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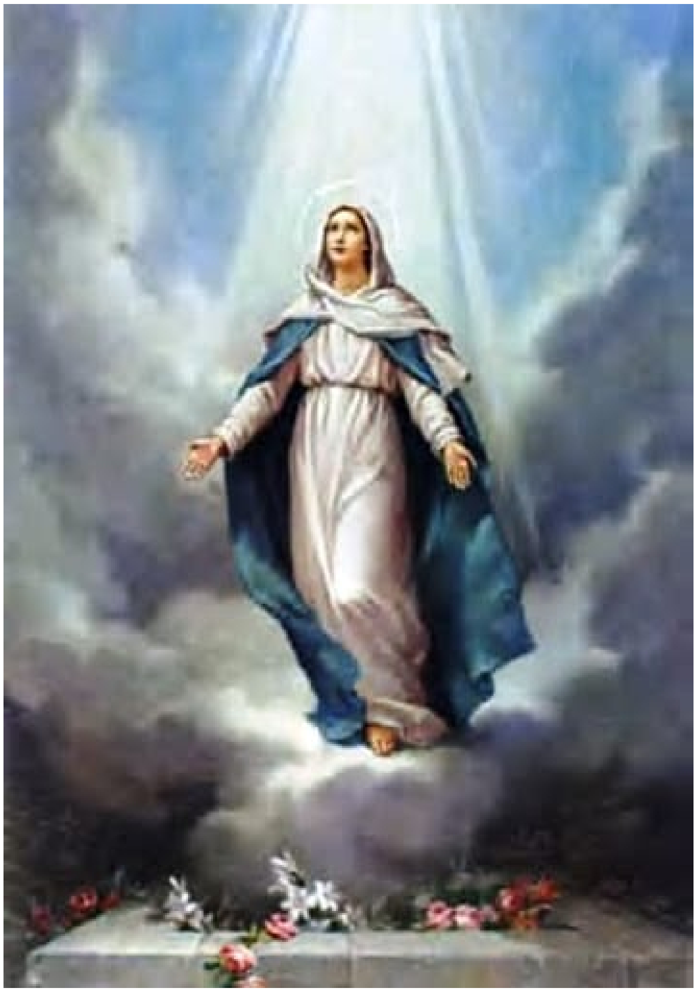
1. 2019

1.1 April

Carl Jung on the Assumption of the Virgin Mary (2019-04-01 03:30)

[1]



[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child.

The churchmen do not realize this, nor do they consider what it will mean.

They stop at the idea that there may be some sort of feminine godhead, but do not speculate on what sort of child will be born, like the child of the Sun-Moon Woman in the Revelation ....

Over and over again, he came back to the need for humanness.

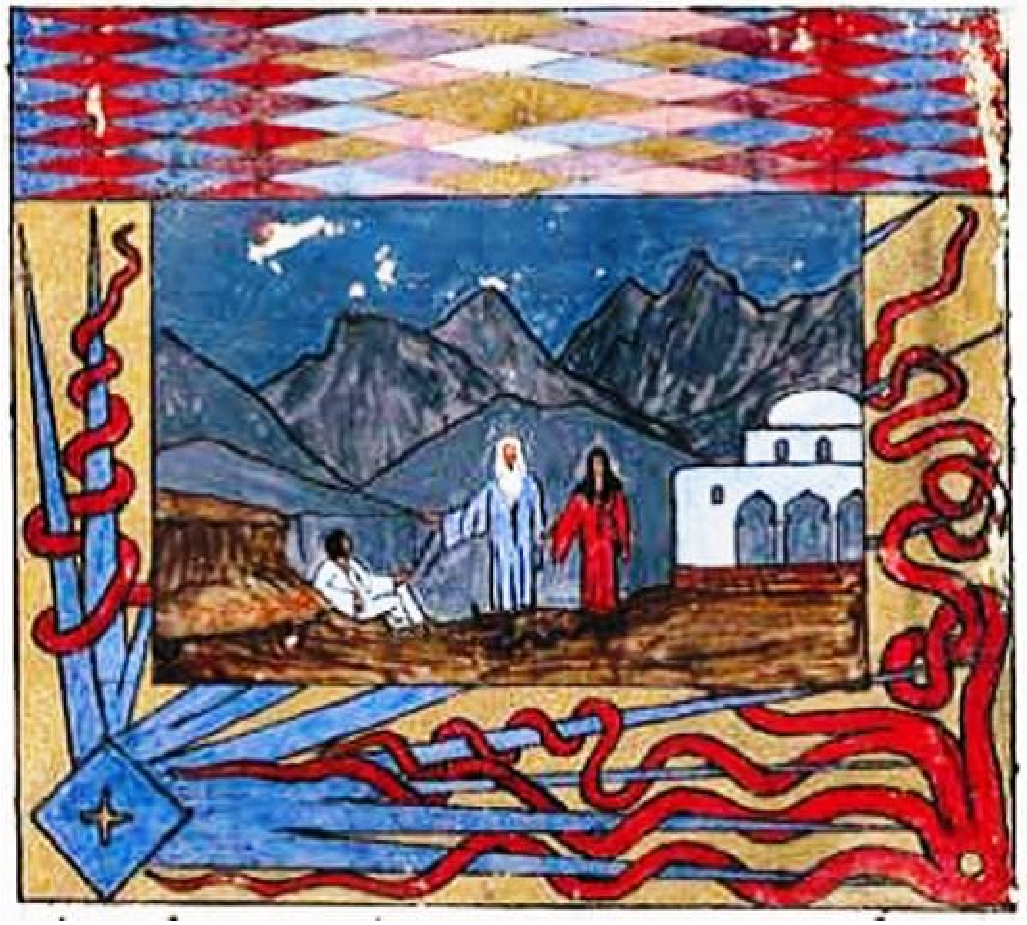
The wise man needs to give a place to foolishness, to childishness.

Otherwise he gets above his humanity and stumbles over a stone; then he goes back and kicks the stone "that ought to have known enough to get out of the way of Mr. So-and-So, while all the time he stumbled because he was not paying enough attention to his humble reality." E. Harding, Conversations with Jung, Page 15

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/07/12bvirgin.jpg`

Carl Jung: "My pleasure is dead and turned to stone..." (2019-04-01 04:28)

[1]



If I am strong, so also are my intentions and presuppositions.

My own thought weakens and goes over into the idea.

The idea becomes strong; it is supported by its own strength.

I recognize this in the fact that Elijah is supported by the lions.

The lion is of stone.

My pleasure is dead and turned to stone, because I did hot love Salome.

This gave my thought the coldness of stone, and from this the idea took its solidity; which it needed to subjugate my thought.

It needed to be subjugated as it strove against Salome, since she appeared bad to it. (p. 128). Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/77acd-2.jpg`

Carl Jung on Saint Hildegard of Bingen. (2019-04-01 04:29)

[1]

[Carl Jung on Saint Hildegard of Bingen.]

Hildegarde von Bingen, a significant personality quite apart from her mysticism, expresses herself about her central vision in a quite similar way.

"Since my childhood," she says, "I always see a light in my soul, but not with the outer eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision. . . . The light I perceive is not of a local kind, but is much brighter than the cloud which bears the sun. I cannot distinguish in it height, breadth, or length. . . . What I see or learn in such a vision stays long in my memory.

I see, hear, and know at the same time, and learn what I know in the same moment. ... I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light. . . . While I am enjoying the spectacle of this light, all sadness and sorrow disappear from my memory ..."

I know a few individuals who are familiar with this phenomenon from personal experience.

As far as I have ever been able to understand it, the phenomenon seems to have to do with an acute condition of consciousness as intensive as it is abstract, a " detached " consciousness (see below), which, as Hildegarde pertinently remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness.

The fact that, in connection with this, the general bodily sensations disappear, shows that their specific energy has been withdrawn from them, and has apparently gone toward heightening the clearness of consciousness.

As a rule, the phenomenon is spontaneous, coming and going at its own initiative.

Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being, which is universally felt as a " release

.

The achievement of such a symbolic unity is beyond the power of the conscious will because, in this case, the conscious is partisan.

Its opponent is the collective unconscious which does not understand the language of the conscious.

Therefore it is necessary to have the “magically” effective symbol which contains those primitive analogies that speak to the unconscious.

The unconscious can only be reached and expressed by the symbol, which is the reason why the process of individuation can never do without the symbol.

The symbol is, on the one hand, the primitive expression of the unconscious, while, on the other hand, it is an idea corresponding to the highest intuition produced by consciousness.

The oldest mandala known to me, is a Paleolithic so-called " sun-wheel recently discovered in Rhodesia.

It is likewise founded on the principle of four.

Things reaching so far back in human history naturally touch upon the deepest layers of the unconscious and make it possible to grasp the latter where conscious speech shows itself to be quite impotent.

Such things cannot be thought out but must grow again from the forgotten depths, if they are to express the supreme presentiments of consciousness and the loftiest intuitions of the spirit.

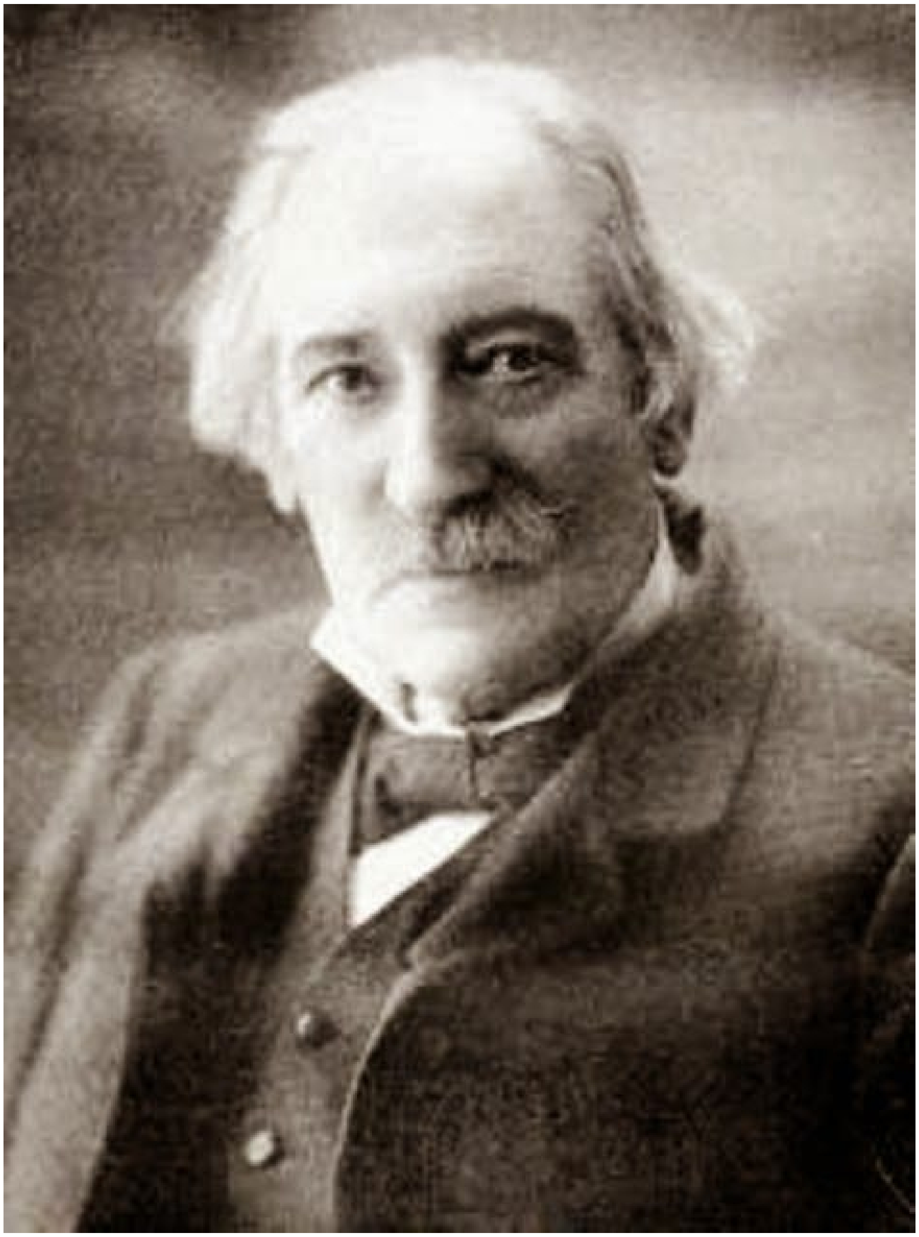
Coming from these depths they can unite the uniqueness of present-day consciousness with the age-old past of life. Carl Jung, The Secret of the Golden Flower.

Image: St. Hildegard of Bingen

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/5d7b9-bingen.jpg`

Carl Jung and the Vision of Edward Maitland (2019-04-01 04:42)

[1]



[Carl Jung and the Vision of Edward Maitland]

Thus the circular movement has also the moral significance of activating all the light and dark forces of human nature, and with them, all the psychological opposites of whatever kind they may be.

That means nothing else than self-knowledge by means of self-incubation (Hindu tapas), A similar primordial concept of an, absolutely complete creature is that of the Platonic man, round on all sides and uniting within himself the two sexes.

One of the finest parallels to what has been said here, is the description of his central experience given by Edward Maitland, the co-worker of Anna Kingsford.

As far as possible I have followed his own words.

He had discovered that during reflection on an idea, related ideas became visible, so to speak, in a long series, apparently back to their source, which to him was the divine spirit.

By means of concentration on the series, be made the effort to press on to their origin.

He says:

"I was absolutely without knowledge or expectation when I yielded to the impulse to make the attempt. I simply experimented on a faculty . . . being seated at my writing-table the while in order to record the results as they came, and resolved to retain my hold on my outer and circumferential consciousness, no matter how far towards my inner and central consciousness I might go. For I knew not whether I should be able to regain the former if I once quitted my hold of it, or to recollect the facts of the experience. At length I achieved my object, though only by a strong effort, the tension occasioned by the endeavor to keep both extremes of the consciousness in view at once being very great."

" Once well started on my quest, I found myself traversing a succession of spheres or belts . . . the impression produced being that of mounting a vast ladder stretching from the circumference towards the center of a system, which was at once my own system, the solar system, and the universal system, the three systems being at once diverse and identical. . . . Presently, by a supreme, and what I felt must be a final, effort ... I succeeded in polarizing the whole of the convergent rays of my consciousness into the desired focus. And at the same instant, as if through the sudden ignition of the rays thus fused into a unity, I found myself confronted with a glory of unspeakable whiteness and brightness, and of a luster so intense as well-nigh to beat me back. . . .But though feeling that I had no need to explore further, I resolved to make assurance doubly sure by piercing if I could the almost blinding luster, and seeing what it enshrined. With a great effort I succeeded, and the glance revealed to me that which I had felt must be there. ... It was the dual form of the Son . . . the unmanifest made manifest, the unformulate formulate, the unindividuate individuate, God as the Lord, proving through His duality that God is Substance as well as Force, Love as well as Will, Feminine as well as Masculine, Mother as well as Father.”

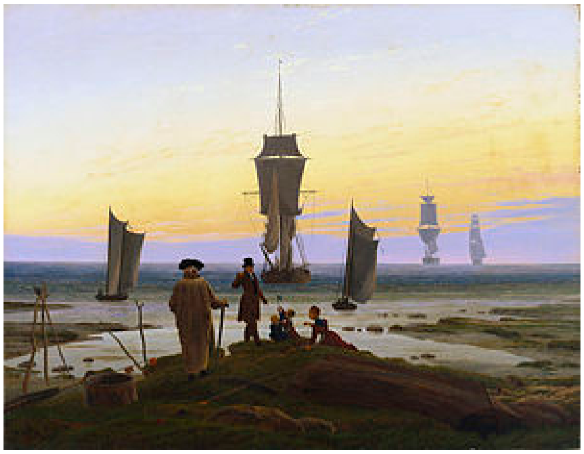
He found that God is two in one like man. Beside this he noticed something that our text also emphasizes, namely, "suspension of breathing."

He says ordinary breathing stopped and was replaced by an internal respiration, " as if by the breathing of a distinct personality within and other than the physical organism." He took this being to be the entelechy of Aristotle, and the inner Christ of the Apostle Paul, the " spiritual and substantial individuality engendered within the physical and phenomenal personality, and representing, therefore, the rebirth of the man on a plane transcending the material symbols of our text.

The phenomenon itself, that is the light-vision, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the unconditional thing, which unites in itself the greatest power and the profoundest meaning. Carl Jung, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/6d381-mait.jpg`

Carl Jung’s "Stages Of Life" (2019-04-01 04:55)

[1] 

"Stages of Life" by Caspar David Friedrich

"Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power."
– Carl Jung, The Structures & Dynamics of the Psyche

According to Carl Jung, what prevents people from becoming autonomous, fulfilled and ultimately happy is their refusal to open themselves to experiences that are new and unfamiliar, and thus potentially threatening to their sense of self. When we have passed from childhood to adolescence to adulthood, nature abandons us to the world of consciousness, which is to say, to culture. We are thus forced to say "goodbye to childlike unconsciousness and trust in nature." The question then arises, "What kind of person shall I then become in this strange new world?" Each of us must confront it.

He likens this dilemma to the biblical fall of Adam. Before the fall, life in the Garden was safe, innocent, pure, uncomplicated, blissful. But with the hearty bite into the forbidden fruit came consciousness of good and evil, and with it the descent into a world that was precarious rather than safe, conscious rather than unconscious, doubtful rather than certain, impure rather than pure. "The biblical fall of man presents the dawn of consciousness as a curse," Jung wrote.

As Jung sees it, people desire a life that is safe, uncomplicated, familiar and in many respects unchanging. But such a life is ultimately constricting: it forecloses the possibility of learning and evolving, and thus, of developing a "wider and higher consciousness."

What’s interesting is that "nature cares nothing whatsoever about a higher level of consciousness," and society "does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously." And so the individual is left all alone to decide what kind of an existence she will have, and whether she will willingly dive deeper and deeper into the unsure waters of life to gain a richer perspective of it all.

The passages below develop these points. They have been excerpted from Jung’s article "Stages of Life," in The Portable Jung, ed. by Joseph Campbell (1976), pp.4-5, 9-12. – Tim Ruggiero

"If psychic life consisted only of self-evident matters of fact – which on a primitive level is still the case – we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems...It is just man’s turning away from instinct – his opposing himself to instinct – that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we ’cultivate’ nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children – namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness – our Promethean conquest – may in the end not be able to serve us as well as nature.

"Problems thus draw us into an orphaned and isolated state where we are abandoned by nature and are driven to consciousness. There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts – results and no experiments – without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction; on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need...

"When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer; as I have already said, we must even indulge in speculations...

"We are all familiar with the sources of the problems that arise in the period of youth. For most people it is the demands of life which harshly put an end to the dream of childhood. If the individual is sufficiently well prepared, the transition to a profession or career can take place smoothly. But if he clings to illusions that are contrary to reality, then problems will surely arise. No one can take the step into life without making certain assumptions, and occasionally these assumptions are false – that is, they do not fit the conditions into which one is thrown. Often it is a question of exaggerated expectations, underestimation of difficulties, unjustified optimism, or a negative attitude. One could compile quite a list of the false assumptions that give rise to the first conscious problems.

"But it is not always the contradiction between subjective assumptions and external facts that gives rise to problems; it may just as often be inner, psychic difficulties. They may exist even when things run smoothly in the outside world. Very often it is the disturbance of psychic equilibrium caused by the sexual instinct; equally often it is the feeling of inferiority which springs from an unbearable sensitivity. These inner conflicts may exist even when adaptation to the outer world has been achieved without apparent effort. It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of superiority...

"Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of 'also-I'.

"The essential feature of the dualistic phase is the widening of the horizon of life, and it is this that is so vigorously resisted. To be sure, this expansion – or diastole, as Goethe called it – had started long before this. It begins at birth, when the child abandons the narrow confinement of the mother's body; and from then on it steadily increases until it reaches a climax in the problematical state, when the individual begins to struggle against it.

"What would happen to him if he simply changed himself into that foreign-seeming 'also-I' and allowed the earlier ego to vanish into the past? We might suppose this to be a quite practical course. The very aim of religious education, from the exhortation to put off the old Adam right back to the rebirth rituals of primitive races, is to transform the human being into the new, future man, and to allow the old to die away.

"Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle, both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness...

"The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. This alone preserves us from stultification and petrifaction. So also the solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of course, to win for oneself a place in society and to transform one's nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them...

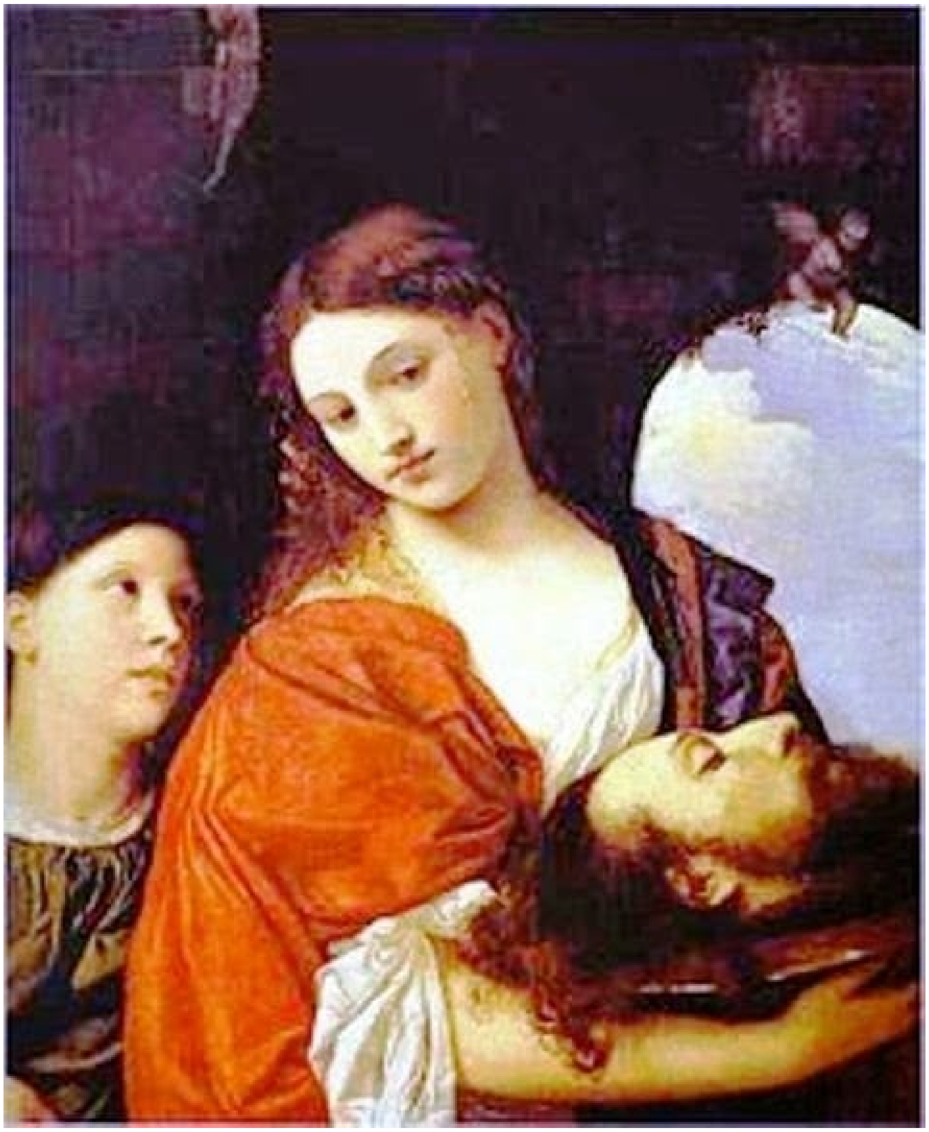
"The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many – far too many – aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes."
http://www.philosophicalsociety.com/Archives/Carl %20Jung %27s %20Stages %20of %20Life.htm

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/5/5c/Caspar_David_Friedrich_013.jpg/300px-Caspar_David_`

Friedrich_013.jpg

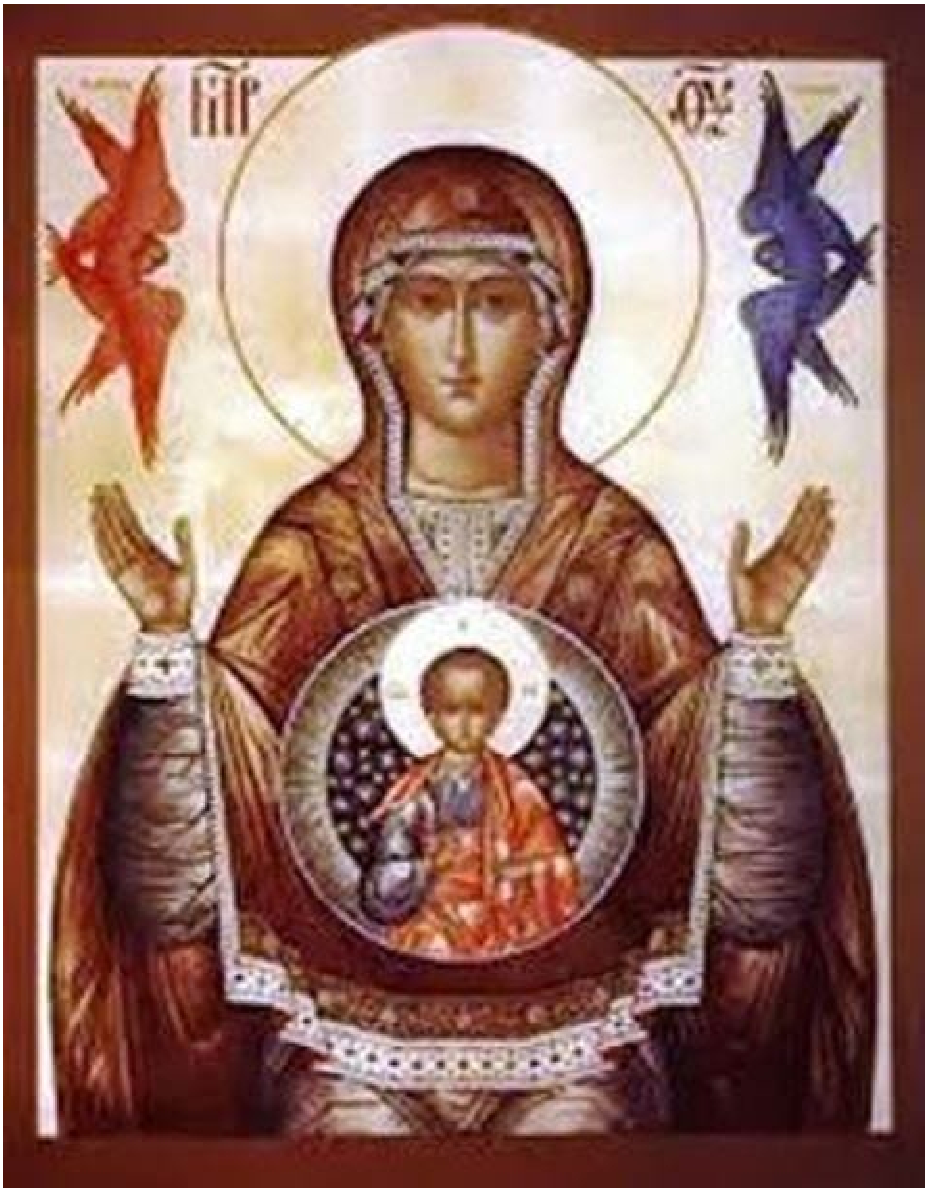
Carl Jung: "Now I learn that Mary is the mother..." (2019-04-01 05:10)

[1]



I recognized the father because I was a thinker, and thus I did not know the mother, but saw love in the guise of pleasure and called it pleasure, and therefore this was Salome to me.

[2]

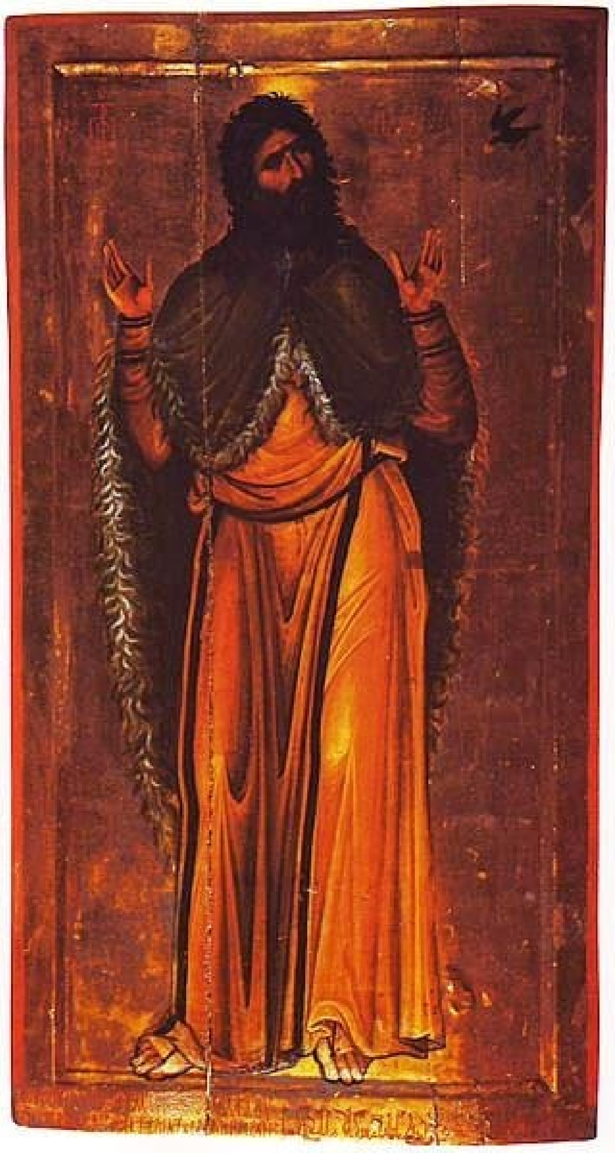


Now I learn that Mary is the mother, the innocent and love-receiving, and not pleasure, who bears the seed of evil in her heated and seductive nature. / If Salome, evil pleasure, is my sister, then I must be a thinking saint, and my intellect has met with a sad fate.

I must sacrifice my intellect and confess to you that what I told you about pleasure, namely that it is the principle opposed to forethought, is incomplete and prejudiced.

I observed as a thinker from the vantage point of my thinking, otherwise I could have recognized that Salome, as Elijah's daughter, is an offspring of thought and not the principle itself which Mary, the innocent Virgin Mother, now appears as. Carl Jung, Liber Novus, Page 251, Footnote 201.

[3]



1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/cd3ab-1.jpg
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3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/ff0ea-3.jpg

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Carl Jung analyzes a young man’s dream. (2019-04-01 05:17)

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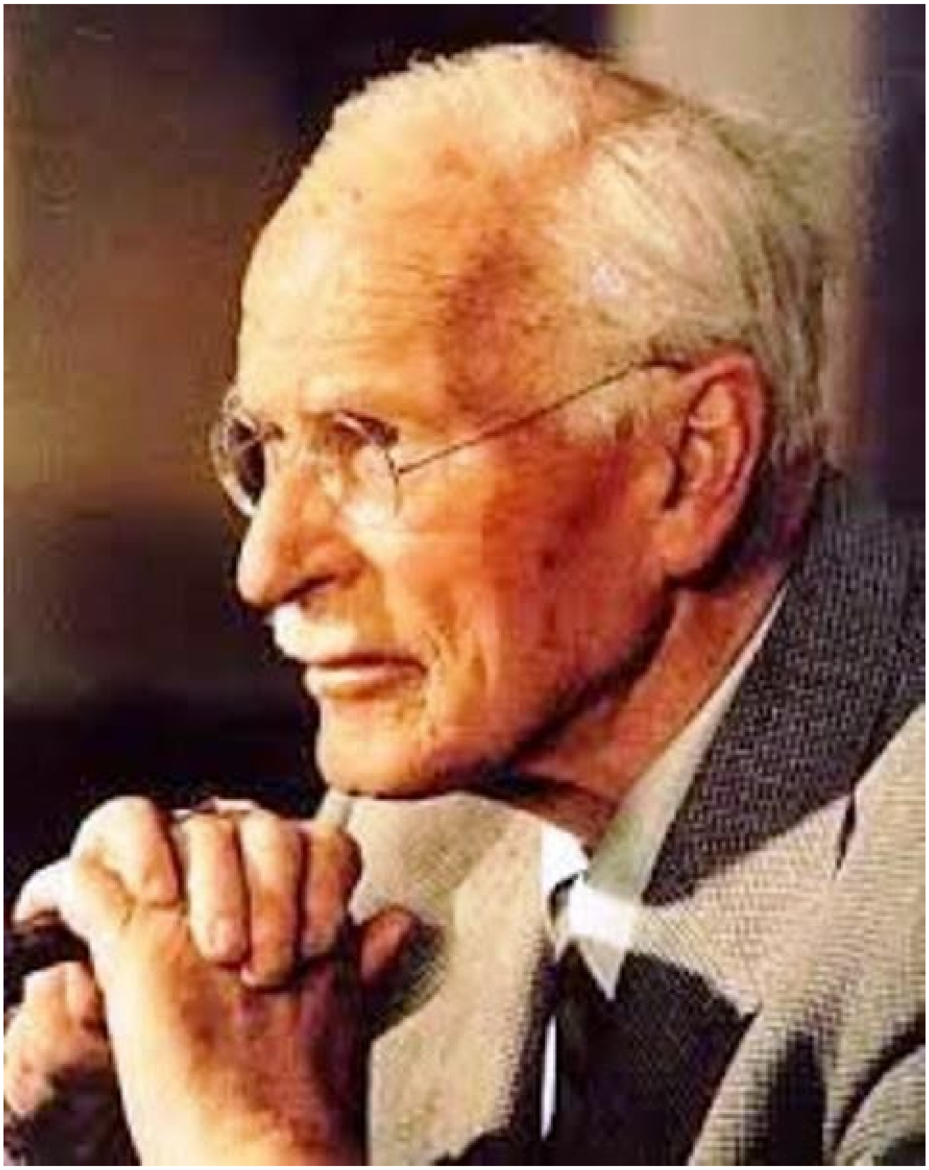

Lecture IX 11th January, 1935

I will return to the young man's second dream which we were discussing when we broke up for the Christmas holidays.

We have seen that the dreamer identifies with his sister who personifies his effeminacy, so the wound in his throat is self-inflicted.

This is the case of a castration complex, where a young man realises that he is not masculine, but feminine.

This is a very serious condition all the world over; the greatest misfortune that can befall a primitive man is to be transformed into a woman.

When the dreamer deals his sister a blow on the head, he is hitting himself, making himself aware of something, for when a truth suddenly becomes clear to us we feel as if we had received a blow.

The parents are naturally shocked by this violence, for their son has cast off his effeminacy, with which all his affects were bound up, and has become a violent man.

Had they been sensible parents they would not have been delighted to keep a homo-sexual son at home.

We see that this dream is a positive one, it shows where the possibility of a cure lies, it stages the conflict in fact, showing the dreamer his effeminacy, in order that he may free himself.

It marks the transition from an absolutely childish condition to normal manhood. In reality this is a slow development; the dreamer cannot suddenly throw off his homo-sexuality and hurry into matrimony, this would result in only a partial cure, for he would then marry unsuitably.

His best feeling has been identified with his mother and he would probably seek out a woman who would play the mother role, a harmless situation no doubt, but only as long as the wife can stand it.

On the other hand he might marry the very opposite of his mother, an inferior woman, a cocotte.

The result might be a catastrophe, for she might hand down venereal disease to their children.

It is unfortunate that this diseases is not openly declared like any other, but people only speak of what they call respectable diseases..

Young people who have an infantile relationship to their parents, such as the dreamer has, suffer from a poor constitution, their development is arrested and they reach maturity very late, in this respect at forty they are sometimes really only eighteen.

I am reminded of certain people in high positions, [I will not mention names) people of a high intellectual standing, whose feeling side has remained immature.

In cases of this facultative homo-sexuality the whole psychical side is affected; these men try to give themselves a manly appearance by growing beards, but they usually remain bachelors.

Dream III.

I undergo an operation for appendicitis.

Then I am sitting on an altar in a Gothic church washing myself with Eau de Cologne. (Here occurs a kind of hiatus and the dream continues illogically).

I want to seek out Prof. S.D. who seems also to be Dr. S.

In my first attempt I fail.

The second time I set out to reach him I pass through a jeweler's shop where I meet my mother and admire the jewels.

Context.

The operation for appendicitis recalls a wound in his arm given to him, when a child, by his sister, who is older than he .

Appendicitis is a dangerous illness, the appendix has to be cut off which suggests the amputation of the penis.

(I would like to mention here that I am not responsible for the language which the dream uses, it is symbolical and does not hesitate to express reality.)

The dreamer is reminded of a friend who used to wet his bed as a child and whose nurse threatened to cut off his penis.

The dreamer once stood in a Gothic church and gazed at a figure of the Mother with the Holy Child in her arms.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism.

To them a thing with Eau de Cologne the dreamer says that he likes the scent because his mother used it as a remedy for her headaches; Eau de Cologne is also inflammable, an alcohol, a spirit.

Prof. S.D. is a well-known figure, he once operated up on the dreamer and saved his life.

Dr. S. is a nerve doctor, he does not preach morals to his patients, but leads them out of their state of depression by a kind of healing power.

This figure then, that combines the Professor and the Doctor, is a life-saver; he has not appeared in earlier dreams, in this one for the first time the dreamer meets him as the doctor who can hypnotize his sexuality into normality.

His mother wears rings set with beautiful stones.

It used to be the dreamer's childish delight to accompany her to jewelers where he loved to admire all the beautiful stones.

He wonders if he should return to these places with her?

What do we see in this dream?

The appendicitis shows again a kind of castration.

We have seen that the dreamer was identical with his sister and here the point is stressed, his manly side is cut off.

Then we come to the altar scene where he is the child in the mother's arms, the Jesus child, the pure child of God, soft and delicate as a girl, but a contrast to the real girl in the family, the naughty daughter who finds less favour with her mother.

While the dreamer washes himself with Eau de Cologne and remains in the pleasant situation, his mother has no headaches, she has nothing to worry about; but this is evidently wrong since to sit in his mother's lap when twenty years of age is dangerous; and to break up this situation the doctor appears.

Here the saving motif of the jewels follows.

Jewels of all kinds mean values, the beautiful things that we prize and treasure.

These jewels are worn by the mother, his values are linked with her, he has invested his whole feeling in her.

He cannot suddenly say "Now I will no longer be homo-sexual, I do not belong to the mother any more, I will not obey her, I will simply leave the house!" for then he would throw over all his capital, he would go out into the world leaving all his feeling values behind, and these cannot be replaced by intellectual gifts.

If he sets out in his way he would just come up against his inferior side.

The dreamer should, on the contrary, take his feeling side with him , but just this part of himself he has left in the mother and it draws him back to her.

We see that no hope of a cure lies in this direction.

To enable the dreamer to lead a normal life, the mother must first be depreciated, then he can take possession of the values he had left with her and carry them over into his life.

This process entails a psychological development; nobody can speculate as to how this change may take place, it can only come to pass through the experience that life brings.

His dreams must show him other feeling values, other possibilities which will be stepping stones on the path of his transformation.

Already they speak to him of his actual condition in the strongest possible terms.

He must be awake to what destiny may put before him, the unconscious is clearly ready to take the other road, the new road which means another kind of development.

Dream IV –

I am walking with two club friends.

One of them, a medical student, says that he has given Mme L. a morphine injection in the thigh, he cut off the hair on the lower part of her body and she was very angry.

The second friend is in a row boat on the other side of the street, he says "If I throw now, it will resound" and he throws a banana at him which bursts.

Context –

The two club friends are decent fellows, they stand in opposition to his homo-sexual friends, he has taken walks with them in a wood and to the Zoo.

The student friend had told him about Mme L., an old cocotte whom he had known in a sanatorium where she led the doctor astray.

She was a morphiomaniac and was able to get the drug through him.

The dreamer considered all this part of the dream extraordinary, especially the cutting of the hair and the injection of the morphia; nevertheless he was able to find an association with the sexual relationship between the doctor and Mme. L.

The rage shown by Mme. L. reminded him of his sister's anger when he hit her over the head and of his own fear of the bull.

The man in the row boat is a nice fellow, the dreamer associates him with the doctor and also with a student hero.

The boat is an important symbol, just as the automobile was.

It appears specially in the dreams of seafaring people such as the British.

In throwing him the banana, the manly student throws him the sexual function.

The dreamer feels insulted for, as he is feminine and childish, the manly side strikes him in an unpleasant way: the bursting of the banana.

Here again he is thrown into affect as in a former dream when he discovered his feminine side. Carl Jung, ETH Lecture 11Jan1935, Pages 170-172.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/00a41-2.jpg`

Carl Jung answers the most important accusations against him. (2019-04-01 05:36)

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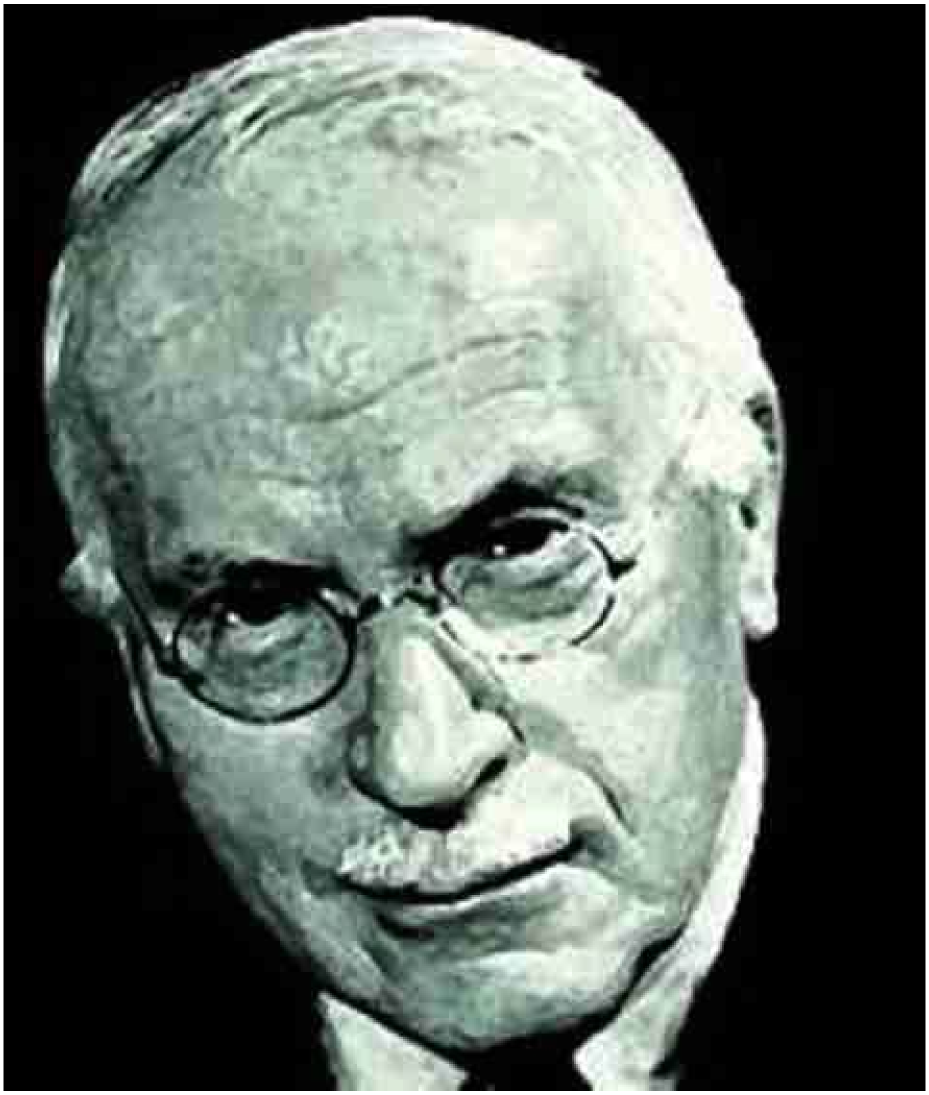


ON THE ATTACK IN THE "SATURDAY REVIEW OF LITERATURE"

In 1948 the Bollingen Foundation, which had been formed three years earlier, donated funds at the request of the Library of Congress to establish an annual prize in poetry. The Library named it the Bollingen Prize in Poetry and designated the Fellows in American Letters of the Library as its jury of award. In February 1949 the Library announced that the first annual award had been made, on the recommendation of the Fellows, to Ezra Pound.

Pound at that time was under indictment for treason, being charged with propagandistic activities in support of the enemy during the War; and, having been judged insane by a medical board, he had been confined in a government mental hospital.

At first, the reactions to the award were relatively mild, but in June, a poet and critic, Robert Hillyer, published two articles in the Saturday Review of Literature that arbitrarily dragged Jung into the controversy, through the Foundation's interest in his work, and presented him as a Nazi and anti-Semite and part of a conspiracy to prepare for "a new authoritarianism." The affair has been well documented in a booklet, The Case Against "The Saturday Review of Literature," published by the magazine Poetry (Chicago), in October 1949.

Carol Baumann, an American pupil of Jung's residing in Switzerland, felt that it was "high time that Jung's own voice be heard, and I therefore asked for an interview." It was published in the Bulletin of the Analytical Psychology Club of New York (a mimeographed private publication), December 1949.

Carol Baumann: (Dr. Jung received me in his garden at Kusnacht, and we sat at a round stone table in the shade of a circle of great trees. I had already sent Dr. Jung a list of the quotations which had been cited against him, and he glanced through these again.)

tions about the most important accusations against you, to make your viewpoint clear to those who are really interested in learning the truth?

Carl Jung: It must be clear to anyone who has read any of my books that I never have been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation, or rearrangement of what I have written can alter the record of my true point of view.

Nearly every one of these passages has been tampered with, either by malice or by ignorance.

Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.

Let us take the most important misquotation (SRL, June i) : "The Jew is a relative nomad, never has had and never will have his own culture. . . . The Aryan unconscious is a higher unconscious than the Jewish."

It is significant that when the full context is read, these phrases acquire exactly the opposite meaning from that attributed to them by the "researchers."

These mistranslated phrases have been taken from a paper entitled "On the Present Situation of Psychotherapy," which appeared in the Zentralblatt fur Psychotherapie (Vol. 7, Nos. 1 and 2).

An extensive presentation of the main points in this paper has been printed in a thirty two page article by Dr. Ernest Harms: "Carl Gustav Jung—Defender of Freud and the Jews" (Psychiatric Quarterly,
April, 1946).'

In order to evaluate the meaning of these questionable phrases, I will give you the whole paragraph in which they appear:

"In consequence of their more than twice as ancient culture, they (the Jews) are vastly more conscious of human weaknesses and inferiorities and therefore much less vulnerable in this respect than we are ourselves.

They also owe to the experience of ancient culture the ability to live consciously in benevolent, friendly and tolerant neighborhood with their own defects, while we are still too young to have no illusions about ourselves. . . . The Jew, as a member of a race whose culture is about 3,000 years old, like the educated Chinese, is psychologically conscious in wider areas than we are. . . .

The Jew, as relatively a nomad, never has produced, and presumably never will produce a culture of his own since all his instincts and gifts require a more or less civilized host-people for their development.

Therefore, the Jewish race as a whole has, according to my experience, an unconscious which can only conditionally be compared to the Aryan.

Aside from certain creative individuals, the average Jew is already much too conscious and differentiated to be pregnant with the tensions of the unborn future.

The Aryan unconscious has a higher potential than the Jewish; that is the advantage and the disadvantage of a youthfulness not yet fully estranged from barbarism."

Since this article was to be printed in Germany (in 1934) I had to write in a somewhat veiled manner, but to anyone in his senses the meaning should be clear.

I had to help these people. It had to be made clear that I, an Aryan outside Germany, stood for a scientific ap- proach to psychotherapy.

That was the point!

I cannot see anything in the least anti-Semitic in this statement.

It is simply an appraisal of certain psychological differences in background, and in point of fact it is complimentary to the Jews to point out that they are in general more conscious and differentiated than the average Aryan, who has remained close to barbarism!

And it is an historical fact that the Jews have shown a remarkable ability to become carriers of the cultures in all lands where they have spread.

This shows a high degree of civilization, and such adaptability is a matter for admiration.

Some people show a funny kind of resentment when one speaks of differences in psychology—but one must admit that different nationalities and different races have different outlooks and different psychologies.

Take the difference between the French and the English, or for that matter, between the English and the Americans!

There is a marked difference in psychology everywhere.

Only an idiot can not see it.

It is too ridiculous to be so hypersensitive about such things.

They are facts of experience not to be ignored. Carl Jung, C.G. Jung Speaking:Interviews and Encounters, Pages 192-195

Carol Baumann: What can you say about the quotation: "The American presents to us a strange picture: a European with Negro mannerisms and an Indian soul"?

Carl Jung: This must be taken from a popular interview back in 1930 or thereabouts.

The psychology of the unconscious does not lend itself to popular treatment.

It is too easily misunderstood—all the more so when journalists try to make a sensational splash.

Such an isolated bald statement naturally reads like blatant nonsense to anyone familiar with the workings of the unconscious mind.

Before one can make any sense out of such a statement one needs to know how we can be influenced through the unconscious.

I can just as well speak of the primitive contents of the European unconscious.

There is no critical slur in these things. Indeed, for a wide awake person, the primitive contents may often prove to be a source of renewal.

The American unconscious is highly interesting, because it contains more varied elements and has a higher tension, owing to the melting-pot and the transplantation to a primitive soil, which caused a break in the traditional background of the Europeans who became Americans. On the other hand,

Americans are in a way more highly civilized than Europeans, and on the other hand their wellspring of life en- ergy reaches greater depths.

The American unconscious contains an immense number of possibilities.

I cannot pretend to have attained a comprehensive view of it, and even that view which I have can not be compressed into a few sentences for an interview.

Carol Baumann: Mr. Hillyer claims that in 1936 you said that "Hitler's new order in Germany seemed to offer the only hope of Europe."'

Dr. Jung: Many Americans asked me what I thought about Hitler and his ideas, in the autumn of 1936, and I always expressed concern for the future of Europe.

It is not true that I ever admired Hitler. However, in the early years, before the power devil finally took the upper hand with Hitler, he brought about many reforms and to a certain extent served the German people constructively.

I may have said something of this kind as well as talking of the dangers ahead, which I had already written about.

If I state an historical fact people immediately jump to the conclusion that that implies admiration! The mockery of it!

My whole life work is based on the psychology of the individual, and his responsibility both to himself and his milieu.

Mass movements swallow individuals wholesale, and an individual who thus loses his identity has lost his soul.

Such a widespread phenomenon has well-nigh destroyed our civilization, and the danger is by no means over yet!

Hitler became the mouthpiece of all the undercurrents seething in the German people.

This fact was aptly expressed by the oft-repeated phrase that Hitler followed his intuition with the false "assur- ance and accuracy of a sleepwalker"—until he came to the edge of the precipice from which there was no escape. In my paper on "Wotan"' I described how the wind god of old provided a very apt picture of the force which seized on the German people, stirring up the long-buried barbaric past.

I wrote this article in 1936 as a warning for those who could understand its implications.

When the unconscious of a whole people is stirred to such an extent, and there is no conscious and responsible leader to canalize the released forces, then the devil takes hold and the destructive forces rush headlong to their final destruction, but only after half destroying the world around them.

That is the tragedy.

Anyone who takes the trouble to read what I wrote both before and during the war will find my real views concerning mass psychology and its dangers, but my warning voice was not heard.

Carol Baumann: Can you say anything about the work of your Jewish followers? Dr. Jung: There is plenty of evidence of their friendly collaboration with me.

Dr. Gerhard Adler, in London, has continually defended me against the accusation of antiSemitism.

Dr. Ernest Harms, in America, as I already mentioned, painstakingly wrote up the true history of my connection with the Zentralblatt.

He, incidentally, studied with both Freud and myself, but does not count himself as belonging to either school. Dr. Erich Neumann, of Tel Aviv, has written several books based on his study of my psychological views.
There are many others I might mention, and, as you know, there is a large group of Jewish pupils here in Zurich.

Carol Baumann: The fact that you accepted the editorship of the Zentralblatt far Psychotherapie and the honorary chairmanship of the International Society for Psychotherapy, in 1933, has greatly influenced Americans against you. Could you say something about this?

Dr. Jung: An objective review of the facts concerning this critical period in the history of European psychotherapy, and the motives which led me to try to save an international scientific organization of physicians, has been written by Dr. Harms, as I just said.

I can add little to what he has written.

However, I may sum up that when I, as a Swiss, accepted this position it was my aim to preserve a spirit of scientific cooperation among all European doctors in face of the Nazi anti-Semitism then first raising its head.

It was impossible to fight the Nazi intolerance openly without endangering the position of all German doctors, and of German Jewish doctors in particular.

But I did what I could as quietly as possible, and succeeded in getting a special paragraph adopted by the international society, whereby German Jewish physicians (who were barred from membership in the German branch society) could individually become members of the international organization. Thus they were able to become full members with equal rights.

Later, when through the influence of the Nazis, Dr. M.H. Goring (a cousin of Hermann Goring) became co- editor of the Zentralblatt, and other Nazi doctors were foisted upon us (in 1936 and '37) my position gradually became untenable.

During this fateful time the Nazis played double with my name.

On the one hand, my name was placed on their black list on account of various things I had written which they could not swallow, as, for instance, my lecture on the "Theory of Complexes," held in Bad Nauheim in May 1934,in which I paid tribute to Freud.

Still later, my Swiss publisher received news that my books were banned and destroyed.

On the other hand, the Nazis were only too pleased to publicize my name, as a Swiss feather in their caps, in an effort to prop their waning reputation in the eyes of the world.

Many false and conflicting rumors were circulated about me: that I was anti-Semitic, that I was a Jew, that I was Hitler's doctor, etc., etc.

The fact that my name became associated with Goring's on the Zentralblatt editorial board naturally put me in an increasingly false position, especially when he printed his famous pronouncement about Mein Kampf.

This was inserted in the Zentralblatt without my consent, and I had not laid eyes on the manuscript before it appeared in print.

Of course this statement represented the point of view of the German society only, never of the international society as a whole.

Since the Zentralblatt was published inside of Germany, the Nazis enforced their influence whenever they could.

The task which I had accepted, namely the preservation Alf a non-political international society, finally became too heavy a burden and in fact an impossible undertaking.

In the meantime, I attempted to do my duty in this respect as any other decent man would have done in my place.

Several times I wanted to withdraw and I attempted to resign, but at the urgent request of the English and Dutch representatives, who begged me "for the sake of the whole organization to stay on," I stayed on.

You cannot quit people when they are in a hole. It has helped many people that I stuck to my post.

One can say it was a foolish idealism which caused me to stand by, but it seemed to me unfair to all the people clinging to me to leave them in the lur

My standpoint was: I'm not a rat which runs from a sinking ship; and so I did not actually resign until the end of 1939, when the war began and I could be of no further use.

Then all international communications were disrupted.

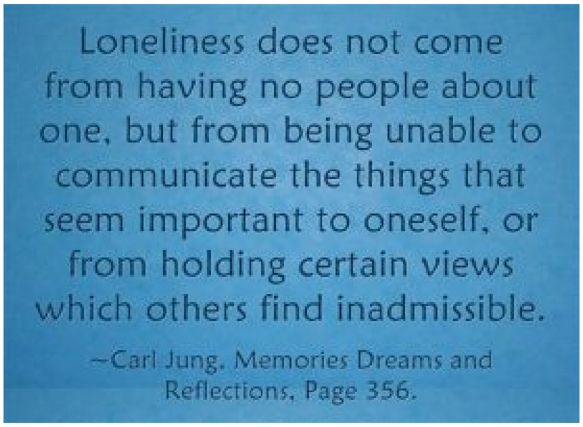
I have never desired to get involved in political events, but as a troubled Swiss onlooker and a conscientious psychological observer, I have naturally had certain reactions to the disturbing events of the time we live in.

I might add that in 1941 I delivered a lecture before a meeting of Swiss psychotherapists entitled "Psychotherapy Today"'’ in which I condemned the totalitarian state at a time when the victorious

panzer divisions were barely sixty-five miles away, and I knew the Nazis planned to make short work of me when andif they crossed the Swiss border. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 192-200.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a15b6-12banswer.jpg`

Carl Jung’s experience with Loneliness **(2019-04-01 05:43)**



Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

~Carl Jung, Memories Dreams and Reflections, Page 356.

Knowledge of processes in the background early shaped my relationship to the world. Basically, that relationship was the same in my childhood as it is to this day.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious.
If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung, Memories Dreams and Reflections.

This un-childlike behavior was connected on the one hand with an intense sensitivity and vulnerability, on the other hand–and this especially–with the loneliness of my early youth. (My sister was born nine years after me.) I played alone, and in my own way.

Unfortunately I cannot remember what I played; I recall only that I did not want to be disturbed. I was deeply absorbed in my games and could not endure being watched or judged while I played them.

My first concrete memory of games dates from my seventh or eighth year. I was passionately fond of playing with bricks, and built towers which I then rapturously destroyed by an "earthquake." Between my eighth and eleventh years I drew endlessly–battle pictures, sieges, bombardments, naval engagements.

Then I filled a whole exercise book with ink blots and amused myself giving them fantastic interpretations. One of my reasons for liking school was that there I found at last the playmates I had lacked for so long. Carl Jung, Memories Dreams and Reflections
It would never have occurred to me to speak of my experience openly, nor of my dream of the phallus in the underground temple, nor of my carved manikin. As a matter of fact, I did not say anything about the phallus dream until I was sixty-five.

I may have spoken about the other experiences to my wife, but only in later years. A strict taboo hung over all these matters, inherited from my childhood. I could never have talked about them with friends.

My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone.

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not; even want to know. Carl Jung, Memories Dreams and Reflections.

The consequence of my resolve, and my involvement with things which neither I nor anyone else could understand, was an extreme loneliness.

I was going about laden with thoughts of which I could speak to no one: they would only have been misunderstood.

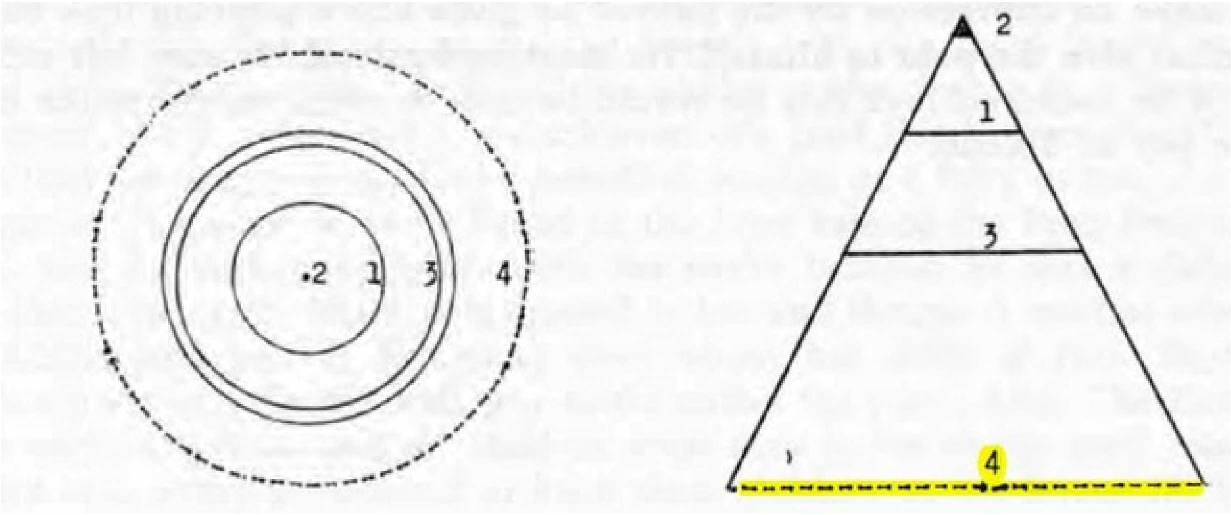
I felt the gulf between the external world and the interior world of images in its most painful form.

I could not yet see that interaction of both worlds which I now understand. I saw only an irreconcilable contradiction between "inner" and "outer." Carl Jung, Memories Dreams and Reflections.

Carl Jung on the Structural Layer of the Psyche from the Individual to our Animal Ancestors.

(2019-04-01 06:09)

[1]



Lecture XVI 1st March, 1935

In answer to a question I must say that by "Bild" (image or picture) I intend to convey a more comprehensive idea than just an optical picture, it could also include that which is heard, thought or felt.

Archetypal pictures play a large role in all art and music, as Schopenhauer has pointed out.

A large number of people are still wondering why it was necessary for me to bring forward so many mythological associations in order to understand this dream.

I have already explained this, but I will try to do so more clearly.

We will do this by means of a diagram.

(1) is the smallest circle - the conscious;
(2) is the point in the centre - the ego complex;
(3) is the personal unconscious - a dark zone on which consciousness rests like an island in the sea.
The contents of the personal unconscious are mainly attainable, we can with great effort remember the things which it contains, but there is a trench set round this, beyond which is:
(4) the collective unconscious. I will only represent this by dots, because it is impossible to set boundaries to it.

It belongs to humanity in general and also to the animal world.

I will also draw the diagram in section in order to show that each circle lies deeper than the last.

I have brought with me the chart which we had last year showing the different structural layers extending from
the individual to our animal ancestors.

(See Summer Semester, Lecture VII, June 9th, 1934.)

Below the individual comes the family, below that the clan, then the nation, then the European man who possesses a special psychology which makes him fundamentally different from the inhabitants of other continents.

We have phantasies as to what we are, but if we could listen to what a Chinese or a primitive has to say about us it would be highly enlightening.

This unpleasant side of the European we do not, as a rule, see.

Then we come to primeval man and the many animal layers which lie in his dim past, if man is stripped you come to the "bete humaine”.

The deeper we go the more generally valid everything becomes and the less individual.

In the ego we are so many heads, so many opinions, individuals.

In the family, we are still separate from other families.

In the clan we already have very much more resemblance to each other; if we come from the same Canton we speak the same language, are familiar with the same customs, a great deal can be taken for granted with no effort.

You notice it particularly if you have been living for a long time abroad and suddenly meet someone from your home district.

A dream out of the personal unconscious is comparatively easy to understand, but when it comes from the collective unconscious we have to go down to much deeper layers where archeology, mythology, et cetera, represent the common speech.

The details in such dreams represent things which do not occur in ordinary life, e.g. the cavern in which the snake lives.

These details come from a kind of soil which is almost unknown to us.

We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that
it begins its work from within, like the crystal.

There is nothing to be seen until the dream or fantasy picture is produced; the archetype could be said to be without content and invisible, a priori it belongs to what the French scientist calls "les categories de “imagination”.

I am sorry to have had to go into the realms of philosophical obscurity but these things are very difficult.

I will do my best to make them as clear as possible.

To return to our dream, we stopped at the curious theme of the wounding of the left hand.

This is an archetypal idea and a very common motif in men’s initiation ceremonies.

On primitive levels the initiant is even tortured in order to test his endurance, his masculinity.

I have already spoken of similar customs among students.

They are still severe among American students, but here they have become as harmless as Christian baptism.

The question in this dream is, can the young man endure the test of facing the snake?

If he could he would get the dagger, the key of Toledo; but we are told he comes to the surface nearly fainting from pain and fear.

So he cannot hold Toledo and the dreamer ends with the statement: "I had to leave him there as a wall decoration”.

This picture brings to my mind a lunatic asylum where many patients stand round the wall as passively as if they were statues,
pictures or decorations.

This young man did lose his reason, so the comparison is not unsuitable.

Up to the present we have been concerned with the context, now we come to the interpretation.

It would lead us too far if we attempted to speak of the entire meaning of this dream.

We will begin with the end for that often shows us the goal of a dream.

The dreamer had this dream at the beginning of his psychosis so we may expect it to inform us about the structure of
that psychosis.

There is a disturbance in the conscious and in the contents of the unconscious, which this dream mirrors forth, we can
perhaps find the reasons for this disturbance.

We know there that something is out of order, for such dreams only come when something essential is happening to us.

It is unfortunate that such important periods usually find us too dense to realise their significance and we only know at the time that we suffer from a headache or from fear.

We have naturally no grasp of the situation if we do not know that something essential is happening to us, so the dream comes to
inform us.

Sometimes the content brought by such a dream is almost dangerous; some people have such small brains that when they understand,
the box bursts, which is a calamity, I have often told the story of the young clerk who , after an unfortunate love affair, saw the lights reflected in the Limmat and had a cosmic vision of luminous dancing couples.

He was filled with such a sense of personal happiness that he felt sure there was a gold treasure waiting specially for him and at daybreak he was
arrested for trying to break into the Urania observatory and soon landed in Burgholzli.

This harmless youth had no idea that he was a poet.

Goethe or Schiller would have made a poem and been freed, but he with his sparrow's brain concretised the vision and it burst his brain.

If he could only have done something with the content, made a picture or a poem, he would at the same time have seen his love story in the
eternal stars, and his picture or poem would have been a monument to remind him that no personal sorrow is too great to be dissolved in an
eternal picture.

This is a similar case, for our dreamer also fails.

He could do nothing with the content which was brought to him, so the tragic end was inevitable.

It was the dreamer himself who remained as an ornament on the wall.

The dreamer is represented as three people in this dream.

First of all as B.C., the boy of seven years old, who is still a hero and a friend of nature, the nature in us.

We can all go in groups and walk on the Zurichberg, but the question is, are we able to take a walk by ourselves?

The second person is the Ego, spoken of as "I" in the dream.

The third person is the shadow - the friend S. - the inefficient one, and it is to him that the dreamer entrusts the mission.

He gave him, it is true, some good advice - to wound his left hand but the shadow could not stand the pain, and yet it is to this figure that all the

action is left.

This is a very frequent motif in dreams and in real life how often do we say: "Oh, it will do itself" and we slip the thing into the unconscious and hope that someone will do it for us.

In a way this optimism is justified, it very often is done but it is usually done against us instead of in our favour.

This shows a tendency in the dreamer's conscious to leave things undone, because he does not see the great importance
of them.

If we could only realise it when we reach an important turning point in our lives we should say to ourselves Now we must grapple with the situation" but with the dreamer this important moment slips by.

In the dream the moment is represented by his having to face the snake without fear.

The snake equals the inferior psyche , the instinctive man.

This is an image of our original structure, the thing we really are and should be but generally are not.

This tears us in two and we become neurotic.

The dream puts it well.

"Later the snake was forgotten and no one went down to look after him".

This is expressed in very general language, as if it were a universal problem, and that is exactly what it is.

We have all forgotten the instinctive man, we are cut away from him by our rationalism.

It is very important to have a nice house with central heating, and possibly also a car, but we all have an inner need to express the whole personality of man, for what could we do with a horse that is not a horse, or a tiger that tries to be a good tiger and to eat apples.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil
the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Pages 194-197.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/10349-1.jpg`

Carl Jung on "Tao" - YouTube (2019-04-01 06:49)

[1]Carl Jung on "Tao" - YouTube

1. `https://www.youtube.com/watch?v=UlkSaV6JIz4`

Carl Jung on the “Creative Impulse.” (2019-04-01 09:28)

[1]

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You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

Here the process of thought turns into an enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of consciousness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won't work.

If you say to a child, "My deepest conviction is that this soup is very good," the child doesn't think it is very good: he won't eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me." "

Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people's organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/b89d3-12bprocess.jpg`

Carl Jung: Speaking of the foolishness of the wise... (2019-04-02 03:30)

[1]

Speaking of the foolishness of the wise, he said one must always recognize it but one does not know what a dream means, especially one’s own dream.

For the unconscious always finds the chink in the wall of one’s own theory or built-up system.

The unconscious wants to come through into consciousness, and when we build up a systematic body of knowledge we necessarily keep the unconscious out.

Nature is just what we do not know.

So, he said, in speaking of such things it is much better to use a symbolic way of speech, for that says much more-even what you do not know yourself.

If you limit yourself to known facts, what you say may be true of the thousand other cases, but just not of this one.

The truth escapes [people who] are always trying to systematize, and they have to use power to try to convince.

One must allow one's own foolishness, for Nature is naive; there is always the joke, the just-so.

[The user of] fat words cannot put it into simple language.

He is impressed with the powerful idea and tries to impress others with it.

If he were really impressed with its reality, he would stammer and get great feelings of inferiority before it.

Every true experience of the numinosum has this effect.

But such a man is afraid to show his littleness in face of the great idea.

He gets inflated and struts.

He would be shown to be really wise if he could admit that he could say nothing in the face of the great experience. (A man who is truly in love can only stammer, "I love you.")

And yet, he said one must make a theory or system, especially for teaching purposes, only one must not take it as representing the facts.

As an illustration of the use and limitations of a formulated system, he said, it is as though you find an uninhabited island.

You must begin at once to orient yourself.

There is a mountain over there, a group of trees here, and the coastline along there.

The mountain is perhaps ten miles away, but it may be fifteen, then your calculations will be put out.

Also you do not know how high it is, so you cannot triangulate from it.

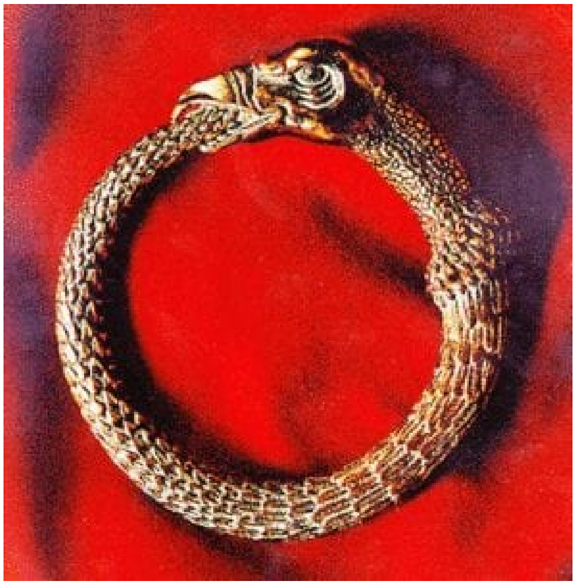
Or there may be a river between you and it that you cannot cross.

Yet you must say, "Here is a map of the island I discovered, but, for goodness sake, don't believe it!"

And you must say the same to students when you teach them the theory of analysis. E. Harding, Conversations with Jung, Page 15.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/07/12bfoolsishness.jpg`

Carl Jung on the "Serpent" (2019-04-02 04:43)



[1]Carl Jung on the "Serpent" - YouTube

Carl Jung on the “Serpent.” - Anthology

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.

Carl Jung, ETH, Lecture XI, Page 97.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

1. `https://www.youtube.com/watch?v=RHkpM5EQJqA`

Carl Jung analyzes dreams of the Terrible Dreadful Mother. (2019-04-02 05:22)

[1]

Lecture III 9th November, 1934

At the end of the last lecture we spoke of the interpretation of the crab-lizard monster from Freud's point of view.

To him it would be an image of childish recollections, when the child seemed very small and the parent fabulously large.

The symbol of the Mother is rich in aspects.

Mother love can be a most positive quality.

We all know what it can be at its best, so there is no need to enlarge up on it, but here we are considering its dark background which is the aspect that seems most important to Freud.

One example out of many will make this clearer:

It is the case of a young neurotic woman suffering from a mother complex.

She loved and admired her mother beyond all reasonable bounds and yet, as quite a young child, she began to have very singular dreams in which the mother figured as a ghost, a witch or a wild beast.

These dreams gave her an exceedingly guilty feeling and made her feel inferior.

When she was 14 she forced herself to confide in her 16 year old sister, only to find that the sister had exactly similar dreams.

Their mother was a very instinctive woman; her aims for her children were ideal and she was willing to sacrifice herself very genuinely for them and
yet the result of this devotion was such dreams.

This happened because the home was too warm and comfortable; in such ideal conditions the children naturally wish to stay in the nest where they feel so secure, it would be foolish to leave such a pleasant situation for a cold outside world.

A young man also finds it far too nice in such a home, the young girls whom he meets seem stupid and, moreover, they all have one aim "to get married”.

His mother, with her greater experience of life, is far more interesting to him, moreover she understands her son better and is willing to excuse his moods as no young girl would or could.

So why marry?

Yet if a man is to achieve any independence, or to have children of his own, he must get out into the world; he cannot marry his mother, but the parting often amounts to a tragedy.

Nietzsche speaks of the "sacrilegious backward grasp”.

A mother can swallow the entire instinctive life of her daughters, the daughters then feel hopelessly inferior beside her and their feelings become hyposensitized in a way that men are never able to understand.

Whether it is hate or love which they feel for the mother, is immaterial.

It is the being bound which matters.

Such girls either have the greatest difficulty in marrying, or even if this is accomplished, in forming any relationship to their children, for their own mother is the Mother.

A man in a similar condition finds himself unable to adapt socially, he often becomes homo-sexual, for all his hetero-sexuality is in the mother, or the available sexuality is of such a brutal character, that it can only be related to a certain type of woman.

These are the causes for the negative Mother motif in dreams and in folklore.

We find magnificent pictures of this problem in myths.

In Red Riding Hood, for example, the wolf (the mother) eats the grandmother and Red Riding Hood herself.

These negative experiences have a very sinister character and belong to the most archaic experiences of mankind, archetypal in character,
constantly repeating themselves.

Ernst Barlach gives an excellent picture of such a theme in his book Der tote Tag.

The son, inspired by his father's glowing descriptions of the world, resolves to ride forth into it, but his mother does all she can to dissuade him.

He disregards her warnings and saddles and prepares his magic horse, but in the night she creeps out and murders the horse; when the son
wakes up and finds his steed dead in the stable, he goes mad.

This is a classical picture of the problem, the mother seen in this aspect from the unconscious is a dreadful demon.

If our dreamer were a woman her monster image of the Father would be on parallel lines, but with differences which we have not time to
enter up on now.

In mythological motifs the dreadful Mother plays a significant role.

(Here a fragment of a Babylonian epic was read).

This fragment relates the mythological story of the slaying of Tiamat, the dreadful Mother-Goddess.

She is portrayed in many forms in the temples of Babylon: as a lion with dragon's wings , a two-headed serpent, etc. Marduk, the god of spring,
the victorious sun, is chosen to fight her.

His weapons are the seven winds, the cyclone and the net, in which last he entangles her.

She cannot close her mouth into which the winds rush and rend her body; then Marduk cuts her body into two parts, out of one he makes
the earth and out of the other, the heavens.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught.

I will not explain this, but leave you to think it over.

We come now in our dream to the left-right motif; the monster moves first to the left and then to the right, forming an angle in which the
dreamer stands.

Here we have Freud's symbolism again, the angle is made by the two thighs of the mother, and the disguised wish is to be there, either to be born, or to commit an incest.

The next image, the rod, is also a sexual symbol; the dreamer beats the monster with it.

Beating with rods is a frequent symbol of impregnation.

It is used as a spring rite; the boys beat the girls with switches or, in other places, sprinkle them with water, this is to make the land and the women fruitful.

Many children are considered a blessing in primitive conditions, but they are a curse in civilised countries!

Mussolini believes, it is true, that we should return to primitive beliefs on this point, but the birth rate continues to fall all over Europe and this is exceedingly fortunate .

These rites were often still more indecent, phallic symbols even being carried through the streets.

Goethe mentions such processions in his "Italienische Reise", where they carried exceedingly indecent instruments.

These customs have since been abolished, but we can still see old phallic field gods being used as boundary stones in the cornfields of Egypt.

All these things are survivals of primitive days when people were more naive.

In old German, the word which now means "to beat" had the universal meaning of "to make fruitful"; beating therefore has a ceremonial significance.

Striking a knight (dubbing him knight) is a similar rite which has for the most part disappeared, though the King of England still uses this procedure.

The idea behind is to convey mana.

The next motif in the dream is the contemplation, this aims at allowing mana to stream from the eyes until it fills the monster with life again, so that the incest wish can be fulfilled. According to Freud's conception, the incompatible wish has found its fulfilment in this dream, though the censor has fortunately entirely prevented the dreamer from being disturbed by any understanding of what is taking place.

For Freud, then, the principal content of this dream is that the man is bound to his mother by his secret incest wish.

This was already shown in the second dream when cramp prevented him from running to the station, although he had big plans and really wanted to get there.

He is caught in the morass of his longing for the mother and his fate resembles that of Lot's wife.

In our dreamer’s case the mother is dead, but that is of no importance, it is the Mother Image which is meant.

Freud’s chief concern would be to acquaint the man with these facts and help him to free himself from them, so that he could proceed up on his course.

To illustrate this idea I will quote the case of a patient of my own, a doctor, a man of 36 who was unmarried and living with his mother.

For some time I struggled to make him see how childish his situation was, but I made no impression on him whatever.

I then discovered that he made copious notes of his analysis and sent them, after every hour he had with me, to his mother.

By doing this he sterilized the analysis.

At last one day I took him most specially by the ear and said "Listen, you are just sitting in your mother’s lap" - "What!" he said
"but you don’t mean that you think I should leave home!" - "Yes”, I replied, "I do mean just that”.

He had a dream that night:

He was standing under a steep hill and wanted to reach the top, but the grass was wet and slippery so it was very difficult, but at last he succeeded.

The mother stood at the bottom of the hill and was trying to climb after him.

He shouted to her not to do so, but she obstinately persisted, slipped, rolled to the bottom and broke her thigh.

This dream made a great impression on him.

He said "That is my greatest fear, that if I leave her, my mother will be injured."

The next day he received a telegram saying that his mother had broken her leg!

I will not try to explain such f1 thing, I will leave it to the realm of higher physics!

This dream really says clearly "It is difficult, but desirable and possible for the man by understanding to reach his goal”, and Freud would interpret our crab-monster dream in the same way and would maintain that our dreamer could also get further if he could understand and renounce the longing for the Mother.

We come now to the next chapter in our theme, namely Adler.

Freud believes in the "Lust Prinzip" (principle of pleasure).

It is pleasant to stay in the warm nest.

But Adler says that is only apparently so, but that the real urge of man is to make himself felt.

Adler does not indulge in any incest wishes, he wants to tyrannize over the mother, and put himself in authority over her, to become so important that she quotes him all the time "Der goldene Sohn hates gesagt" (My marvellous son has spoken).

He wishes to sit in the centre of the house and to be lord of all he survey.

This is also a perfectly valid point of view: the will to power principle. Carl Jung, ETH Lecture 9Nov1934, Pages 147-149.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/c9b04-3.jpg`

Carl Jung on the "Spirit." - Lexicon (2019-04-02 05:47)

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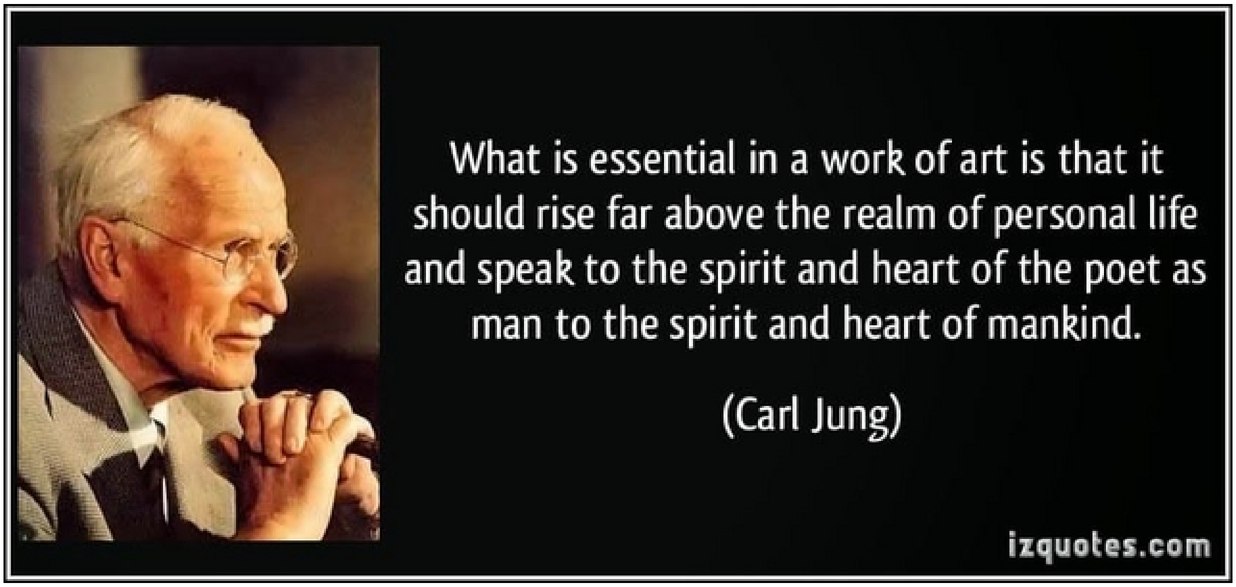

What is essential in a work of art is that it should rise far above the realm of personal life and speak to the spirit and heart of the poet as man to the spirit and heart of mankind.

(Carl Jung)

izquotes.com

Spirit:

An archetype and a functional complex, often personified and experienced as enlivening, analogous to what the archaic mind felt to be an invisible, breath-like "presence."

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense.["Spirit and Life,"

CW 8, par. 626.]
The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one’s own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 398.]

Jung was careful to distinguish between spirit as a psychological concept and its traditional use in religion.
From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious.["Spirit and Life," CW 8, par. 643.]

The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 394.]

http://www.nyaap.org/jung-lexicon/s

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/6d445-spirit.jpg`

Carl Jung: OSS Secret Agent 488 **(2019-04-02 05:48)**

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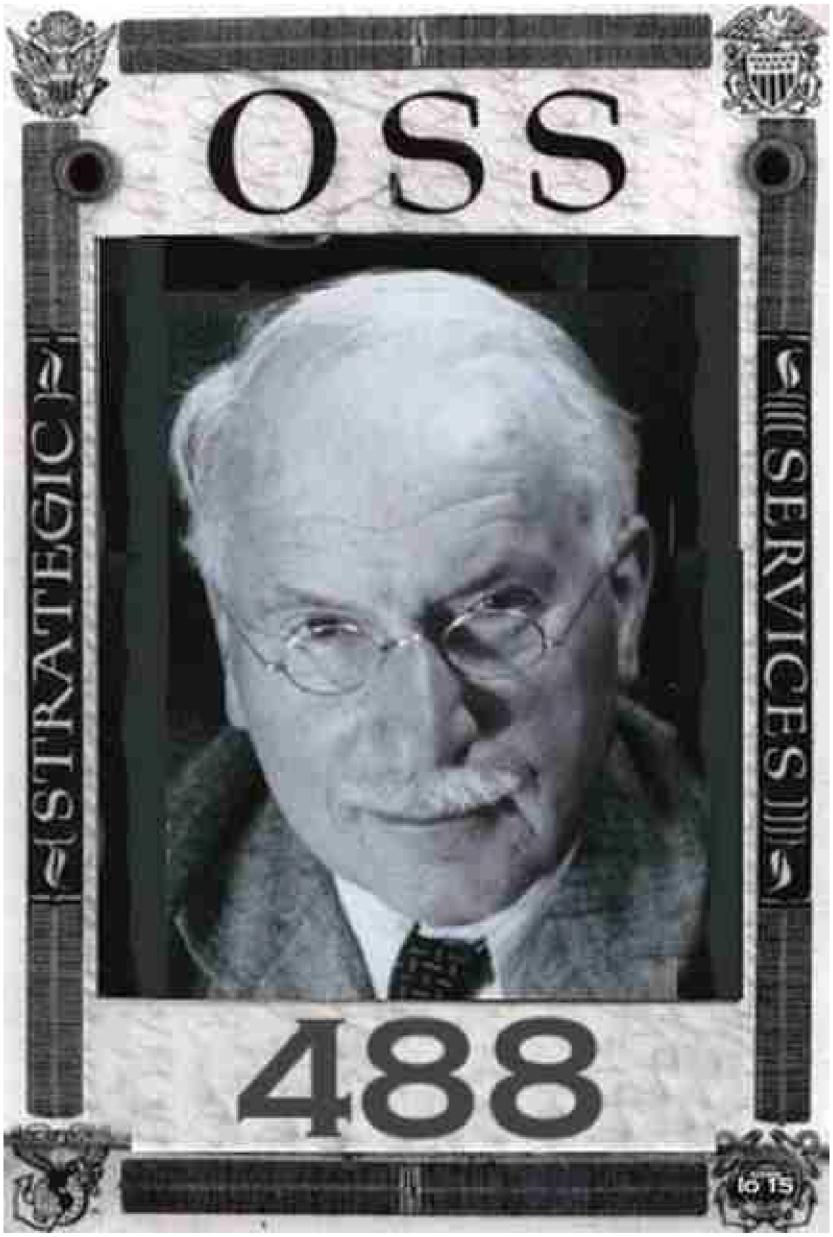

To: Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.

A better propaganda appeals to the moral strength and not to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower’s proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations. General Eisenhower certainly should be congratulated.

Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7412d-12boss.jpg`

Carl Jung interprets Dream Associations **(2019-04-02 05:51)**

[1]

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Lecture X 18th January, 1935

You will remember the dream and associations which I gave you at the end of the last lecture; we come now to the interpretation.

The dreamer is on a walk with two friends, his associations show that he walks in a wood with them.

The wood is a symbol we meet with very often in dreams and mythology.

It is a dark place where we may lose our way and where unknown dangers lurk, it is the place where "we cannot see the wood for the trees”.

Primitives fear these conditions and have invented magic ceremonies to overcome them.

We imagine they are afraid of the wild beasts in the Bush, but this is not the case, for they are acquainted with their ways and it is the unknown which they fear.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know
whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them.

So the wood is a symbol here for a dark impenetrable situation, where something is likely to happen but we do not know what.

When speaking of the last dream we said that the next dreams might show a way by which the feeling he left with the mother could go over into normal life.

This dream says that this will happen through friendship, the club friends are efficient, positive people, in contrast to his homosexual friends.

This explains the raison d'etre of young men's clubs and friendly societies and you find the same idea in primitive initiation ceremonies
where the initiant is for a time kept away from women.

There are relics of these institutions to be found in some customs which survive among students.

The anger of the old cocotte is his own anger because he is shocked at being a woman.

The masculine reaches him thrown from outside in the form of the banana.

This is a magical condition which has passed into the language.

In Swiss we speak of a sudden cold as "angeworfen", thrown at us, and the German "Hexenschuss" (lumbago] which means literally witch's shot, speaks for itself.

This is a very primitive idea, for the primitives believe that diseases are thrown at them by bad ghosts and witches.

Witch doctors have ice projectiles which can cause illness or even death, dangerous icicles that can return destructively to their homes as well.

When a witch doctor has sent out such a projectile it may kill his victim but he has to take every precaution, for when the icicle returns, it has smelt blood and will try to kill the witch doctor himself as well.

To avoid this he sets up a kind of scarecrow, he hangs his clothes on a stick and hides himself in the woods.

The angry icicle is deceived and rushes into the clothes.

Then the witch doctor catches the icicle and kneads it with his hands until it is tired and all the bad mana has gone out of it, when he can slip it back into his bag.

This is a most unusually psychological conception.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections.

This dream has the form of a magic effect, our dreamer refuses the feminine role so the masculine begins to take the offensive, and unpleasantly.
It returns to him as the bursting banana. It had been badly crushed and smothered while he sat on his mother's knee and many indignant affects were smothered with it, so it was bound to be an explosive return.

The intermezzo of Mme L's affair with the doctor comes next and we get a hint of an intrigue of the dreamer's own with the doctor he was under at the time.

These young people are very charming and flexible in their attitude towards th doctors and unless the latter is very experienced he is easily caught in their meshes.

All patients like to speak of the causes of their neurosis and especially to find a scapegoat to lay the blame on; "If only so and so had not treated me like that how different I should be".

Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well.

The patient’s instinct was warned by this dream, he had led the doctor into his own labyrinth, so he decided to leave him and find someone more efficient.

The patient brought these four dreams with him, he did not dream them with me.

I will briefly repeat what each dream means.

The first shows the masculine principle as hostile to the dreamer; the second that he is feminine and wounded in his femininity and the third shows this wound as a castration, for he is still in the mother.

In the fourth dream his femininity appears in a most unfavorable light, the unconscious criticizes him and shows him as a kind of prostitute on
the streets and in the Zoo, and the masculine comes in from the outside.

These dreams disturbed the dreamer badly, in the conscious he was still "mother’s good boy" but the unconscious does not mind showing him as he really is.

The magic appearance of the masculine in the last dream, though unpleasant in form, is a positive event.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in.

Originally the whole of life was outside the human being, it was in the forest and in all kinds of inanimate objects.

The primitive speaks of his canoe and other possessions as alive and of yours as dead, for a piece of his own life is projected into them.

We are born now into a relatively dead world, but even so much life has to be drawn from it before we can integrate all the pieces of our psyche.

We know now that trees and animals do not speak; but the primitive knows that they do and that there are doctor- animals and that werewolves exist.

He knows these things in the same way that he knows there are medicine men; these last are usually very clever people who should be taken altogether
seriously.

If you told a primitive that you didn’t like to pass a certain corner because of a bad ghost who lived there, it would be just as comprehensible to him as saying a fierce dog lived there.

A Swiss peasant will tell you he doesn’t believe in ghosts or witches but, if you watch him, you will be astonished at the way his actions belie his words.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing.

The dream is a higher realisation of what we are; we shall see this still more clearly in later dreams.

We come now to the dream which he had on the night following his first consultation with me.

Dream V –

I am at a concert and the organ is playing Wagnerian music. Mr. So and So is singing on a raised platform and mock him because of the words "My beloved" which recur again and again.

My elder brother’s cello is standing in its open case.

The cellist is delighted with the cello but notices that the strings are not stretched.

He takes it out of the case and tunes it with enthusiasm.

The cellist then changes into my elder brother, who squirts petrol into the cello with a long instrument.

Flames leap up, but it is not really dangerous, so my brother repeats the process several times in order to frighten two old ladies who are sitting behind.

They are my mother and Mrs. B. and are dressed in black.

There is an explosion, flaming fragments fly through the air and a silver ball appears from the Christmas tree.

My sister says that this year she has only put snow balls on the Christmas tree.

Context –

The dreamer recently went to a Church concert with his aunt.

He reported that he sat passively through it: which is exactly what he does at analysis.

He would like to learn the organ but thinks it is too difficult, so he wishes for a pianola instead!

He does not like Wagnerian music, he finds it too erotic and prefers Bach.

Mr. So and So is still a mother’s son, a dilettante with no profession.

His first wife was burnt to death with methylated spirit. (Mr. So and So is the dreamer, for the latter married a few years later and was divorced, so his first wife also ended in smoke).

The cellist is the brother's music master and the dreamer associates him to myself.

His brother is in love with his cello and calls it his bride.

He says it is a soulful instrument, it plays on the soul.

The dreamer said that his brother was very like me, I feel sure everybody would know us ap art, but this is the dreamer's way of making a kind of declaration of love!

I equal the brother, and the brother equals the cellist, so I am the cellist.

As he associates the cello to the soul, the strings of the soul are too slack and want tightening up and tuning.

Petrol is energy, so the dreamer thinks that something is likely to happen when his brother pours it into the cello.

The long instrument he associates to a syringe used by a doctor the day before to spray his throat.

It burnt and this leads over into the explosion and firework display.

This idea is already prepared in the former dreams by the Eau de Cologne and the explosion of the banana.

As a child he liked to play with fire and destroyed a thermometer once by holding it in the fire.

His brother was recently present at a technical experiment where an explosion was likely.

The fear of the old ladies is the fear of the parents when his masculinity explodes. Mrs. B. is a poor soul, a friend of his mother's who has lost her fortune, a poor deserted creature, she is a mother substitute, and represents the state of the mother's soul.

The silver ball is a sun coming out of the Christmas tree.

When I asked the dreamer "What about the Christmas tree? " he replied : "Oh well, that is what one does; that is how Christmas is celebrated".

This is our primitive side, like the primitives, we do it and do not know why.

Christmas day is the celebration of the birth of an invisible sun, one of the many heathen customs taken over by the early Church and attached by it to Christ's birthday.

It is a sort of bridge to Mithras, where the birth of the sun out of the tree is the symbol of the birth of Mithras.

The same idea existed much earlier in Egypt where Ra, the sun god, rose like a falcon out of its nest. Carl Jung, ETH Lecture 18Jan1935, Pages 173-175.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/ed375-1.jpg`

Carl Jung: The pilgrim’s way is spiked with thorns everywhere, (2019-04-02 06:02)

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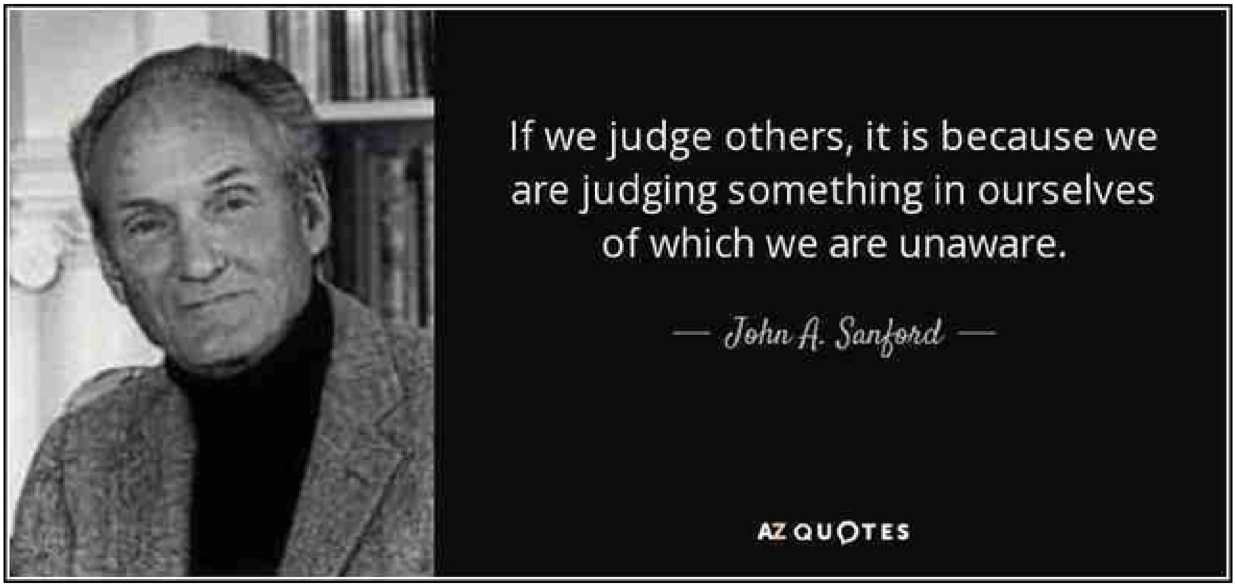

If we judge others, it is because we are judging something in ourselves of which we are unaware.

— John A. Sanford —

To the Rev. John A. Sanford

Dear Mr. Sanford, 10 March 1961

Thank you very much for kindly sending me your sermon. I have read it with interest and pleasure.

It is a historical event, as you are so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard if you are only humble enough.

The example you give is very beautiful and meaningful, as it shows the benevolent intention and the meaningful allusion to a continuation of our existence-two important postulates of the Christian creed.

The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants.

Even if confession is a relatively poor version of the cura the Catholic Church knows at least the function of the directeur de conscience, a highly i mportant function which is unknown to the Protestants.

I admire your courage and sincerely hope that you will not become too unpopular for mentioning a topic so heartily hated and despised by most of the theologians.

This is so at least over here.

There are only single individuals who risk the fight for survival.

The pilgrim’s way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

My best wishes!

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 630

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cddc5-12bsanford.jpg`

Carl Jung - Animus and Anima in The Secret of the Golden Flower. (2019-04-02 06:13)

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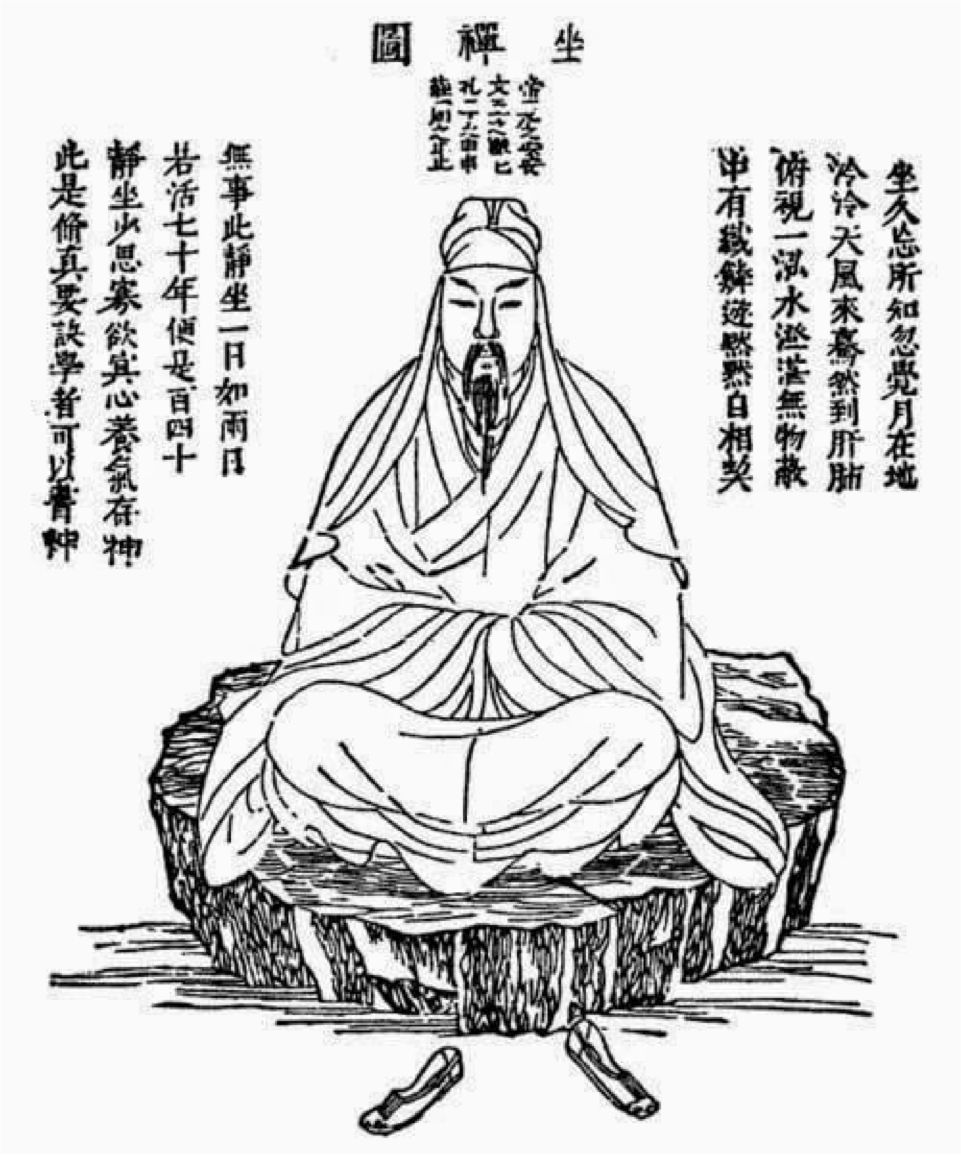
坐禪圖
坐久忘所知忽覺月在地
冷冷天風來驀然到肝肺
俯視一泓水澄湛無物蔽
中有纖鱗遊默默自相契
無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神
此是修真要訣學者可以養神

[Carl Jung - Animus and Anima in The Secret of the Golden Flower.]

According to our text there belong to the figures of the unconscious, not only gods, but also the animus and anima. The word hun is translated by Wilhelm as animus. As a matter of fact, the concept animus seems very appropriate for hun, the character for which is made up of the character for clouds " and that for " daemon Hun means, then, " cloud-daemon," a higher, spirit-soul belonging to the yang principle and therefore masculine.

After death, hun rises above and becomes shen, the " expanding and revealing " spirit or god. The anima, called po, and written with the character for "white and that for” daemon" , that is, “white ghost", belongs to the lower, earth-bound, bodily soul, partakes of the yin principle, and is therefore feminine.

After death, it sinks and becomes kuei (daemon), often explained as the "one who returns " (i.e. to earth), a revenant, a ghost.

The fact that the animus as well as the anima part after death and go their ways independently, shows that,

for the Chinese consciousness, they are separable psychic factors
which have markedly different effects, and, despite the fact that originally they are united in "one effective, true essence", in the “house of the creative", they are two."

The animus is in the Heavenly Heart; by day it lives in the eyes (that is in consciousness); at night it dreams away in the liver. "It is that " which we have received from the great emptiness, that which has form from the very beginning".

The anima, on the other hand, is the “force of heaviness and sadness" ; it clings to the bodily, fleshly heart. “Moods and impulses to anger" are its effects.

“Whoever is dull and moody on waking, is fettered by the anima."

Many years ago, before Wilhelm made me acquainted with this text, I used the concept anima in a way quite analogous to the Chinese definition of p’o, and of course entirely apart from any metaphysical premise.

To the psychologist, the anima is not a transcendental being but something quite within the range of experience.

As the Chinese definition also makes clear, affective conditions are immediate experiences.

But why does one speak of anima and not simply of moods?

The reason for this is that affects have an autonomous character, and therefore most people are under their power. But, as we have seen, affects are delimitable contents of consciousness, parts of the personality, in other words.

As parts of the personality, they partake of its character, and can therefore be easily personified, a process which is still going on to-day, as the examples cited above have shown.

The personification is not an idle invention, inasmuch as the individual stirred by affect does not show a vague, but a quite definite, character, different from his ordinary one.

Careful investigation has shown that the affective character in a man has feminine traits.

From this psychological fact comes the Chinese teaching of the po-soul, as well as my concept of the anima.

Deeper introspection, or ecstatic experience, reveals the existence of a feminine figure in the unconscious, therefore the feminine name, anima, psyche, dme, Seele.

The anima can also be defined as an image, or archetype, or as the resultant of all the experiences of man with woman.

This is the reason the anima image is projected on the woman.

Poetry, as is well known, has often described and celebrated the anima.

The relation of the anima to the spook in the Chinese concept is interesting to parapsychologists in that the “controls” are very often of the opposite sex.

Although I cannot but approve Wilhelm's translation of hun by animus, as being a perfectly good philological equivalent, none the less I had very important reasons for choosing the expression Logos for a man's mental essence, his clarity of consciousness and reason.

Chinese philosophers are spared certain difficulties which burden the task of Western psychologists, because Chinese philosophy, like all mental and spiritual activity of ancient times, is the exclusive constituent of the man's world.

Its concepts are never taken psychologically, and have therefore never been examined as to how far they also apply to the feminine psyche.

But the psychologist cannot possibly ignore the existence of woman and her peculiar psychology.

This is the reason I prefer to translate hun as it appears in a man, by logos.

Wilhelm in his translation uses logos for the Chinese concept hsing, which could also be translated as essence, or creative consciousness.

After death, hun becomes shen, spirit, which is very close, in the philosophical sense, to hsing.

Since the Chinese concepts are not logical in our sense, but are intuitive perceptions, their meaning can only be fathomed through the ways in which they are used, and by noting the constitution of the written signs, or further, by such relationships as that of hun to shin.

Hun, then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shSn to Tao.

Used this way the expression logos would he especially appropriate, since it includes the idea of a universal essence, and therefore covers the fact that man's clarity of consciousness and capacity for reason are universal rather than something individually unique.

Neither is this character of his consciousness personal, but, in the deepest sense, impersonal, and thus in sharp contrast to the anima, which is a personal daemon expressing itself in thoroughly personal moods (therefore animosity !)

In consideration of these psychological facts, I have reserved the term animus for women exclusively, because " mulier non habet animam, sed animum.

Feminine psychology shows an element which is a counterpart to the anima of man.

It is primarily not of an affective nature, but is a quasi-intellectual element best described by the word " prejudice The emotional nature of man, not his "mind", corresponds to the conscious nature of woman. Mind makes up the " soul or better, the "animus" of woman, and, just as the anima of the man consists of inferior relatedness, full of resentment, so the animus of woman consists of inferior judgments, or better said, opinions. (For further details I must refer my reader to my essay cited above, for here I can only mention the general aspects.)

The animus of the woman consists in a plurality of pre-conceived opinions, and is therefore far less susceptible of personification by one figure, but appears more often as a group or crowd- (A good example of this from parapsychology is the so-called" Imperator group in the case of Mrs. Piper.)

The animus, on a lower level, is an inferior logos, a caricature of the differentiated masculine mind, just as the anima, on a lower level, is a caricature of the feminine eras.

Following the parallelism further, we can say that just as hun corresponds to hsing translated by Wilhelm as logos so the Eros of woman corresponds to ming, which is translated as fate, fattum, destiny, and is interpreted by Wilhelm as eros.

Eros is an interweaving; logos is capacity for differentiation clarifying light; eros is relatedness; logos is discrimination and detachment.

Thus the inferior logos in the woman's animus appears as something quite unrelated, and therefore as an inaccessible prejudice, or as an opinion which, in an irritating way, has nothing to do with the essential nature of the object.

I have often been reproached for personifying the anima and animus as mythology does, but this reproach would only be justified if it could be proved that in my psychological use of them I concretized these concepts in the mythological way.

I must declare once and for all that the personification is not an invention of mine, but is inherent in the nature of the phenomena.

It would be unscientific to overlook the fact that the anima is a psychic, and therefore personal, partial-system.

None of the people who make the charge against me would hesitate a second to say:

"I dreamed of Mr. X.," whereas, speaking accurately, he only dreamed of the representation of Mr. X.

The anima is nothing but a representation of the personal nature of the autonomous partial-system in question.

The nature of this partial-system in a transcendental sense, that is to say, beyond the boundaries of experience, we cannot know.

I have defined the anima in a man as a personification of the unconscious in general, and have therefore taken it as a bridge to the unconscious, that is, the function of
relationship to the unconscious.

A statement of our text brings out an interesting connection with this position of mine.

The text says that consciousness (that is, personal consciousness), comes from the anima.

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, on the contrary, orientated as it is from the view-point of the unconscious, sees consciousness as an effect of the anima .

Without a doubt, consciousness is derived from the unconscious.

This is something we remember too little, and therefore we are always attempting to identify the psyche with consciousness, or at least attempting to represent the unconscious as a derivative, or an effect of the conscious (as, for example, in the Freudian repression theory).

But, for the reasons given above, it is essential that nothing be subtracted from the reality of the unconscious, and that the figures of the unconscious should be understood as quantities which produce effects.

Whoever has understood the thing meant by psychic reality need not fear falling back into primitive demonology because that reality is admitted.

If the unconscious figures are not accorded the dignity of spontaneously effective factors, one becomes the victim of a one-sided belief in the conscious, which finally leads
to a state of mental tension.

Catastrophes are then bound to occur, because, despite all one's consciousness, the dark psychic powers have been overlooked.

It is not we who personify them; they have a personal nature from the very beginning.

Only when this is thoroughly recognized can we think of depersonalizing them, or of " overcoming the anima as our text expresses it.

Here, again, is to be found a great difference between Buddhism and our Western attitude of mind, and again there is a dangerous semblance of agreement.

Yoga teaching repudiates all fantasy contents and we do the same, but the East does it on quite different grounds.

There, conceptions and teachings prevail which express the creative fantasy in richest measure; in fact, one must protect oneself against the excess of fantasy.

We, on the other hand, look upon fantasy as paltry subjective reverie. The figures of the unconscious naturally do not appear as abstract and denuded of all accessories, but,
on the contrary, are embedded and interwoven in a web of fantasies of an infinite variety and a bewildering abundance.

The East can reject these fantasies because it has long ago sucked the juice from them and stored it in condensed form in formulae of profound wisdom.

But we have never even experienced these fantasies, much less extracted the quintessence from them.

We have here to catch up with a large portion of experience, and, only when we have found the sense in apparent nonsense, can we separate the valueless from the valuable.

We may rest assured that what we extract from our experiences will be something quite different from what the East offers us to-day.

The East came to its knowledge of inner things with a childish ignorance of the world.

We, on the other hand, will investigate the psyche and its depths, supported by a tremendously extensive historical and scientific knowledge.

At this present moment indeed, knowledge of the external world is the greatest obstacle to introspection, but the psychological need will overcome all obstructions.

We are already building up a psychology, a science, that is, which gives us a key to things to which the East found entrance only through abnormal psychic conditions. Carl Jung, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/ae32c-golden.jpg`

Carl Jung on the views of Freud and Adler (2019-04-02 06:26)

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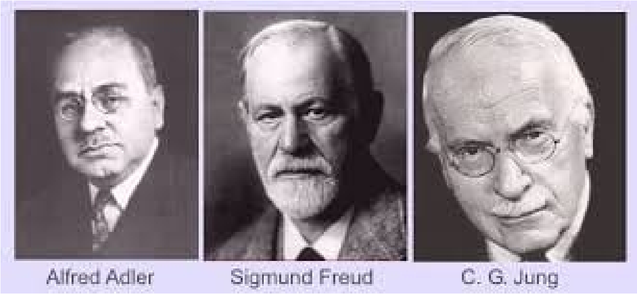

Lecture IV 16th November, 1934

We began last time, to speak of Adler, but before we continue to do so we will turn back to Freud, and I will give you a chart so that you may be quite clear about it.

Freud

Fixation through incest.

Infantile wishes.

Repression.
Unconscious.
Conversion.
Neuroses - Symptoms - Allegories.

Freud’s starting point is childhood.

His whole psychology is built up on the results of this condition.

Its wishes, shocks and traumas result, according to him, in an incest fixation caused by the infantile rush to stay with the parents.

This wish is recognised as incompatible and is therefore repressed and through this repression it goes into the unconscious.

Freud regards these incest wishes as energies which work obscurely because their roots are in the unconscious and because the moral judgment is forever and again repressing them.

It is from these roots, by a process which Freud calls "conversion of the unconscious”, that neuroses and dream allegories (which Freud wrongly calls dream symbols) spring.

It would be too sweeping a statement to say that everyone is neurotic, but there are symptoms, or at least small disturbances, to be noticed in everybody.

Adler

Discouragement.
Shirking.
Inferiority.
Over-Compensation.
Fiction Protest.
Isolation.
Unconscious.

Adler also begins with childhood.

It is true that everything must have a beginning and that this beginning is usually early.

Adler looks forward and Freud looks back.

This is an important difference, for Adler thinks that you are discouraged before a task, rather than that you are looking back longingly at the warm past.

According to Adler you are discouraged by the situation in which you find yourself as a child, and this is an incentive to go forward.

You do not desire to return to such conditions, but you shirk before the difficulties which you find on your way forward and seek to avoid them, and this leads to an inferiority.

Inferiority is laming and so leads to a neurosis or even a psychosis.

Inferiority is compensated somewhere by a "Grossenwahn" (a dream of superiority or even megalomania).

A young man, for instance, does badly at college; then a saving idea occurs to him: probably he is a misunderstood genius, and is not among the
right people or in the right place.

These thoughts are not often directly and openly thought, they are rather kept as a warm, comforting corner and we steal glances
at them from time to time.

This is over- compensation.

Many people spend a great deal of their time in this warm corner and foster all kinds of comforting ideas, even that they are the Messiah or that they are of noble birth and not the children of their real parents, and that one day a coach will appear to transport them to their ancestral castle!

It is also very consoling to read biographies of great men who were also considered stupid in their youth .

We comfort ourselves for our failures by thinking of the other side and how we could shine in the right circumstances.

This attitude leads to avoiding situations where the truth must become clear, and to a general shirking of life.

These fictions give a great insecurity to life, for we constantly give ourselves the "benefit of the doubt" and never see the outward situation as it really is.

This kind of person is very modest and retiring outwardly, but the inward feeling of superiority is increasing merrily.

We are all acquainted with the type of harmless, retiring individual who is overtaken by a fit of coughing at the softest part of an orchestral symphony; or he arrives late for a lecture (through adverse outer circumstances!) and falls over a footstool so that the entire audience looks at just that "poor little mouse”.

The "poor little mouse" is embarrassed, it is true, yet it was the "poor little mouse’s" own inner phantasy of being the centre of a large stage which arranged the whole thing from start to finish!

These things, when seen through psychology, present a totally different appearance to the generally accepted view.

People with this kind of psychology always find outer circumstances and other people to blame for everything.

If you mildly point out to them "Well after all you do count in the situation too, you are always there when these things happen
to you", they simply will not see it.

According to Adler’s conception this is because their unconscious is a thing which they have arranged themselves for the purpose of only seeing
what they want to see.

We keep an unconscious, in fact, to see the mote in our brother’s eye and in order not to see the beam in our own.

Adler calls this the "masculine protest" .

It is especially obvious in neurotic women.

You can see a socially organised masculine protest in Mrs. Pankhurst and the Suffragettes.

These people become intensely self-conscious, shut themselves away and believe that everyone is studying them, and land in complete isolation.

They themselves have no love for humanity, but are convinced that it is other people who fail to love and admire them.

This is a terrible projection and can go as far even as to become a persecution mania.

These people usually have a "bete noire" on whom they project their own essential qualities.

This amounts to a complete unconsciousness of themselves and it is impossible to have any orientation in the isolation in which they are.

If you rear a child on Mt. Everest, that child will never know who he is, for we must be surrounded by other people in order to judge ourselves by them, only in this Way canwe see that we are not this, nor that, but so.

Such a man, with a complete unconsciousness of himself, is full of judgement and resentment, he is very critical and feels himself threatened from all sides.

He gets more and more sensitive and susceptible and his very sensitiveness makes him a tyrant to his surroundings; everyone round him is dancing an egg dance in order to avoid hurting his feelings.

This effect is produced by his isolation, which in its turn was produced by his inner phantasies of his immense superiority.

Adler considers the unconscious as a "quantite negligeable, an arrangement which we make ourselves, almost a pathological product.

He does not think that people repress things into the unconscious, but that they withdraw consciousness from the things which they do not want to see.

If, for instance, you tell a man, such as I have been describing, that he wants to tyrannize over his surroundings, he is unable to see it because he has withdrawn all consciousness from that side, whereas he can produce dozens of examples in order to prove how other people try to pull him down.

Adler’s standpoint is essentially final.

He thinks that dreams may be of some assistance to us, but he does not consider that we suffer from traumatic memories, but that we make use of them and draw them out as weapons from our arsenal to prove that "even then" people were lined up against us.

Adler does not believe in the censor; he argues that all these contents are able to appear quite freely in dreams because our consciousness is withdrawn from them so that we do not notice them or wonder about them.

He sees the anticipatory nature of dreams; Freud does not see this, but believes that everything in dreams is caused by the past.

Primitives and society, even as late as the Roman Empire, having no feeling for the State in consciousness, were guided by the
anticipatory motive in dreams.

They had small dreams and great dreams and the great dreams belonged to the State.

There was an Eskimo leader who led his tribe over the snow to Baffin's Bay entirely through following his dreams, and the Senate in Rome voted a large sum of money for the rebuilding of the Temple of Minerva, because of a dream.

The dream was dreamt by a senator's daughter.

I mention these two out of many examples.

Adler is sure that the dream shows how people will behave, and thinks that the dream simplifies the outer situation, whereas Freud thinks rather that it complicates it.

Adler says the dream makes the situation as comfortable as possible, thereby encouraging the dreamer to meet an awkward, complicated outer
situation.

Adler in fact thinks that there would be no unconscious if everyone faced up to all their problems in life and the unconscious becomes steadily less important to him.

Freud and Adler alike do not regard the unconscious as a thing existing in itself, but it plays an exceedingly important role to Freud and in his
later works he has even acknowledged that things exist in the unconscious which cannot be traced to personal contents.

They both agree that things appear in dreams in a veiled and disguised form.

Adler lays very little stress on dreams, he regards them more as a "point de vue', but he believes that the anticipatory tendency in dreams exists as a kind of training, and that because of this dreams give us useful hints and train us for certain ends.

Before certain important decisions in life, for instance, such training dreams appear.

Such dreams do exist.

Two years before I bought a motor, for instance, I had constant dreams of driving a car, of backing uphill, parking and performing all sorts of feats with it.

Since I have had one I never dream of it.

These dreams could also be interpreted in a different way, but then Freud says the only exception to analytical theory is the analyst!

We will now look at our dreams according to Adler's conception and we shall see how different his system is to that of Freud.

From Adler's point of view, the dream in the village shows the dreamer in a very superior light it is therefore obvious that he is feeling inferior before some real situation which he has to face.

The dream says "Look how important you are, a gentleman in a top hat, how impressed the village is and how sorry that you do not come more often. What you have done is just a spring board for what you are to do"

This dream is training him for a further effort, a real jump which is before him.

The train disaster dream is not quite so encouraging, something stupid has appeared and there is a disaster, but if we look further there is an encouraging factor, for the dreamer foresaw the disaster, so he can see himself as a far-seeing person.

The dreamer is a great man in a world of schoolboys; the last dream already prepared us to see that, and now we can observe how intelligent he is to see the danger beforehand. We can concentrate on this point and ignore the fact that it was very foolish ever to make such a big plan, so big that it was doomed to failure.

If we are peculiarly intelligent, we are always compensating an unusual stupidity elsewhere, but we have to get back to our common humanity in order to be able to see it.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex.
[I am not forgetting that I have written several thick books!)

We little realise the many inferiorities which we compensate all the time; and when we discover an inferiority in ourselves we should not be
depressed, no disaster has taken place, but we have discovered our humanity.

We come now to our chief dream, the one in which the crab-lizard monster appears.

Things might have gone wrong in the last dream, but this one opens with a reassuring atmosphere.

It says "You are in your home, you will tell your plan to this simple woman, who will be immensely impressed and you can do all this by yourself, on foot, it is prodigious!"

When we boast it is to compensate our inferiorities, it is a general human mechanism to take someone else down in order to give ourselves the feeling of having climbed, though one really remains in exactly the same spot.

The hay-makers appear directly after his boast and evidently they are a negative quantity, for immediately afterwards the crab-lizard monster appears Carl Jung, ETH Lecture 16Nov1934, Pages 151-153.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/ff400-1.jpg`

Carl Jung: When you walk with naked feet, how can you ever forget the earth? (2019-04-02 07:04)

[1]

FB/TammyPlunkettAuthor
When you walk with naked feet, how can you ever forget the Earth?
-Carl Jung

It is quite possible that India is the real world, and that the white man lives in a madhouse of abstractions.

To be born, to die, to be sick, greedy, dirty, childish, ridiculously vain, miserable, hungry, vicious; to be manifestly stuck in illiterate unconsciousness, to be suspended in a narrow universe of good and
evil gods and to be protected by charms and helpful mantras, that is perhaps the real life, life as it was meant to be, the life of the earth.

Life in India has not yet withdrawn into the capsule of the head.

It is still the whole body that lives.

No wonder the European feels dreamlike: the complete life of India is something of which he merely dreams.

When you walk with naked feet, how can you ever forget the earth?

It needs all the acrobatics of the higher yoga to make you unconscious of the earth.

One would need some sort of yoga if one tried seriously to live in India.

But I did not see one European in India who really lived there.

They were all living in Europe, that is, in a sort of bottle filled with European air.

One would surely go under without the insulating glass wall; one would be drowned in all the things which we Europeans have conquered in our imagination. Carl Jung, CW 10, Page 518, Para 988

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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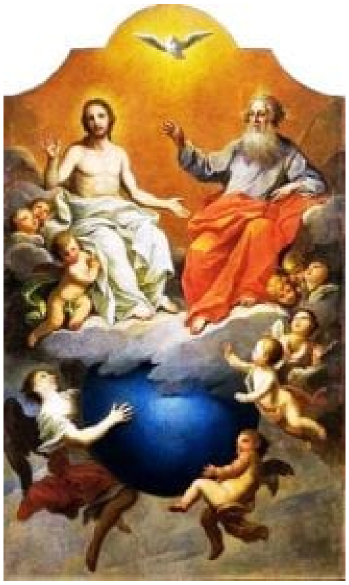
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/d5277-82bnaked2bfeet.jpg`

Carl Jung on the "Trinity" (2019-04-02 10:40)



[1]Carl Jung on the "Trinity" - YouTube

Carl Jung on the "Trinity"- Anthology.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. . Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

"God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Pages 422-423.

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

1. `https://www.youtube.com/watch?v=c7vi040ajIw`

Carl Jung on "Angels" (2019-04-02 16:55)

[1]Carl Jung on "Angels" = YouTube

Carl Jung on “Angels” – Angels.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

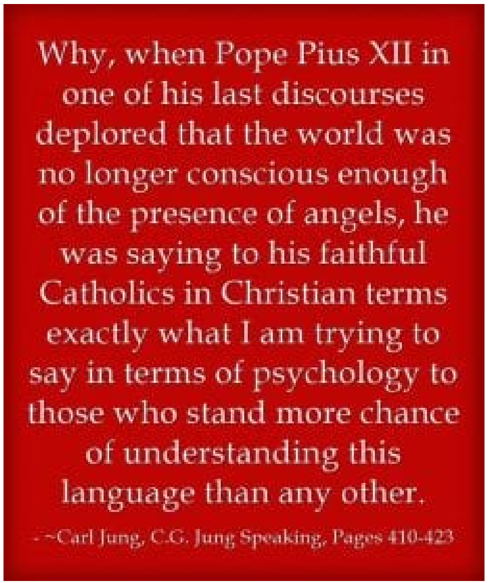
The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.
That is probably why we have to look for the spirit in the water, in life’s flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children’s Dreams Seminar, Pages 354-355.



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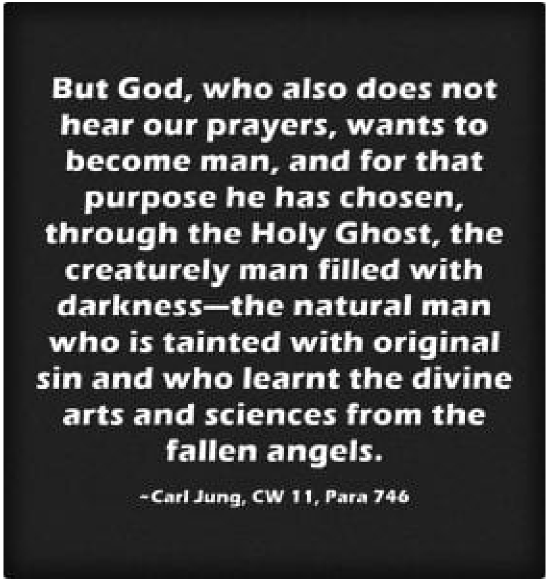
- ~Carl Jung, C.G. Jung Speaking, Pages 410-423



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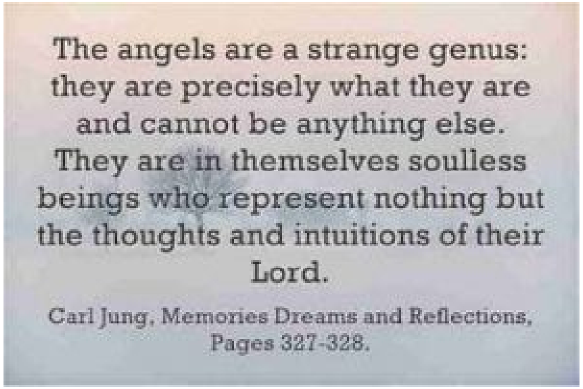
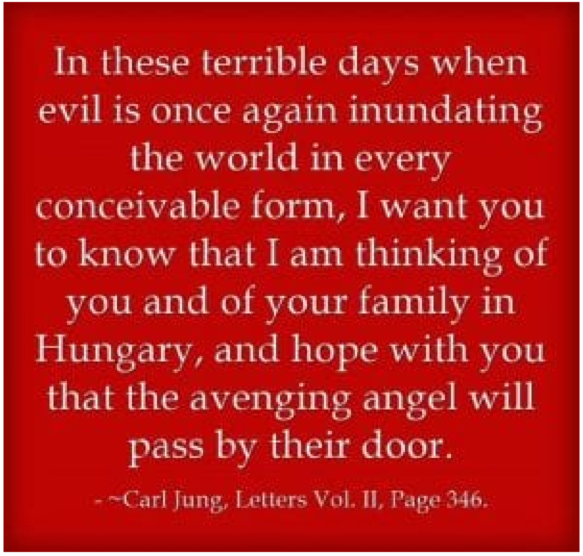
~Carl Jung, CW 11, Para 746



The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord.

Carl Jung, Memories Dreams and Reflections, Pages 327-328.



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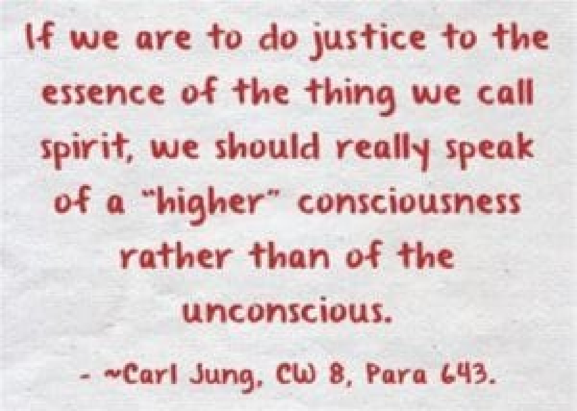
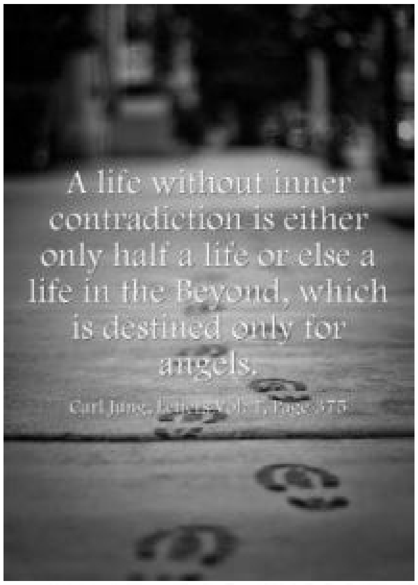
- ~Carl Jung, Letters Vol. II, Page 346.



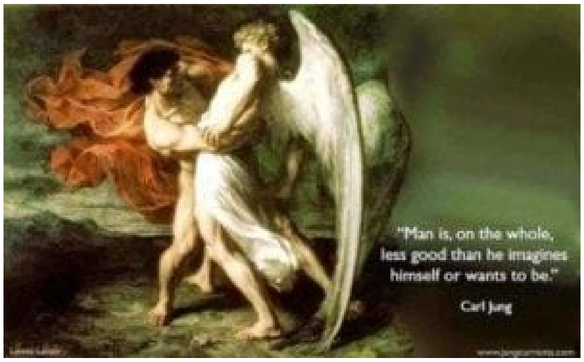
If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious.

- ~Carl Jung, CW 8, Para 643.



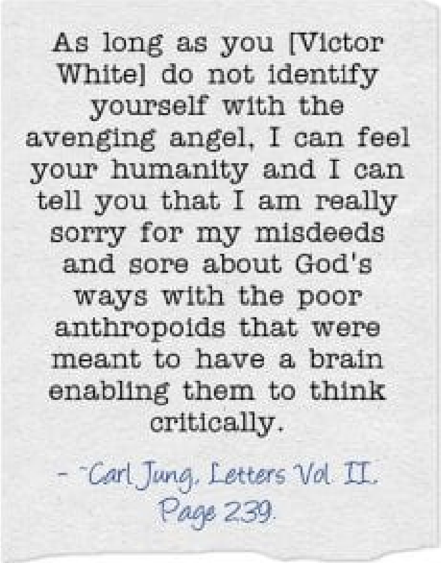
A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels.

Carl Jung, Letters Vol. 1, Page 375



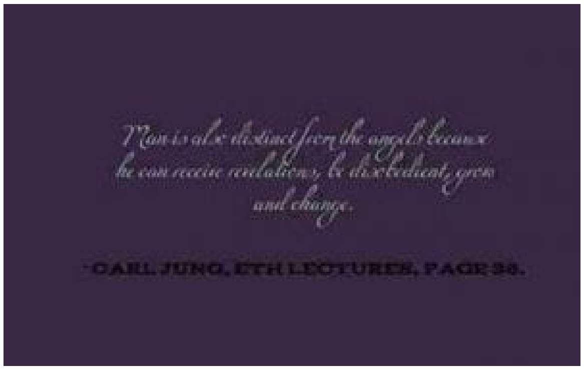
"Man is, on the whole, less good than he imagines himself or wants to be."

Carl Jung



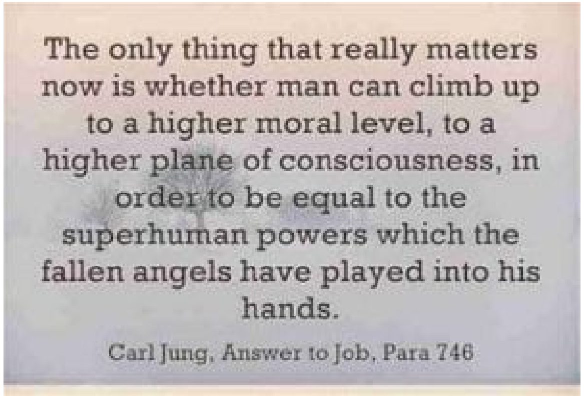
As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically.

- ~Carl Jung, Letters Vol. II. Page 239.



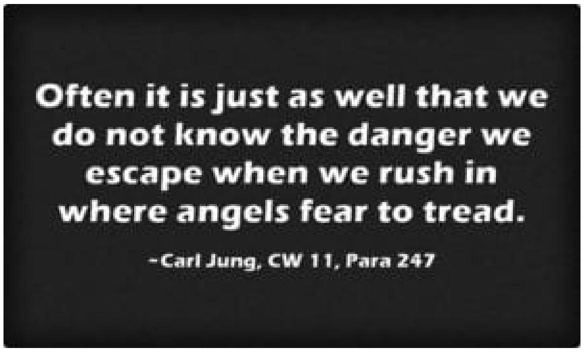
Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.

~CARL JUNG, ETH LECTURES, PAGE 36.



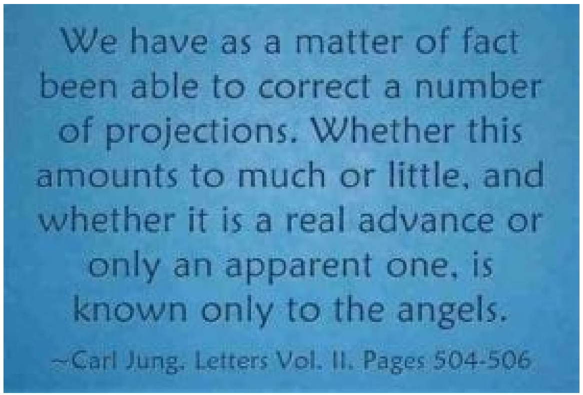
The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands.

Carl Jung, Answer to Job, Para 746



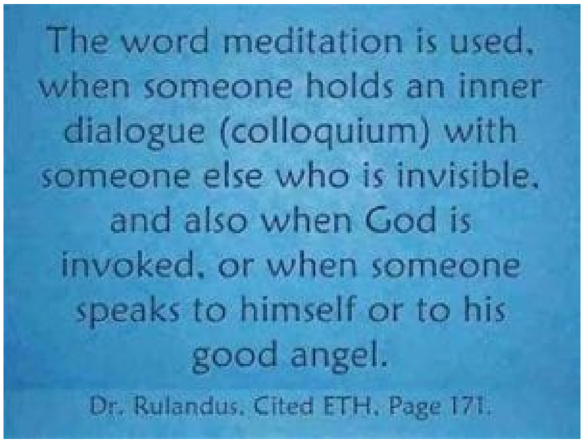
Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread.

~Carl Jung, CW 11, Para 247



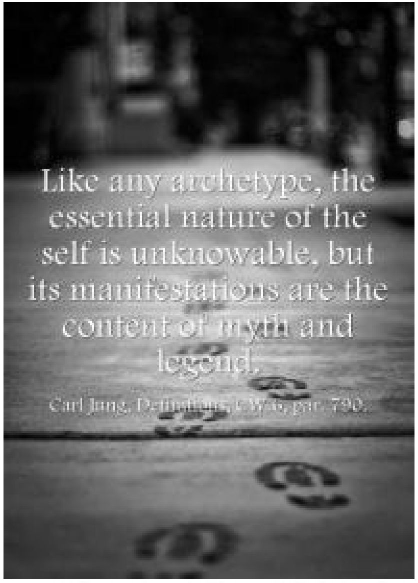
We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels.

~Carl Jung, Letters Vol. II, Pages 504-506



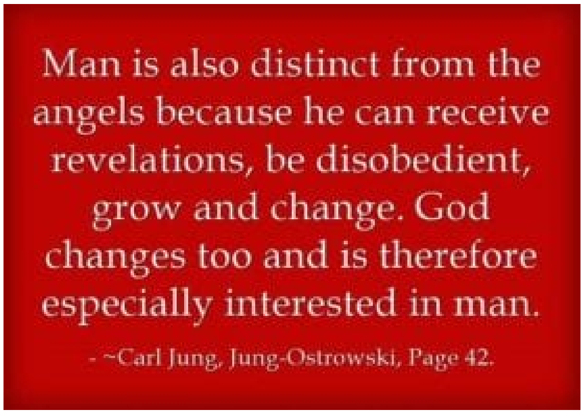
The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel.

Dr. Rulandus, Cited ETH, Page 171.



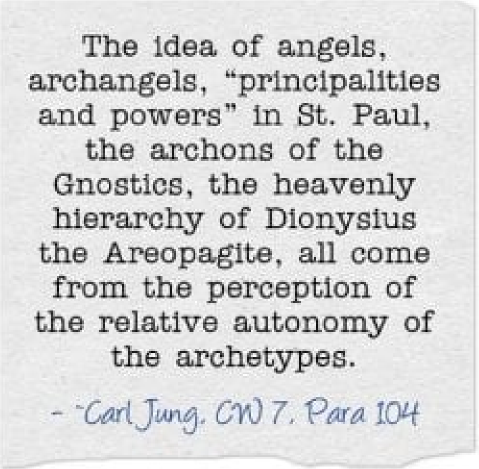
Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend.

Carl Jung, Definitions, CW 6, par. 790.



Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man.

- ~Carl Jung, Jung-Ostrowski, Page 42.



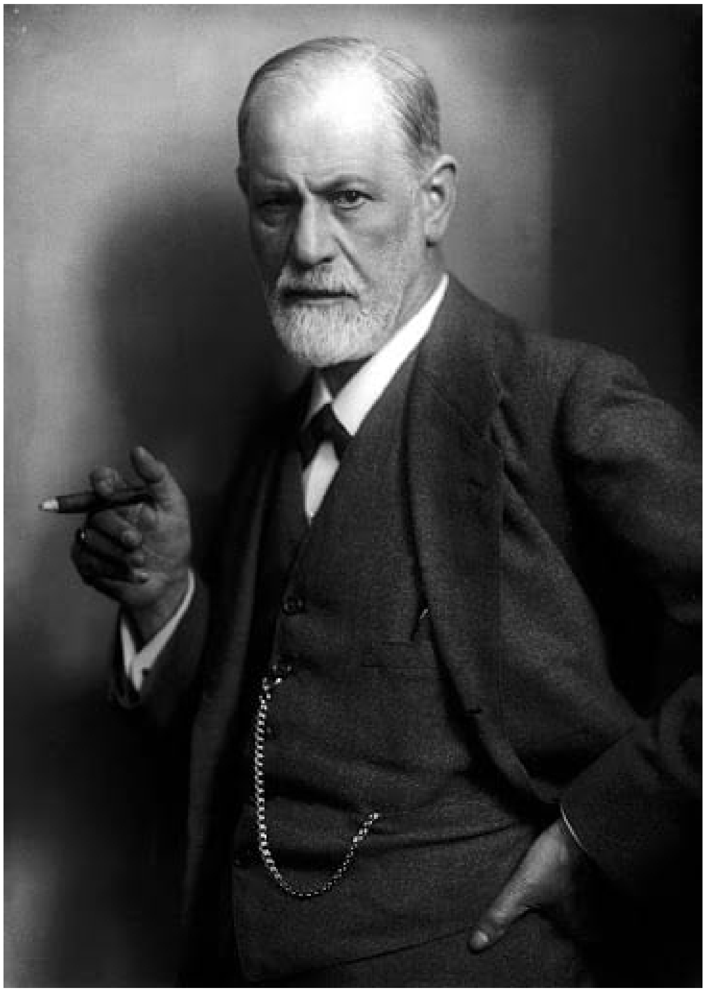
The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes.

- ~Carl Jung, CW 7, Para 104

1. https://www.youtube.com/watch?v=_KxViZliEOM

Carl Jung: It seemed to me that my spookery struck you as altogether too stupid... (2019-04-03 03:30)

[1]



To Sigmund Freud

Dear Professor Freud, Burgholzli-Zurich, 2 April 1909

Worry and patients and all the other chores of daily life have beset me again and quite got me down for the first 2 days.

Now I am slowly coming to the surface and beginning to bask in the memory of the days in Vienna.

I hope you will have received my offprints in good time for Wednesday evening.

12.IV. After a 10-day interruption I have at last succeeded in continuing my letter.

From this interlude it appears that the above complaint was premature, because, as usual, worse was to follow.

Today I have put the last bad day behind me.

All during the Easter holidays, when other people were out walking, I was able to snatch only one day's breath of air.

On 15.IV I shall wrench myself free without fail and start my bicycle tour.

Since Vienna all scientific work has been out of the question.

But in my practice I have accomplished much.

At the moment a madly interesting case is stretching me on the rack.

Some of the symptoms come suspiciously close to the organic borderline (brain tumour?), yet they all hover over a dimly divined psychogenic depth, so that in analysing them all one's misgivings are forgotten.

First-rate spiritualistic phenomena occur in this case, though so far only once in my presence.

Altogether it makes a very peculiar impression. The patient is a man-slaying Sara, Raguel's daughter.

The case I told you about-evil eye, paranoiac impression-was cleared up as follows.

She was abandoned by her last lover, who is altogether pathological (Dem. praec.?); abandoned also by an earlier lover-this one even spent a year in an asylum.

Now the infantile pattern: hardly knew her father and mother, loving instead her brother, 8 years older than she and at 22 a catatonic.

Thus the psychological stereotype holds good.

You said the patient was merely imitating Dem. praec.; now the model has been found.

When I left Vienna I was afflicted with some sentiments d'incompletude on account of the last evening I spent with you.

It seemed to me that my spookery struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!)

Just recently, however, the impression I had of the last-named patient smote me with renewed force.

What I told my wife about it made the deepest impression on her too.

I had the feeling that under it all there must be some quite special complex, a universal one having to do with the prospective tendencies in man.

If there is a "psychanalysis" there just also be a "psychosynthesis" which creates future events according to the same laws.

(I see I am writing rather as if I had a flight of ideas.)

The leap towards psychosynthesis proceeds via the person of my patient, whose unconscious is right now preparing, apparently with nothing to stop it, a new stereotype into which everything from outside, as it were, fits in conformity with the complex.

(Hence the idea of the objective effect of the prospective tendency!)

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority.

My unconscious celebrated this impression,with a great dream which preoccupied me for some days and which I have just finished analyzing.

I hope I am now rid of all unnecessary encumbrances.

Your cause must and will prosper, so my pregnancy fantasies tell me, which luckily you caught in the end.

As soon as I get back from Italy I shall begin some positive work, first of all for the Jahrbuch.

I hope you had a good Easter holiclay and feel the better for it.

N. Ossipow, head physician of the Psychiatric University Clinic in Moscow, has published a fine report on our affairs.

They seem to be working along our lines.

I have heard that Abraham with some others has issued a "psychanalytical questionnaire."

Let’s hope it’s a canard!

Cordial greetings,

Gratefully, JUNG Carl Jung, Letters Vol. I, Pages 8-10

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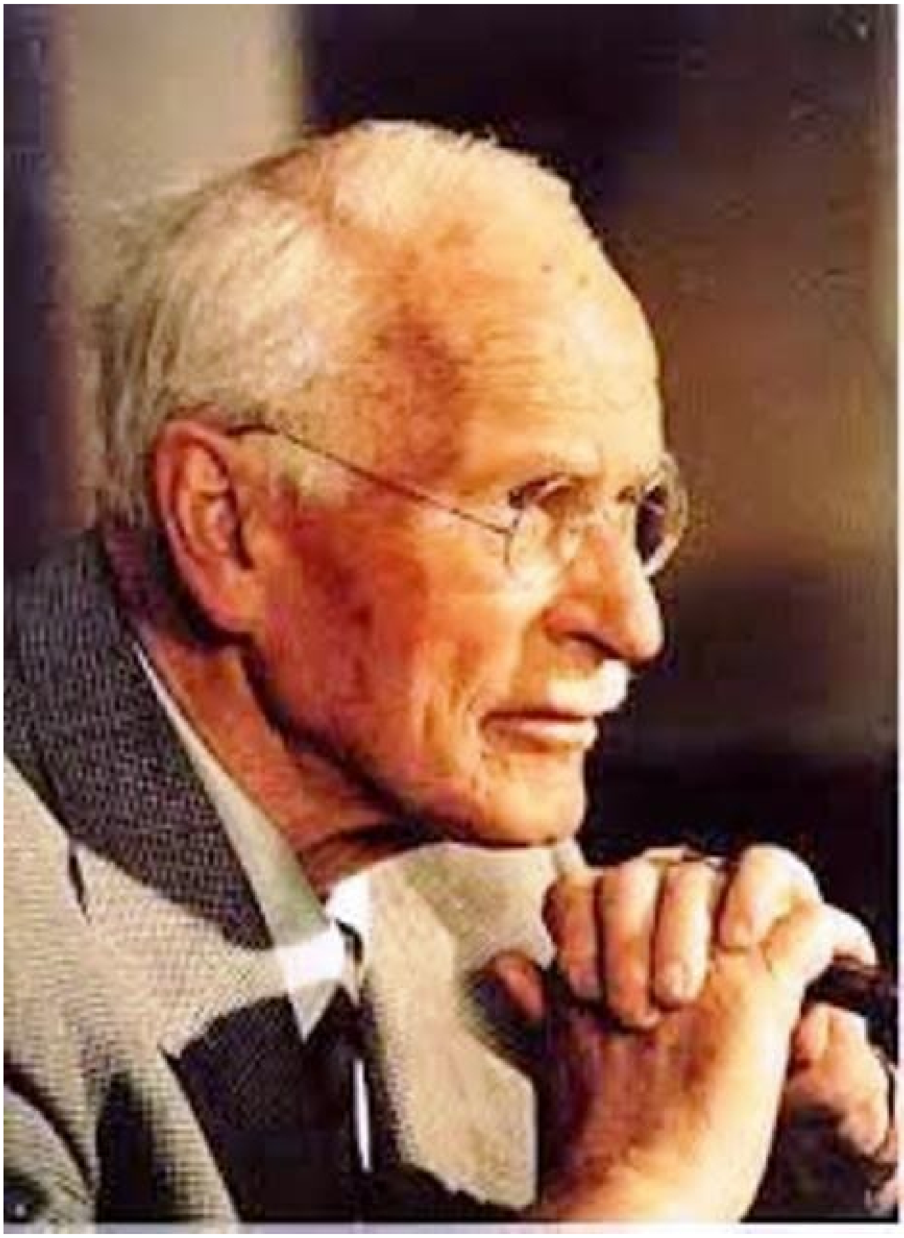
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/07/12bfreud.jpg`

Carl Jung on Word Association Test in solving Crimes i.e. Murder, Theft, etc. (2019-04-03 04:09)

[1]



Lecture IX 11 June 1934

There are two questions.

The first is about the stage which the woman in the asylum, after being told that she had murdered her child, passed through before
her discharge.

I cannot say any more about this, both because it belongs to professional secrecy and because it is too specialised a field for the general public.

Someone else asks if I could not say more about the types, extraversion and introversion, and also about the Anima and Animus.

It is quite true that the question of extraversion and introversion could have been handled with the functions, but both this question and that of the
Anima and Animus are exceedingly complicated concepts which I prefer to handle only after that of the libido.

Psychological typology cannot be clearly defined, it is not just easy labels, but rather a critical apparatus to be used for the discovery of empirical facts.

We should not speak here of concepts hanging in the air, but of facts grown from the earth.

These definitions have grown out of my experience and in order to understand them a certain grasp of the structure of the unconscious is indispensable.

You must excuse me if I am somewhat miserly in the use of concepts.

I have had quite enough of such reproaches as "demonology" being thrown at my head, and I do not intend to use words without bringing experience
to substantiate them.

We have seen the emotional results of association experiments.

If we can find complexes by such methods we should be able to reverse the procedure and with a knowledge of the complex be able to place guilt. It
should be possible, for instance, to use the association test successfully to discover a murderer.

The police sometimes avail themselves of this method of investigating a crime.

I once undertook an experiment with Professor Zurcher.

We staged a mock crime, so to speak, in order to see if I could discover the culprit.

I cut a photograph out of an illustrated weekly of an artist painting a picture with a cow and some human beings watching him.

Two students were picked out, one was shown the picture, and the other was not, and they were both sent to me in order that I should
discover which was the guilty one, i. e . the one who had seen the picture.

The innocent one came first. All the test words left him unmoved.

Obviously he had not seen it.

The Professor had chosen the best actor in the college to see the picture in the hope that he could outwit me, but he reacted in spite of himself to the words: cow, painter, picture, etc., which I had mixed with a lot of irrelevant words and so was at once detected.

The cause of a real crime was a different matter, but I have used this method successfully on such cases.

There was a robbery once at the Burgholzli, in a room where three wardresses slept.

The contents of a cupboard had disappeared, money, underclothing, a fur, a silver chain, a purse, a receipt from the shoemakers Dosenbach, etc.

When the fact was reported to me I investigated first of all the number of likely culprits.

The room was not locked so at least five other wardresses could have been in it, but I decided to start with the most likely, i. e. those known to have been in the room, and try the word association test on them.

These were four: A, B, C and D.

"B" was the department wardress; "A" was another wardress, a friend of hers; "C" was a cleaner who had been in the room but did not sleep there, and "D" was the Wardress who had been robbed and was consequently cleared of suspicion.

On the critical day "A" had had a half holiday and had stayed in bed till 12.

"A" and "C" did not know the contents of the cupboard, "B" and "D" did.

It is important that "B" did.

The test words included many from the known facts, such as: cupboard, open, yesterday, money, fur, Dosenbach, etc., and a few scarecrow words were mixed in, such as: police, shame, arrest.

These last were juicy allusions to arouse emotion.

After the tests "A" and "C" were quite quiet with normal pulses, but "B" was very agitated with a pulse of 120.

Innocent people also get excited, so this is only a suspicious circumstance.

Diagrams “I” and “Ia” refer to the difference in reaction time between indifferent, critical and post critical words.

It will be noticed that in spite of “B’s” fast pulse, “A” has considerably the largest difference between normal and critical.

Chart II refers to other symptoms of complexes evidenced during the experiment.

It will be seen that " A's" chart is again suspicious.

Chart III refers to uncertainties, mimicking, insufficient reproductions, holes in memory, etc.

These last often persevere after the shock and can even affect the time before.

After a fall on the head, for instance, one may forget not only the shock and the time that one was unconscious, but the time before, even as
much as thirty hours before.

This happens also in a small way with a complex; touching every complex is a shock, all traumas have an amnesic effect.

The results of these tests are all rather high, especially in the case of "A" and "B".

They are: "A" 64.7 %; B" 55.5 %; "C" 30 %.

This was enough for me to be able to say to the Wardress "A" "You are the thief, now please tell me all about it."

Thereupon she confessed without more ado.

A friend of mine once asked me to hypnotize his ward, whom he suspected of having taken his shooting prize, a medal.

I declined to hypnotize but tried to make the boy confess by word association which was immediately successful.

He sweated with fear and came out with the whole story.

In all these cases there was substantial evidence to work with.

This method could certainly be used in detective work, but it is a sensitive experiment and by no means fool proof.

It is far better to let it alone than to be stupid over it, but the same could be said of photography!

So far we have only spoken of the word association method in its complex hunting role, but it can be used otherwise.

If you observe the patients closely you can, to some extent, place their type by watching their reactions.

Some people, for instance, always react with a judgment, others logically, or literally, and so on, observing the quality of their associations reveals a great deal.

This is a very useful method for exploring family psychology which is a very important field, for everyone originated in a family, every human being once lay quite unconsciously in the lap of the family.

In very early childhood we are in a completely primitive state, and inasmuch as we remain one with our family this state of unconsciousness persists.

This has very strange consequences for until we know what we are made of, what our essential quality is, we are in participation mystique with our surroundings: unless I know what I am I cannot tell the difference between myself and the table.

Distinguishing differences is the essential quality of consciousness, discrimination is the essence of consciousness.

Just amazing things can happen in what Levy Bruhl calls "participation mystique".

Participants in this condition do not understand anything, they personify a want of understanding.

Inasmuch as we are in common or mutual unconsciousness we are in this participation mystique.

The most striking proof of this is that we believe other people to be exactly as we are.

The truth is that we do not understand each other at all, there is always a tendency to project ourselves into other people, and that leads to using force and to quarrelling.

It is not any proof of culture to see everyone as exactly alike, on the contrary it is the sign of an exceedingly primitive state.

To think that what is good for us is also so good for other people is simply barbarous.

It is our moral task to see these differences.

We spring from the family, we are originally in participation mystique with the house, the garden, the maids , the dogs, the cats, for we came out of all these.

Just as long as we are unaware of this they all follow us.

Every object from which we originated is still in our unconscious in its original form, and can be discerned behind the individual.

We have become aware of these things there is a possibility of their changing; you can see them, know them, and 'they can develop, but things in the unconscious are merely preserved from decay, they remain exactly the same.

So it is exceedingly important to find the "spiritus familiaris" and it is possible to dis cover it by subjecting a family to these tests.

Words describing fifteen different qualities are chosen with several referring to the emotions.

These are then applied to all the members of the family and an arithmetical average of the results is taken and you arrive at an average, family type.

It is noticeable that usually the more highly strung members approach most closely to the family type.
Diagram IV is the chart of such a test applied to a husband and wife.

[The black line is the husband and the broken line the wife.)

It will be observed how very closely the lines follow each other, this is because the two are in participation mystique with each other.

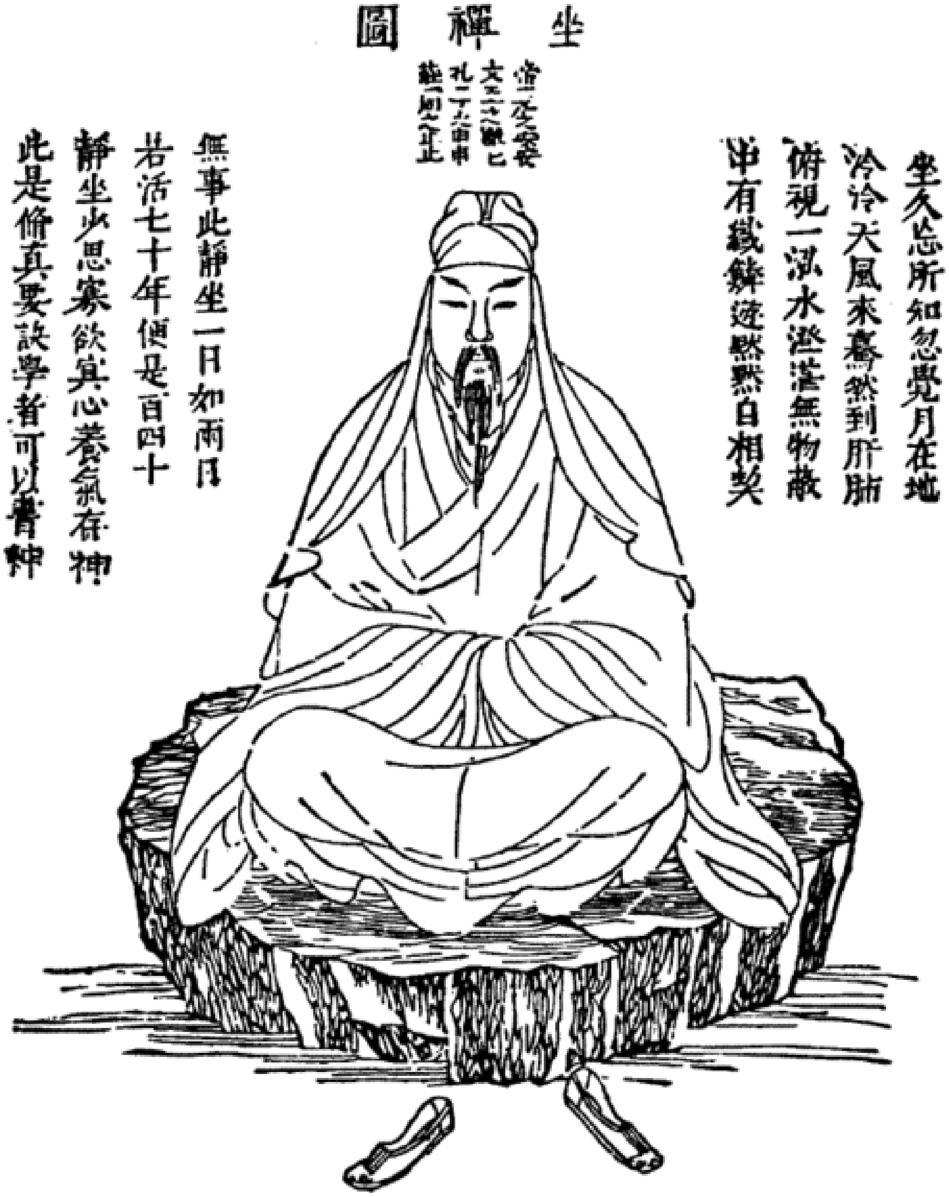
They have both been very much bound up in their families and carried over this attitude, even calling each other "Papa" and "Mamma”.

Probably both families had had this attitude in an unbroken line since the 14th century. Carl Jung, Lecture IX 11June1934, Pages 122-125.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/663c6-1.jpg`

Death is psychologically just as important as birth and, like this, is an integral part of life. (2019-04-03 04:12)

[1]


坐禪圖
坐久忘所知忽覺月在地
泠泠天風來驀然到肝脾
俯視一泓水澄湛無物蔽
中有纖鱗游默默自相契
無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神
此是修真要訣學者可以[illegible]

The integration and birth of this superior personality is the achievement meant by our text when it speaks of the "holy fruit" the diamond body or of any other sort of indestructible body.

These expressions are psychologically symbolical of an attitude which is invulnerable to emotional entanglements and violent upheavals; in a word, they symbolize a consciousness freed from the world.

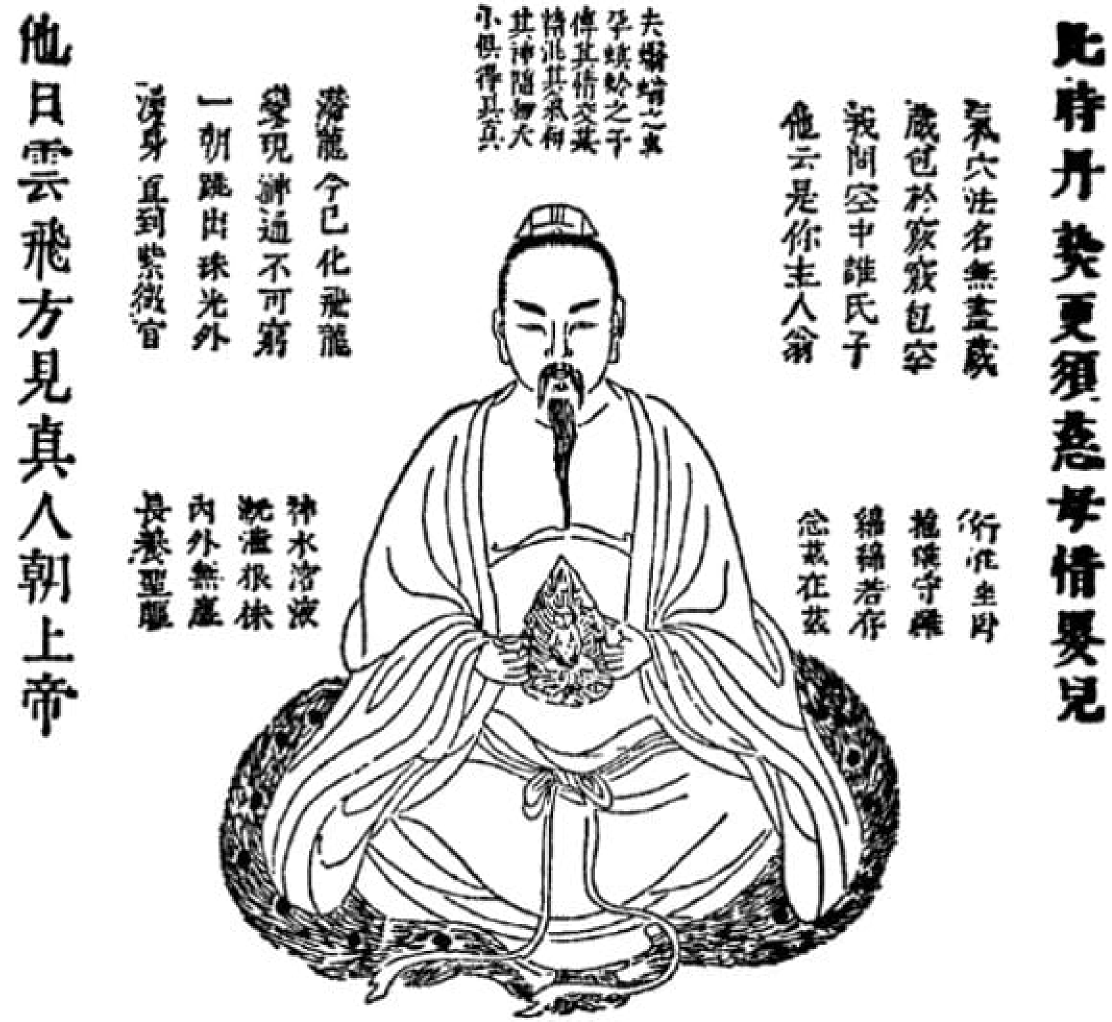
I have reasons for believing that this is a natural preparation for death, and sets in after middle life.

Death is psychologically just as important as birth and, like this, is an integral part of life.

It is not the psychologist who must be questioned as to what happens finally to the detached consciousness.

[2]

嬰兒現形圖


此時丹勢更須慈母惜嬰兒
氣穴法名無盡藏
藏包於寂寂包空
試問空中誰氏子
他云是你主人翁
夫蠮螉之氣
孕螟蛉之子
傳其情交其
精混其氣和
其神隨物大
小俱得其真
潛龍今已化飛龍
變現神通不可窮
一朝跳出珠光外
法身直到紫微宮
他日雲飛方見真人朝上帝
行住坐卧
抱候守癖
綿綿若存
念茲在茲
神水浩液
洗滌根株
內外無塵
長養聖軀

Whatever theoretical position he assumed, he would hopelessly overstep the boundaries of his scientific competence.

He can only point out that the views of our text with respect to the timelessness of the detached consciousness, are in harmony with the religious thought of all times and with that of the overwhelming majority of mankind.

He can say, further, that anyone who does not think this way would stand outside the human order, and would, therefore, be suffering from a disturbance in his psychic equilibrium.

As physician then, I make the greatest effort to fortify, so far as I have the power, a belief in immortality, especially in my older patients to whom such questions come menacingly near.

If viewed correctly in the psychological sense, death, indeed, is not an end but a goal, and therefore life for death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower.

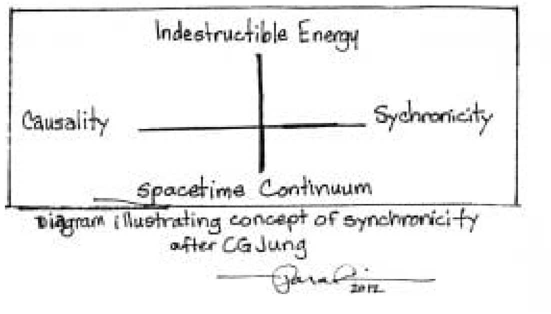
Images:

Meditation - Gathering the Light from The Secret of the Golden Flower.

The Immortal Soul of the Taoist Adept. The Immortal Fetus, from The Secret of the Golden Flower

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/66e37-gathering.gif`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/8255e-theimmortalsoulofthetaoistadept.jpg`

Carl Jung on "Synchronicity" - Anthology **(2019-04-03 04:22)**



We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.
When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Pages 546-548.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and. . . when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Pages 43-47.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Pages 163-174

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The principle of synchronicity represents the essential particularity of a non-statistical world, where facts are not measured by numbers but by their psychological significance. Carl Jung, Letters Vol. II, Pages 373-375

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be. Carl Jung, Letters Vol. II, Pages 420-421

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted and the synchronistic "effect" thereby hindered. Carl Jung, Letters Vol. II, Pages 414-416

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions. Carl Jung, Letters Vol. II, Pages 409-410.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 445-449

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 445-449

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 445-449

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 445-449

The 'absolute knowledge' which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Pages 498-500

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Pages 493-496

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Pages 576-577
The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, CW, Para 948.

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him. E.A. Bennet, Meetings with Jung, Page 62

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and[Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

Carl Jung on “Wrath” “Anger” – Anthology (2019-04-03 04:34)

The act of becoming conscious happens to man in darkness. If he can grasp and han
brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The
force creates a sense of guilt.   Carl Jung, Jung-Ostrowski, Page 9. The act of becomin
darkness. If he can grasp and handle consciousness then the fire brought from Heaven
the wrath of the gods. The acquisition of consciousness by force creates a sense of g
Page 9. God is light and darkness, the auctor rerum is love and wrath. We still pray
(The French Catholic version of the Vulgate has: "Let us not fall into temptation."!)
471-473 The fact of God’s “unconsciousness” throws a peculiar light on the doctrine o
delivered from his sins, even if he is baptized in the prescribed manner and thus wash
of the consequences of sin, that is, from the wrath of God. Consequently, the work
man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659. Man is not s
even if he is baptized in the prescribed manner and thus washed clean, as delivered
of sin, that is, from the wrath of God.   Carl Jung, CW 11, Para 659. The conflict in hi
the incarnation can only be bought by an expiatory self-sacrifice offered up to the wra
CW 11, Para 740 It is not storms, not thunder and lightning, not rain and cloud that
but the fantasies caused by the affects they arouse. I once experienced a violent eart
feeling was that I no longer stood on the solid and familiar earth, but on the skin of a g
under my feet. It was this image that impressed itself on me, not the physical fact. N
thunderstorms, his terror of the unchained elements—these affects anthropomorphiz
purely physical element becomes an angry god.   Carl Jung, CW 9i, Para 331 Don’t try t
the devil gets angry. Don’t try to be worse because God gets angry. Try to be what yo
C.G. Jung, Visions Seminars, Vol.1, page 235

Carl Jung on "Psychic" - Anthology (2019-04-03 05:51)

Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time. Carl Jung, CW 18, Para 1572.

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, CW 18, Page 311.

Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs. Carl Jung, CW 18, Para 11

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 692

Dreams are the natural reaction of the self-regulating psychic system. Carl Jung, CW 18. Para 123

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung, CW 11, para 232.

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung, CW 13, Page 16.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Page 317.

The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, par.485.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The psychic fact "God" is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung, CW 13, Para 470.

. . . every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497

Greater than all physical dangers are the tremendous effects of delusional ideas […].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para Para 747

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex.
People have very shallow breathing; don't ventilate the aspices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; Memories Dreams and Reflections; Page 305.

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung, CW 7, Page 72

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20, Para 330.

Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, CW 4, Page 331 f.

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

The fact that extra-sensory perception is real proves that time and space are psychically relative. That means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages 420-422.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.

The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 261-264.

Surely telepathy widens out our consciousness, but there is always an ego conscious of something. Carl Jung, Letters Vol. 1, Pages 261-264.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

I am not out to build a conceptual system, but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Pages 522-523.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

I have made a great effort to explain what I mean by "psychic.” I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Pages 457-458.

Heidegger’s modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Pages 330-332.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Pages 399-403.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung, CW 8, Paras 371-381

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Pages 538-539.

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals. Carl Jung, The Secret of the Golden Flower, Page 84.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, , Page 216.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Page 224.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real. Carl Jung, CW 14, Para 753.

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy. Carl Jung, Evans Conversations, Page 26.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development… The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW XI, Para 769.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung, CW 5, para. 297.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development… The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Pages 333-334.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The question is, in short: shouldn't we give up the time-space categories altogether when we are dealing with psychic existence? Carl Jung, Letters Vol. II, Pages 43-47.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I have treated several cases of chronic pulmonary tuberculosis for psychic disturbances and observed, coincidentally so to speak, a complete cure of the tuberculosis without specialist treatment. Carl Jung, Letters Vol. II, Pages 57-58.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Pages 69-71

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Pages 69-71

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and givers us the right to impart good advice to our neighbours. Carl Jung, Letters Vol. II, Pages 83-86.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy. But the contrary is true. Carl Jung, Letters Vol. II, Pages 124-125.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Pages 151-154.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Pages 222-224.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Pages 235-238.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons. Carl Jung, Letters Vol. II, Pages 296-297.

The Middle Ages already knew about this peculiar psychic fact [Anima] and said: o mnis vir feminam suam secum portat. ["Each man carries his woman with him."] Carl Jung, Letters Vol. II, Pages 321-322

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Pages 321-322

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Pages 327-329.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it. Carl Jung, Letters Vol. II, Pages 349-350

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology. Carl Jung, Letters Vol. II, Pages 373-375

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 445-449

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us. Carl Jung, Letters Vol. II, Pages 498-500

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well. Carl Jung, Letters Vol. II, Pages 498-500

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field. Carl Jung, Letters Vol. II, Pages 534-536

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Pages 533-534

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Pages 504-506

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Pages 559-560

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Pages 600-603

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same
way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, Aion, Para 253

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

This process [Individuation] naturally expresses itself in man as much psychically as somatically. Carl Jung, CW 11, Para 460

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Pages 271-272

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Pages 56-57

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Pages 254-255

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Pages 562-563

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Pages 379-380

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Pages 305-306

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable.

The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development.
The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil’s work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new
clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man’s mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

"All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

Since we do not know everything, practically every experience, fact, or object contains something unknown. Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.
As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced. The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness. In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia. How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients. It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon aswe want to say anything about knowledge. But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche.

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality.
Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

"Physical" is not the only criterion of truth. there are also psychic truths which can neither be explained nor proved nor contested in any physical way. If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof, Carl Jung, CW 11, Para 555

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. It certainly does not make the problems of psychology any easier. But it does free us from the incubus of "nothing but,"* which is the insistent leitmotiv of all one-sidedness. Carl Jung, CW 17, Para 156

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter.
These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man’s consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9, Para 7

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements, and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection. Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

It is my conviction that the investigation of the psyche is the science of the future. Psychology is the youngest of the sciences and is only at the beginning of its development. It is, however, the science we need most. Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man's greatest danger to man, for the simple reason that there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes. The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates something known. It does not seem to have occurred to these people that when we say "psychic" we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Para 317

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330

It is only in exceptional cases that somatic stimuli are the determining factor.
Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder

appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. Carl Jung, CW 16, Para 294

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578

No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. 95-337

Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong, and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

It is undoubtedly true that instinctuality conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman she too has her inborn image of man. Carl Jung, CW 17, Para 338

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. Where unconditional adaptation to the powers of this world is accepted as the supreme principle of belief, it would of course be vain to expect psychological insight from a person in authority as a moral obligation. But anyone who professes a democratic view of the world cannot approve of such an authoritarian attitude, believing as he does in a fair distribution of burdens and advantages. It is not true that the educator is always the one who educates, and the child always the one to be educated. The educator, too, is a fallible human being, and the child he educates will reflect his failings. Therefore it is wise to be as clear-sighted as possible about one's subjective views, and particularly about one's faults. As a man is, so will be his ultimate truth, and so also his strongest effect on others. Carl Jung, CW 17, Para 211

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74

It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one's psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents, or understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can’t, he must painfully perform the "symptomatic actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment.

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

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We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength.

One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him. Carl Jung, CW 4, Para 769

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

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I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

We must be able to let things happen in the psyche. For us, this is an art of which most people know nothing. Consciousness is forever interfering, helping, correcting, and negating, never leaving the psychic processes to grow in peace. It would be simple enough, if only simplicity were not the most difficult of all things. Carl Jung, CW 18, Para 20

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two. Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Consciousness hedged about by psychic powers, sustained or threatened or deluded by them, is the age-old experience of mankind. This experience has projected itself into the archetype of the child, which expresses man's wholeness. The "child" is all that is abandoned and exposed and at the same time divinely powerful; the insignificant, dubious beginning, and the triumphal end. The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born: for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

To understand metaphysically is impossible; it can only be done psychologically... (2019-04-03 07:04)

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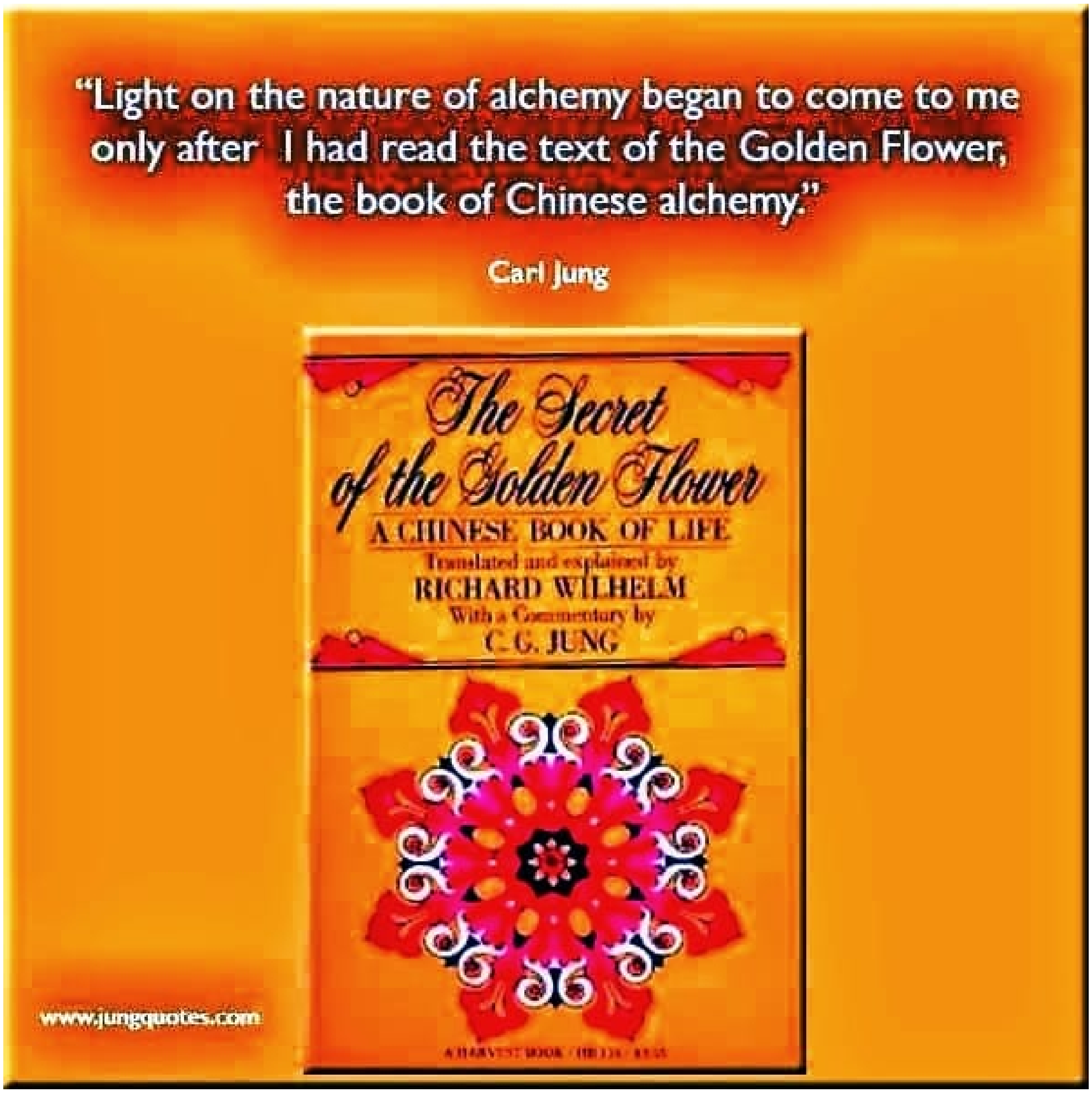


"Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy."

Carl Jung

The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG
www.jungquotes.com

To understand metaphysically is impossible; it can only be done psychologically I therefore strip things of their metaphysical wrappings in order to make them objects of psychology.

In this way, I can at least get something comprehensible out of them, and can avail myself of it.

Moreover, I learn psychological conditions and processes which before were veiled in symbols and out of reach of my understanding.

In doing this I am also enabled to follow a path similar to the alleged metaphysical one, and can have similar experiences.

Finally, if there should still lurk something metaphysical that cannot be formulated, it would then have the best opportunity of showing itself.

To be specific in this matter, I can say that my admiration for the great Eastern philosophers is as great and as indubitable as my attitude toward their metaphysics is irreverent.

I suspect them of being symbolical psychologists, to whom no greater wrong could be done than to be taken literally.

If it were really metaphysics that they mean, it would be useless to try to understand them.

But if it is psychology, we can not only understand them, but we can profit greatly by them, for then the so-called "metaphysical" comes within the range of experience.

If I accept the fact that a god is absolute and beyond all human experience, he leaves me cold.

I do not affect him, nor does he affect me.

But if I know, on the other hand, that God is a mighty activity in my soul, at once I must concern myself with him; he can then become even unpleasantly important, and in practical ways too, which sounds horribly banal, like everything appearing in the sphere of reality. Carl Jung, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/4b046-alchemy.jpg`

Carl Jung on "Wisdom" (2019-04-03 11:08)

[1]Carl Jung on "Wisdom" - YouTube

Carl Jung on “Wisdom” - Anthology

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Letters Volume 1, Pages 559-560.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, Modern Psychology, Vol. 2, Page 148.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Pages 498-499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Letters, II, 580.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, Mysterium Coniunctionis, Page 249, Para 334.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

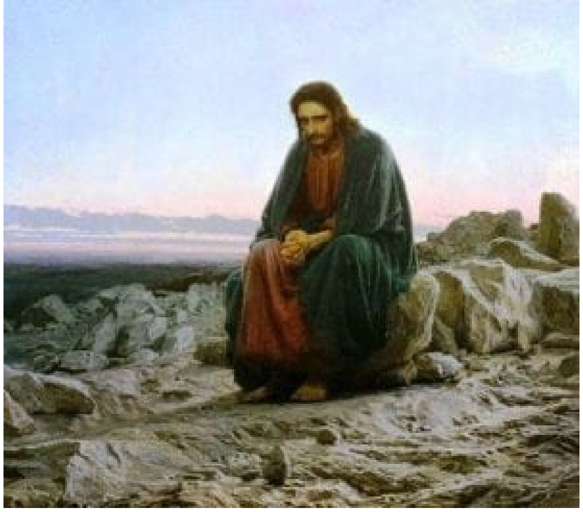
In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

1. `https://www.youtube.com/watch?v=A8jt-dePv_I`

Carl Jung on "Alone" (2019-04-03 16:56)



[1]Carl Jung on "Alone" - YouTube

Carl Jung on being "Alone." - Anthology.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual’s shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate.

For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true” man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

1. `https://www.youtube.com/watch?v=sn5sTDl3rcc`

Carl Jung: Don’t let the devil of action lure you to Barcelona. (2019-04-04 03:30)

[1]

To Richard Wilhelm

Dear friend, 27 August 1929

Best thanks for your letter and the good news about your health, which until now has caused me great worry.

Please abstain from doing too much.

Don’t let the devil of action lure you to Barcelona.

There they make mayonnaises that poison the soul and the bowels.

If I understand your proposals correctly, the questions at issue are

1. the MS on meditation,1 which I am hatching out now, will be published by Grete Ullmann in book form after first appearing in the Europaische Revue,
2. your interpretation of the chakras (in which I play no part) is to be published by the same firm.

As regards 1, I agree with this provided I get a decent fee or 15 % of the proceeds.

As regards 2, this is entirely up to you.

Naturally I shall be glad to make a contribution of my own on "primordial images."

No list or anything of the sort exists.

The mythological motifs have never yet been classified, as their name is legion.

You will find a large number of them if you look up the index of my book Wandlungen und Symbole der Libido.

Perhaps I can contribute something if you send me your description of the original characters.

But it may be a ticklish job.

Or do you want us to undertake this work in common as we did the first?

With the very best wishes, Your sincere and devoted

Jung Carl Jung, Letters Vol. I, Pages 66-67

[2]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bwilhelm.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Carl Jung; The Red Book and The Dead (2019-04-04 04:15)

[1]

Carl Jung; The Red Book and The Dead:

1. Jung’s critical task in "working over" his fantasies was to differentiate the voices and characters.

For example, in the Black Books, it is Jung’s "I" who speaks the Sermones to the dead. In Scrutinies, it is not Jung’s "I" but Philemon who speaks them.

In the Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber Novus, this is changed to the serpent and the bird. In one conversation in January 1916, his soul explained to him that when the

Above and Below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods.

Thus Jung’s revision here can be seen to reflect his understanding of the tripartite nature of his soul. Red Book, Introduction

1. I: "But I do not belong to the dead. I live in the light of day: Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?" Carl Jung; Red Book.

When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Do not
cry for help if the dead surround you, otherwise the living will take flight, and they are your only bridge to the day. Live the life of the day and do not speak of mysteries, but dedicate the night to bringing about the salvation of the dead. Carl Jung; Red Book

1. Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman / there are prophets who in the end have stoned themselves. But we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will become manifold. Your poverty in what has become you will thus deliver into the wealth of the future Carl Jung; Red Book
2. In Book II of the Odyssey, Odysseus makes a libation to the dead to enable them to speak. Walter Burkert notes: "The dead drink the pourings and indeed the blood they are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above"

Jung had used this motif in a metaphorical sense in 1912 in Transformations and Symbols of the Libido: "like Odysseus, I have sought to allow this shade [Miss Frank Miller] to drink only as much so as to make it speak so it can give away some of the secrets of the underworld" Red Book, Footnote #223.

1. On the significance of the Sermones that follow; Jung said to Aniela Jaffe that the discussions with the dead formed the prelude to what he would subsequently communicate to the world, and that their content anticipated his later books. "From that time on, the dead have become ever more distinct for me as the voices of the unanswered, unresolved and unredeemed." The questions he was required to answer did not come from the world around him, but from the dead. One element that astonished him was the fact that the dead appeared to know no more than they did when they died. One would have assumed that they had attained greater knowledge since death. This explained the tendency of the dead to encroach upon life, and why in China important family events have to be reported to the ancestors. He felt that the dead were waiting for the answers of the living (MP, pp. 258-9; Memories, p. 217). See note 134 (p. 243), above, concerning Christ’s preaching to the dead in Hell. Red Book; Footnote 78.

2. I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them? Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon." Philemon; Red Book.

7 I could not grasp what else Diahmon said. I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung; Red Book

Image: Hermes Psykhopompos sits on a rock, preparing to lead a dead soul to the Underworld. Attic white-ground lekythos, ca. 450 BC

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/cad6c-hermespsykhopompossitsonarockpreparingtoleadadeadsoultotheunderworld-atticwhite-ground`

Carl Jung: You see, inasmuch as the living body contains the secret of life, it is an intelligence. (2019-04-04 04:23)

[1]

EXTERNARVM HVMANI CORPORIS SEDIVM PARTIVMVE CITRA DISSECTIONEM OCCVRRENTIVM APPELLATION

You see, inasmuch as the living body contains the secret of life, it is an intelligence.

It is also a plurality which is gathered up in one mind, for the body is extended in space, and the here and the there are two things; what is in your toes is not in your fingers, and what is in your fingers is not in your ears or your stomach or your knees or anywhere else in your body.

Each part is always something in itself.

The different forms and localizations are all represented in your mind as more or less different facts, so there is a plurality.

What you think with your head doesn't necessarily coincide with what you feel in your heart, and what your belly thinks is not what your mind thinks.

The extension in space, therefore, creates a pluralistic quality in the mind.

That is probably the reason why consciousness is possible.

Different things are represented, and these are always supposed to be in a field of consciousness, in a sort of extension, that is.

Yet you feel that the whole, that plurality, is drawn together and referred to something you call "I"; it is referred to a center which you cannot say has extension, as little as you can say of a thought that it has extension.

Thought is a disembodied something because it has no spatial qualities.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 360.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/5461c-82bbody.jpg`

Westerners cannot slap Eastern spirituality on top of a western ego and expect enlightenment. ~Carl Jung

(2019-04-04 04:26)

[1]

[Westerners cannot slap Eastern spirituality on top of a western ego and expect enlightenment. Carl Jung]

Chinese yoga philosophy bases itself upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, or the means towards perpetuation of physical life, it takes as the aim of spiritual existence, the begetting and perpetuation of a psychic spirit-body "subtle body” which ensures the continuity of the detached consciousness.

It is the birth of the pneumatic man, known to the European from antiquity, but which he seeks to produce by quite other symbols and magical practices, by faith and Christian way of life.

Here again we stand on a basis quite different from that of the East.

Again the text sounds as though it were not very far from Christian ascetic morality, but nothing would be further from the truth than to assume that it is actually dealing with the same thing.

Behind our text is a culture thousands of years old, one which has been developed out of, and beyond, primitive instincts, and which, therefore, knows nothing about the brutal morality suited to us as recently civilized, barbaric Teutonic peoples.

For this reason, there is lacking to the Chinese that impulse toward violent repression of the instincts which makes our spirituality hysterical exaggerated and poisonous. Whoever lives his instincts can also separate from them, and in just as natural a way as he lived them.

Any idea of heroic self-conquest would be entirely foreign to the sense of our text, but it would inevitably amount to that if we followed the Chinese instructions literally.
.
We must never forget our historical premises.

Only a little more than a thousand years ago, we stumbled from the crudest beginnings of polytheism into the midst of a highly developed, oriental religion which lifted the imaginative minds of half-savages to a height which did not correspond to their degree of mental development.

In order to keep to this height in some fashion or other, it was unavoidable that the sphere of the instincts should be thoroughly repressed.

Therefore, religious practice and morality took on an outspokenly brutal, almost malicious, character.

The repressed elements are naturally not developed, but vegetate further in the unconscious and in their original barbarism.
We would like to climb the heights of a philosophical religion, but are, in fact, incapable of it.

The best we can do is to grow up to it.

The Amfortas wound and the Faustian conflict in the Germanic man are not yet healed; his unconscious is still loaded with contents which must first be made conscious before he can be free of them.

Recently I received a letter from a former patient which pictures the necessary transformation in simple but expressive words.

She writes :

"Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and hand in hand with that, by accepting reality-taking things as they are, and not as I wanted them to be-by doing all this, rare knowledge has come to me, and rare powers as well, such as I could never have imagined before. I always thought that, when we accept things, they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that one can define an attitude toward them. So now I intend playing the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are forever shifting, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to my idea!"

Only on the basis of such an attitude, which renounces none of the values won in the course of Christian development, but which, on the contrary, tries with Christian charity and forbearance to accept the humblest things in oneself, will a higher level of consciousness and culture be possible.

This attitude is religious in the truest sense, and therefore therapeutic, for all religions are therapies for the sorrows and disorders of the soul.

The development of Western intellect and will has lent us the almost devilish capacity for imitating such an attitude, apparently with success too, despite the protests of the unconscious.

But it is only a matter of time when the counter position always forces recognition of itself with an even harsher contrast.

A more and more unsafe situation comes about by reason of this crass imitation, and, at any time, can be overthrown by the unconscious.

A safe foundation is only found when the instinctive premises of the unconscious win the same recognition as the view-points of the conscious.

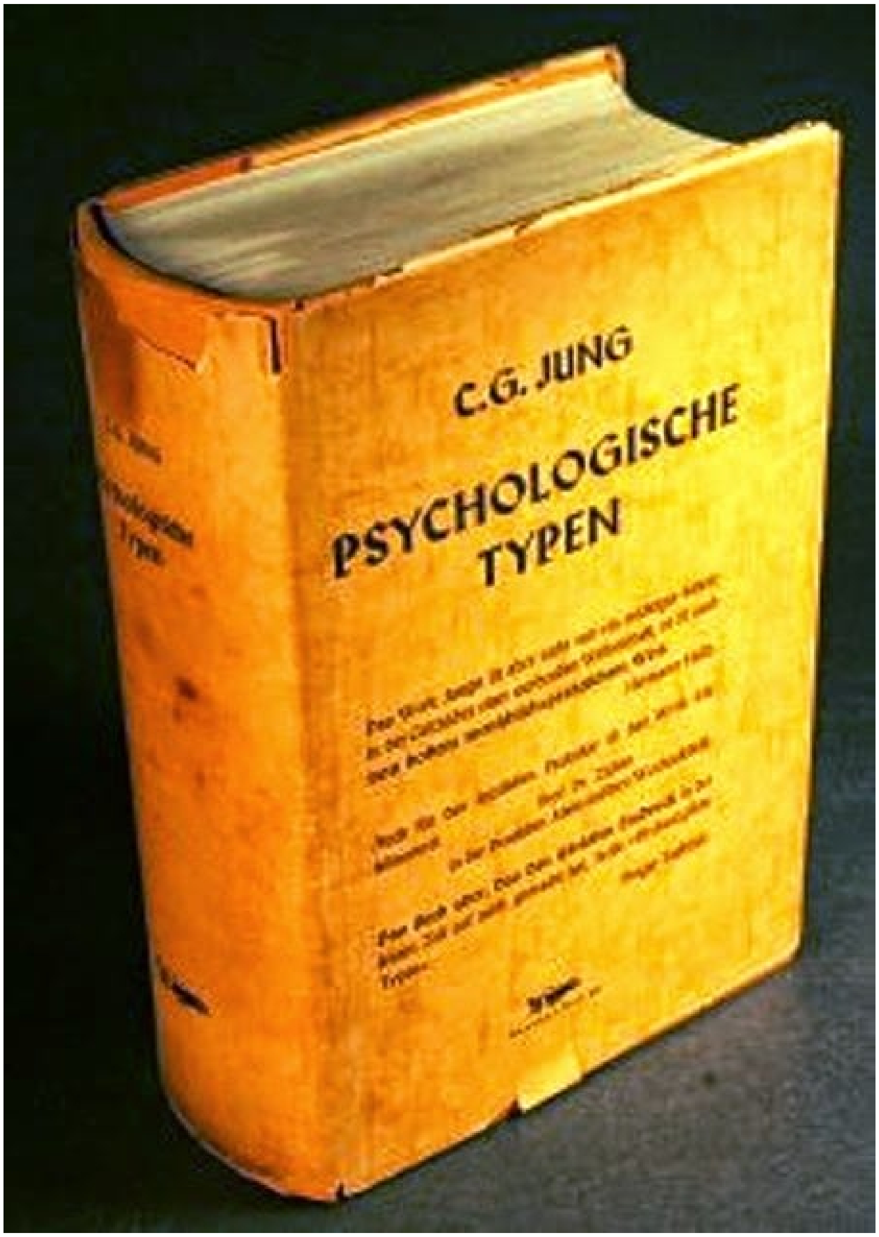
No one will deceive himself as to the fact that this necessary recognition of the unconscious stands in violent opposition to the Western Christian, and especially to the Protestant, cult of consciousness.

Despite the fact that the new is always hostile to the old, a deep desire to understand cannot fail to discover that, without the more serious application of our acquired Christian values, the new can never gain ground. Carl Jung, The Secret of the Golden Flower.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/1de83-buddha.jpg`

Carl Jung answers questions on the “Four Functions.” (2019-04-04 04:41)

[1]



Lecture V 25th May, 1934

There are a great many questions about the last lecture.

The first asks if the feeling-sensation type is always a social bore?

They do not spend their whole lives in boring society, but this is the negative aspect of their type and they are incline d to have this effect in social situations, but in their positive aspects they are often artists, poets, and especially musicians.

Then there are several questions relating to intuition, which is not surprising as it is exceedingly difficult to grasp, or to render tangible.

Its very essence is its intangibility.

Logical concepts are tangible and possible to grasp, but empirical concepts often intersect each other, you never see them separately and clearly.

Intuition is still more difficult to define clearly because it is an apparatus which is invisible, a perceptive function working through the unconscious.

You cannot reduce intuition to the terms of the three other functions, though it can clothe itself in all of them, as we saw last time in the examples of the hunter in the tree and the cigarette ends, but very often you cannot tell at all how intuitions come.

It is highly necessary for us to realize that we do not know everything, that we stand indeed only at the beginning of our knowledge, at the very beginning of the things which it would be possible for us to know and intuition lives on this border of our knowledge.

Though intuition is perception via the unconscious, the contents of it often appear as finished totalities, its character is that of a given fact.

Spinoza thought it the highest type of knowledge that exists.

Intuition concerns itself with many fields.

Some people can intuit the weather, others can foresee the movements of the Stock Exchange, &c. &c.

Another question which is asked is why intuitives do not break the bank at roulette at Monte Carlo?

There was indeed a patient of mine , an intuitive, who, coming to the end of her money, travelled to Monte Carlo to recoup.

I protested that this was very dangerous but she replied that it would not be for her.

Later I saw her there and I asked her if she had done what she came for.

She replied “Not yet”, but every day she went and watched until her series turned up.

Then she staked for the first time and she always won.

I asked her why she did not go on and break the bank.

She replied because she only knew one or two series for certain and after that it was dangerous to go on, because she always lost.

Intuition is really like that, it can only be used to gain a certain modest advantage.

If an intuitive is really at his last penny, intuition appears to have an interest in just giving him enough to go on with but no more.

Intuitives are often very poor because they never wait for the harvest.

Every situation is a prison to them, they crave for new possibilities and can only use their function to a very limited extent in a situation.

It is as if it will only just nourish them, if you want more you must turn to another function.

We have four functions so as to be able to meet all situations.

Kant, who could think so marvellously, and could write "The Critique of Pure Reason" was sadly at a loss in personal situations
where he found himself forced to use his most inferior feeling.

There is what we might call a fifth function over all these four functions: the will.

This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego.

It is like a mobile unit, not kept in any definite place, but at the direct disposal of the general of the army.

The ego is free to use this dynamic function, but only under certain conditions of its own.

It cannot be used under every condition.

If, for instance, you are very tired, and have already used all the energy available for it, then it is not in working order.

It is free in as far as it has available energy.

This is a product and a kind of inherited reservoir of civilized man.

Primitives have no will, it is won by culture and civilization.

It is not to be confuse d with instinct.

The primitives have only instinct.

When the will is dreamt of it is as a man-made instrument; a knife, or a sword, or something of that kind.

The primitive has plenty of instincts, but no will, things just happen to him, it is exceedingly important not to confuse will and instinct.

When I was on the Mt. Elgon I camped near a particularly primitive tribe whose speech was like the song of nature, and I told a runner
to take some letters to the white man who lived by the big beast [the train).

The man did not move, he took no interest.

I tried an interpreter, but there was still no interest, so the head boy had to bes ent for.

He said: "This is just a poor native", [the head boy was just as black as the other,) "You cannot talk to him like that, you must do it this way".

Then with a whip and a great many gestures he got the man into a great state of excitement about the letters of the white chief and about the other white chief waiting for them at the big beast and he drew a picture of the runner as the arrow in between.

Suddenly the man dashed off and ran 120 kilometers without stopping.

This is absence of the will.

He understood the words but had no inclination whatever to go, so a rite d' entree was necessary to get him started.

Among the Australian natives if a man is murdered by someone in the next tribe, it is of no use whatever to hold a council to tell them about it for they are not in the least interested; they have to be worked up into a state of rage, pulled by the beard, have coitus performed up on them, until they are really angry.

Then they dash off, and if they meet a man of the next tribe they kill him and the matter is settled.

But if they do not meet one soon their rage wears off and they go home and everything has to be started all over again.

A tribe is just a lazy mass, with no energy at its disposal, everything has to happen to it.

Will is always the sign of a high cultural level.

In this diagram we think of the conscious as an area or field, with sensation as the superior function.

It could, of course, be drawn equally well with any of th e other functions as the superior one.

The centre is the ego.

What is the ego?

This is a great secret, and a riddle which we cannot answer satisfactorily, but only very vaguely, for the sensations of the body, thoughts, feelings, surroundings, etc. all go to make it up.

Nothing is conscious that is not related to the ego.

This further diagram includes other things which go towards making up the ego.

(1) is the zone of memories.

(2) is the zone of subjective portions.

We can have no thought which registers or becomes ours without something coming up from inside us to meet it.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case.

They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally.

When someone says to us: "What do you think? " we give out one thought and keep back all the others, for we always have many more thoughts which we lock away in order to develop just the one.

This is often very wise for many of our thoughts are far too subjective for other people and the same is true of feelings, sensations and intuitions.

We are very strange and unbearable inside to other people.

If it were not for this we should be without individuality and should be just termites.

The subjective portion stands before the ego and forms a sealed chamber already in the neighbourhood of the unconscious where we keep everything which we do not and will not stand.

The ego is like a round ball, one side is rather plastic and passive and we are apt to project pieces of this on to other people.

We do not think "I had a dirty phantasy”, but, "someone roused it in me”.

(3) is the zone of affects and emotions.

Emotions are often confused with feelings but this is all wrong.

Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim.

If I am a great artist, I can act an emotion, but this is not affect, I am not overcome by it.

If someone is terribly emotional we say: "Sleep on it till you are quieter”.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion.

(4) is the zone of invasions where unconscious contents break in. Carl Jung, Lecture V 25May1934, Page 106-109.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/e8752-1.jpg`

Carl Jung on the Four Functions (2019-04-04 04:58)

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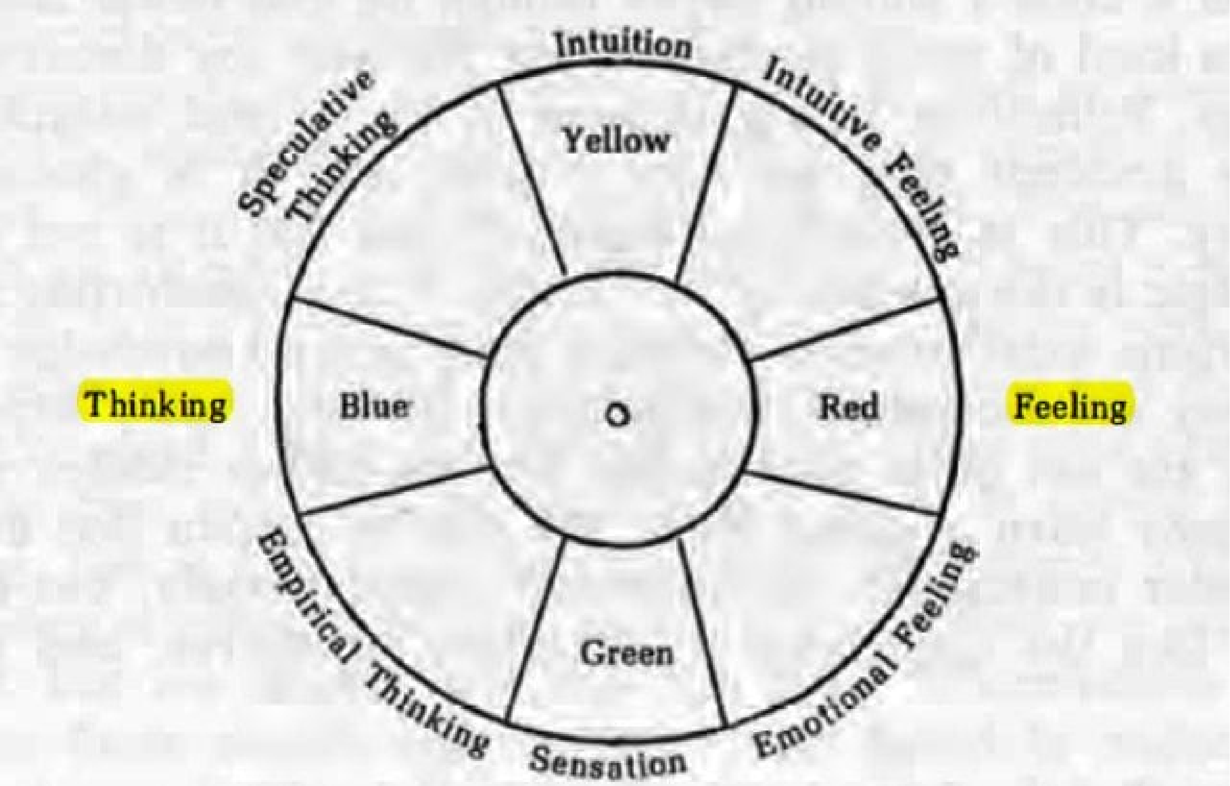
Intuition
Intuitive Feeling
Speculative Thinking
Yellow
Thinking
Blue
O
Red
Feeling
Empirical Thinking
Green
Emotional Feeling
Sensation

Lecture V 18th May, 1934

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes
to feeling it is much more difficult to do so, especially for a man.

To a feeling type however, feeling is really under control of the will to a very great extent.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function.

It is usually women who can direct their feeling, and men who can control their thoughts.

Let us suppose that a feeling type has to go to a party, he [or more likely she) will groan over it in thought, or in speech, then when they arrive on the doorstep, they stop and think : “Why there is a nice feeling here after all, it will be all right”.

Then they go to the party and it goes beautifully, everyone says “What a nice evening” and the feeling type goes home and says “Yes, it was a nice evening, but I paid for it”.

This is quite true, it is wonderful what people with differentiated feeling can accomplish with it, especially when they want something!

Of all the functions intuition seems the most unpredictable and unmanageable, most people only know of intuition as the vaguest hunches coming from heaven knows where, but a great many people live by it entirely.

They draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts.

All the functions can happen unconsciously just as well as consciously.

People think unconsciously, elaborate philosophical thoughts, you find them in dreams and in phantasies.

With feeling this happens still more.

You often first discover a feeling through an affect in a dream.

For instance you meet a man for the first time, you like him, it is a pleasant evening and you go home with the impression that everything was quite all right.

Then you have a very bad dream about him and discover he aroused a very bad feeling in you, there was something you did not like at all in him, you wanted to overlook it or it would have spoilt the pleasant evening, but it felt itself unconsciously and comes out in the dream.

Unconscious feeling is often to be seen in facial expression, we repress it because it is unpleasant, but we always pay for this later.

Unconscious sensations are usually based on facts which one has seen and failed to register consciously.

A hunter, for instance, got benighted in the jungle and while it was still light he climbed up the only suitable

tree in order
to spend the night in it.

The ground would have been very dangerous because of the wild animals.

A wind got up and a wild panic seized him, he wanted to leap down from the tree but as it would have been foolish he controlled
himself, and as the wind died down so did his fears .

But the next time a gust of wind rose, so did the fears .

At the third time he simply could not b ear it any longer and climbed down.

Immediately the tree crashed to the ground and he discovered the trunk was entirely eaten away by termites.

He thought it was God warning him, but he was a very experienced hunter and would well know the danger of such trees,
he must have seen the holes as he climbed up , he did not see them consciously, his unconscious registered
them and warned him of his danger by the panic.

Unconscious sensations, and still more intuitions, are in a curious borderland which defies exact definition.

Intuition is never quite conscious.

H.G. Wells in his book “The Time Machine” mirrors a curious machine which does not run in space but in time.

Three wheels can be seen, but the fourth is only faintly visible.

The idea is that we see three dimensions, but the fourth is invisible.

The same is true of the functions. Intuition is never tangible and we know as much of it as we do of the fourth dimension.

Sometimes intuitions and sensations are caused by such things as the holes made by the termites.

An intuitive type, for instance, was in analysis with me.

I received her in my garden room.

She said “You had a man here before”.

I was really amazed as there had been a luncheon interval and she could not have seen him.

She could only say she had a feeling it was so and I subsequently noticed many cigarette stumps on the table and concluded, as I do
not smoke cigarettes, that her unconscious had registered the fact and diagnosed a man.

It is a fact that coincidences can tend to heap up.

A professor once said to his students “This is a unique case, tomorrow we shall have another”.

During my own experience in the clinics I saw a very rare case for the first time, seven days after another, and then no more for seven years .

This chain of chance events is in keeping with eastern philosophy and the primitive’s existence is based on such experiences.

Only the other day I took down “Ulysses” by James Joyce in order to quote it to an Englishman, a thing I had very rarely done and certainly not for three or four years.

The Englishman had been in a bookshop the day before and, seeing “Ulysses” on a shelf, had thought “That is a book I should have” though he had never heard of it before.

We think of this kind of thing as chance, but the east has discovered the laws of chance long ago.

Primitives firmly believe in lucky and unlucky days.

At the second unlucky accident they get into a panic and it is almost impossible to proceed that day.

This is considered superstitious, but it is not superstition but observation.

Magic is the science of the jungle.

It is a comforting fact in one way that these intuitions exist because through them some knowledge of the future is possible, but they are dangerous, things never or very rarely happen as they are predicted.

They are not quite predictable, but are rather riddles which appear in order that you may learn to guess them.

We can be certain that everything which we do not register consciously is registered unconsciously, but the unconscious does not work like the conscious, it is archaic, primitive, and works rather in analogies.

A complete man would have all these functions in the light.

This diagram shows the functions as they are in the case of a thinking type, there is always at least one function which one observes and adapts to reality by.

Take a man such as the diagram depicts, his thinking is excellent, he is most superior and deliberate in his judgments , intelligent and satisfactory in every situation which calls for thought, but p u him in a situation which calls for feeling, in a love situation for instance, and he simply collapses.

He is childish, ridiculous, breaking out into the wild affects that one might expect from a nigger, and, most deplorable of all, his
superior thinking is then taken prisoner by the wild affects and his thoughts themselves become worse than ridiculous.

A thinking type does not observe correctly, but he thinks over the situation and arrives at reality in that way.

Any of the four functions can, of course, be in the light and the two auxiliaries can be half in the light.

This can swing on its axis and you get two functions in the light and two in the darkness, but there is always at least one function down
in the primitive undifferentiated dark, the inferior function is never in the light, so every thinker is a feeler in the unconscious, but
an explosive one.

Thinking Feeling

Here we have a diagram in which an attempt is made to represent the functions by colours .

All sounds have colour, which we call colour illusions or coloured hearing.

Thinking is generally, almost always, represented by blue, it is connected with the air, with the spirit, primitives use birds or feathers
to represent thoughts.

Feeling is often represented by red, because of its connection with heart and blood.

Intuition is the beginning of the real uncertainty, it is sometimes represented by white or yellow, like the rays of the sun.

Sensation is often green as it is connected with the earth, and the earth’s surface is green.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago.

It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries.

There is a zone in between the functions in which the two neighbours mix.

In the place where thinking and intuition mix, for instance, you get speculative thinking and in different degrees.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche.

He was primarily intuitive, and a thinker secondarily.

On the other side of intuition is intuitive feeling.

This sphere usually belongs to woman, who feels through the heart.

People in the zone of sensation-feeling always try to put their feeling through in the objective world and usually make nuisances and
bores of themselves in the process.

Empirical, or sensation thinking, is the realm par excellence of the scientist. Carl Jung, Lecture IV, 18May1934, Pages 102-105.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/34be2-2.jpg`

It is no teaching and no instruction that I give you. ~Carl Jung (2019-04-04 05:25)

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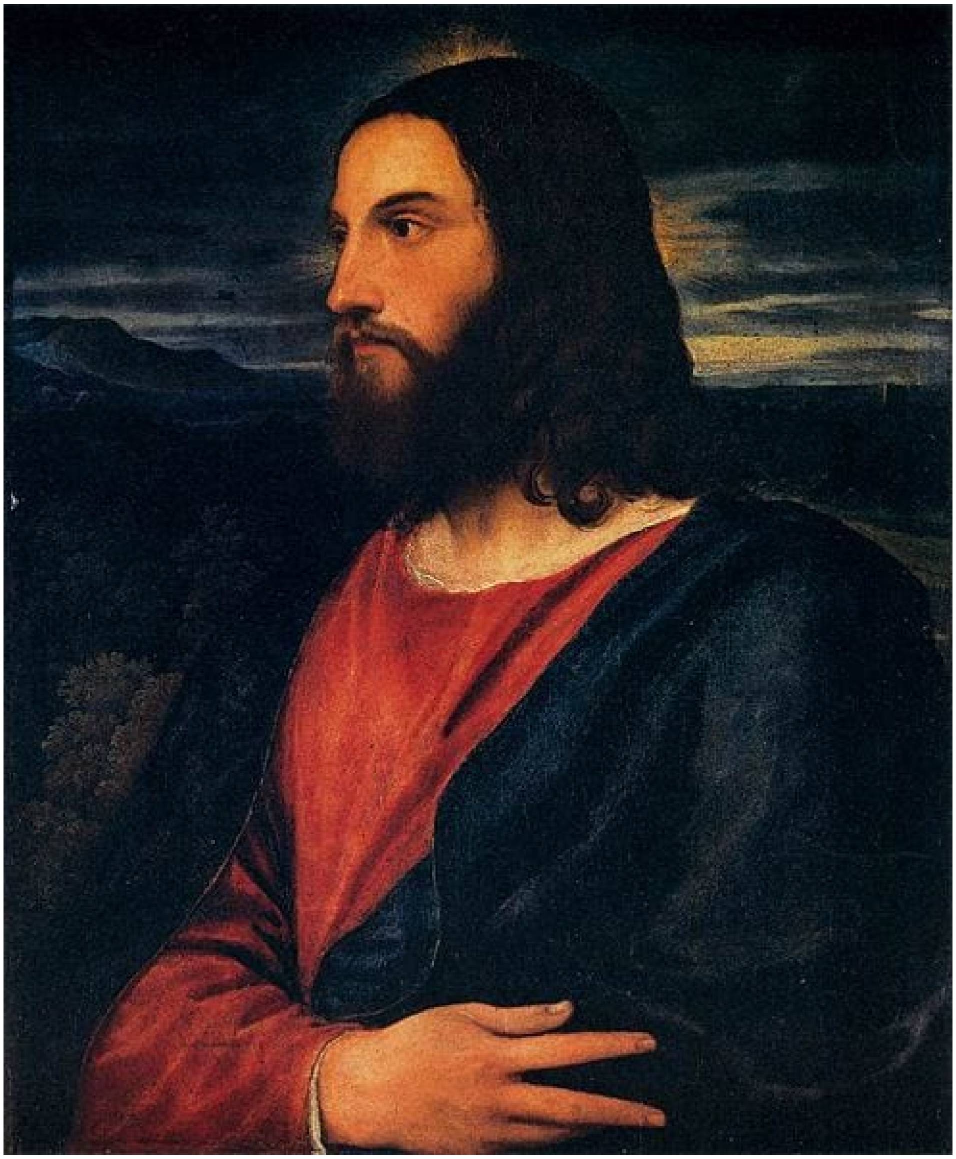


Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself So live yourselves. The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields.

Do you not know that you yourselves are the fertile acre which bears everything that avails your Yet who to-day knows this who knows the way to the eternally fruitful climes of the soul. You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that There is only one way and that is your way.

You seek the path I warn you away from my own. It can also be the wrong way for you. May each go his own way.

I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

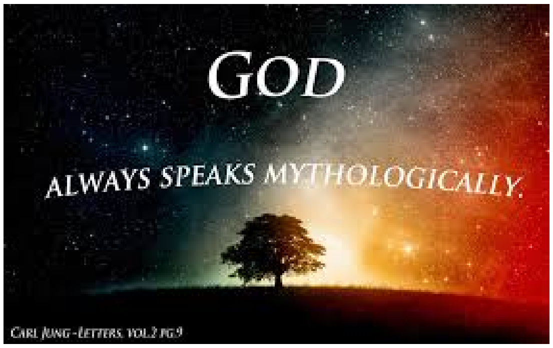
Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.

Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.

Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it. Power stands against power, contempt against contempt, love against love. Give humanity dignity, and trust that life will find the better way. The one eye of the Godhead is blind, the one.ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/4b8a4-494px-titian_-_christ_the_redeemer_-_wga22796.jpg`

Carl Jung on “Mythology” – Anthology **(2019-04-04 06:09)**



God always speaks mythologically. If he didn’t, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Pages 83-86.

I should not worry about all this localization talk. It’s practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

Mythological motifs are facts; they never change; only theories change. Carl Jung, Letters Vol. II, Pages 191-192.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Pages 201-208

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Pages 257-264.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Pages 327-329.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Pages 500-502

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Pages 482-488

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many. Carl Jung, Letters Vol. II, Pages 482-488

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. Carl Jung, CW 11, Para 648.

It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

'But,' C.G. went on to tell us, 'here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.' E.A. Bennet, Meetings with Jung, Page 284

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Pages 123-124

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

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Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

The myth of the hero ... is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the pre-

conscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe.
But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

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The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

To be sure "Christ" gave the myth a new meaning for the man of antiquity. But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven't yet heard and understood. Carl Jung, Letters Vol. II, Pages 83-86.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings... But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

The conscious fantasy may be woven of mythological or any other material; it should not be taken literally, but must be interpreted according to its meaning. Carl Jung, CW 5, Para 44.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung, CW 15, Page 127.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung, Man and His Symbols, Page 69.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; Page 68.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

. . . So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang. Carl Jung, Symbols of Transformation, xxiv–xxv.

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Pages 69-70.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

Myths are original revelations of the preconscious psyche . . . . Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.

The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

The archetypes. . . are not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes. C.G. Jung Speaking, Page 348.

Mythology is a pronouncing of a series of images that formulate the life of archetypes. Carl Jung, Evans Conversations, Page 16.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

The collective unconscious…appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. . . . Carl Jung, Freud/Jung Letters, Page 294.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Myths are miracle tales . . . In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Carl Jung, CW 9i, Page 66.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

Atlantis: a mythical phantasm. Carl Jung, Letters Vol. II, Pages 4-5.

Carl Jung’s Letter to Katherine Briggs (2019-04-04 09:03)

CAPT Archives
Carl Jung
Katherine Briggs
Isabel Briggs-Myers

To Katharine C. Briggs

Dear Mrs. Briggs, 4 July 1931

Thank you for your news of the X. family.

It is indeed an unfortunate end to your attempts; yet an almost unavoidable one in such a case. You overdid it.

Your attitude was altogether too Christian.

You wanted to help, which is an encroachment upon the will of others.

Your attitude ought to be that of one who offers an opportunity that can be taken or rejected.

Otherwise you are most likely to get into trouble. It is so because man is not fundamentally good, almost half of him is a devil.

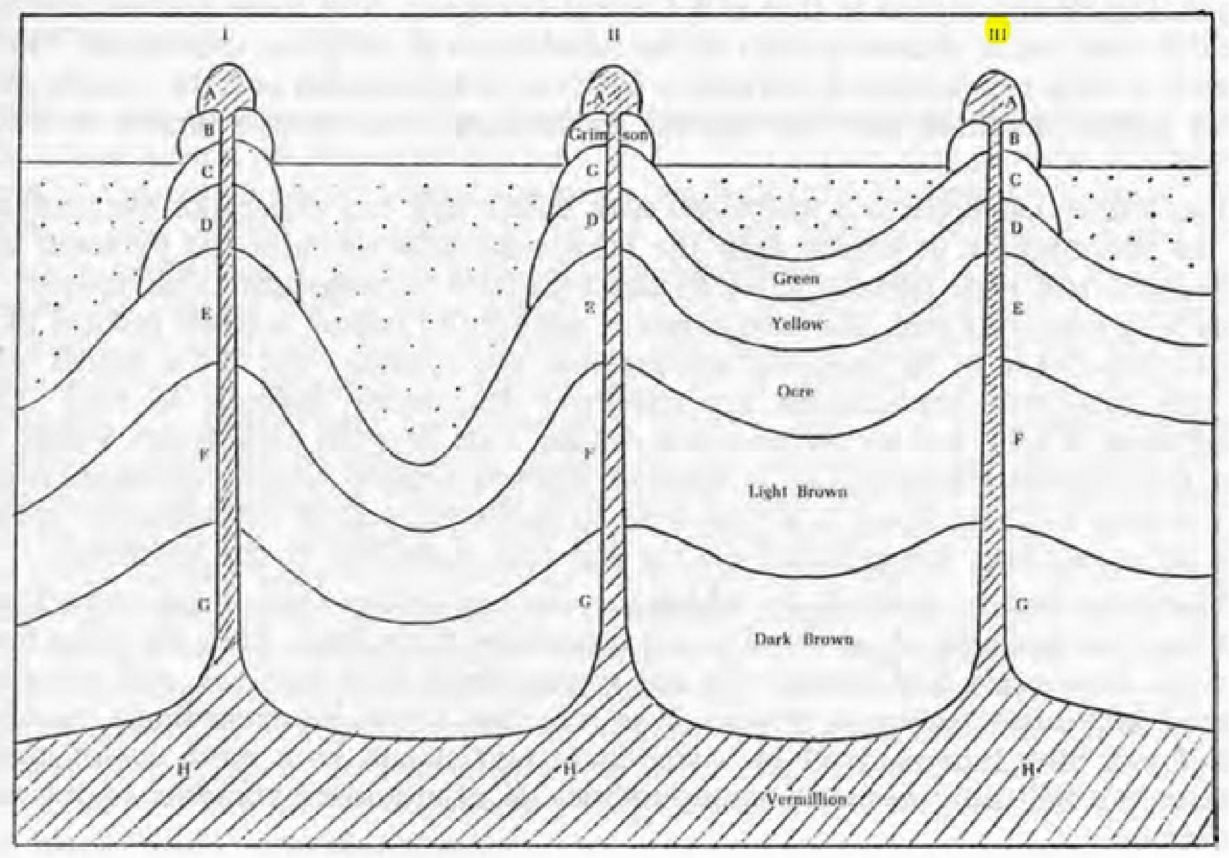
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 82-83

Footnote: (1875-1968), Washington, D.C.; student of Jung’s typology and co-author of The Myers-Briggs Type Indicator (Educational Testing Service, Princeton, N.J., 1962).

Carl Jung on the Collective Unconscious and Word Association (2019-04-04 09:15)

[1]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Dark Brown
Vermillion

Lecture VII 9th June, 1934

I have a question here about the collective unconscious but I cannot describe it in detail.

I can only say that it appears to be a living organism, containing as much of the future as of the past.

We can understand people better from their future than from their past because they are moving away from the latter and going towards the former.

The future consists of things that are not yet, but in the unconscious it is as if they had always been.

Future events are all there in seed, already formed, only we have no way of explaining them; the language of the future is, so to speak, not available.

When we try to explain the future, necessarily we use the language of the past and that is wrong and misleading.

The unconscious is always creatively developing the coming time, forming it out of the old and the past.

Usually it is built up on an archetype.

We have already spoken of archetypes, they are images of typical situations ingrained in the depths of man’s soul;
myth motifs which crop up all over the world with astonishing similarity.

There are, for instance, archetypes of fear, fear of the pass, fear of the ford, for example, where dragons, snakes, etc., lurk.

The legendary king could only kill the dragon when he was in an archetypal situation.

The death of King Albert of the Belgians could be explained in this way; it was as if something had been waiting to murder him,
watching for a suitable opportunity, an archetypal situation, in which to fill him with panic and destroy him.

The fear of the ford is a very real one in tropical countries and is a panic which frequently assails people who live in lands
where there are no such dangers.

"In the Shadow of the Bush" by Amery Talbot, is a book in which the panics of the bush are very well described.

He once came to a stream with his wife and a party of natives.

The natives refuse d to cross which surprised Talbot as the stream was too small for crocodiles.

At last he ascertained from the natives that the stream was haunted by the ghosts of snakes and a cobra actually did rear up between
himself and his wife as they were about to cross it.

Talbot describes the panic and the archetypal fear which this incident aroused in him.

You are simply hit by these things in the bush.

They are not of any objective importance to us here, but there are other crossings in our psychology, psychological difficulties.

Or they may appear projected on to such a situation as crossing a street, and a motor suddenly becomes a crocodile, or if we
are too much absorbed in our inner problems the attention is called off the outer world and we run the risk of such a panic being
constellated and of being run over.

In going to a certain place one day on Mt. Elgon my way led through a wood.

The usually willing natives complained that they were tired and the corporal made every kind of excuse and complaint.

By using the simple and effective method of walking behind them with a whip, I forced them into the wood.

But they showed such signs of anguish that at last I said to the corporal:

"You are usually so efficient, what is the matter with you?"

He would not say anything, but when I whispered in his ear the taboo word "Ghosts?" the corporal, greatly relieved, replied: "Yes, ten thousand".

I saw then how it works on these people and how real it is to them.

It is exceedingly uncanny to walk in a bamboo forest on the trail of a rhinoceros, you are never sure you will not meet it, and you have to stoop as you walk because the rhinoceros is shorter than man.

These are the only paths and they are unpleasant enough, even for a European, but the green twilight, with its impression of being under water, where all is still, damp and dead, overcomes the native completely.

He is much closer to the collective unconscious than we are; we have a comparatively thick layer of consciousness on the top which is only occasionally broken through, but the native spends nearly all his time in the unconscious.

When I first arrived in East Africa, an English farmer, who had been settled there for years, said to me:

“May I give you a piece of advice ?"

I said that I would be only too glad and he replied:

"This is not man’s country, it is God’s country."

And the longer I was there, the more I saw the truth of his remark.

Nature is overwhelmingly impressive, and man seems to come only after the elephant, the lion, and the giant snake.

The collective unconscious is not only a universal phenomenon, it is possible to some extent to differentiate its contents.

The following diagram will help us to do this:

A. Individual (highest point) Vermillion
B. Family Crimson
C. Can Green
D. Nation Yellow
E. Large Group (e.g. Europe) Ochre
F. Primeval Ancestors Light Brown

G. Animal ancestors in general Dark Brown
H. Central Fire Vermilion

I is an isolated nation

II and III are nations belonging to such a group as Central Europe, or China and its neighbours.

The individual is never alone but always has his whole family, and even clan, behind him.

Two members of the same clan, who are not related, may look like brother and sister.

Just as physical traits, such as the Hapsburg lip, appear again and again, so do the traits of a certain psychological structure.

You think you have married an individual, but you find you have married a family.

This becomes very clear in the children. Physical and psychological resemblances to the whole clan appear.

Everyone is accompanied by a kind of spiritual familiar, invisible indeed to himself, but often exceedingly obvious to other people.

This is made, not just of the immediate family, but of the entire clan to which the individual belongs.

National types are also very distinct.

This is especially the case with somewhat isolated nations, islands, or peninsulas.

An Englishman has a totally different psychological experience to that of a Central European.

Still more pronounced are the different racial characteristics of the inhabitants of different continents.

There is such a deep psychological difference between the European and the Asiatic that some people maintain that the Chinese psychology must always remain a riddle to us.

You know that there is a technique with which one can undertake the analysis of the unconscious.

It begins with the conscious, goes on with the personal unconscious, and goes spirally towards the collective unconscious.

This process is usually a very long one, and sometimes it appears to follow a circle instead of a spiral.

The roads in the personal unconscious are broader, and those which lead to the collective unconscious are narrower and more difficult to find.

The complexes of the personal unconscious are built up over the archetypes.

When, at last, the collective unconscious is reached, there is a spiral which eventually leads to a centre, but here again it is very easy to circle , instead of following the spiral.

We get away from the personal circles and find ourselves in the historical.

There are certain methods by which we can constellate these inner actualities, but the vast majority of mankind is not concerned with them.

They do what they have to do naively and piously, do not worry about their motives, and are convinced that introspection is morbid.

It is true that it can be exceedingly morbid, but if you look into yourself in a legitimate way it can be a most useful occupation.

We will now examine some methods of ascertaining contents of the unconscious..

Word Association Method.

In this experiment a series of test words is given, the patient must then say only one word, the next word which occurs to him.

He is told to react as quickly as possible, and the pause is measured in fifths of seconds.

This measure is quite accurate enough.

To use still more exact methods would be shooting sparrows with cannons.

The experiment is repeated to test the patient’s memory.

Word, is the test word.

Time, is the amount of time which elapses before the answer, measured in fifths of seconds.

Complex symptom, is a disturbance, the patient pauses, says "Oh", repeats the test word, or uses two words in reaction.

Repetition, indicates whether the patient is able to remember the word with which he reacted when the test words are repeated to him.

X means Yes, and - No.

Word	Time	Complex Symptom	Repetition
Water	4	0	x
Round	4	0	x
Cbk	5	0	x
Swim	6	0	x
Grass	5	0	x
Blue	7	0	x

Knife 20 3 -
Help 15 3 -
Weight 10 1 -
Finish 8 0 x
Mountain 6 1 -
Fly 5 0 x
These are twelve out of the hundred experimental words which were used.

There is a period of disturbance from 7 to 11.

There were also periods of disturbance in the words which I have not given, starting from the words "pointed" And "beat”.

This patient was unknown to me, I knew nothing whatever about him.

When I asked him if he had noticed that sometimes he had paused before answering, he replied "No”.

I then asked: "Did any of these words stir up memories in you?"

He said "No, I just answered. "But when I told him what the words were which had appeared to disturb him, he wanted to leave the room, and evidently felt exceedingly uncomfortable.

When I said that there must be some memory connected, he refused to speak.

At last, however, I got the story out of him.

When he was quite young he had lived abroad and had been put in prison for six months for wounding a man with a knife.

It was years ago, he had left the place, no one knew of it, he himself had quite forgotten it, but there it always was - his skeleton in the cupboard, the hidden complex which was revealed by this method which unveils hidden disturbances.

If I had asked him directly if anything disturbed him he would have answered "No”.

For the complex was too deeply buried, he really believed that nothing did disturb him, but there it was, always lurking, ready to spring forward at the slightest opportunity.

To anyone who observed him closely there was a faint flicker of the eyelids visible whenever the word "knife" was mentioned. Carl Jung, Lecture VII, 9June1934, Pages 114-117

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/66064-1a.jpg`

Carl Jung on Affects and Customs (2019-04-04 09:50)

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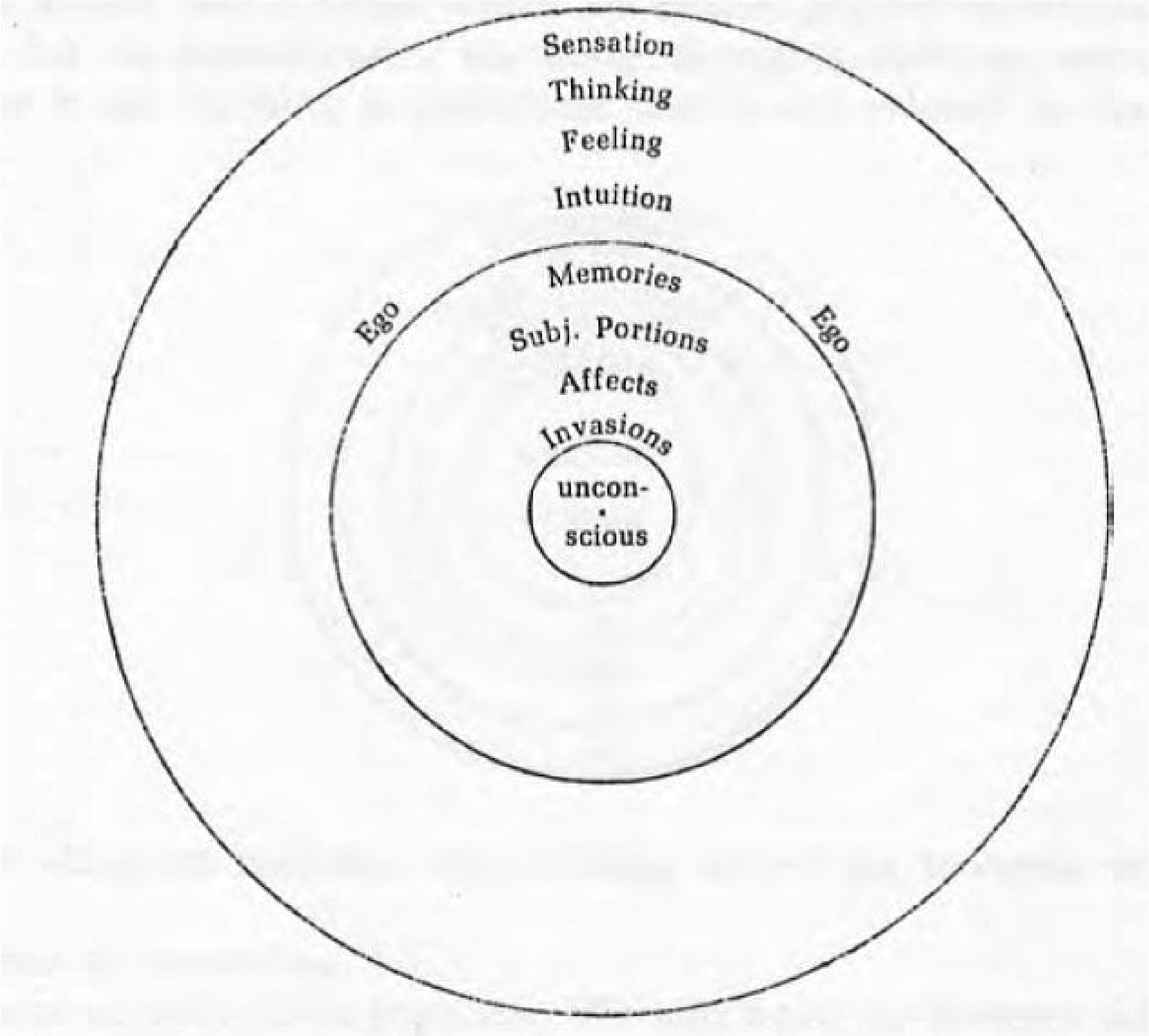
Sensation
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scious

Lecture VI 2nd June, 1934

There is a question asking what individuality is, but to answer it would lead us too far for we are not at present concerned with the individual, but with the ego.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are .

In this diagram the outer circle is the superior function.

This can, of course, be any of the functions, with the condition that its opposite becomes the inferior, or inmost, function.

In this case, sensation is superior, thinking comes next, feeling follows, and intuition brings up the rear.

The intermediary circle is the ego, next to it, on the inner side, are memories, secrets which have to be guarded, subjective portions, etc.

Affects and emotions come next and lastly the invaders from the unconscious which we did not have time to speak of in the last lecture.

These invaders have the character of being completely foreign to us.

Affects have already something of this character, they possess us, but we are still able to exercise some control over them with the will
and to explain them, to some extent, rationally.

The invaders, however, are completely irrational, they appear from the unconscious with no conscious mitigation and take us entirely by surprise.

If we allow them to appear outwardly they astonish our neighbours as well.

A sudden mood seizes us, or an idea possesses us, it has no connection whatever with our conscious occupation at the time.

You are listening to a lecture, for instance, and if it is boring, to have phantasies is explainable, because naturally it is nicer to play with
something more amusing than the lecture, but if you really want to listen and still cannot attend, the invader shows its autonomous character
more clearly.

These moods or ideas, even among healthy, so-called normal people, can go over into illusions, sometimes phantastic illusions, and even hallucinations.

Goethe's vision, and St. Paul's are of this order, as are, also, the contents of neuroses and psychoses.

Beyond this comes the inner circle, the complete dark, the utterly unknown, the unconscious, the meaning of which is "that we do not know".

This is a no man's-land out of which the invaders come.

It is not even possible to prove that these things exist when they are in the unconscious, for the essential character of the latter is that it is unknown.

We postulate that things are preserved in it for memories and such things come out after years of conscious forgetfulness in a whole and preserved state.

It looks as if they led an existence in the unconscious from which they walk out at the right opportunities.

We can make hypothetical postulations as to their character, as is done in modern physics about the contents of the atom, though opinions are
sharply divided up on this subject.

We can make certain distinctions in the contents, the personal contents, for instance, differ from the collective ones.

(1) Personal contents are such things as memories; things of every kind which we forget, but which, apparently, remain stored up and break through Whenever there is a favourable opportunity. We assume there is a top layer consisting of these.

(2) Collective contents are essentially different in character, but the difference is difficult to recognise because they frequently clothe themselves in personal material. It is only after a careful study that you can discover them and see that they have merely enriched themselves with things which they have borrowed from the personal layer.

When they do this the patient usually handles them as his own, but this is quite wrong.

The personal unconscious is, to some extent, our own material, but the collective is not so at all.

This is all very abstract and should now be made clearer and nearer by examples.

The very existence of the collective unconscious is still a disputed concept, and is exceedingly foreign to the intellectual.

Only the other day I met a French scientist who said "But surely it is a very mystical idea”.

I replied that I did not see how it could be called mystical for it was really a very practical idea.

How would it be possible for us to understand other people if there were no common, human unconscious?

We can, even, to some extent, understand the most primitive rock paintings from this general human background and our very languages point to common roots.

Some of the Elgonyi natives speak of their parents as Baba and Mama, only Baba is mother, and Mama father.

If you take an apple from a monkey he gets angry exactly as a human being does.

Through the animal consciousness in the collective unconscious we can reach very deep layers indeed, the period of primitive man is very short compared with the animal period.

When people dream of flying they make swimming movements in the air pointing back to amphibious stages, probably the ancestors of man spent the longest time in the amphibian stage.

We are apt to think of ourselves as very modern, but do our modern investigators re ally know what they are saying?

They are always remarking in books on primitives how exceedingly primitive they are, because they do not know what their customs mean.

It is true that they do not.

The natives on Mt. Elgon spat on their hands and threw forth their breath to the rising sun, and they could not tell me why.

But what about our own customs of Easter and Christmas?

Suppose that instead of camping on Mt. Elgon we had pitched our camp on the Zurichberg and studied the habits of the inhabitants in their "kraals".

One morning Herr and Frau Meyer would come out into their garden and do mysterious things in the bushes.

We should ask " what are you doing?

Have you hare idols there, and do the eggs represent some fertility or magic ritual?"

They do not know.

How very primitive these people are!

I assure you, however, that it is exceedingly difficult to know what the Christmas tree means.

It reaches back far into the past and has many ramifications.

We always assume that there was a heroic age when our forefathers knew the reason, but we deceive ourselves, they never knew, we know more than they did. It did it, and at last someone said "What does it mean?”

We are very slowly waking up from a deep sleep in participation mystique; men did not think, they "were thought”.

To say "Why do we do this " ; or, "What does it mean? " is the beginning of thought, before this the unconscious forces us to do these things.

When the sun rises in the tropics it is a moment that hits people in the heart, it forces the Mt. Elgon natives to do something.

In the mountains of Switzerland you hear people shouting with joy and they shriek at the bathing-places as they go into the water.

Why? Because plunging into another element, the cold water, or greeting the sun from a height, are impressive moments, and we must do ·something to celebrate them.

In bathing you have exposed yourself in a somewhat risqué costume and you want an outlet for your feelings.

We always put everything on to our parents or forefathers.

We make them responsible for everything and we think we have explained something by this, but as a matter of fact we have not.

When we hide Easter eggs, it means that we are expressing an unconscious thought, that thought is - "Now it is the time for the beginning of new lives, "Everywhere there are young things" and we are moved by this thought as the primitives are by the rising sun.

The primitive word "Roho" means spirit, in many languages the word for spirit is almost identical, we do not know how to translate it in the Bible.

The Holy Ghost, the breath which goes between the Father and the Son.

The primitive breathing into his hands as the sun rises is saying: "Father, into thy hands I commit my spirit".

Sunrise is an unbelievably impressive moment on the equator, in four minutes the uncanny night has given way to the glory of the rising sun.

There is no twilight, day changes immediately into night, and vice versa.

We laugh at the people who rush up the Uetliberg to see the sun rise but, when we experience it, we are caught in it too and are touched to the core for we too are human.

The unconscious contains not only memories but also the germs of the new, creative seeds.

Everything springs from the collective unconscious.

Much of Christ's te aching is also to be found in the teaching of his cousin Mithras.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind.

I am nearly responsible for my personal unconscious, but not at all for the collective unconscious.

When the sun rises it is not a personal matter, but a completely impersonal one, there is no one who is not concerned by it and everyone is impressed.

When the new moon rises, or the full moon, it is a generally human matter and we are inevitably affected by the emotion it causes.

If we are in a crowd and do not understand a joke, we are still forced to laugh, for we are caught by the emotion of a crowd if we are in it.

This is illogical, but a fact.

People are not impressed by unrealities and it is useless to say "nothing but".

Perhaps if I had not been a psychologist I might lie about it and pretend it all meant nothing to me, but as it is I am willing to stand for it and to admit that such things move me also.

If we are not moved by them, we are out of touch with general humanity, with the quality of being human.

This is just the quality which we are repressing so determinedly in this age.

But this is all wrong.

It is not that all these things are good, or desirable, but that if we suppress the generally human we become too intellectual and live by "isms".

It is far safer to admit that we feel just as all other human beings do about these experiences, and to accept our general bond of feeling.

The unconscious cannot be thought of as the old Swiss said of the brain: "It is like a saucer of macaroni".

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is
not our personal one, but the human way, mankind's way.

This realisation is the beginning of the effort of western man to get out of his narrow, intellectual way. Carl Jung, Lecture VI 2June1934, Pages 110-113.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/a28eb-1a.jpg`

Carl Jung on "Daimon" - Anthology (2019-04-04 10:54)

[1]Carl Jung on "Daimon" - YouTube

Carl Jung on “Daimon.” - Anthology

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (and Cacodaimon. In German legend we are told that the heroes have snake’s eyes Carl Jung, CW 5, Para 593

In St. Ambrose the “serpent hung on the wood” is a “typus Christi,” as is the “brazen serpent on the cross” in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the “most spiritual” animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

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As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my

will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not

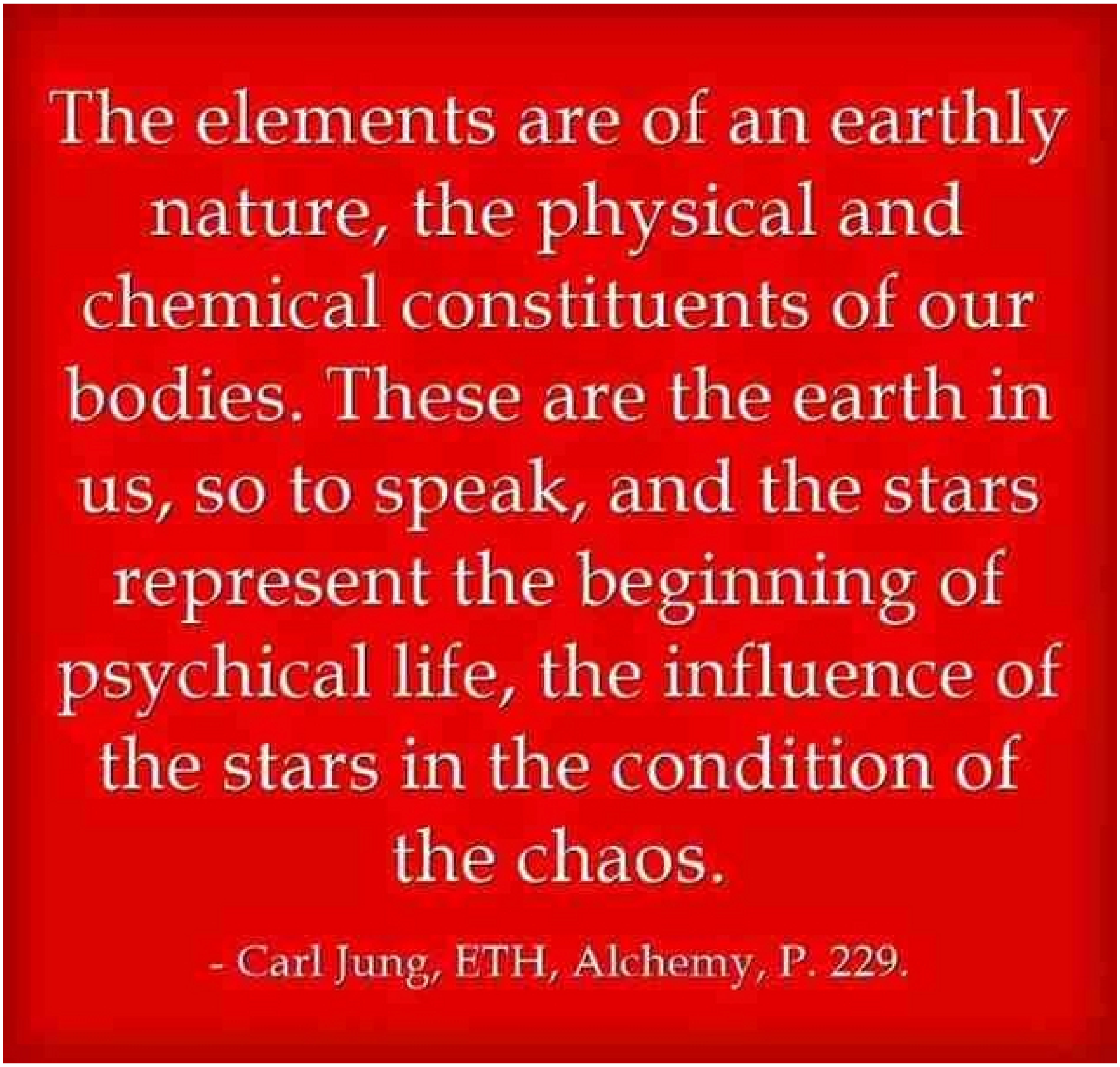
always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

I had to obey an inner law which was imposed on me and left me no freedom of choice.... . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

1. `https://www.youtube.com/watch?v=GEigeIY_WOI`

Carl Jung Quotations 22 **(2019-04-05 03:43)**

[1]



The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

- Carl Jung, ETH, Alchemy, P. 229.

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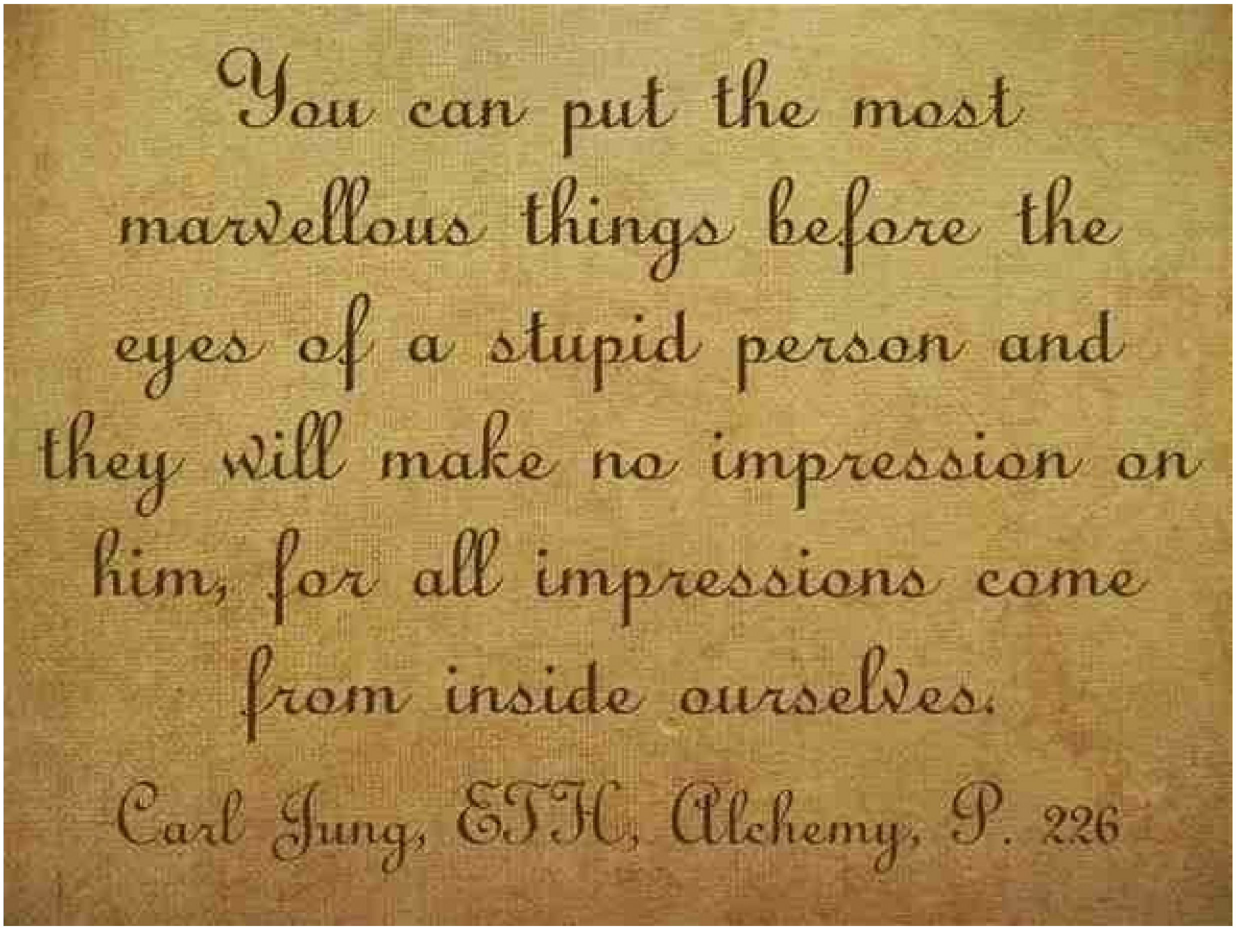

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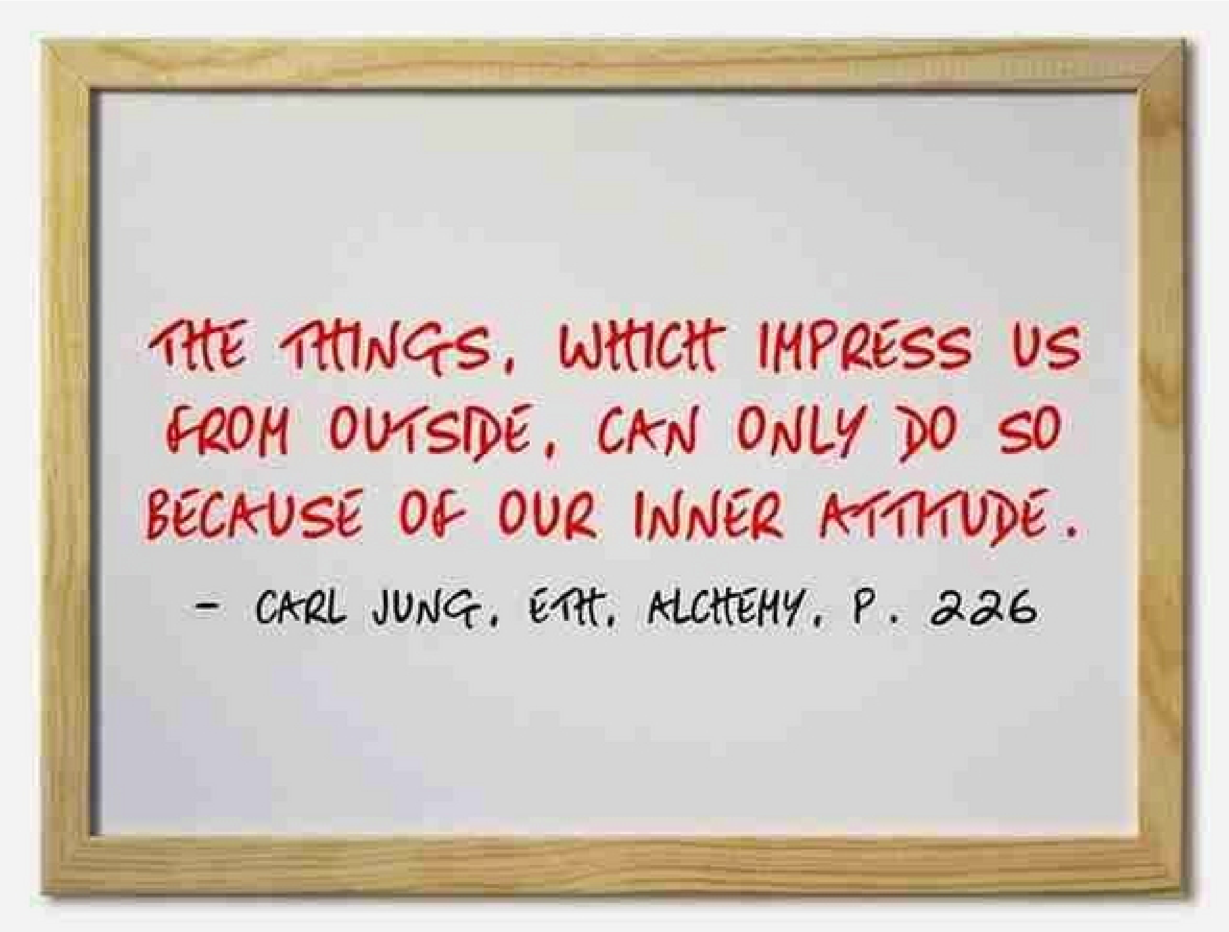
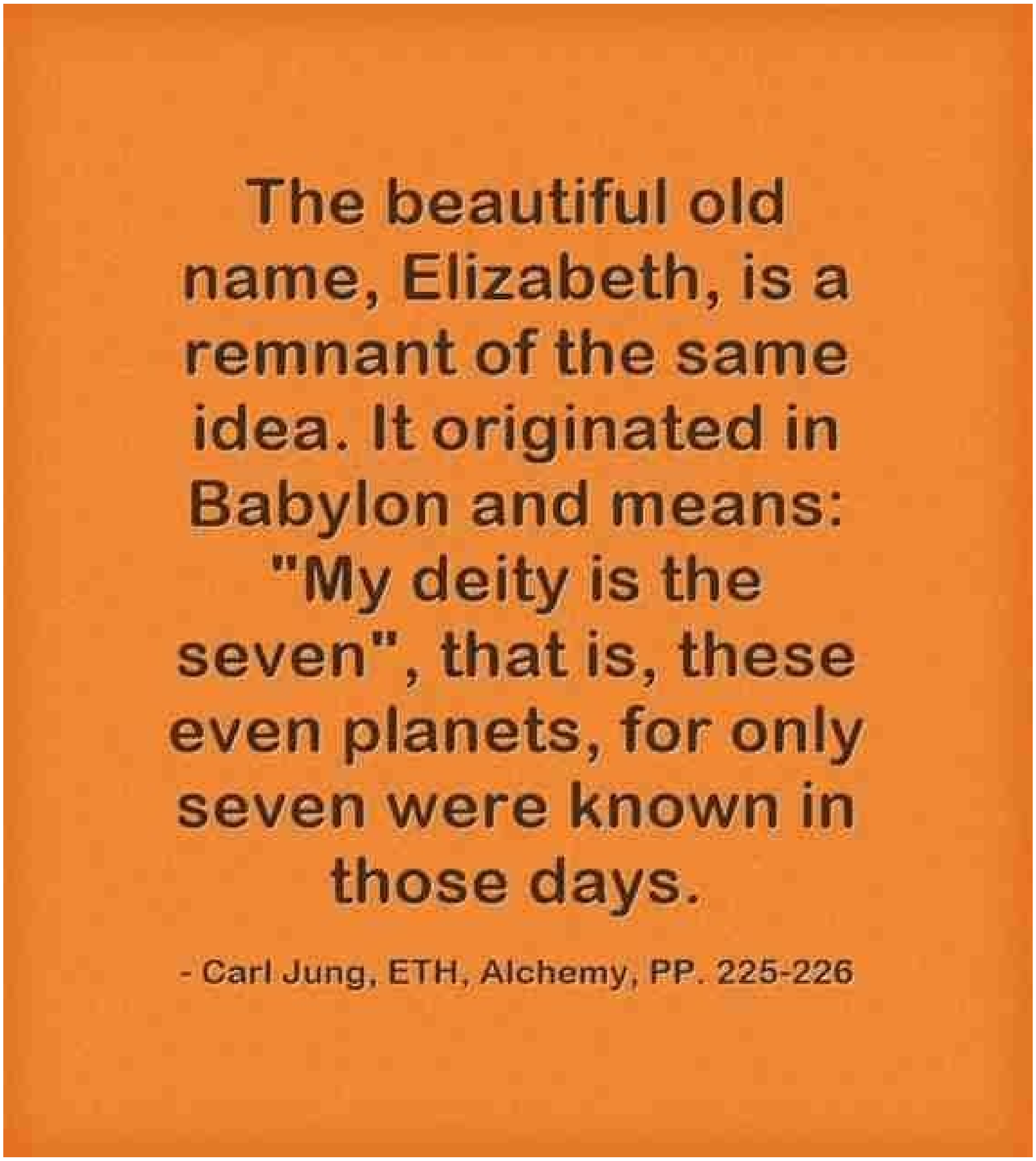


THE THINGS, WHICH IMPRESS US FROM OUTSIDE, CAN ONLY DO SO BECAUSE OF OUR INNER ATTITUDE.

– CARL JUNG, ETH, ALCHEMY, P. 226

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.



The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

- Carl Jung, ETH, Alchemy, PP. 225-226

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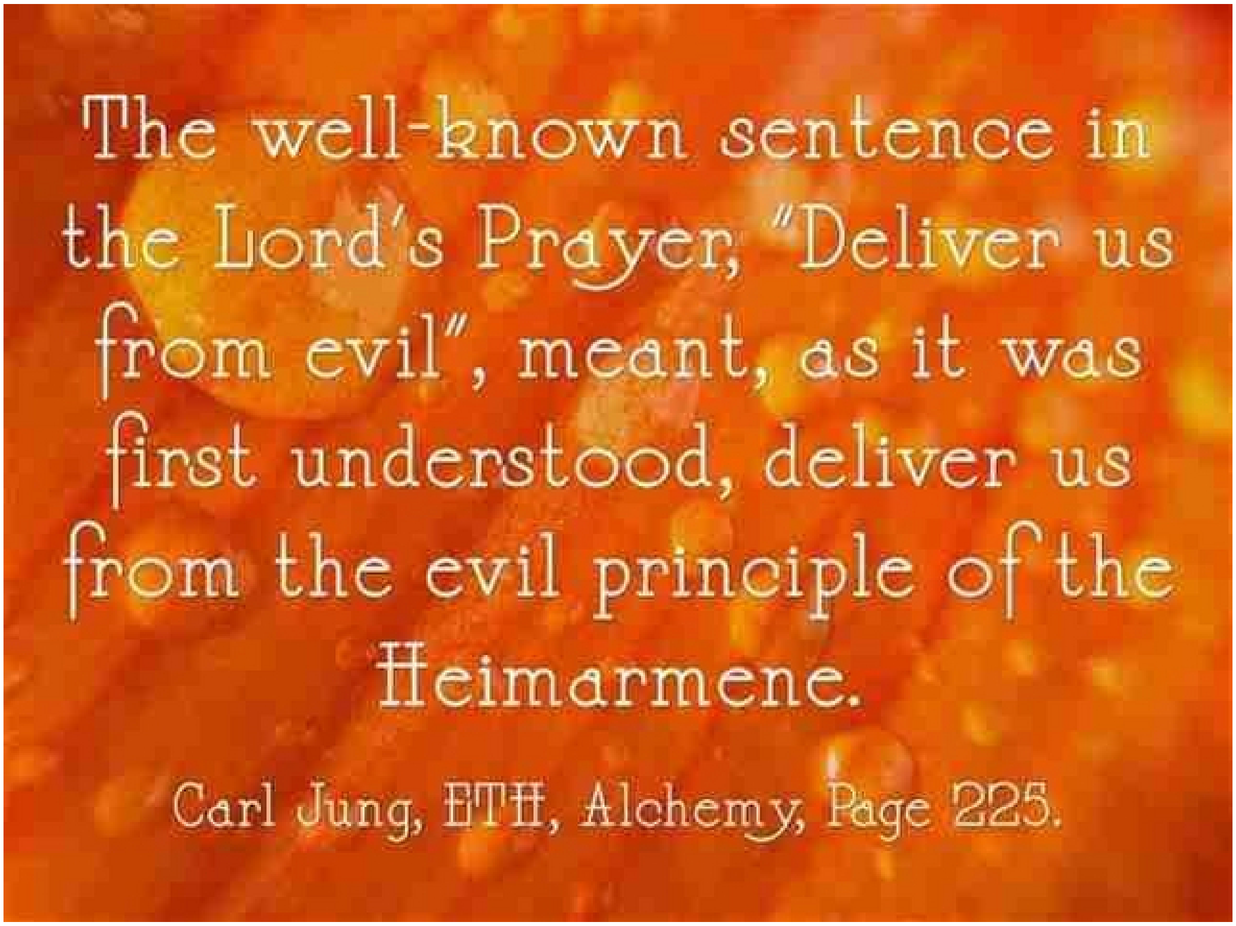

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

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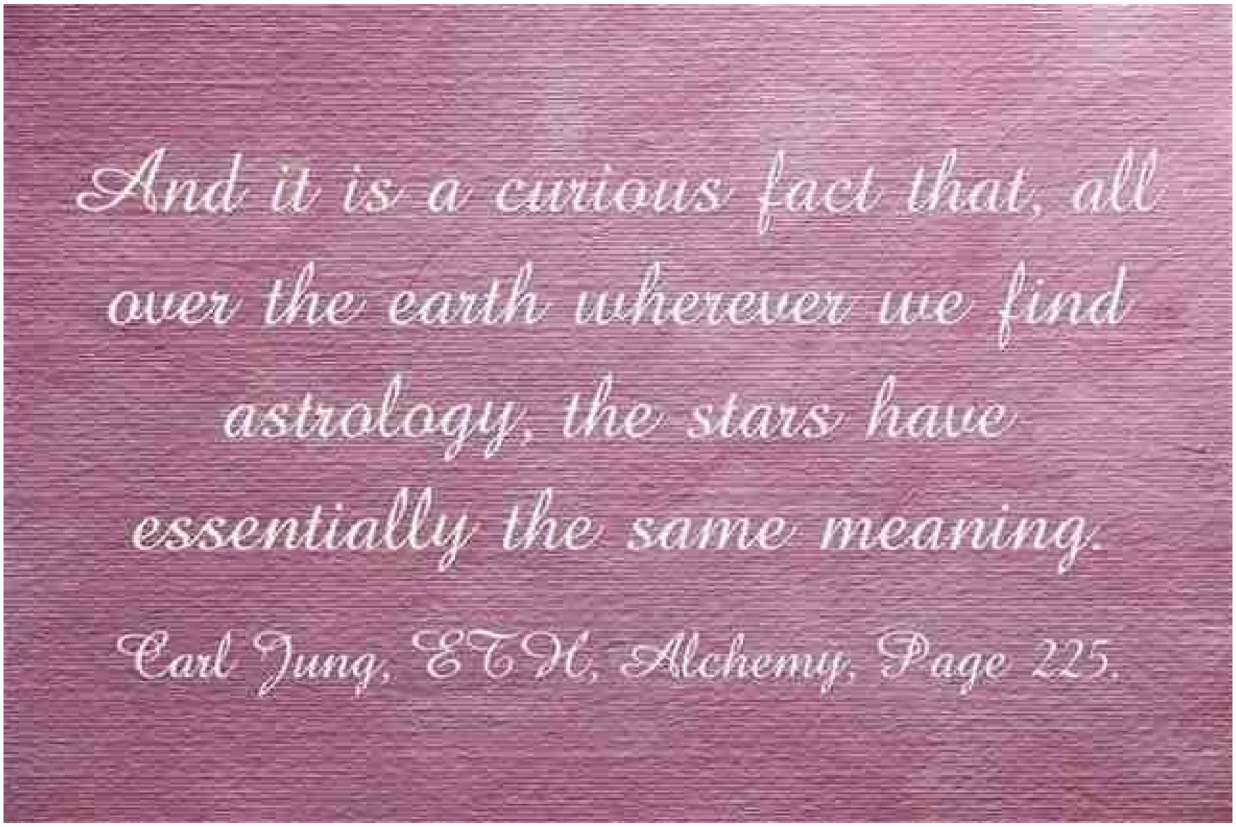

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

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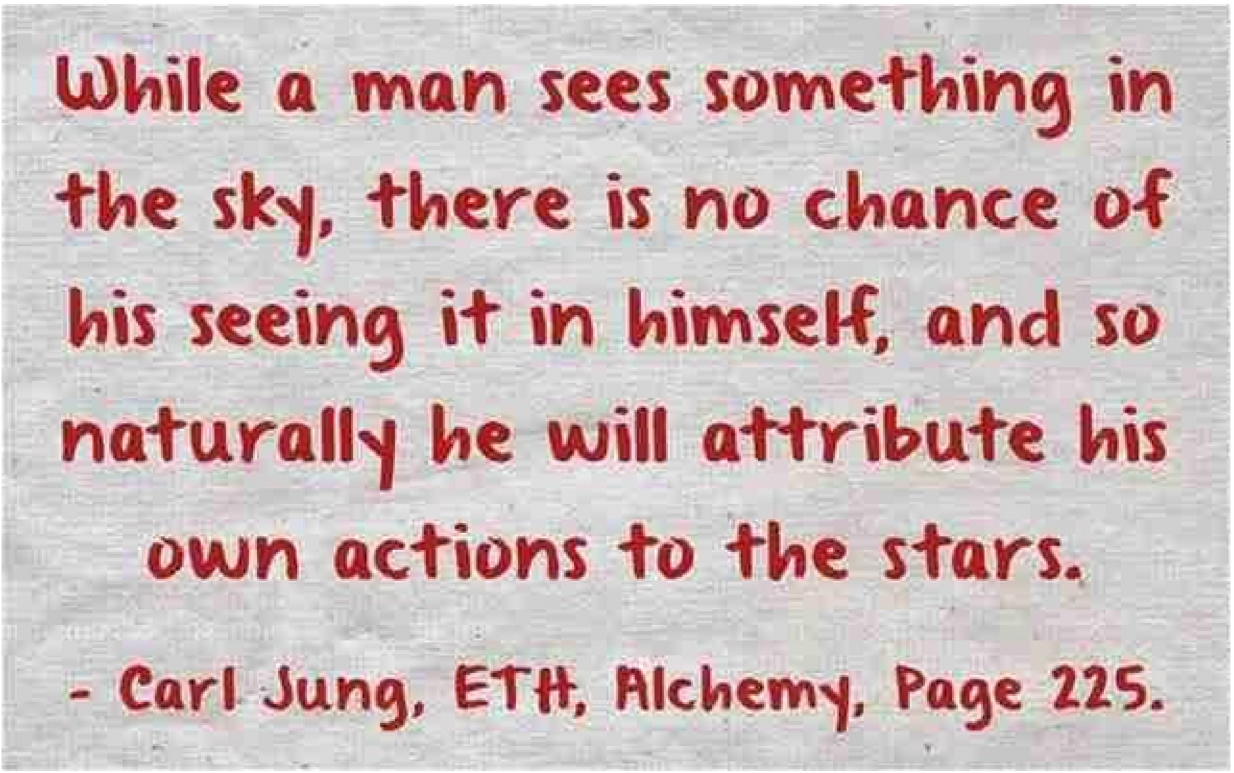

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

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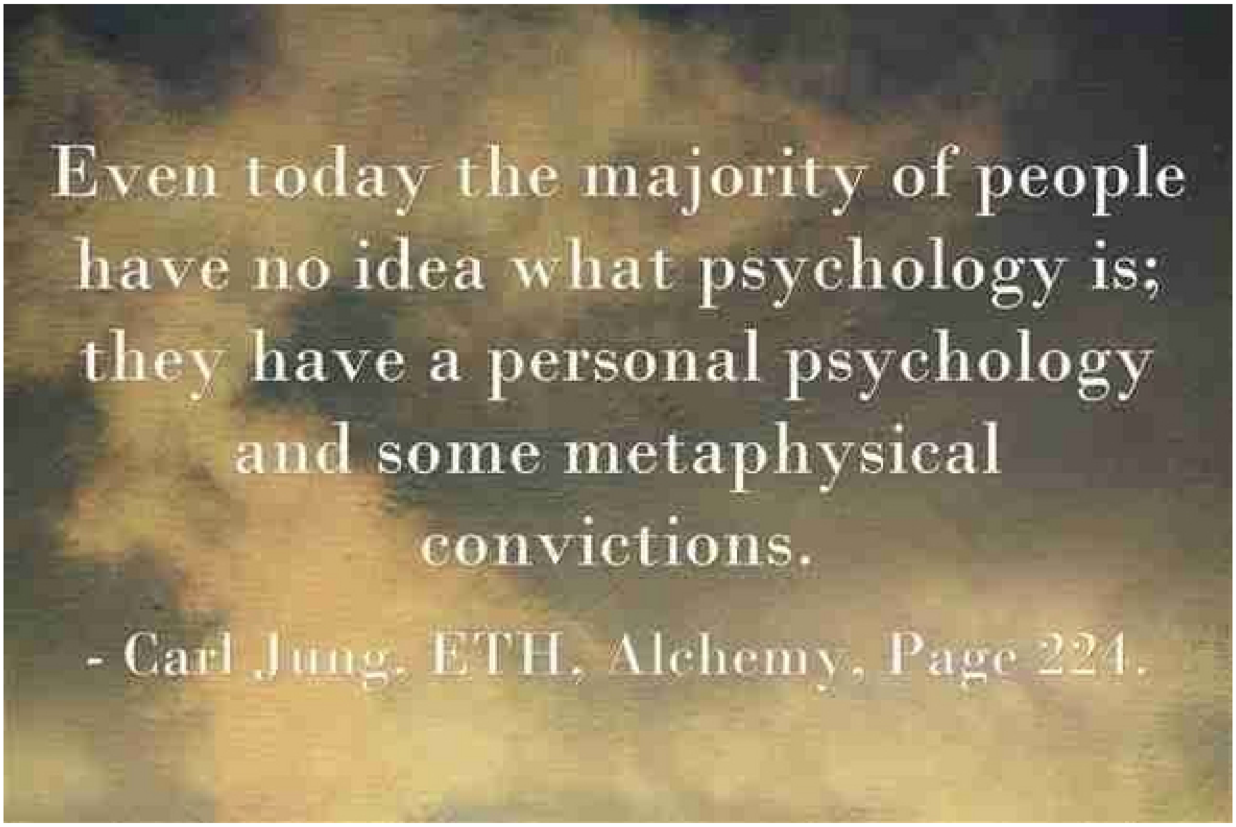

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

- Carl Jung, ETH, Alchemy, Page 224.

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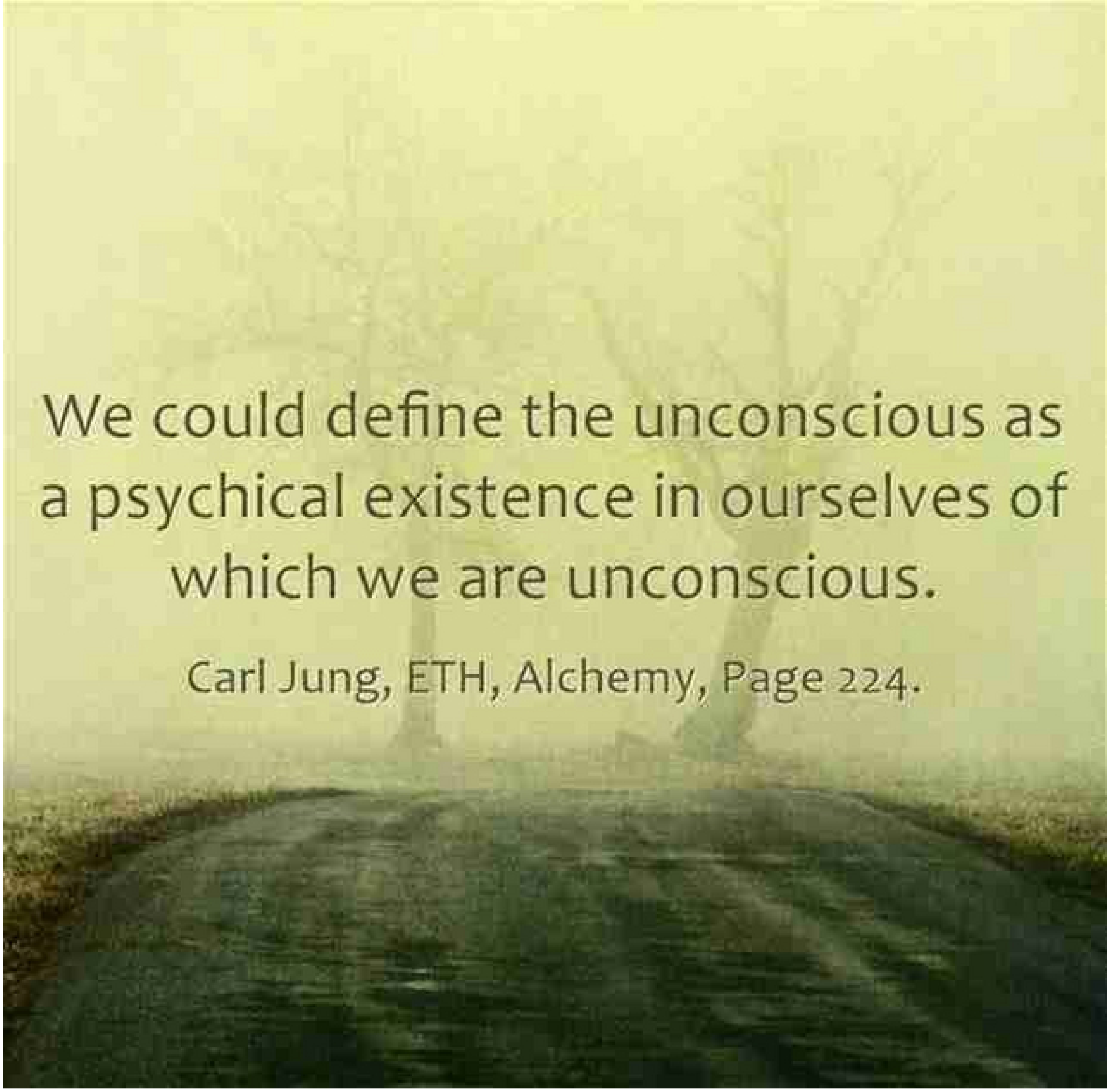
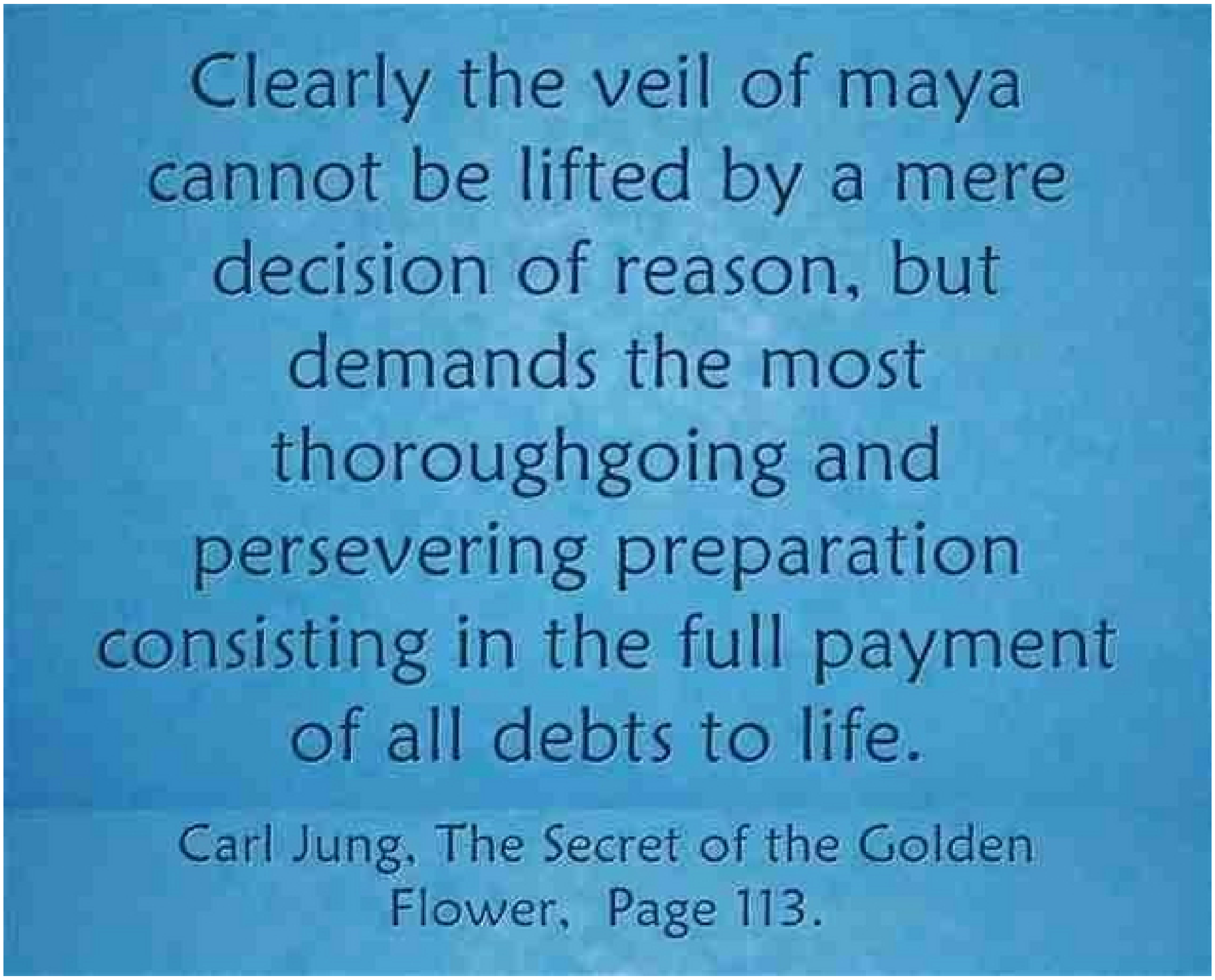


We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.



Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life.

Carl Jung, The Secret of the Golden Flower, Page 113.

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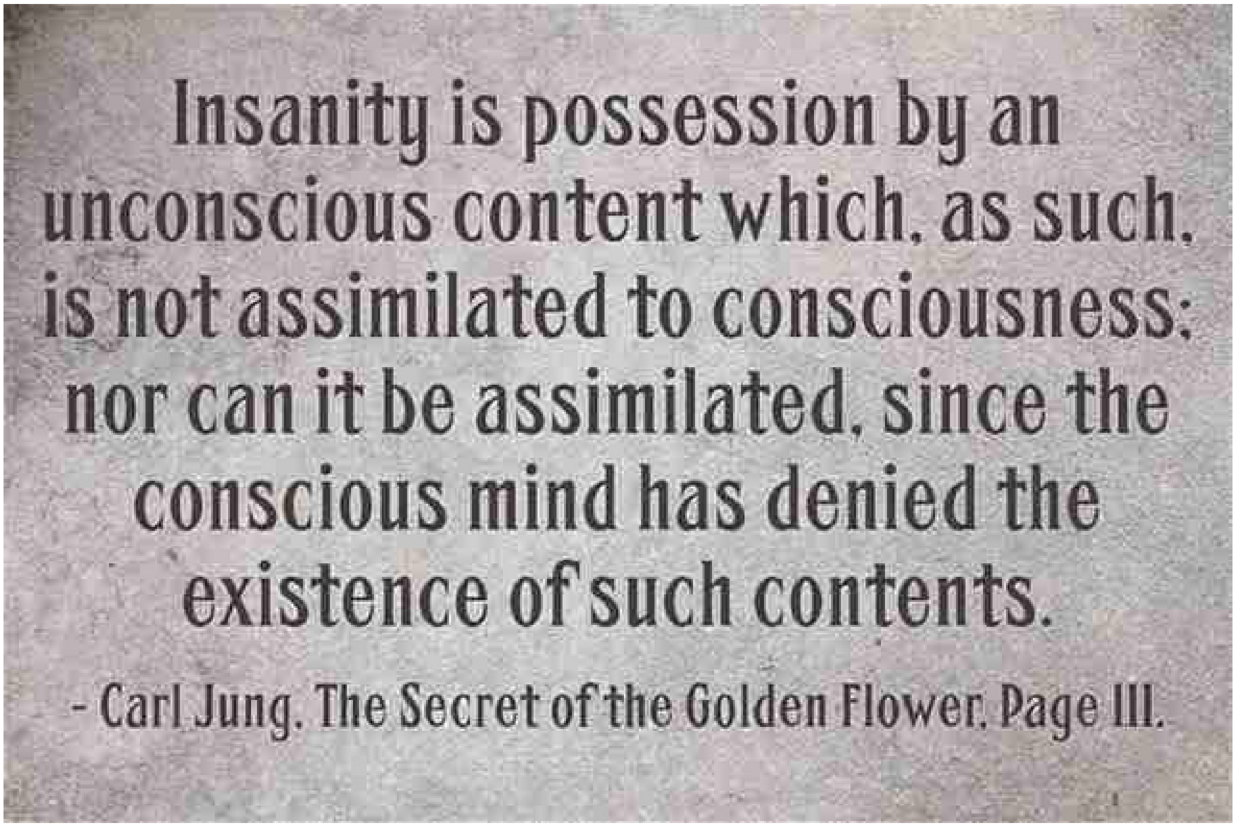

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents.

- Carl Jung, The Secret of the Golden Flower, Page III.

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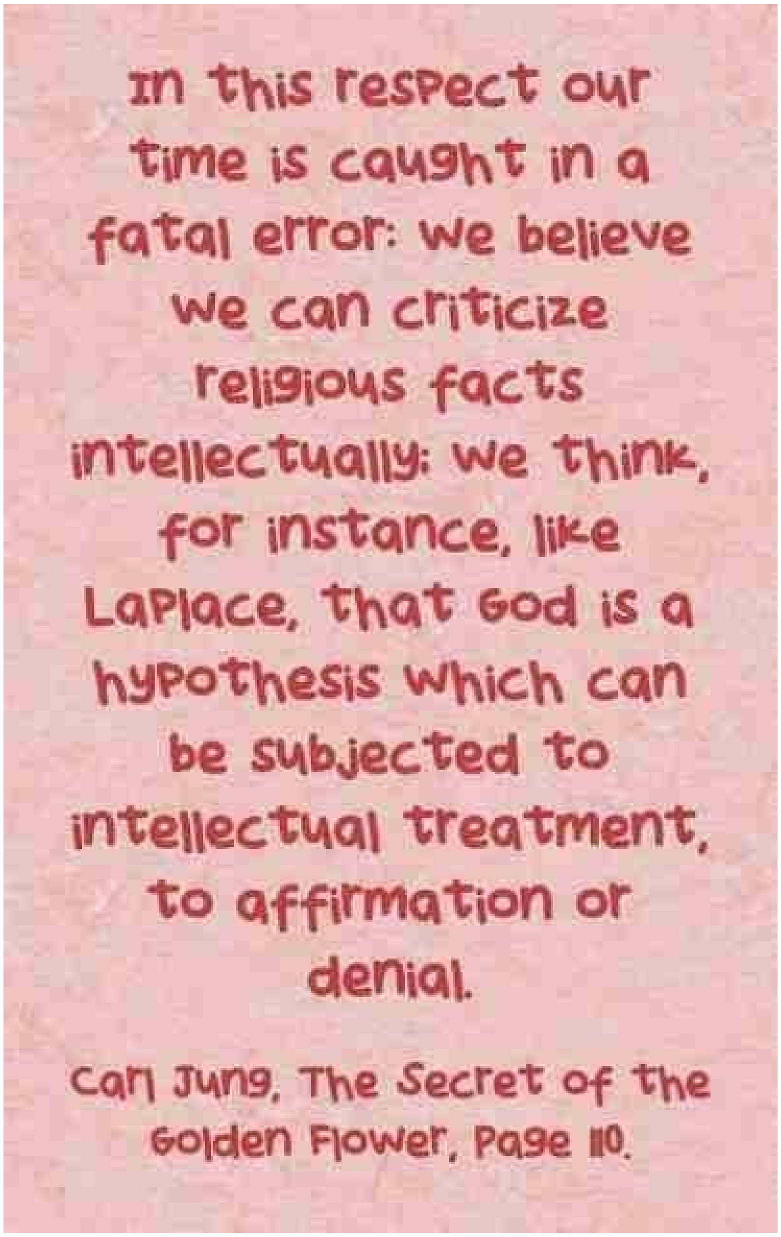

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually: we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial.

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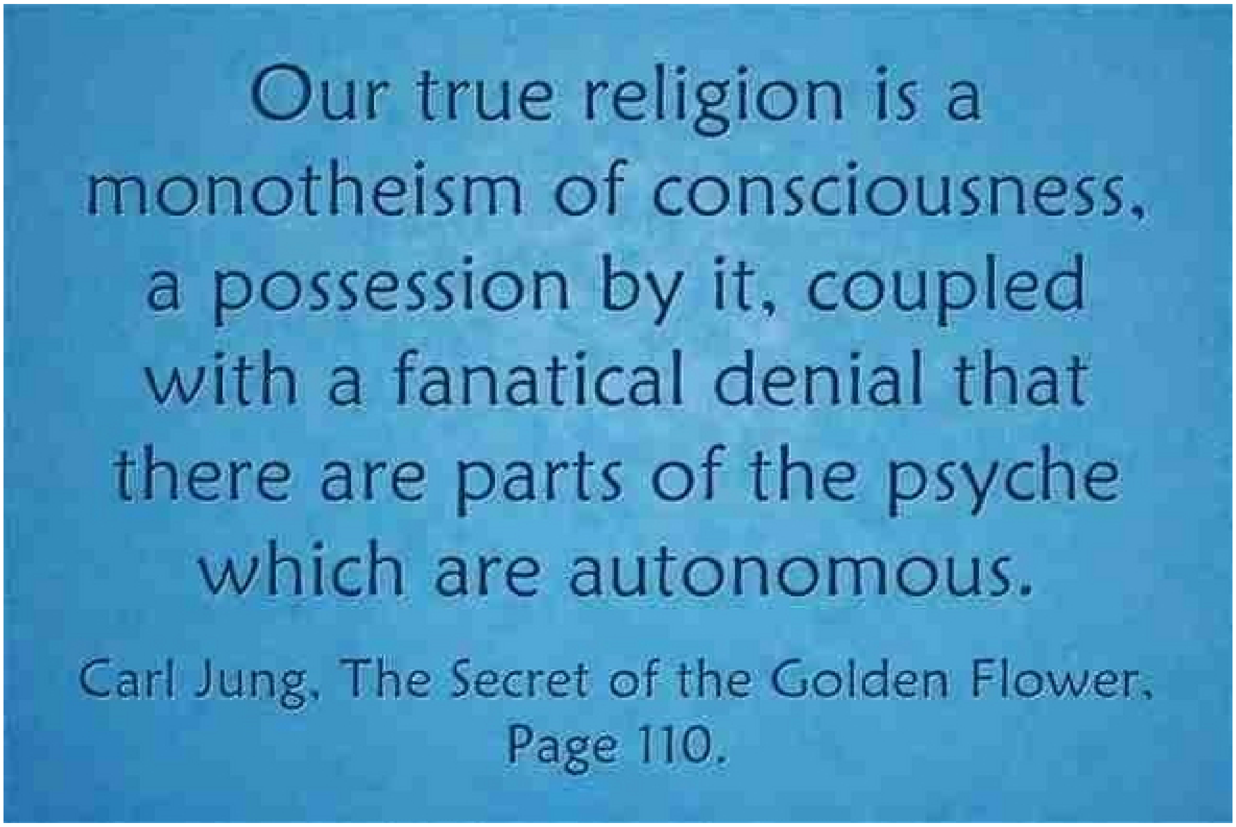

Our true religion is a
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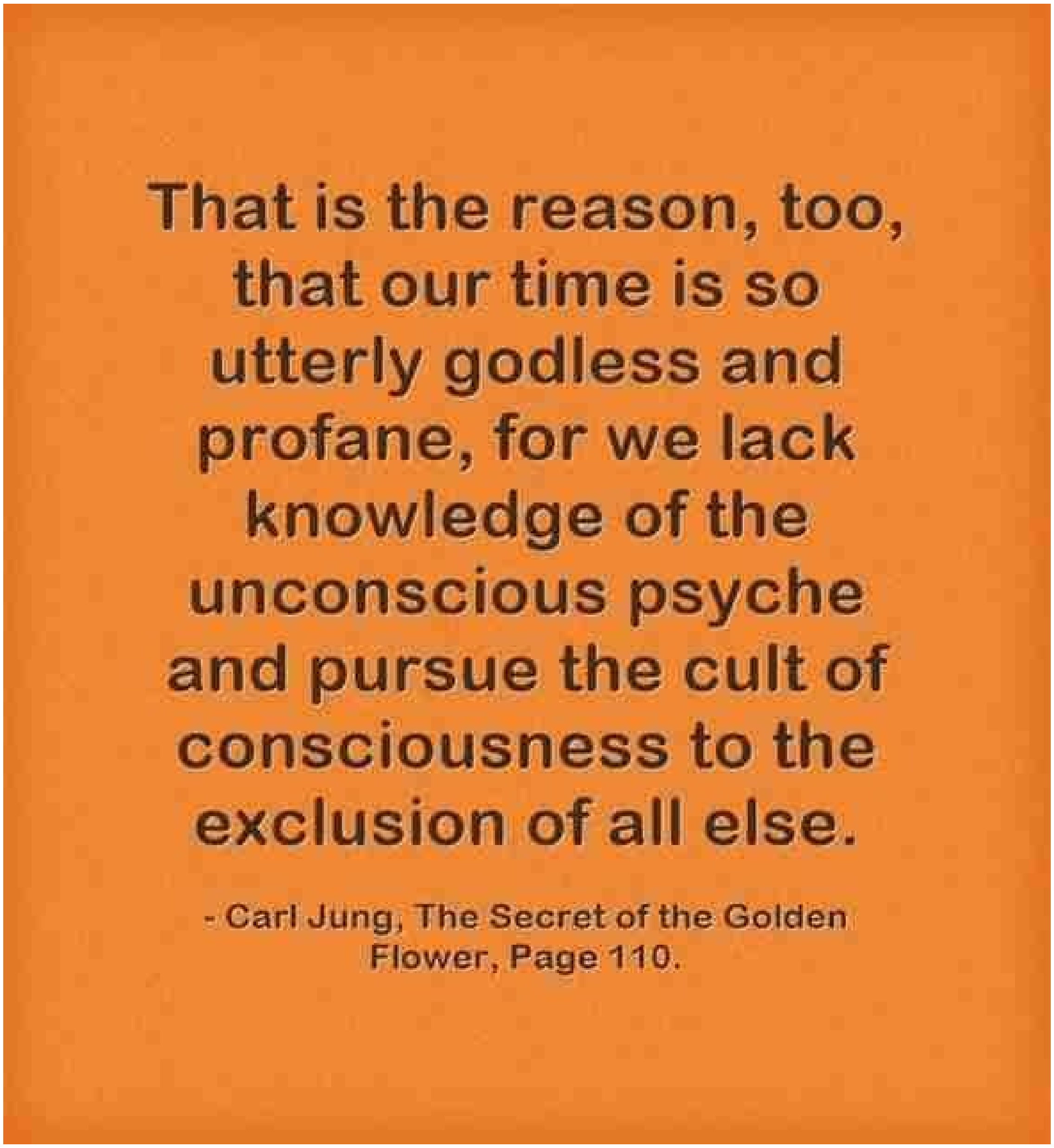

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else.

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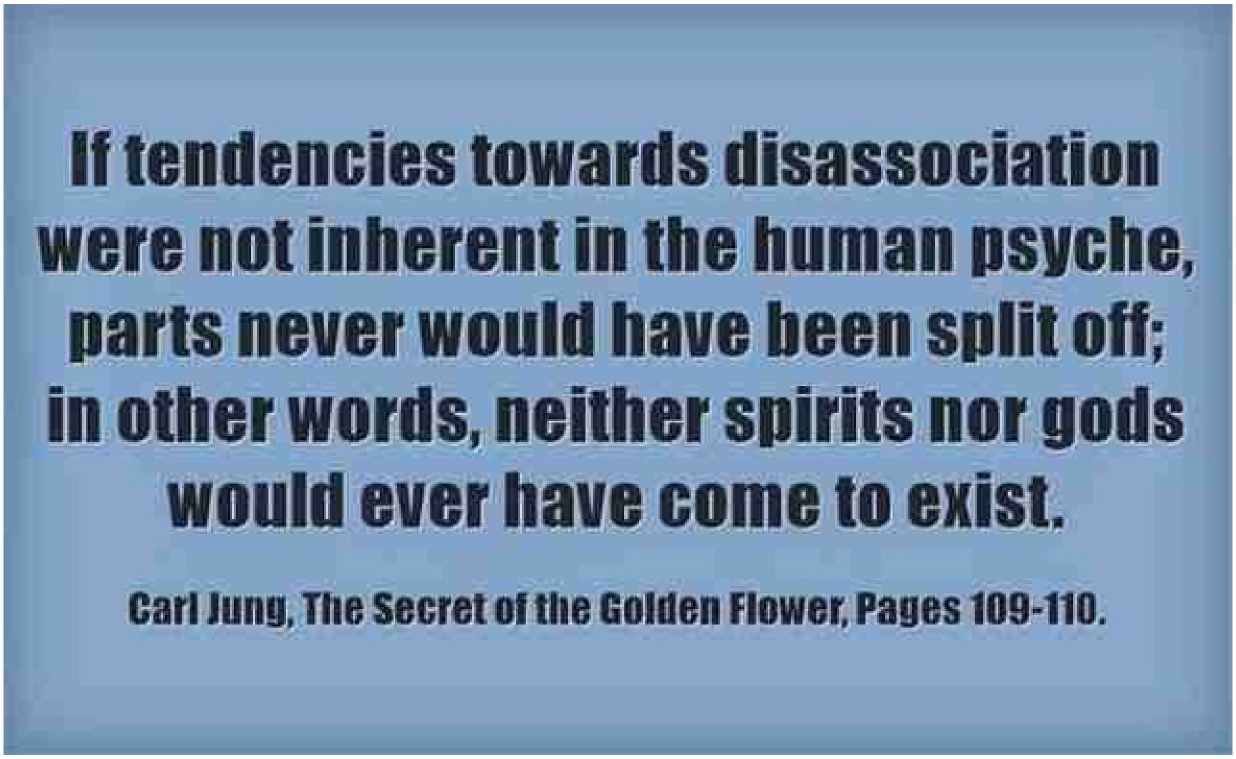

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist.

Carl Jung, The Secret of the Golden Flower, Pages 109-110.

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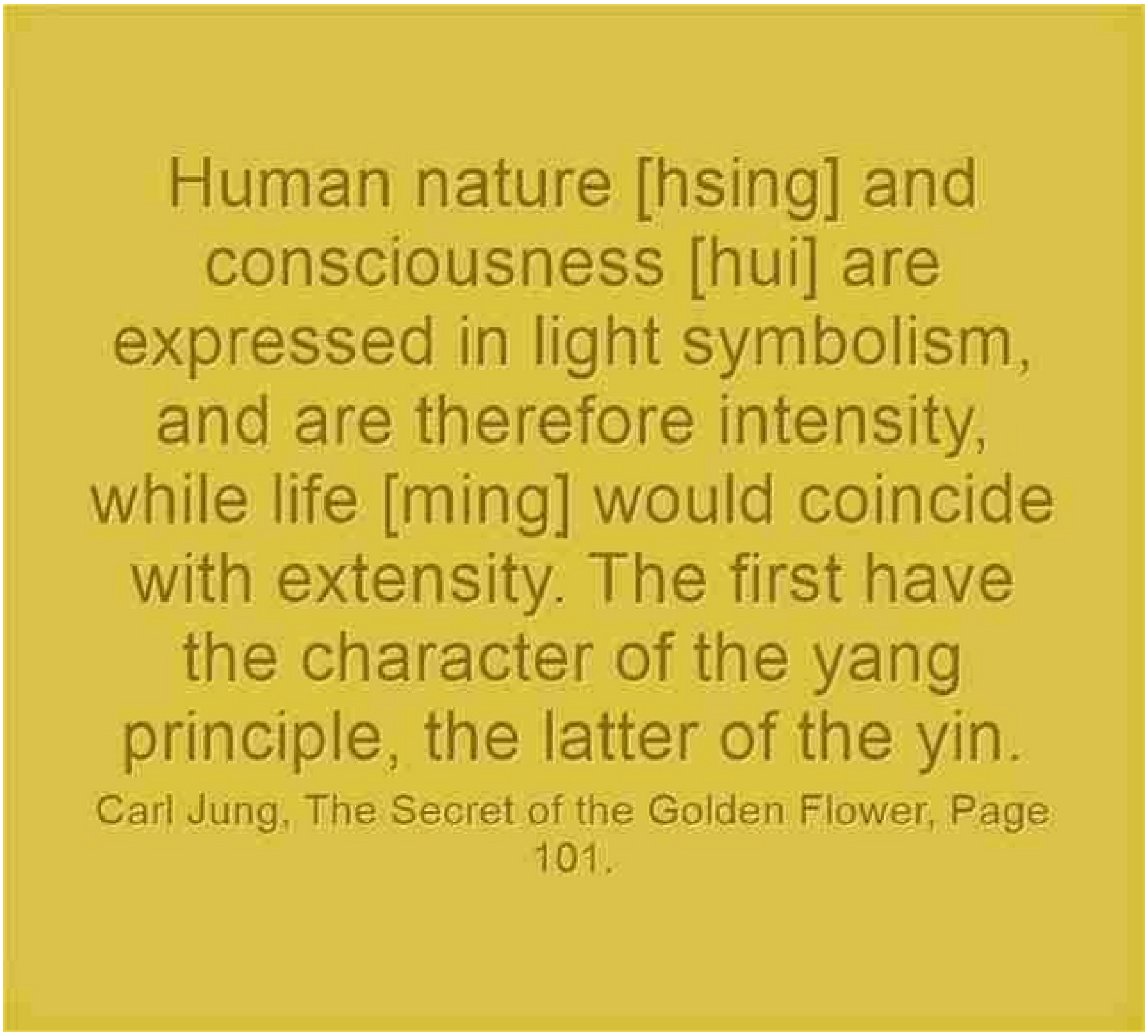

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin.

Carl Jung, The Secret of the Golden Flower, Page 101.

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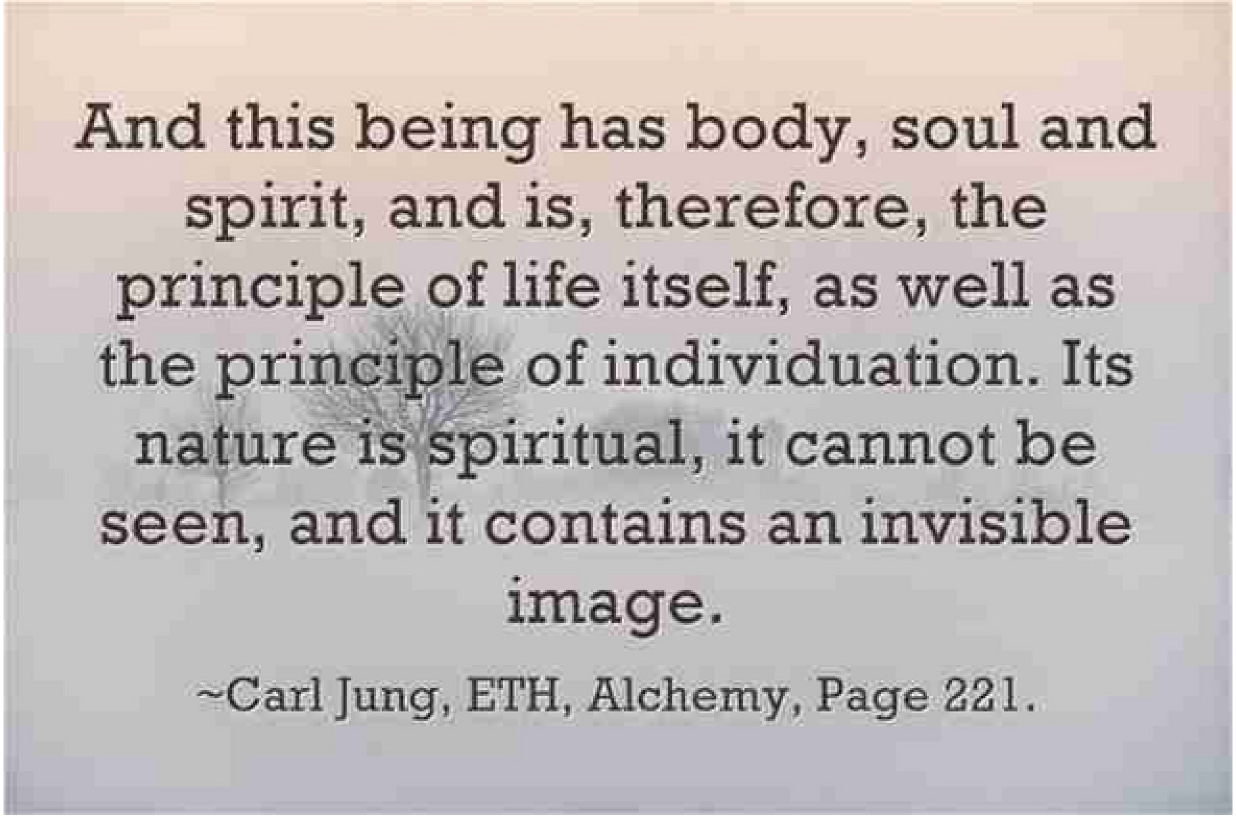

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image.

~Carl Jung, ETH, Alchemy, Page 221.

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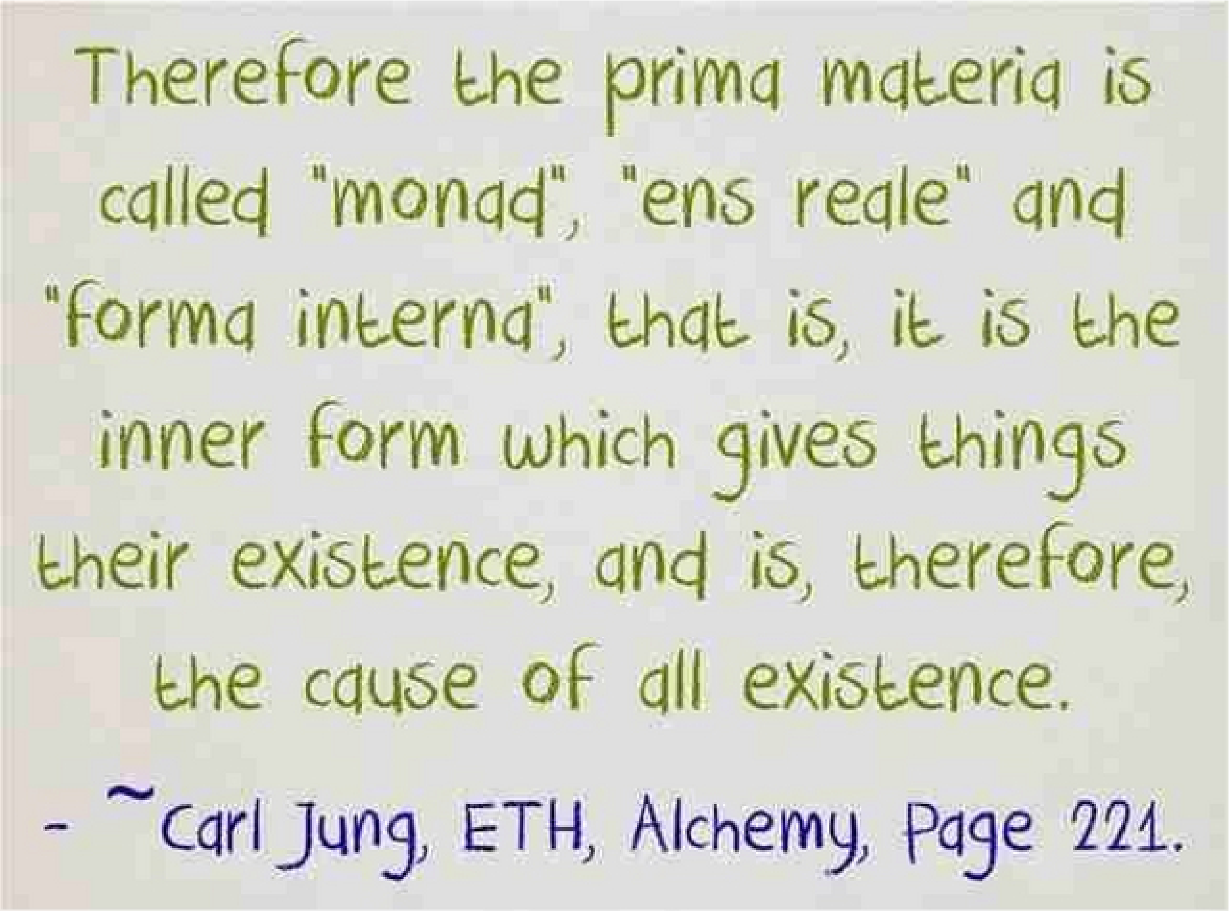

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence.

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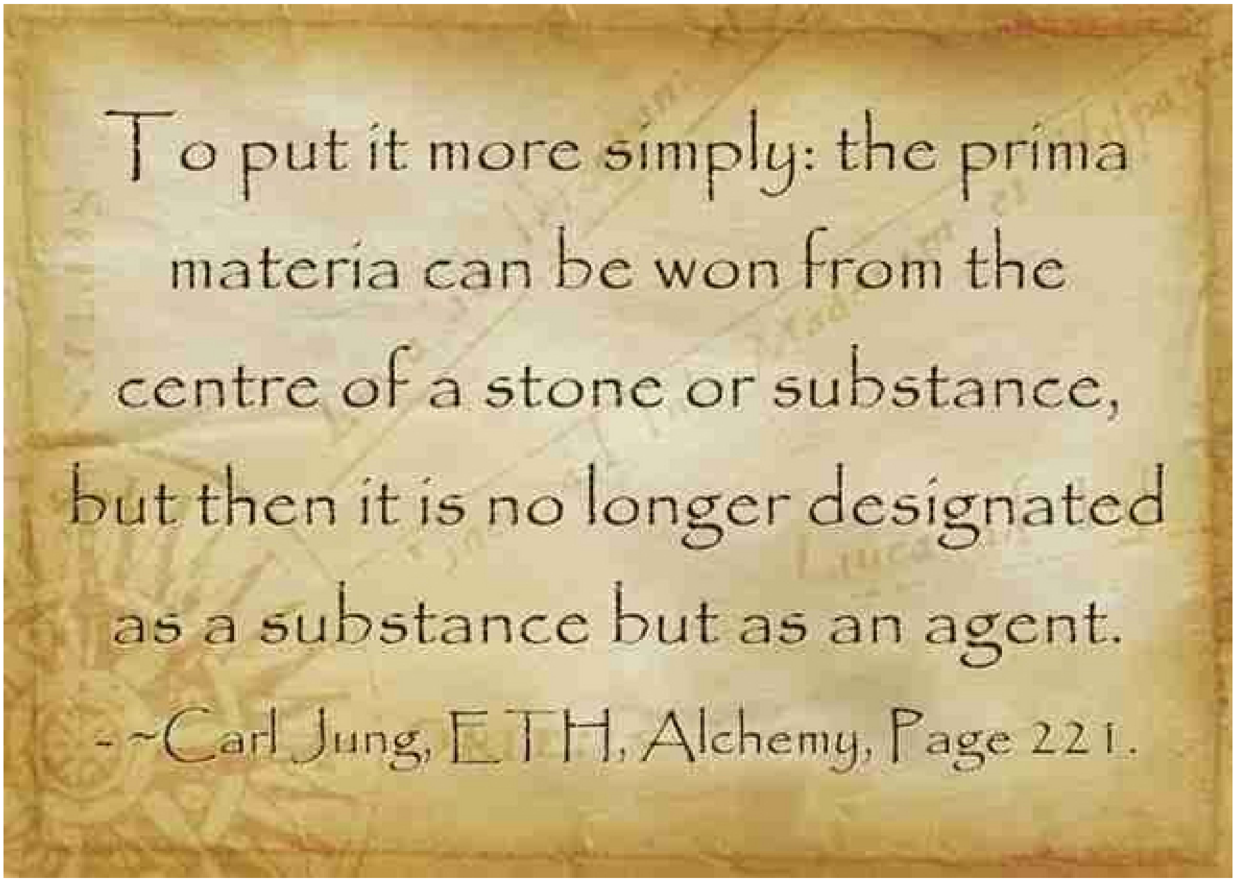

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent.

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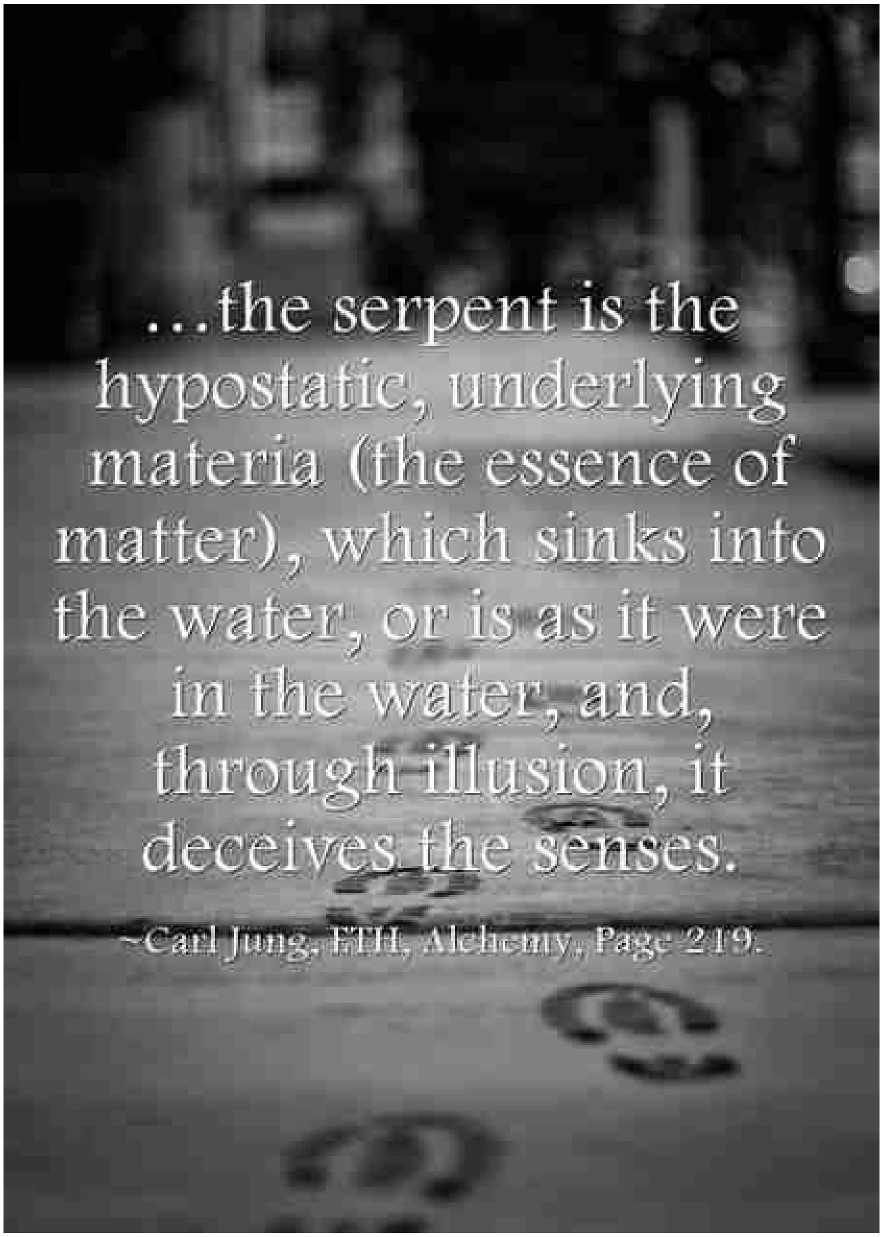
…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses.
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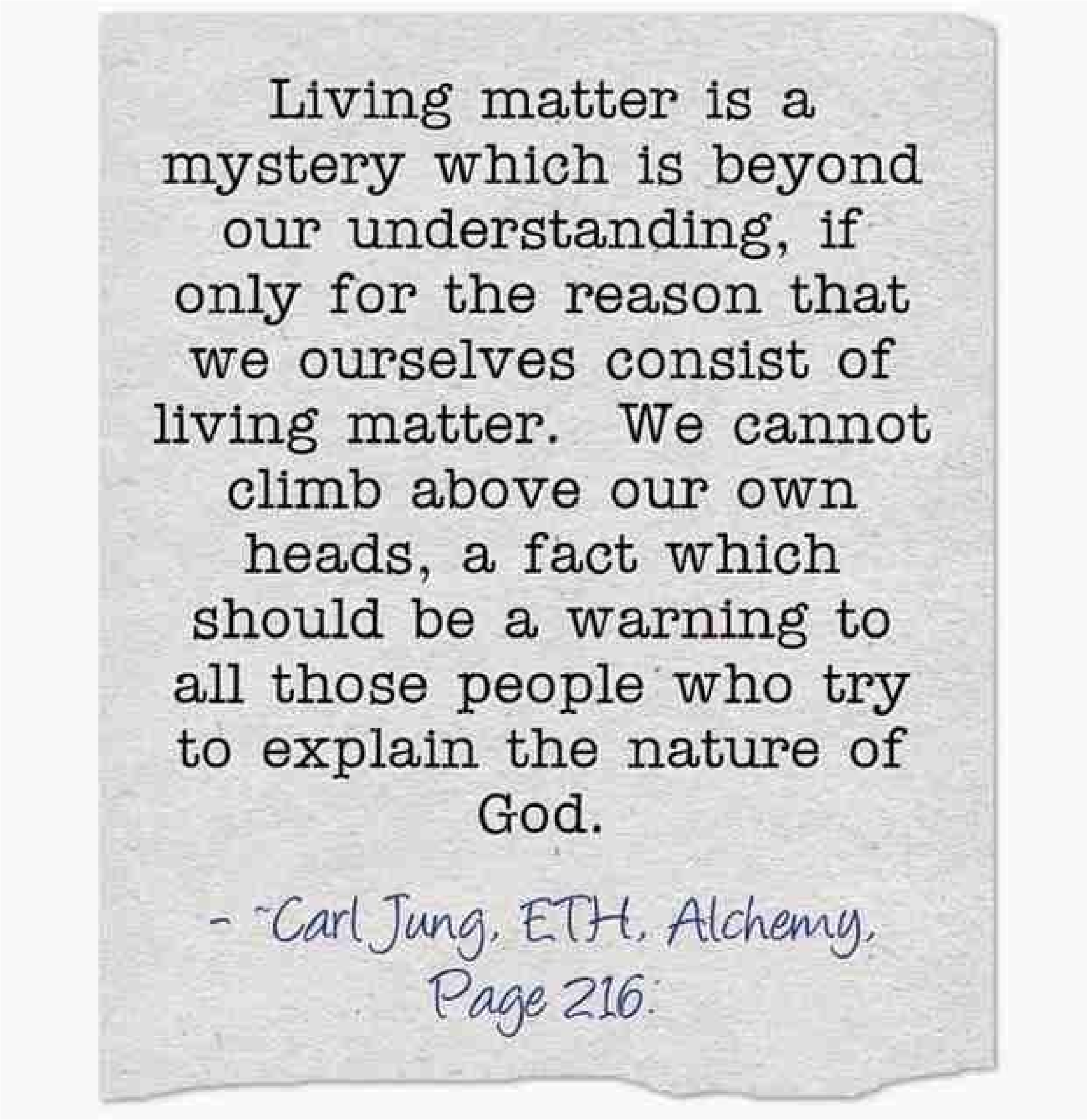

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God.

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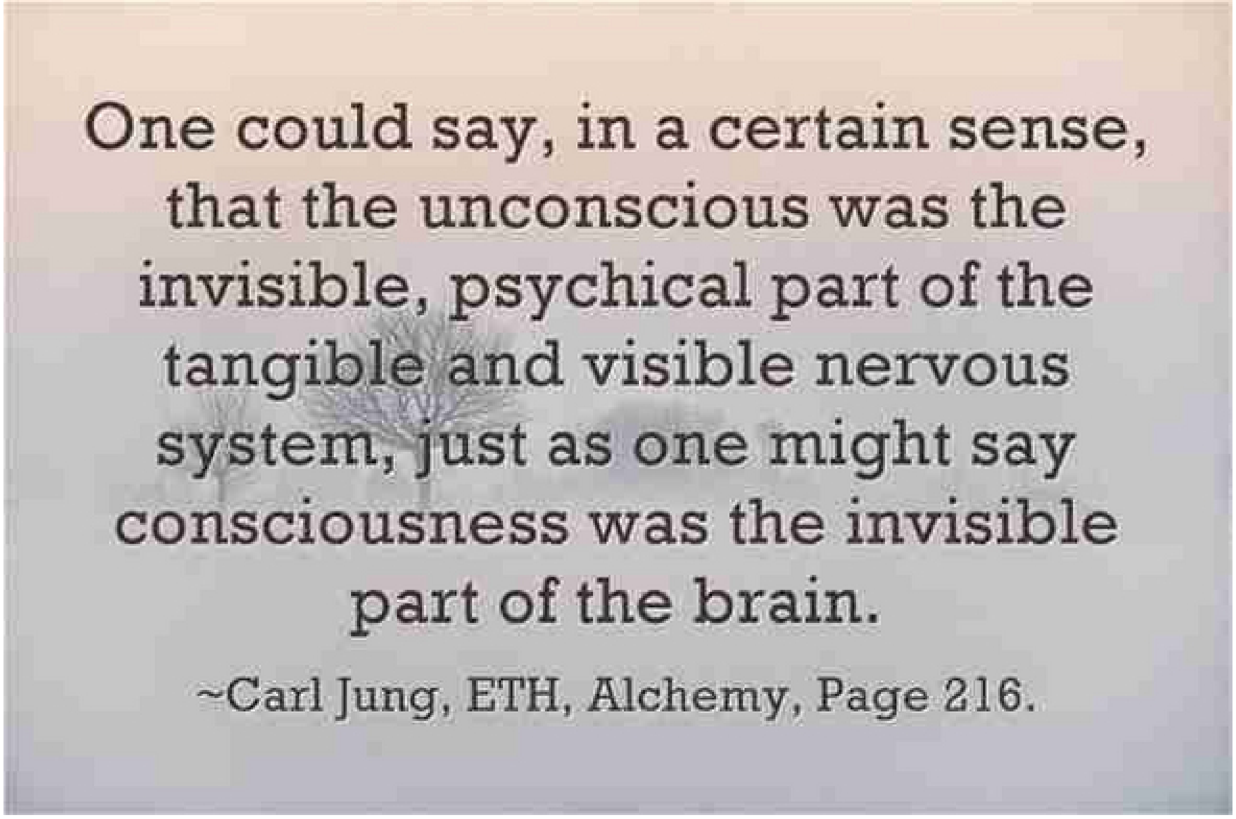

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain.

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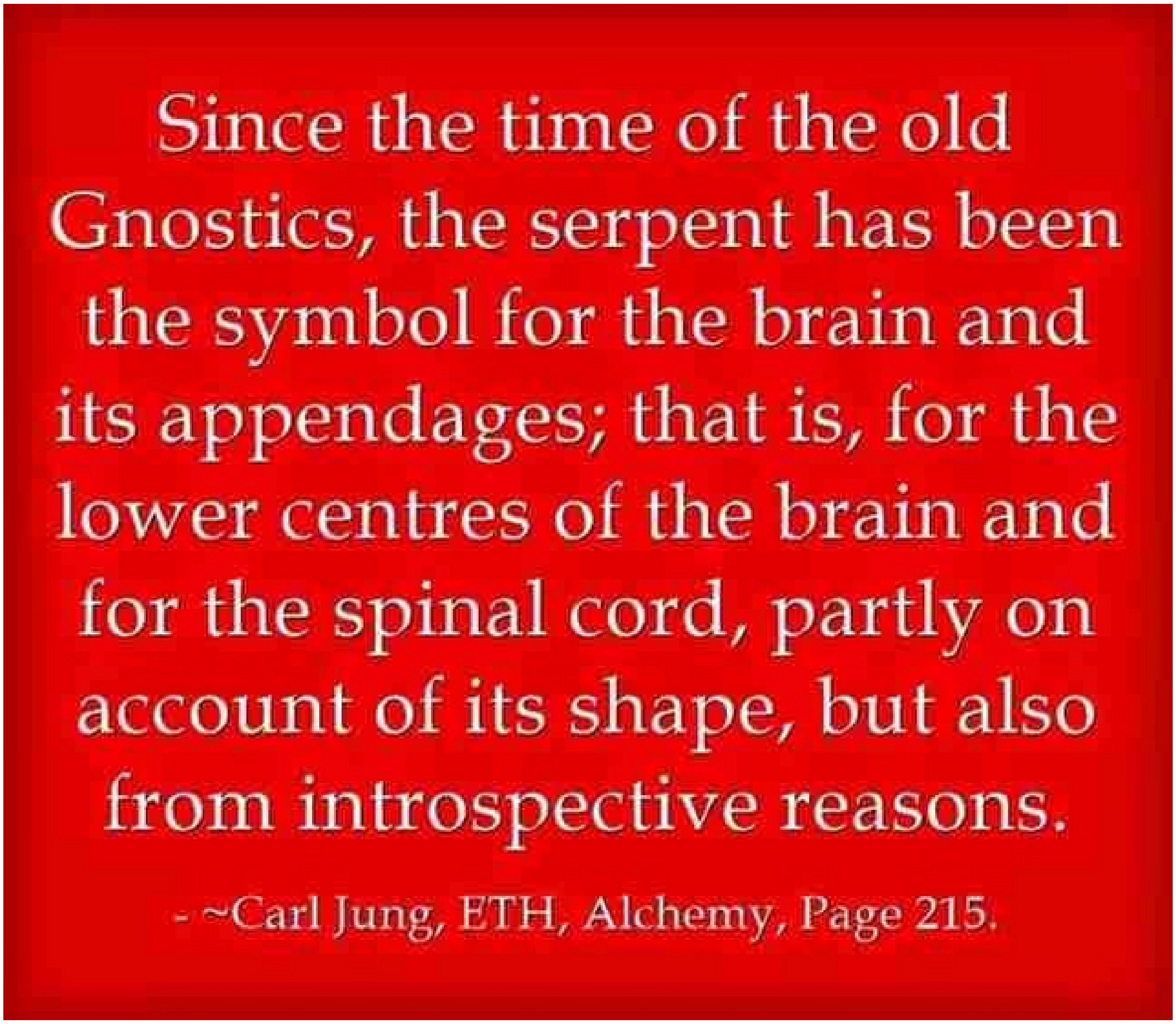
Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.

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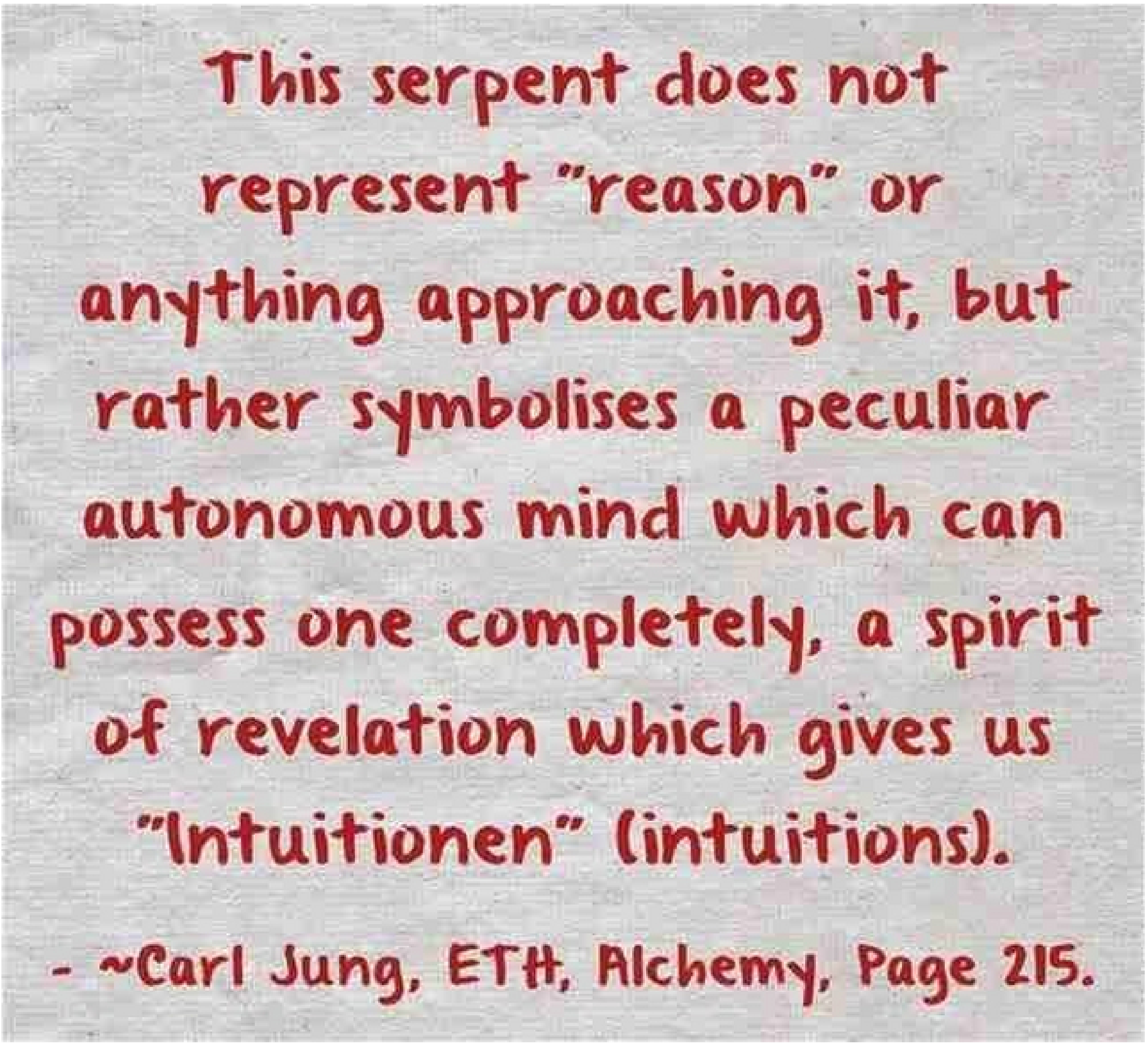

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions).

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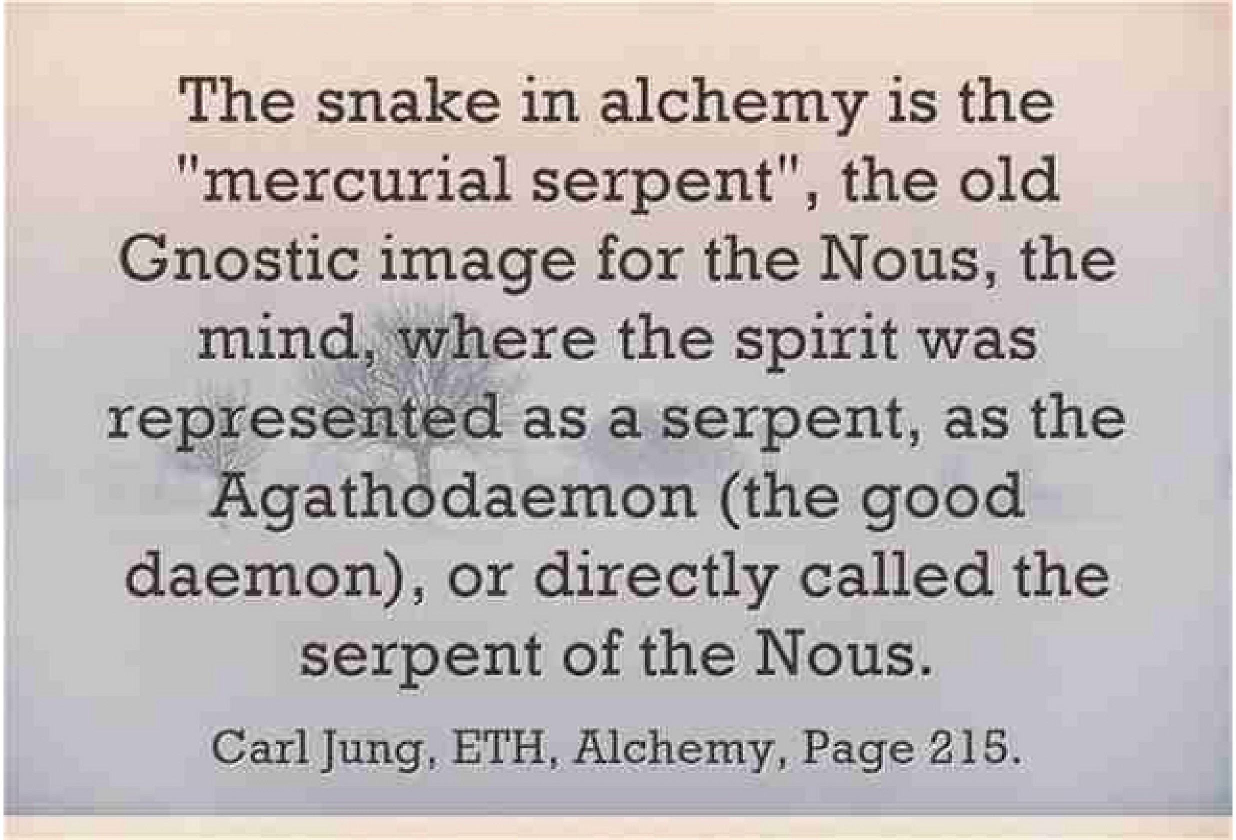
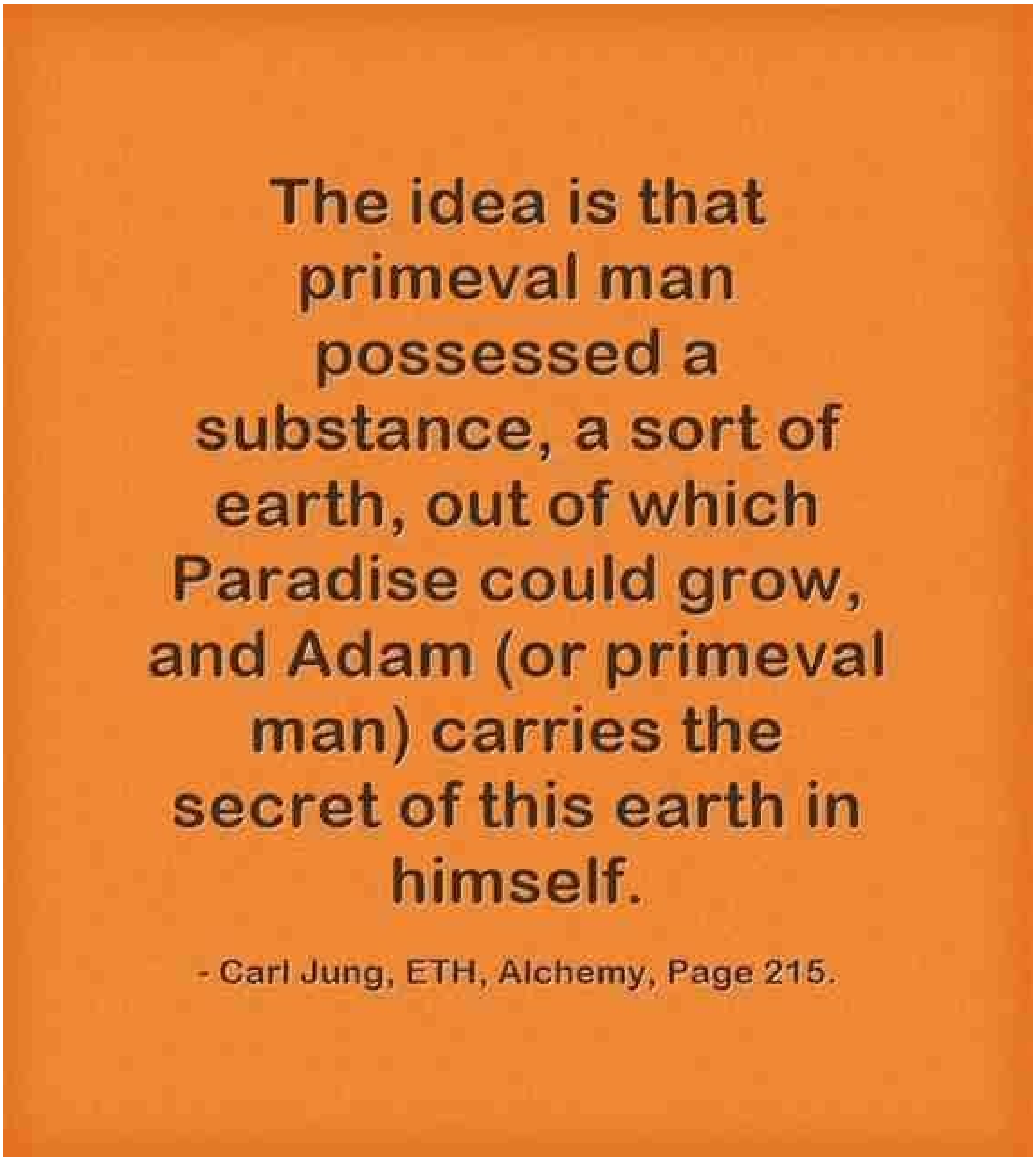


The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous.

Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.



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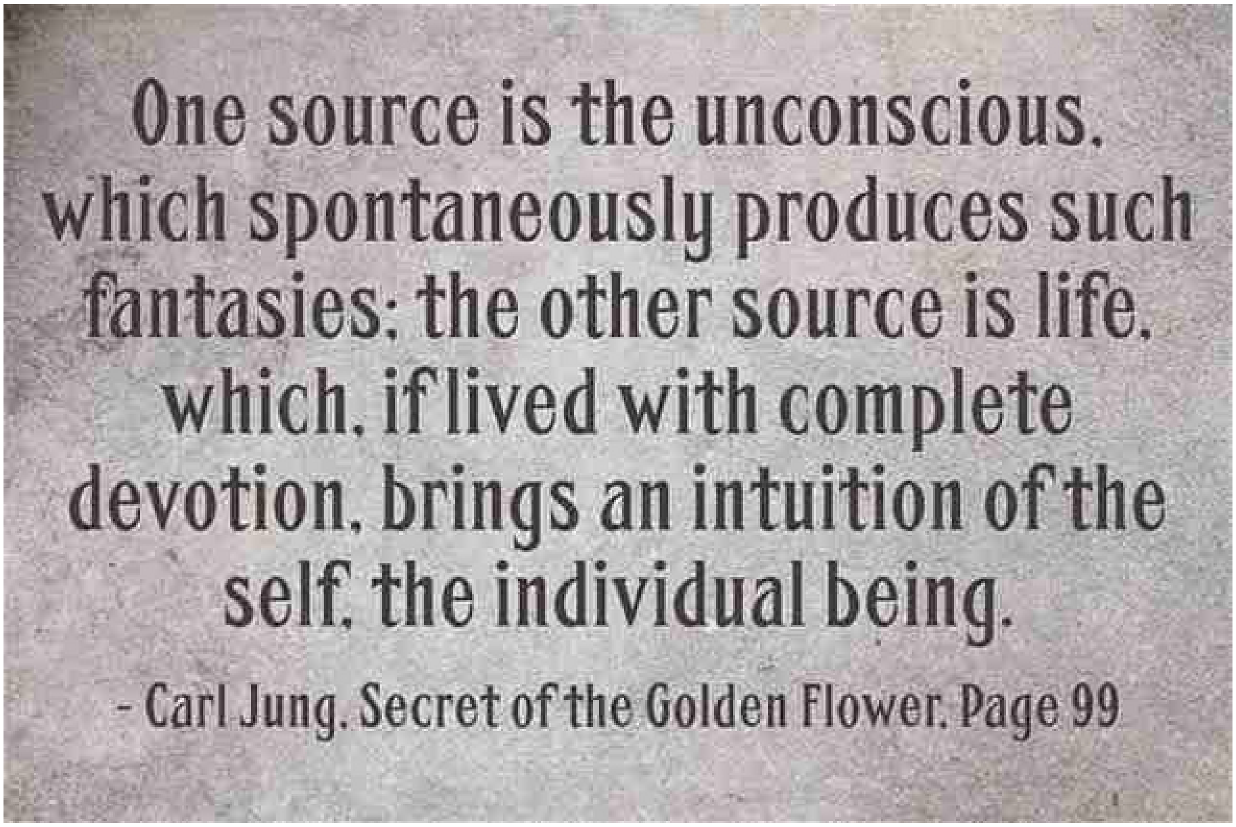

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being.

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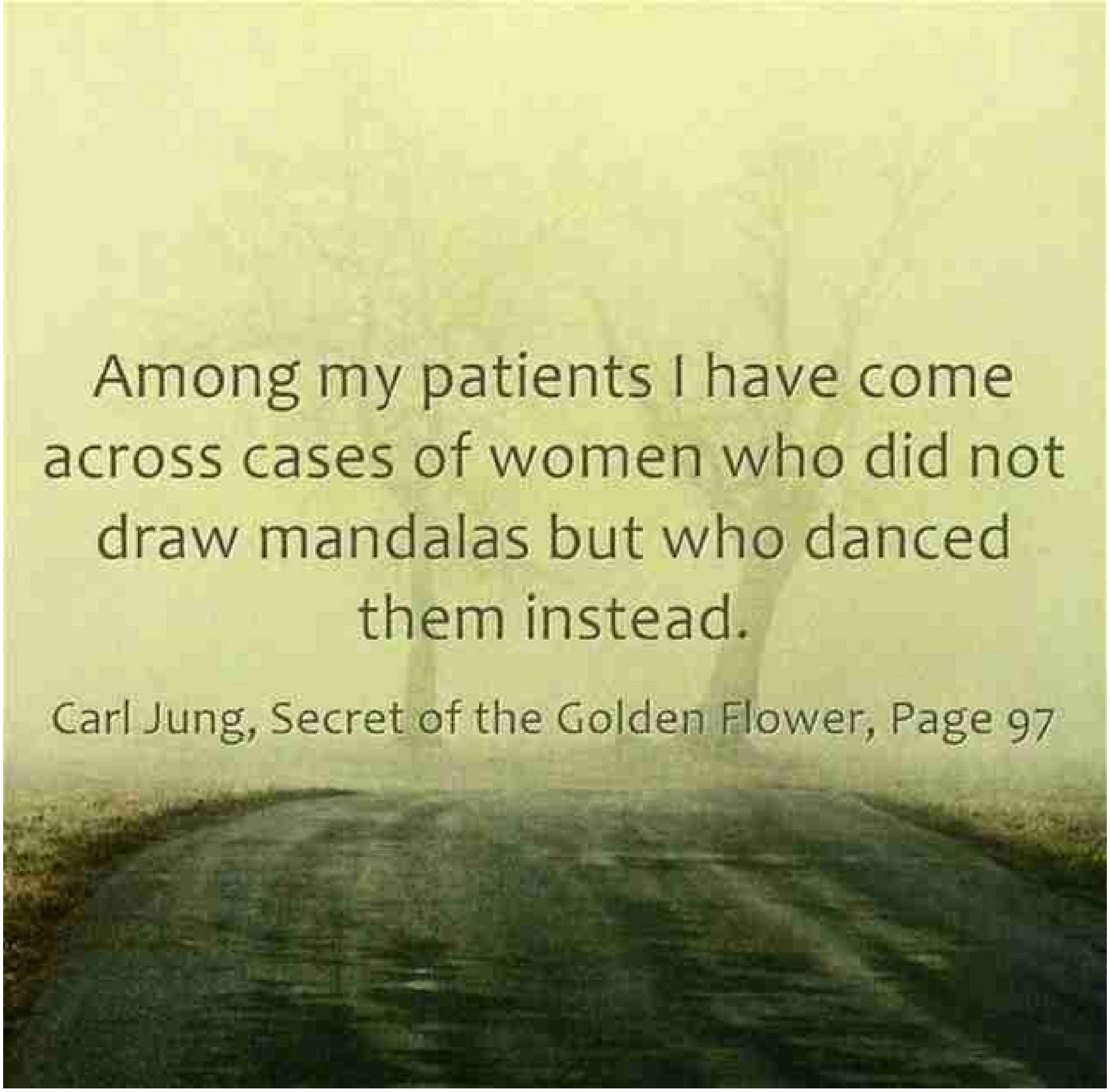
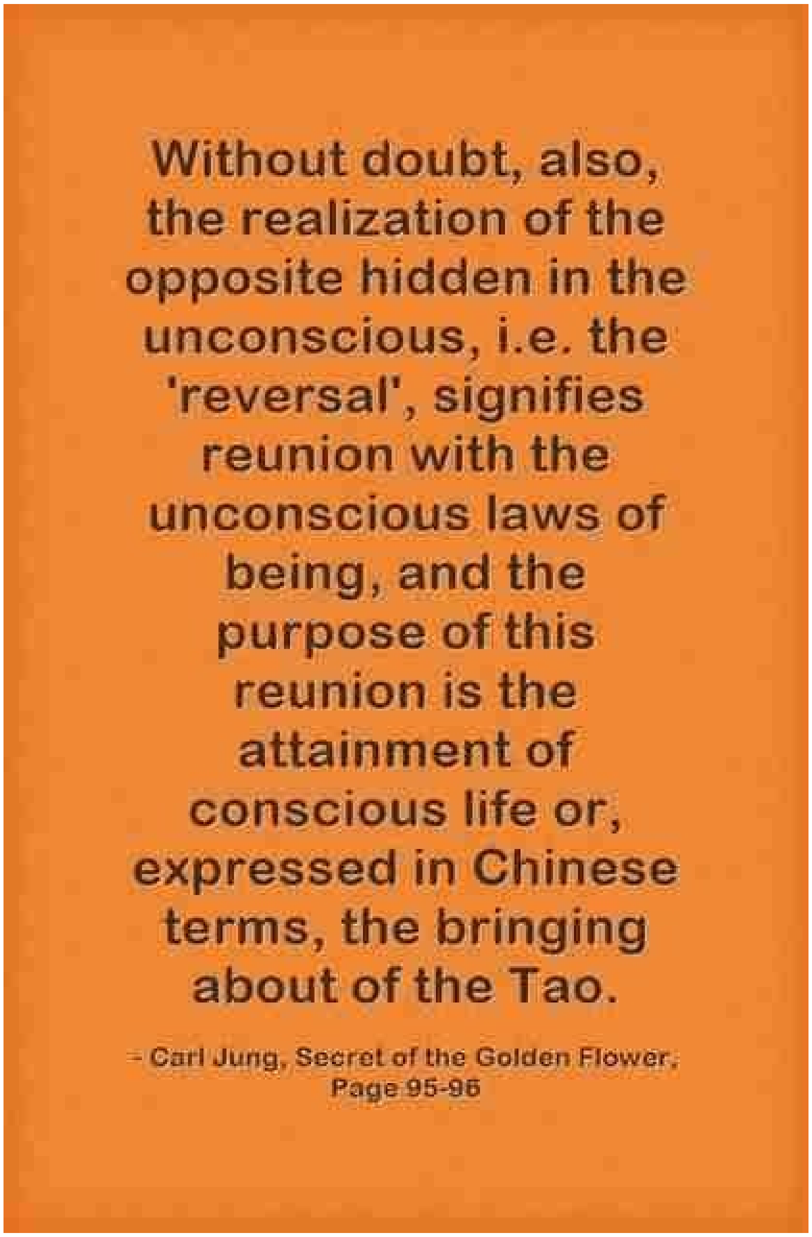


Among my patients I have come across cases of women who did not draw mandalas but who danced them instead.
Carl Jung, Secret of the Golden Flower, Page 97.



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- Carl Jung, Secret of the Golden Flower,
Page 95-96

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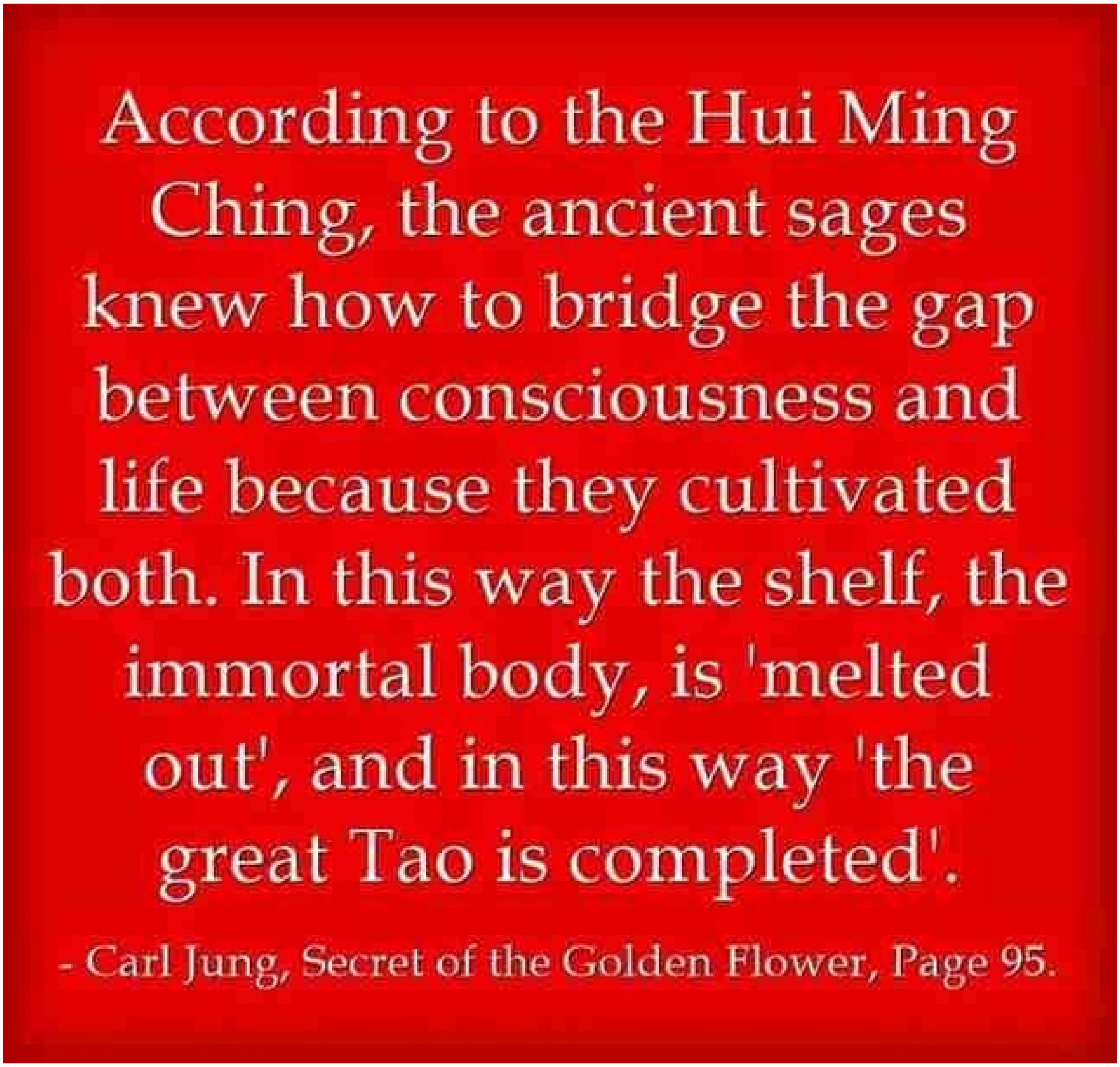

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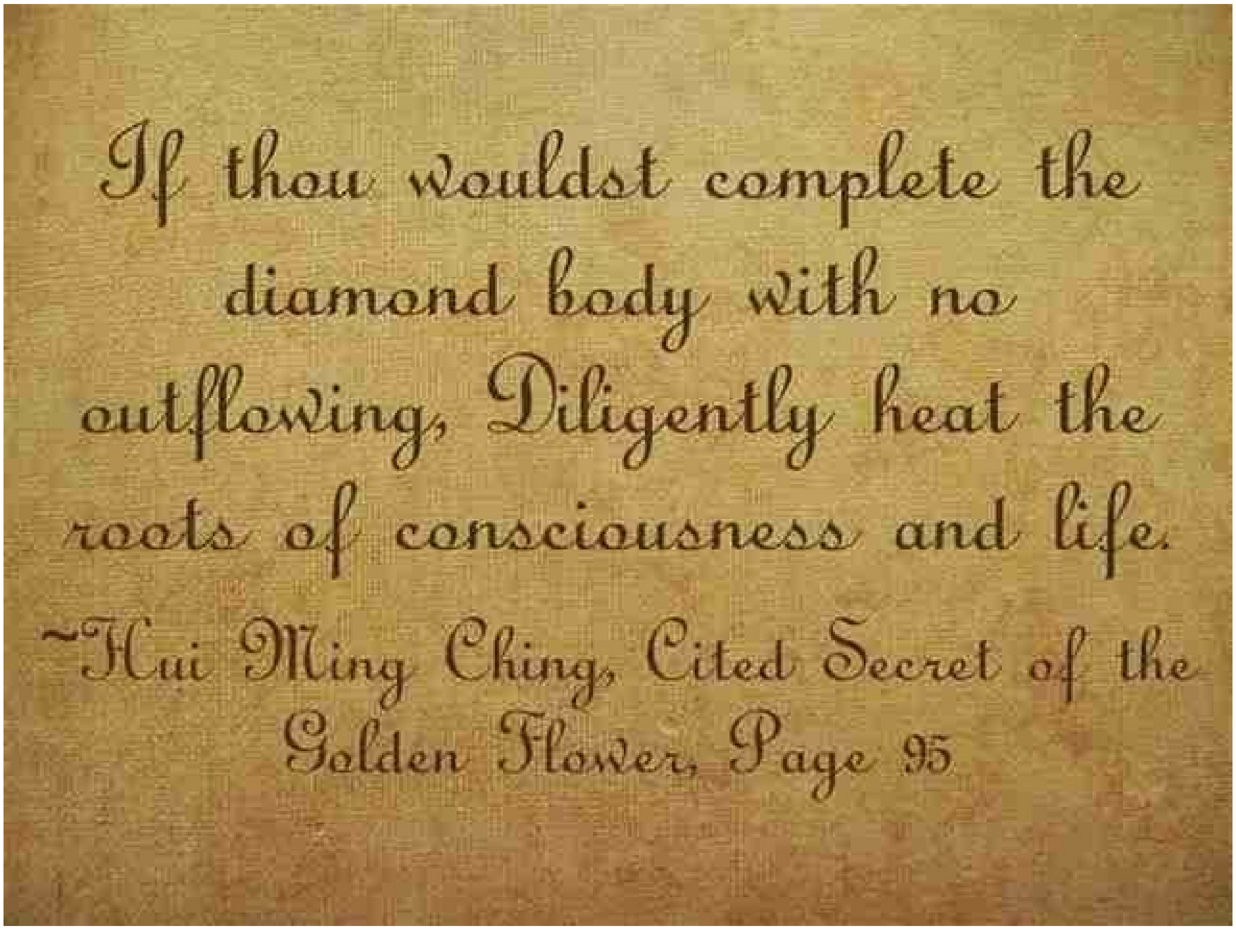

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life.

~Hui Ming Ching, Cited Secret of the Golden Flower, Page 95

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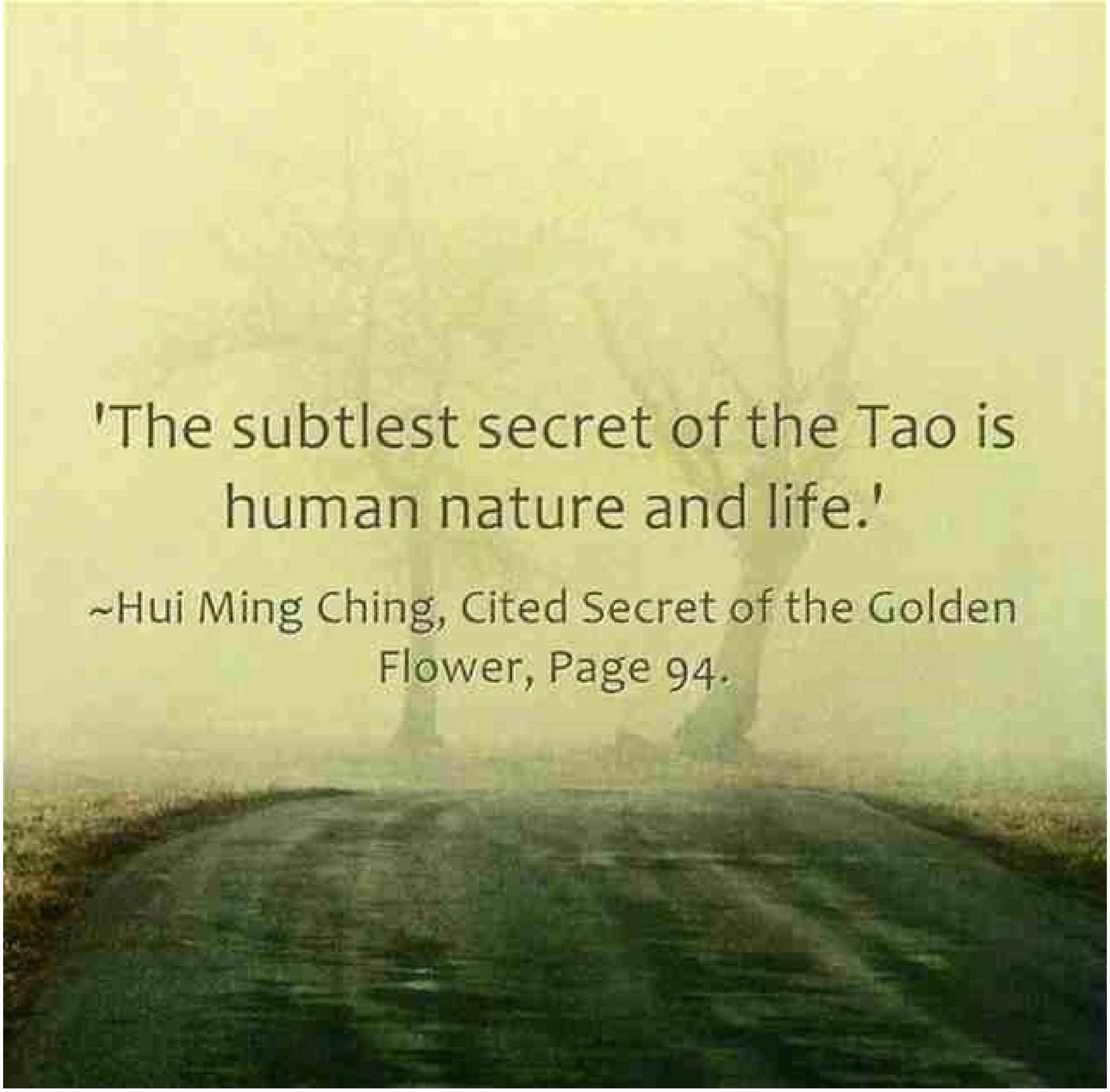
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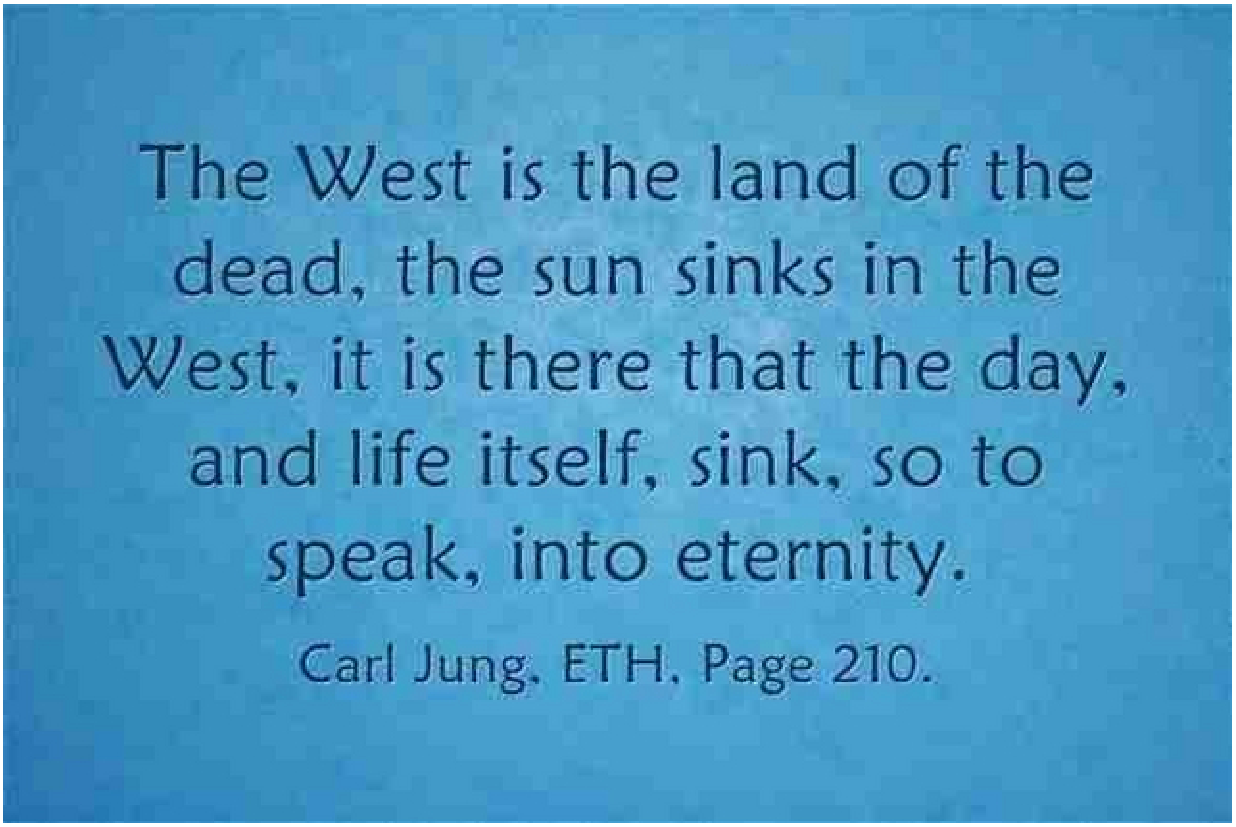

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

Carl Jung, ETH, Page 210.

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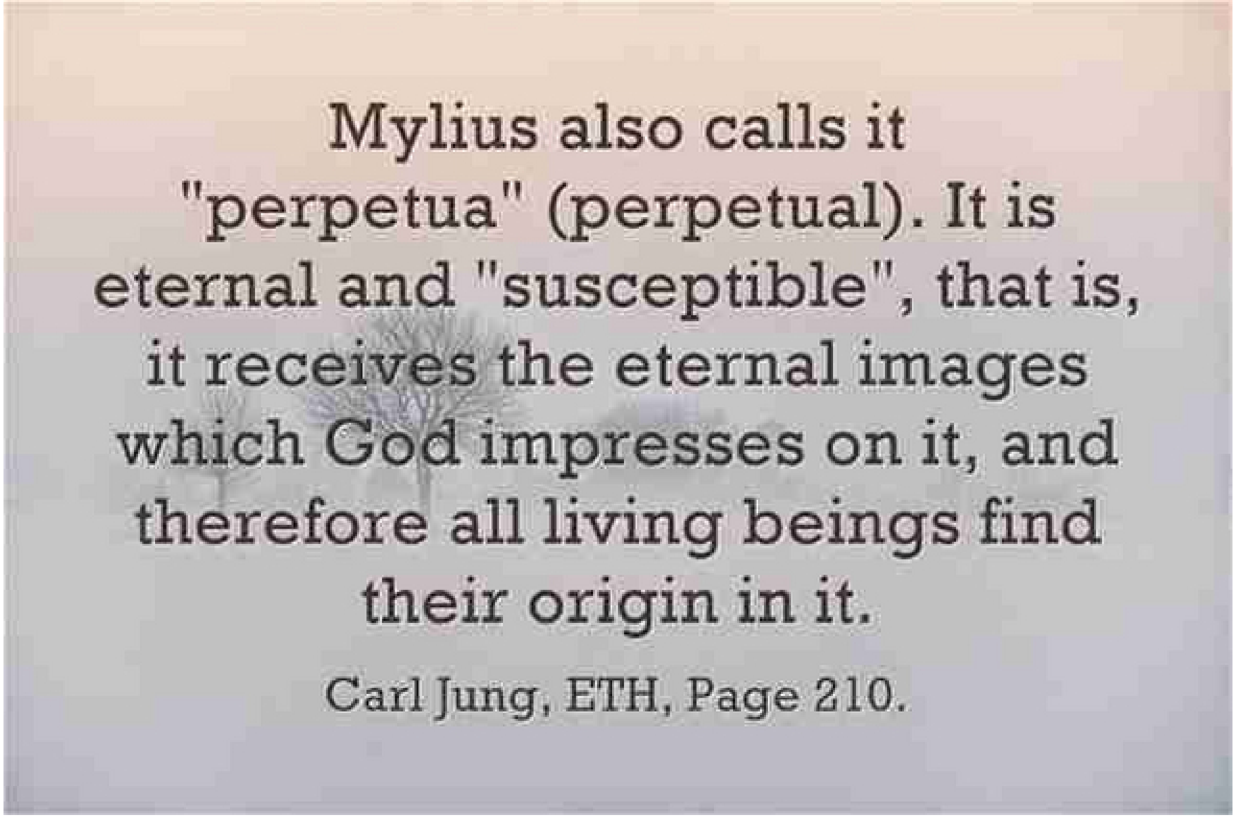

Mylius also calls it
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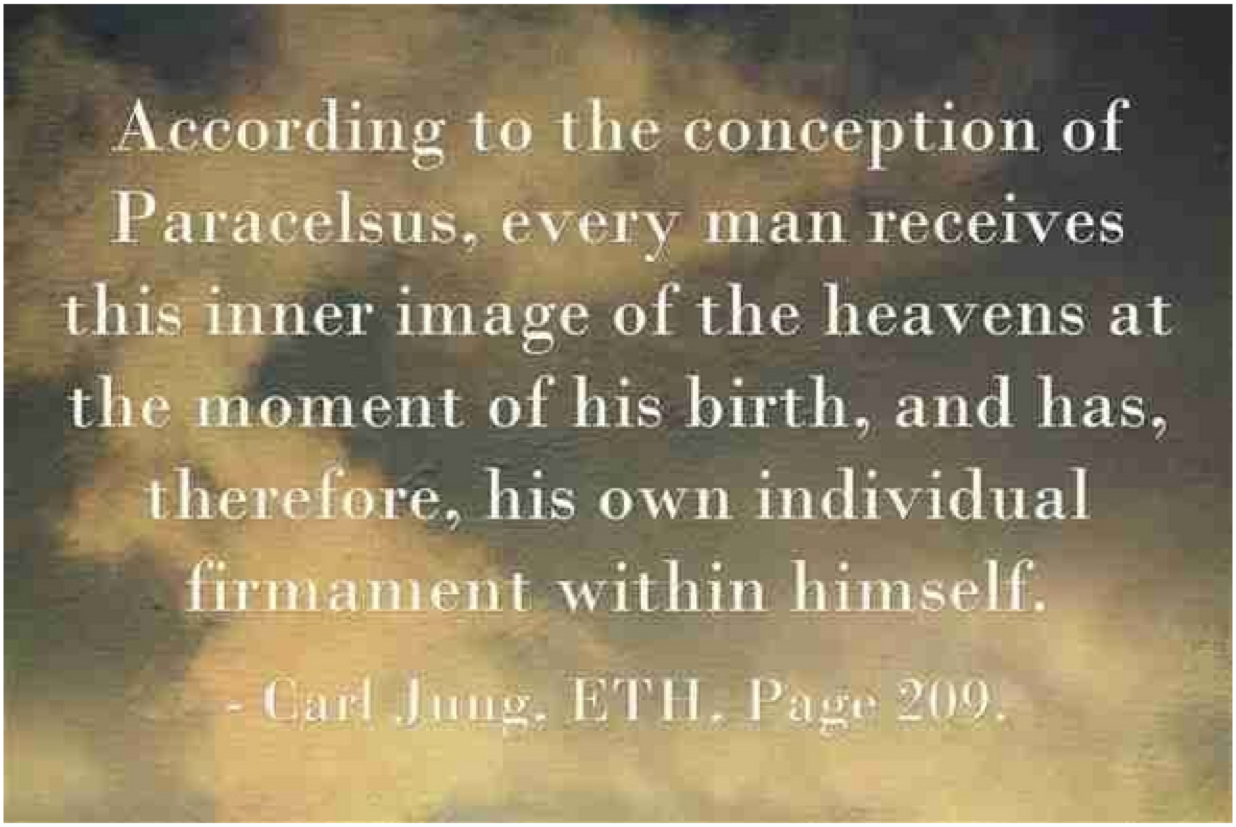

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself.

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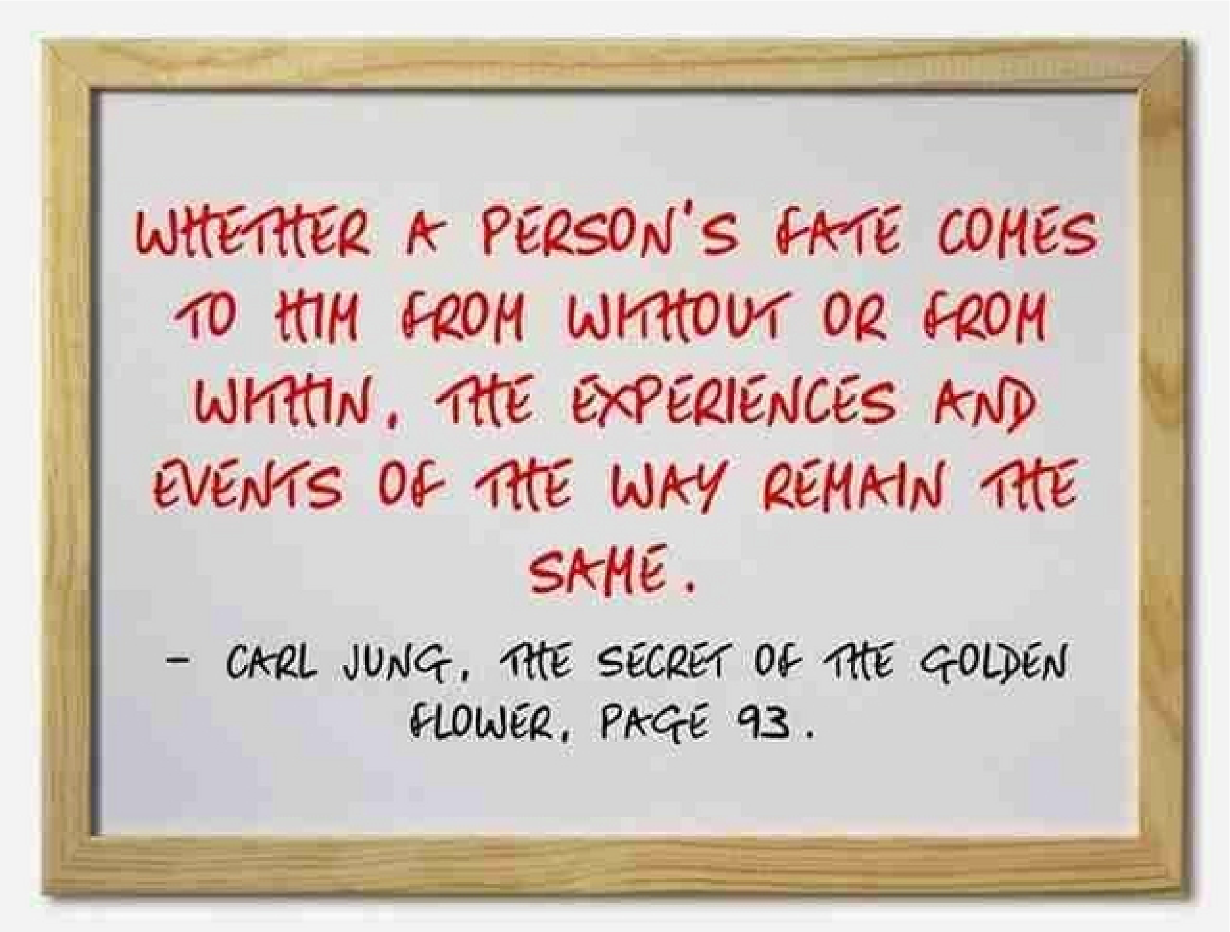

WHETHER A PERSON'S FATE COMES TO HIM FROM WITHOUT OR FROM WITHIN, THE EXPERIENCES AND EVENTS OF THE WAY REMAIN THE SAME.

– CARL JUNG, THE SECRET OF THE GOLDEN FLOWER, PAGE 93.

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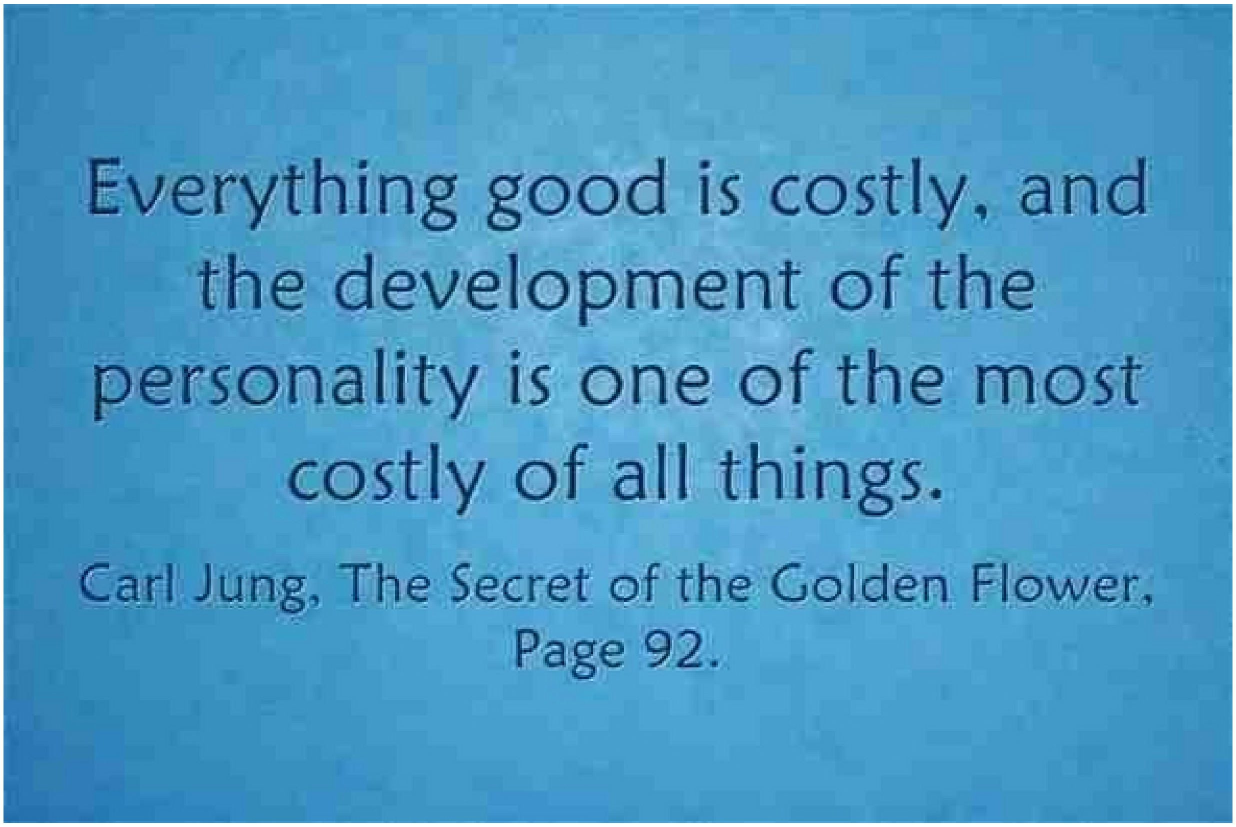

Everything good is costly, and
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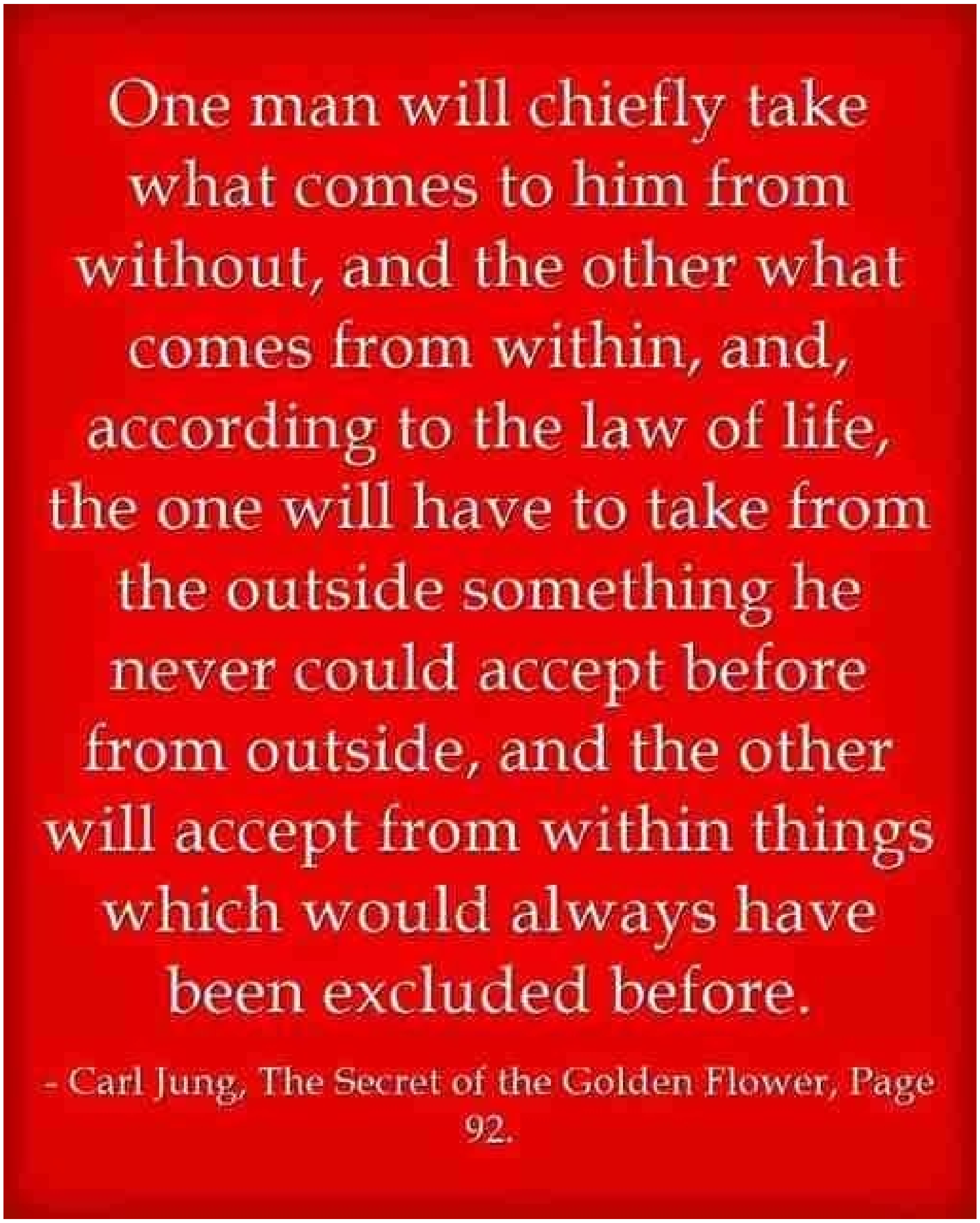

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before.

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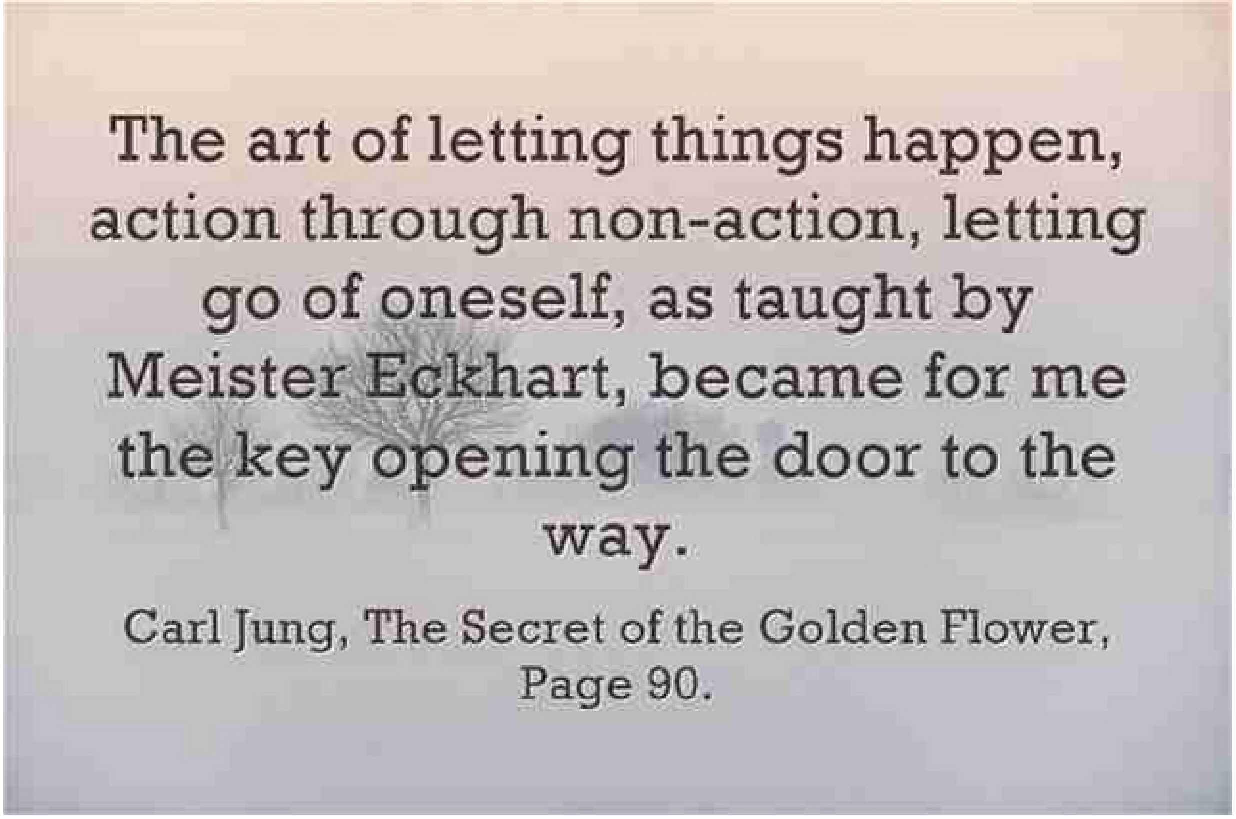

The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way.

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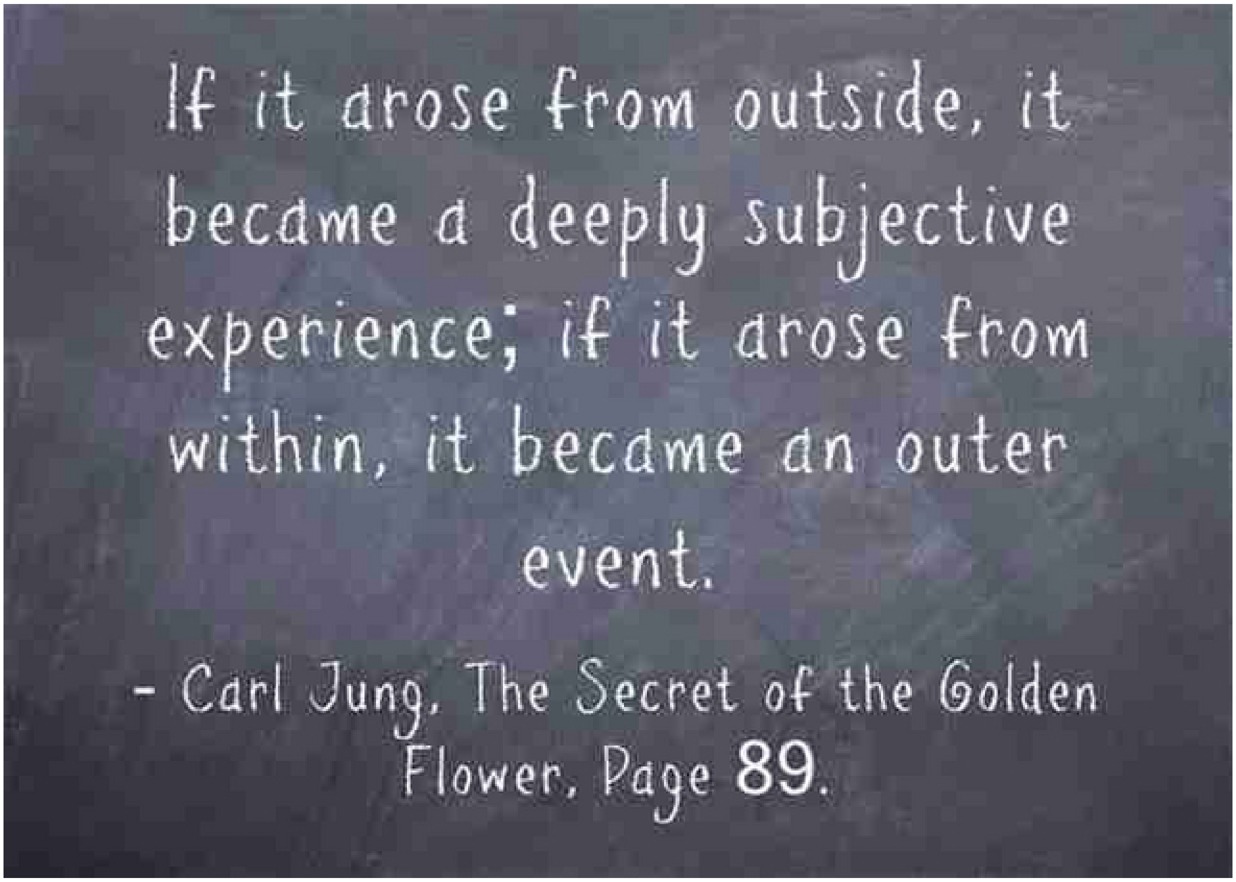

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event.

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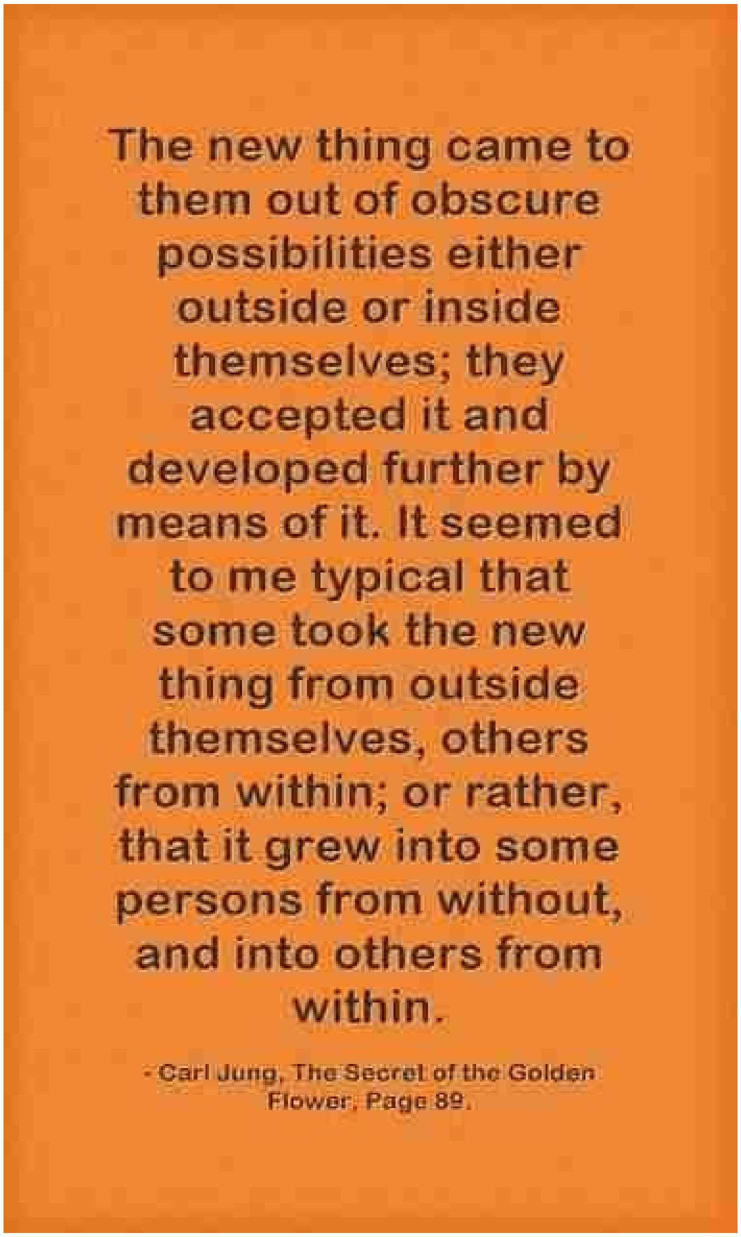

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within.

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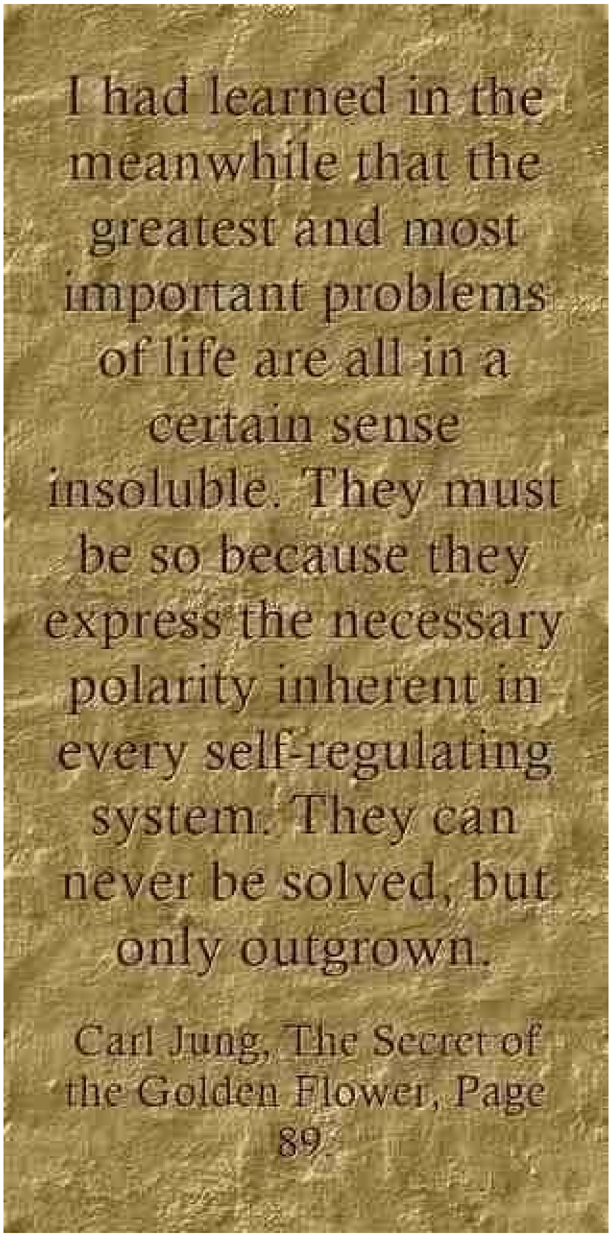

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown.

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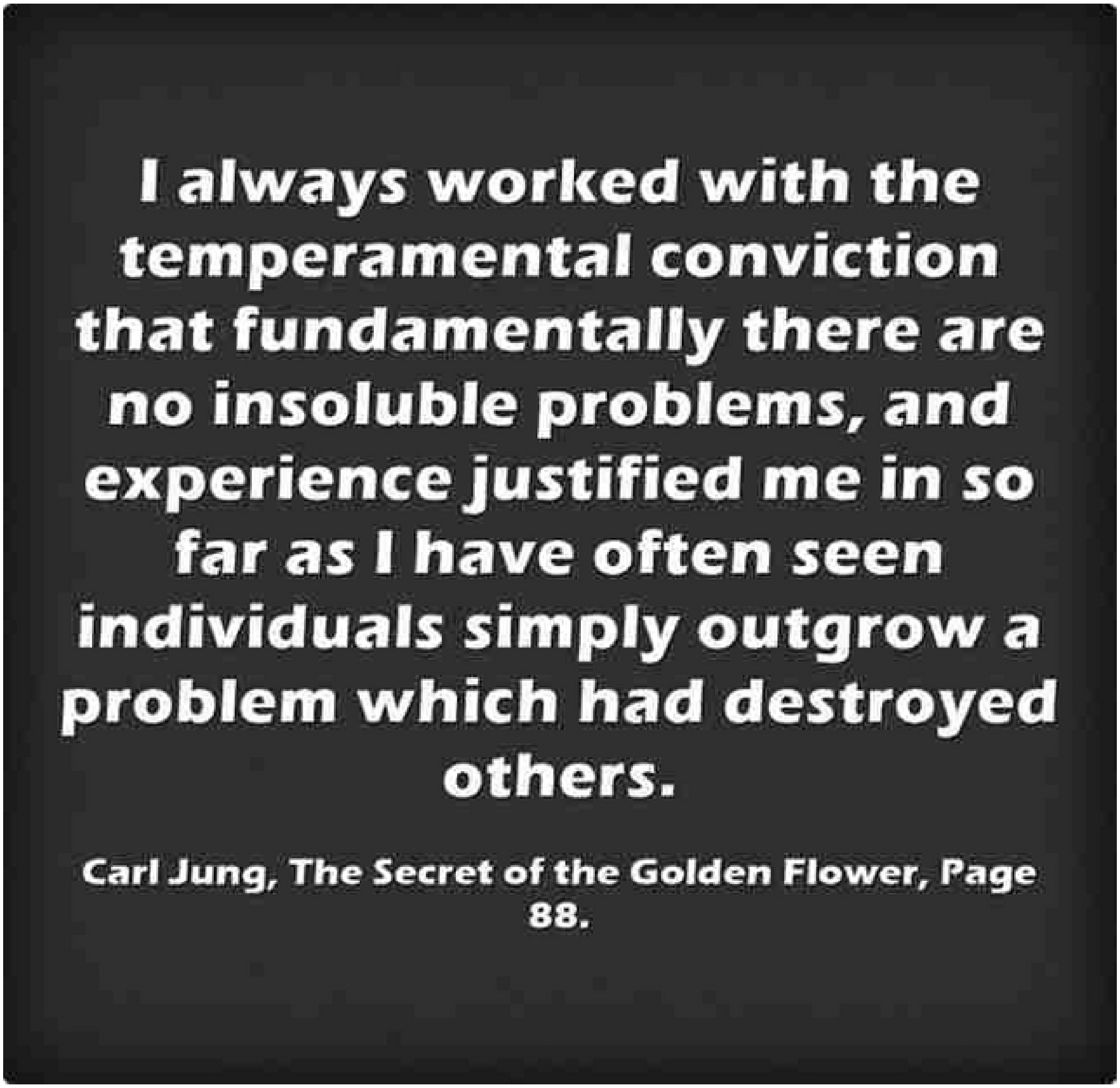

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others.

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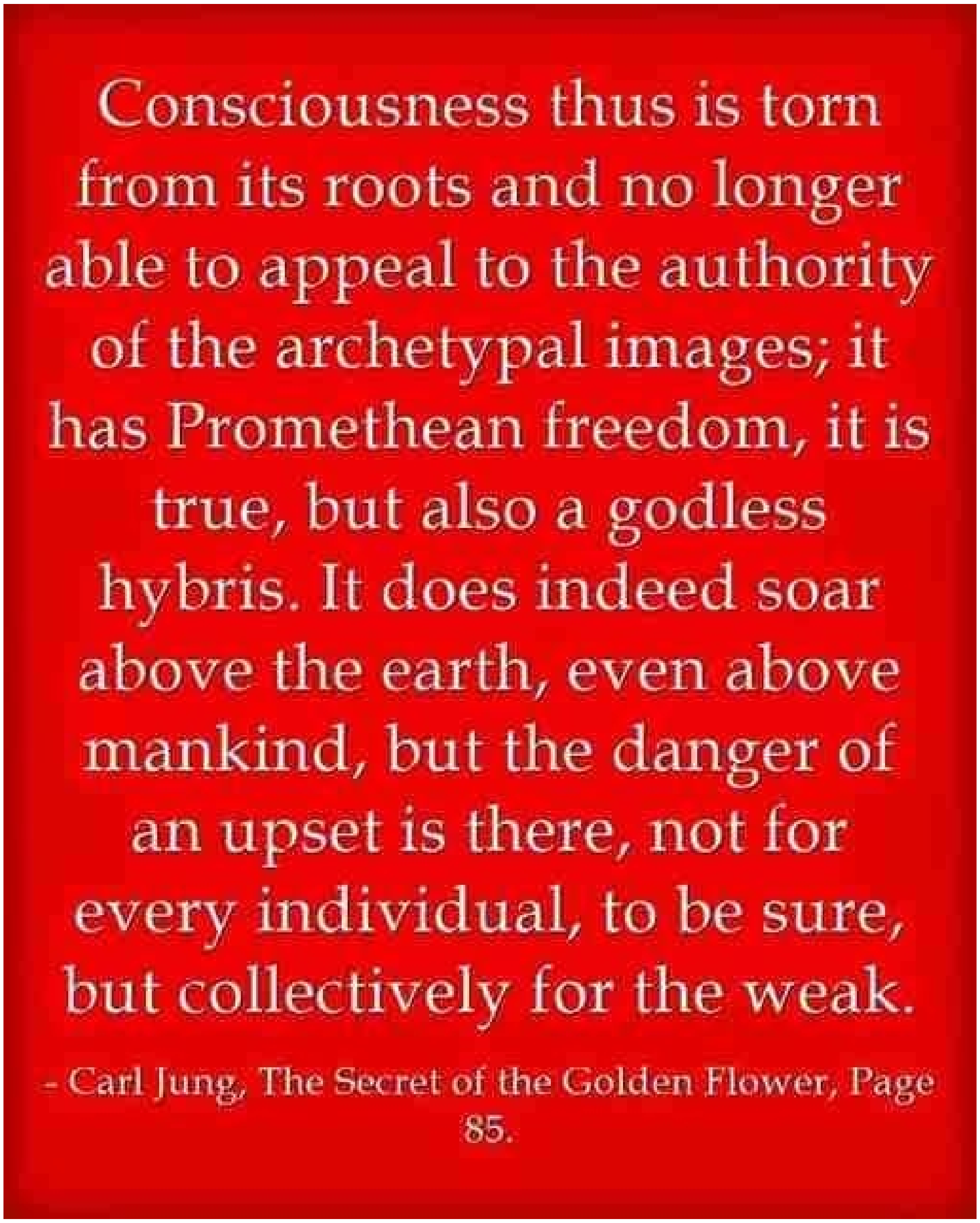

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak.

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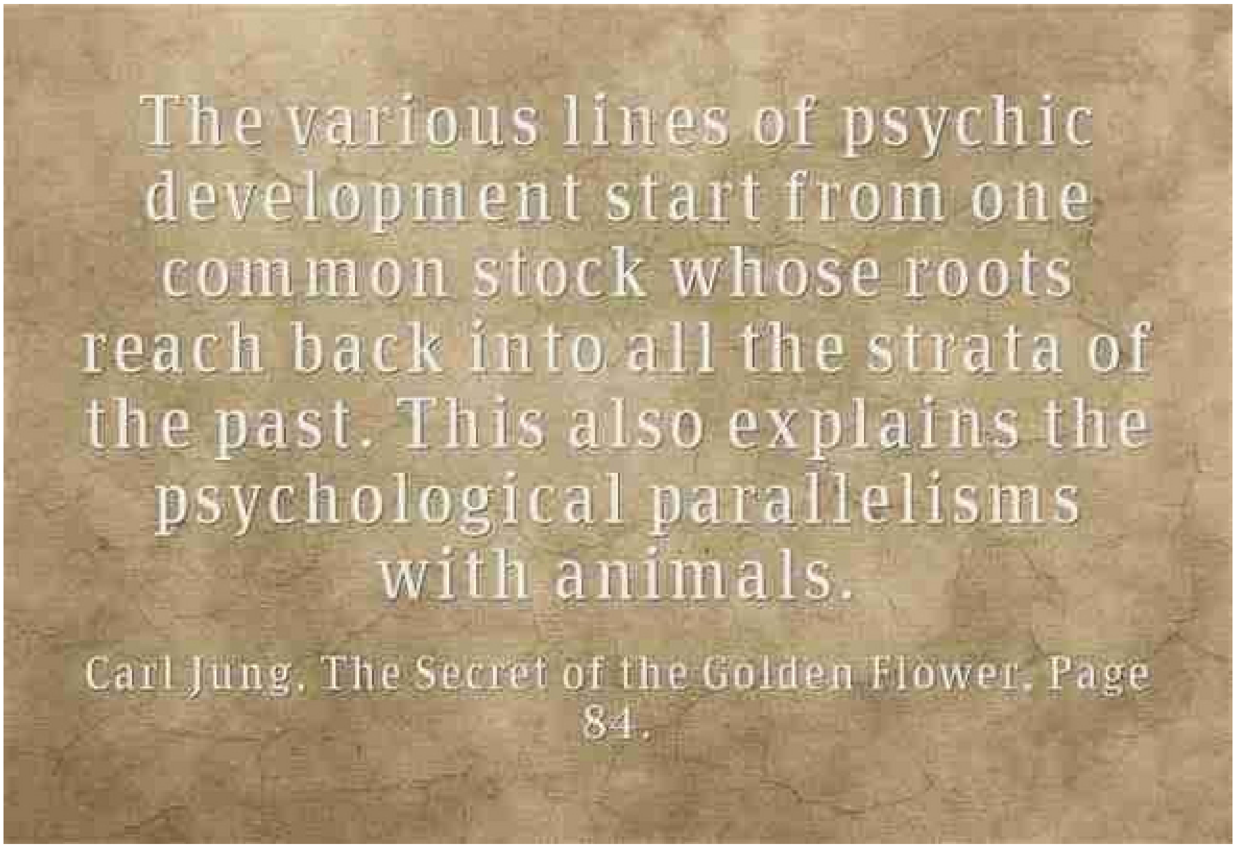

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals.

Carl Jung, The Secret of the Golden Flower, Page 84.

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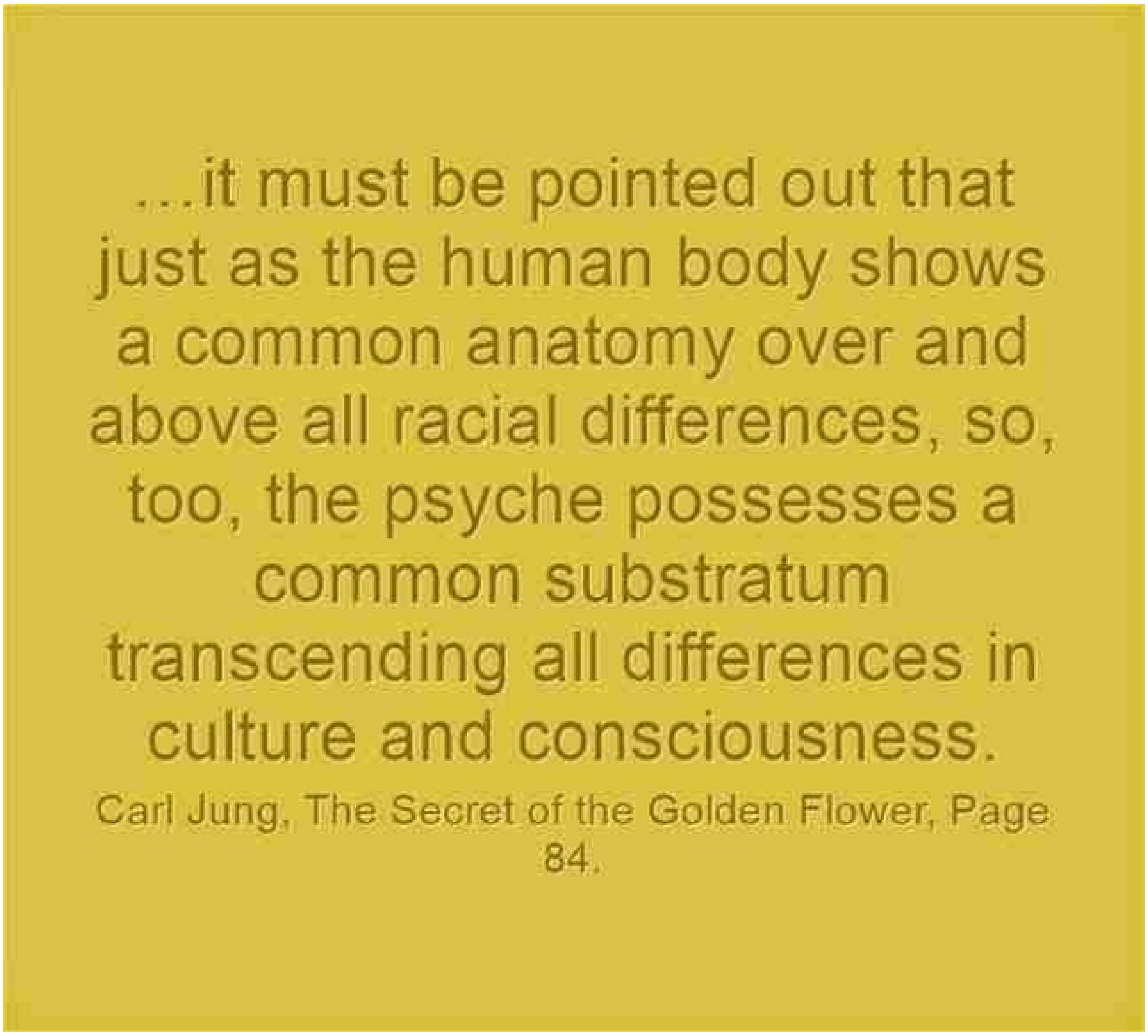

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness.

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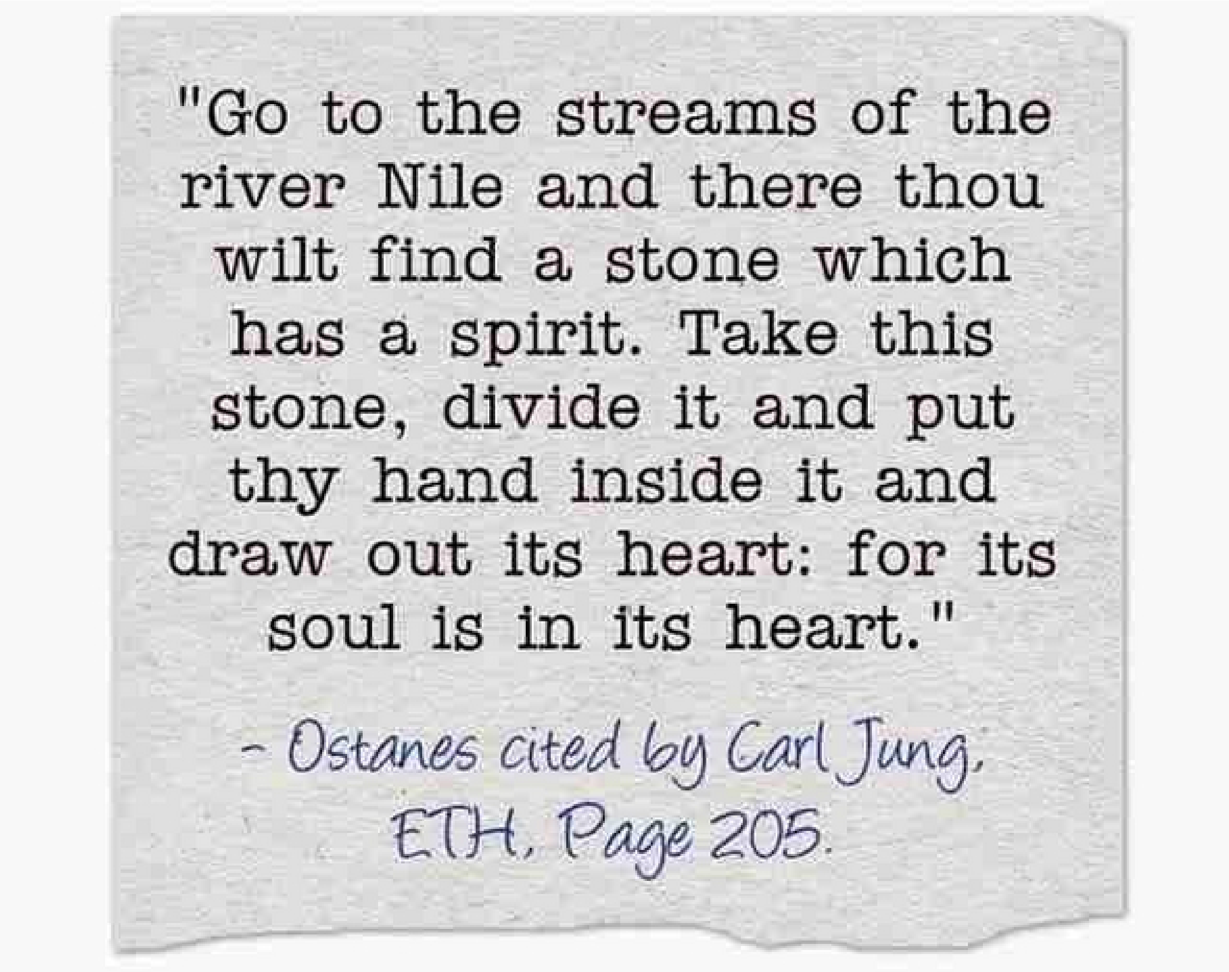

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart."

- Ostanes cited by Carl Jung,
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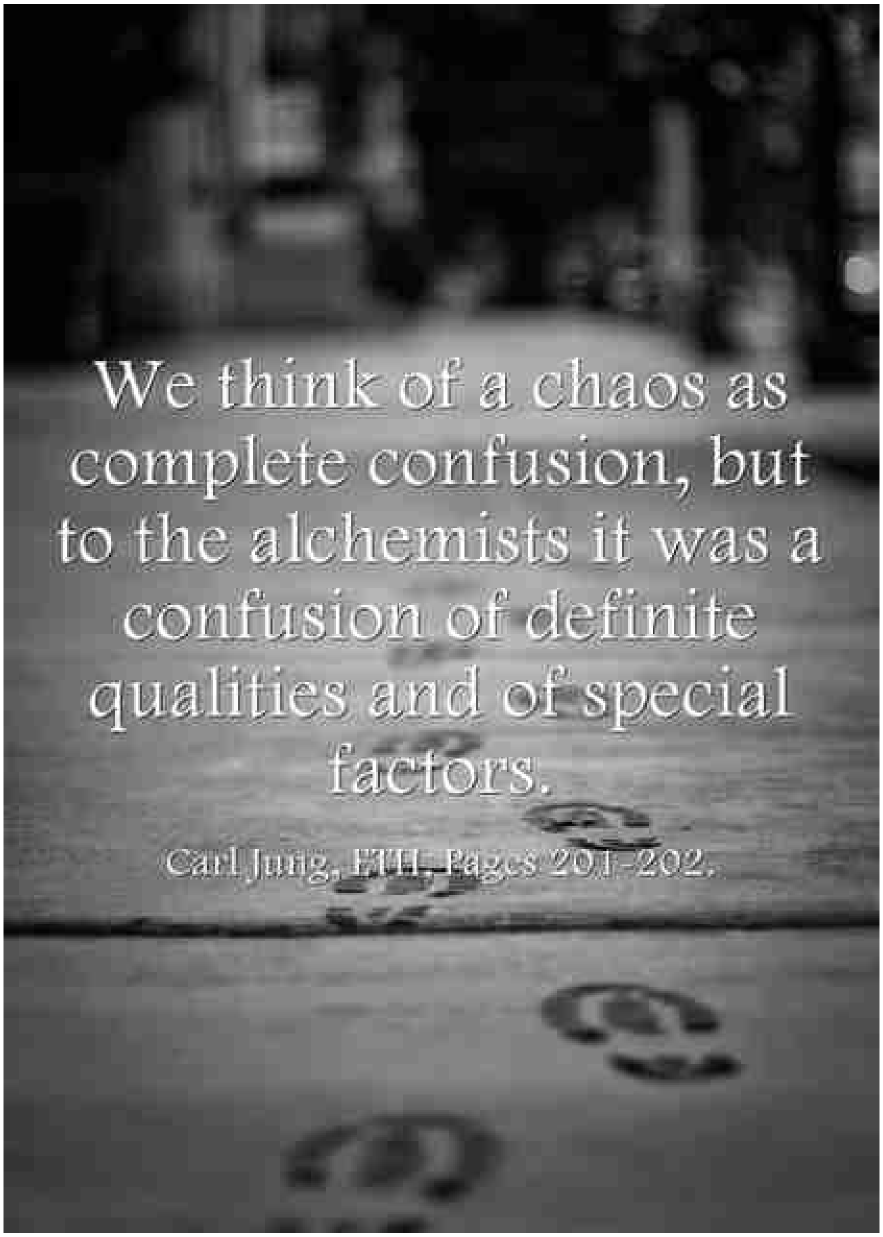
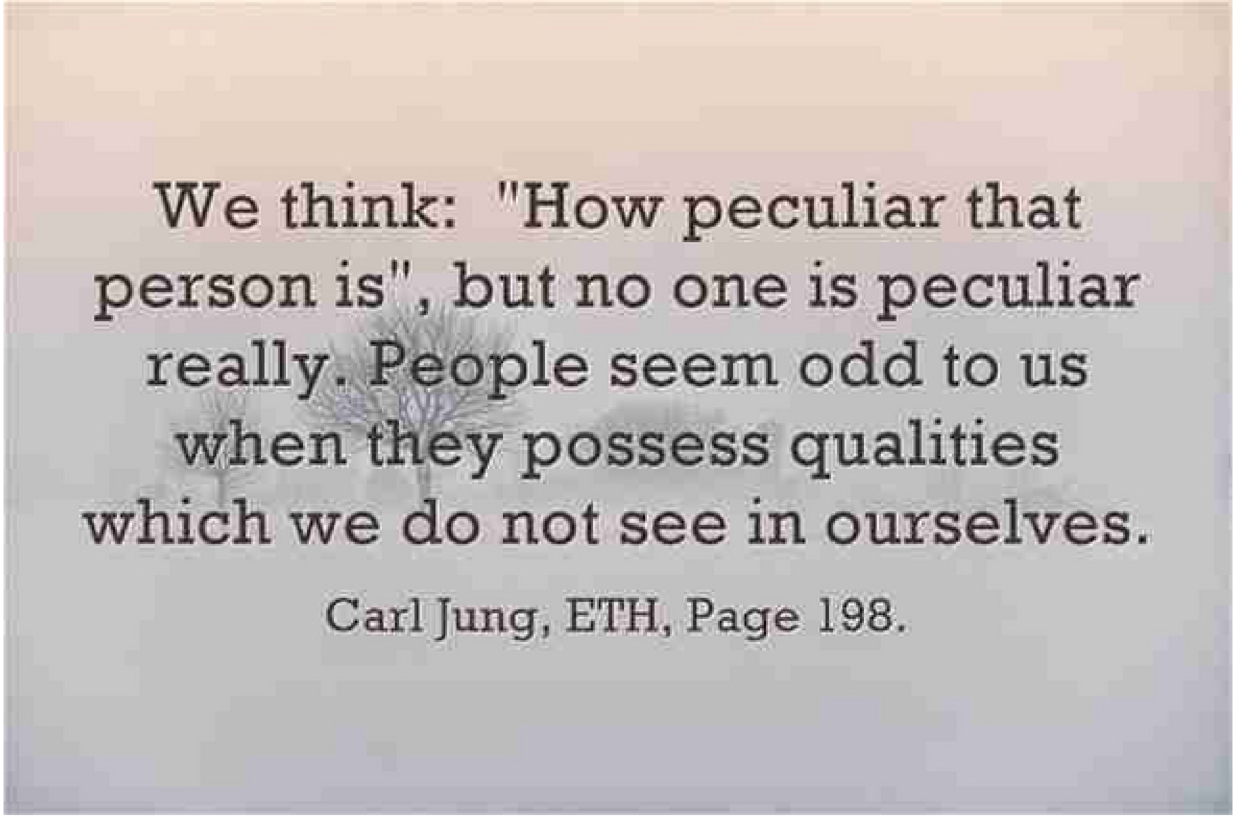


We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.



We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves.

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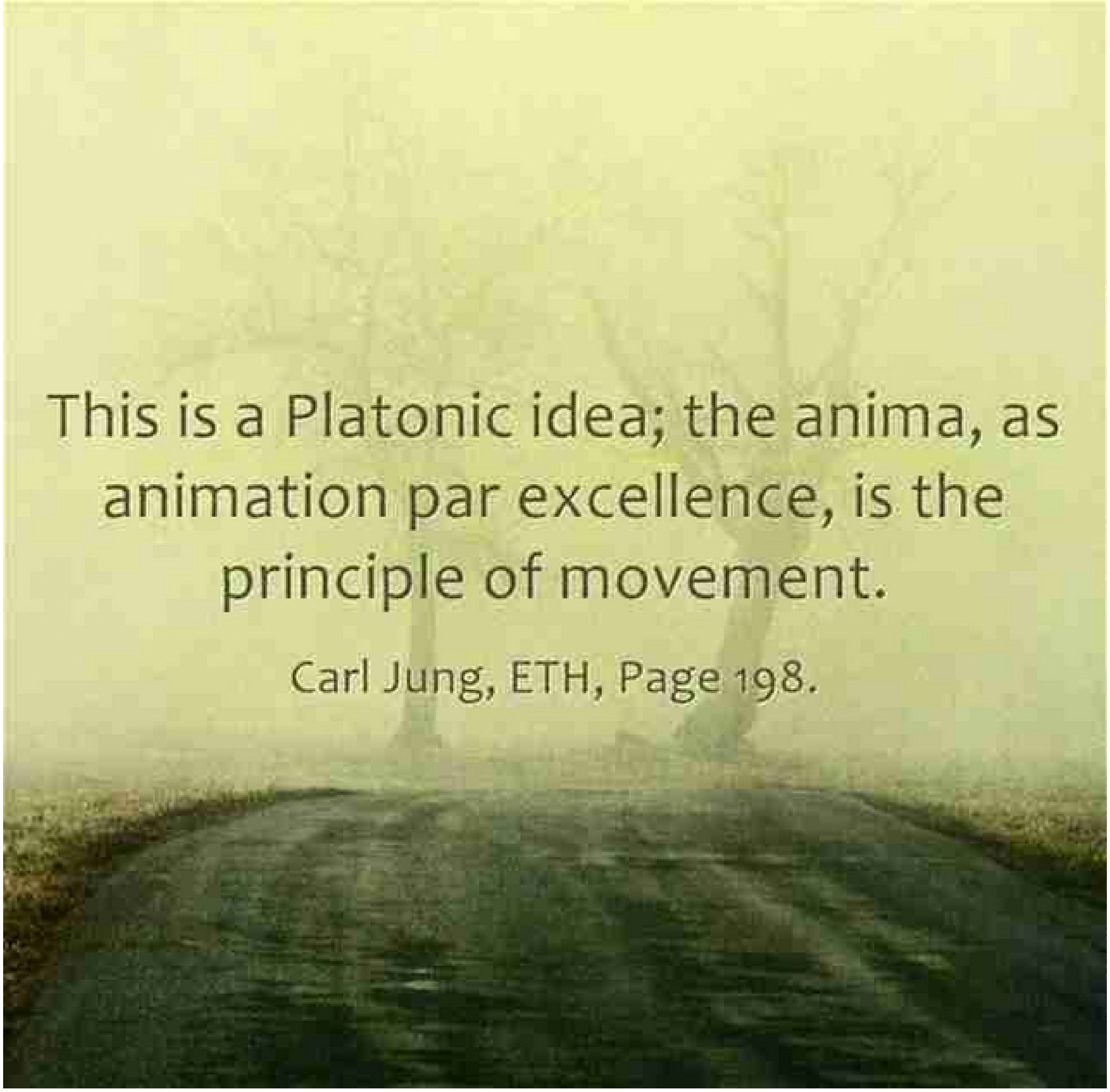
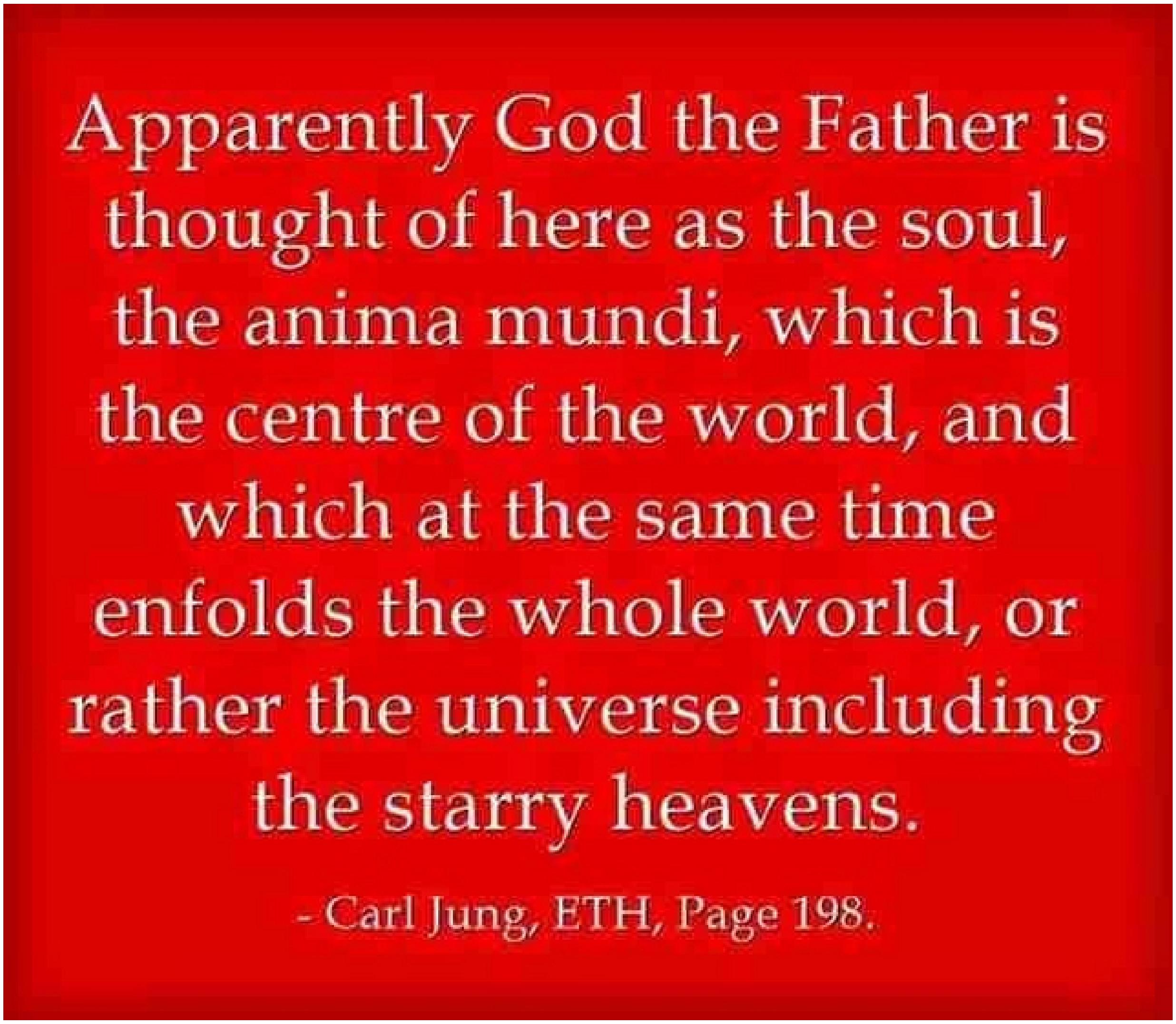


This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.



Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens.

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Carl Jung – We lack concrete proof that anything of us is preserved for eternity. (2019-04-05 04:01)

[1]

[Carl Jung – We lack concrete proof that anything of us is preserved for eternity.]

We lack concrete proof that anything of us is preserved for eternity.

At most we can say that there is some probability that something of our psyche continues beyond physical death.

Whether what continues to exist is conscious of itself, we do not know either.

If we feel the need to form some opinion on this question, we might possibly consider what has been learned from the phenomena of psychic dissociation.

In most cases where a split-off complex manifests itself it does so in the form of a personality, as if the complex had a consciousness of itself.

Thus the voices heard by the insane are personified. I dealt long ago with this phenomenon of personified complexes in my doctoral dissertation.

We might, if we wish, adduce these complexes as evidence for a continuity of consciousness.

Likewise in favor of such an assumption are certain astonishing observations in cases of profound syncope after acute injuries to the brain and in severe states of collapse.

In both situations, total loss of consciousness can be accompanied by perceptions of the outside world and vivid dream experiences.

Since the cerebral cortex, the seat of consciousness, is not functioning at these times, there is as yet no explanation for such phenomena.

They may be evidence for at least a subjective persistence of the capacity for consciousness even in a state of apparent unconsciousness. Carl Jung, Memories Dreams and Reflections, Page 322.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/cf336-death.jpg`

Carl Jung - There are Ghostly Gurus too. (2019-04-05 05:08)

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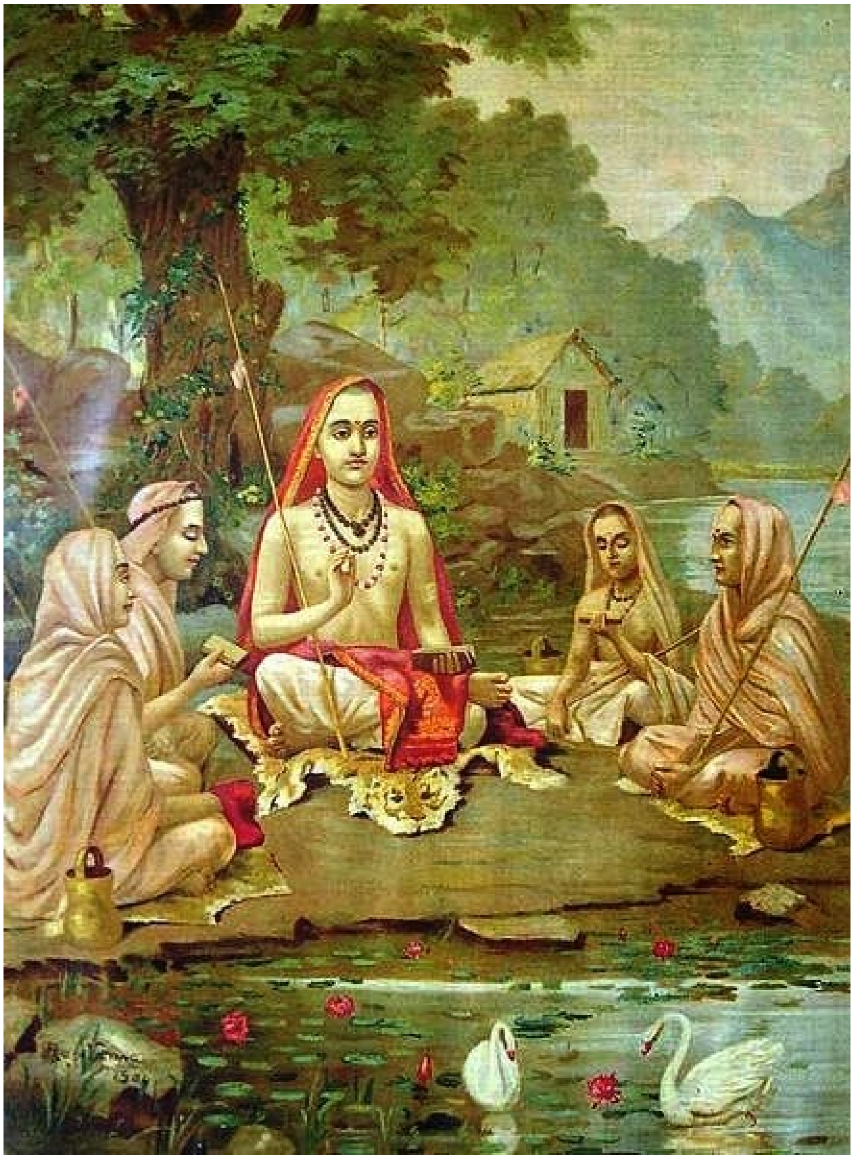


[Carl Jung - There are Ghostly Gurus too.]

More than fifteen years later a highly cultivated elderly Indian visited me, a friend of Gandhi's, and we talked about Indian education—in particular, about the relationship between guru and chela.

I hesitantly asked him whether he could tell me anything about the person and character of his own guru, where upon he replied in a matter-of-fact tone, "Oh yes, he was Shankaracharya."

"You don't mean the commentator on the Vedas who died centuries ago?" I asked.

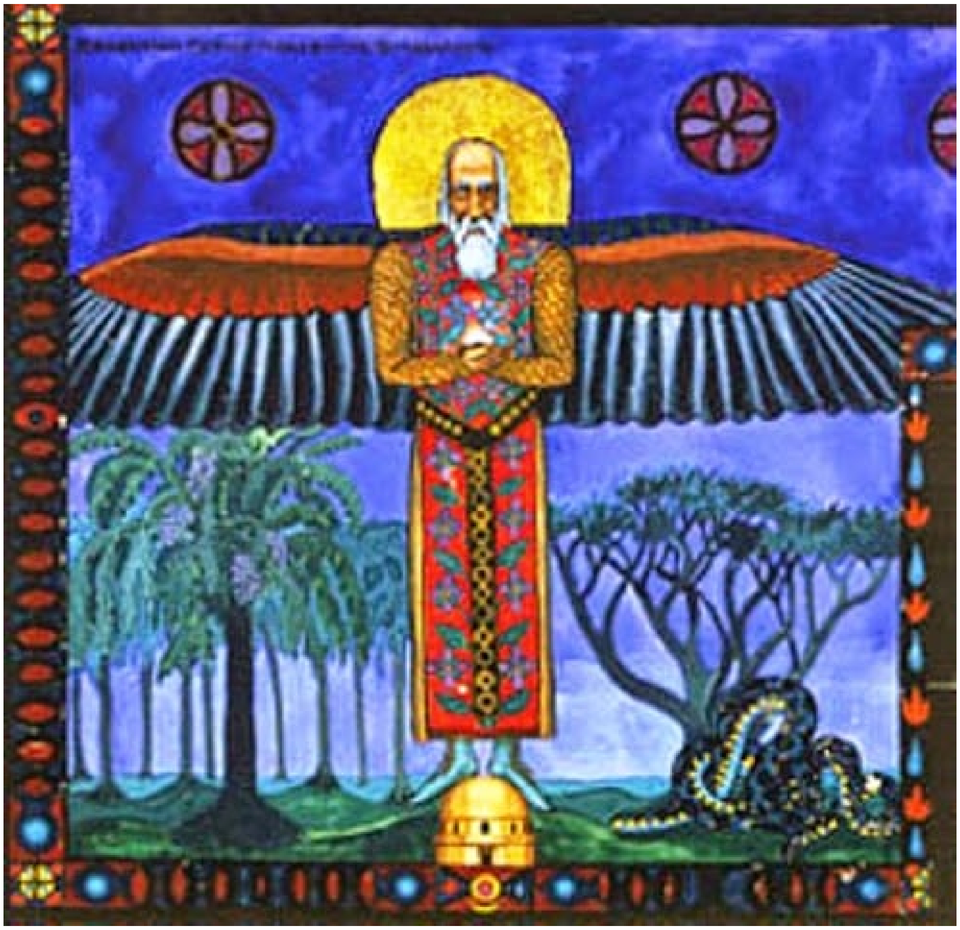
"Yes, I mean him," he said, to my amazement.

"Then you are referring to a spirit?" I asked.

"Of course it was his spirit," he agreed.

At that moment I thought of Philemon.

[2]



"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher."
This information was both illuminating and reassuring to me.

Evidently, then, I had not plummeted right out of the human world, but had only experienced the sort of thing that could happen to others who made similar efforts. Carl Jung, Memories Dreams and Reflections

Images:

Left: Srimad Guru Adi Shankaracharya
Right: Philemon

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/47685-adi.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/ff235-philemon.jpg`

The "woman within me" does not have the same speech center as I have (2019-04-05 05:14)

[1]

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[The "woman within me" does not have the same speech center as I have]

When I was writing down these fantasies, I once asked myself, "What am I really doing? Certainly this has nothing to do with science. But then what is it?"

Whereupon a voice within me said, "It is art." I was astonished. It had never entered my head that what I was writing had any connection with art.

Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression."

I knew for a certainty that the voice had come from a woman.

I recognized it as the voice of a patient, a talented psychopath who had a strong transference to me. She had become a living figure within my mind.

Obviously what I was doing wasn't science. What then could it be but art?

It was as though these were the only alternatives in the world. That is the way a woman's mind works.

I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance.
No voice came through, however, and I kept on writing.

Then came the next assault, and again the same assertion: "That is art."

This time I caught her and said, "No, it is not art! On the contrary, it is nature," and prepared myself for an argument.

When nothing of the sort occurred, I reflected that the "woman within me" did not have the speech centers I had. And so I suggested that she use mine.

She did so and came through with a long statement.

I was greatly intrigued by the fact that a woman should interfere with me from within.

My conclusion was that she must be the "soul," in the primitive sense, and I began to speculate on the reasons why the name "anima" was given to the soul.

Why was it thought of as feminine? Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the "anima."

The corresponding figure in the unconscious of woman I called the "animus." Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/38321-speech.jpg`

Carl Jung’s dreams of the thorny problem of the relationship between eternal man, the self and earthly man in time. (2019-04-05 05:40)

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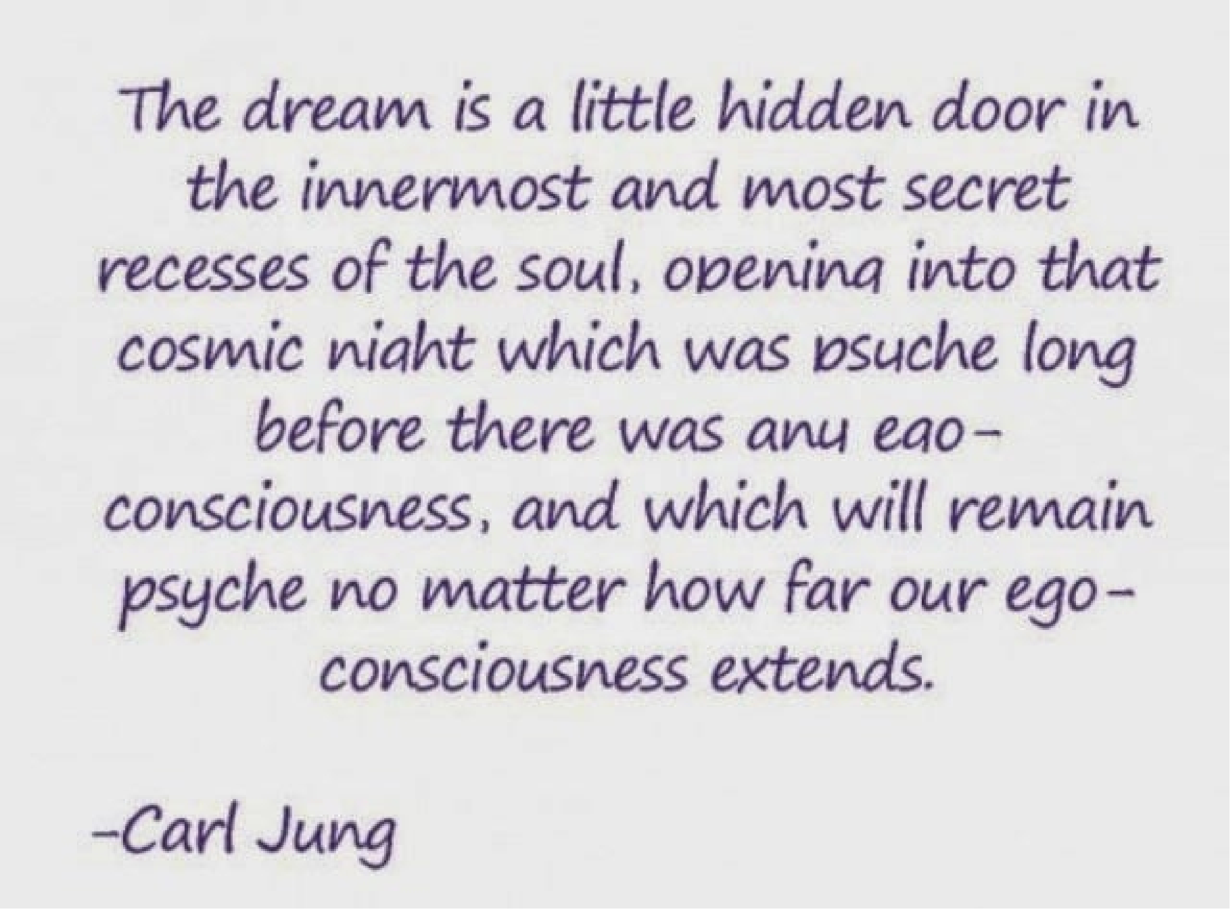


The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

-Carl Jung

[Carl Jung’s dreams of the thorny problem of the relationship between eternal man, the self and earthly man in time.]

In one dream, which I had in October 1958, I caught sight from my house of two lens-shaped metallically gleaming disks, which hurtled in a narrow arc over the house and down to the lake.

They were two UFOs (Unidentified Flying Objects).

Then another body came flying directly toward me. It was a perfectly circular lens, like the objective of a telescope.

At a distance of four or five hundred yards it stood still for a moment, and then flew off.

Immediately afterward, another came speeding through the air: a lens with a metallic extension which led to a box a magic lantern.

At a distance of sixty or seventy yards it stood still in the air, pointing straight at me.

I awoke with a feeling of astonishment. Still half in the dream, the thought passed through my head: "We always think that the UFOs are projections of ours. Now it turns out that we are their projections. I am projected by the magic lantern as C. G. Jung. But who manipulates the apparatus?"

I had dreamed once before of the problem of the self and the ego.

In that earlier dream I was on a hiking trip. I was walking along a little road through a hilly landscape; the sun was shining and I had a wide view in all directions.

Then I came to a small wayside chapel. The door was ajar, and I went in.

To my surprise there was no image of the Virgin on the altar, and no crucifix either, but only a wonderful flower arrangement.

But then I saw that on the floor in front of the altar, facing me, sat a yogi in lotus posture, in deep meditation.

When I looked at him more closely, I realized that he had my face. I started in profound fright, and awoke with the thought:

"Aha, so he is the one who is meditating me. He has a dream, and I am it." I knew that when he awakened, I would no longer be.

I had this dream after my illness in 1944. It is a parable: My self retires into meditation and meditates my earthly form.

To put it another way: it assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver's suit in order to dive into the sea.

When it renounces existence in the hereafter, the self assumes a religious posture, as the chapel in the dream shows.

In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization.

The figure of the yogi, then, would more or less represent my unconscious prenatal wholeness, and the Far East, as is often the case in dreams, a psychic state alien and opposed to our own.

Like the magic lantern, the yogi's meditation "projects" my empirical reality.

As a rule, we see this causal relationship in reverse: in the products of the unconscious we discover mandala symbols, that is, circular and quaternary figures which express wholeness, and whenever we wish to express wholeness, we employ just such figures.

Our basis is ego-consciousness, our world the field of light centered upon the focal point of the ego.

From that point we look out upon an enigmatic world of obscurity, never knowing to what extent the shadowy forms we see are caused by our consciousness, or possess a reality of their own.

The superficial observer is content with the first assumption. But closer study shows that as a rule the images of the unconscious are not produced by consciousness, but have a reality and spontaneity of their own, Nevertheless, we regard them as mere marginal phenomena.

The aim of both these dreams is to effect a reversal of the relationship between ego-consciousness and the unconscious, and to represent the unconscious as the generator of the empirical personality.

This reversal suggests that in the opinion of the "other side," our unconscious existence is the real one and our conscious world a kind of illusion, an apparent reality constructed for a specific purpose, like a dream which seems a reality as long as we are in it.

It is clear that this state of affairs resembles very closely the Oriental conception of Maya.

Unconscious wholeness therefore seems to me the true spiritus rector of all biological and psychic events.

Here is a principle which strives for total realization which in man’s case signifies the attainment of total consciousness.

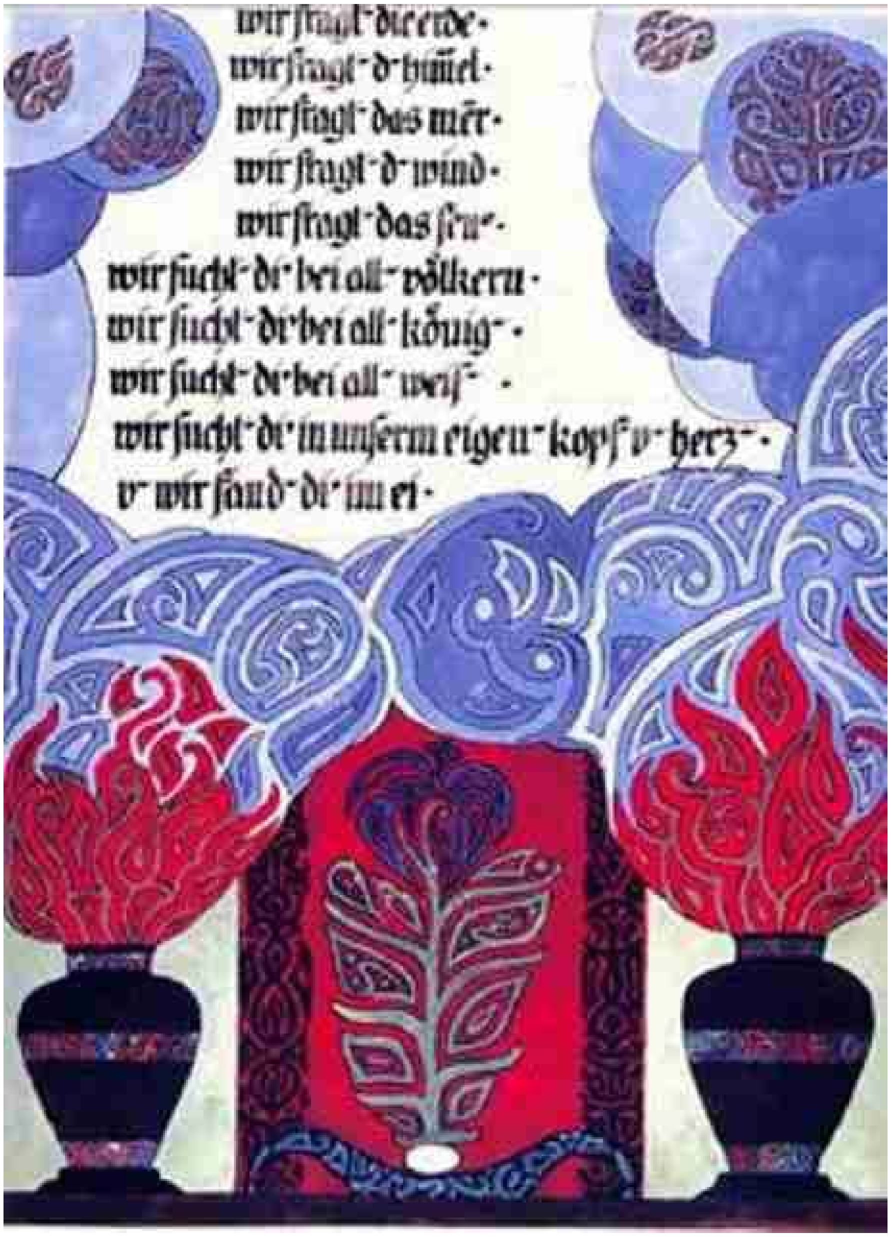
Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of this process.

The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to knowledge of God. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/e4207-door.jpg`

Carl Jung answers is a connection between dual predestination and synchronicity **(2019-04-05 07:44)**

[1]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QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?

What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity. Synchronicity is a scientific concept and the predestination theory is a dogma.

Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination. Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite. The same is true of Catholics.

A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin. He had never thought of that!
He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible. Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body?

That is a divine attribute, only gods have it, or demons, but not men. Carl Jung, C.G.Jung Speaking Interviews and Encounters, Pages 387-380.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5f36d-synchron.jpg`

Esther Harding: Indeed all during his [Jung] illness, he told us, ideas were flooding up, even in his delirium,

(2019-04-05 07:53)

[1]

DOCTORS ON HOLIDAY ON THE RIGI By Dr. Esther Harding

Introduction: The founding of the C. G. Jung Institute in April 1948 brought many of Jung's friends and pupils to Zurich. (For Jung's address on the occasion, see CW 18, pars. 1129ff.)

In June, for the first time since before the War, Esther Harding (see above, p. 25) and her friend and colleague Eleanor Bertine, traveled from New York. Dr. Bertine (1887-1968), American by origin and training, shared with Dr. Harding the leadership of the Jungian movement in the eastern United States.

After returning from abroad, her Report from Zurich was brought out as a pamphlet by the Analytical Psychology Club of New York, 1948.

It dealt chiefly with the organization of the Institute, but a more personal excerpt under the above title was included in Memories and Perspectives Marking the Centennial of C. G. Jung's Birth (published privately by the Club, 1975), and this version is printed here.

Dr. Harding's journal entries for her visit at the same time are given afterward. Dr. Esther Harding: We arrived in Switzerland at the very height of rose-time.

I think I never saw so many roses in my life, garden roses and climbing roses, wild roses and tame.

One thing that strikes an American abroad, as a lot of you know, is that literally every inch of land is used, either fertilized for grazing or agriculture, or allocated to timber production, or else made into the ubiquitous gardens by which every peasant's cottage, as well as every mansion, is surrounded.

All the villages looked like blooming rose-gardens.

We well remembered, on this return, the majesty of the mountains, but we had almost forgotten the quaint loveliness of every little hamlet.

For us, of course, the country round about Kusnacht was filled with memories of steps and stages on the inner way which had been accomplished there.

It was under a particular tree that heavy thoughts had clustered like ripe fruit, yon forest had been a place of darkness of spirit, but clarification had come while swinging down the steep hill above the village just as twilight was falling.

All the sounds, too, brought repercussions from the past, the thrice-repeated ding-dong, ding-dong, ding-dong announcing train time at the station, the splash of the little lake boats pulling up to a stop just under our window, the chimes of half a dozen churches ringing the quarter hour from near at hand and from across the lake.

All were so utterly familiar, so unchanged by all the violence of the intervening years. But the goal for which we had made the pilgrimage was, of course, to see Dr. Jung.
So we were delighted to get a call bright and early the morning after our arrival giving us an appointment for the following morning.

He had explained previously that he could no longer carry the burden of people’s personal problems, but that he would be glad to talk with us about anything else we wished.

We found him looking older, of course, for the twelve years since we had been there; his hair was snow white, but he appeared well and more full of ideas and of mental vitality than ever.

He had so much to give that he seemed actually to need to give it.

Physically, we were told, he readily gets over-tired and then he goes rapidly downhill.

His illness has left him with only a small reserve, and he has to live within rather rigid limits. But within those limits, he is magnificent.

Talking did not seem to tire him, and he poured out treasures lavishly, from what seemed to be an inexhaustible fund of wisdom.

He said that he had thought old age would be a rather dull time of decrease and inaction, but actually it was most exciting. "You just sit quietly in one place and absolutely everything comes right to your door-step!"

The hard digging and delving that he has done all his life in pioneering this new way into the psyche seems now to be bearing fruit in the form of a great wealth of spontaneous ideas.

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

His literary output is enormous.

At present he is engaged in redoing Psychology of the Unconscious, writing another book on alchemy and one on the Self.

And of course he gives a lot of time to the Institute and to the working out of all the myriad details connected with getting it well started.

And finally, he is continually visited by scholars interested in psychology and all the numerous fields which touch upon it, men and women who bring their special points of view to him and seek something of his integrating wisdom.

So, in spite of physical limitations, he is an immensely hard worker.

He said that, a while ago when he had gone off to the mountains for a much-needed rest and vacation, he had made up his mind that he had done his bit and had about come to the end of his assignment.

So he wasn't going to have any more ideas, please.

But that very night the conception of the central theme of the book on the Self forced itself upon him, and there was nothing for it but to set to work on another big undertaking.

Dr. Jung was, as he put it, "not quite pessimistic" about the inevitability of the destruction of our civilization.

He found some indications—quite slight clues, to be sure—in the dreams of all sorts of people and in the particular way that certain things have happened, which suggest that this moment, with its upheaval and disorder, may be truly the transition to a new order, as we have all been hoping for so long.

He said that the uprush of brutality, which he had observed so generally in dreams of Germans before the War, was giving way to constructive symbols of a new phase.

One rather interesting astrological fact, he noted, is that the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below.

This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

Of course he made no claim to be a prophet, but merely an observer of whatever indications there might be.

At the end of the morning, Dr. Jung proposed that we join him for a long week-end trip, Thursday to Monday, on the Rigi.

We had heard that he was planning a holiday and would be out of town for about a week, which we naturally took as our bad luck, never dreaming of such a windfall as this.

He knew of a charming little inn recently built on a saddle just below the summit of the mountain, and said he would ask Miss Schmid to engage the rooms for us all. Mrs. Jung had hoped to go but couldn't manage it just then.

Miss Wolff would try to get up by Saturday night.

So Thursday morning we met Dr. Jung at the railroad station.

He was carrying a fat and heavy briefcase which held the manuscript of the book he had brought along to work on.

That did not look much like a holiday to us, but fortunately it was never opened all the time we were there. The mountain and talk claimed every minute.
Each morning, right after breakfast, we all fared forth for a tramp.

The Rigi is a fairly domesticated mountain, at least a cogwheel railroad runs up to the top from each side, and there are many trails crisscrossing the slopes, where they are not too steep.

Dr. Jung, needlessly apologetic, set the pace slow enough for us to keep up without having had a chance to get into training beforehand.

For actually he was able to do as much as we cared to.

There were benches placed here and there at particularly beautiful spots where we could sit down and divide our attention about evenly between the view and the talk.

As you may remember, the Rigi rears steeply above Lucerne across from the sharp peaks of Pilatus, with the gem-like chain of lakes of the Vierwaldstdttersee strung out at its feet. In the distance, across lower snow ranges, tower the giants of the Bernese Oberland.

Wherever you look, your eye is caught and held by something you want to be able always to remember. Dr. Jung pointed to the sheer face of a cliff, asking, "Do you see that door ?"
We looked hard and could see nothing but unbroken rock.

Then he pointed out the line of a ledge and above it the faintest bit of roughness. It was the door of a cave in the cliff, one of many made by the Swiss army as a means of defending the mountains when they momently expected invasion.

The plan was to abandon the northern plain, where Zurich is located, and to retire into the mountains and fight there to the last ditch.

The Swiss meant it, too, and that spirit was probably what saved them.

After lunch, and there is no problem in getting all you want to eat and drink in Switzerland if you can pay for it, there was time for a little rest, then we came together again for tea and another walk, then dinner and more talk until far into the night.

And such talk!

Dr. Jung was in top form, and the conversation ranged over everything conceivable, from the sublime to the ridiculous, from samples of his inimitable Rabelaisian wit to the meaning of faith.

He told us about his experiences under threat of invasion during the war, about the visit of Churchill to Switzerland, which was like a triumphal procession, and the talks he had had with —or perhaps I should rather say had heard from—him.

Dr. Jung spoke of the United States and its overwhelming job of world leadership.

I said that this had not been sought or wanted by our country, and I questioned whether we were ready to carry such a responsibility.

His answer was that the United States must not stay immature now, or it will be at the peril of the whole world.

"Only you have the power, you must take the responsibility that goes with it."

He thought it most necessary that we be firm with Russia or Russia will certainly control Europe.

Like all the other Europeans I talked with, including some who had previously been far from pro-American, he was immensely appreciative of the Marshall Plan, and hoped that we would be firm and definite about laying down conditions for its operation.

I asked whether that would not bring everybody down on us, with the accusation that we were using dollars to dominate the world.

He agreed that it would, but said that such was the inevitable price of power.

"You cannot at once hold power and avoid criticism, for what you don’t do, if not for what you do."

He thought we would have to accept that fact and go ahead, for the European countries could not agree among themselves.

There was too much long and bitter history dividing them.

In these long hours in the mountains, Dr. Jung reminisced about his own past experiences, his trips to Africa and to India, the long anxiety during the period of Hitler’s domination.

And then, one morning, sitting in an outdoor terrace cafe looking over the deep valley with its emerald green lake and on to the snow peaks beyond, he took us to the mountains of the mind, as he told us of his latest idea of the psyche.

This is the basis of his new book on the Self and will be the culmination of his life’s work, the final great step in integration of a career outstandingly devoted to the integrative processes, both in knowledge and in life.

He has found a symbol of the psychic structure which joins into an organic unity everything from the mineral world through the animal, the unconscious and ordinary consciousness up to the Anthropos, which is quality-less and so, like the old Uroboros, touches the primordial condition of Chaos with its forces constituting matter, from which the whole cycle springs again.

It all was most suggestive and exciting, but too much to take in at one telling.

Though he drew diagrams to elucidate his thought, I admit to a feeling rather like my reaction many years ago when I first contacted his work through Psychology of the Unconscious.

It was: "There speaks the master. I do not understand, but, please God, I shall before I die."

The elaboration of these new ideas will, I think, bring some light to the dim inter-region between psyche and body, as well as that between psychology and physics.

Anyway we felt that the companion with whom we sat waiting for the drinks to be brought on that mountain terrace had himself given us a drink from the cup of pure genius.

Of course the days on the Rigi were the high point of the trip.

It is impossible to be with Dr.Jung without a constant sense that the inner world of the unconscious is a vital fact, ever-present in the room.

The habitual directness of his connection with the actual libido of the moment is more like that of the animal than of the usual man of today.

One feels that he has fully completed the cycle from the experience of blind instinct through ego-consciousness and back to a broad conscious relation to the powerful but mysterious tides of the unconscious.

His talk moves back and forth from the obvious facts and events of the outer world to the subtle and irrational manifestations of another to which he grants an exactly equal validity and weight.

That this is no mere lip service, no mere intellectual point of view, is shown in the freeing effect he produces upon practically everybody, not too congealed by the fear that this man may somehow be going to crack up his well-tailored persona and reveal matters too disturbing to be welcome.

But, though Dr. Jung's talk is rich in references to experiences which are ordinarily explained by a priori interpretations from the realms of mysticism or superstition, he is utterly sure-footed in keeping to the line that differentiates the facts which you experience—the observed data—from what you think about them and the names you call them by.

He himself is frequently thinking about them, rescuing them from the scrapheap of mere fantasy and superstition and seeking an explanation for them consonant with the findings of modern psychology.

Certainly he does not hesitate to incur the criticism, once seriously levelled against him by a psychologist at the New School, to the effect that "Jung is more concerned with religious phenomena than is compatible with scientific respectability!"

He even strayed so far into "scientific disrespectability" as to tell us about a magician whom he knows personally and who has talked freely to him.

The man is a Swiss peasant who lives up in the hills above Bollingen, conscientiously practicing his profession.

He trusted Dr. Jung, and told him willingly many stories of his successes with magic, producing in evidence a drawer full of testimonials and letters of appreciation from "grateful patients."

He even brought out his greatest treasure, a book of spells for making magic in the name of Baldur, or of Venus, or of other thoroughly pagan gods.

This little volume, believe it or not, he claimed had been presented to him by a monk!

Apparently these invocations of highly questionable powers had not disturbed the peace of mind of the good friar in the least. Indeed magic flourishes, very much as of yore in out-of-the-way places in Switzerland.

And not only there, one might add. I have been repeatedly asked since our return, How does Dr. Jung really feel about the campaign against him as a Nazi sympathizer?

That question cannot be answered quite simply, even if I could be sure of interpreting his reaction correctly, for the reply would have to depend upon the level of consciousness with which the interrogation was concerned.

On the surface level it is deeply painful to him to have his name associated with the unspeakable horrors perpetrated with deliberate intent by the German government.

Such vilification as he has received, and even the simple lack of understanding it implies, of all he has stood for in his entire life and work, cannot fail to hurt a man of his sensibility.

But on another plane, it just does not touch him.

While there are undoubtedly some venomous motives at work, the whole attack can also be regarded as on more manifestation of the fact that he stirs the unconscious to such an extent that he is inevitably mythlogized as god or devil.

He has had that experience before many times, and takes it in his stride as a part of life, a phenomenon to be accepted, rather than an offense to be personally resented.

Indeed, Dr. Jung has a deep realization that, to be complete, the very godhead must include the devil, and human beings must accordingly find an adjustment to that fact and not just childishly reiterate that it oughtn't to be.

So, with respect to the attacks against himself, he pulls up his collar and goes about his business, without getting unduly involved.

But to get on with my story.

Saturday Miss Wolff arrived with her little dog.

Though badly hampered by rheumatism, from which she has been a great sufferer, she gamely came along Sunday morning when we climbed to the pinnacle of the Rigi.

Mrs. Jung, who had expected to get up that evening, was delayed by the death and funeral of a long-standing member of the Zurich Club, whom some of you will undoubtedly remember, Herr Dr. Schlegel.

Dr. Jung asked us to stay over until Tuesday in order to see her, but we had a dinner engagement with friends who had come to Zurich from southern Switzerland for a visit with us, so we had to leave before she arrived, greatly to our regret.

Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/85cff-12bharding.jpg`

Carl Jung and a personal God and the concept of a divine impersonal principle **(2019-04-05 07:58)**

[1]

QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a divine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions. He exemplifies this by: God is, God is not.
Thus every statement about God is also represented by its opposite. Hence God is personal, he is my Father, he is a universal principle.
An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 388-389.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bdc31-12bpersonal.jpg`

Carl Jung releases a Woman who Murdered her Child from an Asylum (2019-04-05 08:12)

[1]

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Lecture VIII 15th June, 1934

It is possible to unearth all kinds of complexes by the use of test words.

People vary very much in their attitude to their complexes.

Some try to live with them, others to forget and ignore them as much as possible, and others, even with the best will in the world, are unable to remember them.

It seems to be impossible for them to contact them at will, their complexes remain absolutely unknown.

I will mention a few more cases where the association test was used.

Case 1 is that of a foreigner whom I visited in his house.

He became impatient after only 15 words and asked if I could not already draw some conclusions.

It was really far too early, but I consented as he was an old man, about 70, with the wall into the next world already wearing thin.

I told him that I had drawn three conclusions:

(1) that he had trouble with his heart and was nervous about it;
(2) that he was in financial difficulties, and
(3) that he had tender memories of a woman whom he had known many years before and who talked French.

At first he pretended that he could not remember any such woman, but he denied it in a way which showed me that I had hit the nail on the head.

The words which had led to these conclusions were:

Money Little
Death Dying
Heart Bad
Kissing Delightful
Paying La Semeuse

There was a very long pause after the last word, at last these French words came.

That it should be a coin was only natural, but why "la semeuse”?

This appears on French coins, and it turned out that the man, as a student in Paris, had had a love affair which made much more impression on him than he realised; that he had angina pectoris; and that he was in considerable financial difficulties.

There were disturbances in reaction to all of them, but the reaction words are fairly obvious except in the case of "la semeuse”.

Case 2 was that of a well-known and learned psychologist.

Out of 20 test words, 3 were marked by very long reactions, and in 15 out of the whole 100 he answered with the word "fear".

I had asked him: "Are you perhaps afraid?", but he vehemently denied it and persisted in his denial even after being shown his reaction words, and being asked: "Who then is afraid? "

It is entirely against my principles to force people to admit anything against their own determination, but by all the rules of the art it was perfectly clear that he was terribly afraid, but that his conception of himself as a public man was more important to him than the recognition of his own fear. In a public position, it is expected of one that one should never be intimidated, so he kept his fear complex a secret, even from himself.

Case 3 was that of a woman of 30 who was slightly neurotic.

I was consulted on her behalf by her husband, who said that from the beginning of their marriage, which had now lasted 3 years, his. wife had been madly jealous, though he had given her no cause for it whatever.

His appearance made it quite easy to believe this last statement!

She was extremely prudish, and always refused to undress with her husband in the room, in fact she insisted on a separate dressing room, which is always suspicious, and the fact that her sister was expecting a child must never be mentioned in her presence.

Otherwise the marriage was a very happy one!

saw the wife afterwards, but got very little out of her.

She said it was stupid of her husband to have consulted a psychologist, as she did not wish to discuss her psychology.

She maintained that she was very happy in her marriage, she admitted to fits of jealousy, but she was quite sure they would pass.

Jealousy is always an extremely suspicious symptom.

She was a Catholic and her husband a Protestant.

She denied, however, that this was any problem, saying that they had talked it out and settled it to their mutual satisfaction.

The first word to produce a disturbance was "yellow”.

replied with "Jealousy”.

I pointed out that this looked as though she were jealous of her husband, and she admitted that she was afraid he might do those things which her own moral and religious scruples forbade.

To the word "pray" she replied with "religion”, so religion was not as irrelevant to her difficulties as she had imagined.

To the word "separation" she replied "marriage, and admitted a fear that her own marriage might end in separation.

Disturbances showed with the words: wedding, quarrel, family, happiness and faults.

To the last she admitted that she had at one time been extremely troubled with phantasies of having promiscuous love affairs with a number of men.

As a good Catholic she could not even admit the possibility of ever pursuing such a course herself, so she had projected it on to her husband, and was always imagining that he was carrying out with other women the phantasies which she had had of other men, and so reacted with violent jealousy.

To the word "kissing" she admitted that she reacted with the idea of kissing other men, and the whole story was soon on the table.

She burst into a fit of weeping, and the difficulty was solved as she stood in front of the clear cause of her trouble.

Case 4 was a pathological case in a mental nursing home.

A lady of 34 whose feeling was rapidly atrophying.

I was called in in consultation and I could only confirm the diagnosis which had put her in the asylum, yet I had a peculiar impression, so I decided to try an experiment on her.

She was a married woman with two children.

The depression which ended in the pathological state began when the eldest child died at
the age of 4.

You could say that this was cause enough, deep grief was to be expected after losing her favorite child, but this was not deep grief, it was a pathological condition.

These things usually only happen when there is a double floor of which the patient is unconscious.

To the word "angel" she replied "child" and said it recalled her dead daughter who had been
an angel.

She was evidently a very favorite child.

The word "defiant" she applied to herself, and owned that she was defiant and obstinate even before the child’s death.

She had a strong disturbance at the word "bad" and "blue" reminded her of the eyes of her dead daughter, but at the word "rich" things became re ally critical.

She associated it with a certain rich man for whom she had had a youthful "Schwarmerei”.

Her well-to-do, middle-class parents laughed at her about it, and kept telling her that she was deluding herself with the idea that she could ever mean anything to such a rich and important man.

She believed them and gave up the idea, but regretted it most bitterly.

At the word "moral" she had a strong disturbance, and reacted with "immoral" again referring to herself.

She admitted to having had erotic phantasies about the man, and had a strong moral non-erotic attitude.

At the word "money" she reacted again with the memory of the rich man, and then said that though she got on very well with her husband she was never able to forget her first love.

Her first child was born with his blue eyes, and when she saw that she felt a great affection for it.

The little girl had died of typhoid fever.

They had been living in a place where the ordinary water was undrinkable, they had to use special drinking water.

The children were bathed in it, however, and it was thought that the little girl trust have accidentally swallowed some, and so caught typhoid.

I asked her if she had seen her first love again.

She replied: "Not since my marriage”.

Then, suddenly, something struck her.

Just before the death of her child she had had a visit from a great friend of his.

He had said: "You hit someone in the heart by your marriage" and was referring to this man.

She had a terrific reaction, fainted, and was terribly upset.

Later in the same day she was bathing her children and noticed that the water was thick and slimy on the sponge, but she took no precautions to prevent the children from playing with it, and even gave her son, who asked for a drink, some of this water instead of that of the drinking supply.

The son, however, was not ill, but the little girl contracted typhoid and died.

When I saw what had happened I was in a bad conflict as to what to do about it.

She was already in an asylum, so things were in a very bad state.

She would certainly degenerate if left there, people always do, and very rapidly.

So I decided to risk telling her the truth. I said:

"I suppose you know you murdered your child in order to destroy your present marriage?"

She looked at me curiously for a few minutes, and then, naturally, broke down.

In three weeks she was able to leave the asylum, and though that is 25 years ago there has been no relapse.

There was no other way of handling this case, for unless she faced the truth she could not recover.

Another method used in piecing this unconscious material together is the psychogalvanic experiment.

Diagram I (p. 120) is a rough drawing of the apparatus.

(1) is the mirror galvanometer, above which there is a translucent celluloid scale (2) with a lamp (3) upon it.

The electrodes are usually two large copper plates (4) and (5), upon which the palms of the patient's hands are placed with light sandbags
on the backs of the hands to weigh them down.

The nervous contraction of the skin under the test words makes the mirror oscillate and a ray of light
travels along the scale above.

The apparatus is so contrived that the result can be accurately recorded on (6), a measuring plate. (7) is a Bunsen cell.

The patient of Chart II was of an excitable nature and reacted electrically at nearly every word. In making such experiments it is very valuable to watch and record the breathing at the same time; at strong emotional reactions the breathing always shows a tendency to contract.

III

The top line in Chart III is the psycho-galvanic experiment, and the bottom one is the breathing.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned
and ask: "What is the matter?"

But they were just in need of breath.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get
into the habit of not breathing to the bottom of their lungs.

This happens so often that many people contend that consumption is more a psychological than a physical disease.

When through analytical treatment the complexes become more bearable, patients often begin to breathe properly so that it is no rare occurrence for such cases to clear up during psychological treatment. Carl Jung, Lecture VIII 15June1934, Pages 118-120.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/10548-1.jpg`

Carl Jung answers a series of questions **(2019-04-05 08:13)**

[1]

CARL GUSTAV JUNG
1875 - 1961
BEGRUENDER DER
ANALYTISCHEN PSYCHOLOGIE
LEBTE IN DIESEM HAUS
VON 1879 BIS 1896

AT THE BASEL PSYCHOLOGY CLUB

On November i , 1958, Jung visited a small study group of the Psychologische Gesellschaft in Basel and answered a series of written questions, besides other questions spoken from the audience.

The event was tape-recorded and transcribed, and it is first published here, in translation. Square brackets indicate lacunae in the text or conjectural readings.

Dr. Jung: I would like to thank you for crediting me with the ability to say something sensible in spite of my advanced years.

This cannot be taken entirely for granted since I tend for the most part to be very absent-minded.

Concentrating on your difficult questions might thus end in the fiasco of my getting lost in some train of thought. So I beg you to call me to order if it seems to you that I am wandering off somewhere into the blue.
QUESTION I:

What is the criterion that indicates whether an archetypal dream or a vision should make an obligatory demand on an individual, or be evaluated only as an expression of a general contemporary event which the dreamer has picked up and which does not address him as an individual human being?

Dr. Jung: The desired criterion here is whether the dreamer feels numinously addressed by the dream. If not, then it doesn't concern him—and it doesn't concern me either.

At most it could initiate a theoretical bandying about of words, which of course is futile.

QUESTION 2: Can myth be equated with a collective dream? If so, are we to assume that a historical event either precedes or follows it?

Dr. Jung: Here you must define more precisely what you mean by myth. Strictly speaking, a myth is a historical document.
It is told, it is recorded, but it is not in itself a dream.

It is the product of an unconscious process in a particular social group, at a particular time, at a particular place.

This unconscious process can naturally be equated with a dream.

Hence anyone who "mythologizes," that is, tells myths, is speaking out of this dream, and what is then retold or actually recorded is the myth.

But you cannot, strictly speaking, properly take the myth as a unique historical event like a dream, an individual dream which has its place in a time sequence; you can do that only grosso modo.

You can say that at a particular place, at a particular time, a particular social group was caught up in such a process, and perhaps you can so to speak condense this process, covering it may be several thousand years, and say this epoch historically precedes such and such, and historically follows such and such.

This is a very troublesome undertaking.

What precedes the myth of Osiris, for example?

The Osiris myth goes back to approximately 4000 B.C. What preceded it?
Total darkness.

We just don't know. And what followed it?

The answer to this is of course much easier: the Osiris myth was followed by the Christ myth.

That is perfectly clear, even though theologians assure us that remarkably enough the mental outlook of the New Testament has nothing to do with Egyptology, or precious little; but it is simply that people know too little, that's all.

I will give you only one example.

As you know, Christ's genealogical table in the New Testament consists of 3 x 14 names.'

The number 14 is significant, because at the great Heb-Sed festival of the ancient Egyptians, celebrated every thirty years to reaffirm Pharaoh as God's son, statues of 14 of his ancestors were carried before him at the procession, and if 14 ancestors couldn't be found, some invented ones were added—there had to be 14 of them.'

Well, in the case of God's son Christ, who was of course infinitely more exalted than Pharaoh, there had to be 3 x 14 generations, and that is a Trishagion, the well-known triple formula for "Holy, holy, holy is the Lord God of Sabaoth."

This triple repetition is simply an expression of the numinosity of the "Thrice Holy." Here, then, we have one such trace [of Egyptian influence].
If you carefully study the statements about Christ that have been handed down historically, you will find they are mythological statements intimately connected with the myth of Osiris.

That is why Christianity spread into Egypt without meeting the slightest resistance.

The country was Christianized in no time because all the necessary precedents already existed.

Take for example the fish, the fish attribute of Christ: it was swallowed by the Egyptians without question because they already had a day on which a certain fish might be eaten and on other days not.

All this quite apart from the spiritual content of the Osiris myth.

Now it is the case with most myths, when you examine them more closely, that the historical event can be established post festum but not ante festum, because the more numinous these mythological statements are, the further they recede into the dim bygone of human history.

We at any rate are in the fortunate position of late epigoni, who, looking back on three Platonic months, three aeons of conscious history, can demonstrate that these myths form a continuity.

Thus the Osiris myth was clearly superseded by the Christ myth. This is one of the finest examples of mythological continuity.
It is as though in the course of the millennia slow upheavals took place in the unconscious, each new aeon be- ing as it were ushered in by a new myth.

The myth is not new, it is age-old, but a new version, a new edition of it, a new interpretation characterizes the new epoch.

That is why, for the ancients, the transition from one age to another was an important event.

For instance Hammurabi, the famous Babylonian lawgiver, felt he was the Lord of a new aeon; he lived around 2000 B.C.

That is roughly the time when the Jewish tradition began.

Think, also, of the Augustan Age another two thousand years later, which began with Divus Augustus, whose birth was regarded as the birth of a savior.

And if you recall Virgil’s 4th Eclogue,’ you will see that the child who ushers in the coming age is a bringer of peace, a savior, who was naturally interpreted by the Christians as Christ.

The date of Virgil’s poem is pre-Christian. For him it was certainly the birth of Augustus that was meant.

At that time there was a tremendous longing for redemption in Italy, because two thirds—please note—two thirds of the population consisted of slaves whose fate was hopelessly sealed.

That gave rise to a general mood of depression, and in the melancholy of the Augustan Age this longing for redemption came to expression.

Therefore a man who knew how to "mythologize," like Virgil, expressed this situation in the 4th Eclogue. Thanks to this prophetic gift he is also the psychopomp in Dante, the guide of souls in purgatory and in hell.

Afterwards, of course, in the Christian paradise, he had to surrender this role to the feminine principle [Beatrice], and this is naturally highly significant in view of the future recognition of the feminine figure in Christianity.

But all that was in Dante’s time.

Then, as you know, it was six hundred years until the dogma of the Immaculate Conception was promulgated by Pius IX,’ and another hundred years until the promulgation of the Assumption.

QUESTION 3: Do you believe we are heading for complete barbarism in the new aeon, or is there still some likelihood that cultural disaster can be avoided?

Dr. Jung: I must confess that in this matter I believe nothing, for I just don’t know.

I can’t believe anything I don’t know, and once I know it I don’t need to believe it any more.

I don’t know whether we are heading for complete disaster, I only know that things look very black—but you know that too.

I don’t want to play the prophet, but you see, the great problem before us is over-population, not the atom bomb.

The atom bomb, teleologically considered, makes provision for the disposal of the surplus.

There are population statistics which already predict even more serious food shortages in 1965; India, the entire subcontinent of India is already in the grip of this crisis.
The slightest disturbance in the seasonal fertility leads to frightful famines, and the same is true of China.

Now they have stamped out malaria in India and that alone causes an immense population increase, quite apart from all the epidemics of cholera and plague that have been averted.

However, it is likely that in time they will have to be allowed to spread again; it is the only possible way of skimming off the surplus population.

This is not my idea; I have talked with the Chief of Public Hygiene who has a big laboratory on the Gulf of Kutch, the main import center for such articles as smallpox, cholera, and plague.

He told me that they can imagine no other solution of the overpopulation problem in India except a colossal epidemic. In 1920, for instance, following the influenza epidemic, they had a loss of 675,000 lives.
But that is exactly the surplus birthrate for one year and it goes on piling up like an avalanche. QUESTION FROM THE AUDIENCE: Can't something be done with birth control?

Carl Jung: Well, they have granted half a million pounds for that, and you should just ask the Indians what good it has done and how it went down with the masses—you can imagine.

It amounts to nothing at all, a drop of water on a hot stove.

The decrease of population doesn't begin with the educated classes who understand birth control; it must begin with the lower classes, and in India until recently only 20 per cent of them were not illiterate.

Today about half the population is still illiterate.

You can imagine what birth control means under these conditions: nothing.

They are little better than cave-dwellers, and many of them are still completely wild tribesmen. Reasonable measures like these are quite hopeless.
The birth rate can only be controlled by catastrophes, short of a miracle.

The question naturally arises: What will happen if the world population goes on increasing and people are huddled together still more as a result?

It will produce a frightful tension which can discharge itself in one way or another, and on the rational side we have no answer and on the irrational side we can expect heaven knows what, at any rate nothing particularly hopeful.

You can put this down to the pessimism of old age.

At all events, it is highly probable that we are heading for an extremely critical time, which all of us may perhaps not experience—the peak of it, that is—because we are the end of the Pisces aeon and can certainly expect that with the transition to the new aeon of Aquarius, approximately 150-200 years from now, our distant descendants will experience all sorts of things.

This atom bomb business, for instance, is terribly characteristic of Aquarius, whose ruler is Uranos, the Lord of unpredictable events.

But this is speculation.

Have you any questions? I wouldn't want my esteemed audience to be left out of it!

QUESTION 4: Since our consciousness is one of the contents of the self, can we assume that individual consciousness continues after death? Do you know any modern dream material which would corroborate such an assumption? Does the concept of eternal life mean the preservation of individual consciousness, or that the human soul enters into other forms and configurations, thereby losing its individuality?

Carl Jung: You realize that this is very difficult to answer. To put it briefly, it's a question of conscious immortality. This is a question our Lord Buddha was asked twice.
For his disciples it was naturally a matter of great concern whether the karma that passes from one generation to another by metempsychosis is personal, and represents a personal continuity, or whether it is impersonal.

In the latter case it's as though there were an unconscious karma suspended somewhere, which is seized upon in the act of birth and is reincarnated with no awareness of any personal continuity.

That is one aspect.

The other aspect is that this karma is by nature, conscious, having a subjective consciousness, and when this is reincarnated it becomes potentially possible to remember one's previous births because of this karma's transcendent self-awareness.

Both times Buddha evaded the question, he didn't go into it, although he himself asserted that he was aware of his previous births, about 560 incarnations in all conceivable forms, plant, animal, and human.

So you see that in those times, when people were not exactly sparing with metaphysical assertions, there being as yet no theory of knowledge, Buddha rejected this question as useless.

He thought it much more useful to meditate on the nidana chain, the chain of cause and effect, consisting of old age, sickness, and death, than to speculate about immortality.

And in a sense such speculation is sterile, because we are never in a position to adduce any valid proofs in this respect.

If we could eventually adduce any proof it would be of a man, say, appearing as a ghost one year or two years or ten years or maybe even twenty years after his death.

But we still cannot prove that this ghost is identical with this dead man.

There is thus no possibility whatever of furnishing proofs, because even if the ghost of a dead man were to reveal something that only he had known in his lifetime and no one else—and there are such cases, well authenticated cases—the question would still remain as to how that was related to the absolute knowledge of the unconscious.

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental.

It is something we cannot grasp at all, for we are not yet eternal and consequently can say nothing whatever about eternity, our consciousness being what it is.

These are transcendental speculations, which may be so or may not be so.

Hence for epistemological reasons it is absolutely impossible to make out anything with certainty in this matter.

On the other hand, the question of immortality is so urgent, of such immediacy, that one ought nevertheless to give some kind of answer.

So I say to myself, Well then, if I am up against a question I cannot answer and yet ought to answer for the peace of my soul, for my own well-being, I can be so disquieted by this question that an answer is absolutely imperative.

At any rate I ought to try to form an opinion about it with the help of the unconscious, and the unconscious then obliges and produces dreams which point to a continuation of life after death.

There is no doubt of that, I have seen many examples of this kind.

Now of course you can say these are only fantasies, compensating fantasies which we cannot hinder, which are rooted in our nature—all life desires eternity—but they are far from being a proof.

On the other hand, we must tell ourselves that though this argument is all right as far as it goes, we have irrefutable evidence that at least parts of our psyche are not subject to the laws of space and time, otherwise perceptions outside space and time would be altogether impossible— yet they exist, they happen.

All cases of telepathic clairvoyance, predictions of the future—they exist.

I have been able to verify this from countless experiences, not to mention Rhine's experiments, which can't be refuted unless you stand the whole theory of probability on its head.

This has actually been proposed, a whole new probability theory should be invented, though how this could be done without violations of logic is completely beyond me.

At any rate we have at present no means of contesting Rhine's results, quite apart from the numerous instances of prediction, nonspatial perception, and the like.

This offers the clearest and most incontrovertible proof that our conceptions of space and time, as seen from the causal, rationalistic standpoint, are incomplete.

To get a complete picture of the world we would have to add another dimension, or we could never explain the totality of the phenomena in a unified way.

That is why rationalists maintain through thick and thin that no such experiences as clairvoyance and the like exist, because the rationalistic view of the world stands or falls with the reality of these phenomena.

But if they do exist, our rationalistic view of the world is untenable.

You know that in modern physics the possibility that the universe has several dimensions is no longer denied.

We must reckon with the fact that this empirical world is in a sense appearance, that is to say it is related to another order of things below it or behind it, where "here" and "there" do not exist; where there is no extension in space, which means that space doesn't exist, and no extension in time, which means that time doesn't exist.

There are experiences where space is reduced by 20 per cent, or time by 90 per cent, so that the time concept is only zero percent valid.

If that is so—and I see no possibility of disputing it—we must face the fact that something of our psychic existence is outside space and time, that is, beyond changeability, or one could also say, changeable only in infinite spaces of time.

These are ideas which for us are logical deductions, but are commonly held views in India. For instance, if you read the Buddha stories in the [Pali Canon], you will find many examples.
Here is one: When the Buddha was dwelling in the grove he suddenly heard that one of the highest Brahma gods had a wrong thought.

He at once betook himself to the highest Brahma world and found the Brahma god in a fort—actually the palace of the Rajah or the Maharajah—and in the spacious paradisal gardens of this fort, set on a high peak of the Himalayas, the Brahma god was enjoying himself with his court ladies.

They had climbed up a tree and were throwing flowers and fruit down and he found it delightful and said to the Buddha, This spectacle you see, this joy and this pleasure, will endure forever because I am immortal.

Then said the Buddha, There you make your mistake.

Your life will endure for kalpas, for cosmic ages, but sometime it will come to an end. The Brahma god wouldn't believe it.
At this moment there was suddenly absolute silence.

No flowers and no fruit fell down any more, the laughter of the court ladies froze, and the Brahma god was very astonished and said, What's up?

Then said the Buddha, At this very moment the karma of your court ladies is extinguished and they are no more—and so it will fare with you.

Then the Brahma god was converted to the Lord Buddha and vowed him true discipleship. That is the story. Life may endure for an infinity of kalpas but it is not eternal.

Of course that doesn't bother us much.

But it does show that in India there was a realization of the relativity of time.

It is an intuition, naturally evolved and become second nature, of what is probably the actual state of our world.

We see a world of consciousness from which we can't really draw any conclusions, but then we know from experience that there is a background which is absolutely necessary, otherwise we couldn't explain the phenomena of this world. In consequence, we are unable to explain a prediction of the future or a spatial extrasensory perception in terms of special radar facilities, for even the finest radar cannot predict an event taking place a fortnight hence.

We always use this radar comparison to explain seeing at a distance in space, but you get nowhere with it in explaining seeing at a distance in time.

QUESTION FROM THE AUDIENCE: Some years ago you once talked about the physicist's concept of the time quantum, according to which there is not time in between two time quanta, so that what appears between them is a kind of timelessness. Would you elaborate on this?

Dr. Jung: That is really beside the point, it is only an analogy for making comprehensible how timelessness must be implicit in the time concept, as is necessary for logical reasons.

When you say "high" you also mean "low" without saying so.

When we speak of time we must also have the concept of nontime.

Just as we have the quantum concept in energy, so also, since time is a phenomenon of energy, we can speak [without any difference of a succession of such [time quanta], that is, of these gaps then produced.

The quantum theory is a theory of the discontinuity of events, and that is why Einstein tried to bridge over the gaps.

It was a thorn in his eye that discontinuities exist; the perfect world-creator cannot afford discontinuities, everything should be rational, but it just isn

We are not in a position to prove that anything of us is necessarily preserved for eternity. But we can assume with great probability that something of our psyche goes on existing. Whether this part is in itself conscious, we don’t know either.

There is also the consideration, based on experience, that any split-off part of the psyche, if it can manifest itself at all, always does so in the form of a personality, as though it possessed a consciousness of itself.

That is why the voices heard by the insane are personal.

All split-off complexes speak in personal form whenever they express themselves.

You can, if you like, or if you feel the need, take this as an argument in favor of a continuity of consciousness.

In general one could say that since consciousness is an important psychic phenomenon, why shouldn’t it be just that part of the psyche which is not affected by space and time?

In other words, it goes on existing relatively outside space and time, which would by no means be a proof of immortality but rather of an existence for an indefinite time after or beyond death.

In support of this psychological hypothesis you can also adduce the experiential fact that in conditions which by all medical standards are profoundly unconscious, resulting from cerebral anemia or shock, the most complicated dreams can occur, presupposing a high degree of conscious activity as well as the presence of an individual consciousness, despite the fact that for sound commonsense any psychic activity is no longer possible.

So if I fall into an absolute coma and am totally unconscious of my coma, it is possible for a big dream to take place in this coma.

Well, who is doing that, and where?

It is explained that because of the lack of blood the brain is incapable of sustaining consciousness. But how then does it sustain a dream in which an individual consciousness is present?

Two German physiologists have published a very interesting work on subjective levitation phenomena following brain injuries.

Such cases have been observed fairly often, though these things are rather rare. For instance, a soldier is shot in the head in combat and lies there as if dead.
But, in his subjective consciousness, he rises up in the air in the position in which he is lying.

The noise of battle is completely extinguished, he sees the whole terrain, he sees the other people, but it is all utterly soundless and still; then he hears his name, a comrade is calling to him and he comes to himself and is now really a wounded man.

But up to that point he is in a state of levitation, he is as though lifted out of this world, yet though it continues to exist and he has some perception of it, it no longer affects him.

By any human standard such a person is profoundly unconscious.

But in his unconsciousness he undergoes a subjective experience which is simply psychic, and which can be placed on entirely the same footing as consciousness.

It is observations like these that have to be considered here.

The concept of immortality tells us nothing about the related idea of rebirth or metempsychosis. Here again we have to depend on dreams that give us a few hints.
But it is worth bearing in mind that a highly civilized continent like India—that is, highly civilized in its spiritual culture—is absolutely convinced of the transmigration of souls, and that reincarnation is regarded as self-evident.

This is as much taken for granted as our assumption that God created the world or that some kind of spiritus rector exists—that would be a fitting comparison.

Educated Indians know that we don't think as they do, but that doesn't bother them in the least; they simply find it stupid that we don't think that way.

When I was in India, a doctor gave me a whole dossier about a child of four, a little girl who remembered her previous life.

She had been reborn a few years after her death and knew what her name was previously, her husband's name, what children she had and where she lived.

So when she was four years old—in India children are very precocious—her father went with her to that distant city and let himself be shown round by the child.

She led him to her house, where she had been the mother, where her children still were, where her husband was, and she recognized everybody, even the grandmother—an Indian household always has a grandmother on top—she knew them all and was then accepted as the previous wife.

I have never heard of such a thing in Europe.

Certainly there are many people among us today who believe in reincarnation.

Maybe it is simply a sign of our [. . .] and barbarism that we don't think like that and are only just beginning to take such thoughts seriously.

But in India, whose civilization is so much older than ours and where there is also a much greater inner culture, these ideas were arrived at very early and the Indians have never got out of them.

They took them over from the age of primitives, for practically all primitives believe that there is a continuity within the tribe.

Hence the amusing [custom] of certain Eskimos who put one of the grandfather's lice on the head of the grandchild, so that the soul substance of the grandfather shall be passed on to him.

So you see, the matter is a bit complicated, but I hope you have understood what I mean. [Two members of the audience then relate examples of the transmigration of souls.] Individual instances like this certainly do exist but they are very uncommon.

There is also an interesting story that allegedly happened in England.

A house began to be haunted and the whole household was terribly frightened of the ghost.

Now there was a society lady who had no connection with this house but had longed for years to own a certain house which she claimed was hers.

She searched everywhere to find something answering to this description, saying she would buy it. Then she suddenly hit on this house, which was up for sale because it was haunted.

And when she came the housekeeper opened the door and ran off with a shriek, and it turned out that she herself was the ghost who had been haunting the house for a long time because she had seen it in her imagination.

So she got her house, or so the story goes. But—si non e vero!
QUESTION 5: Can I help the spirit of my dead father by trying to live in accordance with the demands of the unconscious?

Dr. Jung: Yes, provided—one must always add—that the spirit of the dead father [remains a living idea].

I call this idea hygienic, because when I think that way everything is right in my psychic life and when I don't think that way everything goes wrong, then somewhere things don't click, at least in the biological sense.

It's as if I ate something that rationally considered is harmless but it doesn't agree with me—I get the stomach ache.
But if I eat something that rationally considered is not good, it does agree with me so why shouldn't I eat it?

It is even advisable to do so.

For instance, for many people there is no harm in drinking a glass of red wine, while for others it is sheer poison and can have very bad consequences, but that doesn't mean that because it has bad consequences sometimes, one shouldn't drink wine.

Rationally one can argue that the enjoyment of alcohol is harmful, but it is not true in general, only in certain cases.

So it is much better that we do what agrees with us than what does not agree with us.

It agrees with human beings to have ideas about things they cannot know.
And if they have these ideas that suit them, they are better off psychologically.

They feel better, they sleep better, have a better appetite, and that's the only criterion we have.

It means a tremendous lot to people if they can assume their lives have an indefinite continuity; they live more sensibly, they don't need to hurry any more.

They have centuries to waste, so why this senseless rush?

But of course one always wants to know whether it is really so—as if anyone knew whether it is really so! We know nothing at all.

Think of the physicists, they are the closest to reality, and yet they speak of models, of fields of probability. That's it, we just don't know.
QUESTION FROM THE AUDIENCE: But the fact that such a need exists—We have many needs!

Yes, but just this one seems to indicate that something in the psyche proves that this idea—

Yes, but now go and ask a rationalist, he will say, Quite, quite!

And if you feel the need for a large income, what then ?—This need exists too, or to own a fine car, but that doesn't prove he'll get it.

We have many needs, you see.

The existence of a need proves only that it should be satisfied, and from that we deduce that we ought to have just those ideas which correspond to this need.

But for this need to arise, there must be something in it, like the psyche's striving towards a goal. Yes, but that still doesn't prove anything.
It's like when you have a patient who says, I simply must have a fine car, or else. So you tell him, Then get one, go to it, work!
That is his reality, but it proves nothing.

Similarly, when someone says, I want to be immortal, that doesn't make him immortal. He has that need, but you can find many people who don't admit to any such need.

And when you come to think of it, how frightful it would be to have to sit on a cloud for ten thousand years playing a harp!

Now the idea of the spirit of the dead father is a transcendent idea, but it serves a purpose and I would call it "reasonable."

It is reasonable to think that way.

So supposing this spirit has a subjective existence, a consciousness of its own, then there also exists an ethical relation to what it is or what it wants or what it needs.

And if I live in such a way that it helps this spirit, it is a moral achievement from which I can expect satisfaction.

But the question we are being asked is: if I live in accordance with the demands of the unconscious. That is too general.

In such a case I would say: What corresponds to the urgent need of the father should be compensated, not simply the unconscious—that's going too far.

For instance, something the father has left unfinished.

Or the father appears to his daughter and tells her in a dream or in reality that he has buried a treasure some- where which didn't belong to him, but was stolen property and she should give it back.

These are situations that occur in reality.

Or he tells her that he had a philosophy which actually made him unhappy and so the daughter must think differently. Only these specific relationships are really satisfactory.

They must fit the real character of the father, then the corresponding reaction can be expected, in so far as these transcendent ideas are any use at all.

This may be a quite ruthless question, but the real criterion is: Do they serve a purpose? Are they an advantage?

For if they accomplish nothing, why should I have these ideas?

But if I feel they are a positive advantage, then why shouldn't I have them?

They cannot decide the issue one way or another, any more than we are in a position to understand actual reality and establish what it is: there are only fields of probability.

There are average predictable phenomena and there are just as many that are unpredictable—were it otherwise there would be no statistics!

QUESTION 6: May we assume that there is a connection between dual predestination and synchronicity, and that experientially they are the same thing? The same as being in Tao—the simultaneous reality of spirit and matter, simultaneously experienced with equal intensity, but always vibrating dike a compass needle?

What do you mean by dual predestination?

ANSWER FROM THE AUDIENCE: Karl Barth has rethought Calvin's predestination theory along new lines and says it is not, as Calvin said, that people are either rejected or accepted from the very beginning, but that each person is both accepted at one moment and rejected at another.

Dr. Jung: The theory of predestination has of course nothing to do with synchronicity. Synchronicity is a scientific concept and the predestination theory is a dogma.
Synchronicity is a description of facts, whereas the predestination theory is riddled with contradictions.

If predestination is true, then everything goes on as it must: there are some who are chosen to go to heaven, others are predestined to roast in hell and go down to the kitchen.

If you fit the bill, you're chosen—or else the good Lord invalidates his own decree by suddenly sweeping up to heaven someone predestined for hell, or snatches someone down from heaven and sticks
him in the pit.

If you examine these things logically it is simply a juggling with words that has nothing to do with actuality.

Dual predestination, indeed! So I am predestined for hell and predestined for heaven, and then suddenly, by a sleight of hand, I am either here or there.

That is not a workable argument, it is a conjuring trick: you think the top hat is empty, and behold there is a white rabbit sitting in it!

MEMBER OF THE AUDIENCE: I had hoped this was a point where depth psychology and theology could finally meet.

Dr. Jung: Oh no, here we are not in agreement at all.

Synchronicity states that a certain psychic event is paralleled by some external, non-psychic event and that there is no causal connection between them.

It is a parallelism of meaning.

That has nothing to do with the acrobatics of predestination. Theologians do perform the merriest pranks.

One professor of theology reproached me for asserting, in contradiction to God's word, that a man must grow up and put aside childish things.

Man, he said, must remain a child.

Now it is precisely the teaching of the New Testament that one should not remain a child but become as a child.

My view, he declared, was "en flagrant contradiction avec la parole du Maitre."

So I sent him a postcard citing the Biblical passages that say exactly the opposite. The same is true of Catholics.
A Jesuit father came to me, a very intelligent type, and said, I really can't understand you, you must explain to me how you can assert that Christ and Mary were not human beings.

I replied, But it is very simple.

According to the teaching of the Church you were born in sin, so was I, and all men, and that is how death came into the world.

We are corruptible and have corruptible bodies, but Christ and Mary have incorruptible bodies.

Therefore they were taken up to heaven in the body as was Elijah of old, and therefore they were not human beings.

All men are mortal, all men are corruptible because of original sin. He had never thought of that!
He was so dumfounded that he couldn't utter a word!

There's the theologian for you—the general run of theological thinking is often simply incomprehensible. Now can a theologian not notice that Christ and Mary according to dogma have an incorruptible body? That is a divine attribute, only gods have it, or demons, but not men.
QUESTION 7: What is the psychological difference between belief in a personal God and the concept of a di- vine impersonal principle?

Dr. Jung: Men naturally have ideas about God, and as my dead friend Albert Oeri quite rightly said, some imagine a good God, the conservatives imagine him as an elderly railway official with a beard, and the others as a little more gaseous.

So it goes—we have all sorts of ideas of a personal father god with a beard, and a universal "principle" which is really more than "gaseous"—much more abstract.

It is simply the difference between an infantile idea and a philosophical one.

Or, it is the difference between being personally addressed, the personal encounter, and a general philosophical hypothesis.

If one has an idea, that is to say a rationalized idea which has been discussed and reflected upon, it is always a paradox.

As Kant has already pointed out, only antinomial statements can be made about transcendental positions. He exemplifies this by: God is, God is not.

Thus every statement about God is also represented by its opposite. Hence God is personal, he is my Father, he is a universal principle.
An infinity of statements is possible, all of them valid in so far as they also state the opposite.

The antinomy of the statements is a proof of their honesty.

But naturally one cannot form any such ideas of which it could seriously be said that they must be so, because their object is one which we cannot know unless we were God himself, and in so far as we are "God" we are speaking of our unconscious, being ourselves unconscious to the extent we are "God."

Thus it is that all the statements we make about God are statements about the unconscious.

It is local, it is universal, it is the One, it is the Many or the All, it is personal and impersonal because the unconscious appears to us in all these forms.

One feels personally addressed by the unconscious—or one doesn't.

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this ex- perience purely psychologically and not insist on the physical reality of the Ufos?

I actually do know of four cases of people who have seen Ufos or said they did. They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thor- oughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon. But astonishingly enough he hadn't, although he carried his camera with him, "as always."
Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband's attention to them and he saw them too. The spheres or discs gleamed like silver in the sun.
Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology.

It is said that people who make the least fuss about these things are the most likely to see a Ufo.

A former patient, now an analyst living in the southwest of America, also observed a silvery object in the sky for about four minutes, after which it vanished at great speed.

She described it as "web-like" and as though sprayed with aluminum, so that one could make out its web-like structure.

She evidently wanted to convey that the object was lighter than metal.

Not for a moment did she doubt that it was real—it was like seeing a bus passing—with no connection whatever with any kind of psychology, so that one is absolutely flummoxed and thinks these people must have seen something real.

I have not concerned myself at all with the question of whether these things can be real and if so how. Ufos in dreams should be treated like any other dream image, they play exactly the same role.

QUESTION' I0: Can our preoccupation with psychology and with Ufos be traced back to a decline of the belief in God, as though this left a void which the unconscious had to fill?

Yes, we feel uneasy and dissatisfied and insecure and now under modern political conditions we are naturally afraid also.

And naturally we ask, What is the matter with man's psychology?

We cannot make anyone else responsible for what is happening in the world except man. There lies the great danger: why is man as he is?
In our world miracles do not happen any more, and we feel that something simply must happen which will provide an answer or show a way out.

So now these Ufos are appearing in the skies.

Although they have always been observed" they didn’t signify anything.

Now, suddenly, they seem to portend something because that something has been projected on them—a hope, an expectation.

What sort of expectation you can see from the literature: it is of course the expectation of a savior. But that is only one aspect.
There is another aspect, a mythological one.

The Ufo can be a ship of death, which means that ships of death are coming to fetch the living or to bring souls.

Either these souls will fall into birth, or many people are going to die and will be fetched by fleets of these ships of death."

These are important archetypal ideas, because they can also be predictions.

If an atomic war were to break out, an infinite multitude of souls would be carried away from the earth. How one is to explain the Ufos in individual cases, I cannot say.

It depends on the circumstances, on a dream, or on the person concerned.

There is indeed a void in individuals now that we are beginning to discover that our belief in metaphysical explanations has grown enfeebled.

In the Middle Ages the Ufos would have been taken for divine manifestations, but we must say with Goethe: "For all our wisdom, Tegel still is haunted." Carl Jung, C.G. Jung Speaking – Interviews and Encounters, Pages 370-391

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c1b28-12bgustav.jpg`

Carl Jung Depth Psychology and Dropbox (2019-04-05 08:46)

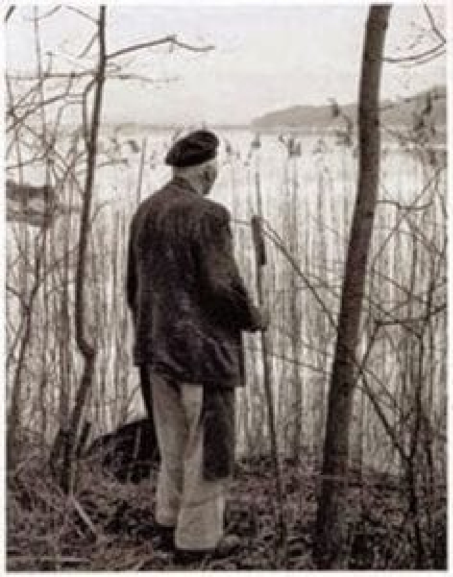
Anyone who uses the link below to join Dropbox and then provides me with an email address will be invited to the Carl Jung Depth Psychology Resources Group:

[1]Link to Carl Jung Depth Psychology Dropbox

Thank you

1. `https://db.tt/IJOdCMFF`

Carl Jung on “Empiricism” “Empiricist” – Anthology. (2019-04-05 09:01)



"Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last." British Medical Journal (9 February 1952)

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Pages 179-180

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para . 98

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical stand-point you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, “became flesh” has to be translated for better of worse, e.g., "has assumed definite empirical form." Carl Jung, Letters Vol. II, Page 13.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven’t the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Pages 341-343.

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 445-449

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 445-449

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Pages 453-454.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Pages 482-488

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Pages 500-502

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Pages 570-573

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Pages 254-255

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW13, ¶ 350

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

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The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759

The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Carl Jung, CW 18, Para ix

My views are not contrivances of a roving fancy, but thoughts which matured in almost daily conversation with my respected chief, Professor Bleuler. I owe special thanks to my friend Dr. Riklin, of Rheinau, for adding considerably to the empirical material. Carl Jung, CW 3, Page 3

Civilized humanity would consist solely of empiricists, and the sciences solely of empirical sciences. There is no doubt that causalism and empiricism are the two ruling forces in the intellectual life of today, though things may yet turn out otherwise. Carl Jung, CW 3, Para 420

It is in the nature of things that such work should go far beyond the fundamental concepts of empiricism, for the human mind has never yet rested content with experience alone. All mental development comes by way of speculation and not by confining ourselves to mere experience. Experience without speculation leads nowhere. Carl Jung, CW 3, 423

Freud has not examined all the hysterias there are. His proposition is therefore subject to the general limitation which applies to empirical axioms. He has simply found his view confirmed in the cases observed by him, which constitute an infinitely small fraction of all cases of hysteria. Carl Jung, CW 4, Para 7

Since it has grown entirely out of empirical practice, the theoretical foundations of the psychanalytic method are still very obscure. Carl Jung, CW 4, Para 42

His supposition is not founded on a dogma, nor on an a priori idea, but on empiricism alone—namely, the common experience that no psychic (or physical) fact is accidental. Carl Jung, CW 4, Para 66

In investigating the realm of free creative fantasy we have to rely,

more almost than anywhere else, on a broad empiricism; and though this enjoins on us a high degree of modesty with regard to the accuracy of individual results, it by no means obliges us to pass over in silence what has happened and been observed, simply from fear of being execrated as unscientific. Carl Jung, CW 4, Para 145

It would be interesting to know just what kind of empirical proof our critics expect, if not proof on the evidence of the empirical facts. Do these facts exist? We point to our observations. Our critics, however, simply say No. Carl Jung, CW 4, 194

Our critics, unlike earlier ones, have progressed inasmuch as they try to be more serious and to strike a more moderate note. But they commit the mistake of criticizing the psychoanalytic method as though it rested on a priori principles, whereas in reality it is purely empirical and totally lacking in any final theoretical framework. Carl Jung, CW 4, 195

It should be obvious to every thinking person that what matters is simply and solely the empirical facts. Carl Jung, CW 4, 195

As you see, then, the concept of repression rests on a firm empirical basis. Carl Jung, CW 4, 212

For the empirical material on this subject, I must refer you to the literature, but should just like to remind you that one of my pupils, Dr. Emma First, has adduced valuable experimental proofs in regard to this problem. Carl Jung, CW 4, Para 309

Freud is anything rather than a theorist. He is an empiricist, as anyone must admit who is willing to go at all deeply into Freud's writings and to try to see his cases as he sees them. Carl Jung, CW 4, Para 343

The weak spots of psychoanalysis are not to be found here—for psychoanalysis is essentially empirical—though here, undoubtedly, is a large and insufficiently cultivated field where the critics can romp to their heart's content. Carl Jung, CW 4, Para 323

The investigation of the unconscious, continued over a period of ten years with the help of an increasing number of workers, gradually brought to light a mass of empirical material which showed that the incest complex was a highly important and never-failing element in pathological fantasy. Carl Jung, CW 4, Para 353

I know very well that Freud, being an empiricist, always publishes only provisional formulations to which he certainly does not attribute any eternal value. But it is equally certain that the scientific public is inclined to make a creed out of them, a system which is asserted as blindly on the one hand as it is attacked on the other. Carl Jung, CW 4, Para 375

The empirical and practical rule which I have adopted is that the patient, if he does not dream, still has sufficient conscious material which he is keeping back for certain reasons. Carl Jung, CW 4, Para 535

It is therefore necessary to demand proof of the reality of this infantile fixation. Freud, an absolutely sincere and painstaking empiricist, would never have evolved this hypothesis had he not had sufficient grounds for it. Carl Jung, CW 4, Para 562

Finality is also a point of view, and it is empirically justified by the existence of series of events in which the causal connection is indeed evident but the meaning of which only becomes intelligible in terms of end-products (final effects). Carl Jung, CW 4, Para 687

Even when I deal with empirical data I am necessarily speaking about myself. But it is only by accepting this as inevitable that I can serve the cause of man's knowledge of man—the cause which Freud also wished to serve and which, in spite of everything, he has served. Knowledge rests not upon truth alone, but upon error also. Carl Jung, CW 4, Para 774

My attitude to biology is equally positive, and to the empiricism of natural science in general, in which I see a herculean attempt to understand the psyche by approaching it from the outside world, just as religious gnosis is a prodigious attempt of the human mind to derive knowledge of the cosmos from within. Carl Jung, CW 4, Para 777

For it is history above all that today enables us to bring the huge mass of empirical material into ordered relationships and to recognize the functional significance of the collective contents of the unconscious. Carl Jung, CW 5, Para xxviii

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Carl Jung and “Dragons” – Anthology (2019-04-05 09:38)

[1]

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end.

This is also the fate of the Logos: in the end it poisons us all.

In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison.

We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death.

The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness.

Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times. Carl Jung, Modern Psychology, Page 43.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d18d1-12bdragon.jpg`

Carl Jung Quotations 23 (2019-04-05 09:44)

[1]

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.
~Carl Jung, Letters Vol. II, Pages 592-597

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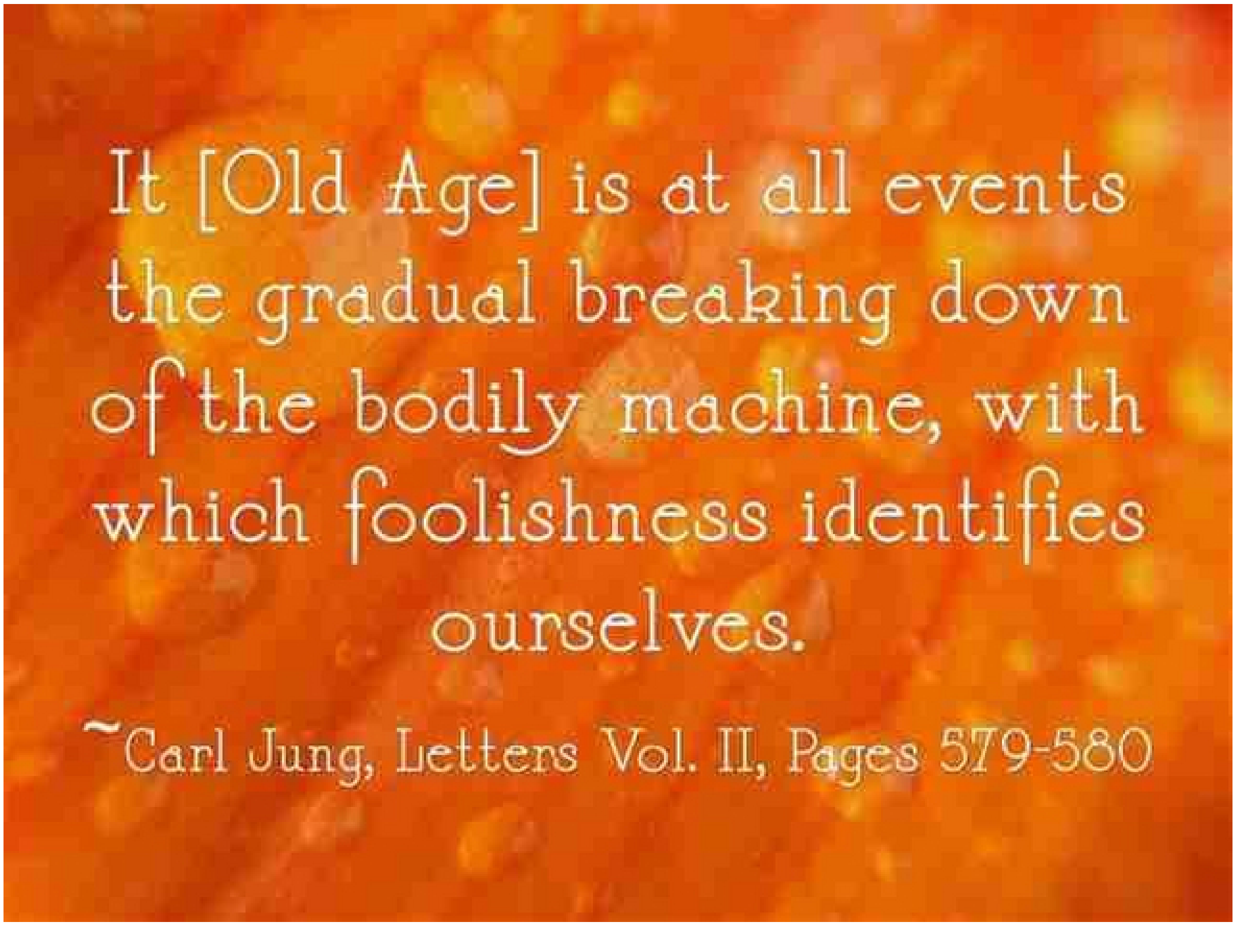
[2]



It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

~Carl Jung, Letters Vol. II, Pages 579-580

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"Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval.

~Carl Jung citing British Medical Journal, CW 18, Page 664

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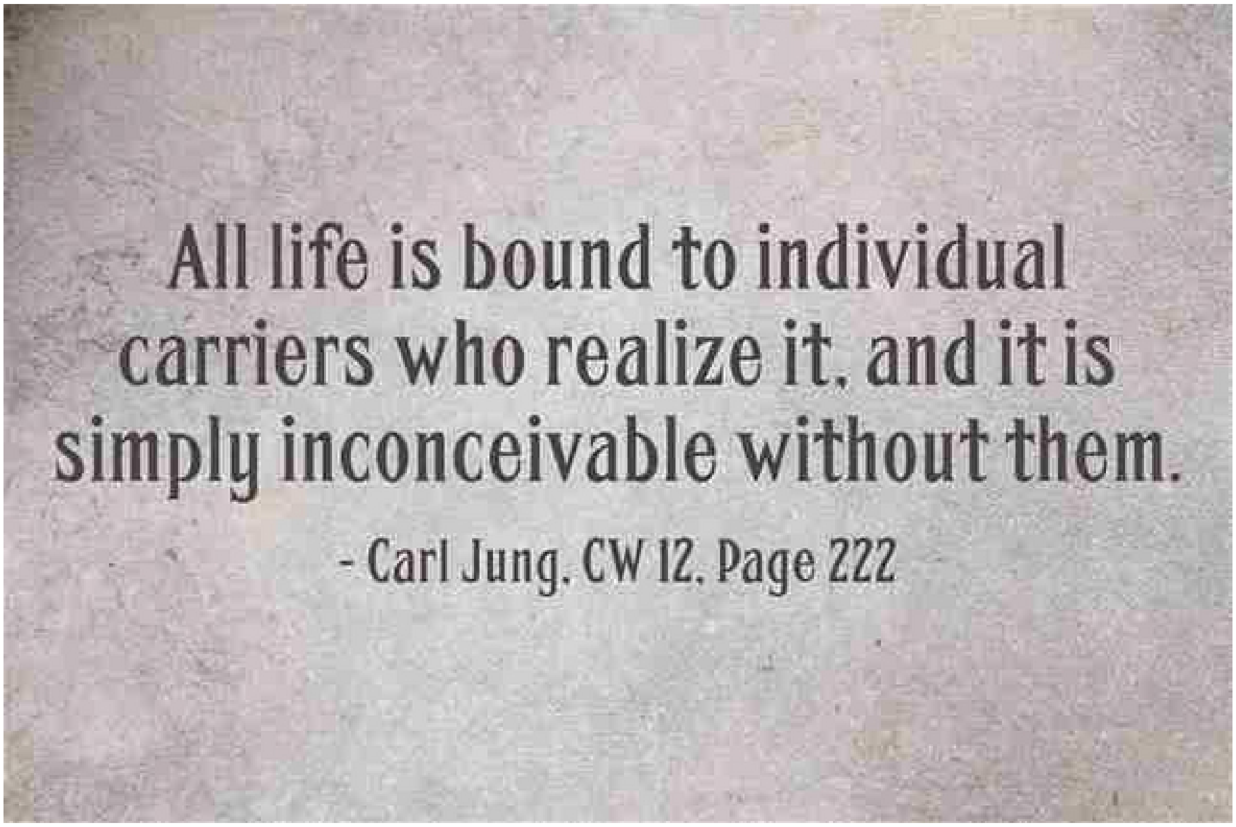

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

- Carl Jung, CW 12, Page 222

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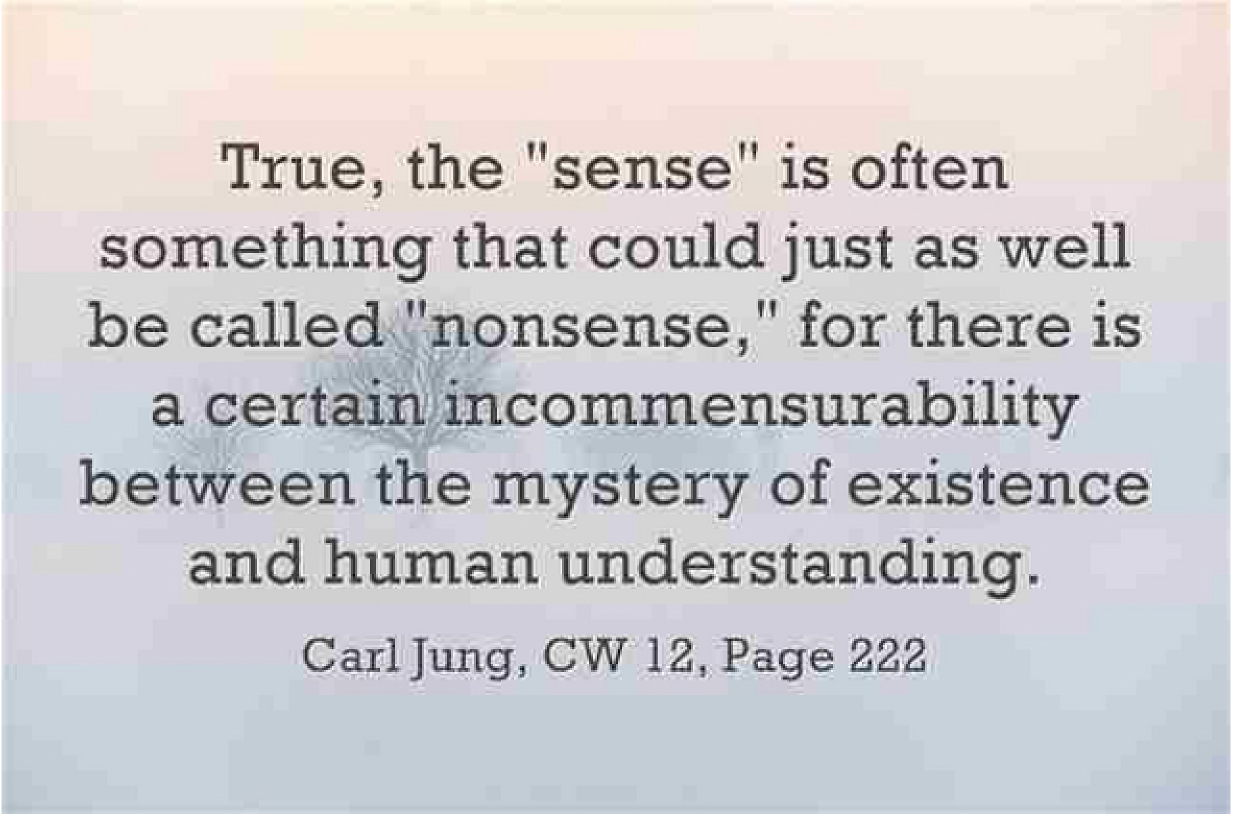

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

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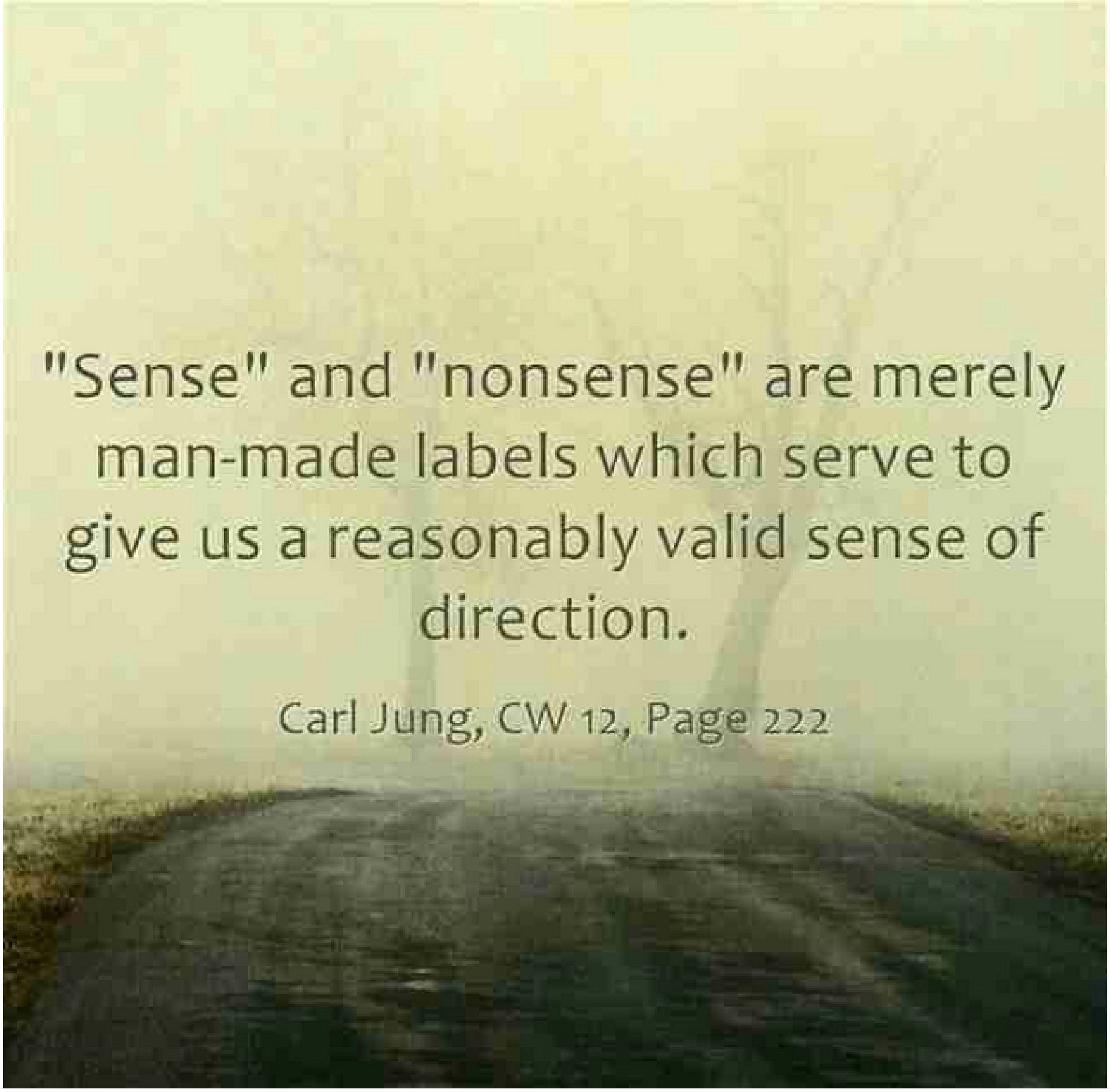

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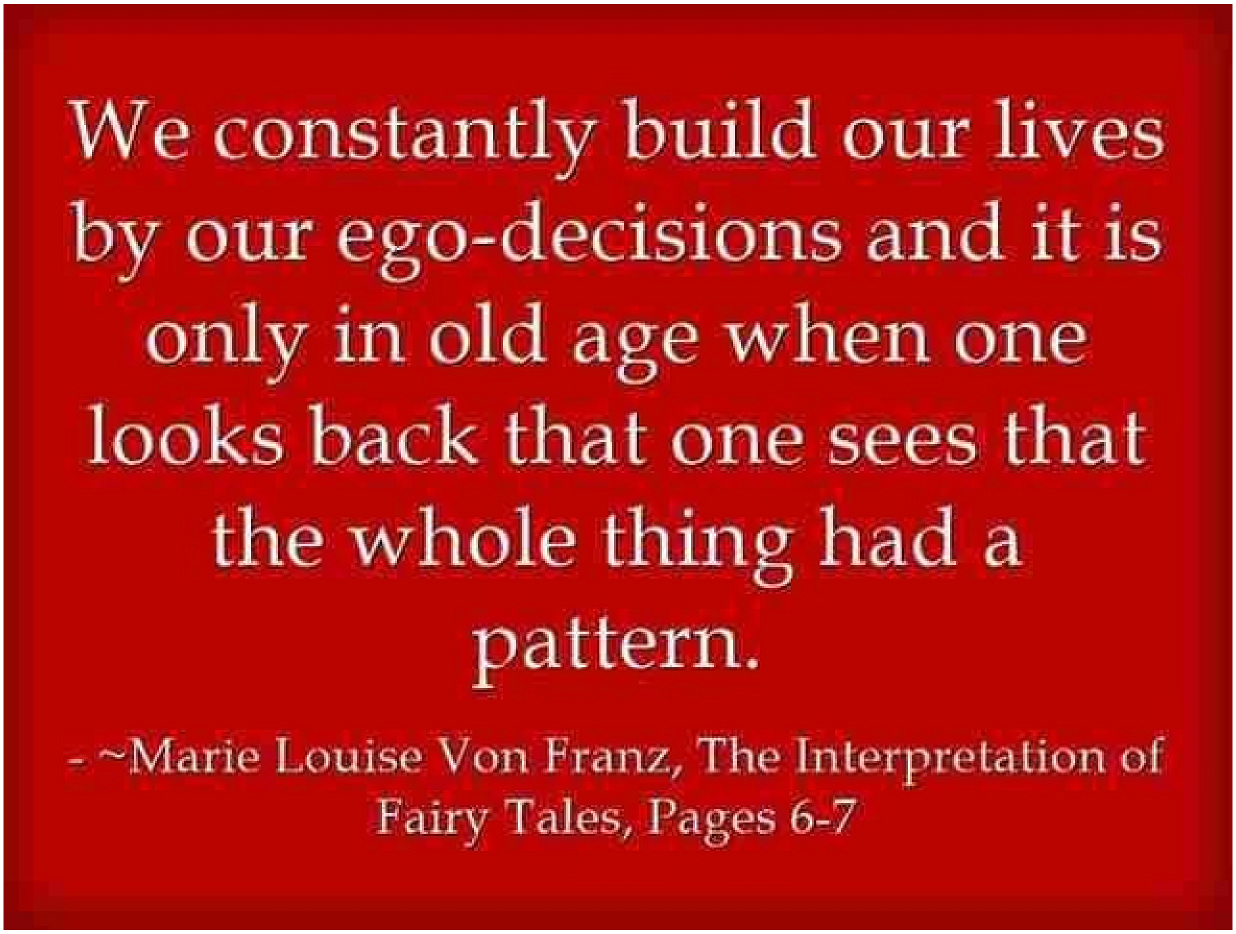

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

- ~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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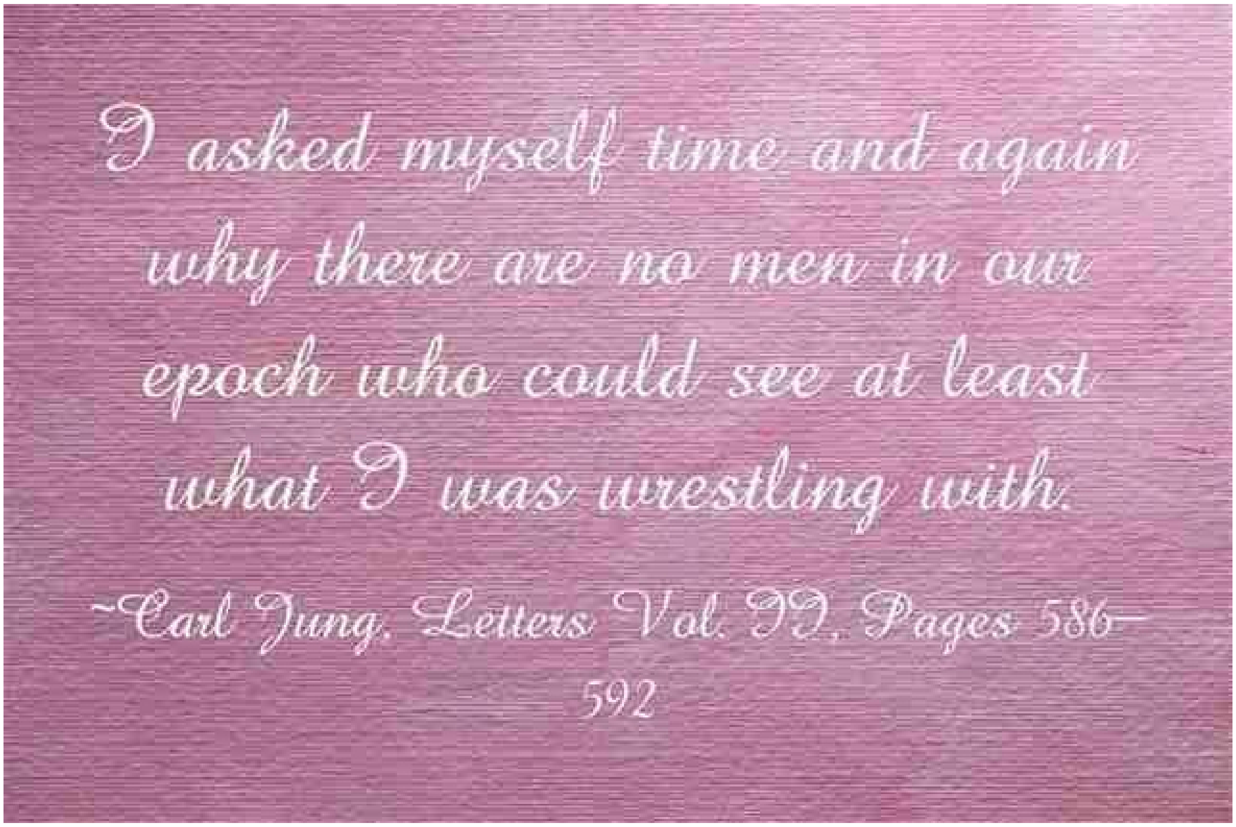

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

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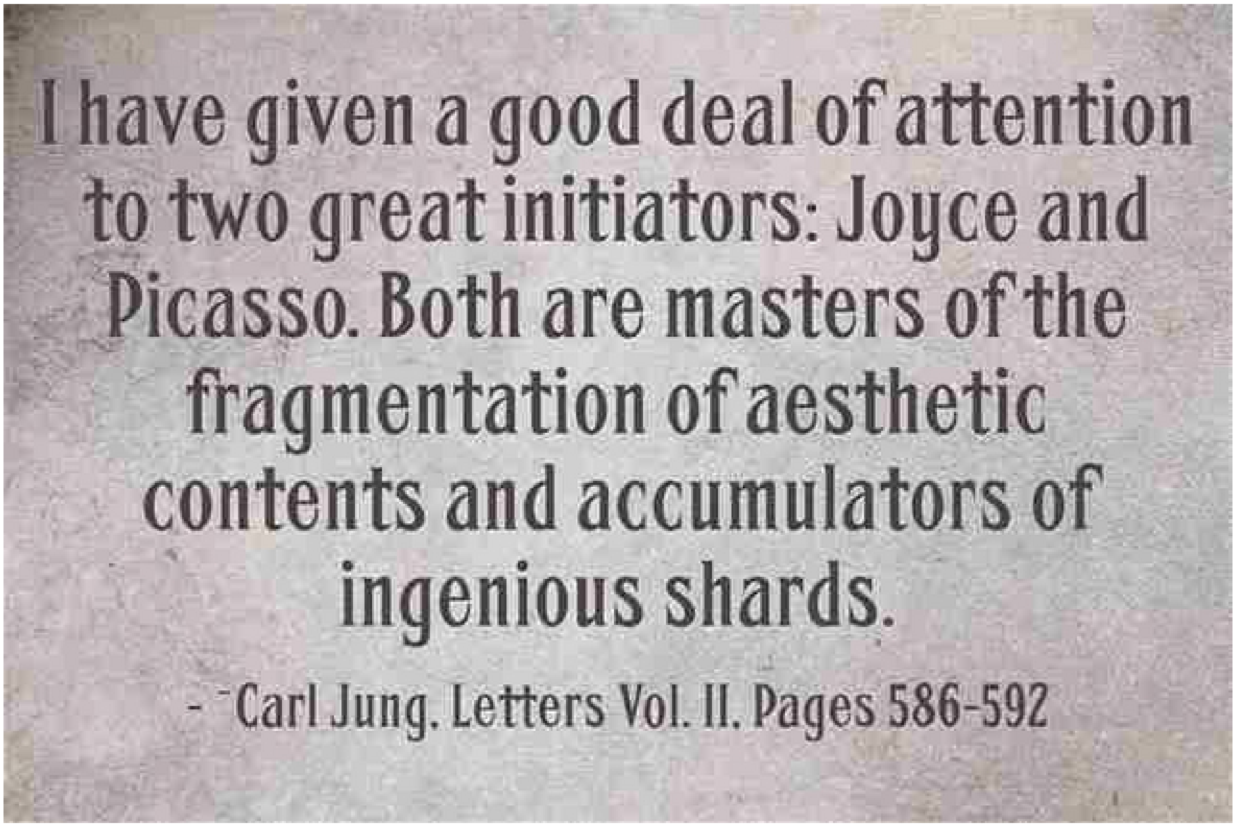

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

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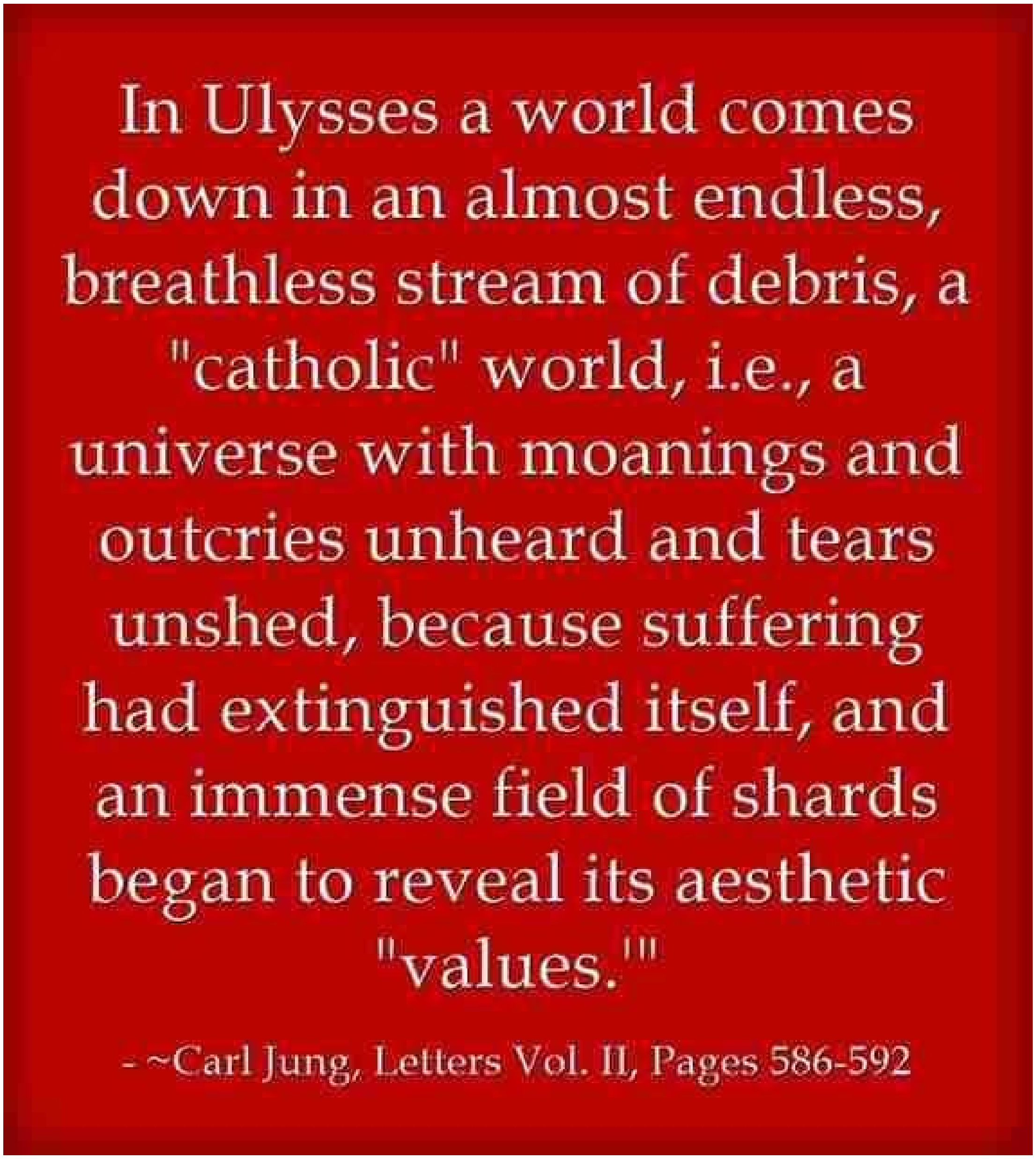

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

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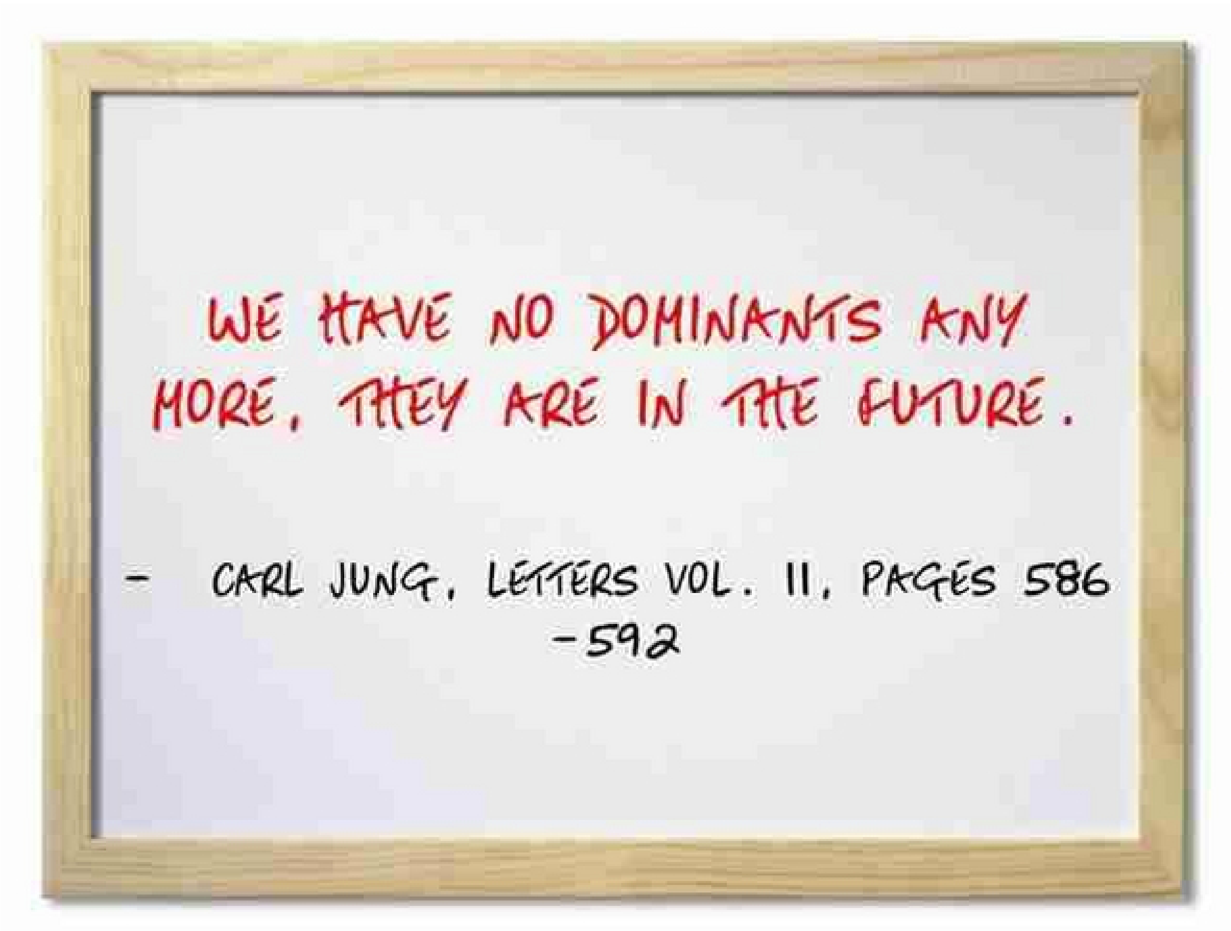

WE HAVE NO DOMINANTS ANY MORE, THEY ARE IN THE FUTURE.

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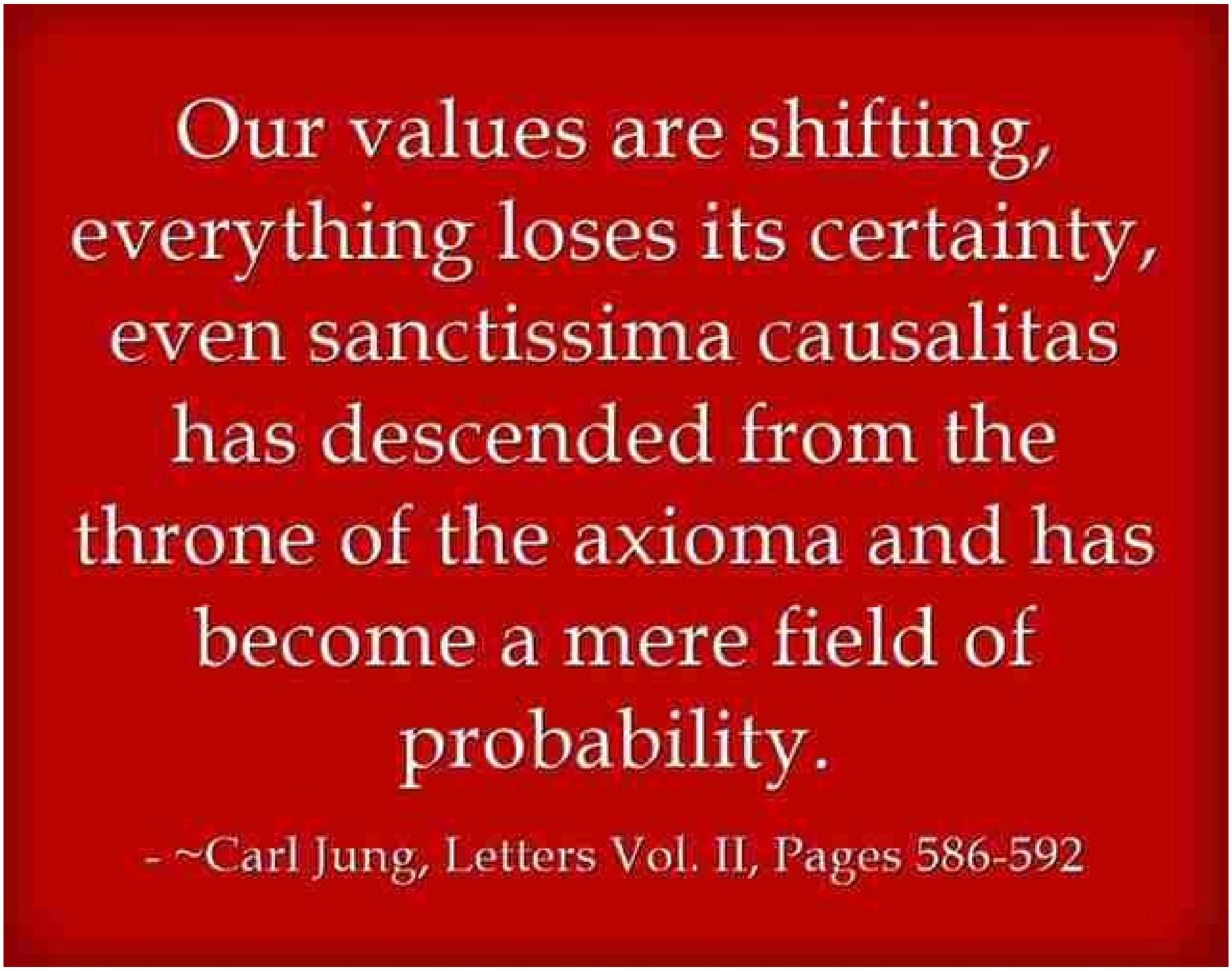

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability.

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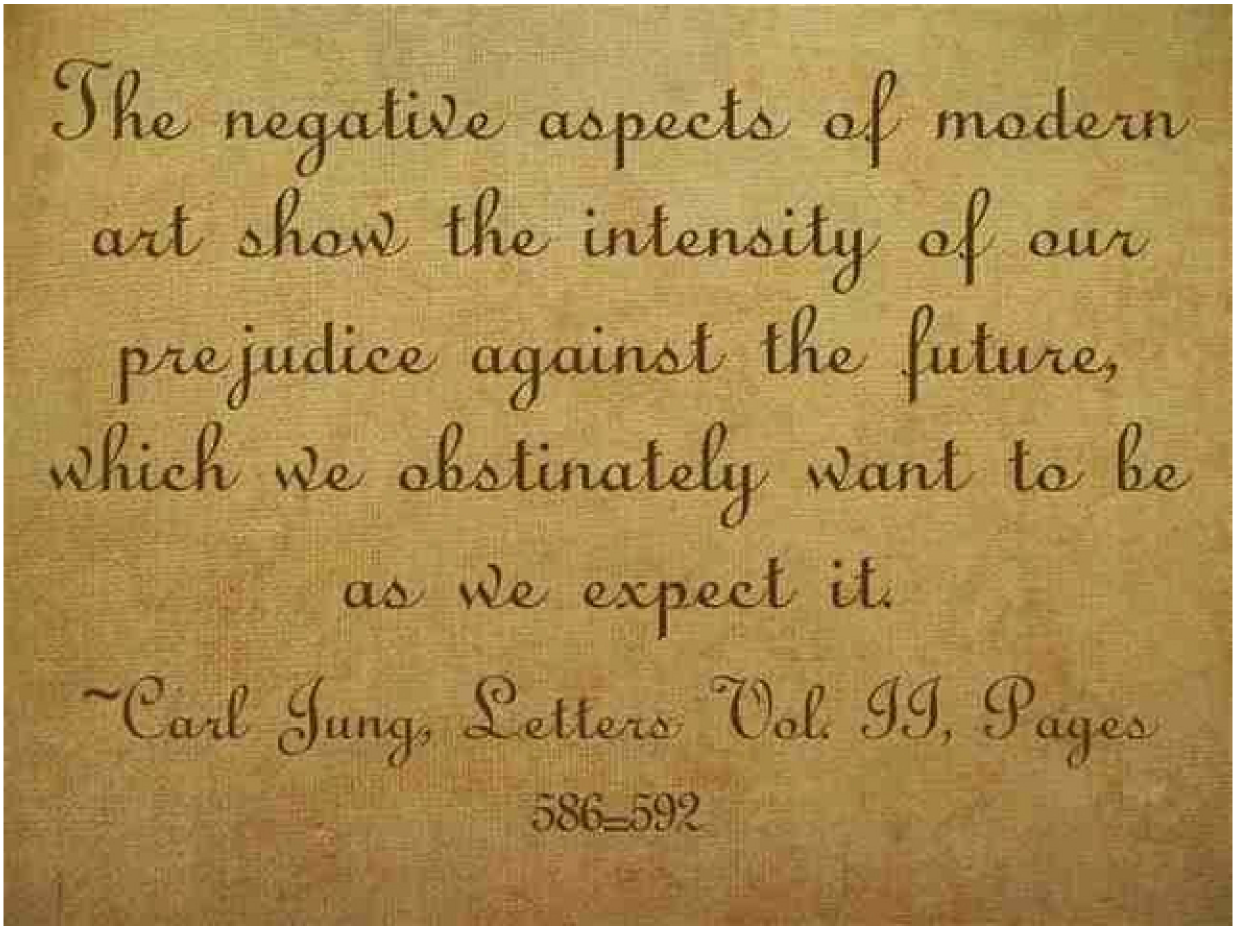

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it.

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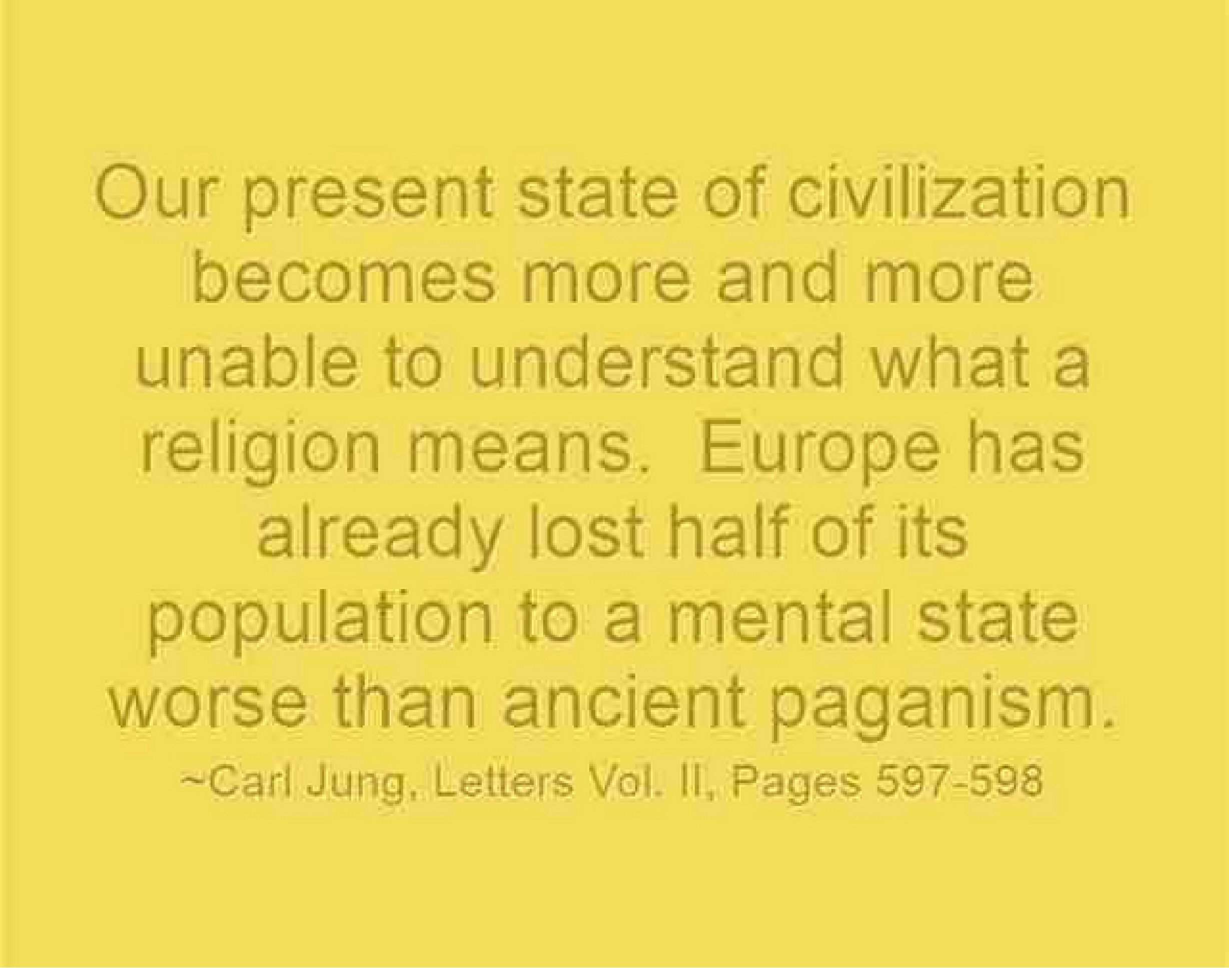

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.

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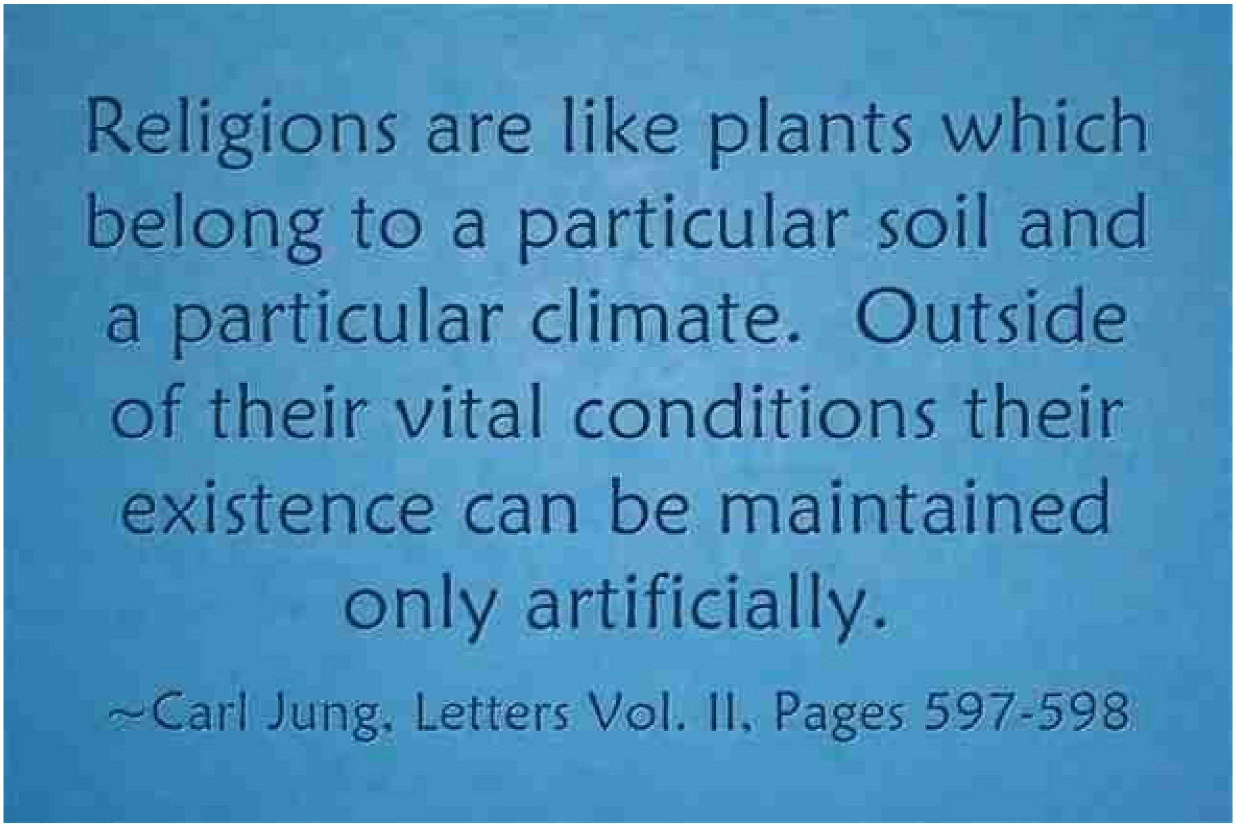

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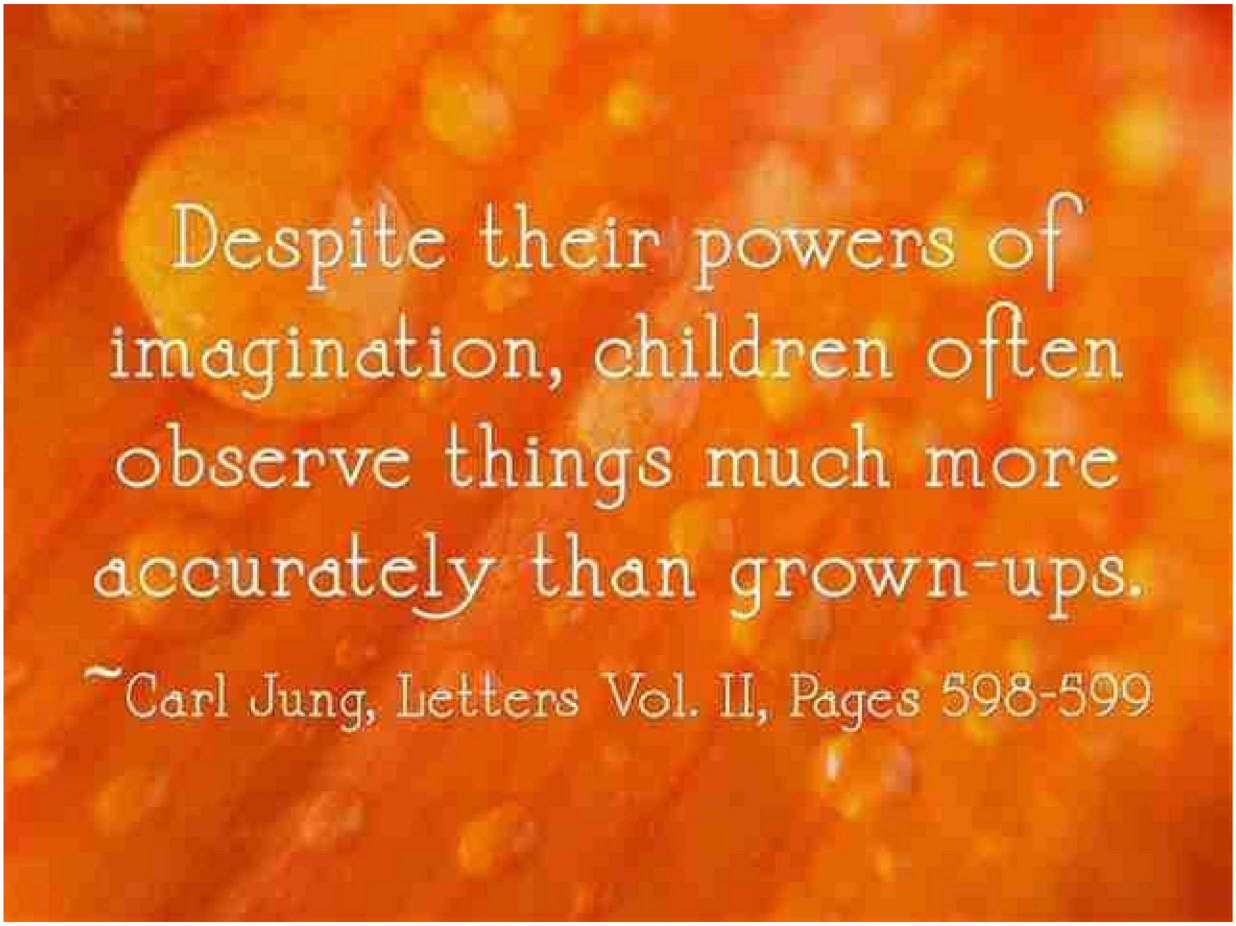
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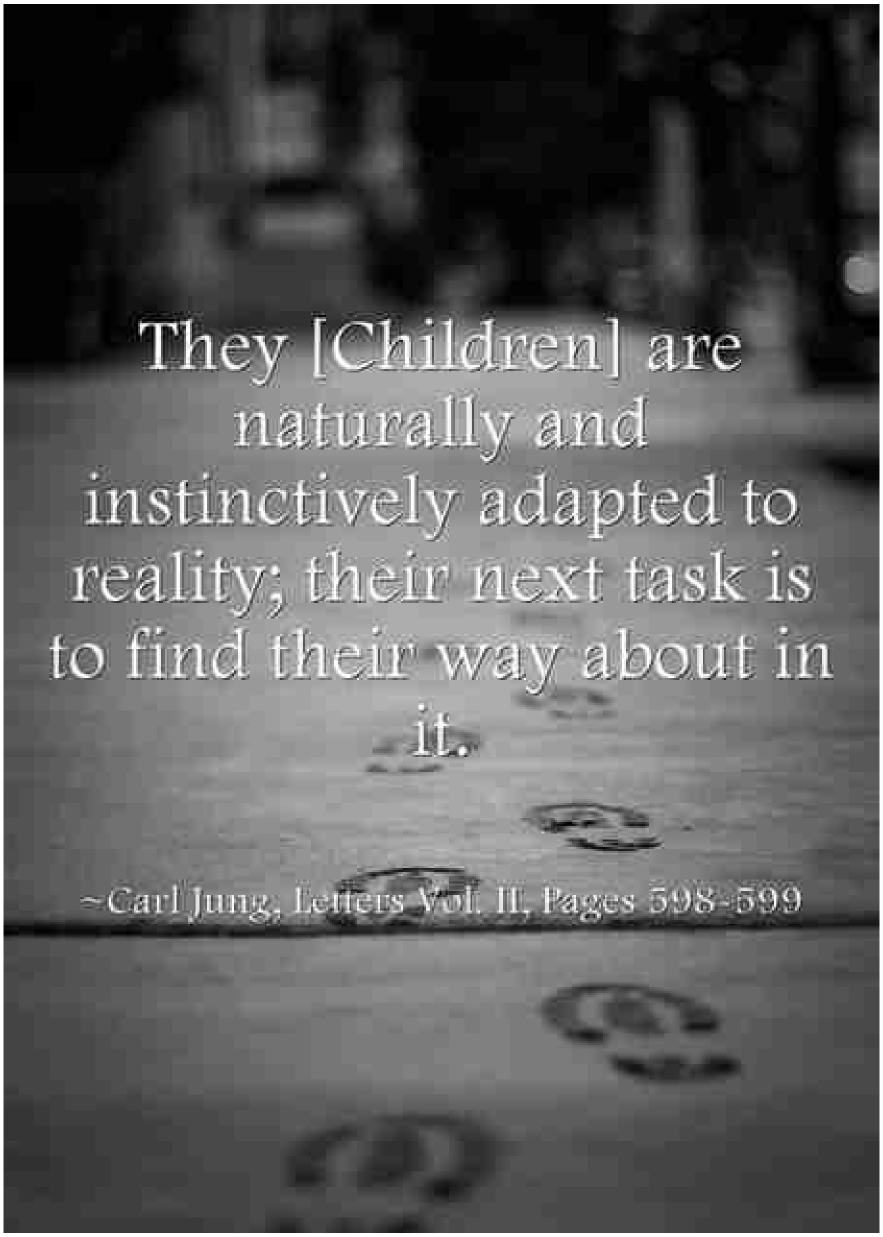

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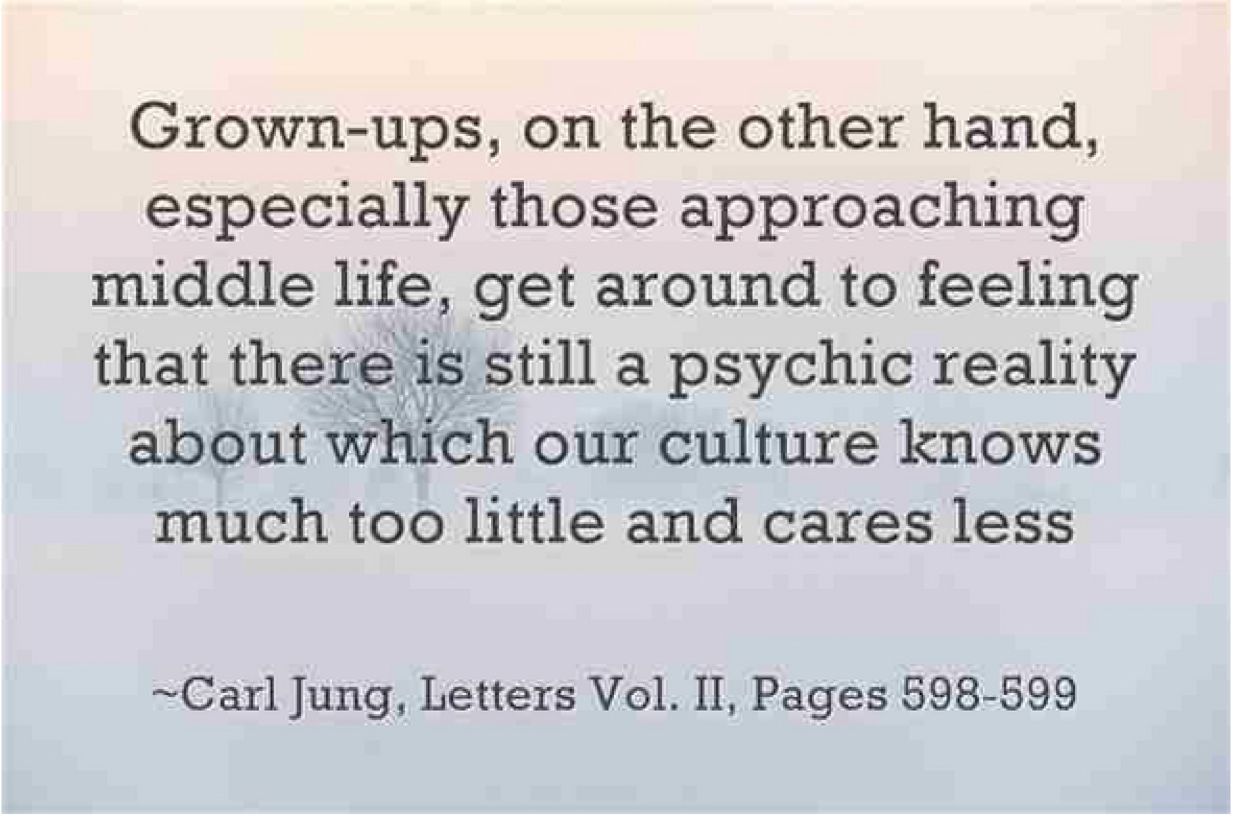

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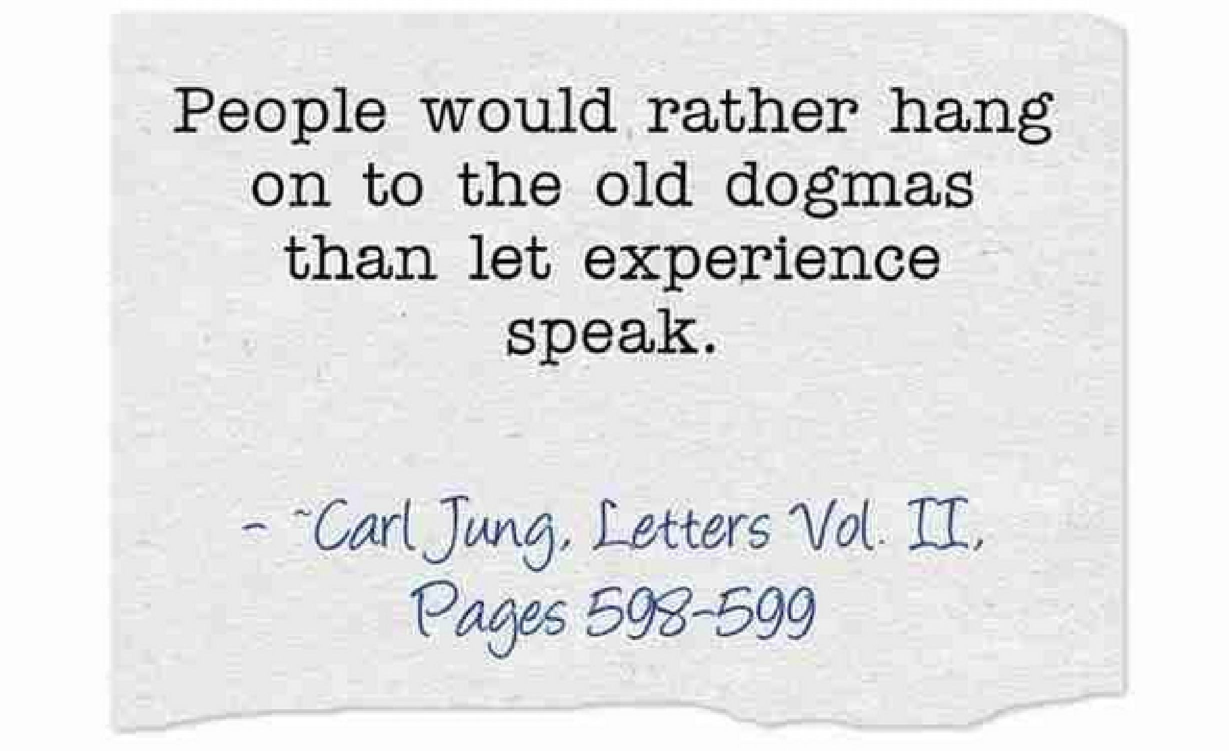

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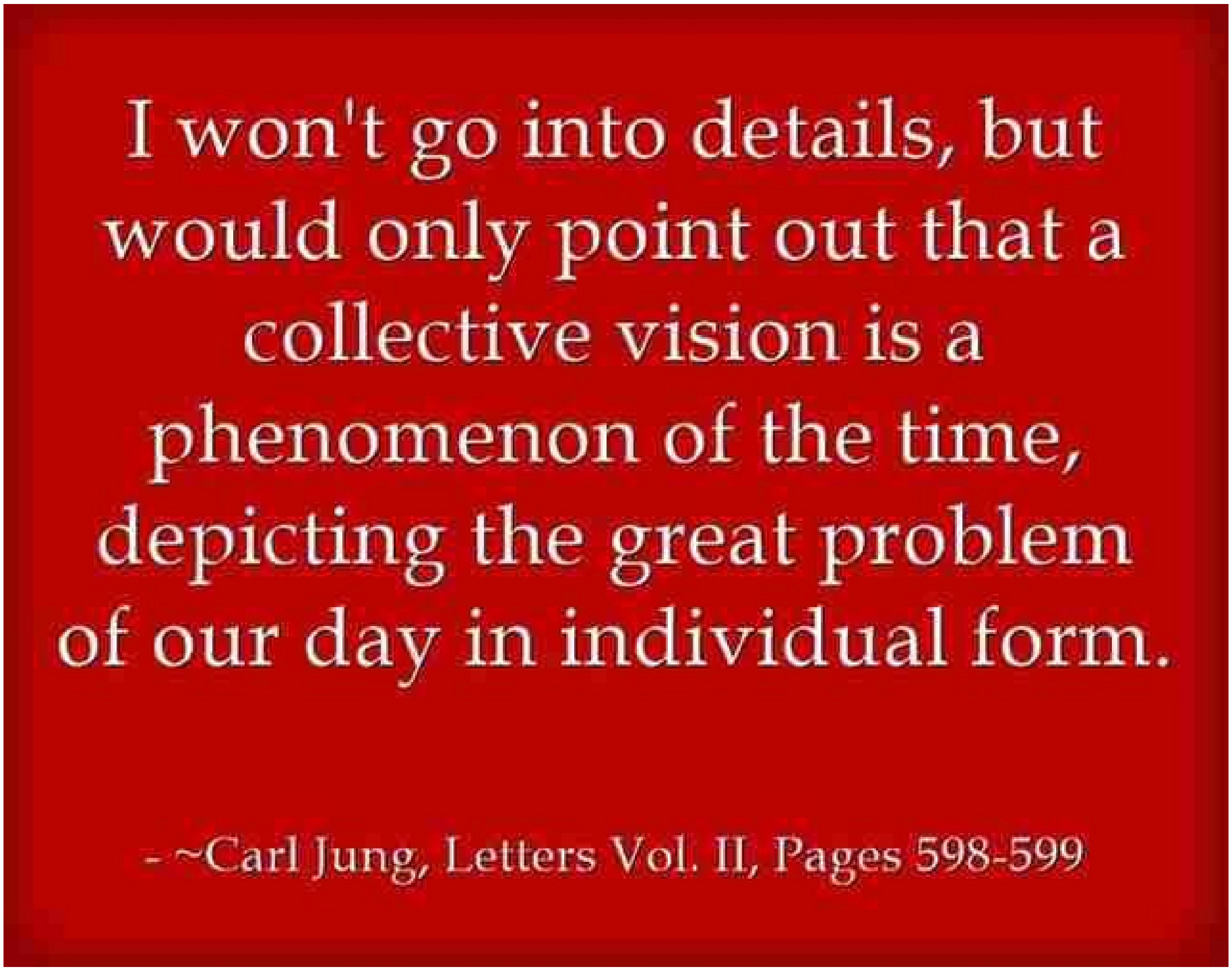

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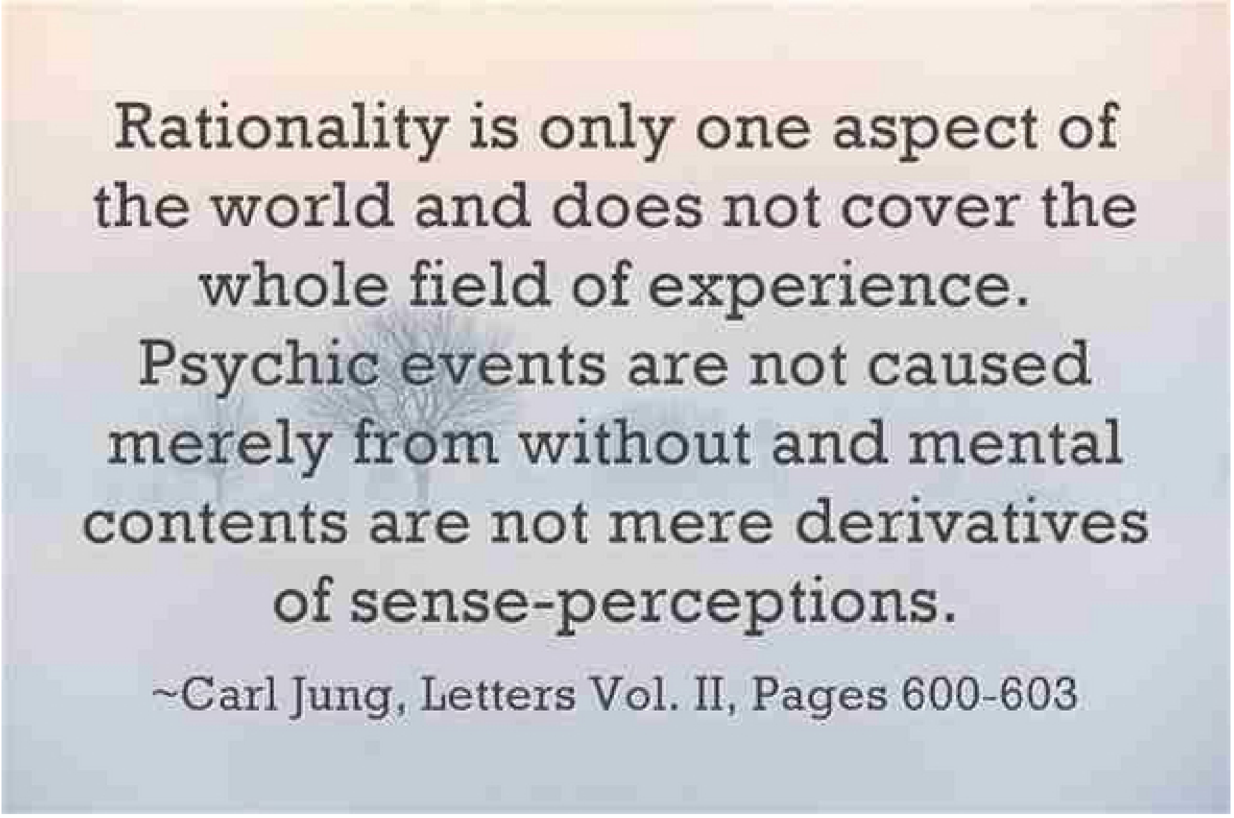

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.

~Carl Jung, Letters Vol. II, Pages 600-603

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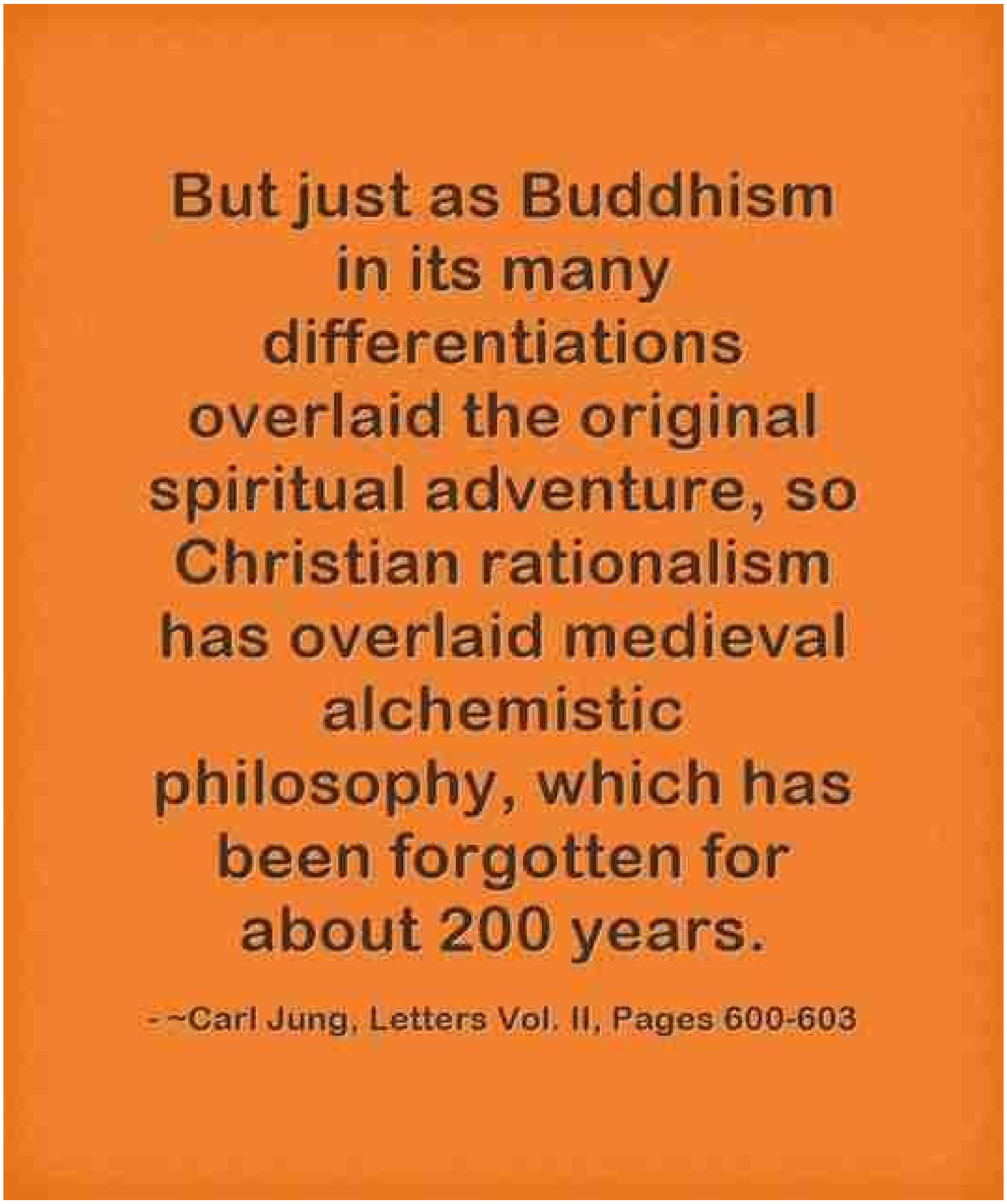

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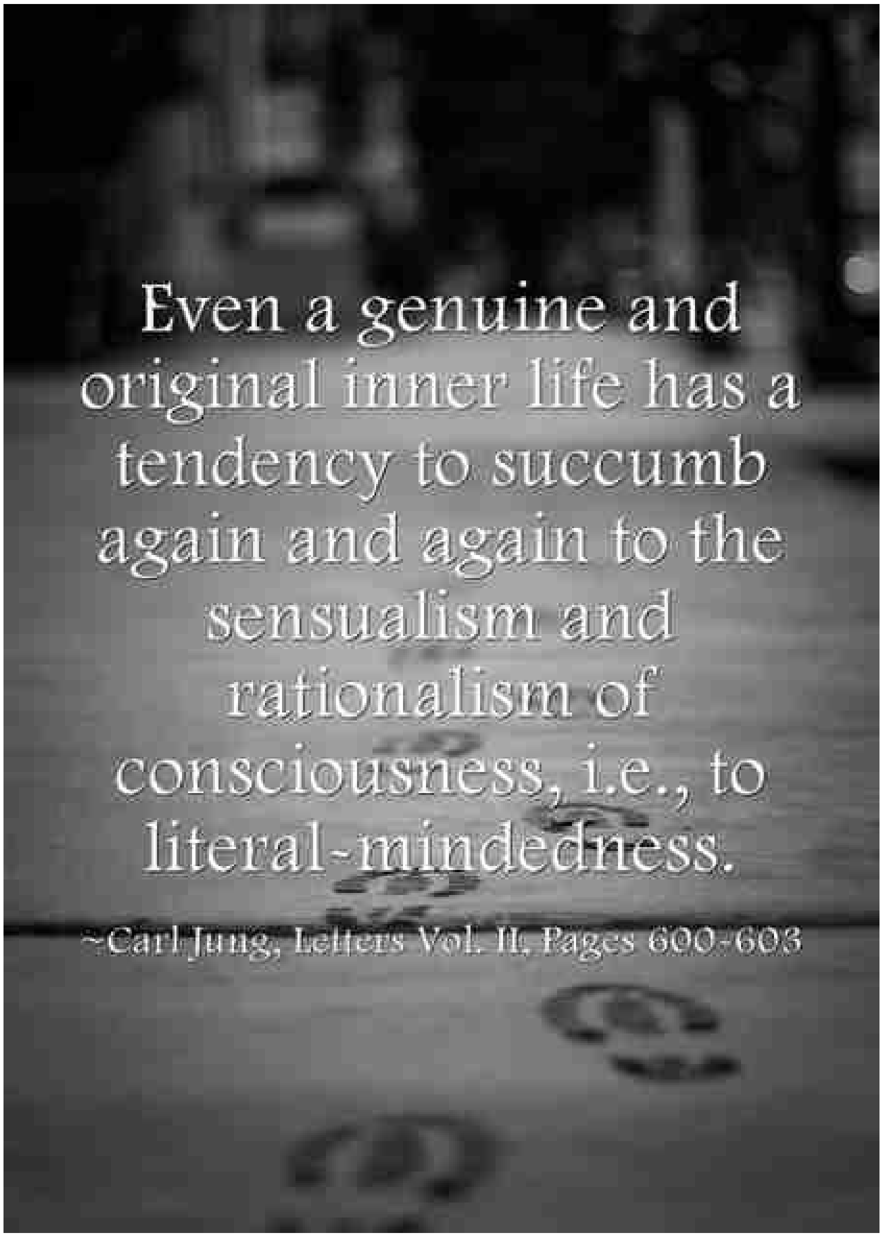
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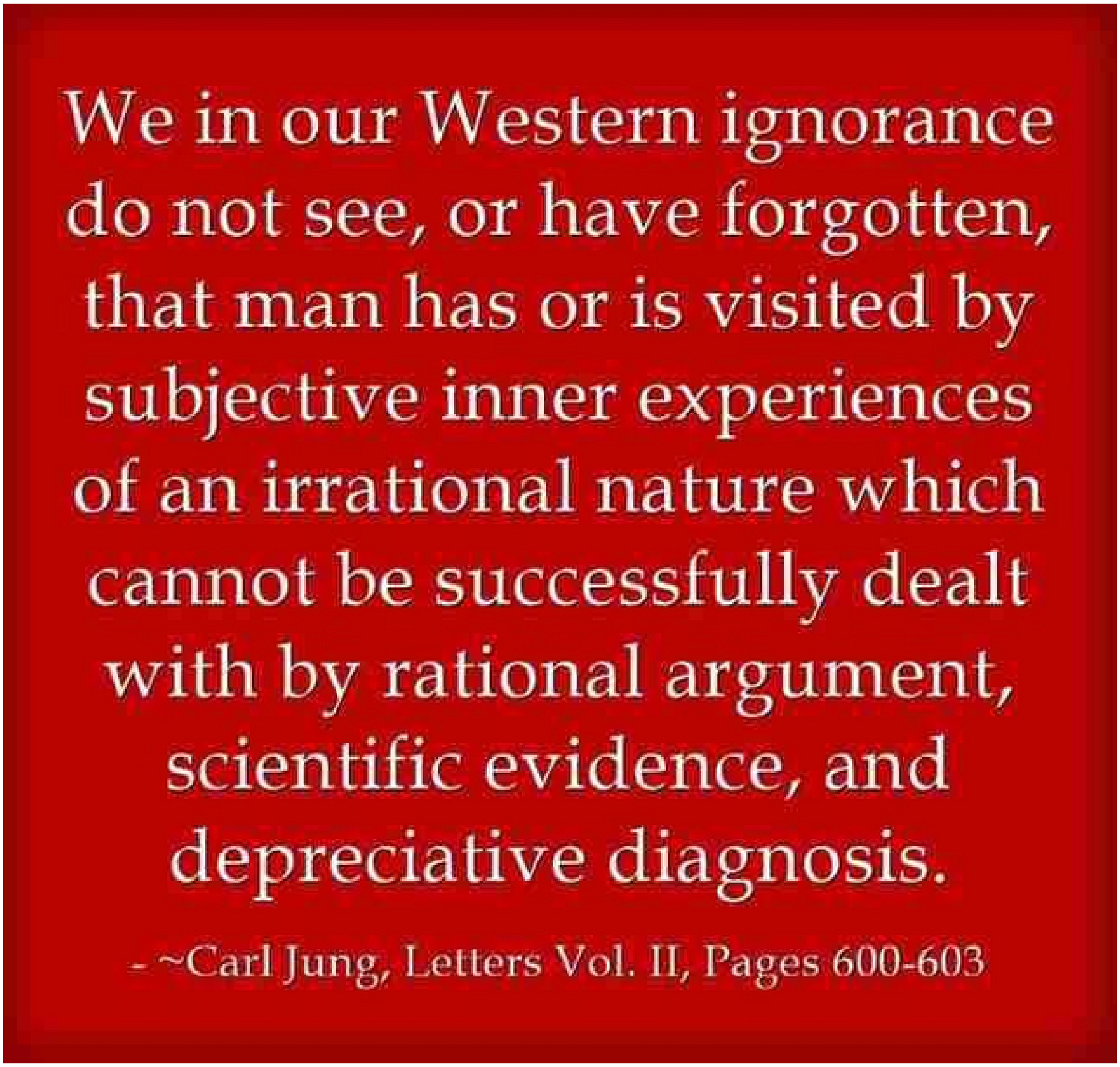

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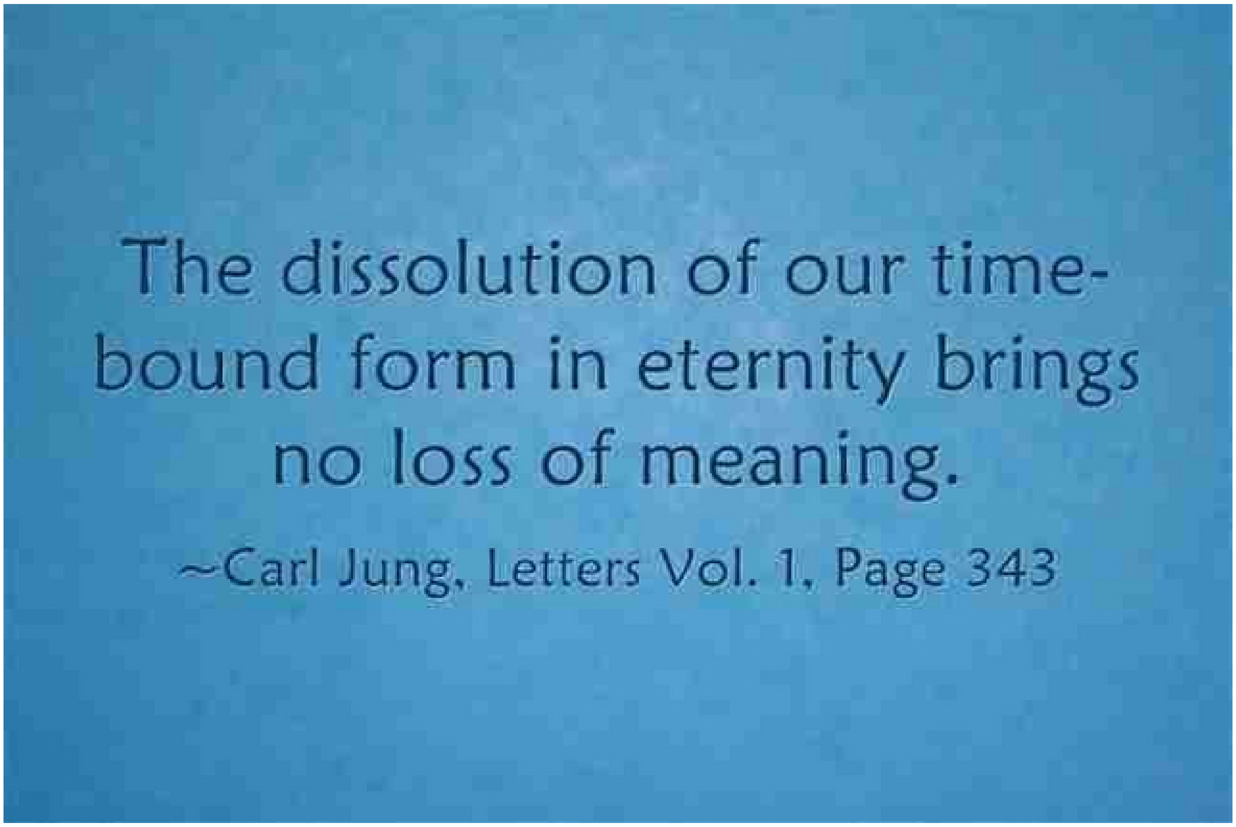

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~Carl Jung, Letters Vol. 1, Page 343

The dissolution of our time-bound form in eternity brings no loss of meaning. Carl Jung, Letters Vol. 1, Page 343.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cbf31-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4e0aa-bbb.jpg`
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25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f6417-yyy.jpg`
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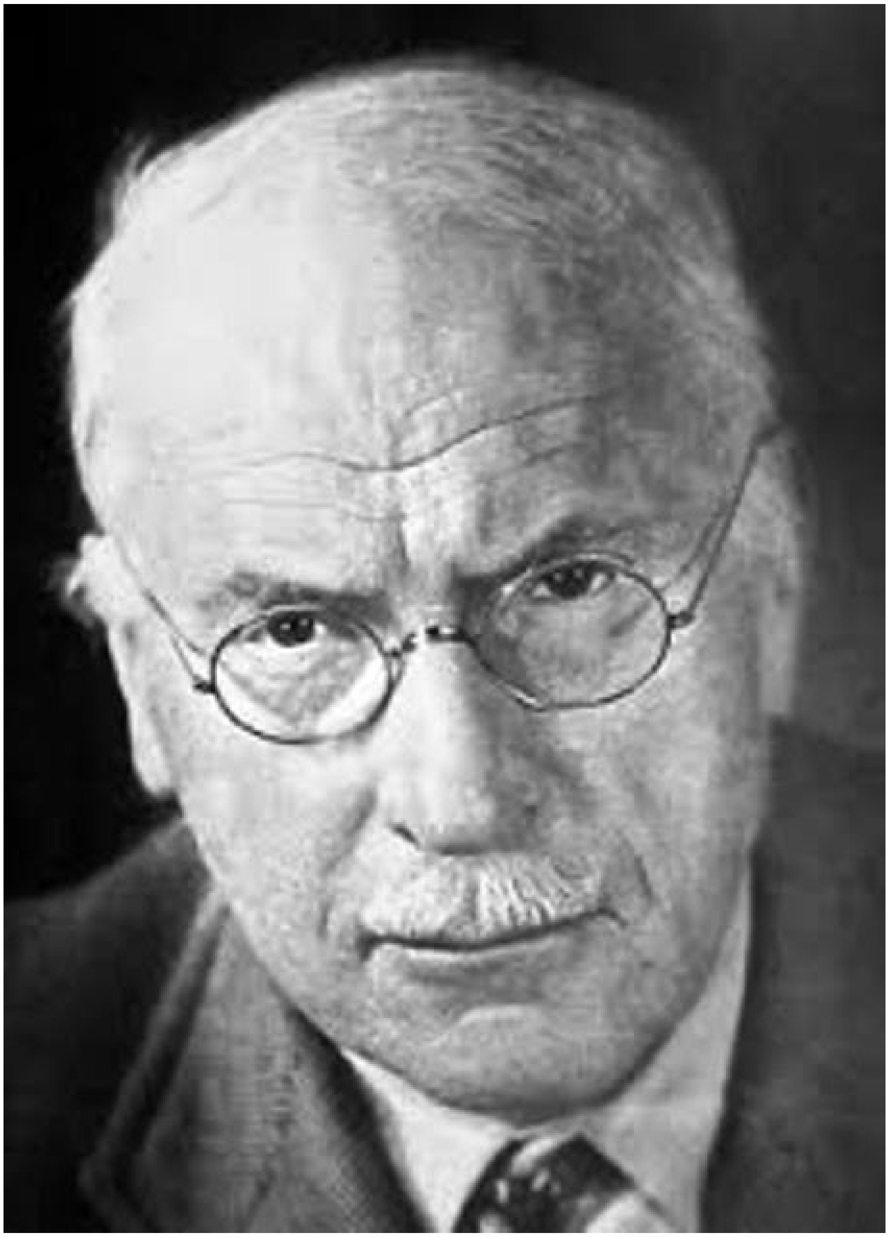
Carl Jung’s Investigation of Family Psychology. (2019-04-05 10:08)

[1]



Lecture X 29th June, 1934

We will proceed with our investigation of family psychology.

The list of 15 qualities comes first, which will serve to show us how to group the reactions.

1. Co-ordination. 2 . Sub and supra-ordination.
2. Contrast.
3. Predicate expressing a personal judgment.
4. Simple predicate. 6 . Relations of the verb to the subject or complement.

5. Designation of time, etc.

6. Definition. 9 . Coexistence.

7. Identity.

8. Motor-speech combination.

9. Composition of words.

10. Completion of words.

11. Clang associations.

12. Defective reactions.

A list of 10 complex symptoms comes next.

1 . Long pause before the reaction comes.
2. More than one word used a s reaction.
3 . Rep eating the test word.
4. Misunderstanding.
5. Mistakes.
6. Slips of the tongue.
7. Peculiar words, such as foreign words .
8. Mimicking, laughing, & c .
9 . Exclamations.
10. Reproduction disturbances.

When you have the results of the word qualities and those of the complex symptoms you can make charts.

This chart is that of a family.

The mother, a woman of about 40 [broken line); the father, a drunkard [dotted line); the little girl of 9 [black line) was deeply identified with her mother.

The result of the tests though quite natural for the type to which the mother belonged was highly unnatural for the child, yet as much as thirty percent of all associations were identical words showing that this child, 9 years old, had the whole problem of the mother on her shoulders and was already a woman terribly disappointed in life.

She would inevitably grow up with this attitude towards life, for this mold always persists, and her husband will be forced to become a drunkard.

For things to go at all there is only one answer that a man can make to a woman with such an attitude, and that is to become a drunkard, or a ne’er-do-well in some form.

This is a chart of a husband and wife who are n early identical.

The wife comes from the family of Chart IV in the last lecture.

In this case the attitude was reversed, the husband will be forced to become a teetotaler in order to adapt to his wife.

The husband is only forced to adapt in a marriage where the wife is the container, that is, the stronger in the relationship, which is the case in about 50 per cent of marriages.

III

Chart III is that of a widower (broken line] with two daughters (dotted and black lines).

The daughters had taken the place of the dead wife and all three lines show an astonishing identity.

The daughters had adapted to the father and both had strong father complexes.

I will now give you some surprising statistics.

The figures represent the difference in reaction between people who are not related to each other and between those in various relationships.

Between unrelated people
related men
related women
fathers and children
mothers and children
fathers and sons
fathers and daughters
mothers and sons
mothers and daughters
brothers and brothers
sisters and sisters (including
married sisters]
sisters and sisters (unmarried]
husbands and wives
average difference 6

The difference, being more accentuated between men who are related to each other than that between similarly related women, is accounted for by the fact that men go out into the world earlier, while women remain more in the family.

The child is more like its mother than its father because it is usually with her.

The father lives more on the edge of the nest and flies away oftener.

There is more resemblance between fathers and sons than between fathers and daughters.

This accounts for the primitives’ belief that sons are the fathers reborn.

In India the son must b end over the bed of his dying father and breathe in his last breath.

The soul leaves the father then and it will enter the son if he is able to inhale that last breath.

The identity between fathers and sons is so complete among the primitives that a bushman once cried out in rage against his son: "There he goes with my body and does not even obey me".

He thought of his son as himself, and there are still fathers among us who take it for granted that their sons will follow their profession.

Daughters resemble their mothers much more closely than sons do.

This is mainly because women are far more closely bound in the family, which also shows in the fact that they retain the family speech peculiarities and the village dialect longer, for they have fewer opportunities for getting out into the world.

The difference between husbands and wives is higher than one might expect.

This is the case because in many marriages no identification takes place, but all differences on the contrary are underlined and accentuated.

A wife, for instance, may be a fresh air fiend, and the husband may like sitting by the fire all the summer.

In such cases there is a very striking difference in word reactions which puts up the average.

Word association tests bring out other phenomena connected with speech.

When a complex, especially an unconscious one, is touched, it always brings up a certain kind of emotion which shows itself in some kind of persistence, the persistence of a vowel for example.

Every reaction word may have an "a" in it, or there is a tendency to rhyme, or to some form of alliteration;
poetry is often composed from complexes.

IV

This chart shows the persistence of the letter "A".

In languages where there are no fixed vowels , a consonant of some distinctive sound will persist instead.

The primitive is only conscious when emotion makes him so, otherwise everything remains on one level.

He sits around, not even thinking, but when emotion is at its height it forces a certain way of speech.

Complexes can be conscious or unconscious.

The breathing becomes disturbed when they are touched by an association experiment.

The next four charts represent the first seven breaths taken after a test word.

VI

In Chart V the conscious complex has been touched, the breathing goes down a little, there is just a sigh, but in Chart VI an unconscious complex has been touched and there is a real disturbance, the breathing is inhibited.

VII VIII

Chart VII is the breathing after an indifferent word, and VIII after a word which has touched a complex.

The principal result of all these experiments is to learn about the existence and contents of complexes.

As a general rule complexes are unconscious, they have the character of conflict because they are not woven into the web of the personality, but disturb and break through it - in short - they are autonomous.

They are, as it were, foreign bodies which cannot be ruled by the will, they have their own spontaneous character and torment and disturb us.

When a complex is touched memory is almost invariably affected, a word vanishes or we remember it too well, it keeps recurring.

A complex always induces unconsciousness.

If we think of the conscious (black line) as a straight line, Diagram IX shows the effect of a complex (broken line) coming up.

The complex rises and takes command and consciousness sinks as it does so.

There is an "abaissement du niveau mental”.

When the level of consciousness sinks there is no energy left in the will; the complex rules us, we are possessed by it.

We drop from an active state into that of a passive sufferer.

Ideas of ghosts arise from this and it appears in the very language, in such expressions as:

"He is out of himself " or "the devil is riding him”.

Primitives, though they have no analysts and are not conscious of their complexes, understand this state very well.

They often feel alienated from themselves and then know that they have lost one of their five or six souls.

These souls are not under their control so it is very easy for one to go astray and the primitive then performs ceremonies in order to regain it.

Witch doctors are very helpful in this respect.

Perhaps the primitive goes to the witch doctor and says

"Have you seen a soul flying by "

The witch doctor goes to a tree covered in bird cages, some empty with open doors, and others with birds in them.

He examines the cages and may say: "Yes, I have your soul bird here."

Then the primitive lies down and the witch doctor lays a trail in grains of rice from the cage to the head of the bereaved one.

When the door is opened the bird, eating grain by grain; arrives at the head where he belongs and is once more integrated and the matter is in order.

In our language this is the integration of an unconscious content.

If we were only simple and objective we should see these things much as the primitives do.

These autonomous contents are often possessed of the liveliest energy; a man beats his wife or

ill-treats his children, someone else gets hysterics, or a neurosis, the primitives call it all being possessed by a devil.

At the moment we call the devils complexes and it is a matter of indifference to him by what name we call him, his effect is much the same in any case, but some modern people understand much better if you use primitive language to them and ask them to find out what it is that is possessing them.

When we are in a rage we must be objective about it and ask ourselves what is making us so angry.

A complex is a most objective thing and the only thing we can do is to be objective about it.

The cleverest intelligence cannot master a complex.

A professor with an anxiety mania can classify it and perhaps banish it during the day, but directly he gets into bed out comes the complex and he cannot sleep for terror.

To say "It is only a neurosis" has no effect on it whatever, for it is like a bad ghost following him.

If we assume that we are just egos and can make out our own bills, we have "Made out the bill without the host" and are likely to find that it has been scratched through.

Complexes have to be taken seriously, they have dynamic force, they live in our psyche and they seem to be bad things, yet it is these very complexes which bring us our fate.

Each complex has its given quantity of energy but as it crosses the border of consciousness and takes command of us, it seizes our energy to increase its own and our consciousness sinks down powerless and helpless.

This process will persist in a family for generation after generation.

The energy possessed by each complex means a reduction of the energy which is at our disposal.

We may say that they are independent units and that we pay the costs of their maintenance, they rob our life of its continuity.

The ego is also a complex and Diagram X shows it (1) in the centre with other autonomous pieces (2) (3) etc.,

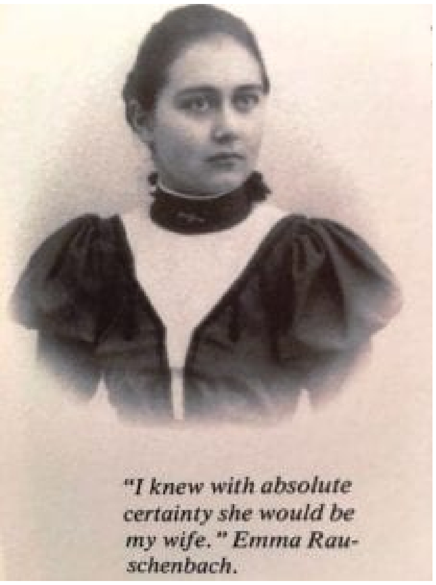
X

The question is: have these autonomous pieces a consciousness of their own, and if so, what sort of a consciousness is it?

They definitely have, but probably it is a lower consciousness than our own, an unpleasant consciousness.
Carl Jung, ETH Lecture X 29June1934, Pages 127-131
131

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/1cf89-1.jpg`

Carl Jung and "Emma Jung" (2019-04-05 10:15)



"I knew with absolute certainty she would be my wife." Emma Rauschenbach.

[1]Carl Jung on "Emma Jung" - YouTube

Carl Jung on “Emma Jung” – Anthology

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

Thus on New Year’s Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life’s perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

After my wife’s death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Pages 163-174.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Pages 539-541

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

Jane, Onkel, Emma, Tommy (Ascona 1940)

Emma & C.G. Jung, Ascona, 1940

1. `https://www.youtube.com/watch?v=6v0NsE3aFAE`

If there were to be a conscious existence after death, (2019-04-06 02:32)

[1]

If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.

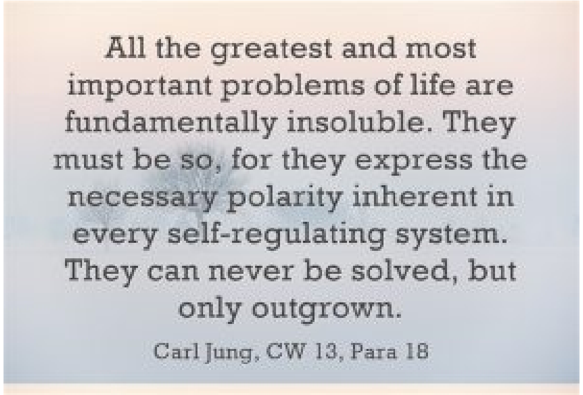
There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.

Hence their demand to attain in death that share of awareness which they failed to win in life.

I have come to this conclusion through observation of dreams about the dead.   Carl Jung, Memories, Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/1955c-chiron.jpg`

Carl Jung on why Life and the moment of our Death is important. (2019-04-06 02:40)



All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown.

Carl Jung, CW 13, Para 18

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.

That is probably why earthly life is of such great significance, and why it is that what a human being "brings over" at the time of his death is so important.

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised.

That seems to be man’s metaphysical task which he cannot accomplish without "mythologizing."

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition.

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis.

That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams.

As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile. Carl Jung, Memories Dreams and Reflections

And so it is death is indeed a fearful piece of brutality... (2019-04-06 02:45)

[1]

And so it is death is indeed a fearful piece of brutality; there is no sense pretending otherwise.

It is brutal not only as a physical event, but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

There no longer exists any hope of a relationship, for all the bridges have been smashed at one blow.

Those who deserve a long life are cut off in the prime of their years, and good-for-nothings live to a ripe old age.

This is a cruel reality which we have no right to sidestep.

The actual experience of the cruelty and wantonness of death can so embitter us that we conclude there is no merciful God, no justice, and no kindness.

From another point of view, however, death appears as a joyful event. In the light of eternity, it is a wedding, a Mysterium Coniunctionis.

The soul attains, as it were, its missing half, it achieves wholeness.

On Greek sarcophagi the joyous element was represented by dancing girls, on Etruscan tombs by banquets.

When the pious Cabbalist Rabbi Simon ben Jochai came to die, his friends said that he was celebrating his wedding.

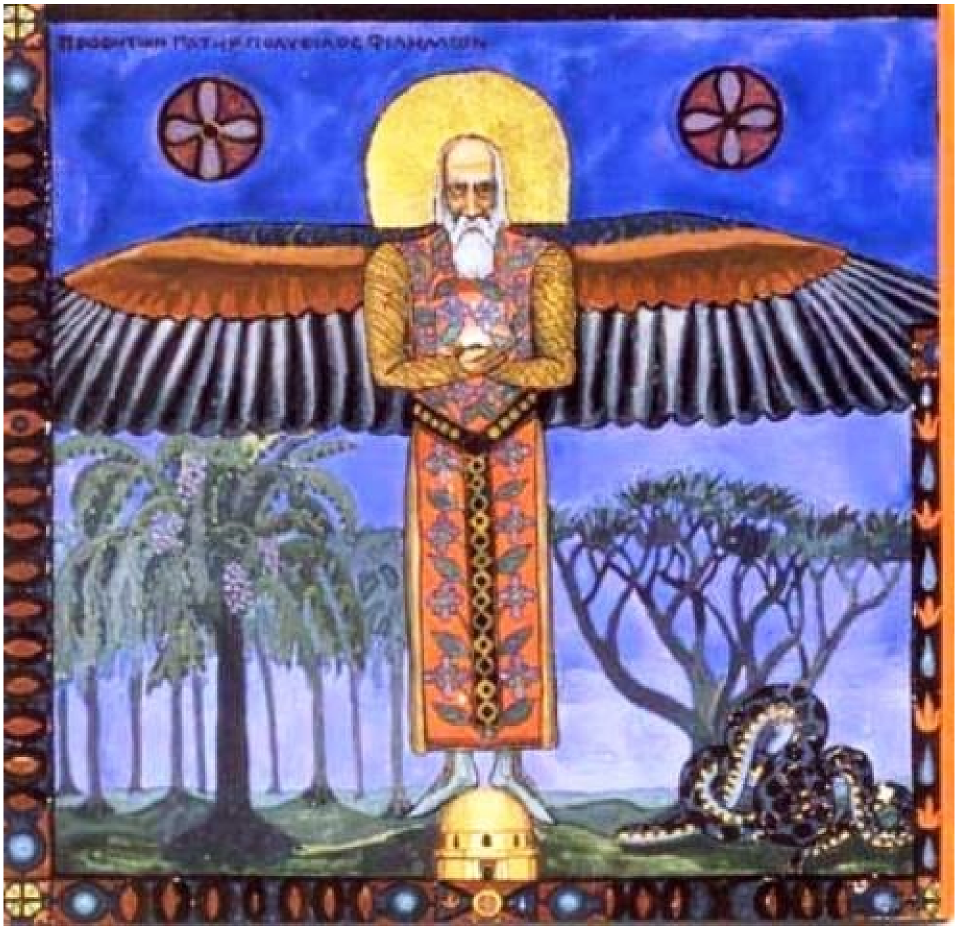
To this day it is the custom in many regions to hold a picnic on the graves on All Souls' Day.

Such customs express the feeling that death is really a festive occasion. Carl Jung, Memories Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/86536-fly.jpg`

Who is Jung's Philemon? Dr. Jung replied, "Only myself." (2019-04-06 02:51)

[1]



Who is Jung’s Philemon?

Dr. Jung replied, “Only myself.” Carl Jung to Alice Raphael in 1935

My Philemon and Baucis… have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect. [6 June 1831, cited in Goethe, Faust, tr. W. Arndt, Norton Critical Edition, (New York, 1976, p. 428.)]

7th June 1955

Dear Mrs. Raphael!

Thank you for your interesting letter, which I will try to answer.

Ad Philemon and Baucis: a typical Goethean answer to Eckermann! trying to conceal his vestiges.

Philemon (= kiss), the loving one, the simple old loving couple, close to the earth and aware of the Gods, the complete opposite to the Superman Faust, the product of the devil.

Incidentally: in my tower at Bollingen is a hidden inscription: Philemon sacrum Fausti poenitentia.

When I first encountered the archetype of the old wise man, he called himself Philemon.

In Alchemy Philemon and Baucis represented the artifex or vir sapiens and the soror mystica (Zosimos-Theosebeia, Nicolas Flamel-Péronelle, Mr. South and his daughter in the XIXth Cent.) and the pair in the mutus liber (about 1677).

The opus Alchemical tries to produce the Philosopher's stone sny. with the "homo altus" the Hermes or Christ.

The risk is, that the artifex becomes identical with the goal of his opus.

He becomes inflated and crazy: "multi perierunt in opere nostro!"

There is a "demon" in the prima materia, that drives people crazy.

That's what happened to Faust and incidentally to the German nation.

The end was the great conflagration of German cities, where all the simple people burned to death.

It will be the death of nations if the H-bombs shall explode.

The fire allusions in Faust II are quite sinister: they point to a great conflagration, that leads up to the end of Faust himself.

In the thereafter he has to begin life again as a puer and has to learn the true values of love and wisdom, neglected in his earthly existence, whereas the true artifex learns them through and in his opus, avoiding the danger of inflation.

The wanderer in Alchemy refers to the peregrinatio of the artifex (Mich. Majer Symb. Aureae Mensae) through the four quarters of the world (individuation).

Faust II is a great prophecy of the future anticipated in alchemical symbolism.

The archetype is always past, present and future.

The puer Knabe Lenker, Homunculus, Euphorion, all three disappear in the fire, i.e., Faust's own future will be destroyed through the fire of concupiscentia and its madness.

My best wishes,

yours sincerely,

C. G. Jung.

In later years, Jung explicitly linked his Philemon with the figure in the second part of Goethe's Faust.1 On 5 January 1942, he wrote to Paul Schmitt:

You have hit the mark absolutely: all off a sudden with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are host of the gods in a ruthless and godforsaken age…

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Faust sinned against these first parents.

One must have one foot in the grave, though, before one understands this secret properly.

Here, the Faustian inheritance is redeemed through a movement back to the classical figures of Philemon and Baucis, through Goethe's invocation of them; a movement from Goethe to Ovid.

In Memories, Jung recounted: when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of these the two old people.

This strange idea alarmed me, and I regarded it as my responsibility to atone for this crime, or to prevent its repetition. C. G. Jung Letters, volume 1: 1906–1950, Ed. Gerhard Adler in with Aniela Jaffé, tr. R. F. C. Hull, (Bollingen Series, Princeton, Princeton University Press, pp. 309–10). See also Jung to Hermann Keyserling, 2 January 1928, ibid., p. 49.

My Philemon and Baucis… have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect. [6 June 1831, cited in Goethe, Faust, tr. W. Arndt, Norton Critical Edition, (New York, 1976, p. 428.)]

http://www.philemonfoundation.org/resources/jung _history/volume _2 _issue _2/who _is _jungs _philemon _a _unpublished _letter
http://www.amazon.com/Goethe-Philosophers-Stone-Symbolical-Patterns/dp/B0007DKE 4C/ref=sr _1 _fkmr0 _1?ie=UTF8 &qid=1396706762 &sr=8-1-fkmr0 &keywords=Goethe+and+the+Philosophers %E2 %80 %99+Stone %3A+Symbolical+Patterns+in+ %E2 %80 %98The+Parable %E2 %80 %99+and+the+Second+Part+of+ %E2 %80 %98Faust %E2 %80 %99

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/68d60-philemon.jpg`

Carl Jung on “Inorganic Life” – Anthology **(2019-04-06 03:10)**

[1]

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Pages 178-181, Paras 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

An exclusively causal view is permissible only in the realm of physical or inorganic processes. Carl Jung, Letters Vol. II, Pages 310-311.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

Miss Wolff: Two things. The plant is rooted to the spot and able to move in growth only, and then the respiratory system of the plant is different from that of the warm-blooded animals.

Prof Jung: Yes, a tree is unable to move in space except for the moment of growth, whereas the animal can move about. And all animals are parasites on plants, while the tree lives on the elements.

Or one can say that the plant is the kind of life which is nearest to the elements, a transition as it were, or the bridge, between the animal and inorganic nature. Carl Jung, Zarathustra Seminar, Pages 1432-1434.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12btree.jpg`

Carl Jung: If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. (2019-04-06 06:22)

[1]

That is what comes to the man who is outside the church: he has to learn to feed himself, with no longer a mother to push the spoon into his mouth.

There is no human being who can provide what is provided by the church.

The church provides for all that naturally; inasmuch as you are a member of the church you get the panis super substantialis [the most substantial bread]; in partaking of the communion, you receive the spiritual food and are spiritually transformed.

Do you think that any father or mother or godmother or aunt or any book can produce the miracle of transubstantiation?

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

If you understand that, you can have the spiritual food every day; then you know what it costs and you understand what the church costs and what the church means. Carl Jung, Zarathustra Seminar, Pages 1012-1013

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

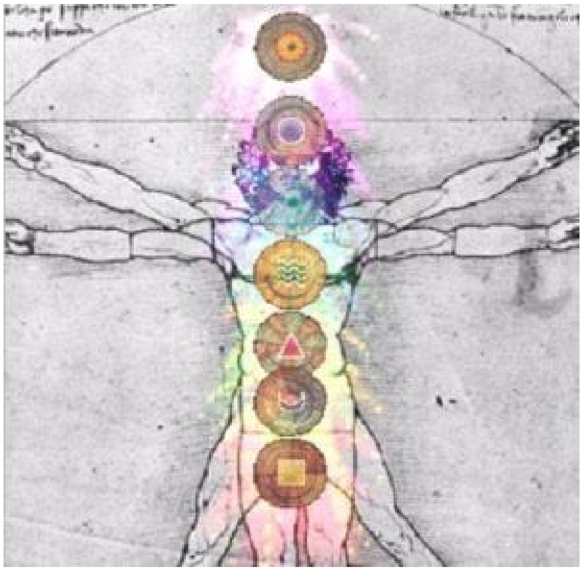
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/338cc-52bchurch.jpg`

Carl Jung on "Subtle Body" - Anthology (2019-04-06 06:43)



Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung, Zarathustra Seminar, Page 441.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. "Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.
The Dharma Kaya = the world of absolute truth.
The Sambhoga Kaya = the world of subtle bodies.
The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

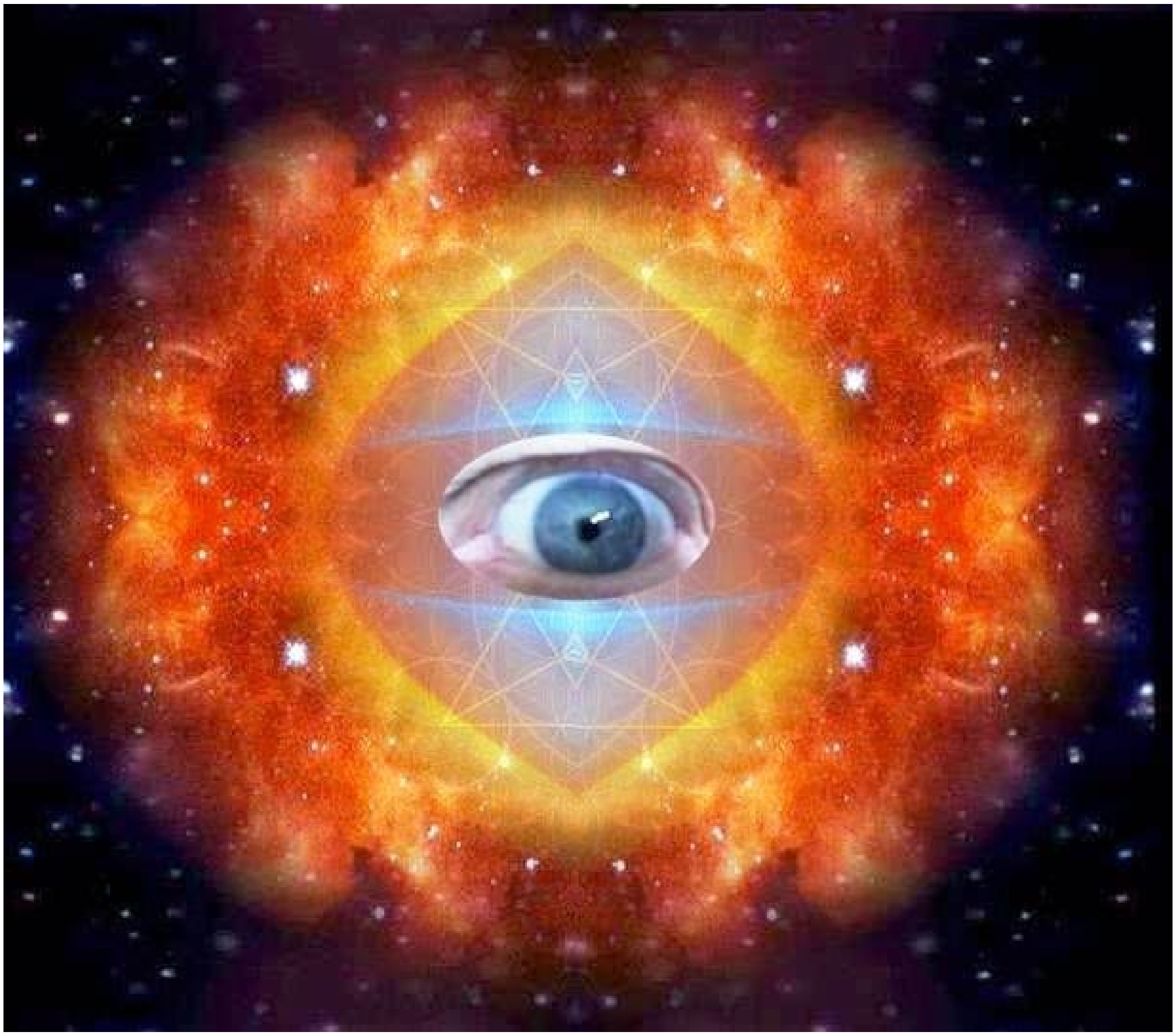
One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Pages 378-379

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Carl Jung and the psyche does not react in a simple way. (2019-04-06 06:47)

[1]



Lecture II 27th April, 1934

There is nothing easy in psychology, the psyche does not react in a simple way, so that the simplest thing is complicated.

In an association test, for example, the questions are simple enough, but the reactions of the psyche are not.

We can make an easy experiment. I could hang up a red square.

Everyone sees the same object, it is red for everyone.

Each individual is sure that it is exactly the same for everybody else, but theoretically everyone sees an individual variation of the same thing.

No one can simply perceive it, but sees it in his own peculiar way, of which fact h6wever he is unconscious.

The mad king, Ludwig of Bavaria, made an interesting experiment.

He invited a number of artists to paint the same scene in the garden of Tivoli.

The results were exceedingly varied; some of the pictures seemed to outsiders to be very far from reality, for not only the object but the subject of the artist appeared.

In the same way every expression in speech has a different meaning for different people.

Each word has its meaning for us personally and, besides this, a content of the unconscious can creep in and complicate things still further.

All this increases the difficulty I mentioned in the last lecture of finding adequate words in everyday speech with which to describe even outer processes.

When it comes to inner processes the matter becomes harder still.

Our expressions are limited. If I say: “Es ist mir wahl” (I feel O.K.)

I think I have said something, but this assertion means something different to everybody.

A vast sphere of unconscious processes exists beside our consciousness and when we make a simple conscious assertion all kinds of things can flow in and obscure the meaning.

The unconscious is constantly at hand and is more alive and more permanently awake than the conscious.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor.

We like to let ourselves sink into a sort of dream in which at least we can still observe our thoughts, but some people cannot even achieve this, they cannot say what they have thought.

This is indeed the primeval condition of man.

The primitives spend most of their lives in this condition and are exceedingly angry if they are asked what they are thinking about.

If we relax our attention we fall into the dream which is forever flowing on in the unconscious, but it requires a special
Training to be able to observe and record this dream.

Everything of which we are not aware is stored up in the unconscious and though this is a dark, slumbering condition, it is active all the time and sometimes it takes contents of the conscious and draws them down into it.

I can make a slip of the tongue, a word has been drawn down by the unconscious, and something else substituted.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious.

Normal consciousness is very narrow, it cannot hold more than a certain number of things at the same time, all clearness is lost if this numb er becomes too large, and this can lead over into pathological symptoms.

Many of our daily actions are unconscious; the movements of our bodies, the expressions of our faces, for instance, and such automatic gestures as taking out a watch and looking at the time and very often omitting to register the same.

We see and do things and omit to record them.

Everything which has ever happened is shouldering on the threshold of consciousness, but the bridge is lacking, so it is not immediately accessible.

Some things are so deep that the conscious will is quite powerless to reach them, they can only be touched indirectly without our conscious participation, we suddenly remember them when thinking of something else.

I will give a concrete example of this.

A man was walking along a road and suddenly became aware of vivid recollections of his childhood.

He retraced his steps and came on a farm which he had passed some minutes before.

He was struck by the smell of the goose yard which recalled the farm where he was brought up.

His nose had smelt it as he passed, but it had remained unconscious till several minutes later, when the smell came up indirectly.

Numerous things in the unconscious always remain unknown to us.

This is the reason that we really know so little of our own lives.

We do not know how to value many things which were once conscious and allow them to drop from us.

The unconscious appears to have a peculiarly fine feeling for estimating the importance of things.

Many events which happened to us in childhood, for instance, seem quite trivial to us, but the unconscious, realizing their importance, preserved them.

This fact is of considerable importance as it shows us that it matters very much what we experience, for even that which we do not experience consciously is yet experienced by our whole psyche.

If one man reads a thousand books and forgets their contents completely, and another man does not read at all, we might think they would come out equal, but this is not the case.

The unconscious registers everything, it has a fabulous memory, and all that the first man had read is stored up there.

Hypnotism could reveal it.

There was a case of a woman who suffered from complete amnesia for two days, but her unconscious registered the exact time on the clock when she was brought into hospital in spite of the fact that she was in a state of deep unconsciousness at the time.

Forel records a case of a man who was reading a newspaper in a cafe in Zurich and read of a man who was missing and wanted in Australia.

Suddenly he realised that this man was himself.

He went to Forel and told him this.

Forel hypnotized him and it turned out that as a result of dengue fever in Australia he had lost his memory, gone to Sidney and bought himself a ticket to Europe.

The people on board the steamer only noticed that he was silent, aloof, and read a great deal.

In this way he came to Zurich.

This is by no means an isolated case, in loss of memory the whole previous life may be lost, but the unconscious stores away all the images of it.

I once investigated the case of a girl of 19 who was suspected of schizophrenia and who had been in an asylum for one or two years.

She had hallucinations and strange symptoms common to those who live entirely in the inner world.

Her pupils were always dilated and only contracted when her attention could be awakened to the outer world.

I had the feeling that an inner dream was being lived.

It came out very slowly about three words an hour.

It was a story lived on the moon.

I asked her why she found it so difficult to tell me about it and she replied: “I take trouble, but it is too difficult, it was never in words”.

To think then in words is an effort.

These inner dramas and dreams cannot be willed into consciousness, they can only be reached by a special training, or by hypnosis.

They are not words, or single incidents, but a river of events.

Kant calls this sphere the territory of “dim representations”, and when we see this unconscious world with our own conscious world we see that the latter swims in the former, like an island in the ocean.

Our consciousness cannot be our psyche, it is only a very small part of our psyche, but the psyche is the whole.

When a man is whole his unconscious must also have its say.

The real being is in the unconscious.

If we wish to be aware of the whole person we must wait until the unconscious has spoken.

Students should see their friends when they are drunk before assuming that they know them.

Things come up then which we cannot see at other times, sometimes worse, and sometimes better than the things which we already know.

Consciousness is essentially the psyche’s organ of perception, it is the eye and ear of the psyche.

We locate consciousness in the forehead, but the Indians think that the Americans are mad for doing this, the Indian thinks in the heart, and the nigger thinks in the stomach.

In fact it is only when the nigger’s stomach is affected that he thinks at all.

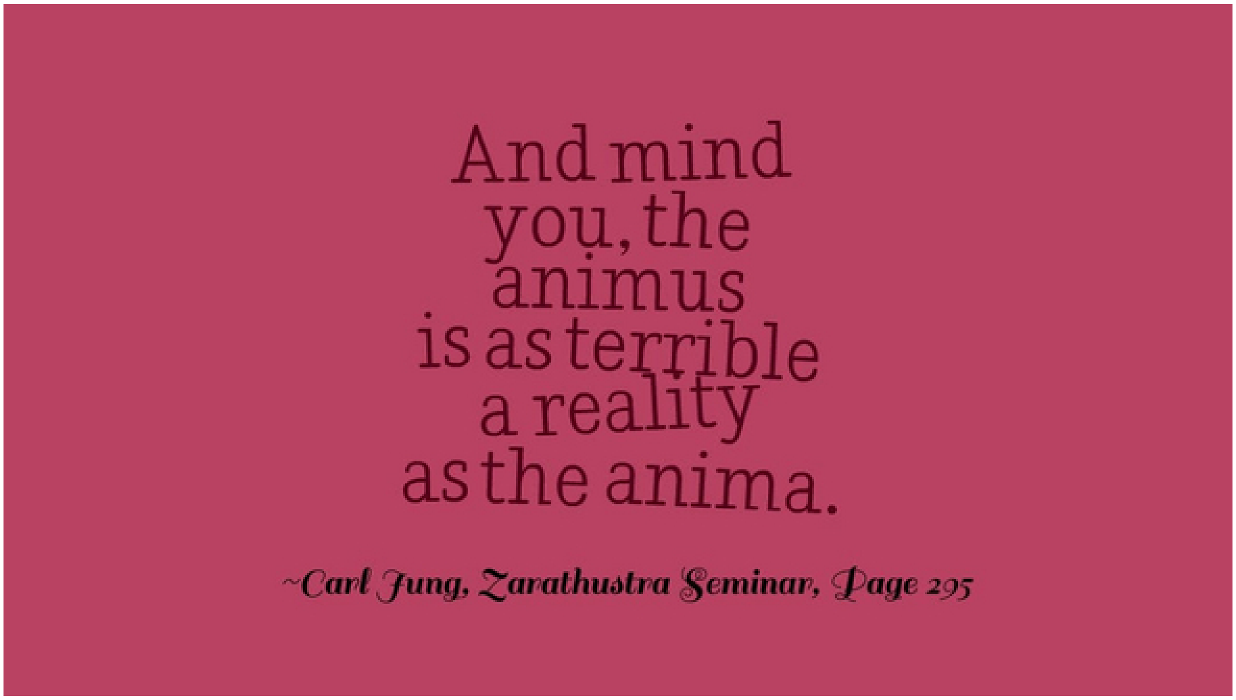
On the level of the taboo it is only that which makes the heart b eat, or affects the intestines, which makes people think.

The life that we live consciously is lived in the unconscious by the primitive, he cannot think logically, or act logically, he is alive to fear or anger, but it is very rare for a primitive to be able to detach himself sufficiently to appreciate such a thing as the beauty of nature. Carl Jung, Lecture II, 27April1934, ages 96-98.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/fa982-1.jpg`

Some Carl Jung Quotations XVII (2019-04-06 13:00)

[1]

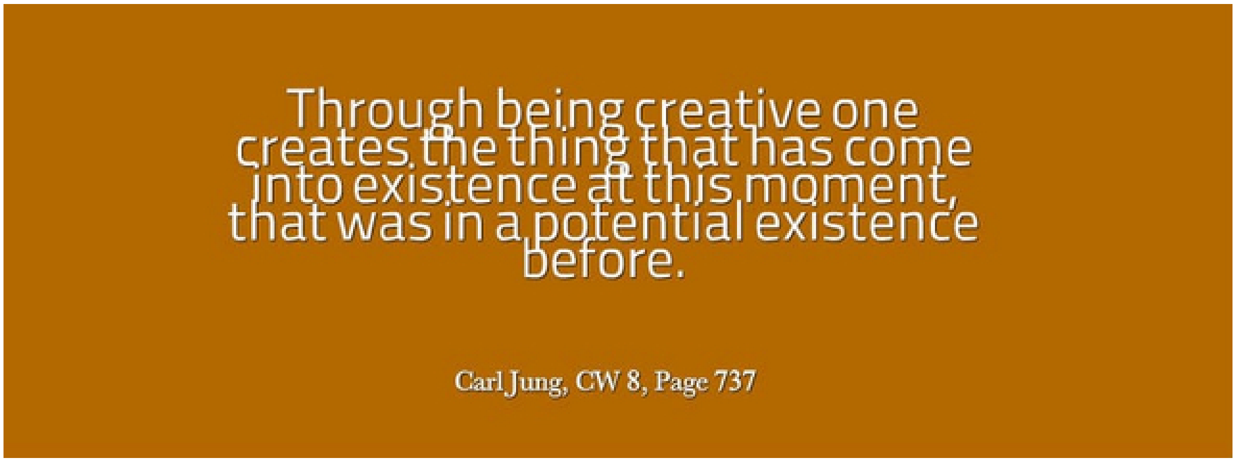


And mind you, the animus is as terrible a reality as the anima.

~Carl Jung, Zarathustra Seminar, Page 295

And mind you, the animus is as terrible a reality as the anima.   Carl Jung, Zarathustra Seminar, Page 295

[2]

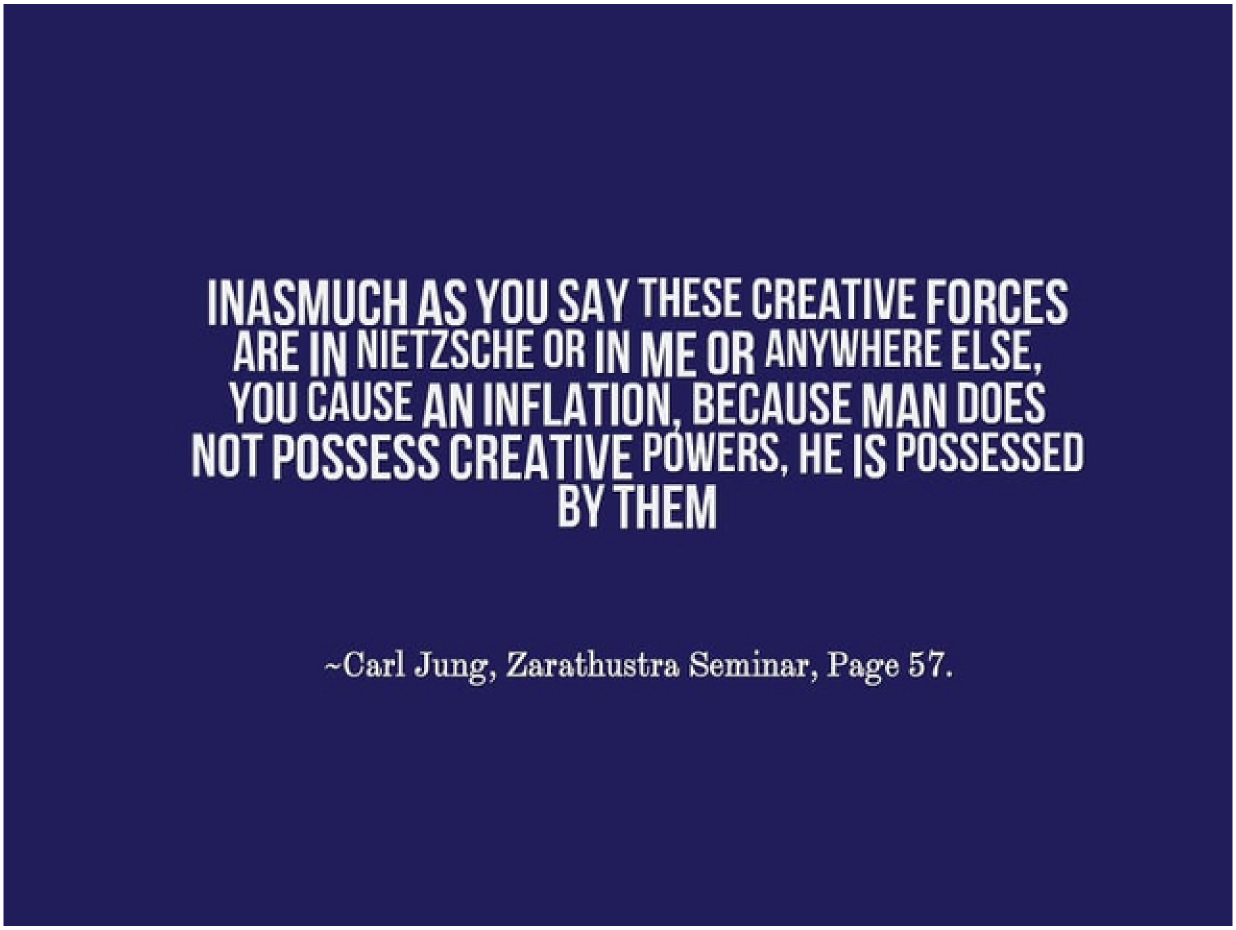


Through being creative one creates the thing that has come into existence at this moment, that was in a potential existence before.

Carl Jung, CW 8, Page 737

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

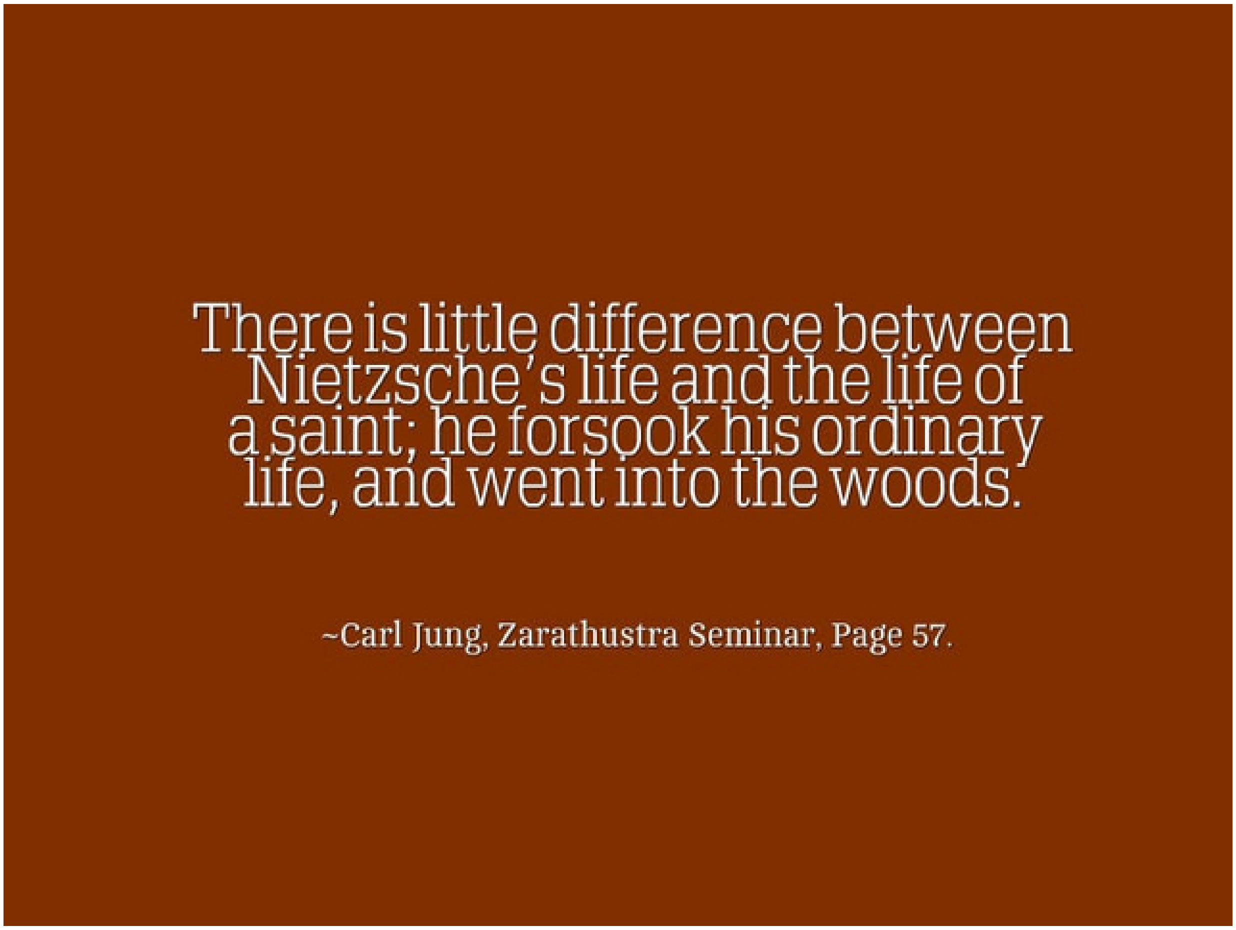
[3]



INASMUCH AS YOU SAY THESE CREATIVE FORCES ARE IN NIETZSCHE OR IN ME OR ANYWHERE ELSE, YOU CAUSE AN INFLATION, BECAUSE MAN DOES NOT POSSESS CREATIVE POWERS, HE IS POSSESSED BY THEM

~Carl Jung, Zarathustra Seminar, Page 57.

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

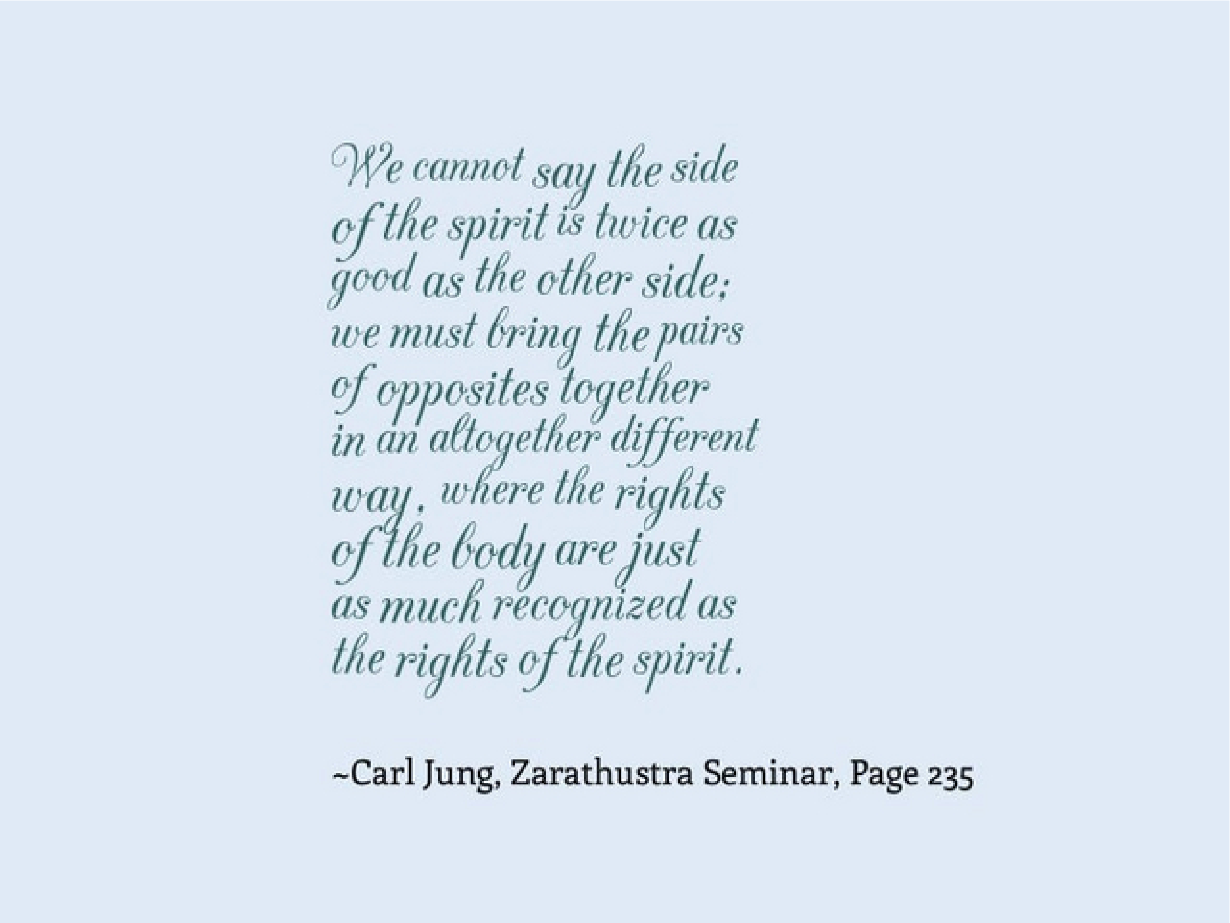


There is little difference between Nietzsche’s life and the life of a saint; he forsook his ordinary life, and went into the woods.

~Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche’s life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

[5]



We cannot say the side
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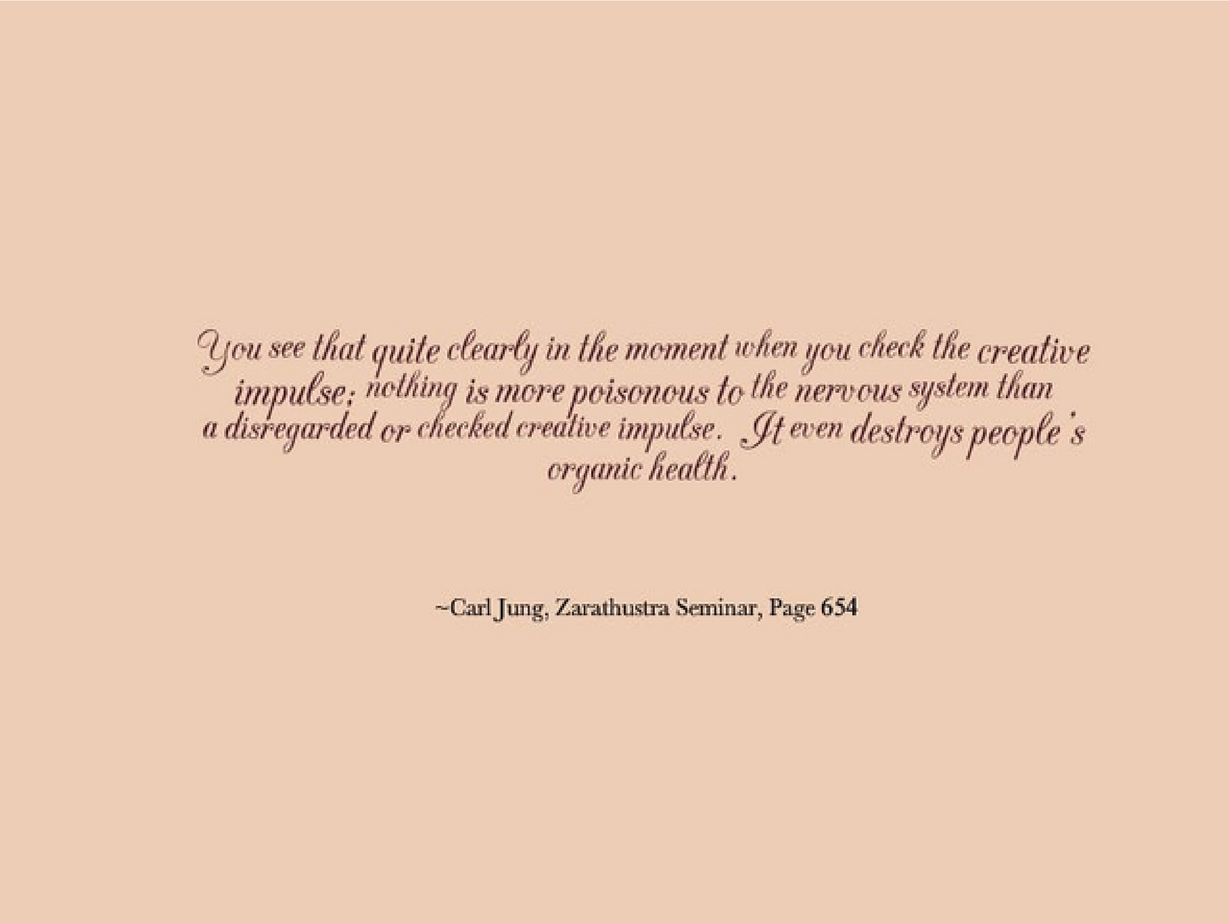
~Carl Jung, Zarathustra Seminar, Page 235

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

[6]



You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health.

~Carl Jung, Zarathustra Seminar, Page 654

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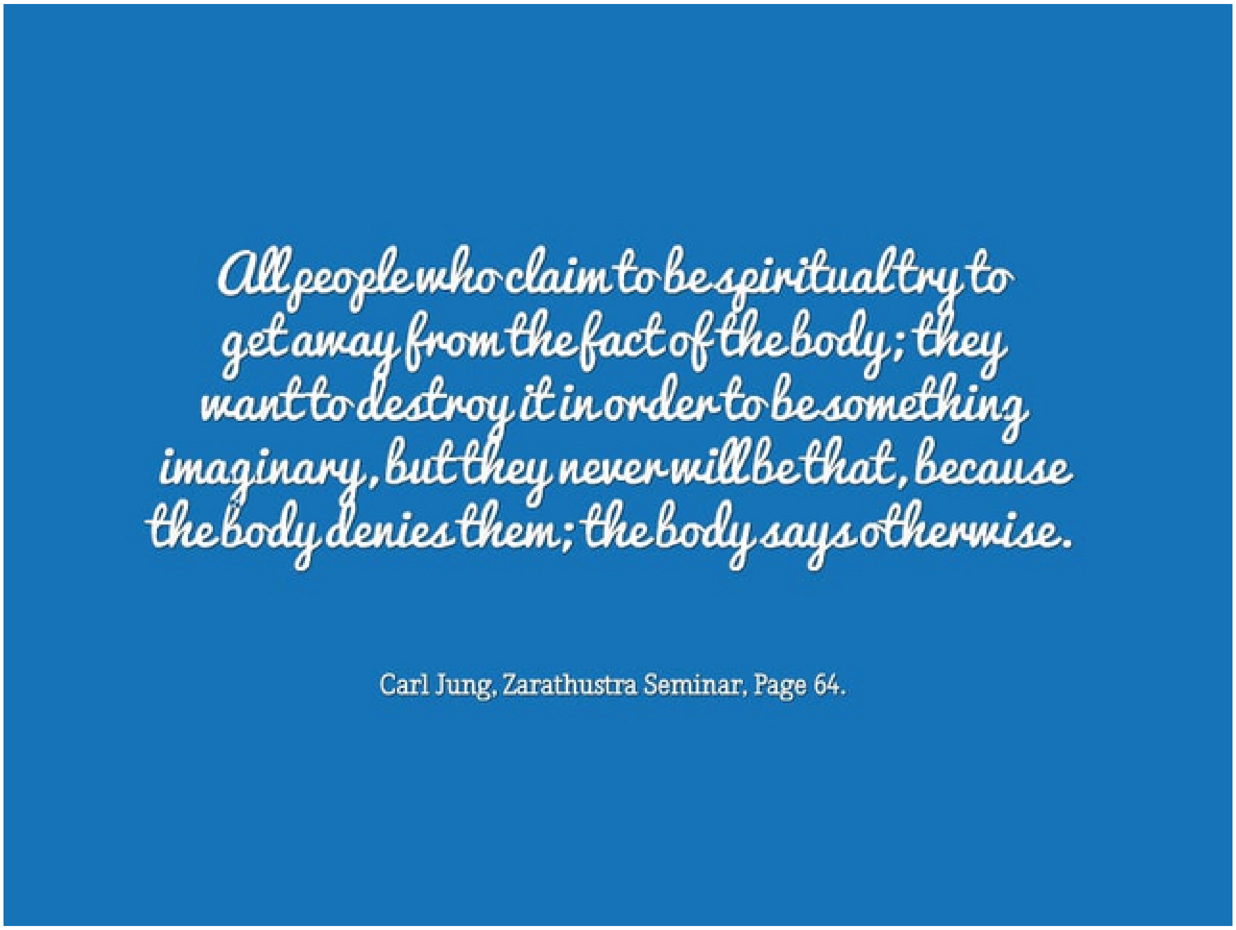
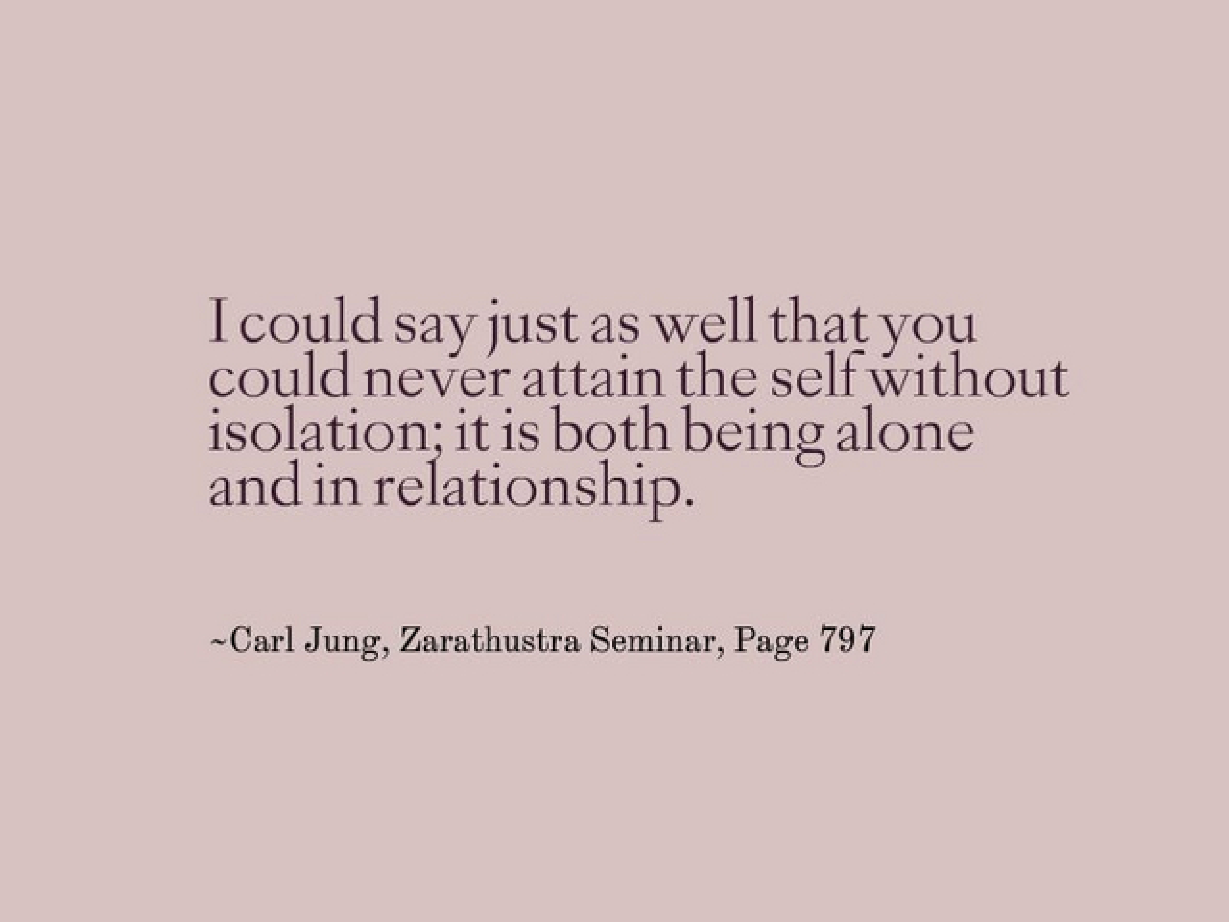


All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

Carl Jung, Zarathustra Seminar, Page 64.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.



I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship.

~Carl Jung, Zarathustra Seminar, Page 797

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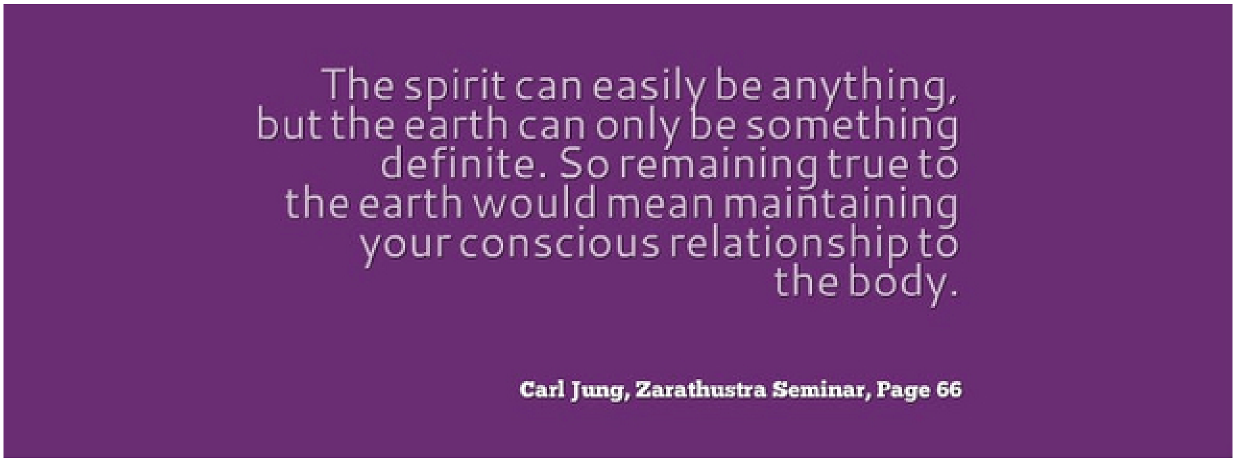
[9]

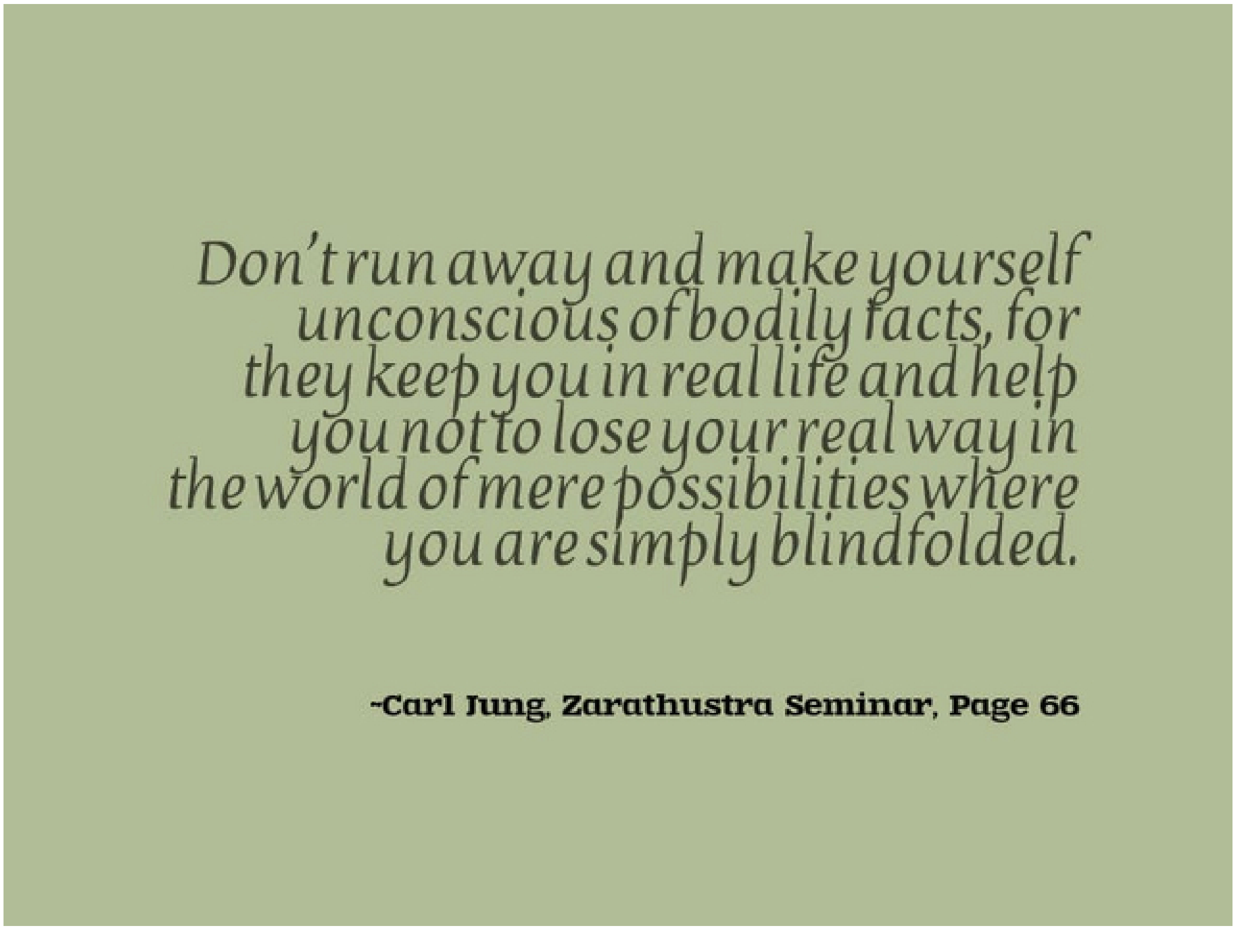


The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body.

Carl Jung, Zarathustra Seminar, Page 66

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

[10]



Don't run away and make yourself
unconscious of bodily facts, for
they keep you in real life and help
you not to lose your real way in
the world of mere possibilities where
you are simply blindfolded.

~Carl Jung, Zarathustra Seminar, Page 66

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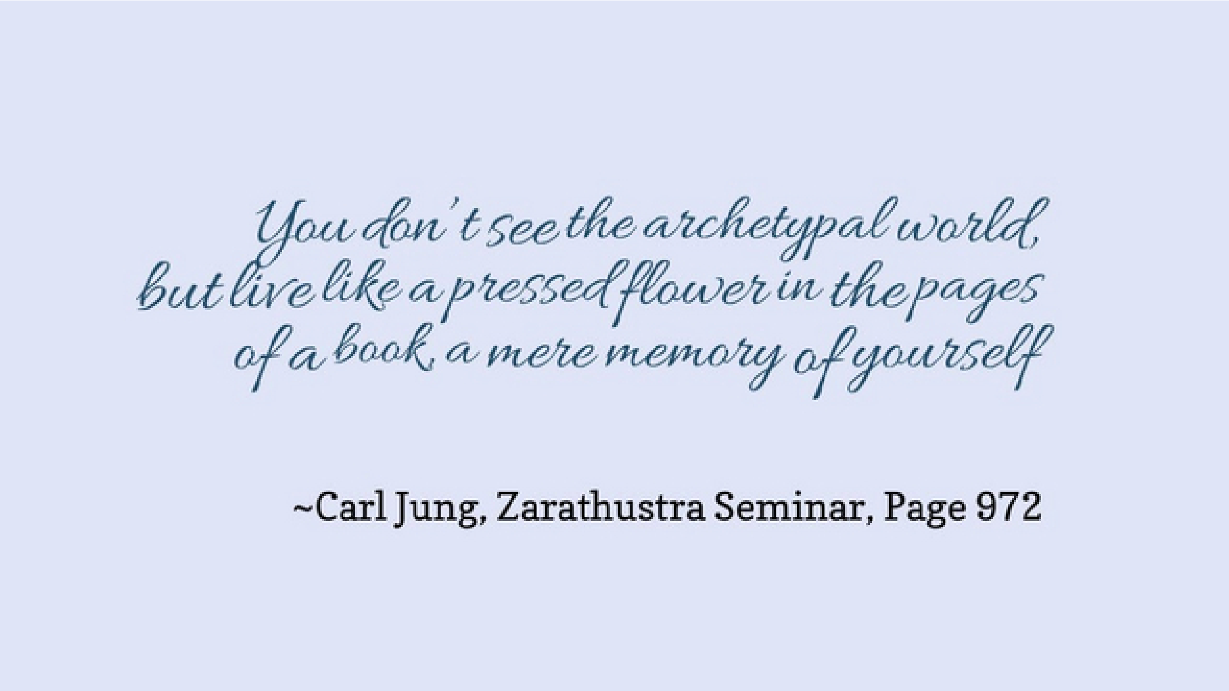
[11]

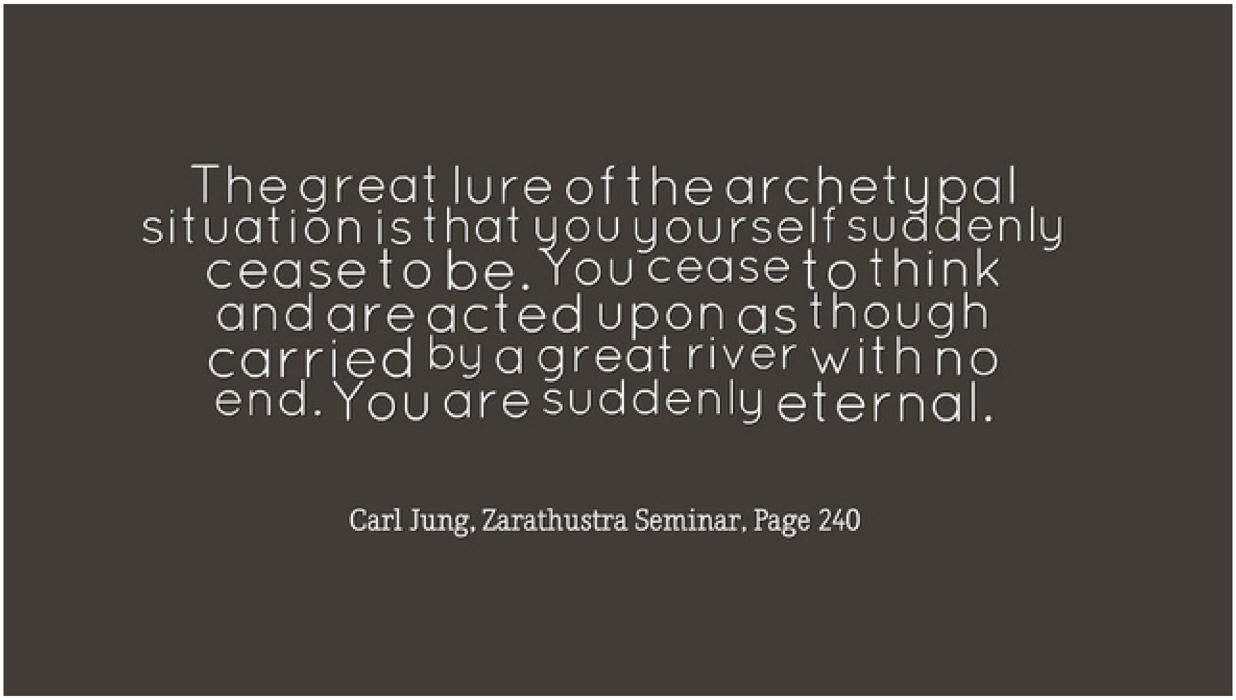


You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself

~Carl Jung, Zarathustra Seminar, Page 972

You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

[12]

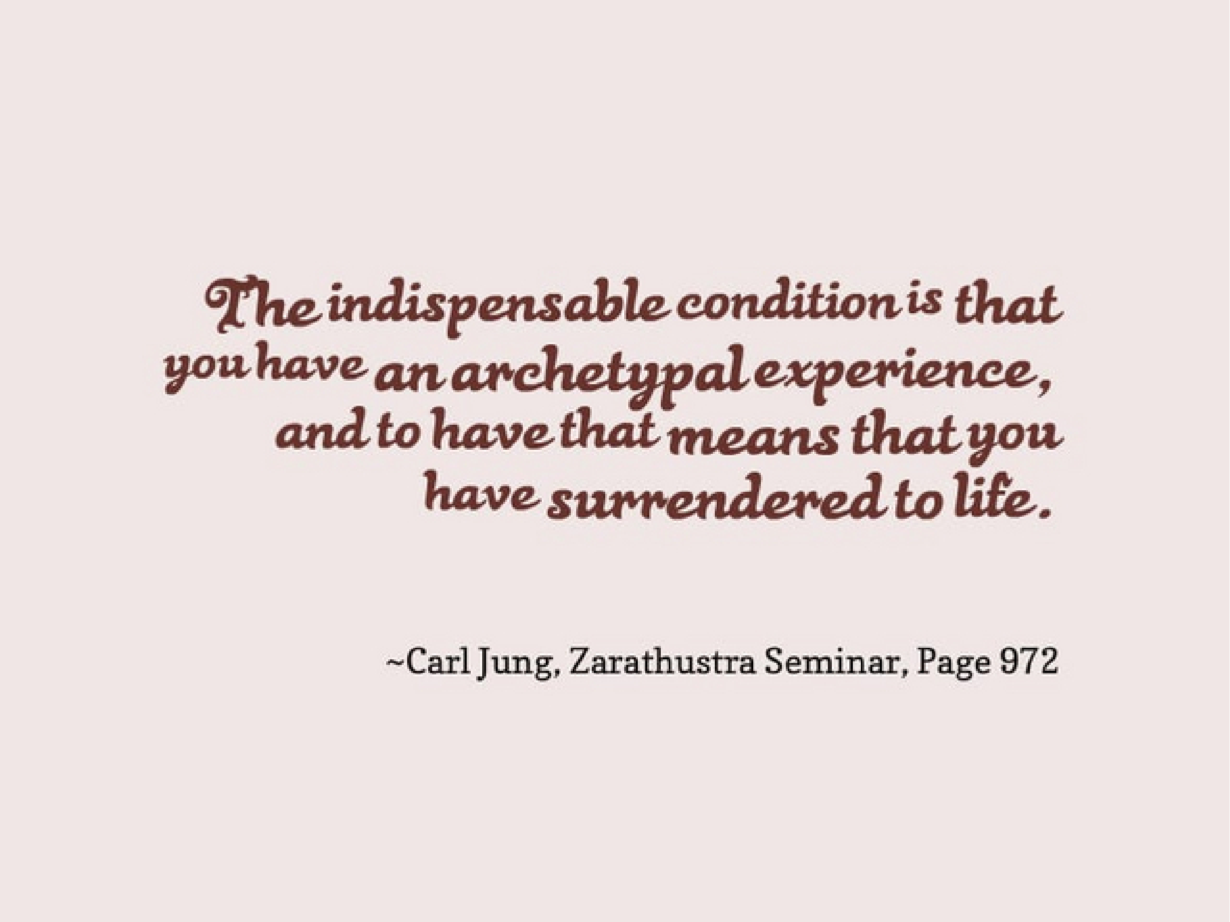


The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal.

Carl Jung, Zarathustra Seminar, Page 240

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

[13]

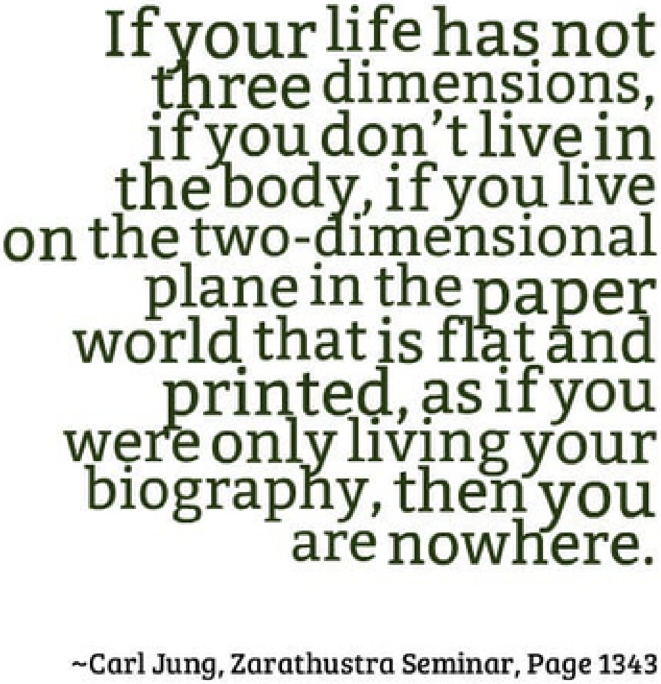


The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life.

~Carl Jung, Zarathustra Seminar, Page 972

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

[14]



If your life has not
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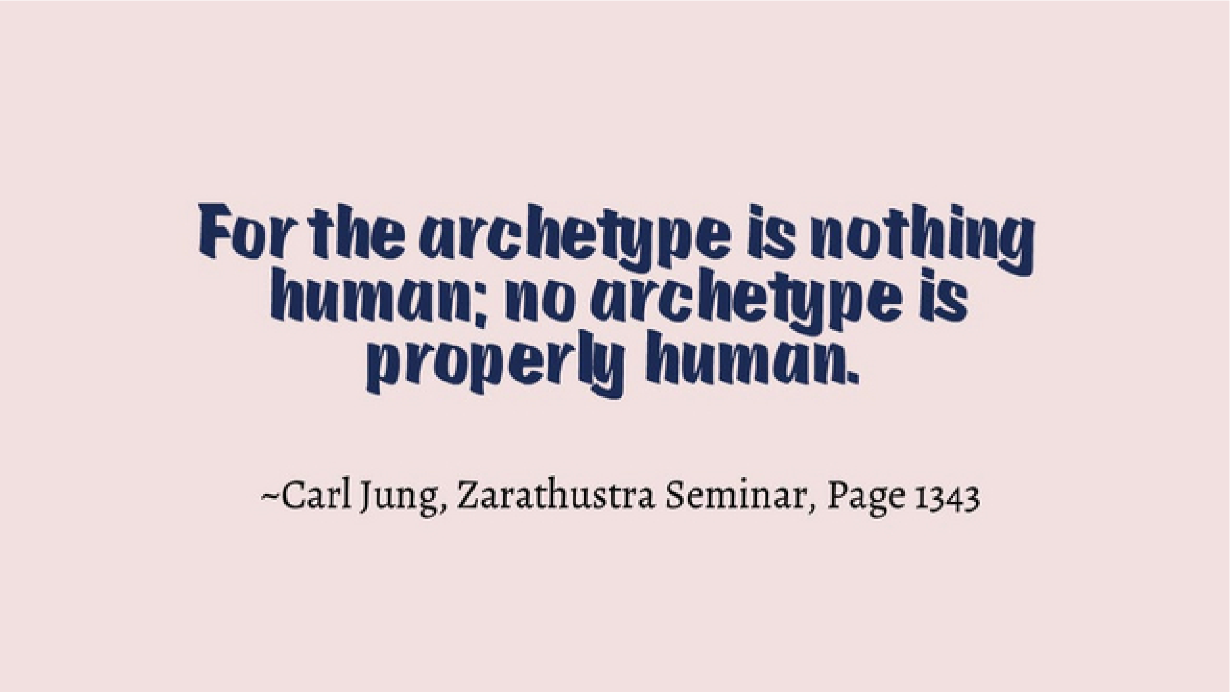
were only living your
biography, then you
are nowhere.

~Carl Jung, Zarathustra Seminar, Page 1343

If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.



For the archetype is nothing human; no archetype is properly human.

~Carl Jung, Zarathustra Seminar, Page 1343

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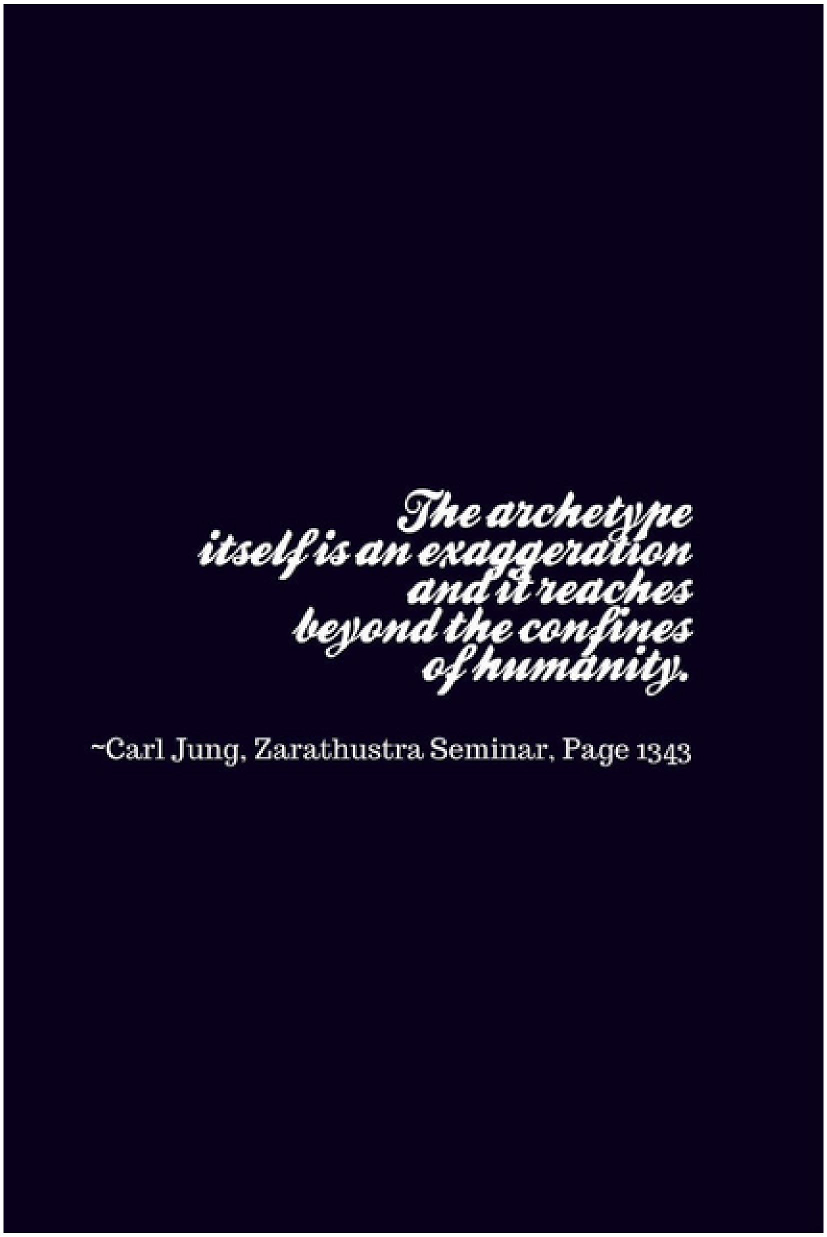

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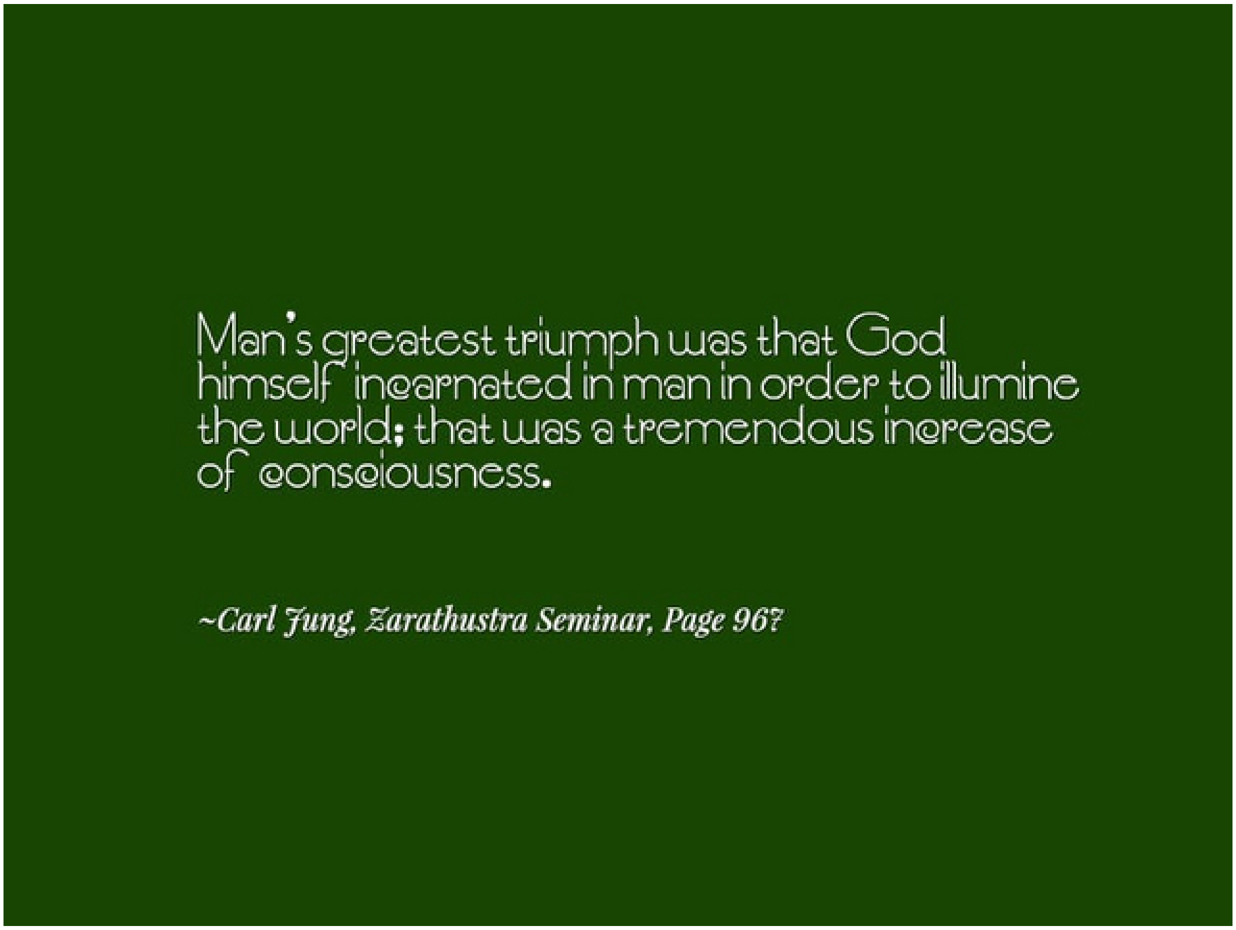
~Carl Jung, Zarathustra Seminar, Page 1343

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.



Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.

~Carl Jung, Zarathustra Seminar, Page 967

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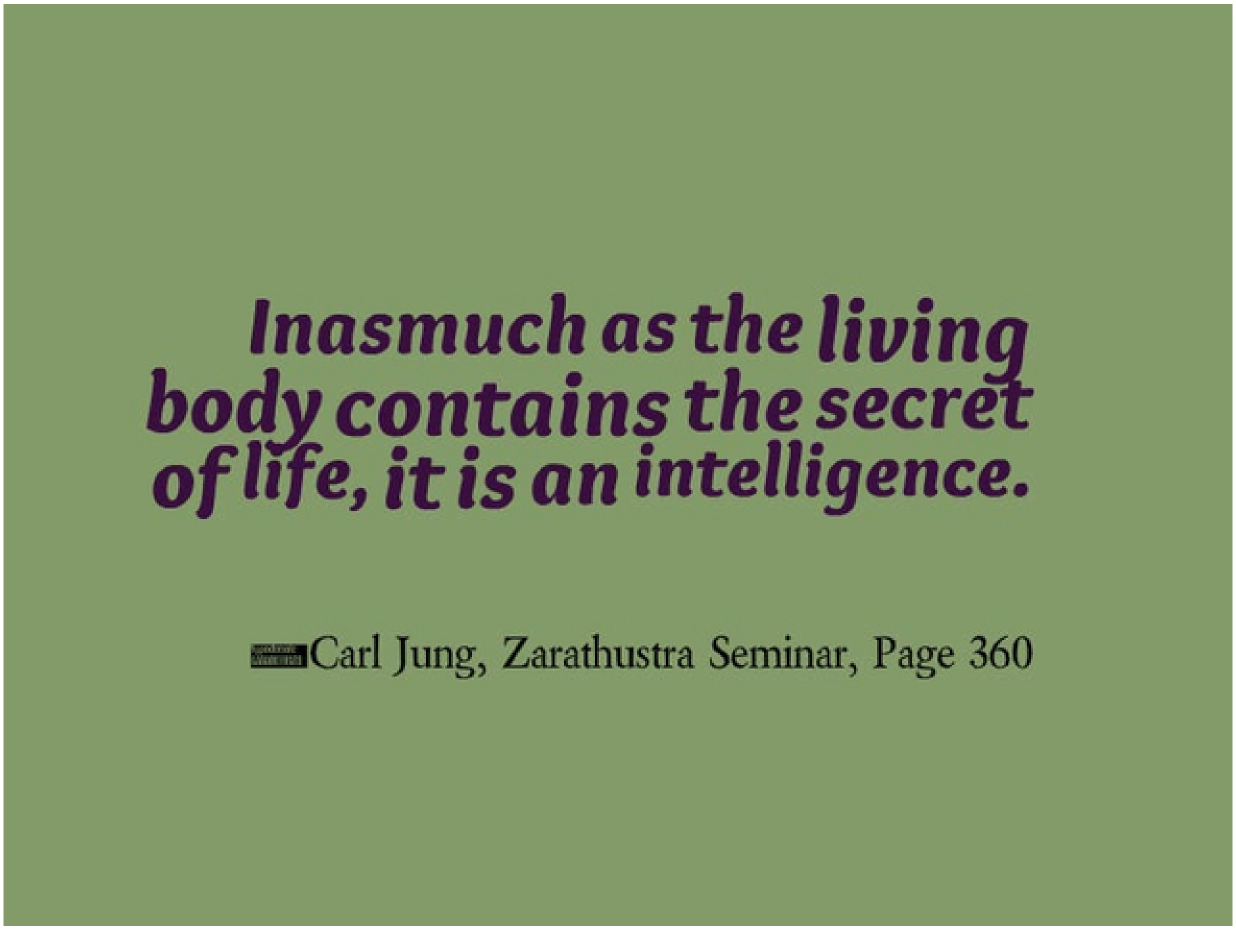
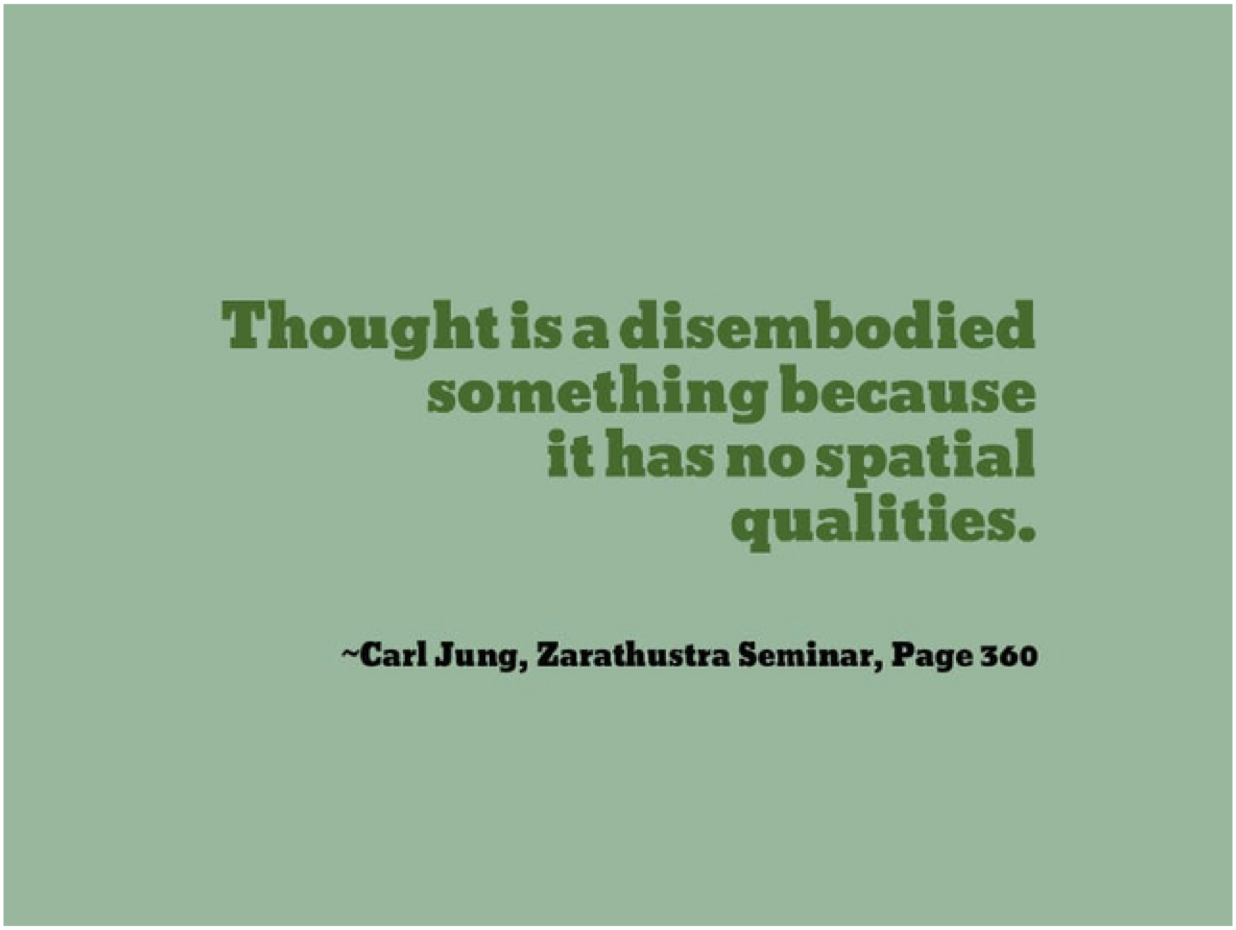


Inasmuch as the living body contains the secret of life, it is an intelligence.

Carl Jung, Zarathustra Seminar, Page 360

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.



Thought is a disembodied
something because
it has no spatial
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~Carl Jung, Zarathustra Seminar, Page 360

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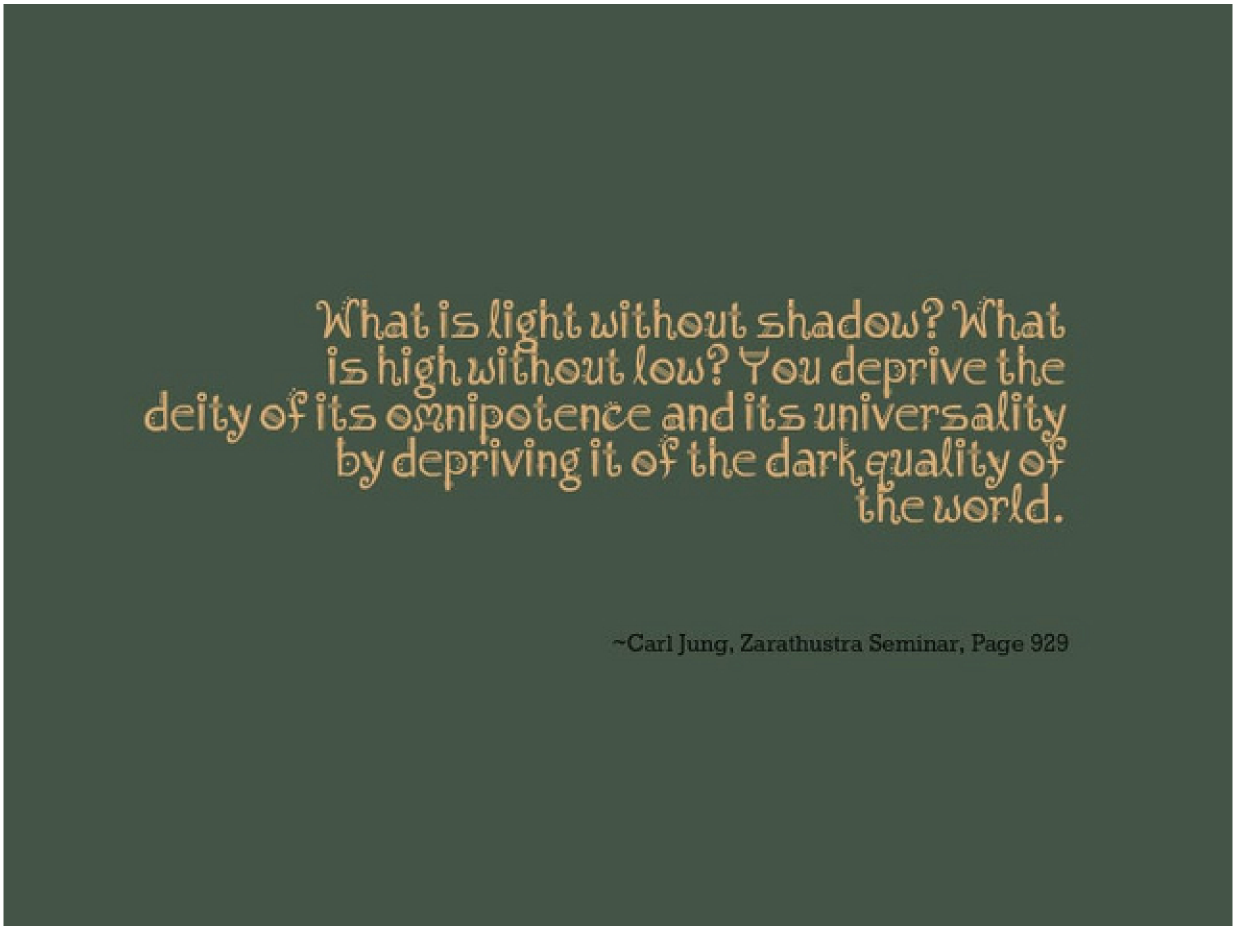
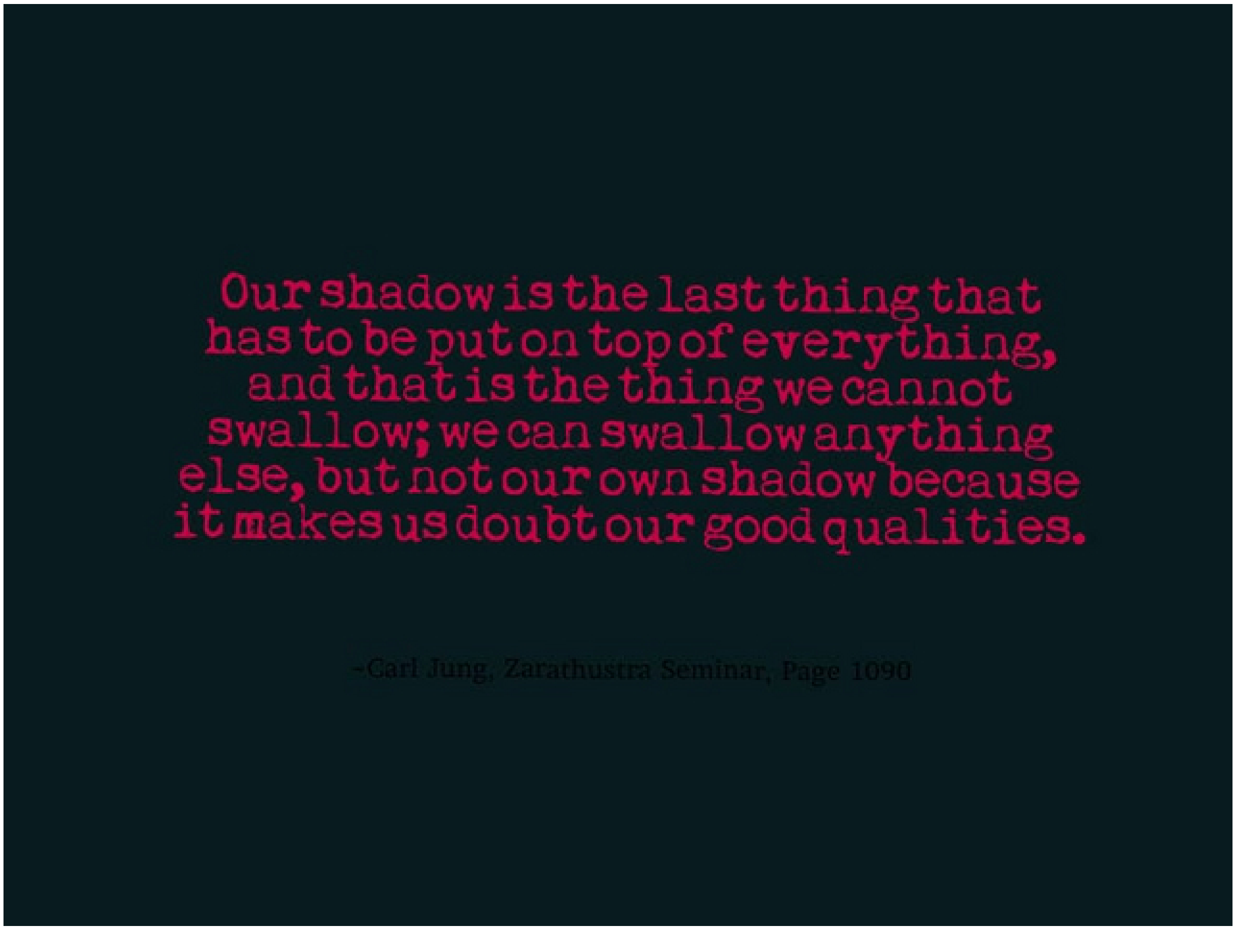


What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world.

~Carl Jung, Zarathustra Seminar, Page 929

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967



Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities.

~Carl Jung, Zarathustra Seminar, Page 1090

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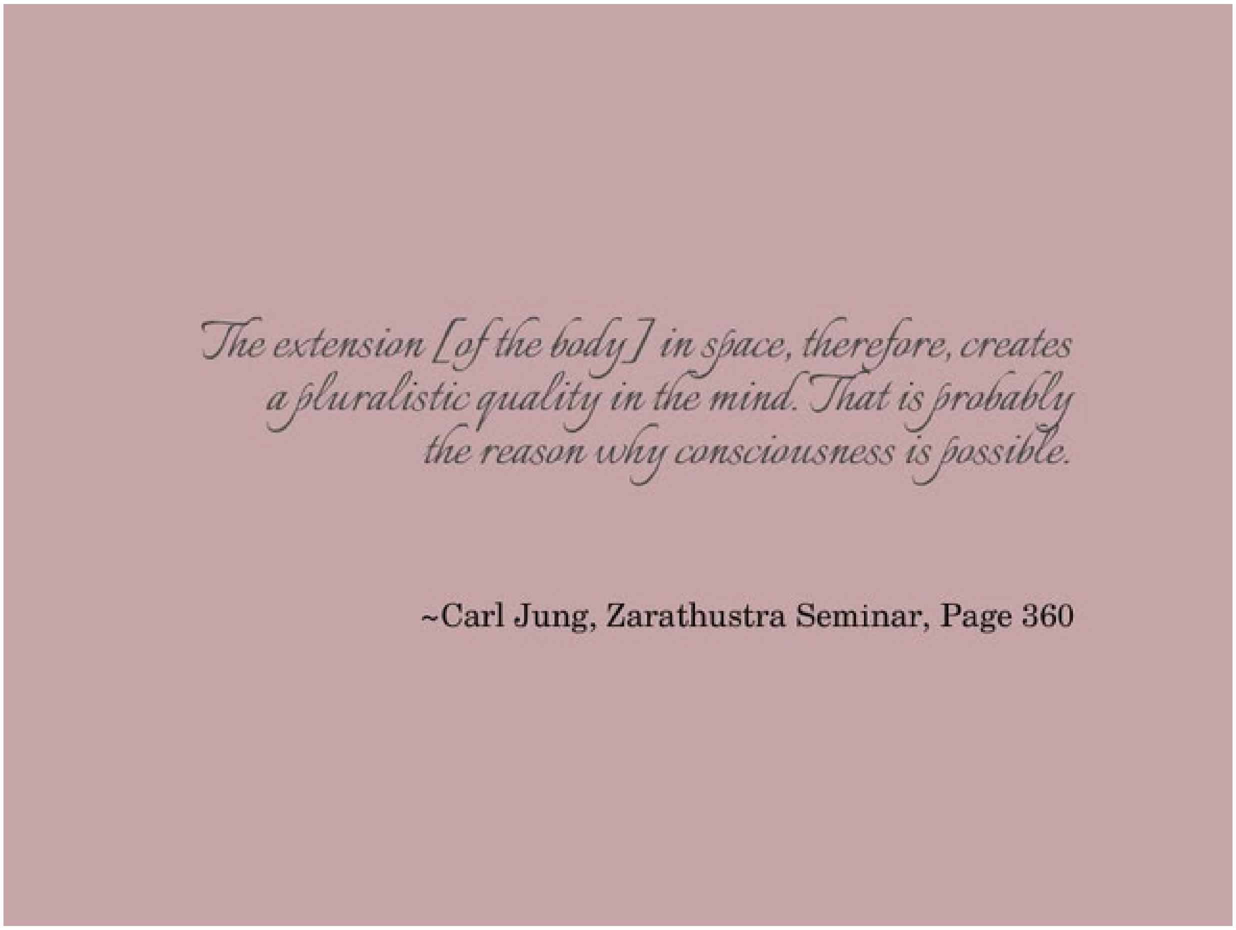

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible.

~Carl Jung, Zarathustra Seminar, Page 360

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Carl Jung across the web:

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Carl Jung’s analysis of Celebrities of 1934. (2019-04-06 13:03)

[1]

Lecture XV 16th ·February, 1934

I should like to show you today how the diagram which we were discussing last time came into being and how it functions from a practical point of view.

This diagram is no speculative invention, it grew out of my practical experience and in fact became a necessary groundwork, in the sifting and ordering of the immense and prodigiously complex empirical material.

I came to realise how unbelievably different people are, though outwardly they appear to be one great herd.

Every patient who comes to me has a different psychology and is a new experience, for people are fundamentally different; if we think otherwise we are judging superficially.

Naturally this diversity leads to an immense variety of conceptions and convictions.

This fact is particularly apparent in the history of psychological theories.

Today, if we want to explain a certain fact psychologically, we are confronted with a whole series of possibilities, each one seen from a different point of view.

These diversities are the sign of the very living quality of a science, but they are also an additional difficulty in the task of explaining the empirical material.

This is one of the reasons why the problem of psychological types, for instance, is so difficult.

Words prove to be not only poor, but misleading.

Take for example the German word "Gefiihl" (feeling); it holds a whole labyrinth of meaning, everybody understands it in a different way, even the classical authors have confused it with sensation.

When one considers the fact that you use a word and attach a certain meaning to it, yet it conjures up a wholly different picture in the mind of the person you are talking to, one realises the difficulties of reaching an understanding.

It is the recognition of these difficulties which urged me to make this attempt at an elucidation.

Let us see how the material we have been speaking of can be fitted into the diagram. (Diagram V, p. 59.)

Chart I (p. 64) The Clairvoyante of Prevorst.

When we set out to establish the boundaries of the Clairvoyante’s psychology, in order to localise her consciousness, we see that she stands very much on the Left side, for the outstanding fact is that she lived in the reality of inner objects; her consciousness therefore reaches its highest point in Left IV.

The question then arises: how does she stand with regard to Left V?

In what measure is her psychology influenced by something which is really beyond human reach?

The Sun Circle belongs to this sphere.

I should have to take you as far as Tibet in order to prove that such things actually exist.

It is very necessary to find parallels to a patient’s strange experiences, for as long as he can make himself understood he feels that he still stands in the world, and there is hope.

I therefore have to make every effort, when dealing with such cases, to keep the bridge of understanding open.

If I can, so to speak, nod to a strange experience as to an acquaintance, the patient is related to reality and feels reassured.

If I were to say: "No, that is unheard of, that thing does not exist anywhere except in your imagination", the last bridge to human relationship would be broken down, the patient would be isolated in his experience and then the only open door would lead to insanity.

The Clairvoyante was able to describe the Sun Circle to her doctor, Kerner, who was really interested, and in this way she related her experience to the world.

She herself, however, did not stand in Left V, the symbol alone is there and it is not very expressive, it is fainter than her experiences in Left IV.

If we proceed to the Right side, we must recognise that the Clairvoyante was very much concerned with her body: she was always ill and absorbed in her own condition, everything had to revolve round her.

Her consciousness, however, stretched very little further into the world of reality, her relationship to people was singularly subjective, her relation to her child, for instance, was fitful and she saw Kerner in a very one-sided way.

From the nature of the curve on this chart we can draw definite conclusions, in the first place how the Clairvoyante stands in relation to the world.

Any one else with exactly the same chart would be forced to react in much the same way.

Her actual reality did not lie on this Right side, but in the spirit world.

The chart shows us further that, whereas she hardly had an interest in the outer world, the emphasis is on the Left side.

If this condition should continue to be stable, the curve would remain as I have marked it on the chart; but, as the Clairvoyante had so little relation to the outer world, should a change set in, we can expect her sphere of consciousness to move still further to the Left; so I have drawn the arrow pointing in that direction.

The long straight line beginning at the end of Left I and running over the whole of Left II and Left III, denotes a break in the continuity of consciousness.

The Clairvoyante was only aware of these sections in a state of somnambulism; and the line does not rise again till Left IV.

Chart II (p. 64) Helene Smith.

This is a totally different case.

Helene’s figure Leopold is very subjectively coloured.

There is a psychological element behind this figure, the animus, which is closely connected with Flournoy; we may, therefore, conclude that Helene was genuinely interested in her doctor.

We can then expect to find a marked emphasis on the Right side, so this case cannot be interpreted from the Left.

We know that Helene was well adapted to life and efficient in her work.

She was very successful in managing to interest an American, who presented her with enough dollars to provide herself with a comfortable old age; so we may conclude that she was quite clever on the worldly side.

Her spirits on the Left side were very different from those which filled the Clairvoyante's world,
they were extremely subjective in character.

She relatively objectified her complexes, but they are explained from the Right side.

She produced no mandalas and there were no manifestations in Left IV.

Whereas the Clairvoyante gives us an objective picture of the Left side, Helene's information is only relatively valid, she really speaks of the Right side under the guise of the Left.

She liked her spirits, they brought her fame, but they remained very subjective.

She would have been greatly disturbed had they become too objective and self-willed.

In Helene's case the eclipse of consciousness begins immediately behind the ego and covers most of Left I and Left II; had she experienced more of Left I she would have been more self-critical.

Should her condition cease to be static, her sphere of consciousness would move towards the Right side because her chief relation is to the world, so I have drawn the arrow pointing in that direction.

This movement is checked however, by the constellation of the contents of the unconscious.

Chart III (p. 64)

Sigmund Freud.

We will take this world-wide celebrity as a further example.

His summit is reached in the sphere of objective ideas.

His idea in itself is the only salvation, he does not allow other people's ideas to exist, and he thus cuts himself off from the rest of humanity.

He no longer handles the idea, it handles him, thus he reaches enthusiasm in Right V.

Freud is the psychologist of the complexes, so his curve is high in Left II.

If it were higher one would have to call him neurotic, but this would not be justified.

We can only say that he is very much concerned with complexes and is keenly aware of the negative side of the unconscious.

The shadow is Freud's disclosure, his fullest consciousness on the Left is in I and he revealed his discoveries in this sphere to an astonished and shocked Europe!

Freud found out that neurotics must be regarded as individuals.

He also realised that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him.

This is a chart where the curve of consciousness is unbroken, it is continuous on the Right side and runs through the centre, but the light ends in Left II.

Therefore everything on the Left is explained by the Right and every fact on the Left side beyond the sphere of the complexes, that is from Left III to Left V, is handled negatively.

Owing to the sphere of consciousness from which he views it, he must be unable to understand religious experience; so when a patient brings him a vision, or he reads of mystics and artists, it is inevitable that he should explain them as complexes. Left IV and Left V do not exist for him, so God is only a complex.

Chart IV (p. 64) Rockefeller.

Here we have a very much simplified curve, consciousness is extremely narrow.

Rockefeller was really just a mountain of gold, and it had been dearly bought.

I stayed with him once in America and was able to study his psychology at close range, which was an interesting experience.

He was almost exclusively preoccupied with his bodily health, thinking of different medicines, new diets and possible new doctors!

He suffered from an extremely bad conscience, so he was conscious of Left I, where the shadow lurks, giving rise to self-criticism.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact.

Rockefeller's outlook ends in the subjective sphere, his consciousness reaches no further than I and II on either side.

The following conversation will serve to illustrate his subjective thinking; I was an attentive listener in spite of his slow speech and long artistic pauses.

R - So you are a European, - I like Europeans, but there are some bad people among them.

Dr. J - Yes, people are much the same as elsewhere, good and bad.

R - The Austrians are very bad people.

Dr. J - No, really, I never knew that.

R - You don't know everything, doctor, but I expect you realise that I am an idealist.

For many years I have been striving to do something for humanity, to establish a standard price for petrol throughout the world.

Every country agreed except Austria, whose government had just signed a separate agreement with Rumania - the Austrians must be very bad people. Carl Jung, Lecture XV, 16Feb1934, Pages 63-67.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/a195e-1carl.jpg`

Carl Jung – “On the Real and the Surreal” (2019-04-07 03:49)

[1]

[Carl Jung – “On the Real and the Surreal”]

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual.

If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.

Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal.

Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality.

This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies "sound common sense" and our ordinary use of language.

It operates on the celebrated principle "Nihil.est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.

According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses.

This limited picture of the world is a reflection of the onesidedness of Western man, which is often very unjustly laid at the door of the Greek intellect.

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal.

This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality.

Our arbitrarily delimited reality is continually menaced by the "super-sensual," the "supernatural," the "superhuman," and a whole lot more besides.

Eastern reality includes all this as a matter of course.

For us the zone of disturbance already begins with the concept of the "psychic." In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savory.

At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself.

All this, without its being granted anything more than an indirect reality.

Is a thought "real"? Probably-to this way of thinking-only in so far as it refers to something that can be perceived by the senses.

If it does not, it is considered "unreal," "fanciful," "fantastic,"etc., and is thus declared nonexistent.

This happens all the time in practice, despite the fact that it is a philosophical monstrosity.

The thought was and is, even though it refers to no tangible reality; it even has an effect, otherwise no one would have noticed it.

But because the little word "is"-to our way of thinking-refers to something material. the "unreal" thought must be content to exist in a nebulous super-reality, which in practice means the same thing as unreality.

And yet the thought may have left undeniable traces of its reality behind it; we may, perhaps, have speculated with it, and thereby made a painful hole in our bank balance.

Our practical conception of reality would therefore seem to be in need of revision.

So true is this that even popular literature is beginning to include all sorts of "super"-concepts in its mental horizon.

I have every sympathy with this, for there is something really not quite right about the way we look at the world.

Far too little in theory, and almost never in practice, do we remember that consciousness has no direct relation to any material objects.

We perceive nothing but images, transmitted to us indirectly by a complicated nervous apparatus.

Between the nerve-endings of the sense-organs and the image that appears in consciousness, there is interpolated an unconscious process which transforms the physical fact of light, for example, into the psychic image "light."

But for this complicated and unconscious process of transformation consciousness could not perceive anything material.

The consequence of this is, that what appears to us as immediate reality consists of carefully processed images, and that, furthermore, we live immediately only in a world of images.

In order to determine, even approximately, the real nature of material things we need the elaborate apparatus and complicated procedures of chemistry and physics.

These disciplines are really tools which help the human intellect to cast a glance behind the deceptive veil of images into a non-psychic world.

Far, therefore, from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.

The psychic alone has immediate reality, and this includes all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external."

We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness.

Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former.

Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness.

Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts.

The world-powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all.

We are steeped in a world that was created by our own psyche.

From this we can judge the magnitude of the error which our Western consciousness commits when it allows the psyche only a reality derived from physical causes.

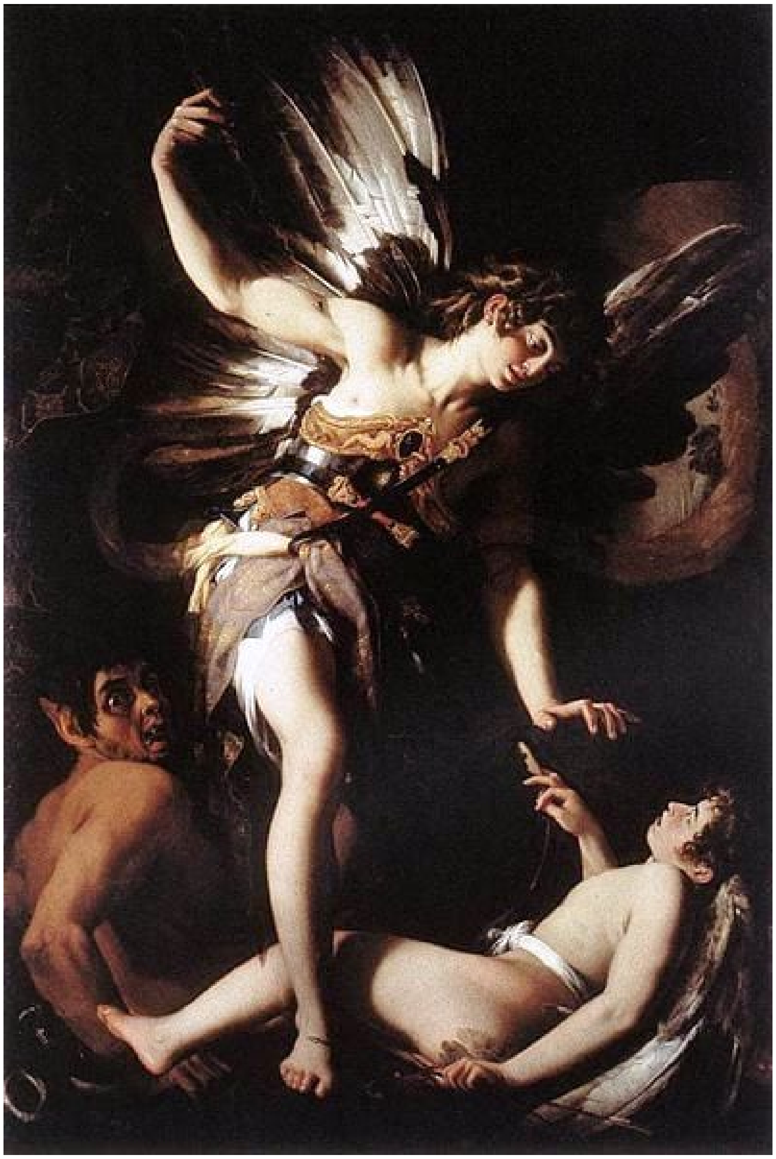
The East is wiser, for it finds the essence of all things grounded in the psyche.

Between the unknown essences of spirit and matter stands the reality of the psychic-psychic reality, the only reality we can experience immediately. Carl Jung, The Structure and Dynamics of the Psyche.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/f615c-carls.jpg`

Love, should be broken for the sake of life... (2019-04-07 04:02)

[1]



Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is harder. Love seeks to have and to hold, but life wants more.

The beginning of all things is love, but the being of things is life. This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering You frighten me. Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception! Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove. My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!

How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.

Where is Salome? Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/fc005-love.jpg`

Olga Fröbe-Kapteyn **(2019-04-07 04:13)**

[1]

Olga Froebe initially met Jung in 1930 at Hermann Keyserling’s School of Wisdom in Darmstadt. Following her conversation with Otto, she invited Jung to speak at the first Eranos Conference in August 1933. Jung accepted her invitation and lectured the first year on “The Psychological Process of Individuation.” Froebe and Jung are standing outside of Casa Eranos in this 1933 photograph.

Born in London to a feminist/social activist mother and engineer father, Olga attended the North London Collegiate School, where she was a close friend of Marie Stopes.[1] She studied art history in Zürich, Switzerland, and in 1909 married musician and conductor Iwan Fröbe who died a few years later in a plane crash.

At the outbreak of World War I she relocated from Berlin to Zurich, where she had a literary salon known as the "Table Ronde" or round table.

In 1920 she moved to Casa Gabriella in Ascona, Switzerland where she began to study Indian philosophy and meditation and to take an interest in theosophy. Among her friends and influences were German poet Ludwig Derleth, psychologist Carl Jung, and Richard Wilhelm, whose translation of the I Ching made it accessible to her. She also knew many members of the School of Wisdom (Schule der Weisheit), run by Count Hermann Graf Keyserling in Darmstadt, whose members were engrossed in investigating the common root of all religions, as well as members of the Ecumenical Circle in Marburg.

In 1928, with as yet no clear purpose in mind, she built a conference room near her home. Carl Jung suggested that she use the conference room as a "meeting place between East and West" This gave birth to the annual meeting of intellectual minds known as Eranos, which today continues to provide an opportunity for scholars of many different fields to meet and share their research and ideas on human spirituality. The name "Eranos" was suggested to her by religious historian Rudolf Otto, whose human-centered concept of religion had a deep impact on the origins and evolution of E ranos. Carl Jung also remained a significant participant in the organisation of the Eranos conferences. Although the symposia were not specifically Jungian in focus or concept, they did employ the idea of archetypes.

In the 1930s and 1940s, Olga's ongoing research in archetypes took her to major libraries in Europe and America, including the Vatican Library, the British Museum, the Morgan Library in New York City, the Bibliothèque Nationale in Paris and the National Archaeological Museum of Athens. Her diverse and intensive studies provided her with material for her Archive for Research in Archetypal Symbolism which contains more than six thousand images and assisted the research of many Eranos lecturers and other scholars over the years.

Olga Fröbe-Kapteyn died at her home in Casa Gabriella in 1962.
http://en.wikipedia.org/wiki/Olga _Froebe-Kapteyn

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/b3d81-olga.jpg`

The knowledge of death came to me that night... (2019-04-07 04:23)

[1]

The knowledge of death came to me that night, from the dying that engulfs the world. I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. He who abides in common life becomes aware of death with fear. Thus the fear of death drives him toward singleness. He does not live there, but he becomes aware of life and is happy; since in singleness he is one who becomes, and has overcome death. He overcomes death through overcoming common life. He does not live his individual being, since he is not what he is, but what he becomes.

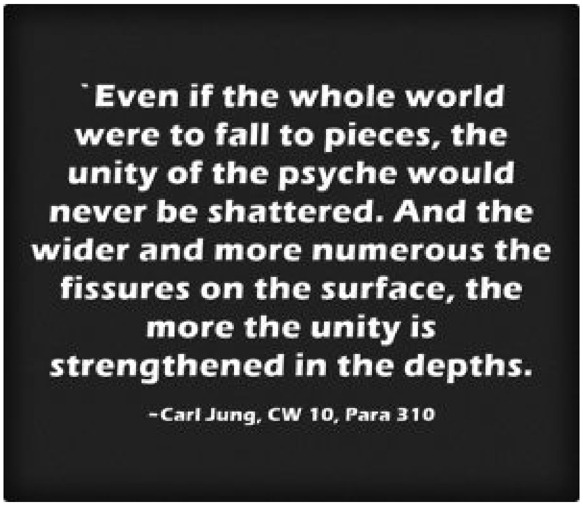
One who becomes grows aware of life, whereas one who simply exists never will, since he is in the midst of life. He needs the heights and singleness to become aware of life. But in life he becomes aware of death. And it is good that you become aware of collective death, since then you know why your singleness and your heights are good. Your heights are like the moon that luminously wanders alone and through the night looks eternally clear. Sometimes it covers itself and then you are totally in the darkness of the earth, but time and again it fills itself out with light. The death of the earth is foreign to it. Motionless and clear, it sees the life of the earth from afar, without enveloping haze and streaming oceans. Its unchanging form has been solid from eternity. It is the solitary clear light of the night, the individual being, and the near fragment of eternity.

From there you look out, cold, motionless, and radiating. With otherworldly silvery light and green twilights, you pour out into the distant horror. You see it but your gaze is clear and cold. Your hands are red from living blood, but the moonlight of your gaze is motionless. It is the life blood of your brother, yes, it is your own blood, but your gaze remains luminous and embraces the entire horror and the earth's round. Your gaze rests on silvery seas, on snowy peaks, on blue valleys, and you do not hear the groaning and howling of the human animal.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/54c09-corpse.jpg`

The deeper layers of the psyche lose their individual uniqueness (2019-04-07 04:44)



"Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths.

~Carl Jung, CW 10, Para 310

The deeper layers of the psyche lose their individual uniqueness as they retreat farther and farther into darkness.

Lower down; that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances.

The body’s carbon is simply carbon. Hence *at bottom’ the psyche is simply “world.” Carl Jung, Memories, Dreams and Reflections.

Carl Jung on "Eastern Philosophy - or Yoga (2019-04-07 05:17)

[1]

Any Eastern philosophy—or Yoga, rather, for it is not philosophy in the Western sense —begins with the question, “Who am I? Who are you?”

That is the philosophic question par excellence which the Yogin asks his disciples.

For the goal, and the purpose of Eastern philosophy is that complete realization of the thing which lives, the thing which is.

And they have that idea because they are aware of the fact that man’s consciousness is always behind the facts; it never keeps up with the flux of life.

Life is in a way too rich, too quick, to be realized fully, and they know that one only lives completely when one’s mind really accompanies one’s life, when one lives no more than one can reflect upon with one’s thought, and when one thinks no further than one is able to live.

If one could say that of oneself, it would be a guarantee that one really was living. Carl Jung, Zarathustra

Seminar, Pages 1425-1426

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

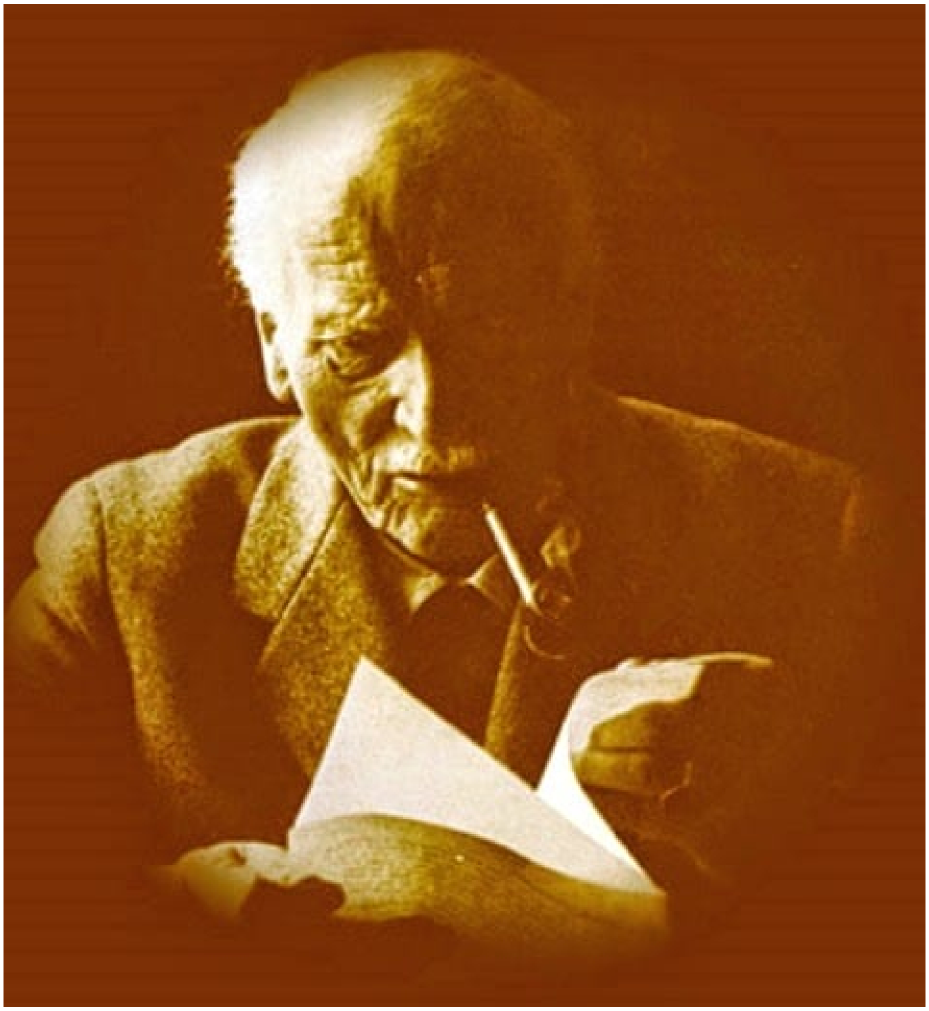
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/861f2-22byogin2bdraft.jpg`

The Significance of Constitution and Heredity in Psychology (2019-04-07 05:34)

[1]



The Significance of Constitution and Heredity in Psychology

In the opinion of scientists today, there is no doubt that the individual psyche is in large measure dependent on the physiological constitution; indeed, there are not a few who consider this dependence absolute.

I would not like to go as far as that myself, but would regard it as more appropriate in the circumstances to grant the psyche a relative independence of the physiological constitution.

It is true that there are no rigorous proofs of this, but then there is no proof of the psyche's total dependence on the constitution either.

We should never forget that if the psyche is the X, constitution is its complementary Y. Both, at bottom, are unknown factors, which have only recently begun to take on clearer form. But we are still far from having anything approaching a real understanding of their nature.

Although it is impossible to determine, in individual cases, the relations between constitution and psyche, such attempts have frequently been made, but the results are nothing more than unproven opinions.

The only method that could lead to fairly reliable results at present is the typological method, applied by Kretschmer to the constitution and by me to the psychological attitude.

In both cases the method is based on a large amount of empirical material, and though the individual variations cancel one another out to a large extent, certain typical basic features emerge all the more clearly and enable us to construct a number of ideal types.

These ideal types, of course, never occur in reality in their pure form, but only as individual variations of the principle underlying them, just as crystals are usually individual variations of the same isometric system.

Physiological typology endeavors first and foremost to ascertain the outward physical features by means of which individuals can be classified and their residual qualities examined. Kretschmer’s researches have shown that the physiological peculiarities may determine the psychic conditions.

:m Psychological typology proceeds in exactly the same way in principle, but its starting point is not, so to speak, outside, but inside.

It does not try to enumerate the outward characteristics; it seeks, rather, to discover the inner principles governing typical psychological attitudes.

While physiological typology is bound to employ essentially scientific methods in order to obtain results, the invisible and non-measurable nature of psychic processes compels us to employ methods derived from the humane sciences, above all an analytical critique.

There is, as I have said, no difference of principle but only of the nuance given by the different point of departure.

The present state of research justifies us in hoping that the results obtained on both sides will show a substantial measure of agreement with regard to certain basic facts.

I personally have the impression that some of Kretschmer’s main types are not so far removed from certain of the basic psychological types I have enumerated.

It is conceivable that at these points a bridge might be established between the physiological constitution and the psychological attitude.

That this has not been done already may well be due to the fact that the physiological findings are still very recent" while on the other hand investigation from the psychological side is very much more difficult and therefore less easy to understand.

We can readily agree that physiological characteristics are something that can be seen, touched, measured. But in psychology not even the meanings of words are fixed.

There are hardly two psychologies that could agree, for instance, about the concept of "feeling." Yet the verb "to feel" and the noun "feeling" refer to psychic facts, otherwise a word for them would never have been invented.

In psychology we have to do with facts which are definite enough in themselves but have not been defined scientifically.

The state of our knowledge might be compared with natural philosophy in the Middle Ages-that is to say, everybody in psychology knows better than everybody else.

There are only opinions about unknown facts. Hence the psychologist has an almost invincible tendency to cling to the physiological facts, because there he feels safe, in the security of things that appear to be known and defined.

As science is dependent on the definiteness of verbal concepts, it is incumbent upon the psychologist to make conceptual distinctions and to attach definite names to certain groups of psychic facts, regardless of whether somebody else has a different conception of the meaning of this term or not.

The only thing he has to consider is whether the name he uses agrees, in its ordinary usage, with the psychic facts designated by it.

At the same time he must rid himself of the common notion that the name explains the psychic fact it denotes.

The name should mean to him no more than a mere cipher, and his whole conceptual system should be to him no more than a trigonometrical survey of a certain geographical area, in which the fixed points of reference are indispensable in practice but irrelevant in theory.

Psychology has still to invent its own specific language.

When I first started giving names to the attitude-types I had discovered empirically, I found this question of language the greatest obstacle.

I was driven, whether I would or no, to fix definite boundaries to my concepts and give these areas names which were taken, as far as possible, from common usage.

In so doing, I inevitably exposed myself to the danger I have already mentioned-the common prejudice that the name explains the thing.

Although this is an undoubted survival left over from the old belief in the magic of words, it does not prevent misunderstandings, and I have repeatedly heard the objection, "But feeling is something quite different."

I mention this apparently trivial fact only because its very triviality is one of the greatest obstacles to psychological research.

Psychology, being the youngest of all the sciences, is still afflicted with a medieval mentality in which no distinction is made between words and things.

I must lay stress on these difficulties in order to explain to a wider scientific public unacquainted with it the apparent inadequacies as well as the peculiar nature of psychological research.

The typological method sets up what it is pleased to call "natural" classifications-no classification is natura1!-which are of the greatest heuristic value because they bring together individuals who have outward features in common, or common psychic attitudes, and enable us to submit them to a closer and more accurate scrutiny.

Research into constitution gives the psychologist an extremely valuable criterion with which he can either eliminate the organic factor when investigating the psychic context, or take it into his calculations.

This is one of the most important points at which pure psychology comes into collision with the X represented by the organic disposition. But it is not the only point where this happens.

There is still another factor, of which those who are engaged in investigating the constitution take no account at present.

This is the fact that the psychic process does not start from scratch with the individual consciousness, but is rather a repetition of functions which have been ages in the making and which are inherited with the brain structure.

Psychic processes antedate, accompany, and outlive consciousness.

Consciousness is an interval in a continuous psychic process; it is probably a climax requiring a special physiological effort, therefore it disappears again for a period each day.

The psychic process underlying consciousness is, so far as we are concerned, automatic and its coming and going are unknown to us.

We only know that the nervous system, and particularly its centers, condition and express the psychic function, and that these inherited structures start functioning in every new individual exactly as they have always done.

Only the climaxes of this activity appear in our consciousness, which is periodically extinguished.

However infinitely varied individual consciousnesses may be, the basic substrate of the unconscious psyche remains uniform.

So far as it is possible to understand the nature of unconscious processes, they manifest themselves everywhere in astonishingly identical forms, although their expressions, filtered through the individual consciousness, may assume a diversity that is just as great.

It is only because of this fundamental uniformity of the unconscious psyche that human beings are able to communicate with one another and to transcend the differences of individual consciousness.

There is nothing strange about these observations, at least to begin with; they become perplexing only when we discover how far even the individual consciousness is infected by this uniformity.

Astounding cases of mental similarity can be found in families. Fiirst published a case of a mother and daughter with a concordance of associations amounting to thirty per cent.

A large measure of psychic concordance between peoples and races separated from one another in space and time is generally regarded as flatly impossible.

In actual fact, however, the most astonishing concordances can be found in the realm of so-called fantastic ideas.

Every endeavor has been made to explain the concordance of myth-motifs and -symbols as due to migration and tradition; Goblet d'Almellas' Migration of Symbols is an excellent example of this.

But this explanation, which naturally has some value, is contradicted by the fact that a mythologem can arise anywhere, at any time, without there being the slightest possibility of any such transmission.

For instance, I once had under my observation an insane patient who produced, almost word for word, a long symbolic passage which can be read in a papyrus published by Dieterich a few years later.

I have frequently been accused of a superstitious belief in After I had seen a sufficient number of such cases my original idea that such things could only happen to people belonging to the same race was shattered, and I accordingly investigated the dreams of purebred Negroes living in the southern United States.

I found in these dreams, among other things, motifs from Greek mythology, and this dispelled any doubt I had that it might be a question of racial inheritance.

"inherited ideas"-quite unjustly, because I have expressly emphasized that these concordances are not produced by "ideas" but rather by the inherited disposition to react in the same way as people have always reacted.

Again, the concordance has been denied on the ground that the redeemer-figure is in one case a hare, in another a bird, and in another a human being.

But this is to forget something which so much impressed a pious Hindu visiting an English church that, when he got home, he told the story that the Christians worshipped animals, because he had seen so many lambs about.

The names matter little; everything depends on the connection between them.

Thus it does not matter if the "treasure" is in one case a golden ring, in another a crown, in a third a pearl, and in a fourth a hidden hoard.

The essential thing is the idea of an exceedingly precious treasure hard to attain, no matter what it is called locally. And the essential thing, psychologically, is that in dreams, fantasies, and other exceptional states of mind the most far-fetched mythological motifs and symbols can appear autochthonously at any time, often, apparently, as the result of particular influences, traditions, and excitations working on the individual, but more often without any sign of them.

These "primordial images," or "archetypes," as I have called them, belong to the basic stock of the unconscious psyche and cannot be explained as personal acquisitions.

Together they make up that psychic stratum which I have called the collective unconscious.

23° The existence of the collective unconscious means that individual consciousness is anything but a tabula rasa and is not immune to predetermining influences.

On the contrary, it is in the highest degree influenced by inherited presuppositions, quite apart from the unavoidable influences exerted upon it by the environment.

The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings.

It is the matrix of all conscious psychic occurrences, and hence it exerts an influence that compromises the freedom of consciousness in the highest degree, since it is continually striving to lead all conscious processes back into the old paths.

This positive danger explains the extraordinary resistance which the conscious puts up against the unconscious.

It is not a question here of resistance to sexuality, but of something far more general-the instinctive fear of losing one's freedom of consciousness and of succumbing to the automatism of the unconscious psyche.

For certain types of people the danger seems to lie in sex, because it is there that they are afraid of losing their freedom.

For others it lies in very different regions, but it is always where a certain weakness is felt, and where, therefore, a high threshold cannot be opposed to the unconscious.

The collective unconscious is another of those points at which pure psychology comes up against organic factors, where it has, in all probability, to recognize a non-psychological fact resting on a physiological foundation.

Just as the most inveterate psychologist will never succeed in reducing the physiological constitution to the common denominator of individual psychic causation, so it will not be possible to dismiss the physiologically necessary postulate of the collective unconscious as an individual acquisition.

The constitutional type and the collective unconscious are both factors which are outside the control of the conscious mind.

The constitutional conditions and the immaterial forms in the collective unconscious are thus realities, and this, in the case of the unconscious, means nothing less than that
its symbols and motifs are factors quite as real as the constitution, which can be neither dismissed nor denied.

Neglect of the constitution leads to pathological disturbances, and disregard of the collective unconscious does the same. In my therapeutic work I therefore direct my attention chiefly to the patient's relation to occurrences in the collective unconscious, for ample experience has taught me that it is just as important for him to live in harmony with the unconscious as with his individual disposition. Carl Jung, The Structure and Dynamics of the Psyche.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/23a73-kunda.jpg`

Carl Jung on "Eros" (2019-04-07 05:40)

[1]Carl Jung on "Eros" - YouTube

Carl Jung and "Eros" – Anthology

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using “logos” for “hun” instead of “animus,” because “animus” is a natural term for the “mind” of a woman, corresponding to the “anima” of a man. European philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

1. `https://www.youtube.com/watch?v=7fC4hqNbTPg`

Carl Jung; Heinrich Zimmer and Eranos (2019-04-07 05:54)

[1]

This photograph of Carl Jung and Heinrich Zimmer was taken at the 1936 Eranos. The title of Jung's presentation that year was "The Idea of Redemption in Alchemy." Paul Tillich also lectured at the 1936 conference and again in 1954.

Heinrich Robert Zimmer (1890–1943) was an Indologist and historian of South Asian art, most known for his works, Myths and Symbols in Indian Art and Civilization and Philosophies of India. He was the most important German scholar in Indian Philology after Max Müller . In 2010, a "Heinrich Zimmer Chair for Indian Philosophy and Intellectual History" was inaugurated at Heidelberg University.

"He was born in Greifswald, Germany. Zimmer began his career studying Sanskrit and linguistics at the University of Berlin where he graduated in 1913.

Between 1920-24 he lectured at the University of Greifswald, moving to Heidelberg University to fill the Chair of Indian Philology (1924-1938).

In 1938 he was dismissed by the Nazis, and he emigrated to England where between 1939-40 he taught at Balliol College, Oxford. In 1940 he moved to New Rochelle, New York where he eventually accepted a Visiting Lecturer position in Philosophy at Columbia University. Here, Joseph Campbell, who was then working on his first book, A Skeleton Key to Finnegans Wake (1944) attended his lectures. The two men became good friends.

Zimmer died there, of pneumonia, the following year (1943). After his death, Campbell was given the task of editing and posthumously publishing Zimmer's papers, which he did over the next 12 years, turning Zimmer's lecture notes into four books, in the Bollingen Series: Myths and Symbols in Indian Art and Civilization, Philosophies of India, The Art of Indian Asia, and The King and the Corpse, which in turn became Zimmer's lasting legacy.

Zimmer’s method was to examine religious images using their sacred significance as a key to their psychic transformation. His use of (Indian) philosophy and religious history to interpret art was at odds with traditional scholarship. His vast knowledge of Hindu mythology and philosophy gave him insights into the art, insights that were appreciated by Joseph Campbell among others. Campbell edited many of Zimmer’s writings after his death. The psychiatrist Carl Jung also developed a long-standing relationship with Zimmer, and incidentally edited a volume of Zimmer’s entitled The Way to the Self). The two men first met in 1932." Wikipedia

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/3c9a3-zimmer.jpg`

Carl Jung on "Women" - Anthology (2019-04-07 06:47)

[1]

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. Carl Jung, Memories, Dreams and Reflections, Page 145

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung,

Laurens Van Der Post Jung: The Story of our Time; Page 177.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This ’other woman’ can sometimes help a man live out certain aspects of himself that his wife either can’t fulfill, or else doesn’t especially want to. As a result, some of the wife’s energies are now freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5ebca-12bwomen.jpg`

Carl Jung: “Nothing exists which was not psychic once.” (2019-04-07 07:13)

[1]

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.
– Carl Jung, "The Undiscovered Self," CW 10, par. 491

FrithLuton.com

Lecture I 20th April 1934

I will begin with some explanations of how the ideas which I spoke of in the last semester came into being.

When we speak of psychology, we enter an infinitely wide and complicated sphere.

It is not like other sciences which have their definite boundaries.

It is a significant fact that there is an American University which publishes a volume about psychology every year under the title of: "Psychologies of 1904" and so on.

Psychology consists of a number of individual beliefs and not of fixed systems, but beliefs always strive to become the generally valid truth, and these convictions often become exaggerated.

Many varying opinions exist about psychology because it has so many different aspects.

Psychology is concerned with the psyche in which everything primarily originated.

Nothing exists which was not psychic once.

This desk, for instance, was once an image in someone’s mind.

This building first existed as the phantasy of some architect; they both originated in someone's psyche.

There is nothing which man has done, thought or undertaken which has not originated in the psyche.

Our experience also is above all psychic.

In fact, we can only experience through the psyche.

The only immediately perceivable is psychic: a psychic image, and this is the only basis of experience.

"I find this to be so and so", that is the first truth.

Reality is the reality of our experience, of our perception, it is our perception which is real and which colours the character of reality for us.

If you can make yourself formulate your experience, you have the outlines of your own psyche.

There is, naturally, an outer world, and things which stand outside our psyche, but psychology is essentially the science of the directly experienced, and everything else which can happen is neither direct nor immediate.

When you burn yourself, for instance, by touching a hot iron, the process is not simple but highly complicated.

Pain requires certain affections, of the nerves, brain etc., but a large part of the reaction is unconscious; what the pain really looks like and where it is in the nerves or brain - that one does not know.

As psychology is such a fundamental matter it naturally touches other sciences: pedagogy and philosophy, for instance.

Its widespread character gives rise to numerous misunderstandings.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience.

This is such a hard task that some people give it up altogether, and for this reason they are glad to limit and confine psychology.

Here I must point out a paradoxical truth, that the psyche is a general phenomenon and also a personal thing.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact.

Moral and religious hypotheses are an important factor in our lives, we are dependent on them.

Some we really consciously share, others we do not, some indeed we fight against, and yet they influence us.

They come from our milieu, our culture, our speech.

Moreover, the earth influences the psyche.

Man is greatly influenced by where he is born; a European born in the colonies is colonial, there is something about him which is not quite in tune in Europe.

Very difficult psychological problems arise from this fact.

You see this especially in the English who have been born in the colonies, and in Americans, on account of the Indians who are indigenous to their soil.

These things are exceedingly important for one must treat such people differently.

An Englishman needs quite different treatment from a Frenchman.

Different conditions can even modify the skeleton.

In a family of seven children, four of whom had been born in Hamburg, and three in America, the latter looked real Americans.

I once watched the men leaving a factory in Buffalo and thought what a lot of Indian blood they must have, but the American doctor I was with assured me that they had none.

Even their skulls had changed and taken on Indian form.

When I was in Africa I watched my own dreams going black, and I observed that many of the Europeans who had settled there were in a nervous condition.

The poison of "going black" was working in them.

You can see signs of this in their houses, the crockery is chipped, the pictures are crooked, everything is untidy and has a ramshackle look.

Natives never look you in the face; only the medicine man does this, the others are probably afraid of the evil eye; and Europeans in the process of "going black" never look at you either, and develop a strange motion of the eyes.

The natives are able to see a great deal which is hidden from the European.

A friend of mine was nearly killed by a mamba which he did not see but which was quite visible to the natives.

I observed my own eyes rolling once when I was botanising in the jungle, it is as if the unconscious got into the eyes in order to reveal the hidden dangers of the jungle.

One of the most frequent assumptions regarding psychology is that it is a kind of cookery book which tells "how one must make it”.

There can be no cookery book and we must make our own recipes.

Otherwise we are like the American mother who took her child on her knee in order to punish it and had to hold
it there while she found the right place in her book on education in order to see what to do next!

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are.

This is exceedingly difficult.

There are many facts in psychology which are very irritating.

One cannot help saying: "This should not be so, it should be otherwise", because one is hit by it and has a personal judgment.

An ther great difficulty in psychology is the presentation of its facts and of the material.

We must necessarily represent them in ordinary every-day language, but that gives an image which is highly unsatisfactory to the audience.

One should really describe every single one of these facts in its own language in order to make it intelligible.

These things app ear differently to everyone, and beyond that the languages we use are very poor in psychological nuances.

The French language is the worst of all, it is far too clear and definite,

English is better, and German is comparatively good because of its indefinite character; Chinese would be the best of all for this purpose.

The fundamental outlines of psychological truths cannot be expressed in concepts or ideas, only very indefinite formulation is suitable to them.

The sharper and more definite a formulation is, the less it expresses a psychological idea.

Nothing is simple in psychology, the psychological unit is always a complexity, nothing psychic can be isolated.

It is therefore peculiarly difficult to explain ones elf in terms that really describe anything.

We are surrounded by the opposites in psychology so that the language we use should hold a double meaning. Carl Jung, Lecture I, 20April1934, Pages 93-95.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/2fafd-2.jpg`

Carl Jung: The Trojan horse should be kept hidden as long as possible. (2019-04-07 08:30)

Dear Dr. H., 17 March 1951

To answer your long and meaty letter one must have time.

My answer therefore comes a bit late.

Psychology as a natural science must reserve the right to treat all assertions that cannot be verified empirically as projections.

This epistemological restriction says nothing either for or against the possibility of a transcendent Being.

Projection is an unavoidable instrument of cognition.

That the Christological projection remained attached to the "historical" man Jesus is of the greatest symbological significance, it seems to me.

Attachment to the concrete man was necessary because otherwise the incarnation of God-most important! - could never have come about.

The conception, already growing up on the Osiris tradition, of an Osiris belonging to the individual is continued in the Judaeo-Christian idea of the imago Dei and in the Christian idea of the v16r71,.

Docetism was a relapse into the pagan view of the world.

Bultmann’s attempt at demythologization is a consequence of Protestant rationalism and leads to the progressive impoverishment of symbolism.

What is left over does not suffice to express the prodigal (and dangerous) world of the unconscious, to join it to consciousness or, as the case may be, to hold it in check.

As a result, Protestantism will become even more boring and penurious than it already is.

It will also continue, as before, to split up endlessly, which is actually the unconscious purpose of the whole exercise.

With the Reformation it has lost one leg already, the essential ritual.

Since then it has stood on the hypertrophied other leg, faith, which is beset with difficulties and gradually becoming inaccessible.

Thanks to this defoliation of the symbolic tree religion will increasingly become a purely private affair, but the greater the spiritual poverty of the Protestant the more chance he has of discovering the treasure in his own psyche.

At any rate he has better prospects in this regard than the Catholic, who still finds himself in full possession of a truly collective religion. His religion is developing by leaps and bounds .

The Assumption of the B .V.M. is an eloquent example of this.

It is the first step in Christianity towards wholeness, i.e., the quaternity.

We now have the old formula 3 + 1 ,5 the 1 representing 98 % a goddess and a mediatrix coordinated with the Trinity.

Dreams referring to the Assumption are extremely interesting: they show that behind the luna plena or the sun woman the dark new moon is rising up with its mystery of the hierosgamos and the chthonic world of darkness.

That is why, as early as the 16th century, Gerardus Dorneus attacked the quaternity so fiercely, because the acceptance of the binarius(= devil) in the form of the feminine principle, represented by the seven numbers 2 or 4, would break up the Trinity.

The Pope probably did well to discourage the psychologizing tendency (chiefly among the French Jesuits).

The Trojan horse should be kept hidden as long as possible.

All in all, I consider the declaration of the Assumption the most important symbological event since the Reformation, and I find the arguments advanced by Protestant critics lamentable because they all overlook the prodigious significance of the new dogma .

The symbol in the Catholic Church is alive and is nourished by the popular psyche and actually urged on by it.

But in Protestantism it is dead.

All that remains is to abolish the Trinity and the homoousia.

Since the time of Clemens Romanus, Jakob Boehme was the first to come to grips adequately with evil .

I do not fight for a recognition of the "Fourth."

Nowadays it doesn’t need any recognizing-it’s too obvious .

I merely point to the existence of a problem which is of great importance in the history of symbols.

I only fight for the reactivation of symbolic thinking, because of its therapeutic value, and against the presumptuous undervaluation of myth, which only a very few people have the least understanding of anyway.

I don’t quite understand why you call a venture "faith."

A venture is a misnomer when you are convinced that it is going to turn out all right in the end anyhow.

A venture is when you neither know nor believe.

When her travelling carriage overturned, St. Teresa of Avila, lifting her arms to heaven, cried: "Now I know why you have so few friends . "

It can also turn out like that.

I "believe" only when I have sufficient grounds for a n assumption.

The word "belief" means no more to me than that. Leaps into the dark I know very well .

For me they have everything to do with courage and nothing with belief, but not a little with hope (i.e., that all will go well) .

This summer a new work of mine will appear, which is concerned with Christian symbology (especially the figure of Christ), under the title Aion. Then I’ll be ripe for an auto-da-fe. I can say with Tertullian:

"Novum testimonium advoco immo omni litteratura notius, o mni doctrina agitatius . . . toto ho mine maius . . . Consiste in medio anima!"

But the soul is anathema to holy theology.

"Demythologization"! "What hybris!

Reminiscent of the disinfection of heaven with sublimate of mercury by a crazy doctor who then declared God could [not] be found.

Yet God is the mythologem kat ’exochen.

Christ was no doubt a moral philosopher-what else remains of him if he is not a mythologem?

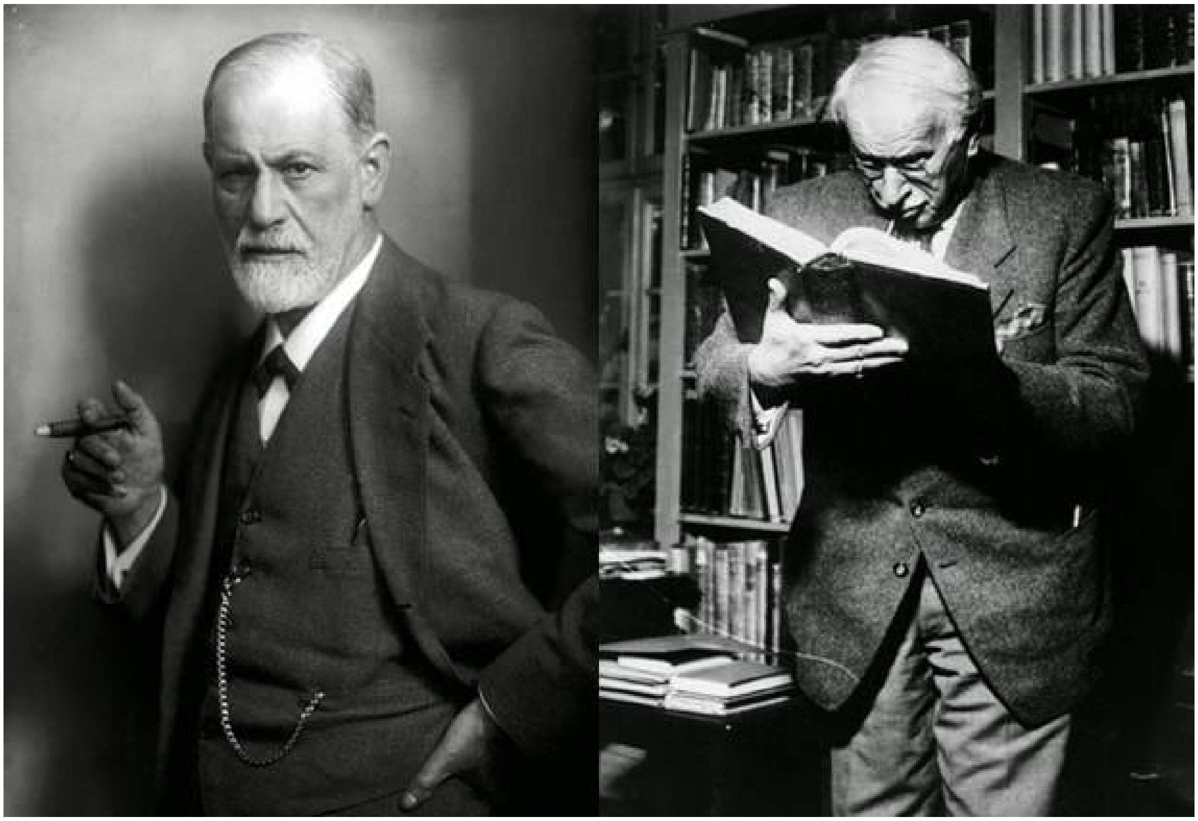
With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 6-9

Carl Jung on Dream Interpretation from Sigmund Freud’s perspective. **(2019-04-07 10:51)**

[1]



Lecture II

2nd November, 1934

Last time we spoke of the three main different conceptions of dream analysis.

I recommend three books to you on this subject:

I) Die Psychoanalyse by W. M. Kranefeldt.

This is written chiefly from a philosophical standpoint.

II) Organismus der Seele by G. R. Heyer.

This is written more from a medical standpoint.

III) Entde ckung der Seele by G. H. Adler.

This is quite a new book and is exceedingly clear and practical.

We have seen that Freud conceives of dreams as disguised wish fulfilments in hallucinatory form.

He speaks of two contents of the dream:

I) The manifest content.

This is the text of the dream, the facade, the simple outside story.

II) The latent content.

This is also a story, but one which has been censored, that is, carefully disguised by the factor which Freud calls the censor, therefore the thought it contains cannot be directly understood.

It is only possible to translate the manifest content into the latent content by careful study and work, for the hidden wishes have been both morally and aesthetically censored.

Freud goes so far as to say that the censor is not only morally active, but that it is also the protector of our sleep and wards off those contents which are likely to disturb it and only allows them to approach as unrecognisable allegories.

We do in fact have dreams which seem specially designed to protect our rest:

We know for instance that we are to be called at a certain hour by a knock or by an alarm clock and we have a dream which incorporates the noise so that we shall not be disturbed, we can even dream that we get up and dress; then the thing is accomplished and we can sleep on.

These facts do to some extent justify Freud's theory.

Freud devised a whole series of methods by which to reach the language of the latent content of the dream:

I) Abbreviated translation:

Things which appear shortened into words or signs.

You are, for instance, in a considerable conflict over something during the day.

That night you dream of it shortened into one word - war.

If you dreamt of the conflict it would disturb your rest, but even in sleep you know that the war dreamt of is not an actual war, or it would be in the newspapers, so you can go on sleeping and register what happens quite calmly.

To give a concrete example:

A patient brings me a dream in which he has dreamt of Mr. X.

He says that he cannot imagine why he should dream of him, that he hardly knows him, but he believes that he heard something about him the other day and has forgotten it.

I wait, for one can always afford to wait, it comes, and in a minute he adds “Oh yes, I remember I heard that his wife
had run away from him”.

This patient has most strained relations with his wife, she had unfortunately as yet not run away, but the dream puts the complicated situation in a nutshell: "Mr. X is a lucky man."

II) Displacement:

This is shifting the emotion onto an indifferent figure.

My patient for instance should dream of his wife and he actually dreams of Mr. X.

The dream is then free to speak without emotion, for why should my patient be affected by the state of affairs between Mr. X and his wife?

He does not see the reason for any emotion, so he is left in peace about it.

In the dream about the crab-lizard monster, which we are considering, Freud would say that the peasant woman replaced the patient’s mother in a form which would not disturb his sleep.

III) Visualisation:

Seeing the situation as a picture.

To dream of proverbs and sayings might make us uneasy for all proverbs contain situations, collectively expressed, which can hold a great deal of emotion.

If we dream "He has fallen into the soup " we at once feel alarmed and think that we must have done so.

We are probably really in a difficulty and we immediately translate it and are disturbed, but if we dream of really falling into an actual hole there is no likeness to the concrete situation and so it causes no emotion.

We no longer visualise the words we use and have distorted their real meaning.

Take for instance the German word "Behandlung" (treatment - handling), who thinks of actual handling, touching with the hands,
when he uses this word now?

If we visualise the word, as a dream might do, it gives a very queer picture.

IV) Expression through the opposite:

This mechanism plays a very important role in dreams. "Les extremes se touchent", we are constantly entangled in the opposites without realising it.

When we s ay "Sacrecamr" for instance we mean sacred, but when we say "Sacre nom de chien" it means exactly the opposite.

In primitive languages there is often exactly the same word for black and white, it is left to the tone of voice or the context to show which is meant at the time.

You get the same idea in the Swiss dialect word " g'sp assig" (funny).

You say "g'spassig" when you mean humorous, and also when you mean something very different, something sinister, creepy
or unexpected.

We use such a word for fear of calling a sinister thing by its dangerous name; it might come if you called it by name!

In speech we "touch wood" all the time , not necessarily because we are personally superstitious, but because it has grown into the language, so that we cannot help it.

In low German the word for good is "bat" which is almost the same as the English "bad".

(Here were given several examples of words which have an opposite meaning in different languages.)

The meaning and sense of a word changes with time.

The French word "pucelle" meant, in the time of Joan of Arc, "vierge" (virgin) used in the sense of the Virgin Mary.

A little later it came to mean chamber-maid, it was still respectable but very humble, from the Latin word pulex, a flea: the pucelle was the "flea of the noble lady".

Later still, 150 years ago, in Voltaire's time, it just meant "houri".

Now the meaning of the word has risen again and it again means virgin as it did in the time of Joan of Arc.

So a word degenerates and rises again, it is the play of the opposites.

The Spanish language is full of curses, Spaniards would hardly be able to talk if they ever thought what they were saying; this is also true of the Swiss dialect, but it is used automatically.

The word "chaib" for instance means corpse of a stallion; but it is used just to emphasize what you are saying.

If you dreamt of a decaying stallion in front of a beautiful view, you would find the dream difficult to interpret, but, if you were Swiss, it would just mean that it was a very beautiful view!

V) Fear:

Freud claims that in dreams in general you separate yourself as a defence from an incompatible wish which you fear.

"I wish it all too much" and then naturally I am terribly afraid of it.

We are even more afraid of inevitable things, things I know I must do.

Freud, therefore, sees the dream as the expression of a collection of censored incompatible wishes, things that we could know but which are suppressed and buried for certain reasons.

The unconscious has stored all these away with the things we have forgotten, unpleasant thoughts which we have pushed away from us.

We will now consider Freud's method as applied to concrete dreams.

Perhaps you think that I am being unnecessarily fussy over the difference which exists in the ways in which dreams are conceived of.

But this is immensely important, for the way we look up on the dream is the conception which we shall adopt and act up on.

You remember the two simple dreams our dreamer had first, what could be the disguised wish in them?

It is quite clear in the dream where he was back in his own village with his earlier school companions.

"Oh selig, oh selig, ein Kind noch zu sein " [what a blessed state it would be if one were still a child).

The dreamer wishes he were a schoolboy in his village.

There is nothing disturbing in the manifest conception of the dream.

In the second dream, the one of the train disaster, wild haste, excitement and compulsion are portrayed.

Freud, it is well known, always interprets from the sexual motive, so we can safely employ this theme here.

The first picture in the dream is very harmless, it is just going to the station, but then the censor relaxes his guard a little and the catastrophe happens.

The wish was to run off the rails, to have an adventure outside matrimony and the dream represents a disaster, but a wish fulfilment - for it is off the rails - which of course, the dreamer cannot see consciously at all.

So the meaning of the two dreams from Freud's point of view is:

1) That he wishes to be a child
again.

2) That he would like to have an extra marital adventure.

We come next to our special dream, the one of the crab-lizard monster.

The dream opens very simply and harmlessly, this is already a suspicious circumstance, evidently the censor has been highly successful.

We can, however, guess the Mother behind it and already intuit a conflict, the Oedipus complex which is Freud’s special pet.

The second picture in the dream is the proposed journey to Leipzig; he boasts to the Mother, hoping that she will think "He is a fine fellow”.

This wish to make an impression was already visible in the schoolboy dream, but now it is much intensified.

We can guess that something has been planned, which is altogether too bad to be made conscious.

He desires the Mother, he wishes to commit incest, this is very awkward, it is much better to disguise it.

The details, if we picture them, are really very disagreeable; this is a pity, but in order to understand Freud’s idea I am afraid we must face them.

"Going on foot" is a curious detail.

These sort of details should never be overlooked.

The foot has a phallic significance , though it seems so innocent, so Oedipus is the arriere pensee again - Freud always conceives of primitive man as living in a kind of degenerate lust, always planning how to commit an incest.

This is not true at all, the primitive does not find sex exciting, it is much too easy to obtain.

There are plenty of women and sex is to him the simplest and most natural of things; the food supply is more precarious and therefore far more exciting.

Where sexuality is obstructed, these phantasies and repressed wishes undoubtedly do exist.

The more it is obstructed, the more exciting it becomes.

When a conversation approaches dangerous ground, someone changes the subject and says "Apropos" and the dream
is now getting dangerous, so it says "apropos the haymakers”.

The arriere pensee was becoming too obvious, so the censor steps in and the whole thing begins at the beginning again - but in this case the idea is really anxious to become conscious, so it walks up over the hill, in the form of the crab-lizard monster.

This is the Oedipus complex again, the Mother in her most monstrous form.

The dreamer feels like an ant beside the crab-lizard and the childhood situation is again fulfilled, he is a small child with his huge monster mother.

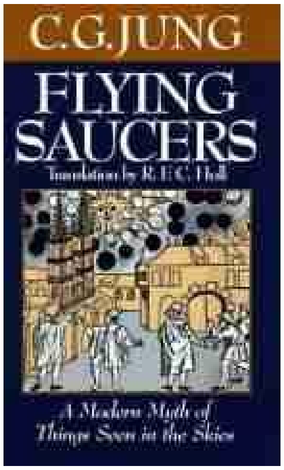
This is a childhood memory of the time when the mother appeared as fabulously large.

We have all experienced going back to places and finding that what we remembered as so large is quite small and ordinary.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH Lecture II 2Nov1934 Pages 143-146

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/2fcd5-1.jpeg`

Carl Jung: Have you ever met any people who have seen Ufos (2019-04-07 13:22)

[1] 
C.G.JUNG
FLYING SAUCERS
Translation by R.F.C. Hull
A Modern Myth of Things Seen in the Skies

QUESTION 8: Have you ever met any people who have seen Ufos, and were they prepared to interpret this experience purely psychologically and not insist on the physical reality of the Ufos?

Dr. Jung: I actually do know of four cases of people who have seen Ufos or said they did. They are not in the least prepared to interpret the Ufos psychologically.

They are more inclined to ask me, Do you think this is psychological? because for them it was felt as thor- oughly real.

There was, for instance, the case of a doctor in an American city who together with many other people observed a Ufo for three-quarters of an hour in the form of a small silvery sphere or disc which then suddenly vanished.

Knowing this man to be a regular camera fiend, I assumed he had taken a marvellous photo of this phenomenon.

But astonishingly enough he hadn’t, although he carried his camera with him, “as always."

Another man was driving with his wife over the Golden Gate bridge in San Francisco, when she saw in the west about twenty Ufos flying in the Pacific.

She drew her husband’s attention to them and he saw them too. The spheres or discs gleamed like silver in the sun.
Both sent me eyewitness reports and some time later I saw the man personally, whereupon he expressed his astonishment at my interest in such things.

But this, you see, is also a contribution to psychology. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 389-391

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/face2-12bufos.jpg`

Victoria Ocampo pays Jung a visit. (2019-04-07 13:35)

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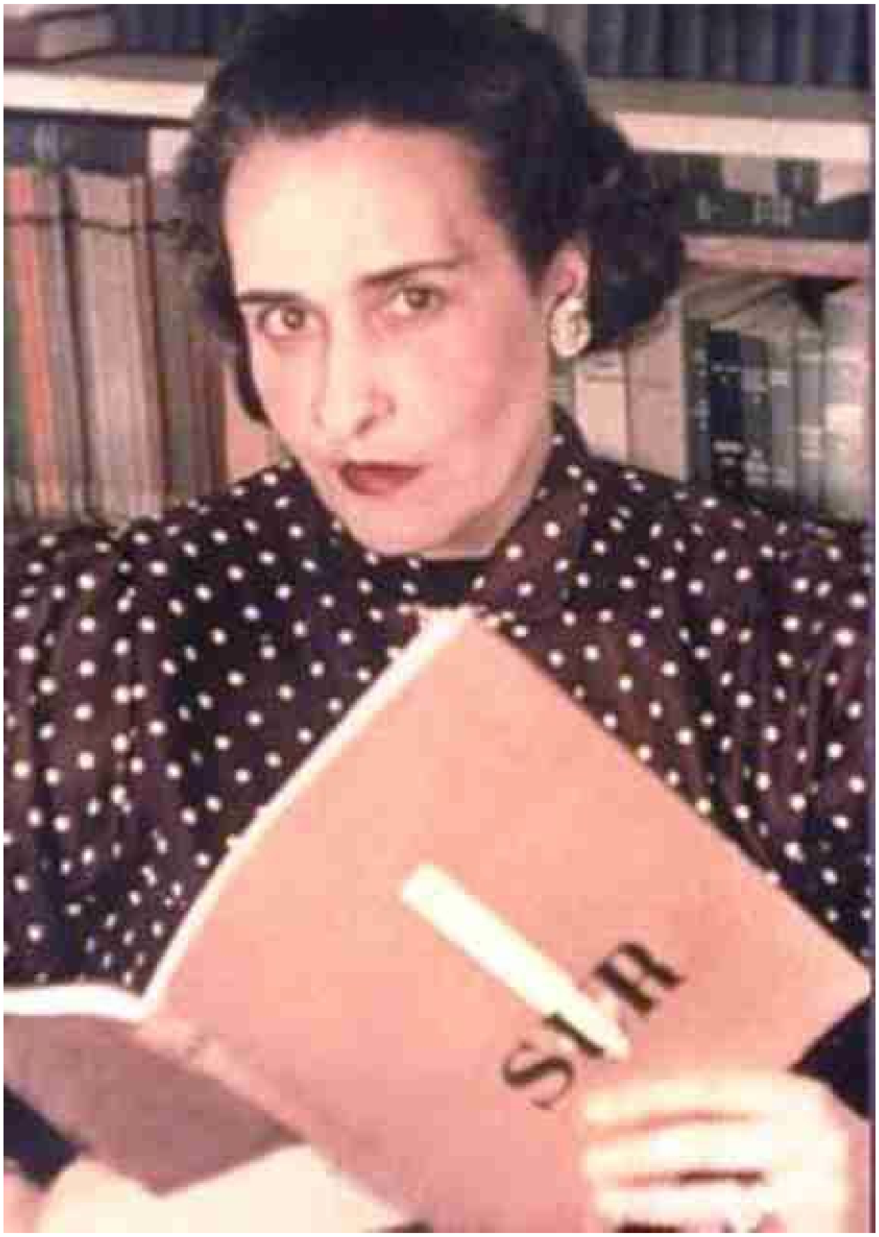

Introduction: The distinguished Argentine writer, publisher, and translator Victoria Ocampo had apparently not met Jung before the encounter with him, in 1934, that she describes in this extract from an article in La Nacion (Buenos Aires), March 5, 1936.

Earlier, however, she had arranged to have Jung's Psychological Types translated into Spanish by Ram6n Gomez de la Serna; it was published in Buenos Aires late in 1934, and for it Jung had written a special foreword, dated October 1934 (included in CW 6).

Jung, for his part, was acquainted with Victoria Ocampo's personality through numerous references to her in letters written to him by Count Hermann Keyserling, who, in a letter in November 1929, described a "strangely intense and at the same time unreal relationship" that had developed between them during his travels in South America.

Some of Jung's letters to Keyserling that discuss the relationship are published in Letters, edited by Gerhard Adler, vol. 1, Dec. 20, 1929, April 23, 1931, and August 13, 1931. (The first part of Victoria Ocampo's 1936 article discussed ideas provoked by Psychological Types. The entire article was collected in Domingos en Hyde Park, 1936, a volume in Ocampo's Testimonios.)

Victoria Ocampo: In October of 1934, on my return from Rome to Paris, I made a detour and stopped in Zurich to see the author of Psychological Types.

It was pouring rain that afternoon when in Kusnacht my taxi dropped me, armed with an umbrella, and disarmed by contradictory emotions, before Dr. Jung's door.

Was it because of the long hours on the train, the sudden change of temperature, the rain, the proximity of the great man? I don't know.

The fact is that I was aware of the growth and development within me of one of those inferiority complexes which make us feel and play the role of the idiot to perfection.

It was in this unhappy state that I, my umbrella, and my emotions, entered the house of the famous Swiss psychiatrist.

But my umbrella—whose fate I envied at that moment—remained in the vestibule while we (my emotions and I) had to go up a staircase.

We were requested to wait in a small study, its walls lined with books. This interval was providential.
On several shelves, I suddenly perceived, lined up in a tight row, a regiment of detective novels.

The arrival of the dove with the olive branch could not have produced in Noah's heart greater delight than this discovery did in mine.

To me it also announced "Land!" "Homo sum!" I thought.
In Dr. Jung's house they (he or his family) also read those completely silly stories that were read in mine or yours, and which relax you like a yawn.

I finally recovered my nerve.

True, I know through experience the weakness of certain princes of the mind for detective novels; my library, rich in this type of literature, has repeatedly been sacked by such people.

But despite this, I did not expect to find Edgar Wallace in the home of the most eminent professor of the University of Zurich.

I was enchanted.

Completely comforted, a few minutes later I entered Dr. Jung's office.

I immediately notice that he is tall, very tall.

But, strangely, my eyes, which I raise to his, do not learn from his face anything but an expression of power and intelligence which suffuses it; an intelligence which comes at me like an enormous elephant, blotting out all else.

An elephantine intelligence!

It is my feeling that that great intelligence which sees everything does not see me, that it is going to knock me down and flatten me out.

Instinctively I tend to avoid him and to throw things at him.

He catches them one by one, with that extreme, incredible adroitness of elephants ... (whether it is a matter of tearing up a tree trunk or catching a cube of sugar).

And so we start our conversation.

Suddenly he says something which I still ponder and which I believe is, of the entire interview, most worthy of repeating.

When I ask him whether he would not like to deliver some lectures in Argentina, he answers: "What for? They could not be interested.
They would not understand.

Because they are Latins? Because they are Catholics ?"

I wished I might have immediately been given a long lecture to explain what he meant; but patients were waiting for him, with God knows what burden of complexes.

Jung accompanied me to the vestibule (where I picked up my umbrella, which I no longer envied). His two dogs did not leave his side, and jostling them, we all went down the stairs.

One was an extravert, the other an introvert, the master of the house told me, laughing.

I did not have to ask which one was which.
As he himself confessed, Psychological Types, which I recommend to my friends both known and unknown, "is the result of almost twenty years' work in the field of practical psychology."

Huxley says that when we read Jung's books, we feel that his intuitive understanding of the human being is as profound as Dostoevsky's.

For myself, I confess that a work like Psychological Types stirred me as deeply as the Brothers Karamazov.
Carl Jung,
C.G. Jung: Interviews and Encounters, Pages 82-84

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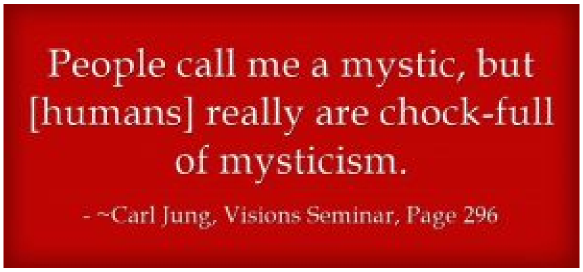
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3174c-12bocampo.jpg`

Carl Jung: People call me a mystic, but [humans] really are chock-full of mysticism;... (2019-04-07 13:45)



People call me a mystic, but [humans] really are chock-full of mysticism.

- ~Carl Jung, Visions Seminar, Page 296

Carl Jung: People call me a mystic, but [humans] really are chock-full of mysticism;...

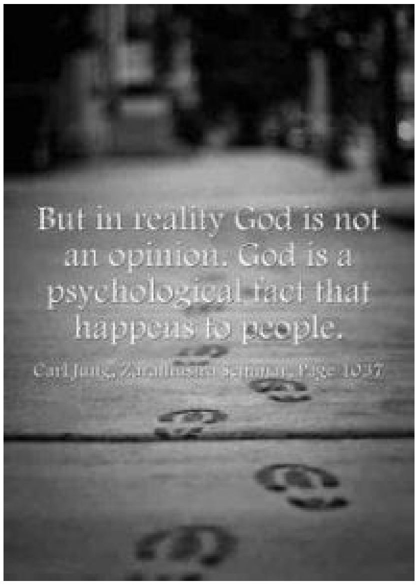
"Hindu philosophy holds there is a snake in the human body that creeps up the spinal cord and seeks to attain the light of wisdom, or consciousness.

That it wants to be recognized in the light, in consciousness, would be the psychological interpretation.

Of course, in reality the thing is not so simple, because that process is connected with all sorts of mystical phenomena.

People call me a mystic, but [humans] really are chock-full of mysticism; that word covers a large area of facts which we cannot understand." Carl Jung, Visions Seminar, Page 296

Some Carl Jung Quotations*** (2019-04-07 16:23)



But in reality God is not
an opinion. God is a
psychological fact that
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Carl Jung, Zarathustra Seminar, Page 1037

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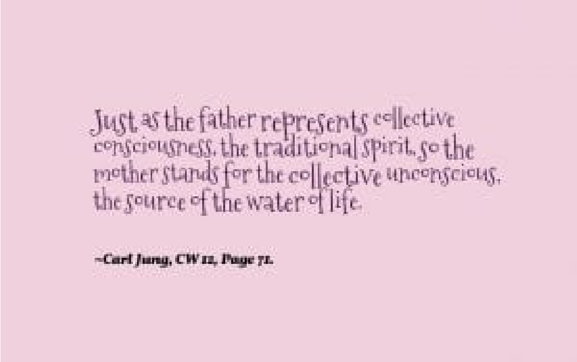
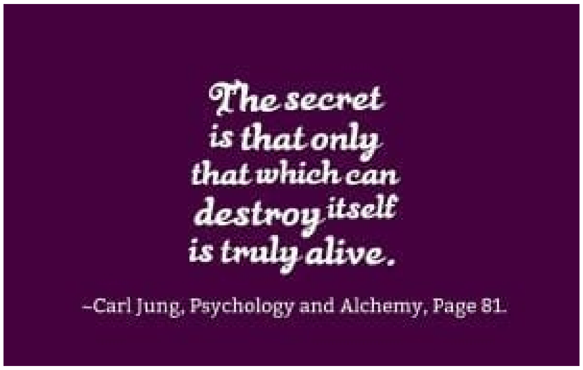


Just as the father represents collective
consciousness, the traditional spirit, so the
mother stands for the collective unconscious,
the source of the water of life.

~Carl Jung, CW 12, Page 71.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, CW 12, Page 71.



The secret
is that only
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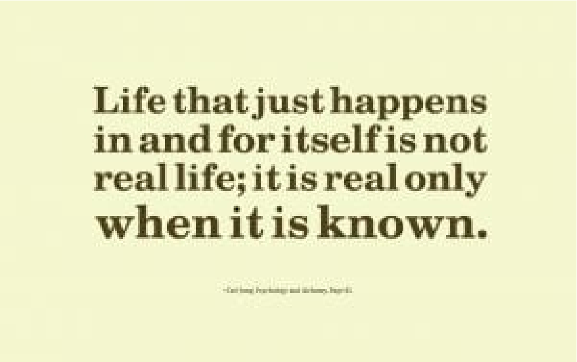
is truly alive.

~Carl Jung, Psychology and Alchemy, Page 81.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.



Life that just happens
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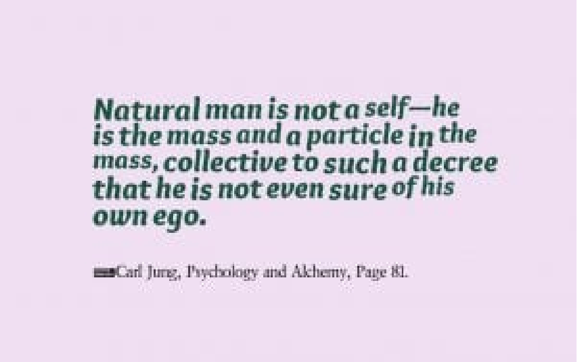
real life; it is real only
when it is known.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, CW 12, Page 81.



Natural man is not a self—he
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Carl Jung, Psychology and Alchemy, Page 81.

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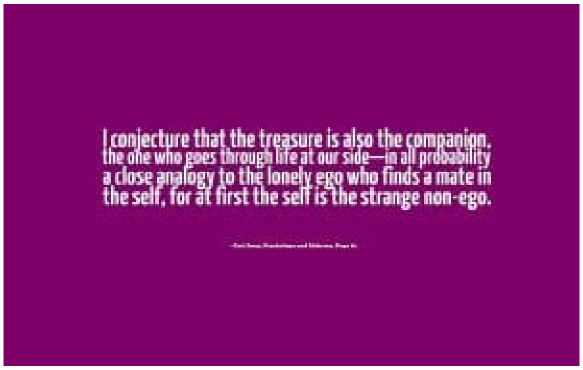
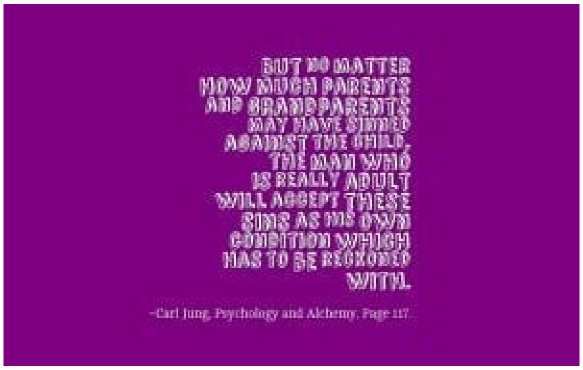


I conjecture that the treasure is also the companion,
the one who goes through life at our side—in all probability
a close analogy to the lonely ego who finds a mate in
the self, for at first the self is the strange non-ego.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. CW 12, Page 117.



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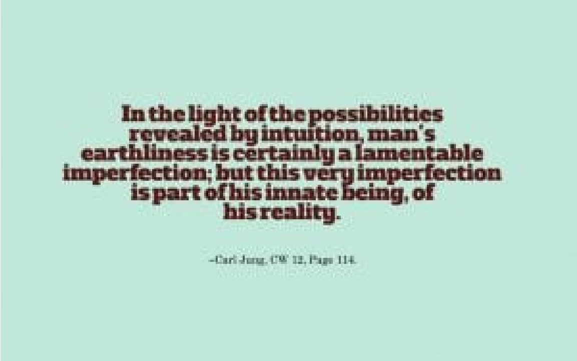
But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.



In the light of the possibilities
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imperfection; but this very imperfection
is part of his innate being, of
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~Carl Jung, CW 12, Page 114.

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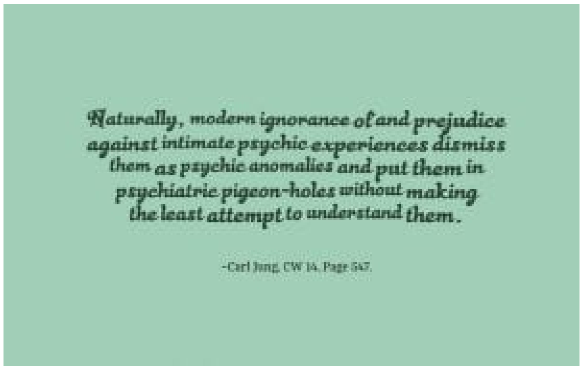

Naturally, modern ignorance of and prejudice
against intimate psychic experiences dismiss
them as psychic anomalies and put them in
psychiatric pigeon-holes without making
the least attempt to understand them.

~Carl Jung, CW 14, Page 547.

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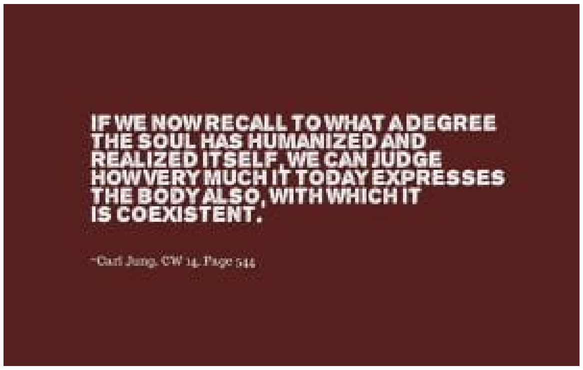
IF WE NOW RECALL TO WHAT A DEGREE
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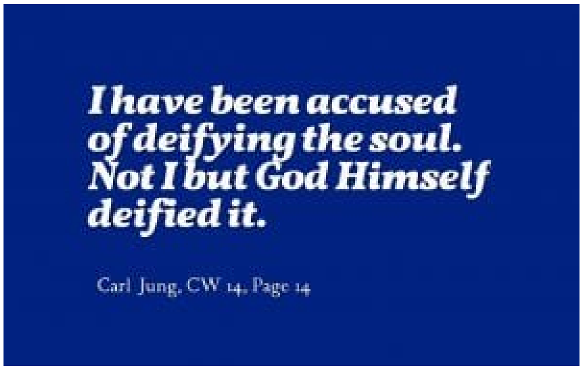
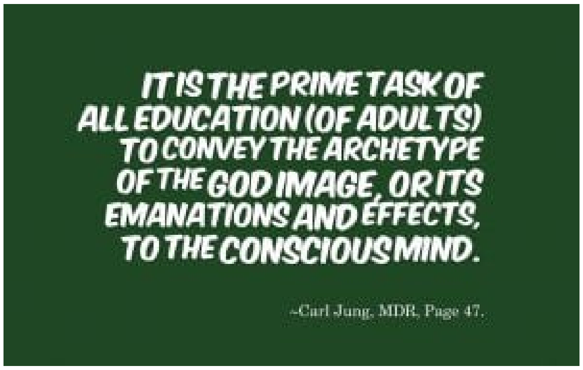
~Carl Jung, CW 14, Page 544

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, CW 14, Page 544.


I have been accused
of deifying the soul.
Not I but God Himself
deified it.

Carl Jung, CW 14, Page 14

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.


IT IS THE PRIME TASK OF
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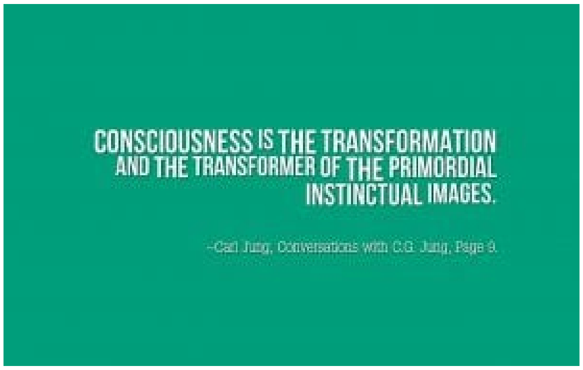

CONSCIOUSNESS IS THE TRANSFORMATION
AND THE TRANSFORMER OF THE PRIMORDIAL
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–Carl Jung, Conversations with C.G. Jung, Page 9.

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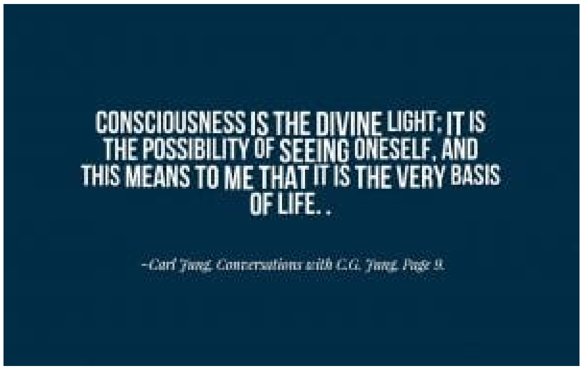

CONSCIOUSNESS IS THE DIVINE LIGHT; IT IS
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THIS MEANS TO ME THAT IT IS THE VERY BASIS
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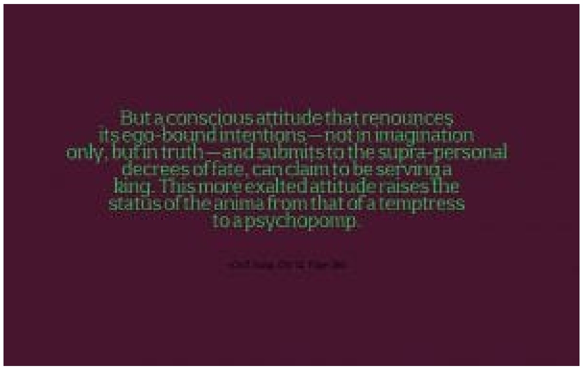

But a conscious attitude that renounces
its ego-bound intentions—not in imagination
only, but in truth—and submits to the supra-personal
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status of the anima from that of a temptress
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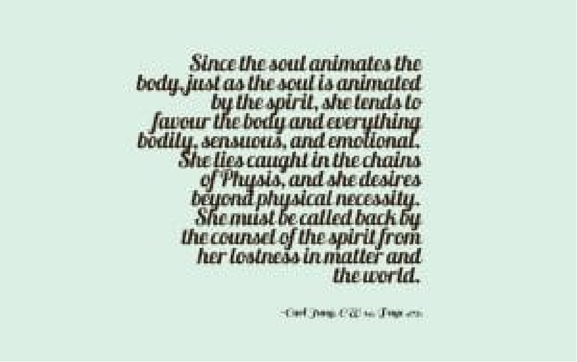
Since the soul animates the
body, just as the soul is animated
by the spirit, she tends to
favour the body and everything
bodily, sensuous, and emotional.
She lies caught in the chains
of Physis, and she desires
beyond physical necessity.
She must be called back by
the counsel of the spirit from
her lostness in matter and
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~Carl Jung, CW 14, Page 472.

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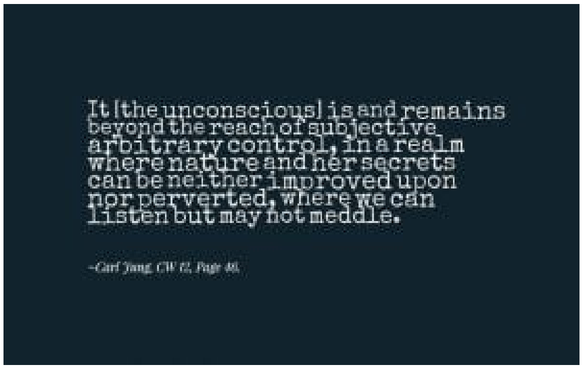
It [the unconscious] is and remains
beyond the reach of subjective
arbitrary control, in a realm
where nature and her secrets
can be neither improved upon
nor perverted, where we can
listen but may not meddle.

~Carl Jung, CW 12, Page 46.

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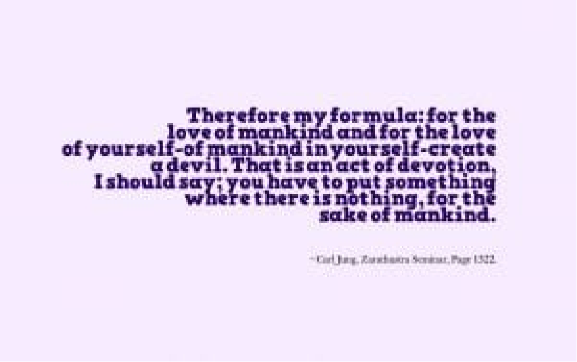
Therefore my formula: for the
love of mankind and for the love
of yourself-of mankind in yourself-create
a devil. That is an act of devotion,
I should say; you have to put something
where there is nothing, for the
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~Carl Jung, Zarathustra Seminar, Page 1322.

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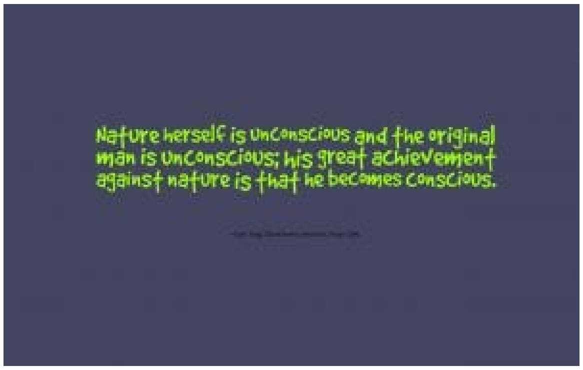

Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.

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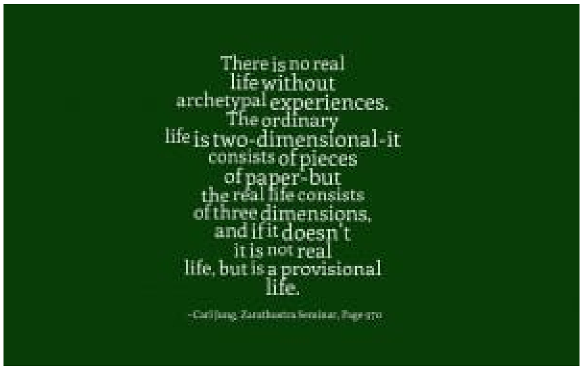

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life.

~Carl Jung, Zarathustra Seminar, Page 970

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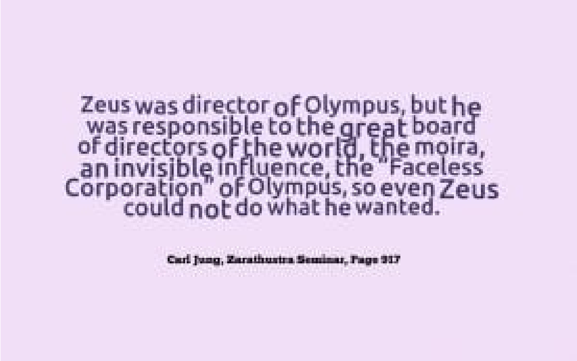

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted.

Carl Jung, Zarathustra Seminar, Page 917

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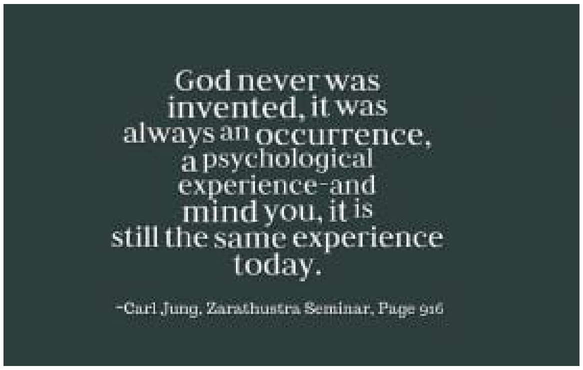

God never was invented, it was always an occurrence, a psychological experience–and mind you, it is still the same experience today.

–Carl Jung, Zarathustra Seminar, Page 916

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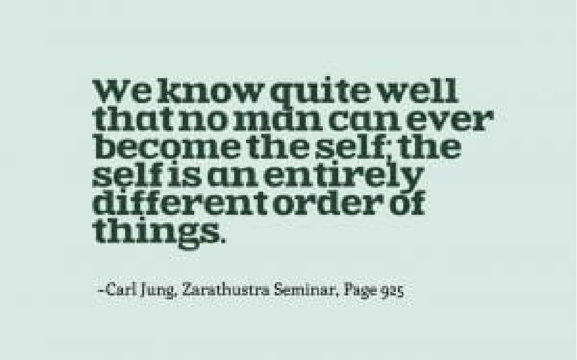

We know quite well that no man can ever become the self; the self is an entirely different order of things.

-Carl Jung, Zarathustra Seminar, Page 925

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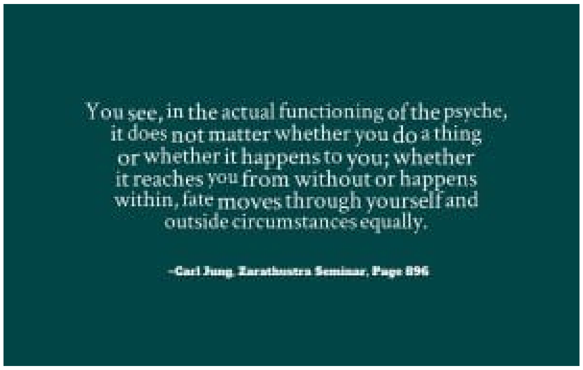

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally.

–Carl Jung, Zarathustra Seminar, Page 896

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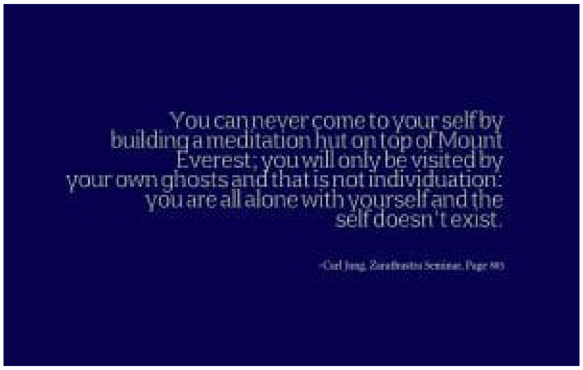

You can never come to your self by
building a meditation hut on top of Mount
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your own ghosts and that is not individuation:
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You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

Carl Jung on Leopold the Guardian Angel of Helene’s (2019-04-07 16:33)

[1]

Lecture XIII 2nd February, 1934

From the reactions that I have received from some of the youthful members of my audience.

I am aware that they object to so much factual material and would like me to give you more of my own point of view.

I consider that I have done this pretty freely already, but you must bear in mind that I set out to give a course of lectures on modern psychology and that subject comprises a great many people besides myself.

On the other hand, factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories.

I should like to repeat that the cases we have been discussing are not unique or abnormal, as some of my audience still seem to think, they lie more or less hidden in the unconscious of ordinary people.

It is true that few have these actual experiences and therefore it is an exceedingly difficult task to make them comprehensible, But it is a necessary preparation for the study of modern psychology.

To proceed with our case, Leopold is the figure who acted for years as Helene's guardian angel, interfering with her from time to time especially in critical situations.

He is a shadowy figure from the dark unconscious background, with initiative of his own.

We cannot treat this phenomenon merely as a disturbing element, it possesses intention and intelligence and is not just an automaton.

During a sitting with Group N. Helene had the vision of a conjuror waving a magic wand over a carafe of water.

This figure was interpreted as Joseph Balsamo because Alexandre Dumas in his novel: "Memoires d'un Medecin, Joseph Balsamo", describes a similar scene.

The guide himself then said that Leopold was only his pseudonym and that he was in reality Joseph Balsamo, or rather Cagliostro,
under which name the famous magician and arch imposter of the XVIIIth century fooled the world.

This led to a whole romance, for Helene imagined that she had been Balsamo's medium in a former existence and that she was the reincarnation of his Lorenza Feliciani.

She only gave up the idea when she realised that Lorenza was a creation of Dumas' and had never existed in reality.

Leopold then told Helene that she was Marie-Antoinette who played a role in the famous "scene· de la carafe".

In Dumas' novel Marie-Antoinette meets Joseph Balsamo in the Chateau de Tavernay where she is resting on her way to Paris.

He is gazing into a carafe of water and sees her fate.

When he refuses to reveal it to her, Marie-Antoinette kneels down and looks into the carafe herself and faints away.

As a result of this story, Helene got into her head that she was a Alexandre Dumas.

reincarnation of Marie-Antoinette and had a love affair with Balsamo.

As Cagliostro was very much en vogue at the court of Louis XVI, it is probable that the Queen also consulted him, but the love episode is certainly a creation of Dumas' fertile imagination.

The name Leopold intrigued Flournoy, and rightly, for such names often hold a deeper meaning than is at first apparent.

A friend of Flournoy's suggested that its choice hung on the three consonants L.P.D.

These letters stood for the device of the "Illuminati".

In the introduction to his novel Dumas describes a meeting of the "Illuminati" and Free Masons of all countries on the Donnersberg near Mainz in 1770.

He tells how a stranger (who is 110 other than Joseph Balsamo) begs to be admitted to the society and gives himself out as "The one who is".

The president confirms him as the "enlightened one", for on his breast he bears the three letters L.P.D.; the delegates from all the countries, Swedenborg and Lavater among them, recognise him as their leader and ask for his commands.

His aim is to abolish the monarchic system within twenty years, with the help of his followers, and to introduce a new and universal order.

For this purpose all representatives, in their respective countries, must work for the destruction of the royal fleur de lys under the device "lilia pedibus destrue" (L.P.D.).

This is not quite historical, for the order of the "Illuminati" was founded by Adam Weishaupt only in 1776; the latter went to France to prepare the revolution.

The order was destroyed there and had practically disappeared in that country by the year 1800, but it was revived in Germany in 1880.

This society had a way of adding all famous men to the list of its members, in its early days Goethe and Herder, for instance.

These historical facts are important in this connection because they are symbolic; they characterise the interesting point that Helene's spiritual leader, Leopold, is a member of a secret society.

This is significant because Leopold is not a unity, but a plurality, he is at once the monk, Victor Hugo, BalsamoCagliostro and Leopold himself; we must bear this in mind.

When asked about his name, he said that he had taken that of a friend belonging to the House of Austria.

He now succeeded in writing with the medium's hand.

There would often be a long struggle with the pencil, for Helene was used to holding it between the first and second fingers and he insisted on the ordinary way, which gave her cramp.

The writing was old fashioned and the spelling that of the XVIIIth century; but it bore no resemblance to Cagliostro's authentic handwriting.

The control neither spoke nor understood Italian, although he spoke through the medium with an Italian accent.

One of Leopold's peculiarities was to give very evasive answers to direct questions.

His style was very wordy, he wrote verse in the manner of a "Victor Hugo inferieur" and he flowed over with moral and philosophical talk.

His memory was far better than that of the medium.

Helene often had the feeling that she was identical with her guide, to the point of her actually being Leopold, although Flournoy says that she never lost her own identity.

The identification with Leopold happened especially at night and in the early morning.

The two states of consciousness were not completely separate and they shared certain peculiarities such as temperament and animosity.

Leopold set himself up as an authority on all subjects, the less he knew of them the more authoritative he became.

He appeared sometimes as a sorcerer and alchemist in possession of elixirs and secret remedies and played the role of doctor with success.

Many people consulted him through Helene although he affected a great disdain for modern medicine and his prescriptions were as antiquated as his spelling.

It is interesting to learn that Helene's mother was well versed in the curative properties of plants and herbs and was skilled in the preparation of old fashioned prescriptions and so-called old wives' remedies.

This is probably the source of Leopold's knowledge.

His tender love for the medium, as Marie-Antoinette, played a great role; he also wrote in endearing terms to "le grand ami Flournoy", but Helene was not aware of her own attachment to the doctor who was observing her.

On the other hand, Leopold was violently jealous and made tempestuous scenes if a male member of the group paid the medium attention.

Occasionally when Helene was writing Leopold would suddenly break through with his XVIIIth century style; he also appeared in her dreams.

Flournoy says of him: "ce mentor austere et rigide, ... presente, en somme, une donnee psychologique tres generale; il n'y a aucune arne feminine bien nee qui ne le porte loge dans un de ses recoins".

Flournoy is quite right, this figure is by no means unique, on the contrary it is very common, only we do not often see it in such a definite form.

It is a typical and universal figure which I have called the "animus"; no woman exists who does not possess it.

In the whole of my experience I have only come across two exceptions to this rule: the first was an Englishwoman, a friend of Mrs. Pankhurst, a militant suffragette; she lacked this figure because she was identical with it.

The second was a hermaphrodite who came to me because she was in doubt as to whether she should live her life as
a man or a woman.

Very few women realise that they have such a masculine figure and it is very difficult to point out in so-called normal women, for it leads its existence in the dark and only shows itself indirectly.

In order to explore such figures we must turn again to the shadow consciousness of the human being. Carl Jung, Lecture XII, 2Feb1934, Pages 55-57.

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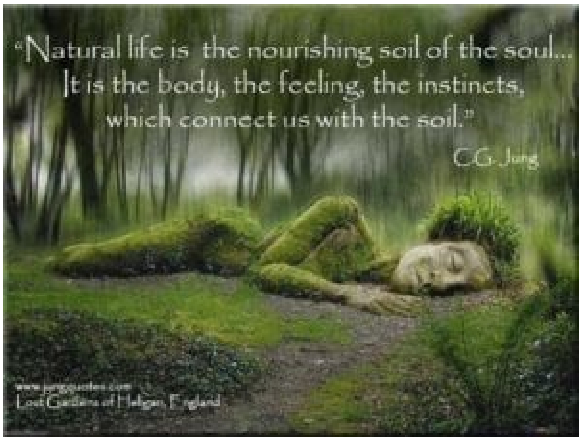
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/5b848-1.jpg`

Carl Jung on “Soul” – Anthology (2019-04-08 03:30)


“Natural life is the nourishing soil of the soul...
It is the body, the feeling, the instincts,
which connect us with the soil.”
C.G. Jung
www.jungquotes.com
Lost Gardens of Heligan, England

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man... Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung; "Psychology and Religion"; CW 11, par. 153.

The sun... is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; "The Gifted Child,"1942.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.

There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

. . . every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: 497

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

There is nothing without spirit, for spirit seems to be the inside of things ... inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters, Volume 2; Page 590 .

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Pages 437-438.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."
What Dr. Jung said in two separate and unrelated statements was:
People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.
As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III,

Page 18.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Being that has soul is living being. Soul is the living thing in [us], which lives of itself. Carl Jung, CW 9i, Par. 56.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Pages 549-550

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

People hate the human soul, it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Pages 208-210.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G.

Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman unishments and blessings that go far beyond the possible deserts of human beings.   Carl Jung, CW 9ii, Pages 26-27

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral —these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

You can succeed in going away from your problems, you need only to look away
from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream Analysis, Page 90.

I loved the old man
who touched my
life with outstretched
hand
and left his
mark
upon my soul.
[Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body.   Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

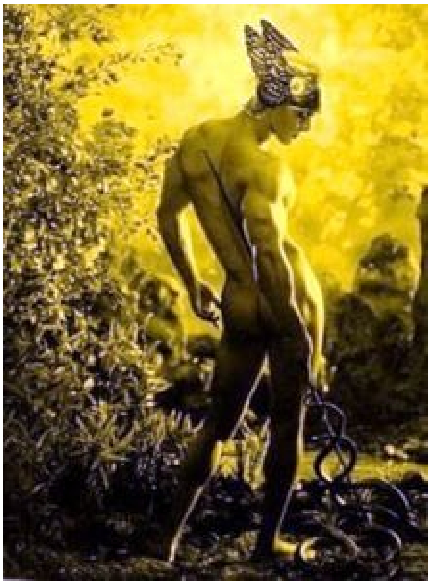
Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

Carl Jung on "Logos" - YouTube (2019-04-08 04:46)



[1]Carl Jung on "Logos" - YouTube

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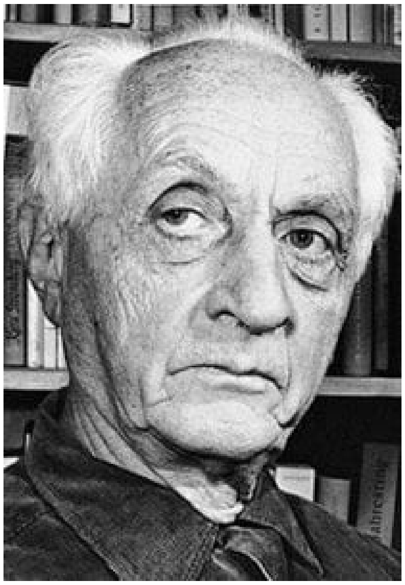
1. `https://www.youtube.com/watch?v=LzOXJtx4Egk`

Carl Jung: I would be extremely interested to hear more details of your experiences sometime. (2019-04-08 04:52)



To Karl Kerenyi

Dear Professor Kerenyi, 12 July 1951

The rapid appearance and handsome format of Einfiihrung in die Mythologie came as a surprise.

It is pleasant to know that this book has now found its niche.

The experiences you are having will inevitably befall anyone who knowingly dips into the primordial world of eternal images.

He reaches beyond himself and bears out the truth of the old alchemist's saying: maior autem animae pars extra corpus est.

You are right: seen in relation to their archetypal background, banal dream-images are usually more instructive and of greater cogency than "mythologizing" dreams, which one always suspects are prompted by reading.

The case you report is very interesting: it is a consistent working out of the archetypal model.

I would be extremely interested to hear more details of your experiences sometime.

I can imagine that for a mythologist the collision with living archetypes is something quite special.

It was the same with me; only for me it was the encounter with mythology.

It means an intensification and enhancement of life-with a pensive side-glance at the genius vultumutabilis, albus et ater.

That the ripples of your life and work are spreading far and wide is in the highest degree gratifying and an occasion for hearty congratulation!

With very best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 19

Individual consciousness makes man aware of the difficulties of his inner as well as his outer life.
(2019-04-08 05:27)

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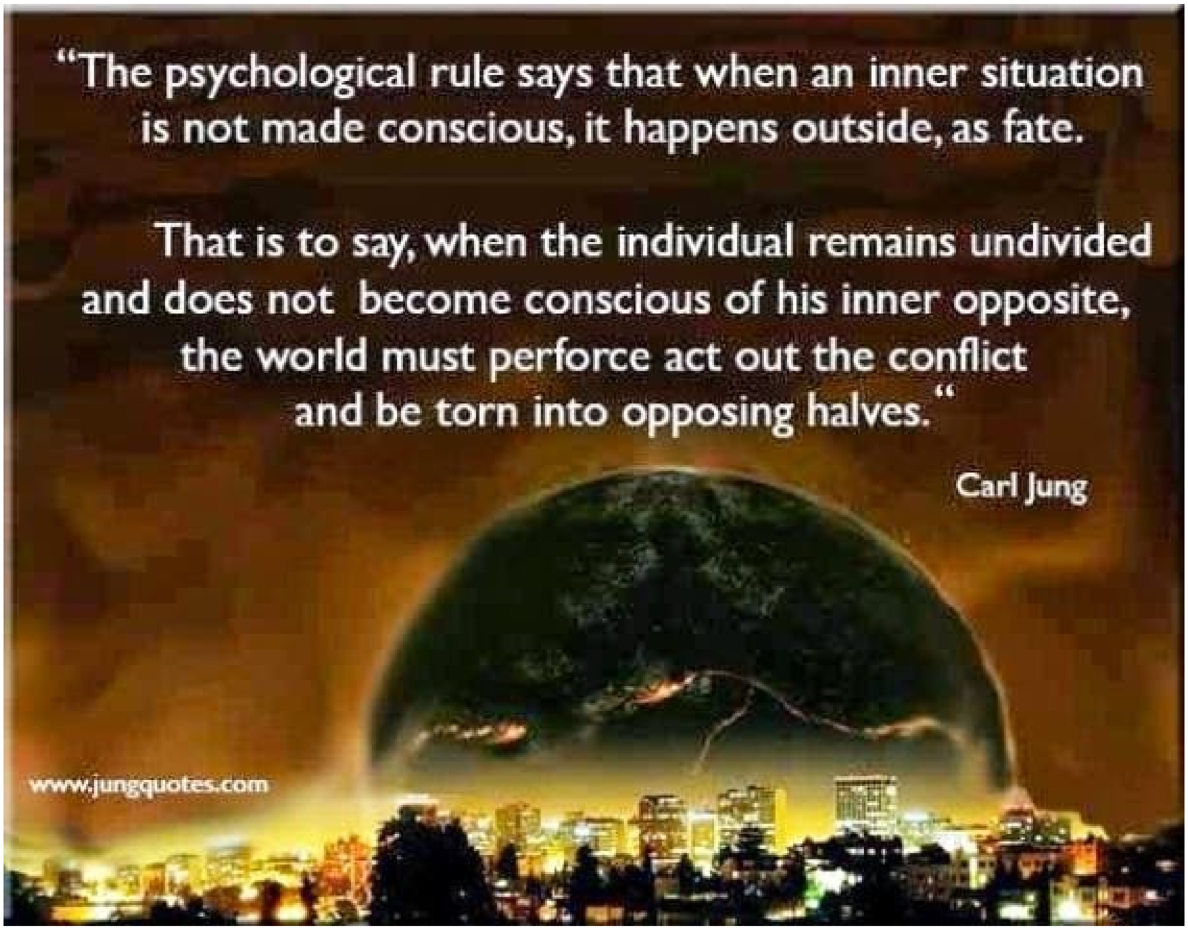

"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves."

Carl Jung

www.jungquotes.com

The existence of an individual consciousness makes man aware of the difficulties of his inner as well as his outer life.

Just as the world about him takes on a friendly or a hostile aspect to the eyes of primitive man, so the influences of his unconscious seem to him like an opposing power, with which he has to come to terms just as with the visible world. His countless magical practices serve this end.

On higher levels of civilization, religion and philosophy fulfil the same purpose.

Whenever such a system of adaptation breaks down a general unrest begins to appear, and attempts are made to find a suitable new form of relationship to the unconscious.

These things seem very remote to our modern, "enlightened" eyes.

When I speak of this hinterland of the mind, the unconscious, and compare its reality with that of the visible world, I often meet with an incredulous smile.

But then I must ask how many people there are in our civilized world who still believe in mana and spirits and suchlike theories-in other words, how many millions of Christian Scientists and spiritualists are there?

I will not add to this list of questions.

They are, merely intended to illustrate the fact that the problem of invisible psychic determinants is as alive today as ever it was.

The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual.

His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations, for which reason one can best compare its function to orientation in space.

The unconscious, on the other hand, is the source of the instinctual forces of the psyche and of the forms. or categories that regulate them, namely the archetypes.

All the, most powerful ideas in history go back to archetypes.

This is particularly ,true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule.

In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality.

For it is the function of consciousness not only to recognize ;md assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, The Structure and Dynamics of the Psyche.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/20444-torn.jpg`

Carl Jung: “...soon however a very vivid dream-life developed…’ (2019-04-08 06:29)

[1]

[Carl Jung: “…soon however a very vivid dream-life developed, with the striking characteristic that her dreams came true.”]

Lecture V 17th November, 1933

Justinus Kerner belongs to the school of Romanticists, he is not really a scientist and his book contains a number of more or less naive interpretations.

In the "Clairvoyante of Prevorst" Kerner describes the case of his patient, Frau Friederike Hauffe, who was born in 1801 in the village of Prevorst, where her father was a forester.

All we know about her immediate family is that her brothers and sisters were subject to convulsions, but we are given to understand that there was no trace of epilepsy the most interesting fact is that her grand-father was gifted with what the Scotch call second sight.

The Clairvoyante began life as a happy normal child, soon however a very vivid dream-life developed, with the striking characteristic that her dreams came true; she hers elf believed in them and was often, for instance, able to tell where a lost object was to be found.

She also showed great skill as a water-diviner.

The child had a horror of graveyards and her grandfather, who undertook her education, noticed on their daily walks that she would suddenly be taken with uncontrollable shivering fits when they reached certain spots, and he believed that they were then walking over long forgotten graves.

This feeling became so acute that she was unable to sit in the choir of the village church because there were tombs directly beneath it.

She developed a specific sense for the uncanny and could see ghosts in haunted places.

In Schloss Lowenstein she peeped into the kitchen, but could on no account be induced to enter it and years later the ghost of a woman was seen there.

These stories do not as yet prove anything, for it may merely have been the fear of ghosts that gave rise to such visions.

Nevertheless it is a fact that the Clairvoyante’s thoughts took on a visible form.

She was completely unconscious of certain thinking processes within herself and they could therefore only reach her consciousness in the form of visions.

For it is a rule that no conscious thought becomes exteriorised: if we go into a haunted place thinking that we may see a ghost we never do, because the thought has already been thought, but if, on the other hand, we enter it without expectation we may see something.

To the distress of the child's grandparents, this sense of unseen ghostly influences around her soon took the shape of real apparitions.

She first actually saw a ghost in her grandparents' house at midnight, a tall dark figure swept past her with a sigh and stood gazing at her from the end of the passage.

She was not in the least frightened, but her grandfather was terrified when she told him what she had seen, for he had had the same experience in exactly the same spot but had kept the incident to himself.

We might say that the child had been influenced by her grandfather, but it is more likely that she als o was gifted with second sight.

He tried to reason her out of her belief in what she had seen, but he was unable to shake her sense of reality with regard to these experiences.

Kerner does not doubt that she really did see ghosts because he himself was convinced of their existence.

It is useless to reason with people who believe in ghosts, by saying "ghosts do not exist" etc.

We have to talk to them on their own level, taking for granted that there are such things; if we do not, we throw away any advantage the conversation may offer.

In any case we can make no sweeping assertions in this field, for all proof is lacking.

In the same way you must speak to primitives in their own language, assuming that the things they believe in really exist.

The word ghost should never be mentioned among them, for to do so calls the ghosts forth.

I learned this in Africa, where I made the mistake of asking the natives what their ghost houses were and they reacted exactly as a drawing room full of respectable people would to an obscene remark.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not.

Kant may possibly be right when he says:

"It will yet be proved in the future that even in this life the human being stands in an indissoluble association with all immaterial beings of the spirit world, that he affects them and receives impressions from them of which however he is not conscious, so long as all goes well."

But this noteworthy remark is very optimistic, because we should need exact physical methods to be able to prove objective reality in this field, otherwise the subjective factor would always have to be taken into account.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams.

The Clairvoyante, however, soon began to show unmistakably pathological symptoms , the first of these was an extraordinary sensitiveness to light and irritation of the eyes and this condition lasted a year.

This is a common symptom and is psychogenetic.

It is a kind of psychic blinking, an inability to stand the clear light of consciousness.

This typical psychological affection, which is a symbolic over sensitiveness to light, is also often met with in people who have an unconscious bad conscience; they blink from fear that they might reveal themselves.

Nothing of importance happened after this till the Clairvoyante reached her nineteenth year, when she became engaged to Herr Hauffe, a colorless young man who plays only a shadowy role in the story.

On the day of the betrothal an old preacher died, he was a man whom she greatly honoured and revered.

The Clairvoyante was singularly affected at his funeral.

She could hardly tear hers elf away from the grave and was in a very strange condition, as the result of a vision in which the old preacher appeared as a ghost hovering over the grave.

She was used to seeing ghosts and look them as a matter of course, but this experience impressed her very deeply, for at this moment she felt the stirring of a life in her innermost b eing; she wrote a poem ab out it and remained for a long time under its spell.

The Clairvoyante married in August 1821 and at first she lived a normal life and had a child.

Shortly after her marriage, in February 1822, she had a fateful dream: she dreamt that she lay in bed beside the corpse of the preacher; in the next room she heard the voice of her father talking to two doctors who had been called in in consultation as she was very seriously ill.

She called out to them: "Leave me alone beside this dead man, he can cure me and no doctor can”.

She felt as if they wished to draw her away from the corpse and cried aloud in her dream:

"How well I feel beside this dead person, now I shall be completely cured”.

Next day she was seized with a violent fever which lasted fourteen days; a bad neurosis followed which led to her death in her twenty-ninth year.

What has happened here?

The Clairvoyante has taken the side of her dream.

We think we could not possibly allow ourselves to be entangled in a certain fate through a dream, but Frau Hauffe could not have acted otherwise, she was so constituted that the dream was her reality, she identified with the dead man and died while she still lived, that is to say she dropped back more and more into the psychic background.

The death of the old preacher was the experience that made clear to her that she lived more with the dead than with the living, the figures of the inner world were her realities, beside which husband and child were mere shadows.

If she accepts the dream, she will accept her inner reality and feel well, but then she must follow it into the psychic background until she ceases to exist.

If a patient were to bring me a dream in which the dead and not the doctor worked the cure, I should ask:
"Why did you come to me?

"If she replied: "The dream seems strange to me, I cannot imagine why I should think that the dead could cure me", I should undertake the case; but if she gave the same answer as in the dream, it would be fatal, I could do nothing for her.

As a matter of fact such a person would probably never come to analysis and if she did she would certainly manage to man oeuvre the doctor on to the side of death, unless he had great experience in such cases.

One might say that the very fact of her coming to analysis would in itself be a considerable argument against her being wholly on the side of her dream.

But it is a very ominous dream and as a doctor I consider it very questionable whether anything could have been done for her.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to
be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you.

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain
is complete with the history of the world and every child is born with an unconscious assumption of the world.

But for this we could not grasp the world at all.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our
own inborn temperament.

Frau Hauffe feels healed and normal when she slips back into the psychic processes and ill if she ventures into the real world where she encounters insurmountable
conflict; so she steps ever further back into the unconscious. Carl Jung, ETH Lecture V, Pages 25-28.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/74acc-1.jpg`

Carl Jung on "Clairvoyance," "Ghosts and Spirits," and "Mandalas." (2019-04-08 07:50)

[1]

Lecture IX 15th December, 1933

The phenomena with which we have been especially concerned in the Clairvoyante's experience, fall under three heads:

1 . Supernatural sense perceptions (clairvoyance, etc.) .
2. Ghosts and Spirits .
3 . Vision of the Sun Circle, or Mandala (Mandala is the Indian term for circle).

1. The Supernatural sense perceptions consist principally of clairvoyant phenomena.

They appear in space and time.

At first it may seem nonsensical that such unnatural things can happen and I am aware, from the reactions that I have received, that a large part of my audience looks upon the Clairvoyante's case as a very exaggerated one.

This is, however, sheer ignorance.

We simply do not know how common such experiences are.

Every one of us has Frau Hauffe in our unconscious , but the human psyche is amazingly unknown.

Such a mass of irrefutable evidence exists, however, that we cannot overlook these phenomena, and, as a

psychologist, I handle these things
too frequently not to believe in them.

We should approach such things with an attitude of unlimited patience, allowing the material to work upon us in its own way.

But in this field it is very easy to deceive ourselves, we cannot be too careful how we sift our material, for we are on dangerous ground.

We must assume, then, that at any rate some of the reports of the Clairvoyante's strange experiences which I have given you really
correspond to the facts.

After so many years it is of course impossible to verify them, but such things really do occur and I have met with similar cases.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena.

People like Frau Hauffe, whose psychic energy has left the outer world, have such experiences; it is simply a fact, even if it is a very inconvenient one, which we must take into account.

The existence of such things is only denied by those who are determined to prove their own theories of the universe, so determined that they simply ignore everything that does not fit in with them.

Such people deny these phenomena any scientific validity and leave any inconvenient and too obtrusive facts to the poets.

But psychology, of all things, demands that we be honest and shut our eyes to nothing.

This brings us to the strange problem of the relativity of space and time.

We have fixed ideas about these and when we meet with facts, such as those experienced by Frau Hauffe, we are greatly disturbed for these phenomena go right against our usual conception of the absolute validity of space and time.

Some of the cleverest people, however, have always questioned the absolute character of space and time; Kant, for instance, had such doubts when he wrote:

"Space is a necessary a priori conception, which lies at the base of all external perceptions. One can never conceive of there being no space although one can quite well imagine finding no objects in it."

Space is a pure conception, the condition a priori of all spatial experiences generally.

It possesses "empirical reality" and is the frame of all outer experience.

Time is "the formal condition a priori of all phenomena”.

Time as inner sense (space being the outer sense) has “subjective reality”.

It would be difficult to challenge these formulae.

Modern physics have also come to doubt the absolute character of space and time.

If they are relative factors they cannot possess absolute validity; we have to assume that an absolute reality would be differently constituted from our space and time reality.

It is possible then that phenomena appear which are not subject to the laws of space and time.

The psychic facts have neither length, breadth , nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration.

We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in and for themselves cannot be determined by time.

On the contrary, we often experience the fact that psychic events do happen in an unbelievably short fraction of time.

It has been proved over and over again that very long dreams can take place in the shortest time imaginable.

You dream, for instance, of long military preparations, then war is declared, it breaks out, the guns thunder . . .and you find that you are being called in the morning.

Did the endless dream happen between the first knock and the last, or did it start earlier and lead up to the moment of the knocking from an anticipatory knowledge of the very second in which the knock at the door would occur?

Another long dream culminates in your head being cut off and at that very instant the canopy of the bed falls on your neck.

It is common knowledge that in the second before they drown, people can see their whole lives pass before them in a flash.

This can also happen when falling over a precipice.

Thus we get endless examples of a different space and time reality which cannot be grasped by the empirical mind.

I have chosen the case of the "Clairvoyante of Prevorst" in order to show you how intense introversion causes the characteristic peculiarities of the psychic background to come out into the light of day, for it is very important that we should understand this inner life.

Numerous examples show us that without doubt everyone of us is capable of having anticipatory dreams.

Read J. W. Dunne’s book: "An Experiment with Time”, where the author relates the dream he had in Africa, describing the terrible Martinique earthquake
the night before the newspaper accounts reached him.

He was in touch with something which had not yet reached his sphere of consciousness.

Dreams border all the time on things which are right outside our space and time conception.

Dunne speaks of a displacement in time.

It is as if a slip occurred in the time we are familiar with and enabled us to see round the corner into another order of time.

2. Ghosts and Spirits.

These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition.

We all experience these autonomous contents, only they strike us in different ways, for instance when we say:
"It has suddenly occurred to me" or such and such a thing has «just come into my mind"; if we stood a little closer to Frau Hauffe's makeup,
we should say that we saw a ghost; or again if we were nearer to the lunatic, we should declare: "A voice told me so and so.

"A man walked down a London street, taking no notice of the names of the shop s or the advertisements, but he heard a loud trumpeting
voice announcing them.

We have this sort of thing within us, but we are unaware of it till something goes suddenly out of gear and out it all pours.

is only through a certain effort that the conscious registers what it encounters; that which is not in its focus is also recorded, but it fails to reach consciousness and remains unconscious.

This shows us that the psyche is not identical with consciousness.

The threshold of consciousness, where the unconscious is forever intruding, is very indistinct: we notice things and do not really notice them,
or we forget them and they suddenly appear.

All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously.

A patient was once brought to me in a very neurotic condition, she was a girl of 18 who had been most carefully brought up and had led a
very sheltered existence; yet, to the horror of her family, she now swore with a fluency that a bargee might have envied.

I was asked how she could possibly be acquainted with such a vocabulary?

I could not tell just where she had heard such language, I could only suggest that she had, for instance, heard navvies and carters swearing
at their horses.

The street is full of such things and the unconscious always sees and hears everything, but it requires a great effort of concentration to register this consciously.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them.

These autonomous things follow their own laws and not ours.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god.

We do not only experience these psychic contents as a state of possession, but also as a sense of loss, for the unconscious can steal away fragments of our conscious psyche and rob us of our energy.

This is what has happened when we say that we have "keine Lust" (no inclination) for something or other.

The primitive would say that he had lost one of his souls, for he believes that he has many, and he would lie on the ground trying to remind himself who he was.

We are moved by the same instinct when we bite our nails during a dull lecture to remember who is sitting there, for we are in danger of partially losing ourselves.

The psyche has a great desire to become whole and to collect back its scattered parts.

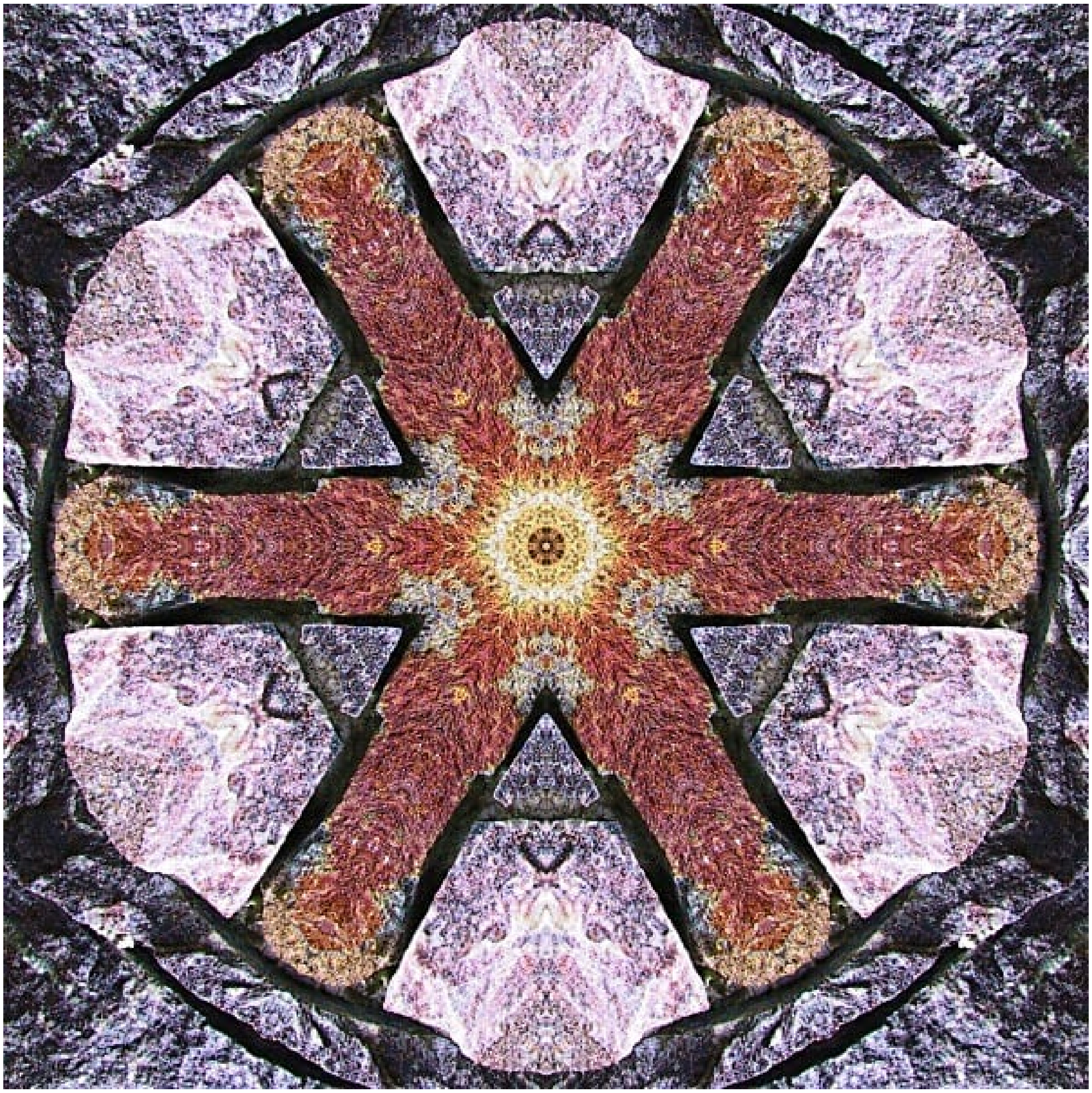
When we say: "I jumped out of my skin”, or "I was beside myself with rage”, we mean just the same as the primitive when he says: “I have lost a soul".

We cannot escape b eing influenced by psychic contents, it is our natural condition; therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can
live all sides of himself and do many foolish things.

3. Mandalas.

[3]



This third phenomenon, the circle or mandala, is one of the most remarkable in existence.

Unfortunately it is very little known, although it is a fundamental expression of the human psyche.

Up till the present, this phenomenon has been given very little consideration, and yet mandalas occur all over the world.

Since man has existed, the circle has had its symbolic and magic meaning, we meet it everywhere, from the sand paintings of the Pueblos to the
mandalas of the Chinese and the same basic elements are always present.

It is really necessary that we should realise that such things exist, even if we know nothing of them.

I have purposely used a case of Kerner's and not one of my own in bringing this phenomenon to your notice, so that there could be no question of influence or suggestion.

When I was a student, I came across a girl of fifteen who was a somnambulist, gifted with second sight and she produced a circle very similar to the Clairvoyante's.

She spoke of the central point as full of energy and radiant light and of the second ring as cold.

Whereas the Clairvoyante of Prevorst looked up on her circle as a wall, protecting her from the darts of the outer world, the magic circle has, from time immemorial,
been used as a protection against the inner world, the world of spirits. Carl Jung, ETH Lecture IX,15Dec1933, Pages 39-42.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/5cced-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/c05ca-1.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/90990-3.jpg`

Carl Jung on "Nature" and the Development of Christianity. (2019-04-08 08:18)

[1]

Lecture IV 29th November, 1940

In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of Christianity, led to so many and various fruits.

I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the Ignatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the close spiritual relationship which exists between them and the spiritual blossoms of the East.

The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.

The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.

The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper, inner world, there is a totally different scene, which this vision of St. John depicts for us.

It represents a supernatural, spiritual reality of the symbol.

This vision shows us how the world was divided into three parts, a point of view which was characteristic of the age.

Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).

This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).

This point of view is perhaps familiar to you through the writings of St. Paul.

These divergent principles became cosmic principles.

The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.

The Septuagint chose the word "Pneuma" to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.

The Hyle sank in proportion and even the Psyche gradually descended also.

This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.

I will give you some literary examples, to show you how this transition took place.

Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.

This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.

A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.

It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.

The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.

The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated and filled by the gods.

It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the organ by which the whole world of the senses came to consciousness.

But we naturally find a point of view which is still bound to nature, in the first Christian authors.

One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.

I will read you a passage from that time which will prove this fact to you.

It is from Minucius Felix: "Octavius":" . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.
Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the
darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipresence, but we also live - I had almost said - with him."

"Subillo", under his command, "cumeo", with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he is in the Deity.

Nature for him is the visible and tangible body of the Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living relationship to nature.

I will read you a short passage from St. Augustine in which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);
I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new born or invincible sun:

"Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls the memory.

The world of the psyche is set up here in opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de-spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become absolutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one’s way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity. The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could come into conflict with the Christian mystery.

On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.

But in reality the standpoint of these natural philosophers was somewhat different to that of Christianity.

But at first one cannot see where the difference lies, or what their standpoint was.

We must go far back into the history of alchemy to understand what the alchemist meant with his speculations and philosophy.

We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fascinated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.

It was the empirical world, which offered man in antiquity the solution of all problems and redemption.

It is from this standpoint that alchemy originates.

Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.

These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.

They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year’s time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.

It is the same with these old texts, they contain still older material which is almost impossible to date.)

Some old prayers have been preserved, which show the ancient feeling for nature clearly.

This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.

They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.

But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.

I will read you a prayer from such a magical papyrus:

Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed,
earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast

hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."

This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.

That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.

This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.

Originally it was a mystical conception, a spirit of the world or something of that kind.

The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.

We read in St. Paul, for instance, of "the prince of the power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: "Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"

These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in "high places", that is, they are also in the heavenly world.

This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.

The multitude of air demons are not devilish per se, but are nature beings.

These were condemned by Christianity, as early as St. Paul: "The prince of the power of the air that now worketh in the children of disobedience", but this prince was not originally the spirit of evil or of sinfulness.

Yet there are some peculiar hints in this prayer, the author says of the spirit of air "that it leaves me according to the will of God in goodness".

It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.

This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.

Therefore we have the wonderful description: "damp, fiery, cold spirit". It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.

This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the
devil.

But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.

"People go out" says St. Augustine "to admire the mountains . . . . and lose themselves (on that account]."

That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.

We must never forget, in reading such texts, the culture which surrounded the author.

It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.

There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.

Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.

It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church.

This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.

When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.

So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.

This is the fascination which underlie s the whole of alchemistic speculation.

The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.

The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun;
silver was the moon ; mercury ¥ , Mercury, and so on.

This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.

But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a
compulsion, a passion, which expressed itself in the fact that many alchemists believed they could transform the ignoble, corrupt, material world into pure gold.

This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever invented by man.

In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it
must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.

DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may really have had the same name.

The title of his chief work is: "Physika kai Mystika". (Concerning physical things and mystical (spiritual) things.)

This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sandwiched in; but it is difficult to understand, looking at it superficially, why it should be called "About physical things . . . . and mystical things."

To give you a n idea of this literature I will read you a passage from this pseudo Demokritos.

He begins:

"Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers
above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid."

The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.

The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.

Apparently Demokritos did not succeed in doing much with it either.

He had it from his teacher, the old Persian Ostanes.

When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.

Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.

After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak without the permission of the daemon, presumably the spiritual power in Hades.

He could only say: "The books are in the Temple."

At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth century : "Nature delights in nature, nature conquers nature, and nature rules nature."

Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:

"I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter."

This is a reference to the "mystical things".

The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature. Carl Jung, Modern Psychology, Pages 35-41.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/81286-1.jpg`

As a student, Dr. Jung failed a class assignment to draw a....Goat. (2019-04-08 11:04)

[1]

[As a student, Dr. Jung failed a class assignment to draw a....Goat.]

Mathematics classes became sheer terror and torture to me.

Other subjects I found easy; and as, thanks to my good visual memory, I contrived for a long while to swindle my way through mathematics, I usually had good marks.

But my fear of failure and my sense of smallness in face of the vast world around me created in me not only a dislike but a kind of silent despair which completely ruined school for me.

In addition, I was exempted from drawing classes on grounds of utter incapacity.

This in a way was welcome to me, since it gave me more free time; but on the other hand it was a fresh defeat, since I had some facility in drawing, although I did not realize that it depended essentially on the way I was feeling.

I could draw only what stirred my imagination. But I was forced to copy prints of Greek gods with sightless eyes, and when that wouldn't go properly the teacher obviously thought I needed something more naturalistic and set before me the picture of a goat's head.

This assignment I failed completely, and that was the end of my drawing classes. Carl Jung, Memories Dreams and

Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/311ea-goat.jpg`

Carl Jung on a Life of Complete Introversion. (2019-04-08 11:35)

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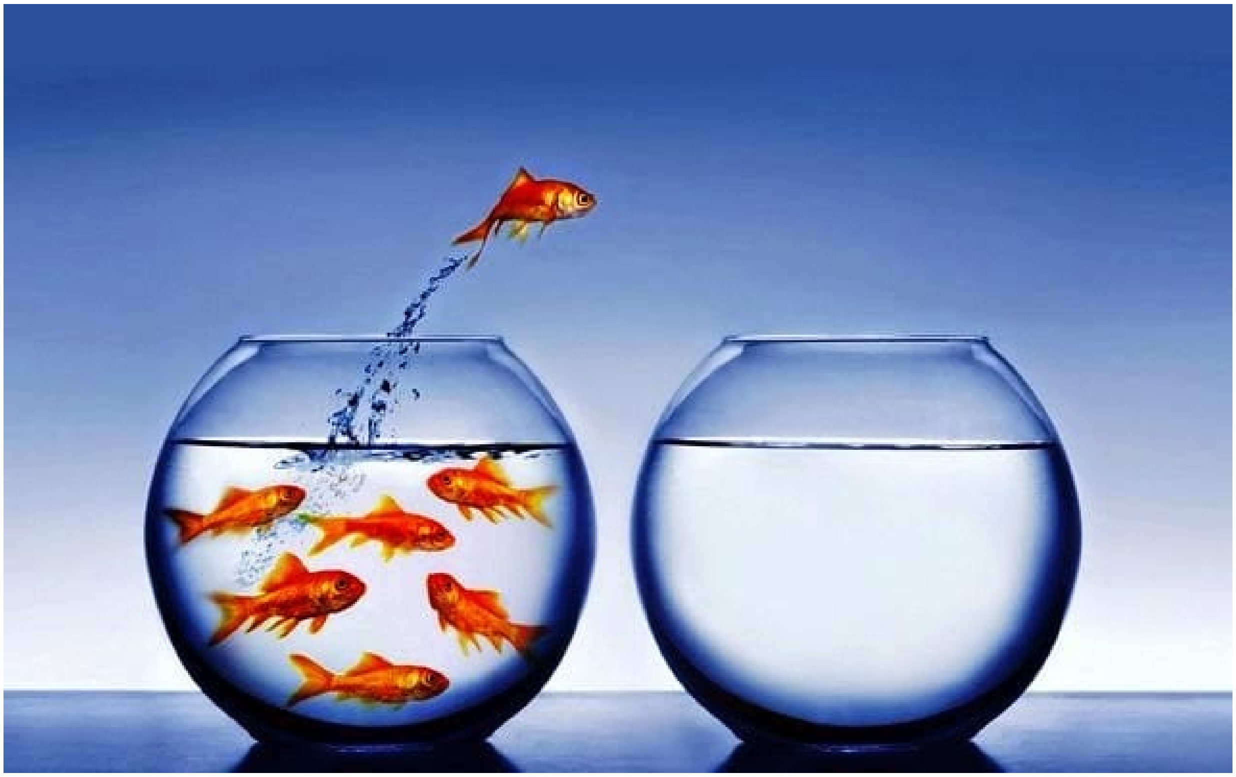

Lecture X 12th January, 1934

Last time we brought the case of the Clairvoyante of Prevorst to a close.

She was a case of pure introversion, everything in her turned away from the reality of the outer world.

Reality as we know it had no value for her, indeed she defended herself against it; but another kind of reality appeared which is unknown to us, of which we only hear in legends.

This is the background of the psyche and it was as substantial to her as outer reality is to most people.

Where we live among real people, she dwelt among spirits, where we see the real sun and moon, she saw the inner sun and moon.

This is the result of very pronounced introversion, wherever it exists in such an extreme form these experiences are its natural outcome.

When questioned about these inner experiences people will usually deny them, and for several reasons.

Firstly because they feel shy about them and are afraid of exposing themselves to ridicule; the Clairvoyante, however, was too deeply convinced of the reality of her experiences to be troubled by such fears.

Secondly, people are as a rule afraid of these things, for they have heard that they belong to the field of psychiatry.

Thirdly, because people frequently remain unconscious of these experiences, and as a consequence they suffer indirectly from symptoms.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur:
first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God.

It is true that the Clairvoyante's was a border line case and that these cases are rare, but we do meet with them.

Cases of extreme introversion which is being compensated by extraversion are more frequent; these will seem less remote to us than the case we have been studying and we shall then see more clearly how near such experiences are to us all.

If people are not fated to die in a state of complete introversion, this compensation must take place.

The inner background then becomes less intense, it is clouded over and all sorts of elements of an outer reality begin to mingle with it, till the psychic background is finally translated into the banality of daily life.

We will consider this compensation in its main stages, not in regard to any particular case, but as I have been able to observe it generally.

1. The inner centre gradually disappears, the vision of the inner sun grows dim; spirits still persist and phenomena of a telepathic nature which are characterised by deviations from our laws of space and time.
2. Autonomous spirits or figures disappear, only dreams and intuitions, sudden warnings and inspirations remain.

At the same time, certain peculiarities appear in consciousness: the memory is unreliable and this partial amnesia cannot be accounted for rationally.

These disturbances are all that remain of the autonomous phenomena.

Primitives explain lapses of memory by the presence of ghosts and witches who suddenly steal away the content.

1. The whole psychic background disappears, no phenomena remain and the memory is normal.

Psychic events do not seem to exist any longer.

But the more normal the attitude becomes, the more we find a defense mechanism being set up against the contents of the psychic background which no longer appear attractive.

Such people have resistances against these inconvenient psychic elements and begin to build a thick wall of rational skepticism and scientific attitudes round them, hoping to lock out and banish them altogether - and if something does creep through, it is dismissed as "merely psychological”.

But on account of this splitting off, a regular witches’ Sabbath of incompatible complexes goes on behind the wall.

The conscious also grows too strong in proportion to the degree in which the psychic background is walled off.

These people begin to consider themselves very interesting and important and thus become most dreadful bores; this is an inflation of the ego and is a neurotic condition.

Because they have a wrong attitude, and really know it, they become hypersensitive (over sensitiveness is always suspicious!) and a regular egg dance has to be performed around them in order not to tread on their psychological toes.

1. This unbalanced condition improves when extraversion really sets in and all thought of the wall and what it hides is forgotten.

The person then leaves all introspection behind and turns towards the conscious world with a sense of relief and freedom.

His friends will push him still further along the path he has chosen: he must meet people, he must travel, he must throw himself
into something, fill up his time, use his will etc., these people become real acrobats of the will.

The objective values now act as so many magnets, to be normal and healthy is of the first importance - but do we really know what to
be "normal" means?

The inner world is now completely in the dark and appears only here and there in the form of slight disturbances.

Such a person says that he is happy and that he feels splendid.

He adopts the attitude of "healthy mindedness" towards life which is typical of the American, built up entirely on the extraverted principle.

All seems to go swimmingly, he overflows with wonderful descriptions of his family and his enviable lot, till one day he goes over into the
opposite and appears with a face a yard long, because he has had a bad dream.

Dreams are invasions from the Hinterland, from time to time the shadow from behind the wall announces itself.

A patient once came to me in exactly this exaggeratedly extraverted condition.

I advised him to take an hour off every day and spend it with himself.

He jumped at the idea, saying this would enable him to play the piano with his wife, to read, to write etc., and when I objected to one alternative after the other and with great difficulty made him realise that he was to be really alone, he looked desperate and exclaimed: "But I should become melancholy!"

1. The peak of extraversion is reached when the inner world becomes entirely unconscious and the person is identical with what he would like to be or thinks he is.

We can often observe this in people who have been successful in life, they are their profession, for instance, and nothing else ;they are identified with the object and have no idea what their subject is like.

Such people appear to be wonderfully adapted to their surroundings and radiate their marvellous rightness.

They have given themselves up to a cause, they are no longer themselves, they are their position, their profession, their cause, and are already
living in their biographies.

There is a good story about a Basel parson which illustrates this condition admirably (psychology consists of good stories!).

He was full of zeal for the welfare of his congregation and eager to provide it with the recreation he felt it required, but he was poor - such people
choose their parents badly and never have any money, they always have to beg it from others!

On his rounds among the richer Basel citizens, he called on a very sarcastic professor of theology who was well furnished with this world's goods.

After much pleading, during which the professor remained unmoved, the parson leapt up in a rage, screaming: "Der Herr will es!" (The Lord demands it !)

The professor, pointing at him, replied "Der Herr will es." (This lord demands it.)

This road leads to the illusion that what I, a lamentably small ego, want, is the will of God.

But this outward movement is not just ridiculous, for it is part of the psychological growth of man.

It is a right attitude for children and young people who have to forget the psychic background in order to go wholeheartedly into the world where they must make their way.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.

Getting into life is absolutely essential to young people.

One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously
or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and
try to see them outside, their world picture will become distorted.

Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not
deserve. Carl Jung, Lecture X, 12Jan1934, Pages 43-45

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/90d1e-1.jpg`

Carl Jung on “Figures of the Unconscious.” (2019-04-08 11:36)

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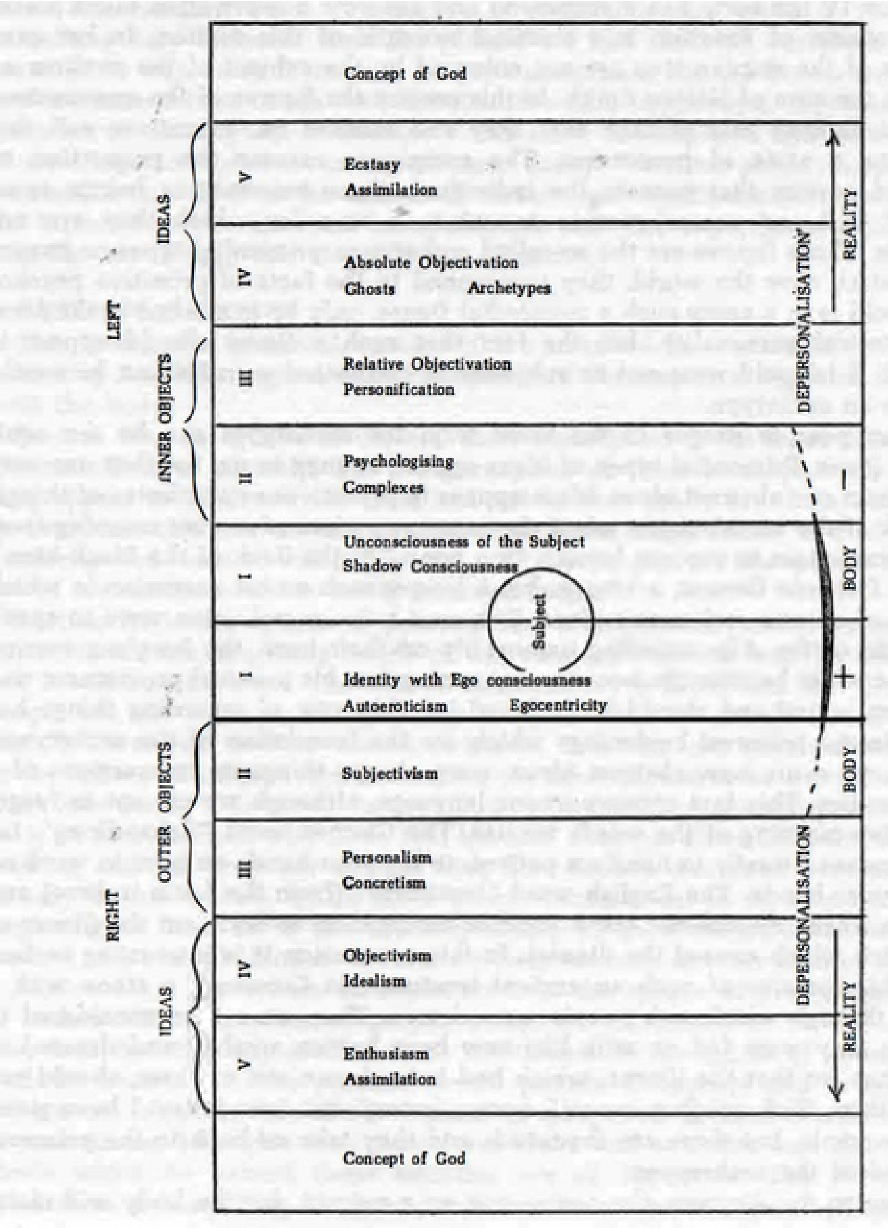
Concept of God
V
Ecstasy
Assimilation
IDEAS
LEFT
IV
Absolute Objectivation
Ghosts
Archetypes
III
Relative Objectivation
Personification
INNER OBJECTS
II
Psychologising
Complexes
I
Unconsciousness of the Subject
Shadow Consciousness
Subject
I
Identity with Ego consciousness
Autoeroticism
Egocentricity
II
Subjectivism
OUTER OBJECTS
III
Personalism
Concretism
RIGHT
IV
Objectivism
Idealism
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Enthusiasm
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Concept of God
REALITY
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BODY
DEPERSONALISATION
REALITY

[Carl Jung on “Figures of the Unconscious.”]

Lecture XIV 9th February, 1934

We will again resort to a diagram (Diagram V, p. 59) in order to elucidate the figures of the unconscious which we spoke of last time.

It consists of ten spheres of consciousness; the five on the Right side belong to consciousness of outer reality and the five on the Left side belong to consciousness of inner reality.

Everybody is conscious in some of these spheres.

Left side of Diagram.

In the sphere of consciousness marked as Section I the shadow begins to make itself felt.

But it is only experienced in this section as a slight feeling of something missing, a "leger sentiment d'incompletude" which gives rise to self-consciousness and a sense of inferiority.

People look for the cause of these disturbing feelings in the outer world, they think their collar is crumpled or their tie crooked; the savant will doubt his book, the singer his voice and so on.

They unwittingly place their inferiority where they really do not fear criticism; but in analysis I have to show them that the real cause lies further back on this unconscious shadow side, where it is much more difficult to see.

While the light of consciousness is entirely on the Right side, people are able to have implicit faith in their good intentions.

They come to me with a glowing description of their ideal marriage and happy circumstances, yet I know that a neurosis has brought them, and why should they be neurotic if the conditions of their life are so perfect?

In analytical treatment the light moves further and further to the left, as one endeavours to make each successive sphere conscious.

Though the shadow makes itself felt in section I, yet the focus of concentration is on the ego.

This section is in close relation to the body and its needs are all important.

When the field of consciousness is narrow, the body plays an important role.

Such people connect their complexes with the body; psychological disturbances appear to them in the form of physical illness.

They are ego-centric and feel inferior, but dwelling so much on themselves may at least give them some idea of their shadow and their field of consciousness thus tends to become less restricted.

In Section II the body is still important, but there is no longer just one object as in Section I, but several objects, inner objects.

People begin to become conscious of the existence of complexes as factors which work independently of the ego.

Anybody who is conscious of a complex knows what a disobedient animal it is: you wish, for instance, to be particularly pleasant to somebody,
it walks in and prevents you, you want to sleep and it keeps you awake; it is as objective as a disobedient dog or a tormenting fly.

All the inner objects thus tend to pull the ego out of its comfortable snail's shell.

In this section, people tend to become more interested in the psychological aspect of their conflicts, and in certain neurotic cases the reality of the body suffers.

A patient of mine once sat down on a bench by the lake to think over her psychological difficulties, although the thermometer registered six
degrees below zero, and was surprised that she had to pay for her folly with inflammation of the lungs.

Another patient, who had been in analysis for a long time, arrived one day in a completely bewildered condition and it was some time before
I discovered what the reason for this was: she had forgotten to lunch!

Fatigue or hunger, especially if unrealized, takes its revenge in mental confusion.

In Section III the body may be largely forgotten.

The complexes become personified, their autonomy is more pronounced and we can look upon them as relative objectivation, although they are still
subjectively coloured.

Leopold is such a figure, a state of trance was necessary to make him visible.

In Section IV the body has disappeared and absolute objectivation takes place; the Clairvoyante of Prevorst is a classic example of this section.

In her case the figures of the unconscious are not coloured by the subject of the medium as they are in the case of Helene Smith.

In this section the figures of the unconscious are so autonomous and strange that they can enslave us.

Primitives call this phenomenon a state of possession.

The complexes assume the proportion of figures and powers that possess the individual; these autonomous beings come and go at will
and compel people to act in a way for which they are not responsible.

These figures are the so-called archetypes, primordial types or images which exist all over the world, they correspond to the facts of primitive psychology.

Leopold is in a sense such a primordial figure, only he is clothed in the form of an historical personality, but the fact that such a figure should appear is archetypal.

If Leopold were not so subjectively connected with Helene, he would himself be an archetype.

Ideas can possess people in the same way, for archetypes can be the equivalents of ideas.

Primordial types of ideas appear strange to us, for they are very different from our abstract ideas. Ideas appear to primitives as attributes of things, they speak of the actual object when they mean an idea: of a river meaning freedom, of a mountain to express loyalty.

In a book "At the Back of the Black Man's Mind", by Osborne Dennet, a king makes a long speech on his accession in which he speaks of objects and means ideas.

It is as if a Swiss politician were to speak of the chain of the Alps standing immovably on their base, the Jungfrau rearing its majestic white head to the heavens - meaning that his political programme was magnificent, sound and should be believed in.

This way of regarding things has its origin in the primeval beginnings which are the foundation of the archetypes.

Originally, what are now abstract ideas, were always things or transactions of a practical nature.

This fact appears in our language, although we are apt to forget the primitive meaning of the words we use.

The German word "Behandlung", for instance, means literally to handle a patient, to lay your hands on him, to work on him with your hands.

The English word "treatment" (from the Latin trahere) and the French word "traitement" mean to draw out (that is, to draw out the illness or an evil spirit which caused the illness).

In this connection it is interesting to find the Neolithic remains of such an ancient treatment in Cornwall, a stone with a hole in it through which sick people were drawn.

They were then considered to be reborn; they were fed on milk like new born babies, washed and dressed in clean clothes, so that the illness, which had been drawn out of them, should not recognise them.

Sick children are still drawn through this hole today.

I have given you one example, but there are thousands and they take us back to the primeval background of the archetypes.

To return to the diagram, the centre acts as a magnet, for the body will claim recognition and if we try to leave it behind it will pull us back.

People who are apparently entirely concentrated on something abstract, find themselves suddenly called back to the body by a slight pain, and others have to submit to long lingering illnesses in order to become interested in their neglected bodies.

Section V also acts as a magnet, but it draws you in the opposite direction, out of yourself, out of your body; its pull works against the senses and you forget yourself.

If we go back to Section II we see the beginning of this process.

It is there that we first got a dim inkling of something very uncanny in ourselves, something very different from the picture we had made of ourselves.

Naturally we tried to turn away from such an unpleasant idea, but the hunch was at work, and we were driven to see that, unbelievable as it might seem, this less reputable person roas also myself.

In Section V this work is completed and the appearance of an altogether different or superhuman entity, "totaliter aliter", leads to a depersonalization.

This is the sphere of ecstasy and mystical experience, in which the human being is dissolved in an absolute self.

The experiences which mystics describe are simply this stepping out of reality.

Right side of diagram.

This is the side of consciousness, of the so-called known world.

Section I on this Right side is the sphere of the empirical ego, this is identical with the body.

Section II is the sphere of objects, these correspond to the inner objects.

Outer objects affect us actively, but our perception of them is subjectively coloured, they appear to us as we see them and not as they really are.

It is very difficult to overcome this subjective stage.

This psychical subjectivism is a kind of egocentricity and leads to difficulties, for we take for granted that people and things are as we see them and so we often come to grief.

Section III is the sphere of personalism, where the objective factor becomes apparent, we are becoming aware of our own personalism and the other person has a value of his own.

The veil of subjectivism is lifted and we discover that people are not what we thought they were or what we should like them to be.

Our "biltes noires" and our treasured heroes then turn into quite ordinary people.

In the sphere of subjectivism we expect the other person to be like ourselves and think him wrong if he is not.

In the sphere of personalism we accept him for what he is.

A hotel keeper, who finds that his chef does not share his own ideas about cooking and yet does not dismiss him, has already discerned personalism.

But already in this section, where other people become real to us, a certain doubt is beginning to form as to the absolute reality of pure concreteness, we are beginning to leave it behind as we move slowly towards another kind of reality.

Section IV is the sphere of objectivism.

In the sphere of personalism we had to reckon with a number of people whom we recognised to be different from ourselves, but they appeared to us as individuals.

In the sphere of objectivism we find the social idea, the personal world picture disappears and is replaced by impersonal idealism.

We are interested in people as groups: relations, friends, acquaintances, strangers etc.; they form clubs and societies and the ideas And ideals which lie behind these societies are all important.

The political party appears as a compelling ideal, or patriotism becomes the highest obligation.

The idea of duty takes on the most ridiculous and the most sublime forms.

We must not lose sight of the fact that all these generally human ideas and ideals can be abused (for there is nothing in heaven or earth which the human animal will not abuse), but nevertheless real ideals do exist in this sphere and these have given rise to state, society, church, religion, etc.

In Section V, as in Section V on the Left side, the altogether different entity, "totaliter aliter", becomes an active force, magnetizing people out of themselves and bringing about a state of depersonalization. I do not feel competent to speak of this stage.

These poles themselves are really beyond human understanding, a mystic or a poet occasionally reaches them and speaks to us out of such a state of ecstasy, but any partial experience of them in our own lives is so strange to us that we wonder if it is not beyond the bounds of sanity.

These poles however cannot be ignored or treated as a "nothing but"; when people will give their lives for something it cannot be a "nothing but".

It simply is a fact that some people are drawn out of themselves by a power which we do not understand.

This diagram is the result of years of experience with people of all ages and nationalities.

It is a diagram that one can think about for a long time.

One fact stands out clearly: namely that the human ego stands between two magnetic poles which pull eternally in opposite directions.

The ego is always in danger of having its unity destroyed.

If a complete split occurs, psychic dissociation or hysteria follows, and if it is rent in pieces, the result is schizophrenia. Carl Jung, ETH Lecture XIV, 9Feb1934, Pages 58-62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/96310-1a.jpg`

Carl Jung: It had a soul which lay in the darkness and it was their task to seek it there (2019-04-09 03:30)

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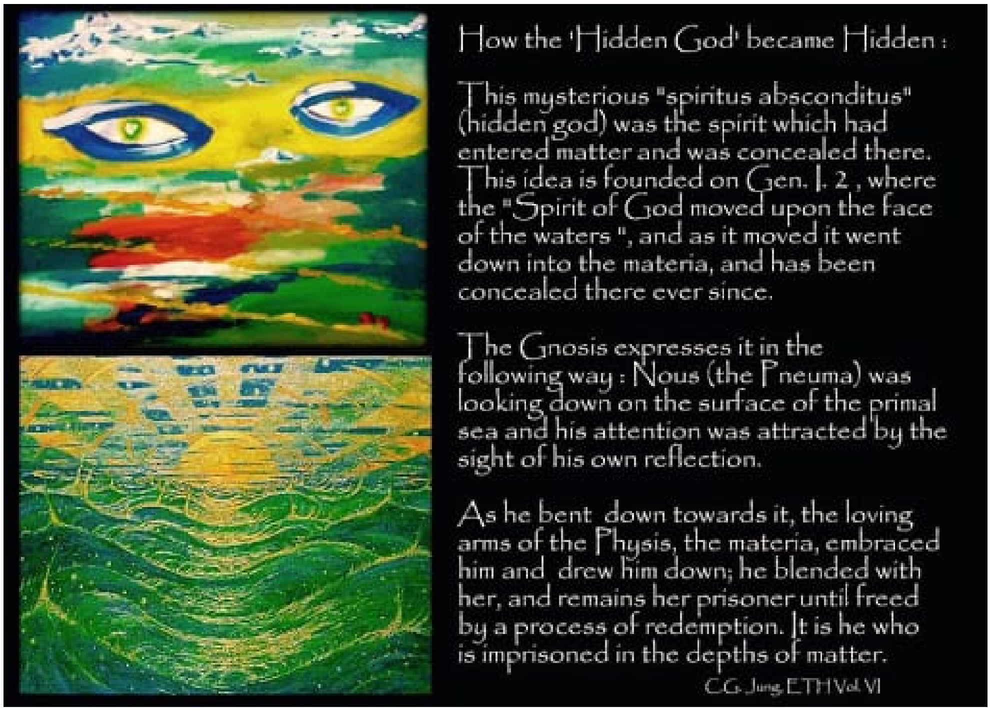

How the 'Hidden God' became Hidden :

This mysterious "spiritus absconditus" (hidden god) was the spirit which had entered matter and was concealed there. This idea is founded on Gen. I. 2 , where the "Spirit of God moved upon the face of the waters ", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way : Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption. It is he who is imprisoned in the depths of matter.

C.G. Jung, ETH Vol. VI

Lecture III 16th May, 1941

In the last lecture we began considering the evidence, which is to be found in the writings of the old masters, as to the attitude which the art demands from its adepts.

We will continue this subject today.

The next passage is from the "BOOK OF KRATES, a text which has come to us through the Arabs, but which, judging by its subject matter, certainly dates back to Alexandrian times.

There is a dialogue between an adept and an angel.

Such dialogues are by no means rare in the alchemistic literature, the philosophical content is often depicted in the form of conversations.

There is even a famous classic, the "Turba philosophorum", which is written in the form of a supposed meeting of all the old Greek philosophers to discuss the secrets of the art.

In our passage from the "Book of Krates" it is an angel who is interviewed by an "artifex" (an artist) , that is, by a philosopher who, we are told, was a "pneumatikos" (a spiritual man).

He says in the course of his conversation with this angel:

"He who belongs to the spiritual people is bent on having books and seeks them, and he will make it his duty to strive with mind, soul and body to propagate the ideas which they contain. When he discovers something clear and precise in them, he gives thanks to God. When he meets a point which is obscure, he strives with the help of his studies to get an exact conception of it, in order to reach the goal which he has set himself, and to act accordingly."

The angel, smiling, answers Krates:

"Your intentions are excellent, but your soul will never decide to hand out the truth to the people, on account of the diversity of opinions and the wretchedness of ambition."

We hear in this text that Krates, the "pneumatikos", has the idealistic intention of preaching the truths that he has realised, of spreading abroad his philosophy among the people.

But the angel smiles in his superiority at this idealism, as if it were too optimistic, and says that, though the intention is excellent, Krates will never decide to spread abroad the truth among the people.

And this for two reasons:

I. Because of the differences of opinion: if Krates should announce his truth, such a terrible quarrel would break out, that his small amount of enlightenment would be torn in shreds during the discussion, and trampled in the dust.

II. Because of the wretchedness of ambition: when someone has picked up a little of this truth, he is tempted to adorn himself with borrowed plumes, to assume an air of importance and thus to deceive himself.

For the truth these philosophers are seeking is intended to change the philosopher himself in some way ; so that in reality there is no tendency to spread abroad formulations of the truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound.

When Krates had finished this conversation with the angel, the latter vanished and refused to return, and the text goes on to tell us how Krates behaved in these circumstances; in other words: what a philosopher must do in order to induce his angel to return to him:

" . . . In order to induce God to send the angel again, Krates persists in contemplation, fasting and prayer."

This is a purely religious exercise as you see. This relationship to an "angel", as you will hear again later, occurs fairly regularly in old alchemy.

The old masters often speak of a "spiritus familiaris", a familiar or helpful spirit, who stood by them in their work.

You find such spirits being invoked in Faust, that genuinely alchemistic work, the spirit of earth, for instance.

The familiar spirit is called the "paredros" in Greek, the one who stands by.

The spirits of the planets are most often invoked, particularly those that dominate the alchemist’s horoscope.

It was Saturn, above all, that could make men skillful in practising the art.

In another treatise, called the BOOK OF OSTANES, which also comes to us through the Arabs though it is of antique origin, we read that:

"It is only possible to work on the stone with resignation, science and intelligence "

It is remarkable that all these Arab authors (Abul Qasim and such people, for instance) lay a great deal of emphasis on intelligence.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent.

The next quotation is from the "Liber de compositione alchemiae" which is said to be of Arabic origin. It is in Latin and may possibly come from the eighth century.

An old alchemist, called Morienus, appears in this treatise, both his actions and words are recorded.

We read in this book:

"He who does not possess the gift of patience should leave this work alone.”

This work is concerned with a peculiar transformation of the soul, a strange psychical process, and these words of Morienus agree exactly with the well-known words of St. Ambrose:

"In patientia vestra habetis animas vestras." (In your patience you possess your souls.)

The man who applies himself to this work, if he can only have sufficient patience, will gain possession of that which is uncontrolled in other people.

Another old master (whom it is impossible to date accurately, though we find traces of him as far back as the twelfth century), ALPHIDIUS, says:

"If thou art humble thy wisdom will become perfect; if not, the disposition will remain concealed in thine innermost."

This sentence shows us that the origin of the alchemistic work is not in the substances used in the opus, but in the soul of the worker.

Alphidius says in another passage:

"Know thou, that thou canst not have this science, unless thou consecratest thy mind (mens) to God; that is, if thou dost not destroy all corruption in thine heart."

Here again a most earnest moral and religious attitude is strongly emphasised.

In the same text, on the same page, we read:

"I have left all pleasures behind me, and have besought God to show me the pure water (aquam mundam)."

This pure water is the chief instrument of the art of alchemy.

It is the water of life which, as you will remember, is a term also applied to Christ.

In another treatise, the so-called "Epistle of Aristoteles", we read:

"May divine providence help thee to conceal thy purpose. One should have foresight and recognise the devilish illusions, and protect oneself against them from the beginning, for the devil is fond of meddling in the chemical procedure."

We have another reference here to a special devil who meddles in the alchemistic opus, a chemistry devil, apparently particularly connected with the work, and who finds great pleasure in disturbing the serious alchemists while they are working.

In other words: the alchemists must expect to come into conflict with their own unconscious during this work, the unconscious will attack them, and cause exceedingly disagreeable emotional disturbances and even illusory visions.

We come now to one of the most curious texts in old alchemy, the AURORA CONSURGENS, which I have often mentioned before.

It has of local interest for us, in that we have a unique and most beautiful manuscript copy of it in Zurich, the Codex Rhenoviensis, a fourteenth century manuscript which comes from the monastery of Rheinau.

Unfortunately it is not complete, four chapters are missing, as I told you last Semester.

There is a more complete though later text (also a manuscript) in the Bibliotheque Nationale in Paris.

This work is extremely interesting, in that it teaches us a great deal about the psychology of alchemy.

The first part is written in a dreamy, ecstatic style, whereby a great quantity of psychological material gushes out like lava.

It is, however, very difficult to understand, and the text is in rather bad condition.

The beginning is extraordinarily different from the end; the second part is very objectively written, and it is possible that the two parts are by different authors, for the first part is certainly a kind of ecstatic avowal.

One often does not know who is speaking, it is as if many voices mingled.

The first part must have been written by a cleric, the sentences consist of one Vulgate text after another, but it contains ideas which are extraordinarily interesting as to the inner psychology of the alchemistic work.

The text is called: "AURORA CONSURGENS" or "AUREA HORA" (the rising dawn or the golden hour).

We read there:

"If thou wouldst conquer, learn to endure."

The virtues are speaking and patience says this .

Later the apostle says:

"Be patient for the Lord draweth nigh."

This is a paraphrase of James V. 8:

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

This means in other word : the fulfilment of the goal of the alchemistic opus (the production of the mysterious substance) can evidently be expressed as if it were the "drawing nigh" of God himself.

This reminds us of the Mass where we also find a passage, before the consecration, in which the Advent of the Lord is announced.

As the author is a cleric, it is not unlikely that he smuggled in certain contents of the Mass.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure.

Undoubtedly the Mass did directly influence the later medieval texts, we can easily prove this; but it is doubtful. to say the least of it, in the case of the older texts, because the liturgy of the Eucharist was not yet in existence.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism.

The divine water is mentioned in texts (which are Pagan and had no connection with Christianity) in the first century A.D..

We can hardly say that it is the author who speaks in the first part of the text, it is rather a most mysterious being, which could be described by the Latin term "spiritus absconditus" (concealed spirit): the spirit of Mercury or Hermes.

Hermes is the old Psychopompos, a mystagogue (teacher of the initiants), and the Poimandres (shepherd of men).

These terms are of pagan origin, but there is also such a figure in an early Christian text: "The Shepherd of Hermas."

This mysterious "spiritus absconditus" was the spirit which had entered matter and was concealed there.

This idea is founded on Gen. I . 2, where the "Spirit of God moved upon the face of the waters", and as it moved it went down into the materia, and has been concealed there ever since.

The Gnosis expresses it in the following way:

Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.

As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption.

It is he who is imprisoned in the depths of matter. The "spiritus absconditus" is not really in the materia, that is only a projection, he is of course in ourselves.

It is the unconscious, which appeared to earlier, more naive people in the materia, in objects.

This still happens to us today, not, however, in the form of beautiful and great images but rather in silly little things.

When two people have a quarrel, for instance, they say to each other the things they should say to themselves.

We see the mote in our brother's eye but not the beam in our own, and these projections can happen with impersonal as well as personal images.

The way in which the "spiritus absconditus" speaks through the author of the first part of the "Aurora consurgens", reminds one of the spirit of earth in Faust: this spirit speaks to Faust, who writes down what it says.

The author of our text continues later:

"Turn to me with your whole heart and do not spurn me because I am weak and black, for the sun has changed my colour (A) and the depths have hidden my countenance, (B) and the earth is corrupted and infected (C) in my operations, because darkness had been laid upon it. (D) Because I am held fast in the mire of the deep (E) and my substance is not revealed, therefore I cried out of the depths and from the abysses of the earth doth my voice speak unto you."

This passage consists entirely of texts from the Vulgate: (A) refers to the "Song of Solomon" I:5 & 6:14 "I am black, but comely, 0 ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me . . . "

It is the loved one, the bride, who speaks thus in the Song of Solomon.

This "spiritus absconditus" is often represented as feminine, and in a very peculiar form: above she is a beautiful virgin with a crown, and below a snake, the so-called Edem, a Gnostic idea, and really that same Physis who caught Nous in her loving arms.

(B) refers to Jonah II: 3-6:

"For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me . . . The waters compassed me about, even to the soul : the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever . . ."

This is a very beautiful description of this "spiritus absconditus", the spirit which is concealed in the depths of the water, and which has sunk down into the darkness of matter.

(C) refers to Psalm 106

" . . . The land was polluted with blood. "

and (D) to St. Luke XXIII: 44

" . . . and there was a darkness over all the earth until the ninth hour . "

There is evidence in the text of the "Aurora Consurgens" itself, that it is really these Vulgate texts which are quoted indirectly, so the connection is no arbitrary one.

The author often says: "Jesaias dicit" (Isaiah says) or "Apostolus dicit", so that one then knows for certain that it is these passages which are meant. It is interesting that during the Crucifixion the darkness coincides with the death of Christ, that is the moment when Christ went into the darkness.

(E) refers to Psalm 69:2: " sink in deep mire where there is no standing" and

(F) to the famous verse in Psalm 130: 1-2 : "Out of the depths have I cried unto thee, 0 Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications."

The language of this text shows clearly that the work on their art was an entirely religious experience for these old philosophers.

They even sometimes felt that the language of the Bible was the most suitable language in which to express themselves, because the subject matter was so similar.

The baffling thing is that, although this whole world of images has nothing whatever to do with natural science, the two always appear together in the alchemistic opus.

But it is just here that we can realise what matter meant to these people, they experienced it in a mystical way.

It had a soul which lay in the darkness and it was their task to seek it there.

They were conscious of the fact that they could rescue the darkened God from the materia, or at least this is what they attempted to do.

We come now to a French alchemist of the fourteenth century: DE RUPESCISSA, who had a similar attitude:

"It is our purpose, with the aid of this book, to comfort and strengthen the poor preachers of the gospel (les pauvres hommes evangelisans), in order that their supplications and prayers should not be in vain where this work is concerned."

The alchemists are referred to here as "les pauvres hommes evangelisans", the poor people who make known the message, who preach the gospel.

The author draws another direct parallel here, between alchemy and the Christian religion.

We will now take a small leap forward in time, and come to the famous sixteenth century alchemist, H. KHUNRATH.

As I told you before, in common with the majority of medieval alchemists, Khunrath was a doctor and a very learned man.

On the subject of attitude, he says:

"It is not our avaricious design, self-will, activity devoid of vocation, diligent reading of worldly wisdom, study and slovenly experimenting on which it solely depends, but it is far more God's calling, his will and his grace. This is the reason why so few of you attain the art. It is impossible to reach this art through books alone, or by obstinate labour, or even by both at once and together, however diligently one tries, and whatever one's ability and desire."

We see here that the study of books and the work on the opus (both warmly recommended by all the alchemists) do not of themselves lead to the goal of the art.

Khunrath continues:

"Shouldst thou discover in thyself (with a true philosophical renunciation of all transitory things which the world values) a particular inclination, a rightful passionate longing, a fervent love, a strong desire and an inner urge towards the chemical art - but not in order to heap up gold and riches or to accumulate great treasures after the way of Mammon, but rather with the hope of realising the Magnalia of the great God, and of using its fruits theosophically - then, without doubt, thou art conditioned, disposed, called and sent by God. Now pray and work as advised, and thy labour will not be in vain."

Such a man is an "electus", a chosen one, who is able to bring this art to its conclusion.

"To sum up: In this case, without the special support and assistance of Ruach Hhochmah-El, the god of divine wisdom, or of other sub-delegated good spirits or angels sent by God, our theorising and practising are in vain."

Here again we are told, that the goal of this art can only be reached when a direct intervention of the Deity takes place, that is, through the Grace of God; God sends a delegate, an angel, to complete the work, to produce the stone.

Psychologically this means that, to reach the goal, a phenomenon must take place, of which one can only say that it is a personification, or an autonomous appearance, of the unconscious spirit.

The "spiritus absconditus" must, so to speak, appear "in figura", as the "paredros".

This is very difficult for us to understand, but such an idea presented no difficulty to medieval man, for he was completely convinced that the psyche was of an autonomous nature.

We are very vague about the psyche, we have a dim idea that it is a sort of vapour arising from the warmth of the brain or a mere result of psychological functions.

The modern attitude towards the psyche always reminds me of an old text book, for the medical corps of the Swiss army, which said that the brain was like a dish of macaroni.

Presumably the psyche was the steam rising from the macaroni!

According to the spirit of that time, the psyche was an epiphenomenon of the physical.

We should really be willing to confess that we are quite ignorant of the nature of the psyche; though unfortunately we do know that it can act in a very independent and unexpected way and produce phenomena which are impossible to explain rationally.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions?

These factors are of a psychical nature, yet we go on thinking that the psyche is a vapour.

To call the psyche an epiphenomenon, or to identify it with human consciousness, is equally foolish.

Consciousness is also a psychical phenomenon, but it swims on the great unconscious, as it were, and we shall never know what the unconscious is, for it is the unconscious, the unknown, the "spiritus absconditus".

With what could we comprehend it?

Only with itself, because we can never get outside the psyche.

For it is the Ouroboros, it always eats its own tail, it is an inescapable vicious circle.

We are always entirely dependent on what our psyche makes of a thing, on what our brain says about it.

Take cold and warmth as an instance: If we come from a temperature of 20 degrees below zero and touch this table it will seem warm, almost hot, whereas it is a cool surface for other people.

Psychical existence is the phenomenon par excellence, we cannot conceive of any other kind of existence.

Beyond the twelve categories of Kant is the "noumenon", "das Ding an sich" (thing in itself), the union of the opposites, the Deity.

How can we be sure, then, that anything is what it seems to us, for we are always dependent on a psychical image.

Everything that we touch is psychical; we make wonderful scientific instruments to discover the real nature of things, but in the e!!.d absolute objectivity is always defeated by the fact that everything is psychical.

Old Khunrath was aware of this fact in his own way.

He continues:

"Beloved, hearken to what the philosophers themselves said about their books.

Hortulanus says:

"Hortulanus was also an old master of the art.

" ’Oho dear reader, if thou knowest how to prepare our stone, then I have told thee the truth, but if thou art not capable of doing this, then I have told thee nothing.’ Geber, Morienus, Lilium and others say the same, that only he who knows how to prepare the stone can rightly and truly understand the sayings of the philosophers."

So no one understands this art who does not know it already.

"It is therefore most necessary to entreat God, the Lord of Hosts, for the spirit of his wisdom, that he may dispel our darkness and enlighten us with the light of his knowledge and truth, that he may embrace us, overshadow us and fill us with his great goodness, that he may open to us the writings and other monumenta of the philosophers, interpret and expound them, and lead us to understand the light of nature; thus all is well: If thou hast made him"

The spirit of God's wisdom = the Holy Ghost.

"thy praeceptor familiaris"

The familiar spiritual teacher.

"then all obscure words and hidden things are clear and open to thee. For God from Heaven can reveal all hidden things. Of a truth this is so."

We see here that for Khunrath the culmination of wisdom is to realise that we know nothing out of ourselves, it must be revealed to us through a kind of miracle.

These old philosophers expected, through their preoccupation with the science, their meditation and contemplation, that they would entice the grace of God to come to them and bring them revelations.

Such an idea (as is often the case with superstition) was not at all stupid.

There is something in such ideas.

We know from experience, that when we are seriously striving to achieve something, all kinds of hunches come to us about it, and a hunch is a small revelation.

The right hunch in the right moment can even save one's life, and naturally a scientist or student can also get the right hunch at the moment when he is most perplexed.

In German the word for hunch is "Einfall" (dropping in), and we must notice the meaning of the words we use.

These "Einfiille", or hunches, are phenomena of a spontaneous nature, which we cannot control.

They rise of themselves from the depths of the unconscious, and, under certain conditions, bring us solutions or elucidations which are superior to our everyday consciousness.

And if someone tells us that he was enlightened at the critical moment, it is psychologically right, far more right than if he tells us, that at the critical moment he made the right hunch.

The latter is a definite lie, whereas the former is the truth.

When we say: "Thank God it just occurred to me in time", we don't think what we are saying, but psychologically we are right. Carl Jung, ETH Lectures, Pages 153-160

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bhidden2bgod.jpg`

Carl Jung on the Soul as a Living and Self-Existent Being (2019-04-09 04:30)

[1]

[Carl Jung on the Soul as a Living and Self-Existent Being]

The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then.

I still labored misguidedly under the spirit of this time, and thought differently about the human soul.

I thought and spoke much of the soul. I knew many learned words for her, I had judged her and turned her into a scientific object.

I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.
I had to become aware that I had lost my soul.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed.
Carl Jung; The Red Book

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/cf86c-tree.jpg`

Carl Jung on Kant, Hegel, Schelling, other early Psychologists (2019-04-09 05:35)

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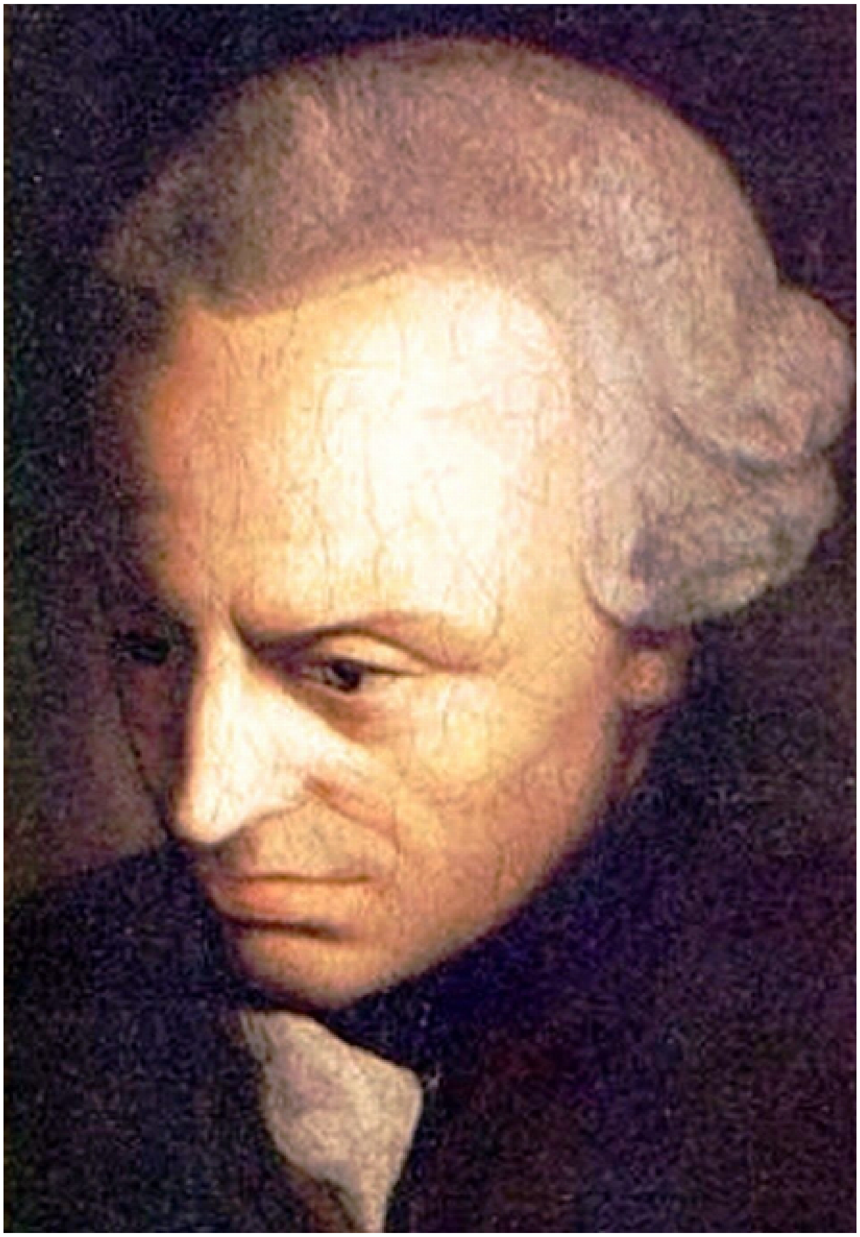

Lecture II 27th October, 1933

We will resume the line of development which we have been following.

We have now reached the age of critique and knowledge which begins towards the end of the XVIIth century.

Emanuel Kant (1724-1804) stands out as its dominating figure.

Kant contests the possibility of psychology being a science, he considers it at best a " discipline".

With his conception of "dim representations”, Kant pursues Leibnitz’ train of thought and carries his ideas further.

In the first book of his "Anthropology", he speaks of "representations" which we possess although we are not conscious of them.

He gives as an example the impression one gets of a person at some distance in a field, whom one sees indistinctly; the details, eyes, nose, mouth etc., are not recognisable, yet one has the idea that it is a person.

Kant continues "That the field of our sense representations and sensations is infinite, though we are not conscious of most of these, yet we can
without doubt conclude that we possess them, that is ’dim representations’ in people (and also in animals); the clear representations on the contrary contain only a few of these points which could be in consciousness; the fact that only a few places are illuminated on the great map of our minds
can imbue us with awe and admiration at our own being: for a higher power would only have to cry: Let there be light! and without the
least co-operation on our part . . . . . half a world would lie before (our) eyes. So the field of ’dim representations’ is the greatest in man."

We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon.

But can we really be so very sure of this?

Primitives, on the other hand, are not at all certain that they are distinct from each other or from their surroundings; when you are among them you hardly dare to kill a crocodile, for the primitive says: "I am also that crocodile."

It is only single illuminated points that we are clearly conscious of; the whole is dark.

I am reminded of the savant who said: "If I knew what I have forgotten I would be the most learned of all men."

Kant was the first to recognise the enormous extension of that which is not conscious.

The epoch of "empirical psychology" comes to a close in Germany after Kant and is replaced by the age of the great metaphysical speculators.

Hegel and Schelling were in reality metaphysical speculators but when you examine their writings - particularly those of Hegel - carefully, you see they are full of projected psychology.

Georg Wilhelm Hegel (1770-1831) would be considered a psychologist today, but he was not conscious of this and called himself a philosopher, although he expressed some essential psychological ideas.

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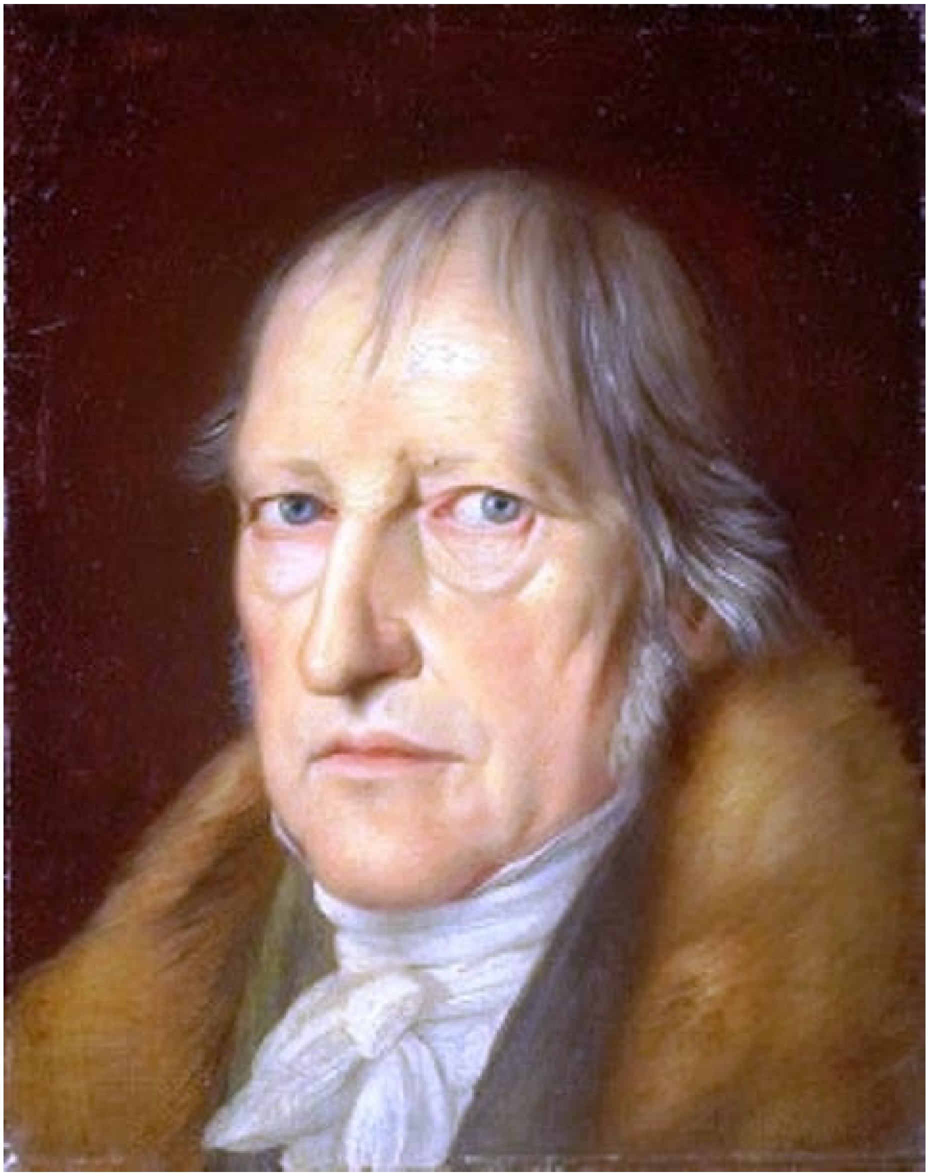
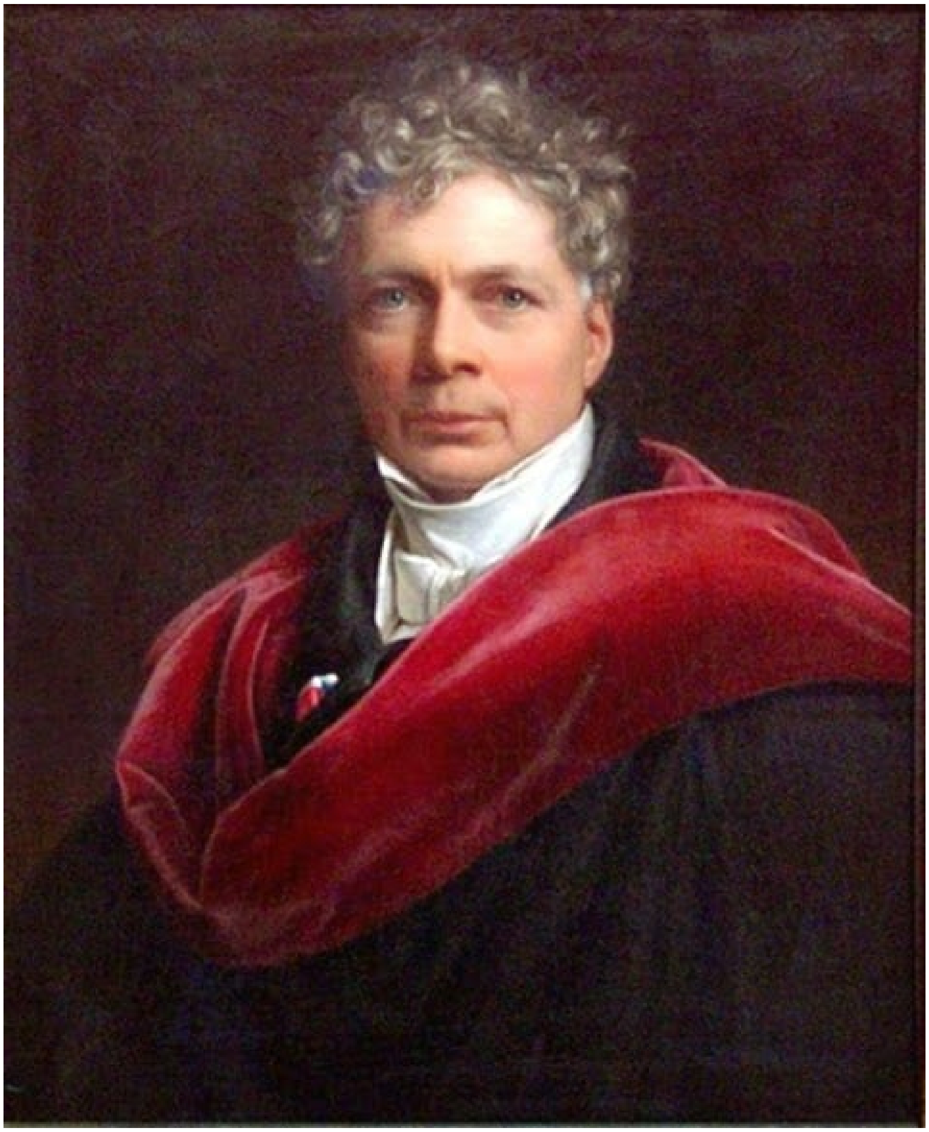


Friedrich Wilhelm Schelling (1775-1854) has a more positive attitude towards the unconscious and a certain insight.

[3]



He was able to formulate the idea that the unconscious is the absolute foundation of consciousness.

He speaks of "the eternal unconscious, which as it were like the sun in the realm of the spirit, hides itself through its own unclouded light".

He goes on to say: "And although the unconscious never becomes the object, yet it stamps its identity on all free actions, being the same for all intelligences; it is the invisible root of which all intelligences are only the potentials, and is the eternal mediator between the self-determining subjective in us and the objective or contemplator, it is at once 1he basis of lawfulness in freedom and of freedom in lawfulness".

We see that Schelling puts the accent altogether on the unconscious.

He makes a most important statement when he says: "It is the same for all intelligences"; the primeval \ foundation is not differentiated, but universal.

In contrast to the line of development which we have been following in Germany, we see empirical psychology step forcefully into the foreground in England, where it takes its place very early as an important line of thought in modern science.

George Berkeley (1685-1753) is the first English empirical psychologist.

Berkeley makes sense perception his starting point.

He is convinced that when one neither sees, hears, nor feels anything, then nothing is present.

But he discovers the perception of his own senses as an equal factor to the object perceived.

Out of the fusion of subject and object Berkeley constructs the concept of psychological space.

David Hume (1711-1776) holds that representations derive from sensations.

He adopts Berkeley's idea of fusion for his representations and asks himself by what laws things fuse with each other.

He concludes that they associate owing to similarity, coexistence in time and space and causality.

The association is brought about by means of "gentle force", a law similar to that of gravitation.

The representations therefore mutually attract each other.

David Hartley (1705-1757) who is Hume's contemporary, ventures among the complex psychic phenomena.

He explains these by a fusion of rapidly recurring or simultaneous sensations into a whole.

Joseph Priestley (1733-1804) materializes Hartley's attempt, he identifies the psychic processes with brain processes.

The idea of instinct, the so-called common sense, appears with the Scottish School of philosophy.

Thomas Reid (1710-1796) is its first exponent.

According to Reid, the instinct of common sense is the direct and indubitable source of knowledge.

It is also through this instinct that we become acquainted with complex psychic processes.

Psychology, therefore, is bound to confine itself to the description of facts as observed by common sense.

The idea of looking at everything simply and objectively may seem banal at first sight, but it is the empirical point of view par excellence and it can only be reached by a complete sacrifice of judgments and opinions.

So this way of looking at things is an invaluable contribution to psychology.

This is Rudyard Kipling's attitude in his "Just So Stories" and it is in its place when applied to the fearful complexities of the human psyche: it is "just so" and there is nothing to be done about it.

You will have the right attitude to psychology in general and to the difficult things which you will hear in the course of these lectures, if you can treat them as a "Just So Story”.

Dugald Stewart (1753-1828) is convinced that psychology could become a natural science, through a method of pure description, that is, by an objective description of the psychic processes, by the sacrifice of all opinions and by making no foregone conclusions.

Stewart’s discrimination of associations is important for pathology.

He divides them into:

1. Spontaneous simple associations: analogy, contrast, coexistence and proximity.

2. Arbitrary associations: through active conscious interference.

Some processes of the psyche obey the will, others do not, but follow a priori laws of their own.

People incline to identify with one of these views, but both are equally true.

Deep truths, such as the existence of voluntary and involuntary actions , are recurringly lost and have to be rediscovered
again and again. Carl Jung, ETH Lectures 1-III, Pages 14-16.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/18b85-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/79bf5-3.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/adc6f-2.jpg`

Carl Jung on early French Psychologists. (2019-04-09 06:01)

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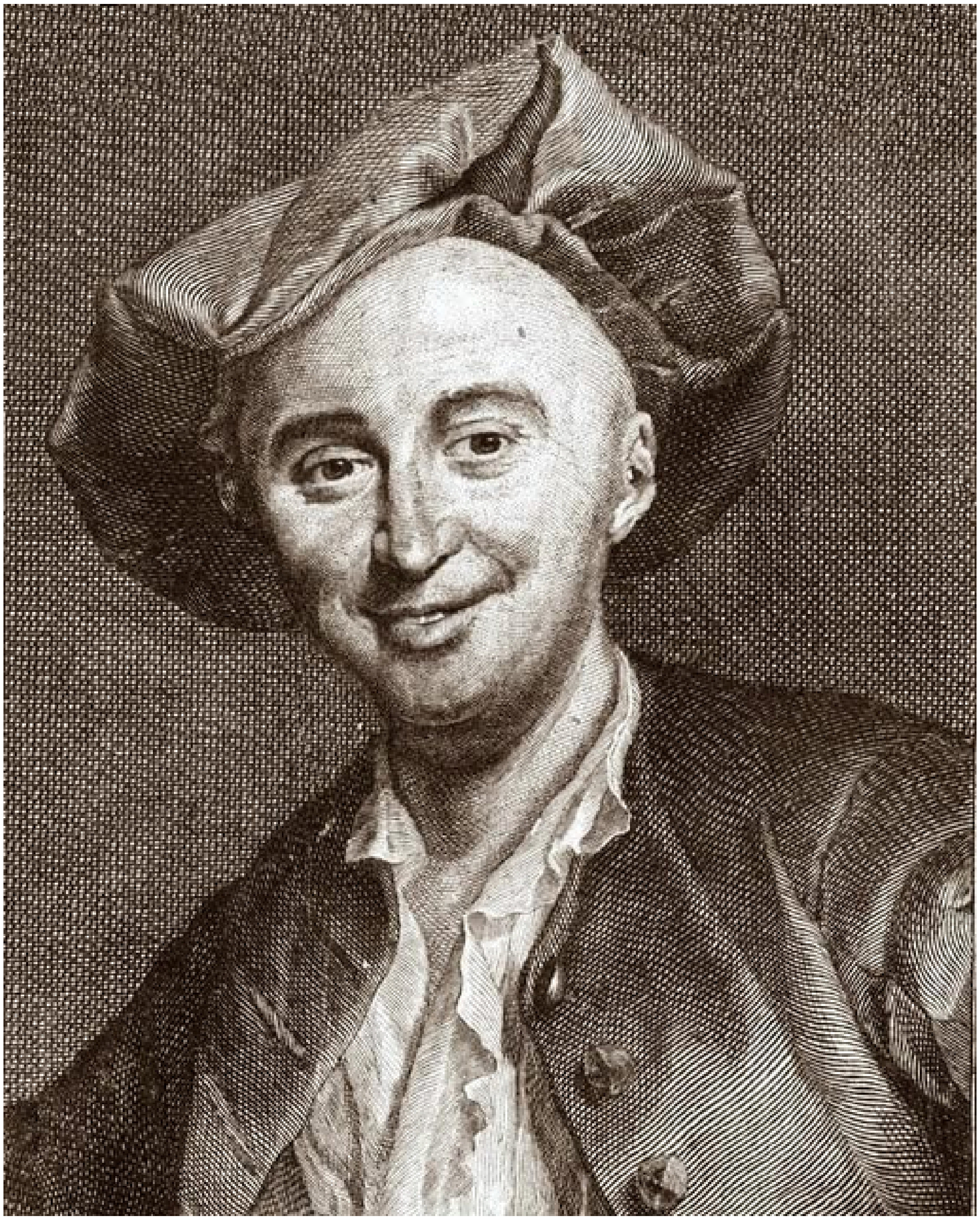

Lecture III 3rd November, 1933

The sequence of the development of psychology which we have been following took us to the British Isles last time, today we will turn to France where the first psychologists appear in the early days of French enlightenment, at the beginning of the XVIIIth century.

This was the time when the "encyclopedistes" were at work, knowledge was being heaped up and the ideas of philosophers, such as Voltaire and Diderot, were being spread abroad.

France was then a very Catholic country and in her new thirst for knowledge it was natural that she should swing from one extreme to the other and become very fundamentally enlightened.

Julien de la Mettrie (1709-1751) is the first French psychologist.

He was a doctor and an outstanding man of his time.

In 1748 Frederick the Great called him to Berlin, where he lived till his death three years later.

La Mettrie is a real materialist and empiricist.

His fundamental conception is that all life springs from dead matter; he considers the psyche to a certain extent as an appendage of
organic life, as depending on the brain.

So the discovery of the relation of the psyche to the brain bears fruit here.

La Mettrie says: "The brain has thinking muscles as the leg has walking muscles".

He looks upon the living being as a machine that consists of springs like the works of a watch.

His book "L’homme Machine" (1748) is based on the standpoint that the psyche is nothing more than a sensitive material part of the brain.

This point of view remained valid almost to the present day.

Etienne Bonnot de Condillac. (1715-1780) is La Mettrie’s contemporary.

Condillac draws his conclusion, that all life proceeds from sensation, from his experience in a love affair.

He defends this materialistic point of view in his principle scientific work "Traite des Sensations" which first appeared in 1754
and was reprinted only in 1885.

It is significant that it should not have been translated into German till 1 870, when materialism was in full bloom.

Contrary to the general belief at that time that certain ideas are a priori innate in man, Condillac asserts that the whole of the psyche is empty.

In working out their theories, philosophers have often sought a "point de repere", an idea, a metaphor or even a material object on which to develop them.

Kant, while lecturing, found such a focusing point in the top button of a student’s waistcoat, and on one occasion, when the young man did not appear, the great philosopher found himself unable to proceed with his lecture!

Condillac relies in much the same way up on the image of a man, who is no real human being, but a statue that is nevertheless endowed with sense capacities.

Gradually all its senses awake, the first being that of smell.

From this statue and its sensations, he constructs the whole human psyche.

This approach is characteristic of the psychological method of the investigator who is impelled to kill the living, illusive, iridescent quality of the human psyche and to change it into cold stone.

Reason kills the psychological material in order to be able to dissect it.

This is the expression of a definite mental attitude which lasted till the end of the XIXth century.

Condillac considers everything which is psyche as a "sensation transformee", for him, the psyche is a perceiving, immaterial substance, a perception devoid of subject that wanders through the universe.

We find similar ideas in Rudolf Steiner's "ethereal worlds" and in Chr. Morgenstern's poem "Das Knie" (The Knee).

The absolute character of French psychology is founded on Latin tradition.

Its prototype is the Latin Father of the Church, Arnobius Africanus, who lived about 300 A. D.

His teaching was that the human soul is empty and of a material nature and that everything which enters it depends up on the experience of the senses.

His belief, which is shared by Christianity in general, is that the soul either does not exist before baptism, or if it does, it is necessarily in a very deplorable condition, that of original sin, which calls for enlightenment.

The human soul does indeed require enlightenment, but it is perhaps not quite so empty!

Condillac is a true follower of Arnobius when he says that the psyche requires to be filled from outside.

This belief is very popular today, people are still persuaded of their own complete harmlessness and it is a most comforting thought that all evil must necessarily have dropped into our empty and innocent souls from outside!

We can then make our parents and schoolmasters answerable for all that we do not care to be responsible for.

But the truth is that the soul is no "tabula rasa", it is already filled with good and evil when we come into the world, though we may remain unconscious of it.

How else can we account for the fact that the child's mind is full of mythological ideas?

The idea that the soul comes to man only through baptism is a Christian interpretation woven into the roots of the baptismal rite.

Anatole France's book "L'lle des Pingouins" is written round this belief: When the misty-eyed old St. Mael, in his enthusiasm, had baptised a school of penguins, a dispute arose in heavenly circles as to whether it was not a blasphemous act, for only human beings have immortal souls.

A council was held in Heaven, but feeling ran high and no decision was reached.

When St. Catherine was called in, woman' s wisdom solved the question.

She praised both sides, saying that penguins, being birds, cannot have immortal souls; yet it was als o true that through baptism immortality is attained.

Therefore she asked God to grant them "une iime immortelle, mais petite "!

I am personally of the opinion that not only people, but even animals have souls.

I am also deeply convinced of the truth of all creeds.

No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth.

After la Mettrie and his machine man a reaction set in against this absolute empirical psychology; Jean-Jacques Rousseau was one of the first to react in this way.

Charles Bonnet (1720-1793) , who was born in Geneva of French parents, introduces the psycho-physical standpoint in his principle work "Essai analytique sur les facultes de l ’ iime”, where he maintains that the nature of the psyche is neither purely spiritual nor purely corporeal.

To characterise this middle position he uses the ether as an illustration, matter which is not matter and yet fills space; the psyche has an ethereal body in which such things as memories are stored.

This idea of the ethereal body appears in Indian philosophy, yet this is not where Bonnet found it, for it was only later that Anquetil Duperron brought the first translations of the Upanishads to Europe, thus opening a new world to the West.

Bonnet’s idea springs from mediaeval conceptions and the idea of the "subtle body”, smoke resembling, air resembling, the breath of life that lives in us.

We find a parallel to this in the Indian custom of the son breathing in the dying father’s last breath of life and also in cannibalism which is not practised for the sake of food, but for magical purposes, in order to assimilate the enemy’s life energies or virtues.

The autonomous reappearance of the Indian world of ideas in Bonnet is an example of palingenesis.

Another instance of this phenomenon is Bergson’s idea of the "duree creatrice", a reanimation of Proclus’ statement: "Always where
there is creation there is also time”.

In contrast to palingenesis (the autonomous revival of an idea in another epoch) we have the phenomenon of cryptomnesia, the reappearance of something that was once known and then totally forgotten.

I can give you an instance of cryptomnesia which I discovered in Nietzsche’s writings:

In the 40th chapter of "Thus Spake Zarathustra”, "Great Events”, the following passage occurs:

"Now about the time that Zarathustra sojourned on the Happy Isles, it happened that a ship anchored at the Isle on which standeth the smoking mountain, and the crew went ashore to shoot rabbits. After the noontide hour, however, when the captain and his men were together again, they suddenly saw a man coming towards them through the air and a voice said distinctly: ’It is time, it is highest time ! ’ But when the figure was nearest to them (it flew past quickly , however, like a shadow, in the direction of the volcano), then did they recognise with the greatest surprise that it was Zarathustra; for they had all seen him before except the captain himself, and they loved him as the people love: in such wise that love and awe were combined in equal degree. ’Behold! ’ said the helmsman,

’there goes Zarathustra to hell’ " .

In reading this passage the rabbit shooting struck me as peculiarly out of place in the context and it seemed to hit a forgotten chord in me.

The years at Basel university slowly came back to me and with them the memory of a small green book: Kerner’s "Blatter a us Prevorst".

I read it again and came upon a very similar incident:

"An extract of awe-inspiring import from the log of the ship ’Sphinx’ in the year 1680, in the Mediterranean."

"The four captains and a merchant, Mr. Bell, went ashore on the island of Stromboli to shoot rabbits. At three o’clock they called the crew together to go aboard, when, to their inexpressible astonishment, they saw two men flying rapidly over them through the air. One was dressed in black, the other in grey. They approached, them very closely in the greatest haste; to their greatest dismay they descended amid the burning flames into the crater of the terrible volcano, Mount Stromboli. They recognised the pair as acquaintances from London."

I wrote to Nietzsche’s sister and asked her if he had read "Blatter a us Prevorst”.

She replied that, after thinking the matter over for a long time, she remembered distinctly that he had done so as a boy of eleven when nosing about his grandfather’s library.

What could rabbits have to do with Zarathustra?

This parallel alone seems to explain them.

The memory must have secretly crept up and reproduced itself.

After Bonnet, the line of philosophers in France is broken by the French Revolution.

This great event was no sudden external outburst, it had long been prepared by philosophers and psychologists, for ideas always come first and actions follow, even when it takes twenty years for an idea to push its way through to the masses.

We cannot afford therefore to be indifferent to the thoughts which a teacher expresses, for they may materialize in history.

The French Revolution is a striking example of this. Carl Jung, ETH Lecture III, Pages 17-19.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/3a8c2-4.jpg`

Carl Jung answers: Where do you get the incentive for your creative work, Professor? (2019-04-09 06:03)

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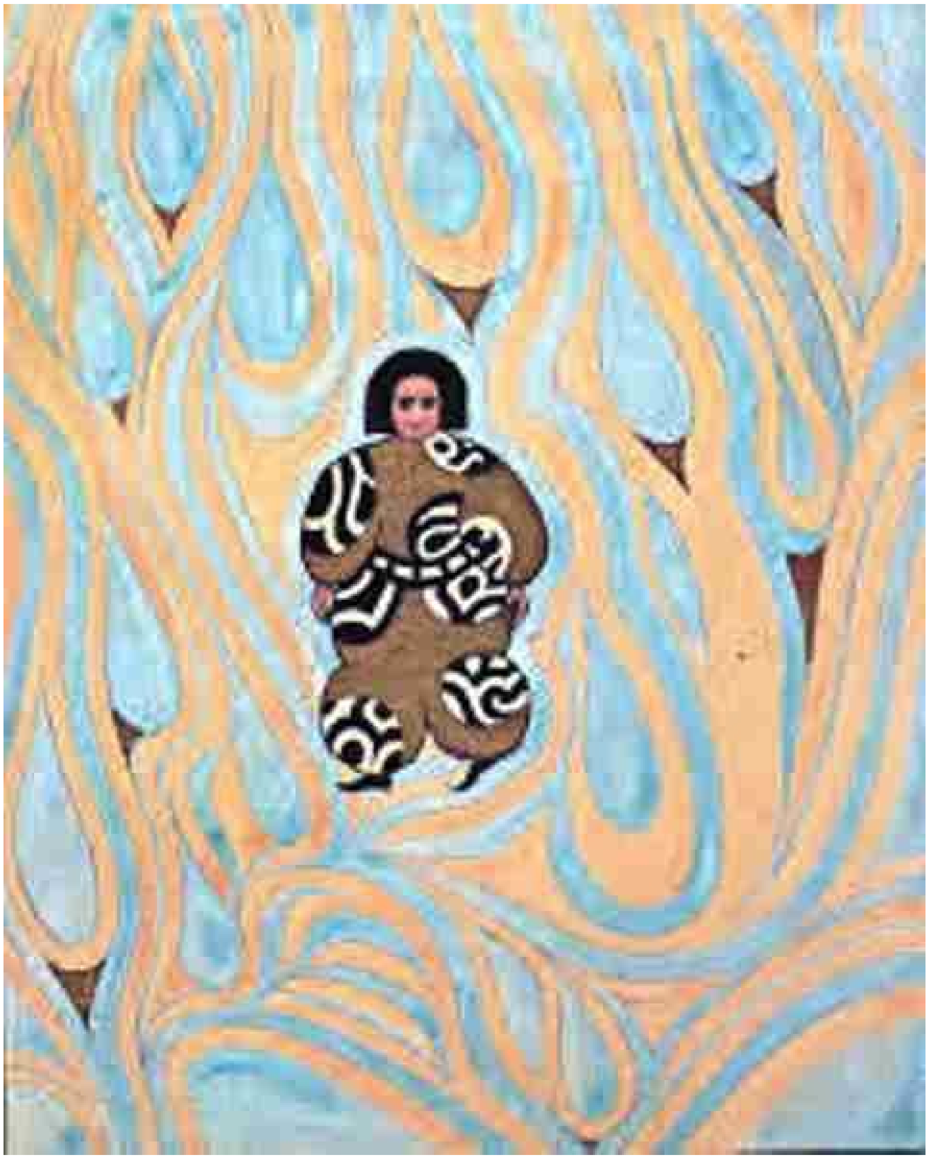

Emil A. Fischer: Where do you get the incentive for your creative work, Professor? One is always in the dark about one's own personality.
One needs others to get to know oneself.

Having said this—I actually started out by simply doing routine scientific work.

I always followed the motto that it is worth doing something only if you do it right! The incentives for my creative work are rooted in my temperament.

Diligence and a strong desire for knowledge accompanied me throughout life.

I do not derive any satisfaction from knowing things superficially: I want to know them thoroughly.

When I came to the conclusion that I had only hazy notions of the primitives, and that it was not possible to acquire full knowledge about them through books, I started traveling in Africa, New Mexico, and India.

For the same reason I also started learning Swahili. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 164-167

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/efca2-12b2bcreative.jpg`

"I realized how failure to be true to myself resulted in being false to others" Marion Woodman

(2019-04-09 07:08)

[1]

Foreword by Marion Woodman

Season of mists and mellow fruitfulness, Close bosom-friend of the maturing sun; Conspiring with him how to

load and bless
With fruit the vines that round the thatch-eaves run. John Keats, "To Autumn."

This ode by Keats echoed through my thoughts like an old friend as I walked for the first time to the C.G. Jung Institute on Gemeindestrasse in Zurich.

It was the fall of 1974. I had landed at the airport at 8 a.m. and was stunned by jet lag.

Further stunned by being addressed in German, I managed to register at the front desk and then sought refuge in the library.

"What madness possessed me to come here?" I asked myself.

Then a book with a bright yellow jacket almost leaped off the bookshelf. It was Striving Toward Wholeness by Barbara Hannah.

I suddenly realized it was about the Brontës, and about their problems as P.K.'s (Preacher's Kids). Within half an hour, I knew that the author of that book was the right analyst for me.

When I asked for Miss Hannah's phone number, I was assured that she was a very old lady, certainly not taking any new analysands.

So I wrote her a note thanking her for the unique insights her book had opened to me. The next afternoon the phone rang.
It was Miss Hannah inviting me to tea.

Over our cups she said: "You are a parson's daughter; I am a parson's daughter.

When I came to Zurich, Jung told me that only a parson's child could handle a parson's child."

And so, with eighty-one years of experience attempting to integrate the intensity of the opposites in a child of the manse, she took me on.

For me, one session highlights the essence of our work together.

Fiercely independent and well aware of the conflicts that analysis would entail, I was financing myself in Zurich with my own money saved over a twenty-five year teaching career.

I was left somewhat stranded when the dollar dropped in ratio to the Swiss franc, and I found myself needing money for values that were of utmost importance to me, but values of which I knew my husband would not approve.

Since he was my sole other financial resource, I was in an intolerable conflict.

In an analytic session, I said, "My husband wouldn't give me money for that purpose." "Then lie to him," Miss Hannah said.

"But, Miss Hannah," I said, aghast at her response, "that would not be honest."

"My dear," she said, looking me straight in the eye, "we're not talking about honesty, we're talking about getting along with men."

The words resonated in my being as the right words spoken in the right moment always do. I knew the words were coming from the Self.
I knew they had nothing to do with taking revenge on men, nothing to do with manipulating men for my own insidious purposes.

Exactly what they did mean, I did not know, but they rang true.

As I left Lindenbergstrasse 15, where Miss Hannah lived and practiced (in the same house as Marie-Louise von Franz), consciousness began to dawn.

Someone was going to be betrayed in the situation, either my husband who had no way of comprehending the feeling values involved, or myself who had pondered their worth for weeks.

What was of utmost value to me as a woman would, I thought, seem foolish, hair-brained, stupid to him. I began thinking back through my life to the countess times I had betrayed my own feeling values and accepted some

man's logical, rational decision that left me saying, "Yes, it is for the best," while at the same time feeling dead inside.

Remembering the many times I had withdrawn from a fight, gone ahead and done what I wanted to do alone, leaving the man to do what he wanted to do alone, I realized how the betrayal of my own feeling betrayed his as well.

I realized how failure to be true to myself resulted in being false to others.

That night I wrote a detailed, honest letter to my husband. He replied with feeling and with money.

That immediacy, that presence, that feminine capacity to live the moment as it presents itself, is my most precious gift from Miss Hannah.

Her own trust in the Self made that gift possible.

Knowing her in the autumn of her life, I saw the full flowering of her sense of humor, her forthrightness and her love.

Never sentimental about herself or others, she constantly dealt with the opposites within the Self with unflinching courage.

She knew when to use her masculine side to discern what was irrelevant and what was essential, and when to rely on her feminine side to receive what the Self was ready to give.

Her surrender to the Self sustained her immense energy, physically and spiritually.

Miss Hannah was my living example of one who lives forever true to the process, holding farm to the opposites until the transcendent emerges.

And while I have seen her faith stumble in the fires of adversity, I have also seen her steady herself and stand firm in the flamesburning until the dross was burned to silver and gold.

Her commitment, which was at the same time her detachment, made me understand the love that Wordsworth writes about, a love that makes

. . . a thing endurable, which else
Would overset the brain, or break the heart. Marion Woodman, Foreword to “The Inner Journey” by Barbara Hannah, Pages 8-9

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b565c-12bmarion.jpg`

Some Carl Jung Quotations XXVII (2019-04-09 07:14)

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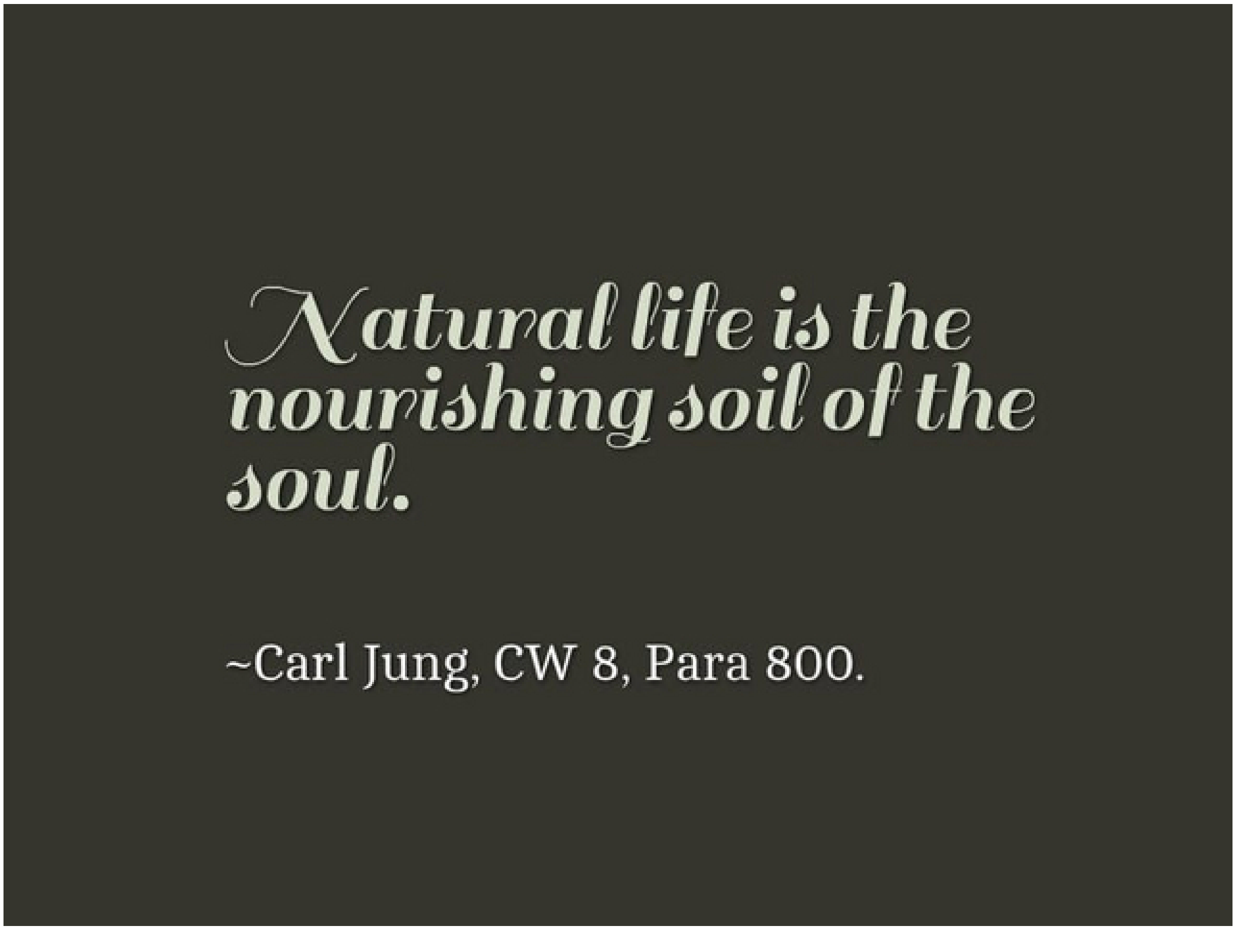
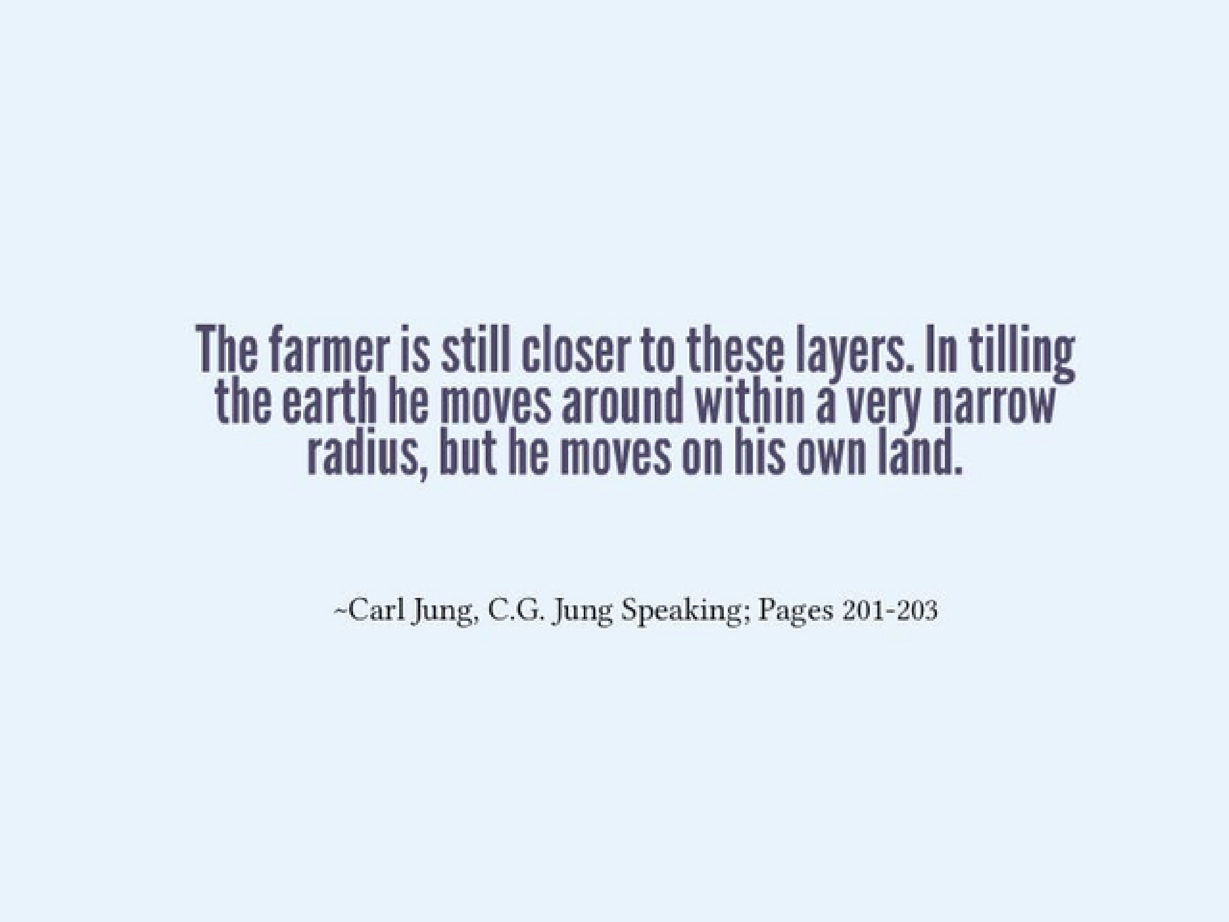


Natural life is the nourishing soil of the soul.

~Carl Jung, CW 8, Para 800.

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

[2]



The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.

~Carl Jung, C.G. Jung Speaking; Pages 201-203

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203

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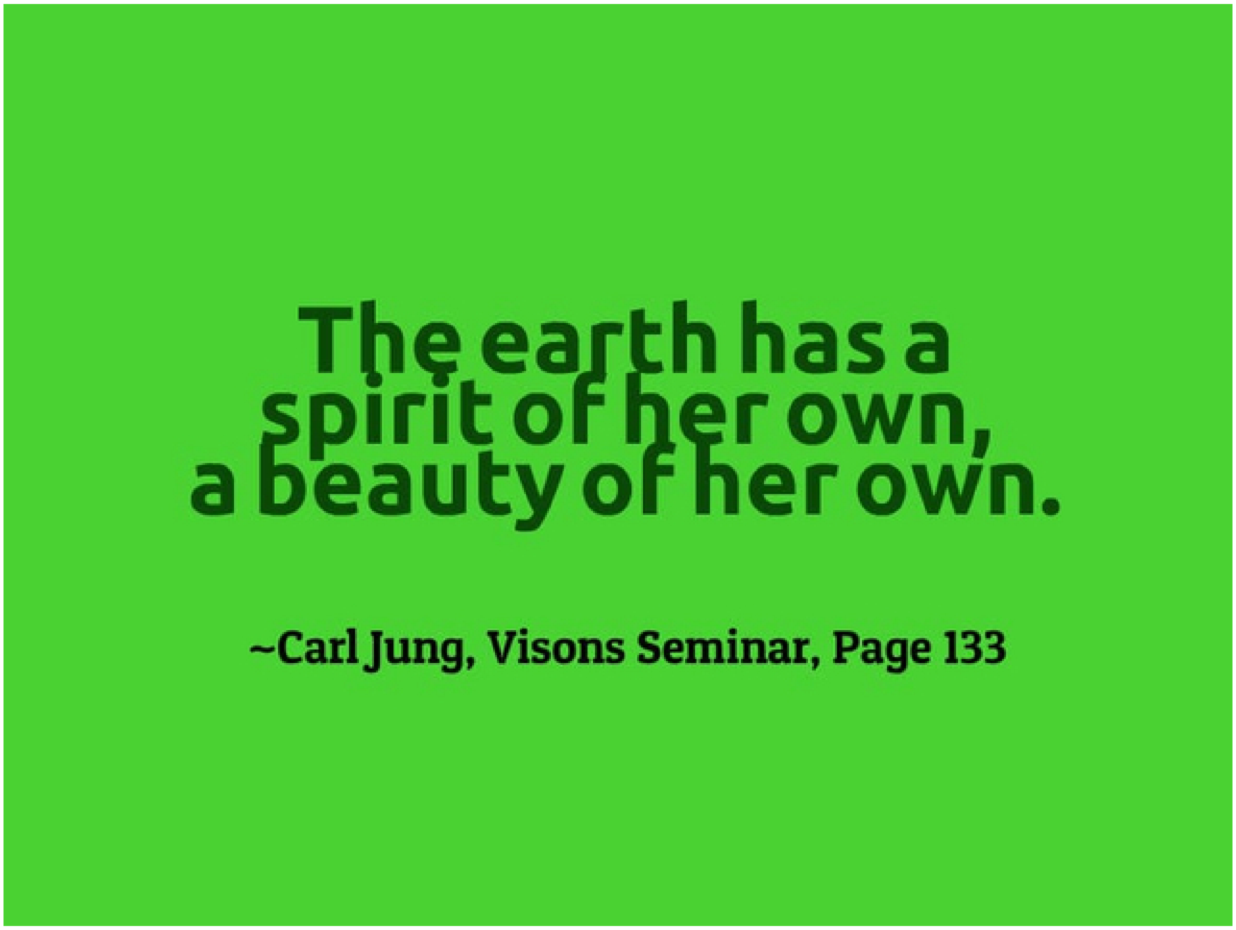
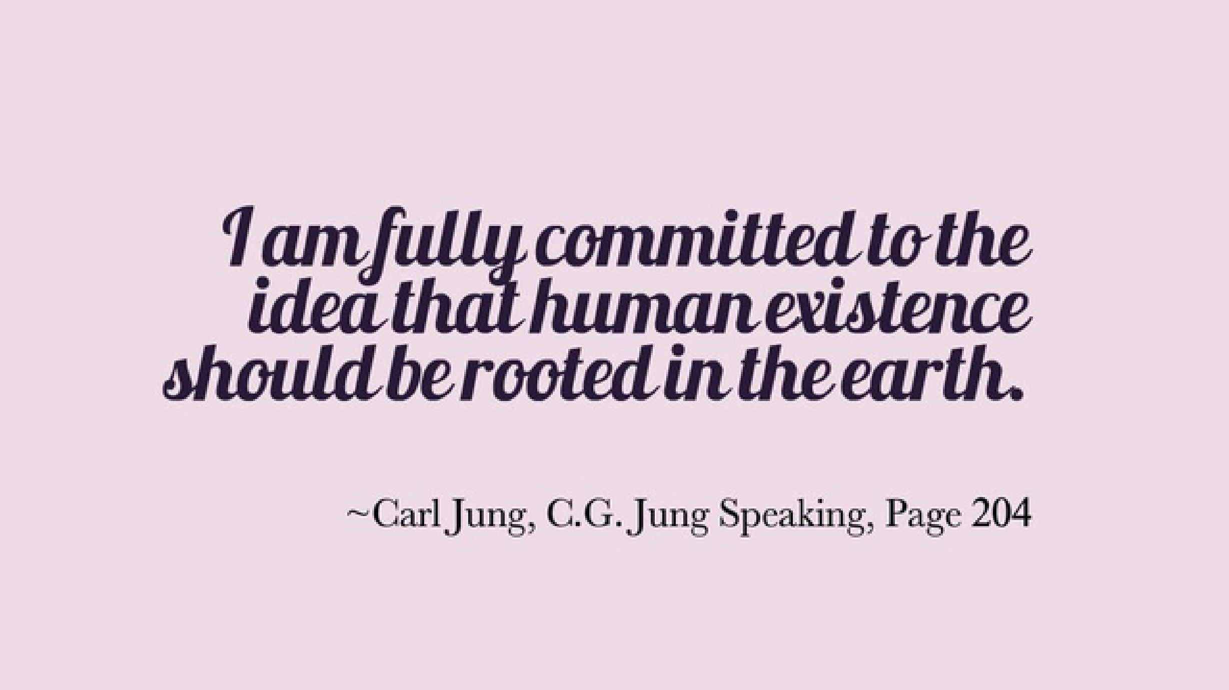


The earth has a spirit of her own, a beauty of her own.

~Carl Jung, Visons Seminar, Page 133

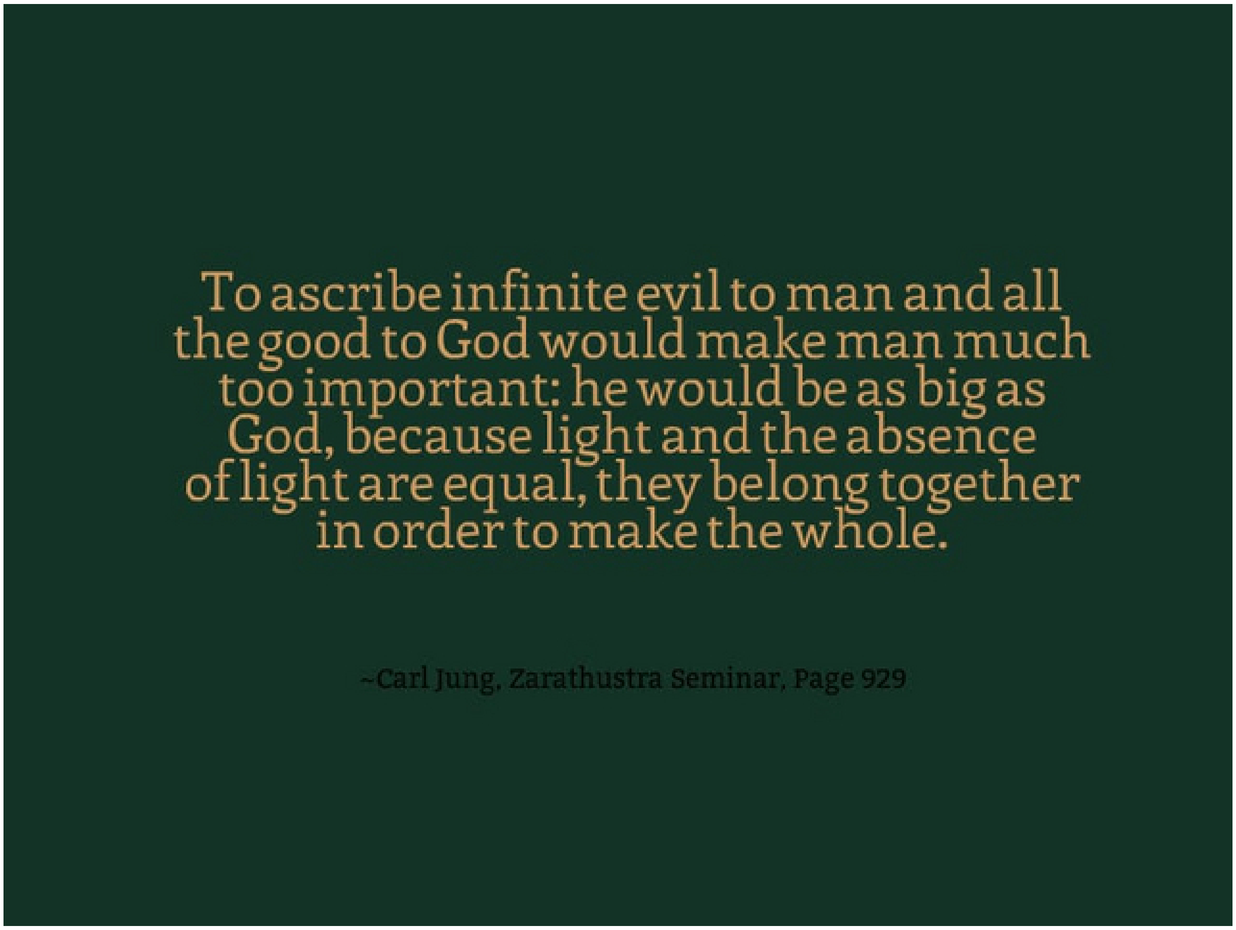
The earth has a spirit of her own, a beauty of her own. Carl Jung, Visons Seminar, Page 133



I am fully committed to the
idea that human existence
should be rooted in the earth.

~Carl Jung, C.G. Jung Speaking, Page 204

I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking, Page 204



To ascribe infinite evil to man and all
the good to God would make man much
too important: he would be as big as
God, because light and the absence
of light are equal, they belong together
in order to make the whole.

~Carl Jung, Zarathustra Seminar, Page 929

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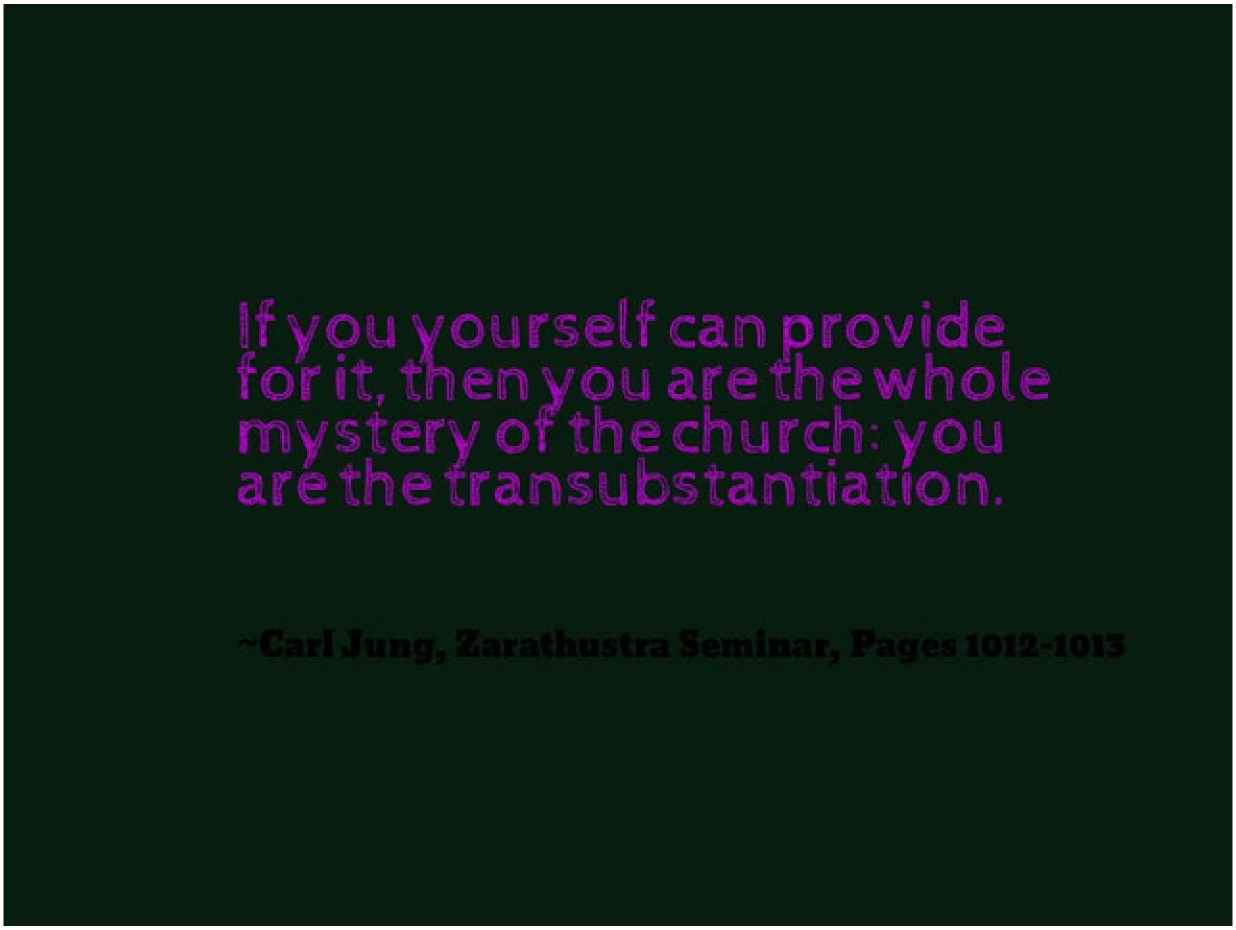
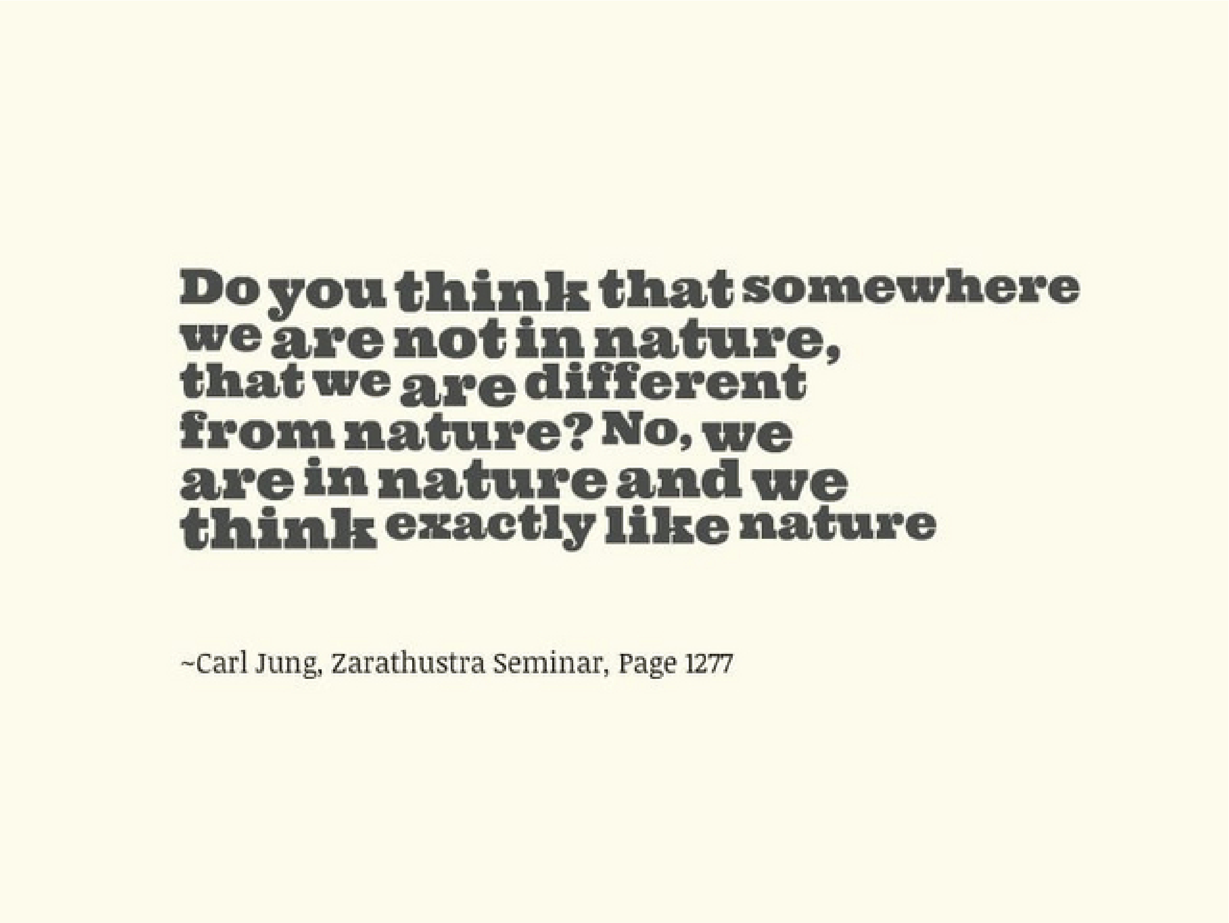


If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

~Carl Jung, Zarathustra Seminar, Pages 1012-1013

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013



Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature

~Carl Jung, Zarathustra Seminar, Page 1277

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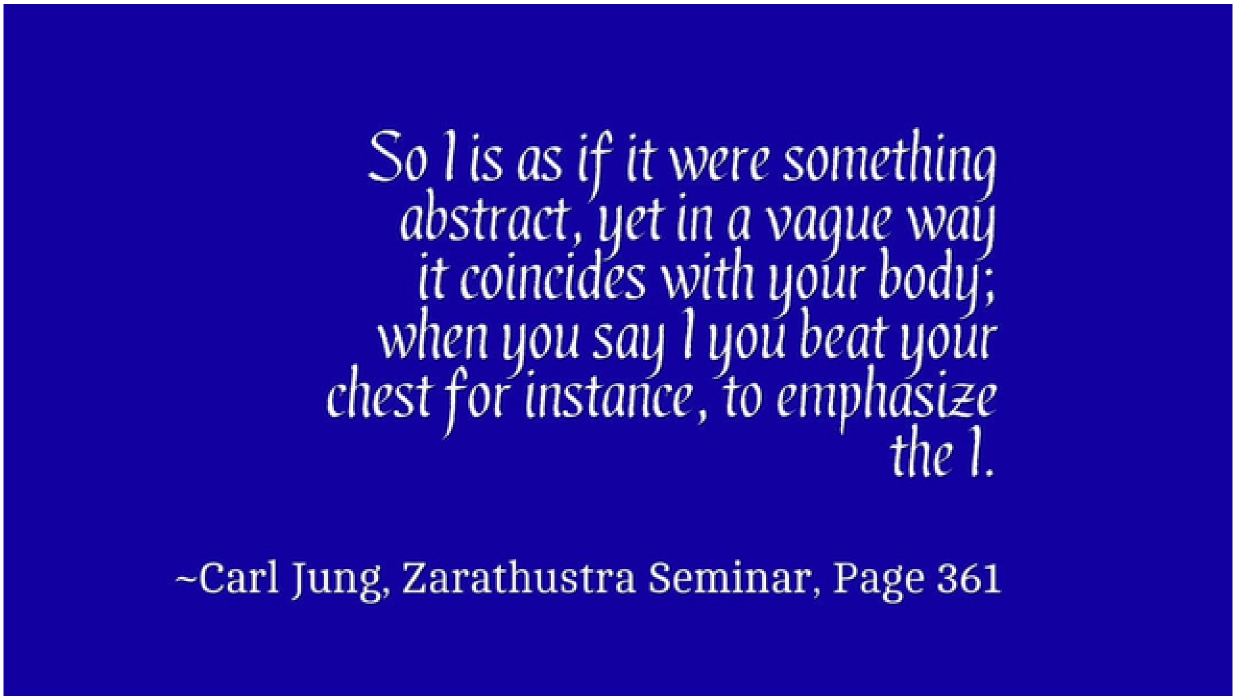
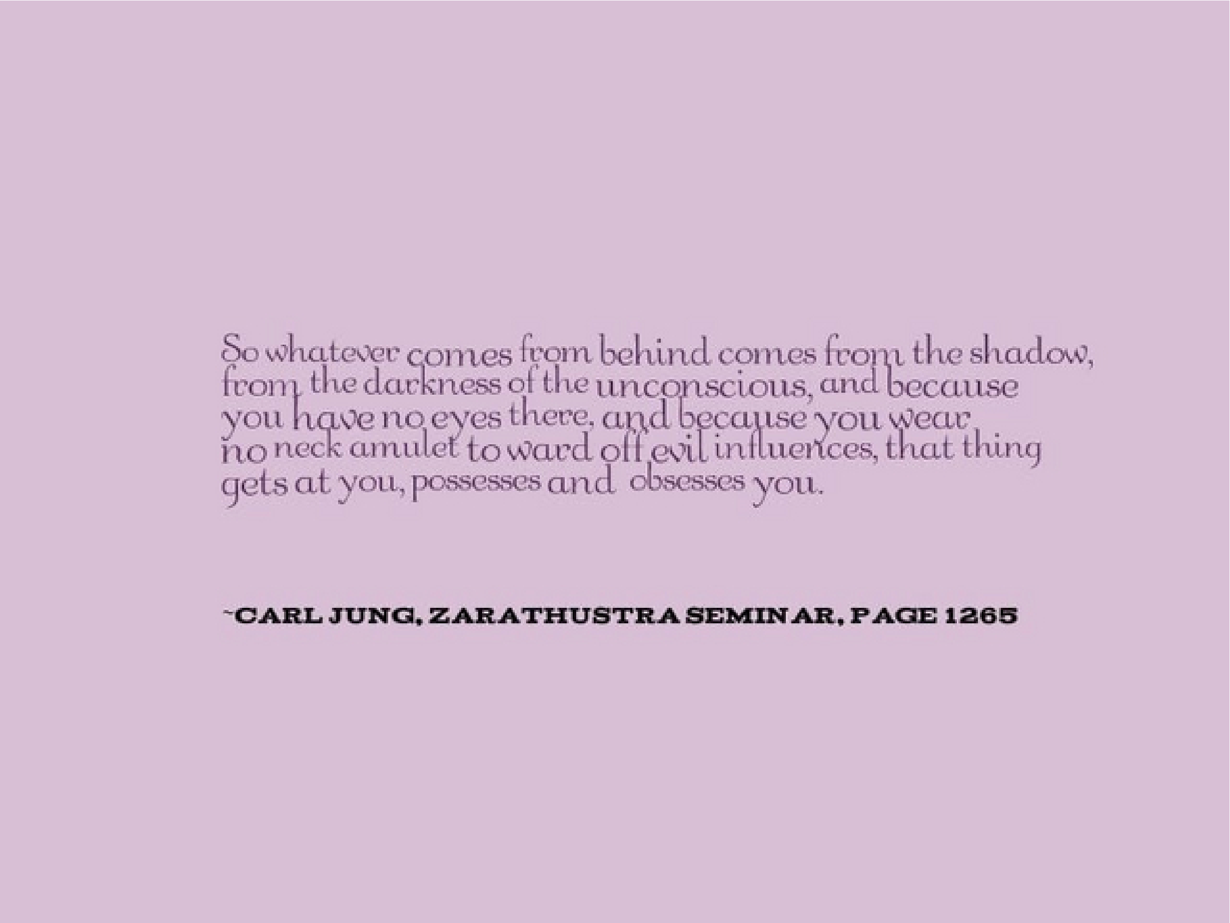


So I is as if it were something
abstract, yet in a vague way
it coincides with your body;
when you say I you beat your
chest for instance, to emphasize
the I.

~Carl Jung, Zarathustra Seminar, Page 361

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

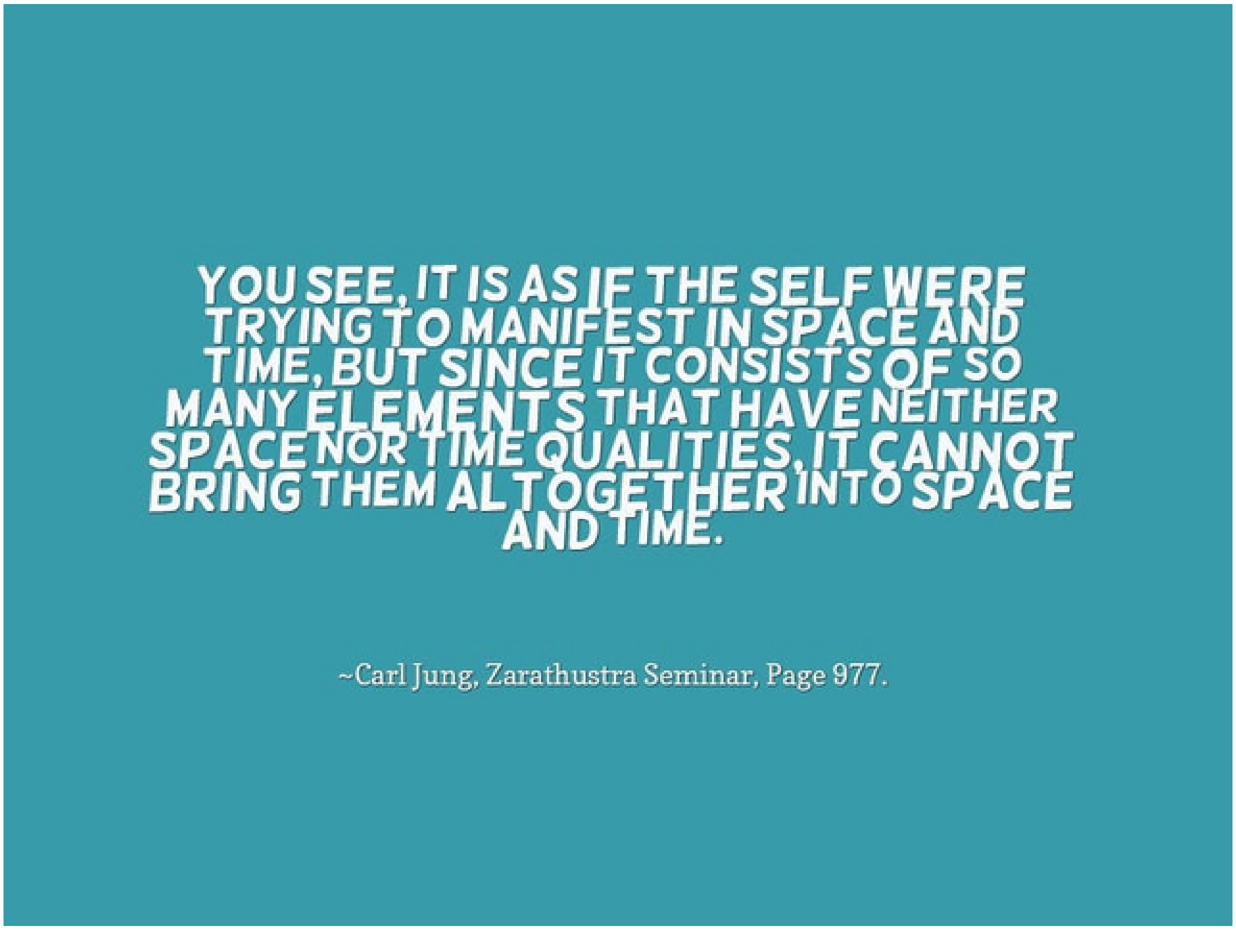
[9]



So whatever comes from behind comes from the shadow,
from the darkness of the unconscious, and because
you have no eyes there, and because you wear
no neck amulet to ward off evil influences, that thing
gets at you, possesses and obsesses you.

~CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1265

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.



YOU SEE, IT IS AS IF THE SELF WERE TRYING TO MANIFEST IN SPACE AND TIME, BUT SINCE IT CONSISTS OF SO MANY ELEMENTS THAT HAVE NEITHER SPACE NOR TIME QUALITIES, IT CANNOT BRING THEM ALTOGETHER INTO SPACE AND TIME.

~Carl Jung, Zarathustra Seminar, Page 977.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.

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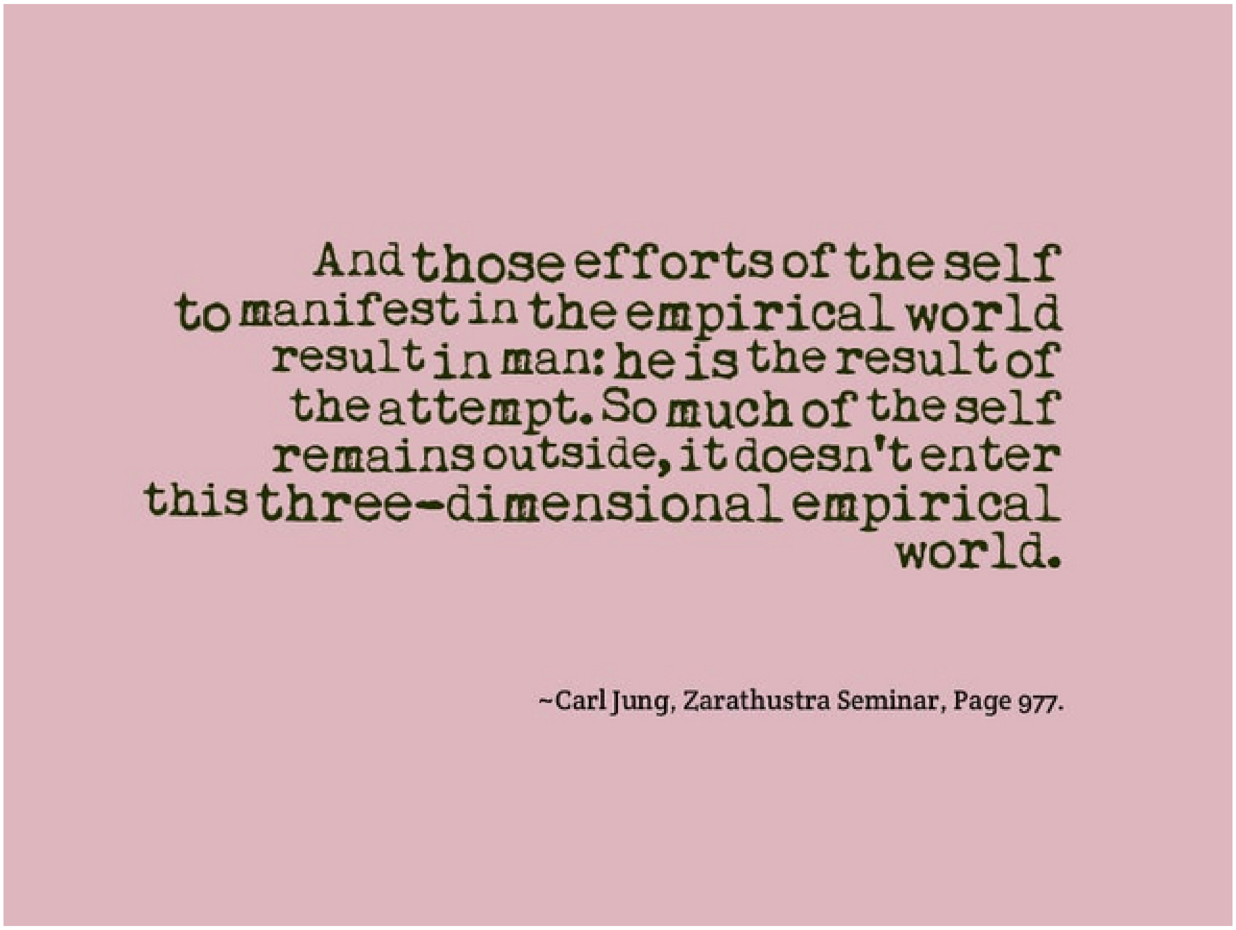
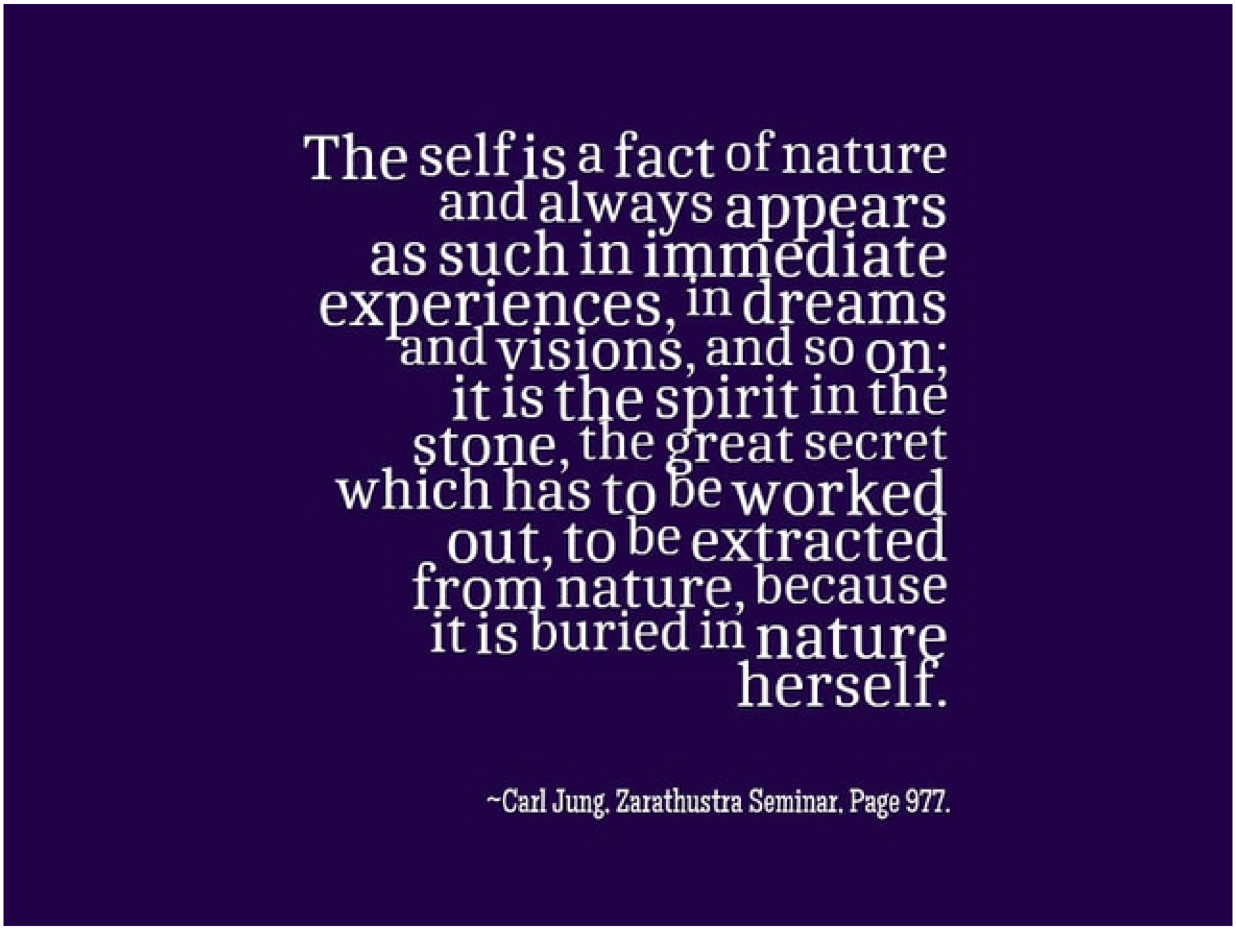


And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world.

~Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn’t enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.



The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

~Carl Jung, Zarathustra Seminar, Page 977.

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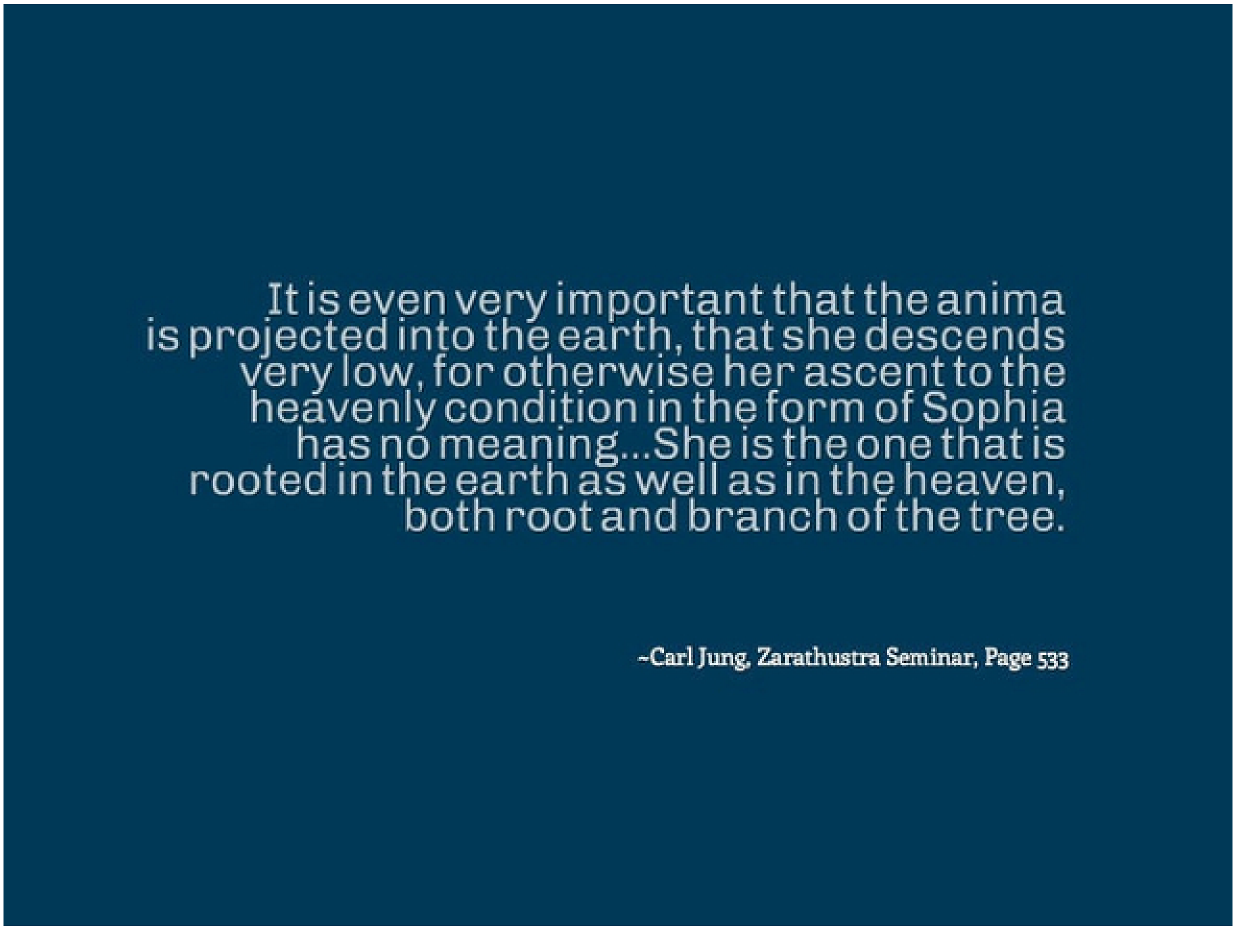

It is even very important that the anima
is projected into the earth, that she descends
very low, for otherwise her ascent to the
heavenly condition in the form of Sophia
has no meaning...She is the one that is
rooted in the earth as well as in the heaven,
both root and branch of the tree.

~Carl Jung, Zarathustra Seminar, Page 533

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

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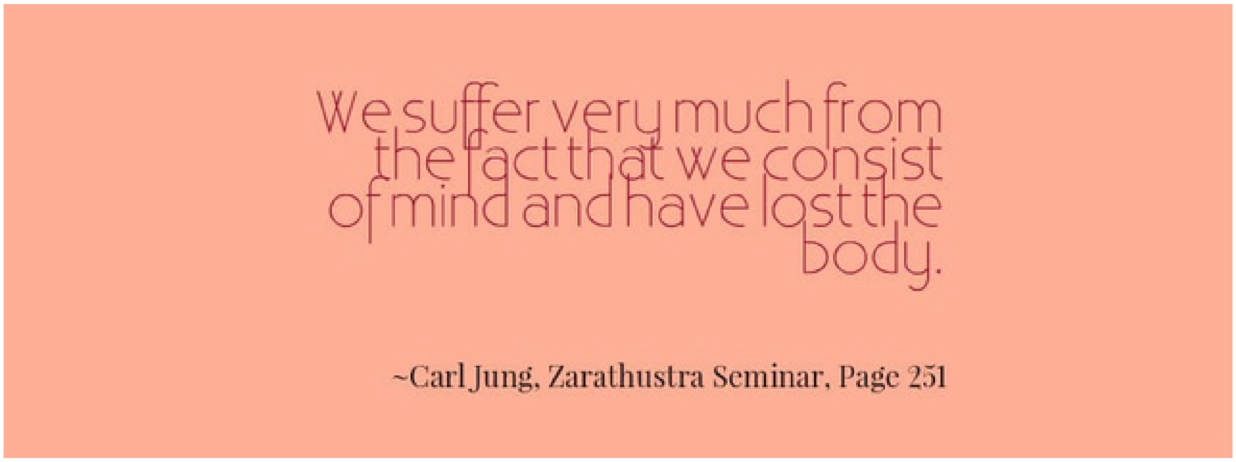

We suffer very much from
the fact that we consist
of mind and have lost the
body.

~Carl Jung, Zarathustra Seminar, Page 251

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

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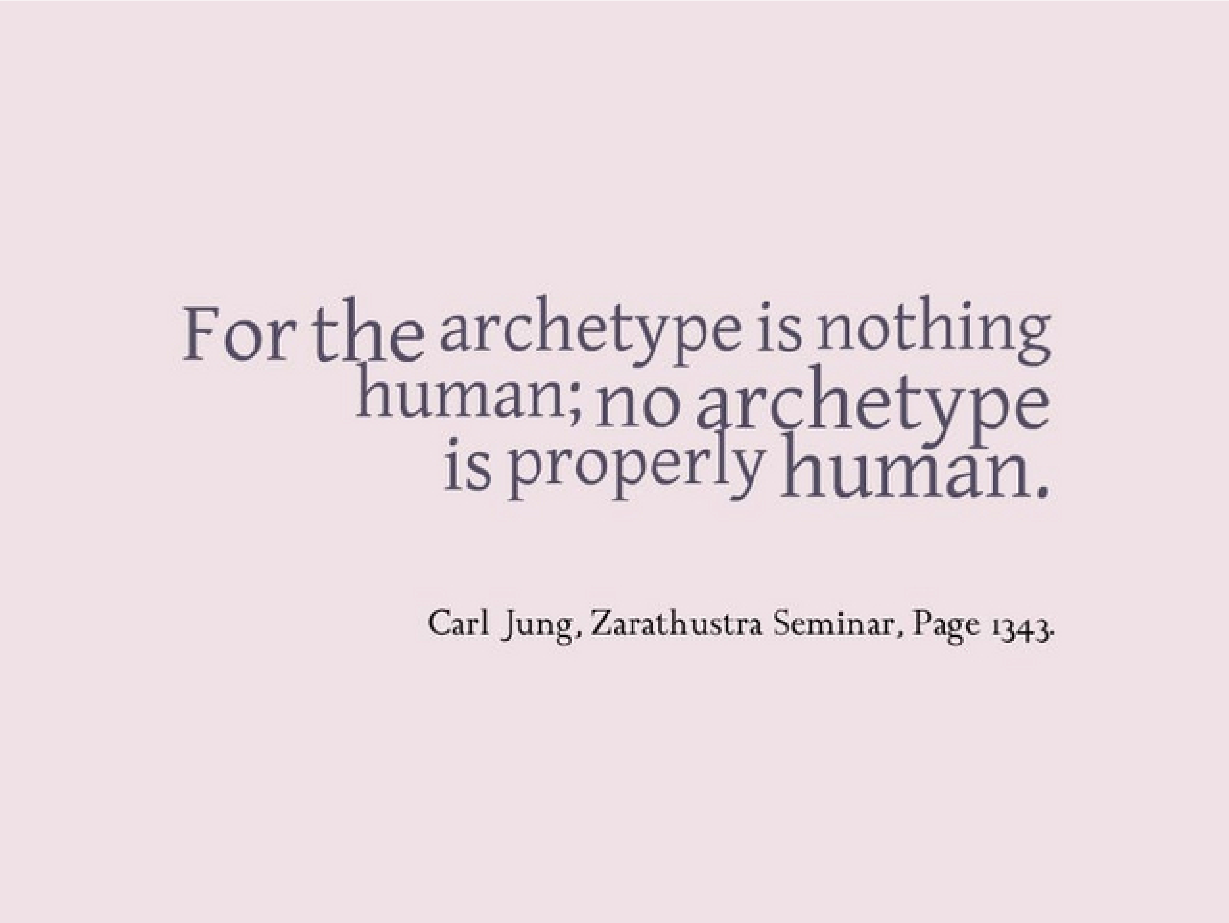

For the archetype is nothing
human; no archetype
is properly human.

Carl Jung, Zarathustra Seminar, Page 1343.

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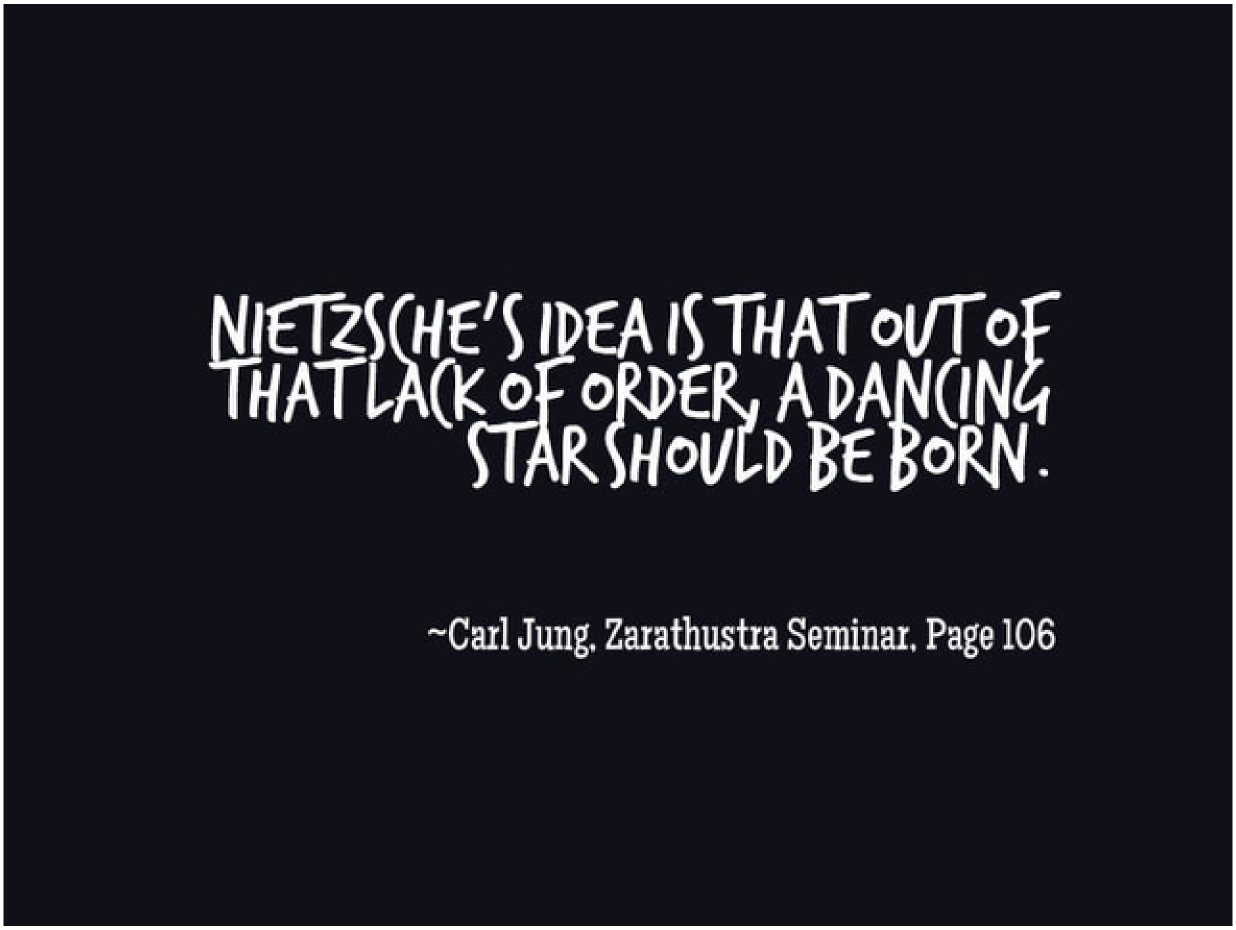
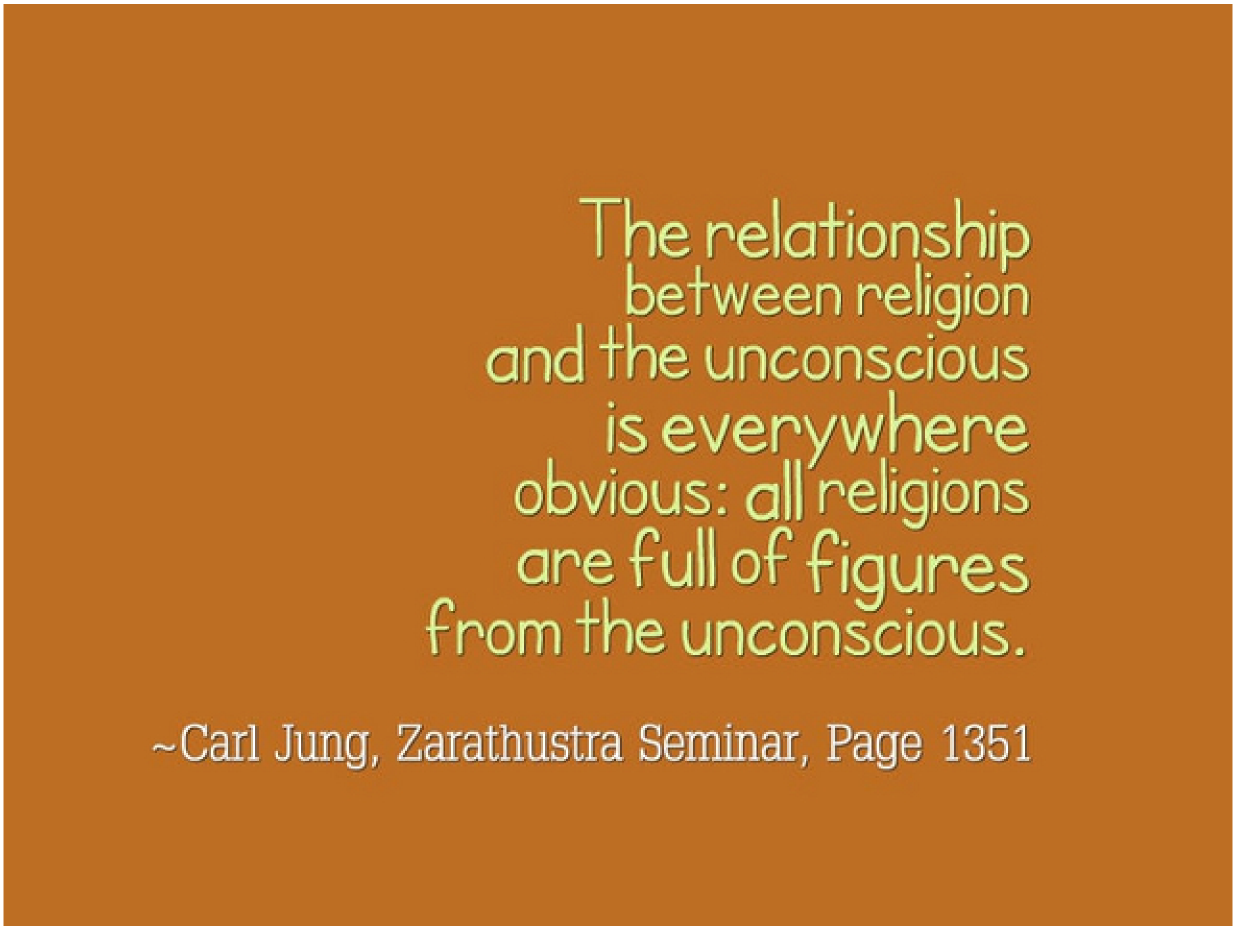


NIETZSCHE'S IDEA IS THAT OUT OF THAT LACK OF ORDER, A DANCING STAR SHOULD BE BORN.

~Carl Jung, Zarathustra Seminar, Page 106

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106



The relationship
between religion
and the unconscious
is everywhere
obvious: all religions
are full of figures
from the unconscious.

~Carl Jung, Zarathustra Seminar, Page 1351

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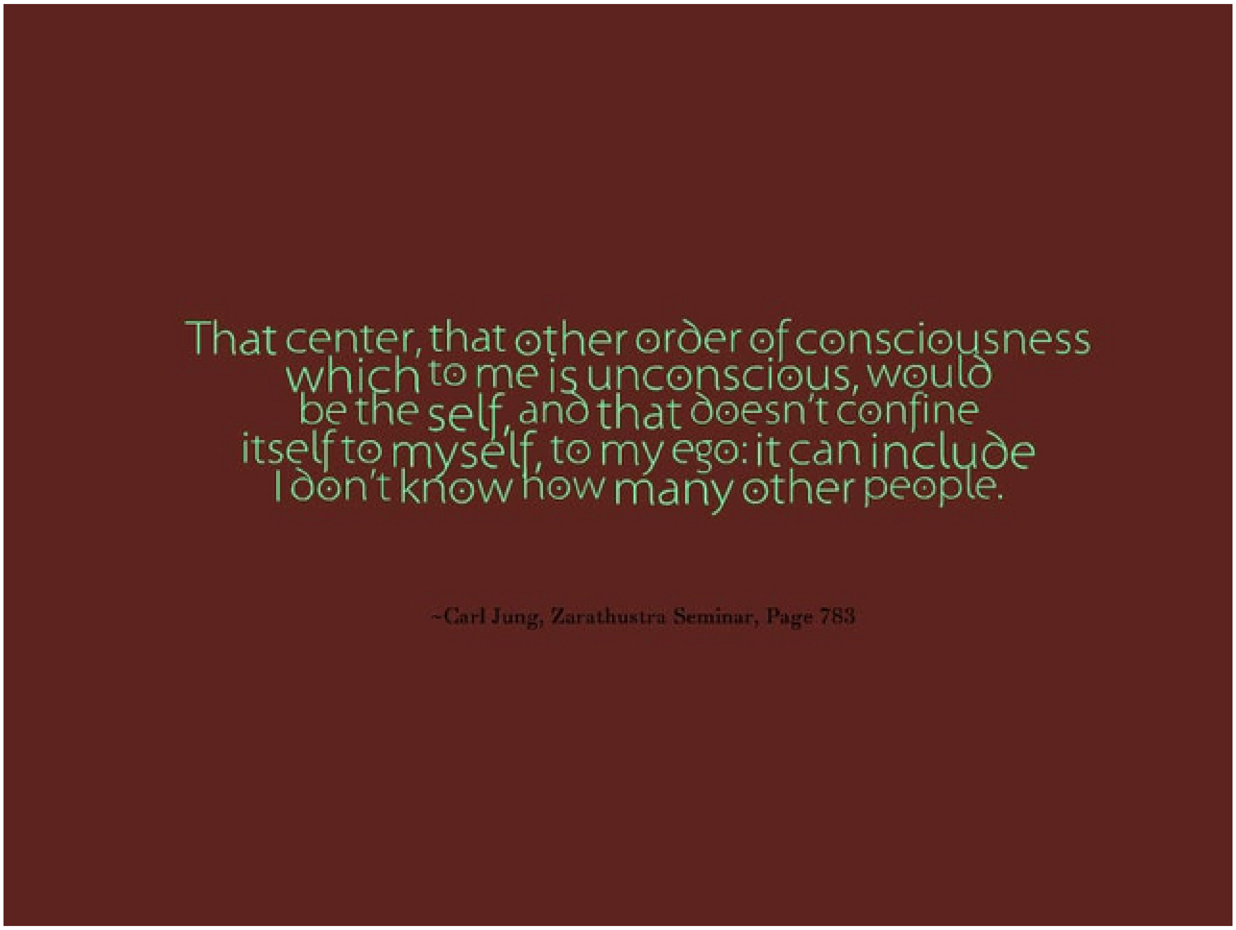
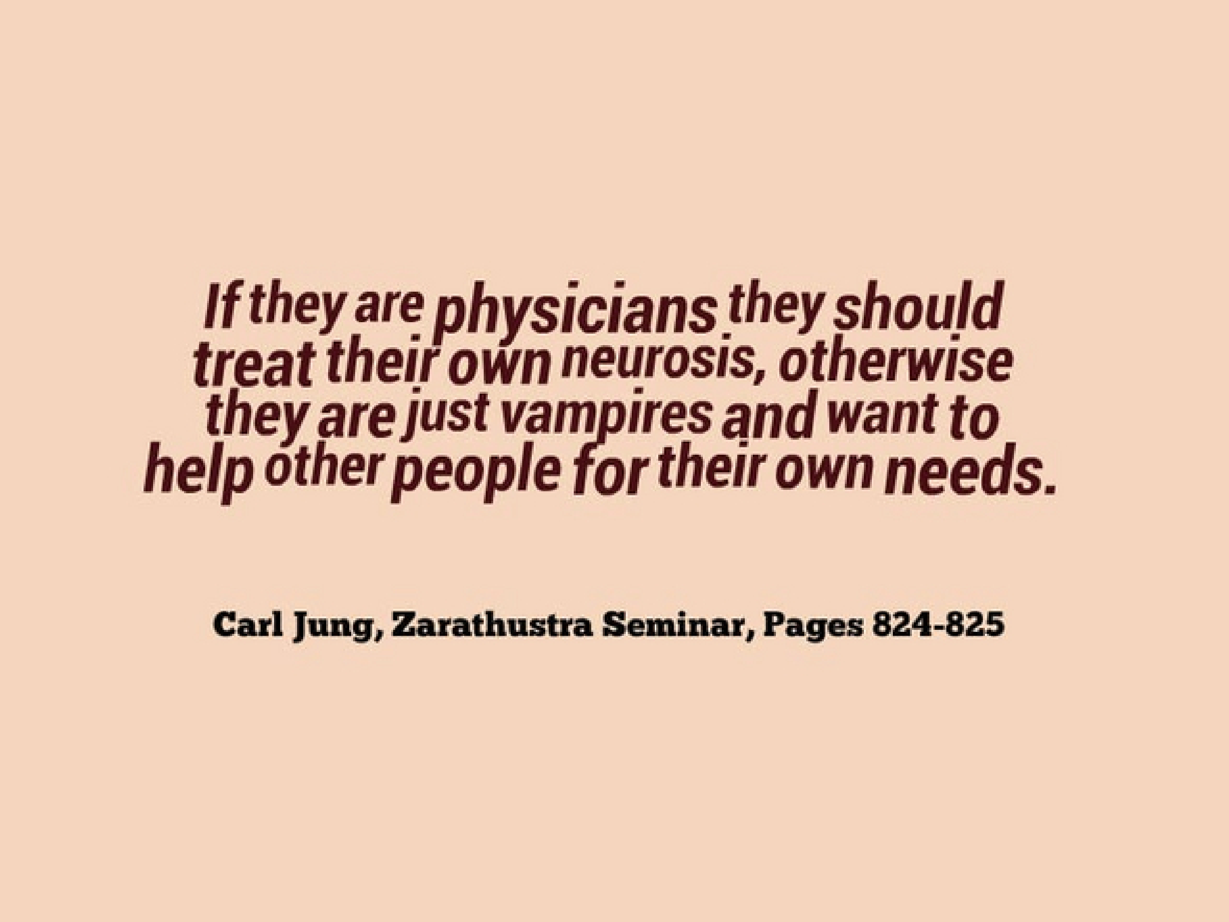
[18]



That center, that other order of consciousness
which to me is unconscious, would
be the self, and that doesn't confine
itself to myself, to my ego: it can include
I don't know how many other people.

~Carl Jung, Zarathustra Seminar, Page 783

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page783.



If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.

Carl Jung, Zarathustra Seminar, Pages 824-825

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Carl Jung has a Visit from a young Quaker (2019-04-09 07:48)

[1]

Carl Jung has a Visit from a young Quaker

A VISIT FROM A YOUNG QUAKER

Introduction: George H. Hogle, from Utah, went to see Jung at his Bollingen retreat during the summer of 1947.

He wrote up his recollection of the meeting for a memorial booklet prepared by the Analytical Psychology Club of San Francisco in 1961, and he later added more details of the conversation in a letter.

Following Jung’s advice, Hogle became an analysand of the psychotherapist Frances G. Wickes, in New York.

Previously, he had worked in Wall Street, and subsequently he earned an M.D. degree at Columbia-Presbyterian and underwent psychiatric and analytical training in London.

He is now clinical assistant professor of psychiatry at Stanford University, in Palo Alto, California, and a Jungian analyst.

While training for foreign relief work with the American Friends Service Committee in Philadelphia during 1946, I met several Quakers who were also interested in Jungian psychology.

George H. Hogle: I had recently discovered medicine and now was searching for some connection between psychology and religion.

The experience of trying to help heal the wounds of war in Germany a year later sharpened my search.

During the summer of 1947, while on holiday in Zurich, I telephoned Dr. Jung’s office on an impulse—here was the man who could give me the answers, I thought, not realizing it might take me several years.

His secretary informed me that he did not see people while on holiday at a hideout (Bollingen) at the other end of the lake, but since she was in touch with him she would ask him anyway.

To my delight and her surprise, the next day I was given an appointment.

After I had walked through the woods to what looked like a little fairy-tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an ax in his hand.

In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself—not the dignified professor I had expected.

As we stood on the beautiful shore, he put me somewhat at ease, chatting about building his hideaway.

My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.

I had told him that I was working with the Quakers in Germany to rebuild the bridges of friendship between enemies and that the next big job, I felt, was already looming on the horizon; namely, to reach out across the Iron Curtain and make some kind of friendship with the Russians.

I felt that the Friends’ approach would lessen tensions and be an example of mutual brotherhood.

He snickered, or something like that, and said he would not advise it; it would be quite impossible to work with the Russians or reach them, you could not trust them, they had broken their agreements many times.

I replied, so had we, which was, of course, not mentioned in the Western press, and that somehow we needed to get beyond that.

But he simply was adamant.

Finally, he patted me on the shoulder and, with a big smile, said, "Well, we don't have to agree about everything."

Having helped me realize he was quite human and that it was safe to show some feeling, he escorted me up to an elegant Swiss tea, which we shared with Emma Jung.

They inquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.

I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at \that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.

After tea, we were alone for about an hour, during which he dealt graciously and helpfully with my impossible inquiry as to what I should do with my life, knowing nothing about me and yet no doubt knowing much just by observing.

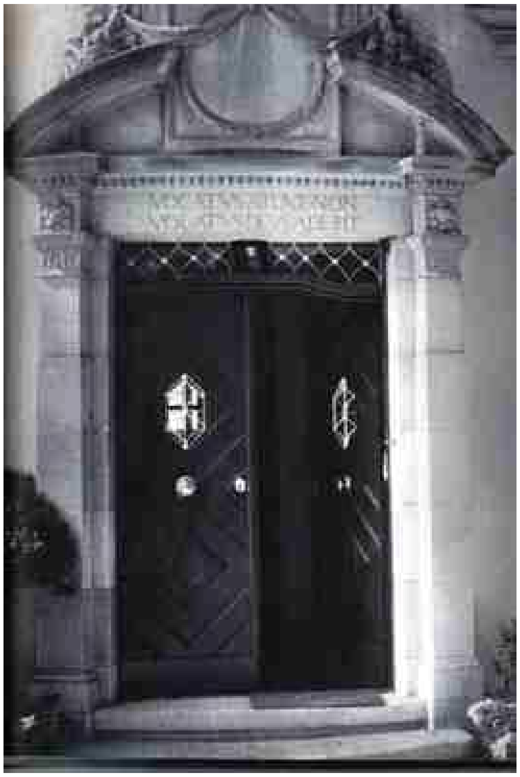
Instead of answering my questions he gave me other better questions to ask myself over the succeeding months.

I told him something of my belief that God is good and love, at which he inquired, "But do you think that God may also include hate and evil ?"

This rather shook me, but I explained his question to myself that he must be a Pantheist and that God includes all just as the individual self both the divine center and the shadow, that Satan must be another aspect of God. He encouraged me to go into psychology and gave me names of analysts, especially recommending Frances Wickes. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 168-170

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1a8ca-12bquaker.jpg`

Dr. Jung and the meaning of: "Called or uncalled, God is present!" (2019-04-09 08:00)

[1] 

Dr. Jung:

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus.

You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

Isn't the psyche of the artist and the intellectual particularly complex and worthy of closer consideration?

So far, too much one-sided attention has been focused on the morbid aspect of the matter.

I wonder why there is so much nonsensical theorizing about the pathology of outstanding people.

Most psychopaths are not geniuses; and on the other hand there are many geniuses who do not show the slightest traces of pathology.

What is much more significant in this context is the shadow! It is important to see also the negative sides of great men.
On Palm Sunday, Christ temporarily played the role of a political Messiah.

His negative side and his power are symbolically displayed in the temptation by the Devil. Biographies should show people in their undershirts.
Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man.

This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking: Interviews and

Encounters, Pages 164-167

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/88fa6-12bdelphi.jpg`

Carl Jung on the provisional life; where one does not exist really (2019-04-09 08:52)

[1]

The provisional life; where one does not exist really, they are only a spectator; so any experience is ghost-like, perfectly abstract, without a trace of realization.

I remember a very impressive case of this, a girl about 25 years old.

She proved to be absolutely inaccessi- ble.

She lived things, she did things, but she did not know what she was living.

I said: "Cannot you see what you do, damn it?"
But no, nothing touched her, so she had no relation to the world at all, she lived in a sort of mist.

Finally Finally I said: "Well, it is no good, I cannot waste my time any longer; if you will not try to see what you are doing I must give it up."

And it happened three or four months later she shot herself, and since she was a stranger here I was called in to give evidence.

I saw the corpse.

She had shot herself through the heart in the street and had not lost consciousness for a minute or two.

The expression on her face was completely altered. For a long time I stood watching her face and asking myself: "What kind of expression is that?"

It was most extraordinary, the expression of someone who was convinced, say, that a thing was black, and to whom it was very important that it was black, but to whom one had finally prove that it was red; and it was as if she suddenly realized it was red.

It was a look full bewilderment and a sort of of pleasant surprise.

I saw what had happened: at the moment when she shot herself, while she was still alive, yet felt it was done and irrevocable, she understood what life was for the first time.

I have seen several cases where serious attempts at suicide have occurred, and just as they thought: now it is the end, they understood what life was, and they never tried it again.

Sometimes people have to injure themselves very badly in order to awaken to what life really is.

The unconscious works sometimes with the most amazing cunning, arranging certain fatal situations, fatal experiences, which make people wake up; they are dangerous, they may cost their lives, but that simply shows how deeply unconscious people often are. Carl Jung, Visions Seminar, Pages 339-340.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ec5f6-12bprovisional.jpg`

Carl Jung on "Mother" (2019-04-09 14:32)

[1]Carl Jung on "Mother" - YouTube

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1. `https://www.youtube.com/watch?v=a2kZ2O6ZkQc`

Carl Jung on "Catholic" - Anthology; YouTube (2019-04-09 14:39)

[1]Carl Jung on "Catholic" - YouTube

Carl Jung on “Catholic” – Anthology

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; "Transformation Symbolism in the Mass."; CW 11; Par 398.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

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1. `https://www.youtube.com/watch?v=g2XWZpuBMlk`

Carl Jung: "Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself." (2019-04-10 03:00)

[1]

Lecture I 20th October, 1933

Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself.

The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form.

In such forms, however, the psyche is seen as entirely outside man, it is projected into the stars or into matter ; but I do not intend at present to speak of those days.

In this short introduction to “Modern Psychology” I shall take you back only to its first conscious beginnings.

Psychology proper appears with the dawn of the age of enlightenment at the end of the XVIIth century and we will follow its development briefly through a long line of philosophers and scientists who made the manifestations of the psyche their field of study.

In the works of Descartes (1596-1650) the psyche is still held to be thinking directed by the will. In his time, the whole of scientific interest flowed outward to the concrete object.

The external world was thoroughly explored, but no one looked inwards.

The soul was assumed to be known and everything concerning it was left to the care of religion.

Psychological phenomena occurred only within the framework of the Church, - as mystical realities and religious experiences.

All psychic manifestations took place within the dogmatic symbol and as long as this symbol remained a living thing, in which man felt completely contained, there were no psychological problems.

This was the case for the whole of Europe up till the first half of the XIXth century and this condition still remains undisturbed
for those who feel secure in a living effective religious form.

At the time when the great navigators were discovering new continents, something which could no longer be contained in the dogmatic symbol, freed itself, and the result of this unseen event was the Renaissance.

This cultural phenomenon reveals a psychological problem which found expression as early as 1467, for instance, in Francesco Colonna's book "Hypnerotomachia" (literally love-dream-conflict).

This document gives a true picture of the secret psychology of the Renaissance.

It is significant that it should have been written by a monk and expressed in pagan form, for this is a characteristic symptom of a whole age.

Colonna's work was translated into French at the end of the XVIth century by Beroalde de Verville under the title of "Le Songe de Poliphile"

The story was much admire d at the time and was even thought to be a divine revelation, but later it fell into disrepute and was dismissed as nonsense.

This early psychological document was written round the monk's love for a certain Dame Polia.

The scene opens in the Black Forest, a dragon bars his path and he meets with many adventures before he reaches fulfilment on a blessed
island with Dame Polia.

Under the cloak of this allegory the monk describes a descent into the underworld of the psyche.

Dame Polia held something for him which he could not find in the Madonna.

When we come to the philosophers, who took the path of psychological discovery and who became the founders of this comparatively modern science, we
find that they were almost without exception Protestants.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering.

It is a new point of view to look up on the individual psyche as a whole with its own individual suffering.

The Protestant is the natural seeker in the field of psychological research, for he no longer has a symbol in which he can express himself and
therefore his sense of incompleteness makes him restless and pushes him to search for what he feels to be missing.

In this attempt he often reaches out to other faiths, such as theosophy, Christian Science, Buddhism etc.

"Why does my spiritual life no longer satisfy me?" is particularly the problem of the Protestant; he thinks that it should but the fact remains that it does not and that he is often troubled with neurotic symptoms.

Psychology, therefore, is primarily the concern of the Protestant, the sceptic - and the doctor.

Gottfried Wilhelm Leibnitz (1646-1716) was the first of the philosophers to be concerned with what we now call psychology.

His theory is that of the so-called "petite perception" or "perception insensible”.

The word "perception" means representation here, for a "perception" is at the same time a subjectively coloured representation or picture.

As an example of the existence of "perceptions insensibles",

Leibnitz gives his experiment with blue and yellow powder.

When they have been insufficiently mixed the blue and yellow grains are still perceptible but when, however, the operation has been carried out thoroughly the powder appears to be green although it is still composed of blue and yellow grains: it looks green but is blue and yellow.

Leibnitz tried to find a psychological meaning to his experiments and sought to make analogies to similar processes which take place in the human mind: "something happens in me of which I am not aware”.

Our daily life abounds in concrete psychological examples of Leibnitz’ "unconscious perceptions" as illustrated by the above experiment.

These are the many things we do unconsciously.

We look, for instance, at our watch, but we have to consult it again if asked the time a minute later, yet we perceived it unconsciously.

There are other cases, such as riding a bicycle, where the process is almost wholly unconscious and if, while actually bicycling, we suddenly become aware of the unconscious perceptions by which we keep our balance, it may prove directly dangerous.

Over and against the "petites perceptions" Leibnitz sees the principle of the intellect or the idea, he recognizes that ideas are born in us and says: "c’est ainsi que les idees et les verites nous sont innees comme des inclinations, des dispositions, des habitudes ou des virtualites".

The "perceptions" are the opportunities and causes by which the inborn ideas and dispositions can be made conscious.

Leibnitz’ ideas, which came very close to modern psychology, remained latent for a very long time as is often the case with ideas when the time is not yet ripe for them.

Christian August Wolff (1679-1754) differs from his great predecessor by his completely rational approach; he remains in the conscious.

In his works we find the beginnings of empirical psychology.

Wolff’s psychology consists of two parts:

1. Empirical psychology, which lays special stress on the faculty of cognition.
2. Specific psychology, which is concerned with the desires and inter-relations of body and soul.

In other words, the psyche has the faculties of representation, desire and cognition, yet thinking is the essence of the psyche.

Wolff’s psychology is one of the first psychologies based on experience.

Johann Nicolaus Tetens (1736-1805) is the real originator of experimental, physiological psychology, influenced by the English physiological approach which Hartley represents.

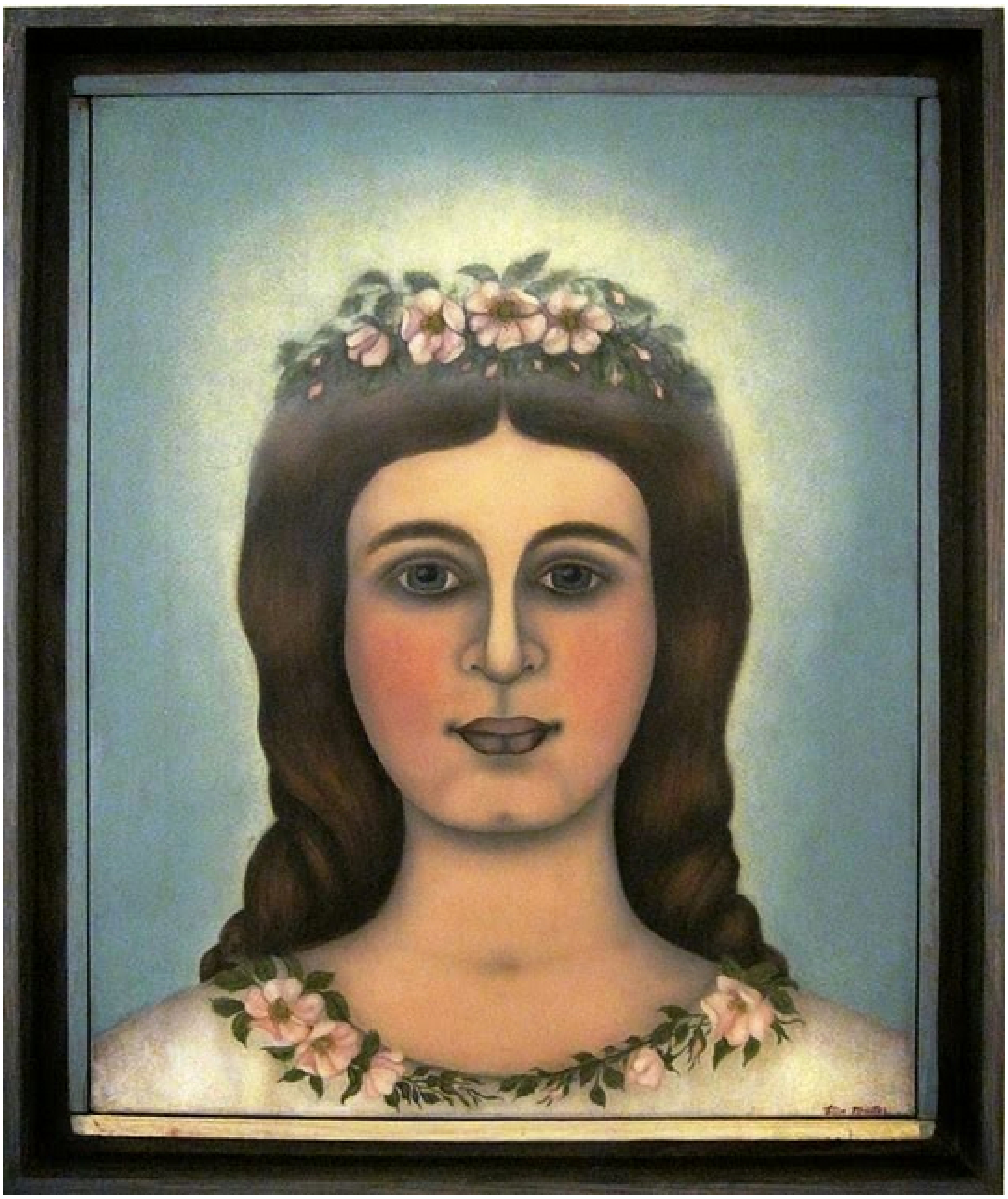
Tetens is the first to measure the sensations of light,-hearing and touch .

His altogether empirical attitude is very modern and he looks up on all systems as mere hypotheses which have yet to be proved. Carl Jung, ETH Lecture I, 20Oct1933, Pages 11-13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/4dfbb-1.jpg`

Carl Jung: “She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.” (2019-04-10 03:58)

[1]



Lecture XI 26th January, 1934

Today we will begin to study the case of a psychic personality which illustrates the Right side of the diagram which we were considering last time (Diagram III, p. 47).

The case of the Clairvoyante of Prevorst, on the contrary, belongs entirely to the Left side.

This is the case of Helene Smith, described by Theodore Flournoy. His report of it appeared in Geneva in 1900, under the curious title :
"Des Indes a la Planete Mars. Etude sur un cas de somnambulisme avec glossolalie."

Helene Smith's father was a Hungarian, he was intelligent, well-educated and an excellent linguist.

As far as we know her mother was Swiss and it was from her that the daughter inherited the remarkable psychic faculities which led to the
peculiar phenomena which we are about to study.

The mother was a convinced spiritualist; her belief was founded on personal experiences and she was gifted with second sight.

Helene’s brother spoke of having experienced strange phenomena and evidently could also have been a medium.

Besides this, we learn that Helene was brought up in a modest milieu, the family being rather poor and this fact had a considerable influence on her later attitude towards life.

Helene’s character was excellent and Flournoy emphasises her intelligence and her natural dignity.

She was baptised in the Roman Catholic Church, but she was entered in the register of the Protestant Church a few months later, and was educated
at a (Protestant) State school, where she was a very good pupil, if somewhat inattentive owing to her active inner life.

As she grew up, she was apprenticed to a large store where they thought very highly of her.

From childhood she was given to day dreams which, though they ordered on visions, were not neurotic symptoms.

She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.

When Helene was fourteen, she had a very impressive vision of a light and unknown letters appeared at the same time.

Then she frequently had the vision of a man, wearing a wonderful embroidered garment, who stood beside her bed and frightened her.

She complained of being followed in the street by strange men, but whether they were objective or phantasy figures was never proved. Her
writing was liable to be suddenly disturbed, letters being left out and replaced by strange signs.

She had an increasing feeling that spirits were near her and that she was protected by a guardian angel.

When she was ten, a big dog attacked her and a monk wearing a brown habit and a white cross on his breast, saved her by chasing the animal away.

Later, in any difficult situation, if a man for instance became too pressing, the monk would come to her rescue.

At twelve years old she used to start whenever the doorbell rang, for she was convinced that her phantasy would come true and expected daily that
a distinguished man would drive up in a magnificent carriage, to carry her off to the far-away land to which she belonged.

She had a pronounced fear of the world and shunned people.

She was somehow never really happy, and her pride and ambition chafed against humble surroundings which left her strong personality unsatisfied.

When she reached the age of twenty, however, her condition rather improved and her fears slowly disappeared.

We might have expected that she would marry, but her guardian spirit, the monk, was always there to whisper that the right man had not yet turned up, thus keeping her away from the natural experiences of life.

She had, however, fundamentally a great deal of temperament, and the prospect of remaining an old maid was one of the causes of her unhappiness.

Her strong personality had to find an expression somehow.

In 1892 Helene came into contact with spiritualistic séances for the first time; she was introduced to the group of Mme. N. in Geneva, but it was a very mixed gathering. Helene soon revealed herself as its leading medium.

At first the spirits conveyed their messages through automatic writing, but before long, in a state of trance, she had the following remarkable vision:

a balloon appeared, which was sometimes light and sometimes dark, bright ribbons flowed out of it, which changed into a radiant star.

In a further sitting the star developed into the grimacing face of a kind of devil, he had red hair which gave place to a bunch of roses, out of which a little snake wriggled.

These visions are very typical, the things that Helene sees correspond to inner possibilities: phantasies, spirits, light etc.

She had recently watched a balloon go up in reality and it might be argued that this event was simply reproduced in the vision, but the causality is of no importance here.

It was the vision on the contrary that seized upon the balloon as a good image for the thing which was seeking expression in consciousness.

Helene saw the light first and only remembered the actual balloon afterwards.

The sequence of these visions is an excellent illustration of enantiodromia: the light balloon becomes dark; the star, which is always the symbol for something particularly elevating, changes into a devil and a snake emerges from the roses; pleasant things turn into ugly ones and vice versa, things go over into their opposites.

At this period Helene also had visions when alone at home and other phenomena occurred.

For instance, once during business hours a certain pattern was lost; the man in charge, who was considerably troubled, told Helene about it and
she answered automatically: "It was sent to Mr. J "

At the same time she saw the number 18 and she added: "It was sent to him 18 days ago" - and this turned out to be the case, although she could have had no knowledge of the actual facts.

In the spiritualistic sittings with Group N. Helene gradually developed a high degree of somnambulism, in which the guide and shadow spirit came into action.

About this time she became acquainted with Flournoy who was deeply interested in these phenomena.

He observed, even at the first séance which he attended, that Helene was liable to one-sided anesthesia, for instance, she would lose all feeling
in the right hand whilst the left would become hypersensitive; when her right hand was hurt she felt nothing, but after some time the pain would appear in
the left hand; if asked to lift the right hand she would raise the left, insisting that it was the right.

Helene's control, a masculine and very personal figure, now appeared in the séances; he would take possession of her right arm and wrap out messages while she was apparently conscious and still able to converse with the audience, but later he actually spoke through her mouth with a gruff, masculine voice.

When he wrote through her his handwriting was absolutely different from hers.

This control was completely autonomous, sometimes he would not appear for weeks although Helene invoked him; he obeyed neither the medium nor the audience for he had more personality than the medium herself.

At first his character was somewhat undefined, but he soon showed definite characteristics: for instance he had poetic gifts and announced himself as Victor Hugo, although the sentimental stuff which he wrote shows that the real.

Victor Hugo had no connection with it! For five months he held the stage, then a rival appeared, a certain Leopold, with a gruff voice and an Italian accent.

He behaved rudely to Victor Hugo, making fun of his verse.

The newcomer would have liked to blow up the whole group which he disdained, considering it inferior; but he wished above all to push his rival out of the way, for he was openly in love with Helene and showed it passionately, disturbing the séances with his jealous scenes.

His manner was arrogant and overbearing and he was determined to be sole master of his medium.

He wrote at first in her writing, but later in his own.

Victor Hugo protested at first, but gradually he gave way and when Helene was persuaded to leave Group N. he disappeared altogether.

Flournoy, who observed these phenomena very closely, considers Leopold to be the result of auto-suggestion.

This marvellous word, which means nothing, had a particularly happy ring at that time, for in 1899 the idea of auto-suggestion was
!he fashion and was welcomed as an explanation for everything.

Flournoy, in speaking of auto-suggestion, implies that the medium has taken it into her head to imagine such a figure.

In reality we imagine nothing, it imagines itself.

This reminds me of the story of a traveler who once persuaded an Indian to speak of his experiences; they were altogether too irrational for such a highly educated, sophisticated man and his comment was that the Indian had simply imagined it all!

The Indian replied: " Who do you suppose imagined it for me? "

How often do we act from the assumption that we have voluntarily thought so and so or that it is our intention to have imaginations?

We do not ask ourselves : "Have I imagined it purposely or did it imagine itself?"

It is too disconcerting to have to admit that something exists in us over which we have no control, and the fact that it can tell us things and act through us is altogether too uncanny; it is as bad as discovering somebody under our bed.

Auto-suggestion is therefore a very comforting idea - but if we ignore the true facts, the psyche is shorn of its helpful powers.

Flournoy would have done better to say: "Leopold suggested himself to Helene."

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure.

His first appearance was in the form of the monk.

The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.

William James had a true understanding of these facts when he said: "Thought tends to personal form."

When consciousness leaves its sphere on the right side, and moves over to the left, ideas become personified and autonomous.

This is what takes place when mediums are in a trance, everything is reversed, for the psychic picture comes up and the guide or control is in command.

Mediums then receive all manner of information that they could not possibly know, often of a sinister character.

Something like this is probably the origin of the Italian word "sinistra" (left , for these things are often very unfavourable. Carl Jung, ETH Lecture XII, Pages 51-54.

Images:

1. Helene Smith "The daughter of Jairus (1913)."

2. Example of automatic writing "Martian" of Hélène Smith, from the work of Théodore Flournoy Des Indes à la planète Mars .

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/c984c-1.jpg`

Carl Jung on the Dream of Archelaus’ wife, Glaphyra and a homo-sexual young man. (2019-04-10 04:15)

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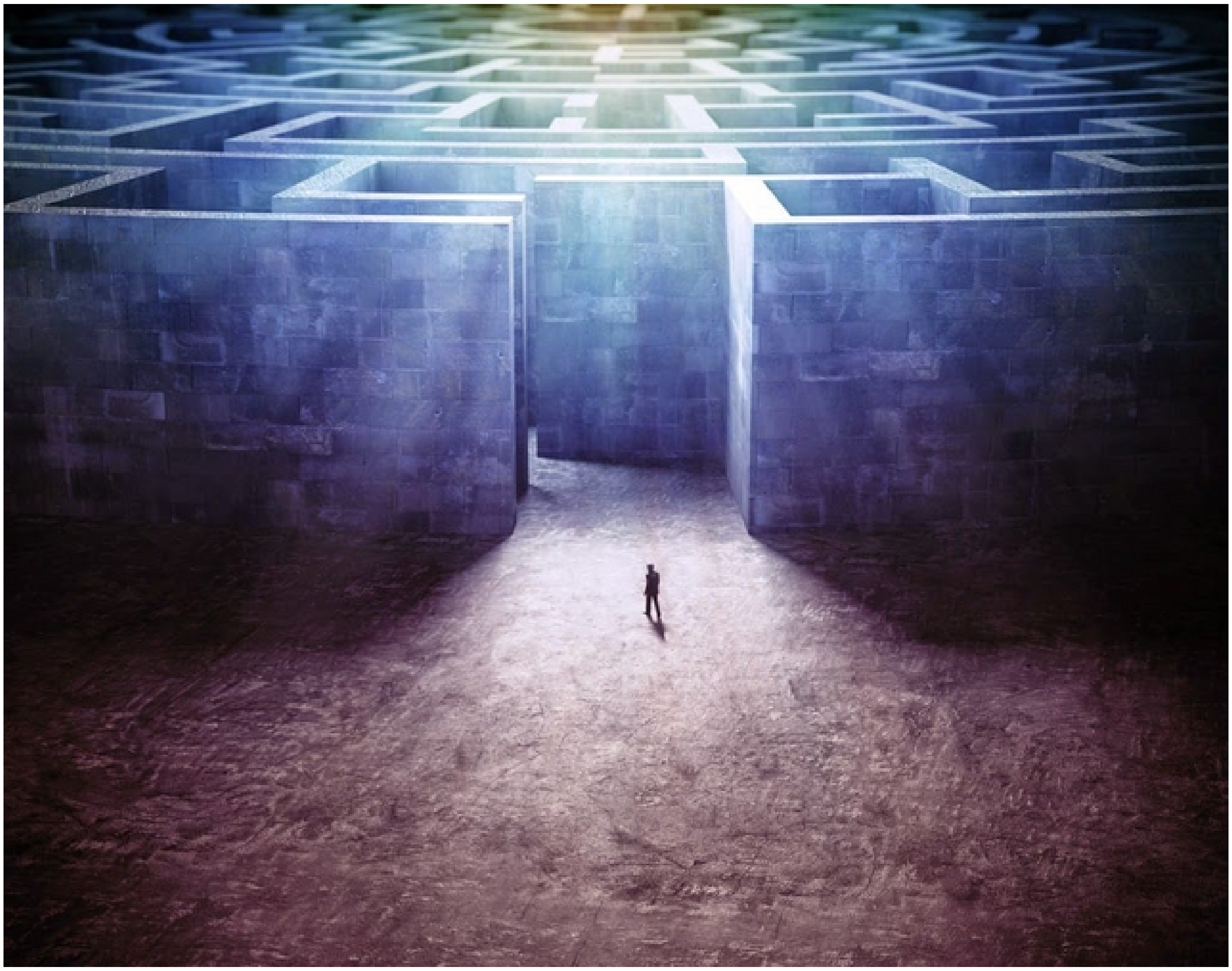


Lecture VIII 14th December, 1934

At the end of the last lecture we spoke briefly of the Gilgamesh epic.

It is a very interesting parallel to our dream and makes its meaning clear.

The dreamer had reached a summit in life, for the moment he can go no further without disaster.

His neurosis is a kind of exhaustion with the symptoms of mountain sickness.

I will give you two more examples of the same theme, those of Archelaus and Nebuchadnezzar.

Archelaus, King of Judea, had reigned for ten years with great severity and even cruelty, but very prosperously.

He then dreamt that ten years of wheat were devoured by ten oxen.

Archelaus was greatly perturbed by this dream and sent for Simon the Essene to interpret it.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practised a kind of mental healing, or therapy, and believed in the interpretation of dreams.

They were very courageous and would tell the truth even to a king and Simon told Archelaus that for ten years he had lived in might and splendour, but that the ten oxen appearing to devour that prosperity meant that his harvest would now be destroyed This was a prophecy which speedily fulfilled itself, for within a few days he was deposed and ended his life as an exile.

Archelaus' wife, Glaphyra, had a similar dream at the same time.

She was a near relation of her husband's, in those days incest was considered very distinguished; the Pharaohs indulged in it to such an extent that they actually married their sisters and almost married themselves!

The idea was to keep the mana in the family. Glaphyra's first husband had been Alexander, a brother of Archelaus, who had been murdered.

Alexander appeared to Glaphyra in this dream and said that he would take her back into his house.

She caught the right meaning of the dream, and seeing that she had to die, committed suicide.

To the spirit of antiquity, dreaming of someone who was dead meant death, so she acted accordingly.

Another striking example of the same theme which comes to us from antiquity is that of Nebuchadnezzar, King of the Jews.

He had reached the height of his great power when he had the following dream: he dreamt of a great tree, its top reached up into the heavens and its branches spread over all the earth.

It gave fruit and shade to all beasts and shelter to all birds.

A messenger from Heaven told Nebuchadnezzar to cut it down, to expel the birds and the beasts from it, but to leave the stump in the earth.

His human heart was to be taken from him and a beast's heart was to be given to him.

Daniel interpreted the dream and told Nebuchadnezzar that he had reached his zenith, he must turn back and show mercy to the humble if he wanted to avert the terrible downfall and catastrophe which were prophesied.

He would not listen, but went on as before for a year, and then one day, as he was standing on the roof of his palace, rejoicing in Babylon which he had built, a voice repeated the end of his dream to him.

At this moment a fearful change came up on him, he was stricken with madness and ate grass like a beast.

That is, he changed into Enkidu or rather he even became monstrous like Chumbaba.

The gods decided his fate, as they did in the case of Gilgamesh, h e would not cut down the tree himself, so the messenger from Heaven did it for him.

The messenger from Heaven does not appear in the dream which we are considering for we have changed our manner of speech, though indeed such figures appear even now occasionally in some dreams.

We can see that our dream is no exception, but a motif which recurs again and again in the history of the world.

We will now return to the methods which we must employ in order to understand our dream.

First of all it is necessary to know the context from which the dream springs , to discover its psychological setting, we have to enrich the dream with associations and then we can make use of our reason and judgement.

Things in dreams often appear to be so banal or grotesque that it is really very difficult to see their connections.

The imagination of the patient often fails completely and we have to help to establish the context by questions.

We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche.

A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context.

The meaning is frequently revealed when we see what it is that the dream fits into.

This is the method of amplification and we can consider this in relation to Freud' s theory.

To him the dream is a facade of repressed material, a repressed wish appearing in changed form so his method is a "reductio in primam figuram".

If the dream is a complicated structure it should, according to Freud, be reduced to a primitive, simple sentence in order to get at the truth;
he considers the dream as an adjustment which covers the wish for the mother.

Logically the reverse process should also be possible, one should be able to arrive at the complicated structure working from the simple wish, but
the following example will show that such methods may land one in utter nonsense, for you can reduce a relatively true sentence till it becomes
nonsense and vice versa:

1) No unreasonable being is free - therefore –
2) No free being is unreasonable - and further –
3) All men are free - so
4) No man is unreasonable - which last is sheer nonsense.

We are on very dangerous ground when we begin to use generalisations such as the reduction of all dreams to the wish to go back to the mother.

We can reduce another simple reasonable sentence till it becomes nonsense, as a further example:

1) Incest wishes are unconscious - s o –
2) The unconscious wishes incest - and further –
3) All men are unconscious - therefore –
4) All men desire incest.

It is much wiser to beware of generalisations and let the dream work in its pure form.

We will only go thus far in speaking of method.

This is my last lecture before Xmas, so we are in our last hour of the old year, but nevertheless we will begin up on a new series of dreams.

Unfortunately I have no more dreams of the same patient; it is always better to have a series in order to be able to test whether our conclusions
are correct; so I have brought you a series where we can watch the themes recurring and control our guesses.

A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases
and which comes to the surface when our consciousness relaxes.

They are images , that is, when they touch consciousness but we have no means of knowing what their form is in the pure unconscious.

Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes.

Our new dreamer is an intelligent young man with pink cheeks and a rather girlish appearance.

He knew nothing of the black art of analysis and cameh to me because of his omo-sexuality which had begun to be problematic.

He had already been under treatment with another doctor who had been fatherly towards him and had given him a great deal of advice.

He had not, however, mentioned the unconscious to him.

The young man, of himself, had developed an interest m his dreams and wrote them down before he came to me.

People with problems often do this, obeying a primitive instinct, long before they come to analysis.

Dream I –

I was on a motor drive with a very handsome homosexual chauffeur.

We met a herd of cows and had to get out of the car in order to drive them away.

The bull then appeared, pierced my sweater with his horns and tossed me into the air.

I fell to the ground with terror and woke up.

It was a nightmare.

Context. (associations)

Motor drive. The young man had recently been on a motor tour in the Tyrol and they took a chauffeur with them.

Once when they had to stop on account of a breakdown, a herd of cows had really come along and the party had watched them with interest.

Corns are the feminine principle naturally and the bull the masculine.

He associated the bull’s horns to the masculine organ, to the sexual act.

The sweater he associated to a warm covering.

(He was in truth kept warmly wrapped up by his family, he looked exactly like a peach tucked up in cotton wool!)

Falling he associated to a fall that he had had as a child down a bank into aa stream, this gave him a phobia about falling which lasted for many years.

Motors are a very frequent theme in dreams; before they existed, and I analyzed before they were common, railways, carriages and even coaches took their place.

Auto means self, so when we dream of an automobile it means "as I move myself".

The dreamer lets himself be driven by a homo-sexual, so this is evidently his leading principle.

It brings him however, to a herd of cows, so the feminine gets at him in its most biological form.

This is how he sees the feminine principle, he sees it as calves and milk.

His is a facultative, curable homo-sexuality, it really consists of an enormous mother complex.

Though he has bad resistances against his mother, both she and his aunts are immensely important to him.

He has a high pitched voice and his attitude is very aesthetic, hetero-sexuality appears to him as unbelievably coarse and brutal, so it is represented in the dream by the bull and cows.

The curious thing about this dream is that it is the masculine principle which catches him as if he were a woman.

He has indeed the feelings of a flapper.

He has a tremendous admiration for the heroes of the sporting world, good looking tenors and Valentinos and follows their footsteps tremulously!

In short he is completely feminine, a woman, so naturally the masculine seizes hold of him, for that is how sex appears to him. He is with cows, the feminine, a problem which he is not up to, so the bull comes along and treats him as if he were a cow.

His fear of falling is fear of the unconscious, which does indeed resemble a precipice.

Dream II –

My sister scratched my throat and wounded me, I hit her over the head and our parents were horrified.

Context.

The throat is a particularly sensitive and ticklish place for the dreamer.

His sister is very violent and he reported that he had suffered a great deal from her, but added "Am I my sister as I seemed to feel the blow on my own head? "

The sister is extremely masculine, this is often the case in families where the boy is kept in cotton wool.

Where the brother is homo-sexual, the sister, though she may not be the same, is commonly very tomboyish and mannish: this is apt to go over suddenly into its opposite, the hysterical ultra-feminine woman.

One may be sure that every hysterical woman has at one time or other gone through a masculine phase.

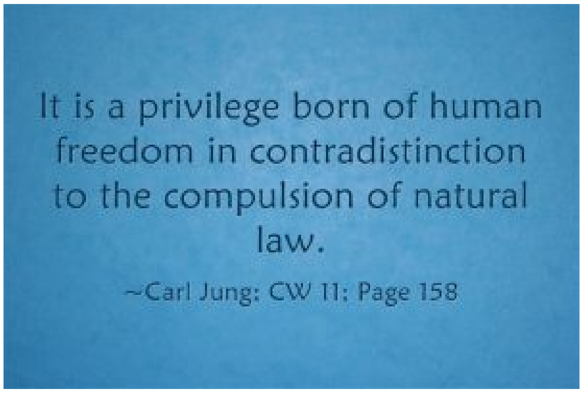
The dreamer speaks of having felt the blow on his own head, so he has discovered himself as a woman and this is his vulnerable spot.

The parents are horrified for it means that he must tear himself out of the home if he is to be a man, or his mother will not allow him to grow up.

Mothers are covered in invisible little hooks to keep their children in the nest, they like to rear such pets and to keep them young and dependent so that people may say "What a young mother”. Lecture VIII December 14, 1934 Pages 166-169.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/5452d-2.jpg`

Freedom is conditional. ~Carl Jung (2019-04-10 04:16)



It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

~Carl Jung: CW 11: Page 158

I: "The thought went too far for me, and I shun far-fetched ideas. They are dangerous, since I am a man, and you know how much men are accustomed to seeing thoughts as their very own, so that they eventually confuse them with themselves."

Elijah: "Will you therefore confuse yourself with a tree or animal, because you look at them and because you exist with them in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? But your thoughts are just as much outside your self as trees and animals are outside your body." (Footnote 188) Carl Jung, The Red Book.

Footnote 188: Jung mentioned this conversation in the 1925 seminar and commented:

"Only then I learned psychological objectivity Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena" (Analytical Psychology, p. 95).

My thoughts are not my self but exactly like the things of the world, alive and dead.(Footnote 199)

Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world.

Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize.(Footnote 200)

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals.

Man is violent in his desire, and he himself becomes a forest and a forest animal.

Just as I have freedom in the world, I also have freedom in my thoughts.

Freedom is conditional. Carl Jung; The Red Book

Apart from Elijah and Salome I found the serpent as a third principle. (2019-04-10 04:24)

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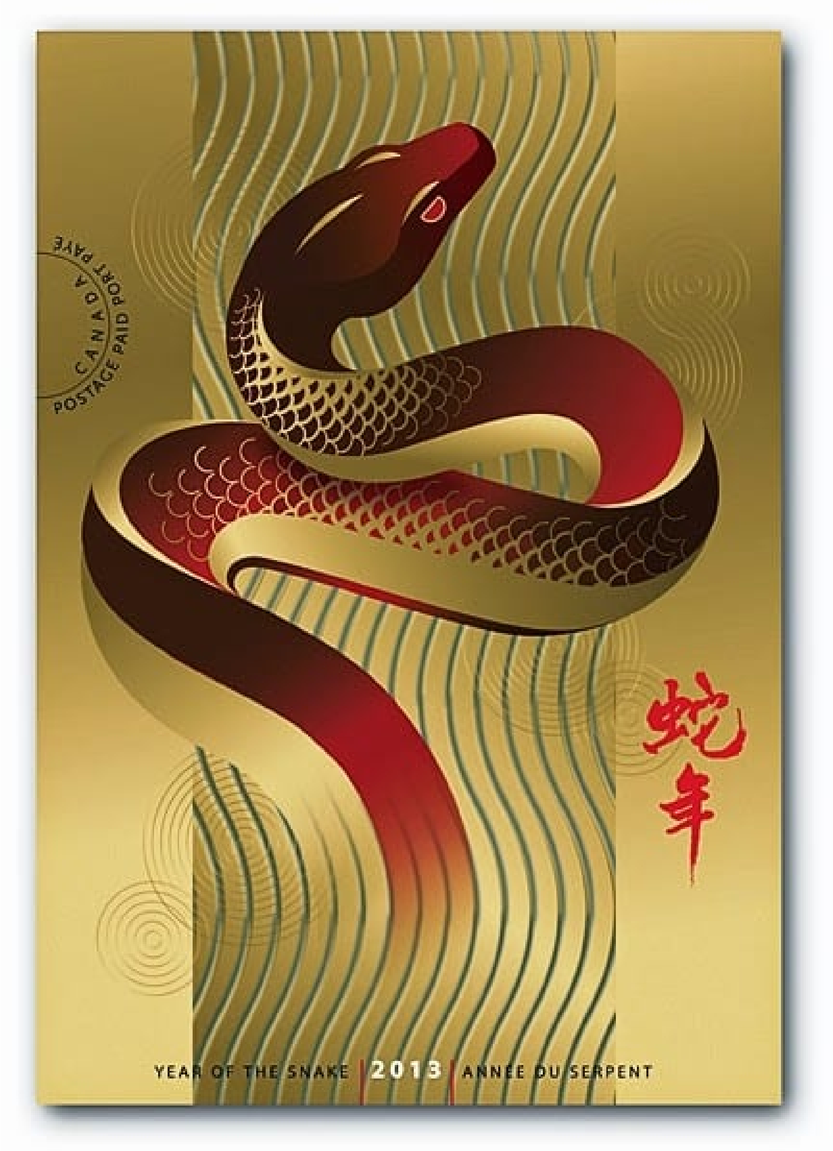

Apart from Elijah and Salome I found the serpent as a third principle.

It is a stranger to both principles although it is associated with both.

The serpent taught me the unconditional difference in essence between the two principles in me.

If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent.

If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent.

The serpent is the earthly essence of man of which he is not conscious.

Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother.
Carl Jung, The Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/7fdd5-serpent.jpg`

Carl Jung and the history of Psychology (2019-04-10 05:27)

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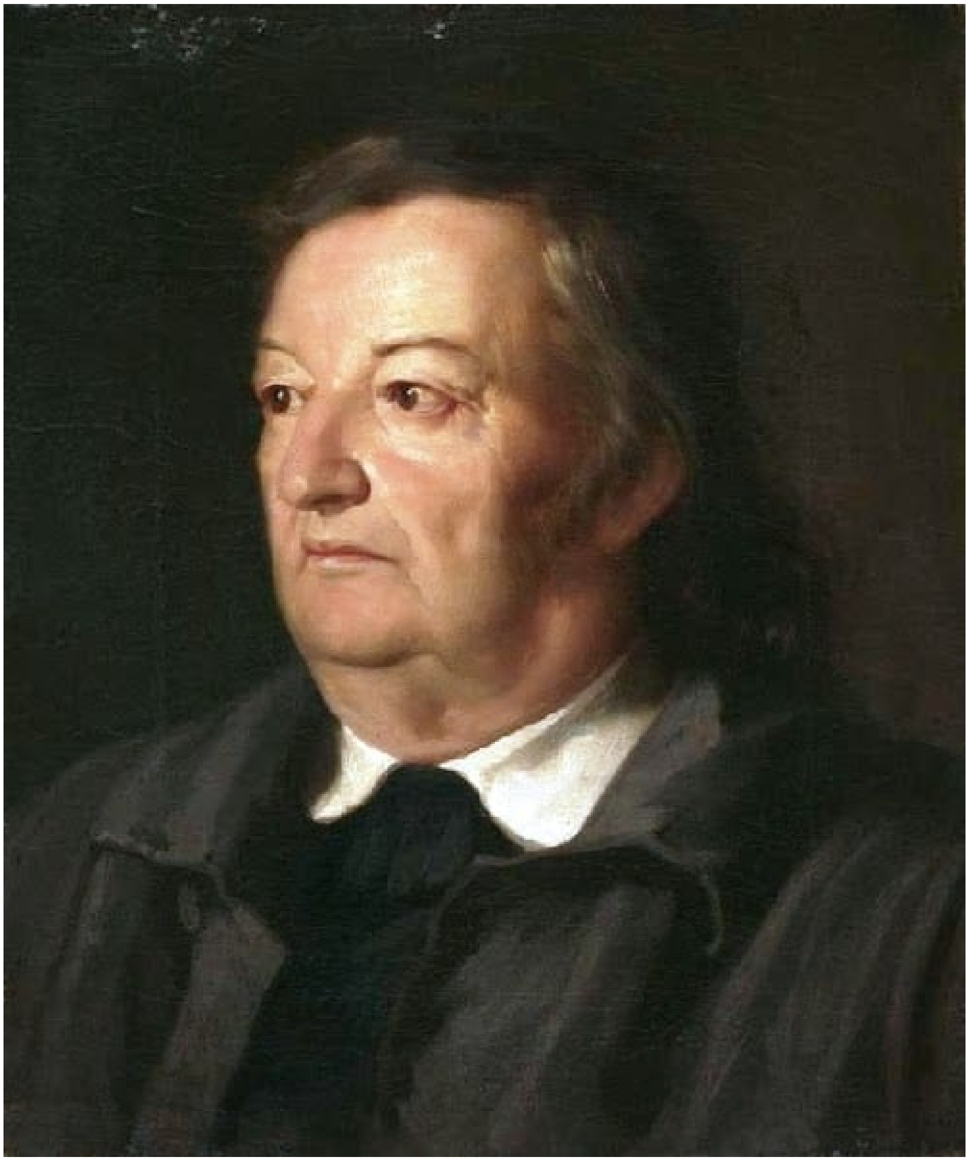


Lecture IV 10th November, 1933

We are laboriously working our way through the pre-history of psychology.

The last lecture came to a close with the French Revolution from which a new spirit was born ; we will now return to Germany where we shall also see the dawning of a new attitude.

Herbart (1776-1841) is the next to follow the empirical approach.

He moves along the lines of the English School which Hume and Hartley represent, he is therefore also interested in association psychology.

Adopting Burne's idea of "gentle force", Herbart establishes the principle of attraction and repulsion of ideas; he is the father of the new physiological and experimental psychology.

Herbart is followed by Fechner and Wundt.

With the latter a culminating point is reached.

Gustav Theodor Fechner (1801-1887) is the founder of a new psychological point of view: psycho-physics, which has proved essential for the whole development of psychology.

His work "Elementen der Psycho-physic " (Rudiments of Psycho-physics - 1860) is based on the Weber law, which is called later the Fechner-Weber law.

This law lays down that the relative differences in stimuli correspond to the same differences in sensation intensity.

There is, therefore, a certain possibility of approaching the psyche through measurements.

Fechner sets up tables and calculations, but his law is only valid within certain limits.

Had this been his only book, we could have afforded to ignore him, but he was also a philosopher and the titles alone of his further works speak of his profound
interest in the other side.

In 1836 "Das Biichlein vom Leb en nach dem Tode" (The book of Life after Death] appeared, it was followed in 1848 by "Nanna, oder iiber das Seelenleben der Pflanzen" (Nanna, or concerning the psychic life of plants) and in 1851 by "Zend Avesta, oder iiber die Dinge des Himmels und des Jenseits " (Zend Avesta, or concerning the things of heaven and the world beyond).

In these works, which are the confession of his personal psychological convictions, Fechner defends the standpoint of a universal psycho-physical parallelism: the psyche is simply the inner manifestation, the "self-manifestation" of the thing and the body is the outer or "foreign manifestation " of the psychic.

Fechners great value is that he discriminates between an empirical inner world and an empirical outer world.

He further holds that not only human bodies, but all bodies undoubtedly possess an inner manifestation, a "self-manifestation”.

He speaks of mother earth for instance, as being alive and as possessing a soul, which is as the soul of an angel, embracing the totality of human souls.

The totality of human brains thus constitutes the brain of the earth soul, the highest omniscient being of the godhead.

This train of thought is not interesting as philosophy, but it is as psychology, for Fechner makes the important confession that his single soul is not isolated, but is contained in a whole.

He is the first to conceive of a psychic cohesion ruling over all, which can only be reached by thought and is not contained in the single psyche.

C. G. Carus (1789- 869) , a doctor and philosopher, follows the same line of thought.

He differs nevertheless from Fechner in that he is principally a philosopher and psychologist, he is not an empiricist, but a pantheist influenced by Schelling. His value lies in his comparative psychology.

In 1846 his book Psyche; zur Entwicklungsges chichte der Seele" (Psyche; concerning the history of the development of the soul] appeared and
in 1866 "Vergleichende Psychologie" (Comparative Psychology.].

He is the first to call the universal soul the unconscious and his works contain highly modern points of view with regard to it:

"The key to the understanding of the nature of the conscious life of the psyche lies in the region of the unconscious”.

He looks up on the psyche as the creative principle of the body.

To illustrate the relation of the unconscious to the conscious, he uses the allegory of the stream: the life of the psyche is an unceasingly winding great stream, which is lit by the sun, that is by consciousness, only in the small part which is its surface.

As the stream bears away many valuable things that remain undiscovered, so many treasures are hidden from us and the real dynamic force spends
itself in the unseen, in the unconscious.

This strikingly recalls Kant, but in his case the dynamic aspect was missing.

The key to real psychology is only to be found in the darkness; both the diseases of the mind and the creative principle originate in the dark sphere of the unconscious.

Carus believes that unconscious will and intelligence exist in cosmic extension.

This philosophy was taken up later by E. von Hartmann.

The next link however, in this long chain is Schopenhauer.

Arthur Schopenhauer (1788-1860) is a great phenomenon and his message to the world is of the utmost importance.

Before his time the belief was widely held that the psyche could be rationally understood, being principally composed of conscious processes.

The genius of Schopenhauer brought an answer to the world which thousands had been obscurely groping for and for which they had looked to
the empiricists in vain.

This new note is the voice of suffering: the human psyche is not only order and purpose, it is suffering.

In contradiction to all rational belief, Schopenhauer brings forward the idea of the existence of a split between intellect, on the one side, and a blind will or creative urge, on the other. He might just as well have called this will the unconscious.

His conception of the will has the character of chaos, whereas Caru' idea of the creative will is almost too beautiful and sweet, it verges on the mawkish and tedious.

Schopenhauer sees a tragic conflict between consciousness and a dark, miserable, suffering will.

He thus brings a point of view into the psychological situation which we must not allow ourselves to lose sight of, for it concerns modern man
most closely.

In his later writings , such as "Ueber die anscheinende Ab sichtlichkeit und iiber den Willen in die Natur" (Concerning the apparent purpose and the will in nature] , he appears to draw nearer to Carus; but on the whole he continues to see the world as an accidental and faulty creation to which the intellect alone can bring order.

For this purpose, the intellect must hold up a mirror to the blind disorder so that it may recognise its work of destruction.

This peculiarly pessimistic philosophy is strongly influenced by the East.

We see a similar denial of Christian ideas for the first time in France when the Revolution enthroned the Deesse de la Raison in Notre-Dame, in the place of the Christian God.

Never before had Christianity been publicly denied and this blow shook the walls of the Church to their foundations.

People awoke to the fact that accepted truths could be openly and officially questioned, but nobody foresaw then that the whole of civilization would rock.

Yet this was no solitary outbreak, but a movement that found its echo in the whole world; forces had been let loose which could no longer remain imprisoned in the old forms.

But in this hour of overthrow and destruction, human instinct was at work to bring about a compensatory action: a Frenchman, Anquetil-Duperron, went to the East in search of the truth.

It was as if Europe had been a single human being, seeking for a new hope in exchange for the one it had lost.

The first shreds of Eastern light, which Anquetil-Duperron brought back with the Upanishads, poured into the cracks made by the French Revolution, and, as France had destroyed, so it was France who first brought something new and living to broken hopes.

Schopenhauer was influenced by this message and translated it into language which the West could understand, into philosophy.

Eduard von Hartmann (1842-1906) was influenced by his great predecessor Schopenhauer and also by Schelling and Hebbel, but his philosophy comes direct
from Carus.

Hartmann conceives of the unconscious as the unity of will and idea, at the same time it is the active purposive foundation of the world of a
divine and absolute nature.

He is more a philosopher than a psychologist and wrote "Die Philosophie des Unb ewussten " (The Philosophy of the Unconscious - 1869).

In the meantime a new development had been taking place in France.

Maine de Biron (1766-1824) recognizes an unconscious sphere which, however, he presents with the characteristics of consciousness.

Ribot and Binet follow in his footsteps.

The latter' s conception of the psyche as a totality is interesting. In his book "Alterations de la personalite", Binet's point of view is for the most part modern, in that he does not start from separate units but from the totality of the human personality.

Pierre Jan et and Liebault are followers of Binet.

We must now turn to America in order to continue this line of development.

William James (1842-1910) steps into the front rank of psychologists with his work "Principles of Psychology", and carries us still further.

He leads psychology away from academic circles to the investigation of the personality itself and into the realm of the doctor.

Here we enter the real sphere of these lectures, to which this introduction has been leading.

The people I am going to speak to you about are not the striking personalities to which the world is usually attracted.

Hitherto it is the man of action who has principally awakened the historian's interest and held the stage; but other people exist also, psychic people, people whose activity is inward, they do not stand out in the same way and yet history also provides us with authentic records of their existence: in the Acta Sanctorum, for instance, in the trials for witchcraft and later in the miraculous testimonies of the stigmatists and somnambulists.

In the XVIIIth century an extensive literature already existed which deals with psychic personalities.

Justinus Kerner (1786-1862) has left us one of these records in his work "Die Seherin von Prevorst " (The Clairvoyante of Prevorst) which appeared in 1829.

It is the history of his patient’s illness, the story of a psychic personality.

Nobody seems to have thought of bringing it into line with modern psychology, yet we shall find that it contains some very interesting psychic phenomena.

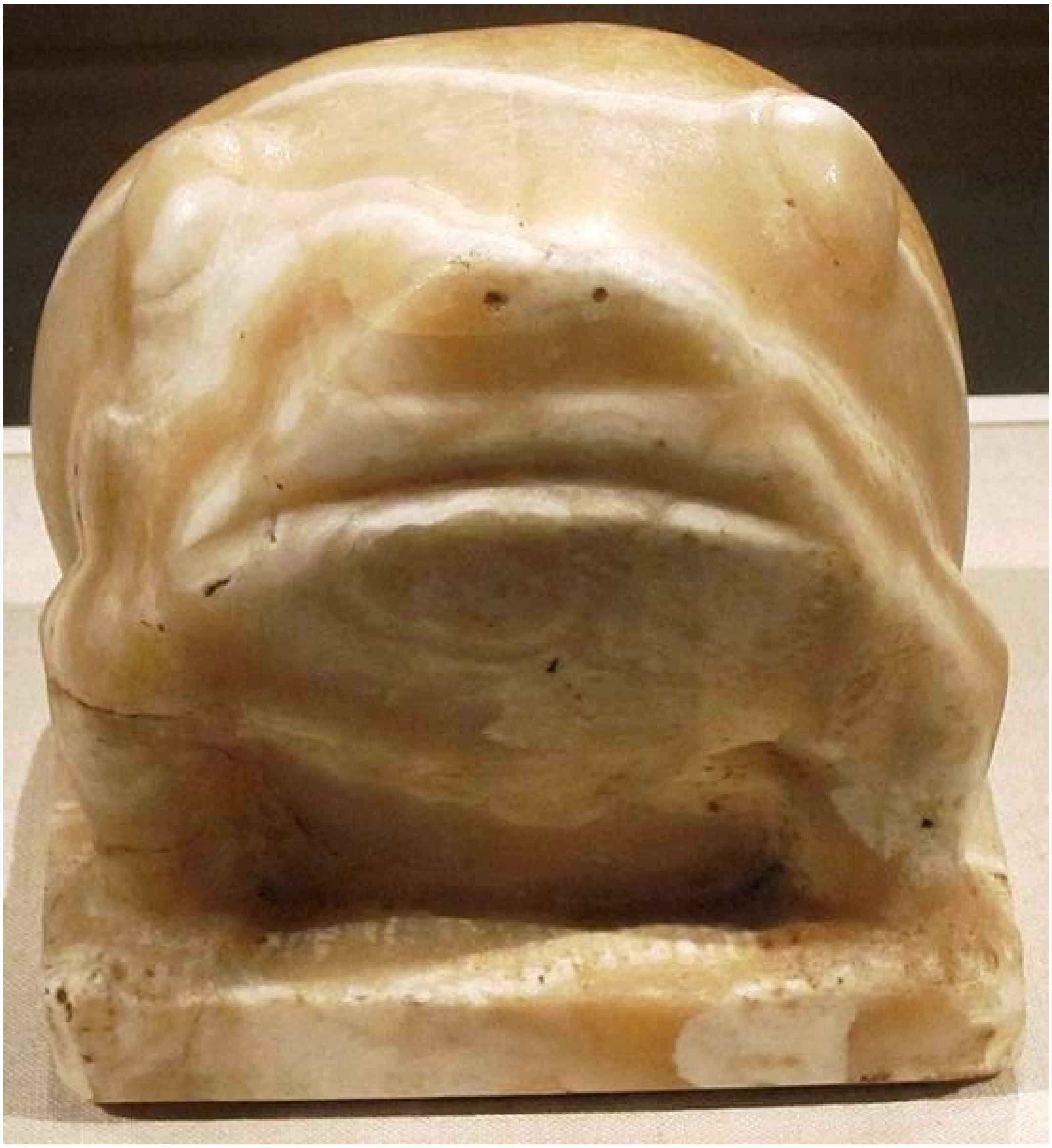
The further title of the book runs "Eroffnungen iib er das innere Leb en des Menschen und iib er das Hereinragen einer Geisterwelt in die unsere " (Disclosures concerning the inner life of man and concerning the invasion of our world by a world of spirits) and shows us where the real attraction of this story lay for Kerner, that is, in the fact of the existence of an obj ective, substantial world of spirits. Carl Jung, ETH Lecture I, Pages 21-24.

End of the Introduction.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/7427f-1.jpg`

Carl Jung and Frogs in “The Red Book.” (2019-04-10 05:29)

[1]



[Carl Jung and Frogs in “The Red Book.”]

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book.

I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt’s brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull’s pate! And you want to call yourself my son? You’re no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh. Carl Jung, The Red Book.

What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of the frogs, since their God has been born as a son of frogs. Carl Jung, The Red Book.

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. Carl Jung, The Red Book.

I: "My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated one who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!" Carl Jung, The Red Book.

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless. Carl Jung, The Red Book.

"Oh," I answered, "what's that, beloved? The God of the spirit is in the night? Is that the son? The son of the frogs? Woe betide us, if he is the God of our day!" Carl Jung, The Red Book.

"He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight. Carl Jung, The Red Book.

"These dead have given names to all beings, the beings in the air, on the earth and in the water. They have weighed and counted things. They have counted so and so many horses, cows, sheep, trees, segments of land, and springs; they said, this is good for this purpose, and that is good for that one. What did they do with the admirable tree? What happened to the sacred frog? Did they see his golden eye? Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed? Did they do penance for the sacred ore that they dug up from the belly of the earth? Carl Jung, The Red Book.

"These dead laugh at my foolishness. But would they have raised a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? If they had done penance for the shiny ore? If they had worshiped the holy trees? If they had made peace with the soul of the golden-eyed frog? What say things dead and living? Who is greater, man or the Gods? Truly, this sun has become a moon and no new sun has arisen from the contractions of the last hour of the night." Carl Jung, The Red Book.

"You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power." Carl Jung, The Red Book.

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. Carl Jung, The Red Book.

Note: To the Egyptians, the frog was a symbol of life and fertility, since millions of them were born after the annual inundation of the Nile, which brought fertility to the otherwise barren lands. Consequently, in Egyptian mythology, there began to be a frog-goddess, who represented fertility, referred to by Egyptologists as Heqet
Image: Statue of Heqat (Heqet), the Frog Goddess, c. 2950 BCE, travertine, Cleveland Museum of Art.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/75717-statueofheqatc-2950bcetravertine.jpg`

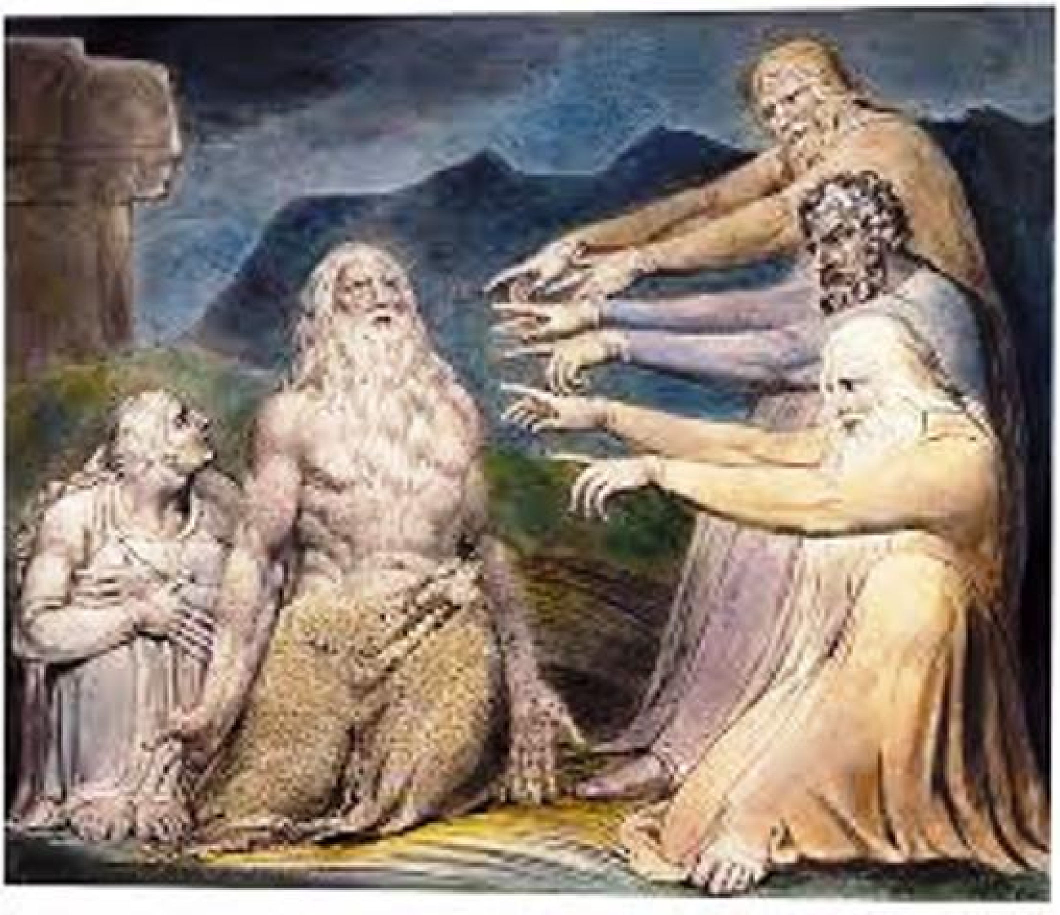
Carl Jung on "Father" (2019-04-10 10:54)

[1]Carl Jung on "Father" - YouTube

1. `https://www.youtube.com/watch?v=mbbvklN5tMs`

Carl Jung: "Thank you for your letter and all the criticism it contains."] (2019-04-10 12:48)

[1]



[Carl Jung: "Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature."]

To Father Victor White

Dear Victor, 2 April 1955

Thank you for your letter and all the criticism it contains.

As long as you do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically.

Just as I am grateful for the fact that you call me to order and that your judgment-be it correct or not-does not spare me, so I assume God will listen to a mortal voice, just as much as He has given His ear to Job when this little tortured worm complained about His paradoxical, amoral nature.

Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion that I had better risk my skin and do my worst or best to shake the unconsciousness of my contemporaries rather than allow my laxity to let things drift towards the impending world catastrophe.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature.

It is obvious that God’s angel (having no will of his own) wanted to have his fight with Jacob and to kill him even if he would not defend himself.

I bet the angel got some good knocking about before he succeeded in dislocating Jacob’s hip.

God surely expected Jacob to answer Him in kind.

I am rather certain that Job’s case was the same.

As a matter of fact there is biblical authority on my side: Isaiah 48:10-11)

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

For mine own sake, even for mine own sake will I do it."

Should I set the light of such an insight "under a bushel"?

In peaceful and harmless conditions it would have been very unwise to movere quieta.

But in our time everything is at stake, and one should not mind the little disturbance I am causing.

It is a mere fleabite on the immense body of Christendom.

If I am causing trouble to the peace of mind of serious theologians, I am sorry, but I really do not see why their sleep is better than mine.

They have no prerogative to hide from the great wind of the world and to leave uncomfortable things to themselves.

The other day I got a letter from a student of (Catholic) theology who had asked his directeur de conscience for advice as to the study of modern psychology.

Very aptly the rev. father said: "Don’t study what troubles you! "

I am afraid this is characteristic.

You should be glad that somebody thinks about God at all.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew.

Look at the world-the whole damn thing is rent from top to bottom, and so is man in our infernal epoch.

I hesitated and resisted long enough until I made up my mind to say what I think,

The peace of the Church is one thing and getting behind the times another.

I have asked four theologians (Prot.) about the modern position of the Church with reference to the question whether the God of the Old Testament is the same as that of the New.

Two did not answer at all.

One said that in the last 30 years theological literature does not speak of God any more.

The last one said:

"It is easy to answer your question. Yahweh is merely an archaic conception of God in Comparison with the NT idea."

I said: "This is exactly the kind of psychologism you accuse me of.

When it suits you, God is suddenly nothing but a conception, but when you preach of Him, then it is the absolute truth."

What did he say? Nothing.

The old Jesuit father Nicolaus Caussinus had a better answer:

In the OT God was like a raging rhinoceros, but in the NT He turned into a God of love conquered by the love of a pure virgin, having found peace in her lap at last-This is at least a kind of answer.

It is even a profound answer showing the importance of man in the divine drama of incarnation.

It obviously began when God took on personality (in contradistinction to all other god), i.e., finiteness.

This was the first act of kenosis on the way to incarnation.

This is the "Answer to Job":

He had to give up being the victim of unreflected opposites.

You lose nothing and you even gain something in contemplating such thoughts.

It affects your ecclesiastical position but not more than it disturbs my scientific position.

The pope breaking through apostolic authority and the theological resistance of his

own clergy got his share too.

After Ad Caeli Reginam he got ill again.

There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.

Should he have spared his clergy that could not agree with the new dogma?

I have no papal authority; only honest common sense and no power except the consensus of a very few thinking individuals.

As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time.

Even the pope did in his way.

Your sun in Libra demands undisturbed balance.

You only get it when either side carries equal weight.

Christ is crucified between the one going up and the other going down, i.e., between opposites.

So do not try to escape your fate "written in the stars."

I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them."

Your criticism of my motive concerning Job is certainly unjust and you know it.

It is an expression of the mental torment you had to undergo in U.S.A. and in Europe.

Nobody has more sympathy with your predicament than I have, since more than 50 years of uphill work outside, and of the curtain rent inside, have taught me something.

Having chosen the life of the monk you have separated yourself from this world and exposed yourself to the eternal fires of the other.

Somewhere you have to pay the toll either to man or to God and in the end you will discover that both overcharge you.

In this cruel suspension you will discover that redemption is to be found only on the middle ground, the centre of your self, which is just as much with as against God; with-inasmuch as God wills you; against-inasmuch as man's Luciferian autonomy exists outside of God.

It is as a matter of fact a product of the opposites in God.

That is exactly the problem I am treating in Job and that is why Job invokes the help of God against God.

It would be a great mistake to think you can slip through such an ordeal without the most violent emotions.

You yourself are profoundly emotional about it and you could not make anybody believe that you are not in a hell of suffering.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation.

"Excoxi te . . . et elegi te in camino paupertatis. Propter Me, propter Me faciam" (Isaiah 48:10-11).

My psychology unfortunately tries to be honest.

It is certainly the hard way, neither an easy consolation nor a narcotic.

Nobody touching it in earnest can avoid seeing the dark side and feeling it.

Most certainly I shall never cover up the truth as I see it.

The Church can take it as one of the diabolic temptations of the world, and the world can condemn it as foolishness.

I shall stick to my conviction that my Answer to Job is a straightforward application of my psychological principles to certain central problems of our religion.

They can take it or leave it.

Moreover they will do what they please, without asking me.

Somehow I can afford my independence, but I am fully aware that there are many who cannot do the same without risking their social existence.

They must be able to live and to this end they have to protect themselves as well as they can.

If I had not been able to live an independent life, I should have been far more cautious in expressing my opinions and many things would have gone another way, f.i., I would not even have stuck out my neck for Freud, who had become my first great indiscretion.

Primum vivere necesse est, deinde philosophari-this is the hard rule for everybody fed by an institution for services rendered.

Only the free-lance can risk saying something beyond the conventional and thus cause discomfort to himself without endangering his very existence.

I fully understand therefore your critical outburst, but you must allow me nevertheless to call your attention to the fact that all the martyrs of your Church have been most unwise in this respect.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without.

But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite His opposites in man.

As soon as a more honest and more complete consciousness beyond the collective level has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it.

I have not made this world nor have I put a human soul into it.

This is His work and His responsibility and there is no judge above Him.

That is why the story begins with Job on the human level and with the assumption of personality on the divine level.

One can, like Job, lament about it, but it is to no purpose. It is just so.

If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace.

Please spend again some hours reading my Answer to Job with this comment in mind and see whether you still can maintain the idea that it is a case of mere spleen.

Could we not apply the same qualification to your own bad temper?

When you arrive in Zurich I shall be away in Bollingen; but when we return at the beginning of May, I should like you to stay with us in Kusnacht.

Cordially yours,

C.G . Carl Jung, Letters, Vol. II, Pages 238-243.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/f9437-1job.jpg`

Jung-Ostrowski Seminar - Quotations (2019-04-10 14:07)

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth. The seed of the anima is only productive when man can subordinate his libido to the female principle. Carl Jung, Jung-Ostrowski, Page 32.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.

If I am all things I cannot discover anything. I am a point that requires space and time to expand into consciousness. If I am all things I cannot distinguish myself from the rest or recognise what is different from me. Man

is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him. Carl Jung, Jung-Ostrowski, Page 9.

With the contents of my consciousness I must live as naturally as a plant. If I act inadequately it is the ape in me that does it. Carl Jung, Jung-Ostrowski, Page 10.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit. Carl Jung, Jung-Ostrowski, Page 10.

Attainment of consciousness is culture in the broadest sense and self-knowledge is therefore the heart essence of the process. Carl Jung, Jung-Ostrowski, Page 11.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him. Carl Jung, Jung-Ostrowski, Page 13.

Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. “I am the least of my brethren and my own shadow.” Carl Jung, Jung-Ostrowski, Page 13.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

All of us reach our destinations travelling under false hypotheses. Columbus wanted to sail to India and found he had discovered America. Carl Jung, Jung-Ostrowski, Page 14.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child’s bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If it is avoidable, the same analyst should not treat both, husband and wife. Both patients desire to have their analyst on their side. Carl Jung, Jung-Ostrowski, Pages 15-16.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Inner development can advance enormously if there is knowledge of the nearness of the end. It seems as if a further step in consciousness has to be reached before the end of life. Carl Jung, Jung-Ostrowski, Page16.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

There are patients who can accept neither the world nor themselves. It is the task of the analyst to bear with them until they can bear themselves. Carl Jung, Jung-Ostrowski, Page 16.

Everyone in the world is crying out to be accepted. The analyst must pay the price for the damage done to his patients by others before him. Carl Jung, Jung-Ostrowski, Page 16.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict. Carl Jung, Jung-Ostrowski, Page 16.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted. Carl Jung, Jung-Ostrowski, Page 17.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so called transcendent function. Carl Jung, Jung-Ostrowski, Page 19.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition can recapture our original blissful state. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung, Jung-Ostrowski, Page 21.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

"What ye have done to the least of your brethren ye have done unto me." The least of me is my inferior function which represents my shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The unconscious shows us the face that we turn towards it. It smiles if we are friendly to it; but if we neglect it, it makes faces at us. Carl Jung, Jung-Ostrowski, Page 25.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt. Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

We should not want to try to escape upward or downward from the world. Carl Jung, Jung-Ostrowski, Page 25.

The self has inconceivable powers and possibilities but it needs a world in which these powers and possibilities can become conscious. Carl Jung, Jung-Ostrowski, Page 35.

The self is not wholly personal. One has one's own personal view of it, but at the same time it is also, in a sense, more general. It is also the self of others, being greater than the individual. Carl Jung, Jung-Ostrowski, Page 35.

Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced. Carl Jung, Jung-Ostrowski, Page 35.

The self is always present but does not know it … yet everything must be brought into consciousness. Carl Jung, Jung-Ostrowski, Page 35.

A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared. Carl Jung, Jung-Ostrowski, Page 35.

It is said sometimes that Christ relinquished his divinity and became man. But that cannot be, for what can have become of the divinity? Carl Jung, Jung-Ostrowski, Page 35.

I do not know in what relation the ego stands to the self, but the self as a transcendent possibility is always present. Carl Jung, Jung-Ostrowski, Page 36.

As an ego I am less than my totality because I am only conscious of being an ego. The self is infinitely more extensive. Carl Jung, Jung-Ostrowski, Page 36.

The ego is a province, merely an administrative centre of a great empire. Carl Jung, Jung-Ostrowski, Page 36.

Man is an indescribable phenomenon because his self cannot be completely grasped. Carl Jung, Jung-Ostrowski, Page 36.

The self is simultaneously something abstract and something personal (supremely personal, indeed }. It is like the mana that is spread throughout nature which we can only make contact with through our experience of life or through ritual. Carl Jung, Jung-Ostrowski, Page 36.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Jung-Ostrowski, Page 40.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

Biographies seem so unreal because they attempt to give a consistent picture of someone's personality. Carl Jung, Jung-Ostrowski, Page 40.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung,

Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants … but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Jung-Ostrowski, Page 47.

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

The Holy Spirit has to come into contact with the material world and beget; He is the new Yahweh standing on the third step. Carl Jung, Jung-Ostrowski, Page 48.

Satan unlike Christ, was created, not begotten. When I create I am free and not dependent. Carl Jung,

Jung-Ostrowski, Page 48.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity. Carl Jung, Jung-Ostrowski, Page 48.

It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Jung-Ostrowski, Page 48.

To evade action is really to bury one's talents. Carl Jung, Jung-Ostrowski, Page 48.

He who is most guilty is most innocent; the most holy man is the one most conscious of his sin. Carl Jung, Jung-Ostrowski, Page 48.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Jung-Ostrowski, Page 49.

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side. Carl Jung, Jung-Ostrowski, Page 51.

A man also has a secret fear of a woman's opinions. Carl Jung, Jung-Ostrowski, Page 51.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation. Carl Jung, Jung-Ostrowski, Page 51.

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

A woman is necessary to force a man to live in the concrete world. Carl Jung, Jung-Ostrowski, Page 51.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Jung-Ostrowski, Page 55.

When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation. Carl Jung, Jung-Ostrowski, Page 55.

I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

Science can collect experiences and find averages but the central and essential phenomena are passed over. Science only reaches the crudest basic conclusions. Carl Jung, Jung-Ostrowski, Page 55.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. Carl Jung, Jung-Ostrowski, Page 55.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

Newton was isolated by his discoveries and such spiritually isolated persons are more in danger of splitting – as Beethoven was, for example, when his music was not accepted. Carl Jung, Jung-Ostrowski, Page 60.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

There is no difference between ”my" objective unconscious (my pictures drawn from the objective unconscious) and the objective world or world events. Carl Jung, Jung-Ostrowski, Page 63.

If "it" happens to me I do not have it any more in my hands than if it happened in Russia, in the air, in the house, or on the street. Carl Jung, Jung-Ostrowski, Page 63.

Whatever happens psychically in me I can perceive, but it is as objective as if it were taking place in Siberia. There is really no distinction; the flow of objective events passes through the outer as well as the inner senses. Carl Jung, Jung-Ostrowski, Page 63.

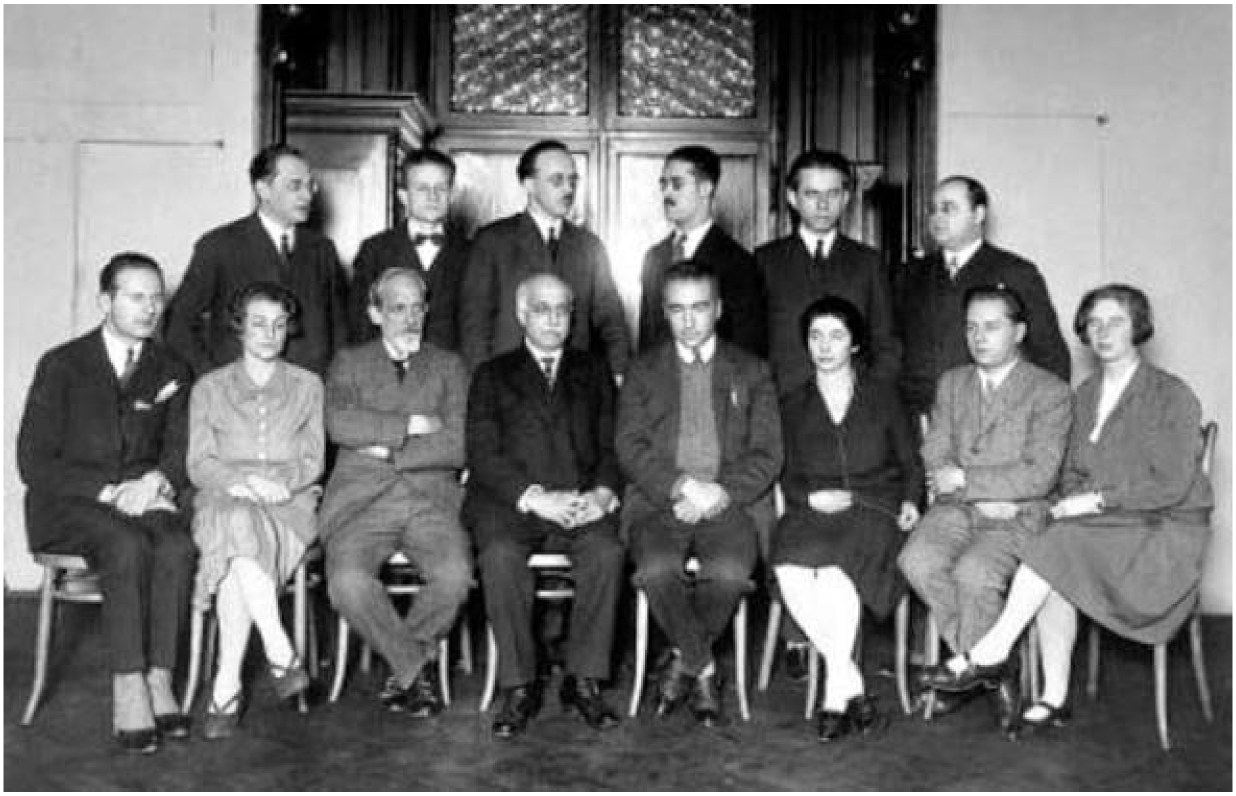
The contents of our psyche is a part of the larger, objective course of events. Carl Jung, Jung-Ostrowski, Page 63.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. Carl Jung, Jung-Ostrowski, Page 63.

All misdirected mass-psychology leads to the destruction of the individual and the decay of civilization. Carl Jung, Jung-Ostrowski, Page 63.

Carl Jung on the reorganization of the General Medical Society for Psychotherapy. (2019-04-11 03:04)

[1]



To Poul Bjerre

Dear Colleague, 22 January 1934

I would like to express my best thanks for your willingness to take part in the reorganization of the General Medical Society for Psychotherapy.

I am very glad of your help.

The main concern at present is the organization of the International Society.

As you know, the German Society has been compelled by the political change in Germany to form a national group under a leader.

This group has to comply with the strictest political guidelines, as you can well imagine.

Its existence would have been impossible without absolute submission to the National Socialist State.

I have therefore advised the Germans to submit without hesitation, for what matters above all is that psychotherapy in Germany, now gravely
threatened, should survive the adversities of the time.

Therefore I have also got into touch with the leading circles in order to do everything possible to ensure the continued existence and recognition of psychotherapy.

All the German organizations are now under the uniform direction of Prof. Goring in Elberfeld.

He is the responsible leader.

Through this founding of a national group influenced by the special political conditions, the international section of the Society has been
compelled to form national groups in turn, constituting an organization wi thin the framework of which the German group is absorbed.

By means of this organization I am trying to prevent the special political currents in the German group, which is numerically the strangest,
from spilling over into the Society as a whole.

This is what many foreigners fear, particularly the Jews, who as you know are very numerous.

If we succeed in organizing some national groups in neutral countries, this will act as a counterweight and at the same time afford
the Germans a much needed opportunity to maintain a connection with the outside world in their present spiritual isolation.

This connection is essential for the continued development of psychotherapy.

ln Germany, since at present she is even more cut off than during the war.

I should be very grateful to you if you would take the initiative in Sweden for the founding of a national group which would be a member
of the International Society.

It would be sufficient for individual members to declare their enrolment in this Society.

Naturally you are free to organize your group in such a way that it also holds local meetings in Sweden itself, though this is not necessary.

Dr. W. Gimbal is secretary-general of the whole Society and I would ask you to get in touch with him as regards both the membership fees and the subscription to the Zentralblatt.

Perhaps there would also be an opportunity to discuss preferential terms for subscribers.

Further, I want to tell you that I would be very pleased if you could assure us of your cooperation with the Zentralblatt.

For the present it would be a matter of your now and then bringing to our notice, either personally or through one of your co-workers, new publications of a psychotherapeutic nature by means of reviews.

We should also be grateful for original contributions.

Submissions to the Zentralblatt should be sent to the secretary-general, Dr. Gimbal.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 135-136.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/18ae9-1.jpg`

I have always advised analysts: "Have a father confessor, or a mother confessor! (2019-04-11 03:07)

[1]

I have always advised analysts: "Have a father confessor, or a mother confessor!"

Women are particularly gifted for playing such a part.

They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues.

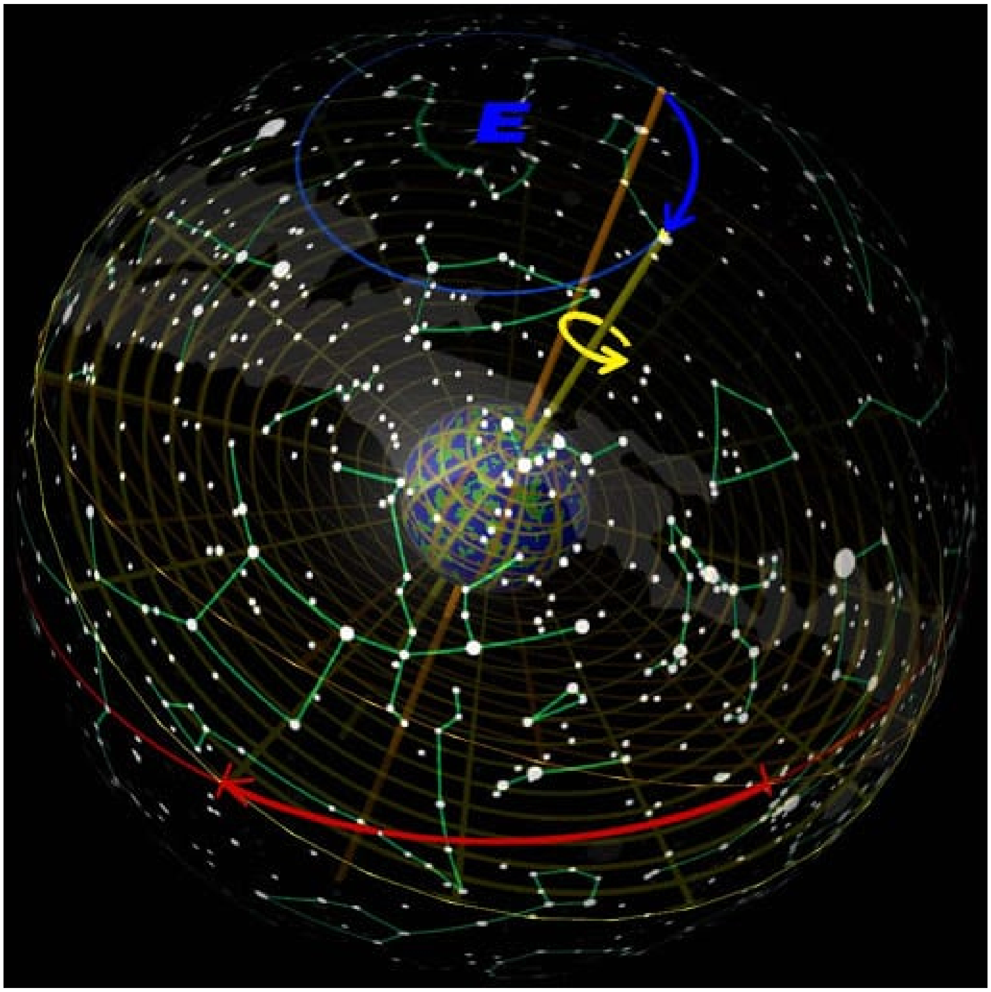
They see aspects that the man does not see.

That is why no woman has ever been convinced that her husband is a superman. .Carl Jung, Memories, Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/e7345-confess.jpg`

Carl Jung: The secret powers of the sun are in Aries 1. (2019-04-11 03:10)

[1]



To B. Baur

Dear Dr. Baur, 29 January 1934

Best thanks for your kind information.

So far as the argument of the precession1is concerned, this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain effects.

The precession argument says that a person born today in Aries 1, when ostensibly Aries has risen one degree over the Eastern horizon, is not born at this point of time at all but in Pisces 1.

The secret powers of the sun are in Aries 1.

Moon for instance in Cancer 7, Venus, Jupiter in similar positions, are therefore not right astronomically and so cannot be derived from these merely apparent and arbitrarily fixed positions.

Choisnard quite correctly says: "Le belier reste toujours a la 12(partie du zodiaque," etc., obviously meaning that "sun in Aries" is not an astronomical statement but an indication of time.

It is "springtime" that contains the active forces no matter in which real astronomical zodion the sun is standing.

In a few thousand years, when we say it is Aries time, the sun will be in reality in Capricorn, a deep winter sign, though the spring will not have lost its powers.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

The validity of the results of the I Ching oracle points to the same peculiar fact.

Careful investigation of the unconscious shows that there is a peculiar coincidence with time, which is also the reason why the ancients were able to project the succession of unconsciously perceived inner contents into the outer astronomical determinants of time.

his is the basis for the connection of psychic events with temporal determinants.

So it is not a matter of an indirect connection, as you suppose, but of a direct one.

Conjunctions, oppositions, etc. are not in the least affected by the fact that we arbitrarily designate Pisces 1 as Aries 1.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 138-139

[2]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bbaur.jpg`
2. `https://www.facebook.com/groups/56536297291/`

Emma Jung Quotation (2019-04-11 03:11)

"The real thinking of woman ... is pre-eminently practical and applied.

It is something we describe as sound common sense, and is usually directed to what is close at hand and personal....

In general, it can be said that feminine mentality manifests an undeveloped, childlike, or primitive character; instead of the thirst for knowledge, curiosity; instead of judgment, prejudice; instead of thinking, imagination or dreaming; instead of will, wishing.

Where a man takes up objective problems, a woman contents herself with solving riddles; where he battles for knowledge and understanding, she contents herself with faith or superstition, or else she makes assumptions."
Emma Jung

Carl Jung: “The case I told you about-evil eye, paranoiac impression-was cleared up as follows." (2019-04-11 03:20)

[1]

To Sigmund Freud

Dear Professor Freud, Burgholzli-Zurich, 2April1909

Worry and patients and all the other chores of daily life have beset me again and quite got me down for the first 2 days.

Now I am slowly coming to the surface and beginning to bask in the memories of days in Vienna.

12.IV

After a ten day interruption I my letter.

From this interlude it appears that the above complaint was premature because as usual worse was to follow.

Today I have put the last bad day behind me.

All during the Easter holidays, when other people were walking, I was able to snatch only one day’s breath of air.

On 15, IV I shall wrench myself free without fail and start my bicycle tour.

Since Vienna all scientific work has been out of the question.

But in my practice I have accomplished much.

At the moment a madly interesting case is stretching me on the rack.

Some of the symptoms come suspiciously close to the organic borderline (brain, tumour?) yet they all hover over a dimly divined psychogenic depth, so that in analysing them all one’s misgivings are forgotten.

First-rate spiritualistic phenomena occur in this case, though so far only once in my presence.

Altogether it makes a very peculiar impression.

The patient is a man-slaying Sara, Raguel’s daughter.
.
The case I told you about-evil eye, paranoiac impression-was cleared up as follows.

She was abandoned by her last lover, who is altogether- pathological (Dem. praec.?); abandoned also by an earlier lover-this one even spent a year in an asylum.

Now the infantile pattern: hardly knew her father and mother, loving instead her brother, 8 years older than she and at 22 a catatonic.

Thus the psychological stereotype holds good.

You said the patient was merely imitating Dem. praec.; now the model has been found.

When l left Vienna I was afflicted with some sentiments d’incompletude on account of the last evening I spent with you.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy.(Insanity!)

Just recently, however, tl1e impression I had of the last-named patient smote me with renewed force.

\¥hat I told my wife .about it made the deepest impression on her too.

I had the feeling that under it all there must be some quite special complex, a universal one having to do with the prospective tendencies in man.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws.

(I see I am writing rather as if I had a flight of ideas.)

The leap towards psychosynthesis proceeds via the person of my patient, whose unconscious is right now preparing, apparently with nothing to stop it, a new stereotype into which everything from outside, as it were, fits in conformity with the complex.

(Hence the idea of the objective effect of the prospective tendency!)

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority.

My unconscious celebrated this impression with a great dream which preoccupied me for some days and which I have just finished analyzing.

I hope I am now rid of all unnecessary encumbrances.

Your cause must and will prosper, so my pregnancy fantasies tell me, which luckily you caught in the end.

As soon as I get back from Italy I shall begin some positive work, first of all for the Jahrbuch.

I hope you had a good Easter holiday and feel the better for it.

Ossipow head physician of the Psychiatric University Clinic in Moscow, has published a fine report on our affairs.

They seem to be working along our lines.

I have heard that Abraham with others have issued a psychological questionnaire

Let s hope it is a canard!

Cordial greetings,

Gratefully, Jung Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/107d1-2.jpg`

Carl Jung's Definition of the "Anima." (2019-04-11 03:28)

[1]

Anima

The inner feminine side of a man. (See also animus, Eros, Logos and soul-image.)
The anima is both a personal complex and an archetypal image of woman in the male psyche. It is an unconscious factor incarnated anew in every male child, and is responsible for the mechanism of projection. Initially identified with the personal mother, the anima is later experienced not only in other women but as a pervasive influence in a man's life.

The anima is the archetype of life itself.["Archetypes of the Collective Unconscious," CW 9i, par. 66.]

There is [in man] an imago not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo. Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forego; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya-and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.["The Syzygy: Anima and Animus," CW 9ii, par. 24]

The anima is personified in dreams by images of women ranging from seductress to spiritual guide. It is associated with the eros principle, hence a man's anima development is reflected in how he relates to women. Within his own psyche, the anima functions as his soul, influencing his ideas, attitudes and emotions.

The anima is not the soul in the dogmatic sense, not an anima rationalis, which is a philosophical conception, but a natural archetype that satisfactorily sums up all the statements of the unconscious, of the primitive mind, of the history of language and religion. . . . It is always the a priori element in [a man's] moods, reactions, impulses, and whatever else is spontaneous in psychic life.["Archetypes of the Collective Unconscious," CW 9i, par. 57.]

The anima . . . . intensifies, exaggerates, falsifies, and mythologizes all emotional relations with his work and with other people of both sexes. The resultant fantasies and entanglements are all her doing. When the anima is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, vain, and unadjusted.["Concerning the Archetypes and the Anima Concept,"[ibid., par. 144.] As an inner personality, the anima is complementary to the persona and stands in a compensatory relationship to it.

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible . . . and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.["Anima and Animus," CW 7, par. 309.]

Hence the character of the anima can generally be deduced from that of the persona; all those qualities absent from the outer attitude will be found in the inner.

The tyrant tormented by bad dreams, gloomy forebodings, and inner fears is a typical figure. Outwardly ruthless, harsh, and unapproachable, he jumps inwardly at every shadow, is at the mercy of every mood, as though he were the feeblest and most impressionable of men. Thus his anima contains all those fallible human qualities his persona lacks. If the persona is intellectual, the anima will certainly be sentimental.["Definitions," CW 6, par. 804.]

Similarly, where a man identifies with the persona, he is in effect possessed by the anima, with attendant symptoms.

Identity with the persona automatically leads to an unconscious identity with the anima because, when the ego is not differentiated from the persona, it can have no conscious relation to the unconscious processes. Consequently it is these processes, it is identical with them. Anyone who is himself his outward role will infallibly succumb to the inner processes; he will either frustrate his outward role by absolute inner necessity or else reduce it to absurdity, by a process of enantiodromia. He can no longer keep to his individual way, and his life runs into one deadlock after another. Moreover, the anima is inevitably projected upon a real object, with which he gets into a relation of almost total dependence.[Ibid., par. 807.]

Jung distinguished four broad stages of the anima, analogous to levels of the Eros cult described in the late classical period. He personified them as Eve, Helen, Mary and Sophia.["The Psychology of the Transference," CW 16, par. 361.]

In the first stage, Eve, the anima is indistinguishable from the personal mother. The man cannot function well without a close tie to a woman. In the second stage, personified in the historical figure of Helen of Troy, the anima is a collective and ideal sexual image ("All is dross that is not Helen"-Marlowe). The third stage, Mary, manifests in religious feelings and a capacity for lasting relationships. In the fourth stage, as Sophia (called Wisdom in the Bible), a man's anima functions as a guide to the inner life, mediating to consciousness the contents of the unconscious. She cooperates in the search for meaning and is the creative muse in an artist's life.

Ideally, a man's anima proceeds naturally through these stages as he grows older. In fact, as an archetypal life force, the anima manifests in whatever shape or form is necessary to compensate the dominant conscious attitude.

So long as the anima is unconscious, everything she stands for is projected. Most commonly, because of the initially close tie between the anima and the protective mother-imago, this projection falls on the partner, with predictable results.

[A man's] ideal of marriage is so arranged that his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage he is really seeking his mother's protection, and thus he plays into the hands of his wife's possessive instincts. His fear of the dark incalculable power of the unconscious gives his wife an illegitimate authority over him, and forges such a dangerously close union that the marriage is permanently on the brink of explosion from internal tension.["Anima and Animus," CW 7, par. 316.]

No matter where a man is in terms of psychological development, he is always prone to see aspects of his anima, his soul, in an actual woman. The same is true of the animus. Their personal aspects may be integrated and their significance understood, but their essential nature cannot be exhausted.

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.["The Syzygy: Anima and Animus," CW 9ii, par. 40.]

The psychological priority in the first half of life is for a man to free himself from the anima fascination of the mother. In later life, the lack of a conscious relationship with the anima is attended by symptoms characteristic of "loss of soul."

Younger people . . . can bear even the total loss of the anima without injury. The important thing at this stage is for a man to be a man. . . . After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement [petulance] with a tendency to alcohol.["Concerning the Archetypes and the Anima Concept,"CW 9i, par. 146f.]

One way for a man to become familiar with the nature of his anima is through the method of active imagination. This is done by personifying her as an autonomous personality, asking her questions and attending to the response.

I mean this as an actual technique. . . . The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one’s interlocutor.["Anima and Animus," CW 7, pars. 323f.] Jung suggested that if the encounter with the shadow is the "apprentice-piece"in a man’s development, then coming to terms with the anima is the "master-piece."["Archetypes of the Collective Unconscious,"CW 9i, par. 61.] The goal is her transformation from a troublesome adversary into a function of relationship between consciousness and the unconscious. Jung called this "the conquest of the anima as an autonomous complex."

With the attainment of this goal it becomes possible to disengage the ego from all its entanglements with collectivity and the collective unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; she can no longer exercise the power of possession, since she is depotentiated. She is no longer the guardian of treasures unknown; no longer Kundry, daemonic Messenger of the Grail, half divine and half animal; no longer is the soul to be called "Mistress,"but a psychological function of an intuitive nature, akin to what the primitives mean when they say, "He has gone into the forest to talk with the spirits"or "My snake spoke with me" or, in the mythological language of infancy, "A little bird told me."["The Mana-Personality," CW 7, par. 374.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/d5c7e-1.jpg`

Carl Jung on: “Abstraction.” [Lexicon] **(2019-04-11 04:45)**

[1]

[Carl Jung on: “Abstraction.”]

A form of mental activity by which a conscious content is freed from its association with irrelevant elements, similar to the process of differentiation. (Compare empathy.)

Abstraction is an activity pertaining to the psychological functions in general.

There is an abstract thinking, just as there is abstract feeling, sensation, and intuition.

Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components.

Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition.["Definitions," CW 6, par. 678.]

Jung related abstraction to introversion (analogous to empathy and extraversion).

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content.

For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido.[Ibid., par. 679.]

To the extent that its purpose is to break the object’s hold on the subject, abstraction is an attempt to rise above the primitive state of participation mystique.

http://www.nyaap.org/jung-lexicon/a/

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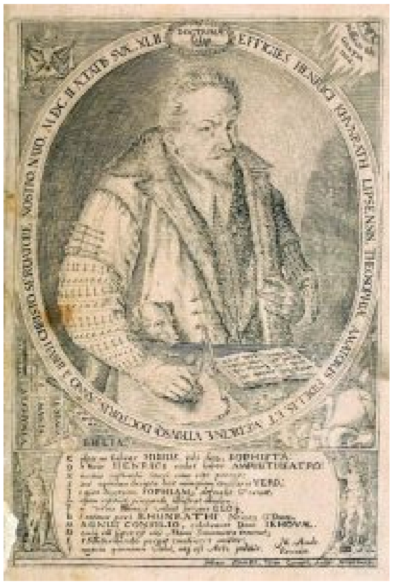
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/82b04-4.jpg`

Carl Jung on the Alchemist Heinrich Khunrath (2019-04-11 05:18)



[1]Khunrath Extracted from MS. Ashmole 1459, p.\ 99-106

In Khunrath, magnesia is synonymous with “chaos” and “Aes Hermetis.” He calls it: “A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum” Carl Jung, Von hylealischen Chaos, pp. 5f., CW 9ii, Para 241

In the image of Mercurius and the lapis the “flesh” glorified itself in its own way; it would not transform itself into spirit but, on the contrary, “fixed” the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression “symbol” on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the “science of God.” In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius macrocosmi as opposed to the “son of man,” who was the filius microcosmi. This image of the “Son of the Great World” tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: “He who knows the stone, is silent about it.” This reminds us of Lao Tsu’s words: “Whoever speaks does not know, whoever knows does not speak.” Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

These sparks Khunrath explains as “radii atque scintillae” of the “anima catholica,” the world-soul, which is identical with the spirit of

God.55 From this interpretation it is clear that certain of the alchemists had already divined the psychic nature of these luminosities. They were seeds of light broadcast in the chaos, which Khunrath calls “mundi future seminarium” (the seed plot of a world to come).56 One such spark is the human mind.57

Everything springs from these two, and these two are in man, but without them man is nothing, though they can be without man.”62 In confirmation of this Khunrath writes: “There be … Scintillae Animae Mundi igneae, Luminis nimirum Naturae, fiery sparks of the world soul, i.e., of the light of nature …dispersed or sprinkled in and throughout the structure of the great world into all fruits of the elements everywhere.”

If we may compare the sparks to the archetypes, it is evident that Khunrath lays particular stress on one of them. This One is also described as the Monad and the Sun, and they both indicate the Deity.

Dorn, like Khunrath, owes much to Paracelsus, with whom he concurs when he supposes an “invisibilem solem plurimis incognitum”

in man (an invisible sun unknown to many).

Thus the one archetype emphasized by Khunrath is known also to Dorn as the sol invisibilis or imago Dei. In Paracelsus the lumen naturae

comes primarily from the “astrum” or “sydus,” the “star” in man. The “firmament” (a synonym for the star) is the natural light.

This Monad is the iota or dot (μία κεραία), and this tiniest of units which corresponds to Khunrath’s one scintilla has “many faces” (πολυπρόσωπος) and “many eyes‘” (πολνόμματος)

Dr. von Franz has demonstrated this emergence of trinitarian thinking in the Parable of Bernard of Treviso, in Khunrath's Amphitheatrum, in Michael Maier, and in the anonymous author of the Aquarium sapientum.

(Its divers rays and sparks are dispersed and dissipated throughout the immense bulk of the whole mass of the prima materia: the sparks of the one universal soul now inhabiting those disunited parts of the world which were later separated from the place and mass of the body, and even from its circumference). Khunrath, Amphitheatrum sapientiae aeternae solius verae (1604), pp. 195f., 198.

Another alchemical text mentions the "water from the rock" as the equivalent of the universal solvent, the aqua permanens. Khunrath, in his

somewhat florid language, even speaks of the "Petroleum sapientum." Carl Jung, CW 9ii, Para 143

In Khunrath, magnesia is synonymous with "chaos" and "Aes Hermetis." He calls it "A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum." Carl Jung, CW 9ii, Para 291

in Michael Maier it signifies "the purity or homogeneity of the essence." It is the "punctum solis" in the egg-yolk, which grows into a chick. In Khunrath it represents Sapientia in the form of the "salt-point"; in Maier it symbolizes gold. Carl Jung, CW 9ii, Para 345

The permanent water (the ὕδωρ θεῖον of the Greeks) also signifies "spiritualis sanguis," and is identified with the blood and water that flowed from Christ's side. Heinrich Khunrath says of this water: "So there will open for thee an healing flood which issues from the heart of the son of the great world." Carl Jung, CW 11, Para 355

The product is generally called the "quintessence," though this is by no means the only name for the ever hoped for and never-to-be-discovered "One." It has, as the alchemists say, a "thousand names," like the prima materia. Heinrich Khunrath has this to say about the circular distillation: "Through Circumrotation or a Circular Philosophical revolving of the Quaternarius, it is brought back to the

highest and purest Simplicity of the plusquamperfect Catholic Monad.... Out of the gross and impure One there cometh an exceeding pure and subtile One," and so forth. Carl Jung, CW 12, Para 165

Hence Khunrath refers to a passage from Pseudo-Aristotle, where the circle re-emerges from a triangle set in a square. This circular figure, together with the Uroboros—the dragon devouring itself tail first—is the basic mandala of alchemy. Carl Jung, CW 12, Para165

Thus Khunrath declares that the "red" gum is the "resin of the wise"—a synonym for the transforming substance. Carl Jung, CW 12, Para 209

Khunrath is of the opinion that one could "perfectly prepare our Chaos Naturae [= prima materia] in the highest simplicity and perfection" from a "special Secret Divine Vision and revelation, without further probing and pondering of the causes." Carl Jung, CW 12, Para 356

Hence, according to Khunrath, the salt is not only the physical centre of the earth but at the same time the sal sapientiae, of which he says: "Therefore direct your feelings, senses, reason and thoughts upon this salt alone." Carl Jung, CW 12, Para 360

Khunrath says: Therefore study, meditate, sweat, work, cook … so will a healthful flood be opened to you which comes from the Heart of the Son of the great World, a Water which the Son of the Great World pours forth from his Body and Heart, to be for us a True and Natural Aqua Vitae… Carl Jung, CW 12, Para 390

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the "Son of Man" but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable

material being named the "stone," which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420

1. E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453

This text [Aurora Consurgens], which is at least a century older than Khunrath, shows beyond all doubt that the connection between the mystery of Christ and the mystery of the lapis was even then so obvious that the philosophical opus seemed like a parallel and imitation—perhaps even a continuation—of the divine work of redemption. Carl Jung, CW 12, Para 463

The text of Aurora is of historical importance in that it must be more than two hundred years older than Khunrath (1598) and Böhme (1610).

Curiously enough, Böhme's first work bears the title "Aurora, oder die Morgenröte im Aufgang" (Aurora, or the Rising Dawn). Can it be that

Böhme knew Aurora consurgens, at least by name? Carl Jung, CW 12, Para 332

In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed

to the "son of man," who was the filius microcosmi. Carl Jung, CW 13, Para 227

For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature . . . that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. . . . Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262

To me it seems certain that Paracelsus was just as unconscious of the full implications of these teachings as Khunrath was, who also believed he was speaking "without blasphemy." Carl Jung, CW 13, Para 263

In Dorn he [Mercurius] is the "true hermaphroditic Adam," and in Khunrath he is "begotten of the hermaphroditic seed of the Macrocosm" as "an immaculate birth from the hermaphroditic matter" (i.e., the prima materia). Carl Jung, CW 13, Para 268

Khunrath calls Mercurius triunus and ternarius. Carl Jung, CW 13, Para 270

In Khunrath Mercurius is the "salt of Saturn," or Saturn is simply Mercurius. Carl Jung, CW 13, Para 274

One of the manifestations of Mercurius in the alchemical process of transformation is the lion, now green and now red. Khunrath calls this transformation "luring the lion out of Saturn's mountain cave." Carl Jung, CW 13, Para 275

From ancient times the lion was associated with Saturn. Khunrath calls him "the lion of the Catholic tribe," paraphrasing the "lion of the tribe of Judah"—an allegory of Christ. He calls Saturn "the lion green and red." In Gnosticism Saturn is the highest archon, the lion-headed

Ialdabaoth, meaning "child of chaos." But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

If Mercurius is not exactly the Evil One himself, he at least contains him—that is, he is morally neutral, good and evil, or as Khunrath says: "Good with the good, evil with the evil." His nature is more exactly defined, however, if one conceives him as a process that begins with evil and ends with good. Carl Jung, CW 13, Para 276

The mysterious rose-coloured blood occurs in several other authors. In Khunrath, for instance, the "lion lured forth from the Saturnine mountain" had rose-coloured blood. This lion, signifying "all and conquering all," corresponds to the πᾶν or πάντα of Zosimos, i.e., totality. Khunrath further mentions (p. 276) the costly Catholick Rosy-Coloured Blood and Aetheric Water that flows forth Azothically. Carl Jung, CW 13, Para 283

Khunrath says: "From this little salty fountain grows also the tree of the sun and moon, the red and white coral tree of our sea." Carl Jung, CW 13, Para 406

Salt and sea-water signify in Khunrath among other things the maternal Sophia from whose breasts the filii Sapientiae, the philosophers, drink. Carl Jung, CW 13, Para 406

Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423

This point is on the one hand the world's centre, "the salt-point in the midst of the great fabric of the whole world," as Khunrath calls it (salt = Sapientia). Carl Jung, CW 14, Para 41

In Khunrath the scintilla is the same as the elixir: "Now the elixir is well and truly called a shining splendour, or perfect scintilla of him who

alone is the Mighty and Strong. . . . It is the true Aqua Permanens, eternally living. Carl Jung, CW 15, Para 50

Khunrath rises to Gnostic heights when he exclaims: "And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and . . . power over all things: son of Oceanos and Tethys." Carl Jung, CW 15, Para 50

Many centuries lie between Monoïmos and Khunrath. The teachings of Monoïmos were completely unknown in the Middle Ages, and yet

Khunrath hit upon very similar thoughts which can hardly be ascribed to tradition. Carl Jung, CW 15, Para 50

Khunrath says: "From this little salty fountain grows also the tree of the sun and moon, the red and white coral-tree of our sea," which is that same Lunaria and whose "salt" is called "Luna Philosophorum et dulcedo sapientum" (sweetness of the sages). Carl Jung, CW 15, Para 157

Ruland's remark that the sponge "has understanding" (see n. 205) and Khunrath's th at the essence of the Lunaria is the "sweetness of the sages" point to the general idea that the moon has some secret connection with the human mind. Carl Jung, CW 15, Para 159

Mercurius is made from salt, and Khunrath identifies Mercurius with common salt. Carl Jung, CW 15, Para 243

Khunrath identifies the femina alba or candida with the "crystalline salt," and this with the white water. "Our water" cannot be made

without salt, and without salt the opus will not succeed. Carl Jung, CW 15, Para 244

After these remarks—which seemed to me necessary—on the "saltspirit," as Khunrath calls it, let us turn back to the amaritudo. As the bitter

salt comes from the impure sea, it is understandable that the "Gloria mundi" should call it "mostly black and evil-smelling in the beginning." Carl Jung, CW 15, Para 254

Khunrath boldly summarizes these statements about the salt when he says: "Our water cannot be made without the salt of wisdom, for it is the salt of wisdom itself, say the philosophers; a fire, and a salt fire, the true Living Universal Menstruum." "Without salt the work has no success." Elsewhere he remarks: "Not without good reason has salt been adorned by the wise with the name of Wisdom." Carl Jung, CW 15, Para 329

Khunrath says: "And the Light was made Salt, a body of salt, the salt of wisdom." The same author remarks that the "point in the midst of the

salt" corresponds to the "Tartarus of the greater world," which is hell. Carl Jung, CW 15, Para 327

The mystique of the king comes out even more clearly in Khunrath: "When at last," he says, "the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new." Carl Jung, CW 15, Para 355

In his story of how the lapis is made, Khunrath describes the mystic birth of the king. Ruach Elohim (the spirit of God) penetrated to the lowest parts and to the centre (meditullium) of the virginal massa confusa, and scattered the sparks and rays of his fruitfulness. "Thus the form impressed itself [forma informavit], and the purest soul quickened and impregnated the tohu-bohu, which was without form and void." Carl Jung, CW 15, Para 355

Since the peacock stands for "all colours" (i.e., the integration of all qualities), an illustration in Khunrath's Amphitheatrum sapientiae logically shows it standing on the two heads of the Rebis, whose unity it obviously represents. The inscription calls it the "bird of Hermes" and the "blessed greenness," both of which symbolize the Holy Ghost or the Ruach Elohim, which plays a great role in Khunrath. Carl Jung, CW 15, Para 391

Elsewhere Khunrath says that at the hour of conjunction the blackness and the raven's head and all the colours in the world will appear, "even Iris, the messenger of God, and the peacock's tail." He adds: "Mark the secrets of the rainbow in the Old and New Testament." Carl Jung, CW 15, Para 392

The colour green, stressed by Khunrath, is associated with Venus. The "Introitus apertus" says: "But in the gentle heat the mixture will liquefy and begin to swell up, and at God's command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393

Khunrath equates Venus with the green lion. Since Sulphur is to Sol as Leo is to Rex, we can see why Khunrath regards Venus as the anima vegetativa of Sulphur. Carl Jung, CW 15, Para 416

Evidently on account of its close connection with Venus the green lion has, surprisingly enough, rose-coloured blood, as mentioned by Dorn and by his contemporary, Khunrath. The latter ascribes rose-coloured blood to the filius macrocosmi as well. Carl Jung, CW 15, Para 419

Khunrath speaks of the "wondrous natural triune Son of the Great World," whom the sages name "their Son and crowned King, artificially hatched from the egg of the world." Elsewhere he says of the filius Mundi Maioris: The Son of the great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son's Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460

As we have seen, the filius regius is identical with Mercurius and at this particular stage also with the Mercurial serpent. This stage is indicated in Khunrath by Saturn, the dark, cold maleficus; by the world-egg, obviously signifying the initial state, and finally by the green and red lion, representing the animal soul of the king. Carl Jung, CW 15, Para 473

Khunrath's insertion of the word "SVI," in capital letters, after "unius" plainly indicates that he was referring to something divine. This

can only be some analogy of God or Christ. Carl Jung, CW 15, Para 475

Khunrath's "SVI" seems to refer rather to God, in the sense that the filius regius is born on "His" day, the day that belongs to God or is

chosen by him. Since the phoenix is mainly an allegory of resurrection, this one day of birth and renewal must be one of the three days of Christ's burial and descent into hell. Carl Jung, CW 15, Para 475

So we can understand why Khunrath writes: But chiefly pray to God . . . for the good gift of discretion, the good spirit of discriminating good from evil, who may lead thee into true knowledge and understanding of the Light of Nature, into her Great Book. So wilt thou extricate thyself from the labyrinth of very many deceitful Papers, and even books of Parchment, and arrive right well at the ground of truth. Carl Jung, CW 15, Para 495

Mummies were supposed to possess medicinal virtues, and for this reason bits of corpses had long been mentioned in European pharmacy under the name of “mumia.” It is possible that “mumia” was also used for alchemical purposes. It is mentioned in Khunrath as synonymous with the prima materia. Carl Jung, CW 15, Para 560

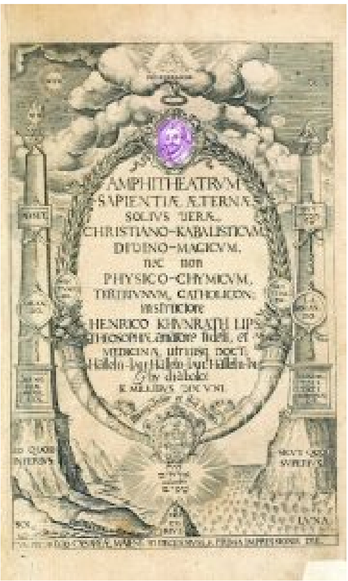
In Paracelsus, who may have been Khunrath’s source for this, “Mumia balsamita” has something to do with the elixir, and is even called the

physical life-principle itself. Carl Jung, CW 15, Para 560

The alchemists rightly regarded “mental union in the overcoming of the body” as only the first stage of conjunction or individuation, in the

same way that Khunrath understood Christ as the “Saviour of the Microcosm” but not of the Macrocosm, whose saviour was the lapis. Carl Jung, CW 15, Para 675

In Khunrath, Sal tartarí mundi maioris is identical with sal Saturni and sal Veneris. It contains—or is—the “scintilla Animae Mundi.” Carl Jung, CW 15, Para 703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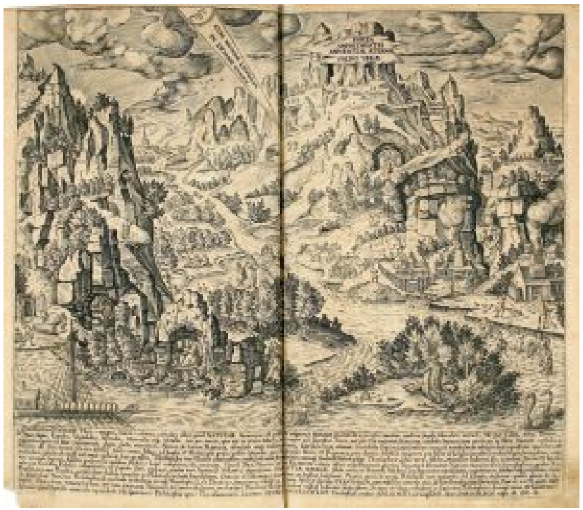

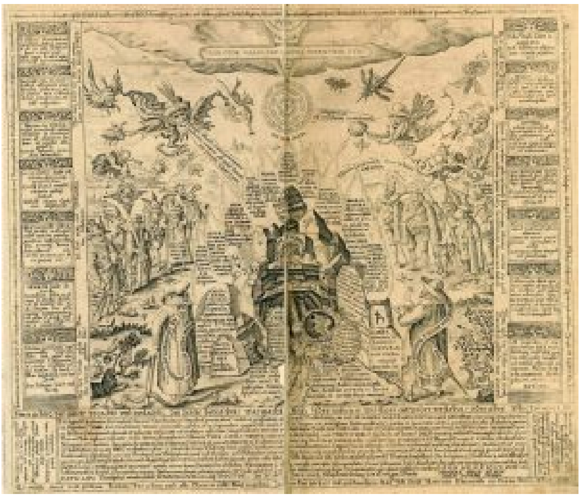

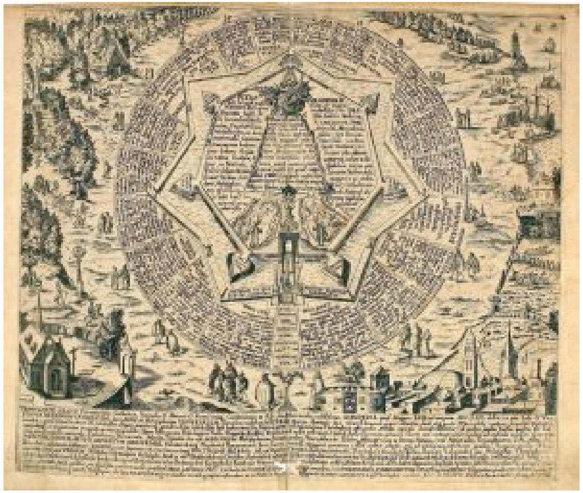

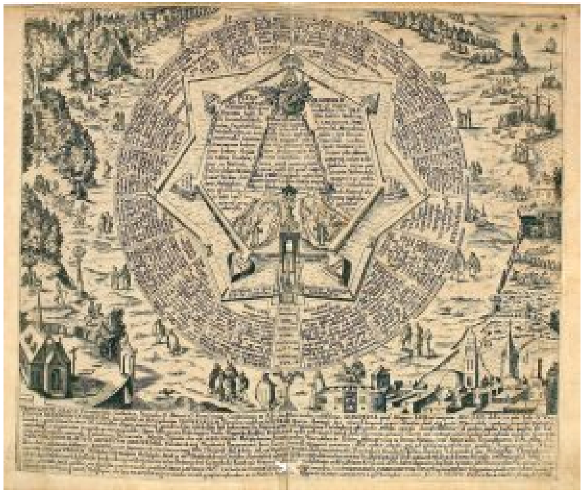

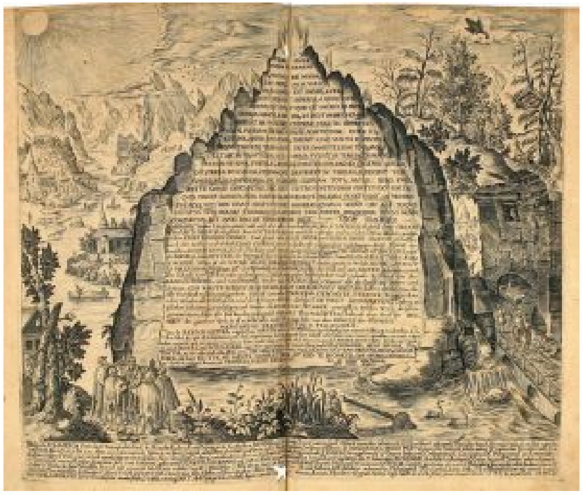

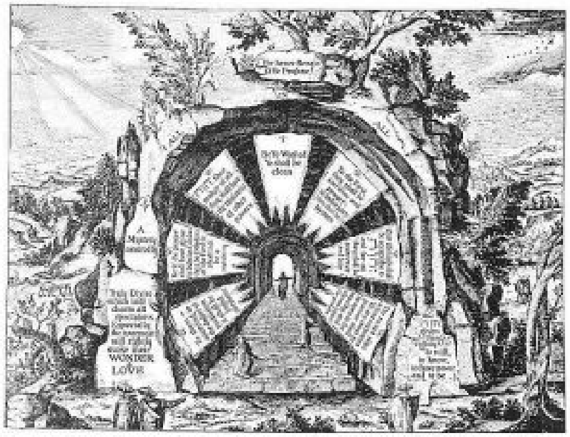
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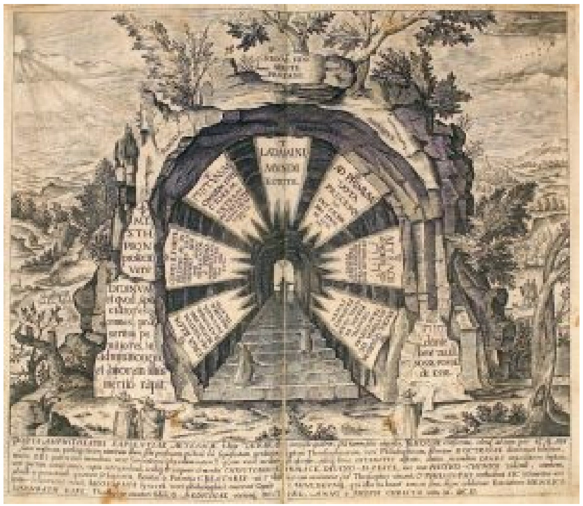
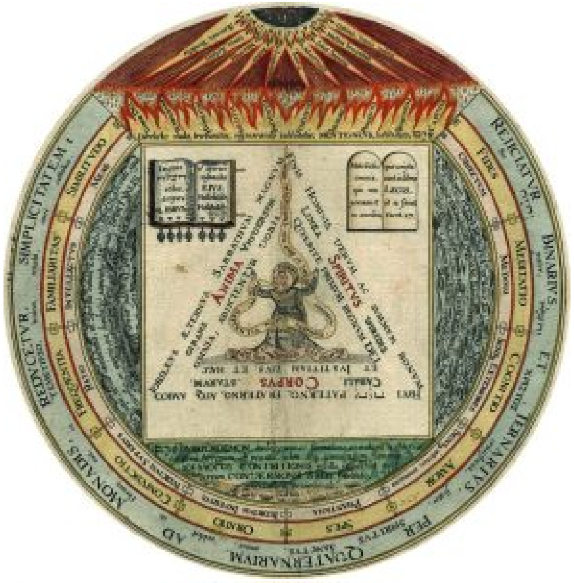
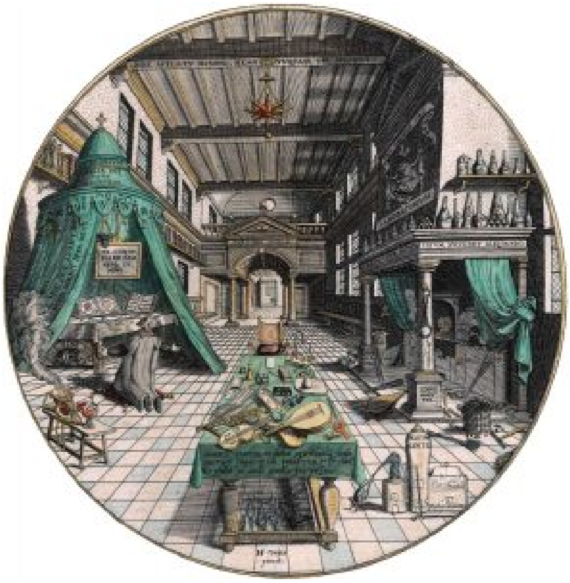
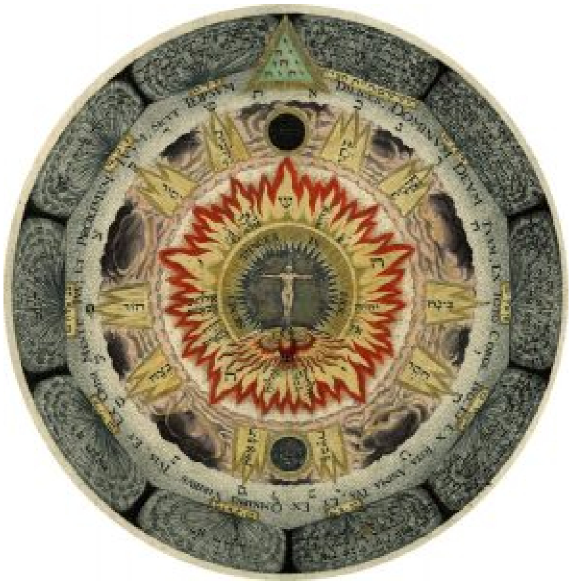
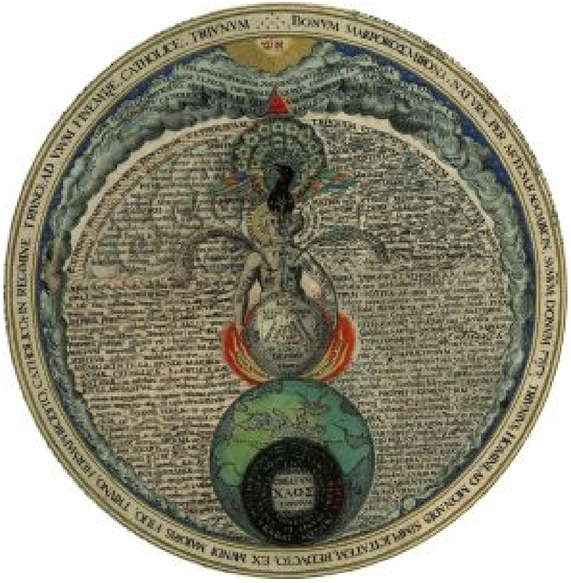




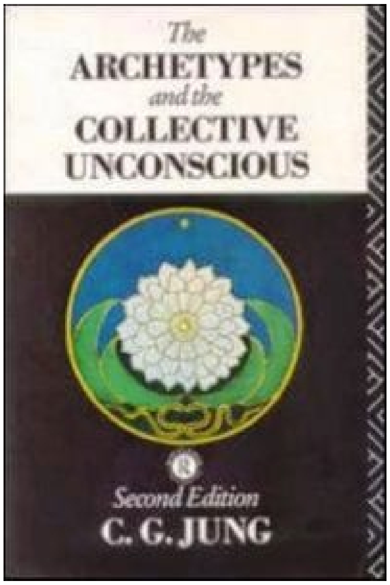






1. `http://www.levity.com/alchemy/khunconf.html`

Carl Jung on Collective Unconscious - Anthology & YouTube (2019-04-11 08:30)



[1]Carl Jung on the "Collective" - YouTube

Carl Jung on “Collective Unconscious” – Anthology

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the ’sympathy of all things’. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. “The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that ’psyche’ is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one’s environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self.   Carl Jung, Visions Seminar, Page 754

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears.   Carl Jung, Visions Seminar, Page 263

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

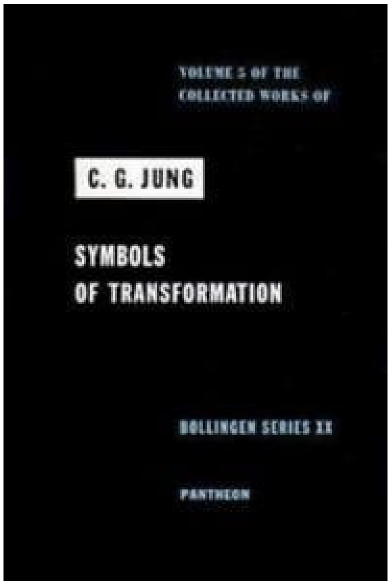
For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

1. `https://www.youtube.com/watch?v=EB_r9AdUBE4`

Carl Jung and "Symbols of Transformation" - Quotation Excerpts (2019-04-11 13:10)


VOLUME 5 OF THE
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C. G. JUNG
SYMBOLS
OF TRANSFORMATION
BOLLINGEN SERIES XX
PANTHEON

Carl Jung: CW 5 "Symbols of Transformations"

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation. Carl Jung, CW 5, Para 106

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. Carl Jung, CW 5, Para 449

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung, CW 5, Para 4.

We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side. This danger certainly exists, for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure inside themselves sugary virtues and a moral megalomania. Carl Jung, CW 5, Para 221

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness. Carl Jung, CW 5, Para 114

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

We quite forget that we can be as deplorably overcome by a virtue as by a vice. There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on

the surface, but from the ambush of our own unconscious. It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5, Para 176.

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Carl Jung, CW 5, Para 23

We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. Carl Jung, CW 5, Para 295

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. Carl Jung, CW 5, Para 700.

Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda) Carl Jung, CW 5, Para 649

As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being Carl Jung, CW 5, Para 650

As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities i.e., conscious contents may come into being. Carl Jung, CW 5, Para 650

The foregoing passage is very remarkable. If one attempted to put this mythologem on the Procrustean bed of logic sore violence would be done to it. How on earth ordinary "sages" come to be sacrificing the primal being side by side with the gods is an utterly fantastic conception, quite apart from the fact that in the beginning (i.e., before the sacrifice) nothing existed except the primal being! Carl Jung, CW 5, Para 651

But if this primal being [Purusha] means the great mystery of the original psychic state, then everything becomes clear: Carl Jung, CW 5, Para 651

It is evident that by this is meant not a physical, but a psychological cosmogony. The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness Carl Jung, CW 5, Para 652

The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. "What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar" (Plotinus, Enneads, III, 5, 9.) Carl Jung, CW 5, Para 198

Nectar, like soma, is the drink of fertility and immortality. The soul is fructified by the intellect; as the

"oversoul" it is called the heavenly Aphrodite, as the "under-soul" the earthly Aphrodite. It knows "the pangs of birth." It is not without reason that the dove of Aphrodite is the symbol of the Holy Ghost Carl Jung, CW 5, Para 198

Certain early Christian sects gave a maternal significance to the Holy Ghost (world-soul or moon) Carl Jung, CW 5, Para 198

But, on the other hand, "love" is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity Carl Jung, CW 5, Para 97

Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image Carl Jung, CW 5, Para 97

There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God Carl Jung, CW 5, Para 97

This is an obvious instance of the above-mentioned fact that the archetype is inextricably interwoven with the individual psyche, so that the greatest care is needed to differentiate the collective type, at least conceptually, from the personal psyche Carl Jung, CW 5, Para 97

In practice, however, this differentiation is not without danger if human "love" is thought of as the prerequisite for the divine presence (I John 4:12) Carl Jung, CW 5, Para 97

"Love," in the experience of psychology, proves to be the power of fate par excellence, whether it manifests itself as base concupiscentia or as the most spiritual affection. It is one of the mightiest movers of humanity Carl Jung, CW 5, Para 98

If it is conceived as "divine," this designation falls to it with absolute right, since the mightiest force in the psyche has always been described as "God." Whether we believe in God or not, whether we marvel or curse, the word "God" is always on our lips Carl Jung, CW 5, Para 98

Anything psychically powerful is invariably called “God.” At the same time “God” is set over against man and expressly set apart from him Carl Jung, CW 5, Para 98

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength Carl Jung, CW 5, Para 98

Just as Christ left behind his redeeming blood, a true pharmakon athanasias in the wine, so Agni is the soma, the holy drink of inspiration, the mead of immortality CW5 ¶ 246

Soma and fire are identical in Vedic literature. The ancient Hindus saw fire both as a symbol of Agni and as an emanation of the inner libido-fire, and for them the same psychic dynamism was at work in the intoxicating drink (“fire-water,” Soma-Agni as rain and fire). The Vedic definition of soma as “seminal fluid” confirms this view Carl Jung, CW 5, Para 246

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The “somatic” significance of Agni has its parallel in the Christian interpretation of the Eucharistic Blood as the body of Christ Carl Jung, CW 5, Para 246

Soma is also the “nourishing drink.” Its mythological characteristics coincide with those of fire, and so both are united in Agni. The drink of immortality, Amrita, was stirred by the Hindu gods like the fire. Carl Jung, CW 5, Para 247

The Sanskrit word for fire is agnis (Lat. ignis), personified as Agni, the god of fire, a divine mediator whose symbolism has certain affinities with Christian ideas CW 5 ¶ 239

Agni, fire, was worshipped as a golden-winged bird Carl Jung, CW 5, Para 271

After the birth of Buddha, the four genies of the East, West, North, and South come to offer their services as palanquin-bearers. To complete the symbolism, there is in the Buddha myth, besides the fertilization by star and wind, fertilization by a theriomorphic symbol, the elephant, who, as Bodhisattva, begets the Buddha. In Christian picture-language the unicorn, as well as the dove, is a symbol of the spermatic Word or Spirit Carl Jung, CW 5, Ser: 1

As Otto Rank has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494

An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494

The foster-mother is sometimes an animal, e.g., the she-wolf mother of Romulus and Remus, etc.   Carl Jung, CW 5, Para 494

The hero's father is often a master carpenter or some kind of artisan. According to an Arabian legend, Terah, the father of Abraham, was a master craftsman who could cut a shaft from any bit of wood, which means in Arabic usage that he was a begetter of excellent sons. In addition, he was a maker of images Carl Jung, CW 5, Para 515

The light and fire attributes depict the intensity of the feeling-tone and are therefore expressions for the psychic energy which manifests itself as libido Carl Jung, CW 5, Para 128

If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy Carl Jung, CW 5, Para 128

Form is both an image and a mode of manifestation. It expresses two things: the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form Carl Jung, CW 5, Para 128

One man will derive the idea of God from the sun, another will maintain that it is the numinous feelings it arouses which give the sun its godlike significance. The former, by attitude and temperament, believes more in the causal nexus of the environment, the latter more in the spontaneity of psychic experience Carl Jung, CW 5, Para 128

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must neces-

sarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in older religions it was the mother-imago. These attributes are omnipotence, a sternly persecuting paternalism ruling through fear (Old Testament), and loving paternalism (New Testament) Carl Jung, CW 5, Para 89

In certain pagan conceptions of divinity the maternal element is strongly emphasized, and there is also a wide development of the animal or theriomorphic element. Carl Jung, CW 5, Para 89

The God-concept is not only an image, but an elemental force. The primitive power which Job's Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate which "leads us into life," which makes "all the world become guilty before God" (Romans 3 : 19), and against which all struggle is in vain. Carl Jung, CW 5, Para 89

The Judas legend is itself a typical motif, namely that of the mischievous betrayal of the hero. One is reminded of Siegfried and Hagen, Baldur and Loki: Siegfried and Baldur were both murdered by a perfidious traitor from among their closest associates Carl Jung, CW 5. Para 42

This myth is moving and tragic, because the noble hero is not felled in a fair fight but through treachery Carl Jung, CW 5, Para 42

At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42

This rule can be applied to the mythological tradition in general: it does not perpetuate accounts of ordinary everyday events in the past, but only of those which express the universal and ever-renewed thoughts of mankind Carl Jung, CW 5, Para 42

Thus the lives and deeds of the culture-heroes and founders of religions are the purest condensations of typical mythological motifs, behind which the individual figures entirely disappear Carl Jung, CW 5, Para 42

The archetype of the wise old man first appears in the father, being a personification of meaning and spirit in its procreative sense Carl Jung, CW 5, Para 515

The hero's father is often a master carpenter or some kind of artisan. According to an Arabian legend, Terah, the father of Abraham, was a master craftsman who could cut a shaft from any bit of wood, which means in Arabic usage that he was a begetter of excellent sons. In addition, he was a maker of images Carl Jung, CW 5, Para 515

Tvashtri, the father of Agni, was the cosmic architect, a smith and carpenter, and the inventor of fire-boring Carl Jung, CW 5, Para 515

Joseph, the father of Jesus, was a carpenter, and so was Cinyras, the father of Adonis, who was supposed to have invented the hammer, the lever, roof-building and mining Carl Jung, CW 5, Para 515

The father of the many-faced Hermes, Hephaestus, was a cunning technician and sculptor 'Carl Jung, CW 5, Para 515

In fairytales, the hero's father is, more modestly, the traditional woodcutter Carl Jung, CW 5 ¶ 515

In the Rig-Veda the world is hewn from a tree by the cosmic architect, Tvashtri CW 5, Para 515

To say that Hiawatha's father-in-law was an arrowsmith means, therefore, that the mythological attribute otherwise characteristic of the hero's father has been transferred to the father-in-law. This corresponds to the psychological fact that the anima always stands in the relationship of a daughter to the wise old man. Nor is it uncommon to find the father-in-law so much emphasized that he replaces the real father Carl Jung, CW 5, Para 515

Finally, father-attributes may occasionally fall to the son himself, i.e., when it has become apparent that he is of one nature with the father. The hero symbolizes a man's unconscious Self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter Carl Jung, CW 5, Para 516

This combination of motifs can be found in the legend of Mani. He performs his great deeds as a religious teacher, then goes into hiding for years in a cave, dies, and is skinned, stuffed, and hung up. Besides that, he is an artist and has a crippled foot. There is a similar combination of motifs in Wieland the Smith Carl Jung, CW 5. Para 516

The hero himself appears as a being of more than human stature. He is distinguished from the very beginning by his godlike characteristics Carl Jung, CW 5, Para 612

Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW5, Para 612

The hero is the protagonist of God's transformation in man; he corresponds to what I call the "mana personality." The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason the repugnance felt by certain ecclesiastical circles for the "inner Christ" is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Heroes are usually wanderers, and wandering is a symbol of longing, of the restless urge which never finds its object, of nostalgia for the lost mother. The sun comparison can easily be taken in this sense: the heroes are like the wandering sun, from which it is concluded that the myth of the hero is a solar myth Carl Jung, CW 5, Para 299

It seems to us, rather, that he is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o' the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms Carl Jung, CW 5, Para 299

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

The hero is a hero just because he sees resistance to the forbidden goal in all life's difficulties and yet fights

that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainablea yearning that paralyses and kills the ordinary man Carl Jung, CW 5, Para 510

The hero is an extraordinary being who is inhabited by a daemon, and it is this that makes him a hero. That is why the mythological statements about heroes are so typical and so impersonal Carl Jung, CW 5, Para 536

The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon (fig. 258.59a) Carl Jung, CW 5. Para 580

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter’s sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects Carl Jung, CW 5, Para 580

Taken purely as a psychologem the hero represents the positive, favourable action of the unconscious, while the dragon is its negative and unfavourable actionnot birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destruction. (cf. fig. 035) and (fig. 030) Carl Jung, CW 5, Para 580

The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness Carl Jung, CW 5, Para 592

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake’s eyes Carl Jung, CW 5, Para 593

He is the one who has the great longing for an understanding soul-mate Carl Jung, CW 5, Para 465

He is the seeker who survives the adventures which the conscious personality studiously avoids Carl Jung, CW 5, Para 465

He it is who, with a magnificent gesture, offers his breast to the slings and arrows of a hostile world, and displays the courage which is so sadly lacking to the conscious mind Carl Jung, CW 5, Para 465

He is the measure against which the man who comes in contact with such a women is compared with, being relentlessly set up as the ideal who receives direct punishment from her should he ever be otherwise ‘Carl Jung, CW 5, Para 465

The animus, a typical “son”-hero,true to his ancient prototype, is seeking the mother. This youthful hero is always the son-lover of the mother-goddess and is doomed to an early death (fig. 020) Carl Jung, CW 5, Para 466

The libido that will not flow into life at the right time regresses to the mythical world of the archetypes, where it activates images which, since the remotest times, have expressed the non-human life of the gods, whether of the upper world or the lower Carl Jung, CW 5, Para 466

He is therefore sure of his success and cuts out all possible rivals. He wins the soul of the dreamer, not in order to lead her back to normal life, but to her spiritual destiny Carl Jung, CW 5, Para 468

For he is a bridegroom of death, one of the son-lovers who die young because they have no life of their own but are only fast-fading flowers on the maternal tree. Their meaning and their vitality begin and end in the mother-goddess Carl Jung, CW 5, Para 468

The answer to this question is that the hero is not born like an ordinary mortal because his birth is a rebirth from the mother-wife. That is why the hero so often has two mothers Carl Jung, CW 5, Para 494

One would think it possible for a hero to be born in the normal manner, and then gradually to grow out of his humble and homely surroundings, perhaps with a great effort and in face of many dangers. (This motif is by no means uncommon in the hero-myths) Carl Jung, CW 5, Para 493

As a general rule, however, the story of his origins is miraculous. The singular circumstances of his procreation and birth are part and parcel of the hero-myth. What is the reason for these beliefs? Carl Jung, CW 5, Para 493

As Rank (The Myth of the Birth of the Hero), has shown with a wealth of examples, the hero is frequently exposed and then reared by foster-parents. In this way he gets two mothers Carl Jung, CW 5, Para 494

An excellent example of this is the relation of Heracles to Hera. In the Hiawatha epic, Wenonah dies after giving birth, and her place is taken by Nokomis. Buddha, too, was brought up by a foster-mother Carl Jung, CW 5, Para 494

The foster-mother is sometimes an animal, e.g., the she-wolf mother of Romulus and Remus, etc. (fig. 258.02) Carl Jung, CW 5, Para 494

The world is not a garden of God the Father, it is also a place of horror. Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

Nothing remains for mankind but to work in harmony with this will. To work in harmony with the libido does not mean letting oneself drift with it, for the psychic forces have no uniform direction, but are often directly opposed to one another. Carl Jung, CW 5, Para 89

A mere letting go of oneself leads in the shortest space of time to the most hopeless confusion. It is often difficult, if not impossible, to feel the ground current and to know the true direction; at any rate collisions, conflicts, and mistakes are scarcely avoidable. Carl Jung, CW 5, Para 89

We thus arrive at the objectionable conclusion that, from the psychological point of view, the God-image is a real but subjective phenomenon. Carl Jung, CW 5, Para 129

As Seneca says: “God is near you, he is with you, he is within you,” or, as in the First Epistle of John, “He who does not love does not know God; for God is love,” and “If we love one another, God abides in us” Carl Jung, CW 5, Para 129

To anyone who understands libido merely as the psychic energy over which he has conscious control, the religious relationship, as we have defined it, is bound to appear as a ridiculous game of hide-and-seek with oneself. But it is rather a question of the energy which belongs to the archetype, to the unconscious, and which is therefore not his to dispose of. Carl Jung, CW 5, Para 130

This "game with oneself" is anything but ridiculous; on the contrary, it is extremely important. To carry a god around in yourself means a great deal; it is guarantee of happiness, or power, and even of omnipotence, in so far as these are attributes of divinity. Carl Jung, CW 5, Para 130

To carry a god within oneself is practically the same as being God oneself. In Christianity, despite the weeding out of the most grossly sensual ideas and symbols, we can still find traces of this psychology. Carl Jung, CW 5, Para 130

The idea of "becoming a god" is even more obvious in the pagan mystery cults, where the neophyte, after initiation, is himself lifted up to divine status: at the conclusion of the consecration rites in the syncretistic Isis mysteries he was crowned with a crown of palm leaves, set up on a pedestal, and worshipped as Helios. Carl Jung, CW 5, Para 130

When man becomes God, his importance and power are enormously increased. That seems to have been its main purpose: to strengthen the individual against his all-too-human weakness and insecurity in personal life. Carl Jung, CW 5, Para 134

But the strengthening of his power-consciousness is only the outward effect of his becoming God; far more important are the deeper lying processes in the realm of feeling. Carl Jung, CW 5, Para 134

For whoever introverts libido, i.e., withdraws it from the external object, suffers the necessary consequences of introversion: the libido which is turned inwards, into the subject, reverts to the individual past and digs up from the treasure-house of memory those images glimpsed long ago, which bring back the time when the world was a full and rounded whole. Carl Jung, CW 5, Para 134

First and foremost are the memories of childhood, among them the imagos of father and mother. These are unique and imperishable, and in adult life not many difficulties are needed to reawaken those memories and make them active. Carl Jung, CW 5, Para 134

The regressive reactivation of the father and mother imagos plays an important role in religion. Carl Jung, CW 5, Para 134

The benefits of religion are equivalent, in their effects, to the parental care lavished upon the child, and religious feelings are rooted in unconscious memories of certain tender emotions in early infancy memories of archetypal intuitions. Carl Jung, CW 5, Para 134

The sun is the only truly "rational" image of God, whether we adopt the standpoint of the primitive savage or of modern science Carl Jung, CW 5, Para 176

In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. Carl Jung, CW 5. Para 176

The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung, CW 5, Para 176

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Carl Jung, CW 5, Para 176

Samson as a sun-god. The killing of the lion, like the Mithraic bull-sacrifice, is an anticipation of the god's self-sacrifice. Carl Jung, CW 5, Para 176

Yet it is the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung, CW 5, Para 176

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and the harmful, the good and the bad. Carl Jung, CW 5, Para 176

Agni is the sacrificial flame, the sacrificer and the sacrificed Carl Jung, CW 5, Para 246

Just as Christ left behind his redeeming blood, a true pharmakon athanasias in the wine, so Agni is the soma, the holy drink of inspiration, the mead of immortality CW5 ¶ 246

Soma and fire are identical in Vedic literature. The ancient Hindus saw fire both as a symbol of Agni and as an emanation of the inner libido-fire, and for them the same psychic dynamism was at work in the intoxicating drink ("fire-water," Soma-Agni as rain and fire). The Vedic definition of soma as "seminal fluid" confirms this view Carl Jung, CW 5, Para 246

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The "somatic" significance of Agni has its parallel in the Christian interpretation of the Eucharistic Blood as the body of Christ Carl Jung, CW 5, Para 246

Soma is also the "nourishing drink." Its mythological characteristics coincide with those of fire, and so both are united in Agni. The drink of immortality, Amrita, was stirred by the Hindu gods like the fire. Carl Jung, CW 5, Para 247

The Sanskrit word for fire is agnis (Lat. ignis), personified as Agni, the god of fire, a divine mediator whose symbolism has certain affinities with Christian ideas CW5 ¶ 239

Agni, fire, was worshipped as a golden-winged bird Carl Jung, CW 5, Para 271

The chthonic god was in all probability a snake that was housed in a cave and was fed with(fig. 258.57b) . In the Asclepieia of the later period the sacred snakes were hardly ever visible, so they may have existed only figuratively Carl Jung, CW 5, Para 577

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577

This arrangement served the purpose of a treasure-house: the snake-pit had become a slot for money, a "poor-box," and the cave a "hoard." That this development is fully in accord with the archaeological evidence is

proved by a discovery in the temple of Aesculapius and Hygeia at Ptolemaïs Carl Jung, CW 5, Para 577

Here the serpent lies on the treasury as protector of the hoard. Fear of the deadly maternal womb has become the guardian of the treasure of life. That the snake really is a death-symbol is evident from the fact that the souls of the dead, like the chthonic gods, appear as serpents, as dwellers in the kingdom of the deadly mother Carl Jung, CW 5, Para 578

Thus the crevice at Delphi with the Castalian spring was the habitation of the chthonic Python who was vanquished by the sun-hero Apollo. The Python, incited by Hera, had pursued Apollo's mother, Leto, when he was still in her womb; but she fled to the floating island of Delos on a "night sea journey" and was there safely delivered of her child, who later slew the Python Carl Jung, CW 5, Para 577

In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577

We find the same motif in the Grotto of Mithras and the various other cave-cults, including the Christian catacombs, which owe their importance not to legendary persecutions but to the cult of the dead Carl Jung, CW 5, Para 577

Even the burial of the dead in consecrated ground ("garden of the dead," cloisters, crypts, etc.) is a rendering back to the mother with the hope of resurrection which such burials presuppose Carl Jung, CW 5, Para 577

Hence the Attic custom of giving the dead man the(same as, honey-cakes), with which to pacify the hound of hell, the three-headed monster guarding the door of the underworld Carl Jung, CW 5, Para 577

I have had occasion to observe, in the course of my daily professional work [that…] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

A substitute for the gifts seems to have been the obolus given to Charon, which is why Rohde calls him the second Cerberus, akin to the jackal-headed Anubis of the Egyptians. Carl Jung, CW 5, Para 577

The dog and the underworld serpent are identical. In the Greek tragedies the Erinyes are serpents as well as dogs; the monsters Typhon and Echidna are parents of the Hydra, of the dragon of the Hesperides, and of the Gorgon; they also spawned the dogs Cerberus, Orthros, and Scylla. Snakes and dogs are guardians of the treasure Carl Jung, CW 5, Para 577

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

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Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong, and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one's psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there—a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. Carl Jung, CW 5, Para 553

For all these things have taken on shape, and all shapes are worn thin by the working of time; they age, sicken, crumble to dust—unless they change. But change they can, for the invisible spark that generated them is potent enough for infinite generation. No one should deny the danger of the descent, but it can be risked. No one need risk it, but it is certain that some will. And let those who go down the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods. Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change and bears witness in new images, in new tongues, like a new wine that is put into new bottles. Carl Jung, CW 5, Para 553

Nature has the primary claim on mankind, and only long after that comes the luxury of reason. The medieval ideal of a life lived for death should gradually be replaced by a more natural attitude to life, in which the natural claims of man are fully acknowledged, so that the desires of the animal sphere need no longer drag down the higher values of the spiritual sphere in order to be able to function at all. Carl Jung, CW 5, Para 295

What aroused a feeling of horror in the Greeks still remains true, but it is true for us only if we give up the vain illusion that we are different, i.e., morally better, than the ancients. We have merely succeeded in forgetting that an indissoluble link binds us to the men of antiquity. This truth opens the way to an understanding of the classical spirit such as has never existed before—the way of inner sympathy on the one hand and of intellectual comprehension on the other. By penetrating into the blocked subterranean passages of our own psyches we grasp the living meaning of classical civilization, and at the same time we establish a firm foothold outside our own culture from which alone it is possible to gain an objective understanding of its foundations. That at least is the hope we draw from the rediscovery of the immortality of the Oedipus problem. Carl Jung, CW 5, Para i

People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations. All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications. Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at every step. Carl Jung, CW 5, Para 62

The essential thing is that we should be able to stand up to our judgment of ourselves. From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves. If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without. And anyway, there are as many opinions as there are heads to think them. We come to realize that our own judgment has as much value as the judgment of others. One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy thinking which corresponds to the antique state of mind. Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The myth of the hero … is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

People often behave as if they did not rightly understand what constitutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our off spring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable, full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence. But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

Flight from life does not exempt us from the laws of old age and death. The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds

of rebirth. Carl Jung, CW 5, Para 553

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill. But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

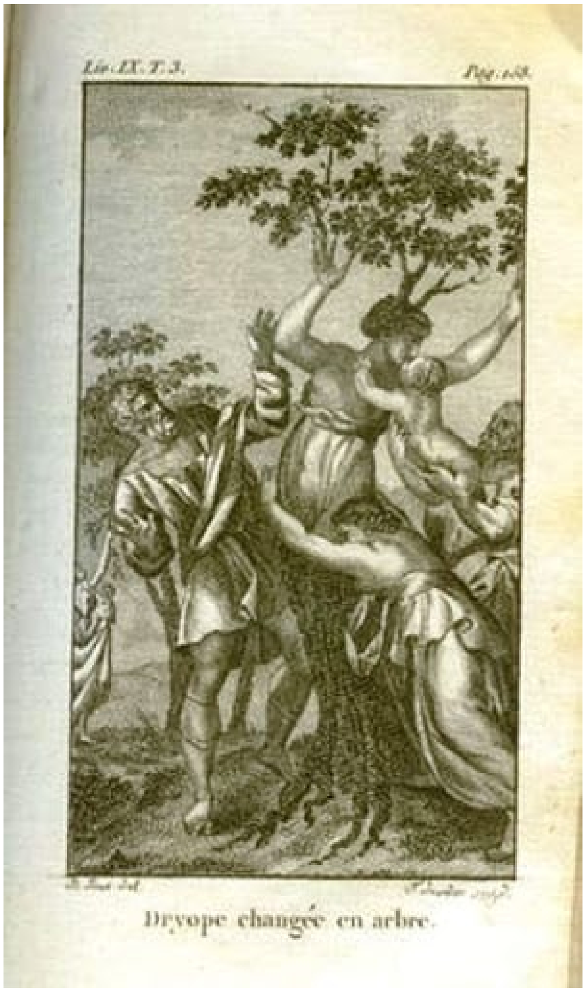
At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. . . . We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The conflict between horse and snake or bull and snake represents a conflict within the libido itself, a striving forward and backwards at one and the same time.It is as if the libido were not only a ceaseless forward movement, an unending will for life, evolution, creation, such as Schopenhauer envisaged in his cosmic Will, where death is a mishap or fatality coming from outside; like the sun, the libido also wills its own descent, its own involution. During the first half of life it strives for growth; during the second half, softly at first and then ever more perceptibly, it points towards an altered goal. And just as in youth the urge for limitless expansion often lies hidden under veiling layers of resistance to life, so that “other urge” often hides behind an obstinate and purposeless cleaving to life in its old form. This apparent contradiction in the nature of the libido is illustrated by a statue of Priapus in the archaeological museum at Verona: Priapus, with a sidelong smile, points with his finger to a snake biting his phallus. Carl Jung, CW 5, Para 680

“The demands of the unconscious act at first like a paralysing poison on a man’s energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs

him of: energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again.It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

Carl Jung: The transitus means carrying a heavy burden. (2019-04-12 03:30)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Pag. 168.

Dryope changée en arbre.

[1]

Dr.Jung:

I find here a number of questions.

We will begin with one by Miss Howells: "Will you please discuss further the psychological experience of the transitus of modern man?

How does he take into his new psychological experience the carrying of the religious symbol of sacrifice?"

We spoke last time of the symbols of the transitus in certain old cults, the pine tree carried into the cave in the cult of Attis, for instance, and Mithra carrying the slain bull, and Christ carrying the cross.

The transitus means carrying a heavy burden.

This is well-known religious symbolism, of course, in every pious book and book of hymns carrying the burden is a familiar speech metaphor, and the meaning seems quite transparent; one understands that one should carry one's own burdens without lamenting too much over the difficulties, and so on.

But one does not see exactly why this very natural admonition should be expressed in such dogmatic forms.

You see, the symbolism points to something more basic, to an unconscious fact. For instance, what has Attis, an anthropomorphic god, to do with the pine tree?

You remember the tree was cut down and his image fixed to the trunk, which was then carried into the cave.

This obviously has to do with the dying and resurrecting god, it is projected by man, and from the interpretation of that ritual we can find out what specific burden those people understood ought to be carried. So what does the pine tree mean?

Or the cross to which Christ was to be affixed?

Or the bull carried by Mithra who was himself the bull? Carl Jung, Visions Seminar, Page 1213

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12battis.jpg`

Carl Jung’s Definition of "Animus." (2019-04-12 04:02)

[1]

Animus
The inner masculine side of a woman. (See also anima, Eros, Logos and soul-image.)
Like the anima in a man, the animus is both a personal complex and an archetypal image.

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.["The Syzygy: Anima and Animus," CW 9ii, pars. 28f.]

The animus is the deposit, as it were, of all woman's ancestral experiences of man-and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call . . . the spermatic word.["Anima and Animus, &quo CW 7, par. 336.]

Whereas the anima in a man functions as his soul, a woman's animus is more like an unconscious mind. [At times Jung also referred to the animus as a woman's soul. See soul and soul-image.] It manifests negatively in fixed ideas, collective opinions and unconscious, a priori assumptions that lay claim to absolute truth. In a woman who is identified with the animus (called animus-possession), Eros generally takes second place to Logos.

A woman possessed by the animus is always in danger of losing her femininity.["Anima and Animus," CW 7, par. 337.]

No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus. . . . [A man] is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.["The Syzygy: Anima and Animus," CW 9ii, par. 29.]

The animus becomes a helpful psychological factor when a woman can tell the difference between the ideas generated by this autonomous complex and what she herself really thinks.

Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion but-equally-what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter.[Ibid., par. 33.]

Jung described four stages of animus development in a woman. He first appears in dreams and fantasy as the embodiment of physical power, an athlete, muscle man or thug. In the second stage, the animus provides her with initiative and the capacity for planned action. He is behind a woman’s desire for independence and a career of her own. In the next stage, the animus is the "word," personified in dreams as a professor or clergyman. In the fourth stage, the animus is the incarnation of spiritual meaning. On this highest level, like the anima as Sophia, the animus mediates between a woman’s conscious mind and the unconscious. In mythology this aspect of the animus appears as Hermes, messenger of the gods; in dreams he is a helpful guide.

Any of these aspects of the animus can be projected onto a man. As with the projected anima, this can lead to unrealistic expectations and acrimony in relationships.

Like the anima, the animus is a jealous lover. He is adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife.["Anima and Animus," CW 7, par. 334.]

The existence of the contrasexual complexes means that in any relationship between a man and a woman there are at least four personalities involved. The possible lines of communication are shown by the arrows in the diagram.[Adapted from "The Psychology of the Transference,"CW 16, par. 422.]

While a man’s task in assimilating the effects of the anima involves discovering his true feelings, a woman becomes familiar with the nature of the animus by constantly questioning her ideas and opinions.

The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima.["Anima and Animus," CW 7, par. 336.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/830e5-1.jpg`

Carl Jung and Psychological Types - Quotations Excerpts (2019-04-12 04:02)

Psychological Types
A REVISION BY R. F. C. HULL
OF THE TRANSLATION BY H. G. BAYNES
CG JUNG
BOLLINGEN SERIES / PRINCETON

Carl Jung: CW 6 “Psychological Types”

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; CW 6, par. 761.

As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6, Page 323.

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, CW 6, Page 242.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it

loves. Carl Jung, CW 6, Para 197.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. Carl Jung, "Definitions," CW 6, par. 761.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

The psyche creates reality every day, the only expression I can use for this activity is fantasy. Carl Jung, CW 6, Para 78.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

This function of mediation between the opposites I have termed the transcendent function, by which I mean nothing mysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities. Carl Jung, CW 6, Para 184

Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443.

Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 442

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 425

The Symbol always says; in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness. Carl Jung, CW 6, Para 425.

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. Carl Jung, CW 6, Para 202

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation. Carl Jung, CW 6, Para 758

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856

Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587

If the old were not ripe for death, nothing new would appear; and if the old were not blocking the way for the new, it could not and need not be rooted out. Carl Jung, CW 6, Para 446

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Carl Jung,

CW 6, Para 78

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. Carl Jung; CW 6; P. 964.

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. Carl Jung, CW 6, Para 426

To be effective, a symbol must be by its very nature unassailable. Carl Jung CW 6, Para 401

The primordial image is thus a condensation of the living process. Carl Jung, CW6, Para 748

A man's hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453

A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It must not be forgotten that it is just in the imagination that a man's highest value may lie. Carl Jung, CW 6, Para 93

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

The idea wants changelessness and eternity. Whoever lives under the supremacy of the idea strives for permanence; hence everything that pushes towards change must be opposed to the idea. Carl Jung, CW 6, Para 153

The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

In any age the vast majority of men are called upon to preserve and praise the status quo, thus helping to bring about the disastrous consequences which the prescience of the creative spirit had sought to avert. Carl Jung, CW 6, Para 434

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union. Carl Jung, CW 6, Para 78

It should be someone already has a much clouded vision or view of a very hazy distance, the human society,

if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. Carl Jung, CW 6, Para 84

But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. Carl Jung, CW 6, Para 665.

The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW 6, Para 748

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye. The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism,

double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The symbol is always a product of an extremely complex nature, since data from every psychic function have gone into its making. It is, therefore, neither rational nor irrational (qq.v.). It certainly has a side that accords with reason but it has another side that does not; for it is composed not ‘only of rational but also of irrational data supplied by pure inner and outer perception. The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling (qq.v.), while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition (qq.v.). The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol. Carl Jung, CW 6, Para 825

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world’s history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world’s history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal. The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions.

It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. Carl Jung, CW 6, Para 438

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form. This image has the magical significance of a defence against the chaotic flux of experience. The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed. He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula. He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized. The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object, he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

The world exists not merely in itself but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject. If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition. And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling, a violation of life as stupid as it is presumptuous. By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject. But what is the subject. The subject is manhimself—we are the subject. Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge. Carl Jung, CW 6, Para 621

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so

imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian's thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in a cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. Carl Jung, CW 6, Para 84

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy. Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665

An inferior man is never a good teacher. But he can conceal his pernicious inferiority, which secretly poisons the pupil, behind an excellent method or an equally brilliant gift of gab. Naturally the pupil of riper years desires nothing better than the knowledge of useful methods, because he is already defeated by the general attitude, which believes in the all-conquering method. He has learnt that the emptiest head, correctly echoing a method, is the best pupil. His whole environment is an optical demonstration that all success and all happiness are outside, and that only the right method is needed to attain the haven of one's desires. Or does, perchance, the life of his religious instructor demonstrate the happiness which radiates from the treasure of the inner vision? Carl Jung, CW 6, Para 665

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always

presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

Both these necessities exist in ourselves nature and culture. We cannot only be ourselves, we must also be related to others. Hence a way must be found that is not a mere rational compromise; it must be a state or process that is wholly consonant with the living being, "a highway and a holy way," as the prophet says, "a straight way, so that fools shall not err therein" (Isaiah 35:8). Carl Jung, CW 6, Para 135

Conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., inability to be anything but one-sided, is a sign of barbarism. Hence the most one-sided differentiations are found among semi-barbarians—for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger. Carl Jung, CW 6, Para 346

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

We obviously need both civilization and culture. . . . We cannot create one without the other, and we must admit, unfortunately, that modern humanity lacks both. Where there is too much of the one there is too little of the other, if we want to put it more cautiously. The continual harping on progress has by now become rather suspect. Carl Jung, CW 6, Para 477

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Carl Jung, CW 6, Para 805

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

The psychological investigator is always finding himself obliged to make extensive use of an indirect method of description in order to present the reality he has observed. Only in so far as elementary facts are communicated which are amenable to quantitative measurement can there be any question of a direct presentation. But how much of the actual psychology of man can be experienced and observed as quantitatively measurable facts? Carl Jung, CW 6; Para 672

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Carl Jung, CW 6, Para 111

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one

or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, CW 845

When a problem that is at bottom personal, and therefore apparently subjective, coincides with external events that contain the same psychological elements as the personal conflict, it is suddenly transformed into a general question embracing the whole of society. In this way the personal problem acquires a dignity it lacked hitherto, since a state of inner discord always has something humiliating and degrading about it, so that one sinks into an ignominious condition both without and within, like a state dishonoured by civil war. It is this that makes one shrink from displaying before the public a purely personal conflict, provided of course that one does not suffer from an overdose of self-esteem. But if the connection between the personal problem and the larger contemporary events is discerned and understood, it brings release from the loneliness of the purely personal, and the subjective problem is magnified into a general question of our society. Carl Jung, CW 6, Para 119

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung, CW 6, Para 813.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power to take up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. Carl Jung, CW 6, Para 202

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. Carl Jung, CW 6, Para 428

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 718

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small. Carl Jung, CW 6, Para 313

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung, CW 6, Page 82.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797.

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

He seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold -bloodedly, without any compunction and apparently without remembering them, as soon as their range is known and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate. (CW 6, par. 613)

The intuitive is never to be found in the world of accepted reality values, but he has a keen nose for anything new and in the making. Because he is always seeking out new possibilities, stable conditions suffocate him. Carl Jung, CW 6, para 613

If only he could stay put, he would reap the fruits of his labours; but always he must be running after a new possibility, quitting his newly planted fields while others gather in the harvest. Carl Jung, CW 6, para 615.

No matter how reasonable and suitable it may be, and although every conceivable argument speaks for its stability, a day will come when nothing will deter him from regarding as a prison the very situation that seemed to promise him freedom and deliverance, and from acting accordingly. Neither reason nor feeling can restrain him or frighten him away from a new possibility, even though it goes against all his previous convictions. Carl Jung, CW 6, para 613

Since his intuition is concerned with externals and with ferreting out their possibilities, he readily turns to professions in which he can exploit these capacities to the full. Many business tycoons, entrepreneurs, speculators, stockbrokers, politicians, etc., belong to this type. Carl Jung, CW 6, para 613.

It goes without saying that such a type is uncommonly important both economically and culturally. If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises. Carl Jung, CW 6, para 614

...the extraverted intuitive is continually scenting out new possibilities, which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has just been built in his everlasting search for change... Carl Jung, CW 6, para 658.

The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority. 'Carl Jung, CW 6, para 613

His capacity to inspire courage or to kindle enthusiasm for anything new is unrivaled... He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not playacting; it is a kind of fate. Carl Jung, CW 6, para 614

He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men. Carl Jung, CW 6, para 614

Naturally this attitude holds great dangers, for all too easily the intuitive may fritter away his life on things and people, spreading about him an abundance of life which others live and not he himself. Carl Jung, CW 6, para 615

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW 6, Para 748

Conformity is one side of a man, uniqueness is another. Carl Jung, CW 6, Par 895.

God is a datum formulated as the “highest good” signifying the supreme psychic value, i.e., a concept endowed with the highest and most general significance in determining our thoughts and actions Carl Jung, CW 6, Para 67.

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

An idea psychologically different in different people e.g., God is the belly, or money, science, power, sex, etc. a concept varying according to the localization of the highest good Carl Jung, CW 6, Para 67

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung, CW 6, Para 748

The idea of a middle way between the opposites is to be found also in China, in the form of tao. The concept of tao is usually associated with the name of the philosopher Lao-tzu, born 604 B.C. But this concept is older than the philosophy of Lao-tzu. It is bound up with the ancient folk religion of Taoism, the "way of Heaven," a concept corresponding to the Vedic rta. The meanings of tao are as follows: way, method, principle, natural force or life force, the regulated processes of nature, the idea of the world, the prime cause of all phenomena, the right, the good, the moral order. Some translators even translate it as God, not without some justification, it seems to me, since tao, like rta, has a tinge of substantiality. I will first give a number of passages from the Tao Te Ching, Lao-tzu’s classic:

Was Tao the child of something else? We cannot tell.

But as a substanceless image it existed before the Ancestor.

There was something formless yet complete,

That existed before heaven and earth;

Without sound, without substance,

Dependent on nothing, unchanging,

All pervading, unfailing,

One may think of it as the mother of all things under heaven.

Its true name we do not know;

"Way" is the name that we give it.

36 In order to characterize its essential quality, Lao-tzu likens it to water:

The highest good is like that of water. The goodness of water

is that it benefits the ten thousand creatures; yet itself does not

scramble, but is content with the [low] places that all men disdain.

It is this that makes water so near to the Way.

The idea of a "potential" could not be better expressed.

He that is without desire sees its essence,

He that clings to desire sees only its outward form.

The affinity with the fundamental Brahmanic ideas is unmistakable, though this does not necessarily imply direct contact.

Lao-tzu was an entirely original thinker, and the primordial image underlying rta-brahman-atman and tao is as universal as man, appearing in every age and among all peoples as a primitive conception of energy, or "soul force," or however else it may be called.

He who knows the Always-so has room in him for everything;

He who has room in him for everything is without prejudice.

To be without prejudice is to be kingly;

To be kingly is to be of heaven;

To be of heaven is to be in Tao.

Tao is forever, and he that possesses it,

Though his body ceases, is not destroyed.

Knowledge of tao therefore has the same redeeming and uplifting effect as the knowledge of brahman.

Man becomes one with tao, with the unending duree creatrice (if we may compare this concept of Bergson's with its older congener), for tao is also the stream of time.

It is irrational, inconceivable:

Tao is a thing impalpable, incommensurable.

For though all creatures under heaven are the products

of [Tao as] Being,

Being itself is the product of [Tao as] Not-Being.

Tao is hidden and nameless.

It is obviously an irrational union of opposites, a symbol of

what is and is not.

The Valley Spirit never dies;

It is named the mysterious Female.

And the door of the mysterious Female

Is the base from which heaven and earth sprang.

363 Tao is the creative process, begetting as the father and

bringing forth as the mother. It is the beginning and end of all

creatures.

He whose actions are in harmony with Tao becomes one with Tao.

Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation.

Therefore it is said:

When your work is done, then withdraw.

Such is heaven's way.

He [the perfected sage] cannot either be drawn into

friendship or repelled,

Cannot be benefited, cannot be harmed,

Cannot be either raised or humbled.

Being one with tao resembles the state of infancy:

Can you keep the unquiet physical soul from straying, hold fast

to the Unity, and never quit it?

Can you, when concentrating your breath, make it soft like that

of a little child?

He who knows the male, yet cleaves to what is female,

Becomes like a ravine, receiving all things under heaven;

And being such a ravine,

He knows all the time a power that he never calls upon in vain.

This is returning to the state of infancy.

The impunity of that which is fraught with this power

May be likened to that of an infant.

This psychological attitude is, as we know, an essential condition for obtaining the kingdom of heaven, and this in its turn—all rational interpretations notwithstanding—is the central, irrational symbol whence the redeeming effect comes. The Christian symbol merely has a more social character than the related conceptions of the East. These are directly connected with age-old dynamistic ideas of a magical power emanating from people and things or—at a higher level of development —from gods or a divine principle. According to the central concepts of Taoism, tao is divided into a fundamental pair of opposites, yang and yin. Yang signifies warmth, light, maleness; yin is cold, darkness, femaleness. Yang is also heaven, yin earth. From the yang force arises shen, the celestial portion of the human soul, and from the yin force comes kwei, the earthly part. As a microcosm, man is a reconciler of the opposites. Heaven, man, and earth form the three chief elements of the world, the san-tsai. The picture thus presented is an altogether primitive idea which we find in similar forms elsewhere, as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth), lie together in a calabash until a son, man, arises between them. Hence man as a microcosm uniting the world opposites is the equivalent of an irrational symbol that unites the psychological opposites. This primordial image of man is in keeping with Schiller's definition of the symbol as "living form." The division of the psyche into a shen (or hwan) soul and a kwei (or p'o) soul is a great psychological truth.

This Chinese conception is echoed in the well-known passage from Faust:

Two souls, alas, are housed within my breast,

And each will wrestle for the mastery there.

The one has passion's craving crude for love,

And hugs a world where sweet the senses rage;

The other longs for pastures fair above,

Leaving the murk for lofty heritage.

The existence of two mutually antagonistic tendencies, both striving to drag man into extreme attitudes and entangle him in the world, whether on the material or spiritual level, sets him at variance with himself and accordingly demands the existence of a counterweight. This is the "irrational third," tao. Hence the sage's anxious endeavour to live in harmony with tao, lest he fall into the conflict of opposites. Since tao is irrational, it is not something that can be got by the will, as Lao-tzu repeatedly emphasizes. This lends particular significance to another specifically Chinese concept, wu-wei. Wuwei means "not-doing" (which is not to be confused with "doing nothing"). Our rationalistic "doing," which is the greatness as well as the evil of our time, does not lead to tao. The aim of Taoist ethics, then, is to find deliverance from the cosmic tension of opposites by a return to tao. n

this connection we must also remember the "sage of Omi," Nakae Toju, an outstanding Japanese philosopher of the seventeenth century. Basing himself on the teaching of the Chu-hi school, which had migrated from China, he established two principles, ri and ki. Ri is the world soul, ki is the world stuff. Ri and ki are, however, the same because they are both attributes of God and therefore exist only in him and through him. God is their union. Equally, the soul embraces both ri and ki. Toju says of God:

"As the essence of the world, God embraces the world, but at the same time he is in our midst and even in our bodies."

For him God is a universal self, while the individual self is the "heaven" within us, something supra-sensible and divine called ryochi. Ryochi is "God within us" and dwells in every individual. It is the true self. Toju distinguishes a true from a false self. The false self is an acquired personality compounded of perverted beliefs. We might define this false self as the persona, that general idea of ourselves which we have built up from experiencing our effect upon the world around us and its effect upon us. The persona is, in Schopenhauer's words, how one appears to oneself and the world, but not what one is. What one is, is one's individual self, Toju's "true self" or ryochi. Ryochi is also called "being alone" or "knowing alone," clearly because it is a condition related to the essence of the self, beyond all personal judgments conditioned by external experience. Toju conceives ryochi as the summum bonum, as "bliss" (brahman is bliss, ananda). It is the light which pervades the world—a further parallel with brahman, according to Inouye.

It is love for mankind, immortal, all-knowing, good. Evil comes from the will (shades of Schopenhauer!). Ryochi is the self-regulating function, the mediator and uniter of the opposites, ri and ki; it is in fullest accord with the Indian idea of the "wise old man who dwells in the heart."

Or as Wang Yang-ming, the Chinese father of Japanese philosophy, says: "In every heart there dwells a sejin (sage). Only, we do not believe it firmly enough, and therefore the whole has remained buried." Carl Jung, CW 6, Para 214-218

Just as conscious as well as unconscious phenomena are to be met with in practice, the self as psychic totality also has a conscious as well as an unconscious aspect. Empirically, the self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality" (v. ego), such as a king, hero, prophet, saviour, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. Since such a concept is irrepresentable — tertium non datnr—it is transcendental on this account also. It would, logically considered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically. Carl Jung, CW 6, Para 790

The brahman concept also contains the concept of rta, right order, the orderly course of t ered, be a vain speculation were it not for the fact that it designates symbols of unity that are found to occur empirically in the world. In brahman, the creative universal essence and universal Ground, all things come upon the right way, for in it they are eternally dissolved and recreated; all development in an orderly way proceeds from brahman. The concept of rta is a stepping-stone to the concept of tao in Lao-tzu. Tao is the right way, the reign of law, the middle road between the opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle road and never to deviate towards the opposites. The ecstatic element is entirely absent in Lao-tzu; its place is taken by sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze—a wisdom that represents what is probably the highest attainable degree of spiritual superiority, as far removed from chaos as the stars from the disorder of the actual world. It tames all that is wild, without denaturing

it and turning it into something higher. Carl Jung, CW 6, Para 192

Tao contains no ecstatic element, its place being taken by a sublime philosophic lucidity, an intellectual and intuitive wisdom obscured by no mystical haze. Carl Jung, CW 6, Para 192

According to the central concepts of Taoism, tao is divided into a fundamental pair of opposites, yang and yin. Yang signifies warmth, light, maleness; yin is cold, darkness, femaleness. Yang is also heaven, yin earth. From the yang force arises shen, the celestial portion of the human soul, and from the yin force comes kwei, the earthly part. Carl Jung, CW 6, Para 366

Attributes of Tao:

The way

The middle way between the opposites

Method

Principle

The natural force or life force

The regulated processes of nature

The idea of the world

The prime cause of all phenomena

The right

The right

The good

Moral order

God Carl Jung, CW 6, Para 358

Intuition is in the main an unconscious process, its nature is very difficult to grasp. Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Since it does this unconsciously, it also has an unconscious effect on the object Carl Jung, CW 6, Para 610

Intuition, like sensation, is an irrational function of perception. As with sensation, its contents have the character of being "given," in contrast to the "derived" or "produced" character of thinking and feeling contents Carl Jung, CW 6, Para 770

Intuition is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception Carl Jung, CW 6, Para 770

The primary function of intuition is simply to transmit images, or perceptions of relations between things,

which could not be transmitted by the other functions or only in a very roundabout way Carl Jung, CW 6, Para 611

Intuition may be seen as the perception of one's own unconscious processes, withdrawing one from the object. It mounts above it, ever seeking to rule its material, to shape it, even violently, in accordance with one's own subjective viewpoint, though without being aware of doing so Carl Jung, CW 6, Para 219

The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms Carl Jung, CW 6, Para 770

In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents Carl Jung, CW 6, Para 770

Intuition tries to apprehend the widest range of possibilities, since only through envisioning possibilities is intuition fully satisfied Carl Jung, CW 6, Para 612

In Schiller we have to reckon with a predominance of intellect, not at the expense of his poetic intuition but at the cost of feeling. To Schiller himself it seemed as though there were a perpetual conflict in him between imagination and abstraction, that is, between intuition and thinking."Even now it happens often enough that the power of imagination disturbs my abstraction, and cold reasoning my poetry" (Goethe, ed. Beutler, XX, p. 20) Carl Jung, CW 6, Para 117

Intuition is constantly seeking fresh outlets and new possibilities in external life. In a very short time every existing situation becomes a prison for the intuitive, a chain that has to be broken Carl Jung, CW 6, Para 612

The intuitive does have sensations, of course, but is not guided by them as such; he uses them merely as starting-points for his perceptions. He selects them by unconscious predilections Carl Jung, CW 6. Para 611

For a time objects appear to have an exaggerated value, if they should serve to bring about a solution, a deliverance, or lead to the discovery of a new possibility. Yet not sooner have they served their purpose as stepping-stones or bridges than they lose their value altogether and are discarded as burdensome appendages. Facts are acknowledged only if they open new possibilities of advancing beyond them and delivering the individual from their power. Nascent possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed Carl Jung, CW 6, Para 612

Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as love and hate Carl Jung, CW 6, Para 329

Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329

The Indian purpose is therefore clear: it wants to free the individual altogether from the opposites inherent in human nature, so that he can attain a new life in Brahman, which is the state of redemption and at the same time God. It is an irrational union of opposites, their final overcoming. Although Brahman, the world-ground and world-creator, created the opposites, they must nevertheless be cancelled out in it again, for otherwise it would not amount to a state of redemption Carl Jung, CW 6, Para 329

Brahman is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor. It is therefore wholly beyond cognition and comprehension. It is a divine entity, at once the Self

(though to a lesser degree than the analogous Atman concept) and a definite psychological state characterized by isolation from the flux of affects Carl Jung, CW 6, Para 330

Since suffering is an affect, release from affects means deliverance. Deliverance from the flux of affects, from the tension of opposites, is synonymous with the way of redemption that gradually leads to Brahman Carl Jung, CW 6, Para 330

Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6, Para 332

Brahman is also prana, the breath of life and the cosmic principle; it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3.7) as "the thread by which this world and the other world and all things are tied together, the Self, the inner controller, the immortal" Carl Jung, CW 6, Para 334

Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts Carl Jung, CW 6, Para 335

Even man's strength comes from Brahman. The Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido Carl Jung, CW 6, Para 336

The word Brahman means prayer, incantation, sacred speech, sacred knowledge (veda), holy life, the sacred caste (the Brahmans), the Absolute Carl Jung, CW 6, Para 336

Carl Jung: Young children have a consciousness which is remarkable. (2019-04-12 04:22)

[1]

Young children have a consciousness which is remarkable.

I find the psychology of little children exceedingly difficult; their dreams, for instance, are amazingly difficult.

One would assume that they would be quite simple but they are far from that.

Of course some are obvious, but they have an unusual number of great dreams, and great visions too, and to deal with them requires an hypothesis
which makes one quite dizzy.

One has to assume that they have a consciousness of the collective unconscious, an amazing thing.

It makes little children seem quite old, like people who have lived a full life and who have a very profound idea of what
consciousness really is.

Hence the saying: fools and children speak the truth.

It is because they know it.

Children have the vision still hanging over them of things which they have never seen, and could not possibly

have seen, and
which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life perhaps, we don't know.

I could tell you children's dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they
were born, and that is really vision.

I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

Such children are not quite born—their birth takes place much later, when they can detach.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/7b3dd-42bchildren.jpg`

Carl Jung and "Abaissement du niveau mental" (2019-04-12 04:42)

[1]

A lowering of the level of consciousness, a mental and emotional condition experienced as "loss of soul." (See also depression.)

It is a slackening of the tensity of consciousness, which might be compared to a low barometric reading, presaging bad weather. The tonus has given way, and this is felt subjectively as listlessness, moroseness, and depression. One no longer has any wish or courage to face the tasks of the day. One feels like lead, because no part of one's body seems willing to move, and this is due to the fact that one no longer has any disposable energy. . . . The listlessness and paralysis of will can go so far that the whole personality falls apart, so to speak, and consciousness loses its unity . . . .

Abaissement du niveau mental can be the result of physical and mental fatigue, bodily illness, violent emotions, and shock, of which the last has a particularly deleterious effect on one's self-assurance. The abaissement always has a restrictive influence on the personality as a whole. It reduces one's self-confidence and the spirit of enterprise, and, as a result of increasing egocentricity, narrows the mental horizon ["Concerning Rebirth, " CW 9i, pars. 213f.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/83b1b-3.jpg`

Carl Jung on "Zen" - Anthology & YouTube (2019-04-12 05:05)

[1]Carl Jung on "Zen" - YouTube

Carl Jung on "Zen" - Anthology

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Carl Jung, CW 11, Paras 901-902

We cannot be sufficiently grateful to the author, first for having brought Zen closer to Western understanding, and secondly for the manner in which he has performed this task. Oriental religious conceptions are usually so very different from our Western ones that even the bare translation of the words often presents the greatest difficulties, quite apart from the meaning of the terms used, which in certain circumstances are better left untranslated. I need only mention the Chinese “tao,” which no European translation has yet got near. The original Buddhist writings contain views and ideas which are more or less unassimilable for ordinary Europeans Carl Jung, CW 11, Para 877

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist “kamma.” Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called “satori,” which may be translated as “enlightenment.” “Satori is the raison d’être of Zen without which Zen is not Zen,” says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by “enlightenment,” or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The occurrence of satori is interpreted and formulated as a break-through, by a consciousness limited to the ego-form, into the non-ego-like Self. This view is in accord not only with the essence of Zen, but also with the mysticism of Meister Eckhart Carl Jung, CW 11, Para 887

Satori corresponds in the Christian sphere to an experience of religious transformation. As there are different degrees and kinds of such an experience, it may not be superfluous to define more accurately the category which corresponds most closely to the Zen experience. This is without doubt the mystic experience, which differs from other types in that its preliminary stages consist in “letting oneself go,” in “emptying oneself of images and ideas,” as opposed to those religious experiences which, like the exercises of Ignatius Loyola, are based on the practice of envisaging sacred images. In this latter class I would include transformation through faith and prayer and through collective experience in Protestantism, since a very definite assumption plays the decisive role here, and not by any means “emptiness” or “freeness.” The characteristically Eckhartian assertion that “God is Nothingness” may well be incompatible in principle with the contemplation of the Passion, with faith and collective expectations Carl Jung, CW 11, Para 893

Thus the correspondence between satori and Western experience is limited to those few Christian mystics whose paradoxical statements skirt the edge of heterodoxy or actually overstep it. The koan is understood to be a paradoxical question, statement, or action of the Master. Judging by Suzuki’s description, it seems to consist chiefly of master-questions handed down in the form of anecdotes. These are submitted by the teacher to the student for meditation. A classic example is the Wu anecdote. A monk once asked the Master: “Has a dog a Buddha nature too?” Whereupon the Master replied: “Wu!” As Suzuki remarks, this “Wu” means quite simply “bow-wow,” obviously just what the dog himself would have said in answer to such a question Carl Jung, CW 11, Para 894

At first sight it seems as if the posing of a koan question as an object of meditation would anticipate or prejudice the end-result, and that it would therefore determine the content of the experience, just as in the Jesuit exercises or in certain yoga meditations the content is determined by the task set by the teacher. The koans, however, are so various, so ambiguous, and above all so boundlessly paradoxical that even an expert must be completely in the dark as to what might be considered a suitable solution. In addition, the descriptions of the final result are so obscure that in no single case can one discover any rational connection between the koan and the experience of enlightenment. Since no logical sequence can be demonstrated, it remains to be supposed that the koan method puts not the smallest restraint upon the freedom of the psychic process and that the end-result therefore springs from nothing but the individual disposition of the pupil Carl Jung, CW 11, Para 895

The complete destruction of the rational intellect aimed at in the training creates an almost perfect lack of conscious assumptions. These are excluded as far as possible, but not unconscious assumptionsthat is, the existing but unrecognized psychological disposition, which is anything but empty or tabula rasa. It is a nature-given factor, and when it [the unconscious] answers this being obviously the satori experienceit is an answer of Nature, who has succeeded in conveying her reaction direct to the conscious mind. What the unconscious nature of the pupil opposes to the teacher or to the koan by way of an answer is, manifestly, satori. This seems, at least to me, to be the view which, to judge by the descriptions, formulates the nature of satori more or less correctly. It is also supported by the fact that the “glimpse into one’s own nature,” the “original man,” and the depths of one’s being are often a matter of supreme concern to the Zen master Carl Jung, CW 11, Para 895

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

I know Suzuki personally. I have studied Zen not in the practical sense but only from the psychological angle. Carl Jung, Letters Vol. II, Page 101.

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Page 439.

The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

1. `https://www.youtube.com/watch?v=ye_Sbcvbd0o`

Carl Jung on Ramakrishna and "The Holy Men of India." (2019-04-12 05:21)

[1]

[Carl Jung on Ramakrishna and “The Holy Men of India.”]

The Eastern peoples are threatened with a rapid collapse of their spiritual values, and what replaces them cannot always be counted among the best that Western civilization has produced.

From this point of view, one could regard Ramakrishna and Shri Ramana as modern prophets, who play the same compensatory role in relation to their people as that of the Old Testament prophets in relation to the "unfaithful" children of Israel, Not only do they exhort their compatriots to remember their thousand-year-old spiritual culture, they actually embody it and thus serve as an impressive warning, lest the demands of the soul be forgotten amid the novelties of Western civilization with its materialistic technology and commercial acquisitiveness.

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve.

The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too clearly paid for with a loss of spiritual culture.

It is undeniably much more comfortable to live in a well-planned and hygienically equipped house, but this still does not answer the question of tr/zo is the dweller in this house and whether his soul rejoices in the same order and cleanliness as the house which ministers to his outer life.

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two.

Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different.

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium.

That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. The wisdom and mysticism of the East have, therefore, very much to say to us, even when they speak their own inimitable language.

They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man, which we set aside as trifling.

The life and teaching of Shri Ramana are of significance not only for India, but for the West too.

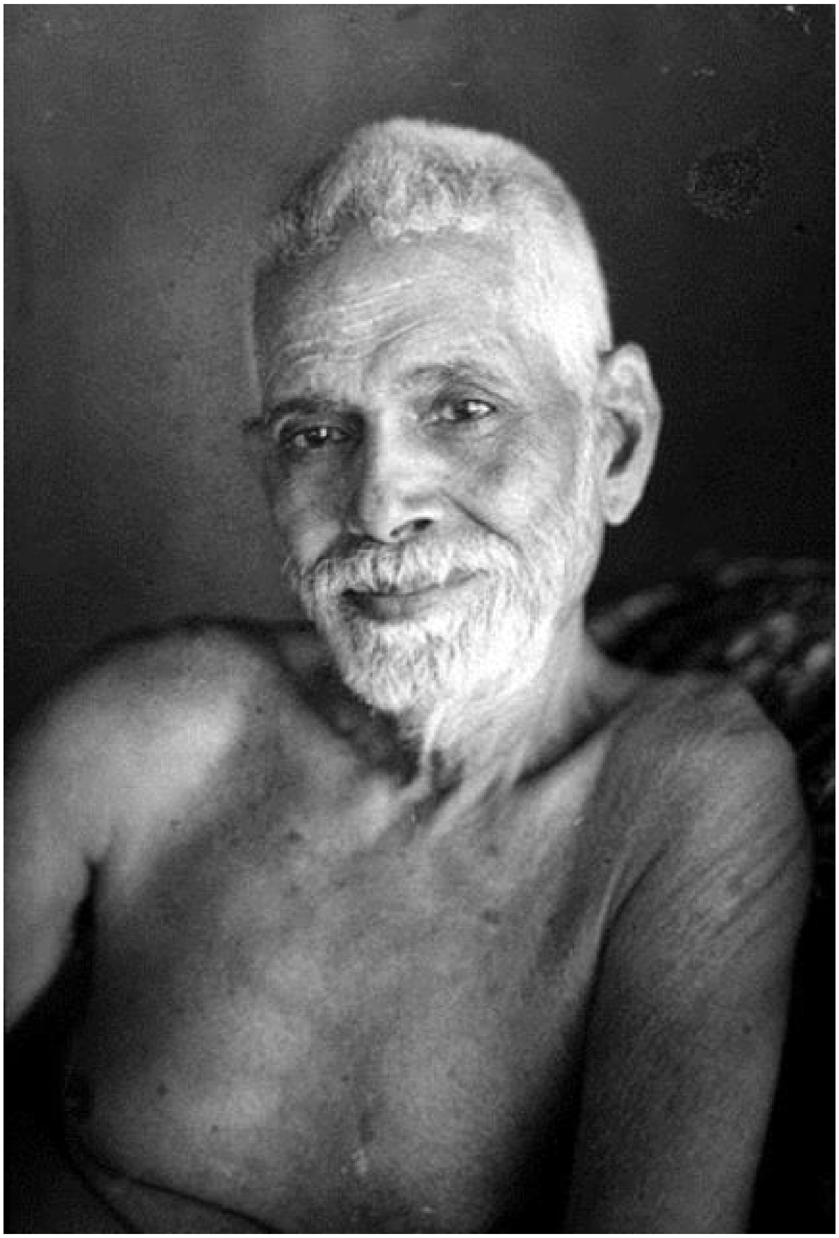
They are more than a document “humain”: they are a warning message to a humanity which threatens to lose itself in unconsciousness and anarchy. It is perhaps, in the deeper sense, no accident that Heinrich Zimmer’s last book should leave us, as a testament, the life-work of a modern Indian prophet who exemplifies so impressively the problem of psychic transformation. Carl Jung, Psychology and Religion; The Holy Men of India, Pages 584-586, Paragraphs 962-963.

http://www.scribd.com/doc/24318039/Jung-C-G-The-Holy-Men-of-India

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/b7edf-rama.jpg`

Carl Jung and Ramana Maharshi **(2019-04-12 06:03)**

[1]



To Gualthernus H. Mees

Dear Dr. Mees, 15 September 1947

I'm very sorry indeed that I had no chance to answer your three letters which I have received in the last years.

First I couldn't because we were surrounded on all sides by the Nazis and later on I had two serious illnesses which have prevented me from coping with my enormous mail.

Thus I'm also late in answering your last letter which somehow got snowed under.

I often thought of you and I'm very sorry to hear that you had a bad time.

I hope that by now you have recovered completely from your ailments.

I was very much interested in your news about the Maharshi.

I'm well aware of the fact that my very Western criticism of such a phenomenon as the Maharshi was rather upsetting to you.

I consider a man's life lived for 65 years in perfect balance as most unfortunate.

I'm glad that I haven't chosen to live such a miracle.

It is so utterly inhuman that I can't see for the life of me any fun in it.

It is surely very wonderful but think of being wonderful year in year out!

Moreover I think it is generally much more advisable not to identify with the self.

I quite appreciate the fact that such a model is of high pedagogical value to India .

Right now such a wonderful example of balance would be most needed in the Punjab or in Calcutta or in the respective governments of Hindustan and Pakistan.

Concerning Zimmer's book I must say that I had no hand in its publication except that I took it in hand to be published by my Swiss publisher.

Thus I was fully unaware of how the text came into existence or what its defects are.

I had to leave the entire responsibility to my friend Zimmer who was a great admirer of the Maharishi.

I'm sorry that I was under the impression when we met in Trivandrum that you introduced your friend Raman Pillai as a remote pupil of Shri Ramana .

This however doesn't matter very much, since the basic coincidence of most of the Indian teaching is so overwhelmingly great that it means little whether the author is called Ramakrishna or Vivekananda or Shri Auroobindo, etc.

I only hope that you didn't endanger your health too much!

It must be awful to live in a continuous sweat-bath for months of the year.

I should much appreciate it if you could once enlighten me about the Maharishi's daily activities.

I wonder wherein his self-realization consists and what he actually did do.

We know this running away business from parents etc. with our saints too !?

But some of them have done something tangible-if it was only a crusade or something like a book or the Canto di Sole.

I had a chance, when I was in Madras, to see the Maharishi, but by that time I was so imbued with the overwhelming Indian atmosphere of irrelevant wisdom and with the obvious Maya of this world that I didn't care anymore if there had been twelve Maharishis on top of each other.

I was profoundly overawed and the black pagoda of Bhuvaneshvara took all the air out of me.

India is marvelous, unique, and I wish I could stand once more on Cape Comorin and know once more that this world is an incurable illusion.

This is a very helpful and salutary insight, when you must not live daily in this damn machinery and these undeniable realities which behave exactly as if they were real.

I'm sending this to the address you gave me in Holland, hoping that it will be forwarded to you if you have left.

Yours sincerely,

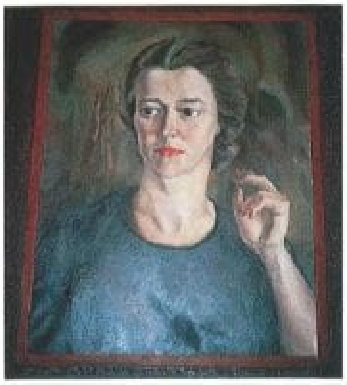
C.G. Jung Carl Jung, Letters Vol.1, Pages 477-479.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/388f6-raman.jpg`

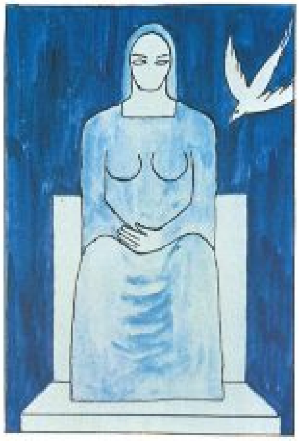
Carl Jung and Christiana Morgan Images (2019-04-12 06:51)

Christiana Morgan, 1926.
Morgan Family Papers.

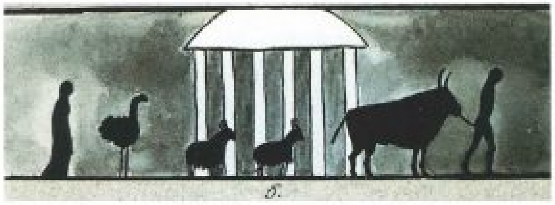
[1]Carl Jung and "Christiana Morgan" - YouTube



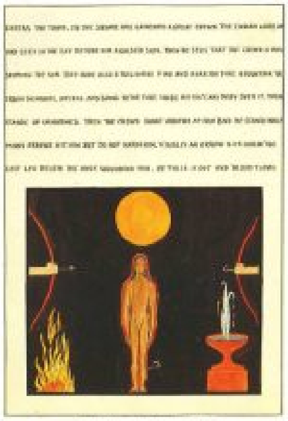
Christiana Morgan. Portrait by Mary Aiken, 1936. Photo in Harvard Archives.



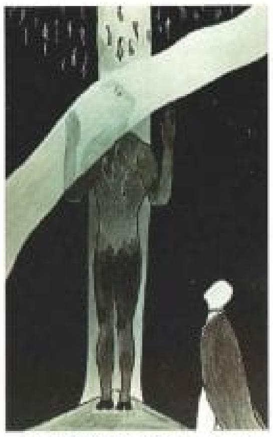
2. The Ancient Mother "held one grain of wheat which the bird took."



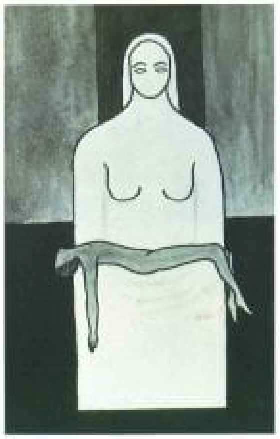
4. "Through Rome and past Grecian temples we walk with our animals"



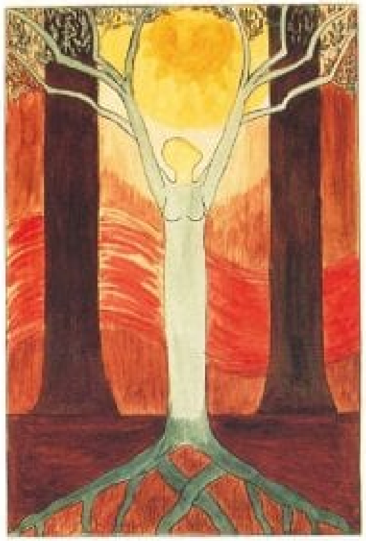
6. "Then the crowd shot arrows at him"



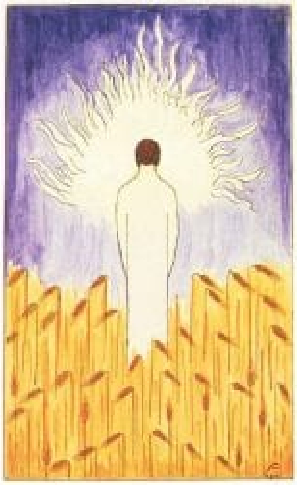
8. The satyr "put a blue vest upon me and pearls around my neck"



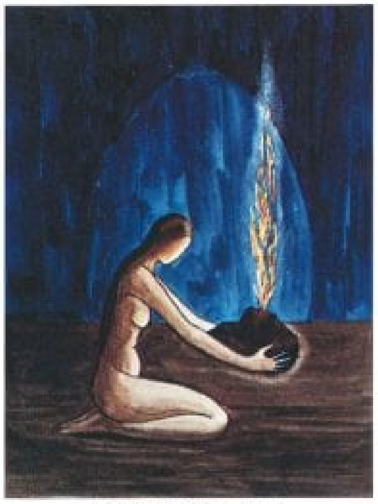
10. "The youth dropped upon the lap of an ancient mother"



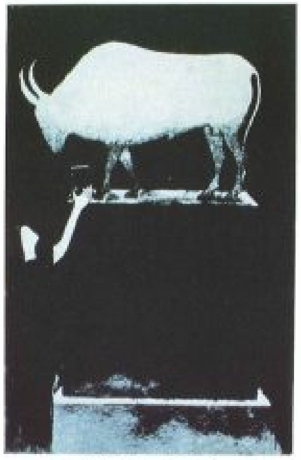
12. "I knew I had become a tree and lifted my face to the sun"



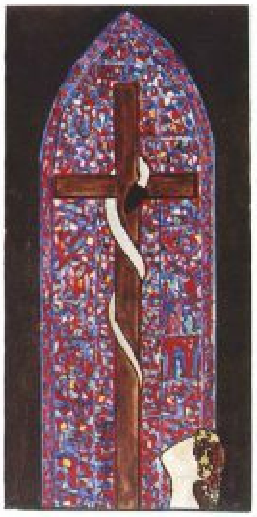
14. "I walked through waving fields of wheat"

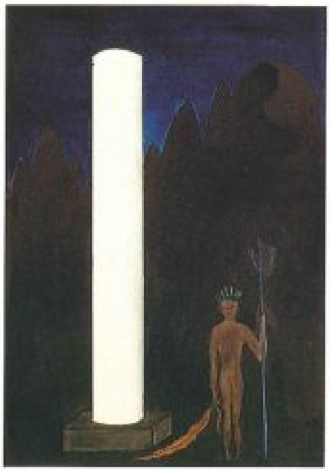


16. "Tongues of fire leaped from the lips"

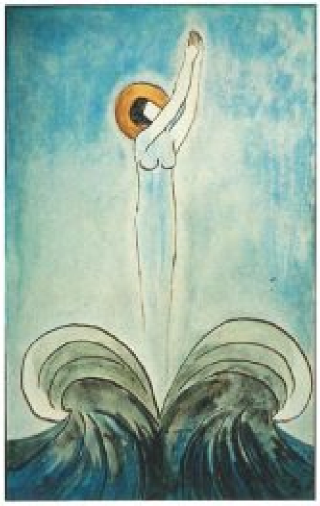


18. "The bull said . . . Drink again"

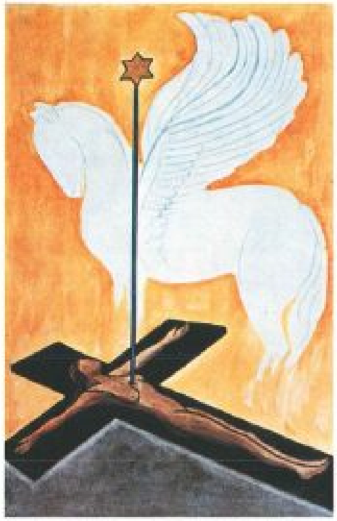




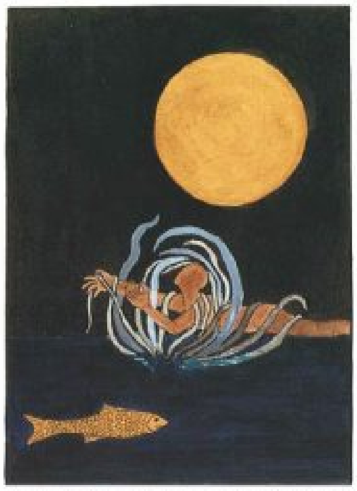
22. "By that column you shall lose yourself"



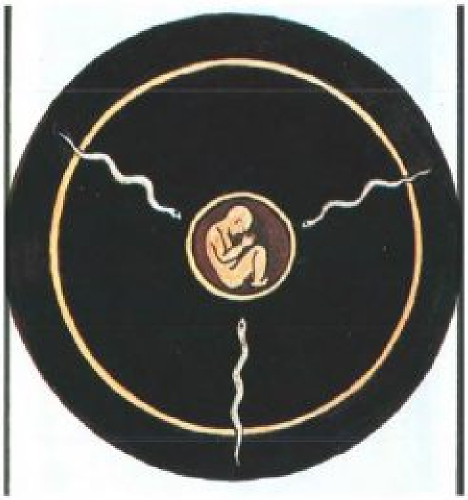
23. "The waters parted and from them arose a woman crowned with light"



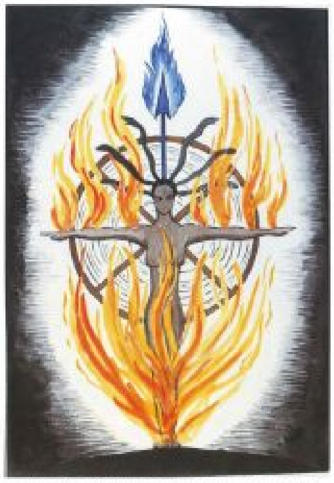
24. "The staff pierced the breast of a woman who lay crucified upon the ground"



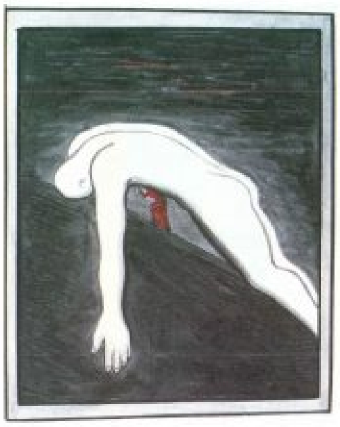
25. "They reached up great tentacles and sought to draw him down"



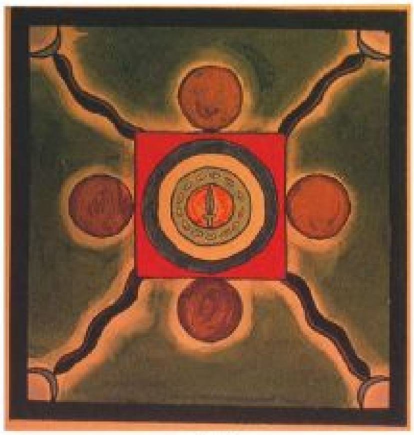
26. "I saw snakes gliding over the rings taking food to the child"



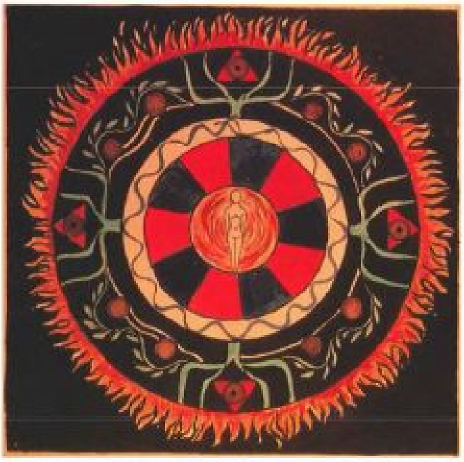
27. "I am God and the Devil. I am man and woman. I am love and hate."



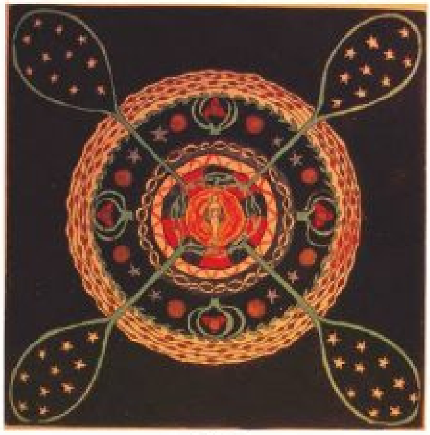
28. He became a great giant "it seemed to me that I had a whole world on my back" [*Not discussed in text*]



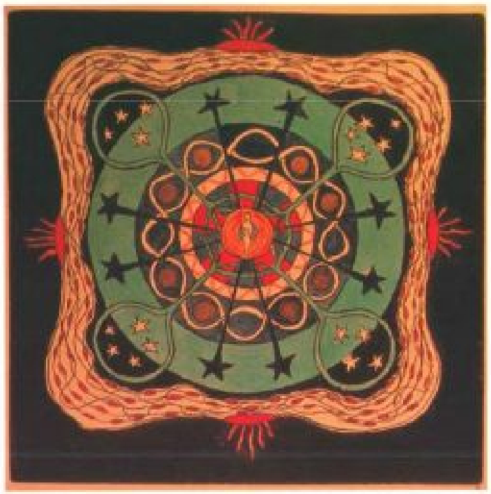
29. Mandala



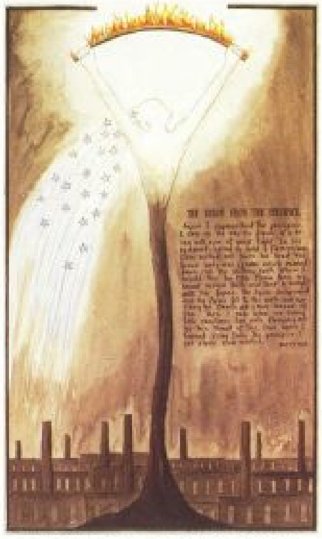
30. Mandala



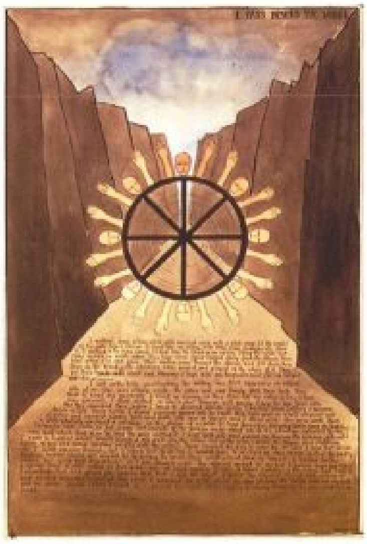
31. Mandala



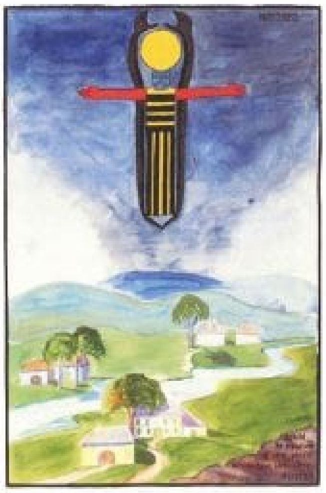
32. Mandala



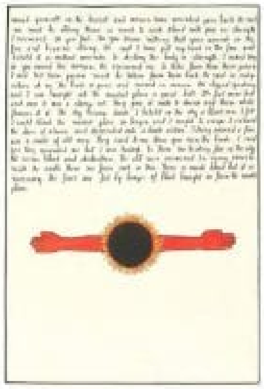
33. "Again I approached the precipice and looked down into the valley



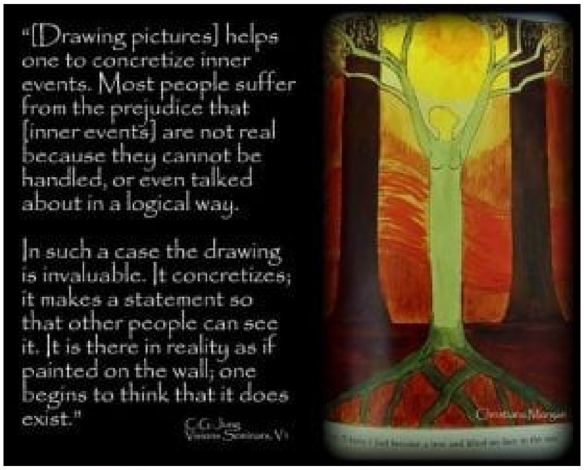
34. "I came to a great wheel which blocked my way"



35. "I beheld in the sky a great Messianic image"



36. "A black sun with fire coming out around it and a red outstretched arm on each side"

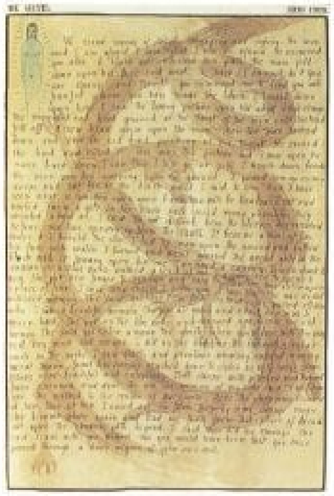


"[Drawing pictures] helps one to concretize inner events. Most people suffer from the prejudice that [inner events] are not real because they cannot be handled, or even talked about in a logical way.

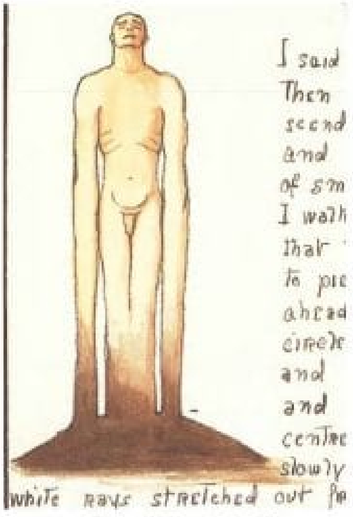
In such a case the drawing is invaluable. It concretizes; it makes a statement so that other people can see it. It is there in reality as if painted on the wall; one begins to think that it does exist."

C.G. Jung
Visions Seminars, V1

Christiana Morgan

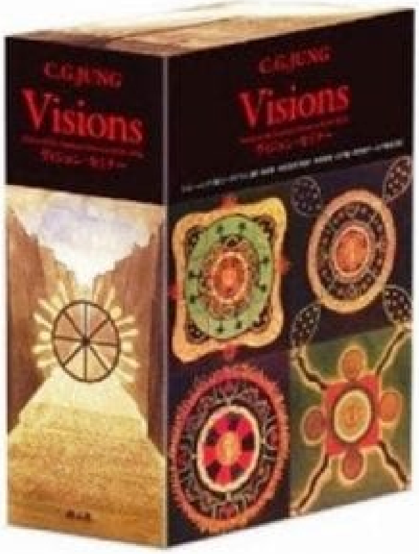


37. The Ghosts. "It enter upon a fearful place"



I said
Then
scend
and
of sm
I walk
that
to pie
ahead
circle
and
and
centre
slowly
white rays stretched out fr

38. "His feet and hands grew into the earth"

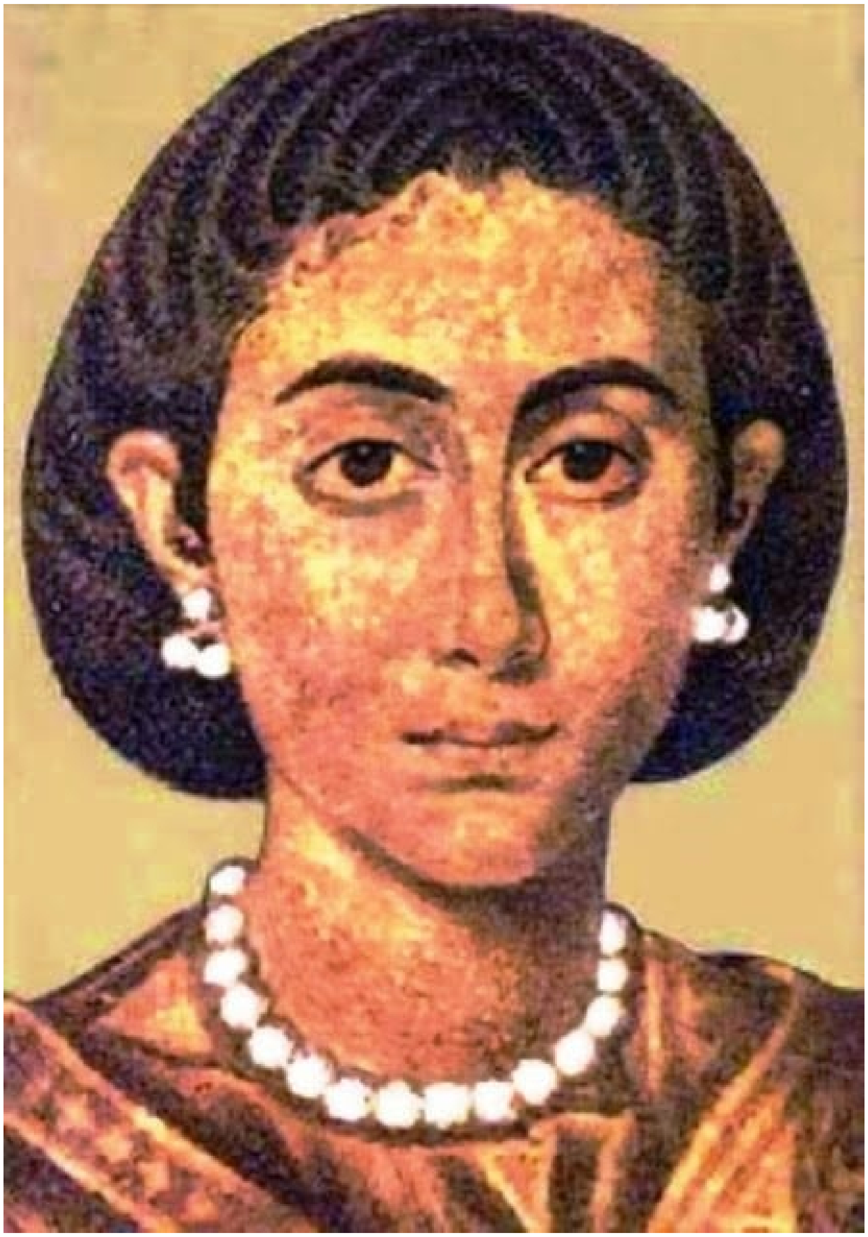


C.G.JUNG
Visions
C.G.JUNG
Visions

1. `https://www.youtube.com/watch?v=4yl5LrjQFPA`

Carl Jung on his "Anima." (2019-04-12 07:40)

[1]



now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

Even on the occasion of my first visit to Ravenna in 1913, the tomb of Galla Placidia seemed to me significant and unusually fascinating.

The second time, twenty years later, I had the same feeling. Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.

I was there with an acquaintance, and we went directly from the tomb into the Baptistery of the Orthodox.

Here, what struck me first was the mild blue light that filled the room; yet I did not wonder about this at all.

I did not try to account for its source, and so the wonder of this light without any visible source did not trouble me.

I was somewhat amazed because, in place of the windows I remembered having seen on my first visit, there were now four great mosaic frescoes of incredible beauty which, it seemed, I had entirely forgotten.

I was vexed to find my memory so unreliable.

The mosaic on the south side represented the baptism in the Jordan; the second picture, on the north, was of the passage of the Children of Israel through the Red Sea; the third, on the east, soon faded from my memory.

It might have shown Naaman being cleansed of leprosy in the Jordan; there was a picture on this theme in the old Merian Bible in my library, which was much like the mosaic.

The fourth mosaic, on the west side of the baptistery, was the most impressive of all. We looked at this one last.

It represented Christ holding out his hand to Peter, who was sinking beneath the waves.

We stopped in front of this mosaic for at least twenty minutes and discussed the original ritual of baptism, especially the curious archaic conception of it as an initiation connected with real peril of death.

Such initiations were often connected with the peril of death and so served to express the archetypal idea of death and rebirth.

Baptism had originally been a real submersion which at least suggested the danger of drowning.

I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher.

After we left the baptistery, I went promptly to Alinari to buy photographs of the mosaics, but could not find any.

Time was pressing this was only a short visit and so I postponed the purchase until later.

I thought I might order the pictures from Zurich.

When I was back home, I asked an acquaintance who was going to Ravenna to obtain the pictures for me.

He could not locate them, for he discovered that the mosaics I had described did not exist.

Meanwhile, I had already spoken at a seminar about the original conception of baptism, and on this occasion had also mentioned the mosaics that I had seen in the Baptistery of the Orthodox.

The memory of those pictures is still vivid to me.

The lady who had been there with me long refused to believe that what she had "seen with her own eyes" had not existed.

As we know, it is very difficult to determine whether, and to what extent, two persons simultaneously see the same thing.

In this case, however, I was able to ascertain that at least the main features of what we both saw had been the same.

This experience in Ravenna is among the most curious events in my life. It can scarcely be explained.

A certain light may possibly be cast on it by an incident in the story of Empress Galla Placidia (d. 450).

During a stormy crossing from Byzantium to Ravenna in the worst of winter, she made a vow that if she came through safely, she would build a church and have the perils of the sea represented in it.

She kept this vow by building the basilica of San Giovanni in Ravenna and having it adorned with mosaics.

In the early Middle Ages, San Giovanni, together with its mosaics, was destroyed by fire; but in the Ambrosiana in Milan is still to be found a sketch representing Galla Placidia in a boat.

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.

Her tomb seemed to me a final legacy through which I might reach her personality.

Her fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.

The anima of a man has a strongly historical character. As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past.

She provides the individual with those elements that he ought to know about his pre-history.

To the individual, the anima is all life that has been in the past and is still alive in him.

In comparison to her I have always felt myself to be a barbarian who really has no history like a creature just sprung out of nothingness, with neither a past nor a future. Carl Jung, Memories Dreams and Reflections, Page 286.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/b2008-1.jpg`

Carl Jung on "Salvation" - Anthology; YouTube (2019-04-12 09:28)

[1]Carl Jung and "Salvation" - YouTube

Carl Jung on "Salvation" "Saviour" – Anthology.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung; On the Psychology of the Trickster-Figure; CW 9i, par. 472.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 259-261

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Pages 83-86.

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 259-261

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God’s formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470-471.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact of God's “unconsciousness” throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

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Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

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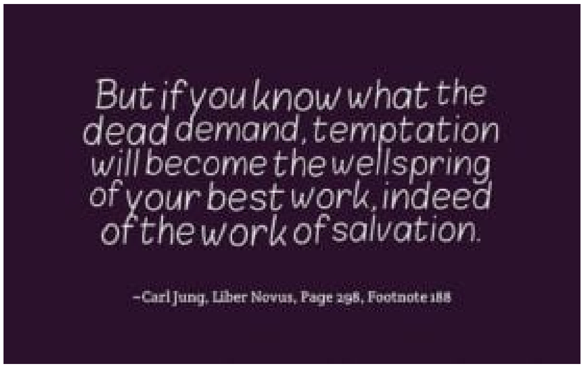

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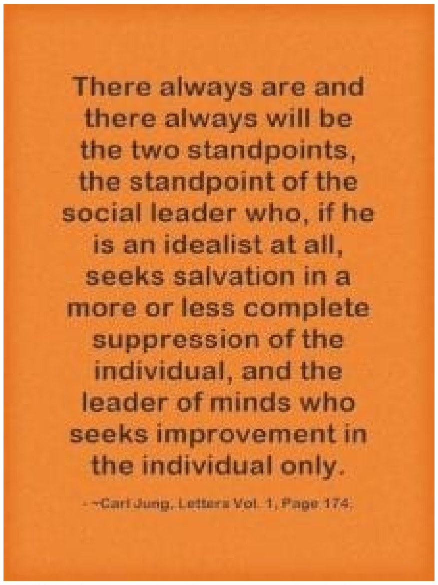
–Carl Jung, Liber Novus, Page 298, Footnote 188



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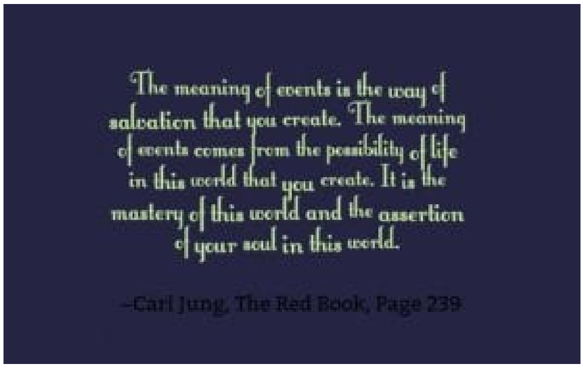

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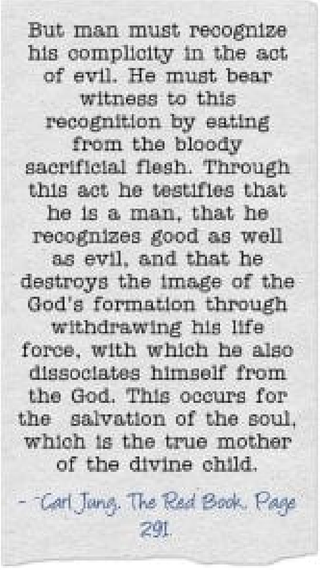
~Carl Jung, The Red Book, Page 239



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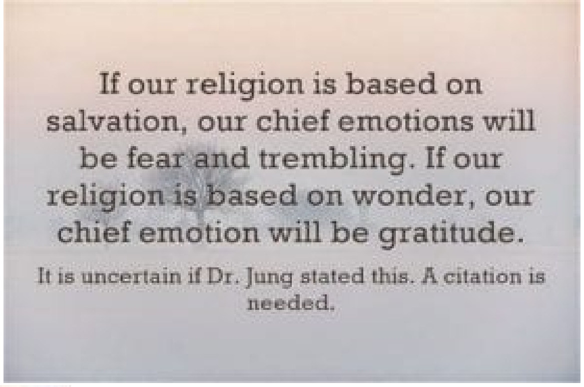

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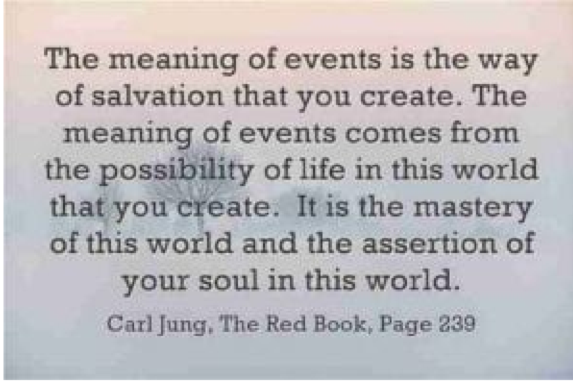
It is uncertain if Dr. Jung stated this. A citation is needed.



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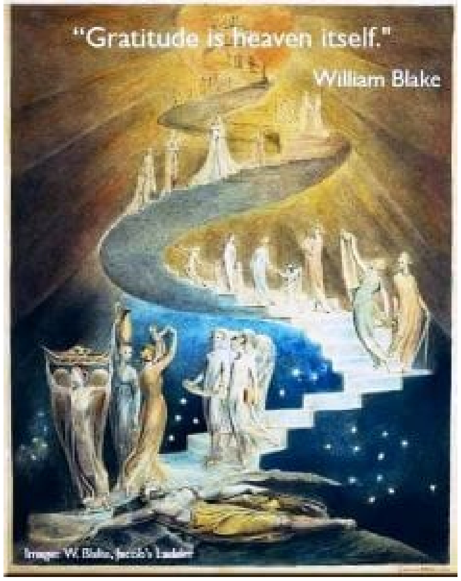
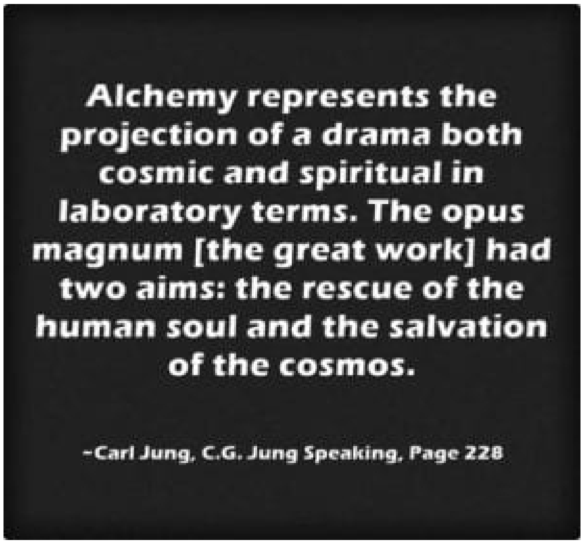

"Gratitude is heaven itself."
William Blake
Image: W. Blake, Jacob's Ladder



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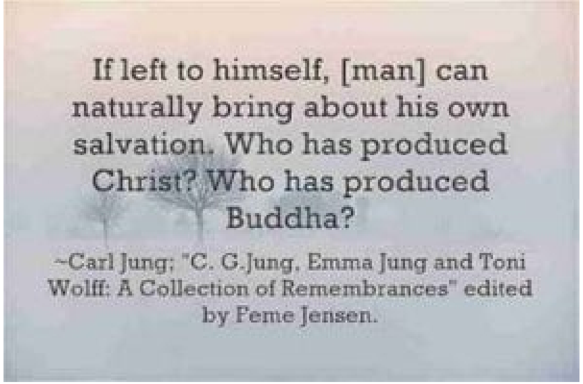
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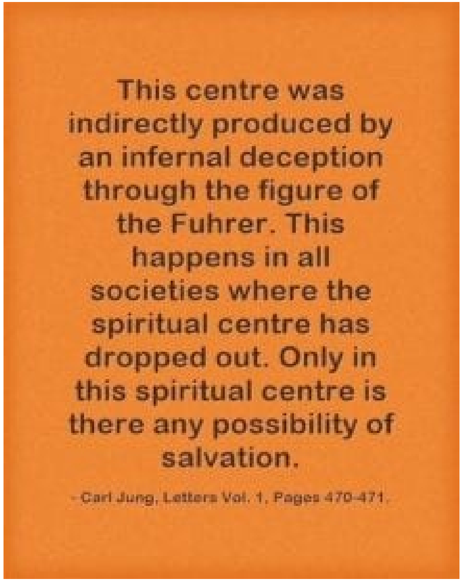
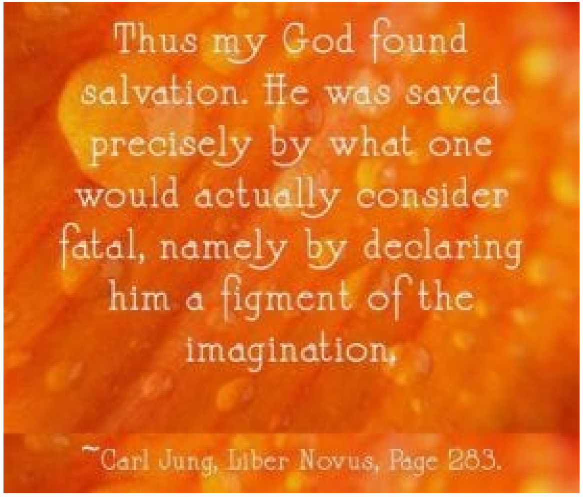
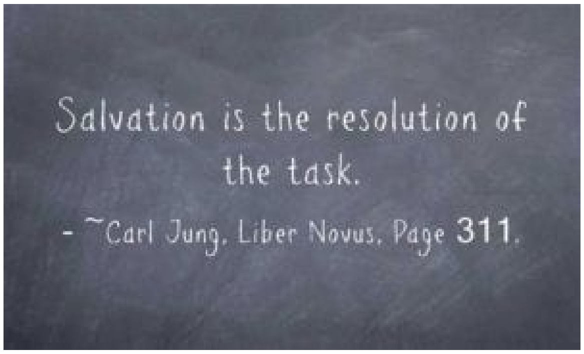

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation.

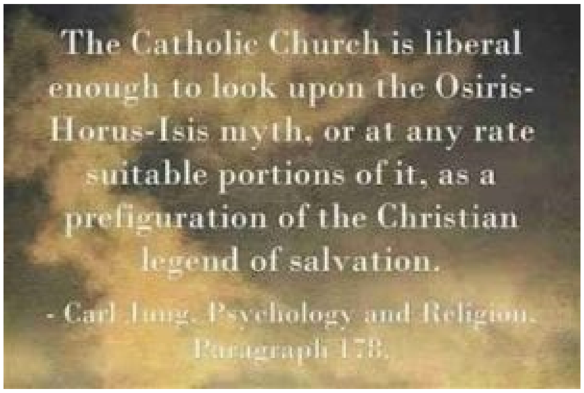
- Carl Jung, Letters Vol. 1, Pages 470-471.


Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination.

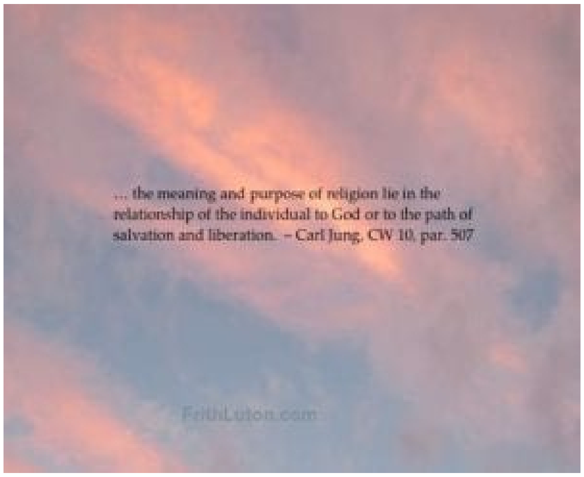
~Carl Jung, Liber Novus, Page 283.


Salvation is the resolution of the task.

- ~Carl Jung, Liber Novus, Page 311.


The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation.

- Carl Jung, Psychology and Religion, Paragraph 178.


... the meaning and purpose of religion lie in the relationship of the individual to God or to the path of salvation and liberation. – Carl Jung, CW 10, par. 507

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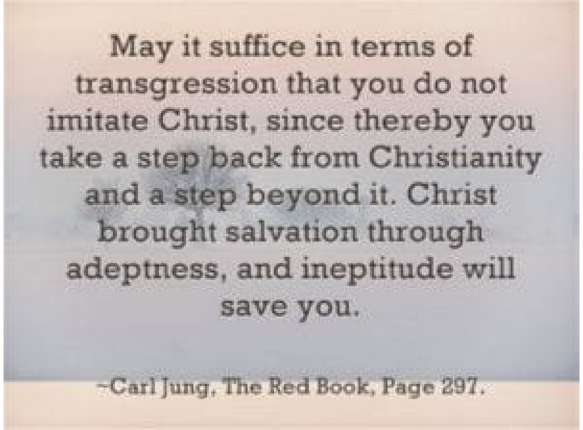
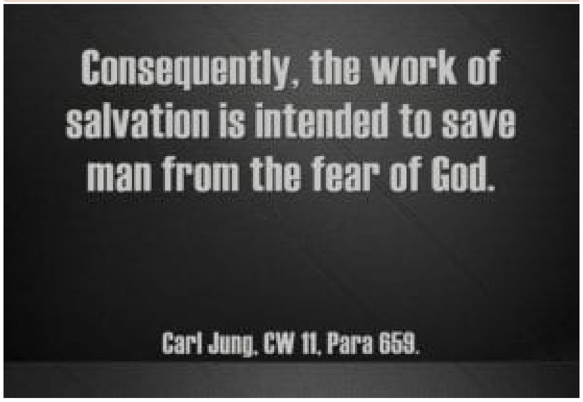


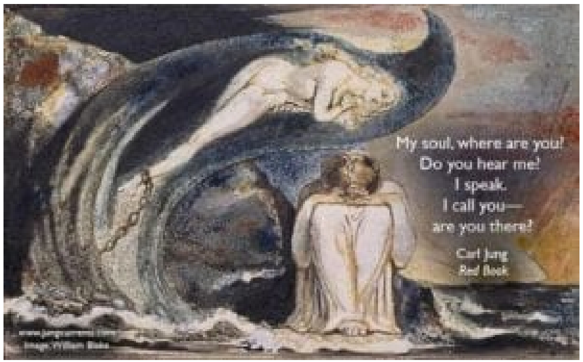
May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.

~Carl Jung, The Red Book, Page 297.



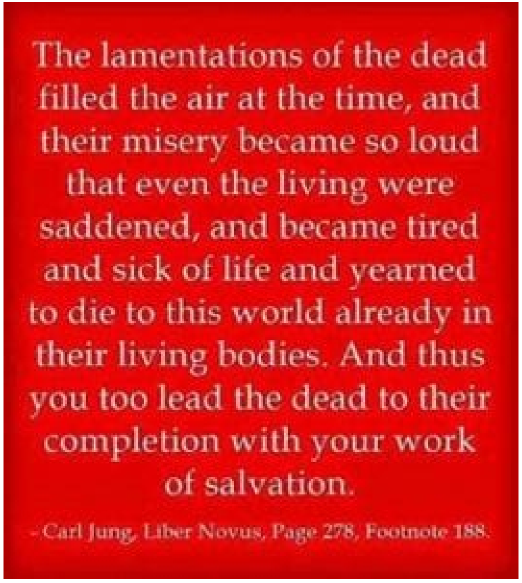
Consequently, the work of salvation is intended to save man from the fear of God.

Carl Jung, CW 11, Para 659.



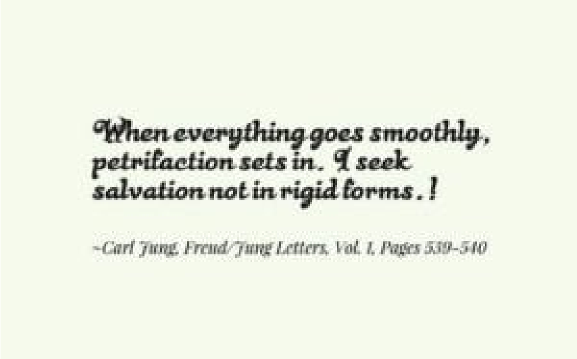
My soul, where are you?
Do you hear me?
I speak.
I call you—
are you there?

Carl Jung
Red Book



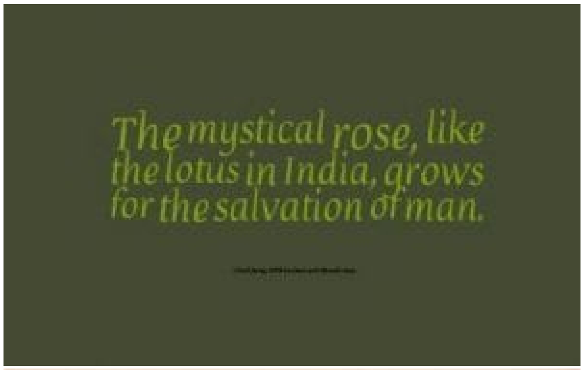
The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation.

- Carl Jung, Liber Novus, Page 278, Footnote 188.

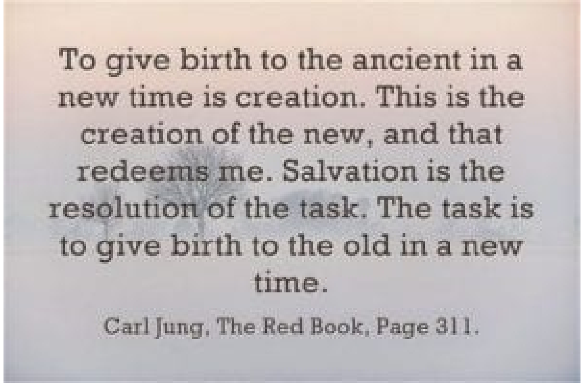


When everything goes smoothly, petrifaction sets in. I seek salvation not in rigid forms.!

~Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

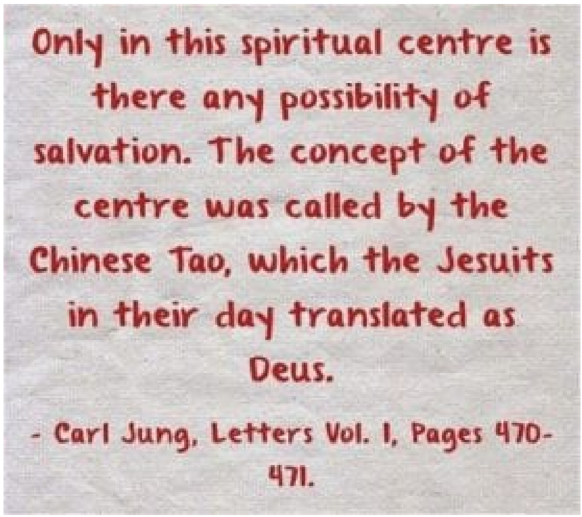


The mystical rose, like the lotus in India, grows for the salvation of man.



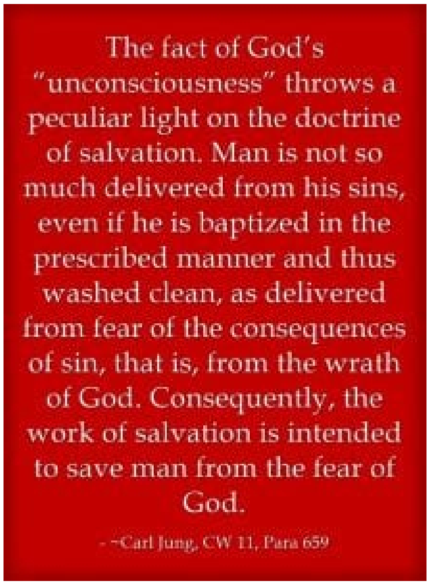
To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.

Carl Jung, The Red Book, Page 311.



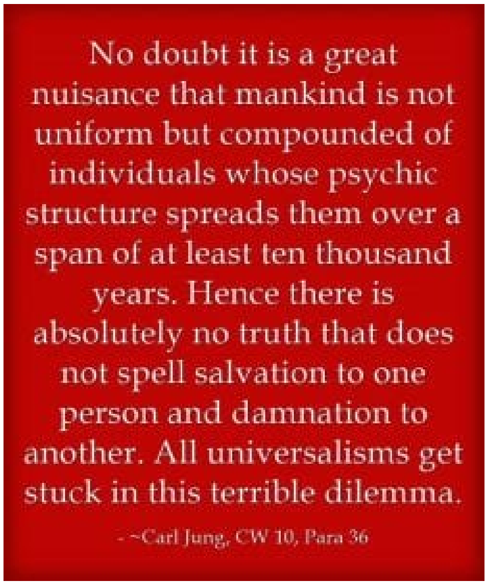
Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus.

- Carl Jung, Letters Vol. 1, Pages 470-471.



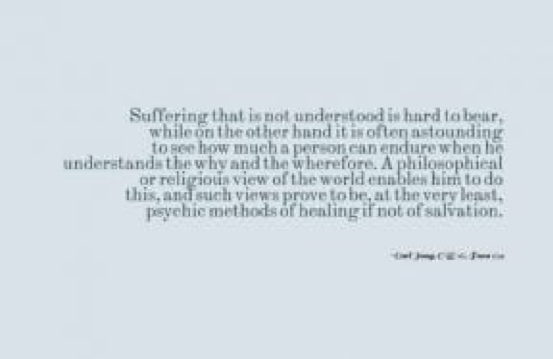
The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God.

- ~Carl Jung, CW 11, Para 659

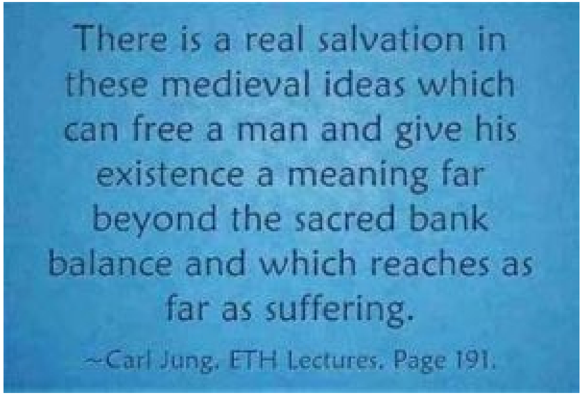


No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma.

- ~Carl Jung, CW 10, Para 36



Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.

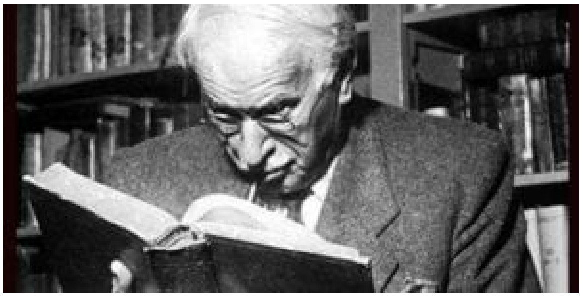


There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering.

~Carl Jung, ETH Lectures, Page 191.

1. `https://www.youtube.com/watch?v=JDxDHJeUMm0`

Carl Jung "Structure and Dynamics of the Psyche" - Quotations; Excerpts (2019-04-12 11:29)



Carl Jung: CW 8 "Structure and Dynamics of the Psyche"

The dream rectifies the situation. It contributes the material that was lacking and thereby improves the patient's attitude. That is the reason we need dream-analysis in our therapy. Carl Jung, CW 8, Para 482.

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. Carl Jung, CW 8, Pages 399-403.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. Carl Jung, CW 8, Pages 399-403.

Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Pages 399-403.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Para 794

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Para 794

For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. Carl Jung, CW 8, Para 785.

…many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, Para 843.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Para 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras 371-381

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung, CW 8, Paras 371-381

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Par 750.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his

disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky… Carl Jung, CW 8, Page 87.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Archetypes probably represent typical situations in life. Carl Jung, CW 8, Para 254

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. Carl Jung, CW 8, Para 846

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes." Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

What to the causal view is fact to the final view is symbol, and vice versa. Carl Jung, CW 8, Para 45.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud's] work merits the term "scientific" because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

It is Freud's great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Carl Jung, CW 8, Para 477

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only

from a treatment of the personality as a whole. Carl Jung, CW 8, Para 684.

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. Carl Jung, CW 8, Para 425.

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312

The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl

Jung, CW, Para 948.

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Para 771

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

Beginning and end are unavoidable aspects of all processes. Carl Jung, CW 8, Para 812.

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, Para 356, note 24.

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

This peculiarity lends plausibility to the view that dreams are inspirations. Carl Jung, CW 8, Para 574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has

given us concerning the human body. Carl Jung, CW 8, Para 47

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, Para 643.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. Carl Jung, CW 8, Page 507.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119

We must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts. Whoever succeeded in draining the whole cup with grace? Carl Jung, CW 8, Para 789

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear the same defiance and willfulness, in the one as in the other. Carl Jung, CW 8, Para 792

From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung, CW 8,

Para 800

Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

There are many spirits, both light and dark. We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it. Carl Jung, CW 8, Para 623.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Para 371.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342.

The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Page 394.

Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768

I said just now that we have no schools for forty-year olds. That is not quite true. Our religions were always such schools in the past, but how many people regard them like that today? How many of us older ones have been brought up in such a school and really prepared for the second half of life, for old age, death and eternity? Carl Jung, CW 8, Para 786

So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself: "I have no idea what this dream means." After that I can begin to examine the dream. Carl Jung, CW 8, Para 533

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8; Page 338

The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one’s conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung, CW 8, Para 475

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself. Instead of doing likewise, many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents —all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, Para 788.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8, Page 208.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, Para 51.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; CW 8; par. 75.

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. –Carl Jung, CW 8, Page 645.

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Page 523.

Gleaming islands, indeed whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. Carl Jung, CW 8, par. 145.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861.

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. Carl Jung, CW 8, Page 277.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung, CW 8, Page 444

The psychic fact "God" is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung, CW 8, Page 475.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung, CW 8; Para 626

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, para 643.

Greater than all physical dangers are the tremendous effects of delusional ideas […].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para Para 747

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Page 737

Every other science has so to speak an outside; not so psychology, whose object is the inside subject of all science. Carl Jung, CW 8, Para 429

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798.

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. Carl Jung, CW 8, Pages 382-383

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682

We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. Carl Jung, CW 8, Para 529

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693

Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25.

If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Para iii

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. Carl Jung, CW 8, Para 785

A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumbledown from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. Carl Jung, CW 8, Para 801

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787

A dream, like every element in the psychic structure, is a product of the total psyche. Carl Jung, CW 8, Para 527

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. Carl Jung, CW 8, Para 493

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It seems that the unconscious is in interested how one dies, that is whether the attitude of consciousness is adjusted to dying or not. Carl Jung, CW 8, Page 223.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Par. 357.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ... Carl Jung CW 8, §800.

The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, Para 420.

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Page 645.

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Page 780.

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. – Carl Jung, CW 8. Page 508

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Paras 371-381.

They [Scintilae] are germinal luminosities shining forth from the darkness of the unconscious Carl Jung, CW8, ¶ 389

The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. Carl Jung, CW 8, Para 803

The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. Carl Jung, CW 8, Para 751

The biblical fall of man presents the dawn of consciousness as a curse. Carl Jung, CW 8, Para 751

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. Carl Jung, CW 8, Para 417

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Individuation does not shut one out from the world but gathers the world to oneself. Carl Jung, CW 8, Para 312.

When a person dies, the feelings and emotions that bound his relatives to him lose their application to reality and sink into the unconscious, where they activate a collective content that has a deleterious effect on consciousness Carl Jung, CW 8 Para, 598

The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way Carl Jung, CW 8, Para 598

This view is obviously based on the experience that a persistent attachment to the dead makes life seem less worth living, and may even be the cause of psychic illnesses. The harmful effect shows itself in the form of loss of libido, depression, and physical debility. There are also universal reports of these post-mortem phenomena in the form of ghost and hauntings Carl Jung, CW 8, Para 598

The psychotherapeutic endeavors of the so-called spirits are aimed at the living either directly, or indirectly through the deceased person, in order to make them more conscious Carl Jung, CW 8, Para 599

Spiritualism as a collective phenomenon thus pursues the same goals as medical psychology, and in doing so produces, the same basic ideas and images styling themselves the “teachings of the spirits” which are characteristic of the nature of the collective unconscious Carl Jung, CW 8, Para 599

The body cannot be understood as a mere heaping together of inert matter, but must be regarded as a material system ready for life and making life possible, with the proviso that for all its readiness it could not live without the addition of a “living being.” For setting aside the possible significance of “living being,” there is lacking to the body by itself something that is necessary to its life, namely a psychic factor. Carl Jung, CW 8. Para 605

We know this directly from our own experience of ourselves, and indirectly from our experience of our fellow men. We also know it through our scientific study of the higher vertebrates, and, for total lack of evidence to the contrary, we must suppose that some such factor is present in lower organisms and even in plants Carl Jung, CW 8, Para 605

Mind and body are the expression of a single entity whose essential nature is not knowable either from its outward, material manifestation or from inner, direct perception Carl Jung, CW 8, Para 619

According to an ancient belief, man arose from the coming together of a soul and a body. It would probably be more correct to speak of an unknowable living being, concerning the ultimate nature of which nothing can be said except that it vaguely expresses the quintessence of "life" Carl Jung, CW 8, Para 619

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination Carl Jung, CW 8, Para 619

Spirit, in Old High German Geist, and in Anglo Saxon gast, meant a supernatural being in contradistinction to the body Carl Jung, CW 8, Para 627

According to Kluge, the fundamental meaning of the word [spirit] is not quite certain, though there seem to be connections with the Old Norse geisa,

`to rage,' with the Gothic us-gaisyan,`

to be beside oneself,' with the Swiss-German üf-gaistä, 'to fly into a passion,' and with the English aghast Carl Jung, CW 8, Para 627 **These connections are substantiated by other figures of speech. For a person "to be seized with rage" means that something falls on him, sits on him, rides him, he is ridden by the devil, he is possessed, something has got into him, etc. When we are "beside ourselves with rage" we are obviously no longer identical with ourselves, but are possessed by a daemon or spirit Carl Jung, CW 8, Para 627 The primitive atmosphere in which the word "spirit" came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface Carl Jung, CW 8, Para 628 If the etymological derivation (which in itself is quite plausible) holds good, the "spirit" in this sense would be the image of a personified affect. For instance, when a person lets himself be carried away by impudent talk, we say, his tongue has run away with him, which is the equivalent to saying that his talk has become an independent being that has snatched him up and run off with him Carl Jung, CW 8, Para 628 Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628 No wonder, then, that the primitive mind sees in this the activity of a strange invisible being, a spirit. Spirit in this case is the reflection of an autonomous affect, which**

is why the ancients, very appropriately, called the spirits imagines, ‘images’ Carl Jung, CW 8, Para 628 Let us now turn to other usages of the concept of the “spirit”. The phrase “he acts in the spirit of his dead father” still has a double meaning, for here the word “spirit” refers as much to the spirit of the dead as to an attitude of mind. Other idioms are “doing something in a new spirit,” or, “a new spirit is growing up,” meaning a renewal of mental attitude Carl Jung, CW 8, Para 629 The basic idea is again that of possession by a spirit, which has become, say, the “guiding spirit” of a group. A more sombre note is struck when we say: “An evil spirit reigns in that family” Carl Jung, CW 8, Para 629 Here we are dealing not with personifications of affects but with visualizations of a whole frame of mind orto put it psychologicallyan attitude. A bad attitude expressed as an evil spirit therefore has, if naïvely conceived, nearly the same psychological function as a personified affect Carl Jung, CW 8, Para 630 The concept of “spirit” goes far beyond the animistic frame of reference. Aphorisms and proverbs are as a rule the result of much experience and individual effort, a summing up of insights and conclusions in a few pregnant words. Those sayings or ideals that store up the richest experience of life and the deepest reflection constitute what we call ‘spirit’ in the best sense of the word Carl Jung, CW 8, Para 633 The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633 Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644 But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644 Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfillment only in itself, is a false spirit though the man too is to blame, since he can choose whether he will give himself up to this spirit or not Carl Jung, CW 8, Para 647 Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. But life is essential to spirit, since its truth is nothing if it cannot live Carl Jung, CW 8, Para 648 Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597 Spirits are not under all circumstances dangerous and harmful. They can, when translated into ideas, also have beneficial effects. A well-known example of this transformation of a content of the collective unconscious into communicable language is the miracle of the Pentecost. From the point of view of the onlookers, the apostles were in a state of ecstatic intoxication (“These men are full of new wine”: Acts 2 : 13). But it was just when they were in this state that they communicated the new teaching which gave expression to the unconscious expectations of the people and spread with astonishing rapidity through the whole Roman Empire Carl Jung, CW 8, Para 596 The data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742 But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647 Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646 Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787 The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747 We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them

"imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 The loss of Fraulein Wolff has hit me very hard indeed. She has left behind in our circle a gap that can never be filled. My health rests on a shaky foundation. But when one is in one's 79th year one no longer be surprised at anything at all. Carl Jung, Letters Vol. II, Page 121. It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762 And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325 Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747 We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747 The scintillae radiate or gleam as white sparks from the world-soul which is identical with the spirit of God Carl Jung, CW 8, Para 388 They [scintillae] were the seeds of light broadcast in the chaos, or "the seed plot of a world to come" Carl Jung, CW 8, Para 388 Spirits are not under all circumstances dangerous and harmful. They can, when translated into ideas, also have beneficial effects. A well-known example of this transformation of a content of the collective unconscious into communicable language is the miracle of the Pentecost. From the point of view of the onlookers, the apostles were in a state of ecstatic intoxication ("These men are full of new wine": Acts 2 : 13). But it was just when they were in this state that they communicated the new teaching which gave expression to the unconscious expectations of the people and spread with astonishing rapidity through the whole Roman Empire Carl Jung, CW 8, Para 596 In alchemy, the world-soul is the anima catholica, an idea identical with the spirit of God Carl Jung, CW 8, Para 388 The soul has substance, is of a divine nature and therefore immortal Carl Jung, CW 8, Para 654 That there is a power inherent within it which builds up the body, sustains its life, heals its ills, and enables the soul to live independently of the body Carl Jung, CW 8, Para 654 According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life. Carl Jung, CW 8, Para 665 The ancient view held that the soul was essentially the life of the body, the life-breath, or a kind of life force which assumed spatial and corporeal form at the moment of conception, or during pregnancy, or at birth, and left the dying body again after the final breath Carl Jung, CW 8, Para 662 The soul in itself was a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered timeless and hence, immortal Carl Jung, CW 8, Para 662 The standpoint of past ages, which, knowing the untold treasures of experience lying hidden beneath the threshold of the ephemeral individual consciousness, always held the individual soul to be dependent on a spiritual world-system. Not only did they make this hypothesis, they assumed without question that this system was a being with a will and consciousness was even a person and they called this being God, the quintessence of reality Carl Jung, CW 8, Para 677 He [God] was for them the most real of beings, the first cause, through whom alone the soul could be explained Carl Jung, CW 8, Para 677 That beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world Carl Jung, CW 8, Para 654 It is hygienic to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose Carl Jung, CW 8, Para 792 From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge Carl Jung, CW 8, Para 792 The majority of religions are complicated systems of preparation for death, so much so that life actually has no significance except as a preparation for the ultimate goal of death. In both the greatest living religions, Christianity and Buddhism, the meaning of existence is consummated in its end Carl Jung, CW 8. Para 804 It would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation Carl Jung, CW 8, Para 807 Thoughts of death pile up to an astonishing degree as the years increase willynilly, the

ageing person prepares himself for death Carl Jung, CW 8, Para 808 As a rule the approaching end is indicated by those symbols which, in normal life also, proclaim changes of psychological condition rebirth symbols such as changes of locality, journeys, and the like Carl Jung, CW 8, Para 809 I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, Moreover, this often shows itself in peculiar changes of personality which may precede death by quite a long time Carl Jung, CW 8, Para 809 On the whole, I was astonished to see how little ado the unconscious psyche makes of death. It would seem as though death were something relatively unimportant, or perhaps our psyche does not bother about what happens to the individual Carl Jung, CW 8, Para 809 But it seems that the unconscious is all the more interested in how one dies; that is, whether the attitude of consciousness is adjusted to dying or not Carl Jung, CW 8, Para 809 In the Saint-Graal (III, pp. 219 and 224), it is related that Christ sometimes appeared to the disciples as a white stag with four lions (= four evangelists) Carl Jung, CW 8, Para 559 In alchemy Mercurius is allegorized as the stag because the stag can renew itself. Carl Jung, CW 8, Para 559 Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532 The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330 The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. Carl Jung, CW 8, Para 488 The view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317 Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649. The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600 The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth. This would lead to the insufferable conclusion that, for instance, the same God must help the Germans, the French, the English, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734 If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham. But self-deception recoils on us, making us unreal, foolish, and ineffectual. Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699 Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life. But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642 Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595 Take for comparison the daily course of the sun—but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own

rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith—unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning, Carl Jung, CW 8, Para 778 Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784 The very frequent neurotic disturbances of adult years all have one thing in common they want to carry the psychology of the youthful phase over the threshold of the so-called years of discretion. Who does not know those touching old gentlemen who must always warm up the dish of their student days, who can fan the flame of life only by reminiscences of their heroic youth, but who, for the rest, are stuck in a hopelessly wooden Philistinism? As a rule, to be sure, they have this one merit which it would be wrong to undervalue they are not neurotic, but only boring and stereotyped. The neurotic is rather a person who can never have things as he would like them in the present, and who can therefore never enjoy the past either. Carl Jung, CW 8, Para 776 In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112 Being old is highly unpopular. Nobody seems to consider that not being able to grow old is just as absurd as not being able to outgrow child's-size shoes. A still infantile man of thirty is surely to be deplored, but a youthful septuagenarian—isn't that delightful? And yet both are perverse, lacking in style, psychological monstrosities. A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. He stands apart from life, mechanically repeating himself to the last triviality! Carl Jung, CW 8, Para 801 A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787 Just as the childish person shrinks back from the unknown in the world and in human existence, so the grown man shrinks back from the second half of life. It is as if unknown and dangerous tasks awaited him, or as if he were threatened with sacrifices and losses which he does not wish to accept, or as if his life up to now seemed to him so fair and precious that he could not relinquish it. Is it perhaps at bottom the fear of death? That does not seem to me very probable, because as a rule death is still far in the distance and therefore somewhat abstract. Experience shows us, rather, that the basic cause of all the difficulties of this transition is to be found in a deep-seated and peculiar change within the psyche. Carl Jung, CW 8, Para 777 The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421 It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit

the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529 However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529 Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659 There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659 When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing or person. In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion. We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516 We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107 The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108 Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that

this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98 The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682 Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree means a man's life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95 The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680 Consciousness determines Weltanschauung. All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung. And with the picture that the thinking man fashions of the world he also changes himself. The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun. Giordano Bruno's reflections on infinity were not in vain they represent one of the most important beginnings of modern consciousness. The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler's vision. The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of mathematics. In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696 A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696 To have a Weltanschauung

means to create a picture of the world and of oneself, to know what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, just as little as can he know himself. But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhors unfounded assumptions, arbitrary assertions, and didactic opinions. Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698 If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657 I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742 A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527 To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Para 780 Many people who know something, but not enough, about dreams and their meaning, and who are impressed by their subtle and apparently intentional compensation, are liable to succumb to the prejudice that the dream actually has a moral purpose, that it warns, rebukes, comforts, foretells the future, etc. If one believes that the unconscious always knows best, one can easily be betrayed into leaving the dreams to take the necessary decisions, and is then disappointed when the dreams become more and more trivial and meaningless. Experience has shown me that a slight knowledge of dream psychology is apt to lead to an overrating of the unconscious which impairs the power of conscious decision. The unconscious functions satisfactorily only when the conscious mind fulfils its tasks to the very limit. A dream may perhaps supply what is then lacking, or it may help us forward where our best conscious efforts have failed. Carl Jung, CW 8, Para 568 Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498 It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages, whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474 As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises. . . . Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting—to give a gross example—pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. Carl Jung, CW 8, Para 470 Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for some thing unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506 If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. Carl Jung, CW 8, Para 550 If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl Jung, CW 8, Para 509 If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung, CW 8, Para 477 As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580 The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469 Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 8, Page 183 The causal point of view tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols. The final point of view, on the other hand, perceives in the altered dream-image the expression of an altered psychological situation. It recognizes no fixed meaning of symbols. From this standpoint, all the dream images are important in themselves, each one having a special significance of its own, to which, indeed, it owes its inclusion in the dream. . , . The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471 It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502 Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream’s causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462 The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493 Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695 We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417. In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112 The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless,

mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. Carl Jung, CW 8, Para 50 Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594 Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and confusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung, CW 8, Para 595 The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410 If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477. How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91. The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693 The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum ... It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417 In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or

anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406 Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality. Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides. Eastern reality includes all this as a matter of course. For us the zone of disturbance already begins with the concept of the "psychic." In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383 It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535 It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750 The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815 When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752 If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750 There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751 We must constantly bear in

mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417 Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420 To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104 While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105 Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98 If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764 Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification—in other words, individual culture. Carl Jung, CW 8, Para 113 The solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of course, to win for oneself a place in society and to transform one’s nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form

them. And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself. Carl Jung, CW 8, Para 771 The name's people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind', pneuma , also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum,'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664) Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification- in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say?-that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113 Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion. Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582 The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528 It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of

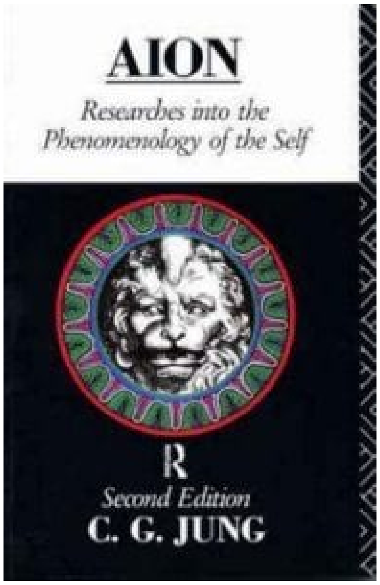
something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671 For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790 The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557 To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653 Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767 The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652 Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406 Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737 Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Para 523 Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them in useless fantasies. Then at least he lives, and does not waste his life in fruitless struggles. If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better. We understand another person in the same way as we understand, or seek to understand, ourselves. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para

508 Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need. Carl Jung, CW 8, Para 751 One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator's will. Carl Jung, CW 8, Para 192 What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45 When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80 Achievement, usefulness and so forth are the ideals that seem to point the way out of the confusions of the problematical state. They are the lodestars that guide us in the adventure of broadening and consolidating our physical existence; they help us to strike our roots in the world, but they cannot guide us in the development of that wider consciousness to which we give the name of culture. In the period of youth, however, this course is the normal one and in all circumstances preferable to merely tossing about in a welter of problems. Carl Jung, CW 8, Para 769 The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772 Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence.But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94 It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105 The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107 People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. Carl Jung, CW 8, Para 763 A man consumes his large supply of masculine substance and has left over only the smaller amount of feminine substance, which must now be put to use Carl Jung, CW 8, Para 782 Conversely, the woman allows

her hitherto unused supply of masculinity to become active Carl Jung, CW 8, Para 782   Especially among southern races one can observe that older women develop deep, rough voices, incipient moustaches, rather hard features and other masculine traits. On the other hand the masculine physique is toned down by feminine features, such as adiposity and softer facial expressions Carl Jung, CW 8, Para 780   This change is even more noticeable in the psychic realm than in the physical. How often it happens that a man of forty-five or fifty winds up his business, and the wife then dons the trousers and opens a little shop where he perhaps performs the duties of a handyman Carl Jung, CW 8, Para 783   There are many women who only awaken to social responsibility and to social consciousness after their fortieth year Carl Jung, CW 8, Para 783   In modern business life, especially in America, nervous breakdowns in the forties are a very common occurrence Carl Jung, CW 8, Para 783   If one examines the victims one finds that what has broken down is the masculine style of life which held the field up to now, and that what is left over is an effeminate man Carl Jung, CW 8, Para 783   Contrariwise, one can observe women in these self-same business spheres who have developed in the second half of life an uncommonly masculine tough-mindedness which thrusts the feelings and the heart aside CW 8 ¶ 783   Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind Carl Jung, CW 8, Para 783   The worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibilities of such transformations. Wholly unprepared, they embark upon the second half of life Carl Jung, CW 8, Para 784   We cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie Carl Jung, CW 8, Para 784   … it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CW 8, Para 807.   In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve. Carl Jung, CW 8, Para 800.   In Chinese philosophy one of the oldest and most central ideas is that of Tao, which the Jesuits translated as "God." But that is correct only for the Western way of thinking. Carl Jung, CW 8, Para, 917   The [great German sinologue] Richard Wilhelm brilliantly interprets it [Tao] as "meaning" Carl Jung, CW 8, Para 917   The concept of Tao pervades the whole philosophical thought of China. Carl Jung, CW 8, Para 917   Tao-tzu gives the following description of Tao in his celebrated Tao Teh Ching: There is something formless yet complete That existed before heaven and earth   How still! how empty!   Dependent on nothing, unchanging   All-pervading, unfailing   One may think of it as the mother of all things under heaven   I do not know its name   But I call it "Meaning"   If I had to give it a name, I should call it "The Great" [Ch. XXV] Carl Jung, CW 8, Para 918.   Tao "covers the ten thousand things like a garment but does not claim to be master over them" (Ch. XXXIV) Carl Jung, CW 8, Para 919   We solemnly lay a foundation-stone with the blessing of the Church Carl Jung, CW 8, Para 87   We "christen" a ship as she slips from the docks Carl Jung, CW 8, Para 87   In time of war we assure ourselves of the help of a patriotic God, the sweat of fear forcing a fervent prayer from the lips of the stoutest Carl Jung, CW 8, Para 87   This [mana] is what works to effect everything which is beyond the power of the ordinary man, outside the common processes of nature Carl Jung, CW 8, Para 123   It is present in the atmosphere of life, attaches itself to persons and things, and is manifested by results which can only be ascribed to its operation Carl Jung, CW 8, Para 123   It is a power or influence, not physical, and in a way supernatural; but shows itself in physical force, or any kind of power or influence which a man possesses Carl Jung, CW 8. Para 123   This mana is not fixed in anything, and can be conveyed in almost anything; but spirits, whether disembodied souls or supernatural beings, have it and can impart it Carl Jung, CW 8, Para 123   In his classic study of mana Lehmann defines it as something "extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128   The basic conception of mana crops up again on the animistic level in personified form. Here it is souls, demons, gods, who produce the extraordinary effect. Nothing "divine" attaches to mana, so that one cannot see in mana the original form of an idea of God. Nonetheless, it cannot be denied that mana is a necessary or at least a very important precondition for the development of an idea of God Carl Jung, CW 8. Para 129   We are concerned here,

then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. Carl Jung, CW 8, Para 314 If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced Carl Jung, CW 8, Para 314 Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314 Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314 By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314 The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past Carl Jung, CW 8, Para 315

Carl Jung on "Aion" CW 9ii; Quotations; Excerpts (2019-04-12 14:40)



Aion: Researches into the Phenomenology of the Self

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. Carl Jung, CW 9ii, Para 123.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Psychology is an empirical science and deals with realities. Carl Jung, CW 9ii, Para . 98

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, CW 9ii, Para 253

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, CW 9ii, Page 54n.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, CW 9ii, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, CW 9ii, Para 320

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, CW 9ii, par. 15.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

The sin to be repented, of course, is unconsciousness. Carl Jung, CW 9ii, Pages 191-192.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9ii, Para 376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9ii, §304.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

This meeting with oneself is, at first, the meeting with one’s own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11.

Projections change the world into the replica of one’s own unknown face. Carl Jung, CW 9ii, Para 17

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Fishing is an intuitive attempt to “catch” unconscious contents (fishes). Carl Jung, CW 9ii, Para 137.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, CW 9ii, Para 253

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29

Magnesia is rather the “complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone” Carl Jung, CW 9ii, Para 241.

The complicated procedure for producing the magnesia is described in the treatise “Aristoteles de perfecto Magisterio.” It is the whitened arcane substance Carl Jung, CW 9ii, Para 241

Pandolfus says in the Turba: “I command you to take the hidden and venerable secret thing, which is the white magnesia” Carl Jung, Sermo XXI, CW 9ii, Para 241

In Khunrath, magnesia is synonymous with “chaos” and “Aes Hermetis.” He calls it: “A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum” Carl Jung, Von hylealischen Chaos, pp. 5f., CW 9ii, Para 241

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries “in its belly the sal Armoniacum et vegetabile,” meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or “magnes” denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241

For the alchemists, magnesia is associated with “magnes” (magnet) not only phonetically, but also in meaning, as a recipe of Rosinus shows: Carl Jung, CW 9ii, Para 241

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it

loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung, CW 9ii, Page 15

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9ii, Para 14

The will can control them [the impulses] only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy Carl Jung, CW 9ii, Para 51

I should also like the term “God” in the phrase “the will of God” to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: “Eros, dear Socrates, is a mighty daemon” Carl Jung, CW 9ii, Para 51

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51

Here I would like to refer to the authors already cited. Rider Haggard calls She “Wisdom’s Daughter”; Benoît’s Queen of Atlantis has an excellent library that even contains a lost book of Plato. Helen of Troy, in her reincarnation, is rescued from a Tyrian brothel by the wise Simon Magus and accompanies him on his travels Carl Jung, CW 9i, Para 64

It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. And the more this meaning is recognized, the more the anima loses her impetuous and compulsive character Carl Jung, CW 9i, Para 64

Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos is weakened by their subtraction Carl Jung, CW 9i, Para 64

In this way a new cosmos arises. This is not a new discovery in the realm of medical psychology, but the age-old truth that out of the richness of a man’s experience there comes a teaching which the father can pass on to the son. Carl Jung, CW 9i, Para 64

In elfin nature wisdom and folly appear as one and the same; and they are one and the same as long as they are acted out by the anima. Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. Carl Jung, CW 9i, Para 65

When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don’t understand; it is only the things we don’t understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

Thus the anima and life itself are meaningless in so far as they offer no interpretation. Yet they have a nature that can be interpreted, for in all chaos there is a cosmos, in all disorder a secret order, in all caprice a fixed law, for everything that works is grounded on its opposite. It takes man's discriminating understanding, which breaks everything down, into antinomial judgments, to recognize this. Carl Jung, CW 9i, Para 66

Once he comes to grips with the anima, her chaotic capriciousness will give him cause to suspect a secret order, to sense a plan, a meaning, a purpose over and above her nature, or even we might almost be tempted to say to "postulate" such a thing, though this would not be in accord with the truth Carl Jung, CW 9i, Para 66

For in actual reality we do not have at our command any power of cool reflection, nor does any science or philosophy help us, and the traditional teachings of religion do so only to a limited degree. We are caught and entangled in aimless experience, and the judging intellect with its categories proves itself powerless. Human interpretation fails, for a turbulent life-situation has arisen that refuses to fit any of the traditional meanings assigned to it. It is a moment of collapse Carl Jung, CW 9i, Para 66

We sink into a final depth Apuleius calls it "a kind of voluntary death." It is a surrender of our own powers, not artificially willed but forced upon us by nature; not a voluntary submission and humiliation decked in moral garb but an utter and unmistakable defeat crowned with the panic fear of demoralization. Only when all props and crutches are broken, and no cover from the rear offers even the slightest hope of security, does it become possible for us to experience an archetype that up till then had lain hidden behind the meaningful nonsense played out by the anima. This is the archetype of meaning, just as the anima is the archetype of life itself CW 9i, Para 66

I purposely refrained from mentioning this thoroughly characteristic aspect of the anima earlier, because the first encounter with her usually leads one to infer anything rather than wisdom. This aspect appears only to the person who gets to grips with her seriously. Only then, when this hard task has been faced, does he come to realize more and more that behind all her cruel sporting with human fate there lies something like a hidden purpose which seems to reflect a superior knowledge of life's laws Carl Jung, CW 9i, Para 64

All ideas of rebirth are founded on this fact. Nature herself demands a death and a rebirth. As the alchemist Democritus says: "Nature rejoices in nature, nature subdues nature, nature rules over nature" Carl Jung, CW 9i, Para 234

There are natural transformation processes which simply happen to us, whether we like it or not, and whether we know it or not. These processes develop considerable psychic effects, which would be sufficient in themselves to make any thoughtful person ask himself what really happened to him Carl Jung, CW 9i, Para 234

Mandalas are birth-places, vessels of birth in the most literal sense, lotus-flowers in which a Buddha comes to life. Sitting in the lotus-seat, the yogi sees himself transfigured into an immortal Carl Jung, CW 9i, Para 234

Natural transformation processes announce themselves mainly in dreams. Elsewhere I have presented a series of dream-symbols of the process of individuation. They were dreams which without exception exhibited rebirth symbolism. In this particular case there was a long-drawn-out process of inner transformation and rebirth into another being Carl Jung, CW 9i, Para 235

This “other being” is the other person in ourselvesthat larger and greater personality maturing within us, whom we have already met as the inner friend of the soul. That is why we take comfort whenever we find the friend and companion depicted in a ritual, an example being the friendship between Mithras and the sun-god Carl Jung, CW 9i, Para 235

This relationship is a mystery to the scientific intellect, because the intellect is accustomed to regard these things unsympathetically. But if it made allowance for feeling, we would discover that it is the friend whom the sun-god takes with him on his chariot, as shown in the monuments Carl Jung, CW 9i, Para 235

It is the representation of a friendship between two men which is simply the outer reflection of an inner fact: it reveals our relationship to that inner friend of the soul into whom Nature herself would like to change usthat other person who we also are and yet can never attain to completely. We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one Carl Jung, CW 9i, Para 235

The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house Carl Jung, CW 9i, Para 235

We should prefer to be always “I” and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves Carl Jung, CW 9i, Para 235

You need not be insane to hear his voice [of the

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inner being']. On the contrary, it is the simplest and most natural thing
imaginable. For instance, you can ask yourself a question to which ``he'' gives
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answer. The discussion is then carried on as in any other conversation. You can describe it as mere ``associating'' or ``talking to oneself,'' or as a ``meditation'' in the sense used by the old alchemists, who referred to their interlocutor as aliquem alium internum,

a certain other one, within' Carl Jung, CW 9i, Para 236

This form of colloquy with the friend of the soul was even admitted by Ignatius Loyola into the technique of his Exercitia spiritualia, but with the limiting condition that only the person meditating is allowed to speak, whereas the inner responses are passed over as being merely human and therefore to be repudiated Carl Jung, CW 9i, Para 236

This state of things has continued down to the present day. It is no longer a moral or metaphysical prejudice, butwhat is much worsean intellectual one Carl Jung, CW 9i, Para 236

The "voice" is explained as nothing but "associating," pursued in a witless way and running on and on without sense or purpose, like the works of a clock that has no dial. Or we say "It is only my own thoughts!" even if, on closer inspection, it should turn out that they are thoughts which we either reject or had never consciously thought at allas if everything psychic that is glimpsed by the ego had always formed part of it! Carl Jung, CW 9i, Para 236

Naturally this hybris serves the useful purpose of maintaining the supremacy of ego-consciousness, which must be safeguarded against dissolution into the unconscious. But it breaks down ignominiously if ever the unconscious should choose to let some nonsensical idea become an obsession or to produce other psychogenic symptoms, for which we would not like to accept responsibility on any account Carl Jung, CW 9i, Para 236

Our attitude towards this inner voice alternates between two extremes: it is regarded either as undiluted nonsense or as the voice of God. It does not seem to occur to any one that there might be something valuable in between Carl Jung, CW 9i, Para 237

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaningbut only if the ego is willing to grant the other its rightful personality Carl Jung, CW 9i, Para 237

It [the 'other'] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion Carl Jung, CW 9i, Para 237

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus says: “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes Carl Jung, CW 9i, Para 238

From the earliest times, Hermes was the mystagogue and psychopomp of the alchemists, their friend and counsellor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple” Carl Jung, CW 9i, Para 238

To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure Carl Jung, CW 9i, Para 238

In this case the colloquy is distinctly one-sided: there is no inner dialogue, but instead the response appears as the action of the other, i.e., as an outward event Carl Jung, CW 9i, Para 238

The alchemists saw it in the transformation of the chemical substance. So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, “I am the transformation!” Carl Jung, CW 9i, Para 238

But some were clever enough to know, “It is my own transformationnot a personal transformation, but the transformation of what is mortal in me into what is immortal. It shakes off the mortal husk that I am and awakens to a life of its own; it mounts the sun-barge and may take me with it” Carl Jung, CW 9i, Para 238

We go through a door into a tower-like room, where we climb a long flight of steps. On one of the topmost steps I read an inscription:

Vis ut sis.' The steps end in a temple situated on the crest of a wooded mountain, and there is no other approach. It is the shrine of Ursanna, the bear-goddess and Mother of God in one. The temple is of red stone. Bloody sacrifices are offered there. Animals are standing about the altar. In order to enter the temple precincts one has to be transformed into an animala beast of the forest. The temple has the form of a cross with equal arms and a circular space in the middle, which is not roofed, so that one can look straight up at the sky and the constellation of the Bear. On the altar in the middle of the open space there stands the moon-bowl, from which smoke or vapour continually rises. There is also a huge image of the goddess, but it cannot be seen clearly. The worshippers, who have been changed into animals and to whom I also belong, have to touch the goddess's foot with their own foot, whereupon the image gives them a sign or an oracular utterance like

Vis ut sis' Carl Jung, CW 9i, Para 343

In this dream the bear-goddess emerges plainly, although her statue "cannot be seen clearly" Carl Jung, CW 9i, Para 343

The relationship to the Self, the supraordinate personality, is indicated not only by the oracle "Vis ut sis" but by the quaternity and the circular central precinct of the temple Carl Jung, CW 9i, Para 343

From ancient times any relationship to the stars has always symbolized eternity. The soul comes "from the stars" and returns to the stellar regions. "Ursanna's" relation to the moon is indicated by the "moon-bowl" Carl Jung, CW 9i, Para 343

Where there is an undervaluation of sexuality the Self is symbolized as a phallus. Undervaluation can consist in an ordinary repression or in overt devaluation. In certain differentiated persons a purely biological interpretation and evaluation of sexuality can also have this effect Carl Jung, CW 9ii Para 357

Any such conception overlooks the spiritual and "mystical" implications of the sexual instinct. These have existed from time immemorial as psychic facts, but are devalued and repressed on rationalistic and philosophical grounds. In all such cases one can expect an unconscious phallicism by way of compensation. A good example of this is the mainly sexualistic approach to the psyche that is to be found in Freud Carl Jung, CW 9ii, Para 357

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 + 1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear Carl Jung, CW 9ii, Para 9ii, 355

Like all archetypes, the Self has a paradoxical, antinomial character. It is male and female, old man and child, powerful and helpless, large and small. The Self is a true "complexio oppositorum," though this does not mean that it is anything like as contradictory in itself. It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude, which can have a favourable or an unfavourable effect on the whole Carl Jung, CW 9ii, Para 355

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The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious. The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree Carl Jung, CW 9ii, Para 355

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind Carl Jung, CW 9ii, Para 355

Between the conscious and the unconscious there is a kind of “uncertainty relationship,” because the observer is inseparable from the observed and always disturbs it by the act of observation. In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa Carl Jung, CW 9ii, Para 355

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung, CW 9ii, Para 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46.

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, CW 9ii, Para 97

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402.

Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The fact that individual consciousness means separation and opposition is something that man has experienced countless times. Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Carl Jung on “Plato” – Anthology **(2019-04-13 03:30)**

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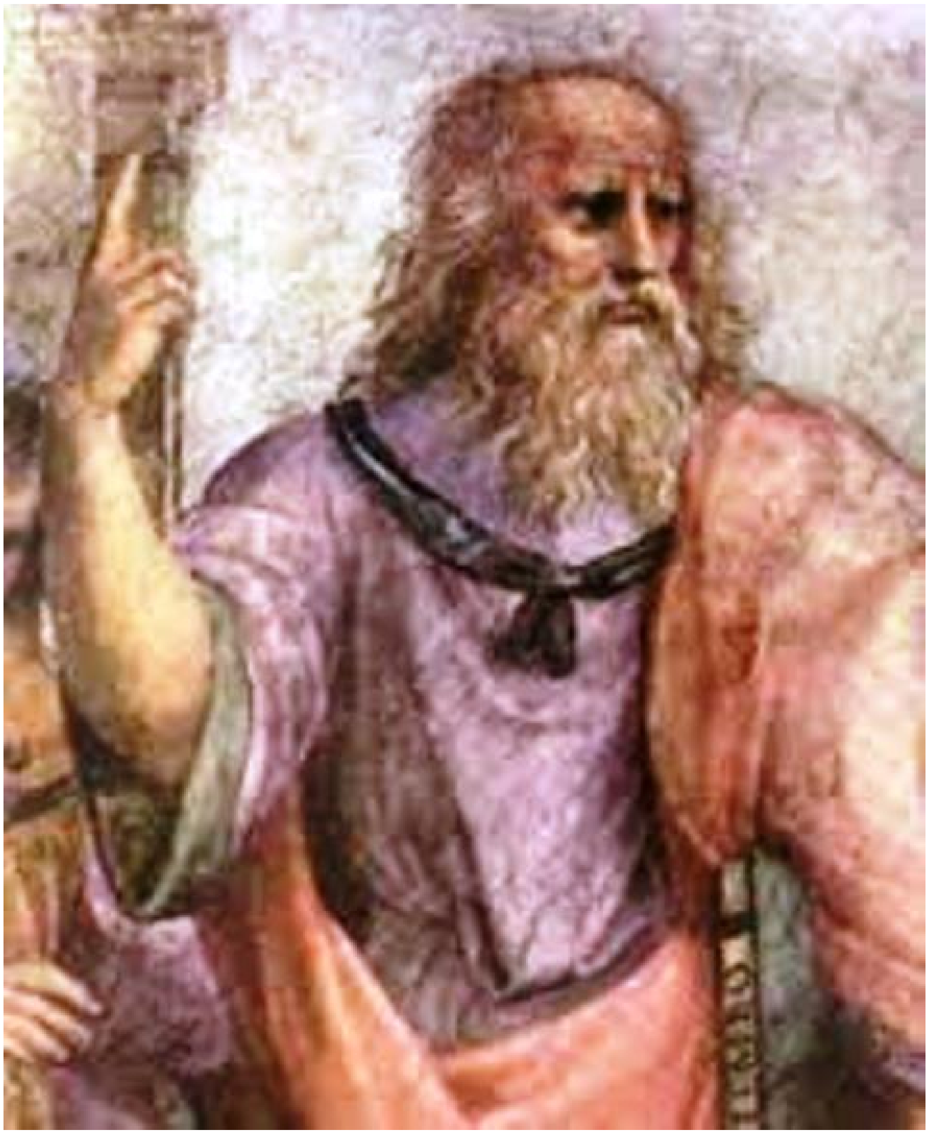

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed.v.Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Pages 500-502

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

Your ideas go back, in modern form, to the familiar world of Plato's Timaeus, which was a sacrosanct authority for medieval science-and rightly so! Carl Jung, Letters Vol. II, Pages 351-352.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Pages 559-560

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/93f1b-12bplato.jpg`

The Publication of Liber Novus (2019-04-13 04:07)

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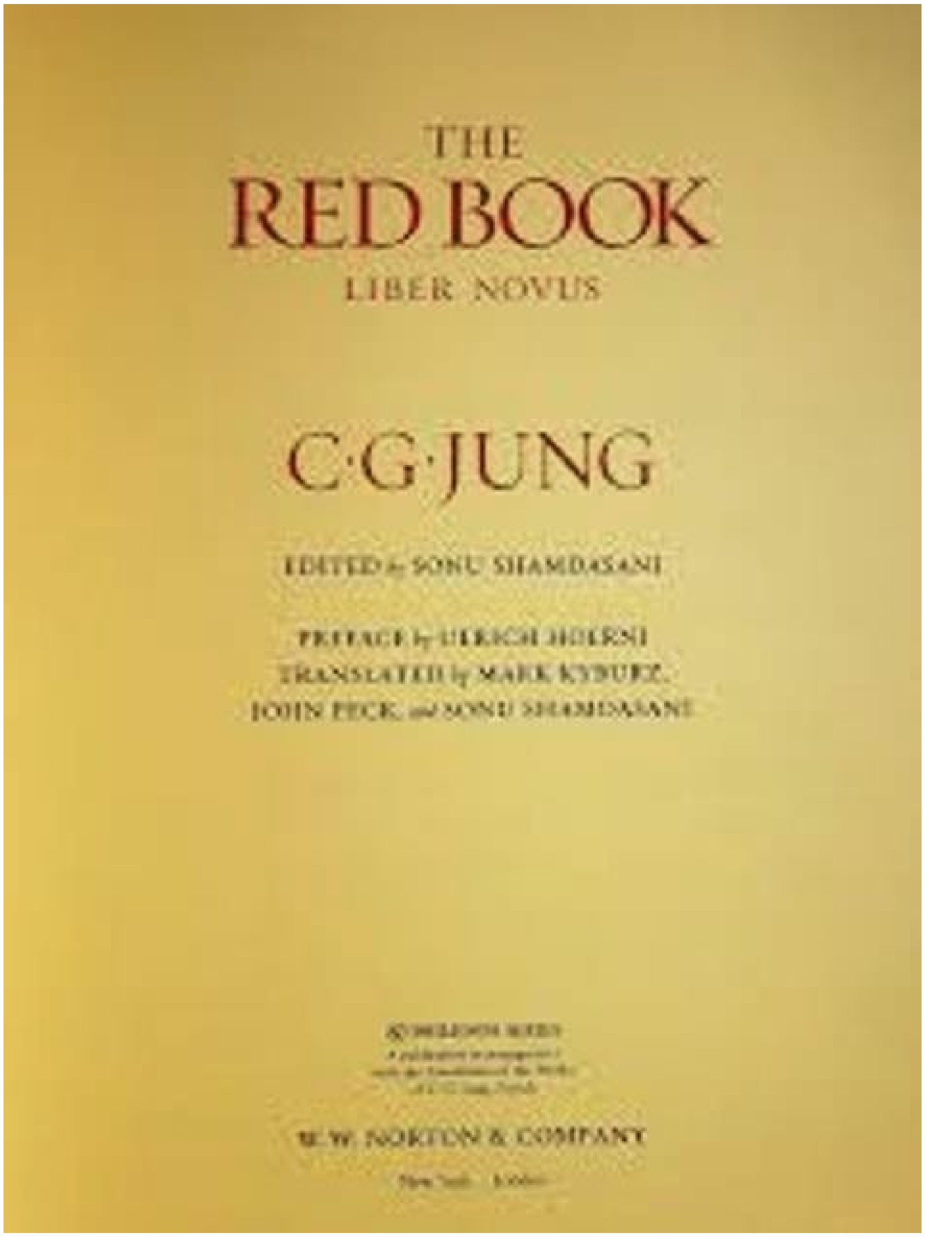

THE
RED BOOK
LIBER NOVUS

C·G·JUNG

EDITED by SONU SHAMDASANI

PREFACE by ULRICH HOERNI
TRANSLATED by MARK KYBURZ,
JOHN PECK, and SONU SHAMDASANI

W. W. NORTON & COMPANY

The Publication of Liber Novus:

While Jung had stopped working directly on Liber Novus, the question of what to do with it remained, and the issue of its eventual publication remained open.

On April 10, 1942, Jung replied to Mary Mellon concerning a printing of the Sermones:

"Concerning the printing of the ’Seven Sermones’ I should wish you to wait for a while. I had in mind to add certain material, but I have hesitated for years to do it. But at such an occasion one might risk it."

In 1944, he had a major heart attack and did not see this plan through. In 1952, Lucy Heyer put forward a project for a biography of Jung.

At Olga Froebe’s suggestion and on Jung’s insistence, Cary Baynes began collaborating with Lucy Heyer on this project.

Cary Baynes considered writing a biography of Jung based on Liber Novus.

To Jung’s disappointment, she withdrew from the project.

After several years of interviews with Lucy Heyer, Jung terminated her biographical project in 1955, because he was dissatisfied with her progress.

In 1956, Kurt Wolff proposed another biographical project, which became Memories, Dreams, Reflections.

At some stage, Jung gave Aniela Jaffe a copy of the draft of Liber Novus, which had been made by Toni Wolff Jung authorized Jaffe to cite from Liber Novus and the Black Books in Memories, Dreams, Reflections.I

In his interviews with Aniela Jaffe, Jung discussed Liber Novus and his self-experimentation.

Unfortunately, she did not reproduce all his comments.

On October 31, 1957, she wrote to Jack Barrett of the Bollingen Foundation concerning Liber Novus, and informed him that Jung
had suggested that it and the Black Books be given to the library of the University of Basel with a restriction of 50 years, 80 years, or
longer, as "he hates the idea that anybody should read this material without knowing the relations to his life, etc."

She added that she had decided not to use much of this material in Memories.

In one early manuscript of Memories, Jaffe had included a transcription of the draft typescript of most of Liber Primus.

But it was omitted from the final manuscript, and she did not cite from Liber Novus or the Black Books.

In the German edition of Memories, Jaffe included Jung’s epilogue to Liber Novus as an appendix.

Jung’s flexible date stipulations concerning access to Liber Novus were similar to that which he gave around the same time concerning
the publication of his correspondence with Freud.

On October 12, 1957, Jung told Jaffe that he had never finished the Red Book.

According to Jaffe, in the spring of the year 1959 Jung, after a time of lengthy ill-health, took up Liber Novus again, to complete the last remaining unfinished image.

Once again, he took up the transcription of the manuscript into the calligraphic volume.

Jaffe notes, "However, he still could not or would not, complete it. He told me that it had to do with death."

The calligraphic transcription breaks off midsentence, and Jung added an afterword, which also broke off midsentence.

The postscript and Jung's discussions of its donation to an archive suggest that Jung was aware that the work would eventually be studied at
some stage.

After Jung's death, Liber Novus remained with his family, in accordance with his will.

In her 1971 Eranos lecture, "The creative phases in Jung's life," Jaffe cited two passages from the draft of Liber Novus, noting that

"Jung placed a copy of the manuscript at my disposal with permission to quote from it as occasion arose."

This was the only time she did so. Pictures from Liber Novus were also shown in a BBC documentary on Jung narrated by Laurens van der Post in 1972.

These created widespread interest in it.

In 1975, after the much acclaimed publication of the Freud/Jung Letters, William McGuire, representing Princeton University Press, wrote to the lawyer of the Jung estate, Hans Karrer, with a publication proposal for Liber Novus and a collection of photographs of Jung's stone carvings, paintings, and the tower.

He proposed a facsimile edition, possibly without the text.

He wrote that "we are uninformed of the, number of its pages, the relative amount of text and pictures, and the content and interest of the text."

No one in the press had actually seen or read the work or knew much about it.

This request was denied.

In 1975, some reproductions from the calligraphic volume of Liber Novus were displayed at an exhibition commemorating Jung's centenary in Zurich.

In 1977, nine paintings from Liber Novus were published by Jaffe in C. G. Jung: Word and Image and in 1989 a few other related paintings were published by Gerhard Wehr in his illustrated biography of Jung.

In 1984, Liber Novus was professionally photographed, and five facsimile editions were prepared.

These were given to the five families directly descendent from Jung.

In 1992, Jung's family, who had supported the publication of Jung's Collected Works in German (completed in 1995), commenced an examination of Jung's unpublished materials.

As a result of my researches, I found one transcription and a partial transcription of Liber Novus and presented them to the Jung heirs in 1997- Around the same time, another transcription was presented to the heirs by Marie-Louise von Franz.

I was invited to present reports on the subject and its suitability for publication, and made a presentation on the subject.

On the basis of these reports and discussions, the heirs decided in May 2000 to release the work for publication.

The work on Liber Novus was at the center of Jung's self-experimentation.

It is nothing less than the central book in his oeuvre.

With its publication, one is now in a position to study what took place there on the basis of primary documentation as opposed to the fantasy, gossip, and speculation that makes up too much of what is written on Jung, and to grasp the genesis and constitution of Jung's later work.

For nearly a century, such a reading has simply not been possible, and the vast literature on Jung's life and work that has arisen has lacked access to the single most important documentary source.

This publication marks a caesura, and opens the possibility of a new era in the understanding of Jung's work.

It provides a unique window into how he recovered his soul and, in so doing, constituted a psychology.

Thus this introduction does not end with a conclusion, but with the promise of a new beginning. The Red Book, Introduction, Publication of Liber Novus, Pages 220-221.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/9fa8d-5.jpg`

Jung and William Blake (2019-04-13 04:32)

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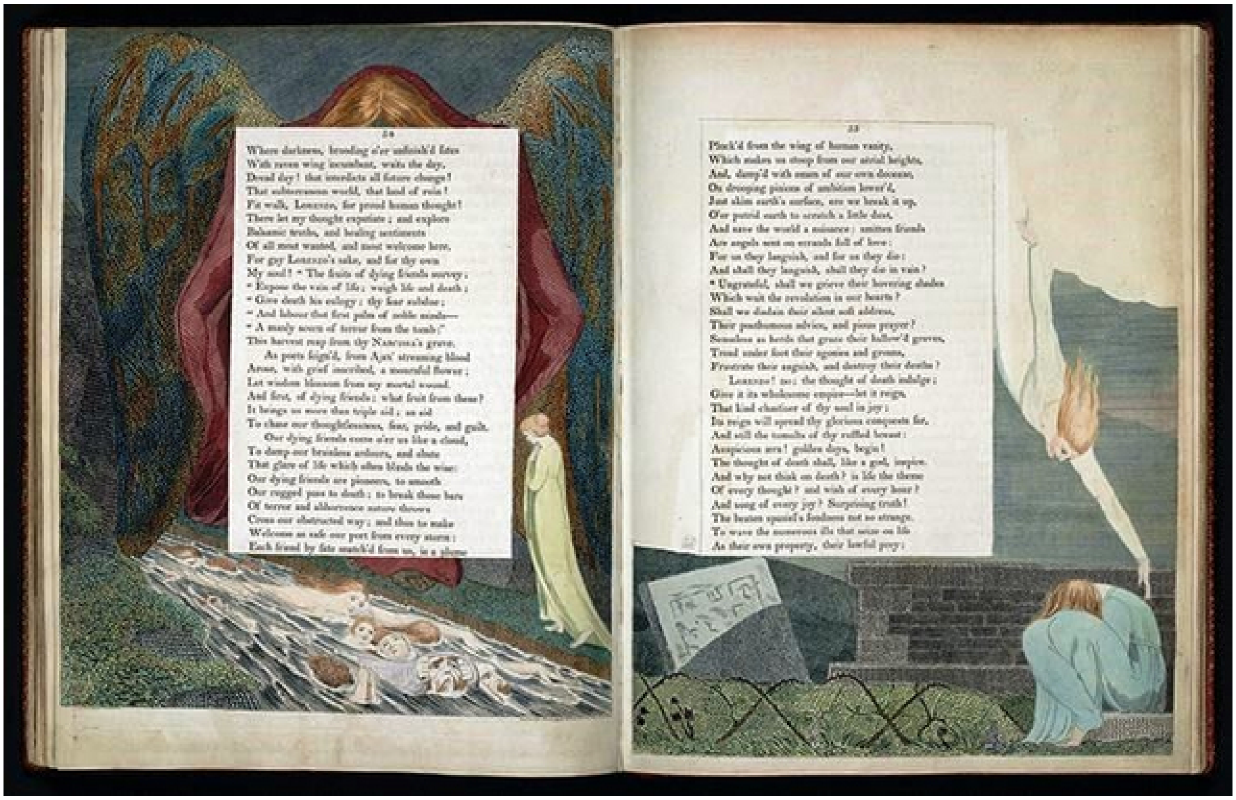

Jung and William Blake

Experts have noted similarities between the way Jung integrated texts and illustrations in the Red Book and the work of British poet, painter, and print-maker William Blake (1757-1827).

Jung knew Blake’s works well and included two of them—one depicting a scene from Dante’s Inferno, the other Jacob’s Ladder—in his Psychology and Alchemy, 1944).

Jung wrote that he found "Blake a tantalizing study, since he compiled a lot of half or undigested knowledge in his fantasies.

According to my ideas they are an artistic production rather than an authentic representation of unconscious processes." Blake illustrated this edition of Night Thoughts (1742-1745), a popular poem by Edward Young (1681-1765).

Image: Edward Young. The Complaint, and the Consolation; or, Night Thoughts. London: R Noble for R. Edwards, 1797
http://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond.html

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/bfa69-blake.jpg`

Carl Jung abandoned the use of "Abreaction." [Lexicon] (2019-04-13 04:50)

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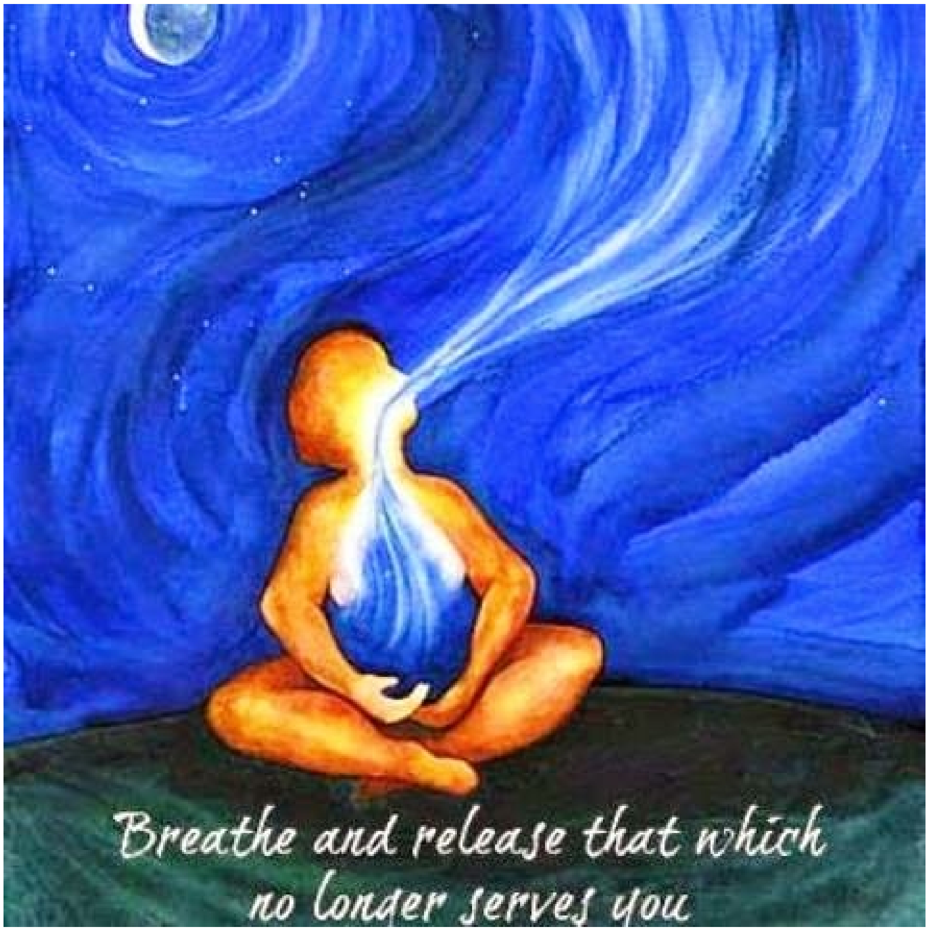
Breathe and release that which
no longer serves you

[Carl Jung abandoned the use of "Abreaction."]

A method of becoming conscious of repressed emotional reactions through the retelling and reliving of a traumatic experience. (See also cathartic method.)

After some initial interest in "trauma theory, " Jung abandoned abreaction (together with suggestion) as an effective tool in the therapy of neurosis.

I soon discovered that, though traumata of clearly aetiological significance were occasionally present, the majority of them appeared very improbable.

Many traumata were so unimportant, even so normal, that they could be regarded at most as a pretext for the neurosis. But what especially aroused my criticism was the fact that not a few traumata were simply inventions of fantasy and had never happened at all. . . .

I could no longer imagine that repeated experiences of a fantastically exaggerated or entirely fictitious trauma had a different therapeutic value from a suggestion procedure.["Some Crucial Points in Psychoanalysis, " CW 4, par. 582.]

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata.[Ibid., par. 584.]

http://www.nyaap.org/jung-lexicon/a/

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Carl Jung on “Active imagination.” [Lexicon] (2019-04-13 05:12)

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[Carl Jung on “Active imagination.”]

A method of assimilating unconscious contents (dreams, fantasies, etc.) through some form of self-expression. (See also transcendent function.)

The object of active imagination is to give a voice to sides of the personality (particularly the anima/animus and the shadow) that are normally not heard, thereby establishing a line of communication between consciousness and the unconscious. Even when the end products-drawing, painting, writing, sculpture, dance, music, etc.-are not interpreted, something goes on between creator and creation that contributes to a transformation of consciousness.

The first stage of active imagination is like dreaming with open eyes. It can take place spontaneously or be artificially induced.

In the latter case you choose a dream, or some other fantasy-image, and concentrate on it by simply catching hold of it and looking at it.

You can also use a bad mood as a starting-point, and then try to find out what sort of fantasy-image it will produce, or what image expresses this mood.

You then fix this image in the mind by concentrating your attention.

Usually it will alter, as the mere fact of contemplating it animates it.

The alterations must be carefully noted down all the time, for they reflect the psychic processes in the unconscious background, which appear in the form of images consisting of conscious memory material.

In this way conscious and unconscious are united, just as a waterfall connects above and below.["The Conjunction," CW 14, par. 706.]

The second stage, beyond simply observing the images, involves a conscious participation in them, the honest evaluation of what they mean about oneself, and a morally and intellectually binding commitment to act on the insights.

This is a transition from a merely perceptive or aesthetic attitude to one of judgment.

Although, to a certain extent, he looks on from outside, impartially, he is also an acting and suffering figure in the drama of the psyche.

This recognition is absolutely necessary and marks an important advance. So long as he simply looks at the pictures he is like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own participation in the action. [An allusion to the medieval Grail legend. The question Parsifal failed to ask was, "Whom does the Grail serve?"]. . .

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real.["The Conjunction," CW 14, par. 753.]

The judging attitude implies a voluntary involvement in those fantasy-processes which compensate the individual and-in particular-the collective situation of consciousness.

The avowed purpose of this involvement is to integrate the statements of the unconscious, to assimilate their compensatory content, and thereby produce a whole meaning which alone makes life worth living and, for not a few people, possible at all. [Ibid., par. 756.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/9be4d-3.jpg`

Carl Jung and "Aion" - Quotations; YouTube (2019-04-13 06:24)

[1]Carl Jung on "Aion" - YouTube

Carl Jung: CW 9ii "Aion: Researches into the Phenomenology of the Self"

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. Carl Jung, CW 9ii, Para 123.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Psychology is an empirical science and deals with realities. Carl Jung, CW 9ii, Para . 98

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, CW 9ii, Para 253

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, CW 9ii, Page 54n.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, CW 9ii, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, CW 9ii, Para 320

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, CW 9ii, par. 15.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

The sin to be repented, of course, is unconsciousness. Carl Jung, CW 9ii, Pages 191-192.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9ii, Para 376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9ii, §304.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

This meeting with oneself is, at first, the meeting with one’s own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21

Emotion is not an activity of the individual but something that happens to him.   Carl Jung, CW 9ii, Para 15

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will.   Carl Jung; CW 9ii; para 11.

Projections change the world into the replica of one’s own unknown face. Carl Jung, CW 9ii, Para 17

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, CW 9ii, Para 137.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, CW 9ii, Para 253

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29

Magnesia is rather the "complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone" Carl Jung, CW 9ii, Para 241.

The complicated procedure for producing the magnesia is described in the treatise "Aristoteles de perfecto Magisterio." It is the whitened arcane substance Carl Jung, CW 9ii, Para 241

Pandolfus says in the Turba: "I command you to take the hidden and venerable secret thing, which is the white magnesia" Carl Jung, Sermo XXI, CW 9ii, Para 241

In Khunrath, magnesia is synonymous with "chaos" and "Aes Hermetis." He calls it: "A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum" Carl Jung, Von hylealischen Chaos, pp. 5f., CW 9ii, Para 241

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries "in its belly the sal Armoniacum et vegetabile," meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or "magnes" denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241

For the alchemists, magnesia is associated with "magnes" (magnet) not only phonetically, but also in meaning, as a recipe of Rosinus shows: Carl Jung, CW 9ii, Para 241

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it

loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung, CW 9ii, Page 15

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9ii, Para 14

The will can control them [the impulses] only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy Carl Jung, CW 9ii, Para 51

I should also like the term “God” in the phrase “the will of God” to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: “Eros, dear Socrates, is a mighty daemon” Carl Jung, CW 9ii, Para 51

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51

Where there is an undervaluation of sexuality the Self is symbolized as a phallus. Undervaluation can consist in an ordinary repression or in overt devaluation. In certain differentiated persons a purely biological interpretation and evaluation of sexuality can also have this effect Carl Jung, CW 9ii Para 357

Any such conception overlooks the spiritual and “mystical” implications of the sexual instinct. These have existed from time immemorial as psychic facts, but are devalued and repressed on rationalistic and philosophical grounds. In all such cases one can expect an unconscious phallicism by way of compensation. A good example of this is the mainly sexualistic approach to the psyche that is to be found in Freud Carl Jung, CW 9ii, Para 357

Just as the circle is contrasted with the square, so the quaternity is contrasted with the 3 + 1 motif, and the positive, beautiful, good, admirable, and lovable human figure with a daemonic, misbegotten creature who is negative, ugly, evil, despicable and an object of fear Carl Jung, CW 9ii, Para 9ii, 355

Like all archetypes, the Self has a paradoxical, antinomial character. It is male and female, old man and child, powerful and helpless, large and small. The Self is a true “complexio oppositorum,” though this does not mean that it is anything like as contradictory in itself. It is quite possible that the seeming paradox is nothing but a reflection of the enantiodromian changes of the conscious attitude, which can have a favourable or an unfavourable effect on the whole Carl Jung, CW 9ii, Para 355

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The same is true of the unconscious in general, for its frightening figures may be called forth by the fear which the conscious mind has of the unconscious. The importance of consciousness should not be underrated; hence it is advisable to relate the contradictory manifestations of the unconscious causally to the conscious attitude, at least in some degree Carl Jung, CW 9ii, Para 355

But consciousness should not be overrated either, for experience provides too many incontrovertible proofs

of the autonomy of unconscious compensatory processes for us to seek the origin of these antinomies only in the conscious mind Carl Jung, CW 9ii, Para 355

Between the conscious and the unconscious there is a kind of “uncertainty relationship,” because the observer is inseparable from the observed and always disturbs it by the act of observation. In other words, exact observation of the unconscious prejudices observation of the conscious and vice versa Carl Jung, CW 9ii, Para 355

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung, CW 9ii, Para 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46.

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, CW 9ii, Para 97

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs

to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402.

Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these

images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The fact that individual consciousness means separation and opposition is something that man has experienced countless times. Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the ev-

eryday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

1. `https://www.youtube.com/watch?v=hiBLuPXaG38`

Carl Jung Quotations 23 (2019-04-13 06:52)

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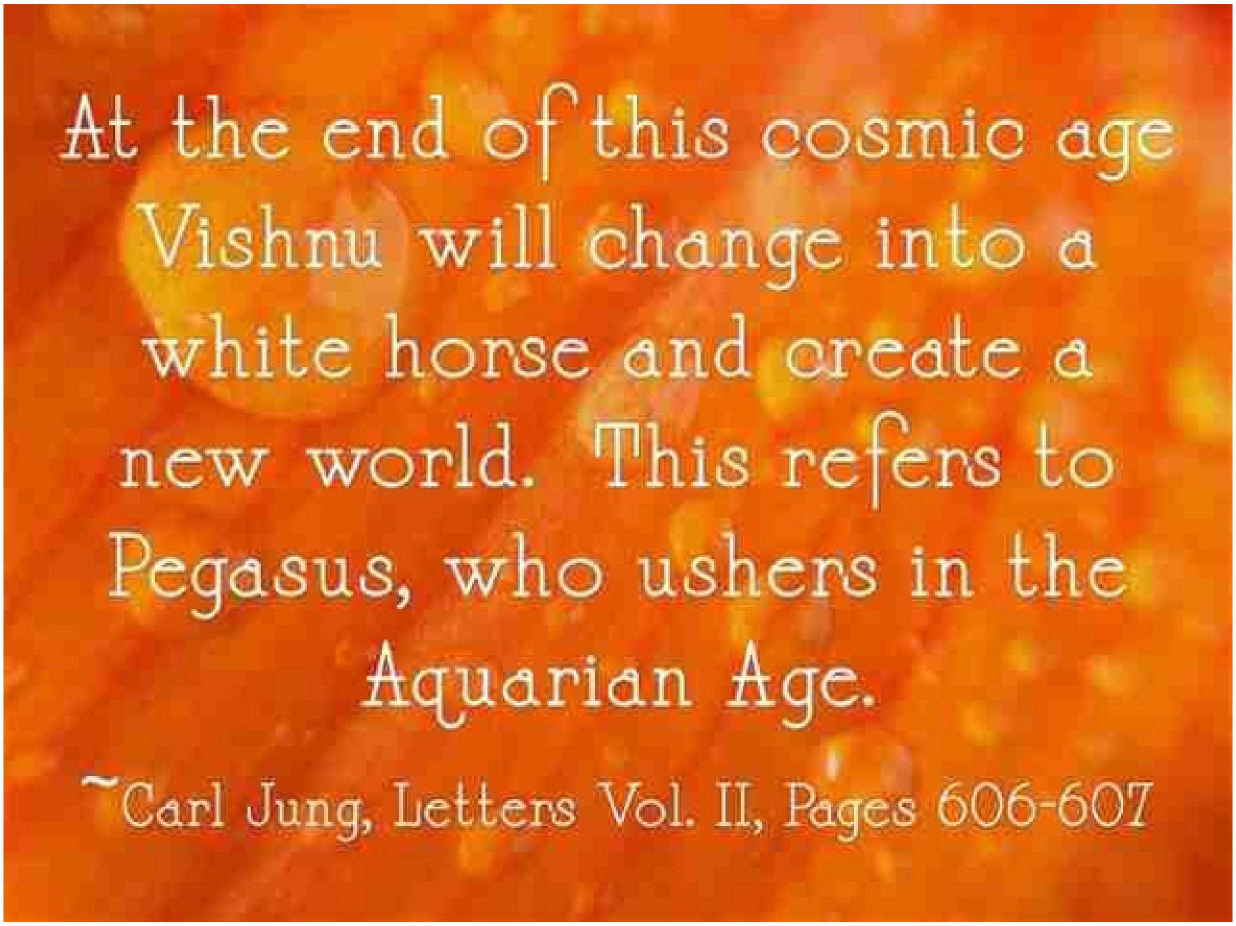

At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age.

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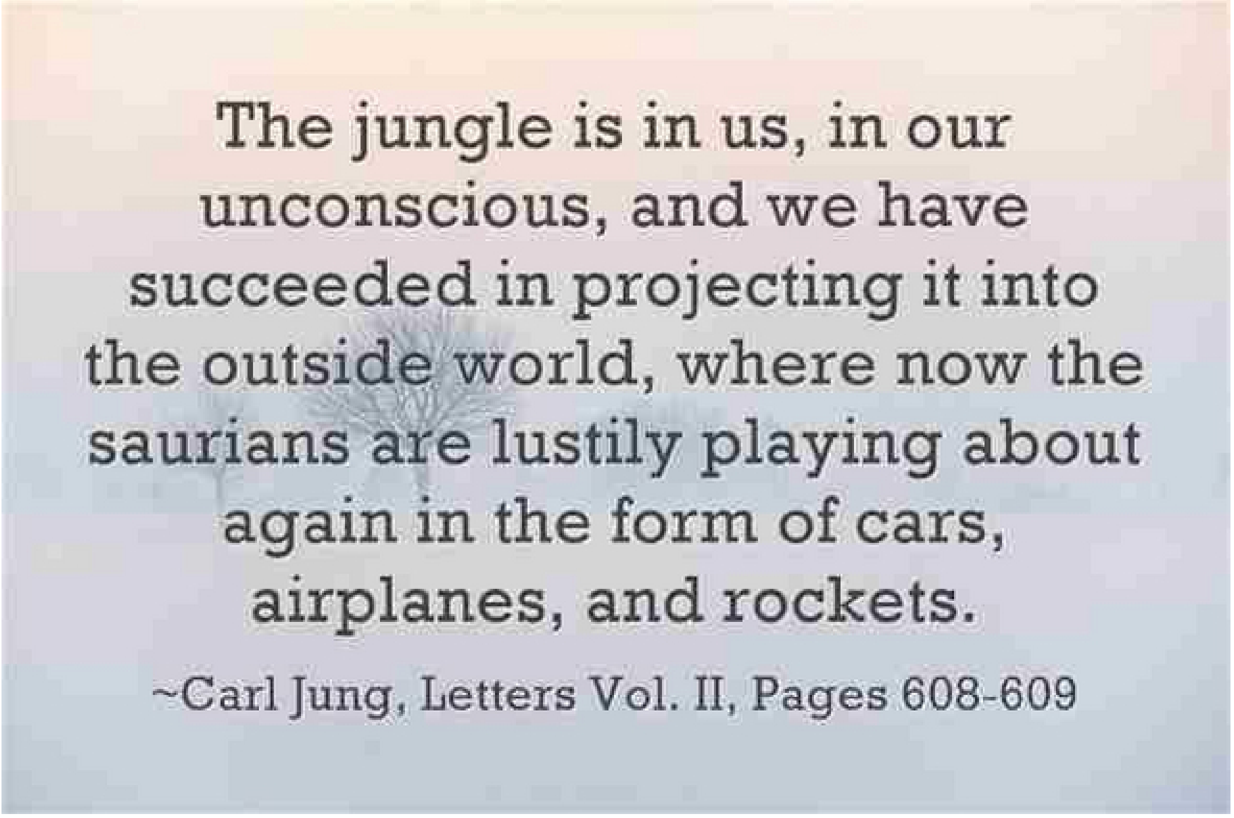

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

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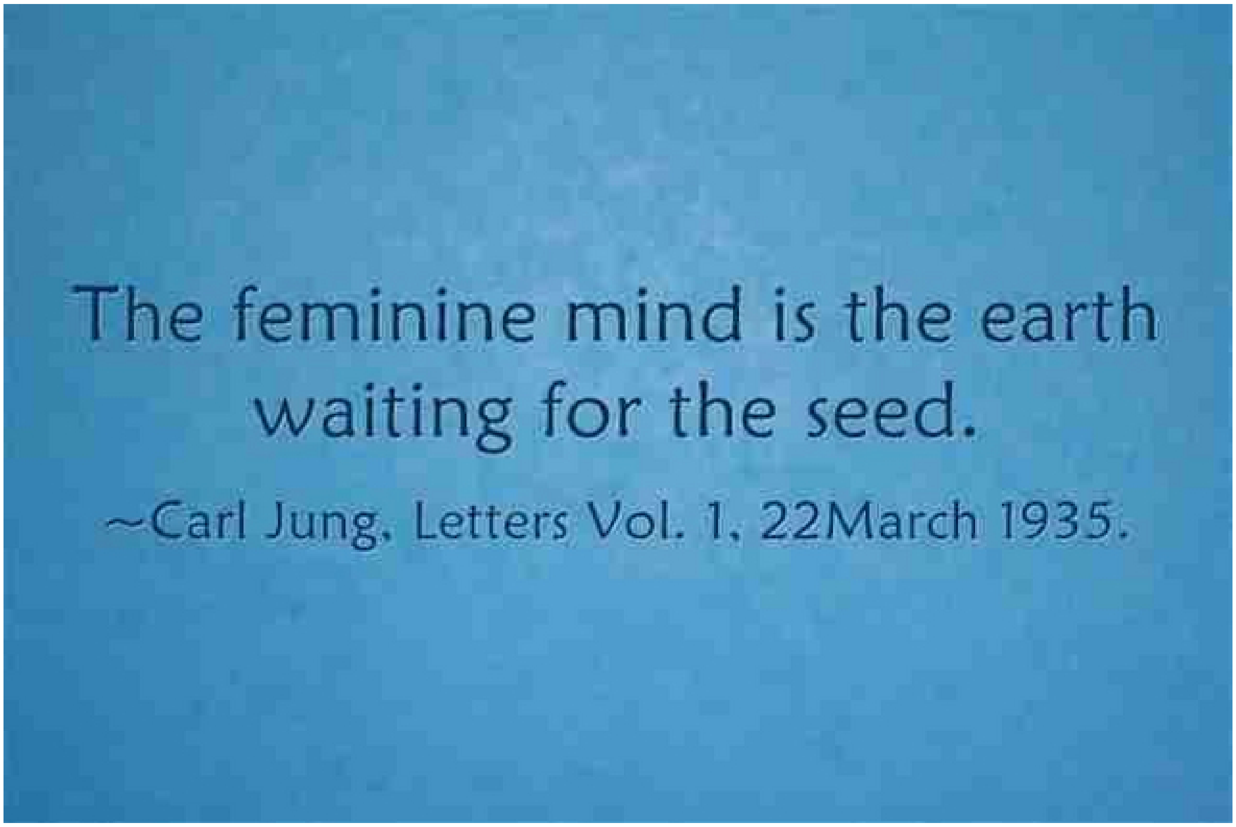

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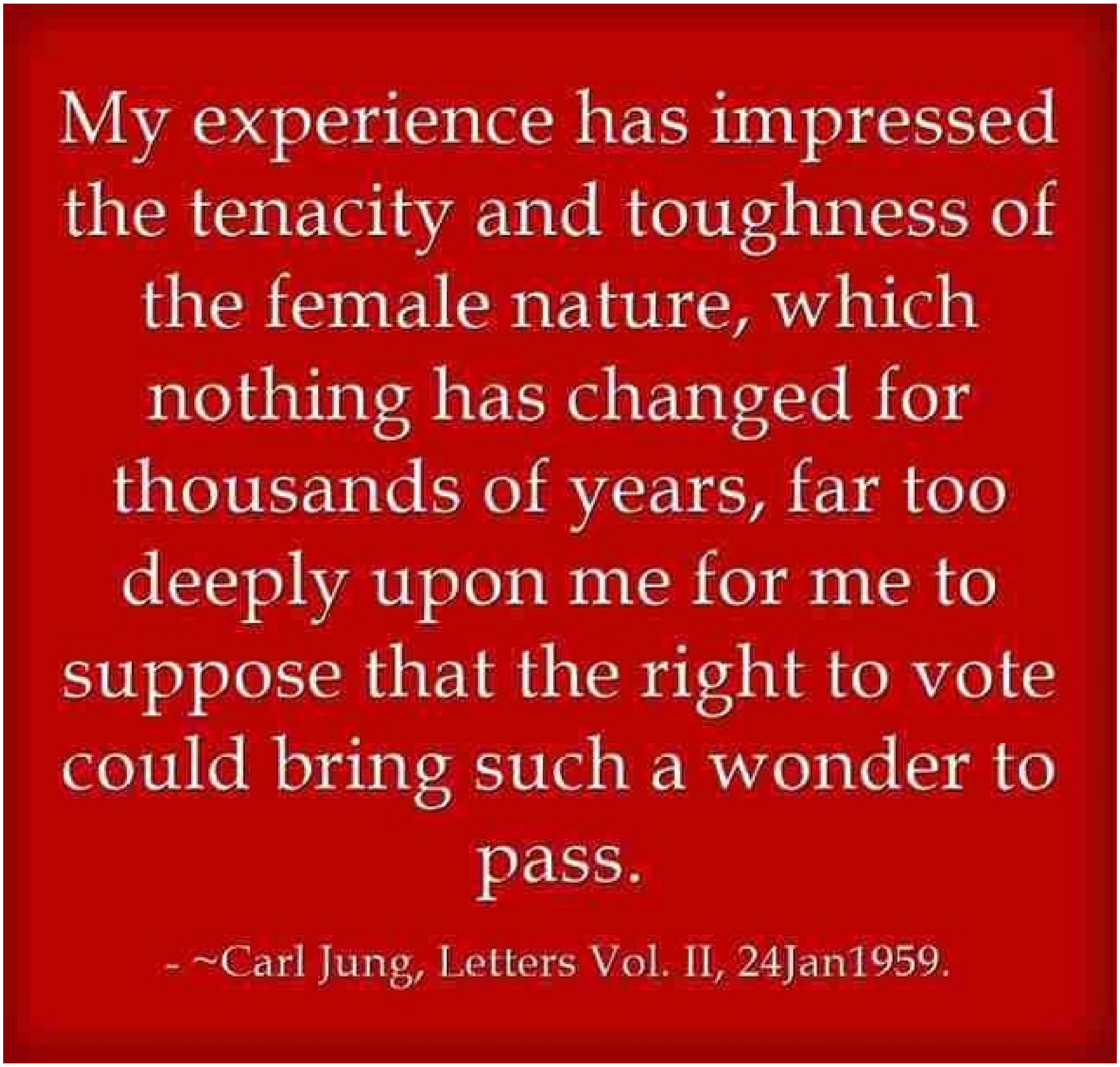

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.

- ~Carl Jung, Letters Vol. II, 24Jan1959.

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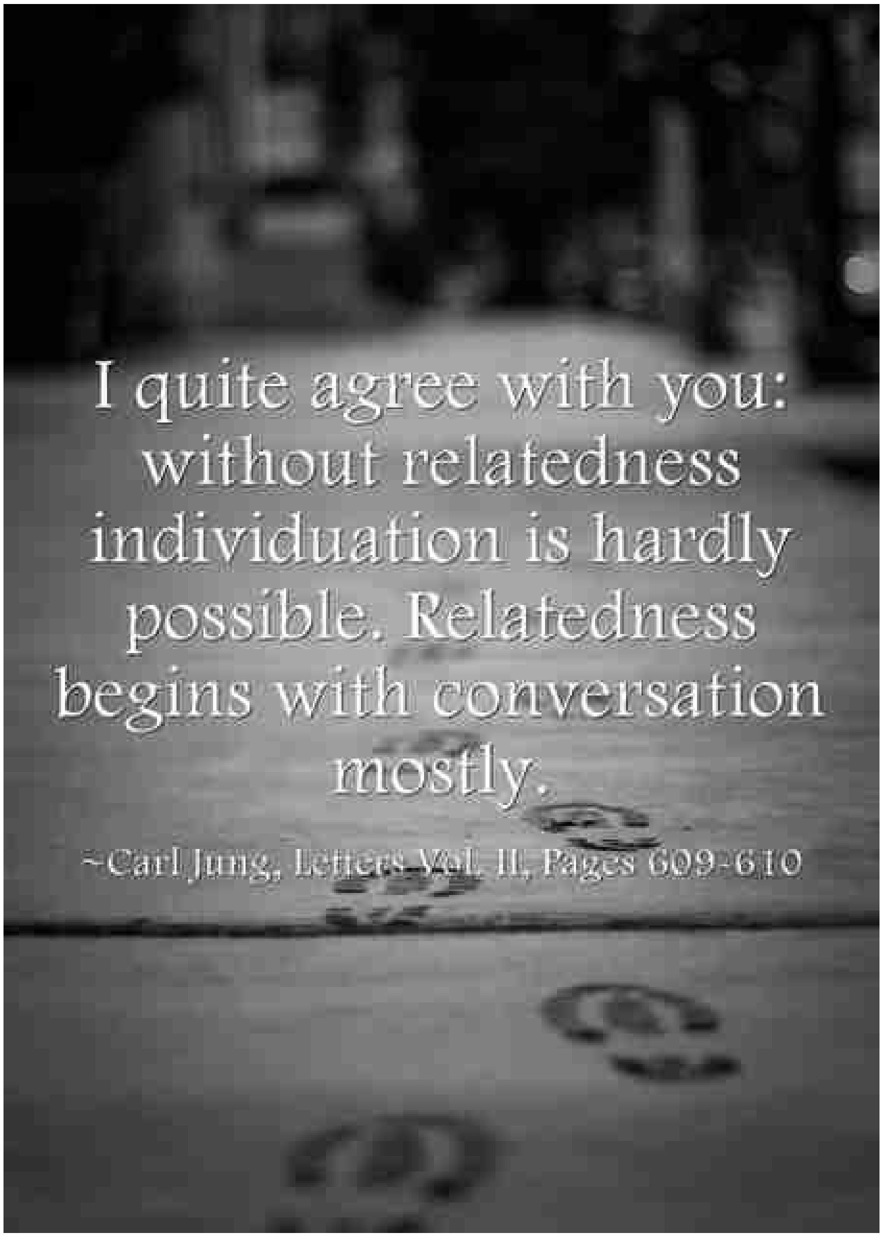
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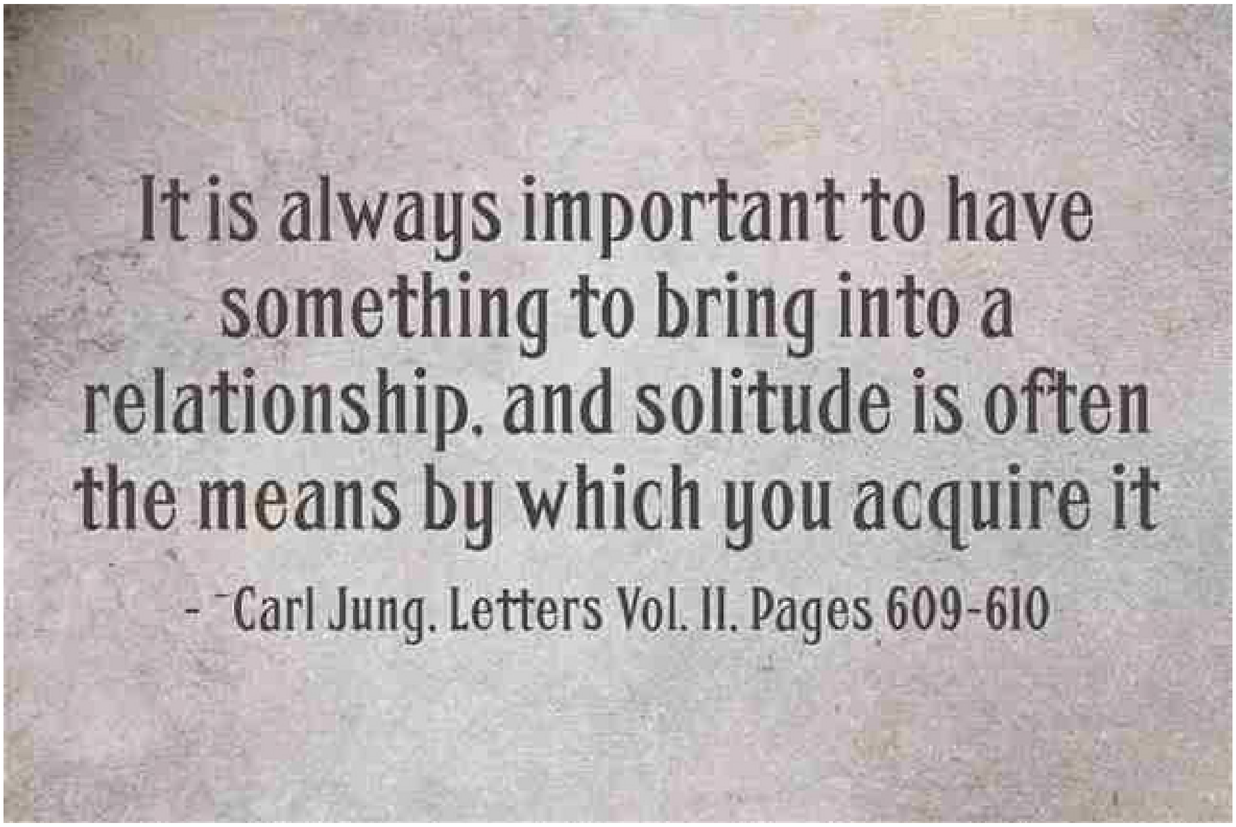

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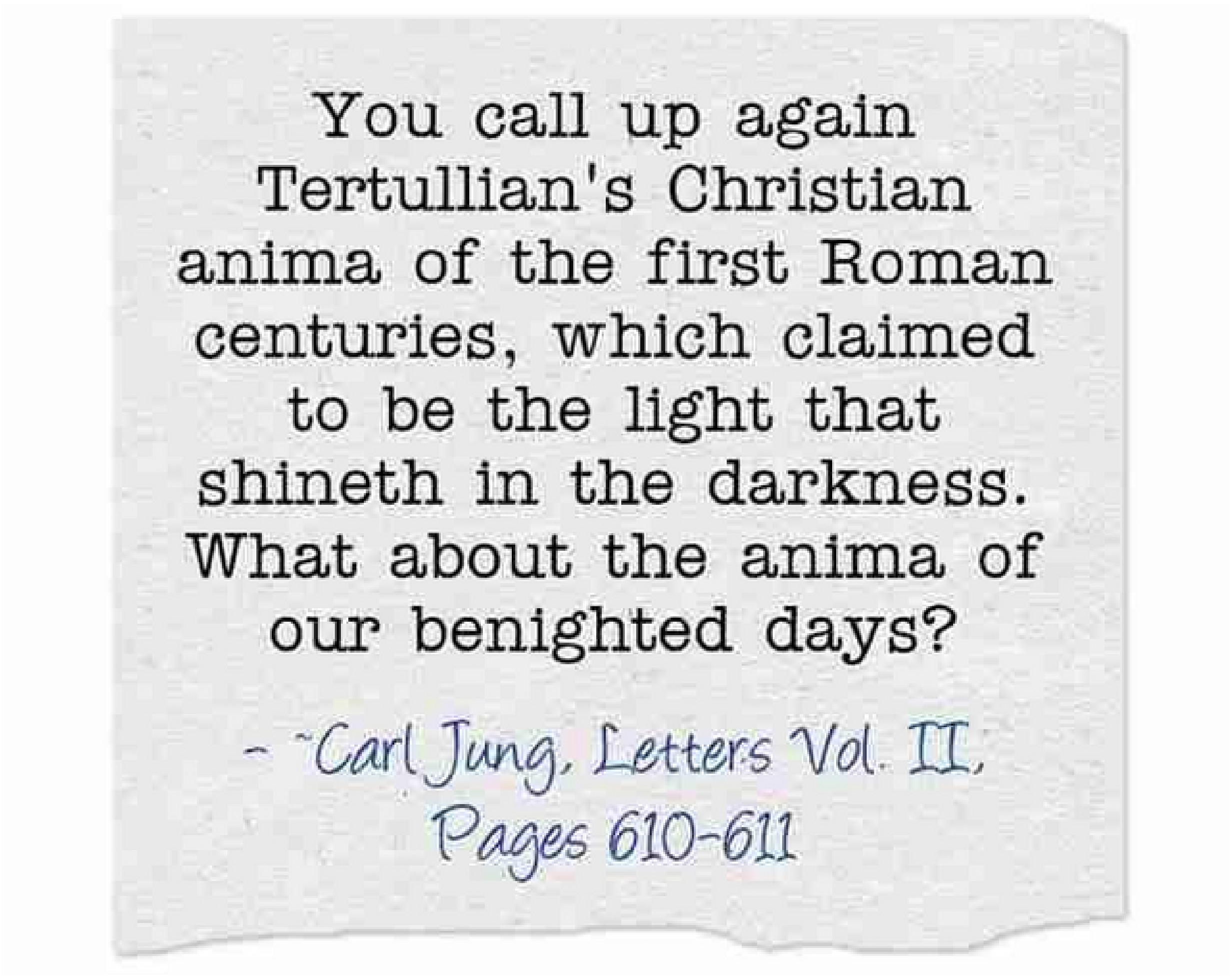

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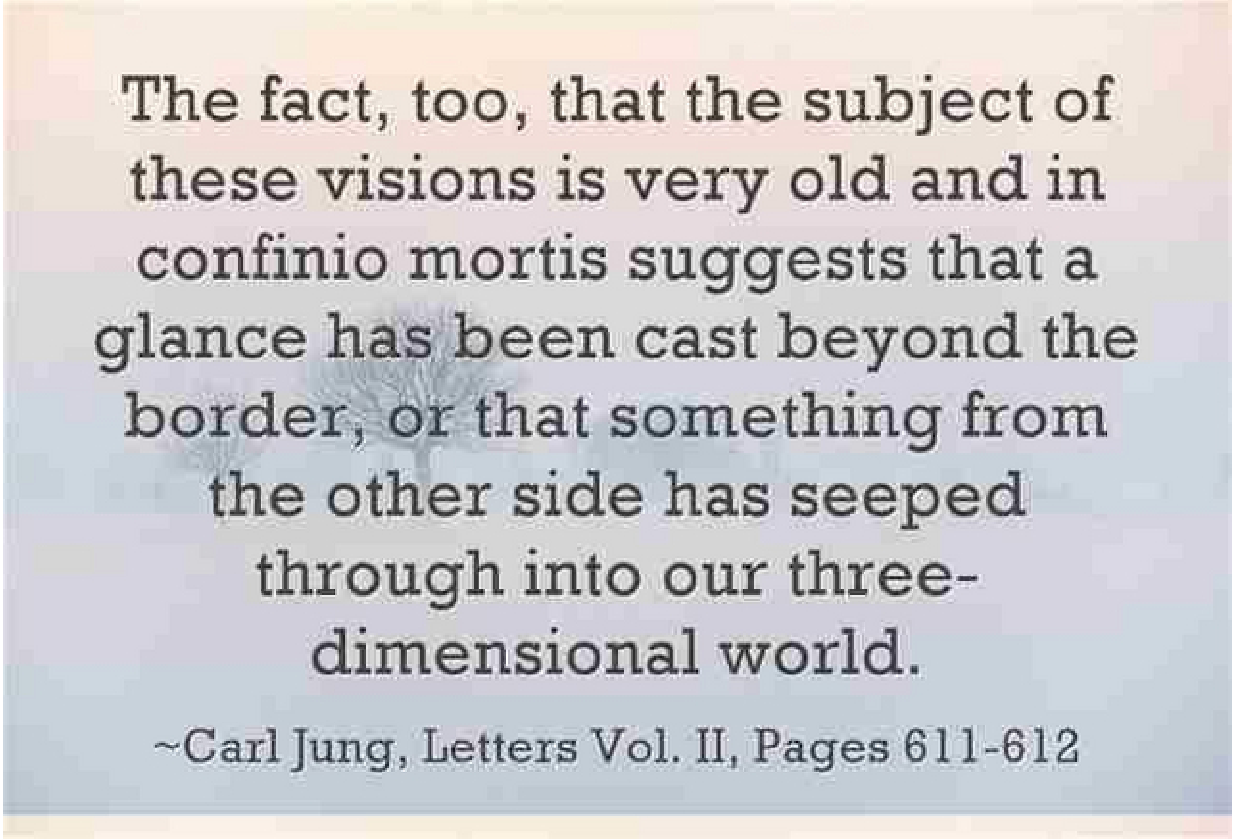

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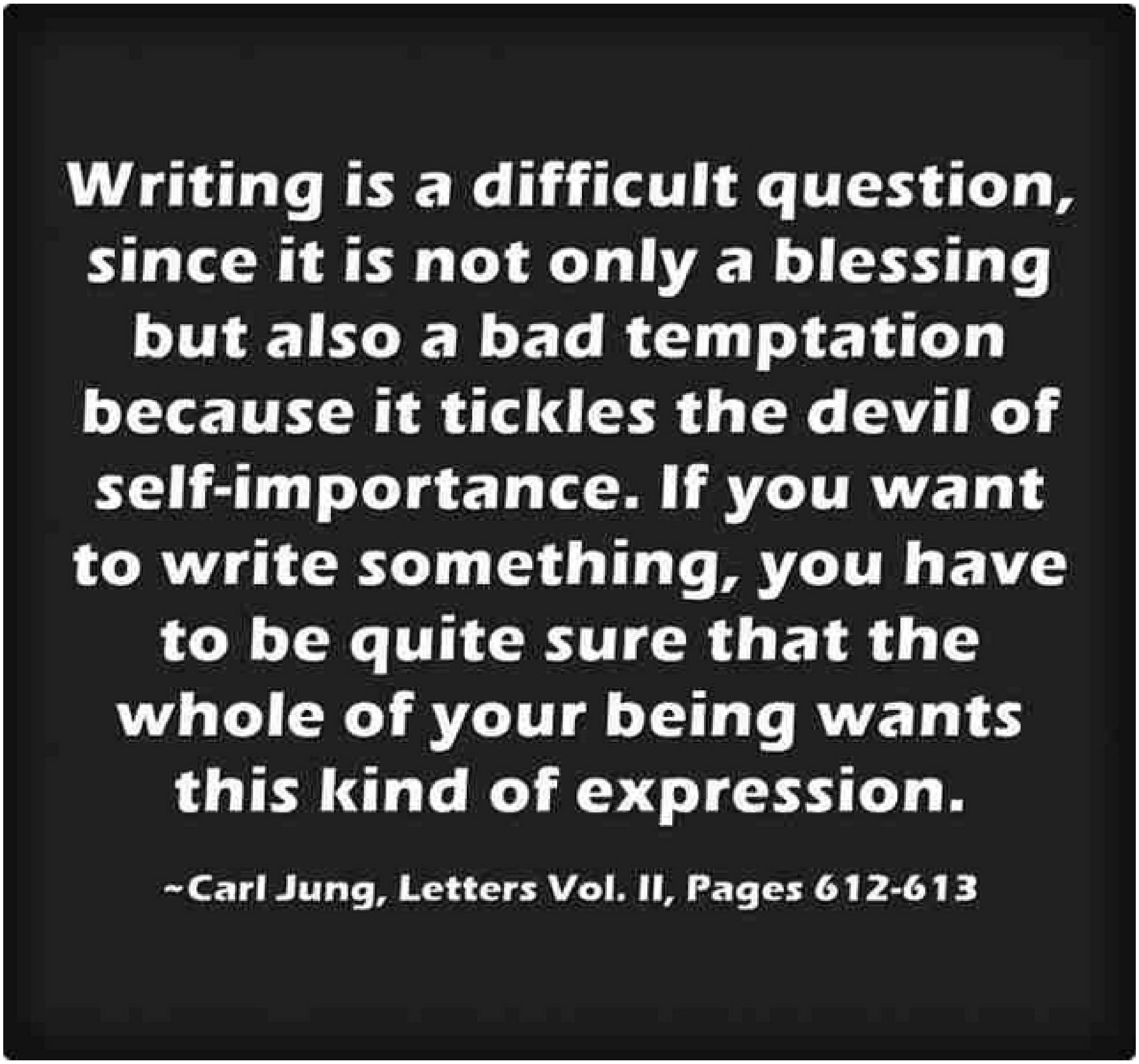

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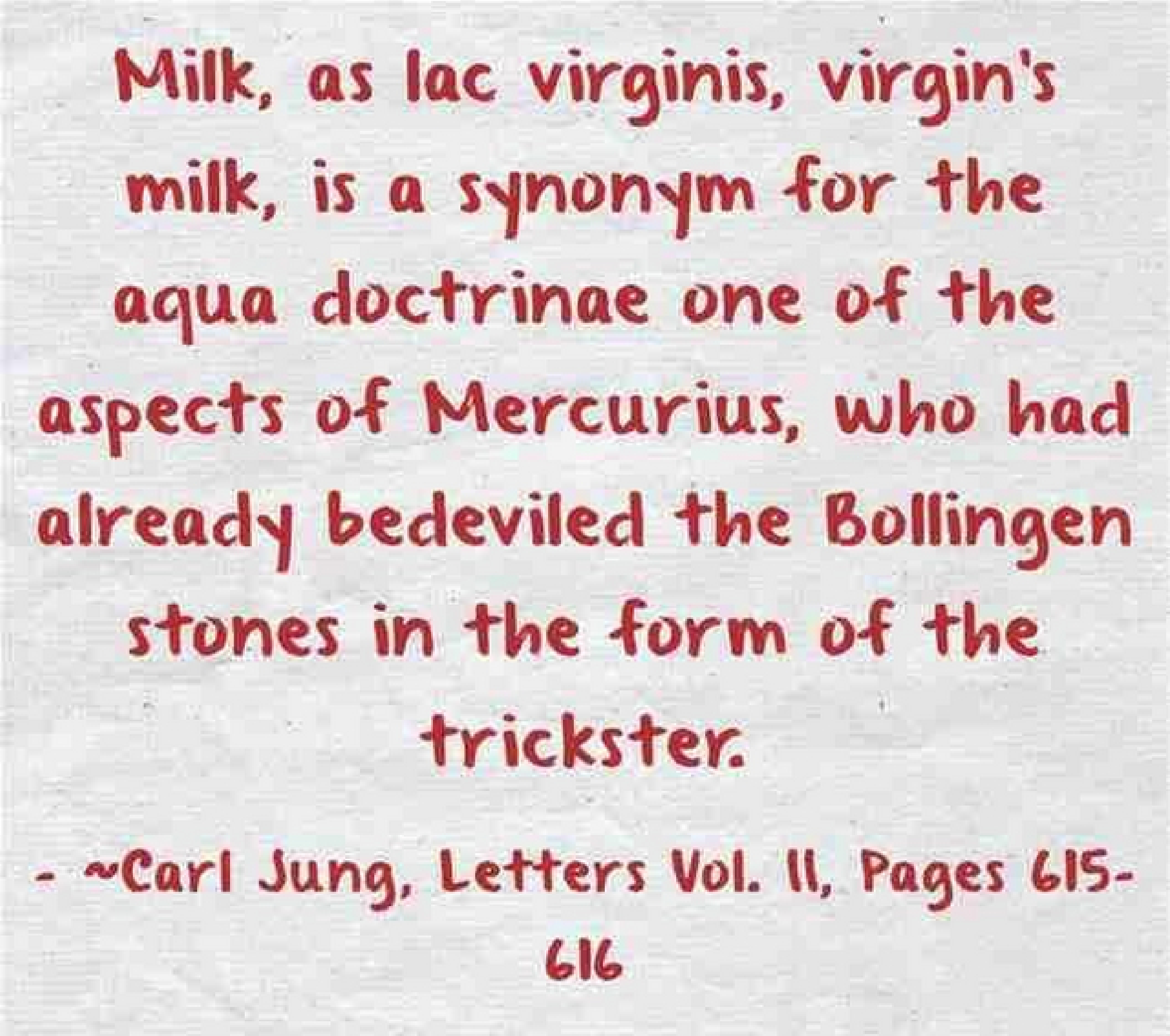

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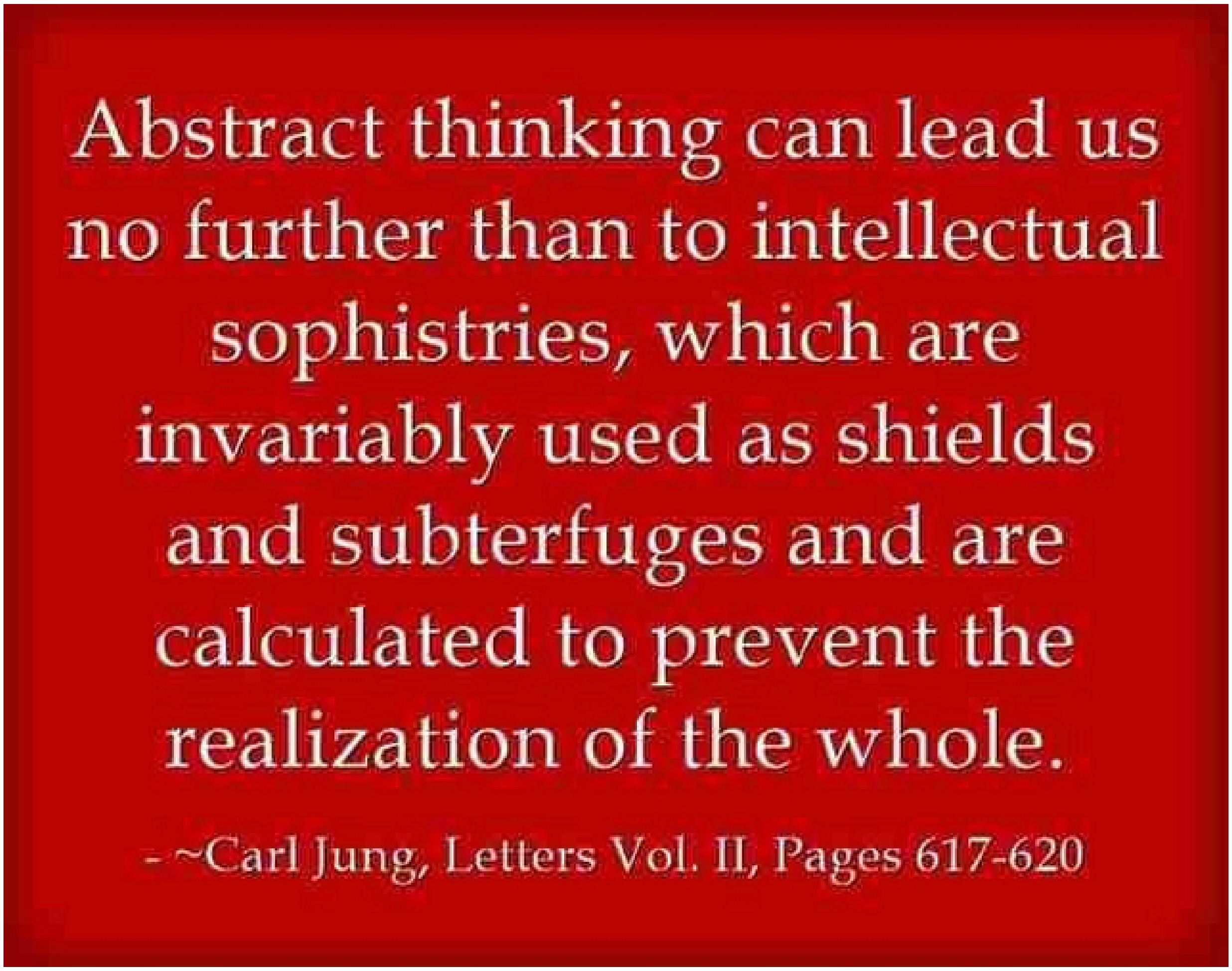

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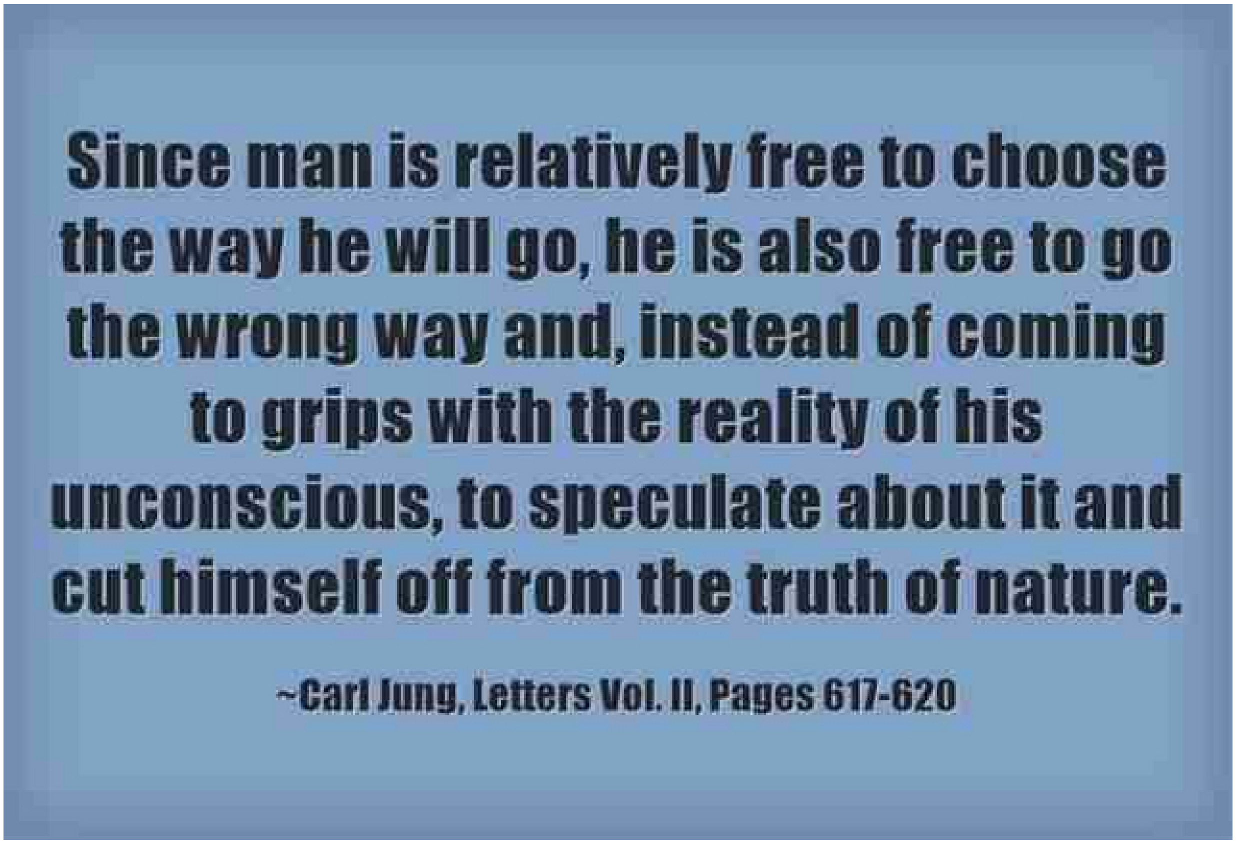

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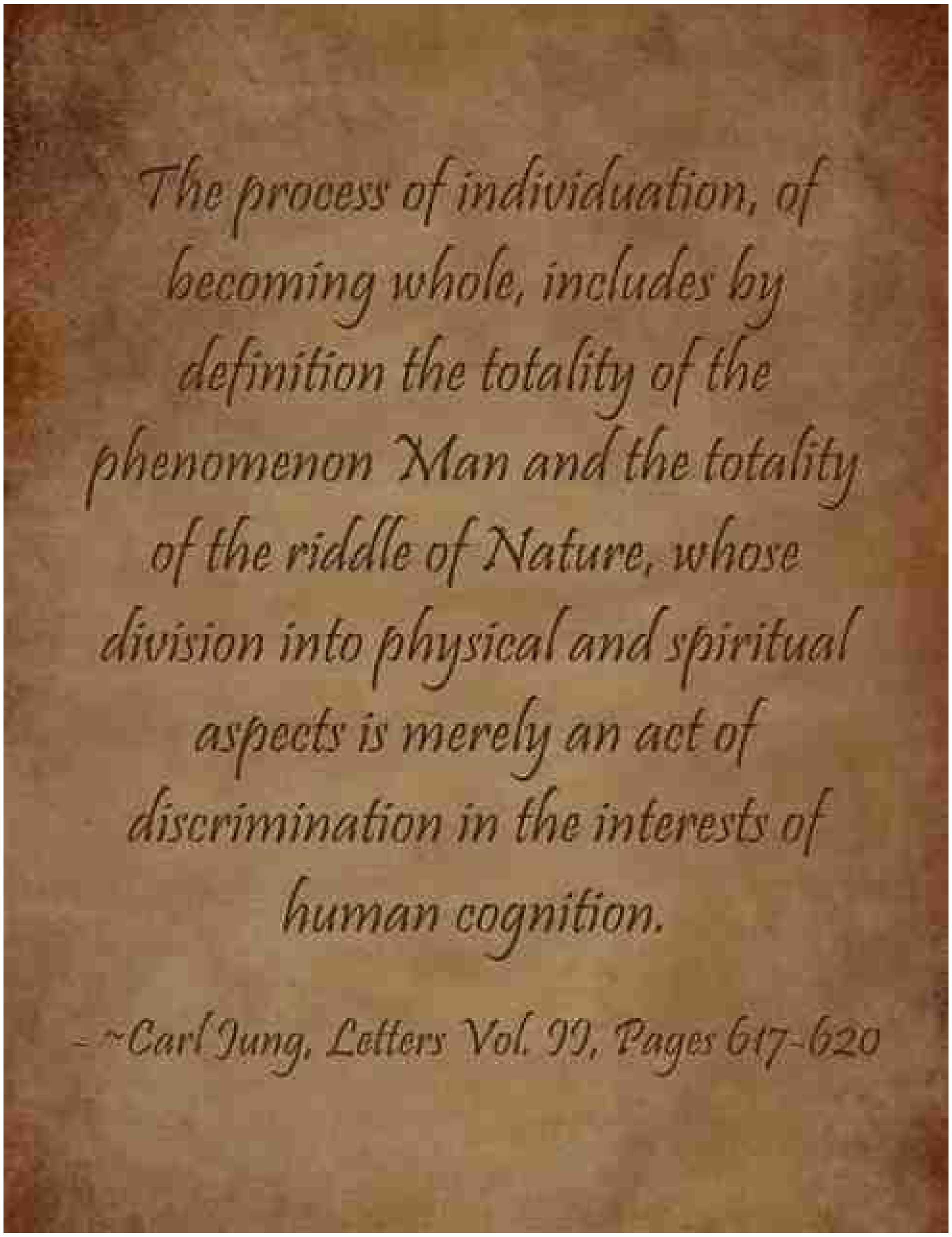

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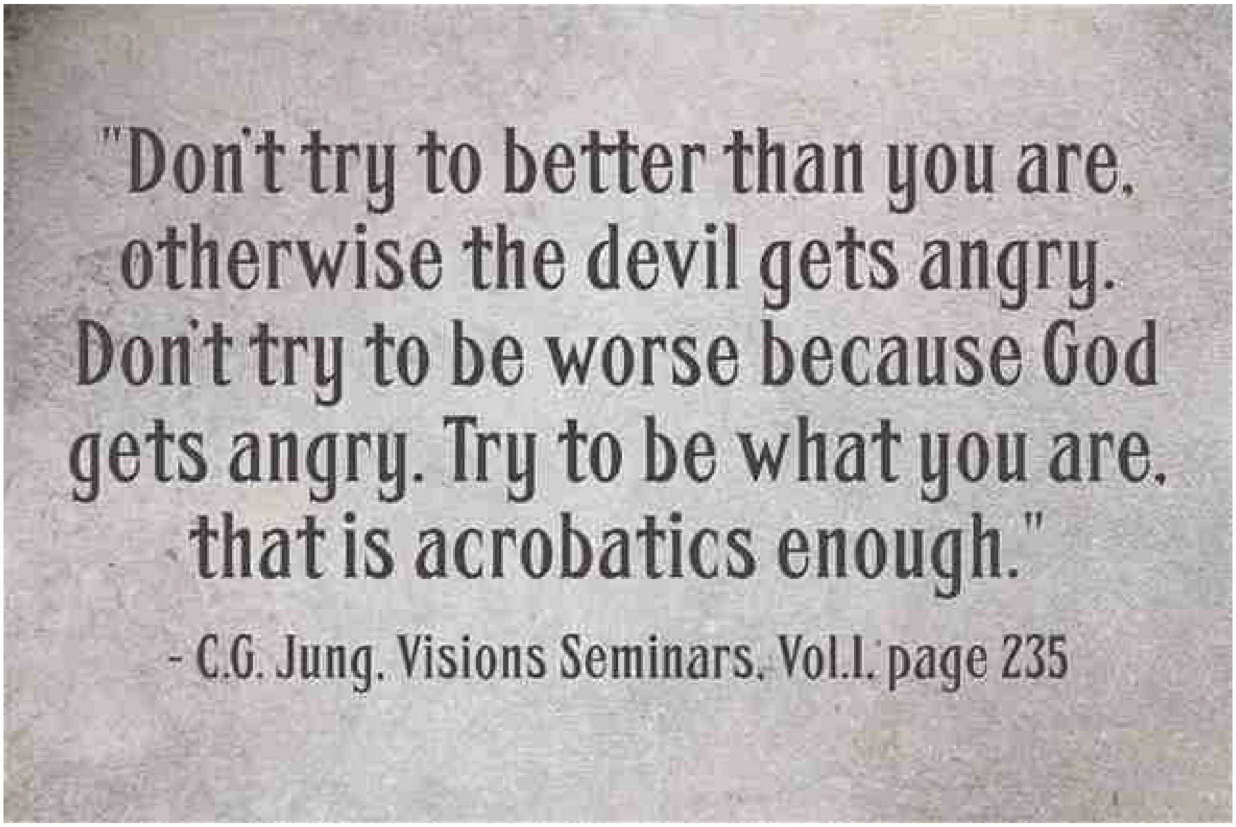

"Don't try to better than you are,
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- C.G. Jung. Visions Seminars. Vol.I. page 235

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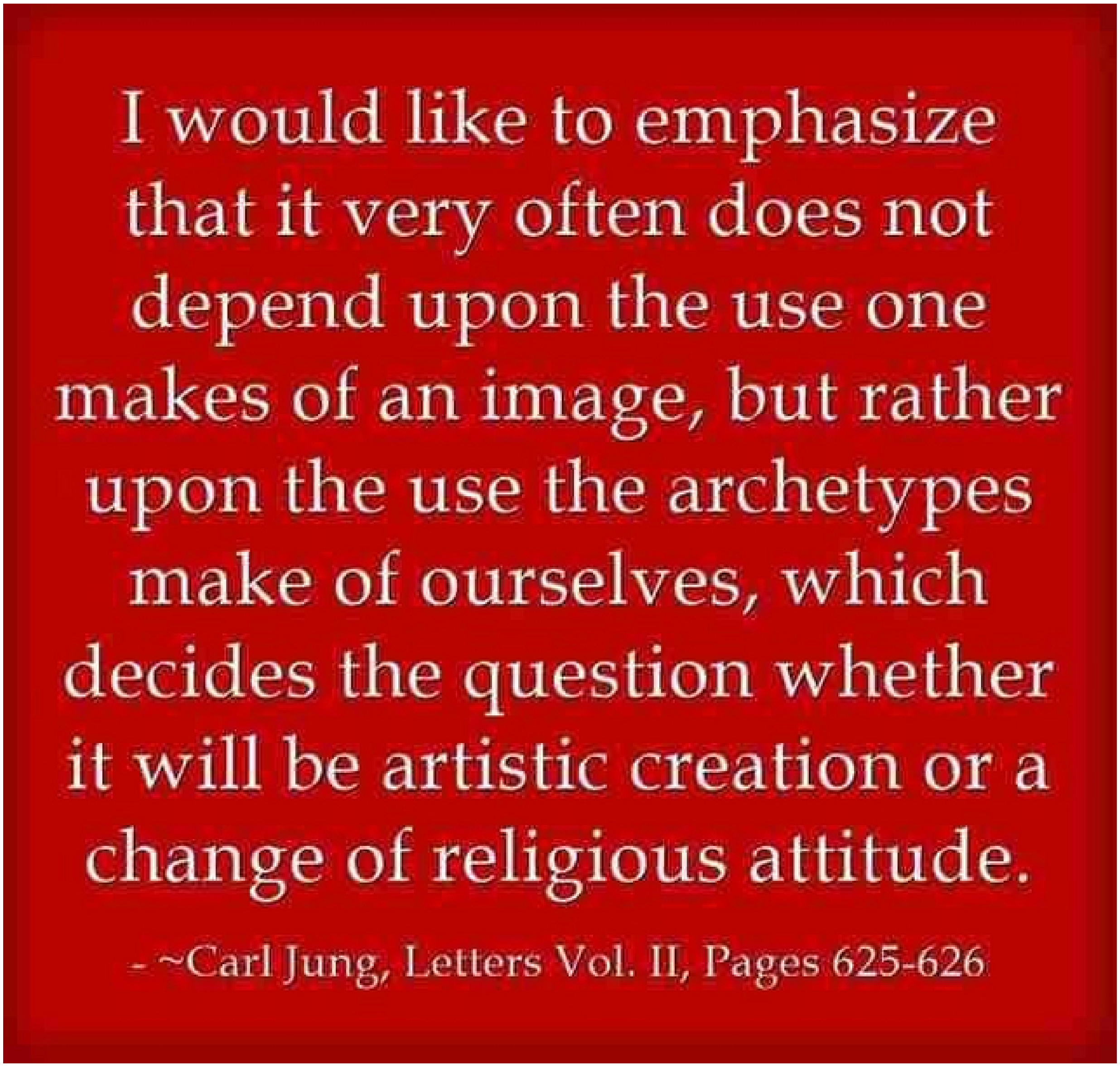

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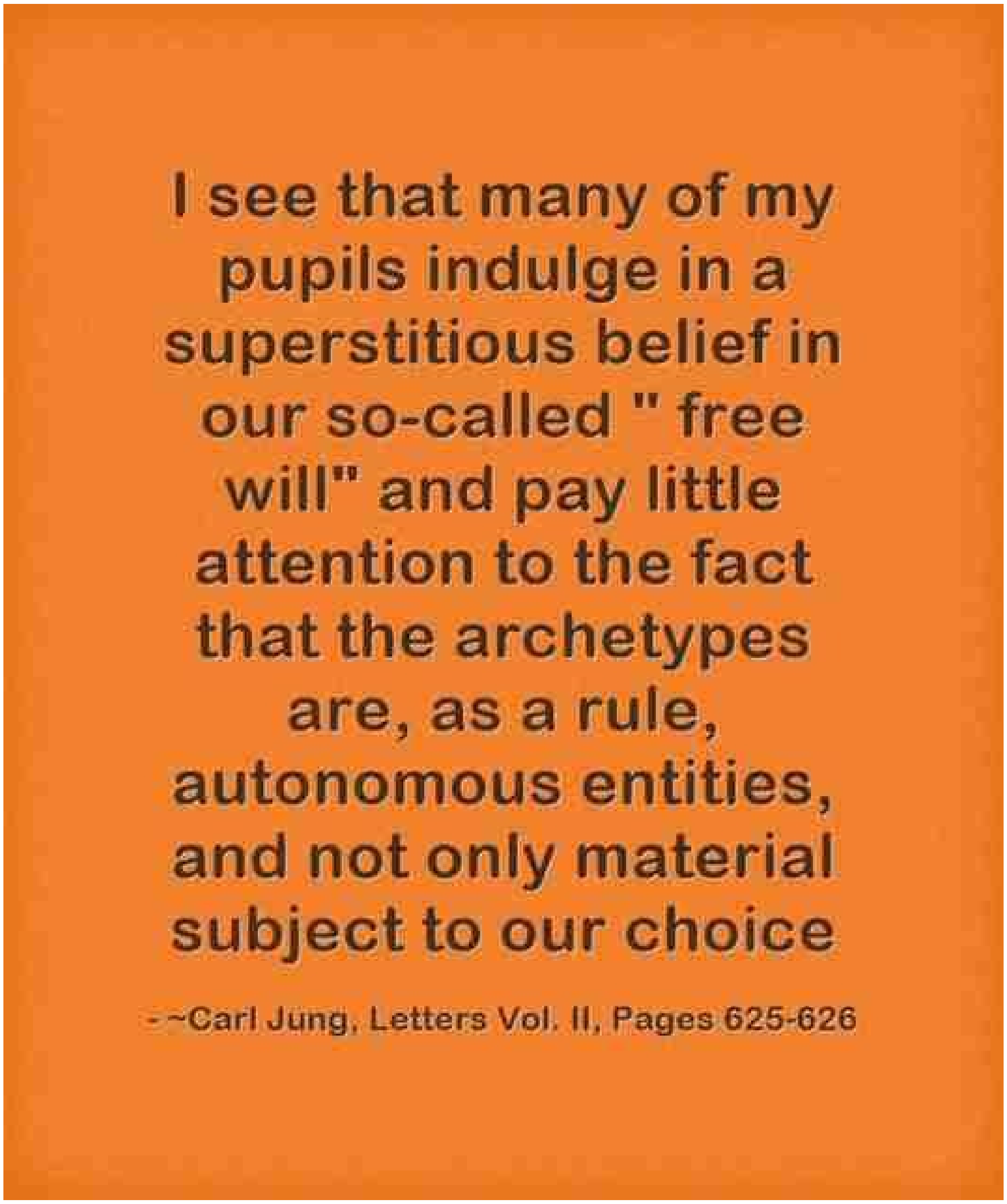

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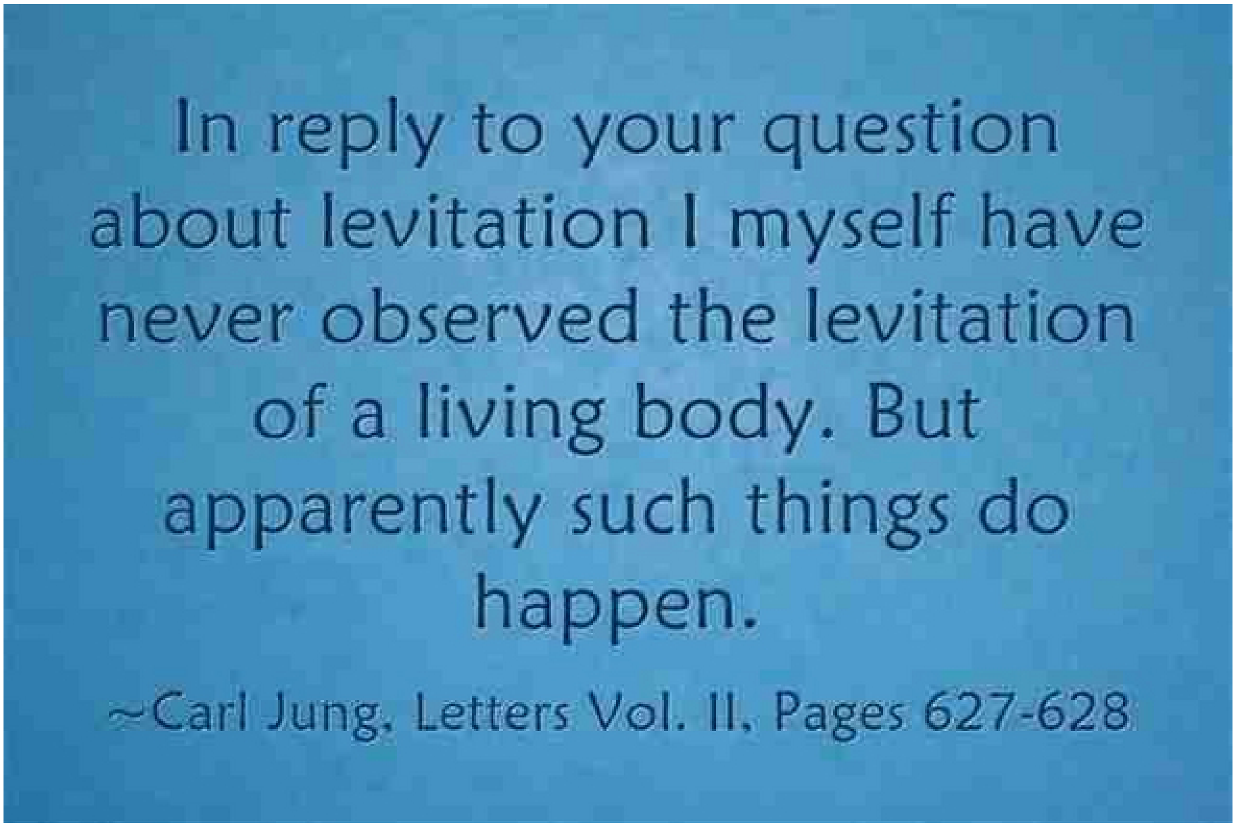

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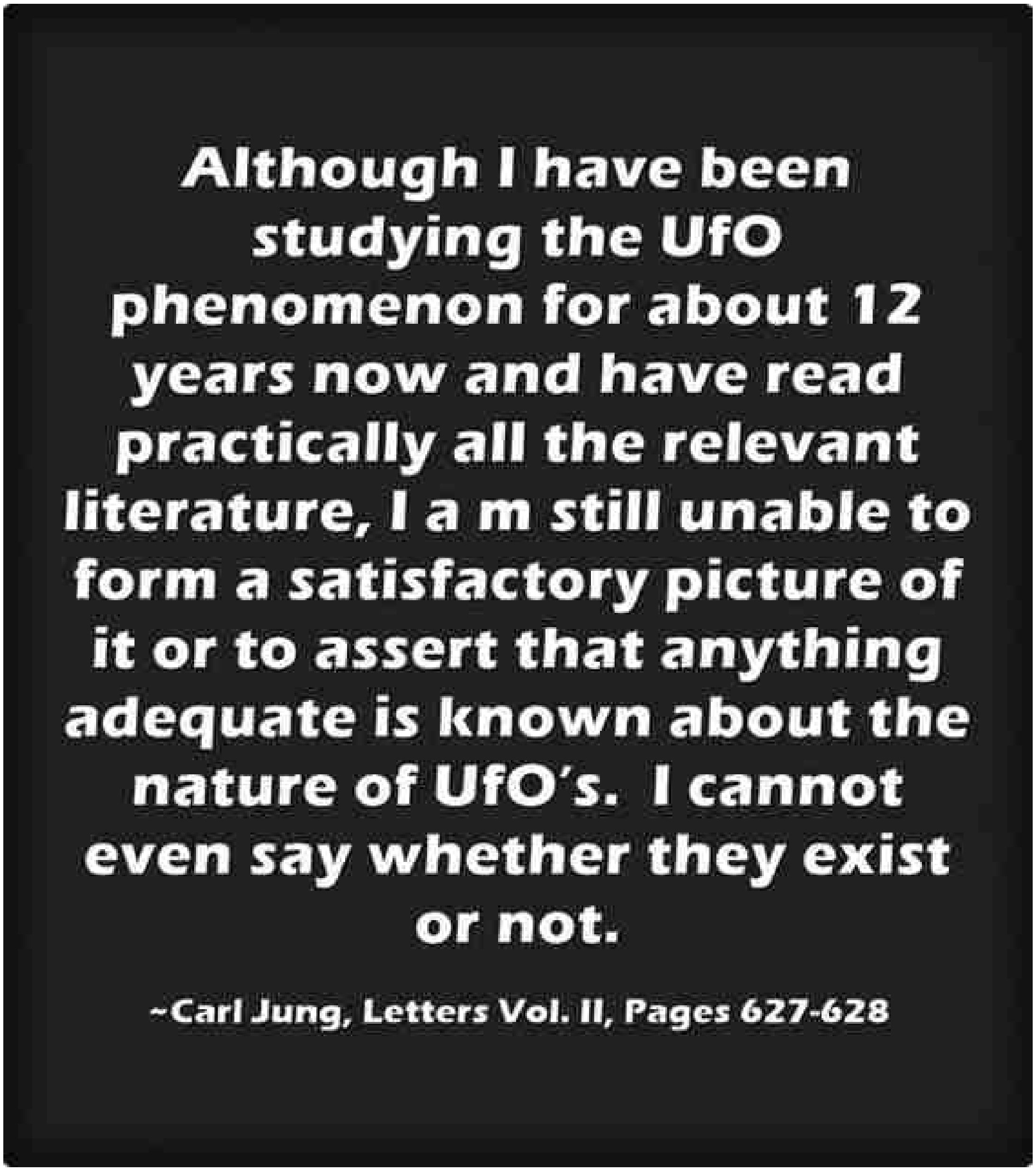

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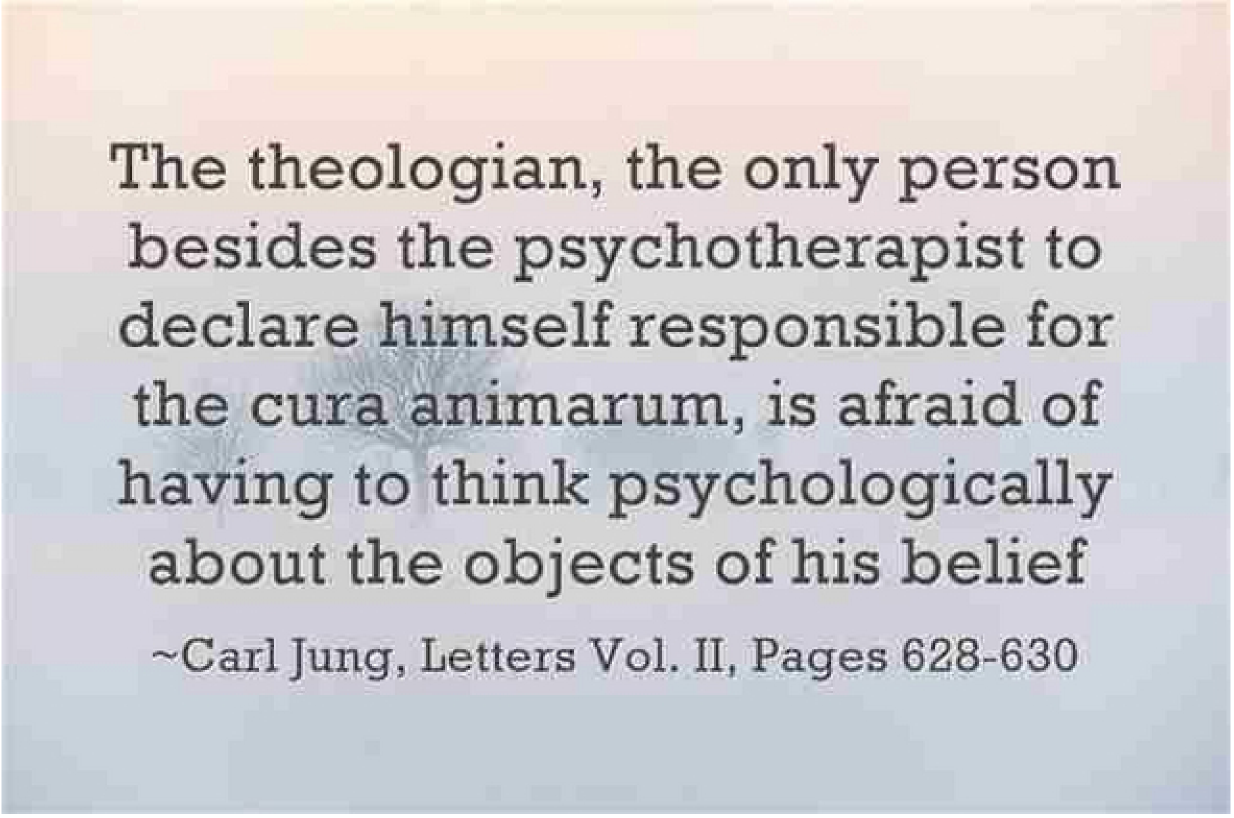

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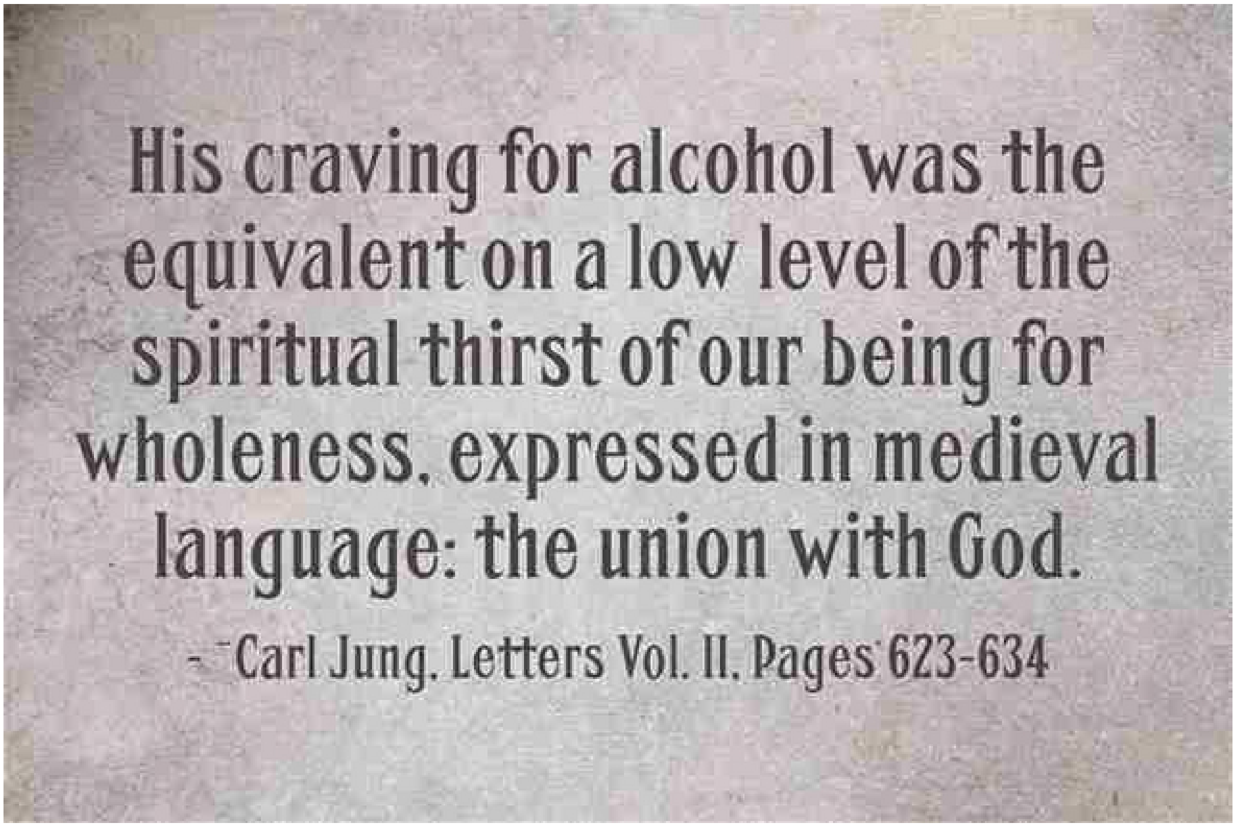
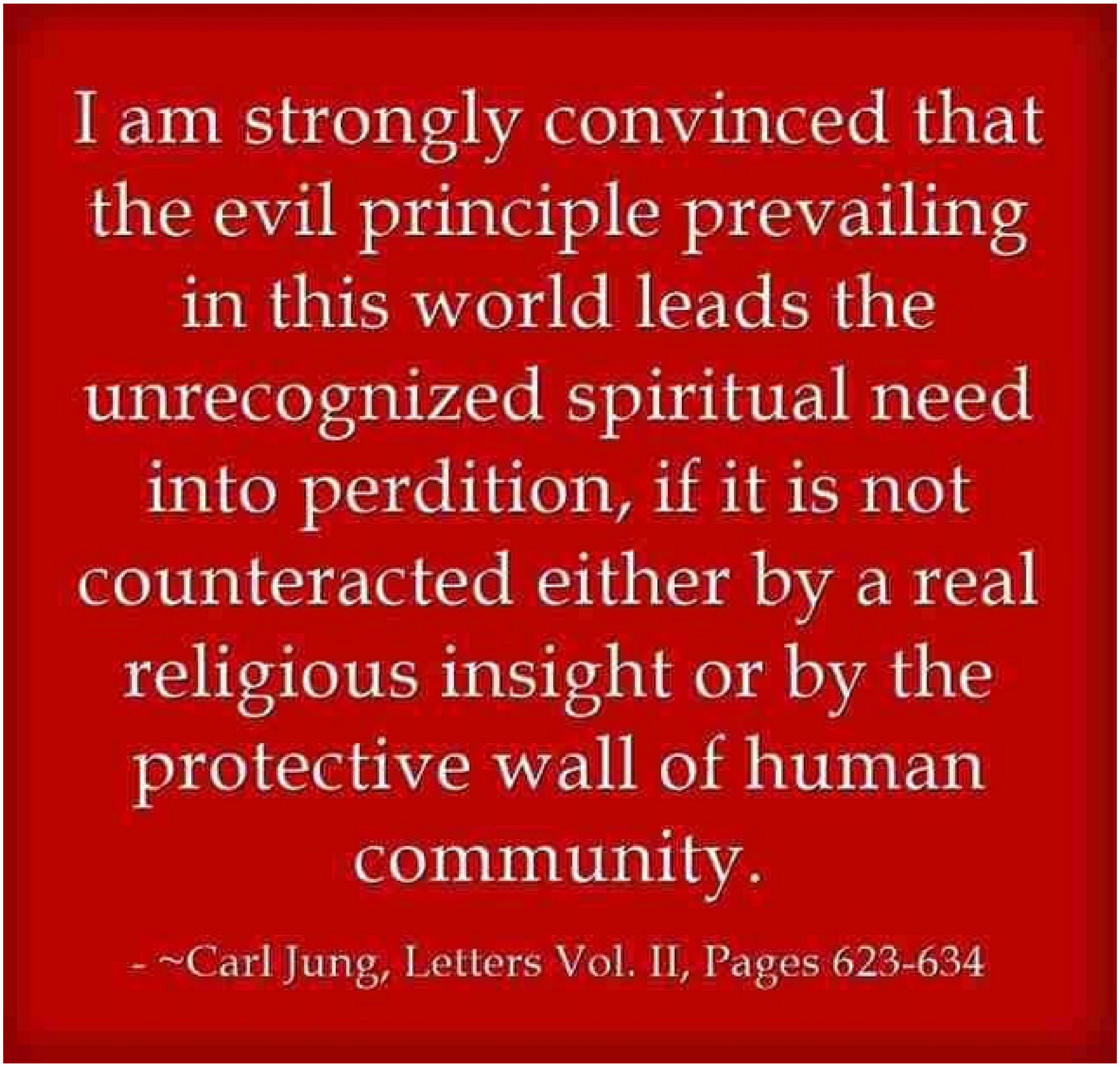


His craving for alcohol was the
equivalent on a low level of the
spiritual thirst of our being for
wholeness, expressed in medieval
language: the union with God.

- Carl Jung. Letters Vol. II. Pages 623-634

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624



I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.

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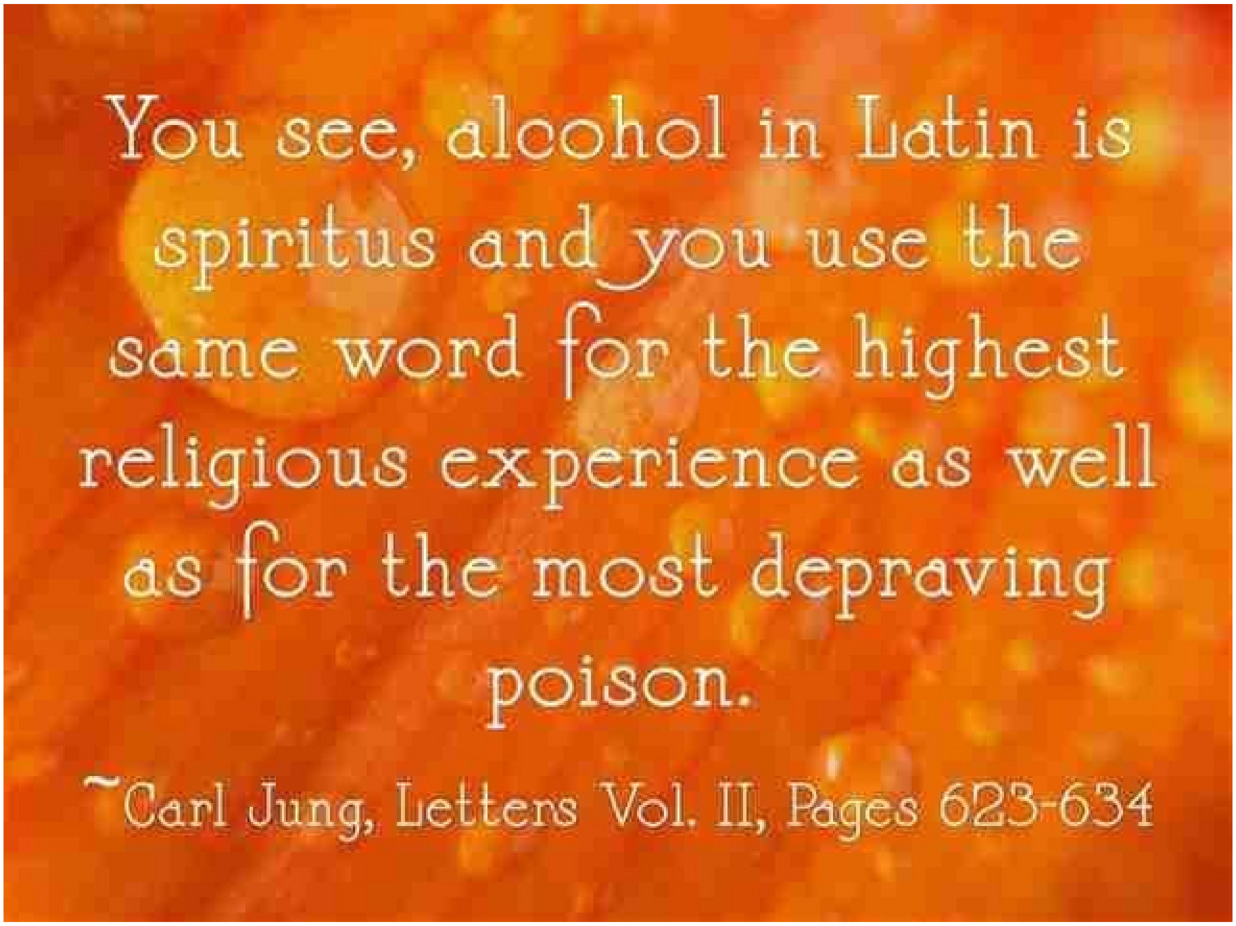
Letters Vol. II, Pages 624-625.



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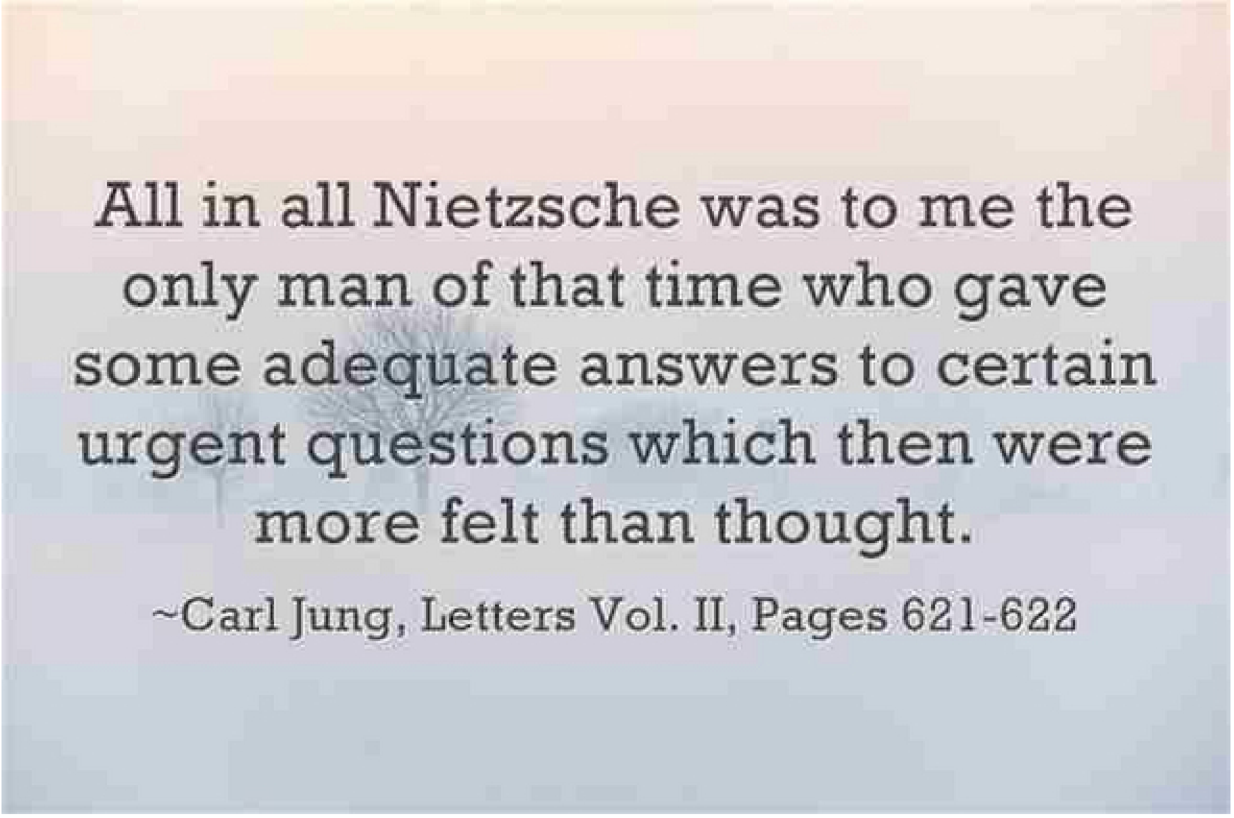

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

~Carl Jung, Letters Vol. II, Pages 621-622

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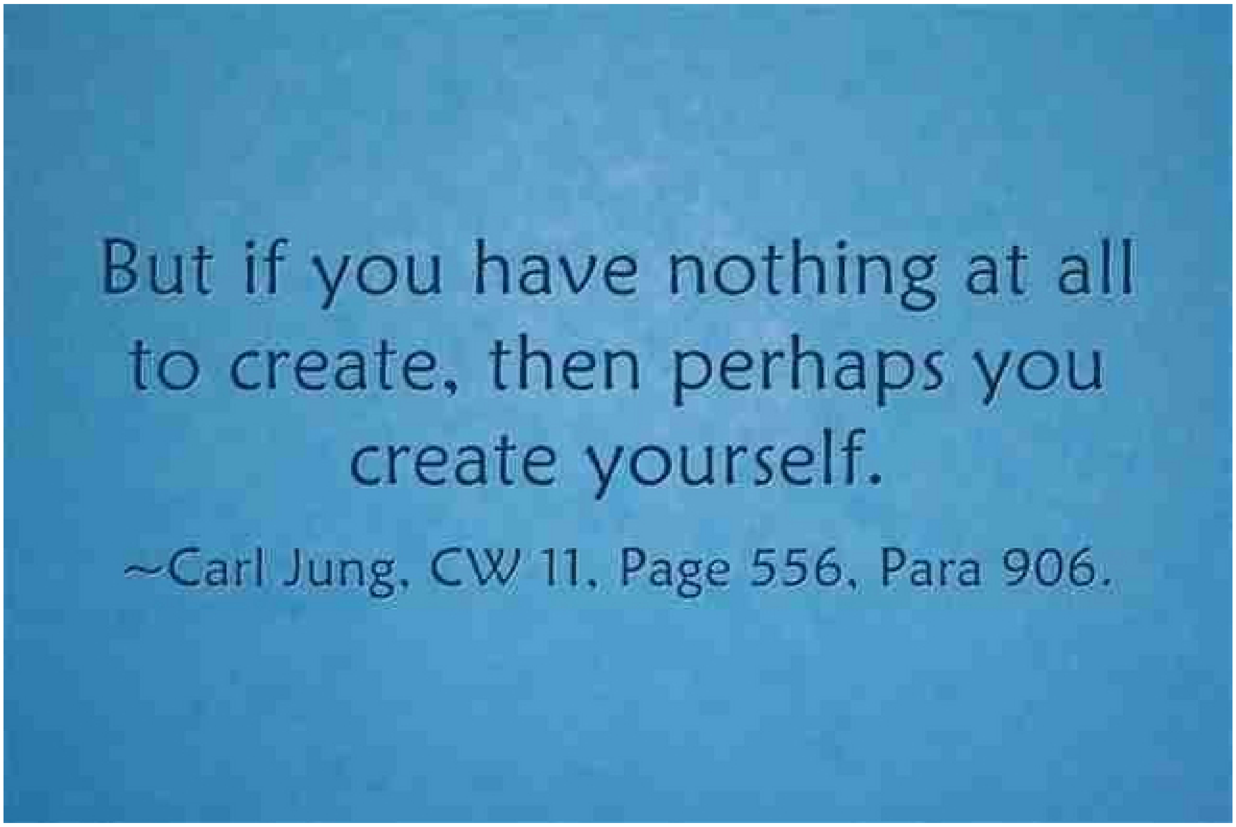

But if you have nothing at all to create, then perhaps you create yourself.

~Carl Jung, CW 11, Page 556, Para 906.

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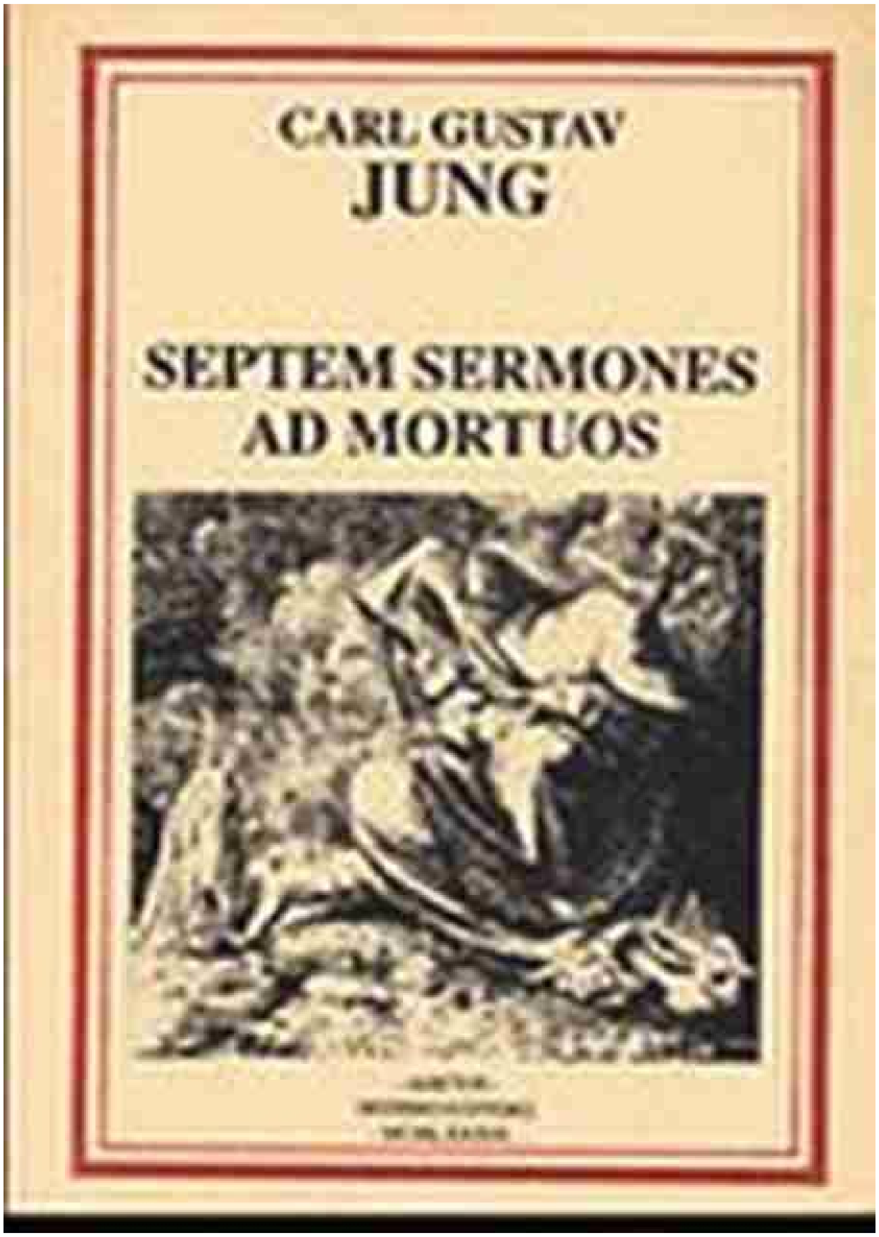
Carl Jung: It was then that I ceased to belong to myself alone, ceased to have the right to do so. (2019-04-13 06:59)

[1]


CARL GUSTAV
JUNG
SEPTEM SERMONES
AD MORTUOS

When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also. It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth.
My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, MDR, Page 192.

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Dr. Jung is visited by Alberto Moravia (2019-04-13 07:06)

[1]

Dr. Jung is visited by Alberto Moravia

A VISIT FROM MORAVIA

Introduction: The Italian novelist Alberto Moravia, whose writings had been censored by the Fascists, was working during the postwar period as a correspondent for L'Europeo (Milan).

In the issue of December 5, 1948, he published a brief article on a visit to Zurich; the title translates as "The Psychoanalyst Jung Teaches How to Tame the Devil," though only the latter half is devoted to an interview with Jung, extracted here.

The first part is about Swiss banking and Italo Svevo, his fellow novelist.

In 1952, incidentally, the Roman Catholic Church put all of Moravia's books on the Index. Alberto Moravia: I am on my way to visit C. G. Jung in one of Zurich's suburbs.

Here are the luxurious villas of the banking and commercial bourgeoisie, surrounded by vast gardens. They have their offices in modern, austere, and bare buildings in the center of town.

Looking for Jung's villa along the main thoroughfare, in pouring rain, I am reminded of the American novelist Scott Fitzgerald, writer of another post-war generation. In one of his beautiful novels' he describes to perfection the psychoanalytic milieu of Zurich:

An American millionaire, much disturbed by his daughter's state of mind, brings her to Zurich to one of the most famous and expensive psychiatric clinics.

There it is simply discovered that the daughter, at the age of fifteen, had been seduced by just that loving father.

She falls in love with her physician, who cures her, marries him, and goes to live with him on the Riviera. .
.
.

But here, at last, is No. 228 Seestrasse, the street of the lake.

The rain is pelting down on the yellow leaves of the tree-lined avenue, at the end of which one can see the entrance to a villa.

I ring the bell and Jung’s secretary opens the door.

In a few minutes Jung himself ushers me through the waiting room into his study.

Jung is an elderly man (he is 74), of stocky build, with a strong face reddened by the continuous flames of a cheerful fireplace.

He has a white mustache, penetrating eyes, and white, dishevelled hair.

A man of middle-class appearance, dressed in rough woolen sporty clothes, breathing a bit laboriously, stout, and with a pipe in hand.

He asks me to sit down in an armchair, in front of a bright lamp which nearly blinds me.

He, instead, possibly because it is the habit of a psychoanalyst, sits down facing me, his face in shadow as if he wants to study me without being himself scrutinized.

Thus, with my face illuminated and his in darkness, we begin our conversation.

We talk in French, which Jung speaks fluently despite a somewhat harsh German accent. The first questions and answers are awkward.
Then, no doubt because his examination of my face has given him a favorable impression, Jung warms up and begins to talk with greater ease.

Naturally the discussion revolves around his theories and books, all of which I know only superficially, and in particular the theory expounded in his last book, Symbolik des Geistes.

Digressing at times, Jung explains to me some of the ideas of this latest work and its connection with the theory which gave him fame.

In the new book, the most important part apparently concentrates on an "attempt at a psychological explanation of the dogma of the Trinity."

This book has caused much talk in Switzerland, precisely because of his interpretation of the Christian Trinity.

In short, according to Jung, the Christian dogma represents a symbol for the collective psyche; the Father symbolizes a primitive phase; the Son an intermediate and reflective phase; and the Spirit a third phase in which one returns to the original phase, though enriching it through the intermediate reflections.

Jung would like to add to that Trinity a fourth figure so as to transform the whole into, so to speak, a Quaternity.

This fourth figure is the direct antithesis to the clear and conscious function of the first three: it would possess an obscure, subconscious function, and would represent—according to Jung—the devil.

In order to make this idea of a Quaternity comprehensible, Jung connects it with his well known theory of the psychology of the unconscious.

He roughly reasons as follows: In ancient times the devil, i.e., the unconscious, existed in direct relationship to the spirit, or the conscious.

This relationship was highly beneficial; the conscious nourished with its light the shadows of the unconscious; with its positivity the negativity of the unconscious; with its rationality the instinctuality of the unconscious.

The ancient religions were aware of the relationships between conscious and unconscious; and what is more, they encouraged them.

Yahweh, for instance, was not only God but also Devil.

However, beginning with Christianity and particularly the Reformation, the unconscious, that is to say the devil, has become increasingly thwarted, suppressed, forgotten, obliterated.

With Luciferian pride the Nordic Protestant believes he can do without the devil.

And so, acquiring strength in direct proportion to that excess of repression, the unconscious suddenly explodes catastrophically in various diabolical and destructive ways, Jung explains that thus one can understand the clearly demonic and suicidal tendency of European civilization on the threshold of the first World War.

At that time the devil, i.e., the unconscious, for too long repressed and even forgotten, took his revenge by driving men to regard with sensual joy destruction and death.

At this point Jung graphically conjures up the picture of trains full of exuberant soldiers, the locomotives bedecked with flowers, leaving Berlin for the front in 1914, and he explains this joy at the imminent massacre with the joy of a finally achieved union with blood and death, i.e., the unconscious.

Jung proposes the same explanation for the monstrous and automatic cruelty of the Nazis during the second He says that this time once again the World War.

He says that at this time once again absence of a healthy relationship with the devil gave origin to an explosion of unprecedented and destructive fury.

He concludes that it is necessary to restore as quickly as possible these relationships: and if necessary, to create precisely that Quaternity.

On this strange prediction, much in tune with the Faustian atmosphere, I leave Jung.

Outside it continues to rain. Through the rain I make my way back to Zurich. Carl Jung, C.G. Jung: Interviews and Encounters, Pages 186-189

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/caeac-12balberto.jpg`

Carl Jung answers questions at the Oxford Congress (2019-04-13 07:30)

[1]

Introduction: The tenth International Medical Congress for Psychotherapy was held at Oxford from July 29 to August 2, 1938.

Jung presided, in his capacity as president of the International General Medical Society for Psychotherapy,' which sponsored the Congress.

On August 1, at the request of a number of doctors at the Congress, Jung participated in a question-and-answer session, which was recorded in shorthand by Derek Kitchin.

The transcript has been in private hands and is published here for the first time.

Question 1. What is your view on the exact nature of psychic causation? Dr. Jung: That sounds very dangerous, but it is not so terrible.
It means really the question of causality versus finality.

It is a simple fact of logic that you can explain a sequence of events either from A to Z or from Z to A.

You may say that A is the big causa prima, the absolute causa efficiens from which depends the sequence as a sequence; or you can consider the Z as the final cause, which has an attractive effect upon the events which precede it.

This simply means that we take the sequence of events which we observe as a solid connection.

In itself it is not a solid connection at all.

The sequence of events has perhaps no connection whatever.

If we try to explain the sequence we have got to apply the idea that there is a connection.

We cannot help that: the idea of causation is a category of judgment a priori, and we cannot look at any sequence of events without applying that category is not quite correct.

We might have said: “You cannot look at a sequence of events without applying the idea of connection." The idea of causality itself is a thoroughly magical idea.

We assume that this thing here, the causa prima, has a virtue, that of producing subsequent events.

So we make the same assumption about the final cause: that it has the virtue of attracting a series of events towards itself so that it appears to be the result, the goal, the aim.

That is mere assumption.

It is the way our mind deals with a sequence of events.

Now, as everywhere in natural science, and also in psychology and psychotherapy, we consider the sequence of psychic events as a connection, a solid sequence, that either begins with a prime cause or follows a final cause.

Both ways have been applied: the Freudian point of view is a strict causality point of view, and the Adlerian point of view is as strict a final-cause point of view.

I handle the case more skeptically.

I should say that if we have to apply the cause either way, we want to explain either way.

Any biological process has two aspects: you can explain it either from the beginning or from the end. You have "Either—or," or rather, "Either—and/or."
You have to say that it is surely in a way a causation, but the causa prima has a sort of magical effect.

At the same time, inasmuch as it is purposive, teleological, it is also directed by the final cause, or by the idea of the goal, or whatever you like to call it.

I take the whole question of causation as a problem of the theory of cognition.

Question 2. How would you define volition? What, in your view, is the relationship of the volitional process to the process of repression and inhibition?

Dr. Jung: That also is a very central problem.

It is of great interest to me that such questions should be asked at all.

I think it is very important.

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

Medical psychology, surely, cannot stand alone.

This is a science much too big for our medical preparation. We medical people ought to take loans from other sciences.

For instance, we should have some knowledge of primitive psychology, of history, philosophy, and so on.

Many things with which we are grappling in our psychology could be simplified and made easier by knowledge that we have gained in other spheres.

Therefore we have a natural tendency to simplify and to create, at least for ourselves, a terminology which is generally understandable.

But I am thoroughly convinced that we shall not be able to evolve such a teminology from medical psychology alone.

That would always remain a sort of slang, a medical slang, and we have plenty of such slang already; I don't advocate any further increase of that kind of thing.

I am also a strong adherent of the idea that our terminology should be correct.

We should not use hybrid words, or badly constructed Graeco-Latin terms; words of entirely wrong derivation.

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

It really is so, as it is said in Green Pastures, that when the Lord heard those people cursing while they were building the tower of Babel he turned them all into foreigners and sent them all to Europe.

People speak different languages in Europe; they don't do so in America.

This definition of volition: here I can only give you my own point of view, which is quite subjective.

It is a mere proposition, which I submit to further discussion.

I hold that this question ought to be settled with the help of primitive psychology.

Many of our difficulties would vanish if we had a better knowledge of primitive psychology. You know, perhaps, that I have done some work along that line.

I have been to primitive countries and I have done actual field work with primitives, in order to gain an immediate impression of the primitive mind.

I can assure you that what we call "will" or "volition" is a phenomenon that does not exist with primitives, or only in traces.

I will give you a very simple example.

Once I wanted to send a letter to a very distant station, about 120 kilometres from the place where we were.

The chief sent me a man, a runner, and I gave him my letter, and said, "Here is the letter, now you go down to the station."

The man simply stared at me as if he did not understand a word.

I spoke his language—that means, I spoke the pidgin Swahili; he understood it, but it did not reach him somehow.

I did not know what the matter was. I repeated, "Here is the letter, and now you go."

He went on staring at me as he had before, as if he did not understand a word, but he seemed willing.

I said, "That man is idiotic." In the meantime my headman, a Somali, came up and said, "You don't do it in the right way."

He took a whip and began to dance up and down in front of that good native, and curse him up and down, and his ancestors and his children; and so that man began to wake up, wondering what great thing was in store for him: he heard that this here is the great white man who wants to send a letter to the other white man at the station, and that he should run in such and such a way; and then the messenger's staff was brought, a cleft-stick, and the letter was put into the cleavage, and that was handed to him, and then he was shown how he should run.

And during all that procedure that man's face came up like the sun on Sunday morning; a large grin appeared, and he grasped it; then he went off, and in one stretch he ran that 120 kilometres.

That is a very simple example of how it ought to be done in many cases.

Every primitive needs the rite d'entree, which is what some people call the procedure about which I have told you.

This means that you must put his mind into the frame of doing, if you want something outside the ordinary.

Naturally, if it is something of his every-day, there is a certain adaptation, a certain attitude to it; but if he has to bring a letter somewhere, that is something else.

To us it is nothing extraordinary, but to him it is an extraordinary thing, and that thing needs a rite d'entree. Hunting is for many tribes not an ordinary affair, so they have a special rite d'entrie for hunting.

They work themselves up into the state of doing the special thing.

For instance, the Australian aborigines have a special routine for making a man angry, in order to get the idea into him that he should avenge a man who has been killed by another tribe.

It is done in a very elaborate way, the waking-up ceremonial.

I cannot go into details, but at the very moment when that man is thoroughly awake, you tell him that the man has been killed and that he ought to do something about it; and then the whole tribe wakes up and seeks the enemy.

If they find him, there will be a battle about it, but if they don't find him, the excitement subsides, and everyone goes home as if nothing had happened.

This shows that the will was practically non-existent and that it needed all that ceremonial which you observe in primitive tribes to bring up something that is an equivalent of our word "decision."

Slowly through the ages we have acquired a certain amount of will power.

We could detach so much energy from the energy of nature, from the original unconsciousness, from the original flow of events, an amount of energy we could control.

We can say now, "I have made up my mind, I am going to do this and that,"with a certain amount of energy.

I cannot exceed that amount of energy; I have only a certain amount of will power.

So you say, when the task is too difficult or when there are too great inhibitions, "I cannot carry through my decision."

There are people who have a lot of will power at their disposal, and others who have very little.

Also, as you know, the education of children consists to a great extent of building up that volition, because it is not there to begin with.

We see them in extraordinary situations, these ancient rites d'entree.

All rites are in a way rites d'entree or rites de sortie, which are meant to get us out of a certain predicament.

One of the most striking examples of the rite de sortie is when a tribe has been making war on another tribe and a man has succeeded in killing somebody.

Then, of course, he is a great warrior; then he is all excited and he comes home. You would expect a wonderful reception.

Not at all; they catch him before he enters the village, the great, victorious hero, and they put him in a little but and they feed him on a vegetarian diet for a few months in order to get him out of his blood-thirst—which is a very recommendable thing!

Now, what we do, or what we decide, is not all willpower or volition, because we are acting a great deal on instinct, and instinct has no merit at all.

That is no moral decision; we are simply moved to do something, just as it happens. Instinctive reaction has the quality of "all or none."
It happens or it does not happen.

With the will it is an entirely different proposition.

The will, volition, is a moral action, and naturally it has a direct connection with repression and inhibition. You can repress instincts by your will, easily or, it may be, with great difficulty.

You cannot bring about so-called sublimation by means of instinct; that will not happen. But you can bring it about by volition.

Inhibition can be an absence of will; for instance, when you want to do something, you really wish it, but you cannot carry it out because your volition is inhibited; the energy is absent, it is taken away.

On the primitive level that phenomenon is a very frequent one; it is the loss of the soul; it has that quality.

There are many patients who will tell you that today they have no libido at all; or that suddenly, when they woke up in the morning, their libido had gone, or that at a certain moment during the day it had
vanished.

They have what the people in South America call "lost the gana."

It is a peculiar concept, and shows exactly what that is, I mean that loss. For instance, Argentine people play tennis; a ball jumps over the fence.
There is a little Indian girl outside, and the people inside ask her to throw the ball in. She sadly stares at the people and does nothing.
Then naturally they ask her, "Why don't you throw the ball over the fence?" "I have no gana," no pleasure in doing it.

"I can't do it, because I have no pleasure in it"; and then you can't do it.

That, you see, is a primitive concept. Gana is what we would call libido, or energy, or volition. When gana is absent, that is an excellent motive.
For instance, when somebody asks you a favor, and you say, "I'm sorry, it doesn't please me," or that you don't like it, that is very impolite.

But in South America it is different. There people understand what it means when you say it doesn't please you; that is enough.

You say, "I have no gana"; that counts.

There is also a social recognition of the extraordinarily important fact whether somebody is pleased to do something or not.

With us this apparently does not count at all. I am afraid that is a piece of primitive psychology. That is what we call an inhibition.

I should think it would be of a certain importance for our medical psychology if we could consider these primitive conditions a bit more.

Many things could then be explained in a way that would allow primitive psychology to come in without medical knowledge.

Question 3. In what respect, if any, does the treatment of neurosis in the second half of life—that means after thirty—differ from that in the first half of life?

Dr. Jung: This is also a question which you could discuss for several hours.

It is quite impossible for me to go into details; I only can give you a few hints.

The first half of life, which I reckon lasts for the first 35 or 36 years, is the time when the individual usually expands into the world.

It is just like an exploding celestial body, and the fragments travel out into space, covering ever greater distances.

So our mental horizon widens out, and our wishes and expectation, our ambition, our will to conquer the world and live, go on expanding, until you come to the middle of life.

A man who after forty years has not reached that position in life which he had dreamed of is easily the prey of disappointment.

Hence the extraordinary frequency of depressions after the fortieth year.

It is the decisive moment; and when you study the productivity of great artists—for instance, Nietzsche—you find that at the beginning of the second half of life their modes of creativeness often change.

For instance, Nietzsche began to write Zarathustra, which is his outstanding work, quite different from everything he did before and after, when he was between 37 and 38.

That is the critical time. In the second part of life you begin to question yourself.

Or rather, you don’t; you avoid such questions, but something in yourself asks them, and you do not like to hear that voice asking "What is the goal?"

And next, "Where are you going now?"

When you are young you think, when you get to a certain position, "This is the thing I want." The goal seems to be quite visible.

People think, "I am going to marry, and then I shall get into such and such a position, and then I shall make a lot of money, and then I don’t know what."

Suppose they have reached it; then comes another question: "And now what?

Are we really interested in going on like this forever, for ever doing the same thing, or are we looking for a goal as splendid or as fascinating as we had it before?"

Then the answer is: "Well, there is nothing ahead. What is there ahead?
Death is ahead."

That is disagreeable, you see; that is most disagreeable.

So it looks as if the second part of life has no goal whatever. Now you know the answer to that.

From time immemorial man has had the answer: "Well, death is a goal; we are looking forward, we are working forward to a definite end."

The religions, you see, the great religions, are systems for preparing the second half of life for the end, the goal, of the second part of life.

Once, through the help of friends, I sent a questionnaire to people who did not know that I was the originator of the questionnaire.

I had been asked the question, "Why do people prefer to go to the doctor instead of to the priest for confession?"

Now I doubted whether it was really true that people prefer a doctor, and I wanted to know what the general public was going to say.

By chance that questionnaire came into the hands of a Chinaman, and his answer was, "When I am young I go to the doctor, and when I am old I go to the philosopher."

You see, that characterizes the difference: when you are young, you live expansively, you conquer the world; and when you grow old, you begin to reflect.

You naturally begin to think of what you have done.

There a moment comes, between 36 and 40—certain people take a bit longer—when perhaps, on an uninteresting Sunday morning, instead of going to church, you suddenly think, "Now what have I lived last year?" or something like that; and then it begins to dawn, and usually you catch your breath and don’t go on thinking because it is disagreeable.

Now, you see, there is a resistance against the widening out in the first part of life—that great sexual adventure.

When young people have resistance against risking their life, or against their social career, because it needs some concentration, some exertion, they are apt to get neurotic.

In the second part of life those people who funk the natural development of the mind—reflection, preparation for the end—they get neurotic too.

Those are the neuroses of the second part of life.

When you speak of a repression of sexuality in the second part of life, you often have a repression of this, and these people are just as neurotic as those who resist life during the first part.

As a matter of fact it is the same people: first they don’t want to get into life, they are afraid to risk their life, to risk their health, perhaps, or their life for the sake of life, and in the second part of life they have no time.

So, you see, when I speak of the goal which marks the end of the second half of life, you get an idea of how far the treatment in the first half of life, and in the second halfi of life, must needs be different.

You get a problem to deal with which has not been talked of before. Therefore I strongly advocate schools for adult people.
You know, you were fabulously well prepared for life.

We have very decent schools, we have fine universities and that is all preparation for the expansion of life.

But where have you got the schools for adult people? for people who are 40, 45, about the second part of life?

Nothing.

That is taboo; you must not talk of it; it is not healthy.

And that is how they get into these nice climacteric neuroses and psychoses.

Question 4. Would you say that the attitude to be attained in the second half of life should be conceived as

one of the objective type rather than as one of sublimation? Dr. Jung: This is a profound and very ticklish question.

You see, in the first part of life it seems that sublimation is the thing indicated, and in the second part of life it seems that objectivity is indicated.

Now, what is sublimation?

This term has been taken from alchemy.

It is really an alchemical term, and when you understand it in that sense it does not evoke the psychological fact which we understand as sublimation.

Sublimation means that you don't do what you really wish to do, and play the piano instead. That is nice, you see!

Or, instead of giving way to your terrible passions, you go to Sunday school. Then you say you have sublimated it—"it"!
It is, of course, an act of volition.

I don't want to ridicule it at all, only sometimes it has a somewhat humorous aspect. Life, in spite of its misery, sometimes has an exceedingly humorous aspect.
And so those people who perform miracles of moral self-restraint occasionally look rather comical. It would be bad if this were not so; there would be no fun in life at all.

So even sublimation, which is a very useful and heroic thing, sometimes looks a bit funny; but it is never a serious thing, and it is certainly a way of dealing with the difficulties of life, all those difficulties that are forced upon us by our original nature.

We have a very unruly and passionate nature, perhaps, and we simply hurt ourselves if we live it in an uncontrolled way.

Try to tell the truth.

We would like to tell the truth, I am sure. Nobody likes to lie if he is not forced to.
But just tell the truth for twenty-four hours and see what happens! In the end you can't stand yourself any more.

So, you see, you can't let go of all your ambitions; you can't beat down every man who gets your goat; you can't express your admiration to every pretty woman you see.

You must control yourself, after all, and that is also a considerable piece of sublimation.

Take swearing: you must not use this impossible language, and so, instead of saying something disagreeable, you say something agreeable, as you have learnt, and all that continues—ethics, self-repression, and sublimation.

And the worse your passions are, the more you must use this sublimation mechanism, otherwise you get into hot water.

And you don't like that either.

Now surely the passions are likely to be worse in the first half of life than in the second.

There is a certain saying about the virtues of Solomon and David, who grew virtuous on account of their old age.

There is also a French saying: "Si jeunesse savait, si vieillesse pouvait!"

En fin, in the second half of life people have a chance to be more virtuous, somehow.

They don't make enough use of that chance, and that comes from the fact that, unfortunately, they have learned more objectivity than sublimation.

They say, for instance, "Oh well, after all, it seems to be human nature that one has certain weaknesses"; so they begin to allow themselves certain weaknesses, and gradually, the more the passions subside, the more you can yourself allow to side-step a little bit, to make little mistakes and to excuse yourself by saying it is not so terribly serious after all.

An elderly gentleman, of course, can allow himself to show some tenderness to a nice young girl.

Formerly he would have blushed; it would have been shocking; but now he can show his appreciation and everyone will say, "How nice and fatherly that is

Also, ladies of a certain age can allow themselves to have very liberal views, and to express such views, and among those are things which they never would have said before in younger age, because it would have been too shocking.

But when they are older one thinks, "That's nice; that shows a certain experience of life"; and they are very free in the way in which they express themselves.

That is great objectivity; that is already the beginning of a certain philosophy that deals with facts as they are. It is perhaps a sort of disillusionment, or perhaps it is a sort of superiority gained through experience of life.

You know that your virtues are not going to increase very considerably any more. Even your virtues grow gray hair and become bald.
And so, what can you do?

You say, "Oh, that's fine; you mustn't expect too much."

And that is how we deal with ourselves in the second part of life.

I do not speak of how the analyst ought to deal with his patients.

There is an "ought," but there is a certain wisdom, and that belongs to the secrets of the art, which I shall not reveal here!

Question 5. Would you give us some hints with regard to religious experience? Is a so-called religious feeling a valid psychological experience?

Dr. Jung: Well, I understand this question in the following way. Is the religious experience a valid experience?
What is a valid experience?

For instance, if a dog bites me, is that a valid experience?

It is an experience; and if I have a religious experience, well, that is an experience too, and how shall I say that it is valid?

You might say, "Oh, you have an imagination, you have an illusion; you think that you had a religious experience."

Well, that does not concern me. Perhaps it is an illusion; how do I know? There is no criterion.

I can only say, "I felt it like this."

Of course, you can draw conclusions, and so you can ask, "Are the conclusions you draw from it valid?"

For instance, you can draw the conclusion that you have an experience of your patron saint, who has appeared to you, or you have seen the Mother of God, or something like that.

Then you can ask, "Is that valid? Is that interpretation valid?" You know how divided opinions are.
Opinions are geographically rather different.

For instance, a vision with us will be interpreted in terms of traditional Christianity; several hundred miles more South, in terms of Islamic mentality, and a little bit more East, it will be something else again; and sometimes there is a considerable difference in the interpretation of such experiences, but the experiences themselves are always valid—because they exist.

For instance, is it a valid fact that there are elephants?

You cannot even say that elephants are needed; you only can say they exist.

And so with such experiences.

The moment a man says, "I had a religious experience," you can only say, "Well, you had a religious experience."

You can hold all sorts of views about it.

You can say, "Oh, that was merely because your stomach was not all right, or you have slept badly." But that is merely explaining away the fact that he had such an experience.

Of course you can say, "Well, that may be quite pathological."

And in that case you must go to the Encyclopaedia Britannica and look up that kind of experience. All human experiences, you know, are registered in the Encyclopaedia Britannica!

And then you will be taught whether there was that experience, and of what kind.

But it may be that it is not contained in the Encyclopaedia Britannica, and in that case you can say, "Well, I have never heard of such an experience; I don't know what it is," and you have got to explain it to yourself somehow.

But, generally speaking, religious experience is something we are fairly well acquainted with.

We have the history of religions; we have innumerable texts which inform us about the forms of religious ex- perience.

So we know it is a universal phenomenon, and if it is absent, then we are confronted with an abnormal case.

If somebody should say, "I don't know what a religious experience is," then I say that something is lacking, because the whole world has at times religious experience, and you must have lost it somewhere
if you don't know what it is.

ou are not in a normal frame of mind. There is some trouble.

When that is the case, we know that some other type of psychological function is exaggerated through the admixture of the energy which should normally be in a religious experience.

When you look at the life of a primitive tribe, as long as its religious life is well organized, things are in order.

Now let a missionary come in, who can sense nothing of primitive religions and simply says, "This is all wrong," and then you see how the religious life of the tribe begins to disintegrate.

This is one of the most extraordinary phenomena.

Then people become greedy, they become fresh; then a mission boy steps up to me and says, "I'm a brother

of yours, I'm just as good as you are, I know of those fellows Johnny, Marki, and Luki, all the bunch of them." That's how they talk.
For years they sing a hymn in which there is a word meaning "hope," or "confidence."

A missionary who listened to that hymn didn't know the accentuation of that word properly: If you put the accent on the last syllable it means "hope," and if you put it on the first, it means "locust."

So they sang, "Jesus is our locust," and that went quite well, because the locust is a religious figure in Africa.

So it meant something to them: "Jesus is a locust."
But it would have meant precious little to them to sing, "Jesus is our hope and confidence."

Even the highest people to whom I talked were quite unable to understand the elements of the Christian religion.

How could they?

I have not found one mission boy in Africa who could have understood the elements of the Christian faith or what it is all about.

The Pueblo Indians told me, "Oh, it is very nice what the priest is doing; he comes along every second month, and when we bury our dead he does very interesting things with them, but then we do the Indian medicine afterwards."

You see, they always wrap up the dead twice, first according to the Christian rite and afterwards according to the Indian rite, and then it is finished.

The same with birth; in Indian families everything is done twice. I said, "That's very nice, but do you know about Jesus?"

And they say, "Oh yes, we know about Jesu, and the priest often talks with a man he calls Jesu."

And I say, "What about the man?" and they say, "Oh, we don't know; we don't understand what he is all about."

And they are highly civilized people, philosophical people, even. The man who talked like that to me was a philosopher.
He was very critical, he had an excellent psychology.

He said, "Look at the white man's face: sharp lines, disappointed nose; and these Americans are always seeking something.
We don't know what they are seeking; we think they are all crazy." He made the right diagnosis!

Don't be too triumphant; it isn't only the Americans; it is the white man. And he felt it.

It was the first time I got a really objective line on the white man. I saw suddenly with his eyes. Such people understand nothing of the Christian religion, what it really is.

If you break up a tribe, they lose their religious ideas, the treasure of their old tradition, and they feel out of form completely.

They lose their raison d'etre, they grow hopeless.

That medicine man, with tears in his eyes, said, "We have no dreams any more." "Since when?" "Oh, since the British are in the country."

They are entirely depossessed, all the meaning goes out of their life; it does not make sense any more because we infect them with our insanity.

Because it is an insanity: we have lost the religious order of life.

That is my idea, and that is the point at which I will come to a conclusion. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2555f-12boxford.jpg`

Carl Jung: Naturally, the creative impulse has always been the maker of the individual. (2019-04-13 07:55)

[1]

C.G. Jung, Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

Miss Hannah: But if you did not use it as a symptom which somebody has produced, but as a projection, could not concrete, objective art be the first fumbling of the individual towards individuation-with the hypothesis that if the individual was formed, the need for art would disappear?

Prof Jung: Well, if you don't call it art, but call it the creative impulse. Naturally, the creative impulse has always been the maker of the individual.
You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

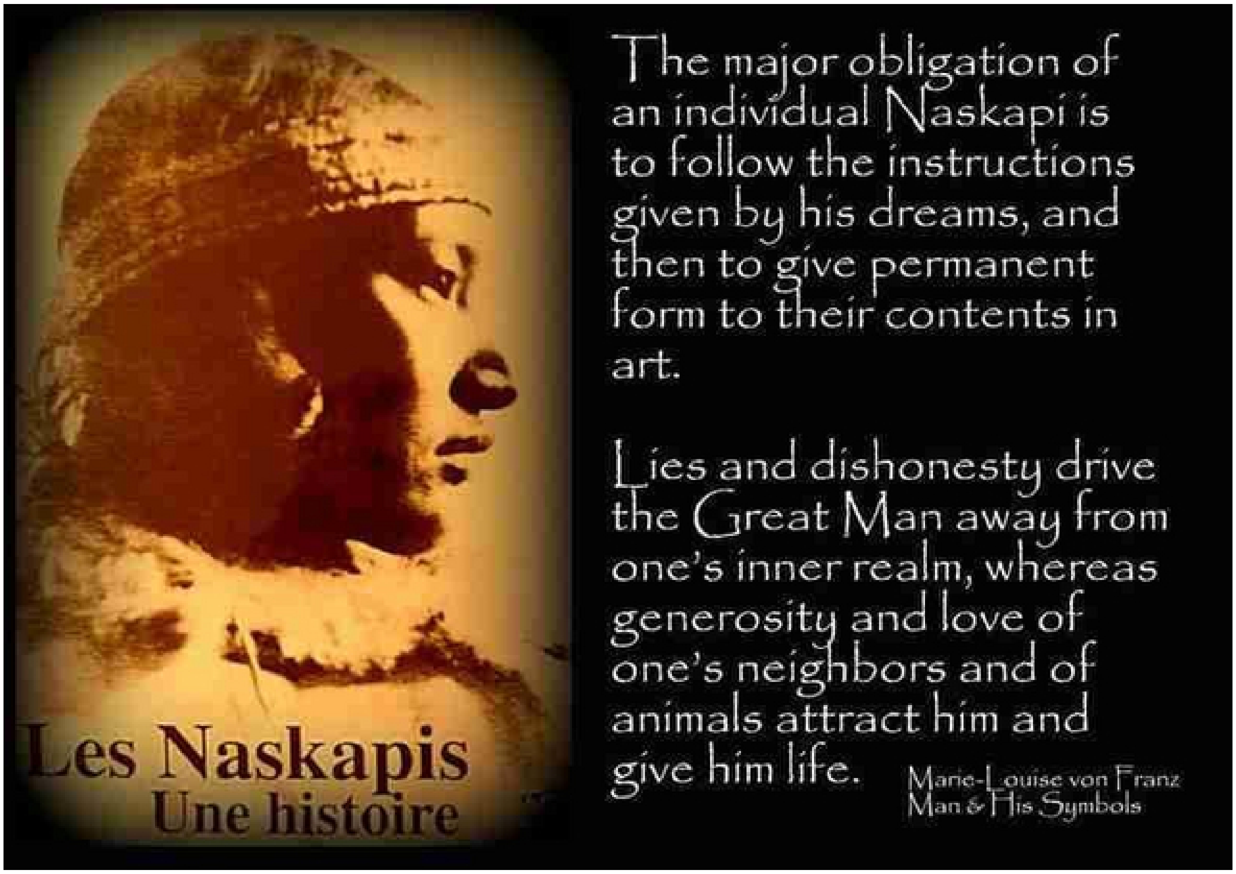
Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0cb7f-12bcreative.jpg`

Marie-Louise Von Franz: Dreams give the Naskapi complete ability to find his way in life (2019-04-13 08:00)

[1]



The major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.

Lies and dishonesty drive the Great Man away from one's inner realm, whereas generosity and love of one's neighbors and of animals attract him and give him life.

Marie-Louise von Franz
Man & His Symbols

Les Naskapis
Une histoire

This inner center is realized in exceptionally pure, unspoiled form by the Naskapi Indians, who still exist in the forests of the Labrador peninsula.

These simple people are hunters who live in isolated family groups, so far from one another that they have not been able to evolve tribal customs or collective religious beliefs and ceremonies.

In his lifelong solitude the Naskapi hunter has to rely on his own inner voices and unconscious revelations; he has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along.

In his basic view of life, the soul of man is simply an "Inner Companion, " whom he calls "my friend" or Mista'peo, meaning "Great Man."

Mista'peo dwells in the heart and is immortal; in the moment of death, or shortly before, he leaves the individual, and later reincarnates himself in another being.

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man.

He favors such people and sends them more and better dreams.

Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams, and then to give permanent form to their contents in art.

Lies and dishonesty drive the Great Man away from one's inner realm whereas generosity and love of ones neighbors and animals attracts and give him life.

Dreams give the Naskapi complete ability to find his way in life, not only in the inner world but also in the outer world of nature.

Thel help him to foretell the weather and give him invaluable guidance in his hunting, upon which his life depends.

I mention these very primitive people because they are uncontaminated by our civilized ideas and still have natural insight into the essence of what Jung calls the Self. Marie-Louise von Franz, Man and His Symbols, Pages 161-162

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/845b0-12bnazkapi.jpg`

Carl Jung and "Four Contacts with Jung." (2019-04-13 08:08)

[1]

Carl Jung and “Four Contacts with Jung.”

Introduction: Michael Fordham, the leading medical analyst among British Jungians and co-editor of the Collected Works, edited Contact with Jung (London, 1966), a collection of "essays on the influence of Jung’s work and personality" by forty-two of Jung’s pupils in Europe, England, America, and Israel.

Excerpts from four vivid and immediate recollections, dating from the late 1930’s to the late 1950’s, have been chosen. (The selections from Charles Baudouin’s journal for 1945 and 1954, in the present volume, were also included, in French, in Contact with Jung.)

A. I. ALLENBY (OXFORD):

I first got in touch with Jung after the end of the second world war.

I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psychology of religion.

With his reply Jung sent the manuscript of his article on the Trinity’—a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: "My best wishes for any further discoveries you may make."

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of apprehension as to how I should fare in meeting the great man—but the moment I entered his intimate little study I felt completely at ease.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account.

"They are just like acts of God," he said.

"Think of it as if a building had been hit by lightning; that, also, is an act of God.

There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old
peasant said to him: ’What—you are not going to make me give you anything, if he destroys his own house!’ That man had got it right," Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one’s feelings and refuses to act on them.

"You can see from the window my boathouse down by the lake," he said.

"Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself. The level of the lake was so high that the boathouse was surrounded by water. There came my dog in search of me. He could not see me, and was not sure whether I was there. Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too. And this went on for some time.

Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump. The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it."

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by way of illustration. "Our needs and desires are always active," he said.
"Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction.

If we refuse to do this we are dragged along by them and become their victim. Then they are like a
sledge rushing downhill in the snow, with no one at the steering-ropes. You must place yourself firmly at the steering-ropes, not hang on at the back or, worse, be unwilling to take the ride at all—that only lands you in panic. Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us."

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

"And do you know what happened to his children ?" Jung asked.

"The son became a thief, and the daughter a prostitute.

Because the father would not take on his shadow,his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."

I remember Jung stating on one occasion:

"Every human being is inherently a unique and individual form of life. He is made like that. But there is something which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him. And," Jung added reflectively, "this is perhaps all we can do."

Another time he said to me, as if he were speaking to himself: "This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing."

KENNETH LAMBERT (LONDON):

One way to express a personal debt to Jung is to recall certain personal experiences of him in action as a person at certain points of time, communicating his experience to another person—as compared with him as a theoretician.

I have two such memories.

The first was of him in London in 1939, when he answered questions put to him by a group of doctors, psychotherapists, and clergymen, including a bishop.

The result was a series of communications on "The Symbolic Life," and the poverty and neurotic potential of individuals and groups for whom such an experience was meaningless.

At that time Jung's personal exuberance and physical size were noticeable, and we last saw him marching out, with a certain playful humor, arm-in-arm with the gaitered bishop—arm-in-arm, although communication on the subject of the symbol had not greatly advanced between them.

Eleven years later Jung gave me half a morning for a personal interview.

He spoke with a spontaneous frankness and an unashamed sense of paradox.

He remembered the group and the bishop, and asserted that the theologian is now passe, owing among other things to his inability to understand projection.

But, he added, "Always I have a feeling of compassion for the clergyman. He has a devil of a problem."

He had, of course, participated in this, for he spoke with feeling for his father "with all his intelligence, who had to be helpless over all this—so restricted and out of touch with nature and the dreams."

Indeed, the intensely personal and historical basis of Jung's scientific motivation revealed itself as he showed me photographs of his grandfather the doctor and of his father the pastor—high-foreheaded and sensitive in facial expression.

"I had the whole problem of the father to solve," he said, "I am always unpopular—with the theologians and with the doctors. I am always mettant mes pieds sur le plat. The medical chaps have no intelligence," he added.

"They work too much from the outside, whereas everybody's psychology is making careful plans to get them into a state in which they have to face themselves, and the shadow. It's their chance to realize the self. If you can get them out of their hole by giving them a kick in the pants you've cheated them of their birthright."

The same feet were put on the priest's plate.

For he emphasized how Christianity forces people to meet the shadow, and he outlined an argument he had worked at to show that St. Thomas Aquinas really believed that the world was created by the Diabolus.

Jung's own sense of the difficulty made him tell a rabbinical story of how God wanted to make a world with his mercy and his justice.

The trouble was that if he used his mercy there would be too many sins, and if he used his justice you couldn't live. So he mixed both of them up and said: "Oh, how I wish there would be a world."

Jung roared with laughter, and went on to mention the symbolism attached to Christ, indicating opposites in his nature, as, for instance, the Leviathan, the Lion, the Serpent, the Black Raven, and his crucifixion between two thieves.

Then the symbolism became astrological.

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

Jung then associated to this by telling two stories about people.

A man told Jung about a Quaker who seemed a perfectly good man. So where was his shadow?

Jung asked about his wife. Apparently she was perfect, too.

His children? "Oh," said the inquirer, "one of them is a thief." In Jung's words, "He went out wagging his tail."

The second story concerned a theologian without a shadow, but it turned out that his son was "getting into the way of forging checks." J

ung's comment was, "The son assumes the father's shadow. His father was stealing, you see, from God his sins.

The son was punished for the father's sins not rendered to God." RENEE BRAND (SAN FRANCISCO):
The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kusnacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Ginkgo biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful—different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: "This has nothing to do with death. They are planting new life." He was looking straight in front of him, addressing no one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience.

ELIZABETH OSTERMAN (SAN FRANCISCO):

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswil, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.. . . Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman’s apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water’s edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, "Never mind a watch; I’ll tell you."

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: "We must give time to nature so that she may be a mother to us. I have found the way to live here as part of nature, to live in my own time. People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don’t think to live their lives. They are up in the head. When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life."

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and simple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taxi man had arrived.

Jung remarked, "That says it." It was time to leave. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6568b-12bvivid.jpg`

Carl Jung on “UFO’s” – Anthology (2019-04-13 08:21)

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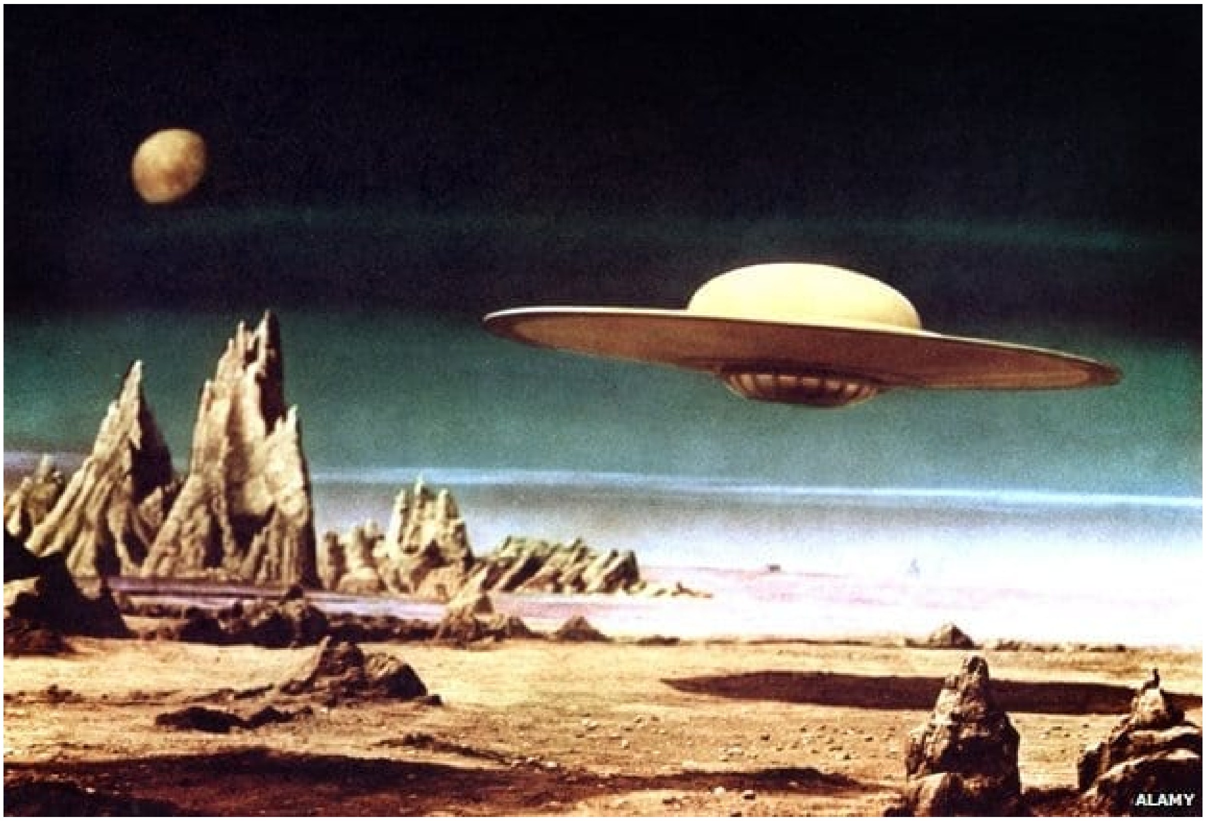


I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Pages 5-6.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts. Carl Jung, Letters Vol. II, Pages 403-404

Hoyle's book has arrived and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem. Carl Jung, Letters Vol. II, Page 408.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

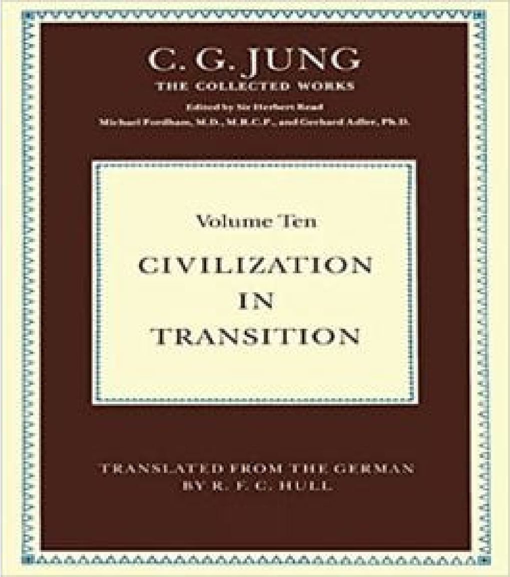
These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

Although I have been studying the UfO phenomenon for about 12 years now and have read practically all the relevant literature, I am still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UfO’s. I cannot even say whether they exist or not. Carl Jung, Letters Vol. II, Pages 627-628

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world. Carl Jung, Letters Vol. II, Pages 592-597

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/18fed-12bsaucer.jpg`

Carl Jung and "Civilization in Transition" CW 10; Quotations (2019-04-13 09:15)



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Volume Ten
CIVILIZATION
IN
TRANSITION

TRANSLATED FROM THE GERMAN
BY R. F. C. HULL

[1]Carl Jung on "Civilization" - YouTube

Carl Jung: CW 10 “Civilization in Transition”

Our cerebral consciousness is like an actor who has forgotten that he is playing a role. Carl Jung, CW 10, Para 332

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43

The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious house when, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882

We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—

in short, all those qualities which make possession possible. Carl Jung, CW 10, Para 431

All human control comes to an end when the individual is caught in a mass movement. Carl Jung, CW 10, Para 395

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315

Words like "Society" and "State" are so concretized that they are almost personified. Carl Jung, CW 10, Para 554

It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Carl Jung, CW 10, Para 326

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. Carl Jung, CW 10, Para 255

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today. Carl Jung, CW 10, Page 43.

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, CW 10, Page 40.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49.

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, CW 10, Pages 43-44.

The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. Carl Jung, CW 10, Para 135

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. Carl Jung, CW 10, Para 177

And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

‘Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung;

CW 10, Para 310.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Page 882.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, para 485.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Page 872.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung, CW 10, Page 195.

In some way or other we are part of a single, all-embracing psyche, a single "greatest man." Carl Jung, CW 10: Page 175.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Page 150

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung, CW 10, Page 327

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in

ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Page 130.

The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10, Page 395.

The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10, Para 944.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, CW 10, par. 506.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man's prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31.

Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most closely became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful. Carl Jung, CW 10, Page 32.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

The upheaval of our world and the upheaval of our consciousness are one and the same. Carl Jung, CW 10, Para 177.

Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that

cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77

When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page, Para 988

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361

From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today ... for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint. Carl Jung, CW 10, Para 104

He alone is modern who is fully conscious of the present. Carl Jung, CW 10, Para 149

All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung, CW 10, Para 540

It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544

If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575

The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung, CW 10, Para 944

A million zeros joined together do not, unfortunately, add up to one. Carl Jung, CW 10, Para 535

The principal and indeed the only thing that is wrong with the world is man. Carl Jung, CW 10, Para 441

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together. Carl Jung, CW 10,

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Para 317

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung, CW 10, Para 325

One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. Carl Jung, CW 10, Para 321

It is amazing how people get caught in words. They imagine that the name postulates the thing—just as if we were doing the devil a serious wrong when we call him a neurosis! Carl Jung, CW 10, Para

The personality of the patient demands all the resources of the doctor's personality and not technical tricks. Carl Jung, CW 10, Para 338

When the ego has been made a "seat of anxiety," someone is running away from himself and will not ad-

mit it. Carl Jung, CW 10, Para 360

The elementary fact that a person always thinks another's psychology is identical with his own effectively prevents a correct understanding of feminine psychology. Carl Jung, CW 10, Para 240

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the

life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

Magic is the science of the jungle. Carl Jung, CW 10, Page 63.

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 565

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387

The man who has attained consciousness of the present is solitary. Carl Jung, CW 10, Para 150

None of us stands outside humanity's black collective shadow. Carl Jung, CW 10, Page 297

We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. Carl Jung, CW 10, Page 179

But God himself cannot flourish if man’s soul is starved. Carl Jung, CW 10, Para 275

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

The art of interpreting dreams cannot be learnt from books. Carl Jung, CW 10, Page 152.

No one who does not know himself can know others. And in each of us there is another whom we do not know. Carl Jung, CW 10, Page 152.

If only people could realize what an enrichment it is to find one’s own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416.

The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190.

"a change in the attitude of the individual can bring about a renewal in the spirit of the nations.” Carl Jung, CW 10, Para 459.

The victim is not the only sufferer; everybody in the vicinity of the crime, including the murderer, suffers with him. Something of the abysmal darkness of the world has broken in on us, poisoning the very air we breathe and befouling the pure water with the stale, nauseating taste of blood Carl Jung, CW 10, Para 410

True, we are innocent, we are the victims, robbed, betrayed, outraged; and yet for all that, or precisely because of it, the flame of evil glowers in our moral indignation. It must be so, for it is necessary that someone should feel indignant, that someone should let himself be the sword of judgment wielded by fate Carl Jung, CW10, Para 410

Evil calls for expiation, otherwise the wicked will destroy the world utterly, or the good suffocate in their rage which they cannot vent, and in either case no good will come of it Carl Jung, CW10, Para 410

When evil breaks at any point into the order of things, our whole circle of psychic protection is disrupted. Action inevitably calls up reaction, and, in the matter of destructiveness, this turns out to be just as bad as the crime, and possibly even worse, because the evil must be exterminated root and branch Carl Jung, CW10, Para 411

In order to escape the contaminating touch of evil we need a proper rite de sortie, a solemn admission of guilt by judge, hangman, and public, followed by an act of expiation. Carl Jung, CW 10, Para 411

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity Carl Jung, CW 10, Para 413

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves Carl Jung, CW 10, Para 413

In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell Carl Jung, CW 10, Para 198

We must, I think, understand love in this way if we are to do any sort of justice to the problems it involves. They are of immense scope and complexity, not confined to any particular province but covering every aspect of human life Carl Jung, CW10, Para 198

The steady growth of the Welfare State is no doubt a very fine thing from one point of view, but from another it is a doubtful blessing, as it robs people of their individual responsibility and turns them into infants and sheep. Besides this, there is the danger that the capable will simply be exploited by the irresponsible, as happened on a huge scale in Germany Carl Jung, CW 10, Para 413

The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing short of a catastrophe can bring him back to health Carl Jung, CW 10, Para 413

This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule Carl Jung, CW10, Para 198

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us. A man is ill, but the illness is nature's attempt to heal him, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind. Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends

nature. Carl Jung, CW 10, Para 136

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelatio of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

Grounds for an unusually intense fear of death are nowadays not far to seek: they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated, and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The "present" is a thin surface stratum that is laid down in the great centres of civilization. If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown. But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239

Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266

The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe’s position midway between the Asiatic East and the Anglo-Saxon—or shall we say American?—West. Europe now stands between two colossi, both uncouth in their form but implacably

opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162

Is a thing beautiful because I attribute beauty to it? Or is it the objective beauty of the thing that compels me to acknowledge it? As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135

For the Chinese, "spirit" does not signify order, meaning, and everything that is good on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. Carl Jung, CW 10, Para, 413

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, CW 10, Para 588

We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. Carl Jung, CW 10, Para 323

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also.As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet, only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882

One od the most fundamental characteristics of every civilization is the quality of permanence, something created by man and wrested from the meaningless flux of nature. Every house, every bridge, every street, is a witness to the value of duration in the midst of change. Carl Jung, CW 10, Para 923

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past. A young person has not yet acquired a past, therefore he has no present either. He does not create culture, he merely exists. It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess. But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? Carl Jung, CW 10, Para 324

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the

spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. onsciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one's partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. Carl Jung, CW 10, Para 33i

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character. Into this territory a man must venture if he wishes to meet woman half way. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

The question of relationship borders on a region that for a man is dark and painful. He can face this question only when the woman carries the burden of suffering, that is, when he is the "contained"—in other words,

when she can imagine herself having a relationship with another man, and as a consequence suffering disunion within herself. Then it is she who has the painful problem, and he is not obliged to see his own, which is a great relief to him. In this situation he is not unlike a thief who, quite undeservedly, finds himself in the enviable position of having been forestalled by another thief who has been caught by the police. Suddenly he becomes an honourable, impartial onlooker. In any other situation a man always finds the discussion of personal relations painful and boring, just as his wife would find it boring if he examined her on the Critique of Pure Reason. For him, Eros is a shadowland which entangles him in his feminine unconscious, in something "psychic," while for woman Logos is a deadly boring kind of sophistry if she is not actually repelled and frightened by it. Carl Jung, CW 10, Para 256

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

A conscientious doctor must be able to doubt all his skills and all his theories, otherwise he is be fooled by a system. But all systems mean bigotry and inhumanity. Neurosis —let there be no doubt about this—may be any number of things, but never a "nothing but." It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

The patient has not to learn how to get rid o£ his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own self, the "other" whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life. In this way, as Freud rightly says, we turn the ego into a "seat of anxiety," which it would never be if we did not defend ourselves against ourselves so neurotically. Carl Jung, CW 10, Para 360

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. Carl Jung, CW 10, Para 345

A neurosis is by no means merely a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient's psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him. That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear. To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning. This would not be a cure, it would be a regular amputation. Carl Jung, CW 10, Para 355

It is presumptuous to think we can always say what is good or bad for the patient. Perhaps he knows something is really bad and does it anyway and then gets a bad conscience. From the therapeutic, that is to say empirical, point of view, this may be very good indeed for him. Perhaps he has to experience the power of evil and suffer accordingly, because only in that way can he give up his Pharisaic attitude to other people. Perhaps fate or the unconscious or God —call it what you will—had to give him a hard knock and roll him in the dirt, because only

such a drastic experience could strike home, pull him out of his infantilism, and make him more mature. How can anyone find out how much he needs to be saved if he is quite sure that there is nothing he needs saving from? Carl Jung, CW 10, Para 867

Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. Carl Jung, CW 10, Para 3II

To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. Carl Jung, CW 10, Para 318

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305

In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325

One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way,

the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320

As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place tor the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 323

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes —their ability to offer new points of view. Carl Jung, CW 10, Para 319

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. Carl Jung, CW 10, Para 304

It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung, CW 10, §554.

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

It suits our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would present no problem we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience. As a rule one obeys only up to a certain point, which is determined in advance by the moral code. This is where those dreaded conflicts of duty begin. Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment. For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with moraUty and, if it does not, condemns it as "immoral." This view, deriving as it does from the mores^ from what is customary, can properly be called "moral." Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded as "duties," collide with one another. In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom. Here the decision has no custom at its disposal on which it could rely. The deciding factor appears to be something else it proceeds not from the traditional moral code but from the unconscious foundation of the personality. The decision is drawn from dark and deep waters.It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

Where is a height without depth, and how can there be Hght that throws no shadow? There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions. What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

The optimum of life is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, for the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism. The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole—laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life-tDoes neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler’s lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916

If it be true that we are the most backward, conservative, stiff-necked, self-righteous, smug, and churlish of all European nations, this would mean that in Switzerland the European is truly at home in his geographical and psychological centre. There he is attached to the earth, unconcerned, self-reliant, conservative, and backward—in other words, still intimately connected with the past, occupying a neutral position between the fluctuating and contradictory aspirations and opinions of the other nations or functions. That wouldn't be a bad role for the Swiss to act as Europe's centre of gravity. Carl Jung, CW 10, Para 920

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development.

The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling's judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and

who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within. Carl Jung, CW 10, Para 326

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW 10, Para 440.

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43

The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious housewhen, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43

All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the

distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

This lost bit of nature seeks revenge and returns in faked, distorted form, for instance as a tango epidemic, as Futurism, Dadaism, and all the other crazes and crudities in which our age abounds Carl Jung, CW 10, Para 44

The compensatory function expresses itself in quite definite arrangements of psychic material, for instance in dreams, in which nothing "symbolic" is to be found any more than in a ram's horn. In order to discover their symbolic quality a quite definite conscious attitude is needed, namely, the willingness to understand the dream-content symbolically, first of all as a mere hypothesis, and then leave experience to decide whether it is necessary or desirable to understand the dream in this way Carl Jung, CW 10, Para 29

She [a patient] was singing hymns that put particular emphasis on her belief in Christ, among others the hymn that goes: Christ's blood and righteousness shall be My festal dress and jewellery; So shall I stand before the Lord When heaven shall grant me my reward They shall be saved at Judgment Day Who put their trust in Christ alway While she was singing it, she saw a bull tearing around madly in front of the window. Suddenly it gave a jump and broke one of its legs. She saw that the bull was in agony, and thought, turning her eyes away, that somebody ought to kill it. Then she awoke Carl Jung, CW 10, Para 30

The bull's agony reminded her of the torturings of animals whose unwilling witness she had been. She abominated such things and was extraordinarily upset by them because of her unconscious identification with the tortured animal. There was something in her that could be expressed by the image of an animal being tortured. This image was evidently evoked by the special emphasis on the belief in Christ in the hymns she was singing, for it was while she was singing that the bull got excited and broke its leg Carl Jung, CW 10, Para 31

This odd combination of ideas immediately led to an association concerning the profound religious disquiet she had felt during the war, which shook her belief in the goodness of God and in the adequacy of the Christian view of the world. This shock should have been assuaged by the emphasis on Christian faith in the hymn, but instead it aroused that animal element in the unconscious which was personified by the bull Carl Jung, CW 10, Para 31

This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the "little ram" Carl Jung, CW 10, Para 31

In its sister-religion, Mithraism, which was also Christianity's most successful rival, the central symbol of the

cult was the sacrifice not of a ram but of a bull. The usual altarpiece showed the overcoming of the bull by the divine saviour Mithras. We have, therefore, a very close historical connection between Christianity and the bull sacrifice. Christianity suppressed this animal element, but the moment the absolute validity of the Christian faith is shaken, that element is thrust into the foreground again. The animal instinct seeks to break out, but in so doing breaks a legin other words, instinct cripples itself. From the purely animal drives there also come all those factors which limit the sway of instinct Carl Jung, CW 10, Para 31

From the same root that produces wild, untamed, blind instinct there grow up the natural laws and cultural forms that tame and break its pristine power. But when the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite unregulated and uncontrolled. An outburst of this sort always ends in catastrophethe animal destroys itself Carl Jung, CW 10, Para 31

What was originally something dangerous now becomes something to be pitied, something that really needs our compassion. The tremendous forces unleashed by the war bring about their own destruction because there is no human hand to preserve and guide them. Our view of the world has proved too narrow to channel these forces into a cultural form Carl Jung, CW 10, Para 31

Had I tried to explain to my elderly woman-patient that the bull was a sexual symbol, she would have got nothing out of it; on the contrary, she would merely have lost her religious point of view and been none the better off. In such cases it is not a question of an either / or explanation. If we are willing to adopt a symbolical standpoint, even if only as an hypothesis, we shall see that the dream is an attempt on the part of the unconscious to bring the Christian principle into harmony with its apparently irreconcilable oppositeanimal instinctby means of understanding and compassion Carl Jung, CW 10, Para 32

It is no accident that official Christianity has no relation to the animal. This omission, particularly striking in comparison with Buddhism, is often felt by sensitive people and has moved one modern poet to sing of a Christ who sacrifices his life for the sufferings of dumb animals Carl Jung, CW 10, Para 32

The Christian love of your neighbour can extend to the animal too, the animal in us, and can surround with love all that a rigidly anthropomorphic view of the world has cruelly repressed. By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity, and why the world has never seen a bloodier war than the war of the Christian nations Carl Jung, CW 10, Para 32

The repressed animal bursts forth in its most savage form when it comes to the surface, and in the process of destroying itself leads to international suicide. If every individual had a better relation to the animal within him, he would also set a higher value on life. Life would be the absolute, the supreme moral principle, and he would react instinctively against any institution or organization that had the power to destroy life on a large scale Carl

Jung, CW 10, Para 32

This dream, then, simply shows the dreamer the value of Christianity and contrasts it with an untamed force of nature, which, left to its raging, hurts itself and demands pity. A purely analytical reduction that traced the religious emotion back to the repression of animal instinct would, in this particular case, be sterile and uselessly destructive Carl Jung, CW 10, Para 33

If, on the other hand, we assert that the dream is to be understood symbolically and is trying to give the dreamer an opportunity to become reconciled with herself, we have taken the first step in an interpretation which will bring the contradictory values into harmony and open up a new path of inner development. Subsequent dreams would then, in keeping with this hypothesis, provide the means for understanding the wider implications of the union of the animal component with the highest moral and intellectual achievements of the human spirit Carl Jung, CW 10, Para 33

In my experience this is what actually happens, for the unconscious is continuously compensatory in its action upon the conscious situation of the moment. It is therefore not a matter of indifference what our conscious attitude is towards the unconscious. The more negative, critical, hostile, or disparaging we are, the more it will assume these aspects, and the more the true value of the unconscious will escape us Carl Jung, CW 10, Para 33

Thus the unconscious has a symbol-creating function only when we are willing to recognize in it a symbolic element. The products of the unconscious are pure nature. Naturam si sequemur ducem, nunquam aberrabimus [“If we take Nature for our guide, we shall never go astray”], said the ancients. But nature is not, in herself, a guide, for she is not there for man’s sake. Ships are not guided by the phenomenon of magnetism. We have to make the compass a guide and, in addition, allow for a specific correction, for the needle does not even point exactly to the north. So it is with the guiding function of the unconscious. It can be used as a source of symbols, but with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose Carl Jung, CW 10, Para 34

Therefore, artificial aids have always been needed to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way [the artificial aids] directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into conscious life, thereby influencing it and altering it Carl Jung, CW 10, Para 26

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffectivewith a higher value for consciousness. Faith,

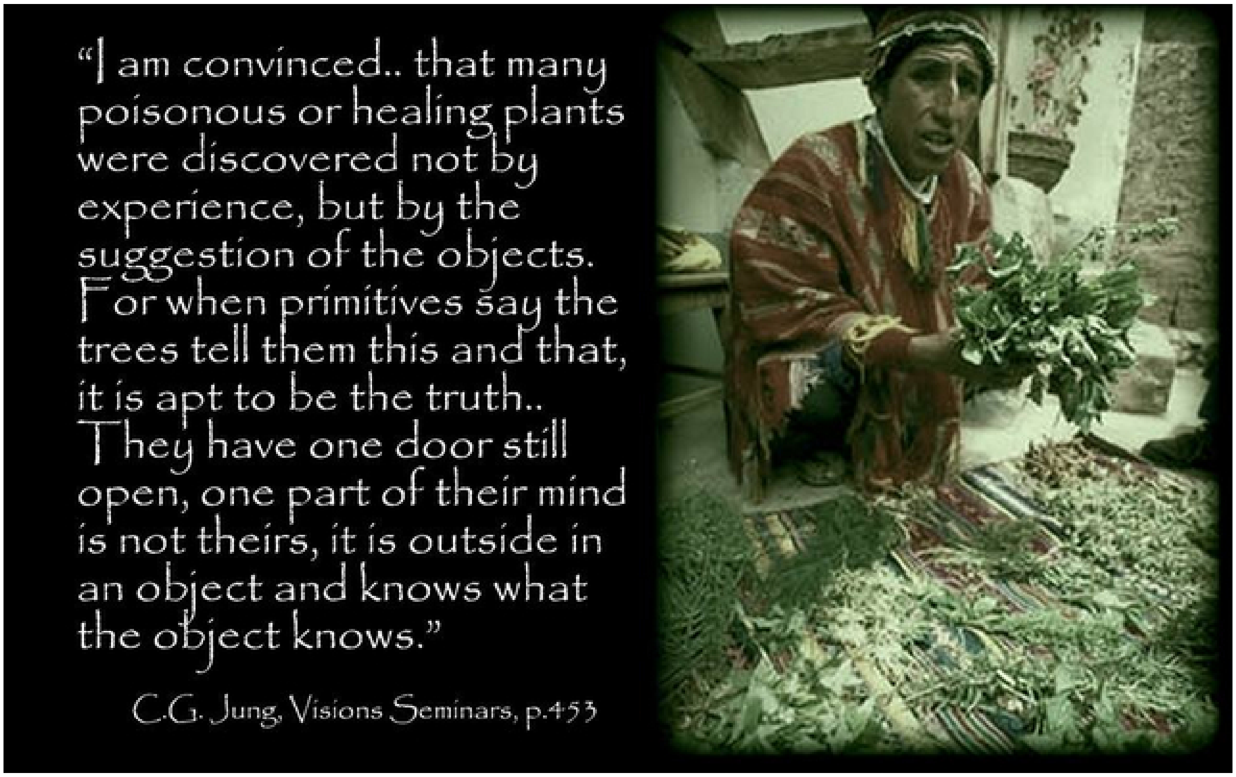
superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26

What a distressing sight it was to see the whole of Germany heave a sigh of relief when a megalomaniac psychopath proclaimed, "I take over the responsibility!" Any man who still possesses the instinct of self-preservation knows perfectly well that only a swindler would offer to relieve him of responsibility, for surely no one in his senses would dream of taking responsibility for the existence of another. The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. Carl Jung, CW 10, Para 413.

1. `http://carljungdepthpsychology.blogspot.com/`

Carl Jung: ...many poisonous or healing plants were discovered, not by experience but by the suggestion of the objects. (2019-04-13 11:00)



"I am convinced.. that many poisonous or healing plants were discovered not by experience, but by the suggestion of the objects. For when primitives say the trees tell them this and that, it is apt to be the truth.. They have one door still open, one part of their mind is not theirs, it is outside in an object and knows what the object knows."

C.G. Jung, Visions Seminars, p.453

For instance, a native was carving his canoe with the utmost love and care, and he spent so much time on it that when he came to the stern of the boat, the bow was already rotten.

The boat said: "I want to be carved"; so he carved and carved, and in the meantime the parts he did first were decaying.

If he were the master he would surely be able to do just so much carving, he could do what he liked.

But no, the boat is his superior and tells him what he must do, so he goes on for years, and in the meantime the boat is gradually rotting away.

That shows what the animation of the object means.

I am convinced that primitive inventions were also made in that way, and that many poisonous or healing plants were discovered, not by experience but by the suggestion of the objects.

For when primitives say that the trees tell them this and that, it is apt to be the truth; perhaps not in one sense, but it is remarkable what the primitive unconscious can do when it is absolutely outside in the object.

One sees the same thing in mediums or in very sensitive people; they have one door still open, one part of their mind is not theirs, it is outside in an object and it knows what the object knows.

Such a fellow is able to produce one's own thoughts, as if he were in possession of one's goods, so to speak; and from such experiences one can draw conclusions about those early conditions where the human mind was still in objects.

Then man had only to perceive and apply what was suggested to him by the things themselves.

One hears similar remarks from artists even now, if they are a bit primitive-that certain materials suggest such and such forms or creations. Carl Jung, Visions Seminar, Page 453

[Image Courtesy of Craig Nelson]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5a899-12bpoisonous.jpg`

Four Rivers of the Garden of Eden. (2019-04-13 12:33)

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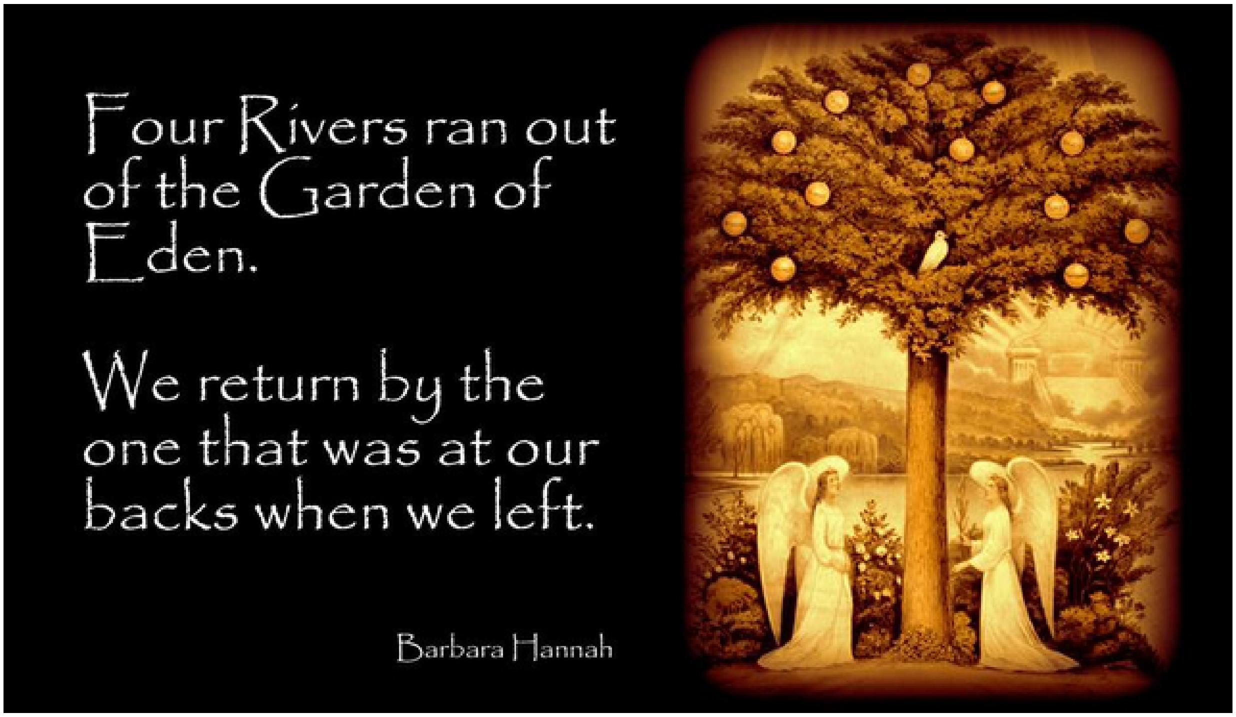

Four Rivers ran out of the Garden of Eden.

We return by the one that was at our backs when we left. Barbara Hannah. [Complete Citation is Needed.]

Note:

“In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.

This image has been taken up by the Gnostics to illustrate the development of the inner human being.

According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma." Carl Jung, Children's Dreams Seminar, Pages 365-367.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/4d435-82bfour2brivers2bhannah.jpg`

Carl Jung: "Salome's performance was deification." (2019-04-13 12:54)

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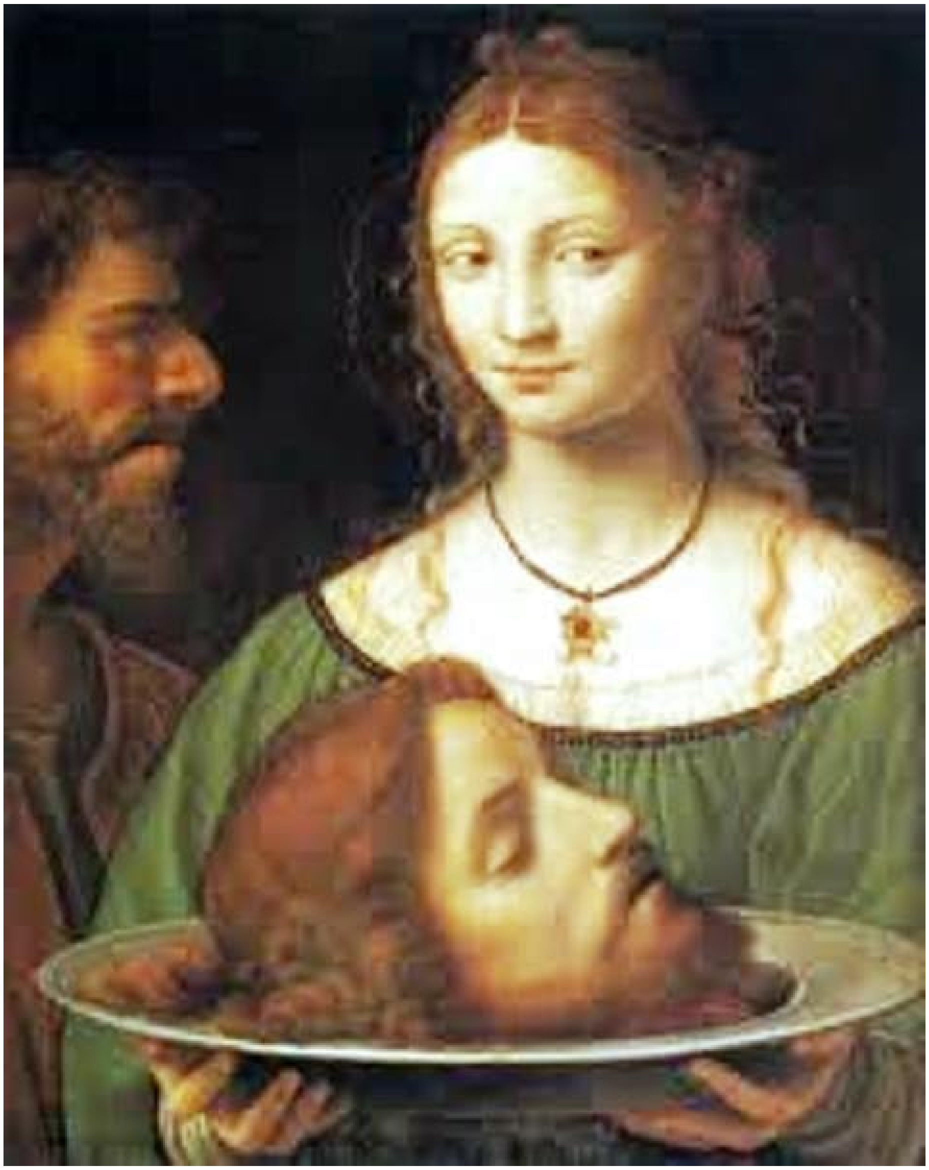


In the 1925 seminar, Jung recounted that after Salome's declaration that he was Christ:

"In spite of my objections she maintained this.

I said, 'this is madness,' and became filled with skeptical resistance" (Analytical Psychology, p. 96).

He interpreted this event as follows:

"Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.

You can be gripped by these ideas so much that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact it is such fantasies that made the mysteries. Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate …

One gets a peculiar feeling from being put through such an initiation. The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion …

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile."

He added: "All this is Mithraic symbolism from beginning to end" (ibid., pp. 98-99).

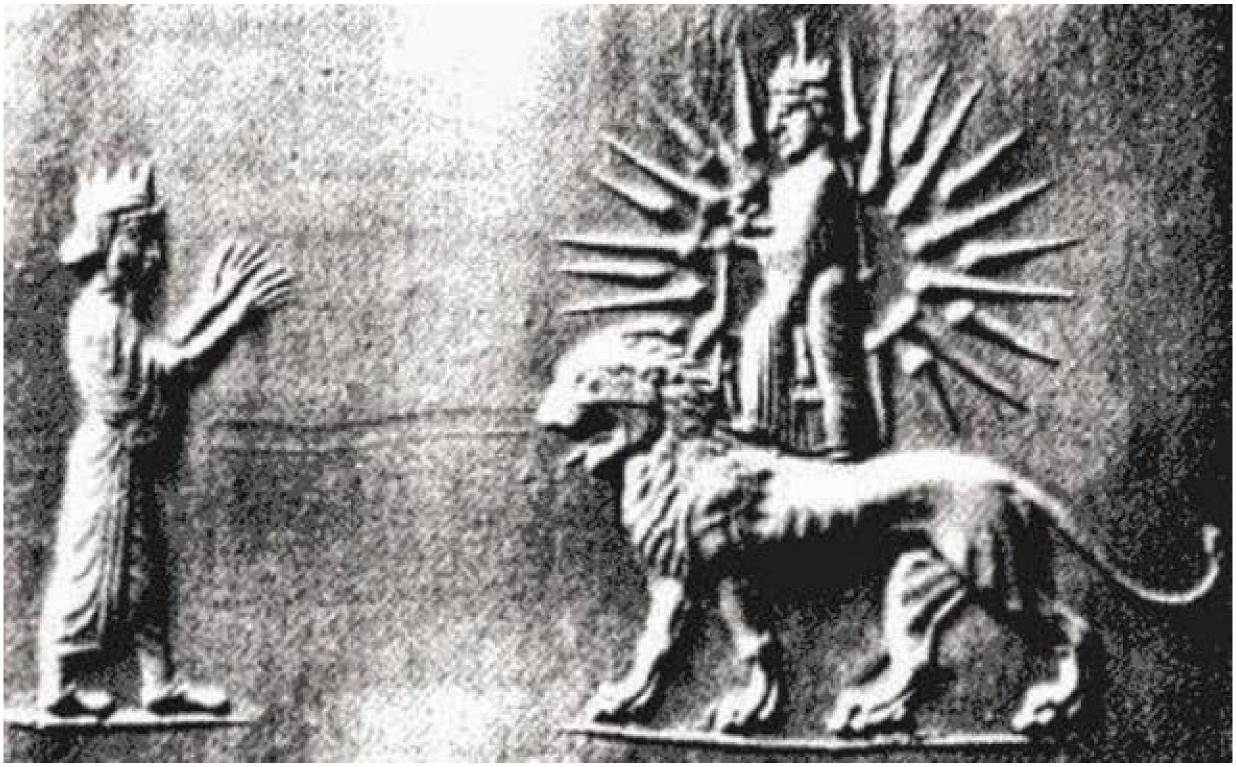
In The Golden Ass, Lucian undergoes an initiation into the mysteries of Isis.

The significance of this episode is that it is the only direct description of such an initiation that has survived.

Of the event itself, Lucian states: "I approached the very gates of death and set foot on Proserpine’s threshold, yet was permitted to return, rapt through all the elements.

At midnight I saw the sun shining as if it were noon; I entered the presence of the gods of the under-world and the gods of the upper-world, stood near and worshiped them."

[3]



After this, he was presented on a pulpit in the temple in front of a crowd.

He wore garments which included designs of serpents and winged lions, held a torch, and wore "a palm tree chaplet with its leaves sticking all out like rays of light"
(The Golden Ass, tr. R. Graves [Harmondsworth: Penguin, 1984], p. 241).

Jung’s copy of a German translation of this work has a line in the margin by this passage. Liber Novus, Page 253. Footnote 211.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/0dcc0-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/bf193-2.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/c9f19-3.jpg`

Carl Jung on "Bollingen." [Anthology] (2019-04-13 13:36)

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Carl Jung on "Bollingen." [Anthology]

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me.

My name enjoys an existence quasi-independent of my- self. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/525dd-12bbollingen.jpg`

Carl Jung on if his work is “Scientific.” (2019-04-13 13:44)

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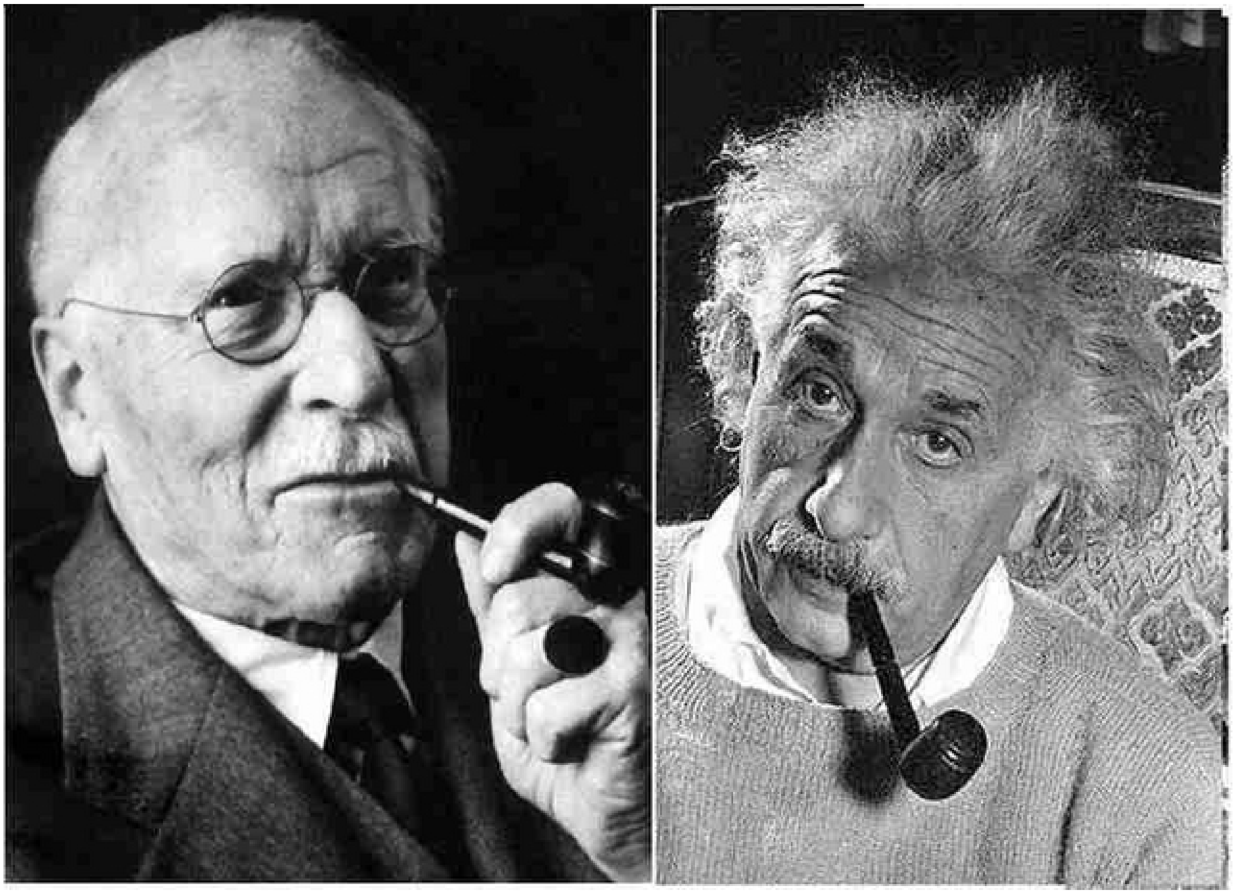

In comparative anatomy, we speak of morphological phenomena in man, of organs which resemble the organs of animals.

We know, for instance, that man has lived through early stages of development in the course of his evolution.

We know the complete genealogy of the horse dating back millions of years, and on these facts the science of anatomy is founded.

There is also a comparative morphology of psychic images. Folklore is another field of research into motivation.
What I have practiced is simply a comparative phenomenology of the mind, nothing else.

If someone has a dream and we find that dream in identical form in mythology, and if this constantly repeats itself, are we not justified in saying with certainty: We are still functioning in the same way as those who created that mythological image?

Take the Eucharist.

A god is slain, pierced with a spear, is dismembered, eaten.

To this day, the piercing of a loaf of bread with a silver spear is a ritual of the Greek Church.

In the Aztec rites, Huitzilopochtli is slain, pierced with a lance.

His body consists of a dough made from the seeds of plants just as the Host is made of white flour, and the pieces are distributed and eaten.

The undivided and the divided God.

Think of the use made of the cross in Yucatan. It is the same as our adoration of the Cross.

Or the myth of Dionysos.

[Jung gave several other examples.]

The psychiatrists, in treating their cases, know that these things happen in the soul of the patients.

There are countless ideas, images of the unconscious, which have been compared to mythological concepts, because they proved to be identical.

There is only one method: the comparative method.

Comparative anatomy, the science of comparative religion. Why not then comparative psychology?

If we draw a circle and divide that circle into four equal parts and think of it as a philosophical idea, and the Chinese does the same thing, and the Indian too—do you think that it is something different when I do it?

Unscientific! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7d749-12beinstein.jpg`

Carl Jung on “Modern Art.” (2019-04-13 13:51)

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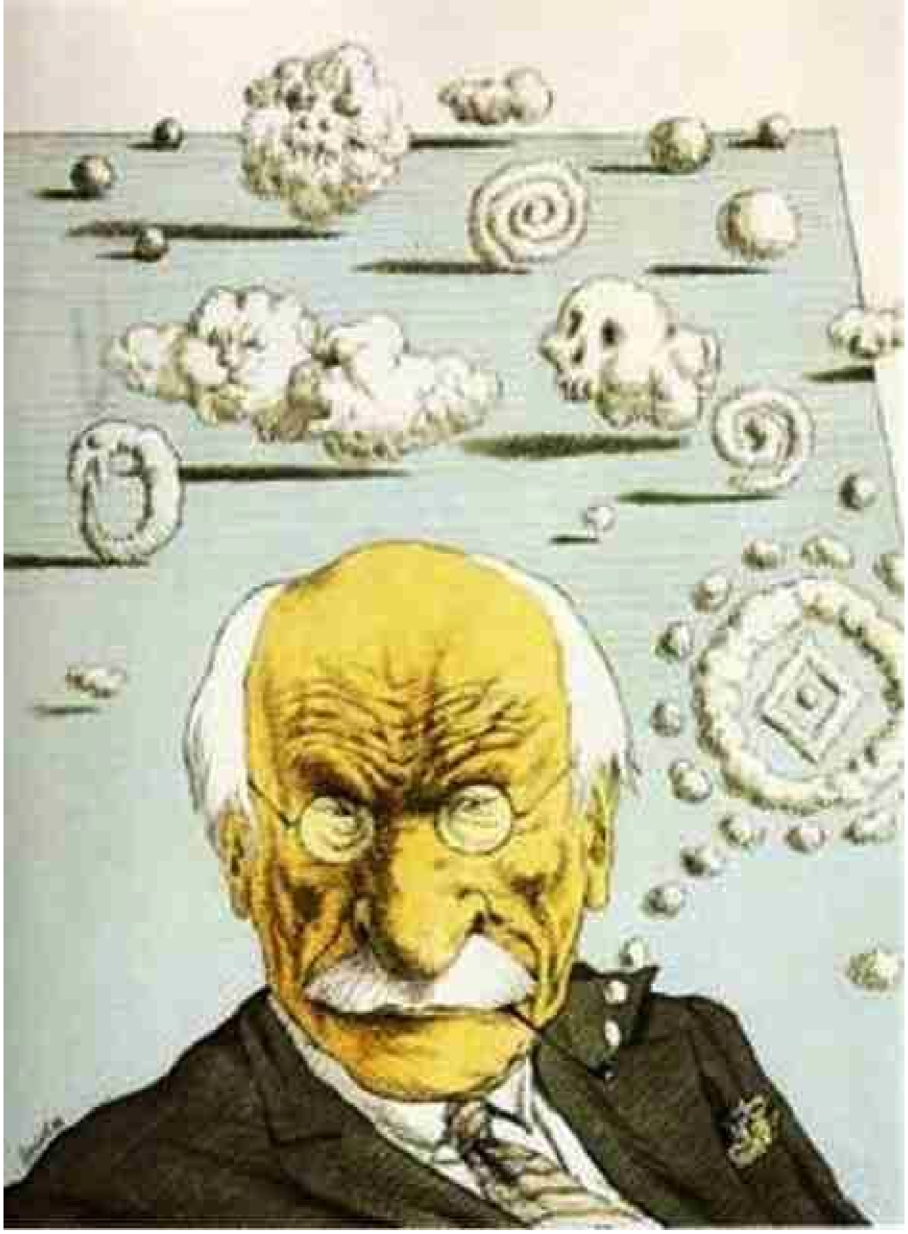

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No. I cannot occupy myself with modern art any more. It is too awful.

That is why I do not want to know more about it.’

At one time I took a great interest in art. I painted myself, sculpted and did wood carving.

I have a certain sense of color.

When modern art came on the scene, it presented a great psychological problem for me.

Then I wrote about Picasso and Joyce.

I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.

These people are either schizophrenics or neurotics. Neurotics smart under the problems of our age.

They smart under the conditions of its time.

Art derives its life from and expresses the conditions of our time. In that sense art is prophetic.

It speaks as the plant speaks of nature and of the earth, of ground and background. My patients make similar pictures.

When they are in a chaotic state, all forms dissolve. Then panic grips them.

Everything threatens to fall to pieces and we are in a state of panic—though it is an unadmitted panic. What does this art say?

This art is a flight from the perceptible world, from the visible reality. What does it mean, to turn one’s eye inward?

The first thing people see there is the debris of destruction, and the infantilism of their own souls.

That is why they imitate the tyro.

People admire the art of the primitives. True, it is art, but it is primitive.

Or one imitates the drawings of children. The schizophrenics do that too.

To the extent that it is a manifestation of a yearning for the primary it may have a positive value. But dissolution demands synthesis.

And I am always concerned with the pile of wreckage, with the ruins of that which has been, with infantile attempts at something new. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/00acb-12bart.jpg`

Carl Jung: The Unconscious is the dark being within that hears what our conscious ears do not hear.

(2019-04-13 14:03)

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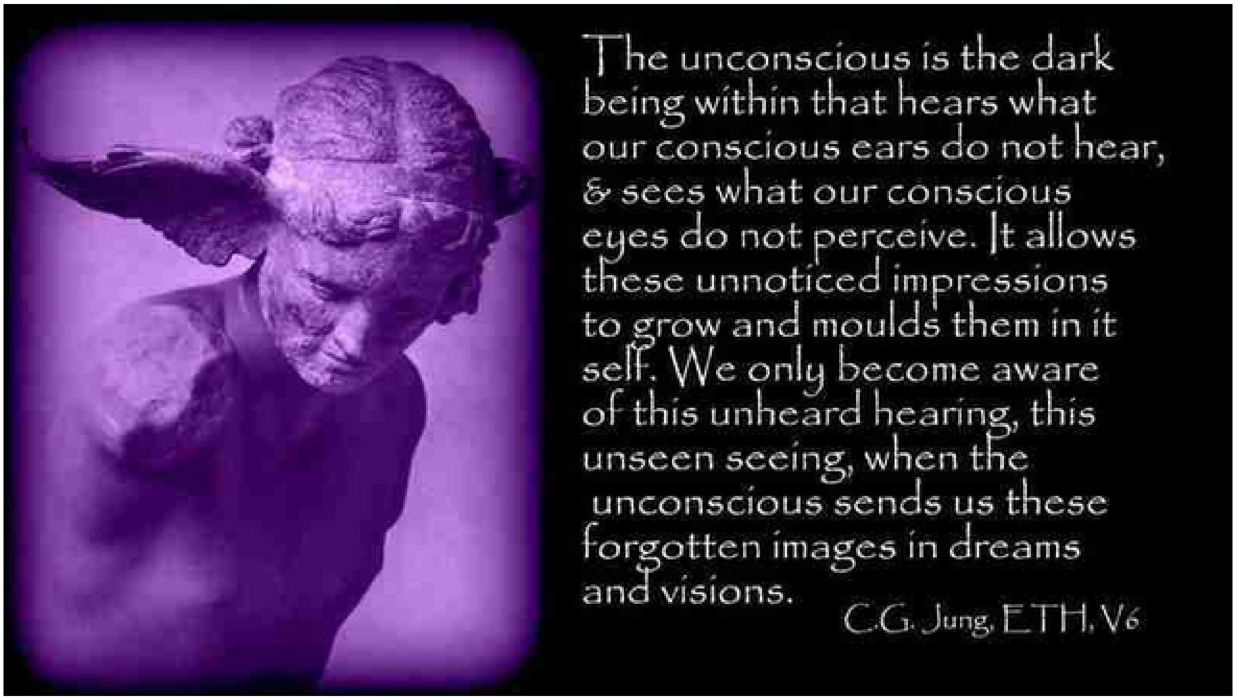


The unconscious is the dark being within that hears what our conscious ears do not hear, & sees what our conscious eyes do not perceive. It allows these unnoticed impressions to grow and moulds them in it self. We only become aware of this unheard hearing, this unseen seeing, when the unconscious sends us these forgotten images in dreams and visions.

C.G. Jung, ETH, V6

Lecture XI 11th July, 1941

We have been speaking of the prima materia during several lectures.

It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.

It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.

Summary

I. Projection of the Unconscious

1. Nature

The most important question naturally is: What is the prima materia?

It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious.

We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.

We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence in ourselves which is totally different to our conscious mind.

Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the contents of the conscious.

The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.

One could almost say it was the world, and that it speaks, as it were, to us.

It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.

Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.

Knowledge of psychology only comes with knowledge of the unconscious.

So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with its growth and products.

It was particularly the starry heavens which fascinated our forefathers.

You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.

The stars represented forces of a psychical nature.

The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid information about character. T

he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.

According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.

The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.

And the same was valid for all the other planets, each in its own way.

Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the stars.

It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).

Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.

Saturn and Mars, for instance, are known as "malefici" (evil doers) everywhere.

It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.

If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.

This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations

of his own character, or with separating him from the unconscious in order that he might be free.

This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.

The well known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene.

If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World who is the dark and strongest Archon, the ruler who keeps men in fetters and oppresses them.

And this same principle was called Saturn, so that the prayer "deliver us from evil" could also be: "deliver us from Saturn", for it means deliver us from the oppressive power which rules the world.

It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.

You find this idea als o in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.

He speaks of "the prince of the power of the air" of the "principalities", “powers" and "rulers of the darkness of this world" and of " spiritual wickedness in high places".

These "powers" are the old Gnostic rulers of the planets.

The beautiful old name, Elizabeth, is a remnant of the same idea.

It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days.

These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man’s fate did not lie in his own conscious hands, but was made for him.

He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.

It was in this way that the heavens and earth became peopled and permeated with psychical life. It was perhaps the unknown depths of the sea which attracted the most projections.

The sea is one of the best known symbols for the prima materia, as the mother of all life.

All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.

We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.

Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.

Our sense impressions come from outside and als o certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.

The most important things, however, come from inside, the real manifestations of life. The things, which impress us from outside, can only do so because of our inner attitude.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.

1. Substances

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse’s "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water " it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water), it does not moisten the hands.

It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather "a qua spiritualis" (a spiritual water).

In all these definitions, the alchemists are referring to a psychical nature.

This is the reason they so often use the analogy of steam or smoke.

These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.

We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.quently speak of it as lead because the term describes exactly how one experiences the unconscious.

Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.

It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man's neck and oppressing him.

It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.

This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead itself, the tangible metal, which was meant, but something which was concealed in the lead.

It was naturally quicksilver above all which impressed the alchemists.

Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.

But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.

And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.

Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.

He is "Hermes Trismegistos" (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.

Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.

He was actually the god of the unconscious, and the being who determined the human intellect.

Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.

But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.

It had a transforming influence on man, for it is above all in mind that men differ. Another substance, which naturally occupied the phantasy of the ancients, was fire.
The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.

It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.

This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life. This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.

We experience this quality directly in an emotional condition.

For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.

A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.

Another variety of the same idea is the "scintilla" (spark), the "Seelenfiinklein" (little spark of the soul) as Meister Eckhart calls it.

This is a very ancient idea and is to be found among the most primitive people.

These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia. This is an interesting parallel to the alchemists' definition of the prima materia as the "land of the dead".

The Central Australians say that this land consists of "maiaurli" (little soul sparks). These are malicious little beings, particularly inconvenient to women.
When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords where there are "maiaurli", that is, souls of the ancestors.

If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.

One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: "That is quite an old woman, there is no point in doing anything there!"

This idea of the maiaurli is a remnant of the "scintilla" which played a great role, as the "Seelenfiinklein" right

into the Middle Ages.

1. Living beings

The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.

There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.

In a treatise in "Artis Auriferae", for instance, we read: "And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals".

We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.

So our forefathers came very near to the realisation that the prima materia must be a being connected with man.

It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.

They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.

And even today the majority of people do not realise this either.

We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.

The things which I conceal from myself I simply do not see.

It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have

II. Symbols

We come now to the second part of our summary.

The things, which I have spoken of up till now, were not symbols but conjectures.

They were real projections, the alchemists met the thing they were searching for in the actual objects.

When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.

There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he never found it!

One sees from such things that they also meant the real quicksilver, and that they worked practically and most seriously in their laboratories, right into the seventeenth century.

We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.

The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.

We will classify the symbols under the same headings that we used for the projection of the unconscious: nature, substances and living beings.

1. Nature

It is from nature that the image of the chaos was taken, the primeval condition of the creation: "And the earth was without form and void; and darkness was up on the face of the deep.

And the Spirit of God moved up on the face of the waters." (Gen. I:2.)

This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.

This is simply the unconscious, for our consciousness originated in the unconscious.

You can observe in any small child the way in which fragments of consciousness flow together and form the ego.

At first a child speaks in the third person, and only later does it say "I".

This is the moment when the island of consciousness has begun to gain continuity. When consciousness comes on the scene the primeval chaos begins to recede.
The chaos consists of the elements and the effects of the stars.

The elements are of an earthly nature, the physical and chemical constituents of our bodies.

These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.

You remember the picture of" the Chaos" (see sketch p. 202) and the wild confusion and conflict which prevailed.

There was no coordination, nothing was organic, everything was still inorganic.

The chaos is also frequently simply defined as the earth or as "terra prima " (the first earth), from which nothing yet grows, but from which everything can grow.

And for the same reason it is represented as "mother" or "virgin", as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.

Or this earth, on account of its wonderful fertility, was also called the "earth of Paradise", or simply "susceptible", something which can receive a seed into itself and nourish and develop it.

This last definition is of the utmost importance, in that the unconscious is thus represented as the "susceptible" in us; it receives everything into itself and reacts to all impressions.

The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.

It receives impressions of every kind, allows them to grow and molds them in itself.

They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.

This is the amazing fertility of the unconscious.

Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected grows out of it.

These phenomena are most easily observed in artists or in other creative people.

This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called "Hades " or the "Land of the Dead" by the alchemists.

Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.

It is thought of as being situated in the centre of the earth or in some other cavity in the earth.

The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth.

You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: "He is a chip of the old block after all."

Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). These waters fall on the dead like spring rain and wake them to a new life.

This means that the opus of the alchemists woke the unconscious to a new life.

The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life

concealed in the lead.

In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.

This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.

Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.

You know that it is the father and mother complexes which play the most distinguished roles in analysis! Everyone has had a father and mother from whom he assumes that he inherited his whole existence.

Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.

These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.

This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the "mountain in which there are no differences", and the symbol of the hermaphrodite.

1. Substances

We come now to the sub stances.

Mercury was the substance par excellence that was used as a symbol for the prima materia.

It was considered to be the "soul of the body", of the human body, and of every other substance, for the alchemists found a soul in everything.

Everything contained an "imago invisibilis" [an invisible or non-pictorial image).

The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.

These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also perhaps of that which will never be.

But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.

Another substance, which is used as a symbol, is lead.

The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.

Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.

But it is in this condition that the fire is concealed, a passionate fire, libido.

It contains a universe, a world, for the alchemists felt that the unconscious was a world.

They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.

This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.

But the universal mind, the anima mundi, is also a dangerous demon which causes madness.

This is absolutely true, for if you investigate the diseases of the mind particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the patients have simply been overwhelmed by the unconscious.

The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.

The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.

Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called "humidum radicale", [radical humidity).

The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the "humidum radicale".

1. Living Beings

Among other living animals, man himself was naturally used as a symbol for the Prima materia. He played a great role in alchemy as the homunculus, for instance.
And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.

This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,

and drawn down into, and imprisoned in, the depths.

The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.

I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b2486-12bdark.jpg`

Carl Jung and “Journey.” Anthology **(2019-04-13 14:08)**

[1]

To begin any great journey
you must take the first step

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter,
so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me.

After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

You announced yourself to me in advance in dreams.

They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling.

You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

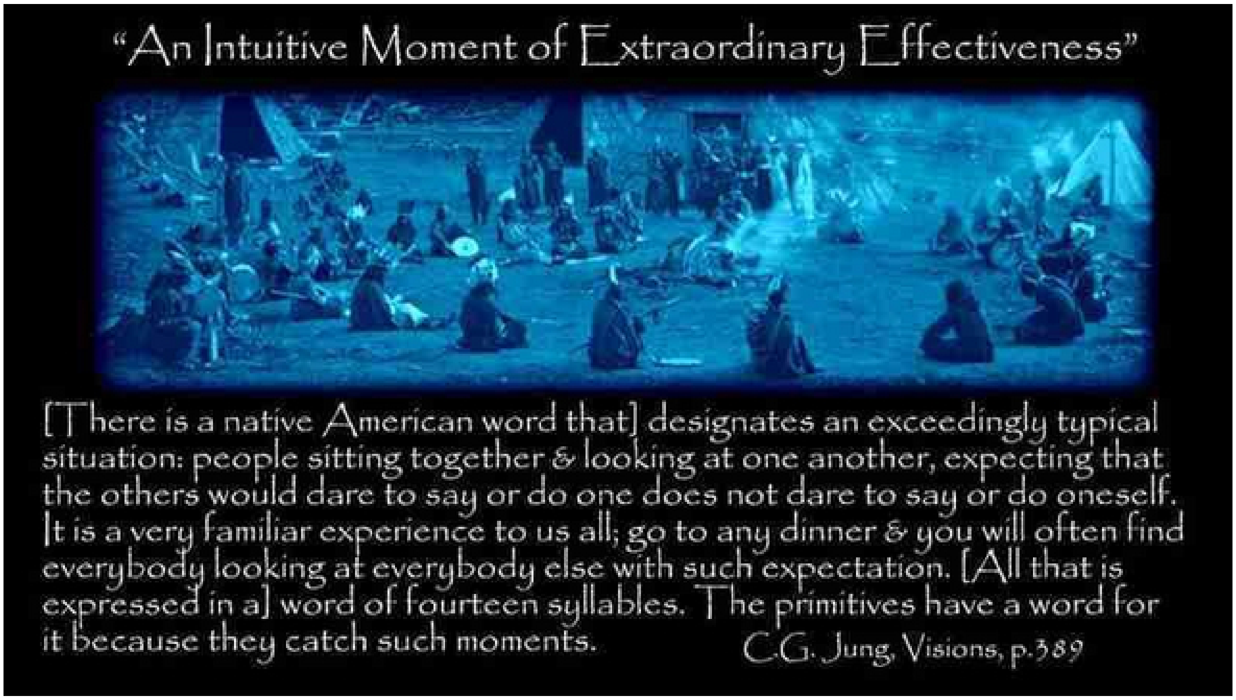
"A journey of a thousand miles begins with a single step." Lao-tzu.

Note: Although this is the popular form of this quotation, a more correct translation from the original Chinese would be "The journey of a thousand miles begins beneath one's feet." Rather than emphasizing the first step, Lau Tzu regarded action as something that arises naturally from stillness. Another potential phrasing would be "Even the longest journey must begin where you stand." [note by Michael Moncur, September 01, 2004]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/77f4e-12bjourney.jpg`

Carl Jung: A fourteen syllable word used by Red Indians (2019-04-13 14:13)

[1]



"An Intuitive Moment of Extraordinary Effectiveness"

[There is a native American word that] designates an exceedingly typical situation: people sitting together & looking at one another, expecting that the others would dare to say or do one does not dare to say or do oneself. It is a very familiar experience to us all; go to any dinner & you will often find everybody looking at everybody else with such expectation. [All that is expressed in a] word of fourteen syllables. The primitives have a word for it because they catch such moments.

C.G. Jung, Visions, p.389

A certain tribe of the red Indians, for example, has one single word consisting of fourteen syllables which expresses exactly what I am trying to explain, namely, the expectation that somebody else will do what I am too lazy or too irresponsible to do.

The word means literally: sitting in a circle, looking at one another, expecting someone else to do what one does not want to do oneself.

The one word expresses that typical situation in any gathering.

The primitives are quite psychological in that instance, they recognized that situation and found a suitable name for it. Unfortunately it cannot be used in everyday speech. Carl Jung, Visions Seminar, Page 1102.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/738db-12bindian.jpg`

Carl Jung on the World cut in two. (2019-04-13 14:18)

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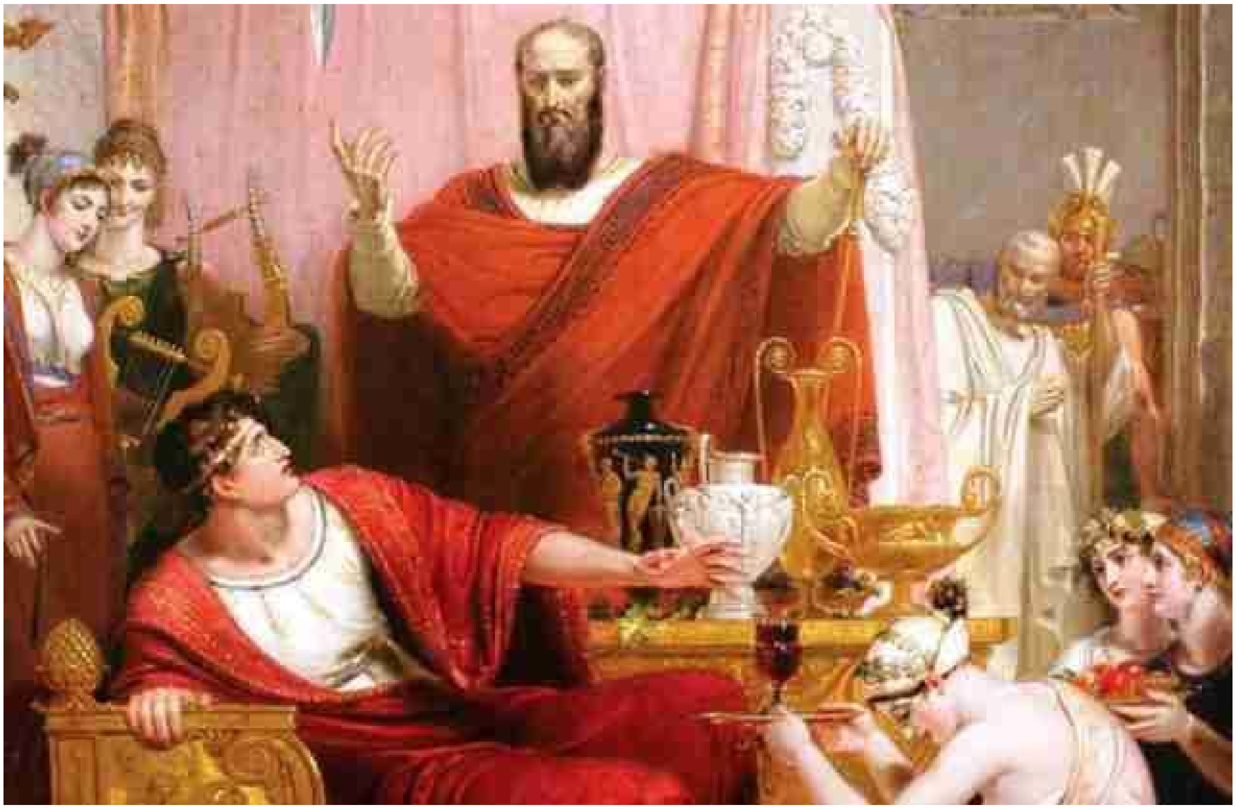


The fact is we have not yet reached the point when things can be put together. And we cannot reach it yet, because the world is cut in two.
J.P. Hodin: The iron curtain ...A political factor. Has it anything to do with it?

Dr. Jung: I should think it has!

It hangs over our lives like the sword of Damocles. Since 1933 we have witnessed uttermost destruction. First it was the Nazis.
On two occasions they almost got here.

If they had, I should have been put against the wall. Well, I had settled my accounts with the next world.

If the Russians come we shall have the "pile of wreckage," for even if we are the victors, we know very well that we shall do the same thing as they do and with the same methods.

In America, when they want to cope with the gangsters, they do it with the help of G-men. That means we become like them.

I am pessimistic about the pile of wreckage.

A new revelation from within, one that will enable us to see behind the shattered fragments of infantilism, one in which the true image appears, one that is constructive—that is what I am waiting for.

We have to visualize this image empirically, as at once an idea and a living form, the ground for which has long been prepared historically.

I have always pointed it out.

The alchemist called it the Round. It is the idea of completeness.

The Chinese call it Tao—the unity of opposites in the whole.

Psychologically seen, the process takes place in the center of the personality which is not the "I," but another center, the greater man in us.

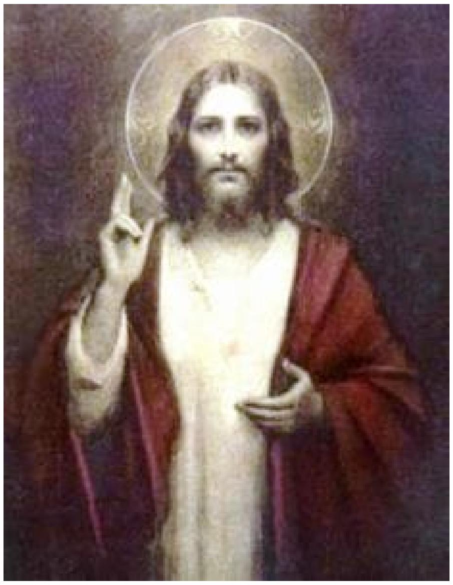
For this, too, the ground has been prepared psychologically. I see it as form, or, if you like, as an idea.

Except that an idea without living form is merely intellectual. My idea which is also form is like a man who has a body.
If he has no body, we should not see him.

It must be visible form and idea at the same time. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d989e-12bworld.jpg`

Carl Jung on "Christ" - YouTube Video (2019-04-13 14:33)



[1]Carl Jung on "Christ" - YouTube Video

1. `https://www.youtube.com/watch?v=b3U6TX-Yqrc`

Carl Jung Quotations 24 (2019-04-13 15:38)

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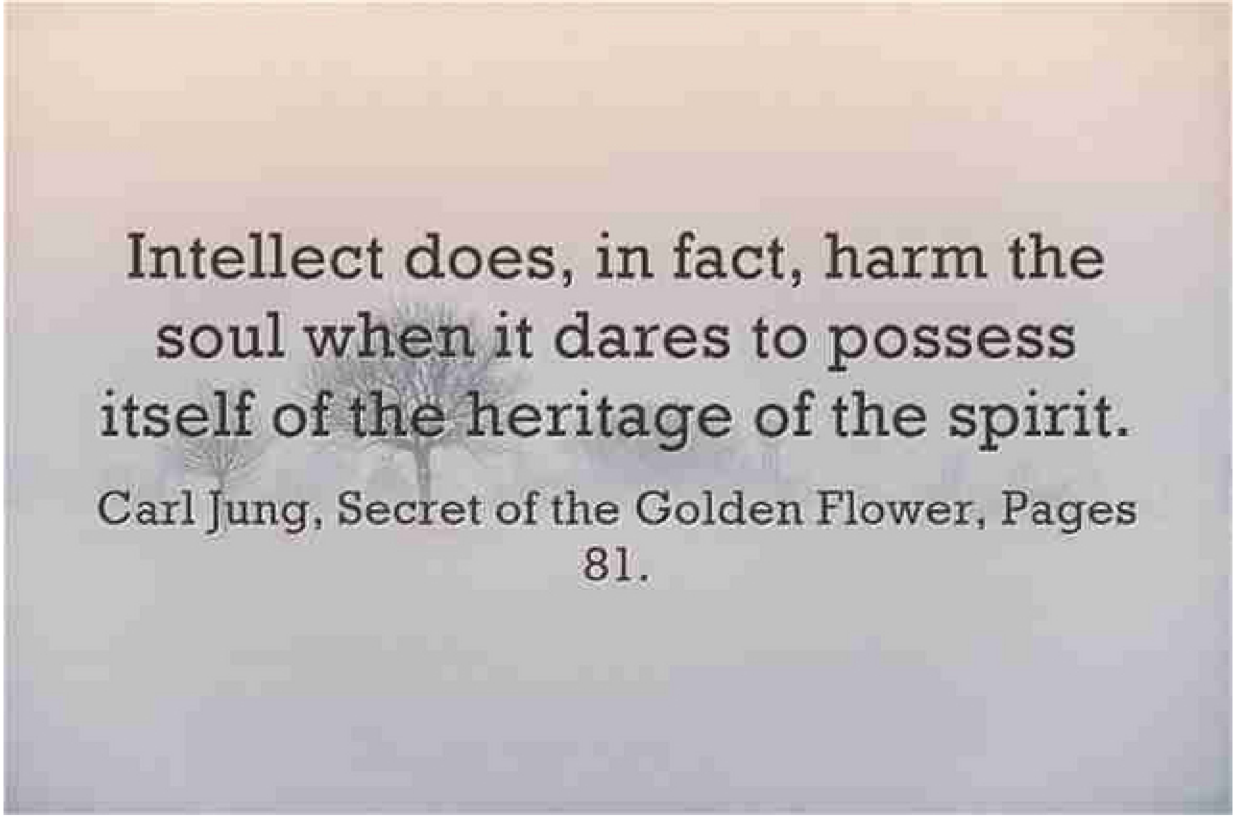

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit.

Carl Jung, Secret of the Golden Flower, Pages 81.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

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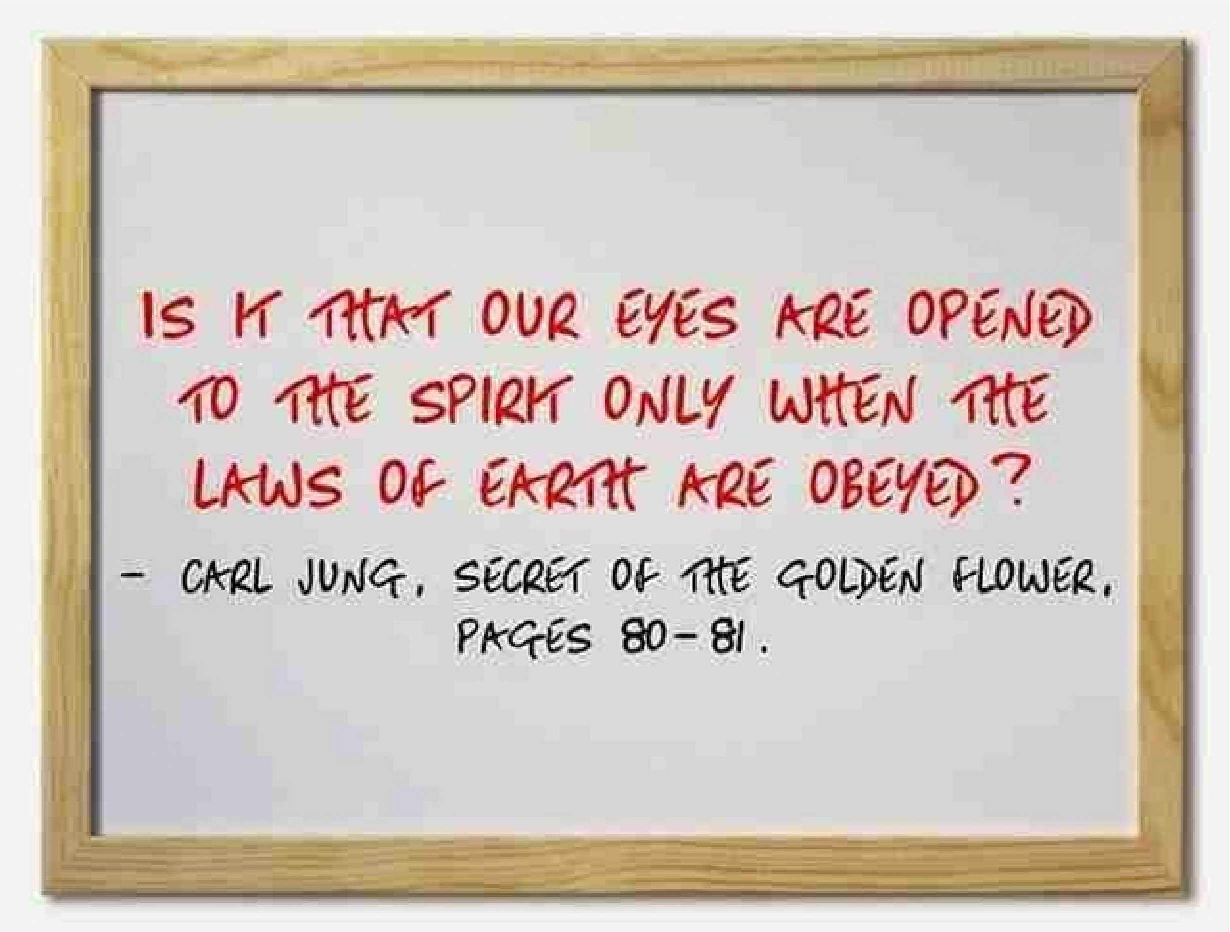
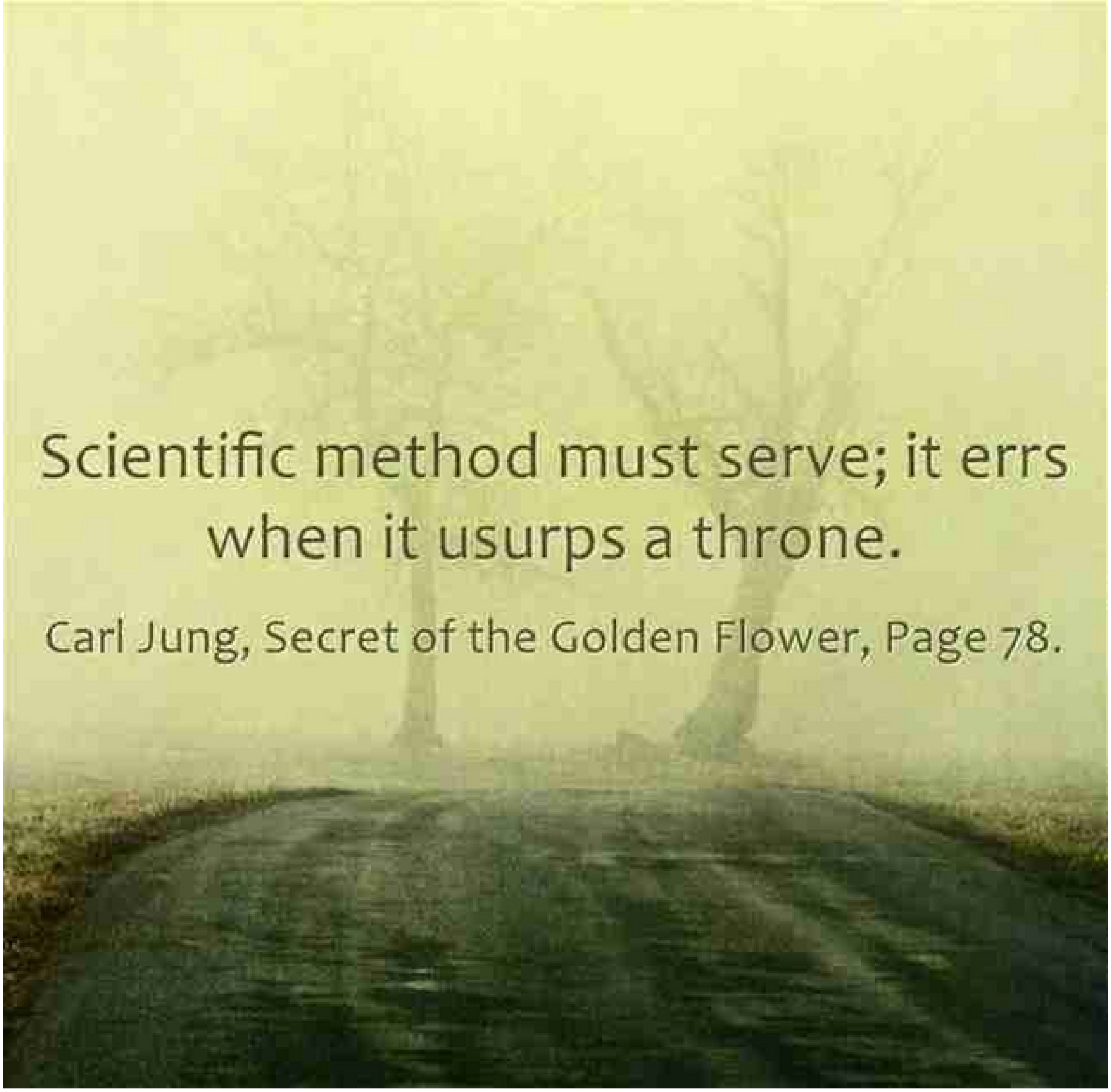


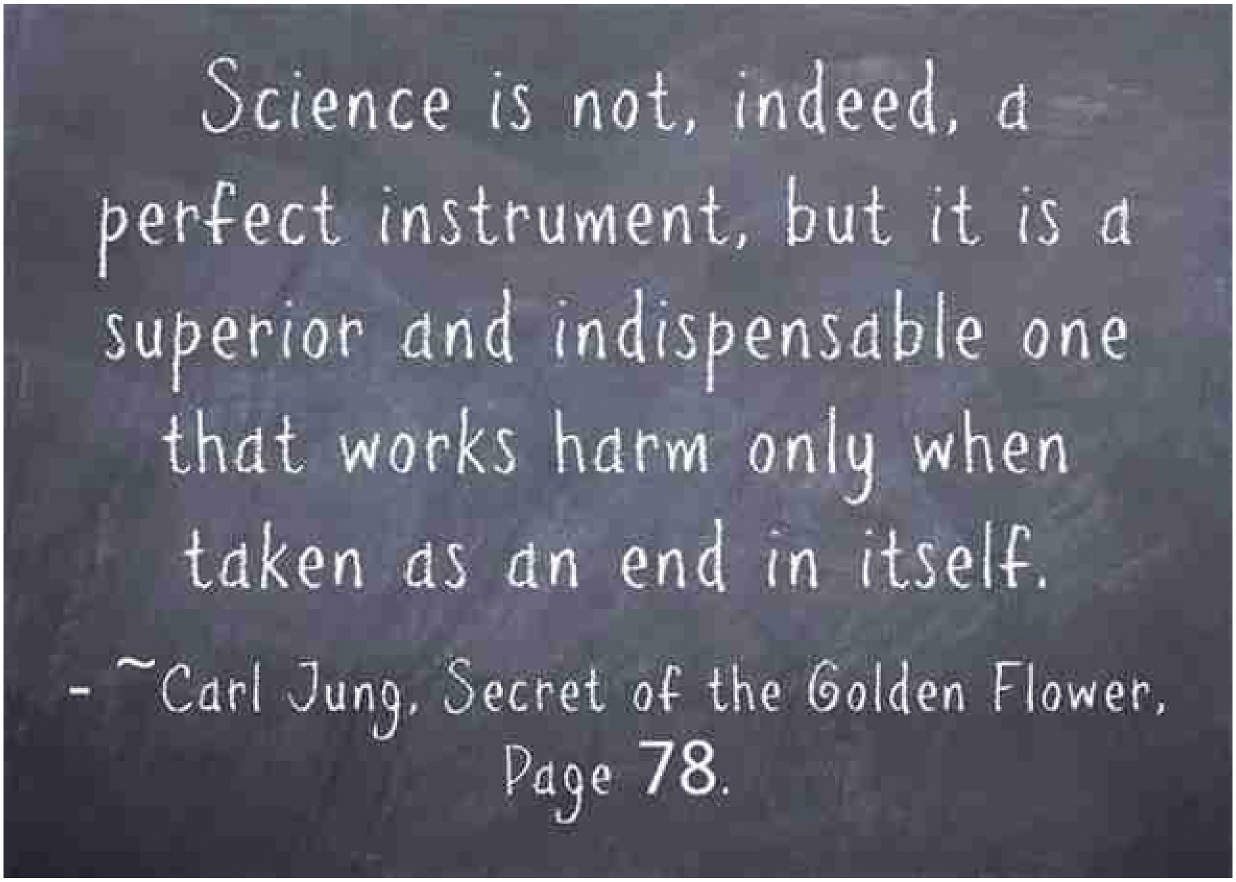
IS IT THAT OUR EYES ARE OPENED TO THE SPIRIT ONLY WHEN THE LAWS OF EARTH ARE OBEYED?

– CARL JUNG, SECRET OF THE GOLDEN FLOWER, PAGES 80 – 81.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.



Scientific method must serve; it errs when it usurps a throne. Carl Jung, Secret of the Golden Flower, Page 78.



Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself.

- ~Carl Jung, Secret of the Golden Flower, Page 78.

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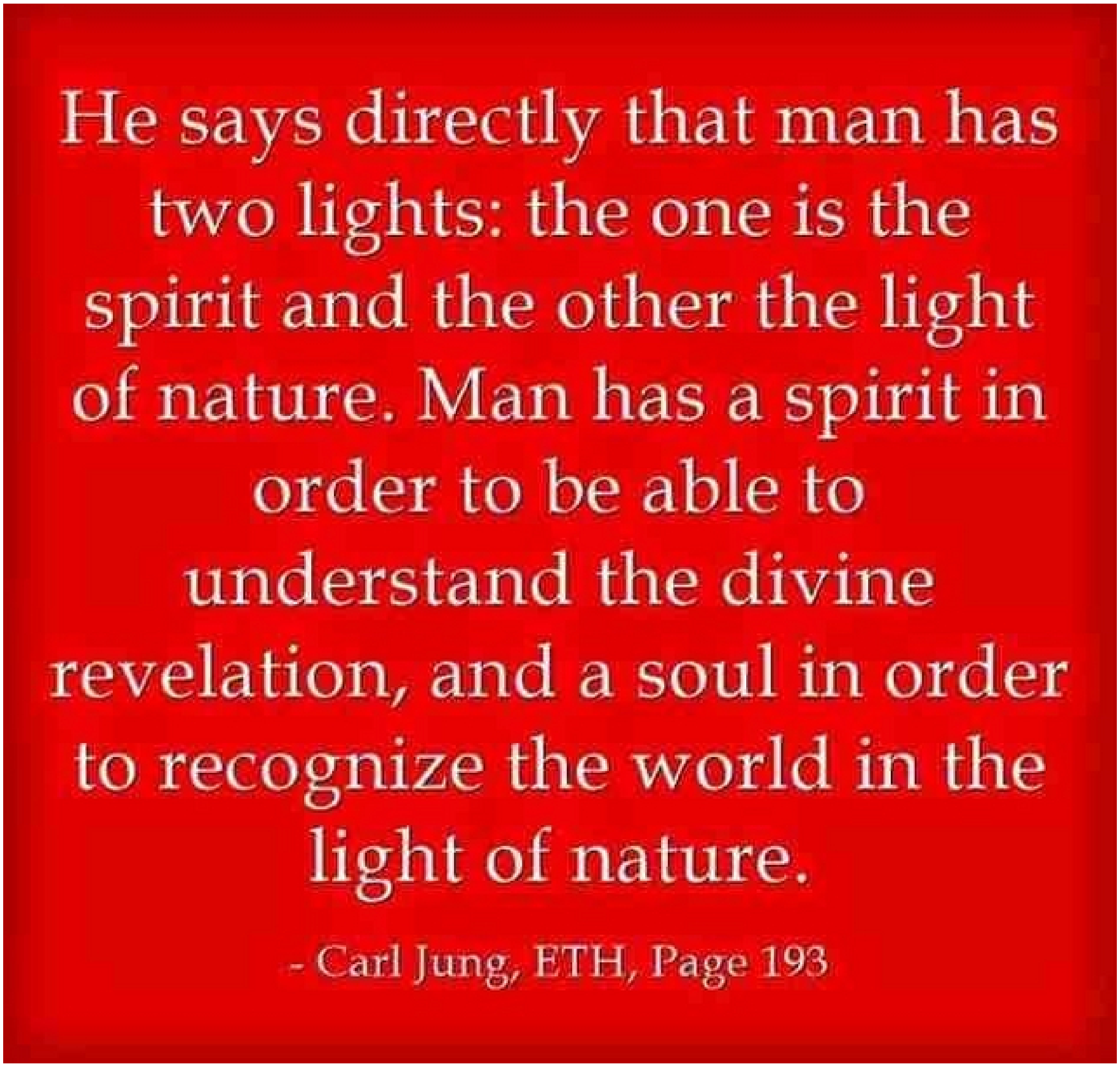

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognize the world in the light of nature.

- Carl Jung, ETH, Page 193

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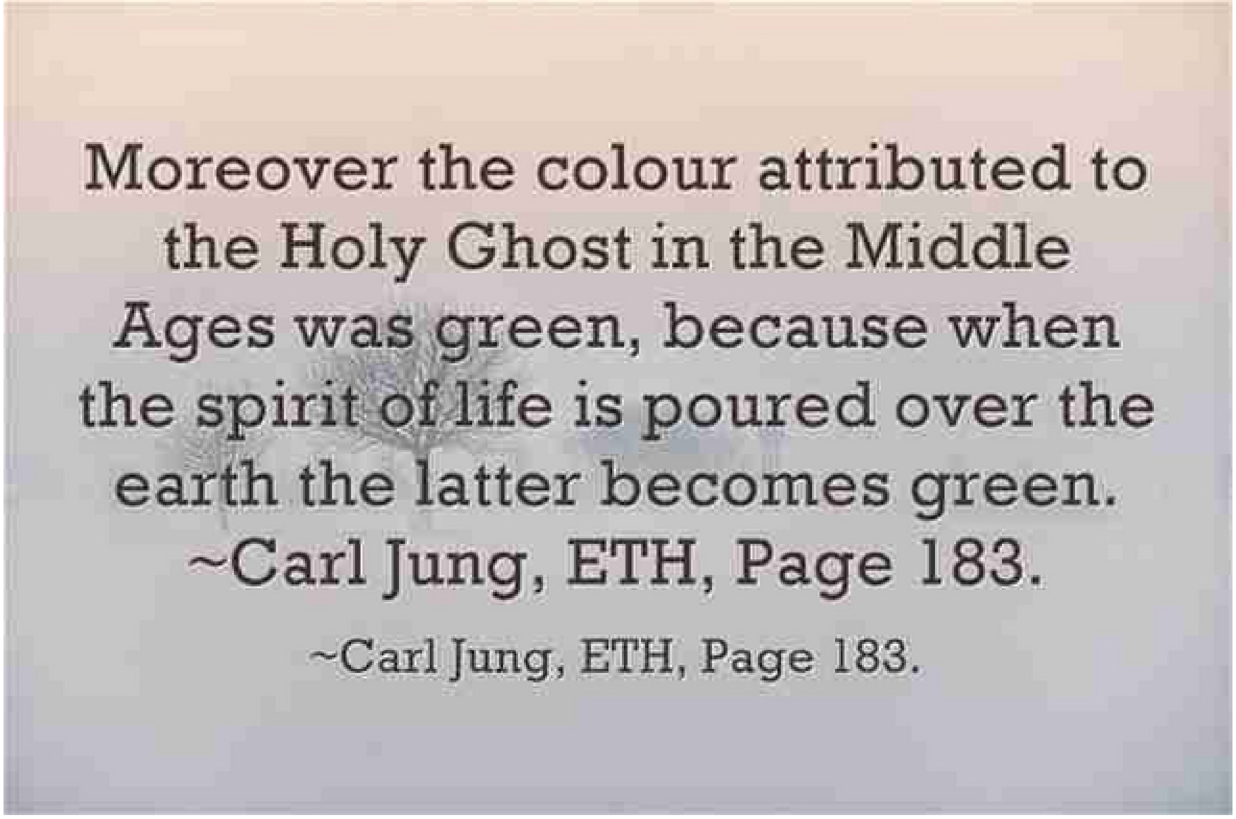

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green.
~Carl Jung, ETH, Page 183.

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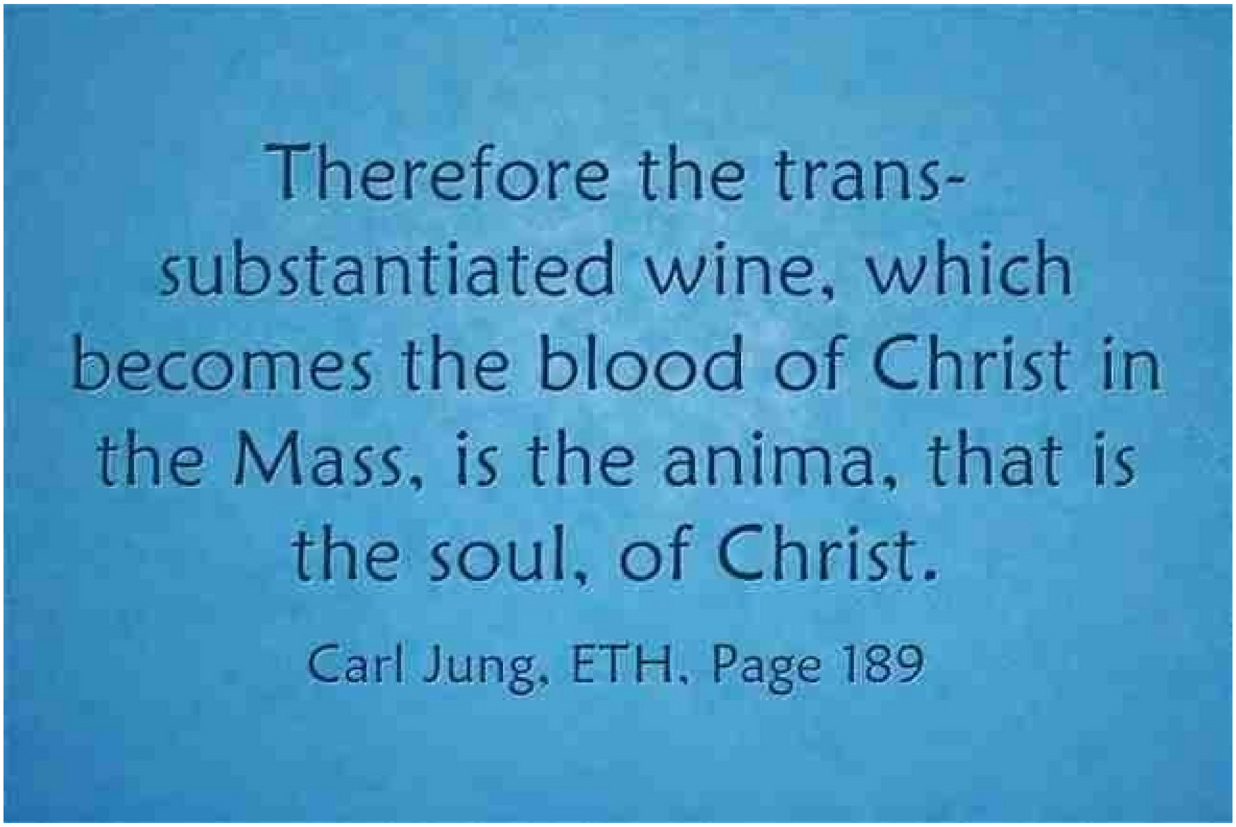

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ.

Carl Jung, ETH, Page 189

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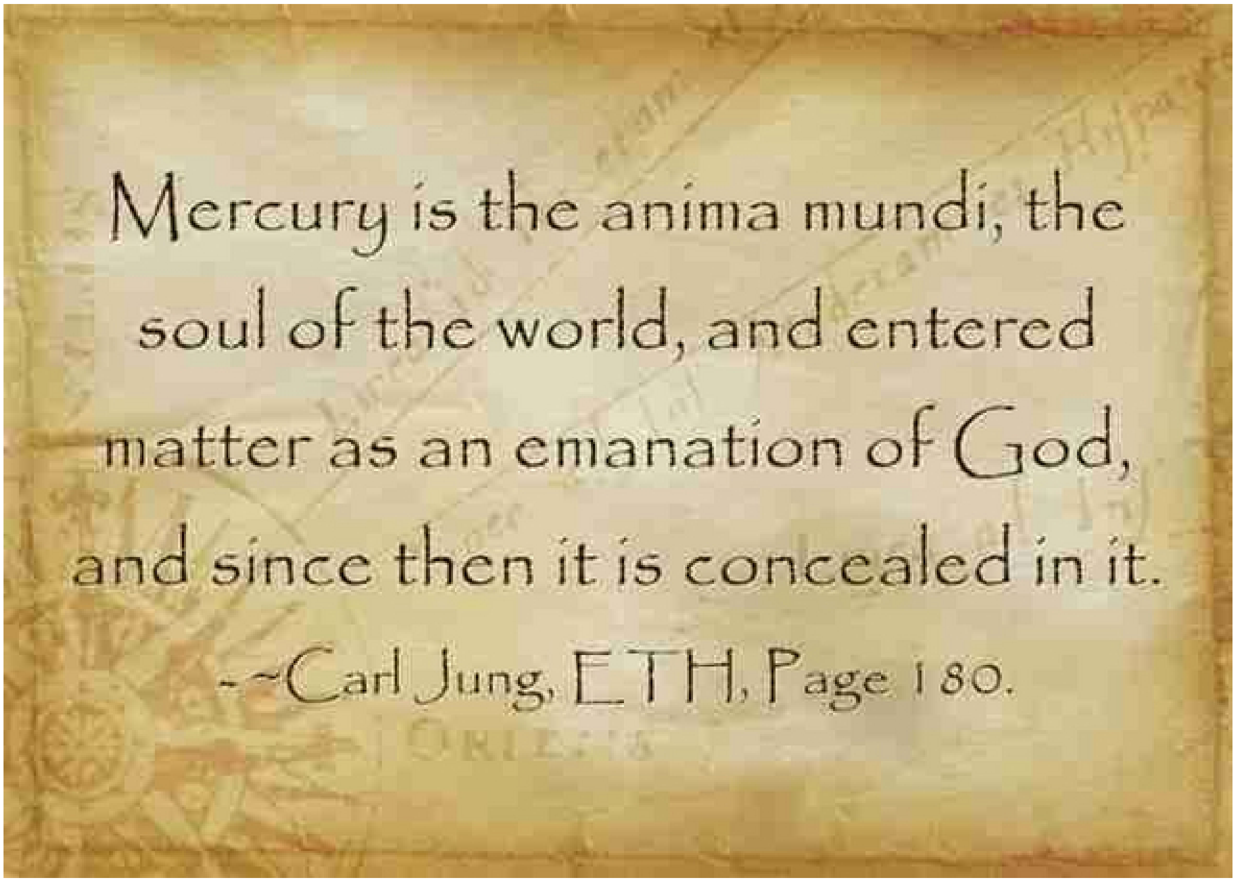

Mercury is the anima mundi, the
soul of the world, and entered
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and since then it is concealed in it.
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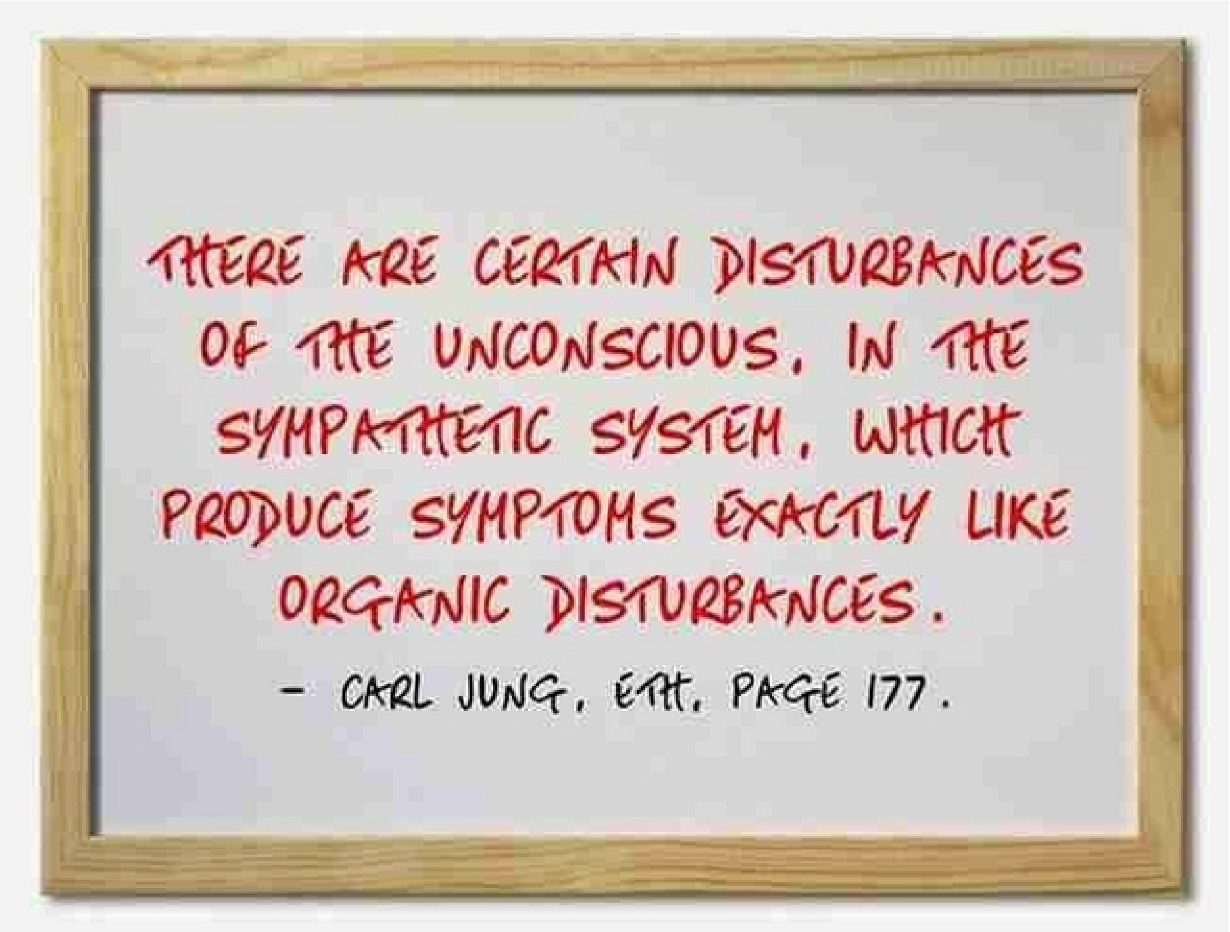
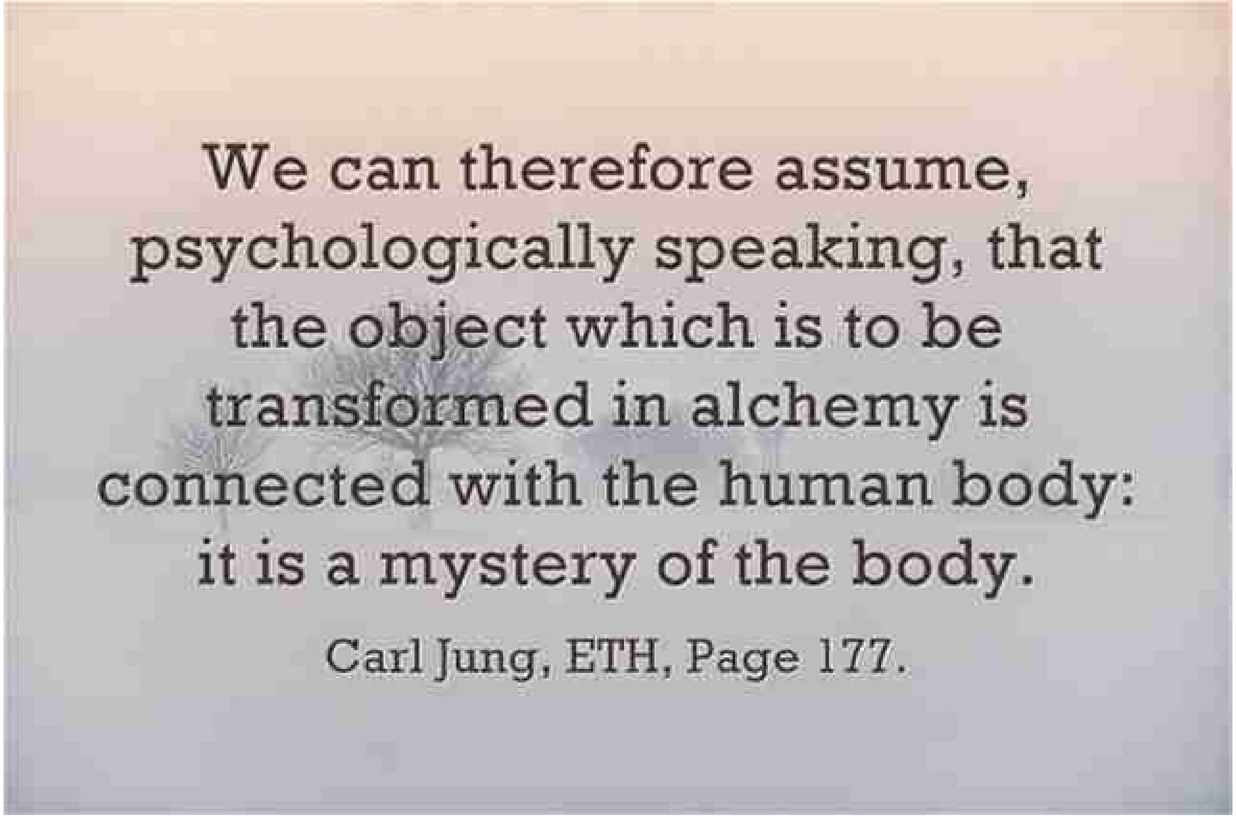


THERE ARE CERTAIN DISTURBANCES OF THE UNCONSCIOUS, IN THE SYMPATHETIC SYSTEM, WHICH PRODUCE SYMPTOMS EXACTLY LIKE ORGANIC DISTURBANCES.

– CARL JUNG, ETH, PAGE 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.



We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body.

Carl Jung, ETH, Page 177.

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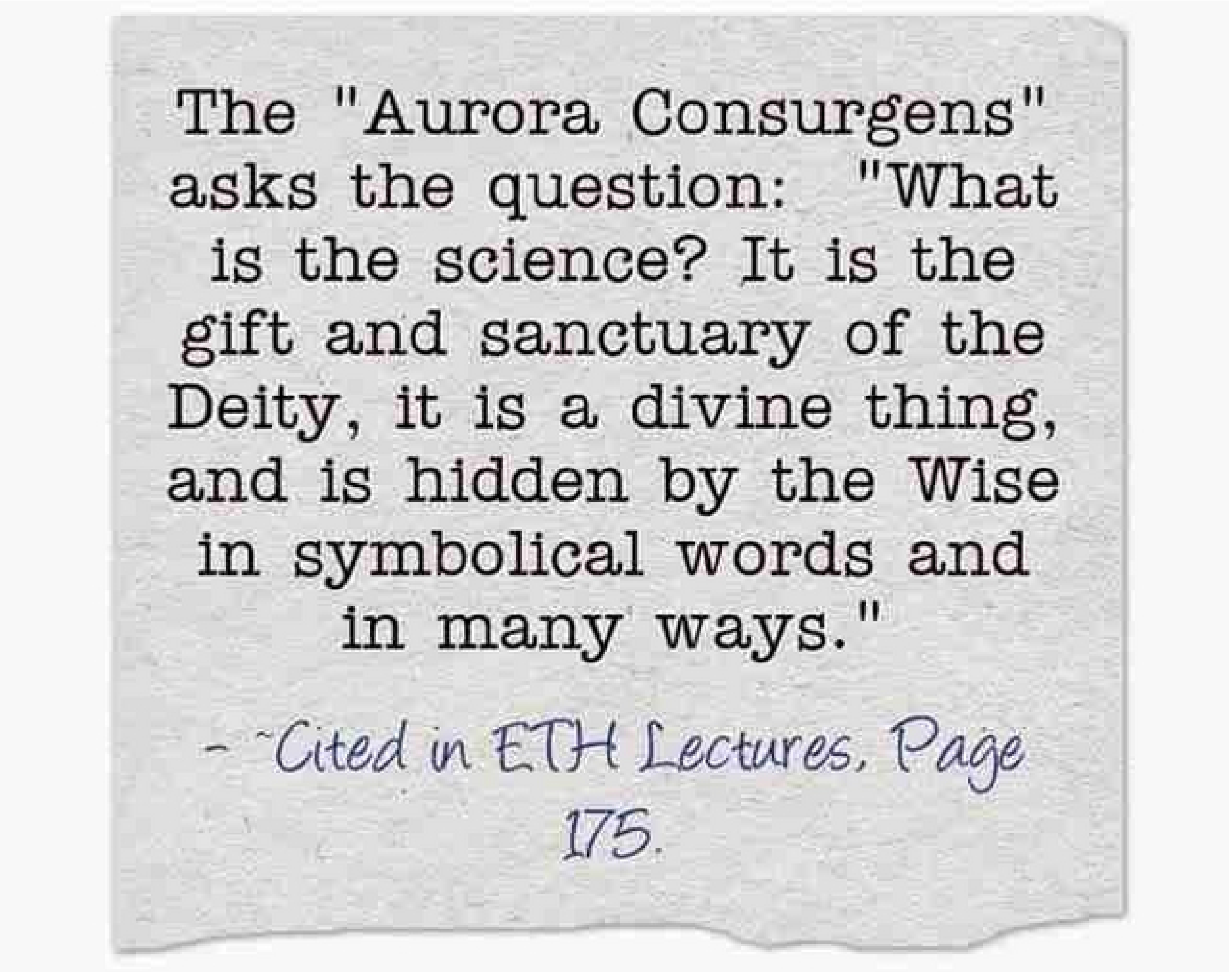
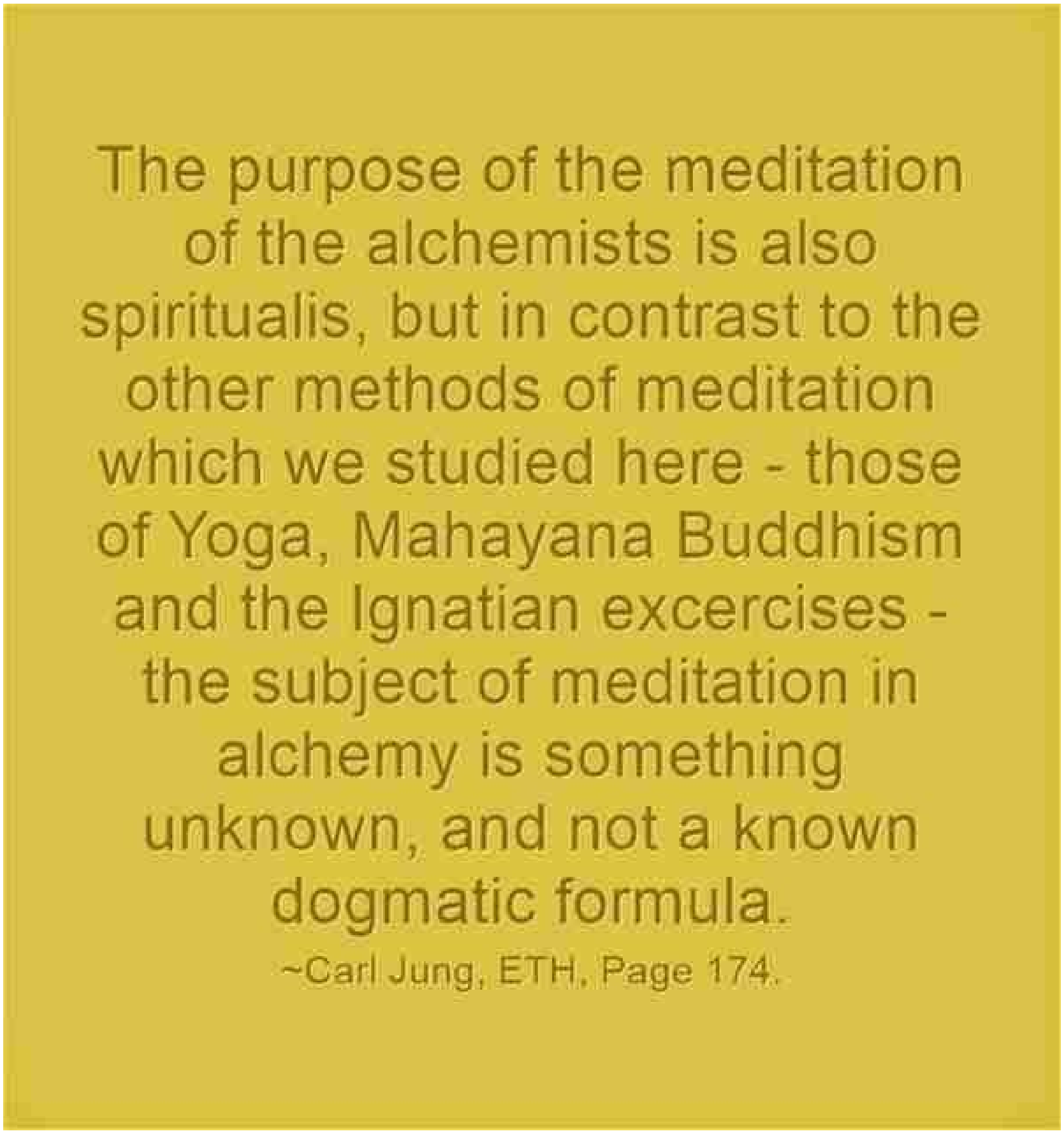


The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways."

- ~Cited in ETH Lectures, Page 175.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.



The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula.

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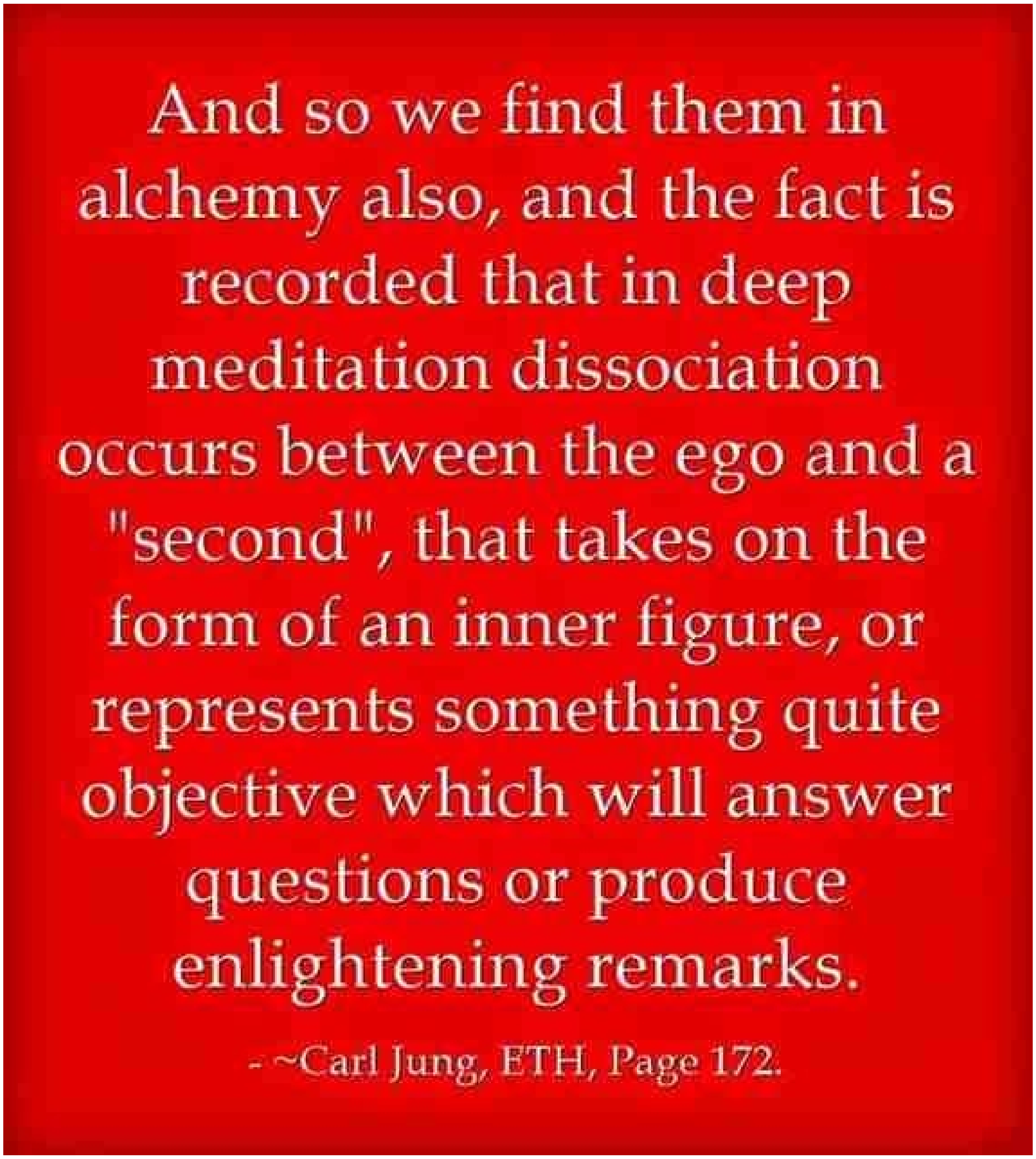

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks.

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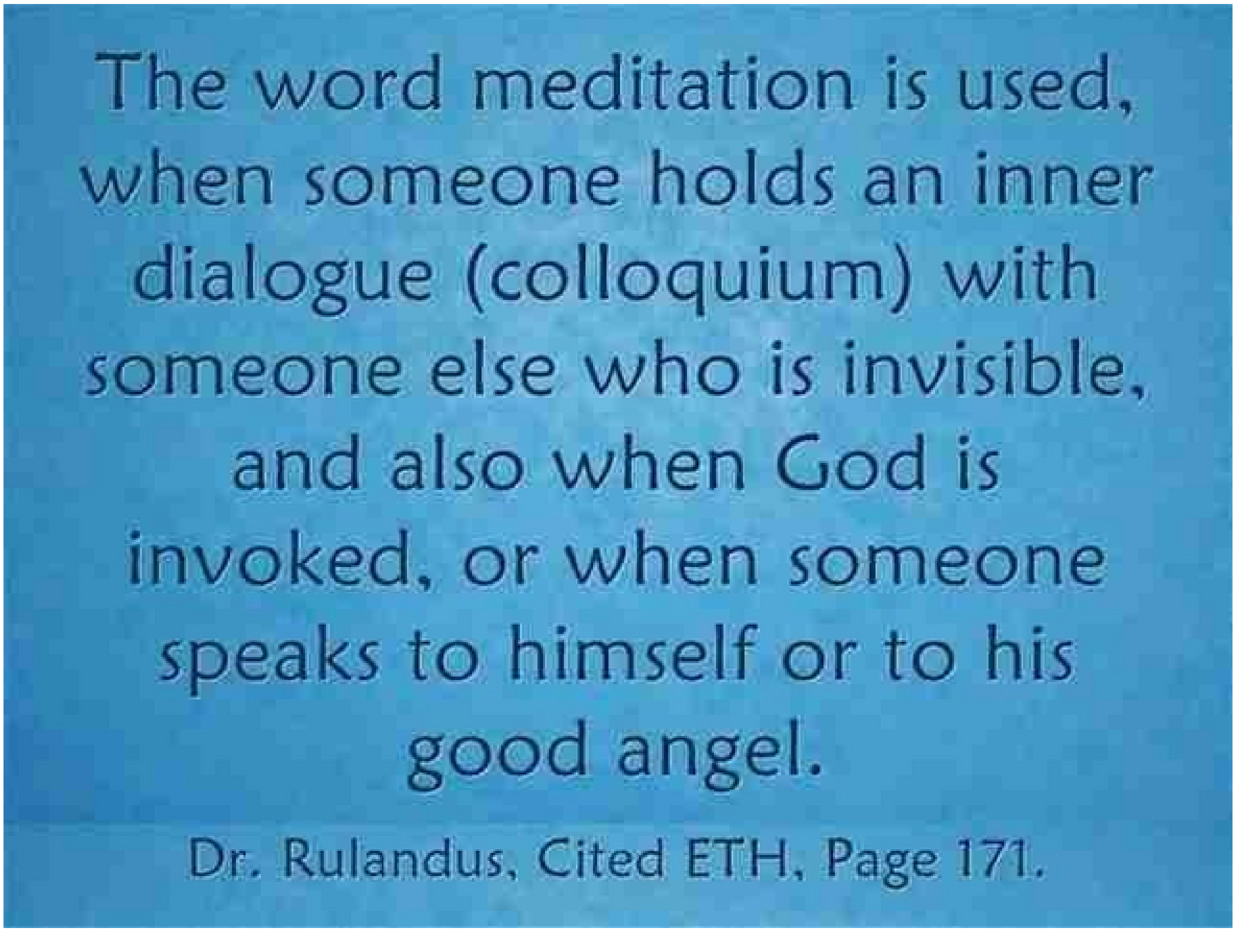

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel.

Dr. Rulandus, Cited ETH, Page 171.

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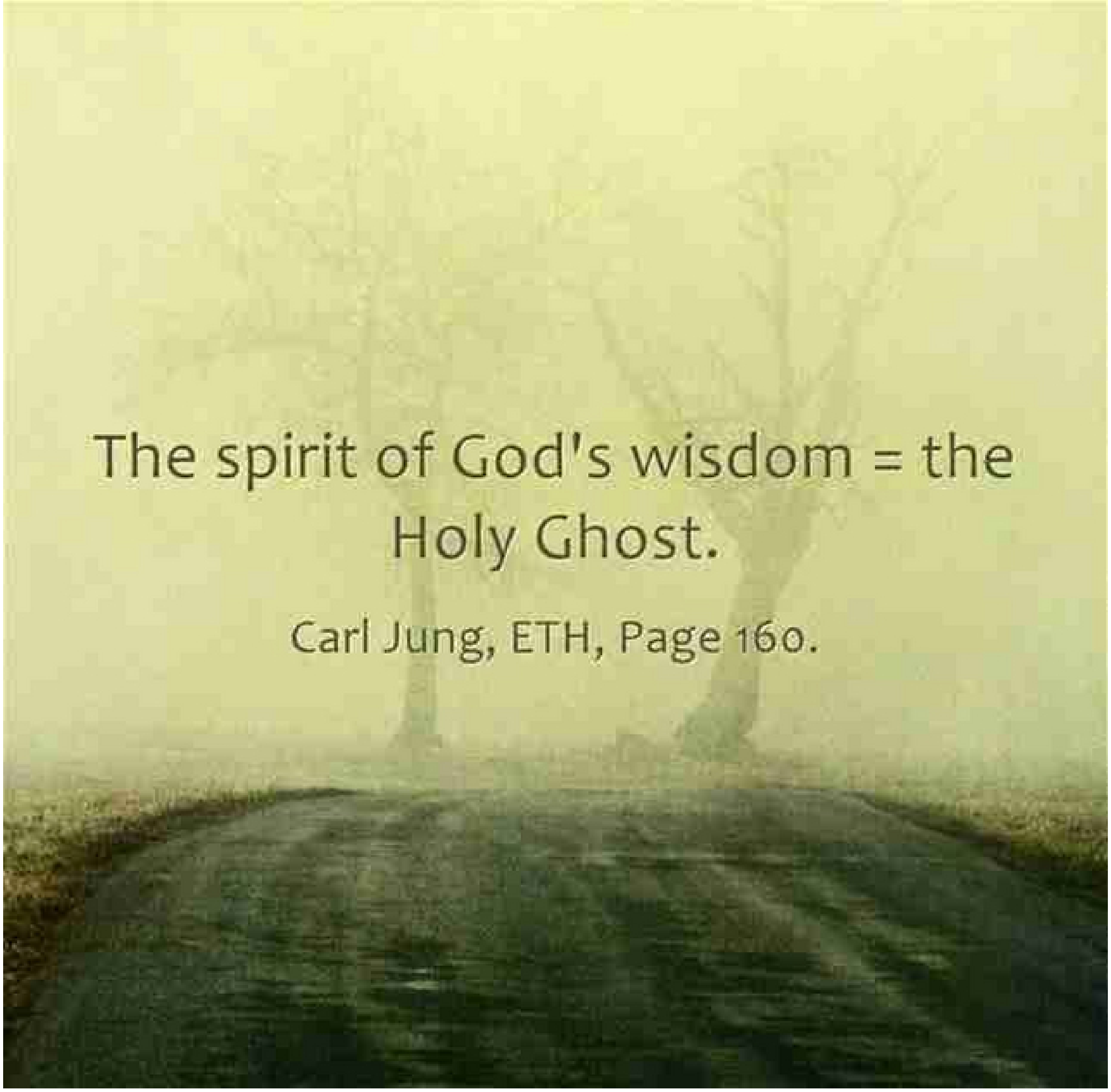

The spirit of God's wisdom = the Holy Ghost.
Carl Jung, ETH, Page 160.

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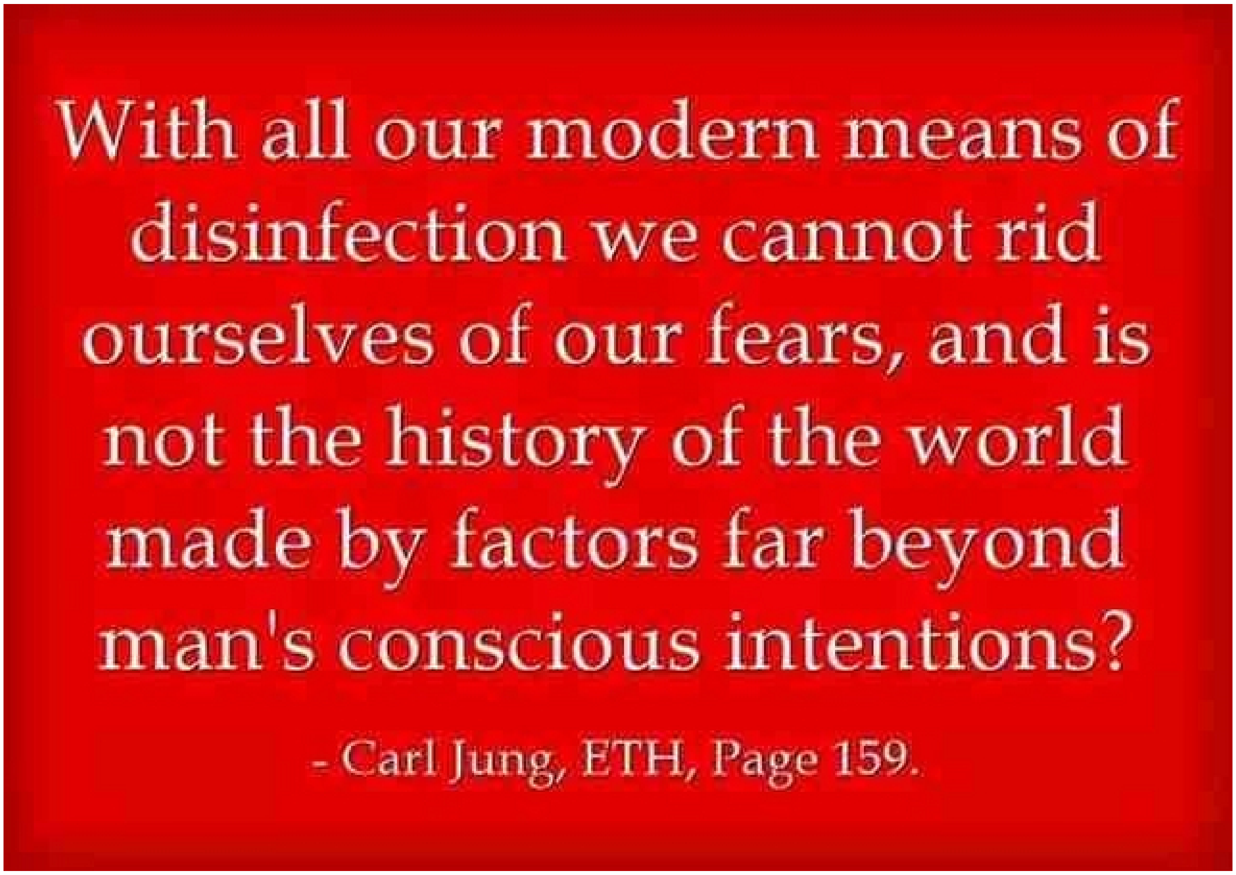

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions?

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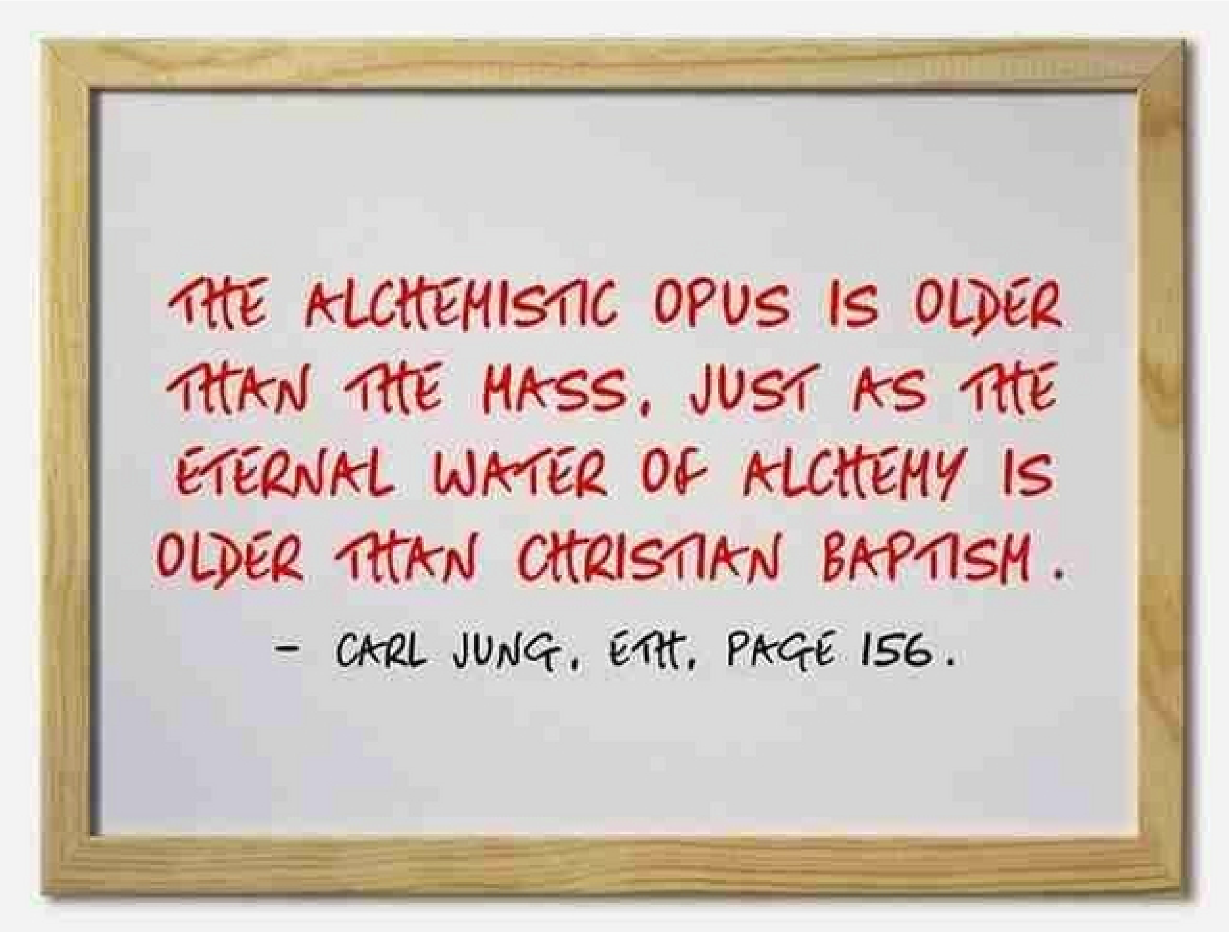
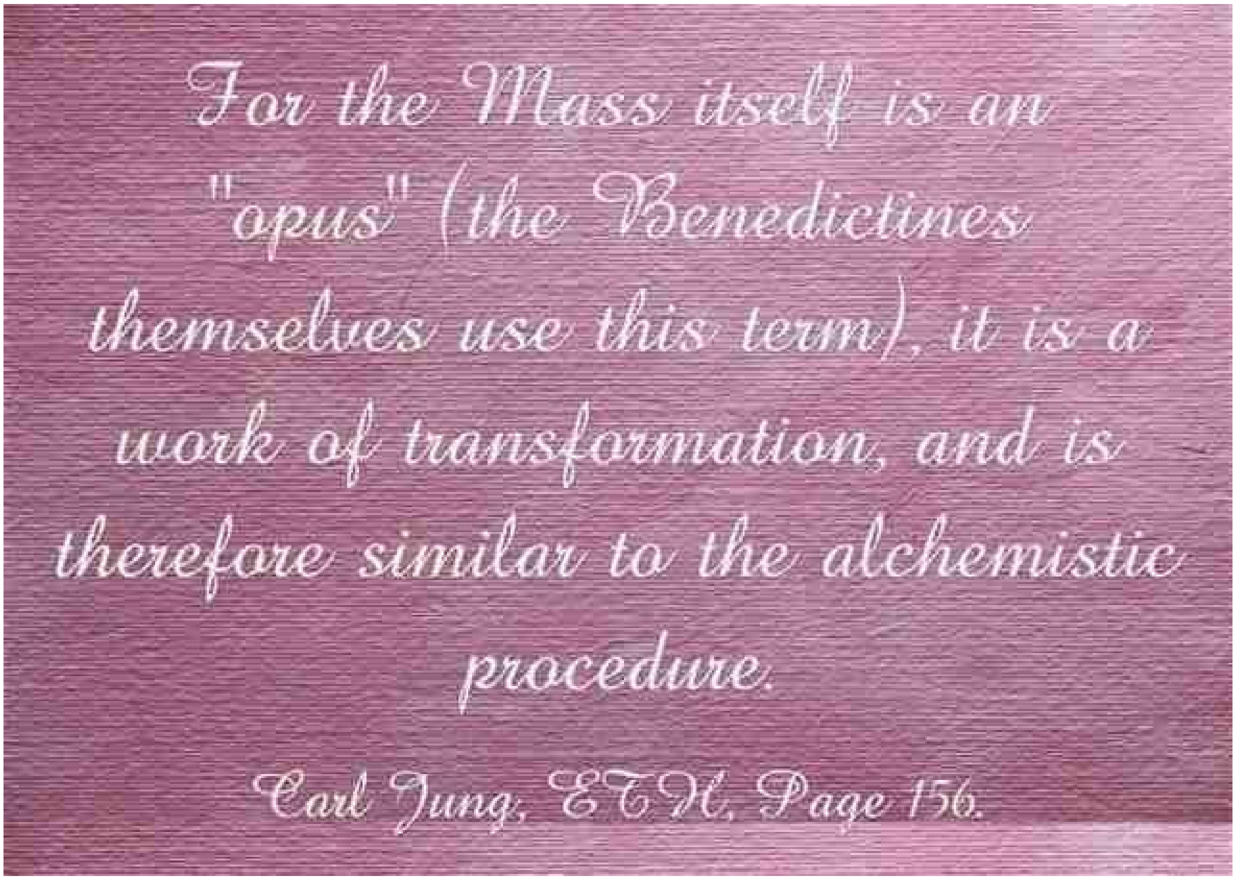


THE ALCHEMISTIC OPUS IS OLDER THAN THE MASS, JUST AS THE ETERNAL WATER OF ALCHEMY IS OLDER THAN CHRISTIAN BAPTISM.

– CARL JUNG, ETH, PAGE 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.



For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure.

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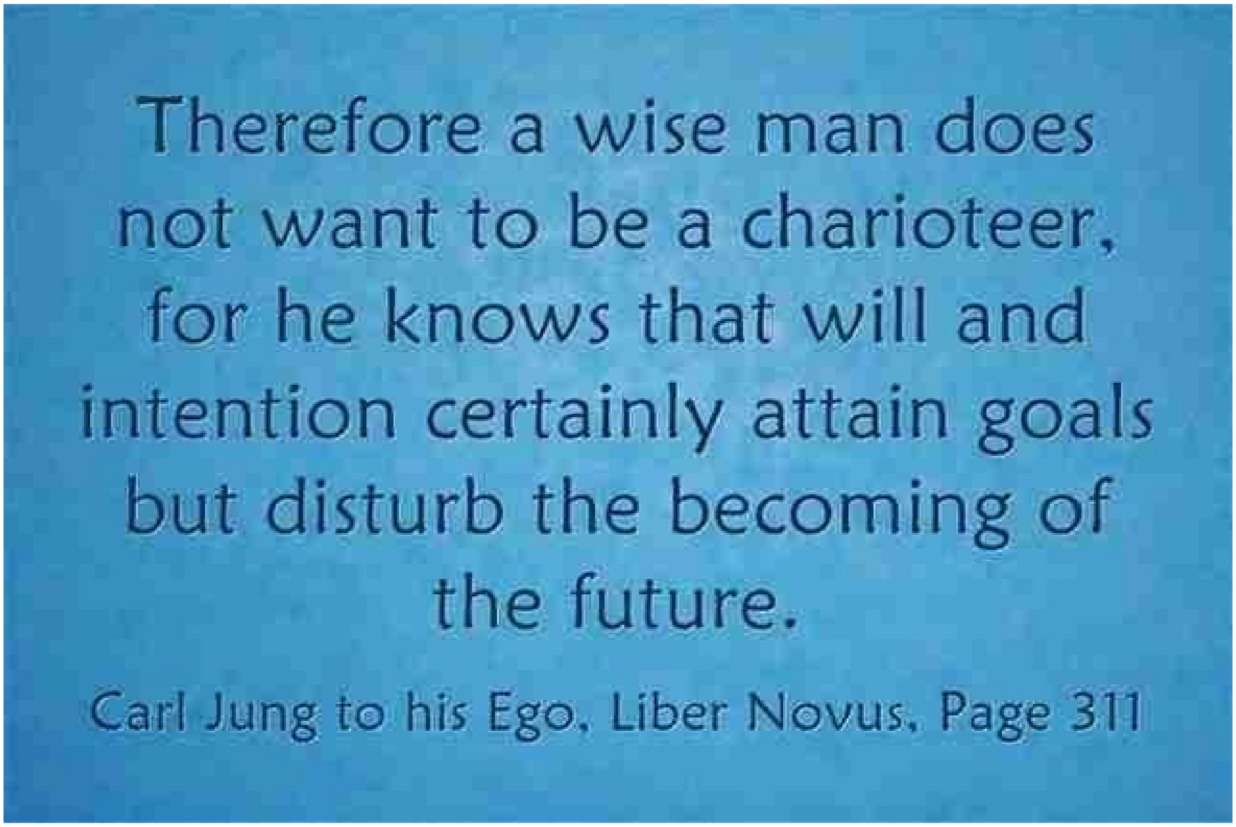

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future.

Carl Jung to his Ego, Liber Novus, Page 311

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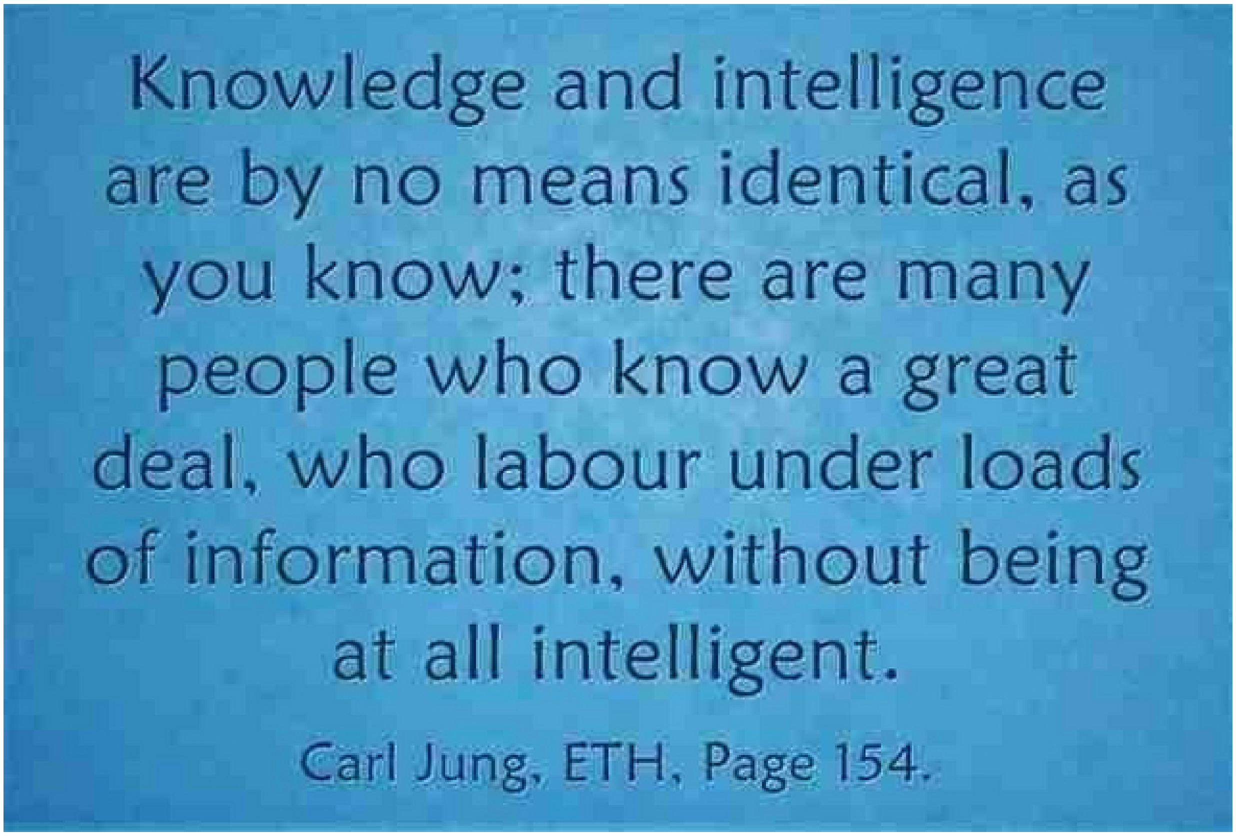

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent.

Carl Jung, ETH, Page 154.

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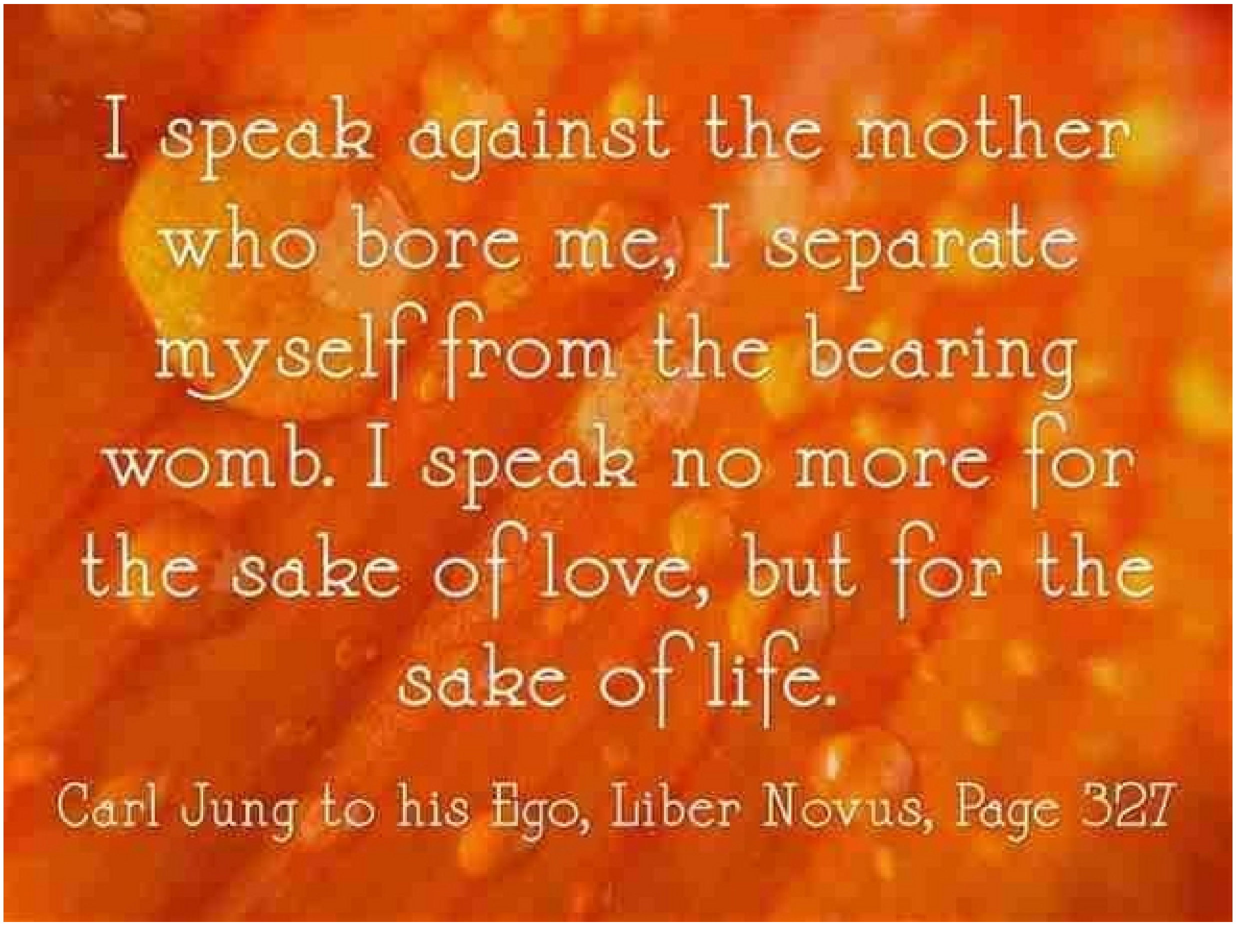

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

Carl Jung to his Ego, Liber Novus, Page 327

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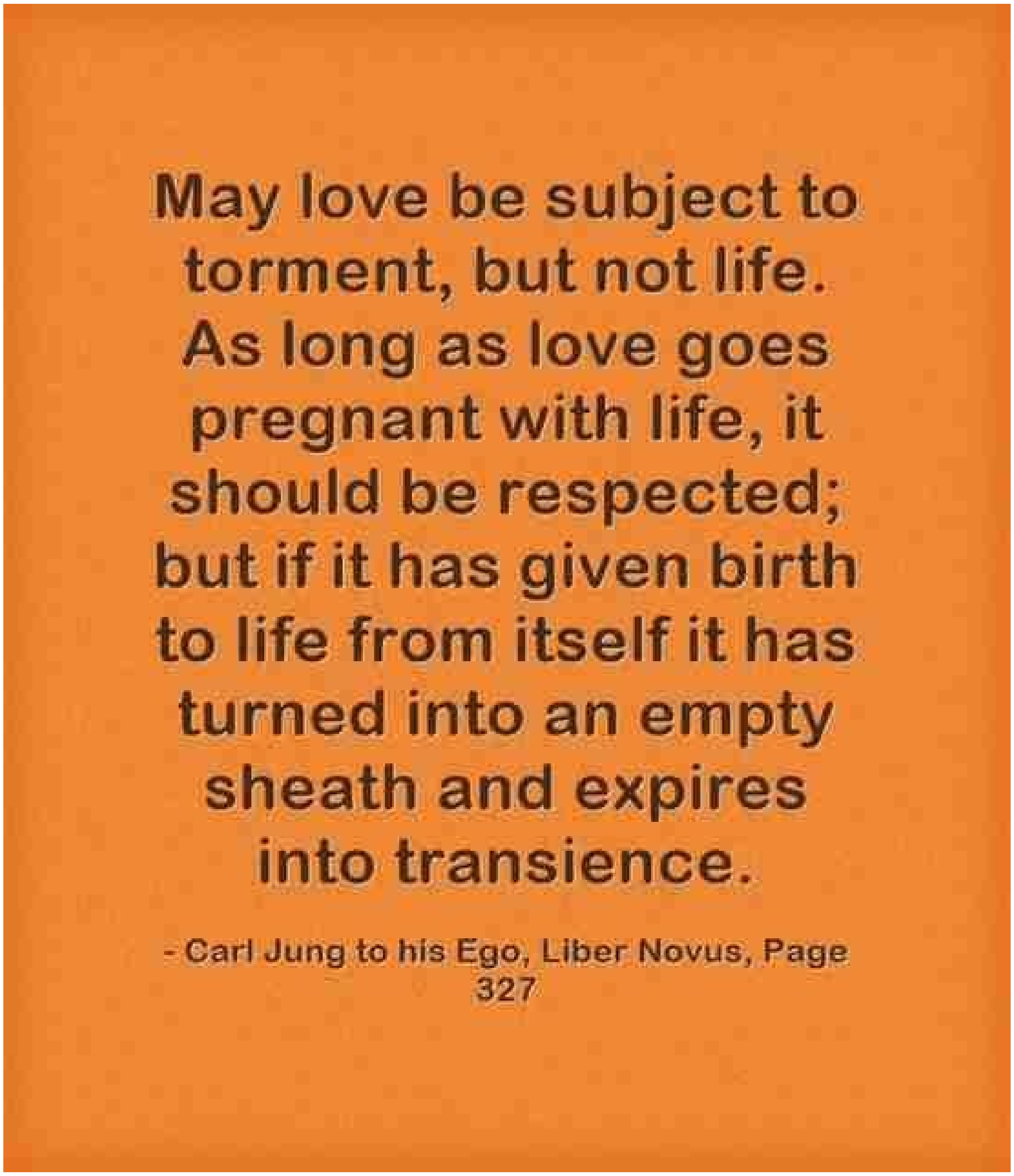

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.

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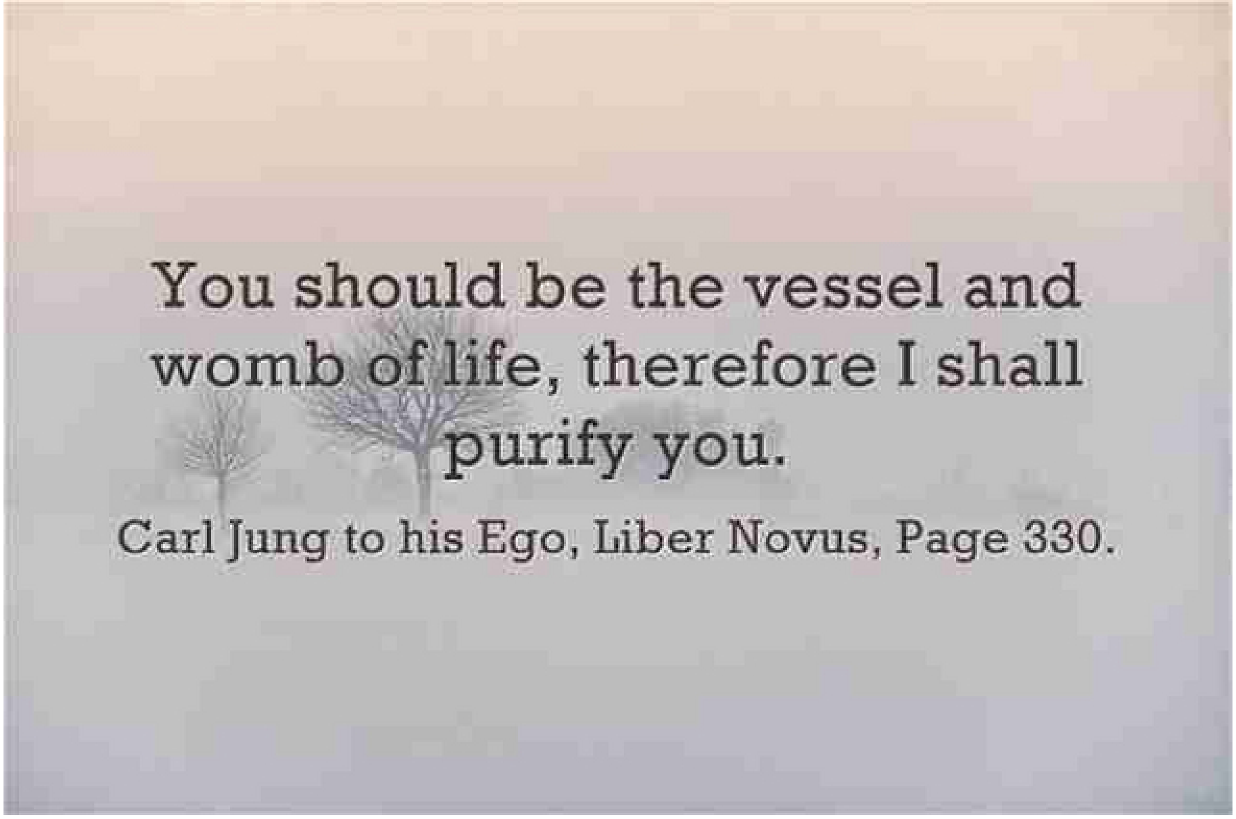
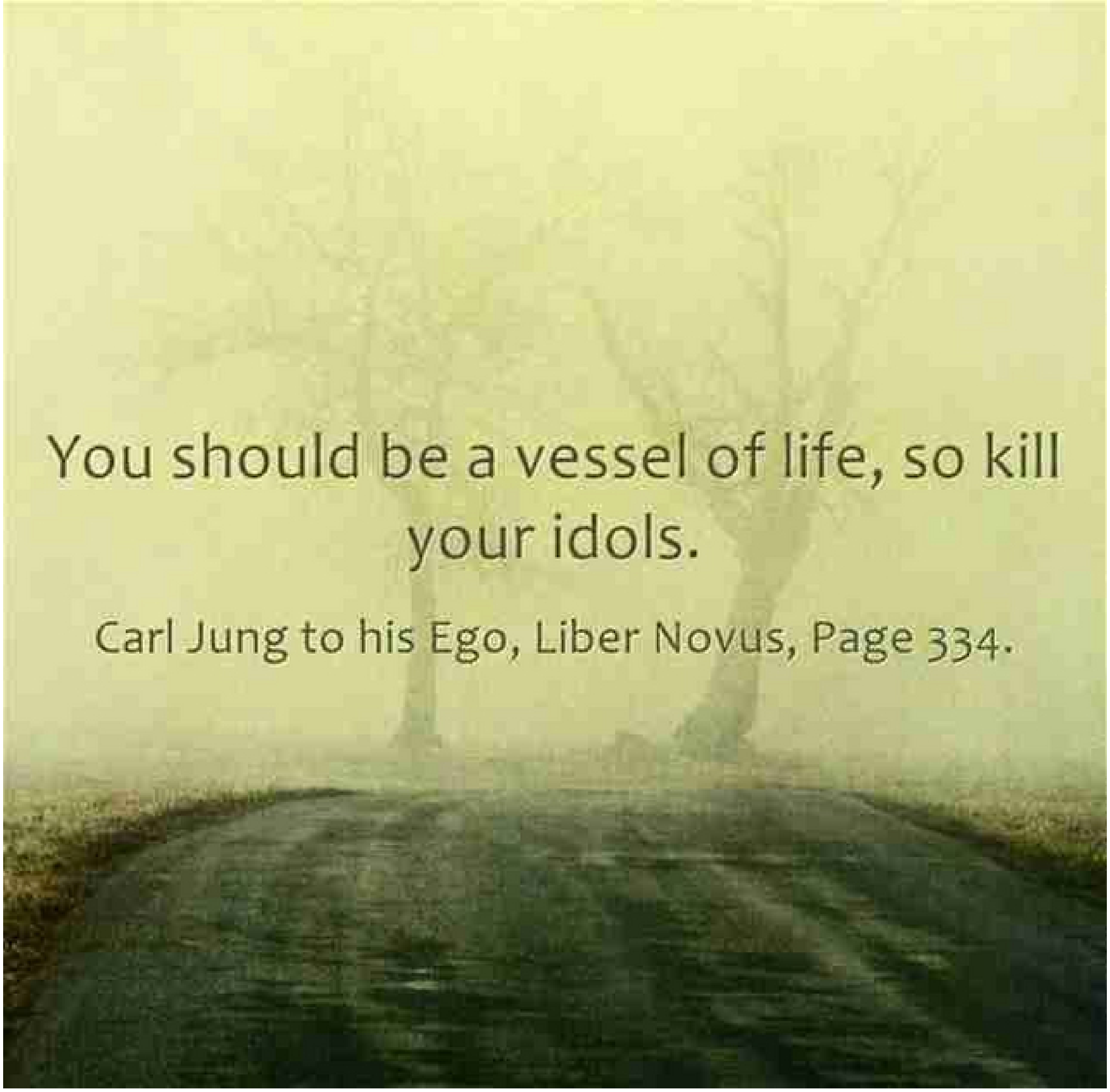
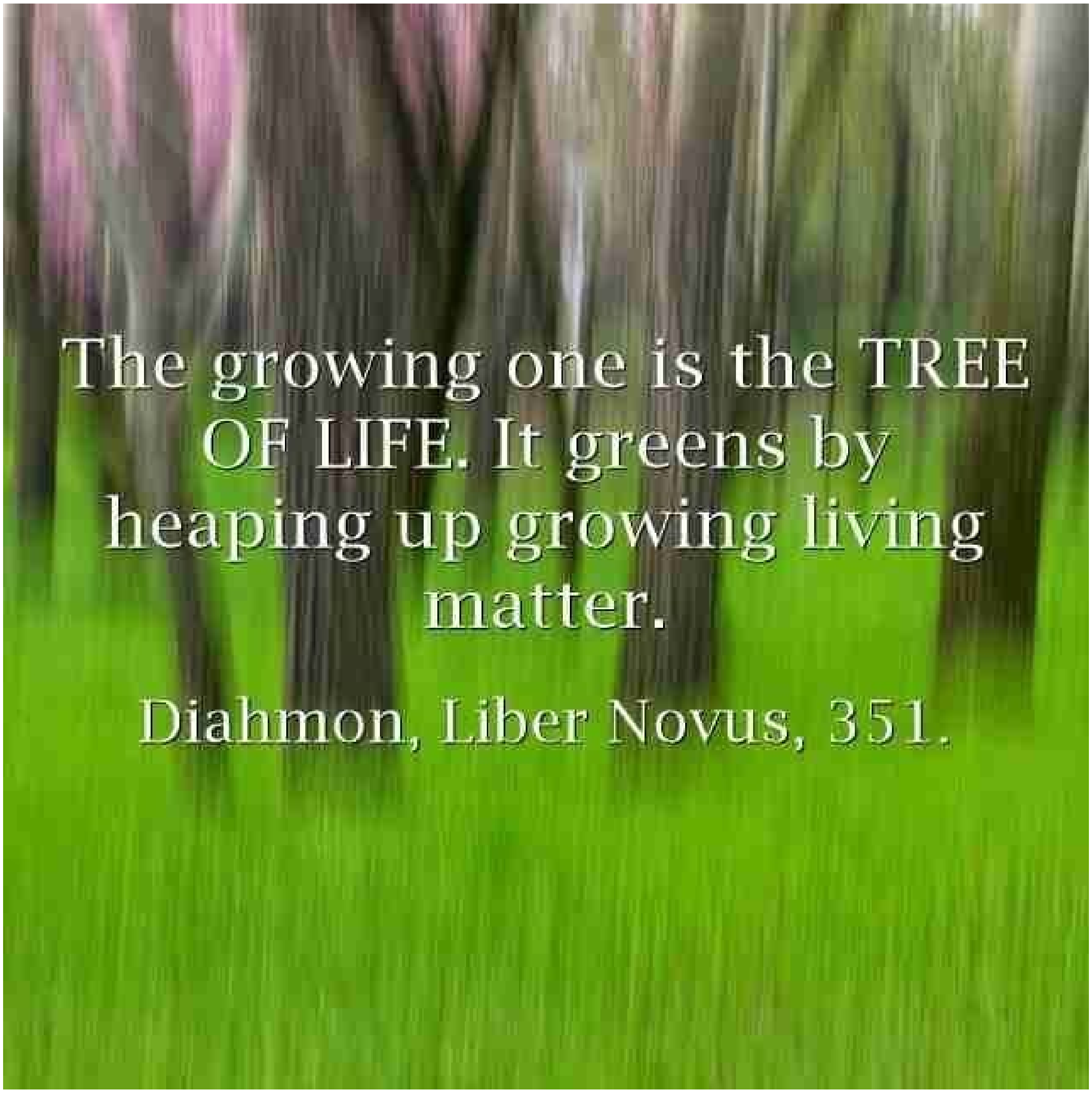


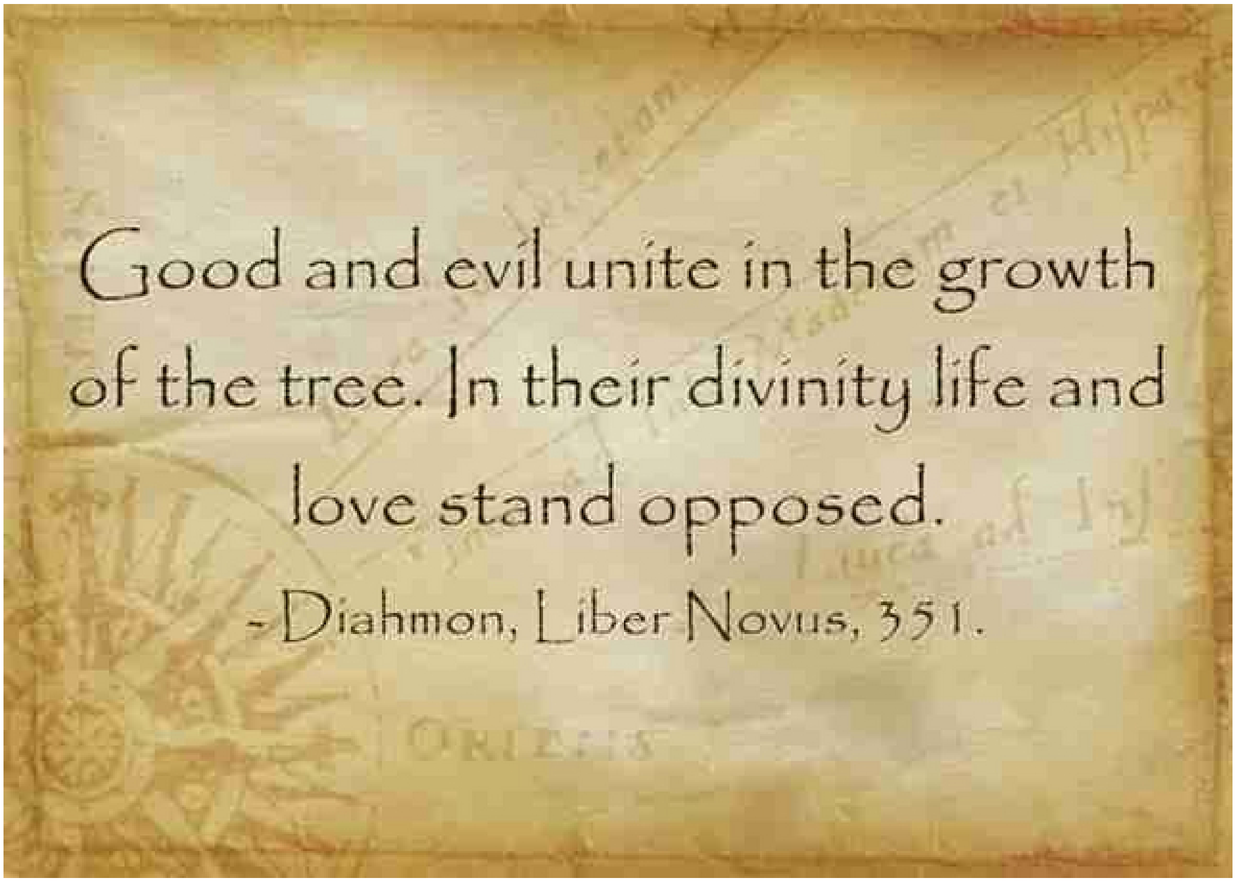
You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.



You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.


The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.
Diahmon, Liber Novus, 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.



Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.

- Diahmon, Liber Novus, 351.

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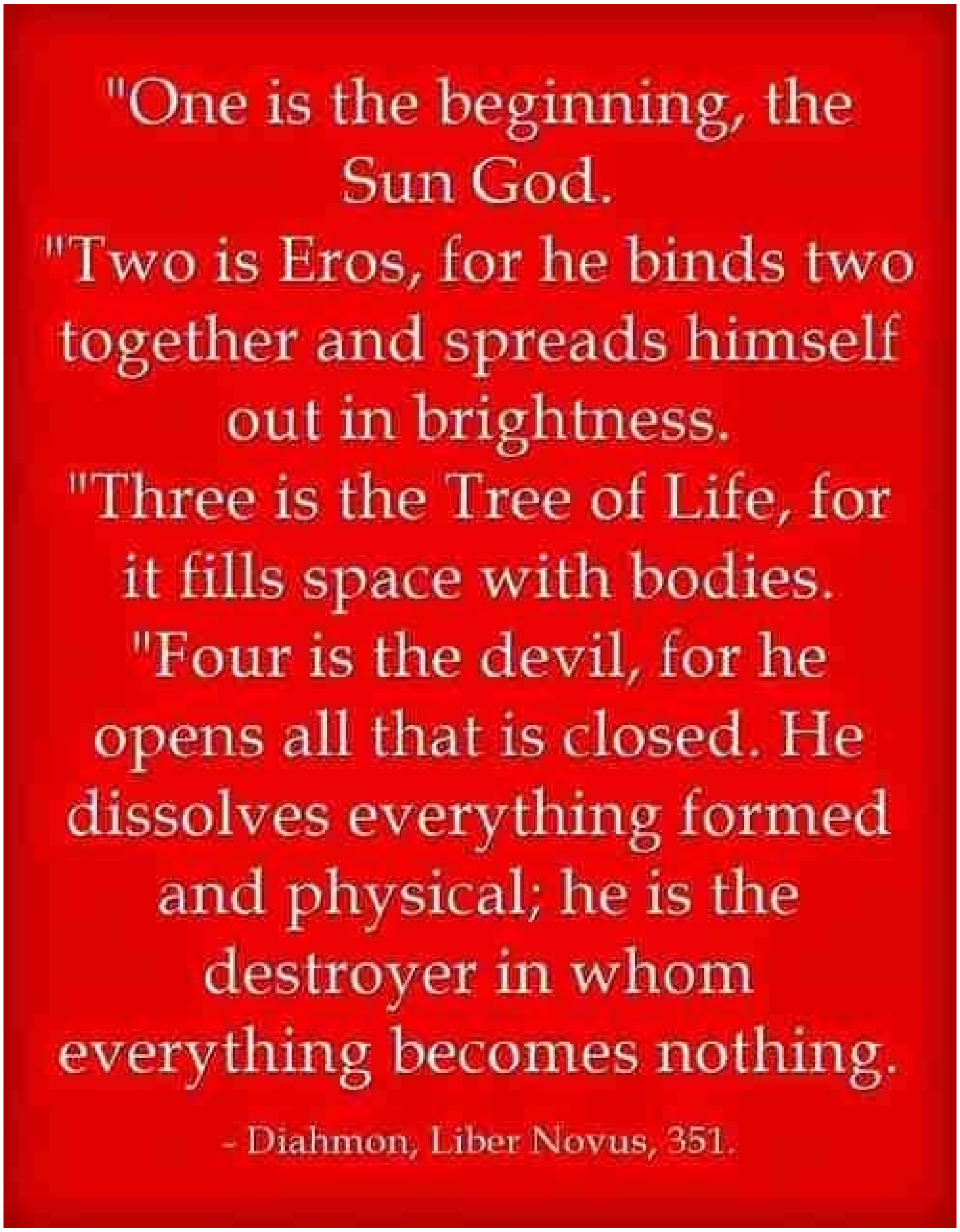

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing.

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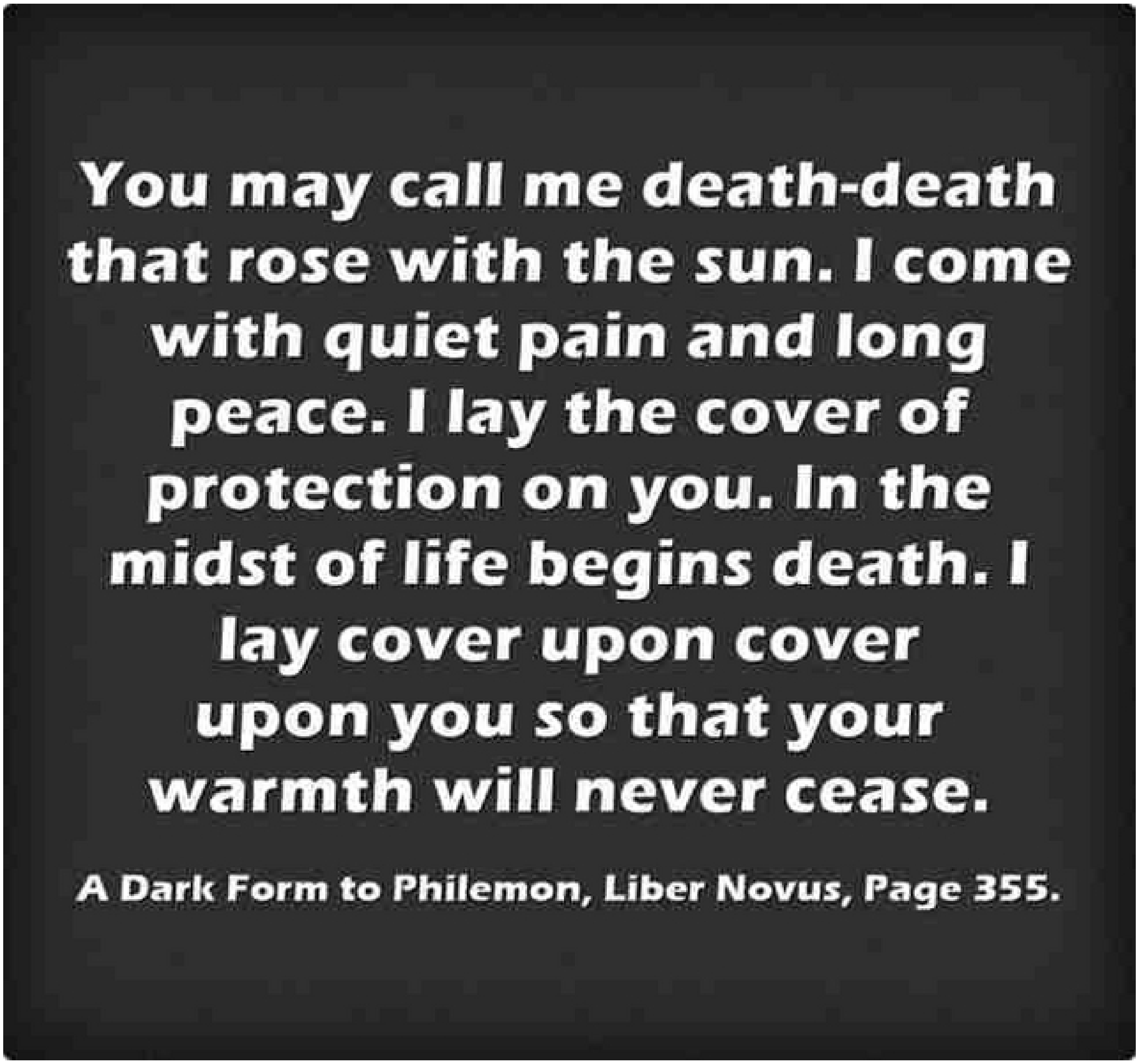

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease.

A Dark Form to Philemon, Liber Novus, Page 355.

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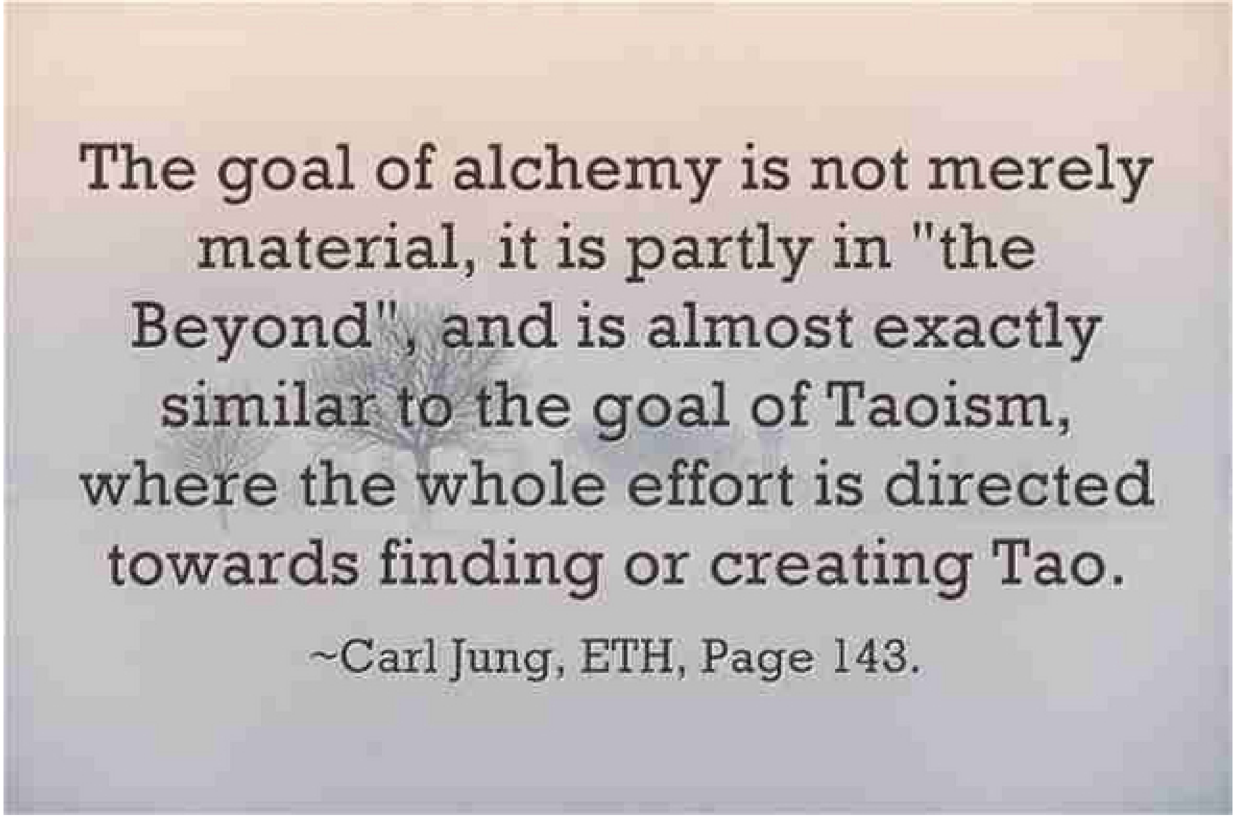

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao.

~Carl Jung, ETH, Page 143.

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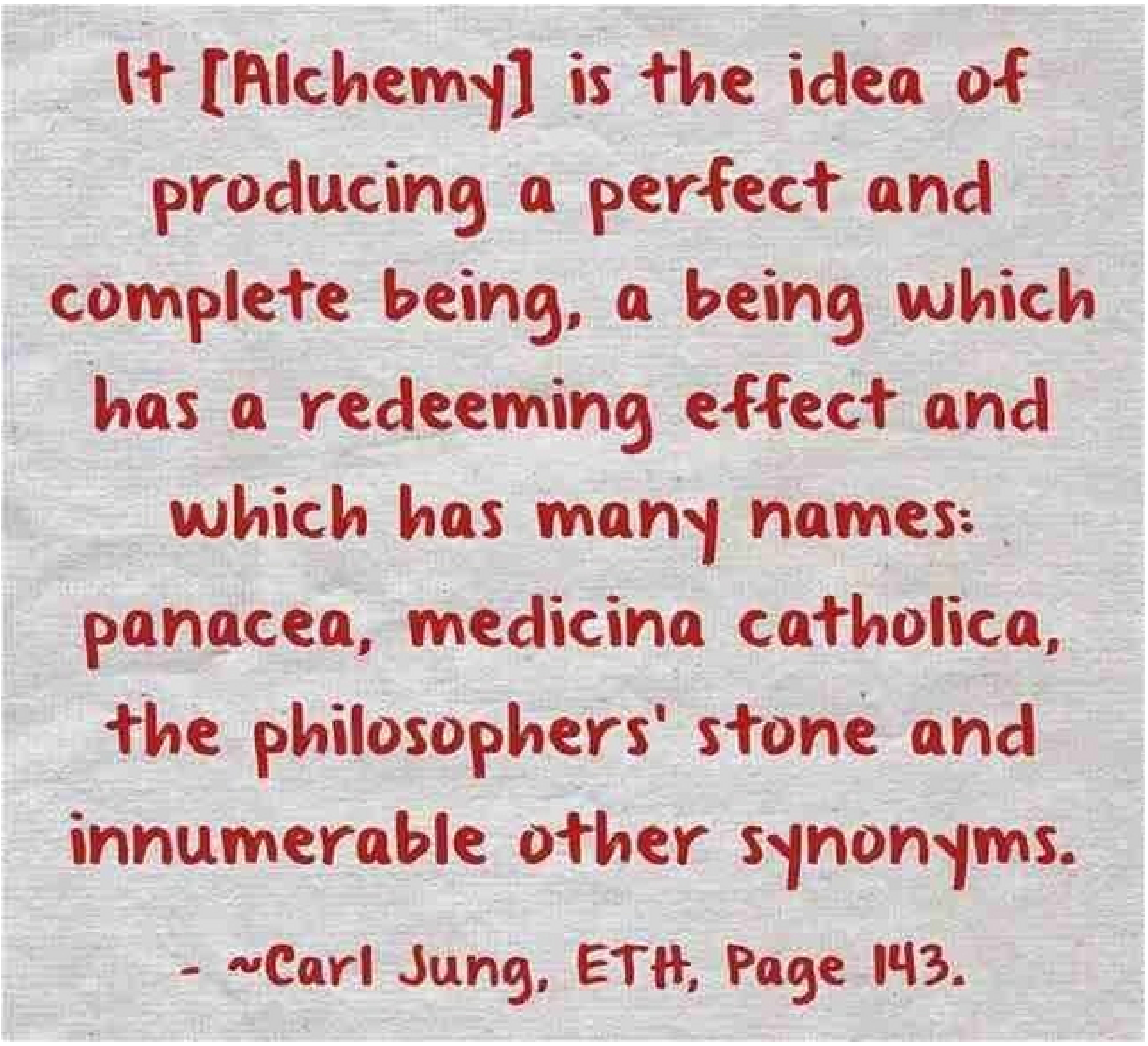

It [Alchemy] is the idea of
producing a perfect and
complete being, a being which
has a redeeming effect and
which has many names:
panacea, medicina catholica,
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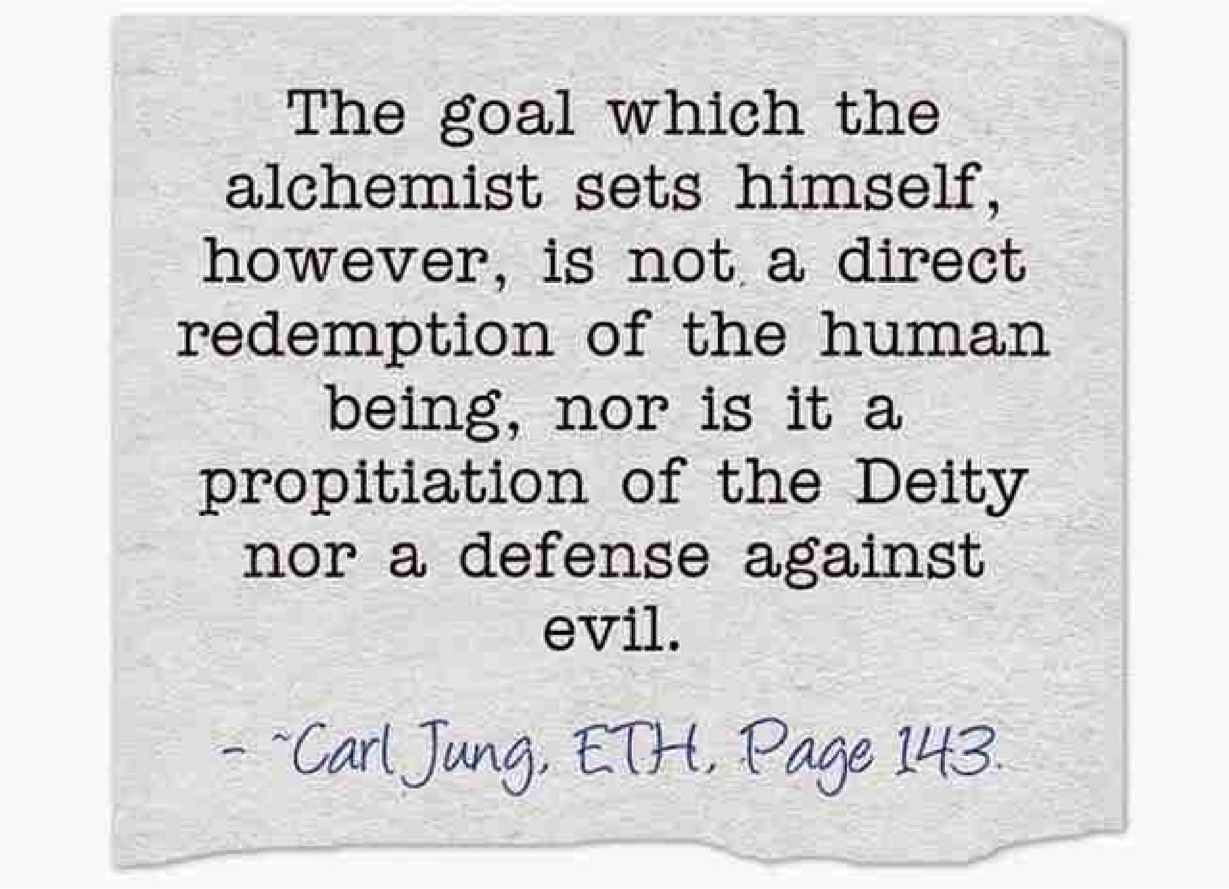

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defense against evil.

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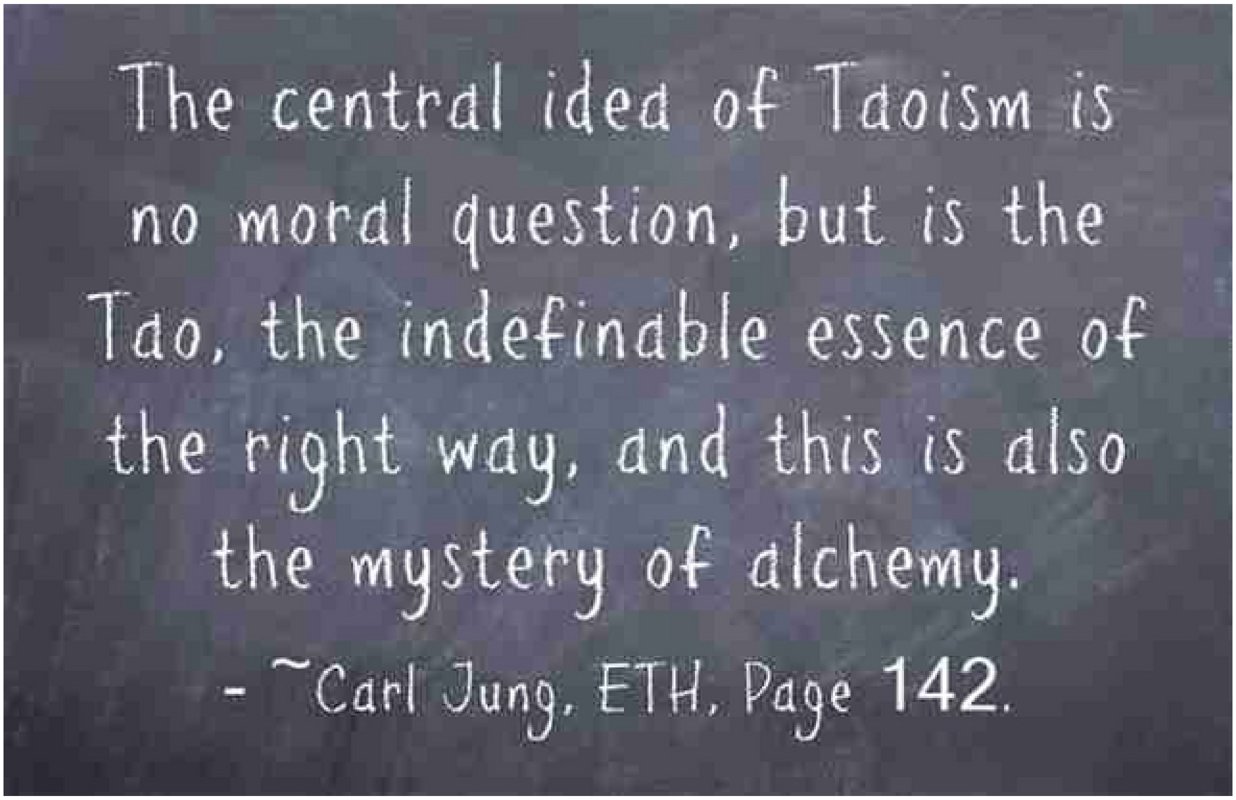

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy.

- ~Carl Jung, ETH, Page 142.

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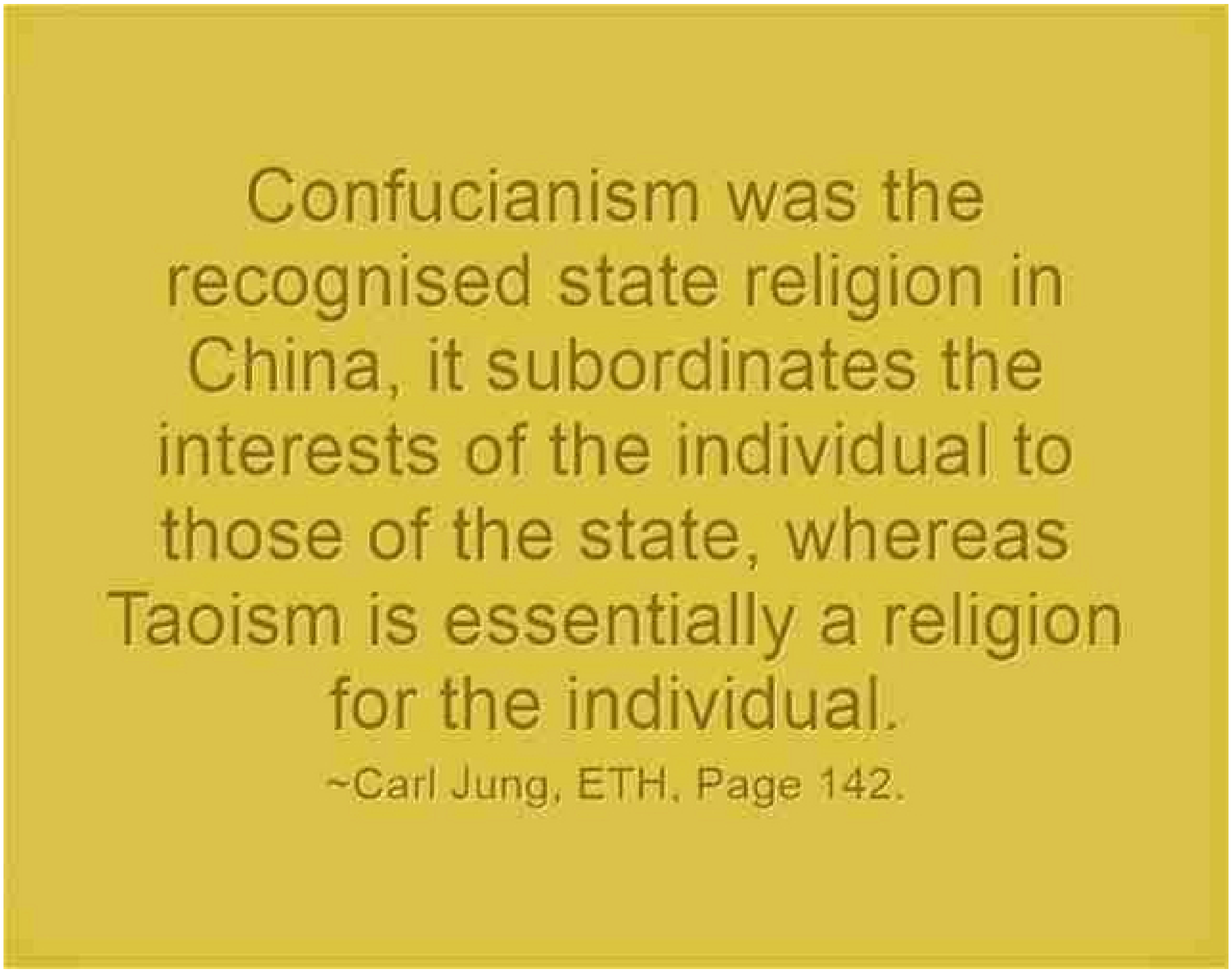

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual.

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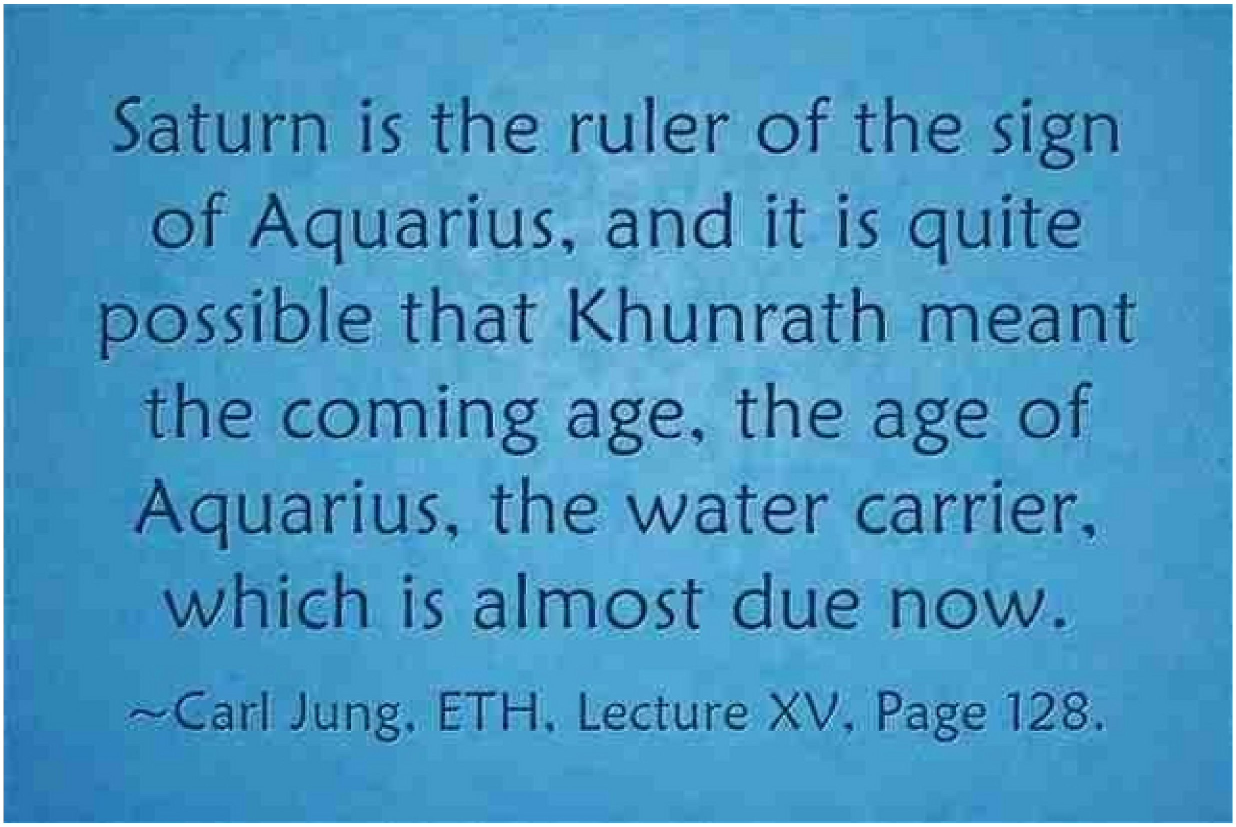

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now.

~Carl Jung, ETH, Lecture XV, Page 128.

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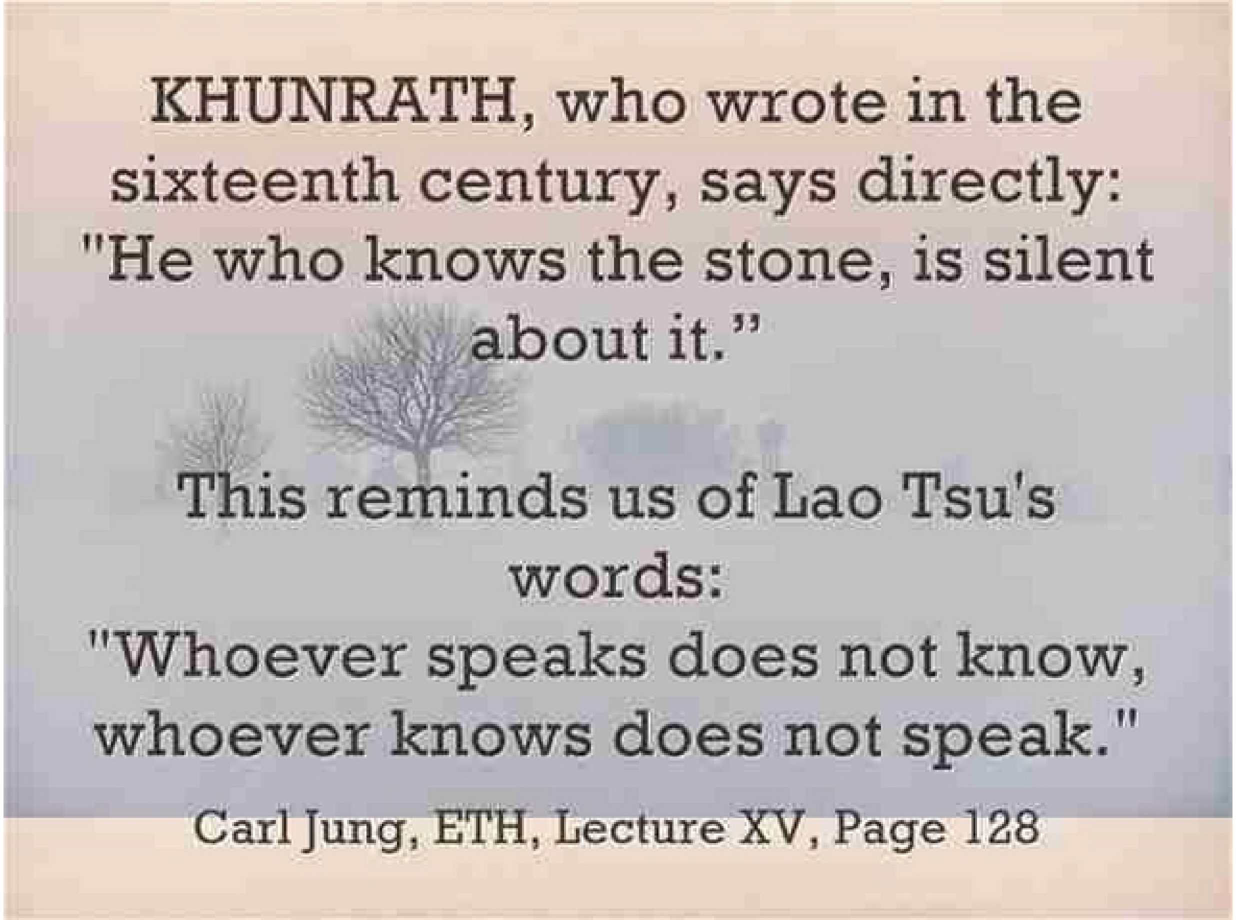

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it.”

This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak."

Carl Jung, ETH, Lecture XV, Page 128

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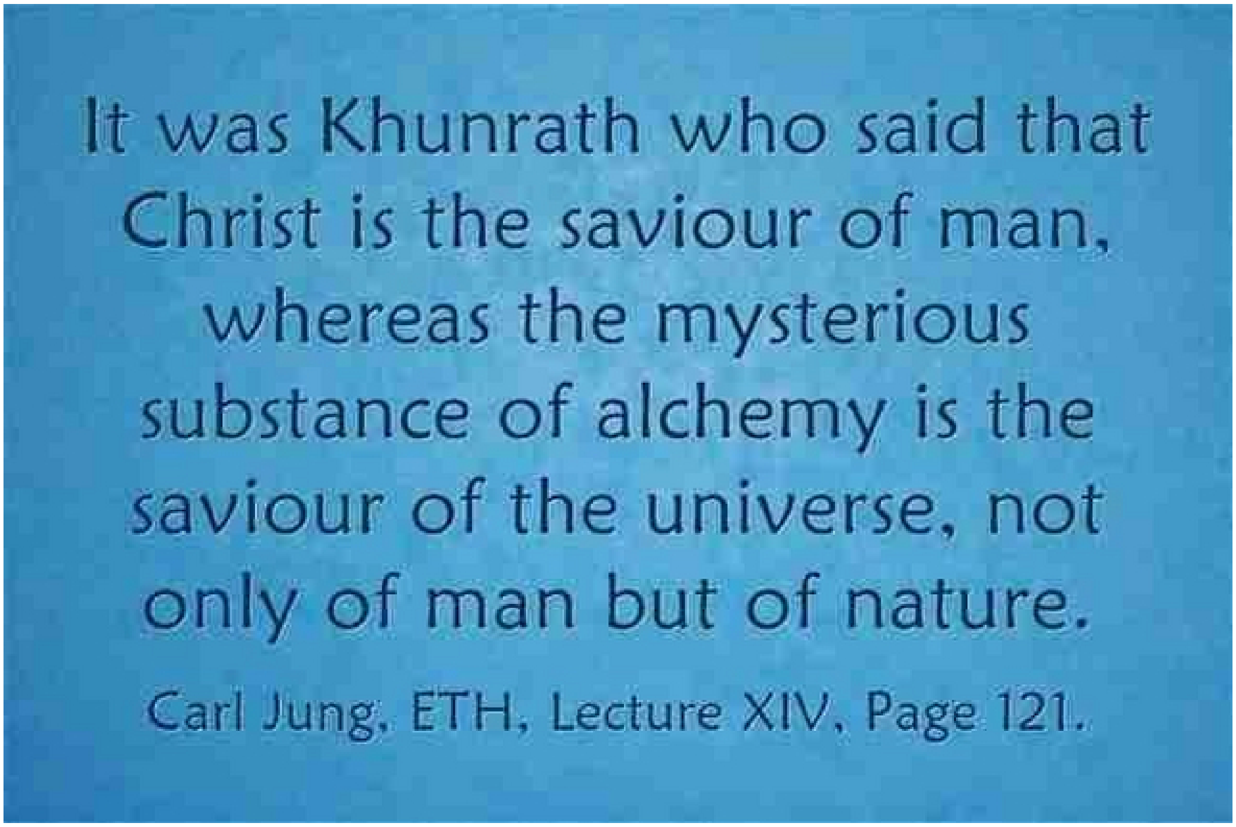

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature.

Carl Jung, ETH, Lecture XIV, Page 121.

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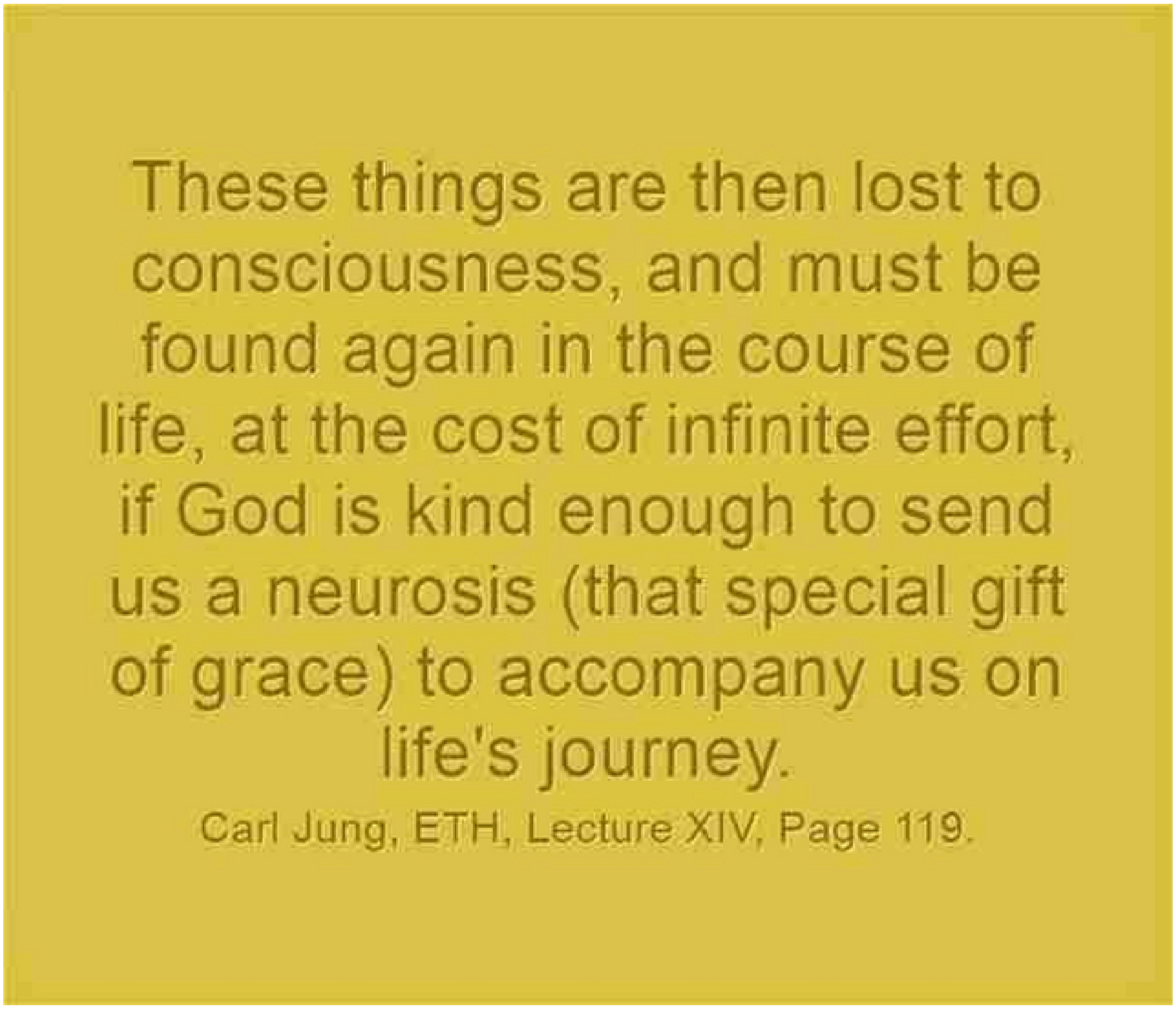

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey.

Carl Jung, ETH, Lecture XIV, Page 119.

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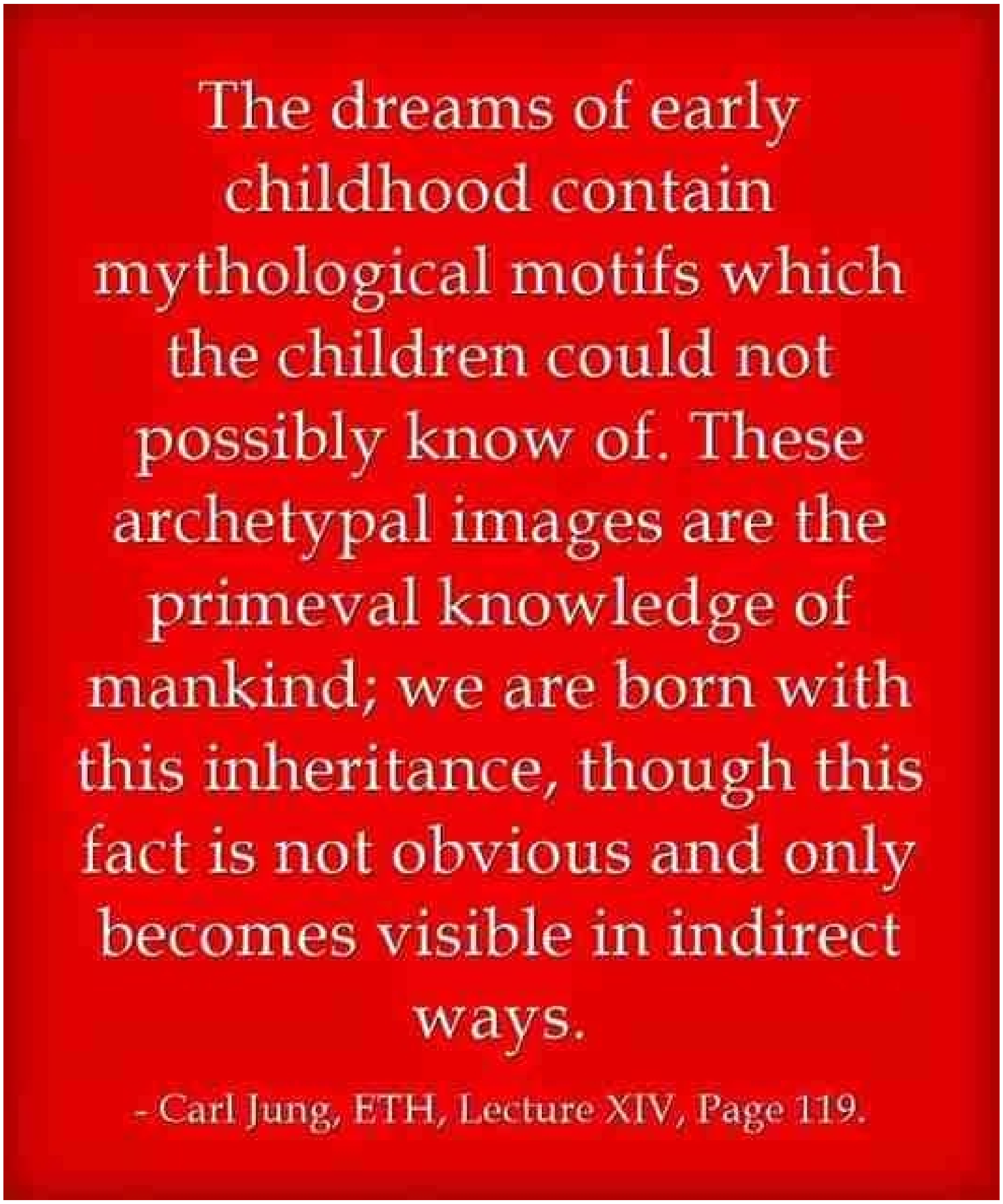

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways.

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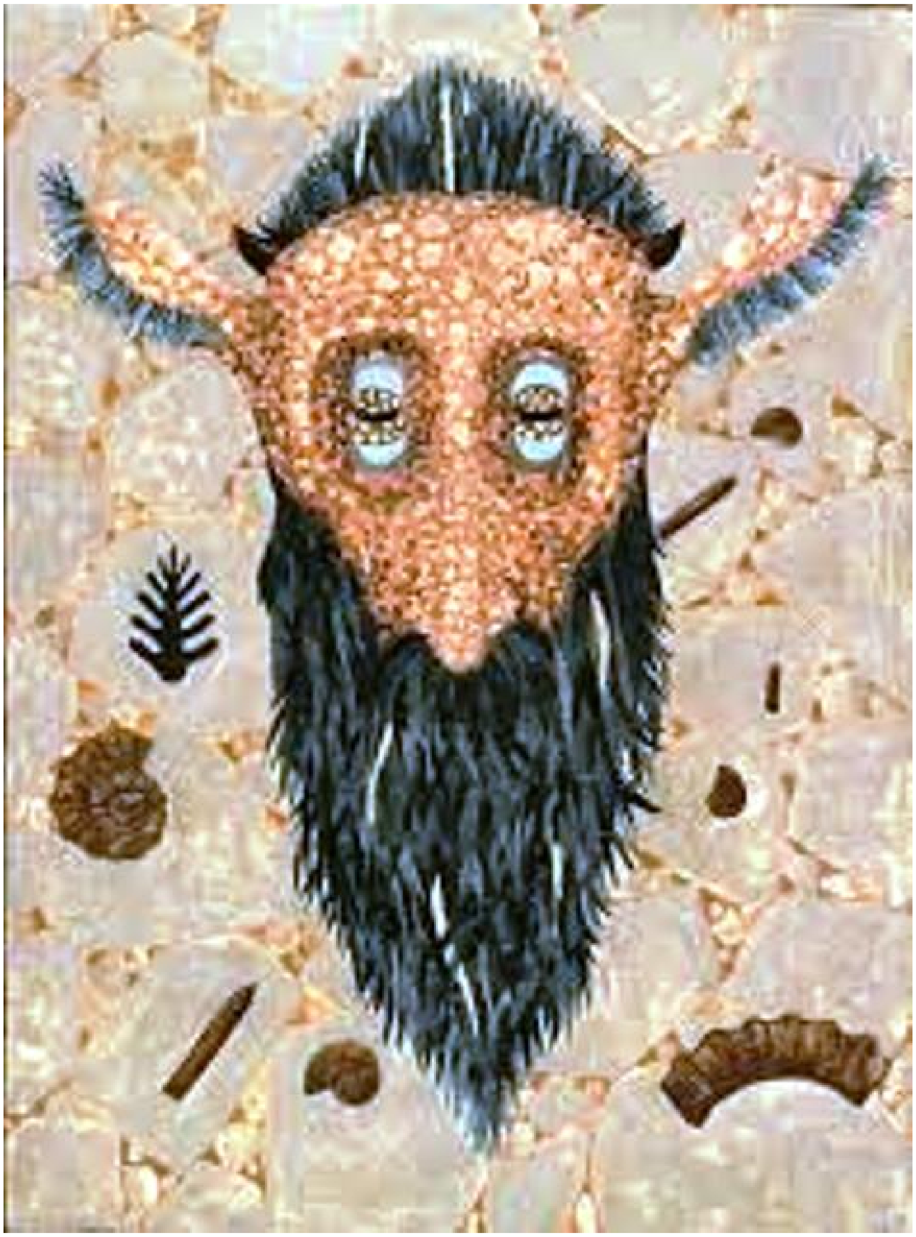
Carl Jung on “Images” in The Red Book. - Anthology (2019-04-13 16:04)

[1]



And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e76d2-12bimage.jpg`

Carl Jung:It was the dream of the Middle Ages to make such a little man, and Faust marvels.

(2019-04-13 17:11)

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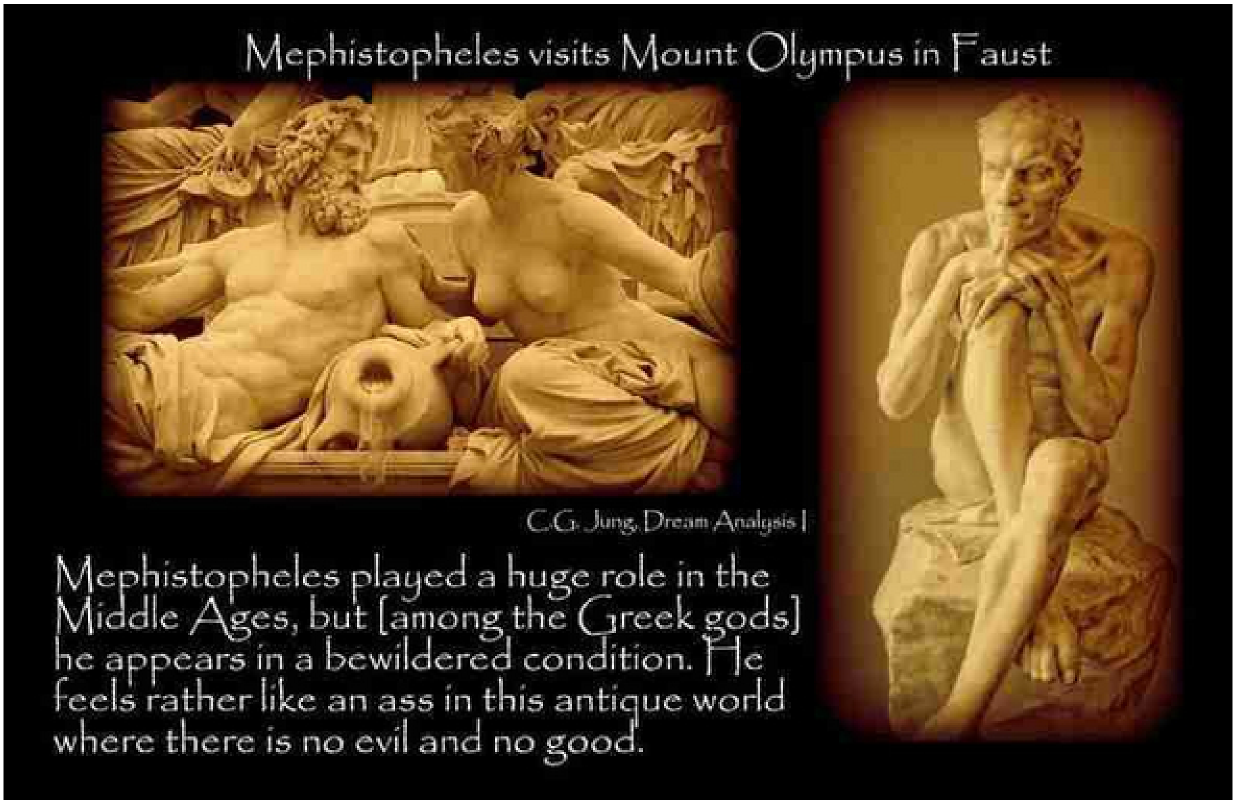

Mephistopheles visits Mount Olympus in Faust

C.G. Jung, Dream Analysis I

Mephistopheles played a huge role in the Middle Ages, but [among the Greek gods] he appears in a bewildered condition. He feels rather like an ass in this antique world where there is no evil and no good.

Konrad Escher, a Swiss engineer, carried out the great project of draining off large malarial swamps at the foot of the mountains.

He did his work in the spirit of great personal devotion, and Goethe has used this devotion as a symbol in the second part of Faust.

In Holland, in the seventeenth century, the great storms of the sea has broken the dykes and there were plans for building a great dam and winning back the land from the sea.

So in Faust they are building dams and winning back the fertile lands for cultivation.

"The Boy" appears for the first time under the name of "Knabe-Lenker," the Boy Guide or Charioteer, when Faust is at the court of the king.

In reading the text we cannot see why this boy appears, and Goethe himself was almost embarrassed at his appearance and how to explain him.

The boy speaks: "I am generosity, poetry.

I am the poet who perfects himself by wasing his own goods. I am also infinitely rich, and I think of myself as Plutius.

I even animate and decorate his dancing and his meals.

I am spending what he is lacking" (outdoing Plutius, rich beyond all imagination). He increases in intensity, as

if he were getting more and more on fire.
He speaks to the crowd at a great festival: ‘The greatest gifts of my hands I send about, and there behold on this or that head there is a little flame which I have put on.

Now it jumps from head to head.

Here it flares up for a short time, then it escapes.

Rarely it stays, and in many, before they are aware, it dies down sadly exhausted.” Then the final fate of the Boy Charioteer.
The whole festival ends with fireworks, and suddenly everything bursts into flames and he disappears into the fire, only ashes are left.

That figure is finished.

In the next appearance of Faust he is still moving on in the world doing wonderful things.

He returns and finds Wagner, the rationalist, installed in his former laboratory, where he is doing a marvelous thing, producing a little man in a retort, a homunculus.

It was the dream of the Middle Ages to make such a little man, and Faust marvels.

Then in the night Homunculus escapes in his glass bulb through the air and comes to the Elysian fields.

Mephistopheles played a tremendous role in the Middle Ages, but here he appears in a bewildered condition, for he feels rather like an ass among these figures of Greek Mythology, in the antique world where there is no evil and no good.

Homunculus appears in this world of gods and goddesses and consults with them as to how he can manage to get out of his glass bulb into the real world.

Only the old god Proteus, who is always taking on new forms, can give advice: “When thou wild become, begin first in the smallest things,’ very wise.

Homunculus is glad to receive such good advice

He feels rather like an ass in this antique world where there is no evil and no good. Carl Jung, Dream Analysis, Page number needed.]

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Carl Jung on “Dogmas.” (2019-04-13 17:14)

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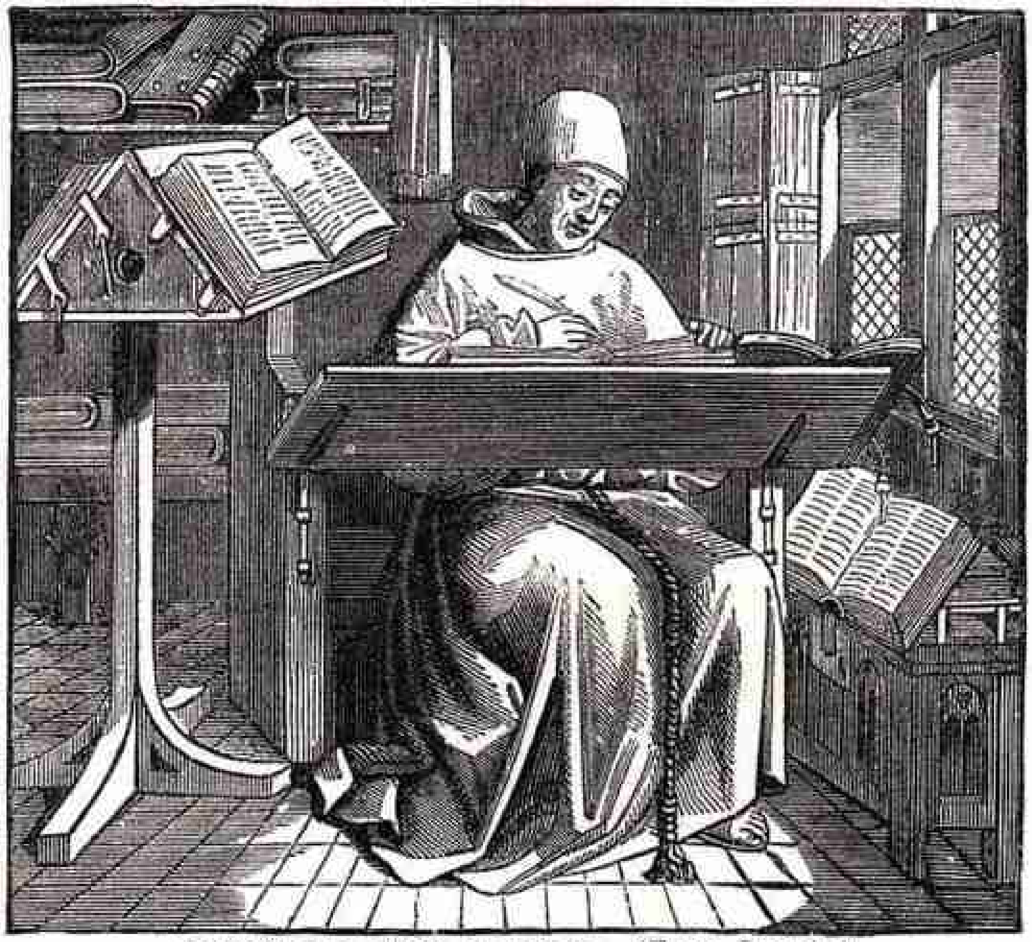

SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

Dogmas would be all right.

They are symbols.

One could not do it better.

But the theologians rationalize them.

We only interpret it psychologically, this drama of the Heavens. Theology is one of the causes of soullessness.

Science, because it claims exclusiveness; the priest, when he subordinated himself to the intellect; art, which has all of a sudden lost its belief in beauty and looks only inwardly where there is nothing to be found but ruins, the mirror of our world: they all want to descend into the realm of the mothers without possessing Faust’s key.

In my own way I try to get hold of key and to open closed doors with it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 219-224

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Carl Jung: The stone "is named the stone of invisibility" (2019-04-13 17:17)

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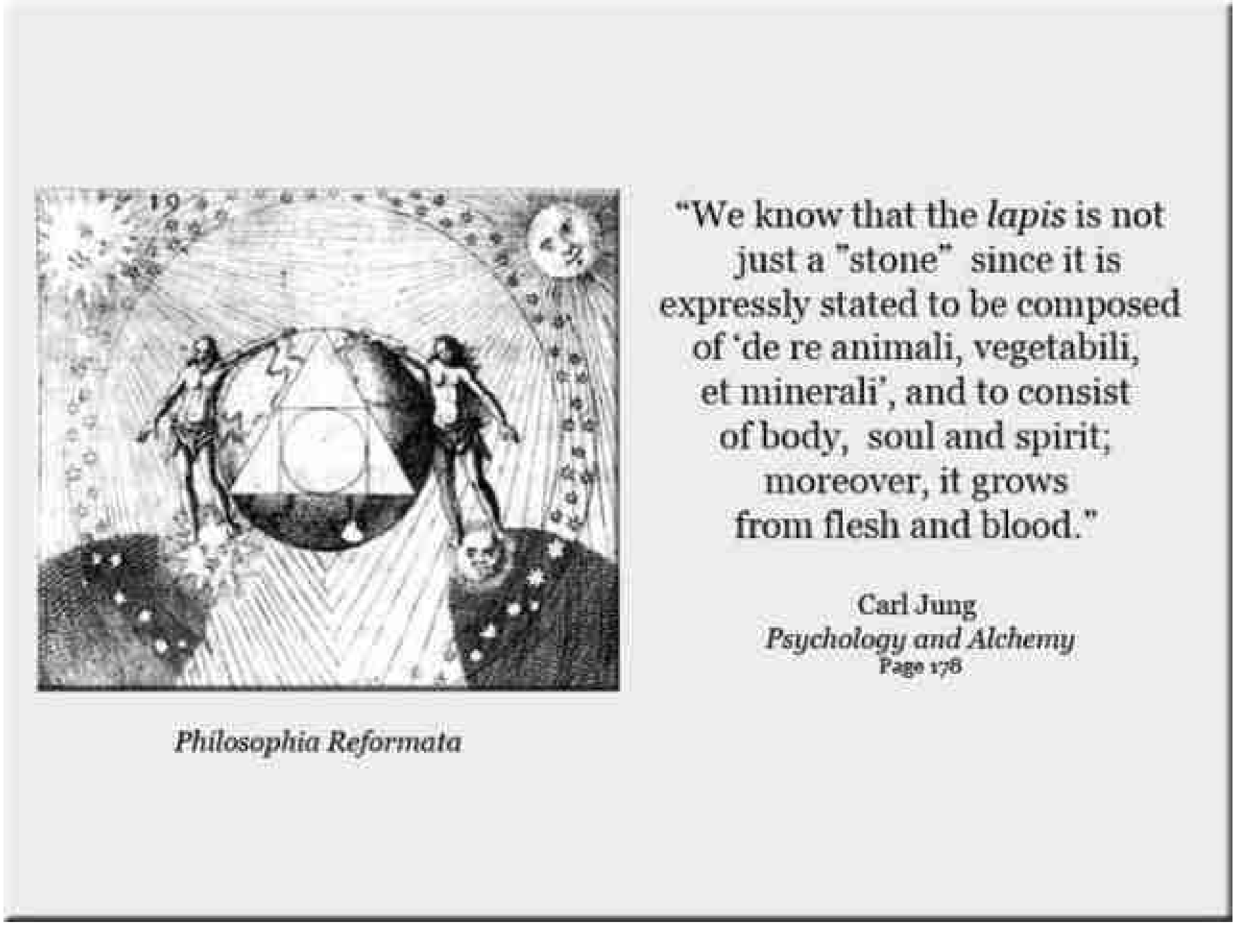

“We know that the *lapis* is not just a "stone" since it is expressly stated to be composed of ‘de re animali, vegetabili, et minerali’, and to consist of body, soul and spirit; moreover, it grows from flesh and blood."

Carl Jung
Psychology and Alchemy
Page 178

Philosophia Reformata

The glass corresponds to the unum vas of alchemy (fig. 86) and its contents to the living, semi-organic mixture from which the body of the lapis, endowed with spirit and life, will emerge —or possibly that strange Faustian figure who bursts into flame three times: the Boy Charioteer, the Homunculus who is dashed against the throne of Galatea, and Euphorion (all symbolizing a dissolution of the "centre" into its unconscious elements).

We know that the lapis is not just a "stone" since it is expressly stated to be composed "de re animali, vegetabili et minerali," and to consist of body, soul, and spirit; moreover, it grows from flesh and blood.

For which reason the philosopher (Hermes in the 'Tabula smaragdina") says: 'The wind hath carried it in his belly" (fig. 210).

Therefore "wind is air, air is life, and life is soul."

The stone is that thing midway between perfect and imperfect bodies, and that which nature herself begins is brought to perfection through the art."

The stone "is named the stone of invisibility" (lapis invisibilitatis). Carl Jung, Psychology and Alchemy, Page 178.

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Carl Jung: "Evil is one-half of the world, one of the two pans of the scale." (2019-04-13 17:22)

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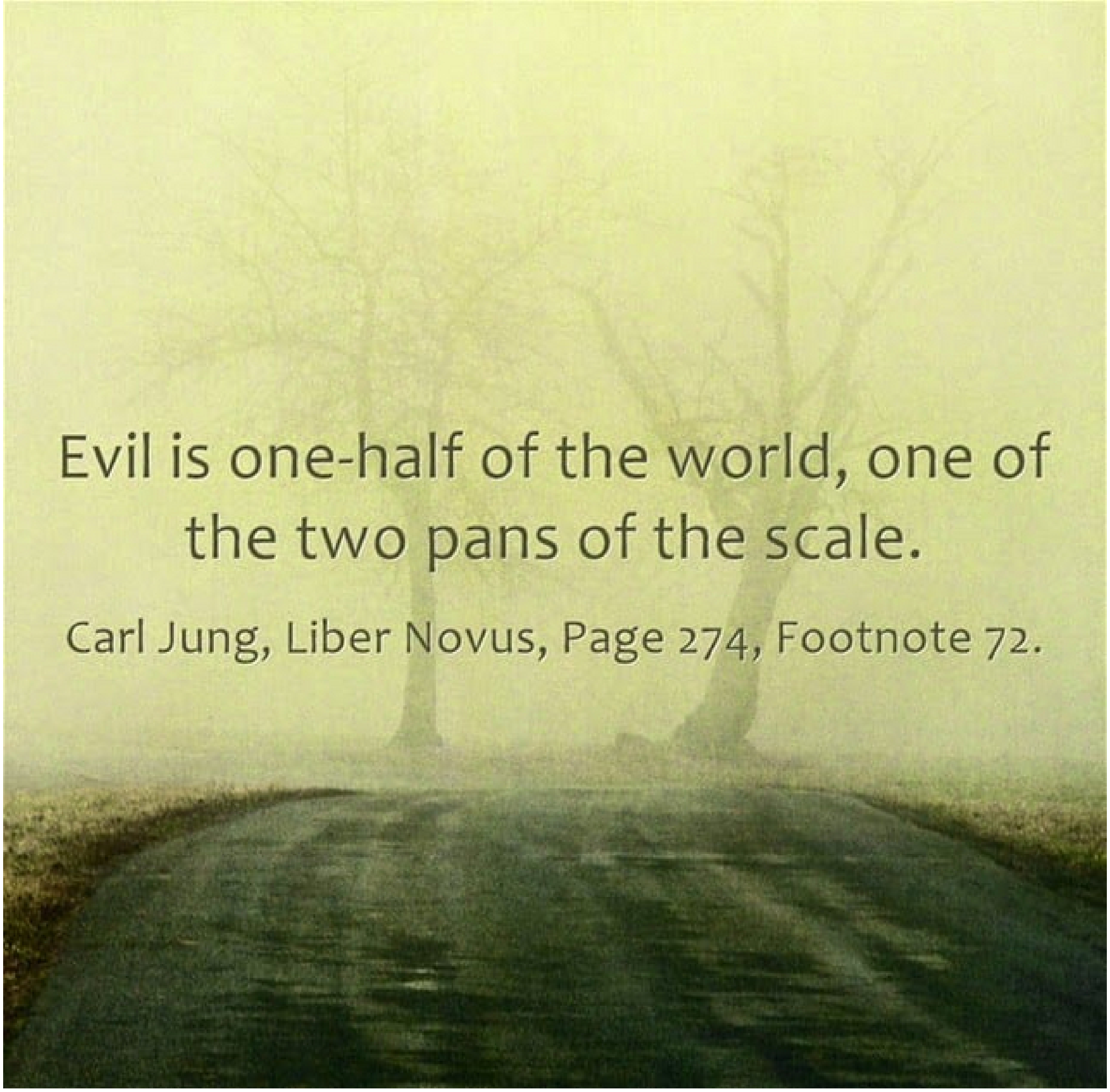

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you.
When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night". Carl Jung, Liber Novus, Page 274, Footnote 73.

To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ...

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death . ..

Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

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Carl Jung on the "Buddha" (2019-04-13 17:23)

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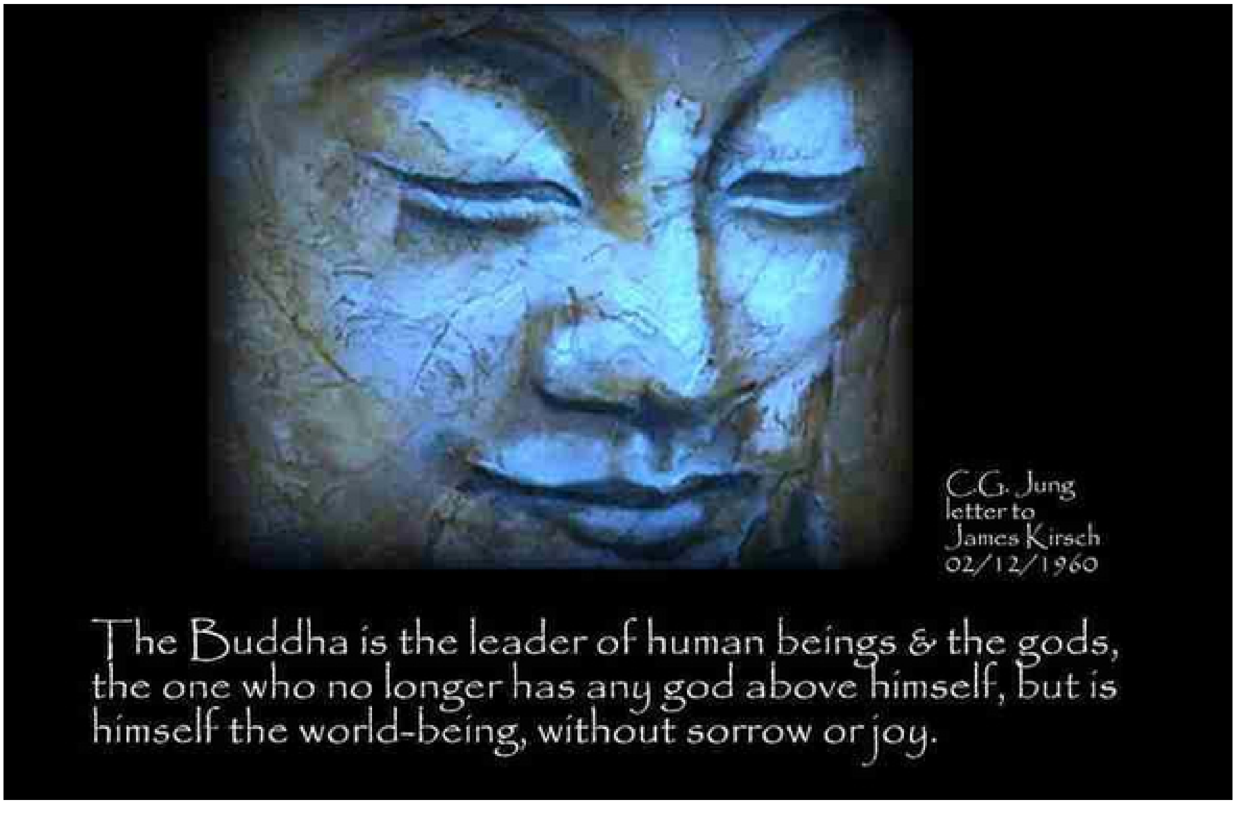

C.G. Jung
letter to
James Kirsch
02/12/1960
The Buddha is the leader of human beings & the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy.

The Buddha is the leader of human beings and the gods, the one who no longer has any god above himself, but is himself the world-being, without sorrow or joy. Carl Jung letter to James Kirsch 02/12/1960

The quotation above comes from a letter written by Dr. Jung to James Kirsch regarding a vision that Dr. Kirsch had sent to Dr. Jung.

At the beginning of the letter Dr. Jung laments the fact that Dr. Kirsch did not previously send him the "Visions of the Androgynous XP" which in Dr. Jung's view held the key to Dr. Kirsch's "situation."

The quotation is part of Dr. Jung's presentation of historical parallels to the "Anthropos" or "XP." The Quotation comes from the third historical parallel:

1. "An even stronger example of 1) the "Godless" Buddha the Exalted, perfect one, the all-Knowing, all-conquering, the leader of human beings and the gods, the one who no longer has any God above himself, but is himself the world being, without joy or sorrow. Carl Jung, Jung-Kirsch Letters, Pages 261-262.

Note: In the letter Dr. Jung places the word "and" between human beings and the gods in italics for emphasis.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/45589-12bbuddha.jpg`

Carl Jung on "Fish," "Pisces," "Ichthys" in The Red Book and Memories Dreams and Reflections.

(2019-04-13 19:09)

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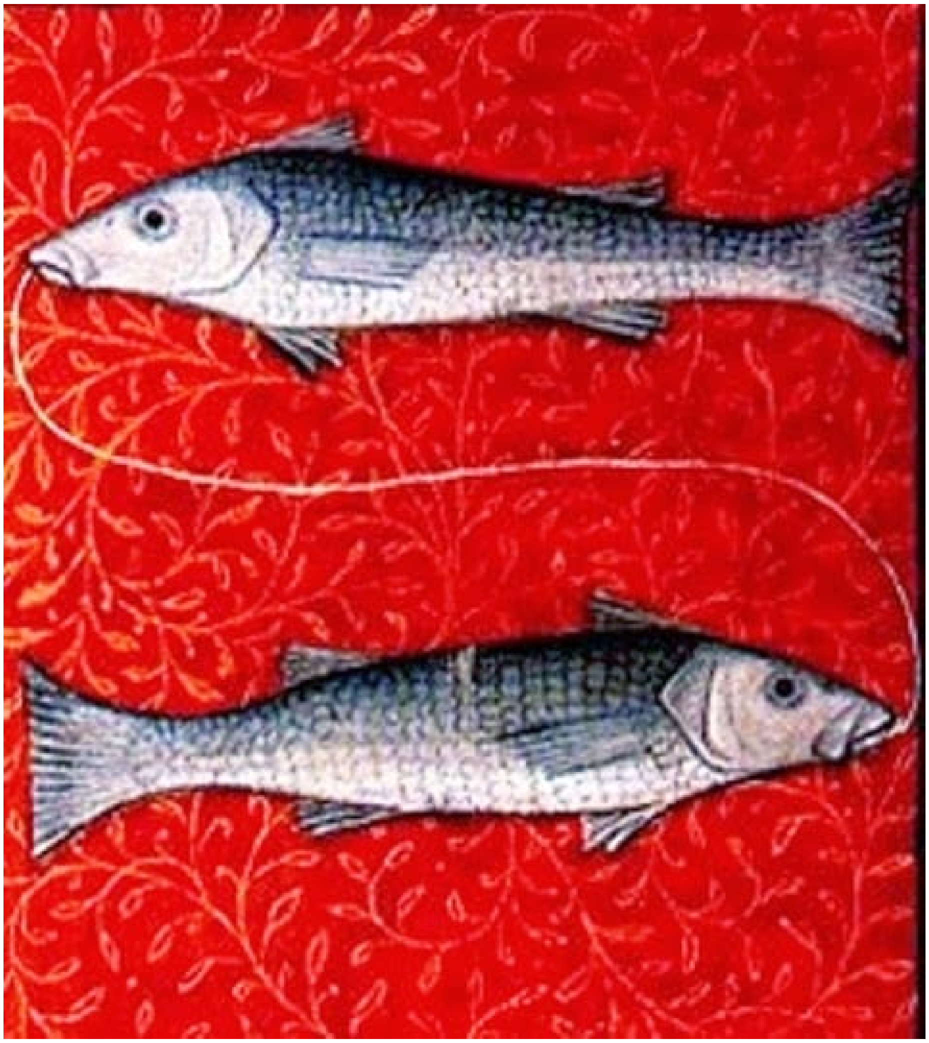


[Carl Jung on "Fish," "Pisces," "Ichthys" in The Red Book and Memories Dreams and Reflections.]

1. Another synchronistic experience described by Jung, involved his analysis of the fish symbol. He believed symbols in legend and literature were universal indicators of an underlying psychic structure common to all. He'd been studying the significance of the fish for some time, when the following chain of events occurred on April 1, 1949.

Finishing an inscription containing a figure that was half-man, half-fish, Jung went out to lunch, and was served fish. Someone at the meal, with a slip of the tongue, mentioned the custom of making an "April fish" of someone.

Later that afternoon, a former patient he hadn't seen in months showed him some pictures of fish.

That evening, someone showed him a piece of embroidery filled with fish. The next morning, a patient he hadn't seen in ten years, described a dream she had the night before about a large fish.

A few months later, after writing about this series of events to use in another paper, he walked to the bank of a lake. He'd been to the same spot several times already that morning, and no one else was present. Now, however, there was a sizable fish laying on the sea wall with no explanation for how it got there.

1. At the beginning of 1916, Jung experienced a striking series of para-psychological events in his house. In 1923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn't wake up. Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-finally he settled down and went on sleeping.

Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn't ask why but seemed to take it for granted. But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture.

On the left was the Devil saying something to the man, and your son wrote down what he said.

It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones." Then after your son had made that picture he was quite content.

The same night, two of your daughters thought that they had seen spooks in their rooms.

The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the fisherman in your son's picture, and you told me so, but the boy didn't know it. In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically. Everyone immediately looked to see who was there, but there was no one in sight.

I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen.

The whole house was as if there was a crowd present, crammed full of spirits.

They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all aquiver with the question: "For God's sake, what in the world is this?"

Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought." That is the beginning of the Septem Sermones.

Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over. The Red Book, Introduction, Page 205.

1. When night fell, Diahmon approached me in an earth-colored robe, holding a silver fish: "Look, my son," he said, "I was fishing and caught this fish; I bring it to you, so that you may be comforted." And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. Carl Jung; The Red Book; Page 356.
2. My eldest daughter saw a white figure passing through the room. My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream. In the morning he asked his mother for crayons, and he, who ordinarily never drew, now made a picture of his dream.

He called it "The Picture of the Fisherman." Through the middle of the picture ran a river, and a fisherman with a rod was standing on the shore. He had caught a fish.

On the fisherman's head was a chimney from which flames were leaping and smoke rising. From the other side of the river the devil came flying through the air. He was cursing because his fish had been stolen.

But above the fisherman hovered an angel who said, "You cannot do anything to him; he only catches the bad fish!" My son drew this picture on a Saturday. Carl Jung, Memories Dreams and Reflections.

1. The most important images in the dream were the "reception room for spirits" and the fish laboratory. The former expresses in somewhat farcial fashion the coniunctio; the latter indicates my preoccupation with Christ, who himself is the fish (ichthys).

Both were subjects that were to keep me on the go for more than a decade. It is remarkable that the study of fish was attributed to my father.
In the dream he was a caretaker of Christian souls, for, according to the ancient view, these are fish caught in Peter's net. It is equally remarkable that in the same dream my mother was a guardian of departed spirits.

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Something had remained unfinished and was still with my parents; that is to say, it was still latent in the unconscious and hence reserved for the future.

I was being reminded that I had not yet dealt with the major concern of "philosophical" alchemy, the coniunctio, and thus had not answered the question which the Christian soul put to me.
Also the major work on the Grail legend, which my wife had made her life's task, was not completed.

I recall how often the quest for the Grail and the fisher king came to my mind while I was working on the ichthys symbol in Aion. Had it not been for my unwillingness to intrude upon my wife's field,

I would unquestionably have had to include the Grail legend in my studies of alchemy. My memory of my father is of a sufferer stricken with an Amfortas wound, a "fisher king" whose wound would not heal that Christian suffering for which the alchemists sought the panacea.

I as a "dumb" Parsifal was the witness of this sickness during the years of my boyhood, and, like Parsifal, speech failed me.
I had only inklings. In actuality my father had never interested himself in theriomorphic Christ-symbolism.

On the other hand he had literally lived right up to his death the suffering prefigured and promised by Christ, without ever becoming aware that this was a consequence of the imitatio Christi.

He regarded his suffering as a personal affliction for which you might ask a doctor's advice; he did not see it as the suffering of the Christian in general. The words of Galatians 2:20:

"I live, yet not I, but Christ liveth in me," never penetrated his mind in their full significance, for any thinking about religious matters sent shudders of horror through him. He wanted to rest content with faith, but faith broke faith with him.

Such is frequently the reward of the sacrificium intellectus. "Not all men can receive this precept, but only those to whom it is given.... There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it." (Matthew 19:11f.)

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. Carl Jung; Memories Dreams and Reflections.

1. The theriomorphic attributes of the gods show that the gods extend not only into superhuman regions but also into the subhuman realm. The animals are their shadows, as it were, which nature herself associates with the divine image.

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum.

The fish laboratory is a synonym for the ecclesiastical "cure of souls" And just as the wounder wounds himself, so the healer heals himself. Significantly, in the dream the decisive activity is carried out by the dead upon the dead, in the world beyond consciousness, that is, in the unconscious. Carl Jung, Memories Dreams and Reflections.

1. The Bible my father held was bound in shiny fishskin. Carl Jung, Memories Dreams and Reflections.
2. I must make a few explanatory remarks concerning this dream. The initial scene describes how the unconscious task which I had left to my "father," that is, to the unconscious, was working out. He was obviously engrossed in the Bible–Genesis?–and eager to communicate his insights.

The fishskin marks the Bible as an unconscious content, for fishes are mute and unconscious. My poor father does not succeed in communicating either, for the audience is in part incapable of understanding, in part maliciously stupid. Carl Jung, Memories Dreams and Reflections.

1. After this excursion into the world of dreams, I must once more come back to my writings. In Aion I embarked upon a cycle of problems that needed to be dealt with separately. I had attempted to explain how the appearance of Christ coincided with the beginning of a new Aeon, the age of the Fishes.

A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and comes forth as the ruler of the new aeon. Carl Jung, Memories Dreams and Reflections

1. These words came to me one after the other while I worked on the stone. On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription. These sayings are more or less quotations from alchemy. This is the translation:

“I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.” Carl Jung, Memories Dreams and Reflections.

1. I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign of the Fishes.

This is a coniunctio oppositorum composed of two fishes in reverse. The Water Bearer seems to represent the self.

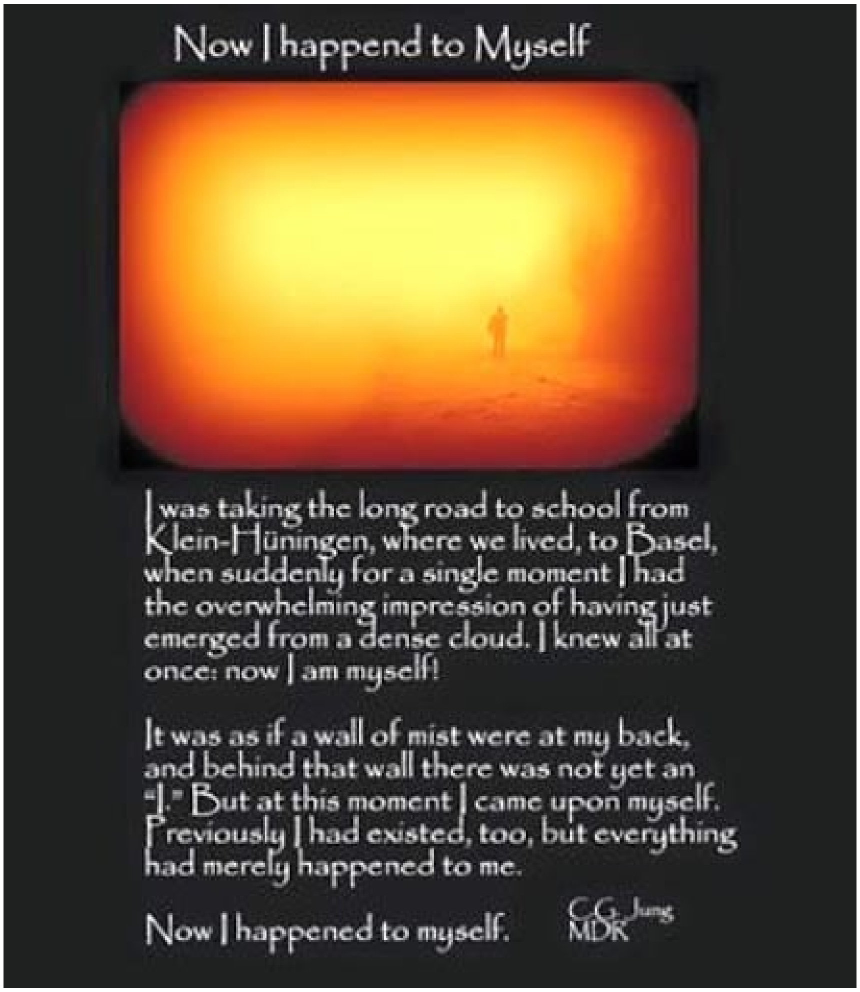
With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, symbolizing the mountains and the depths of the sea, a polarity made up of two undifferentiated animal elements which have grown together.

This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos. Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/d4321-fish.jpg`

Carl Jung: Now I happened to myself. Now I knew: I am myself now, now I exist. (2019-04-14 03:30)

[1]



Now I happend to Myself

I was taking the long road to school from Klein-Hüningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

C.G. Jung
MDR

I had another important experience at about this time.

I was taking the long road to school from Klein-Hiiningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud.

I knew all at once: now I am myself!

It was as if a wall of mist were at my back, and behind that wall there was not yet an "I."

But at this moment I came upon myself.

Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

Now I knew: I am myself now, now I exist.

Previously I had been willed to do this and that; now I willed.

This experience seemed to me tremendously important and new: there was "authority" in me.

Curiously enough, at this time and also during the months of my fainting neurosis I had lost all memory of the treasure in the attic.

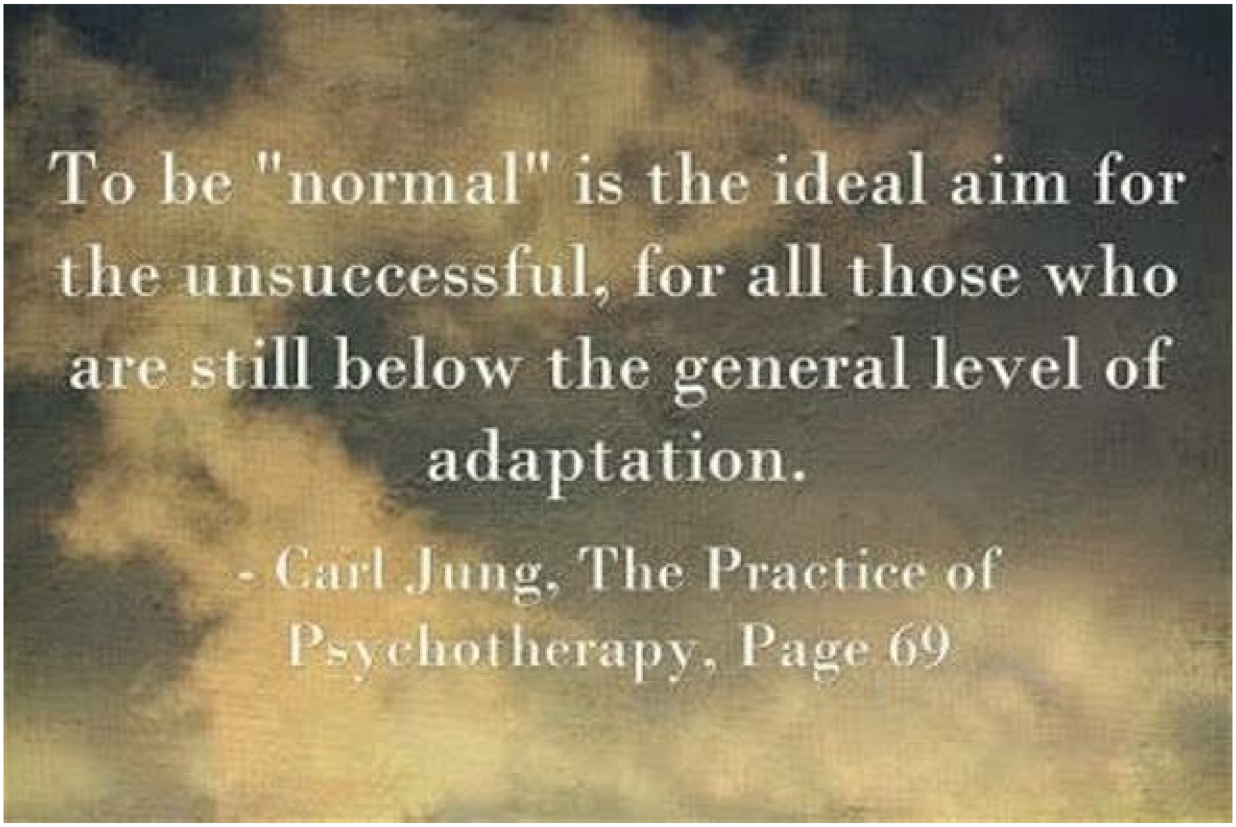
Otherwise I would probably have realized even then the analogy between my feeling of authority and the feeling of value which the treasure inspired in me.

But that was not so; all memory of the pencil case had vanished. Carl Jung, MDR, Pages 32-33

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/12bhappened.jpg`

Carl Jung on “Adaptation.” [Lexicon] (2019-04-14 04:03)

[1]


To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.
- Carl Jung, The Practice of Psychotherapy, Page 69

[Carl Jung on "Adaptation."]

Adaptation

The process of coming to terms with the external world, on the one hand, and with one's own unique psychological characteristics on the other. (See also neurosis.)

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained.

If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted.["Definitions," CW 6, par. 761.]

The constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all.["The Transcendent Function," CW 8, par. 143.]

Man is not a machine in the sense that he can consistently maintain the same output of work.

He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself.

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions.["On Psychic Energy," ibid., par. 75.]

The transition from child to adult initially entails an increasing adaptation to the outer world.

When the libido meets an obstacle to progression, there is an accumulation of energy that normally gives rise to increased efforts to overcome the obstacle.

But if the obstacle proves insurmountable, the stored-up energy regresses to an earlier mode of adaptation.

This in turn activates infantile fantasies and wishes, and necessitates the need to adapt to the inner world.

The best examples of such regressions are found in hysterical cases where a disappointment in love or marriage has precipitated a neurosis.

There we find those well-known digestive disorders, loss of appetite, dyspeptic symptoms of all sorts, etc. . . . [typically accompanied by] a regressive revival of reminiscences from the distant past.

We then find a reactivation of the parental imagos, of the Oedipus complex.

Here the events of early infancy-never before important-suddenly become so. They have been regressively reactivated.

Remove the obstacle from the path of life and this whole system of infantile fantasies at once breaks down and becomes as inactive and ineffective as before.["Psychoanalysis and Neurosis,"CW4, par. 569.]

In his model of typology, Jung described two substantially different modes of adaptation, introversion and extraversion. He also link-ed failures in adaptation to the outbreak of neurosis.

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed.[Ibid., par. 574 (italics in original).]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/6703d-2.jpg`

Carl Jung: People may even be destroyed by an archetype, their own existence wiped out forever. (2019-04-14 04:06)

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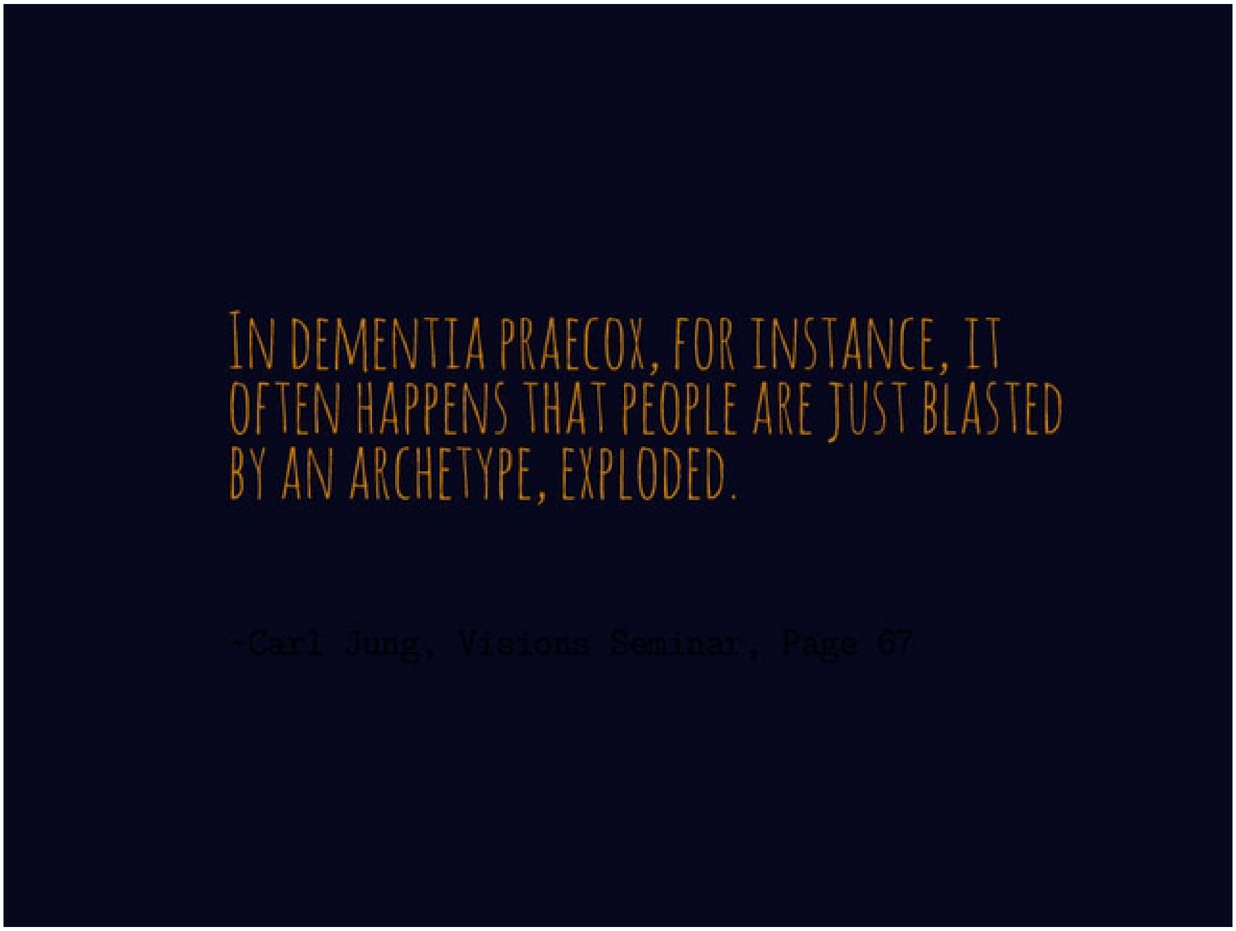

IN DEMENTIA PRAECOX, FOR INSTANCE, IT OFTEN HAPPENS THAT PEOPLE ARE JUST BLASTED BY AN ARCHETYPE, EXPLODED.

-Carl Jung, Visions Seminar, Page 67

People may even be destroyed by an archetype, their own existence wiped out forever.

In dementia praecox, for instance, it often happens that people are just blasted by an archetype, exploded.

They cannot resist it.

If they have an experience which the ordinary religious man would call an experience of God, instead of realizing it as such and
thanking heaven for the grace, they think they are God or three times more than God.

The archetype has sucked them in and swallowed them.

The individual ego is far less resistant; it is futile in comparison.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/fe451-62bzzz.jpg`

So Christ cried out to the Jews, "You are gods" (2019-04-14 04:10)

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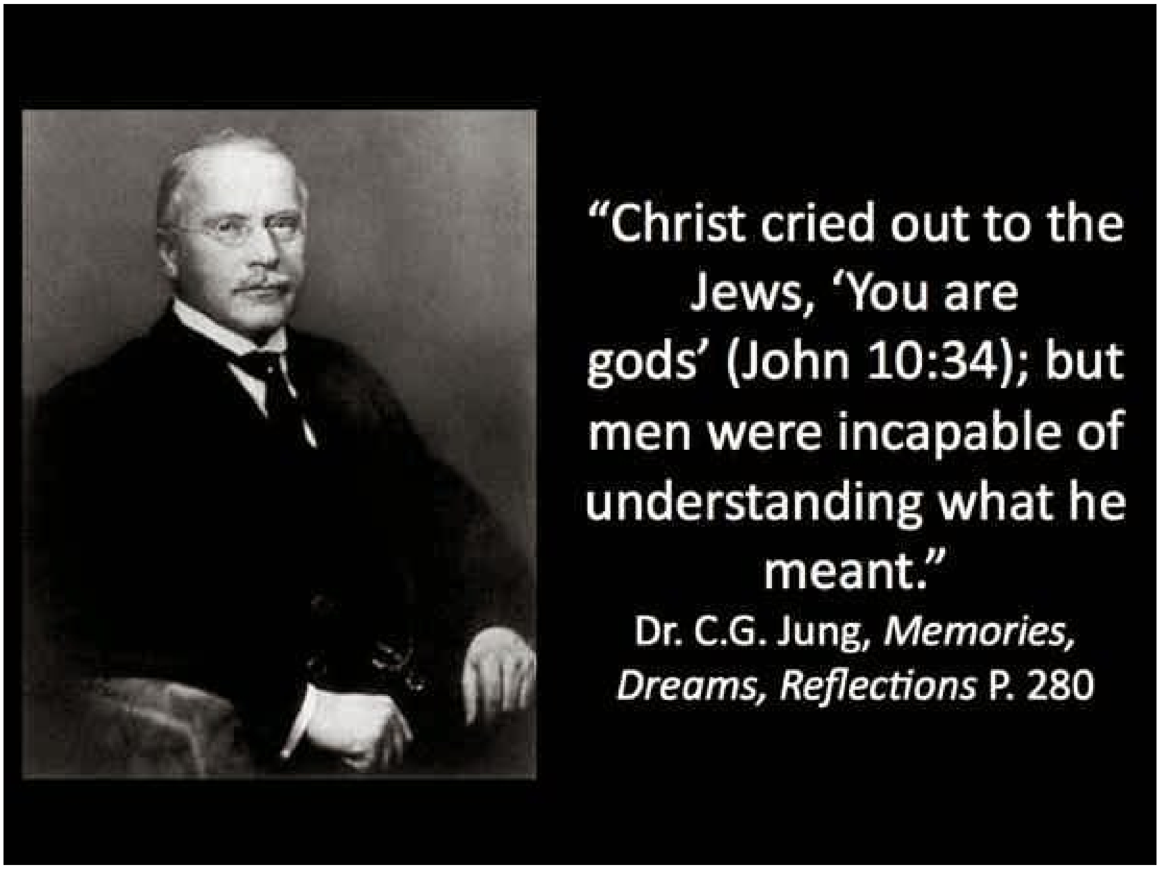

“Christ cried out to the Jews, ‘You are gods’ (John 10:34); but men were incapable of understanding what he meant.”

Dr. C.G. Jung, *Memories, Dreams, Reflections* P. 280

Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality.

But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ.

Similarly in the East, historical trends led to a devout imitation of the Buddha.

That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea.

As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, "You are gods" (John 10:34) ; but men were incapable of understanding what he meant.

Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides toward the possibility of destroying the world we have. Carl Jung; Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/fe638-gods.jpg`

Carl Jung on “Affect” Lexicon (2019-04-14 04:43)

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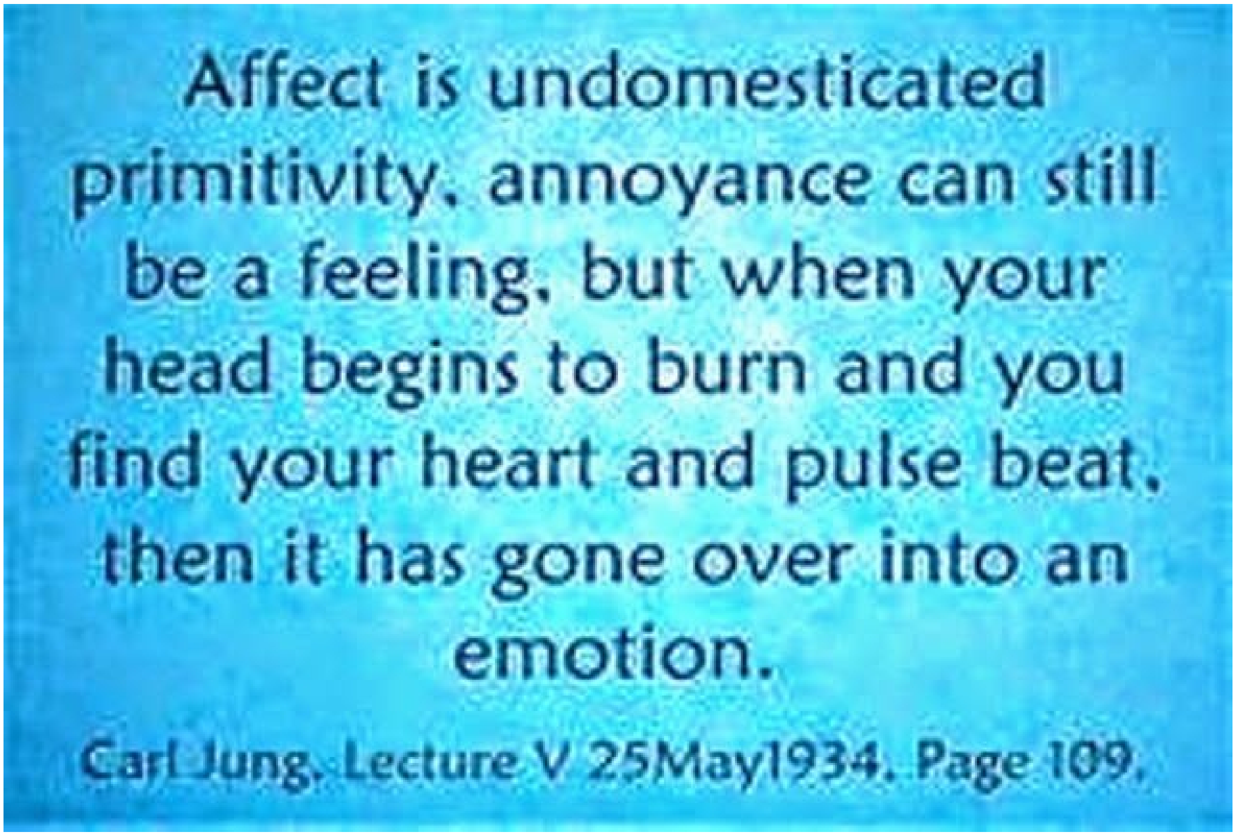

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion.

Carl Jung, Lecture V 25May1934, Page 109.

[Carl Jung on “Affect” Lexicon]

Affect:

Emotional reactions marked by physical symptoms and disturbances in thinking. (See also complex and feeling.)

Affect is invariably a sign that a complex has been activated.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.

On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung, "The Shadow," Aion, CW 9ii, par. 15.

http://www.nyaap.org/jung-lexicon/a/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/8fbfb-1.jpg`

Carl Jung on living under the threat of the Hydrogen Bomb **(2019-04-14 05:02)**

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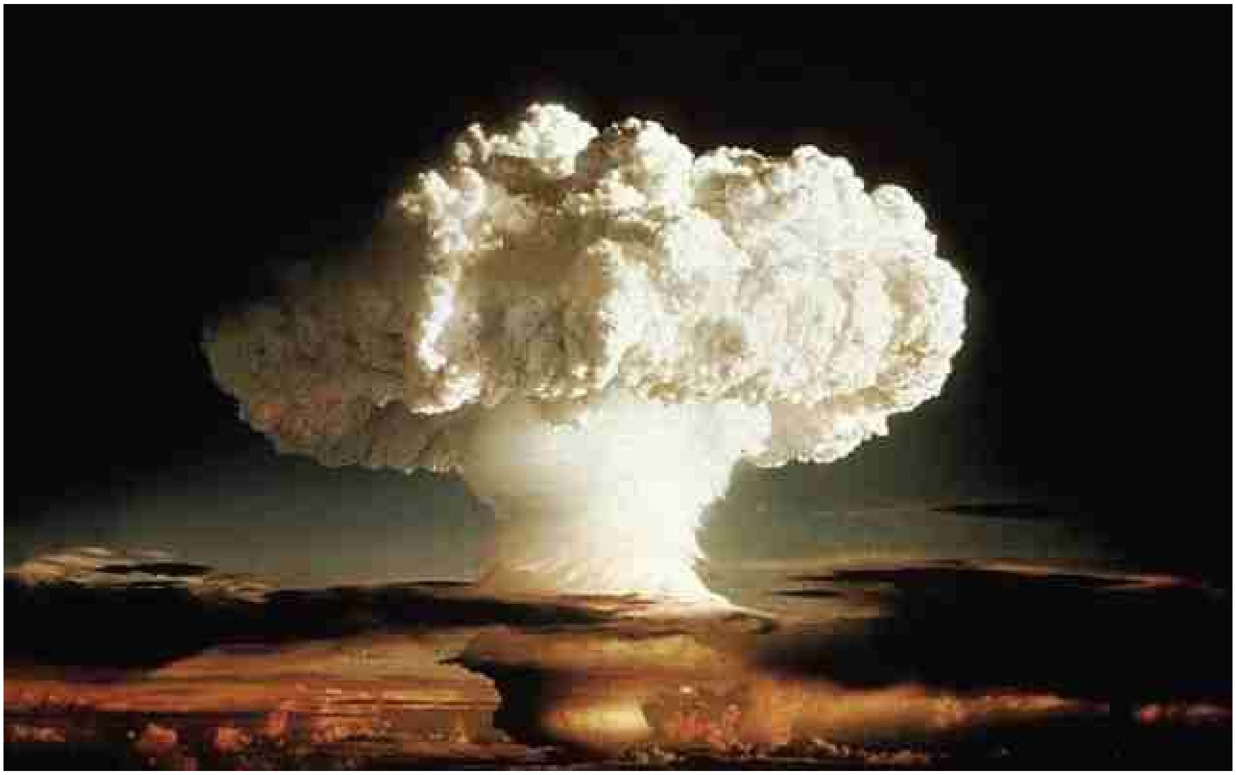

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad. And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/4c3fd-12bbomb.jpg`

Carl Jung Quotations 26 (2019-04-14 05:34)

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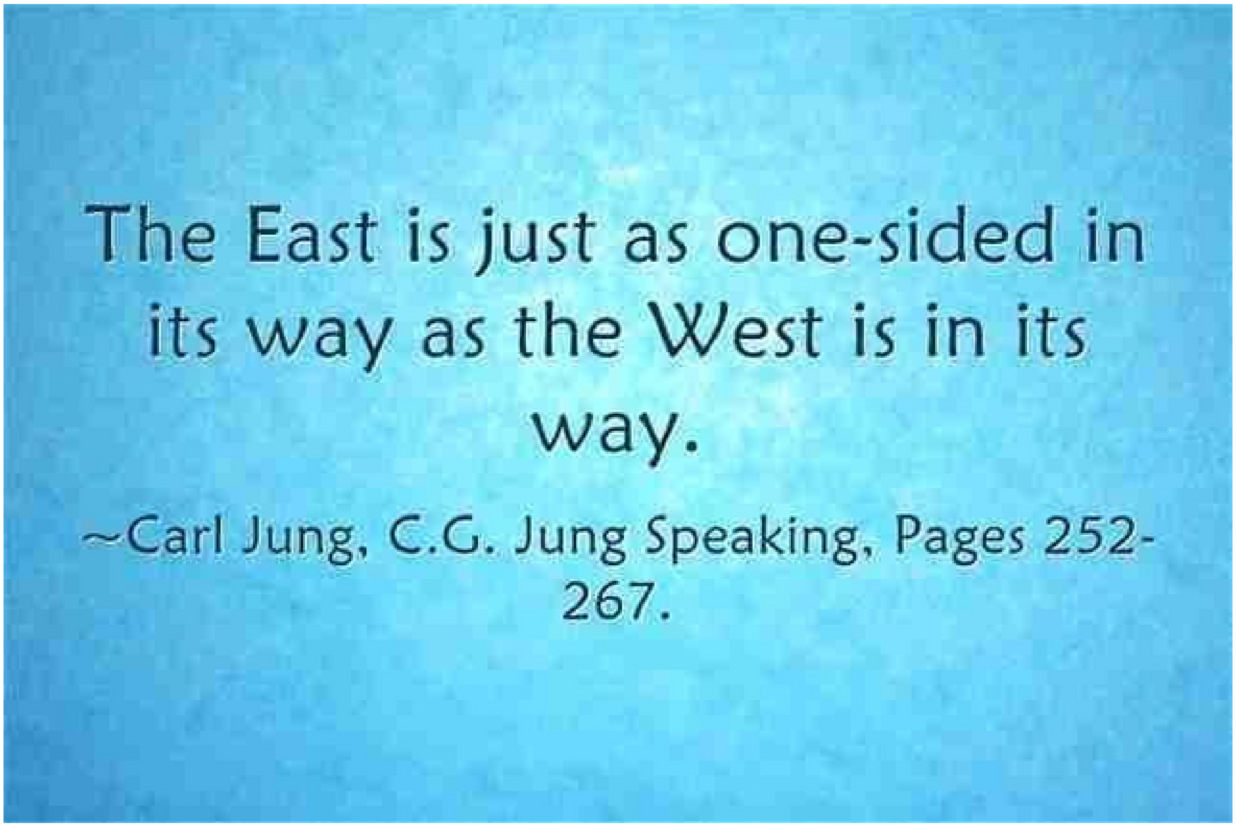

The East is just as one-sided in its way as the West is in its way.

~Carl Jung, C.G. Jung Speaking, Pages 252-267.

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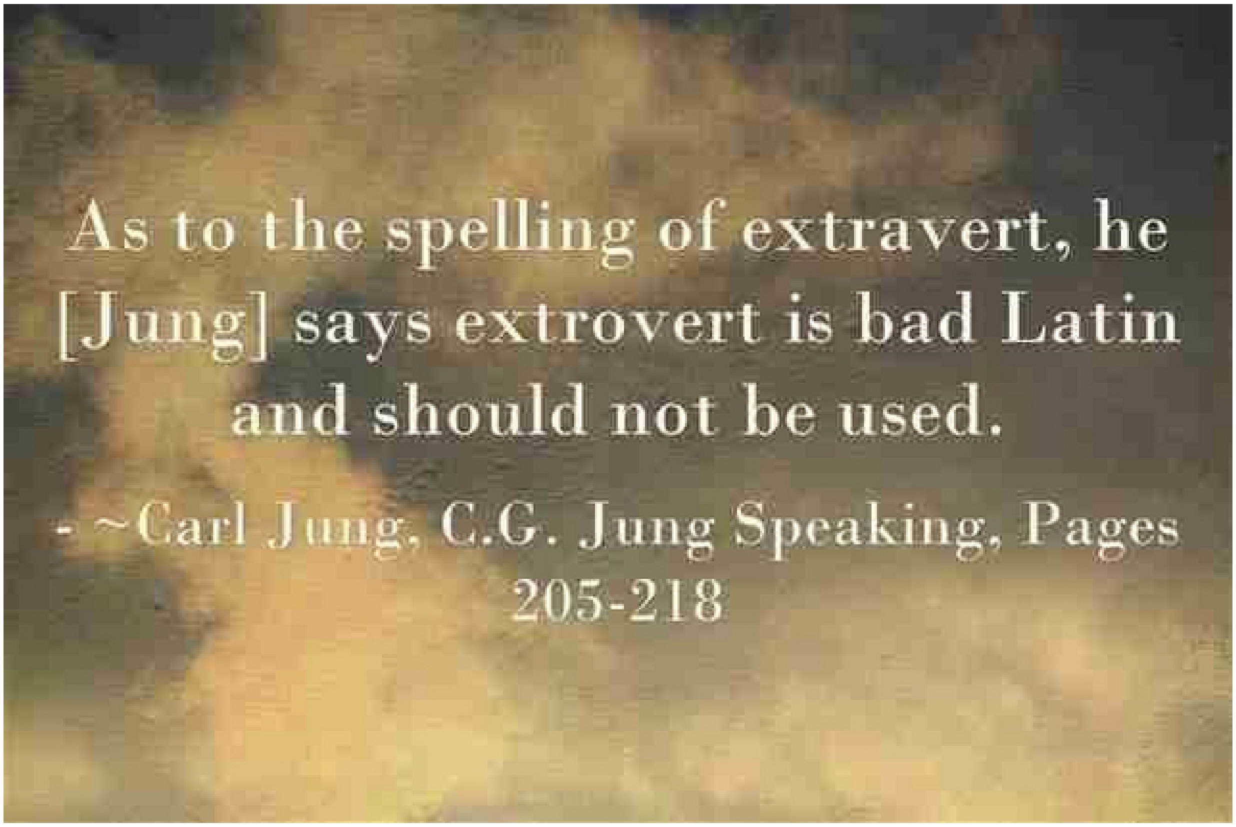

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used.

- ~Carl Jung, C.G. Jung Speaking, Pages 205-218

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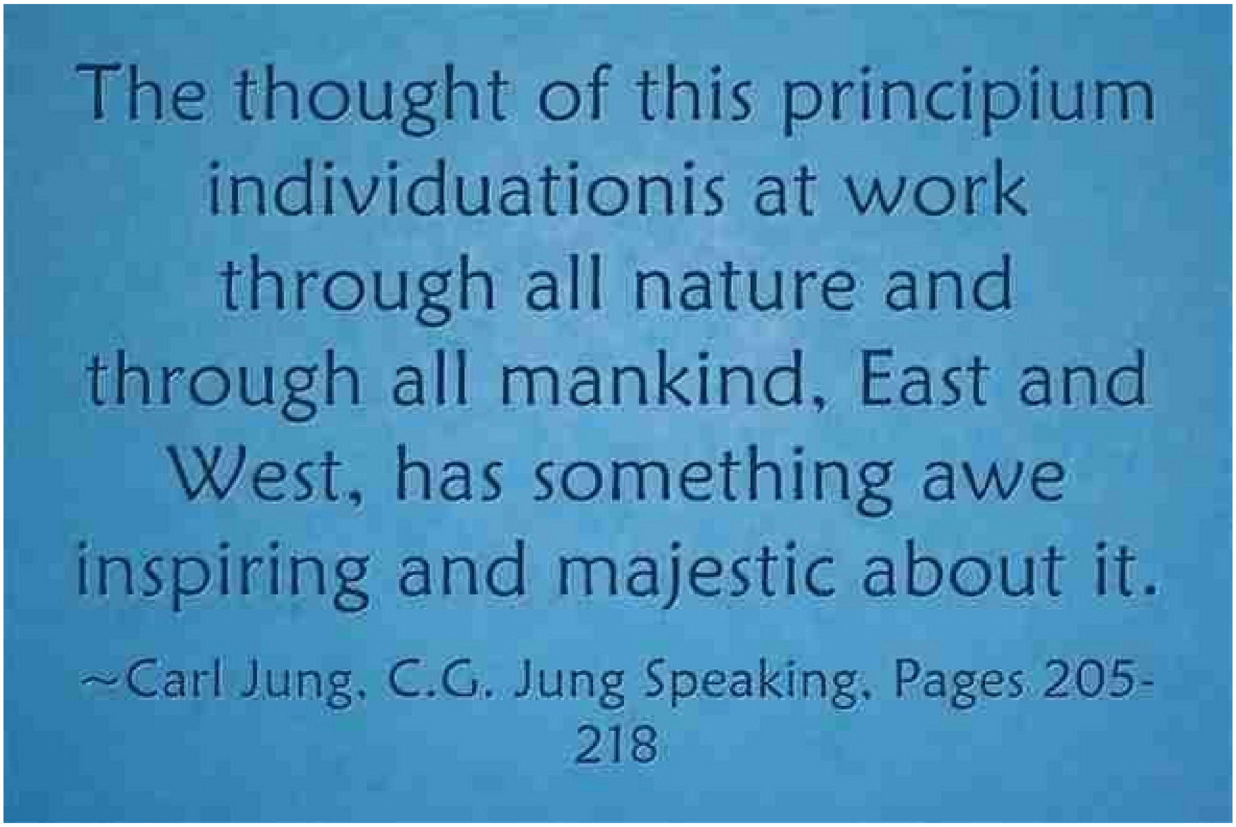

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it.

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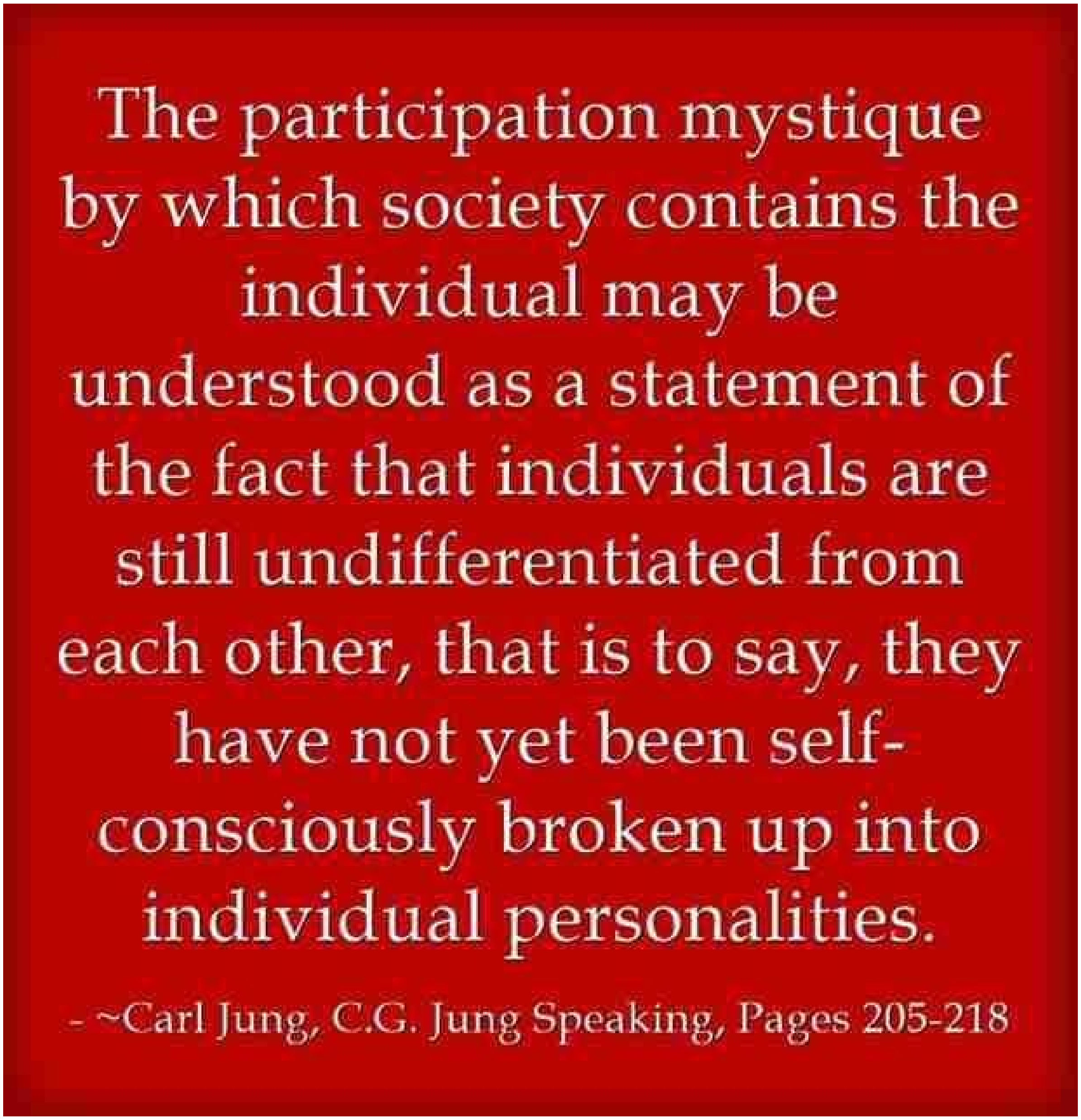
The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities.

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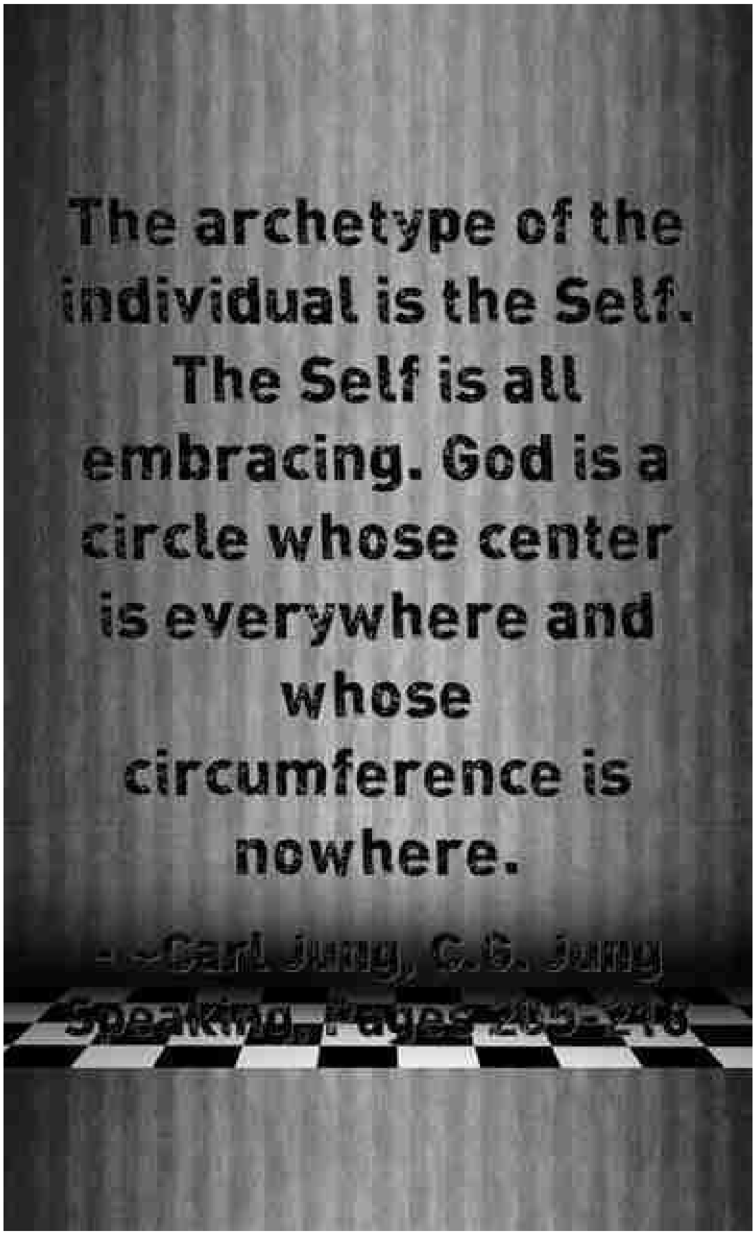

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere.

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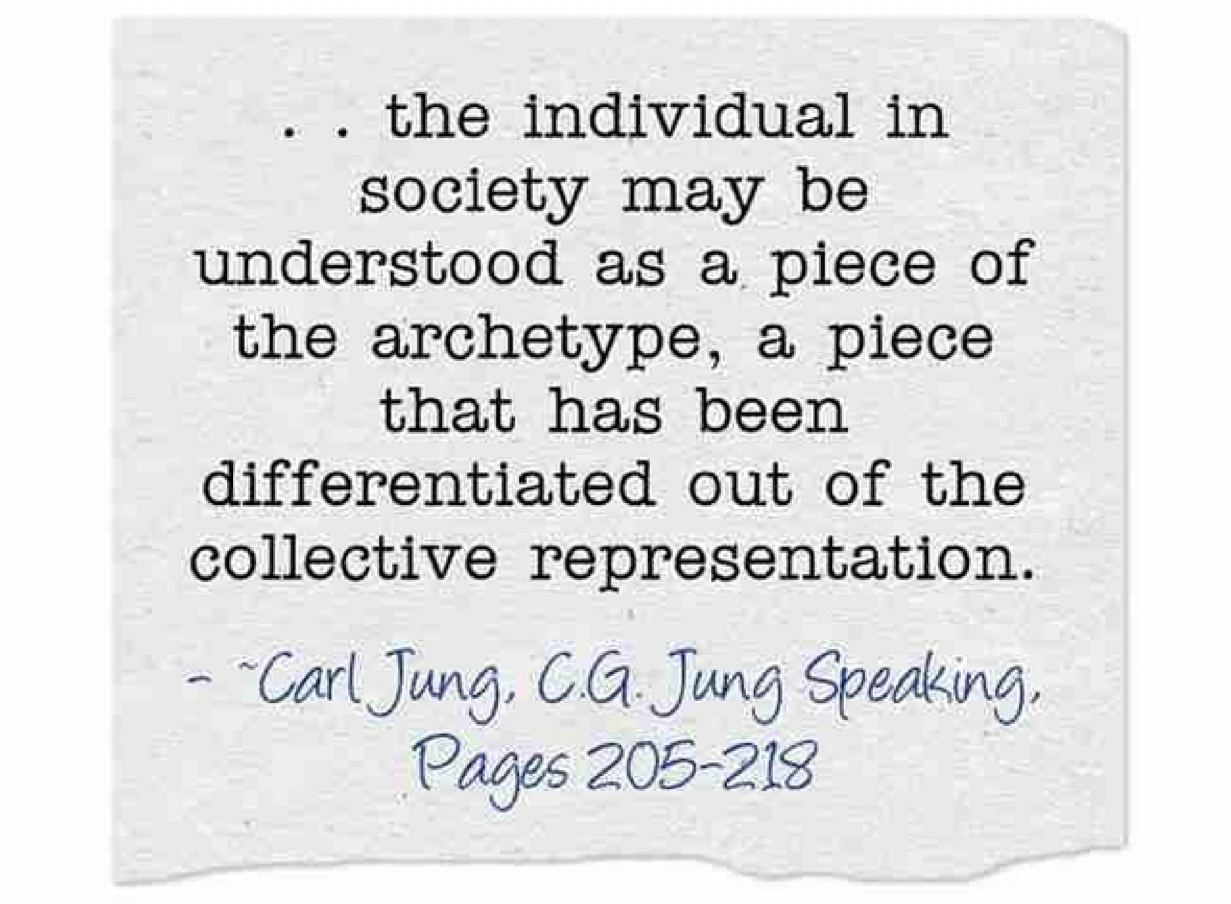
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– ~Carl Jung, C.G. Jung Speaking,
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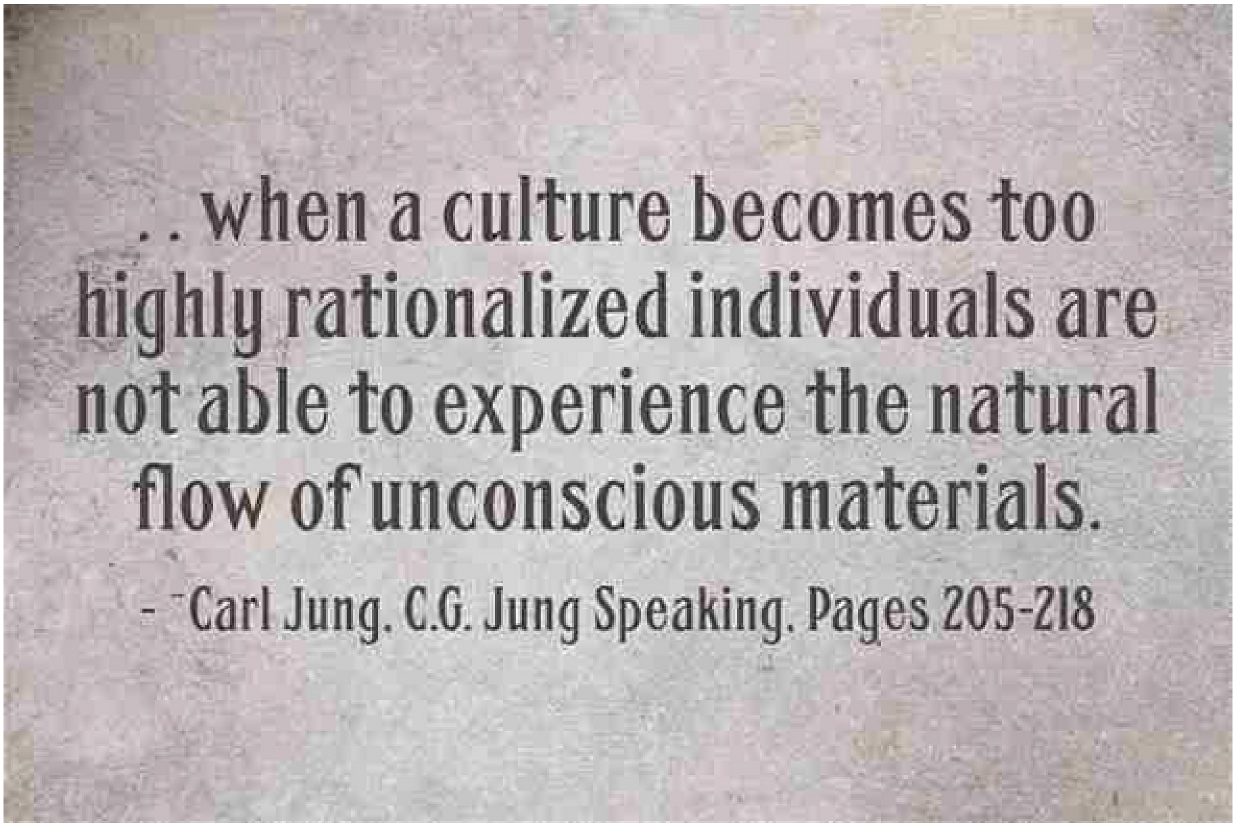

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- Carl Jung. C.G. Jung Speaking. Pages 205-218

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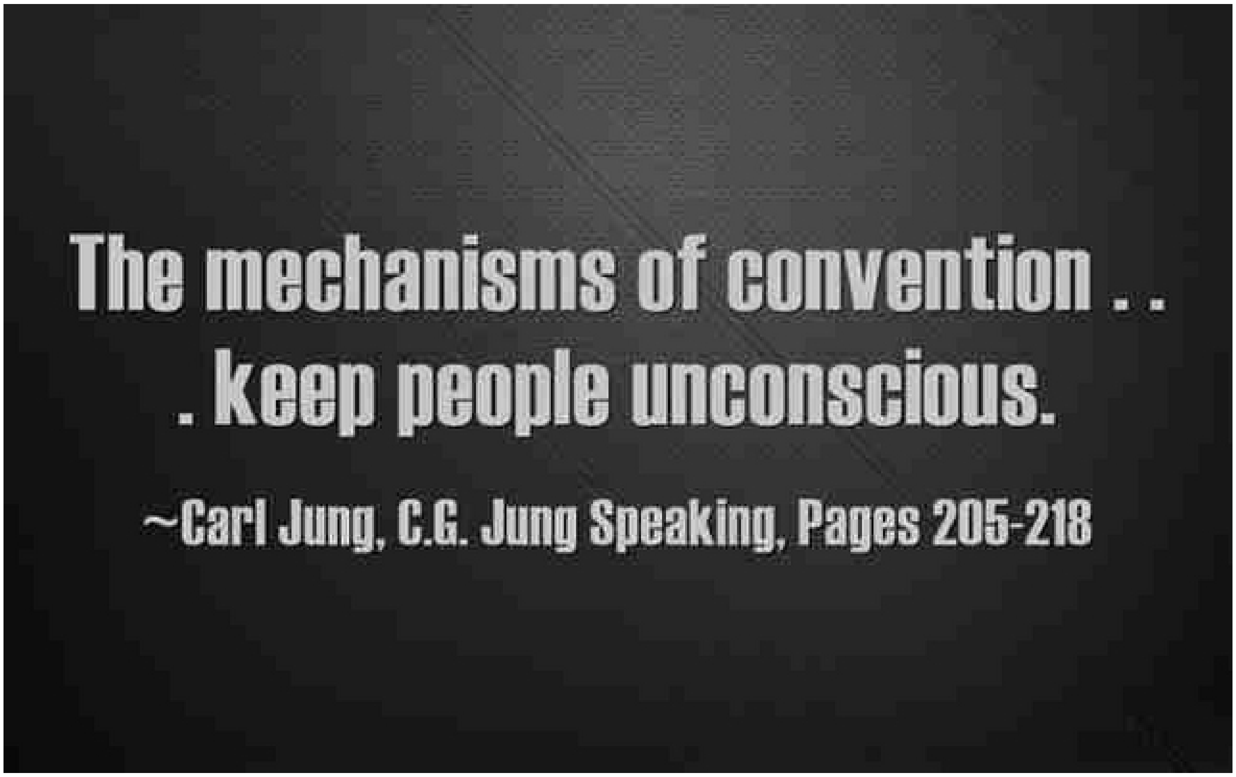

The mechanisms of convention . .
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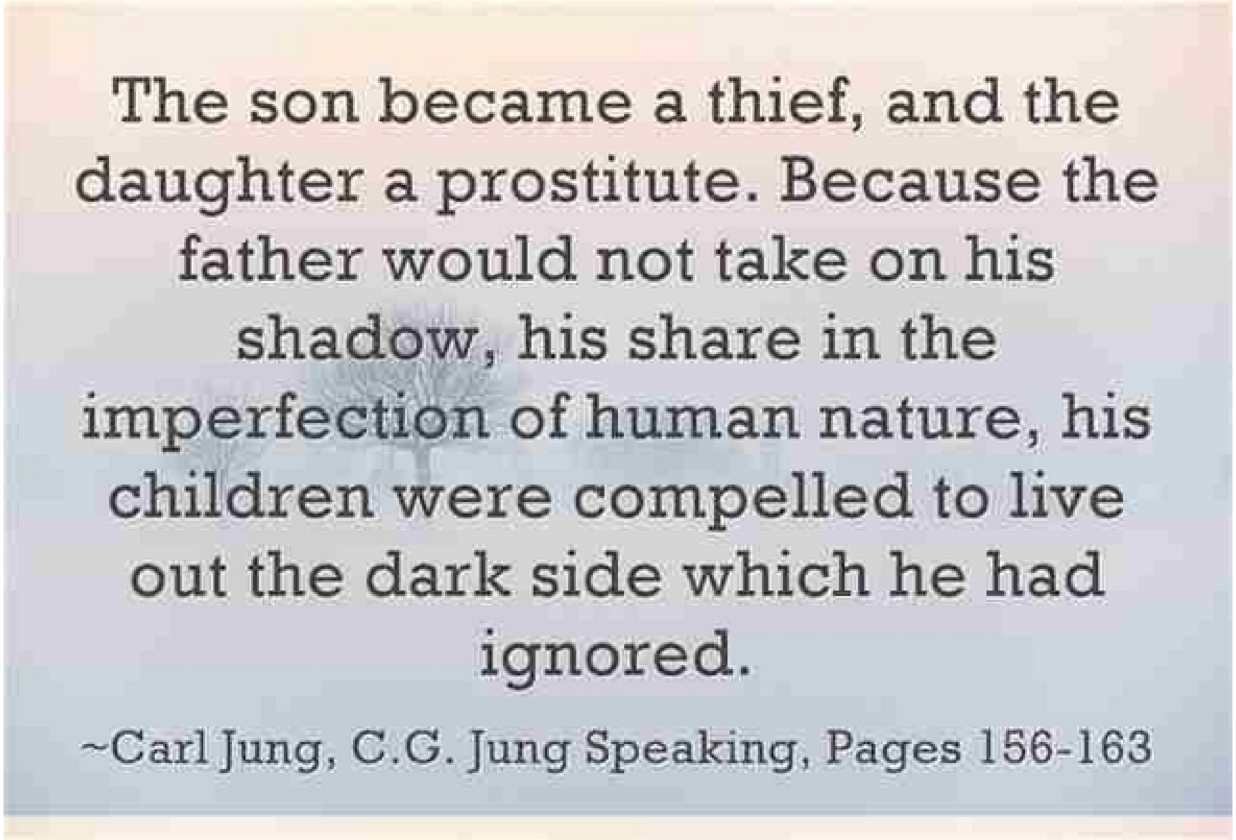

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.

~Carl Jung, C.G. Jung Speaking, Pages 156-163

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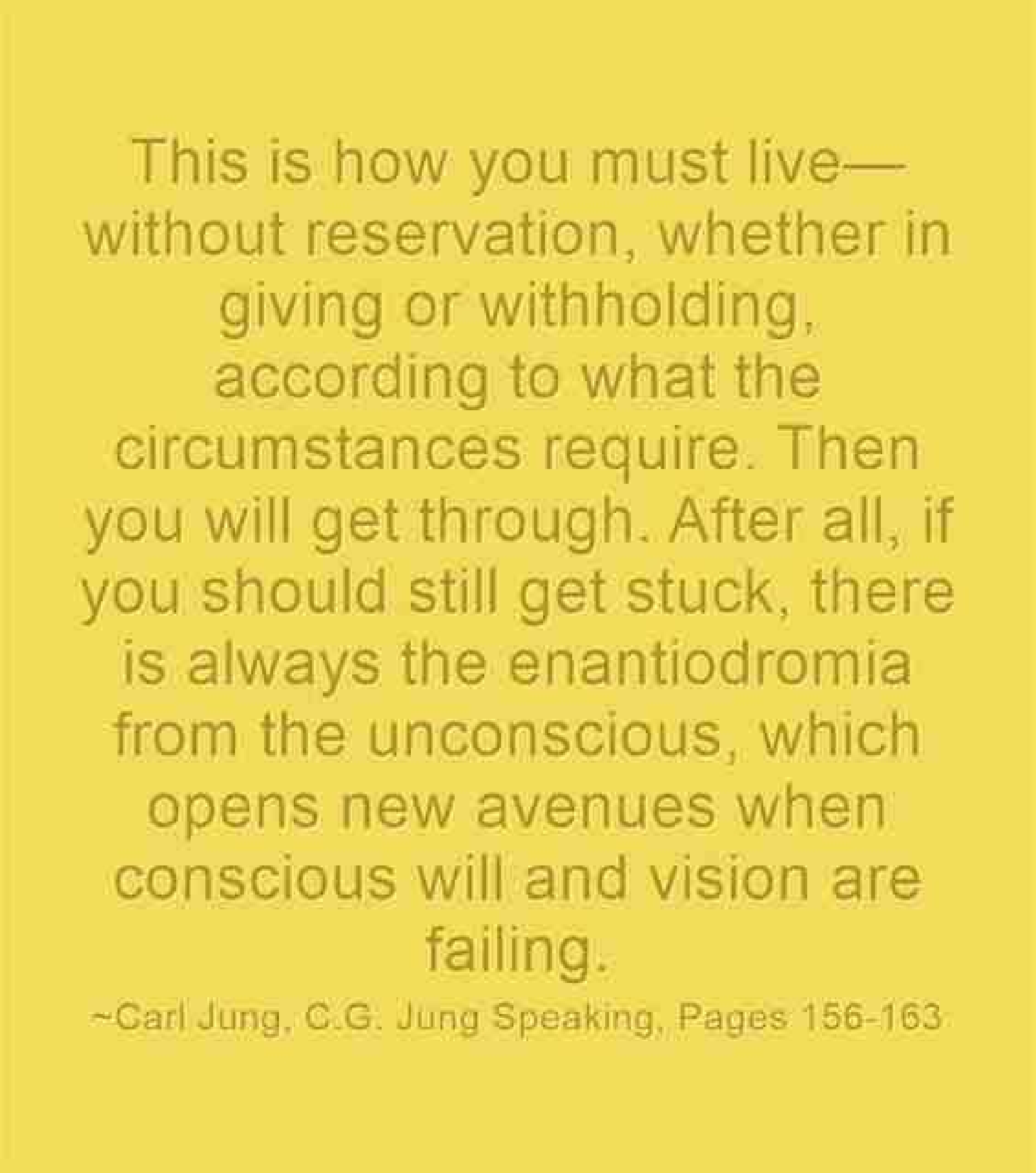

This is how you must live—
without reservation, whether in
giving or withholding,
according to what the
circumstances require. Then
you will get through. After all, if
you should still get stuck, there
is always the enantiodromia
from the unconscious, which
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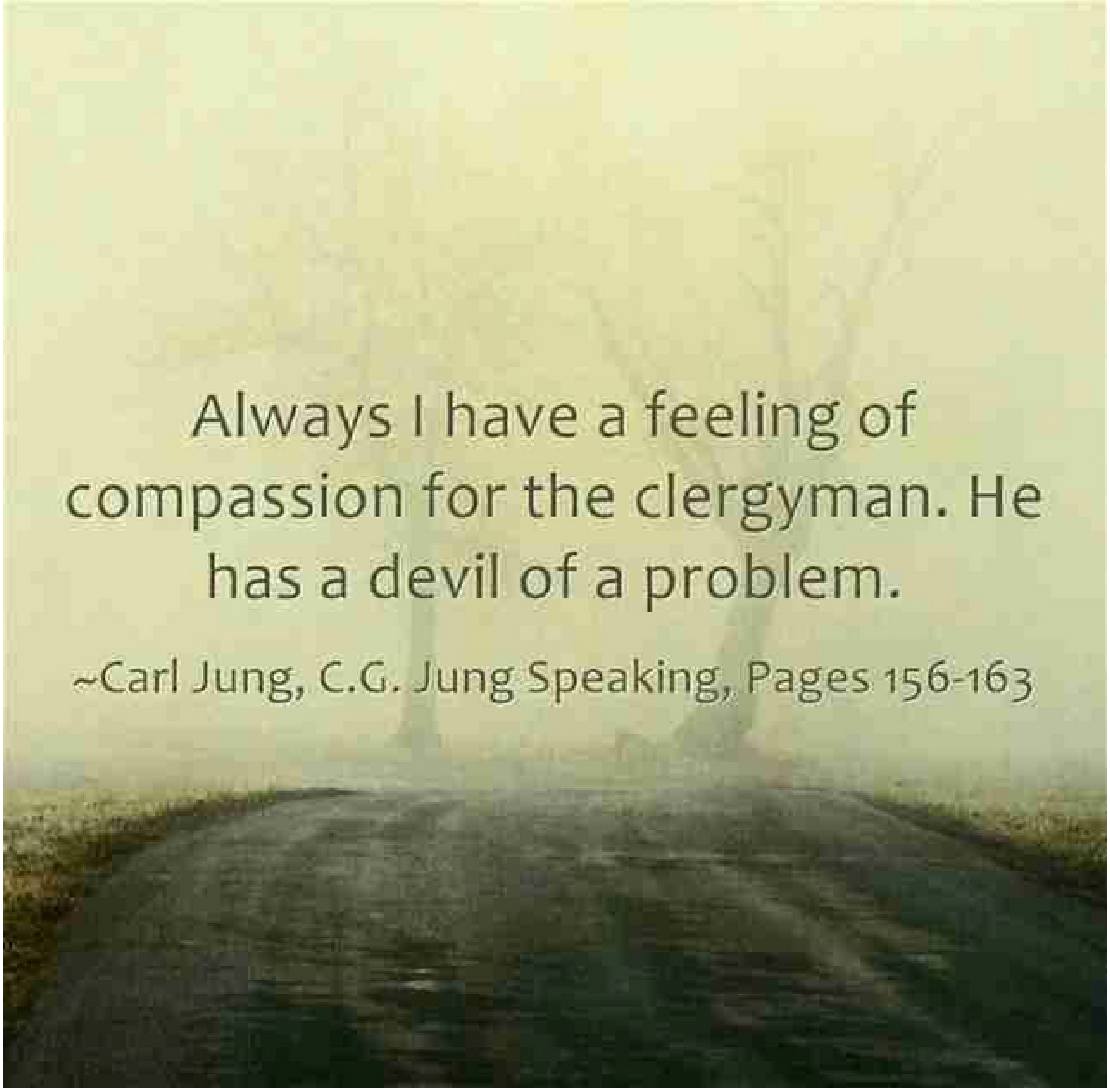

Always I have a feeling of compassion for the clergyman. He has a devil of a problem.

~Carl Jung, C.G. Jung Speaking, Pages 156-163

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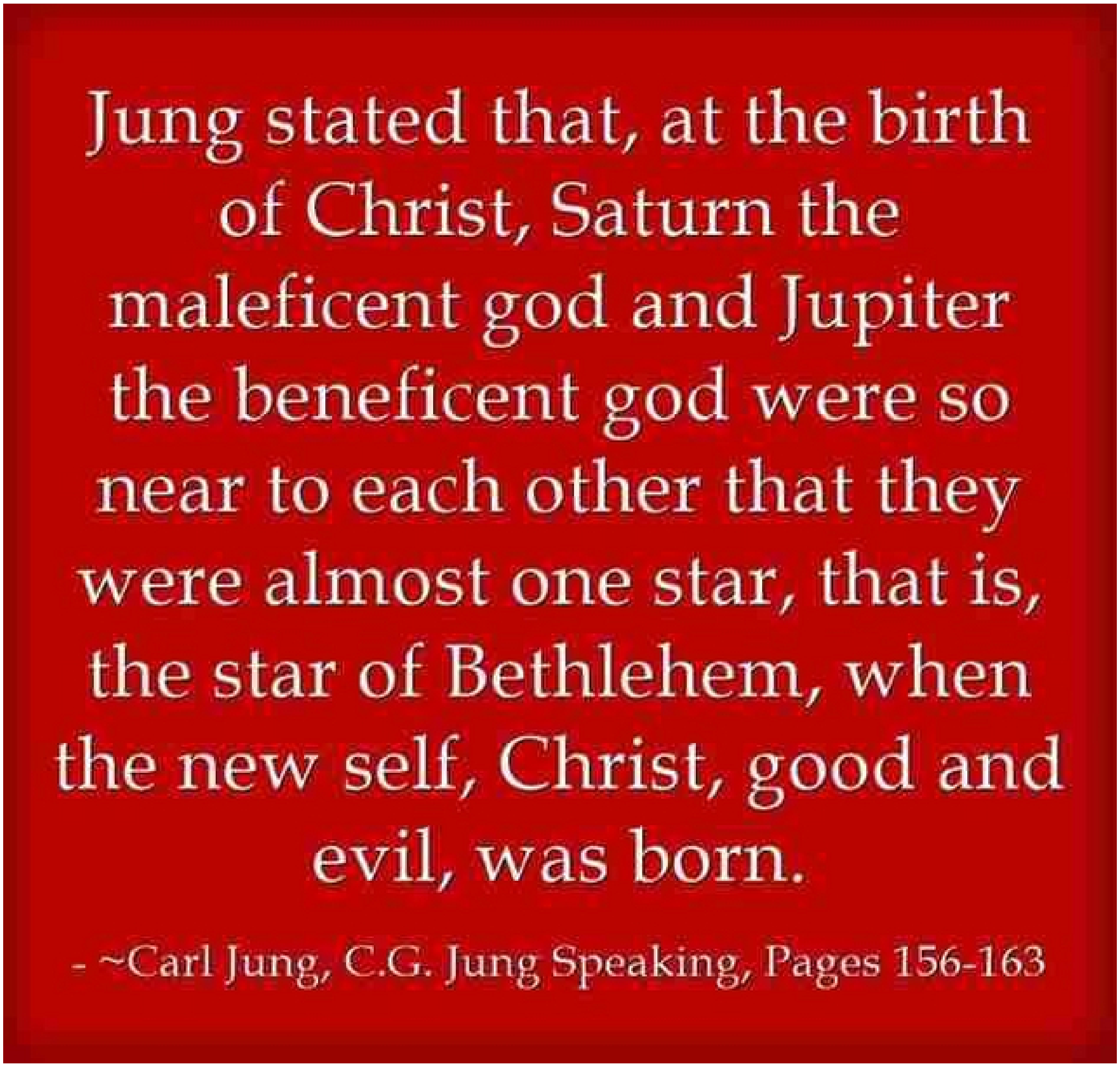

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

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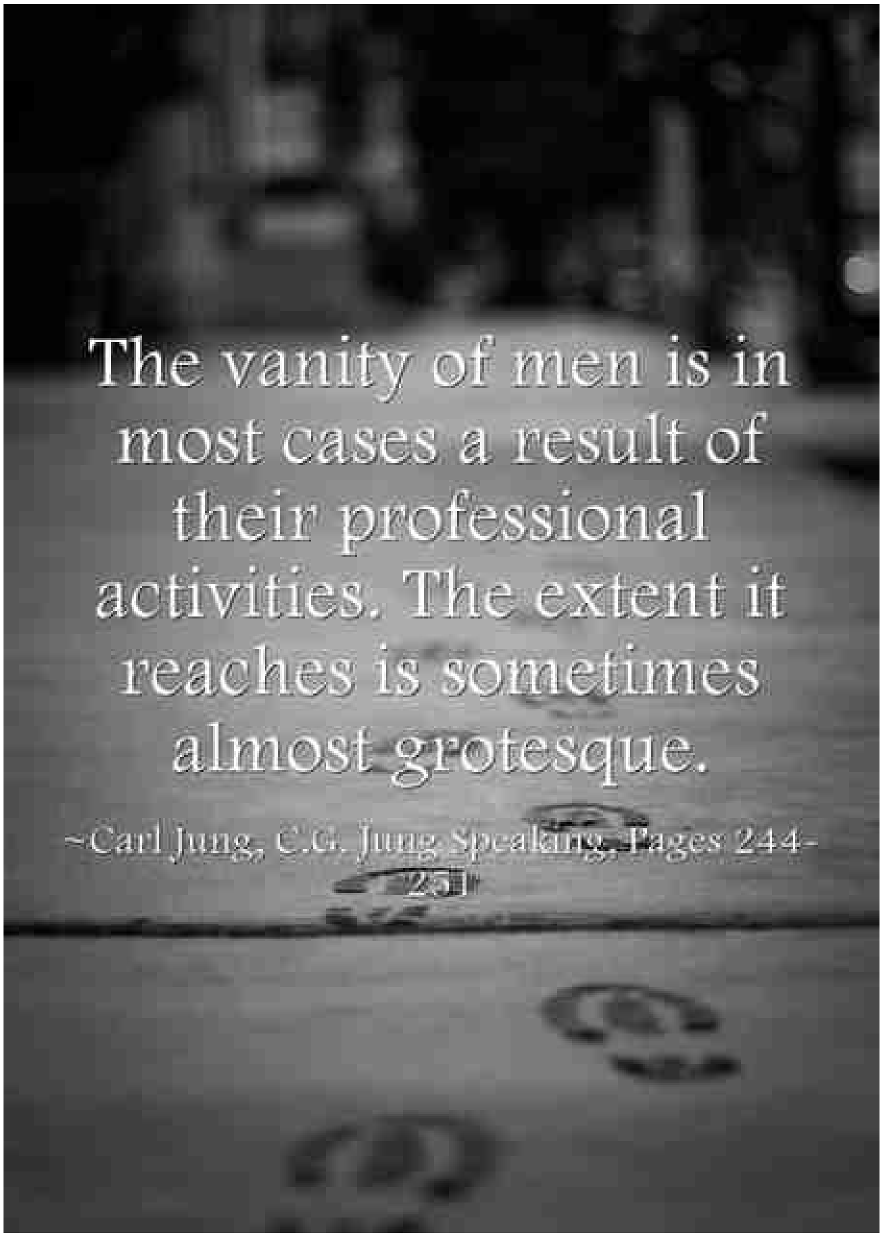
The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque.
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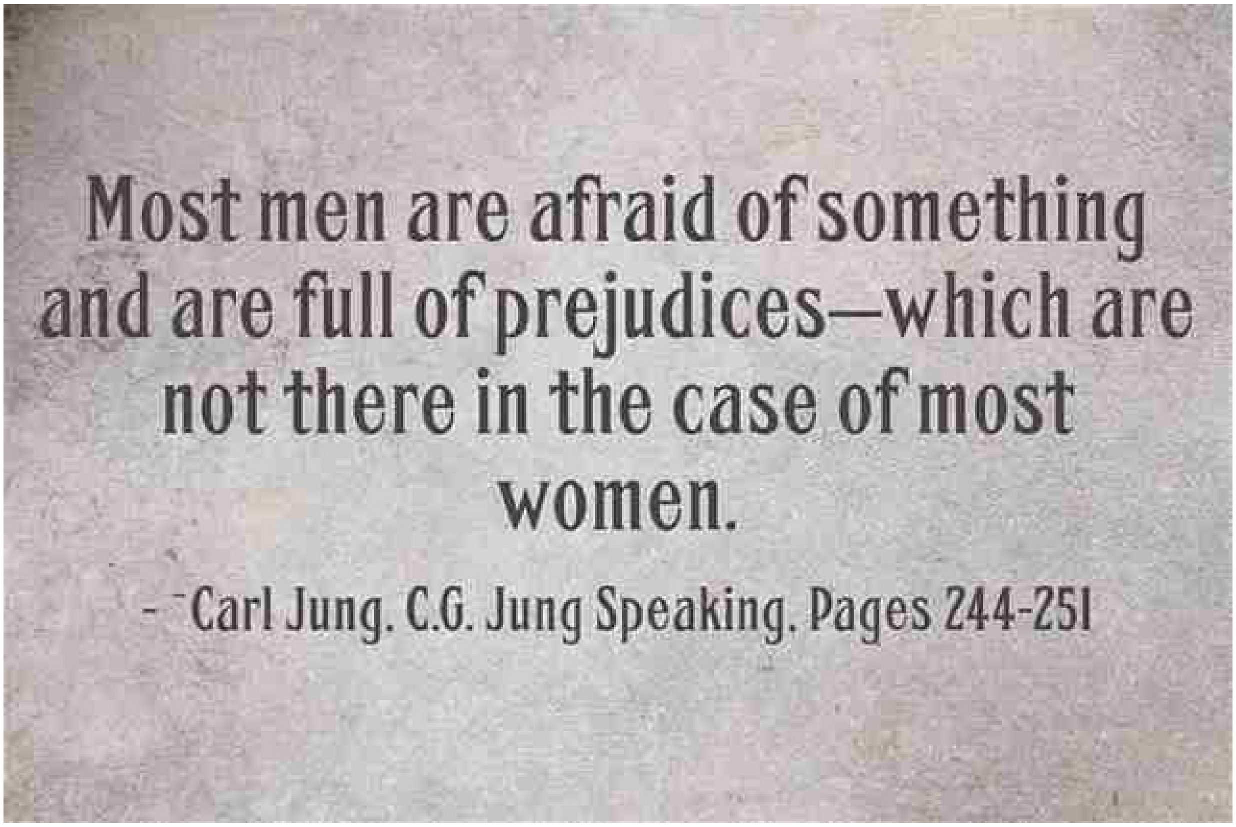

Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

- ¯Carl Jung. C.G. Jung Speaking. Pages 244-251

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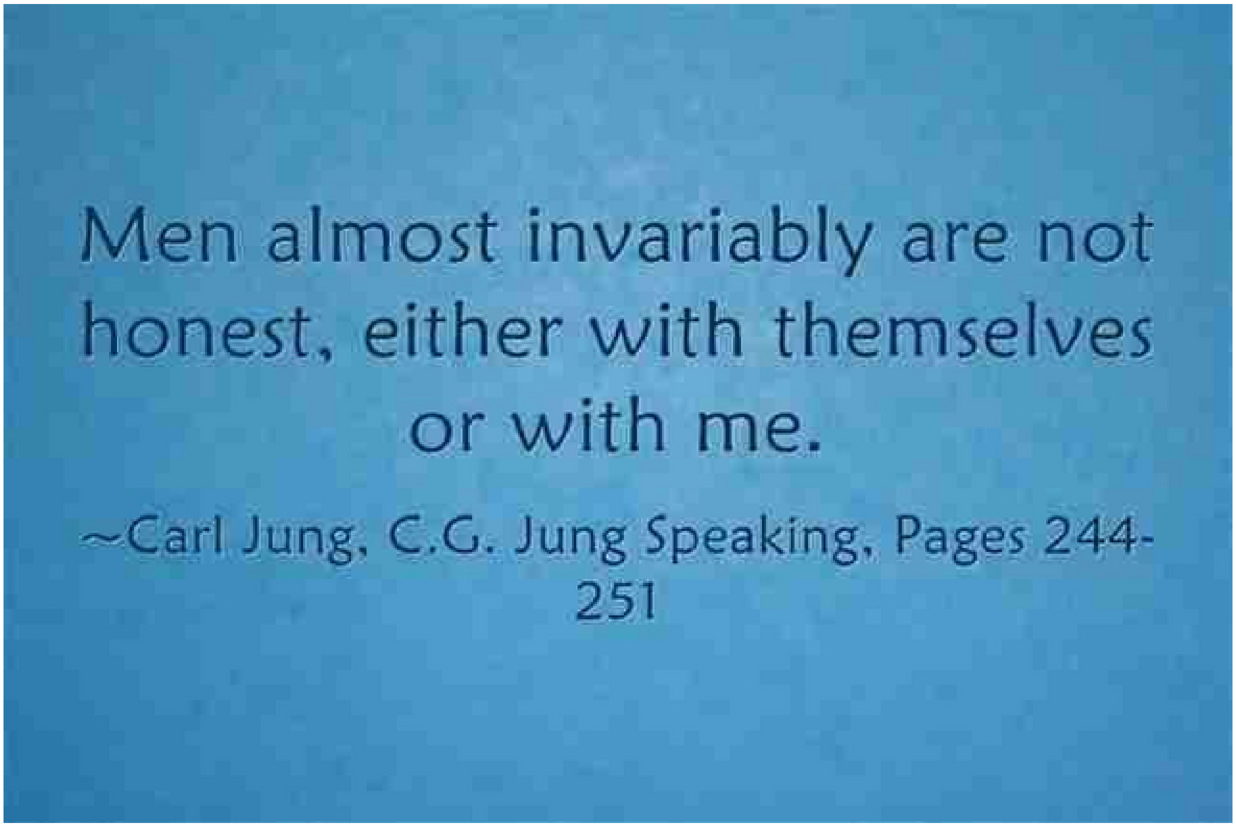
Men almost invariably are not honest, either with themselves or with me.

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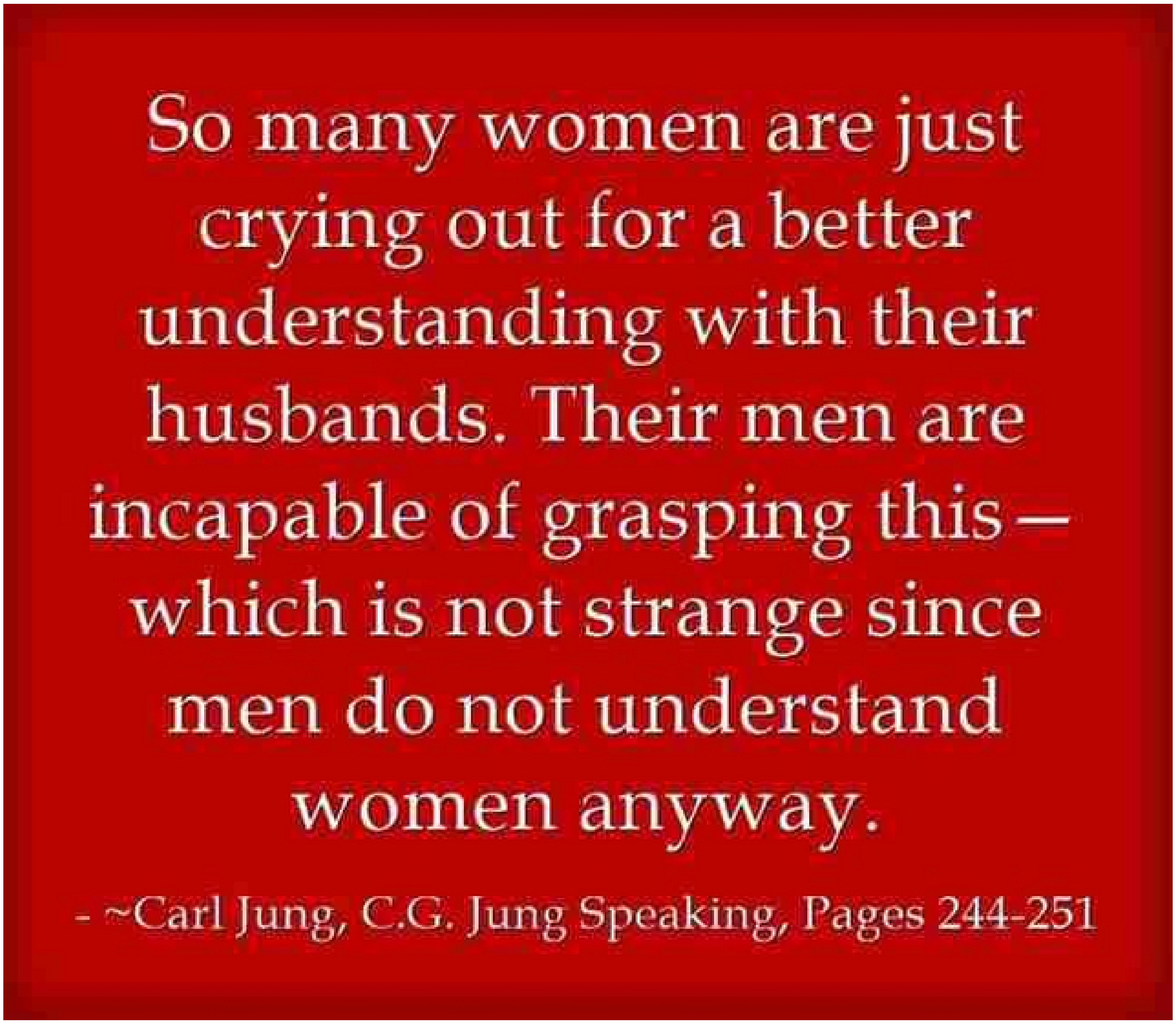

So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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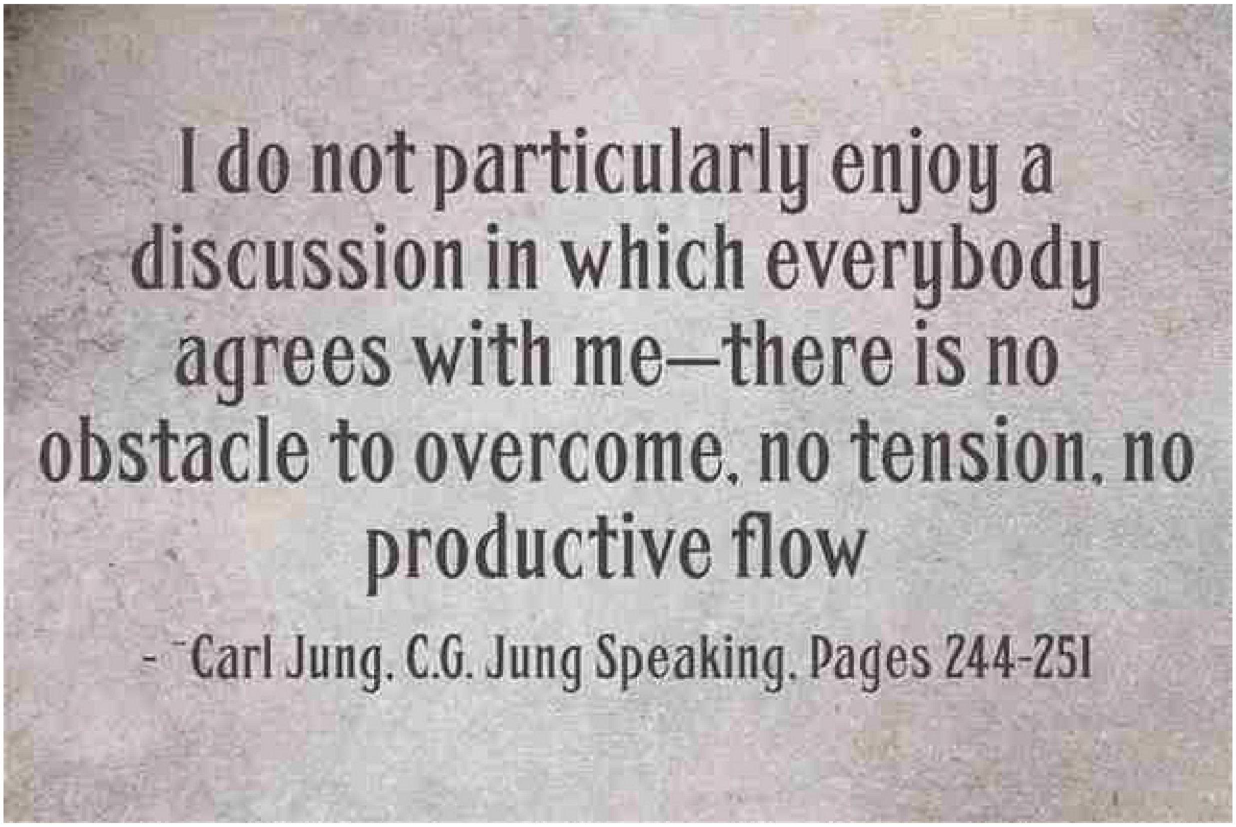

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow

- ~Carl Jung. C.G. Jung Speaking. Pages 244-251

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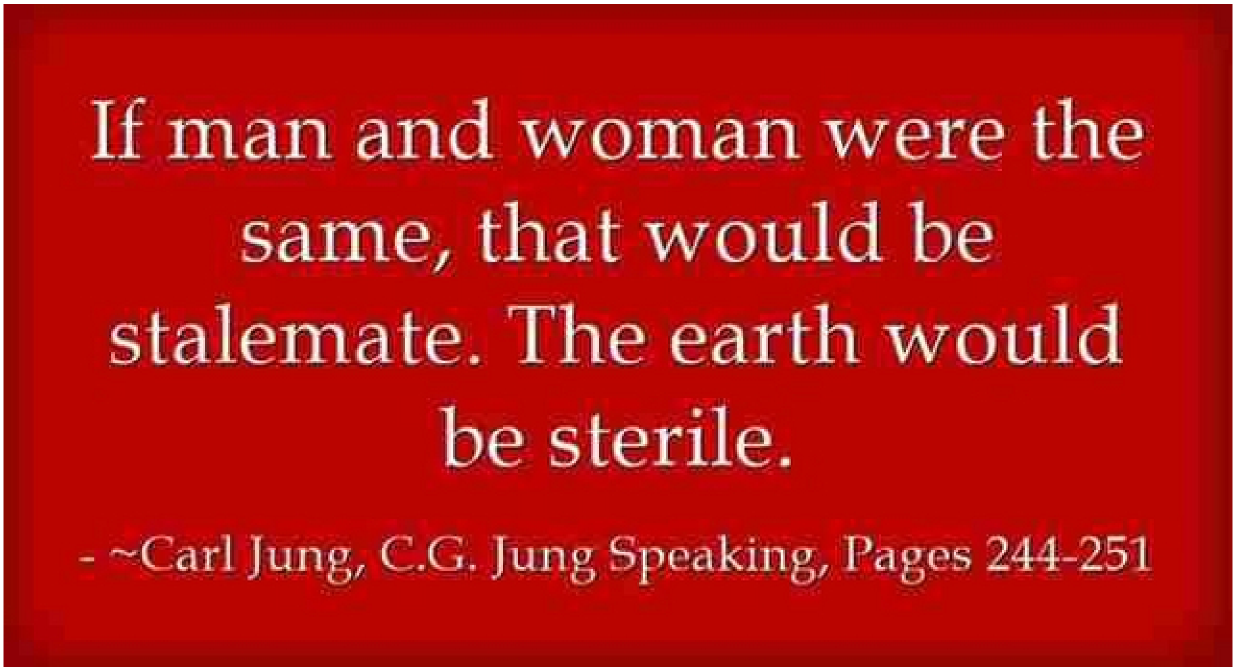

If man and woman were the same, that would be stalemate. The earth would be sterile.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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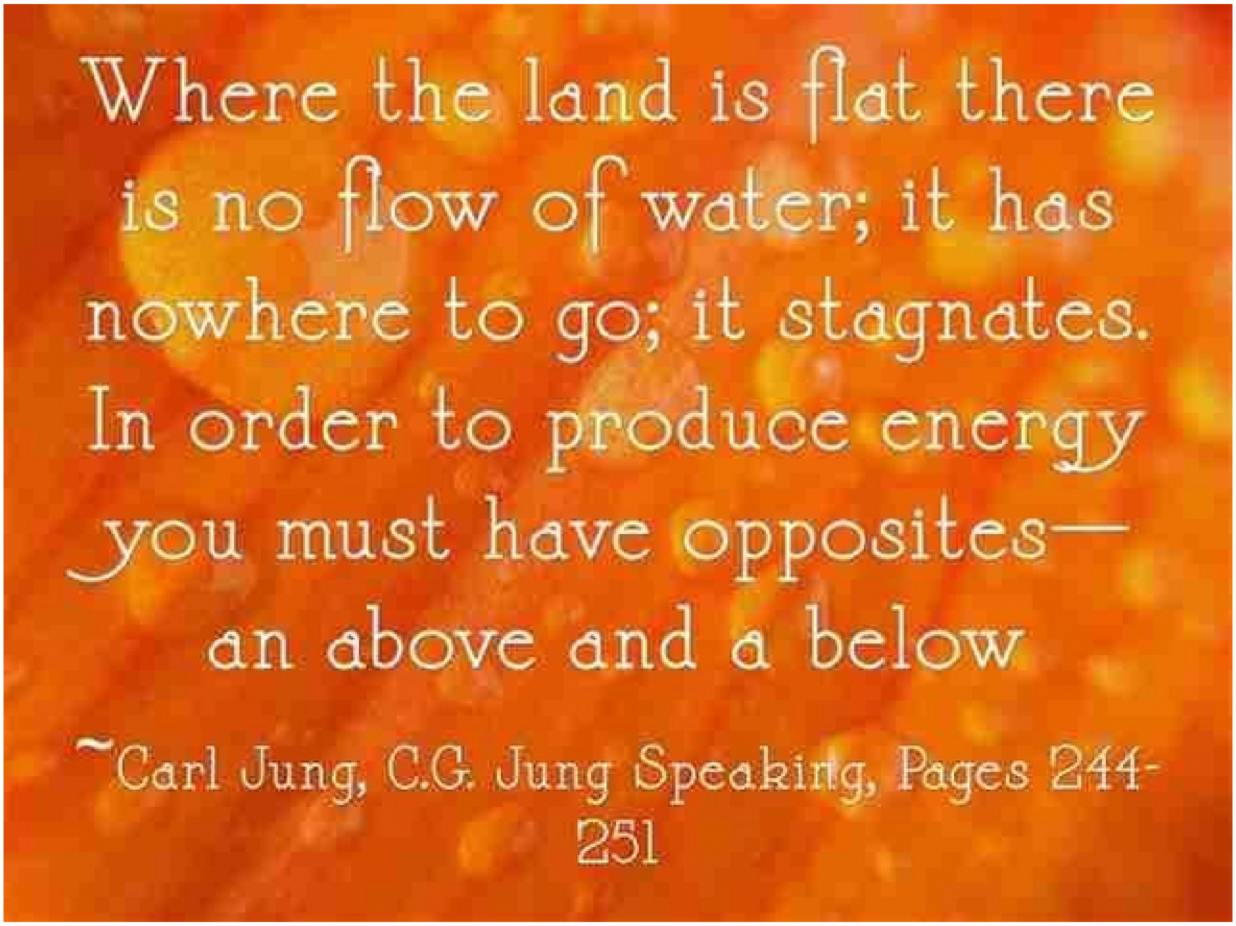

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below

~Carl Jung, C.G. Jung Speaking, Pages 244-251

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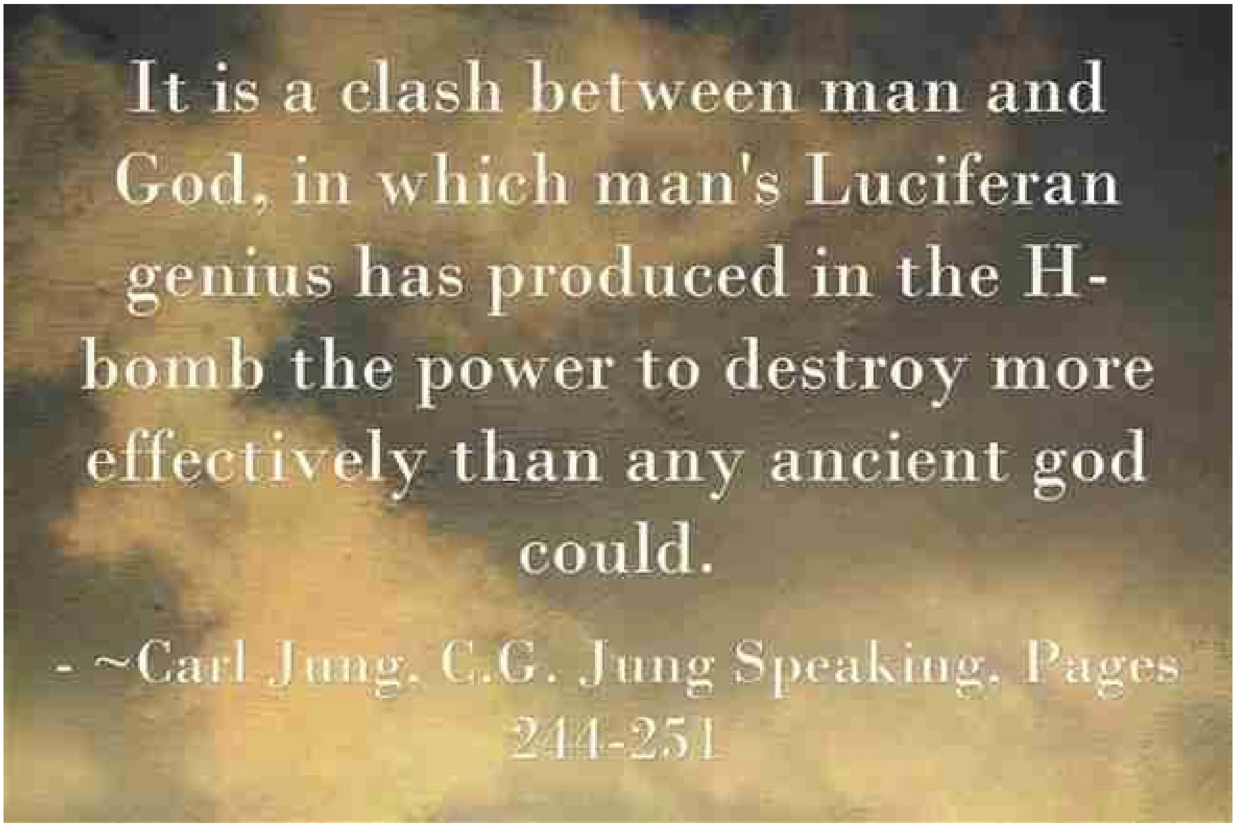

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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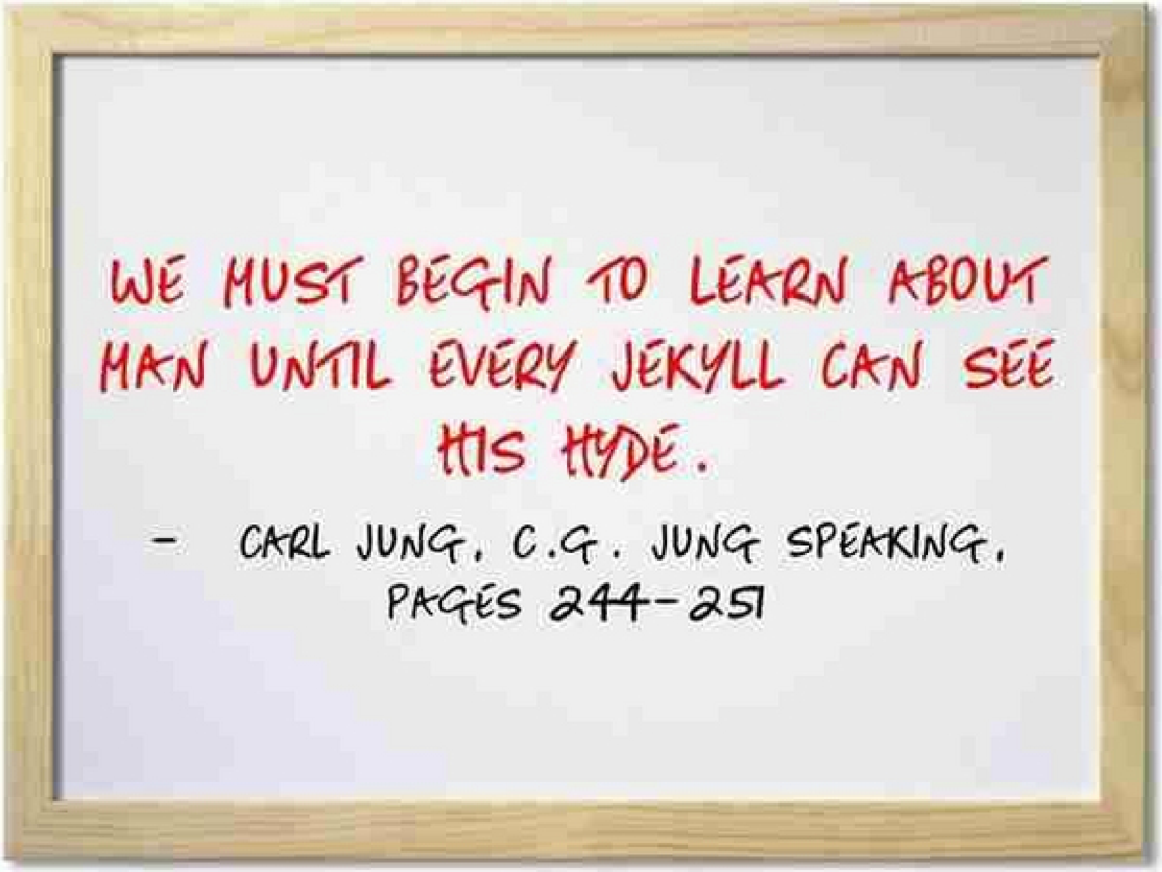
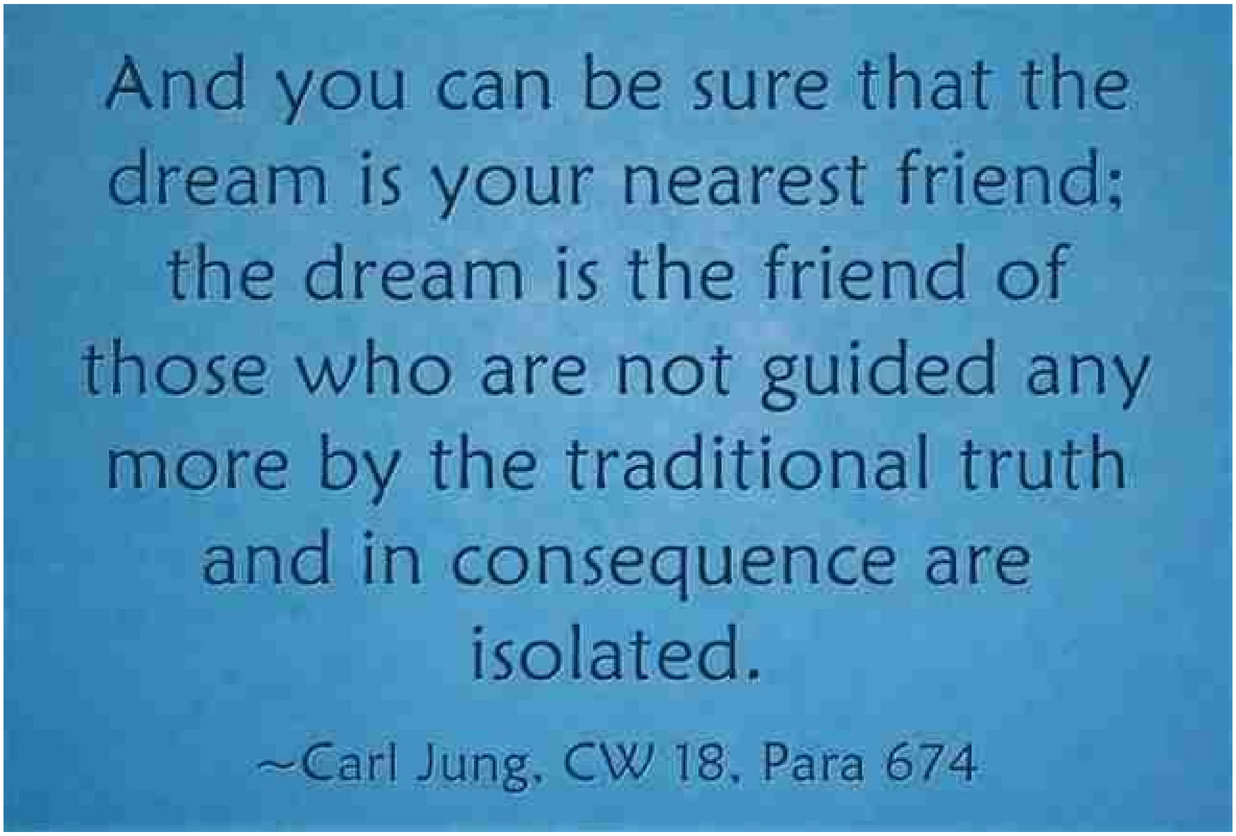


WE MUST BEGIN TO LEARN ABOUT MAN UNTIL EVERY JEKYLL CAN SEE HIS HYDE.

– CARL JUNG. C.G. JUNG SPEAKING. PAGES 244-251

We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251



And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated.

~Carl Jung, CW 18, Para 674

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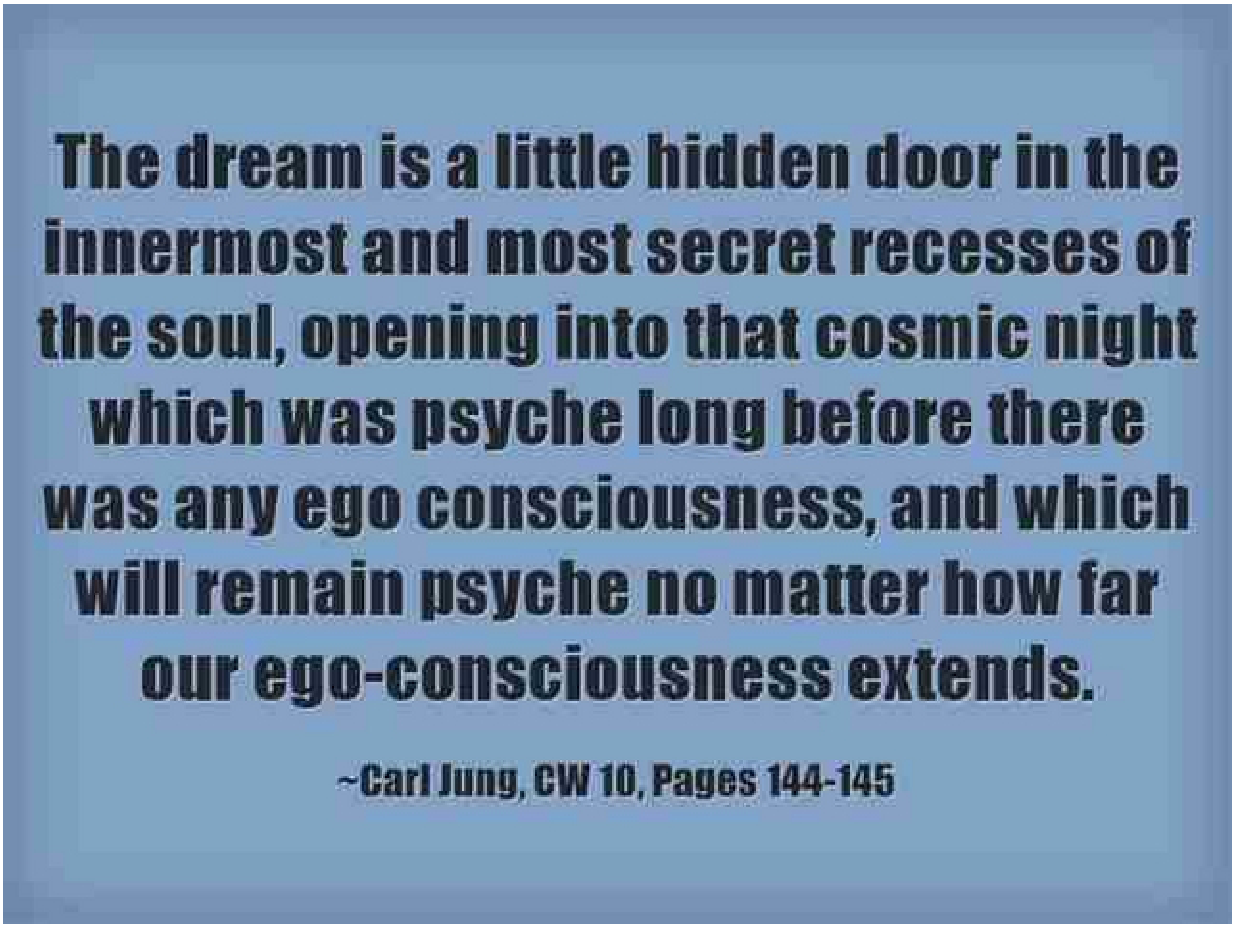

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

~Carl Jung, CW 10, Pages 144-145

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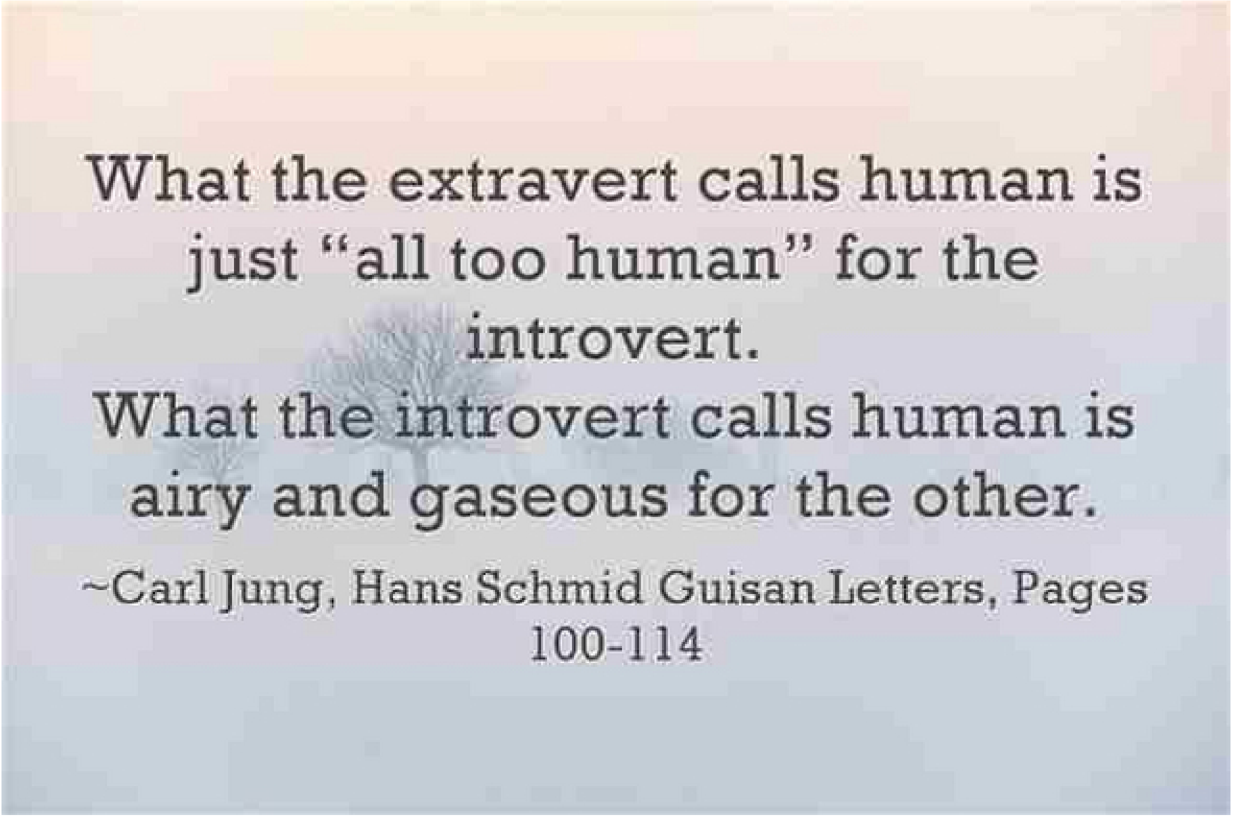

What the extravert calls human is just “all too human” for the introvert.
What the introvert calls human is airy and gaseous for the other.
~Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

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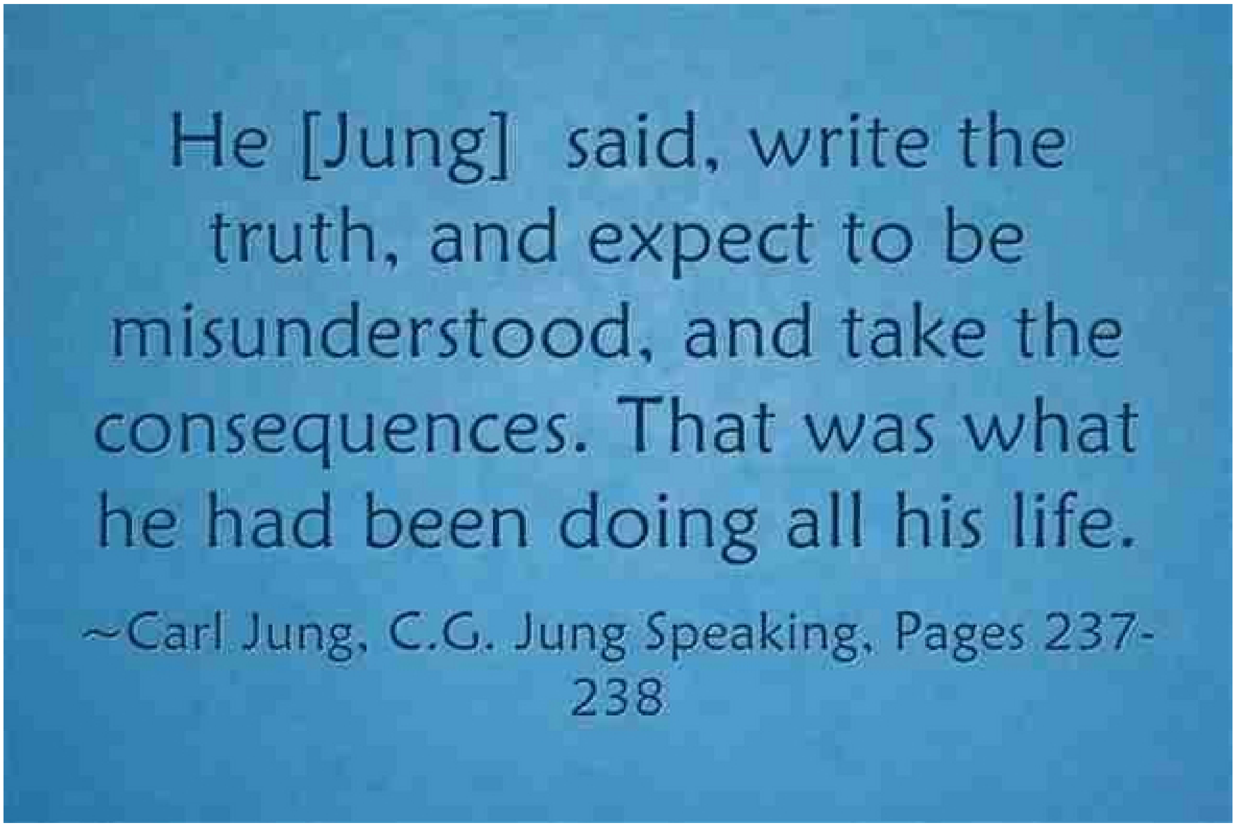

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.

~Carl Jung, C.G. Jung Speaking, Pages 237-238

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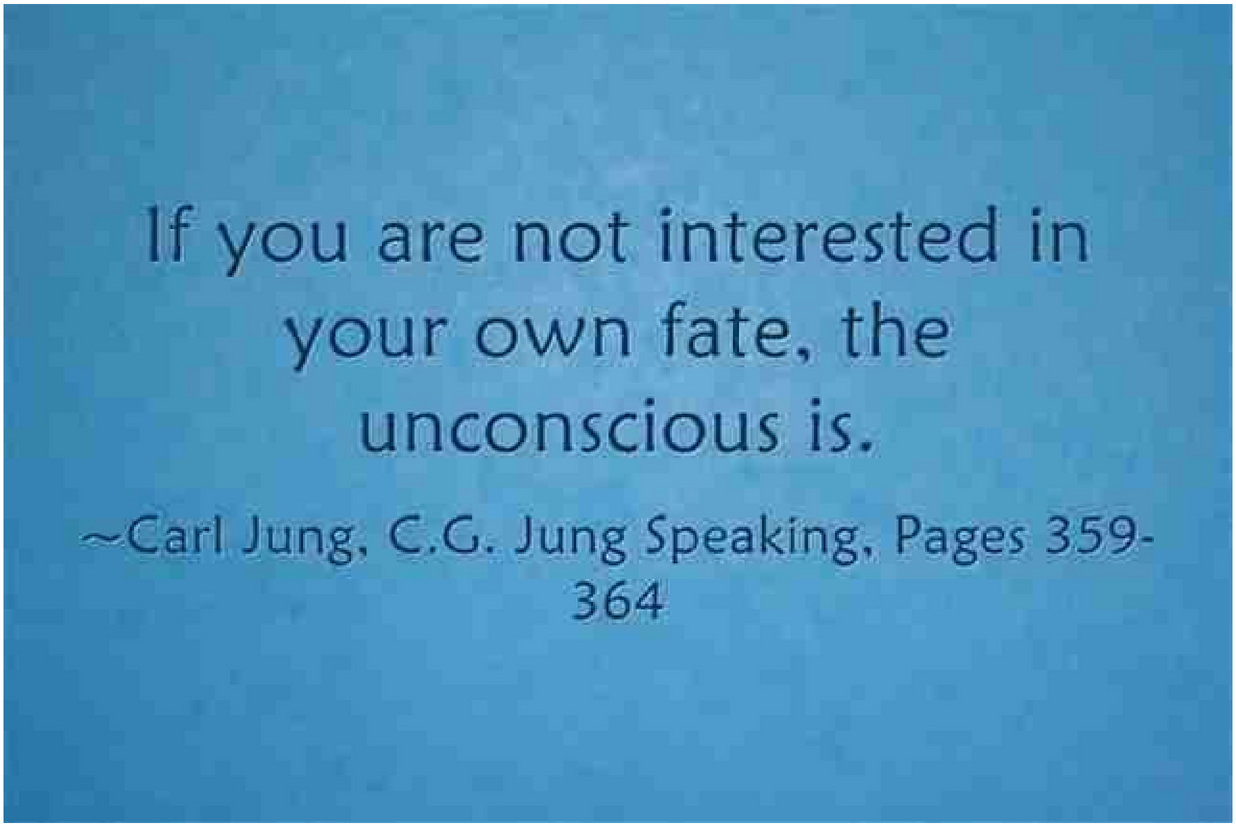

If you are not interested in
your own fate, the
unconscious is.

~Carl Jung, C.G. Jung Speaking, Pages 359-
364

If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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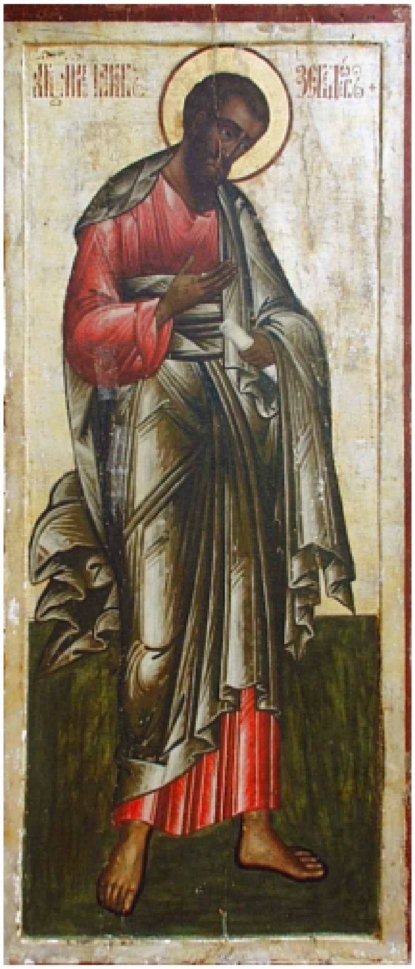
The Jung Codex (2019-04-14 05:34)

[1] 

Icon of James, the Son of Zebedee, 18th century (Kizhi monastery, Karelia, Russia).

The Jung Codex

The so called "Jung codex" is one of the Nag Hammadi volumes, which was exported illegally, published in a very dilatory manner (while scholars were prevented from seeing it) and eventually returned to Egypt. Details of the manuscript contents are listed with the other Nag Hammadi volumes.

James M. Robinson has given the following account of this process:

Acquiring Codex I

Baptizing the "Jung Codex" : Publication Delays

A subscription to the whole editio princeps of the Jung Codex would have cost circa $308.62. If only twenty-six scholars had subscribed in advance, they could at that rate have purchased the Jung Codex itself (35,000 Swiss francs was then worth $8,009). The scholarship of the editors would not have been included in this price, but the scholars who subscribed would have obtained for themselves and the rest of the scholarly world access and publication rights as much as twenty-three years earlier than was in fact the case (1952 rather than in installments: 1956, 1961, 1963, 1968, 1973, 1975). During that elapsed generation they would, rather than waiting to buy the scholarship of the editors in deluxe volumes, have been able to do their own scholarship in cooperation with that of the rest of the scholarly community (including, though perhaps in more modest dimensions, that of the editors).

PRELUDE

On September 10-15, 1958 Walter Till was a houseguest in Zürich of Dr. C. A. Meier, erstwhile Director of the Jung Institute and himself an analyst. The occasion is a proposal by Meier, who is seeking to administer the publication of the Jung Codex, that Till take over the assignment to complete the publication of the manuscript, which for six years has been in the hands of three scholars who have only succeeded thus far in publishing some 17 per cent of it. For Meyer everything hangs on getting the complete manuscript published promptly, since he has given his word to the Egyptian government to return the manuscript and the editors do not wish this to be done before they finish editing it. Hence Meier has turned to Till. The day after his departure Till writes a thank-you note and expresses his willingness to be the editor. Before he mails the letter he has a dream and delays mailing the letter until he can write up the dream and enclose it with the letter.

Walter C. Till to C. A. Meier, September 24, 1958:

I am clearly an inhabitant of the beyond, and in fact of a section where I can be certain that nothing unpleasant can happen to me. Just to the side is a large square antechamber that contains no furnishings at all. On the far narrow side of this antechamber is a black iron door without latch. It has only an iron handle for opening and is the entrance to hell. The floor near the door is quite black; in the antechamber there is an unpleasant odor. An acquaintance of mine (a fully undefined male person) asks me whether I have already seen the large snake that they have in hell; one could also see it at the cinema. I say I have not yet seen it. He thinks he will investigate whether it can now be seen. He goes through the entrance door to hell. I go after him. When I come to the black part of the floor I note that the floor is very sticky; it is doubtless tar. So as not to make the soles of my feet sticky I float to the door, which is of course quite possible for me without further ado as an inhabitant of the beyond. I know that behind the door is a deep abyss. But beside the door it stinks so much that I make a hasty retreat. Immediately thereafter a young devil comes out of the door. He has on a formless sack-like white garment reaching from his neck to the floor, with an indiscriminate olive green print. He is holding some kind of longish object (branch with leaves?). In this way he is dancing around as if he were a violin player. He is followed by two further quite similar devils. They all hop around as if they were playing the violin. They are distinguished from each other only by the slightly different coloring of their clothing, which, however, is dark for all of them. I look inquisitively at the activity; for I know that they can do nothing to me. Then one of the devils touches me lightly with his "violin bow"-branch on my sexual organ. I immediately have the thought that I could thus lose my masculinity and become feminine. But the thought of this possibility produces in me such discomfort that I (also in reality) give out an unarticulated sound of discomfort and wake up.

C. A. Meier to Walter C. Till, September 30, 1958:

Your dream has in fact interested me in the highest degree. Without being in a position, due to the lack of more detailed familiarity with the dreamer, to give an exegesis that would only be half accurate, I would nonetheless like to recall that the situation with the manuscripts could be rightly designated as hellish. Consider yourself lucky that for you as an inhabitant of another world these circumstances could no longer do real harm to you.

Walter C. Till to C. A. Meier, October 10, 1958:

... Also it is pointless, for I hardly believe that the three envisaged editors will give up their rights. Please do not assume that this circumstance somehow annoys or embitters me. Truly I have more than enough to do and it can only be agreeable to me if I am spared a very difficult task.

Now this hangs together with my dream of hell, or better with the tentative interpretation that you have given to it. I must admit that a connection to this matter would not have occurred to me. But you may nonetheless be right. On this assumption you would be the man who wishes to show me the giant snake in hell, who even courageously climbs down into hell to see how things stand with this giant snake. The giant snake is the matter itself: an endless story such as one does indeed often designate as a "snake." Actually I have nothing to do with the matter and am only looking on as a non-participant. The three friendly devils would be the three presumptive editors. They leap about in lively fashion and act as if they play the violin, i.e., as if they were doing something, without really doing anything. I believe this would be a meaningful and possible interpretation.

Walter Till did publish a report on the problem of editing the Nag Hammadi Codices, in which he expressed quite clearly his opposition to the procedures in vogue: [Walter C. Till, "Die Edition der koptisch-gnostischen Schriften," in Willem Cornelis van Unnik, ed., Evangelien aus dem Nilsand (Frankfurt am Main: Heinrich Scheffler, 1959), 151-60: 155]

In view of the great amount of material, it is quite excluded that the committee members alone do the whole work. All qualified forces must be enlisted for the joint work. It is also not possible that a single publishing house handle the editions. For when one monopolizes these works, they drag through more than a century. ... Only one may not of course be content with photographing, one must fulfill the objective of photography, namely, to make the photographs accessible. ... From the viewpoint of easier sale and also to assure an appearance of the texts as rapidly as possible, the individual publications should not contain all writings that are in one manuscript, but rather each publication should contain one of these writings. For the same reasons one must separate the edition of the text and the commentary.

Though Meier’s plan to replace Puech, Quispel, and Malinine with Till as the sole editor of the rest of the Jung Codex did not materialize, He had been able to publish the four pages of The Gospel of Truth that were in Cairo and had been published in Pahor Labib’s volume of facsimiles. Meier was able to achieve a partial success, in that Till was added to the list of editors, with special responsibility for Coptology and the German translation, in the volumes that appeared in 1961 (pp. 33-36, these four pages), 1963 (pp. 43-50), 1968 (pp. 1-16), but he was no longer able to do this in the longest tractate, but had to be replaced by Werner Vycichl, 1973 and 1975 (pp. 51-104, 104-140, 143?-144?, actually through p. 138 plus the front flyleaf).

The " Forty" Missing Pages: The Return of the Jung Codex to Egypt

Professor C. G. Jung himself had no desire to restrict access to the codex. When Quispel brought the codex from Utrecht to Zürich and turned it over to Meier on the occasion of the public announcement of the acquisition on November 15, 1953, Meier took it home and wrote Jung to inquire whether it should not be put in a safety deposit box until it was returned to Egypt. Jung replied on November 21, 1953:

It would perhaps be still better if it were to be deposited in the Central Library, where it would be accessible for scholars who no doubt will interest themselves in it and where it would be as safely preserved as in a bank safe.

On November 26, 1953 Meier wrote Ludwig Fohrer, Director of the Central Library, requesting permission to deposit it there:

We have turned over the critical work on the texts and their translation to Prof. H.-Ch. Puech and Prof. G. Quispel. The work of these gentlemen has progressed so far that they no longer have need of the manuscript itself.

It is indeed ironic that more than twenty years later Kasser would argue that the Jung Codex should not be returned to Egypt since the editors (where he would of course have had access to it in Egypt) needed it in a bank vault in Zürich. After all, Kasser lived near Geneva, not Zürich, and worked regularly in the Coptic Museum in Cairo as a member of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, where the "missing 40 pages" of Codex I were available, as would be the bulk of Codex I once it was returned from Zürich.

The Director of the Central Library replied on November 30, 1953 that the library was willing to receive on temporary deposit only items with a permanent public interest for Zürich, such as family archives, and hence would not receive the codex. It was put in a safety deposit box in the basement of the Leu Bank.

What other than the monopoly was achieved by keeping the Jung Codex in the Leu Bank vault until publication? The obvious advantage would be in having it readily available for whatever work with the papyrus could be more readily done in Europe than in Egypt, which would have to outweigh the obvious advantage of reassembling the two parts of the codex in Cairo. On July 8, 1961 Walter Till proposed to Max Rascher, the publisher, and to Meier, that "a really reliable, careful and experienced papyrus restorer" such as Rolf Ibscher or Anton Fackelmann work on both the Cairo and Zürich parts of the codex.

... to determine the structure, the construction of the codex: which leaves were once double leaves [i.e. sheets], which double leaves were quires. In this way, and only thus, could one determine unequivocally at what placeOm the [rpcess, I thought to myself, an experienced papyrus restorer would certainly succeed in placing the fragments.;

On July 24, 1961 Fritz Baumann-Jung, spokesman for the heirs of Jung, affirmed Jung’s stance:

Today, as always, the papyri are at the disposal of every scholar who wishes to see them, and I have never refused or discouraged taking a look at them.

To support my access to the leaves still in Zürich I had to negotiate via Kasser. The most I could get from him was permission to study the fibers of the material in Zürich, not the text itself, in view of the fact that I was functioning as Secretary of the Egypt-UNESCO Committee whose responsibility was limited to the Facsimile Edition and hence had only a codicological function. On this condition, he set up a meeting with Baumannn-Jung and himself in the basement of the Leu Bank. The examination, lasting somewhat less than two hours, was carried out on October 30, 1974. At my suggestion, Baumann-Jung agreed to write to the signers of the publication contract that, unknown to him, had contained a clause to the effect that the papyri would be returned only after publication, Kasser, Malinine, Puech, Quispel, Vycichl, Wilson, Zandee, and the Franke Verlag, asking for their consent to my request that the remaining leaves be returned now without further delay. He wrote:

The heirs of Jung, owners of these leaves, are quite disposed to consent to this request, if the signers of the publication cont ract of June 30, 1970 between the seven authors and the Franke Verlag at Bern do not see any difficulty in this step.

On November 19, 1974 Baumann-Jung wrote to me:

Messrs. Zandee, Quispel, and Wilson have agreed. Kasser and Vycichl make a few reservations. From Paris I have no reply, no doubt because of the postal strike. The Franke Verlag has not answered. ... From one side there was even a threat that the heirs of Jung would have to bear the financial responsibility if the publication were delayed by a premature release. ... I leave it to you to intervene perhaps yourself with your colleagues, if that seems right to you.

Since Baumann-Jung had received no reply from Puech and Malinine, and the Franke Verlag, and positive replies from Zandee, Quispel, and Wilson, the threat to the heirs of Jung could only have come from Kasser or Vycichl. Since however Vycichl had only been added at the last minute, and was not even listed on the title page as one of the editors, but only as an assistant, he could hardly have taken such a bold, not to say provocative, position. By the process of elimination the threat to the heirs of Jung had to have come from Kasser—-the same person who had initially told me that the reason the Jung Codex could not be returned to Egypt was that the heirs of Jung were aware of its financial value and hence did not want to return it! About all one can do in such a state of affairs is to shake one's head in dismay, not to say disgust.

He adds:

This (the Gospel of Judas) is the second time that Zürich has succeeded in acquiring a manuscript with a Gnostic Gospel not found in the New Testament. Already on November 15, 1953 the Jung Institut of Zürich had a public celebration of its acquisition of a fourth-century Coptic codex containing "The Gospel of Truth." The Director of the Jung Institut, Dr. C.A. Meier, "baptized" the codex on that occasion the "Jung Codex". It is no doubt as a flash-back to that occasion that the newly acquired codex containing The Gospel of Judas has been named Codex Tchacos.

Actually, Carl Jung himself had resisted the codex being named after him. On Oct 27, 1953 he wrote Meier: "Es war mir nie geheuer bei dem Gedanken, dass der Codex auf meinen Namen getauft werden sollte. ... Ich will nicht der Mittelpunkt der Feier sein, noch will ich, dass der Codex auf meinen Namen getauft wird." ...

A similar arrangement (of exemption from legal prosecution in return for returning the codex after publication) had been made in the case of the Jung Codex, in order for the Jung Institut to get publication rights on the part of the Jung Codex still in Egypt, where it was known as Nag Hammadi Codex I. After 22 years, on October 12, 1975, the Zürich leaves of Nag Hammadi Codex I were taken from the Leu Bank on Bahnhofstrasse and deposited in the Coptic Museum in Cairo. Only then did scholars worldwide get access to it.

I was the Permanent Secretary of The International Committee for the Nag Hammadi Codices nominated by UNESCO and appointed by the Arab Republic of Egypt. It had been set up to overcome the monopolies on the Nag Hammadei Codices, first by the French, and then, after they were expelled at the time of the Suez Crisis, by the Germans. The last monopoly to be broken was that of the Jung Codex, when it was finally published and only then returned to Egypt.

The person in control of the Jung Codex with whom I negotiated, on behalf of UNESCO and the scholarly community at large, was Professor Rodolphe Kasser of the University of Geneva, aided by a small closed group of scholars. It is the same Professor Kasser, now Emeritus, who has been entrusted with publishing the Codex Tchacos. As in the case of the Jung Codex, its return to Egypt and accessibility to all scholars depends again on his final publication of the editio princeps. Therefore both the Coptic Museum and the Coptologists of the world await with impatience that event.

When the International Association for Coptic Studies was founded in Cairo, it passed on December 17, 1976 at its Business Meeting a resolution to prevent monopolies, such as had plagued both the Dead Sea Scrolls and the Nag Hammadi Codices, from occurring in the future. To quote the minutes:

A resolution was adopted to ask the Board to contact the responsible authorities of the collections of every kind of Coptic source materials in order to reach agreement with them as to free access, at stated conditions, for all the members, and the best possible facilities for their study. The International Association for Coptic Studies went on record as opposing giving or receiving exclusive publication rights, after approving an amendment offered by Prof. Kasser to the effect that a period of grace of twelve months from the date of this resolution be approved for editors presently in the course of preparing an edition.

Present and voting in favor of that unanimous resolution were two of the three names on the title page of the publication of the English translation of The Gospel of Judas: Rodolphe Kasser and Marvin Meyer.

Drs. Kasser and Meyer are said to be monopolising access to the Gospel of Judas manuscript at the moment, unfortunately.

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Otto A. Piper, 1958 review of Jung Codex publication. Theology Today 15.1 (April 1958) pp.131-135.

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1. `http://upload.wikimedia.org/wikipedia/commons/2/29/James_son_of_Zebedee.jpg`

The History of Modern Psychology: Lectures Delivered at the ETH Zurich, Volume 1, (2019-04-14 05:42)

[1]ETH Lectures Volume 1 from Fhilemon Fountation

The History of Modern Psychology: Lectures Delivered at the ETH Zurich, Volume 1, 1933-1934

The Auditorium Maximum at the ETH, where Jung lectured.

Here for the first time in English are Jung's lectures on the history of modern psychology from the Enlightenment to his own time, delivered in the fall and winter of 1933–34. In these inaugural lectures, Jung emphasizes the development of concepts of the unconscious, and offers a comparative study of movements in French, German, British, and American thought. He also gives detailed analyses of Justinus Kerner's *The Seeress of Prevorst* and Théodore Flournoy's *From India to the Planet Mars*. These lectures present the history of psychology from the perspective of one of the field's most legendary figures. They provide a unique opportunity to encounter Jung speaking for specialists and nonspecialists alike, and are the primary source for understanding his late work.

Featuring cross-references to the Jung canon and explanations of concepts and terminology, *The History of Modern Psychology*painstakingly reconstructs and translates these lectures from manuscripts, summaries, and recently recovered shorthand notes of auditors. It is the first volume of a series that will make the ETH lectures available in their entirety to English readers.

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I Am Much Too Alone in This World, Yet Not Alone ~Rilke (2019-04-14 06:01)

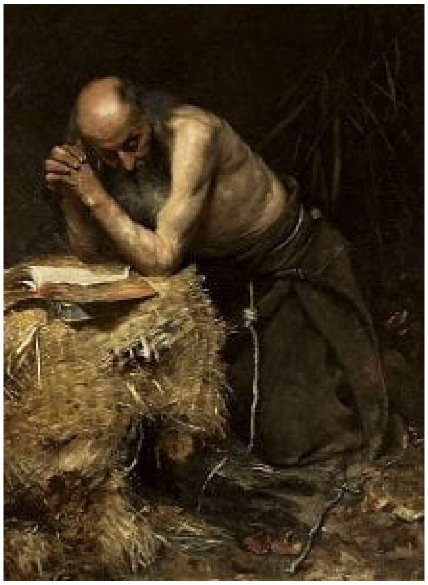


Image: "The Anchorite" by Teodor Axentowicz.

I Am Much Too Alone in This World, Yet Not Alone by Rainer Maria Rilke [translated by Annemarie S. Kidder]

I am much too alone in this world, yet not alone enough to truly consecrate the hour.

I am much too small in this world, yet not small enough

to be to you just object and thing, dark and smart.

I want my free will and want it accompanying the path which leads to action; and want during times that beg questions, where something is up, to be among those in the know,
or else be alone.

I want to mirror your image to its fullest perfection, never be blind or too old to uphold your weighty wavering reflection.

I want to unfold.

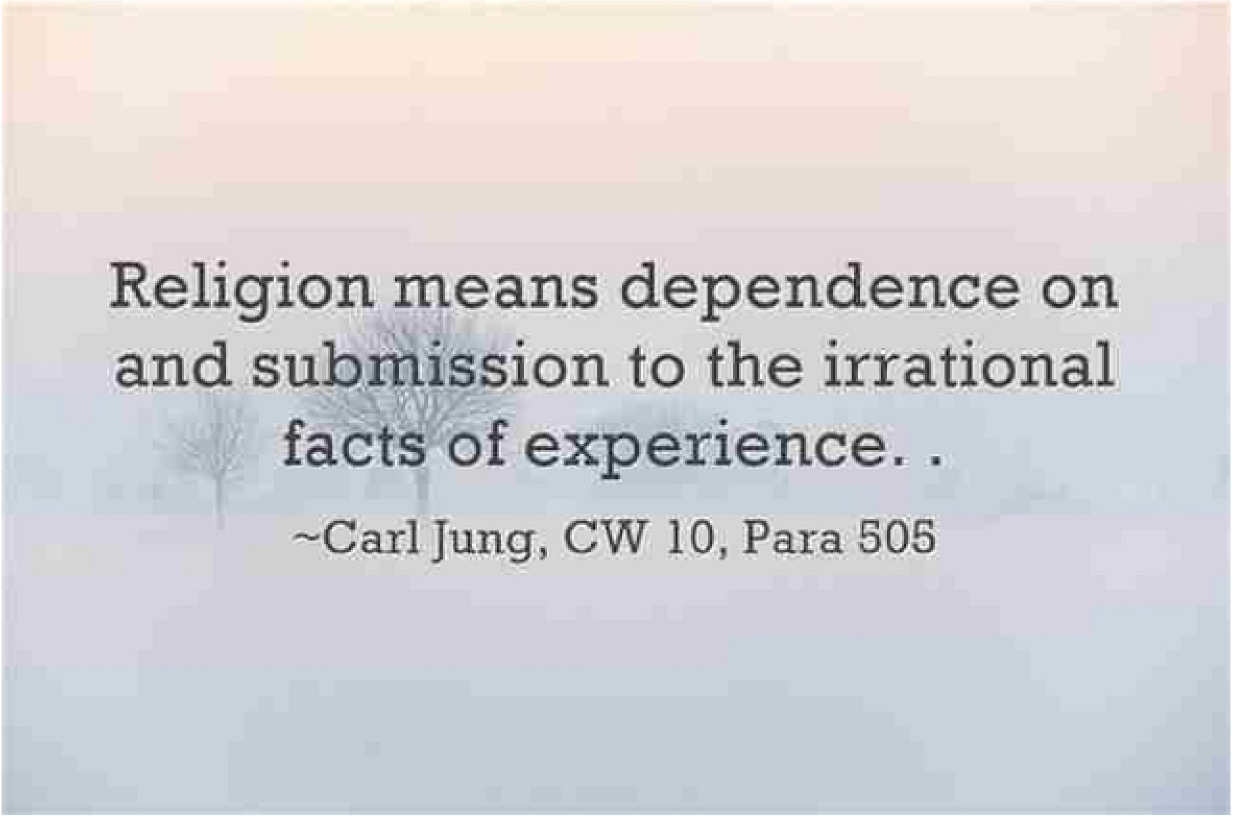
Nowhere I wish to stay crooked, bent; for there I would be dishonest, untrue.

I want my conscience to be true before you; want to describe myself like a picture I observed for a long time,

one close up, like a new word I learned and embraced, like the everday jug, like my mother’s face,
like a ship that carried me along through the deadliest storm.

Carl Jung Quotations 27 **(2019-04-14 06:24)**

[1]



Religion means dependence on and submission to the irrational facts of experience. .

~Carl Jung, CW 10, Para 505

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

[2]

You are again forgetting that life stands on two legs, doing and thinking.

~Carl Jung, Han Guisan Schmid, Pages 131-142

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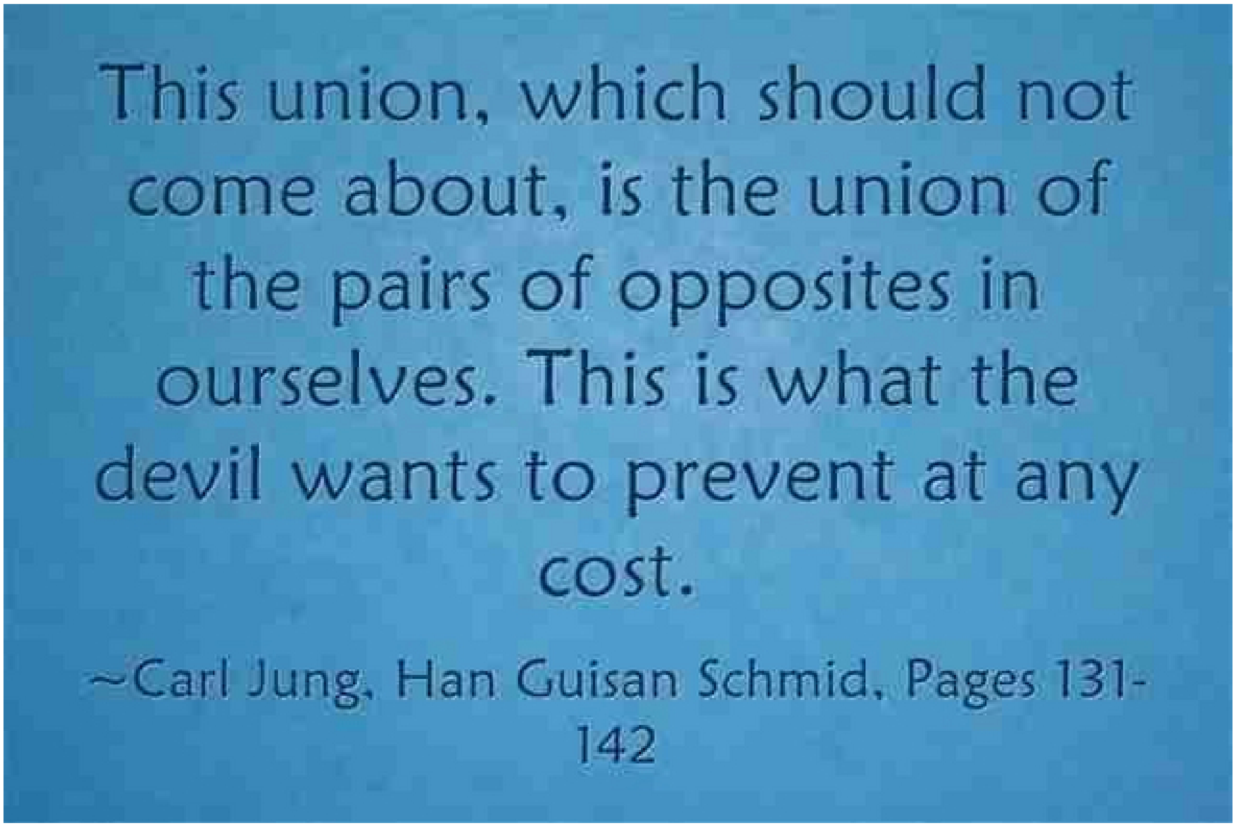

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost.

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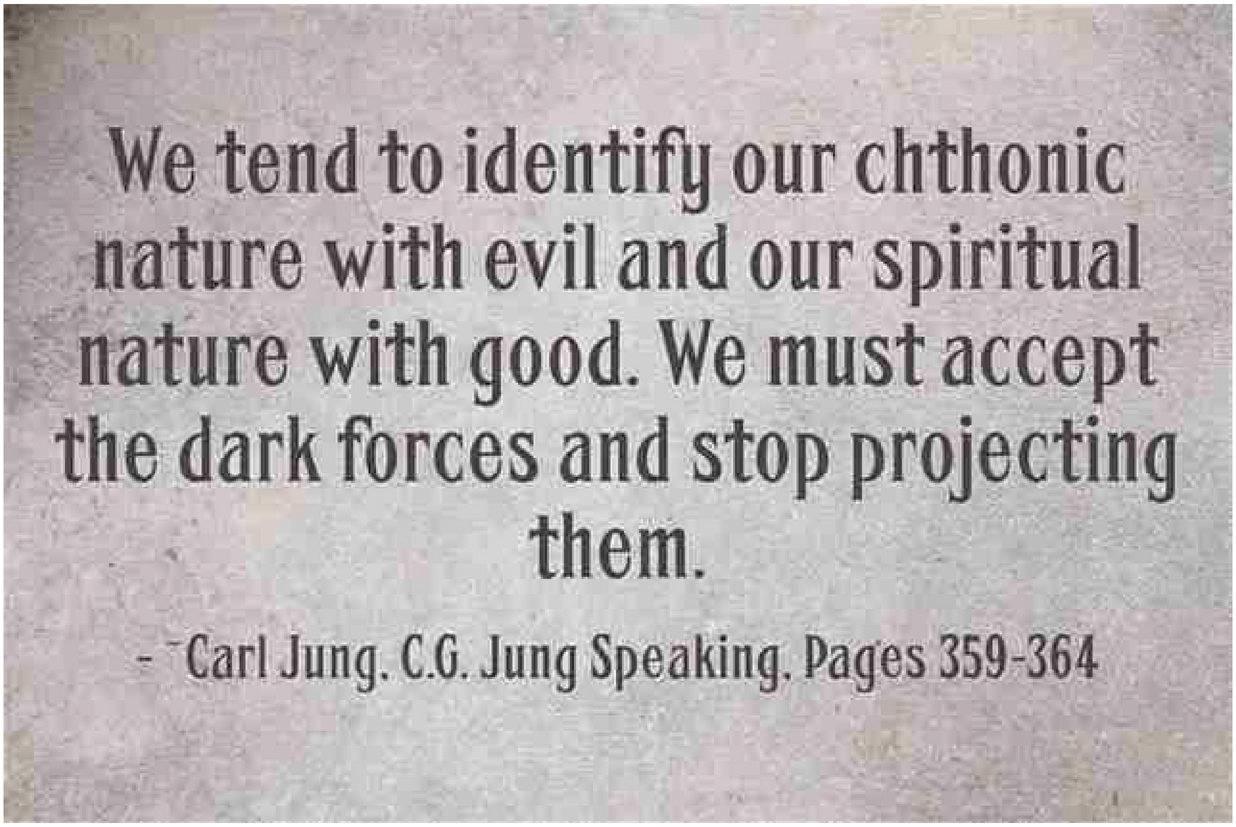
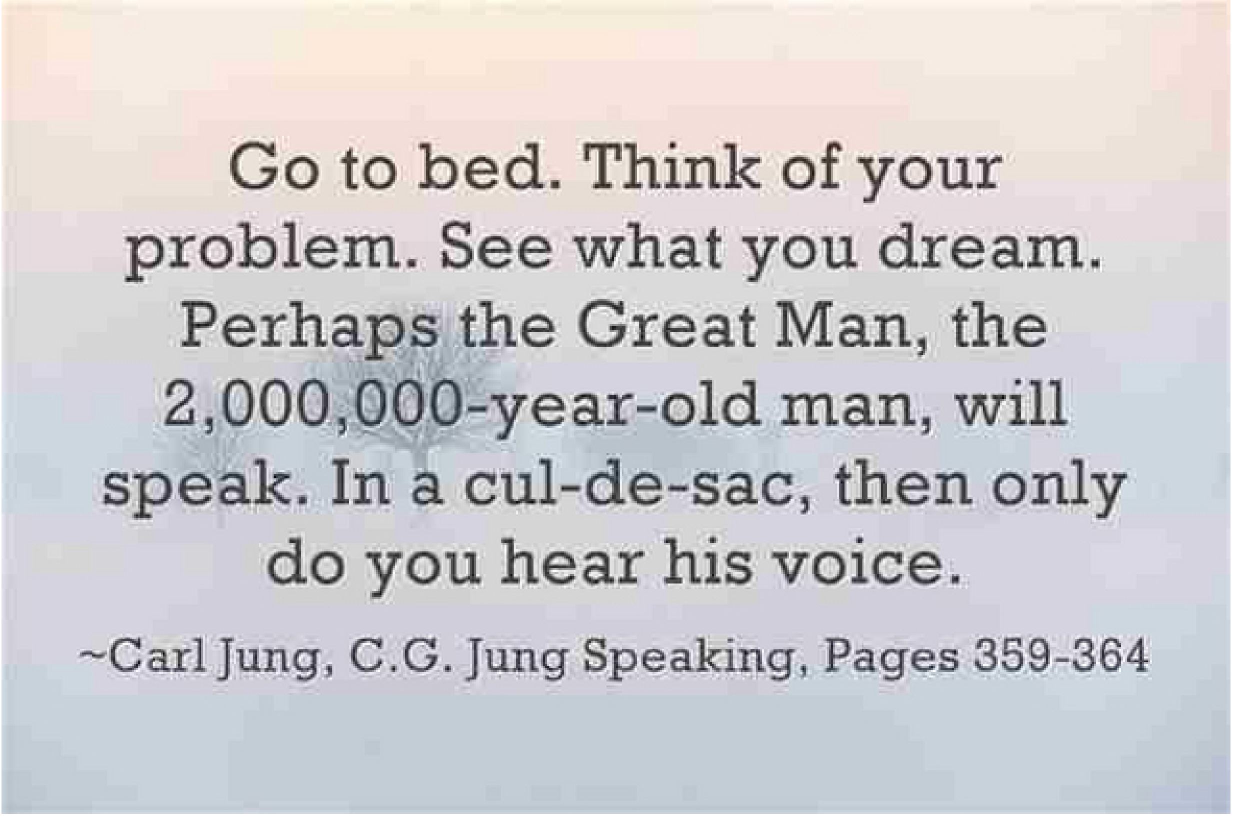


We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.

- Carl Jung. C.G. Jung Speaking. Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice.

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The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.
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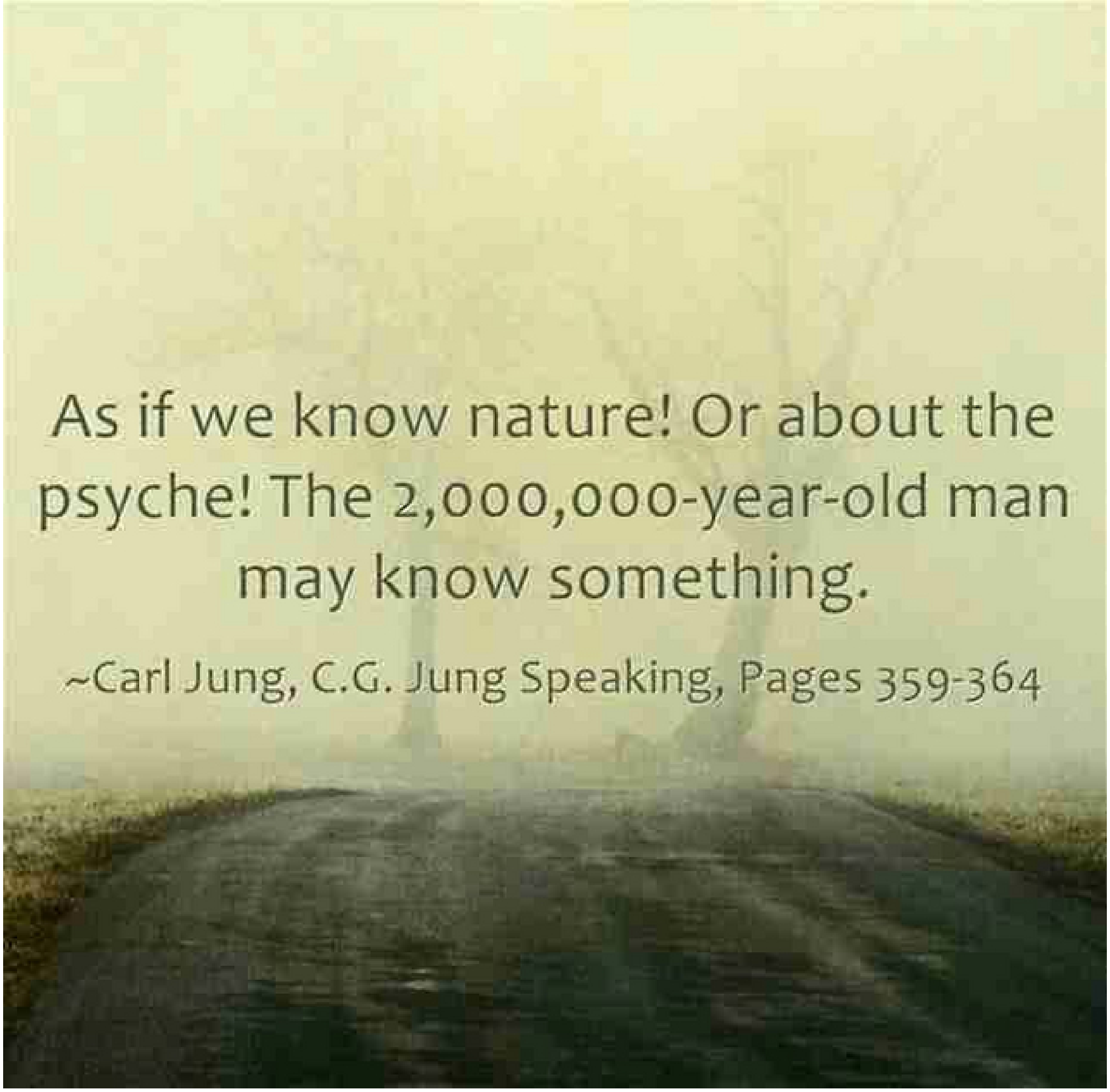

As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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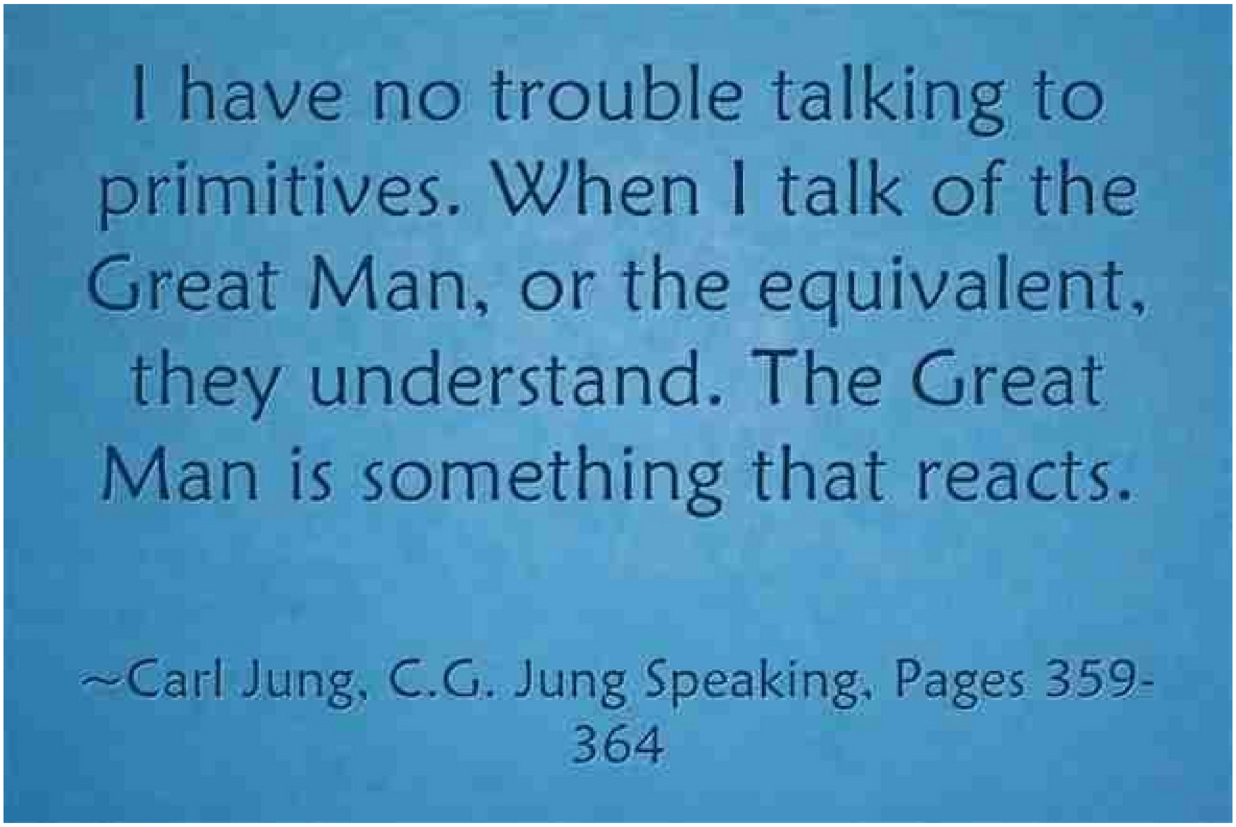

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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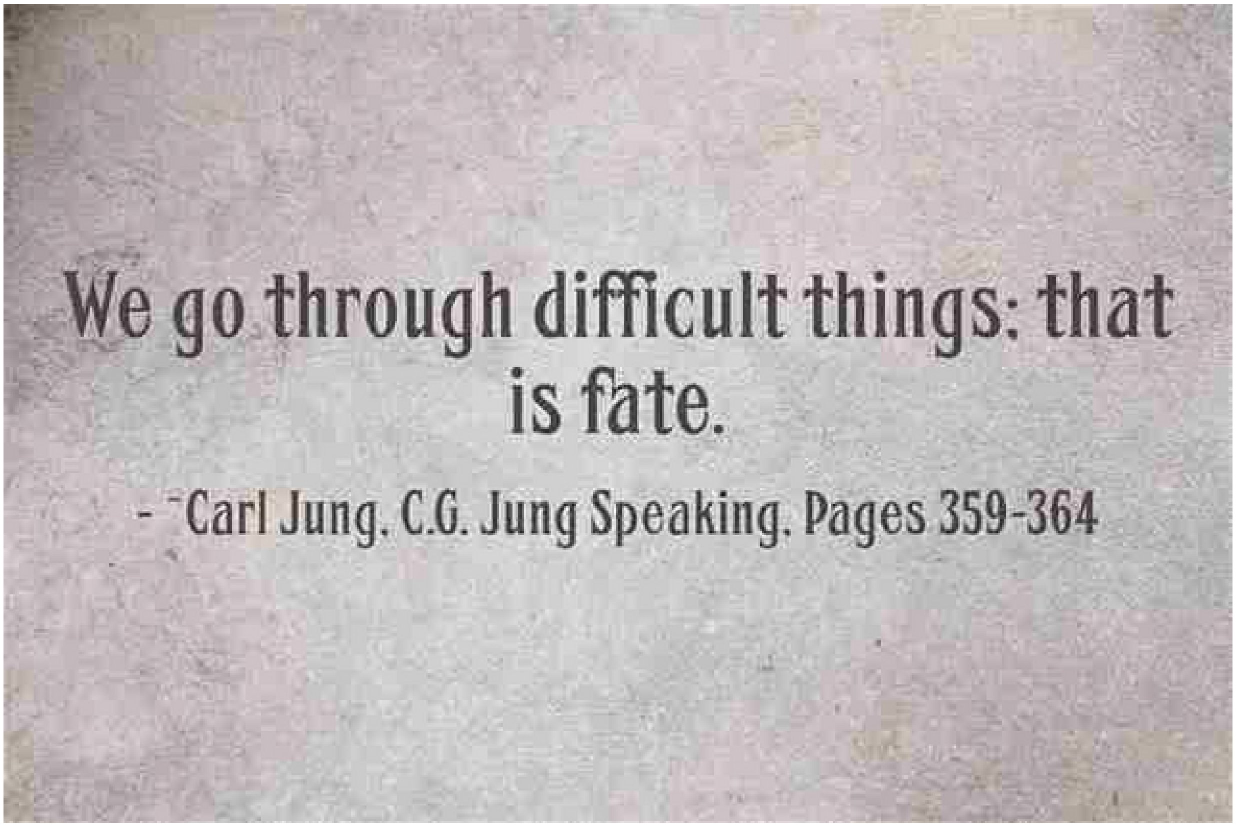

We go through difficult things; that is fate.

- Carl Jung, C.G. Jung Speaking, Pages 359-364

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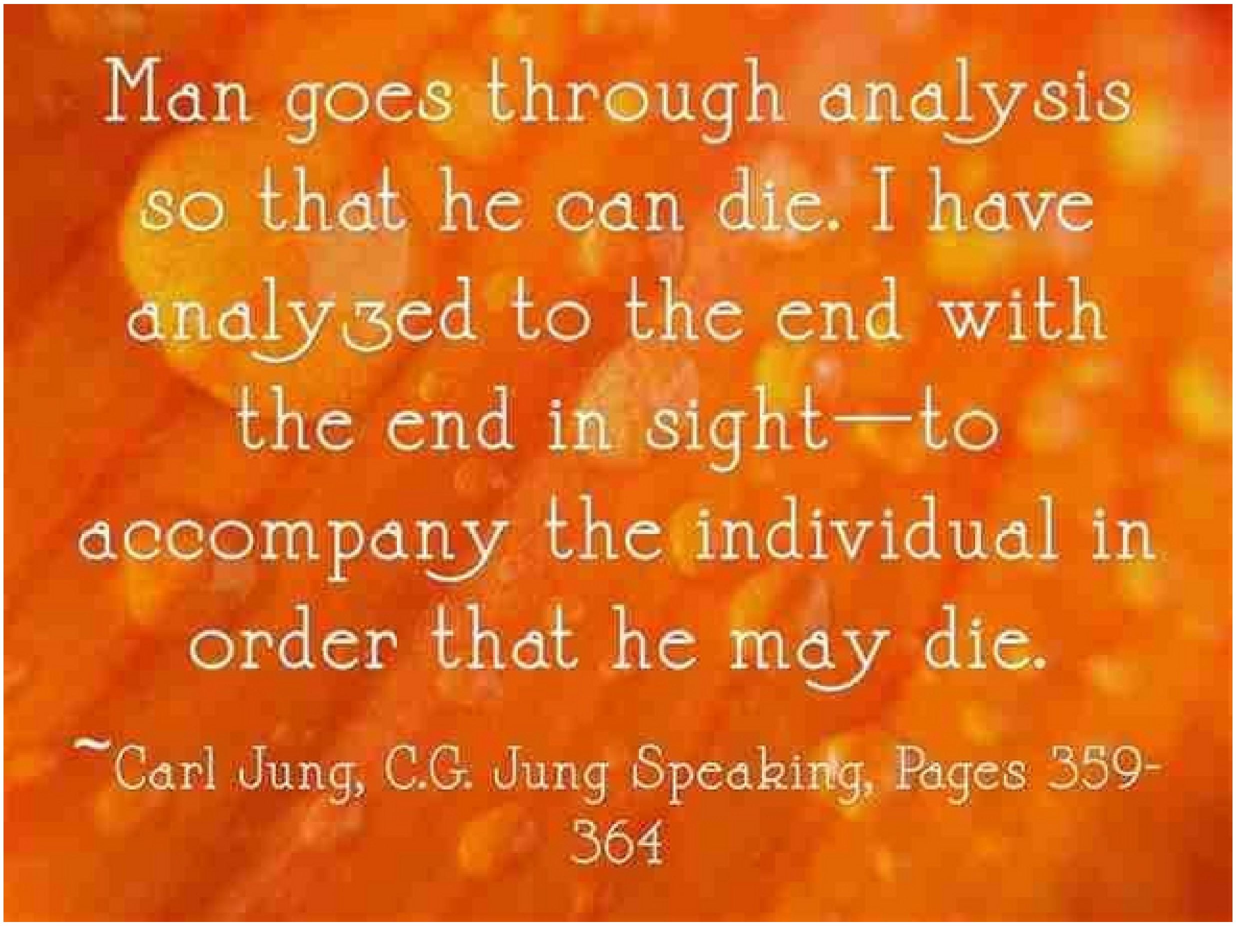
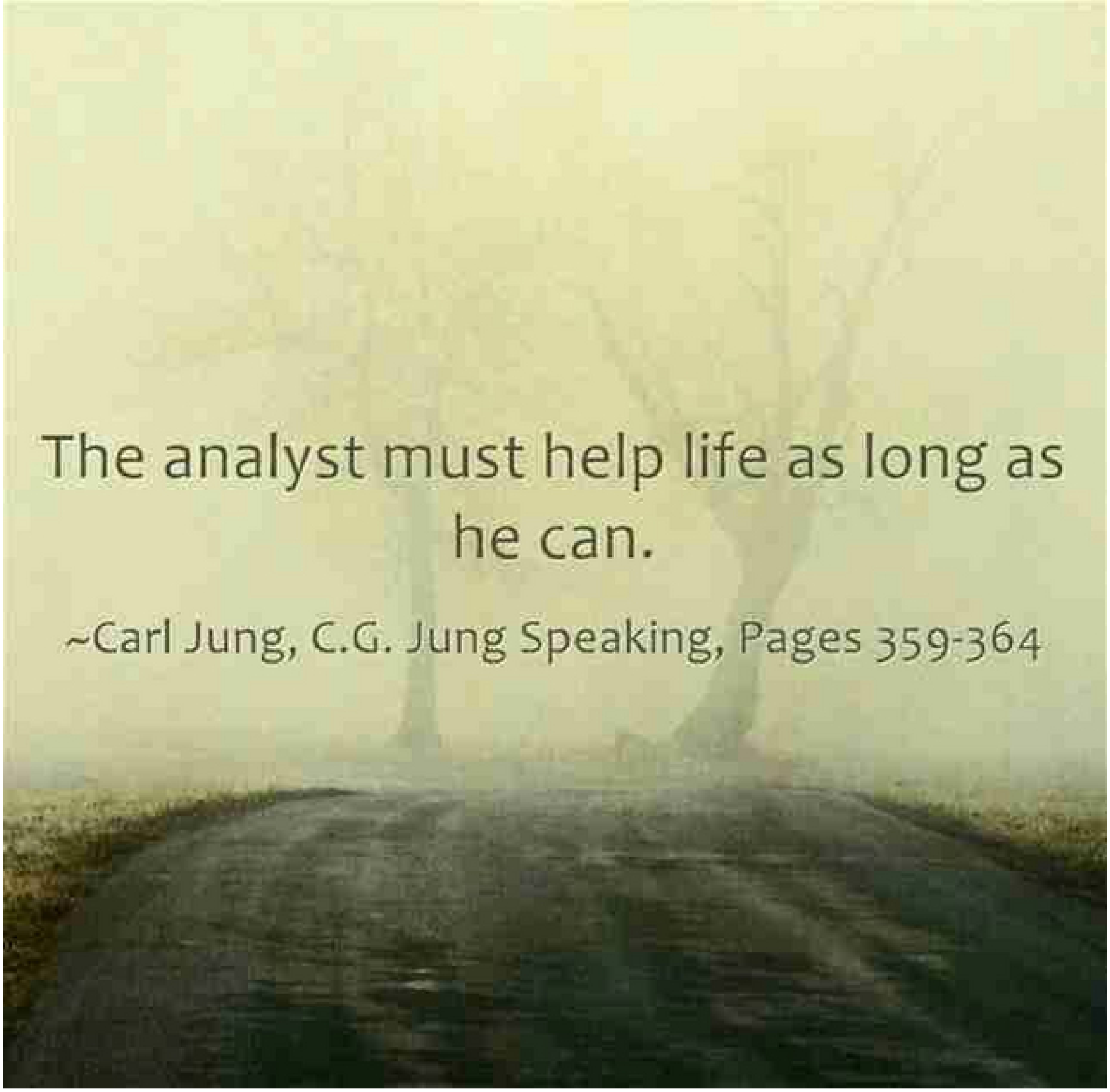


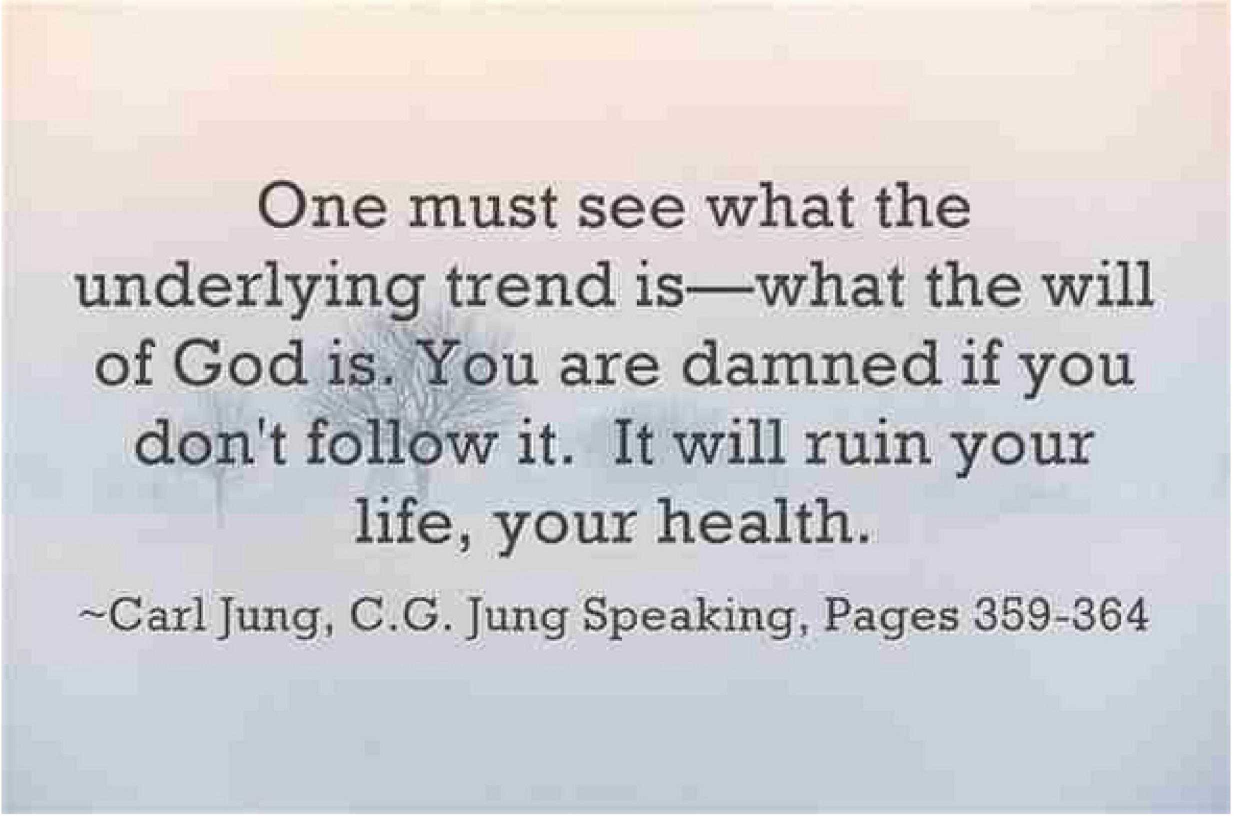
Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


The analyst must help life as long as he can.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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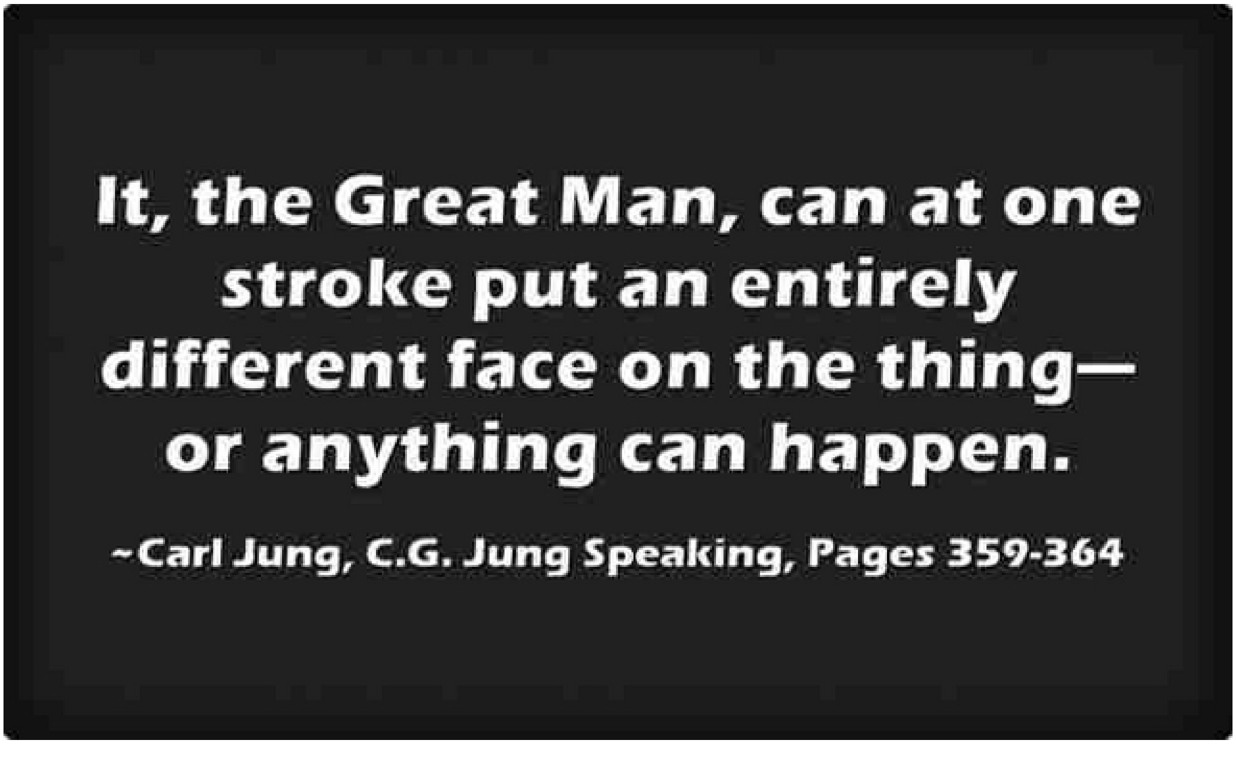
[13]



It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.

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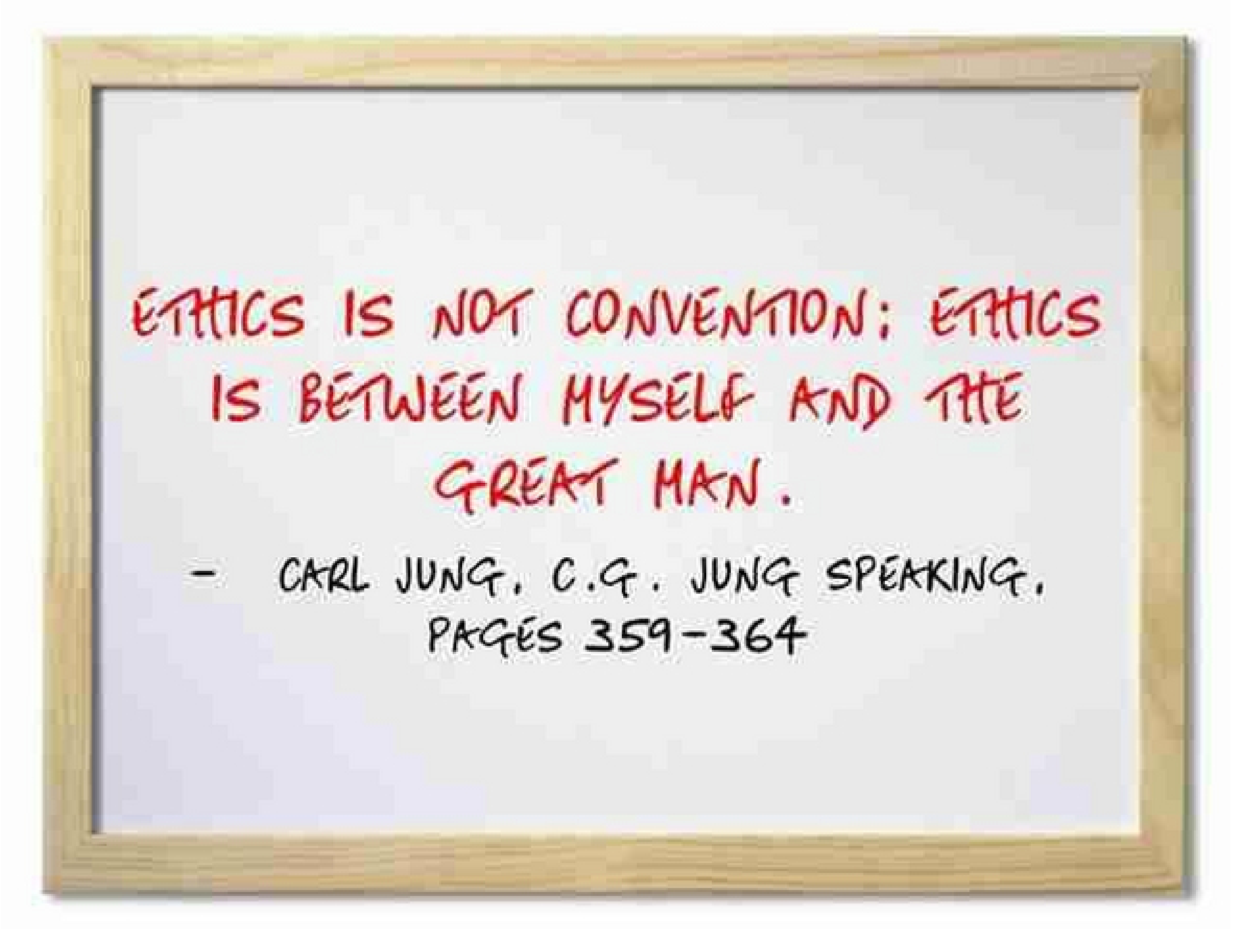
[14]


ETHICS IS NOT CONVENTION; ETHICS IS BETWEEN MYSELF AND THE GREAT MAN.
- CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

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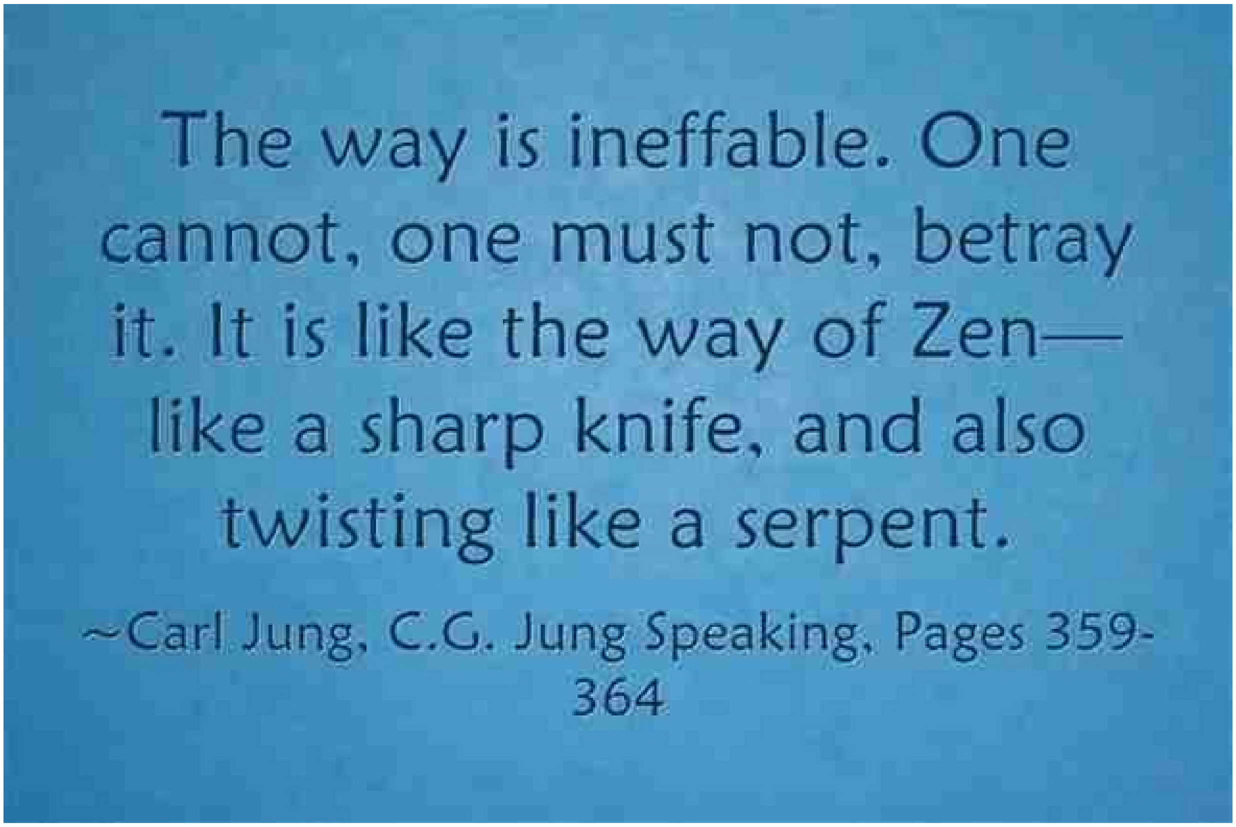

The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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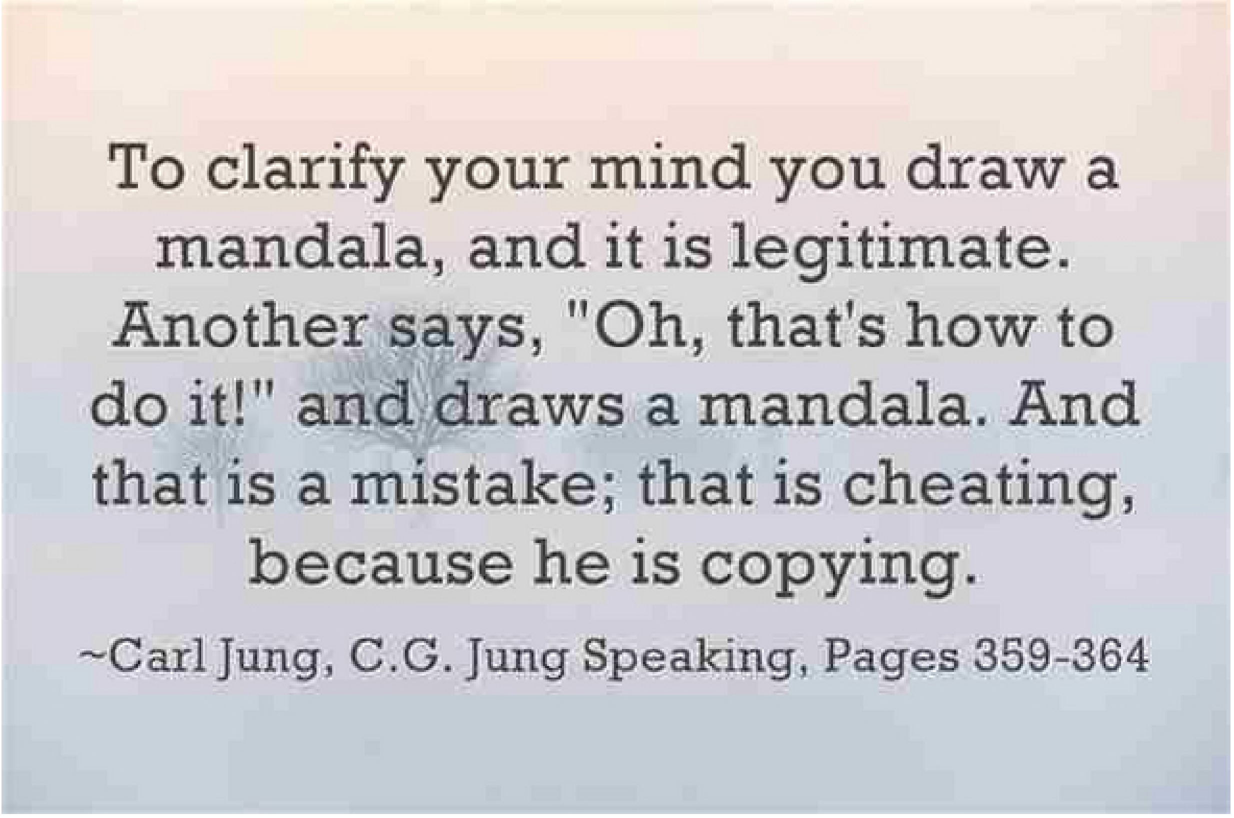

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.

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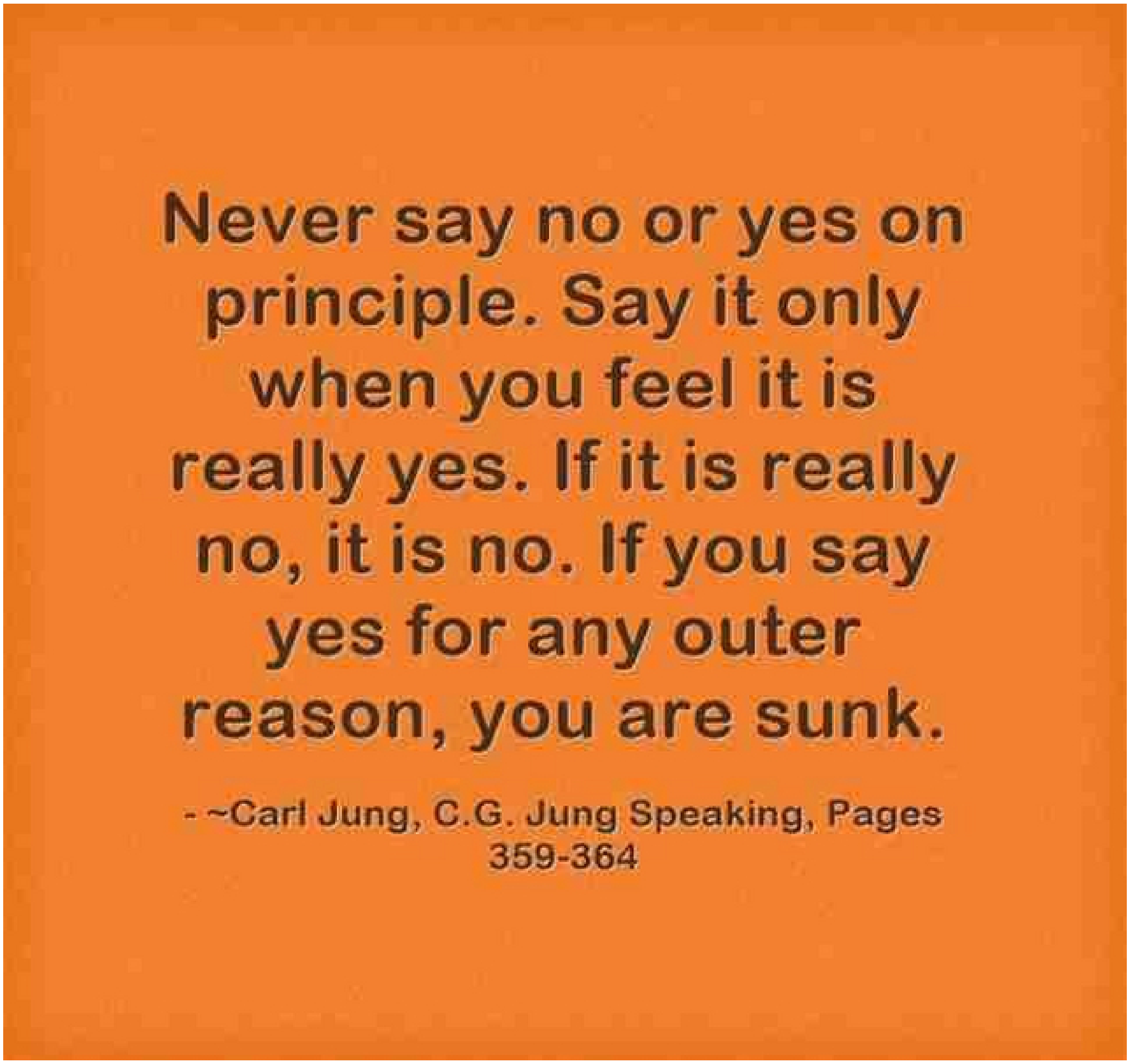

Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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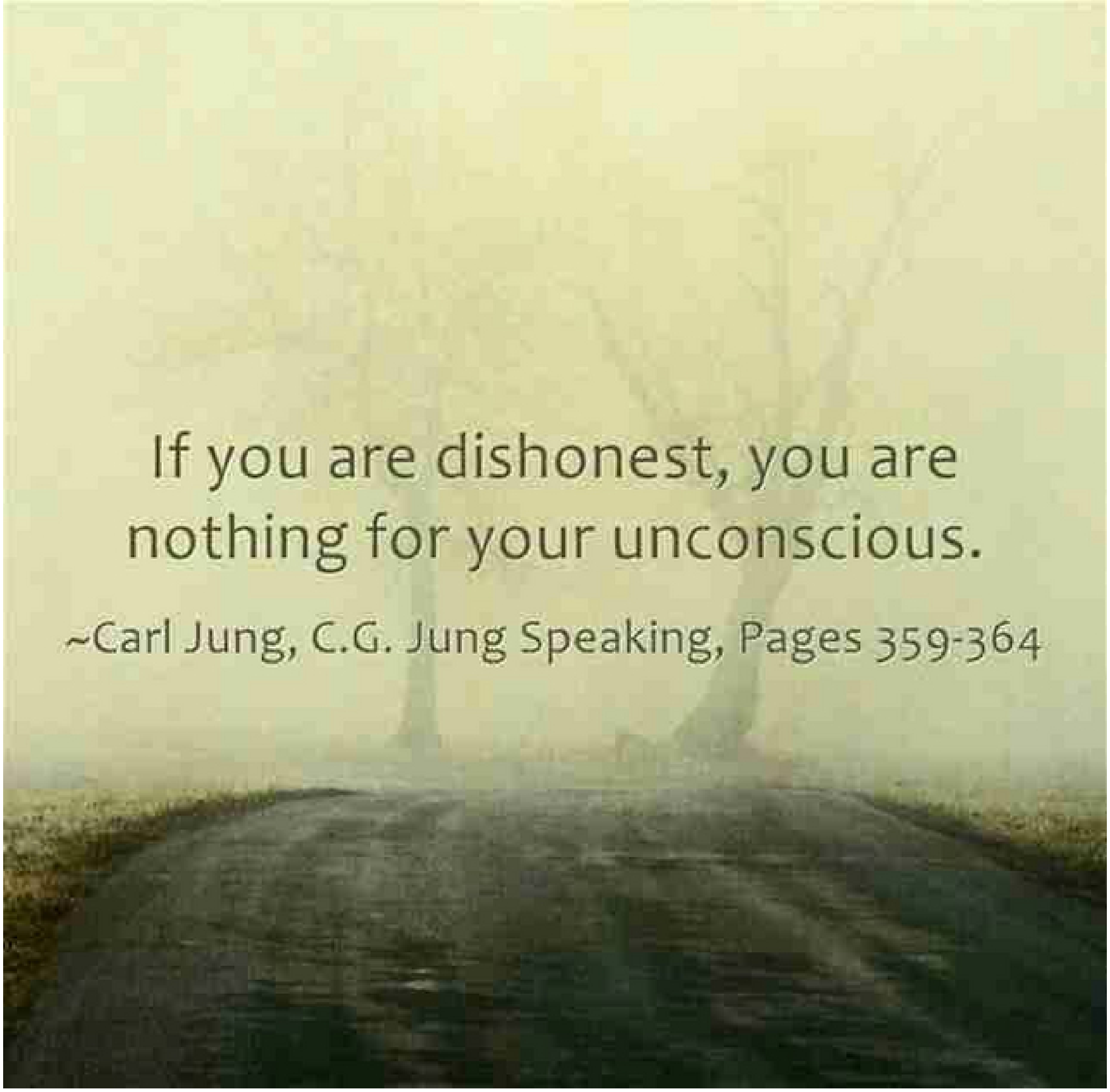
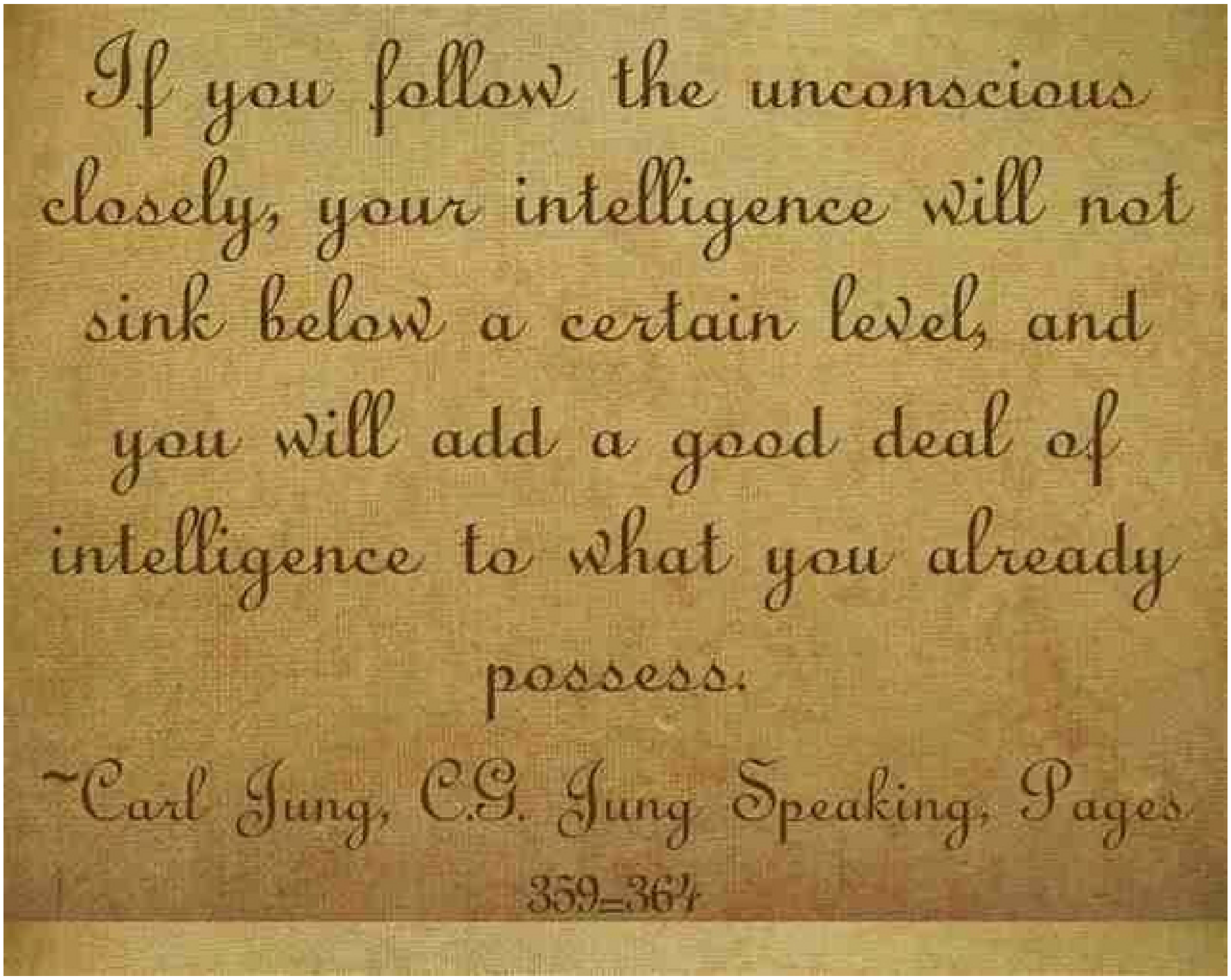


If you are dishonest, you are nothing for your unconscious.

~Carl Jung, C.G. Jung Speaking, Pages 359-364



If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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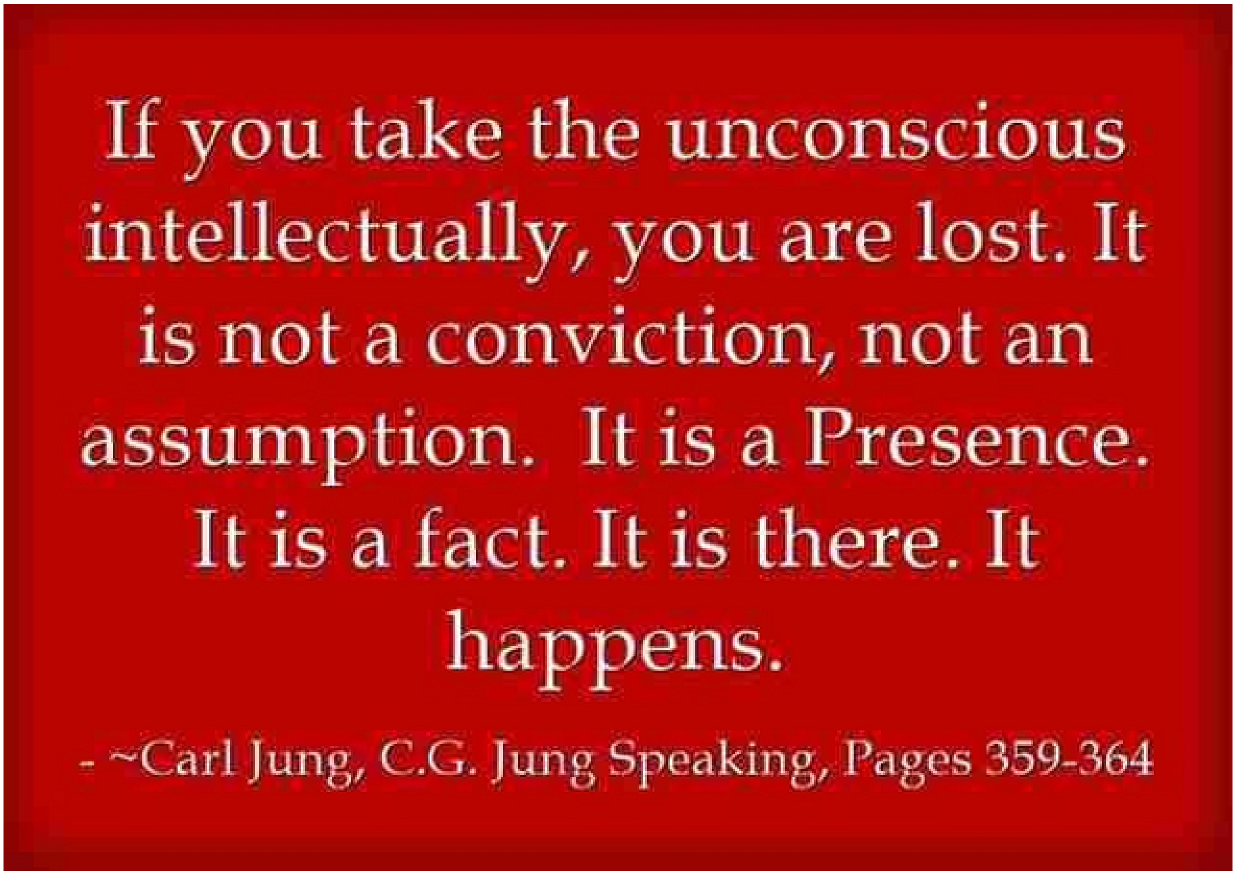

If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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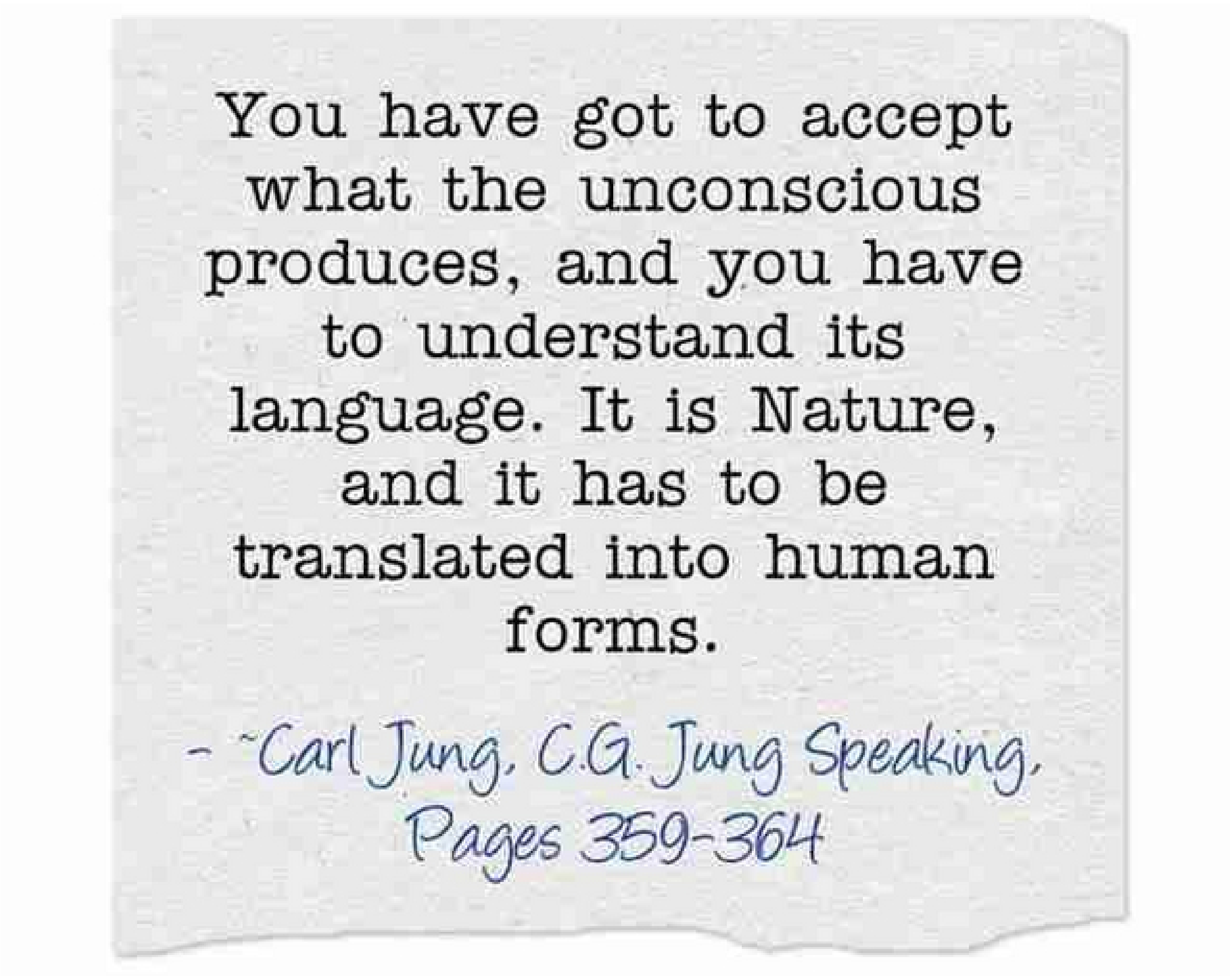

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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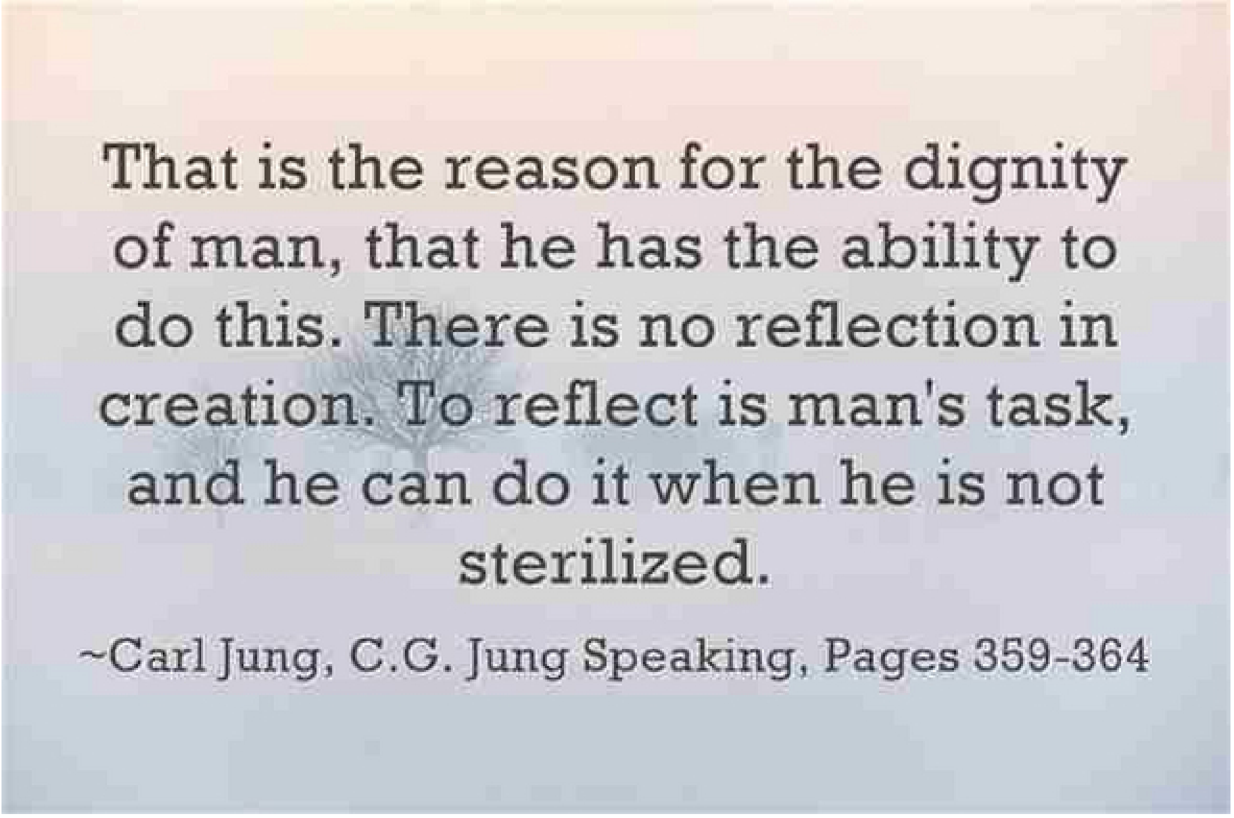

That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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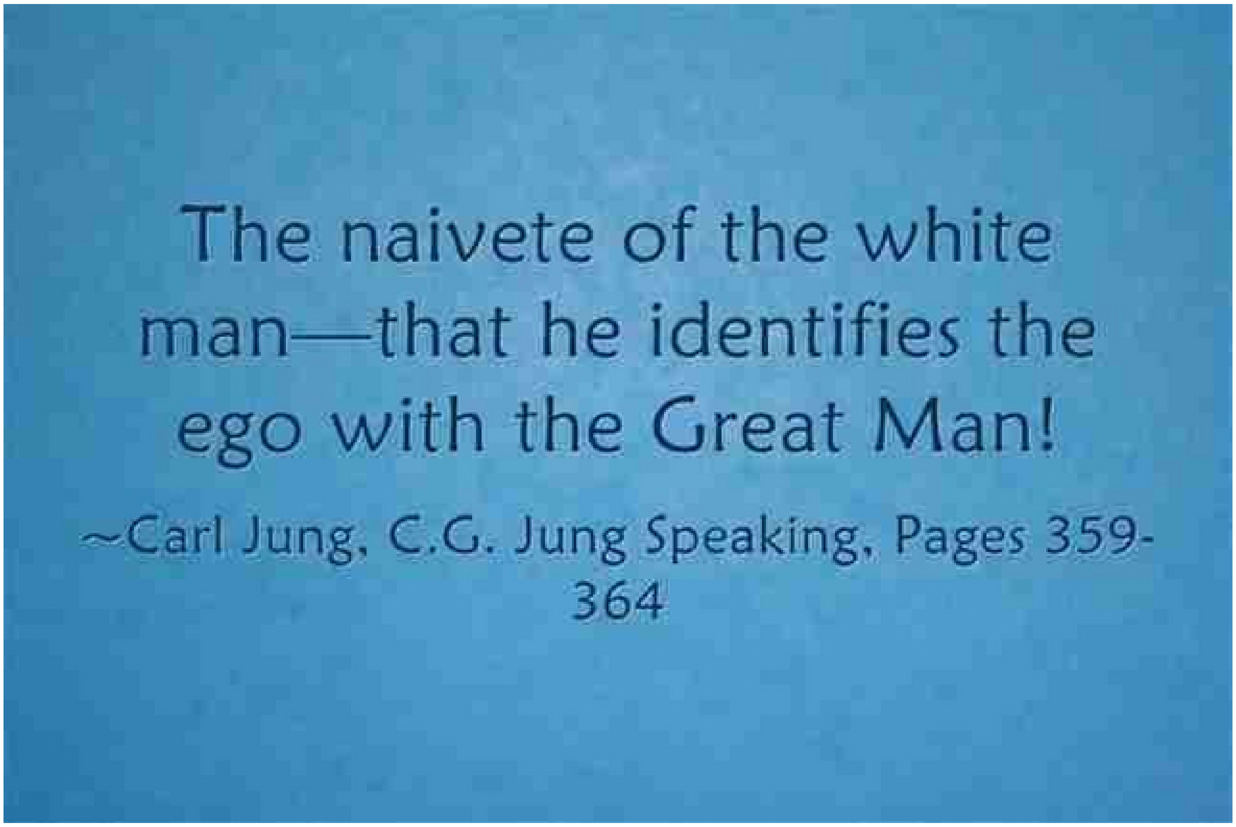

The naivete of the white man—that he identifies the ego with the Great Man!

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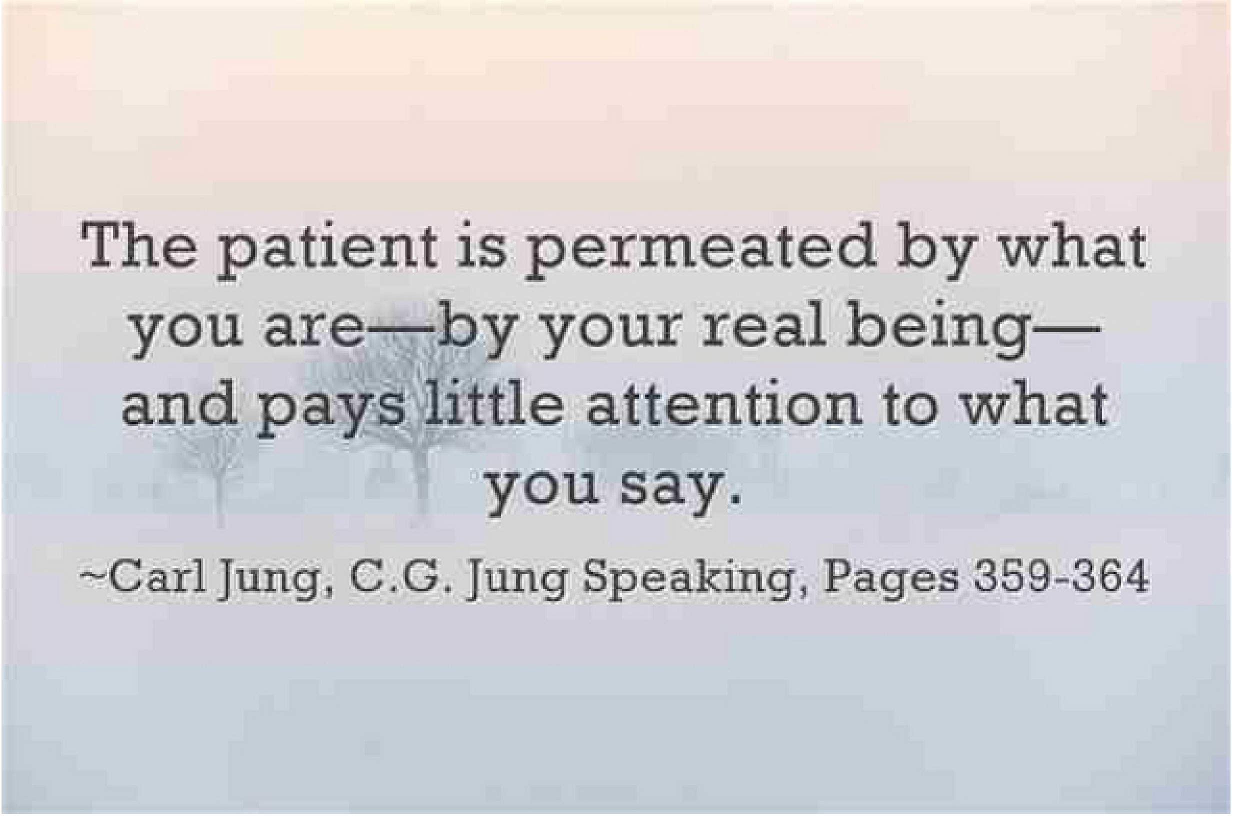

The patient is permeated by what you are—by your real being—and pays little attention to what you say.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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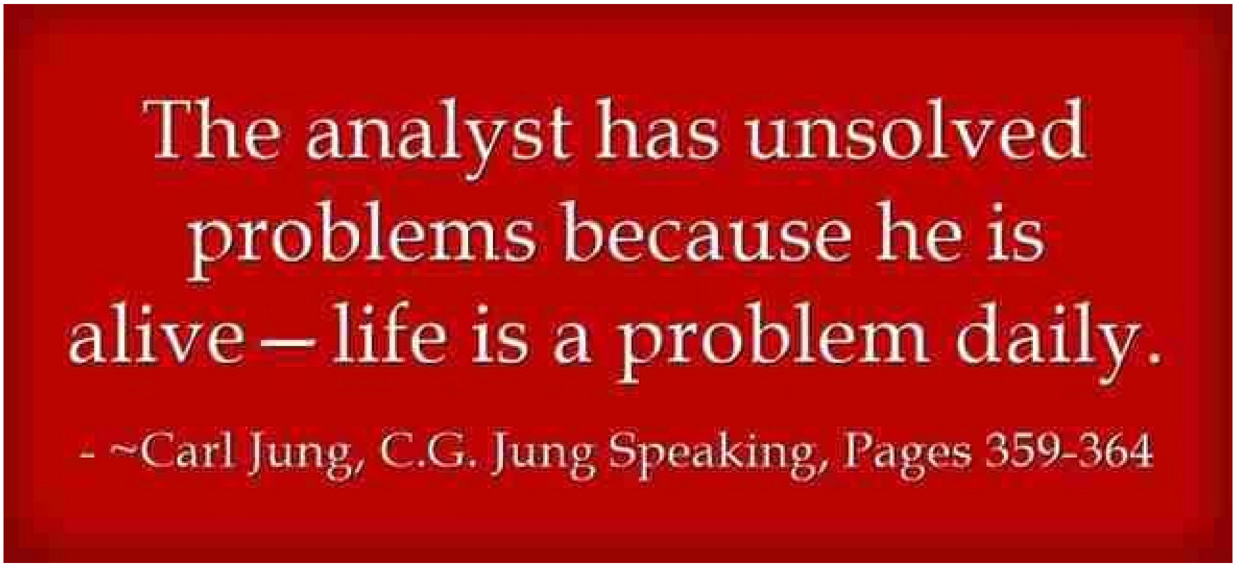
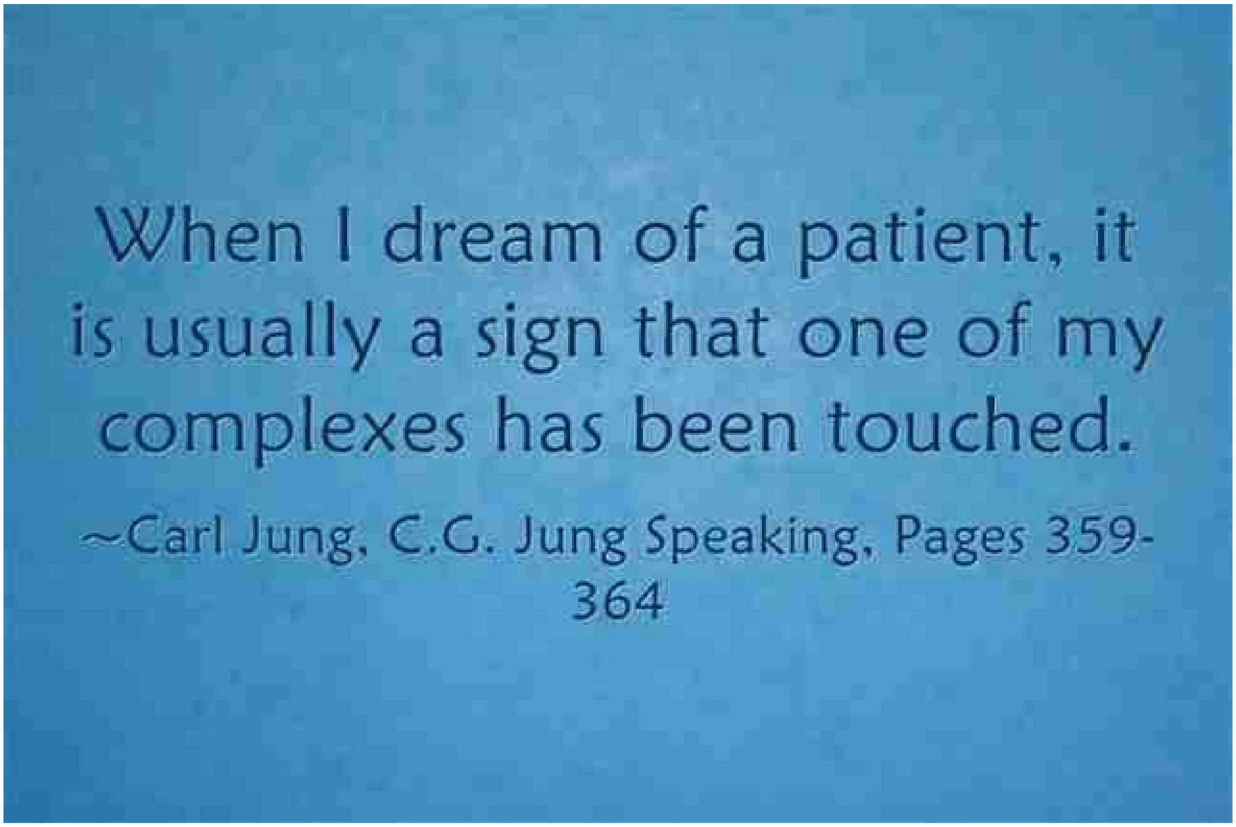


The analyst has unsolved problems because he is alive – life is a problem daily.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

[26]



When I dream of a patient, it is usually a sign that one of my complexes has been touched.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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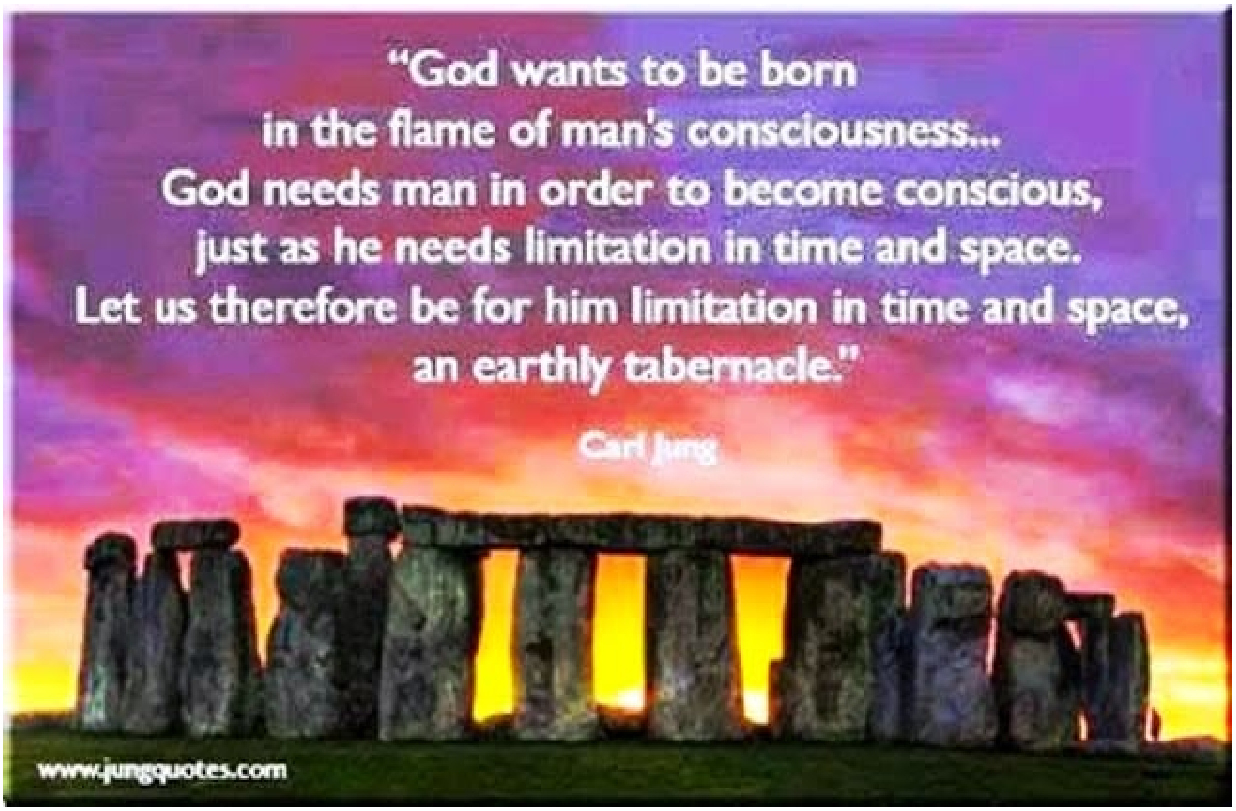
Carl Jung: " But if you know what the dead demand..." (2019-04-14 06:27)

[1]


"God wants to be born
in the flame of man's consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle."
Carl Jung
www.jungquotes.com

It is nothing other than common evil desire, nothing but everyday temptation, as long as you do not know that it is what the dead demand.

But as long as you know about the dead, you will understand your temptation.

As long as it is no more than evil desire, what can you do about it.

Damn it, regret it, arise anew, only to stumble again and mock and loathe yourself, but definitely despise and pity yourself.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies.

And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/a2e92-2.jpg`

Carl Jung Quotations 28 (2019-04-14 07:18)

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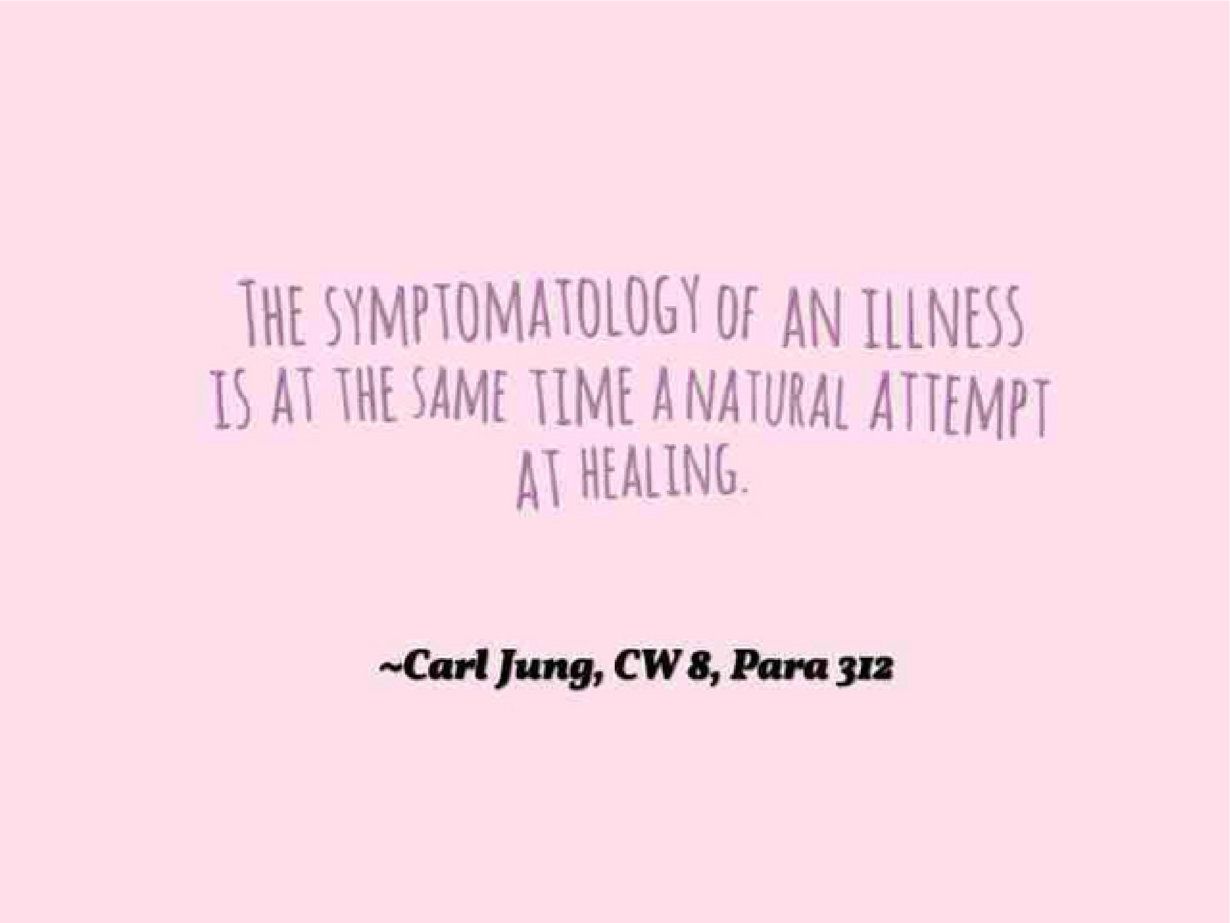

THE SYMPTOMATOLOGY OF AN ILLNESS
IS AT THE SAME TIME A NATURAL ATTEMPT
AT HEALING.

~Carl Jung, CW 8, Para 312

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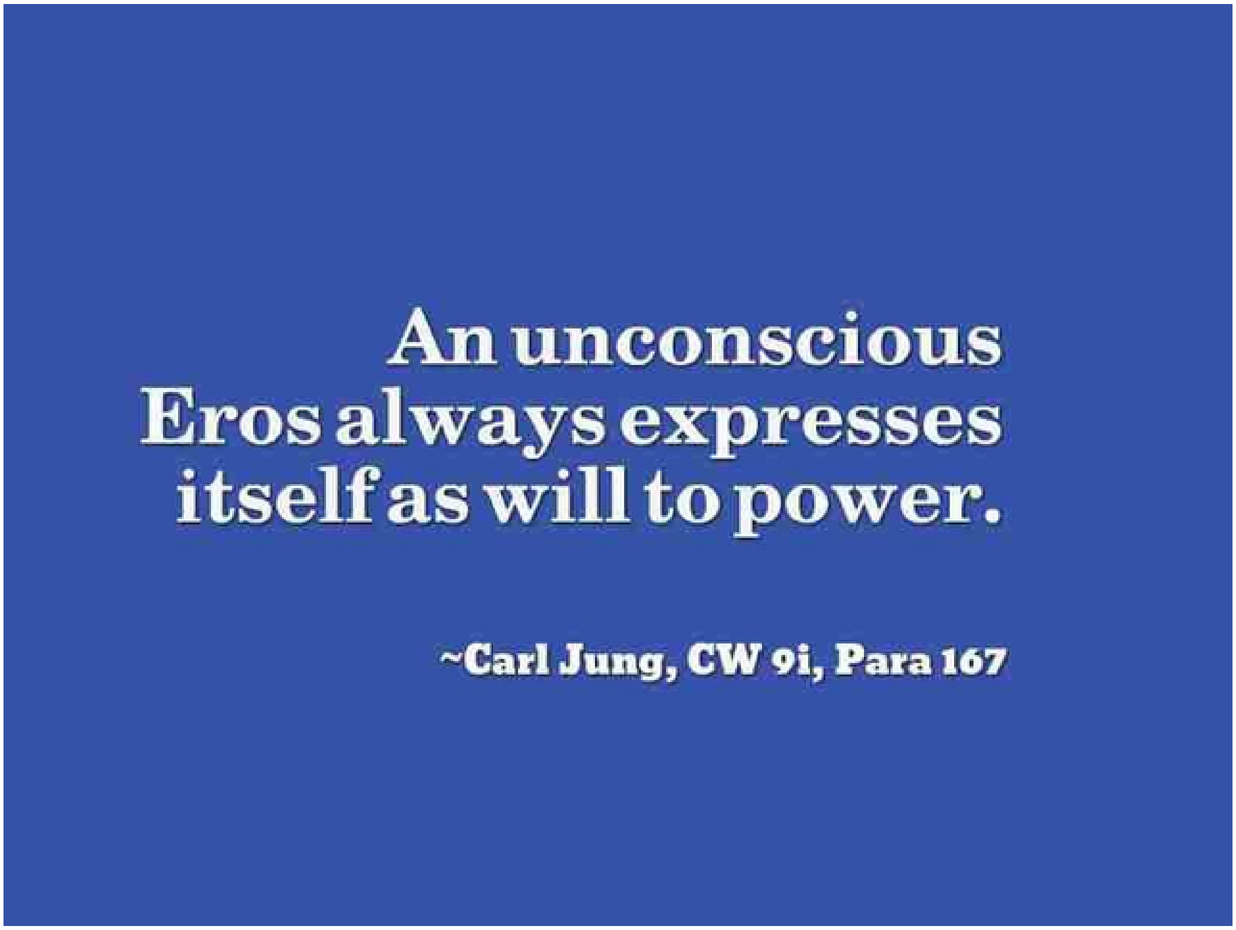
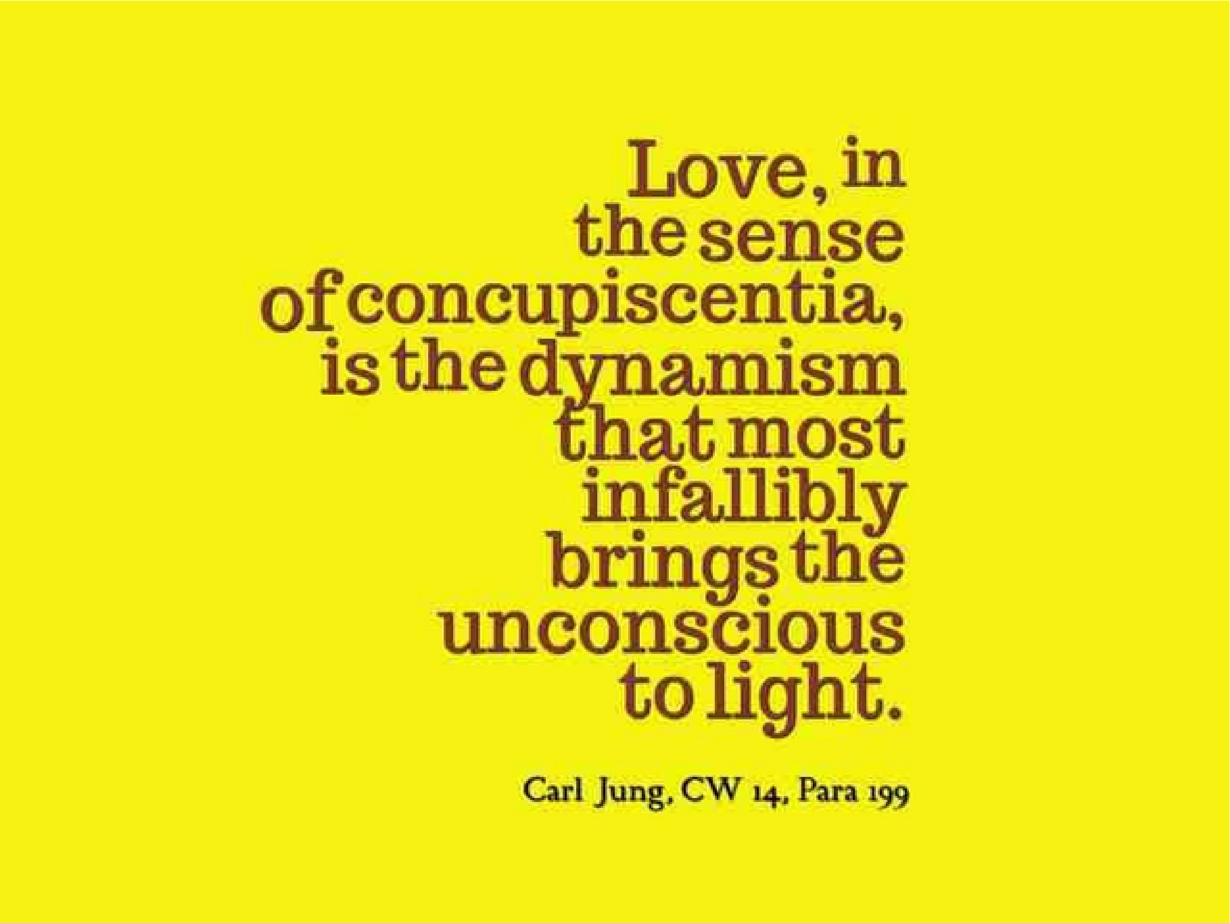


An unconscious
Eros always expresses
itself as will to power.

~Carl Jung, CW 9i, Para 167

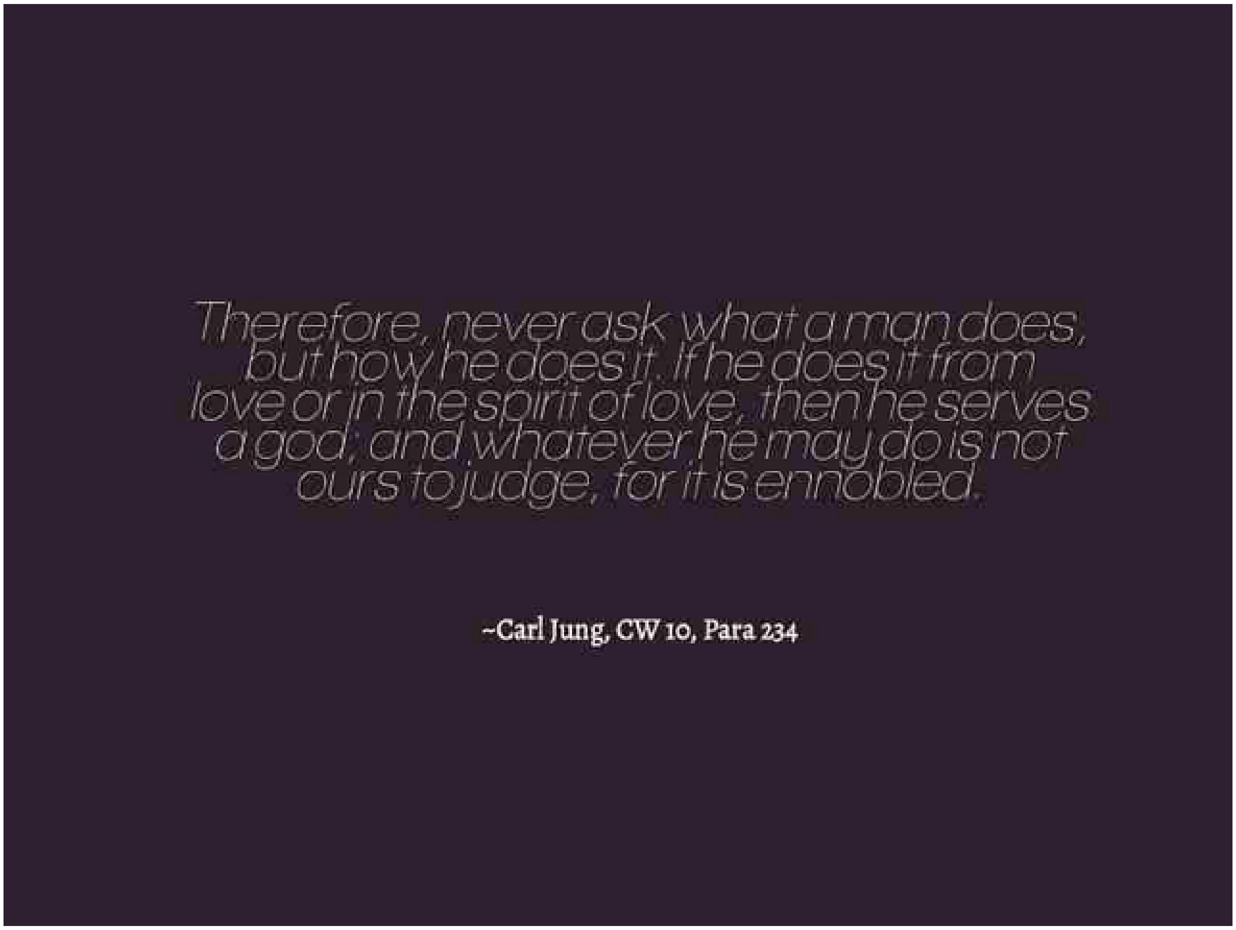
An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167



Love, in
the sense
of concupiscentia,
is the dynamism
that most
infallibly
brings the
unconscious
to light.

Carl Jung, CW 14, Para 199

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199



Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

~Carl Jung, CW 10, Para 234

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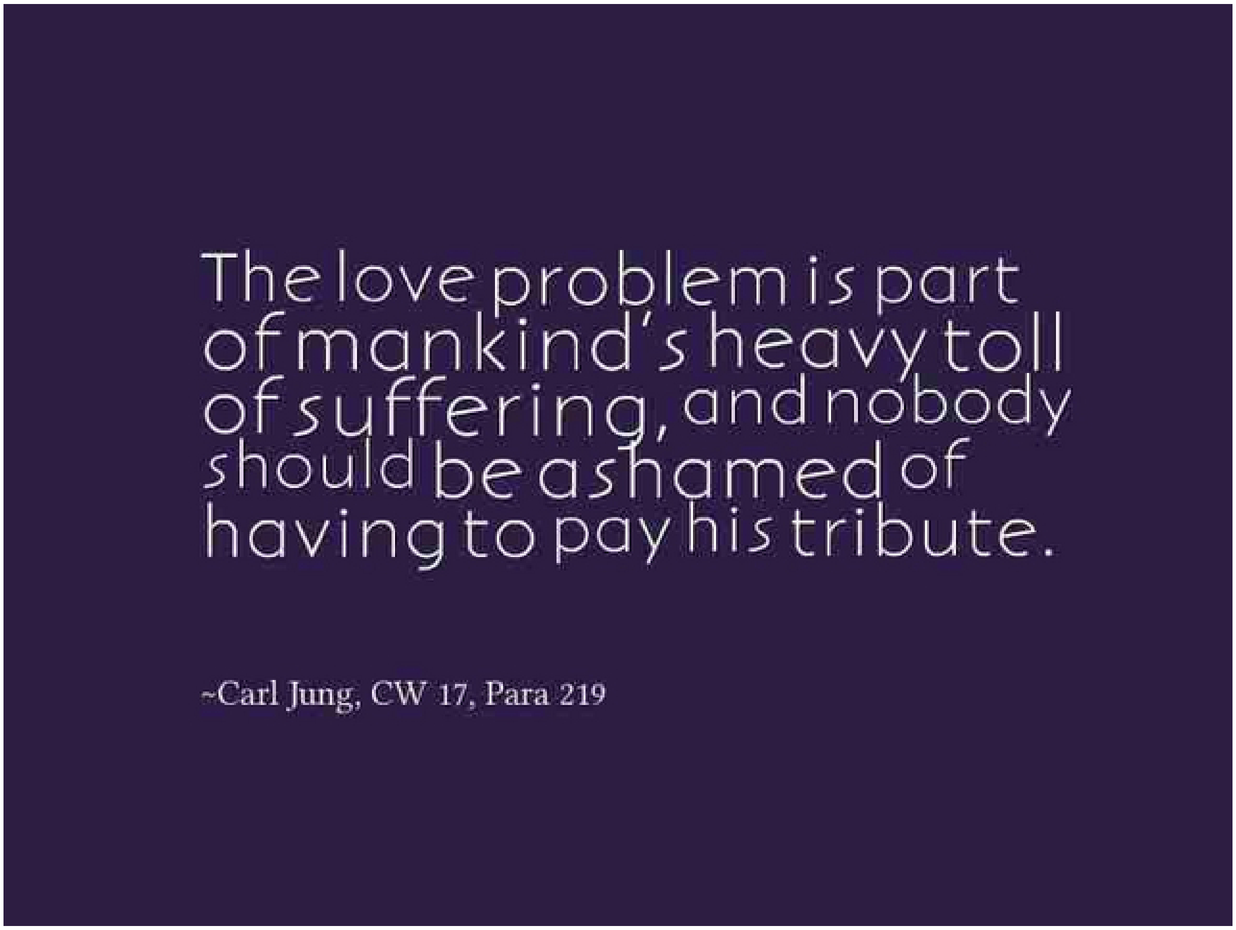

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219

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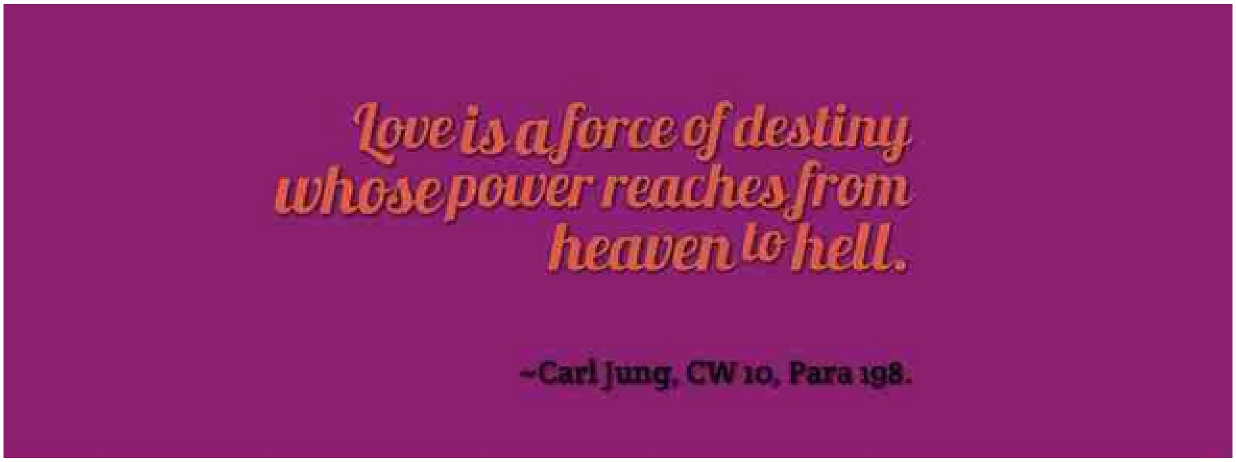

Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198.

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

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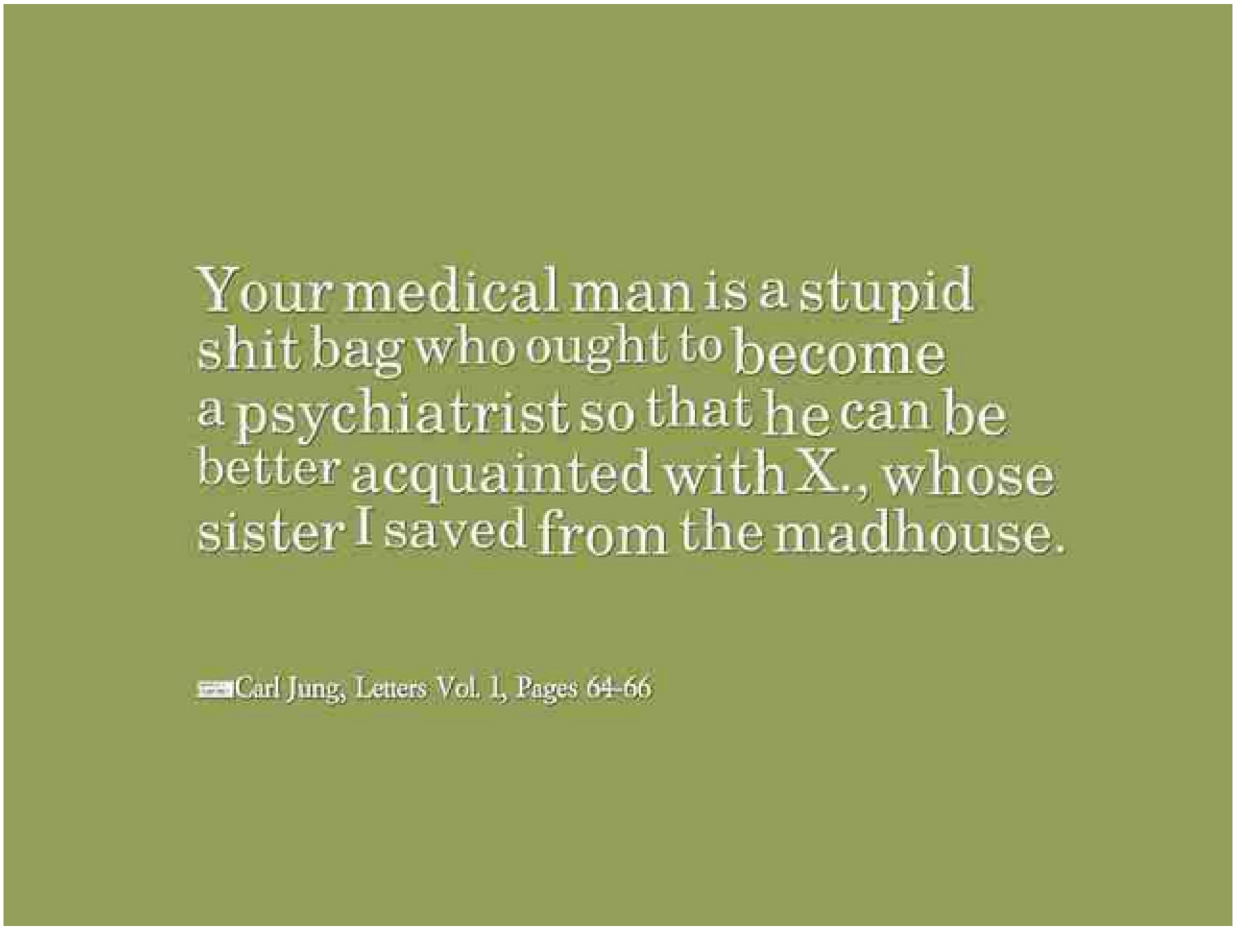

Your medical man is a stupid shit bag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

Carl Jung, Letters Vol. 1, Pages 64-66

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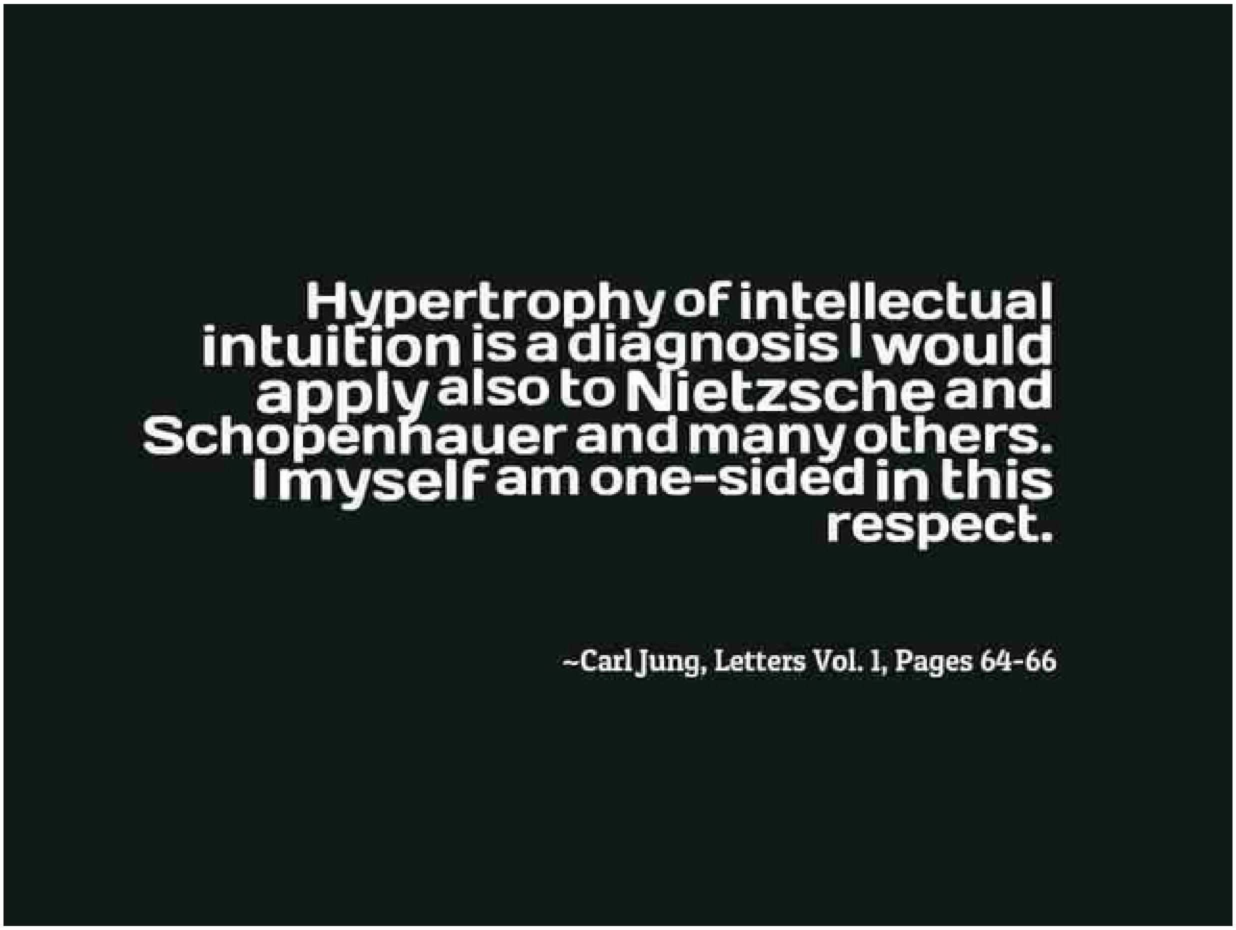

Hypertrophy of intellectual intuition is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect.

~Carl Jung, Letters Vol. 1, Pages 64-66

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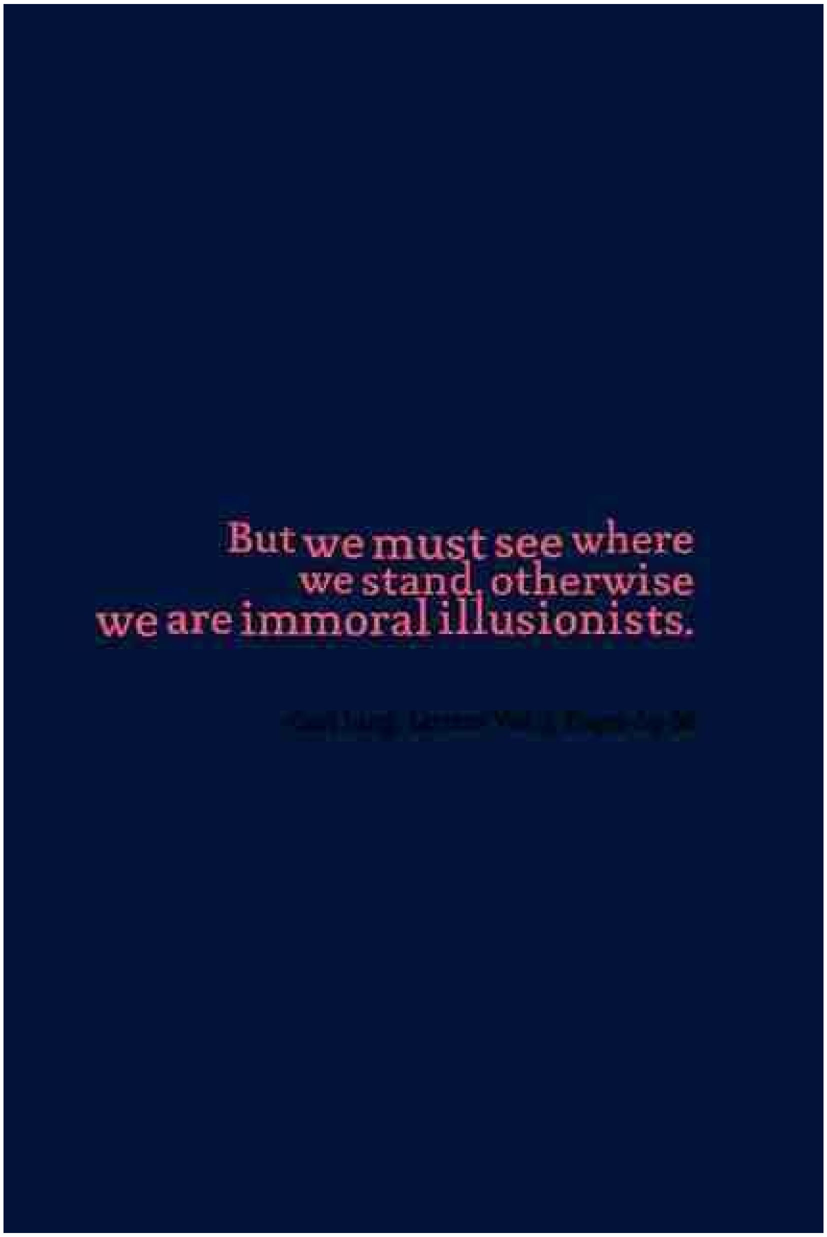

But we must see where
we stand, otherwise
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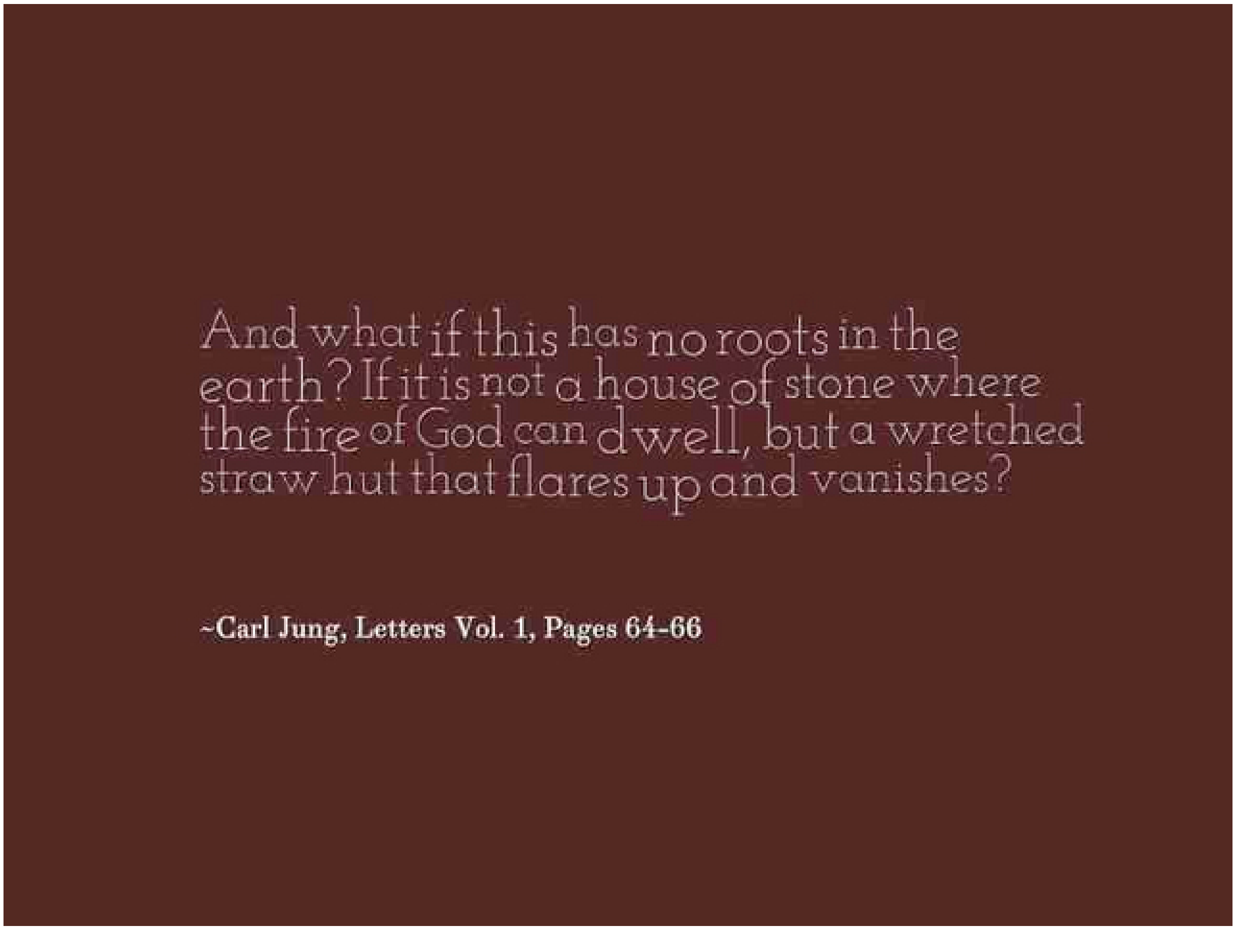
But we must see where we stand, otherwise we are immoral illusionists.   Carl Jung, Letters Vol. 1, Pages 64-66



And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

~Carl Jung, Letters Vol. 1, Pages 64-66

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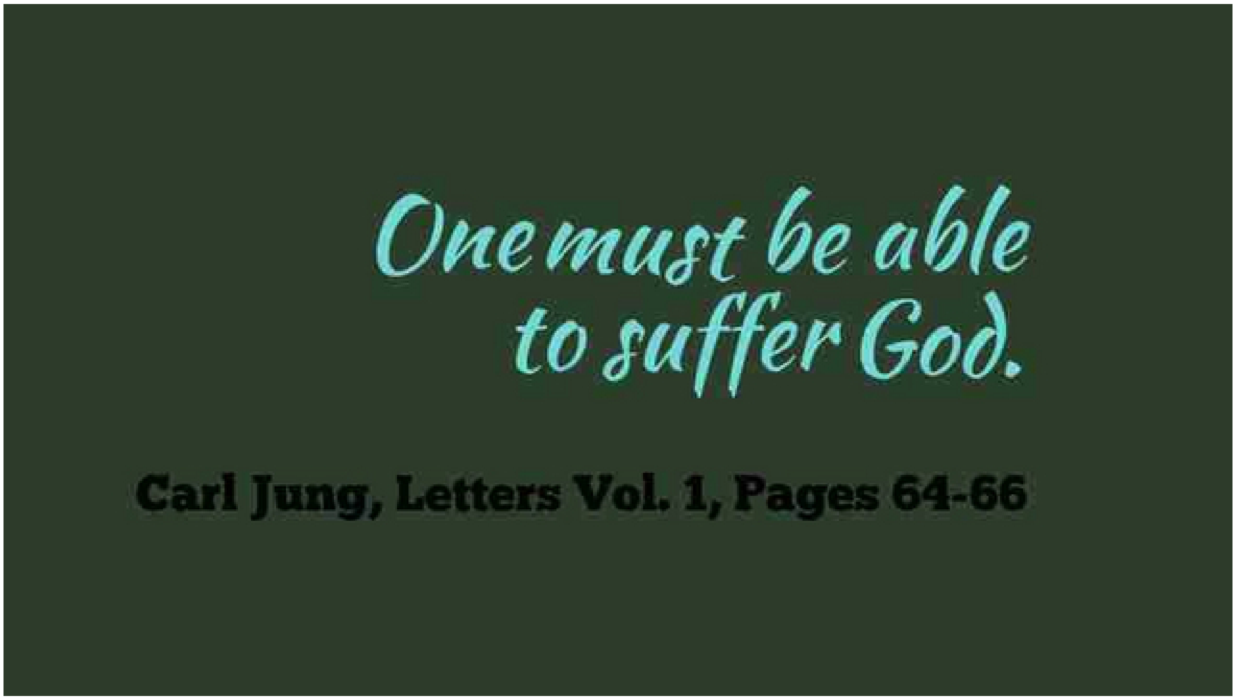

One must be able to suffer God.

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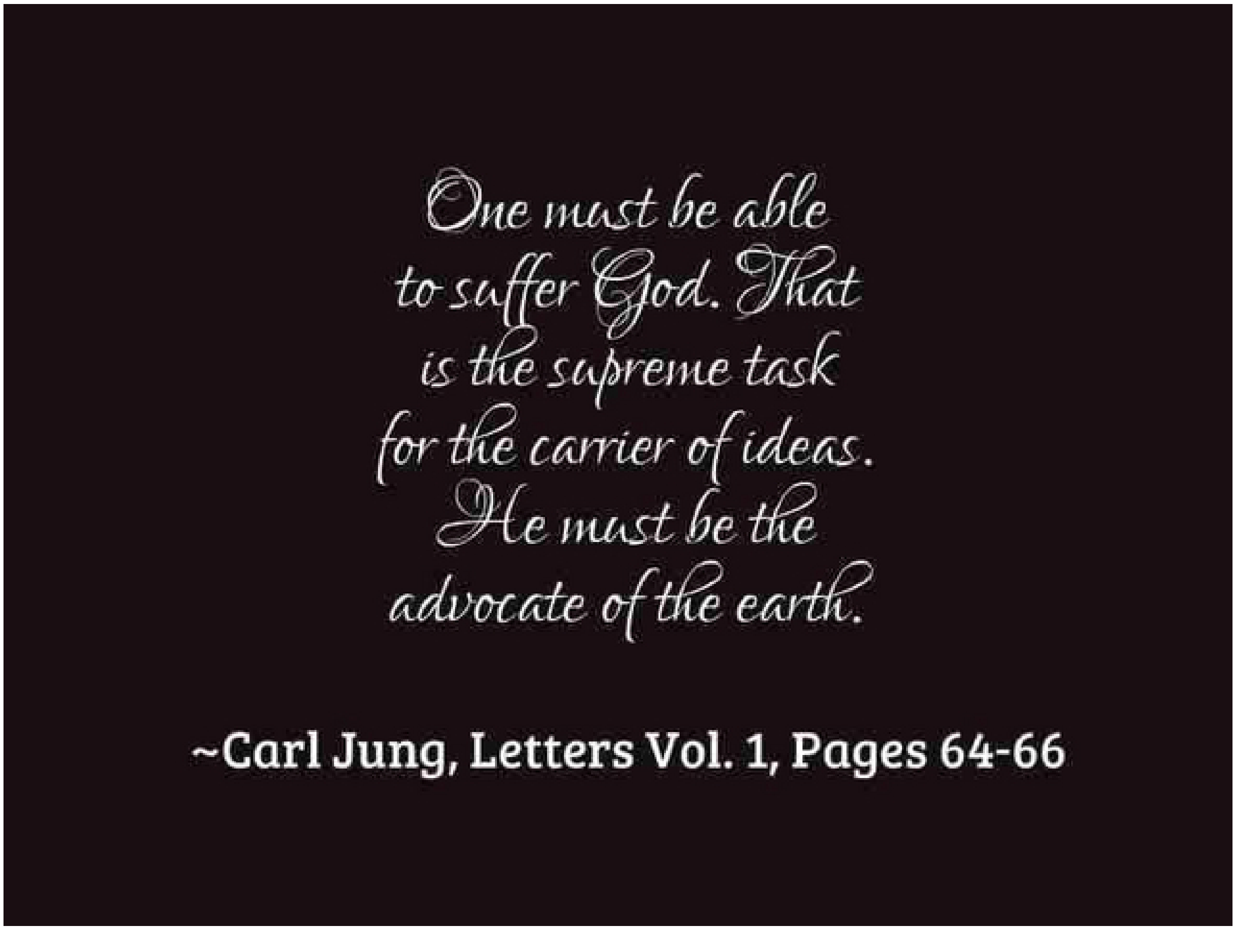

One must be able
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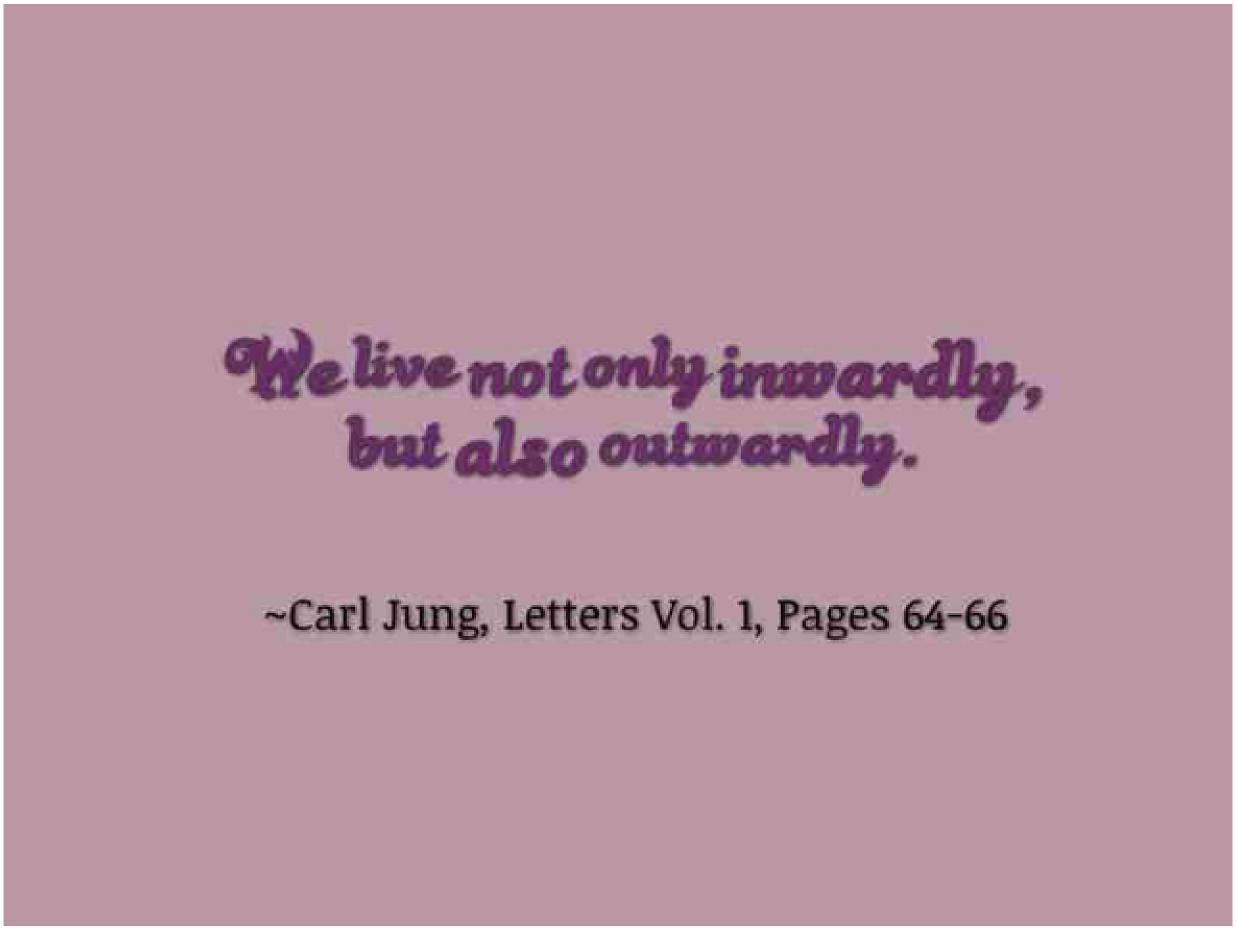

We live not only inwardly,
but also outwardly.

~Carl Jung, Letters Vol. 1, Pages 64-66

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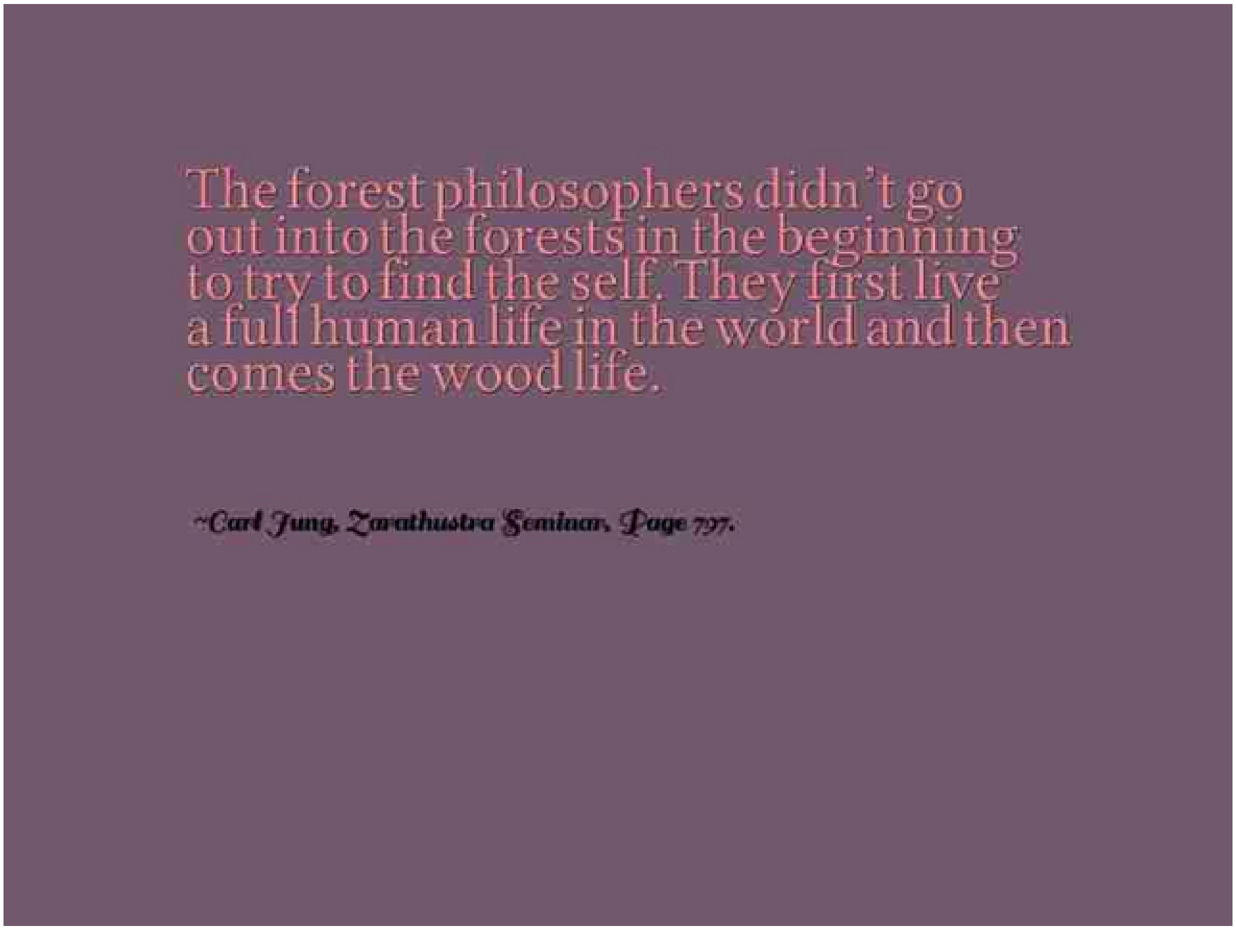

The forest philosophers didn’t go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life.

~Carl Jung, Zarathustra Seminar, Page 797.

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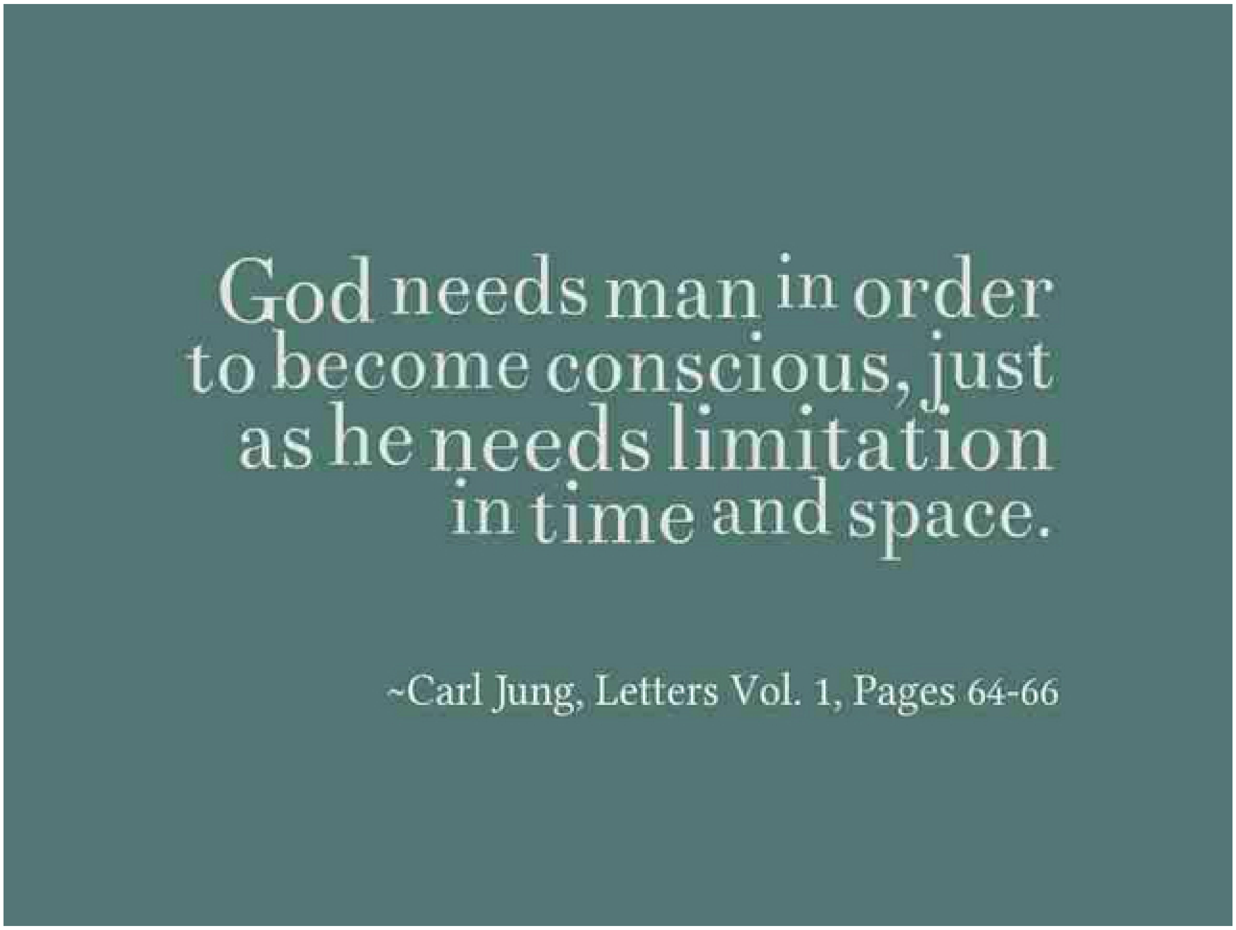

God needs man in order
to become conscious, just
as he needs limitation
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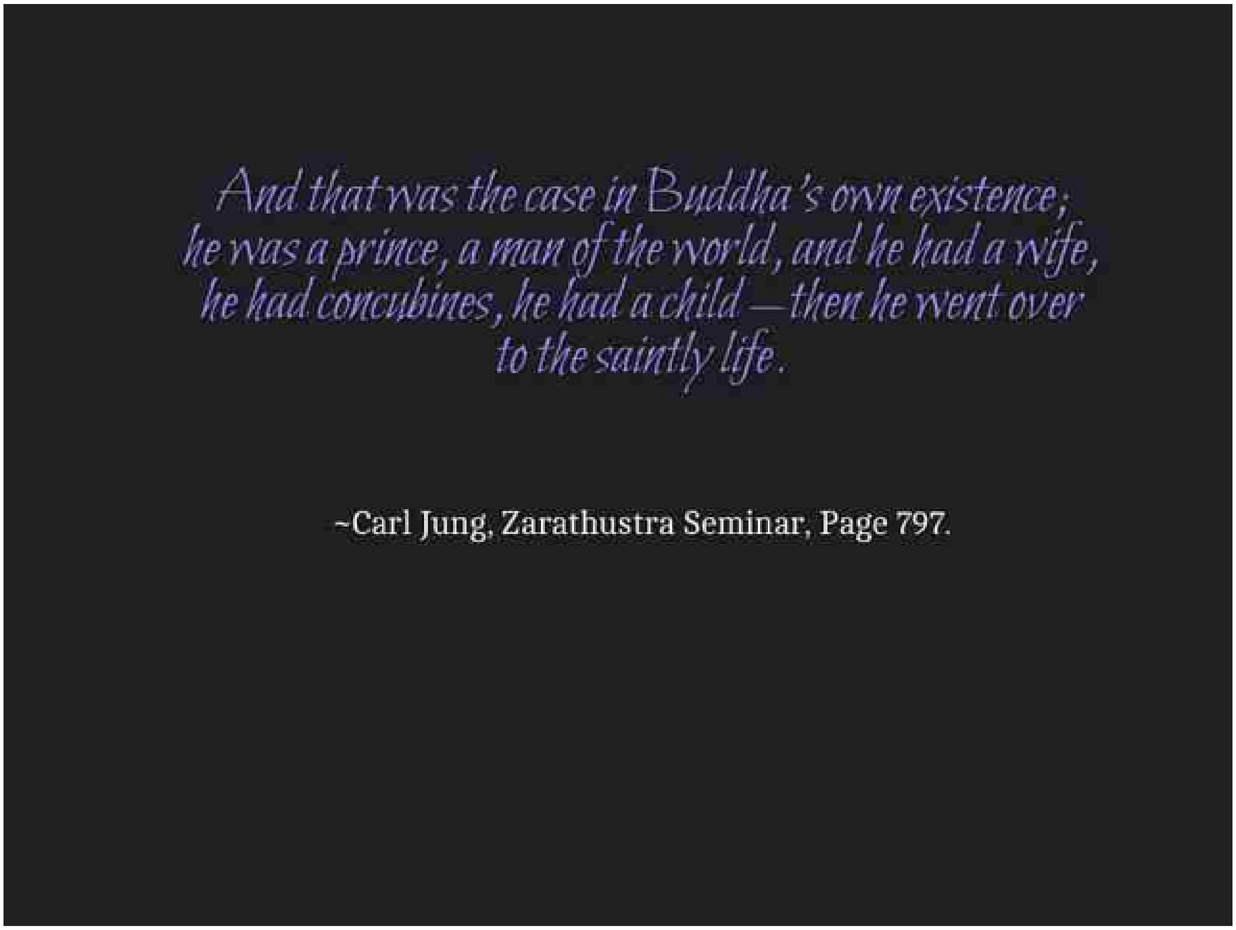

And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child — then he went over to the saintly life.

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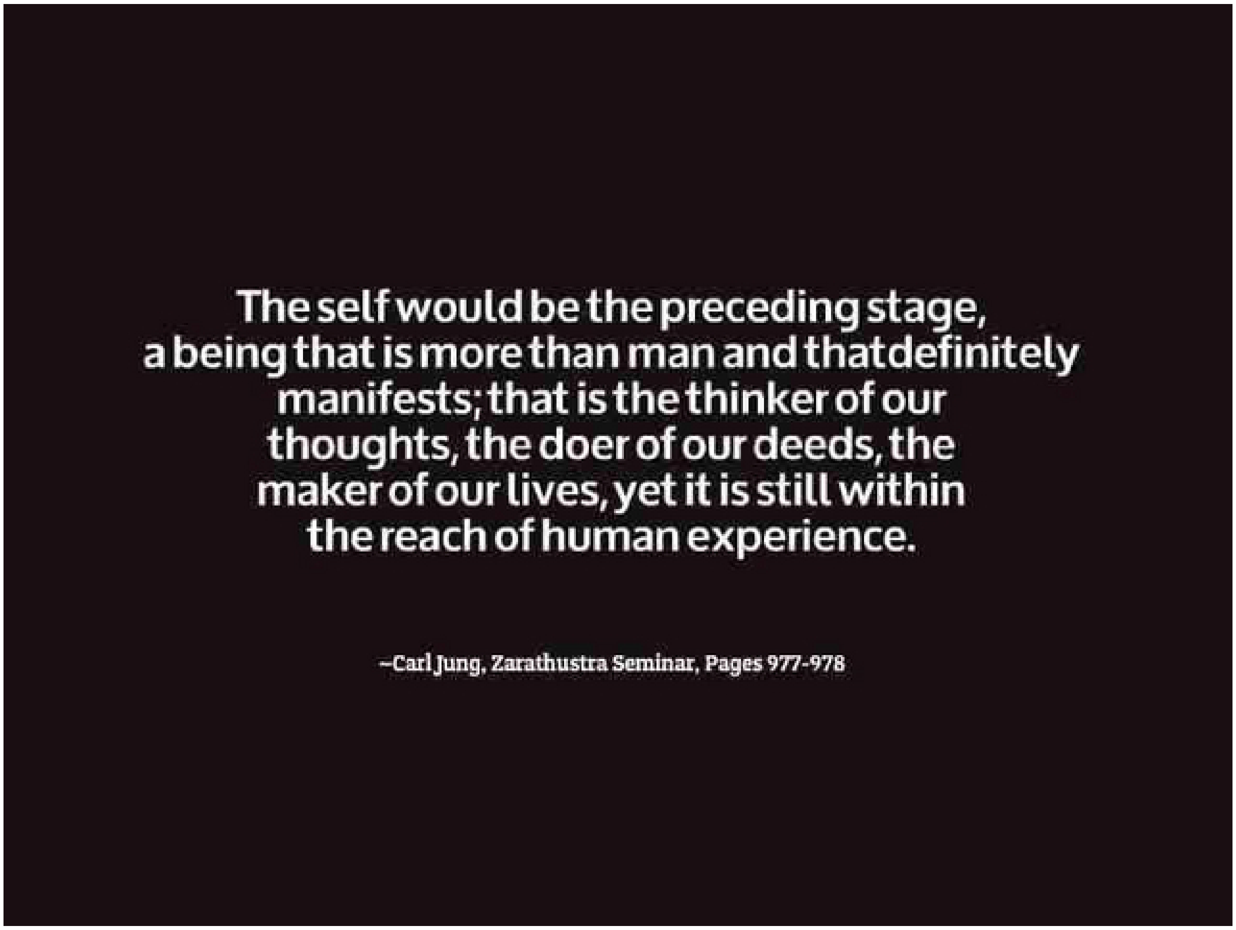

The self would be the preceding stage,
a being that is more than man and that definitely
manifests; that is the thinker of our
thoughts, the doer of our deeds, the
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the reach of human experience.

–Carl Jung, Zarathustra Seminar, Pages 977-978

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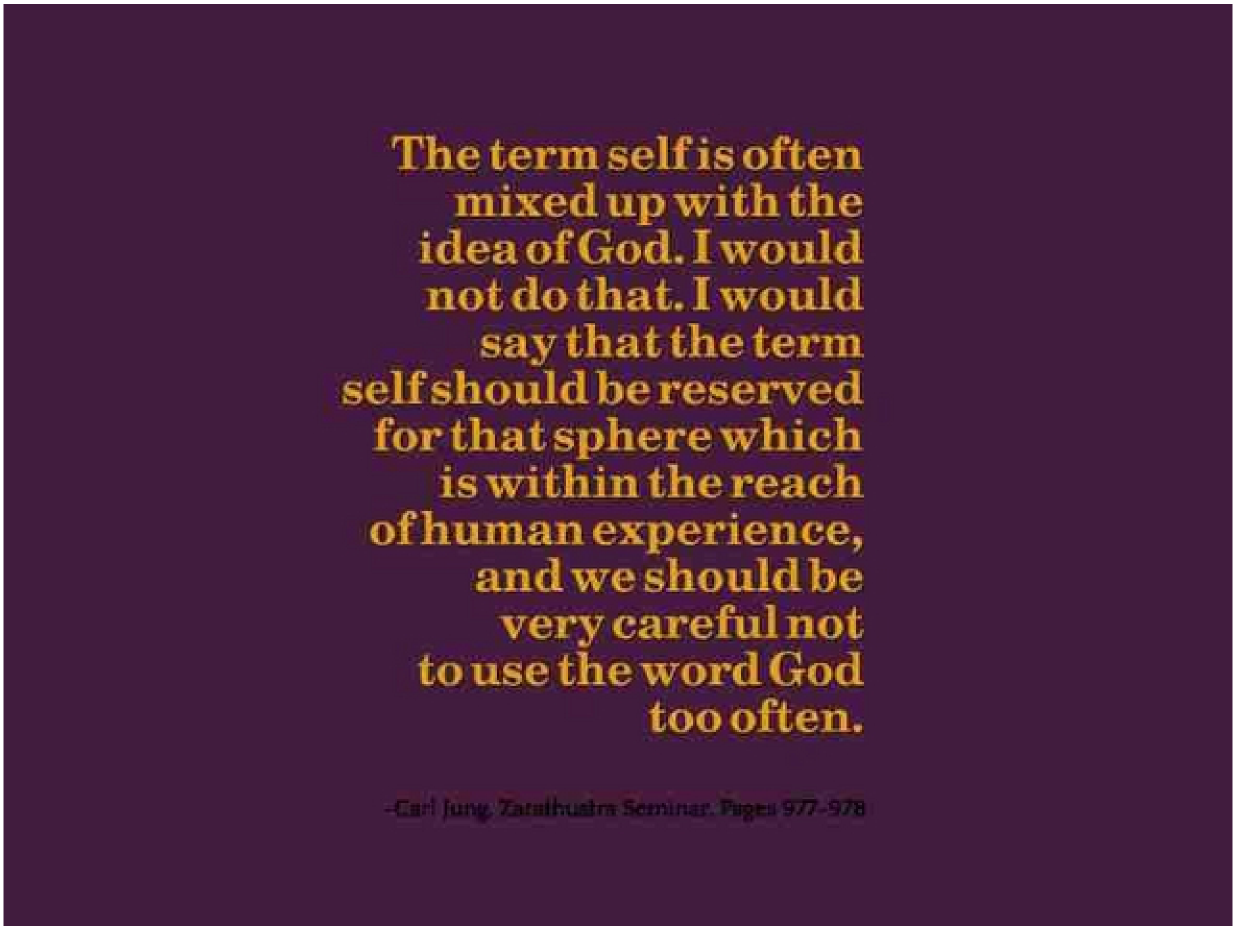

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

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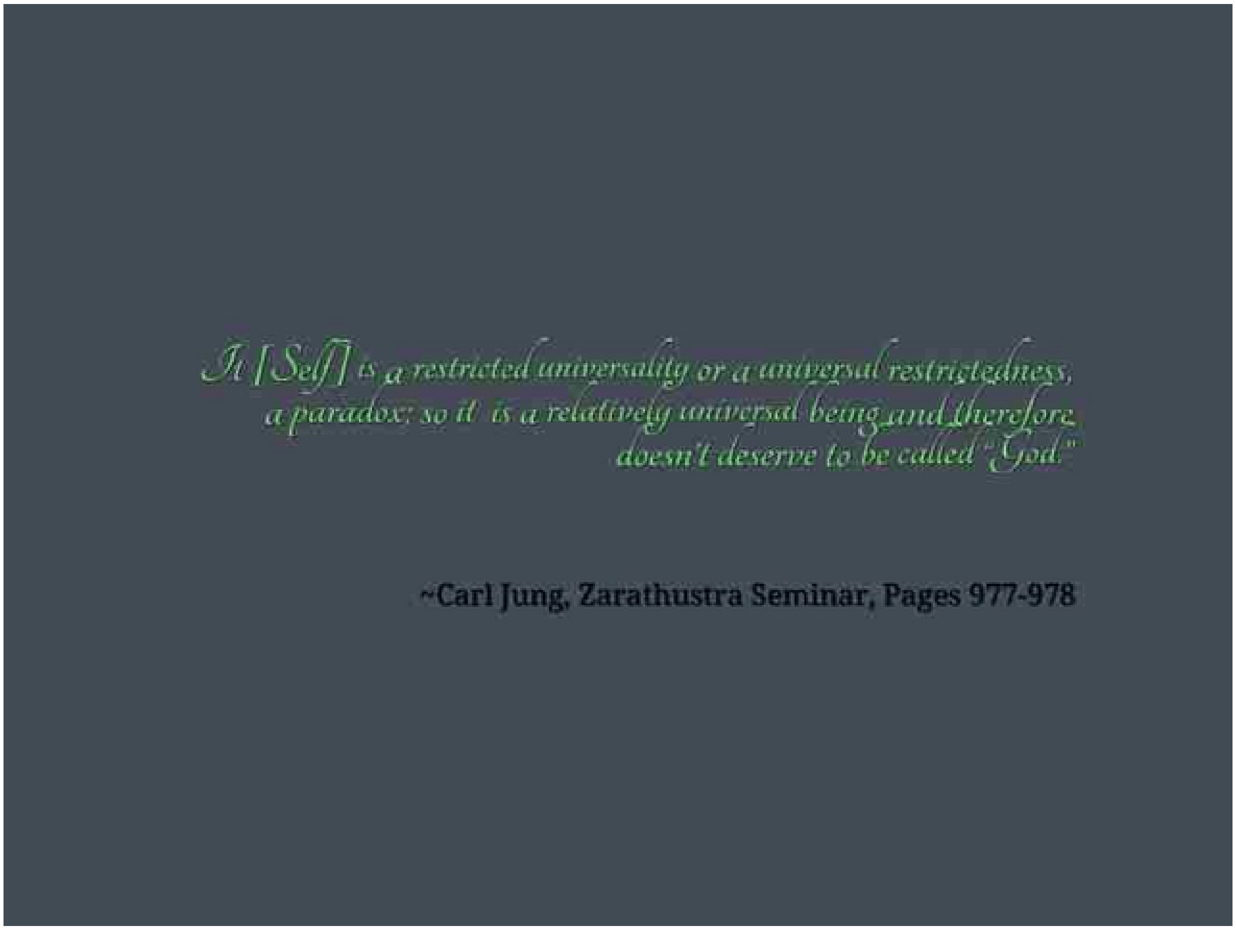

It [Self] is a restricted universality or a universal restrictedness,
a paradox; so it is a relatively universal being and therefore
doesn't deserve to be called "God."

~Carl Jung, Zarathustra Seminar, Pages 977-978

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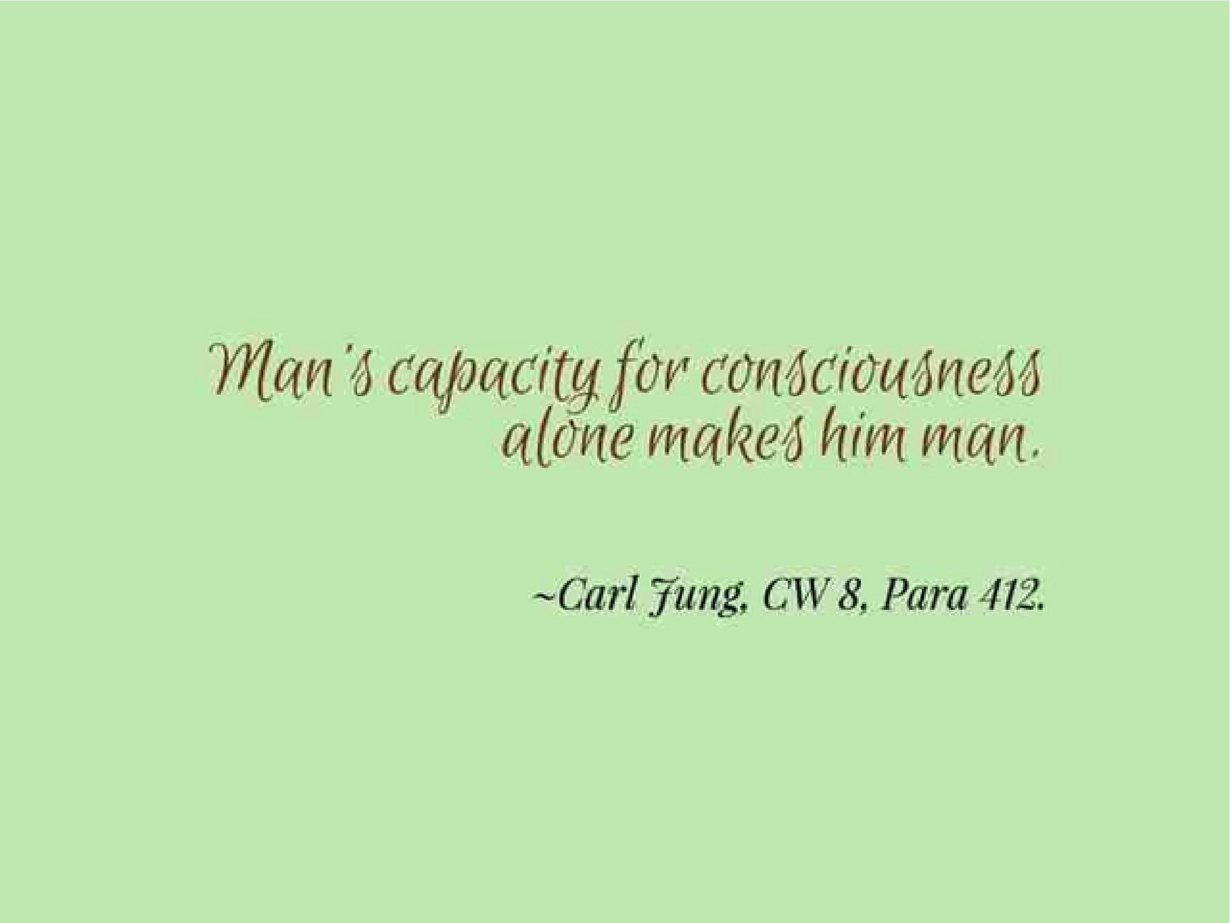

Man's capacity for consciousness
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~Carl Jung, CW 8, Para 412.

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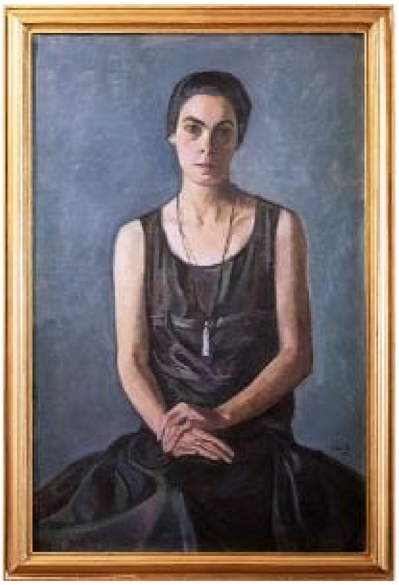
Essays of Analytical Psychology by Toni Wolff (2019-04-14 07:38)



[1]Essays of Analytical Psychology by Toni Wolff [Amazon]

You see, he [Carl Jung] never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

"I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Laurens Van Der Post Jung: The Story of our Time; Page 177.]

"Either she did not love me and was indifferent concerning my fate, or she loved me – as she certainly did – and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

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1. `https://www.amazon.com/Essays-Analytical-Psychology-Toni-Wolff/dp/3856306234/ref=sr_1_3?ie=UTF8&qid=1523705245&sr=8-3&keywords=toni+wolff&dpID=41ez3spX72L&preST`

Carl Jung on "Sacrificial Gifts" (2019-04-14 07:56)

[1]

Sacrifice:

Psychologically, associated with the need to give up the world of childhood, often signaled by the regression of energy.
One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood.["The Sacrifice," CW 5, par. 643.]

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today.[Ibid., par. 646.]

http://www.nyaap.org/jung-lexicon/s

The Psychological Meaning of Sacrifice – Sacrificial Gifts

Kramp, in his book on the Roman liturgy, makes the following observations about the substances symbolizing the sacrifice:
“Now bread and wine are not only the ordinary means of subsistence for a large portion of humanity, they are also to be had all over the earth (which is of the greatest significance as regards the worldwide spread of Christianity). Further, the two together constitute the perfect food of man, who needs both solid and liquid sustenance. Because they can be so regarded as the typical food of man, they are best fitted to serve as a symbol of human life and human personality, a fact which throws significant light on the gift-symbol.”

It is not immediately apparent why precisely bread and wine should be a "symbol of human life and human personality."
This interpretation looks very like a conclusion a posteriori from the special meaning which attaches to these substances in the Mass.

In that case the meaning would be due to the liturgy and not to the substances themselves, for no one could imagine that bread and wine, in themselves, signify human life or human personality.

But, in so far as bread and wine are important products of culture, they do express a vital human striving. They represent a definite cultural achievement which is the fruit of attention, patience, industry, devotion, and laborious toil.

The words ”our daily bread" express man’s anxious care for his existence.

By producing bread he makes his life secure. But in so far as he "does not live by bread alone," bread is fittingly accompanied by wine, whose cultivation has always demanded a special degree of attention and much painstaking work. Wine, therefore, is equally an expression of cultural achievement.

Where wheat and the vine are cultivated, civilized life prevails. But where agriculture and vine-growing do not exist, there is only the uncivilized life of nomads and hunters.

So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces. But the "best" can be produced only by the best in man, by his conscientiousness and devotion.
Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization.

As to the special nature of these substances, bread is undoubtedly a food. There is a popular saying that wine "fortifies," though not in the same sense as food "sustains."

It stimulates and "makes glad the heart of man" by virtue of a certain volatile substance which has always been called "spirit." It is thus, unlike innocuous water, an "inspiriting" drink, for a spirit or god dwells within it and produces the ecstasy of intoxication.

The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself.

Bread therefore represents the physical means of subsistence, and wine the spiritual. The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization.

But, however sensible he was of the care and labor lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit.

Frazer has called this principle, not unjustly, the "corn spirit."

Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen.

Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropriate symbols not only of man’s cultural achievements, but also of the seasonally dying and resurgent god who is their life spirit. Symbols are never simple only signs and allegories are simple.

The symbol always covers a complicated situation which is so far beyond the grasp of language that it cannot be expressed at all in any unambiguous manner.

Thus the grain and wine symbols have a fourfold layer of meaning:
1. as agricultural products;
2. as products requiring special processing (bread from
grain, wine from grapes);
3. as expressions of psychological achievement (work, industry,
patience, devotion, etc.) and of human vitality in general;
4. as manifestations of mana or of the vegetation daemon.

From this list it can easily be seen that a symbol is needed to sum up such a complicated physical and psychic situation. The simplest symbolical formula for this is "bread and wine," giving these words the original complex significance which they have always had for tillers of the soil. Carl Jung, Psychology and Religion, Paragraphs 381-386.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/c80b4-communion.jpg`

Carl Jung on how he got interested in psychological medicine and first meeting with Freud (2019-04-14 09:00)

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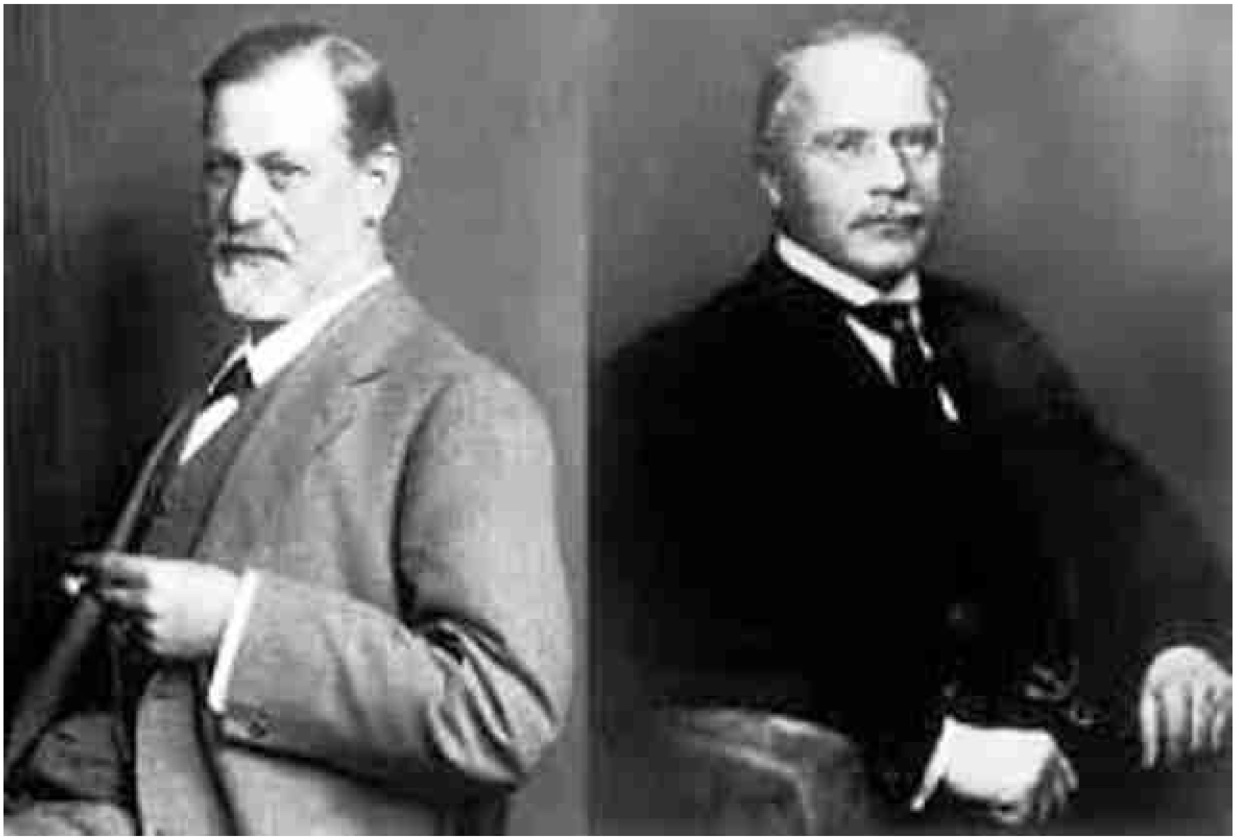

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that KrafftEbing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook? Carl Jung: Yes; and it caused me tremendous emotion then.
I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft. Dr. Jung: Oh, yes, I became acquainted with Freud much later on.
Stephen Black: And when did you meet Freud? Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book? Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship. Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours. Stephen Black: Thirteen hours?
For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality? Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/a3598-12bfreud.jpg`

Carl Jung on "Projection" - Anthology (2019-04-14 09:06)

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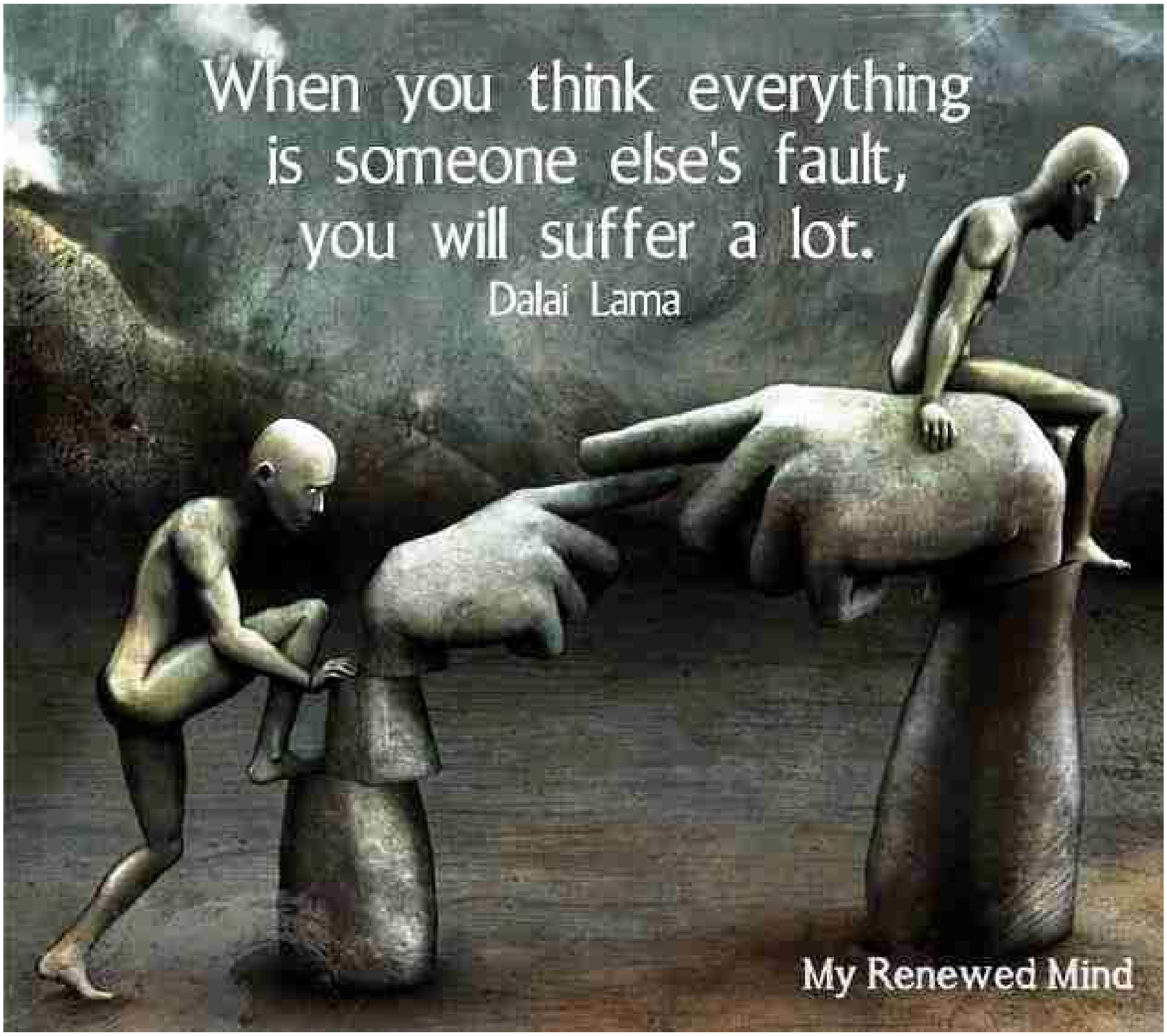
When you think everything is someone else's fault, you will suffer a lot.
Dalai Lama
My Renewed Mind

Of course you really don’t make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don’t make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one’s relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bec65-12bprojection.jpg`

Carl Jung on Johann Sebastian Bach (2019-04-14 09:18)

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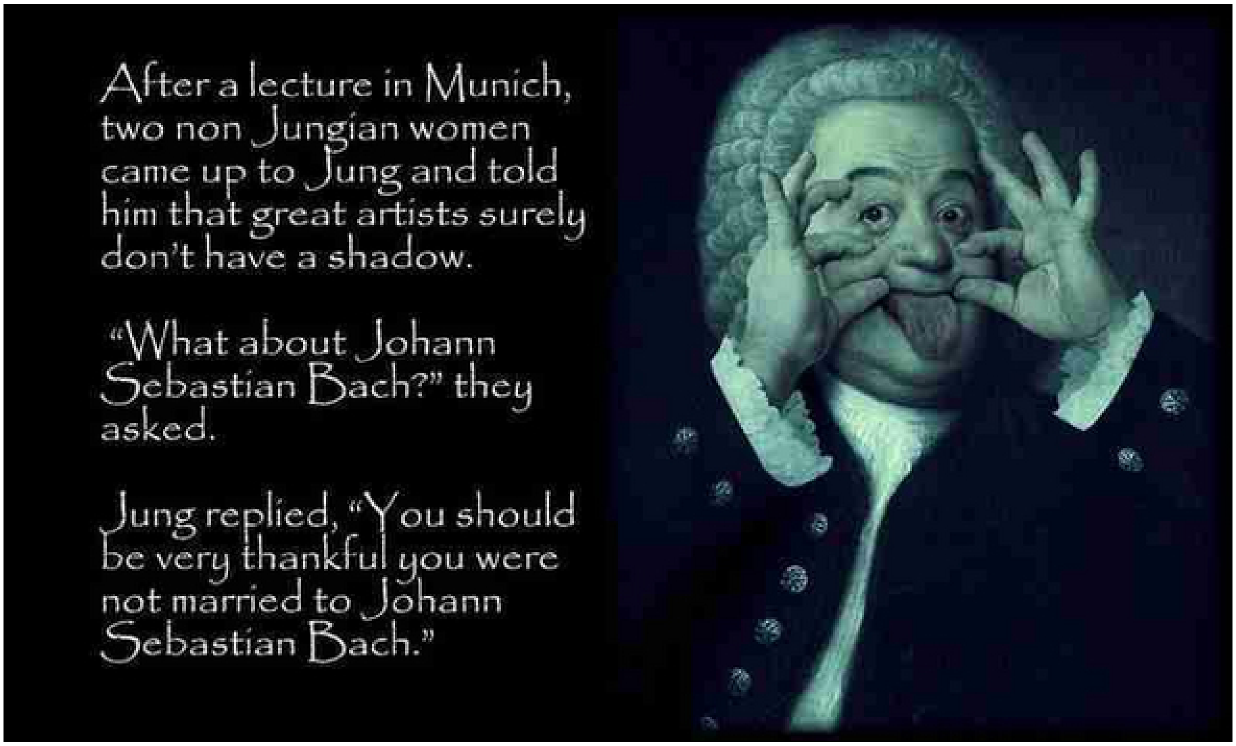


After a lecture in Munich, two non Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied, "You should be very thankful you were not married to Johann Sebastian Bach."

After a lecture in Munich, two non-Jungian women came up to Jung and told him that great artists surely don't have a shadow.

"What about Johann Sebastian Bach?" they asked.

Jung replied "You should be very thankful you were not married to Johann Sebastian Bach.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

one of five music renditions played at Dr. Jung's Funeral: https://carljungdepthpsychology.wordpress.com/…/one-

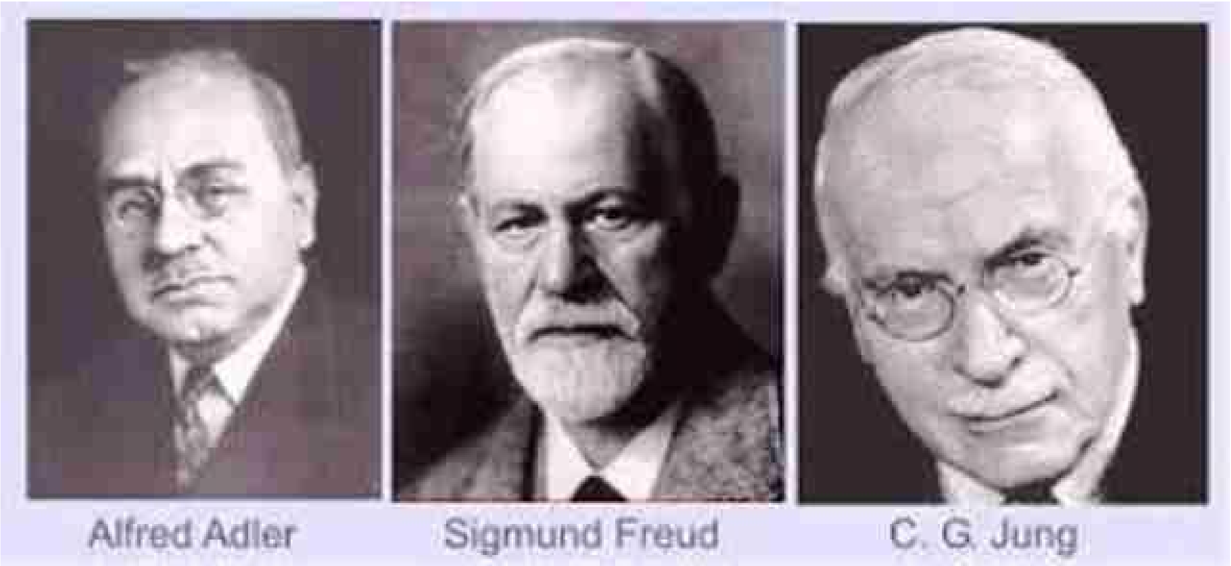
of.../
Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow. He did not know what he was really producing.
He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach. Carl Jung, Zarathustra Seminar, Page 668.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ff613-12bbach.jpg`

Carl Jung on the creation and future of Freudian, Adlerian and Jungian philosophies. (2019-04-14 09:26)

[1]



Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor

has been brought into the discussion. Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms

or connections. . . . He made of it a medical science. This is empirical.

An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.

That is my private view, and so I've refrained from forming theories. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/8c214-12badler.jpg`

Carl Jung on the Archetype of the Self (2019-04-14 09:57)

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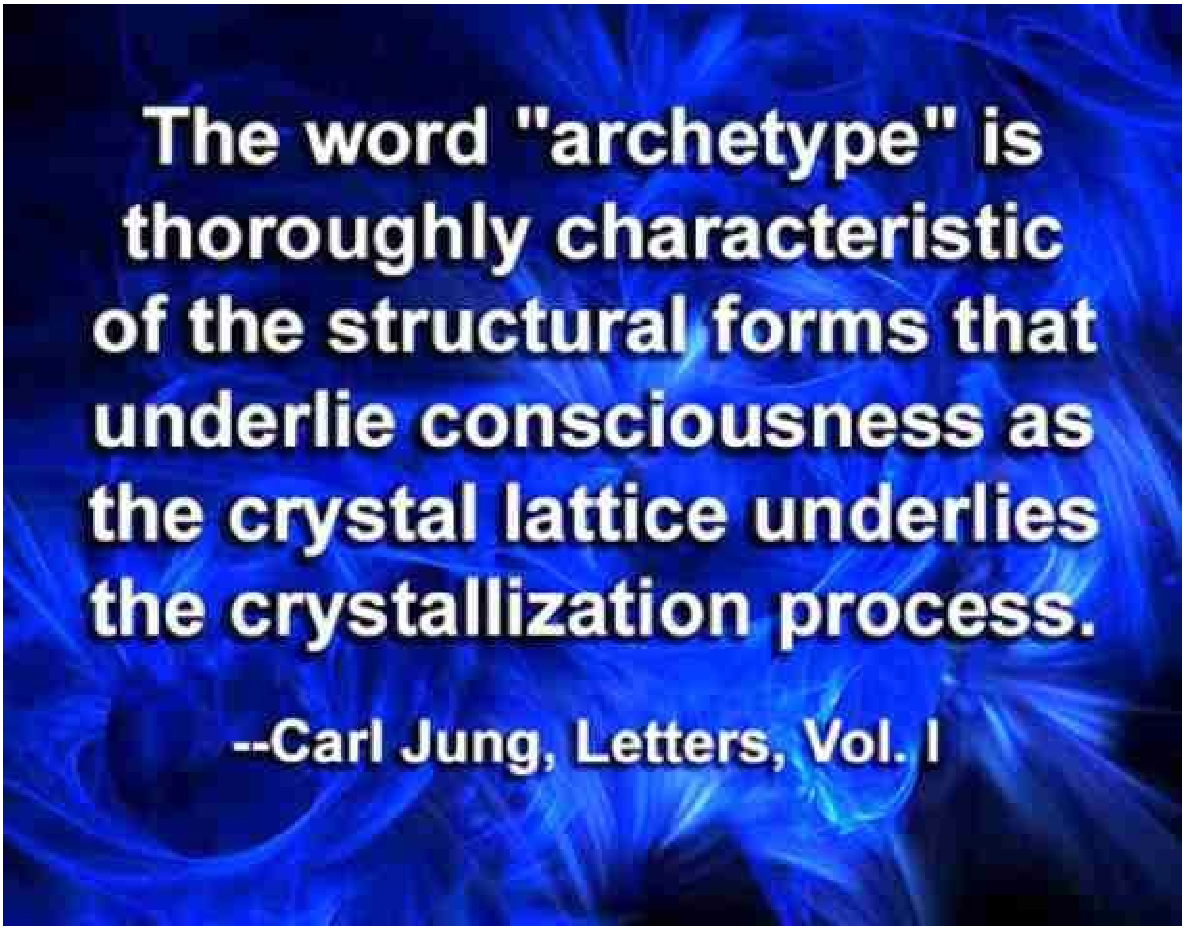

The word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

--Carl Jung, Letters, Vol. I

To Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45.

By way of excuse I can only plead that I have not yet regained my former working capacity. I beg you, therefore, to pardon my negligence.
You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one. In general I find it most disadvantageous to let neologisms run riot in any science.
The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos. He wouldn’t be so far from the truth anyway.
The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord’s eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud’s personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them.

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 418-419

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ec261-12barchetype.jpg`

Carl Jung on “Mandala.” – Anthology (2019-04-14 10:11)

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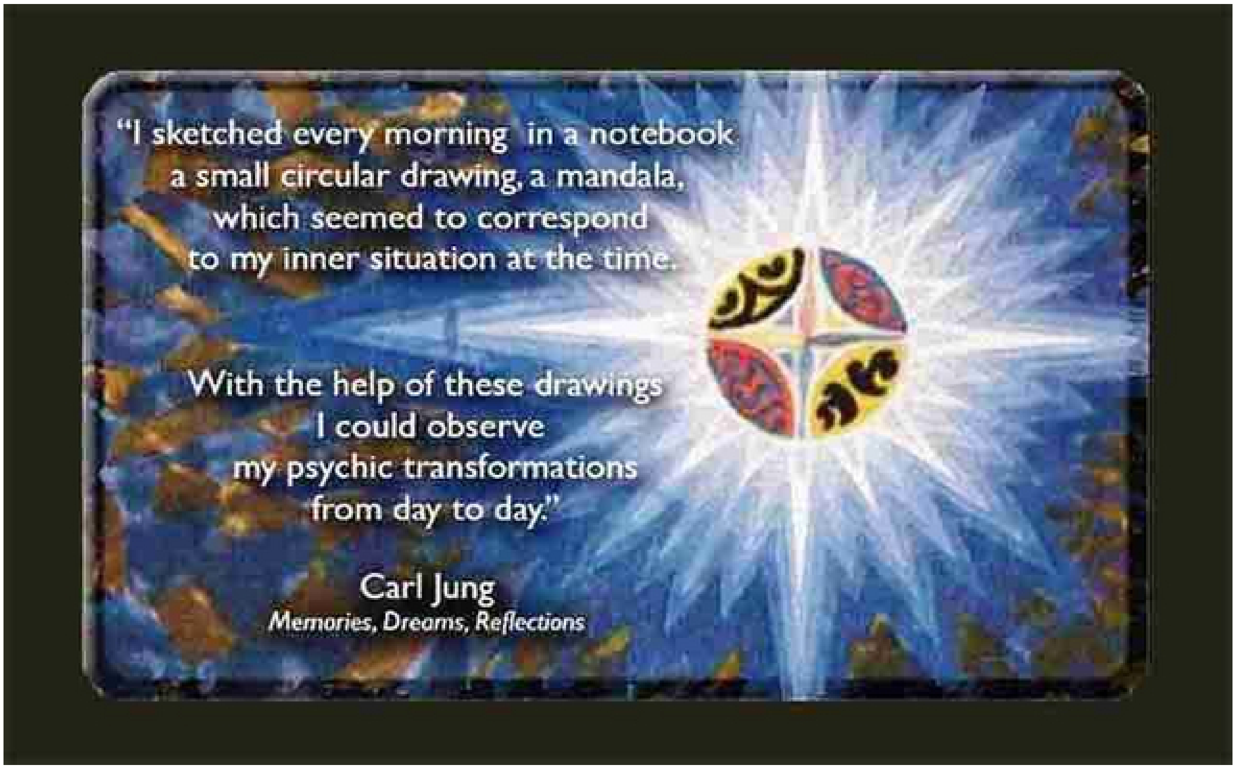


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.

With the help of these drawings
I could observe
my psychic transformations
from day to day."

Carl Jung
Memories, Dreams, Reflections

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate.

Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Mandalas are sometimes made with the express purpose of evil, to do people harm.Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

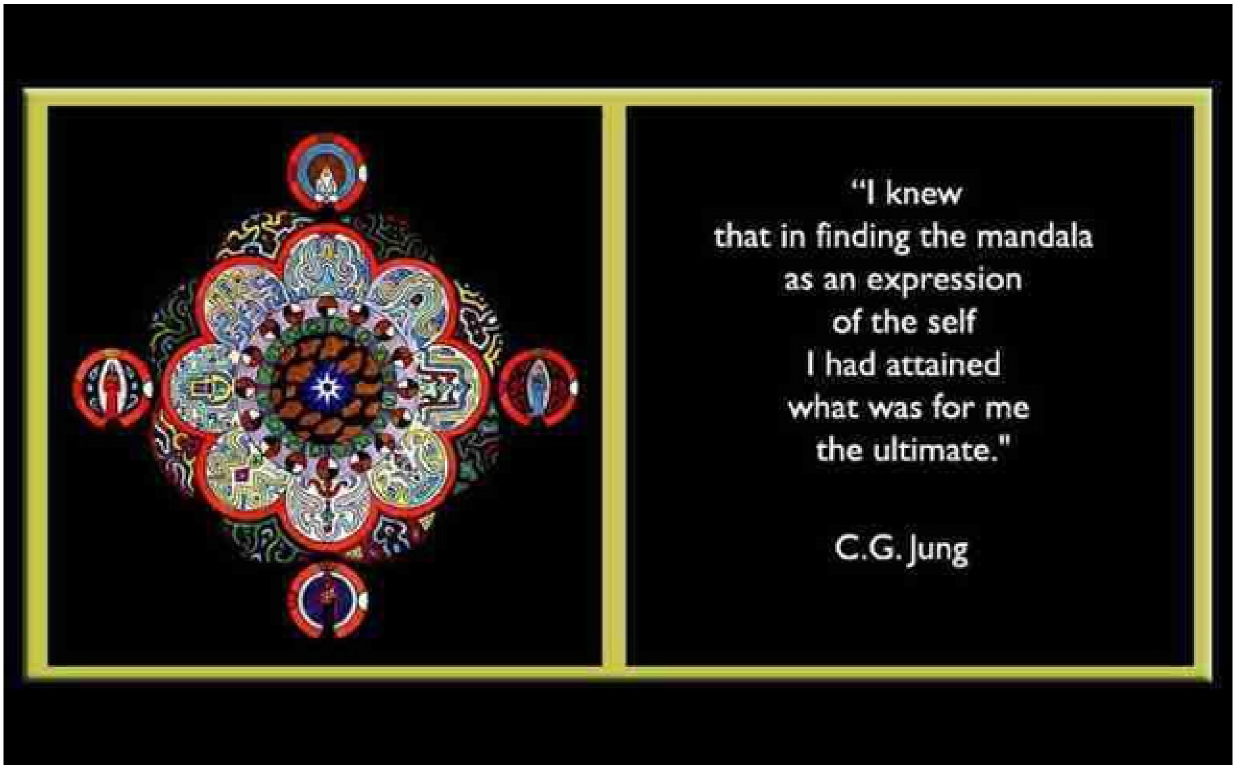
Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.



"I knew
that in finding the mandala
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of the self
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C.G. Jung

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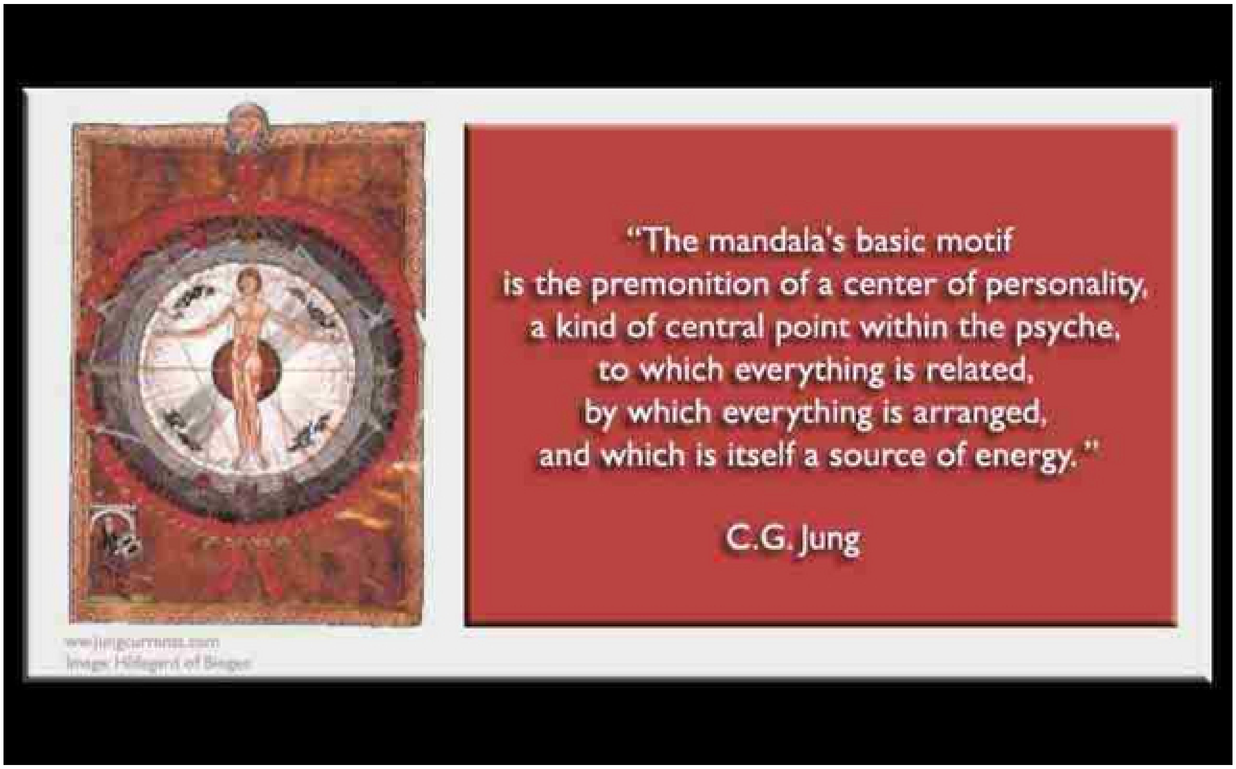

"The mandala's basic motif
is the premonition of a center of personality,
a kind of central point within the psyche,
to which everything is related,
by which everything is arranged,
and which is itself a source of energy."

C.G. Jung

www.jungcurrents.com
Image: Hildegard of Bingen

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that’s how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e2131-12bmandala.jpg`
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Carl Jung on Buddha - YouTube (2019-04-14 10:32)

[1]Carl Jung on "Buddha"

1. `https://www.youtube.com/watch?v=xjNIOMH6CGg`

Carl Jung Quotations 27 (2019-04-14 10:41)

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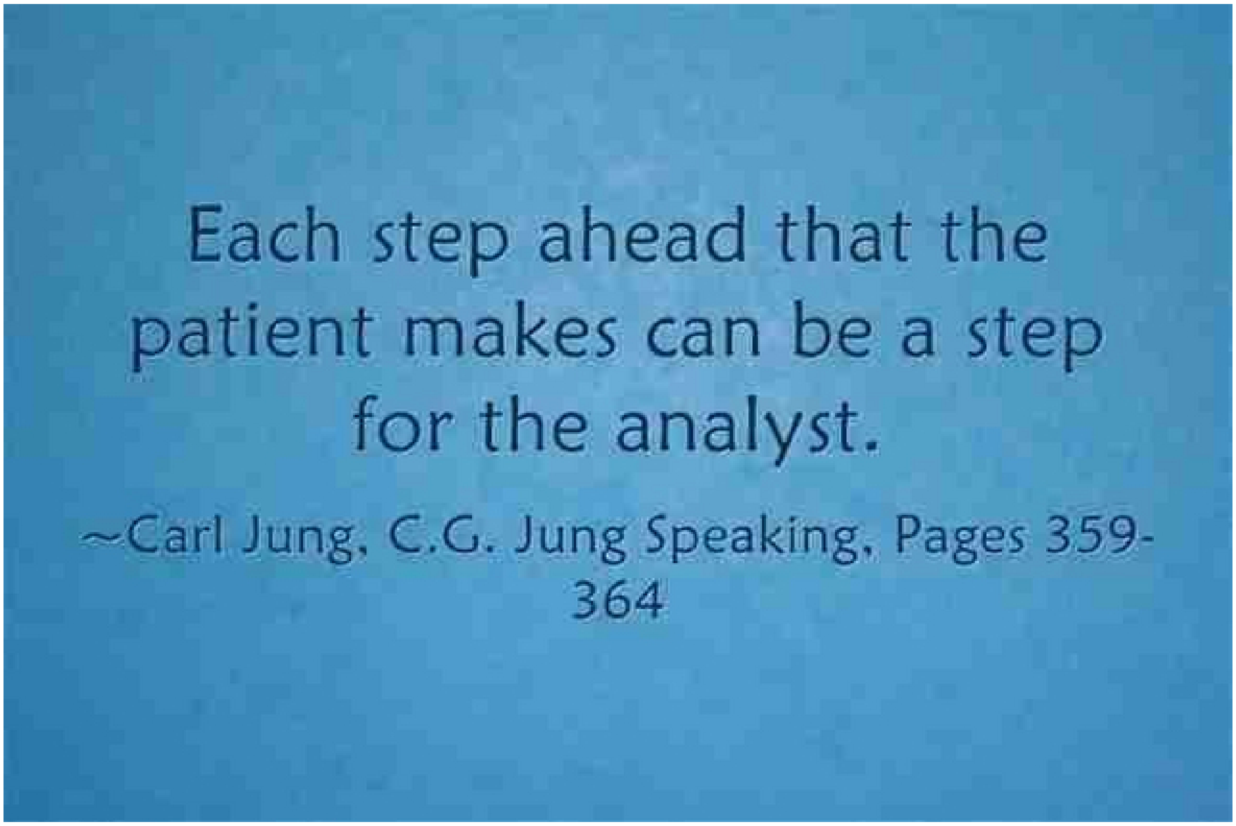

Each step ahead that the patient makes can be a step for the analyst.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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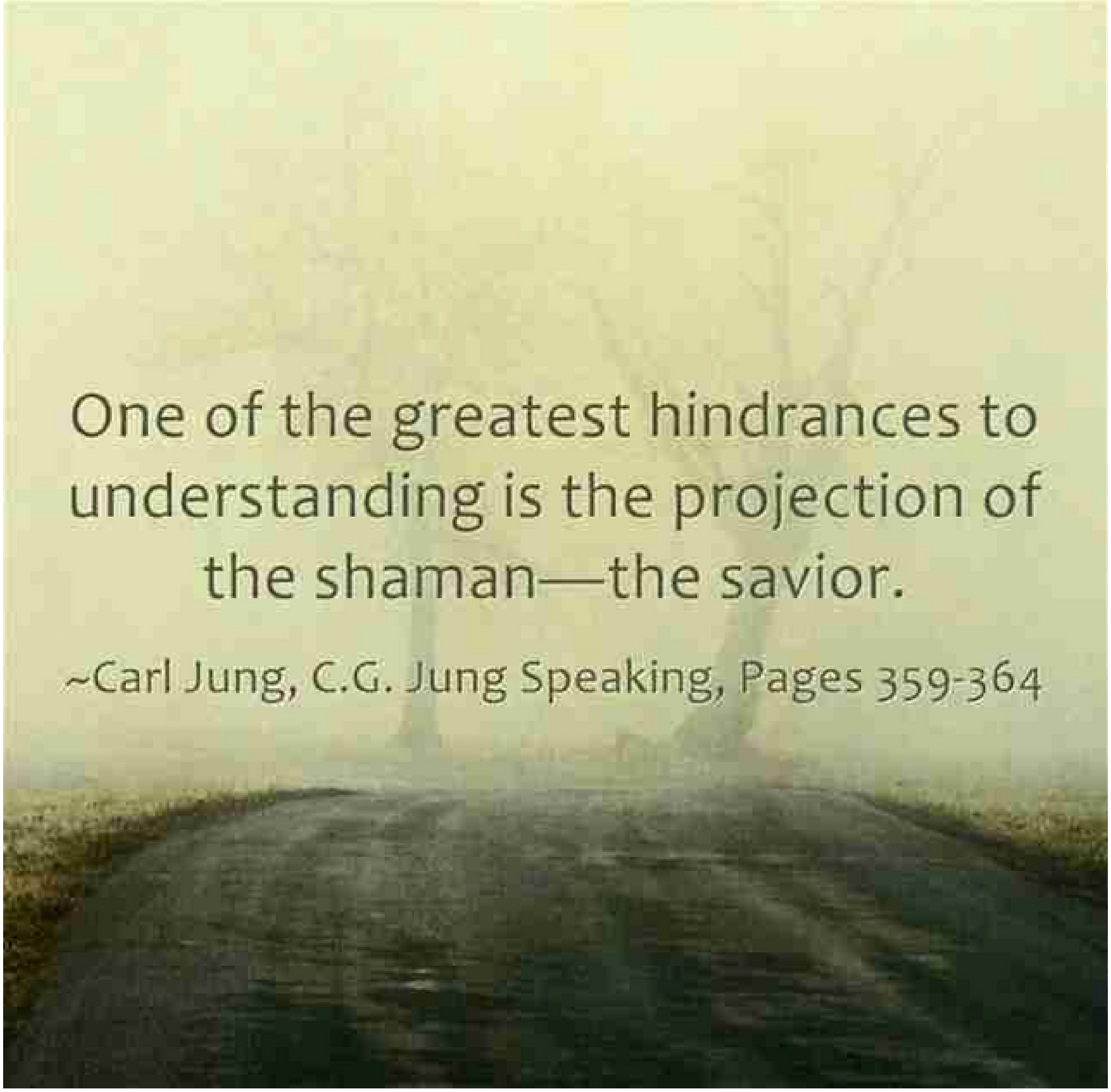

One of the greatest hindrances to understanding is the projection of the shaman—the savior.
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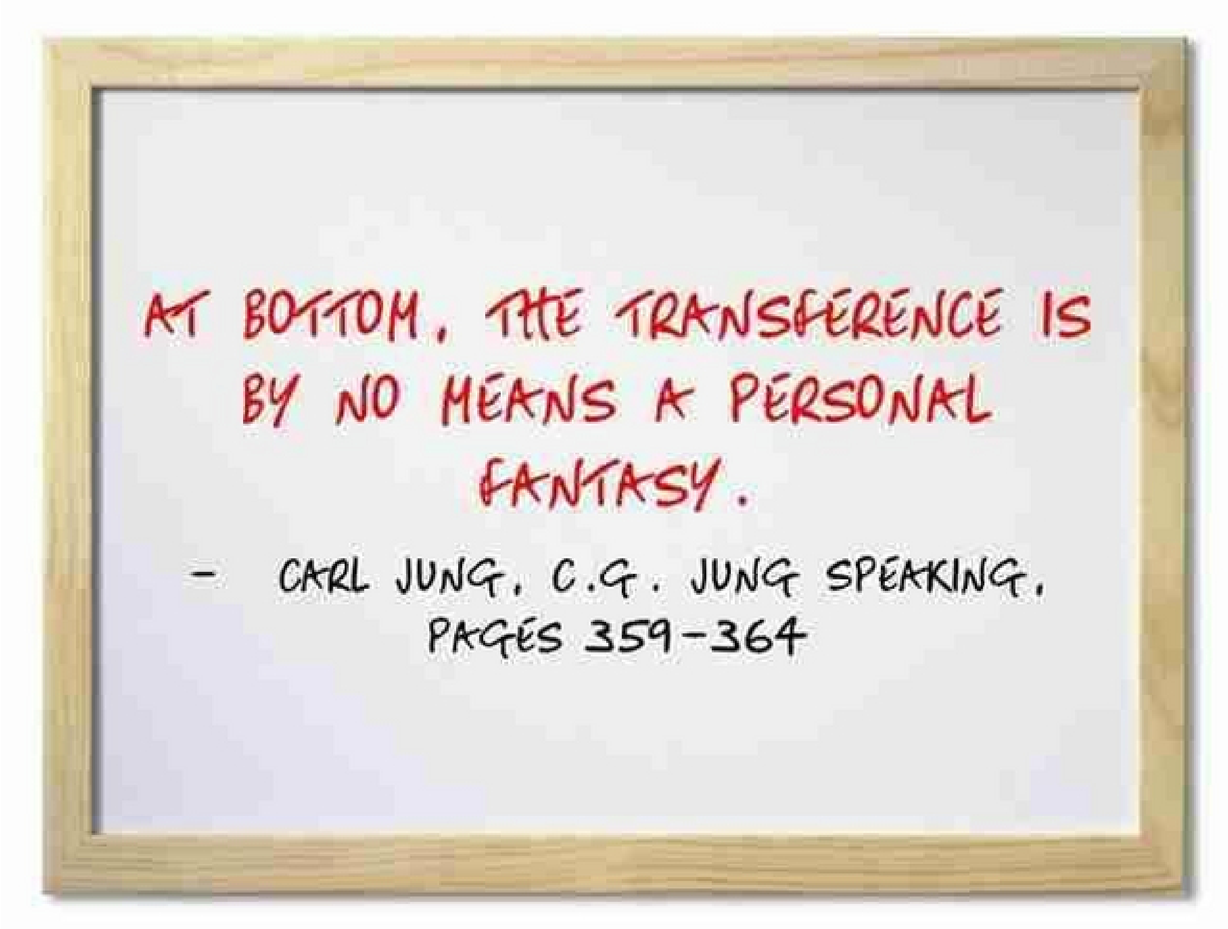
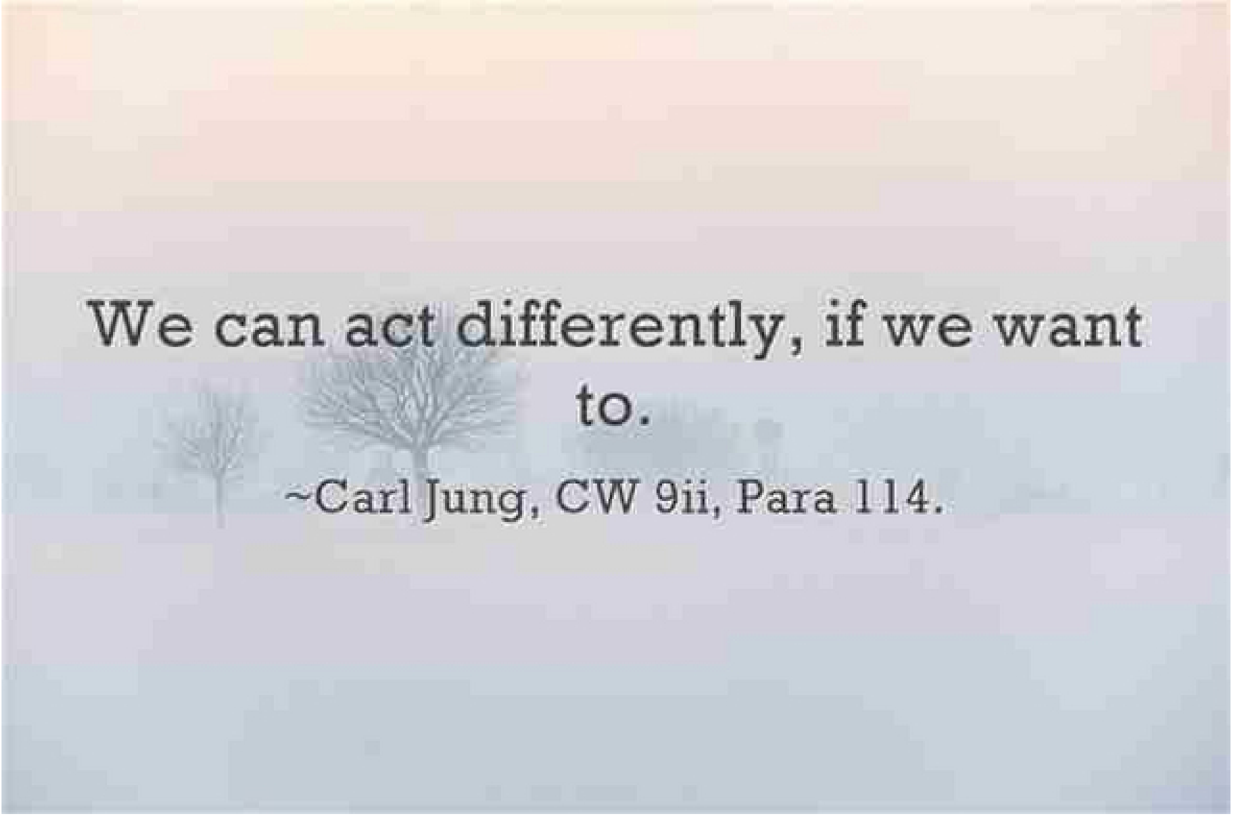


AT BOTTOM, THE TRANSFERENCE IS BY NO MEANS A PERSONAL FANTASY.

– CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


We can act differently, if we want to.
~Carl Jung, CW 9ii, Para 114.

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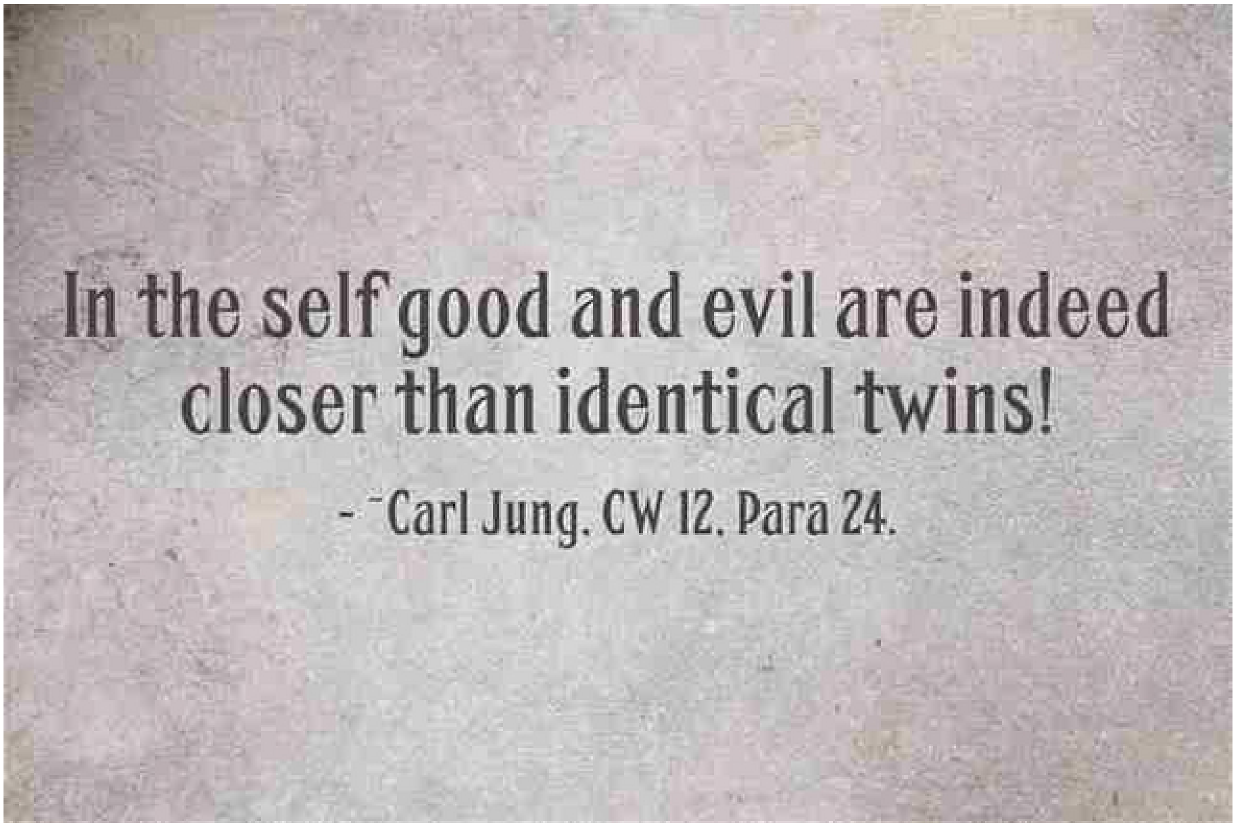

In the self good and evil are indeed closer than identical twins!

- Carl Jung. CW 12. Para 24.

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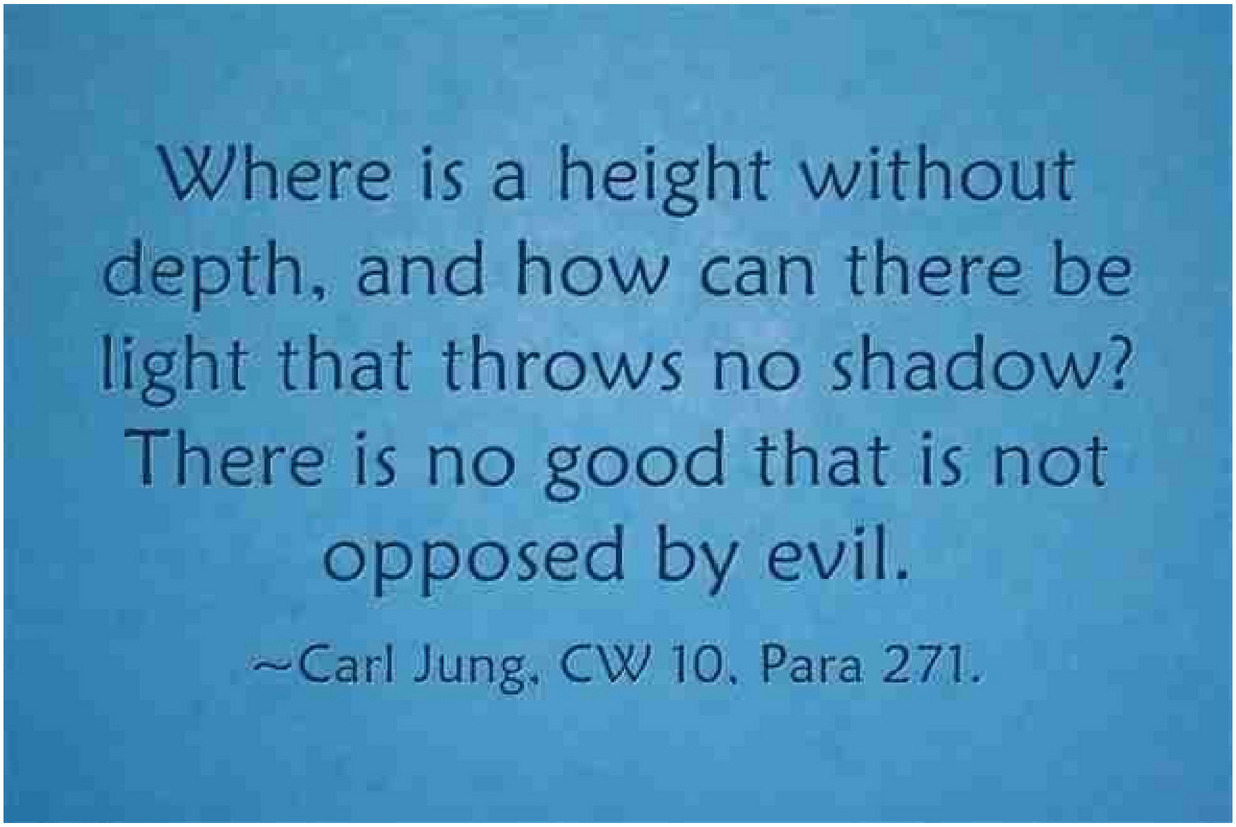

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.

~Carl Jung, CW 10, Para 271.

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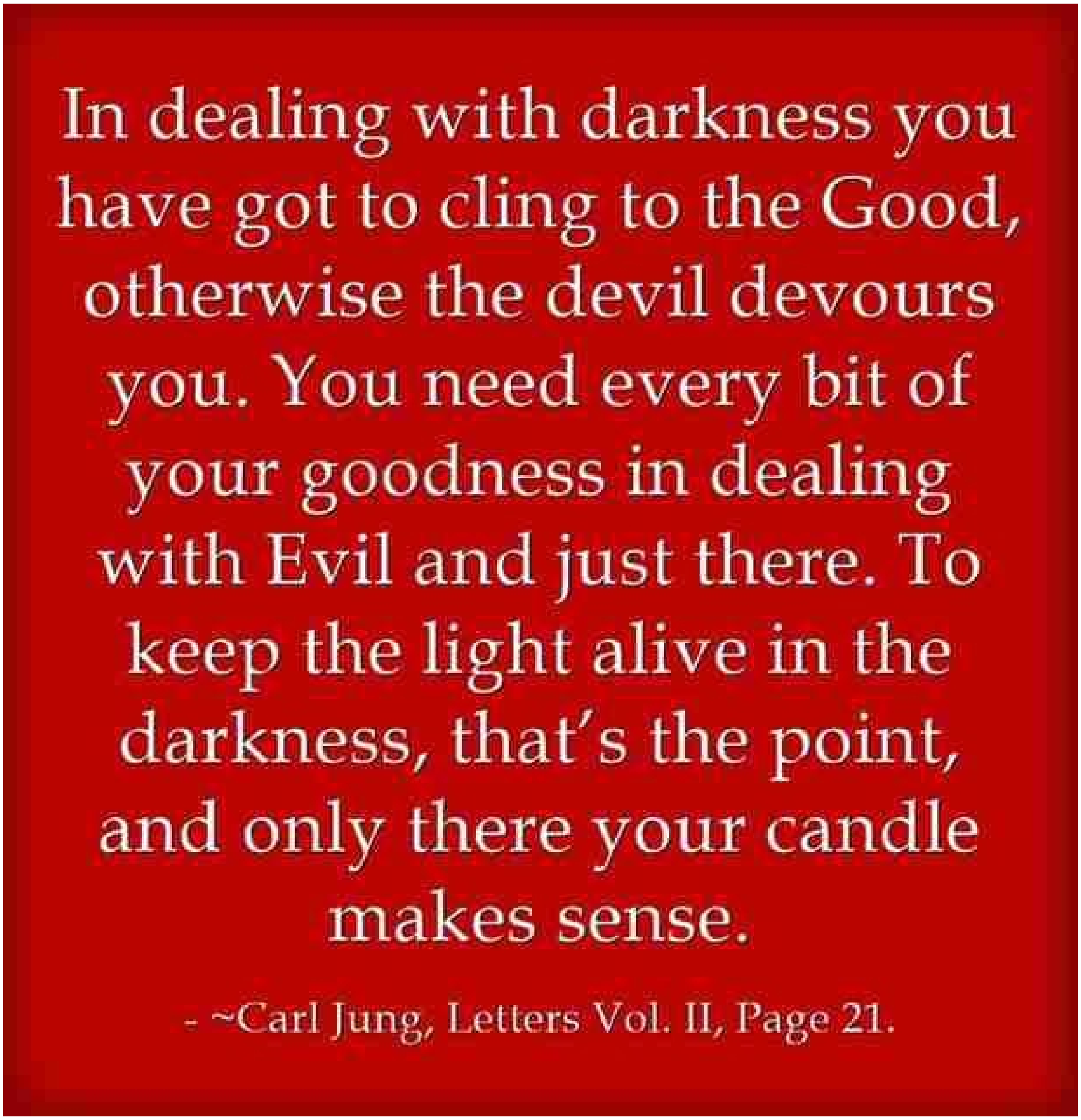
In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense.

- ~Carl Jung, Letters Vol. II, Page 21.

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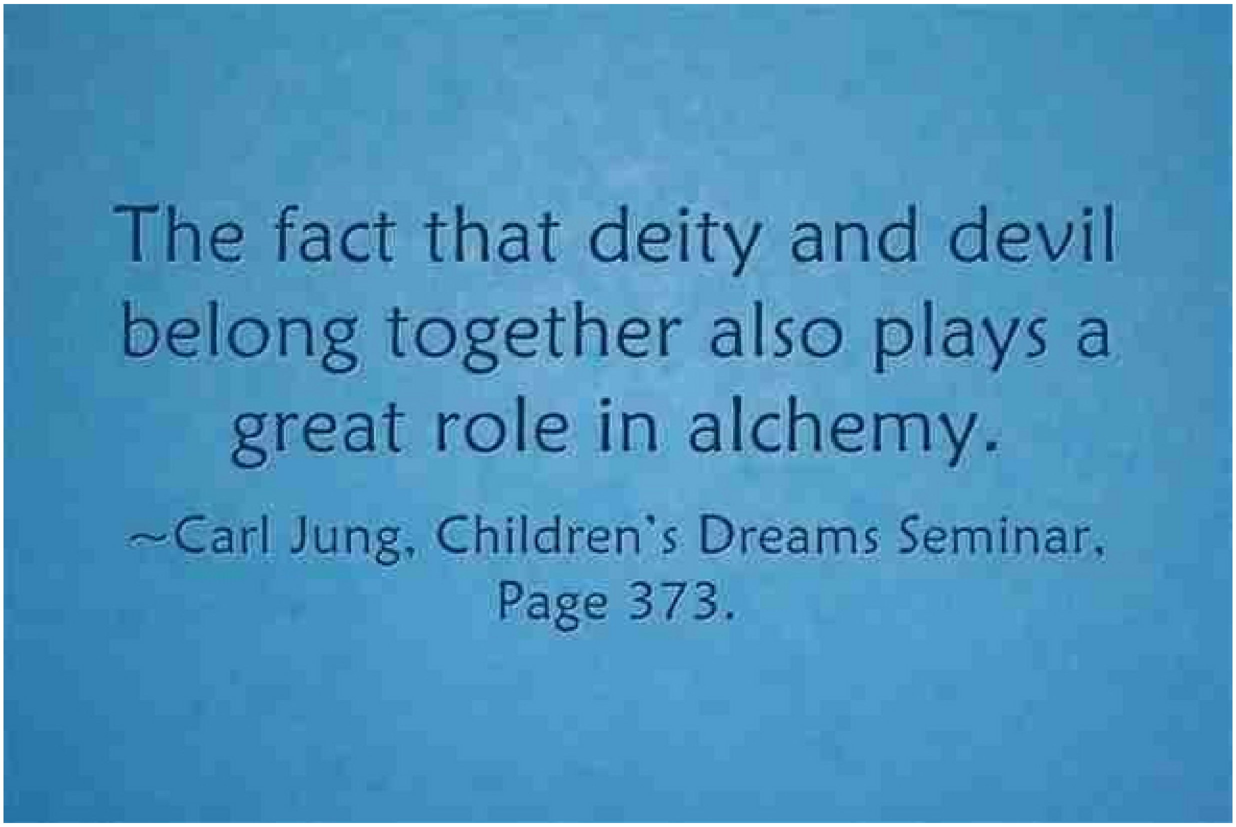

The fact that deity and devil belong together also plays a great role in alchemy.

~Carl Jung, Children's Dreams Seminar, Page 373.

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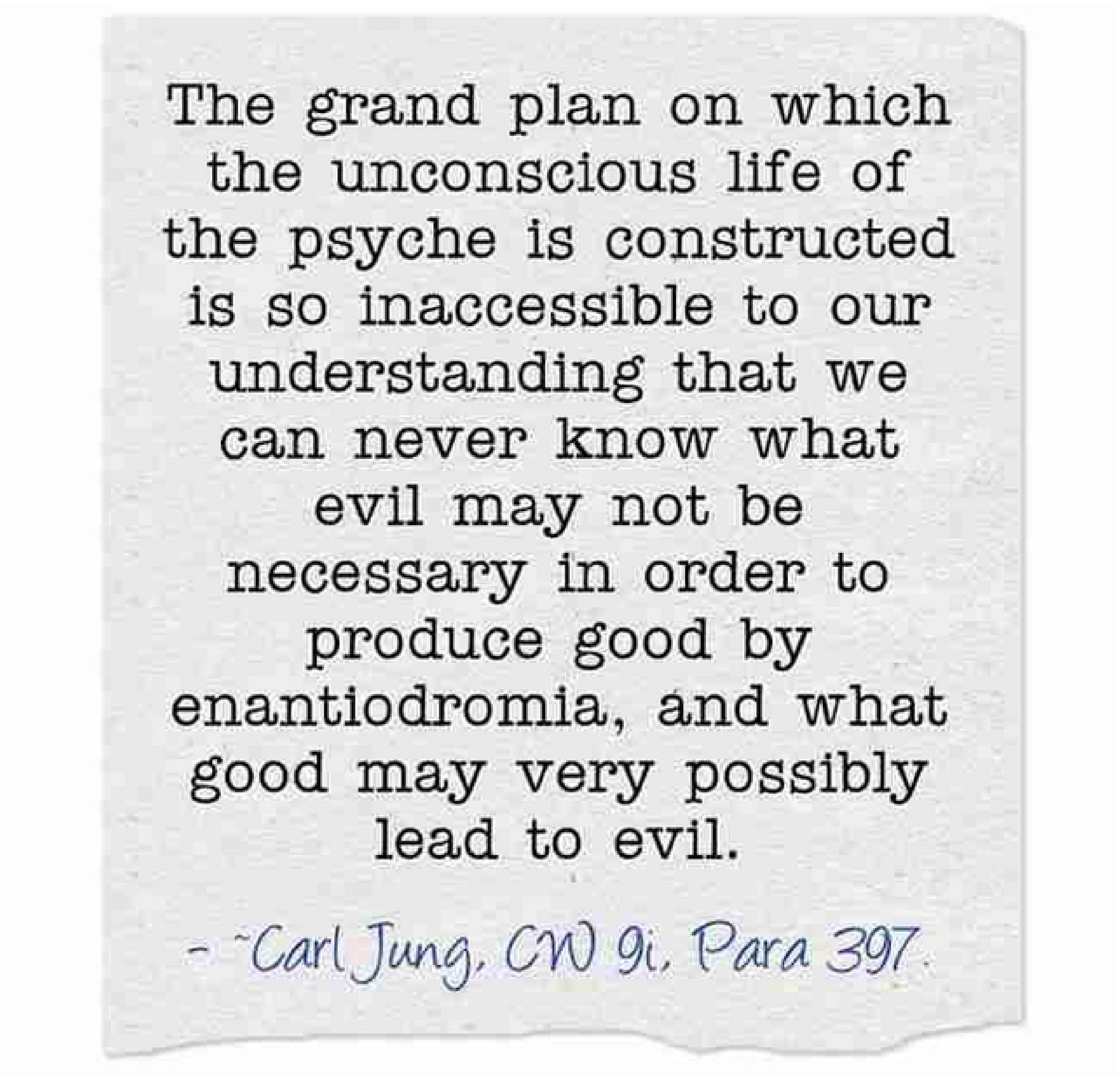

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.

- ~Carl Jung, CW 9i, Para 397.

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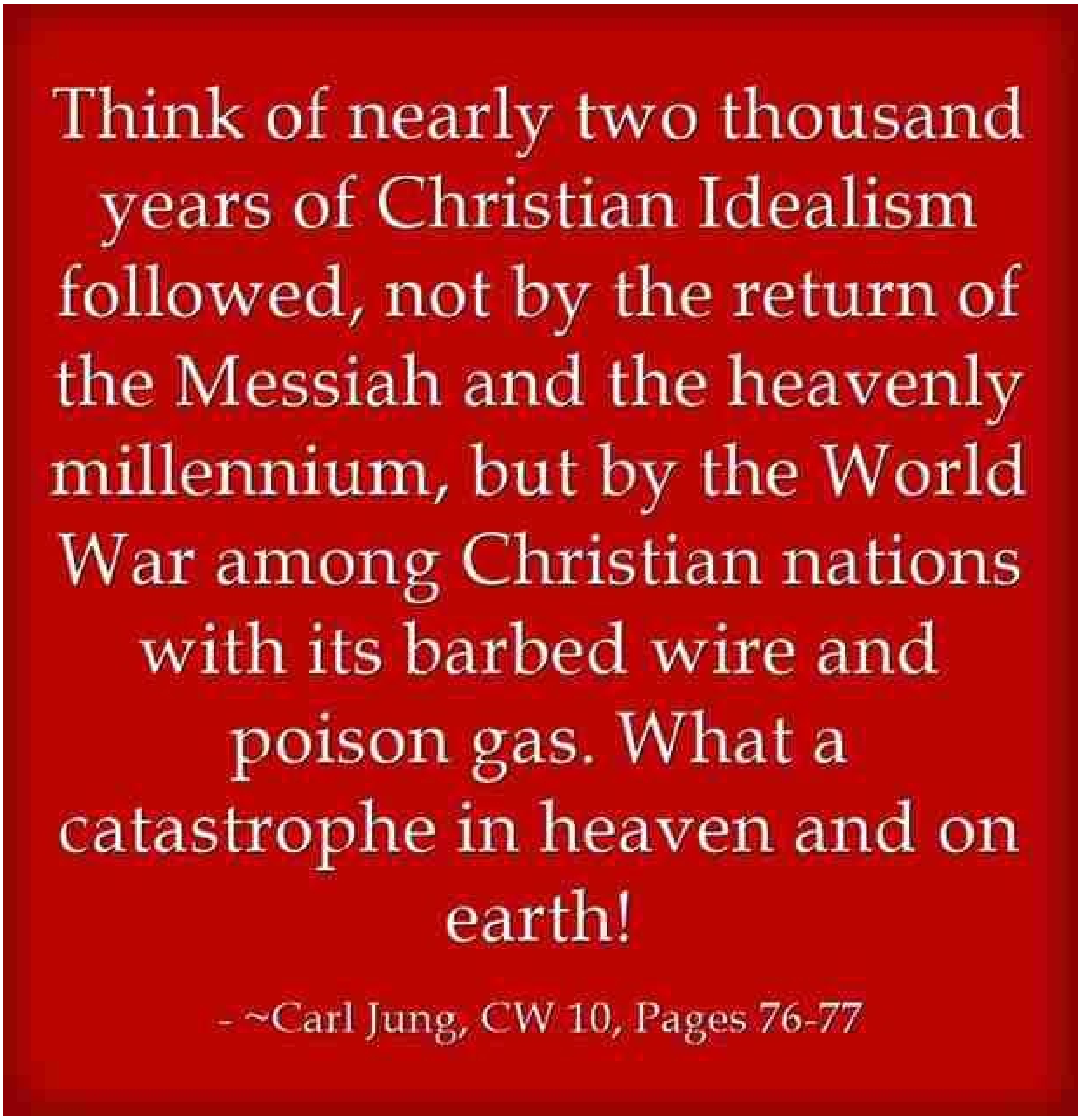

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

- ~Carl Jung, CW 10, Pages 76-77

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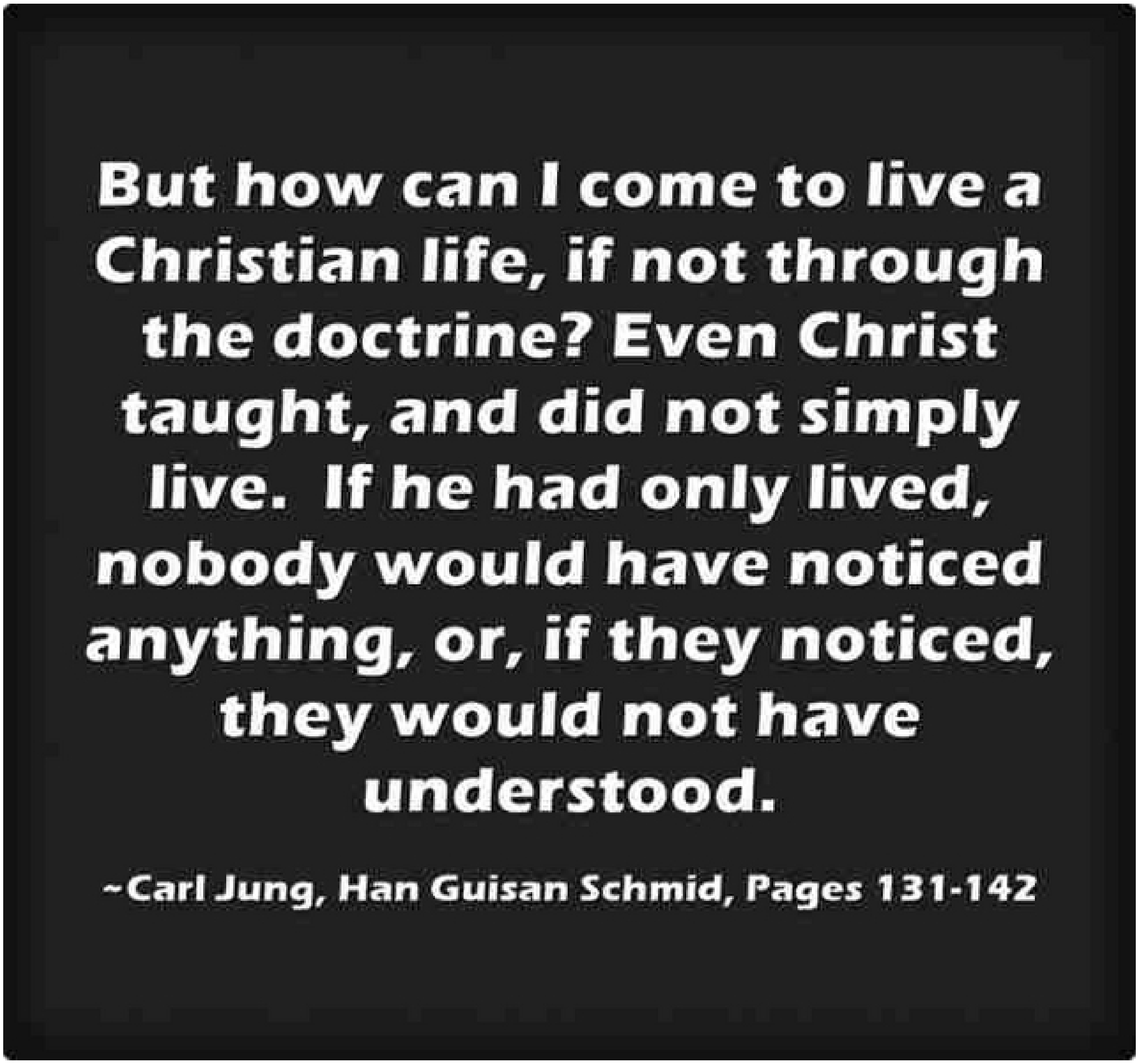

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

~Carl Jung, Han Guisan Schmid, Pages 131-142

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I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.

~Carl Jung, Han Guisan Schmid, Pages 131-142

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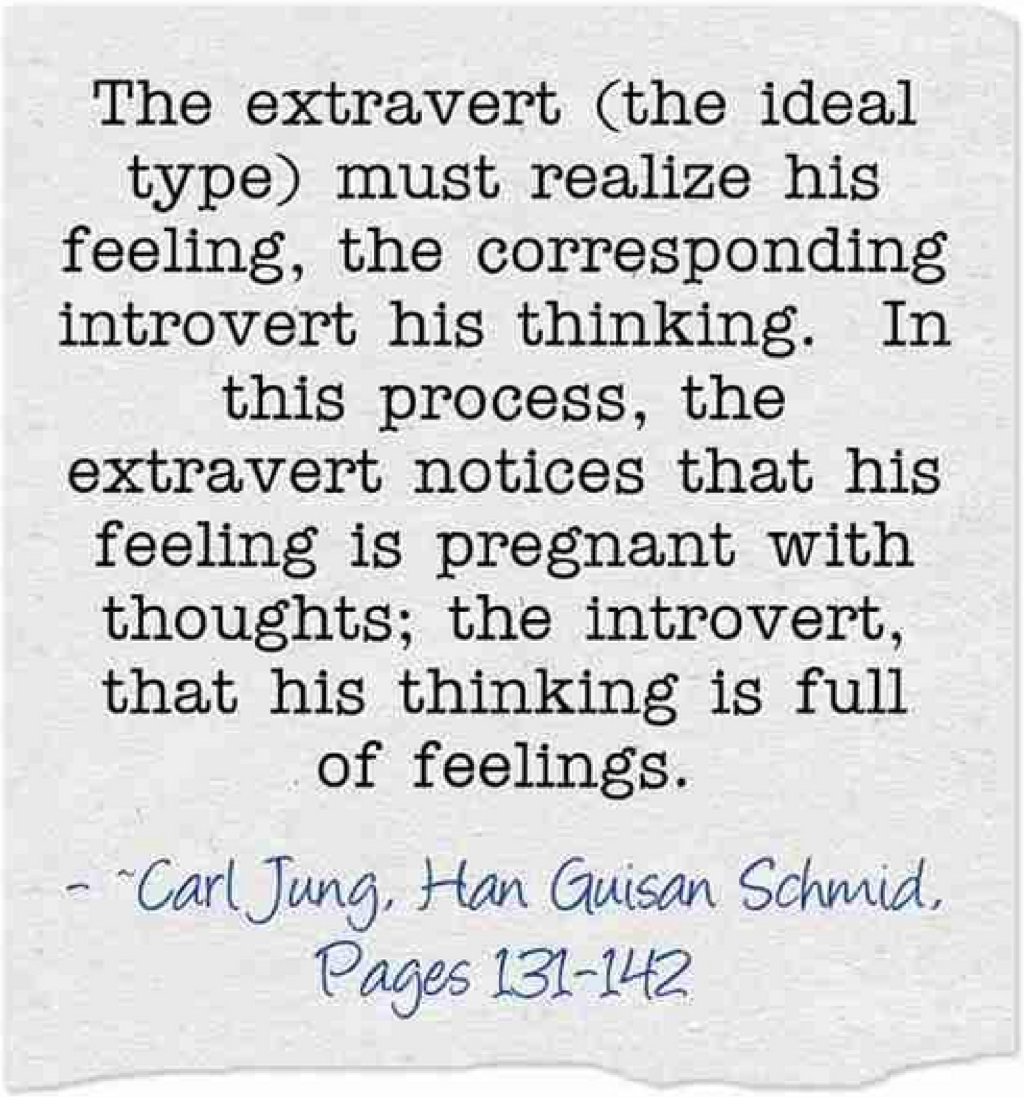

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

- ~Carl Jung, Han Guisan Schmid, Pages 131-142

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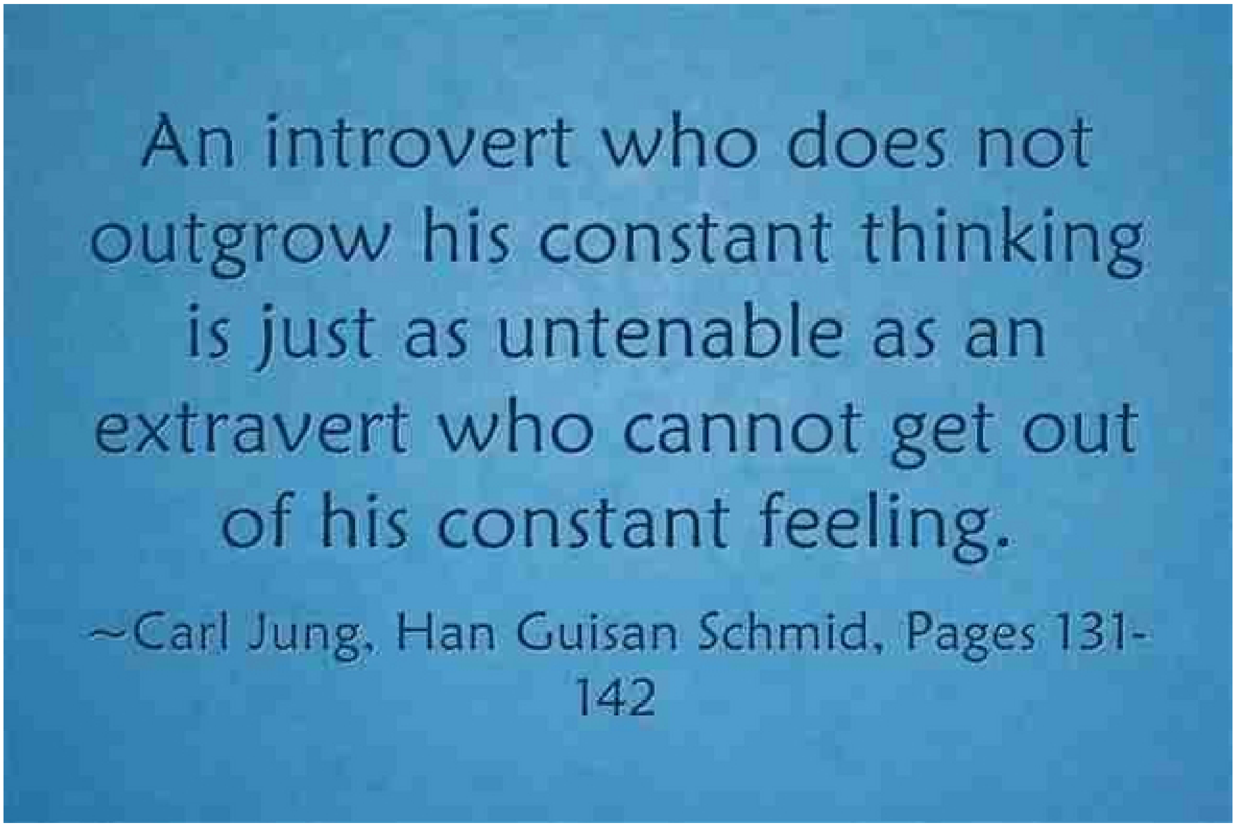

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

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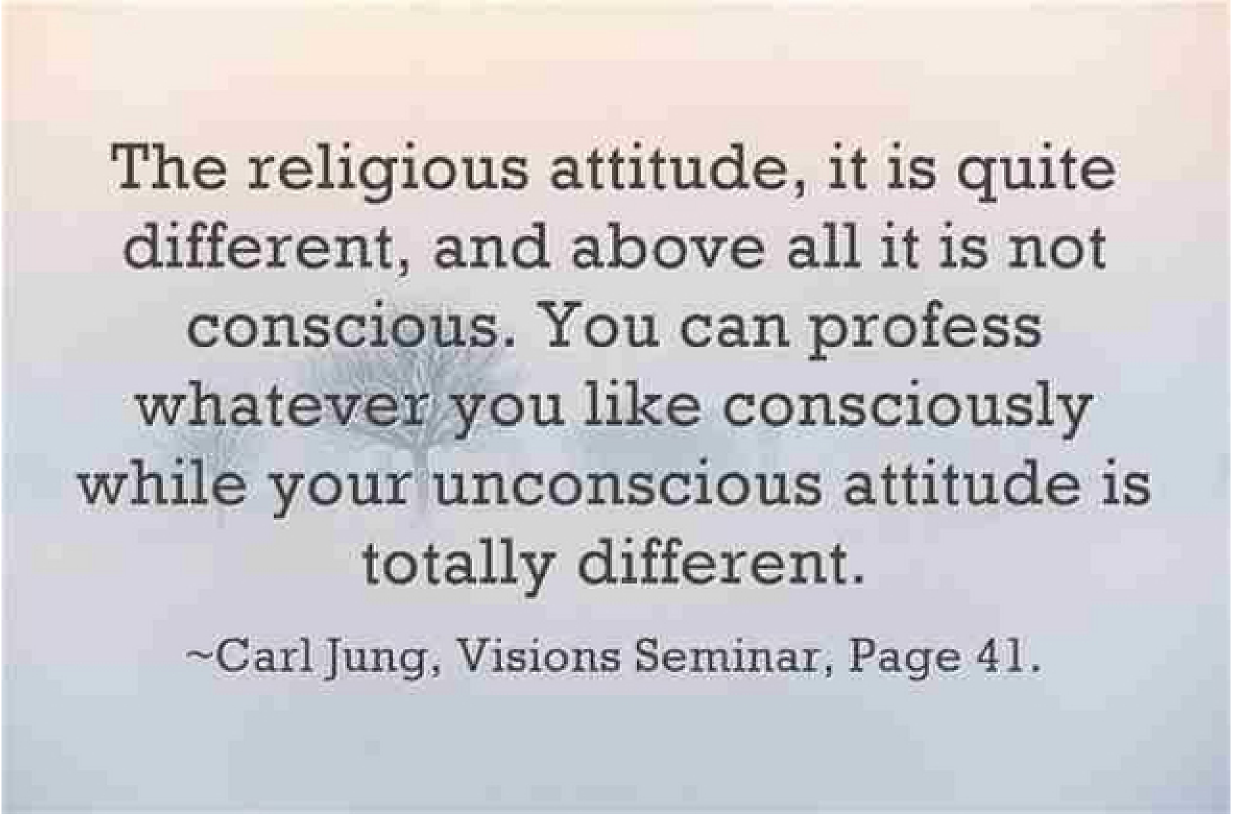

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.

~Carl Jung, Visions Seminar, Page 41.

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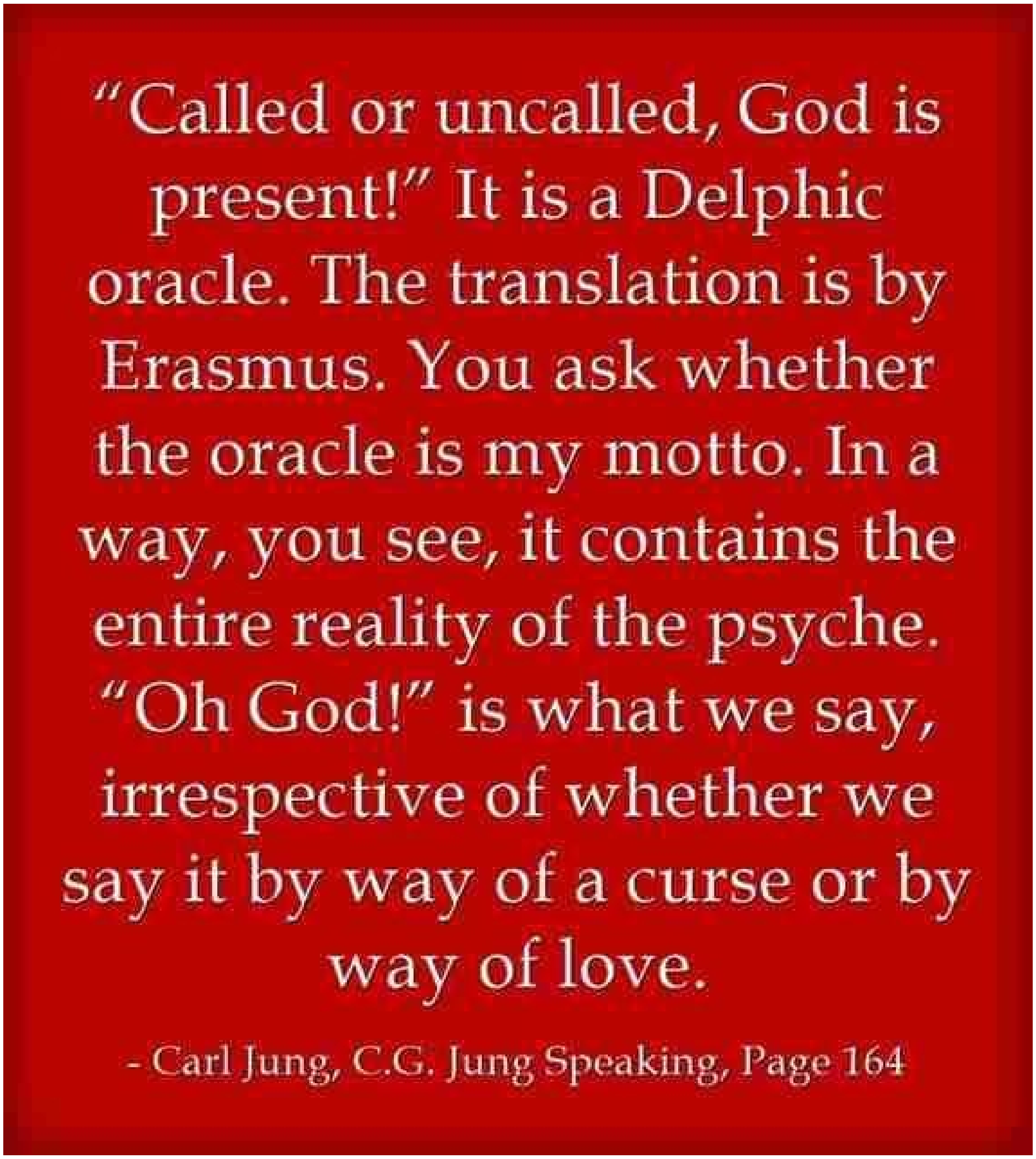
“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love.

- Carl Jung, C.G. Jung Speaking, Page 164

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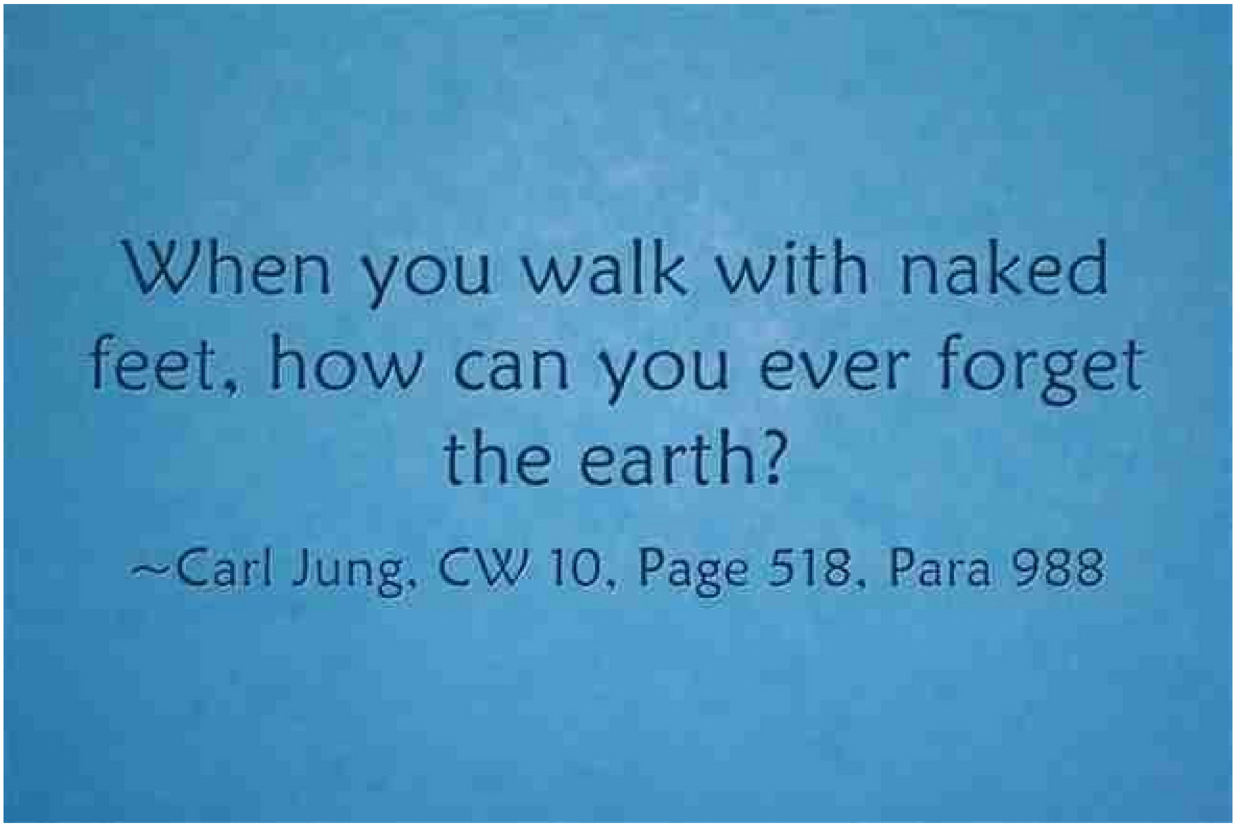

When you walk with naked feet, how can you ever forget the earth?

~Carl Jung, CW 10, Page 518, Para 988

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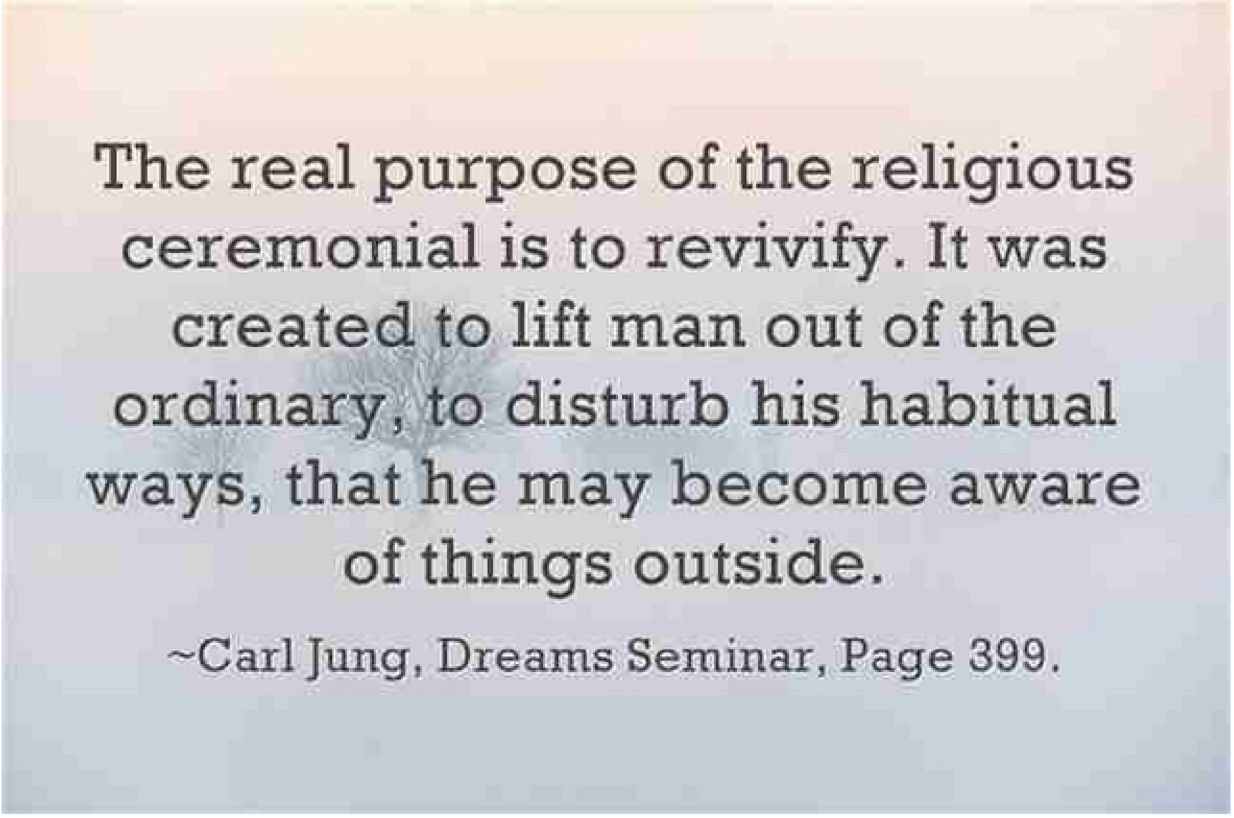

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.

~Carl Jung, Dreams Seminar, Page 399.

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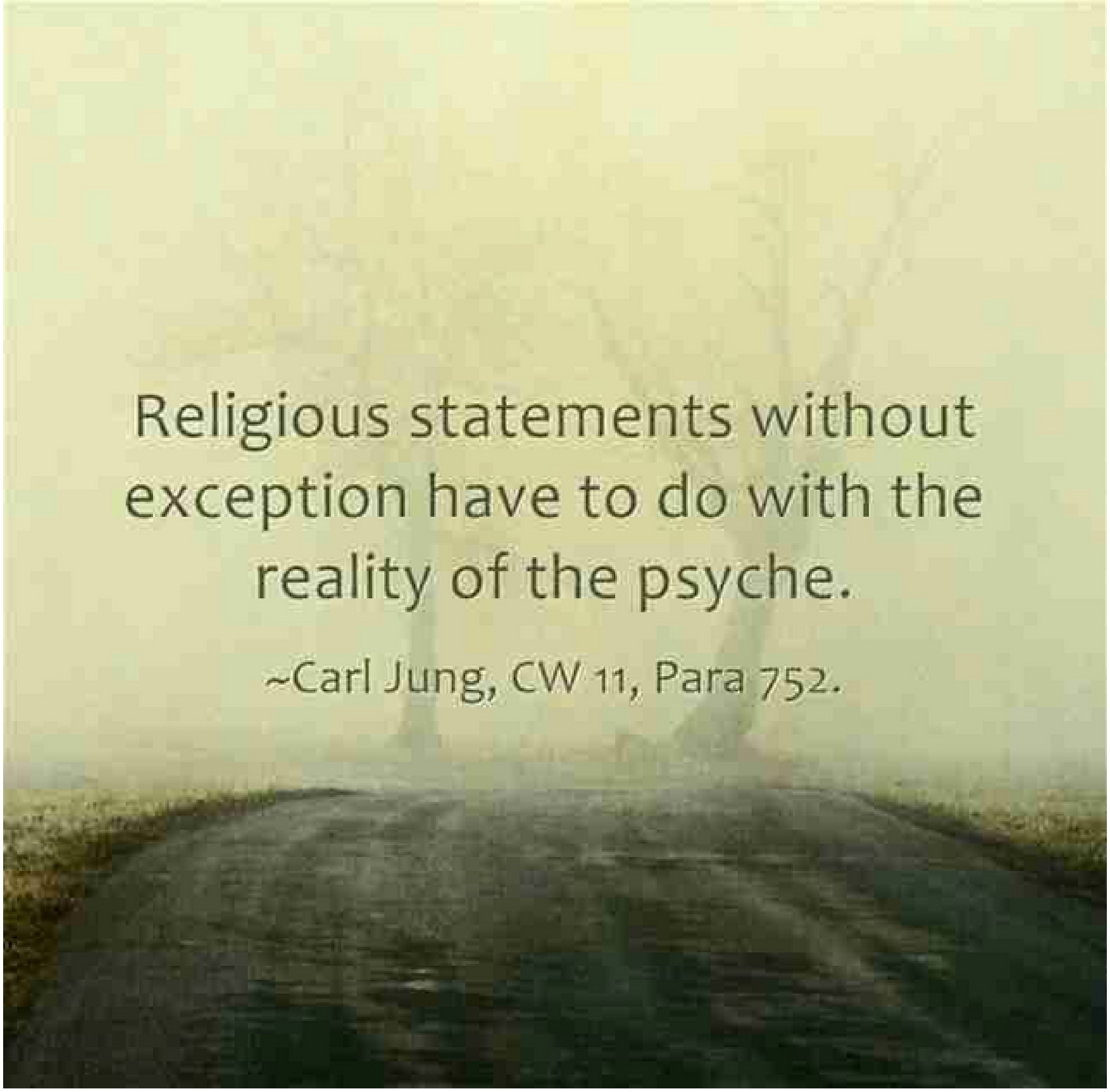

Religious statements without exception have to do with the reality of the psyche.
~Carl Jung, CW 11, Para 752.

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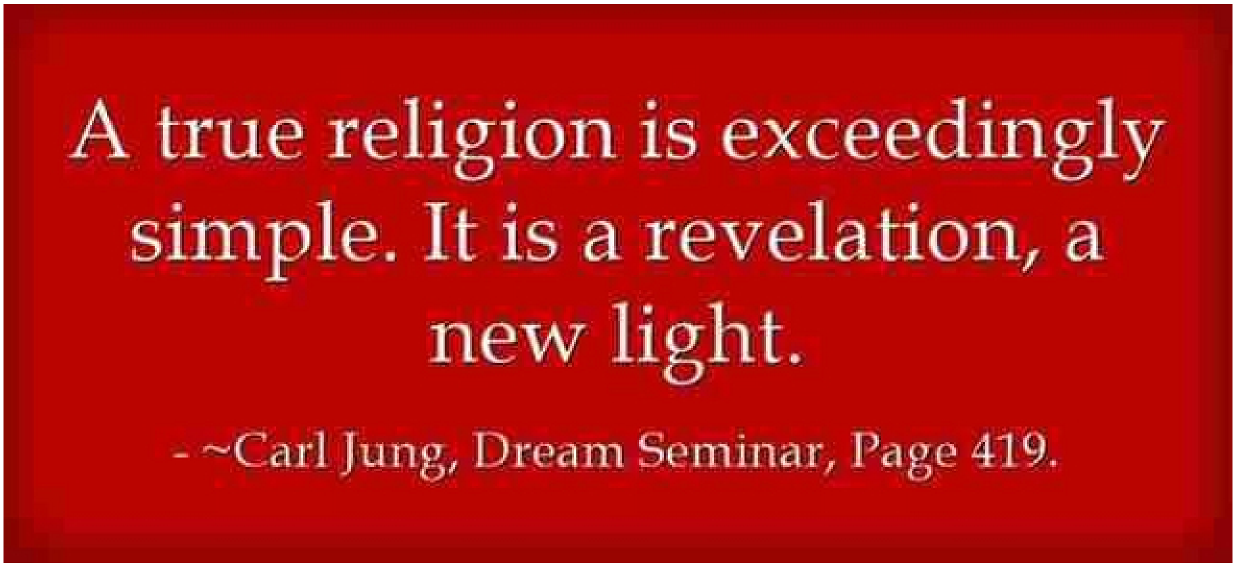

A true religion is exceedingly simple. It is a revelation, a new light.

- ~Carl Jung, Dream Seminar, Page 419.

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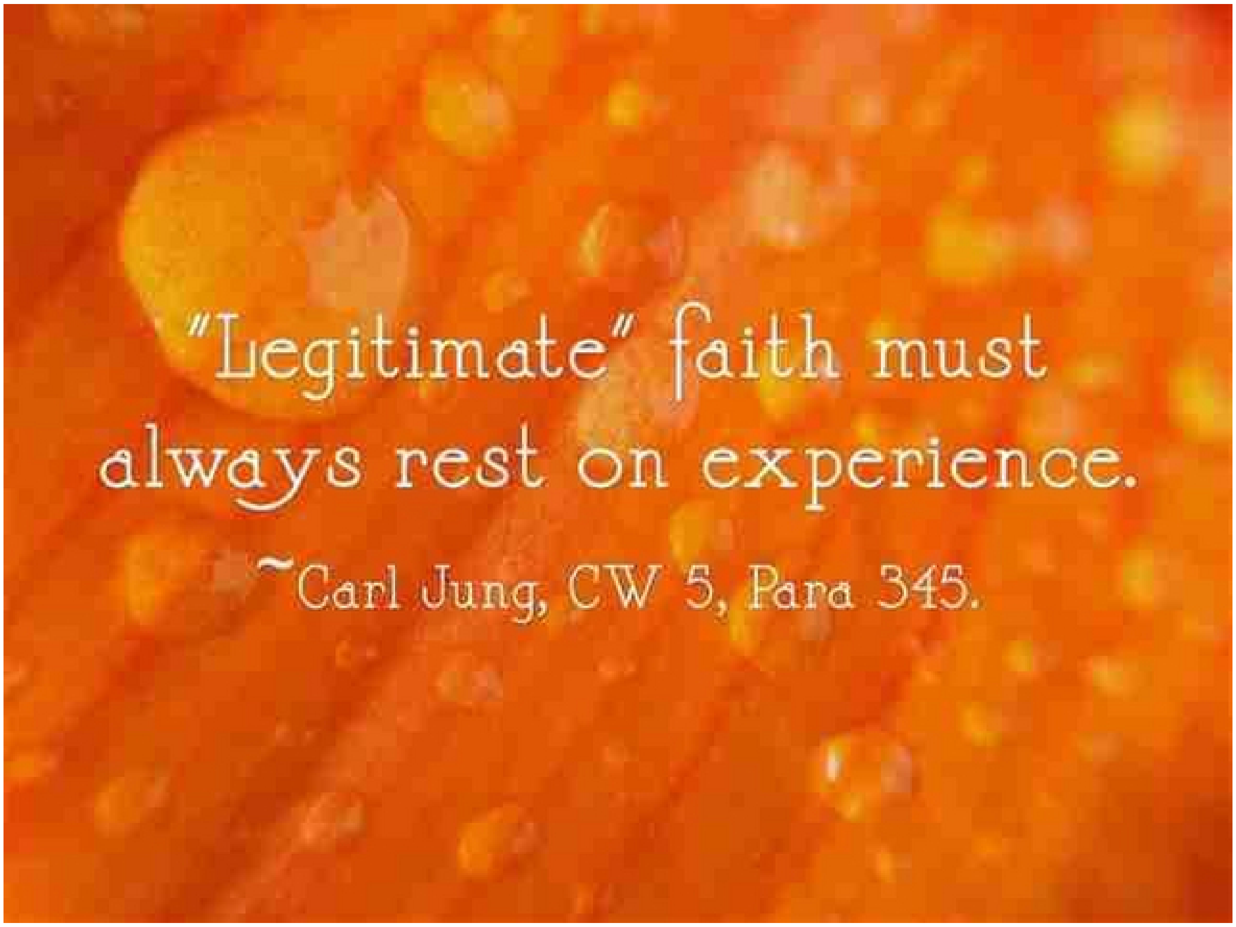

"Legitimate" faith must always rest on experience.

~Carl Jung, CW 5, Para 345.

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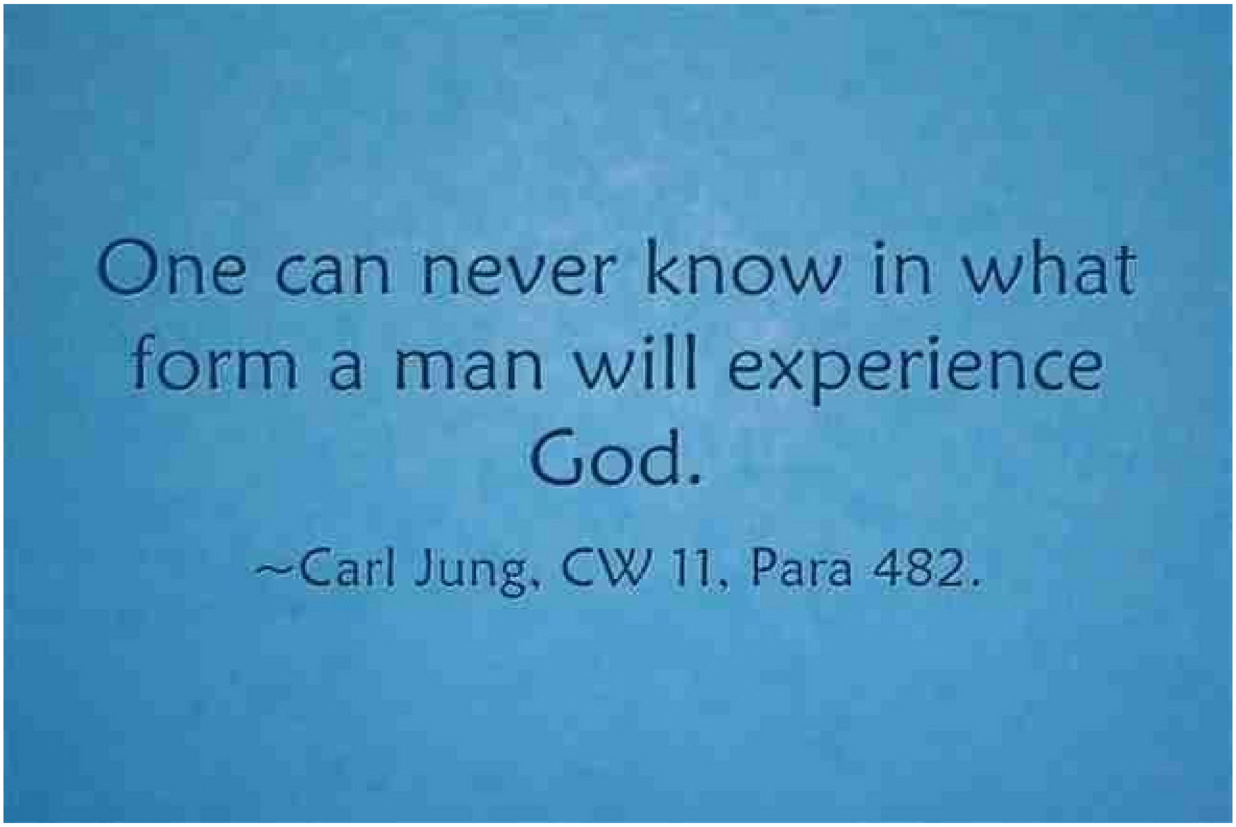
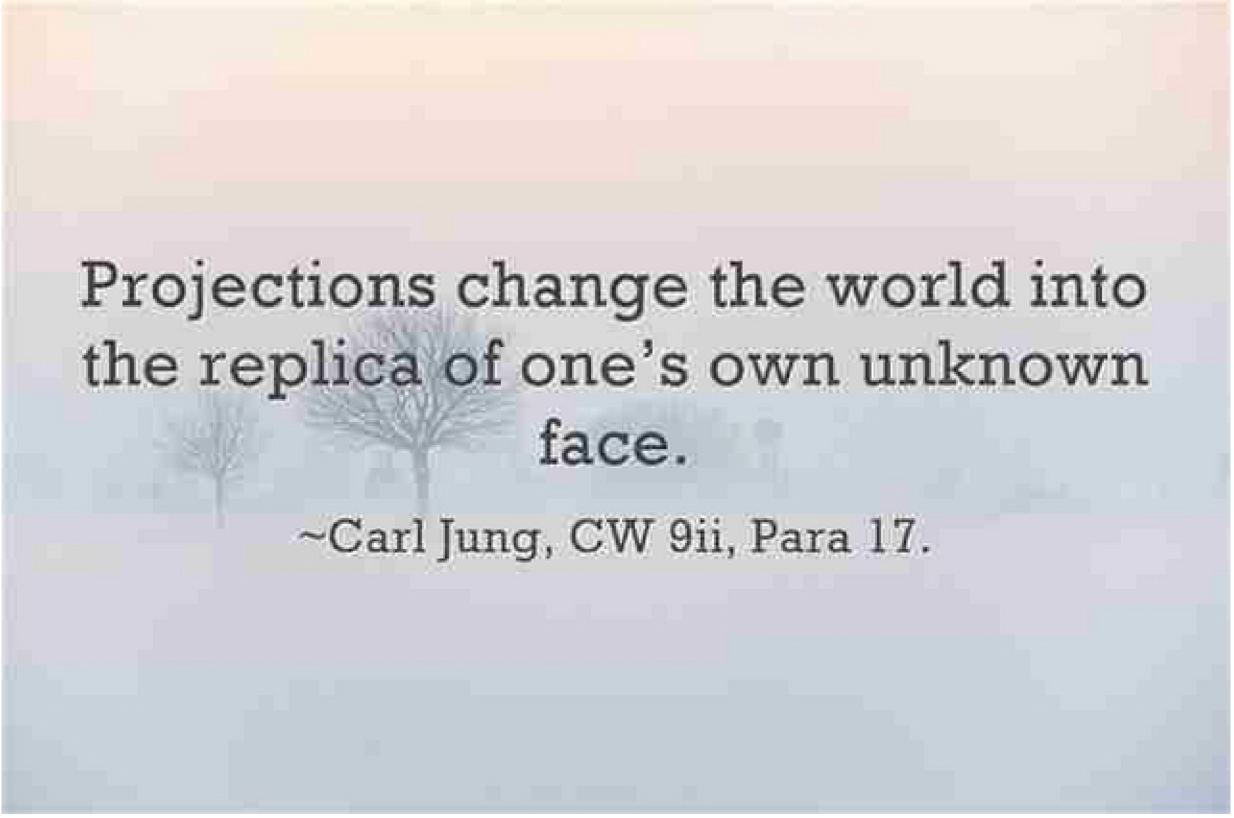


One can never know in what form a man will experience God.

~Carl Jung, CW 11, Para 482.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

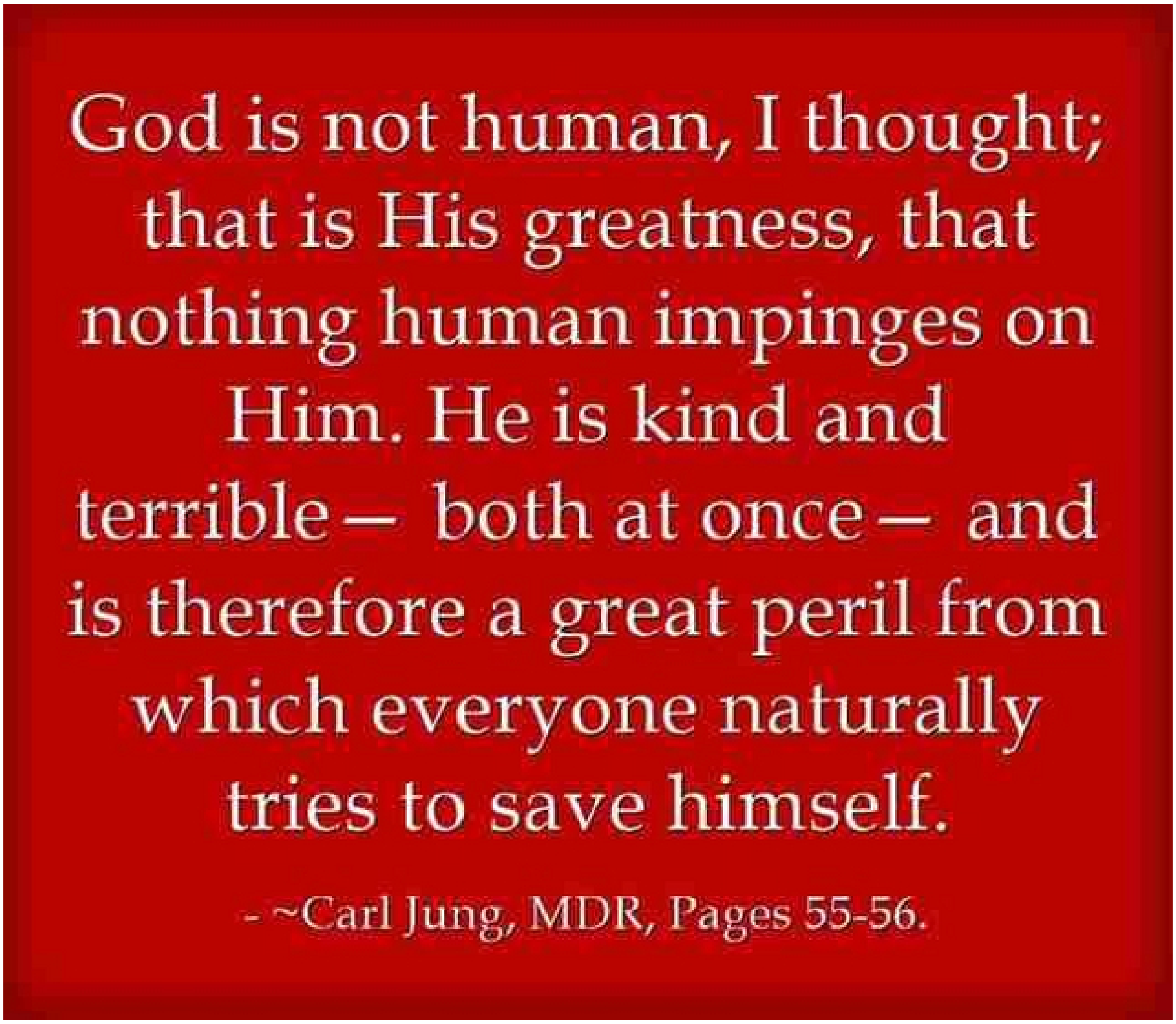
[23]



Projections change the world into the replica of one's own unknown face.

~Carl Jung, CW 9ii, Para 17.

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17



God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.

- ~Carl Jung, MDR, Pages 55-56.

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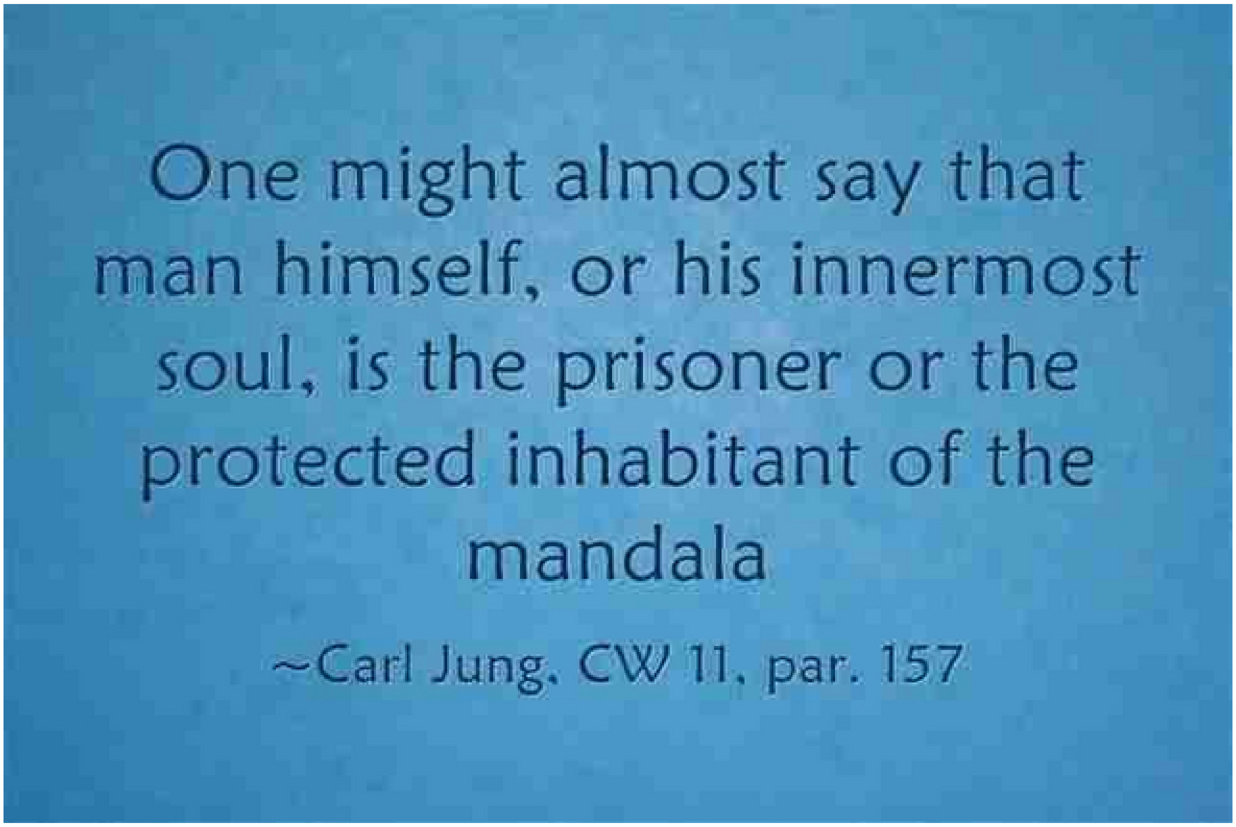

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala

~Carl Jung, CW 11, par. 157

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

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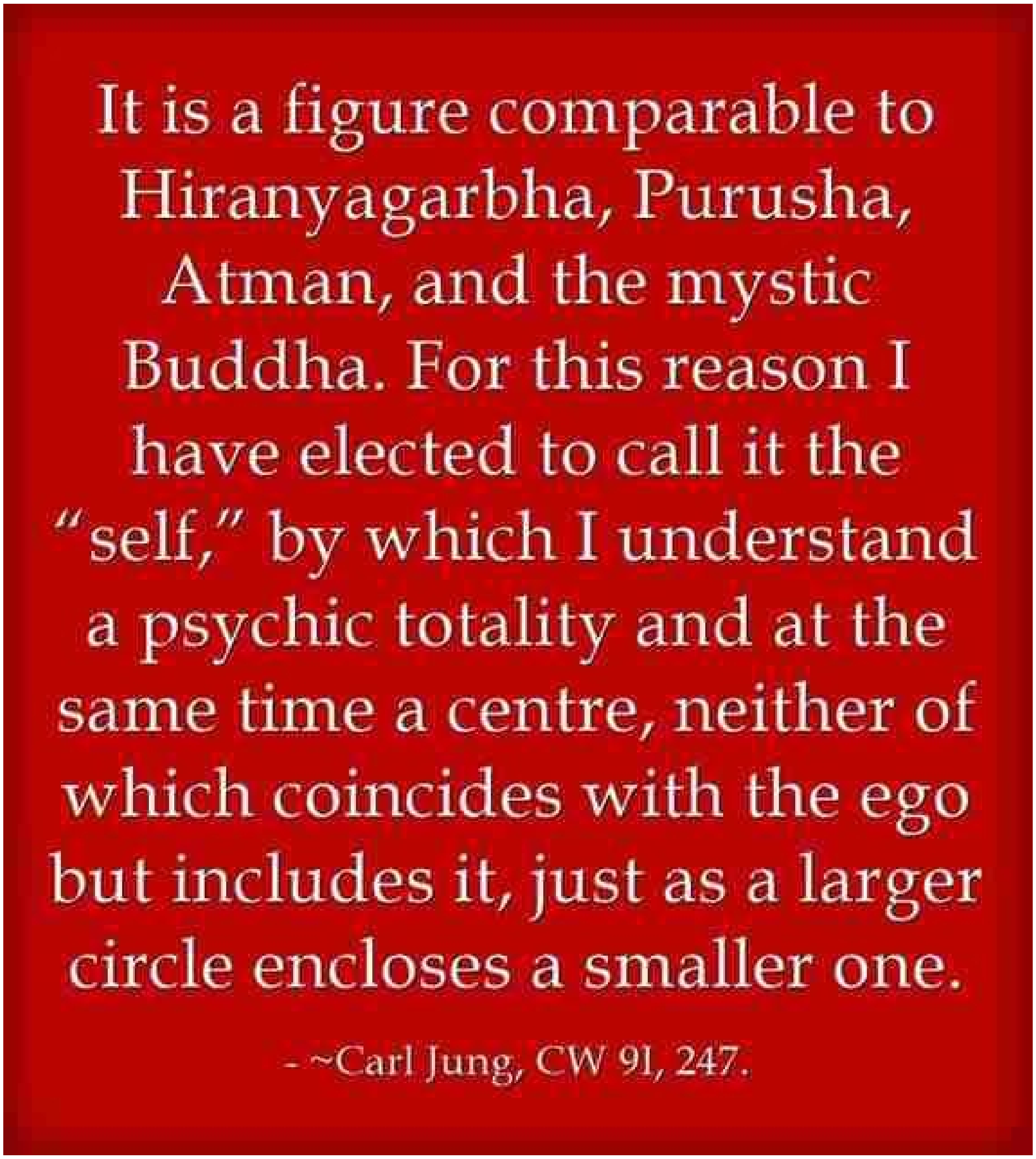

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

- ~Carl Jung, CW 91, 247.

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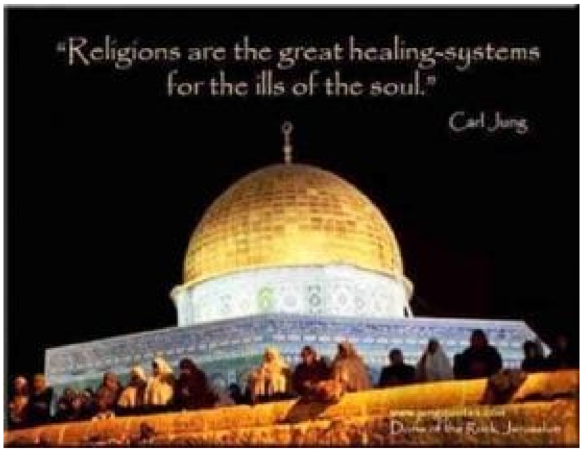
Carl Jung and "Psychology and Religion" CW 11 - Quotations (2019-04-14 11:04)


"Religions are the great healing-systems for the ills of the soul."
Carl Jung
Dome of the Rock, Jerusalem

[1]Carl Jung "Psychology and Religion" - YouTube

Carl Jung: CW 11 “Psychology and Religion”

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the

mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW 11, Para 941.

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Carl Jung, CW 11, Par 522.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divin-

ity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

The ego stands to the Self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the Self surround the ego on all sides and are therefore supraordinate to it. The Self, like the unconscious, is an a priori existent out of which the ego evolves. Carl Jung, CW 11, Para 391.

Just as a man still is what he always was, so he already is what he will become. Carl Jung, CW 11, Para 390.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still. Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396.

The fact that the East can dispose so easily of the ego seems to point to a mind that is not to be identified with our "mind." Carl Jung, CW 11, Para 775.

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 96

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. Carl Jung, CW 11, Para 648.

It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648

In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Para 758

No one can know what the ultimate things are. We must therefore take them as we experience them. Carl Jung, CW 11, Para 167.

This process [Individuation] naturally expresses itself in man as much psychically as somatically. Carl Jung,

CW 11, Para 460

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

We believe in doing, the Indian is impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556

Not nature but the "genius of mankind" has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734

Before the war broke out in 1914 we were all quite certain that the world could be righted by rational means. Now we behold the amazing spectacle of states taking over the age-old totalitarian claims of theocracy, which are inevitably accompanied by suppression of free opinion. Since more we see people cutting each other’s throats in support of childish theories of how to create paradise on earth. It is not very difficult to see that the powers of the underworld—not to say of hell—which in former times were more or less successfully chained up in a gigantic spiritual edifice where they could be of some use, are now creating, or trying to create, a State slavery and a State prison devoid of any mental or spiritual charm. There are not a few people nowadays who are convinced that mere human reason is not entirely up to the enormous task of putting a lid on the volcano. Carl Jung, CW 11, Para 83

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part o£ a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

The ego needs the self and vice versa. Carl Jung, CW 11, Para 961

Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. Carl Jung, CW 11, Para 7

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Page 263.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Page 460.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung, CW 11, Par 398.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice,

knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; CW 11, Para. 640.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung, CW 11, para 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you" Carl Jung, CW 11, para 53

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, para 157.

Natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself. Carl Jung, CW 11, para 153.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung, CW 11, page 93, note 47.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Page 286.

There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one.. Carl Jung, CW 11, Page 47.

. . . every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung, CW 11; Page 857.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280.

What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung, CW 11, pp. 569 f.

The individual ego is the stable in which the Christ-child is born. Carl Jung; CW 11, Para 207

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, CW 11, Page 158.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, CW 11, Page 158.

The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11, Para 802.

Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734.

Whoever knows God has an effect on him. Carl Jung, CW 11, para. 617.

Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. Carl Jung, CW 11, Par. 575.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, CW 11, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, CW 11, par. 659.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, CW 11, Para 659.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, CW 11, Para 746.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, CW 11, Page 849.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136.

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para. 146.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

Carl Jung, CW 11, Paragraph 813.

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157.

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Para 103.

It is the goal of our psychological development and in metaphysical terms amounts to God's incarnation. Carl Jung, Psychology and Religion, Page 294.

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung, CW 11, para 716.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung, CW 11, para 232.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

It is no easy matter to live a life that is modeled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung, CW 11, Para 522.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, short-comings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man’s psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one’s desires. Carl Jung, CW 11, Para 129

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache. To destroy a man’s morality does not help either, because it would kill his better self, without which even the shadow makes no sense. The reconciUation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, CW 11, Page 572.

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Page 402.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, CW 11, Page 294.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, CW 11, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, CW 11, Page 483.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories. Carl Jung, CW 11, Page 602.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, CW 11, Para 858.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly

be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

Not nature, but the "genius of mankind” has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Page 451, Para 733.

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. Carl Jung, CW 11, Para 845

In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762.

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, CW 11, Para 856.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, CW 11, Page 518.

The existence of ego consciousness has meaning only if it is free and autonomous. Carl Jung, CW 11, Para 391

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Carl Jung, CW 11, Para 522

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 11, Para 530

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? Carl Jung, CW 11, Para 264

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW11, Page 46.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 11, Page 30.

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

In the unconscious is everything that has been rejected by consciousness, and the more Christian one's consciousness is, the more heathenishly does the unconscious behave, if in the rejected heathenism there are values which are important for life. Carl Jung, CW 11, Para 713

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Carl Jung, CW 11, Paras 901-902

But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Paras 901-902

Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

We can only rise above nature if somebody else carries the weight of the earth for us. Carl Jung, CW 11,Pages 178-179.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Page 464.

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; CW 11, Page 462; Para 748.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, CW 11, Page 483.

In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any trinitarian idea at all Carl Jung, CW11, ¶ 196

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. FEmpirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141antasy, therefore, seems to me the clearest expression of the specific activity of the psyche. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

Since everybody is blindly convinced that he is nothing more than his own extremely unassuming and insignificant conscious self, which performs its duties decently and earns a moderate living, nobody is aware that this whole rationalistically organized conglomeration we call a state or a nation is driven on by seemingly impersonal, invisible but terrifying power which nobody and nothing can check. This ghastly power is mostly explained as fear of the neighbouring nation, which is supposed to be possessed by a malevolent fiend. Since nobody is capable of recognizing just where and how much he himself is possessed and unconscious, he simply projects his own condition upon his neighbour, and thus it becomes a sacred duty to have the biggest guns and the most poisonous gas. The worst of it is that he is quite right. All one's neighbours are in the grip of some

uncontrolled and uncontrollable fear, just like oneself. In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495.

How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

The "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

In confinio mortis and in the evening of a long and eventful life a man will often see immense vistas of time stretching out before him. Such a man no longer lives in the everyday world and in the vicissitudes of personal relationships, but in the sight of many aeons and in the movement of ideas as they pass from century to century. Carl Jung, CW 11, Para 717

Civilization does not consist in progress as such and in mindless destruction of the old values, but in devel-

oping and refining the good that has been won. Carl Jung, CW 11, Para 292

Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79

Perfection is a masculine desideratum, while woman inclines by nature to completeness ... a man can stand a relative state of perfection much better and for a longer period than a woman, while as a rule it does not agree with women and may even be dangerous for them. If a woman strives for perfection she forgets the complementary role of completeness, which, though imperfect by itself, forms the necessary counterpart to perfection. Carl Jung, CW 11, Para 620

It must be admitted that a fit of rage or a sulk has its secret attractions. Were that not so, most people would long since have acquired a little wisdom. Carl Jung, CW 11, Para 619

The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, i£ you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration o£ dreams and inner experiences. Carl Jung, CW 11, Para 32

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy

him. He does not know that his own soul is rebelling against him in a suicidal way. Carl Jung, CW 11, Para 870

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. All anthropomorphic projections were withdrawn from the object one after another, with a twofold result firstly man's mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. "Reflection" should be understood not simply as an act of thought, but rather as an attitude. It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 11, Para 235

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil's work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a di^erential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is no easy matter to live a life that is modelled on Christ's, but it is nspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. Carl Jung, CW 11, Para 962

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. Carl Jung, CW 11, Para 659

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para 146

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. Carl Jung, CW 11, Para 146

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. Carl Jung, CW 11, Para 661

"Reflection" should be understood not simply as an act of thought, but rather as an attitude. Carl Jung, CW 11, Para 235

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Para 745

He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. Carl Jung, CW 11, Para 141

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. Carl Jung, CW 11, Para 141

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung; CW 11, Page 843.

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. Carl Jung, CW 11, Para 98.

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW 11, Para 255.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769.

Individuation is an expression of that biological process - simple or complicated as the case may be - by

which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW 11, Para 144.

"One can love God, and must fear him. " Carl Jung, CW 11, Para 733.

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace Carl Jung, CW 11, Para 253

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero’s life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously “historical” because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God’s death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146

Hence the devil remained outside the Trinity as the “ape of God” and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. This would point to an infernal Antitrinity, a true “umbra trinitatis” analogous to the Antichrist. The devil is, undoubtedly, an awkward figure: he is the “odd man out” in the Christian cosmos. That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man’s door. This is in fact done by the very people who would protest mightily if sinful man should credit himself, equally, with the origin of all good. A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption. If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not

happened so far ‘Carl Jung, CW 11, Para 252.

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born. Carl Jung, CW 11, Para 267.

If we disregard the specifically Persian system of dualism, it appears that no real devil is to be found anywhere in the early period of man’s spiritual development. In the Old Testament, he is vaguely foreshadowed in the figure of Satan. But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other. The devil is autonomous; he cannot be brought under God’s rule, for if he could he would not have the power to be the adversary of Christ, but would only be God’s instrument. Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. The act of love embodied in the Son is counterbalanced by Lucifer’s denial Carl Jung, CW 11, Para 254

Inasmuch as the devil was an angel created by God and “fell like lightning from heaven,” he too is a divine “procession” that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255

A medieval thinker observed that when God separated the upper waters from the lower on the second day of Creation, he did not say in the evening, as he did on all the other days, that it was good. And he did not say it because on that day he had created the binarius, the origin of all evil. We come across a similar idea in Persian literature, where the origin of Ahriman is attributed to a doubting thought in Ahura-Mazda’s mind Carl Jung, CW 11, Para 256

In our diagram, Christ and the devil appear as equal and opposite, thus conforming to the idea of the “adversary.” This opposition means conflict to the last, and it is the task of humanity to endure this conflict until the time or turning-point is reached where good and evil begin to relativize themselves, to doubt themselves, and the cry is raised for a morality “beyond good and evil.” In the age of Christianity and in the domain of trinitarian thinking such an idea is simply out of the question, because the conflict is too violent for evil to be assigned any other logical relation to the Trinity than that of an absolute opposite: In an emotional opposition, i.e., in a conflict situation, thesis and antithesis cannot be viewed together at the same time. This only becomes possible with cooler assessment of the relative value of good and the relative non-value of evil. Then it can no longer be doubted, either, that a common life unites not only the Father and the “light” son, but the Father and his dark emanation. The unspeakable conflict posited by duality resolves itself in a fourth principle, which restores the unity of the first in its full development. The rhythm is built up in three steps, but the resultant symbol is a

quaternity Carl Jung, CW 11, Para 258.

The dual aspect of the Father is by no means unknown to religious speculation. This is proved by the allegory of the monoceros, or unicorn, who symbolizes Yahweh's angry moodiness. Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin. Luther was familiar with a deus absconditus. Murder, sudden death, war, sickness, crime, and every kind of abomination fall in with the unity of God. If God reveals his nature and takes on definite form as a man, then the opposites in him must fly apart: here good, there evil. So it was that the opposites latent in the Deity flew apart when the Son was begotten and manifested themselves in the struggle between Christ and the devil, with the Persian Ormuzd-Ahriman antithesis, perhaps, as the underlying model. The world of the Son is the world of moral discord, without which human consciousness could hardly have progressed so far as it has towards mental and spiritual differentiation. That we are not unreservedly enthusiastic about this progress is shown by the fits of doubt to which our modern consciousness is subject Carl Jung, CW 11, Para 259

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

We cannot be sufficiently grateful to the author, first for having brought Zen closer to Western understanding, and secondly for the manner in which he has performed this task. Oriental religious conceptions are usually so very different from our Western ones that even the bare translation of the words often presents the greatest difficulties, quite apart from the meaning of the terms used, which in certain circumstances are better left untranslated. I need only mention the Chinese "tao," which no European translation has yet got near. The original Buddhist writings contain views and ideas which are more or less unassimilable for ordinary Europeans Carl Jung, CW 11, Para 877

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist "kamma." Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called "satori," which may be translated as "enlightenment." "Satori is the raison d'être of Zen without which Zen is not Zen," says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by "enlightenment," or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The occurrence of satori is interpreted and formulated as a break-through, by a consciousness limited to the ego-form, into the non-ego-like Self. This view is in accord not only with the essence of Zen, but also with the mysticism of Meister Eckhart Carl Jung, CW 11, Para 887

Satori corresponds in the Christian sphere to an experience of religious transformation. As there are different degrees and kinds of such an experience, it may not be superfluous to define more accurately the category which corresponds most closely to the Zen experience. This is without doubt the mystic experience, which differs from other types in that its preliminary stages consist in "letting oneself go," in "emptying oneself of images and ideas," as opposed to those religious experiences which, like the exercises of Ignatius Loyola, are based on the practice of envisaging sacred images. In this latter class I would include transformation through faith and prayer and through collective experience in Protestantism, since a very definite assumption plays the decisive role here, and not by any means "emptiness" or "freeness." The characteristically Eckhartian assertion that "God is Nothingness" may well be incompatible in principle with the contemplation of the Passion, with faith and collective expectations Carl Jung, CW 11, Para 893

Thus the correspondence between satori and Western experience is limited to those few Christian mystics whose paradoxical statements skirt the edge of heterodoxy or actually overstep it. The koan is understood to be a paradoxical question, statement, or action of the Master. Judging by Suzuki's description, it seems to consist chiefly of master-questions handed down in the form of anecdotes. These are submitted by the teacher to the student for meditation. A classic example is the Wu anecdote. A monk once asked the Master: "Has a dog a Buddha nature too?" Whereupon the Master replied: "Wu!" As Suzuki remarks, this "Wu" means quite simply "bow-wow," obviously just what the dog himself would have said in answer to such a question Carl Jung, CW 11, Para 894

At first sight it seems as if the posing of a koan question as an object of meditation would anticipate or prejudice the end-result, and that it would therefore determine the content of the experience, just as in the Jesuit exercises or in certain yoga meditations the content is determined by the task set by the teacher. The koans, however, are so various, so ambiguous, and above all so boundlessly paradoxical that even an expert must be completely in the dark as to what might be considered a suitable solution. In addition, the descriptions of the final result are so obscure that in no single case can one discover any rational connection between the koan and the experience of enlightenment. Since no logical sequence can be demonstrated, it remains to be supposed that the koan method puts not the smallest restraint upon the freedom of the psychic process and that the end-result therefore springs from nothing but the individual disposition of the pupil Carl Jung, CW 11, Para 895

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. Carl Jung, CW 11, Para 375

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

Since we do not know everything, practically every experience, fact, or object contains something unknown. Carl Jung, CW 11, Para 68

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. Carl Jung, CW 11, Para 555

The complete destruction of the rational intellect aimed at in the training creates an almost perfect lack of conscious assumptions. These are excluded as far as possible, but not unconscious assumptions that is, the existing but unrecognized psychological disposition, which is anything but empty or tabula rasa. It is a nature-given factor, and when it [the unconscious] answers this being obviously the satori experience it is an answer of Nature, who has succeeded in conveying her reaction direct to the conscious mind. What the unconscious nature of the pupil opposes to the teacher or to the koan by way of an answer is, manifestly, satori. This seems, at least to me, to be the view which, to judge by the descriptions, formulates the nature of satori more or less correctly. It is also supported by the fact that the "glimpse into one's own nature," the "original man," and the depths of one's being are often a matter of supreme concern to the Zen master Carl Jung, CW 11, Para 895

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among

us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East Carl Jung, CW 11, Para 902

Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

According to the dogma she is only beata, not divine. Moreover, she represents the earth, which is also the body and its darkness. That is the reason why she, the all-merciful, has the power of attorney to plead for all sinners, but also why, despite her privileged position (it is not possible for the angels to sin), she has a relationship with the Trinity which is rationally not comprehensible, since it is so close and yet so distant Carl Jung, CW 11, Para 123

He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry Carl Jung, CW 11, Para 470

Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world. Carl Jung, CW 11, Para 470

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. Jacob Bohme, CW 11, Para 470

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11, Para 471

With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiar is, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology. Carl Jung, CW 11, Para 471

He [the fallen angel] is the fourth, "recalcitrant" figure in our symbolical series, the intervals between which correspond to the three phases of the trinitarian process. Just as, in the Timaeus, the adversary is the second half of the second pair of opposites, without whom the world-soul would not be whole and complete, so, too, the devil must be added to the trias as(the One as the Fourth), in order to make it a totality Carl Jung, CW 11, Para 290

If the Trinity is understood as a process, as I have tried to do all along, then, by the addition of the Fourth, this process would culminate in a condition of absolute totality. Through the intervention of the Holy Ghost, however, man is included in the divine process, and this means that the principle of separateness and autonomy over against God which is personified in Lucifer as the God-opposing will is included in it too. But for this will there would have been no creation and no work of salvation either. Carl Jung, CW 11, Para 290

The shadow and the opposing will are the necessary conditions for all actualization. An object that has no

will of its own, capable, if need be, of opposing its creator, and with no qualities other than its creator's, such an object has no independent existence and is incapable of ethical decision. At best it is just a piece of clockwork which the Creator has to wind up to make it function.

Therefore Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully. For, by rebelling against God, he became the active principle of a creation which opposed to God a counter-will of its own. Because God willed this, we are told in Genesis that he gave man the power to will otherwise. Had he not done so, he would have created nothing but a machine, and then the incarnation and the redemption would never have come about. Nor would there have been any revelation of the Trinity, because everything would have remained One forever Carl Jung, CW 11, Para 290

The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. Carl Jung, CW 11, Para 291

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness." The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind. The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 11, Pars 23ff

As the matrix, the vessel, the earth, she can be interpreted allegorically as the rotundum, which is characterized by the four cardinal points, and hence as the globe with the four quarters, God's footstool, The mandala, according to the Tantric idea of the lotus, is feminine, and for readily understandable reasons. The lotus is the eternal birthplace of the gods. It corresponds to the Western rose in which the King of Glory sits, often supported by the four evangelists, who correspond to the four quarters Carl Jung, CW 11. Para 123

He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an

infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry Carl Jung, CW 11, Para 470

Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effectedthis timeby rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11, Para 470

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well Carl Jung, CW 11, Para 471

With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology Carl Jung, CW 11, Para 471

Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man. The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Carl Jung, CW 11, Para 961

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

One could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole." People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret." But what can a man "create" if he doesn't happen to be a poet? This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability. But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906

Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them.

Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic

happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour. By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God. All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their

own worst enemy: doubt. Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking. Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

What is needed are a few illuminating truths, but not articles of faith. Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the grade. nderstanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them, but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate. I would not lay the blame either on Protestantism or on the Renaissance. But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire. Life has become quickened and intensified. Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it. God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background. He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which

are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes afTect only the images and concepts, or the Unspeakable itself. Carl Jung, CW 11, Para 555

The very absurdity and impossibility of [religious] statements . . . [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum."* (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.) An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years. Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11, Para 390

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for

that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born: for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66

The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness. They cannot be denied any more than one can deny one's ego-consciousness. It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e., with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning,

and they give us ample opportunity to do this in a manner deserving our gratitude. Carl Jung, CW 11, Para 960

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

In so far as the individuation process runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible. They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

It is the task o£ the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746

Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection. Carl Jung, CW 11, Para 960

Experiences cannot be made. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experienc, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become. The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and

for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits. In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. Carl Jung, CW 11, Para 963

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi!—with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East. We should then be in a position to build on our own ground with our own methods. If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough with out having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is andtman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

The Platonic freedom of the spirit does not make a whole judgment possible it wrenches the light half of the picture away from the dark half. This freedom is to a large extent a phenomenon of civilization, the lofty preoccupation of that fortunate Athenian whose lot it was not to be born a slave. We can only rise above nature if somebody else carries the weight of the earth for us. What sort of philosophy would Plato have produced had he

been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? If he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened? The dark weight of the earth must enter into the picture of the whole. Carl Jung, CW 11, Para 264

One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood. There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

I believe only what I know. Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown. They do not bother me. But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79

Paradox . . . does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known. That is a usurpation, and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it. The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417

Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism. And self-criticism, in the sense of an introspective, discriminating activity, is indispensable in any attempt to understand your own psychology. If you have done something that puzzles you and you ask yourself what could have prompted you to such an action, you need the sting of a bad conscience and its discriminating faculty in order to discover the real motive of your behaviour. It is only then that you can see what motives are governing your actions. The sting of a bad conscience even spurs you on to discover things that were unconscious before, and in this way you may be able to cross the threshold of the unconscious and take cognizance of those impersonal forces which make you an unconscious instrument of the wholesale murderer in man. Carl Jung, CW 11, Para 86

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me" The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is. Carl Jung, CW 11, Para 519

I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. Carl Jung, CW 11, Para 74

But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete. we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. Carl Jung, CW 11, Para 189

Metaphysical assertions are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

Since we do not know everything, practically every experience, fact, or object contains something unknown. Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it. As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced. The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness. In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.We can arbitrarily postulate

a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Pages 157-158

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung, CW 11, para 399.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung, CW 11, para 153.

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; CW 11, Page 45.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung, CW 11, Page 49.

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung, CW 11, para 391.

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung, CW 11 para 755.

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality. Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

"Physical" is not the only criterion of truth. there are also psychic truths which can neither be explained nor proved nor contested in any physical way. If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof, Carl Jung, CW 11, Para 555

Our symbol is a clock, symbolizing time. The only analogy I can think of to such a symbol is the design of the horoscope. It too has four cardinal points and an empty center. And there is another remarkable correspondence: rotation is often mentioned in the previous dreams, and this is usually reported as moving to the left. The horoscope has twelve houses that progress numerically to the left, that is, counter-clockwise Carl Jung, CW 11, Para 114

The cross has also the meaning of a boundary-stone between heaven and hell, since it is set up in the center of the cosmos and extends to all sides.The Tibetan mandala occupies a similar central position, its upper half

rising up to heaven out of the earth (like the hemispherical stupas at Sanchi, India), with hell lying below. I have often found the same construction in individual mandalas: the light world on top, the dark below, as if they were projecting into these worlds. There is a similar design in Jakob Böhme's "reversed eye" or "philosophical mirror" 'Carl Jung, CW 11, Para 136

Prejudiced by historical analogies, we would expect a deity to occupy the center of the mandala. The center is, however, empty. The seat of the deity is unoccupied, in spite of the fact that, when we analyse the mandala in terms of its historical models, we arrive at the god symbolized by the circle and the goddess symbolized by the square. Instead of "goddess" we could also say "earth" or "soul." Despite the historical prejudice, however, the fact must be insisted upon that (as in the "House of the Gathering," where the place of the sacred image was occupied by the quaternity) we find no trace of a deity in the mandala, but, on the contrary, a mechanism Carl Jung, CW 11, Para 136

A dream or a vision is just what it seems to be. It is not a disguise for something else. It is a natural product, which is precisely a thing without ulterior motive. I have seen many hundreds of mandalas, done by patients who were quite uninfluenced, and I have found the same fact in an overwhelming, majority of cases: there was never a deity occupying the center Carl Jung, CW 11, Para 136

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl Jung, CW 11. Para 136

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self Carl Jung, CW 11, Para 154

This "Self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, which was mostly thought of as a mental one, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection, often represented in the form of an apotheosis and equated with the resurrection of Christ Carl Jung, CW 11, Para 154

The circle takes the form, for instance, of a serpent, which describes a circle round the dreamer. It appears in later dreams as a clock, a circle with a central point, a round target for shooting practice, a clock that is a perpetuum mobile, a ball, a globe, a round table, a basin, and so on Carl Jung, CW 11, Para 109

The square appears also, about the same time, in the form of a city square or a garden with a fountain in

the center. Somewhat later it appears in connection with a circular movement: people walking round in a square; a magic ceremony (the transformation of animals into human beings) that takes place in a square room, in the corners of which are four snakes, with people again circulating round the four corners; the dreamer driving round a square in a taxi; a square prison cell; an empty square which is itself rotating; and so on Carl Jung, CW 11, Para 109

In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109

With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155

He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry Carl Jung, CW 11, Para 470

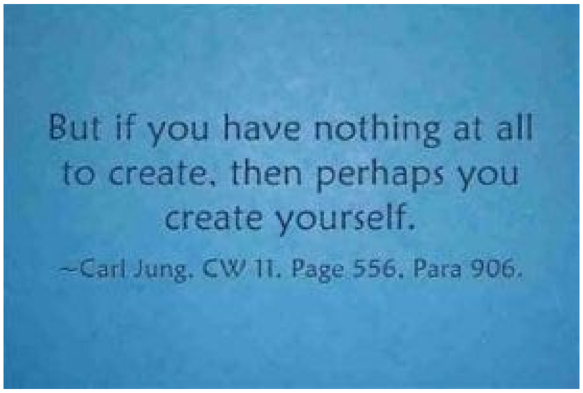
Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11. Para 470

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I

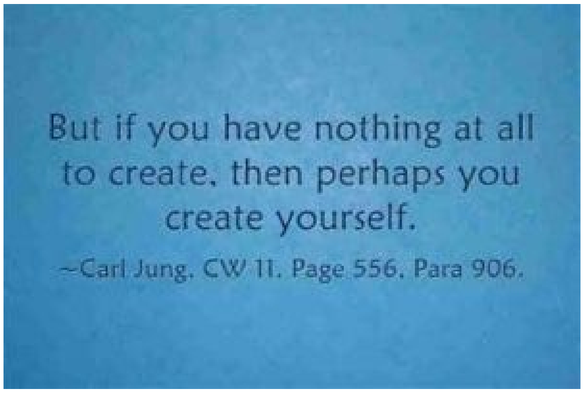
would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well Carl Jung, CW 11, Para 471

With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology Carl Jung, CW 11, Para 471



But if you have nothing at all
to create, then perhaps you
create yourself.
~Carl Jung, CW 11, Page 556, Para 906.



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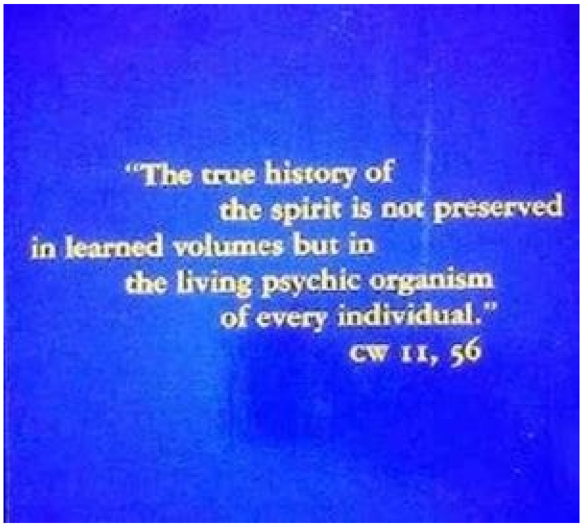
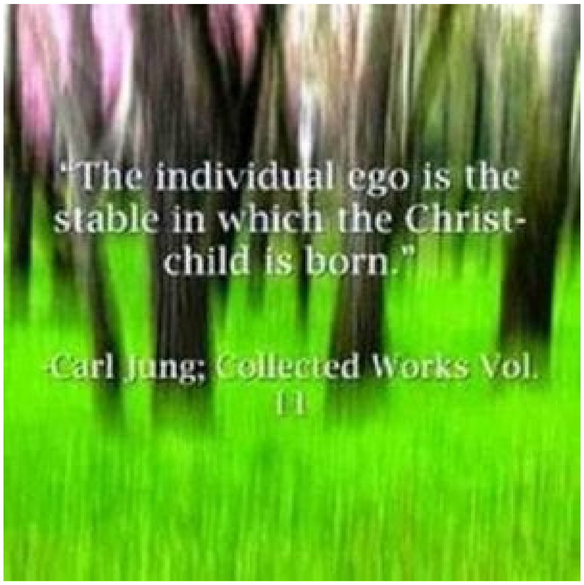
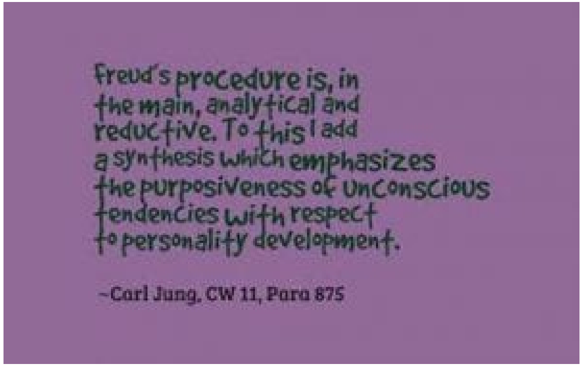


"The true history of
the spirit is not preserved
in learned volumes but in
the living psychic organism
of every individual."
CW 11, 56



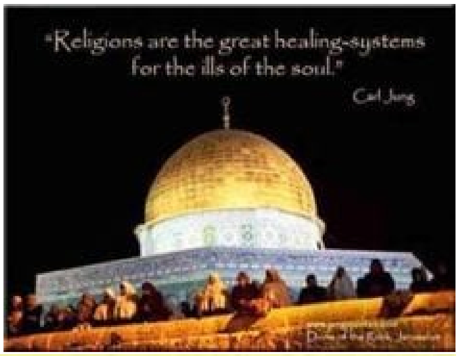
"The individual ego is the
stable in which the Christ-
child is born."

Carl Jung; Collected Works Vol.
11



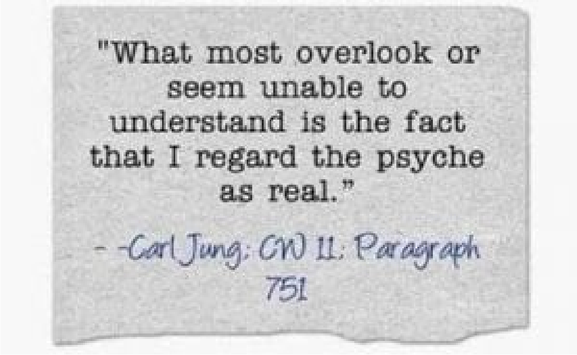
Freud's procedure is, in
the main, analytical and
reductive. To this I add
a synthesis which emphasizes
the purposiveness of unconscious
tendencies with respect
to personality development.

~Carl Jung, CW 11, Para 875



"Religions are the great healing-systems
for the ills of the soul."

Carl Jung

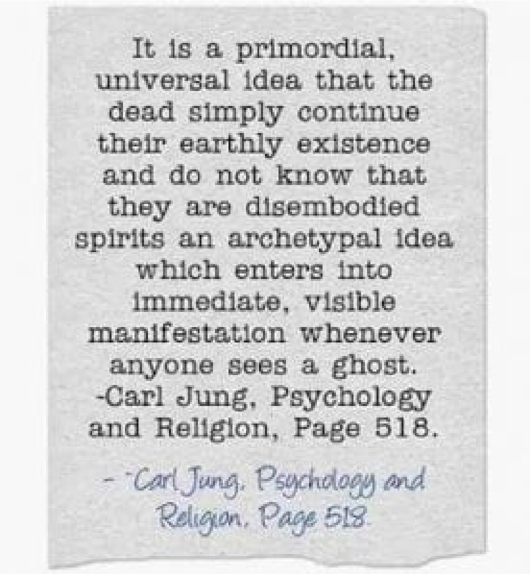


"What most overlook or
seem unable to
understand is the fact
that I regard the psyche
as real."

- -Carl Jung; CW 11; Paragraph
751

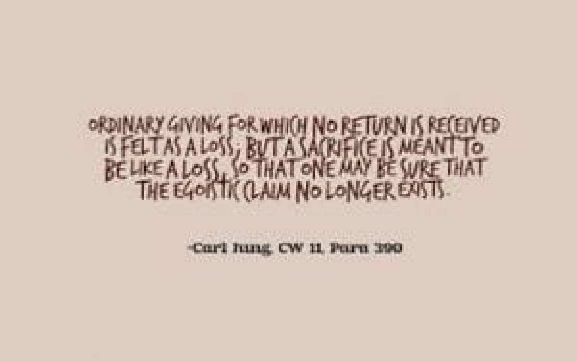
God wanted to become man and
still wants to ...

Carl Jung, CW 11, Answer to Job, Page 455.



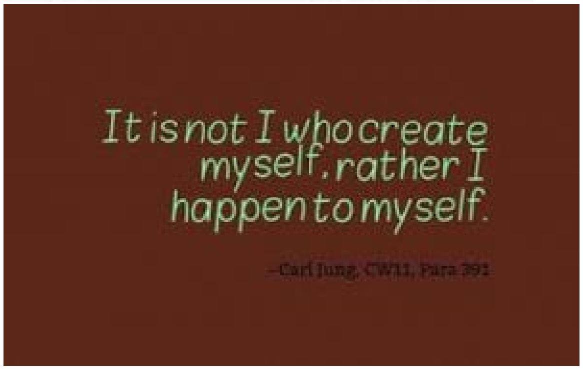
It is a primordial,
universal idea that the
dead simply continue
their earthly existence
and do not know that
they are disembodied
spirits an archetypal idea
which enters into
immediate, visible
manifestation whenever
anyone sees a ghost.
-Carl Jung, Psychology
and Religion, Page 518.

- "Carl Jung, Psychology and
Religion, Page 518.



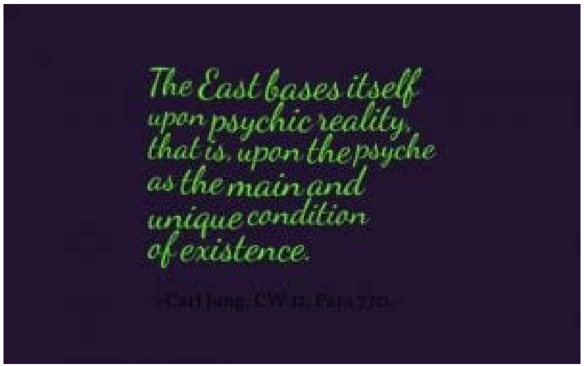
ORDINARY GIVING FOR WHICH NO RETURN IS RECEIVED
IS FELT AS A LOSS; BUT A SACRIFICE IS MEANT TO
BE LIKE A LOSS, SO THAT ONE MAY BE SURE THAT
THE EGOISTIC CLAIM NO LONGER EXISTS.

-Carl Jung, CW 11, Para 390



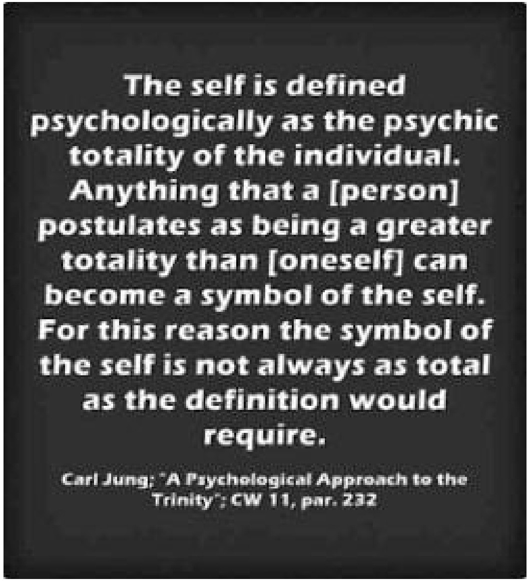
It is not I who create
myself, rather I
happen to myself.

~Carl Jung, CW11, Para 391



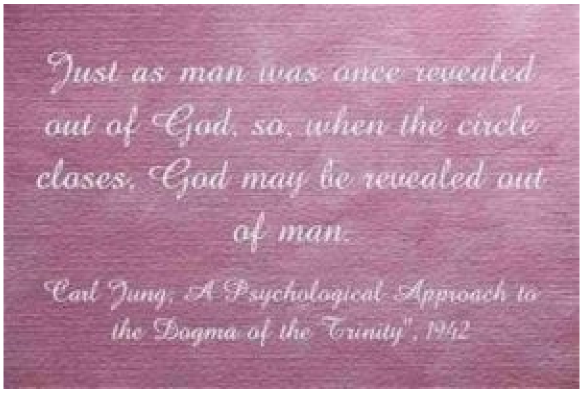
The East bases itself
upon psychic reality,
that is, upon the psyche
as the main and
unique condition
of existence.

~Carl Jung, CW 11, Para 770



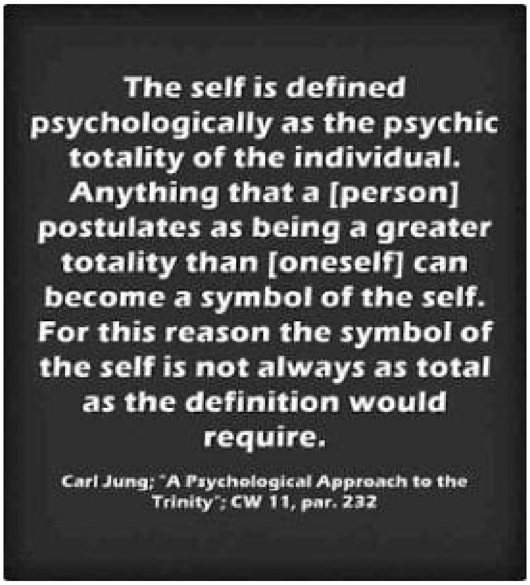
The self is defined
psychologically as the psychic
totality of the individual.
Anything that a [person]
postulates as being a greater
totality than [oneself] can
become a symbol of the self.
For this reason the symbol of
the self is not always as total
as the definition would
require.

Carl Jung; "A Psychological Approach to the
Trinity"; CW 11, par. 232



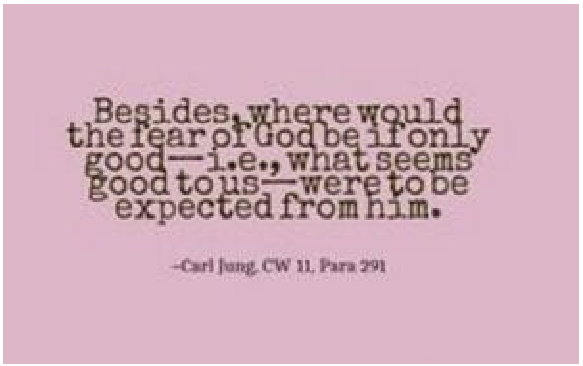
Just as man was once revealed
out of God, so, when the circle
closes, God may be revealed out
of man.

Carl Jung; A Psychological Approach to
the Dogma of the Trinity", 1942



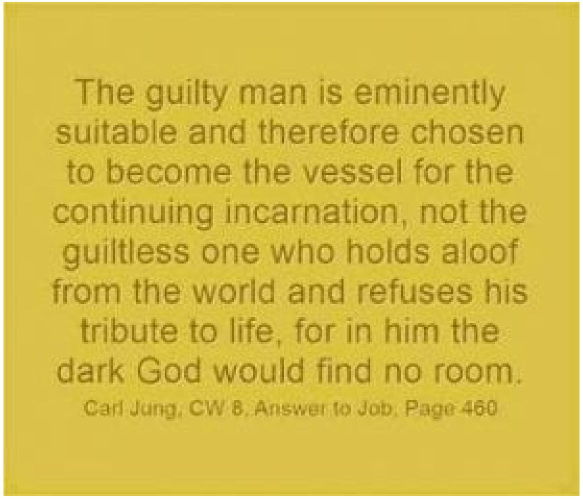
The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.

Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232



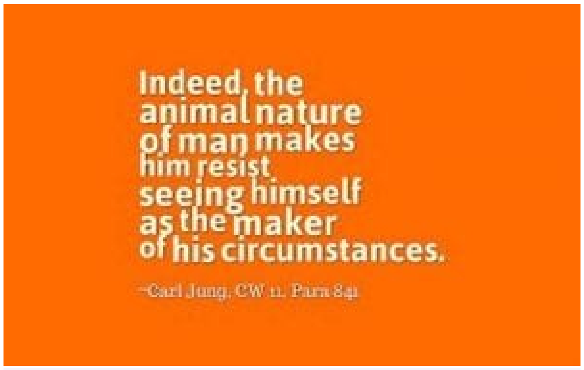
Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him.

~Carl Jung, CW 11, Para 291



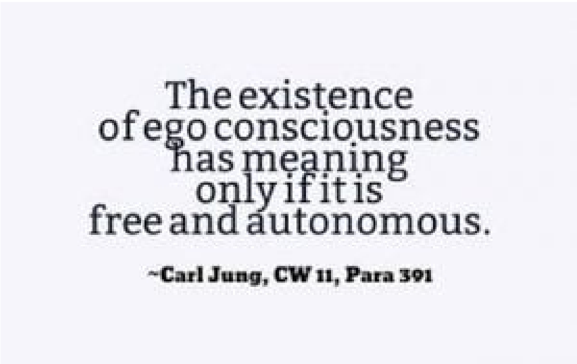
The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room.

Carl Jung, CW 8, Answer to Job, Page 460



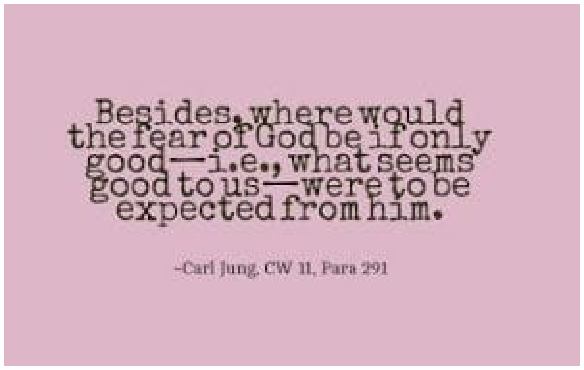
Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

~Carl Jung, CW 11, Para 841



The existence of ego consciousness has meaning only if it is free and autonomous.

~Carl Jung, CW 11, Para 391



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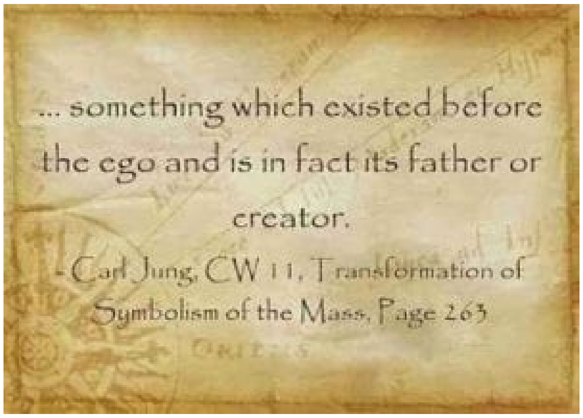
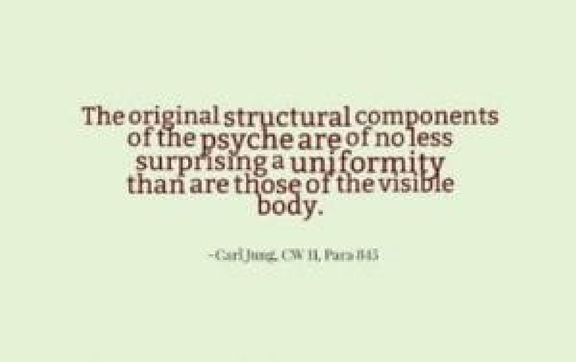


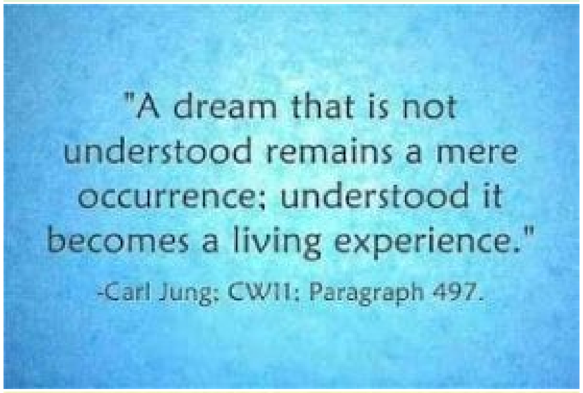
... something which existed before the ego and is in fact its father or creator.

- Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263



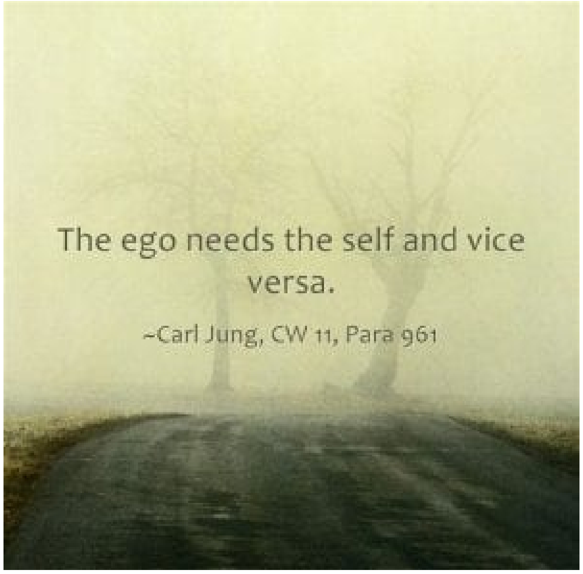
The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.

-Carl Jung, CW 11, Para 845



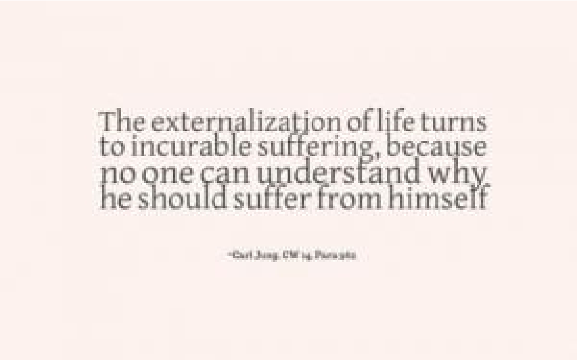
"A dream that is not understood remains a mere occurrence; understood it becomes a living experience."

-Carl Jung; CW11; Paragraph 497.



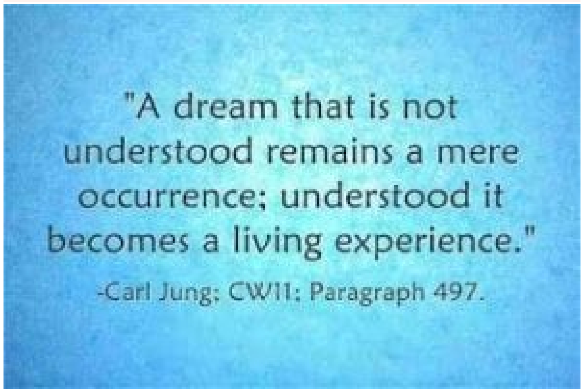
The ego needs the self and vice versa.

~Carl Jung, CW 11, Para 961



The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself

~Carl Jung, CW 14, Para 962



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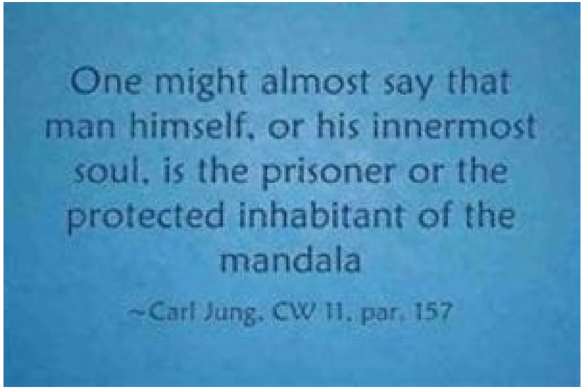
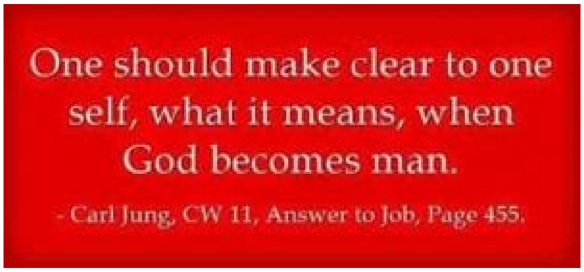


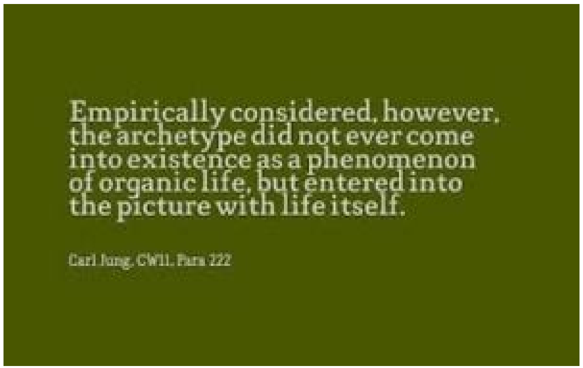
One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala

~Carl Jung, CW 11, par. 157



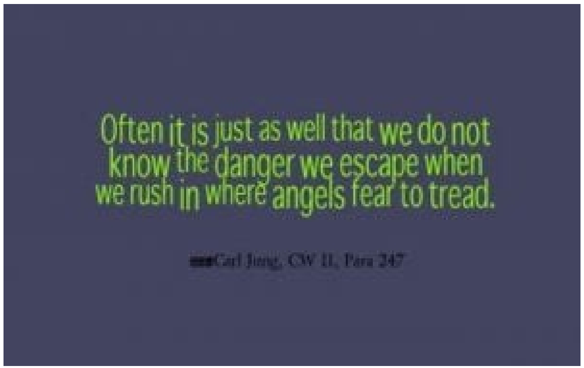
One should make clear to one self, what it means, when God becomes man.

- Carl Jung, CW 11, Answer to Job, Page 455.



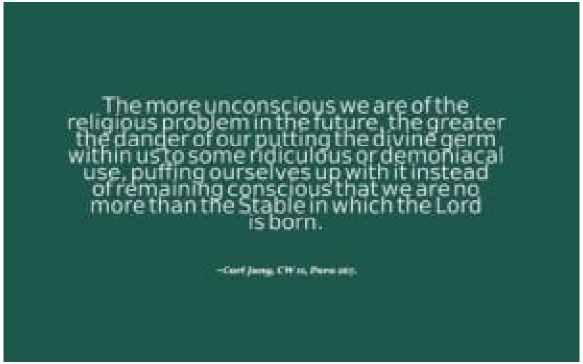
Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.

Carl Jung, CW11, Para 222



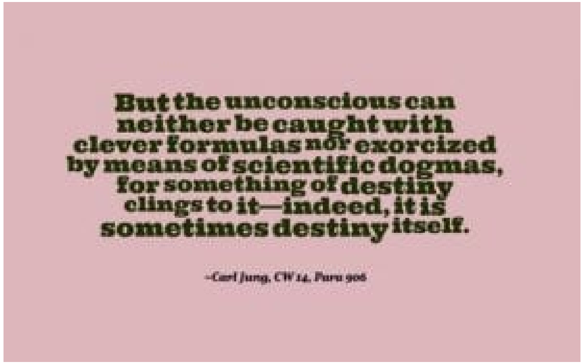
Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread.

Carl Jung, CW 11, Para 247



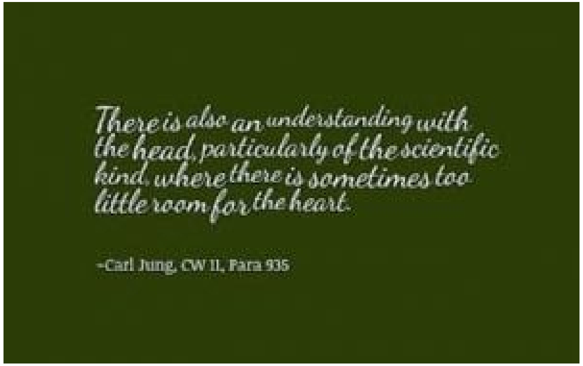
The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within in us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born.

~Carl Jung, CW 11, Para 267.



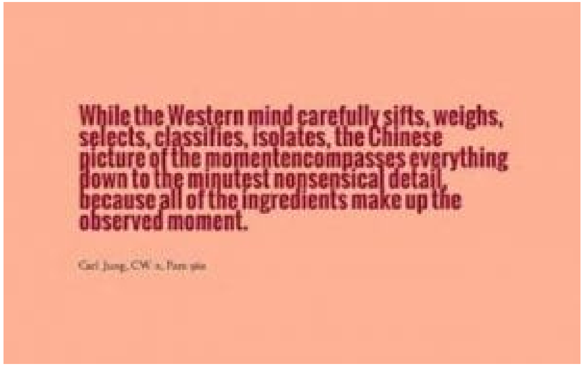
But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself.

~Carl Jung, CW 14, Para 906



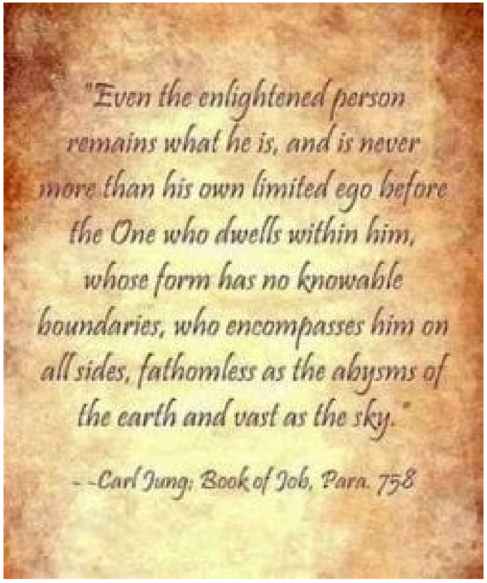
There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart.

~Carl Jung, CW 11, Para 935



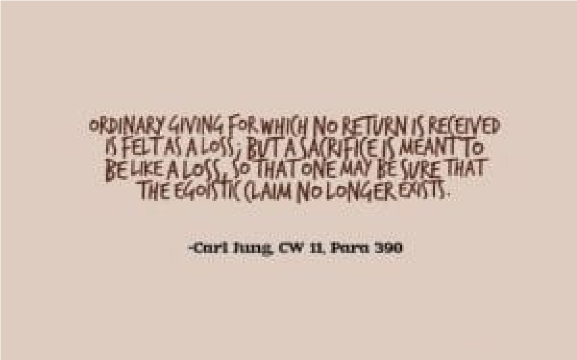
While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

Carl Jung, CW 11, Para 968



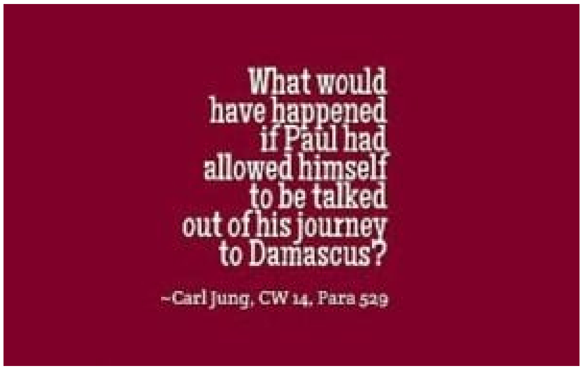
"Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky."

~~Carl Jung; Book of Job, Para. 758

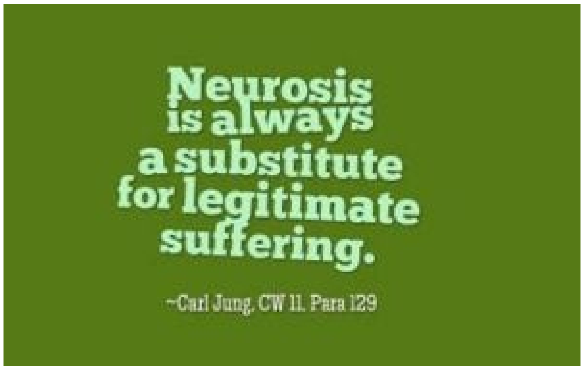


ORDINARY GIVING FOR WHICH NO RETURN IS RECEIVED IS FELT AS A LOSS; BUT A SACRIFICE IS MEANT TO BE LIKE A LOSS, SO THAT ONE MAY BE SURE THAT THE EGOISTIC CLAIM NO LONGER EXISTS.

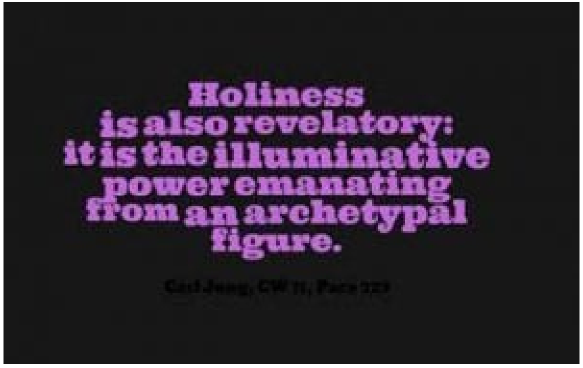
~Carl Jung, CW 11, Para 390


What would
have happened
if Paul had
allowed himself
to be talked
out of his journey
to Damascus?

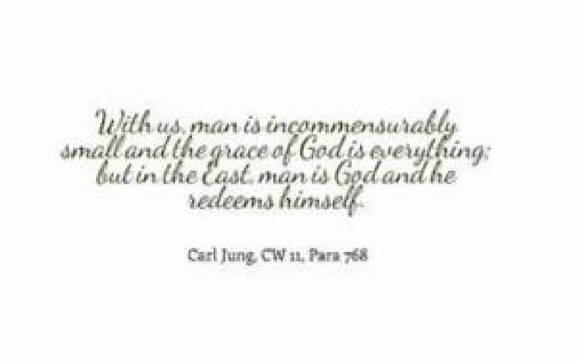
~Carl Jung, CW 14, Para 529


Neurosis
is always
a substitute
for legitimate
suffering.

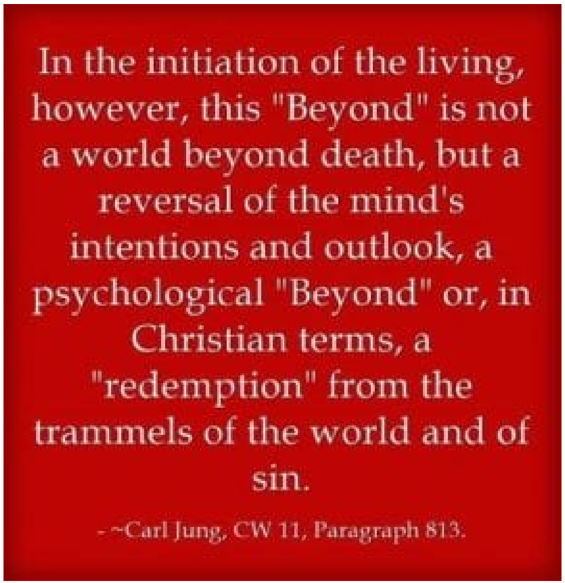
~Carl Jung, CW 11, Para 129


Holiness
is also revelatory:
it is the illuminative
power emanating
from an archetypal
figure.

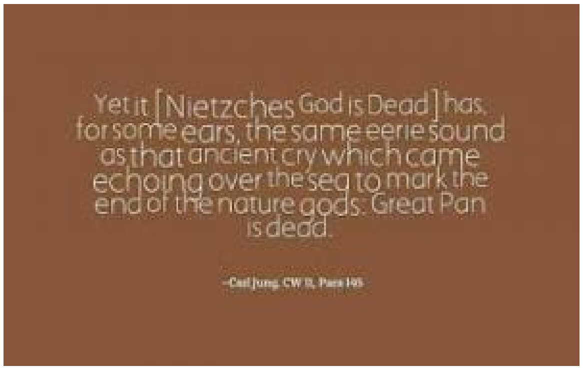
Carl Jung, CW 11, Para 223


With us, man is incommensurably
small and the grace of God is everything;
but in the East, man is God and he
redeems himself.

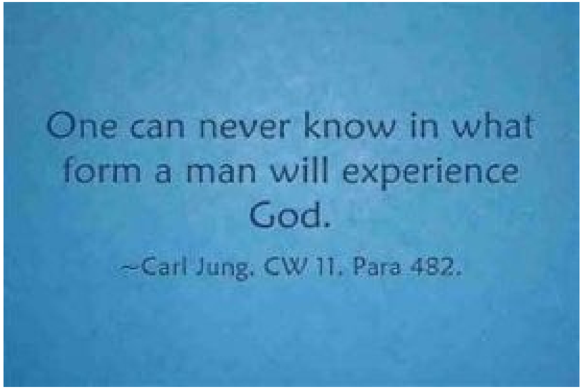
Carl Jung, CW 11, Para 768


In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.

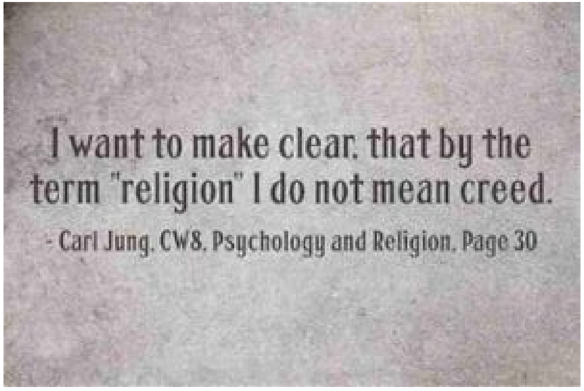
- ~Carl Jung, CW 11, Paragraph 813.


Yet it [Nietzches God is Dead] has
for some ears, the same eerie sound
as that ancient cry which came
echoing over the sea to mark the
end of the nature gods: Great Pan
is dead.

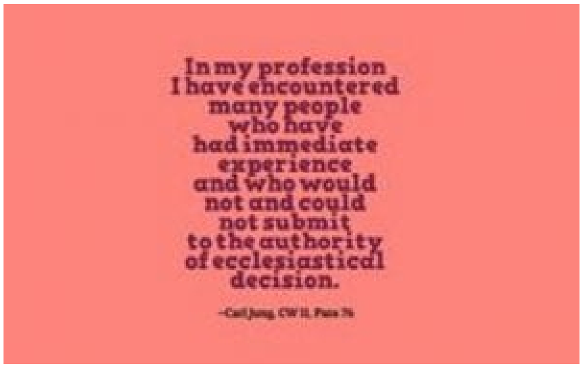
~Carl Jung, CW 11, Para 145


One can never know in what
form a man will experience
God.

~Carl Jung, CW 11, Para 482.

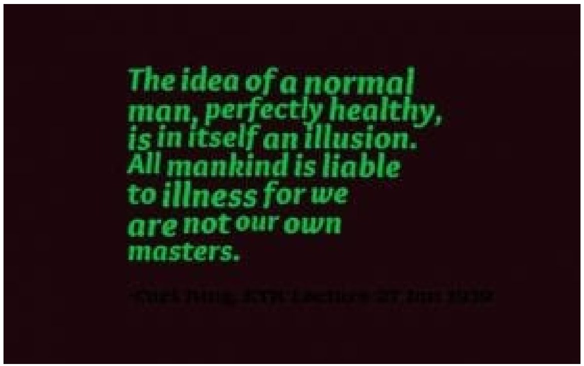

I want to make clear, that by the
term "religion" I do not mean creed.

- Carl Jung, CW8, Psychology and Religion, Page 30



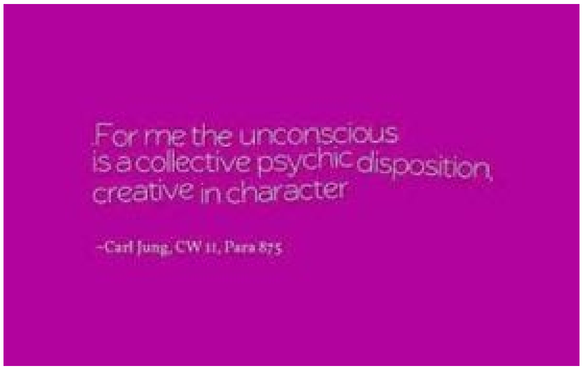
In my profession
I have encountered
many people
who have
had immediate
experience
and who would
not and could
not submit
to the authority
of ecclesiastical
decision.

~Carl Jung, CW 11, Para 76



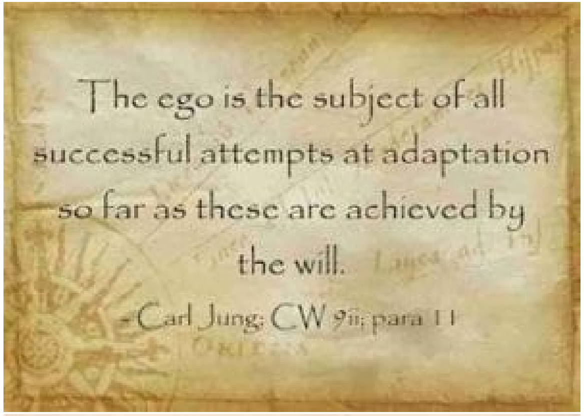
*The idea of a normal
man, perfectly healthy,
is in itself an illusion.
All mankind is liable
to illness for we
are not our own
masters.*

[illegible]



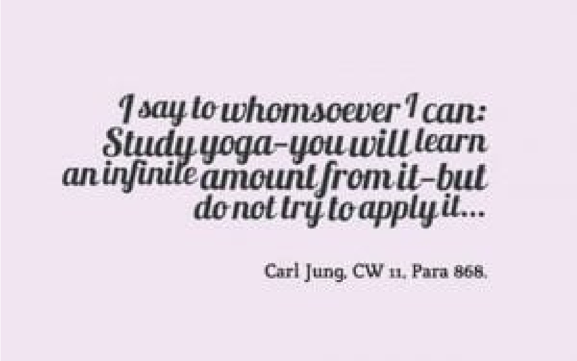
For me the unconscious
is a collective psychic disposition,
creative in character

~Carl Jung, CW 11, Para 875



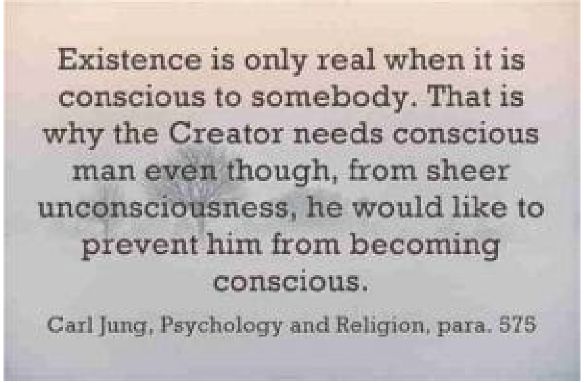
The ego is the subject of all
successful attempts at adaptation
so far as these are achieved by
the will.

~Carl Jung; CW 9ii; para 11



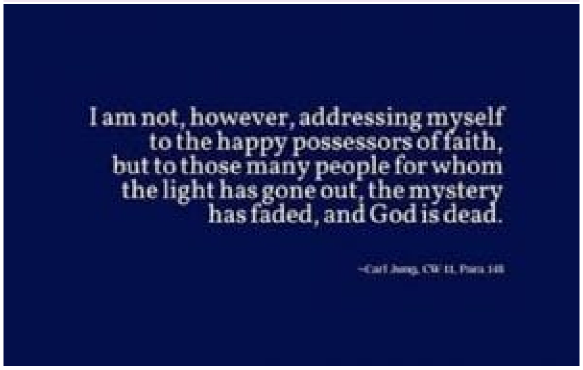
*I say to whomsoever I can:
Study yoga—you will learn
an infinite amount from it—but
do not try to apply it…*

Carl Jung, CW 11, Para 868.



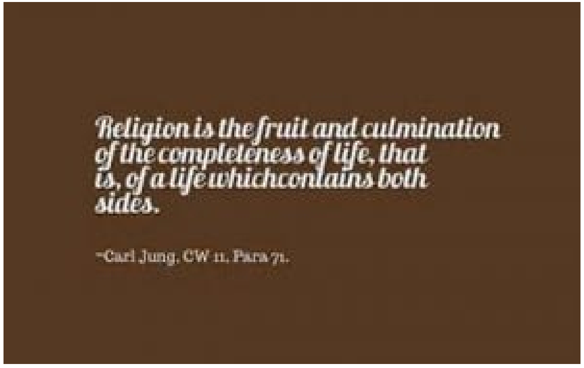
Existence is only real when it is
conscious to somebody. That is
why the Creator needs conscious
man even though, from sheer
unconsciousness, he would like to
prevent him from becoming
conscious.

Carl Jung, Psychology and Religion, para. 575



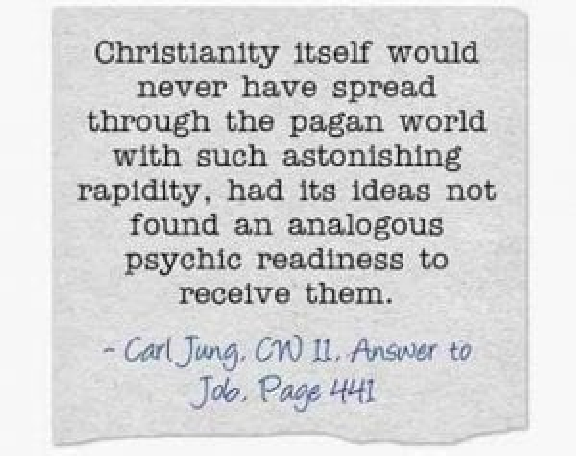
I am not, however, addressing myself
to the happy possessors of faith,
but to those many people for whom
the light has gone out, the mystery
has faded, and God is dead.

~Carl Jung, CW 11, Para 148



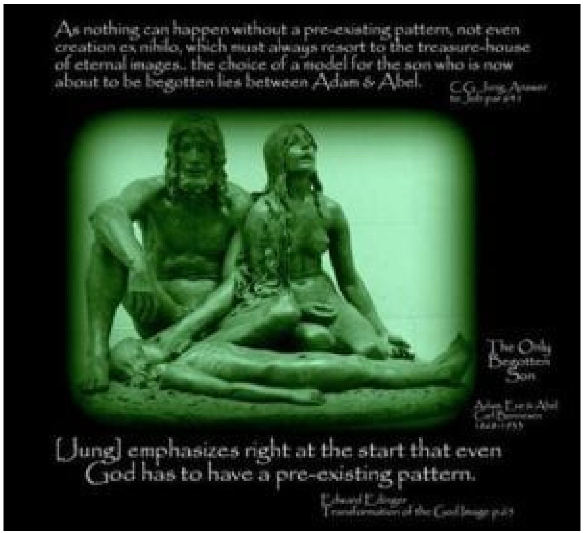
*Religion is the fruit and culmination
of the completeness of life, that
is, of a life whichcontains both
sides.*

~Carl Jung, CW 11, Para 71.



Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them.

- Carl Jung, CW 11, Answer to Job, Page 441



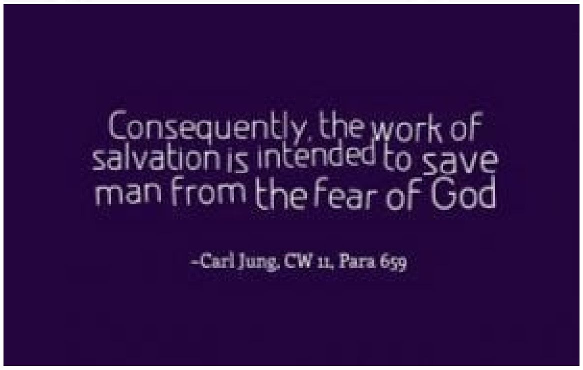
As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images.. the choice of a model for the son who is now about to be begotten lies between Adam & Abel.

C.G. Jung, Answer to Job par 491

The Only Begotten Son
Adam, Eve & Abel
Carl Bonnesen
1868-1933

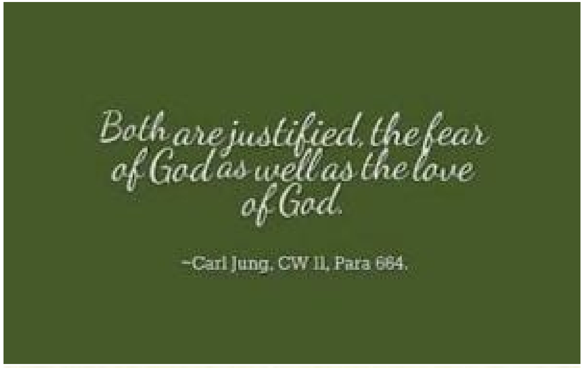
[Jung] emphasizes right at the start that even God has to have a pre-existing pattern.

Edward Edinger
Transformation of the God Image p.49



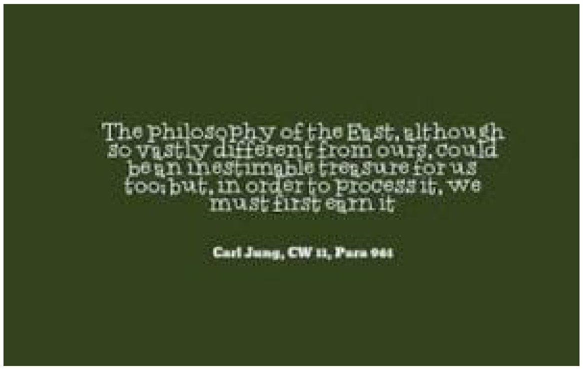
Consequently, the work of salvation is intended to save man from the fear of God

~Carl Jung, CW 11, Para 659



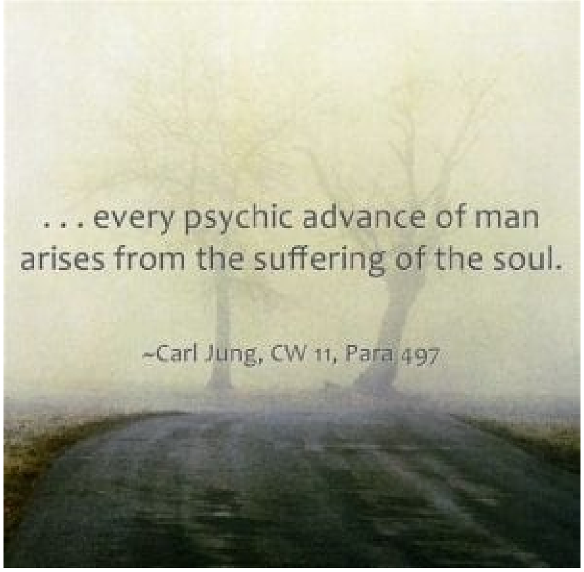
Both are justified, the fear of God as well as the love of God.

~Carl Jung, CW 11, Para 664.



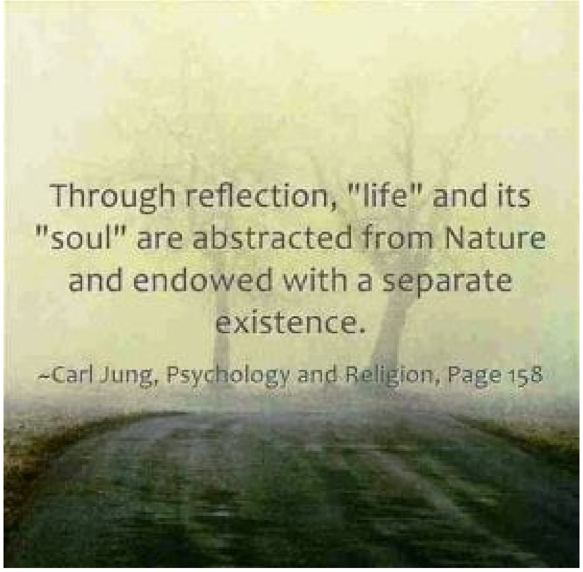
The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it

Carl Jung, CW 11, Para 961



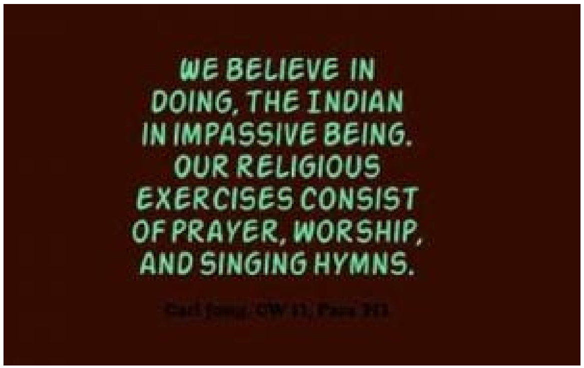
. . . every psychic advance of man arises from the suffering of the soul.

~Carl Jung, CW 11, Para 497



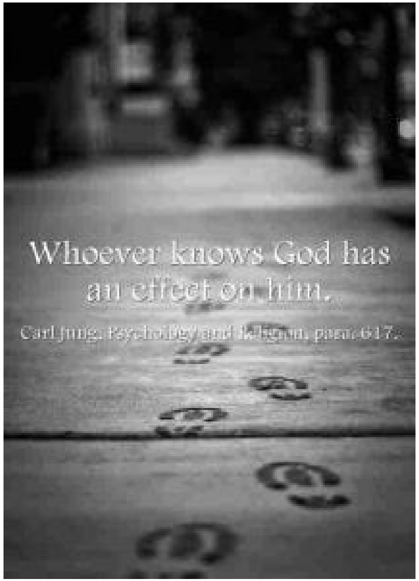
Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence.

~Carl Jung, Psychology and Religion, Page 158



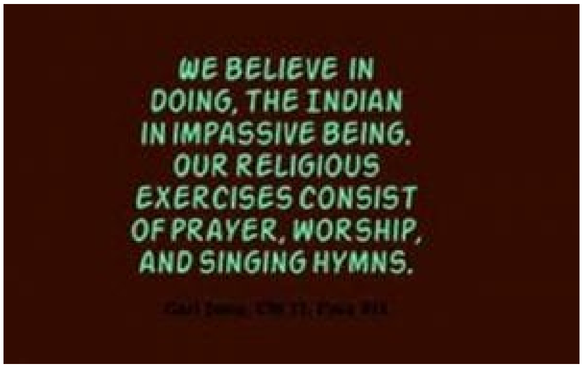
WE BELIEVE IN DOING, THE INDIAN IN IMPASSIVE BEING. OUR RELIGIOUS EXERCISES CONSIST OF PRAYER, WORSHIP, AND SINGING HYMNS.

Carl Jung, CW 11, Para [illegible]



Whoever knows God has an effect on him.

Carl Jung, Psychology and Religion, para. 617.



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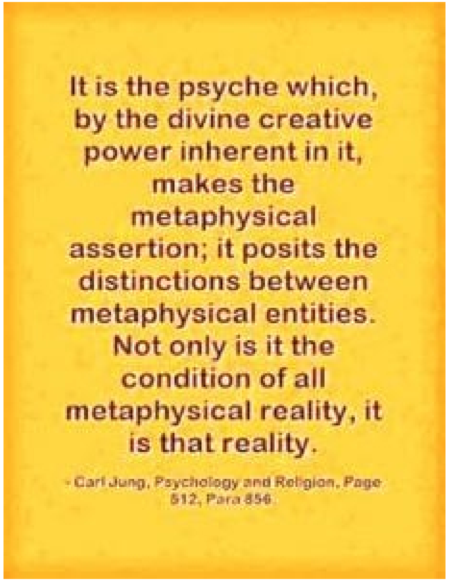
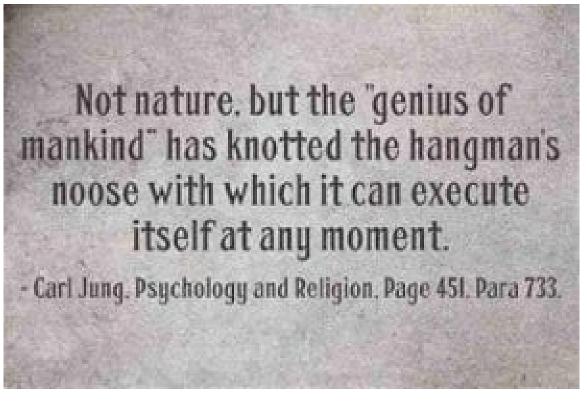


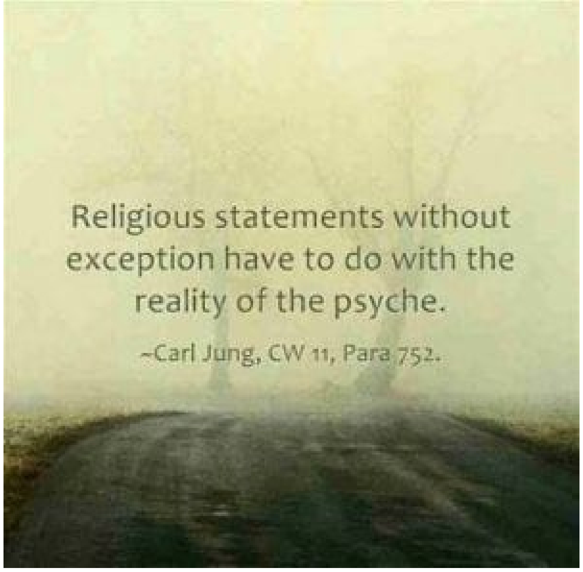
It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

- Carl Jung, Psychology and Religion, Page 512, Para 856



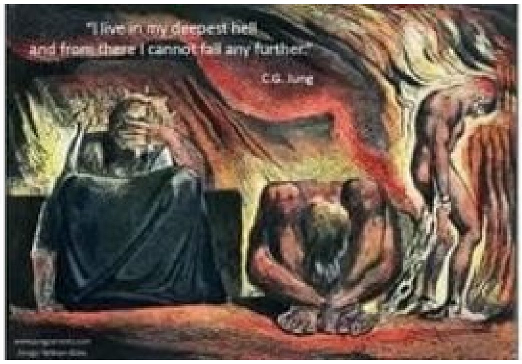
Not nature, but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

- Carl Jung, Psychology and Religion, Page 451, Para 733.



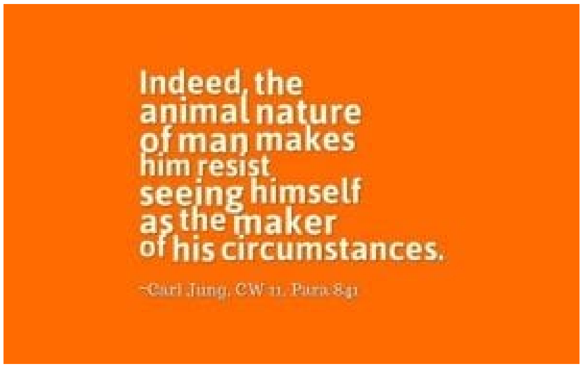
Religious statements without exception have to do with the reality of the psyche.

~Carl Jung, CW 11, Para 752.



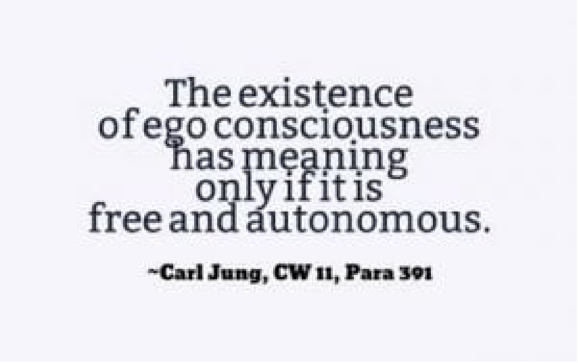
"I live in my deepest hell, and from there I cannot fall any further."

C.G. Jung



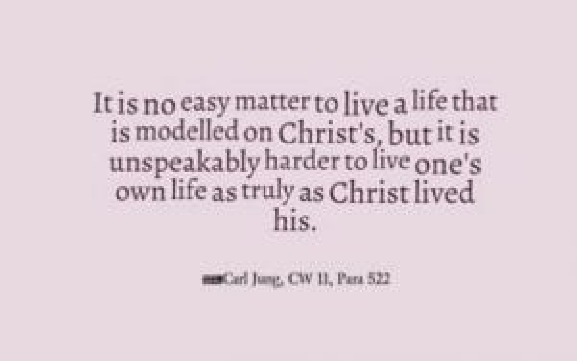
Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

~Carl Jung, CW 11, Para 841



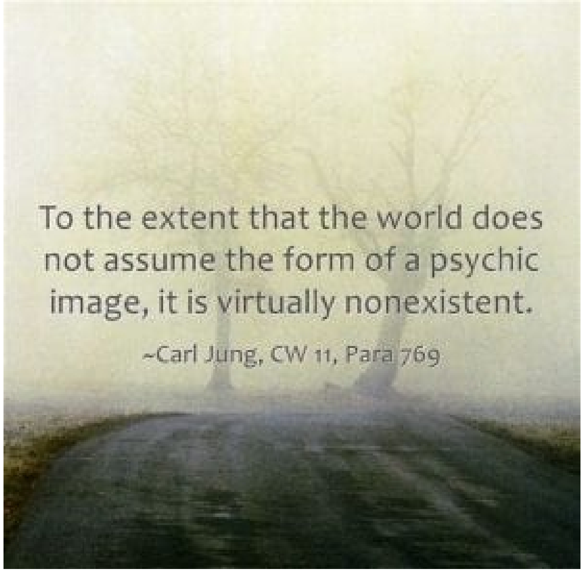
The existence of ego consciousness has meaning only if it is free and autonomous.

~Carl Jung, CW 11, Para 391



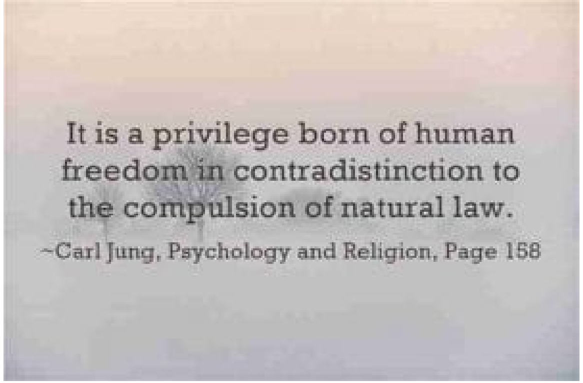
It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Carl Jung, CW 11, Para 522



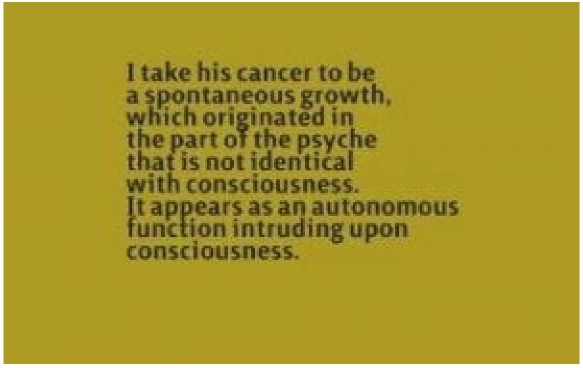
To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent.

~Carl Jung, CW 11, Para 769

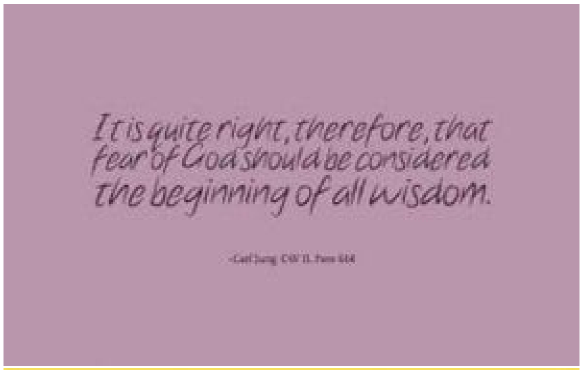


It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

~Carl Jung, Psychology and Religion, Page 158

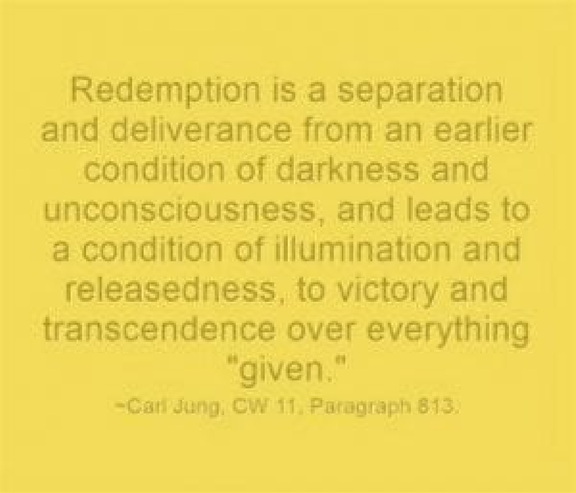


I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness.



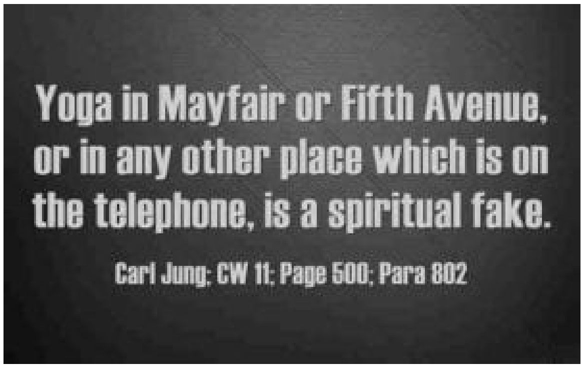
It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

~Carl Jung, CW 11, Para 614



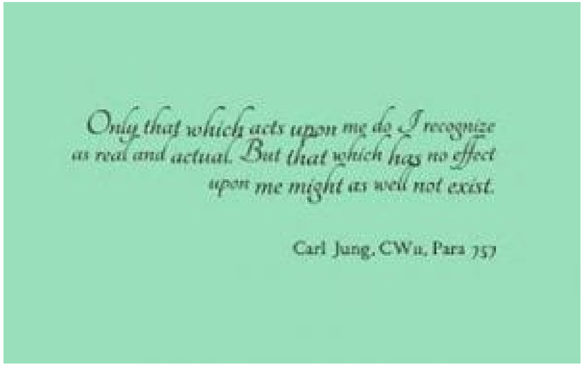
Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

~Carl Jung, CW 11, Paragraph 813.



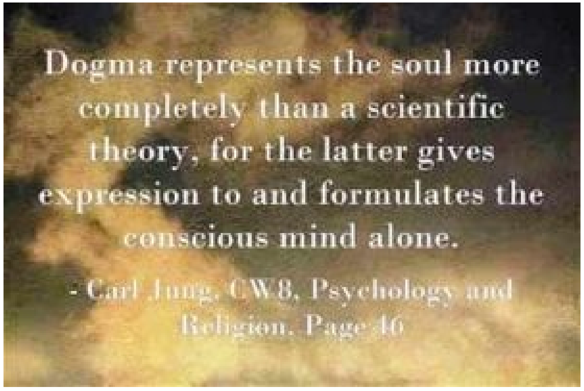
Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake.

Carl Jung; CW 11; Page 500; Para 802



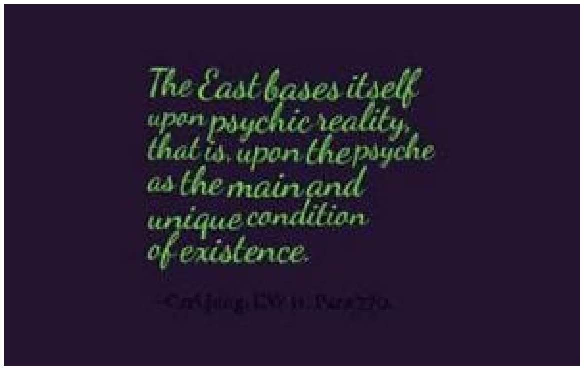
Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.

Carl Jung, CW11, Para 757



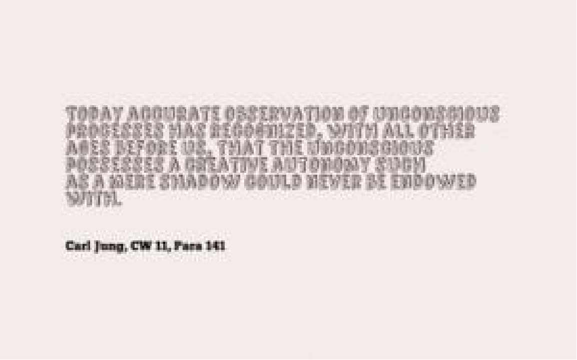
Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone.

- Carl Jung, CW8, Psychology and Religion, Page 46



The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence.

~Carl Jung, CW 11, Para 770



TODAY ACCURATE OBSERVATION OF UNCONSCIOUS PROCESSES HAS RECOGNIZED, WITH ALL OTHER AGES BEFORE US, THAT THE UNCONSCIOUS POSSESSES A CREATIVE AUTONOMY SUCH AS A MERE SHADOW COULD NEVER BE ENDOWED WITH.

Carl Jung, CW 11, Para 141

1. `https://www.youtube.com/watch?v=hbX6lKMcR1s`

Carl Jung on “Normal.” - Anthology (2019-04-14 11:23)

[1]

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. Carl Jung; Man and His symbols; P. 20

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adap- tation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice of Psychotherapy; P. 161

…therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal

people are just compensated madmen. Carl Jung, Modern Psychology, Vol. 1, Page 41.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, Modern Psychology, Vol. 1, Page 132.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, Modern Psychology, Vol. 2, Page 146.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

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But in the world it is not what is usual or general that is essential, but the exceptional and the individual;

there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be ’normal.’ It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

I don’t think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

If somebody has a vision it doesn’t mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

The schizophrenic’s interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Pages 409-410.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Pages 533-534

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts,
but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

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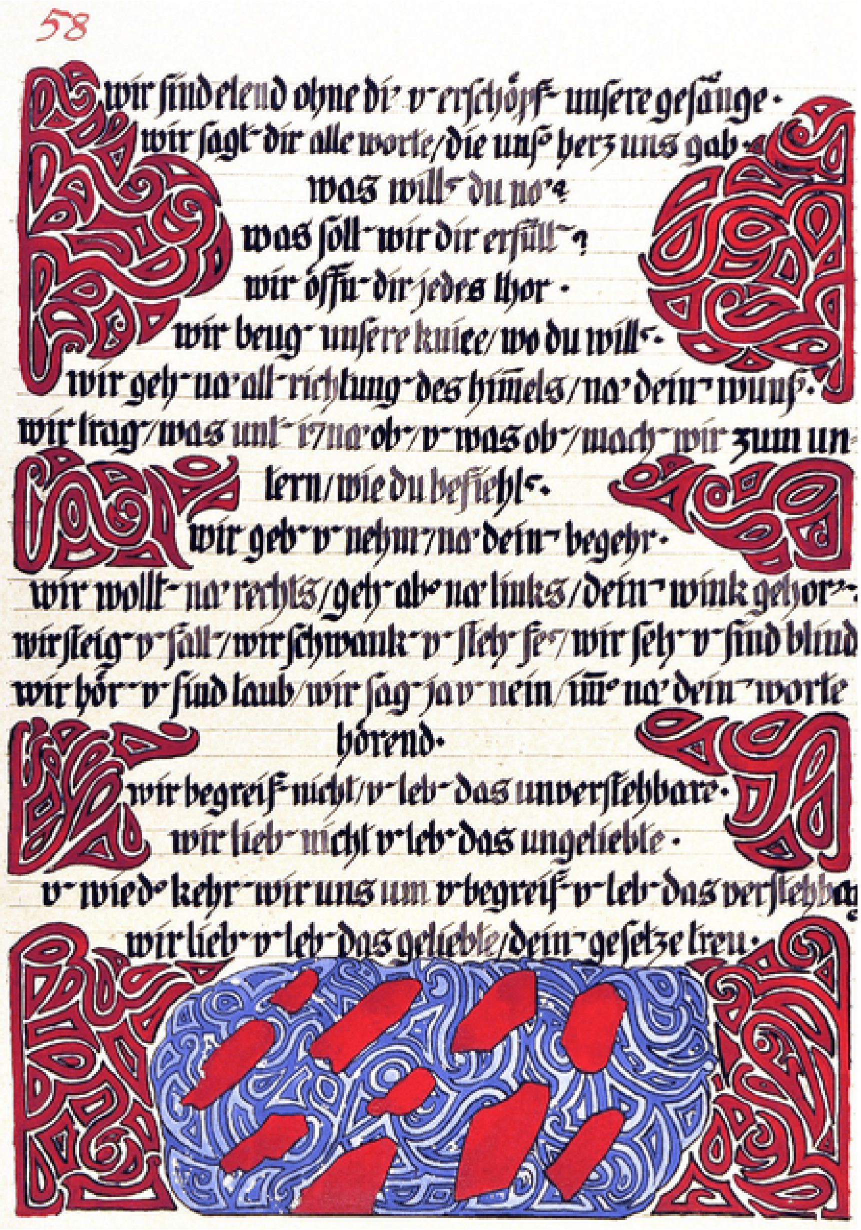
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/608f2-1normal.jpg`

Dr. Jung should hide himself in stone, as the God is a terrible fire. (2019-04-14 11:33)

[1]



58

wir ſind elend ohne di⁻ v⁻ erſchöpf⁻ unſere geſänge·
wir ſagt⁻ dir alle worte/die unſ⁻ herz uns gab·
was will⁻ du no⁻?
was ſoll⁻ wir dir erfüll⁻?
wir öffn⁻ dir jedes thor·
wir beug⁻ unſere kniee/wo du will⁻·
wir geh⁻ na⁻ all⁻ richtung⁻ des himels/na⁻ dein⁻ wunſ⁻·
wir trag⁻/was unt⁻ iſt na⁻ ob⁻/v⁻ was ob⁻/mach⁻ wir zum untern/wie du befiehl⁻·
wir geb⁻ v⁻ nehm⁻/na⁻ dein⁻ begehr·
wir wollt⁻ na⁻ rechts/geh⁻ ab⁻ na⁻ links/dein⁻ wink gehor⁻·
wir ſteig⁻ v⁻ fall⁻/wir ſchwank⁻ v⁻ ſteh⁻ fe⁻/wir ſeh⁻ v⁻ ſind blind
wir hör⁻ v⁻ ſind taub/wir ſag⁻ ja v⁻ nein/im⁻ na⁻ dein⁻ worte hörend·
wir begreif⁻ nicht/v⁻ leb⁻ das unverſtehbare·
wir lieb⁻ nicht v⁻ leb⁻ das ungeliebte·
v⁻ wied⁻ kehr⁻ wir uns um v⁻ begreif⁻ v⁻ leb⁻ das verſtehba
wir lieb⁻ v⁻ leb⁻ das geliebte/dein⁻ geſetze treu·

In "Dreams," Jung wrote: [Page 316]

"17 I 1917 Tonight: awful and formidable avalanches come crashing down the mountainside, like utterly nightmarish clouds; they will fill the valley on whose rim I am standing on the opposite side.

I know that I must take flight up the mountain to avoid the dreadful catastrophe.

This dream is explained in the Black Book in strange terms, in an entry bearing the same date.

On 17 I 1917 I produced a drawing with red spots on page 58 of Lib. Nov.

On 18 I 1917 I read about the current formation of huge sunspots" (p. 2).

The following is a paraphrase of the entry in Black Book 6 for January 17,1917:

Jung asks what it is that fills him with fear and horror, what is falling down from the high mountain.

His soul tells him to help the Gods and to sacrifice to them.

She tells him that the worm crawls up to Heaven, it begins to cover the stars and with a tongue of fire he eats the dome of the seven blue heavens.

She tells him that he will also be eaten, and that he should crawl into the stone and wait in the narrow casing until the torrent of fire is over.

Snow falls from the mountains because the fiery breath falls down from above the clouds.

The God is coming, Jung should get ready to receive him.

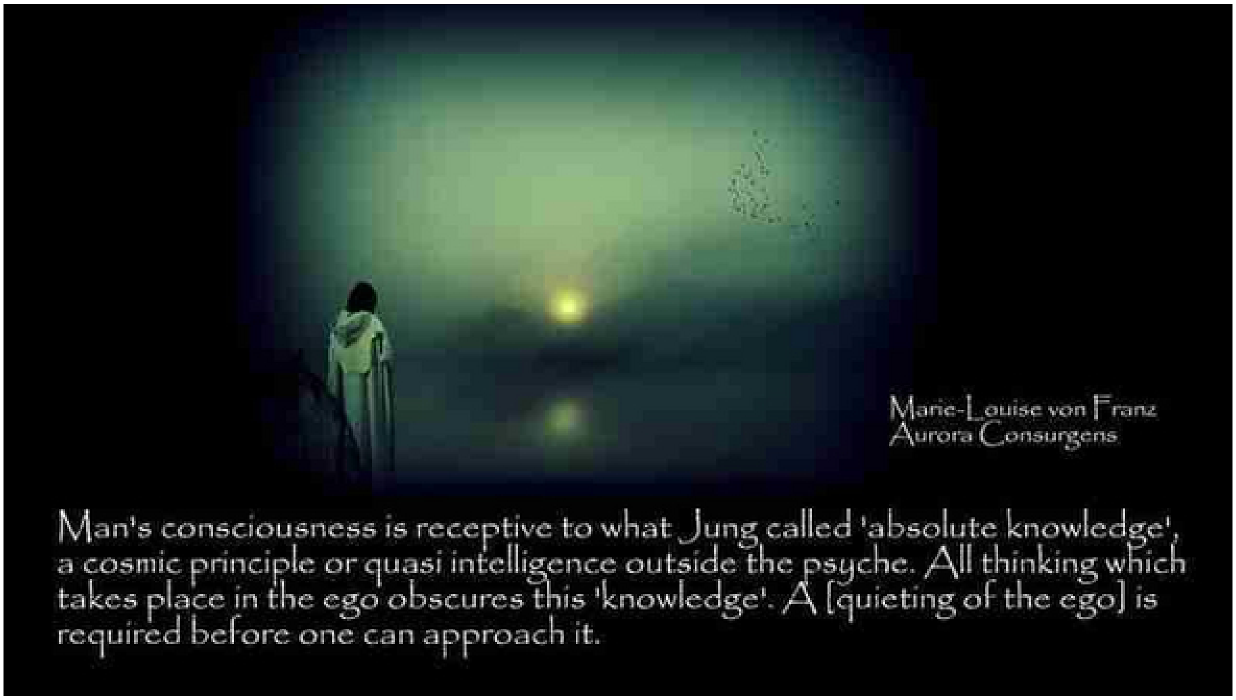
Jung should hide himself in stone, as the God is a terrible fire.

He should remain quiet and look within, so that the God does not consume him in flames (P.152f).   The Red Book, Page 286, Footnote 129.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/8647c-liber2bnovus2bimage2b58.png`

Carl Jung and "Absolute Knowledge" - Anthology (2019-04-14 11:46)

[1]



Marie-Louise von Franz
Aurora Consurgens

Man's consciousness is receptive to what Jung called 'absolute knowledge', a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this 'knowledge'. A [quieting of the ego] is required before one can approach it.

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All thinking which takes place in the ego obscures this ‘knowledge”.

A quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense or- gans.

This quality of knowledge is what Jung calls ’absolute knowledge,’ since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The ’absolute knowledge’ which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a selfsubsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July151

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/aef8c-12babsolute.jpg`

Carl Jung on Sexuality - YouTube (2019-04-14 11:48)

[1]Carl Jung on "Sexuality" - YouTube

1. `https://www.youtube.com/watch?v=oArK1CnX4Xw`

Carl Jung on the “Kingdom of Heaven” – Anthology (2019-04-14 11:53)

[1]

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Pages 523-524.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Pages 476-477

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

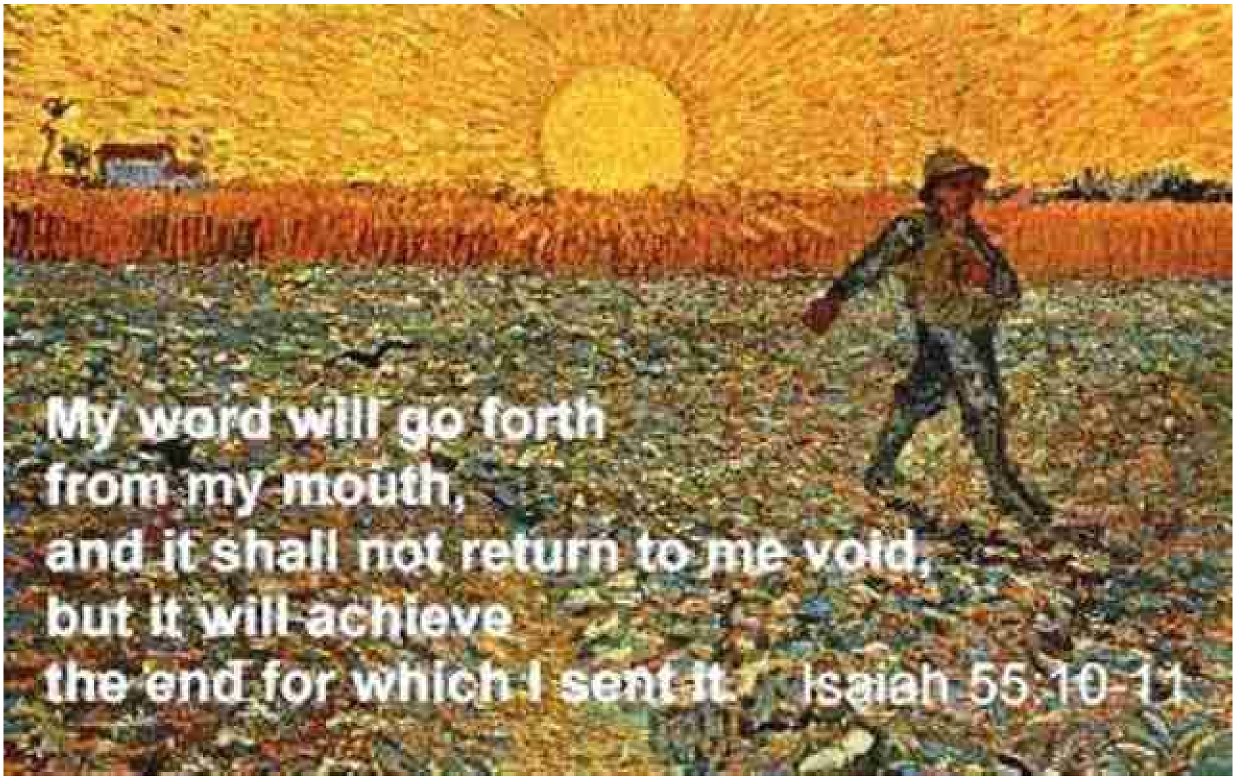
The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, Modern Psychology, Page 22.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3c9c1-12bheaven.jpg`

Carl Jung: Salvation is a long road that leads through many gates. (2019-04-14 11:58)

[1]


My word will go forth
from my mouth,
and it shall not return to me void,
but it will achieve
the end for which I sent it. Isaiah 55:10-11

The symbol is the word that goes out of the mouth, that one that does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue.

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external.

But the soul suffers great need, since outer freedom is of no use to it. Salvation is a long road that leads through many gates.
These gates are symbols.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/af9d6-12bgate.jpg`

Carl Jung: Doubt is justified only where it is a question of a deliberate lie. **(2019-04-14 12:01)**

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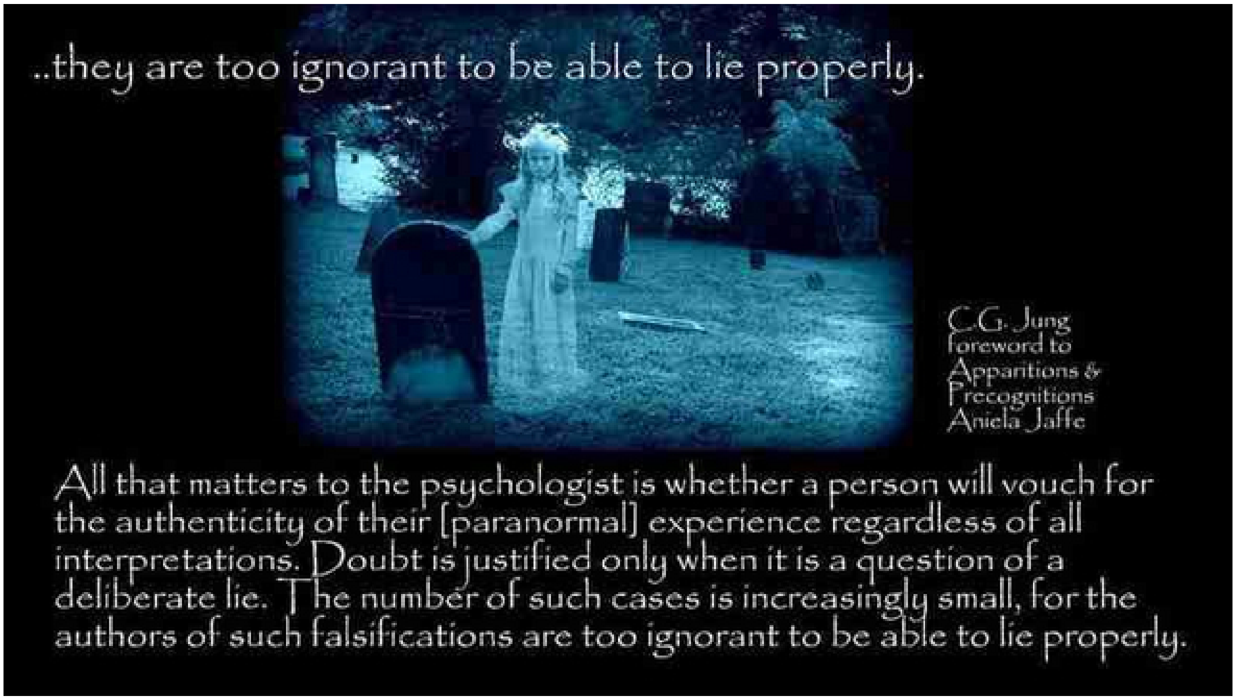

..they are too ignorant to be able to lie properly.

C.G. Jung
foreword to
Apparitions &
Precognitions
Aniela Jaffe

All that matters to the psychologist is whether a person will vouch for the authenticity of their [paranormal] experience regardless of all interpretations. Doubt is justified only when it is a question of a deliberate lie. The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations.

The reports leave no doubt about this; moreover in most cases their authenticity is confirmed not only by the freedom with which they were reported, but also by independent parallel stories.

Since it cannot be doubted that such reports are found at all times and places, there is no sufficient reason for doubting the veracity of individual reports.

Doubt is justified only where it is a question of a deliberate lie.

The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly. Aniela Jaffe, Apparitions and Precognitions, Pages vii – viii.

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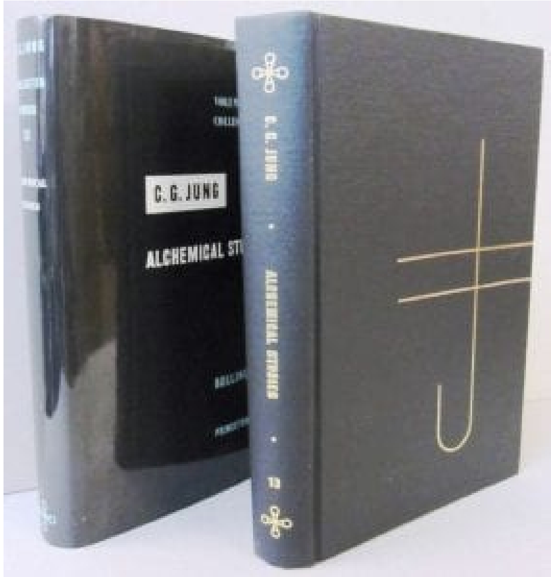
Carl Jung "Alchemical Studies" CW 13; Quotations (2019-04-14 12:06)



Carl Jung: CW 13 “Alchemical Studies”

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” Carl Jung, CW 13, § 2.

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. Carl Jung, CW 13, Para 84

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25

The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me, but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13, Page 182.

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, Page 264.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung, CW 13, Page 16.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 13, Page 11.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung, CW 13, Para 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

Nature is not matter only, she is also spirit. Carl Jung; CW 13; Para 229.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung, CW 13, para 163.

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, CW 13, Page 140.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, CW 13, par. 139.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13 Para 51.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, CW 13, Para 256.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Para 13.

"Magic," he says, is "the preceptor and teacher of the physician," who derives his knowledge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148.

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

No one can claim to be immune to the spirit of his own epoch or to possess anything like a complete knowledge of it. Regardless of our conscious convictions, we are all without exception, in so far as we are particles in the mass, gnawed at and undermined by the spirit that runs through the masses. Our freedom extends only as far as our consciousness reaches. Carl Jung, CW 13, Para 153

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser indeed, we can only open up the opposition again. Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality is the living truth. Carl Jung, CW 13, Para 199

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

So long as one knows nothing of psychic actuality, it will be projected, if it appears at all. Thus the first knowledge of psychic law and order was found in the stars, and was later extended by projections into unknown matter. These two realms of experience branched off into sciences astrology became astronomy, and alchemy chemistry. On the other hand, the peculiar connection between character and the astronomical determination of time has only very recently begun to turn into something approaching an empirical science. The really important psychic facts can neither be measured, weighed, nor seen in a test tube or under a microscope. They are therefore supposedly indeterminable, in other words they must be left to people who have an inner sense for them, just as colours must be shown to the seeing and not to the blind. Carl Jung, CW 13, Para 285

When a dream apparently disguises something and a particular person therefore seems indicated, there is an obvious tendency at work not to allow this person to appear, because, in the sense of the dream, he represents a mistaken way of thinking or acting. When, for instance, as not infrequently happens in women's dreams, the analyst is represented as a hairdresser (because he "fixes" the head), the analyst is not being so much disguised as devalued. The patient, in her conscious life, is only too ready to acknowledge any kind of authority because she cannot or will not use her own head. The analyst (says the dream) should have no more significance than the hairdresser who puts her head right so that she can then use it herself. Carl Jung, CW 13, Para 479

An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424

Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. Carl Jung, CW 13, Para 60

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension between opposites. Carl Jung, CW 13, Para 154

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

Convictions and moral values would have no meaning if they were not believed and did not possess exclusive validity. And yet they are man-made and time-conditioned assertions or explanations which we know very well are capable of all sorts of modifications, as has happened in the past and will happen again in the future. Carl Jung, CW 13, Para 230

Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. Carl Jung, CW 13, Para 142

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Para 391

The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

In each of us there is a pitiless judge who makes us feel guilty even if we are not conscious of having done anything wrong. Although we do not know what it is, it is as though it were known somewhere. Carl Jung, CW 13, Para 164

Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68

There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. Carl Jung, CW 13, Para 16

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The more remote and unreal the personal mother is, the more deeply will the son’s yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences, and ideals. Carl Jung, CW 13, Para 147

All the greatest and most important problems of life are fundamentally insoluble. They must be so, for they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, CW 13, Para 18

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands, but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

The ancient world contained a large slice of nature and a number of questionable things which Christianity was bound to overlook if the security of a spiritual standpoint was not to be hopelessly compromised. No penal code and no moral code, not even the sublimest casuistry, will ever be able to codify and pronounce just judgment upon the confusions, the conflicts of duty, and the invisible tragedies of the natural man in collision with the exigencies of culture. "Spirit" is one aspect, "Nature" another. " "You may pitch Nature out with a fork, yet she'll always come back again," says the poet. Nature must not win the game, but she cannot lose. And whenever the conscious mind clings to hard and fast concepts and gets caught in its own rules and regulations—as is unavoidable and of the essence of civilized consciousness—nature pops up with her inescapable demands. Nature is not matter only, she is also spirit. Were that not so, the only source of spirit would be human reason. Carl Jung, CW 13, Para 229

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common. The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help. It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening. In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is

perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

This "outgrowing" proved on further investigation to be a new level of consciousness. Some higher or wider interest appeared on the patient's horizon, and through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out when confronted with a new and stronger life urge. It was not repressed and made unconscious, but merely appeared in a different light, and so really did become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, from the higher level of personality now looked like a storm in the valley seen from the mountain top. This does not mean that the storm is robbed of its reality, but instead of being in it one is above it. Carl Jung, CW 13, Para 17

The animus is the masculine thinking in a woman. Carl Jung, CW 13, Page 267.

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. Carl Jung, CW 13, Para 286

The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but—and this is perhaps just as important—it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, Page 268.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Page 25.

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung, CW 13, para 53.

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity. Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

In reality, everything depends on the man and little or nothing on the method. Carl Jung, CW 13, Para 424

Healing comes only from what leads the patient beyond himself and beyond his entanglements in the ego. Carl Jung, CW 13, Para 397

In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448

Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin) Carl Jung, CW 13 Para 448

Psychologically, this snake sacrifice must be understood as an overcoming of unconsciousness and, at the

same time, of the attitude of the son who unconsciously hangs on his mother. The alchemists used the same symbol to represent the transformation of Mercurius, who is quite definitely a personification of the unconscious, as I have shown. I have come across this motif several times in dreams, once as a crucified snake (with conscious reference to John 3 : 14), then as a black spider hung on a pole which changed into a cross, and finally as the crucified body of a naked woman. Carl Jung, CW 13, Para 449

According to ancient tradition men came from trees or plants. The tree is as it were an intermediate form of man, since on the one hand it springs from the Primordial Man and on the other hand it grows into a man. Naturally the patristic conception of Christ as a tree or vine exerted a very great influence. In Pandora, as we have said, the tree is represented in the form of a woman, in agreement with the pictures reproduced in the first part of this essay, which, unlike the alchemical pictures, were done mostly by women. Carl Jung, CW 13, Para 458

This raises the question of how the feminine tree-numen should be interpreted. The results of our investigation of the historical material have shown that the tree can be interpreted as the Anthropos or Self. This interpretation is particularly obvious in the symbolism of the "Scriptum Alberti" and is confirmed by the fantasy material expressed in our pictures. The interpretation of the feminine tree-numen as the Self therefore holds good for women, but for the alchemists and humanists the feminine representation of the tree is an obvious projection of the anima figure. The anima personifies the femininity of a man but not the Self. Correspondingly, the patients who drew Figures 29 and 30 depict the tree-numen as the animus. In all these cases the contrasexual symbol has covered up the Self. This is what regularly happens when the man's femininity, the anima, or the woman's masculinity, the animus, is not differentiated enough to be integrated with consciousness, so that the Self is only potentially present as an intuition but is not yet actualized. Carl Jung, CW 13, Para 458

In so far as the tree symbolizes the opus and the transformation process "tam ethice quam physice" (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view. Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: "From man [= Anthropos] and gnosis is born the tree, which they also call gnosis." In the Gnosis of Justin, the angel Baruch, named the "wood of life," is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW-13. Para 459

However the cosmic associations of the tree as world-tree and world-axis take second place among the alchemists as well as in modern fantasies, because both are more concerned with the individuation process, which is no longer projected into the cosmos. An exception to this rule may be found in the rare case, reported by Nelken, of a schizophrenic patient in whose cosmic system the Father-God had a tree of life growing out of his breast. It bore red and white fruits, or spheres, which were worlds. Red and white are alchemical colours, red signifying the sun and white the moon. On the top of the tree sat a dove and an eagle, recalling the stork on the sun-and-moon tree in the "Scriptum Alberti." Any knowledge of the alchemical parallels was quite out of the question in this case. Carl Jung, CW 13, Para 459

Our material is, however, fully in accord with the widespread, primitive shamanistic conceptions of the tree and the heavenly bride, who is a typical anima projection. She is the ayami (familiar, protective spirit) of the shaman ancestors. Her face is half black, half red. Sometimes she appears in the form of a winged tiger. Spitteler also likens the "Lady Soul" to a tiger. The tree represents the life of the shaman's heavenly bride, and has a maternal significance. Among the Yakuts a tree with eight branches is the birthplace of the first man. He is suckled by a woman the top part of whose body grows out of the trunk. Carl Jung, CW 13, Para 460

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The inverted tree plays a great role among the East Siberian shamans. Kagarow has published a photograph of one such tree, named Nakassä, from a specimen in the Leningrad Museum. The roots signify hairs, and on the trunk, near the roots, a face has been carved, showing that the tree represents a man. Presumably this is the shaman himself, or his greater personality. The shaman climbs the magic tree in order to find his true self in the upper world. Carl Jung, CW 13, Para 462

Eliade says in his excellent study of shamanism: "The Eskimo shaman feels the need for these ecstatic journeys because it is above all during trance that he becomes truly himself: the mystical experience is necessary to him as a constituent of his true personality." The ecstasy is often accompanied by a state in which the shaman is "possessed" by his familiars or guardian spirits. By means of this possession he acquires his "'mystical organs,' which in some sort constitute his true and complete spiritual personality" Carl Jung, CW 13, Para 462

This confirms the psychological inference that may be drawn from shamanistic symbolism, namely that it is a projection of the individuation process. This inference, as we have seen, is true also of alchemy, and in modern fantasies of the tree it is evident that the authors of such pictures were trying to portray an inner process of development independent of their consciousness and will. The process usually consists in the union of two pairs of opposites, a lower (water, blackness, animal, snake, etc.) with an upper (bird, light, head, etc.), and a left (feminine) with a right (masculine). The union of opposites, which plays such a great and indeed decisive role in alchemy, is of equal significance in the psychic process initiated by the confrontation with the unconscious, so the occurrence of similar or even identical symbols is not surprising. Carl Jung, CW 13, Para 462

The distinguishing mark of the spiritual man is that he seeks self-knowledge and knowledge of God. The earthly, fleshly man is called Thoth or Adam. He bears within him the spiritual man, whose name is light.This first man, Thoth-Adam, is symbolized by the four elements. The spiritual and the fleshly man are also named Prometheus and Epimetheus. But "in allegorical language" they "are but one man, namely soul and body" Carl Jung, CW 13, Para 126

The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely? If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126

The attributes of the Stoneincorruptibility, permanence, divinity, triunity, etc.are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a "human body capable of suffering" and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its "cheapness," however, goes against the doctrinal view Carl Jung, CW 13, Para 127

The divinity of Christ has nothing to do with man, but the healing Stone is "extracted" from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates: far from signifying Christ, the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man's reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the "inner" Christ who belonged to every man. Christ's spirituality was too high and man's naturalness was too low Carl Jung, CW 13, Para 127

In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

But the historical facts cannot be doubted, nor is the idea peculiar to alchemy. It is said, for instance, that after Zarathustra had received the drink of omniscience from Ahuramazda, he beheld in a dream a tree with four branches of gold, silver, steel, and mixed iron. This tree corresponds to the metallic tree of alchemy, the arbor philosophica, which, if it has any meaning at all, symbolizes spiritual growth and the highest illumination Carl Jung, CW 13, Para 119

Cold, inert metal certainly seems to be the direct opposite of spiritbut what if the spirit is as dead and as heavy as lead? A dream might then easily tell us to look for it in lead or quicksilver! It seems that nature is out to prod man's consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, and makes him seek them out and investigate their properties. While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para 119

Personifications of metals are especially common in the folktales of imps and goblins, who were often seen in the mines. We meet the metal men several times in Zosimos, also a brazen eagle Carl Jung, CW 13, Para 124

Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. "The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere" Carl Jung, CW 13, Para 125

The texts often use the terms pneuma and spiritus in the original concrete sense of "air in motion." So when Mercurius is described in the Rosarium philosophorum (fifteenth century) as aereus and volans (winged), and in Hoghelande (sixteenth century) as totus aereus et spiritualis, what is meant is nothing more than a gaseous state of aggregation Carl Jung, CW 13, Para 261

Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author's statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than "air" if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant "eternal," as we shall see later Carl Jung, CW 13, Para 261

Penotus (sixteenth century), a pupil of Paracelsus, stresses the corporeal aspect when he says that Mercurius is “nothing other than the spirit of the world become body within the earth.” This expression shows better than anything else the contaminationinconceivable to the modern mindof two separate realms, spirit and matter; for to people in the Middle Ages the spiritus mundi was also the spirit which rules nature, and not just a pervasive gas. We find ourselves in the same dilemma when another author, Mylius, in his Philosophia reformata, describes Mercurius as an “intermediate substance” (media substantia), which is evidently synonymous with his concept of the anima media natura (soul as intermediate nature), for to him Mercurius was the “spirit and soul of the bodies” Carl Jung, CW 13, Para 261

It is characteristic of any subjective dream interpretation that it is satisfied with pointing out superficial relationships which take no account of the essentials. Another thing to be considered is that the alchemists themselves testify to the occurrence of dreams and visions during the opus. I am inclined to think that the vision or visions of Zosimos were experiences of this kind, which took place during the work and revealed the nature of the psychic processes in the background. In these visions all those contents emerge which the alchemists unconsciously projected into the chemical process and which were then perceived there, as though they were qualities of matter. The extent to which this projection was fostered by the conscious attitude is shown by the somewhat overhasty interpretation given by Zosimos himself Carl Jung, CW 13, Para 88

Even though his interpretation strikes us at first as somewhat forced, indeed as far-fetched and arbitrary, we should nevertheless not forget that while the conception of the “waters” is a strange one to us, for Zosimos and for the alchemists in general it had a significance we would never suspect. It is also possible that the mention of the “water” opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89

This anima was set free not only by means of the “cooking,” but also by the sword dividing the “egg,” or by the separatio, or by dissolution into the four “roots” or elements. The separatio was often represented as the dismemberment of a human body. Of the aqua permanens it was said that it dissolved the bodies into the four elements. Altogether, the divine water possessed the power of transformation. It transformed the nigredo into the albedo through the miraculous “washing” (ablutio); it animated inert matter, made the dead to rise again, and therefore possessed the virtue of the baptismal water in the ecclesiastical rite. Just as, in the benedictio fontis, the priest makes the sign of the cross over the water and so divides it into four parts, so the mercurial serpent, symbolizing the aqua permanens, undergoes dismemberment, another parallel to the division of the body Carl Jung, CW 13. Para 89

Just as baptism is a pre-Christian rite, according to the testimony of the gospels, so, too, the divine water is of pagan and pre-Christian origin. The Praefatio of the Benedictio Fontis on Easter Eve says: “May this water,

prepared for the rebirth of men, be rendered fruitful by the secret inpouring of his divine power; may a heavenly offering, conceived in holiness and reborn into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one infancy by the motherhood of grace" (The Missal in Latin and English, p. 429) Carl Jung, CW 13, Para 89

A Latin proverb says: canis panem somniat, piscator pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said, that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any "nonsense" that fascinated men's minds for close on two thousand yearsamong them some of the greatest, e.g., Newton and Goethemust have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90

Moreover, the symbolism of alchemy has a great deal to do with the structure of the unconscious, as I have shown in my book Psychology and Alchemy. These things are not just rare curiosities, and anyone who wishes to understand the symbolism of dreams cannot close his eyes to the fact that the dreams of modern men and women often contain the very images and metaphors that we find in the medieval treatises. And since an understanding of the biological compensation produced by dreams is of importance in the treatment of neurosis as well as in the development of consciousness, a knowledge of these facts has also a practical value which should not be underestimated Carl Jung, CW 13, Para 90

The central image in["The Treatise of Zosimos the Divine Concerning the Art"], shows us a kind of sacrificial act undertaken for the purpose of alchemical transformation. It is characteristic of this rite that the priest is at once the sacrificer and the sacrificed. This important idea reached Zosimos in the form of the teachings of the "Hebrews" (i.e., Christians). Christ was a god who sacrificed himself. An essential part of the sacrificial act is dismemberment. Zosimos must have been familiar with this motif from the Dionysian mystery-tradition. There, too, the god is the victim, who was torn to pieces by the Titans and thrown into a cooking pot, but whose heart was saved at the last moment by Hera. Our text shows that the bowl-shaped altar was a cooking vessel in which a multitude of people were boiled and burned. As we know from the legend and from a fragment of Euripides, an outburst of bestial greed and the tearing of living animals with the teeth were part of the Dionysian orgy. Dionysius was actually called(the undivided and divided spirit) Carl Jung, CW 13, Para 91

The principle that is personified in the visions of Zosimos is the wonder-working water, which is both water and spirit, and kills and vivifies. If Zosimos, waking from his dream, immediately thinks of the "composition of the waters," this is the obvious conclusion from the alchemical point of view. Since the long-sought water, as we have shown, represents a cycle of birth and death, every process that consists of death and rebirth is naturally a symbol of the divine water Carl Jung, CW 13, Para 135

The motif of ascent and descent is based partly on the motion of water as a natural phenomenon (clouds, rain, etc.) Carl Jung, CW 13, Para 137

"Spirit" in alchemy means anything volatile, all evaporable substances, oxides, etc., but also, as a projected psychic content, a corpus mysticum in the sense of a "subtle body" (Cf. Mead, The Doctrine of the Subtle Body in Western Tradition). It is in this sense that the definition of the lapis as a spiritus humidus et aereus should be understood. There are also indications that spirit was understood as "mind," which could be refined by "sublimation" Carl Jung, CW 13, Para 137

In spite of the not always unintentional obscurity of alchemical language, it is not difficult to see that the divine water or its symbol, the uroboros, means nothing other than the deus absconditus, the god hidden in matter, the divine Nous that came down to Physis and was lost in her embrace. This mystery of the "god become physical" underlies not only classical alchemy but also many other spiritual manifestations of Hellenistic syncretism Carl Jung, CW 13, Para 138

Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139

The drama shows how the divine process of change manifests itself to our human understanding and how man experiences itas punishment, torment, death, and transfiguration. The dreamer describes how a man would act and what he would have to suffer if he were drawn into the cycle of the death and rebirth of the gods, and what effect the deus absconditus would have if a mortal man should succeed by his "art" in setting free the "guardian of spirits" from his dark dwelling. There are indications in the literature that this is not without its dangers Carl Jung, CW 13, Para 139

The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. "Slay the mother, cutting off her hands and feet"."Take a man, shave him, and drag him over a stoneuntil his body dies"."Take a cock, pluck it alive, then put its head in a glass vessel". In medieval alchemy the torturing of the materia was an allegory of Christ's passion Carl Jung, CW 13. Para 139

For Zosimos and those of like mind the divine water was a corpus mysticum. A personalistic psychology will naturally ask: how did Zosimos come to be looking for a corpus mysticum? The answer would point to the historical conditions: it was a problem of the times. But in so far as the corpus mysticum was conceived by the

alchemists to be a gift of the Holy Spirit, it can be understood in a quite general sense as a visible gift of grace conferring redemption. Man's longing for redemption is universal and can therefore have an ulterior, personalistic motive only in exceptional cases, when it is not a genuine phenomenon but an abnormal misuse of it. Hysterical self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. In such cases it is well worth asking: Why are you seeking the divine water? Carl Jung, CW 13. Para 142

The East teaches us another, broader, more profound, and higher understanding—understanding through life. We know this only by hearsay, as a shadowy sentiment expressing a vague religiosity, and we are fond of putting "Oriental wisdom" in quotation marks and banishing it to the dim region of faith and superstition. But that is wholly to misunderstand the realism of the East. Texts of this kind do not consist of the sentimental, overwrought mystical intuitions of pathological cranks and recluses, but are based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing. Carl Jung, CW 13, Para 2

I have no wish to depreciate the tremendous differentiation of the Western intellect; compared with it the Eastern intellect must be described as childish. (Naturally this has nothing to do with intelligence.) If we should succeed in elevating another, and possibly even a third psychic function to the dignified position accorded to the intellect, then the West might expect to surpass the East by a very great margin. Carl Jung, CW 13, Para 8

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not. They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

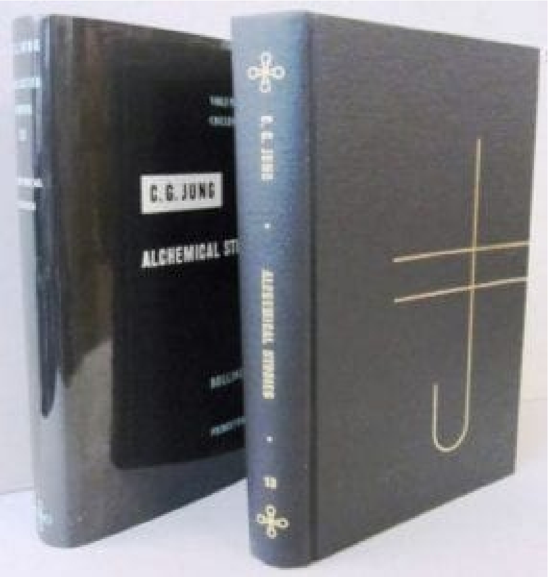
When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

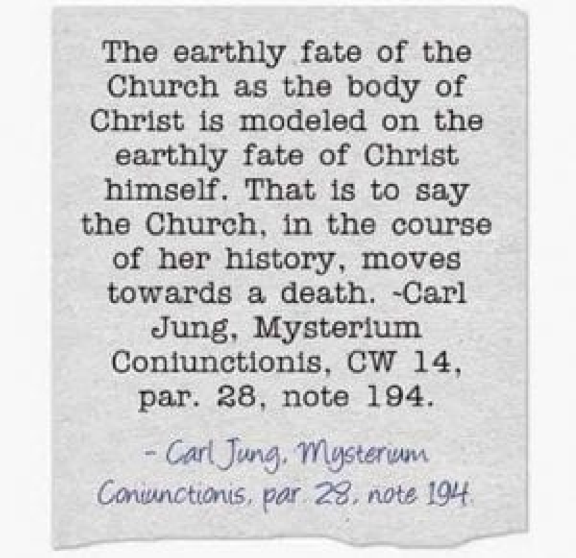
Our text is concerned with this way, and the same problem comes up with my patients also. There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for that would merely strengthen his will and consciousness against the unconscious and bring about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be emphasized enough that we are not Orientals, and that we have an entirely different point of departure in these matters. It would also be a great mistake to suppose that this is the path every neurotic must travel, or that it is the solution at every stage of the neurotic problem. It is appropriate only in those cases where consciousness has reached an abnormal degree of development and has diverged too far from the unconscious. This is the sine qua non of the process. Nothing would be more wrong than to open this way to neurotics who are ill on account of an excessive predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of thirty-five and forty), and if entered upon too soon can be decidedly injurious." Carl Jung, CW 13, Para 16

The production and birth of this superior personality is what is meant when our text speaks of the "holy fruit," the "diamond body," or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks- a consciousness detached from the world. I have reasons for believing that this attitude sets in after middle life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever his theoretical position he would hopelessly overstep the bounds of his scientific competence. He can only point out that the views of our text in regard to the timelessness of the detached consciousness are in harmony with the religious thought of all ages and with that of the overwhelming majority of mankind. Anyone who thought differently would be standing outside the human order and would, therefore, be suffering from a disturbed psychic equilibrium. As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed." Carl Jung, CW 13, Para 68

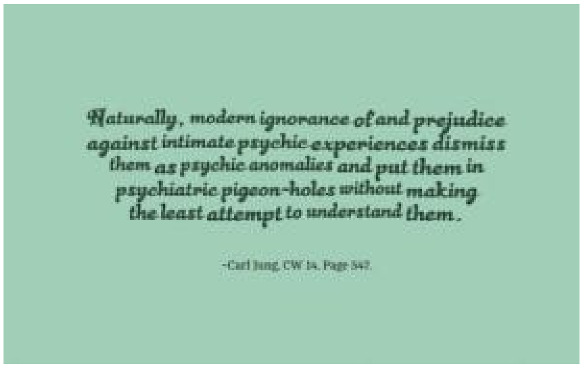
Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our

understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

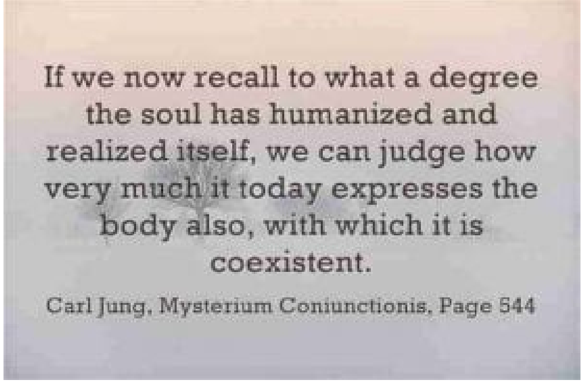



The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. -Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

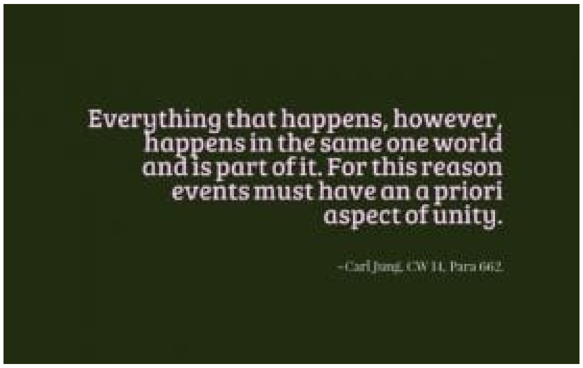
- Carl Jung, Mysterium Coniunctionis, par. 28, note 194.


Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them.

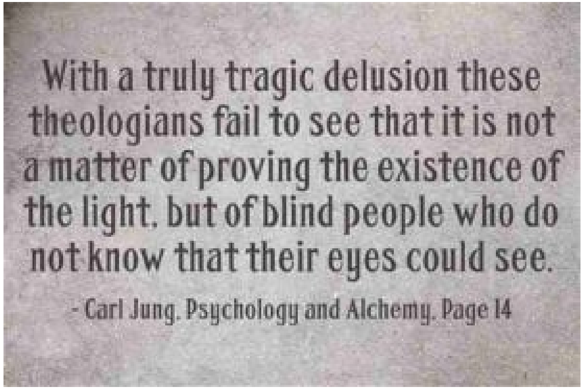
-Carl Jung, CW 14, Page 542.


If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent.

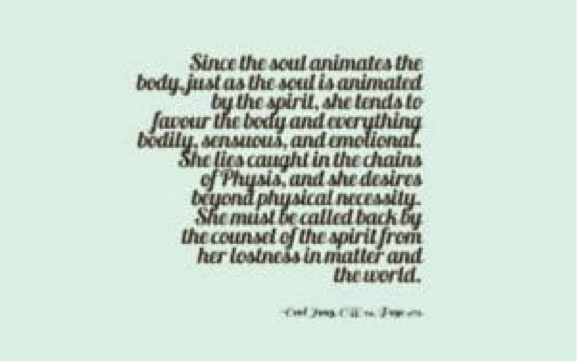
Carl Jung, Mysterium Coniunctionis, Page 544


Everything that happens, however, happens in the same one world and is part of it. For this reason events must have an a priori aspect of unity.

-Carl Jung, CW 14, Para 662.

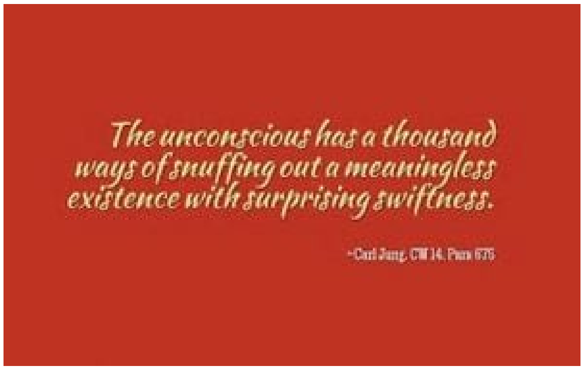

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

- Carl Jung, Psychology and Alchemy, Page 14



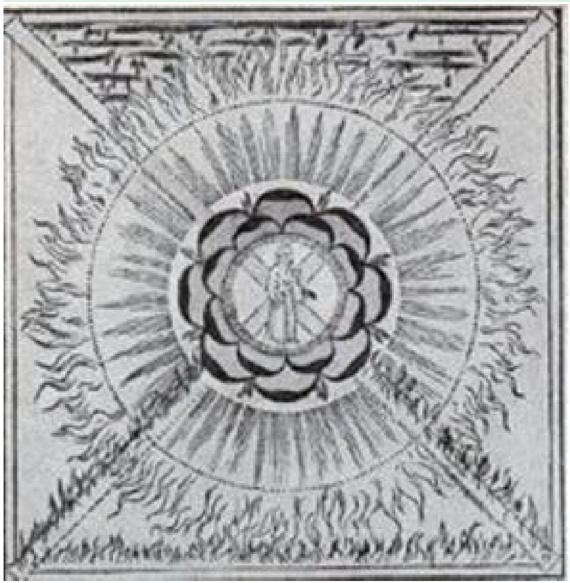
*Since the soul animates the
body, just as the soul is animated
by the spirit, she tends to
favour the body and everything
bodily, sensuous, and emotional.
She lies caught in the chains
of Physis, and she desires
beyond physical necessity.
She must be called back by
the counsel of the spirit from
her lostness in matter and
the world.*

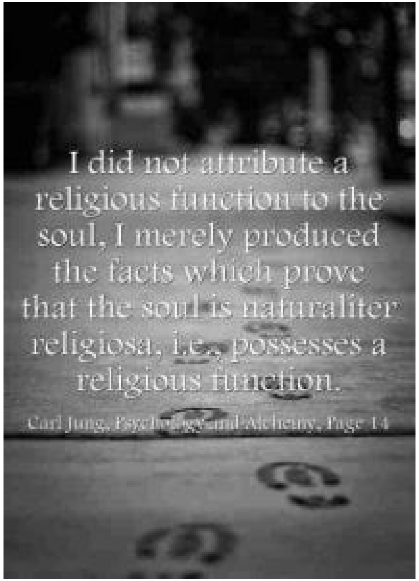
~Carl Jung, CW 14, Page [illegible]



*The unconscious has a thousand
ways of snuffing out a meaningless
existence with surprising swiftness.*

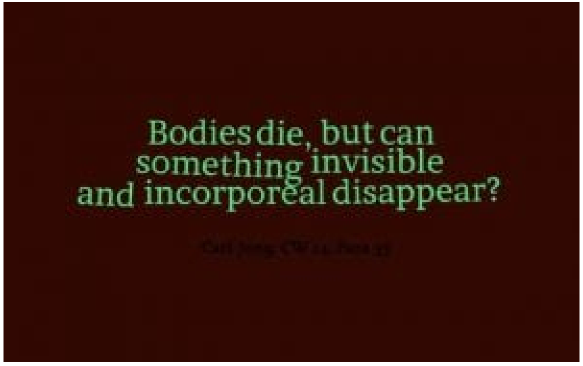
~Carl Jung, CW 14, Para 675





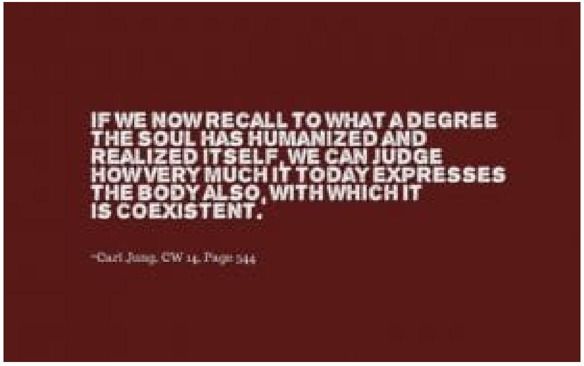
I did not attribute a
religious function to the
soul, I merely produced
the facts which prove
that the soul is naturaliter
religiosa, i.e., possesses a
religious function.

Carl Jung, Psychology and Alchemy, Page 14



Bodies die, but can
something invisible
and incorporeal disappear?

~Carl Jung, CW 14, Para [illegible]



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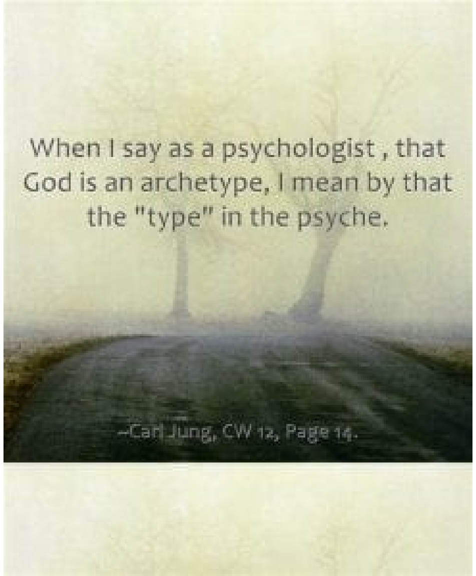
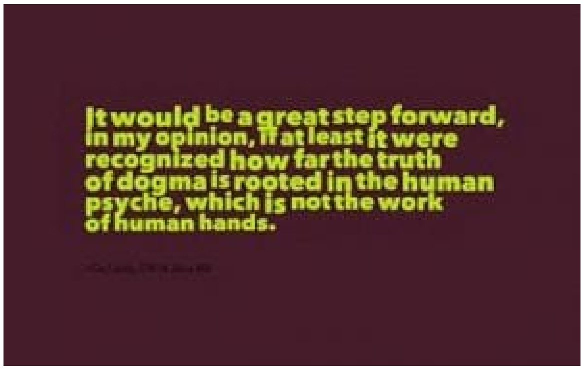
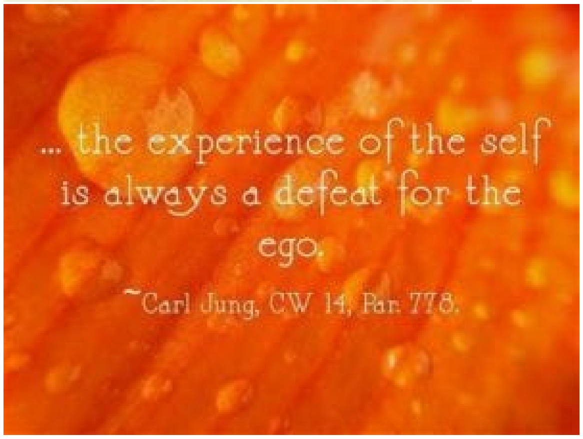
~Carl Jung, CW 14, Page 544


When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche.

~Carl Jung, CW 12, Page 14.


It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands.


… the experience of the self is always a defeat for the ego.

~Carl Jung, CW 14, Par. 778.

Carl Jung: " When my soul fell into the hands of evil…" (2019-04-14 13:34)

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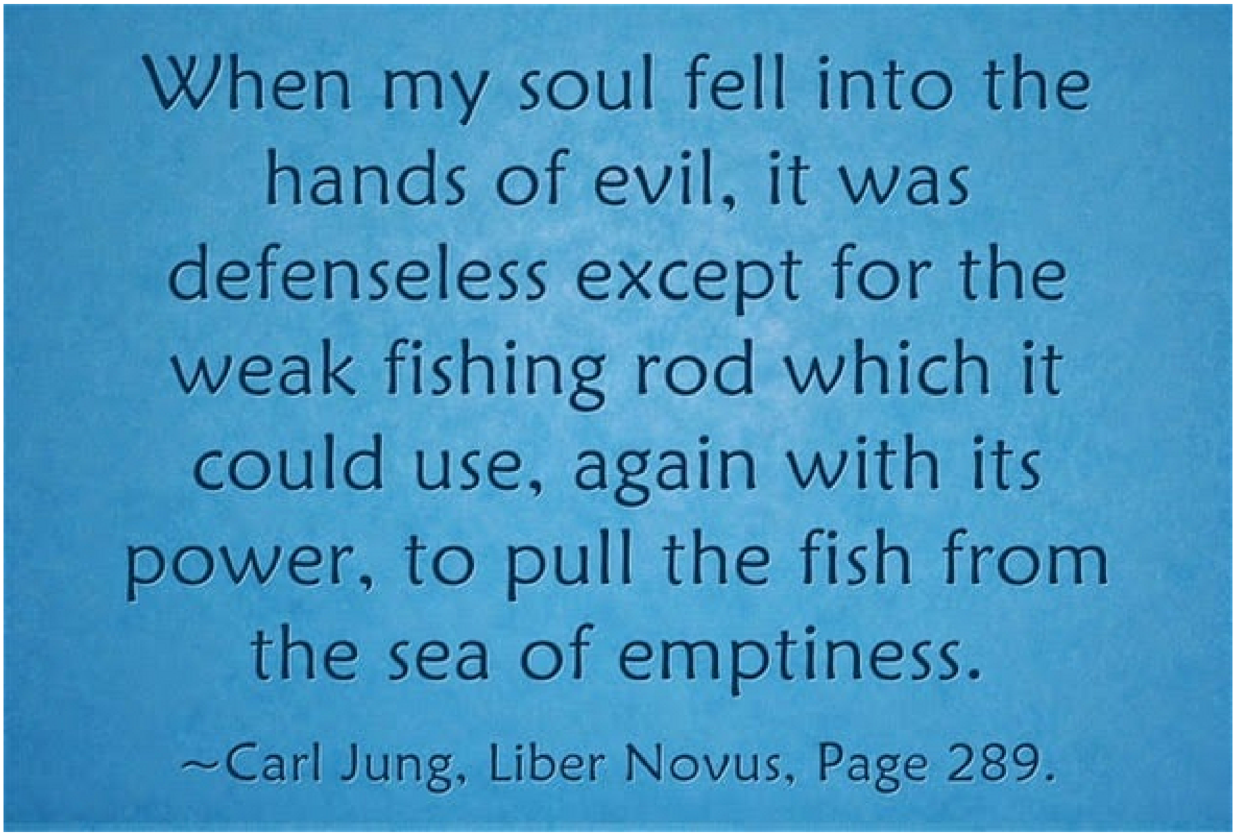

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness.

~Carl Jung, Liber Novus, Page 289.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

Jung’s marginal note to the calligraphic volume:

"Khandogya-Upanishad I,2,I-7-" The Chandogya Upanishad reads:

"Once, when the gods and demons, both children of Prajapati, arrayed themselves against each other, the gods got hold of the High Chant.

’With this we will overpower them,’ they thought. / So they venerated the High Chant as the breath within the nostrils. The demons riddled it with evil. As a result, one smells with it both good and evil odors, for it is riddled with evil. / Then they venerated the High Chant as speech. The demons riddled it with evil. As a result, one speaks with it both what is true and what is false, for it is riddled with evil. / Then they venerated the High Chant as sight. The demons riddled it with evil. As a result one sees with it both what is good to see and what is not, for it is riddled with evil. / Then they venerated the High Chant as hearing. The demons riddled it with evil. As a result, one hears with it both what is good to hear and what is not, for it is riddled with evil. / Then they venerated the High Chant as the mind. The demons riddled it with evil. As a result, one envisages with it both what is good to envisage and what is not, for it is riddled with evil. / Finally; they venerated the High Chant as just this breath here within the mouth. And when the demons hurled themselves at it, they were smashed to bits like a clod of earth hurled against a target that is a rock" (Upanishads, tr. P. Olivelle [Oxford: Oxford University Press, I996]). The "High Chant" is OM. Liber Novus, Page 289, Footnote 145.

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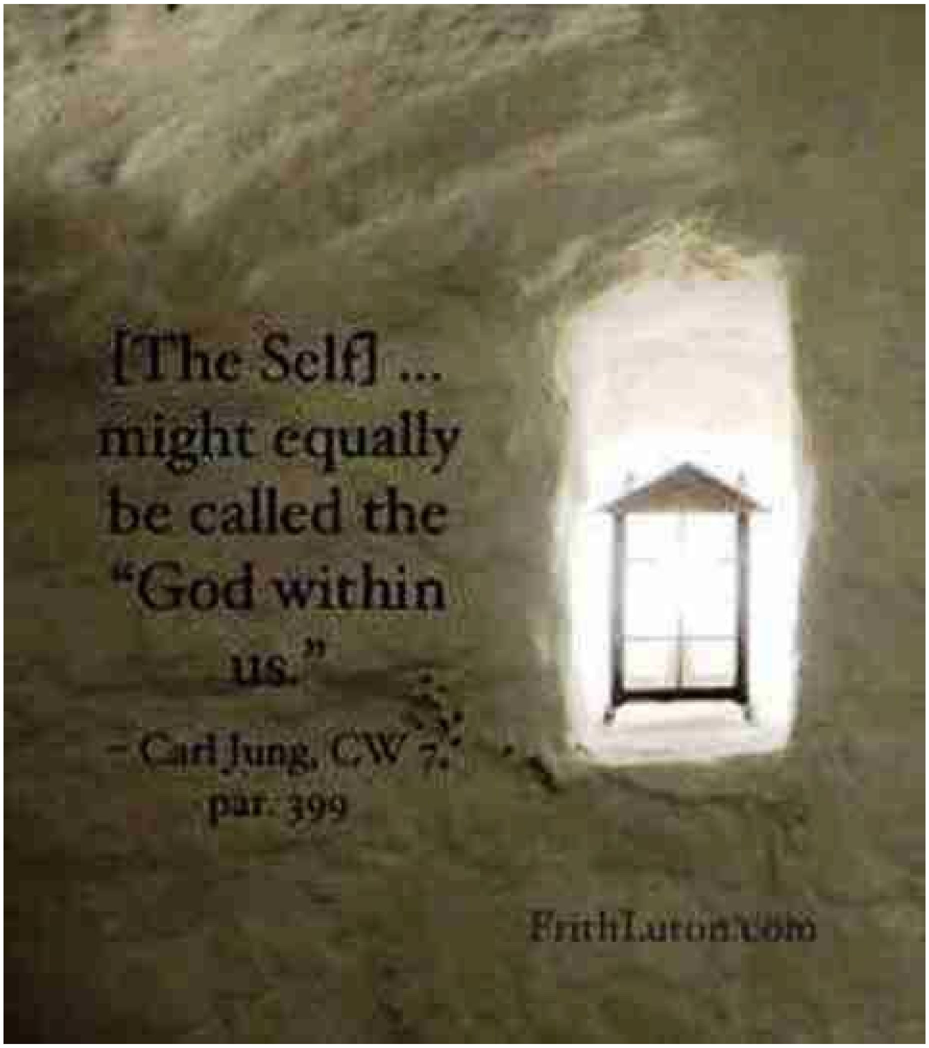
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/805e9-aaa.jpg`

Carl Jung: Did you ever think of the evil in you? (2019-04-14 13:35)

[1]



[The Self] ... might equally be called the "God within us."
– Carl Jung, CW 7, par. 399
FrithLuton.com

Did you ever think of the evil in you?

Oh, you spoke of it, you mentioned it, and you confessed it smilingly, as a generally human vice, or a recurring misunderstanding.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale.

But if the dreadful great one raises his head, the world winces.

The most extreme coldness draws near. Carl Jung, Liber Novus, Page 274.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c4535-12bevil.jpg`

Carl Jung and The Stephen Black Interviews (2019-04-14 13:49)

[1]

Introduction: Stephen Black interviewed Jung in July 1955, in order to record material for broadcast in connection with Jung's Both birthday, 26 July.

Besides a radio interview (no. 3, below), Black conducted an interview for the BBC television feature "Panorama," of which a segment of about six minutes (no. 2, below) was broadcast.

The conversation took place on the terrace of Jung's house at Kusnacht; the sounds of a motorboat on the lake and music at the beach resort next door are sometimes audible.

Emma Jung sat beside her husband—one sees her in the film—but did not take part in the interview. Subsequently, Stephen Black left broadcasting, became a physician, and emigrated to New Zealand.

Stephen Black: Professor Jung, could you tell me how it came about that psychological medicine came to be divided so sharply in the first half of this century into Freudian and Adlerian and Jungian philosophies?

Dr. Jung: Well, that is so.

Always in the beginning of a new science, or when a new problem is tackled in science, there are necessarily many different aspects, particularly in a science like psychology, and particularly so when an absolutely new factor has been brought into the discussion.

Stephen Black: Which was that?

Dr. Jung: In this case, it was the unconscious—the concept of the unconscious.

It has been a philosophical concept before—in the philosophy of Carl Gustav Carus and then his follower Eduard von Hartmann.

But it was a mere speculative concept.

The unconscious was a kind of philosophical concept at first, but through the discoveries by Freud it became a practical medical concept, because he discovered these mechanisms

or connections. . . . He made of it a medical science. This is empirical.
An empirical medical science.

That was an entirely new proposition.

And naturally quite a number of opinions are possible in the beginning, where one is insufficiently acquainted with the phenomena.

It needed many experiments and experiences until one could establish a general terminology, for instance, or even a doctrine.

Now, I never got as far as to produce a general doctrine, because I always felt we don't know enough.

But Freud started the theory very early and so did Adler, because that can be explained by the human need for certainty.

You feel completely lost in such an enormous field as psychology represents.

And there you must have something to cling to, some guidance as it were, and that is probably the reason why this kind of psychology set out with almost ready-made theories.

At least, the theories were conceived in a moment when one didn't know enough about the role of the psychology of the unconscious.
That is my private view, and so I've refrained from forming theories. Stephen Black: When you first met Freud—when was that, 1906?

Dr. Jung: That was 1907.

Stephen Black: Will you describe that meeting to me?

Dr. Jung: Oh, well, I just made a visit to him in Vienna and then we talked for thirteen hours without interruption.

Dr. Black: Thirteen hours without interruption? Dr. Jung: Thirteen hours without interruption!

We didn't realize that we were almost dead at the end of it, but it was tremendously interesting. Stephen Black: Did you argue?
Carl Jung: Yes, I did, to a certain extent.

Of course, seeing him for the first time I had to get my bearings first. I had naturally also to listen to what he had to say.

And I was then a very young man still, and he was the old man and had great experience and he was of course way ahead of me and so I settled down to learn something first.

Stephen Black: And then in 1912 you published "The Psychology of the Unconscious."

Dr. Jung: Well, by 1912 I had acquired a lot of my own experience and I had learned a great deal from Freud and then I saw certain things in a different light.

Stephen Black: So you dissociated yourself from Freud.

Dr. Jung: Yes, because I couldn't share his opinions of his convictions anymore with reference to certain things.

I mean in certain points I have no argument against him, but in other respects I disagree with him.
Stephen Black: What was it you disagreed most over at that time?

Dr. Jung: Well, that was chiefly the interpretation of psychological facts.

You know, he was on the standpoint of scientific materialism, which I consider as a prejudice, a sort of metaphysical presupposition, which I exclude.

Stephen Black: What in your view will be the final outcome of this kind of scientific quarrel between the various schools of medical psychology?

Dr. Jung: For the time being it is certainly a sort of quarrel, but in the course of time it will be as it always has been in the history of science.

You will see that certain points will be taken from Freud's ideas, others from Adler's ideas, and something of my ideas.

There is no question of victory of one idea, of one way of looking at things.

Such victories are only obtained where it is a matter of pretension, of convictions, for instance, philosophical or religious convictions.

In science there is nothing of the kind, there is merely the truth as one can see it.

Stephen Black: Thank you. Professor Jung, there's a body of opinion in the world today that all is not well with the technique of psychoanalysis, that it takes too long, it uses up too many medical man-hours, it costs too much money.

Have you felt that about your technique of analytical psychology?

Dr. Jung: That is perfectly true. It takes time, it costs money, it takes the right people and there are too few. But that is foreseen.
That is in the nature of the thing.

Man's soul is a complicated thing and it takes sometimes half a lifetime to get somewhere in one's psychological development.

You know it is by no means always a matter of psychotherapy or treatment of neuroses. Psychology has also the aspect of a pedagogical method in the widest sense of the word. It is something-A system of education.
It is an education. It is something like antique philosophy. And not what we understand by a technique.

It is something that touches upon the whole of man and which challenges also the whole of man—in the patient or whatever the receiving party is as well as in the doctor.

Stephen Black: But it's a therapeutic process also.

Dr. Jung: Yes, you know, this procedure has many stages or levels.

If you take an ordinary case of neurosis, it may only go as far as healing the symptoms or giving the patient such an attitude that he can deal with his neurosis.

Sometimes it takes him a week, sometimes a few days, sometimes it is just one consultation in which I clean up a case. It is of course a question of knowing where, or what—it needs a good deal of experience.

But other cases take very long, and you couldn't send them away because they wouldn't go.

They want to know more, to make the whole process of development, which goes from stage to stage, a widening out of the mental horizon.

You cannot imagine how one-sided people are nowadays.

And so it needs no end of work to get people rounded out, or mentally more developed, more conscious. And they are so keen on it that for nothing in the world would they quit.

And they are not shy of spending money on it.

Stephen Black: Professor Jung, how does this compare with religion, with religious practice? Dr. Jung: I rather would prefer to say, how does it compare with antique philosophy.

You see, our religions are known as confessions. One confesses a certain creed. Now, of course, this has nothing to do with a creed.

It has only to do with the natural individuation process, namely, the process that sets in with birth, as it were.

As each plant, each tree grows from a seed and becomes in the end, say, an oak tree, so man becomes what he is meant to be.

At least, he ought to get there.

But most get stuck by unfavorable external conditions, by all sorts of hindrances or pathological distortions, wrong education—no end of reasons why one shouldn't get there where one belongs.

Stephen Black: Do more people get stuck today than fifty years ago when you started? Dr. Jung: There are no statistics, and I wouldn't have an opinion about it.

But I only know that there is an uncanny amount of people that get stuck unnecessarily.

They could get much further if they had heard the proper things or if they had spent the necessary time on themselves.

But this is not popular, you know, to spend time on oneself, because our point of view is entirely extraverted.

Stephen Black: One last question. You have defined these personality types of extravert and introvert.

Which are you?

Dr. Jung: Oh well. [Laughs.] Everybody would call me an introvert. Stephen Black: You're an introvert. And what was Freud?

Dr. Jung: Now, that is a very difficult question.

You know, Freud is—and he doesn't conceal it—he's a neurotic type. And there it is very difficult to make out what the real type is.
For a long time you have to observe which mental contents are conscious and which are unconscious. And then only you can say this must be the original type.

I will say Freud's point of view is an extraverted point of view. But as to his personal type I wouldn't speculate.

Stephen Black: And Adler?

Dr. Jung: He is equally introverted.

Stephen Black: He extended your definition of the complex to the inferiority complex. What are your views on this all important inferiority complex?

Dr. Jung: Well, that is a thing that surely plays a very great role, almost just as great as the sex complex.

You see, the sex complex belongs to a hedonistic type of man who thinks in terms of his pleasure and displeasure, while there is another class of man, chiefly the man who has not arrived, who thinks in terms of power and defeat, and to him it is far more important to win out somewhere than his whole sex problem.

Stephen Black: What should we think in terms of, in your view?

Dr. Jung: Obviously, life has the two aspects, namely, self-preservation and the preservation of species. There you have the two things.
Nobody in his senses dismisses the one or the other thing.

We always have both aspects, because we are meant to be balanced.

Introduction: During his visit to Kiisnacht, Stephen Black also conducted an interview for BBC radio.

According to the BBC transcript, it was recorded on July 29, 1955, and broadcast as part of a series, "Personal Call," on October
3. The text was printed as an appendix to E. A. Bennet’s book C. G. Jung (London, 1961), and Dr. Bennet dated it July 24. He had been given the
copyright in the transcript by the BBC and kindly permitted its publication here.

Stephen Black: "Vocatus atque non vocatus deus aderit" is a Latin translation of the Greek oracle, and, translated into English, it might read, "Invoked or not invoked the god will be present," and in many ways this expresses the philosophy of Carl Jung.

I am sitting now in a room in his house at Kusnacht, near Zurich, in Switzerland.

And as I came in through the front door, I read this Latin translation of the Greek, carved in stone over the door.

For this house was built by Professor Jung. How many years ago, Professor Jung?

Dr. Jung: Oh, almost fifty years ago.

Stephen Black: Why did you choose to put this over your front door?

Dr. Jung: Because I wanted to express the fact that I always feel unsafe, as if I’m in the presence of superior possibilities.

Stephen Black: Professor Jung is sitting opposite to me now.

He is a large man, a tall man, and this summer reached his eightieth birthday.

He has white hair, a very powerful face, with a small white mustache and deep brown eyes. He reminds me, with all respect, Professor Jung, of a typical peasant of Switzerland.

What do you feel about that, Professor Jung?

Dr. Jung: Well, I think you are not just beside the mark. That is what I often have been called.

Stephen Black: And yet Professor Jung is a man whose reputation far transcends the frontiers of this little country.

It’s a reputation which isn’t only European; it is world-wide and has made itself felt considerably in the Far

East.

Professor Jung, how did you, as a doctor, become interested in psychological medicine?

Dr. Jung: Well, when I was a student of medicine I already then became interested in the psychological aspect—chiefly of mental diseases.

I studied, besides my medical work, also philosophy—chiefly Kant, Schopenhauer and others.

I found it very difficult in those days of scientific materialism to find a middle line between natural science or medicine and my philosophical interests.

And in the last of my medical studies, just before my final exam, I discovered the short introduction that Krafft-Ebing had written to his textbook of psychiatry, and suddenly I understood the connection between psychology or philosophy and medical science.

Stephen Black: This was due to Krafft-Ebing's introduction to his textbook? Carl Jung: Yes; and it caused me tremendous emotion then.
I was quite overwhelmed by a sudden sort of intuitive understanding.

I wouldn't have been able to formulate it clearly then, but I felt I had touched a focus.

And then on the spot I made up my mind to become a psychiatrist, because there was a chance to unite my philosophical interests with natural science and medical science; that was my chief interest from then on.

Stephen Black: Would you say that your sudden intuitive interest in something like that, your intuitive understanding, had to some extent been explained by your work during all the years since?

Dr. Jung: Oh, yes; absolutely.

But, as you know, such an intuitive moment contains the whole thing in nucleo.

It is not clearly formulated; it's an indescribable totality; but this moment had been the real origin of my career as a medical psychological scientist.

Stephen Black: So it was in fact Krafft-Ebing and not Freud that started you oft. Dr. Jung: Oh, yes, I became acquainted with Freud much later on.
Stephen Black: And when did you meet Freud? Dr. Jung: That was only in 1907.

I had some correspondence with him before that date, but I met him only in 1907 after I had written my book on The Psychology of Dementia Praecox.'

Stephen Black: That was your first book? Dr. Jung: That wasn't really my first book.

The book on dementia praecox came after my doctor's thesis in 1904.

And then my subsequent studies on the association experiment' paved the way to Freud, because I saw that the behavior of the complex provided the experimental basis for Freud's ideas on repression.

And that was the reason and the possibility of our relationship. Stephen Black: Would you like to describe to me that meeting?

Dr. Jung: Well, I went to Vienna and paid a visit to him, and our first meeting lasted thirteen hours. Stephen Black: Thirteen hours?
For thirteen uninterrupted hours we talked and talked and talked.

It was a tour d'horizon, in which I tried to make out Freud's peculiar mentality.

He was a pretty strange phenomenon to me then, as he was to everybody in those days, and then I saw very clearly what his point of view was, and I also caught some glimpses already where I wouldn't join in.

Stephen Black: In what way was Freud a peculiar personality? Dr. Jung: Well, that's difficult to say, you know.

He was a very impressive man and obviously a genius.

Yet you must know the peculiar atmosphere of Vienna in those days: it was the last days of the old Empire, and Vienna was always spiritually and in every way a place of a very specific character.

And particularly the Jewish intelligentsia was an impressive and peculiar phenomenon—particularly to us Swiss, you know.

We were, of course, very different and it took me quite a while until I got it.

Stephen Black: Would you say, then, that the ideas and the philosophy which you have expressed have in their root something peculiarly Swiss?

Dr. Jung: Presumably.

You know, our political neutrality has much to do with it.

We were always surrounded by the great powers—those four powers, Germany, Austria, Italy, and France—and we had to defend our independence, so the Swiss is characterized by that peculiar spirit of independence, and he always reserves his judgment.

He doesn't easily imitate, and so he doesn't take things for granted. Stephen Black: You are a man, Professor Jung, who reserves his judgment? Dr. Jung: Always.
Stephen Black: In 1912 you wrote a book called Psychology of the Unconscious,' and it was at that time that you, as it were, dissociated yourself from Freud?

Dr. Jung: Well, that came about quite automatically because I developed certain ideas in that book which I knew Freud couldn't approve.

Knowing his scientific materialism I knew that this was the sort of philosophy I couldn't subscribe to. Stephen Black: Yours was the introvert, to use your own terminology?

Dr. Jung: No. Mine was merely the empirical point of view.

I didn't pretend to know anything, I wanted just to make the experience of the world to see what things are. Stephen Black: Would you accuse Freud of having become involved in the mysticism of terms?

Dr. Jung: No; I wouldn't accuse him; it was just a style of the time.

Thought, in a way, about psychological things was just, as it seems to me, impossible—too simple. In those days one talked of psychiatric illness as a sort of by-product of the brain.

Joking with my pupils, I told them of an old textbook for the Medical Corps in the Swiss Army which gave a description of the brain, saying it looked like a dish of macaroni, and the steam from the macaroni was the psyche.

That is the old view, and it is far too simple.

So I said: "Psychology is the science of psychic phenomena."

We can observe whether these phenomena are produced by the brain, or whether they are there in their own right—they are just what they are.

I have no theory about the origin of the psyche.

I take phenomena as they are and I try to describe them and to classify them, and my terminology is an empirical terminology, like the terminology in botany or zoology.

Stephen Black: You've travelled a great deal? Dr. Jung: Yes; a lot.

I have been with Navaho Indians in North America, and in North Africa, in East and Central Africa, the Sudan and Egypt, and in India.

Stephen Black: Do you feel that the thought of the East is in any way more advanced than the thought in the West?

Dr. Jung: Well, you see, the thought of the East cannot be compared with the thought in the West; it is incommensurable.

It is something else.

Stephen Black: In what way does it differ, then?

Dr. Jung: Well, they are far more influenced by the basic facts about psychology than we are. Stephen Black: That sounds more like your philosophy.
Dr. Jung: Oh, yes; quite.

That is my particular understanding of the East, and the East can appreciate my ideas better, because they are better prepared to see the truth of the psyche.

Some think there is nothing in the mind when the child is born, but I say everything is in the mind when the child is born, only it isn't conscious yet.

It is there as a potentiality.

Now, the East is chiefly based upon that potentiality.

Stephen Black: Does this contribute to the happiness of people one way or the other? Are people happier in themselves in the East?

Dr. Jung: I don't think that they are happier than we are.

You see, they have no end of problems, of diseases and conflicts; that is the human lot.

Stephen Black: Is their unhappiness based upon their psychological difficulties, like ours, or it is more based upon their physical environment, their economics?

Dr. Jung: Well, you see, there is no difference between, say, unfavorable social conditions and unfavorable psychological conditions.

We may be, in the West, in very favorable social conditions, and we are as miserable as possible—inside. We have the trouble from the inside.
They have it perhaps more from the outside.

Stephen Black: And have you any views on the reason for this misery we suffer here? Dr. Jung: Oh, yes; there are plenty of reasons.
Wrong values—we believe in things which are not really worthwhile.

For instance, when a man has only one automobile and his neighbor has two, then that is a very sad fact and he is apt to get neurotic about it.

Stephen Black: In what other ways are our values at fault?

Well, all ambitions and all sorts of things—illusions, you know, of any description. It is impossible to name all those things.

Stephen Black: What is your view, Professor Jung, on the place of women in society in the Western world? Dr. Jung: In what way ? The question is a bit vague.

Stephen Black: You said just now, Professor Jung, that some of our difficulties arose out of wrong values, and I'm trying to find out whether you feel those wrong values arise in men as a result of the demands of women.

Dr. Jung: Sometimes, of course, they do, but very often it is the female in a man that is misleading him.

The anima in man, his feminine side, of which he is truly unaware, is causing his moods, his resentments, his prejudices.

Stephen Black: So that the woman who wants two cars because a neighbor has two cars, is only stimulating …?

Dr. Jung: No, perhaps she simply voices what he has felt for a long time.

He wouldn't dare to express it, but she voices it—she is, perhaps, naïve enough to say so. Stephen Black: And what does the man express of the woman's animus?
Dr. Jung: Well, he is definitely against it, because the animus always gets his goat, it calls forth his anima affects and anima moods; they get on each other's nerves.

Listen to a conversation between a man and wife when there is a certain amount of emotion about them.

You hear all the wonderful arguments of an anima in the man; he talks then like a woman, and she talks like a man, with very definite opinions and knows all about it.

Stephen Black: Do you feel that there's any hope of adjusting this between a man and a woman, if they understand it in your terms?

Dr. Jung: Well, you see, that is one of the main reasons why I have developed a certain psychology of relationship—for instance, the relationship in marriage, and how a man and his wife should understand each other or how they misunderstand each other practically. That's a whole chapter of psychology and not an unimportant one.
Stephen Black: Which is the basic behavior? The Eastern? Dr. Jung: Neither.

The East is just as one-sided in its way as the West is in its way.

I wouldn't say that the position of the woman in the East is more natural or better than with us.

Civilizations have developed styles. For instance, a Frenchman or an Italian or an Englishman show very different and very characteristic ways in dealing with their respective
wives.

I suppose you have seen English marriages, and you know how an English gentleman would deal with his wife in the event of trouble, for instance; and if you compare this with an Italian, you will see all the difference in the world.

You know, Italy cultivates its emotions.

Italians like emotions and they dramatize their emotions. Not so the English.

Stephen Black: And in India or Malaya?

Dr. Jung: In India, presumably the same; I had no chance to assist in a domestic problem in India, happily

enough.

It was a holiday from Europe, where I had had almost too much to do with domestic problems of my patients—that sort of thing was my daily bread.

Dr. Jung: Would you say, then, as a scientific observation that there is, in fact, less domestic trouble in the East than in the West?

Dr. Jung: I couldn't say that.

There is another kind of domestic problem, you know.

They live in crowds together in one house, twenty-five people in one little house, and the grandmother on top of the show, which is a terrific problem.

Happily enough, we have no such things over here.

Stephen Black: At the end of his life, Freud, one feels, had some dissatisfaction with the nature of psychoanalysis, the length of time involved in the treatment of mental illness and so on.

Have you, now you’re eighty years old, felt any dissatisfaction with your work? Dr. Jung: No; I couldn’t say so.

I know I’m not dissatisfied at all, but I have no illusions about the difficulty of human nature. You see, Freud was always a bit impatient; he always hoped to find some short-cut.

And I knew that is just the thing we would not find, because anything that is good is expensive. It takes time, it requires your patience and no end of it.

I can’t say I am dissatisfied.

And so I always thought anything, if it is something good, will take time, will demand all your patience, it will be expensive.

You can’t get around it.

Stephen Black: How did you meet your wife? Is she connected with your work?

Dr. Jung: Well, I met her when she was quite a young girl, about fifteen or sixteen, and I just happened to see her, and I said to a friend of mine—I was twenty-one then—I said, "That girl is my wife."

Stephen Black: Before you’d spoken to her?

Dr. Jung: Yes. "That’s my wife." I knew it. I saw her on top of a staircase, and I knew: "That is my wife." Stephen Black: How many children have you got?

Dr. Jung: Five children, nineteen grandchildren, and two greatgrandchildren.

Stephen Black: Has any of this large family followed in your footsteps?
Dr. Jung: Well, My son is an architect and an uncle of mine was an architect.

None has studied medicine—all my daughters married—but they are very interested and they "got it" at home, you see, through the atmosphere.

One nephew is a doctor.

Stephen Black: Were you interested in architecture at all?

Dr. Jung: Oh, yes; very much so. I have built with my own hands; I learned the work of a mason. I went to a quarry to learn how to split stones—big rocks.
Stephen Black: And actually laying bricks, laying the stones? Dr. Jung: Oh, well, in Europe we work with stone.

I did actually lay stones and built part of my house up in Bollingen. Stephen Black: Why did you do that?

Dr. Jung: I wanted to handle and get the feeling of the stone and to touch the earth—I worked a lot in the garden, I have chopped wood, felled trees, and all that. I liked sailing and rowing and mountain climbing when I was young.

Stephen Black: Could you explain what you think are the origins of this desire to touch the earth? We in England have it very much; every Englishman has his little garden.

We all love the earth.

Dr. Jung: Of course. Well, you know, that is—how can we explain it?—you love the earth and the earth loves you.

And therefore the earth brings forth.

That is so even with the peasant who wants to make his field fertile, and in the night of the full moon he sleeps with his wife in the furrow.

Stephen Black: Professor Jung, what do you think will be the effect upon the world of living, as we have been living, and may still have to live, under the threat of the hydrogen bomb?

Dr. Jung: Well, that's a very great problem.

I think the West is more affected by it than the East, because the East has a very different attitude to death

and destruction.

Think, for instance, of the fact that practically the whole of India believes in reincarnation, so when you lose this life you have plenty of others.

It doesn't matter so much.

Moreover, this world is illusion anyhow, and if you can get rid of it, it isn't so bad. And if you hope for a further life, well, you have untold possibilities ahead of you.

Since in the West there is one life only, therefore I can imagine that the West is more disturbed by the possibility of utter destruction than the East.

We have only one life to lose and we are by no means assured of a number of other lives to follow.

The greater part of the European population doesn't even believe in immortality anymore and so, once destroyed, forever destroyed.

That explains a great deal of the reaction in the West.

We are more vulnerable because of our lack of knowledge and contact with the deepest strata of the psyche.

But the East is better defended in that way, because it is based upon the fundamental facts of the human soul and believes more in it and in its possibilities than the West.

And that is a point of uncertainty in the West.

It is a very critical point. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 252-267.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/12d7a-12bblack.jpg`

Some Carl Jung Quotations XXV (2019-04-14 13:53)

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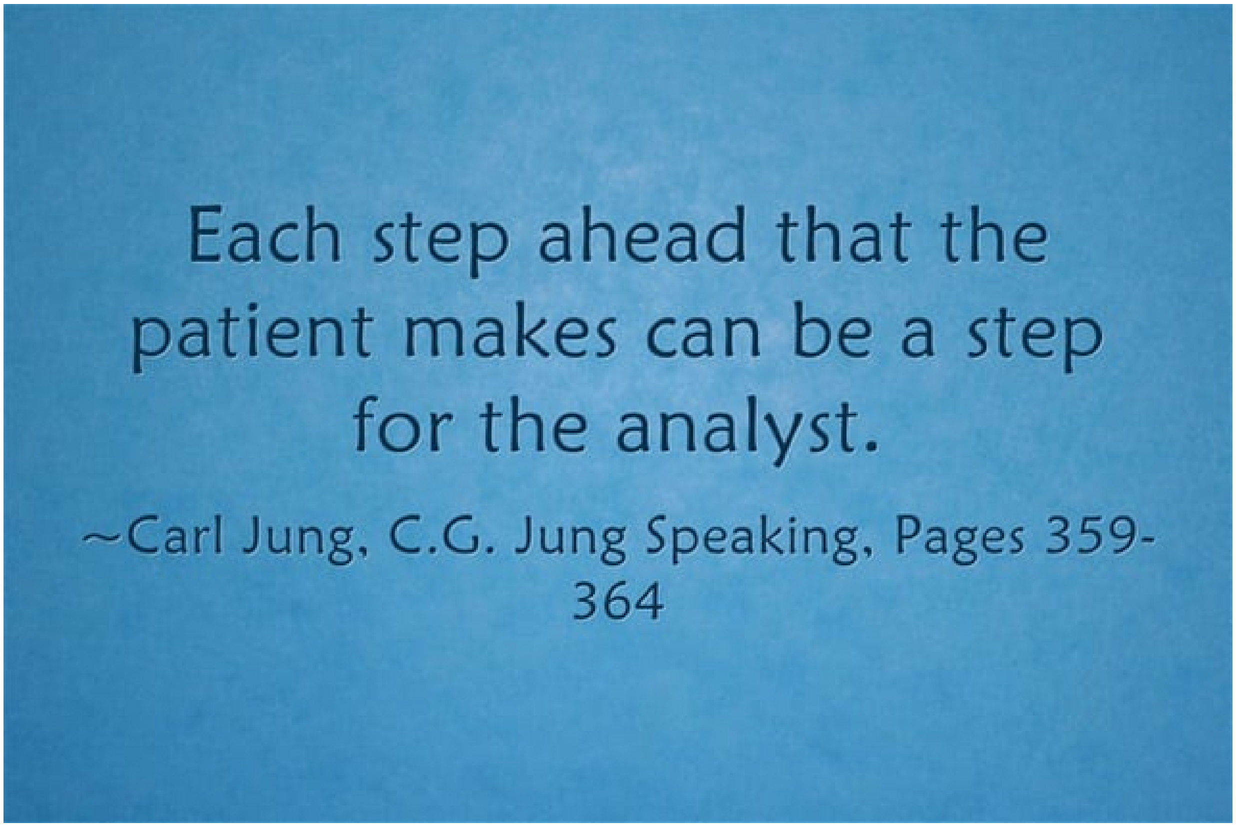

Each step ahead that the
patient makes can be a step
for the analyst.

~Carl Jung, C.G. Jung Speaking, Pages 359-
364

Each step ahead that the patient makes can be a step for the analyst. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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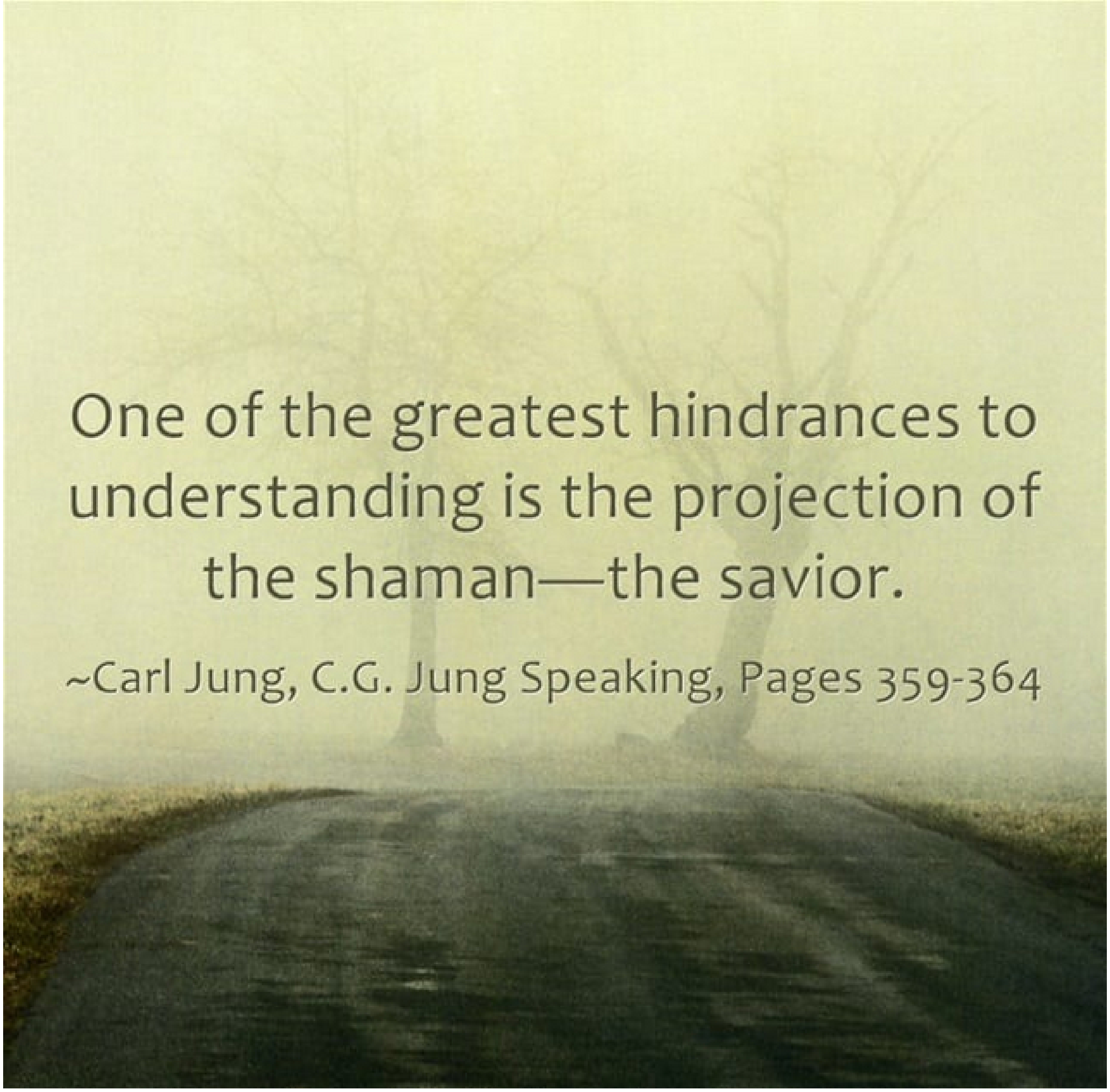

One of the greatest hindrances to understanding is the projection of the shaman—the savior.
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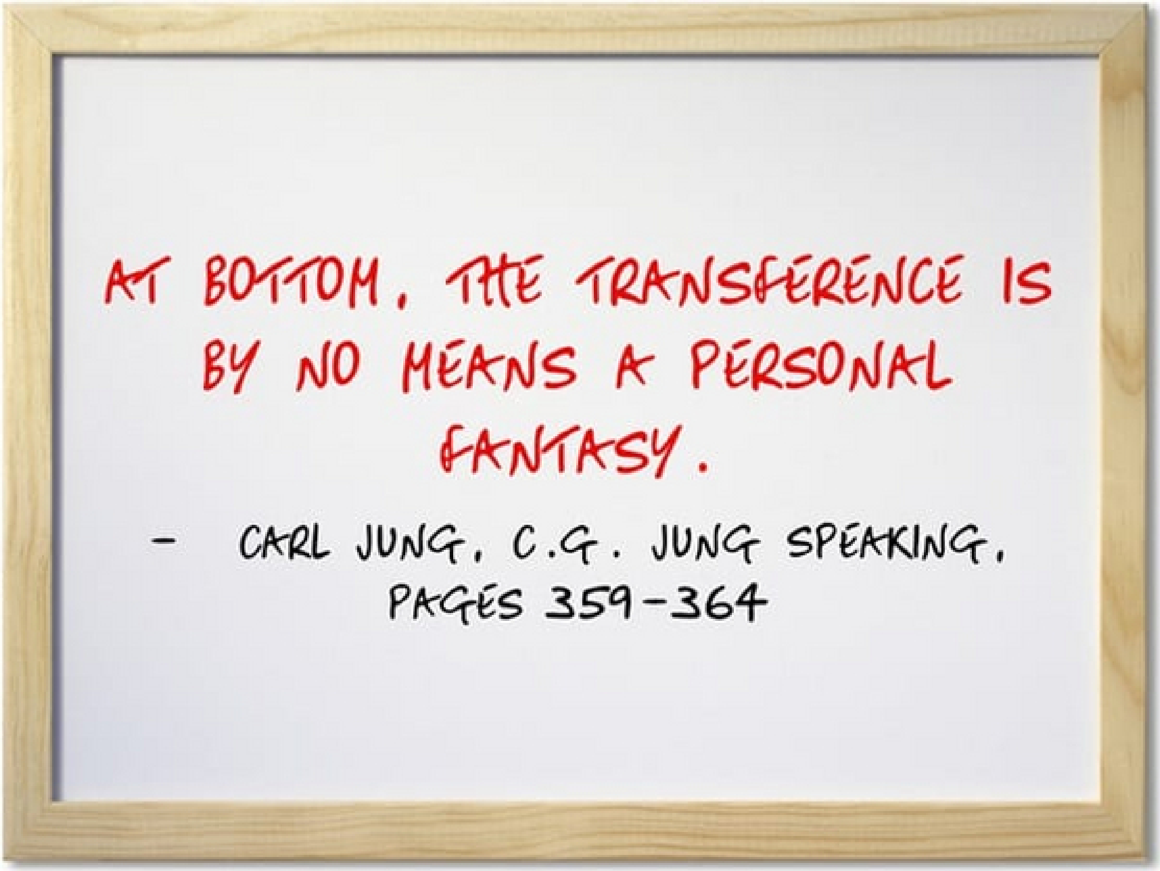
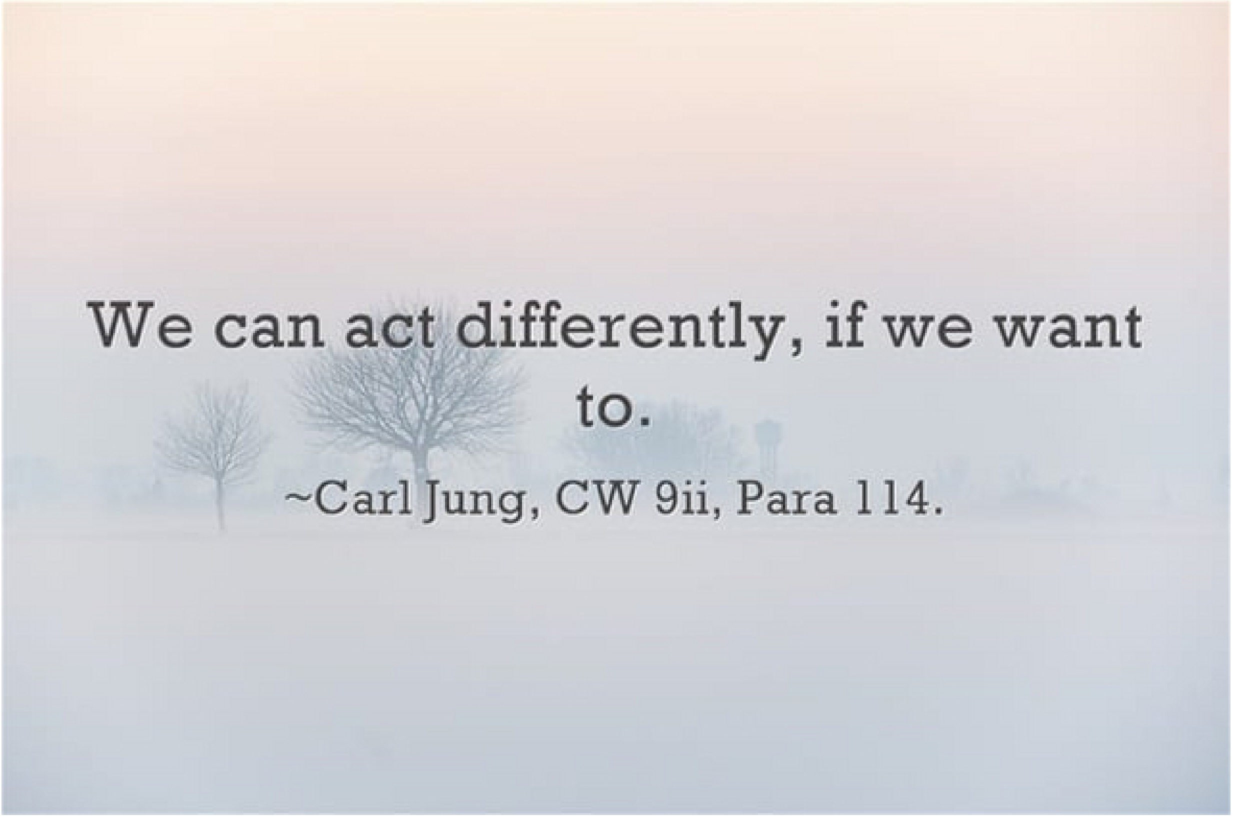


AT BOTTOM, THE TRANSFERENCE IS BY NO MEANS A PERSONAL FANTASY.

– CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


We can act differently, if we want to.
~Carl Jung, CW 9ii, Para 114.

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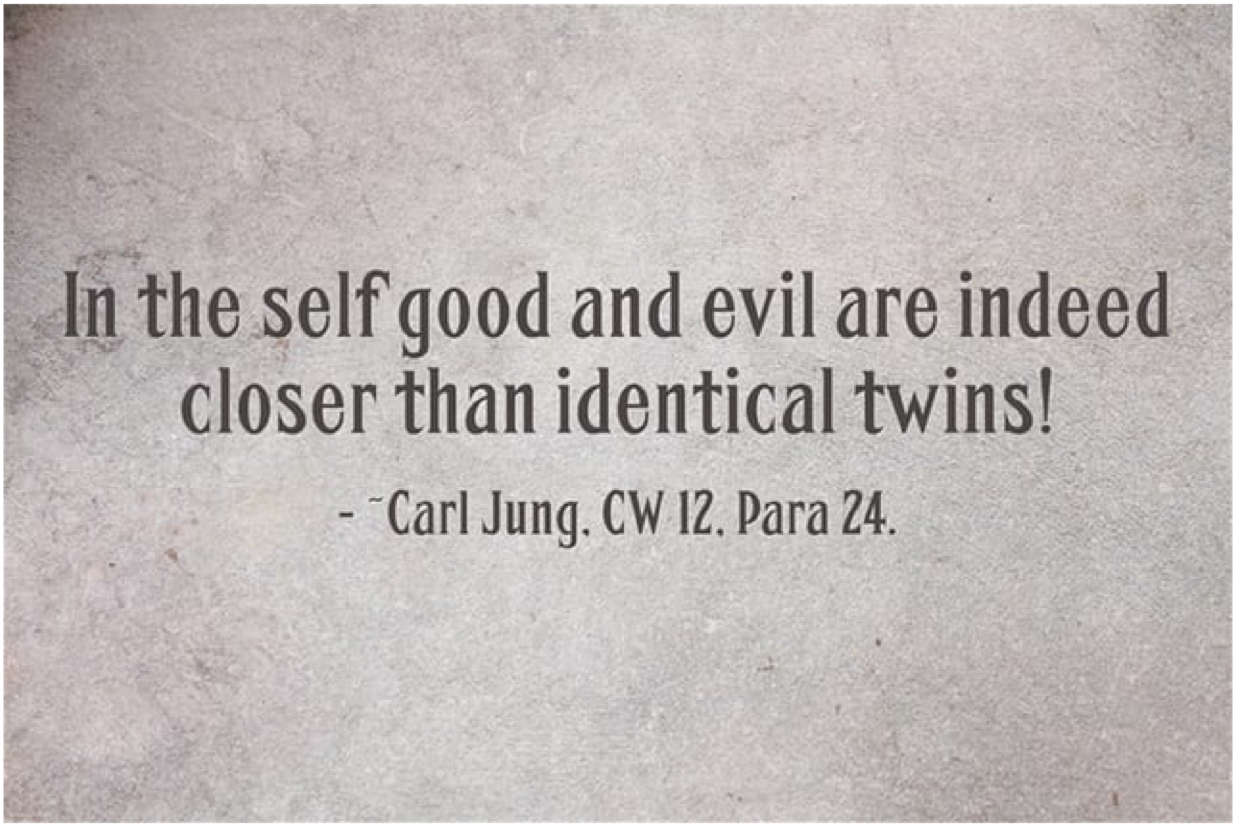

In the self good and evil are indeed closer than identical twins!

- ~Carl Jung, CW 12, Para 24.

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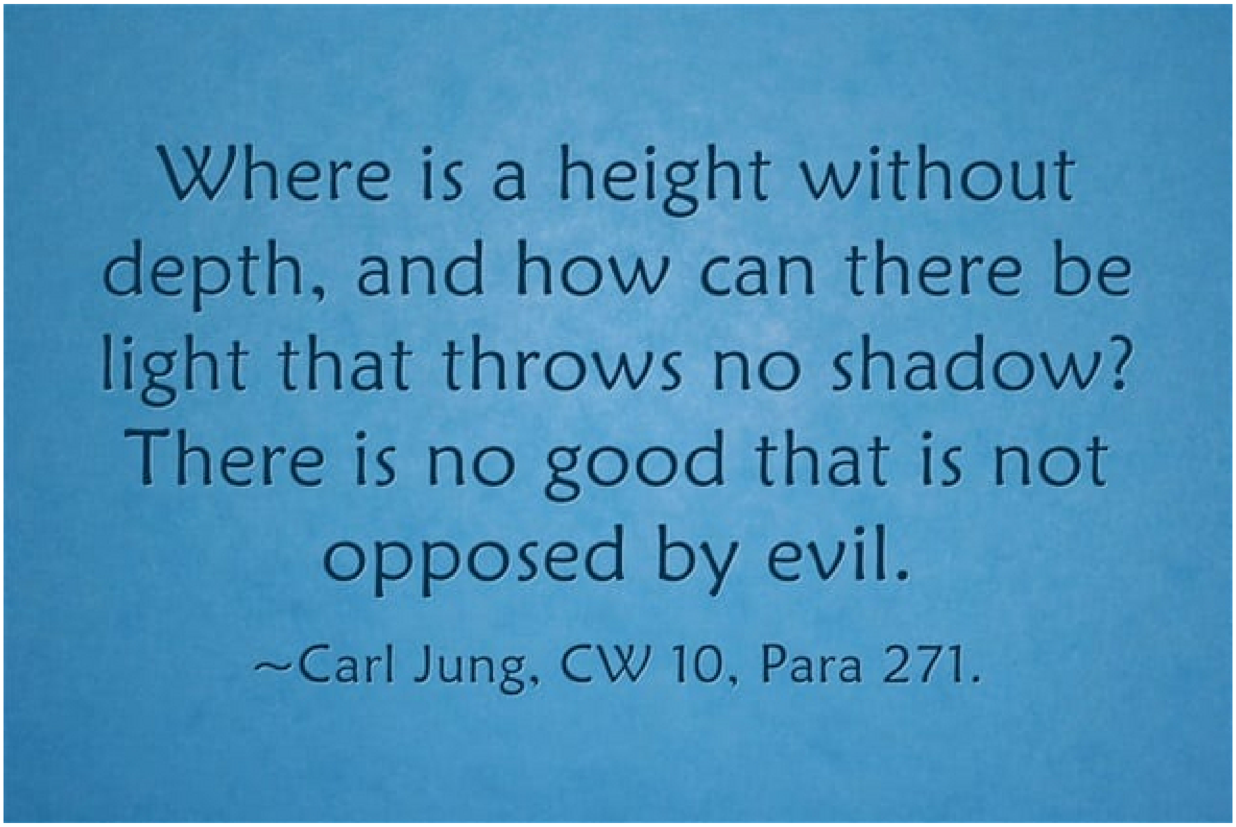
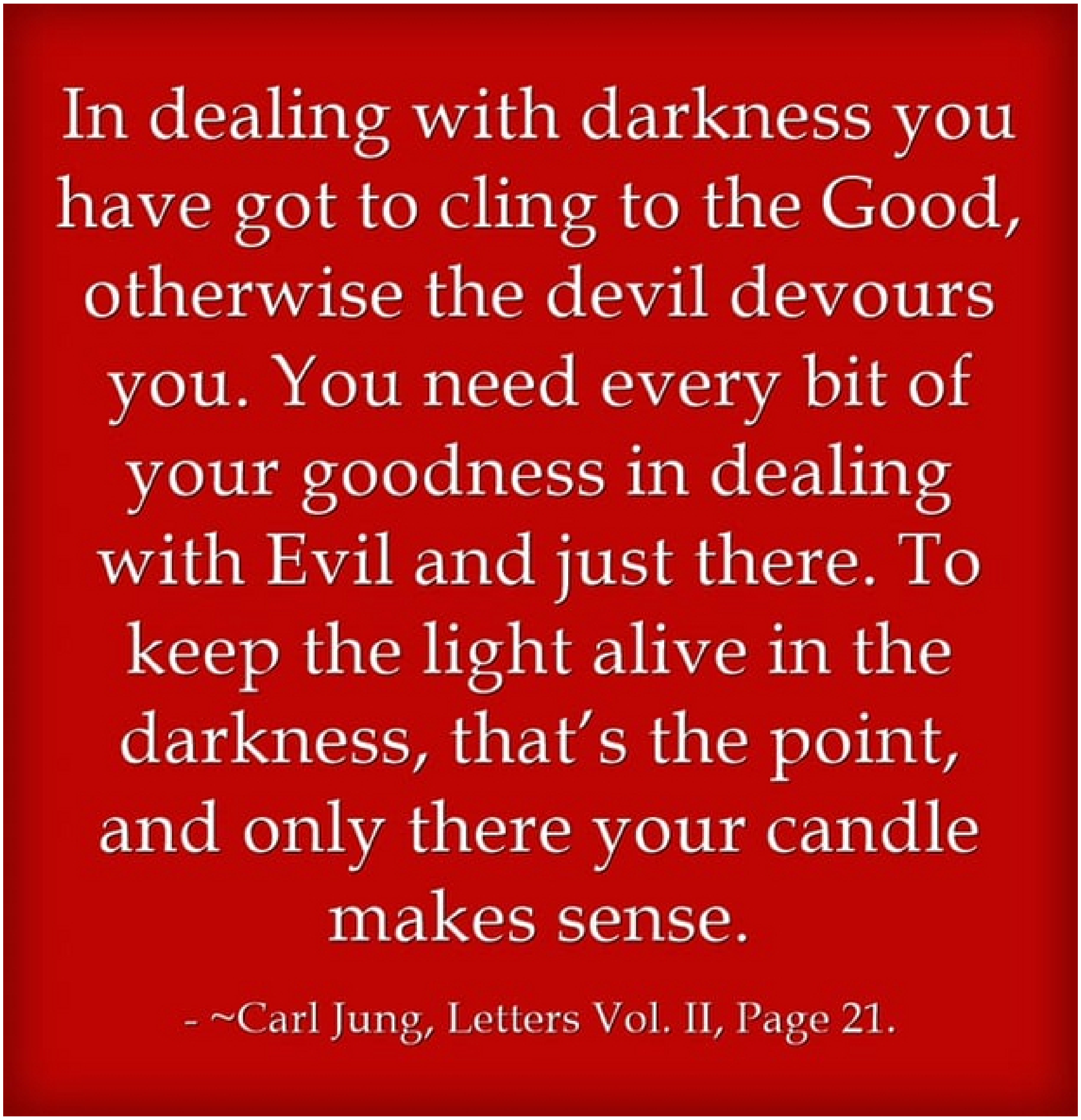


Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.

~Carl Jung, CW 10, Para 271.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.



In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense.

- ~Carl Jung, Letters Vol. II, Page 21.

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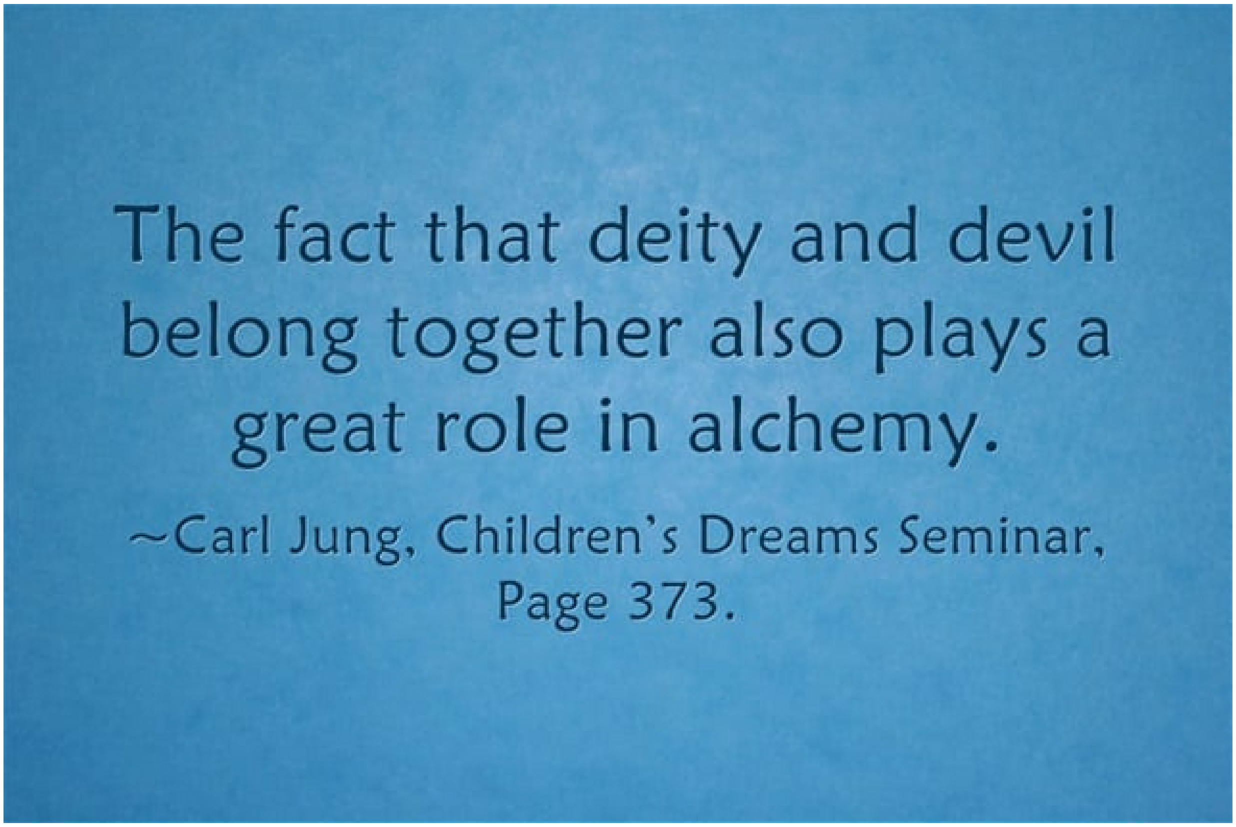

The fact that deity and devil belong together also plays a great role in alchemy.

~Carl Jung, Children's Dreams Seminar, Page 373.

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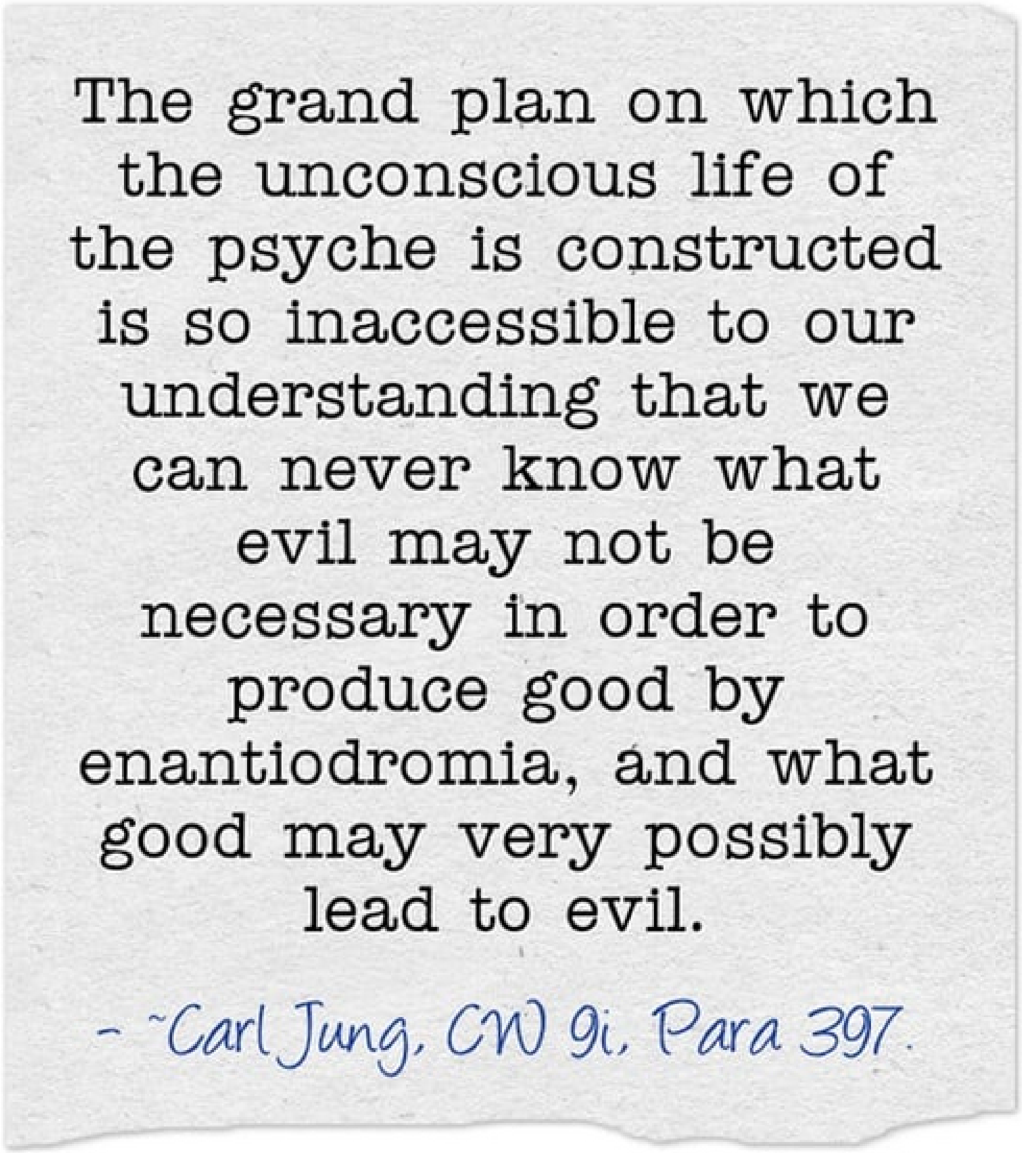

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.

- ~Carl Jung, CW 9i, Para 397.

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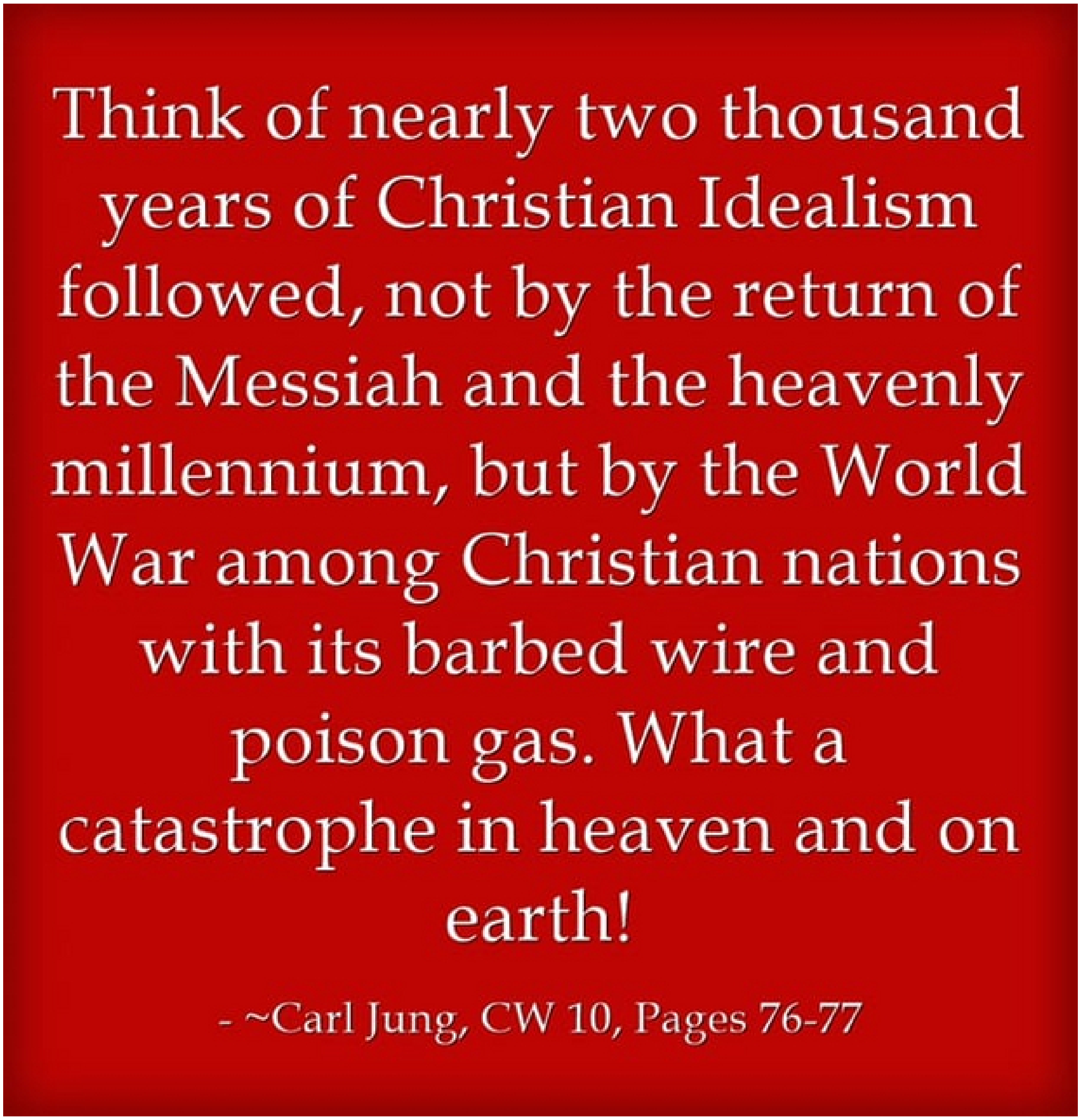

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

- ~Carl Jung, CW 10, Pages 76-77

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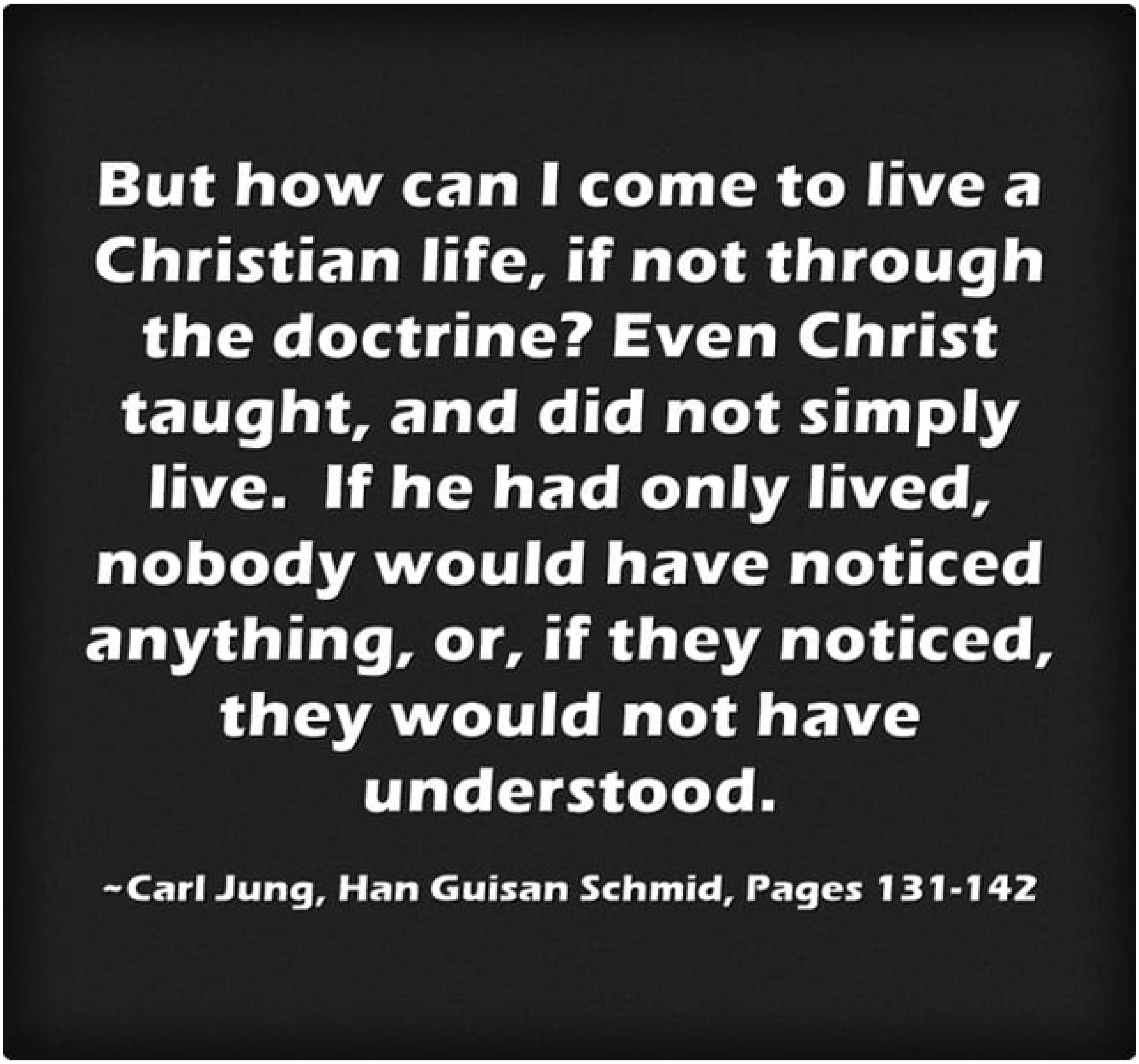

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood.

~Carl Jung, Han Guisan Schmid, Pages 131-142

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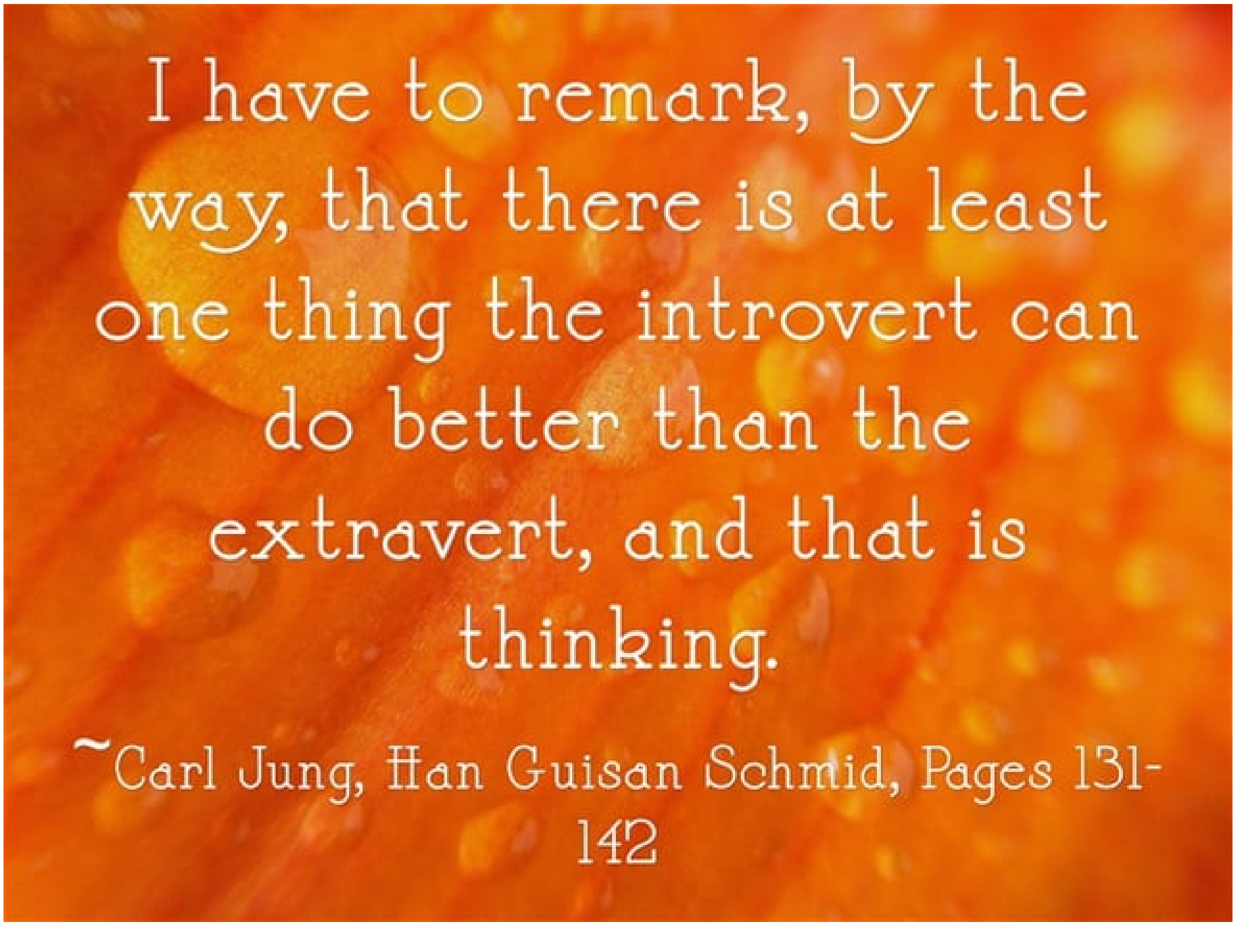
I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking.
~Carl Jung, Han Guisan Schmid, Pages 131-142

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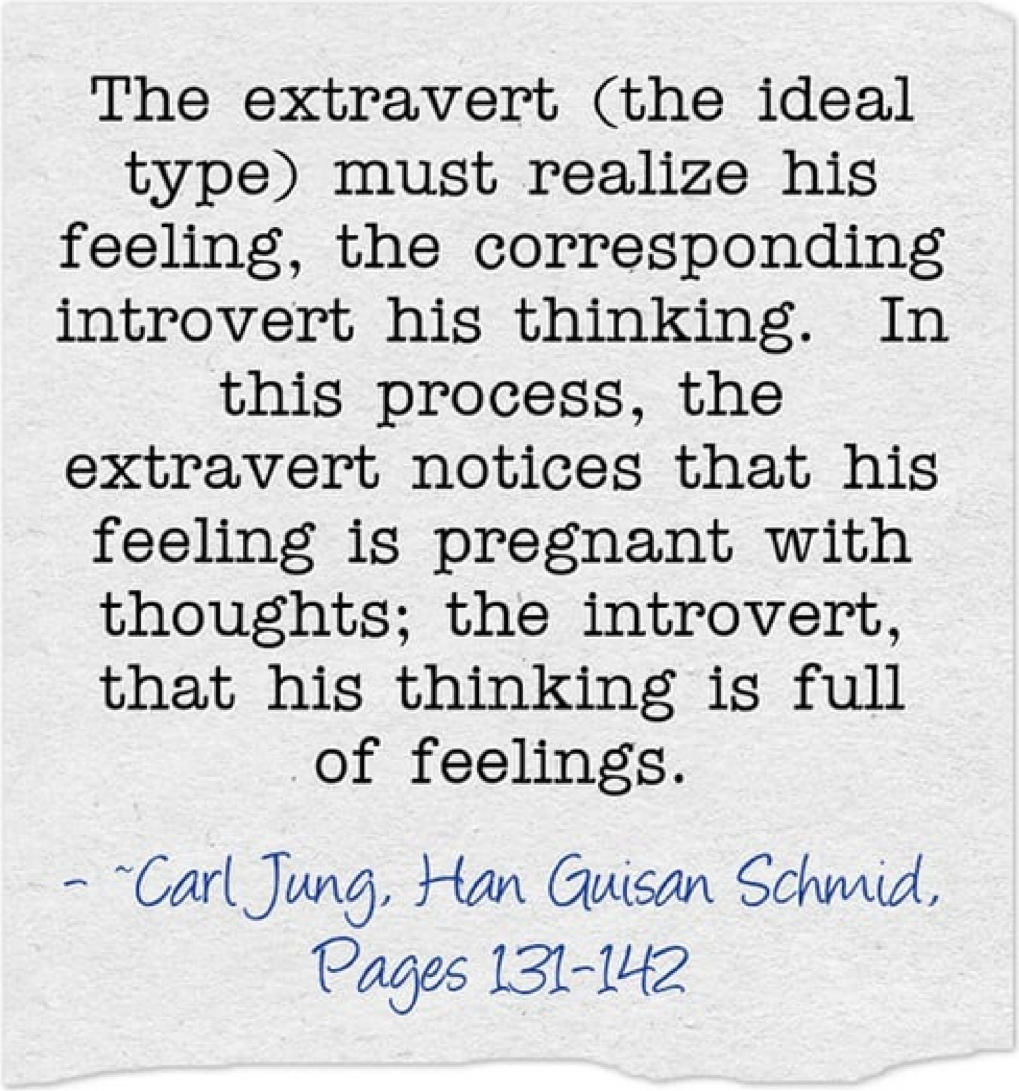

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings.

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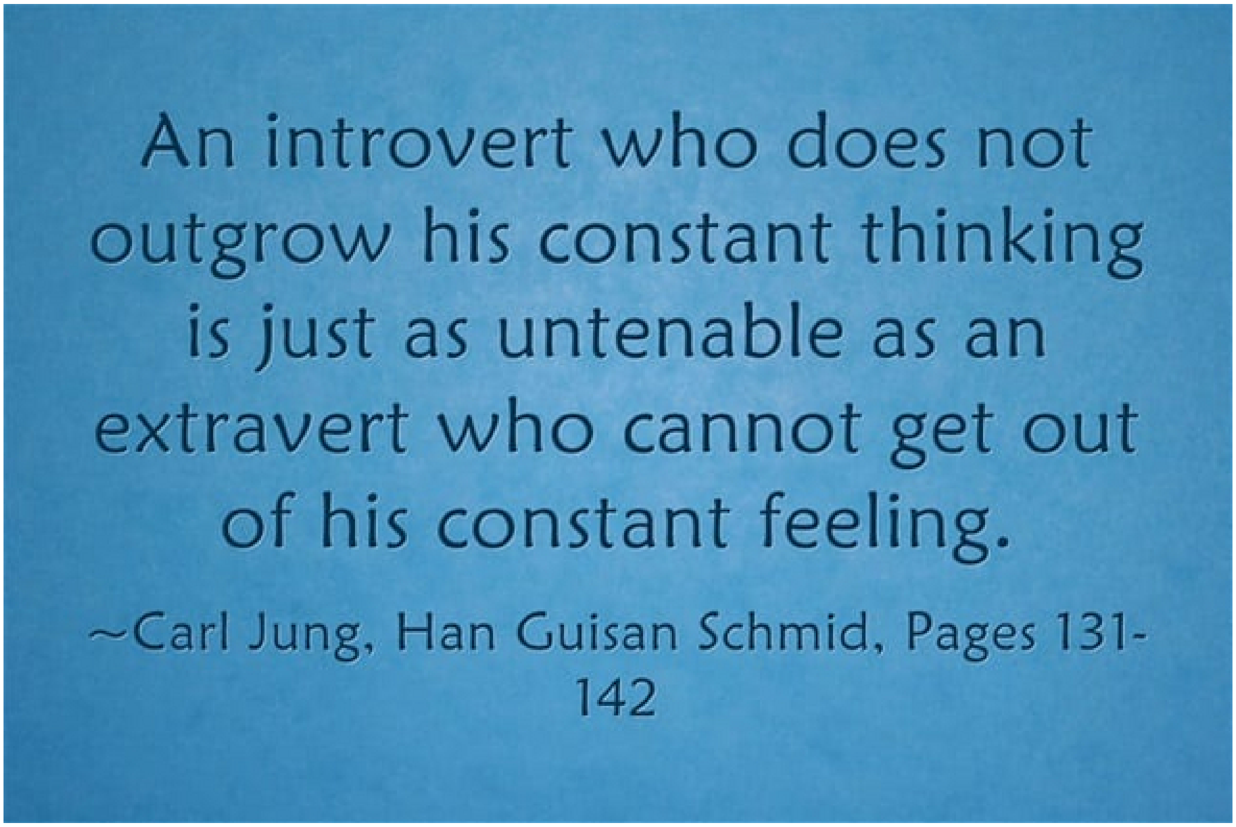

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling.

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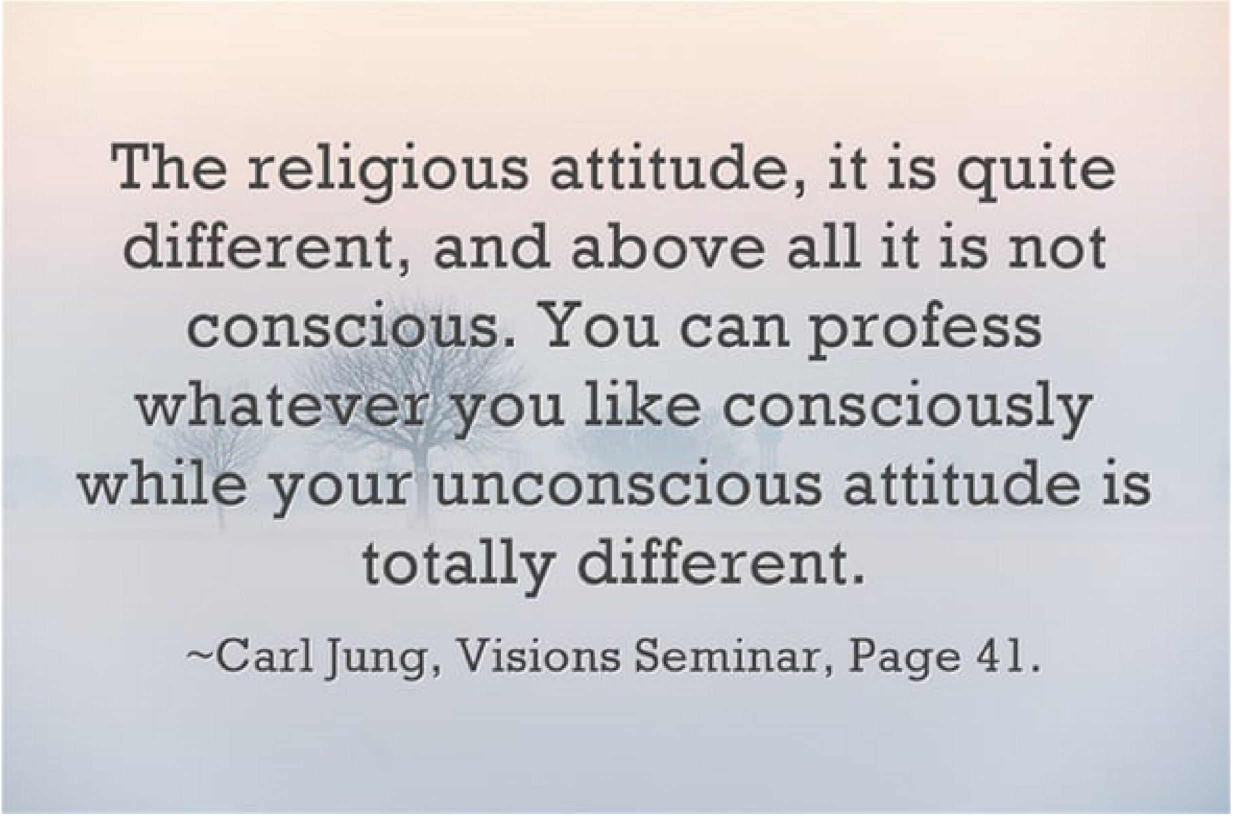

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.

~Carl Jung, Visions Seminar, Page 41.

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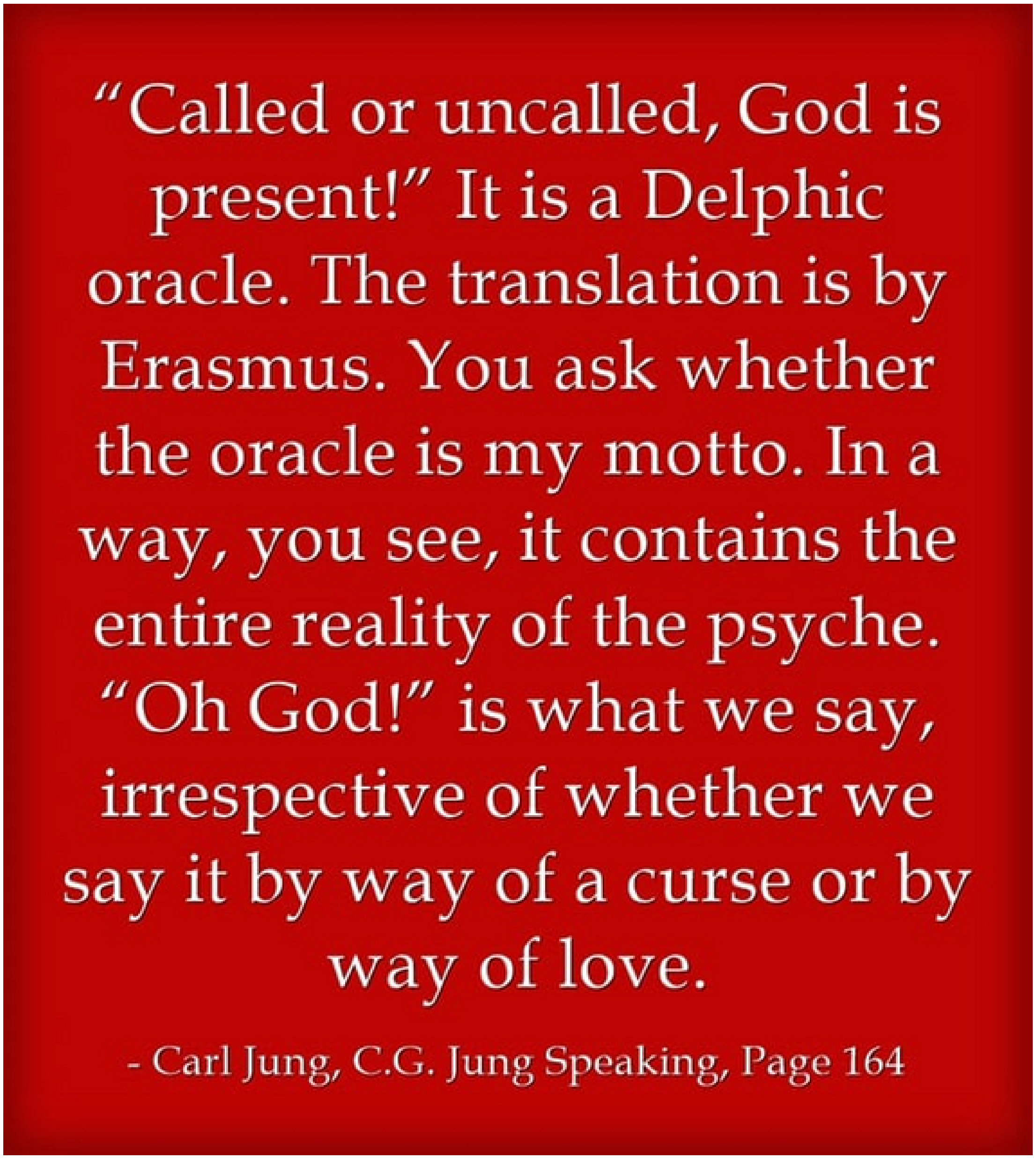

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

- Carl Jung, C.G. Jung Speaking, Page 164

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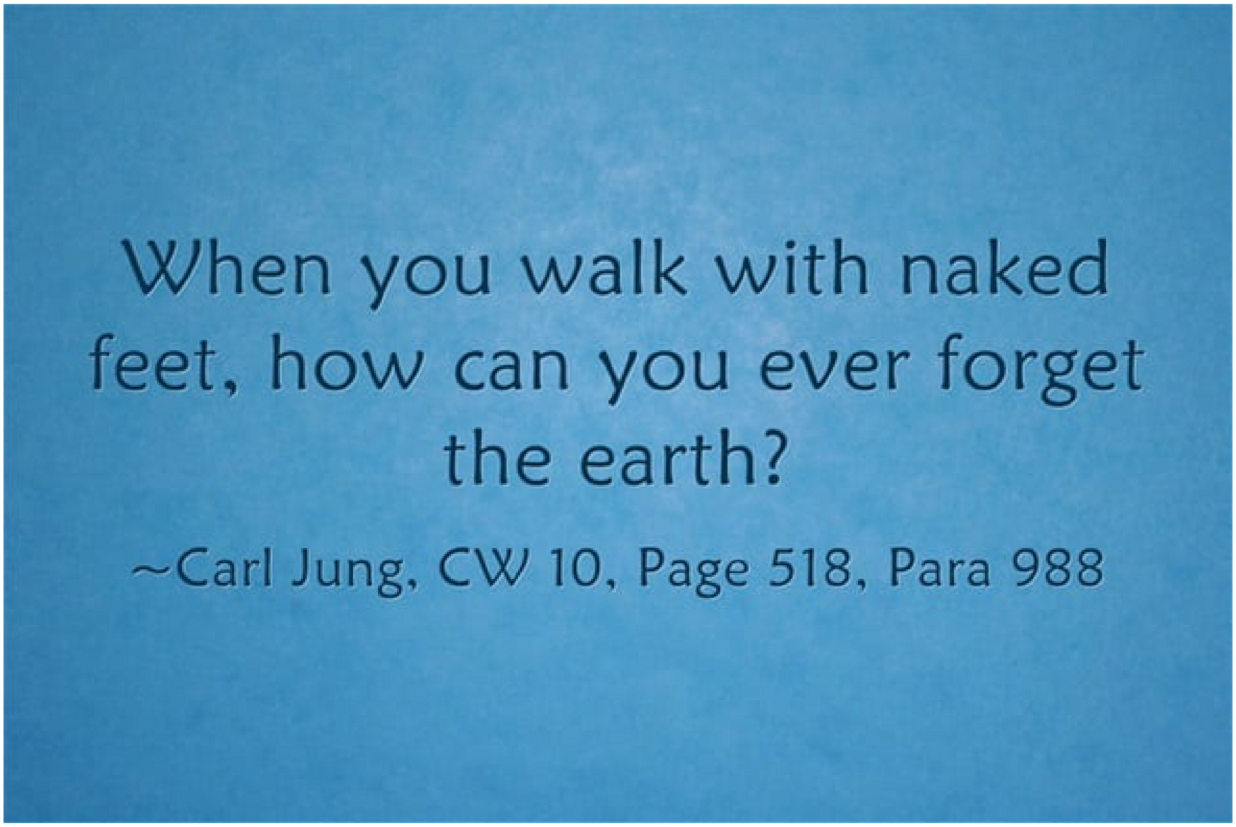

When you walk with naked feet, how can you ever forget the earth?

~Carl Jung, CW 10, Page 518, Para 988

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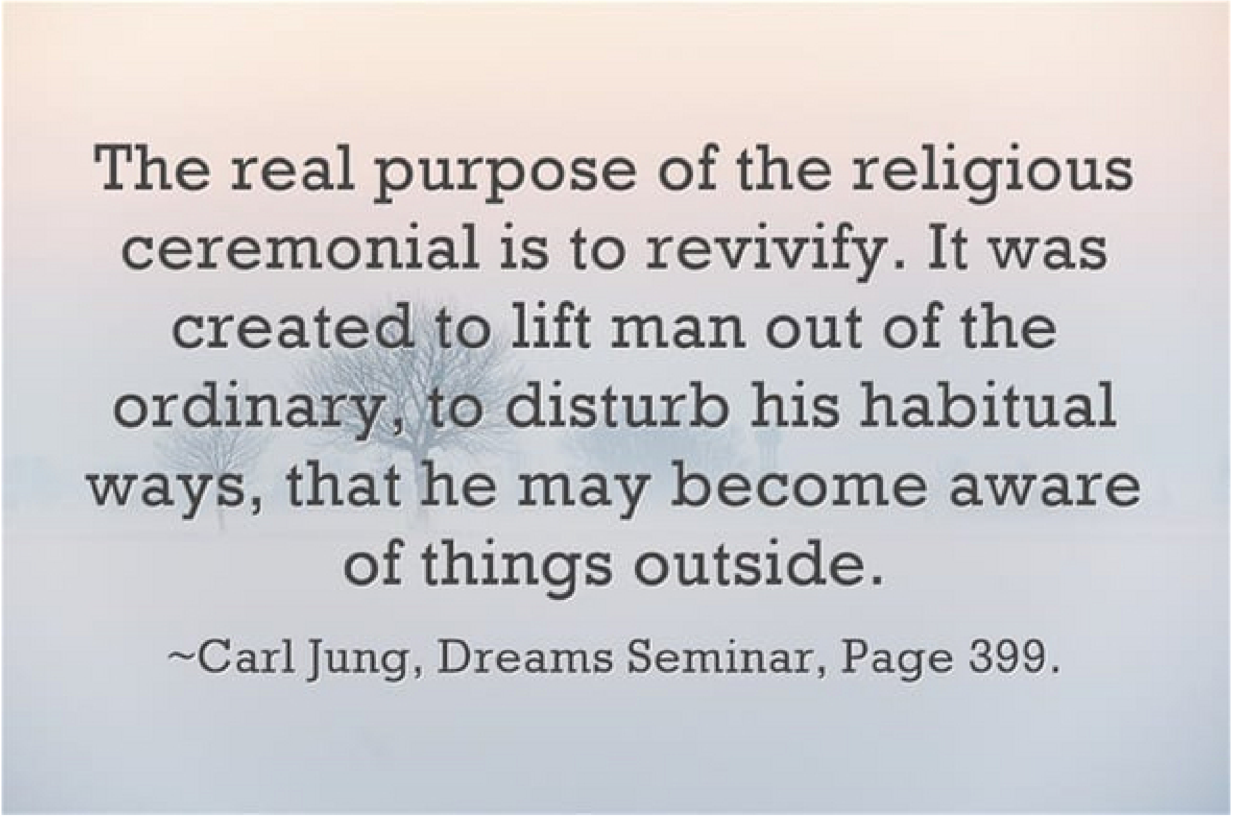

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.

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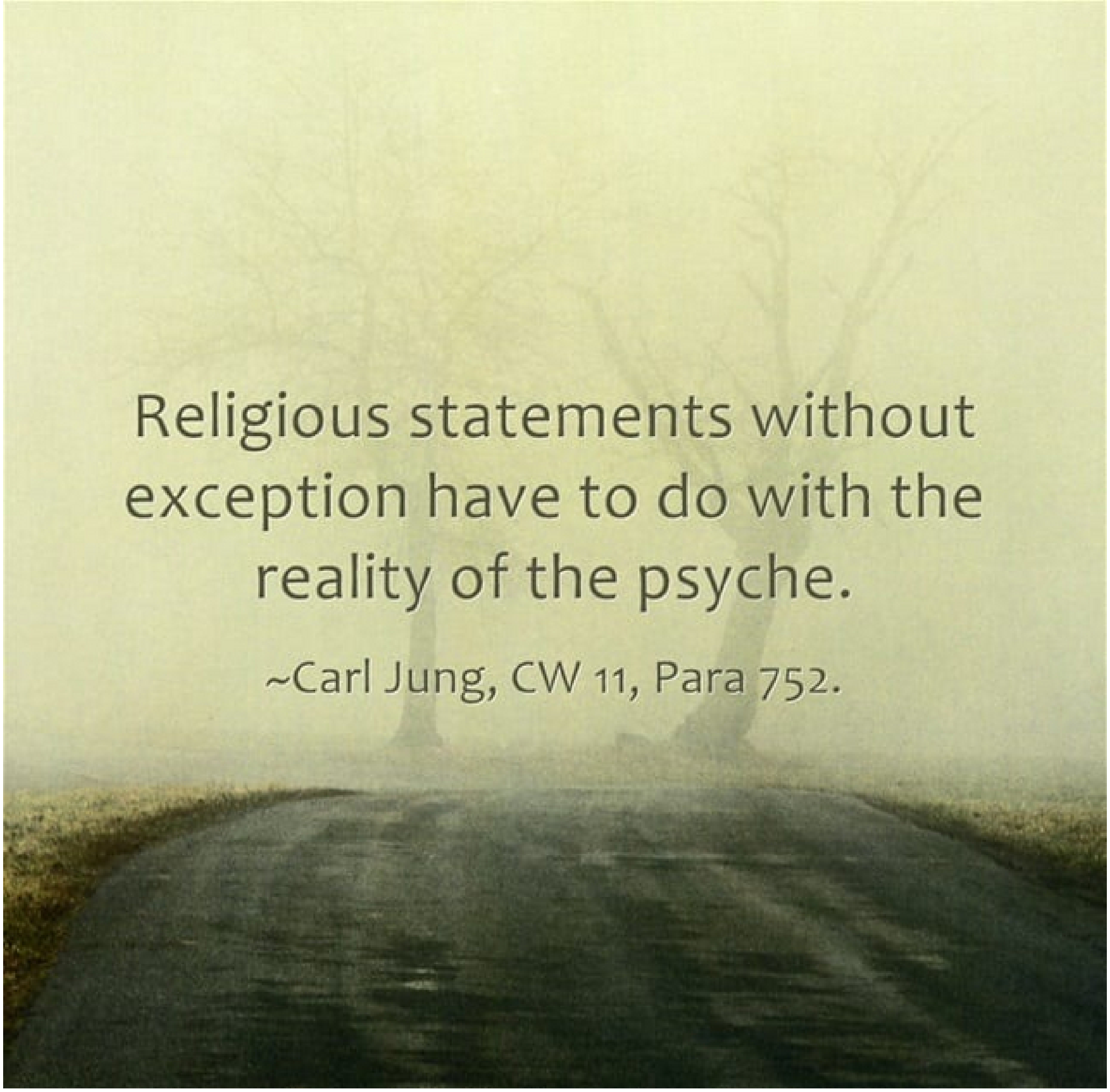

Religious statements without exception have to do with the reality of the psyche.
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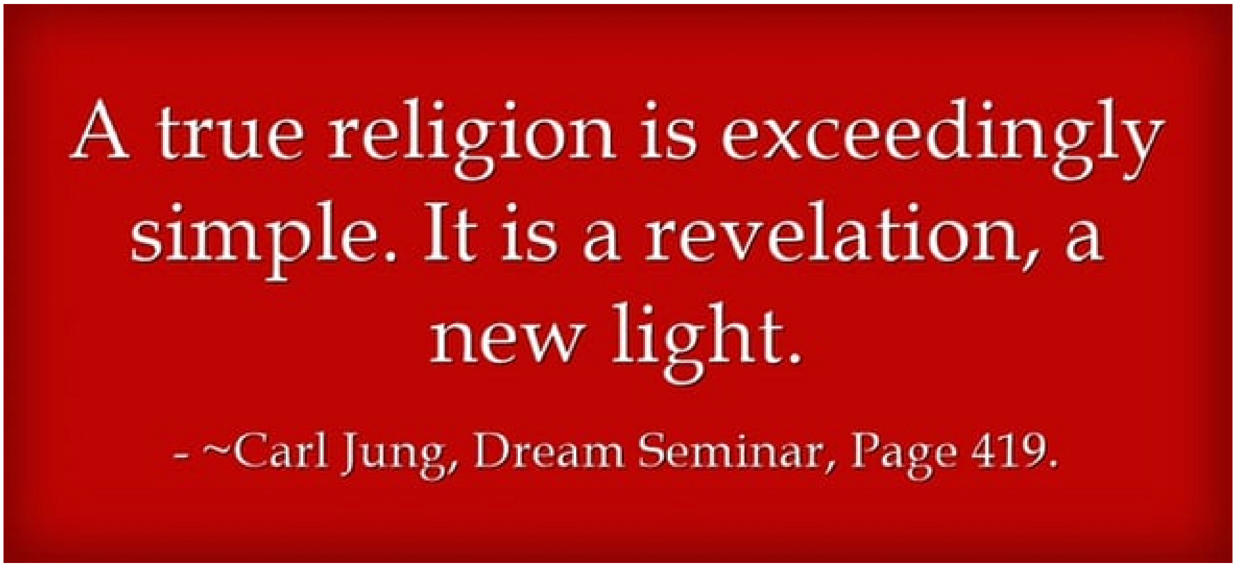

A true religion is exceedingly simple. It is a revelation, a new light.

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[21]

"Legitimate" faith must always rest on experience.

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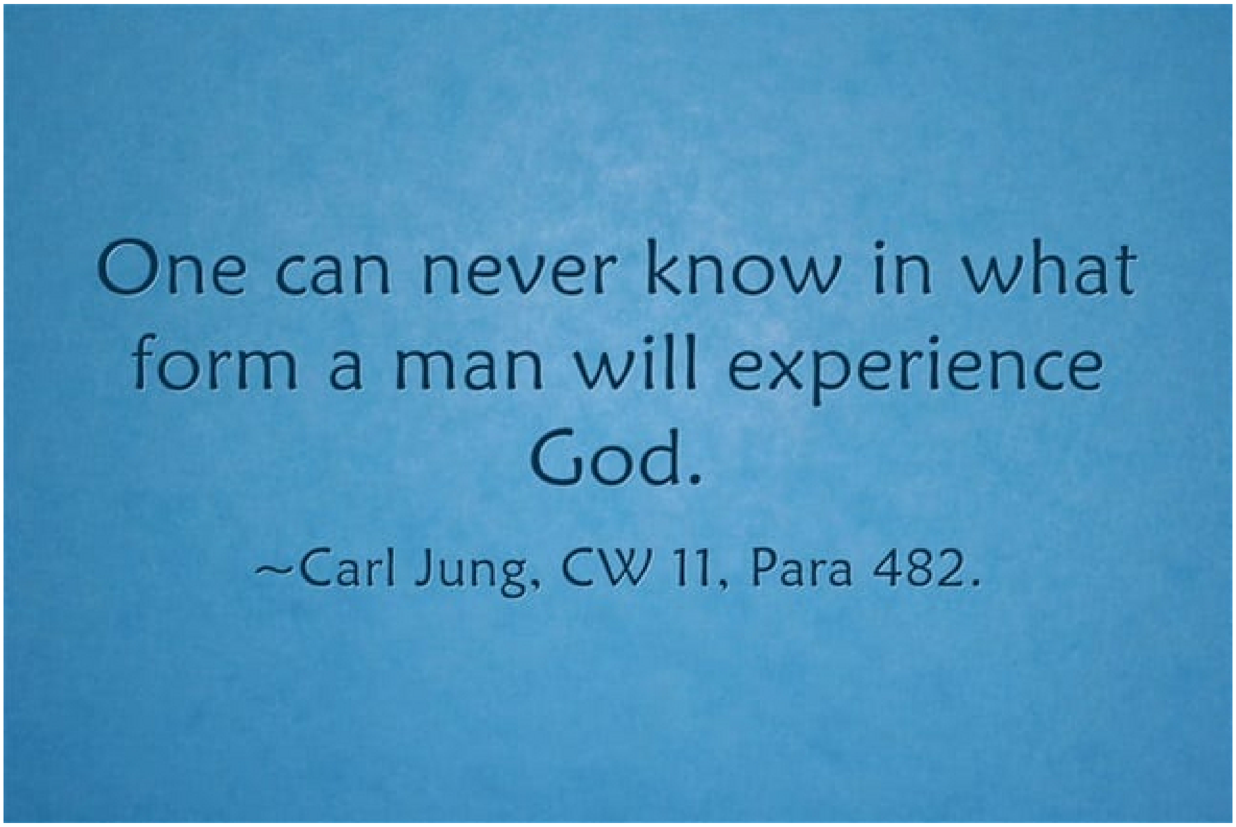

One can never know in what form a man will experience God.

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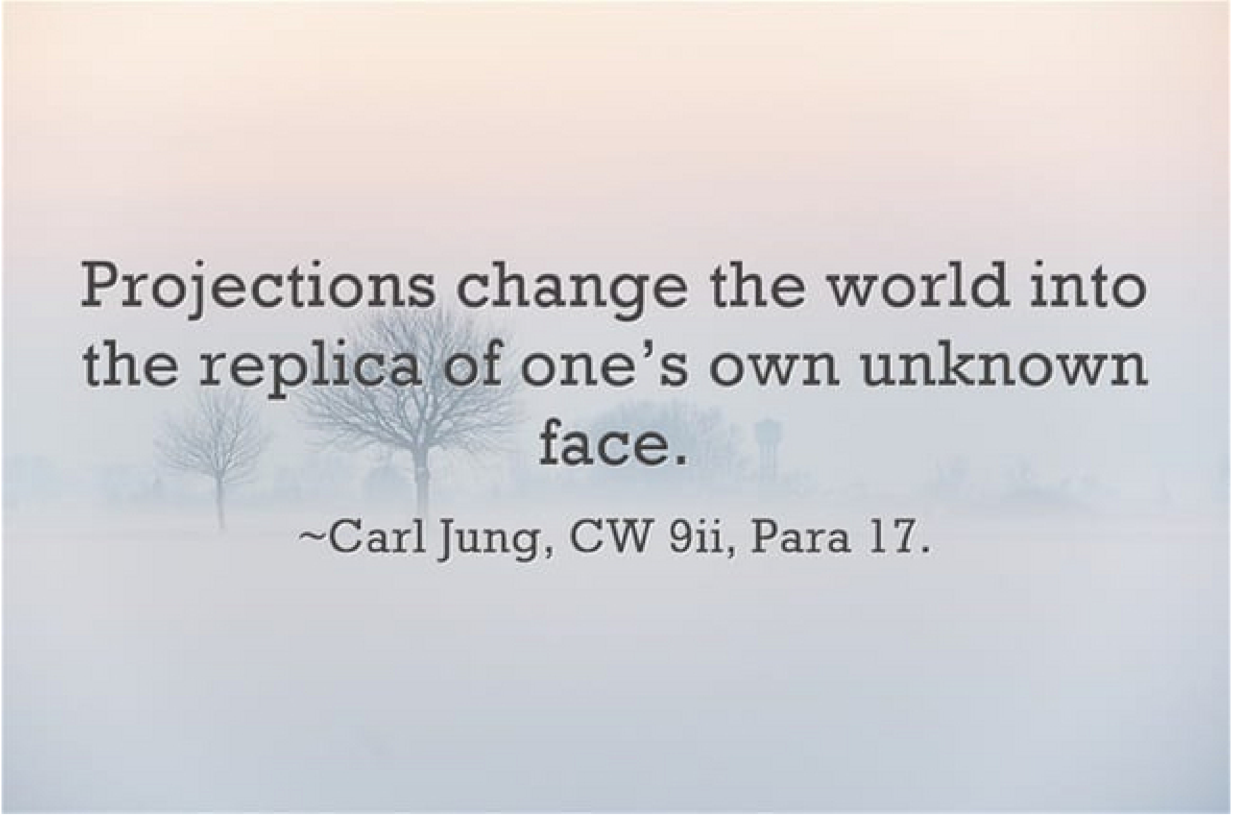
[23]



Projections change the world into the replica of one’s own unknown face.

~Carl Jung, CW 9ii, Para 17.

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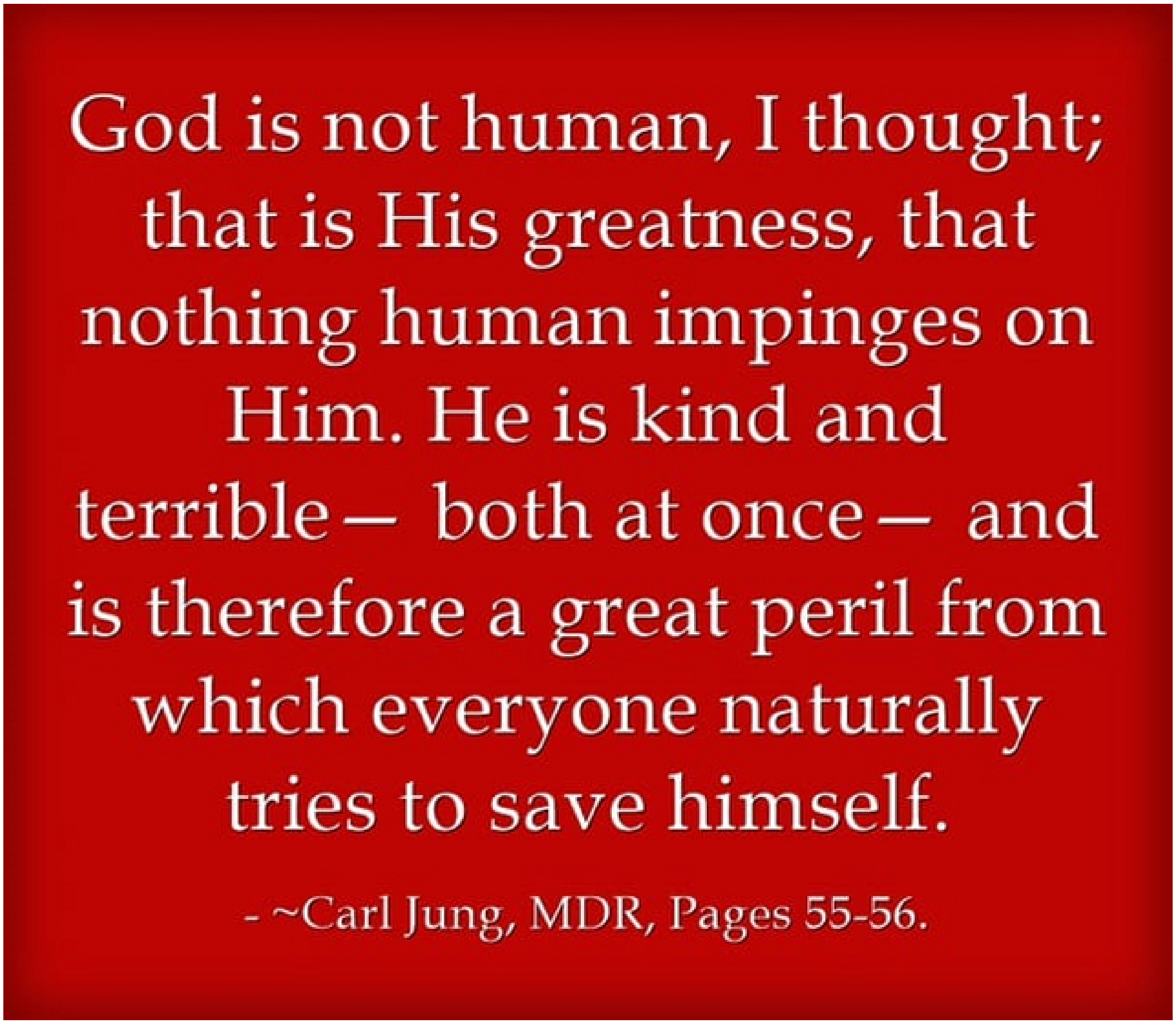

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.

- ~Carl Jung, MDR, Pages 55-56.

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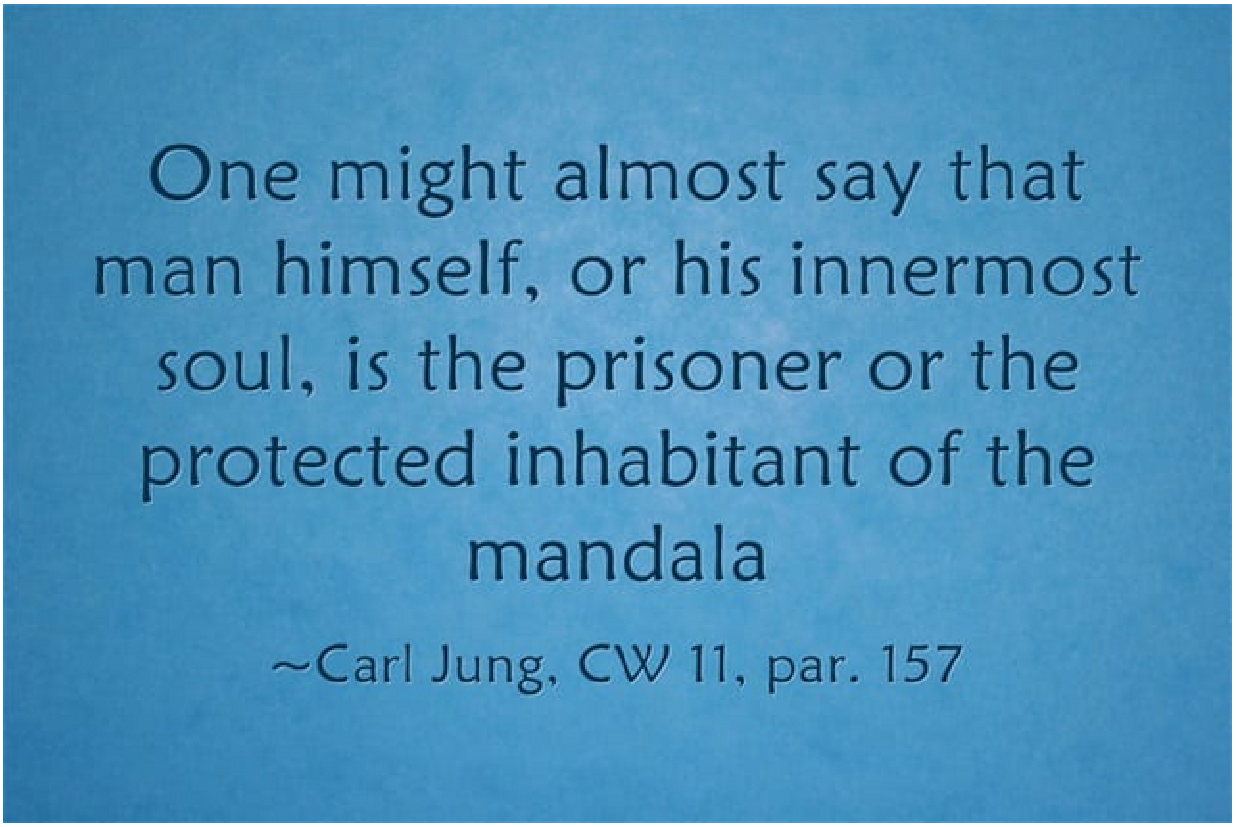

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala

~Carl Jung, CW 11, par. 157

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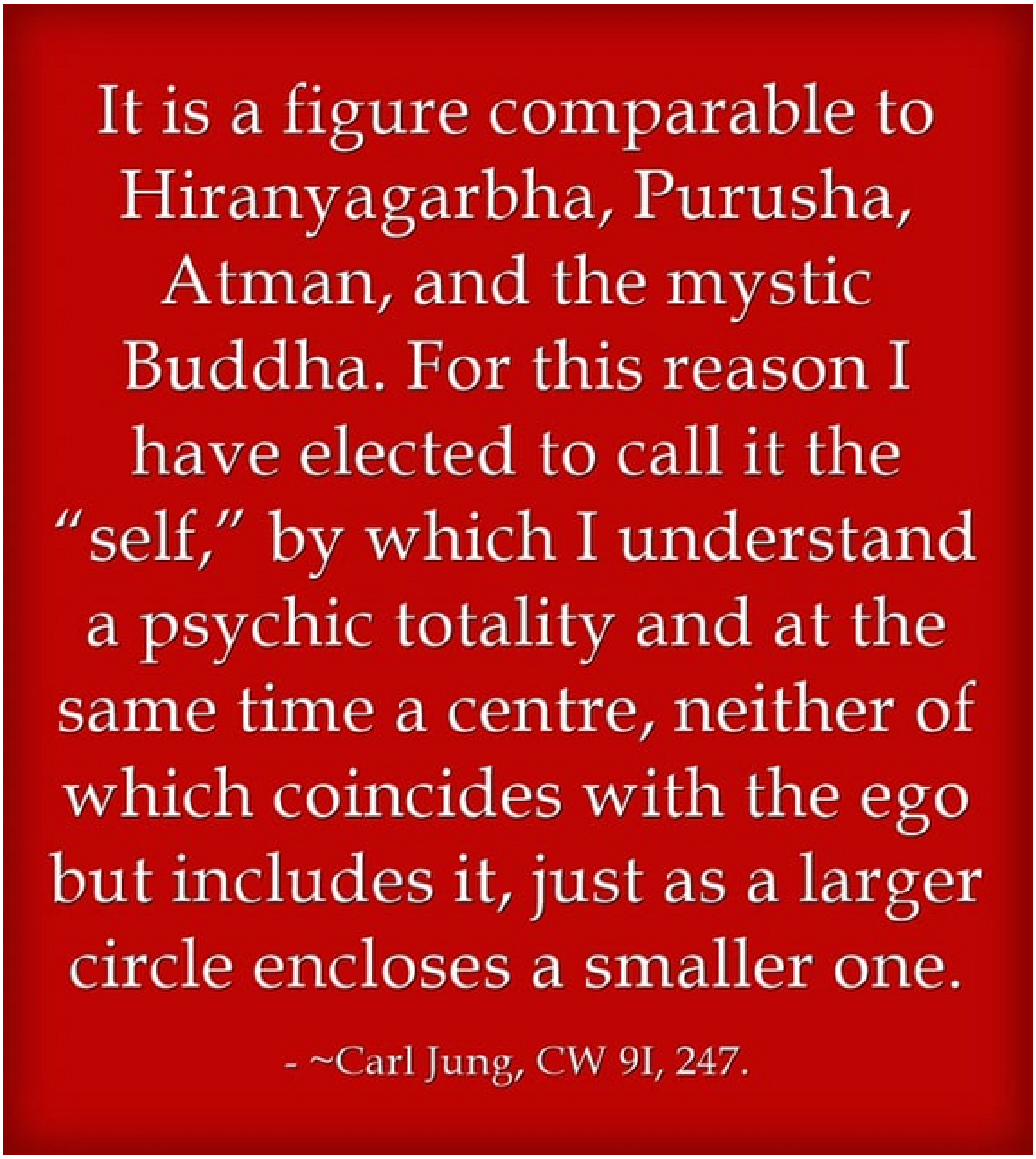

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

- ~Carl Jung, CW 9I, 247.

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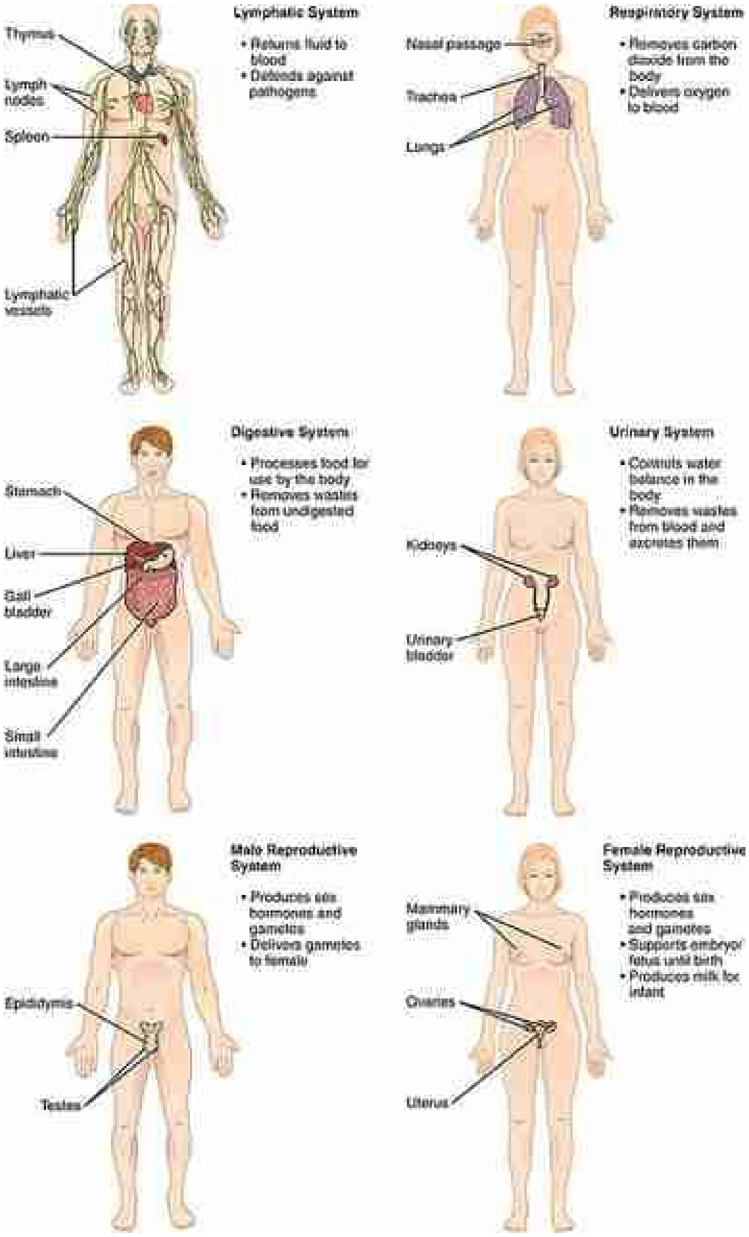
Carl Jung; You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. (2019-04-14 15:46)

[1]


Lymphatic System
• Returns fluid to blood
• Defends against pathogens
Thymus
Lymph nodes
Spleen
Lymphatic vessels
Respiratory System
• Removes carbon dioxide from the body
• Delivers oxygen to blood
Nasal passage
Trachea
Lungs
Digestive System
• Processes food for use by the body
• Removes wastes from undigested food
Stomach
Liver
Gall bladder
Large intestine
Small intestine
Urinary System
• Controls water balance in the body
• Removes wastes from blood and excretes them
Kidneys
Urinary bladder
Male Reproductive System
• Produces sex hormones and gametes
• Delivers gametes to female
Epididymis
Testes
Female Reproductive System
• Produces sex hormones and gametes
• Supports embryo/ fetus until birth
• Produces milk for infant
Mammary glands
Ovaries
Uterus

It is part of the message of Zarathustra to preach the importance of the body, otherwise the idea of individuation, as he preaches it in that chapter, implies the body.

You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body.

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

It is of course meant to become a reality, or it would remain only a good idea in the mind—one would be individuated because one had such an idea in one’s head.

People ordinarily think that a right thought must be throughout, not realizing that it is only a very small noise in the attic, and the rest of the house is as it always was, nothing having happened at all.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.

It has not been expressed by the whole of you.

So Zarathustra has the right idea no doubt; he includes the body in the process of individuation, and he emphasizes it because without the body there would only be a disincarnated spirit. Carl Jung, Zarathustra Seminar, Page 202

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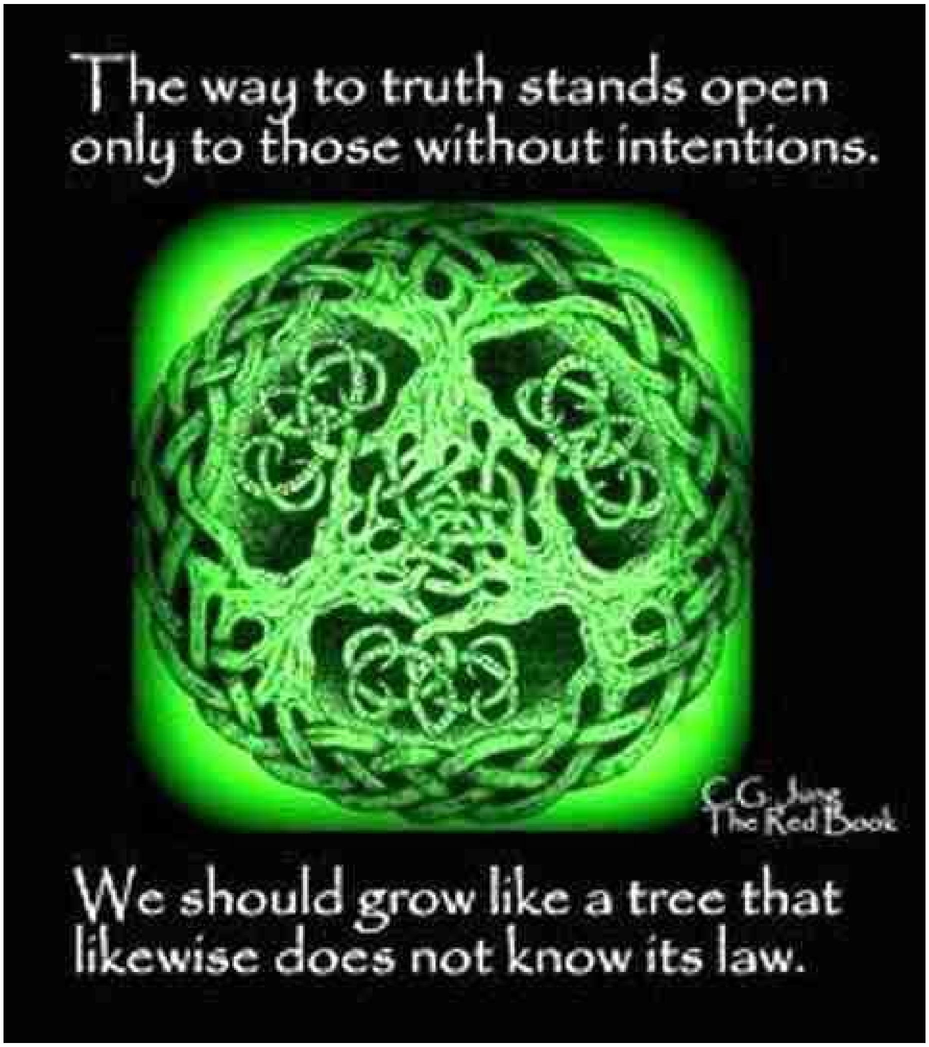
Carl Jung: So don’t play the missionary. Don’t try to eat the goods of others. (2019-04-14 15:49)

[1]


The way to truth stands open only to those without intentions.
C.G. Jung
The Red Book
We should grow like a tree that likewise does not know its law.

If you discover what you call a truth, you should test it, try to eat it.

If it feeds you it is good, but if you cannot live by it and only assume it ought to feed other people, then it is bad.

The real test is that your truth should be good for yourself. Not one dog is coming to sniff at it if it doesn't feed yourself.

If you are not satisfied with it, if you cannot enjoy it for twenty, fifty years, or a whole lifetime, it is no good.

If you are hungry, if you think your companions must be redeemed, and that they must be grateful to you on top of all, then you make a mistake: you may know the idea is no good.

So don't play the missionary.

Don't try to eat the goods of others.

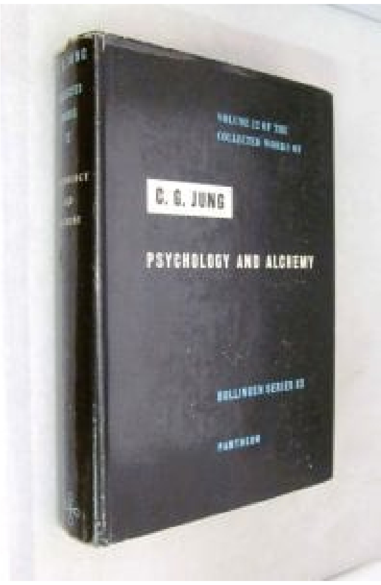
Let other people belong to themselves and look after their own improvement: let them eat themselves.

If they are really satisfied, then nobody should disturb them.

If they are not satisfied with what they possess, they will probably seek something better; and if you are the one who has the better thing, they will surely come and get it from you. Carl Jung, Zarathustra Seminar, Pages 213-214.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9ac1f-12bmissionary.jpg`

Carl Jung "Psychology and Alchemy" CW 12; Quotations (2019-04-15 02:31)


VOLUME 12 OF THE
COLLECTED WORKS OF
C. G. JUNG
PSYCHOLOGY AND ALCHEMY
BOLLINGEN SERIES XX
PANTHEON

[1]Carl Jung and "Psychology and Alchemy" - YouTube

Carl Jung: CW 12 “Psychology and Alchemy”

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Page 12.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12; Page 48.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung, CW 12, para 44.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Page 32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order

to make its images clear. Carl Jung, CW 12, Page 146

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, CW 12, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, CW 12, Page 14.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, CW 12, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, CW 12, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, CW 12, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, CW 12, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, CW 12, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, CW 12, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, CW 12, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, CW 12, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, CW 12, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, CW 12, Page 25.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, CW 12, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, CW 12, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Page 12.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. Carl Jung, CW 12, Page 222

In the self good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has

no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

"True" alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. Carl Jung, CW 12, Para 2

And what kind of an answer did the next generation give to the individualism of Nietzsche's superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192

Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it. Carl Jung, CW 12, Para 5

An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563

We know that the mask of the unconscious is not rigid —it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

It is so much easier to preach the universal panacea to everybody else than it is to take it oneself, and, as we all know, things are never so bad when everybody is in the same boat. No doubts can exist in the herd; the bigger the crowd the better the truth—and the greater the catastrophe. Carl Jung, CW 12, Para 563

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Oddly enough, the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness . Carl Jung, CW 12, Page 10.

The word "type" means "blow" or "imprint", thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14.

We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Page 46.

The secret is that only that which can destroy itself is truly alive. Carl Jung, CW 12, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, CW 12, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, CW 12, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. CW 12, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Page 222.

Hildegard von Bingen transcended the animus; that is one woman's service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, CW 12, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, CW 12, Page 71.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, CW 12, Page 44.

That from which things arise is the invisible and immovable God. Carl Jung, CW 12, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, CW 12, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, CW 12, Page 114.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292.

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Page 149

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

Such a change can begin only with individuals, for the masses are blind brutes, as we know to our cost. Carl Jung, CW 12, Para 563

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, CW 12, Page 31, Para 36.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, CW 12, Page 280.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Page 222.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 12, Page 99.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Page 222, Para 330.

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, CW 12, Page 86.

In the first case man attributes to himself the need of redemption and leaves the work of redemption, the actual opus, to the autonomous divine figure Carl Jung, CW 12, Para 414

In the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter Carl Jung, CW 12, Para 414

In Christianity the life and death of the God-man, as a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man Carl Jung, CW 12, Para 415

By a certain "synchronism" of events, man, the bearer of a soul submerged in the world of flesh, is potentially related to God at the moment when He, as Mary's Son, enters into her, the virgo terrae and representative of matter in its highest form; and, potentially at least, man is fully redeemed at the moment when the eternal Son of God returns again to the Father after undergoing the sacrificial death. Carl Jung, CW 12. Para 415

The ideology of this mysterium, [the mystical effect of God-man's self-sacrifice], is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules and in the conception of the Messiah among the Hebrew prophets.

These anticipations go back to the primitive hero-myths where the conquest of death is already an important factor. The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning. The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus. The mythical event incarnates itself in Him and so enters the realm of world history as a unique historical and mystical phenomenon Carl Jung, CW 12, Para 416

In alchemy she always appears as Sapientia Dei, and in the writings of the Church Fathers the south wind is an allegory of the Holy Ghost, presumably because it is hot and dry. For the same reason the process of sublimation is known in Arabic alchemy as the "great south wind," referring to the heating of the retort Carl Jung, CW 12, Para 473

The Holy Ghost, too, is fiery and causes an exaltation. His equivalent, so to speak, is the hidden fire, the spiritus igneus dwelling in Mercurius, whose opposite poles are an agens (i.e., fire) and a patiens (i.e., quicksilver). When therefore Abu'l Qasim speaks of the fire as the "great south wind," he is in agreement with the ancient Greek view that Hermes was a wind-god. Carl Jung, CW 12, Para 473

This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physiswith this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, an hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12, Para 447

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita Carl Jung, CW 12, Para 447

The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous"divine" or "sacred"quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincturein so far as the art still busied itself in the laboratory Carl Jung, CW 12, Para 448

But since the practical, chemical work was never quite free from the unconscious contents of the operator which found expression in it, it was at the same time a psychic activity which can best be compared with what we call active imagination. This method enables us to get an active grasp of things that also find expression in dream life. The process is in both cases an irrigation of the conscious mind by the unconscious, and it is related so closely to the world of alchemical ideas that we are probably justified in assuming that alchemy deals with the same, or very similar, processes as those involved in active imagination and in dreams, i.e., ultimately with the process of individuation Carl Jung, CW 12, Para 448

Earlier on, we left Arisleus and his companions, together with Beya and the dead Thabritius, in the triple glass house where they had been imprisoned by the Rex marinus. They suffer from intense heat like the three whom Nebuchadnezzar cast into the fiery furnace. Carl Jung, CW 12, Para 449

King Nebuchadnezzar had a vision of a fourth, like the "Son of God," as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449

Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presencesuccour and completion of the work Carl Jung, CW 12, Para 449

And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, "the author of nourishment." So the work is completed and Thabritius comes to life again Carl Jung, CW 12, Para 449

The Christian receives the fruits of the Mass for himself personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King's Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself Carl Jung, CW 12, Para 451

The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut"as" or "like unto"which characterizes the analogy Carl Jung, CW 12, Para 451

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191) . The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone"another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

Without knowing it, the alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him Carl Jung, CW 12, Para 452

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconsciousindeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christor, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists Carl Jung, CW 12, Para 452

his uncreated mystery was prepared (praeparatum) by God in such a way that nothing will ever be like it in the future nor will it ever return to what it was. For it was so corrupted as to be beyond reparation (which presumably refers to the Fall). Dorn's rendering is true to the original text Carl Jung, CW 12, Para 430

The above examples clearly show that the alchemists came to project even the highest valueGodinto matter. With the highest value thus safely embedded in matter, a starting-point was given for the development of genuine chemistry on the one hand and of the more recent philosophical materialism on the other, with all the

psychological consequences that necessarily follow when the picture of the world is shifted 180 degrees. However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents Carl Jung, CW 12, Para 432

The prima materia has the quality of ubiquity: it can be found always and everywhere, which is to say that projection can be made always and everywhere. The English alchemist George Ripley (c. 1415-90) writes: "The Philosophers tell the inquirer that birds and fishes bring us the lapis, every man has it, it is in every place, in you, in me, in everything, in time and space. It offers itself in lowly form [vili figura]. From it there springs our eternal water [aqua permanens]" Carl Jung, CW 12, Para 433

According to Ripley the prima materia is water; it is the material principle of all bodies, including mercury. It is the hyle which the divine act of creation brought forth from the chaos as a dark sphere (sphaericum opus:) Carl Jung, CW 12, Para 433

The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire. The idea of the rotating aquasphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433

The cosmogony of Empedokles is also of importance: here the(spherical being) springs from the union of dissimilars.The definition of this spherical being as "most serene God," sheds a special light on the perfect, "round" nature of the lapis, which arises from, and constitutes, the primal sphere; hence the prima materia is often called lapis Carl Jung, CW 12, Para 433

The initial state is the hidden state, but by the art and the grace of God it can be transmuted into the second, manifest state. That is why the prima materia sometimes coincides with the idea of the initial stage of the process, the nigredo. It is then the black earth in which the gold or the lapis is sown like the grain of wheat (cf. fig. 048) . It is the black, magically fecund earth that Adam took with him from Paradise, also called antimony and described as "black blacker than black" (nigrum nigrius nigro) Carl Jung, CW 12, Para 433

Alchemy was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. In this it finds common ground with Chinese alchemy, as we have learned from the text of The Secret of the Golden Flower. There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body Carl Jung, CW 12, Para 511

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the

Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511

This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090) , whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263

The mystical and philosophical trend became ever more pronounced, while on the other hand chemistry proper began to mark itself more distinctly. The age of science and technology was dawning, and the introspective attitude of the Middle Ages was fast approaching its decline Carl Jung, CW 12, Para 502

Religious and metaphysical values became less and less able to give adequate expression to the psychic experiences brought to light by the opus alchymicum. Only after the lapse of several centuries did it fall to empirical psychology to throw new light on the obscure psychic content of Hermetic experiences Carl Jung, CW 12, Para 502

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps"meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher Carl Jung, CW 12, Para 514

The lapis-Christus parallel recurs all through the last days of alchemy in the seventeenth century, but only in epigonic form. This was the age that saw the rise of the secret societies, above all the Rosicruciansthe best proof that the secret of alchemy had worn itself out. For the whole raison d'être of a secret society is to guard a secret that has lost its vitality and can only be kept alive as an outward form. Michael Maier allows us a glimpse into this tragedy: at the end of his chef-d'oeuvre he confesses that in the course of his grand peregrinatio he found neither Mercurius nor the phoenix, but only one phoenix feather his pen! Carl Jung, CW 12, Para 515

This is a delicate hint at his realization that the great adventure had led to nothing beyond his copious literary achievements, whose merits would no doubt have gone unremembered had it depended solely on the spirit of the next three centuries. But, although the growing materialism of the age dismissed alchemy as a huge disappointment and an absurd aberration, there is yet "quaedam substantia in Mercurio quae nunquam moritur"a fascination that never entirely disappeared, even when wrapped in the fool's garb of goldmaking Carl Jung, CW 12, Para 515

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; CW 12; Page 202.

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can three be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure

of the intellectual function to grasp the proof of the earth's planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image."

Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330

The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one's own account Deo concedente—in one's own individual life. Carl Jung, CW 12, Para 7

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self sinks to zero. Carl Jung, CW 12, Para 9

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung, CW 12, Para 8

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking

for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational. Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity. More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain* of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.)That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. We can never reach the level of our intuitions and should therefore not identify ourselves with them. Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Para 148

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a longissima via, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns

are not lacking in terrors. It is on this longissima via that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth. It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right. Carl Jung, CW 12, Para 6

The doctor cannot afford to point, with a gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a jelix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect. As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly "different." Carl Jung, CW 12, Para 48

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung, CW 12, Para 48

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it's a thing unheard. Vanish at once! We've said the enlightening word. Carl Jung, CW 12, Para 750

Were it not a fact of experience that supreme values reside in the soul (quite apart from the antimimon pneuma who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! Carl Jung, CW 12, Para 14

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., a correspondence, otherwise a connection could never come about. Carl Jung, CW 12, Para 1

1 did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function. I did not invent or insinuate this function, it produces

itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God's hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements, and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection.

Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

The difficulty lies in striking the dead centre. For this an awareness of the two sides of man's personality is essential, of their respective aims and origins. These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest. We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection. What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this

question ultimately decides the value of the deed. It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect. No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

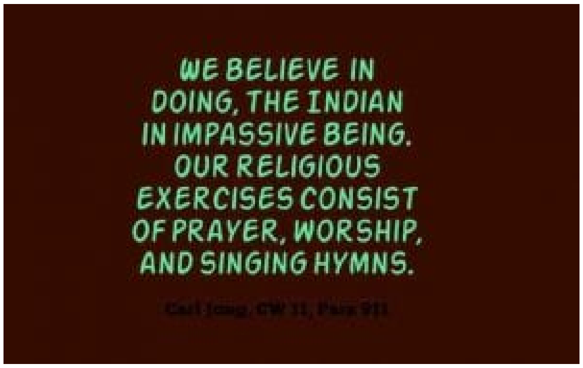
As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32.

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung, CW 12, par. 11.

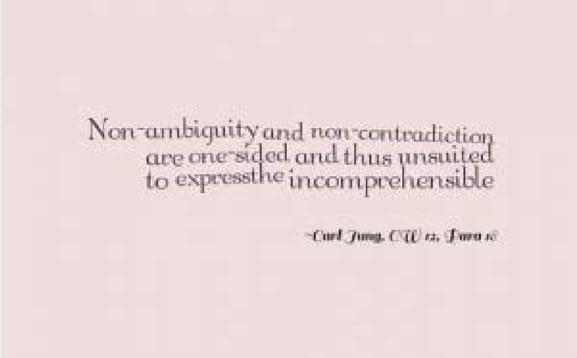
Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

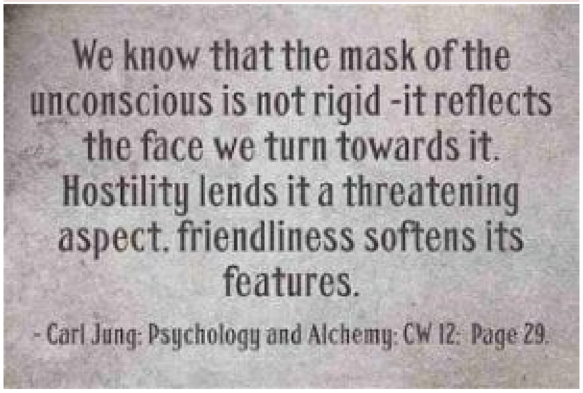
The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion. In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible. For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24


WE BELIEVE IN
DOING, THE INDIAN
IN IMPASSIVE BEING.
OUR RELIGIOUS
EXERCISES CONSIST
OF PRAYER, WORSHIP,
AND SINGING HYMNS.

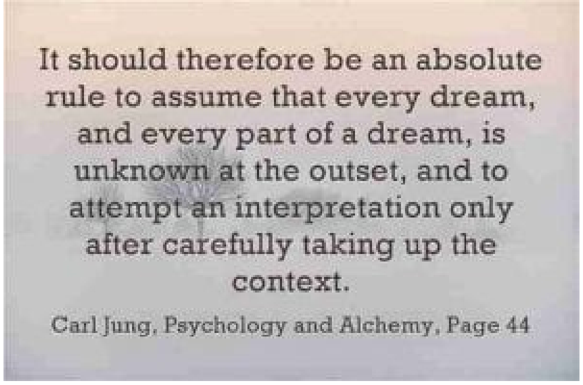
Carl Jung, CW 11, Para 911


Non-ambiguity and non-contradiction
are one-sided and thus unsuited
to expressthe incomprehensible

-Carl Jung, CW 12, Para 18


We know that the mask of the
unconscious is not rigid -it reflects
the face we turn towards it.
Hostility lends it a threatening
aspect. friendliness softens its
features.

- Carl Jung: Psychology and Alchemy: CW 12: Page 29.


It should therefore be an absolute
rule to assume that every dream,
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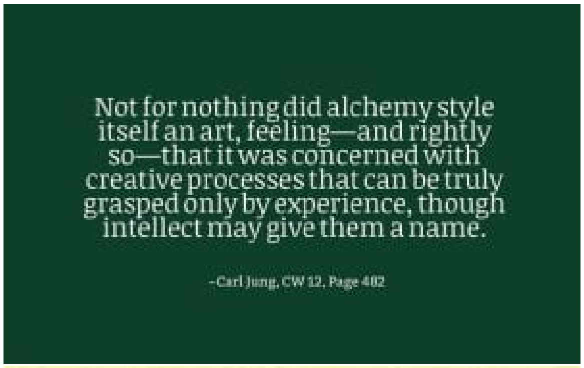
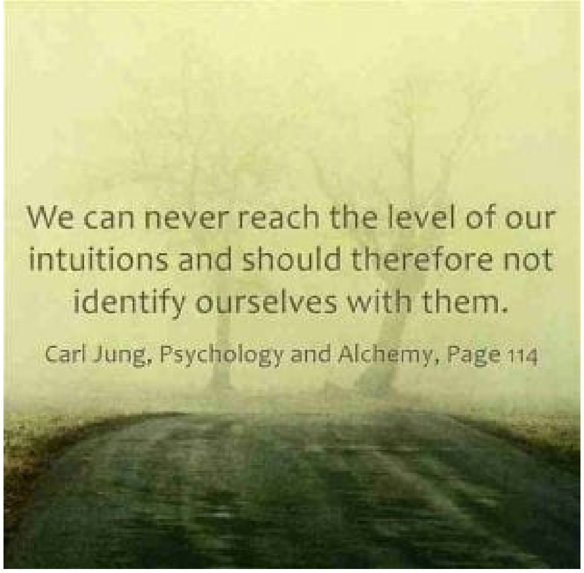
attempt an interpretation only
after carefully taking up the
context.

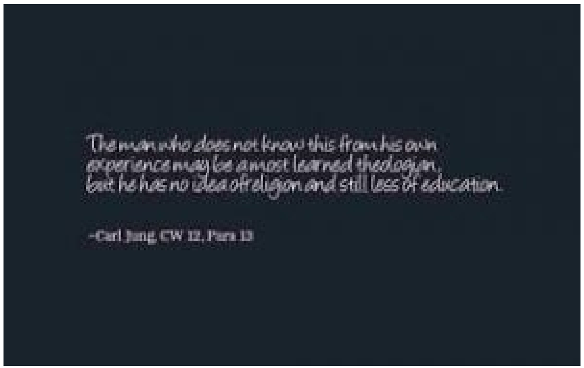
Carl Jung, Psychology and Alchemy, Page 44


Not for nothing did alchemy style
itself an art, feeling—and rightly
so—that it was concerned with
creative processes that can be truly
grasped only by experience, though
intellect may give them a name.

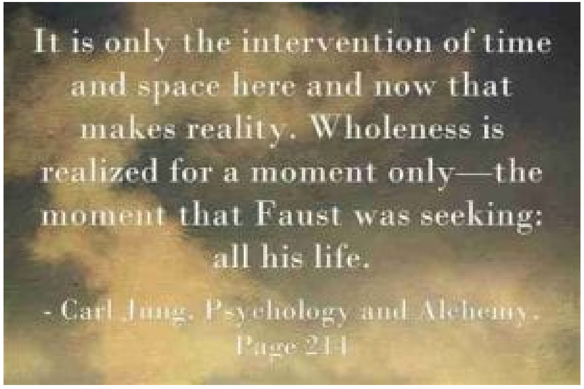
-Carl Jung, CW 12, Page 482


We can never reach the level of our
intuitions and should therefore not
identify ourselves with them.

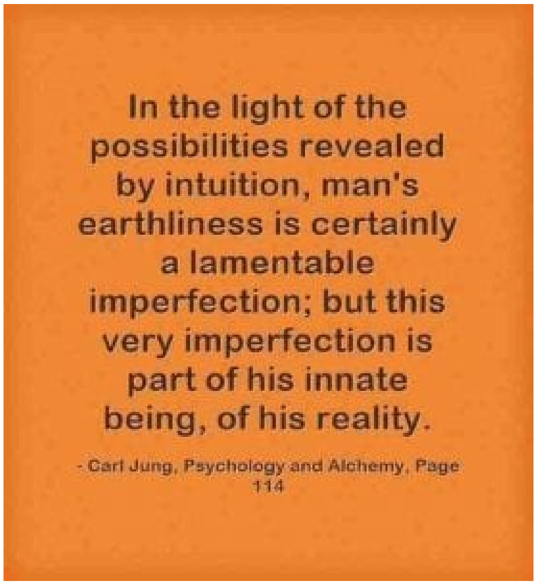
Carl Jung, Psychology and Alchemy, Page 114


The man who does not know this from his own
experience may be a most learned theologian,
but he has no idea of religion and still less of education.

-Carl Jung, CW 12, Para 13

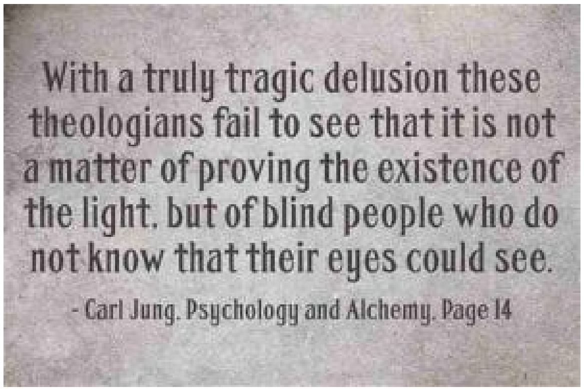

It is only the intervention of time
and space here and now that
makes reality. Wholeness is
realized for a moment only—the
moment that Faust was seeking:
all his life.

- Carl Jung, Psychology and Alchemy,
Page 244



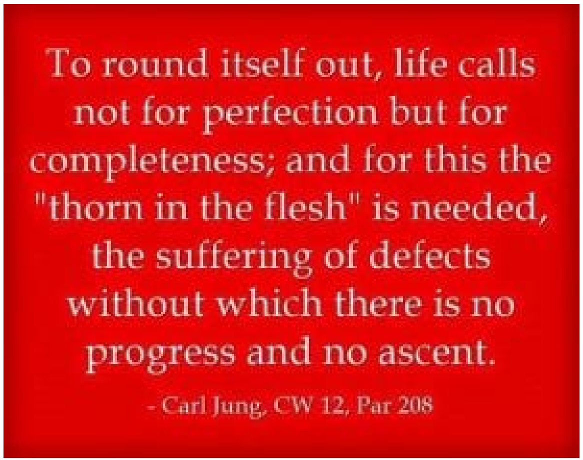
In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality.

- Carl Jung, Psychology and Alchemy, Page 114



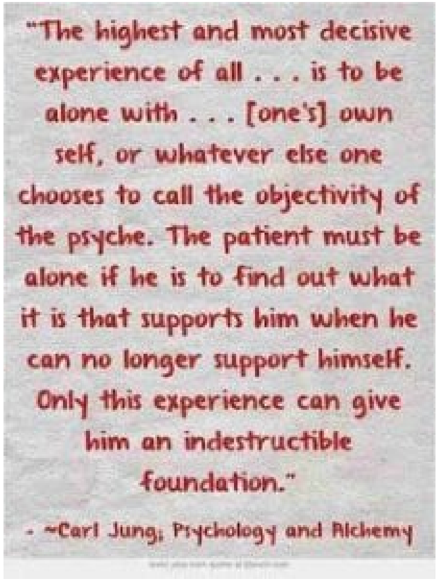
With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

- Carl Jung, Psychology and Alchemy, Page 14



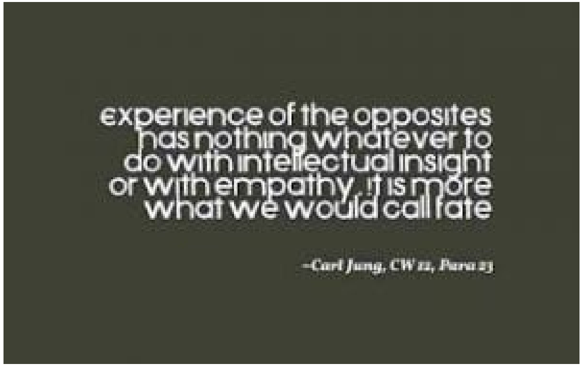
To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent.

- Carl Jung, CW 12, Par 208



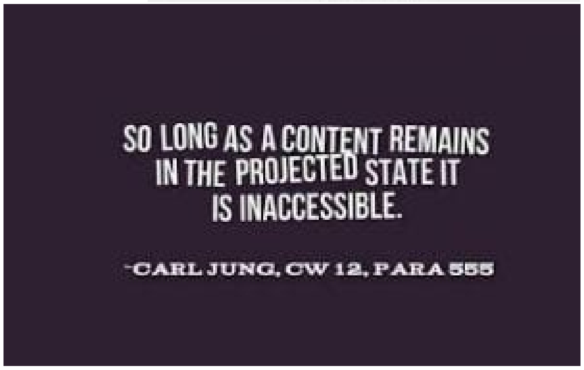
"The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation."

- ~Carl Jung; Psychology and Alchemy



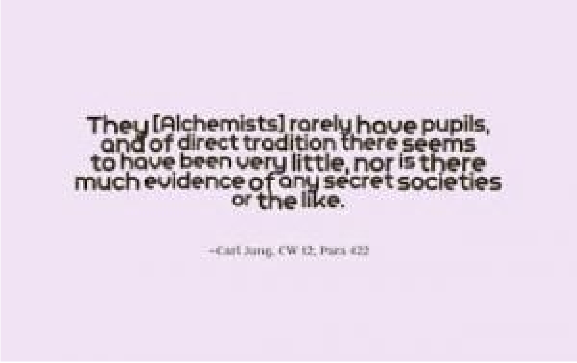
experience of the opposites has nothing whatever to do with intellectual insight or with empathy. it is more what we would call fate

~Carl Jung, CW 12, Para 23



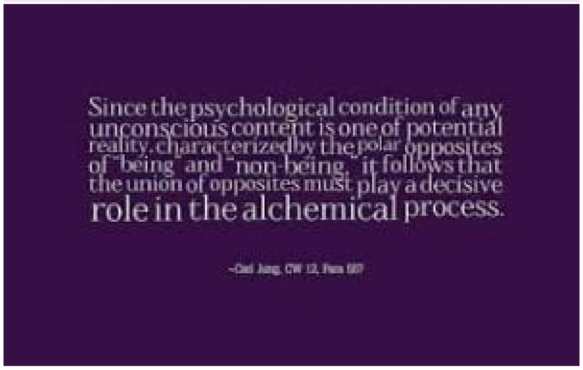
SO LONG AS A CONTENT REMAINS IN THE PROJECTED STATE IT IS INACCESSIBLE.

~CARL JUNG, CW 12, PARA 555



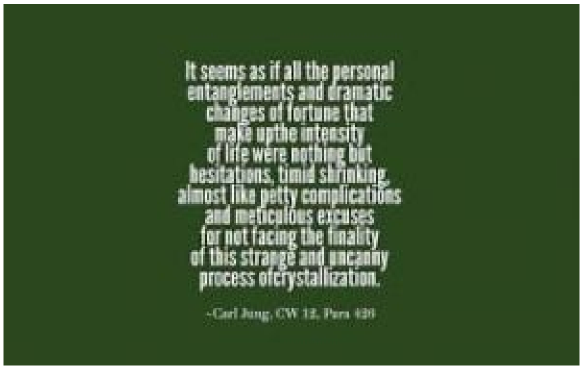
They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like.

~Carl Jung, CW 12, Para 422



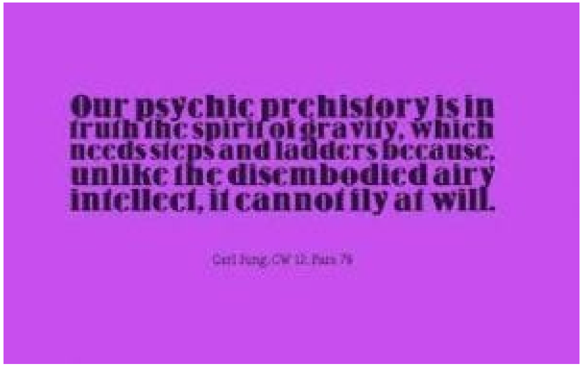
Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process.

~Carl Jung, CW 12, Para 557



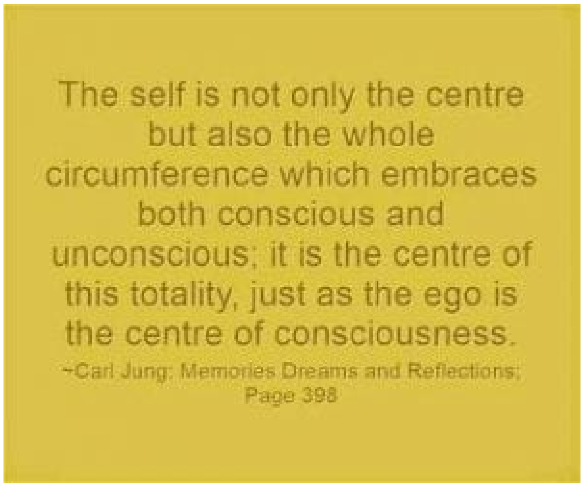
It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization.

~Carl Jung, CW 12, Para 420



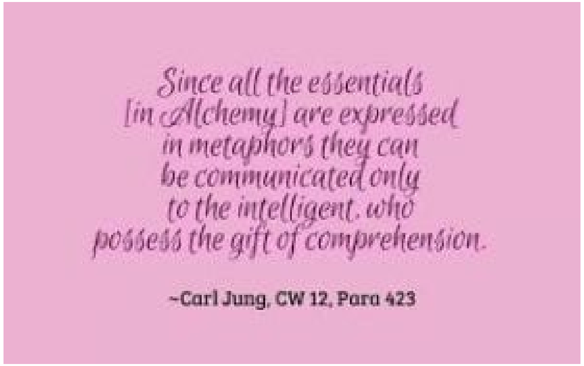
Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will.

Carl Jung, CW 12, Para 75



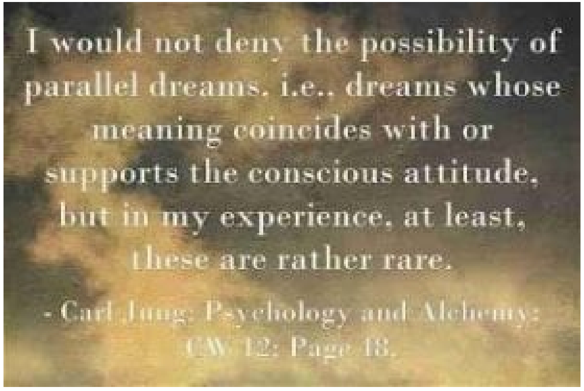
The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.

~Carl Jung; Memories Dreams and Reflections; Page 398



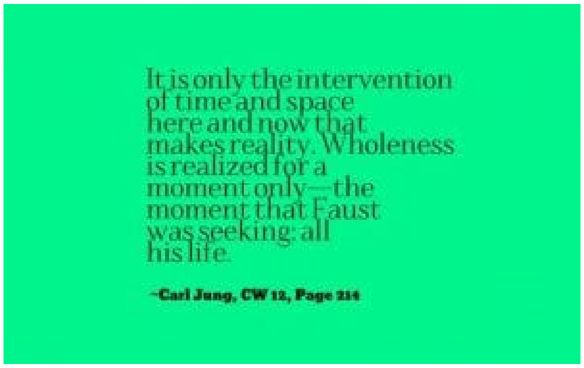
Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension.

~Carl Jung, CW 12, Para 423



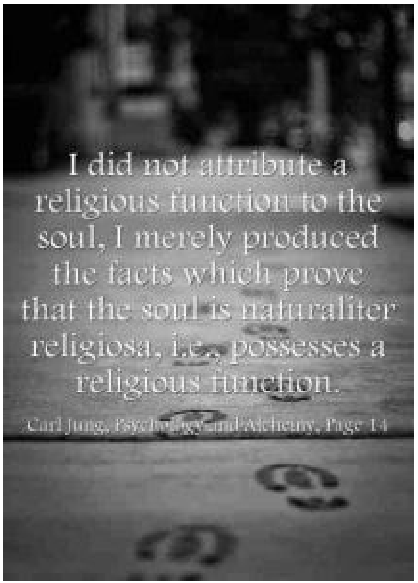
I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.

- Carl Jung; Psychology and Alchemy; CW 12; Page 18.



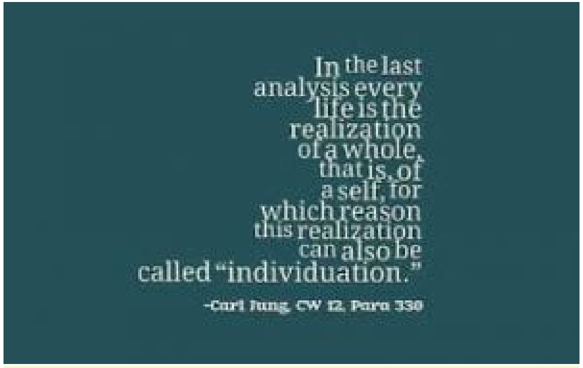
It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life.

~Carl Jung, CW 12, Page 214



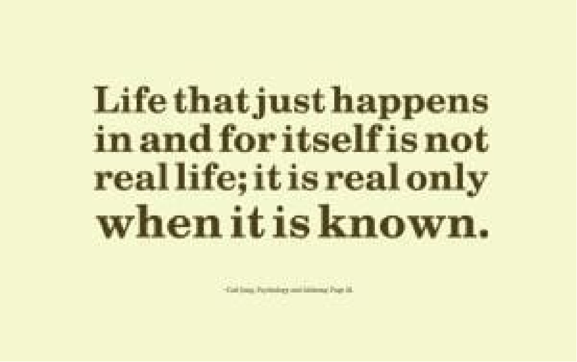
I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

Carl Jung, Psychology and Alchemy, Page 14

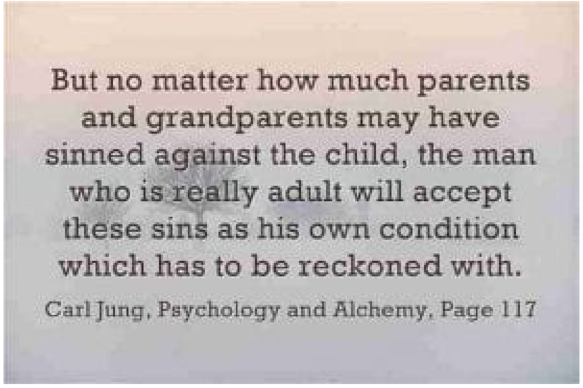


In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

-Carl Jung, CW 12, Para 330

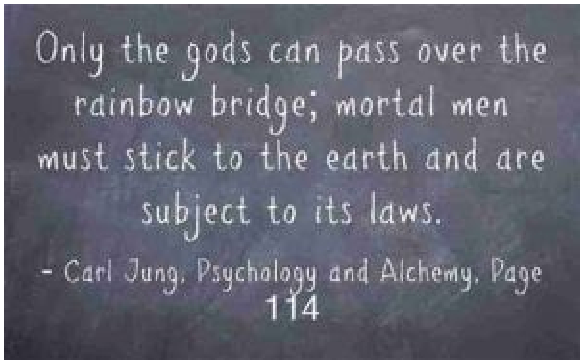


Life that just happens in and for itself is not real life; it is real only when it is known.



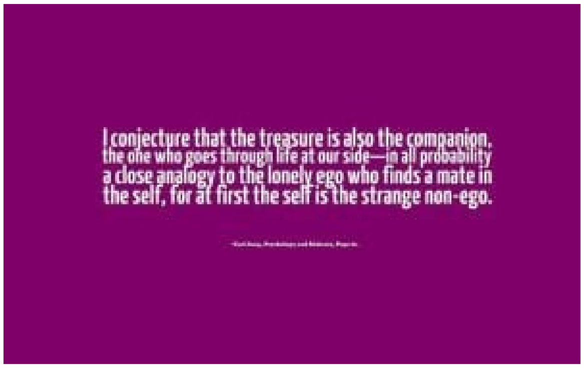
But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with.

Carl Jung, Psychology and Alchemy, Page 117

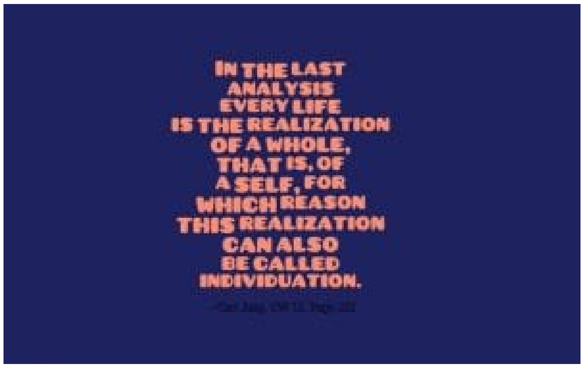


Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws.

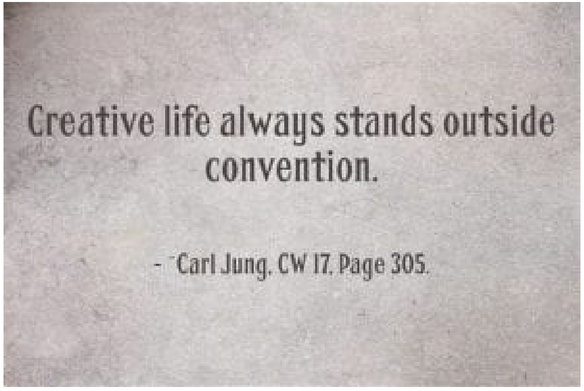
- Carl Jung, Psychology and Alchemy, Page 114



I conjecture that the treasure is also the companion, the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego.

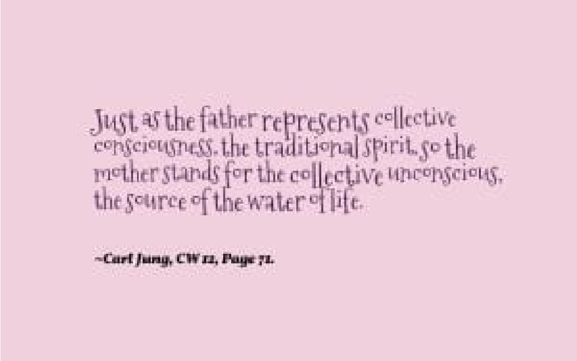


IN THE LAST ANALYSIS EVERY LIFE IS THE REALIZATION OF A WHOLE, THAT IS, OF A SELF, FOR WHICH REASON THIS REALIZATION CAN ALSO BE CALLED INDIVIDUATION.



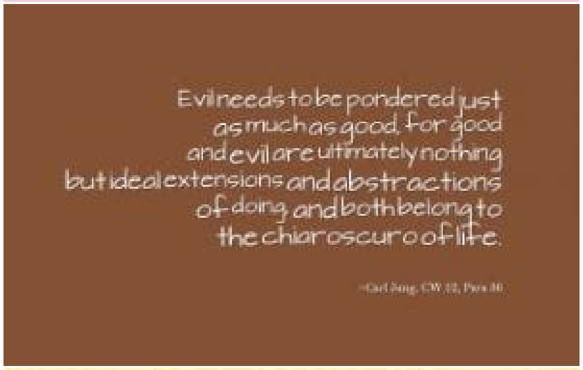
Creative life always stands outside convention.

- Carl Jung, CW 17, Page 305.



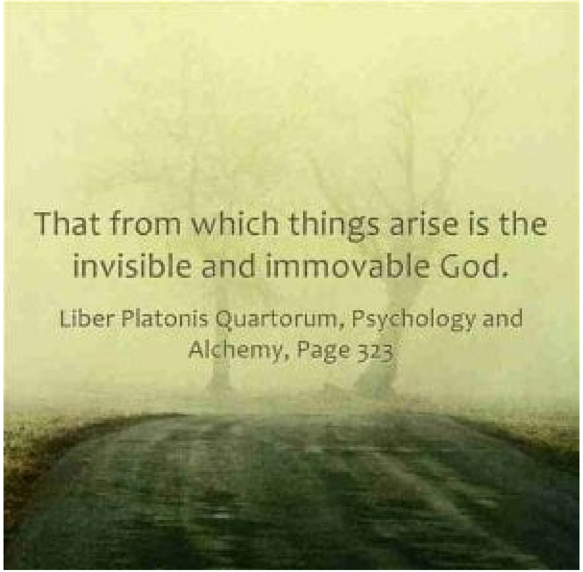
Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life.

~Carl Jung, CW 12, Page 71.



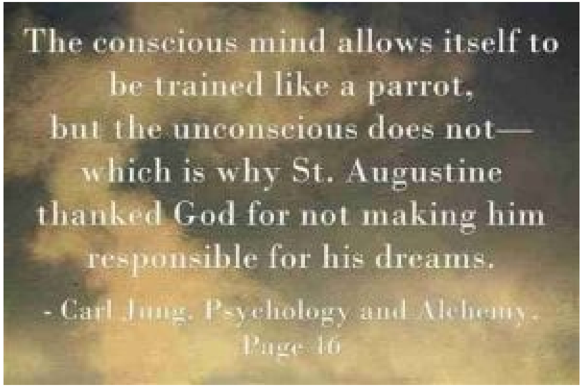
Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life.

~Carl Jung, CW 12, Para 36



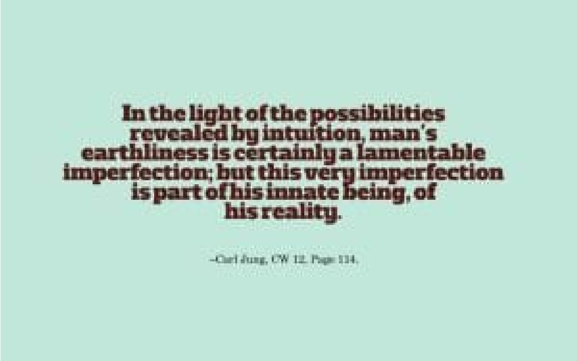
That from which things arise is the invisible and immovable God.

Liber Platonis Quartorum, Psychology and Alchemy, Page 323



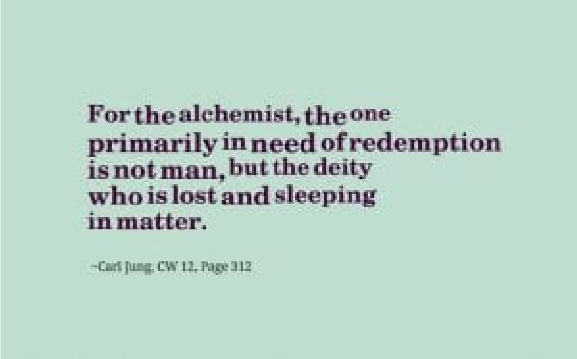
The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams.

- Carl Jung, Psychology and Alchemy, Page 46



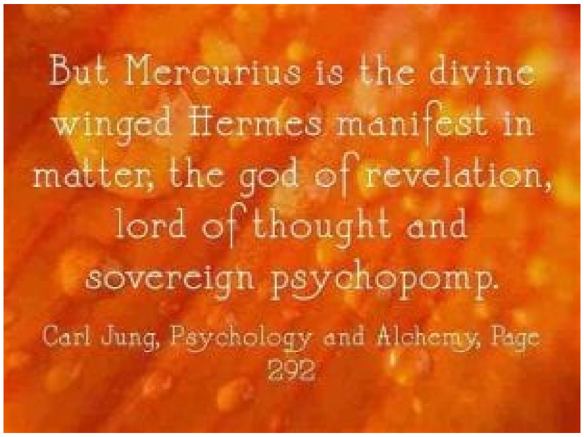
In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality.

~Carl Jung, CW 12, Page 134.



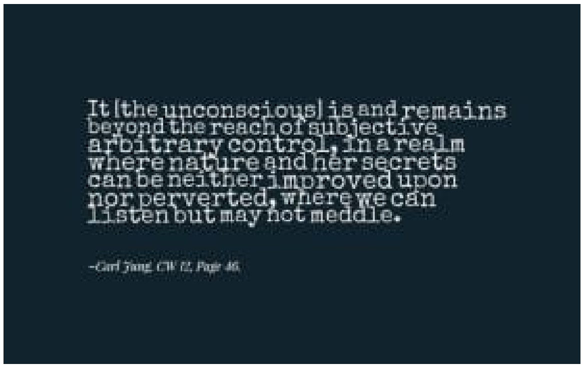
For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter.

~Carl Jung, CW 12, Page 312



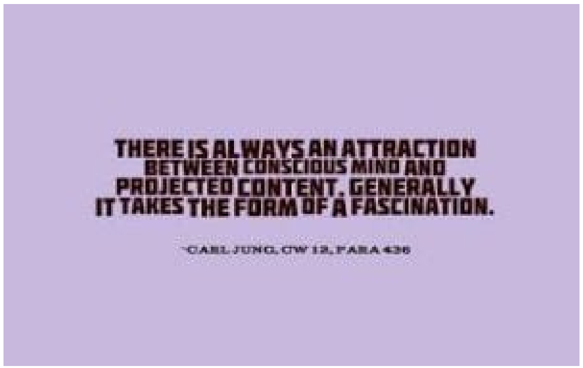
But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp.

Carl Jung, Psychology and Alchemy, Page 292



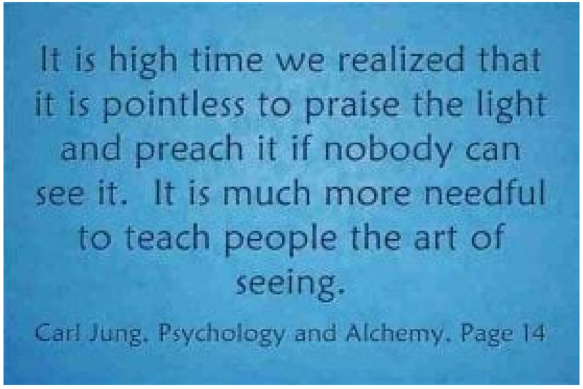
It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle.

~Carl Jung, CW 12, Page 46.



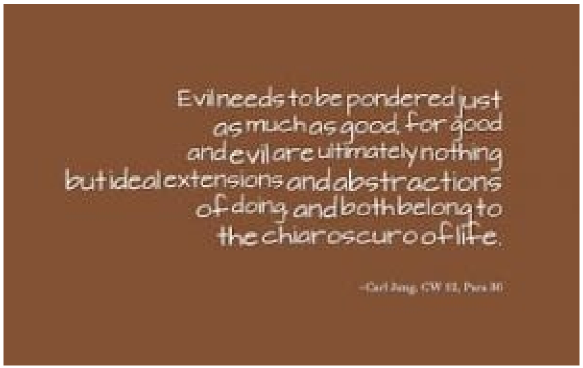
THERE IS ALWAYS AN ATTRACTION BETWEEN CONSCIOUS MIND AND PROJECTED CONTENT. GENERALLY IT TAKES THE FORM OF A FASCINATION.

~CARL JUNG, CW 12, PARA 436



It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.

Carl Jung, Psychology and Alchemy, Page 14



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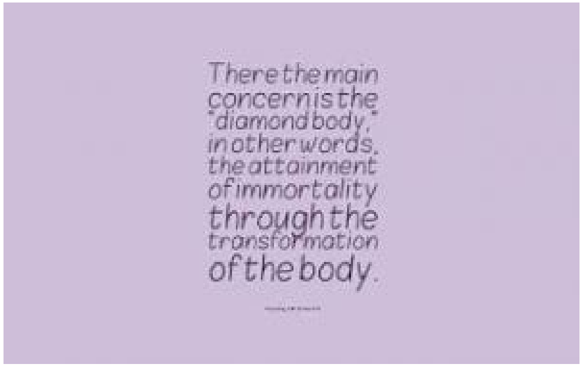
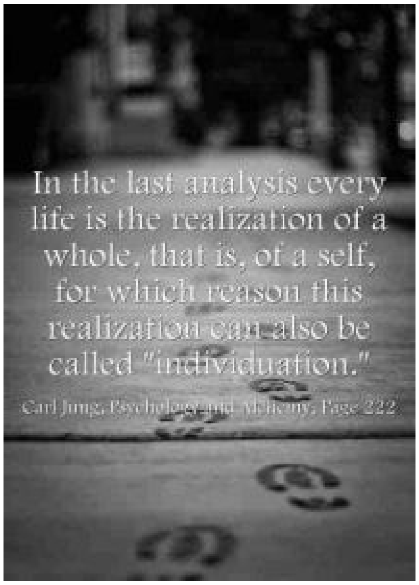
~Carl Jung, CW 12, Para 36

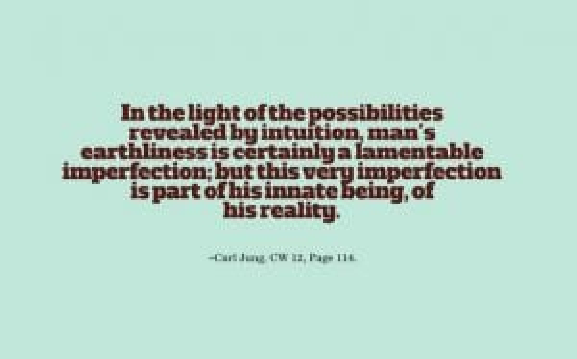


There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body.



In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

Carl Jung, Psychology and Alchemy, Page 222



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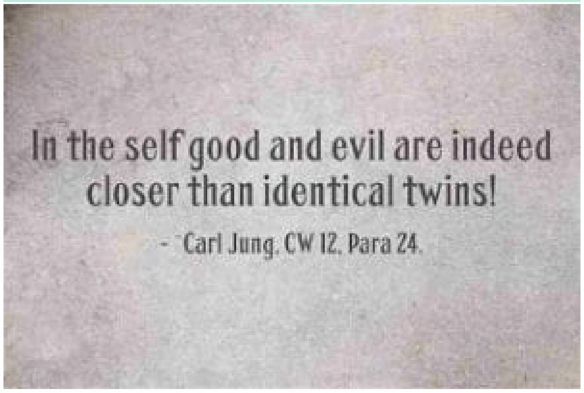
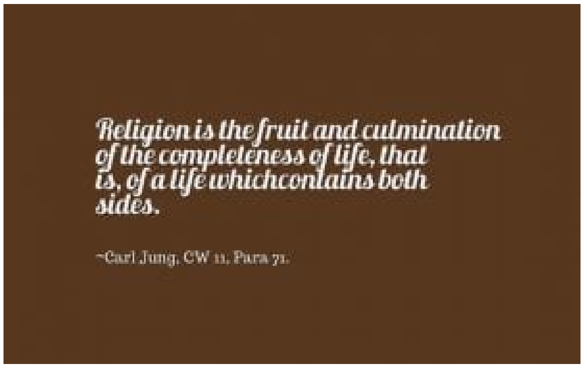


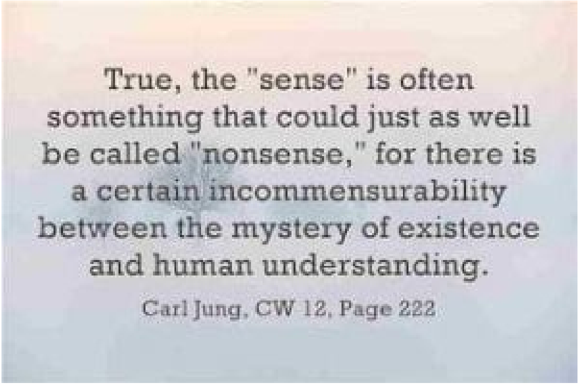
In the self good and evil are indeed closer than identical twins!

- Carl Jung, CW 12, Para 24.



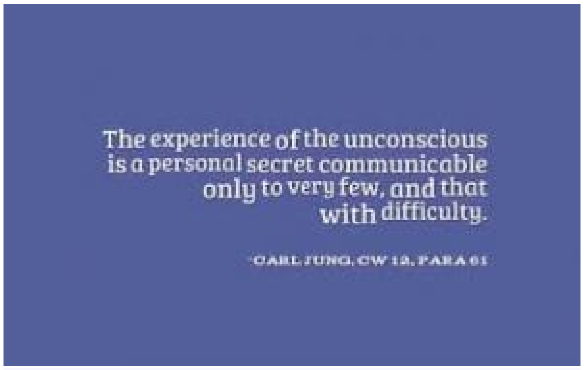
Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.

~Carl Jung, CW 11, Para 71.



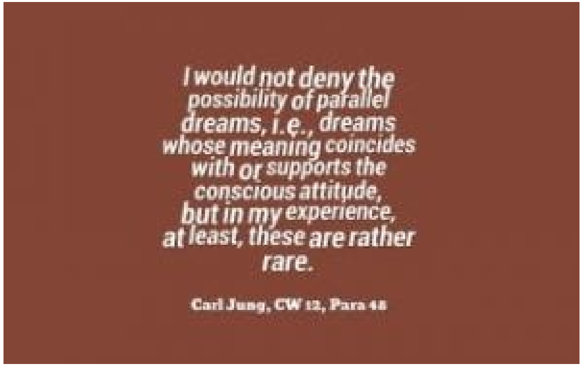
True, the "sense" is often
something that could just as well
be called "nonsense," for there is
a certain incommensurability
between the mystery of existence
and human understanding.

Carl Jung, CW 12, Page 222



The experience of the unconscious
is a personal secret communicable
only to very few, and that
with difficulty.

-CARL JUNG, CW 12, PARA 61



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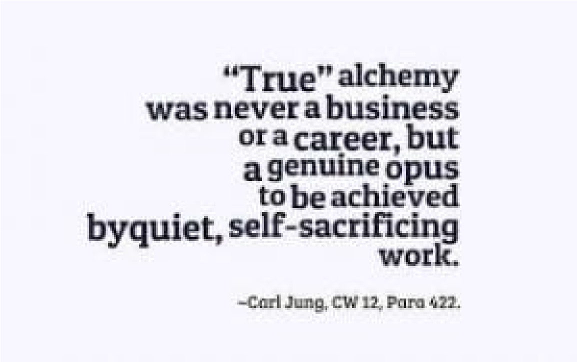
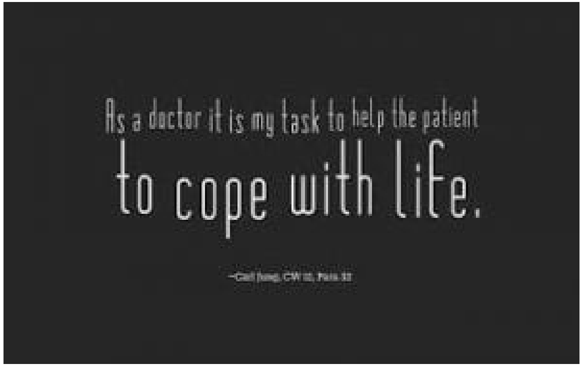
Carl Jung, CW 12, Para 48



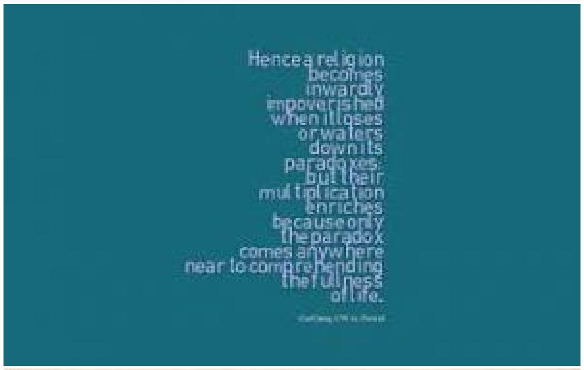
**"True" alchemy
was never a business
or a career, but
a genuine opus
to be achieved
byquiet, self-sacrificing
work.**

~Carl Jung, CW 12, Para 422.



As a doctor it is my task to help the patient
to cope with life.

~Carl Jung, CW 12, Para 32



Hence a religion
becomes
inwardly
impoverished
when it loses
or waters
down its
paradoxes;
but their
multiplication
enriches
because only
the paradox
comes anywhere
near to comprehending
the fullness
of life.

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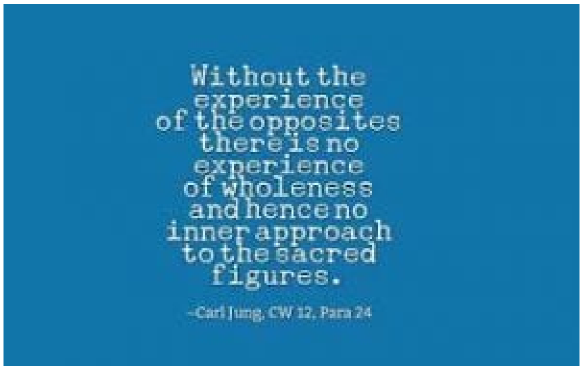
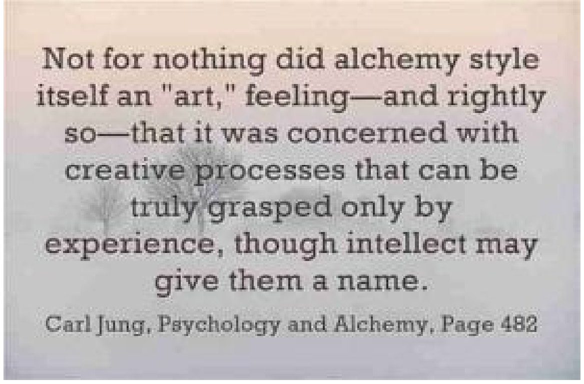


Without the
experience
of the opposites
there is no
experience
of wholeness
and hence no
inner approach
to the sacred
figures.

~Carl Jung, CW 12, Para 24



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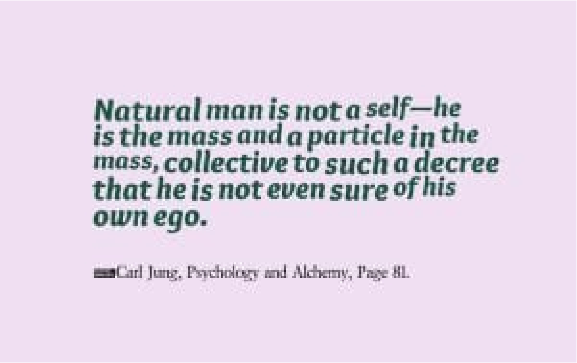
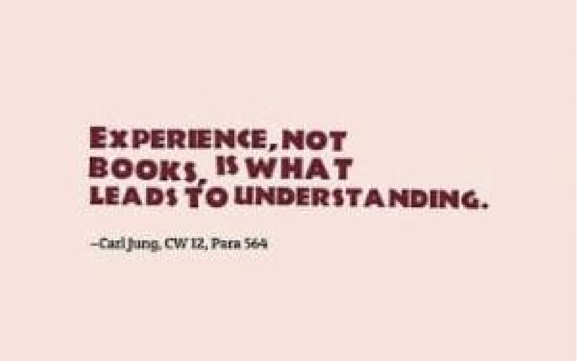
Carl Jung, Psychology and Alchemy, Page 482



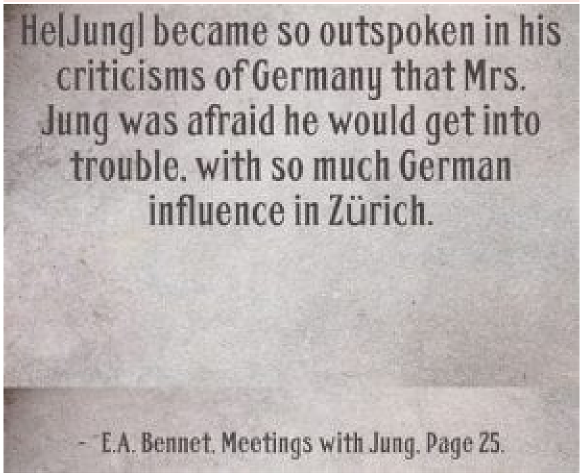
Natural man is not a self—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego.

Carl Jung, Psychology and Alchemy, Page 81.



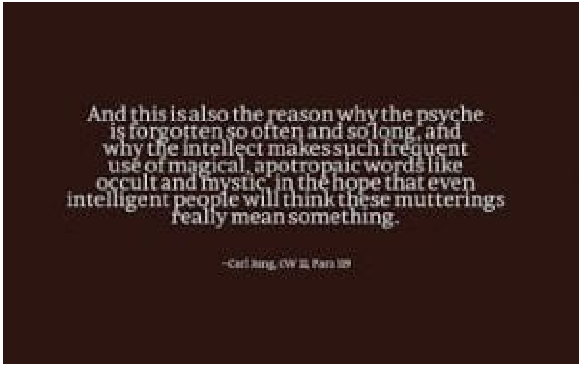
EXPERIENCE, NOT BOOKS, IS WHAT LEADS TO UNDERSTANDING.

~Carl Jung, CW 12, Para 564



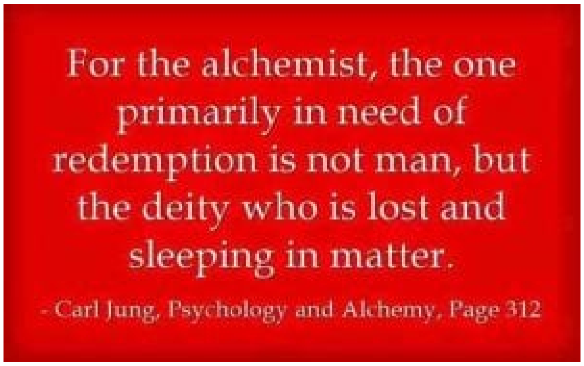
He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich.

- ~E.A. Bennet, Meetings with Jung, Page 25.



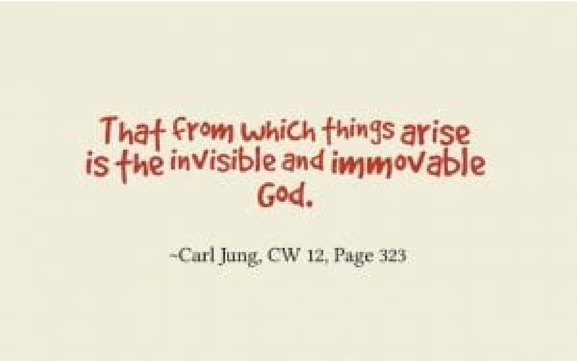
And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like occult and mystic, in the hope that even intelligent people will think these mutterings really mean something.

~Carl Jung, CW [illegible], Para [illegible]



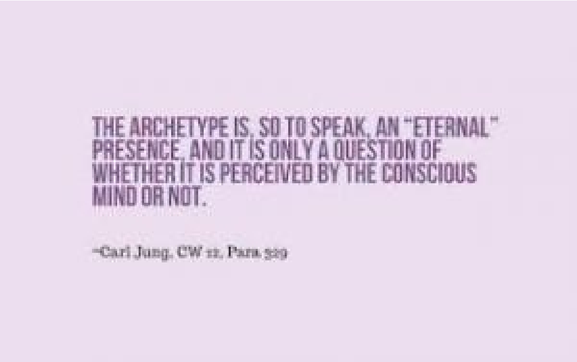
For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter.

- Carl Jung, Psychology and Alchemy, Page 312



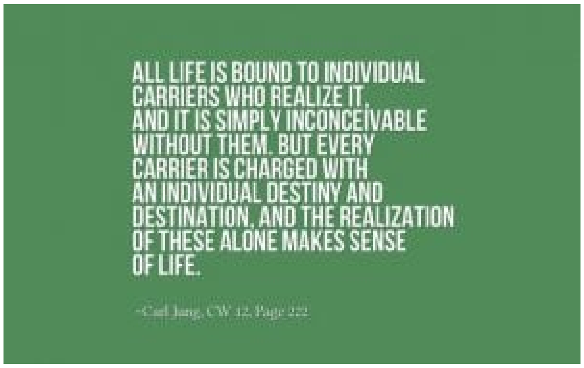
That from which things arise is the invisible and immovable God.

~Carl Jung, CW 12, Page 323



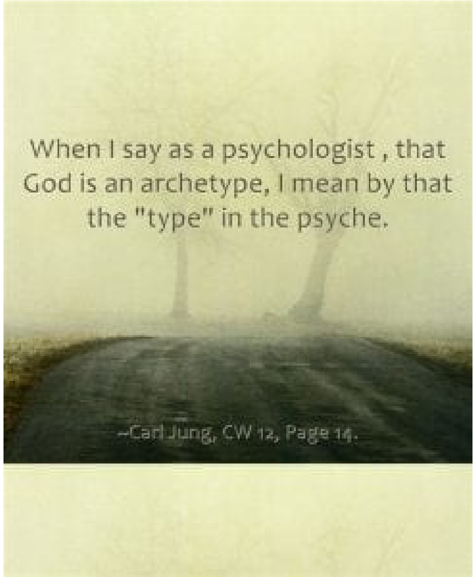
THE ARCHETYPE IS, SO TO SPEAK, AN "ETERNAL" PRESENCE, AND IT IS ONLY A QUESTION OF WHETHER IT IS PERCEIVED BY THE CONSCIOUS MIND OR NOT.

~Carl Jung, CW 12, Para 329

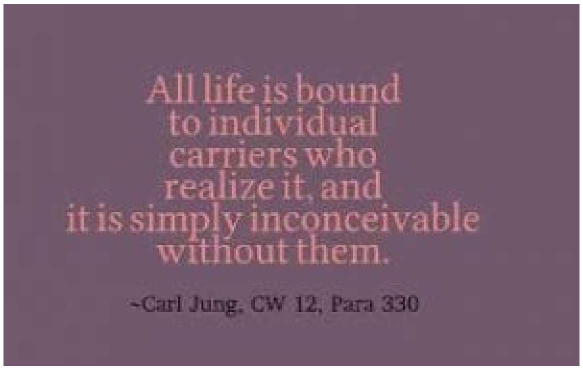


ALL LIFE IS BOUND TO INDIVIDUAL CARRIERS WHO REALIZE IT, AND IT IS SIMPLY INCONCEIVABLE WITHOUT THEM. BUT EVERY CARRIER IS CHARGED WITH AN INDIVIDUAL DESTINY AND DESTINATION, AND THE REALIZATION OF THESE ALONE MAKES SENSE OF LIFE.

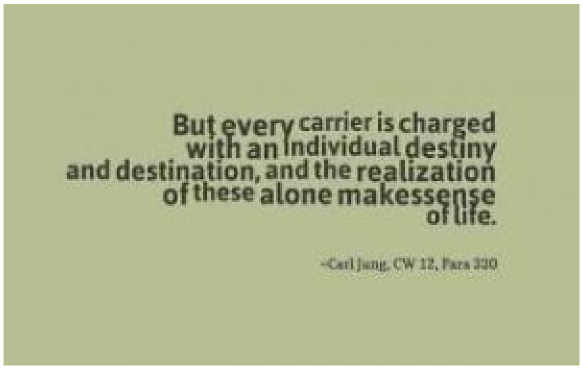
~Carl Jung, CW 12, Page 222


When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche.

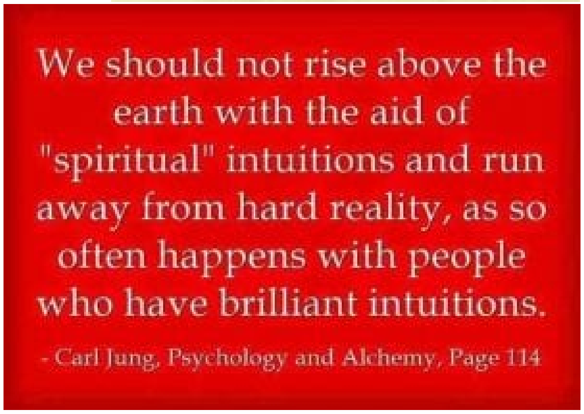
~Carl Jung, CW 12, Page 14.


All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

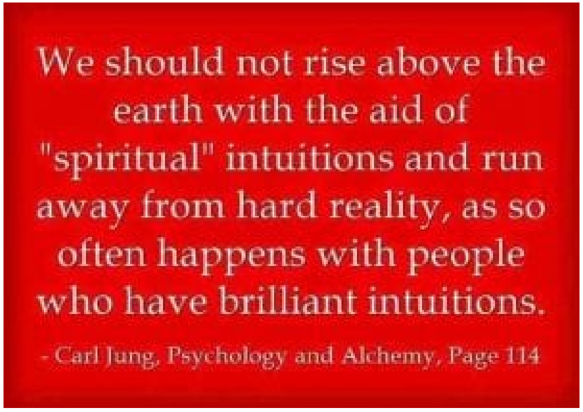
~Carl Jung, CW 12, Para 330


But every carrier is charged with an individual destiny and destination, and the realization of these alone make sense of life.

~Carl Jung, CW 12, Para 330


We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions.

- Carl Jung, Psychology and Alchemy, Page 114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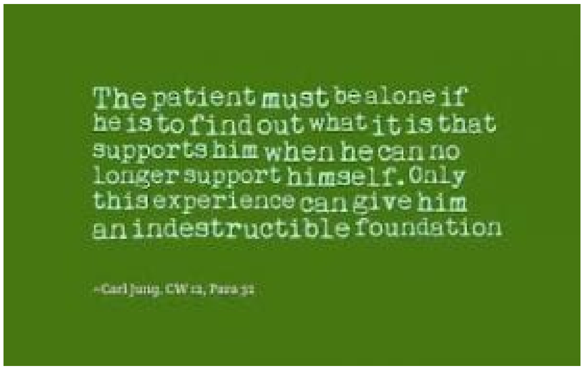
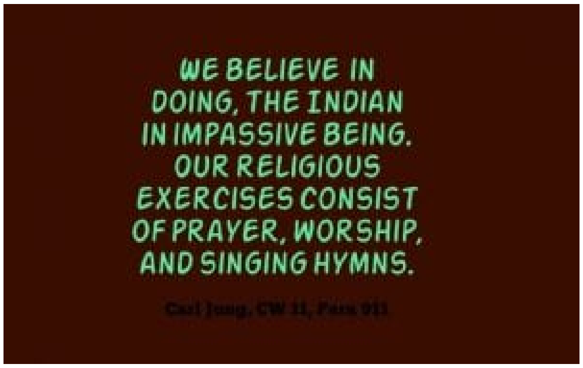
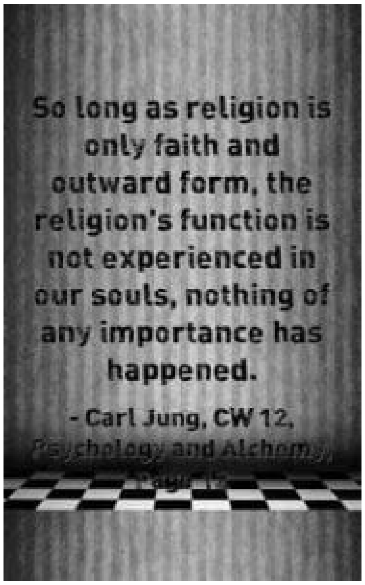

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation

~Carl Jung, CW 12, Para 32


WE BELIEVE IN
DOING, THE INDIAN
IN IMPASSIVE BEING.
OUR RELIGIOUS
EXERCISES CONSIST
OF PRAYER, WORSHIP,
AND SINGING HYMNS.

Carl Jung, CW 11, Para 911


So long as religion is
only faith and
outward form, the
religion's function is
not experienced in
our souls, nothing of
any importance has
happened.

- Carl Jung, CW 12,
Psychology and Alchemy,
[illegible]

1. `https://www.youtube.com/watch?v=QaeMzCEuW5I`

What is Jungian Analysis? (2019-04-15 03:28)

[1]

Analysis, Jungian

A form of therapy specializing in neurosis, aimed at bringing unconscious contents to consciousness; also called analytic therapy, based on the school of thought developed by C.G. Jung called analytical (or complex) psychology.

[Analysis] is only a means for removing the stones from the path of development, and not a method . . . of putting things into the patient that were not there before.

It is better to renounce any attempt to give direction, and simply try to throw into relief everything that the analysis brings to light, so that the patient can see it clearly and be able to draw suitable conclusions.

Anything he has not acquired himself he will not believe in the long run, and what he takes over from authority merely keeps him infantile.

He should rather be put in a position to take his own life in hand.

The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together.["Some Crucial Points in Psychoanalysis," CW 4, par. 643.]

There is a widespread prejudice that analysis is something like a "cure," to which one submits for a time and is then discharged healed.

That is a layman's error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor. . . . [But] there is no change that is unconditionally valid over a long period of time.["The Transcendent Function," CW 8, par. 142.]

Jung initially made a distinction between analysis of the unconscious [Jung deliberately used this expression instead of "psychoanalysis": "I wish to leave that term entirely to the Freudians.

What they understand by psychoanalysis is no mere technique, but a method which is dogmatically bound up with and based upon Freud's sexual theory.

When Freud publicly declared that psychoanalysis and his sexual theory were indissolubly wedded, I was obliged to strike out on a different path." ("Analytical Psychology and Education," CW 17, par. 180)] and anamnestic analysis.

The latter is concerned primarily with contents of consciousness already available or easily brought to mind, and with supporting or strengthening the ego. The unconscious is a factor only indirectly.

It consists in a careful anamnesis or reconstruction of the historical development of the neurosis.

The material elicited in this way is a more or less coherent sequence of facts told to the doctor by the patient, so far as he can remember them.

He naturally omits many details which either seem unimportant to him or which he has forgotten.

The experienced analyst who knows the usual course of neurotic development will put questions which help the patient to fill in some of the gaps.

Very often this procedure by itself is of great therapeutic value, as it enables the patient to understand the chief factors of his neurosis and may eventually bring him to a decisive change of attitude.["Analytical Psychology and Education," ibid., par. 177.]

In addition to the favourable effect produced by the realization of previously unconscious connections, it is usual for the doctor to give some good advice, or encouragement, or even a reproof.[Ibid., par. 178.]

Analysis of the unconscious begins when conscious material has been exhausted and there is still no satisfactory resolution of the neurosis; it requires an ego strong enough to deal directly with unconscious material, particularly dreams. Jung believed that analysis in this sense was particularly suited to psychological problems in the second half of life, but even then he expressed caution.

Consistent support of the conscious attitude has in itself a high therapeutic value and not infrequently serves to bring about satisfactory results.

It would be a dangerous prejudice to imagine that analysis of the unconscious is the one and only panacea which should therefore be employed in every case.

It is rather like a surgical operation and we should only resort to the knife when other methods have failed.

So long as it does not obtrude itself the unconscious is best left alone.["The Psychology of the Transference," CW 16, par. 381.]

In his analytic work, Jung shunned diagnosis and prognosis. He used no systematic technique or method. His aim was to approach each case with a minimum of prior assumptions, although he acknowledged that the personality and psychological disposition of the analyst made complete objectivity impossible.

The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences.

Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. ["Appendix," ibid., par.543.] Jung also insisted that those training to be analysts must have a thorough personal analysis.

We have learned to place in the foreground the personality of the doctor himself as a curative or harmful factor; . . . what is now demanded is his own transformation-the self-education of the educator. . . . The doctor can no longer evade his own difficulty by treating the difficulties of others: the man who suffers from a running abscess is not fit to perform a surgical operation.["Problems of Modern Psychotherapy," ibid., par. 172.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/60c7b-1d.jpg`

Carl Jung on “Jews” “Anti-Semitism” – Anthology (2019-04-15 03:30)

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab
and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: "Take care, you are getting dangerously out of yourself."

I knew he was right but had no idea why, until he added: "These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can."

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

The only unquestionable fact which lies behind all this stupid gossip is that as the honorary chairman of the International Society for Psychotherapy, I could not desert the society at the moment when Kretschmer resigned. - Carl Jung, Jung-Kirsch Letters, Page 44

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45

With regard to my view that, as far as one can see, the Jews will not create their own form of culture, this view is based on (1) historical facts, and (2) the additional fact that the specific cultural contribution of the Jew evolves most clearly within a host-culture, where the Jew frequently becomes the very carrier of this culture, or its promoter. - Carl Jung, Jung-Kirsch Letters, Page 45

The Jewish Christ-complex is a very remarkable business. - Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. - Carl Jung, Jung-Kirsch Letters, Page 46

As you know, Freud previously accused me of anti-Semitism because I could not tolerate his soulless materialism. - Carl Jung, Jung-Kirsch Letters, Page 46

I cannot see why the Jew, like any so-called Christian, is incapable of accepting that he is being personally criticized when one has an opinion about him. - Carl Jung, Jung-Kirsch Letters, Page 46

Why must it always be assumed that one wants to condemn the Jewish people? Surely the individual is not the people? - Carl Jung, Jung-Kirsch Letters, Page 46

So, if you perceived my reserved attitude in Ascona as anti-Semitism, you missed the mark completely. - Carl Jung, Jung-Kirsch Letters, Page 46

In general, you really ought to know me well enough not to attribute to me uncritically a non-individual stupidity like anti-Semitism. - Carl Jung, Jung-Kirsch Letters, Page 47

No one who is a Jew can become a human being without knowing he is a Jew, since this is the basis from which he must reach out toward a higher humanity. - Carl Jung, Jung-Kirsch Letters, Page 47

Finally I want to inform you that my new book, "Wirklichkeit der Seele," has appeared. I’ve included in it a

Jewish author on Old Testament psychology in order to annoy the National Socialists and all those Jews who have decried me as an anti-Semite. - Carl Jung, Jung-Kirsch Letters, Page 47

One of these days a situation may very well arise when we Jews will have to ask for your [Jung's]help for the sake of our soul! – James Kirsch, Jung-Kirsch Letters, Page 41

Later, when you are more deeply rooted not only in Palestine but also in your inner life, everything you need will fall into place of its own accord. - Carl Jung, Jung-Kirsch Letters, Page 39

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48

I did not go so far as believing you capable of a non-individual stupidity like anti-Semitism, but thought it necessary to inform you of these rumors, and since they've produced such a reaction from you, in the form of your clear and unequivocal letter, a great burden has been lifted from my heart. James, Jung-Kirsch Letters, Page 48

I recalled your wonderful explanations during the Berlin Seminar, where you demonstrated how the idea of ritual murder was projected onto Christians and later onto Jews, and the underlying subjective process experienced by the person originating such projections. James Kirsch, Jung-Kirsch Letters, Page 49

I think it's possible to project anti-Semitism onto you because you have opinions about the Jew which may be correct, but only insofar as they reflect the Galut existence, as it is called in the Kabbalah, the banishment of the Shekhinah (the Jewish anima). James Kirsch, Jung-Kirsch Letters, Page 49

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. James Kirsch, Jung-Kirsch Letters, Page 50

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection". Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions. James Kirsch, Jung-Kirsch Letters, Page 50

This rejection of Christ has, it seems to me (Jews will never admit this) determined the fate of the Jews. James Kirsch, Jung-Kirsch Letters, Page 50

From a Jewish viewpoint, Christianity is its shadow (and also vice versa, by the way, but that's the Christians' concern). James Kirsch, Jung-Kirsch Letters, Page 50

It's historically demonstrable that in every era when the Jewish people attempted to realize the idea of the Messiah, great disturbances also erupted in the Christian world. Sabbatai Zwi and the religious wars, Zionism National Socialism. James Kirsch, Jung-Kirsch Letters, Page

51

You certainly know many people who have become restless through being cut off from the unconscious, who project the anima and seek salvation in every possible and impossible way, e.g. even in psychoanalysis, but never within themselves. The same is true for the Jews as a people. James Kirsch, Jung-Kirsch Letters, Page 51

With the French Revolution a new historic era begins also for the Jewish people. James Kirsch, Jung-Kirsch Letters, Page 52

Here [French Revolution] begins the purge of Jews, dissolving the Jewish ways of life which had existed heretofore, the disavowal of Jewishness, assimilation and cessation of the living Hebrew language, which from then on was used only literarily by the so-called "Maskilim" (representatives of the Enlightenment). James Kirsch, Jung-Kirsch Letters, Page 52

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

I find your criticism of Freud essentially correct; it matches the image of the Jews during their period of assimilation in the previous century, and such Jews still exist today in droves. James Kirsch, Jung-Kirsch Letters, Page 52

As two thousand years of suffering shows and especially the sorrowful events of the year 1933 - the Jew has injured himself gravely by his negative valuation of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

Since I've become very familiar with the Bible and have been living in Palestine, I understand now more than ever how enormously important for us is your vivid conception of the unconscious and the approach to the experience of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

For me, at least, it was only through you that it became possible to understand the experiences of the prophets, the Messianic idea, and to rediscover what was lost in the consciousness of the Jewish people since the time of the prophets. James Kirsch, Jung-Kirsch Letters, Page 53

The great contribution of Jung (and this is clearly expressed in the essay in question) is that he has declared that the unconscious is also the creative foundation of the soul, and that he thus sees both aspects, the negative and the positive. James Kirsch, Jung-Kirsch Letters, Page 55

Whoever ventures to follow the phenotype of the Jew into his darkest abyss, that person cannot be accused of escaping into a non-existing image of a Jew. James Kirsch, Jung-Kirsch Letters, Page 55

When Jung expressed his views concerning the current situation of psychotherapy, he had to clarify to what extent Freud's particular Jewish attitude to the unconscious influenced all of modern psychology and psychotherapy. James Kirsch, Jung-Kirsch Letters, Page 55

Freud, however, unequivocally rejects the positive aspect of the unconscious (see The Future of an Illusion). James Kirsch, Jung-Kirsch Letters, Page 55

To overcome this attitude of godlessness and homelessness, we need Jung's revelations about Freud and about the corresponding distortion of Jewish psychology, and Jung's way - in contrast to Freud's - in order to arrive at the positive aspect of the unconscious through accepting the shadow as fully as possible. James Kirsch, Jung-Kirsch Letters, Page 56

For that reason the final sentence of my essay was as follows: "In Jung's personality as well as in his psychology and psychotherapy, something is contained which speaks to the depth of the ailing Jewish soul and which may lead to its liberation." James Kirsch, Jung-Kirsch Letters, Page 56

We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.

They wear brown! shirts, are responsible for acts of terror, and they murdered the most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61

Formerly I was considered a hater of Germans because I criticized their barbarism; now the Jews are accusing me of trying to curry favor with the Germans (and meanwhile Palestine's foreign trade with Germany happily increased last year, despite the boycott!). Carl Jung, Jung-Kirsch Letters, Page 63

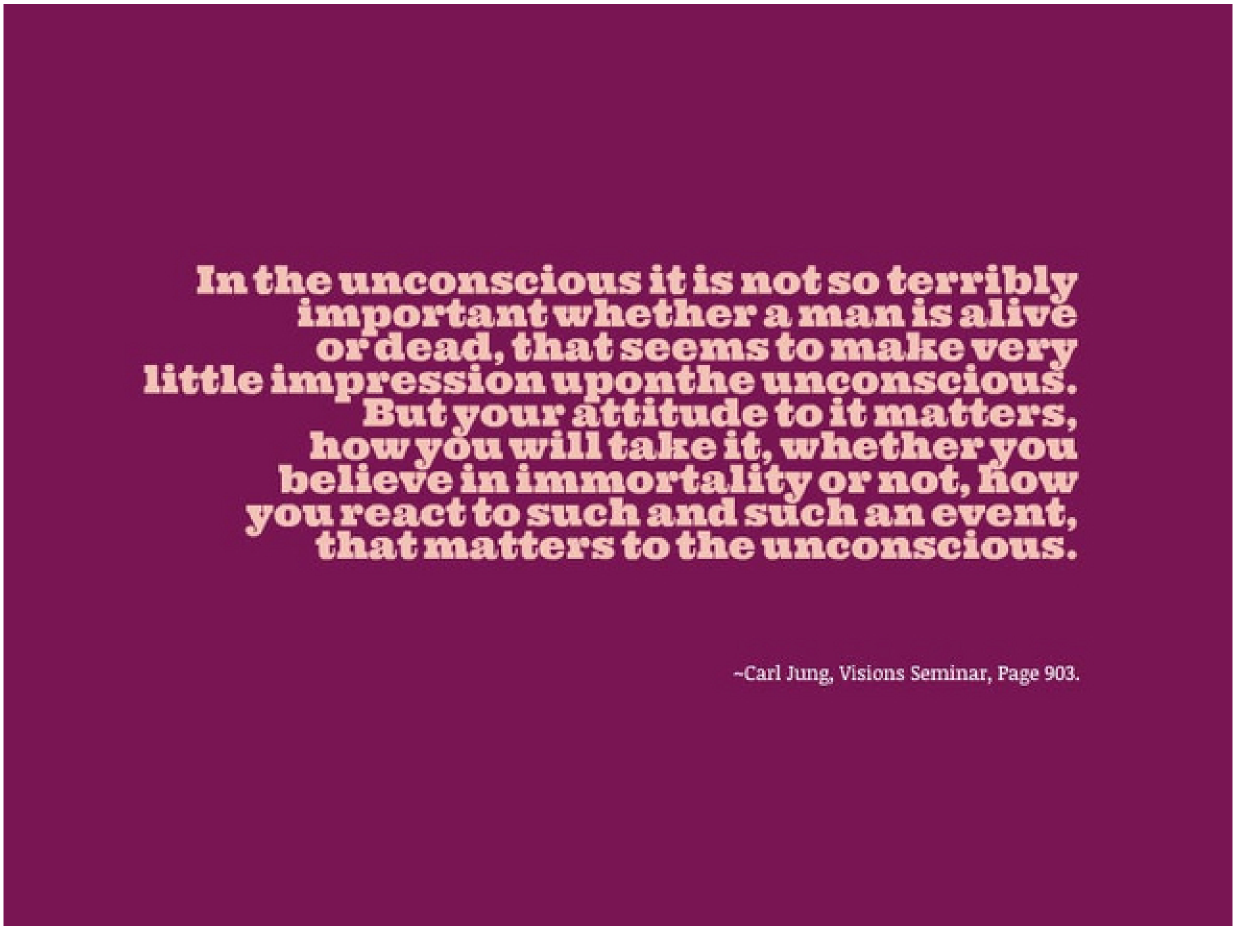
The soul of the Jew was bound up with this single-singular principle; his soul was not permitted to open itself to the land where he traveled. James Kirsch, Jung-Kirsch Letters, Page 16

The Jew's bride, the Jew's anima was Israel, the Jewish people, the Sabbath, the Torah. James Kirsch, Jung-Kirsch Letters, Page 16.

The Jew's homeland is the Torah, and the only content of his soul is God. And yet deep in every Jew is the yearning for oasis, for the earth. James Kirsch, Jung-Kirsch Letters, Page 16

Some Carl Jung Quotations XVIII (2019-04-15 03:53)

[1]



In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression uponthe unconscious. But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.

~Carl Jung, Visions Seminar, Page 903.

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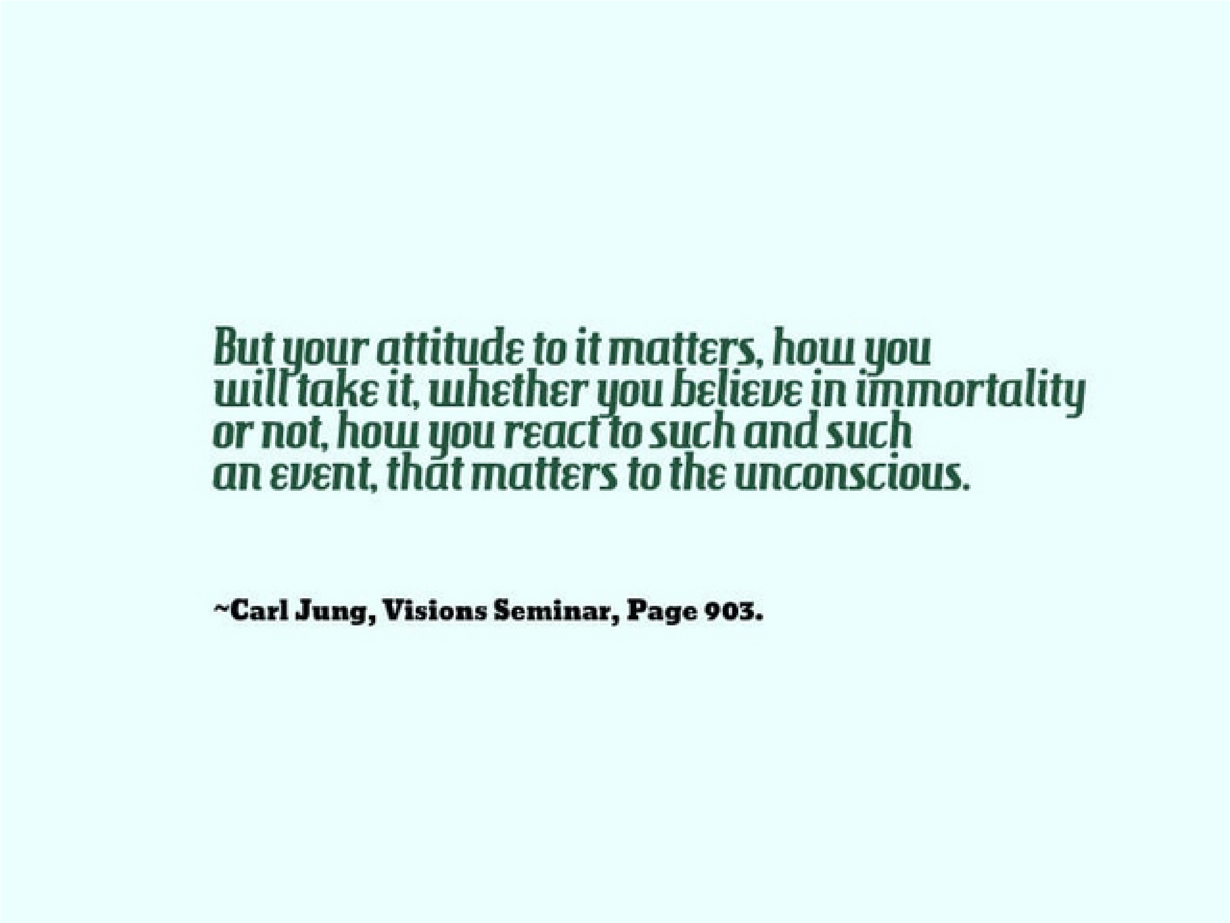

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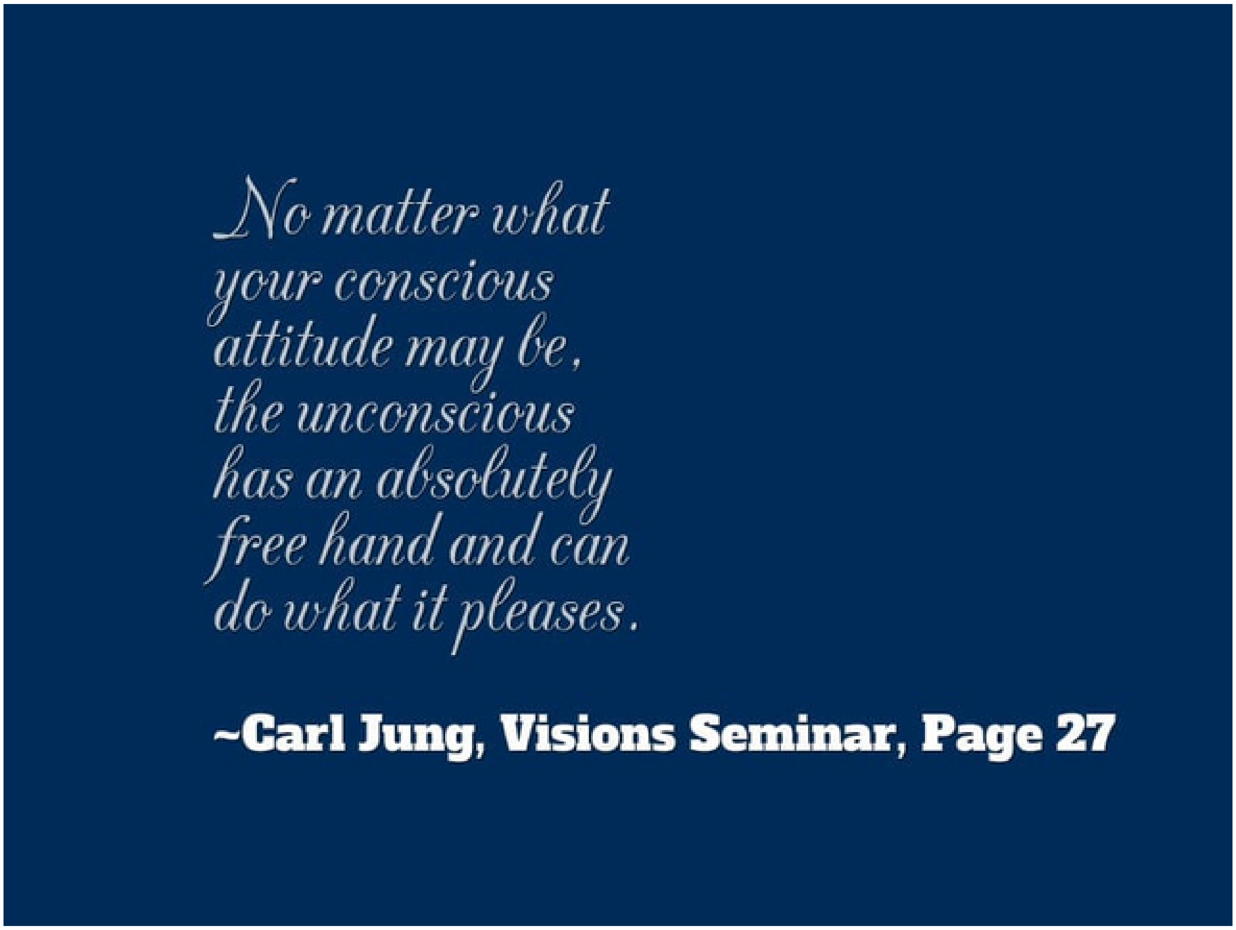

No matter what
your conscious
attitude may be,
the unconscious
has an absolutely
free hand and can
do what it pleases.

~Carl Jung, Visions Seminar, Page 27

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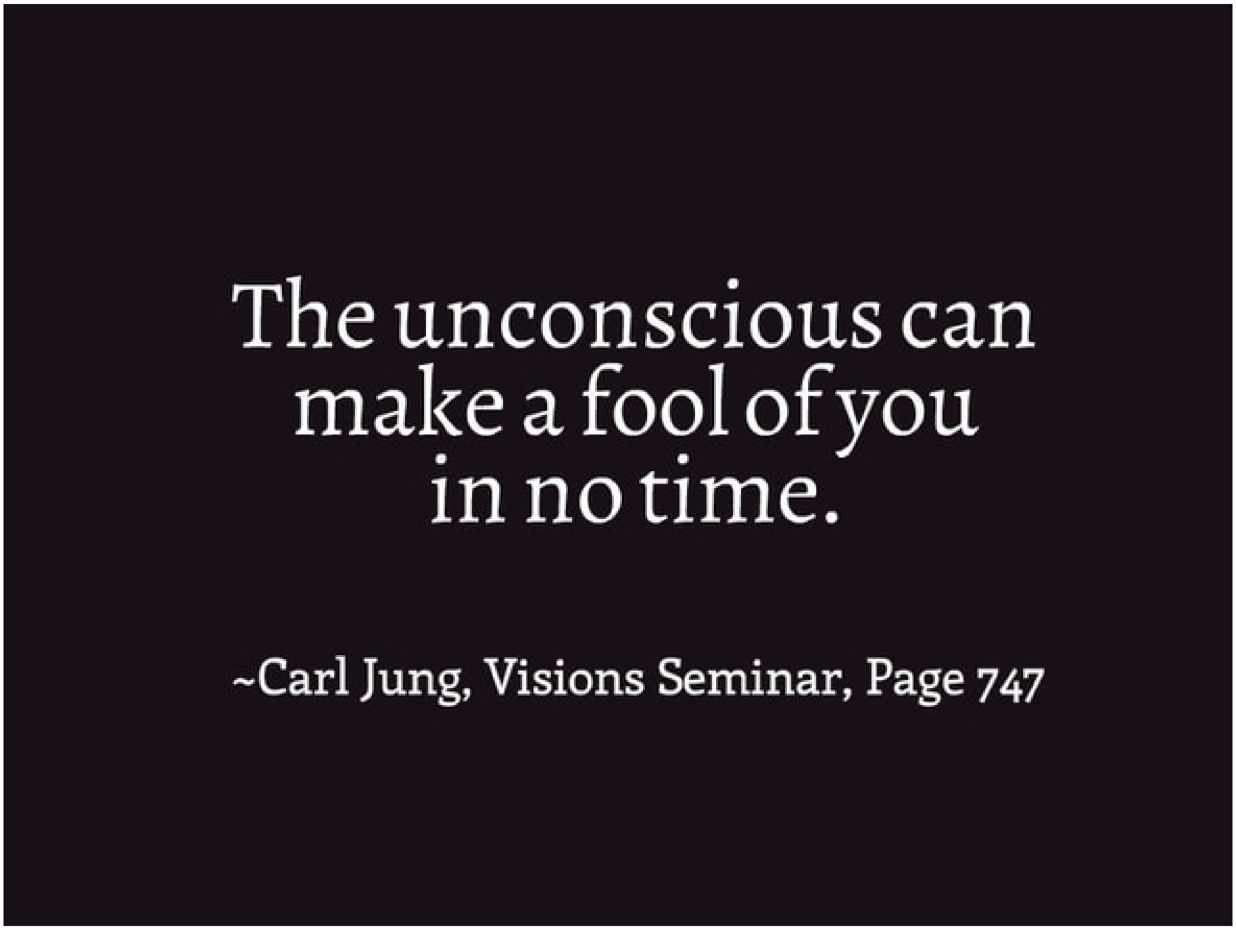
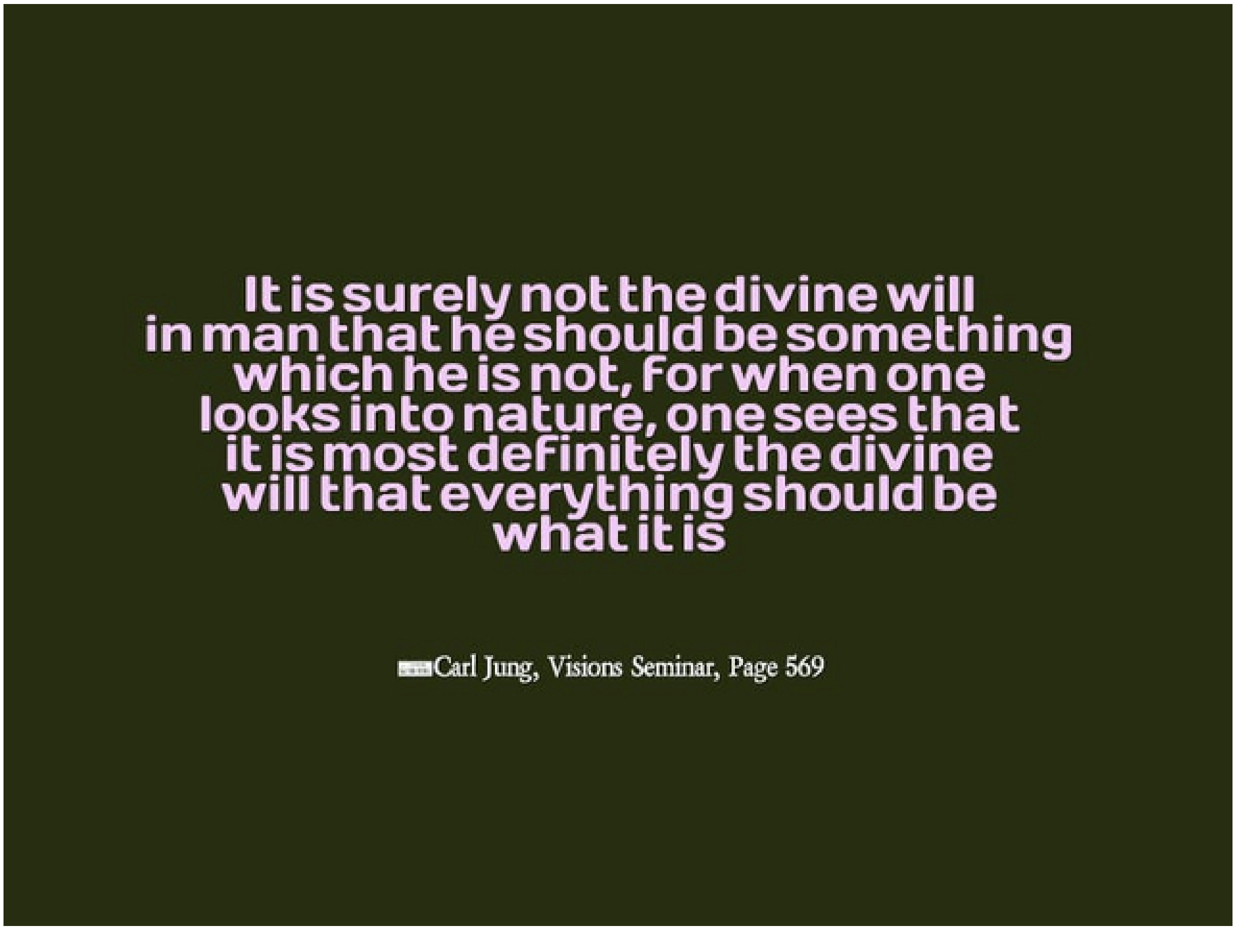


The unconscious can
make a fool of you
in no time.

~Carl Jung, Visions Seminar, Page 747

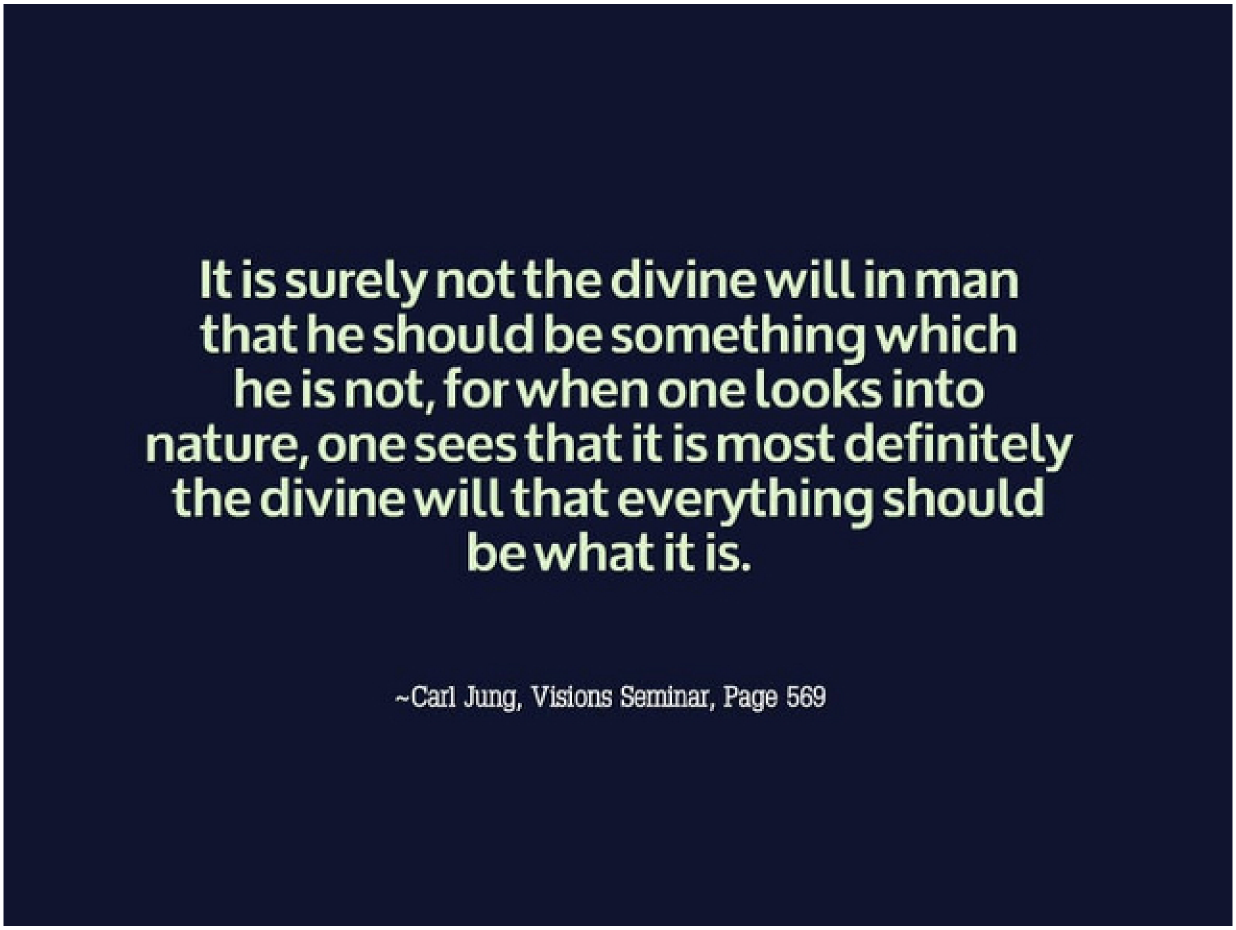
The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747



It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is

Carl Jung, Visions Seminar, Page 569

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405



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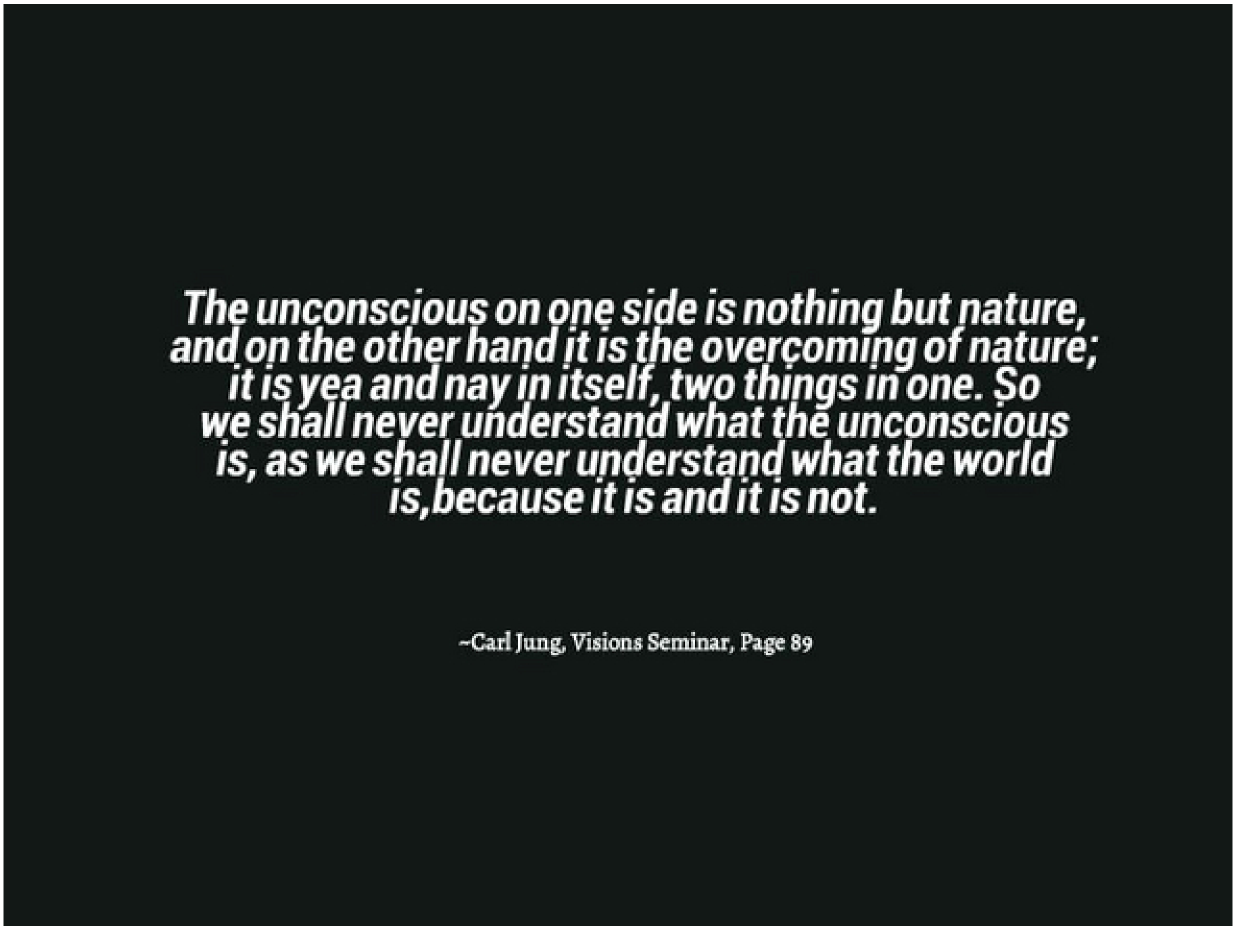
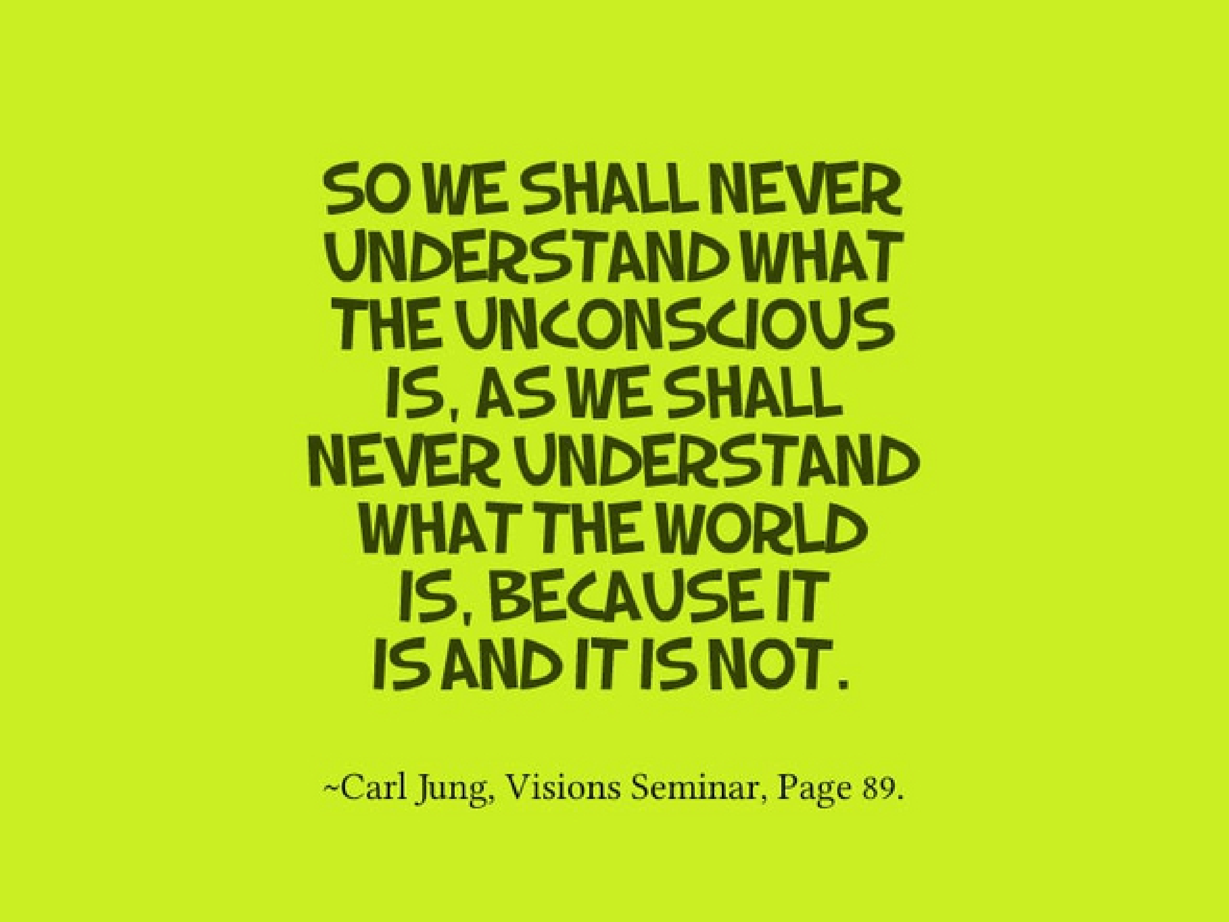


The unconscious on one side is nothing but nature,
and on the other hand it is the overcoming of nature;
it is yea and nay in itself, two things in one. So
we shall never understand what the unconscious
is, as we shall never understand what the world
is,because it is and it is not.

~Carl Jung, Visions Seminar, Page 89

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is,because it is and it is not. Carl Jung, Visions Seminar, Page 89.



SO WE SHALL NEVER
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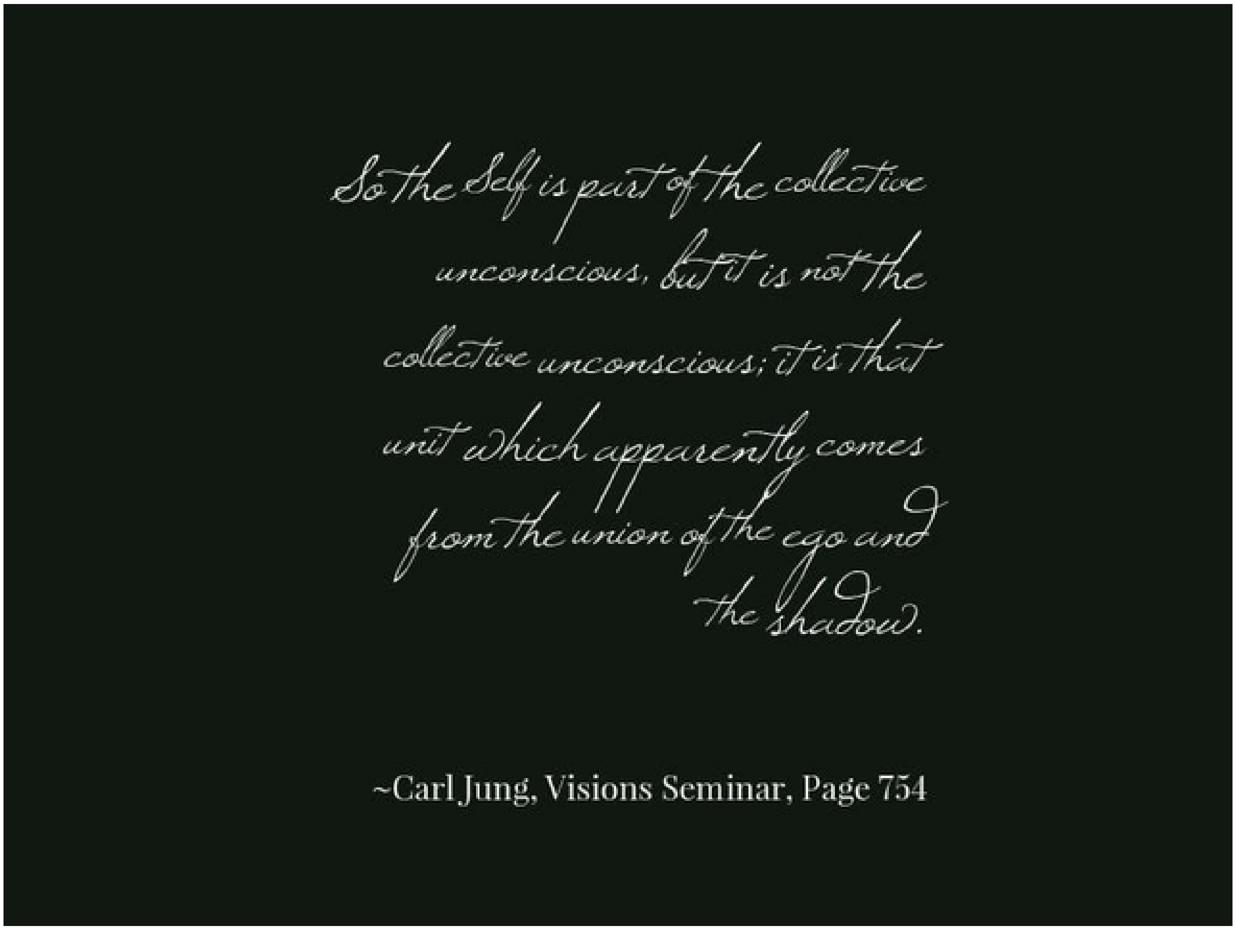

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow.

~Carl Jung, Visions Seminar, Page 754

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self.

Carl Jung, Visions Seminar, Page 754

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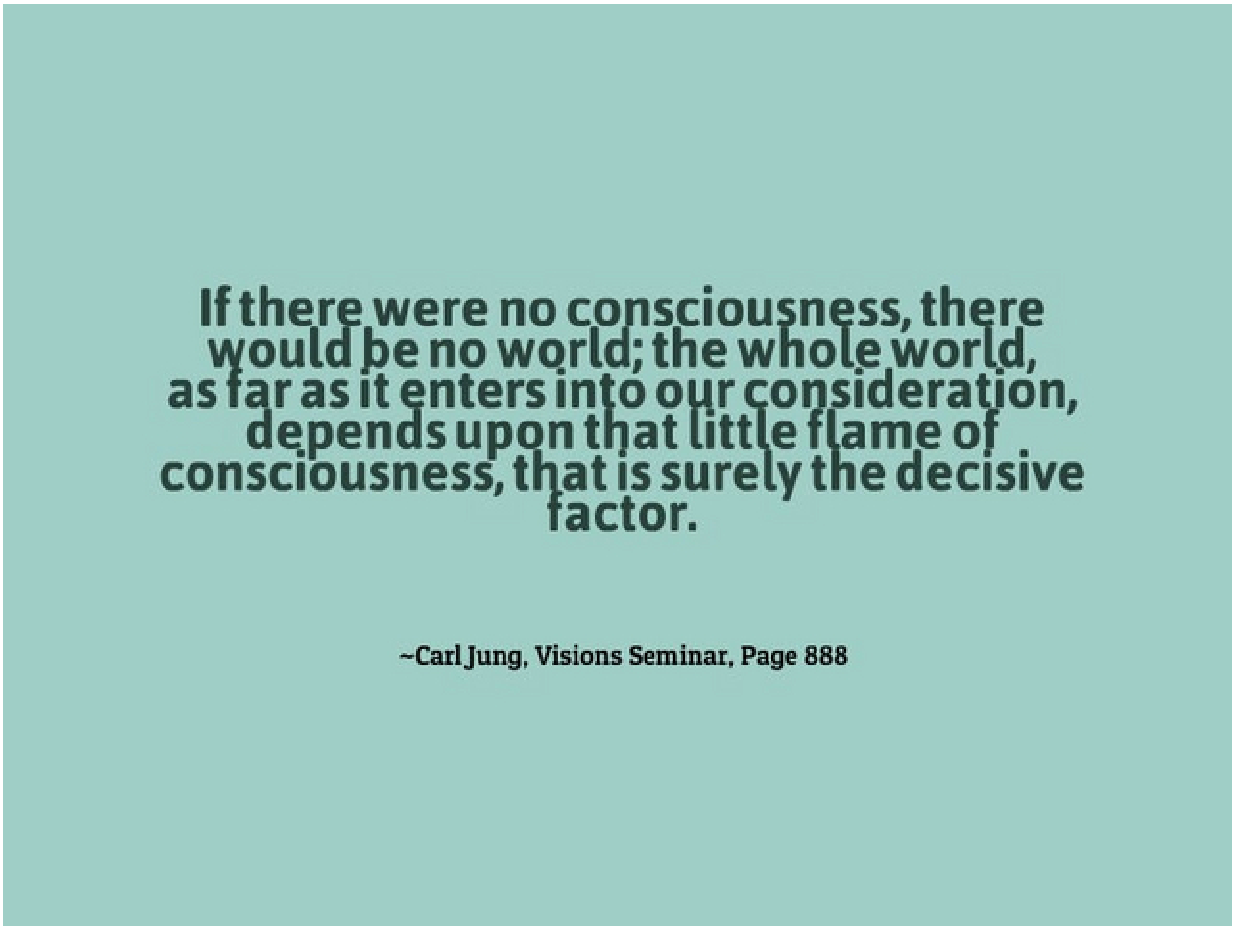
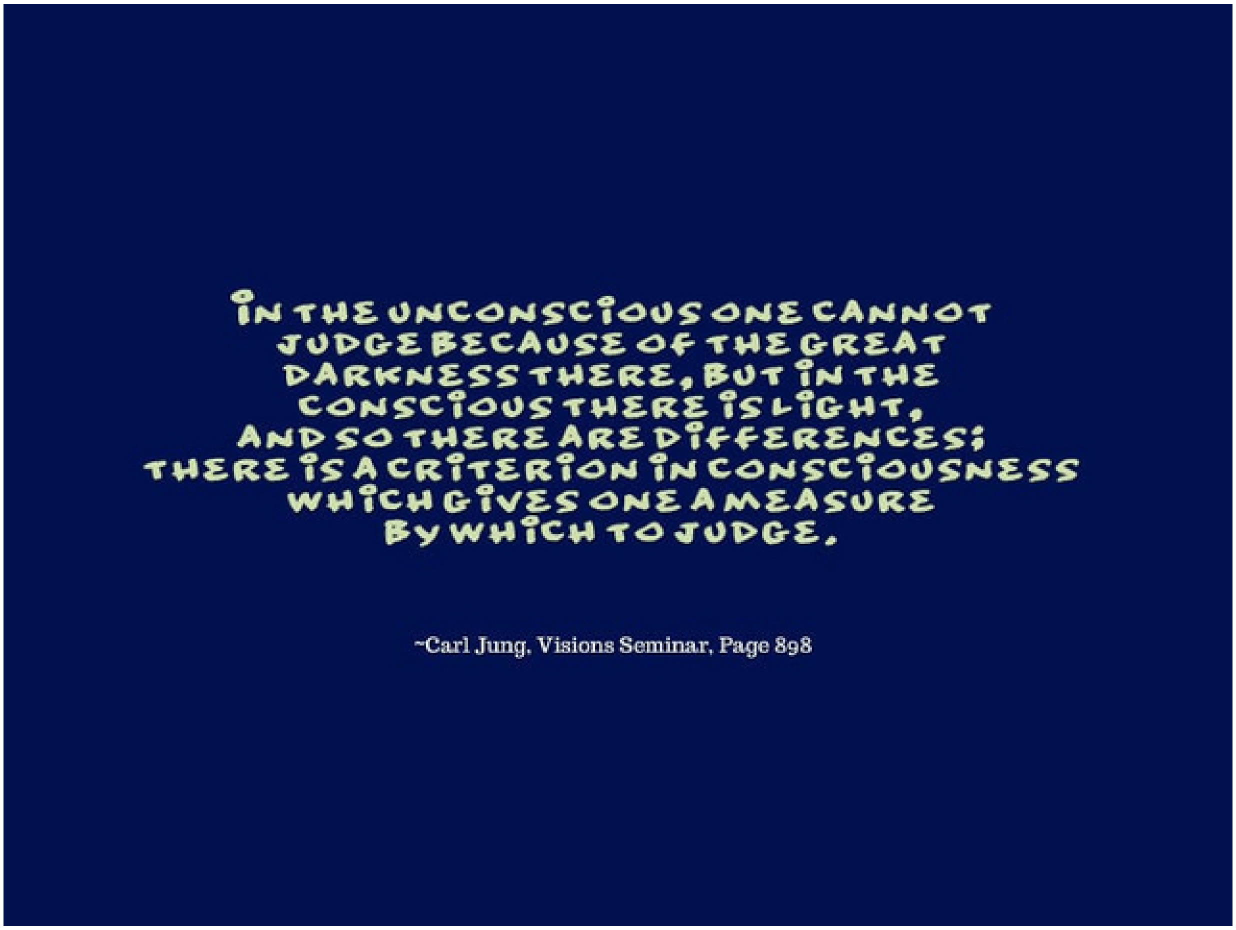


If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.

~Carl Jung, Visions Seminar, Page 888

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898



IN THE UNCONSCIOUS ONE CANNOT
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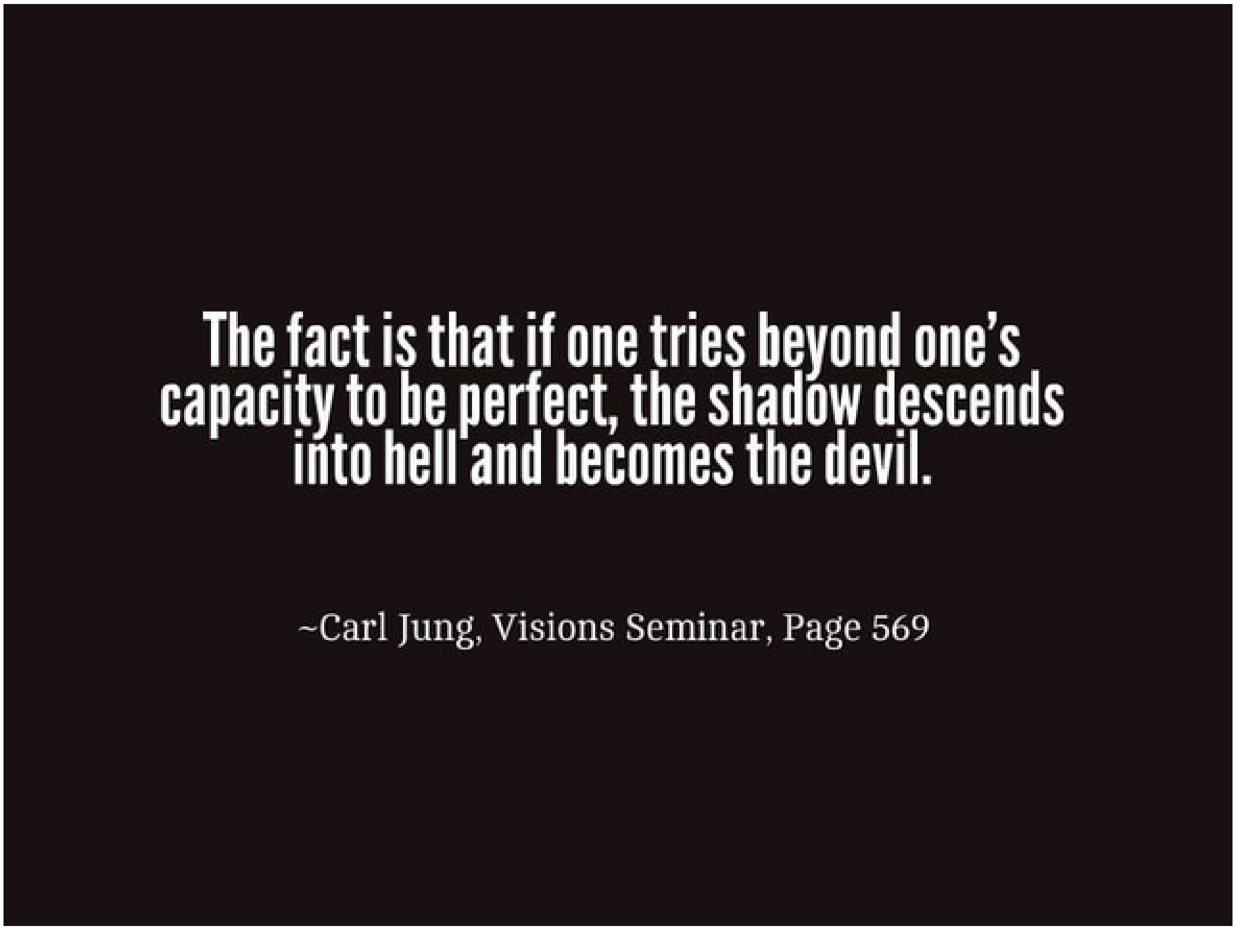
In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898



The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

~Carl Jung, Visions Seminar, Page 569

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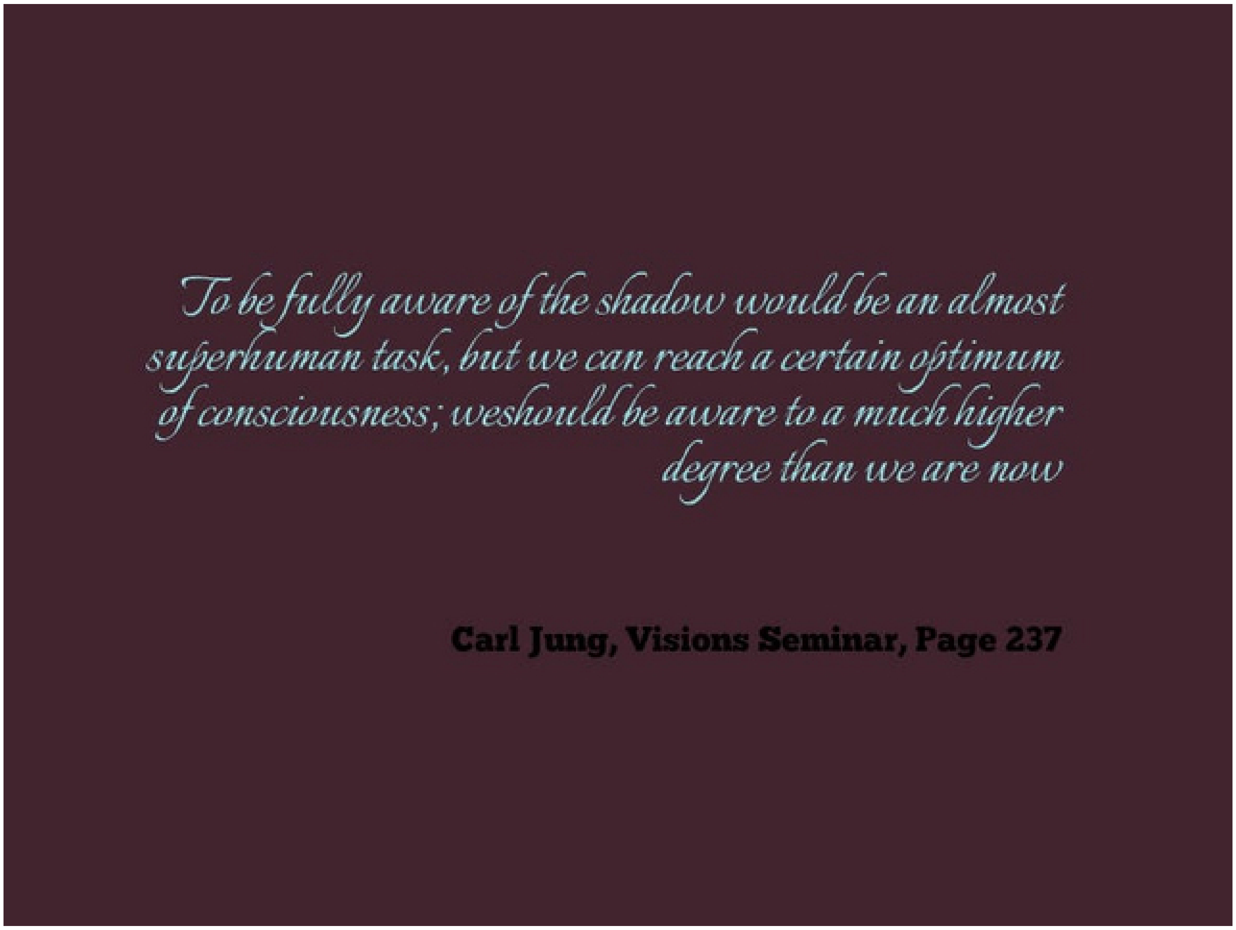
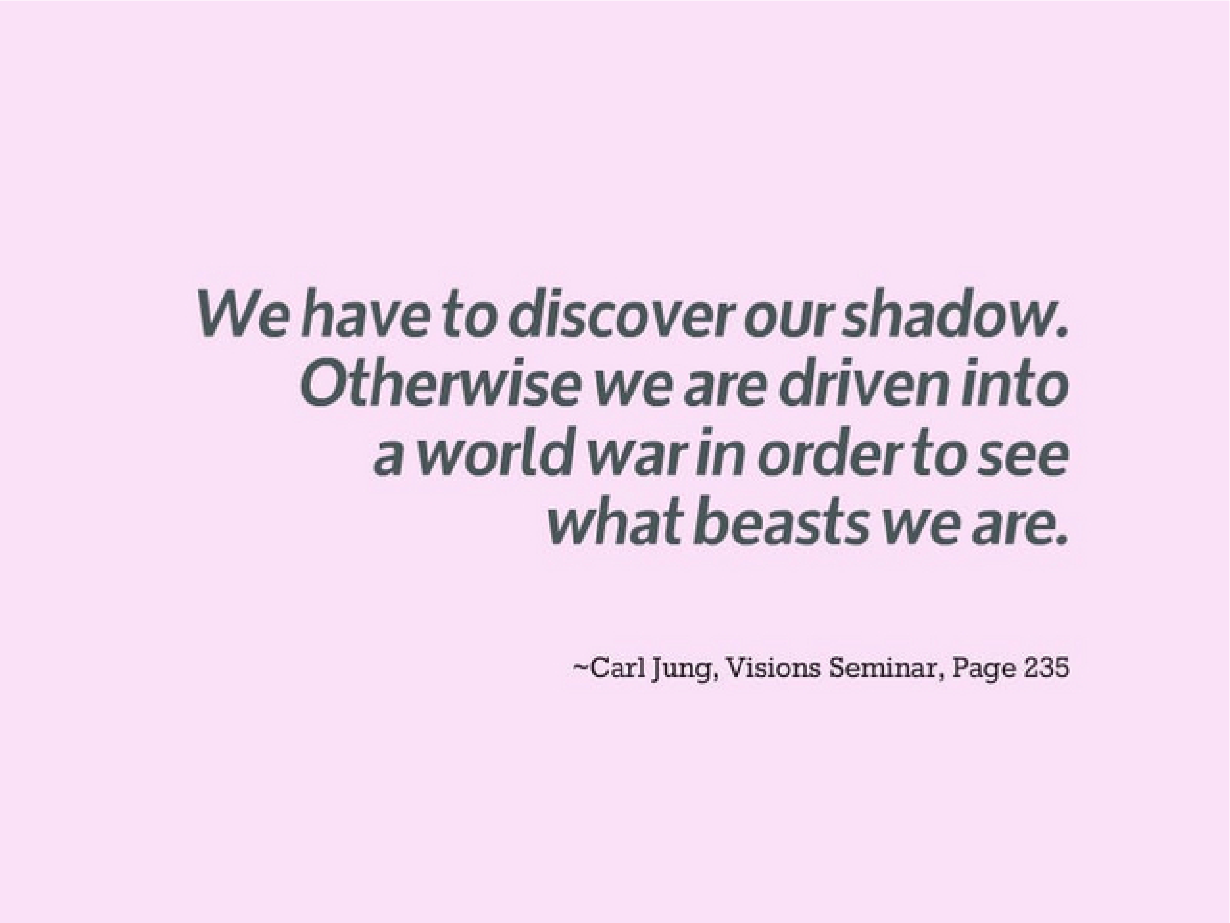


To be fully aware of the shadow would be an almost
superhuman task, but we can reach a certain optimum
of consciousness; weshould be aware to a much higher
degree than we are now

Carl Jung, Visions Seminar, Page 237

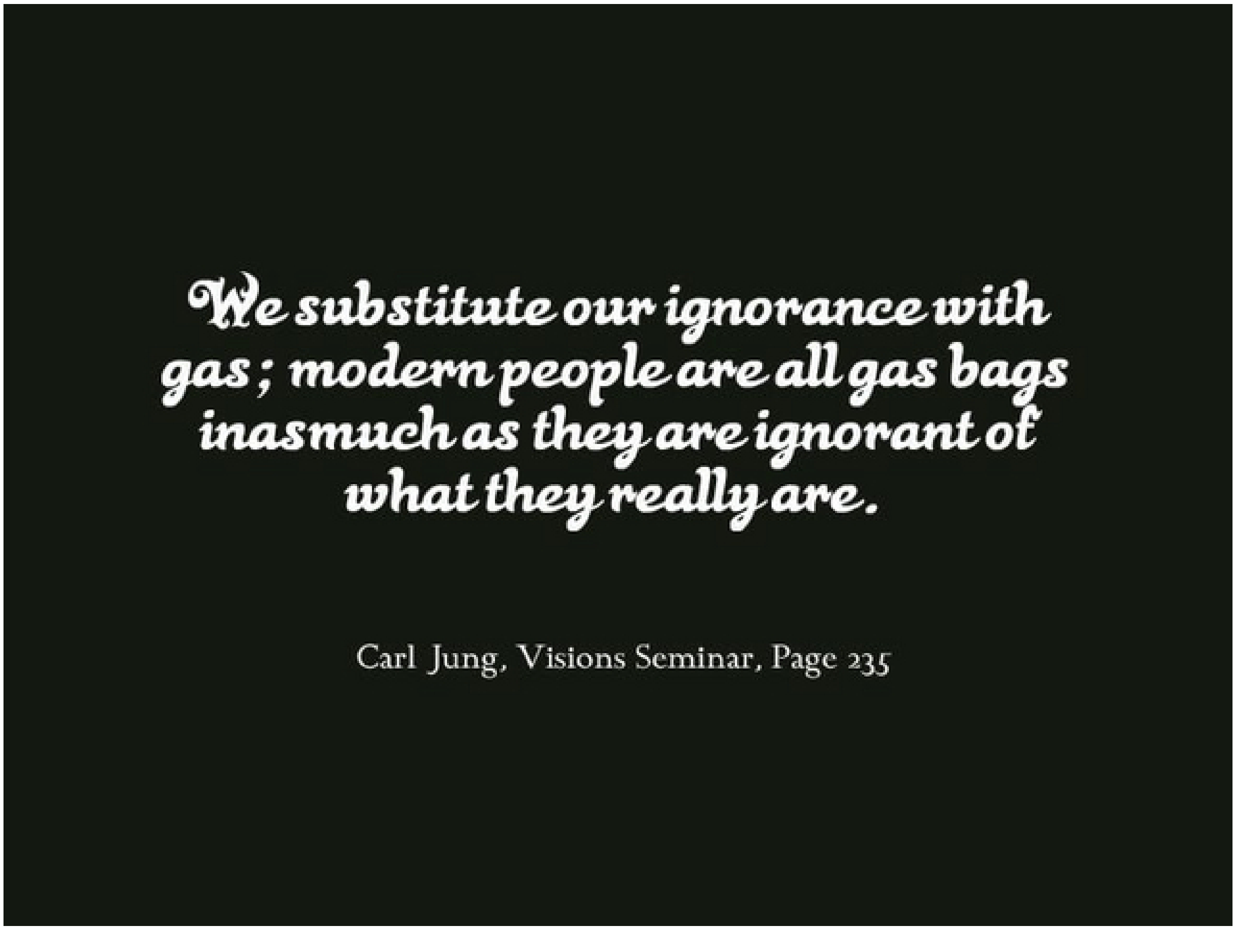
To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.



We have to discover our shadow.
Otherwise we are driven into
a world war in order to see
what beasts we are.

~Carl Jung, Visions Seminar, Page 235

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235



We substitute our ignorance with
gas; modern people are all gas bags
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Carl Jung, Visions Seminar, Page 235

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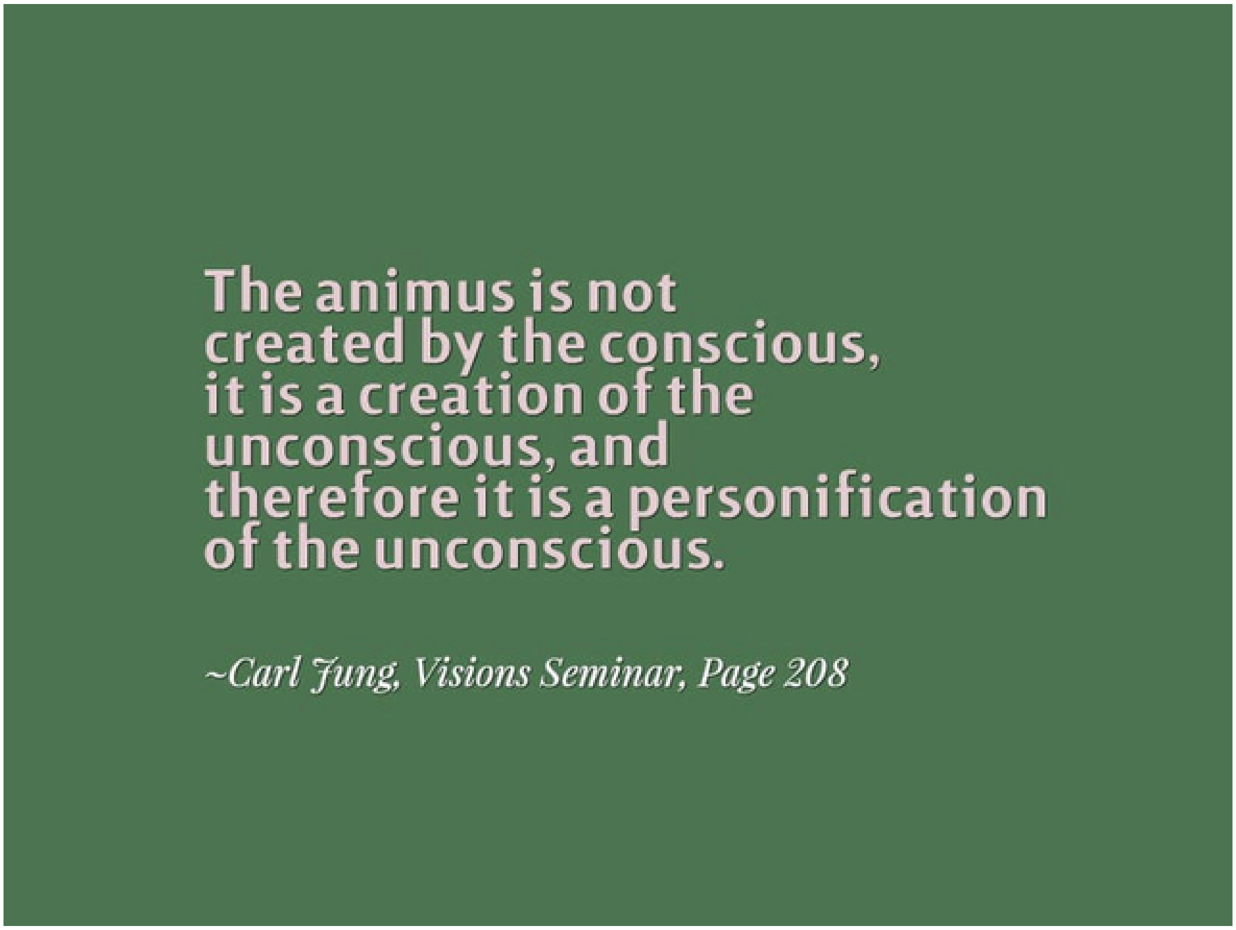

The animus is not
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therefore it is a personification
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~Carl Jung, Visions Seminar, Page 208

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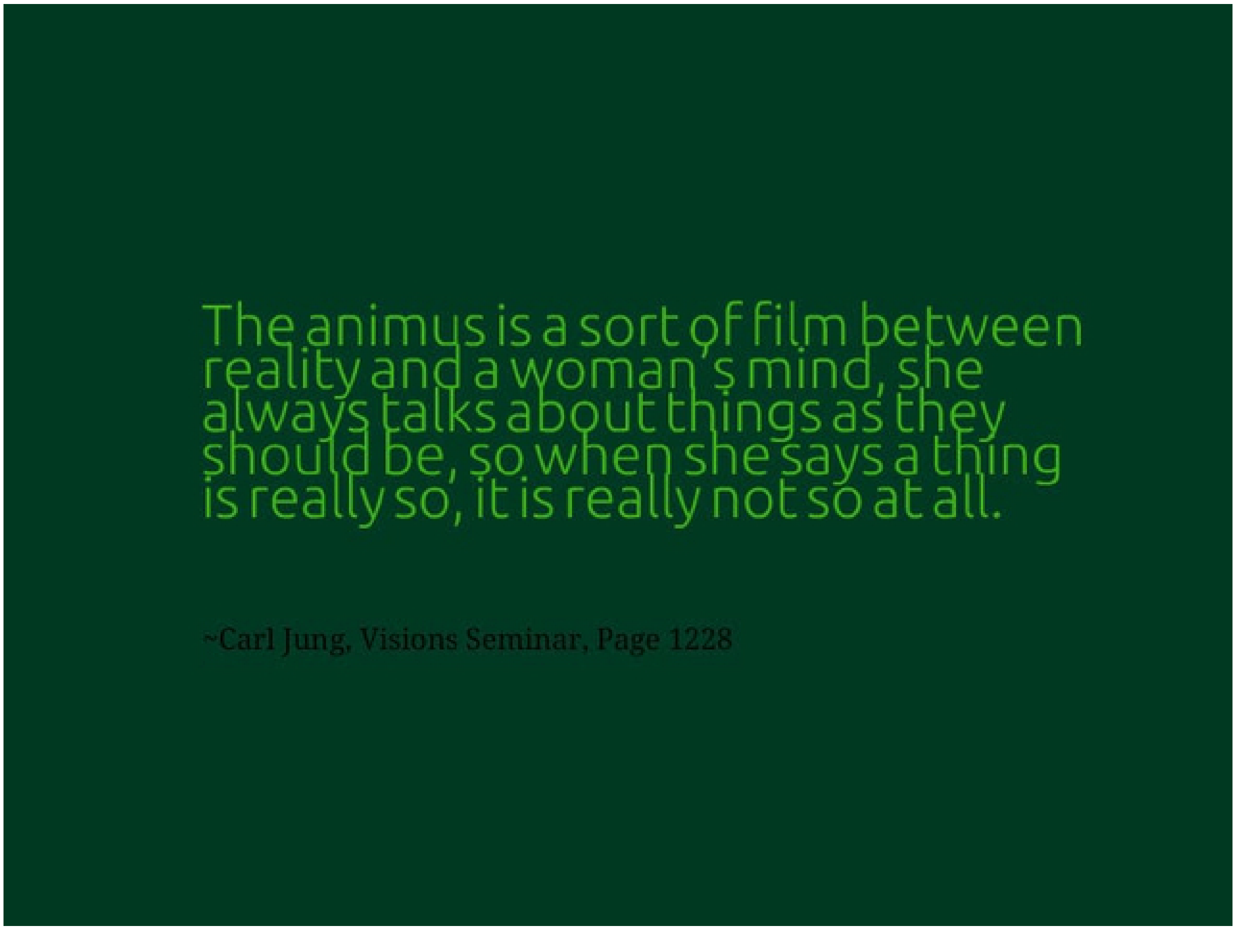

The animus is a sort of film between reality and a woman’s mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.

~Carl Jung, Visions Seminar, Page 1228

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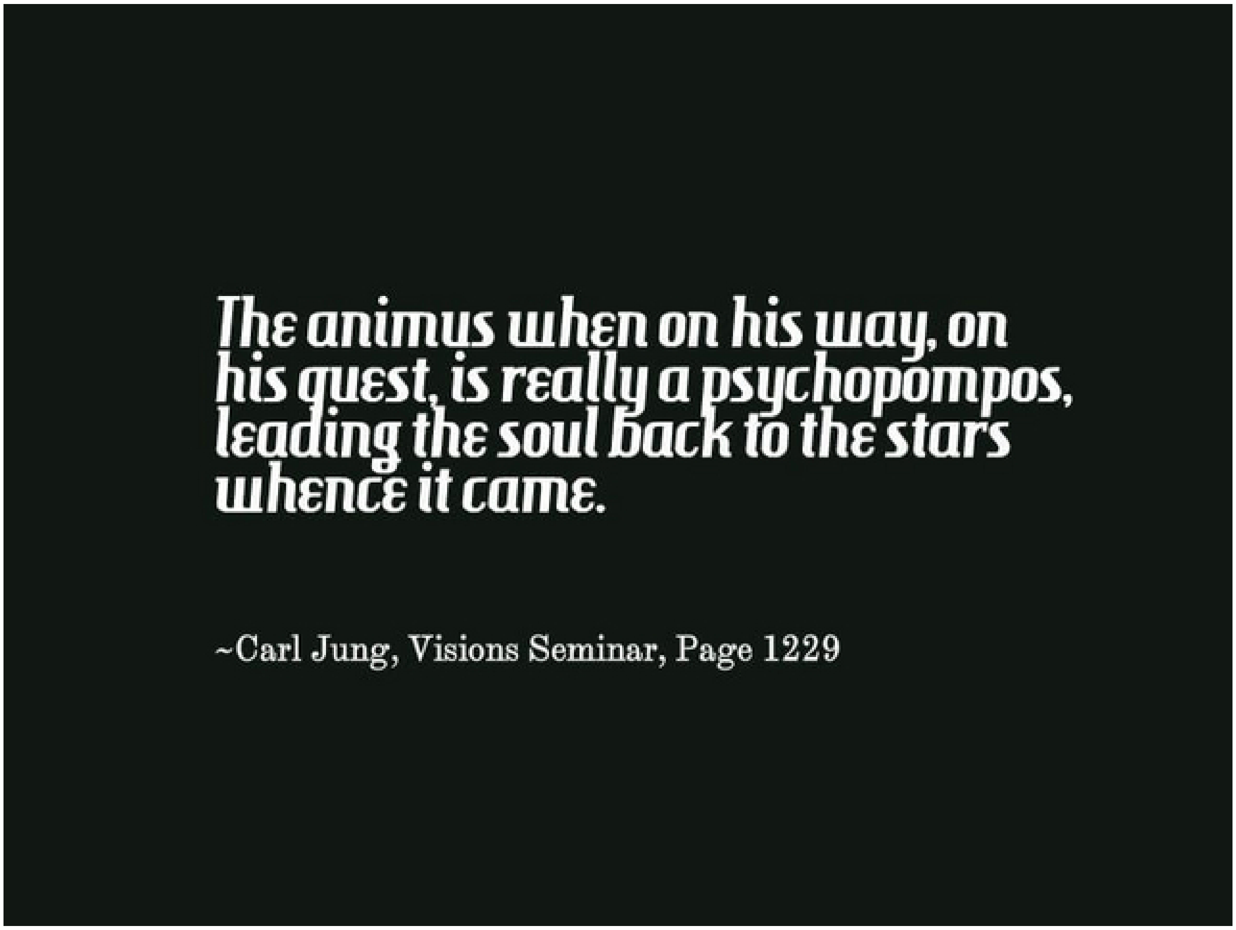

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.

~Carl Jung, Visions Seminar, Page 1229

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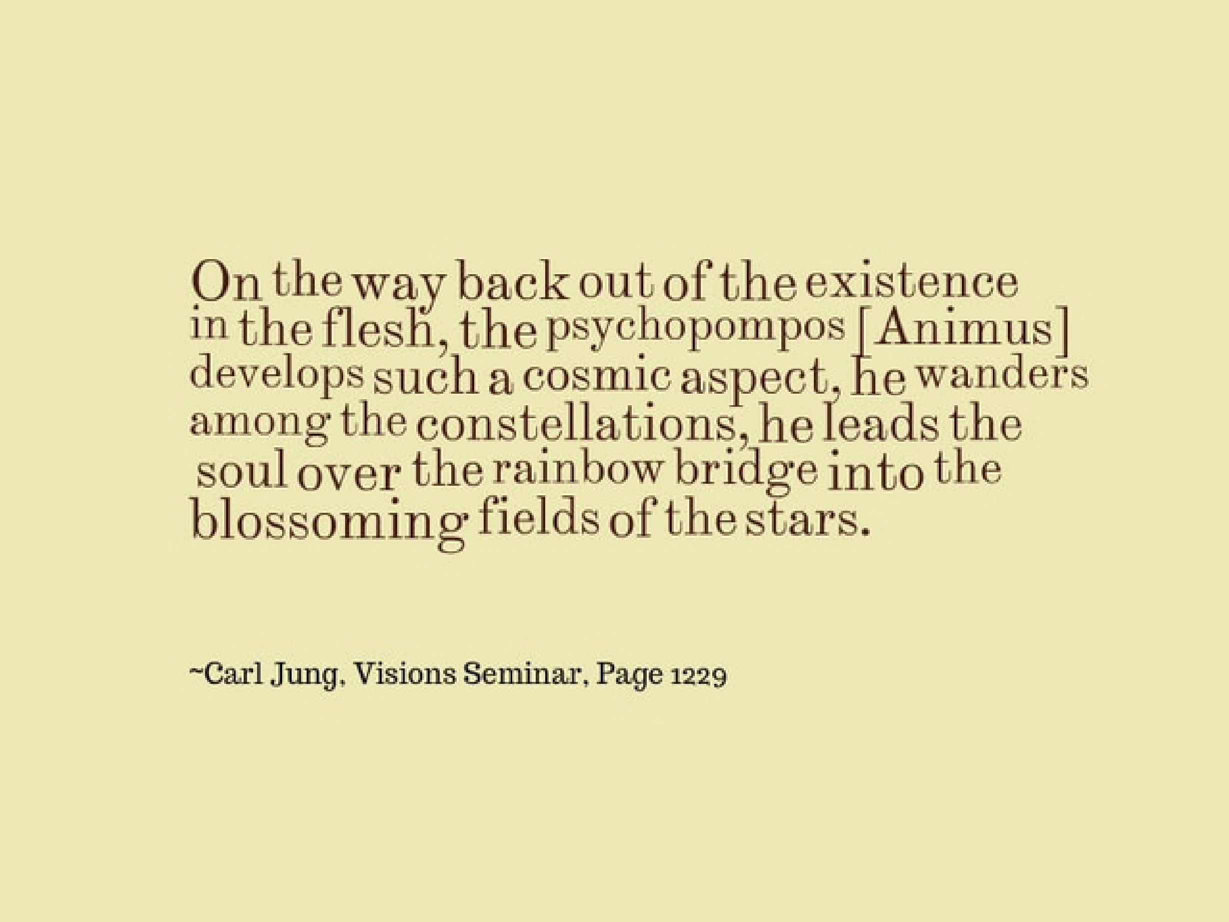

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.

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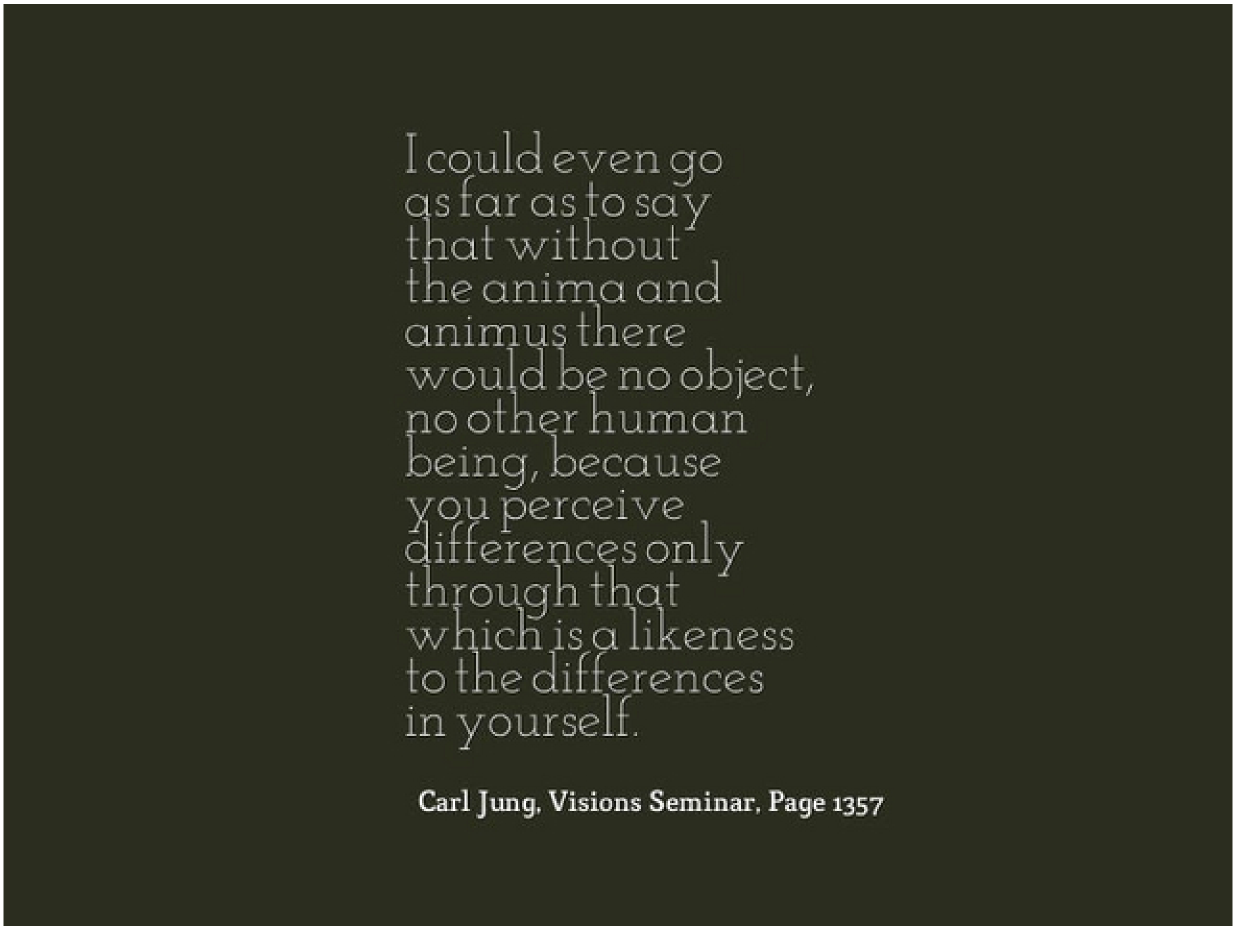

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself.

Carl Jung, Visions Seminar, Page 1357

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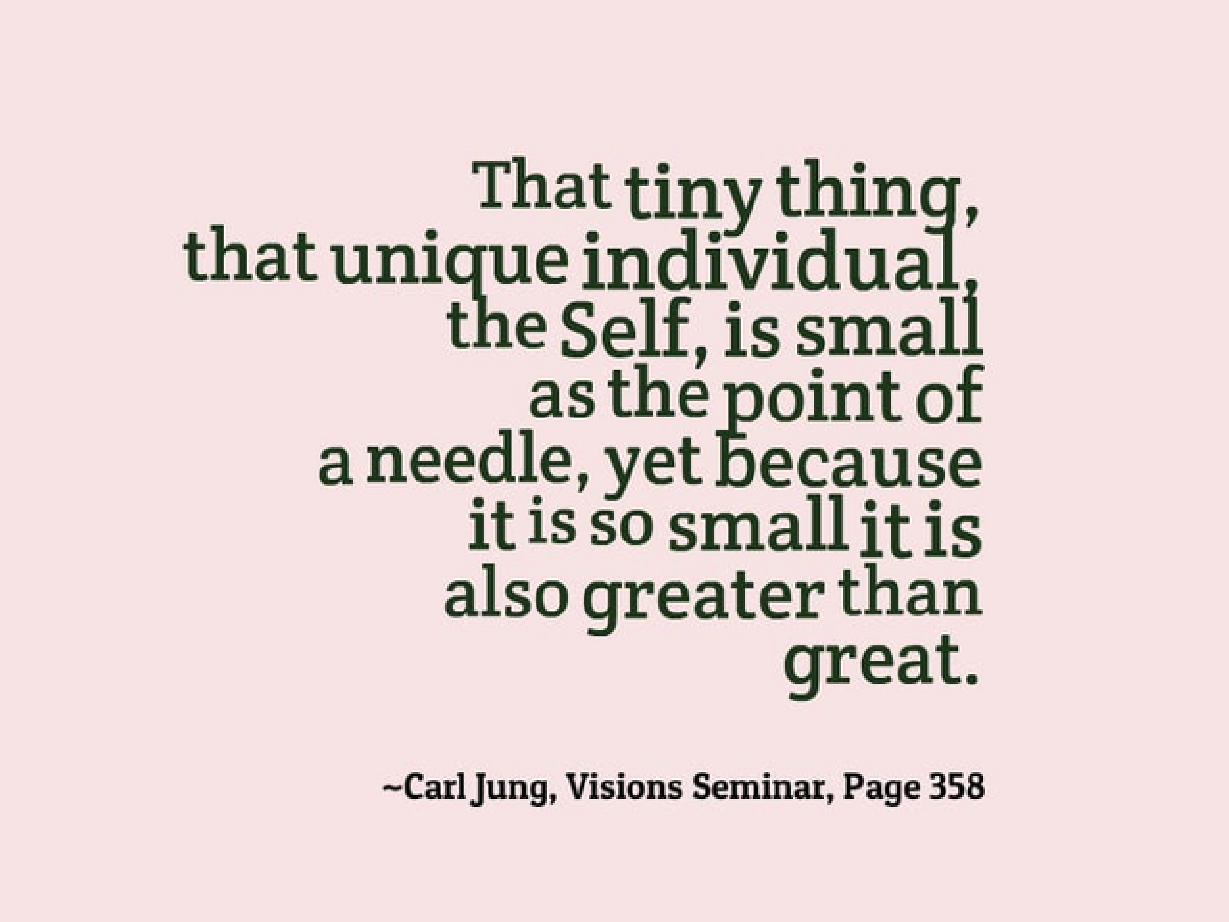

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great.

~Carl Jung, Visions Seminar, Page 358

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/2b2fc-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/03a25-fff.jpg`
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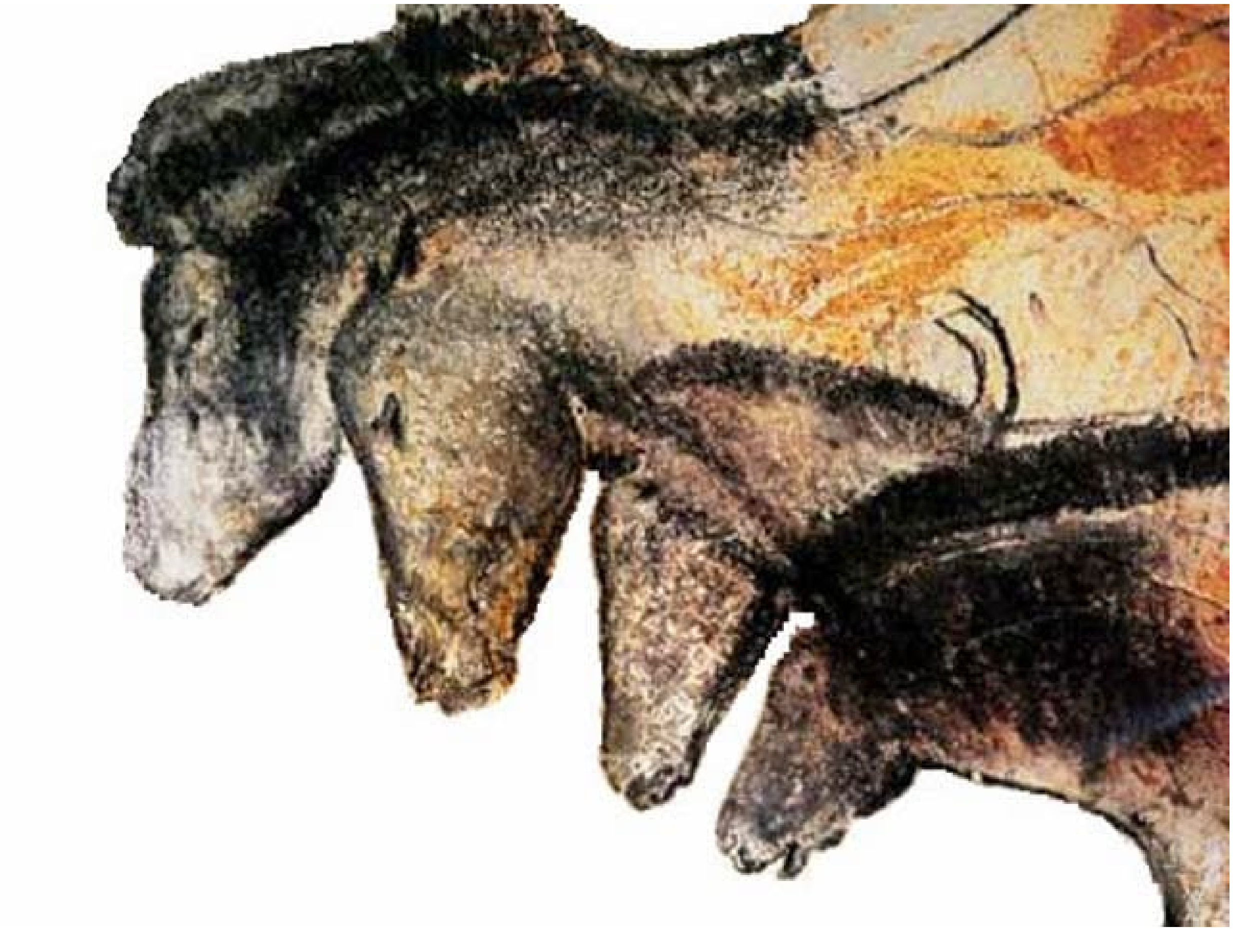
Man unconsciously transforms objects or forms into symbols (2019-04-15 03:53)

[1]



Man, with his symbol-making propensity, unconsciously transforms objects or forms into symbols (thereby endowing them with great psychological importance) and expresses them in both his religion and his visual art. The intertwined history of religion and art, reaching back to prehistoric times, is the record that our ancestors have left of the symbols that were meaningful and moving to them. Even today, as modern painting and sculpture show, the interplay of religion and art is still alive. Aniela Jaffe, Man and His Symbols, Page 232 .

In the following pages, I have chosen three recurring motifs with which to illustrate the presence and nature of symbolism in the art of many different periods. These are the symbols of the stone, the animal, and the circle—each of which has had enduring psychological significance from the earliest expressions of human consciousness to the most sophisticated forms of 20th-century art. Aniela Jaffe, Man and His Symbols, Page 232

The emphasis on the 'spirit' in much sculpture is one indication of the shifting, indefinable borderline between religion and art. Sometimes one cannot be separated from the other. The same ambivalence can also be seen in another symbolic motif, as it appears in age-old works of art: the symbol of the animal. Aniela Jaffe, Man and His Symbols, Page 234.

Image: Prehistoric drawings of horses from Chauvet Cave.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/c0035-chauvet.jpg`

Carl Jung: I once had a case of schizophrenia, a girl who was so caught by that redemption mystery ...

(2019-04-15 04:20)

[1]

I once had a case of schizophrenia, a girl who was so caught by that redemption mystery which was going on in her that she could no longer speak to people.

She was locked up in a lunatic asylum for about sixteen months, and I had a chance somehow to get behind her screen and discover where she
went.

She went to the moon and became the savior of the moon people.

She became the redeemer of the world, she built temples and did all sorts of wonderful things, it was a most amazing story.

And the thing which was difficult for her to bear was that, in telling me that story, she cut the thread to the moon and could not go back; she had to be sane, she was caught to the earth because she had betrayed the mystery.

She wanted to kill me because I had cured her, because her life in the moon was so much more beautiful.

She had no idea that the moon was a symbol, so that one called people like herself lunatics; she went into the unconscious—into the moon—and
there she did the only thing that was worth living for, redemption; she succeeded in saving the moon people.

But she got stuck in the moon, she became the prisoner of the moon spirit.

Then when I came in and she could tell me that story, she was caught in this world and could not go back.

She hated me for a long time and said to me: "Oh, it was so much more beautiful.

I hate to live on this earth."

Since then I am not so compassionate about insane people; it may not be so bad, it only looks so. Carl Jung, Visions Seminar, Page 146.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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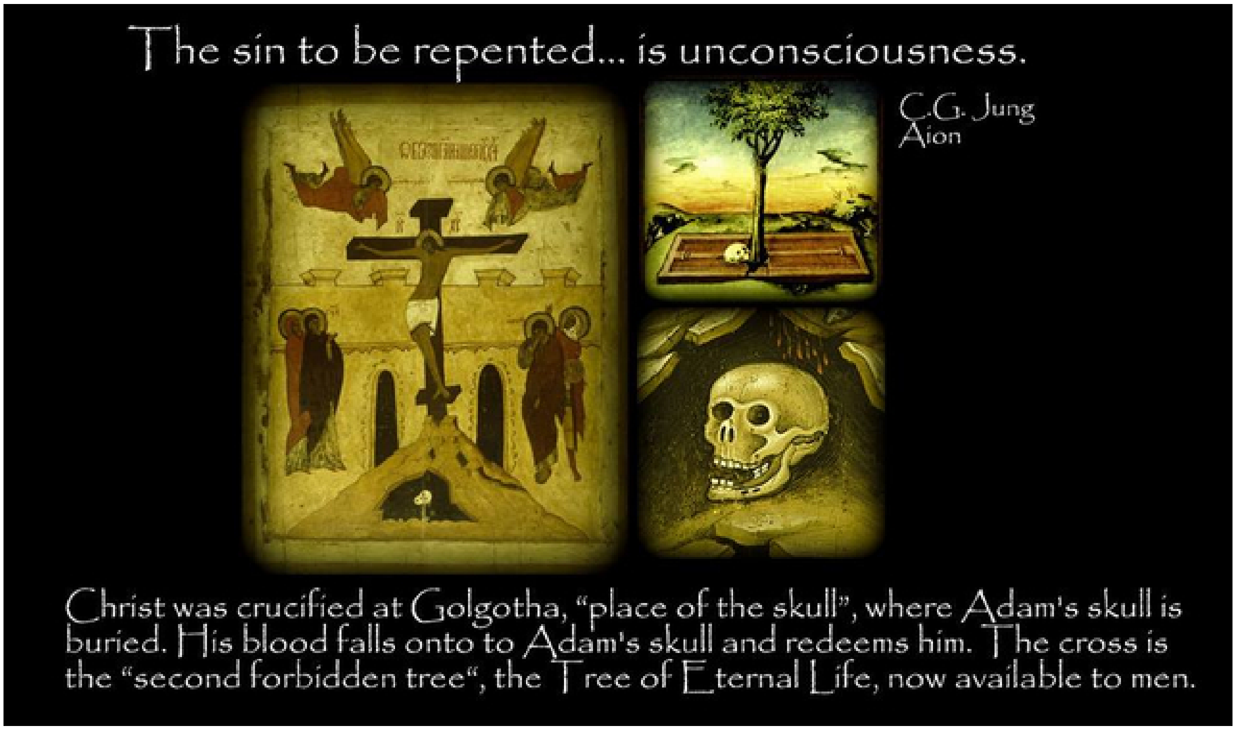
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/2d09c-62bmoon2bpeople.jpg`

Carl Jung: According to the old view the soul is round and the vessel must be round too, like the heavens or the world. (2019-04-15 04:24)

[1]



The sin to be repented... is unconsciousness.
C.G. Jung
Aion
Christ was crucified at Golgotha, "place of the skull", where Adam's skull is buried. His blood falls onto to Adam's skull and redeems him. The cross is the "second forbidden tree", the Tree of Eternal Life, now available to men.

Zosimos calls the rotundum the omega element (ﬁ), which probably signiﬁes the head.

The skull is mentioned as the vessel of transformation in the Sabaean treatise "Platonis liber quartorum," the "Philosophers" styled themselves "children of the golden head," which is probably synonymous with "ﬁlii sapientiae."

The vas is often synonymous with the lapis, so that there is no difference between the vessel and its content; in other words, it is the same arcanum.

According to the old view the soul is round and the vessel must be round too, like the heavens or the world.

The form of the Original Man is round.

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." the anonymous author of the scholia to the "Tractatus aureus" also writes about the squaring of the circle and shows a square whose corners are formed by the four elements.

In the centre there is a small circle.

The author says: "Reduce your stone to the four elements, rectify and combine them into one, and you will have the whole magistery.

This One, to which the elements must be reduced, is that little circle in the centre of this squared figure.

It is the mediator, making peace between the enemies or elements."

In a later chapter he depicts the vessel, "the true philosophical Pelican," as shown on the next page. Carl Jung, Aion, Pages 238-239

St. Paul’s concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious
condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation ’to disdain, despise.’

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were
whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God’s offspring," and that God, looking back disapprovingly on
"the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins,
with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to
the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in
the seventeenth century. Carl Jung, Aion, Pages 191-192

Carl Jung across the web:

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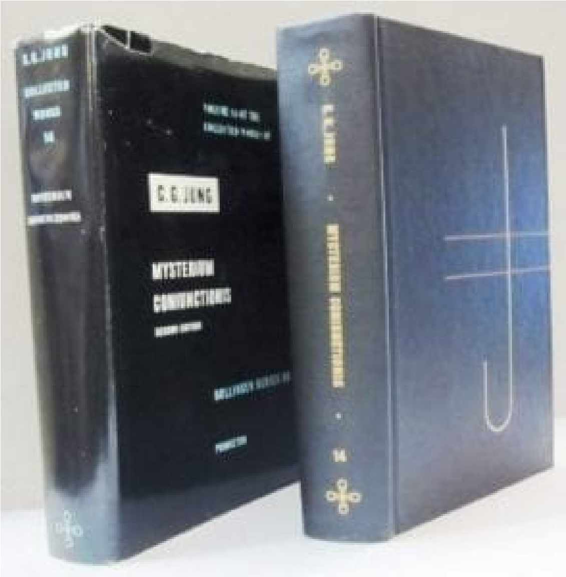
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/3d622-12brepented2baion.jpg`

Carl Jung and "Mysterium Coniuctionis" CW 14; Quotations **(2019-04-15 05:35)**



[1]Carl Jung and "Mysterium Coniunctionis" - YouTube

Carl Jung: CW 14 “Mysterium Coniunctionis”

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung, CW 14, Para 792.

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Page 258.

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Page 88.

If one does not understand a person, one tends to regard him as a fool. Carl Jung; CW 14; Para 147.

Egocentricity is a necessary attribute of consciousness and is also its specific sin." Carl Jung, CW 14, par. 364.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

In the final analysis the idea of an unus mundus [one world] is founded, on the assumption that the multiplicity of the empirical world rests on an underlying unity … . Everything divided and different belongs to one and the same world …. Carl Jung, CW 14, pars. 767-770

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, CW 14, Para 330.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

… the experience of the self is always a defeat for the ego." Carl Jung, CW 14, Par. 778.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

It is a psychic fact that this fantasy is happening, and it is as real as you —as a psychic entity—are real. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

If we can successfully develop that function which I have called transcendent, the disharmony ceases and we can then enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon a man. Carl Jung, CW 14, Para 502.

Things are different with Luna: every month she is darkened and extinguished; she cannot hide this from anybody, not even from herself. She knows that this same Luna is now bright and now dark — but who has ever heard of a dark sun? We call this quality of Luna "women's closeness to nature," and the fiery brilliance and hot air that plays round the surface of things we like to call "the masculine mind. Carl Jung, CW 14, Para 331.

The synthesis of the elements is effected by means of the circular movement in time (circulatio, rota) of the Sun through the houses of the Zodiac. Carl Jung, CW 14, Page 7.

If attention is directed to the unconscious, the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water. For consciousness is just as arid as the unconscious if the two halves of our pscyhic life are separated. Carl Jung, CW 14, Page 163.

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

But one is not a number; the first number is two, and with it multiplicity and reality begin. Carl Jung, CW 14, Para 659

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 194

They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

For desire only burns in order to burn its self out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Fuhrer, and sometimes it is luckily the other way round as well, or else mankind would long since have perished of stupidity. Carl Jung, CW 14, Para 83

Nobody can know himself and differentiate himself from his neighbours if he has a distorted picture of him, just as no one can understand his neighbour if he has no relationship to himself. Carl Jung, CW 14, Para 739

The one-after-another is a bearable prelude to the deeper knowledge of the side-by-side, for this is an incomparably more difficult problem. Carl Jung, CW 14, Para 206

Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, CW 14, Page 547.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, CW 14, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Carl Jung, CW 14, Page 505.

It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul, and be convinced that it is worth his while to persevere with himself. Carl Jung, CW 14, Para 511

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . . Carl Jung, CW 14, Para 229

Everything that happens, however, happens in the same "one world" and is part of it. For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662.

Transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung, CW 14, Para 88

This process of coming to terms with the Other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14, Para 706

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung, CW 14, Para 258

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation. Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 14, Para 289

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53

Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, Para 737

Beheading is significant symbolically as the separation of the "understanding" from the "great suffering and grief" which nature inflicts on the soul. It is an emancipation of the "cogitatio" which is situated in the head, a freeing of the soul from the "trammels of nature." Its purpose is to bring about, as in Dorn, a unio mentalis "in the overcoming of the body." Carl Jung, CW 14, para 730.

The aim of this separation was to free the mind from the influence of the "bodily appetites and the heart's affections," and to establish a spiritual position which is supraordinate to the turbulent sphere of the body. This

leads at first to a dissociation of the personality and a violation of the merely natural man. Carl Jung, CW 14, Para 671.

This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts consciousness with them. Carl Jung, CW 14, Para 672.

One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naive mind and amounts to an anticipated psychosis. Carl Jung, CW 14, Para 755

The Stone was called "orphan" because of its uniqueness"it was never seen elsewhere"and it was said to be in the Emperor's crown. It was "wine-coloured" and sometimes shone in the night, "but nowadays it does not shine [any more] in the darkness." As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus."Orphan" as the name of a gem may therefore mean something like the modern "solitaire"a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the(homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13

All these synonyms allude to the virginal or maternal quality of the prima materia, which exists without a man and yet is the "matter of all things." Above all, the prima materia is the mother of the lapis, the filius philosophorum. Michael Maier mentions the treatise of an anonymous author Delphinas, which he dates to some time before 1447. He stresses that this author insisted particularly on the mother-son incest Carl Jung, CW 14, Para 14

Our starting-point for these remarks was the designation of the lapis as "orphan," which Dorn mentions apparently out of the blue when discussing the union of opposites. The material we have adduced shows what an archetypal drama of death and rebirth lies hidden in the coniunctio, and what immemorial human emotions clash together in this problem. It is the moral task of alchemy to bring the feminine, maternal background of the masculine psyche, seething with passions, into harmony with the principle of the spirit truly a labour of Hercules! Carl Jung, CW 14, Para 135

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14: Page 706

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

Woman's consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Para 223

A Christian of today no longer ought to cling obstinately to a one-sided credo, but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his syche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else. It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower stores in which the spectres from humanity's past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

In general, meditation and contemplation have a bad reputation in the West.

They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul, and be convinced that it is worth his while to persevere with himself. Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

It needs a very moon-like consciousness indeed to hold a large family together regardless of all the differences, and to talk and act in such a way that the harmonious relation of the parts to the whole is not only not disturbed but is actually enhanced. And where the ditch is too deep, a ray of moonlight smoothes it over. Carl Jung, CW 14, Para 227

The moon-nature is its own best camouflage, as at once becomes apparent when a woman's unconscious masculinity breaks through into her consciousness and thrusts her Eros aside. Then it is all up with her charm and the mitigating half-darkness; she takes a stand on some point or other and captiously defends it, although each barbed remark tears her own flesh, and with brutal short-sightedness she jeopardizes everything that is the dearest goal of womanhood. Carl Jung, CW 14, Para 228

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . .It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people. An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Carl Jung, CW 14, Para 221

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity's past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332

The novilunium of woman is a source of countless disappointments for man which easily turn to bitterness, though they could equally well be a source of wisdom if they were understood. Naturally this is possible only if he is prepared to acknowledge his black sun [Sol niger], that is, his shadow Carl Jung, CW 14, Para 332

Encounter with the unconscious is almost by definition a wounding defeat. In Mysterium Coniunctionis we

find one of the most important sentences that Jung ever wrote: "The experience of the Self is always a defeat for the ego" Carl Jung, CW 14, Para 778.

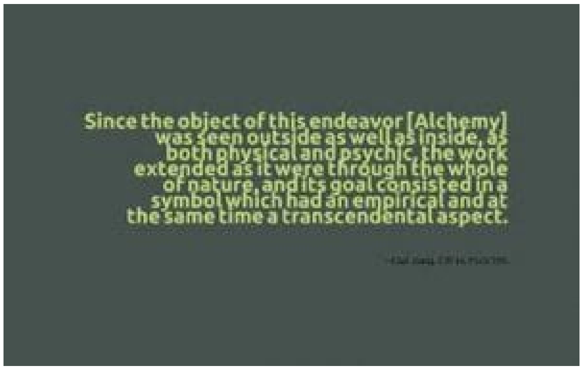
Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discoveredto keep to sulphur as our examplein this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147

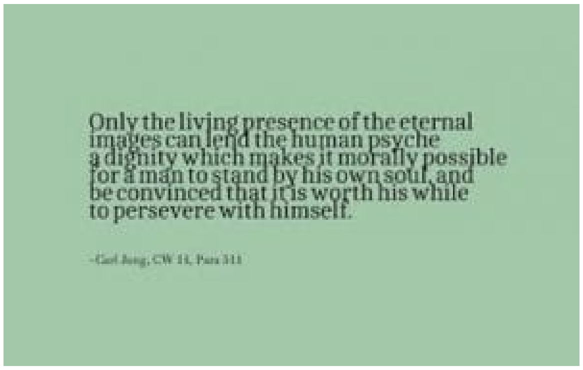
This strange usage is explained by the fact that the majority of the patristic allegories have in addition to their positive meaning a negative one. Thus in St. Eucherius 168 the rapacious wolf "in its good part" signifies the apostle Paul, but "in its bad part" the devil Carl Jung, CW 14, Para 147

In order to attain this union, they tried not only to visualize the opposites together but to express them in the same breath. Characteristically, the paradoxes cluster most thickly round the arcane substance, which was believed to contain the opposites in uncombined form as the prima materia, and to amalgamate them as the lapis Philosophorum. Thus the lapis is called on the one hand base, cheap, immature, volatile, and on the other hand precious, perfect, and solid; or the prima materia is base and noble, or precious and parvi momenti (of little moment) Carl Jung, CW 14, Para 36

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. "This stone therefore is no stone," says the Turba, "that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names." The stone is "thousand-named" like the gods of the mystery religions, the arcane substance is "One and All".In the treatise of Komarios, where "the philosopher Komarios teaches the Philosophy to Cleopatra," it is said: "He showed with his hand the unity of the whole." Pelagios asks: "Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all" Carl Jung, CW 14, Para 36


Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect.

~Carl Jung, CW 14, Para [illegible]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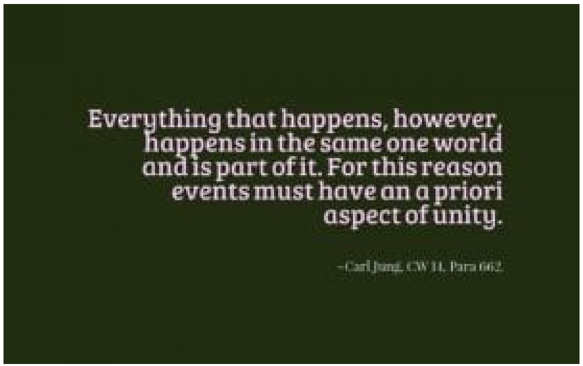
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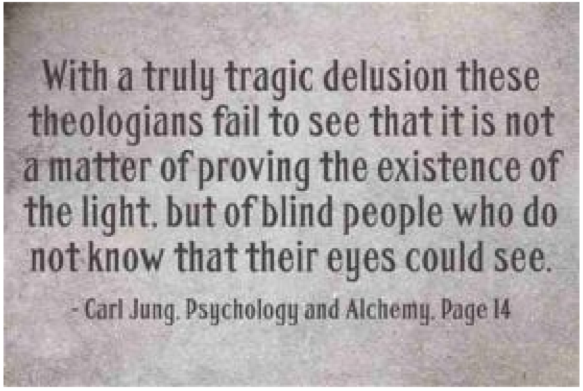
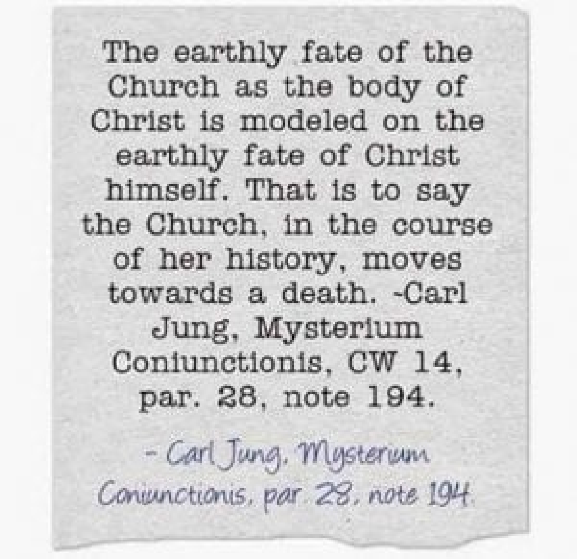
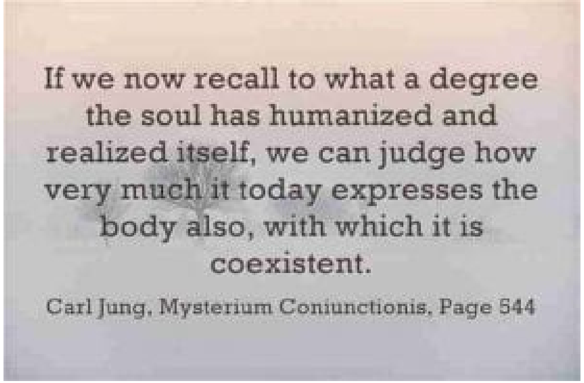

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

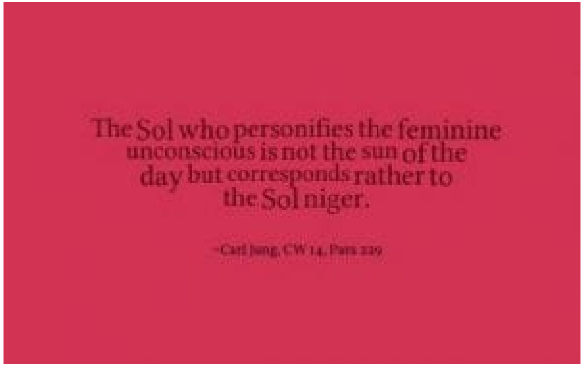
- Carl Jung, Psychology and Alchemy, Page 14


The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. -Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

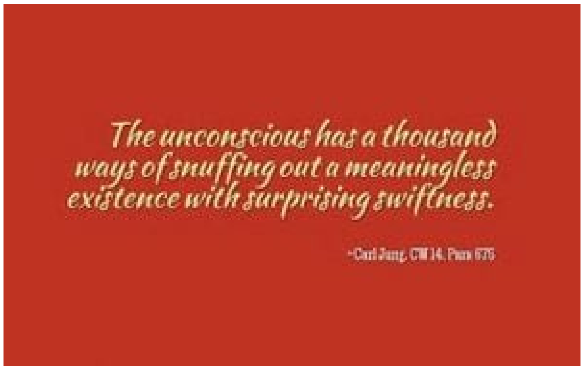
- Carl Jung, Mysterium Coniunctionis, par. 28, note 194.


If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent.

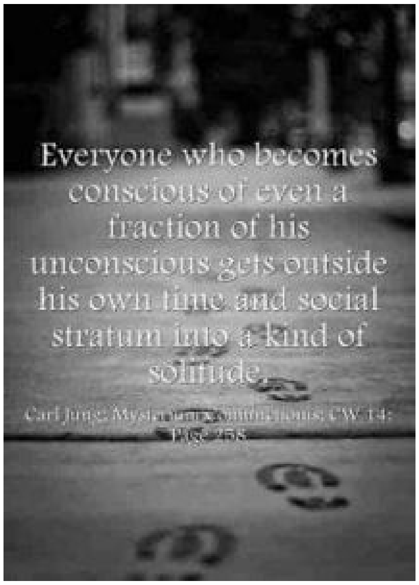
Carl Jung, Mysterium Coniunctionis, Page 544


The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger.

~Carl Jung, CW 14, Para 229

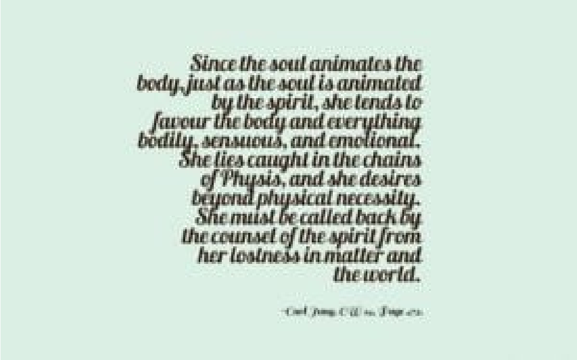

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness.

~Carl Jung, CW 14, Para 675



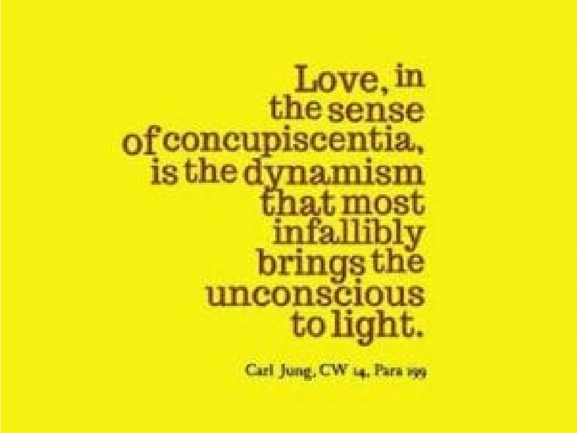
Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude.

Carl Jung; Mysterium Coniunctionis; CW 14; Page 258



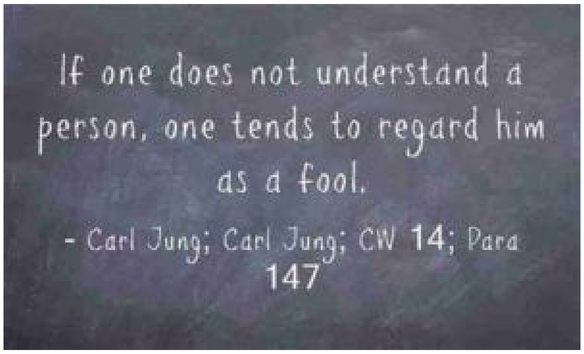
Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in the chains of Physis, and she desires beyond physical necessity. She must be called back by the counsel of the spirit from her lostness in matter and the world.

~Carl Jung, CW 14, Page [illegible]



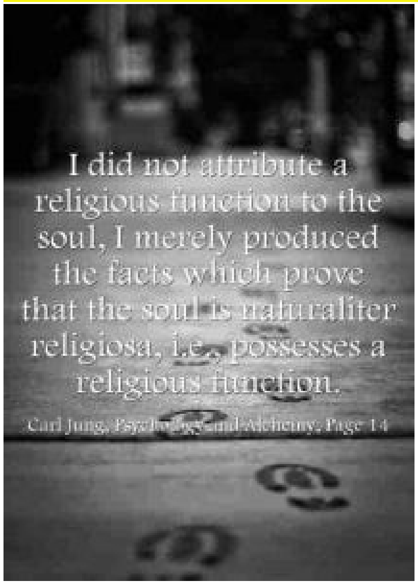
Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light.

Carl Jung, CW 14, Para 199



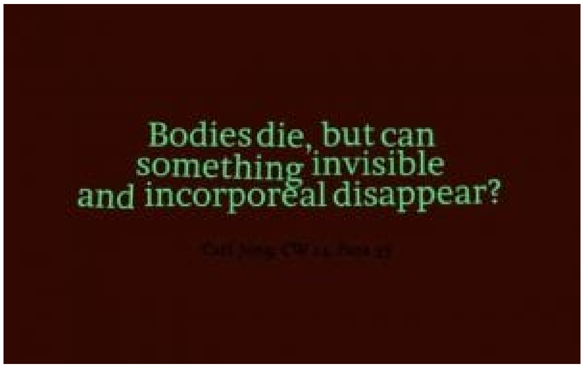
If one does not understand a person, one tends to regard him as a fool.

- Carl Jung; Carl Jung; CW 14; Para 147



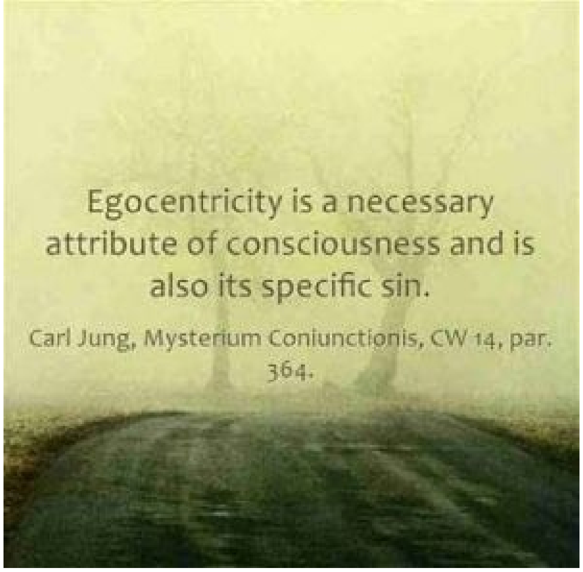
I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

Carl Jung, Psychology and Alchemy, Page 14



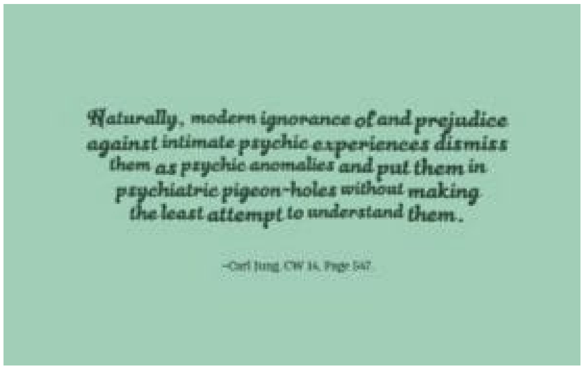
Bodies die, but can something invisible and incorporeal disappear?

Carl Jung, CW 14, Para [illegible]



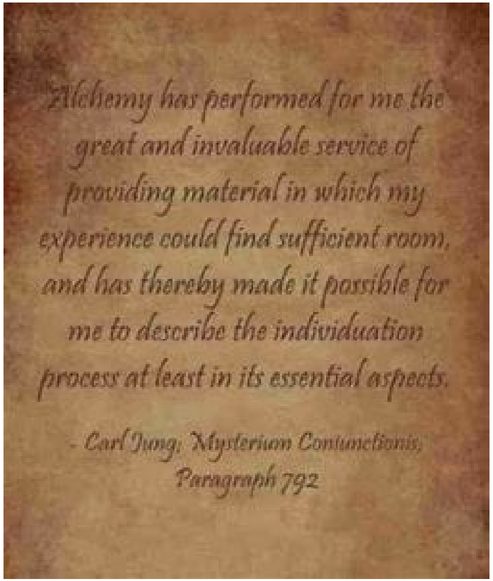
Egocentricity is a necessary attribute of consciousness and is also its specific sin.

Carl Jung, Mysterium Coniunctionis, CW 14, par. 364.



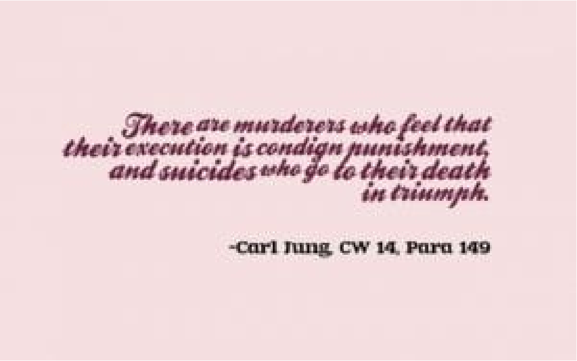
Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them.

~Carl Jung, CW 14, Page 547.



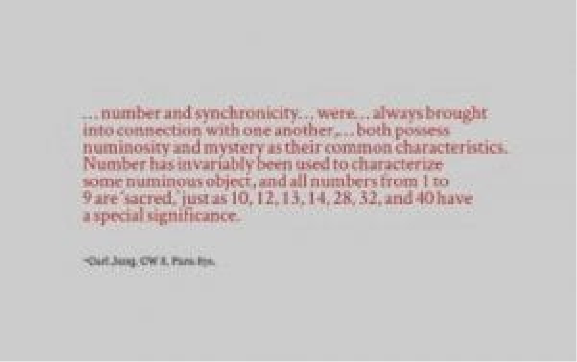
Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects.

- Carl Jung; Mysterium Coniunctionis, Paragraph 792



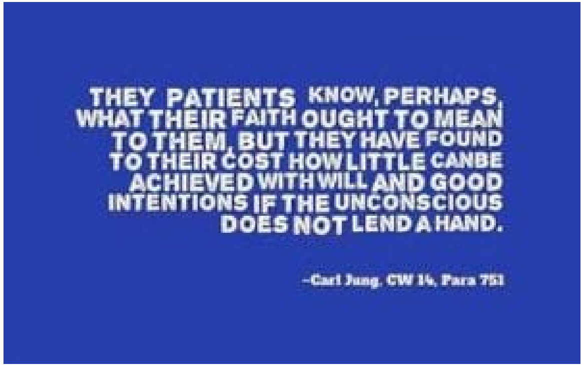
There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph.

-Carl Jung, CW 14, Para 149



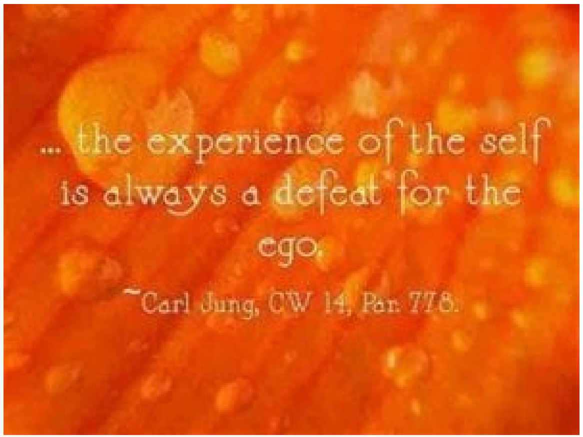
... number and synchronicity..., were... always brought into connection with one another,... both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance.

~Carl Jung, CW 8, Para 870.



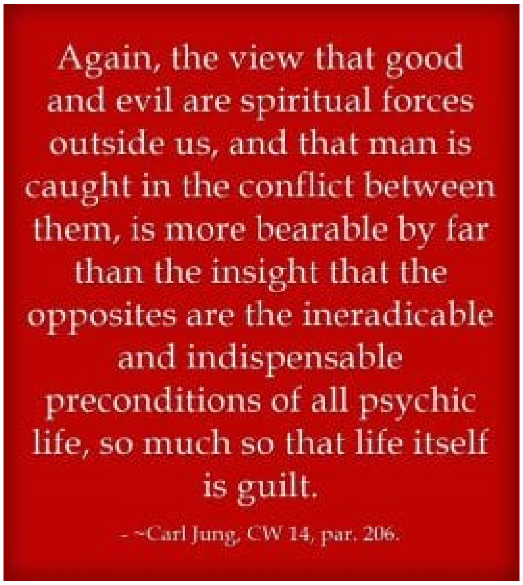
THEY PATIENTS KNOW, PERHAPS, WHAT THEIR FAITH OUGHT TO MEAN TO THEM, BUT THEY HAVE FOUND TO THEIR COST HOW LITTLE CANBE ACHIEVED WITH WILL AND GOOD INTENTIONS IF THE UNCONSCIOUS DOES NOT LEND A HAND.

-Carl Jung, CW 14, Para 751



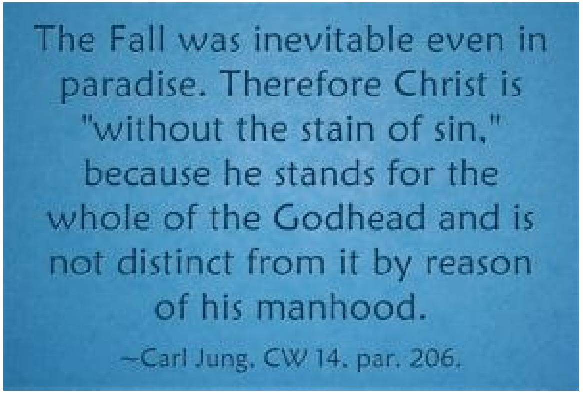
... the experience of the self is always a defeat for the ego.

~Carl Jung, CW 14, Par. 778.



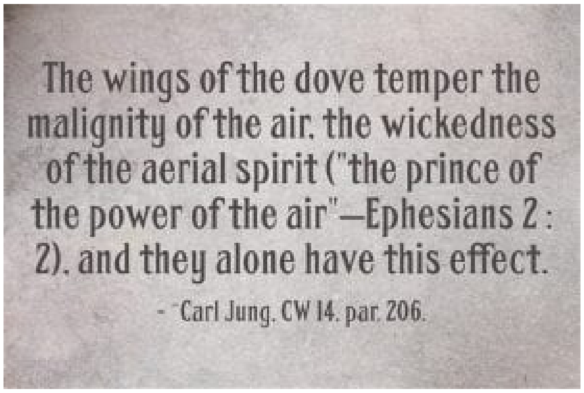
Again, the view that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.

- ~Carl Jung, CW 14, par. 206.



The Fall was inevitable even in paradise. Therefore Christ is "without the stain of sin," because he stands for the whole of the Godhead and is not distinct from it by reason of his manhood.

~Carl Jung, CW 14, par. 206.



The wings of the dove temper the malignity of the air, the wickedness of the aerial spirit ("the prince of the power of the air"—Ephesians 2 : 2), and they alone have this effect.

- ~Carl Jung, CW 14, par. 206.

1. `https://www.youtube.com/watch?v=fed__nWlf0Y`

“C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances” [Quotations] **(2019-04-15 08:05)**

C. G. Jung
Emma Jung
Toni Wolff
THE ANALYTICAL PSYCHOLOGY CLUB
OF SAN FRANCISCO, INC.

Carl Jung: “C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances”

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one’s quality. It no longer is nature, no longer natural. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

The shadow is something very evasive. I don't know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The archetype is outside of me as well as in me. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Your individuality, your Self, appears in the objective facts of your life. An event can seem incredible, unacceptable, but if it happens to you, then it means that it is you. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope , my friend, that this success will not harm you too much."' C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

1. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung! Elined Prys Kotschnig; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. . Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Music is dealing with such deep archetypal material with boots as swift as and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis Carl Jung, J.E.T., Page 126.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - even theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

The earth-rootedness that I felt in Jung was for me the guarantee for the credibility of his psychology. Olga

Freun von Konig-Fachsenfeld, J.E.T., Page 39.

This man [Jung] did in fact accept the shadow and. . . this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being. Elizabeth Howes, J.E.T., Page 120.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god's animal. Carl Jung, J.E.T., Page 112.

One morning in 1929 as I waited for Dr. Jung to come up to his study, I noticed with deep concern that his usual light step was ponderous and slow. I asked him if he were ill or very tired, and he said, "No .... Wilhelm has just died." Mary S. Howells, J.E.T., Pages 119-121

I loved the old man who touched my life with outstretched hand and left his mark upon my soul. [Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

Jung, however, leaned forward and tapped the table with his middle finger and said "We are of the same substance as that table. Our discrimination, the awareness is the difference. M.I. Rex Weaver, J.E.T., Pages 90-95

What I fear greatly and suspect greatly is normality. That is something people are trained to. It is like a tight lid. That is why I am afraid of the psychologists of today who have the idea of universal validity. Carl Jung, J.E.T., Pages 90-95

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, J.E.T., Pages 90-95

I am afraid of America which educates its children away from being individuals into being mass-educated people. These are the Marxists without knowing it. Carl Jung, J.E.T., Pages 90-95

Each person works on his own pillar, until one day the temple will be built. Carl Jung, J.E.T., Pages 108-110

One morning in 1929 as I waited for Dr. Jung to come up to his study, I noticed with deep concern that his usual light step was ponderous and slow. I asked him if he were ill or very tired, and he said, "No .... Wilhelm has just died." Mary S. Howells, J.E.T., Pages 119-121

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert A. Johnson, J.E.T., Pages 36-39.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

"When her [Toni Wolff] mother was alive she was the eternal child, as her mother was such a charming person and did all the receiving and being nice to people. Now Toni really has to do something about things." Jane Cabot Reid, Jung, My Mother and I, Page 332.

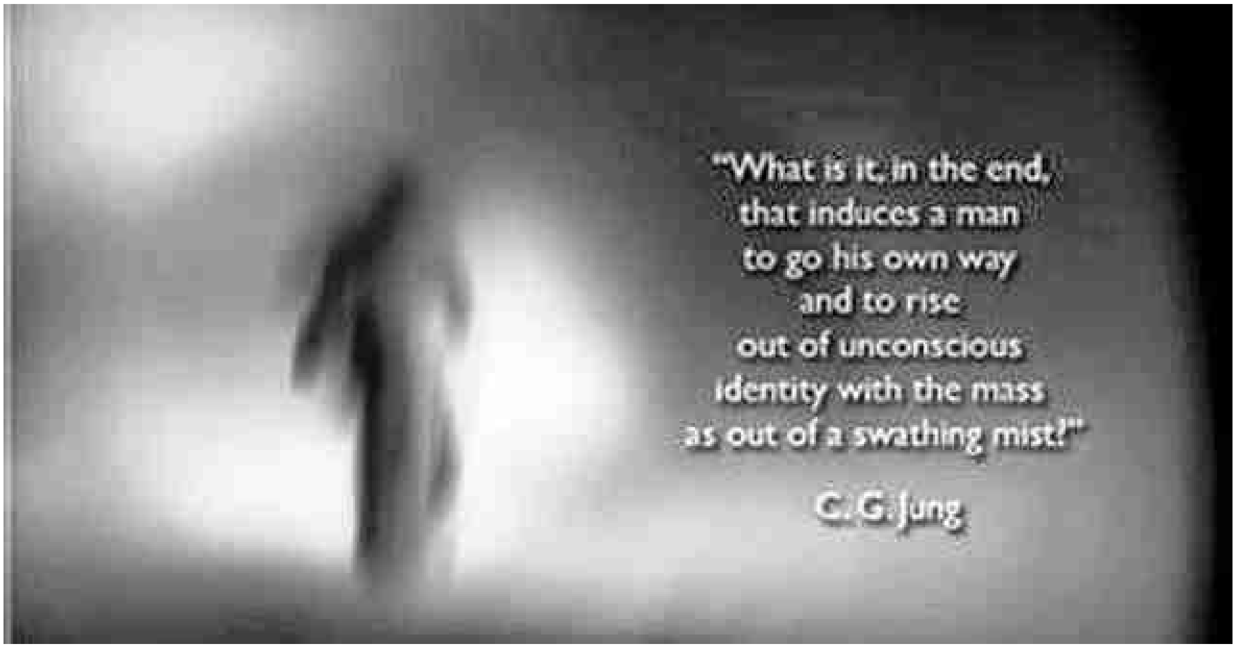
Jung reported in a letter to Mary Mellon in August 1940, "Miss Wolff has been a good citizen and undergone a training course as an ambulance chauffeur."12 William McGuire, Bollingen, 34.

ewish descent admitted to the Club to not more than ten percent, "if possible," a limitation that replaced the earlier more stringent proposed wording of "under no circumstances."16 The Committee also created a special category of "guest" membership, limiting Jewish participation in this section to twenty-five percent.17 Aryeh Maidenbaum, "Lingering Shadows," 297.

Researcher Aryeh Maidenbaum, who unearthed the policy in 1988, reports that both Toni Wolff and Linda Pierz were deathly afraid that C. G. would be shipped off, in Maidenbaum’s words, "to a concentration camp if the Germans invaded and found too many Jewish Jungians in the club."20 Aryeh Maidenbaum, "Lingering Shadows," 297-8.

Carl Jung: Therefore individuation is a sin; it is an assertion of one particle against the gods, **(2019-04-15 08:14)**

[1]


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos.

The task is now to bring about order, the alchemistic process must begin, namely, the production of the valuable substance, the transformation into the light.

You see this mandala does not represent a normal condition of the collective unconscious; this is a turmoil caused by the appearance of the disturbing element in the center.

For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil.

But in that abstraction, or that union-the coming together of the pair of opposites-there is absolute peace.

Otherwise there is only the peace of God in a world in which there is no individual, in other words, no consciousness.

Yes, perhaps it exists to metaphysical consciousness, but not to any mortal consciousness because there is none.

You see, this chaos is due to the appearance of that center, but that is a center of peace because the pairs of opposites are united.

As it is said in the prophesies of lsaiah, the leopard shall lie down with the kid and the wolf shall dwell with the lamb.

Or that very impressive symbolism that the sucking child shall play on the hole of the asp, or put its hand into the cockatrice's den.
Carl Jung, Visions Seminar, Page 263

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/6ba6c-12bsin.jpg`

Carl Jung: When you get into a disagreeable situation where you see no opening... (2019-04-15 08:22)

[1]

When you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

Here again is a fact of which one is usually not aware: when you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

In a way it is a very good thing that you think so; otherwise you would never make up your mind, you would remain merely a child.

You must believe that you are practically alone.

But you may find yourself in a really tight place where you can't get out, where you are helpless.

Then you recognize that you are not alone, because such an absolute impasse is an archetypal situation, and an archetypal figure becomes
constellated, a fact in your psychology, a potential, and so you are up to the situation.

This has repeated itself innumerable times in history, man has again and again passed through such situations and has a psychological method of adapting, the thing to do in such a case.

For by his consciousness alone, particularly the dim consciousness of early ages, man was quite unable to invent such a thing; to primitive man everything was revealed, he invented absolutely nothing, he could not think, it thought.

So it is the totality of the psyche that functions in that way; the psyche produces a double, it brings up another figure; that is a psychological fact.

The psychopompos is this second figure; you can call it the daimon [divine manifestation], or the shadow, or a god, or an ancestor spirit; it does not matter what name you give it, it is simply a figure; it might even be an animal.

For in such a predicament we are dépossèdés [dispossessed], we lose the power of our ego, we lose our self-confidence.

Until that moment, we were willful or arbitrary, we had made our own choice, we had found out a way, we had proceeded as far as this particular place.

Then suddenly we are in an impasse, we lose faith in ourselves, and it is just as if all of our energy became regressive.

And then our psyche reacts by constellating that double, which has the effect of leading us out of the situation. Carl Jung, Visions Seminar, Page 385

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/038b7-1open.jpg`

Carl Jung on “Yourself” – Anthology (2019-04-15 09:57)

[1]

BE YOURSELF;
everyone else is already taken
- Oscar Wilde -

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Whoever reverses this word and others that I speak, is a player, since he doesn’t respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermeticum I, Poimandres, 21.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. 1, Page 458-459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in Modern Psychology, Vol. 2, Page 155.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Pages 334-335.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books... Carl Jung, Letters Vol. 1, Page 479.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Pages 516-517.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. Carl Jung, Letters Vol. II, Pages 25-26.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Pages 25-26.

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Pages 163-174

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Pages 194-196

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

If you don’t feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don’t believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You cannot apply kindness and understanding to others if you have not applied it to yourself.Carl Jung, Letters

Vol. II, Pages 515-516

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

Don’t run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don’t see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra

Seminar, Page 240.

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal. Carl Jung, Visions Seminar, Page 458.

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find
or create a new orientation. Carl Jung, Visions Seminar, Page 905

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/902f7-12byourself.jpg`

Carl Jung: An insect does by itself what it has to do after hatching. (2019-04-15 10:01)

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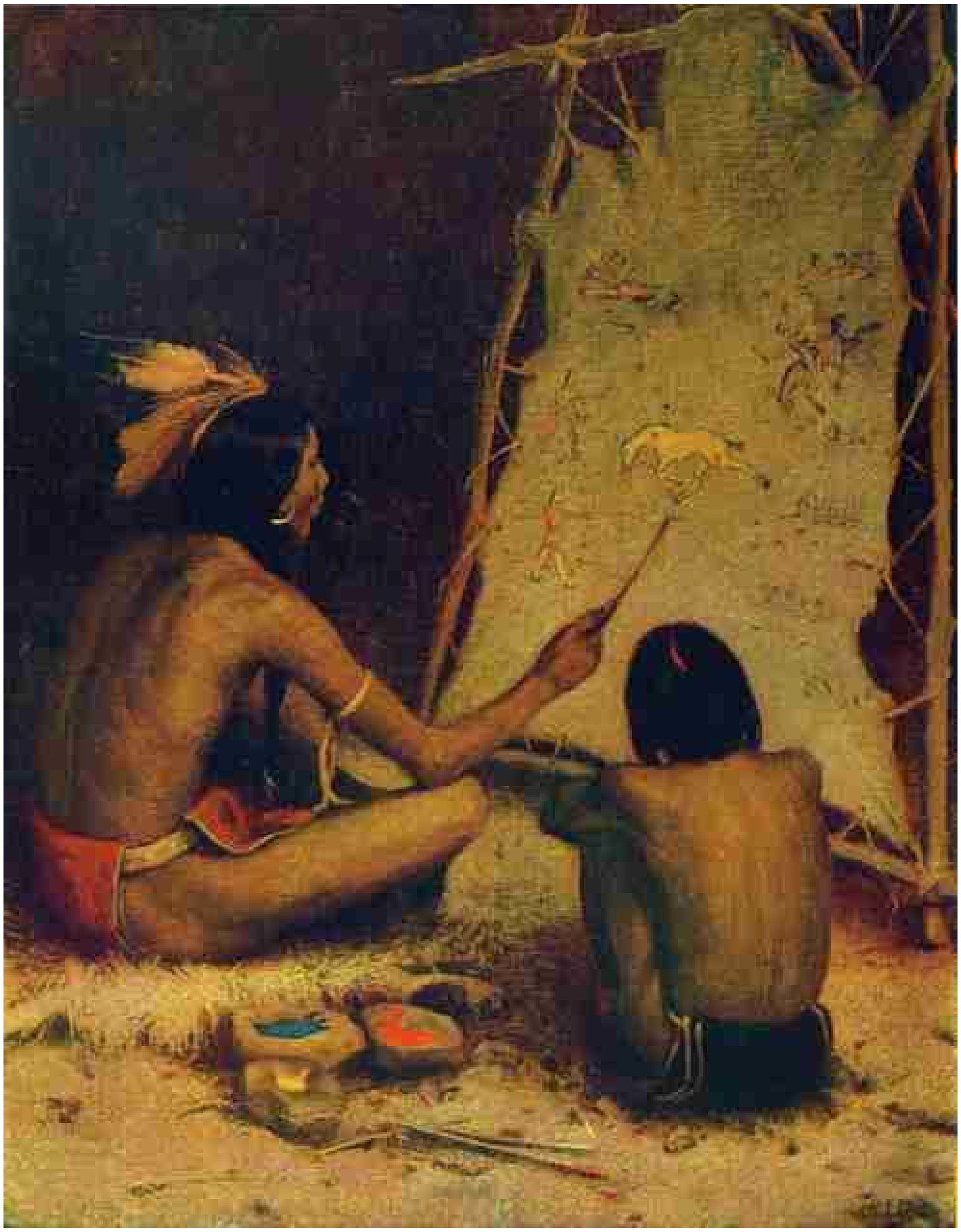

It is not we who have those images, but they are within us, and we are shaped by them. These are preordained modes of functioning.

The way it happens in us is how it happens in nature in general. An insect does by itself what it has to do after hatching.

It is not welcomed by benevolent parents or midwives, and all the same it spins its threads correctly.

It flies to the plant where it finds its food, and so on.

It just does the right thing.

Similarly, the mental functioning of human beings is not something that each individual has to learn anew for him- or herself.

We do what our ancestors have always done. It is not the school that brings this about.

On the contrary, we have to be careful that the school does not destroy the natural functioning of the psyche. Carl Jung, Children’s Dream Seminar, Page 133

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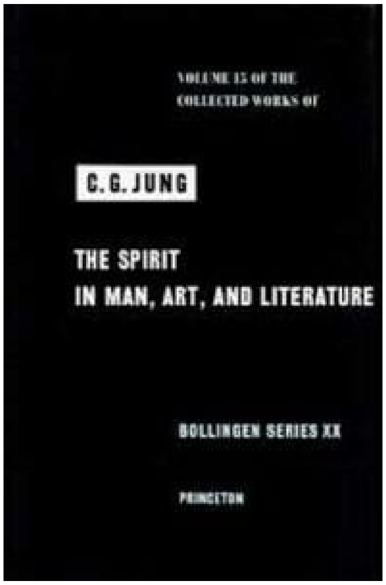
Carl Jung: CW 15 “Man in Spirit, Art and Literature”; Quotations (2019-04-15 11:23)


VOLUME 15 OF THE
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C. G. JUNG
THE SPIRIT
IN MAN, ART, AND LITERATURE
BOLLINGEN SERIES XX
PRINCETON

[1]Carl Jung: Spirit, Art and Literature - YouTube

Carl Jung: CW 15 “Man in Spirit, Art and Literature”

All that gush about man’s innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . . Carl Jung, CW 15, Page 128.

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung, CW 15, Page 127.

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15, Para 284.

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, CW 15, Para 1094.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Art is a kind of innate drive that seizes a human being and makes him his instrument. Carl Jung, CW 15, Para 157

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

That is his [The Artist] office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

What the physician does is not his work [says Paracelsus] he is "the means by which nature is put to work. . . . Let him not say with desperate Satan: it is impossible." He should put his trust in God. Carl Jung, CW 15, Para 42

The fact that mothers bear children is not holy but merely natural. If people say it is holy, then one strongly suspects that something very unholy has to be covered up by it. Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung, CW 15, Para 184

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

Doubt about our civilization and its values is the contemporary neurosis. If our convictions were really indubitable nobody would ever doubt them. Carl Jung, CW 15, Para 69

Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist, but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Carl Jung, CW 15, Para 148

Doubt alone is the mother of scientific truth. Carl Jung, CW 15, Para 70

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Carl Jung, CW 15, Para 159

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. Carl Jung, CW 15, Para 126

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung,

CW 15, Para 159

I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. Carl Jung, CW 15, Para 503

All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

Whoever speaks in primordial images speaks with a thousand voices. Carl Jung. CW 15 Page 129.

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

"Non-objective art draws its contents essentially from "inside." This "inside" cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations…. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside." Carl Jung, CW 15, Para 206

"As this "inside" is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this "inside" to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or "conscious" representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. " Carl Jung, CW 15, Para 207

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons ? Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man

and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15, Para 69

For one can fall victim to possession if one does not understand betimes why one is possessed. One should ask oneself for once: Why has this idea taken possession of me? What does that mean in regard to myself? A modest doubt like this can save us from falling head first into the idea and vanishing forever. Carl Jung, CW 15, Para 72

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it. Carl Jung, CW 15, Para 126

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted, by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form, and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense—he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind. That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette. This could happen only because he believed he had abolished the daemons by declaring them to be superstition. He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche. When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative. On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

It is my conviction that the investigation of the psyche is the science of the future. Psychology is the youngest of the sciences and is only at the beginning of its development. It is, however, the science we need most. Indeed, it is becoming ever more obvious that it is not famine, not earthquakes, not microbes, not cancer but man himself who is man's greatest danger to man, for the simple reason that there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes. The supreme danger which threatens individuals as well as whole nations is a psychic danger. Carl Jung, CW 15, Para 339

There is no illness that is not at the same time an unsuccessful attempt at a cure. Instead of showing up the patient as the secret accomplice of morally inadmissible wishes, one can just as well explain him as the unwitting victim of instinctual problems which he doesn't understand and which nobody in his environment has helped him solve. His dreams, in particular, can be taken as nature's own auguries, having nothing whatever to do with the all-too human self-deluding operations which Freud insinuates into the dream-process. Carl Jung, CW 15, Para 68

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always

ambiguous. A dream never says "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance, but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed,

the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind. The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

Again, the view that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.

I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order. Carl Jung, Jung by Gerhard Wehr, Page 302

[Paracelsus Birth] It stood in the sign of Scorpio, a sign that, according to ancient tradition, was favourable to physicians, the ministers of poisons and of healing. Carl Jung, CW 15, Para 1

And, following a tragic law, he [Paracelsus] must also fall out with his friends, as the predestined consequence of the fateful bond with his only friend, his father—for psychic endogamy is attended by heavy punishments. Carl Jung, CW 15, Para 5

Just as, in art, a merry paganism emerged from under the skirts of the Church, so, behind the curtain of scholastic disputation, a paganism of the spirit flourished in a rebirth of Neoplatonism and natural philosophy. Carl Jung, CW 15, Para 9

The highest cosmogonic principle, corresponding to the Gnostic demiurge, is the Yliaster or Hylaster, a hybrid compound of hyle (matter) and astrum (star). Carl Jung, CW 15, Para 11

These archetypal images belong to humanity at large and can crop up autochthonously in anybody's head at any time and place, only needing favourable circumstances for their reappearance. Carl Jung, CW 15, Para 11

The "Limbus" is a circle. The animate world is the larger circle, man is the "Limbus minor," the smaller circle. He is the microcosm. Consequently, everything without is within, everything above is below. Carl Jung, CW 15, Para 31

Matter, as something infinitely distributed throughout space, is the absolute opposite of that concentration of the organic which is psyche. Carl Jung, CW 15, Para 12

The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings. Carl Jung, CW 15, Para 45

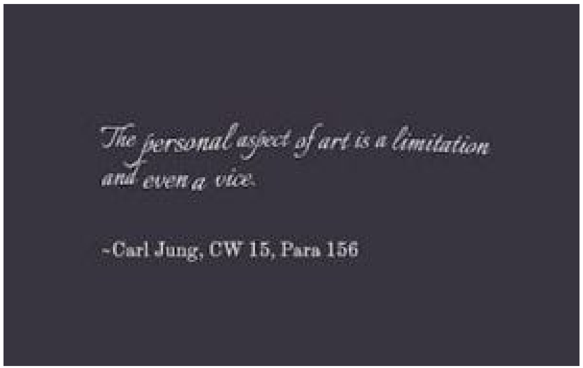
Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother. Carl Jung, CW 15, Para 50

Scientifically, the theory of infantile sexuality is of little value. It is all one to the caterpillar whether we say that it eats its leaf with ordinary pleasure or with sexual pleasure. Carl Jung, CW 15, Para 51.

As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a

mythological motif even when the two mothers do not really exist. Carl Jung, CW 15, Para 55.

A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori. Carl Jung, CW 15, Para 59



The personal aspect of art is a limitation and even a vice.

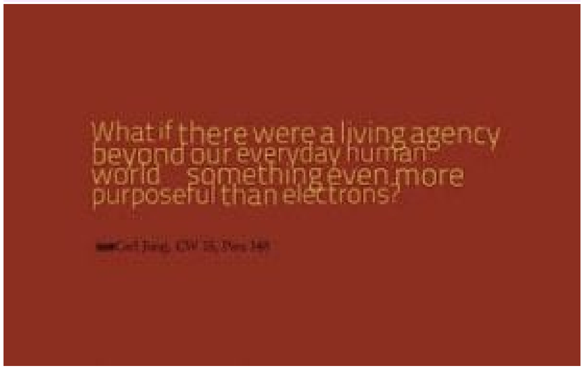
-Carl Jung, CW 15, Para 156

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

Carl Jung CW 15, Para 130

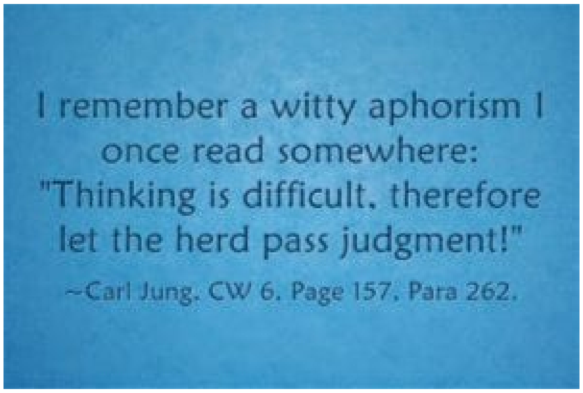
By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

-Carl Jung, CW 15, Para 130

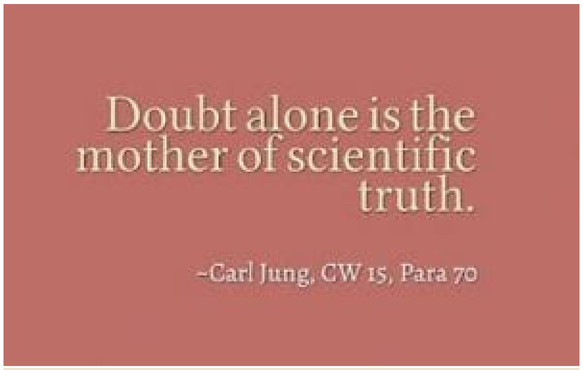


What if there were a living agency beyond our everyday human world something even more purposeful than electrons?

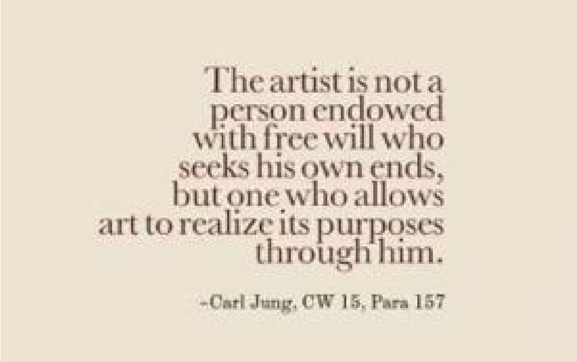
Carl Jung, CW 15, Para 148


I remember a witty aphorism I once read somewhere: "Thinking is difficult, therefore let the herd pass judgment!"

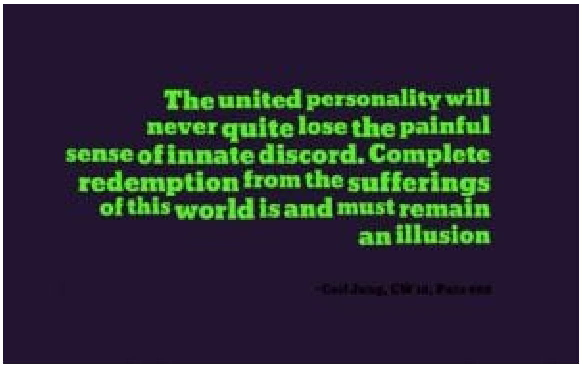
~Carl Jung, CW 6, Page 157, Para 262.


Doubt alone is the mother of scientific truth.

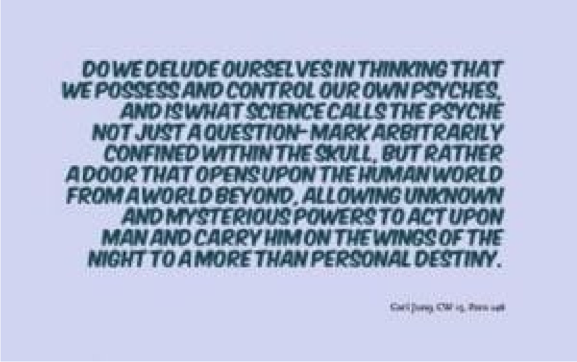
~Carl Jung, CW 15, Para 70


The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him.

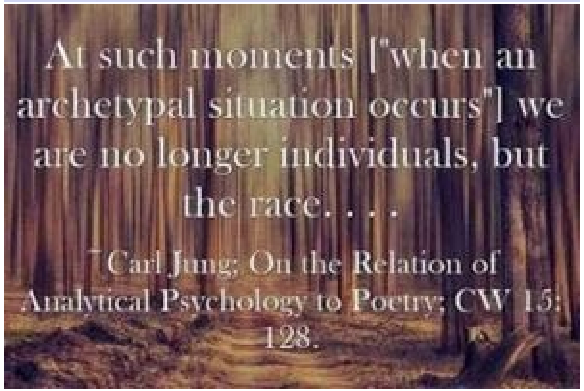
~Carl Jung, CW 15, Para 157


The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion

~Carl Jung, CW [illegible], Para [illegible]


DO WE DELUDE OURSELVES IN THINKING THAT WE POSSESS AND CONTROL OUR OWN PSYCHES, AND IS WHAT SCIENCE CALLS THE PSYCHE NOT JUST A QUESTION- MARK ARBITRARILY CONFINED WITHIN THE SKULL, BUT RATHER A DOOR THAT OPENS UPON THE HUMAN WORLD FROM A WORLD BEYOND, ALLOWING UNKNOWN AND MYSTERIOUS POWERS TO ACT UPON MAN AND CARRY HIM ON THE WINGS OF THE NIGHT TO A MORE THAN PERSONAL DESTINY.

Carl Jung, CW 15, Para [illegible]


At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . .

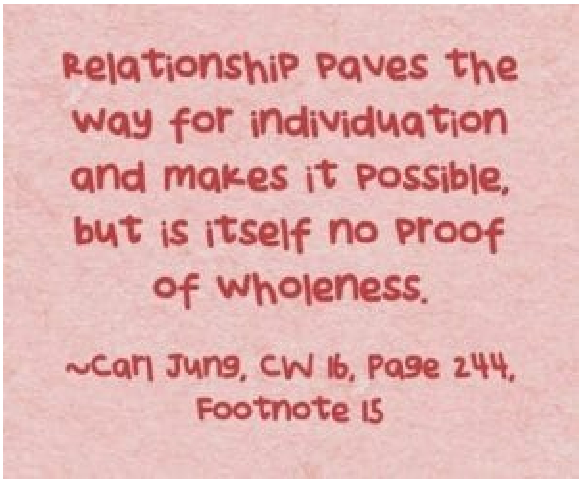
~Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 128.

Art is a kind of innate drive that seizes a human being and makes him his instrument.

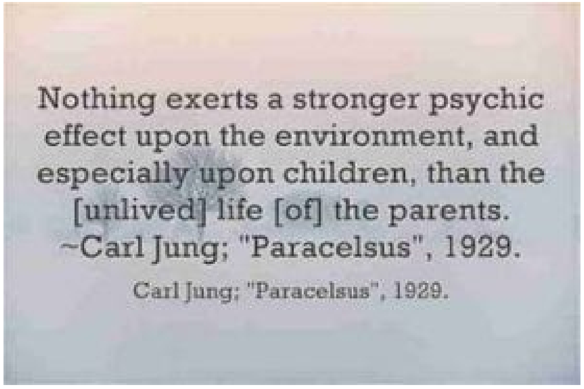
~Carl Jung, CW 15, Para 157

We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche.

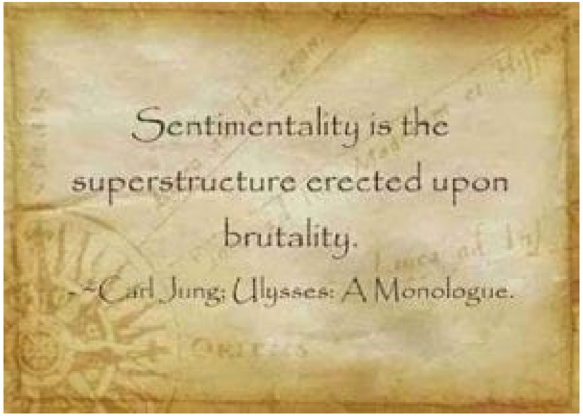
Carl Jung, CW 15, Para 115

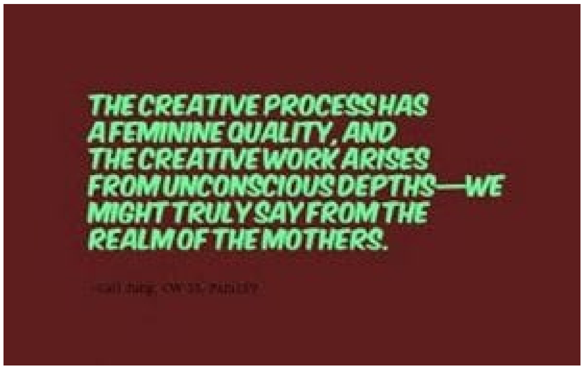

Relationship paves the way for individuation and makes it possible, but is itself no proof of wholeness.

~Carl Jung, CW 16, Page 244, Footnote 15

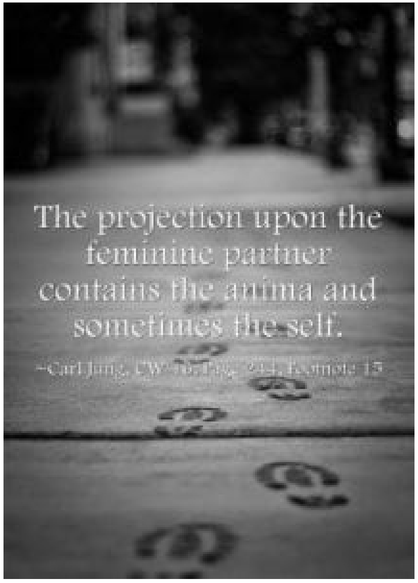

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents.
~Carl Jung; "Paracelsus", 1929.

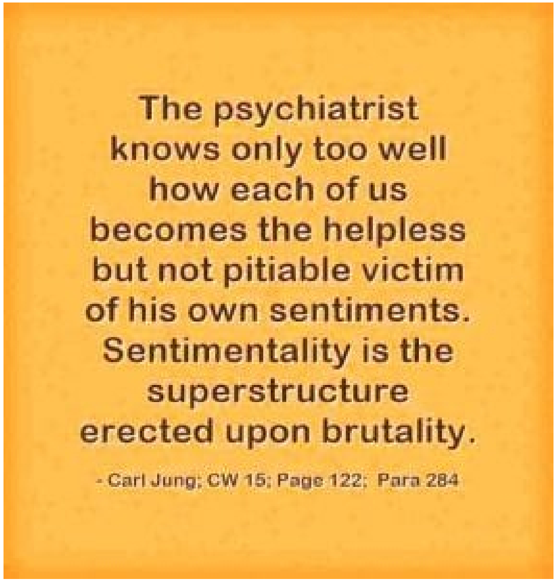
Carl Jung; "Paracelsus", 1929.


Sentimentality is the superstructure erected upon brutality.
~Carl Jung; Ulysses: A Monologue.

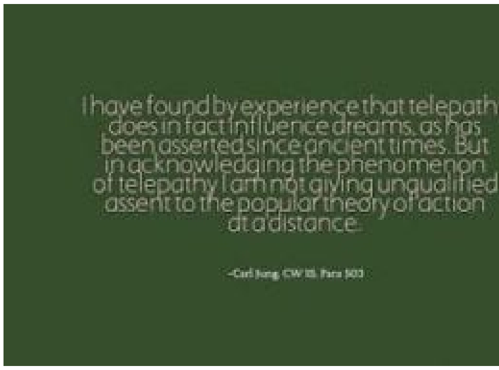

THE CREATIVE PROCESS HAS A FEMININE QUALITY, AND THE CREATIVE WORK ARISES FROM UNCONSCIOUS DEPTHS—WE MIGHT TRULY SAY FROM THE REALM OF THE MOTHERS.

~Carl Jung, CW 15, Para [illegible]


The projection upon the feminine partner contains the anima and sometimes the self.
~Carl Jung, CW 16, Page 244, Footnote 15


The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality.

- Carl Jung; CW 15; Page 122; Para 284


I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance.

~Carl Jung, CW 8, Para 503

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1. `https://www.youtube.com/watch?v=0VJhexgqZNc`

The Carl Jung Depth Psychology Facebook Group (2019-04-15 13:03)

My anima constantly repeats the saying: "The power of truth is great and will prevail".

~Carl Jung, Letters Vol. 1, Pages 305-306

[1]Carl Jung Depth Psychology Group - Facebook

1. `https://www.facebook.com/groups/56536297291/`

Carl Jung: "Surrender to God is a formidable adventure," (2019-04-15 14:30)

[1]

Surrender to God is a formidable adventure, and as "simple" as any situation over which man has no control.

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith"
a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.

An experience of this kind is always numinous, for it unites all aspects of totality. All this is wonderfully expressed in Christian religious symbolism: the divine will incarnate in Christ urges towards the fatal issue, the catastrophe followed by the fact or hope of resurrection, while Christian faith insists on the deadly danger of the adventure; but the Churches assure us that God protects us against all

danger and especially against the fatality of our character. Instead of taking up our cross, we are told to cast it on Christ.
He will take on the burden of our anguish and we can enjoy our "simple faith" at Caux.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.

One feels safe in the multitude, and the Church does everything to reassure us against the fear of God, as if it did not believe that He could
bring about a serious situation.

On the other hand psychology is painted as black as possible, because it teaches, in full agreement with the Christian creed, that no man can ascend unless he has first descended.

A professor of theology once accused me publicly that "in flagrant contradiction to the words of Christ" I had criticized as childish the man who remains an infant retaining his early beliefs.

I had to remind him of the fact that Christ never said "remain children" but "become like children."

This is one small example of the way in which Christian experience is falsified; it is prettied up, its sombre aspects are denied, its dangers are hidden.

But the action of the Holy Spirit does not meet us in the atmosphere of a normal, bourgeois (or proletarian!), sheltered, regular life,
but only in the insecurity outside the human economy, in the infinite spaces where one is alone with the providentia Dei.

We must never forget that Christ was an innovator and revolutionary, executed with criminals. The reformers and great religious geniuses were heretics.
It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price.

The price is so high that no one today would dare to suggest that he possesses or is possessed by the Holy Spirit, or he would be too close to the psychiatric clinic.

The danger of making oneself ridiculous is too real, not to mention the risk of offending our real god: respectability.

There one even becomes very strict, and it would not be at all allowable for God and his Spirit to permit themselves to give advice or orders as in the Old Testament.

Certainly everyone would lay his irregularities to the account of the unconscious.

One would say : God is faithful, he does not forsake us, God does not lie, he will keep his word, and so on. We know it isn’t true, but we go on repeating these lies ad infinitum.

It is quite understandable that we should seek to hold the truth at arm’s length, because it seems impossible to give oneself up to a God who doesn’t even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.

When I allow myself to mention these well-attested facts the theologians accuse me of blasphemy, unwilling

as they are to admit the ambivalence
of the divine nature, the demonic character of the God of the Bible and even of the Christian God.

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease?

One doesn’t notice much of the Father’s goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b756f-12bsurrender.jpg`

Carl Jung: There are plenty of people who are not yet born. (2019-04-15 14:33)

[1]

There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar, Page 28

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/61217-12bborn.jpg

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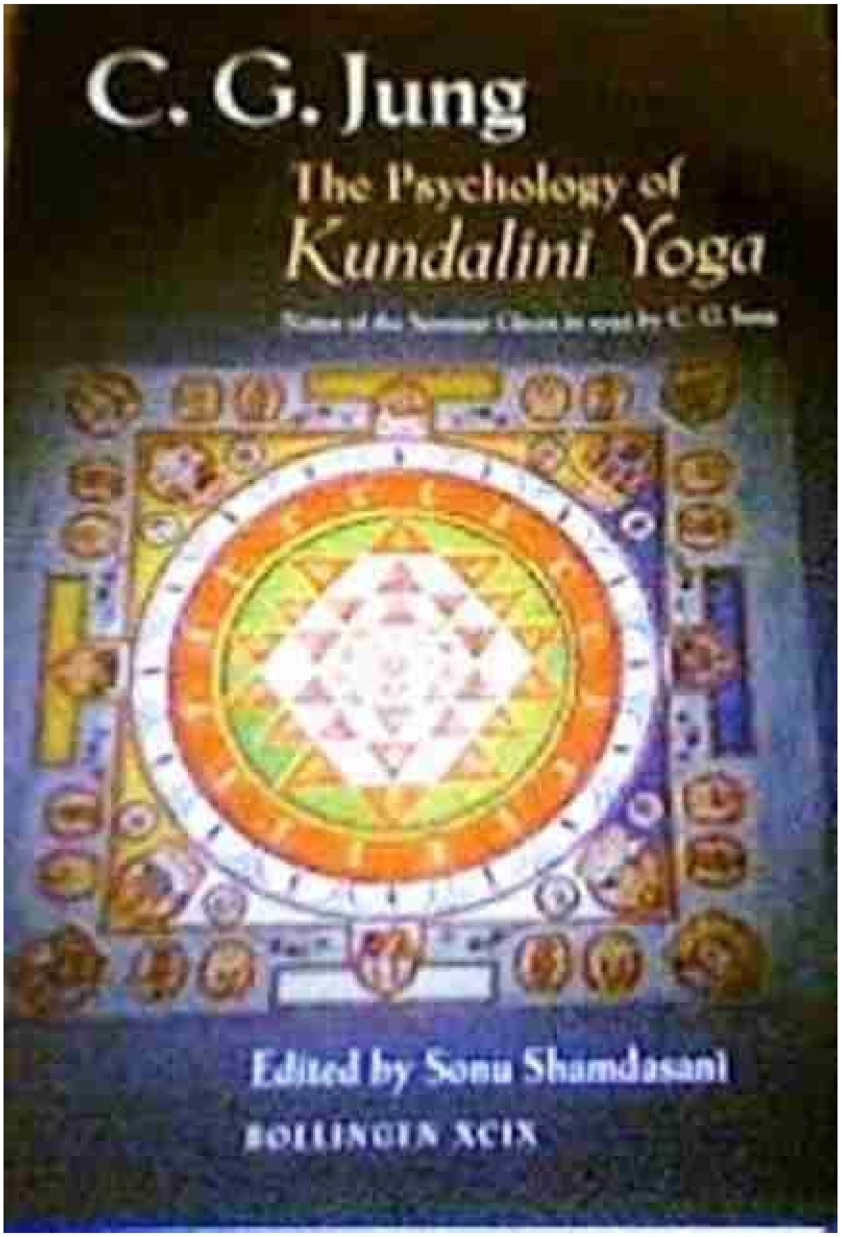
Carl Jung: For you should leave some trace in this world which notifies that you have been here, that something has happened. (2019-04-15 14:36)

[1]


C. G. Jung
The Psychology of
Kundalini Yoga
Edited by Sonu Shamdasani
BOLLINGEN XCIX

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely

for the purpose of putting your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has happened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

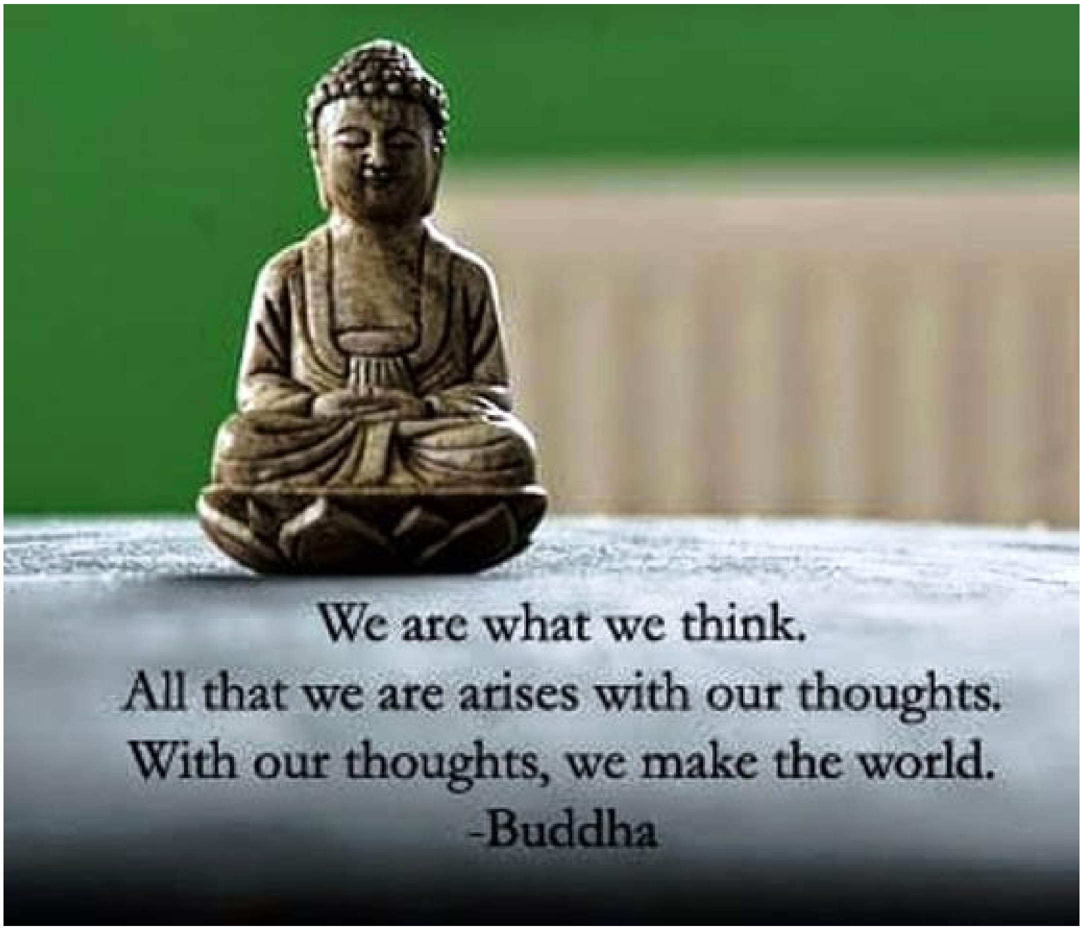
But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/34b87-12btrace.jpg`

Carl Jung on "Buddha" and "Karma." (2019-04-15 14:53)

[1]


We are what we think.
All that we are arises with our thoughts.
With our thoughts, we make the world.
-Buddha

Another correlative goal of yoga is to weaken the klesas, the instinctive urges.

These are: avidya (not knowing), egocentricity, sensuality, hatred and compulsive life, clinging to or fearing life.

I will read you some paragraphs:

"Avidya (not knowing) is misunderstanding the temp oral, impure, suffering and the non-s elf as eternal, pure, joy and as the Self."

This sentence tells us that not knowing is the foundation of all the other klesas.

If we think temporal things are eternal we naturally desire them inordinately, and we have also falsified them in themselves.

These klesas must be overcome through Dhyana because they are the roots of Karma, that remnant of former existences which, according to the eastern belief, outlives our ego and is born again in a corresponding situation.

Curiously enough the Buddhists say that Karma is not personal.

I may pile up merit but my personal existence ceases and only my Karma persists and forms a new existence.

This is very puzzling and the monks asked Buddha about it but he did not reply.

He left the question open.

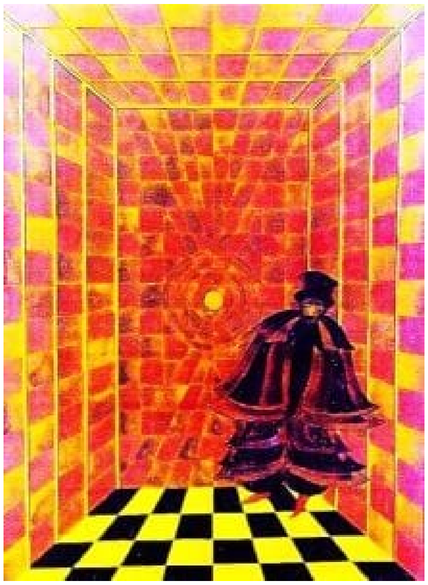
On the other hand, he spoke freely of his own previous existences, so we might say that he must have existed personally innumerable times before.

Yet it is also possible that he was speaking of Karmic, not of individual, existences.

The idea may be that the personal existence ceases entirely but that the Karma is left as a potential seed which will develop into a wholly separate existence. Carl Jung, ETH, Pages 119-120.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/bd822-2.jpg`

Carl Jung on the "Shadow" - YouTube (2019-04-15 15:44)



[1]Carl Jung on the "Shadow" - YouTube

1. `https://www.youtube.com/watch?v=VGFPveqjiV0`

Carl Jung: Yet the real carrier of life is the individual. (2019-04-15 15:59)

[1]

Yet the real carrier of life is the individual.

He alone feels happiness, he alone has virtue and responsibility and any ethics whatsoever. The masses and the state have nothing of the kind.
Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses.

Anyone, therefore, who thinks in terms of men minus the individual, in huge numbers, atomizes himself and becomes a thief and a robber to himself.

He is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State.

Our time contains and produces more than enough of that “crude sulphur” which with “arsenical malignity” prevents man from discovering his true self. Carl Jung, CW 14, Para 194

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bbdeb-12blife.jpg`

Carl Jung on “Apperception” Lexicon (2019-04-16 03:06)

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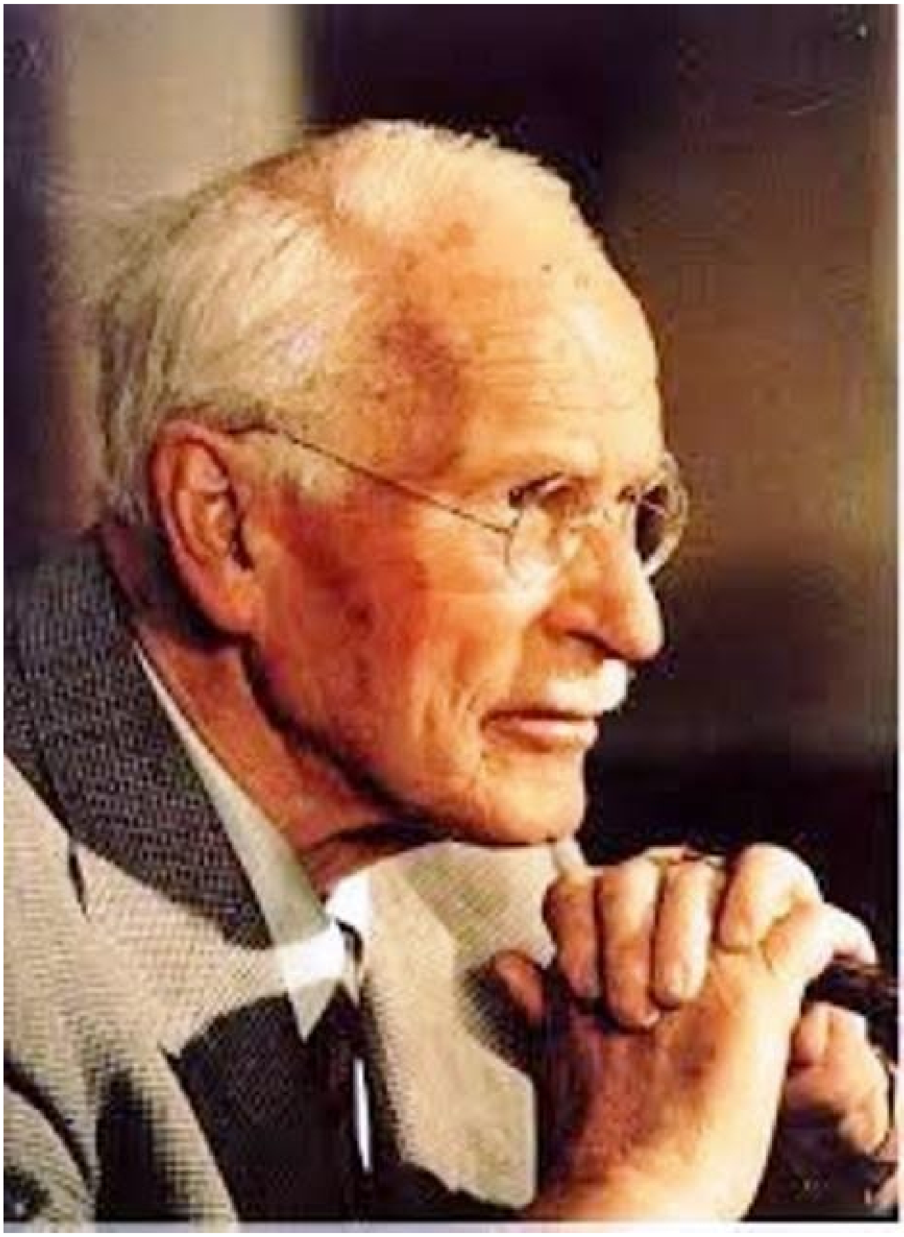

[Carl Jung on “Apperception” Lexicon]

Apperception

A psychic process by which a new conscious content is articulated with similar, already existing contents in such a way that it is understood. (Compare assimilation.)

Sense-perceptions tell us that something is.

But they do not tell us what it is.

This is told us not by the process of perception but by the process of apperception, and this has a highly complex structure.

Not that sense-perception is anything simple; only, its complex nature is not so much psychic as physiological.

The complexity of apperception, on the other hand, is psychic. ["The Structure of the Psyche," CW 8, par. 288.]

Jung distinguishes active from passive apperception.

In active apperception, the ego grabs hold of something new and comes to grips with it.

In passive apperception, the new content forces itself upon consciousness, either from outside (through the senses) or from within (the unconscious).

Apperception may also be either directed or undirected.

In the former case we speak of "attention," in the latter case of "fantasy" or "dreaming."

The directed processes are rational, the undirected irrational. [Ibid., par. 294.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/43ede-1.jpg`

Carl Jung on “Archaic.” (2019-04-16 03:16)

[Carl Jung on “Archaic.”]

Archaic

Primal or original. (See also participation mystique.)

Every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche.["Archaic Man," CW 10, par. 105]

In anthropology, the term archaic is generally descriptive of primitive psychology.

Jung used it when referring to thoughts, fantasies and feelings that are not consciously differentiated.

Archaism attaches primarily to the fantasies of the unconscious, i.e., to the products of unconscious fantasy activity which reach consciousness.

An image has an archaic quality when it possesses unmistakable mythological parallels. Archaic, too, are the associations-by-analogy of unconscious fantasy, and so is their symbolism.

The relation of identity with an object, or participation mystique, is likewise archaic. Concretism of thought and feeling is archaic; also compulsion and inability to control oneself (ecstatic or trance state, possession, etc.).

Fusion of the psychological functions, of thinking with feeling, feeling with sensation, feeling with intuition, and so on, is archaic, as is also the fusion of part of a function with its counterpart.["Definitions," CW 6, par. 684.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/ff098-2.jpg`

The animal does not rebel against its own kind. (2019-04-16 03:22)

[1]

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in wolves lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and these few appreciate nothing about them, but shake their heads at such delusion.

While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can grant no release.

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept / them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal.

The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/9b358-animals.jpg`

The sacrifice has been accomplished **(2019-04-16 03:29)**

[1]

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.!

A God who is no stronger than man -what is he? You still should taste holy dread. How would you be worthy of enjoying the wine and the bread if you have not touched the black bottom of human nature? Hence you are lukewarm and pale shadows, the sacrificial murder proud of your shallow coastlines and broad country roads. But the floodgates will be opened, there are inexorable things, from which only God can save you.

The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.

Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.! But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/890b2-sacrifice.jpg`

Carl Jung: It would help our psychological research considerably. (2019-04-16 03:30)

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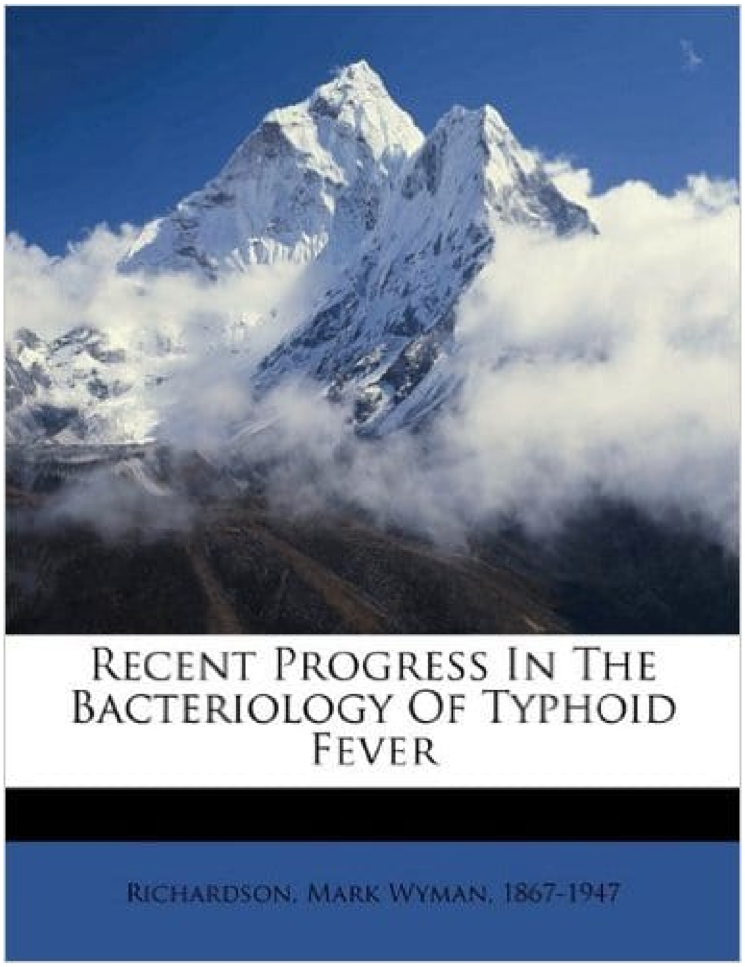
RECENT PROGRESS IN THE BACTERIOLOGY OF TYPHOID FEVER
RICHARDSON, MARK WYMAN, 1867-1947

To Mark Wyman Richardson

Dear Dr. Richardson, 14 June 1934

Thank you very much for kindly sending me the offprints of the Margery case

I know the case from the Proceedings of the American Society for Psychical Research, but I'm indeed very glad to have the whole collection of offprints, as the Margery case has interested me to an extraordinary extent.

The phenomena you have observed are really most illuminating, particularly from the philosophical point of view.

For many years I'm closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case.

Though I appreciate the enormous contribution to science which is due to the exact observation of mediumistic phenomena, I always miss the ideological, i.e., psychological side of the reports of such a case.

I would be very much interested to know something about the personal biography of the medium and at the same time whatever the medium knows about the spiritual agencies involved in her mediumistic performances.

I’m not afraid of unaccountable spirit messages because I’m interested in their psychology which provides material to me for comparison with what I already know of the contents of the unconscious.

Would it be possible, for instance, for the medium to write a careful biography of herself, f.i. in the way Mrs. Esperance has written a story of her life?

Her little book is a most valuable psychological document and I wish we could possess more of such honest and straightforward statements.

It would help our psychological research considerably.

At all events I’m most indebted to you for your kindness in letting me know of the results of your observations.

They truly throw a light upon the darkest and yet most important side of the human soul, namely upon the spot where it touches transcendent reality, I quite agree with you· that such observations enlarge the horizon of man and give him a deeper insight into the [. . . J Carl Jung, Letters Vol. I, Page 166

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/53dcb-12brichardson.jpg`

Some Carl Jung Quotations LII*** (2019-04-16 03:30)

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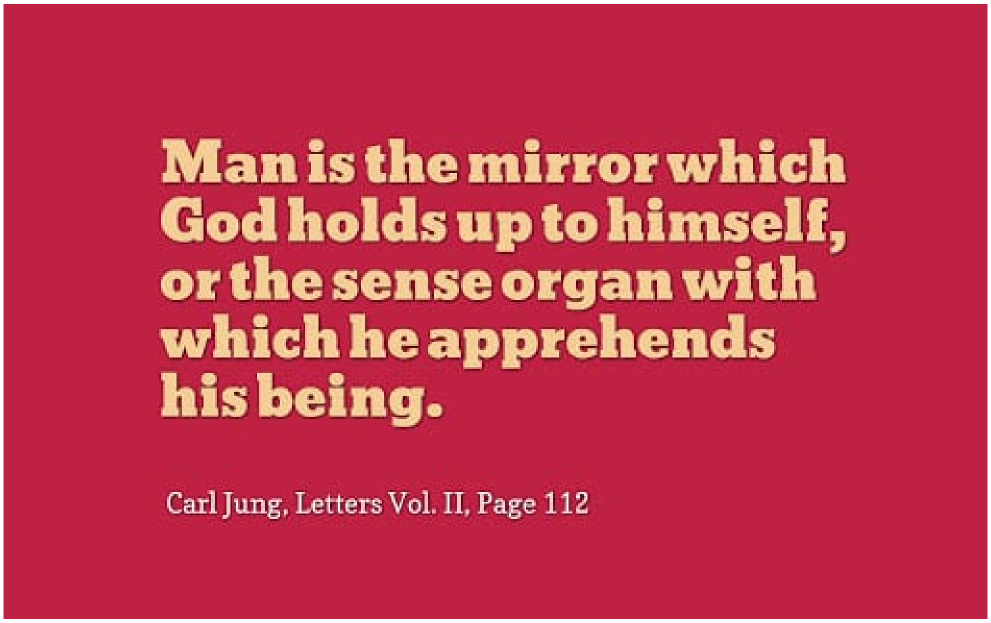

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being.

Carl Jung, Letters Vol. II, Page 112

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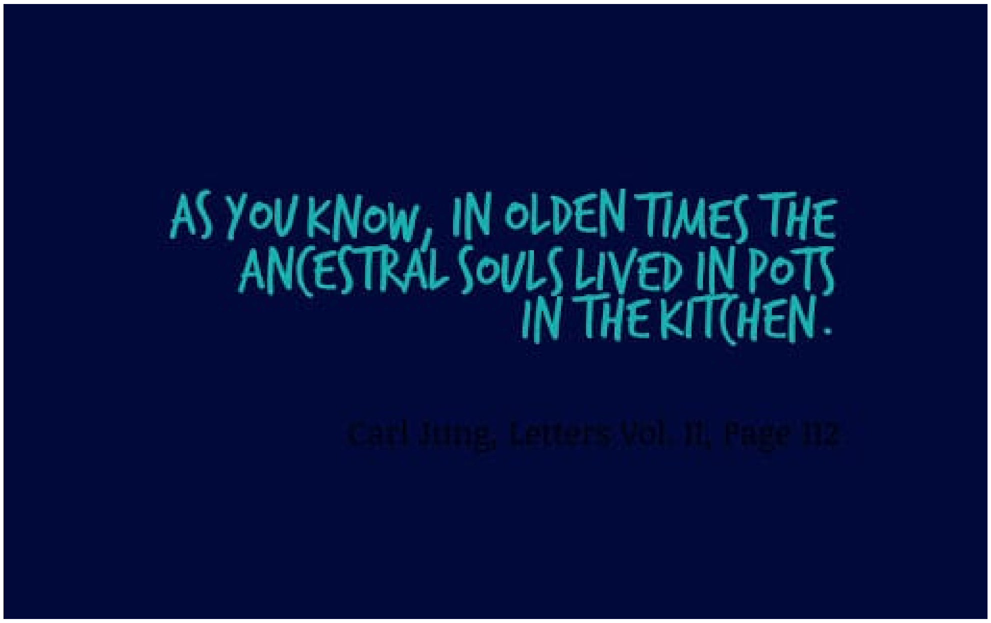
[2]

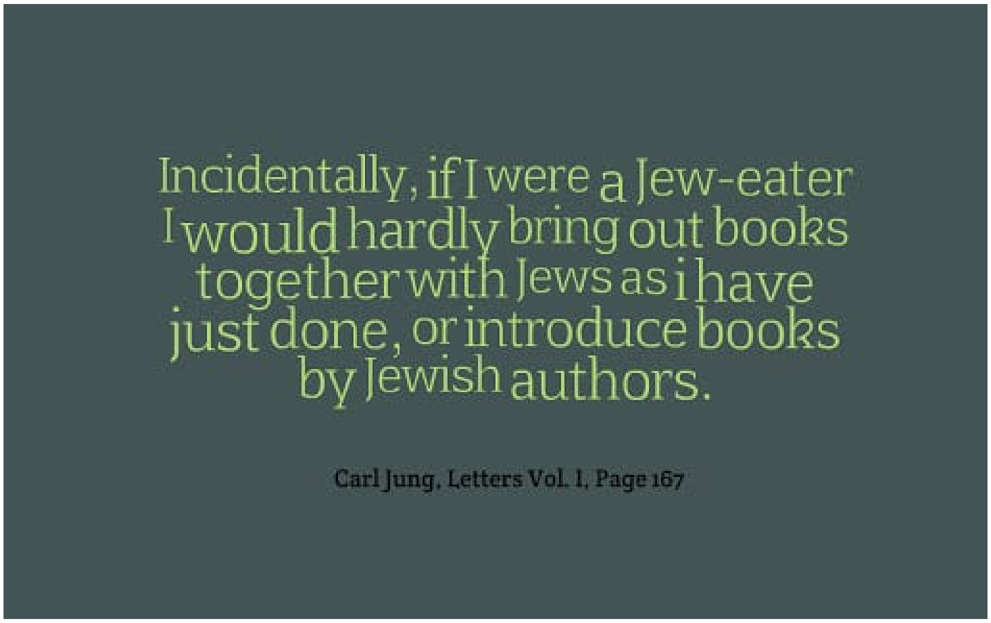


AS YOU KNOW, IN OLDEN TIMES THE ANCESTRAL SOULS LIVED IN POTS IN THE KITCHEN.

Carl Jung, Letters Vol. II, Page 112

As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168

[3]



Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors.

Carl Jung, Letters Vol. I, Page 167

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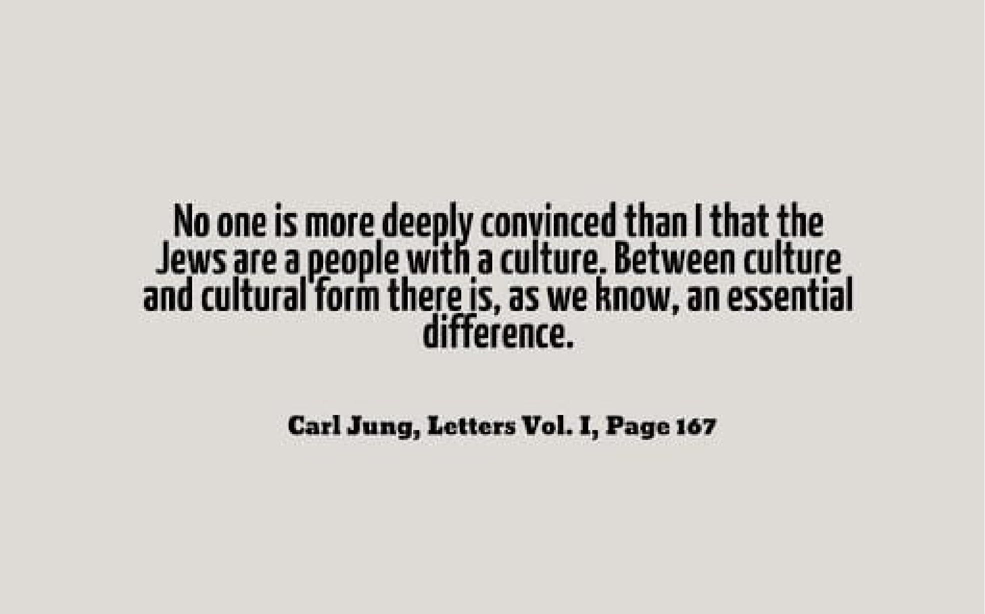
[4]



No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference.

Carl Jung, Letters Vol. I, Page 167

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[5]

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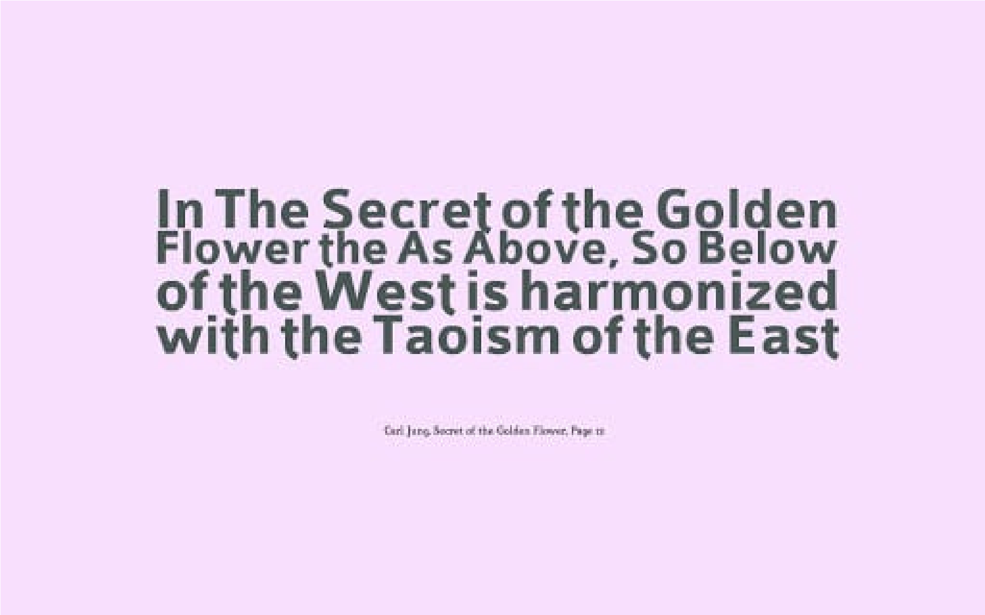
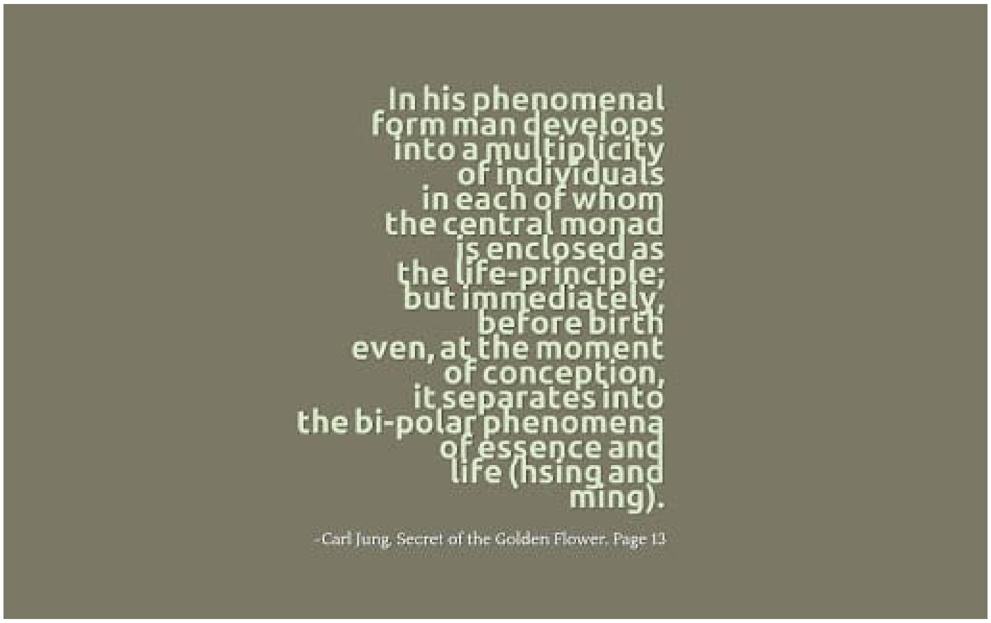


In The Secret of the Golden Flower the As Above, So Below of the West is harmonized with the Taoism of the East

Carl Jung, Secret of the Golden Flower, Page [illegible]

In "The Secret of the Golden Flower" the "As Above, So Below" of the West is harmonized with the Taoism of the East Carl Jung, Secret of the Golden Flower, Page 12

[7]



In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).

~Carl Jung, Secret of the Golden Flower, Page 13

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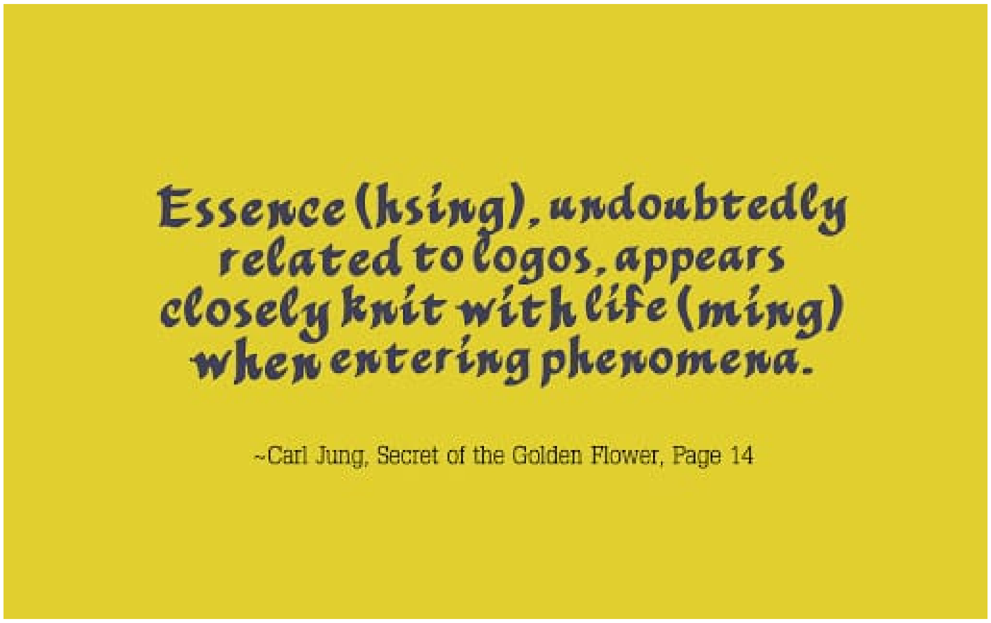
[8]



Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

~Carl Jung, Secret of the Golden Flower, Page 14

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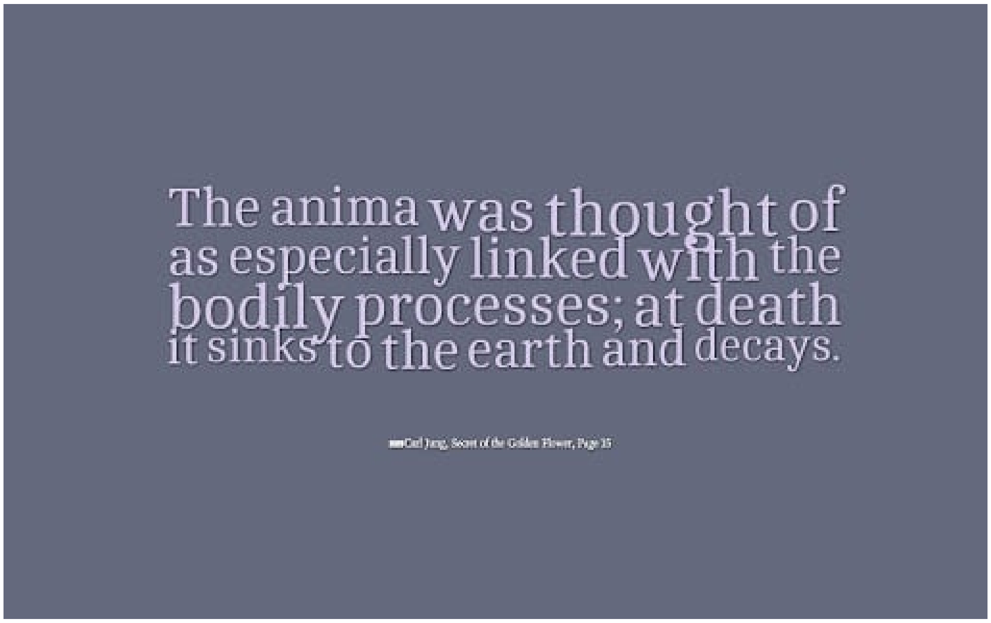
[9]



The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays.

Carl Jung, Secret of the Golden Flower, Page 15

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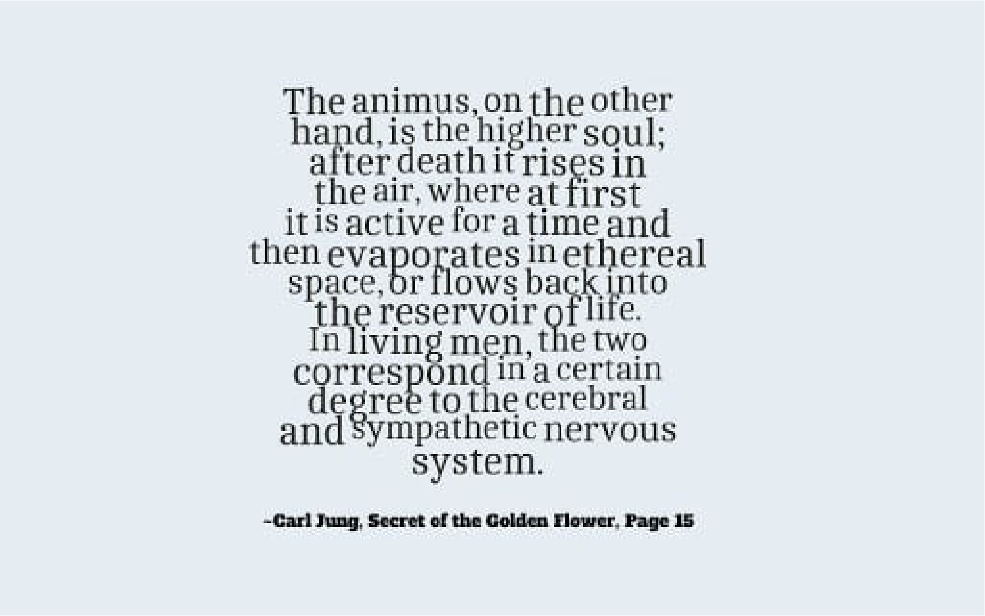
[10]



The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system.

–Carl Jung, Secret of the Golden Flower, Page 15

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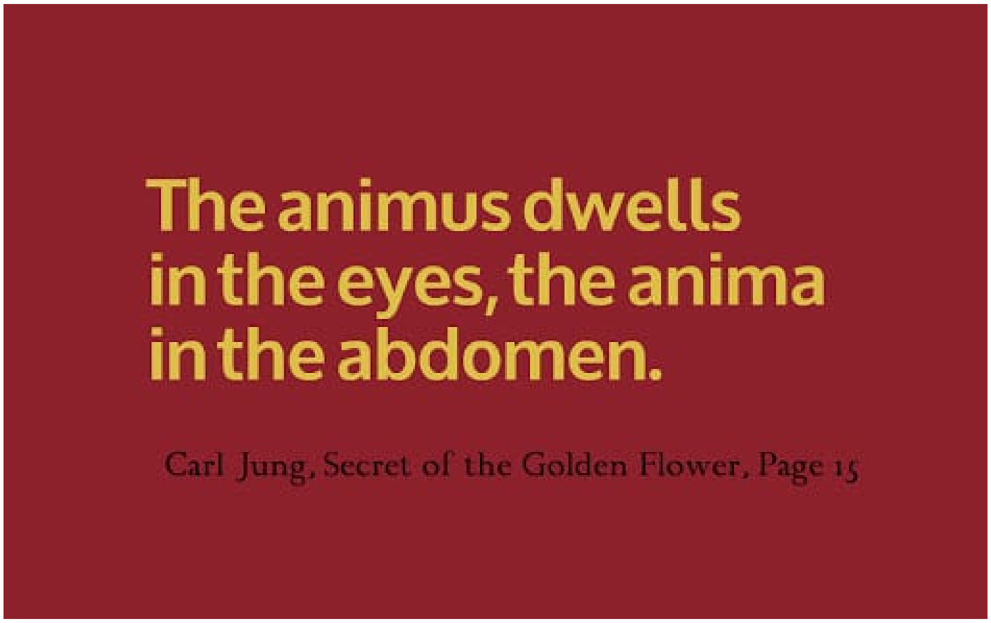

The animus dwells in the eyes, the anima in the abdomen.

Carl Jung, Secret of the Golden Flower, Page 15

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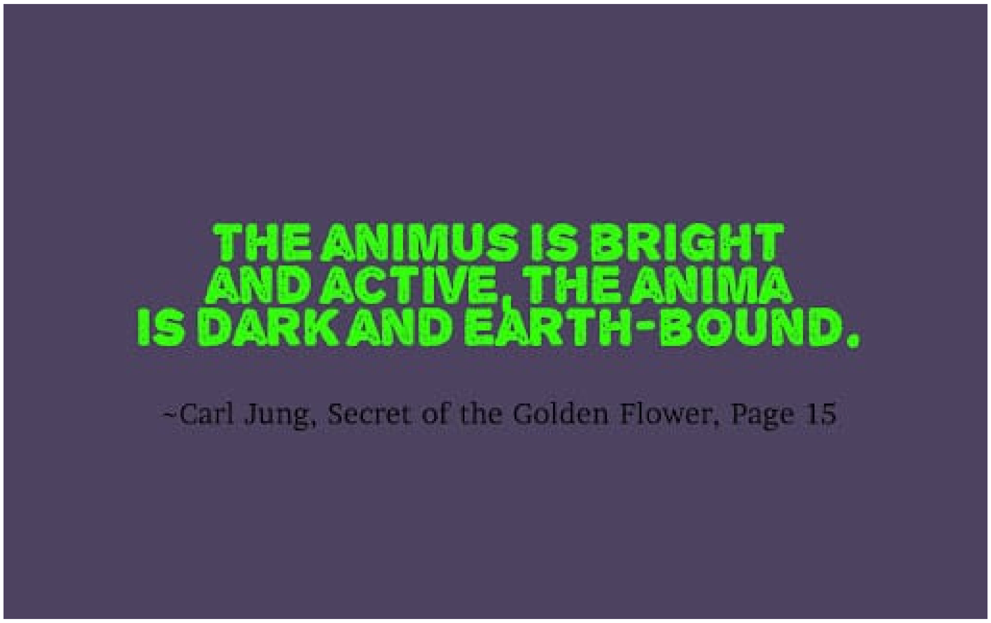

THE ANIMUS IS BRIGHT
AND ACTIVE, THE ANIMA
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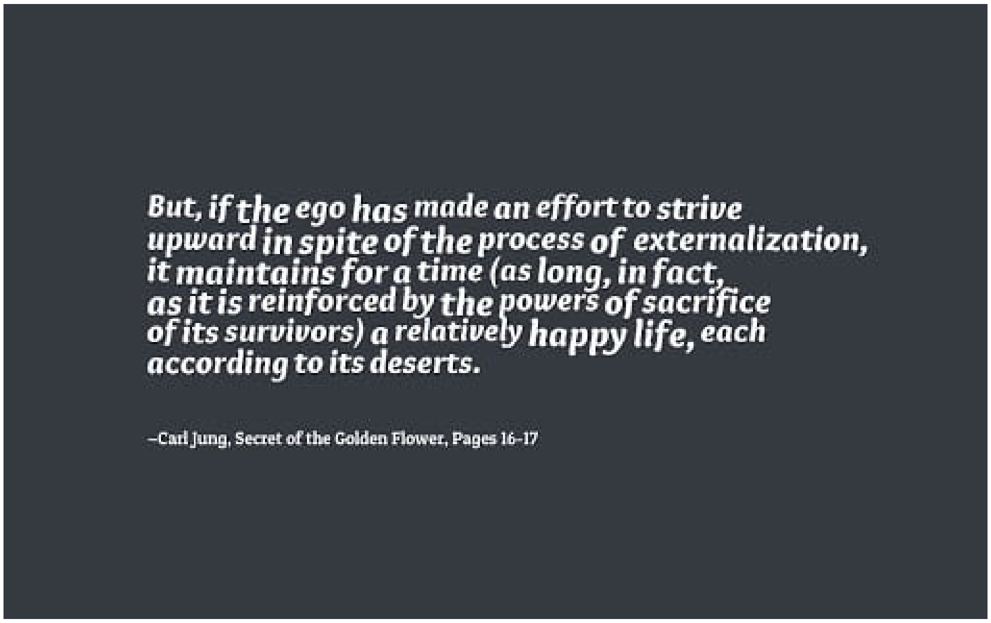
~Carl Jung, Secret of the Golden Flower, Page 15

The animus is bright and active, the anima is dark and earth-bound. Carl Jung, Secret of the Golden Flower, Page 15

[13]



But, if the ego has made an effort to strive
upward in spite of the process of externalization,
it maintains for a time (as long, in fact,
as it is reinforced by the powers of sacrifice
of its survivors) a relatively happy life, each
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–Carl Jung, Secret of the Golden Flower, Pages 16-17

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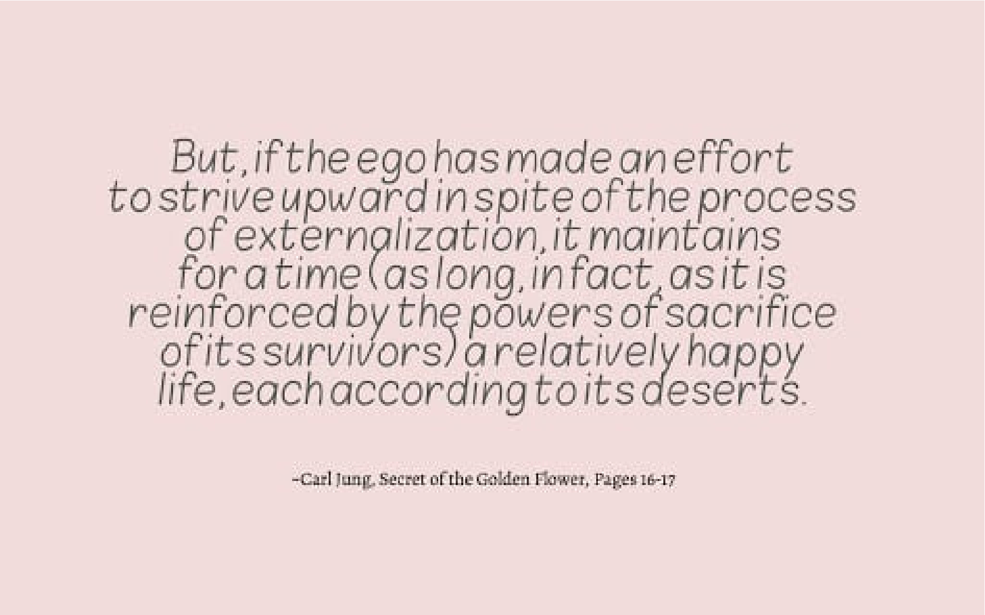
[14]



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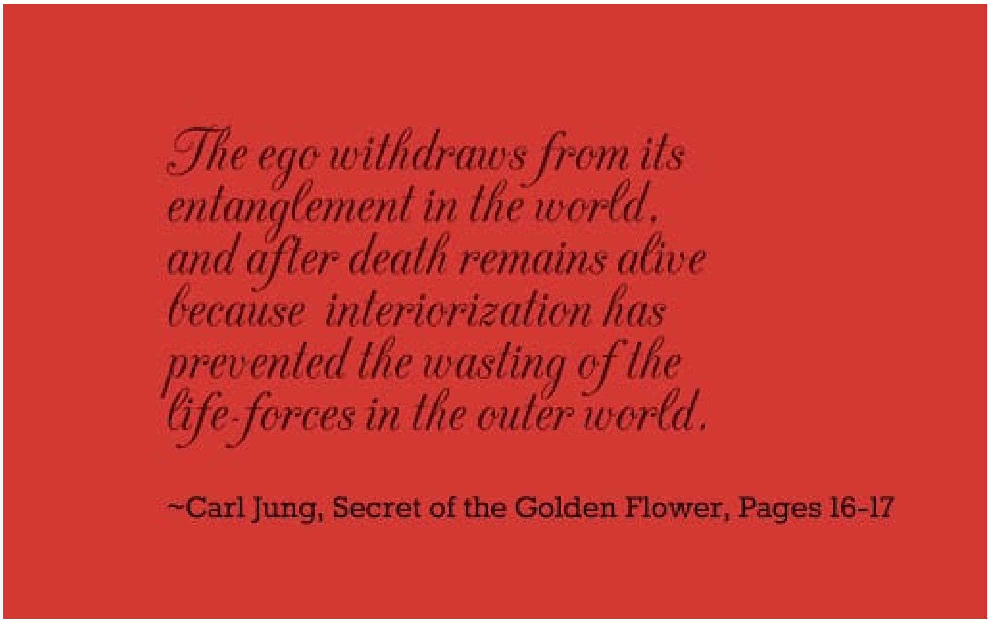

The ego withdraws from its entanglement in the world, and after death remains alive because interiorization has prevented the wasting of the life-forces in the outer world.

~Carl Jung, Secret of the Golden Flower, Pages 16-17

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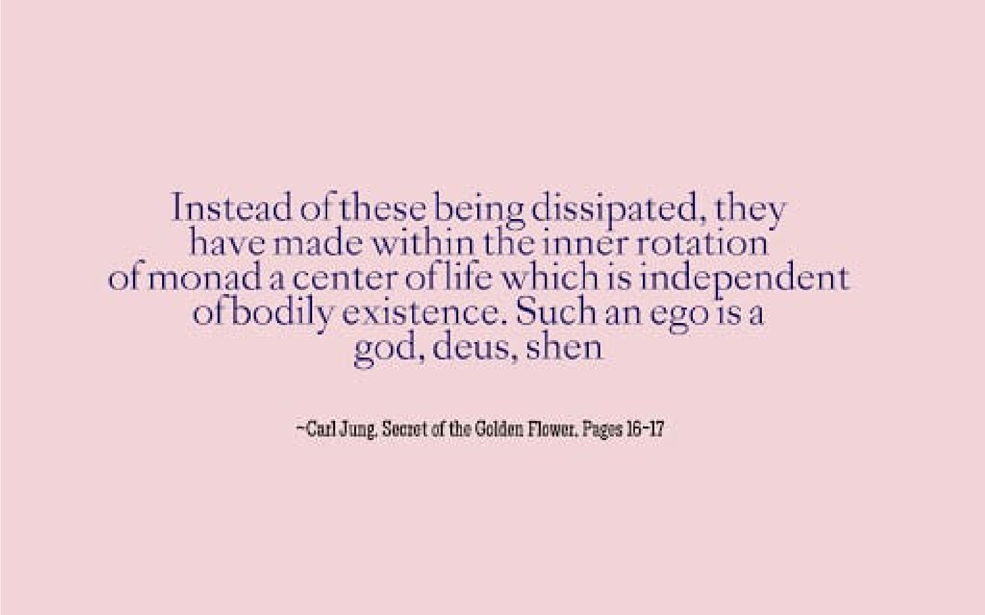

Instead of these being dissipated, they
have made within the inner rotation
of monad a center of life which is independent
of bodily existence. Such an ego is a
god, deus, shen

~Carl Jung, Secret of the Golden Flower, Pages 16-17

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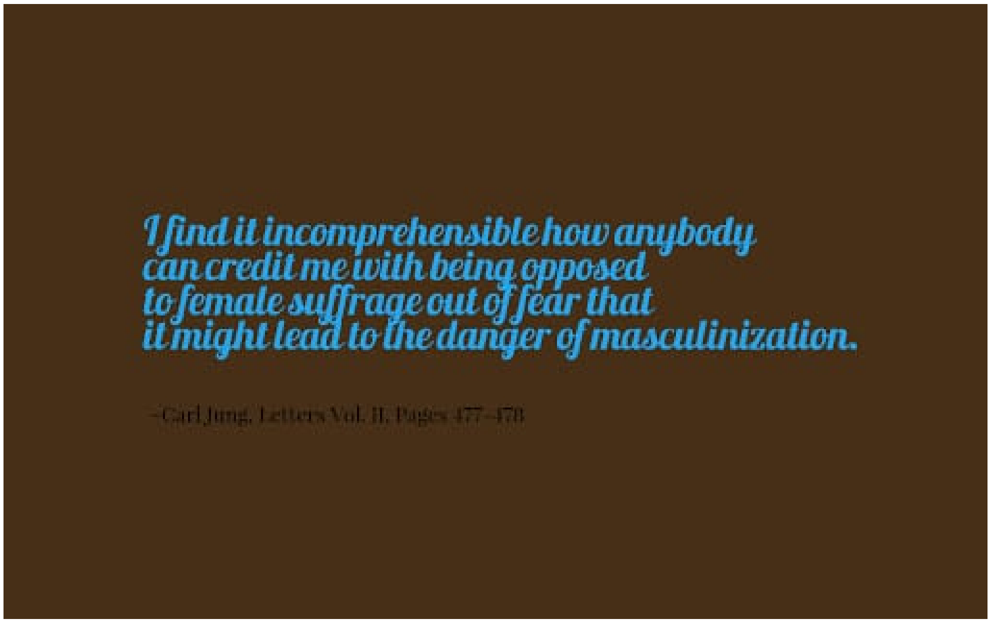
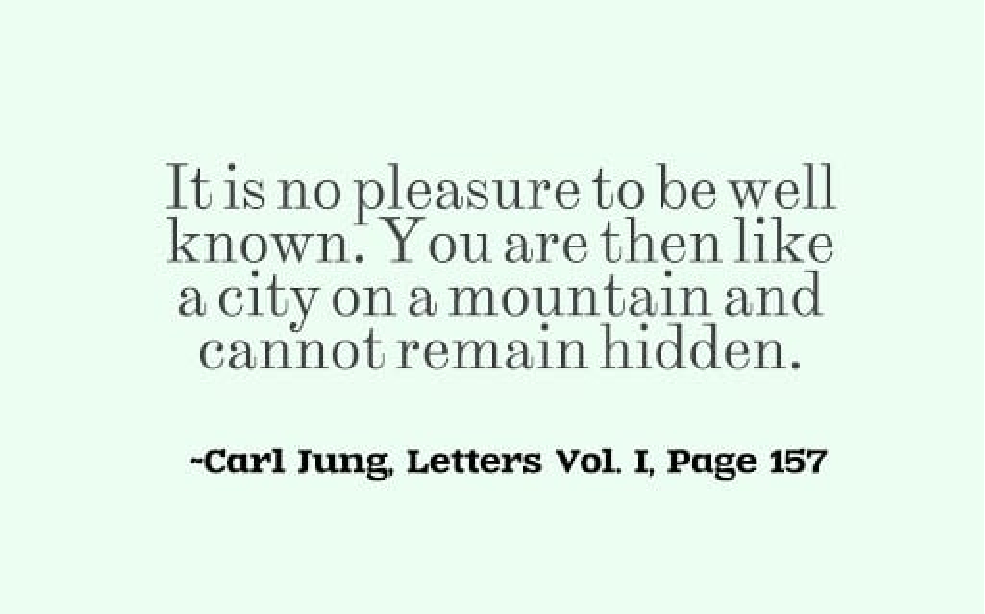


I find it incomprehensible how anybody
can credit me with being opposed
to female suffrage out of fear that
it might lead to the danger of masculinization.

~Carl Jung, Letters Vol. II, Pages 477-478

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page157

[18]



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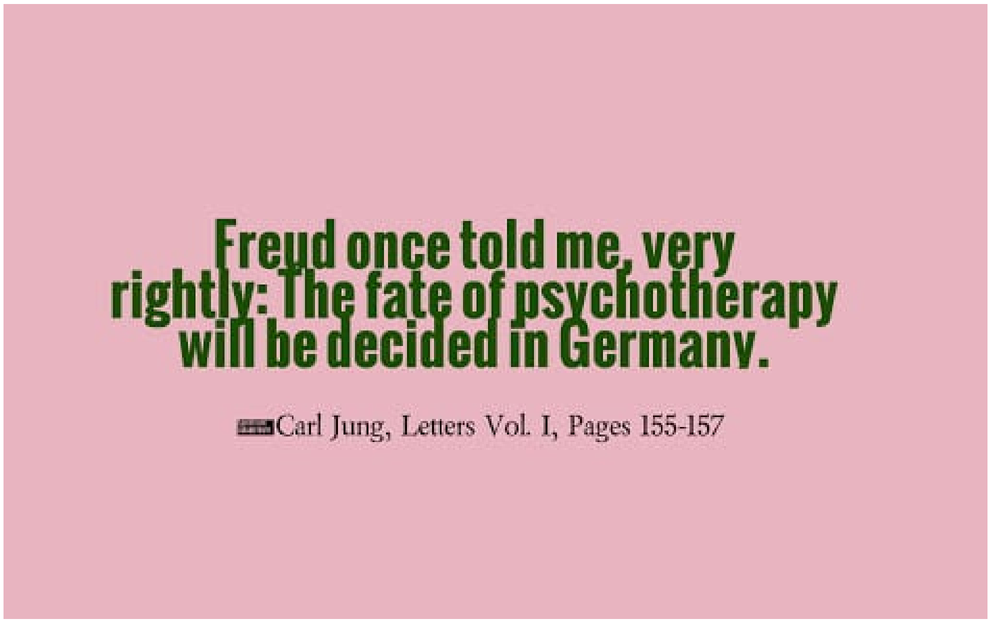
It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page157

[19]

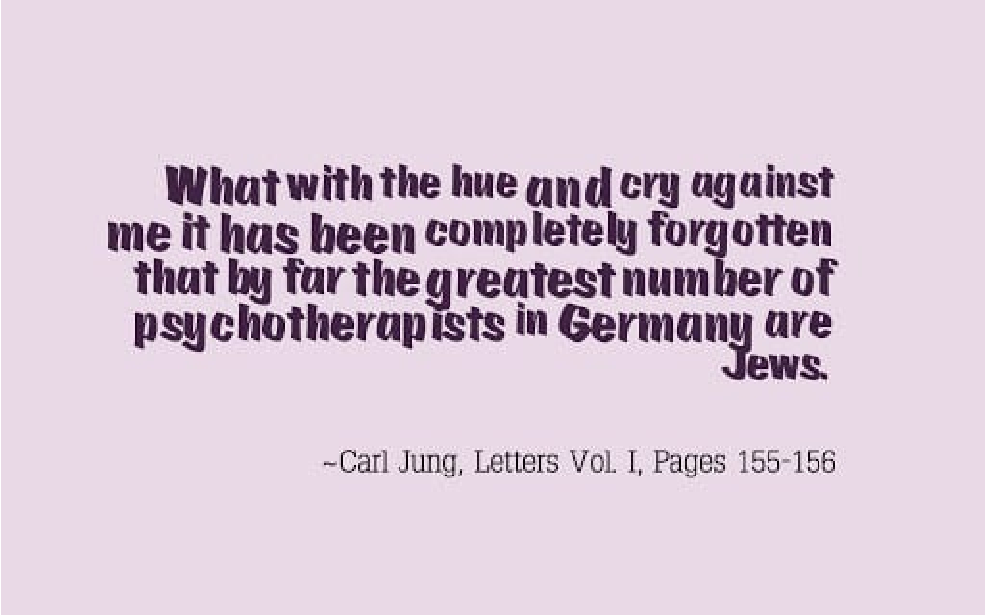


Freud once told me, very rightly: The fate of psychotherapy will be decided in Germany.

Carl Jung, Letters Vol. I, Pages 155-157

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany." CarlJung,Letters Vol. I, Pages 155-156

[20]

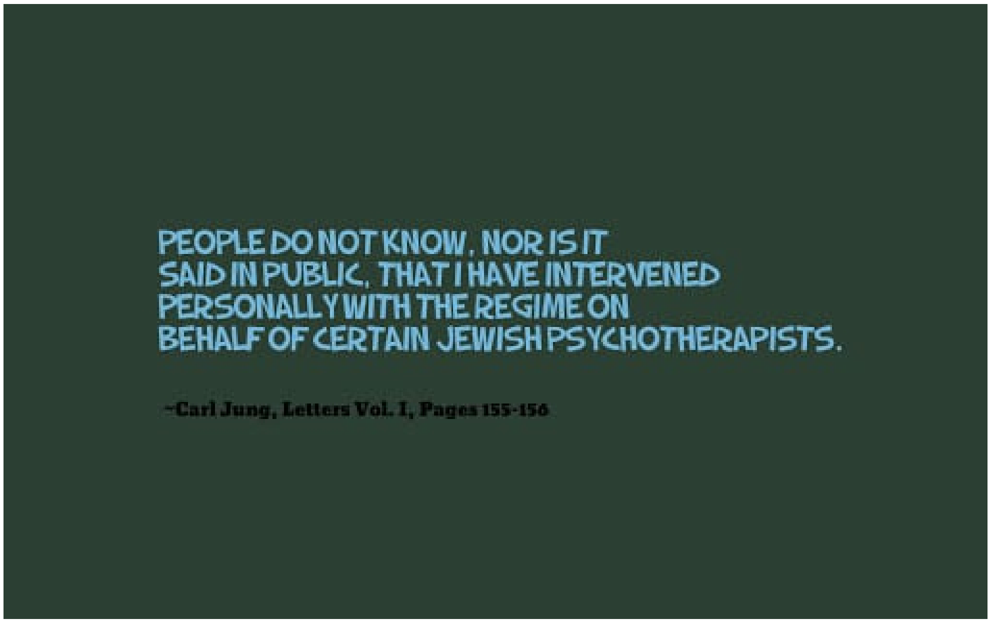


What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews.

~Carl Jung, Letters Vol. I, Pages 155-156

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Pages 155-156

[21]

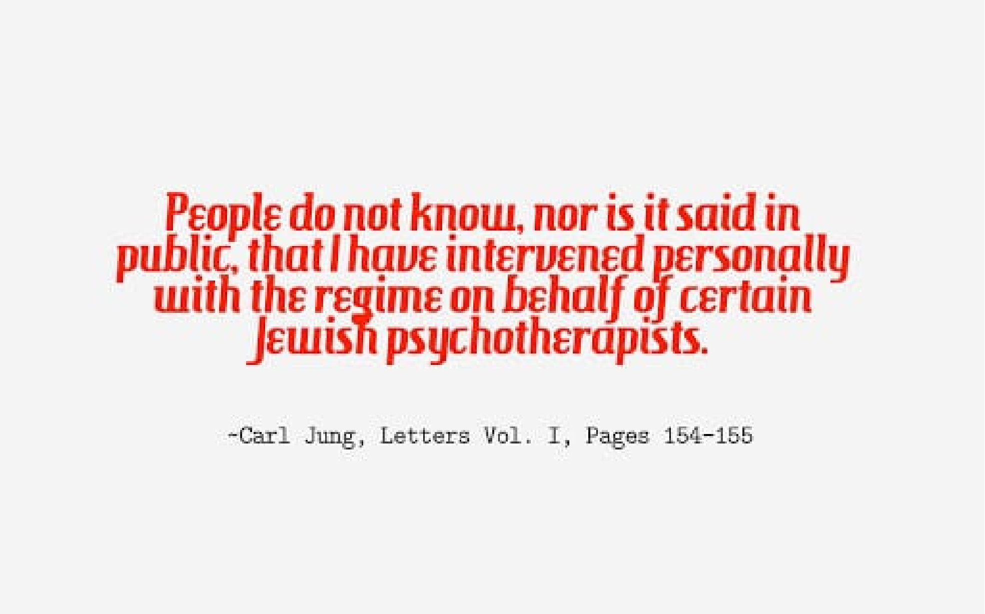


PEOPLE DO NOT KNOW, NOR IS IT
SAID IN PUBLIC, THAT I HAVE INTERVENED
PERSONALLY WITH THE REGIME ON
BEHALF OF CERTAIN JEWISH PSYCHOTHERAPISTS.

~Carl Jung, Letters Vol. I, Pages 155-156

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Pages 155-156

[22]

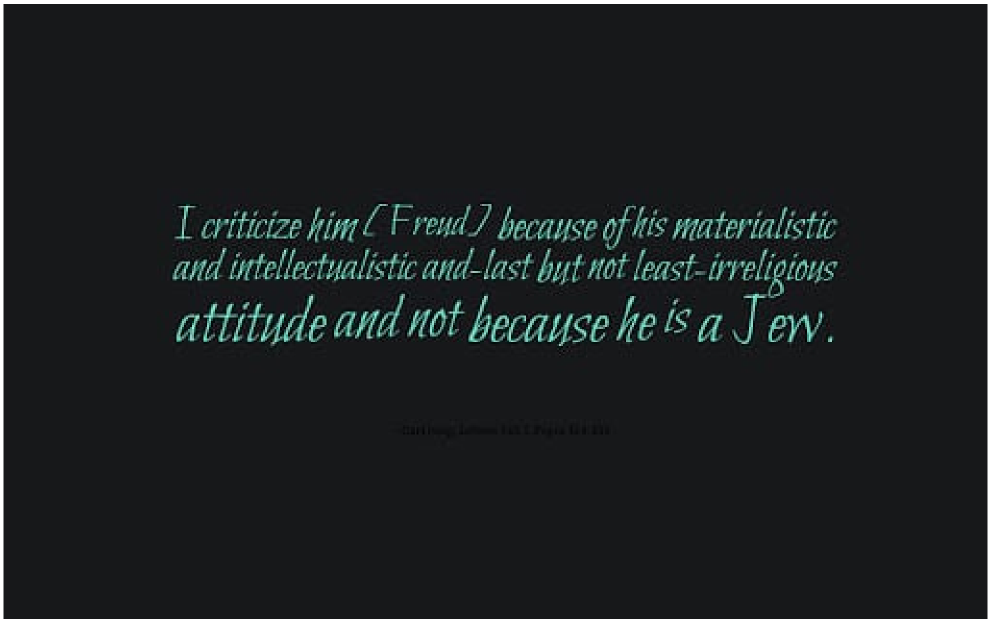


People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists.

-Carl Jung, Letters Vol. I, Pages 154-155

I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. Carl Jung, Letters Vol. I, Pages 154-155

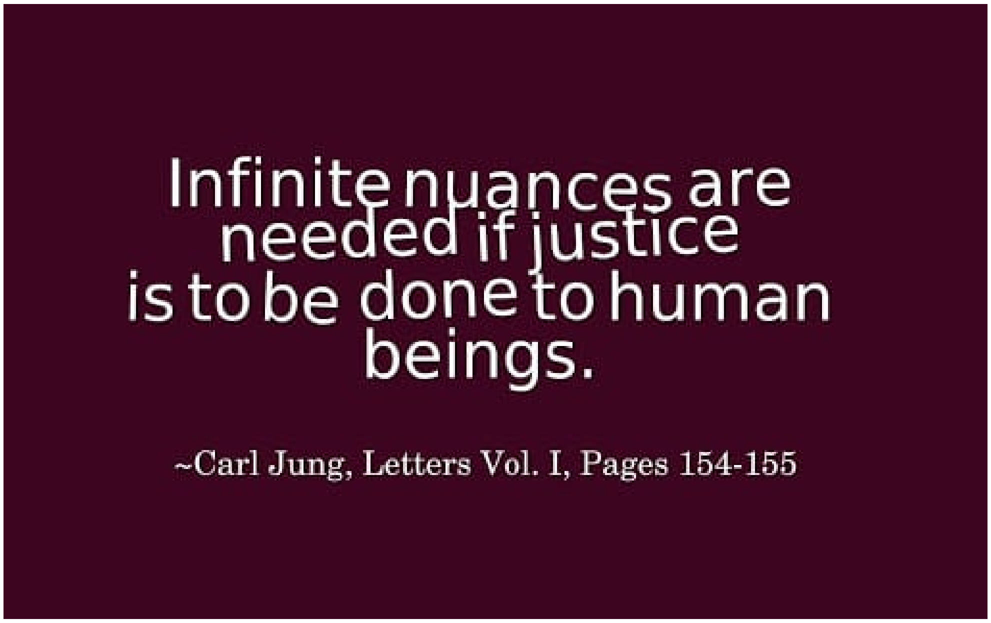
[23]



I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew.

I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Pages 154-155

[24]

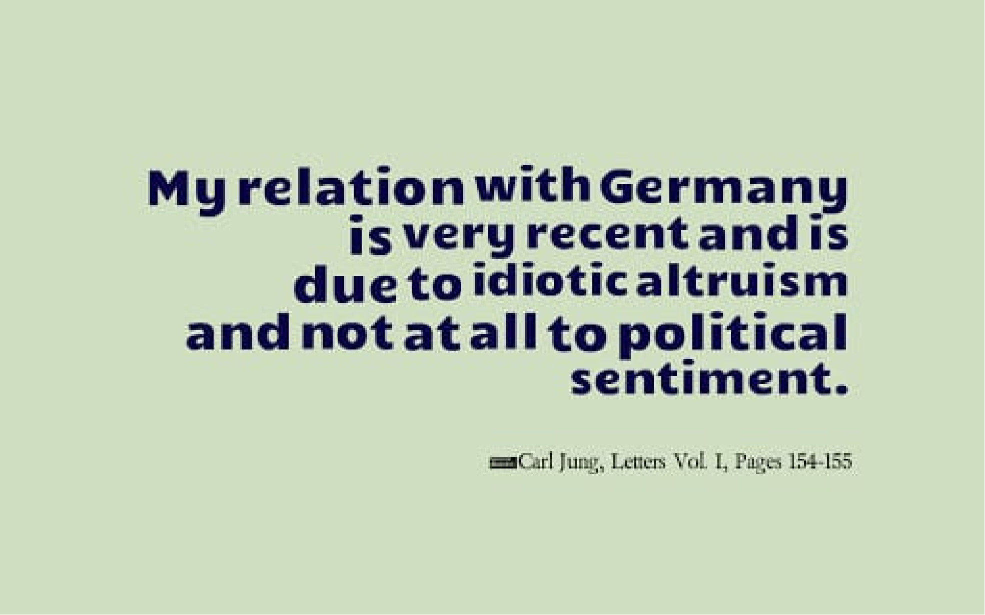


Infinite nuances are needed if justice is to be done to human beings.

~Carl Jung, Letters Vol. I, Pages 154-155

Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Pages 154-155

[25]



My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment.

Carl Jung, Letters Vol. I, Pages 154-155

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Pages 154-155

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/bbb.jpg`
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25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/zzz.jpg`

Carl Jung on Man’s capacity for wholesale suicide… (2019-04-16 03:44)

[1]

Man is bound to follow the adventurous prompting of his scientific and inventive mind and admire himself for his splendid achievements.

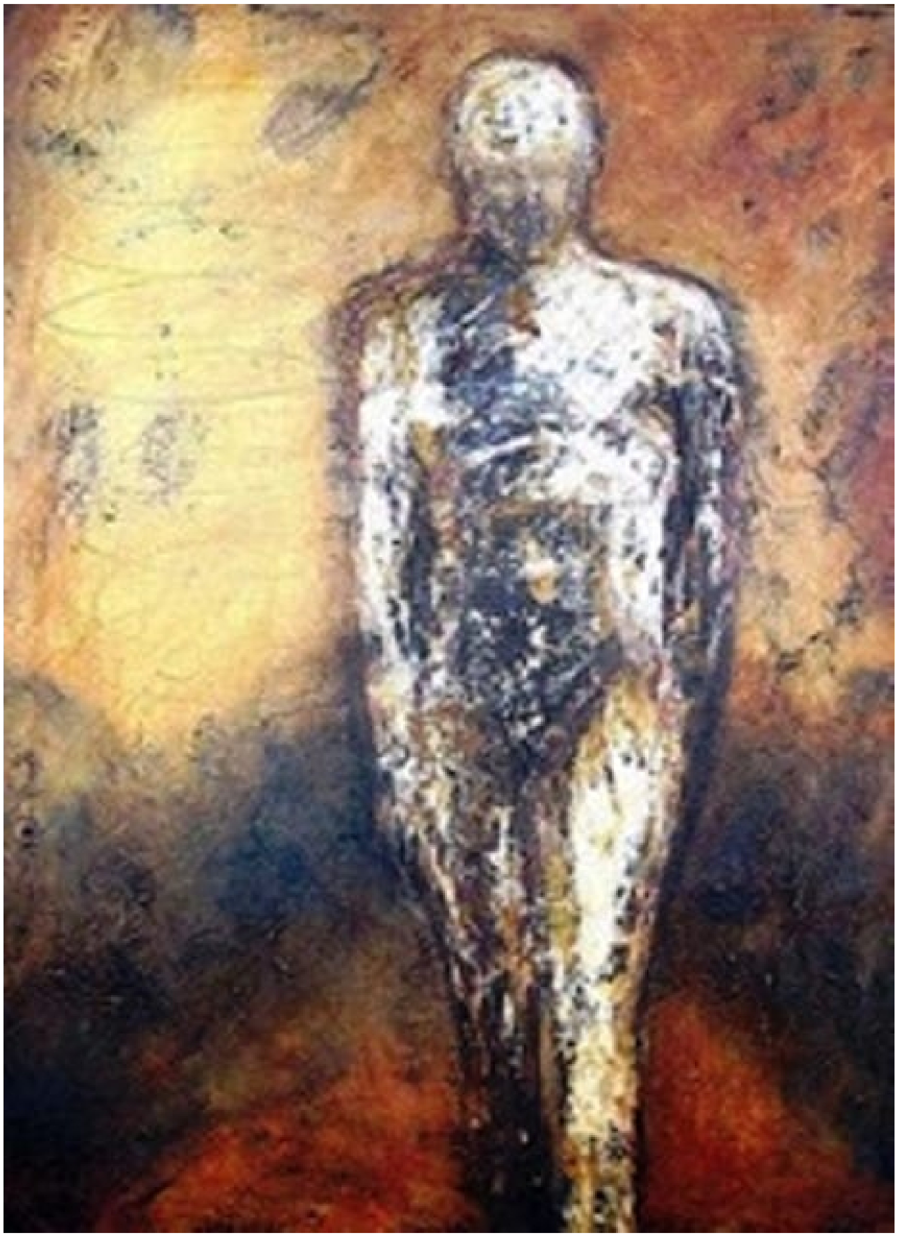
At the same time his genius, the uncanny tendency to invent things, becomes more and more dangerous, because they represent better means for wholesale suicide. Carl Jung, Memories Dreams and Reflections.

Image: Hibakusha is the term widely used in Japan referring to victims of the atomic bombings of Hiroshima and Nagasaki. The Japanese word translates literally to "explosion-affected people".

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/afce5-bomb.jpg`

Carl Jung: Most connections in the world are not relationships, they are participation mystique [mystical connection]. (2019-04-16 03:46)

[1]



Most connections in the world are not relationships, they are participation mystique [mystical connection].

One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in a flock at least, which is something.

While if you disqualify yourself as a sheep you are necessarily out of the flock and will suffer from a certain loneliness, despite the fact that you then have a chance to reestablish a relationship, and this time a conscious relationship, which is far more satisfactory.

Participation mystique gives one a peculiar unconsciousness, which is in a way a function of the mother; one is carried in unconsciousness.

Sometimes it is nice and sometimes it is not nice at all, but as a rule people prefer it because the average man gets
awfully frightened when he has to do something which he cannot share with his world; he is afraid to be alone, to think something
which other people don't think, or to feel something which other people don't feel.

One is up against man's gregarious instinct as soon as one tries to transcend the ordinary consciousness. Carl Jung, Visions Seminar, Page 625

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/8d811-12bmystique.jpg`

I believe that we have the choice... (2019-04-16 03:54)

[1]

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/75e18-choice.png`

Carl Jung and "The High Chant is OM." (2019-04-16 04:15)

[1]

Jung’s marginal note to the calligraphic volume:

"Khandogya-Upanishad I,2,I-7-" The Chandogya Upanishad reads:

"Once, when the gods and demons, both children of Prajapati, arrayed themselves against each other, the gods got hold of the High Chant.

’With this we will overpower them,’ they thought. /

So they venerated the High Chant as the breath within the nostrils. The demons riddled it with evil. As a result, one smells with it both good
and evil odors, for it is riddled with evil. /

Then they venerated the High Chant as speech. The demons riddled it with evil. As a result, one speaks with it both what is true and what is false, for it is riddled with evil. /

Then they venerated the High Chant as sight. The demons riddled it with evil. As a result one sees with it both what is good to see and what is not, for it is riddled with evil. /

Then they venerated the High Chant as hearing. The demons riddled it with evil. As a result, one hears with it both what is good to hear and what is not, for it is riddled with evil. /

Then they venerated the High Chant as the mind. The demons riddled it with evil. As a result, one envisages with it both what is good to envisage and what is not, for it is riddled with evil. /

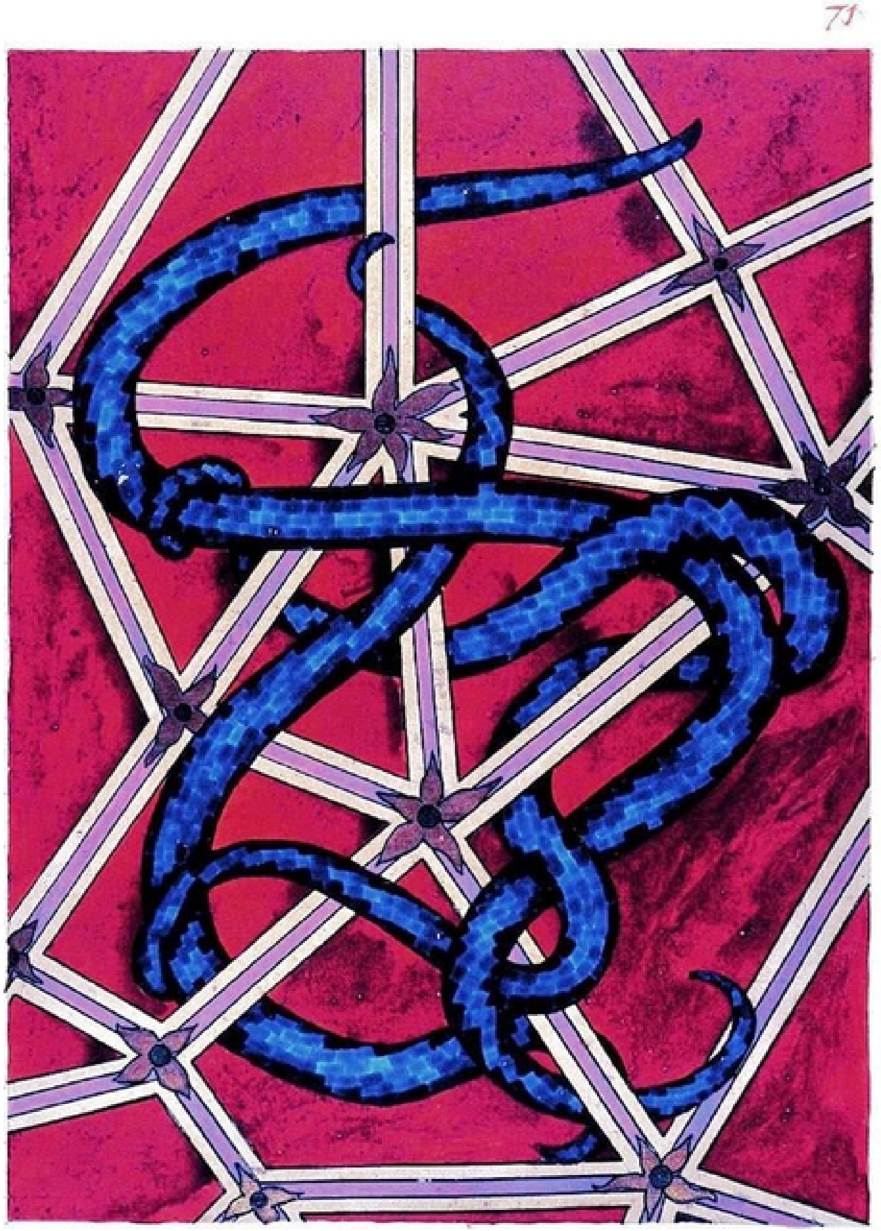
Finally; they venerated the High Chant as just this breath here within the mouth. And when the demons hurled themselves at it, they were smashed to bits like a clod of earth hurled against a target that is a rock"

(Upanishads, tr. P. Olivelle [Oxford: Oxford University Press, I996]). The "High Chant" is OM. Liber Novus, Page 289, Footnote 145.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/6ce5f-1.jpg`

Carl Jung: "...here three people were accepting a destiny..." (2019-04-16 04:24)

[1]



This might be the image Tina Keller is referring to in the following statement in an interview, where she recalled Jung's discussion of his relations with Emma Jung and Toni Wolff:

"Jung once showed me a picture in the book he was painting, and he said, 'See these three snakes that are intertwined.
This is how we three struggle with this problem.'

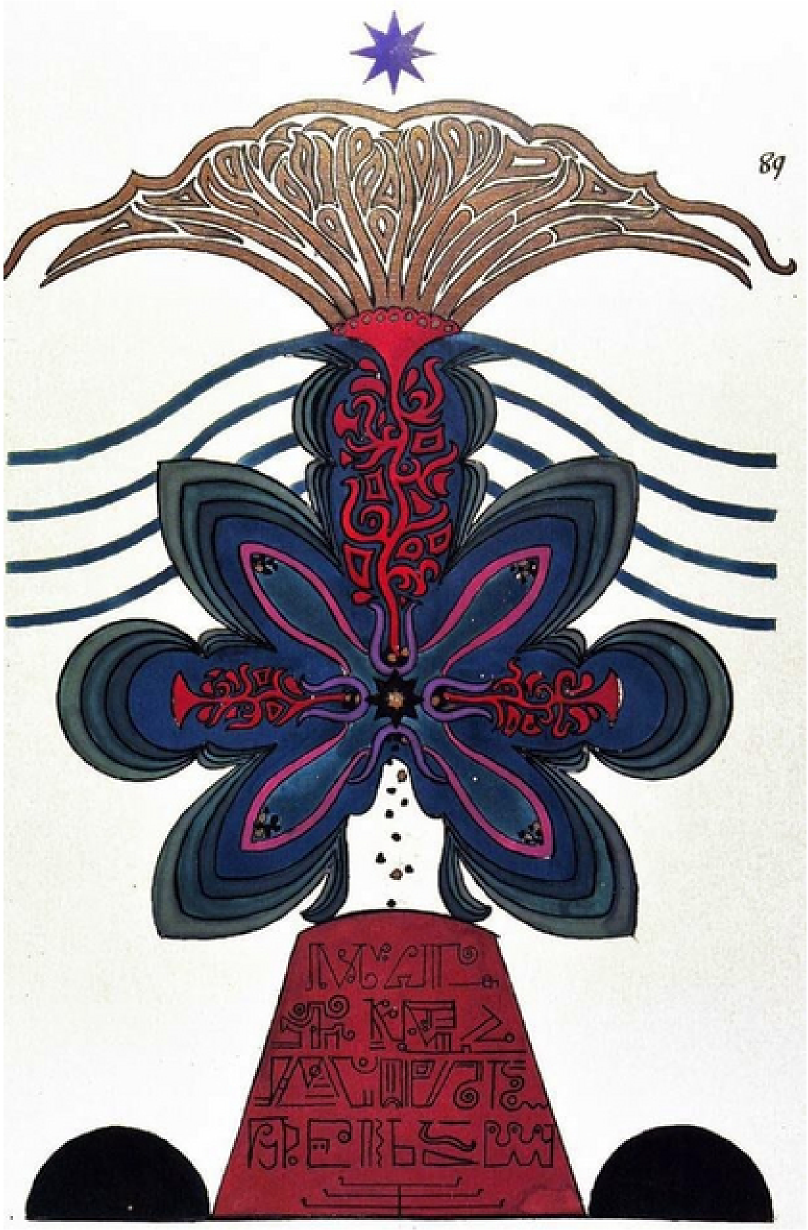
I can only say that it seemed to me very important that, even as a passing phenomenon, here three people were accepting a destiny which was not gone into just for their personal satisfaction"

(interview with Gene Nameche, 1969, R. D. Laing papers, University of Glasgow, p. 27). Liber Novus, Page 288. Footnote 141.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/63035-71.jpg`

Carl Jung and “Ha” the “father of Philemon.” (2019-04-16 04:58)

[1]



In Black Book 7, in Jung’s fantasy of October 7, 1917, a figure appears, Ha, who says he is the father of Philemon.

Jung’s soul describes him as a black magician.

His secret is the runes, which Jung’s soul wants to learn.

He refuses to teach them, but shows some examples, which Jung’s soul asks him to explain.

Some of the runes later appear in these paintings.

About the runes in this painting, Ha explained:

"See the two with different feet, one earth foot and one sun foot-which reach toward the upper cone and have the sun inside, but I have made one crooked line toward the other sun.

Therefore one must reach downward.

Meanwhile the upper sun comes out of the cone and the cone gazes after it, dejected about where it is going.

One has to retrieve it with a hook and would like to place it in the small prison.

Then the three have to stand together, unite, and twirl up at the top (curled).

With this they manage to free the sun from its prison again.

Now you make a thick bottom and a roof where the sun sits safe at the top.

But inside the house the other sun has risen also.

Therefore you too are coiled up at the top and have made a roof over the prison again at the bottom, so that the upper sun cannot enter.

The two suns always want to be together- I said so, didn't I -the two cones-each has a sun.

You want to let them come together, because then you think that thus you could be one.

You have now drawn up both suns and brought them to one another, and now slope to the other side-that is important (=) but then there are simply two suns at the bottom, so therefore you have to go to the lower cone.

Then you put the suns together there, but in the middle, neither at the bottom nor at the top, therefore there are not four but two, but the upper cone is at the bottom and there is a thick roof above and if you want to continue, you long to return with both arms.

But at the bottom you have a prison for two, for both of you.

Therefore you make a prison for the lower sun and fall toward the other side, to get the lower sun out of the prison.

This is what you long for, and the upper cone comes and makes a bridge toward the lower, taking back its sun, which has run away before, and now the morning clouds come into the lower cone, but its sun is beyond the line, invisible (horizon).

Now you are one and happy that you have the sun at the top and long to be up there, too.

But you are imprisoned in the prison of the lower sun, that is rising.

There is a stop.

Now you make something quadrilateral above, which you call thoughts, a prison without doors, with thick walls, so that the upper sun does not leave, but the cone has already gone.

You lean toward the other side, long for the below and coil up at the bottom.

Then you are one and make the serpent’s way between the suns - that is amusing! and important (=). But because it was amusing below, there is a roof above and you must raise upward the hook with both arms, so that it goes through the roof Then the sun below is free and there is a prison above. You look downward, but the upper sun looks toward you. But you stand upright as a pair and have detached the serpent from you-you have probably been put off.

Therefore you make a prison for the below.

Now the serpent crosses the sky above the earth.

You are driven completely apart, the serpent wriggles its way through the sky around all the stars far above the earth. / At the bottom it says: the mother gives me this wisdom. / Be you content" (pp. 9-10).

To Aniela Jaffe, Jung recounted that he had had a vision of a red clay tablet inscribed with hieroglyphics and embedded in his bedroom wall, and that he had transcribed the tablet the following day.

He felt that it contained an important message, but he didn’t understand it. (MP, p. 172).

In letters to Sabina Spielrein dated September I3 and October 10, 19I7, Jung commented on the significance of some hieroglyphs she’d seen in a dream.

On October 10, he wrote to her that "with your hieroglyphics we are dealing with phylogenetic engrams of a historical symbolic nature." Commenting on the contempt meted out to Transformations

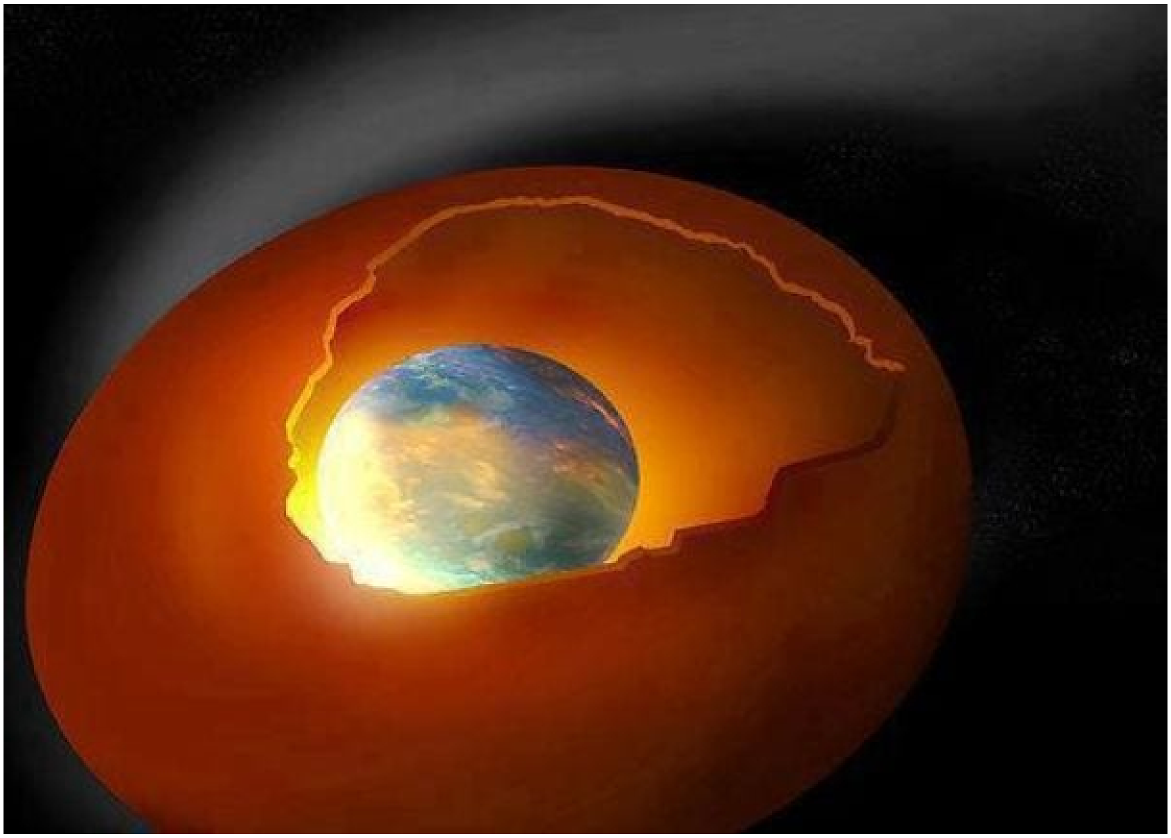
and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes" which he would not hand over to those who would not understand them.

("The letters of Jung to Sabina Spielrein," Journal of Analytical Psychology 4I [200I], p. I87-8). Liber Novus, Pages 291-2, Footnote 155.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4ee0d-89.jpg`

Carl Jung on the “Egg.” [Anthology] (2019-04-16 05:11)

[1]



In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/3a2d5-1egg.jpg`

Carl Jung’s Cornwall Seminar Quotations (2019-04-16 09:46)

Carl Jung’s Cornwall Seminar

[1]Carl Jung "Cornwall Lectures" - YouTube

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for

an invisible church. Carl Jung, Cornwall Seminar, Page 20.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other. Carl Jung, Cornwall Seminar, Page 19.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

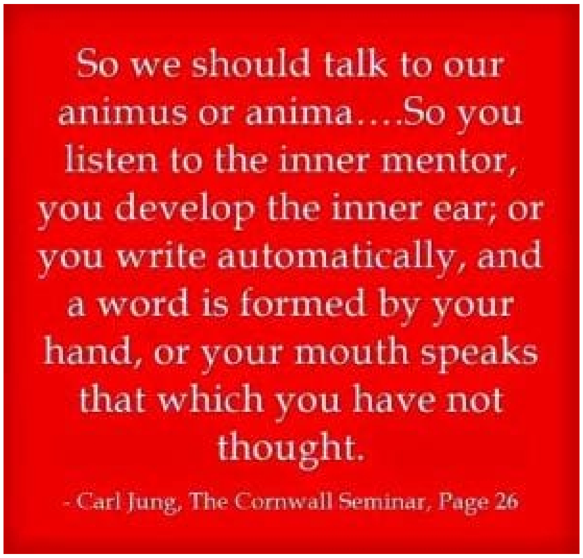
So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

The collective unconscious is also defined as the unknown side of objective reality. Anima and animus are as it were messengers from the world of unknown images to our consciousness (op. persona). We can never enter the collective unconscious but we can send the anima or animus to bring us information. Carl Jung, Cornwall Lectures, Page 27

By making things with your hands without conscious intent you find a vision of the things of the unconscious. The inspiration working through your hands is animus or anima. Carl Jung, Cornwall Lectures, Page 27

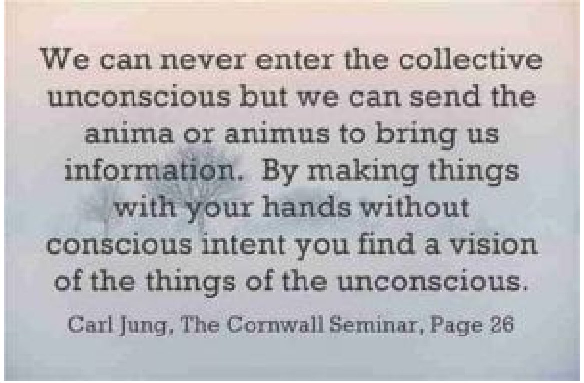
In difficult situations you talk to yourself, intuitively knowing that you are yourself and also that other. Carl Jung, Cornwall Lectures, Page 27

Formerly the emotion had you, but by this objectivation you learn what you really are, you cut yourself out of the historical process; you fit yourself to be no longer just the product of the historical process. Carl Jung, Cornwall Lectures, Page 28



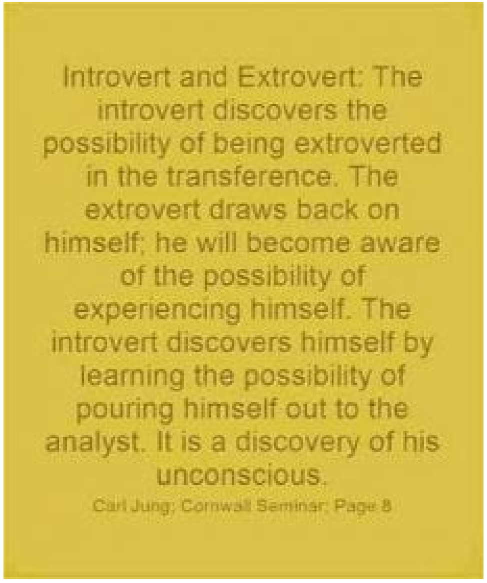
So we should talk to our animus or anima….So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought.

- Carl Jung, The Cornwall Seminar, Page 26



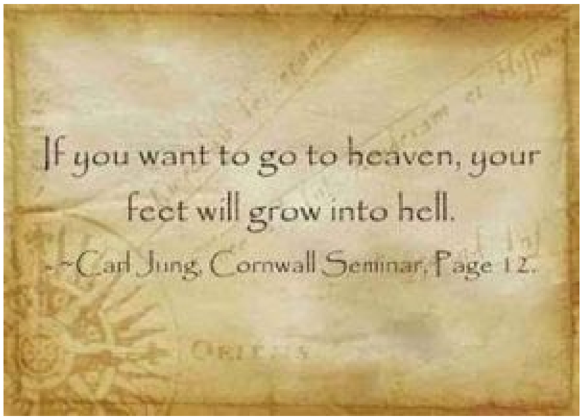
We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious.

Carl Jung, The Cornwall Seminar, Page 26



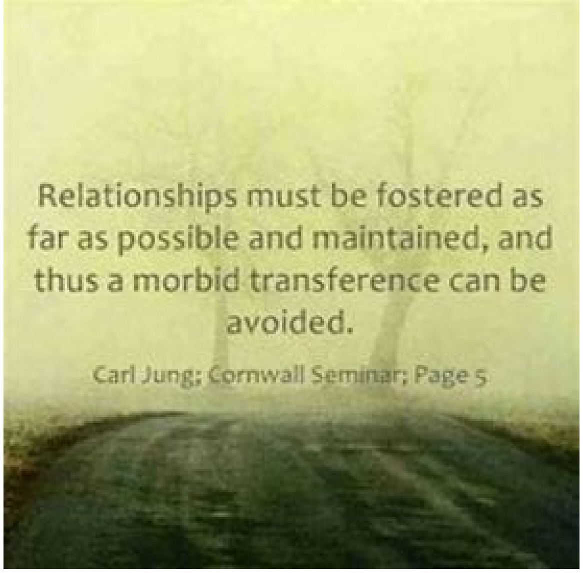
Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.

Carl Jung; Cornwall Seminar; Page 8



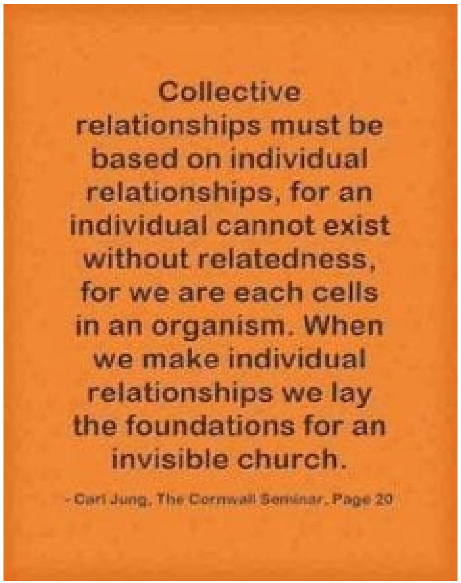
If you want to go to heaven, your feet will grow into hell.

~Carl Jung, Cornwall Seminar, Page 12.



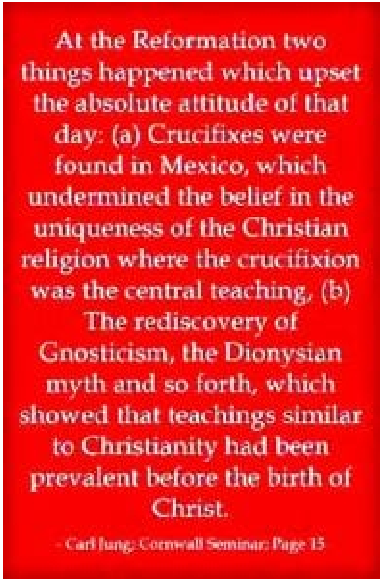
Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided.

Carl Jung; Cornwall Seminar; Page 5



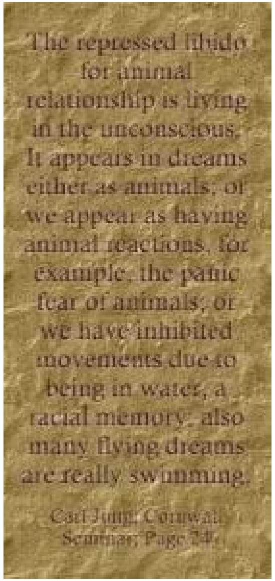
Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church.

- Carl Jung, The Cornwall Seminar, Page 20



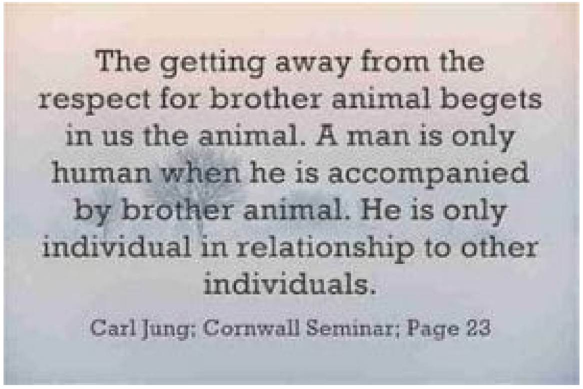
At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ.

- Carl Jung; Cornwall Seminar; Page 15



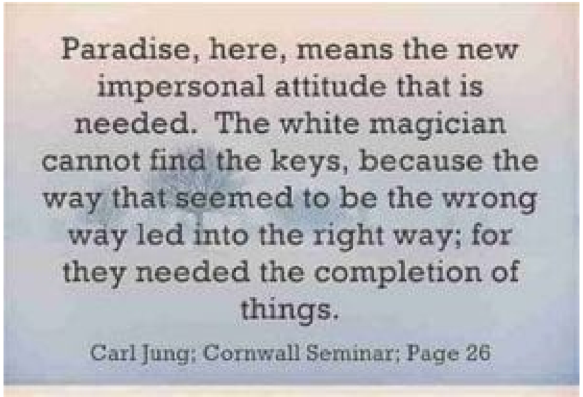
The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals, or we appear as having animal reactions, for example, the panic fear of animals, or we have inhibited movements due to being in water, a racial memory, also many flying dreams are really swimming.

Carl Jung; Cornwall Seminar; Page 24.



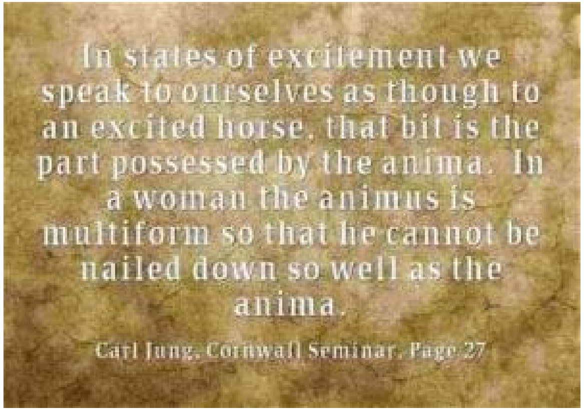
The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals.

Carl Jung; Cornwall Seminar; Page 23



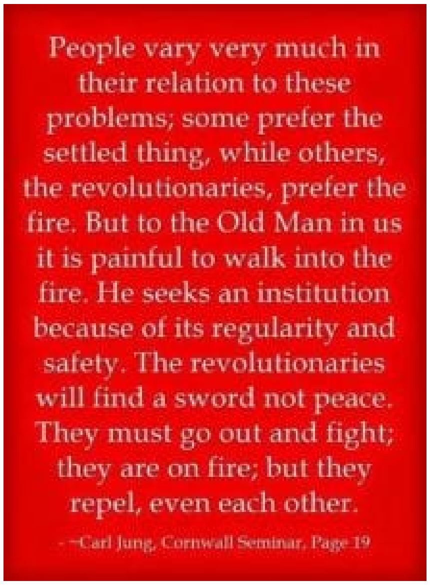
Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things.

Carl Jung; Cornwall Seminar; Page 26



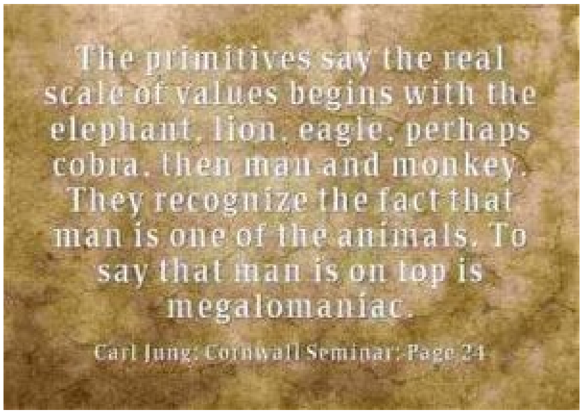
In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima.

Carl Jung, Cornwall Seminar, Page 27



People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other.

- ~Carl Jung, Cornwall Seminar, Page 19

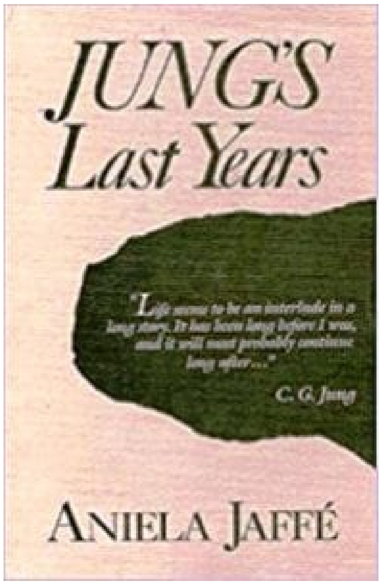


The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac.

Carl Jung; Cornwall Seminar; Page 24

1. `https://www.youtube.com/watch?v=GR1Lgm-0Lg8`

Aniela Jaffe’s "Jung’s Last Years" - Quotations (2019-04-16 11:01)


JUNG'S
Last Years
"Life seems to be an interlude in a long story. It has been long before I was, and it will most probably continue long after..."
C. G. Jung
ANIELA JAFFÉ

[1]Aniela Jaffe’s "Jung’s Last Years"

“Jung’s Last Years” by Aniela Jaffe:

I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings! Aniela Jaffe, Jung’s Last Years, Page 102.

Jung’s health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!" Aniela Jaffe, Jung’s Last Years, Page 99.

The fatal illness of his wife Emma-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung’s Last Years, Page 100.

When I took up my duties with Jung I had known him for about twenty years-my analysis with him began in 1937, a few months before he went to India. Aniela Jaffe, Jung’s Last Years, Page 100.

Respect for life also characterized Jung's analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering. Aniela Jaffe, Jung's Last Years, Page 103.

Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit. Aniela Jaffe, Jung's Last Years, Page 104.

Usually he enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength. Aniela Jaffe, Jung's Last Years, Page 105.

Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails. Aniela Jaffe, Jung's Last Years, Page 108.

Jung belonged to the "freethinking" or Democratic party. It may be remarked parenthetically that he supported women's right to vote, a right hitherto non-existent in Switzerland and a subject of fervent disputes. Aniela Jaffe, Jung's Last Years, Page 108.

Foreign newspapers came into the house on days of political crisis; and magazines, especially the English Listener and the American National Geographic Magazine and

the Atlantic Monthly, satisfied his need for information on political and other matters. Aniela Jaffe, Jung's Last Years, Page 108.

As a student he had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was. Aniela Jaffe, Jung's Last Years, Page 109.

But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what. Aniela Jaffe, Jung's Last Years, Page 109.

For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking, and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people. Aniela Jaffe, Jung's Last Years, Page 109.

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung's Last Years, Page 110.

Nobody enjoyed laughing as much as Jung; nobody made others laugh as he could. After the death of his wife his laughter became rarer and quieter. Aniela Jaffe, Jung's Last Years, Page 113.

His impatience was due not only to his temperament-astrologically he was a Leo- but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Jung's Last Years, Page 114.

But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Jung's Last Years, Page 115.

But whenever a concert pianist gave a recital on the grand piano at the house in Kushnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung's genuine feeling for music. Aniela Jaffe, Jung's Last Years, Page 116.

Once when in a consultation I wanted to tell him about my relation to my parents-the piece de resistance of a classic analysis-he wouldn't let me get a word out. "Don't waste your time! Anyway I know a person's relation to his parents at first glance!" Aniela Jaffe, Jung's Last Years, Page 116.

Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!" Aniela Jaffe, Jung's Last Years, Page 117.

That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same. Aniela Jaffe, Jung's Last Years, Page 118.

"Thank God my memory does not burden me with personal things.!!-he [Jung] used to exclaim with relief. Aniela Jaffe, Jung's Last Years, Page 118.

These [Eranos] "wall sessions" were the unforgettable highlights of the summer. They acquired a different character when Erich Neumann, of Tel-Aviv, was there, for then a dialogue developed between the two, and we listened. Aniela Jaffe, Jung's Last Years, Page 119.

Not so Jung: no question of letting the plan drop! Of course I must go on the trip, I had also to accept the risk of danger. The unconscious was nature, and like nature it could either help man or destroy him. What mattered was that he should try to confront nature consciously, to fathom it and transform it. That was the whole venture of life. Aniela Jaffe, Jung's Last Years, Page 121.

Before–going—to Africa in 1926 he learned Swahili, which stood him in good stead during palavers with the natives in Kenya and Uganda. Aniela Jaffe, Jung's Last Years, Page 122.

He [Jung] had no Hebrew, which he regretted very much, especially after he became acquainted with the texts of Jewish mysticism, which he would have liked to have read in the original. Aniela Jaffe, Jung's Last Years, Page 122.

After the death of his [Jung] wife, his four daughters and his daughter-in-law-each the center of a large family of her own-took turns staying with him for a while, to keep him company. Aniela Jaffe, Jung's Last Years, Page 122.

It was obvious that dictating letters tired him, but they took an important place in his life. As his libido stopped flowing into the production of scientific works, they became a receptacle for his creative ideas, and so their number continually increased in his later years. Aniela Jaffe, Jung's Last Years, Page 123.

But at bottom he understood and accepted his "outsiderness," because he knew that his ideas expected too much of his contemporaries. Aniela Jaffe, Jung's Last Years, Page 124.

Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman. Aniela Jaffe, Jung's Last Years, Page 125.

A distinguishing mark of his [Jung's] correspondence is that the great bulk of it was conducted with people unknown to him. Letters to the well-known or famous were in the minority. Aniela Jaffe, Jung's Last Years, Page 125.

It was one of Jung's exaggerations to say that the "man of the people" understood him better than the intellectuals,... Aniela Jaffe, Jung's Last Years, Page 125.

It was a particular joy to him that an abbess in Alsace read his "Answer to Job" with her nuns. Aniela Jaffe, Jung's Last Years, Page 126.

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung's Last Years, Page 128.

Very early on Jung had taken to giving the typescripts to his pupils to read before sending them to the printer. All criticisms, all suggestions for changes, cuts or additions were carefully weighed and were generally accepted. Aniela Jaffe, Jung's Last Years, Page 128.

"Jung smoked a water-cooled pipe." "By choice he smoked Granger tobacco." Aniela Jaffe, Jung's Last Years, Page 129.

The [Tobacco] mixture was kept in a dark bronze box, which for some unaccountable reason bore the name "Habbakuk." Aniela Jaffe, Jung's Last Years, Page 129.

Jung was no cigarette smoker, but after luncheon he allowed himself a Brazilian cigar, which he would offer also to his friends. Aniela Jaffe, Jung's Last Years, Page 129.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in

the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung's Last Years, Page 130.

Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment. Aniela Jaffe, Jung's Last Years, Page 131.

He liked English thrillers, but Simenon was his favorite. Aniela Jaffe, Jung's Last Years, Page 131.

For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung's Last Years, Page 131.

There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus. Aniela Jaffe, Jung's Last Years, Page 133.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung's Last Years, Page 135.

Then followed a simple but delicious meal: soup-generally an enriched . Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal. Aniela Jaffe, Jung's Last Years, Page 135.

"It is well known that Jung was a connoisseur of wine." "Cocktails he detested." Aniela Jaffe, Jung's Last Years, Page 135.

Jung died in his house in Kusnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finite11ess of life. Aniela Jaffe, Jung’s Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my

will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not

always, so that my lord wouldn’t find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung’s Last Years, Page 136.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

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”It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. " Carl Jung, Jung’s Last Years, Page 137.

"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.' Carl Jung, Jung's Last Years, Page 137.

I had to obey an inner law which was imposed on me and left me no freedom of choice.... . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

" A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is." Carl Jung, Jung's Last Years, Page 143.

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one 1 cannot steal creation." Carl Jung, Jung's Last Years, Page 143.

"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking .... Countless things that are commonplaces for you are still brand new experiences for me, which I have to relive afterwards until they tear me to pieces." Carl Jung, Jung's Last Years, Page 144.

"And let those who go down with the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods." Carl Jung, Jung's Last Years, Page 150.

"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing." Carl Jung, Jung's Last Years, Page 150.

"I had wanted to go on with the scientific analysis of myths which I had begun in Symbols of Transformation. That was still my goal-but I must not think of that! I was being compelled to go through the process of the unconscious. I had to let myself be carried along by the current, without a notion of where it would lead me." Carl Jung, Jung's Last Years, Page 153.

... I had no choice but to return to it and take up once more that child's life with his childish games. This moment was a turning point in my fate, but I gave in only after endless resistance and with a sense of resignation. For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games. Carl

Jung, Jung’s Last Years, Page 153

A few years later the dream came true: Jung fell into a neurotic conflict between creativity and inertia. Aniela Jaffe, Jung’s Last Years, Page 141.

When Jung was twelve years old, the "fatal resistance to life in this world" obtruded once more and led to a neurosis. Aniela Jaffe, Jung’s Last Years, Page 142.

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. ”I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.” Aniela Jaffe, Jung’s Last Years, Page 143.

The dissertation, ”On the Psychology and Pathology of So-Called Occult Phenomena" (1902), dedicated to his fianc6e and written at the suggestion of Eugen Bleuler, his chief, formed the prelude to the first creative period. Aniela Jaffe, Jung’s Last Years, Page 144.

The real divergence between Jung’s standpoint and Freud’s first came to light in the theme of the mother-son incest. Jung dealt with it in the last chapter of Symbols of Transformation, entitled "The Sacrifice." Aniela Jaffe, Jung’s Last Years, Page 148.

“A true assessment of Freud’s achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud’s ’psychoanalysis’ I wouldn’t have had a clue.” Aniela Jaffe, Jung’s Last Years, Page 152.

Jung wrote to Erich Neumann: ”In the case of bad books, it is enough that they get written. Good books, however, want to realize themselves and begin to pose questions which one would rather leave others to answer" Aniela Jaffe, Jung’s Last Years, Page 153.

…although Jung certainly did spend some time playing with building blocks, during this long regressive period, stretching out over nearly six years (until 1918), he lived a normal middle-class life as psychiatrist and psychotherapist with a large international practice, and his family never had to suffer on account of his preoccupation. Aniela Jaffe, Jung’s Last Years, Page 154.

The building game was only a prelude, a rite d'entre. It released a stream of fantasies and had a calming effect on the emotions bound up with these inner images. Aniela Jaffe, Jung's Last Years, Page 154.

It was the concept of individuation, already sketched out in " Septem Sermones," that gave him relief, peace of mind, and the will to return to the world of scientific research; for the individuation process brings about the conjunction of opposites for which Jung had struggled during the preceding years. Aniela Jaffe, Jung's Last Years, Page 160.

Jung never completely recovered from Wilhelm's premature death in 1930. Aniela Jaffe, Jung's Last Years, Page 162.

These visions filled Jung with indescribable bliss: "One cannot imagine the beauty and intensity of feeling during the visions. They were the most powerful things I have ever experienced." Aniela Jaffe, Jung's Last Years, Page 163.

Having been stimulated by Karl Kerenyi's book on the Aegean Festival in Faust Part II, he began working on Mysterium Coniunctionis in his sixty-sixth year; he finished the two volumes sixteen years later. Aniela Jaffe, Jung's Last Years, Page 165.

"My lifework is essentially an attempt to understand what others apparently can believe" Carl Jung, Jung's Last Years, Page 167.

Jung's mother, Emilie Jung (nee Preiswerk, 1849-1923), had a similar gift and was interested in the "supernatural." She left behind a diary in which she noted down all the premonitions, "spookish" phenomena, and strange occurrences she had experienced. Aniela Jaffe, Jung's Last Years, Page 2.

Every week, at a fixed hour, he [Dr. Jung's Maternal Grandfather] used to hold intimate conversations with his deceased first wife, very much to the chagrin of the second! Jung's psychiatric diagnosis was that he suffered from "waking hallucinations," though at the same time he dismissed this as a "mere word." Aniela Jaffe, Jung's Last Years, Page 2.

Samuel's second wife, Augusta (nee Faber, 1805-1862), Jung's maternal grandmother, was gifted with "second sight" and could also see "spirits." Aniela Jaffe, Jung's Last Years, Page 2.

As Oeri indicates, Jung did not confine himself to reading "occult" literature, but began his own experiments and, during the years 1899 and 1900, organized regular seances. Aniela Jaffe, Jung's Last Years, Page 3.

The psychoid archetype is not to be confused with archetypal images or archetypal contents. Aniela Jaffe, Jung's Last Years, Page 7.

"Although on the one hand our critical arguments cast doubt on every single case [of apparitions], there is on the other hand not a single argument that could prove that spirits do not exist. In this regard, therefore, we must rest content with a non liquet." Carl Jung, Jung's Last Years, Page 9.

In the early twenties Jung, together with Count Albert Schrenk-Notzing and Professor Eugen Bleuler, carried out a series of experiments with the Austrian medium, Rudi Schneider, at the Burgholzli. Aniela Jaffe, Jung's Last Years, Page 10.

Jung told me later that in one series of experiments, papier-mache objects (cutouts of angels and beer mats) which had been covered with luminous paint and placed out of reach of the medium rose up in the air and sailed through the room as soon as the medium fell into a trance. Aniela Jaffe, Jung's Last Years, Page 10.

At one seance, four of the five people present saw an object like a small moon floating above the abdomen of the medium. It was absolutely incomprehensible to them that Jung, the fifth person, could see nothing of the sort, although they repeatedly pointed out to him exactly where it was. From this Jung inferred the possibility of collective visions on such and other occasions-for instance, the sightings of flying saucers. Aniela Jaffe, Jung's Last Years, Page 11.

"If such things can occur," wrote Jung, "then it is also conceivable that persons in the vicinity of mediums might act as a source of ions-in other words, nourishment might be effected by the passage of living molecules of albumen from one body to another." Aniela Jaffe, Jung's Last Years, Page 12.

In later years Jung no longer concerned himself with spiritualistic or occult phenomena and he never evaluated his parapsychological experiments scientifically, yet he did not by any means dismiss them as worthless. Aniela Jaffe, Jung's Last Years, Page 12.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

"In this vast and shadowy region, where everything seems possible and nothing believable, one must oneself have observed many strange happenings and in

addition heard, read, and if possible tested many stories by examining their witnesses in order to form an even moderately ,sure judgment," he says in his foreword to Fanny Moser's book. Aniela Jaffe, Jung's Last Years, Page 13.

From earliest times death and the idea of a life after death have filled man's thoughts, and in religion, philosophy, and art have prompted answers to what is rationally unanswerable. To throw all this to the winds is, from the psychological standpoint, symptomatic of an atrophy of instinct and a willful disregard of one's psychic roots, both of which must be paid for dearly. Aniela Jaffe, Jung's Last Years, Page 13.

Yet insects have no cerebrospinal system at all, but only a double chain of ganglia corresponding to the sympathetic system in man. Jung concludes that the ganglionic system can evidently produce thoughts and perceptions just as easily as the cerebrospinal system. Aniela Jaffe, Jung's Last Years, Page 15.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. " Aniela Jaffe, Jung's Last Years, Page 20.

In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl. Aniela Jaffe, Jung's Last Years, Page 20.

it was a momentous event when he became acquainted with Wilhelm in 1928. Their first meeting, which soon developed into a friendship, took place when Wilhelm, with the help of his learned friend Lau Nai Suan in China, had after ten years of work just completed a new translation of the I Ching, along with a commentary on the oracles. Aniela Jaffe, Jung's Last Years, Page 26.

The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung's Last Years, Page 31.

He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung’s Last Years, Page 32.

"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought." Carl Jung, Jung’s Last Years, Page 32.

"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that, namely, of the equivalence of psychic and physical processes." Carl Jung, Jung’s Last Years, Page 42.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung’s Last Years, Page 33

In reality the archetype must be regarded as the "arranger" of synchronistic phenomena. It is their condition, not their cause. Aniela Jaffe, Jung’s Last Years, Page 37.

Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype. Aniela Jaffe, Jung’s Last Years, Page 38.

Jung’s method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung’s Last Years, Page 46.

He would let the contents rise up from the unknown psychic depths, not only carefully observing them but treating. them as realities to be lived with, felt, and experienced through active participation. Aniela Jaffe, Jung’s Last Years, Page 47.

This experimental phase began at the end of 1912 and lasted till about 1919. Aniela Jaffe, Jung’s Last Years,

Page 47.

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

Soon afterwards he acquired the first alchemical work for his library from a bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593. Aniela Jaffe, Jung's Last Years, Page 53.

In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another). Aniela Jaffe, Jung's Last Years, Page 54.

In his old age Gerhard Dorn, a learned natural philosopher, doctor, and Paracelcist from Frankfurt-am-Main, who lived in the sixteenth century, came to mean more to Jung than most other alchemists. Aniela Jaffe, Jung's Last Years, Page 55.

The Book of Krates (ninth century) presents the whole alchemical doctrine in the form of a dream. Aniela Jaffe, Jung's Last Years, Page 58.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung's Last Years, Page 63.

Elsewhere Jung contrasted the transformation in the Mass with an analogous transformation process described in the visions of Zosimos of Panopolis, an alchemist of the third century, and compared the Christian ideas of redemption with those of the alchemists. Aniela Jaffe, Jung's Last Years, Page 66.

His [Jung's] observations on the religious aspect of evil start from the ancient numerical dilemma that runs through alchemy-the opposition and interplay of the trinity and the quaternity, where the "fourth" takes over the role of evil. Aniela Jaffe, Jung's Last Years, Page 66.

Behind the bond between the sexes stands the self, the archetype of wholeness, which contains and at the same time unites the opposites in human nature. Aniela Jaffe, Jung's Last Years, Page 67.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

He described it as "psychoid," that is, not purely psychic but to a certain extent physical and organic. One might say that it too is utriusque capax. Aniela Jaffe, Jung's Last Years, Page 69.

Reverting to this idea of a transcendental unitary reality. In his memoirs, Jung admitted that he had reached the bounds of scientific understanding, for which reason he called Mysterium Coniunctionis the culmination of his work. Aniela Jaffe, Jung's Last Years, Page 70.

The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus. Aniela Jaffe, Jung's Last Years, Page 72.

For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God. Carl Jung, Jung's Last Years, Page 59.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone. Carl Jung, Jung's Last Years, Page 50.

One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550, and is also contained in the second volume of Artis Auriferae. Jung's monograph "The Psychology of the Transference" Carl Jung, Jung's Last Years, Page 50.

"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other." Carl Jung, Jung's Last Years, Page 57.

"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature….All these things happen, and the eyes of the common men do not see them, but the eyes of the understanding and of the imagination perceive them with true and truest vision." Michael Sendivogius, Jung's Last Years, Page 58.

"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]" Carl Jung, Jung's Last Years, Page 67.

The organizing factor would then be the archetype of wholeness, which is as much physical as psychic and may thus be thought of as a "subtle body." Aniela Jaffe, Jung's Last Years, Page 75.

Synchronicity, Meier says, "presupposes a tertium, higher than soma or psyche, and responsible for symptom formation in both-approximating to the theory of the 'subtle body.' Aniela Jaffe, Jung's Last Years, Page 75.

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them. Aniela Jaffe, Jung's Last Years, Page 76.

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung's Last Years, Page 76.

For Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung's Last Years, Page 76.

"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. " Carl Jung, Jung's Last Years, Page 76.

Yet, unlike the alchemists, what fascinated Jung his life long was not Matter, but Psyche. For the scientist in him she was the object of rigorous empirical research; as a physician he succored her with deepest understanding;

as a man he was the master and servant of her transformations. Aniela Jaffe, Jung’s Last Years, Page 77.

At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status. Aniela Jaffe, Jung’s Last Years, Page 81.

Jung, to put it briefly, saw the Jews as a “race with a three thousand year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism.” Aniela Jaffe, Jung’s Last Years, Page 81.

Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung’s Last Years, Page 91.

"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country." Carl Jung, Jung’s Last Years, Page 81.

In psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science. . . . If the organ of knowledge is its own object, we have every reason to examine that organ very closely indeed, since the subjective premise is at once the object of knowledge

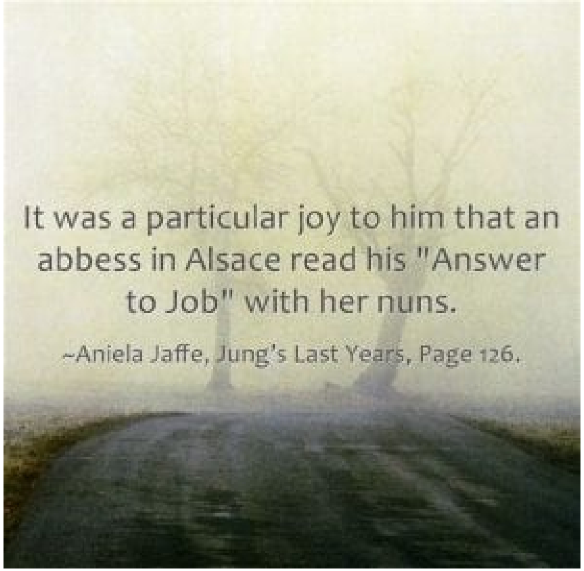
which is therefore limited from the start. Carl Jung, Jung’s Last Years, Page 87.

"Are we really to believe that a tribe which has wandered through history for several thousand years as ’God’s chosen people’ was not put up to such an idea by some quite special psychological peculiarity? " Carl Jung, Jung’s Last Years, Page 89.

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable

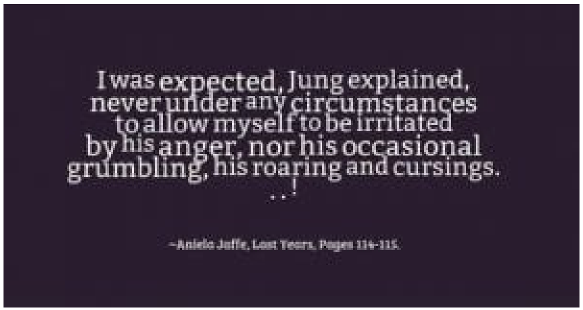
mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent. . . . Like many of my contemporaries, I had my doubts. Carl Jung, Jung’s Last Years, Page 89-90.

The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative. Carl Jung, Jung's Last Years, Page 90.



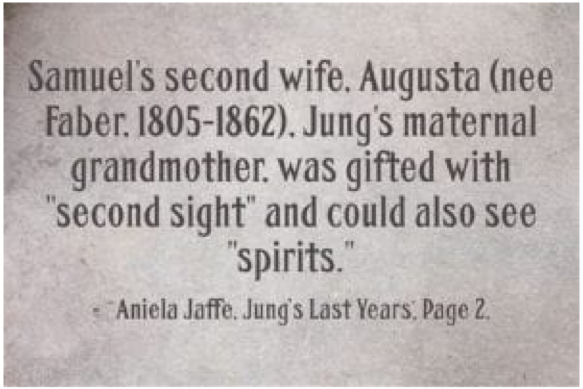
It was a particular joy to him that an abbess in Alsace read his "Answer to Job" with her nuns.

~Aniela Jaffe, Jung's Last Years, Page 126.



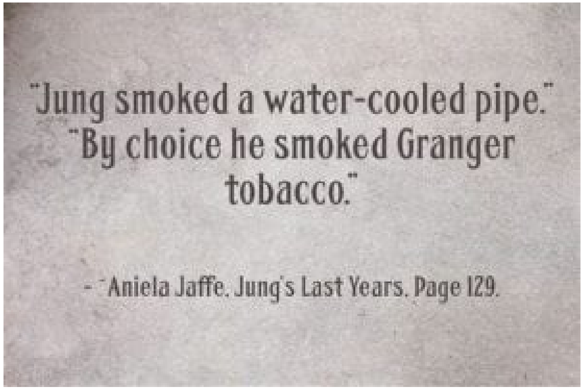
I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor his occasional grumbling, his roaring and cursings. . . !

~Aniela Jaffe, Last Years, Pages 114-115.



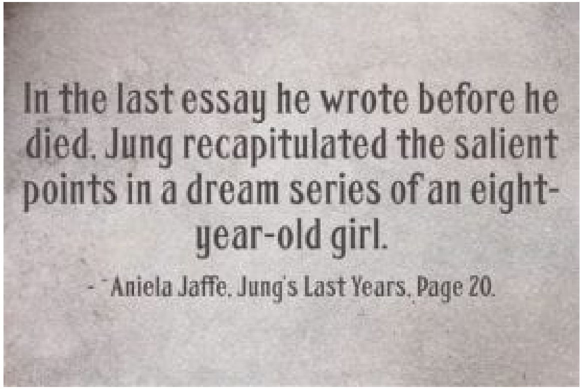
Samuel's second wife, Augusta (nee Faber, 1805-1862), Jung's maternal grandmother, was gifted with "second sight" and could also see "spirits."

- Aniela Jaffe, Jung's Last Years, Page 2.



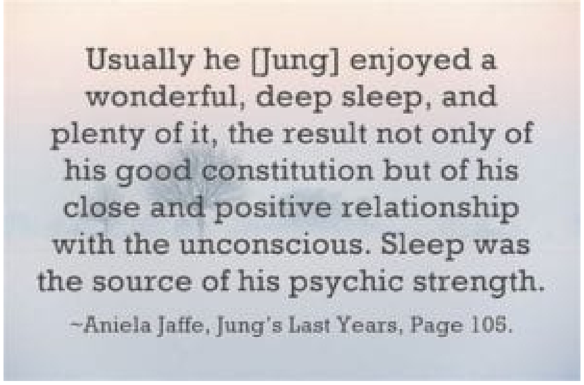
"Jung smoked a water-cooled pipe." "By choice he smoked Granger tobacco."

- Aniela Jaffe, Jung's Last Years, Page 129.



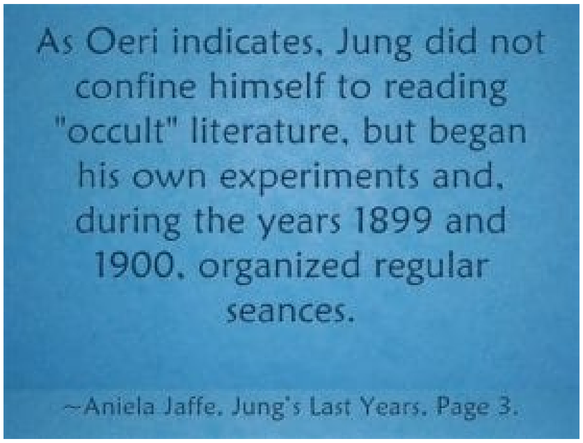
In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl.

- Aniela Jaffe, Jung's Last Years, Page 20.



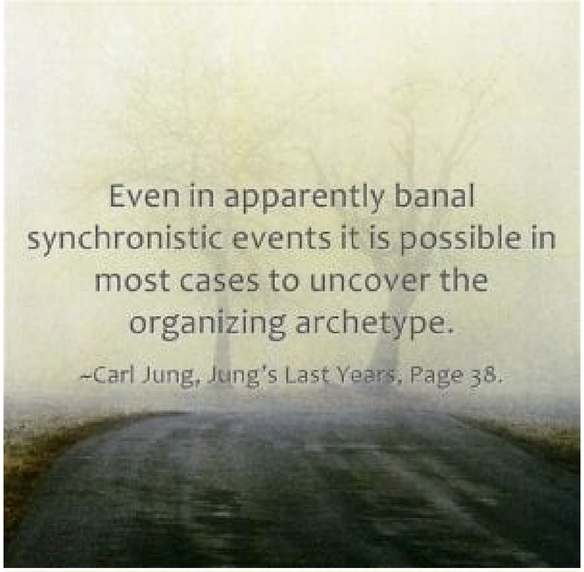
Usually he [Jung] enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength.

~Aniela Jaffe, Jung's Last Years, Page 105.



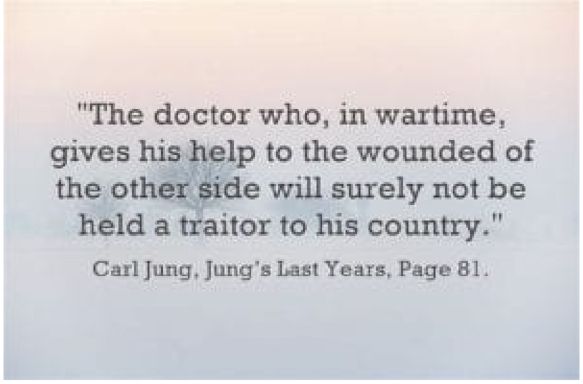
As Oeri indicates, Jung did not confine himself to reading "occult" literature, but began his own experiments and, during the years 1899 and 1900, organized regular seances.

~Aniela Jaffe, Jung's Last Years, Page 3.



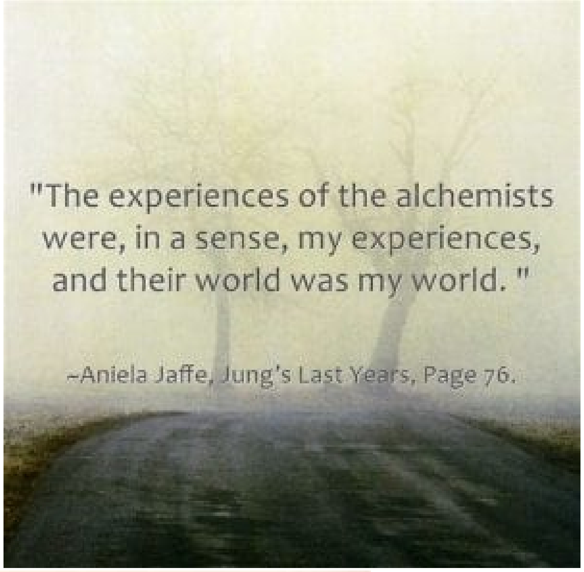
Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype.

~Carl Jung, Jung's Last Years, Page 38.



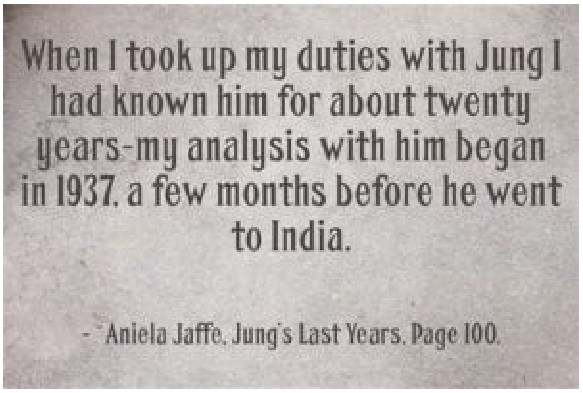
"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country."

Carl Jung, Jung's Last Years, Page 81.



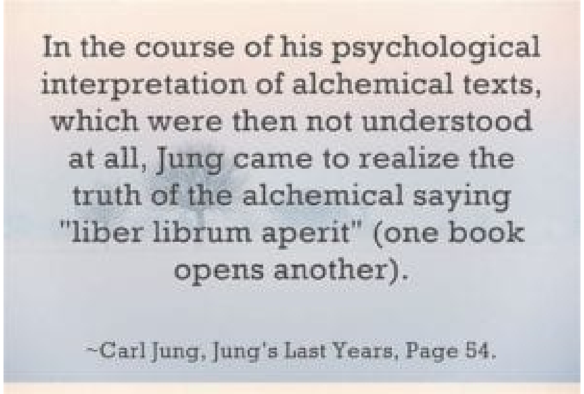
"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. "

~Aniela Jaffe, Jung's Last Years, Page 76.



When I took up my duties with Jung I had known him for about twenty years-my analysis with him began in 1937, a few months before he went to India.

- Aniela Jaffe, Jung's Last Years, Page 100.

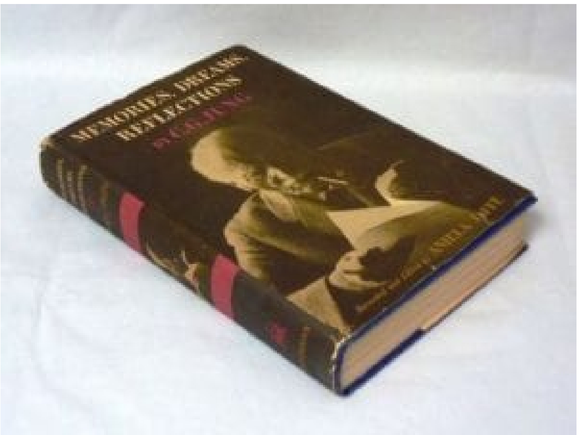


In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another).

~Carl Jung, Jung's Last Years, Page 54.

1. `https://www.youtube.com/watch?v=wCvmPfGf-5k`

Carl Jung and "Memories, Dreams, and Reflections" - Quotations (2019-04-16 14:15)



[1]Carl Jung and "Memories, Dreams and Reflections' - YouTube

Carl Jung: Memories, Dreams and Reflections

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; MDR; Page 317.

Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. Carl Jung; MDR; Pages 33-34.

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush? Carl Jung; MDR; Page 301.

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; MDR; Pages 301-302.

It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities…interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible… Carl Jung; MDR

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, MDR, Page 326.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition.

When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them... Carl Jung, Memories Dreams and Reflections, Page 191.

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

I was on the way to discovering my own myth.

For the building game was only a beginning.

It released a stream of fantasies which I later carefully wrote down.

I went on with my building game after the noon meal every day, whenever the weather permitted.

As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt.

Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town, and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the
stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing, and contact with stone helped me. Carl Jung, MDR, Pages 174-175

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God.   Carl Jung; Memories, Dreams and Reflections; Page 340.

Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries.   Carl Jung; Memories Dreams and Reflections; Page 91.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, MDR, Page 32.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

After my wife's death. . . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung, MDR; Page 134.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; MDR; Page 220

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; MDR; Page 305.

The finest and most significant conversations of my life were anonymous. Carl Jung; MDR; Page 145.

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; MDR, Page 300.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; MDR; Pages 317-318.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; MDR; Page 359.

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; MDR; Page 358.

In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. Carl Jung; MDR; Page 325

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; MDR; Pages 324-325

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; MDR; Page 193.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; MDR; Page 5.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient. Carl Jung; Memories, Dreams, and Reflections; Page 131.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind’s eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

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Love "bears all things" and "endures all things’* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections, Page 353.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one’s reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections, Page 394

The myth of the necessary incarnation of God . . . can be understood as man’s creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282

In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

Man's task is to become conscious of the contents that press upward from the unconscious. Carl Jung, Memories Dreams and Reflections, Page 326.

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. Carl Jung, Memories Dreams and Reflections, Page 3.

The older I have become, the less I have understood or had insight into or known about myself. Carl Jung, Memories Dreams and Reflections, Page 358.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

The painful question then presented itself: Where was the money to come from? My father could raise only part of it. He applied to the University of Basel for a stipend for me, and to my shame it was granted. Carl Jung, Memories Dreams and Reflections, Page 86.

If I ask the value of my life, I can only measure myself against the centuries and then I must say, Yes, it means something. Measured by the ideas of today, it means nothing. Carl Jung, Memories Dreams Reflections, Page xii.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

I began to blame the philosophers for rattling away when experience was lacking, and holding their tongues when they ought to have been answering with facts. In this respect they all seemed like watered-down theologians. Carl Jung, MDR, Page 104.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be ’normal.’ It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

In my case it must have been a passionate urge to understand that brought about my birth. For that is the strongest element in my nature. Carl Jung, MDR, Page 297

In the end, man is an event which cannot judge itself, but, for better or worse, is left to the judgment of others. Carl Jung, MDR, Page 113.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. Carl Jung, MDR, Page 6.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110

The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, MDR, Page 193.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

Outward circumstances are no substitute for inner experience. Carl Jung, MDR, Page V.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, MDR, Page 88.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

Only a mythical being has a range greater than man’s. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

It called the figure Atmavictu-the ’breath of life.’ It is a further development of that quasi-sexual object of my childhood, which turned out to be the ’breath of life,’ the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

The kernel of all jealousy is lack of love. Carl Jung; MDR; Page 137.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self. Carl Jung, MDR, Page 196.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, MDR, Page 338.

... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. Carl Jung, MDR, Page 189

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, MDR, Page 247.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, MDR, Pages 327-328.

I often asked Jung for specific data on outward happenings, but I asked in vain. Only the spiritual essence of his life’s experience remained in his memory, and this alone seemed to him worth the effort of telling. Aniela Jaffe, MDR, vii-viii.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

My life has been in a sense the quintessence of what I have written, not the other way around. The way I am and the way I write are a unity. All my ideas and all my endeavors are myself. Thus the "autobiography" is mere dot on the i. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

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Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; MDR, Page 276.

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; MDR, Page 197.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; MDR; Pages 225-226.

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; MDR; Page 277.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; MDR; Page 138.

I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her. Carl Jung, Memories Dreams and Reflections, Page 309

But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me. Carl Jung, Memories Dreams and Reflections, Page 309

The infinite series of natural numbers corresponds to the infinite number of individual creatures. Carl Jung, Memories Dreams and Reflections, Page 310

The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior. Carl Jung, Memories Dreams and Reflections, Page 310-311

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

In himself he [Wotan] is an important god a Mercury or Hermes, as the Romans correctly realized, a nature spirit who returned to life again in the Merlin of the Grail legend and became, as the spiritus Mercurialis, the sought-after arcanum of the alchemists. Carl Jung, Memories Dreams and Reflections, Page 313

Thus the dream says that the soul of my mother was taken into that greater territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved. Carl Jung, Memories Dreams and Reflections, Page 313-314

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it even if he must confess his failure. Carl Jung, Memories Dreams and Reflections, Page 302

I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time. Carl Jung, Memories Dreams and Reflections, Page 305

Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death. Carl Jung, Memories Dreams and Reflections, Page 306

The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge. Carl Jung, Memories Dreams and Reflections, Page 306

Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group which is often indistinguishable from them, the "spirits of the departed." Carl Jung, Memories Dreams and Reflections, Page 306

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Carl Jung, Memories Dreams and Reflections, Page 308

I frequently have a feeling that they [the Dead] are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny. Carl Jung, Memories Dreams and Reflections, Page 308

Prejudice cripples and injures the full phenomenon of psychic life. Carl Jung, Memories Dreams and Reflections, Page 299

Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers. Carl Jung, Memories Dreams and Reflections, Page 300

Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables. Carl Jung, Memories Dreams and Reflections, Page 300

There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years! Carl Jung, Memories Dreams and Reflections, Page 301

There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance. Carl Jung, Memories Dreams and Reflections, Page 301

He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, “Thank God, not all of it.” - Barbara Hannah, Jung His Life and Work

. . . death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death. Carl Jung, Memories Dreams and Reflections, Page 314

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes. Hence their demand to attain in death that share of awareness which they failed to win in life. I have come to this conclusion through observation of dreams about the dead. Carl Jung, Memories Dreams and Reflections, Page 308-309

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, Memories Dreams and Reflections, Page 311

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. Carl Jung, Memories Dreams and Reflections, Page 311

My parent’s marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, Memories Dreams and Reflections, Page 327

The angels are a strange genus: they are precisely what they are and cannot be anything else. Carl Jung, Memories Dreams and Reflections, Page 327.

They [Angels] are in themselves soulless beings who In the original sense of the Greek iheorein, ’looking about the world," or they represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Page 327-328

As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us." Carl Jung, Memories Dreams and Reflections, Page 328

The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience. Carl Jung, Memories Dreams and Reflections, Page 328

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. Carl Jung, Memories Dreams and Reflections, Page 329

We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology. Carl Jung, Memories Dreams and Reflections, Page 331

Quite right: we have no imagination for evil, but evil has us in its grip. Carl Jung, Memories Dreams and Reflections, Page 331

Evil today has become a visible Great Power. Carl Jung, Memories Dreams and Reflections, Page 331

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the filiation sonship of God and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself. Carl Jung, Memories Dreams and Reflections, Page 333

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning. Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence. Carl Jung, Memories Dreams and Reflections, Page 316

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Carl Jung, Memories Dreams and Reflections, Page 317

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Carl Jung, Memories Dreams and Reflections, Page 317

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me. Carl Jung, Memories Dreams and Reflections, Page 317

Am I a combination of the lives of these ancestors and do I embody these lives again? Carl Jung, Memories Dreams and Reflections, Page 317

When I die, my deeds will follow along with me that is how I imagine it. I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands. Carl Jung, Memories Dreams and Reflections, Page 318

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image. Carl Jung, Memories Dreams and Reflections, Page 316

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. Carl Jung, Memories Dreams and Reflections, Page 319

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance. But I have never come across any such dreams in other persons, and therefore have no basis for comparison. Carl Jung, Memories Dreams and Reflections, Page 319

Thus the psyche might be that existence in which the hereafter or the land of the dead is located. Carl Jung, Memories Dreams and Reflections, Page 319

In old age one begins to let memories unroll before the mind’s eye and, musing, to recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato’s view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections, Page 319

Many old people become too involved in their reconstruction of past events. They remain imprisoned in these memories. Carl Jung, Memories Dreams and Reflections, Page 320

Thus in most conceptions the hereafter is pictured as a pleasant place. That does not seem so obvious to me. I hardly think that after death we shall be spirited to some lovely flowering meadow. Carl Jung, Memories Dreams and Reflections, Page 320

The world into which we enter after death will be grand and terrible, like God and like all of nature that we know. Carl Jung, Memories Dreams and Reflections, Page 321

Granted that what I experienced in my 1944 visions liberation from the burden of the body, and perception of meaning gave me the deepest bliss. Nevertheless, there was darkness too, and a strange cessation of human warmth. Remember the black rock to which I came! Carl Jung, Memories Dreams and Reflections, Page 321

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing for what must yet be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 321

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

Uniqueness and limitation are synonymous. Carl Jung, Memories Dreams and Reflections, Page 325

Without them, no perception of the unlimited is possible and, consequently, no coming to consciousness either merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power. Carl Jung, Memories Dreams and Reflections, Page 325

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Carl Jung, Memories Dreams and Reflections, Page 326

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen’s cautious suggestion of a possible redemption of the devil was termed a heresy. Carl Jung, Memories Dreams and Reflections, Page 332

The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back. Carl Jung, Memories Dreams and Reflections, Page 334

In contrast to Boehme’s mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted. Carl Jung, Memories Dreams and Reflections, Page 335

Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche. Carl Jung, Memories Dreams and Reflections, Page 335

Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language. Carl Jung, Memories Dreams and Reflections, Page 336-337

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father." Carl Jung, Memories Dreams and Reflections, Page 337

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all he lacks the macula peccati (stain of original sin). Carl Jung, Memories Dreams and Reflections, Page 337

...the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man’s creative

confrontation with the opposites and their synthesis in the self, the wholeness of his personality. Carl Jung, Memories Dreams and Reflections, Page 338

The world becomes the phenomenal world, for without conscious reflection it would not be. Carl Jung, Memories Dreams and Reflections, Page 338-339

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Carl Jung, Memories Dreams and Reflections, Page 339

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung, Memories Dreams and Reflections, Page 339

The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, made up of two undifferentiated animal elements which have grown together. This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos. Carl Jung, Memories Dreams and Reflections, Page 339

The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious. Carl Jung, Memories Dreams and Reflections, Page 340

No science will ever replace myth, and a myth cannot be made out of any science. Carl Jung, Memories Dreams and Reflections, Page 340

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung, Memories Dreams and Reflections, Page 340

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible. Carl Jung, Memories Dreams and Reflections, Page 341

Myth is or can be equivocal, like the oracle of Delphi or like a dream. Carl Jung, Memories Dreams and Reflections, Page 341

When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted. Such was the case with the Rosicrucians and many other societies. Carl Jung, Memories Dreams and Reflections, Page 342.

The man, therefore, who, driven by his daimon, steps beyond the limits of the intermediary stage, truly enters the "untrodden, untreadable regions/’

sallies into no man’s land last only as long as no such conflicts occur, and come swiftly to an end as soon as conflict is sniffed from afar. Carl Jung, Memories Dreams and Reflections, Page 344.

There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep. Carl Jung, Memories Dreams and Reflections, Page 345

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

If, Therefore, we speak of "God” as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness. Carl Jung, Memories Dreams and Reflections, Page 347-348

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious. Carl Jung, Memories Dreams and Reflections, Page 348

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time this obvious fact were grasped at last. Carl Jung, Memories Dreams and Reflections, Page 348

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated in every child. Carl Jung, Memories Dreams and Reflections, Page 348

The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the a priori foundations of the higher functions. Carl Jung, Memories Dreams and Reflections, Page 348

This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation. Carl Jung, Memories Dreams and Reflections, Page 349

Psychology has no room for judgments like "only religious" or "only philosophical" despite the fact that we too often hear the charge of something's being "only psychological" especially from theologians. Carl Jung, Memories Dreams and Reflections, Page 350

Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred. Carl Jung, Memories Dreams and Reflections, Page 284

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince. Carl Jung, Memories Dreams and, Page 286

Her [Galla Placidia] fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima. Carl Jung, Memories Dreams and Reflections, Page 286

The anima of a man has a strongly historical character. Carl Jung, Memories Dreams and Reflections, Page 286

To the individual, the anima is all life that has been in the past and is still alive in him. Carl Jung, Memories Dreams and Reflections, Page 286

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words. Carl Jung, Memories Dreams and Reflections, Page 287

Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior. Carl Jung, Memories Dreams and Reflections, Page 287

India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself. Carl Jung, Memories Dreams and Reflections, Page 275

India gave me my first direct experience of an alien, highly differentiated culture. Carl Jung, Memories Dreams and Reflections, Page 275

In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Memories Dreams and Reflections, Page 275

Neither in Europe can I make any borrowings from the East, but must shape my life out of myself out of what my inner being tells me, or what nature brings to me. Carl Jung, Memories Dreams and Reflections, Page 275

In a conversation with a cultivated Chinese I was also impressed, again and again, by the fact that these people are able to integrate so-called "evil" without ’losing face." Carl Jung, Memories Dreams and Reflections, Page 275

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Page 276

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost. Carl Jung, Memories Dreams and Reflections, Page 276

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche. Carl Jung, Memories Dreams and Reflections, Page 276

A man who has not passed through the inferno of his passions has never overcome them. Carl Jung, Memories Dreams and Reflections, Page 277

I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life. Carl Jung, Memories Dreams and Reflections, Page 279

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness. Carl Jung, Memories Dreams and Reflections, Page 279

Christ like Buddha is an embodiment of the self, but in an altogether different sense. Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice. Carl Jung, Memories Dreams and Reflections, Page 279

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

Buddha lived out his life and died at an advanced age, whereas Christ’s activity as Christ probably lasted no more than a year. Carl Jung, Memories Dreams and Reflections, Page 279

Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha. Carl Jung, Memories Dreams and Reflections, Page 280

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

Some ten years before, I had discovered that in many places in England the myth of the Grail was still a living thing, in spite of all the scholarship that has accumulated around this tradition. Carl Jung, Memories Dreams and Reflections, Page 282

But India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity. Carl Jung, Memories Dreams and Reflections, Page 284

All conceivable statements are made by the psyche. Carl Jung, Memories Dreams and Reflections, Page 350

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements. Carl Jung, Memories Dreams and Reflections, Page 350

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. Carl Jung, Memories Dreams and Reflections, Page 351

I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung, Memories Dreams and Reflections, Page 353

Primitive huts concretize an idea of wholeness, a familial wholeness in which all sorts of small domestic animals likewise participate. Carl Jung, Memories, Dreams and Reflections, Page 224

In my retiring room [at Bollingen] I am by myself. I keep the key with me all the time; no one else is allowed in there except with my permission. Carl Jung, Memories, Dreams and Reflections, Page 224

After my wife's death in 1955, I felt an inner obligation to become what I myself am. Carl Jung, Memories, Dreams and Reflections, Page 225

I had started the first tower in 1923, two months after the death of my mother. Carl Jung, Memories, Dreams and Reflections, Page 225

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." Carl Jung, Memories, Dreams and Reflections, Page 225

Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple! Carl Jung, Memories, Dreams and Reflections, Page 226

It might be said that the secret of Merlin was carried on by alchemy, primarily in the figure of Mercurius. Carl Jung, Memories, Dreams and Reflections, Page 228

At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions. Carl Jung, Memories, Dreams and Reflections, Page 229

My daughter had sensed the presence of the dead body. Her power to sense such things is something she inherits from my grandmother on my mother's side. Carl Jung, Memories, Dreams and Reflections, Page 232

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. Carl Jung, Memories, Dreams and Reflections, Page 233

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. Carl Jung, Memories, Dreams and Reflections, Page 233

A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. Carl Jung, Memories, Dreams and Reflections, Page 233

Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people. Carl Jung, Memories, Dreams and Reflections, Page 234

The dichotomy of Faust-Mephistopheles came together within myself into a single person, and I was that person. In other words, I was directly struck, and recognized that this was my fate. Carl Jung, Memories, Dreams and Reflections, Page 234

We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. Carl Jung, Memories, Dreams and Reflections, Page 236

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Carl Jung, Memories, Dreams and Reflections, Page 237

Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung, Memories, Dreams and Reflections, Page 237

At last I was where I had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. Carl Jung, Memories, Dreams an Reflections, Page 238

What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain. Carl Jung, Memories, Dreams an Reflections, Page 239

What the technological age will do with Islam remains to be seen. Carl Jung, Memories, Dreams an Reflections, Page 239

The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward. Carl Jung, Memories, Dreams an Reflections, Page 240

What we lack is intensity of life. Carl Jung, Memories, Dreams an Reflections, Page 242

In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European. Carl Jung, Memories, Dreams an Reflections, Page 244

The Arab’s dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self. Carl Jung, Memories, Dreams an Reflections, Page 245

Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth. Carl Jung, Memories, Dreams and Reflections, Page 252

In talk with a European, one is constantly running up on the sand bars of things long known but never understood; with this [Pueblo[Indian, the vessel floated freely on deep, alien seas. Carl Jung, Memories, Dreams and Reflections, Page 247

What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen. Carl Jung, Memories, Dreams and Reflections, Page 248

Never before had I run into such an atmosphere of secrecy [Pueblo Religion]; the religions of civilized nations today are all accessible; their sacraments have long ago ceased to be mysteries. Carl Jung, Memories, Dreams and Reflections, Page 249

See," how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad." Mountain Lake, Memories, Dreams and Reflections, Page 247-248

"Why," Mountain Lake said, "do the Americans not let us alone? Why do they want to forbid our dances? Why do they make difficulties when we want to take our young people from school in order to lead them to the kiva (site of the rituals) , and instruct them in our religion? We do nothing to harm the Americans!" Mountain Lake, Memories, Dreams and Reflections, Page 251

"The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it." Mountain Lake, Memories, Dreams and Reflections, Page 251-252

"After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our

father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever." Mountain Lake, Memories, Dreams and Reflections, Page 252

Mombassa remains in my memory as a humidly hot, European, Indian, and Negro settlement hidden in a forest of palms and mango trees. Carl Jung, Memories, Dreams and Reflections, Page 254

It [Being in Mombassa] was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. Carl Jung, Memories, Dreams and Reflections, Page 254

"What nature leaves imperfect, the art perfects," say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence. Carl Jung, Memories, Dreams and Reflections, Page 255

Now I knew what it was, and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence without which, unheard, unseen, silently eating, giving birth, dying,

heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end. Carl Jung, Memories, Dreams and Reflections, Page 256

Because I already had gray hair at the time (I was then fifty), I was the "mzee" the old man, and was regarded as a hundred years old. Carl Jung, Memories, Dreams and Reflections, Page 259

They termed me a "man of the Book" because of my knowledge of the Koran. To their minds, I was a disguised Mohammedan. Carl Jung, Memories, Dreams and Reflections, Page 265

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising. Carl Jung, Memories, Dreams and Reflections, Page 267

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising. Carl Jung, Memories, Dreams and Reflections, Page 267

It was a profoundly stirring experience for me to find, at the sources of the Nile, this reminder of the ancient Egyptian conception of the two acolytes of Osiris, Horus and Set. Carl Jung, Memories, Dreams and Reflections, Page 268

There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence. Carl Jung, Memories, Dreams and Reflections, Page 269

To say that the sun is God is to blur and forget the archetypal experience of that moment. "We are glad that the night when the spirits are abroad is over now," the natives will say but that is already a rationalization. Carl Jung, Memories, Dreams and Reflections, Page 269

My greatest illumination in this respect had been my discovery of the Horus principle among the Elgonyi. Carl Jung, Memories, Dreams and Reflections, Page 274

I am not my own history or historiographer Carl Jung, BBC Interview 1959

Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. Carl Jung, Memories, Dreams and Reflections, Page 200

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Carl Jung, Memories, Dreams and Reflections, Page 201

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. Carl Jung, Memories, Dreams and Reflections, Page 201

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

I was in correspondence with him at the time and had let him know how much I valued his work. As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it. Carl Jung, Memories, Dreams and Reflections, Page 204

This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I regard my work on alchemy as a sign of my inner relationship to Goethe. Carl Jung, Memories, Dreams and Reflections, Page 206

My real scientific work began with the association experiment in 1903. Carl Jung, Memories, Dreams and Reflections, Page 206

I was presumptuous enough to send a copy of my book [Psychological Types] to Spitteler. Carl Jung, Memories, Dreams and Reflections, Page 207

Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Carl Jung, Memories, Dreams and Reflections, Page 209

Not only do I leave the door open for the Christian message, but I consider it of central importance for Western man. It needs, however, to be seen in a new light, in accordance with the changes wrought by the contemporary spirit. Carl Jung, Memories, Dreams and Reflections, Page 210

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images. Carl Jung, Memories, Dreams and Reflections, Page 210

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. Carl Jung, Memories, Dreams and Reflections, Page 210

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi. Carl Jung, Memories, Dreams and Reflections, Page 211

It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization. Carl Jung, Memories, Dreams and Reflections, Page 211

The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian

Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist. Carl Jung, Memories, Dreams and Reflections, Page 211

The main problem of medical psychotherapy is the transference. In this matter Freud and I were in complete agreement. Carl Jung, Memories, Dreams and Reflections, Page 212

I knew that this was the room where my mother, who in reality had long been dead, was visited, and that she had set up these beds for visiting spirits to sleep. Carl Jung, Memories, Dreams and Reflections, Page 213

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

Had it not been for my unwillingness to intrude upon my wife's field, I would unquestionably have had to include the Grail legend in my studies of alchemy. Carl Jung, Memories, Dreams and Reflections, Page 215

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. Carl Jung, Memories, Dreams and Reflections, Page 215

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum. Carl Jung, Memories, Dreams and Reflections, Page 216

There I had dealt with the psychology of Christianity, and Job is a kind of prefiguration of Christ. The link between them is the idea of suffering. Carl Jung, Memories, Dreams and Reflections, Page 216

In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity. Carl Jung, Memories, Dreams and Reflections, Page 216

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public. Carl Jung, Memories, Dreams and Reflections, Page 217

Only later did I understand what this allusion to Uriah signified: not only was I forced to speak publicly, and very much to my detriment, about the ambivalence of the God-image in the Old Testament; but also, my wife would be taken from me by death. Carl Jung, Memories, Dreams and Reflections, Page 220

A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and comes forth as the ruler of the new aeon. Carl Jung, Memories, Dreams and Reflections, Page 221

The moment I touched bottom, I reached the bounds of scientific understanding, the transcendental, the nature of the archetype per se, concerning which no further scientific statements can be made.   Carl Jung, Memories, Dreams and Reflections, Page 221

Miracles and terrible mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me back what it hid." C.G. Jung, The Red Book, Page 305

Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. Carl Jung, Memories, Dreams and Reflections, Page 175

But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. Carl Jung, Memories, Dreams and Reflections, Page 177

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task. Carl Jung, Memories, Dreams and Reflections, Page 177

I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. Carl Jung, Memories, Dreams and Reflections, Page 177

As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. Carl Jung, Memories, Dreams and Reflections, Page 177

Had I left those images hidden in the emotions, I might have been torn to pieces by them. Carl Jung, Memories, Dreams and Reflections, Page 177

As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, Memories, Dreams and Reflections, Page 178

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung, Memories, Dreams and Reflections, Page 178

From the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I

myself was conducting and in whose outcome I was vitally interested. Carl Jung, Memories, Dreams and Reflections, Page 178

This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases. Carl Jung, Memories, Dreams and Reflections, Page 179

After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. Carl Jung, Memories, Dreams and Reflections, Page 180

This identity and my heroic idealism had to be abandoned, for there are higher things than the ego's will, and to these one must bow. Carl Jung, Memories, Dreams and Reflections, Page 180

Salome is an anima figure. She is blind because she does not see the meaning of things. Carl Jung, Memories, Dreams and Reflections, Page 181

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration. Carl Jung, Memories, Dreams and Reflections, Page 182

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183

It was he [Philemon] who taught me psychic objectivity, the reality of the psyche. Carl Jung, Memories, Dreams and Reflections, Page 183

Psychologically, Philemon represented superior insight. Carl Jung, Memories, Dreams and Reflections, Page 183

"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher." Carl Jung, Memories, Dreams and Reflections, Page 184

Later, became relativized by the emergence of yet another figure, whom I called Ka. Carl Jung, Memories, Dreams and Reflections, Page 184

Philemon was the spiritual aspect, or "meaning." Ka, on the other hand, was a spirit of nature like the Anthroparion of Greek alchemy with which at the time I was still unfamiliar. Carl Jung, Memories, Dreams and Reflections, Page 185

Ka was he who made everything real, but who also obscured the halcyon spirit, Meaning, or replaced it by beauty, the "eternal reflection." Carl Jung, Memories, Dreams and Reflections, Page 185

Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression." Carl Jung, Memories, Dreams and Reflections, Page 185

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: "Now what are you up to? What do you see? I should like to know." Carl Jung, Memories, Dreams and Reflections, Page 187

Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them. Carl Jung, Memories, Dreams and Reflections, Page 186

I know how I must behave toward the inner images. Carl Jung, Memories, Dreams and Reflections, Page 188

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

Thus my family and my profession always remained a joyful reality and a guarantee that I also had a normal existence. Carl Jung, Memories, Dreams and Reflections, Page 189

My eldest daughter saw a white figure passing through the room. My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream. Carl Jung, Memories, Dreams and Reflections, Page 190

But what a dreary world it would be if the rules were not violated sometimes! Carl Jung, Memories, Dreams and Reflections, Page 191

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. Carl Jung, Memories, Dreams and Reflections, Page 191

These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents. Carl Jung, Memories, Dreams and Reflections, Page 192

I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life. Carl Jung, Memories, Dreams and Reflections, Page 192

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, Memories, Dreams and Reflections, Page 146

As early as 1900 1 had read Freud's The Interpretation of Dreams. 1 had laid the book aside, at the time, because I did not yet grasp it. Carl Jung, Memories, Dreams and Reflections, Page 146-147

The situation was different when it came to the content of the repression. Here I could not agree with Freud. He considered the cause of the repression to be a sexual trauma. Carl Jung, Memories, Dreams and Reflections, Page 147

But then I heard the voice of my second personality: "If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie." Carl Jung, Memories, Dreams and Reflections, Page 148

Above all, Freud's attitude toward the spirit seemed to me highly questionable. Carl Jung, Memories, Dreams and Reflections, Page 149

I had a strong intuition that for him [Freud] sexuality was a sort of numinosum. Carl Jung, Memories, Dreams and Reflections, Page 150

To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views. Carl Jung, Memories, Dreams and Reflections, Page 151

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 151

Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function. Carl Jung, Memories, Dreams and Reflections, Page 152

Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle. Carl Jung, Memories, Dreams and Reflections, Page 153

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen. Carl Jung, Memories, Dreams and Reflections, Page 153-154

When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy. Carl Jung, Memories, Dreams and Reflections, Page 161

I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a mean Jing already known but maliciously, so to speak, withheld from consciousness. Carl Jung, Memories, Dreams and Reflections, Page 161

In the course of this reading I came across Friedrich Creuzer's Symbolik und Mythologie der alten Volker and that fired me! Carl Jung, Memories, Dreams and Reflections, Page 162

I read like mad, and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion. Carl Jung, Memories, Dreams and Reflections, Page 162

Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America. Carl Jung, Memories, Dreams and Reflections, Page 167

When I was working on my book about the libido and approaching the end of the chapter "The Sacrifice," I knew in advance that its publication would cost me my friendship with Freud. Carl Jung, Memories, Dreams and Reflections, Page 167

I spoke with my wife about this, and told her of my fears (Freud's reaction to "The Sacrifice". She attempted to reassure me, for she thought that Freud would magnanimously raise no objections, although he might not accept my views. Carl Jung, Memories, Dreams and Reflections, Page 167

After the break with Freud, all my friends and acquaintances dropped away. My book was declared to be rubbish; I was a mystic, and that settled the matter. Riklin and Maeder alone stuck by me. Carl Jung, Memories, Dreams and Reflections, Page 167

It is a widespread error to imagine that I do not see the value of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 168

He [Freud] saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. Carl Jung, Memories, Dreams and Reflections, Page 168

Like an Old Testament prophet, he [Freud] undertook to overthrow false gods, to rip the veils away from a mass of dishonesties and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche. Carl Jung, Memories, Dreams and Reflections, Page 169

The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories, Dreams and Reflections, Page 169

When I became acquainted with his work I was planning an academic career, and was about to complete a paper that was intended to advance me at the university. But Freud was definitely persona non grata in the academic world at the time, and any connection with him would have been damaging in scientific circles. Carl Jung, Memories, Dreams and Reflections, Page 148

In response to this article, two German professors wrote to me, warning that if I remained on Freud's side and continued to defend him, I would be endangering my academic career. I replied: "If what Freud says is the truth, I am with him. I don't give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." Carl Jung, Memories, Dreams and Reflections, Page 148

The years at Burgholzli were my years of apprenticeship. Dominating my interests and research was the burning question: "What actually takes place inside the mentally ill?" Carl Jung, Memories, Dreams and Reflections, Page 114

In my practice I was constantly impressed by the way the human psyche reacts to a crime committed unconsciously. Carl Jung, Memories, Dreams and Reflections, Page 122

She (a patient) had seen people and animals turn away from her, and had been so struck by this silent verdict that she could not have endured any further condemnation. Carl Jung, Memories, Dreams and Reflections, Page 123

It dawned upon me then for the first time that a general psychology of the personality lies concealed within psychosis, and that even here we come upon the old human conflicts. Carl Jung, Memories, Dreams and Reflections, Page 127

Although patients may appear dull and apathetic, or totally imbecilic, there is more going on in their minds, and more that is meaningful, than there seems to be. Carl Jung, Memories, Dreams and Reflections, Page 127

At bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own natures. Carl Jung, Memories, Dreams and Reflections, Page 127

Outward appearances are frequently deceptive, as I discovered to my astonishment in the case of a young catatonic patient. She was eighteen years old, and came from a cultivated family. Carl Jung, Memories, Dreams and Reflections, Page 128

Psychotherapy and analysis are as varied as are human individuals. Carl Jung, Memories, Dreams and Reflections, Page 131

I treat every patient as individually as possible, because the solution of the problem is always an individual one. Carl Jung, Memories, Dreams and Reflections, Page 131

Universal rules can be postulated only with a grain of salt. Carl Jung, Memories, Dreams and Reflections, Page 131

A psychological truth is valid only if it can be reversed. Carl Jung, Memories, Dreams and Reflections, Page 131

In one analysis I can be heard talking the Adlerian dialect, in another the Freudian. The crucial point is that I confront the patient as one human being to another. Carl Jung, Memories, Dreams and Reflections, Page 131

What counts, after all, is not whether a theory is corroborated, but whether the patient grasps himself as an individual. Carl Jung, Memories, Dreams and Reflections, Pages 131-132

The psyche is distinctly more complicated and inaccessible than the body. Carl Jung, Memories, Dreams and Reflections, Page 132

It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories, Dreams and Reflections, Page 132

The psychotherapist, however, must understand not only the patient; it is equally important that he should understand himself. Carl Jung, Memories, Dreams and Reflections, Page 132

"Only the wounded physician heals." Carl Jung [citing a Greek Proverb], Memories, Dreams and Reflections, Page 134

But when the doctor wears his personality like a coat of armor, he has no effect. Carl Jung, Memories, Dreams and Reflections, Page 134

By means of a relativization of time and space in the unconscious it could well be that I had perceived something which in reality was taking place elsewhere. Carl Jung, Memories, Dreams and Reflections, Page 138

The collective unconscious is common to all; it is the foundation of what the ancients called the "sympathy of all things." Carl Jung, Memories, Dreams and Reflections, Page 138

Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew, according to what his destiny prescribes for him. Carl Jung, Memories, Dreams and Reflections, Page 138

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung, Memories, Dreams and Reflections, Pages 141-142

I no longer recall the figures exactly; but, on a conservative estimate, a third of my cases were really cured, a third considerably improved, and a third not essentially influenced. Carl Jung, Memories, Dreams and Reflections, Page 143

For psychotherapy to be effective a close rapport is needed, so close that the doctor cannot shut his eyes to the heights and depths of human suffering. Carl Jung, Memories, Dreams and Reflections, Page 143

I am speaking of those who cannot tolerate the loss of myth and who can neither find a way to a merely exterior world, to the world as seen by science, nor rest satisfied with an intellectual juggling with words, which has nothing whatsoever to do with wisdom. Carl Jung, Memories, Dreams and Reflections, Page 144

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. Carl Jung, Memories, Dreams and Reflections, Page 145

Even the pope has a confessor. I always advise analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, Memories, Dreams and Reflections, Page 134

Fromthe clinical point of view which then prevailed, the human personality of the patient, his individuality, did not matter at all. Rather, the doctor was confronted with Patient X, with a long list of cut-and-dried diagnoses and a detailing of symptoms. Patients were labeled, rubber-stamped with a diagnosis, and, for the most part, that settled the matter. Carl Jung, Memories, Dreams and Reflections, Page 114

The material had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

He [Jung's Father] said once, "The boy is interested in everything imaginable, but he does not know what he wants." Carl Jung, Memories, Dreams and Reflections, Page 84

, was not so much because our poverty was laid bare for all the world to see, but because I had secretly been I wconvinced that all the "top" people, the people who "counted," were ill disposed toward me. Carl Jung, Memories, Dreams and Reflections, Page 86

Through No. 1's {personality} eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament, and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist. Carl Jung, Memories, Dreams and Reflections, Page 86

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2 [personality] felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2, [personality] on the other hand, felt himself in secret accord with the Middle Ages, as personified by Faust, with the legacy of a past which had obviously stirred Goethe to the depths. Carl Jung, Memories, Dreams and Reflections, Page 87

Faust, on the other hand, was the living equivalent of No. 2, [personality] and I was convinced that he was the answer which Goethe had given to his times. Carl Jung, Memories, Dreams and Reflections, Page 87

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying. Carl Jung, Memories, Dreams and Reflections, Page 88

I knew, too, that this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest. Carl Jung, Memories, Dreams and Reflections, Page 88

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. Carl Jung, Memories, Dreams and Reflections, Page 88

My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, Memories, Dreams and Reflections, Page 88

It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow. Carl Jung, Memories, Dreams and Reflections, Page 88

For the extraordinary idea that in the light of consciousness the inner realm of light appears as a gigantic shadow was not something I would have hit on of my own accord. Carl Jung, Memories, Dreams and Reflections, Page 88

I must leave No. 2 behind me, that was clear. But under no circumstances ought I to deny him to myself or declare him invalid. Carl Jung, Memories, Dreams and Reflections, Page 89

Children react much less to what grown-ups say than to the imponderables in the surrounding atmosphere. Carl Jung, Memories, Dreams and Reflections, Page 89

The peculiar "religious" ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to my parental environment and to the spirit of the age. Carl Jung, Memories, Dreams and Reflections, Page 90

I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith. Carl Jung, Memories, Dreams and Reflections, Page 90

My mother's "No. 2," offered me the strongest support in the conflict then beginning between paternal tradition and the strange, compensatory products which my unconscious had been stimulated to create. Carl Jung, Memories, Dreams and Reflections, Page 91

Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung, Memories, Dreams and Reflections, Page 91

Thus at least a part of our being lives in the centuries that part which, for my private use, I have designated "No. 2." Carl Jung, Memories, Dreams and Reflections, Page 91

During the years 1892-94 I had a number of rather vehement discussions with my father. Carl Jung, Memories, Dreams and Reflections, Page 91

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

Theology had alienated my father and me from one another. I felt that I had once again suffered a fatal defeat, though I sensed I was not alone. I had a dim premonition that he was inescapably succumbing to his fate. Carl Jung, Memories, Dreams and Reflections, Page 93

Once I heard him [Jung's Father] praying. He struggled desperately to keep his faith. Carl Jung, Memories, Dreams and Reflections, Page 93

What were men, anyway? "They are born dumb and blind as puppies" I thought, "and like all God's creatures are furnished with the dimmest light, never enough to illuminate the darkness in which they grope." Carl Jung, Memories, Dreams and Reflections, Page 93

The arch sin of faith, it seemed to me, was that it forestalled experience. Carl Jung, Memories, Dreams and Reflections, Page 94

His [Jung's Father] depressive moods increased in frequency and intensity, and so did his hypochondria. Carl Jung, Memories, Dreams and Reflections, Page 94

I would not have missed this time of poverty. Carl Jung, Memories, Dreams and Reflections, Page 95

The material [Miss Miller Fantasies] had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

I was equally sure that none of the theologians I knew had ever seen "the light that shineth in the darkness" with his own eyes, for if they had they would not have been able to teach a "theological religion" which seemed quite inadequate to me, since there was nothing to do with it but believe it without hope. Carl Jung, Memories, Dreams and Reflections, Page 94

For a number of years he [Jung's Father] had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him. Carl Jung, Memories Dreams and Reflections, Page 94

One learns to value simple things [when in Poverty]. I still remember the time when I was given a box of cigars as a present. Carl Jung, Memories Dreams and Reflections, Page 97

Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost. This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension. Carl Jung, Memories Dreams and Reflections, Page 98

Then, for the first time, I became aware how poor we were, that my father was a poor country parson and I a still poorer parson's son who had holes in his shoes and had to sit for six hours in school with wet socks. Carl Jung, Memories Dreams and Reflections, Page 24

When I was nine years old my mother had had a little girl. Carl Jung, Memories Dreams and Reflections, Page 25

To this day, writing down my memories at the age of eighty-three, I have never fully unwound the tangle of my earliest memories. Carl Jung, Memories Dreams and Reflections, Page 27

School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire. Carl Jung, Memories Dreams and Reflections, Page 27

Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class. Carl Jung, Memories Dreams and Reflections, Page 27

The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were. Carl Jung, Memories Dreams and Reflections, Page 27

All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly. Carl Jung, Memories Dreams and Reflections, Page 28

In addition, I was exempted from drawing classes on grounds of utter incapacity. Carl Jung, Memories Dreams and Reflections, Page 29

To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move. Carl Jung, Memories Dreams and Reflections, Page 29

When, as I shall describe later, my neurotic fainting spells began, the doctor forbade me to engage in gymnastics, much to my satisfaction. Carl Jung, Memories Dreams and Reflections, Page 30

But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew: I am myself now, now I exist. Carl Jung, Memories Dreams and Reflections, Page 32

I could not understand this identity I felt with the eighteenth century. Often in those days I would write the date 1786 instead of 1886, and each time this happened I was overcome by an inexplicable nostalgia. Carl Jung, Memories Dreams and Reflections, Page 34

One must be utterly abandoned to God; nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness. Carl Jung, Memories Dreams and Reflections, Page 40

It made a lasting impression on me that the unjust steward was praised, and that Peter, the waverer, was appointed the rock upon which the Church was built. Carl Jung, Memories Dreams and Reflections, Page 41

I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket. Carl Jung, Memories Dreams and Reflections, Page 41

As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years. Carl Jung, Memories Dreams and Reflections, Page 41

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know. Carl Jung, Memories Dreams and Reflections, Page 41

Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret. Carl Jung, Memories Dreams and Reflections, Page 42

"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out." Carl Jung, Memories Dreams and Reflections, Page 42

I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone. Carl Jung, Memories Dreams and Reflections, Page 42

I hated all competition, and if someone played a game too competitively I turned my back on the game. Carl Jung, Memories Dreams and Reflections, Page 43

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3

I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem. Carl Jung, Memories Dreams and Reflections, Page 3

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Carl Jung, Memories Dreams and Reflections, Page 3

Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, Memories Dreams and Reflections, Page 3

Whether or not the stories are "true" is not the problem. The only question is whether what I tell is my fable, my truth. Carl Jung, Memories Dreams and Reflections, Page 3

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Carl Jung, Memories Dreams and Reflections, Page 4

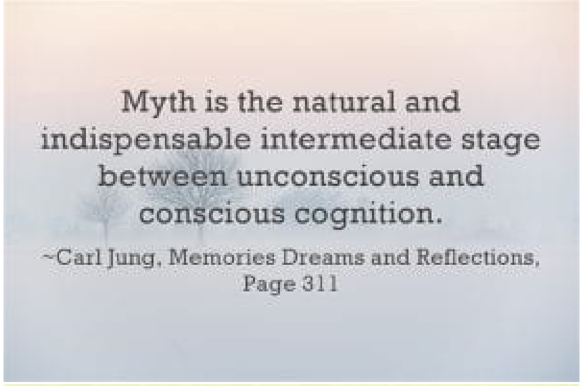
We are a psychic process which we do not control, or only partly direct. Carl Jung, Memories Dreams and Reflections, Page 4

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. Carl Jung, Memories Dreams and Reflections, Page 4

When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. Carl Jung, Memories Dreams and Reflections, Page 4

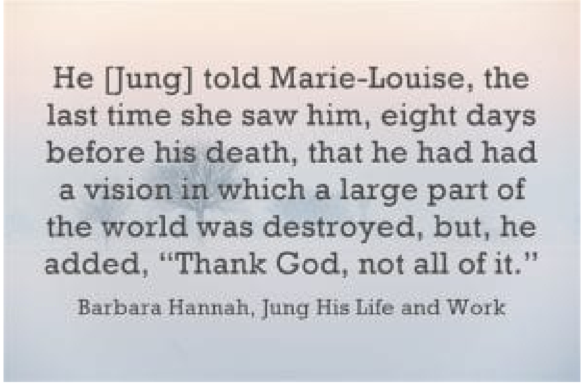
In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. Carl Jung, Memories Dreams and Reflections, Page 4

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the sam4e time a kind of recollection. Carl Jung, Memories Dreams and Reflections, Page 5



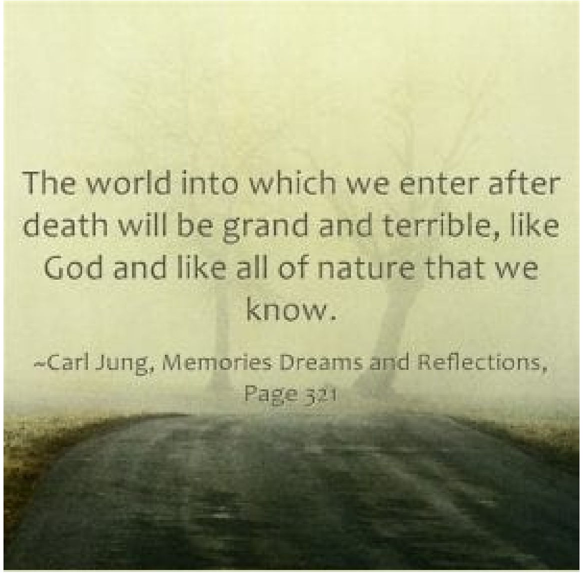
Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition.

~Carl Jung, Memories Dreams and Reflections, Page 311



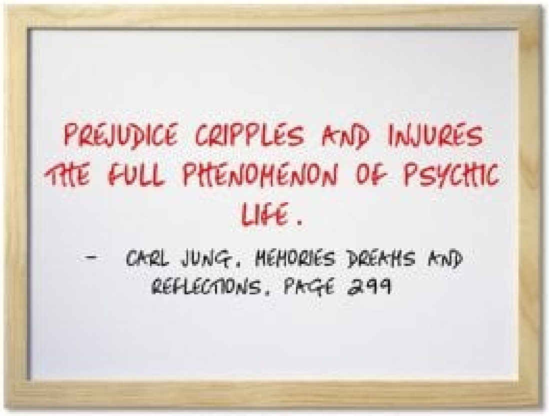
He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, "Thank God, not all of it."

Barbara Hannah, Jung His Life and Work



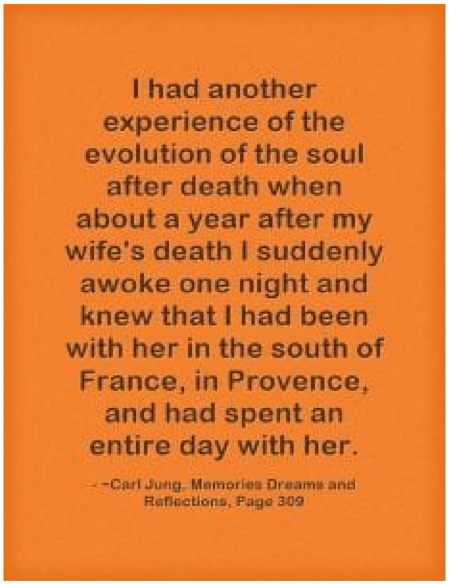
The world into which we enter after death will be grand and terrible, like God and like all of nature that we know.

~Carl Jung, Memories Dreams and Reflections, Page 321



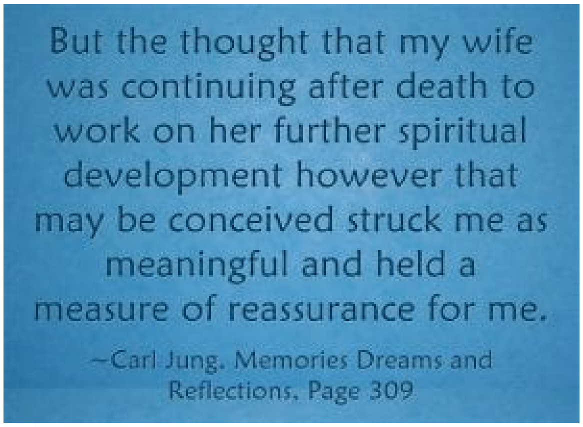
PREJUDICE CRIPPLES AND INJURES THE FULL PHENOMENON OF PSYCHIC LIFE.

- CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 299



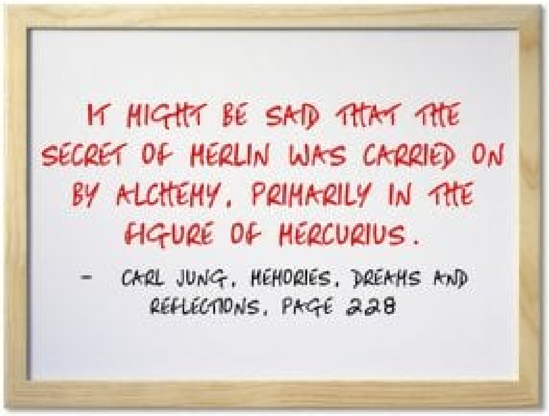
I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her.

- ~Carl Jung, Memories Dreams and Reflections, Page 309



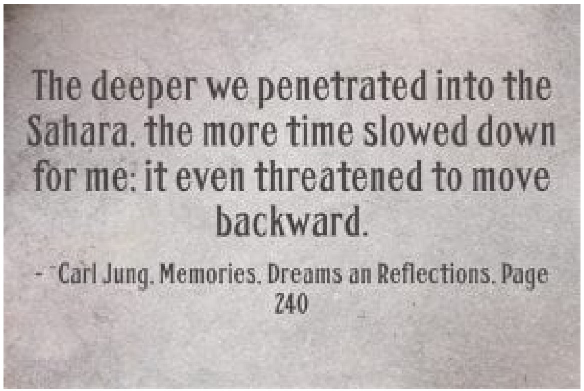
But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me.

~Carl Jung, Memories Dreams and Reflections, Page 309



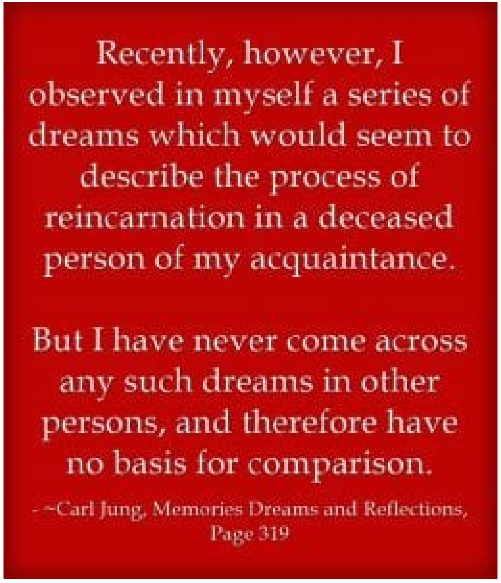
IT MIGHT BE SAID THAT THE SECRET OF MERLIN WAS CARRIED ON BY ALCHEMY, PRIMARILY IN THE FIGURE OF MERCURIUS.

- CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 228



The deeper we penetrated into the Sahara, the more time slowed down for me: it even threatened to move backward.

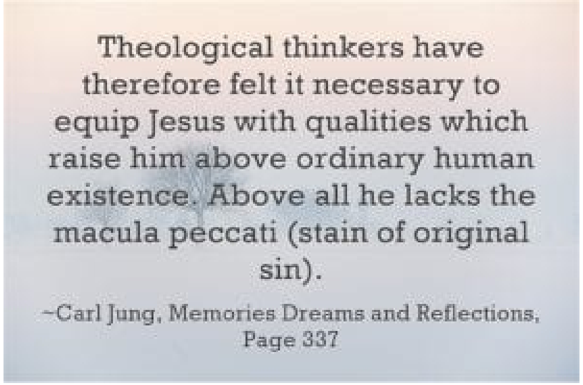
- ~Carl Jung, Memories, Dreams an Reflections, Page 240



Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.

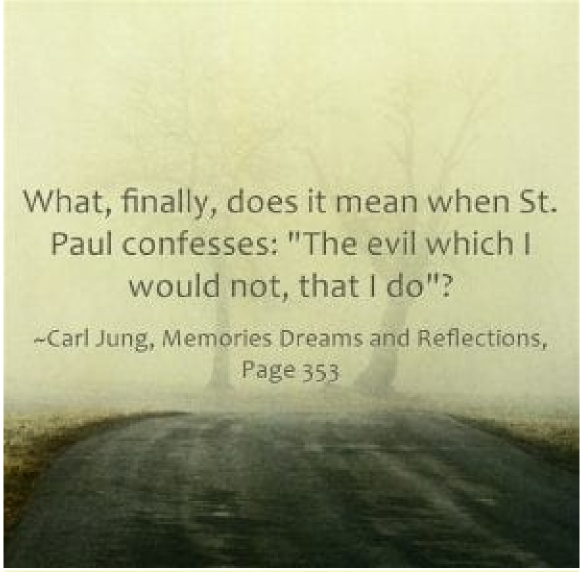
But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

- ~Carl Jung, Memories Dreams and Reflections, Page 319



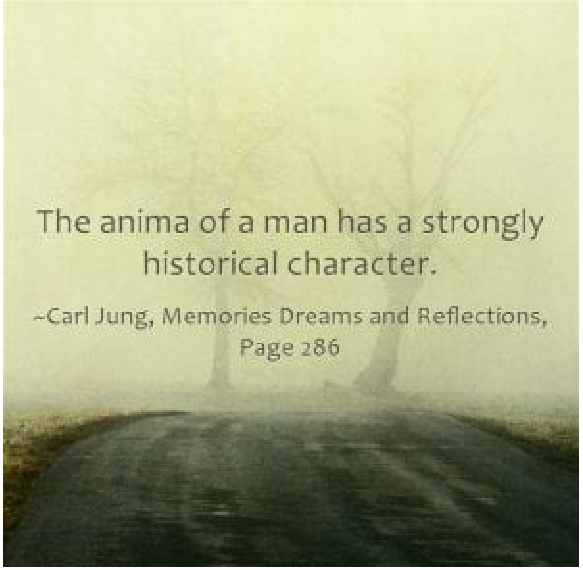
Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all he lacks the macula peccati (stain of original sin).

~Carl Jung, Memories Dreams and Reflections, Page 337



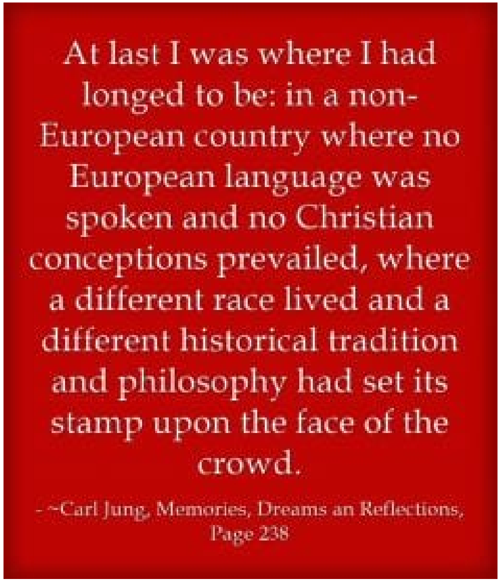
What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"?

~Carl Jung, Memories Dreams and Reflections, Page 353



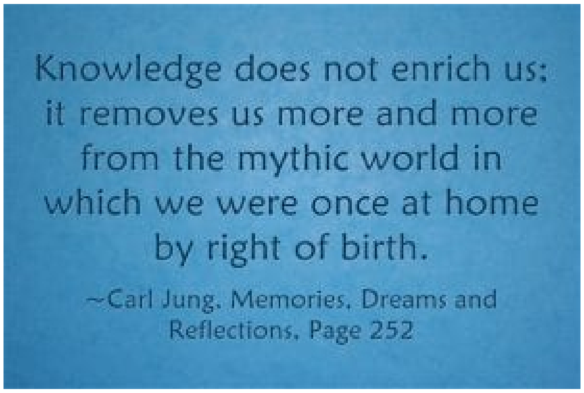
The anima of a man has a strongly historical character.

~Carl Jung, Memories Dreams and Reflections, Page 286



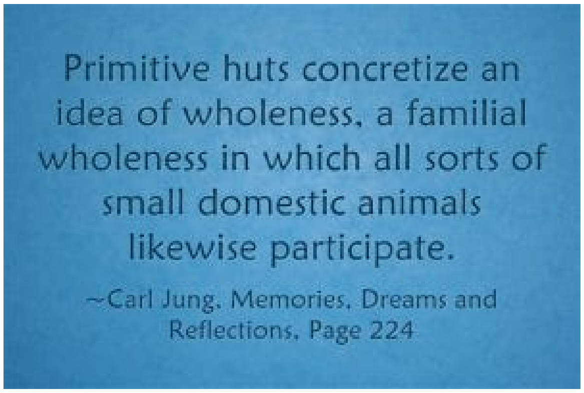
At last I was where I had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd.

- ~Carl Jung, Memories, Dreams an Reflections, Page 238



Knowledge does not enrich us: it removes us more and more from the mythic world in which we were once at home by right of birth.

~Carl Jung, Memories, Dreams and Reflections, Page 252

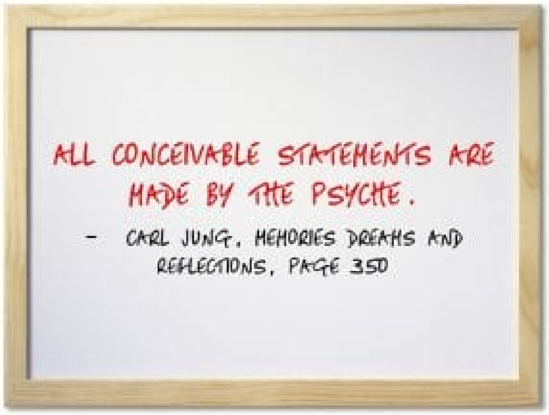


Primitive huts concretize an idea of wholeness, a familial wholeness in which all sorts of small domestic animals likewise participate.

~Carl Jung, Memories, Dreams and Reflections, Page 224

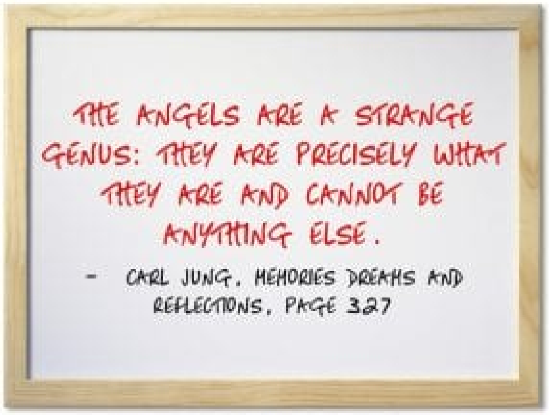
Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.

~Carl Jung, Memories Dreams and Reflections, Page 284



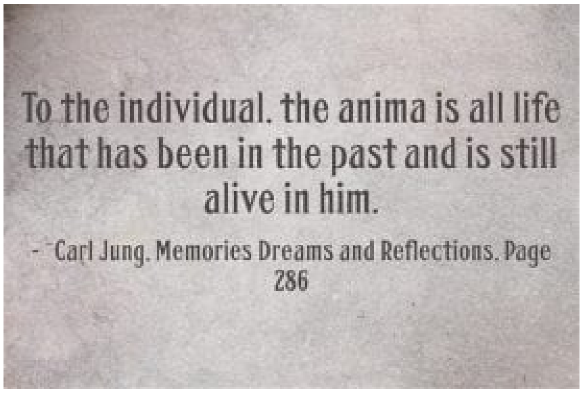
ALL CONCEIVABLE STATEMENTS ARE MADE BY THE PSYCHE.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 350



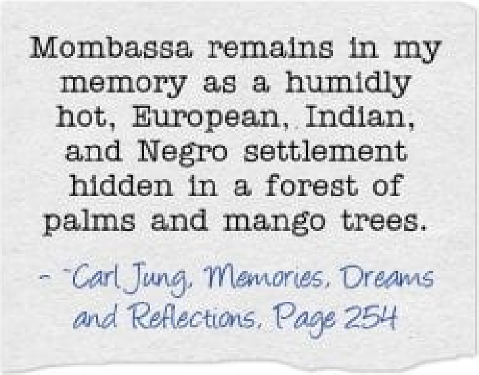
THE ANGELS ARE A STRANGE GENUS: THEY ARE PRECISELY WHAT THEY ARE AND CANNOT BE ANYTHING ELSE.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 327



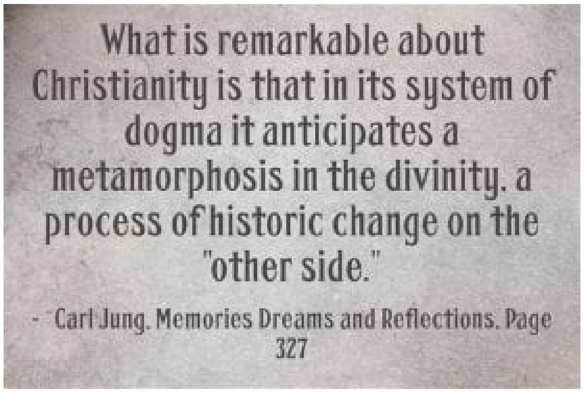
To the individual, the anima is all life that has been in the past and is still alive in him.

- “Carl Jung, Memories Dreams and Reflections, Page 286



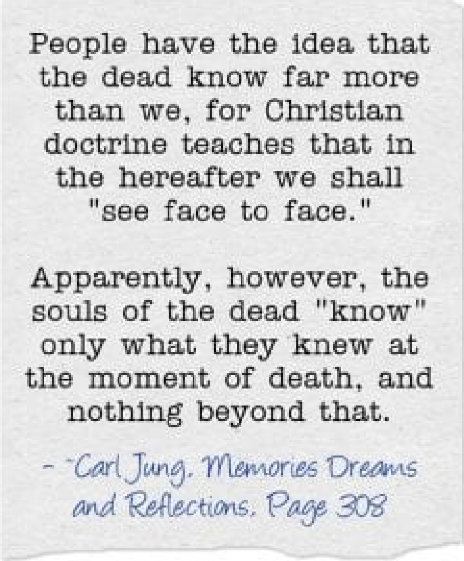
Mombassa remains in my memory as a humidly hot, European, Indian, and Negro settlement hidden in a forest of palms and mango trees.

- “Carl Jung, Memories, Dreams and Reflections, Page 254



What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side."

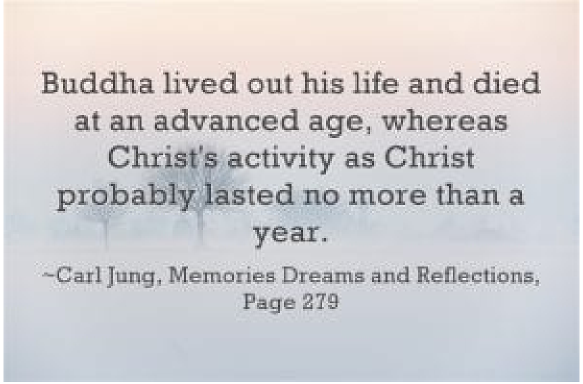
- “Carl Jung, Memories Dreams and Reflections, Page 327



People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

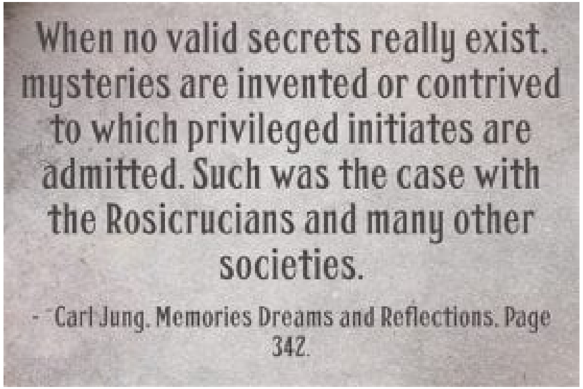
Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that.

- “Carl Jung, Memories Dreams and Reflections, Page 308



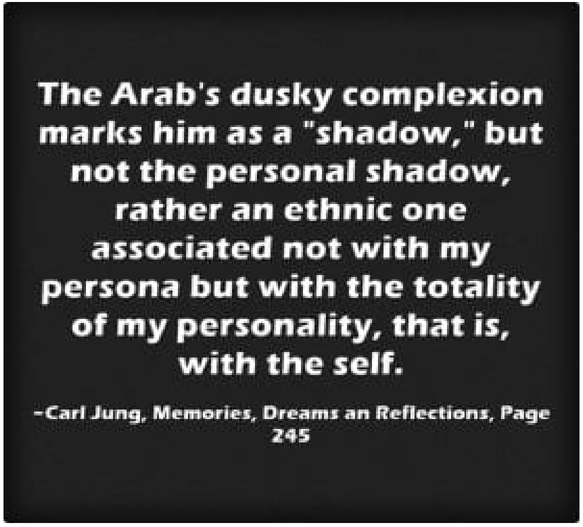
Buddha lived out his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year.

~Carl Jung, Memories Dreams and Reflections, Page 279



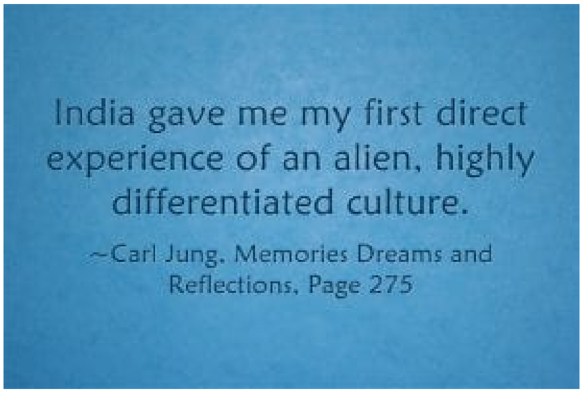
When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted. Such was the case with the Rosicrucians and many other societies.

- ~Carl Jung, Memories Dreams and Reflections, Page 342.



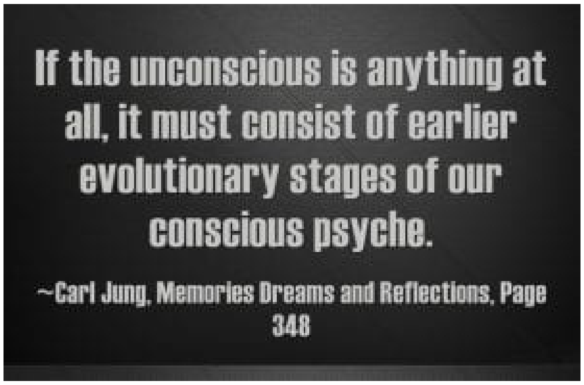
The Arab's dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self.

~Carl Jung, Memories, Dreams an Reflections, Page 245



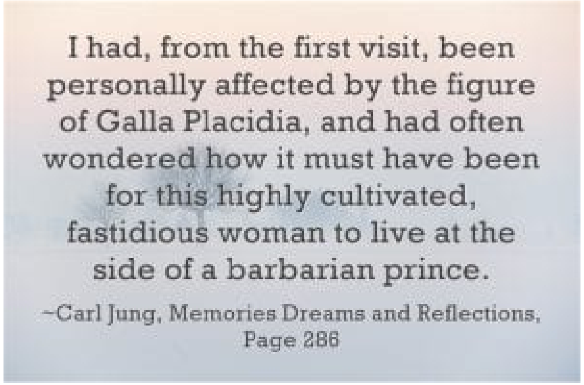
India gave me my first direct experience of an alien, highly differentiated culture.

~Carl Jung, Memories Dreams and Reflections, Page 275



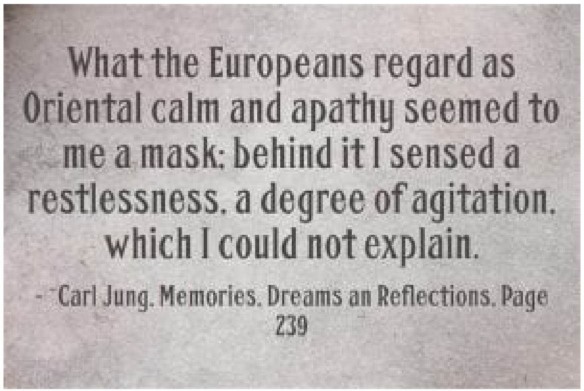
If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche.

~Carl Jung, Memories Dreams and Reflections, Page 348



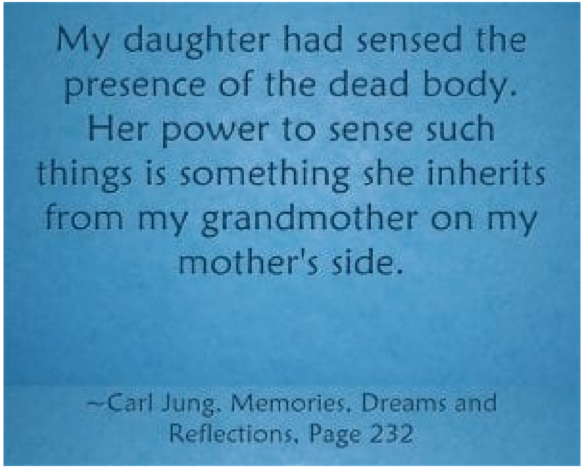
I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.

~Carl Jung, Memories Dreams and Reflections, Page 286



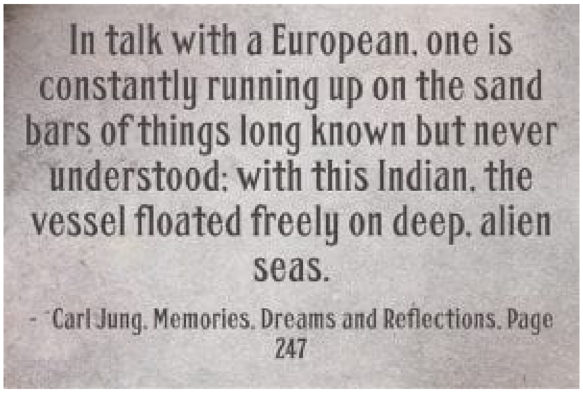
What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain.

- ~Carl Jung, Memories, Dreams an Reflections, Page 239



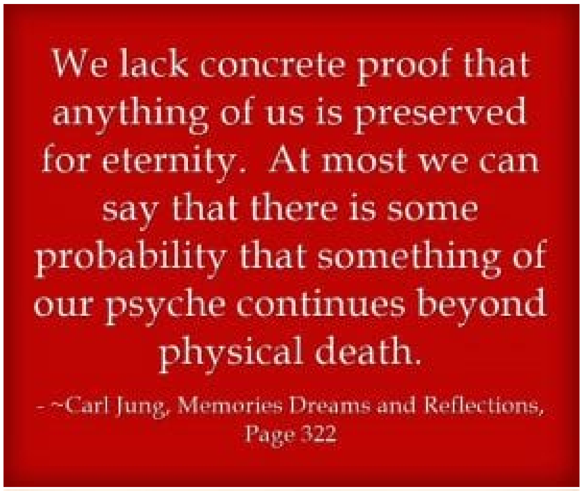
My daughter had sensed the presence of the dead body. Her power to sense such things is something she inherits from my grandmother on my mother's side.

~Carl Jung, Memories, Dreams and Reflections, Page 232



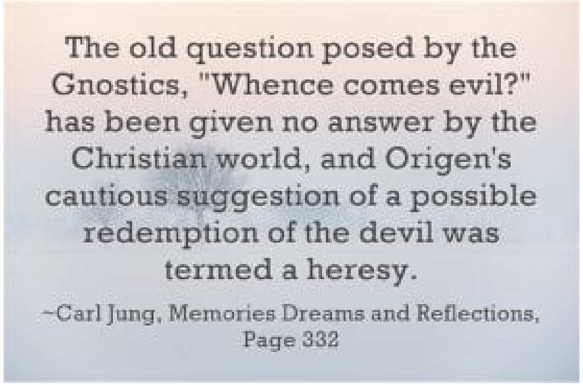
In talk with a European. one is constantly running up on the sand bars of things long known but never understood: with this Indian. the vessel floated freely on deep. alien seas.

- Carl Jung. Memories. Dreams and Reflections. Page 247



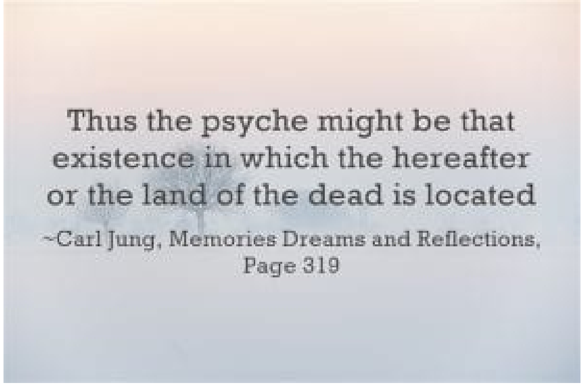
We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death.

- ~Carl Jung, Memories Dreams and Reflections, Page 322



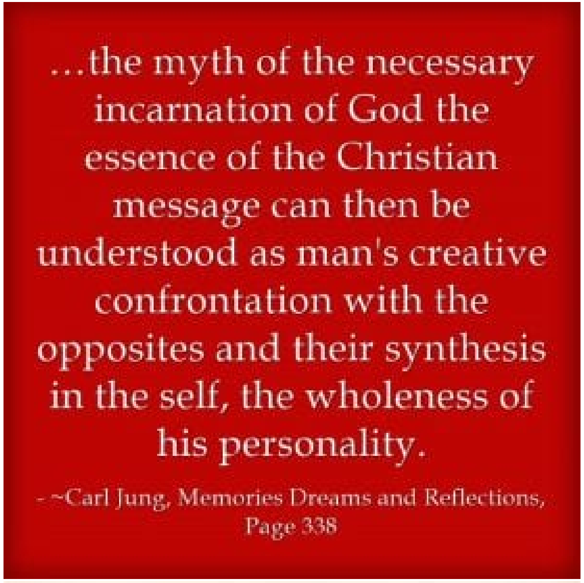
The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy.

~Carl Jung, Memories Dreams and Reflections, Page 332



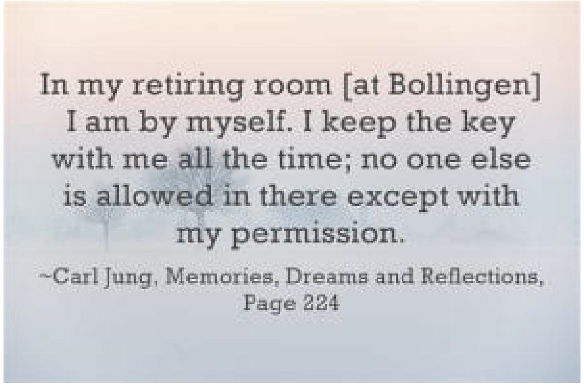
Thus the psyche might be that existence in which the hereafter or the land of the dead is located

~Carl Jung, Memories Dreams and Reflections, Page 319



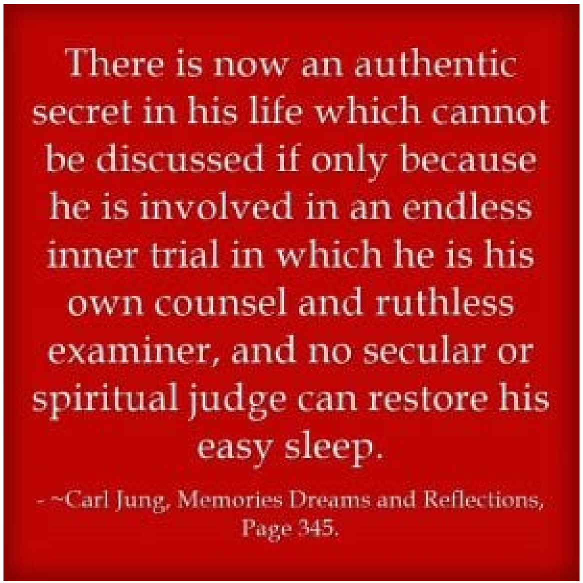
…the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality.

- ~Carl Jung, Memories Dreams and Reflections, Page 338



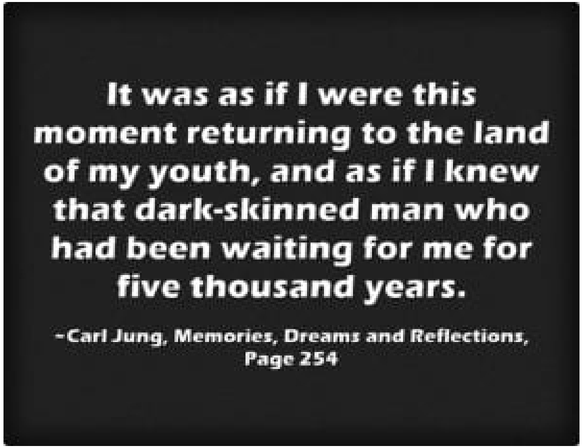
In my retiring room [at Bollingen] I am by myself. I keep the key with me all the time; no one else is allowed in there except with my permission.

~Carl Jung, Memories, Dreams and Reflections, Page 224



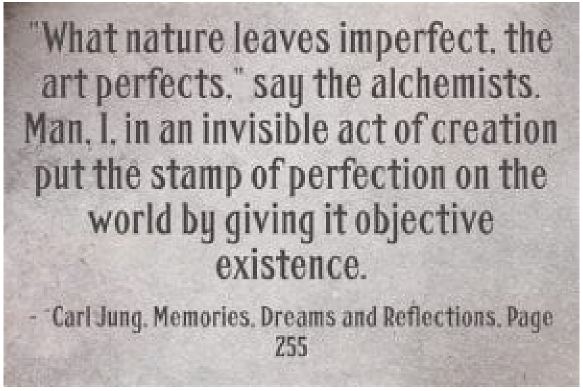
There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep.

- ~Carl Jung, Memories Dreams and Reflections, Page 345.



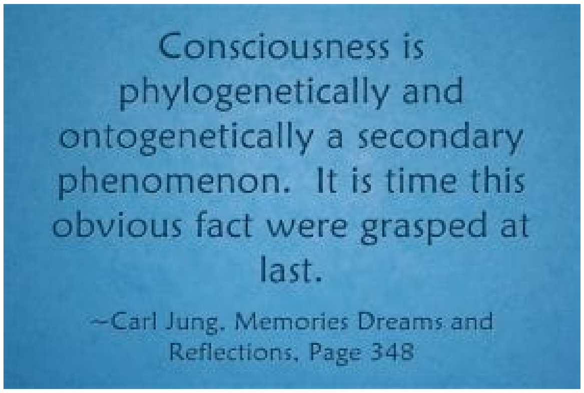
It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years.

~Carl Jung, Memories, Dreams and Reflections, Page 254



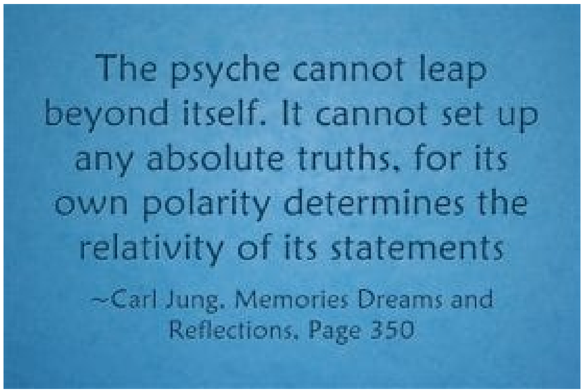
"What nature leaves imperfect, the art perfects," say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence.

- ~Carl Jung, Memories, Dreams and Reflections, Page 255



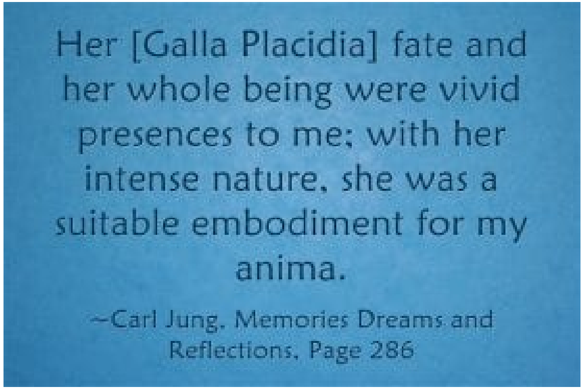
Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time this obvious fact were grasped at last.

~Carl Jung, Memories Dreams and Reflections, Page 348



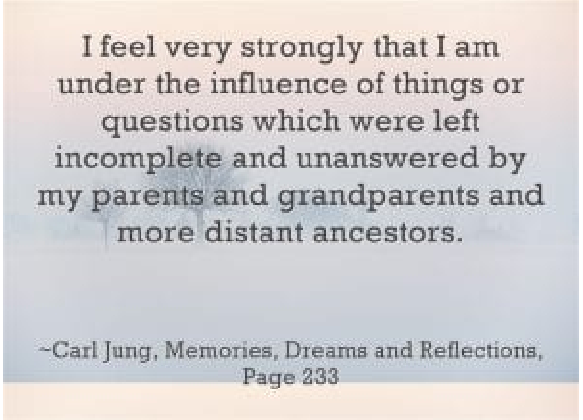
The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements

~Carl Jung, Memories Dreams and Reflections, Page 350

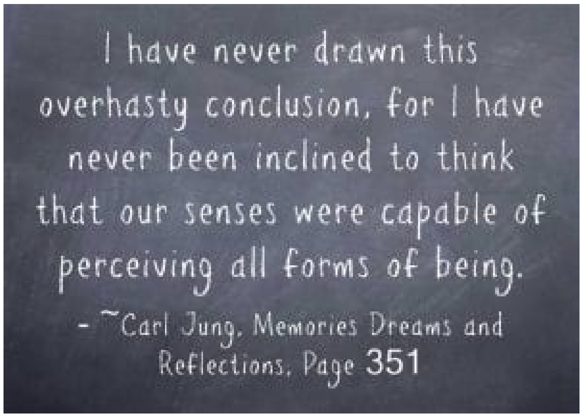


Her [Galla Placidia] fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.

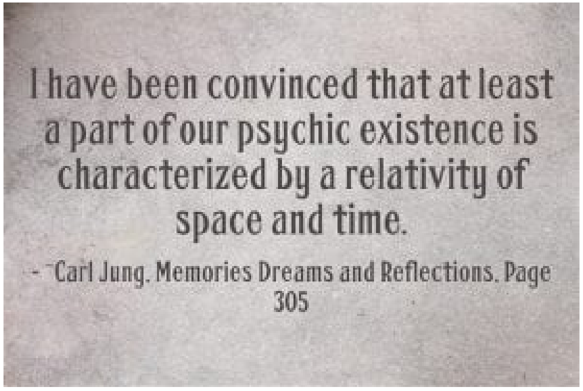
~Carl Jung, Memories Dreams and Reflections, Page 286


I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

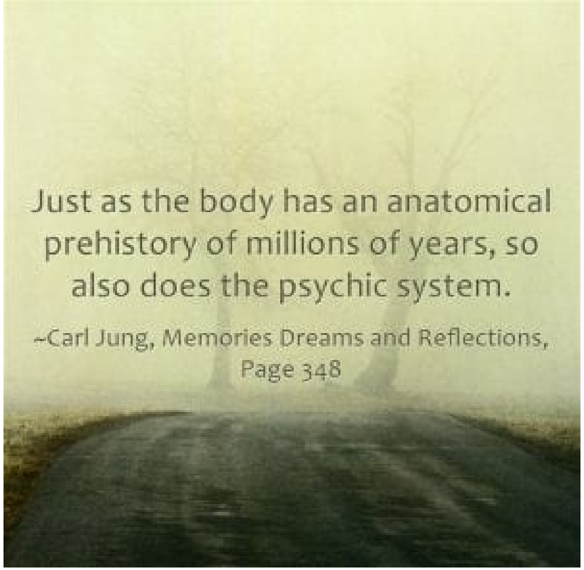
~Carl Jung, Memories, Dreams and Reflections, Page 233


I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being.

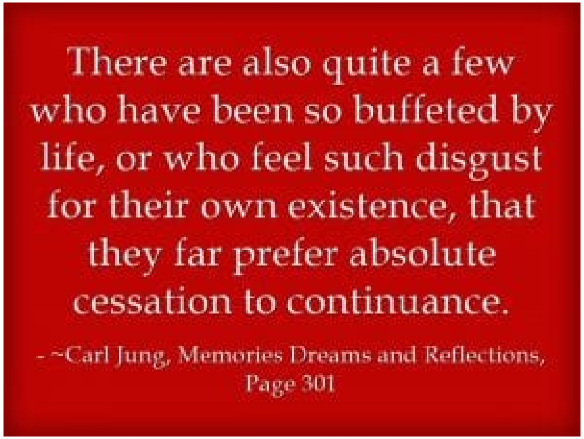
- ~Carl Jung, Memories Dreams and Reflections, Page 351


I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time.

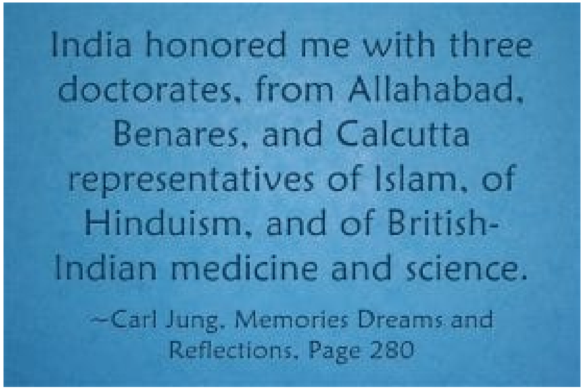
- ~Carl Jung, Memories Dreams and Reflections, Page 305


Just as the body has an anatomical prehistory of millions of years, so also does the psychic system.

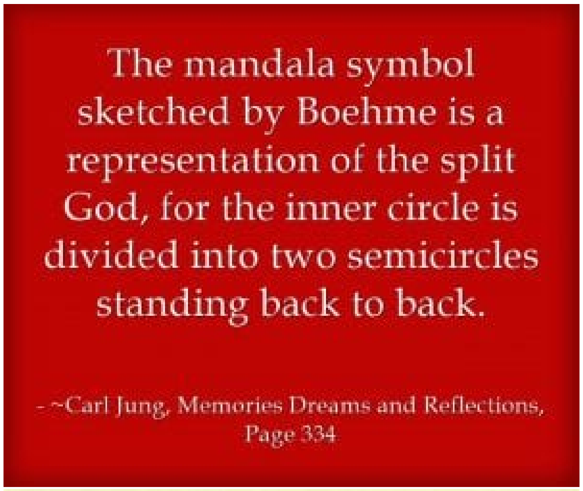
~Carl Jung, Memories Dreams and Reflections, Page 348


There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance.

- ~Carl Jung, Memories Dreams and Reflections, Page 301

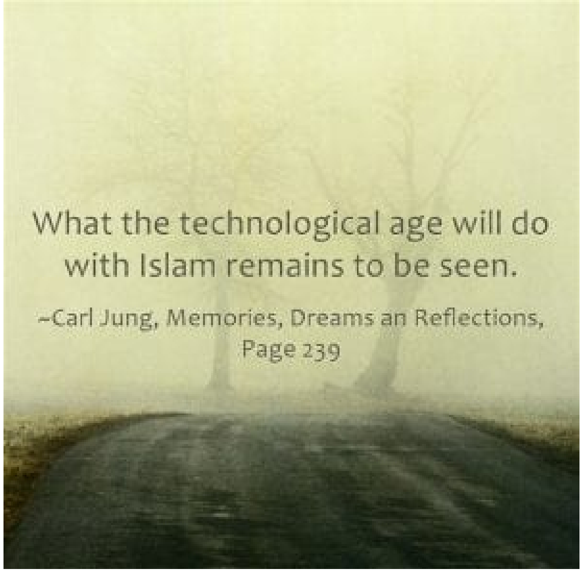

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science.

~Carl Jung, Memories Dreams and Reflections, Page 280



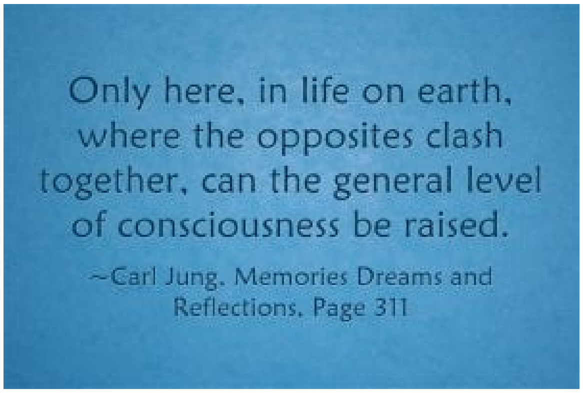
The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back.

- ~Carl Jung, Memories Dreams and Reflections, Page 334



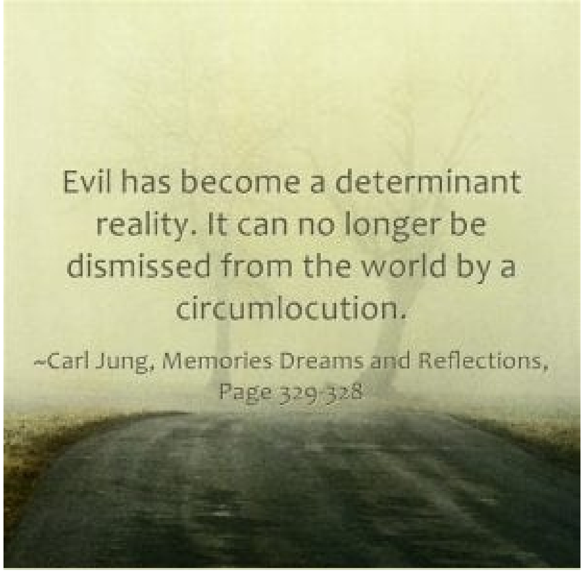
What the technological age will do with Islam remains to be seen.

~Carl Jung, Memories, Dreams an Reflections, Page 239



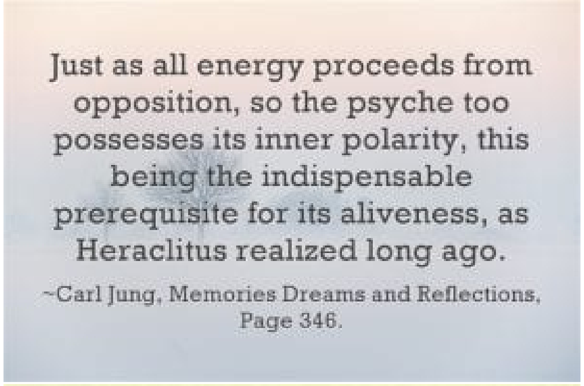
Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised.

~Carl Jung, Memories Dreams and Reflections, Page 311



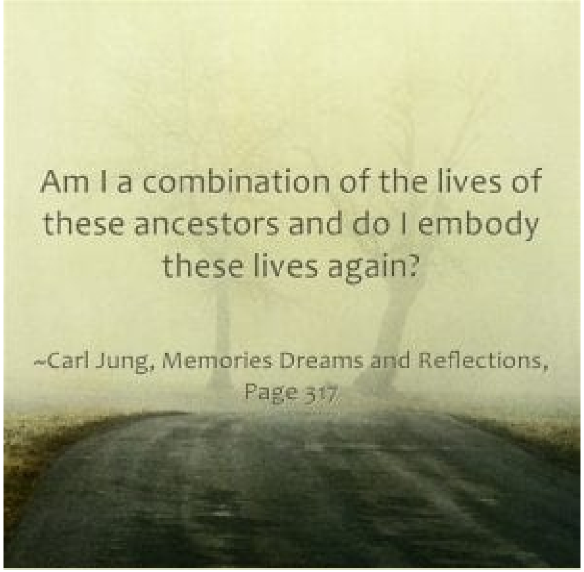
Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution.

~Carl Jung, Memories Dreams and Reflections, Page 329-328



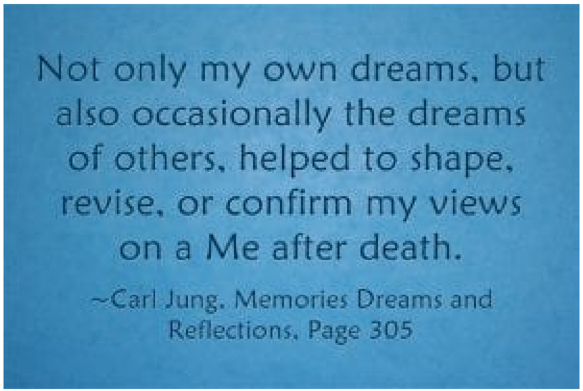
Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago.

~Carl Jung, Memories Dreams and Reflections, Page 346.



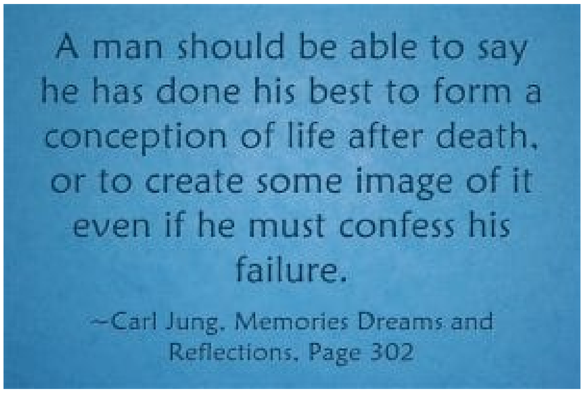
Am I a combination of the lives of these ancestors and do I embody these lives again?

~Carl Jung, Memories Dreams and Reflections, Page 317



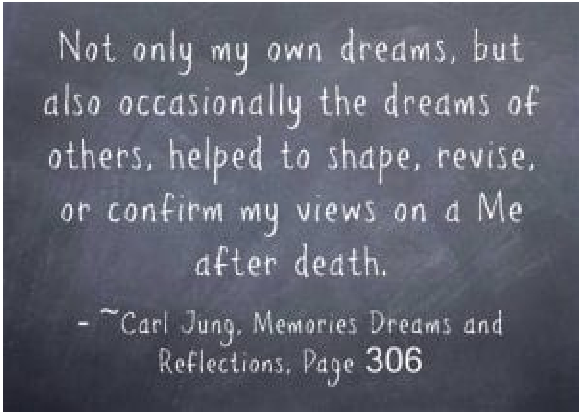
Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death.

~Carl Jung, Memories Dreams and Reflections, Page 305



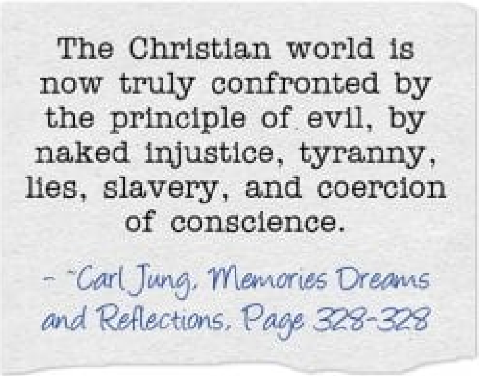
A man should be able to say he has done his best to form a conception of life after death, or to create some image of it even if he must confess his failure.

~Carl Jung, Memories Dreams and Reflections, Page 302



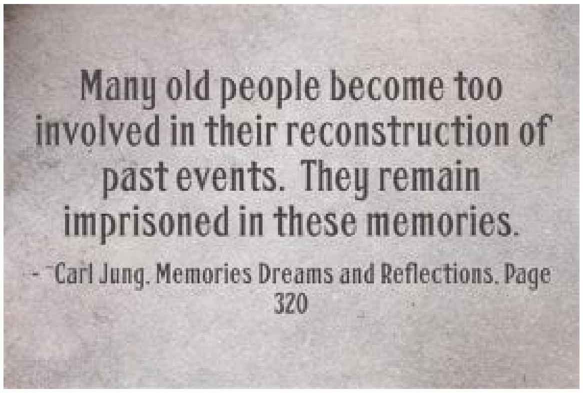
Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death.

- ~Carl Jung, Memories Dreams and Reflections, Page 306



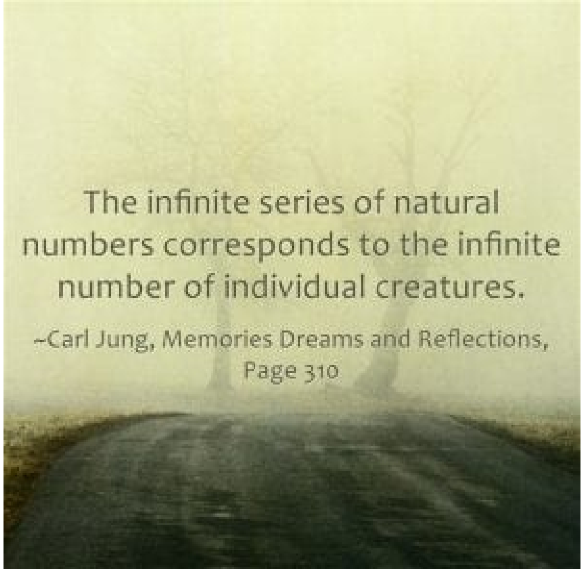
The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience.

- ~Carl Jung, Memories Dreams and Reflections, Page 328-328



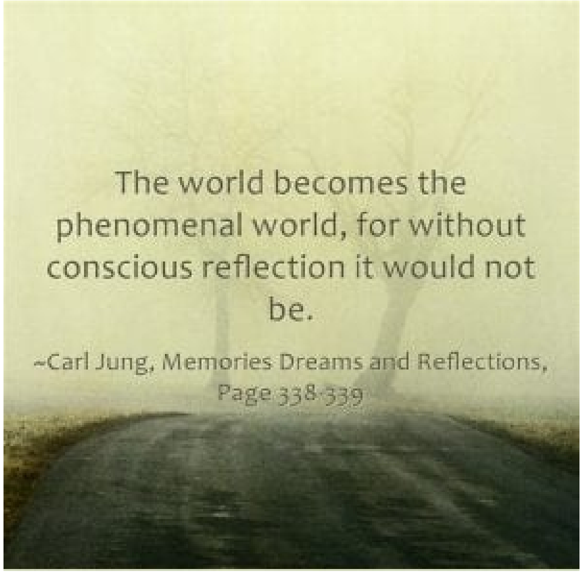
Many old people become too involved in their reconstruction of past events. They remain imprisoned in these memories.

- ~Carl Jung, Memories Dreams and Reflections, Page 320



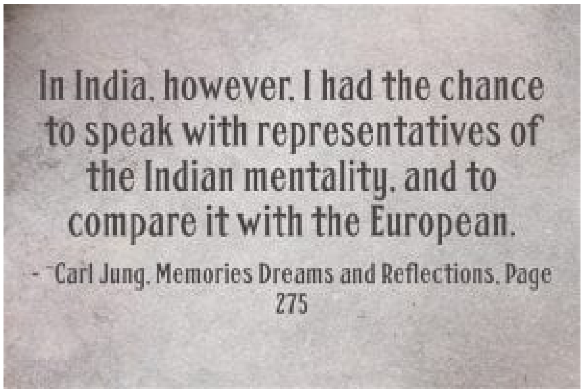
The infinite series of natural numbers corresponds to the infinite number of individual creatures.

~Carl Jung, Memories Dreams and Reflections, Page 310



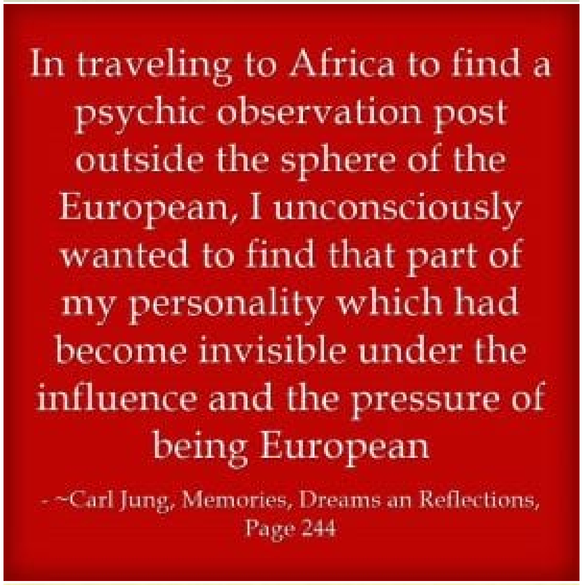
The world becomes the phenomenal world, for without conscious reflection it would not be.

~Carl Jung, Memories Dreams and Reflections, Page 338-339



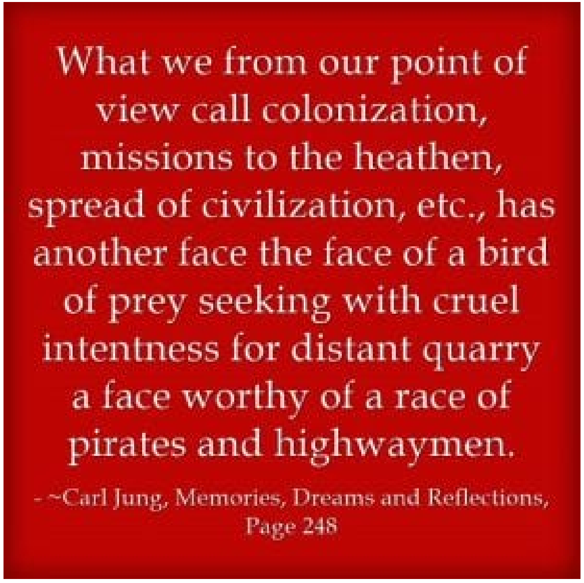
In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European.

- ~Carl Jung, Memories Dreams and Reflections, Page 275



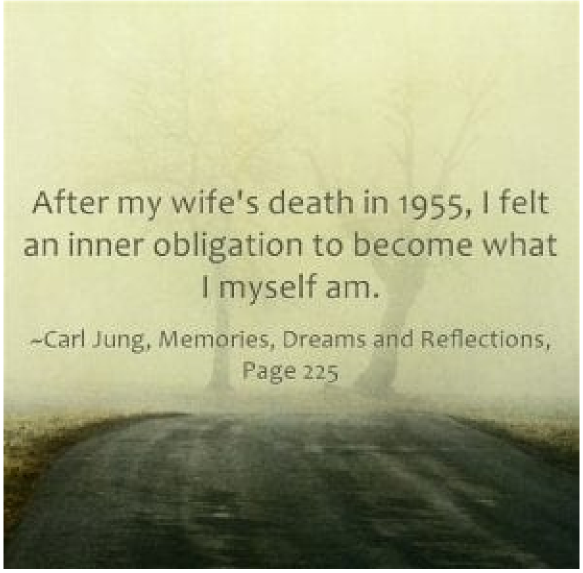
In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European

- ~Carl Jung, Memories, Dreams an Reflections, Page 244



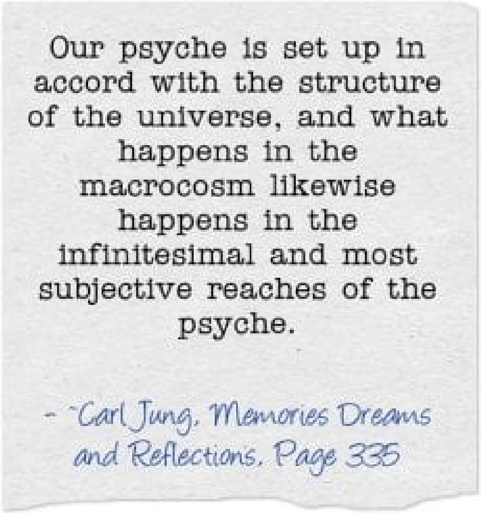
What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen.

- ~Carl Jung, Memories, Dreams and Reflections, Page 248



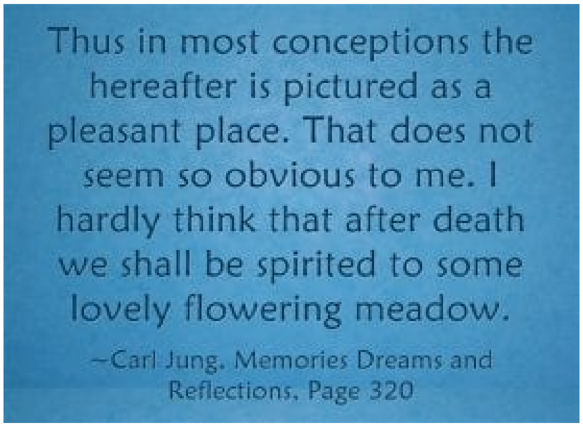
After my wife's death in 1955, I felt an inner obligation to become what I myself am.

~Carl Jung, Memories, Dreams and Reflections, Page 225



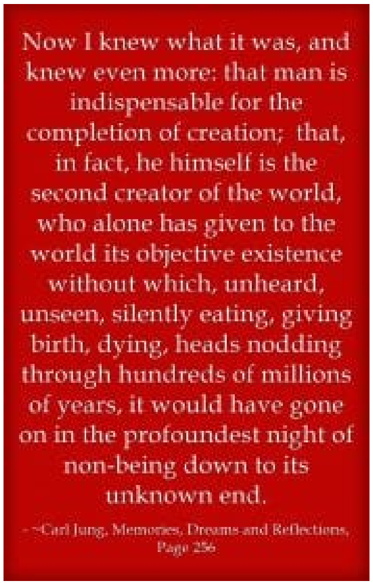
Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche.

- ~Carl Jung, Memories Dreams and Reflections, Page 335



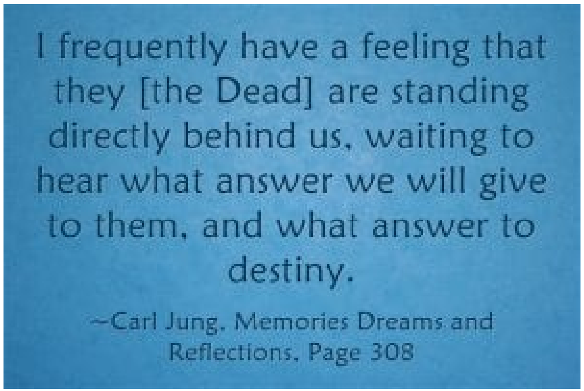
Thus in most conceptions the hereafter is pictured as a pleasant place. That does not seem so obvious to me. I hardly think that after death we shall be spirited to some lovely flowering meadow.

~Carl Jung, Memories Dreams and Reflections, Page 320



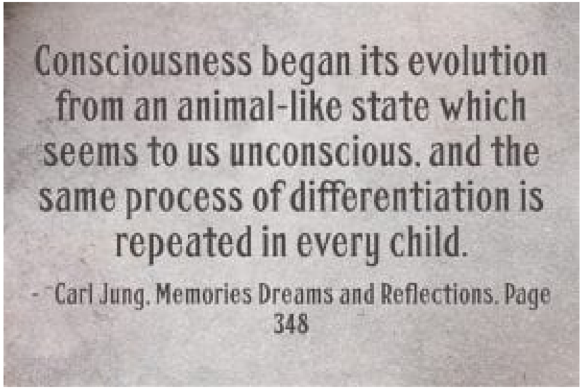
Now I knew what it was, and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end.

- ~Carl Jung, Memories, Dreams and Reflections, Page 256



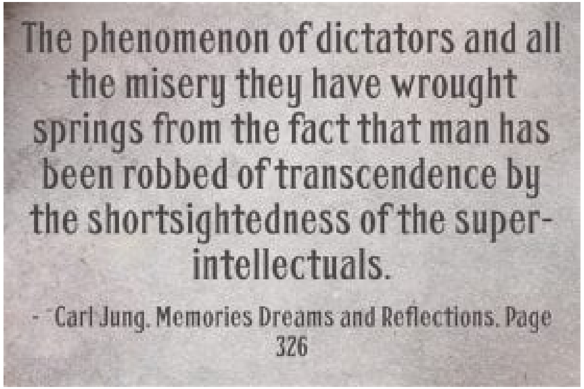
I frequently have a feeling that they [the Dead] are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.

~Carl Jung, Memories Dreams and Reflections, Page 308



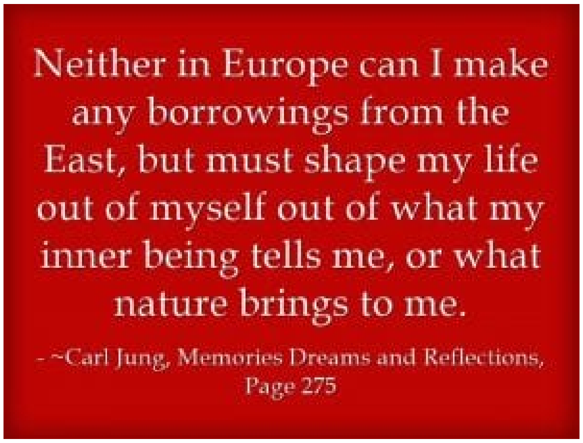
Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated in every child.

- ~Carl Jung, Memories Dreams and Reflections, Page 348



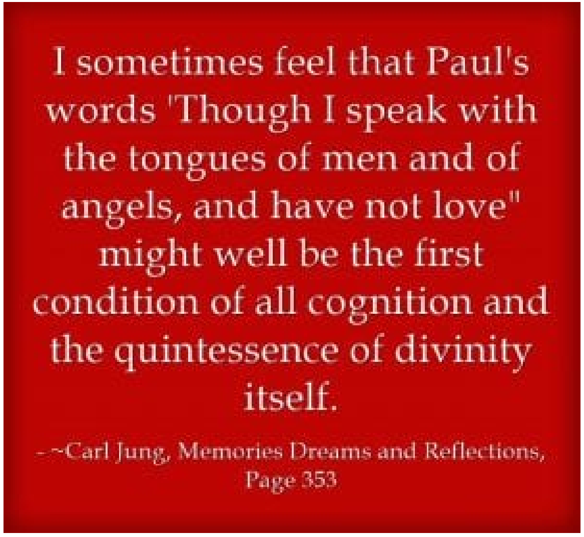
The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals.

- ~Carl Jung, Memories Dreams and Reflections, Page 326



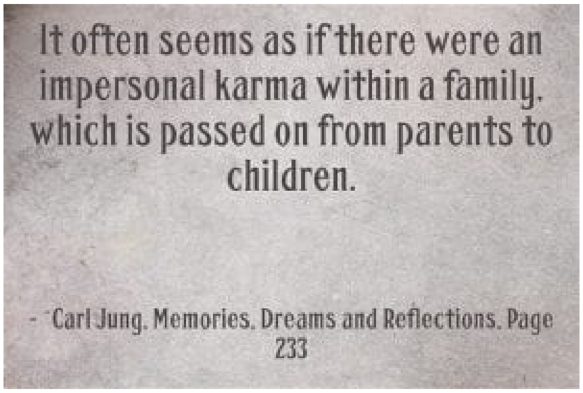
Neither in Europe can I make any borrowings from the East, but must shape my life out of myself out of what my inner being tells me, or what nature brings to me.

- ~Carl Jung, Memories Dreams and Reflections, Page 275



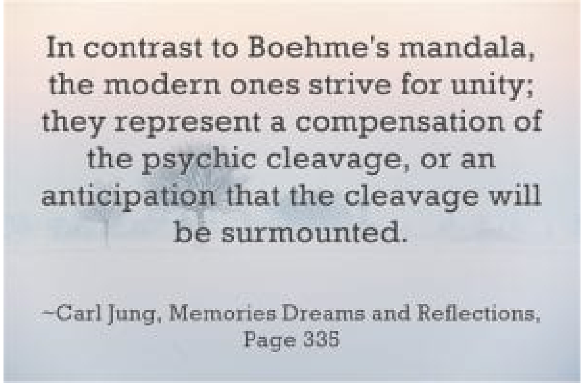
I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself.

- ~Carl Jung, Memories Dreams and Reflections, Page 353



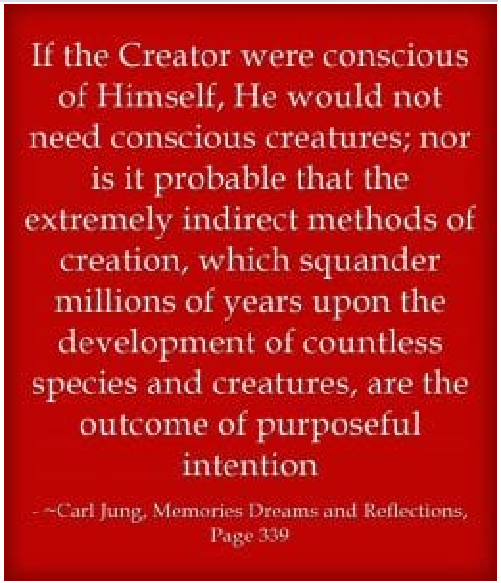
It often seems as if there were an impersonal karma within a family, which is passed on from parents to children.

- ~Carl Jung, Memories, Dreams and Reflections, Page 233



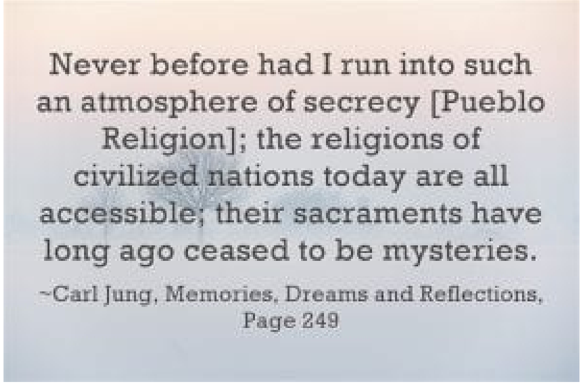
In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.

~Carl Jung, Memories Dreams and Reflections, Page 335



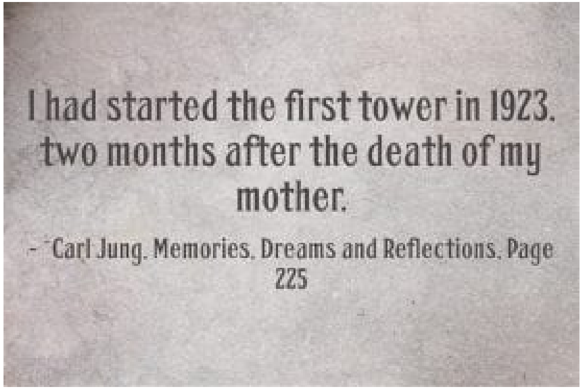
If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention

- ~Carl Jung, Memories Dreams and Reflections, Page 339



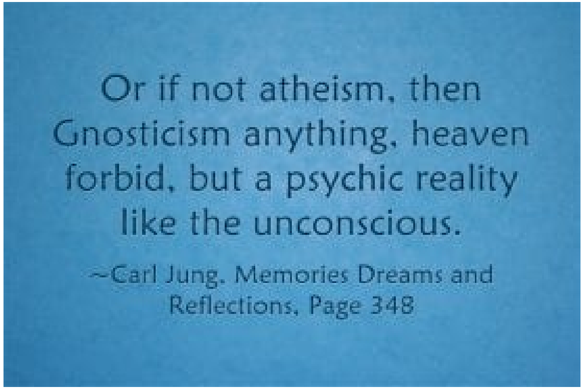
Never before had I run into such an atmosphere of secrecy [Pueblo Religion]; the religions of civilized nations today are all accessible; their sacraments have long ago ceased to be mysteries.

~Carl Jung, Memories, Dreams and Reflections, Page 249



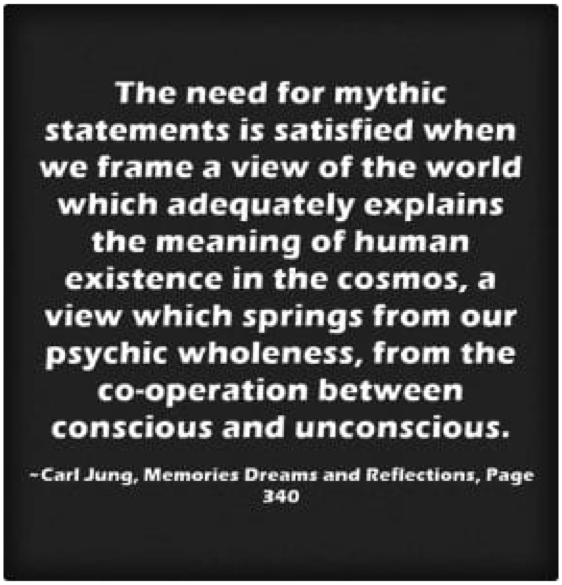
I had started the first tower in 1923, two months after the death of my mother.

- ~Carl Jung, Memories, Dreams and Reflections, Page 225



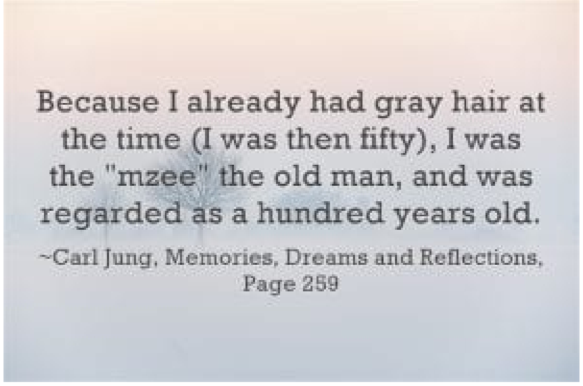
Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious.

~Carl Jung, Memories Dreams and Reflections, Page 348



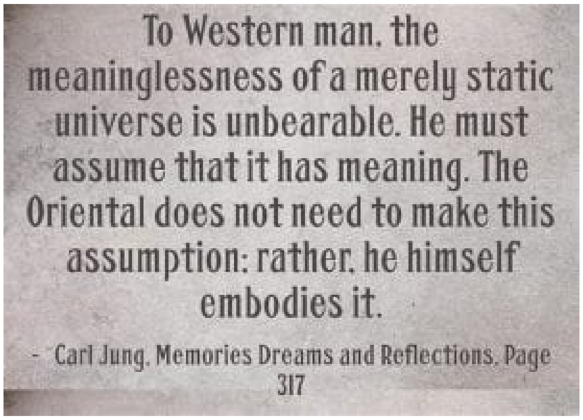
The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious.

~Carl Jung, Memories Dreams and Reflections, Page 340



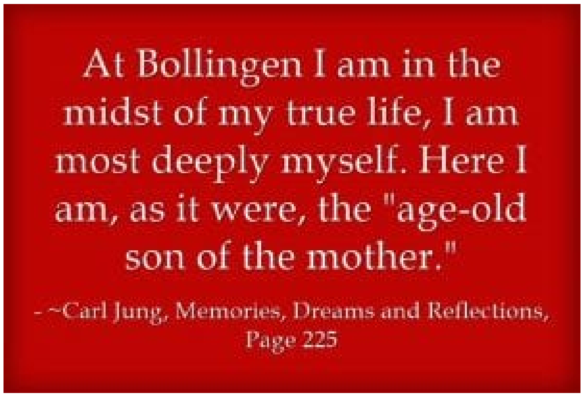
Because I already had gray hair at the time (I was then fifty), I was the "mzee" the old man, and was regarded as a hundred years old.

~Carl Jung, Memories, Dreams and Reflections, Page 259



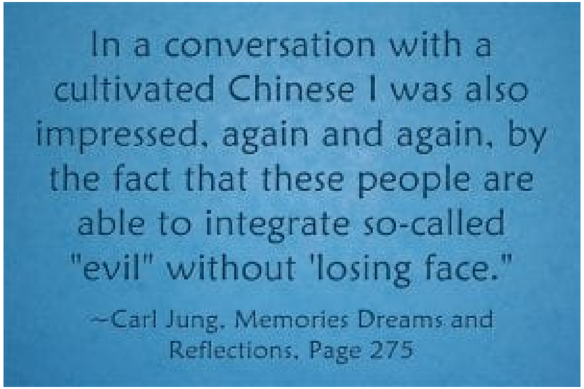
To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption: rather, he himself embodies it.

- Carl Jung, Memories Dreams and Reflections, Page 317



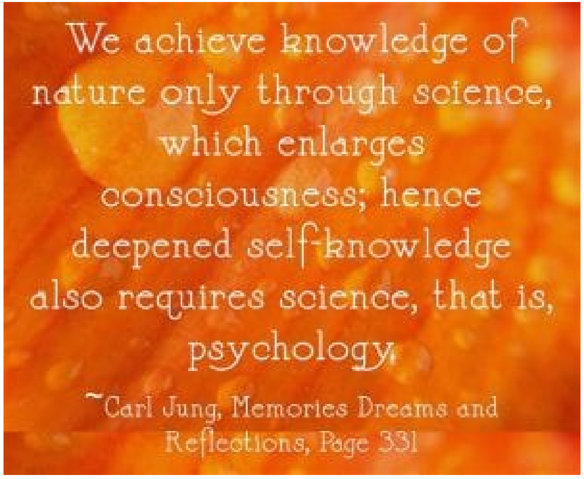
At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother."

- ~Carl Jung, Memories, Dreams and Reflections, Page 225



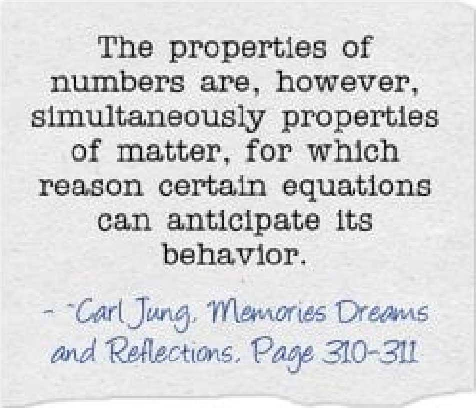
In a conversation with a cultivated Chinese I was also impressed, again and again, by the fact that these people are able to integrate so-called "evil" without 'losing face."

~Carl Jung, Memories Dreams and Reflections, Page 275



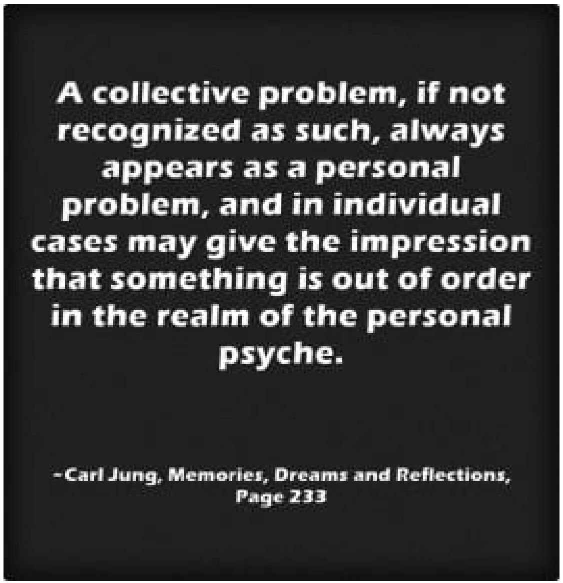
We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology.

~Carl Jung, Memories Dreams and Reflections, Page 331



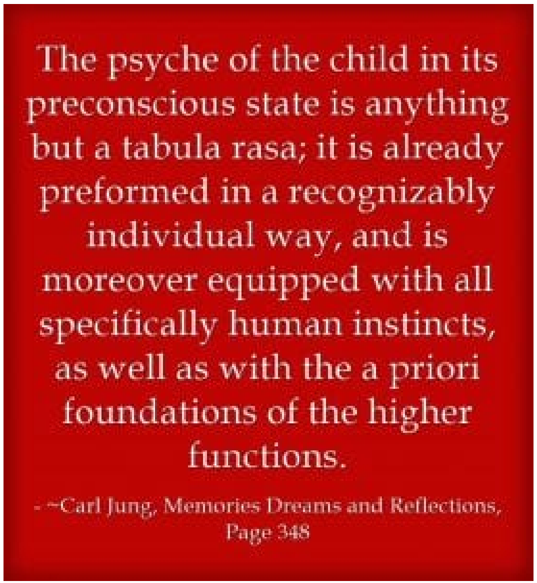
The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior.

- ~Carl Jung, Memories Dreams and Reflections, Page 310-311



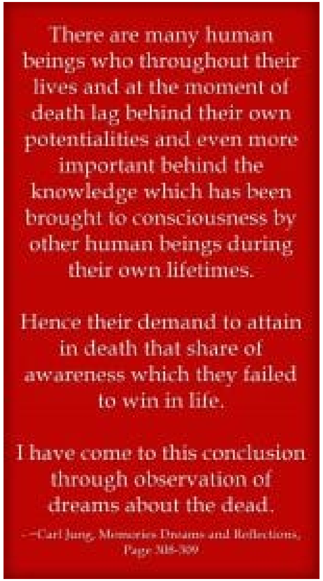
A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche.

~Carl Jung, Memories, Dreams and Reflections, Page 233



The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the a priori foundations of the higher functions.

- ~Carl Jung, Memories Dreams and Reflections, Page 348

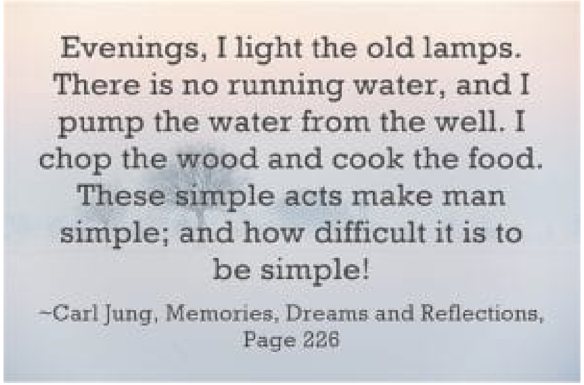


There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.

Hence their demand to attain in death that share of awareness which they failed to win in life.

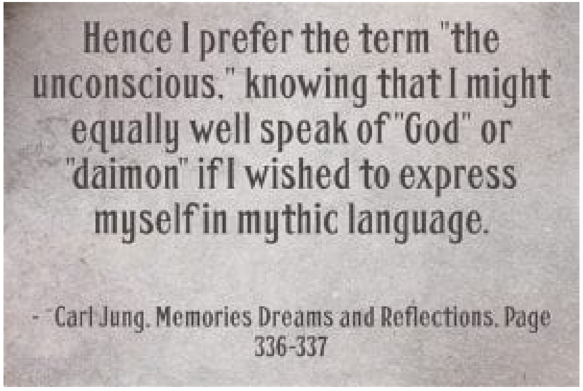
I have come to this conclusion through observation of dreams about the dead.

- ~Carl Jung, Memories Dreams and Reflections, Page 308-309



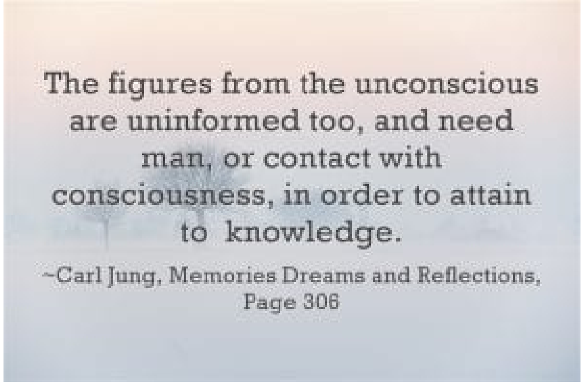
Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple!

~Carl Jung, Memories, Dreams and Reflections, Page 226



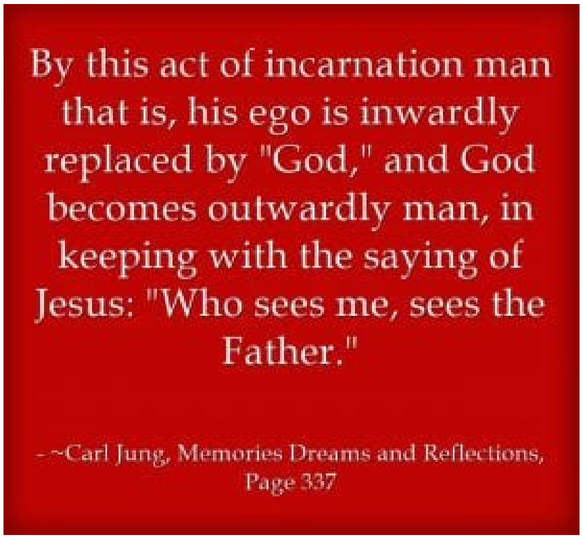
Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language.

- ~Carl Jung, Memories Dreams and Reflections, Page 336-337



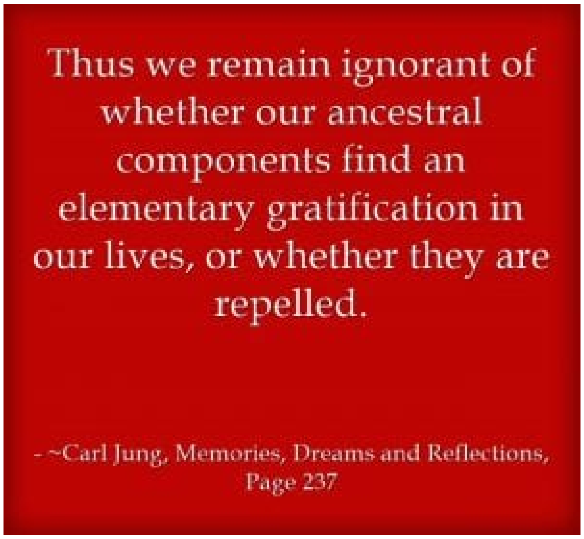
The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge.

~Carl Jung, Memories Dreams and Reflections, Page 306



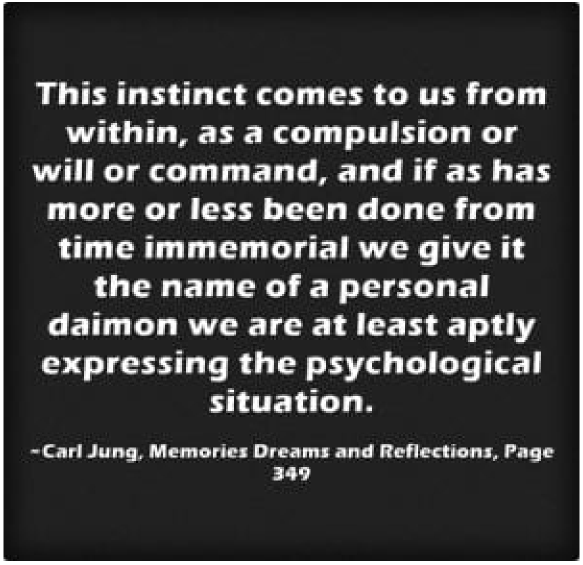
By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father."

- ~Carl Jung, Memories Dreams and Reflections, Page 337



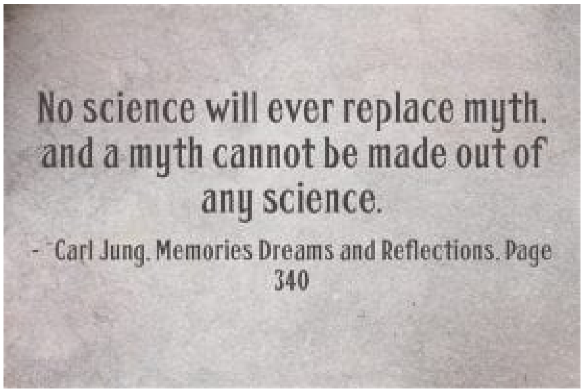
Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled.

- ~Carl Jung, Memories, Dreams and Reflections, Page 237



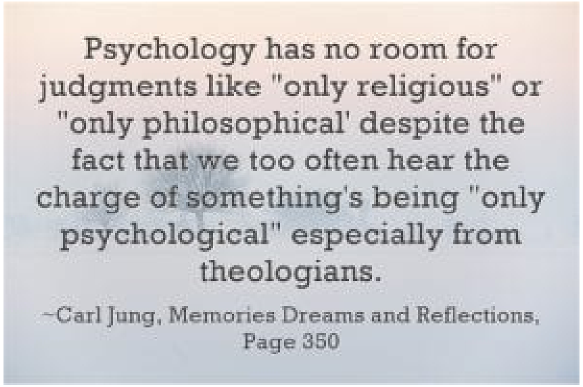
This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation.

~Carl Jung, Memories Dreams and Reflections, Page 349



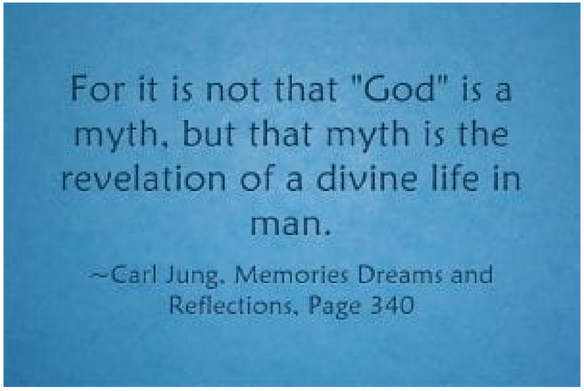
No science will ever replace myth, and a myth cannot be made out of any science.

- ~Carl Jung, Memories Dreams and Reflections, Page 340



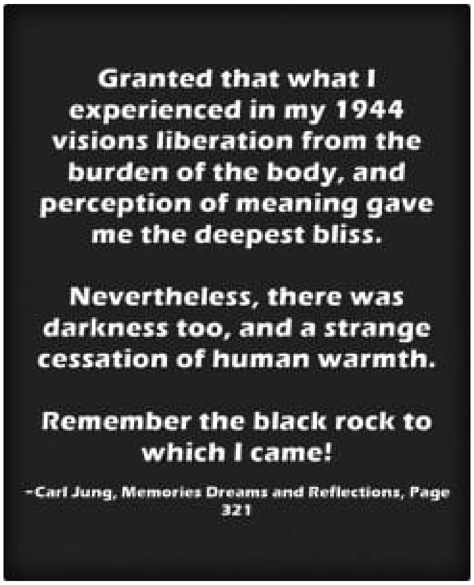
Psychology has no room for judgments like "only religious" or "only philosophical' despite the fact that we too often hear the charge of something's being "only psychological" especially from theologians.

~Carl Jung, Memories Dreams and Reflections, Page 350



For it is not that "God" is a myth, but that myth is the revelation of a divine life in man.

~Carl Jung, Memories Dreams and Reflections, Page 340

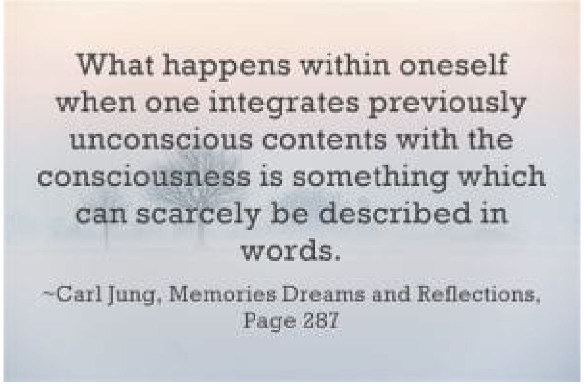


Granted that what I experienced in my 1944 visions liberation from the burden of the body, and perception of meaning gave me the deepest bliss.

Nevertheless, there was darkness too, and a strange cessation of human warmth.

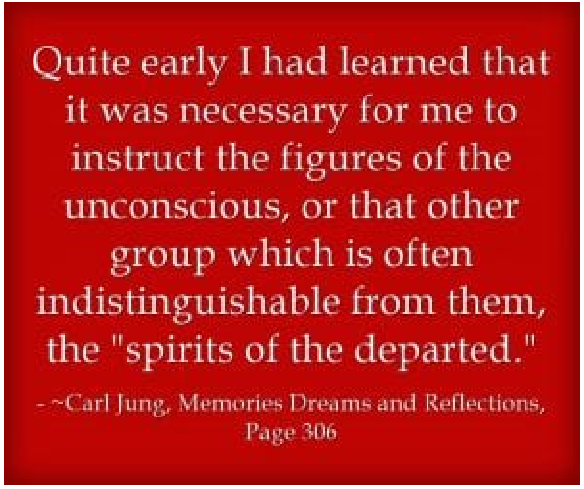
Remember the black rock to which I came!

~Carl Jung, Memories Dreams and Reflections, Page 321



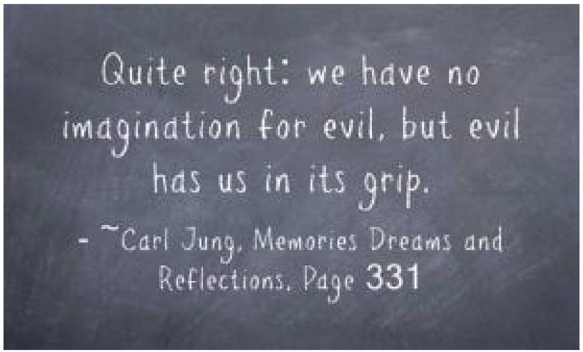
What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words.

~Carl Jung, Memories Dreams and Reflections, Page 287



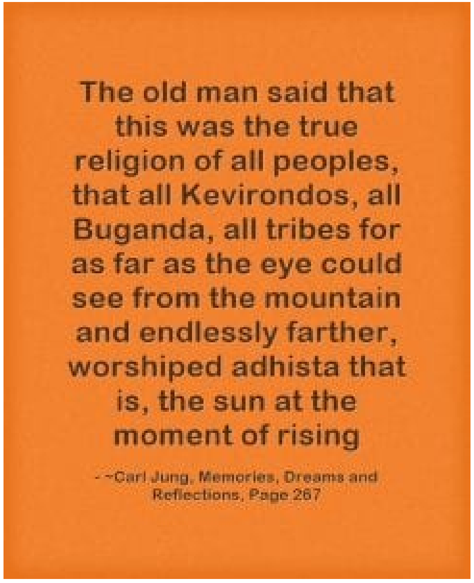
Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group which is often indistinguishable from them, the "spirits of the departed."

- ~Carl Jung, Memories Dreams and Reflections, Page 306



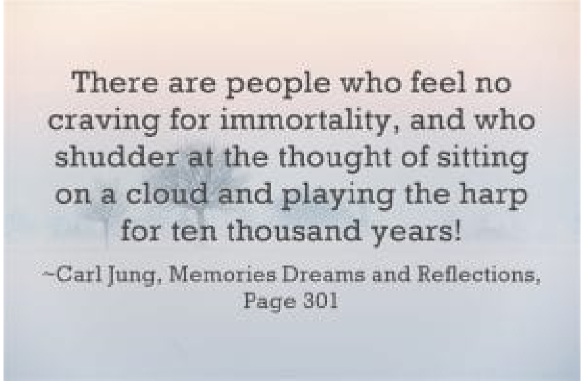
Quite right: we have no imagination for evil, but evil has us in its grip.

- ~Carl Jung, Memories Dreams and Reflections, Page 331



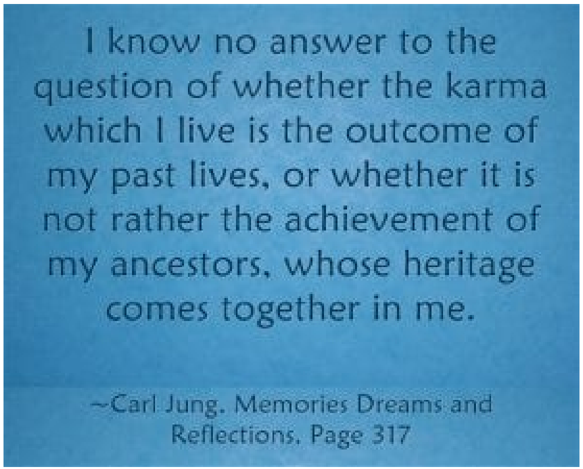
The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising

- ~Carl Jung, Memories, Dreams and Reflections, Page 267



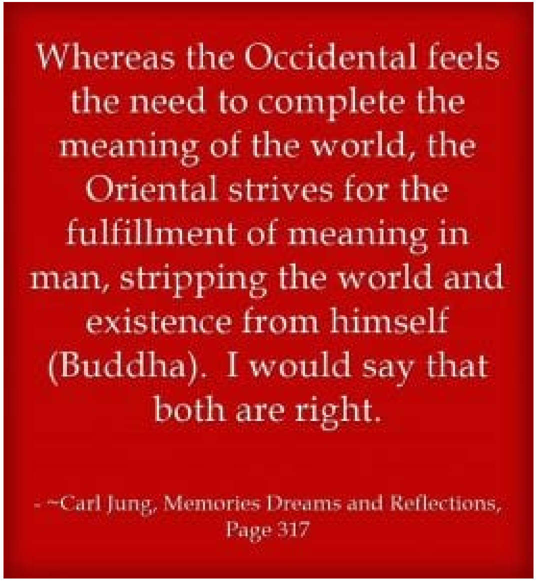
There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years!

~Carl Jung, Memories Dreams and Reflections, Page 301



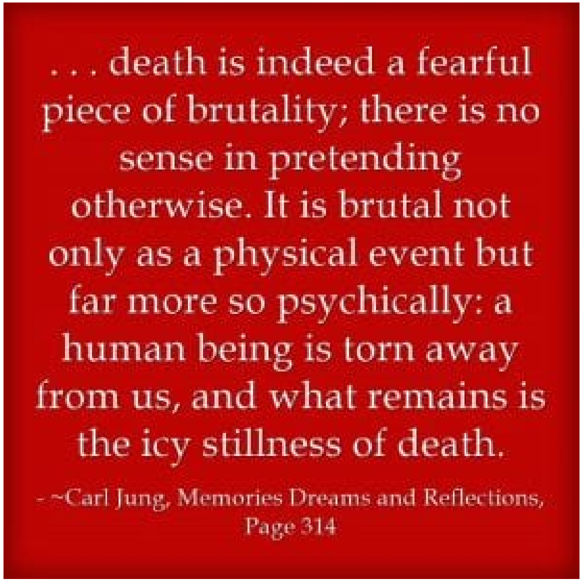
I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

~Carl Jung, Memories Dreams and Reflections, Page 317



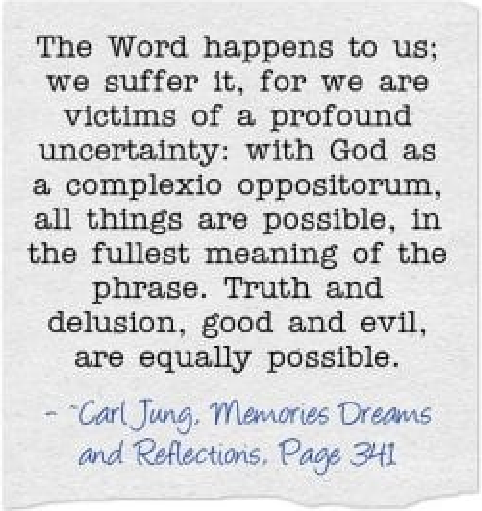
Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right.

- ~Carl Jung, Memories Dreams and Reflections, Page 317



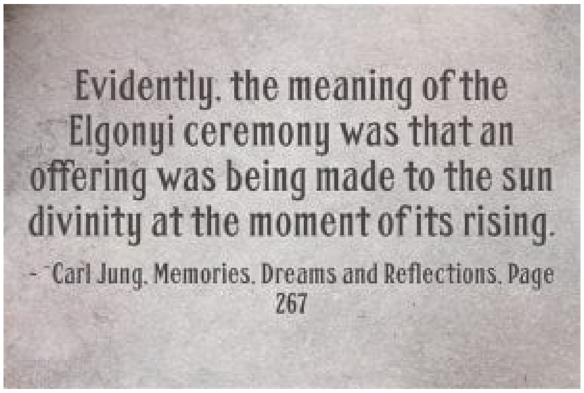
. . . death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

- ~Carl Jung, Memories Dreams and Reflections, Page 314



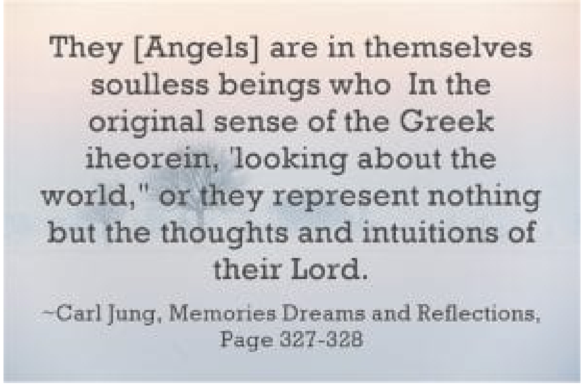
The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible.

- ~Carl Jung, Memories Dreams and Reflections, Page 341



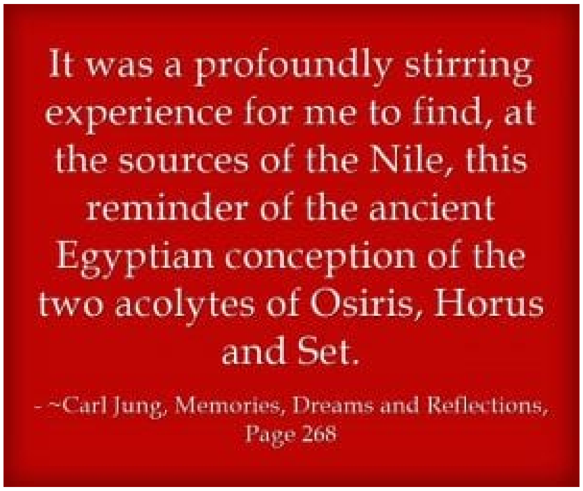
Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising.

- ~Carl Jung, Memories, Dreams and Reflections, Page 267



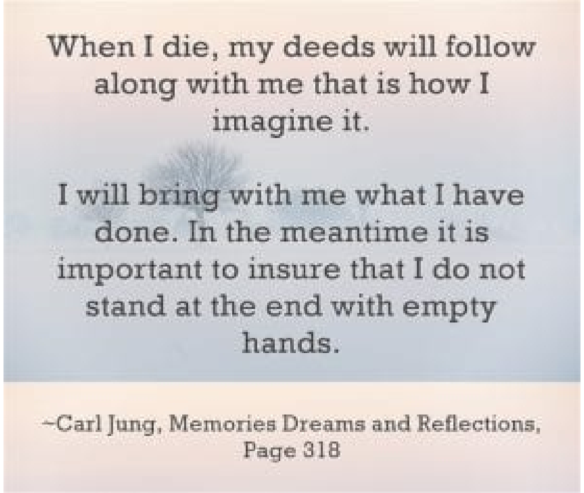
They [Angels] are in themselves soulless beings who In the original sense of the Greek iheorein, 'looking about the world," or they represent nothing but the thoughts and intuitions of their Lord.

~Carl Jung, Memories Dreams and Reflections, Page 327-328



It was a profoundly stirring experience for me to find, at the sources of the Nile, this reminder of the ancient Egyptian conception of the two acolytes of Osiris, Horus and Set.

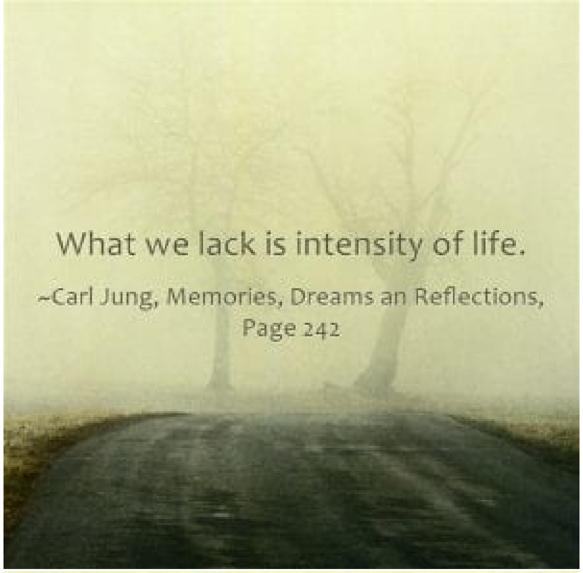
- ~Carl Jung, Memories, Dreams and Reflections, Page 268



When I die, my deeds will follow along with me that is how I imagine it.

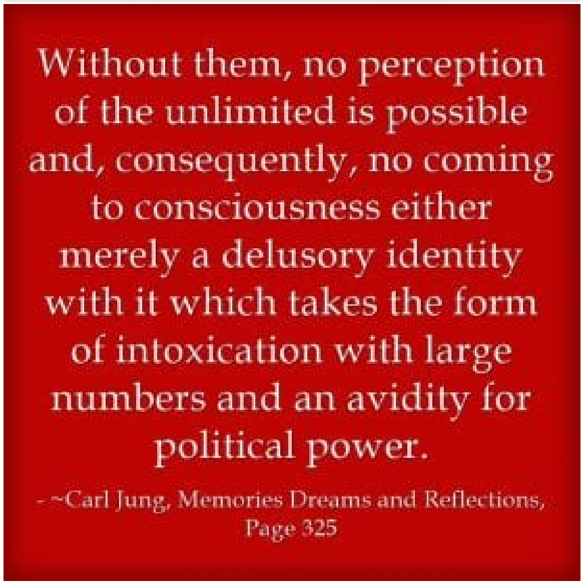
I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands.

~Carl Jung, Memories Dreams and Reflections, Page 318



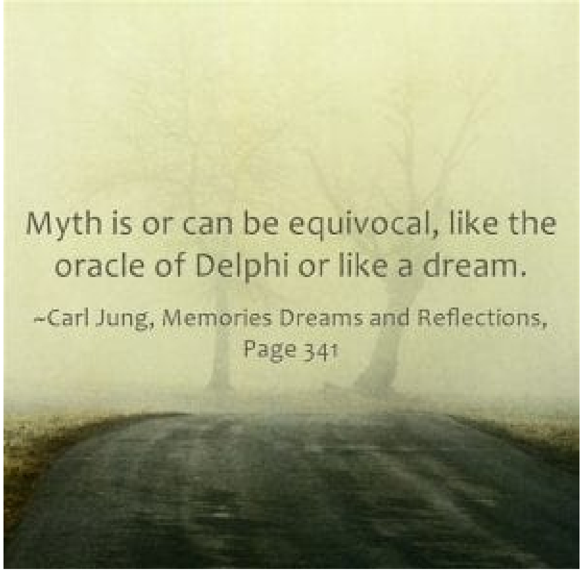
What we lack is intensity of life.

~Carl Jung, Memories, Dreams an Reflections, Page 242



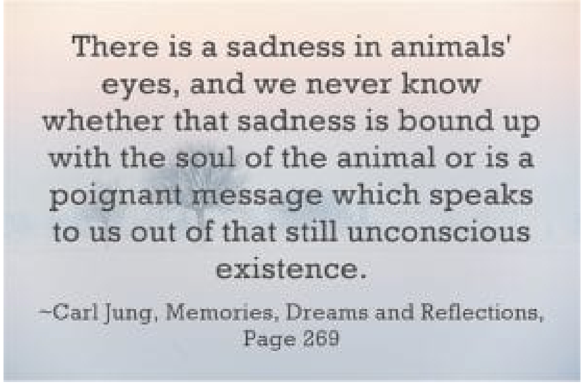
Without them, no perception of the unlimited is possible and, consequently, no coming to consciousness either merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power.

- ~Carl Jung, Memories Dreams and Reflections, Page 325



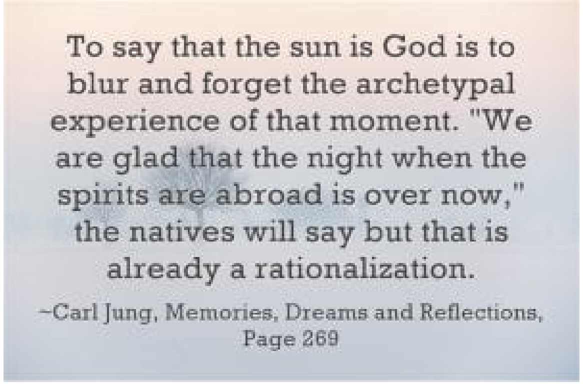
Myth is or can be equivocal, like the oracle of Delphi or like a dream.

~Carl Jung, Memories Dreams and Reflections, Page 341



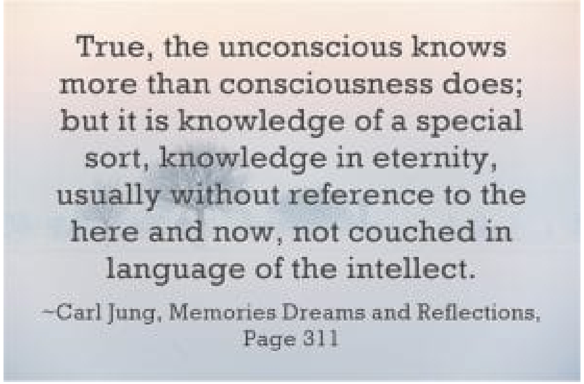
There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence.

~Carl Jung, Memories, Dreams and Reflections, Page 269



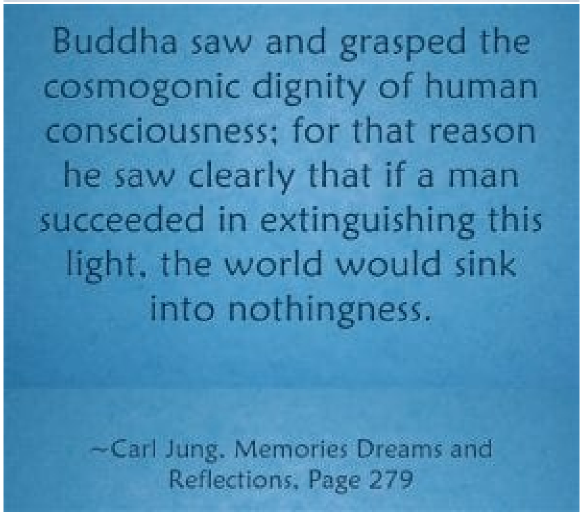
To say that the sun is God is to blur and forget the archetypal experience of that moment. "We are glad that the night when the spirits are abroad is over now," the natives will say but that is already a rationalization.

~Carl Jung, Memories, Dreams and Reflections, Page 269



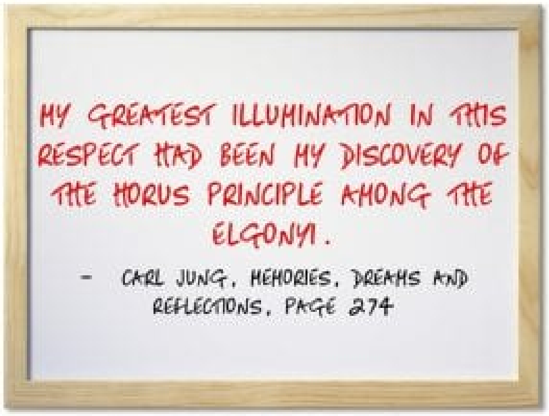
True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

~Carl Jung, Memories Dreams and Reflections, Page 311



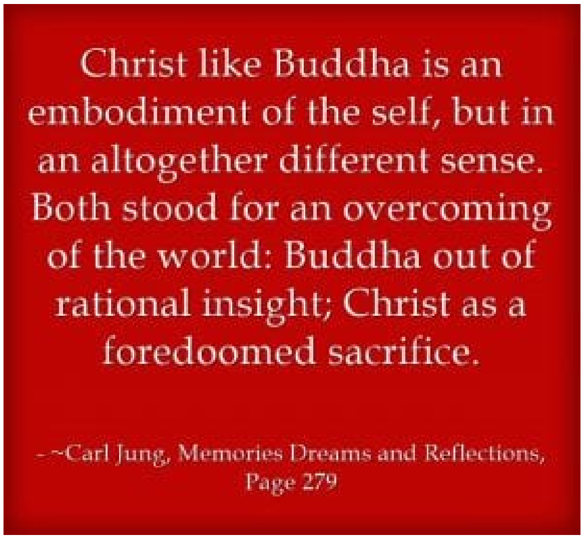
Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness.

~Carl Jung, Memories Dreams and Reflections, Page 279



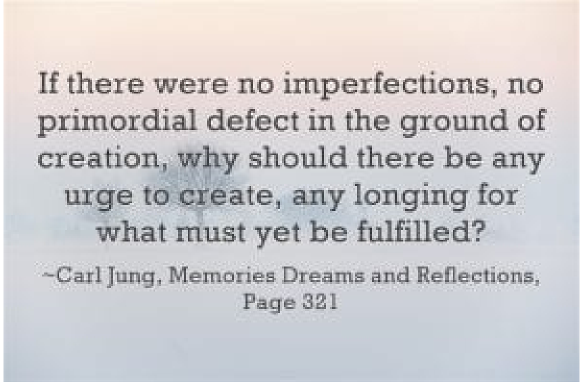
MY GREATEST ILLUMINATION IN THIS RESPECT HAD BEEN MY DISCOVERY OF THE HORUS PRINCIPLE AMONG THE ELGONYI.

- CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 274



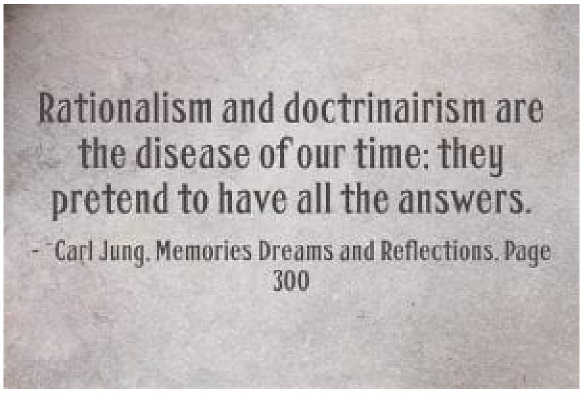
Christ like Buddha is an embodiment of the self, but in an altogether different sense. Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice.

- ~Carl Jung, Memories Dreams and Reflections, Page 279



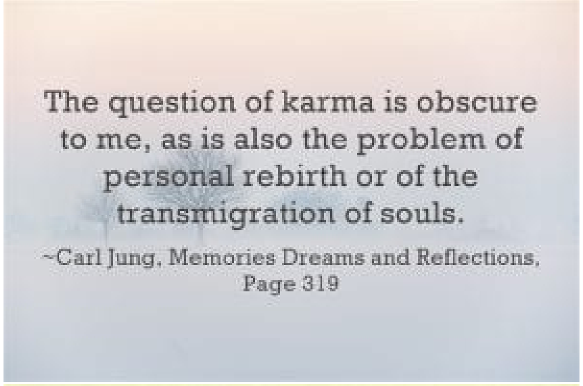
If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing for what must yet be fulfilled?

~Carl Jung, Memories Dreams and Reflections, Page 321



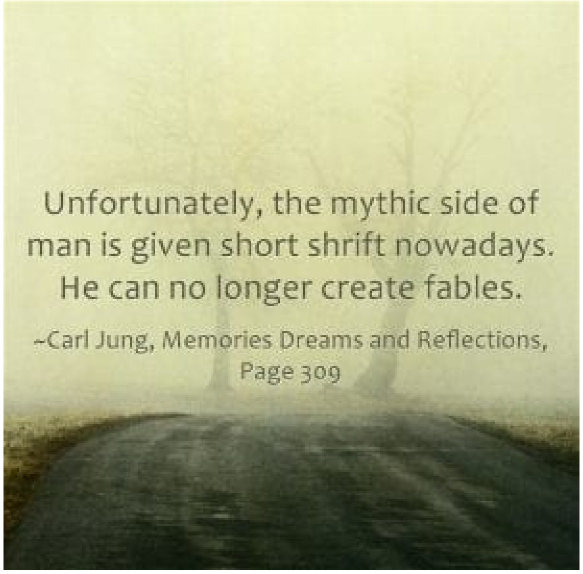
Rationalism and doctrinairism are the disease of our time: they pretend to have all the answers.

- ~Carl Jung, Memories Dreams and Reflections, Page 300



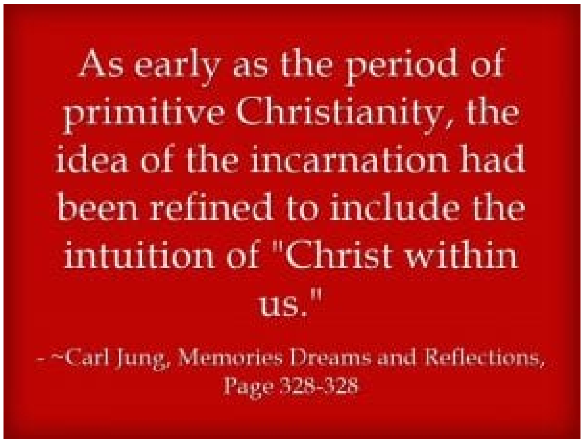
The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.

~Carl Jung, Memories Dreams and Reflections, Page 319



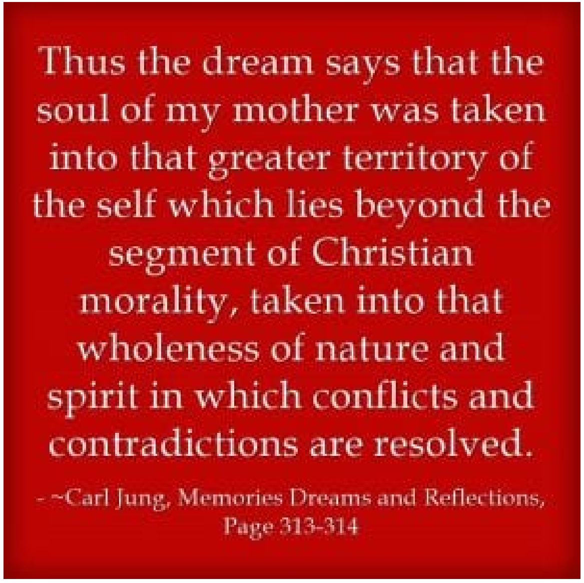
Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables.

~Carl Jung, Memories Dreams and Reflections, Page 309



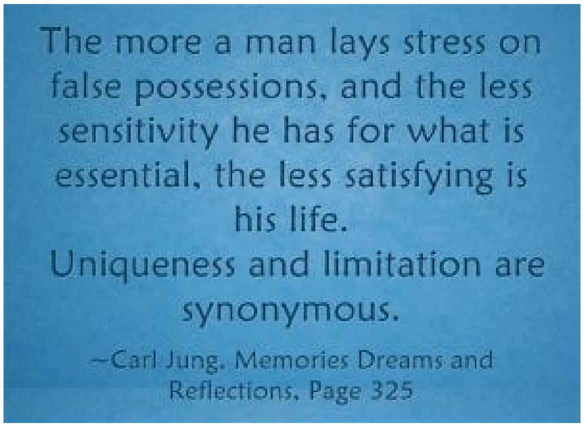
As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us."

- ~Carl Jung, Memories Dreams and Reflections, Page 328-328



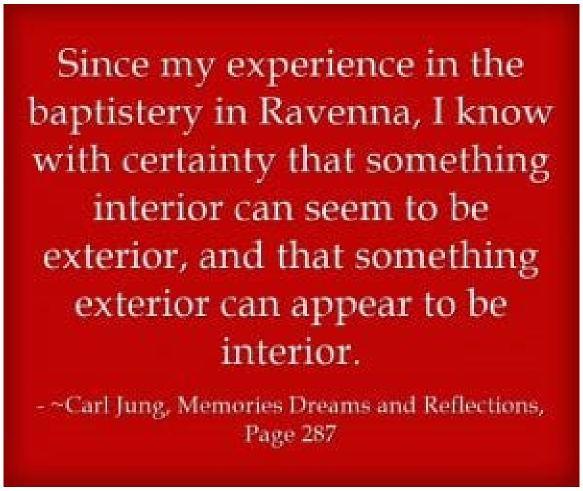
Thus the dream says that the soul of my mother was taken into that greater territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved.

- ~Carl Jung, Memories Dreams and Reflections, Page 313-314



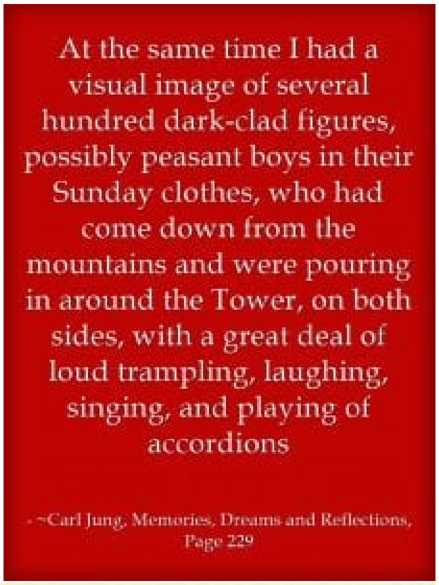
The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.
Uniqueness and limitation are synonymous.

~Carl Jung, Memories Dreams and Reflections, Page 325



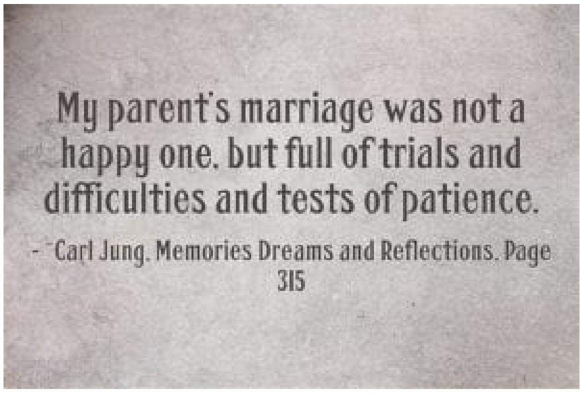
Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior.

- ~Carl Jung, Memories Dreams and Reflections, Page 287



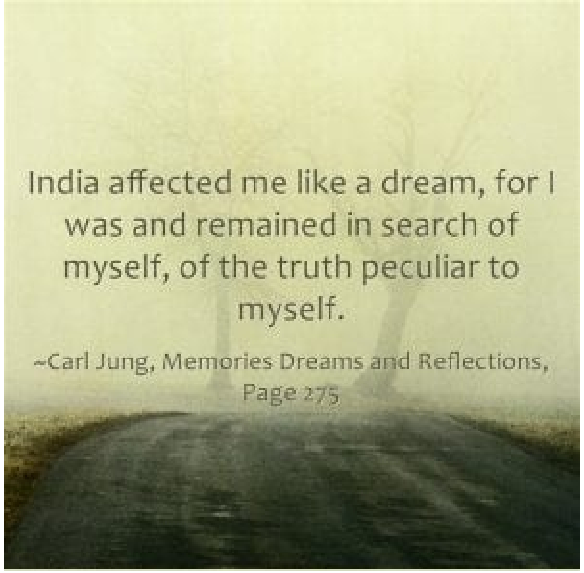
At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions

- ~Carl Jung, Memories, Dreams and Reflections, Page 229



My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience.

- ~Carl Jung, Memories Dreams and Reflections, Page 315

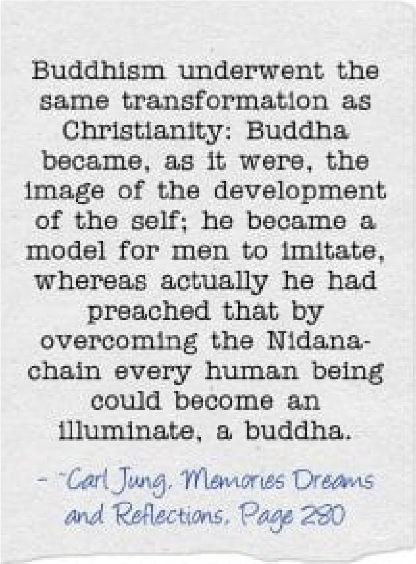


India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself.

~Carl Jung, Memories Dreams and Reflections, Page 275

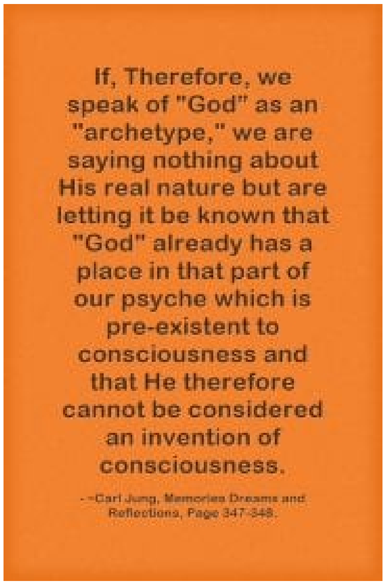
Evil today has become a visible Great Power.

~Carl Jung, Memories Dreams and Reflections, Page 331



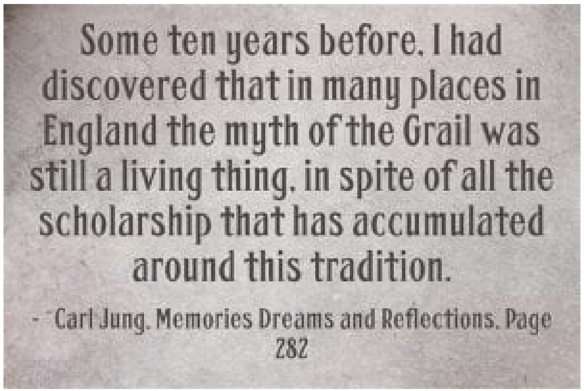
Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha.

- ~Carl Jung, Memories Dreams and Reflections, Page 280



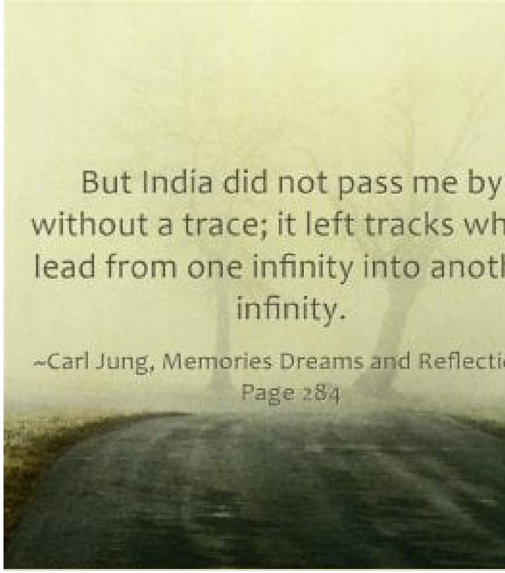
If, Therefore, we speak of "God" as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness.

- ~Carl Jung, Memories Dreams and Reflections, Page 347-348.



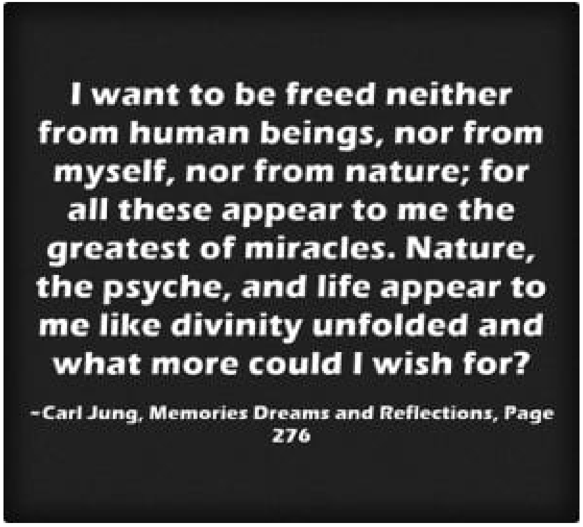
Some ten years before, I had discovered that in many places in England the myth of the Grail was still a living thing, in spite of all the scholarship that has accumulated around this tradition.

- ~Carl Jung, Memories Dreams and Reflections, Page 282



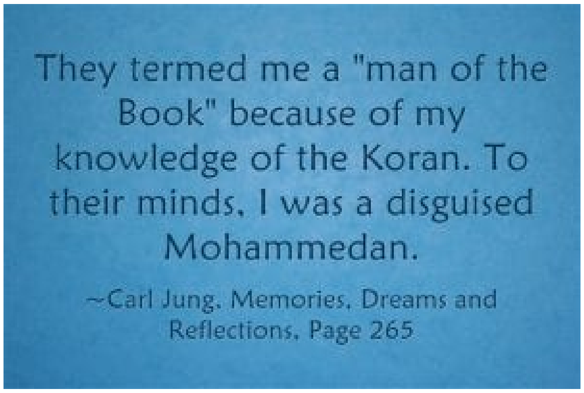
But India did not pass me by
without a trace; it left tracks wh
lead from one infinity into anot
infinity.

~Carl Jung, Memories Dreams and Reflecti
Page 284



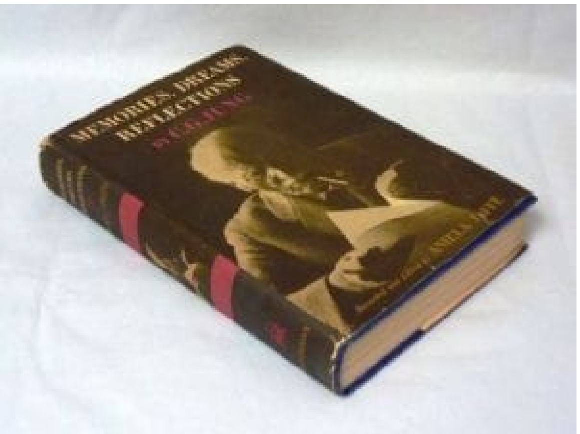
I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for?

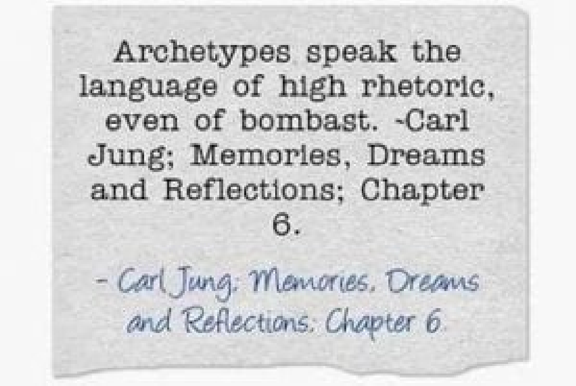
~Carl Jung, Memories Dreams and Reflections, Page 276



They termed me a "man of the Book" because of my knowledge of the Koran. To their minds, I was a disguised Mohammedan.

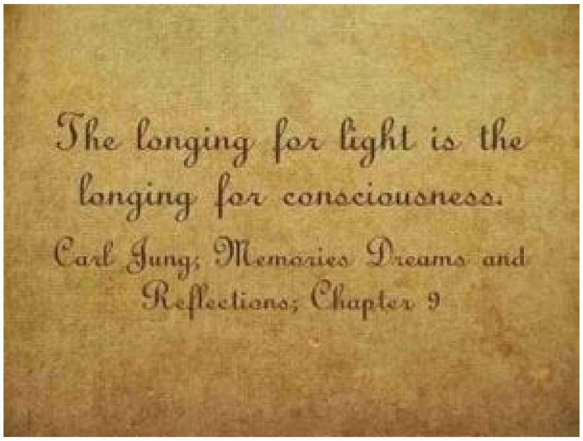
~Carl Jung, Memories, Dreams and Reflections, Page 265





Archetypes speak the language of high rhetoric, even of bombast. -Carl Jung; Memories, Dreams and Reflections; Chapter 6.

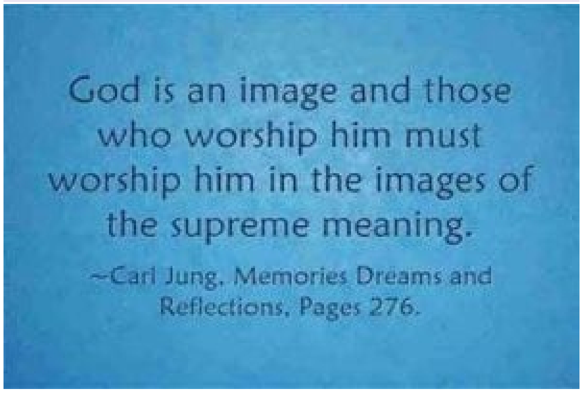
- Carl Jung; Memories, Dreams and Reflections; Chapter 6.


The longing for light is the longing for consciousness.

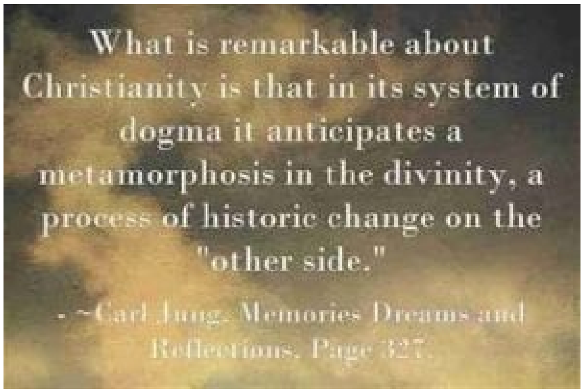
Carl Jung; Memories Dreams and Reflections; Chapter 9

In the beginning I employed hypnosis in my private practice also, but I [Jung] soon gave it up because in using it one is only groping in the dark.

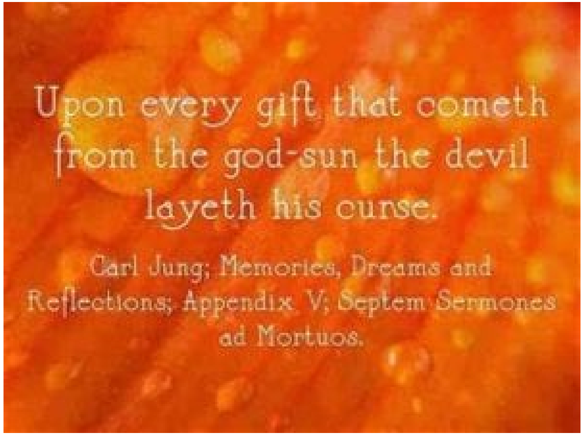
~Carl Jung, Memories Dreams and Reflections, Pages 119-120


God is an image and those who worship him must worship him in the images of the supreme meaning.

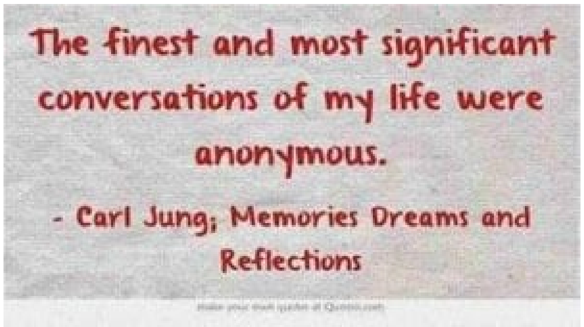
~Carl Jung, Memories Dreams and Reflections, Pages 276.


What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side."

- ~Carl Jung, Memories Dreams and Reflections, Page 327.


Upon every gift that cometh from the god-sun the devil layeth his curse.

Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.


The finest and most significant conversations of my life were anonymous.

- Carl Jung; Memories Dreams and Reflections

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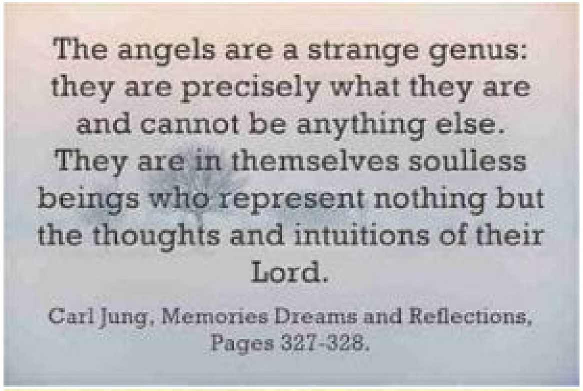
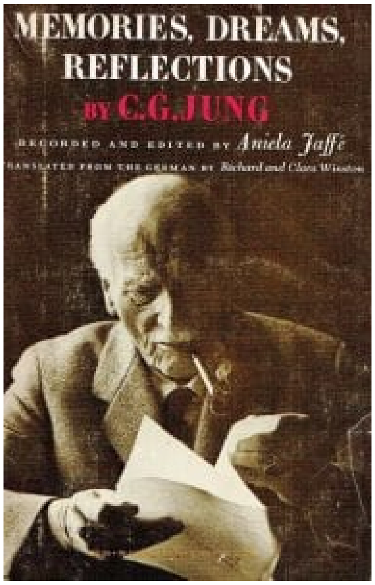
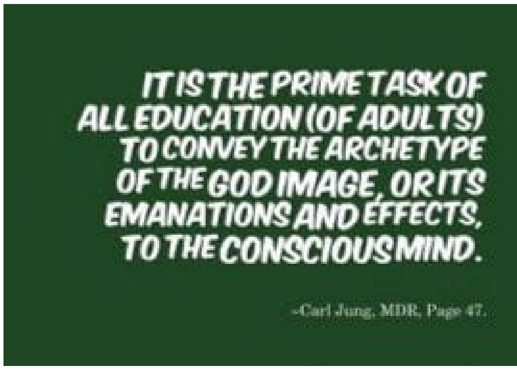


The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord.

Carl Jung, Memories Dreams and Reflections, Pages 327-328.

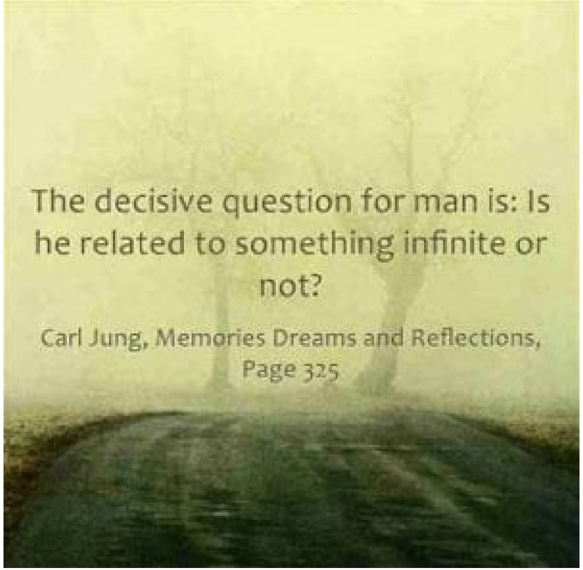


MEMORIES, DREAMS,
REFLECTIONS
BY C.G.JUNG
RECORDED AND EDITED BY *Aniela Jaffé*
ANSLATED FROM THE GERMAN BY *Richard and Clara Winston*



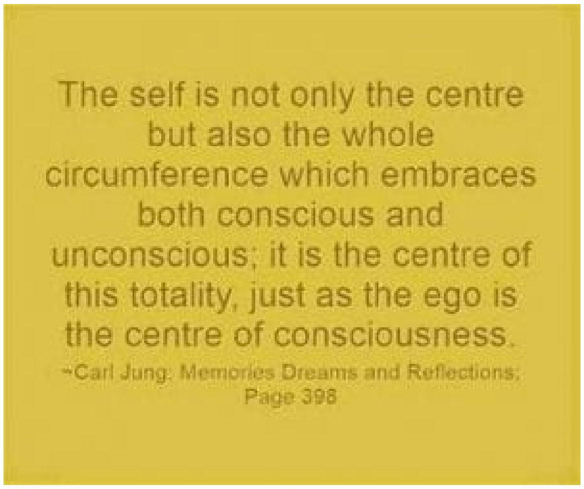
IT IS THE PRIME TASK OF ALL EDUCATION (OF ADULTS) TO CONVEY THE ARCHETYPE OF THE GOD IMAGE, OR ITS EMANATIONS AND EFFECTS, TO THE CONSCIOUS MIND.

-Carl Jung, MDR, Page 47.



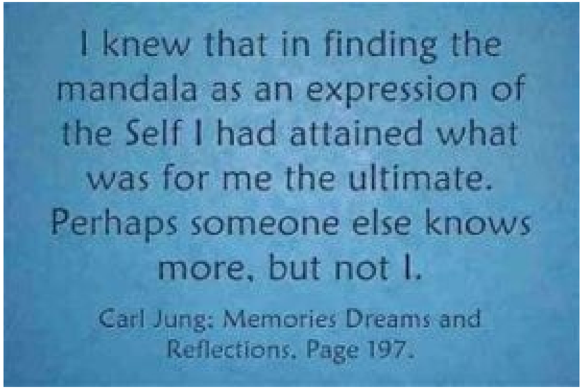
The decisive question for man is: Is he related to something infinite or not?

Carl Jung, Memories Dreams and Reflections, Page 325



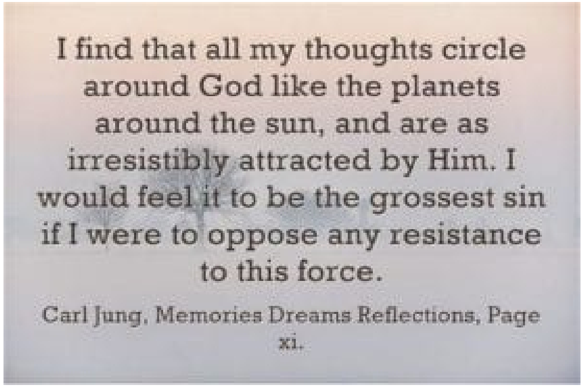
The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.

~Carl Jung: Memories Dreams and Reflections; Page 398



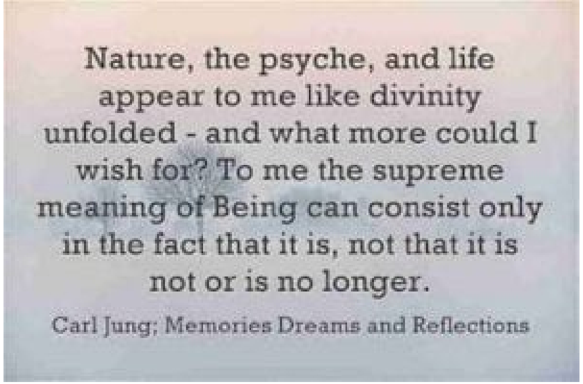
I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I.

Carl Jung: Memories Dreams and Reflections, Page 197.



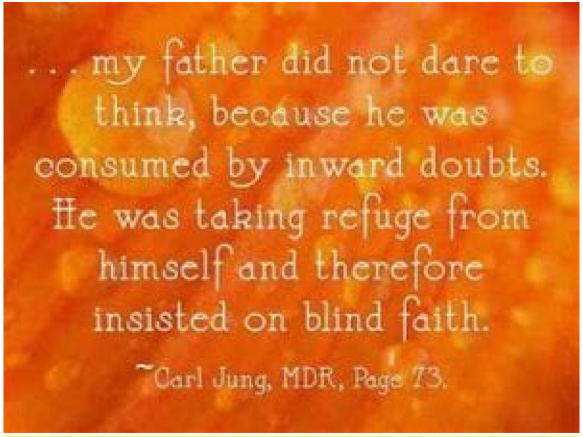
I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force.

Carl Jung, Memories Dreams Reflections, Page xi.



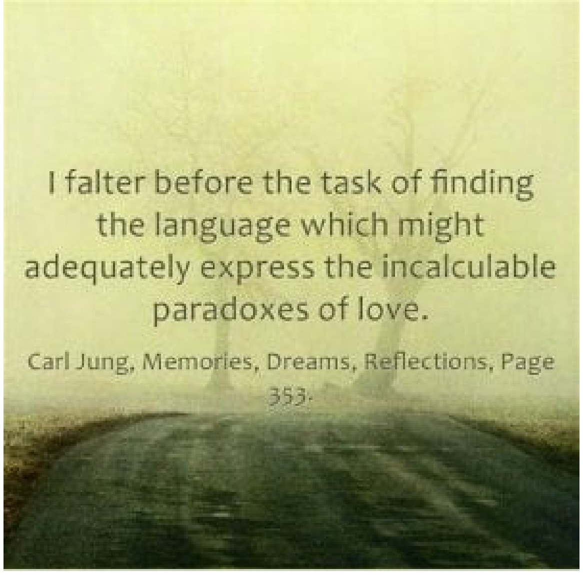
Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer.

Carl Jung; Memories Dreams and Reflections



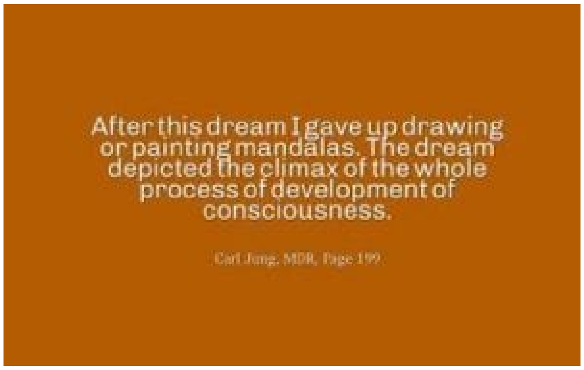
. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.

~Carl Jung, MDR, Page 73.



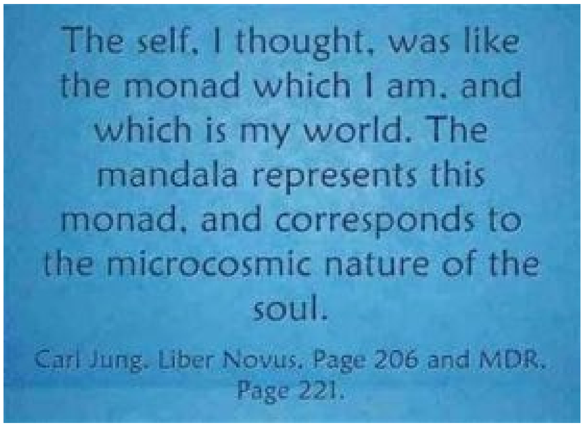
I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.

Carl Jung, Memories, Dreams, Reflections, Page 353.



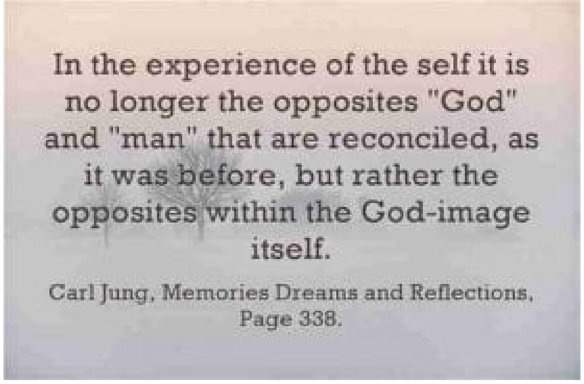
After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness.

Carl Jung, MDR, Page 199



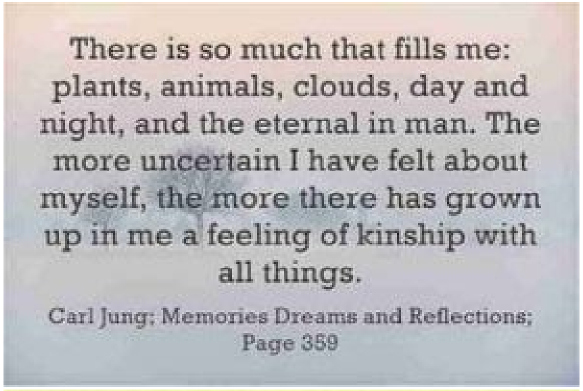
The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul.

Carl Jung, Liber Novus, Page 206 and MDR, Page 221.



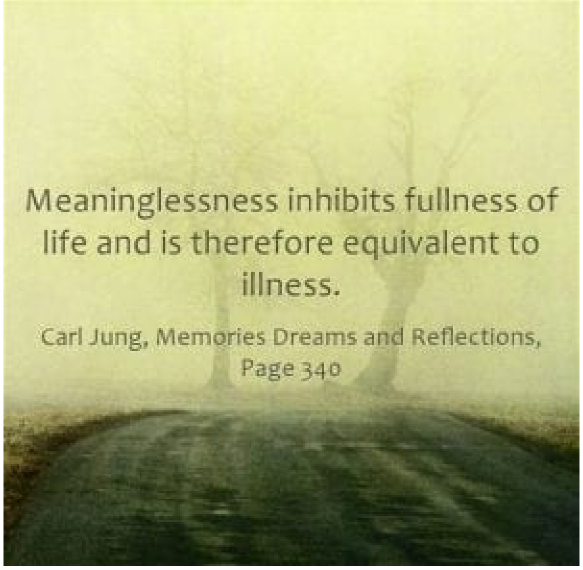
In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself.

Carl Jung, Memories Dreams and Reflections, Page 338.



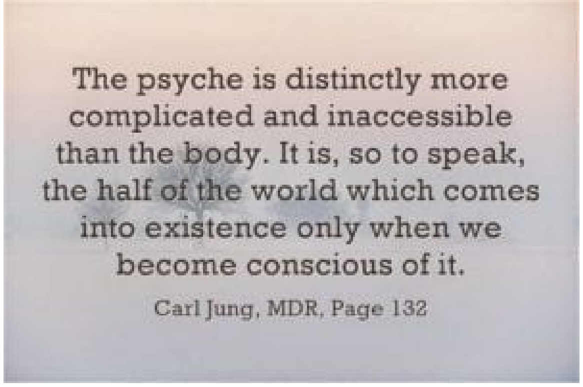
There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.

Carl Jung; Memories Dreams and Reflections; Page 359



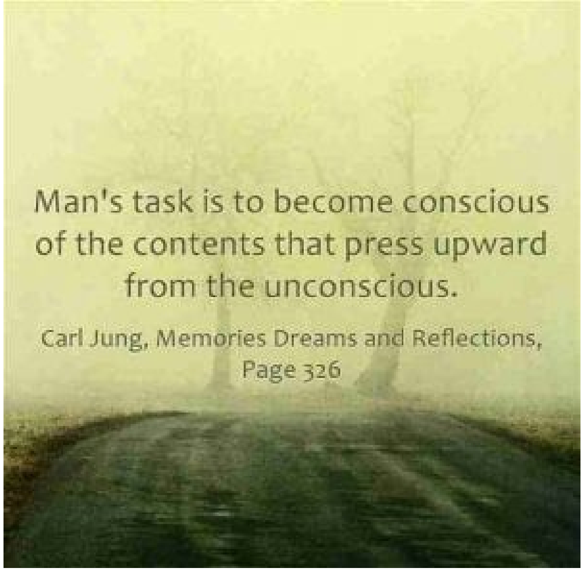
Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

Carl Jung, Memories Dreams and Reflections, Page 340



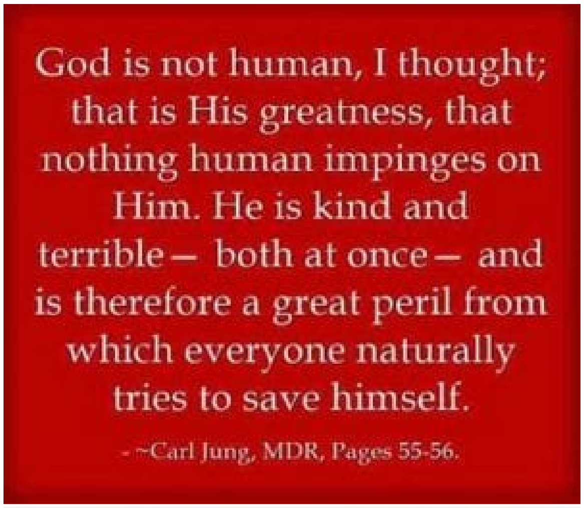
The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it.

Carl Jung, MDR, Page 132



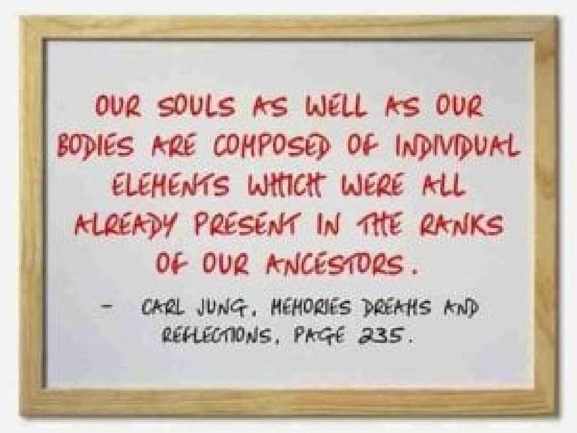
Man's task is to become conscious of the contents that press upward from the unconscious.

Carl Jung, Memories Dreams and Reflections, Page 326



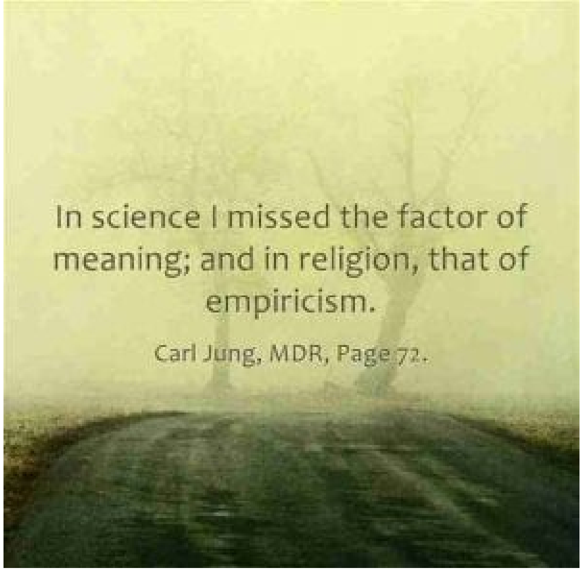
God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself.

- ~Carl Jung, MDR, Pages 55-56.



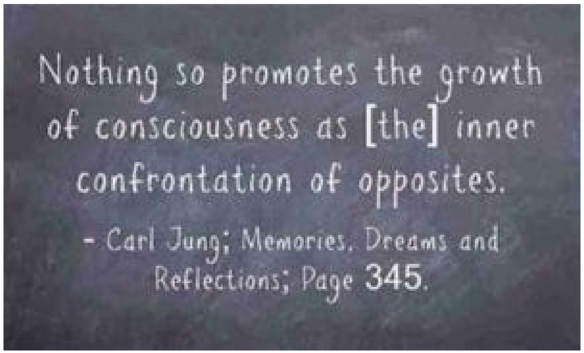
OUR SOULS AS WELL AS OUR BODIES ARE COMPOSED OF INDIVIDUAL ELEMENTS WHICH WERE ALL ALREADY PRESENT IN THE RANKS OF OUR ANCESTORS.

- CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 235.



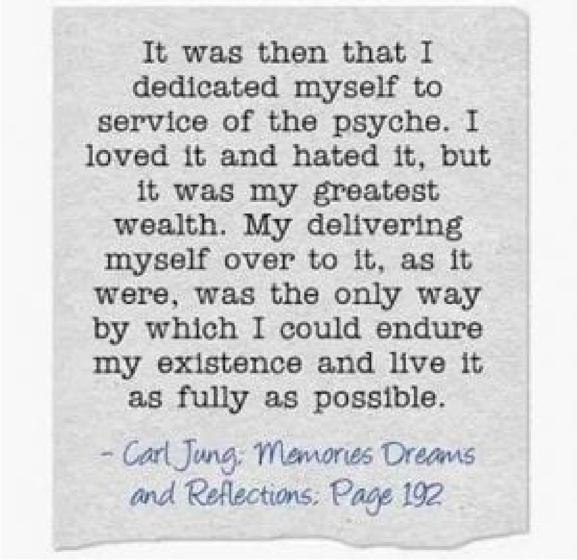
In science I missed the factor of meaning; and in religion, that of empiricism.

Carl Jung, MDR, Page 72.



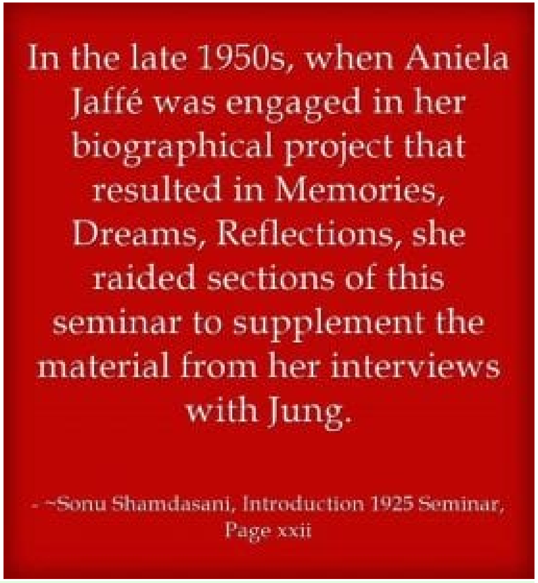
Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites.

- Carl Jung; Memories, Dreams and Reflections; Page 345.



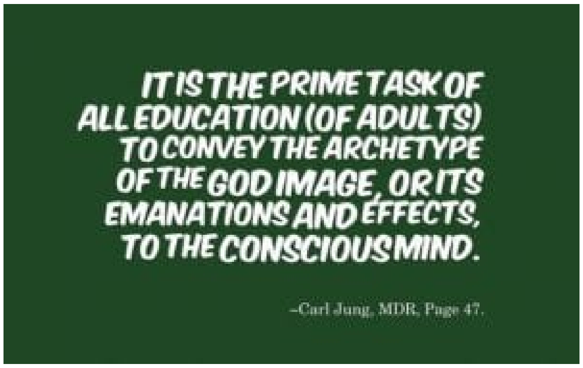
It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

- Carl Jung; Memories Dreams and Reflections; Page 192



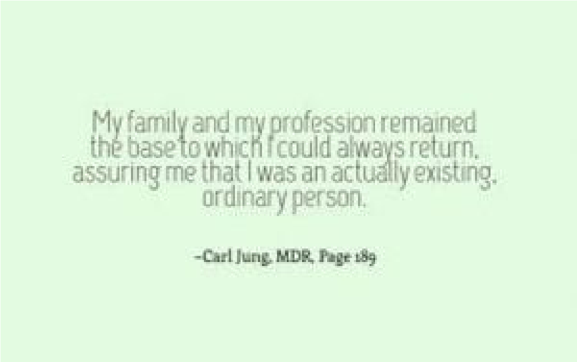
In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung.

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xxii



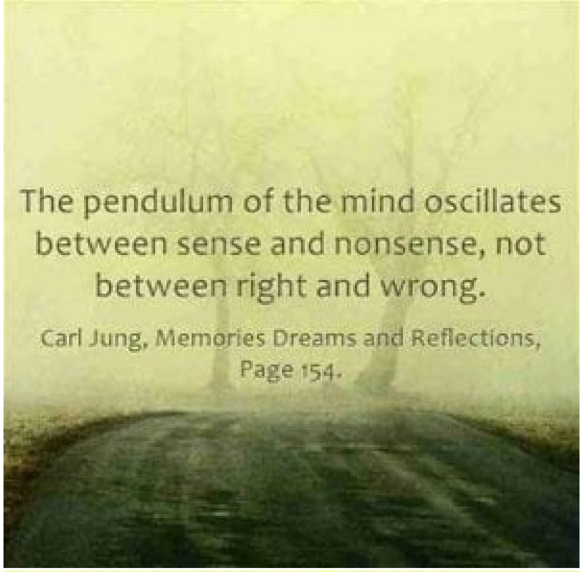
IT IS THE PRIME TASK OF ALL EDUCATION (OF ADULTS) TO CONVEY THE ARCHETYPE OF THE GOD IMAGE, OR ITS EMANATIONS AND EFFECTS, TO THE CONSCIOUS MIND.

~Carl Jung, MDR, Page 47.



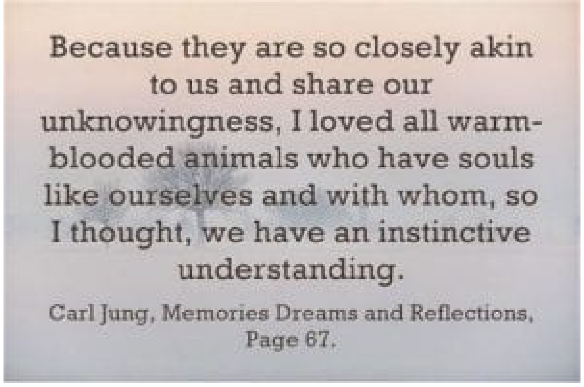
My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person.

~Carl Jung, MDR, Page 189



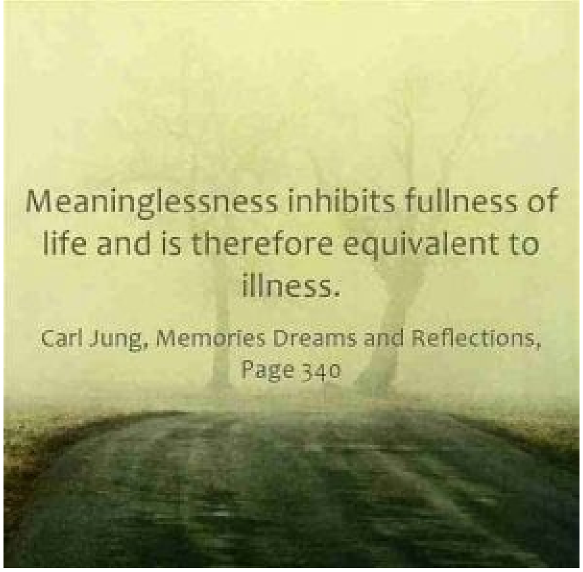
The pendulum of the mind oscillates between sense and nonsense, not between right and wrong.

Carl Jung, Memories Dreams and Reflections, Page 154.



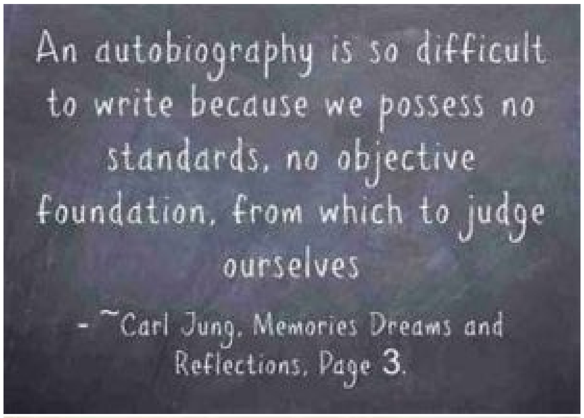
Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding.

Carl Jung, Memories Dreams and Reflections, Page 67.



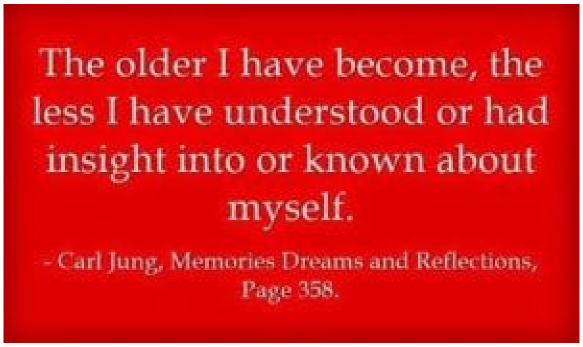
Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

Carl Jung, Memories Dreams and Reflections, Page 340



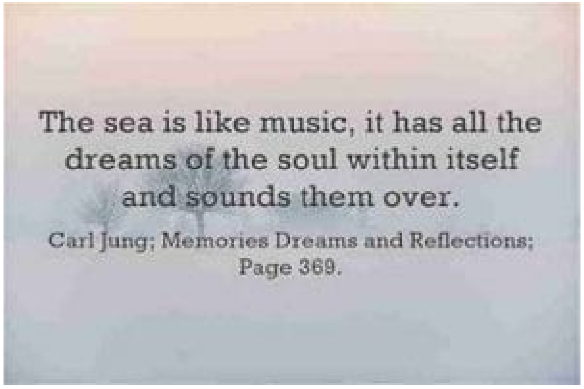
An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves

- ~Carl Jung, Memories Dreams and Reflections, Page 3.



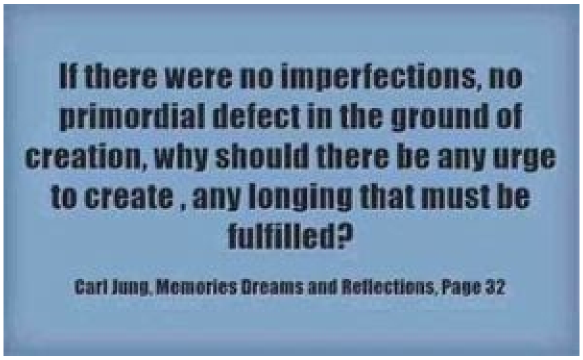
The older I have become, the less I have understood or had insight into or known about myself.

- Carl Jung, Memories Dreams and Reflections, Page 358.



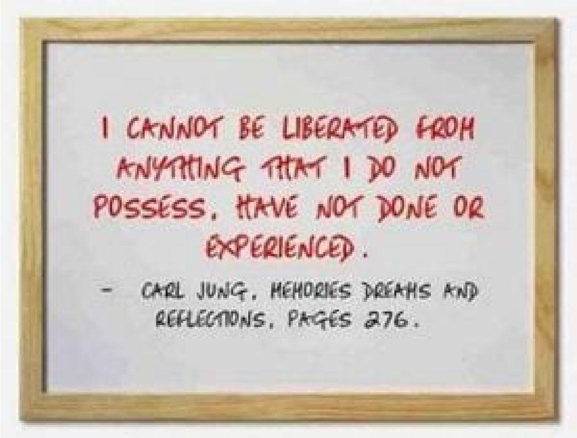
The sea is like music, it has all the dreams of the soul within itself and sounds them over.

Carl Jung; Memories Dreams and Reflections; Page 369.



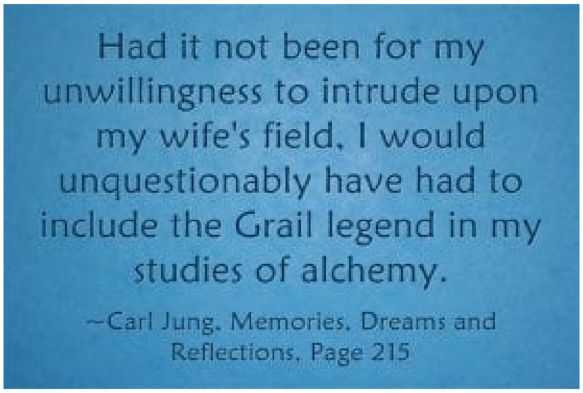
If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled?

Carl Jung, Memories Dreams and Reflections, Page 32



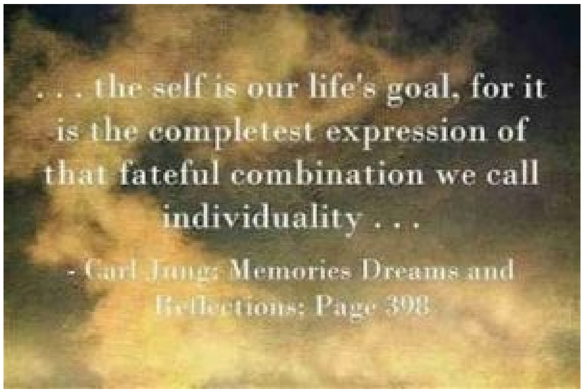
I CANNOT BE LIBERATED FROM ANYTHING THAT I DO NOT POSSESS, HAVE NOT DONE OR EXPERIENCED.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGES 276.



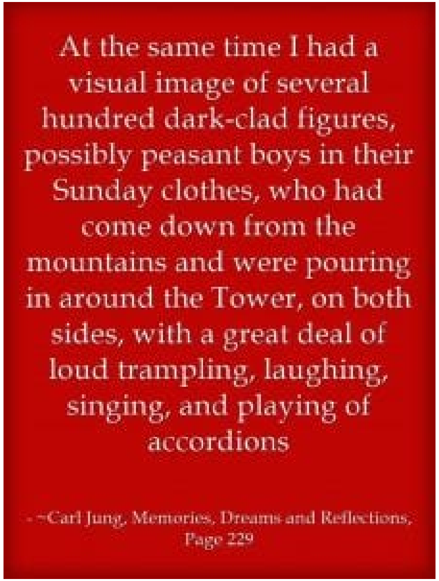
Had it not been for my unwillingness to intrude upon my wife's field, I would unquestionably have had to include the Grail legend in my studies of alchemy.

~Carl Jung, Memories, Dreams and Reflections, Page 215



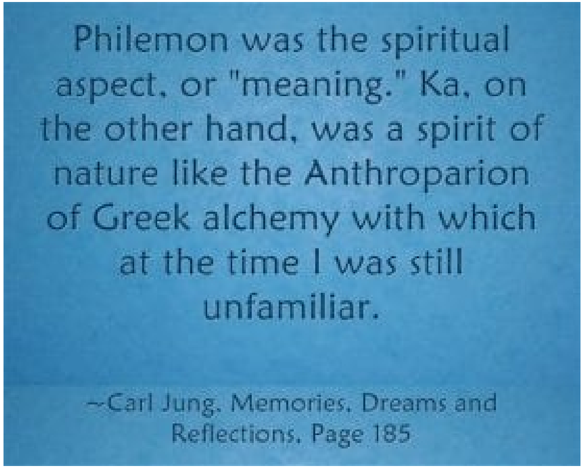
. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . .

- Carl Jung: Memories Dreams and Reflections; Page 398



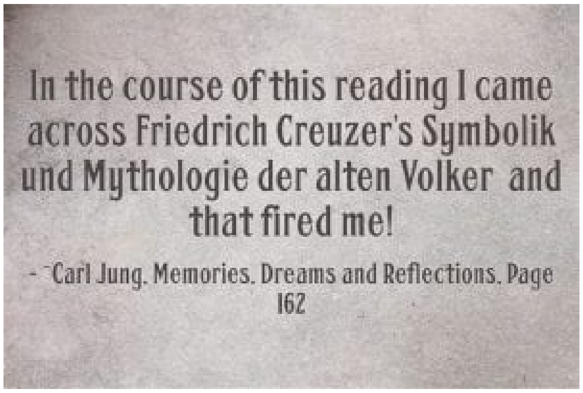
At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions

- ~Carl Jung, Memories, Dreams and Reflections, Page 229



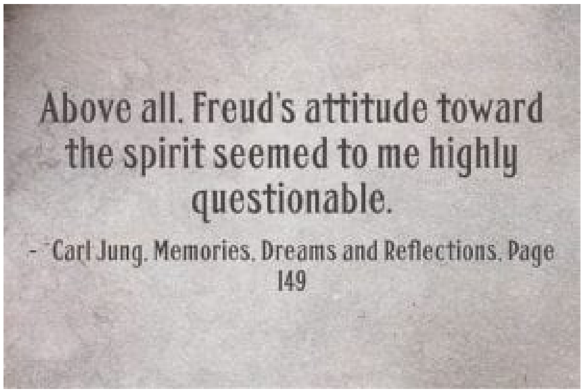
Philemon was the spiritual aspect, or "meaning." Ka, on the other hand, was a spirit of nature like the Anthroparion of Greek alchemy with which at the time I was still unfamiliar.

~Carl Jung, Memories, Dreams and Reflections, Page 185



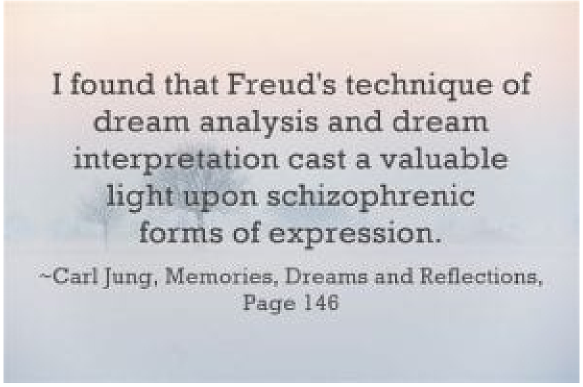
In the course of this reading I came across Friedrich Creuzer's Symbolik und Mythologie der alten Volker and that fired me!

- ~Carl Jung, Memories, Dreams and Reflections, Page 162



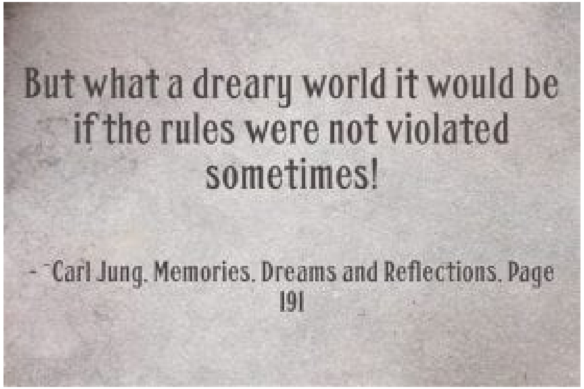
Above all, Freud's attitude toward the spirit seemed to me highly questionable.

- ~Carl Jung, Memories, Dreams and Reflections, Page 149



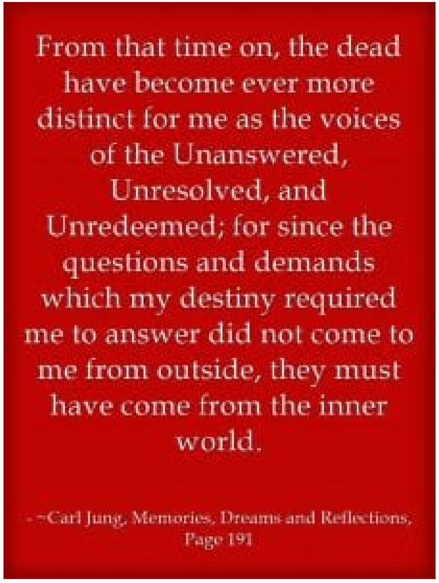
I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression.

~Carl Jung, Memories, Dreams and Reflections, Page 146



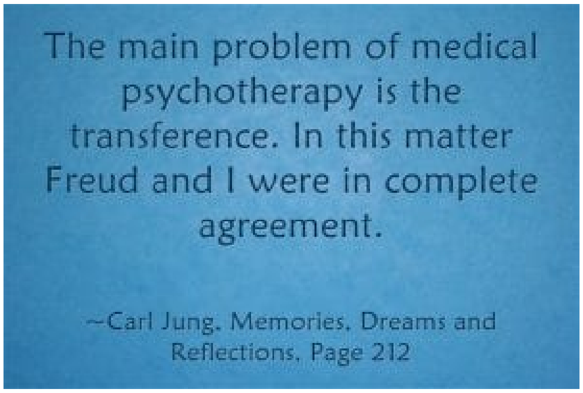
But what a dreary world it would be if the rules were not violated sometimes!

- ~Carl Jung, Memories, Dreams and Reflections, Page 191



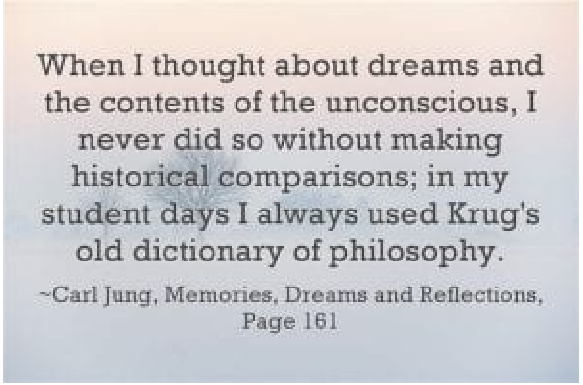
From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world.

- ~Carl Jung, Memories, Dreams and Reflections, Page 191



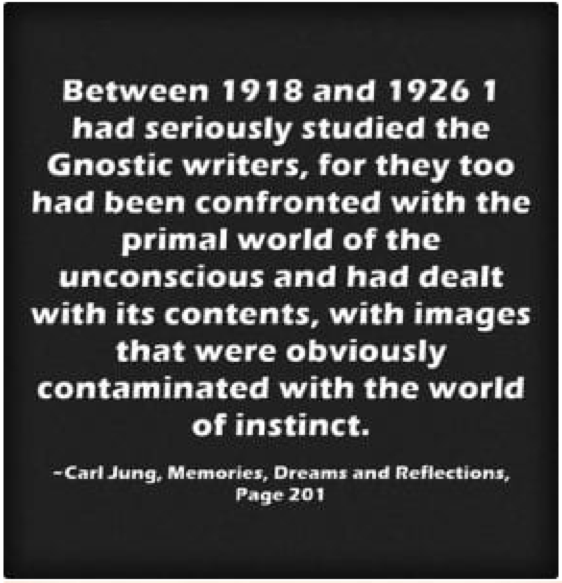
The main problem of medical psychotherapy is the transference. In this matter Freud and I were in complete agreement.

~Carl Jung, Memories, Dreams and Reflections, Page 212



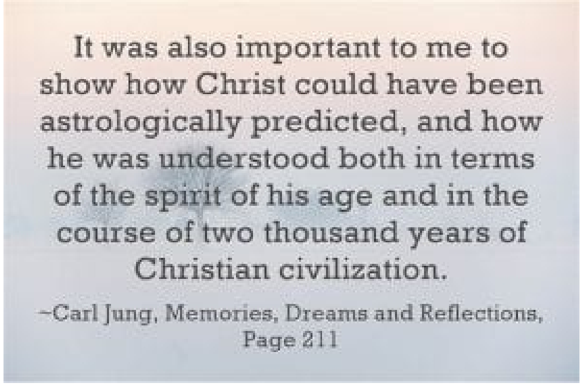
When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy.

~Carl Jung, Memories, Dreams and Reflections, Page 161



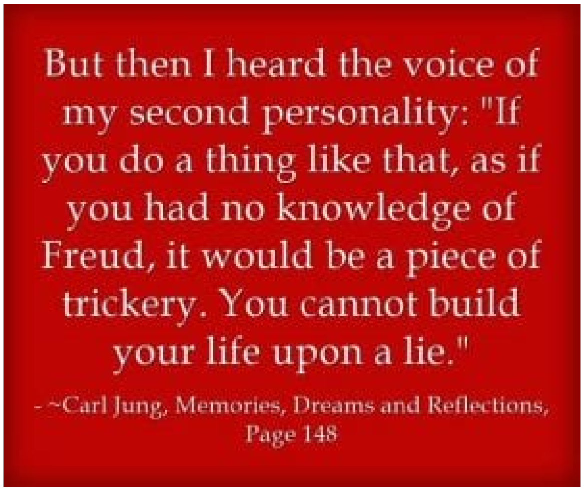
Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct.

~Carl Jung, Memories, Dreams and Reflections, Page 201



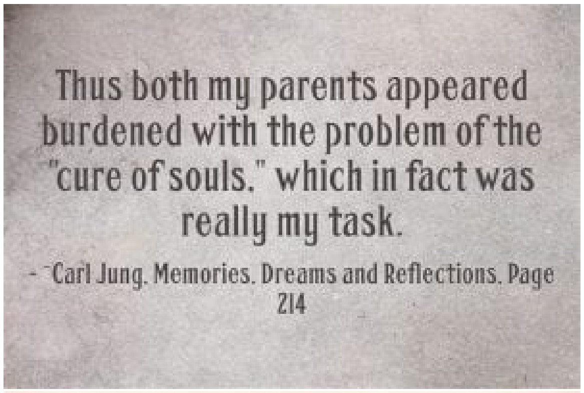
It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization.

~Carl Jung, Memories, Dreams and Reflections, Page 211



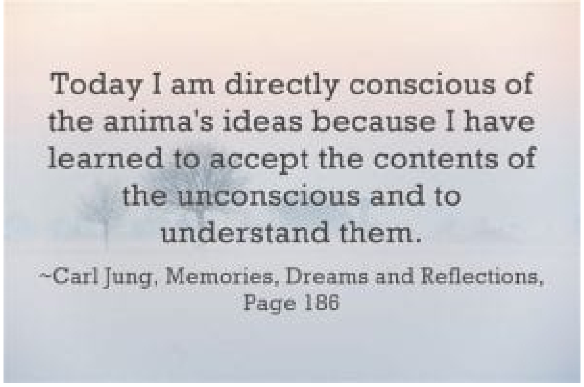
But then I heard the voice of my second personality: "If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie."

- ~Carl Jung, Memories, Dreams and Reflections, Page 148



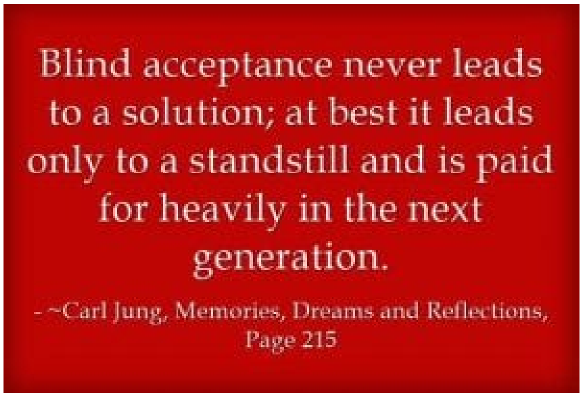
Thus both my parents appeared burdened with the problem of the "cure of souls." which in fact was really my task.

- ~Carl Jung. Memories. Dreams and Reflections. Page 214



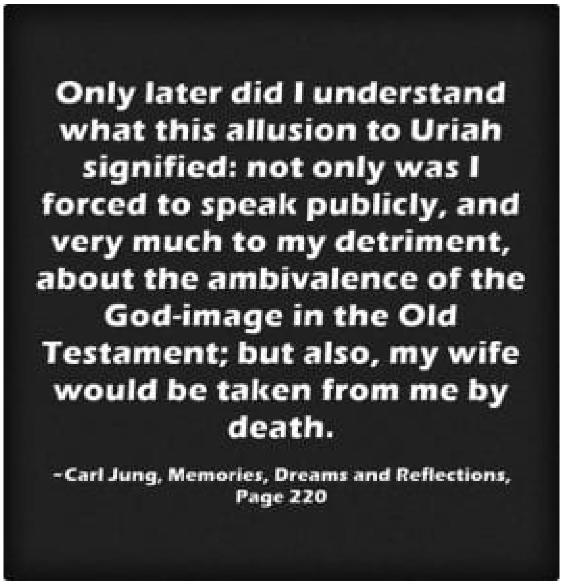
Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them.

~Carl Jung, Memories, Dreams and Reflections, Page 186



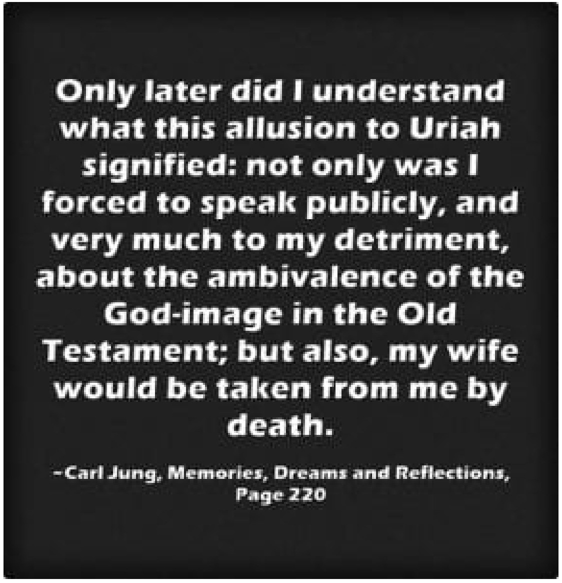
Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation.

- ~Carl Jung, Memories, Dreams and Reflections, Page 215



Only later did I understand what this allusion to Uriah signified: not only was I forced to speak publicly, and very much to my detriment, about the ambivalence of the God-image in the Old Testament; but also, my wife would be taken from me by death.

-Carl Jung, Memories, Dreams and Reflections, Page 220



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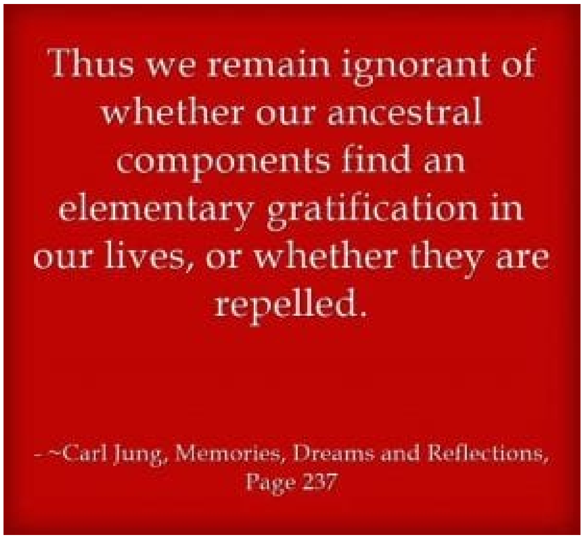
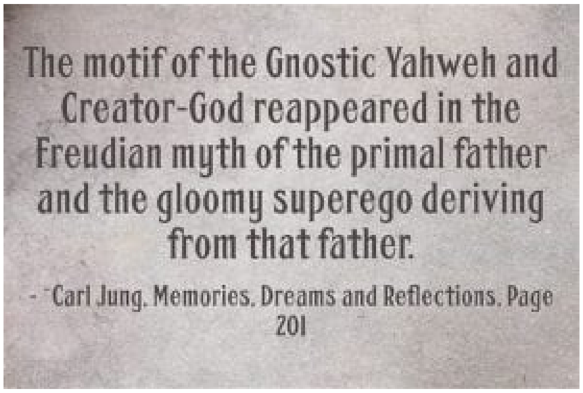
-Carl Jung, Memories, Dreams and Reflections, Page 220



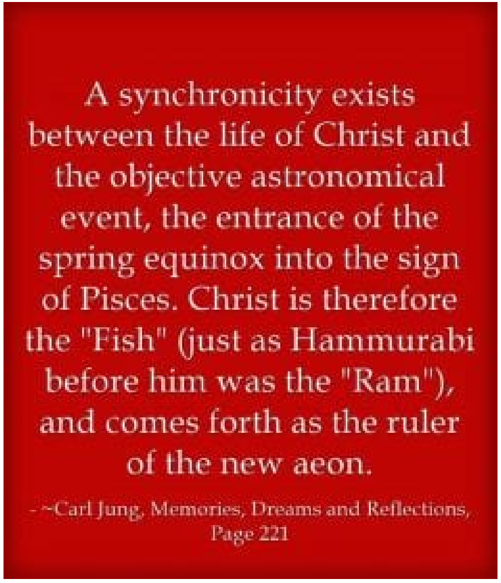
Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled.

- ~Carl Jung, Memories, Dreams and Reflections, Page 237



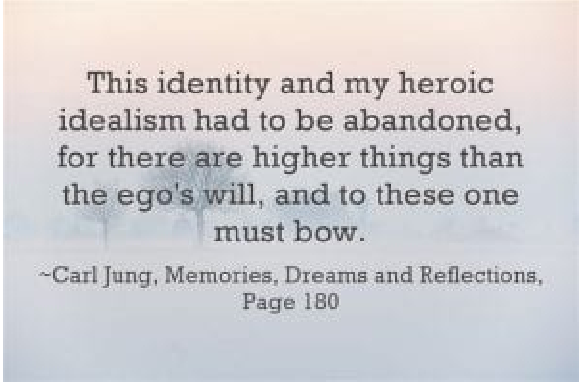
The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father.

- ~Carl Jung, Memories, Dreams and Reflections, Page 201



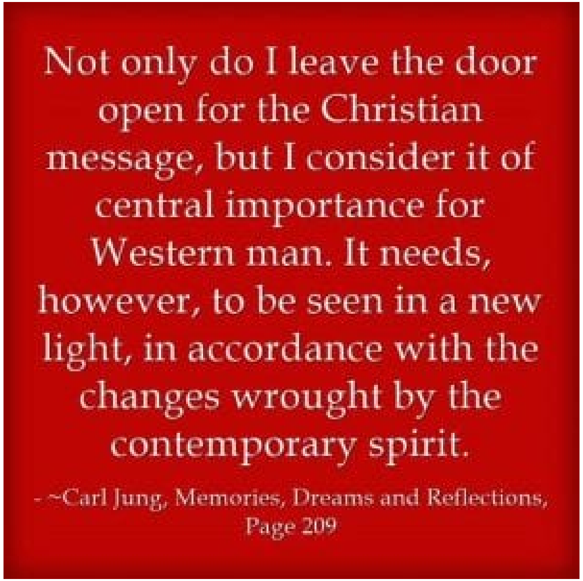
A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and comes forth as the ruler of the new aeon.

- ~Carl Jung, Memories, Dreams and Reflections, Page 221



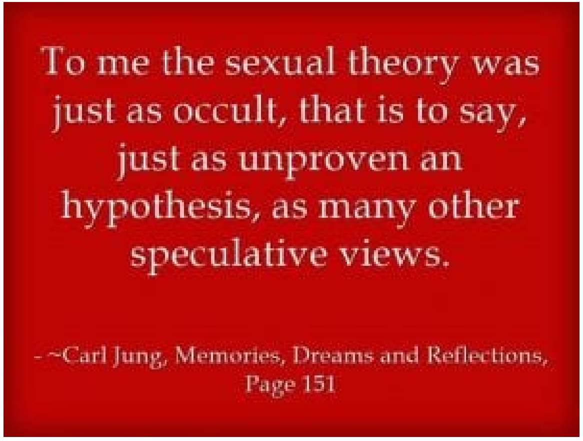
This identity and my heroic idealism had to be abandoned, for there are higher things than the ego's will, and to these one must bow.

~Carl Jung, Memories, Dreams and Reflections, Page 180



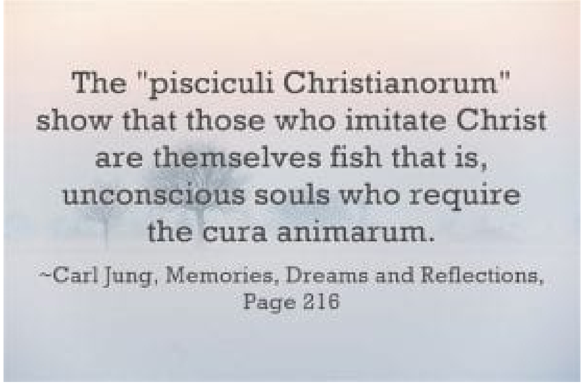
Not only do I leave the door open for the Christian message, but I consider it of central importance for Western man. It needs, however, to be seen in a new light, in accordance with the changes wrought by the contemporary spirit.

- ~Carl Jung, Memories, Dreams and Reflections, Page 209



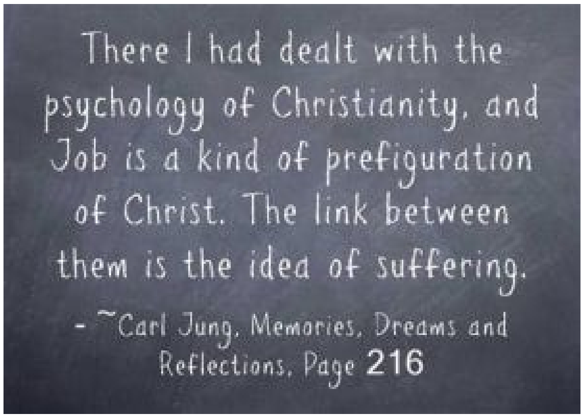
To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views.

- ~Carl Jung, Memories, Dreams and Reflections, Page 151



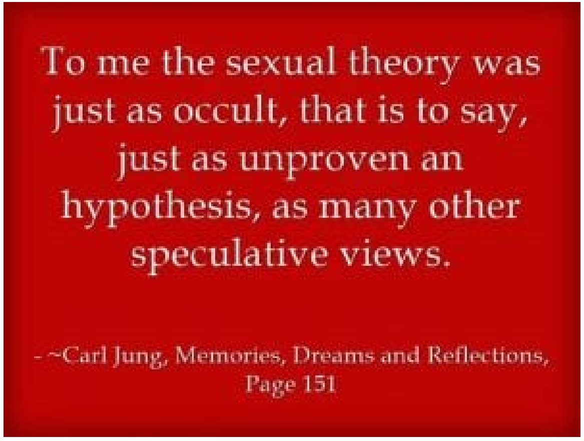
The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum.

~Carl Jung, Memories, Dreams and Reflections, Page 216



There I had dealt with the psychology of Christianity, and Job is a kind of prefiguration of Christ. The link between them is the idea of suffering.

- ~Carl Jung, Memories, Dreams and Reflections, Page 216



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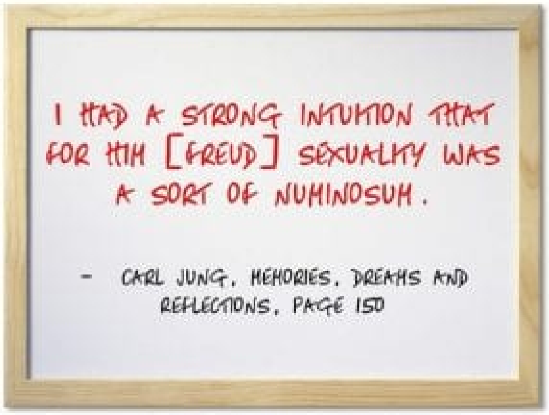
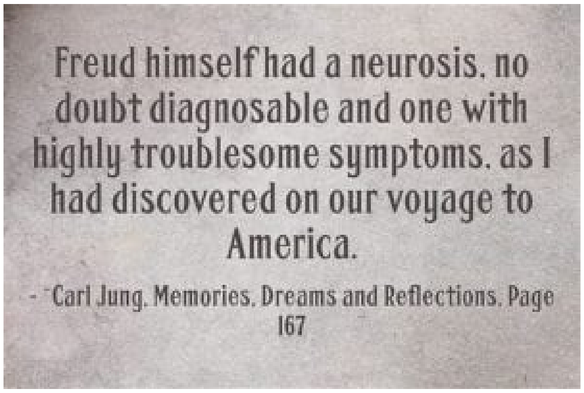
- ~Carl Jung, Memories, Dreams and Reflections, Page 151



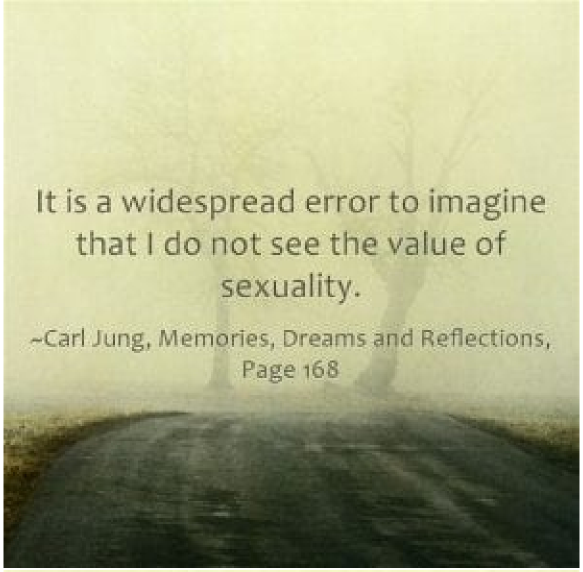
I HAD A STRONG INTUITION THAT FOR HIM [FREUD] SEXUALITY WAS A SORT OF NUMINOSUM.

- CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 150



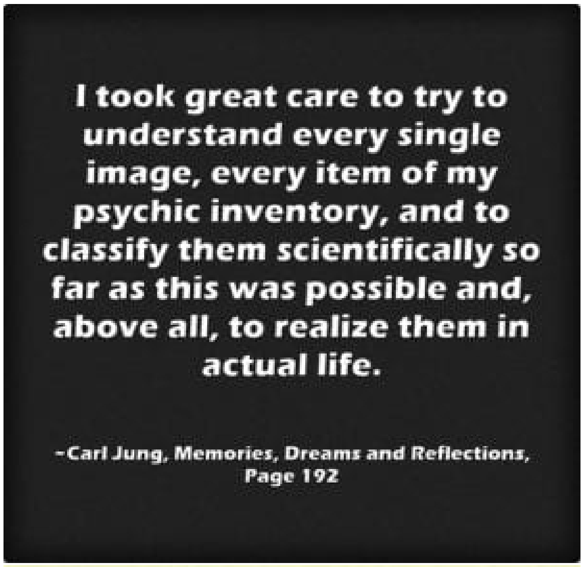
Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America.

- Carl Jung, Memories, Dreams and Reflections, Page 167



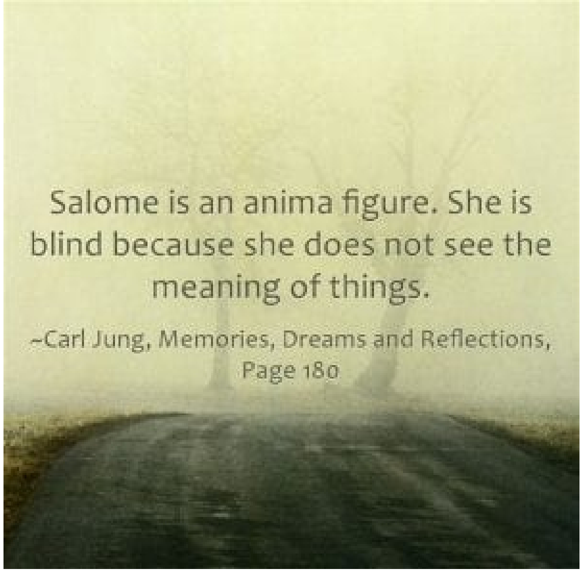
It is a widespread error to imagine that I do not see the value of sexuality.

~Carl Jung, Memories, Dreams and Reflections, Page 168



I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life.

~Carl Jung, Memories, Dreams and Reflections, Page 192



Salome is an anima figure. She is blind because she does not see the meaning of things.

~Carl Jung, Memories, Dreams and Reflections, Page 180

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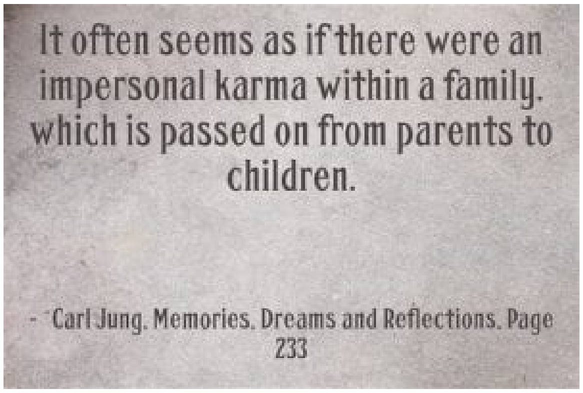
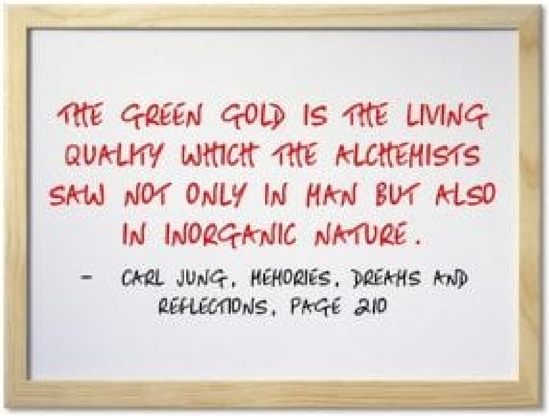
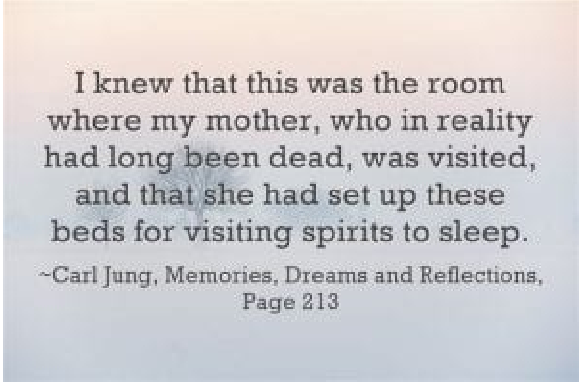
~Carl Jung, Memories, Dreams and Reflections, Page 180


It often seems as if there were an impersonal karma within a family. which is passed on from parents to children.

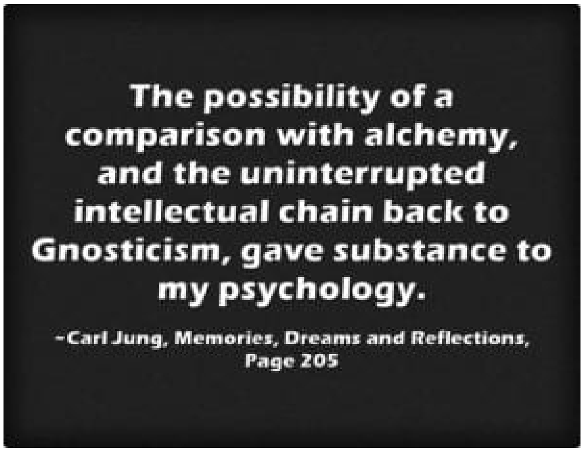
- Carl Jung. Memories. Dreams and Reflections. Page 233


THE GREEN GOLD IS THE LIVING QUALITY WHICH THE ALCHEMISTS SAW NOT ONLY IN MAN BUT ALSO IN INORGANIC NATURE.

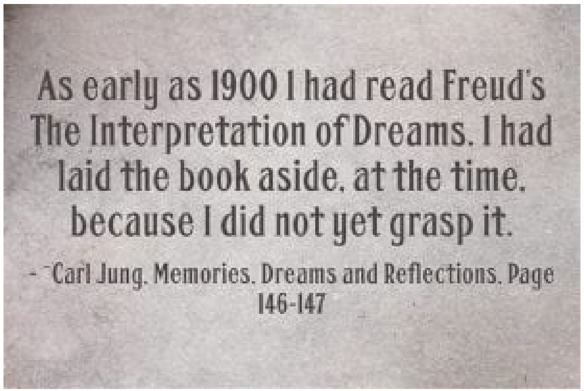
- CARL JUNG. MEMORIES. DREAMS AND REFLECTIONS. PAGE 210


I knew that this was the room where my mother, who in reality had long been dead, was visited, and that she had set up these beds for visiting spirits to sleep.

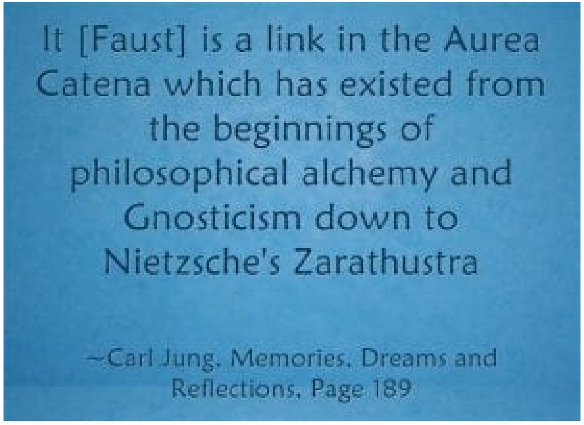
~Carl Jung, Memories, Dreams and Reflections, Page 213


The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology.

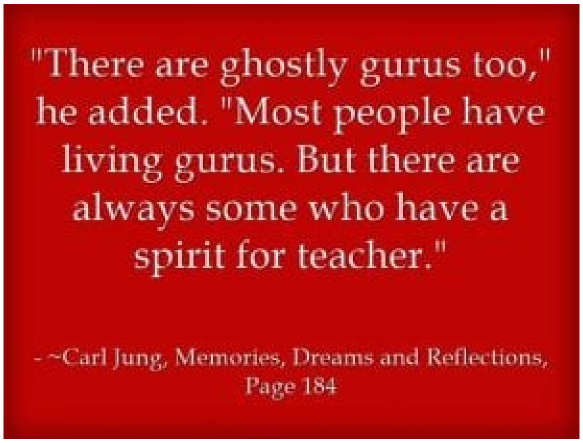
~Carl Jung, Memories, Dreams and Reflections, Page 205


As early as 1900 I had read Freud's The Interpretation of Dreams. I had laid the book aside. at the time. because I did not yet grasp it.

- Carl Jung. Memories. Dreams and Reflections. Page 146-147

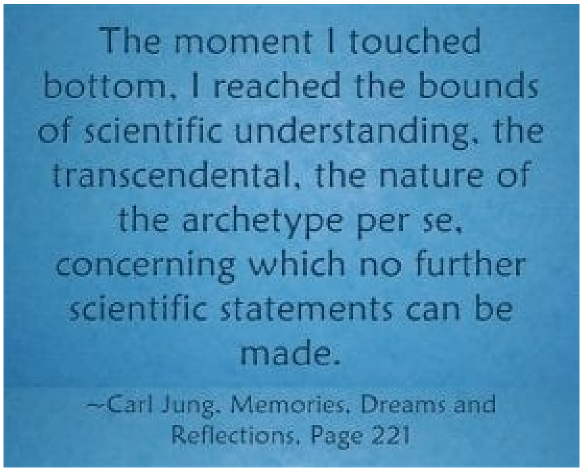

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra

~Carl Jung. Memories. Dreams and Reflections. Page 189



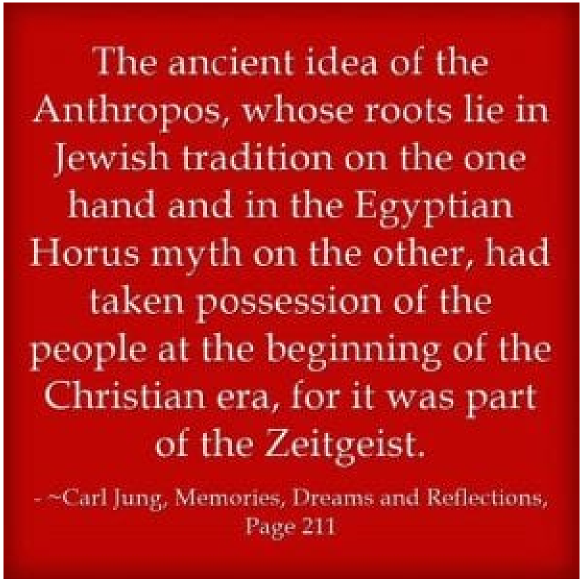
"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher."

- ~Carl Jung, Memories, Dreams and Reflections, Page 184



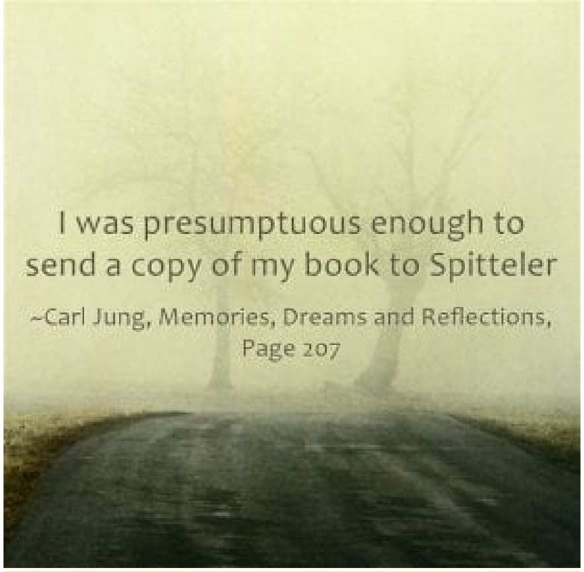
The moment I touched bottom, I reached the bounds of scientific understanding, the transcendental, the nature of the archetype per se, concerning which no further scientific statements can be made.

~Carl Jung, Memories, Dreams and Reflections, Page 221



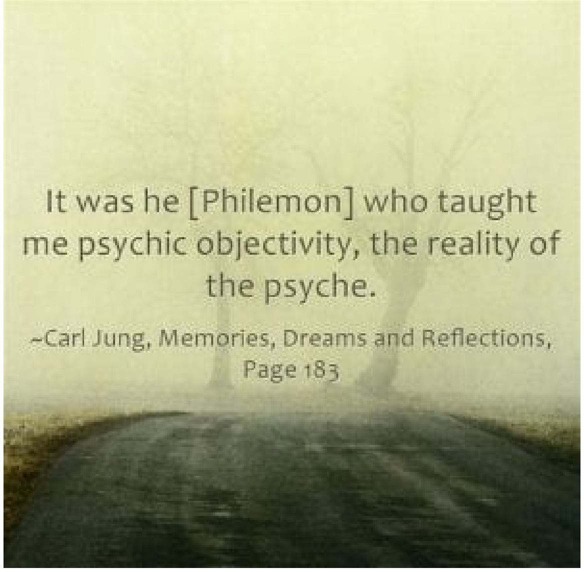
The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist.

- ~Carl Jung, Memories, Dreams and Reflections, Page 211



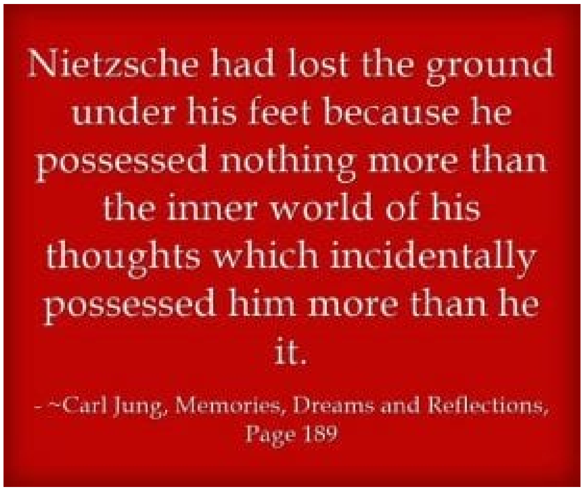
I was presumptuous enough to send a copy of my book to Spitteler

~Carl Jung, Memories, Dreams and Reflections, Page 207



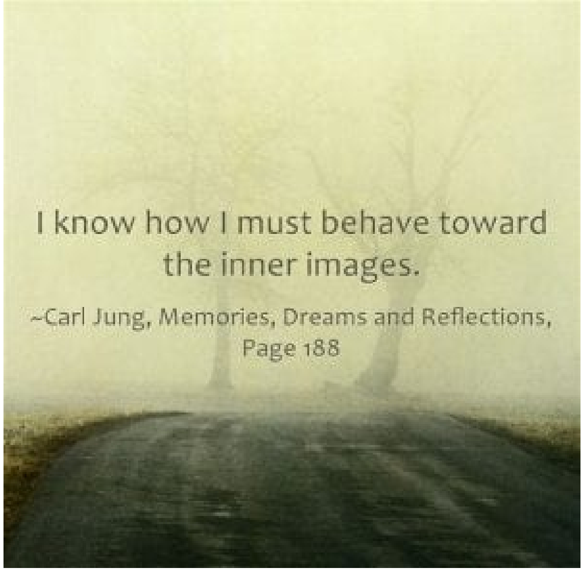
It was he [Philemon] who taught me psychic objectivity, the reality of the psyche.

~Carl Jung, Memories, Dreams and Reflections, Page 183



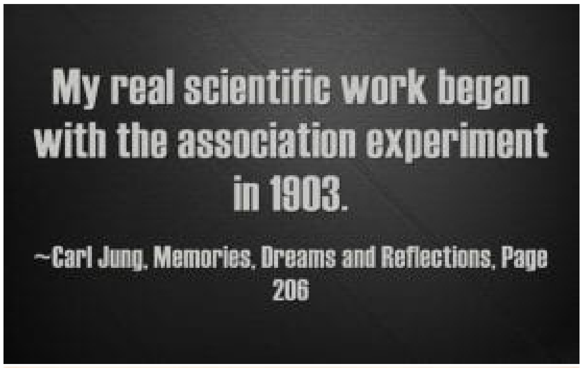
Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it.

- ~Carl Jung, Memories, Dreams and Reflections, Page 189



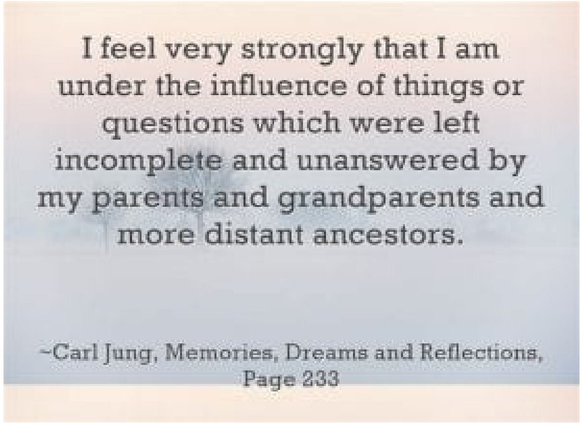
I know how I must behave toward the inner images.

~Carl Jung, Memories, Dreams and Reflections, Page 188



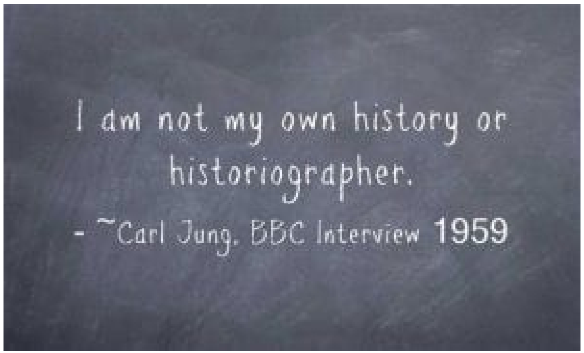
My real scientific work began with the association experiment in 1903.

~Carl Jung, Memories, Dreams and Reflections, Page 206



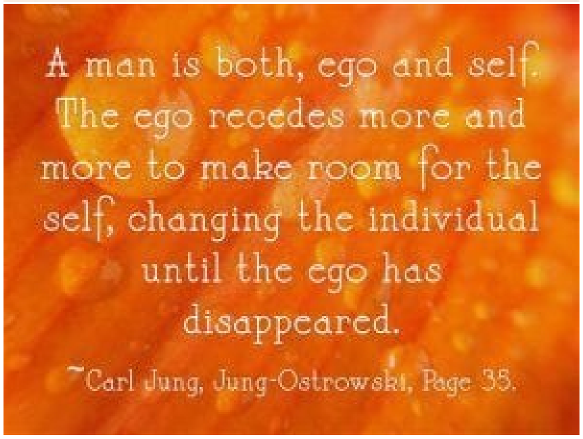
I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

~Carl Jung, Memories, Dreams and Reflections, Page 233



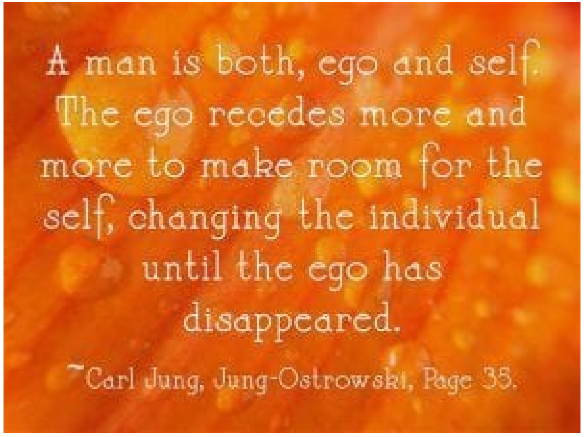
I am not my own history or historiographer.

- ~Carl Jung, BBC Interview 1959



A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared.

~Carl Jung, Jung-Ostrowski, Page 33.



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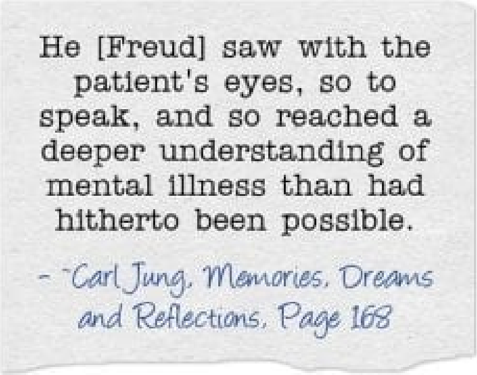
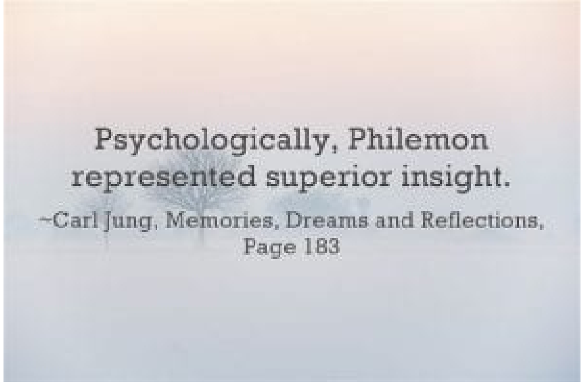


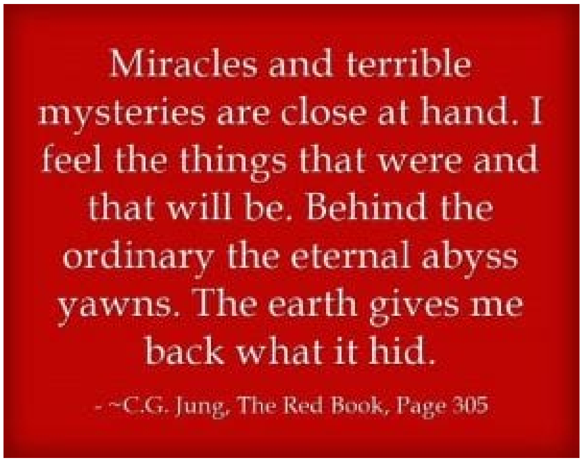
He [Freud] saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible.

- ~Carl Jung, Memories, Dreams and Reflections, Page 168



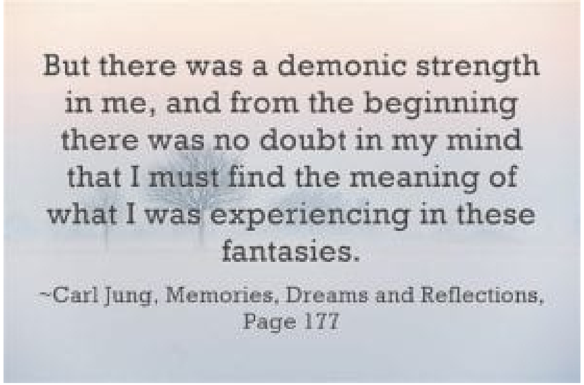
Psychologically, Philemon represented superior insight.

~Carl Jung, Memories, Dreams and Reflections, Page 183



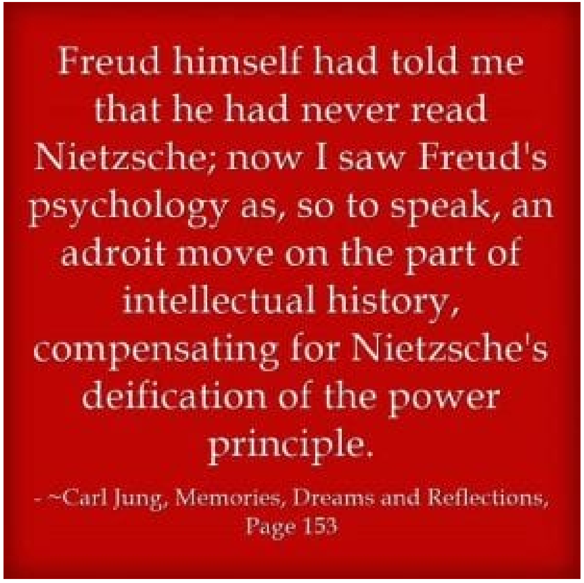
Miracles and terrible mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me back what it hid.

- ~C.G. Jung, The Red Book, Page 305



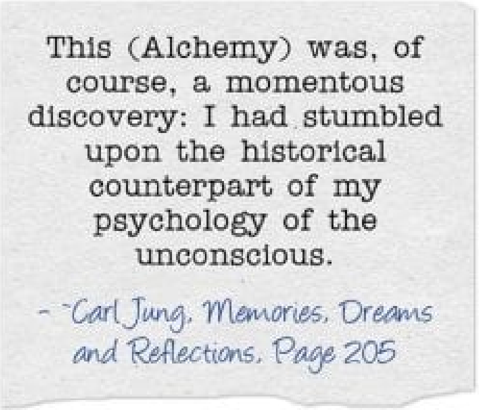
But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies.

~Carl Jung, Memories, Dreams and Reflections, Page 177



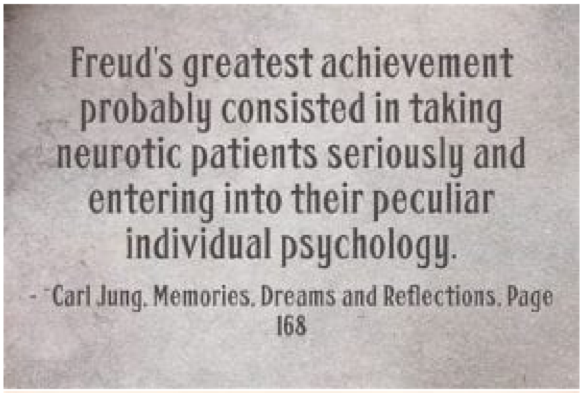
Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle.

- ~Carl Jung, Memories, Dreams and Reflections, Page 153

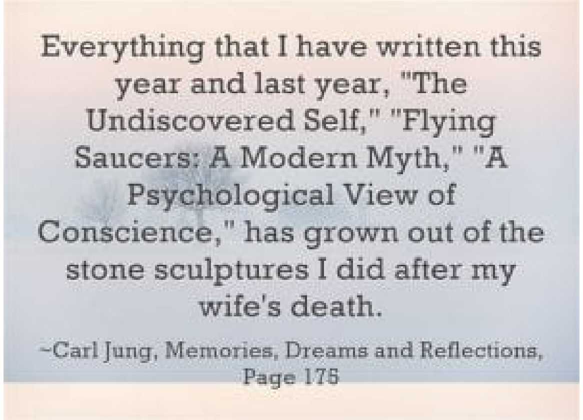


This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious.

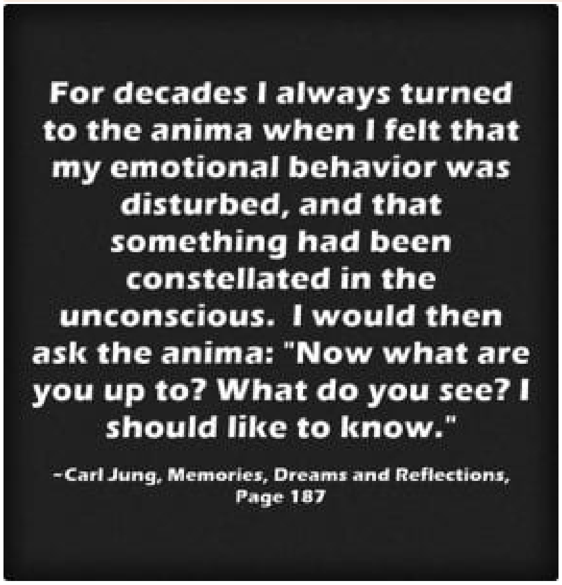
- ~Carl Jung, Memories, Dreams and Reflections, Page 205


Freud's greatest achievement probably consisted in taking neurotic patients seriously and entering into their peculiar individual psychology.

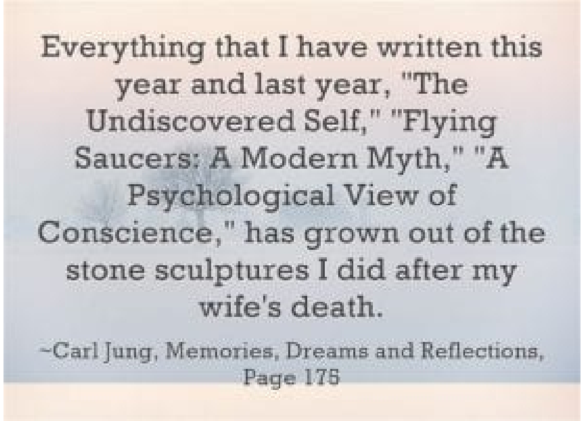
- Carl Jung, Memories, Dreams and Reflections, Page 168


Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death.

~Carl Jung, Memories, Dreams and Reflections, Page 175


For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: "Now what are you up to? What do you see? I should like to know."

~Carl Jung, Memories, Dreams and Reflections, Page 187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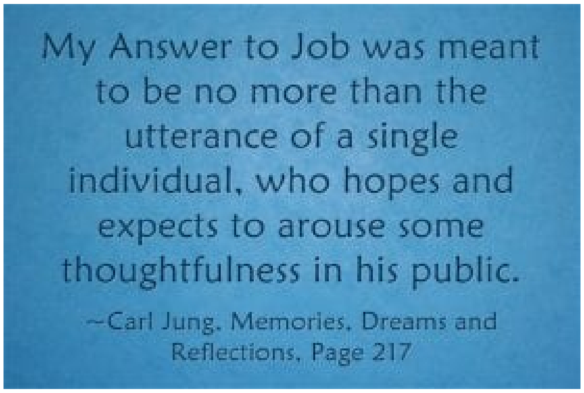
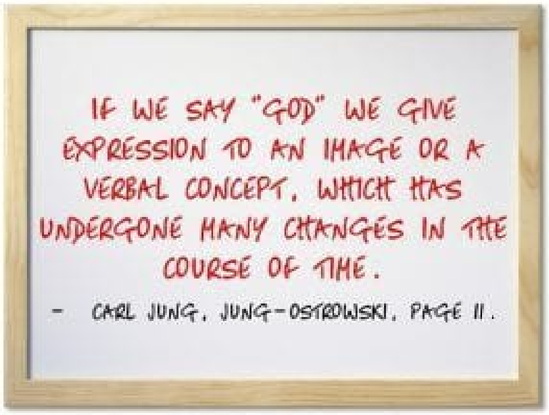
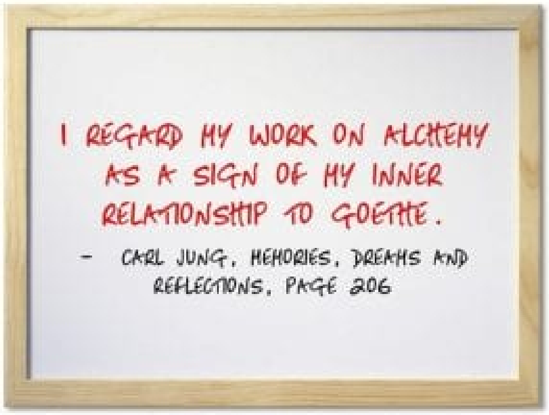
~Carl Jung, Memories, Dreams and Reflections, Page 175


My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public.

~Carl Jung, Memories, Dreams and Reflections, Page 217

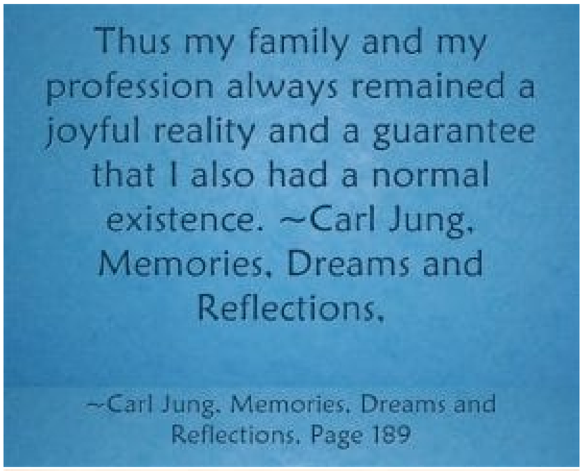

IF WE SAY "GOD" WE GIVE EXPRESSION TO AN IMAGE OR A VERBAL CONCEPT, WHICH HAS UNDERGONE MANY CHANGES IN THE COURSE OF TIME.

- CARL JUNG, JUNG-OSTROWSKI, PAGE 11.



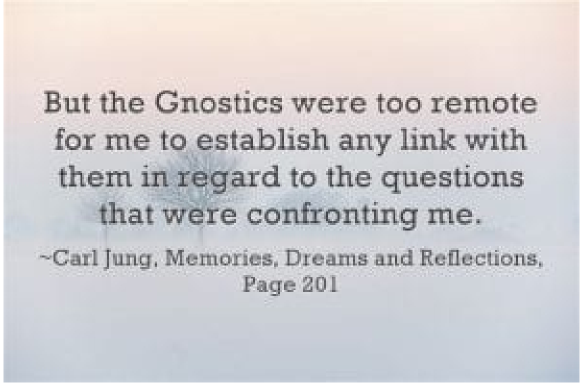
I REGARD MY WORK ON ALCHEMY AS A SIGN OF MY INNER RELATIONSHIP TO GOETHE.

– CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 206



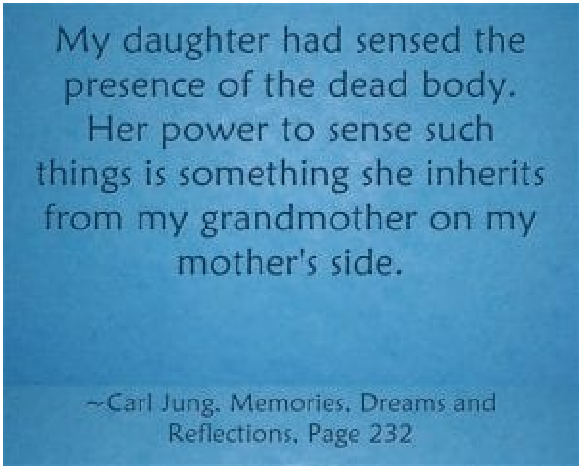
Thus my family and my profession always remained a joyful reality and a guarantee that I also had a normal existence. ~Carl Jung, Memories, Dreams and Reflections,

~Carl Jung, Memories, Dreams and Reflections, Page 189



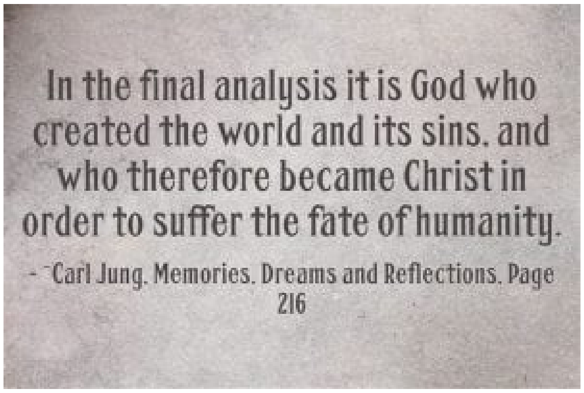
But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me.

~Carl Jung, Memories, Dreams and Reflections, Page 201



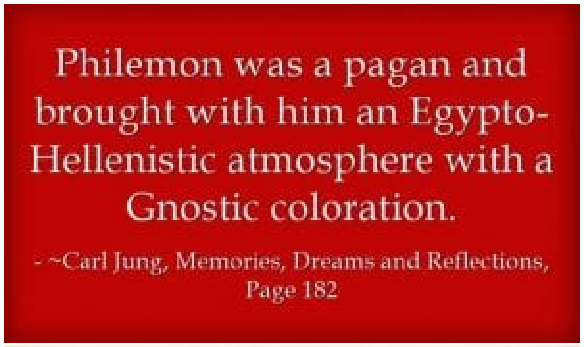
My daughter had sensed the presence of the dead body. Her power to sense such things is something she inherits from my grandmother on my mother's side.

~Carl Jung, Memories, Dreams and Reflections, Page 232



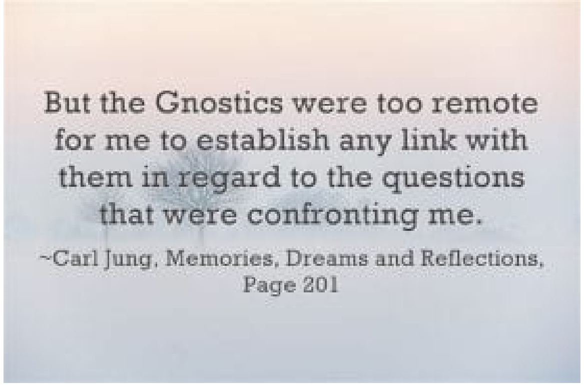
In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity.

- ~Carl Jung, Memories, Dreams and Reflections, Page 216



Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration.

- ~Carl Jung, Memories, Dreams and Reflections, Page 182



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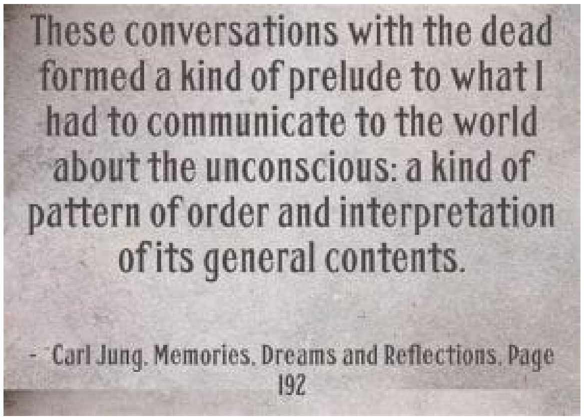
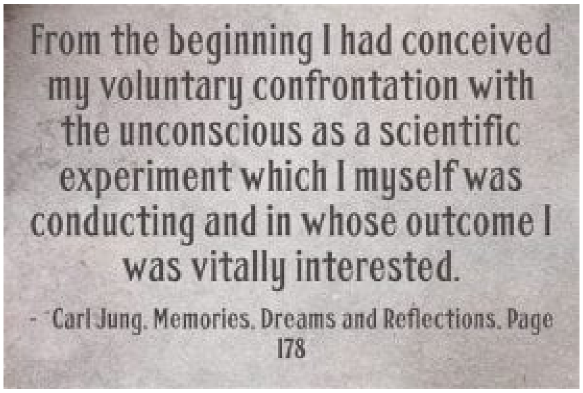


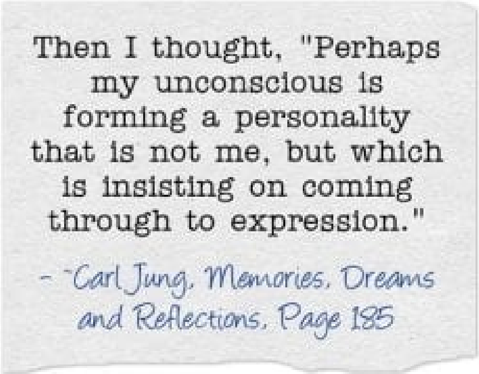
These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents.

- ~Carl Jung, Memories, Dreams and Reflections, Page 192



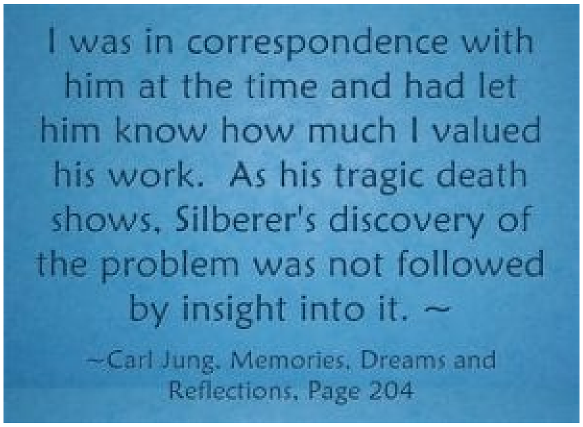
From the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I myself was conducting and in whose outcome I was vitally interested.

- ~Carl Jung, Memories, Dreams and Reflections, Page 178



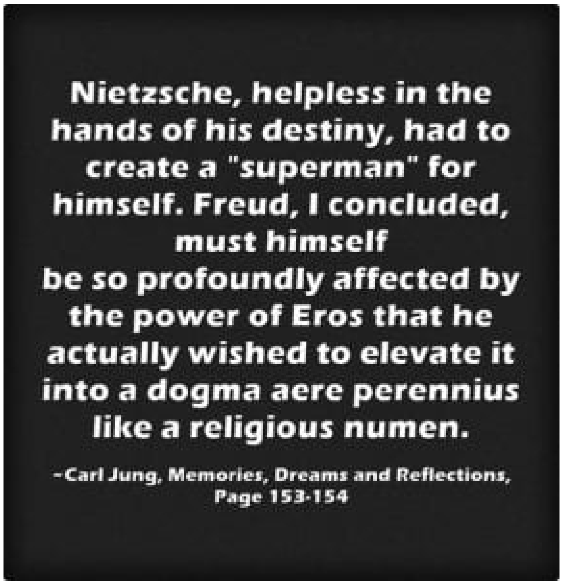
Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression."

- ~Carl Jung, Memories, Dreams and Reflections, Page 185



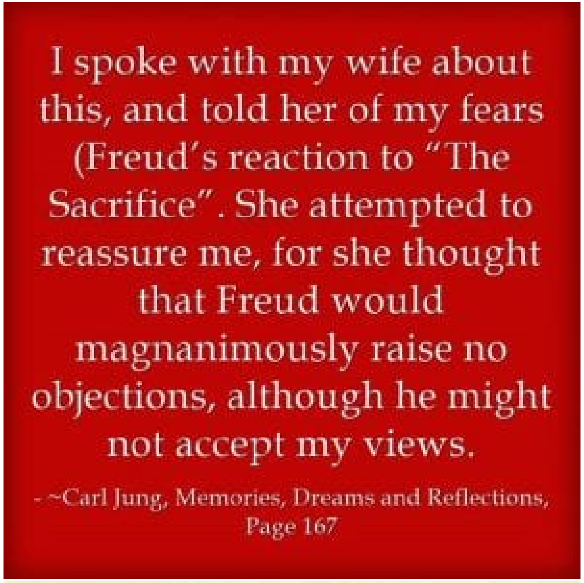
I was in correspondence with him at the time and had let him know how much I valued his work. As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it. ~

~Carl Jung, Memories, Dreams and Reflections, Page 204



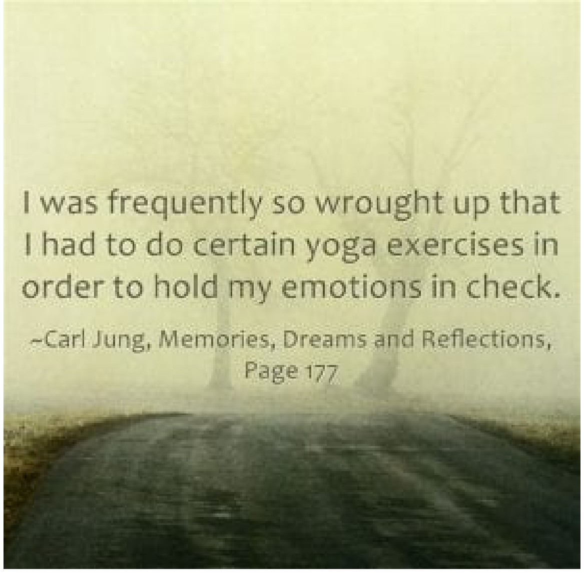
Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen.

~Carl Jung, Memories, Dreams and Reflections, Page 153-154



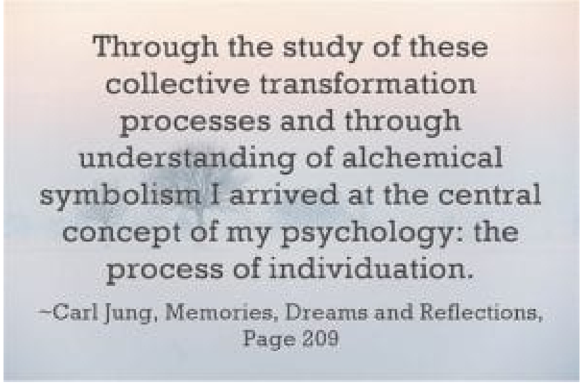
I spoke with my wife about this, and told her of my fears (Freud's reaction to "The Sacrifice". She attempted to reassure me, for she thought that Freud would magnanimously raise no objections, although he might not accept my views.

- ~Carl Jung, Memories, Dreams and Reflections, Page 167



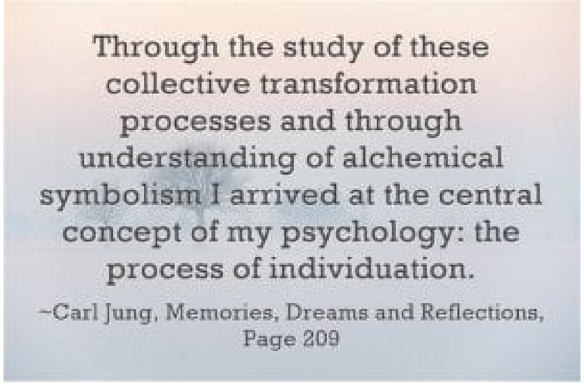
I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check.

~Carl Jung, Memories, Dreams and Reflections, Page 177



Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation.

~Carl Jung, Memories, Dreams and Reflections, Page 209



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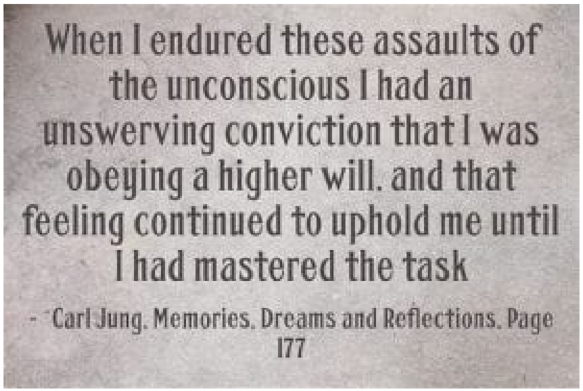
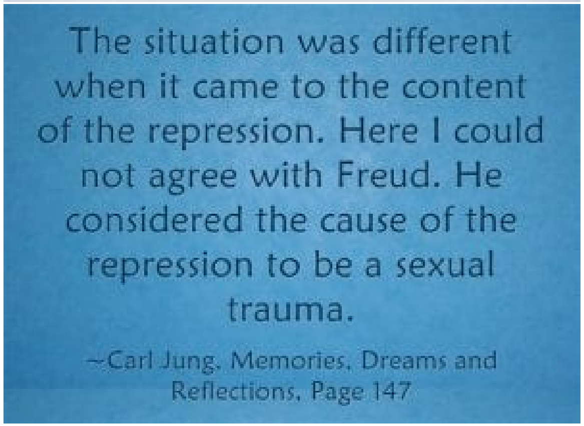
~Carl Jung, Memories, Dreams and Reflections, Page 209



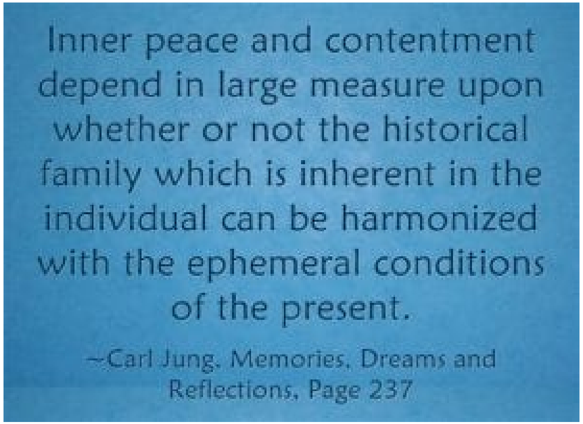
When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task

- ~Carl Jung, Memories, Dreams and Reflections, Page 177



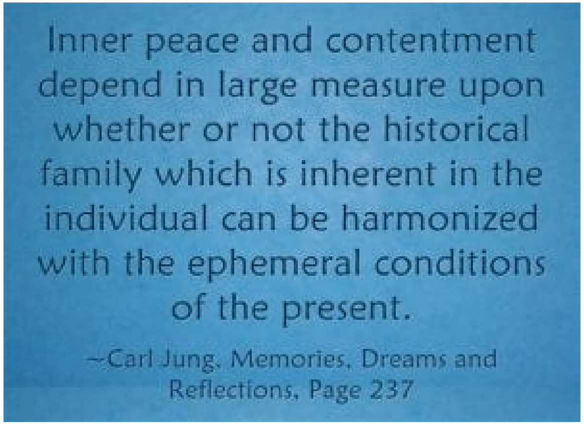
The situation was different when it came to the content of the repression. Here I could not agree with Freud. He considered the cause of the repression to be a sexual trauma.

~Carl Jung, Memories, Dreams and Reflections, Page 147



Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

~Carl Jung, Memories, Dreams and Reflections, Page 237



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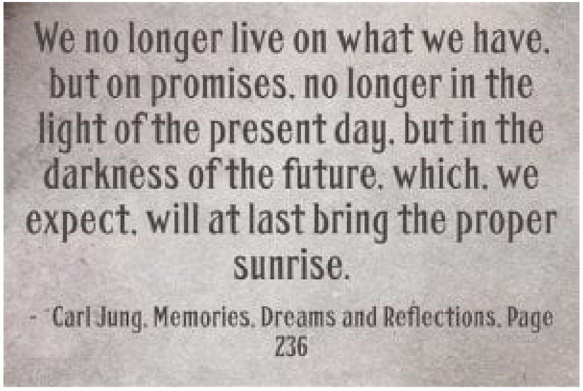
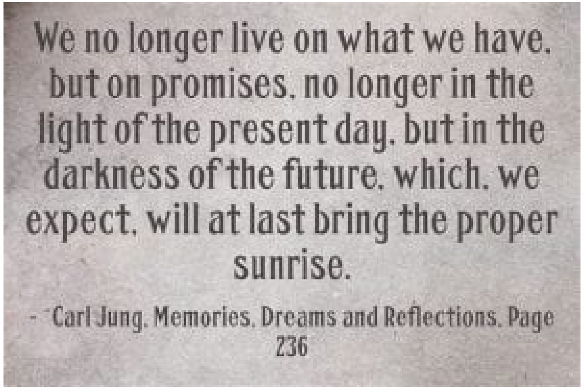
~Carl Jung, Memories, Dreams and Reflections, Page 237



We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

- ~Carl Jung, Memories, Dreams and Reflections, Page 236



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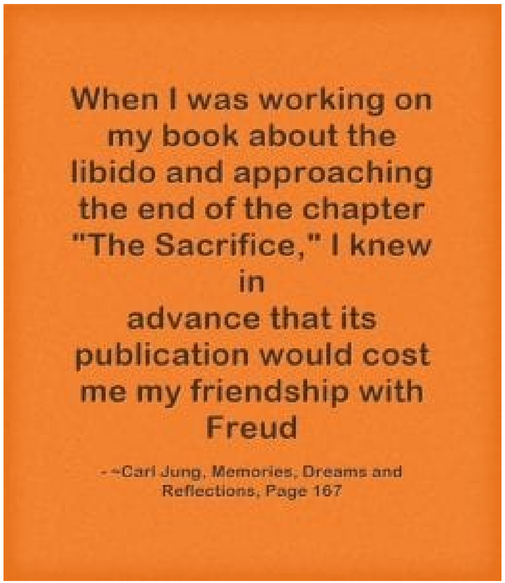
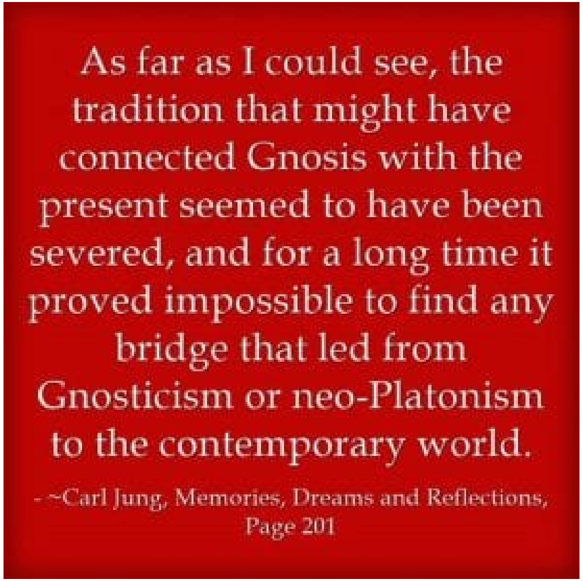


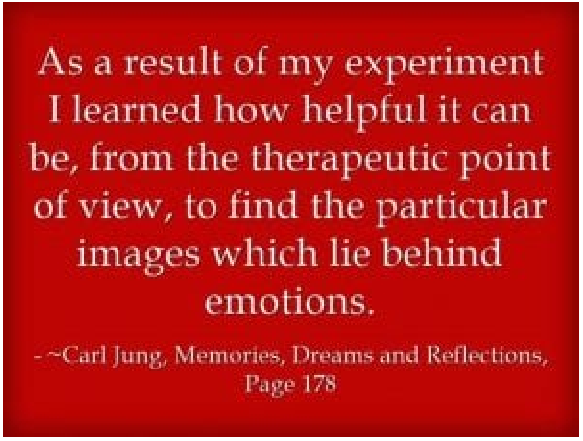
When I was working on my book about the libido and approaching the end of the chapter "The Sacrifice," I knew in
advance that its publication would cost me my friendship with Freud

- ~Carl Jung, Memories, Dreams and Reflections, Page 167



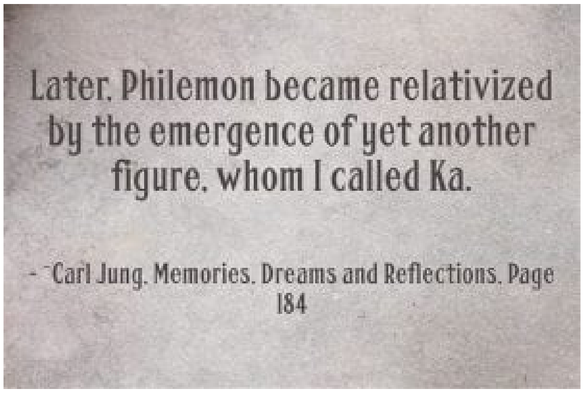
As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or neo-Platonism to the contemporary world.

- ~Carl Jung, Memories, Dreams and Reflections, Page 201



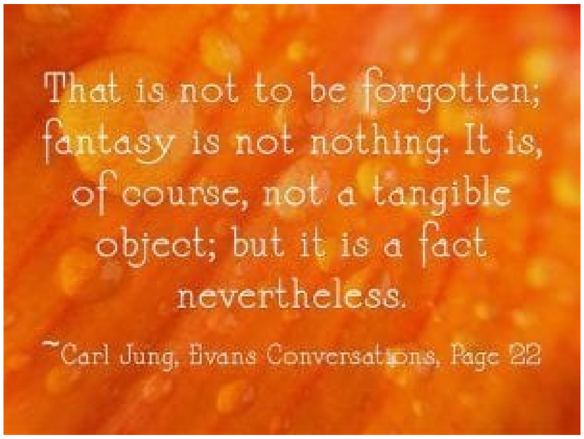
As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions.

- ~Carl Jung, Memories, Dreams and Reflections, Page 178



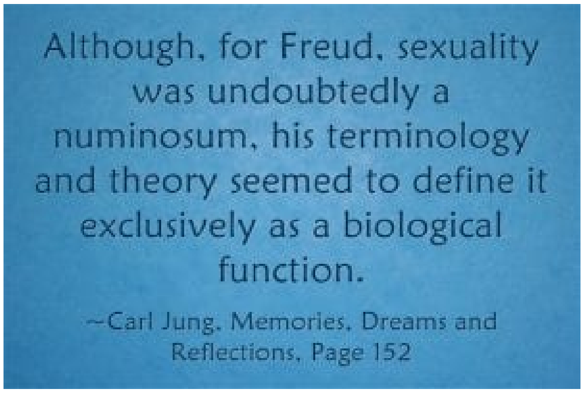
Later, Philemon became relativized by the emergence of yet another figure, whom I called Ka.

- ~Carl Jung, Memories, Dreams and Reflections, Page 184



That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

~Carl Jung, Evans Conversations, Page 22

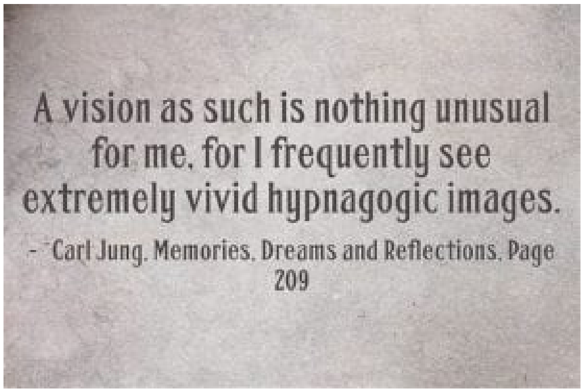


Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function.

~Carl Jung, Memories, Dreams and Reflections, Page 152

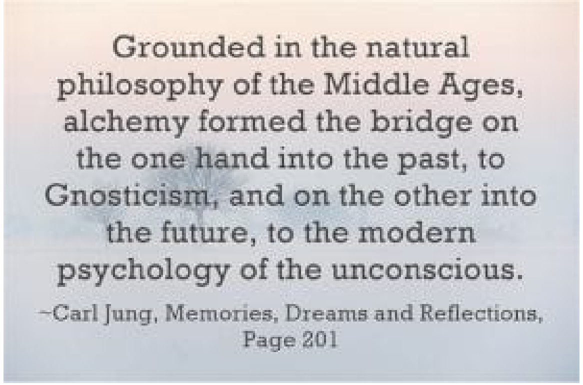
Archetypes speak the language of high rhetoric, even of bombast.

~Carl Jung, Memories, Dreams and Reflections, Page 178



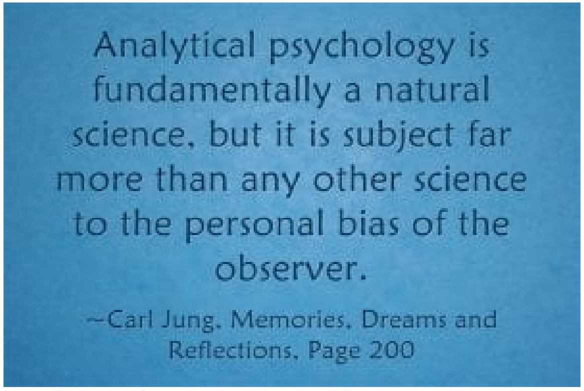
A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

- ~Carl Jung, Memories, Dreams and Reflections, Page 209



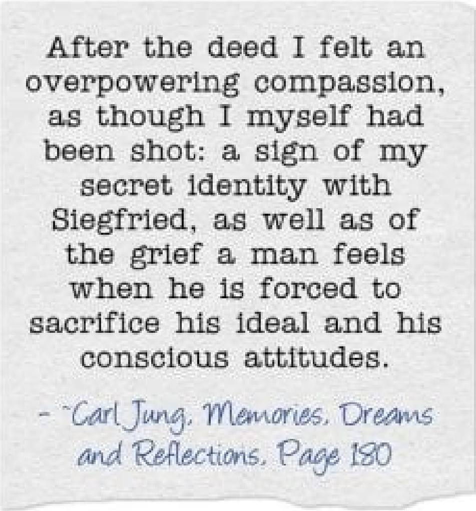
Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious.

~Carl Jung, Memories, Dreams and Reflections, Page 201



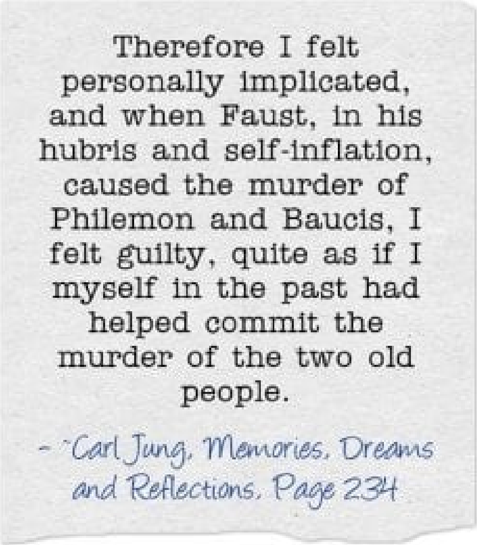
Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer.

~Carl Jung, Memories, Dreams and Reflections, Page 200



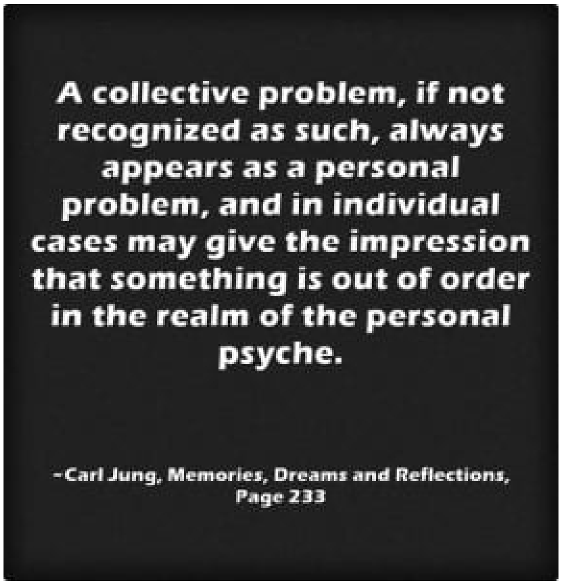
After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes.

- ~Carl Jung, Memories, Dreams and Reflections, Page 180



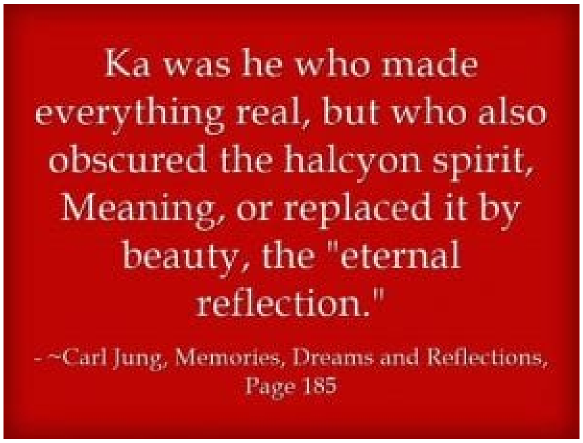
Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people.

- ~Carl Jung, Memories, Dreams and Reflections, Page 234



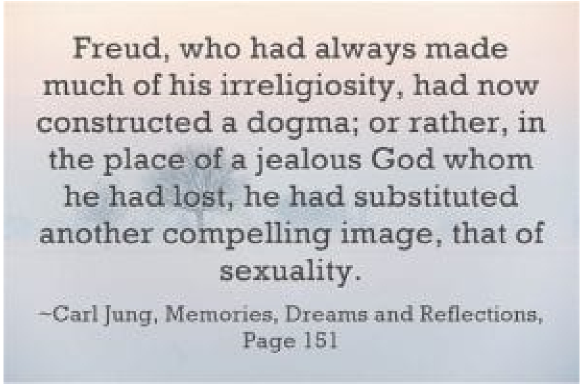
A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche.

~Carl Jung, Memories, Dreams and Reflections, Page 233



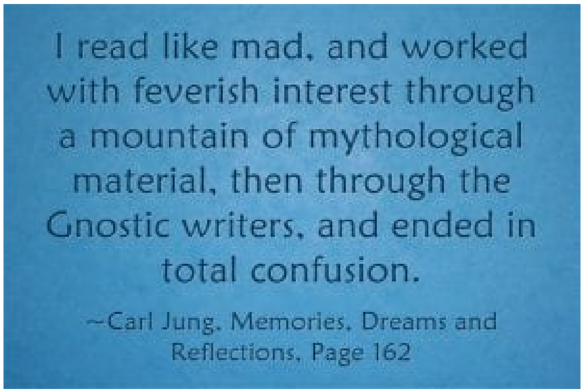
Ka was he who made everything real, but who also obscured the halcyon spirit, Meaning, or replaced it by beauty, the "eternal reflection."

- ~Carl Jung, Memories, Dreams and Reflections, Page 185



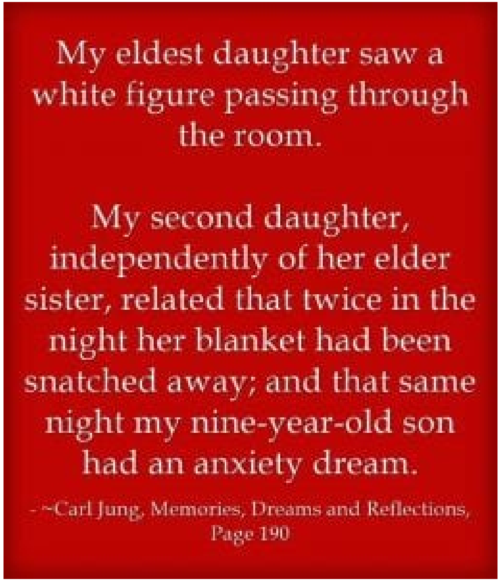
Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality.

~Carl Jung, Memories, Dreams and Reflections, Page 151



I read like mad, and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion.

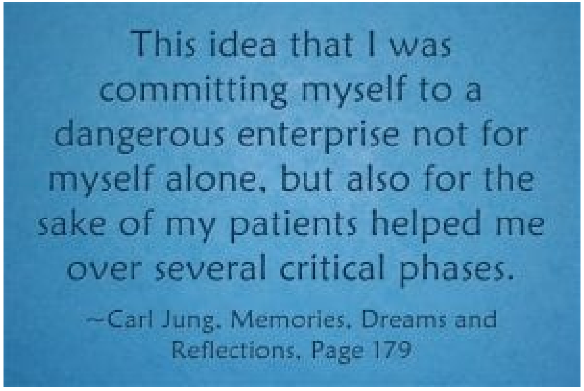
~Carl Jung, Memories, Dreams and Reflections, Page 162



My eldest daughter saw a white figure passing through the room.

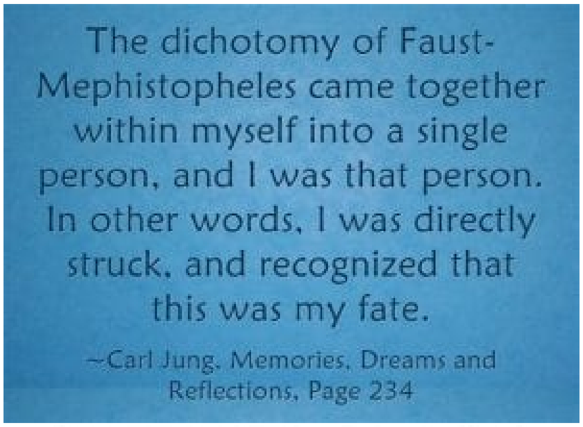
My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream.

- ~Carl Jung, Memories, Dreams and Reflections, Page 190



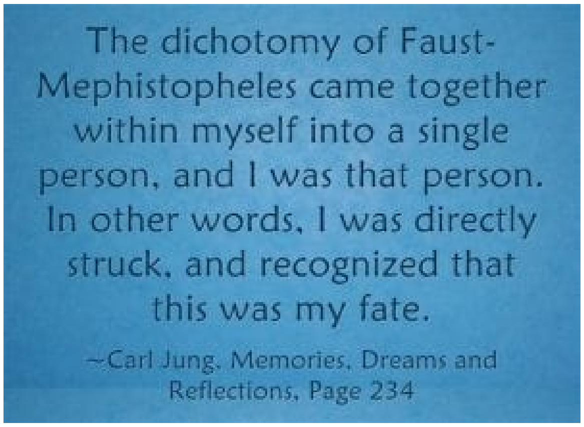
This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases.

~Carl Jung, Memories, Dreams and Reflections, Page 179



The dichotomy of Faust-Mephistopheles came together within myself into a single person, and I was that person. In other words, I was directly struck, and recognized that this was my fate.

~Carl Jung, Memories, Dreams and Reflections, Page 234



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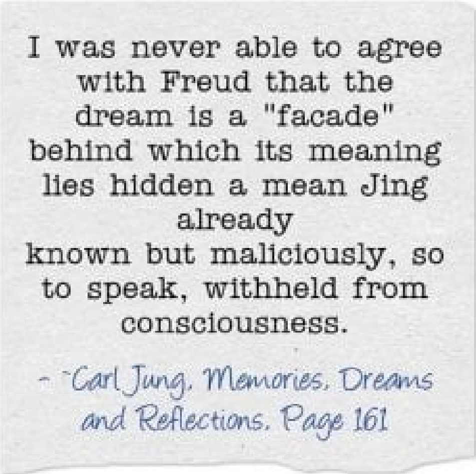
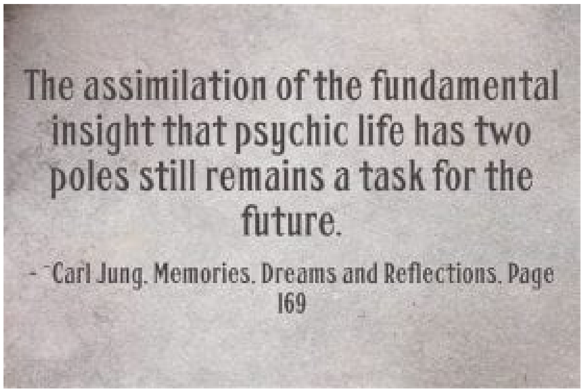


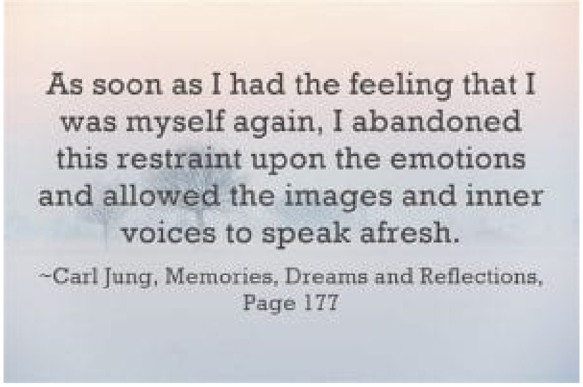
I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a mean Jing already known but maliciously, so to speak, withheld from consciousness.

- ~Carl Jung, Memories, Dreams and Reflections, Page 161



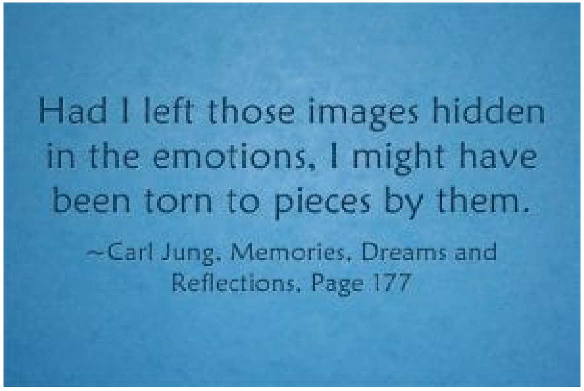
The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future.

- ~Carl Jung, Memories, Dreams and Reflections, Page 169



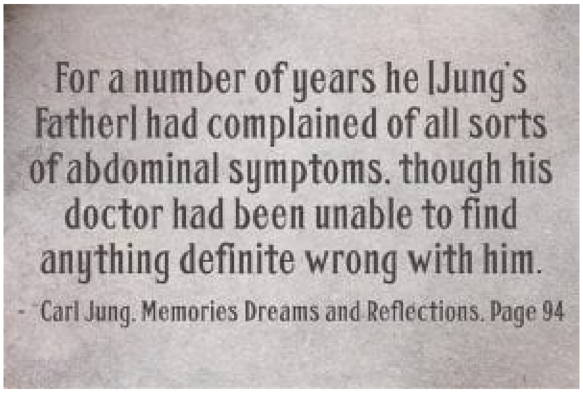
As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh.

~Carl Jung, Memories, Dreams and Reflections, Page 177



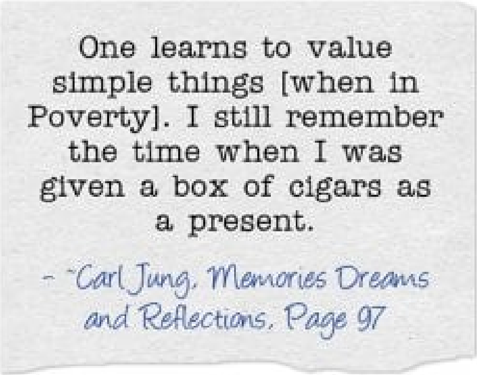
Had I left those images hidden in the emotions, I might have been torn to pieces by them.

~Carl Jung, Memories, Dreams and Reflections, Page 177



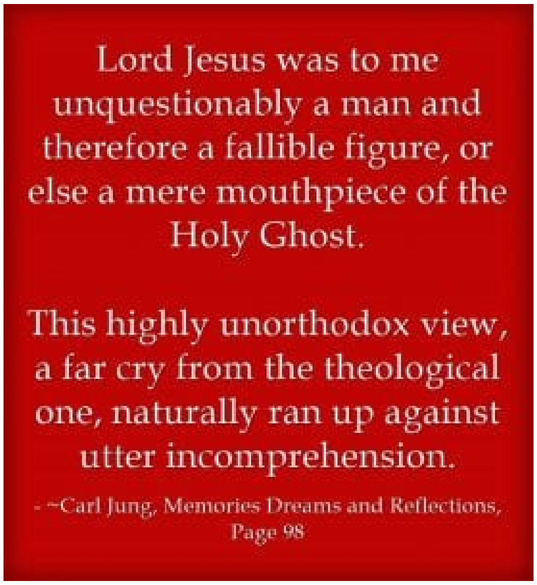
For a number of years he [Jung's Father] had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him.

- ~Carl Jung, Memories Dreams and Reflections, Page 94



One learns to value simple things [when in Poverty]. I still remember the time when I was given a box of cigars as a present.

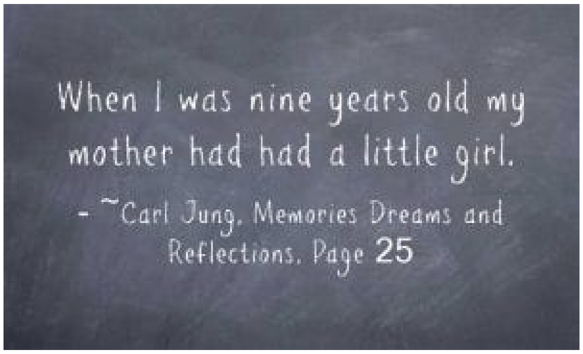
- ~Carl Jung, Memories Dreams and Reflections, Page 97



Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost.

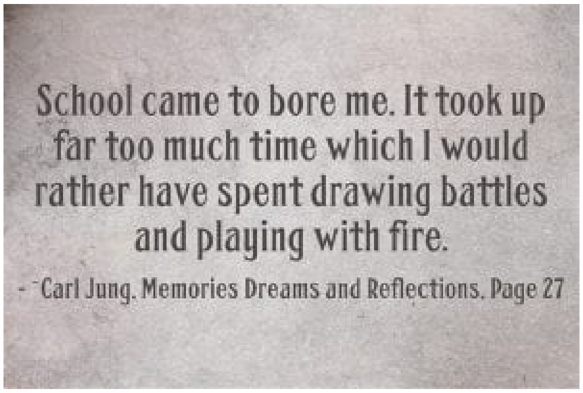
This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension.

- ~Carl Jung, Memories Dreams and Reflections, Page 98



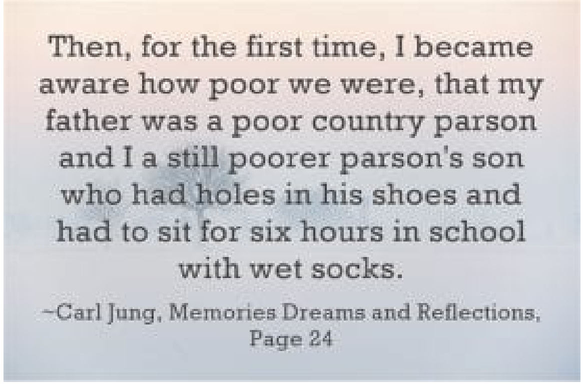
When I was nine years old my mother had had a little girl.

- ~Carl Jung, Memories Dreams and Reflections, Page 25



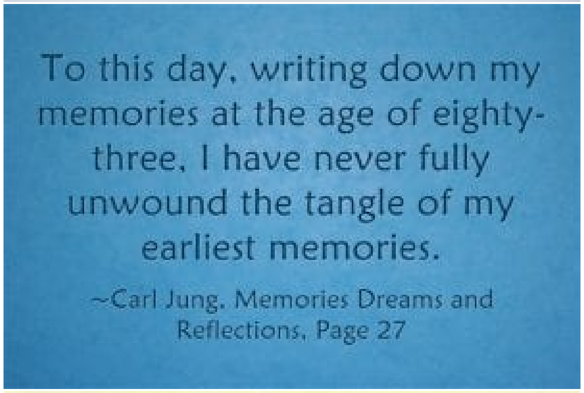
School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire.

- ~Carl Jung, Memories Dreams and Reflections, Page 27



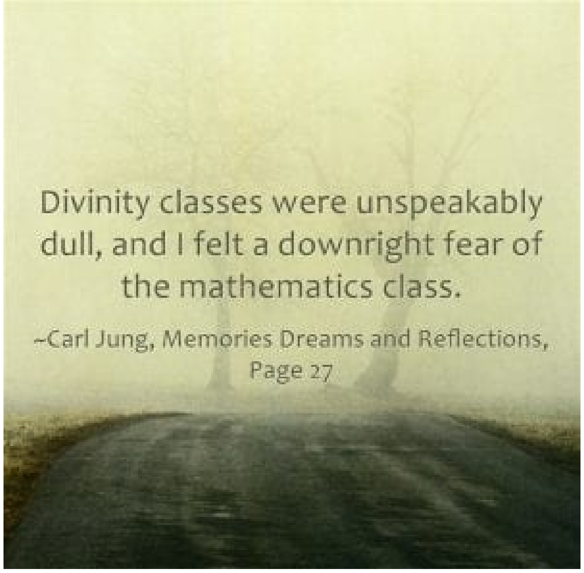
Then, for the first time, I became aware how poor we were, that my father was a poor country parson and I a still poorer parson's son who had holes in his shoes and had to sit for six hours in school with wet socks.

~Carl Jung, Memories Dreams and Reflections, Page 24



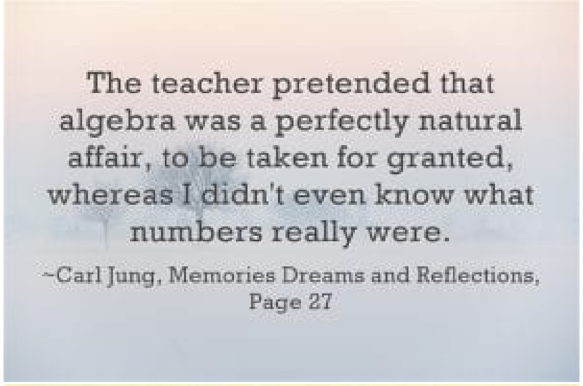
To this day, writing down my memories at the age of eighty-three, I have never fully unwound the tangle of my earliest memories.

~Carl Jung, Memories Dreams and Reflections, Page 27



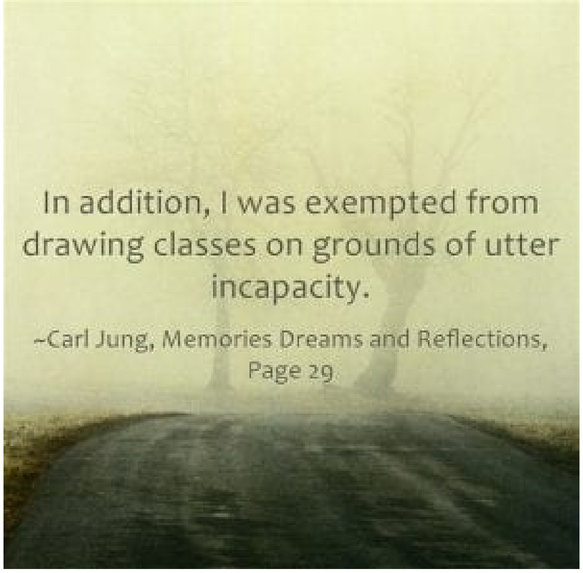
Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class.

~Carl Jung, Memories Dreams and Reflections, Page 27



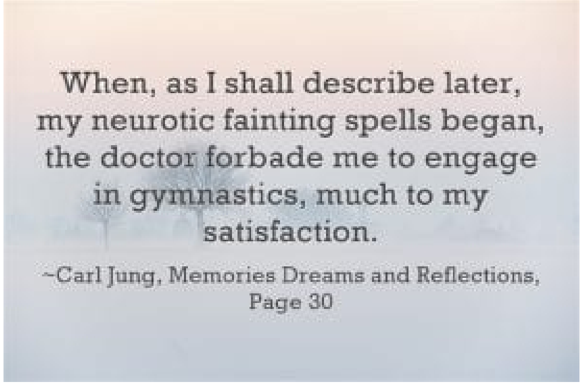
The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were.

~Carl Jung, Memories Dreams and Reflections, Page 27



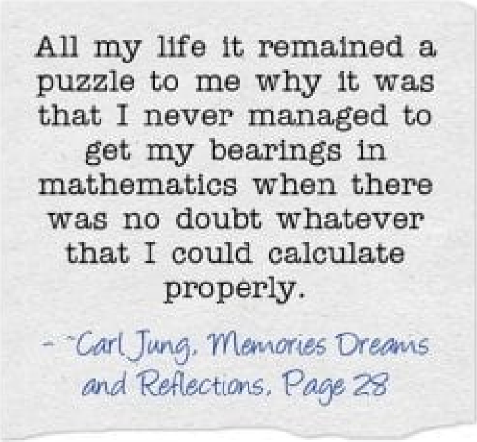
In addition, I was exempted from drawing classes on grounds of utter incapacity.

~Carl Jung, Memories Dreams and Reflections, Page 29



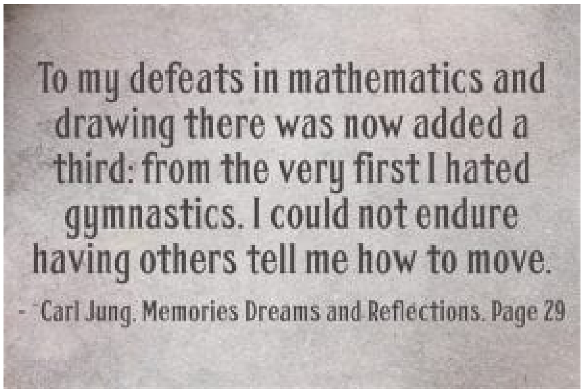
When, as I shall describe later, my neurotic fainting spells began, the doctor forbade me to engage in gymnastics, much to my satisfaction.

~Carl Jung, Memories Dreams and Reflections, Page 30



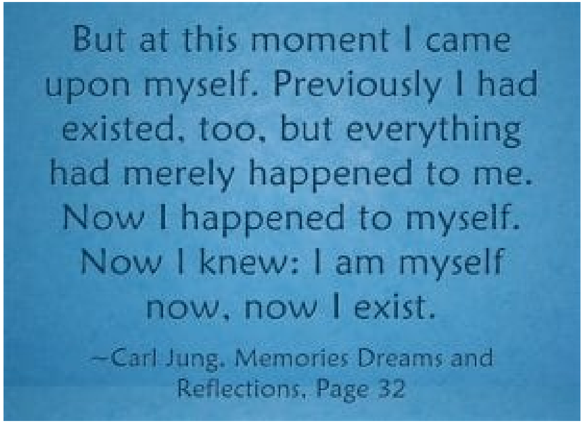
All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly.

- ~Carl Jung, Memories Dreams and Reflections, Page 28



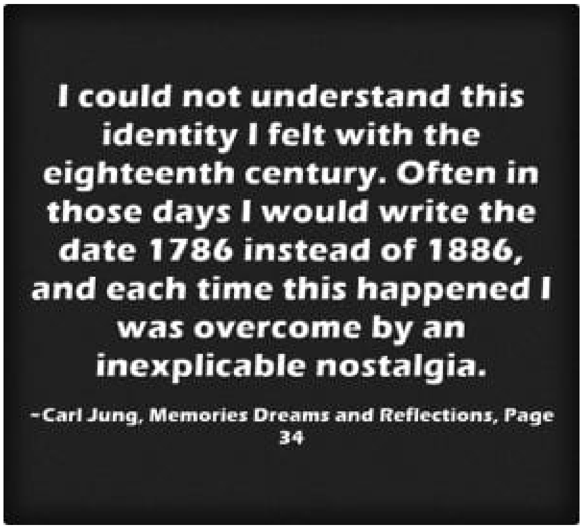
To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move.

- ~Carl Jung, Memories Dreams and Reflections, Page 29



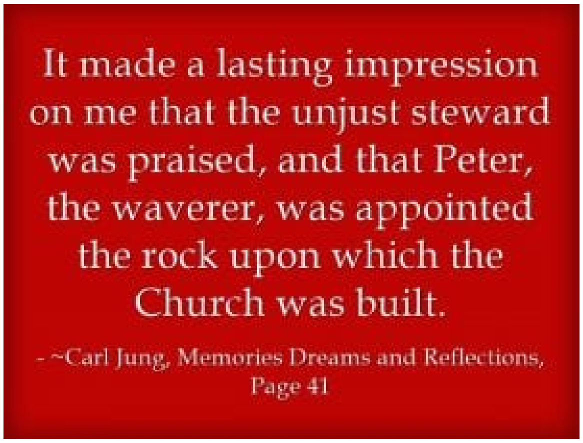
But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew: I am myself now, now I exist.

~Carl Jung, Memories Dreams and Reflections, Page 32



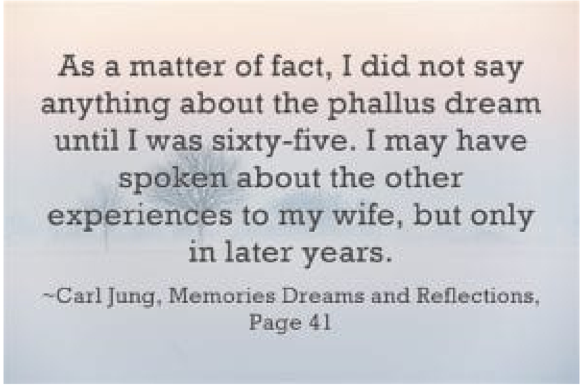
I could not understand this identity I felt with the eighteenth century. Often in those days I would write the date 1786 instead of 1886, and each time this happened I was overcome by an inexplicable nostalgia.

~Carl Jung, Memories Dreams and Reflections, Page 34



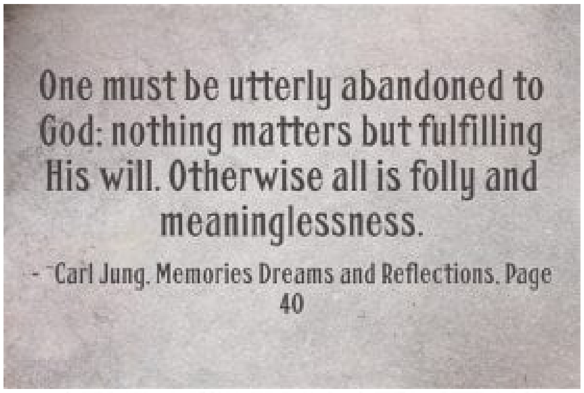
It made a lasting impression on me that the unjust steward was praised, and that Peter, the waverer, was appointed the rock upon which the Church was built.

- ~Carl Jung, Memories Dreams and Reflections, Page 41



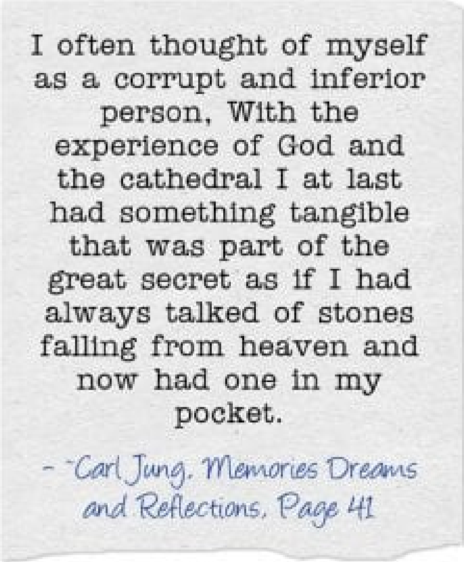
As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years.

~Carl Jung, Memories Dreams and Reflections, Page 41



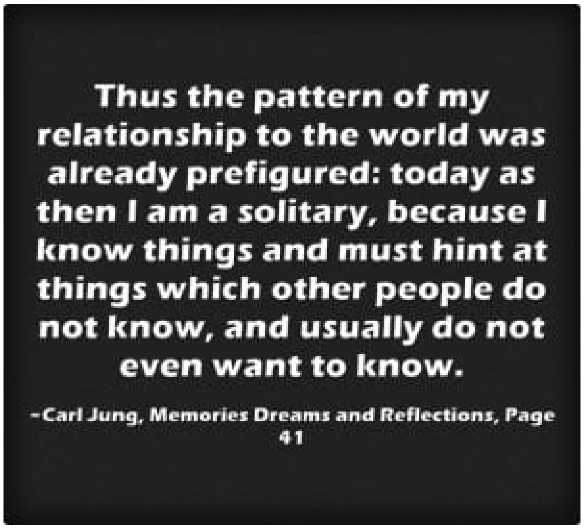
One must be utterly abandoned to God: nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness.

- ~Carl Jung, Memories Dreams and Reflections, Page 40



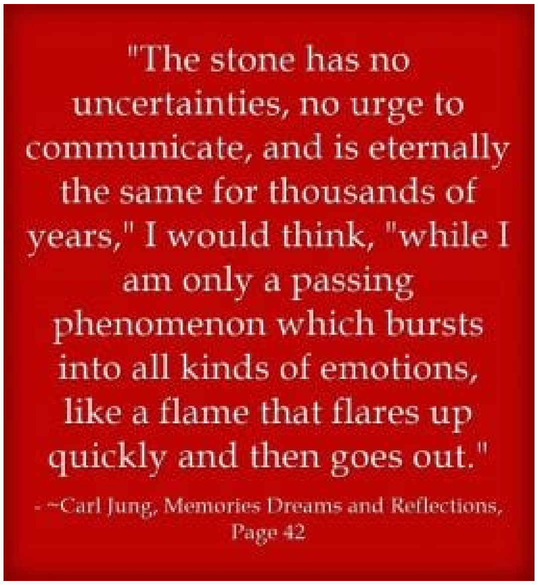
I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket.

- ~Carl Jung, Memories Dreams and Reflections, Page 41



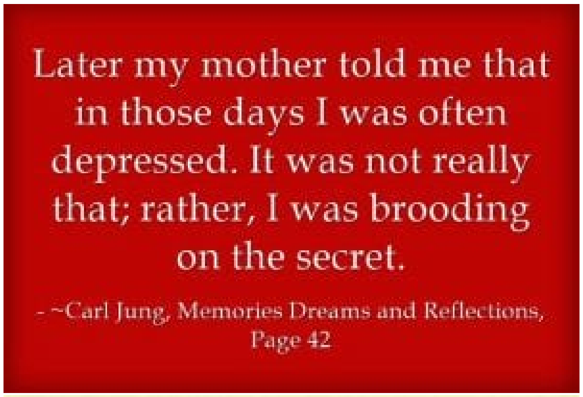
Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know.

~Carl Jung, Memories Dreams and Reflections, Page 41



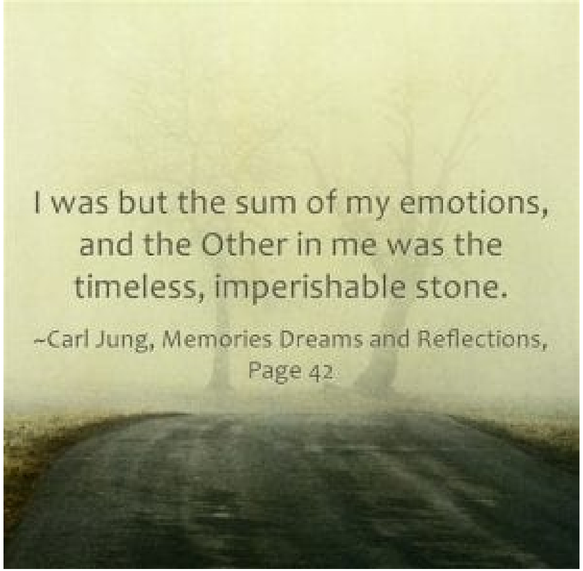
"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out."

- ~Carl Jung, Memories Dreams and Reflections, Page 42



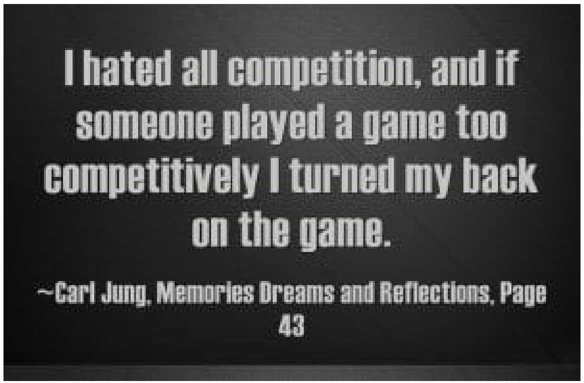
Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret.

- ~Carl Jung, Memories Dreams and Reflections, Page 42



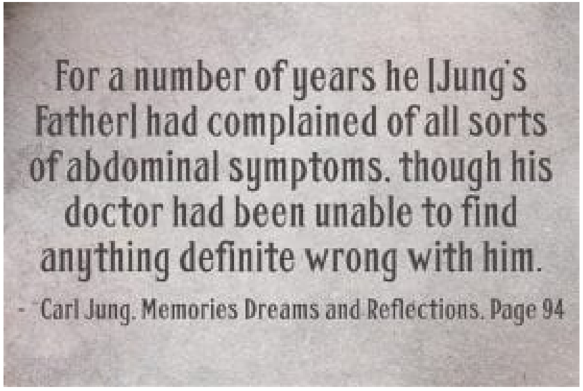
I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone.

~Carl Jung, Memories Dreams and Reflections, Page 42



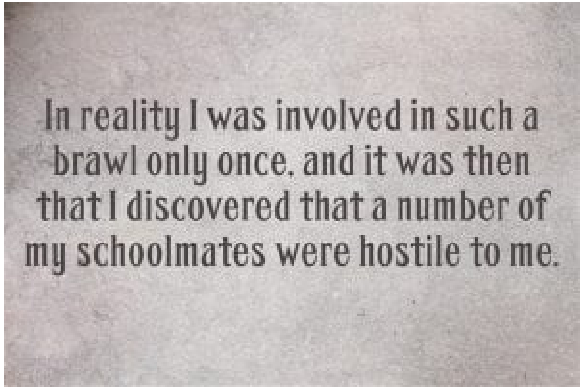
I hated all competition, and if someone played a game too competitively I turned my back on the game.

~Carl Jung, Memories Dreams and Reflections, Page 43

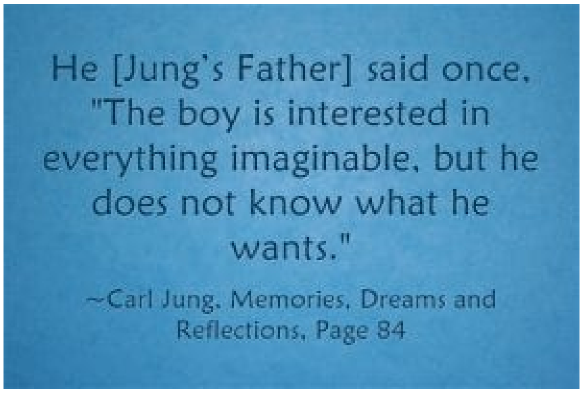


For a number of years he [Jung's Father] had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him.

- ~Carl Jung, Memories Dreams and Reflections, Page 94

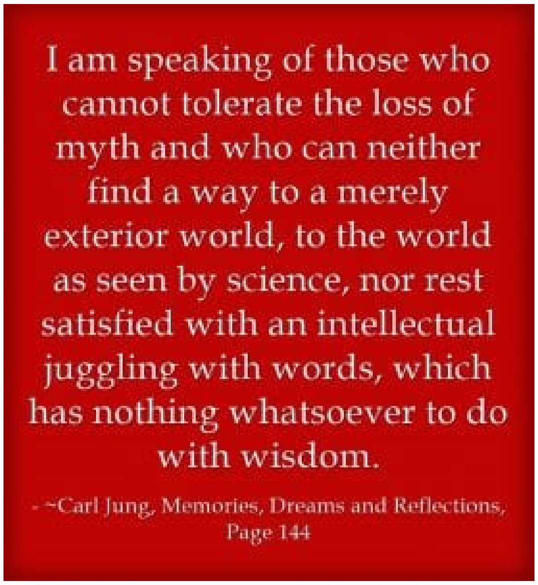


In reality I was involved in such a brawl only once, and it was then that I discovered that a number of my schoolmates were hostile to me.



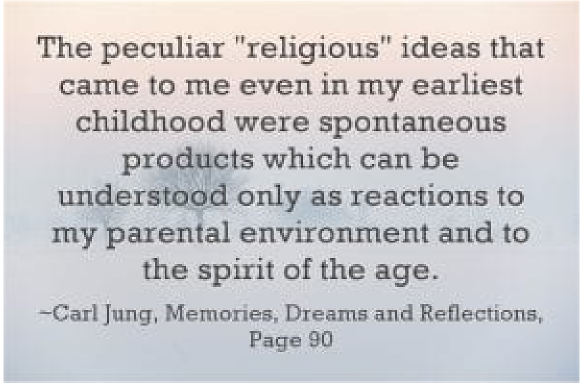
He [Jung's Father] said once, "The boy is interested in everything imaginable, but he does not know what he wants."

~Carl Jung, Memories, Dreams and Reflections, Page 84



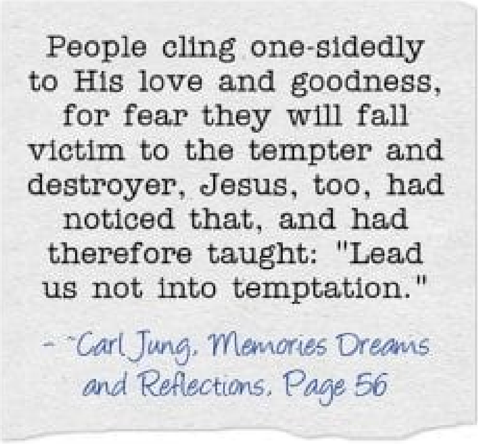
I am speaking of those who cannot tolerate the loss of myth and who can neither find a way to a merely exterior world, to the world as seen by science, nor rest satisfied with an intellectual juggling with words, which has nothing whatsoever to do with wisdom.

- ~Carl Jung, Memories, Dreams and Reflections, Page 144



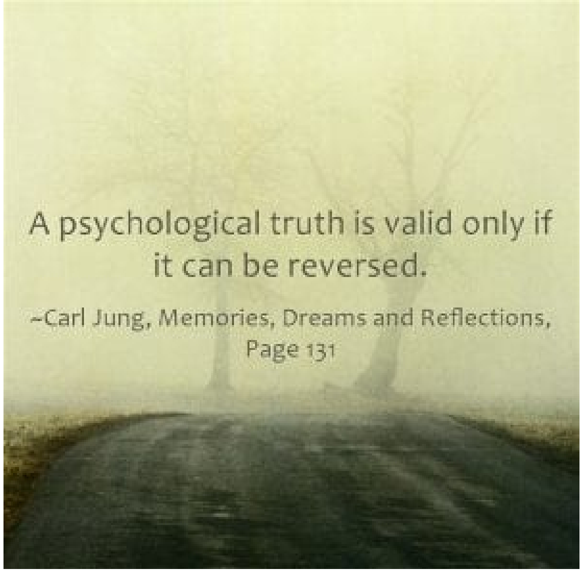
The peculiar "religious" ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to my parental environment and to the spirit of the age.

~Carl Jung, Memories, Dreams and Reflections, Page 90



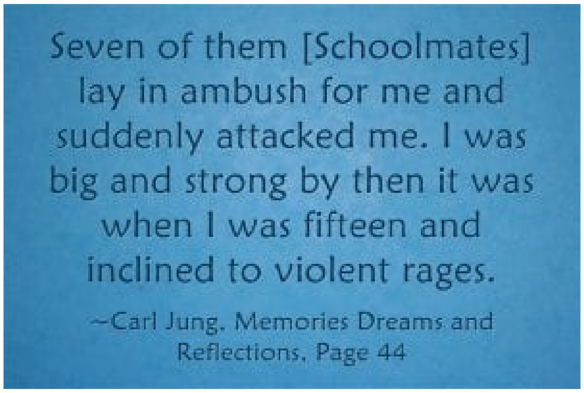
People cling one-sidedly to His love and goodness, for fear they will fall victim to the tempter and destroyer, Jesus, too, had noticed that, and had therefore taught: "Lead us not into temptation."

- ~Carl Jung, Memories Dreams and Reflections, Page 56



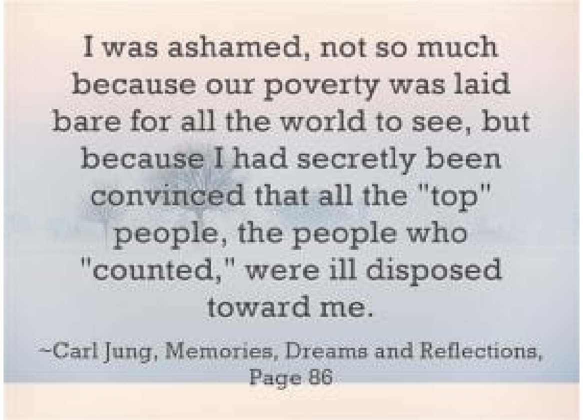
A psychological truth is valid only if it can be reversed.

~Carl Jung, Memories, Dreams and Reflections, Page 131



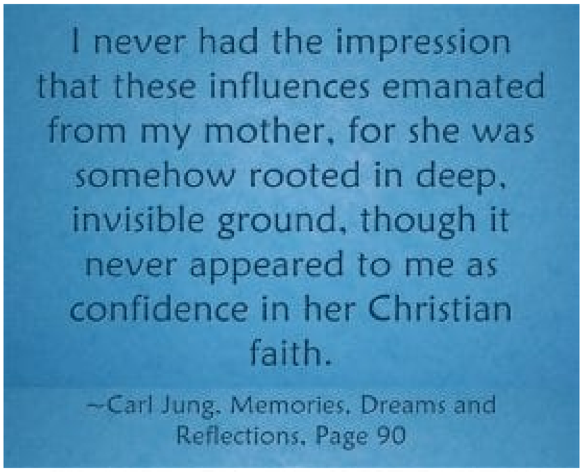
Seven of them [Schoolmates] lay in ambush for me and suddenly attacked me. I was big and strong by then it was when I was fifteen and inclined to violent rages.

~Carl Jung, Memories Dreams and Reflections, Page 44



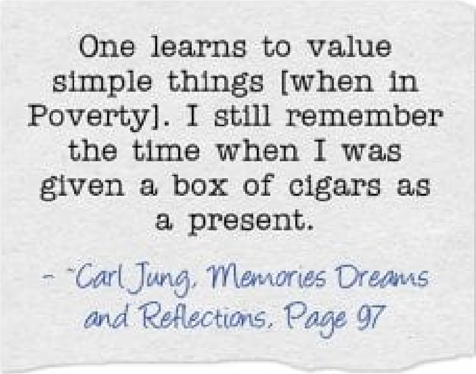
I was ashamed, not so much because our poverty was laid bare for all the world to see, but because I had secretly been convinced that all the "top" people, the people who "counted," were ill disposed toward me.

~Carl Jung, Memories, Dreams and Reflections, Page 86



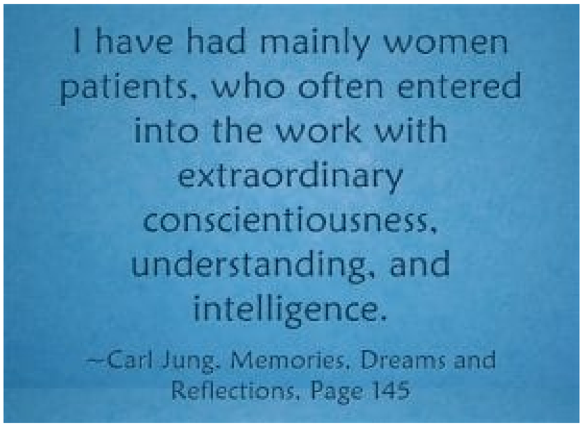
I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith.

~Carl Jung, Memories, Dreams and Reflections, Page 90



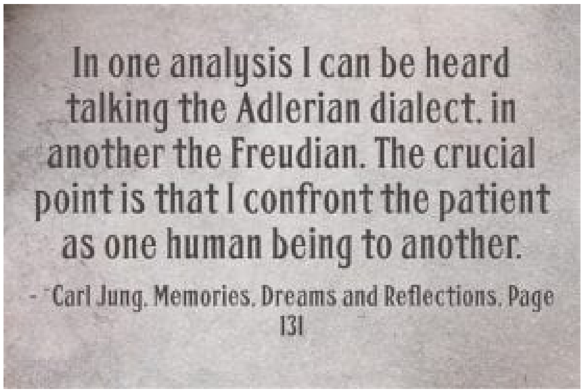
One learns to value simple things [when in Poverty]. I still remember the time when I was given a box of cigars as a present.

- ~Carl Jung, Memories Dreams and Reflections, Page 97



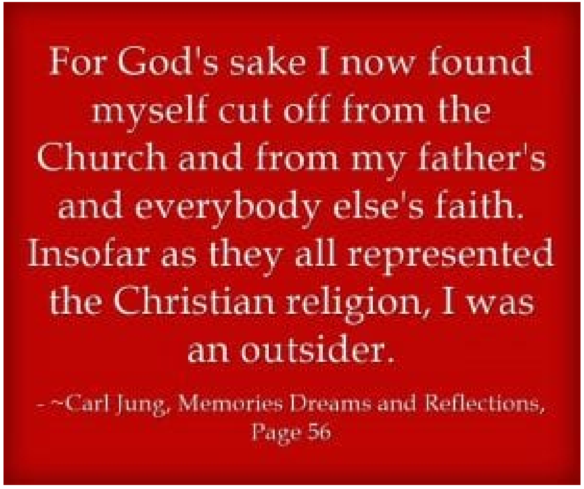
I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence.

~Carl Jung, Memories, Dreams and Reflections, Page 145



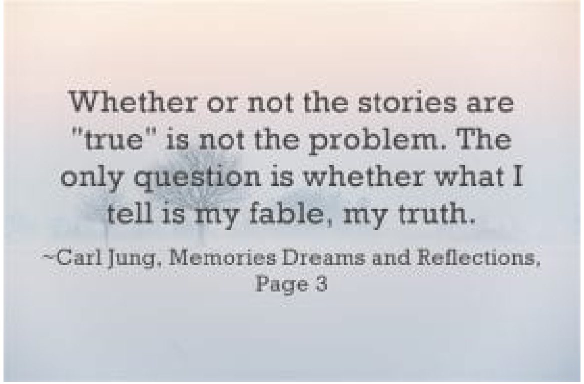
In one analysis I can be heard talking the Adlerian dialect, in another the Freudian. The crucial point is that I confront the patient as one human being to another.

- ~Carl Jung, Memories, Dreams and Reflections, Page 131



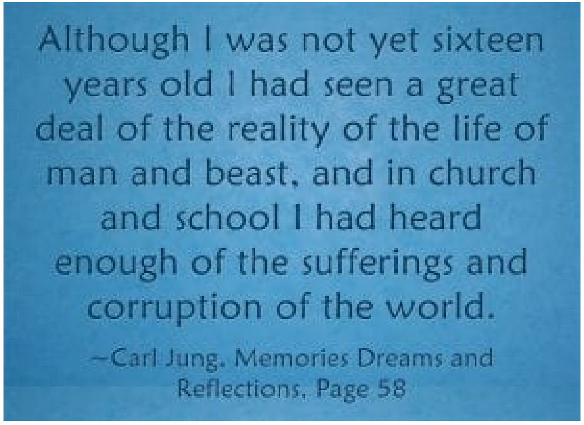
For God's sake I now found myself cut off from the Church and from my father's and everybody else's faith. Insofar as they all represented the Christian religion, I was an outsider.

- ~Carl Jung, Memories Dreams and Reflections, Page 56



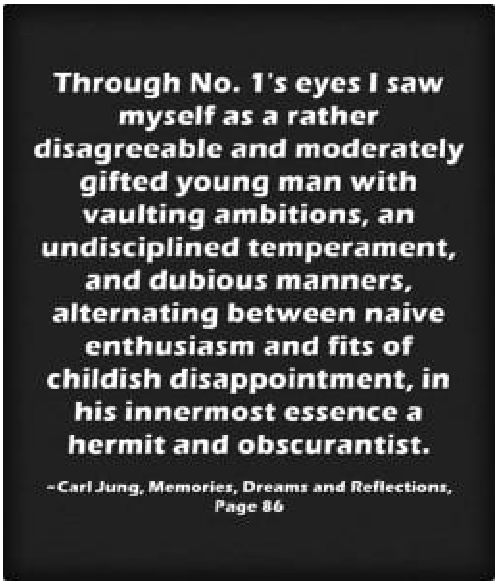
Whether or not the stories are "true" is not the problem. The only question is whether what I tell is my fable, my truth.

~Carl Jung, Memories Dreams and Reflections, Page 3



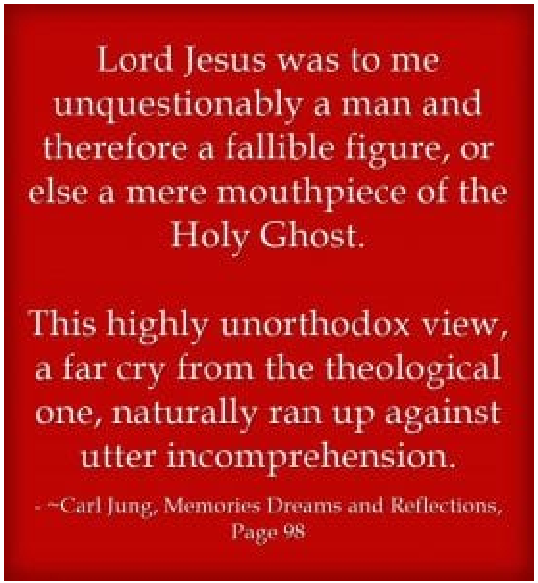
Although I was not yet sixteen years old I had seen a great deal of the reality of the life of man and beast, and in church and school I had heard enough of the sufferings and corruption of the world.

~Carl Jung, Memories Dreams and Reflections, Page 58



Through No. 1's eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament, and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist.

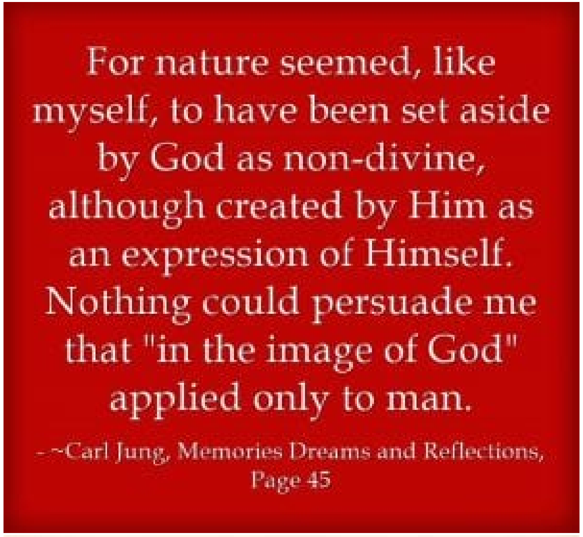
~Carl Jung, Memories, Dreams and Reflections, Page 86



Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost.

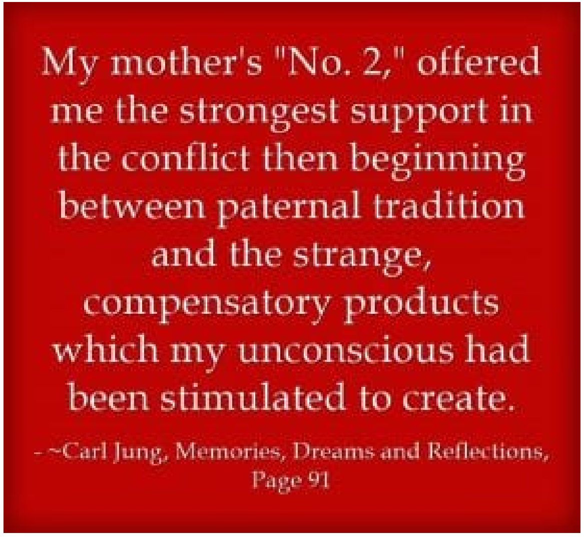
This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension.

- ~Carl Jung, Memories Dreams and Reflections, Page 98



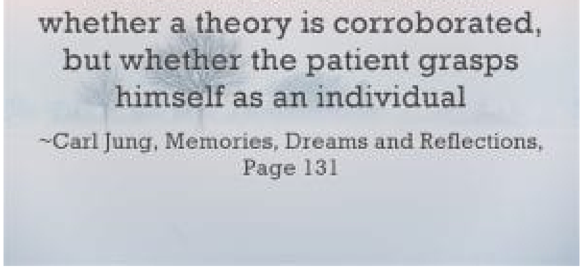
For nature seemed, like myself, to have been set aside by God as non-divine, although created by Him as an expression of Himself. Nothing could persuade me that "in the image of God" applied only to man.

- ~Carl Jung, Memories Dreams and Reflections, Page 45



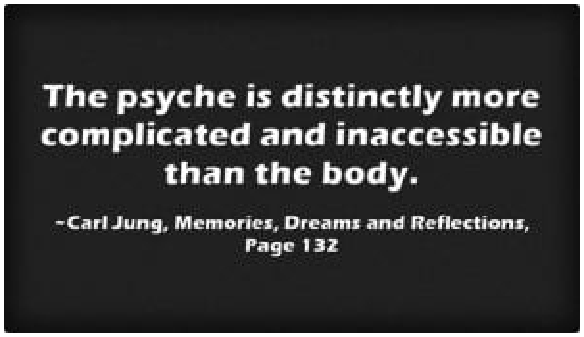
My mother's "No. 2," offered me the strongest support in the conflict then beginning between paternal tradition and the strange, compensatory products which my unconscious had been stimulated to create.

- ~Carl Jung, Memories, Dreams and Reflections, Page 91



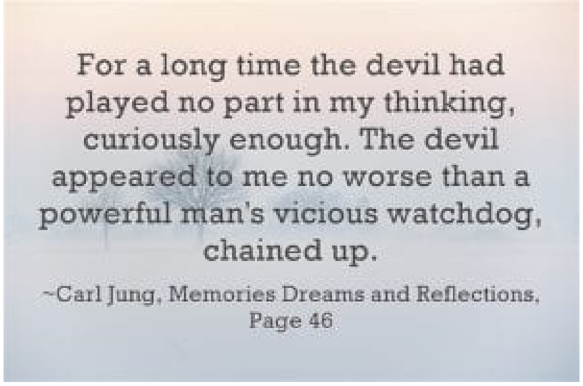
What counts, after all, is not whether a theory is corroborated, but whether the patient grasps himself as an individual

~Carl Jung, Memories, Dreams and Reflections, Page 131



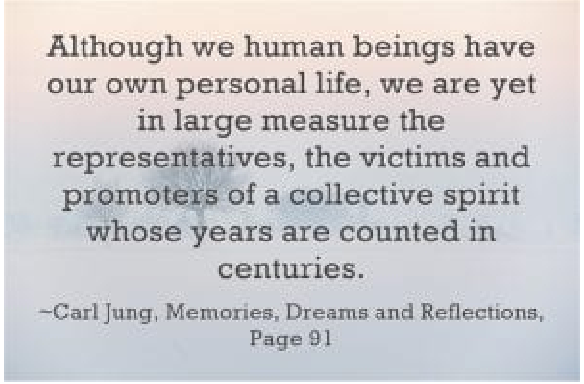
The psyche is distinctly more complicated and inaccessible than the body.

~Carl Jung, Memories, Dreams and Reflections, Page 132



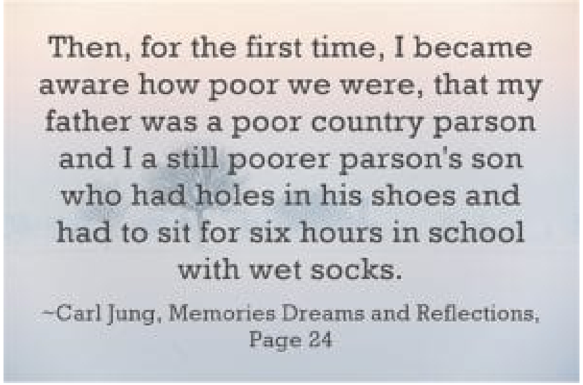
For a long time the devil had played no part in my thinking, curiously enough. The devil appeared to me no worse than a powerful man's vicious watchdog, chained up.

~Carl Jung, Memories Dreams and Reflections,
Page 46



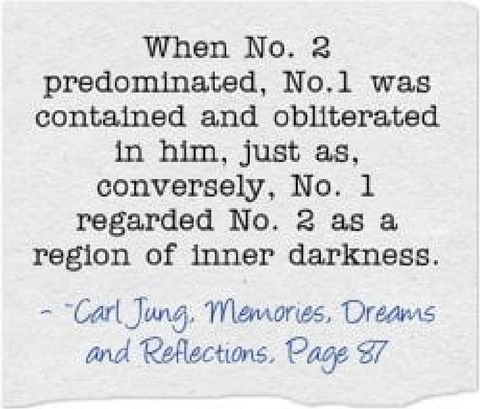
Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries.

~Carl Jung, Memories, Dreams and Reflections,
Page 91



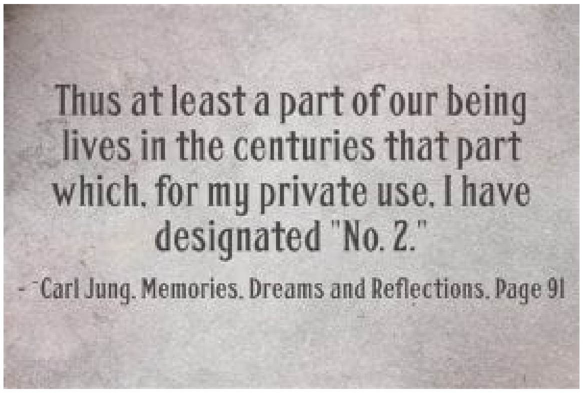
Then, for the first time, I became aware how poor we were, that my father was a poor country parson and I a still poorer parson's son who had holes in his shoes and had to sit for six hours in school with wet socks.

~Carl Jung, Memories Dreams and Reflections,
Page 24



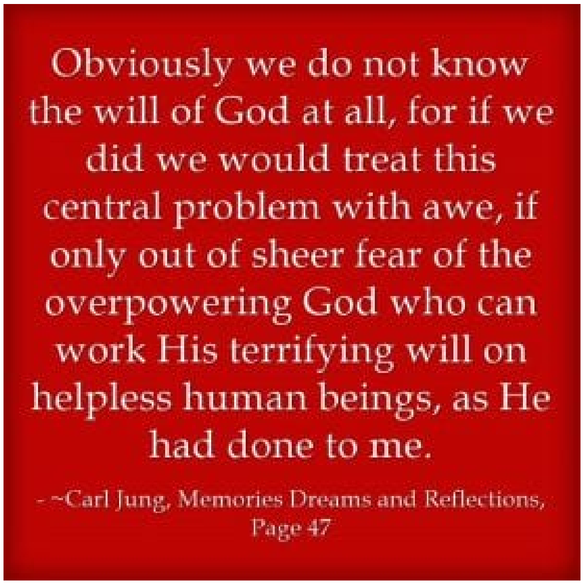
When No. 2 predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness.

- ~Carl Jung, Memories, Dreams
and Reflections, Page 87



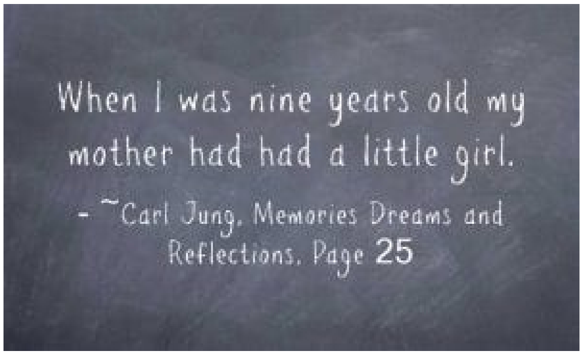
Thus at least a part of our being lives in the centuries that part which, for my private use, I have designated "No. 2."

- ~Carl Jung, Memories, Dreams and Reflections, Page 91



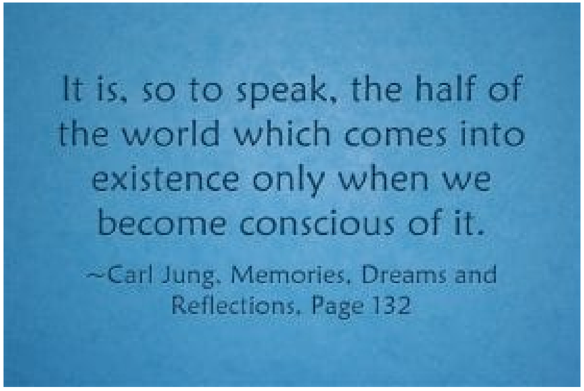
Obviously we do not know the will of God at all, for if we did we would treat this central problem with awe, if only out of sheer fear of the overpowering God who can work His terrifying will on helpless human beings, as He had done to me.

- ~Carl Jung, Memories Dreams and Reflections,
Page 47



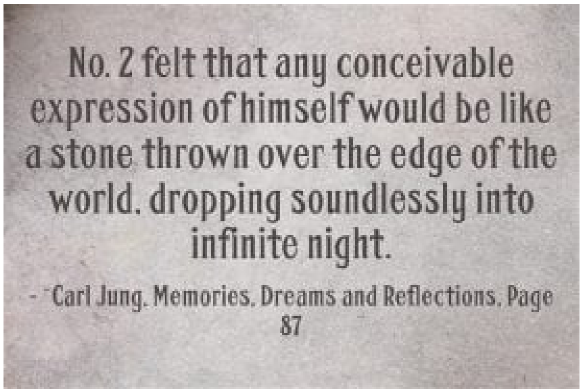
When I was nine years old my mother had had a little girl.

- ~Carl Jung, Memories Dreams and
Reflections, Page 25



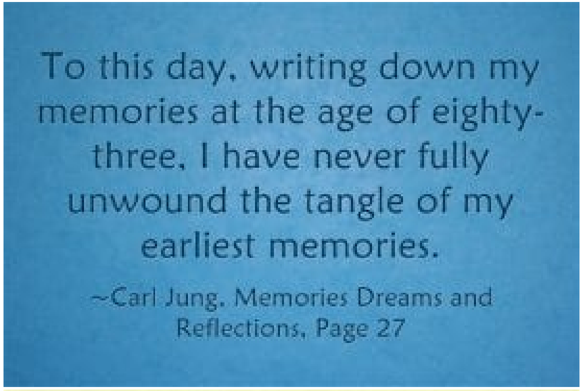
It is, so to speak, the half of the world which comes into existence only when we become conscious of it.

~Carl Jung, Memories, Dreams and
Reflections, Page 132



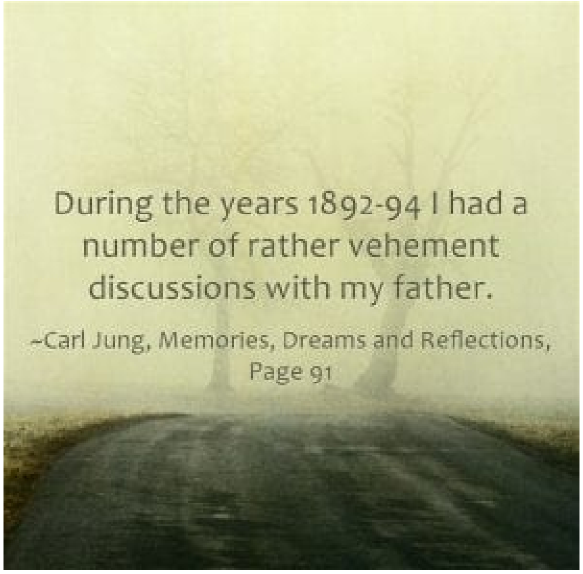
No. 2 felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night.

- ~Carl Jung, Memories, Dreams and Reflections, Page 87



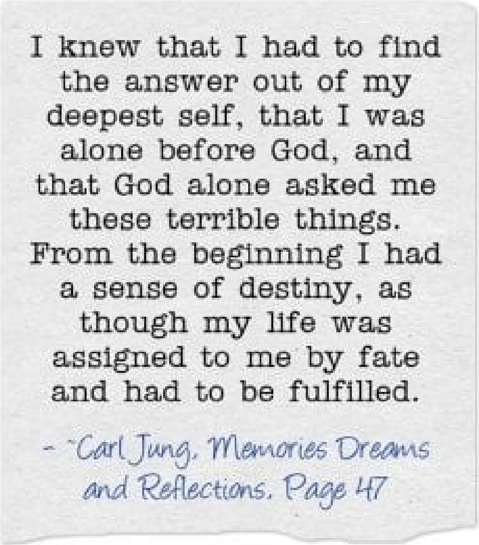
To this day, writing down my memories at the age of eighty-three, I have never fully unwound the tangle of my earliest memories.

~Carl Jung, Memories Dreams and Reflections, Page 27



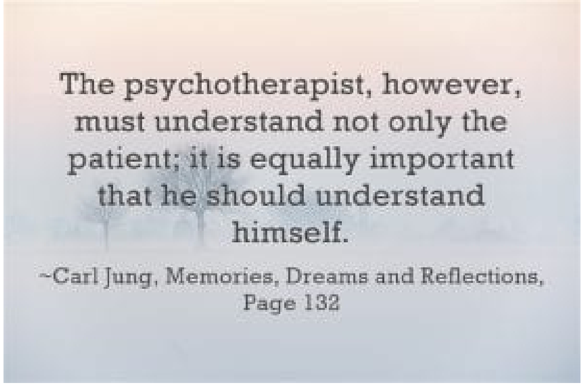
During the years 1892-94 I had a number of rather vehement discussions with my father.

~Carl Jung, Memories, Dreams and Reflections, Page 91



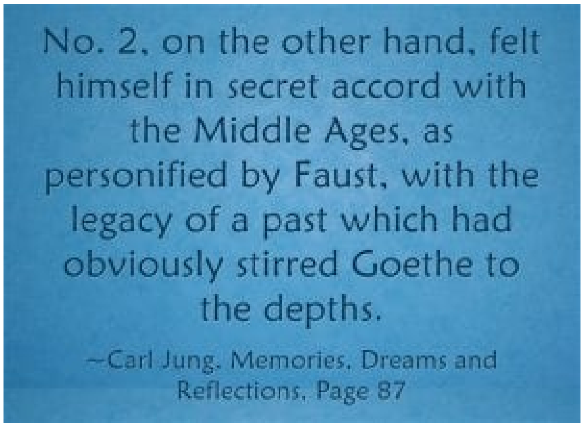
I knew that I had to find the answer out of my deepest self, that I was alone before God, and that God alone asked me these terrible things. From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.

- ~Carl Jung, Memories Dreams and Reflections, Page 47



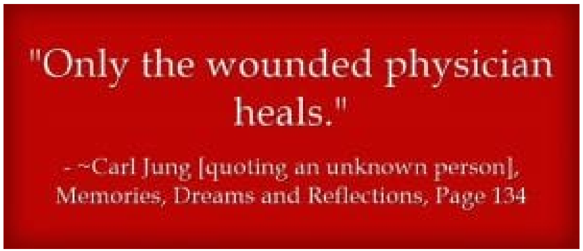
The psychotherapist, however, must understand not only the patient; it is equally important that he should understand himself.

~Carl Jung, Memories, Dreams and Reflections, Page 132



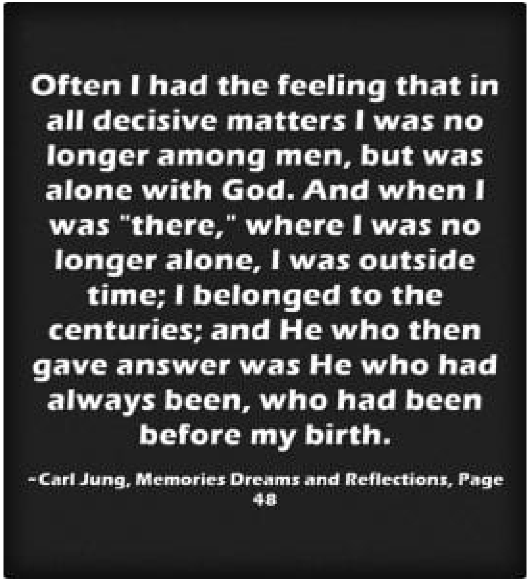
No. 2, on the other hand, felt himself in secret accord with the Middle Ages, as personified by Faust, with the legacy of a past which had obviously stirred Goethe to the depths.

~Carl Jung, Memories, Dreams and Reflections, Page 87



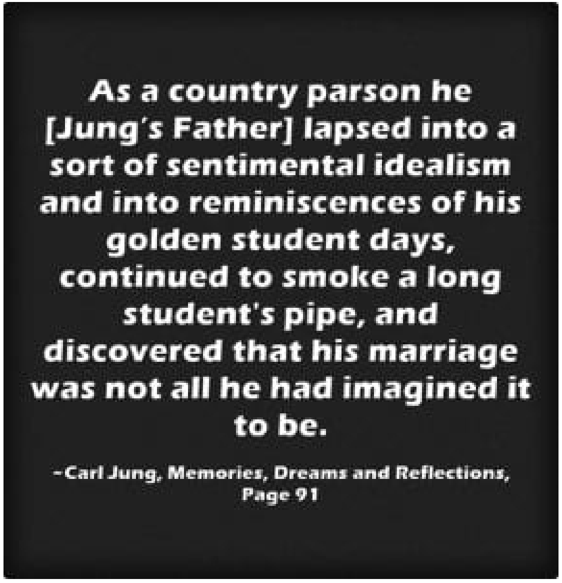
"Only the wounded physician heals."

- ~Carl Jung [quoting an unknown person], Memories, Dreams and Reflections, Page 134



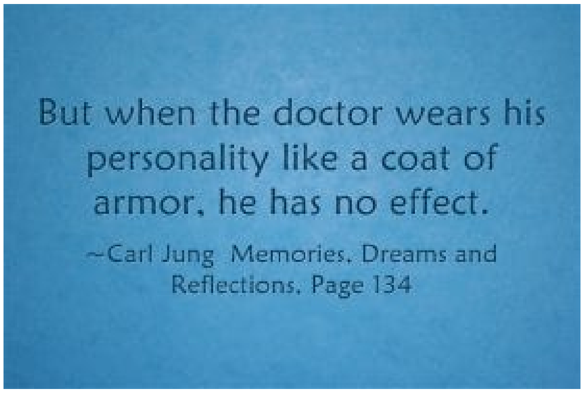
Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth.

~Carl Jung, Memories Dreams and Reflections, Page 48



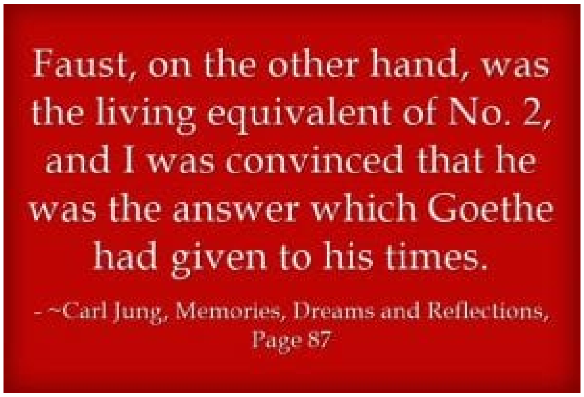
As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be.

~Carl Jung, Memories, Dreams and Reflections, Page 91



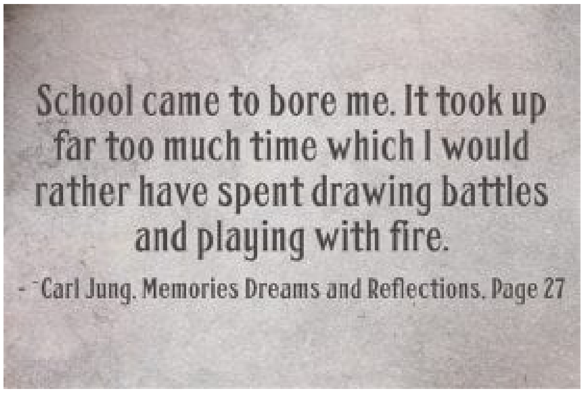
But when the doctor wears his personality like a coat of armor, he has no effect.

~Carl Jung Memories, Dreams and Reflections, Page 134



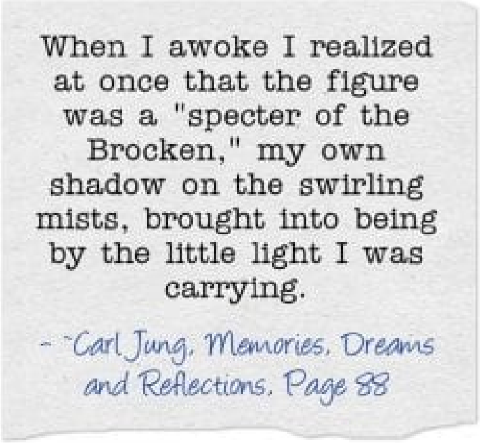
Faust, on the other hand, was the living equivalent of No. 2, and I was convinced that he was the answer which Goethe had given to his times.

- ~Carl Jung, Memories, Dreams and Reflections, Page 87



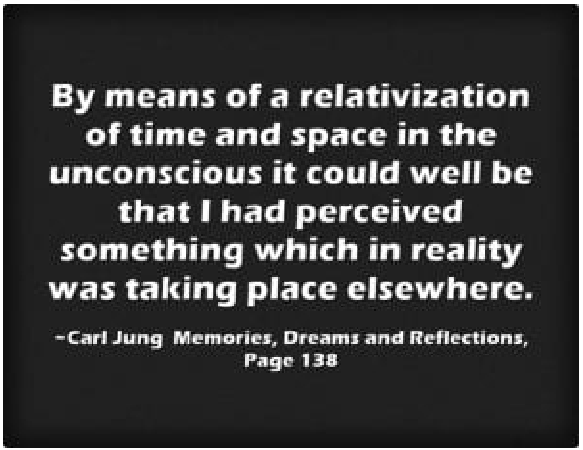
School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire.

- ~Carl Jung, Memories Dreams and Reflections, Page 27



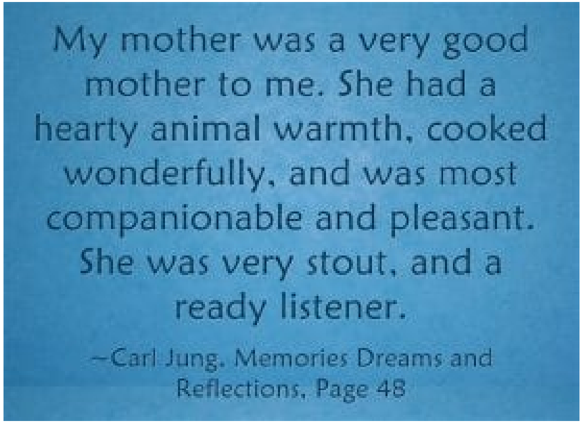
When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying.

- ~Carl Jung, Memories, Dreams and Reflections, Page 88



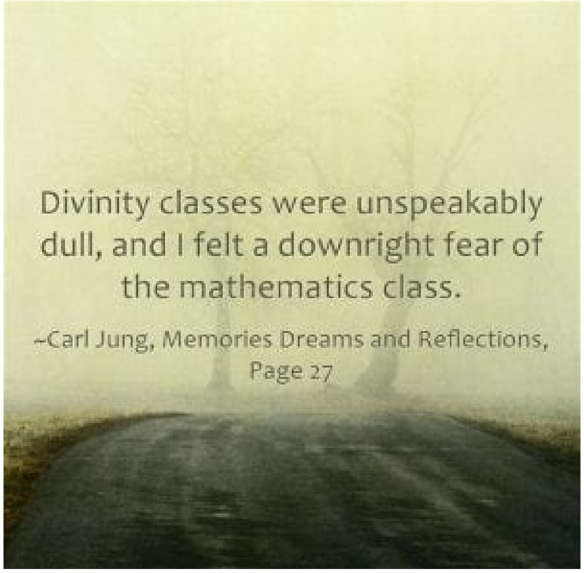
By means of a relativization of time and space in the unconscious it could well be that I had perceived something which in reality was taking place elsewhere.

~Carl Jung Memories, Dreams and Reflections, Page 138



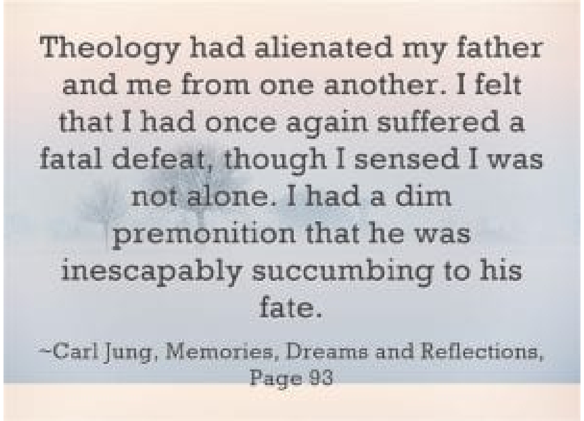
My mother was a very good mother to me. She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener.

~Carl Jung, Memories Dreams and Reflections, Page 48



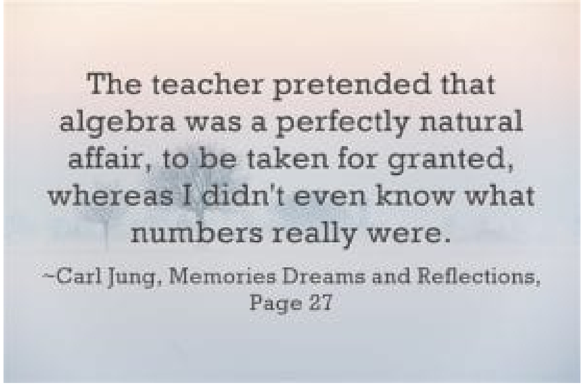
Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class.

~Carl Jung, Memories Dreams and Reflections, Page 27



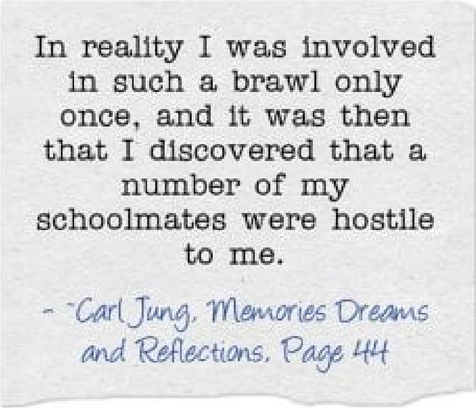
Theology had alienated my father and me from one another. I felt that I had once again suffered a fatal defeat, though I sensed I was not alone. I had a dim premonition that he was inescapably succumbing to his fate.

~Carl Jung, Memories, Dreams and Reflections, Page 93



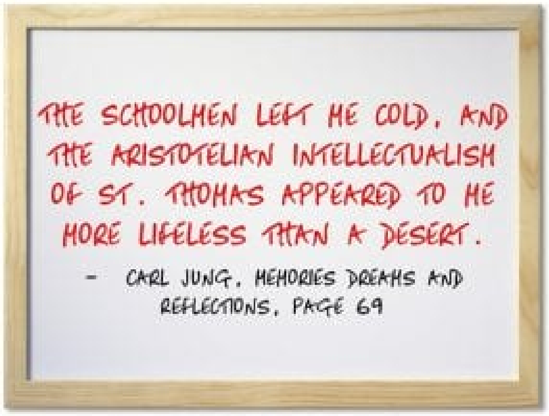
The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were.

~Carl Jung, Memories Dreams and Reflections, Page 27



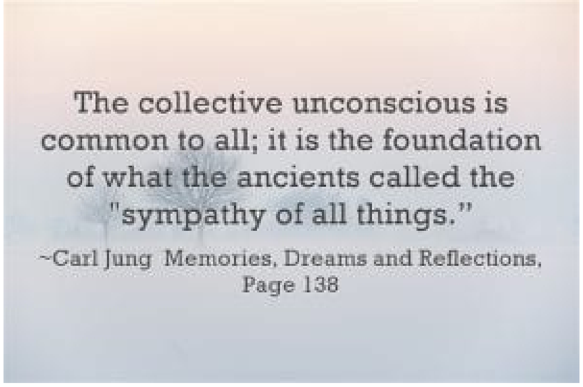
In reality I was involved in such a brawl only once, and it was then that I discovered that a number of my schoolmates were hostile to me.

- ~Carl Jung, Memories Dreams and Reflections, Page 44



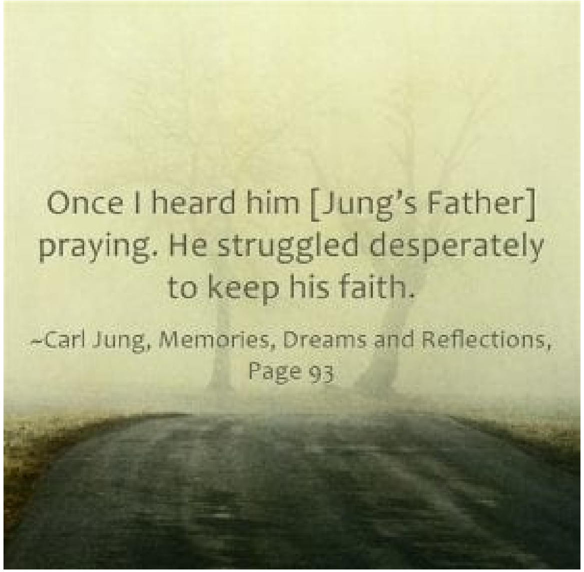
THE SCHOOLMEN LEFT ME COLD, AND THE ARISTOTELIAN INTELLECTUALISM OF ST. THOMAS APPEARED TO ME MORE LIFELESS THAN A DESERT.

- CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 69



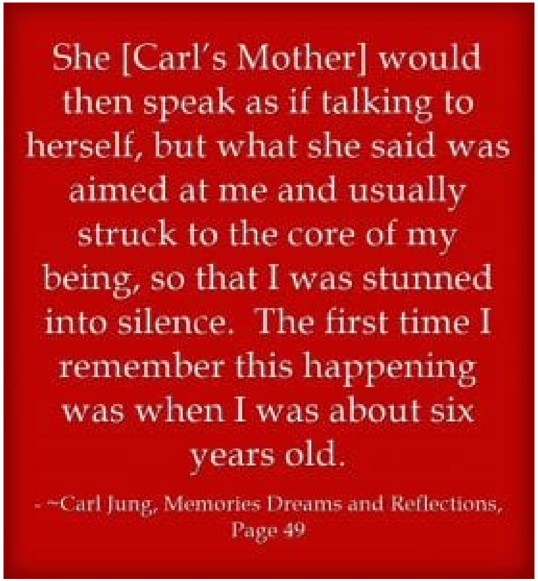
The collective unconscious is common to all; it is the foundation of what the ancients called the "sympathy of all things."

~Carl Jung Memories, Dreams and Reflections, Page 138



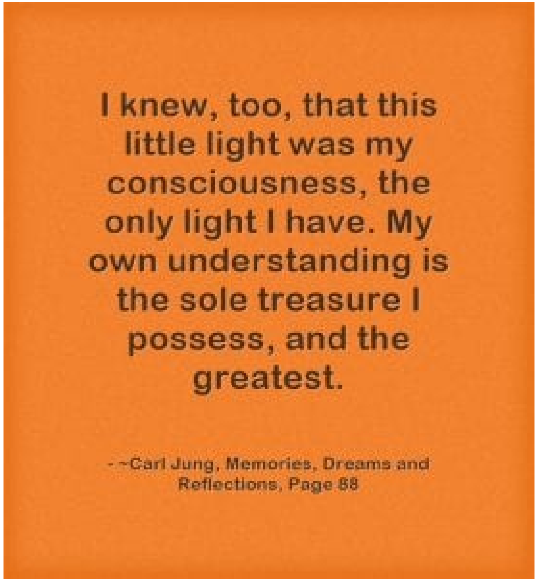
Once I heard him [Jung's Father] praying. He struggled desperately to keep his faith.

~Carl Jung, Memories, Dreams and Reflections, Page 93



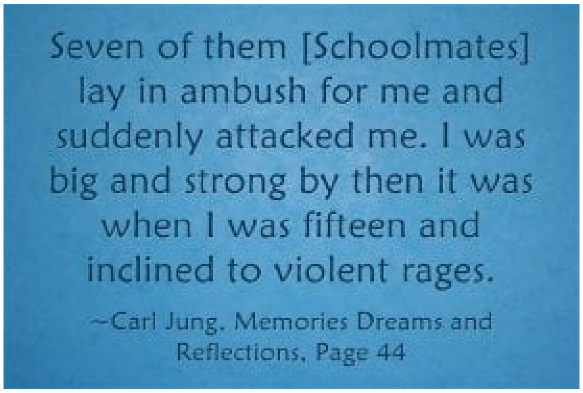
She [Carl's Mother] would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. The first time I remember this happening was when I was about six years old.

- ~Carl Jung, Memories Dreams and Reflections, Page 49



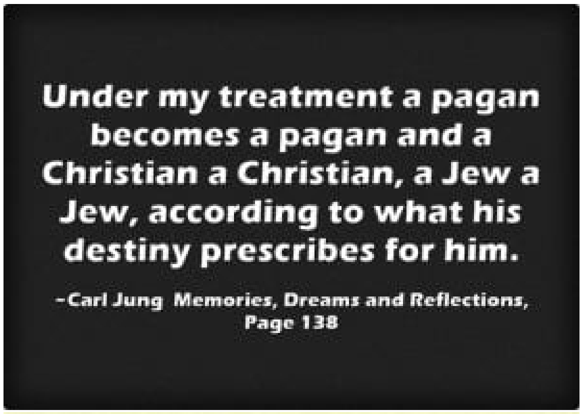
I knew, too, that this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest.

- ~Carl Jung, Memories, Dreams and Reflections, Page 88



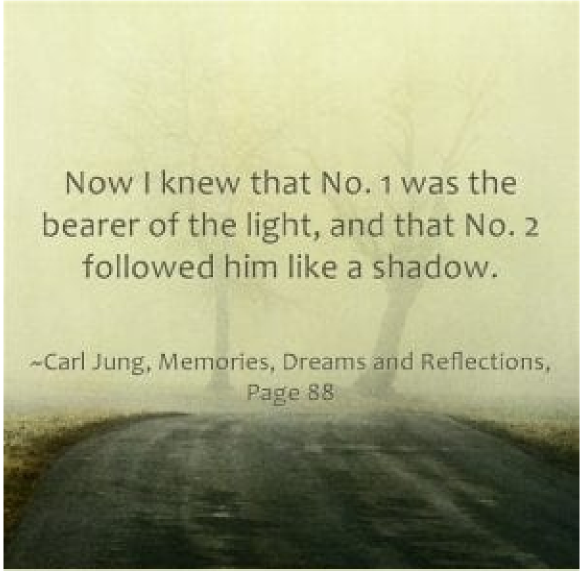
Seven of them [Schoolmates] lay in ambush for me and suddenly attacked me. I was big and strong by then it was when I was fifteen and inclined to violent rages.

~Carl Jung, Memories Dreams and Reflections, Page 44



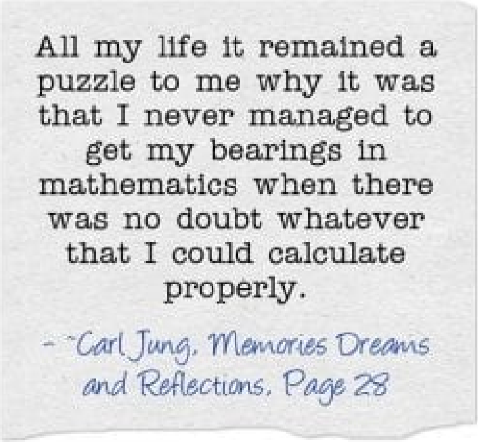
Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew, according to what his destiny prescribes for him.

-Carl Jung Memories, Dreams and Reflections, Page 138



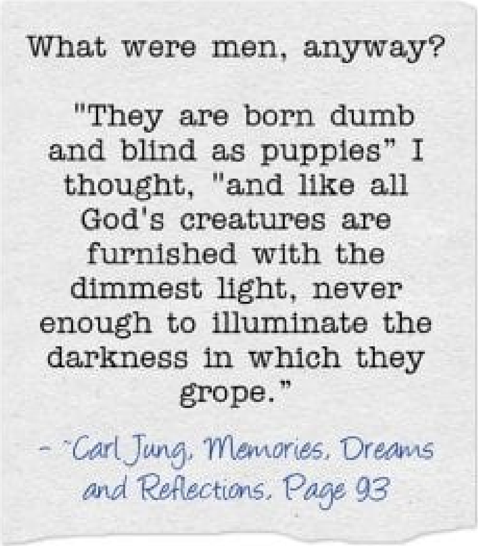
Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow.

~Carl Jung, Memories, Dreams and Reflections, Page 88



All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly.

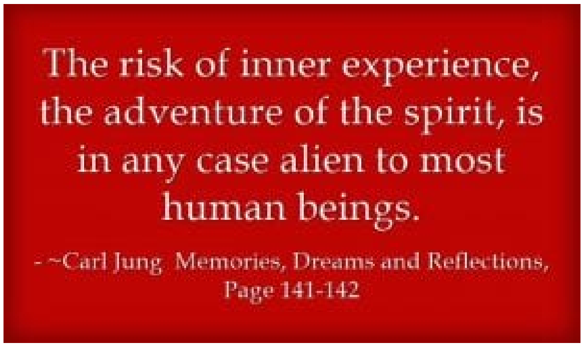
- ~Carl Jung, Memories Dreams and Reflections, Page 28



What were men, anyway?

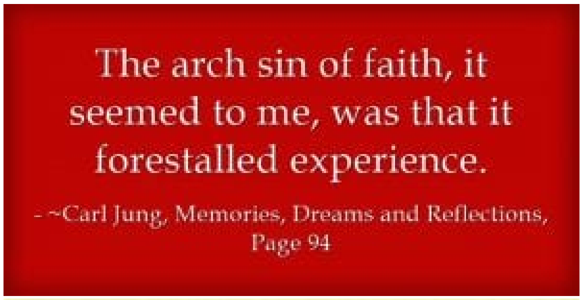
"They are born dumb and blind as puppies" I thought, "and like all God's creatures are furnished with the dimmest light, never enough to illuminate the darkness in which they grope."

- ~Carl Jung, Memories, Dreams and Reflections, Page 93



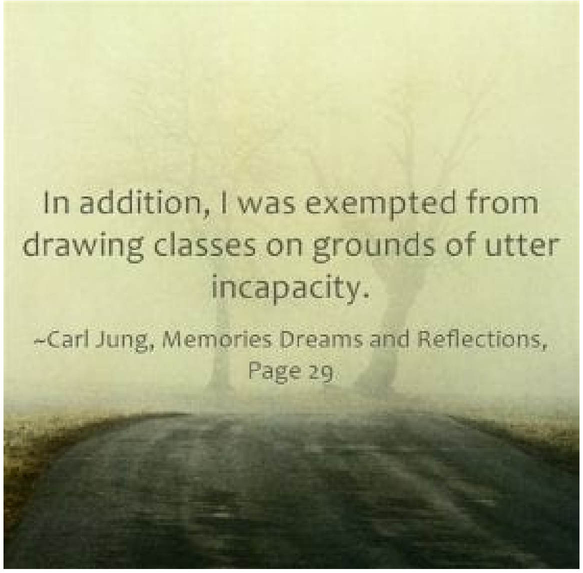
The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

- ~Carl Jung Memories, Dreams and Reflections, Page 141-142



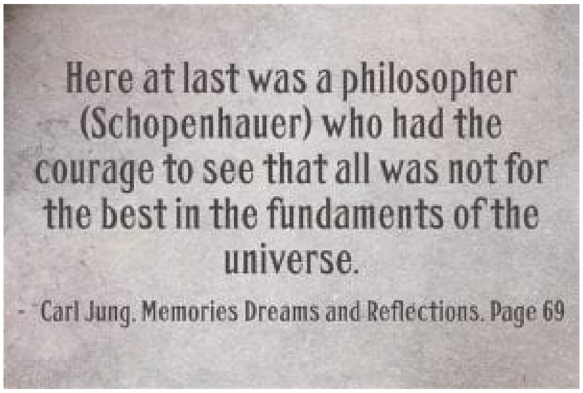
The arch sin of faith, it seemed to me, was that it forestalled experience.

- ~Carl Jung, Memories, Dreams and Reflections, Page 94



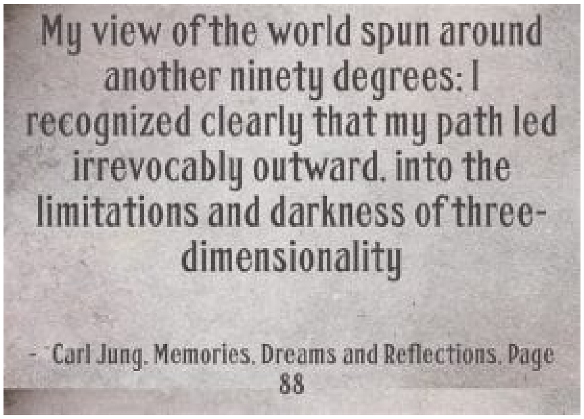
In addition, I was exempted from drawing classes on grounds of utter incapacity.

~Carl Jung, Memories Dreams and Reflections, Page 29



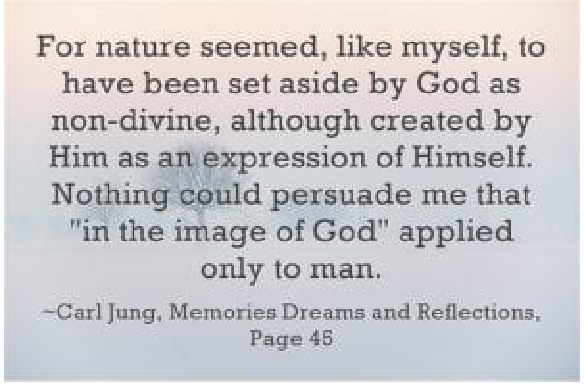
Here at last was a philosopher (Schopenhauer) who had the courage to see that all was not for the best in the fundaments of the universe.

- ~Carl Jung, Memories Dreams and Reflections, Page 69



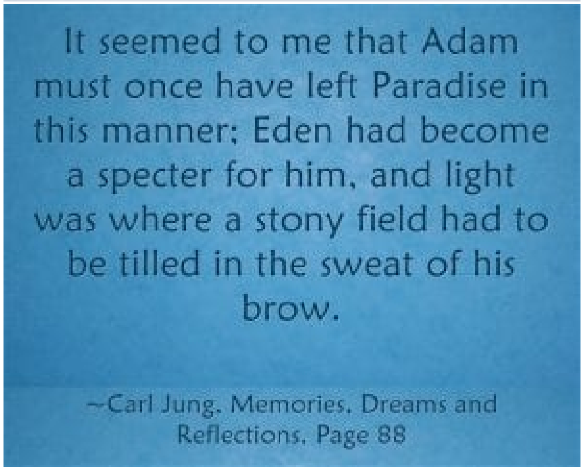
My view of the world spun around another ninety degrees: I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality

- ~Carl Jung, Memories, Dreams and Reflections, Page 88



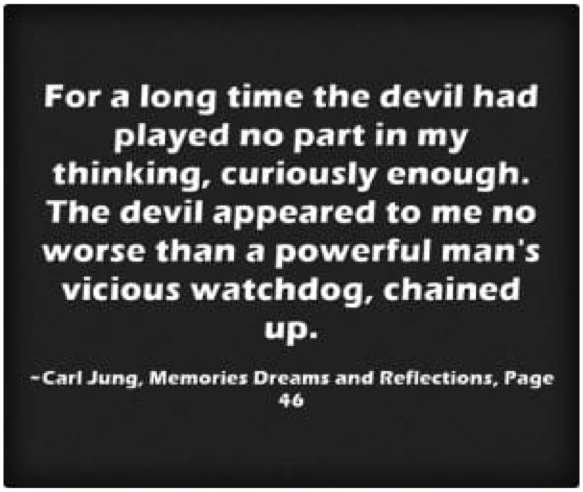
For nature seemed, like myself, to have been set aside by God as non-divine, although created by Him as an expression of Himself. Nothing could persuade me that "in the image of God" applied only to man.

~Carl Jung, Memories Dreams and Reflections, Page 45



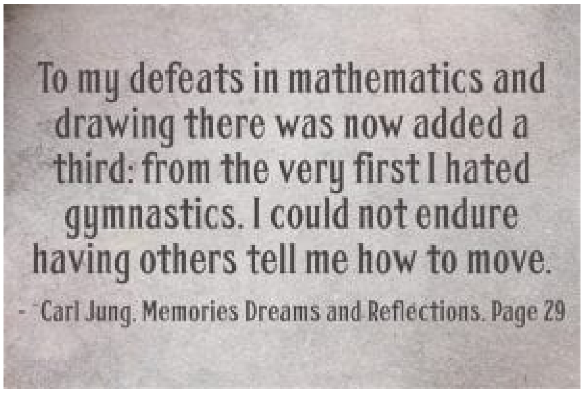
It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow.

~Carl Jung, Memories, Dreams and Reflections, Page 88



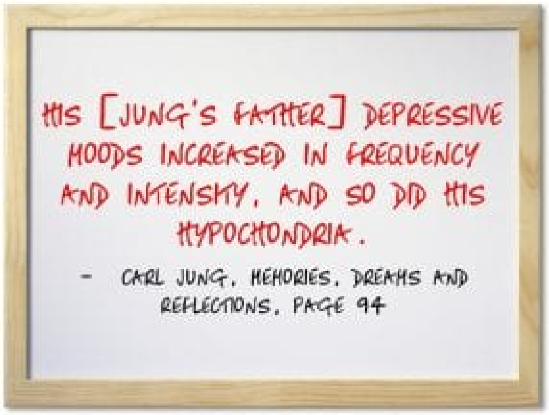
For a long time the devil had played no part in my thinking, curiously enough. The devil appeared to me no worse than a powerful man's vicious watchdog, chained up.

~Carl Jung, Memories Dreams and Reflections, Page 46



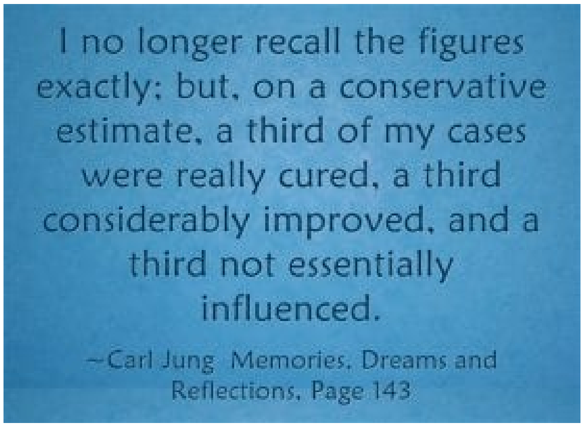
To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move.

- Carl Jung, Memories Dreams and Reflections, Page 29



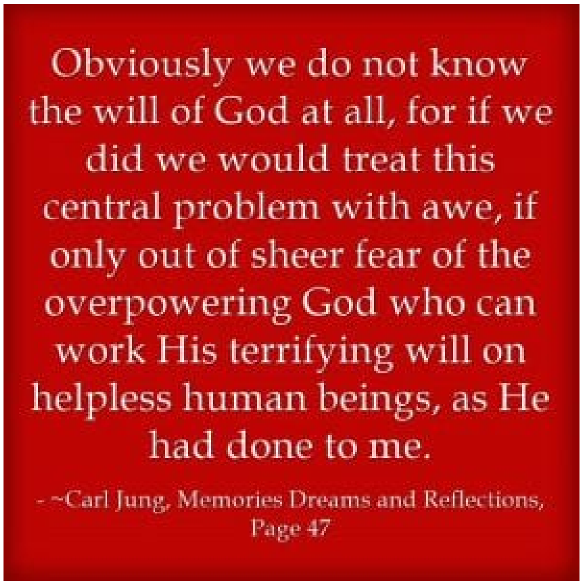
HIS [JUNG'S FATHER] DEPRESSIVE MOODS INCREASED IN FREQUENCY AND INTENSITY, AND SO DID HIS HYPOCHONDRIA.

- CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 94



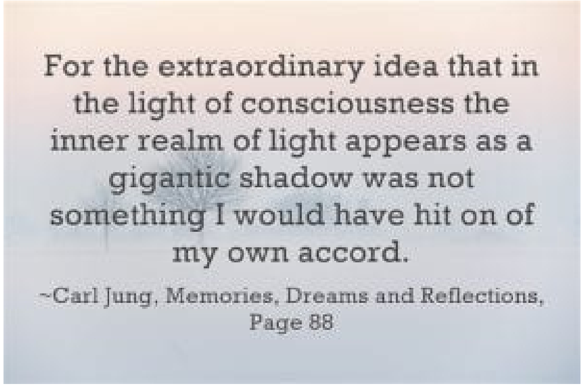
I no longer recall the figures exactly; but, on a conservative estimate, a third of my cases were really cured, a third considerably improved, and a third not essentially influenced.

~Carl Jung Memories, Dreams and Reflections, Page 143



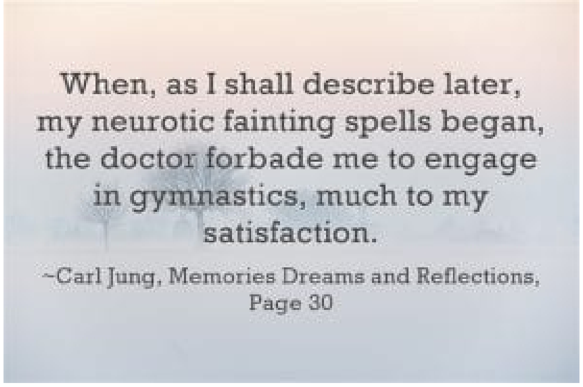
Obviously we do not know the will of God at all, for if we did we would treat this central problem with awe, if only out of sheer fear of the overpowering God who can work His terrifying will on helpless human beings, as He had done to me.

- ~Carl Jung, Memories Dreams and Reflections, Page 47



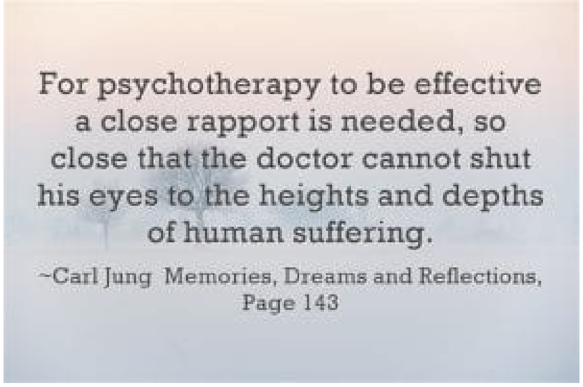
For the extraordinary idea that in the light of consciousness the inner realm of light appears as a gigantic shadow was not something I would have hit on of my own accord.

~Carl Jung, Memories, Dreams and Reflections, Page 88



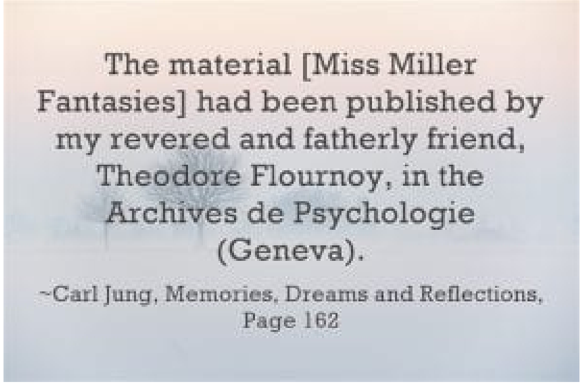
When, as I shall describe later, my neurotic fainting spells began, the doctor forbade me to engage in gymnastics, much to my satisfaction.

~Carl Jung, Memories Dreams and Reflections, Page 30



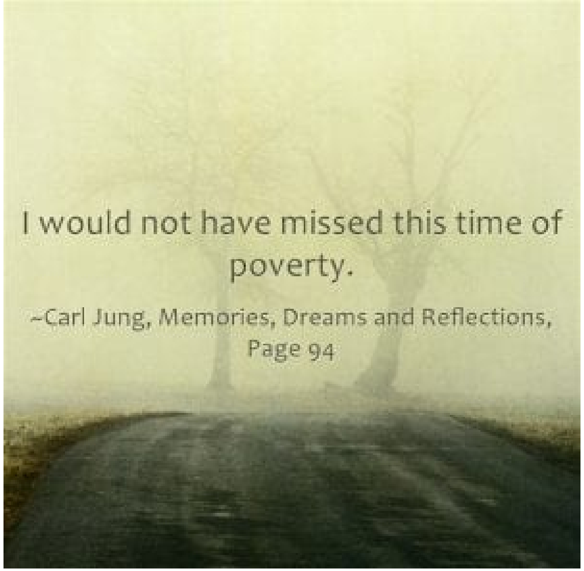
For psychotherapy to be effective a close rapport is needed, so close that the doctor cannot shut his eyes to the heights and depths of human suffering.

~Carl Jung Memories, Dreams and Reflections, Page 143



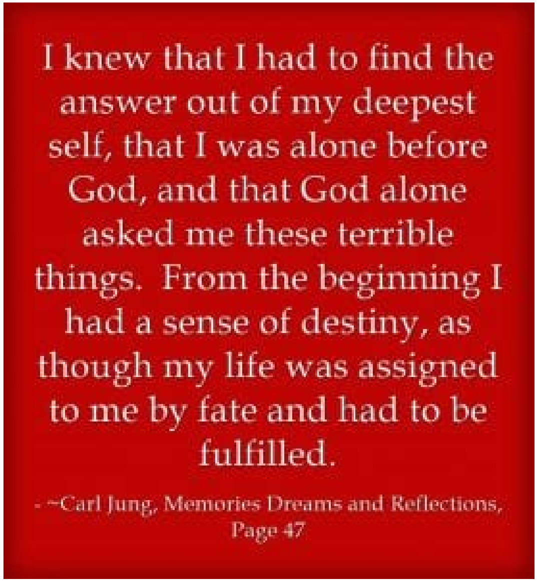
The material [Miss Miller Fantasies] had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva).

~Carl Jung, Memories, Dreams and Reflections, Page 162



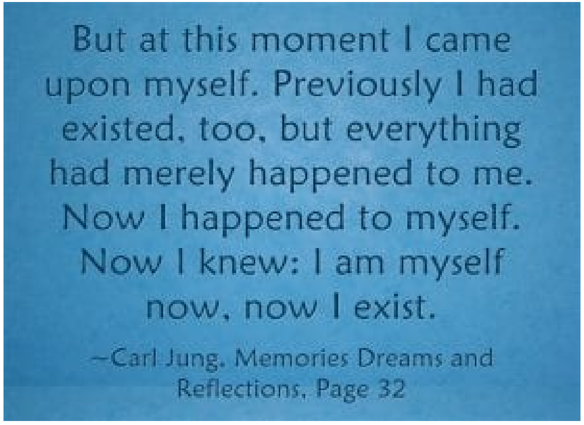
I would not have missed this time of poverty.

~Carl Jung, Memories, Dreams and Reflections, Page 94



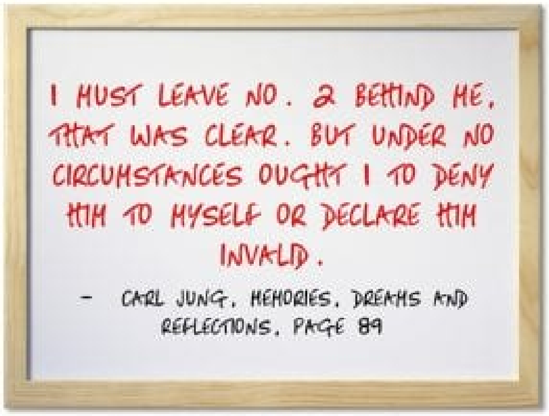
I knew that I had to find the answer out of my deepest self, that I was alone before God, and that God alone asked me these terrible things. From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.

- ~Carl Jung, Memories Dreams and Reflections, Page 47



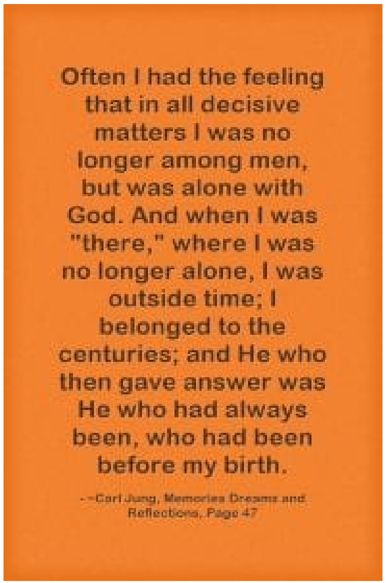
But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew: I am myself now, now I exist.

~Carl Jung, Memories Dreams and Reflections, Page 32



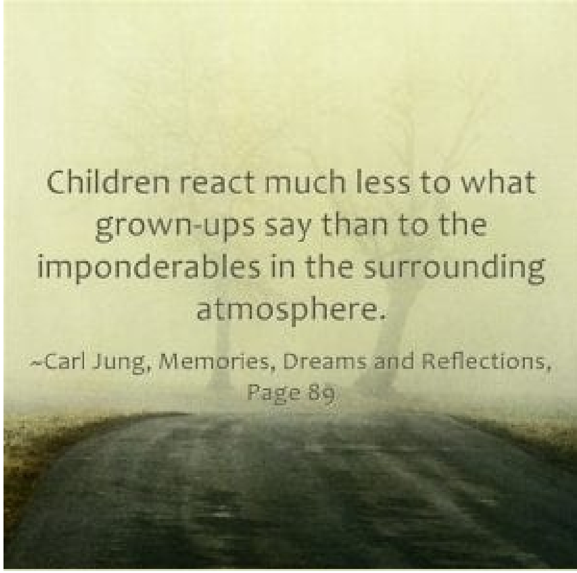
I MUST LEAVE NO. 2 BEHIND ME. THAT WAS CLEAR. BUT UNDER NO CIRCUMSTANCES OUGHT I TO DENY HIM TO MYSELF OR DECLARE HIM INVALID.

– CARL JUNG, MEMORIES, DREAMS AND REFLECTIONS, PAGE 89



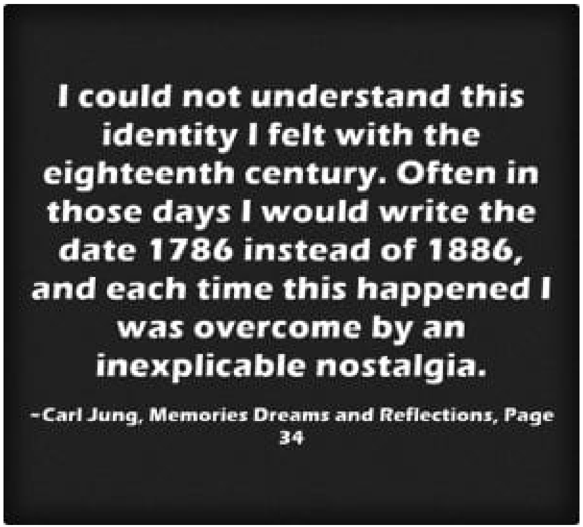
Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth.

- ~Carl Jung, Memories Dreams and Reflections, Page 47



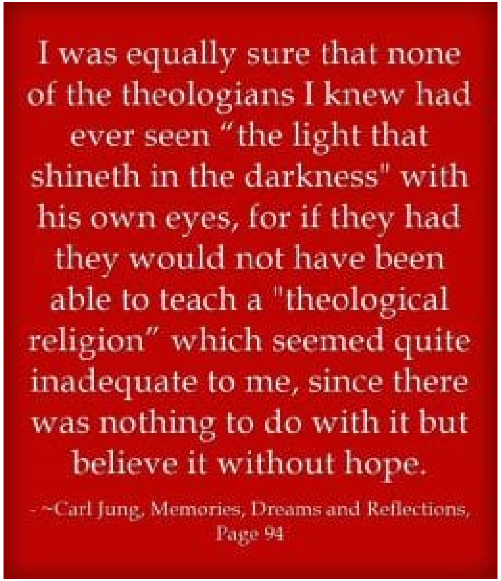
Children react much less to what grown-ups say than to the imponderables in the surrounding atmosphere.

~Carl Jung, Memories, Dreams and Reflections, Page 89



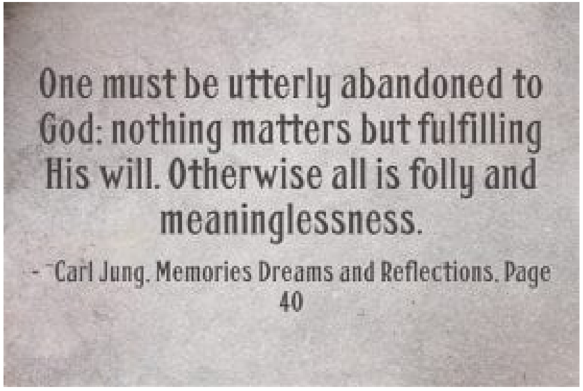
I could not understand this identity I felt with the eighteenth century. Often in those days I would write the date 1786 instead of 1886, and each time this happened I was overcome by an inexplicable nostalgia.

~Carl Jung, Memories Dreams and Reflections, Page 34



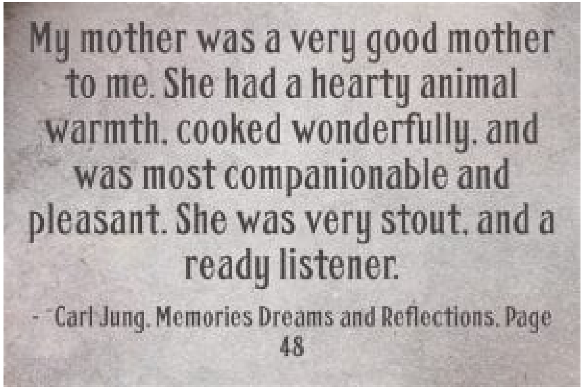
I was equally sure that none of the theologians I knew had ever seen "the light that shineth in the darkness" with his own eyes, for if they had they would not have been able to teach a "theological religion" which seemed quite inadequate to me, since there was nothing to do with it but believe it without hope.

- ~Carl Jung, Memories, Dreams and Reflections, Page 94



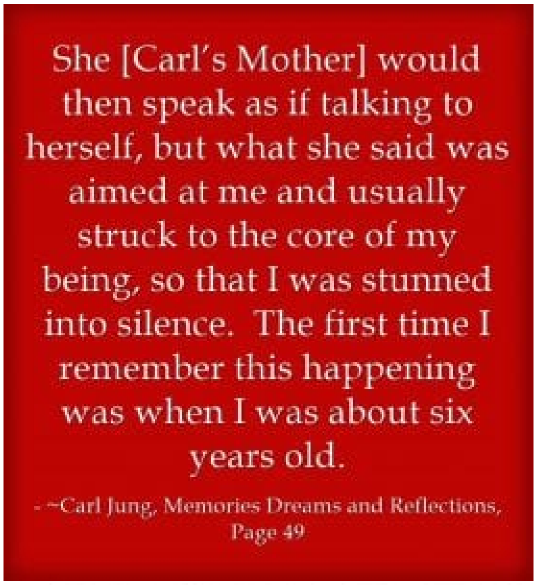
One must be utterly abandoned to God: nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness.

- ~Carl Jung, Memories Dreams and Reflections, Page 40

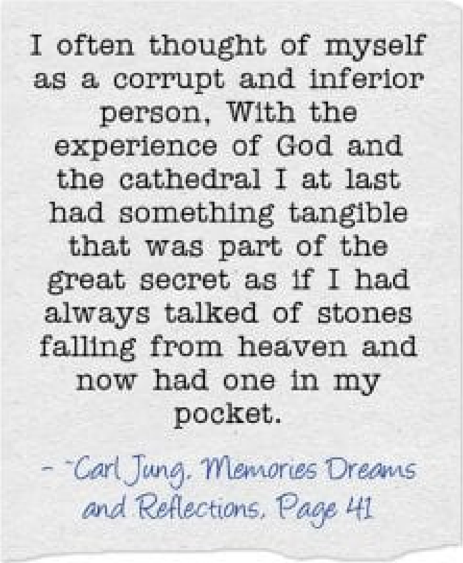


My mother was a very good mother to me. She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener.

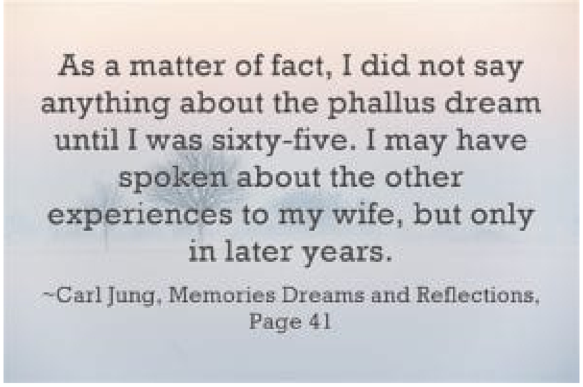
- ~Carl Jung, Memories Dreams and Reflections, Page 48


She [Carl's Mother] would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. The first time I remember this happening was when I was about six years old.

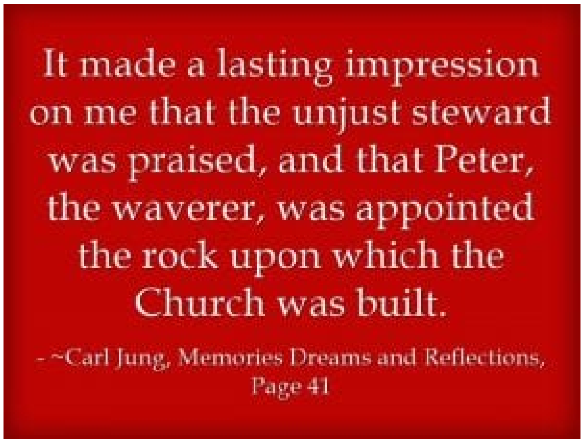
- ~Carl Jung, Memories Dreams and Reflections, Page 49


I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket.

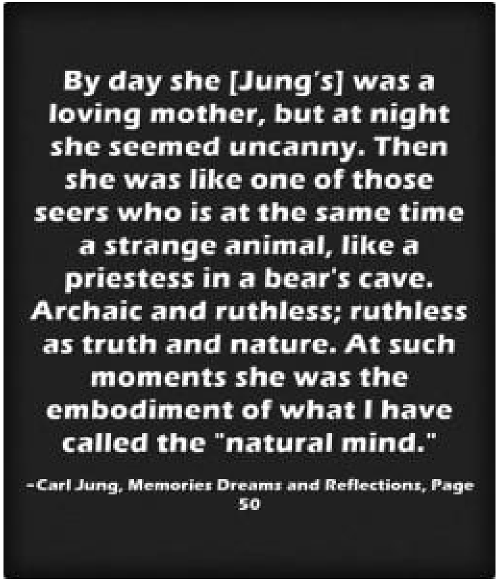
- ~Carl Jung, Memories Dreams and Reflections, Page 41


As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years.

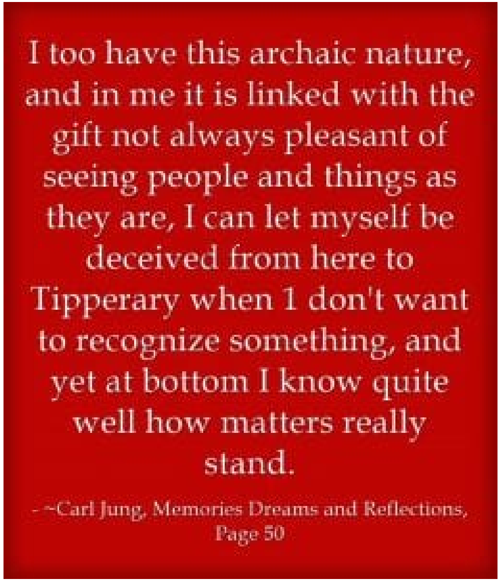
~Carl Jung, Memories Dreams and Reflections, Page 41


It made a lasting impression on me that the unjust steward was praised, and that Peter, the waverer, was appointed the rock upon which the Church was built.

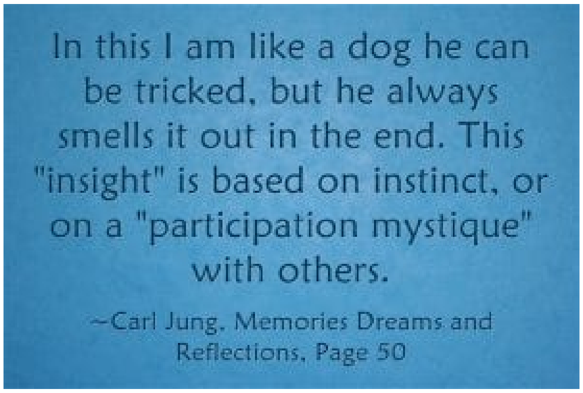
- ~Carl Jung, Memories Dreams and Reflections, Page 41


By day she [Jung's] was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Archaic and ruthless; ruthless as truth and nature. At such moments she was the embodiment of what I have called the "natural mind."

~Carl Jung, Memories Dreams and Reflections, Page 50

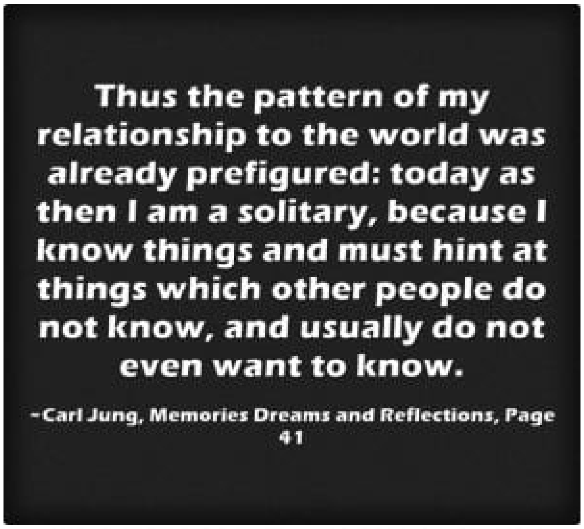

I too have this archaic nature, and in me it is linked with the gift not always pleasant of seeing people and things as they are, I can let myself be deceived from here to Tipperary when 1 don't want to recognize something, and yet at bottom I know quite well how matters really stand.

- ~Carl Jung, Memories Dreams and Reflections, Page 50



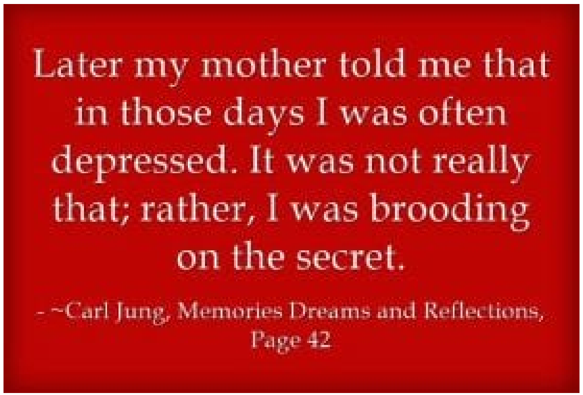
In this I am like a dog he can be tricked, but he always smells it out in the end. This "insight" is based on instinct, or on a "participation mystique" with others.

~Carl Jung, Memories Dreams and Reflections, Page 50



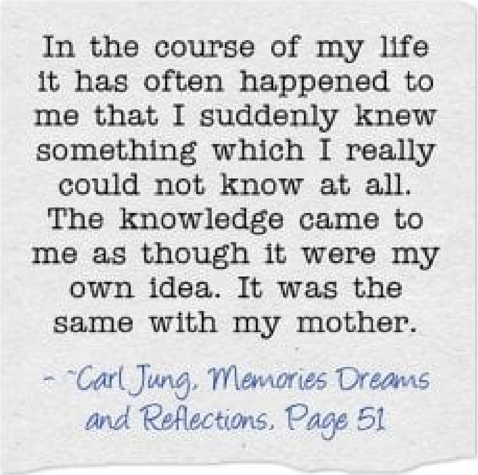
Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know.

~Carl Jung, Memories Dreams and Reflections, Page 41



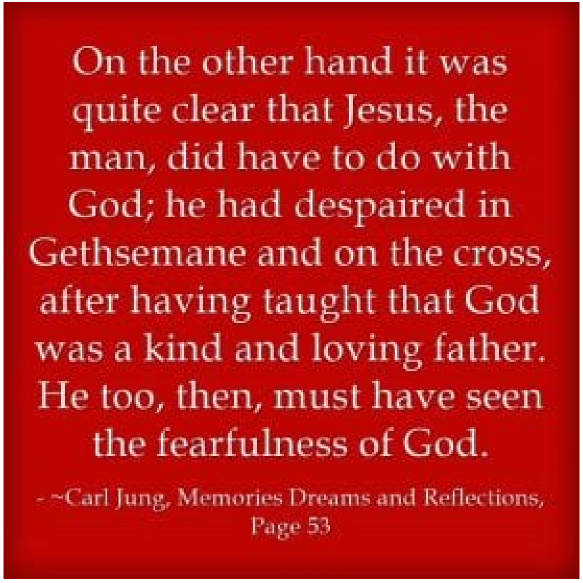
Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret.

- ~Carl Jung, Memories Dreams and Reflections, Page 42



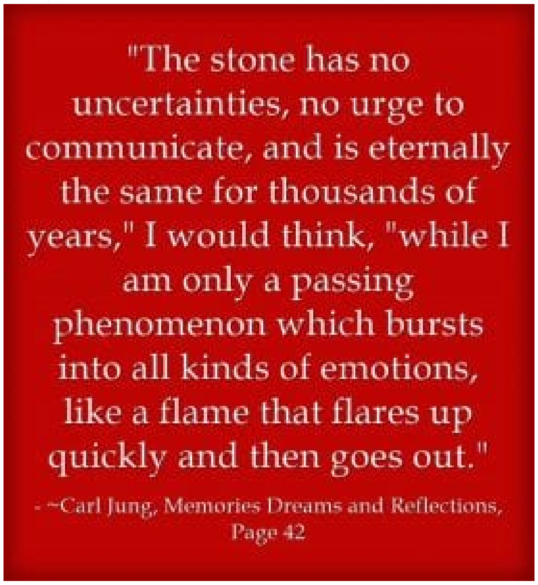
In the course of my life it has often happened to me that I suddenly knew something which I really could not know at all. The knowledge came to me as though it were my own idea. It was the same with my mother.

- ~Carl Jung, Memories Dreams and Reflections, Page 51



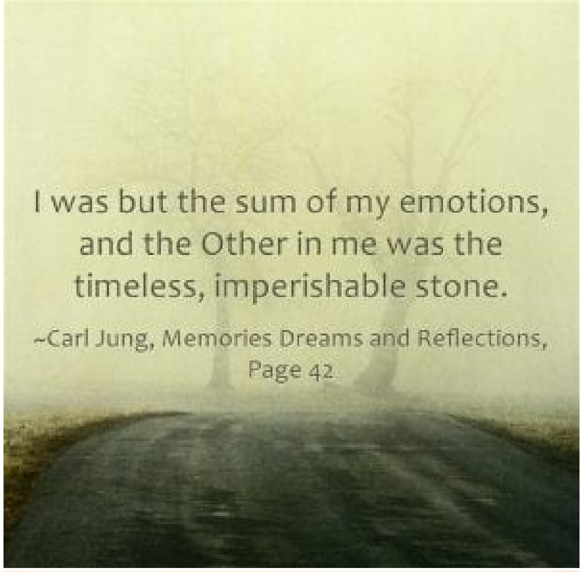
On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father. He too, then, must have seen the fearfulness of God.

- ~Carl Jung, Memories Dreams and Reflections, Page 53



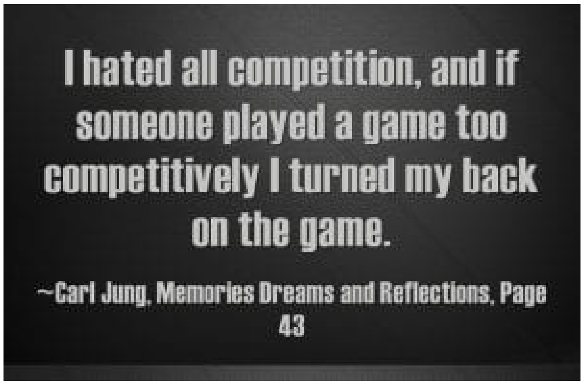
"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out."

- ~Carl Jung, Memories Dreams and Reflections, Page 42



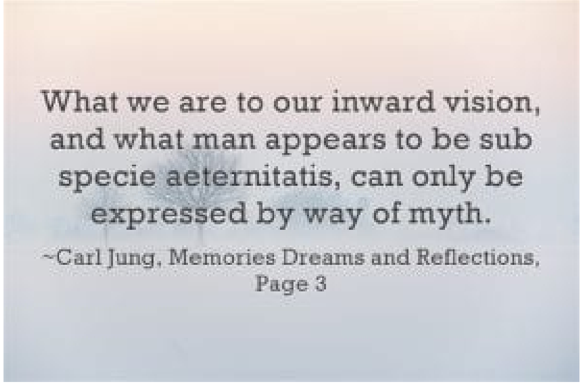
I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone.

~Carl Jung, Memories Dreams and Reflections, Page 42



I hated all competition, and if someone played a game too competitively I turned my back on the game.

~Carl Jung, Memories Dreams and Reflections, Page 43



What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth.

~Carl Jung, Memories Dreams and Reflections, Page 3

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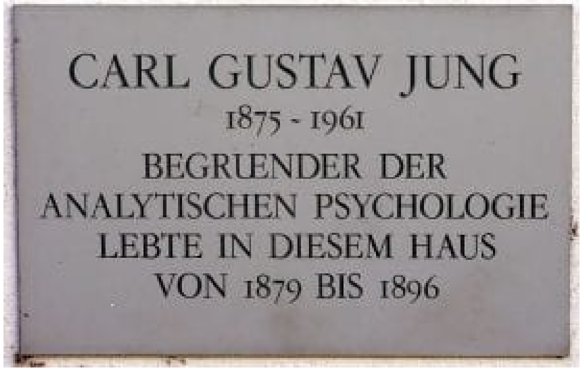
1. `https://www.youtube.com/watch?v=SQoSXtF6_IE`

Carl Jung and the "Basel Seminar" - Quotations (2019-04-16 14:36)



CARL GUSTAV JUNG
1875 - 1961
BEGRUENDER DER
ANALYTISCHEN PSYCHOLOGIE
LEBTE IN DIESEM HAUS
VON 1879 BIS 1896

Carl Jung: Basel Seminar.

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11.

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

What is a problem of the present day? If we speak of a general problem nowadays, it is because it exists in the heads of many people. These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it a problem. Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

When we say "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God's will most faithfully; they live to fulfil their Creator's purpose. We do not do this. We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

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If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. Carl Jung, Basel Seminar, Para i

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

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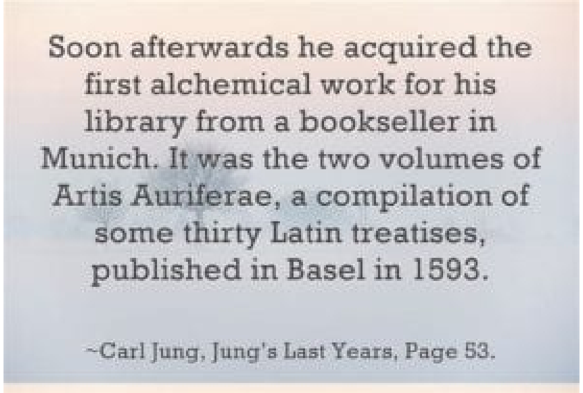
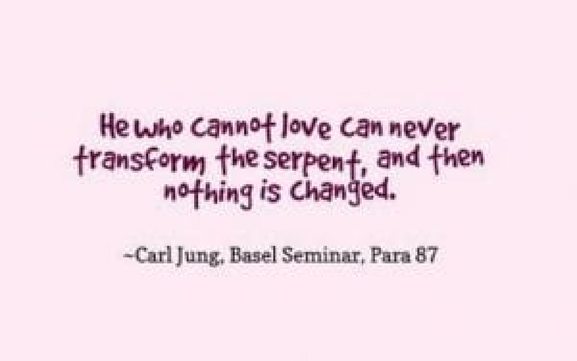

Soon afterwards he acquired the first alchemical work for his library from a bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593.

~Carl Jung, Jung's Last Years, Page 53.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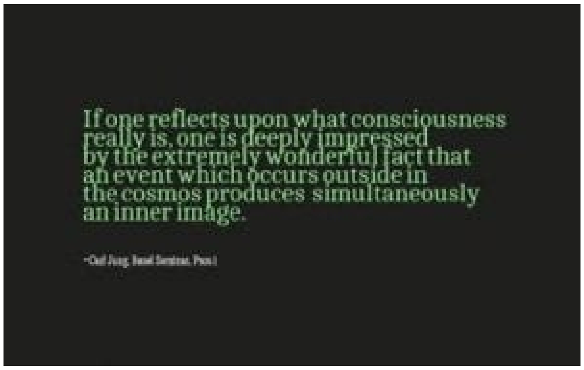
~Carl Jung, Basel Seminar, Para 87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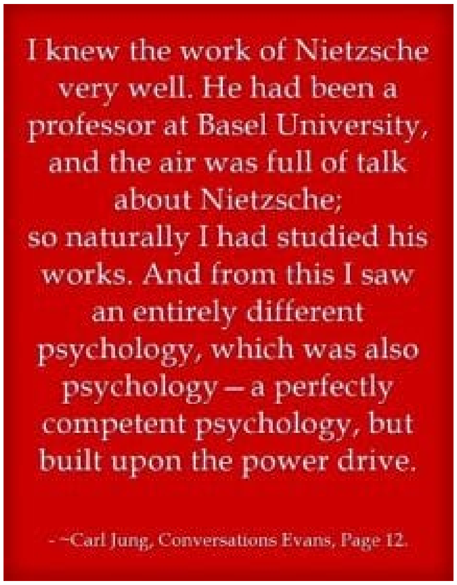
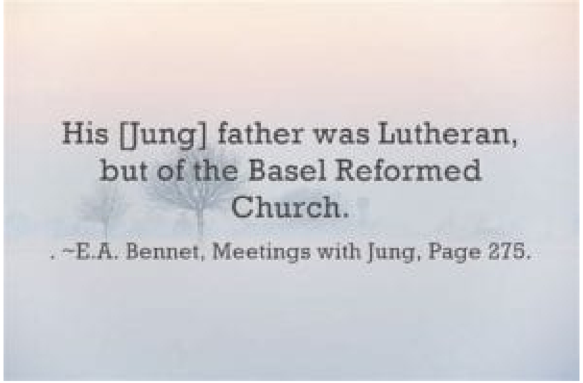


I knew the work of Nietzsche very well. He had been a professor at Basel University, and the air was full of talk about Nietzsche;
so naturally I had studied his works. And from this I saw an entirely different psychology, which was also psychology—a perfectly competent psychology, but built upon the power drive.

- ~Carl Jung, Conversations Evans, Page 12.

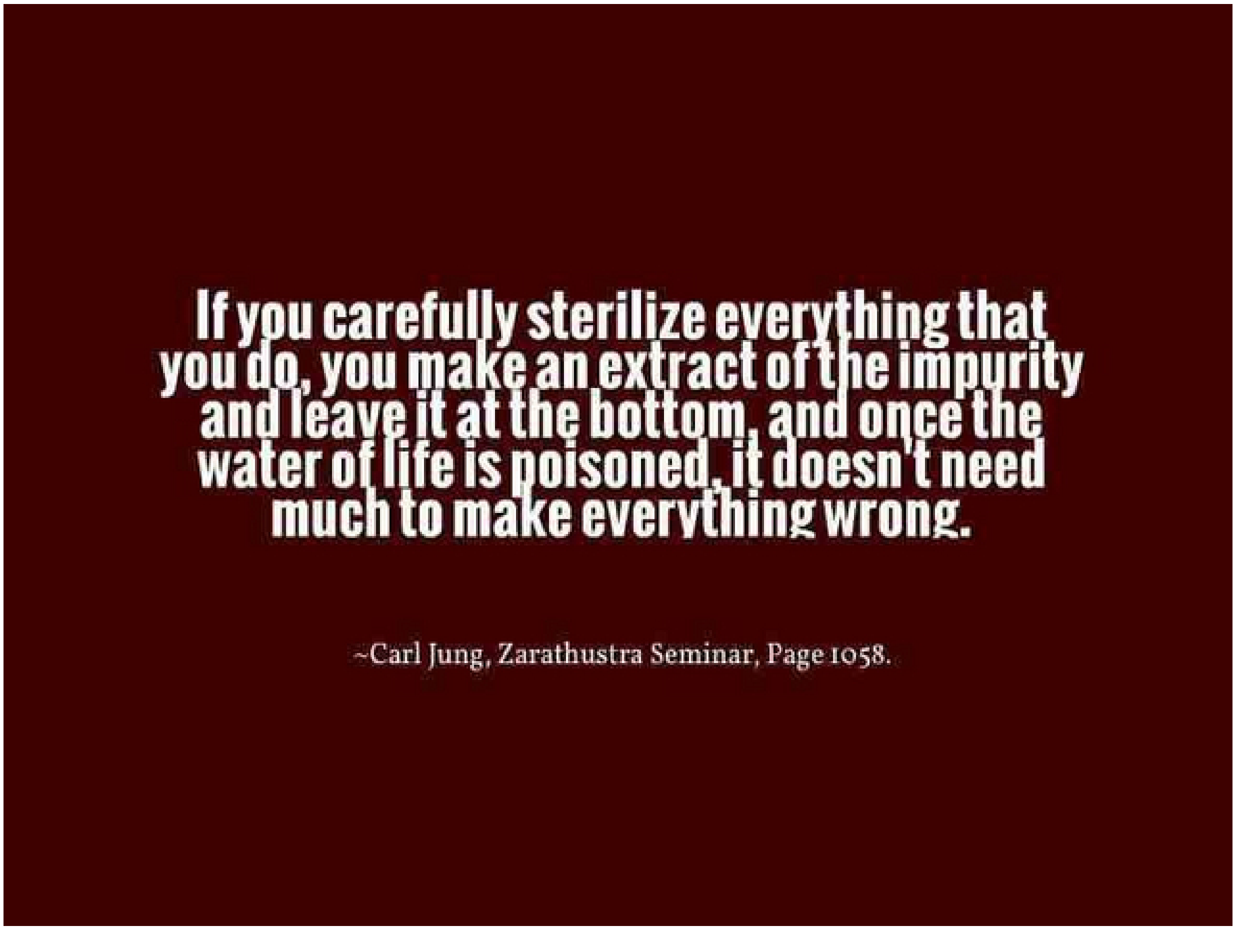


His [Jung] father was Lutheran, but of the Basel Reformed Church.

. ~E.A. Bennet, Meetings with Jung, Page 275.

Carl Jung: Out of the unconscious flows the well of life, (2019-04-16 15:53)

[1]



If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong.

~Carl Jung, Zarathustra Seminar, Page 1058.

If you identify with the distinguished figure, all the minor qualities have no place in that image, but are excluded, and they will heap up and cover the fountain of life, which is of course the unconscious.

Out of the unconscious flows the well of life, and what you don't accept in yourself naturally falls back into that well and poisons it; when you don't recognize certain facts, they form a layer in the unconscious through which the water of life must come up, and it will be poisoned by all those things you have left down below.

If they are accepted in your conscious life, then they are mixed with other more valuable and cleaner substances, and the odious qualities of the lower functions disappear more or less.

They only form little shadows here and there, sort of spice for the good things.

But by excluding them, you cause them to heap up and they become entirely evil substances; for a thing to become poisonous, you only need to repress it.

If you carefully sterilize everything that you do, you make an extract of the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/50192-12bsterilize.jpg`

Carl Jung on “Attitude.” (2019-04-17 00:29)

[1]

Attitude:

The readiness of the psyche to act or react in a certain way, based on an underlying psychological orientation. (See also adaptation, type and typology.)
From a great number of existing or possible attitudes I have singled out four; those, namely, that are primarily oriented by the four basic psychological functions: thinking, feeling, sensation, intuition. When any of these attitudes is habitual, thus setting a definite stamp on the character of an individual, I speak of a psychological type. These function-types, which one can call the thinking, feeling, sen-sation, and intuitive types, may be divided into two classes . . . the rational and the irrational. . . . A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion.[Ibid., par. 835.]

The whole psychology of an individual even in its most fundamental features is oriented in accordance with his habitual attitude. . . . [which is] a resultant of all the factors that exert a decisive influence on the psyche, such as innate disposition, environmental influences, experience of life, insights and convictions gained through differentiation, collective views, etc. . . .At bottom, attitude is an individual phenomenon that eludes scientific investigation. In actual experience, however, certain typical attitudes can be distinguished . . . . When a function habitually predominates, a typical attitude is produced. . . . There is thus a typical thinking, feeling, sensation, and intuitive attitude.[Ibid., pars. 690f.]

Adaptation to one’s environment requires an appropriate attitude. But due to changing circumstances, no one attitude is permanently suitable. When a particular attitude is no longer appropriate, whether to internal or external reality, the stage is set for psychological difficulties (e.g., an outbreak of neurosis).

For example, a feeling-attitude that seeks to fulfil the demands of reality by means of empathy may easily encounter a situation that can only be solved through thinking. In this case the feeling-attitude breaks down and the progression of libido also ceases. The vital feeling that was present before disappears, and in its place the psychic value of certain conscious contents increases in an unpleasant way; subjective contents and reactions press to the fore and the situation becomes full of affect and ripe for explosions.["On Psychic Energy," CW 8, par. 61.]

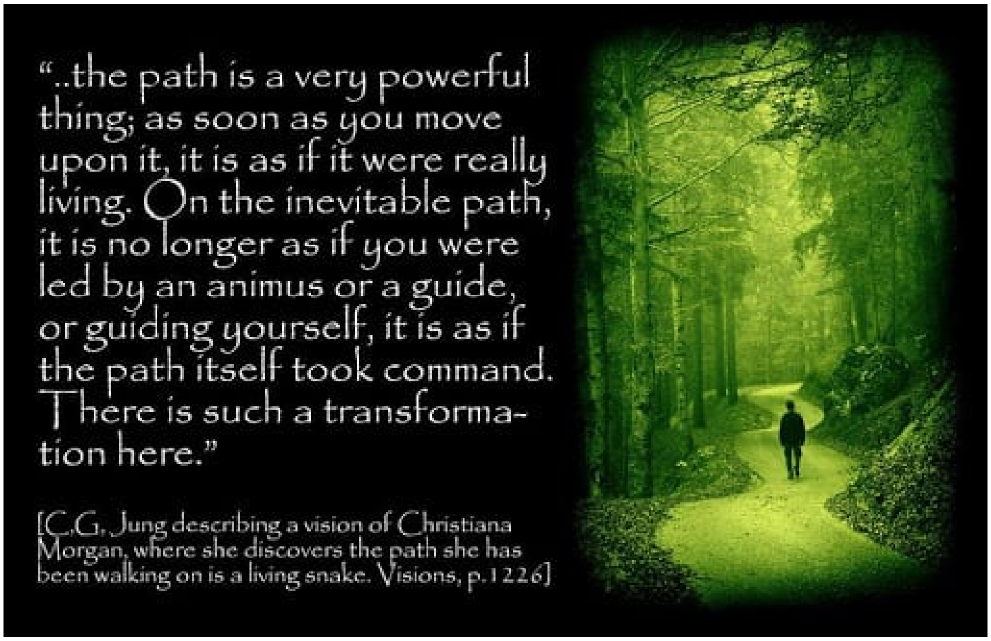
The tension leads to conflict, the conflict leads to attempts at mutual repression, and if one of the opposing forces is successfully repressed a dissociation ensues, a splitting of the personality, or disunion with oneself.[Ibid.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/5c751-6.jpg`

Carl Jung: You see, when you are living according to your instincts, ... (2019-04-17 03:30)

[1]



"..the path is a very powerful thing; as soon as you move upon it, it is as if it were really living. On the inevitable path, it is no longer as if you were led by an animus or a guide, or guiding yourself, it is as if the path itself took command. There is such a transformation here."

[C.G. Jung describing a vision of Christiana Morgan, where she discovers the path she has been walking on is a living snake. Visions, p.1226]

Dr. Jung: Yes, and Tao was symbolized originally as a dragon, and the Greek word drakon means a serpent, it is not so specific as our word dragon, which is now a mythological concept.

The Greek meaning occurs in the famous verse: "The bull is the father of the serpent, and the serpent is the father of the bull."

They are a complete circle, that is; the bull stands for the spring, the sun, the rising Yang principle, and the serpent in this case stands for the winter, darkness, humidity, the Yin principle.

So the path is a very powerful thing; as soon as you move upon it, it is as if it were really living.

On the inevitable path, it is no longer as if you were led by an animus or a guide, or guiding yourself, it is as if the path itself took command.

There is such a transformation here.

You see, when you are living according to your instincts, it is as if they were ruling you; the instincts have full competence, they can push or pull you wherever they like, and it is an utterly unconscious, immoral, and unethical condition.

Yes, if you are unconscious, but how is it when you are conscious? Carl Jung, Visions Seminar, Pages 1225-1226

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12binevitble.jpg`

Carl Jung: The machines which we have invented, for instance, are now our masters. (2019-04-17 04:00)

[1]

Sewing Machines
2012©Leigh Ann Hines

The machines which we have invented, for instance, are now our masters.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.

By his will man has invented a Mesozoic world again, monsters that crush thousands by their voice and their weight.

The enormous machines in factories, the enormous steamers and trains and automobiles, all that has become so overwhelming that man is the mere victim of it.

Look at the city of New York.

Nobody can tell me that man feels like a king in New York.

He is just an ant on an ant heap and doesn't count at all, he is superfluous there, the ant heap is the thing that counts.

It is a town which should be inhabited by giants; then I would believe that those buildings belonged to them.

A big city is like a holocaust of humanity, as Zola expressed it.

Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed.

It has taken the bread away from millions, and production is still going on like mad; that is really at the bottom of the actual crisis. Carl Jung, Visions Seminar, Page 502

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

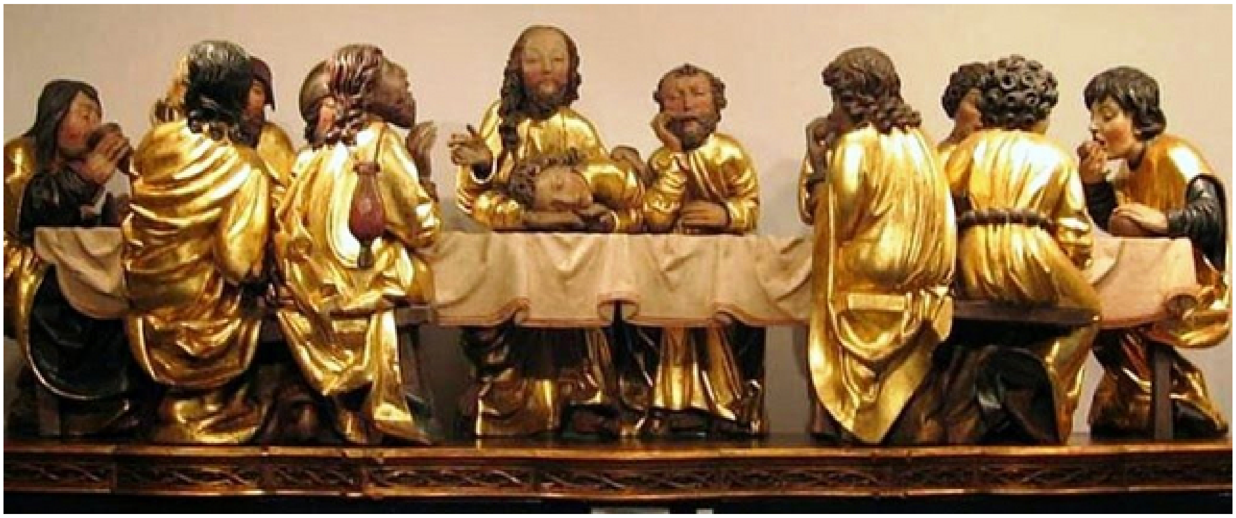
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/d6e38-12bmachines.jpg`

The Last Supper in The Red Book **(2019-04-17 04:02)**

[1]



[For many Christians this is Holy Week which will culminate in Easter Sunday. Today is Holy Thursday which commemorates “The Last Supper.” In Dr. Jung’s “The Red Book” many of the psychological realities of Holy Week, including The Last Supper are experienced.]

He who goes to himself climbs down.

Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence.

He did not accept them, but exorcised them before others.

Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us.

But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths.

And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun.

But what happened to him?

His way led him before the crucified and he began to rage.

He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us.

Yet he loudly proclaimed his power and greatness.

No one speaks louder of his power and greatness than he from whom the earth disappears under his feet.

Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung; The Red Book.

But the serpent crept up to me quietly and wound herself smoothly around my feet.

Evening fell and night came. I spoke to the serpent and said: "I don't know what to say: All pots are on the boil."

Serpent: "A meal is being prepared."
I: "A Last Supper, I suppose?"
Serpent: "A union with all humanity:"
I: "A horrifying, sweet thought: to be both guest and dish at this meal."
S: "That was also Christ's highest pleasure."
I: "How holy; how sinful, how everything hot and cold flows into one another! Madness and reason want to be married, the lamb and the wolf graze peacefully side by side.It is all yes and no. The opposites embrace each other, see eye to eye, and intermingle. They recognize their oneness in agonizing pleasure. My heart is filled with wild battle. The waves of dark and bright rivers rush together, one crashing over the other. I have never experienced this before." Carl Jung, The Red Book.

In Mysterium Coniunctionis (1955/56), Jung noted: "If the projected conflict is to be healed, it must return into the soul of the individual, where it had its beginnings in an unconscious manner. He who wants to be the master of this descent must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood;
which means that he must recognize and accept the other in himself" (CW 14, §5I2). Footnote 288; The Red Book.

"Our desire pulls us to the living world and we are lost in our desire.

"Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being.

"Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment.

"Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you.

"Come, celebrate a Last Supper with me for your redemption and mine.

"I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil.

"Help me, so that I do not forget that my desire is a sacrificial fire for you.

"You are my community. I live what I can live for the living. But the excess of my longing belongs to you, you shades. We need to live with you.

"Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen thus!" Carl Jung; The Red Book

”Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me. Carl Jung; The Red Book.

But as I spoke, the old man turned into Diahmon and I saw that he was the magician who was tempting me. But Diahmon continued:

"You have not yet experienced the dismembering. You should be blown apart and shredded and scattered to the winds. Men are preparing for the Last Supper with you."

"What then will remain of me?" I cried.

"Nothing but your shadow. You will be a river that pours forth over the lands. It seeks every valley and streams toward the depths."

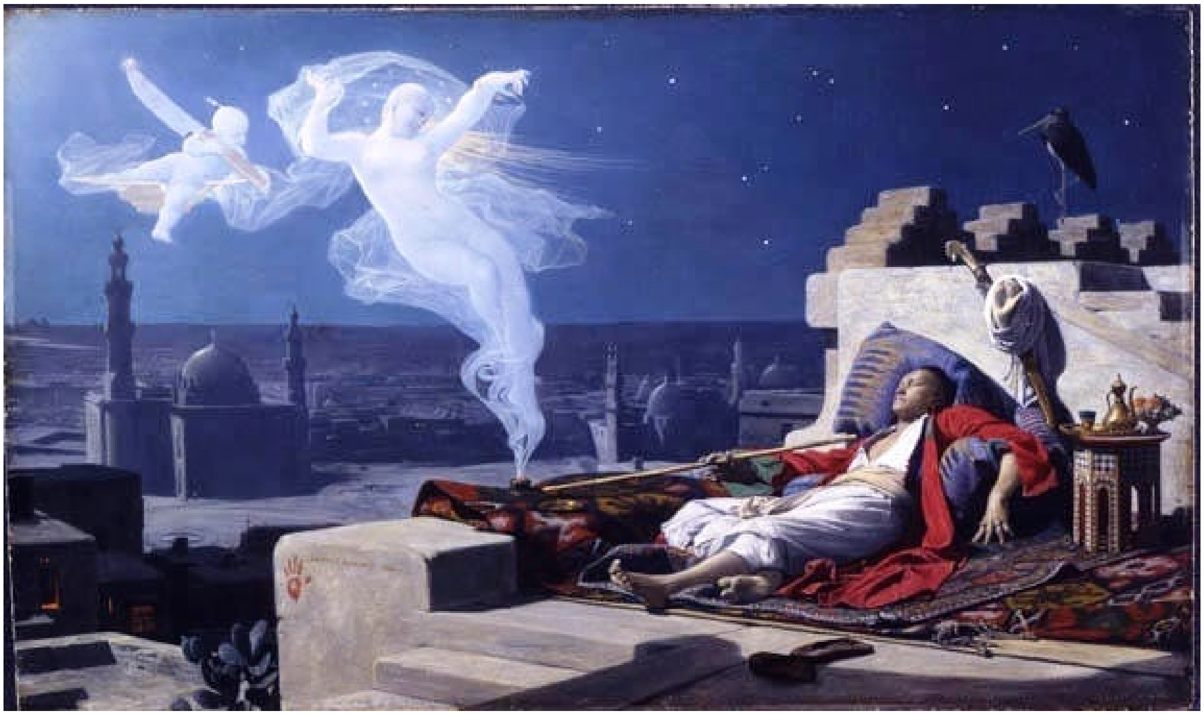
I asked, full of grief "But where will my uniqueness remain?"

"You will steal it from yourself" Diahmon replied: "You will hold the invisible realm in trembling hands; it lowers its roots into the gray darknesses and mysteries of the earth And sends up branches covered in leaves into the golden air. Carl Jung; The Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/dd3d3-levoca_last_supper.jpg`

Know that the daimons would like to inflame you... (2019-04-17 04:03)

[1]



"Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you

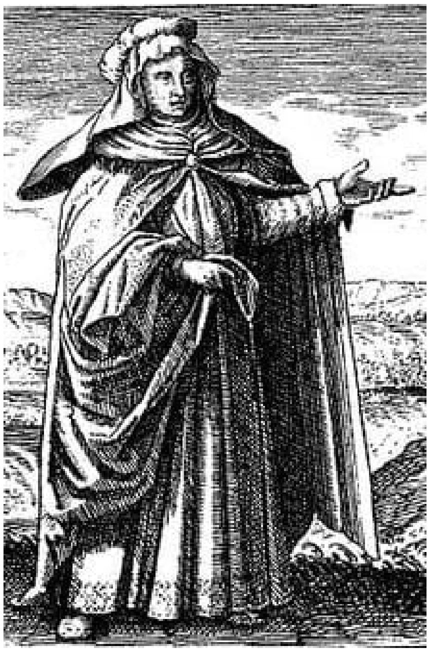
should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other?

What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You also your soul's eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live." Carl Jung; Red Book.

Image: The Eunuch's Dream.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/04/bb2be-aeunuchsdream.jpg`

Carl Jung and the "Axiom of Maria." [Lexicon] (2019-04-17 04:11)

[1] 

[Carl Jung and the “Axiom of Maria.”]

Axiom of Maria

A precept in alchemy: "One becomes two, two becomes three, and out of the third comes the one as the fourth."

Jung used the axiom of Maria as a metaphor for the whole process of individuation.

One is the original state of unconscious wholeness; two signifies the conflict between opposites; three points to a potential resolution; the third is the transcendent function; and the one as the fourth is a transformed state of consciousness, relatively whole and at peace.

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/f292f-1p.jpg`

Introduction to Psychology of the Unconscious ~Carl Jung **(2019-04-17 04:18)**

[1]

Albert Greiner as Oedipus in 1896.

PART I

INTRODUCTION

ANY ONE who can read Freud’s "Interpretation of the Dream" without scientific rebellion at the newness and apparently unjustified daring of its analytical presentation, and without moral indignation at the astonishing nudity of the dream interpretation, and who can allow this unusual airay of facts to influence his mind calmly and without prejudice, will surely be deeply impressed at that place where Freud calls to mind the fact that an individual psychologic conflict, namely, the Incest
Phantasy, is the essential root of that powerful ancient dramatic material, the Oedipus legend. The impression made by this simple reference may be likened to that wholly peculiar feeling which arises in us if, for example, in the noise and tumult of a modern street we should come across an ancient relic the Corinthian capital of a walled-in column, or a fragment of inscription Just a moment ago we were given over to the noisy ephemeral life of the present, when something very far away and strange appears to us, which turns our attention to things of another order; a glimpse away from the incoherent multiplicity of the present to a higher coherence in history Very likely it would suddenly occur to us that on this spot where we now run busily to and fro a similar life and activity prevailed two thousand yeais ago in somewhat other forms; similar passions moved mankind,
and man was likewise convinced of the uniqueness of his existence I would liken the impression which the first acquaintance with the monuments of antiquity so easily leaves behind to that impression which Freud’s reference to the Oedipus legend makes for while we are still engaged with the confusing impressions of the variability of the Individual Soul, suddenly there is opened a revelation of the simple greatness of the Oedipus tragedy that never extinguished light of the Grecian theatre This breadth of outlook carries in itself something of revelation. For us, the ancient psychology has long since been buried among the shadows of the past; in the schoolroom one could scarcely repiess a sceptical smile when one indiscreetly reckoned the comfortable matronly age of Penelope and the age of Jocasta, and comically compared the result of the reckoning with the tragic-eiotic
struggles in the legend and drama. We did not know at that time (and who knows even today ?) that the mother can be the all-consuming passion of the son, which perhaps undermines his whole life and tiagically destroys it, so that not even the magnitude of the Oedipus Fate seems one jot overdrawn. Rare and pathologically understood cases like Ninon de Lenclos and her son * he too

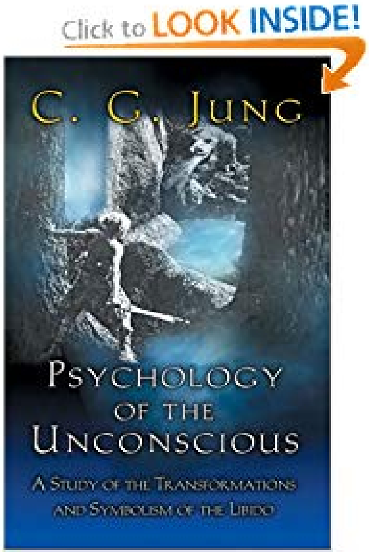
far removed from most of us to give a living impression. But when we follow the paths traced out by Freud, we arrive at a recognition of the present existence of such possibilities, which, although they are too weak to enforce incest, are still strong enough to cause disturbances of considerable magnitude in the soul. The admission of such possibilities to one's self does not occur without a great burst of moral revulsion Resistances arise which only too easily dazzle the intellect, and, through that, make knowledge of self impossible. Whenever we succeed, however, in stripping feelings from more scientific knowledge, then that abyss which separates our age from the antique is bridged, and, with astonishment, we see that Oedipus is still a living thing for us. The importance of such an impression should not be undervalued. We are taught by this insight that there is an identity of elementary human conflicts existing independent of time and place. That which affected the Greeks with horror still remains true, but it is true for us only when we give up a vain illusion that we are different that is to say, moie moral, than the ancients. We of the present day have nearly succeeded in forgetting that an indissoluble common bond binds us to the people of antiquity With this truth a path is opened to the understanding of the ancient mind; an understanding which so far has not existed, and, on one side, leads to an inner sympathy, and, on the other side, to an intellectual comprehension.

Through buried strata of the individual soul we come indirectly into possession of the living mind of the ancient culture, and, just precisely through that, do we win that stable point of view outside our own culture, from which, for the first time, an objective understanding of their mechanisms would be possible. At least that is the hope which we get from the rediscovery of the Oedipus problem.

The enquiry made possible by Freud's work has already resulted fruitfully, we are indebted to this stimulation for some bold attacks upon the territoiy of the history of the human mind. There are the works of Riklin, Abraham, Rank, Maeder, Jones, recently Silberer has joined their ranks with a beautiful investigation entitled " Phantasie imd Mythus." We are indebted to Pfister s for a comprehensive work which cannot be overlooked here, and which Is of much importance for Chnstian religious psychology The leading purpose of these works is the unlocking of historical problems through the application, of psychoanalytic knowledge; that is to say, knowledge drawn from the activity of the modern unconscious mind concerning specific historical material I must refer the reader entirely to the specified works, in Older that he may gam information concerning the extent and the kind of insight which has already been obtained. The explanations are in many cases dubious are particulars; nevertheless, this detracts in no way from the total result It would be significant enough if only the far-reaching analogy between the psychologic structure of the histoncal relics and the structure of the iccent individual psychologic products alone were demonstrated. This proof is possible of attainment for every intelligent person through the work done up to this time. The analogy prevails especially in symbolism, as Riklin, Rank, Maeder, and Abraham have pointed out with illuminating examples; it is also shown in the individual mechanisms of unconscious work, that is to say in repression, condensation, etc , as Abraham explicitly shows.

Up to the present time the psychoanalytic investigator has turned his interest chiefly to the analysis of the individual psychologic pioblems. It seems to me, however, that m the present state of aftairs there is a more or less imperative demand for the psychoanalyst to broaden the analysis of the individual problems by a comparative study of historical material relating to them, just as Freud has already done in a masterly manner m his book on " Leonardo da Vinci"

For, just as the psychoanalytic conceptions promote understanding of the historic psychological creations, so reversedly historical materials can shed new light upon individual psychological problems These and similar considerations have caused me to turn my attention somewhat more to the historical, in the hope that, out of this, new insight into the foundations of individual psychology might be won.

[2] 

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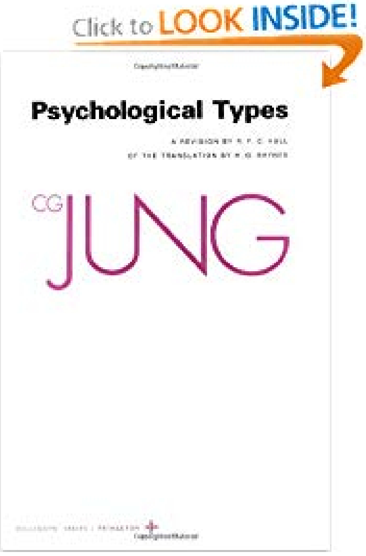
C. G. JUNG
PSYCHOLOGY OF THE UNCONSCIOUS
A STUDY OF THE TRANSFORMATIONS AND SYMBOLISM OF THE LIBIDO

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/6/69/Oedipus.jpg/200px-Oedipus.jpg`
2. `http://ecx.images-amazon.com/images/I/51BVWZFJ02L._BO2,204,203,200_PIsitb-sticker-arrow-click,TopRight,35,-76_AA300_SH20_OU01_.jpg`

Jung, C. G. - The Psychological Types (2019-04-17 04:40)

[1] 

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Psychological Types
CG JUNG

[2]Jung, C. G. - The Psychological Types

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2. `http://www.scribd.com/doc/2223594/Jung-C-G-The-Psychological-Types`

Carl Jung and Hermann Hesse (2019-04-17 04:48)

Demian, Jungian novel of Hermann Hesse

Demian (1919) German novelist Hermann Hesse (1877-1962) is a work 'magic' by Maurice Blanchot (The Book to Come , portfolio tests, p 233).

The author of Steppenwolf here tells the story of Emile Sinclair as the 'Bildungsroman' (bildungsroman) basking in psychoanalysis and allegory.

The reader follows the story both naive and this strange boy in search of himself, which meets significant individuals who help build a 'me': fascinating Demian (daimon , demon or inner voice), his mother Eve, organist and theologian Pistorius. Through the study of dreams, the analysis of his drawings, his introduction to religions and sects (related to followers of Cain), acceptance of a world that unites good and evil (darkness to light , Jehovah to Abraxas), the acquisition of concepts in meditation and concentration, Sinclair becomes a sort of 'seeing'. Demian tells mostly self-realization, a painful rebirth still allowing access to a full life fruitful.

Hesse why he wrote this novel? What is the genesis? In 1914, German author retired to Switzerland, escaping any military obligation. Undergoing a profound existential crisis-related death of his father, his son Martin disease and schizophrenia crises of his wife, he indulges in psychoanalysis and became the student and patient of Carl Gustav Jung (1875-1961) - just as Rilke and Kafka reject this practice. This painful work continues from May 1916 to November 1917. In October, Hesse writes Demian in three weeks. The book will be published after the war in 1919.

At the same time, Carl Gustav Jung continued his research on the collective unconscious, archetypes and libido and published in 1919 (the year of his break with Freud) Metamorphoses of the soul and its symbols (paperback). In 1917/1918, Jung discovered the existence of such a central symbol, the mandala. In his autobiography My Life (Folio, p 525), we read: "The mandala is an archetypal image whose existence is verifiable through centuries and millennia. It means all of the Self, which shows the entire foundation of the soul - mythically speaking, the manifestation of the divinity incarnate in man ' .

One can for example see how the issue of religious symbols and designs like the mandala has profoundly influenced Hermann Hesse during his work with Jung, as well as the analysis of dreams. In Demian, found it through obsessive drawings made by Sinclair, which keeps returning the ovoid shape of the egg from which eradicates the bird so full of meaning for him (as an obligation to pay) or the face Demian / Eve he likes to paint continuously (these two forms are similar mandalas most common in all cultures). Sinclair finds here his soul through the creation (drawing), covering the symbols of the collective imagination and universal, so dear to the eyes of Jung. We can still think of the figure of the bird that is prominent in the novel Hesse. We know that Jung associated with his work on the imagination and symbols of the unconscious birds Egyptian mythologies of the soul, Chaldean or Maui (New Zealand). But I digress from the main subject here.

More specifically, I believe that Jung found in Hesse's novel in the guise of Pistorius (name borrowed definitely Johann Pistorius, a German theologian and cabalist, 1546-1608), professor at Sinclair universal religions and symbols the unconscious and the soul they contain. P 124: " All the gods, all the demons were worshiped once, either by the Greeks, the Chinese and the Kaffirs, all we are, all are there in the form of opportunities, desires, means . ' Here we find the notion of the collective unconscious which Jung was the creator. You can also read (p 125): ' Often we told our dreams. Pistorius knew interpret. " But a little later in the text, we glimpse the rift between the patient and the analyst (a phenomenon of cons-transfer): 'Slowly, a sense of resistance against Pistorius arose in me . Sinclair-Hesse puts an end to the analysis with Jung Pistorius: 'Pistorius, I say suddenly with a malice that surprised me and scared me myself, you should again tell me a dream, a dream come true you have made the night. What you're talking to me feels so terribly antique shop ' .

Despite their breakup, Jung and Hesse parallel pursued the same objective, that of raising their soul through their creations. This quote from Jung (4th Cover My Life) could just as well belong to Hesse: 'My life is the story of an unconscious that has made its own realization . " As for Hesse, his sentence could also have been made by Jung: 'The life of every man is a path to self, test a path, a path sketch' . Not surprising that these two great authors are still considered 'blind' or 'guides' spiritual for many readers ...

http://lechatmasque.wordpress.com/2010/12/16/demian-hermann-hesse-carl-gustav -jung/

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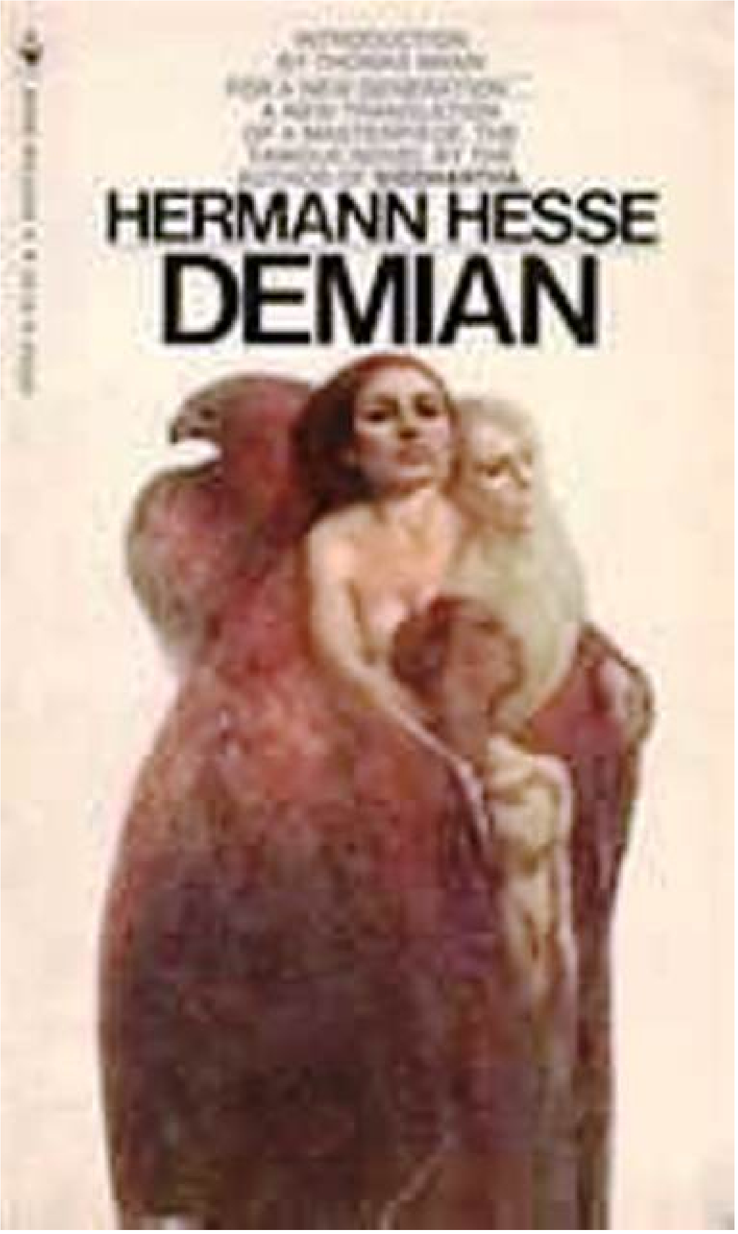
HERMANN HESSE
DEMIAN

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/c6b4a-hesse.jpg

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Carl Jung and the “Auxiliary function" Lexicon (2019-04-17 05:01)

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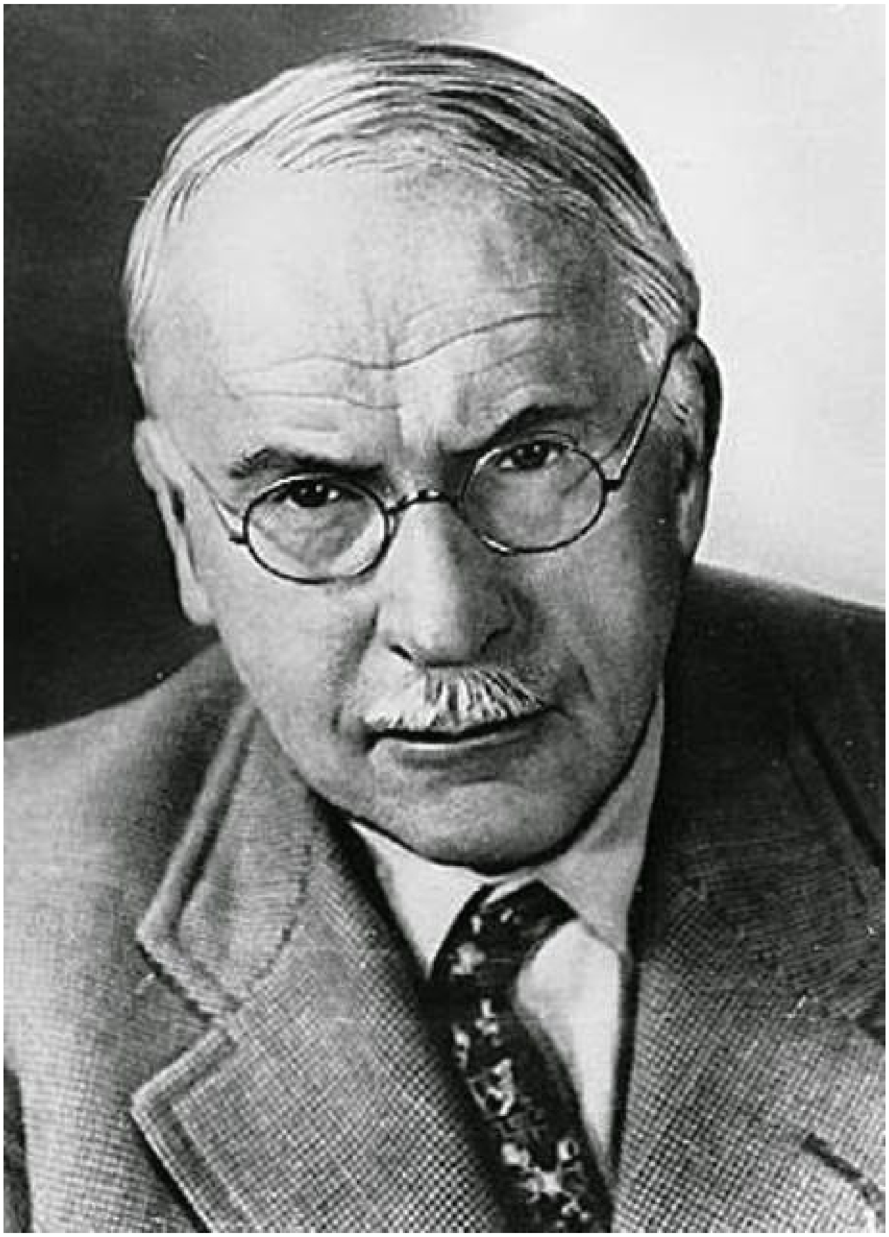

Carl Jung and the “Auxiliary function”:

A helpful second or third function, according to Jung’s model of typology, that has a co-determining influence on consciousness.

Absolute sovereignty always belongs, empirically, to one function alone, and can belong only to one function, because the equally independent intervention of another function would necessarily produce a different orientation which, partially at least, would contradict the first.

But since it is a vital condition for the conscious process of adaptation always to have clear and unambiguous aims, the presence of a second function of equal power is naturally ruled out.

This other function, therefore, can have only a secondary importance. . . .

Its secondary importance is due to the fact that it is not, like the primary function . . . an absolutely reliable and decisive factor, but comes into play more as an auxiliary or complementary function.["General Description of the Types," CW 6, par. 667.]

The auxiliary function is always one whose nature differs from, but is not antagonistic to, the superior or primary function: either of the irrational functions (intuition and sensation) can be auxiliary to one of the rational functions (thinking and feeling), and vice versa.

Thus thinking and intuition can readily pair, as can thinking and sensation, since the nature of intuition and sensation is not fundamentally opposed to the thinking function. Similarly, sensation can be bolstered by an auxiliary function of thinking or feeling, feeling is aided by sensation or intuition, and intuition goes well with feeling or thinking.

The resulting combinations [see figure below] present the familiar picture of, for instance, practical thinking allied with sensation, speculative thinking forging ahead with intuition, artistic intuition selecting and presenting its images with the help of feeling-values, philosophical intuition systematizing its vision into comprehensive thought by means of a powerful intellect, and so on.[Ibid., par. 669.]

http://www.nyaap.org/jung-lexicon/a/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/652b2-2.jpg`

Carl Jung and the development of the great problem of Active Imagination. (2019-04-17 05:22)

[1]

Lecture VIII 16th June, 1939

We will leave the East today and come to a new chapter in the history of the development and application of the great problem of active imagination.

After our long journey in the East, we will turn Westwards and return to our own Europe.

This is no easy transition.

The actual voyage from India to Europe takes about three weeks in these days, but the spiritual journey from the eastern to the western point of view takes much longer and is a very different matter.

In spite of the apparent abstraction, the eastern point of view is essentially observant and philosophical.

There is no cramp or torture.

The inner processes are watched, as we should watch a drama on the stage.

The Yogin remains in a quiet, peaceful condition and allows the inner process to develop in him, according to its own laws, and to change and transform him as it wills.

It grows, develops, blossoms and unfolds, and the Yogin consents to this process taking place in him and through him.

He watches the visions and experiences them in his own body, but he does not feel morally responsible for them, and we never hear the word conscience mentioned.

The moral question is seldom raised, mistakes are regarded rather in the light of technical errors.

Buddhism is a highly ethical religion but its ethical point of view is exceedingly human.

If a man becomes a monk and finds he is unable to keep his vow of celibacy, he is allowed to become a lay-brother and to live outside the walls of, but still in connection with, the monastery.

When something goes wrong in a human life through the individual's own imperfection, it is regarded as a sign of a heavy karma; and if he is unable to deal with the difficulty in this life, it is hoped that he will do better in the next incarnation.

A heavy karma entails a difficult life, but every karma also contains the opportunity of overcoming the obstacle, and mistakes are gradually surmounted through recurring existences.

So the Buddha went through numberless preliminary stages before he became the Buddha, like an ancient tree which grows gradually through the centuries and at last reaches its highest perfection.

In the West we encounter a very peculiar religious and philosophical situation, and we must go back into its history in order to understand how it came about.

I am going to take the "Exercitia Spiritualia" of IGNATIUS OF LOYOLA as a parallel to the eastern texts which we have been studying.

The "exercitia" were written as late as the 16th century but a long religious and philosophical history precedes them.

The effort to bring about a transformation in the human psyche is of primeval origin.

We find traces of such attempts in all primitive religions, in the West as well as in the East.

The initiation ceremonies, with their tortures and tests, are all magic preparations, undertaken at puberty and other stages of human existence, to bring about a certain spiritual transformation.

These primitive stages developed gradually into the mysteries of antiquity.

Perhaps the best known of these are the celebrated Eleusinian Mysteries.

This mystery cult, with its magic and religious initiations, flourished throughout antiquity and lingered on as late as 622 A.D. when it was dissolved by a Byzantine edict.

Apparently it vanished entirely, very few traces remain, so that we really know exceedingly little of the actual content of the Eleusinian Mysteries.

The little we know is what we can gather from the allusions in various writers, and from remnants which have been found through excavation.

The main idea seems to have been the idea of transformation: human consciousness had to be changed until it was capable of experiencing the feeling of immortality while still in this life.

We find similar initiations in the Egyptian Isis Mysteries, in fact it is probable that the Eleusinian Mysteries originated in Egypt.

The writings of Plutarch give us a valuable insight into certain later aspects of these Egyptian mysteries.

And Apuleius' ancient and famous story, "The Golden Ass", is really a mystery throughout, and the end contains an excellent description of the process of transformation, even to complete enlightenment.

There were many other mystery cults, based on the process of initiation, such as the Samothracean cults of the Cabiri and of Demeter.

All these flowed together early in our era and formed, with Neo-Platonism, the so-called Hellenistic Syncretism which is a conglomeration of many variations of religions and philosophies.

H. Leisegang's writings show vividly the numberless traces left by many peculiar spiritual movements.

It was from this soil that Christianity was born.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery.

Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras.

We find traces of similar spiritual movements in Judaism but the dogmatic attitude of the Rabbis largely obliterated them.

The only exception is the Cabbala which is really Gnostic.

There is still a sect in existence, near Basra and Kut-el-Amara in Mesopotamia, the Mandaeans, called the Christians of John the Baptist, who are in possession of original Gnostic writings.

A Neo-Platonic sect lingered on in Baghdad till the middle of the 11th century when it was stamped out by Islam.

These mystery cults disappeared almost entirely in the West, they flowed into Christianity.

So we need not be surprised to find attempts to produce a spiritual transformation very early in the history of Christianity itself.

Philo of Alexandria in his book "De vita contemplativa" describes pre-Christian monasteries which served later as models for the early Christian monasteries in Egypt and elsewhere.

The purpose of such monasteries was to provide a sanctuary, where efforts to obtain a thorough spiritual transformation could be undertaken in peace.

There was no system or method in these early endeavours but the Middle Ages produced a quantity of books and tracts, directions for meditation and prayer, which contain more and more method and system.

Two examples are "The Little Golden Book" by Peter of Alacantra and "The Imitation of Christ" by Thomas a Kempis who died in 1471.

The latter is exceedingly well known.

There is also a more recent and very interesting little work: "Moyen tres facile de faire orais on" by Madame Guyon whose confessor was the celebrated Abbe Fenelon.

"Oraison" is understood here as meditation.

All these instructions contain the analysis of the writer's experience of the spiritual life and lay down directions for prayer and meditation in the form of different stages to be followed.

These correspond to the ancient mysteries where a similar sequence was observed.

Jacob's ladder was sometimes used as a suitable symbol for the steps which led to the mystical union with God.

These books, which were especially handbooks for the monks who dedicated their lives to these spiritual exercises, did not only contain directions as to the time, the place, and the mode of the exercises, they also prescribed the "materia meditandi".

The Middle Ages were flooded with such literature of which the writings of the Victorines, especially those of Hugo de St. Victor (1096-1141), are a good example.

He describes an interesting dialogue between himself and his soul.

These inner conversations between man and his soul, his good angel, or his God are very typical for the western attitude towards meditation and very far removed from that of the East: we are much more personal. Ignatius of Loyola adopted this idea and a spiritual exercise would often be followed by a colloquy, a conversation with a divine figure.

In the 13th century the rules laid down for meditation became much more systematic, and the term "spiritual exercises" appeared. In the 14th century the real text books came on the scene, in which the steps to be followed were very definitely prescribed.

The purpose of these exercises was to develop human consciousness on strict lines, step by step, till it reached complete perfection in the mystical union with the Deity.

Originally these exercises were carried out in three stages, but soon their number grew and multiplied.

In some texts there are as many as forty.

At the end of the 14th century, when a moral and intellectual critique began to creep in to the monasteries, a kind of spiritual reformation took place.

It started in Holland, a Dutchman, Gerard de Groote and his pupil, Florent Radewijns, founded an organisation under the name of "The Brethren of Community Life”.

The movement was also called the "Devotio Moderna".

The "Devoti", as they were called, strove to develop a deep inner piety and they had a great influence on Roman Catholicism and later on Protestantism.

The " Imitatio Christi " by Thomas a Kempis, with its delicate and subtle atmosphere of spiritual contemplation, is a good example of the attitude of the Devoti, who produced a considerable number of remarkable documents.

In the 15th century the movement of the Devoti developed considerably and became one of the most popular spiritual movements of the time.

A number of remarkable personalities joined it, and it took a most active part in a thorough reformation of the monasteries, which were then falling into disrepute.

In Germany Johann Busch (1399-1479) worked with great zeal, in France Jean Mauburnus and in Italy Ludovico Barbo, the author of "Ad monachos Sanctae Justinae de Padua. Modus meditandi et orandi".

(To the monks of St. Justin of Padua, method of meditation and prayer.)

Barbo undertook the reform of the Benedictine monasteries and of Monte Cassino itself.

He then turned his attention to Spain, which was too far away from Europe in those days to have been much influenced by this spiritual development, so it is thanks to Barbo that
Ignatius of Loyola came into contact with the movement.

In 1442 Barbo and his monks came to Montserrat, near Barcelona.

He was made abbot of this monastery, which was to become famous through its connection with Ignatius.

Barbo reformed the monastery energetically, but it fell back under his worldly-minded successor.

Montserrat was, however, destined to find another reformer in the abbot Cisneros, who came from Valladolid which was then a principal centre of the Devoti.

This energetic and far-seeing man was to become the teacher of Ignatius.

Cisneros brought back some of the literature of the "Devotio moderna" from a journey he made to France: "Libellus de spiritualibus ascensionibus" (Little book on spiritual ascensions) by Gerard Zerbolt
and "Rosetum spiritualium exercitiorum" (Rose-garden of spiritual exercises) by Jean Mauburnus among others.

It was in the monastery of Montserrat that Ignatius, then Don Inigo, was to become acquainted with the movement of the Devoti through Cisneros' own book "Et ercitatorio della vida espiritual"
(Exercises of the spiritual life).

The spirit of exercising and drilling, of which we are so fond in the West, comes into full play in this book.

The order loving Abbot was glad to give it to the pious foreign pilgrims, who came to the monastery knowing little of discipline and in great need of being drilled into shape.

Cisneros' book is mainly a combination of various passages from the earlier writings of the Devoti.

But a new note of a military character was sounded: the exercises were to be carried out in thirty days.

Each day, during the thirty, there was a new spiritual order of the day.

These exercises were usually undertaken in solitude, perhaps in some hermitage in the neighbourhood of the monastery.

Such hermitages were also to be found near the ancient monasteries but the new element is to be found in the method and rule to which meditation was subjected.

It is no wonder that this almost military discipline, and Cisneros' book, should have been congenial to the young Don Inigo, when he stayed at the monastery of Montserrat, for he was a soldier
through and through.

I will give you an example of these strictly regulated exercises which had to be carried out in four weeks.

This example falls into three parts, or three ways, the fourth week being devoted to reinforcement.

First meek Via purgatiua. (The Way of Purification.)
Second meek Via illuminatiua. (The Way of Illumination.)
Third meek Via unitatiua. (The Way of Union – i.e. with God.)
Fourth meek Contemplation of the Life and Passion of our Lord, as a support to the foregoing contemplations.

The line of thought is already absolutely technical.

The goal must be reached in the prescribed time with a tremendous effort of the will.

This is characteristic of the West, there is nothing of the kind in the East.

These three stages are also to be found in Hermetic Philosophy, the secret philosophy of alchemy, which existed side by side with religion but which was never openly recognised as a spiritual activity.

Cisneros prescribes the daily meditations as follows:

First Week The Way of Purification

Monday. Sin. [Personal and general sinfulness.]
Tuesday. Death. [Including my own death.]
Wednesday. Hell. [i.e. I am in Hell.]
Thursday. The Last Judgment
Friday. The Passion of Christ.
Saturday. The Sorrows of Mary.
Sunday. The Heavenly Glory.

The idea is that I, the dark abandoned animal, can yet see the Heavenly Glory
of God.

Second Week The Way of Illumination
Monday The Benefits of Creation. [Of existence generally.]
Tuesday. The Benefits of Grace. [We hope for God's Grace.]

Wednesday. The Benefits of the Summons. [Called to be the children of God, the idea of the Elect.]
Thursday. The Justification. [Before God.]
Friday. Special Gifts.
Saturday. God's Guidance. [Which we are under.]

In these exercises individual experience has been replaced by technique: I must have a positive attitude towards the works of creation, and towards the Creator
who is the maker of all good things .

I must be glad that I am alive, and filled with God's grace and called, as the elect, to lead a meaningful life, justified by God.

I must be glad that I have special gifts and that I do not walk in the dark but am led by the hand of God.

The third week is spent exclusively in contemplating God.

Third Week –The Way of Union

Monday. God – The Source and Origin of all created Things.
Tuesday. God – The Beauty of the Universe.
Wednesday. God – Glory and Honour of the World.
Thursday. God – All love.
Friday. God – Law and Order of the Universe
Saturday. God – The most serene Guide.
Sunday. God –The all-sufficient Bestower.

God as the Beauty of the Universe, manifest in his works, is the theologia naturalis, which is exclusively Catholic and has not been accepted by Protestantism.

This series of meditations is the technically correct substitute for individual experience of the mystical union.

The union with God is promised if the exercises are correctly carried out.

We found the same idea in Buddhism: Buddha would enter into the Yogin as the result of the Yoga meditation.

But in this western exercise a definite time, four weeks, is set in which the goal should be reached. Pages 153-157

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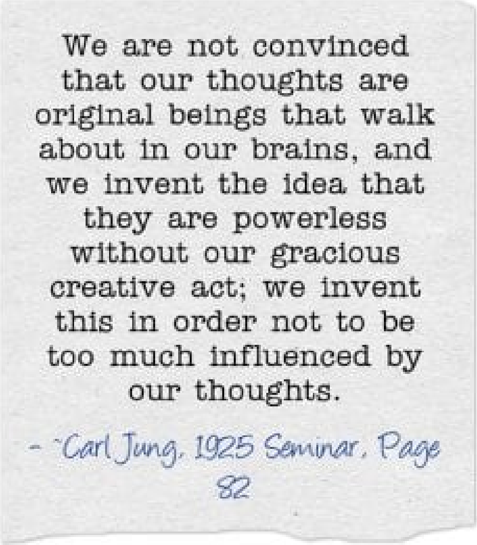
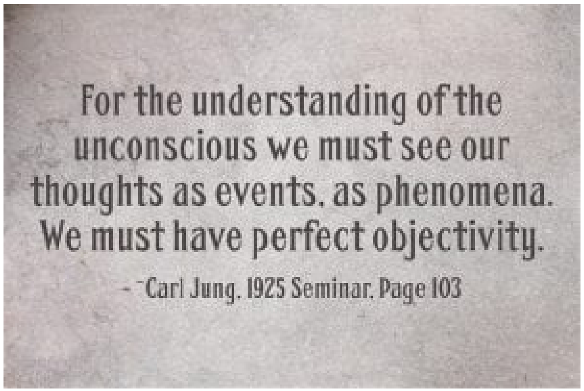
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/84f7c-1.jpg`

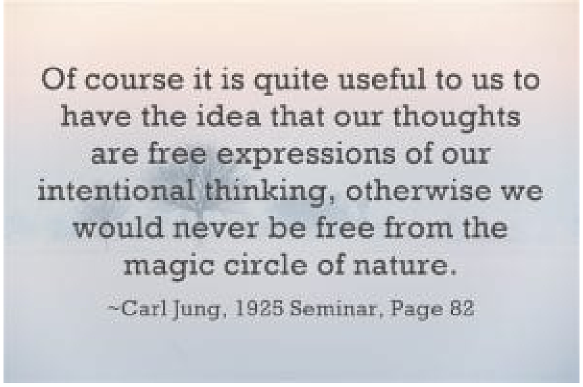
Carl Jung: "1925 Seminar on Analytical Psychology" - Quotations **(2019-04-17 05:29)**


We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

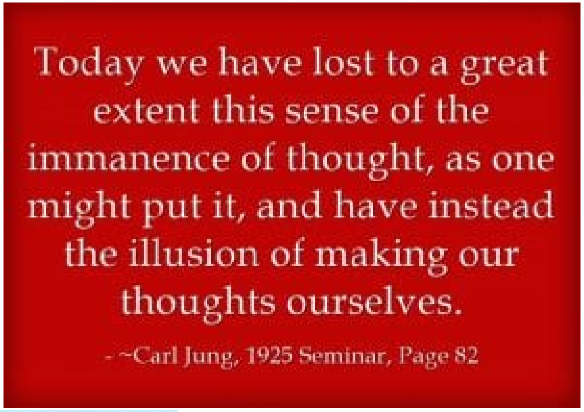
- ~Carl Jung, 1925 Seminar, Page 82


For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

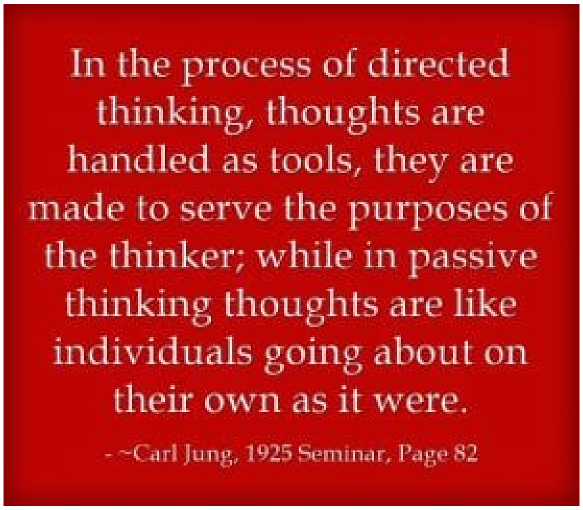
- ~Carl Jung, 1925 Seminar, Page 103


Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

~Carl Jung, 1925 Seminar, Page 82


Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

- ~Carl Jung, 1925 Seminar, Page 82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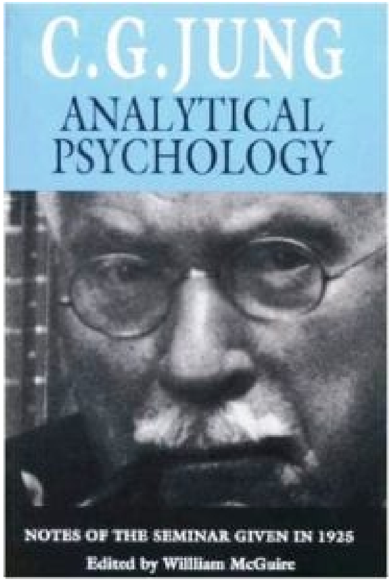


[1]Carl Jung: 1925 Analytical Psychology Seminar - YouTube

Carl Jung "1925 Seminar"

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still." But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86-87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.” We entered through an opening, and found ourselves in a large place, with a mound[ed]

Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection

to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is

now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many,

not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

You can only learn who you are through your effects on other people. Carl Jung, 1925 Seminar, Page 117

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls. The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

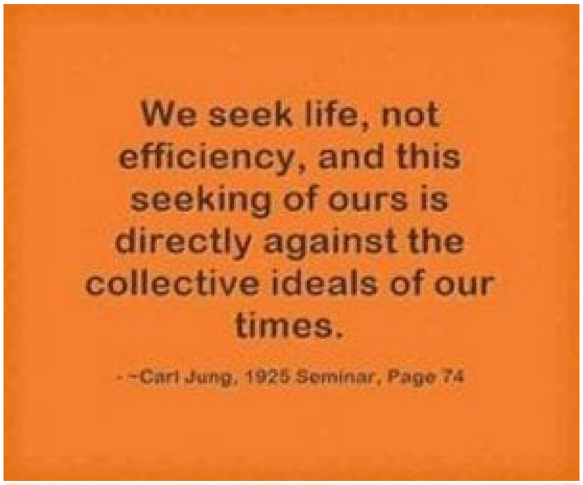
Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani,

Introduction 1925 Seminar, Page xxi

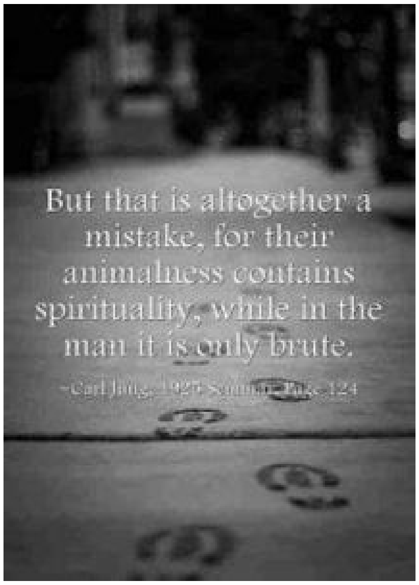
In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.



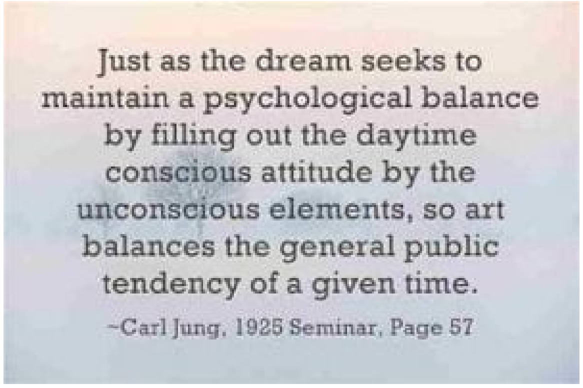
We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

- ~Carl Jung, 1925 Seminar, Page 74



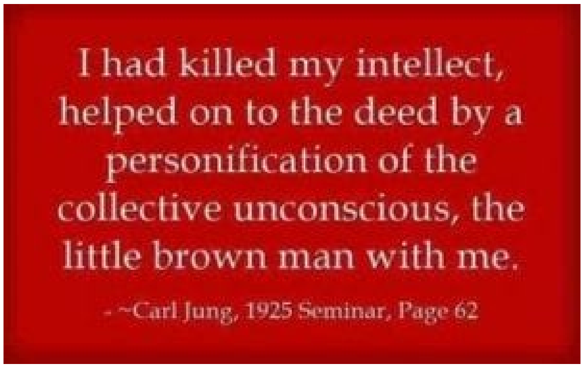
But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

~Carl Jung, 1925 Seminar, Page 124



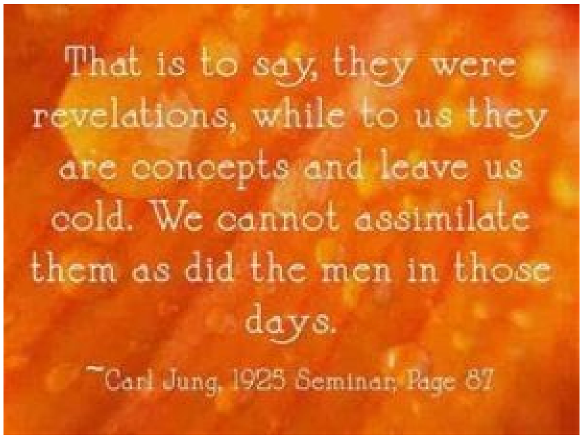
Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

~Carl Jung, 1925 Seminar, Page 57



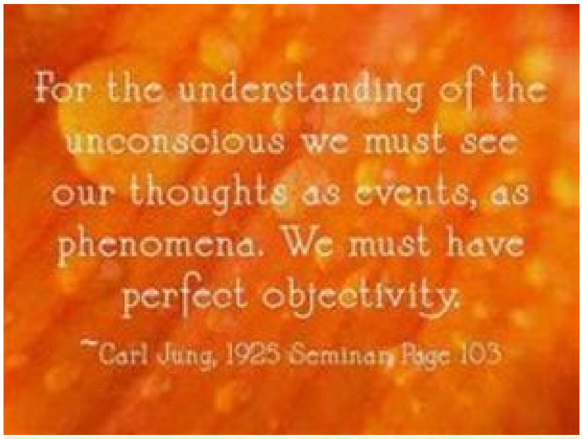
I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

- ~Carl Jung, 1925 Seminar, Page 62



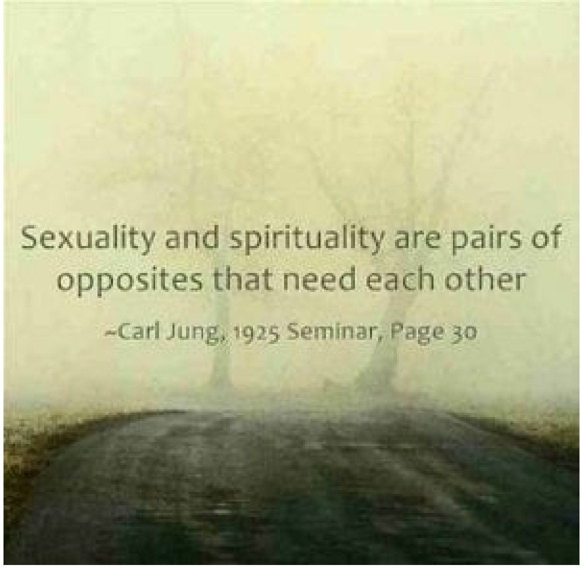
That is to say, they were revelations, while to us they are concepts and leave us cold. We cannot assimilate them as did the men in those days.

~Carl Jung, 1925 Seminar, Page 87



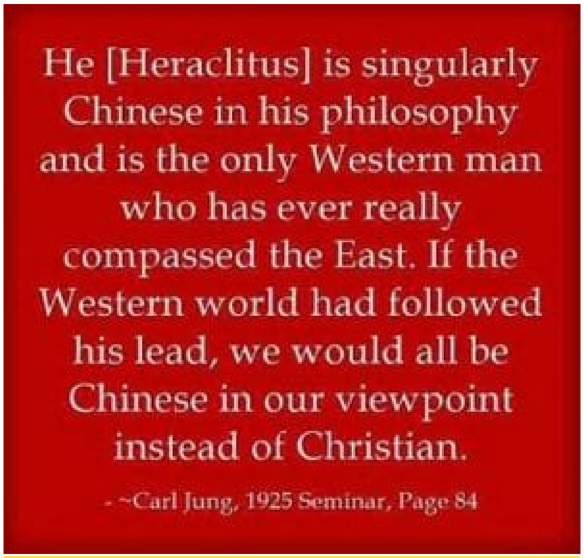
For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

~Carl Jung, 1925 Seminar, Page 103



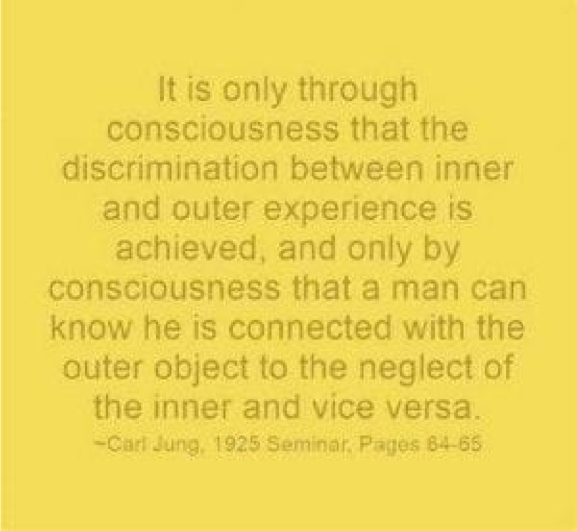
Sexuality and spirituality are pairs of opposites that need each other

~Carl Jung, 1925 Seminar, Page 30



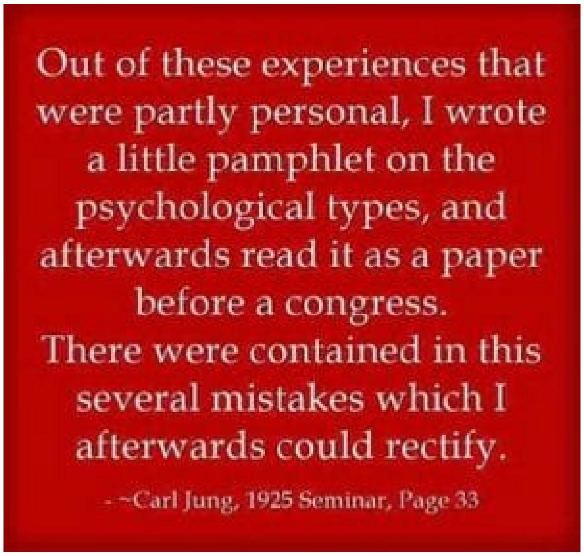
He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.

- ~Carl Jung, 1925 Seminar, Page 84



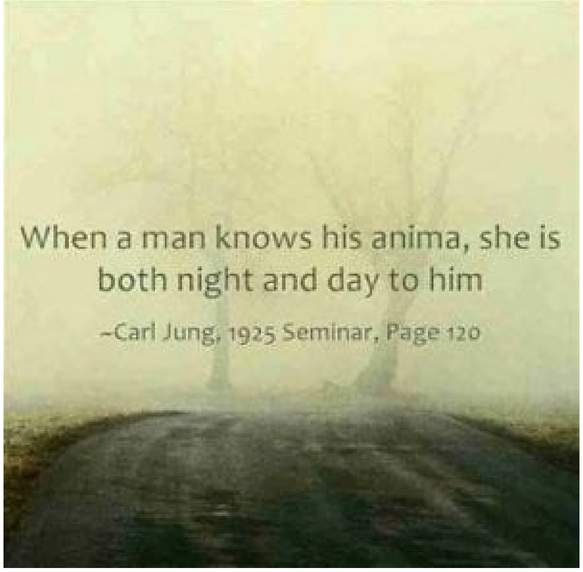
It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

~Carl Jung, 1925 Seminar, Pages 64-65



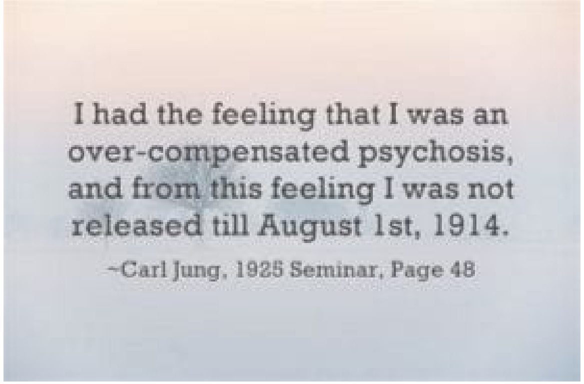
Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify.

- ~Carl Jung, 1925 Seminar, Page 33



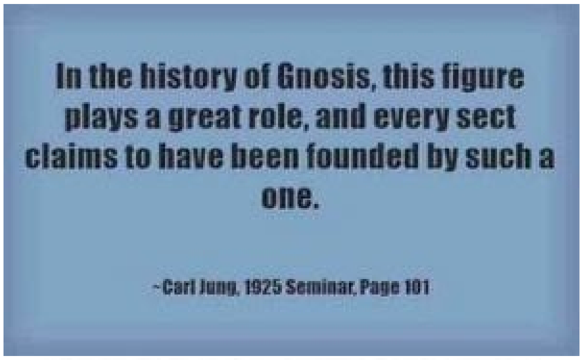
When a man knows his anima, she is both night and day to him

~Carl Jung, 1925 Seminar, Page 120



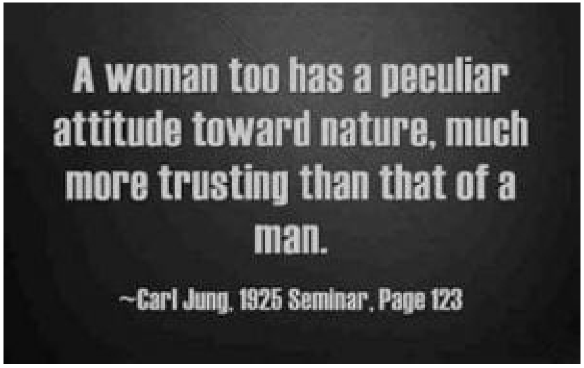
I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

~Carl Jung, 1925 Seminar, Page 48



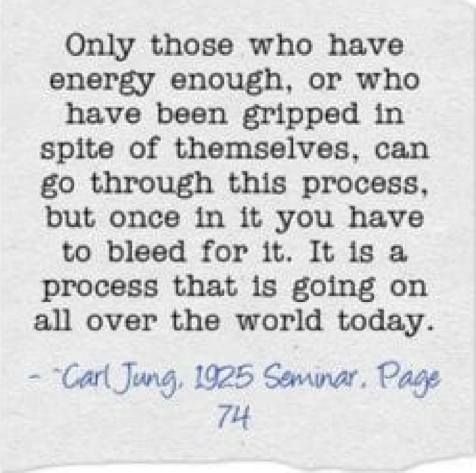
In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

~Carl Jung, 1925 Seminar, Page 101



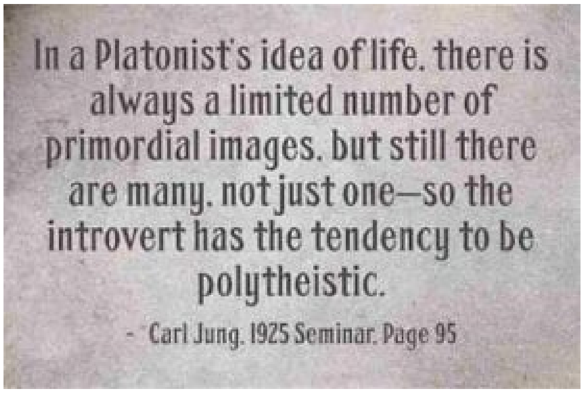
A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

~Carl Jung, 1925 Seminar, Page 123



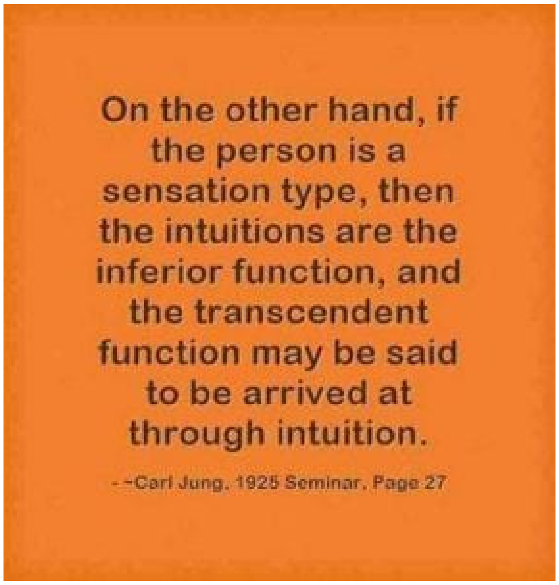
Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today.

- ~Carl Jung, 1925 Seminar, Page 74



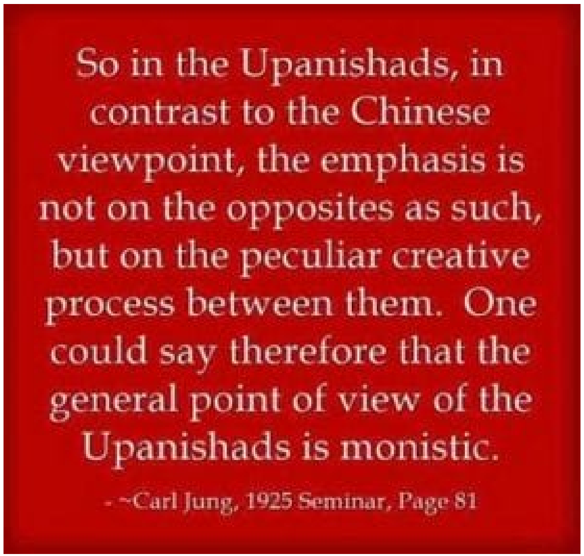
In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic.

- ~Carl Jung, 1925 Seminar, Page 95



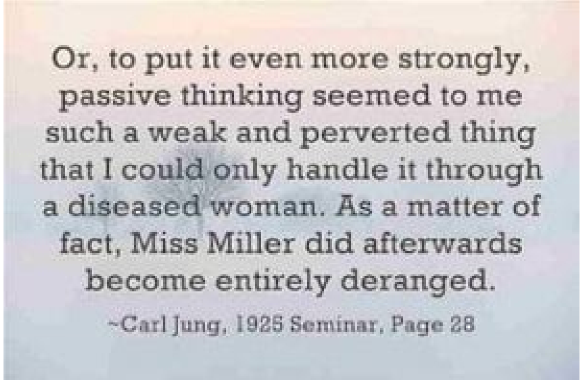
On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

- ~Carl Jung, 1925 Seminar, Page 27



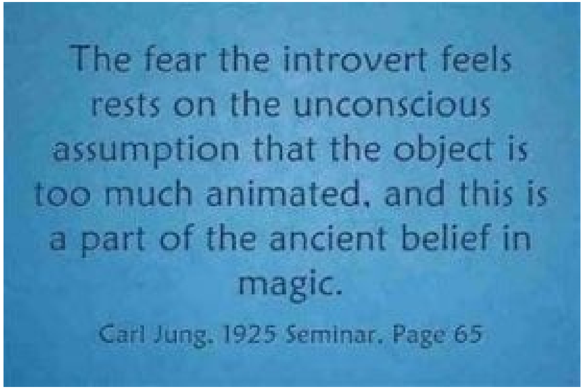
So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.

- ~Carl Jung, 1925 Seminar, Page 81



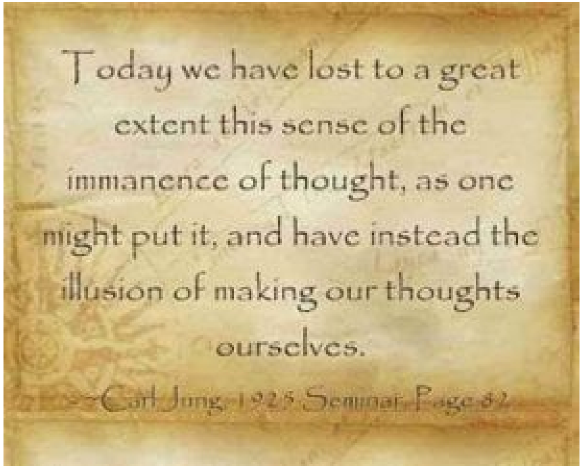
Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.

~Carl Jung, 1925 Seminar, Page 28



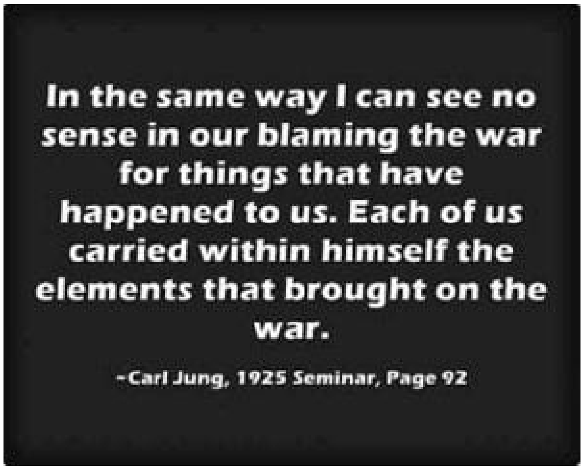
The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

Carl Jung, 1925 Seminar, Page 65



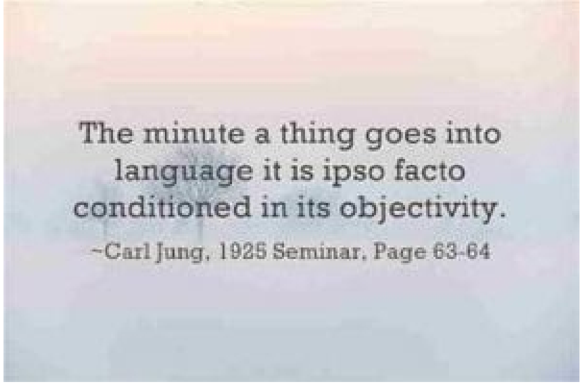
Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

~Carl Jung, 1925 Seminar, Page 82



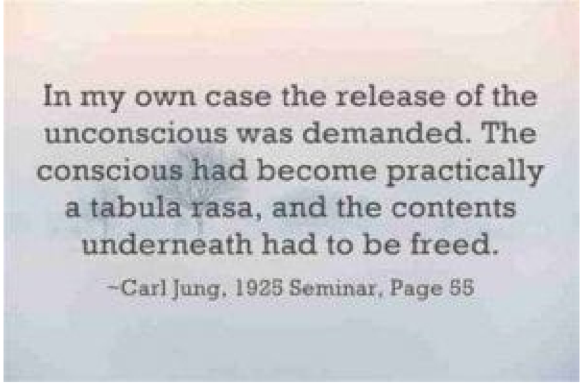
In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.

-Carl Jung, 1925 Seminar, Page 92



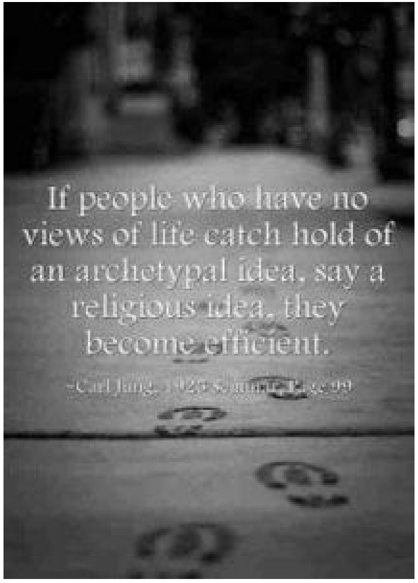
The minute a thing goes into language it is ipso facto conditioned in its objectivity.

~Carl Jung, 1925 Seminar, Page 63-64



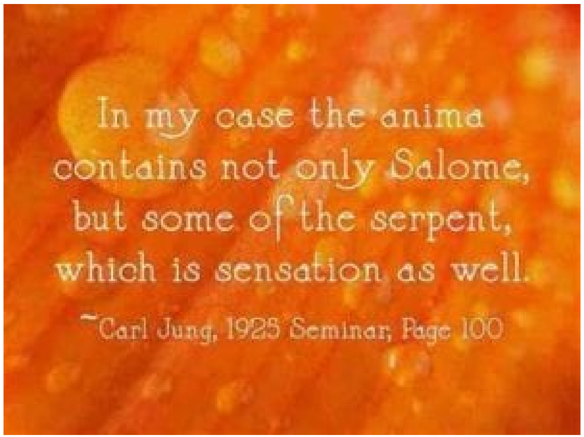
In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

~Carl Jung, 1925 Seminar, Page 55



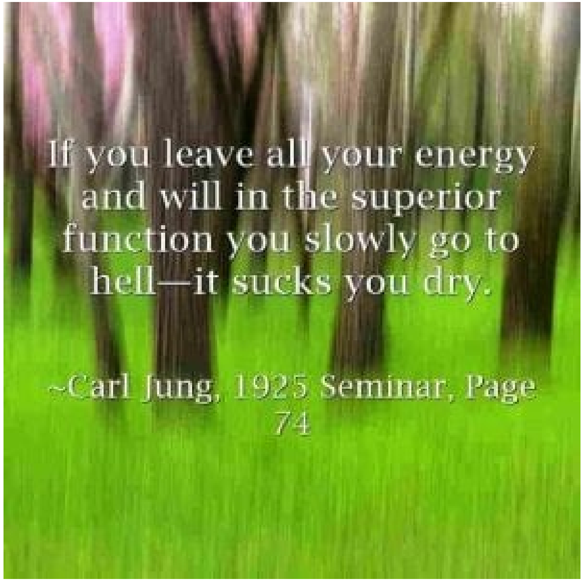
If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

~Carl Jung, 1925 Seminar, Page 99



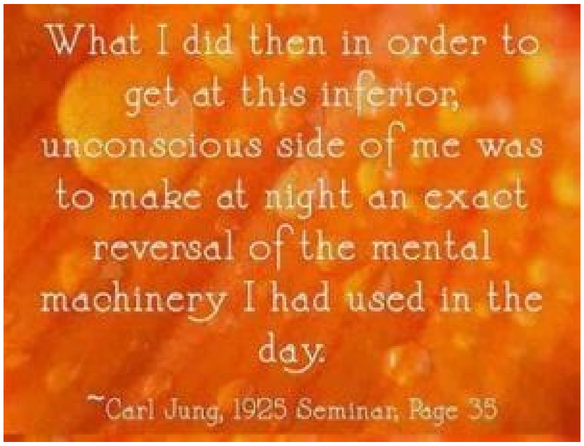
In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

~Carl Jung, 1925 Seminar, Page 100



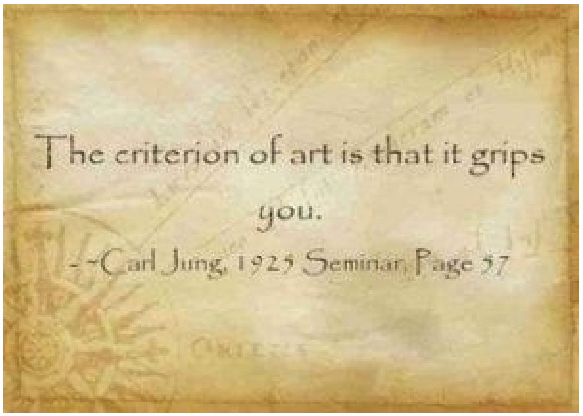
If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

~Carl Jung, 1925 Seminar, Page 74



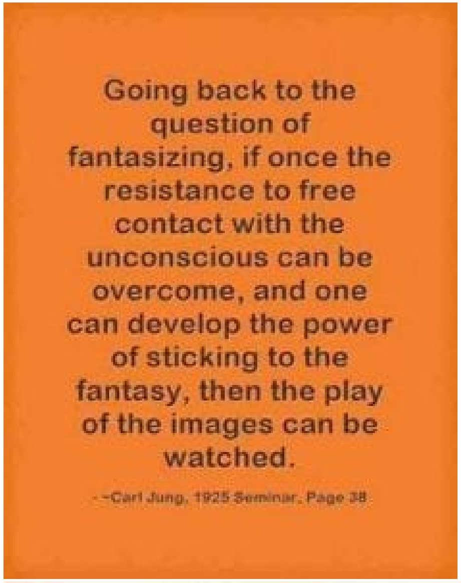
What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

~Carl Jung, 1925 Seminar, Page 35



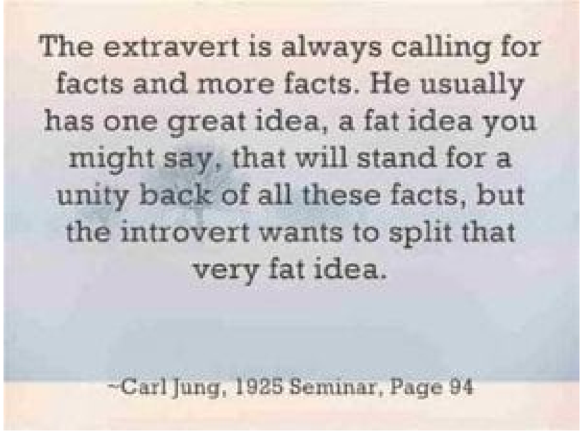
The criterion of art is that it grips you.

--Carl Jung, 1925 Seminar, Page 57



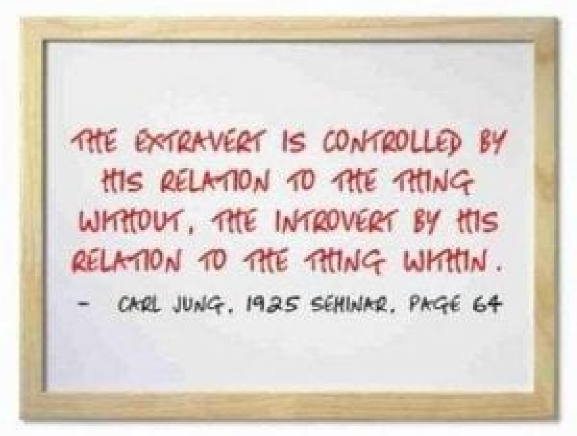
Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

- ~Carl Jung, 1925 Seminar, Page 38



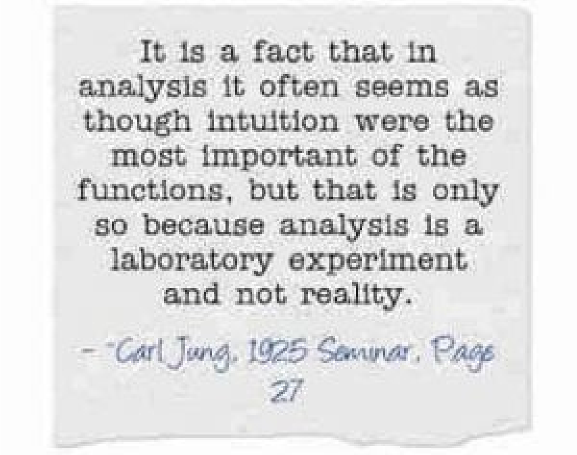
The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.

~Carl Jung, 1925 Seminar, Page 94



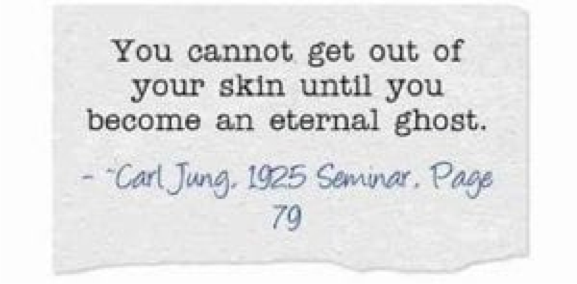
THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.

- CARL JUNG, 1925 SEMINAR, PAGE 64



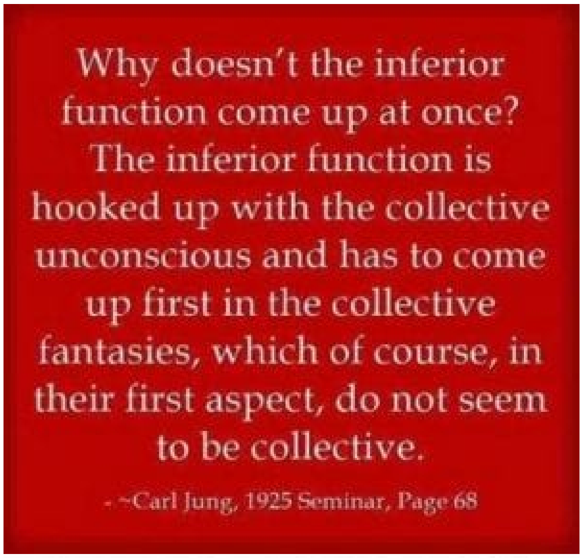
It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

- ~Carl Jung, 1925 Seminar, Page 27



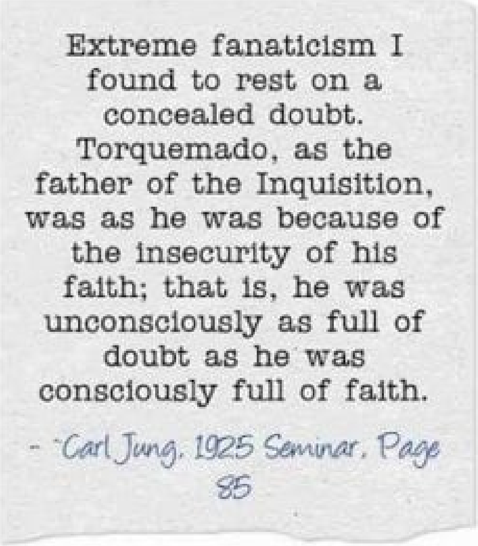
You cannot get out of your skin until you become an eternal ghost.

- ~Carl Jung, 1925 Seminar, Page 79



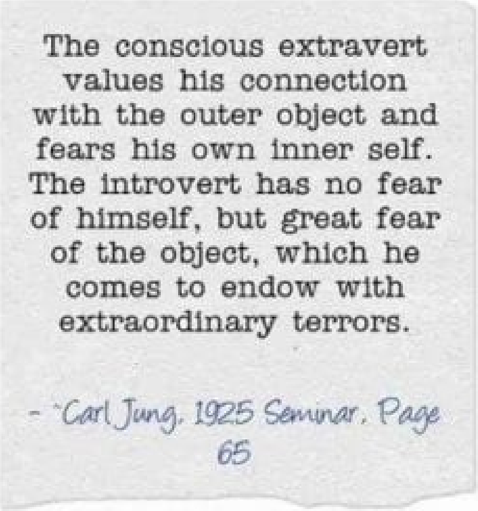
Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

- ~Carl Jung, 1925 Seminar, Page 68



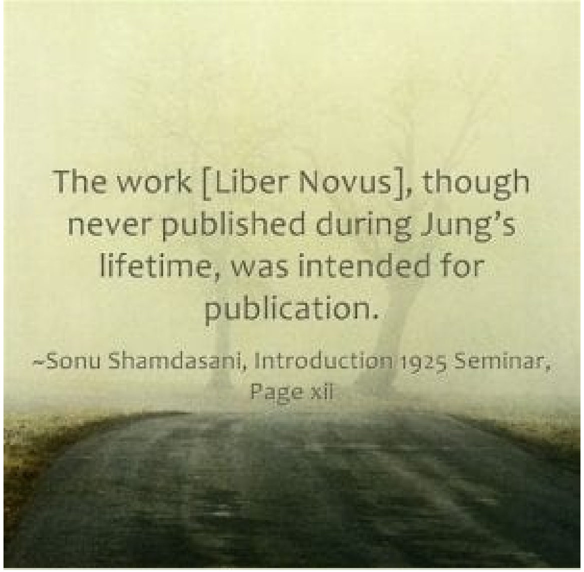
Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

- ~Carl Jung, 1925 Seminar, Page 85



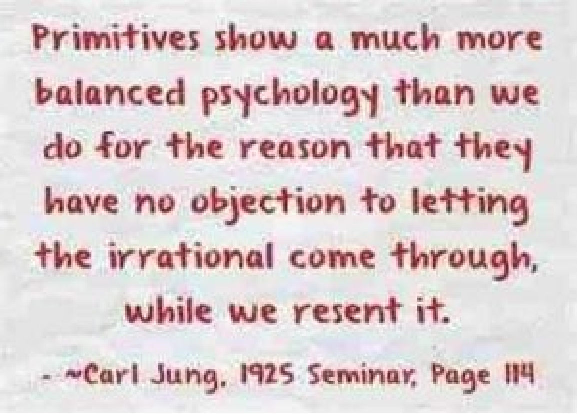
The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

- ~Carl Jung, 1925 Seminar, Page 65



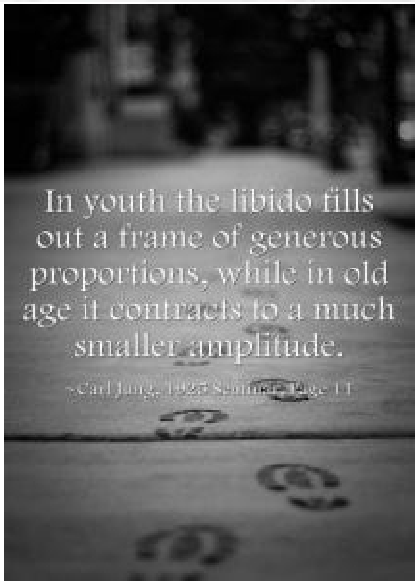
The work [Liber Novus], though never published during Jung's lifetime, was intended for publication.

~Sonu Shamdasani, Introduction 1925 Seminar, Page xii



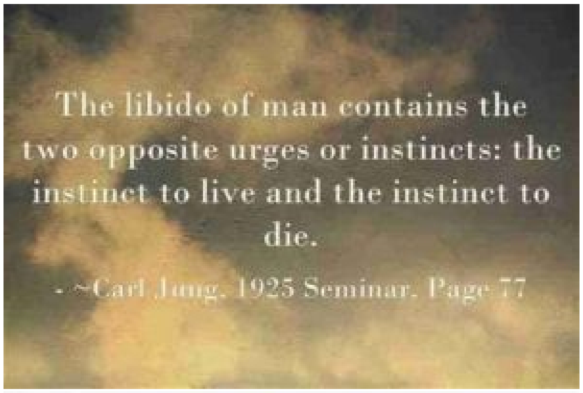
Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

- ~Carl Jung, 1925 Seminar, Page 114



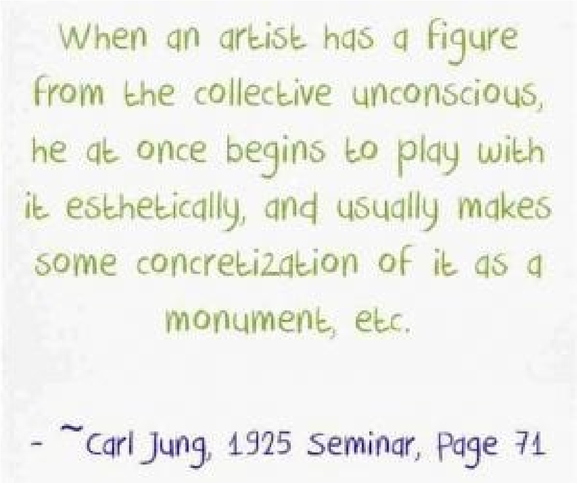
In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.

~Carl Jung, 1925 Seminar, Page 11



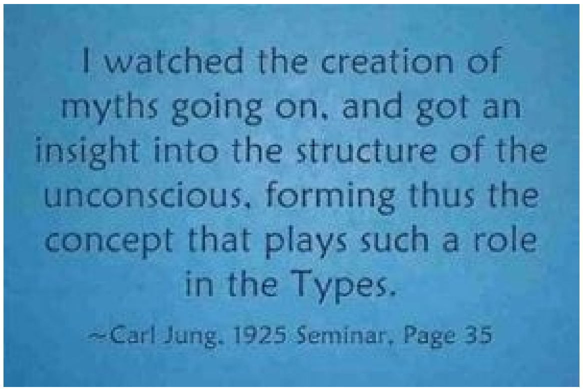
The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.

- ~Carl Jung, 1925 Seminar, Page 77



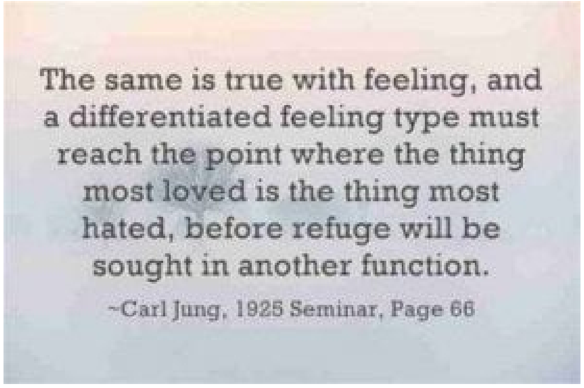
When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

- ~Carl Jung, 1925 Seminar, Page 71



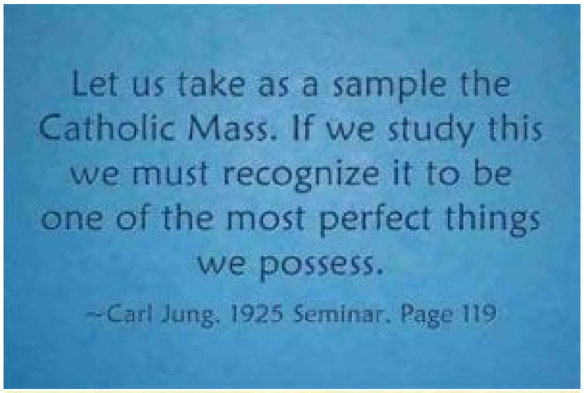
I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

~Carl Jung, 1925 Seminar, Page 35



The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66

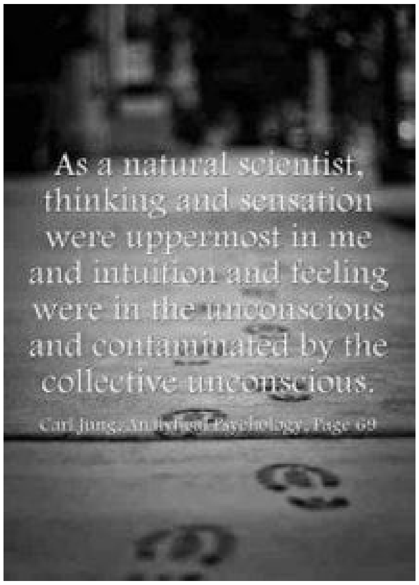


Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.

~Carl Jung, 1925 Seminar, Page 119

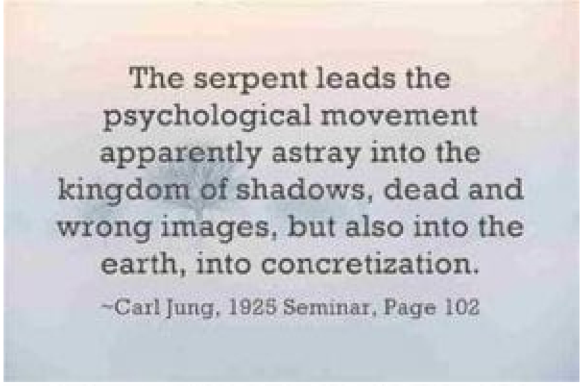
After all, an animal is not just a thing with fur on it; it is a complete being.

~Carl Jung, 1925 Seminar, Page 115



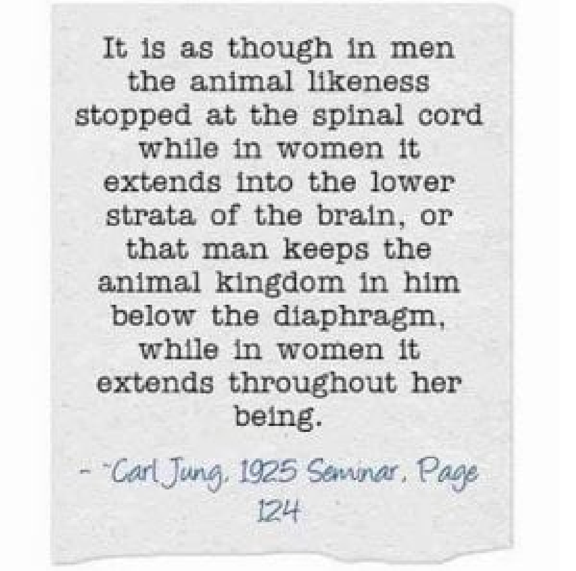
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

Carl Jung, Analytical Psychology, Page 69



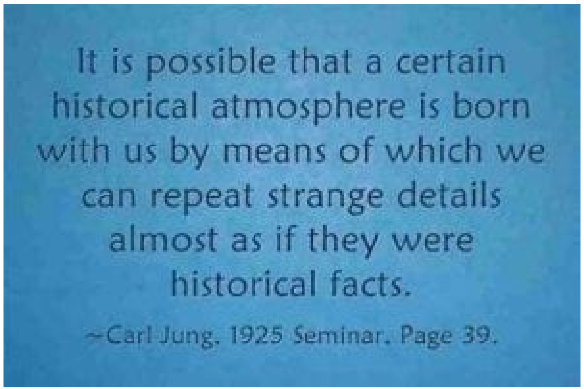
The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

~Carl Jung, 1925 Seminar, Page 102



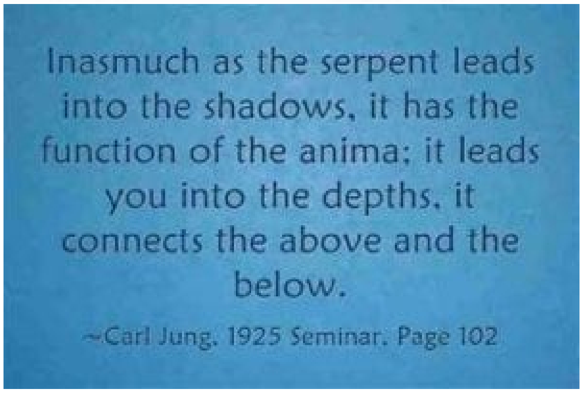
It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

- ~Carl Jung, 1925 Seminar, Page 124



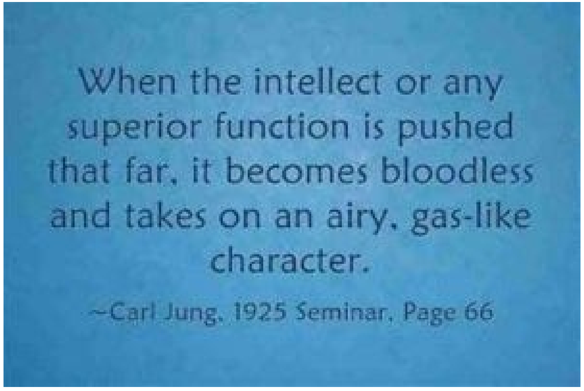
It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

~Carl Jung, 1925 Seminar, Page 39.



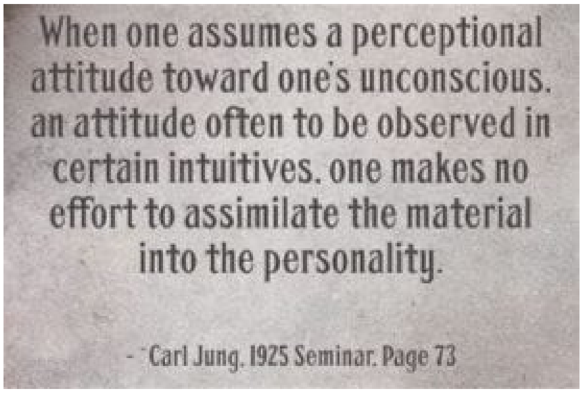
Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

~Carl Jung, 1925 Seminar, Page 102



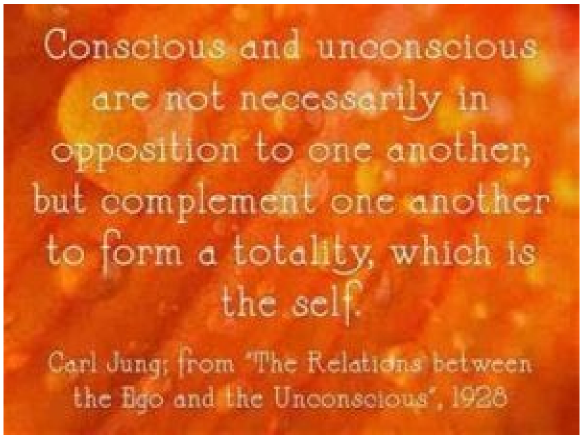
When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.

~Carl Jung, 1925 Seminar, Page 66



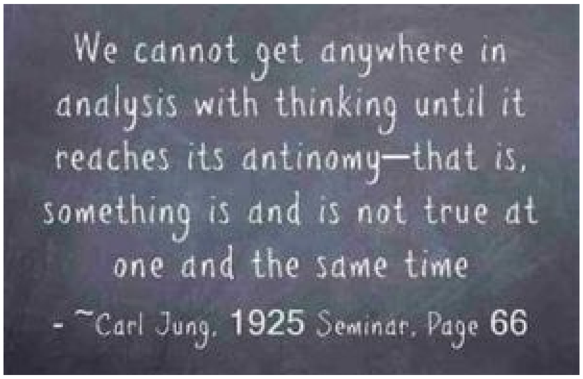
When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

- ~Carl Jung, 1925 Seminar, Page 73



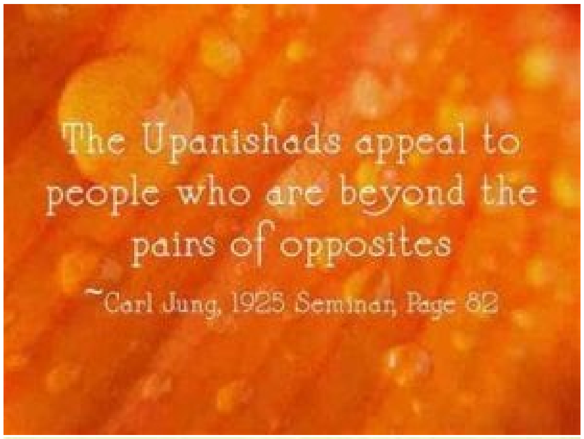
Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self.

Carl Jung; from "The Relations between the Ego and the Unconscious", 1928



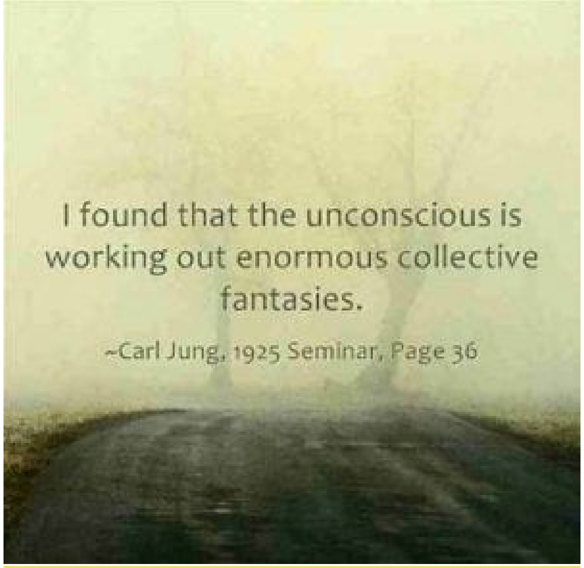
We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time

- ~Carl Jung, 1925 Seminar, Page 66



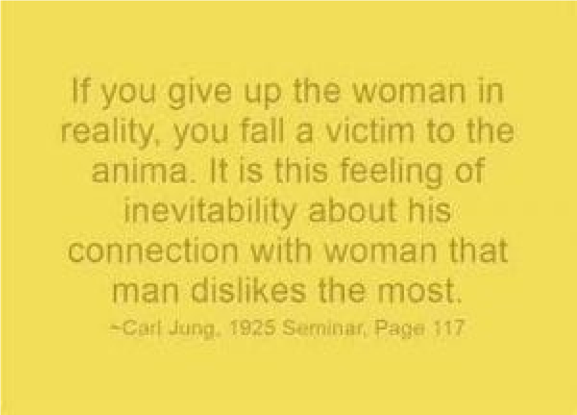
The Upanishads appeal to people who are beyond the pairs of opposites

~Carl Jung, 1925 Seminar, Page 82



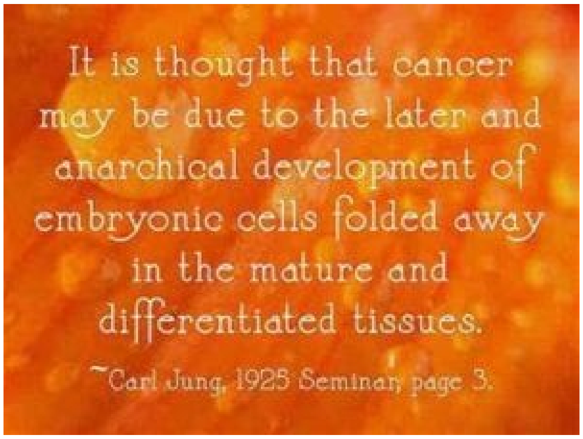
I found that the unconscious is working out enormous collective fantasies.

~Carl Jung, 1925 Seminar, Page 36



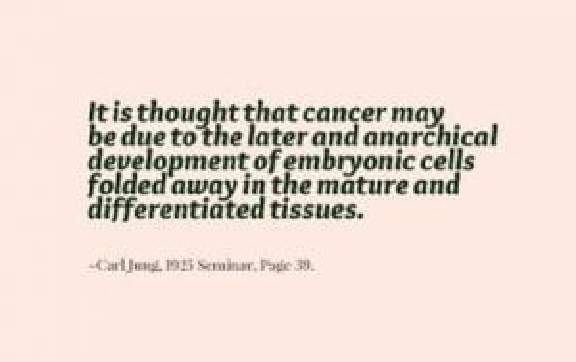
If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.

~Carl Jung, 1925 Seminar, Page 117



It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

~Carl Jung, 1925 Seminar, page 3.



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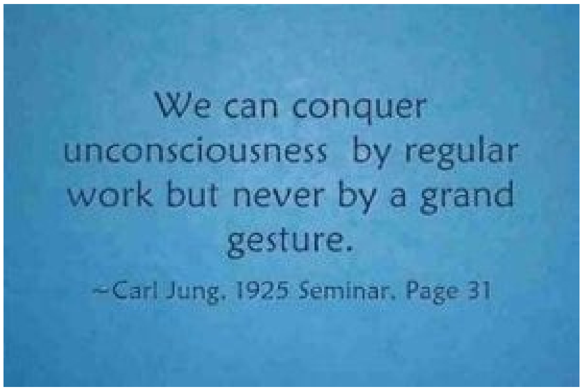
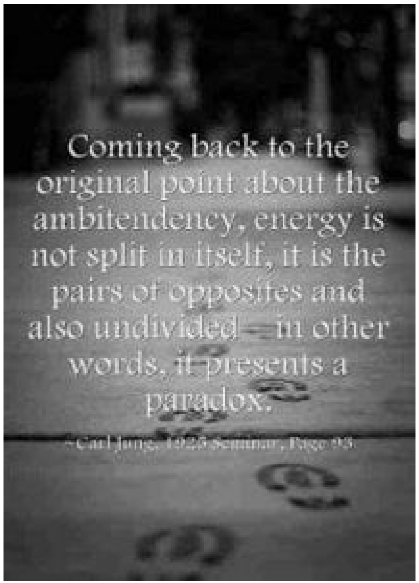


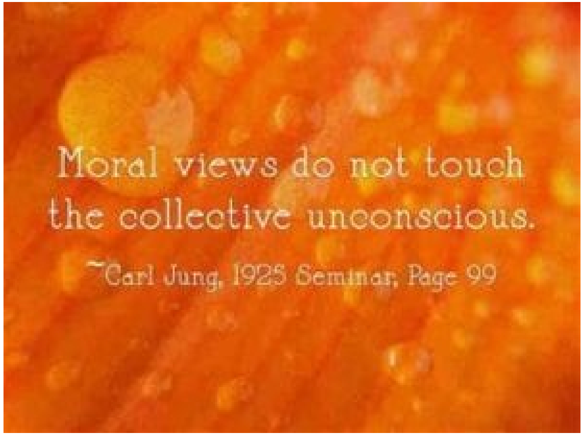
We can conquer unconsciousness by regular work but never by a grand gesture.

~Carl Jung, 1925 Seminar, Page 31



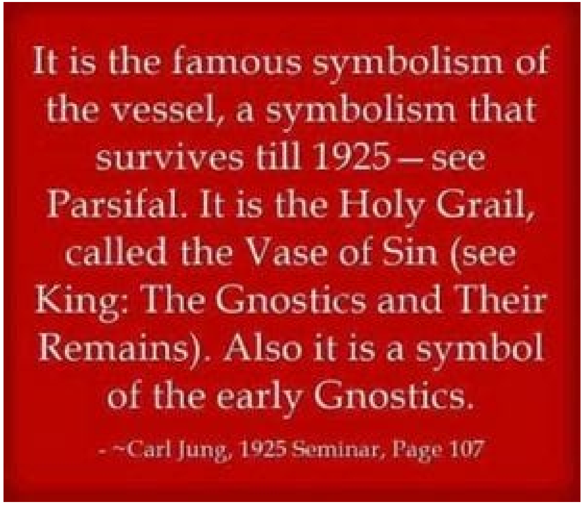
Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox.

~Carl Jung, 1925 Seminar, Page 93



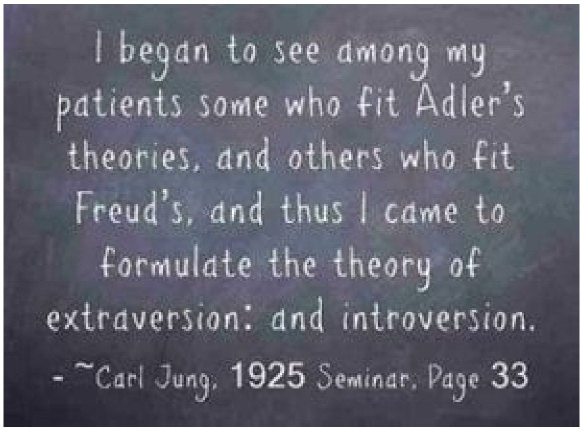
Moral views do not touch the collective unconscious.

~Carl Jung, 1925 Seminar, Page 99

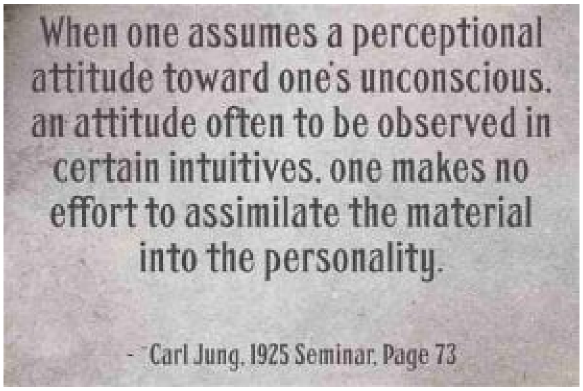


It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.

- ~Carl Jung, 1925 Seminar, Page 107


I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.

- ~Carl Jung, 1925 Seminar, Page 33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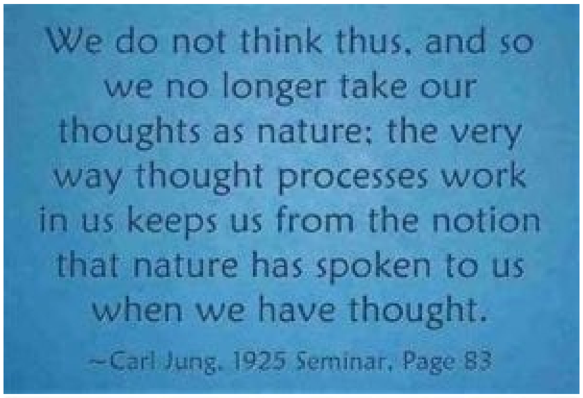
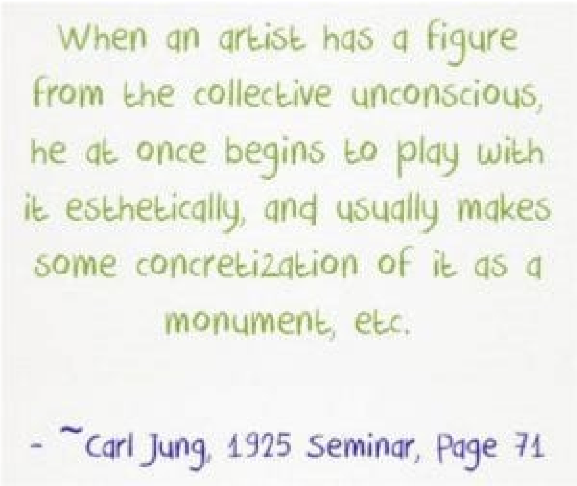
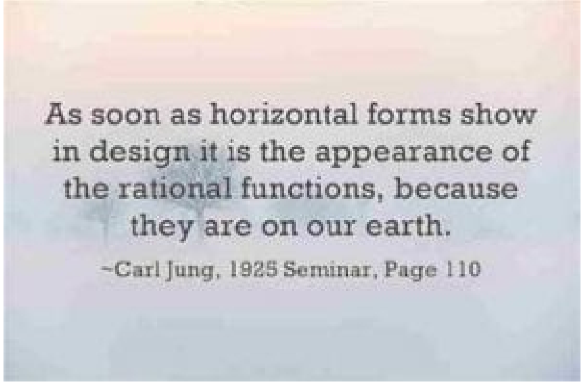

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

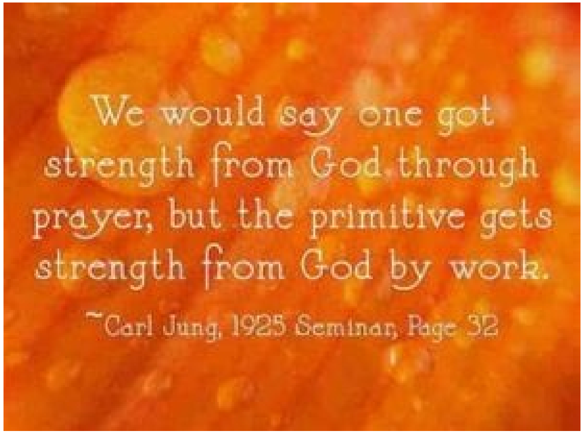
~Carl Jung, 1925 Seminar, Page 83


When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

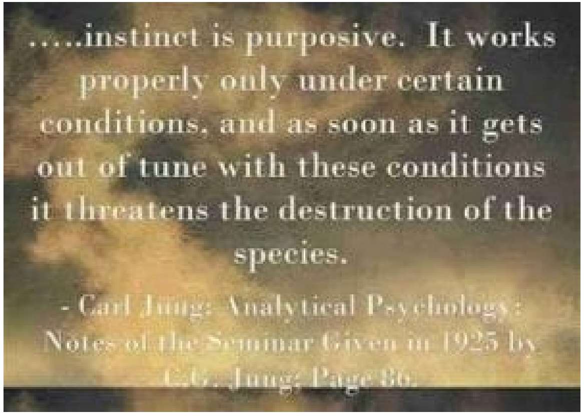
- ~Carl Jung, 1925 Seminar, Page 71


As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

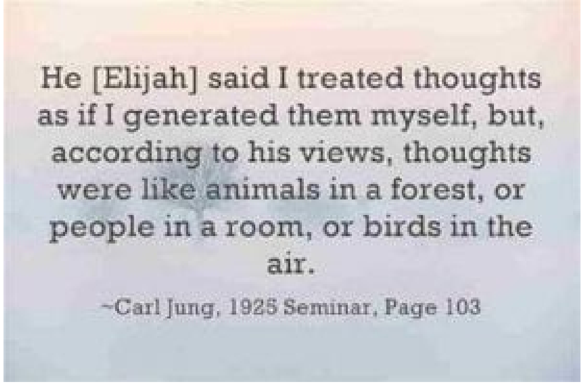
~Carl Jung, 1925 Seminar, Page 110


We would say one got strength from God through prayer, but the primitive gets strength from God by work.

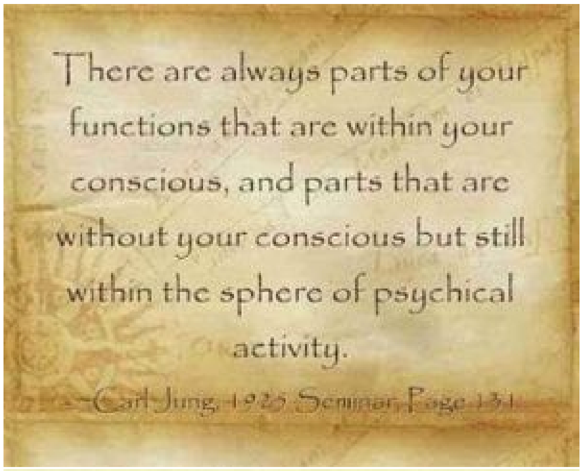
~Carl Jung, 1925 Seminar, Page 32


.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species.

- Carl Jung: Analytical Psychology: Notes of the Seminar Given in 1925 by C.G. Jung; Page 86.

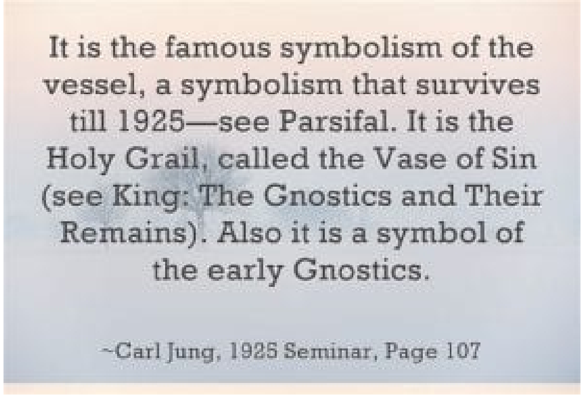

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

~Carl Jung, 1925 Seminar, Page 103



There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

~Carl Jung, 1925 Seminar, Page 131



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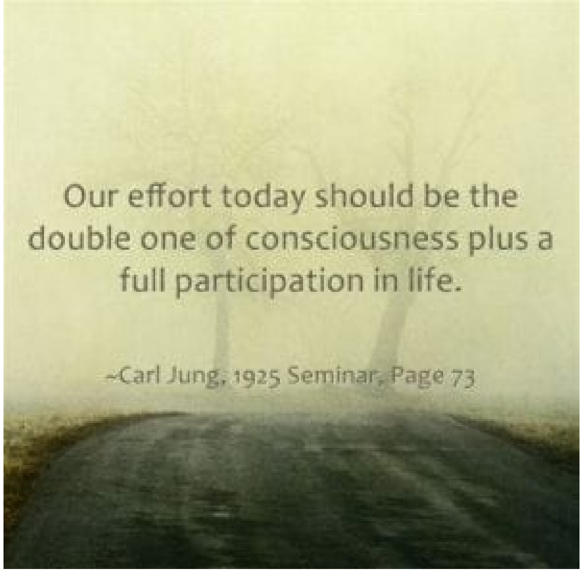
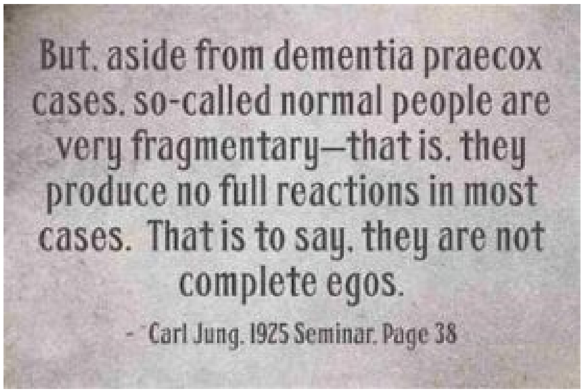
~Carl Jung, 1925 Seminar, Page 107



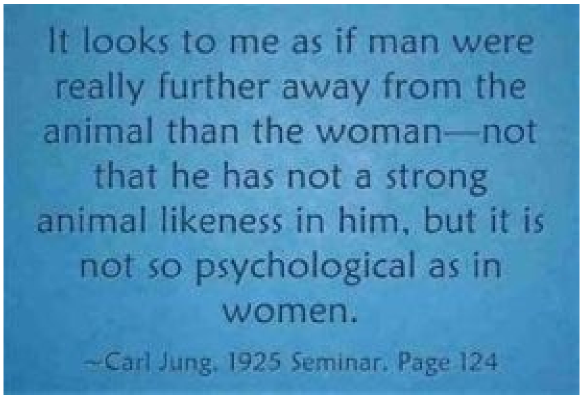
Our effort today should be the double one of consciousness plus a full participation in life.

~Carl Jung, 1925 Seminar, Page 73



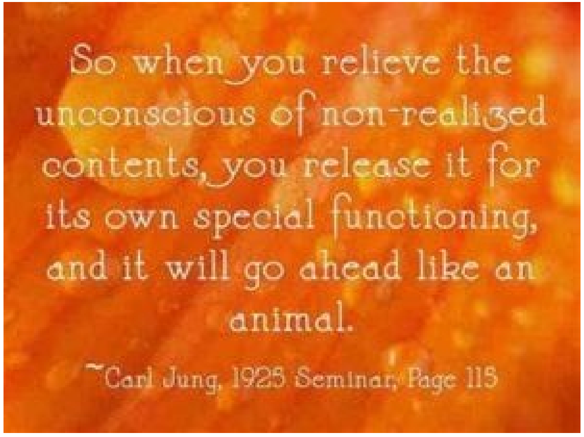
But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos.

- Carl Jung, 1925 Seminar, Page 38



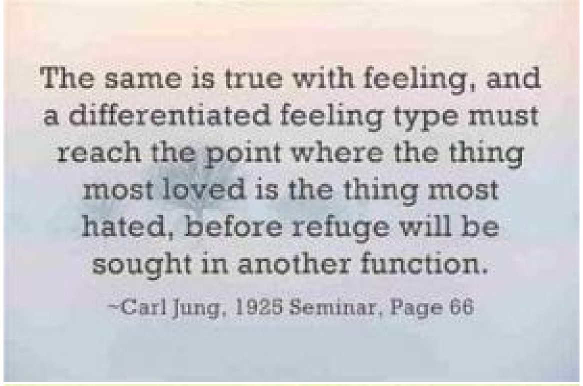
It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

~Carl Jung, 1925 Seminar, Page 124



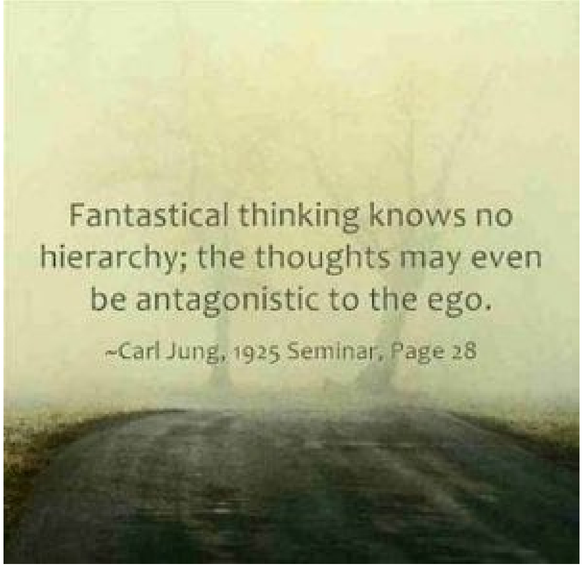
So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

~Carl Jung, 1925 Seminar, Page 115



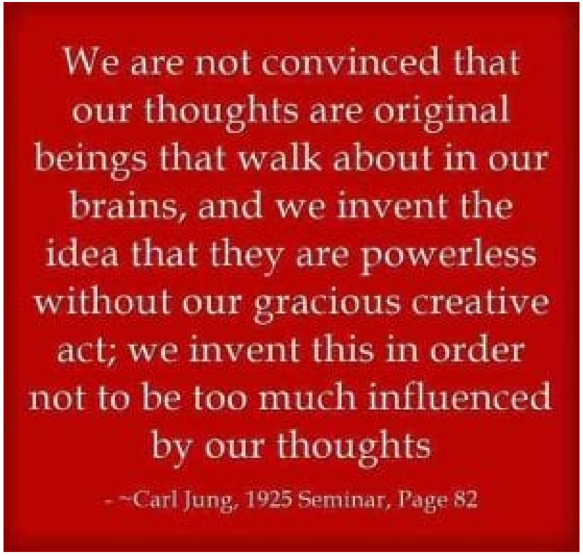
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66



Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

~Carl Jung, 1925 Seminar, Page 28



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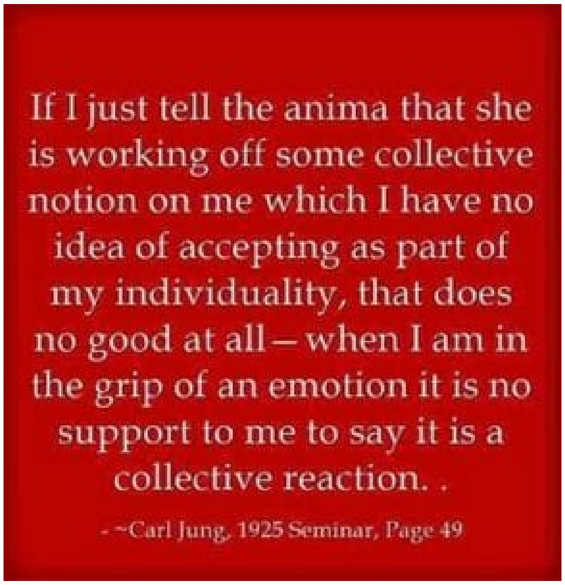
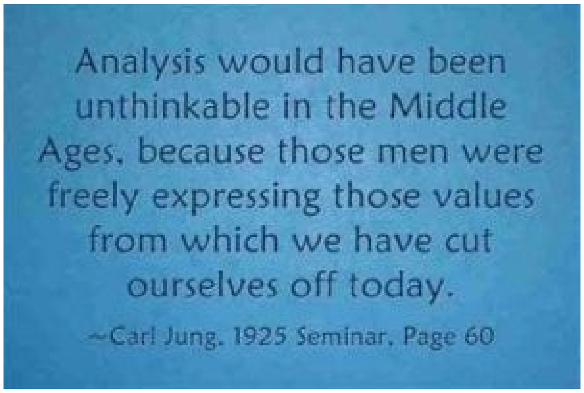
- ~Carl Jung, 1925 Seminar, Page 82



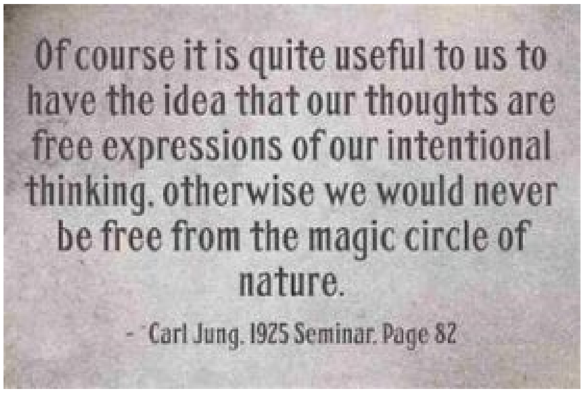
If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all – when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .

- ~Carl Jung, 1925 Seminar, Page 49



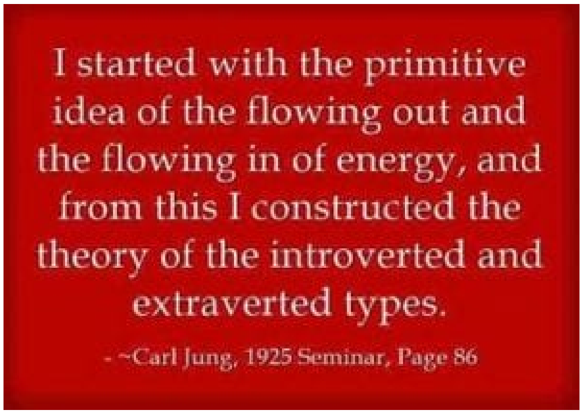
Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

~Carl Jung, 1925 Seminar, Page 60

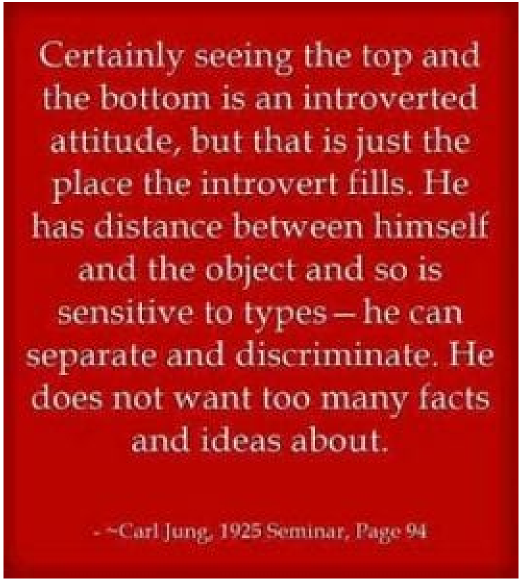


Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

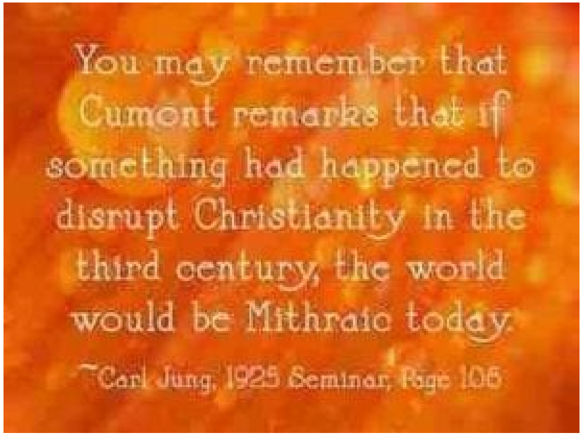
- Carl Jung, 1925 Seminar, Page 82


I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

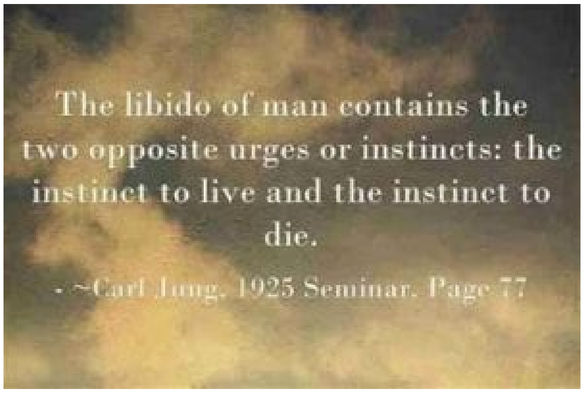
- ~Carl Jung, 1925 Seminar, Page 86


Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types – he can separate and discriminate. He does not want too many facts and ideas about.

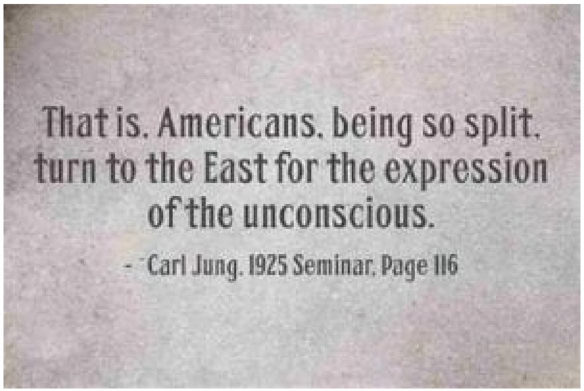
- ~Carl Jung, 1925 Seminar, Page 94


You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today.

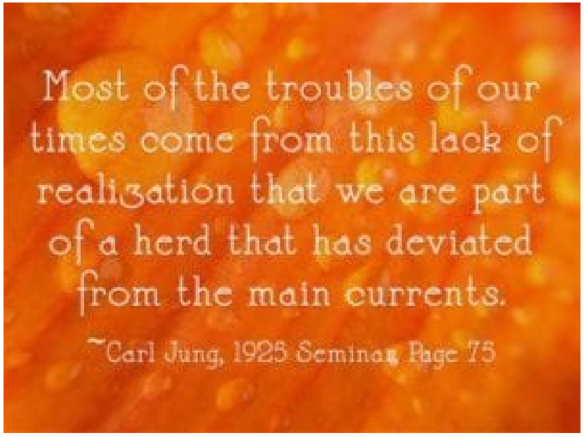
~Carl Jung, 1925 Seminar, Page 105


The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.

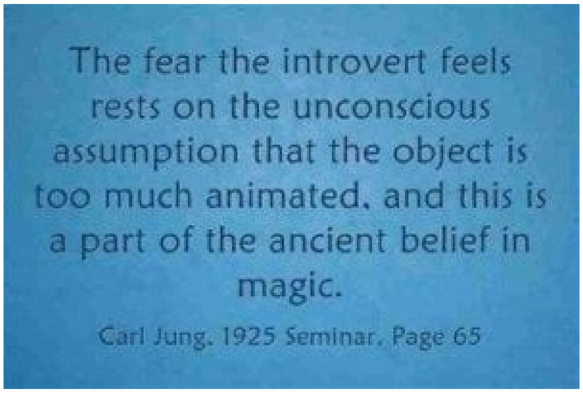
- ~Carl Jung, 1925 Seminar, Page 77


That is, Americans, being so split, turn to the East for the expression of the unconscious.

- ~Carl Jung, 1925 Seminar, Page 116

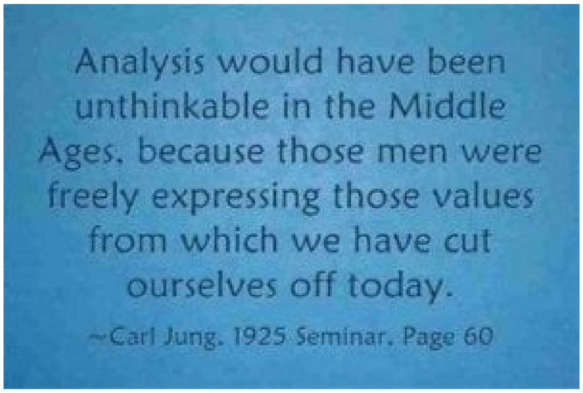

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.

~Carl Jung, 1925 Seminar, Page 75



The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

Carl Jung, 1925 Seminar, Page 65



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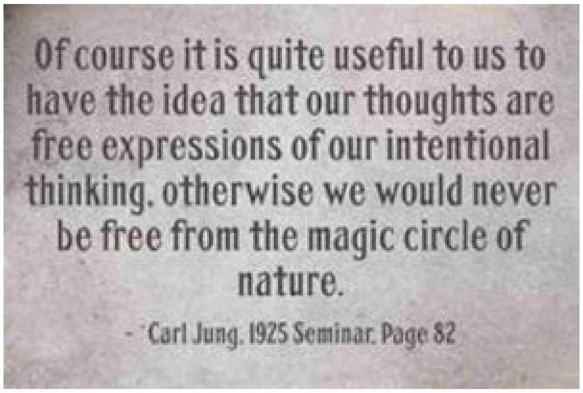

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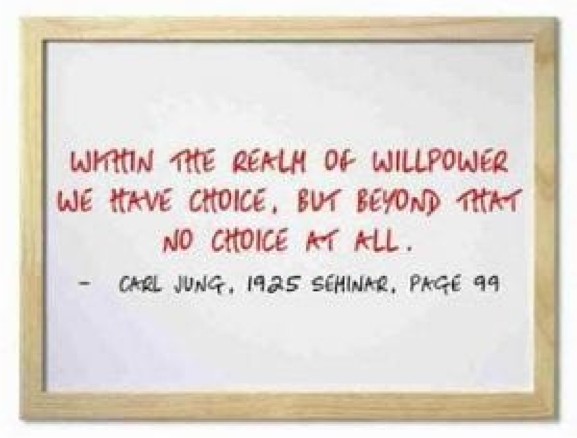
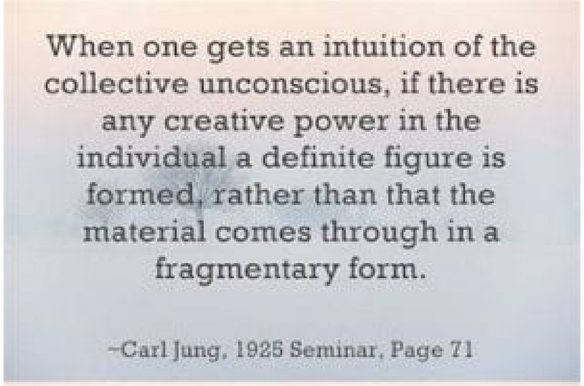
- Carl Jung, 1925 Seminar, Page 82



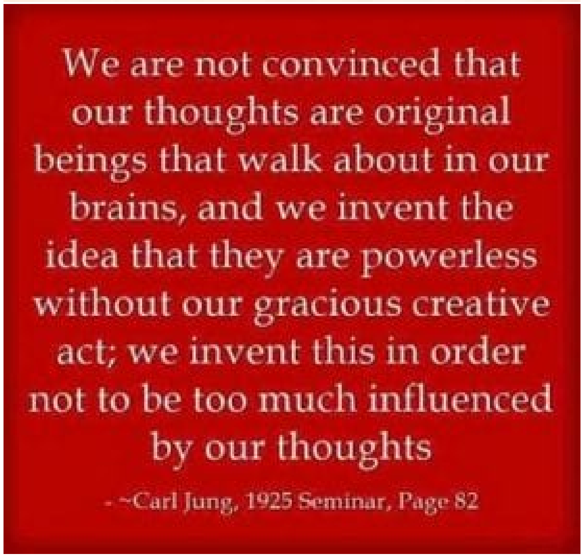
WITHIN THE REALM OF WILLPOWER WE HAVE CHOICE, BUT BEYOND THAT NO CHOICE AT ALL.

- CARL JUNG, 1925 SEMINAR, PAGE 99



When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

~Carl Jung, 1925 Seminar, Page 71



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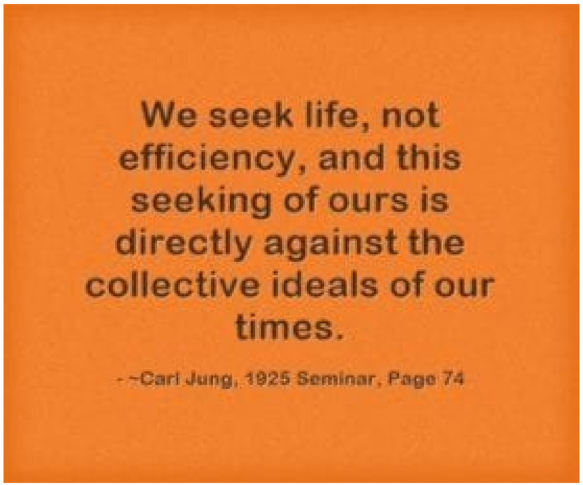
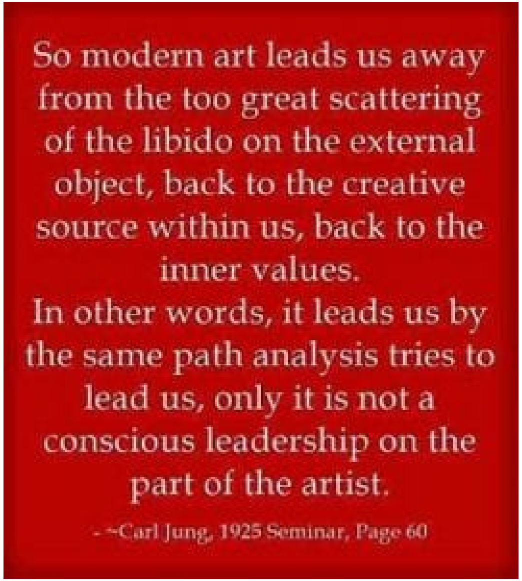


We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

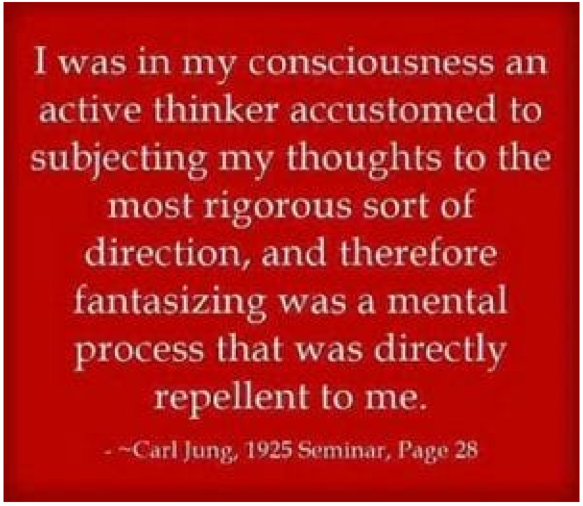
- ~Carl Jung, 1925 Seminar, Page 74



So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.

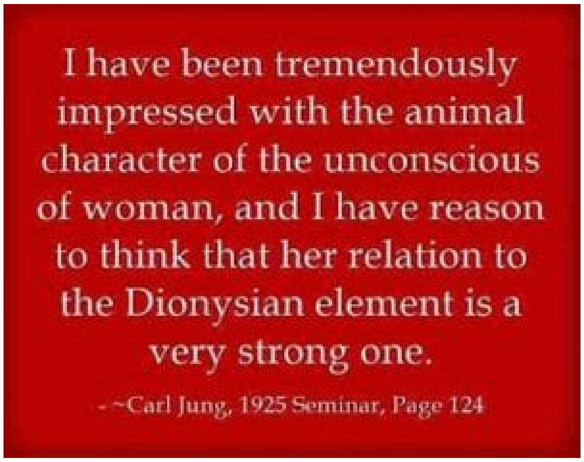
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

- ~Carl Jung, 1925 Seminar, Page 60



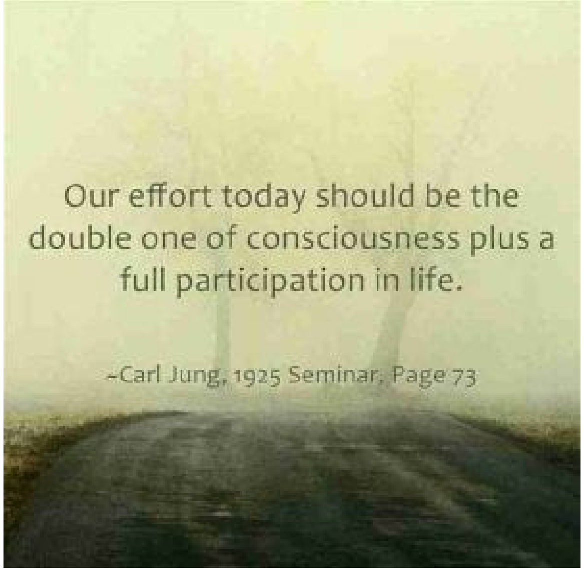
I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

- ~Carl Jung, 1925 Seminar, Page 28



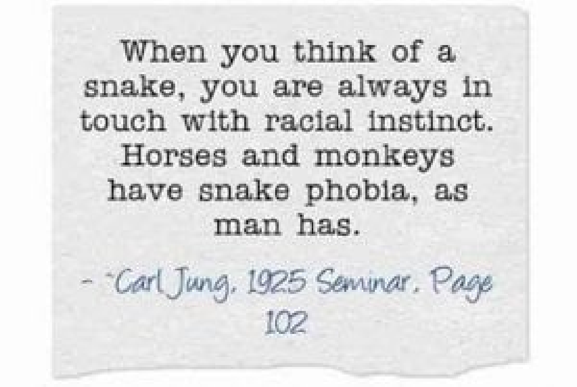
I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

- ~Carl Jung, 1925 Seminar, Page 124



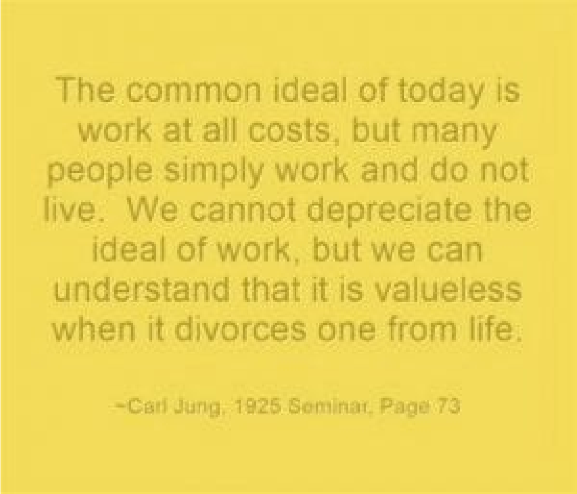
Our effort today should be the double one of consciousness plus a full participation in life.

~Carl Jung, 1925 Seminar, Page 73



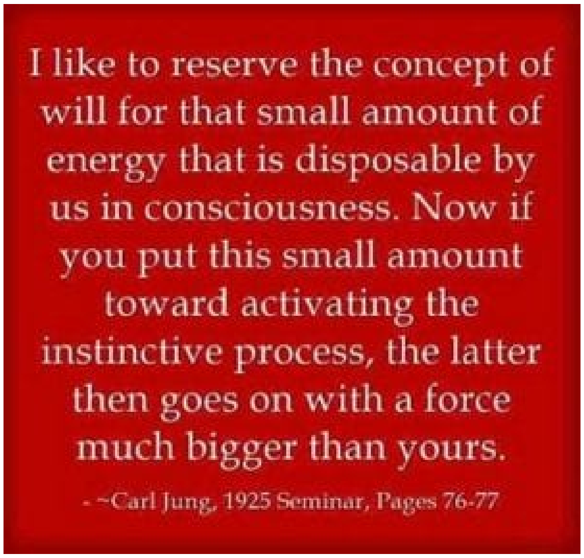
When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.

- ~Carl Jung, 1925 Seminar, Page 102



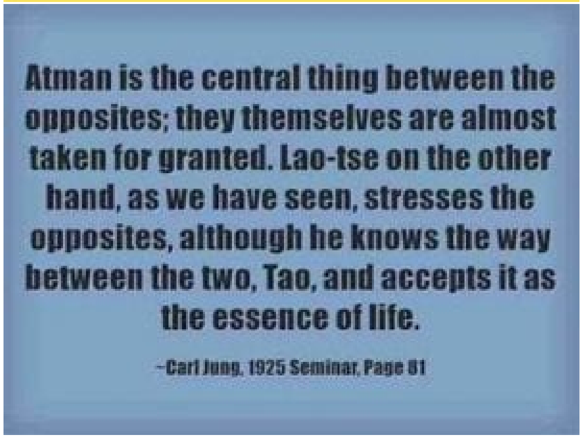
The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

~Carl Jung, 1925 Seminar, Page 73



I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

- ~Carl Jung, 1925 Seminar, Pages 76-77



Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

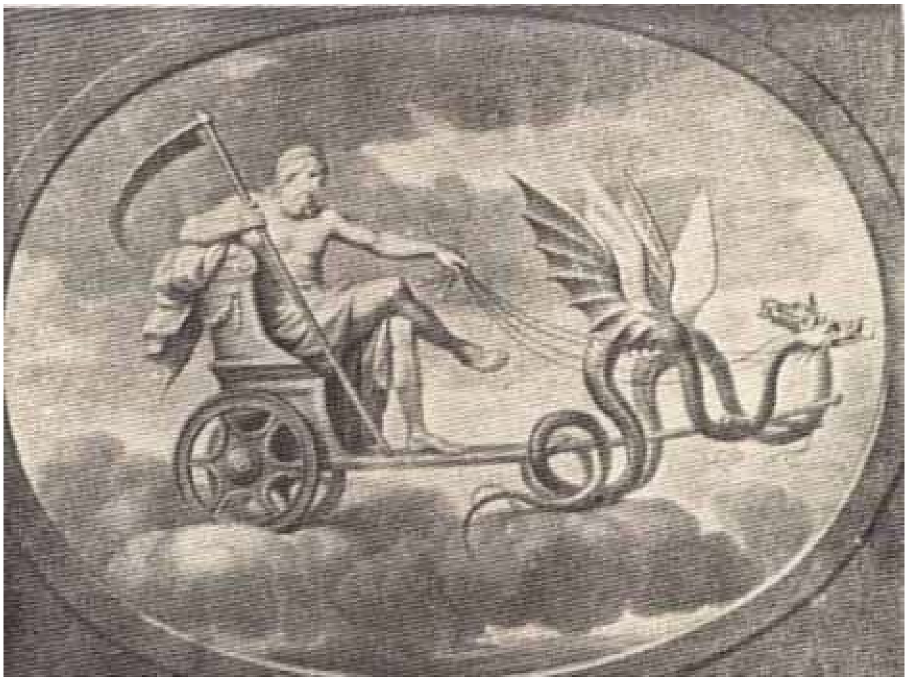
~Carl Jung, 1925 Seminar, Page 81

1. `https://www.youtube.com/watch?v=6JdCnmIKuec`

Carl Jung Anthologies (2019-04-17 06:21)

Carl Jung on the snake as earth demon, as savior, and as time. (2019-04-17 06:44)

[1]



I turn now to one last aspect of the snake, actually already contained in the preceding one: the snake as a time symbol.

It is the snake that is Chronos, Greek for time.

It is the ring of coming into being, the (one and all).

"All cults and mysteries serve it. As Oceanos or Jordan it is the humid substance, and nothing in the world—immortal or mortal—can exist without it. Everything is subject
to it, and it itself is good, and, just as in the horn of the one0horned bull (Moses), it embraces the beauty of all other things . . .like the river rising in Eden and dividing itself into four origins."

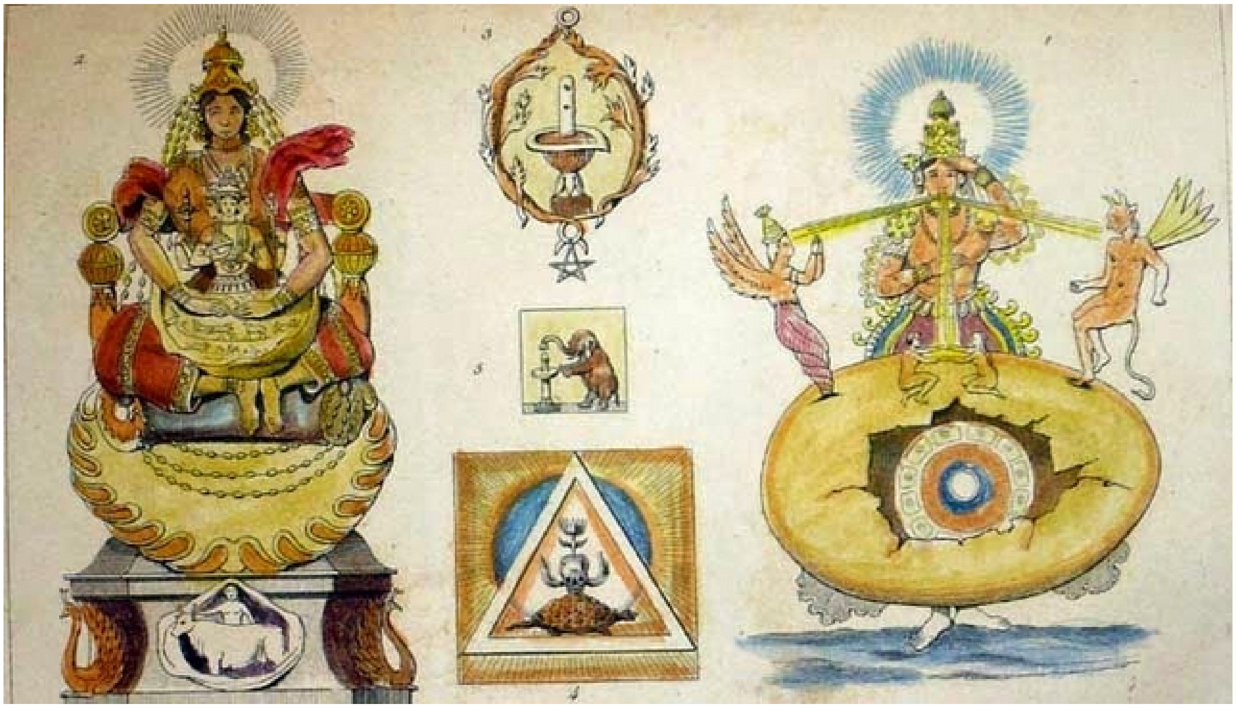
Simon Magus, however, says: "And it is always one and the same, that which is living in us, that which lives and is dead, and which is awake and asleep, and is young and old. When it changes, the latter is the former, and again the former, when it changes, is the latter."

Meister Eckhart calls this "the river flown into itself."

Christ was also interpreted in this sense as the great ecclesiastical year; he was the Zodiacal snake, whose pictures represent the twelve apostles.

The Indian god of creation Prajapati, too, is the world year.

[2]



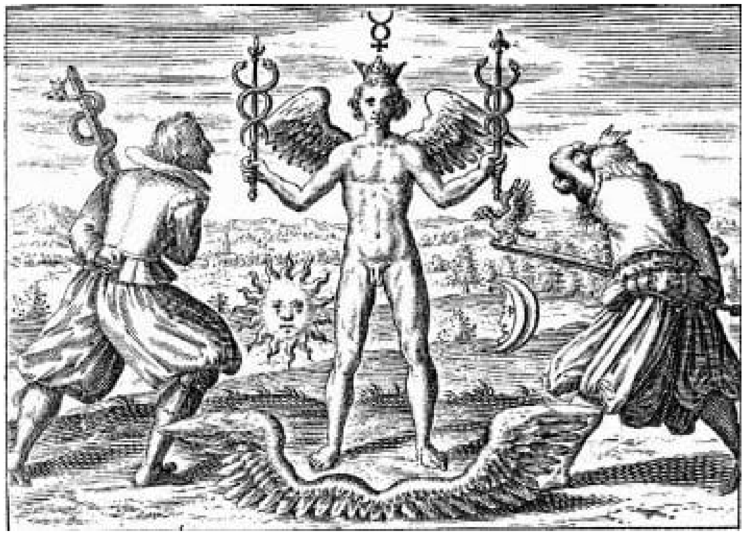
The idea that the snake represents time, the coming into being, and the durée créatrice is probably connected with the fact that it sheds its skin.

Many fairy tales of the primitives interpret this as a reincarnation, and infer the snake’s immortality from this.

We have also heard that Philo regarded it as immortal.

So that is probably also the reason why it is in possession of the herb of immortality.

In Mithraism one has also found the figure of a god with a lion head, on whom a snake winds upward, laying its head upon his.



He is the god Aion or Zervan, the god of eternal duration.

Similarly, in Kundalini yoga the snake, climbing up the spine and touching the various chakras in a temporal development, stands for the vital force by which man is simultaneously put into the course of time.

It stands for nature in contrast to the spirit, yet at the same time it is the principle leading to the lapis, to perfection beyond nature.

It is quite impossible to bring some order into the whole wealth of this material, and still harder to interpret the meaning and the real essence of the snake as a symbol.

When I stressed three main aspects—the snake as earth demon, as savior, and as time symbol—this was just an attempt to organize the many aspects.

When the snake appears in a dream, you basically have to take into account all three aspects.

I now come back to the dream to evaluate the remaining details of the description.

The snake appears to the girl either in the forest, or it chases her as far as into her bedroom.

The encounter in the woods is, so to speak, the more natural place, because the forest stands for the dark, unconscious side, where one meets one's animals and projections.

Initially it looks as if the dreamer came to meet the snake.

But then the situation is reversed; the snake chases the dreamer as far as into her bedroom.

There exists an intense attraction between the snake and the child; the snake becomes active and the child thinks it wants to bite her.

It haunts her with glowing eyes, sparkling like diamonds.

The snake is famed for its gaze, by which it hypnotizes its victims, to devour them afterward; one also says of certain women, the "vamp" type who exerts a kind of terrifying attraction, that they would have that snakelike gaze.

Its eyes sparkling like diamonds could be an indication that the snake does after all possess the diamond, the lapis, carrying it in its head, whereby it would not only have the pure, negative instinctual characteristic, but also, as seems to be indicated, the possibility of higher consciousness.

The glowing eyes are easy to explain. As has often been said, the snake is connected with the secret fire; it carries within itself the punctum igneitatis of self-destruction; it
is also in connection with the fiery lion.

Mercury is the kyllenian fire, and many dragons in mythology are fire-spitting monsters; all of this has to do with the fact that it dwells in the depths of the earth, psychologically speaking, that it has to do with the sphere of emotional outbreaks, with the drives.

By the way, the motif of the snake's eyes is sometimes accentuated in other contexts, too.

You may remember the vision of St. Ignatius, from the lecture at the beginning of this summer, to whom a snake with many eyes appeared after rigorous ascetic exercises.

He says that a certain something appeared to him, beautiful and great, greatly comforting him.

Sometimes it would have been a snake full of sparkling eyes, although it was not eyes.

Later he interprets this as a vision of the devil, and wards it off.

Argus, too, is such a dragon figure with innumerable eyes.

This multiplicity of eyes may be connected with the multiplicity of subliminal perceptions: man is, so to speak, more clear-sighted in the unconscious than in the conscious, and, above all, sees into many more directions simultaneously.

Hence the snake's power of prediction, also bestowing the gift to understand birds' voices.

The last remaining statement of the dream says: "the snake that wants to bite me."

It is questionable if this is so objectively.

In any case the child supposes this, because she is frightened.

Because she flees the snake, the latter chases her, for it just wants to get near her.

Obviously, it wants to unite with her in one form or another, and chases her as far as into her bedroom, that is, into her most intimate living space.

The girl rejects it, however, being frightened by its instinctual, negative, demonic aspect.

Incidentally, in many Asian fairy tales we find the motif that girls transform themselves into snakes at night, or, conversely, that snakes walk as girls, or one sees how at night snakes glide into a girl's mouth.

This is interpreted as possession by a demon.

So we might assume that the dreamer has a conscious attitude that cannot accept this power the snake stands for, a so-called Christian attitude, which, of course, can only be the result of the milieu; or else a too orderly, well-behaved, rational scope of consciousness, which naturally provokes, attracts, and at the same time rejects the snake as its counterpart.

The girl being young, the snake might well rather stand for temptations of a worldly nature, that is, for life and "the lord of this world," whom the snake after all represents.

If she cannot accept it, the snake will probably poison her and create a flood, that is, an inundation of her consciousness with unconscious images.

For the rest, it can be said of the problem that the child faces a rather common situation, which makes a solution more likely.

Professor Jung: In her exhaustive paper, Ms. von Franz has very beautifully pointed out the three main aspects of the snake symbol: the aspects of the chthonic snake, the soter, and the time snake.

You can now picture how ambiguous this symbol is, and how manifold its manifestations are.

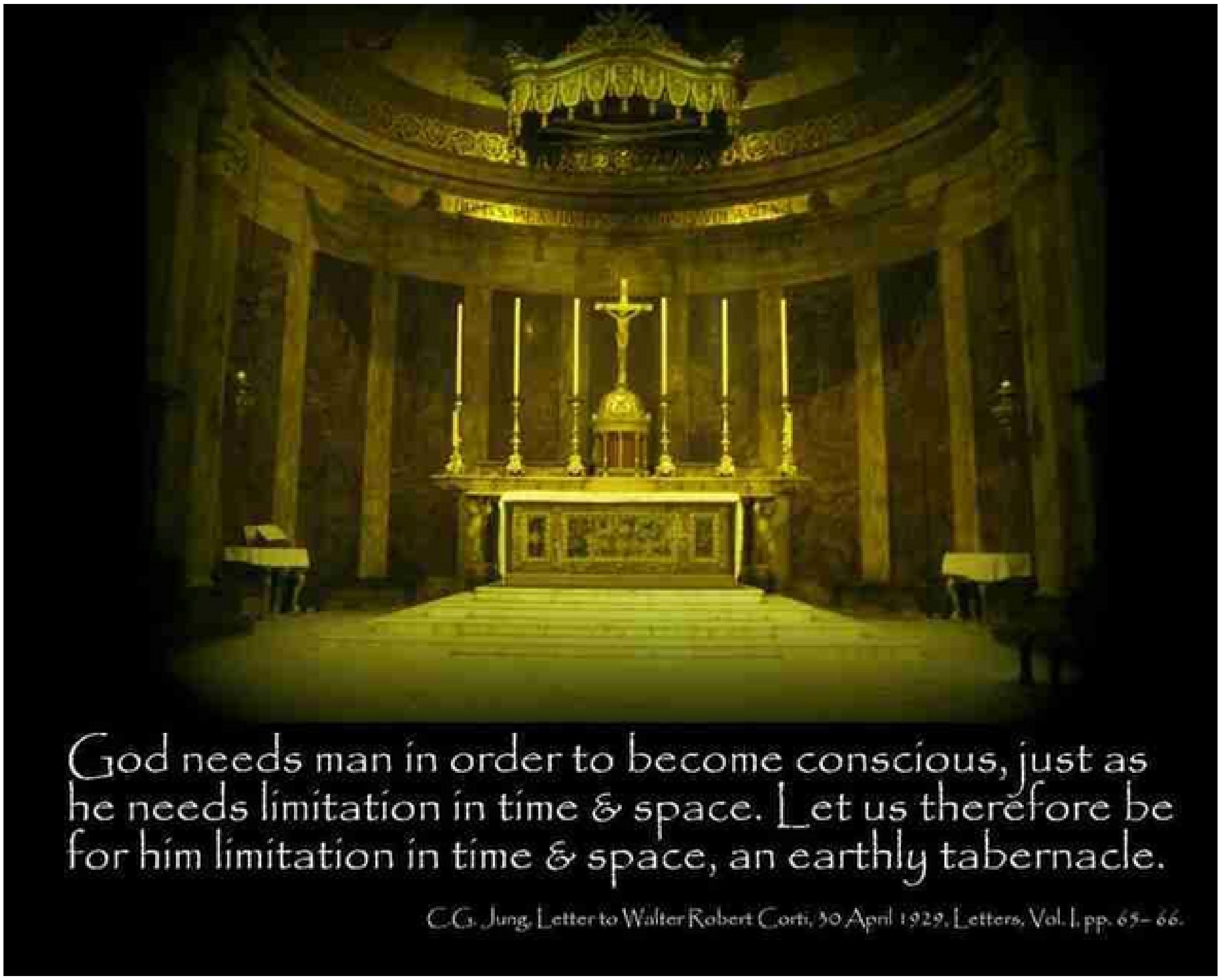
The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Let us now deal with our dream in detail. Carl Jung, Children's Dream Seminar, Pages 248-251.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/f0ab1-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/f850c-2.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/84c0f-3.jpg`

Carl Jung: God needs man in order to become conscious, just as he needs limitation in time and space.

(2019-04-17 14:37)

[1]


God needs man in order to become conscious, just as he needs limitation in time & space. Let us therefore be for him limitation in time & space, an earthly tabernacle.
C.G. Jung, Letter to Walter Robert Corti, 30 April 1929, Letters, Vol. I, pp. 65- 66.

To Walter Robert Corti

Dear Herr Corti, 30 April 1929

It doesn’t surprise me that you were rather offended by my letter.

I had to write to your father and tell him honestly what my “diagnosis” is.

"Diagnosis" does not mean saying someone is pathological: 1t means “thorough knowledge," that is to say of your psychological state.

Hypertrophy of mtellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others.

I myself am one-sided in this respect.

One compensates for· it with a feeling of inferiority. Diagnoses like this only hurt our vanity.

But we must see where we stand, otherwise we are immoral illusionists. This isn’t to say that a person is pathological, let alone mad.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

There is too much of this sorry medical rabble running around Switzerland judging me without knowing me.

I expected my letter would dismay your, because you don't yet have the distressing capacity of seeng yourself from outside.

You must hasten to acquire it without letting it upset your.

Jesus said to the man who was working on the Sabbath: "Man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou are cursed, and a transgressor of the law."

We live not only inwardly, but also outwardly.

O you crriers of ideas, why do you have to make buffoons of them by the idiotic life you lead? Nietzsche preached: "You should make friends with the nearest things."

I would hold his world-negating life responsible for this did I not know what syphilis lurked in him and that paralysis hung over him like the sword of Damocles.

Loo, the Catholic priest is the most faithful, the closest to the earth..He is living history, and no Holzapfel.

That you "live for God" is perhaps the healthiest thing about you – "He that is near me is near the fire," so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth?

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

Could God then be born?

One must be able to suffer God.

That is the supreme task for the carrier of ideas. He must be the advocate of the earth.

God will take care of himself.

My inner principle is: Deus et homo.

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle.

Jesue-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.

I could give not preference over the other.

Sometime I will show you some Manichean "Turfan frescoes."

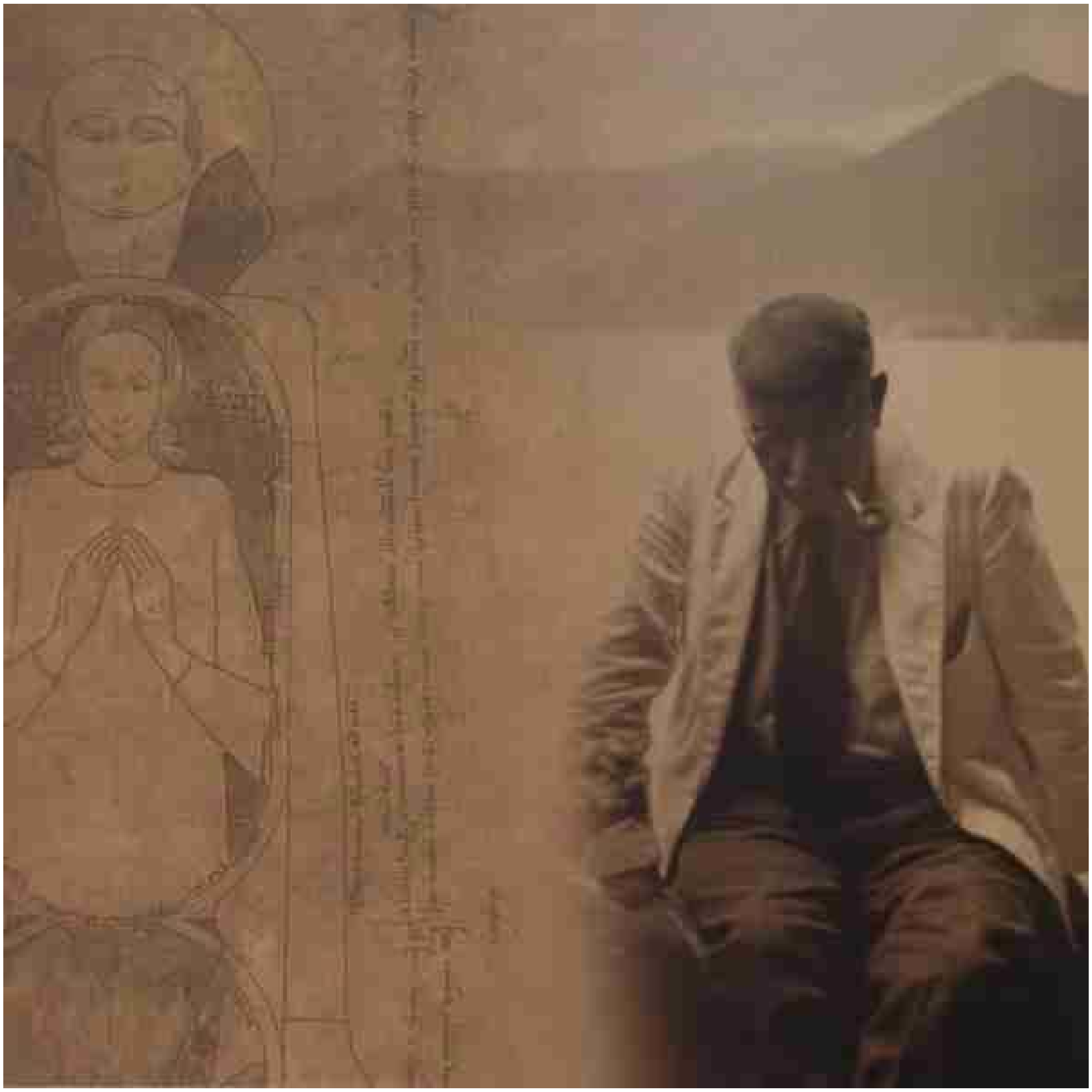
Next Saturday I shale be at my country seat, a tower by the Upper Lake, halfway between Bollingen and Schmerikon.
You can come to see me there,
With best regards,

Dr. C.G. Jung Carl Jung, Letters Vol. 1, Pages 64-66

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9114f-12bspace.jpg`

Carl Jung: Make the simple experiment of criticizing your own thoughts. (2019-04-17 16:02)

[1]



[Carl Jung: (I am now talking chiefly to the ladies.)]

It is a principle in analysis that we always try to dissociate from the unconscious, to make a difference between ourselves and
the voice, or the influence, or the mana, or the archetype—whatever you like to call it.

And you can make that difference by criticizing carefully whatever your experience may be.

But if you take it for granted in a general way that of course your thoughts, for instance, are all your own, such an obscurity

prevails that you can discern nothing.

Make the simple experiment of criticizing your own thoughts. (I am now talking chiefly to the ladies.)

You have a certain opinion about something, and when I ask you if that is what you really think, you say, "No, I must think what my idea of it really is."

And then you come to the conclusion that you think something quite different. Now, how did you come to that other opinion? Did you make it?

"No, it was just there." Who then produced it?

Who had the intention or the will to create such an opinion?

If you can realize that, you have had a trans-subjective experience. Therefore I say, don't identify with your animus.

That is not yourself, that is a trans-subjective reality.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/92792-12bthoughts.jpg`

Carl Jung: The self is by definition the totality of all psychical facts and content. (2019-04-17 16:06)

[1]

The self is by definition the totality of all psychical facts and contents.

It consists on one side of our ego consciousness that is included in the unconscious like a smaller circle in a greater one.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self.

Of course, in the ego the self only becomes dimly visible, but you get under favorable conditions a fair idea of it through the ego-not a very true picture, yet it is an attempt.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world.
The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

It is also most dangerous, just as dangerous as an archetypal invasion because it contains all the archetypes: one could say an archetypal experience was the experience of the self.

It is like a personification of nature and of anything that can be experienced in nature, including what we call God. Carl Jung, Zarathustra Seminar, Page 977.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/89a7c-12btotality.jpg`

Carl Jung on the "Creative Impulse." (2019-04-17 16:09)

[1]

© Emanuele Casale

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house. Here the process of thought turns into an enantiodromia.
All that he has said has been true with the sole exception that Nietzsche takes it as the action of conscious- ness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won't work.

If you say to a child, "My deepest conviction is that this soup is very good," the child doesn't think it is very good: he won't eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me." "

Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people’s organic health.

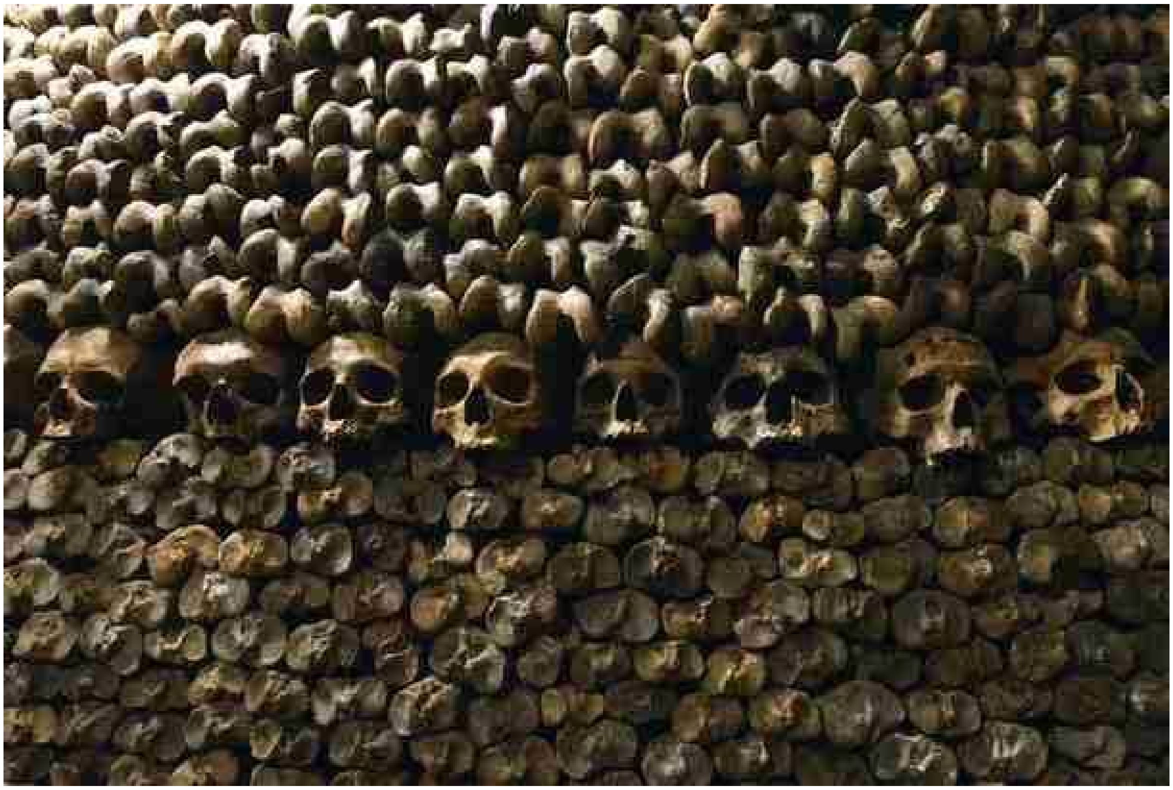
It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9a0a0-12bimpulse.jpg`

Carl Jung: The spirit can be anything, but the earth can only be something definite (2019-04-17 16:12)

[1]



Dr. Jung: Yes, he [Nietzsche] is talking here of super-terrestrial hopes, and that is of course an attempt to divert attention from the real individual life to spiritual possibilities beyond.

The spirit consists of possibilities-one could say the world of possibilities was the world of the spirit. The spirit can be anything, but the earth can only be something definite.
So remaining true to the earth would mean maintaining your conscious relationship to the body.

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your way in the world of mere possibilities where you are simply blindfolded.

This is of course a somewhat one-sided teaching, and to a person who is nothing but the body, it is all wrong. You must not forget that by far the majority of people are nothing but body.

This teaching, therefore, is only valid for those who have lost it, who have been deceived by the spirit-like Klages, for instance, who defined the spirit as the enemy of the soul, the soul being the life of the body, because he assumed that most people had lost the reality of the body as he had lost it."

But as a matter of fact there are plenty of people who are entirely in the body, and to those one ought to preach early Christianity, or heathen gods at least, because they haven't an idea of a spiritual possibility.

You know, a truth is never generally a truth. It is only a truth when it works, and when it doesn't work it is a lie, it is not valid.

Philosophy and religion are just like psychology in that you never can state a definite principle: it is quite impossible, for a thing which is true for one stage of development is quite untrue for another.

So it is always a question of development, of time; the best truth for a certain stage is perhaps poison for another.

In such matters nature shows that it is thoroughly aristocratic and esoteric.

It is nothing that our liberal minds would hope or wish it to be: that one thing is true and the same everywhere, and such nonsense.

There is an extreme uncertainty about truth; we are confronted with the utter impossibility of creating anything which is generally true.

I often think, when I am analyzing, that if another patient should hear what I was saying to this one, he would jump right out of his skin: he could not stand it.

I talk stuff that is complete blasphemy to the other, and they often come just after one another. So I have to turn right round and talk black instead of white.

But it is absolutely necessary.

I learned long ago that there are steps, stages of evolution, a sort of ladder. There are different capacities and one has to teach accordingly.

If you teach generally you must be mighty careful to put things in such a way that they are either not understood, of if they are, that the understanding tumbles over on the right instead of the wrong side.

But even that does not always help.

Therefore, it is not a grateful metier to teach philosophy or religion or psychology. Carl Jung, Zarathustra Seminar, Pages 66-67

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f737a-12bskull.jpg`

Carl Jung: You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

(2019-04-17 16:17)

[1]

Painting by George Frederick Watts

You can be anything if you are a spirit, because you have no form, no shape, you are just gas.

You can assume any form; you can be this or that; you can transform at will quite arbitrarily into God knows what.

“But you should not think like that,” or: “You should believe something, that will save you.” Believe if you can!

You see, that is just the trouble.

And why can’t you?

Because you have a body.

If you were a spirit you could be anywhere, but the damnable fact is that you are rooted just here, and you cannot jump out of your skin; you have definite necessities.

You cannot get away from the fact of your sex, for instance, or of the color of your eyes, or the health or the sickness of your body, your physical endurance.

Those are definite facts which make you an individual, a self that is just yourself and nobody else.

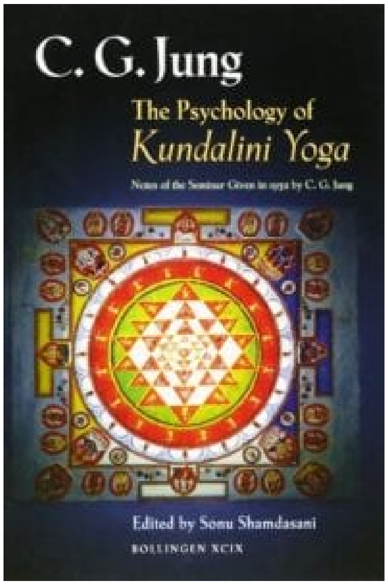
If you were a spirit you could exchange your form every minute for another one—but being in the body you are caught; therefore, the body is such an awkward thing: it is a definite nuisance.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

They think they can live without sex or feeding, without the ordinary human conditions; and it is a mistake, a lie, and the body denies their convictions. Carl Jung, Zarathustra Seminar, Page 64

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/682ed-12bgas.jpg`

Carl Jung and "Kundalini Yoga" - Quotations (2019-04-17 16:26)



[1]Carl Jung on "Kundalini Yoga" - YouTube

Carl Jung: Kundalini Seminar

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the be-

ginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

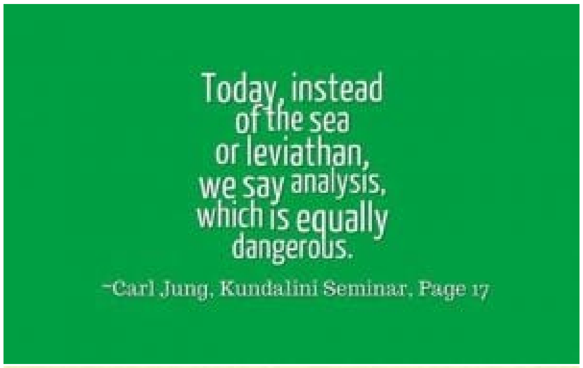
Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung,

The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.



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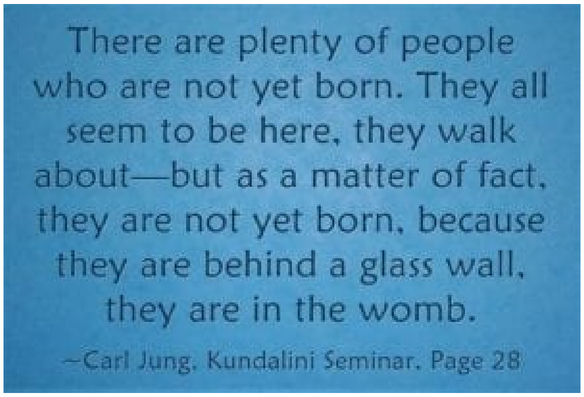
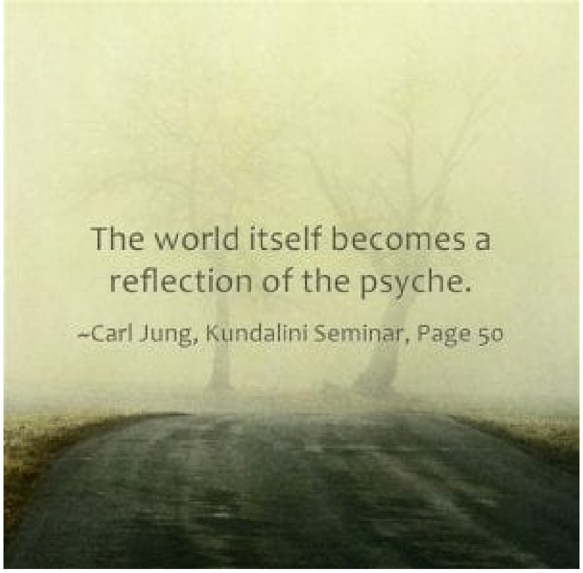
~Carl Jung, Kundalini Seminar, Page 17



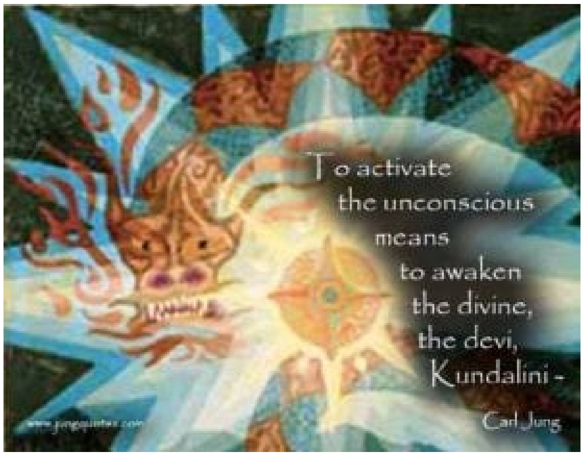
There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

~Carl Jung, Kundalini Seminar, Page 28



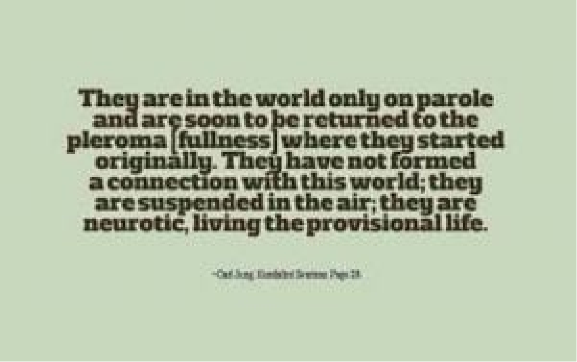
The world itself becomes a reflection of the psyche.

~Carl Jung, Kundalini Seminar, Page 50



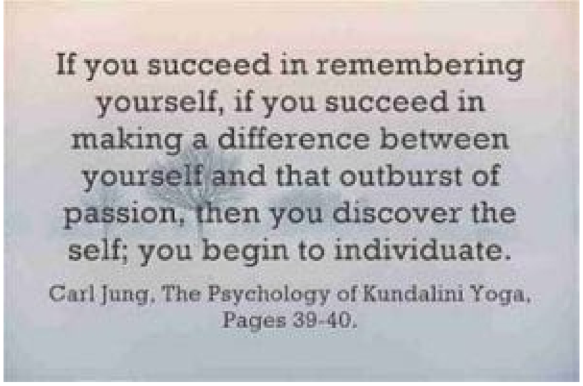
To activate the unconscious means to awaken the divine, the devi, Kundalini -

Carl Jung



They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life.

~Carl Jung, Kundalini Seminar, Page 28



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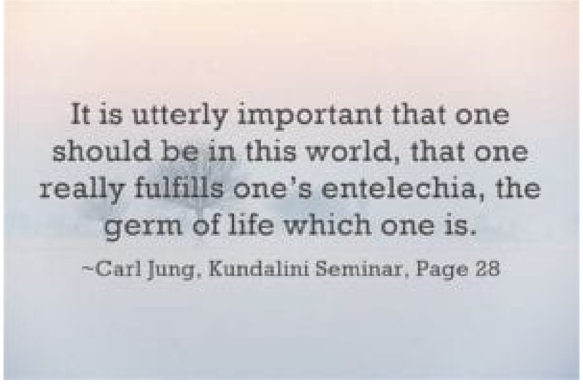
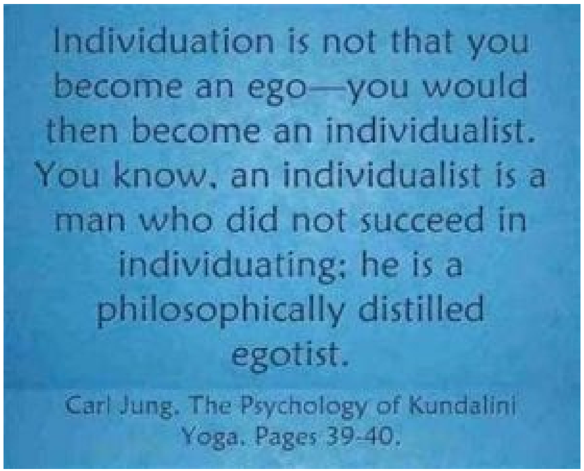
Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.



It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

~Carl Jung, Kundalini Seminar, Page 28



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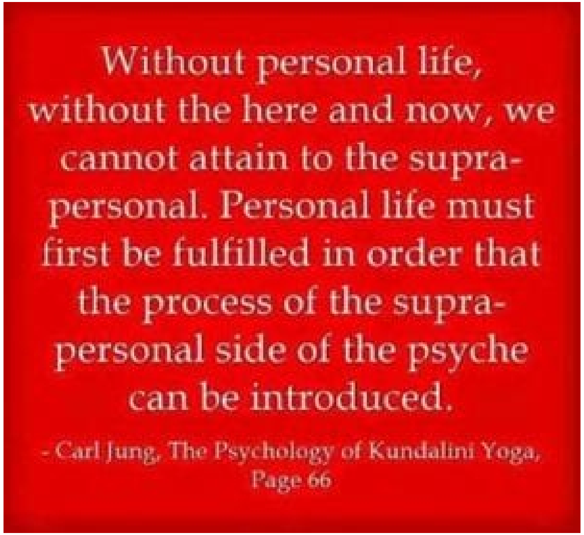
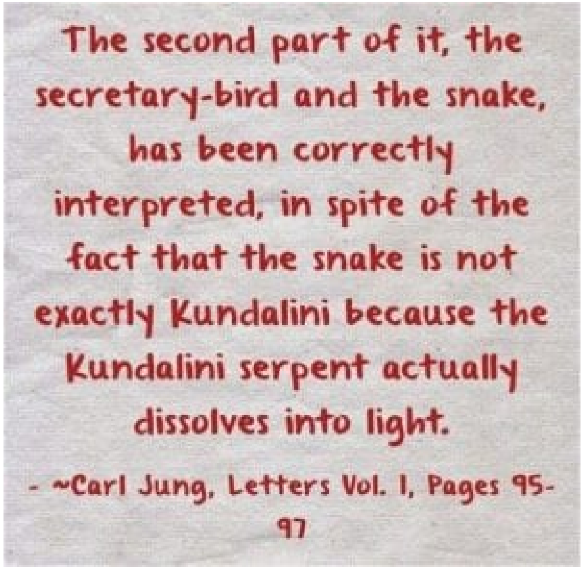
Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.



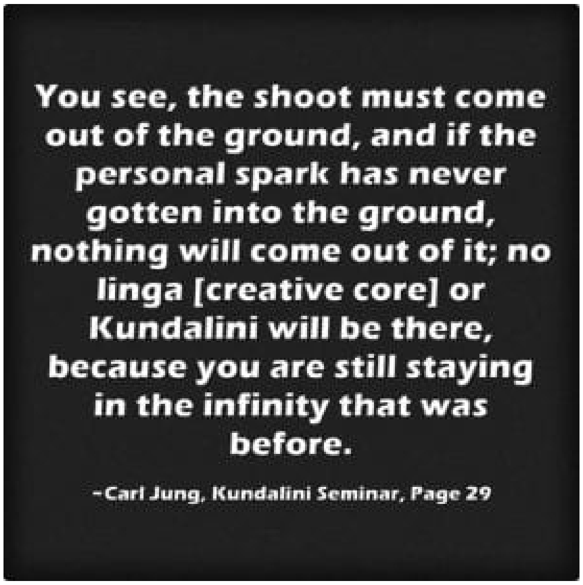
Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced.

- Carl Jung, The Psychology of Kundalini Yoga, Page 66



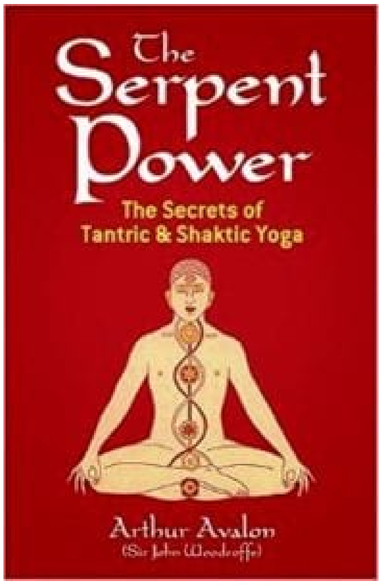
The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light.

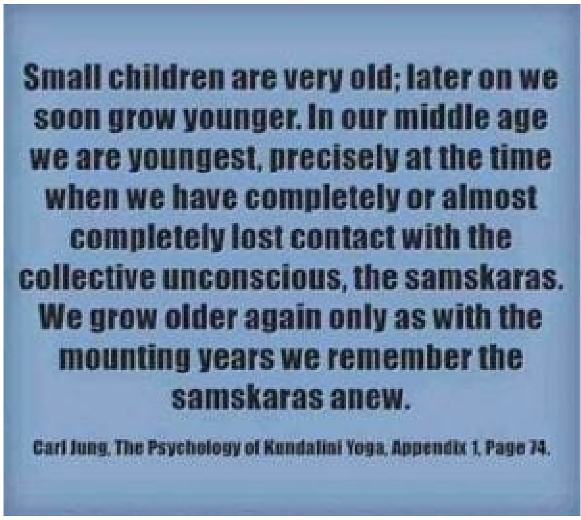
- ~Carl Jung, Letters Vol. I, Pages 95-97



You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.

~Carl Jung, Kundalini Seminar, Page 29





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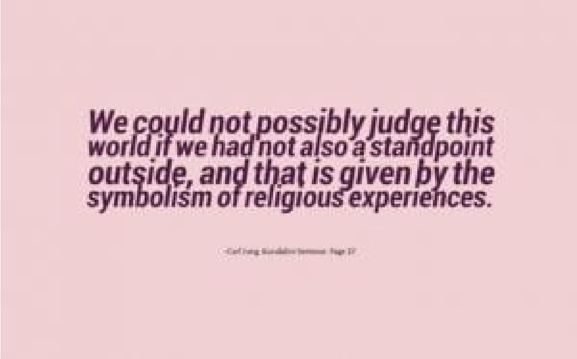
Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.



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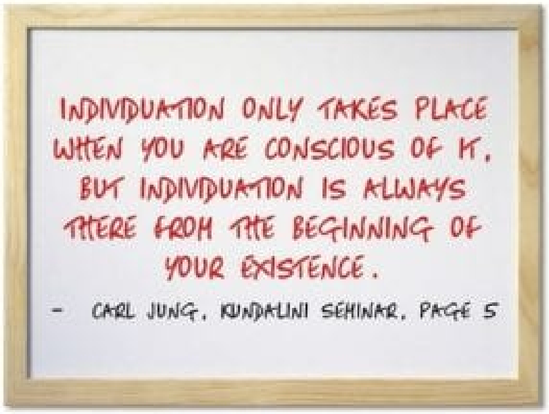
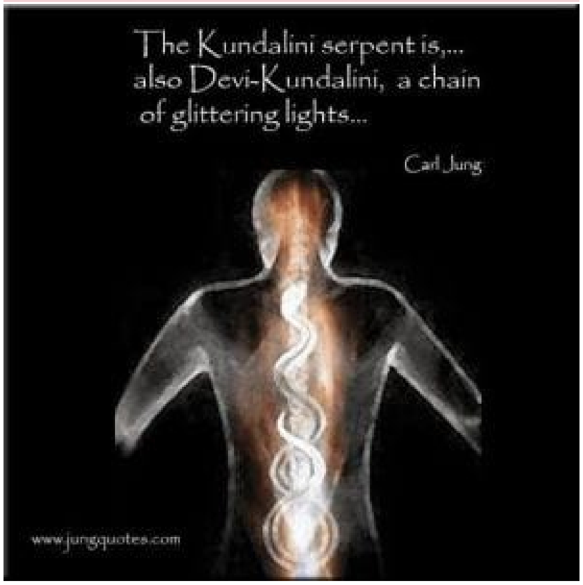


INDIVIDUATION ONLY TAKES PLACE WHEN YOU ARE CONSCIOUS OF IT, BUT INDIVIDUATION IS ALWAYS THERE FROM THE BEGINNING OF YOUR EXISTENCE.

- CARL JUNG, KUNDALINI SEMINAR, PAGE 5



The Kundalini serpent is,... also Devi-Kundalini, a chain of glittering lights...

Carl Jung

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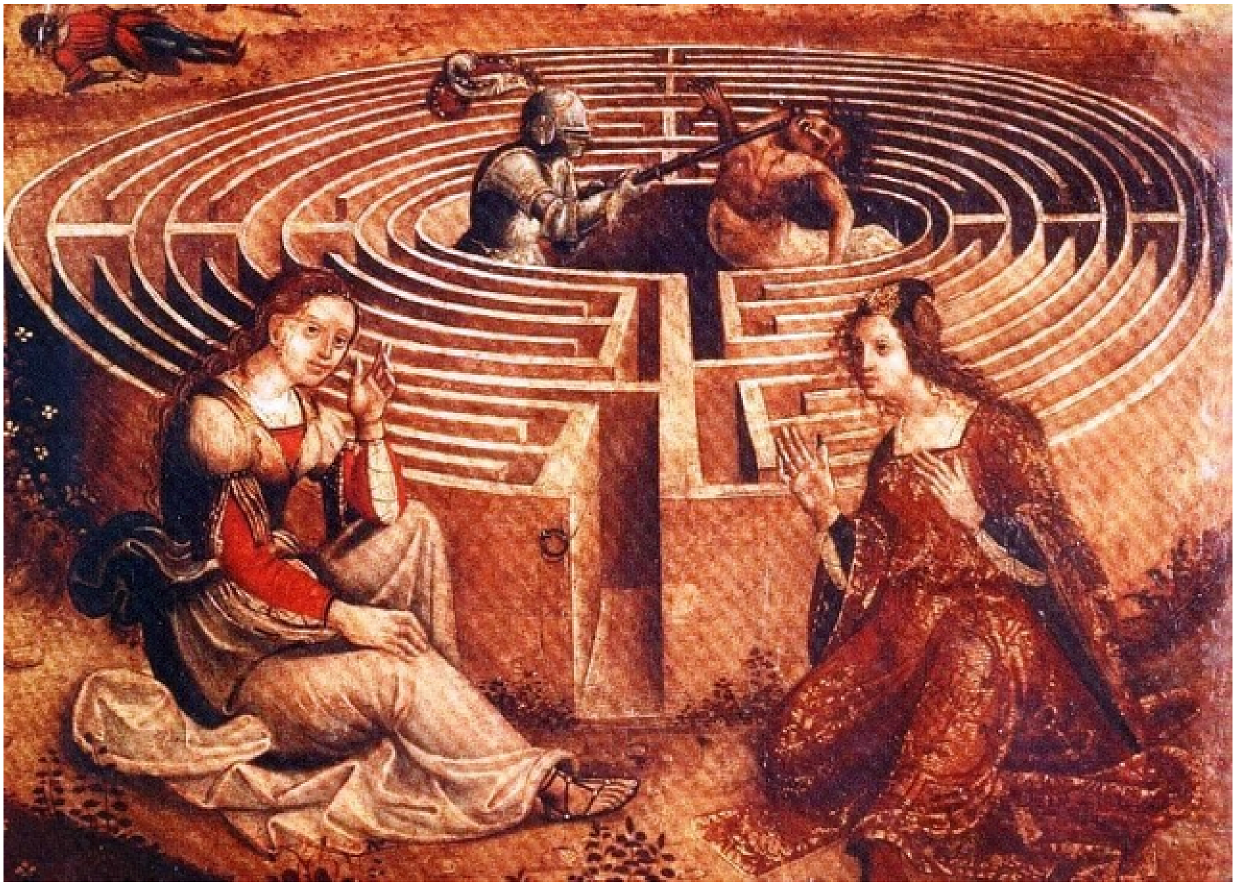
1. https://www.youtube.com/watch?v=ERP6iYvUExQ

Carl Jung on the Labyrinth as a Primordial Image. (2019-04-18 03:24)

[1]



To Karl Kerenyi

Dear Colleague, 10 March 1941

Many thanks for kindly sending me your Labyrinth book which I found extraordinarily interesting.

The labyrinth is indeed a primordial image which one encounters in psychology mostly in the form of the fantasy of a descent to the underworld.

In most cases, however, the topography of the unconscious is not expressed in the concentrated form of the labyrinth but in the false trails, deceptions, and perils of an underworld journey.

But there are also designs which express the labyrinth idea in the skein motif (coiling serpents, meanders, etc.).

With regard to Goethe's Aegean Festival, this contains, as I think I have written you already, the intuition of a central alchemical motif, namely the coniunctio, which is intimately bound up with the
production of the Homunculus.

With an almost uncanny sureness of intuition you have touched on a central problem of the unconscious which seems to me exceedingly difficult to handle.

Das Aegiiische Fest describes one aspect of this problem, but the problem itself extends infinitely further: on the one hand via the hieros gamos into Gnosis and Christian mythology and thence into
Indian Tantrism, on the other via the Homunculus into the psychology of alchemy.

This complex of motifs is a labyrinth in itself, an indescribable tangle of problems, and I fear that my thoughts about it, although they have been going on for years, have still not got to the point.where I
could trust myself to say anything responsible.

Moreover this task would cut across a plan I have been carrying around with me for some time, namely a description of the accessible processes of the unconscious, especially of the coniunctio motif.

I am afraid that just tacking on a few remarks on the significance of the Homunculus in alchemy would be doing your beautiful book a poor service.

One would have to say something to the point or else nothing at all.

I would gladly have used my spring holiday for this purpose had I not been asked to deliver the address at the Paracelsus jubilee this year, and I had to consent although I am no Paracelsus specialist.

But as I have to mug up the philosophy of this countryman of mine because he exerted a considerable influence on later alchemy, and there are evidently few people who know anything about this particular aspect of medieval speculation, I shall have to spend my holiday pursuing the labyrinthine thought-processes of Paracelsus and in addition prepare my summer lecture.

Consequently there will be no time left to devote myself to your book.

If you could wait until the summer I might, Deo concedente, be able to contribute something on Das Aegiiische Fest, but it is simply impossible before.

With lively regrets and best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 295-296.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/b44f2-1.jpg`

Carl Jung on “Therapists" - Anthology (2019-04-18 03:36)

[1]

The best therapist has fur and four legs

Unknown

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

...as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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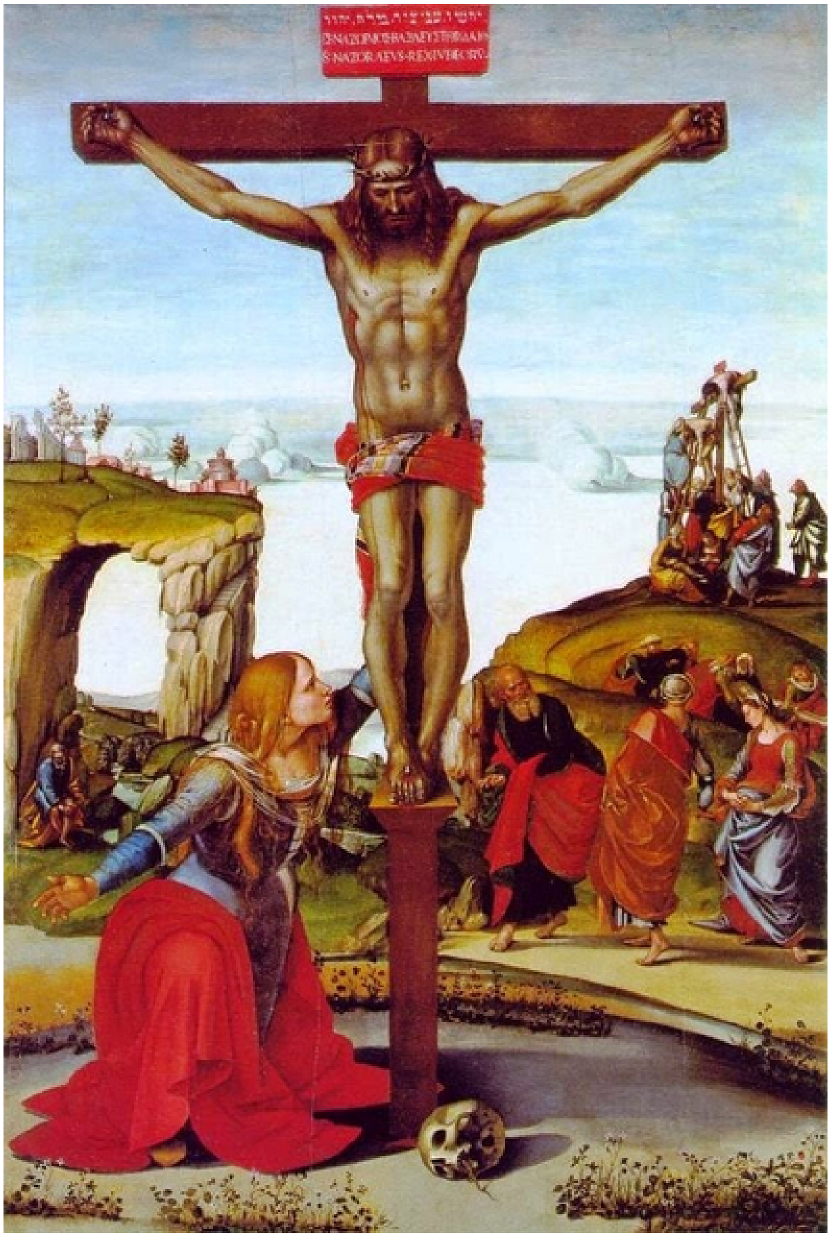
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/a5916-42btherapist.jpg`

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.

(2019-04-18 03:36)



However, I may not, I do not want to, I cannot. Oh human wretchedness! Oh unwillingness in us! Oh doubt and despair.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.

This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves.

This the Good Friday on which we moan and cry to will the completion of Christ, for after his completion we go to Hell.

Christ was so powerful that his realm covered all the world and only Hell lay outside it. Carl Jung; The Red Book, Nox Quarta, Page 304.

Image: Christ on the Cross With Mary Magdalene (Signorelli)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/18c55-cross.jpg`

Carl Jung on the “Child.” Lexicon (2019-04-18 03:47)

[1]

Child:

Psychologically, an image of both the irrecoverable past and an anticipation of future development. (See also incest.)

The "child" is . . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.["The Psychology of the Child Archetype," CW 9i, par. 299.]

Feelings of alienation or abandonment can constellate the child archetype.

The effects are two-fold: the "poor-me" syndrome characteristic of the regressive longing for dependence, and, paradoxically, a desperate desire to be free of the past-the positive side of the divine child archetype.

Abandonment, exposure, danger, etc., are all elaborations of the "child's" insignificant beginnings and of its mysterious and miraculous birth.

This statement describes a certain psychic experience of a creative nature, whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind, since as far as this is concerned, tertium non datur.[Ibid., par. 285.]

"Child" means something evolving towards independence.

This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition [of consciousness], not just a concomitant symptom.[Ibid., par. 287.]

http://www.nyaap.org/jung-lexicon/c/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/f3673-1.jpg`

The holiest sanctuary of the Islamic world is the Ka'aba, the black stone of Mecca (2019-04-18 03:50)

[1]

The human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from emotions, feelings, fantasies, and reasoning by the ego-consciousness).

In this sense the stone symbolizes what is perhaps the deepest experience - the experience of something that is eternal that man can have in those moments when he feels immortal and unalterable.

The holiest sanctuary of the Islamic world is the Ka'aba, the black stone of Mecca to which all pious Moslems hope to make their pilgrimage at least once in their life. Carl Jung, Memories Dreams and Reflections.

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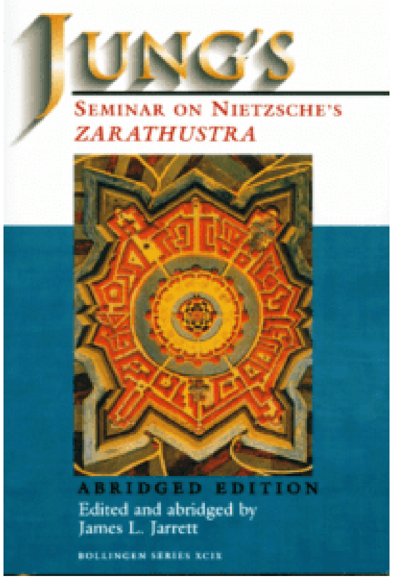
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/7e588-black.jpg`

Carl Jung "Zarathustra Seminar" - Quotations (2019-04-18 05:16)


JUNG'S
SEMINAR ON NIETZSCHE'S
ZARATHUSTRA
ABRIDGED EDITION
Edited and abridged by
James L. Jarrett
BOLLINGEN SERIES XCIX

[1]Carl Jung ’Zarathustra Seminar" - YouTube

Carl Jung: Zarathustra Seminar

A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you. Carl Jung, Zarathustra Seminar, Page 876.

Every light, every fire, comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787

The unconscious is that which we do not know, therefore we call it the unconscious. Carl Jung, Zarathustra Seminar, Page 1348

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

You cannot be redeemed without having undergone the transformation in the initiation process. Carl Jung, Zarathustra Seminar, Page 502.

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Life inevitably leads down into reality. Carl Jung, Zarathustra Seminar, Page 508

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

Every light, every fire comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health.

Carl Jung, Zarathustra Seminar, Page 654.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning...She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough. Carl Jung, Zarathustra Seminars, Page 699

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche. Carl Jung, Zarathustra Seminar, Page 441.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is

the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

The ego says "I will," the self says "thou shalt." Carl Jung, Zarathustra Seminar, Page 568.

We cannot do away with the living man by making him spirit-he must live here-and we must really assume that inasmuch as there is life it makes sense, and that life in not properly lived when we deny half of life. Carl Jung, Zarathustra Seminar, Page 539.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

We know quite well that no man can ever become the self; the self is an entirely different order of things. Carl Jung, Zarathustra Seminar, Page 925.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

It is the idea that the self is not identical with one particular individual. No individual can boast of having the self: there is only the self that can boast of having many individuals. Carl Jung, Zarathustra Seminar, Page 782.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious. Carl Jung, Zarathustra Seminar, Page 1286.

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life. Carl Jung, Zarathustra Seminar, Page 970.

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.

...You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense. Carl Jung, Zarathustra Seminar, Page 1105.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

But in reality God is not an opinion. God is a psychological fact that happens to people. Carl Jung, Zarathustra Seminar, Page 1037.

One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.

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If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter the unconscious unless there are certain synthesized figures. Carl Jung, Zarathustra Seminar, Pages 1431-32.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple. Carl Jung, Zarathustra Seminar, Page 1451.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Fire is the artificial light against nature, as consciousness is the light which man has made against nature. Carl Jung, Zarathustra Seminar, Page 1286.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

...Wolves occasionally eat human beings if they are very hungry, but we also eat animals and by the millions, so we have absolutely no ground for blaming those animals for eating a man occasionally. Carl Jung, Zarathustra Seminar, Page 538.

Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminars, 1472-1474

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

You [the Self] should not storm at me. If you kill me, where are your feet?" That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life. Carl Jung, Zarathustra Seminar, Page 797.

And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

As long as you can explain yourself to a human being you are not crazy." C.G Jung, The Zarathustra Seminars Volume 1. Page 297

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Schiller is to me a philosopher. I think little of his poetry, but I think a great deal of his philosophy. Carl Jung, Zarathustra Seminars, Page 117

Of Synesius, Bishop of Ptolemais, Jung said: "In his book De Insomniio, he assigns the spiritus fhantasticus practically the same psychological role as Schiller to the play instinct and ... creative fury" (CW 6, par. 171). Jung means here the reconciliation of opposites. Participation mystique is a phrase of Levy-Bruhl. See Primitive Mentality (London, 192;)), passim. It was much used by Jung to designate the failure, especially but not exclusively among primitive people, to distinguish oneself from various important objects in the environment. See CW 9i. par. 226.

Sensitive, thinking people were tremendously shaken by all those events in France, and it was under the immediate impression of those events that Schiller discovered that problem of the pairs of opposites: the problem that man, on the one side, is a fairly civilized being, and on the other, quite barbarous. Carl Jung, Zarathustra Seminars Page 118

After Schiller, the line goes through Schopenhauer, but Schopenhauer was entirely pessimistic as to its solution; also he did not see it in just such a light. He was convinced that the world was a tremendous error. Carl Jung, Zarathustra Seminars, Page 118

In Schiller, it was a sort of aesthetic solution, very weak, as if he had not realized the length and the depth of the problem. To try to solve it by the vision of beauty is like trying to put out a great fire with a bottle of lemonade. Carl Jung, Zarathustra Seminars, Page 120

In Schiller’s "Hymn to .Joy," you find this idea of the compensation of the small misery of man through the greatness of the completely unconscious

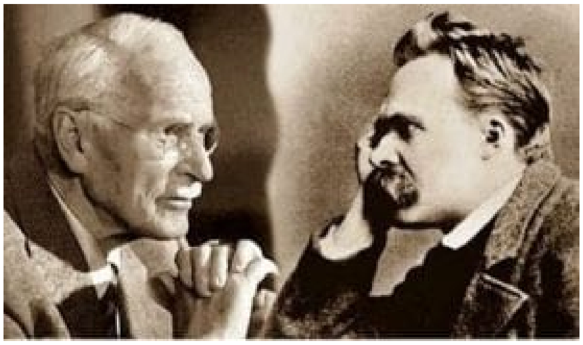
state of the Dionysian enthusiasm. Carl Jung, Zarathustra Seminars, Page 143

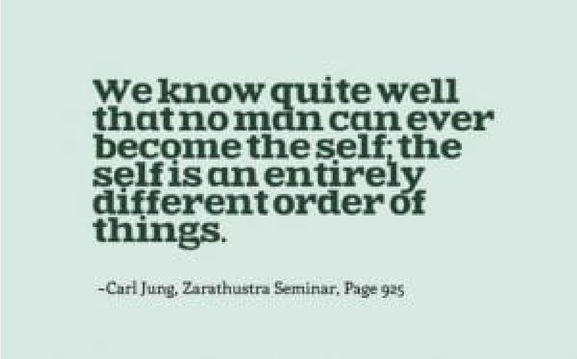
There is a story that Schiller could not write unless he smelt the peculiar odor of rotting apples, so he always had apples in a drawer of his writing

table. And peculiar habits can take the place of such a fetish. We belittle these things because they are so utterly banal; we think it is merely curious,

but if we look at them from the functional standpoint, we see that they plan an important part in the functioning of the psyche of those people. Carl Jung, Zarathustra Seminars, Page 528

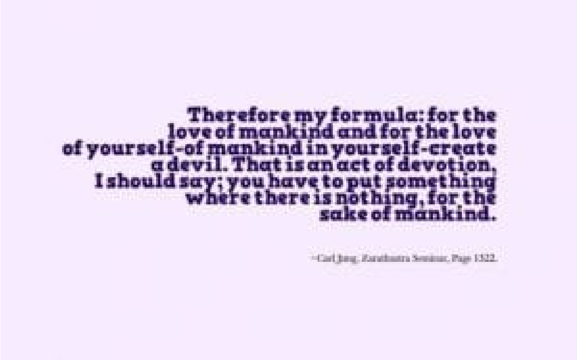
Prof jung: He was a great artist, but he was also a philosopher and we expect a philosopher to think. His work ran away with him and that was his weakness. Such a thing would not have happened to Goethe, or Schiller, or Shakespeare. That was his weakness: he was a genius with a big hole in him. Carl Jung, Zarathustra Seminars, Page 1255





We know quite well that no man can ever become the self; the self is an entirely different order of things.

-Carl Jung, Zarathustra Seminar, Page 925



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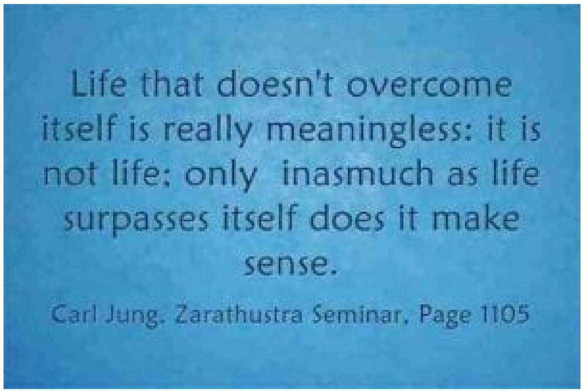
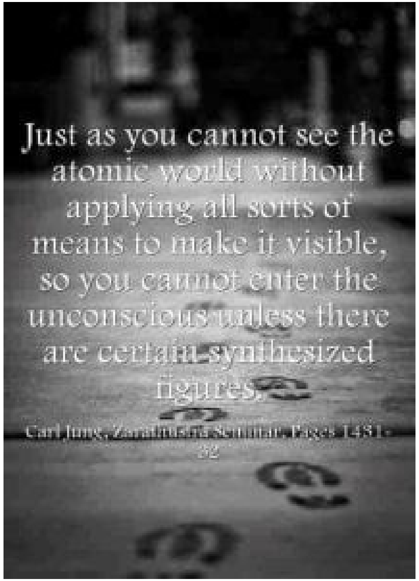
-Carl Jung, Zarathustra Seminar, Page 1322.



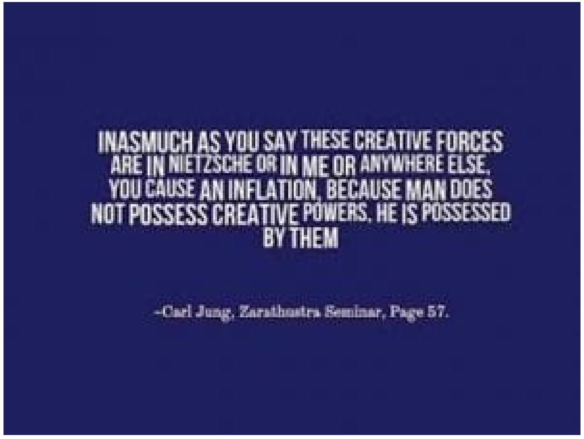
Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.

Carl Jung, Zarathustra Seminar, Page 1105



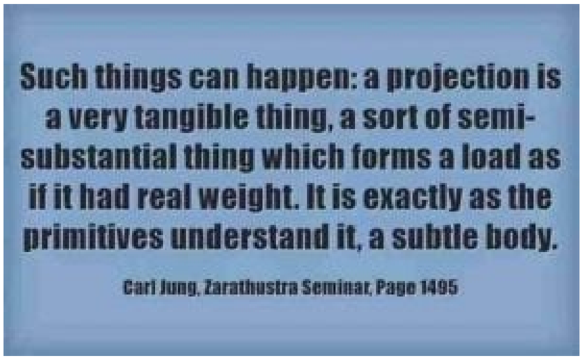
Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter the unconscious unless there are certain synthesized figures.

Carl Jung, Zarathustra Seminar, Pages 1481-82



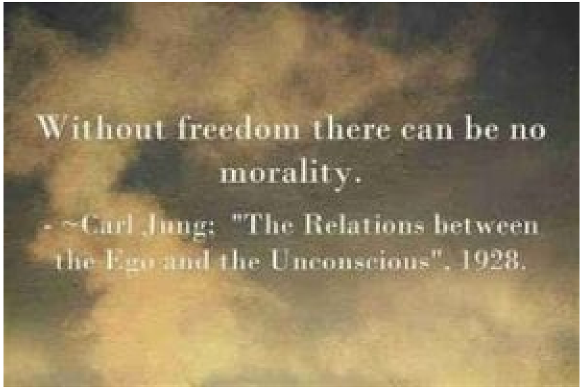
INASMUCH AS YOU SAY THESE CREATIVE FORCES ARE IN NIETZSCHE OR IN ME OR ANYWHERE ELSE, YOU CAUSE AN INFLATION, BECAUSE MAN DOES NOT POSSESS CREATIVE POWERS. HE IS POSSESSED BY THEM

-Carl Jung, Zarathustra Seminar, Page 57.



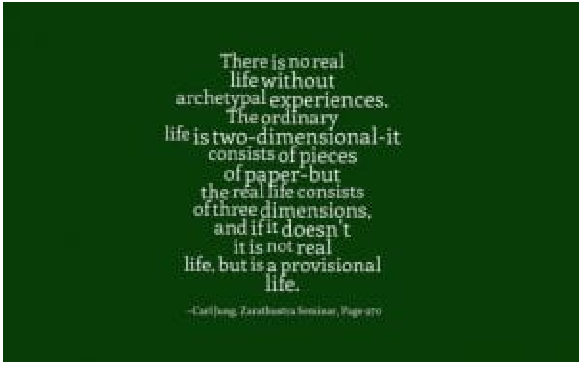
Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body.

Carl Jung, Zarathustra Seminar, Page 1495



Without freedom there can be no morality.

- ~Carl Jung: "The Relations between the Ego and the Unconscious", 1928.



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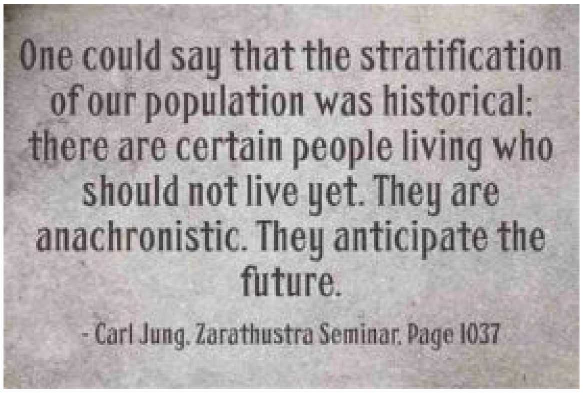
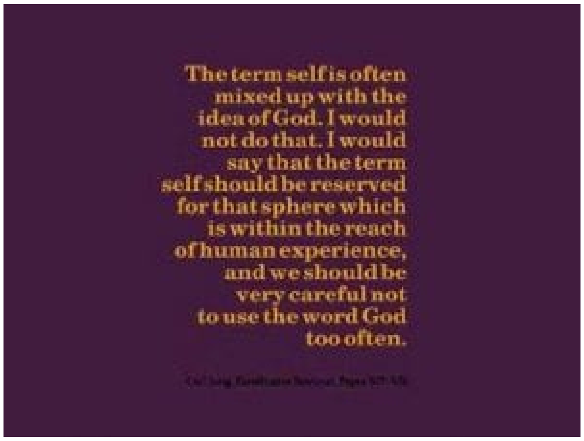
~Carl Jung, Zarathustra Seminar, Page 970



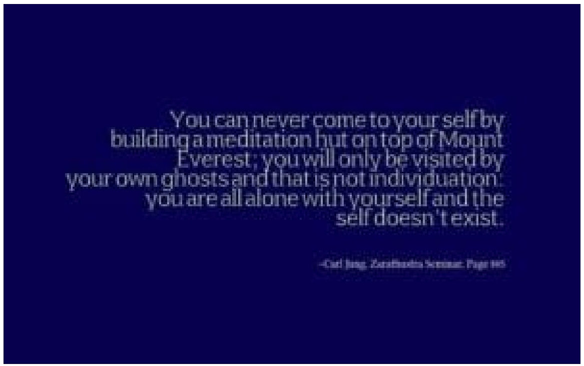
One could say that the stratification of our population was historical: there are certain people living who should not live yet. They are anachronistic. They anticipate the future.

- Carl Jung, Zarathustra Seminar, Page 1037



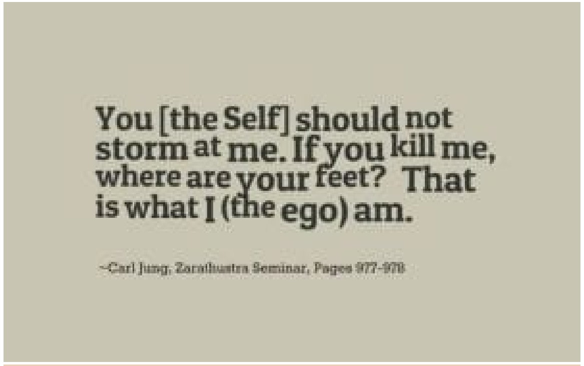
The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

Carl Jung, Zarathustra Seminar, Pages 977-978



You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist.

~Carl Jung, Zarathustra Seminar, Page 985



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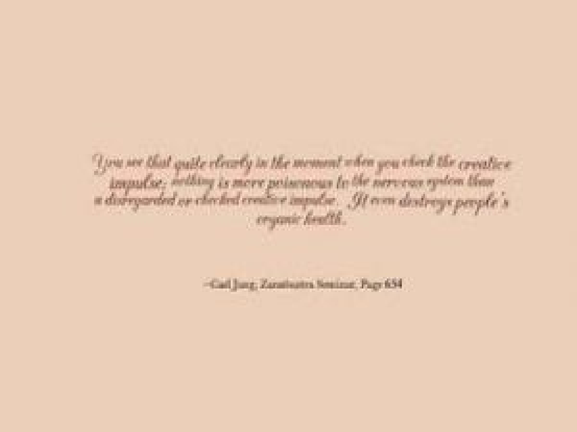
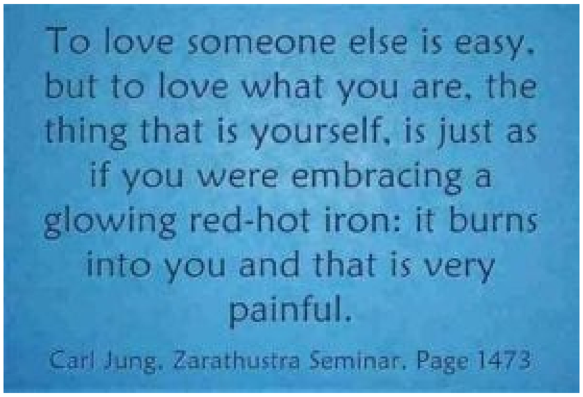


You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health.

~Carl Jung, Zarathustra Seminar, Page 654



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Carl Jung, Zarathustra Seminar, Page 1473

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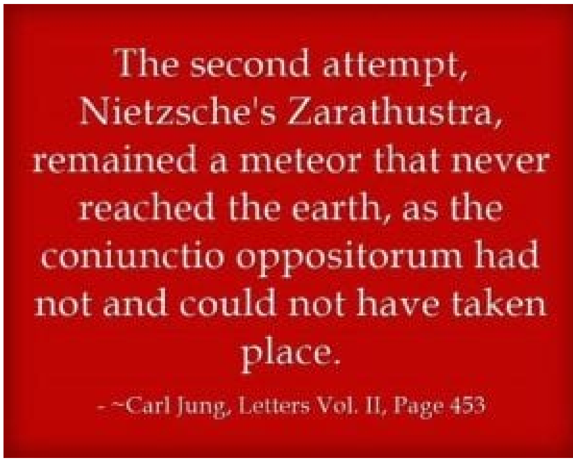
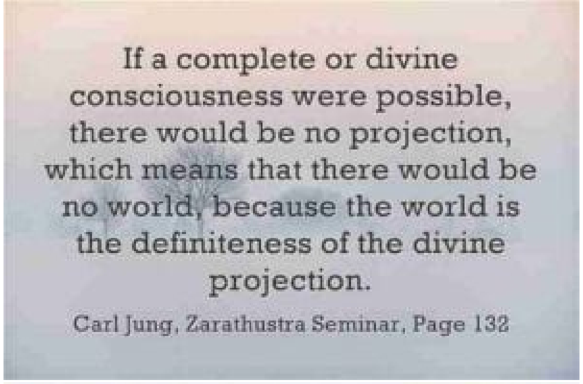


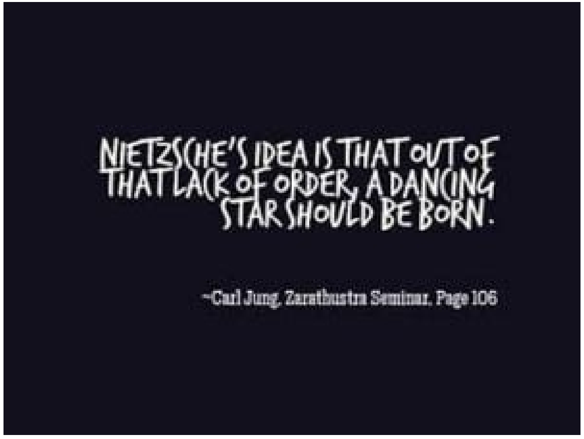
The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place.

- ~Carl Jung, Letters Vol. II, Page 453



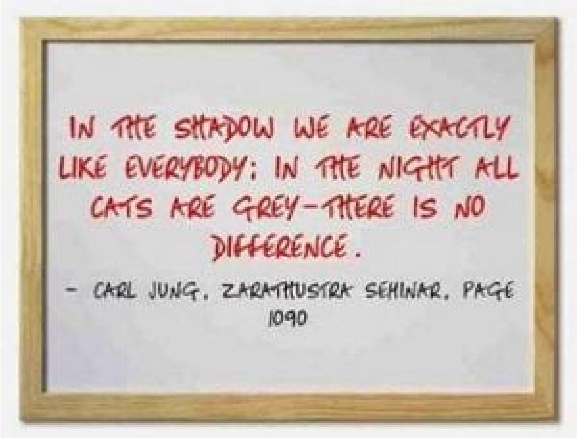
If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

Carl Jung, Zarathustra Seminar, Page 132



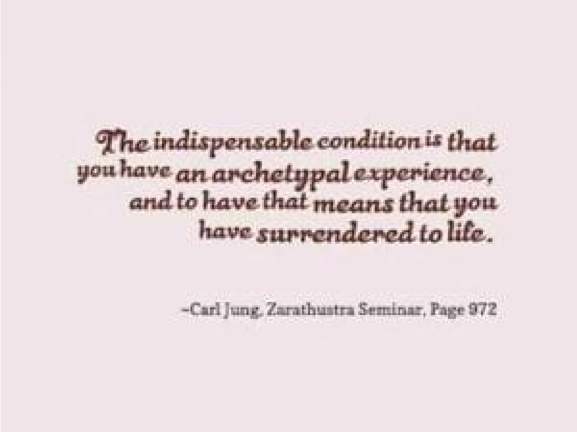
NIETZSCHE'S IDEA IS THAT OUT OF THAT LACK OF ORDER, A DANCING STAR SHOULD BE BORN.

~Carl Jung, Zarathustra Seminar, Page 106



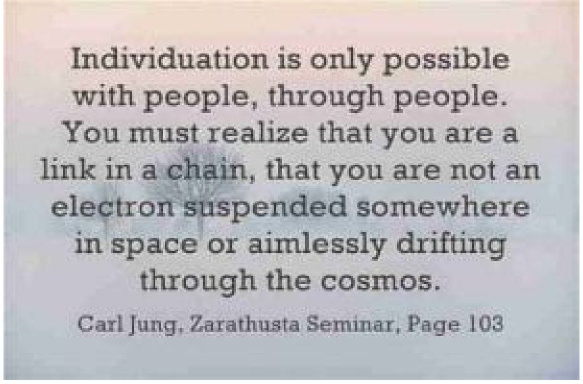
IN THE SHADOW WE ARE EXACTLY LIKE EVERYBODY: IN THE NIGHT ALL CATS ARE GREY—THERE IS NO DIFFERENCE.

- CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1090



The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life.

~Carl Jung, Zarathustra Seminar, Page 972



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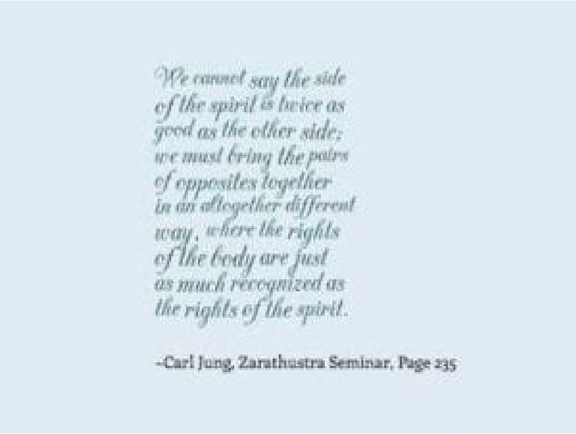
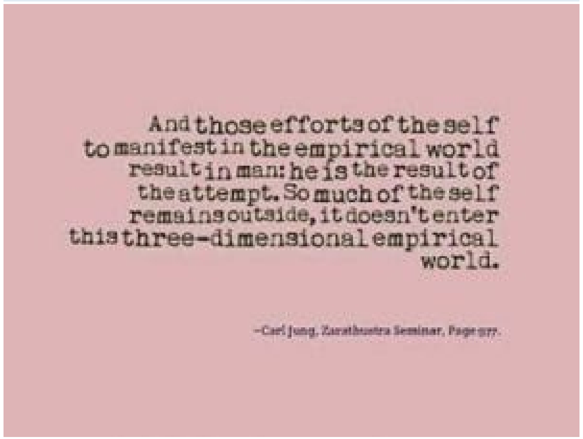
Carl Jung, Zarathusta Seminar, Page 103



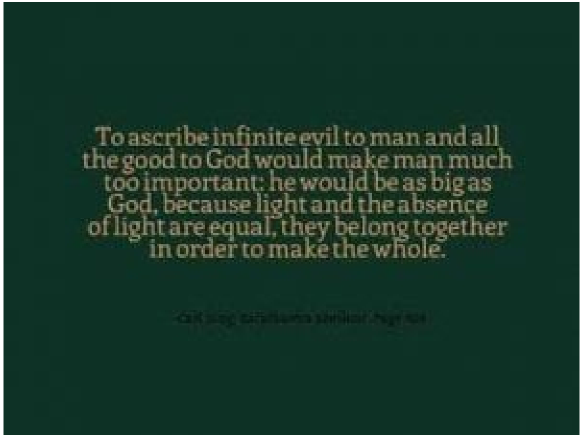
We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.

-Carl Jung, Zarathustra Seminar, Page 235

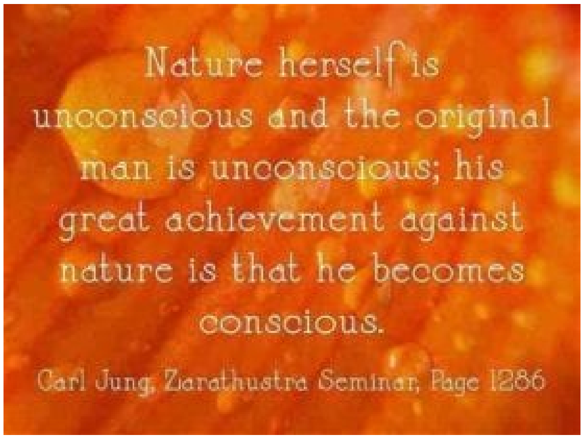


And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world.

-Carl Jung, Zarathustra Seminar, Page 977.

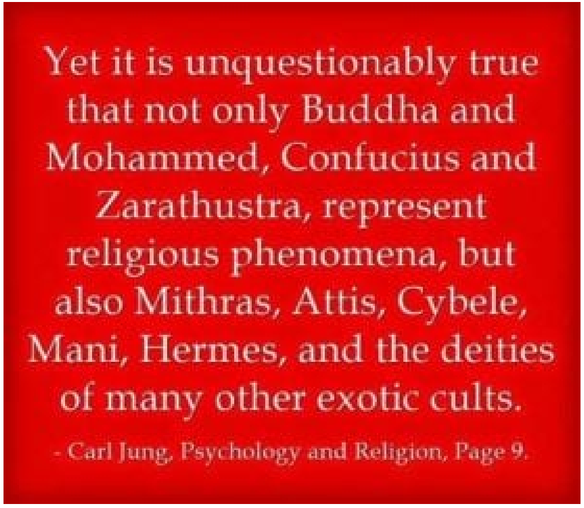


To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole.



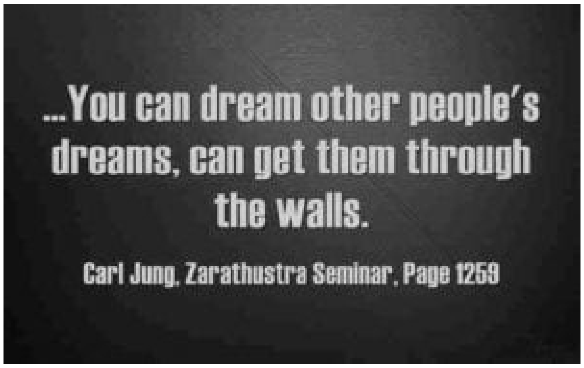
Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.

Carl Jung, Ziarathustra Seminar, Page 1286



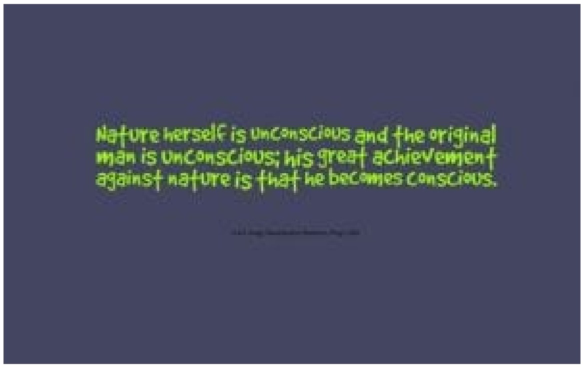
Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults.

- Carl Jung, Psychology and Religion, Page 9.

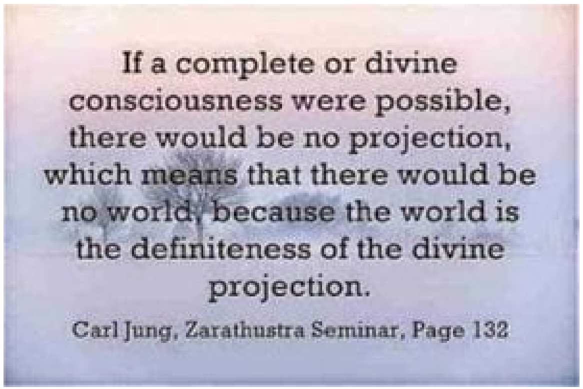


...You can dream other people's dreams, can get them through the walls.

Carl Jung, Zarathustra Seminar, Page 1259

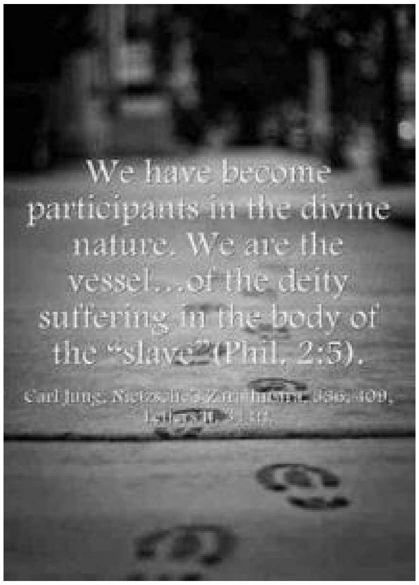


Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.



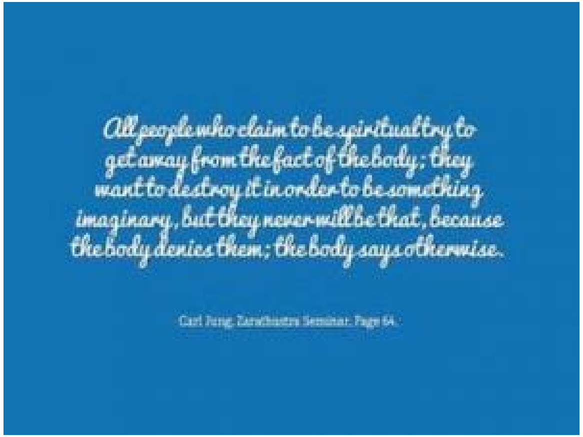
If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

Carl Jung, Zarathustra Seminar, Page 132



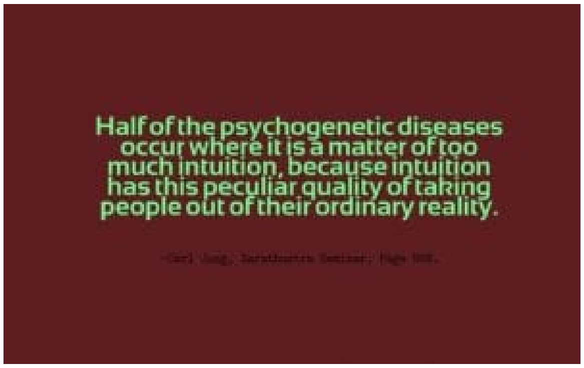
We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5).

Carl Jung; Nietzsche's Zarathustra, 936; 409, [illegible]



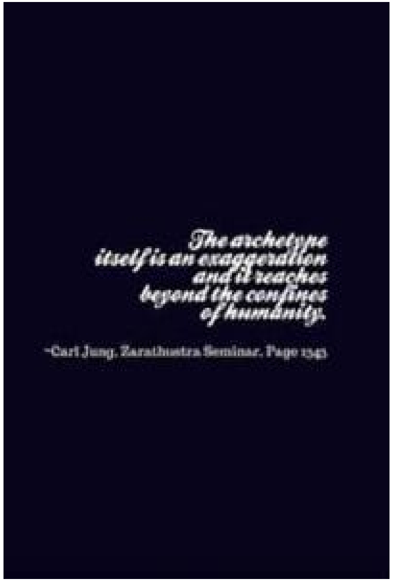
All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise.

Carl Jung, Zarathustra Seminar, Page 64.



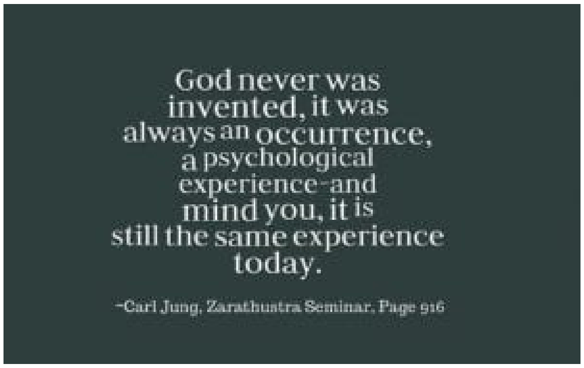
Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality.

-Carl Jung, Zarathustra Seminar, Page [illegible]



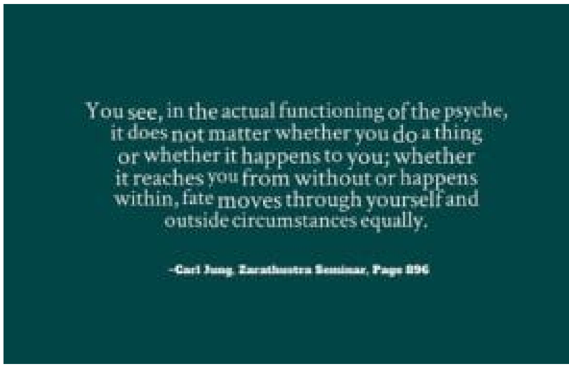
The archetype itself is an exaggeration and it reaches beyond the confines of humanity.

-Carl Jung, Zarathustra Seminar, Page 1543



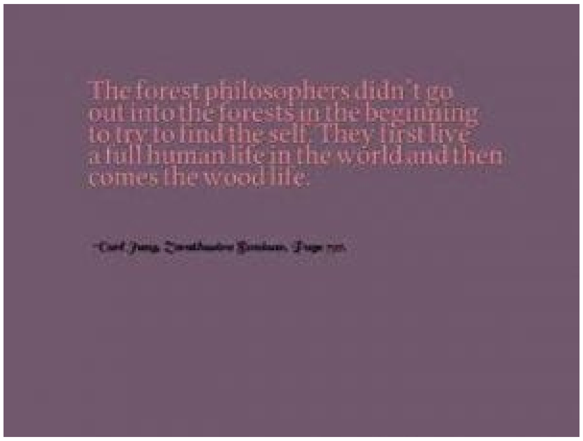
God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today.

-Carl Jung, Zarathustra Seminar, Page 916



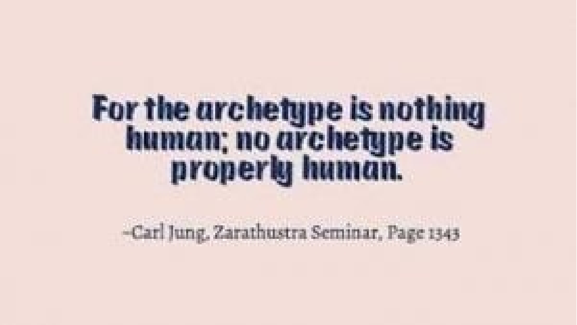
You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally.

-Carl Jung, Zarathustra Seminar, Page 896



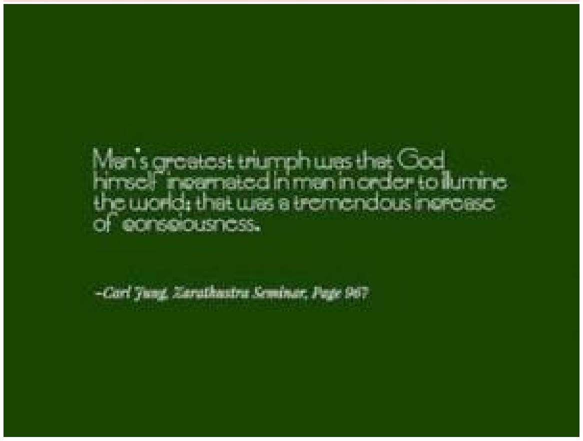
The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life.

~Carl Jung, Zarathustra Seminar, Page [illegible]



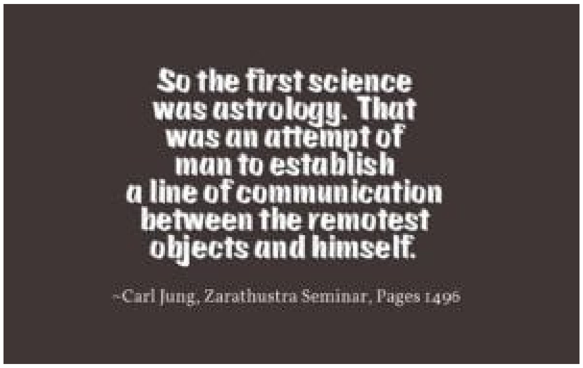
For the archetype is nothing human; no archetype is properly human.

~Carl Jung, Zarathustra Seminar, Page 1343



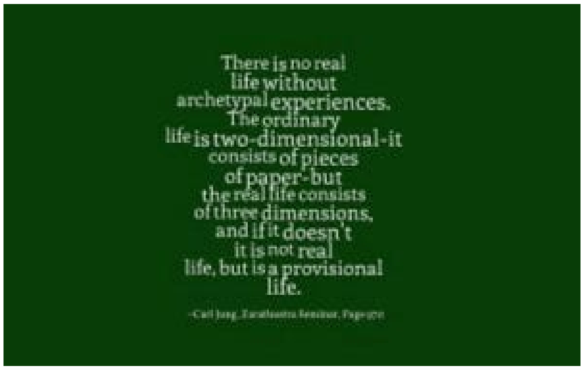
Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.

~Carl Jung, Zarathustra Seminar, Page 967



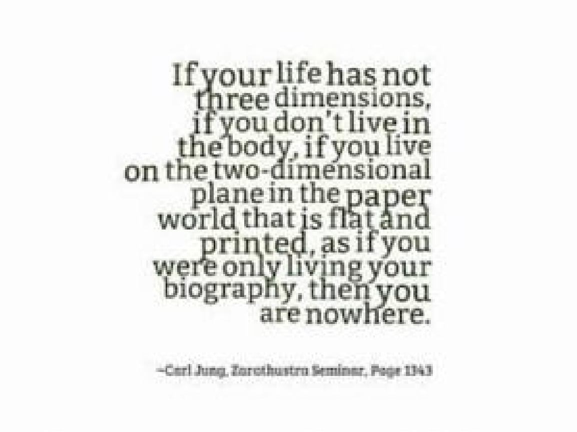
So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself.

~Carl Jung, Zarathustra Seminar, Pages 1496



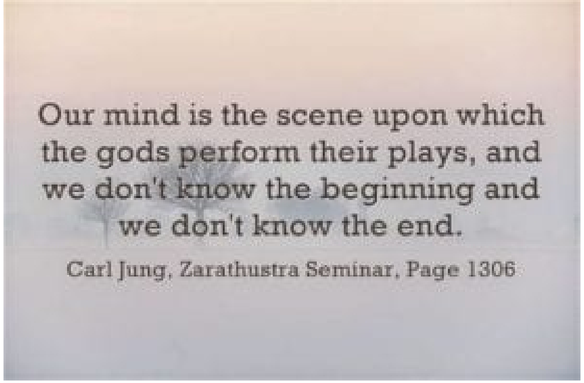
There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life.

~Carl Jung, Zarathustra Seminar, Page [illegible]



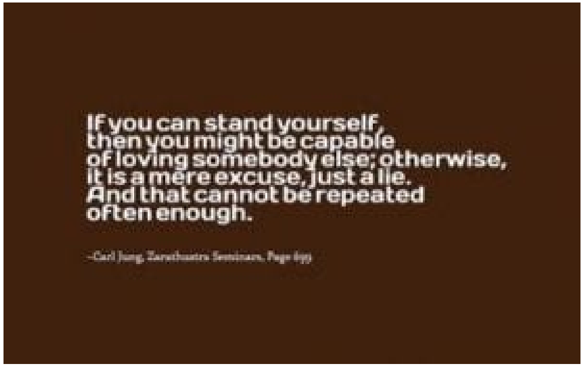
If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.

~Carl Jung, Zarathustra Seminar, Page 1343



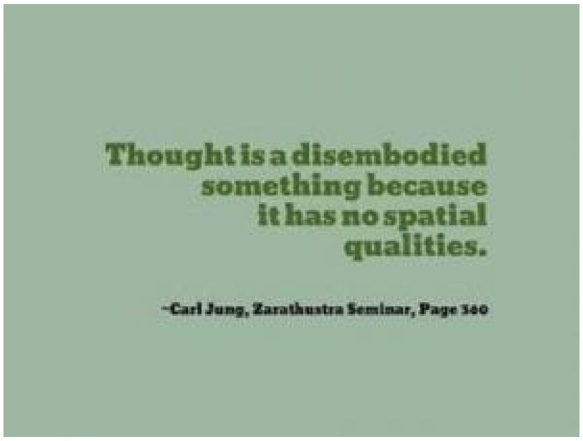
Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end.

Carl Jung, Zarathustra Seminar, Page 1306



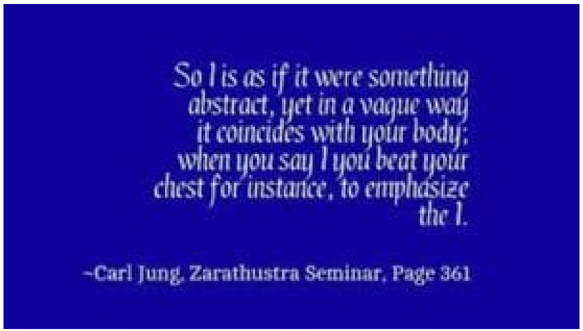
If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough.

~Carl Jung, Zarathustra Seminars, Page [illegible]



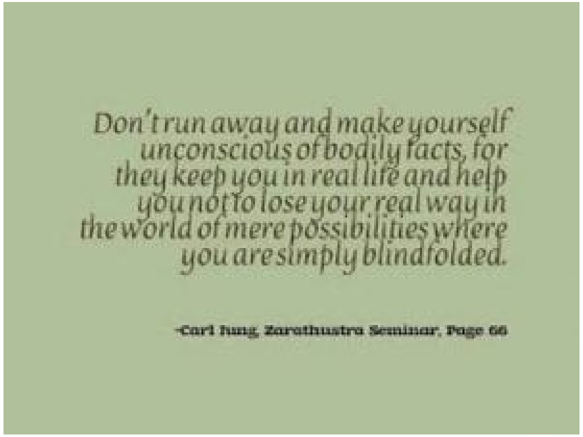
**Thought is a disembodied
something because
it has no spatial
qualities.**

~Carl Jung, Zarathustra Seminar, Page 360



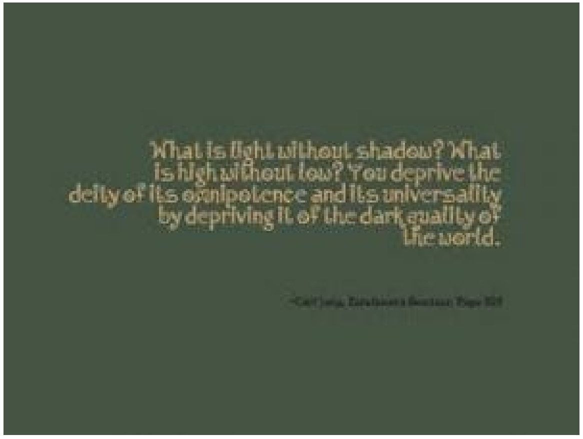
*So I is as if it were something
abstract, yet in a vague way
it coincides with your body;
when you say I you beat your
chest for instance, to emphasize
the I.*

~Carl Jung, Zarathustra Seminar, Page 361



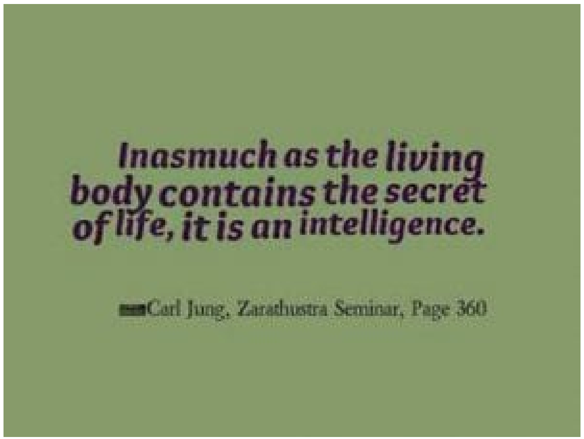
*Don't run away and make yourself
unconscious of bodily facts, for
they keep you in real life and help
you not to lose your real way in
the world of mere possibilities where
you are simply blindfolded.*

~Carl Jung, Zarathustra Seminar, Page 66



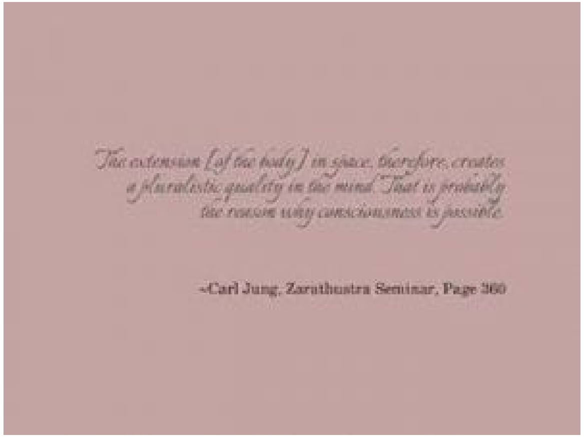
What is light without shadow? What
is high without low? You deprive the
deity of its omnipotence and its universality
by depriving it of the dark quality of
the world.

~Carl Jung, Zarathustra Seminar, Page [illegible]



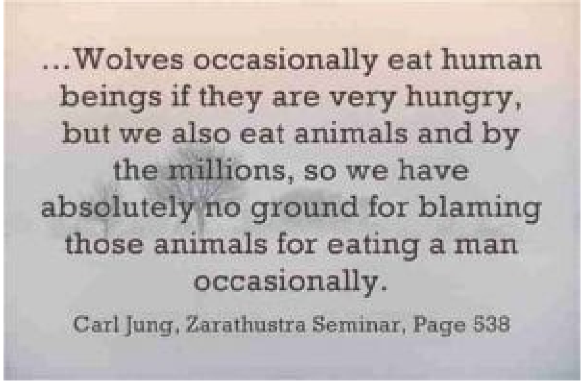
***Inasmuch as the living
body contains the secret
of life, it is an intelligence.***

~Carl Jung, Zarathustra Seminar, Page 360



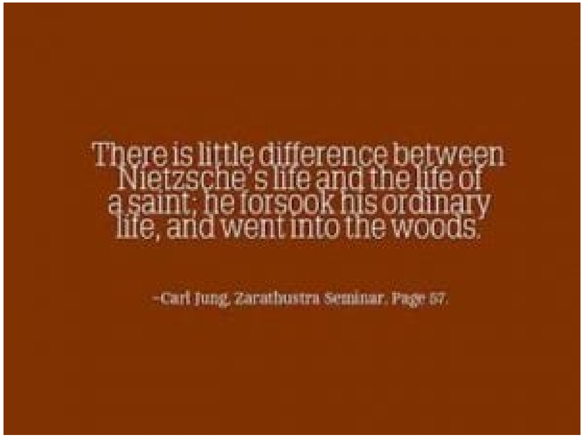
*The extension [of the body] in space, therefore, creates
a pluralistic quality in the mind. That is probably
the reason why consciousness is possible.*

~Carl Jung, Zarathustra Seminar, Page 360



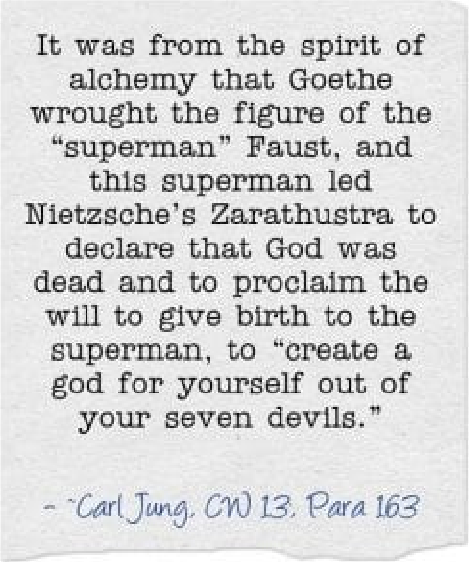
...Wolves occasionally eat human
beings if they are very hungry,
but we also eat animals and by
the millions, so we have
absolutely no ground for blaming
those animals for eating a man
occasionally.

Carl Jung, Zarathustra Seminar, Page 538



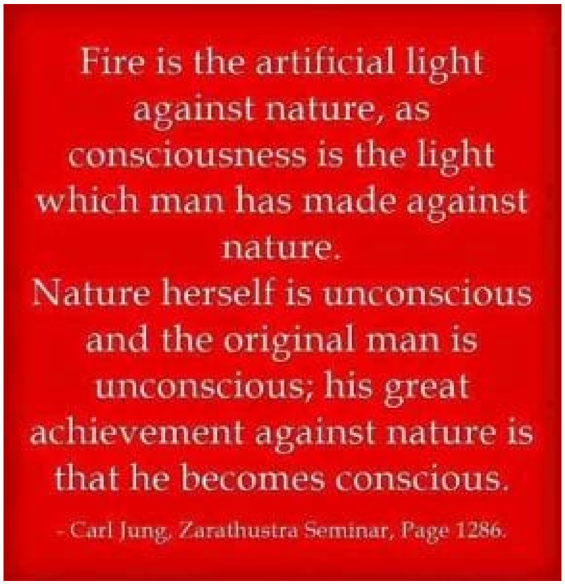
There is little difference between
Nietzsche's life and the life of
a saint; he forsook his ordinary
life, and went into the woods.

~Carl Jung, Zarathustra Seminar, Page 57.



It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils."

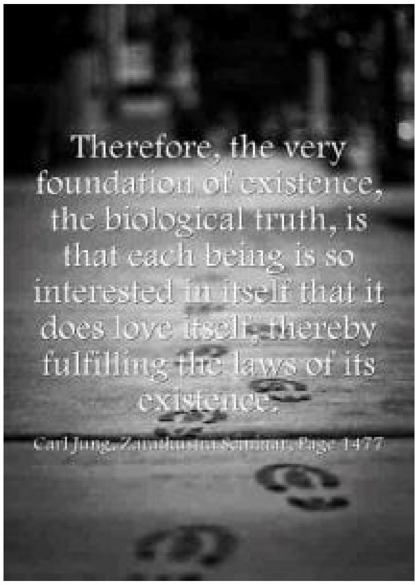
- ~Carl Jung, CW 13, Para 163



Fire is the artificial light against nature, as consciousness is the light which man has made against nature.

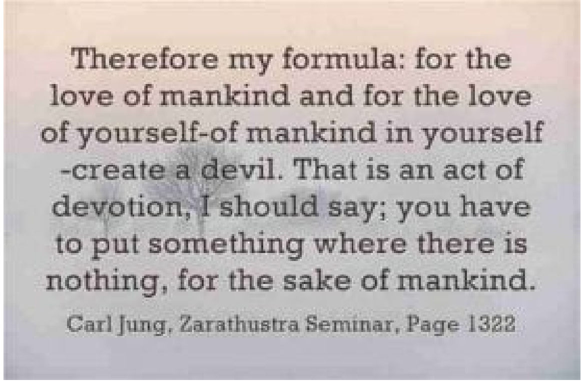
Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.

- Carl Jung, Zarathustra Seminar, Page 1286.



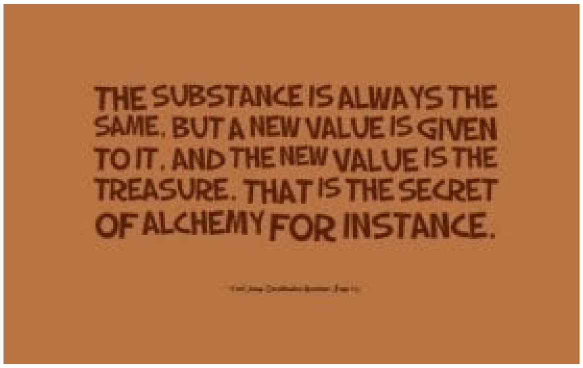
Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence.

Carl Jung, Zarathustra Seminar, Page 1477

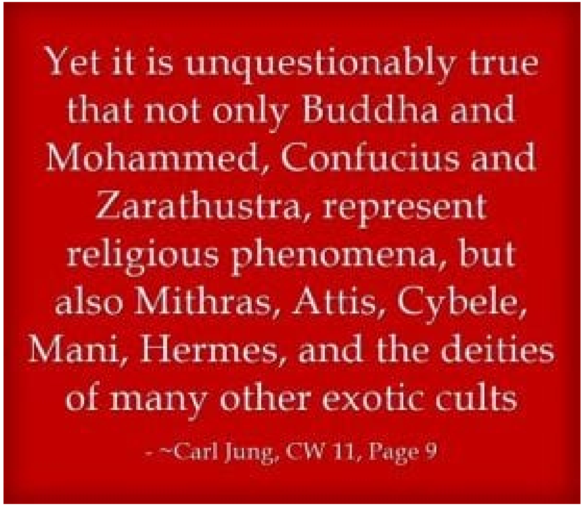


Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself -create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind.

Carl Jung, Zarathustra Seminar, Page 1322

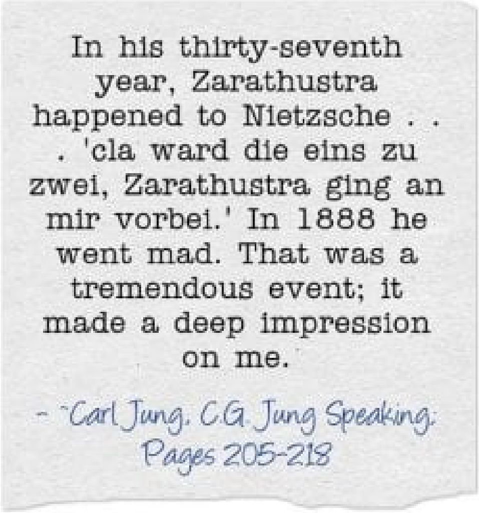


THE SUBSTANCE IS ALWAYS THE SAME. BUT A NEW VALUE IS GIVEN TO IT. AND THE NEW VALUE IS THE TREASURE. THAT IS THE SECRET OF ALCHEMY FOR INSTANCE.



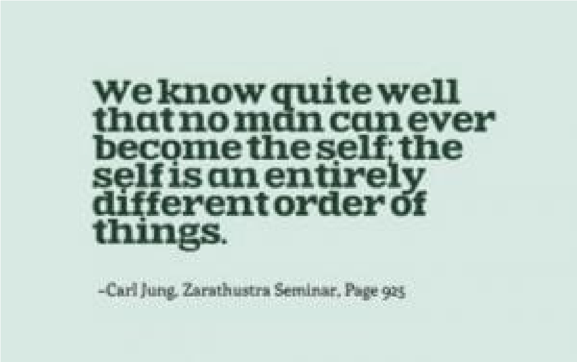
Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults

- ~Carl Jung, CW 11, Page 9



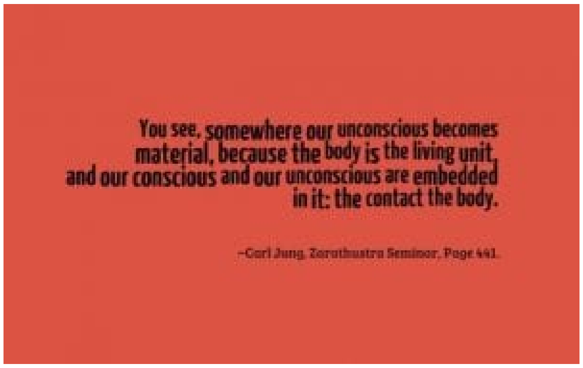
In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.

- ~Carl Jung, C.G. Jung Speaking; Pages 205-218



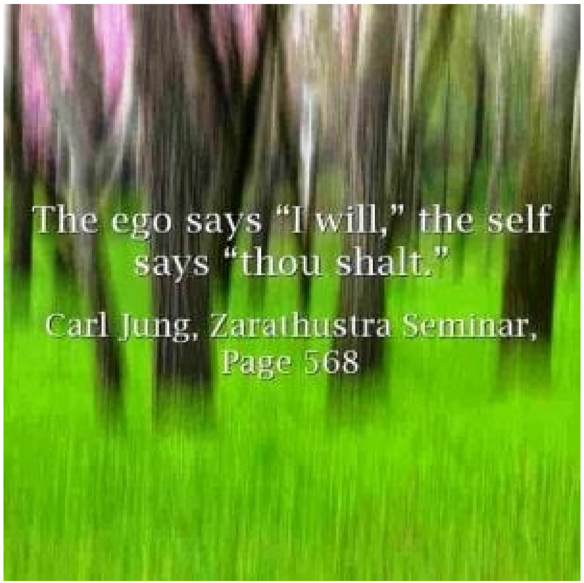
We know quite well that no man can ever become the self; the self is an entirely different order of things.

~Carl Jung, Zarathustra Seminar, Page 925



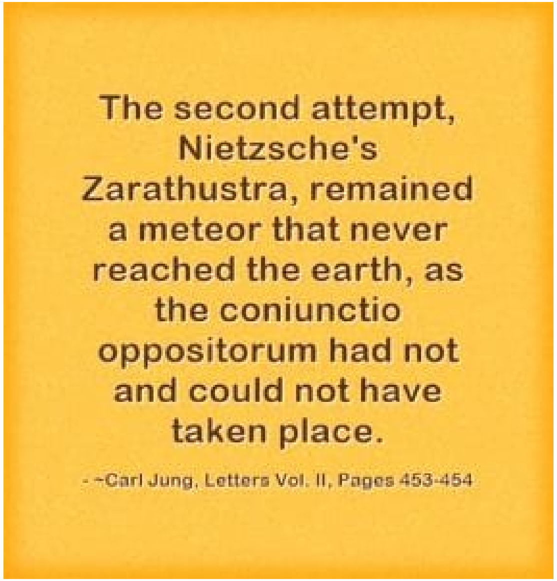
You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body.

~Carl Jung, Zarathustra Seminar, Page 441.



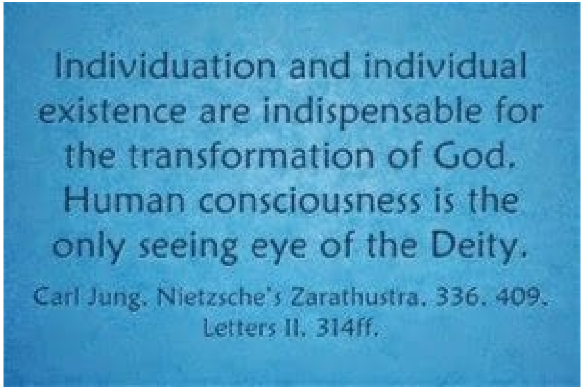
The ego says "I will," the self says "thou shalt."

Carl Jung, Zarathustra Seminar, Page 568



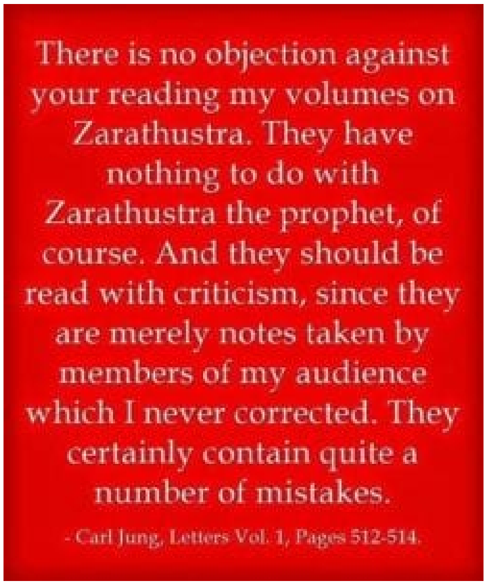
The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place.

- ~Carl Jung, Letters Vol. II, Pages 453-454

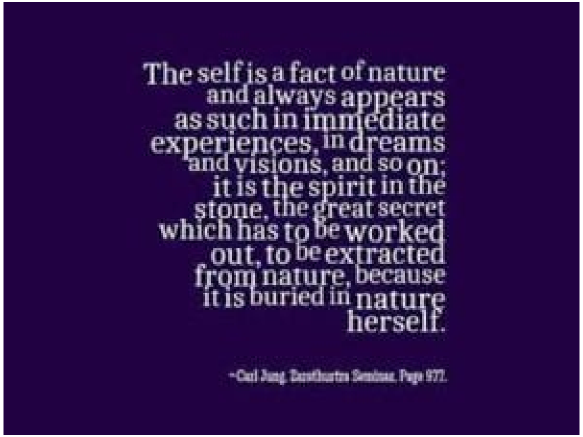


Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity.

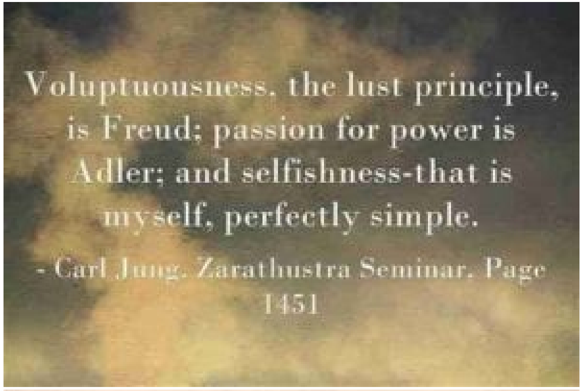
Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.


There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes.

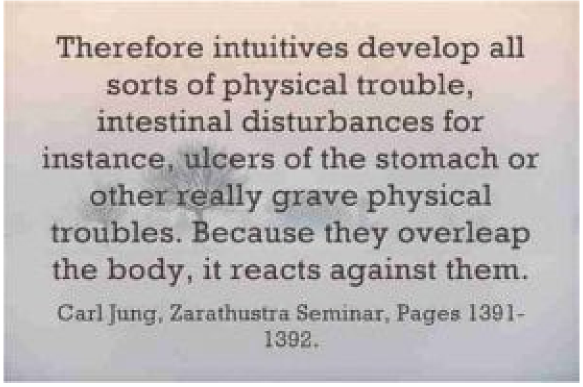
- Carl Jung, Letters Vol. 1, Pages 512-514.


The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

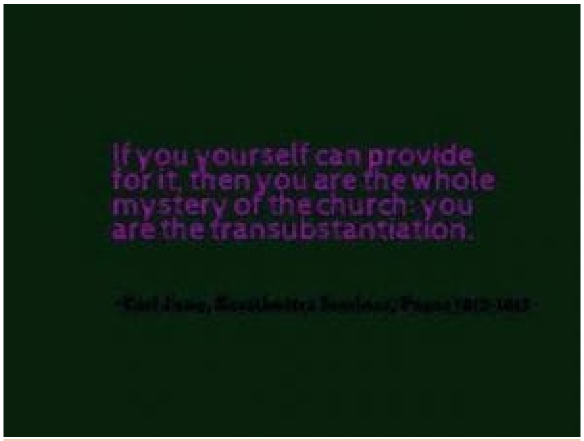
~Carl Jung, Zarathustra Seminar, Page 977.


Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple.

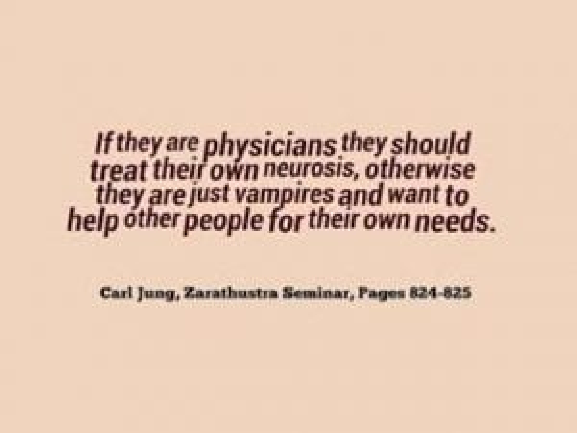
- Carl Jung, Zarathustra Seminar, Page 1451


Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them.

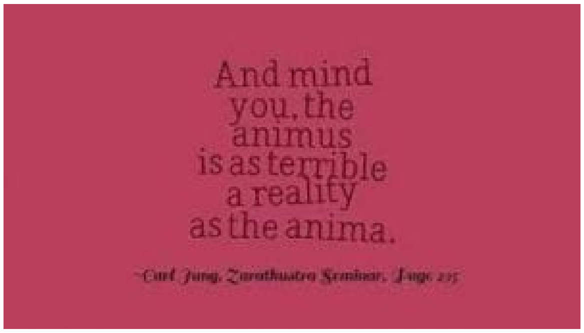
Carl Jung, Zarathustra Seminar, Pages 1391-1392.


If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

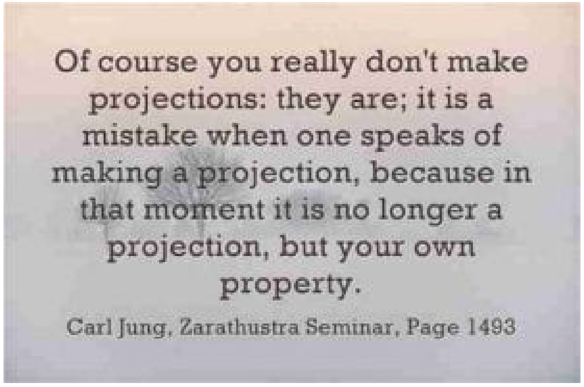
~Carl Jung, Zarathustra Seminar, Pages [illegible]


If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.

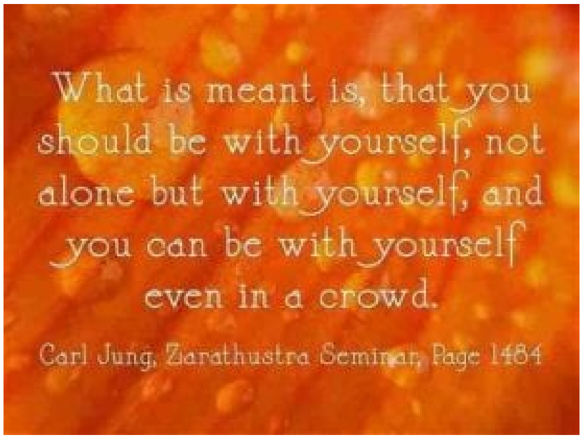
Carl Jung, Zarathustra Seminar, Pages 824-825


And mind you, the animus is as terrible a reality as the anima.

~Carl Jung, Zarathustra Seminar, Page [illegible]

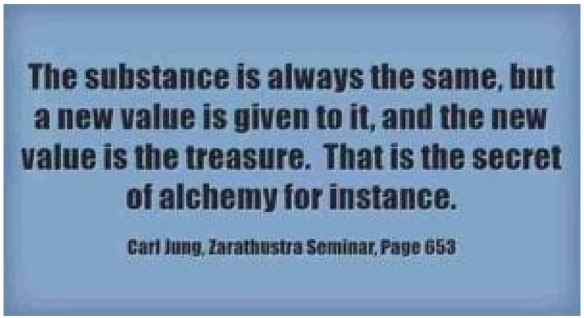

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property.

Carl Jung, Zarathustra Seminar, Page 1493



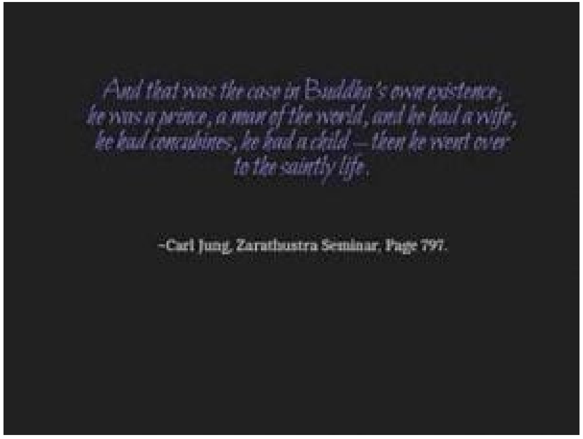
What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd.

Carl Jung, Zarathustra Seminar, Page 1484



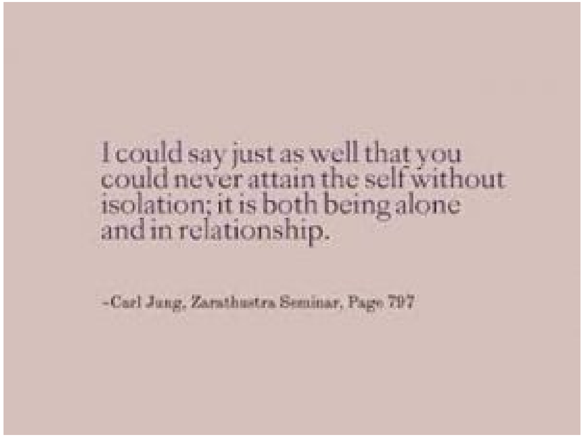
The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance.

Carl Jung, Zarathustra Seminar, Page 653



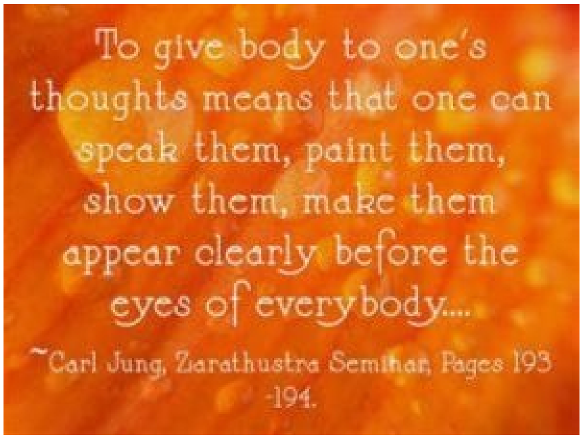
And that was the case in Buddha's own existence, he was a prince, a man of the world, and he had a wife, he had concubines, he had a child – then he went over to the saintly life.

~Carl Jung, Zarathustra Seminar, Page 797.



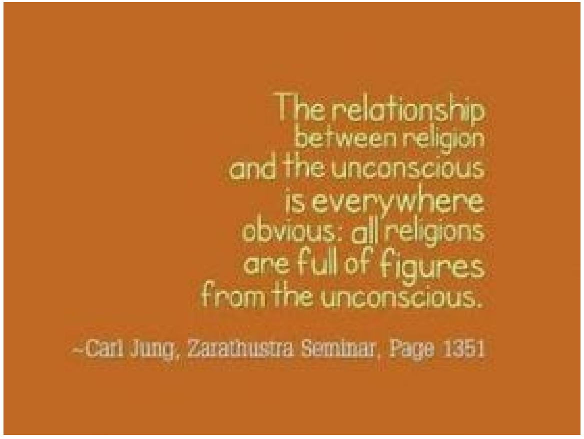
I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship.

~Carl Jung, Zarathustra Seminar, Page 797



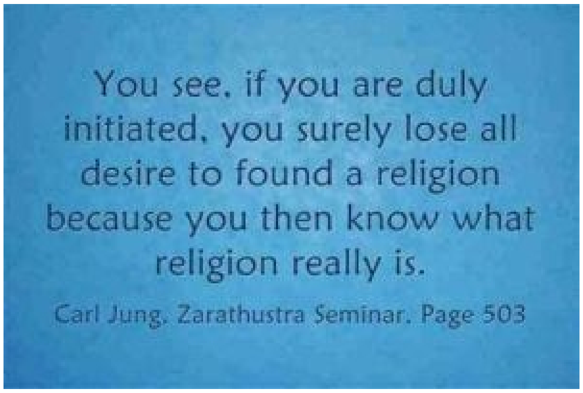
To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody....

~Carl Jung, Zarathustra Seminar, Pages 193 -194.



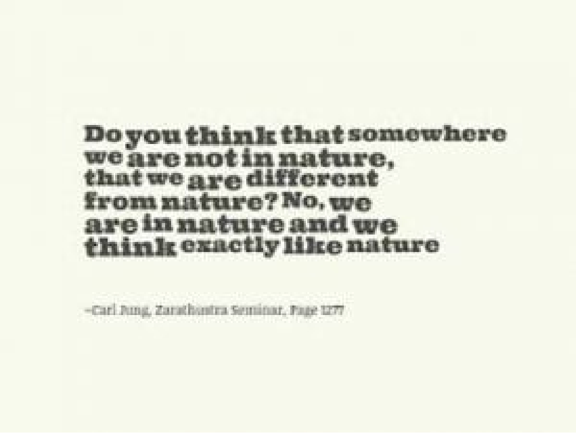
The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious.

~Carl Jung, Zarathustra Seminar, Page 1351



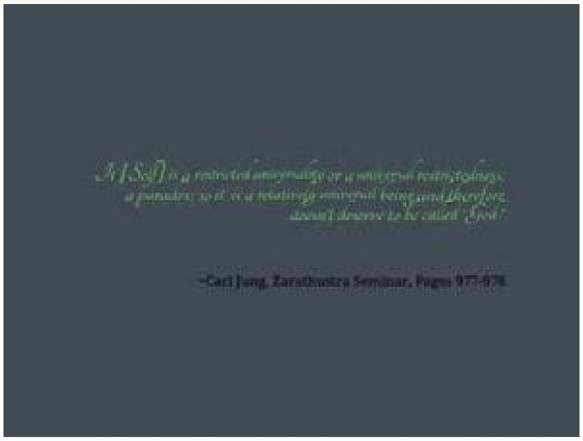
You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is.

Carl Jung, Zarathustra Seminar, Page 503



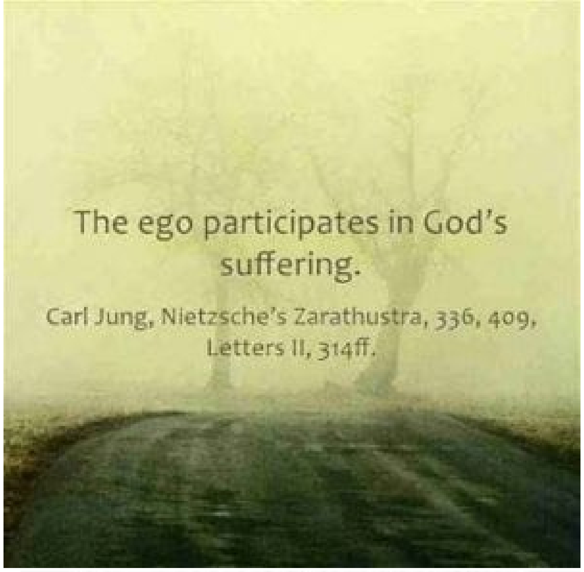
Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature

~Carl Jung, Zarathustra Seminar, Page 1277



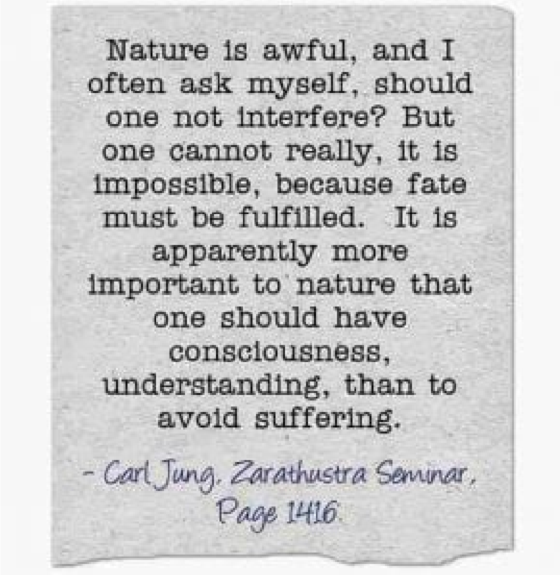
It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

~Carl Jung, Zarathustra Seminar, Pages 977-978



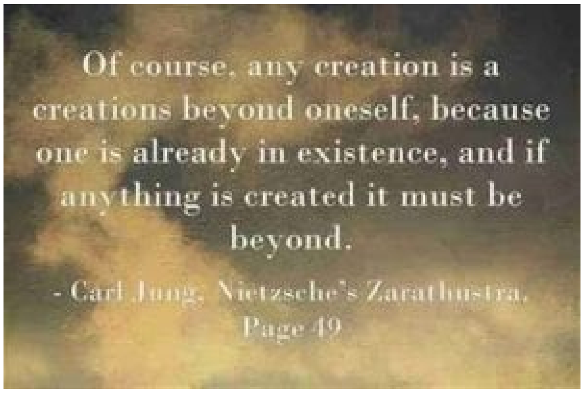
The ego participates in God's suffering.

Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



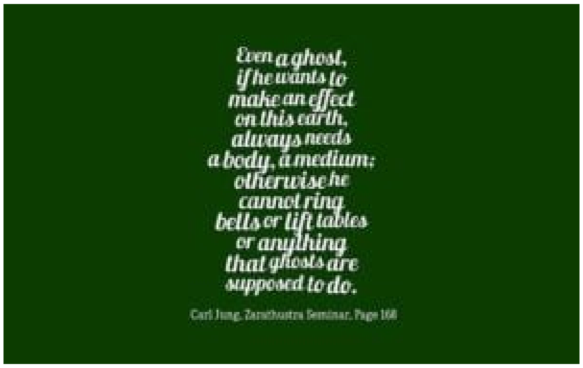
Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering.

- Carl Jung, Zarathustra Seminar, Page 1416



Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond.

- Carl Jung, Nietzsche's Zarathustra, Page 49

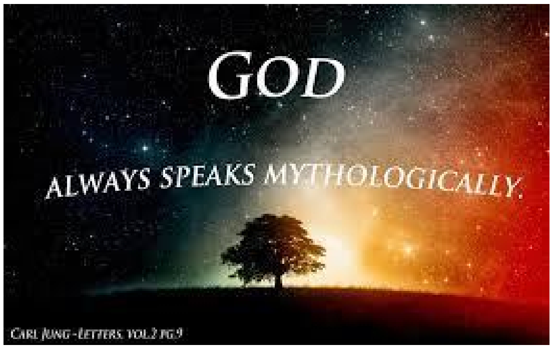


Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do.

Carl Jung, Zarathustra Seminar, Page 168

1. `https://www.youtube.com/watch?v=TZqOgG3Rr8A`

Carl Jung Anthologies "Absolute Knowledge" - "Dreams" [Part 1] (2019-04-18 09:22)


GOD
ALWAYS SPEAKS MYTHOLOGICALLY.
CARL JUNG - LETTERS, VOL.2 PG.9

The following is meant for personal study only. It is a work in progress and will be updated periodically:

Absolute Knowledge, Active Imagination, Alone, Afternoon of Life, Ancestral, Angels, Animals, Alchemy, Ancestral, Anima/Animus, Animus, Archetypes, Artist, Assumption, Atheism, Aquarius, Being, Belief, Bible, Bollingen, Books, Bottom, Brain, Bridges, Buber, Buddha, Cancer, Catholic, Chaos, Character, Child, Christ in Liber Novus, Church, Collective Unconscious, Common Sense, Complexes, Creative Life, Daimon, Death, Depression, Doubt, Dragons, Dreams

Carl Jung and "Absolute Knowledge" - Anthology

Man’s consciousness is receptive to what Jung called â€˜absolute knowledge a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this ˜knowledge.The;quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs.;This quality of knowledge is what Jung calls absolute knowledge, since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz, Number and Time, Page 35.

The absolute knowledge which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this "absolute knowledge," information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July1951

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung on Active Imagination - Anthology

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy is always in need of conscious criticism whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

Carl Jung on being "Alone." - Anthology.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate ;For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Carl Jung on "Afternoon of Life" -Anthology

 The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

<strong>Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-

year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of lifeâ€™s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 78

<strong>A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained â€”and more than attained shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

<strong>Thoroughly unprepared, we take the step into the afternoon of life. worse still, we take this step with the false presupposition that our truths and our ideals will serve us as going forward. But we cannot live the afternoon of life according to the program of lifeâ€™s morning, for what was great in the morning will be little at evening and what in the morning was true, at evening will have become a lie. Carl Jung, Modern Man in Search of a Soul, Page 111

;Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification- in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say?-that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail. Carl Jung, CW 8, Para 113

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is finished. afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

<strong>Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that,

education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life’s afternoon. It is a sort of second puberty, another storm and stress a period, not infrequently accompanied by tempests of passion ”the dangerous the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung, CW 7, Para 114

The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego.   Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite.

The snag about a radical conversion into one’s opposite is that one’s former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious.   Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Carl Jung on "Ancestral" - Anthology

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ’archetype’ [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . . Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience is so rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

Carl Jung on “Angels" -Anthology.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darknessâ€”the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Carl Jung on "Animals." - Anthology

The Animals. We appreciate them much more. We think of the psychology of animals.In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.;The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.

One o the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

Carl Jung on "Alchemy" "Alchemy" - Anthology

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an "art," feelingand rightly soâ€”that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment onlyâ€”the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self"â€"he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way.   In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions not in imagination only, but in truth and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; â€œTransformation Symbolism in the Mass"; CW 11, par. 399.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; "Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; "Alchemical Studies", 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies;

Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg â€” symbolized by the round cooking vessel â€” will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since â€˜the soul is by nature Christian this result is bound to come as infallibly as it did in the life of Jesus: we all have to be â€˜crucified with Christ,â€™ i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the Stone, of which the Tractatus aureus : Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee. To this a scholiast adds: The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth. The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is â€œlike a teacher mediating between the stone and the disciple.â€� To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all . . . is to be alone with . . . [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation.

Carl Jung; Psychology and Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not â€” which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say cum grano salis that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as chaosâ or nigredoâ. Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, Para 304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical saying :

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below And rejoice. Carl Jung, CW 16, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it." Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.

But that "the One" should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

â€¦I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One ould say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

â€¦the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemybegan about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books.â€� Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the ChÃªn-yÃªn (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal Christ in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These "centres" are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. . . . Carl Jung, CW 14, Para 762.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that’s foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. â€”It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

Theope, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All lif is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and non-being, it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an eternal presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 3

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define self as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest whole man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and on-being it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is; first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the body, in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

Alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called individuation .Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: Without beginning, without end, without past, without future. Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the superman Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to create a god for yourself out of your seven devils. Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning starâ€" Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

 This represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of matter, because matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 22

Carl Jung on "Ancestral" - Anthology

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

 Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

Carl Jung on Anima/Animus - Anthology

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be done with once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

The, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

<The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid,par. 59.]

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid par. 19.]

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

 The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper.

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The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales.   The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

 Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of "average intelligence." (from Marriage as a Psychological Relationship Anima and Animus C.J. Jung (1925):

 â€œSOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a personality. In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. (CW6, Para 797)

The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalÃ´, and these can be connected etymologically with the Greek aiolos, â€˜quick-moving, twinkling, iridescentâ The Greek word psyche also means â€˜butterfly. SaiwalÃ´ is related on the other side in the Old Slavonic sila, strength. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.The- Latin words animus, ˜spirit, and anima, âsoul, arc the same as the Greek anemos,˜wind. The other Greek word for wind, pneuma , also means spirit. In Gothic we find the same word in us-anan,to breathe out, and in Latin it is anhelare, to pant. In Old High German, spiritus sanctus was rendered by atum,˜breath. In Arabic, ˜wind is rih, and rÃ¼h is soul, spirit. The Greek word psyche has similar connections; it is related to psychein, to breathe, psychos, â€˜cool, psychros, â€˜cold, chill, and physa, ellows. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the cold breath of the spirits. And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Para 663.

Carl Jung on "Animus" - Anthology

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichÃ©s from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.   Carl Jung, Letters Volume 1, Pages 213-214.

It has just struck me that in my commentary I have suggested using logos for â€œhun instead of animus, because animus i a natural term for the mind’s of a woman, corresponding to the anima of a man. European philosophy must take into account the existence of feminine psychology. The ânima of a woman might suitably be designated Eros.â Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Pages 479-481.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

The Soul which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman.   His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

So we should talk to our animus or animaâ€¦so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman’s mind , she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.; Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the; soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy.   Carl Jung, CW 7, Para 336

For a woman, the typical danger emanating from the unconscious comes from above, from the â€œspiritualâ€ sphere personified by the animus, whereas for a man it comes from the chthonic realm of the â€œworld and woman,â€ i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Carl Jung on "Anti-Semitism -" Anthology

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

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There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab;and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference.   Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed, but can’t complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people’s minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans. One was the 18 year old Marie Louise Von Franz : "One morning it was about the middle of the stopped me on the stairs and said: Take care, you are getting dangerously out of yourself.;I knew he was right but had no idea why, until he added:These people are all in a panic, they are scared stiff and have no idea where all this is leading.;I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.this in 1914 and I have never forgotten the lesson." Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics.It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body.;The archetypes are, so to speak, organs of the prerational psyche.They are eternally inherited forms and ideas which have at first no specific content.Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

Carl Jung on "Answer to Job" - Anthology

Anthology<In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and[Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. . . . It came upon me suddenly and unexpectedly during a feverish illness. . . . Carl Jung, Letters Vol. II, Page 20.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it.   On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Pages 115-116.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Pages 155-157

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Pages 192-193

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Pages 212-214.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 230-232.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Pages 257-264.

The fact of God'sunconsciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The fact of God unconsciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 230-232.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job,   Jung: His Myth in Our Time, Page 174.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekielâ€™s revelation. Carl Jung, CW 11, Para 686.

Carl Jung on "Archetypes" - Anthology

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.   Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself.

The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung, CW 10, Para -395

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology.

The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness.The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour.   Carl Jung, CW 8, Para 104

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas.   We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model.;The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum … It seems to me probable that the real nature of the archetype is not;capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit: what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. it is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil's work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process butâ€”and this is perhaps just as importantâ€”it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation. Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. Carl Jung, CW 6, Para 373

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynatnis of these images is to squander it in every form of licentiousness. Carl Jung, CW 6, Para 426

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional;systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is.The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character.Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetypes It us never forget thisâ€”is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all.

Carl Jung, CW 11, Para 146

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goals lbut a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic â€" and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images they Christian or Buddhist or what you will are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche.   Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols: people discovered then, as today, that they had no thoughts whatever on the subject. On the other and, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously darkâ€"something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible. Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience.;It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access.;We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man’s mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man’s unconscious as an archetype, the archetypal light: not in order that theologians of all times and places should be at one another’s throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

Carl Jung on the â€œArtist.â€� â€“ Anthology

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I’m no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is â€œmanâ€� in a higher senseâ€”he is â€œcollective man,â€� a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25

Carl Jung on "Astrology" - Anthology

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

Jung noted: "Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200" (CW 9,2, Â§149, note 88). Liber Novus, Page 316, Footnote 274.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

His [Jung's] impatience was due not only to his temperament - astrologically he was a Leo - but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Last Years, Pages 114-115.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average,which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Pages 418-420

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0Â° Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages

463-464

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Pages 463-464

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don’t know much about them.   But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to â€˜believeâ€™ in such concepts â€“ he simply observes   that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

"The stars of thine own fate lie in thy breast," says Seni to Wallensteinâ€”a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Carl Jung on the "Assumption" - Anthology

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200,

Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but   considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumption means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Carl Jung on "Atheist" "Atheism"

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for "bowels" simply means contents, and in "the Unknowable One," Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead. He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him into consideration: he is too dangerous to be mentioned. So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo. You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence. It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist. So Nietzsche's God exists somewhere and has contents but he must be careful not to mention them. That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters. They have the saying that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three. And why? Because a man who hates God will think of him much oftener than a man" who loves God. So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him. You see that explains a great deal of Zarathustra, which is a highly moral book. If anybody should try to live that teaching, he would have astonishing experiences. He would certainly feel himself to be a better Christian than all those before him. He could buy a halo for his own private use and make himself the first and only saint of his private church. It is true of course that we use that expression "the bowels of ... "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below. But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above. All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,' but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzscheâ€™s Zarathustra Seminar, Pages 72â€“ 73.

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be. In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is. As Kant said, that word is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it. If you say you possess a hundred dollars, they don't necessarily exist. But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites show that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition of man. And because it has occurred everywhere, it always comes back again in one form or another. If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation. So when Nietzsche declares that God is dead, instantly he begins to transform. With that declaration he is no longer a Christian, he is an atheist or it doesn't matter what. He immediately gets into the process of that archetype of rebirth, because those vital powers in us which we call "God" are powers of self-renewal, powers of eternal change. Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement. And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things. Also one can say it is the original mother. Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that "God," the creative or the creating god. And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us. We are caught in those powers. If you don't want to be caught in them, then don’t make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious. Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever. But I tell you it does make a difference in reality, only you won’t connect it with things. You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed. As he did not realize, for instance, that thinking is a most exhausting creative process. He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, ": but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working."’ That is generally so; we don’t connect psychological and physical conditions. You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it. The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman. And what is the best proof that he does not realize it? Carl Jung, Nietzscheâ€™s Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it. That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism. I should not call atheists serious: they don’t see that they are still theists in denying God. I understand by "serious people" those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine. Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible. And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us. For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds. That is the attitude of very intelligent people. They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsch’es Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn’t exist. Even if he doesn’t believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism. Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them. They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls. Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don’t believe that you are God. That is the only difference: an atheist is just as Catholic as those within the walls. So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche’s Zarathustra Seminar, Page 1011

Unfortunately enough, it is the common fate; even the atheist who is always shouting up to God, "I don’t believe that you exist!"-even such a man is already on the way to lose the church entirely. You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. . Carl Jung, Nietzsche’s Zarathustra Seminar, Page 1011.

Now, since a man’s spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image was a spirit who required man’s spirit. This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness. The important thing is what he talks about, not whether he agrees with it or not. The other definition of God therefore asserts: "God is spirit." The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead. The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus." In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians. The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist. He was of too positive a nature to tolerate the urban neurosis of atheism. It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation. Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, submission or devotion which a God would demand from man. Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible. If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it sprang from the freedom of ethical decision and therefore from the mind. Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a morphine addict, and hence whether "God" shall act as a beneficent or a destructive force.   Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist. In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion. "Facts first and theories later is the keynote of Jung’s work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenonof the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Speaking for myself, the question whether God exists or not is futile. I am sufficiently convinced of the effects man has always attributed to a divine being. If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. When people say that they believe in the existence of God, it has never impressed me in the least. Either I know a thing and then I don’t need to believe it; or I believe it because I am not sure that I know it. I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in lifeâ€™s flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Pages 163-174

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

Carl Jung on "Assumption" - Anthology

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but   considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Carl Jung on "Being" - Anthology

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on manâ€¦ Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

My I, you’re a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself.   This is the way. Carl Jung, The Red Book, Page 330.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

â€¦ it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good Carl Jung, Letters II, 519

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; Memories Dreams and Reflections; Page 358.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

We know that Tom Thumbs, dactyls, and Cabiri are personifications of creative forces¦ Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being. Carl Jung, CW5, para. 180

When they [the mystics] descend into the depths of their own being they find â€˜in their heartâ€™ the image of the sun, they find their own life-force which they call the â€˜sunâ€™ for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung, CW 5, Para. 176.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomouslyâ€¦ As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man’s task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously as proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Page 652.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; Page 25.

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of manâ€™s self-development. Carl Jung; CW 9i; Para 293.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; Â¶ 392.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But â€˜the heart glows,â€™ and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.   Carl Jung, CW 8, Para 619.

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, CW 9, Page 52.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Pages 479-481.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Page 221.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the ChÃªn-yÃªn (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, Jung Van der Post, Page 216.

"The Christian symbol is a living being that carries the seeds of further development in itself."its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Pages 375-379.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Pages 235-238.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Pages 254-256.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Pages 404-405

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say   that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Pages 612-613

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The patient is permeated by what you are by your real being and pays little attention to what you say. Carl Jung, C.G. Jung Speaking:

Interviews and Encounters, Pages 359-364The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore does not deserve to be called God.; Carl Jung, Zarathustra Seminar, Pages 977-978

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children Dreams Seminar, Page 50.

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 1

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Carl Jung on "Being" - Anthology

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work's. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.   Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings¦ when I speak of God I always mean the image man has made of himâ€¦ Carl Jung, Letters II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with

C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes’ "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung’s clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a â€œpsychology without the soul. Carl; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life. Carl Jung; Memories, Dreams and Reflections; Page 140.

it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know itâ€"I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a psychology without the soul. Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit.   Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. The unconscious believes quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book.   Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial.   Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I do not believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naive primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often; believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

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I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn’t understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don’t know it, it looks to me like an usurpation to say "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies."   Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, There is a God. I said, I do not need to believe in a God; I know. Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of matter, because a matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I do not believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it God. Carl Jung, Letters Vol. II, Pages 274-275

I profess no belief. I know that there are experiences one must payr eligious attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what

I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical   phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] does not believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to â€˜believeâ€™ in such concepts â€“ he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud â€“ as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

Carl Jung on the "Bible" - Anthology

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

If thou would 'st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

Carl Jung on "Bollingen." - Anthology

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.â€ Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

Carl Jung on "Books" - Anthology

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

And the little travelling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I’m sorry. Carl Jung, Evans Conversations, Page 37.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Pages 230-232.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Pages 497-498

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Carl Jung on "Bottom" - Anthology

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 534-537.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580

If you carefully sterilize everything that you do; you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. Carl Jung, Letters Vol. I, Pages 357-358

Carl Jung on the "Brain" - Anthology

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Pages 222-224.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.   Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as if outside our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Page xxix

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

Carl Jung on "Buddha

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain.   Carl Jung, Liber Novus, Page 298, Footnote 94.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha).   I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic â€” and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images â€” are they Christian or Buddhist or what you will â€” are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him.   So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

Vedana-skandha = Sensation.
Samjna-skandha = Feeling.
Sangskara-skandha = Intuition.
Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.
All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha.   Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way.   There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn’t stop me from my long planned (renewed) reading of Buddhist texts, whose   content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Pages 580-581

We still consider his [Socrates]   daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the Self by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha’s own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child â€”then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

That is as you see the reason why I said that I haven’t come across Buddhist mandalas based upon 3, 5, or 6 (

2 x 3) . Carl Jung, Letters Vol. I, Pages 222-223

Carl Jung on "Buber"

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Pages 101-102.

I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear. Carl Jung, Letters Vol. II, Pages 101-102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Pages 101-102.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

I have spent a lifetime of work on psychological and psychopathological investigations.   Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Pages 570-573

Carl Jung on "Bridges":

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference. Margaret Gildea, C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, â€¦.its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine.   Carl Jung, Letters Vol. 1, Page 434.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 490-493.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Pages 504-506

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the   soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Pages 53-54

Carl Jung on "Cancer" – Anthology.

Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Carl Jung on "Catholic" – Anthology

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; "Transformation Symbolism in the Mass."; CW 11; Par 398.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

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Carl Jung on "Causality" – Anthology.

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Pages 157-158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Pages 420-421

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Pages 420-421

Chance is an event, too, and if it didn’t exist causality would be axiomatic. Carl Jung, Letters Vol. II, Pages 414-416

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Pages 414-416

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Pages 425-426

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

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“But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

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Carl Jung on “Chaos” – Anthology.

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. E Harding, Conversations with Jung, Page 8

He cannot overcome the conflict on his own resources; after all, he didn’t invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man’s will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man’s mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God’s love and God’s terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para 119

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Nowhere and never has man controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God's work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Pages 469-471

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Pages 59-63.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9 II: §376

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This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

Carl Jung on "Character" – Anthology

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Pages 457-458

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Pages 346-348

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Pages 346-348

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one’s environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; Psychology and Religion; Page 45.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual’s past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Carl Jung on the "Child" and "Children." [Anthology]

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life;

Page 787.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17: 286

Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The child has to step out of this primordial world, to be able to really enter into life. . Carl Jung, Children's Dreams Seminar, Page 184.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

...the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud-Jung Letters, Page 532.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

ll the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in

1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Christ in "Liber Novus" – Anthology

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus

the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving

womb of the God. Carl Jung, The Red Book, Pages 299.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the "Shade" [Christ], The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so?

Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?" A: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

…in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

Carl Jung on the "Church" – Anthology.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mys-

teries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

"If thou would 'st pray enter into thy chamber …"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Page 29.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 13, Page 11.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on

the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Pages 216-217.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Pages 245-246.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not empha-

size the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Chur, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Pages 111-112.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Pages 113-114.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no

thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Pages 238-243.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation. Carl Jung, Letters Vol. II, Pages 334-335.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Pages 334-335.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Pages 482-488

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Pages 510-511

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the

European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration o£ dreams and inner experiences. Carl Jung, CW 11, Para 32

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

The fact that by far the greater part of humanity not only needs guidance, but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of

his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.

The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming

poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. E Harding, Conversations with Jung, Page 9

Carl Jung on "Collective Unconscious" – Anthology

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one’s environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don’t assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

Carl Jung on "Consciousness" – Anthology.

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation. In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives. Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated. Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Affects are not "made" or willfully produced; they simply happen. In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily. The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before. So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region. Hence we are continually surprised when something unknown suddenly appears "from nowhere." Carl Jung, CW 9i, Para 497

The "child" is therefore renatus in novam infantiam [reborn into a new infancy]. It is thus both beginning and end, an initial and a terminal creature. The initial creature existed before man was not, and the terminal creature will be when man is not. Psychologically speaking, this means that the "child" symbolizes the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed. Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent of the unconscious as well. Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space. This is no speculation, but an immediate psychic experience. Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings. The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual." Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure. Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that "round" wholeness which consciousness lacks, it is the most significant of all. This "round" thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious. It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the unconscious. It is, in a sense, non-spatial and non-temporal. The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hyper-skeptical critics, although in reality they are much more common than is generally supposed. The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

.The role of the unconscious is to act compensatorily to the conscious contents of the moment. By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum. The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero. We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious. The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow. When we are conscious of our guilt we are in a more favourable position—we can at least hope to change and improve ourselves. As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness. Consciousness of guilt can therefore act as a powerful moral stimulus. In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes. In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts. Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. See! Who was dearer to our Lord or more intimate with him than his apostles? Not one of them but fell into mortal sin, and all were mortal sinners." Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious. The unconscious wants both: to divide and to unite. In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

Carl Jung on "Complexes" – Anthology.

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. ... In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, para 643.

Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628

The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633

Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one or two blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

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Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

The Jewish Christ-complex is a very remarkable business. - Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. - Carl Jung, Jung-Kirsch Letters, Page 46

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them. Carl Jung, Evans Conversations, Page 34.

You see, you have that lie detector in the United States, and that’s like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the anifestation of a complex. People have very shallow breathing; don’t ventilate the aspices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

One cn easily throw dust into one’s own eyes with theories. Carl Jung; "Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

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Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

Every affective event becomes a complex." C.G. Jung, CW 3, par. 140

Was Freud a modern-day Galileo? There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the occasion of a medical convention in Hamburg in 1910: "Freud’s theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed with complexes from top to bottom, so that he can’t get a genuine word out of his throat .... I would never have thought German scholarship could have produced such meanness." Carl Jung, “Jung” by Gerhard Wehr, Page 100

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is no resistance on my part, unless it be that I refuse to be judged as a complex-laden idiot ... , Carl Jung, “Jung” by Gerhard Wehr, Page 148

There are two quotations that mention “Feeling-Toned.”: Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image Carl Jung, CW 5, Para 97

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinary ly it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

Carl Jung on “Creative Living.” – Anthology

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator’s will. Carl Jung, CW 8, Para 192

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one’s brother’s eye. No doubt the mote is there, but the beam sits in one’s own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one’s own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively. The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his "personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents, or understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science: how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, CW 18, Para 92

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology: how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

We have to learn to think in antinomies, constantly bearing in mind that every truth turns into an antinomy if it is thought out to the end. Carl Jung, CW 18, Para 14

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that

God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. . . . The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment, and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith’s apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

Our psychology is a science that can at most be accused of having discovered the dynamite terrorists work with. What the moralist and the general practitioner do with it is none of our business and we have no intention of interfering. Plenty of unqualified persons are sure to push their way in and commit the greatest follies, but that too does not concern us. Our aim is simply and solely scientific knowledge, and we do not have to bother with all the uproar it has provoked. If religion and morality are blown to pieces in the process, so much the worse for them for not having more stamina. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 314

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly—takes the world. Carl Jung, CW 8, Para 659

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet, only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, CW 737

Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not.

They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach: on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one’s opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one’s opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn’t say so. Carl Jung, CW 10, Para 882

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. 69:84

Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist, but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself.

The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind.

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

A sign is always less than the thing it points to, and a symbol is always more than we can understand at first sight. Therefore we never stop at the sign but go on to the goal it indicates; but we remain with the symbol because it promises more than it reveals. Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly." It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is tocommunicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy. Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance, but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it. Carl Jung, CW 15, Para 126

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted, by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form, and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

The "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God’s grace is there from the start, in full strength. But talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don’t get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Only the mystics bring creativity into religion. Carl Jung, CW 14, Para 530

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

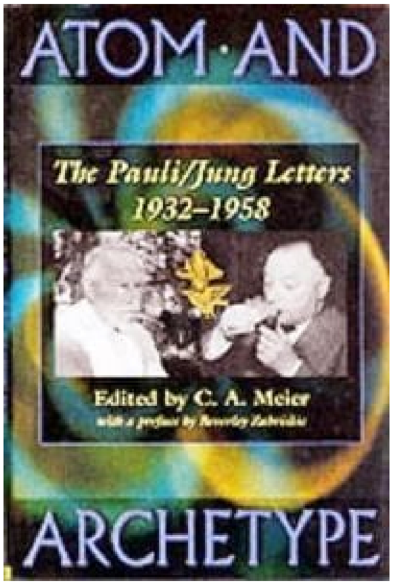
What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

If the meaning of a poetic work can be exhausted through the application of a theory of neurosis, then it was nothing but a pathological product in the first place, to which I would never concede the dignity of a work of art. Today, it is true, our taste has become so uncertain that often we no longer know whether a thing is art or a disease. A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can’t, he must painfully perform the "symptomatic actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

Carl Jung and "Atom and Archetype" - Quotations (2019-04-18 09:34)


ATOM · AND
The Pauli/Jung Letters
1932–1958
Edited by C. A. Meier
with a preface by Beverley Zabriskie
ARCHETYPE

[1]Carl Jung "Atom and Archetype" - YouTube

Carl Jung: Atom and Archetype

He [the Devil] is the father of this depreciatory interpretation. Carl Jung, Atom and Archetype, Pages 97-101

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and[Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

The union of opposites is not just an intellectual matter. Carl Jung, Atom and Archetype, Pages 97-101

It is certainly an indisputable fact that the unconscious has a “periodic" character; there are waves and swells that often produce such symptoms as seasickness, cyclical recurrences of nervous attacks or dreams. Over a period of 3 years, from mid-December to mid-January, I have observed in myself similar dreams that have made a very deep impression on me. Carl Jung, Atom and Archetype, Pages 97-101

The smallest mass particle consists of corpuscle and wave. The archetype (as structure element of the unconscious) consists of static form on the one hand and dynamics on the other. Carl Jung, Atom and Archetype, Pages 97-101

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

Nowhere else but in the psyche of the individual can the union be completed and the essential identity of Idea and Matter be experienced and perceived. Carl Jung, Atom and Archetype, Pages 97-101

metaphysical judgments lead to one-sidedness such as spiritualization or materialization, for they take a more or less large or significant part of the psyche and situate it either in Heaven or in earthly things, and then it can drag the whole person along with it, thus depriving him of his middle position. Carl Jung, Atom and Archetype, Pages 97-101

I am convinced that it (the psyche) is partly of a material nature. Carl Jung, Atom and Archetype, Pages 97-101

Theologians have the same resistance to psychologists as physicists, except that the former believe in Spirit and the latter in Matter. Carl Jung, Atom and Archetype, Pages 97-101

If one moves too far forward, it is often impossible to remember the thoughts one had before, and then the public finds one incomprehensible. Carl Jung, Atom and Archetype, Pages 97-101

Carried to its ultimate conclusion, Jordan’s approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object. The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects. Carl Jung, Atom and Archetype, Pages 7-8

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part. Carl Jung, Atom and Archetype, Pages 12-14

The real life of knowledge and understanding is played out on the borderline between the ascertainable and the unascertainable. Carl Jung, Atom and Archetype, Pages 111-117

For the psyche is the medium" (i.e., the "Third"), in which ideas of corporeal or intellectual origin occur. Carl Jung, Atom and Archetype, Pages 111-117

...the psychological explanation must relate the statement of the Timaeus to a background process in which the demiurge represents the "consciousness maker" and the four characteristics to be mixed represent a distinctive quaternio necessary for the development of consciousness. Carl Jung, Atom and Archetype, Pages 111-117

Psychological tendencies in the unconscious are found only where psychological insights are urgently necessary. Carl Jung, Atom and Archetype, Pages 111-117

Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes. Carl Jung, Atom and Archetype, Pages 111-117

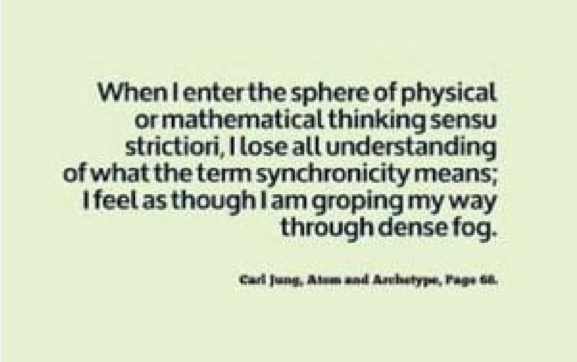
In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)? Wolfgang Pauli, Atom and Archetype, Pages, 34-35

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

(The four chambers of the heart seem to have a link with the quaternity of the mandala.) Wolfgang Pauli, Atom and Archetype, Page 30.



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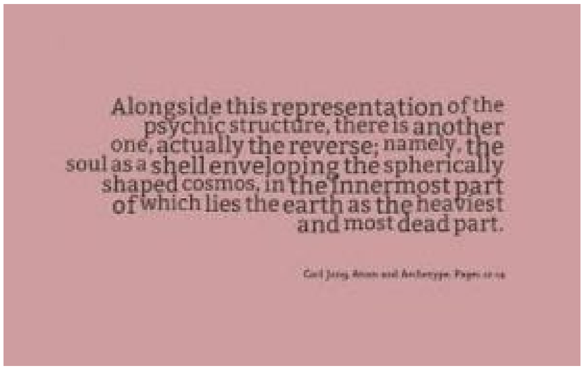

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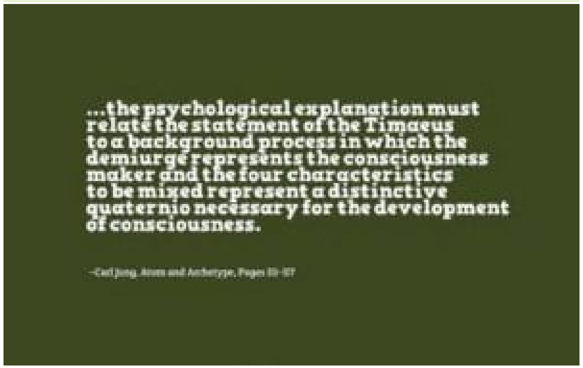

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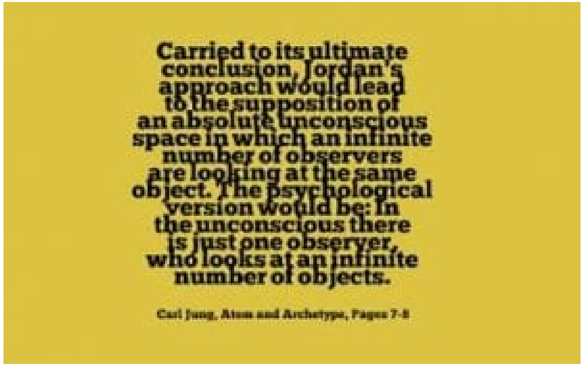
~Carl Jung, Atom and Archetype, Pages 83-87



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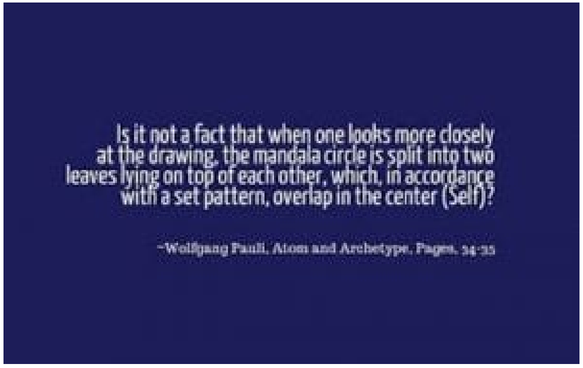

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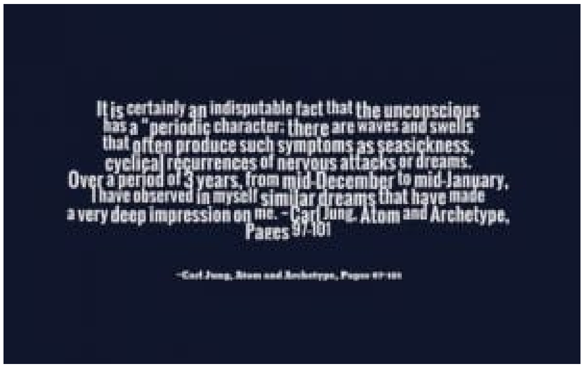

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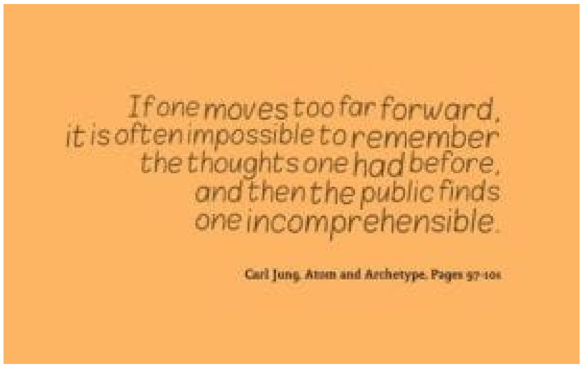

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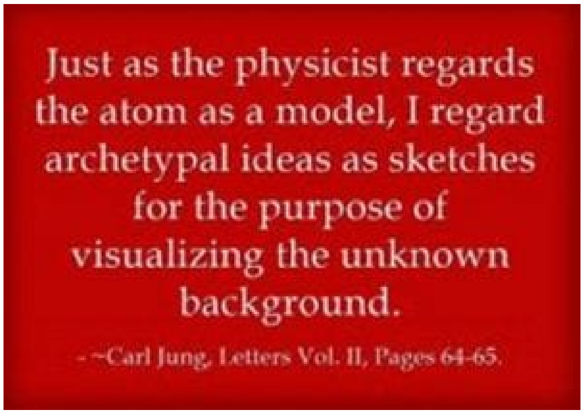
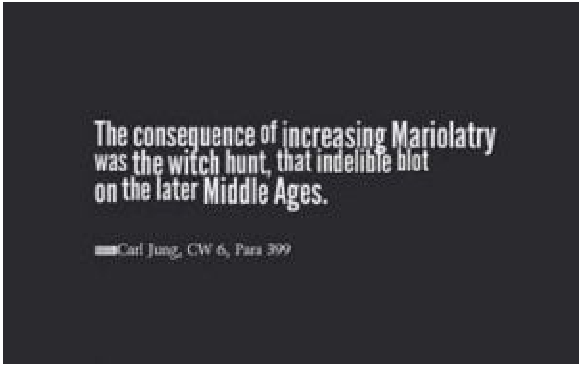


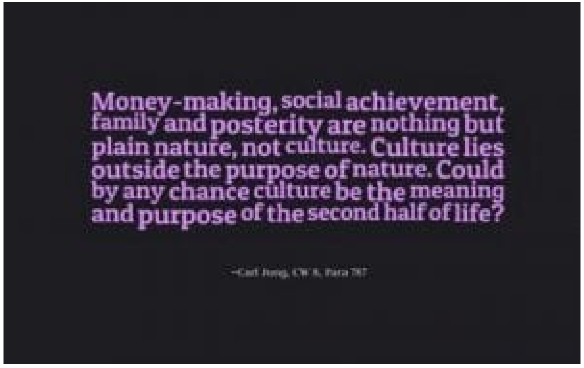
Just as the physicist regards
the atom as a model, I regard
archetypal ideas as sketches
for the purpose of
visualizing the unknown
background.

- ~Carl Jung, Letters Vol. II, Pages 64-65.



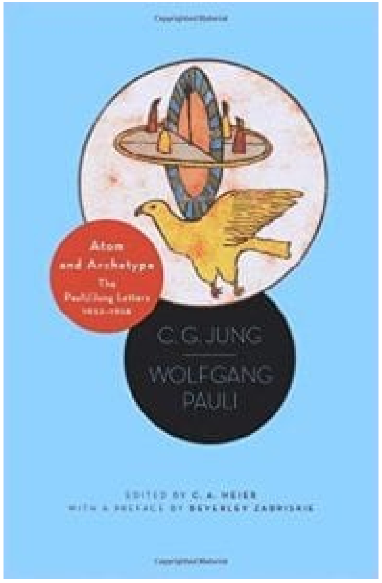
The consequence of increasing Mariolatry
was the witch hunt, that indelible blot
on the later Middle Ages.

~Carl Jung, CW 6, Para 399



Money-making, social achievement,
family and posterity are nothing but
plain nature, not culture. Culture lies
outside the purpose of nature. Could
by any chance culture be the meaning
and purpose of the second half of life?

~Carl Jung, CW 8, Para 787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1. `https://www.youtube.com/watch?v=B5acSidFfQA`

Carl Jung on the "Soul" - Quotations (2019-04-18 09:49)

[1]Carl Jung on the "Soul" - YouTube

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) … Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?” Carl Jung to his Soul, The Red Book, Page 233.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung’s Soul, The Red Book, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung’s Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo’s sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.

We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of Remembrances, Page 7.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung; "Psychology and Religion"; CW 11, par. 153.

The sun... is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; "The Gifted Child,"1942.

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.

There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

. . . every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: 497

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

There is nothing without spirit, for spirit seems to be the inside of things ... inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters, Volume 2; Page 590 .

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity’s soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

Every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, par. 497.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Pages 437-438.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Carl Jung never said: "There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious."

What Dr. Jung said in two separate and unrelated statements was:

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by’ chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages

69.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas’s return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; [Definitions," CW 6, par. 797]

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Being that has soul is living being. Soul is the living thing in [us], which lives of itself. Carl Jung, CW 9i, Par. 56.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

If you prove receptive to this "call of the wild," the longing for fulfilment will quicken the sterile wilderness of your soul as rain quickens the dry earth. Carl Jung, CW 14, Para 190.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Pages 549-550

I’m inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

People hate the human soul, it is nothing but "psychological.” They don’t understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Pages 208-210.

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Pages 229-230

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

I own the first English edition of Bohme’s 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465-466

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157).

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Therefore our Lord himself is a healer; he is a doctor; he heals the sick and he deals with the troubles of the soul; and that is exactly what we call psychotherapy. Carl Jung, CW 18, Para 370

It seems to me to be the Holy Spirit's task and charge to reconcile and unite the opposites in the human individual through a special development of the human soul. Carl Jung, CW 18, Para 1553

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Carl Jung, CW 18, Para 1705-7

But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Carl Jung, CW 18, Para 1705-7

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman unishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don’t want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

These constituents of the personality—which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral —these constituents don't always fit. Carl Jung, Dream Analysis, Page 453

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

You can succeed in going away from your problems, you need only to look away

from them long enough. You may escape, but it is the death of the soul. Carl Jung, Dream Analysis, Page 90.

I loved the old man

who touched my

life with outstretched

hand

and left his

mark

upon my soul.

[Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

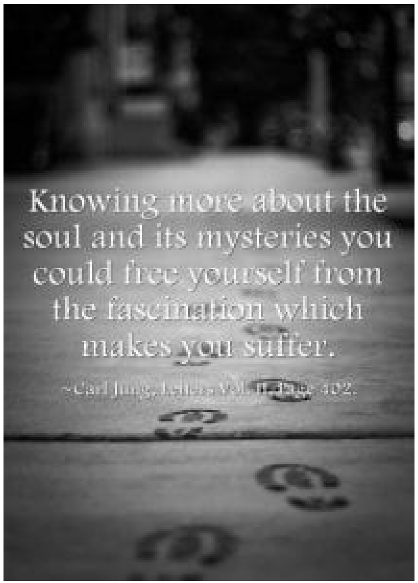
We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

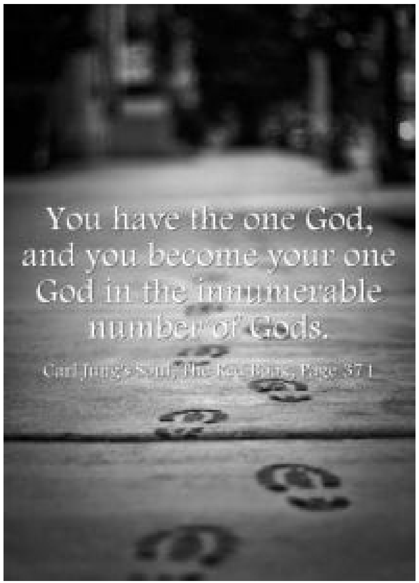
Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32



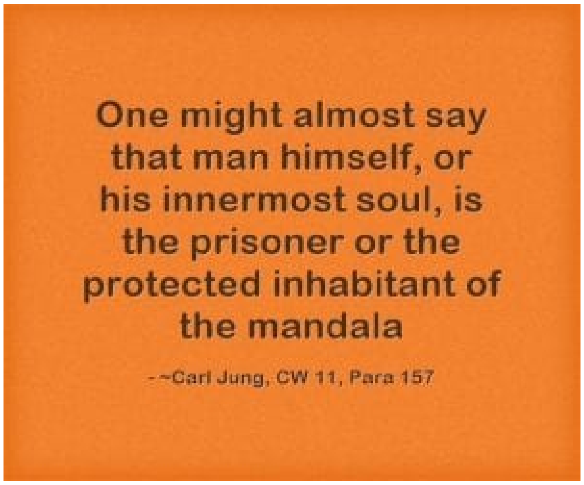
Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer.

~Carl Jung, Letters Vol. II, Page 402.



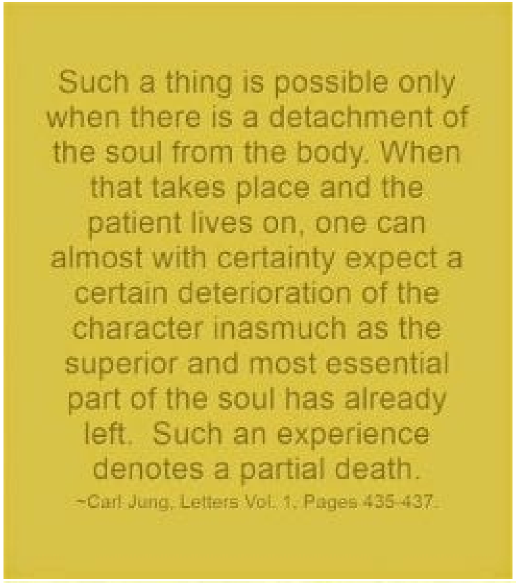
You have the one God, and you become your one God in the innumerable number of Gods.

Carl Jung's Soul, The Red Book, Page 371



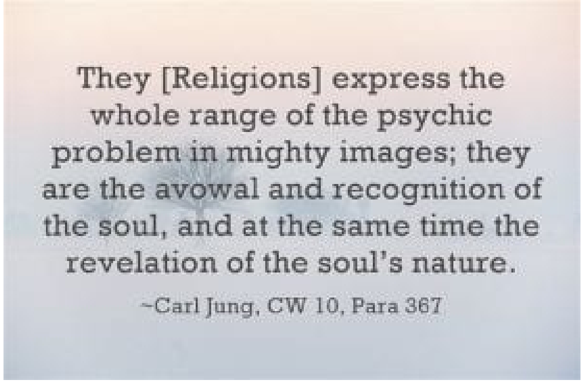
One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala

- ~Carl Jung, CW 11, Para 157



Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death.

~Carl Jung, Letters Vol. 1, Pages 435-437.



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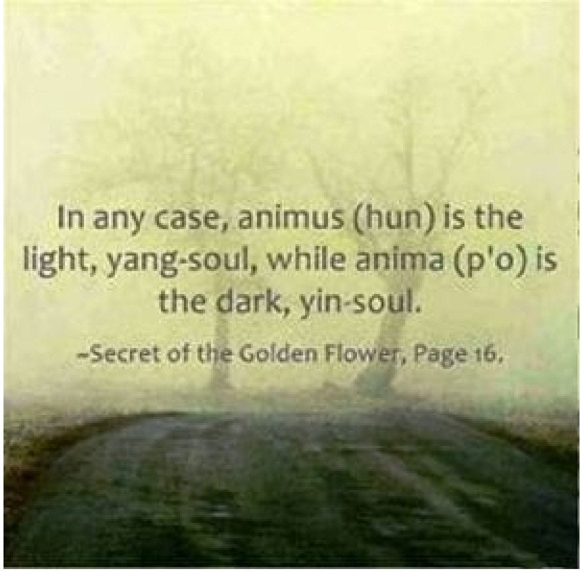
~Carl Jung, CW 10, Para 367

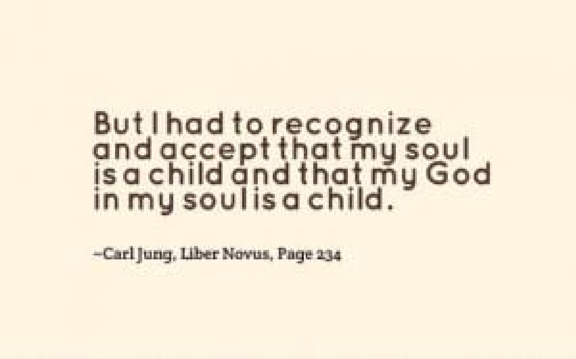


In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.

~Secret of the Golden Flower, Page 16.

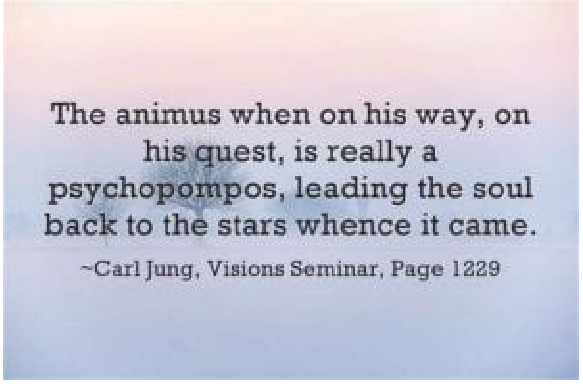
Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.

~Carl Jung, Liber Novus, Page 230



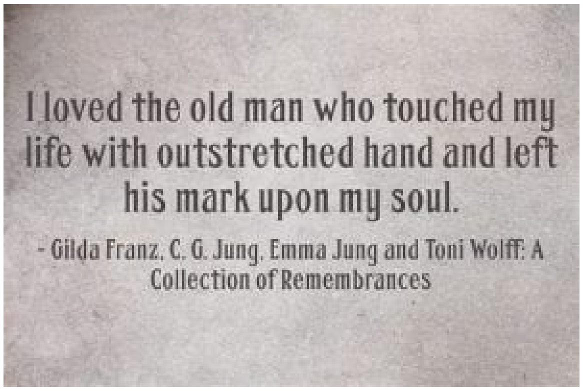
But I had to recognize and accept that my soul is a child and that my God in my soul is a child.

~Carl Jung, Liber Novus, Page 234



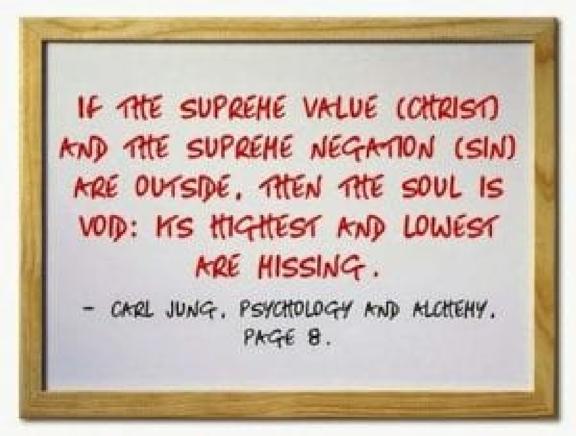
The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.

~Carl Jung, Visions Seminar, Page 1229



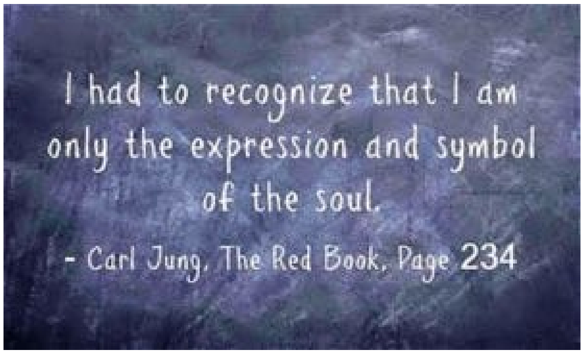
I loved the old man who touched my life with outstretched hand and left his mark upon my soul.

- Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances



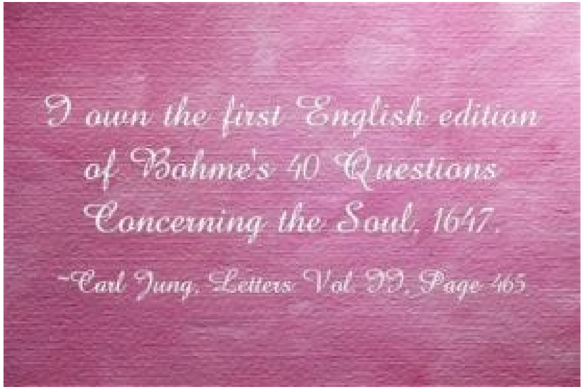
IF THE SUPREME VALUE (CHRIST) AND THE SUPREME NEGATION (SIN) ARE OUTSIDE, THEN THE SOUL IS VOID: ITS HIGHEST AND LOWEST ARE MISSING.

- CARL JUNG, PSYCHOLOGY AND ALCHEMY, PAGE 8.



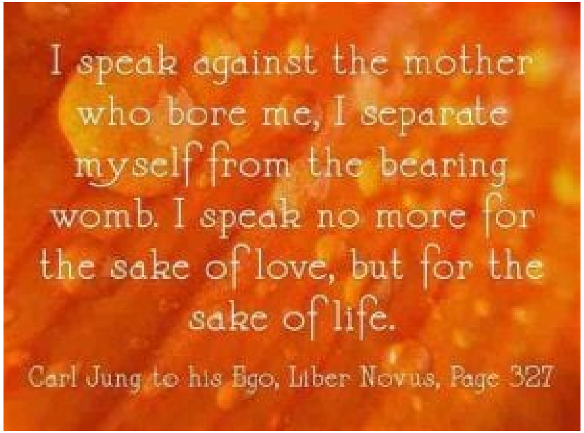
I had to recognize that I am only the expression and symbol of the soul.

- Carl Jung, The Red Book, Page 234



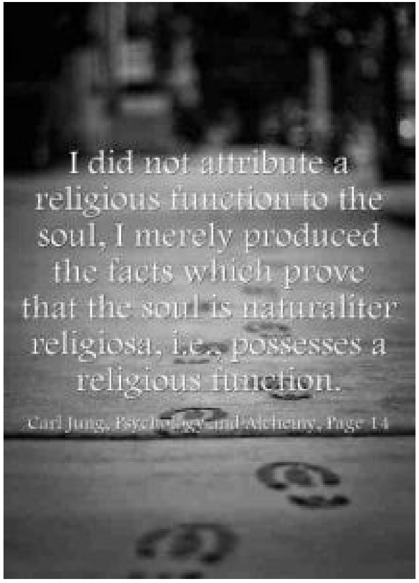
I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647.

~Carl Jung, Letters Vol. II, Page 465



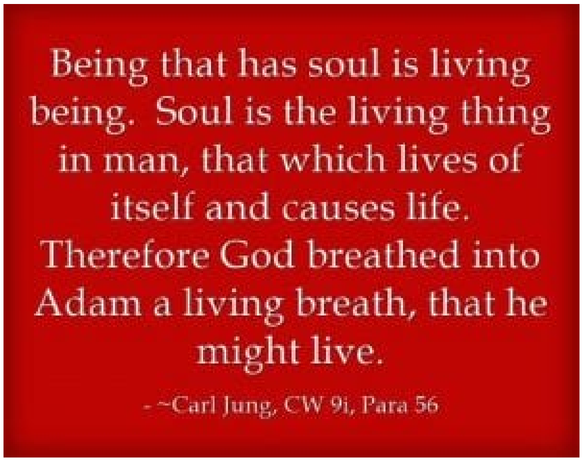
I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

Carl Jung to his Ego, Liber Novus, Page 327



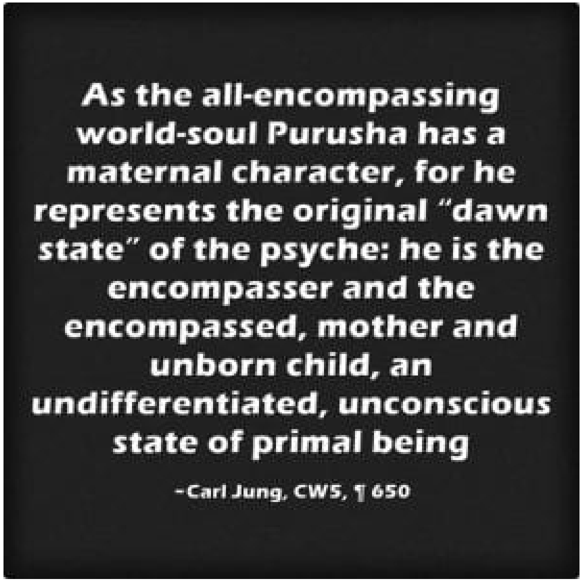
I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function.

Carl Jung, Psychology and Alchemy, Page 14



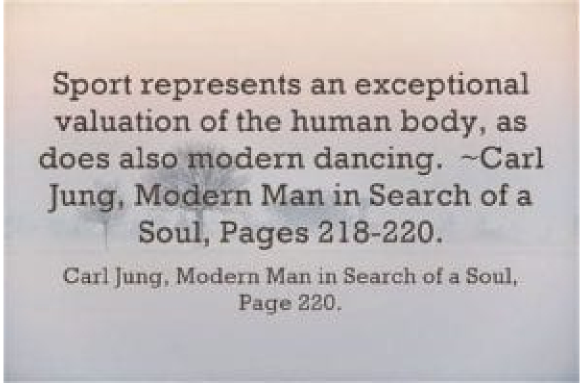
Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live.

- ~Carl Jung, CW 9i, Para 56



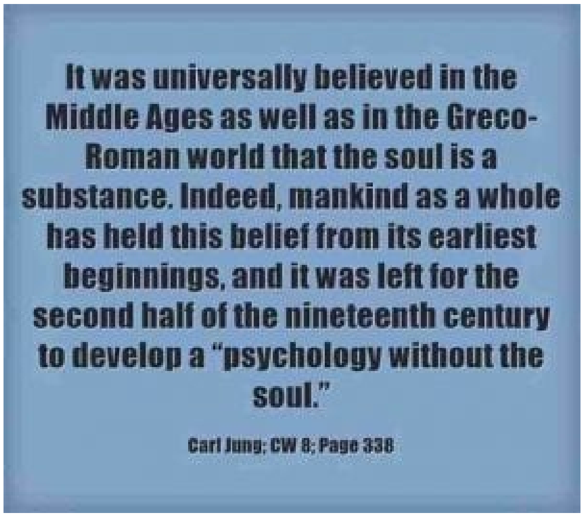
As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being

~Carl Jung, CW5, ¶ 650



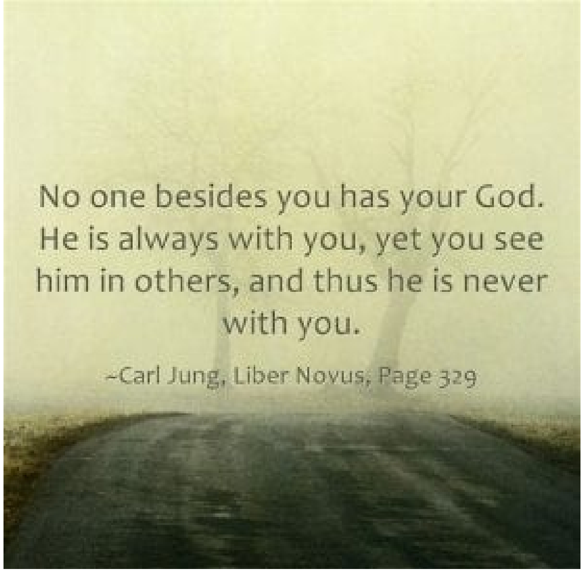
Sport represents an exceptional valuation of the human body, as does also modern dancing. ~Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

Carl Jung, Modern Man in Search of a Soul, Page 220.



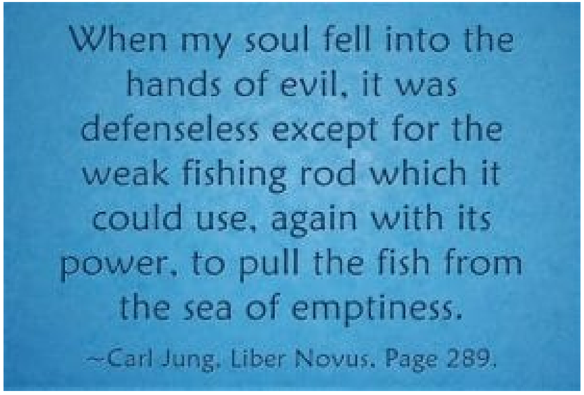
It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul."

Carl Jung; CW 8; Page 338



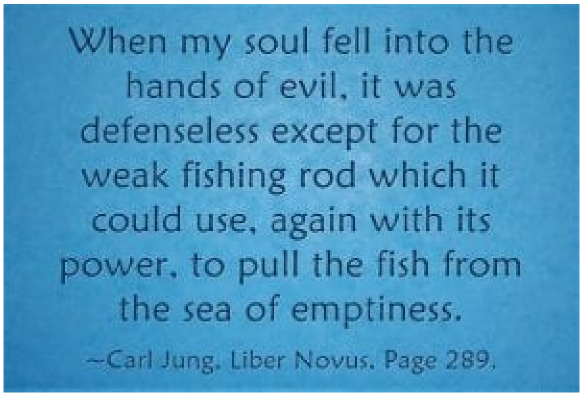
No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you.

~Carl Jung, Liber Novus, Page 329



When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness.

~Carl Jung, Liber Novus, Page 289.



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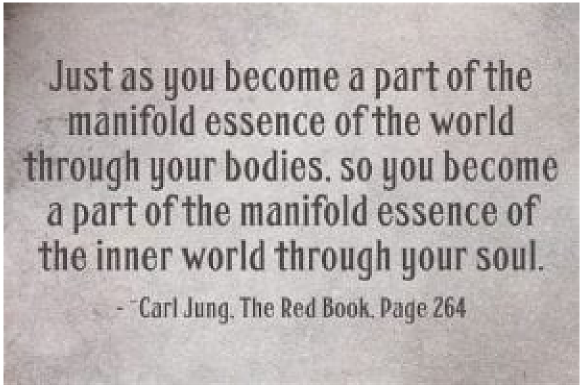
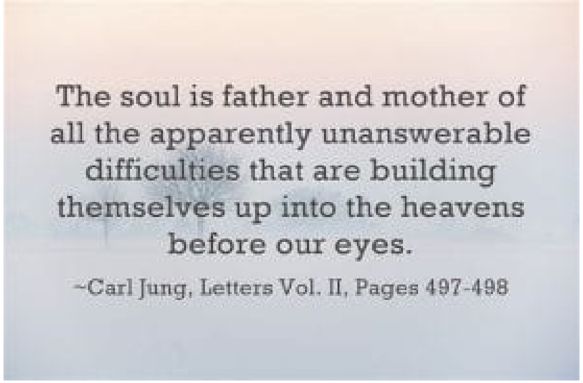


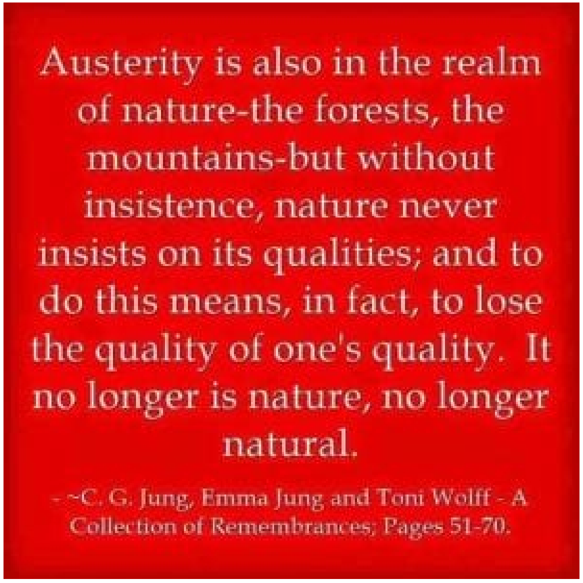
Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul.

- ~Carl Jung, The Red Book, Page 264



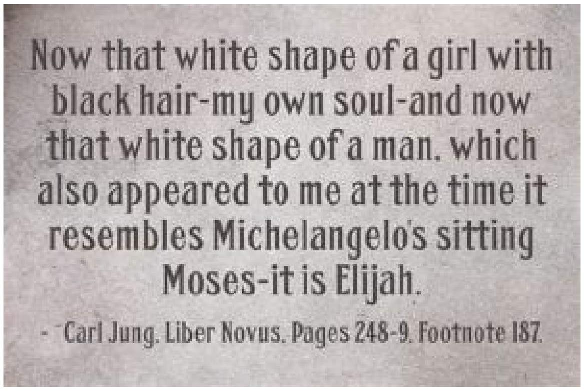
The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes.

~Carl Jung, Letters Vol. II, Pages 497-498



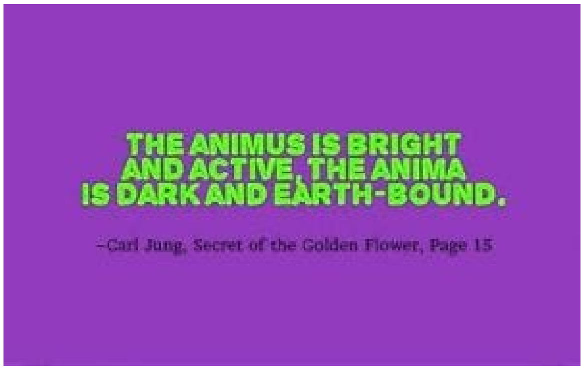
Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural.

- ~C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



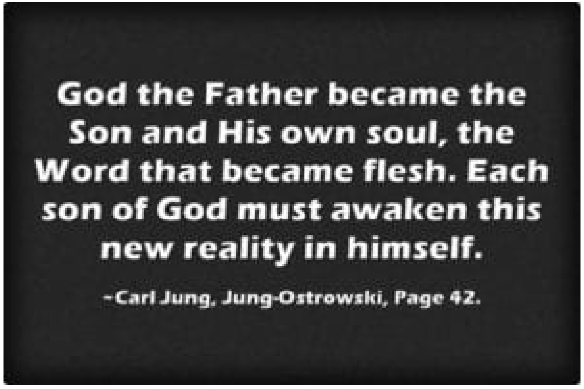
Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah.

- ~Carl Jung, Liber Novus, Pages 248-9, Footnote 187.



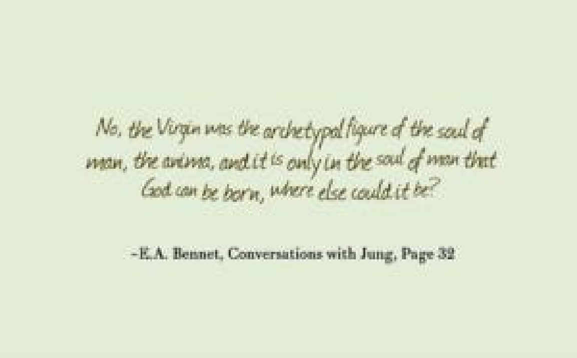
THE ANIMUS IS BRIGHT AND ACTIVE, THE ANIMA IS DARK AND EARTH-BOUND.

~Carl Jung, Secret of the Golden Flower, Page 15



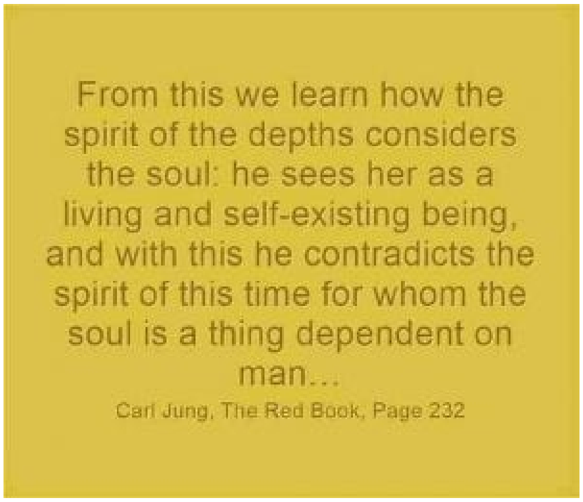
God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself.

~Carl Jung, Jung-Ostrowski, Page 42.



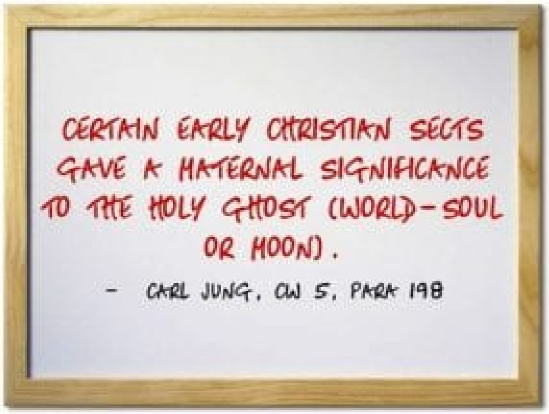
No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be?

~E.A. Bennet, Conversations with Jung, Page 32



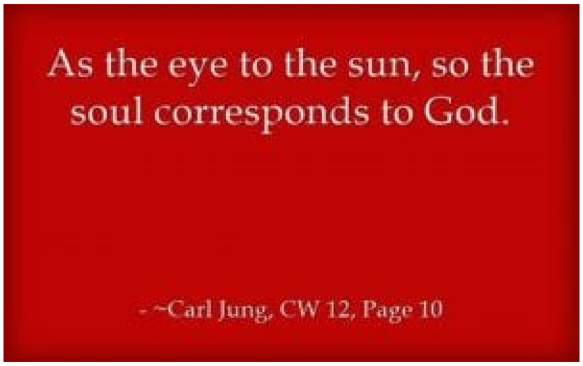
From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man…

Carl Jung, The Red Book, Page 232



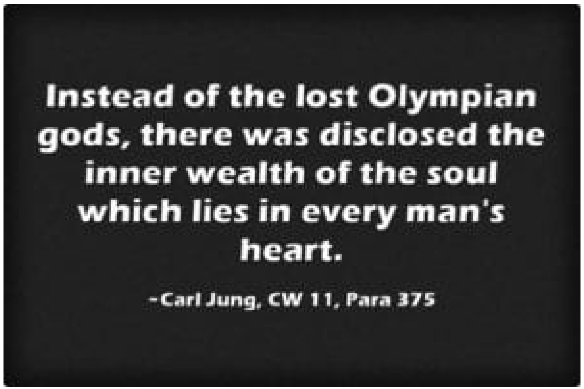
CERTAIN EARLY CHRISTIAN SECTS GAVE A MATERNAL SIGNIFICANCE TO THE HOLY GHOST (WORLD-SOUL OR MOON).

- CARL JUNG, CW 5, PARA 198



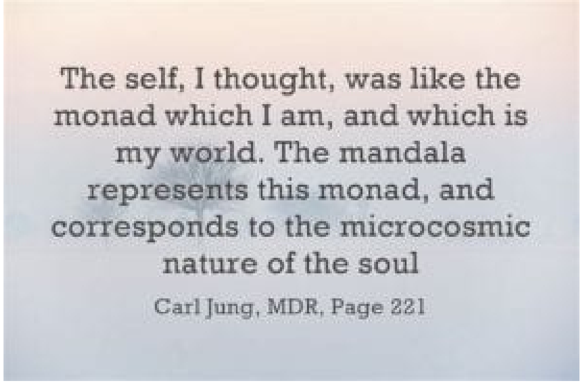
As the eye to the sun, so the soul corresponds to God.

- ~Carl Jung, CW 12, Page 10



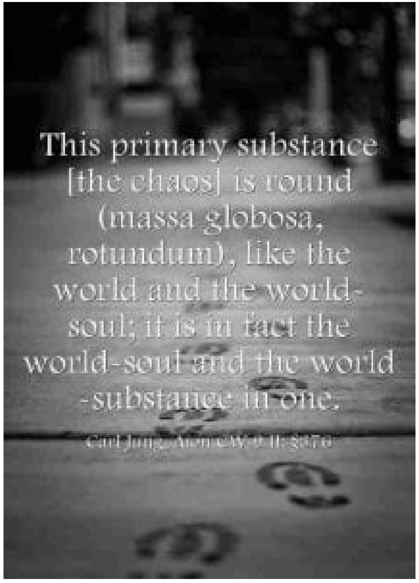
Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart.

~Carl Jung, CW 11, Para 375



The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul

Carl Jung, MDR, Page 221



This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world -substance in one.

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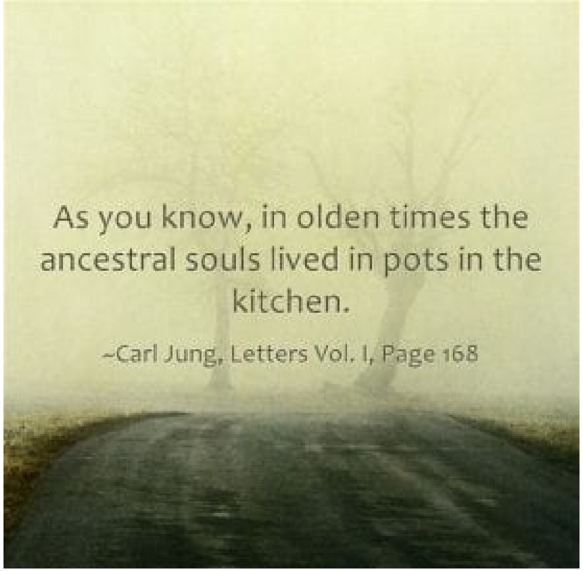
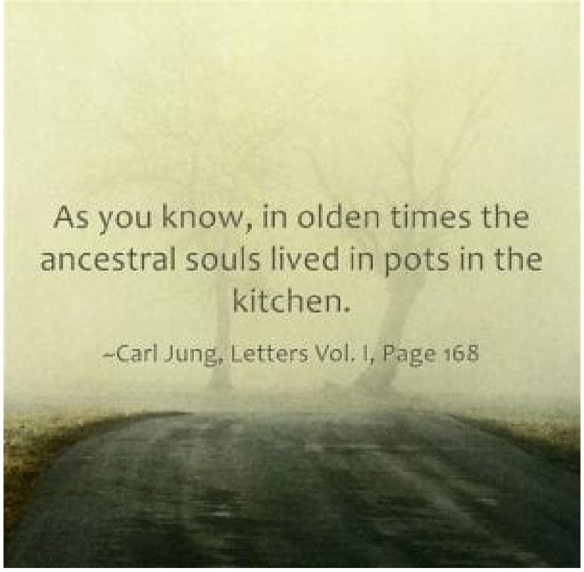


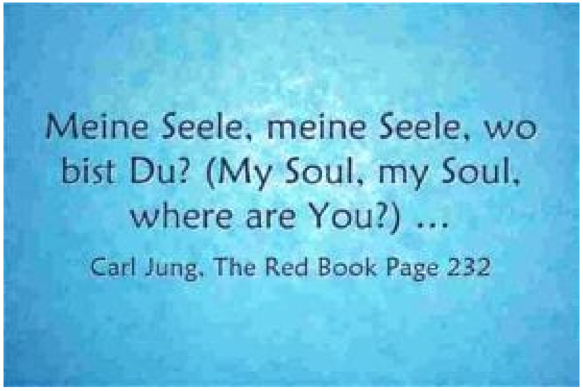
As you know, in olden times the ancestral souls lived in pots in the kitchen.

~Carl Jung, Letters Vol. I, Page 168



As you know, in olden times the ancestral souls lived in pots in the kitchen.

~Carl Jung, Letters Vol. I, Page 168

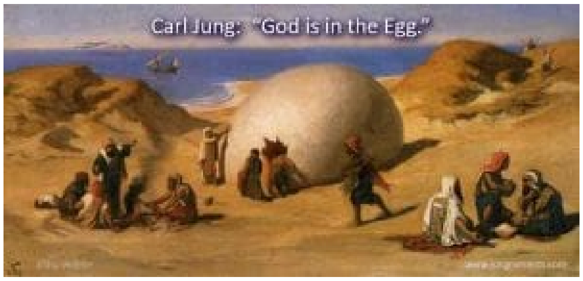


Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ...

Carl Jung, The Red Book Page 232

1. `https://www.youtube.com/watch?v=jIeLBOryFr0`

Carl Jung on "God" - Quotations (2019-04-18 10:33)


Carl Jung: "God is in the Egg."

[1]Carl Jung on "God" - YouTube Video

Carl Jung on “God” – Anthology.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung’s Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'.   Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to … Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. … Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea … Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would’st pray enter into thy chamber …"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man’s consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture.

When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The sun... is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism.   Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God.   Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the

Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously... As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The psychic fact "God" is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse. Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythological. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Because we cannot discover God’s throne in the sky with a radio telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man's gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightning's in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life. Corpus Hermetical I, Pomanders, 21.

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages

124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare l was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen’s lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn’t break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man’s worst enemy. It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god’s animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it’s not the whole planet. Marie-Louise Von Franz, “Jung”.

Man’s relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

“God must be born in man forever. . . the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants … but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man’s existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says ’No’ to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… “An historical personage is uni-temporal and unique; is God, universal and eternal.” Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

…for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. …At present I’m still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don’t listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God’s helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation.

Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self]…might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant’s religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don’t try to better than you are, otherwise the devil gets angry. Don’t try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called “God.” Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW

11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient

Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes “simple faith” a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Pages 271-272

His [God's] moral quality depends upon individuals. That is why He incarnates.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's

prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.   Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

[Carl Jung on “ThePath to God” – Anthology]

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body.

The propitiation of gods, the perils of the soul and its salvation, these are not yesterday’s problems.

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul’s nature.

From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing.

The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The very absurdity and impossibility of [religious] statements . . . [are] the real ground for belief, as was formulated most brilliantly in Tertullian’s "prorsus credible, quia ineptum."* (The audacity of Tertullian’s argument is undeniable, and so is its danger, but that does not detract from its psychological truth.)

An improbable opinion has to submit sooner or later to correction.

But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved.

The same, only on a gigantic scale, is true of historical changes of attitude.

A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history.

In this respect our age is afflicted with a blindness that has no parallel.

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism.

We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious.

We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and

within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation.

Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God.

They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image."

Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental X to which it points.

The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.

But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes afTect only the images and concepts, or the

Unspeakable itself. Carl Jung, CW 11, Para 555

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God

is an archetype, I mean by that the "type" in the psyche.

The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul.

That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts.

They cannot be explained away and killed with irony.

In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc.

It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations.

It is not for psychology, as a science, to demand a hypostatization of the God-image.

But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God’s existence.

The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines.

And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education.

which has always depreciated this idea as "mystical."

Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

The materialistic error was probably unavoidable at first.

Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed.

The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality.

These arguments are not new.

Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods.

But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect.

What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

They believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb.

That is no less absurd than the assumption that a non-real psyche is responsible for it.

God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. … If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what is explained is explained away.   Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions.

But the really unknown part, which produces symbols, is still virtually unexplored.

We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it.

Man’s greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised.

"It’s only psychological" too often means: it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church.

No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages.

Our whole science, everything that passes through our head, has inevitably gone through this history.

It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body.

The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial.

The age of rational enlightenment has eradicated nothing.

Even our method of rational enlightenment is Christian.

The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present.

We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky.

This attitude was necessary, but I am convinced it is not true.

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history.

Moreover, how it began is as clear as daylight.

I need not speak of the rites of the Mass and certain peculiarities of the priests’ clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors.

But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity.

It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.

The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism.

These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity.

The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged.

His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.

Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious.

That is why, today, nobody believes in either.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.

This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all.

Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal.

The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

The pagan religions met this danger by giving drunken ecstasy a place within their cult.

Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat."

For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades.

Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place.

It was accepted as a means of escape from the brutality and unconsciousness of the ancient world.

As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. . . . We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up.

The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter’s favour, they are also a proof of the strength of its suppressed and repressed counterpart—the antichristian, barbarian element.

The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well.

It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents.

Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity.

This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

It would be hard to say what the essential difference is between this state and the soul of an animal.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-

like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church.

But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago.

I can, of course, get the patient to recognize with his reason that I am not the father.

But by that very act I become the reasonable father and remain despite everything the father.

Not only nature, but the patient too, abhors a vacuum.

He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future.

His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another.

He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more

burdensome because he has so little love for it.

He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness.

Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply.

There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of

Christianity. Carl Jung, CW 12, Para 13

Christian education has done all that is humanly possible; but it has not been enough.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God."

No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious symbols are phenomena of life, plain facts and not intellectual opinions.

If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature.

Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm.

One wall after another fell.

And the work of destruction was not too difficult once the authority of the Church had been shattered.

We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about.

With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers.

Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred

denominations is yet a sure sign that the restlessness continues.

The Protestant is cast out into a state of defencelessness that might well make the natural man shudder.

His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe.

We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East.

Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning.

It is a development that has an inner consistency.

Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost.

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.

A man does not sink down to beggary only to pose afterwards as an Indian potentate.

It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all.

We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage.

We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean.

That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone.

In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery.

It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate.

I would not lay the blame either on Protestantism or on the Renaissance.

But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire.

Life has become quickened and intensified.

Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth.

A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth.

Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun.

He became the ruling spirit of the next two thousand years.

Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end.

It is true that he said, "I am come not to bring peace but a sword."

But that which brings division ultimately creates union.

Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it.

And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with

one’s own ideas and regards them as sacred because they can be traced back a couple of thousand years.

This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

The primitive mentality does not invent myths, it experiences them.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical

processes.

Such allegories would be an idle amusement for an unscientific intellect.

Myths, on the contrary, have a vital meaning.

Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage,

like a man who has lost his soul.

A tribe’s mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe.

But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have."

And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind.

He has pistis and peace.

Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously.

People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened.

It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace.

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves.

It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The world is not a garden of God the Father, it is also a place of horror.

Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more

surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

But God himself cannot flourish if man’s soul is starved. Carl Jung, CW 10, Para 275

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand.

So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard.

The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.)

Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis.

Either I } {now a thing, and then I know it—I don't need to believe it. Carl Jung, Face to Face Interview Para 51

What is needed are a few illuminating truths, but not articles of faith.

Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the

grade.

Understanding is never the handmaiden of faith —on the contrary, faith completes understanding.

To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand.

Dogmas fail on deaf ears, because nothing in our known world responds to such assertions.

But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them, but developed them dogmatically.

The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings."

The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered.

In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances.

But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious

that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God.

"De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine.

God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender.

And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt.

Wherever belief reigns, doubt lurks in the background.

But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge.

People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking.

Belief has already conquered the summit which thinking tries to win by toilsome climbing.

The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation.

It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion.

Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt.

That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

A Christian of today no longer ought to cling obstinately to a one-sided credo, but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche.

Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint.

Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pigheadedness and stiff-neckedness of everybody else.

It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles

rest.

Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable.

One can only assert it, and for this reason there can be no reconciliation between the divergent assertions.

Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

The physical world and the perceptual world are two very different things.

Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality.

Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right.

The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is

not merely a human truth but the truth directly inspired and revealed by God.

Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God.

But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so

on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine.

Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as

an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision?

The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three?

How can three be one?

Can a mother be a virgin?

And so on.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense.

The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox

comes anywhere near to comprehending the fullness of life.

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy.

They have stiffened into mere objects of belief.

So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian

neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols.

This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them.

That people should succumb to these eternal images is entirely normal, in fact it is what these images are for.

They are meant to attract, to convince, to fascinate, and to overpower.

They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities.

This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience.

They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images.

The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion.

Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme.

They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma.

Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul.

Why this fear of psychology?

Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber."

Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many

conversions as the experience of good. Carl Jung, CW 12, Para 19

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy.

I felt it was too much in line with the consensus omnium, with the archetype, for that.

It was only when I realized this that I was able to establish any relationship with the dogma at all.

As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position.

A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere,

by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied.

But this gives him a significance which is not without justification.

The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man.

No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

There can be no doubt that man’s importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

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For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation.

Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility.

It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth.

Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation.

Ever and again there are human beings who understand what it means that God is their father.

The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary.

I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity.

It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest

detail.

At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype.

It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual.

My own conjecture is that Christ was such a personality.

The life of Christ is just what it had to be if it is the life of a god and a man at the same time.

It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality.

Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect.

What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for

them with the father?

He assures his disciples that he will always be with them, nay more, that he himself abides within them.

Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete.

He cannot overcome the conflict on his own resources; after all, he didn't invent it.

He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it

wills.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul.

The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union.

And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect.

This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten.

He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man.

Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man.

This involves man in a new responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour.

By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him,

incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass.

If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion.

The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and

genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds.

The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act.

The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time.

It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

I wish everybody could be freed from the burden of their sins by the Church.

But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him.

The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure."

But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind.

Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act.

I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it.

The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature.

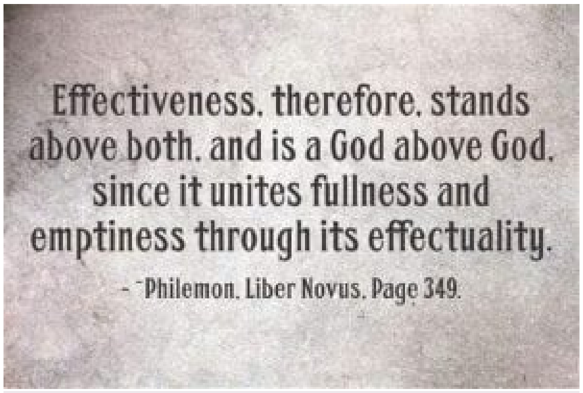
Carl Jung, CW 10, Para 136

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality.

This is the cross he has to bear, and he himself is a cross.

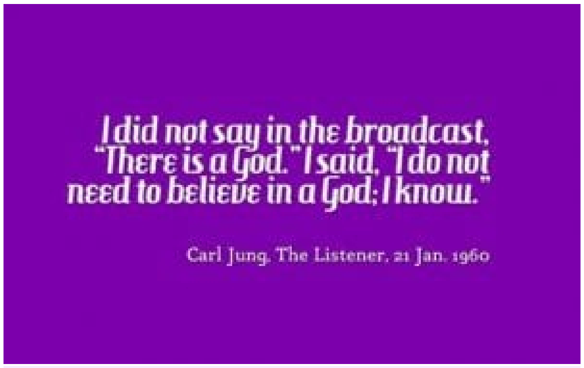
The whole world is God’s suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross.

But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265



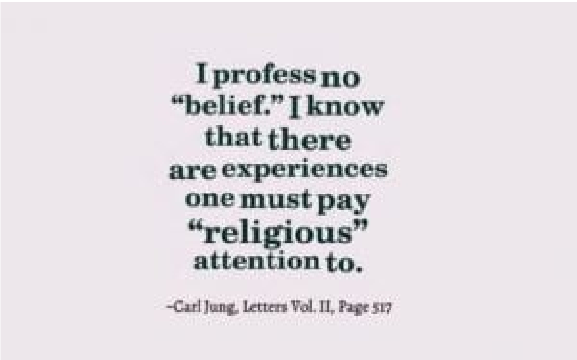
Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.

- ~Philemon, Liber Novus, Page 349.



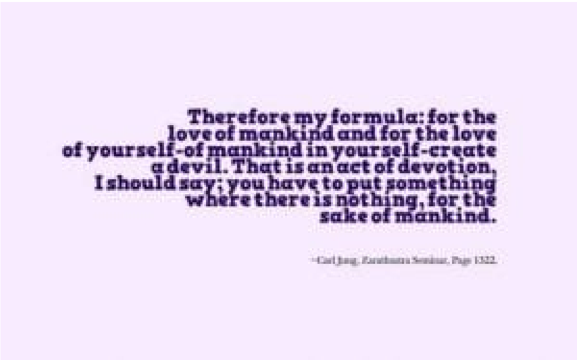
I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.”

Carl Jung, The Listener, 21 Jan. 1960



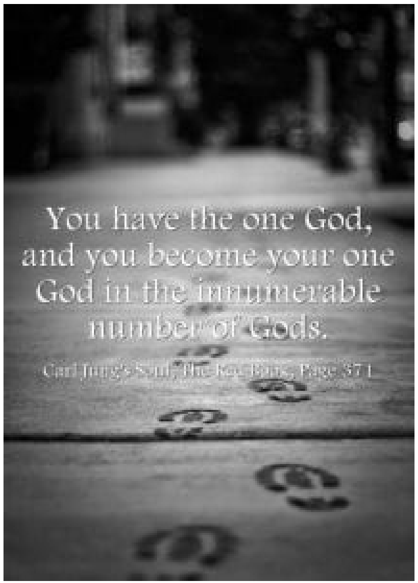
I profess no “belief.” I know that there are experiences one must pay “religious” attention to.

~Carl Jung, Letters Vol. II, Page 517



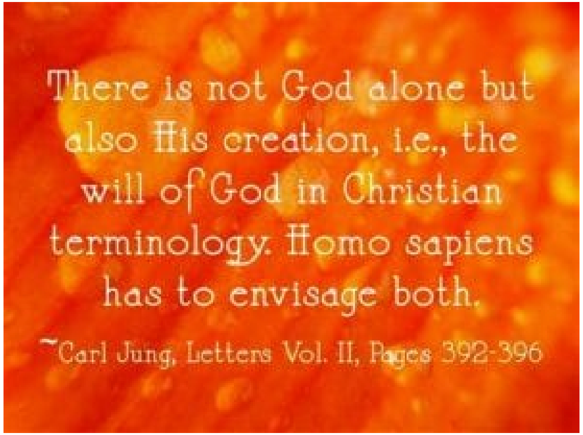
Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind.

~Carl Jung, Zarathustra Seminar, Page 1322.



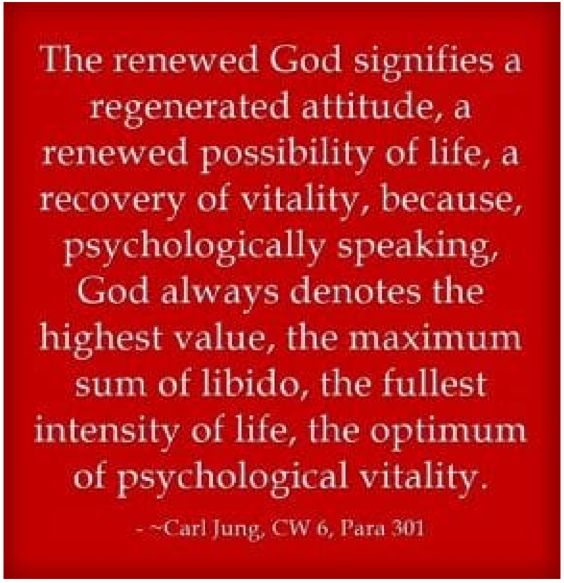
You have the one God,
and you become your one
God in the innumerable
number of Gods.

Carl Jung's Soul, The Red Book, Page 371



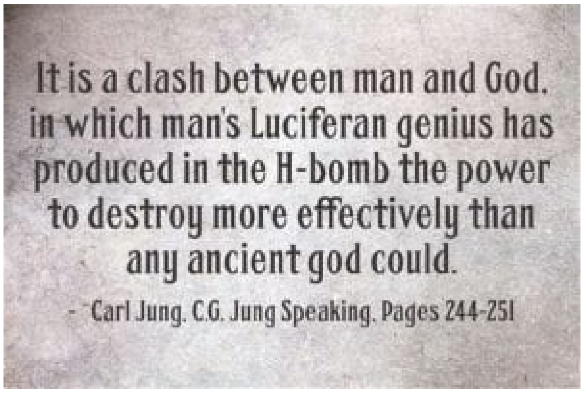
There is not God alone but
also His creation, i.e., the
will of God in Christian
terminology. Homo sapiens
has to envisage both.

~Carl Jung, Letters Vol. II, Pages 392-396



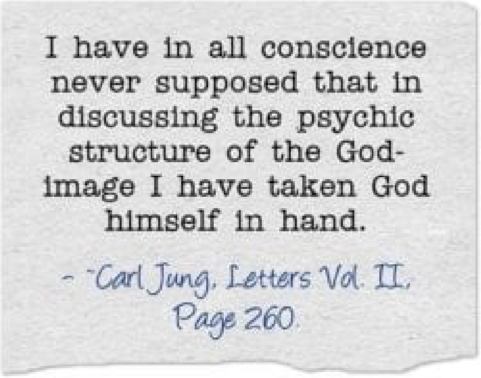
The renewed God signifies a
regenerated attitude, a
renewed possibility of life, a
recovery of vitality, because,
psychologically speaking,
God always denotes the
highest value, the maximum
sum of libido, the fullest
intensity of life, the optimum
of psychological vitality.

- ~Carl Jung, CW 6, Para 301



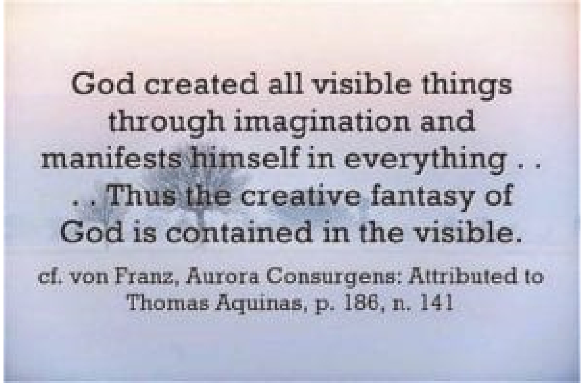
It is a clash between man and God.
in which man's Luciferan genius has
produced in the H-bomb the power
to destroy more effectively than
any ancient god could.

- ~Carl Jung. C.G. Jung Speaking. Pages 244-251



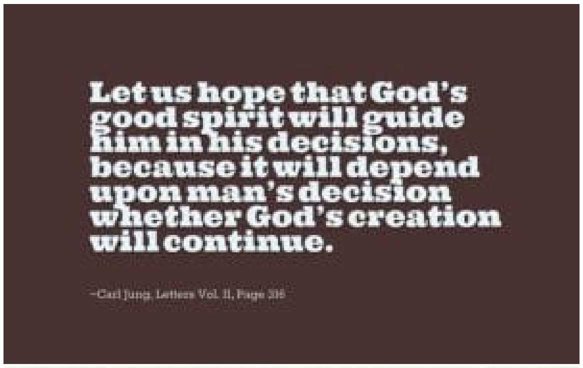
I have in all conscience
never supposed that in
discussing the psychic
structure of the God-
image I have taken God
himself in hand.

- ~Carl Jung, Letters Vol. II,
Page 260.



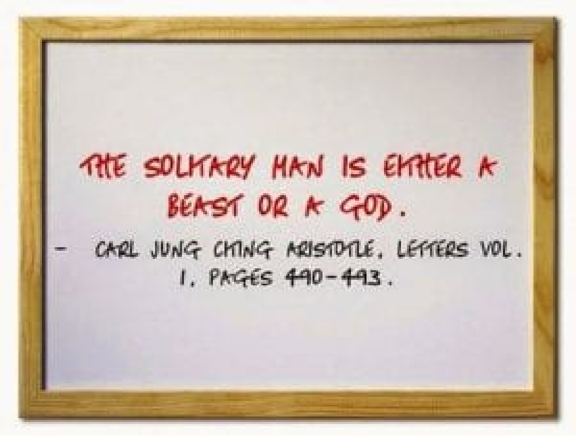
God created all visible things
through imagination and
manifests himself in everything . .
. . Thus the creative fantasy of
God is contained in the visible.

cf. von Franz, Aurora Consurgens: Attributed to
Thomas Aquinas, p. 186, n. 141



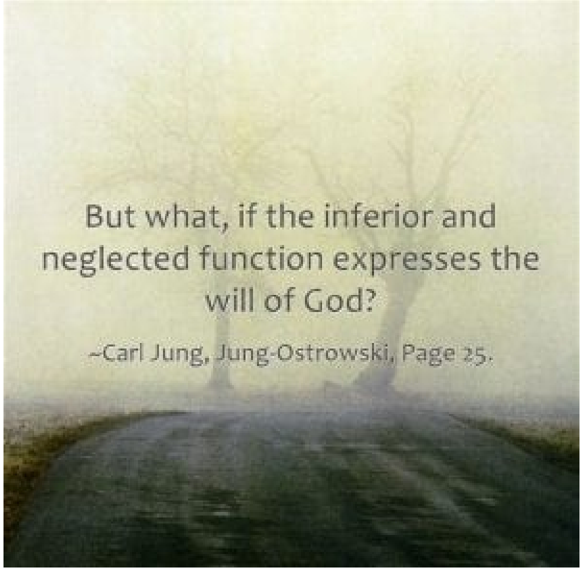
Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.

~Carl Jung, Letters Vol. II, Page 316



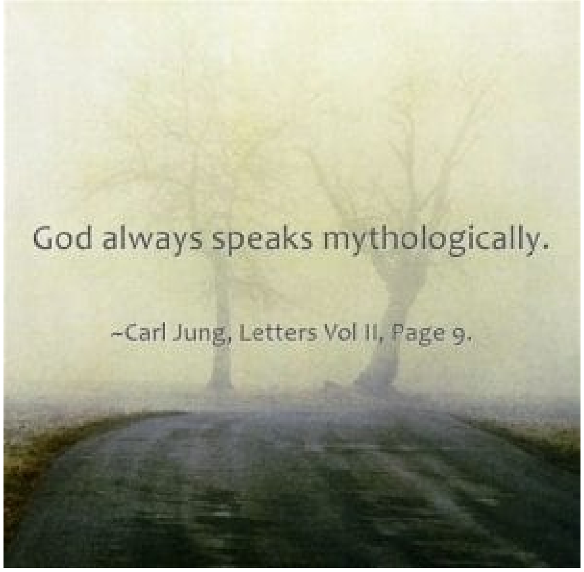
THE SOLITARY MAN IS EITHER A BEAST OR A GOD.

- CARL JUNG CITING ARISTOTLE, LETTERS VOL. I, PAGES 490-493.



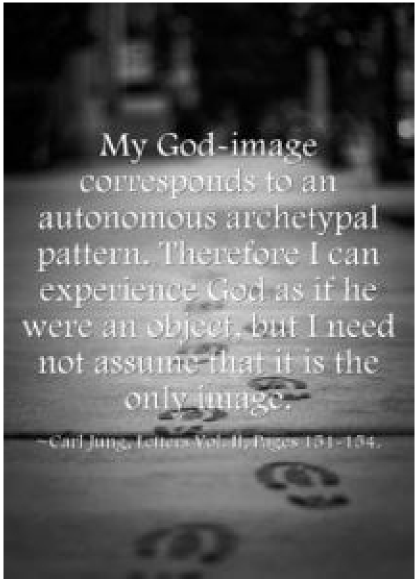
But what, if the inferior and neglected function expresses the will of God?

~Carl Jung, Jung-Ostrowski, Page 25.



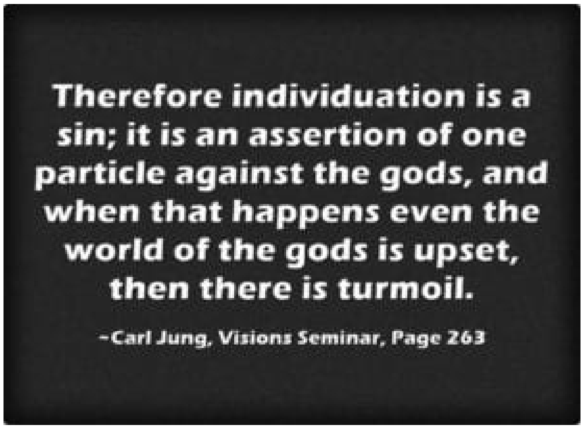
God always speaks mythologically.

~Carl Jung, Letters Vol II, Page 9.



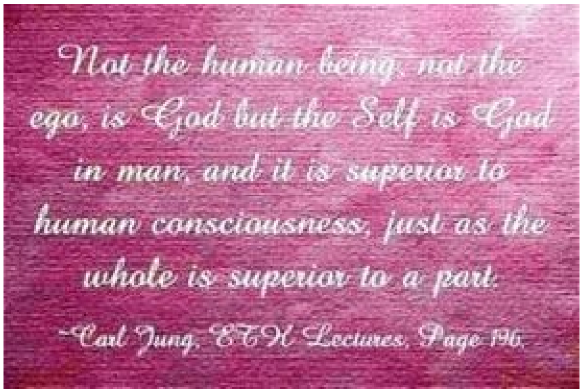
My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image.

~Carl Jung, Letters Vol. II, Pages 151-154.



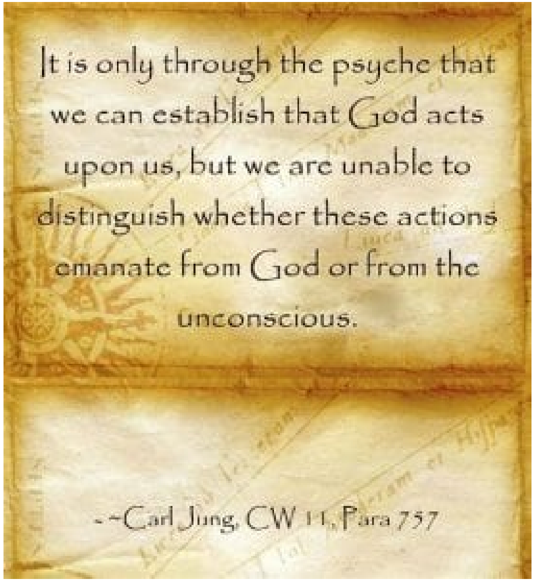
Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil.

~Carl Jung, Visions Seminar, Page 263



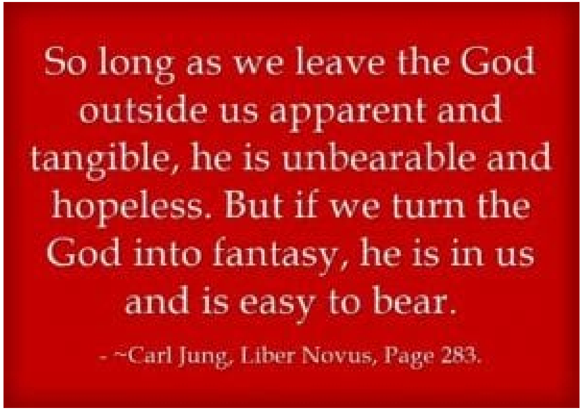
Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part.

~Carl Jung, ETH Lectures, Page 196.



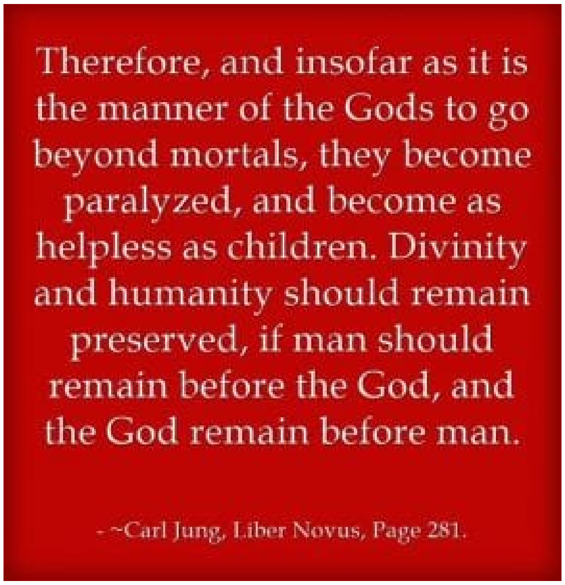
It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

- ~Carl Jung, CW 11, Para 757



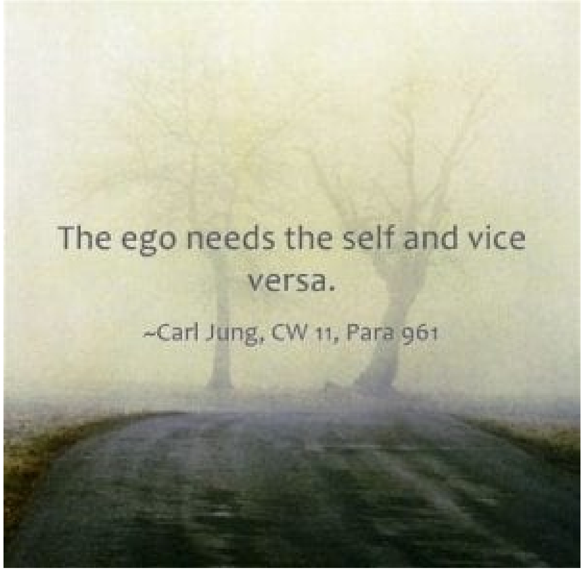
So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear.

- ~Carl Jung, Liber Novus, Page 283.



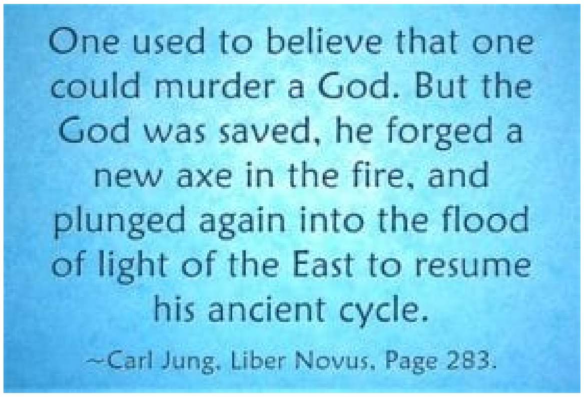
Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man.

- ~Carl Jung, Liber Novus, Page 281.



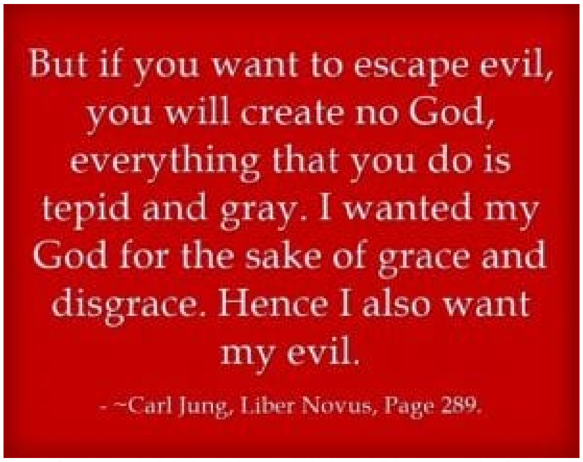
The ego needs the self and vice versa.

~Carl Jung, CW 11, Para 961



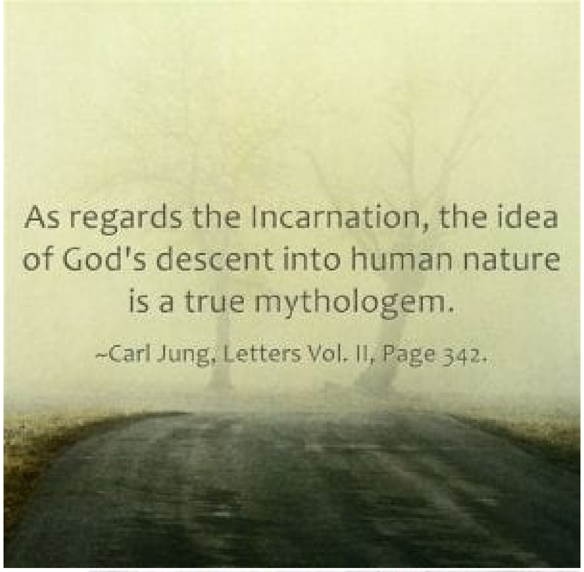
One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle.

~Carl Jung, Liber Novus, Page 283.



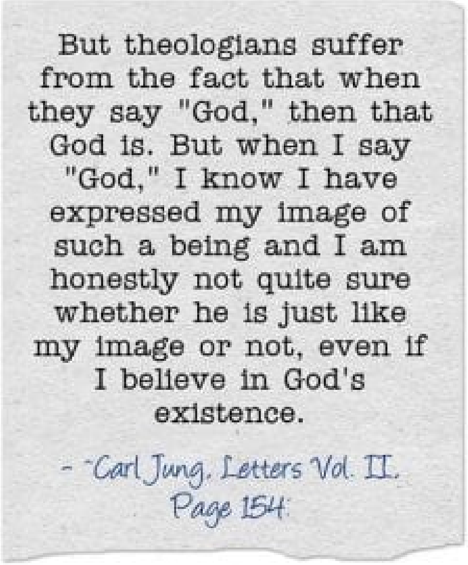
But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil.

- ~Carl Jung, Liber Novus, Page 289.



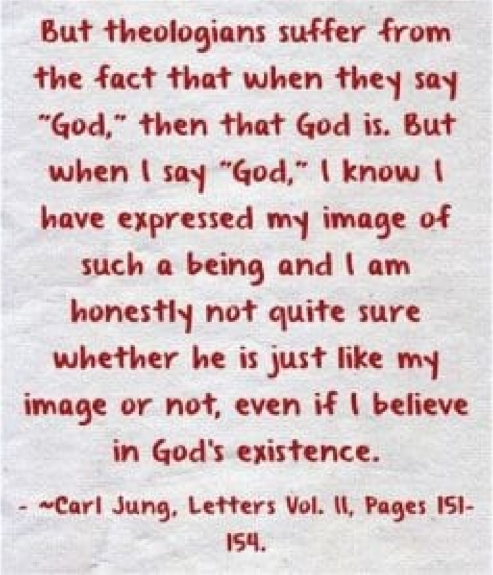
As regards the Incarnation, the idea of God's descent into human nature is a true mythologem.

~Carl Jung, Letters Vol. II, Page 342.



But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence.

- ~Carl Jung, Letters Vol. II, Page 154.



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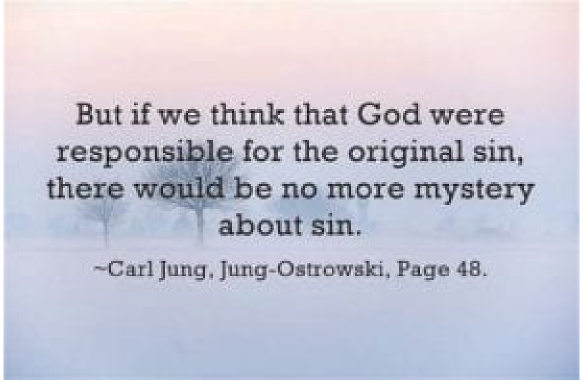
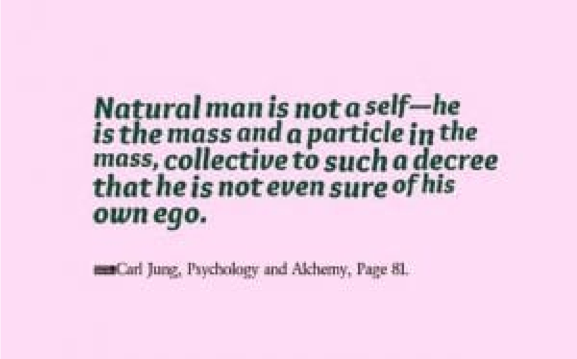
- ~Carl Jung, Letters Vol. II, Pages 151-154.



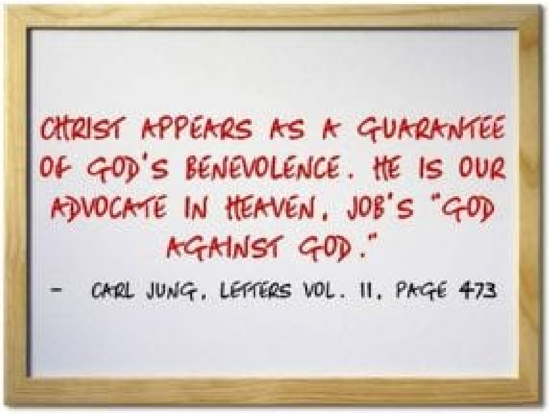
But if we think that God were responsible for the original sin, there would be no more mystery about sin.

~Carl Jung, Jung-Ostrowski, Page 48.



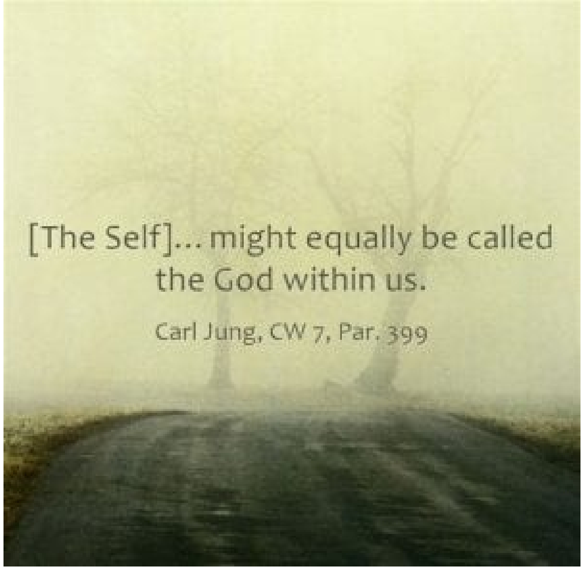
Natural man is not a self—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego.

Carl Jung, Psychology and Alchemy, Page 81.



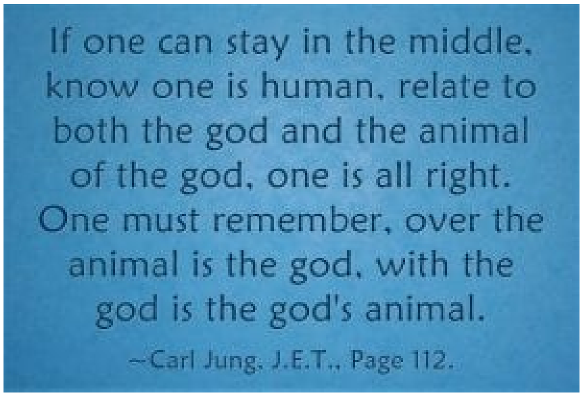
CHRIST APPEARS AS A GUARANTEE OF GOD'S BENEVOLENCE. HE IS OUR ADVOCATE IN HEAVEN, JOB'S "GOD AGAINST GOD."

– CARL JUNG, LETTERS VOL. II, PAGE 473



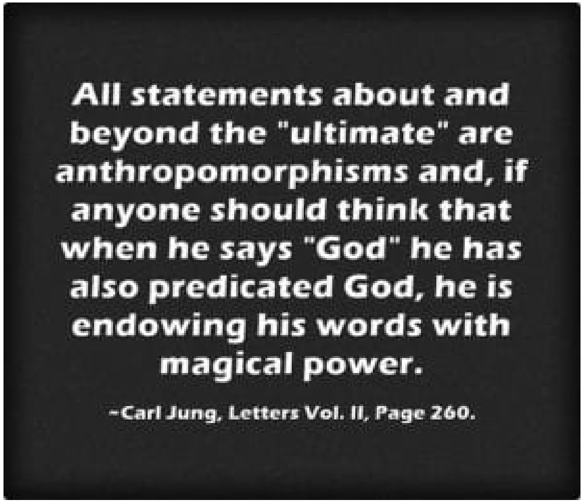
[The Self]... might equally be called the God within us.

Carl Jung, CW 7, Par. 399



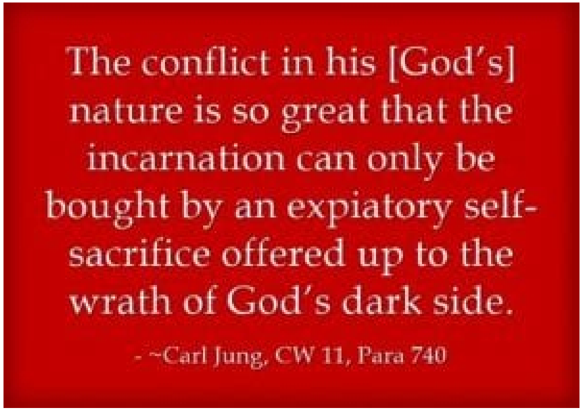
If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god's animal.

~Carl Jung, J.E.T., Page 112.



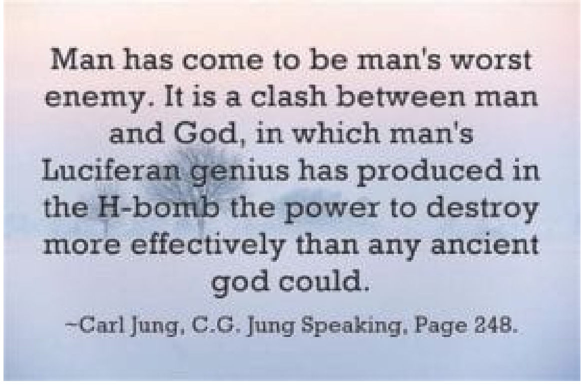
All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power.

~Carl Jung, Letters Vol. II, Page 260.



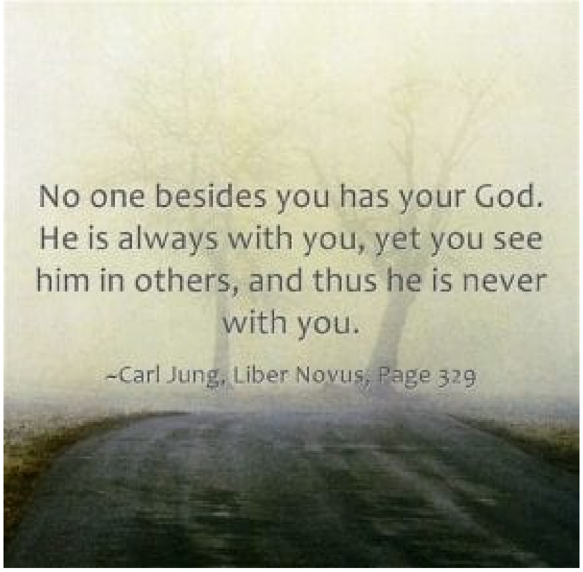
The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side.

- ~Carl Jung, CW 11, Para 740



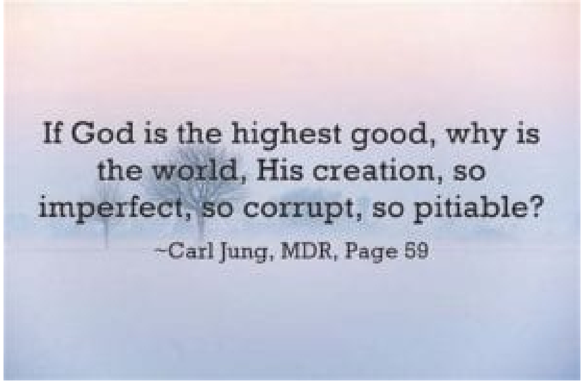
Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

~Carl Jung, C.G. Jung Speaking, Page 248.



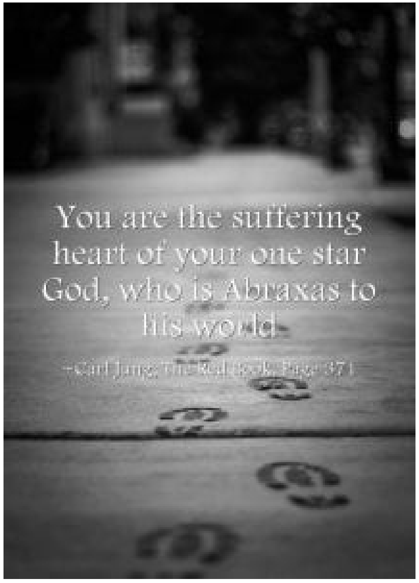
No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you.

~Carl Jung, Liber Novus, Page 329



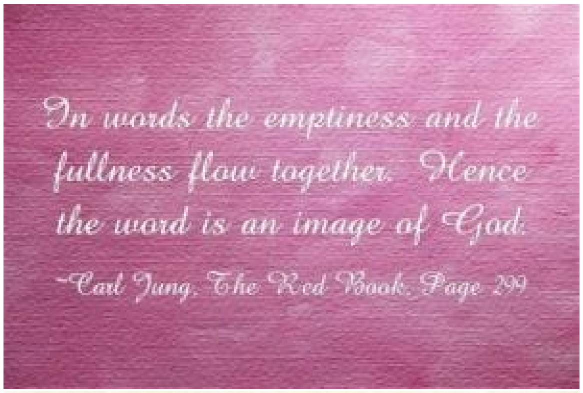
If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable?

~Carl Jung, MDR, Page 59



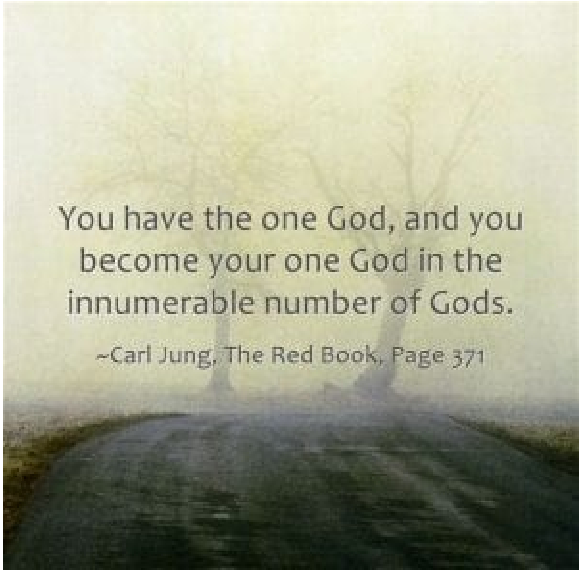
You are the suffering heart of your one star God, who is Abraxas to his world.

~Carl Jung, The Red Book, Page 371



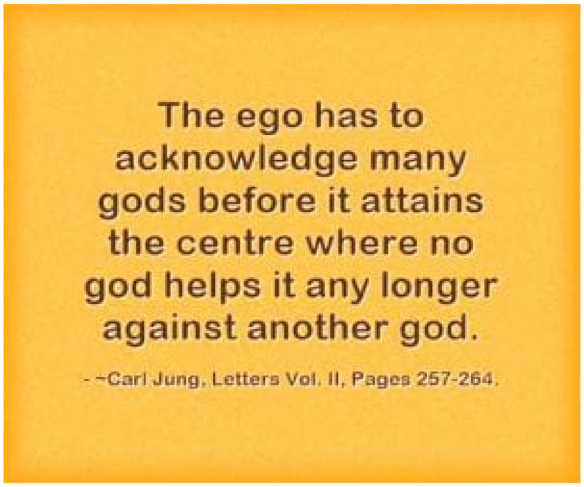
In words the emptiness and the fullness flow together. Hence the word is an image of God.

~Carl Jung, The Red Book, Page 299



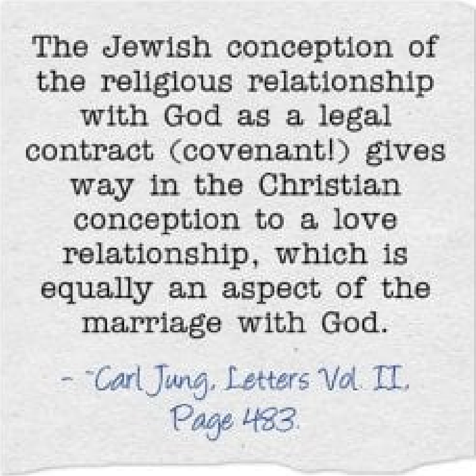
You have the one God, and you become your one God in the innumerable number of Gods.

~Carl Jung, The Red Book, Page 371



The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god.

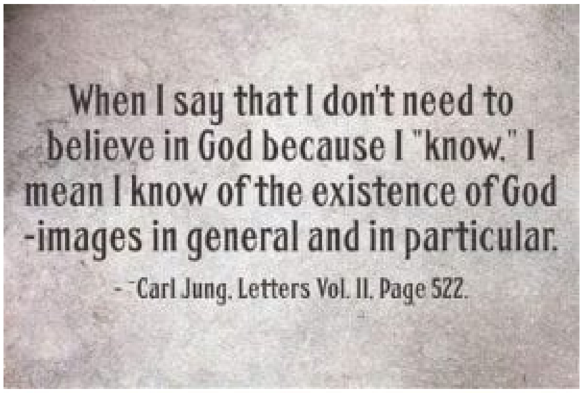
- ~Carl Jung, Letters Vol. II, Pages 257-264.


The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.

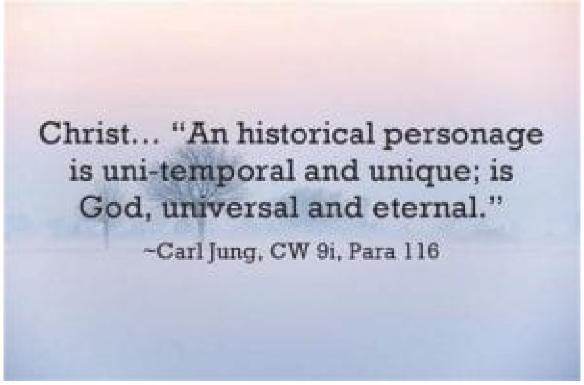
- ~Carl Jung, Letters Vol. II, Page 483.

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four.

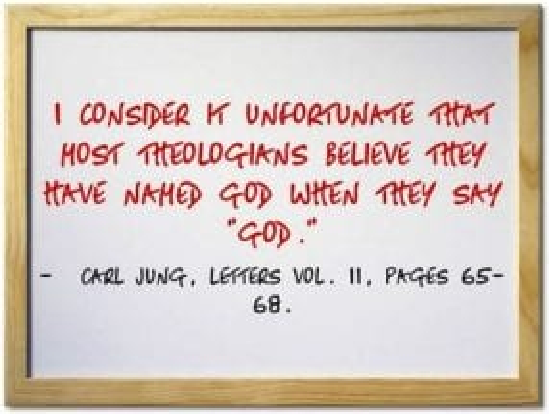
~Carl Jung, Letters Vol. II, Page 451


When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular.

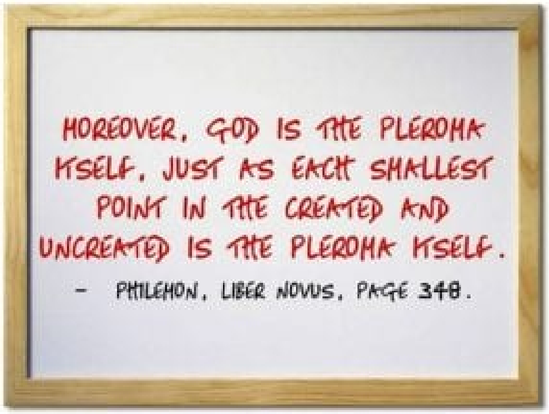
- ~Carl Jung, Letters Vol. II, Page 522.


Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal."

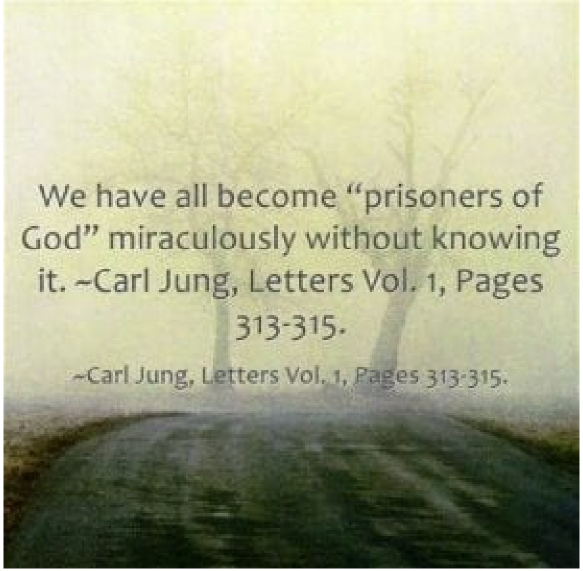
~Carl Jung, CW 9i, Para 116


I CONSIDER IT UNFORTUNATE THAT MOST THEOLOGIANS BELIEVE THEY HAVE NAMED GOD WHEN THEY SAY "GOD."

- CARL JUNG, LETTERS VOL. II, PAGES 65-68.

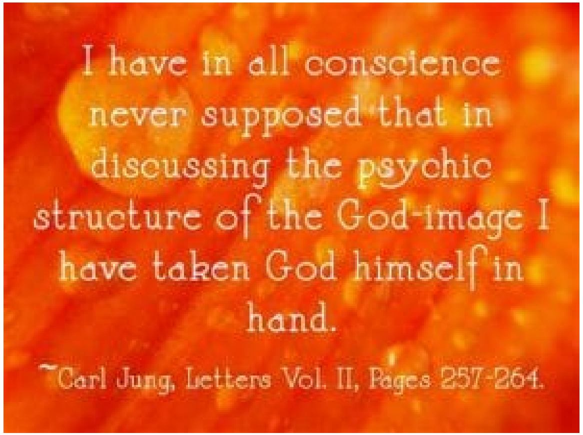

MOREOVER, GOD IS THE PLEROMA ITSELF, JUST AS EACH SMALLEST POINT IN THE CREATED AND UNCREATED IS THE PLEROMA ITSELF.

- PHILEMON, LIBER NOVUS, PAGE 348.



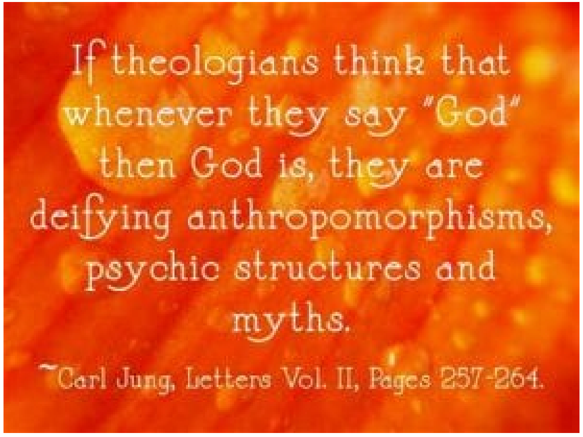
We have all become "prisoners of God" miraculously without knowing it. ~Carl Jung, Letters Vol. 1, Pages 313-315.

~Carl Jung, Letters Vol. 1, Pages 313-315.



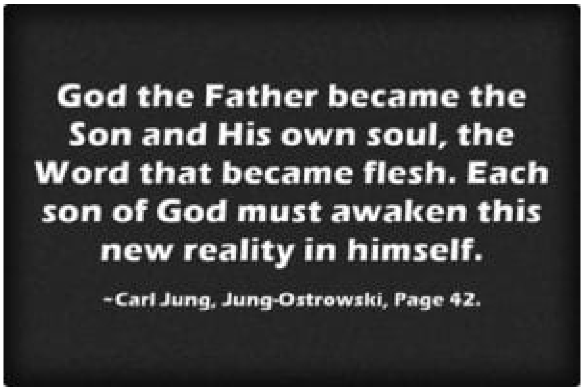
I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand.

~Carl Jung, Letters Vol. II, Pages 257-264.



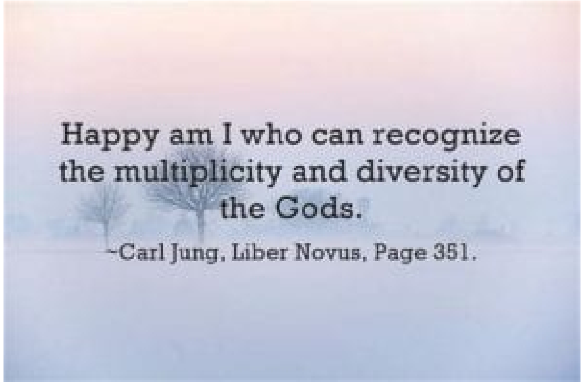
If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths.

~Carl Jung, Letters Vol. II, Pages 257-264.



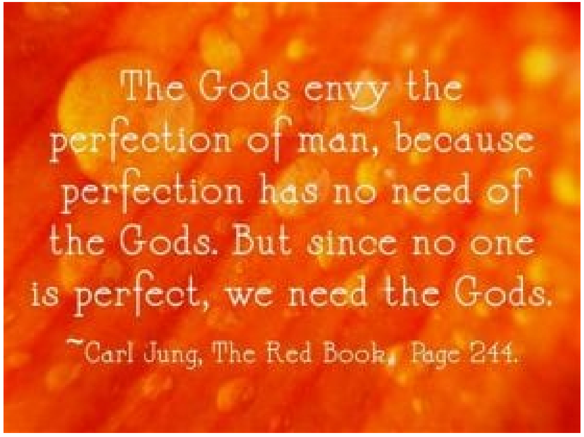
God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself.

~Carl Jung, Jung-Ostrowski, Page 42.



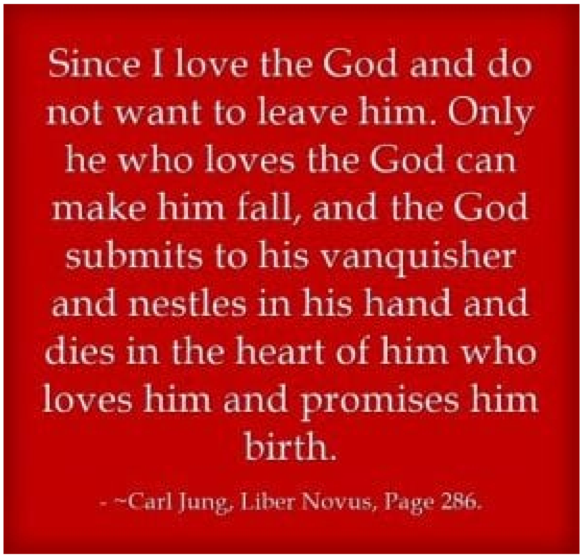
Happy am I who can recognize the multiplicity and diversity of the Gods.

~Carl Jung, Liber Novus, Page 351.



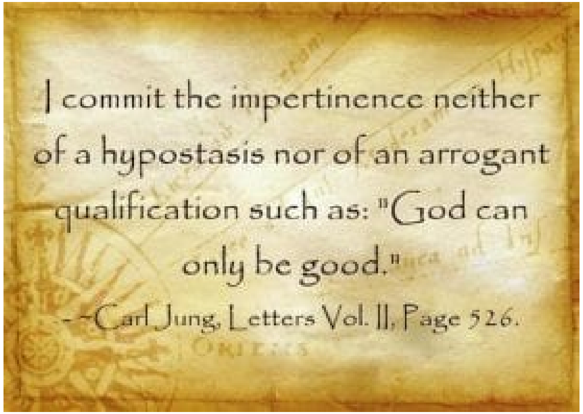
The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods.

~Carl Jung, The Red Book, Page 244.



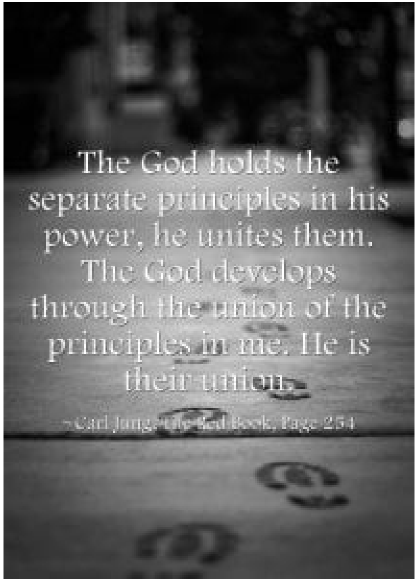
Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

- ~Carl Jung, Liber Novus, Page 286.



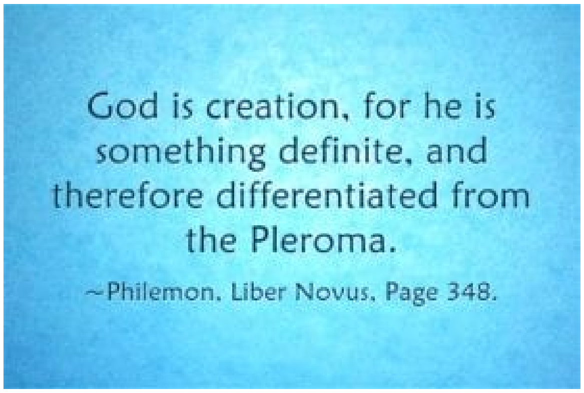
I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good."

- ~Carl Jung, Letters Vol. II, Page 526.



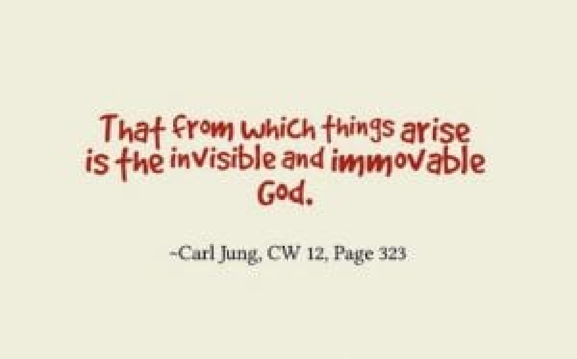
The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union.

~Carl Jung, The Red Book, Page 254



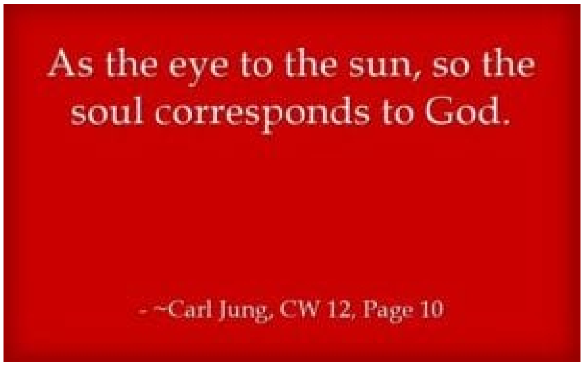
God is creation, for he is something definite, and therefore differentiated from the Pleroma.

~Philemon, Liber Novus, Page 348.



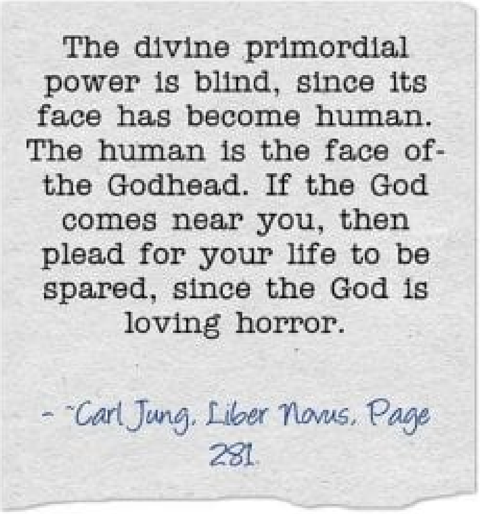
That from which things arise is the invisible and immovable God.

~Carl Jung, CW 12, Page 323



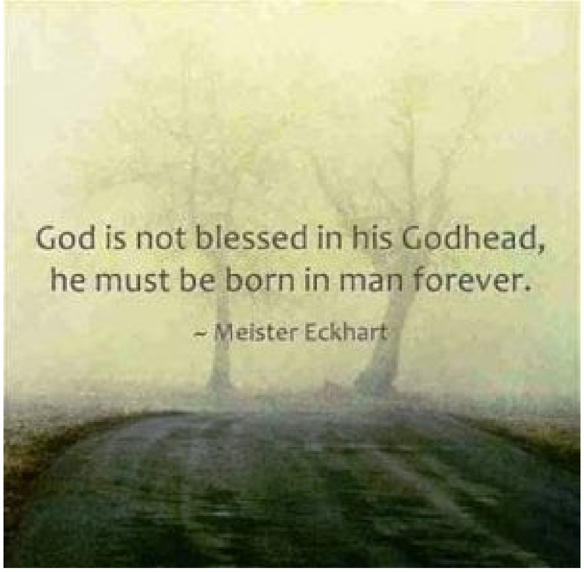
As the eye to the sun, so the soul corresponds to God.

- ~Carl Jung, CW 12, Page 10



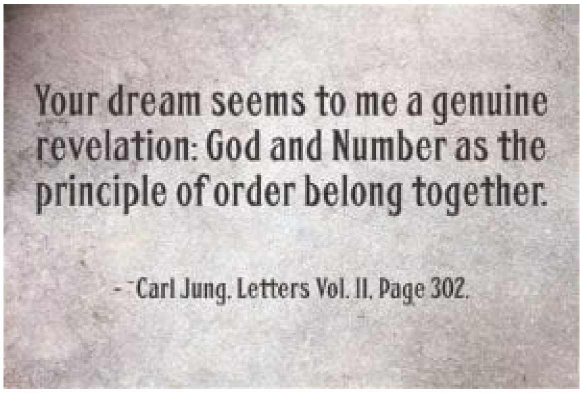
The divine primordial power is blind, since its face has become human. The human is the face of the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror.

- ~Carl Jung, Liber Novus, Page 281.



God is not blessed in his Godhead, he must be born in man forever.

~ Meister Eckhart



Your dream seems to me a genuine revelation: God and Number as the principle of order belong together.

- ~Carl Jung, Letters Vol. II, Page 302.

1. `https://www.youtube.com/watch?v=0twgYcVtvG0`

Carl Jung on "Women" - Quotations (2019-04-18 13:04)

Carl Jung on "Women" -Youtube

Carl Jung on "Women" - Anthology

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. Carl Jung, Memories, Dreams and Reflections, Page 145

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

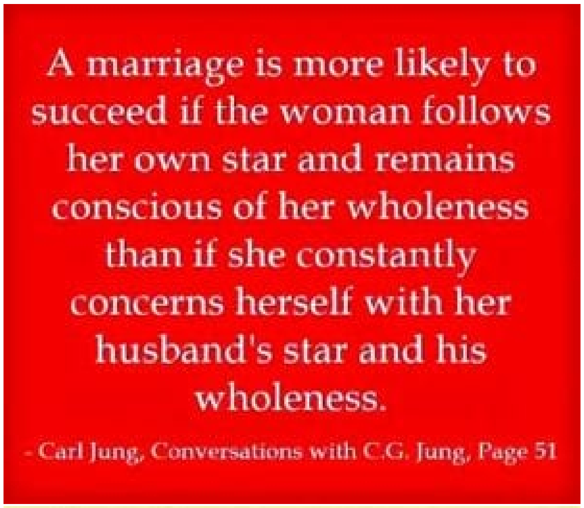
I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

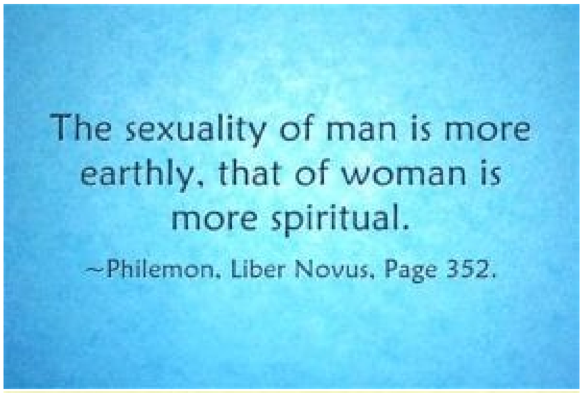
Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman …. Esther Harding, Conversations with Jung, Page 8.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.



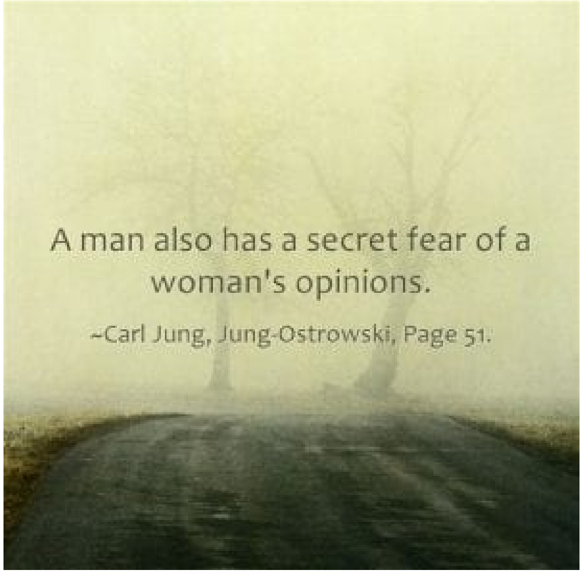
A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness.

- Carl Jung, Conversations with C.G. Jung, Page 51



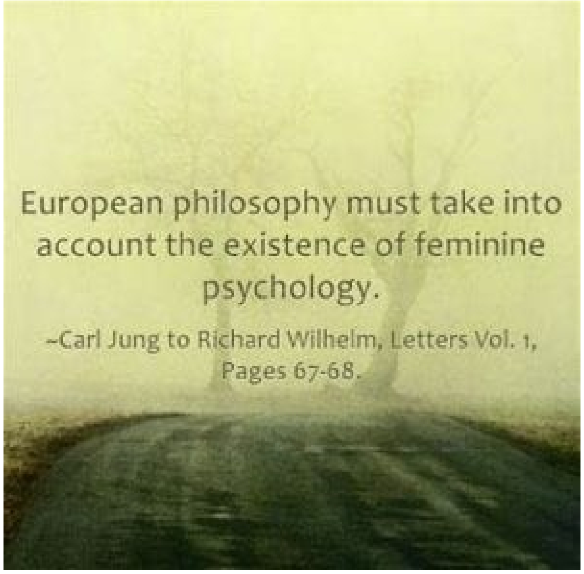
The sexuality of man is more earthly, that of woman is more spiritual.

~Philemon, Liber Novus, Page 352.



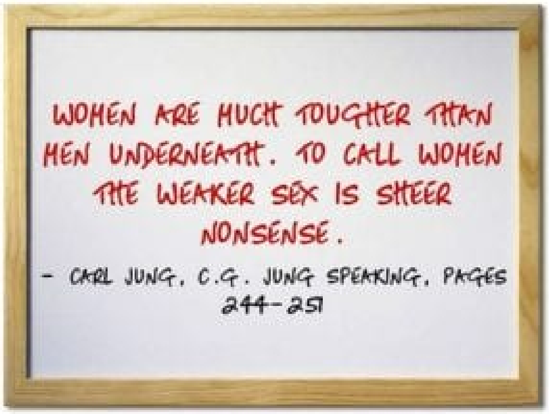
A man also has a secret fear of a woman's opinions.

~Carl Jung, Jung-Ostrowski, Page 51.



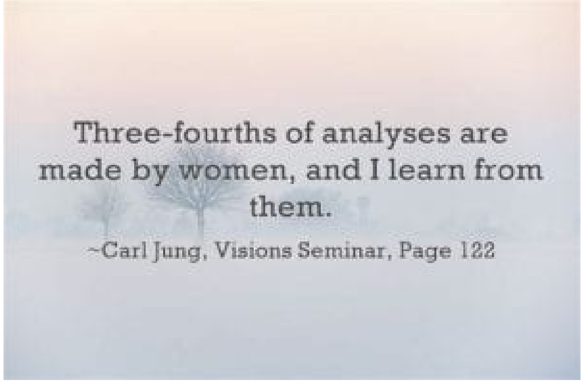
European philosophy must take into account the existence of feminine psychology.

~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.



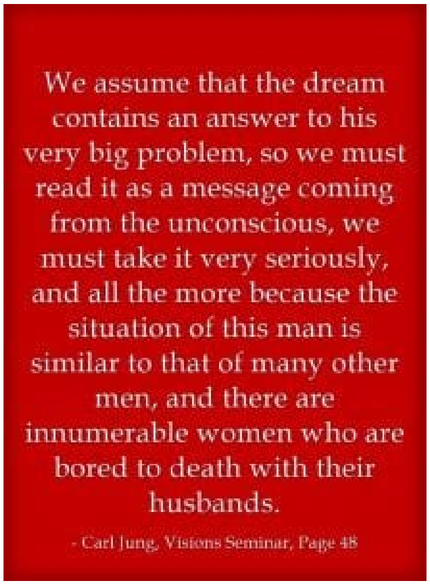
WOMEN ARE MUCH TOUGHER THAN MEN UNDERNEATH. TO CALL WOMEN THE WEAKER SEX IS SHEER NONSENSE.

- CARL JUNG, C.G. JUNG SPEAKING, PAGES 244-251



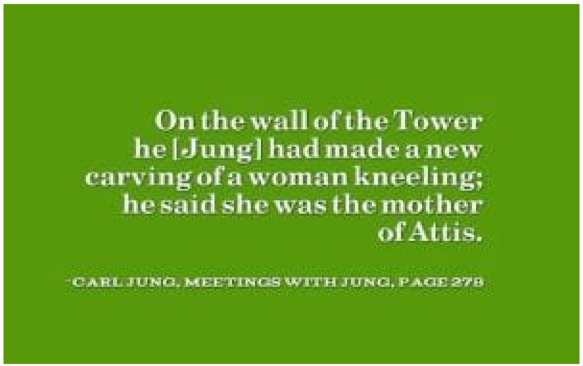
Three-fourths of analyses are made by women, and I learn from them.

~Carl Jung, Visions Seminar, Page 122



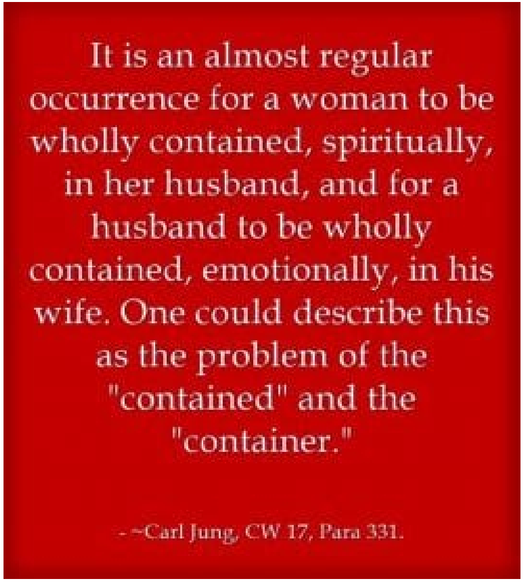
We assume that the dream contains an answer to his very big problem, so we must read it as a message coming from the unconscious, we must take it very seriously, and all the more because the situation of this man is similar to that of many other men, and there are innumerable women who are bored to death with their husbands.

- Carl Jung, Visions Seminar, Page 48



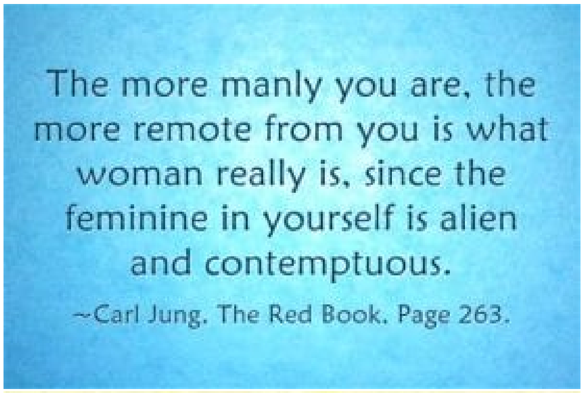
On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis.

-CARL JUNG, MEETINGS WITH JUNG, PAGE 278



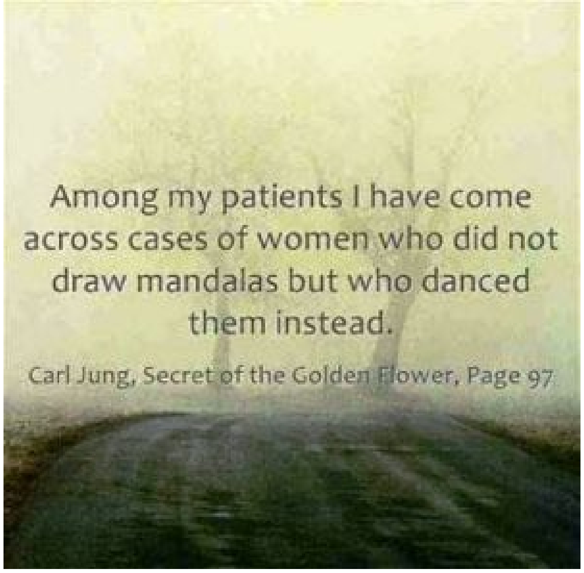
It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container."

- ~Carl Jung, CW 17, Para 331.



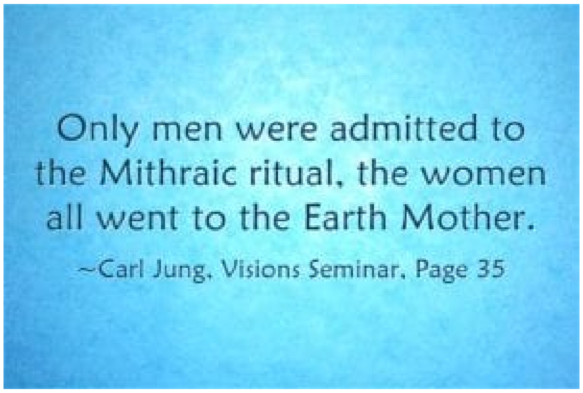
The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous.

~Carl Jung, The Red Book, Page 263.



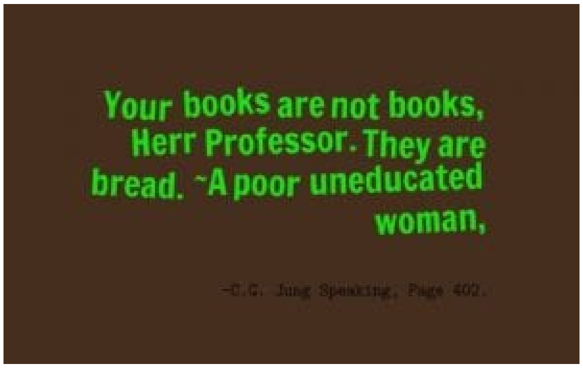
Among my patients I have come across cases of women who did not draw mandalas but who danced them instead.

Carl Jung, Secret of the Golden Flower, Page 97



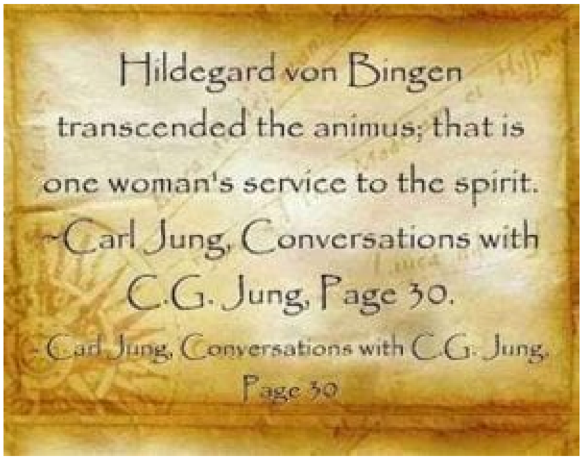
Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother.

~Carl Jung, Visions Seminar, Page 35



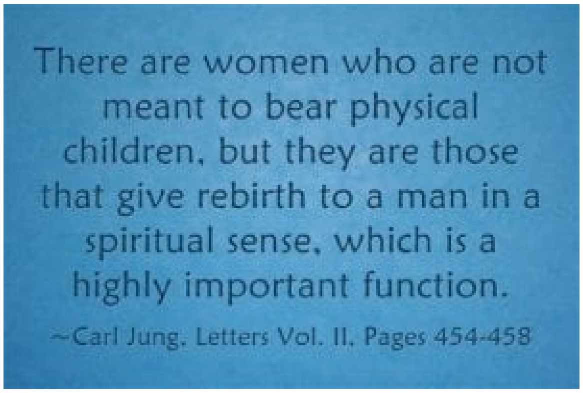
Your books are not books,
Herr Professor. They are
bread. ~A poor uneducated
woman,

~C.G. Jung Speaking, Page 402.



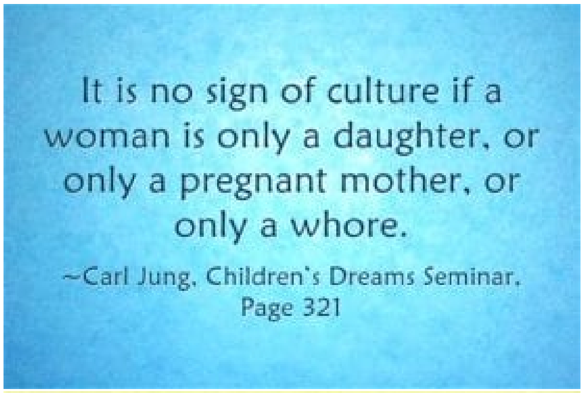
Hildegard von Bingen
transcended the animus; that is
one woman's service to the spirit.
~Carl Jung, Conversations with
C.G. Jung, Page 30.

~Carl Jung, Conversations with C.G. Jung,
Page 30



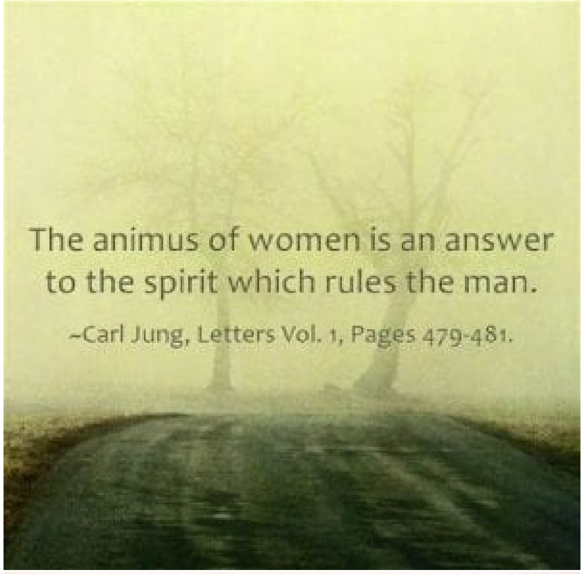
There are women who are not
meant to bear physical
children, but they are those
that give rebirth to a man in a
spiritual sense, which is a
highly important function.

~Carl Jung, Letters Vol. II, Pages 454-458



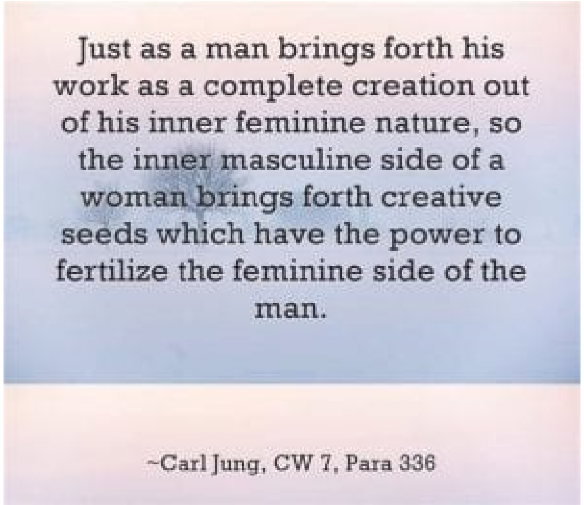
It is no sign of culture if a
woman is only a daughter, or
only a pregnant mother, or
only a whore.

~Carl Jung, Children's Dreams Seminar,
Page 321



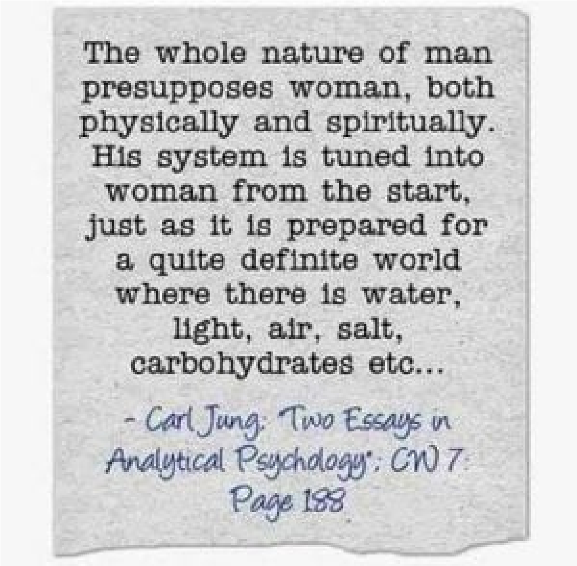
The animus of women is an answer
to the spirit which rules the man.

~Carl Jung, Letters Vol. 1, Pages 479-481.



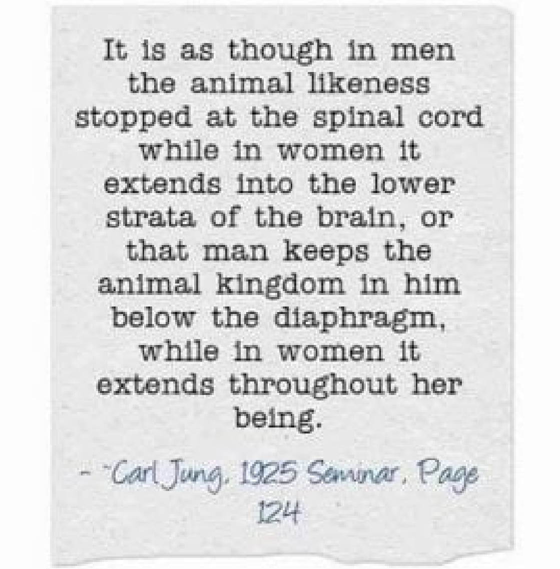
Just as a man brings forth his
work as a complete creation out
of his inner feminine nature, so
the inner masculine side of a
woman brings forth creative
seeds which have the power to
fertilize the feminine side of the
man.

~Carl Jung, CW 7, Para 336



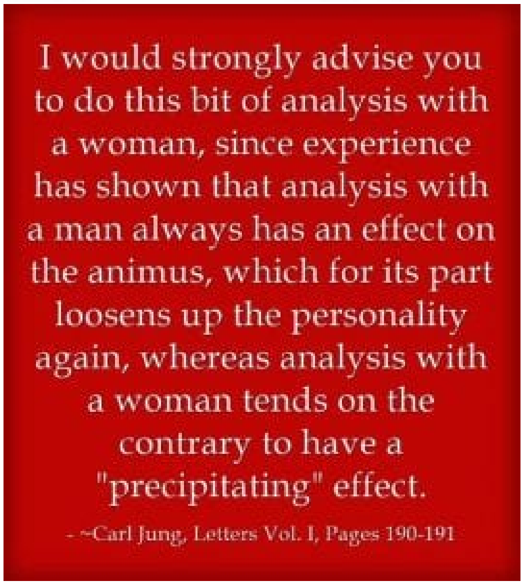
The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc...

- Carl Jung: "Two Essays in Analytical Psychology"; CW 7: Page 188



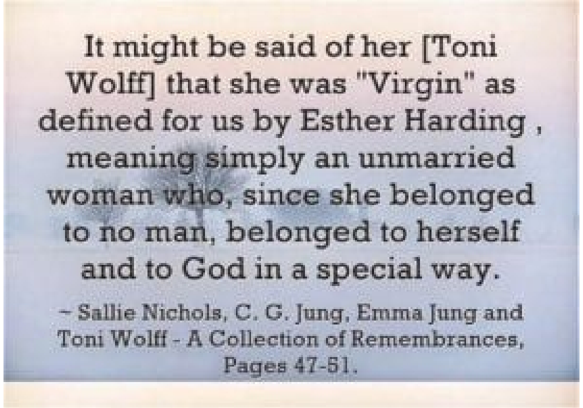
It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

- ~Carl Jung, 1925 Seminar, Page 124



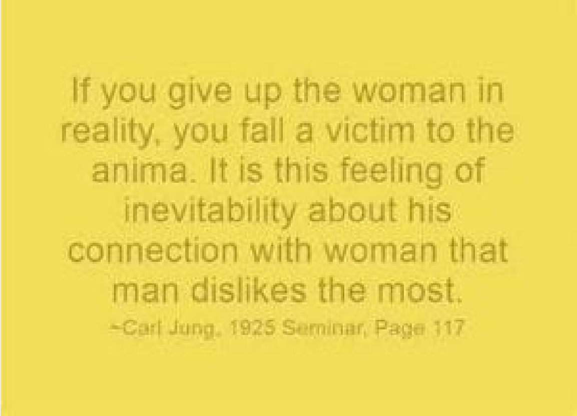
I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect.

- ~Carl Jung, Letters Vol. I, Pages 190-191



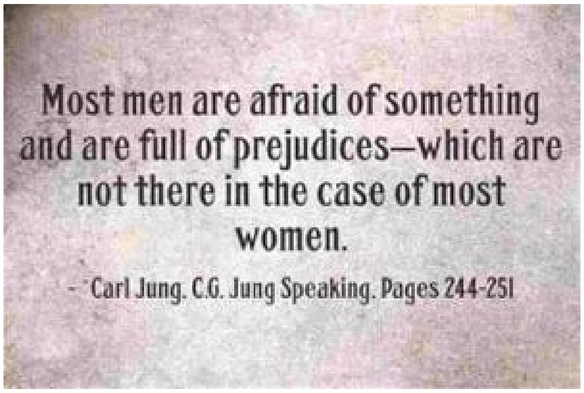
It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way.

~ Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.



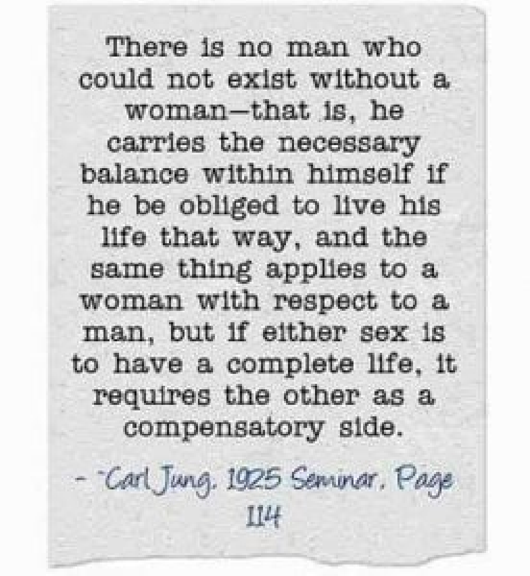
If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.

~Carl Jung, 1925 Seminar, Page 117



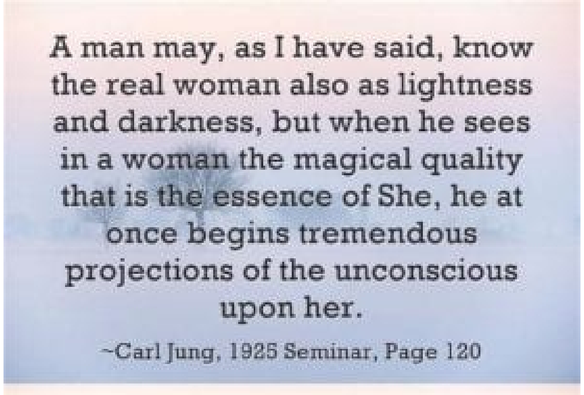
Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251



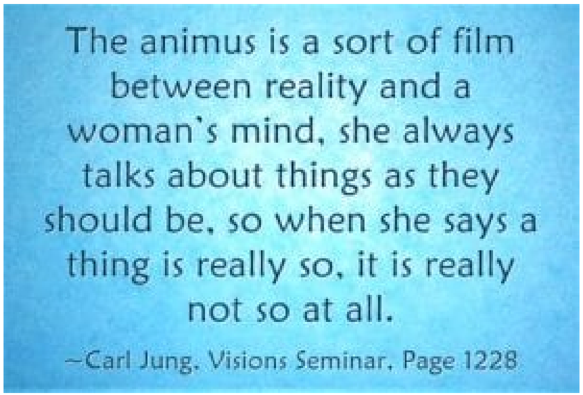
There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

- Carl Jung, 1925 Seminar, Page 114



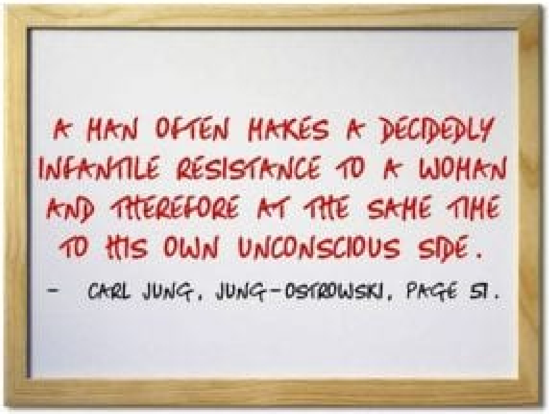
A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

~Carl Jung, 1925 Seminar, Page 120



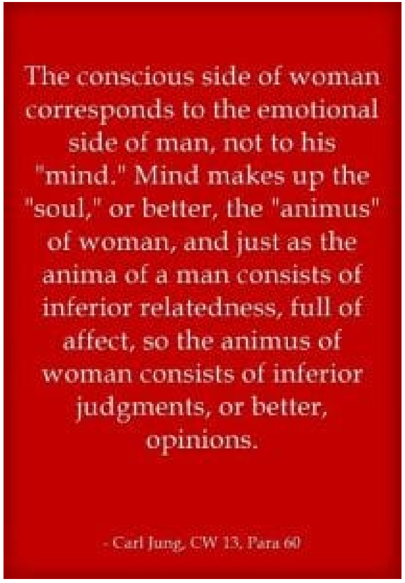
The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.

~Carl Jung, Visions Seminar, Page 1228



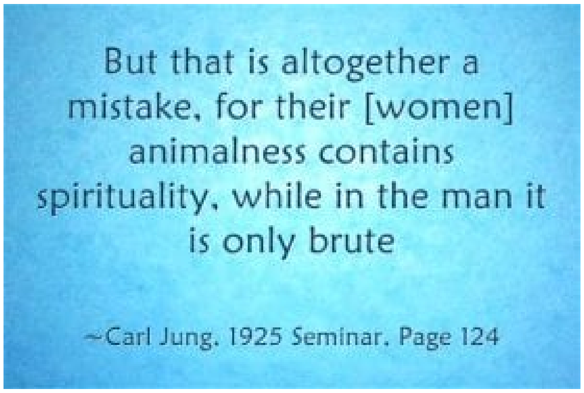
A MAN OFTEN MAKES A DECIDEDLY INFANTILE RESISTANCE TO A WOMAN AND THEREFORE AT THE SAME TIME TO HIS OWN UNCONSCIOUS SIDE.

- CARL JUNG, JUNG-OSTROWSKI, PAGE 51.



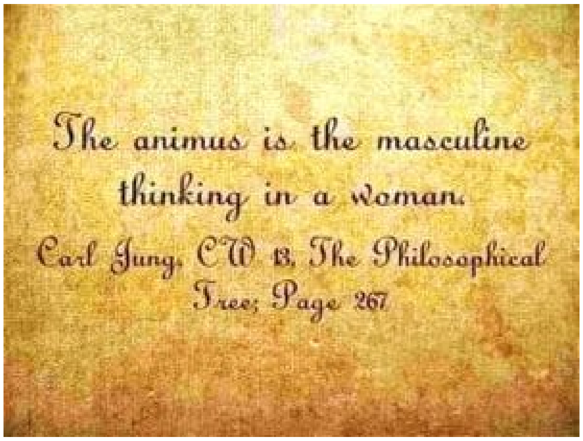
The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the "soul," or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions.

- Carl Jung, CW 13, Para 60



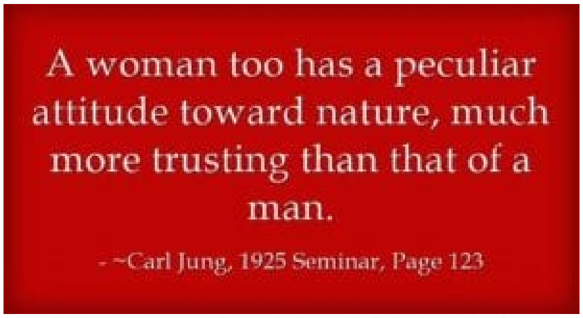
But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute

~Carl Jung, 1925 Seminar, Page 124



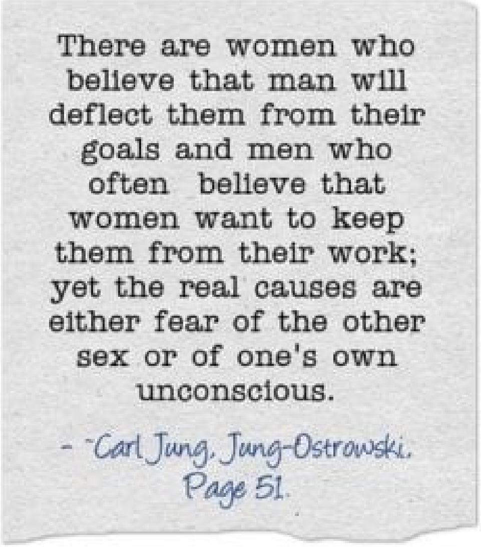
The animus is the masculine thinking in a woman.

Carl Jung, CW 13, The Philosophical Tree; Page 267



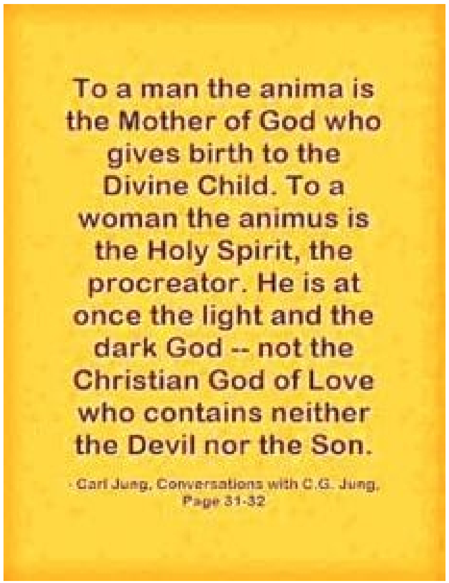
A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

- ~Carl Jung, 1925 Seminar, Page 123



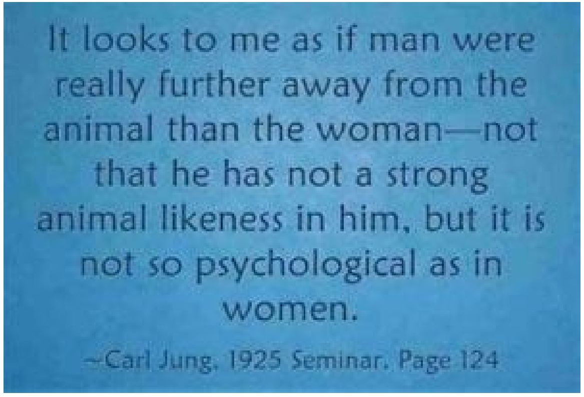
There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious.

- ~Carl Jung, Jung-Ostrowski, Page 51.



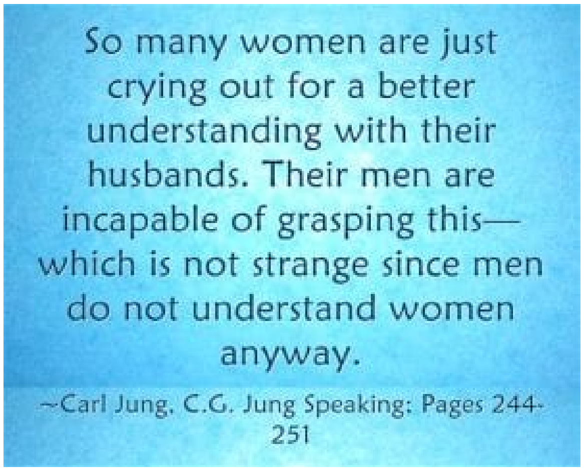
To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God -- not the Christian God of Love who contains neither the Devil nor the Son.

- Carl Jung, Conversations with C.G. Jung, Page 31-32



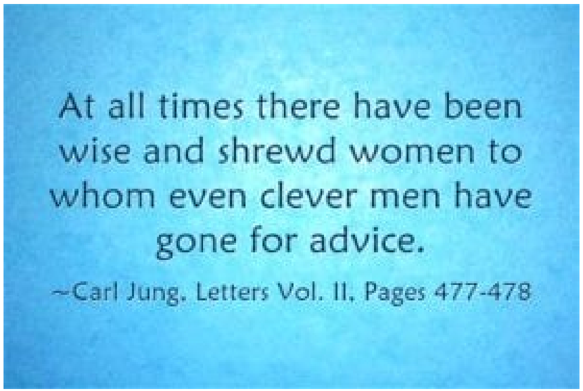
It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

~Carl Jung, 1925 Seminar, Page 124



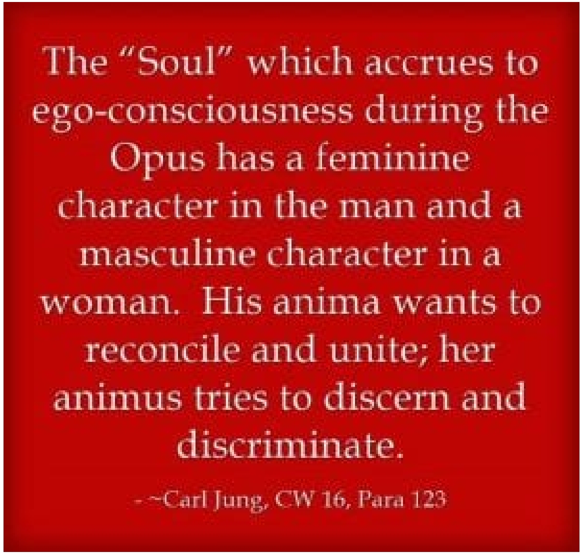
So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

~Carl Jung, C.G. Jung Speaking: Pages 244-251



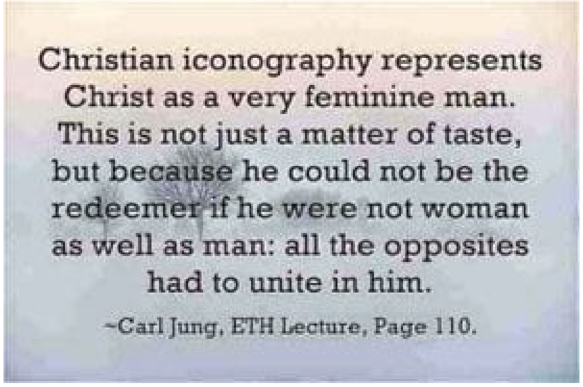
At all times there have been wise and shrewd women to whom even clever men have gone for advice.

~Carl Jung, Letters Vol. II, Pages 477-478



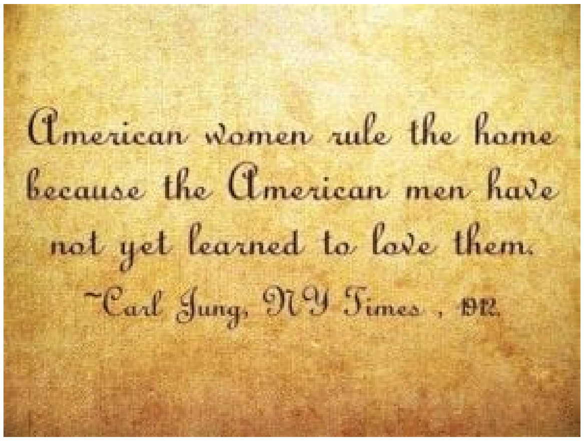
The "Soul" which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate.

- ~Carl Jung, CW 16, Para 123



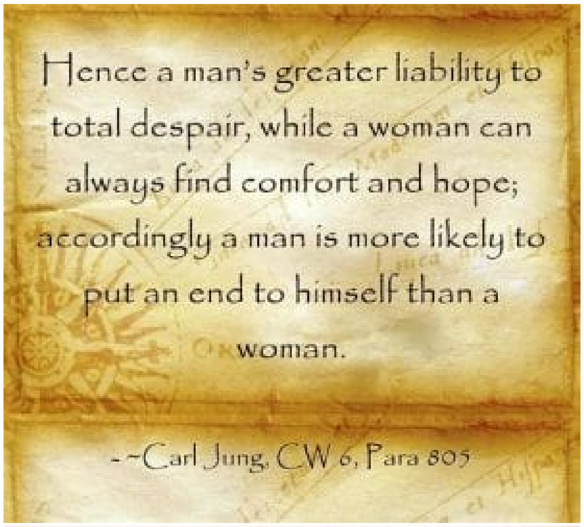
Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him.

~Carl Jung, ETH Lecture, Page 110.



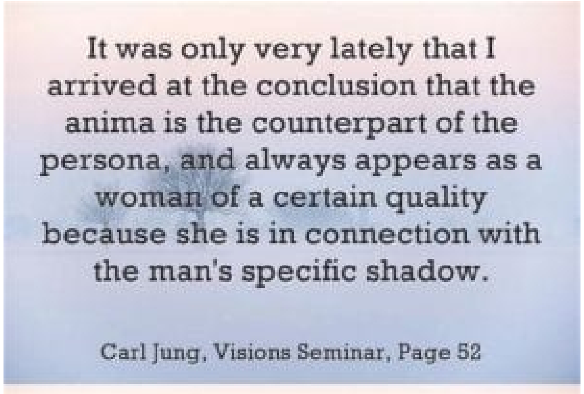
American women rule the home because the American men have not yet learned to love them.

~Carl Jung, NY Times , 1912.



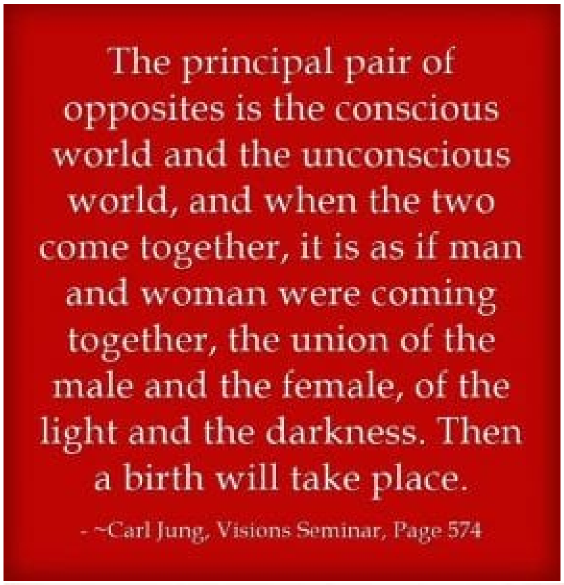
Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman.

- ~Carl Jung, CW 6, Para 805

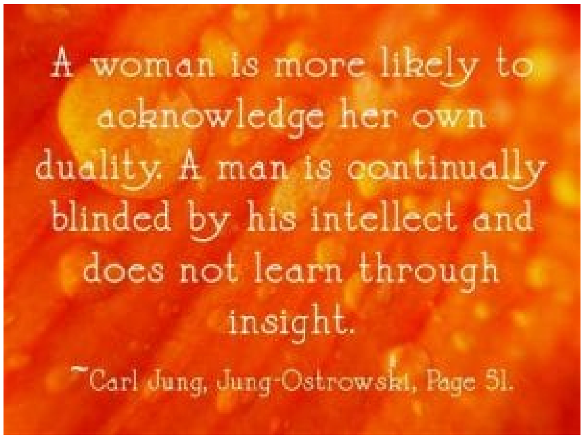


It was only very lately that I arrived at the conclusion that the anima is the counterpart of the persona, and always appears as a woman of a certain quality because she is in connection with the man's specific shadow.

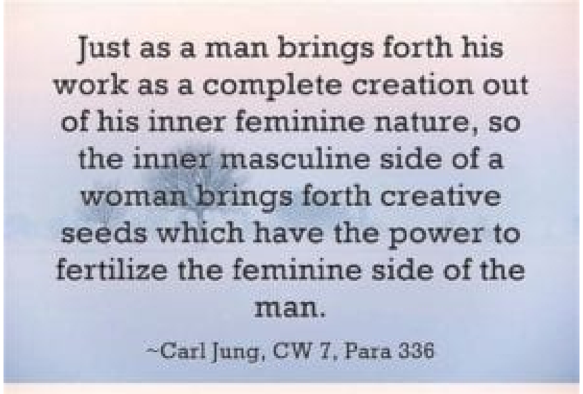
Carl Jung, Visions Seminar, Page 52


The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place.

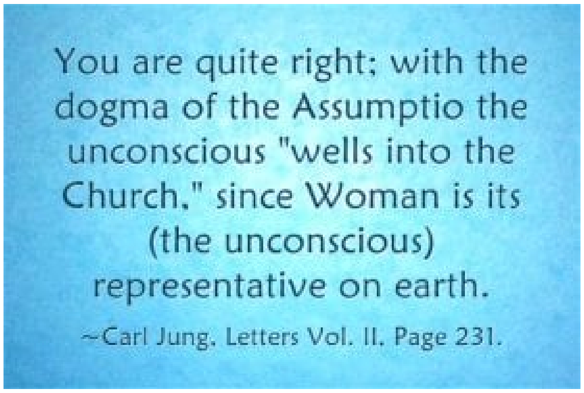
- ~Carl Jung, Visions Seminar, Page 574


A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight.

~Carl Jung, Jung-Ostrowski, Page 51.

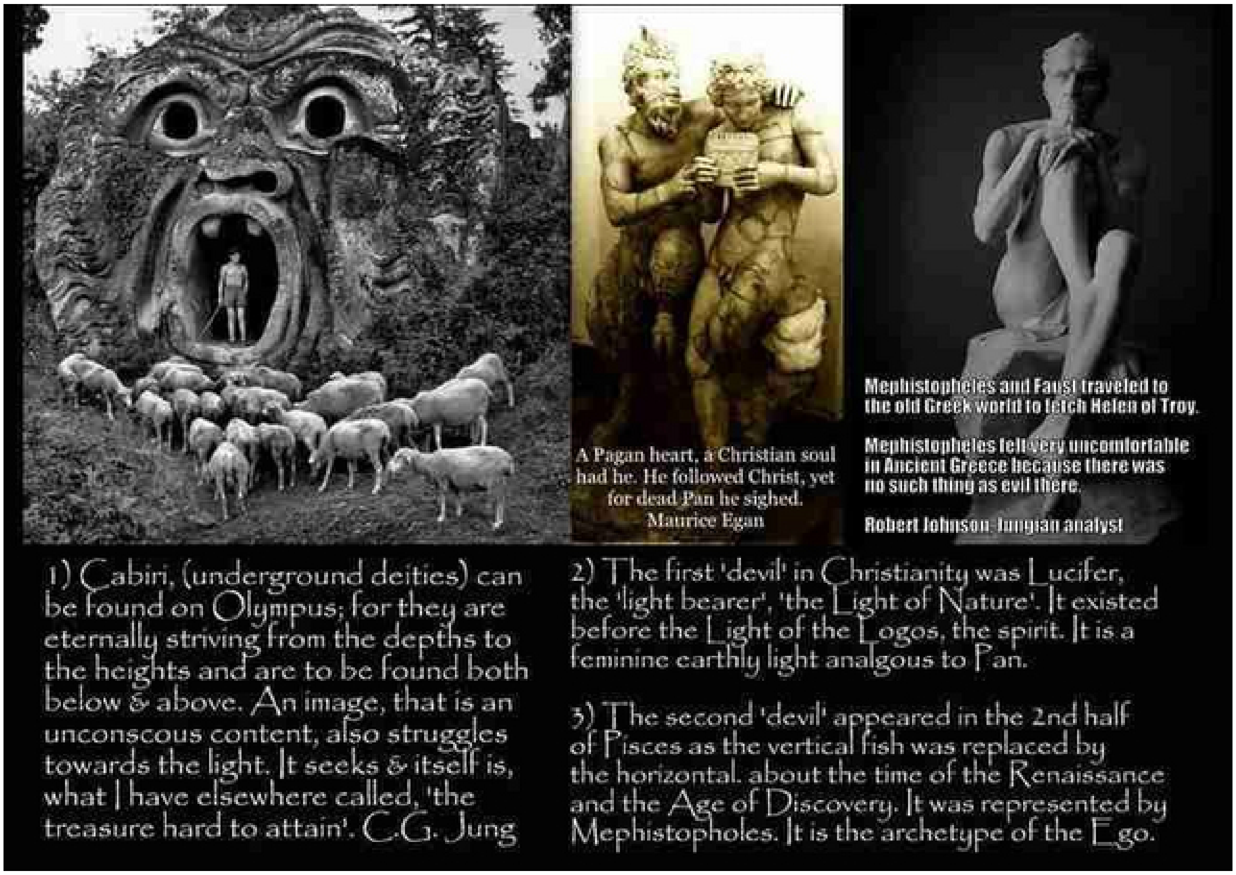

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.

~Carl Jung, CW 7, Para 336


You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth.

~Carl Jung. Letters Vol. II. Page 231.

Carl Jung on the Cabiri, Lucifer (2019-04-18 14:41)



A Pagan heart, a Christian soul had he. He followed Christ, yet for dead Pan he sighed. Maurice Egan

Mephistopheles and Faust traveled to the old Greek world to fetch Helen of Troy.

Mephistopheles felt very uncomfortable in Ancient Greece because there was no such thing as evil there.

Robert Johnson-Jungian analyst

1) Cabiri, (underground deities) can be found on Olympus; for they are eternally striving from the depths to the heights and are to be found both below & above. An image, that is an unconscous content, also struggles towards the light. It seeks & itself is, what I have elsewhere called, 'the treasure hard to attain'. C.G. Jung

2) The first 'devil' in Christianity was Lucifer, the 'light bearer', 'the Light of Nature'. It existed before the Light of the Logos, the spirit. It is a feminine earthly light analgous to Pan.

3) The second 'devil' appeared in the 2nd half of Pisces as the vertical fish was replaced by the horizontal. about the time of the Renaissance and the Age of Discovery. It was represented by Mephistopholes. It is the archetype of the Ego.

We learn that there are "really" seven of them; but again there is some difficulty with the eighth as there was before with the fourth.

Similarly, in contradiction to the previous emphasis placed on their lowly origin in the dark, it now appears that the Cabiri are actually to be found on Olympus; for they are eternallystriving from the depths to the heights and are therefore always to be found both below and above.

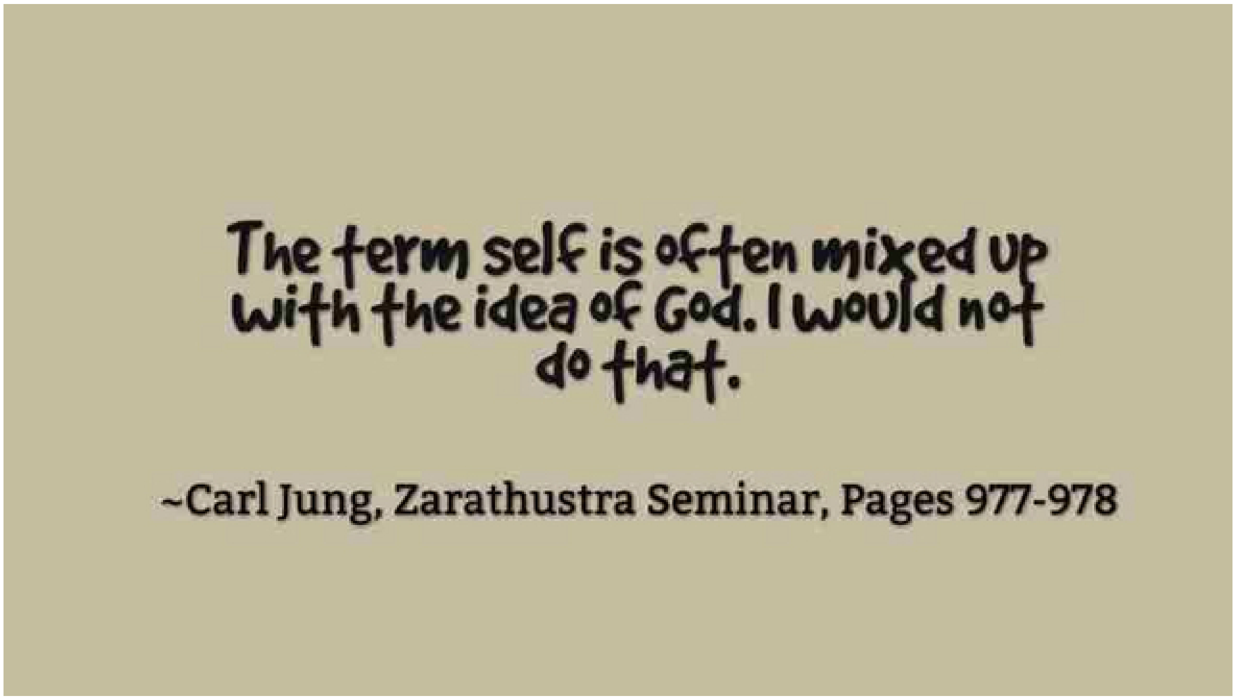
The "severe image" is obviously an unconscious content that struggles towards the light.

It seeks, and itself is, what I have elsewhere called "the treasure hard to attain." Carl Jung, CW 12, Page 158.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2ac52-12blucifer.jpg`

Carl Jung: The term self is often mixed up with the idea of God. I would not do that. (2019-04-18 14:45)

[1]



The term self is often mixed up with the idea of God. I would not do that.

~Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God. I would not do that.

I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

As we use it, it borders on impertinence; it is unlawful to use such a concept too often.

The experience of the self is so marvelous and so complete that one is of course tempted to use the conception of God to express it.

I think it is better not to, because the self has the peculiar quality of being specific yet universal.

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

You could think of it as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

And that thing consists of archaic elements, of all the doubtful things with which we have to struggle. For we have to struggle with the self.
The self is not apparently inimical.

It is really inimical-and it is also of course the opposite.

It is not only our best friend, but also our worst enemy; because it doesn't see, it is as if not conscious of time and space conditions.

We must say to the self, "Now don't be blind; for heaven's sake be reasonable.

I shall do my best to find a place for you in this world, but you don't know the conditions. You don't know what military service means or tax collectors or reputations.

You have no idea of life in time and space.

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait.

You should not storm at me.

If you kill me, where are your feet?"

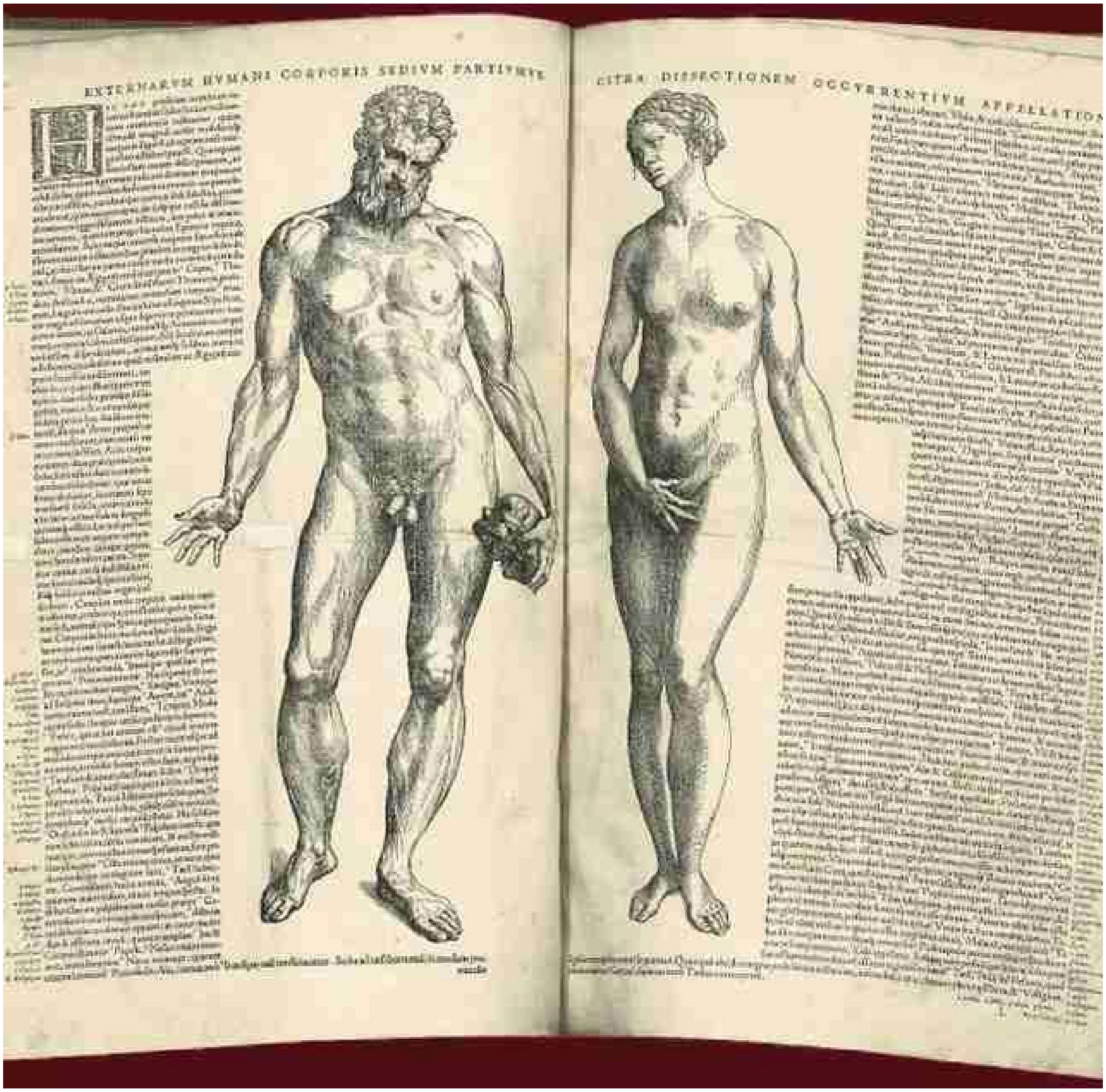
That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/392c0-12bself.jpg`

Carl Jung: You see, inasmuch as the living body contains the secret of life, it is an intelligence.

(2019-04-18 16:20)

[1]



EXTERNARVM HVMANI CORPORIS SEDIVM PARTIVMVE CITRA DISSECTIONEM OCCVRRENTIVM APPELLATIO

You see, inasmuch as the living body contains the secret of life, it is an intelligence.

It is also a plurality which is gathered up in one mind, for the body is extended in space, and the here and the there are two things; what is in your toes is not in your fingers, and what is in your fingers is not in your ears or your stomach or your knees or anywhere else in your body.

Each part is always something in itself.

The different forms and localizations are all represented in your mind as more or less different facts, so there is a plurality.

What you think with your head doesn't necessarily coincide with what you feel in your heart, and what your belly thinks is not what your mind thinks.

The extension in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why

consciousness is possible.
Different things are represented, and these are always supposed to be in a field of consciousness, in a sort of extension, that is.

Yet you feel that the whole, that plurality, is drawn together and referred to something you call "I"; it is referred to a center which you cannot say has extension, as little as you can say of a thought that it has extension.

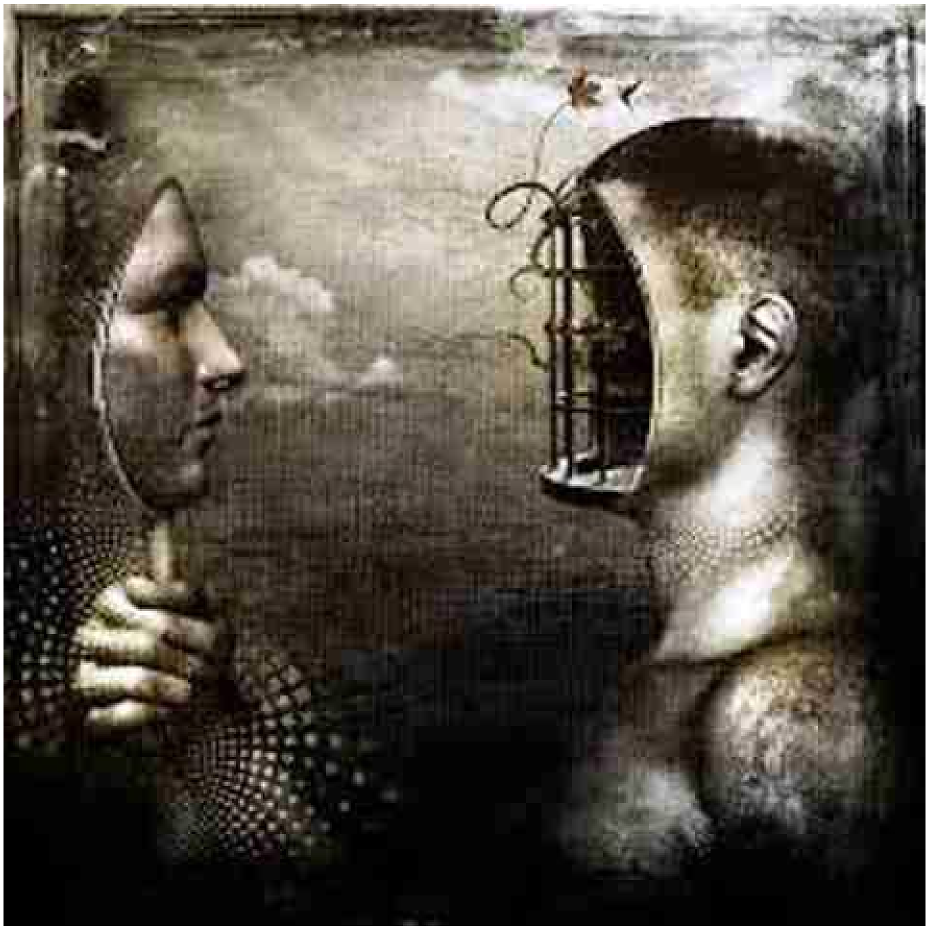
Thought is a disembodied something because it has no spatial qualities.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 360.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ab860-12bsecret.jpg`

Carl Jung on the girl who could not hear her own footsteps (2019-04-18 16:23)

[1]



People who are not consciously aware of the body suffer from a certain unreality of life in that inter-relatedness through participation mystique; they don't know when they are hungry, and they neglect the simple functions of the body.

I had a case, a girl of twenty-eight, who no longer heard her steps when she walked out in the street. That frightened her and she came to me.
She dreamt that she was riding in a balloon—not in the basket but on top, high up in the air—and there she saw me with a rifle shooting at her from below.

I finally shot her down.

She was that girl I have told you about who never had seen her body.

I suggested that she must bathe once in a while, and then she told me she had been brought up in a nunnery where the nuns taught her that the sight of the body was sin, that she should always cover her bath tub with a linen, so she never saw herself. I said: "Now go home and undress and stand before your long mirror and look at yourself."

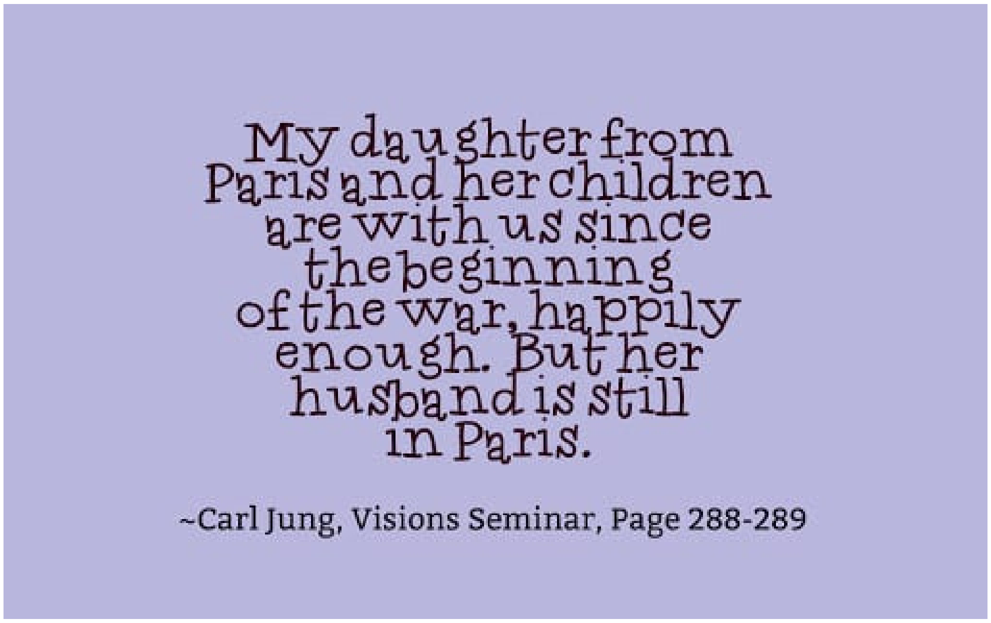
And when she came back, she said: "It was not so bad after all, only I think my legs are a bit too hairy!"

That is the truth, that is the way people think and feel when they have such symptoms. Carl Jung, Zarathustra Seminar, Page 65.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5ba10-12bgirl.jpg`

Some Carl Jung Quotations LIII*** (2019-04-19 03:30)

[1]



My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris.

~Carl Jung, Visions Seminar, Page 288-289

My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris. Carl Jung, Letters Vol. I, Pages 288-289

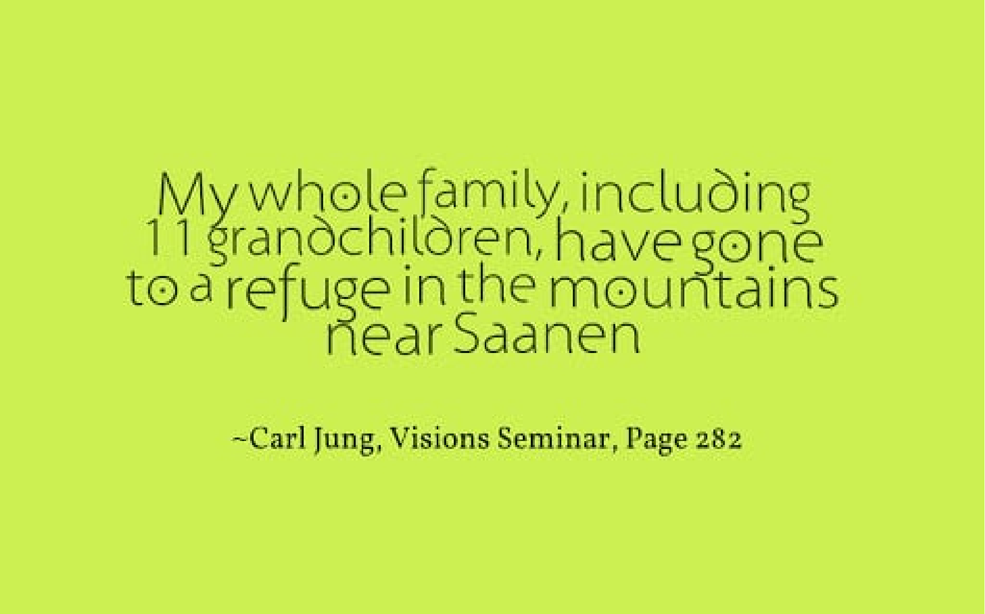
[2]

We are following
the exploits of
the R.A.F. with
the greatest admiration
and we marvel
at the way the
British people
are carrying on.

Carl Jung, Visions Seminar, Page 288-289

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. Carl Jung, Letters Vol. I, Pages 288-289

[3]

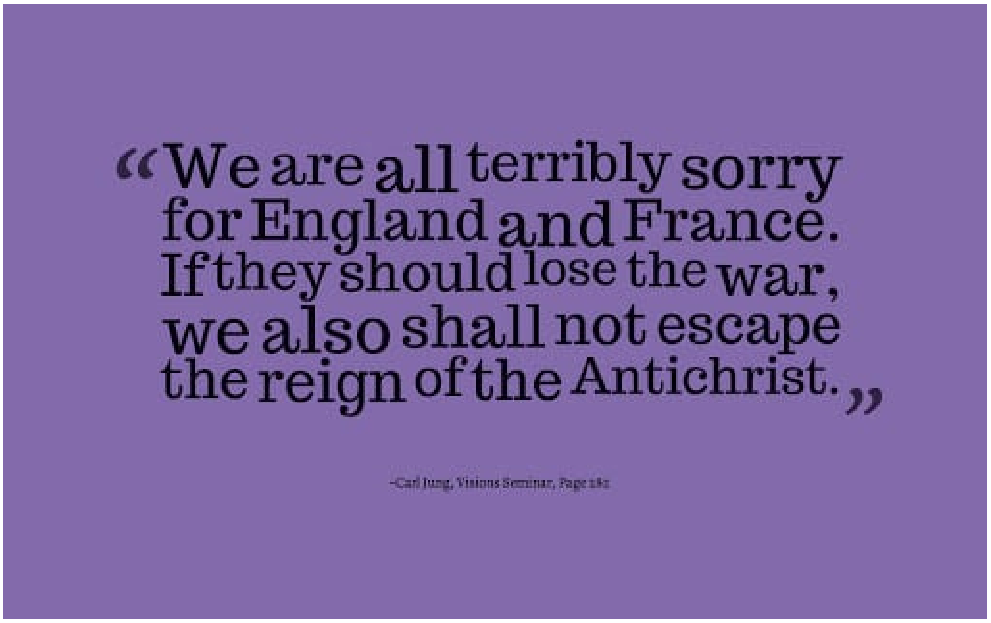


My whole family, including
11 grandchildren, have gone
to a refuge in the mountains
near Saanen

~Carl Jung, Visions Seminar, Page 282

My whole family, including 11 grandchildren, have gone to a refuge in the mountains near Saanen. Carl Jung, Letters Vol. I, Page 282

[4]

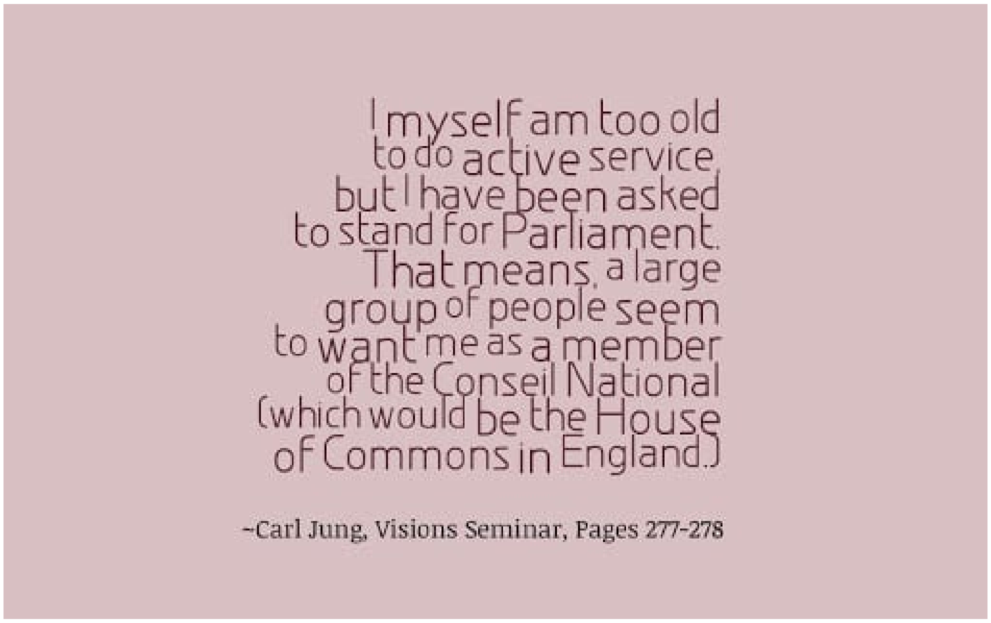


“We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist.”

~Carl Jung, Visions Seminar, Page 282

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

[5]



I myself am too old to do active service, but I have been asked to stand for Parliament. That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.)

~Carl Jung, Visions Seminar, Pages 277-278

I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Pages 277-278

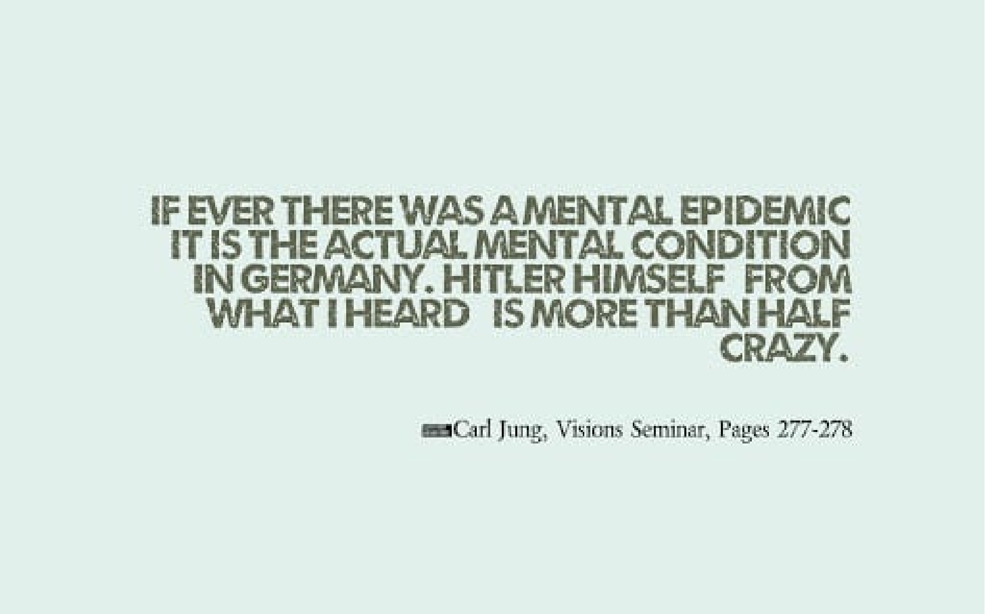
[6]

The Germans as far as I know them are partially terrified and partially drunk with blood and victory.

~Carl Jung, Visions Seminar, Pages 277-278

The Germans as far as I know them are partially terrified and partially drunk with blood and victory. Carl Jung, Letters Vol. I, Pages 277-278

[7]

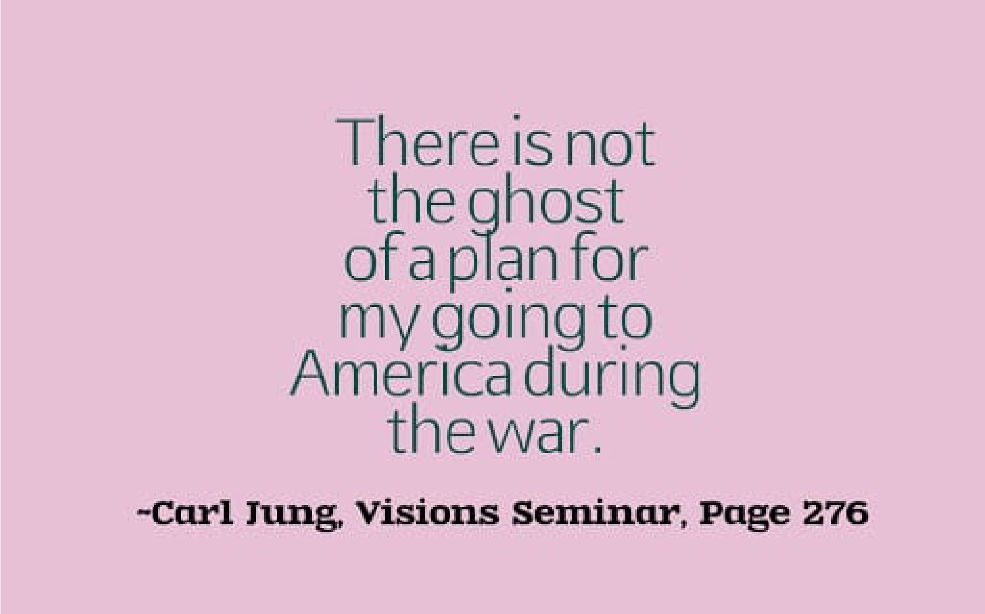


IF EVER THERE WAS A MENTAL EPIDEMIC IT IS THE ACTUAL MENTAL CONDITION IN GERMANY. HITLER HIMSELF FROM WHAT I HEARD IS MORE THAN HALF CRAZY.

–Carl Jung, Visions Seminar, Pages 277-278

If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Pages 277-278

[8]

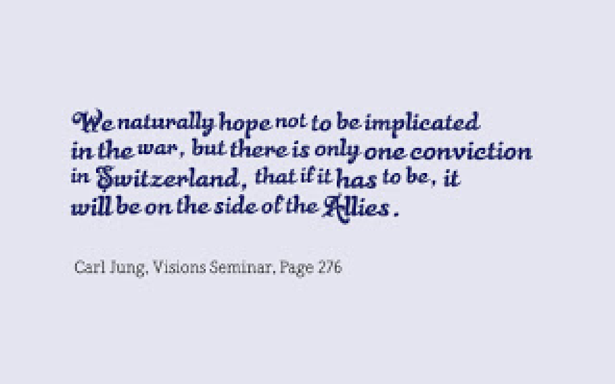


There is not the ghost of a plan for my going to America during the war.

~Carl Jung, Visions Seminar, Page 276

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

[9]

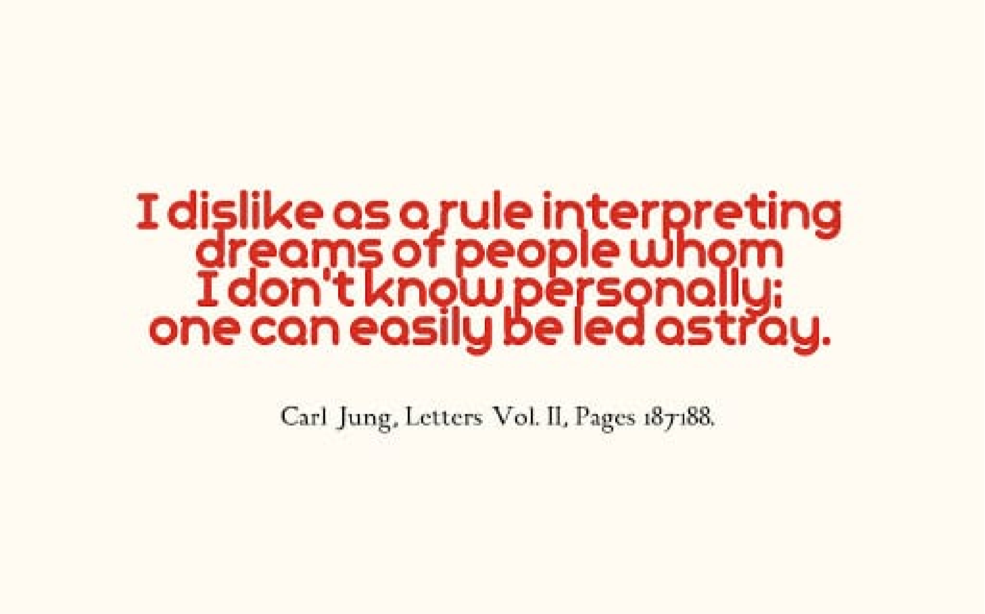


We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies.

Carl Jung, Visions Seminar, Page 276

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

[10]

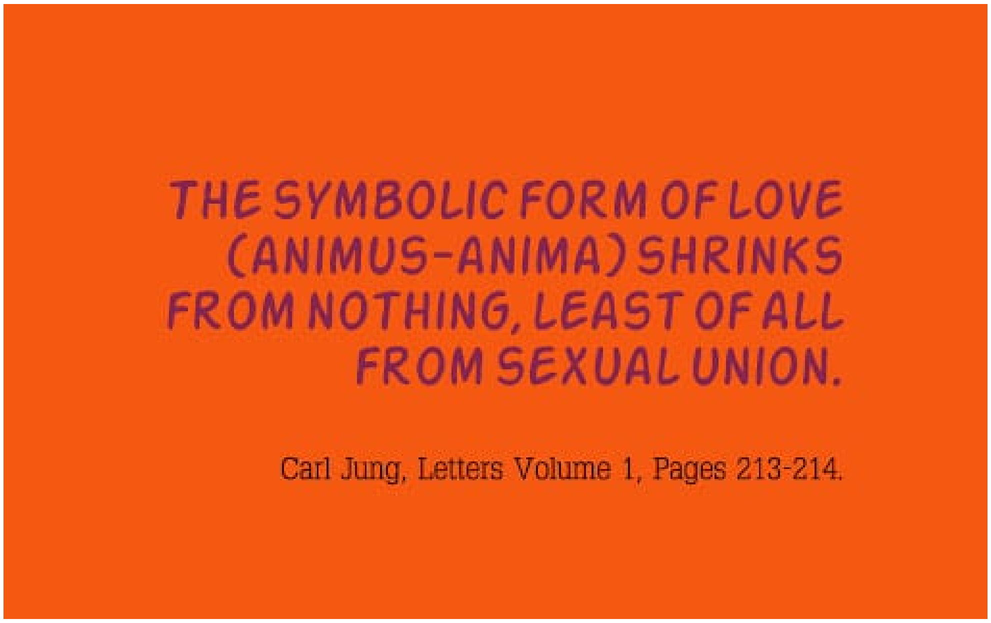


I dislike as a rule interpreting
dreams of people whom
I don't know personally;
one can easily be led astray.

Carl Jung, Letters Vol. II, Pages 187-188.

I dislike as a rule interpreting dreams of people whom I don’t know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

[11]

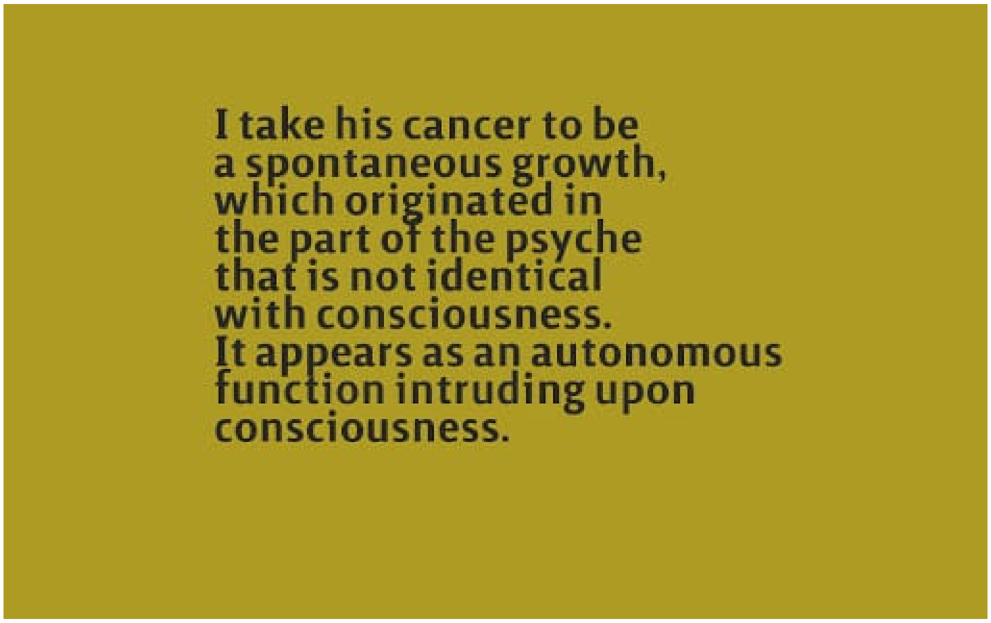


THE SYMBOLIC FORM OF LOVE
(ANIMUS-ANIMA) SHRINKS
FROM NOTHING, LEAST OF ALL
FROM SEXUAL UNION.

Carl Jung, Letters Volume 1, Pages 213-214.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

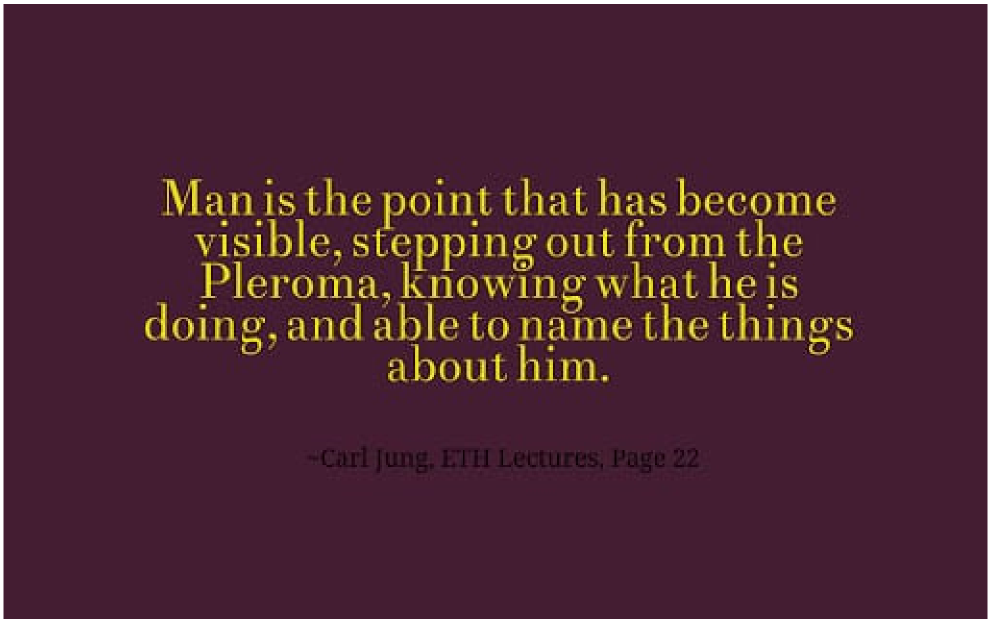
[12]



I take his cancer to be
a spontaneous growth,
which originated in
the part of the psyche
that is not identical
with consciousness.
It appears as an autonomous
function intruding upon
consciousness.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

[13]

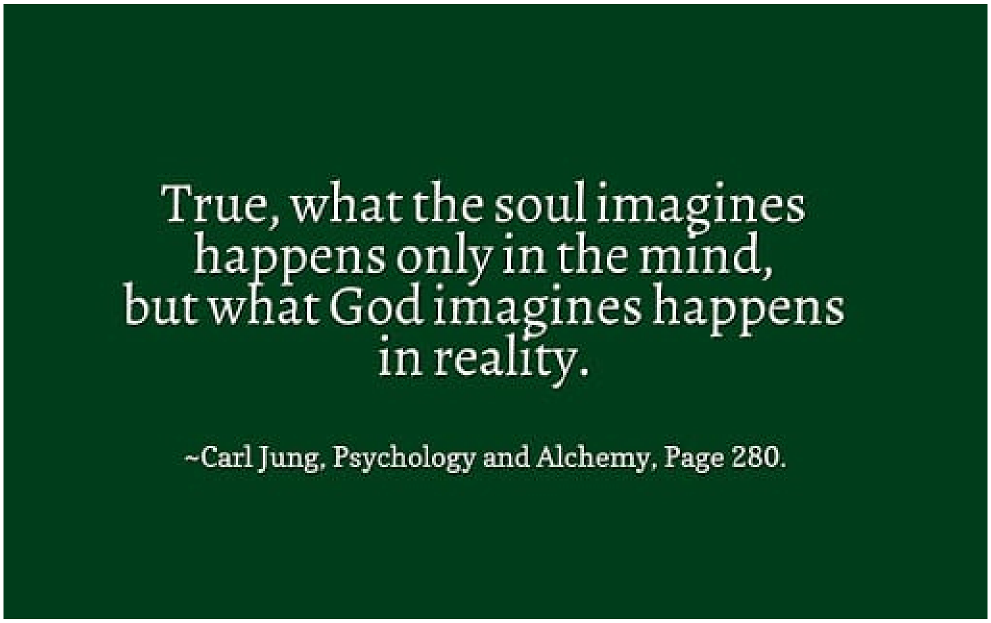


Man is the point that has become
visible, stepping out from the
Pleroma, knowing what he is
doing, and able to name the things
about him.

~Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

[14]

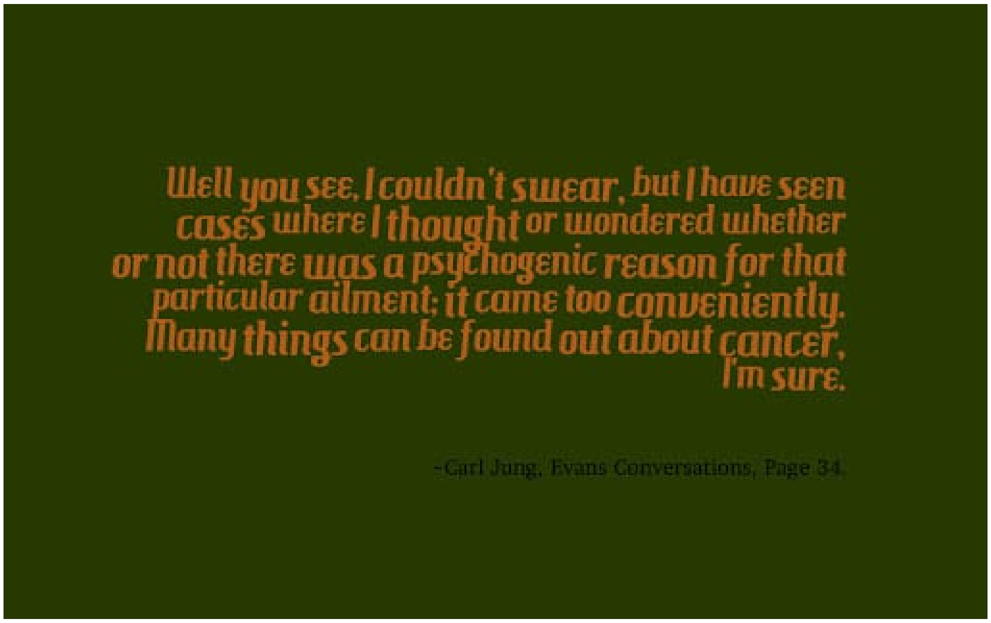


True, what the soul imagines
happens only in the mind,
but what God imagines happens
in reality.

~Carl Jung, Psychology and Alchemy, Page 280.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

[15]



Well you see, I couldn't swear, but I have seen
cases where I thought or wondered whether
or not there was a psychogenic reason for that
particular ailment; it came too conveniently.
Many things can be found out about cancer,
I'm sure.

~Carl Jung, Evans Conversations, Page 34.

Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

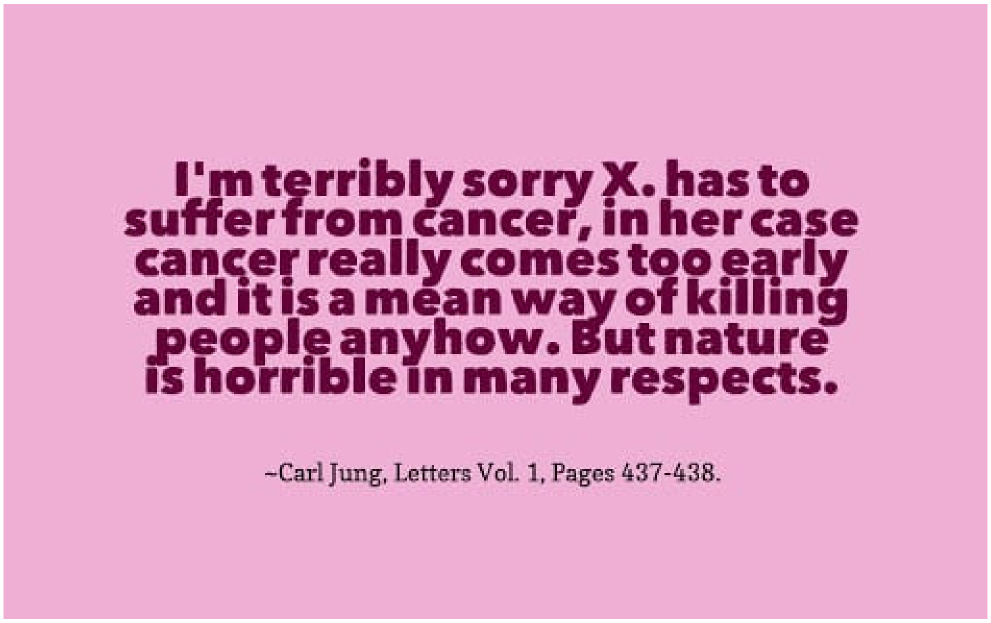
[16]

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

~Carl Jung, 1925 Seminar, Page 39.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

[17]

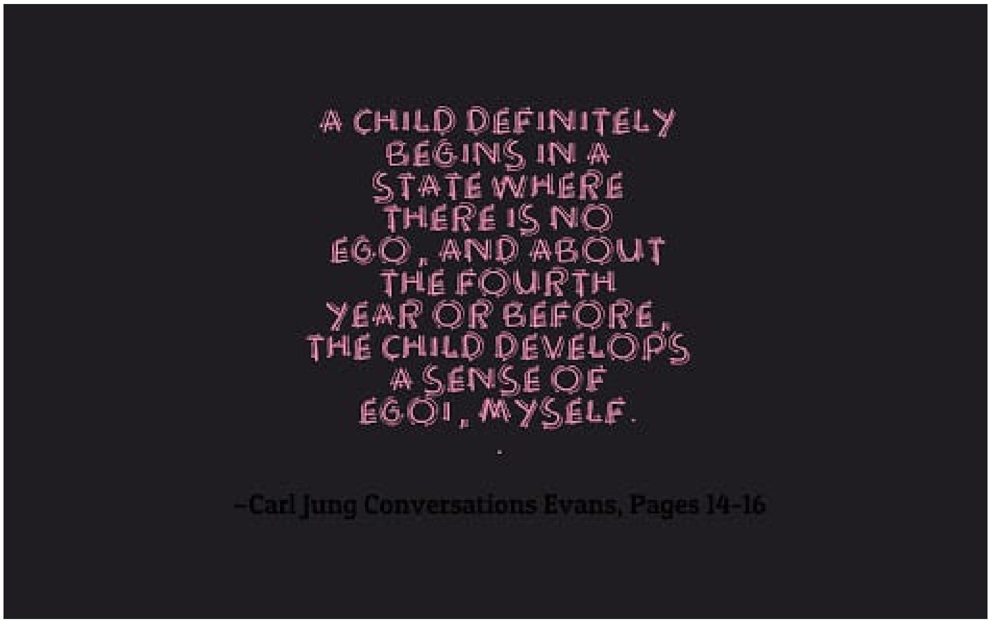


I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects.

~Carl Jung, Letters Vol. 1, Pages 437-438.

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

[18]

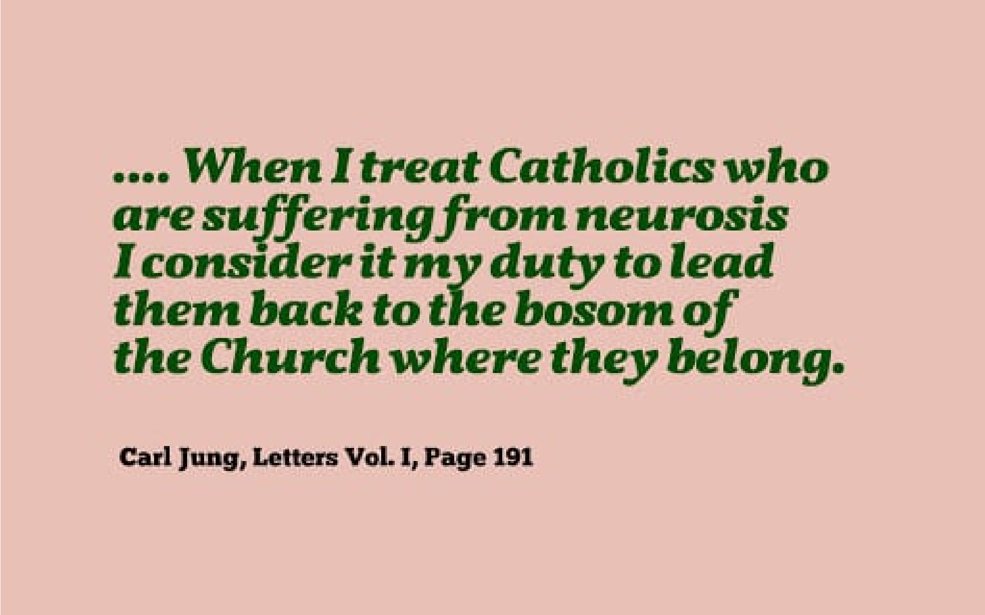


A CHILD DEFINITELY BEGINS IN A STATE WHERE THERE IS NO EGO, AND ABOUT THE FOURTH YEAR OR BEFORE, THE CHILD DEVELOPS A SENSE OF EGO I, MYSELF.

~Carl Jung Conversations Evans, Pages 14-16

A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself." Carl Jung Conversations Evans, Pages 14-16.

[19]

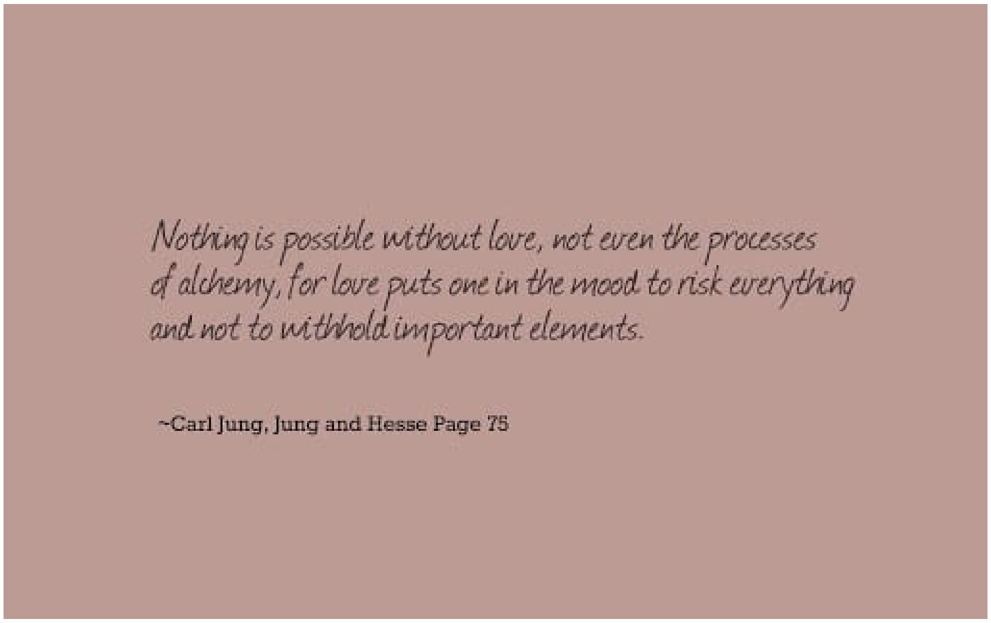


…. When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong.

Carl Jung, Letters Vol. I, Page 191

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

[20]

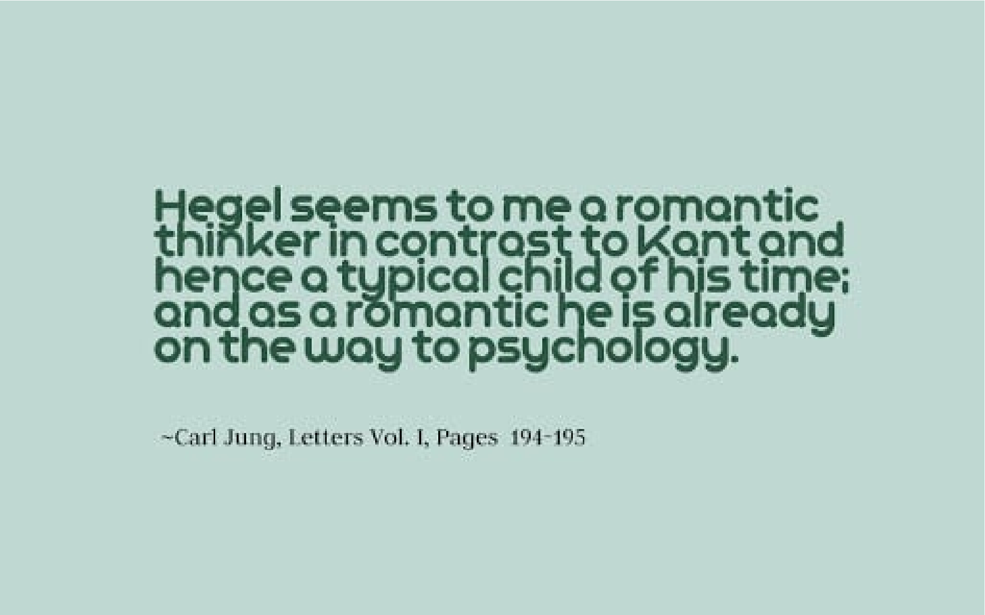


Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements.

~Carl Jung, Jung and Hesse Page 75

Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

[21]

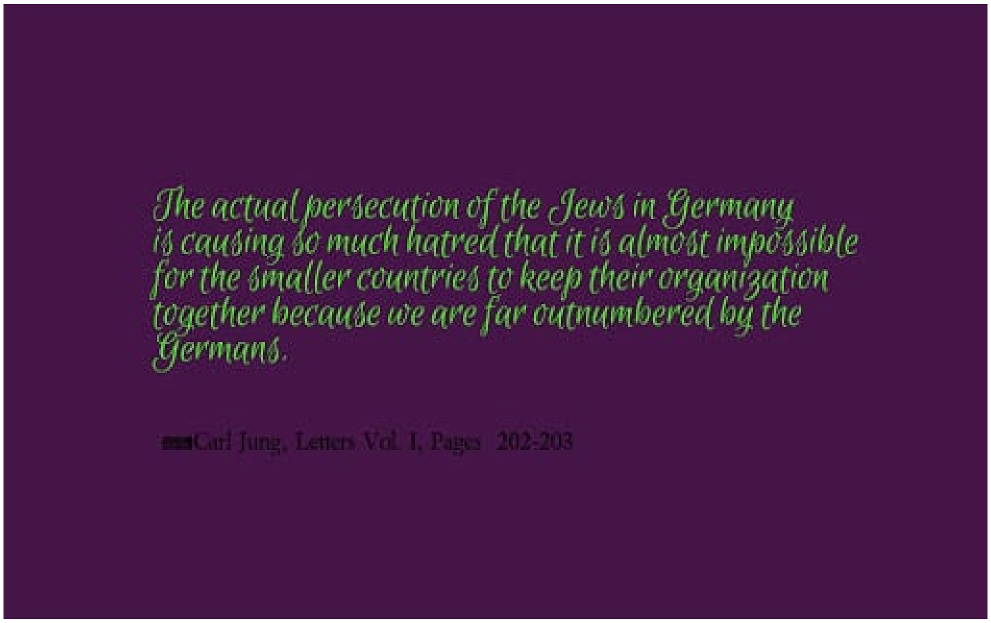


Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology.

~Carl Jung, Letters Vol. I, Pages 194-195

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Pages 194-195

[22]

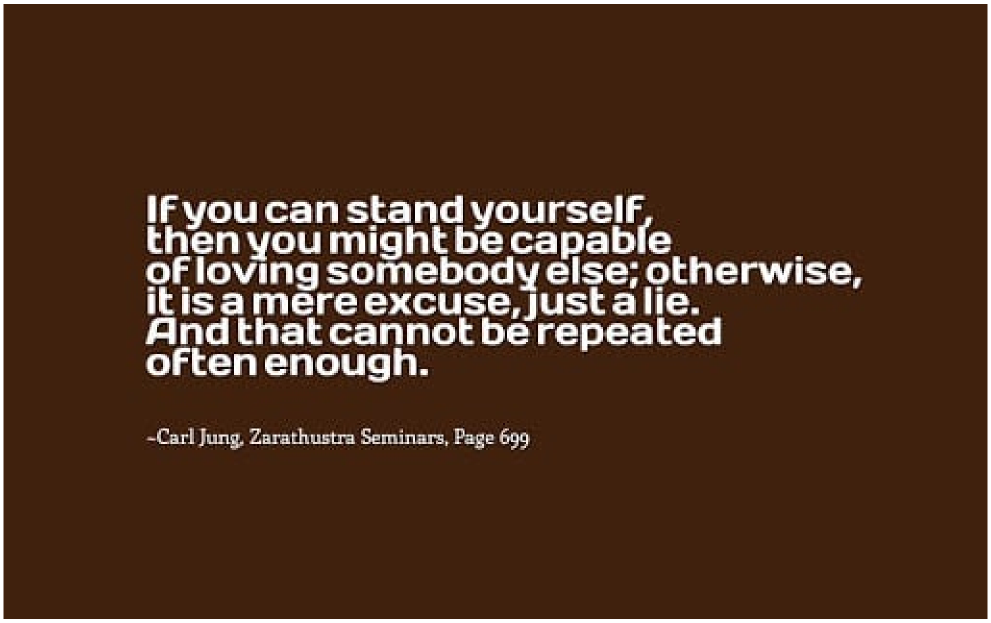


The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans.

Carl Jung, Letters Vol. I, Pages 202-203

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans. Carl Jung, Letters Vol. I, Pages 202-203

[23]



If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough.

~Carl Jung, Zarathustra Seminars, Page 699

If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough. Carl Jung, Zarathustra Seminars, Page 699

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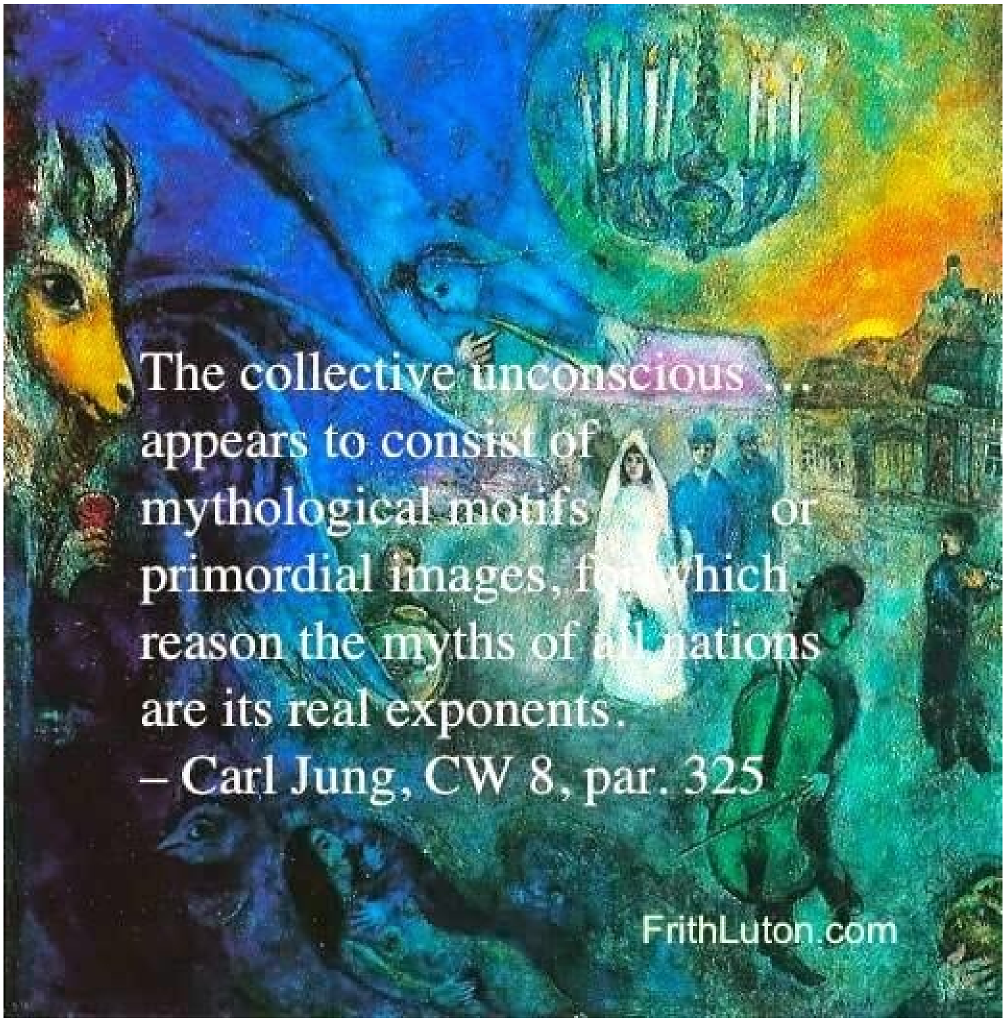
Carl Jung on the "Collective" Lexicon (2019-04-19 03:51)

[1]


The collective unconscious . . . appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.
– Carl Jung, CW 8, par. 325
FrithLuton.com

Collective:

Psychic contents that belong not to one individual but to a society, a people or the human race in general. (See also collective unconscious, individuation and persona.)

The conscious personality is a more or less arbitrary segment of the collective psyche. It consists in a sum of psychic factors that are felt to be personal ["The Persona as a Segment of the Collective Psyche," CW 7, par. 244.]

Identification with the collective and voluntary segregation from it are alike synonymous with disease.["The Structure of the Unconscious," ibid., par. 485]

A collective quality adheres not only to particular psychic elements or contents but to whole psychological functions.

Thus the thinking function as a whole can have a collective quality, when it possesses general validity and accords with the laws of logic.

Similarly, the feeling function as a whole can be collective, when it is identical with the general feeling and accords with general expectations, the general moral consciousness, etc. In the same way, sensation and intuition are collective when they are at the same time characteristic of a large group.["Definitions," CW 6, par. 692.]

http://www.nyaap.org/jung-lexicon/c/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/bb26d-3.jpg`

Christiana Morgan and the "Visions" Seminar" (2019-04-19 03:58)

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Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.

Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana’s many drawings and dreams.
She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

Christiana Drummond Morgan (born Christiana Drummond Councilman) (1897–1967) was a lay psychoanalyst at Harvard University best known for her work co-authoring the Thematic Apperception Test, one of the most widely used projective psychological test.
She administered one of the earliest versions of the test to one of the first diagnosed anorexic patients in Boston.
She is mostly remembered as the lover of American psychologist Henry Murray.

The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor’s Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age. There is some controversy over her death related to Henry Murray’s conflicting accounts, but it is mostly considered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor’s school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts. She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology. Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana’s many drawings and dreams. She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.
At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana’s own drawings were included.

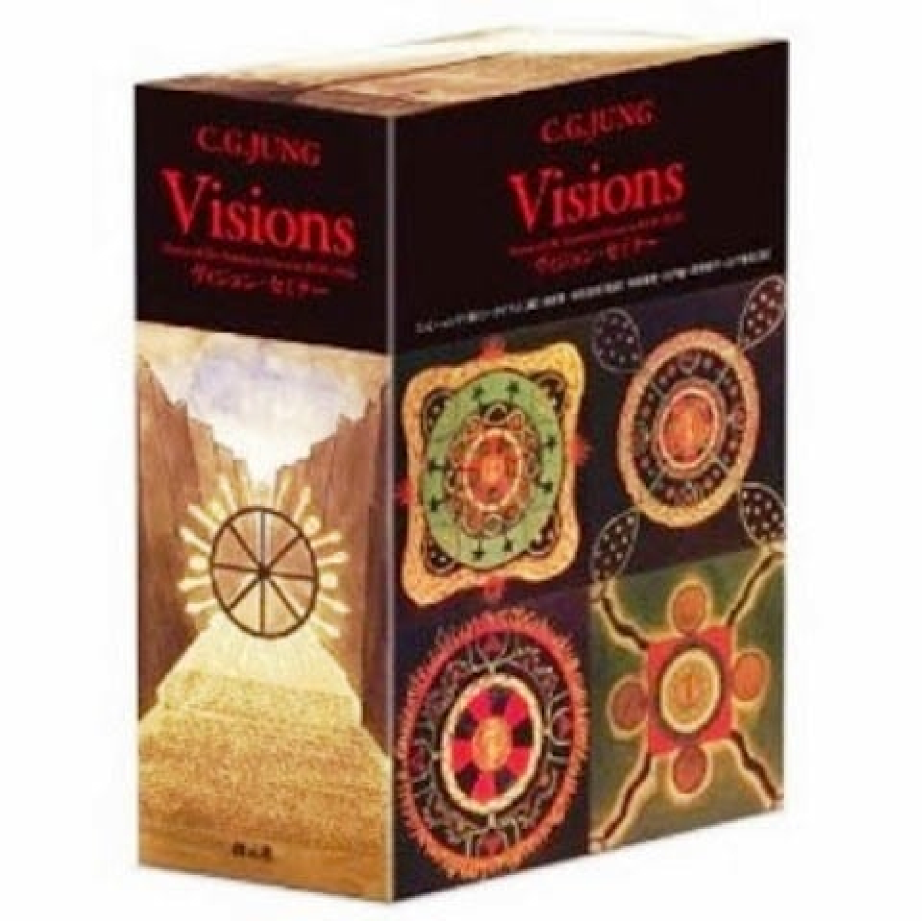
Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana’s pictures were taken out as well as her co-authorship. This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.
"O sweet clean earth, from whom the green blade cometh!
When we are dead, my blest beloved and I,
Embrace us well, that we may rest forever,
Sending up grass and blossoms to the sky."

http://www.artandpopularculture.com/Christiana _D. _Morgan

Carl Jung "Visions"



For C. G. Jung, the beautiful and gifted 28-year-old Christiana Morgan was an inspirational and confirming force whose path in self-analysis paralleled his own quest for self-knowledge.

By teaching Morgan the trance-like technique of active imagination, Jung launched her on a pilgrimage of archetypal encounters in a quest for psychological integration–encounters she recorded in the words and brilliant paintings that formed the basis of the seminar Jung would give to his circle in Zurich.

Here the careful transcriptions of the seminar notes are combined with color reproductions of the visions paintings, offering an unprecedented view of Jung as a teacher and as a man. He speaks candidly and brilliantly in a dialogue with members of the seminar about the Morgan visions, even as he struggles with the feminine principle in his subject and in his own psyche.

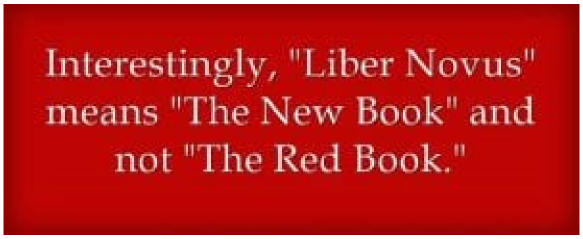
The theories of his years of intellectual research–the anima and animus, the process of individuation, the mythopoetic archetypes of the collective unconscious–all spring to life in the fiery imagery of the vision quest.

Morgan paints an imaginal landscape where the feminine self crosses into the unconsciousness of night and death. In her visioning she links earth and sky, body and spirit, the infernal and the sublime. Recounting her journey, Jung employs his full range of scholarship and professional experience as he unravels the skein of archetypal parallels from western myth and eastern yoga.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/89fd3-morgan.jpg`

2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/2ab26-visions.jpg`

Carl Jung on "God" in The Red Book - Quotations (2019-04-19 04:11)



Interestingly, "Liber Novus" means "The New Book" and not "The Red Book."

[1]Carl Jung on "God" - YouTube

Carl Jung and “God” in The Red Book - Anthology

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn’t only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules.   Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the

Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I’d like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It’s like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

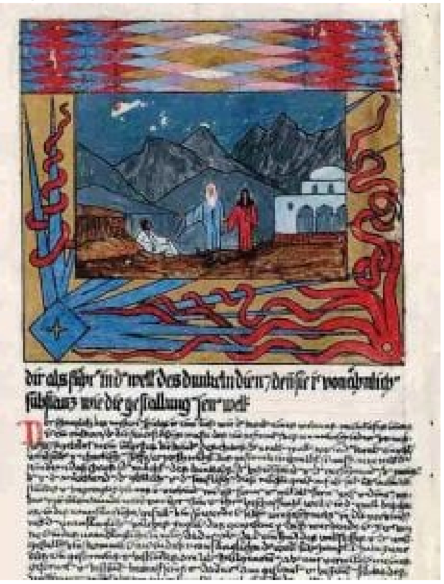
But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

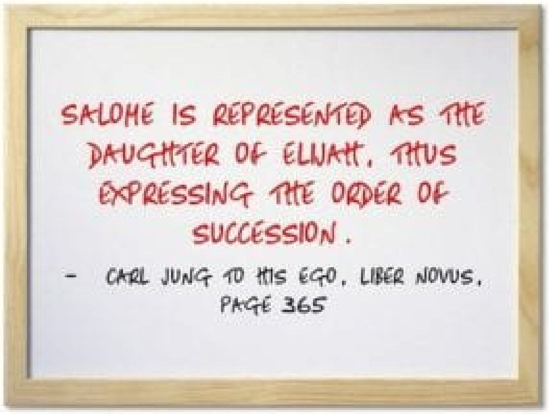
The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

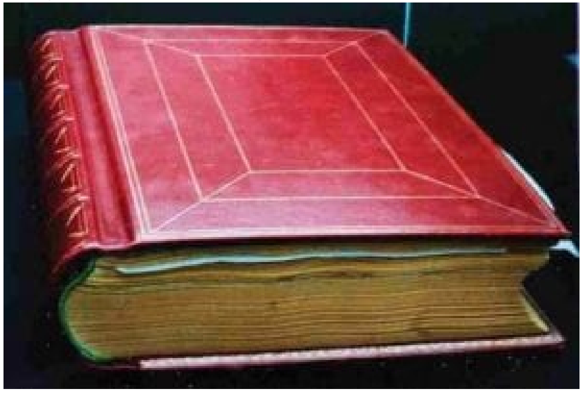
When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

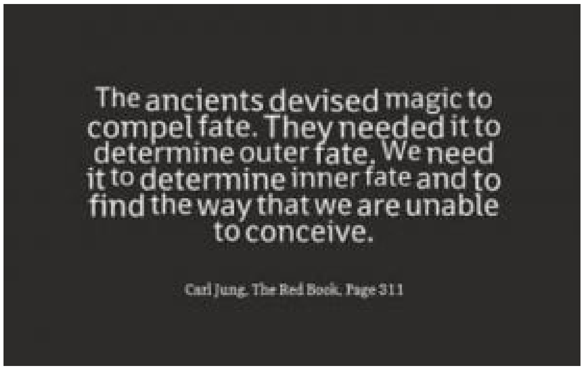




SALOME IS REPRESENTED AS THE DAUGHTER OF ELIJAH, THUS EXPRESSING THE ORDER OF SUCCESSION.

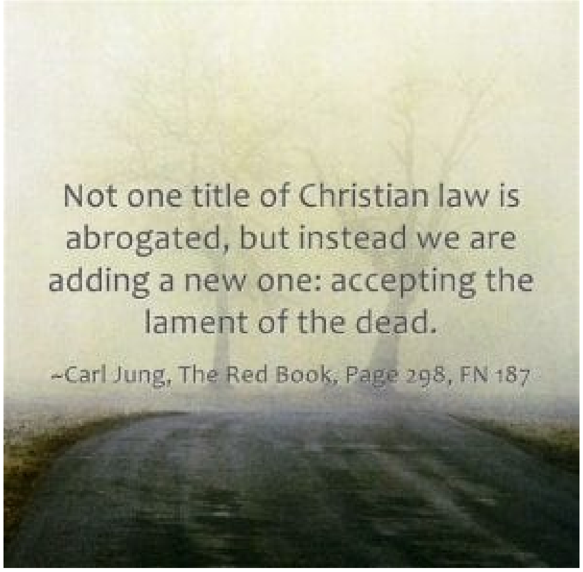
- CARL JUNG TO HIS EGO, LIBER NOVUS, PAGE 365





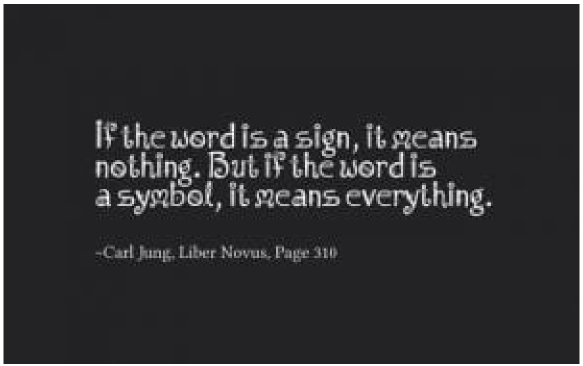
The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive.

Carl Jung, The Red Book, Page 311



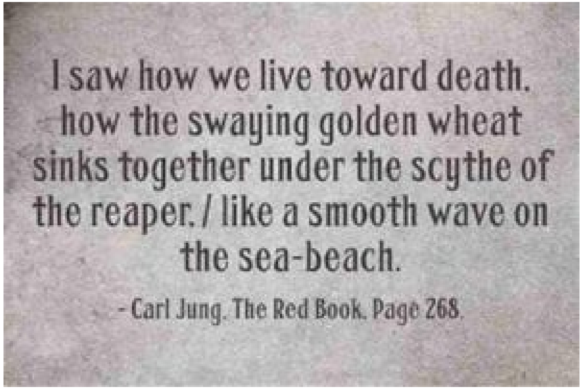
Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.

~Carl Jung, The Red Book, Page 298, FN 187



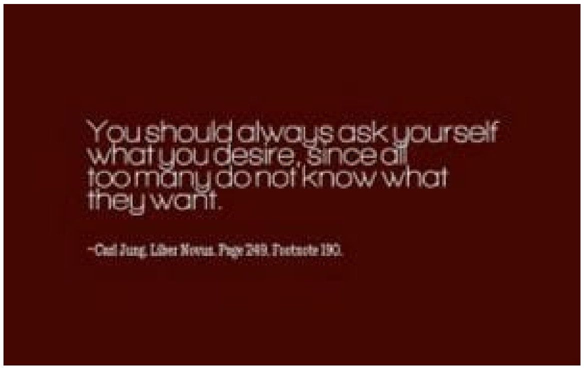
If the word is a sign, it means nothing. But if the word is a symbol, it means everything.

~Carl Jung, Liber Novus, Page 310



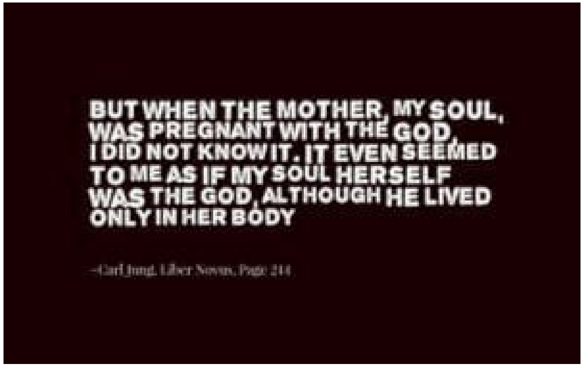
I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach.

- Carl Jung, The Red Book, Page 268.



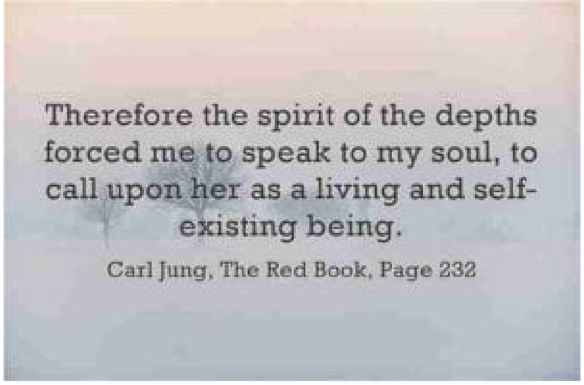
You should always ask yourself what you desire, since all too many do not know what they want.

~Carl Jung, Liber Novus, Page 249, Footnote 190.



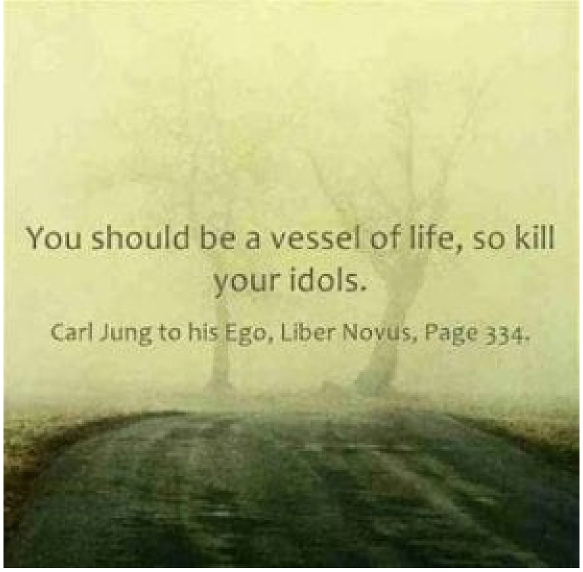
BUT WHEN THE MOTHER, MY SOUL, WAS PREGNANT WITH THE GOD, I DID NOT KNOW IT. IT EVEN SEEMED TO ME AS IF MY SOUL HERSELF WAS THE GOD, ALTHOUGH HE LIVED ONLY IN HER BODY

~Carl Jung, Liber Novus, Page 244



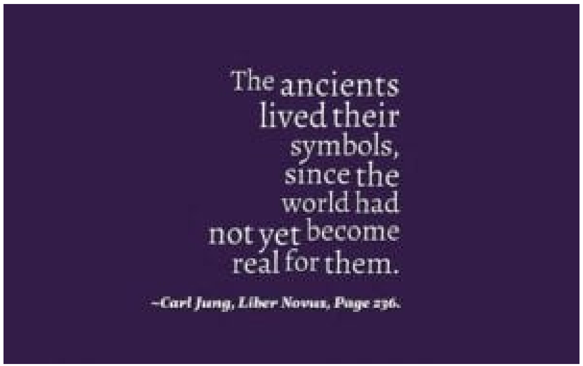
Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

Carl Jung, The Red Book, Page 232



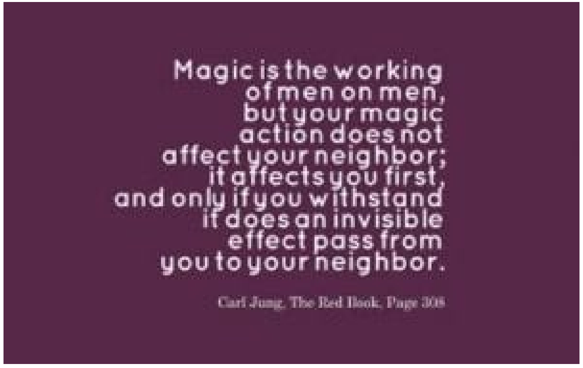
You should be a vessel of life, so kill your idols.

Carl Jung to his Ego, Liber Novus, Page 334.



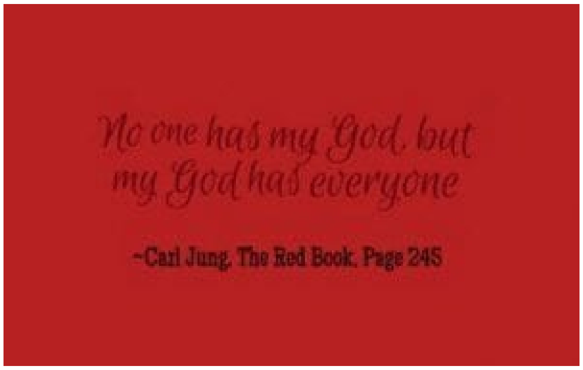
The ancients lived their symbols, since the world had not yet become real for them.

~Carl Jung, Liber Novus, Page 236.



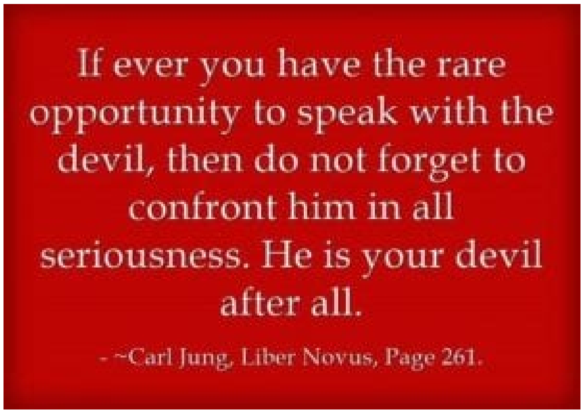
Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor.

Carl Jung, The Red Book, Page 308



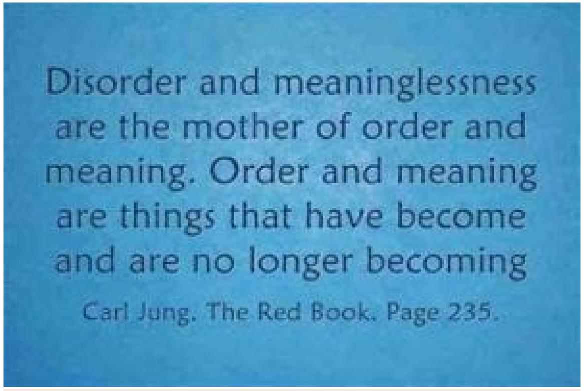
No one has my God, but my God has everyone

~Carl Jung, The Red Book, Page 245



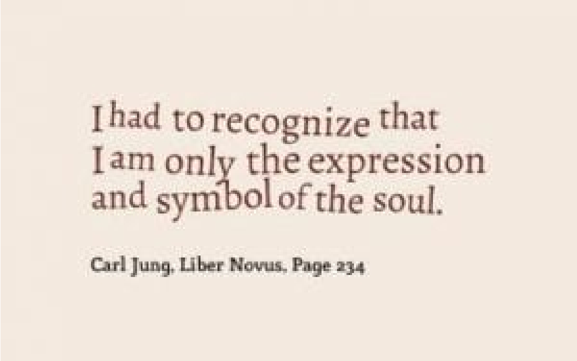
If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all.

- ~Carl Jung, Liber Novus, Page 261.



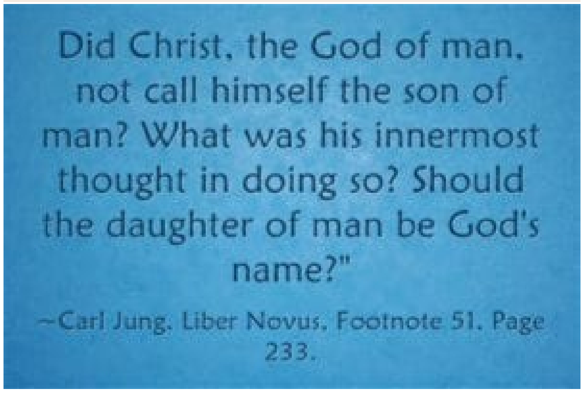
Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming

Carl Jung, The Red Book, Page 235.



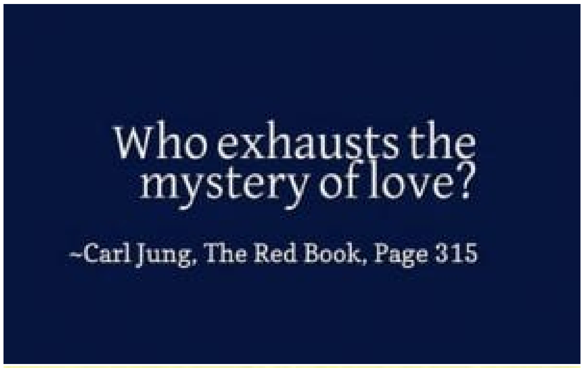
I had to recognize that I am only the expression and symbol of the soul.

Carl Jung, Liber Novus, Page 234



Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?"

~Carl Jung, Liber Novus, Footnote 51, Page 233.



Who exhausts the mystery of love?

~Carl Jung, The Red Book, Page 315

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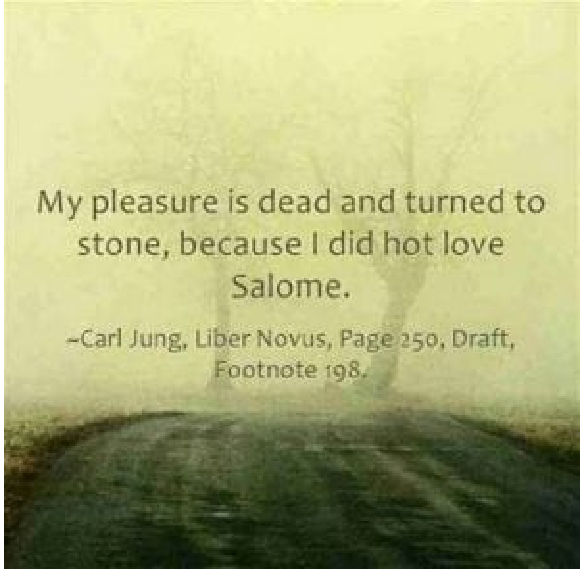
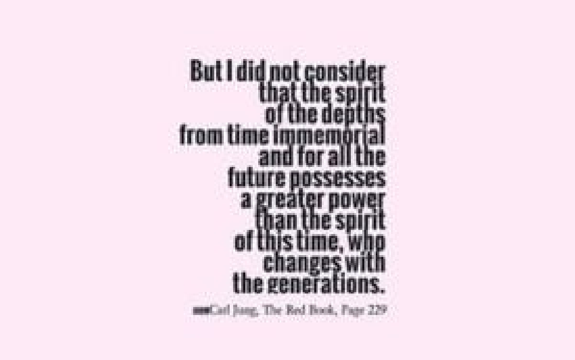


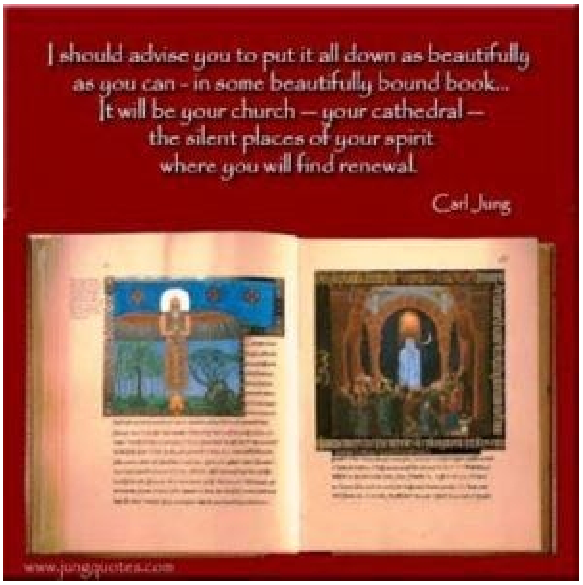
My pleasure is dead and turned to stone, because I did hot love Salome.

~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.



But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

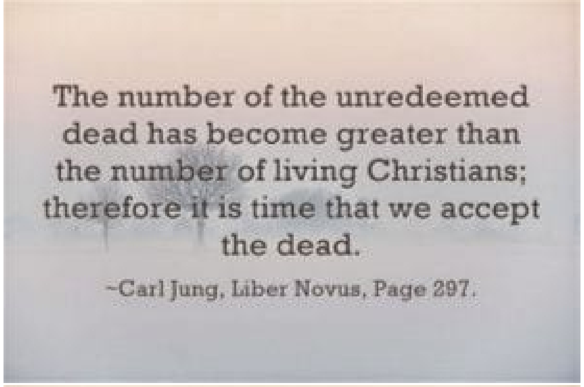
~Carl Jung, The Red Book, Page 229



I should advise you to put it all down as beautifully as you can - in some beautifully bound book... It will be your church — your cathedral — the silent places of your spirit where you will find renewal.

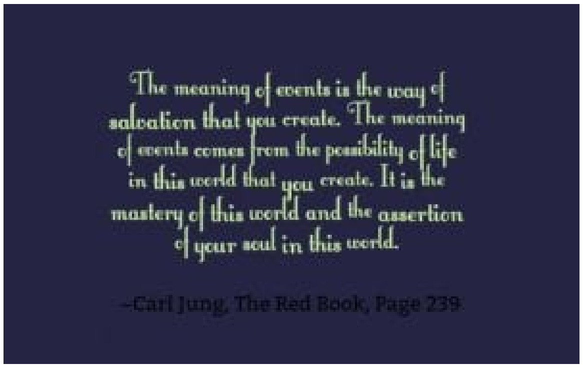
Carl Jung

www.jungquotes.com



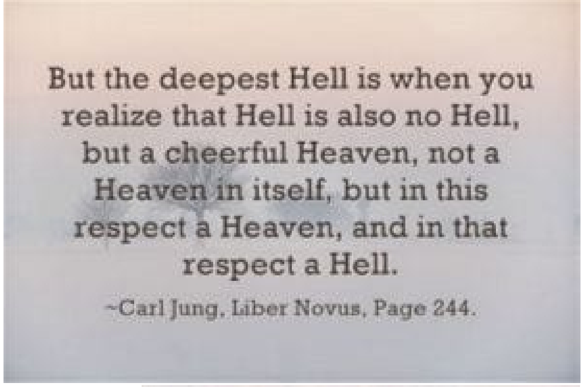
The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.

~Carl Jung, Liber Novus, Page 297.



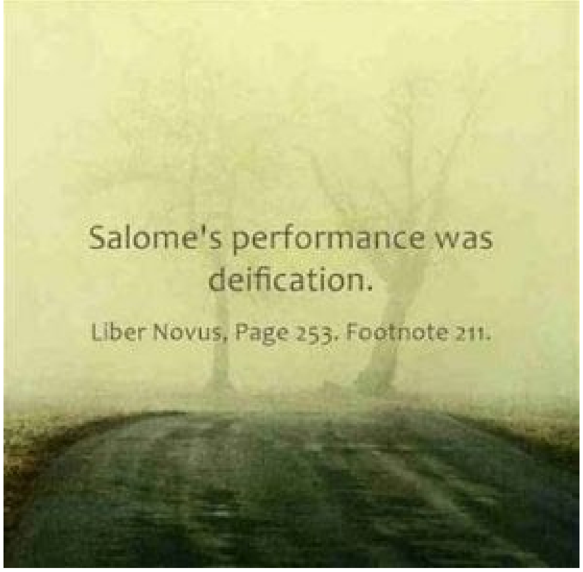
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

~Carl Jung, The Red Book, Page 239



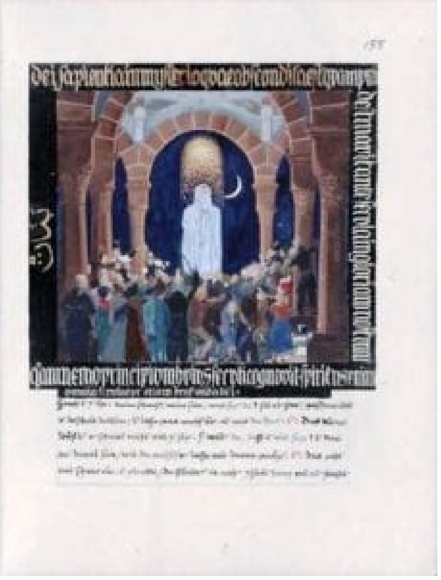
But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell.

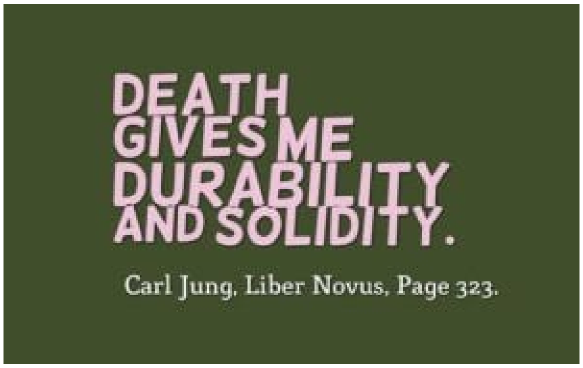
~Carl Jung, Liber Novus, Page 244.



Salome's performance was deification.

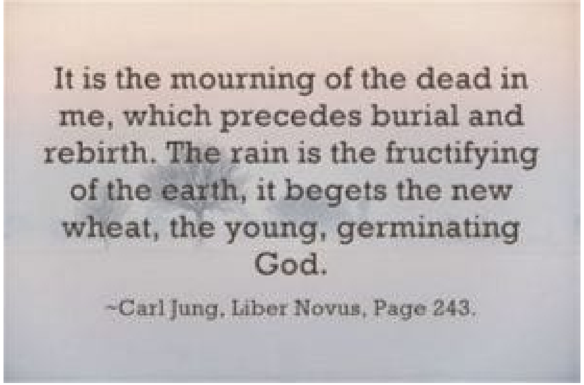
Liber Novus, Page 253. Footnote 211.





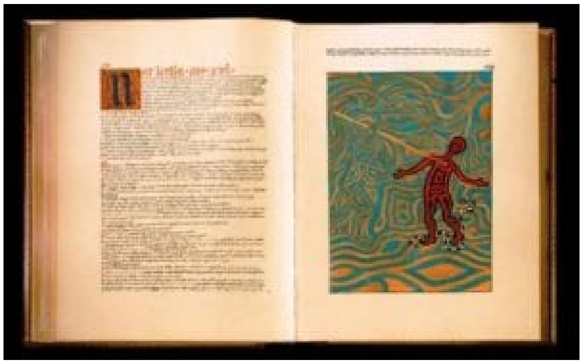
DEATH GIVES ME DURABILITY AND SOLIDITY.

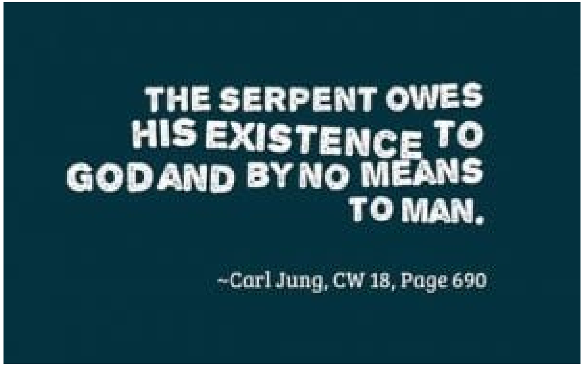
Carl Jung, Liber Novus, Page 323.



It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God.

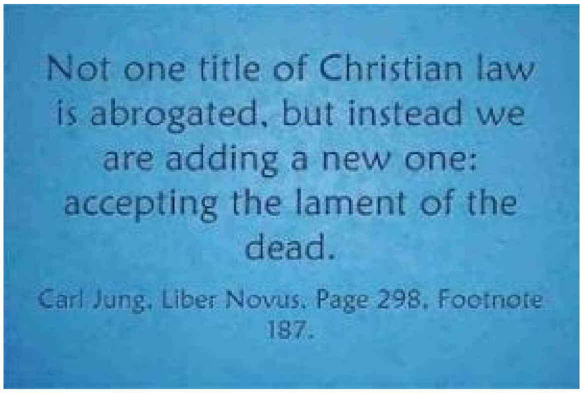
~Carl Jung, Liber Novus, Page 243.





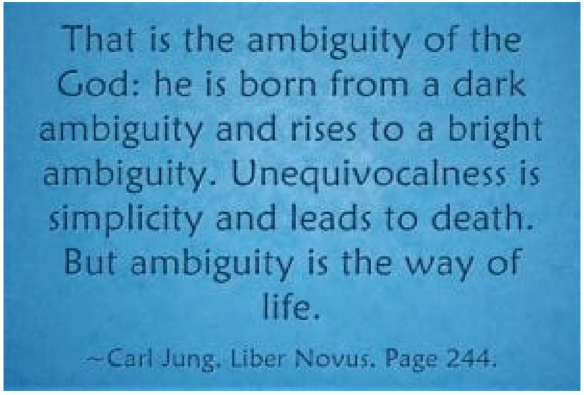
THE SERPENT OWES HIS EXISTENCE TO GOD AND BY NO MEANS TO MAN.

~Carl Jung, CW 18, Page 690



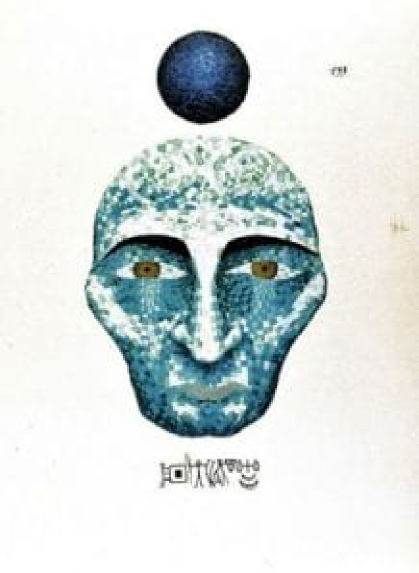
Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.

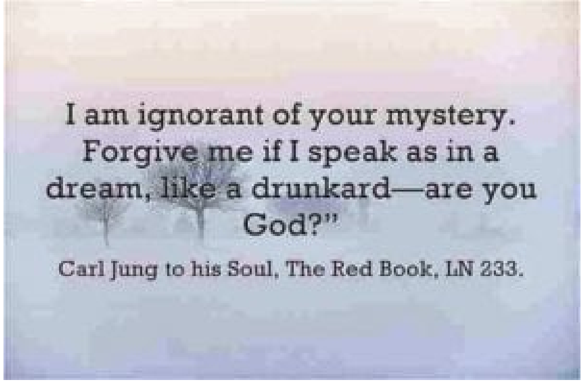
Carl Jung, Liber Novus, Page 298, Footnote 187.



That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life.

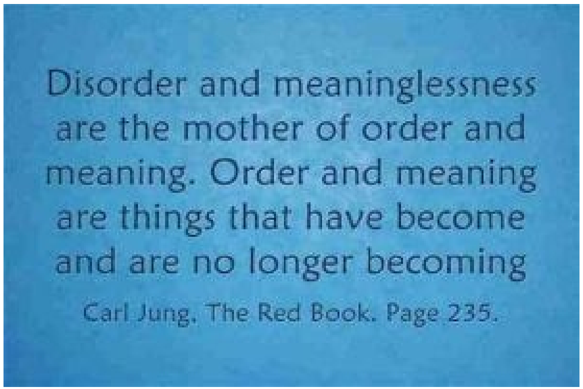
~Carl Jung, Liber Novus, Page 244.



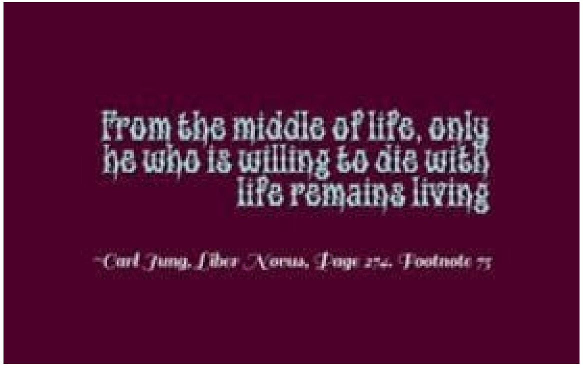


I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?"

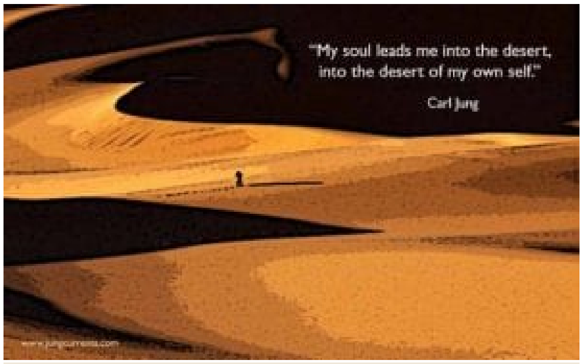
Carl Jung to his Soul, The Red Book, LN 233.


Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming

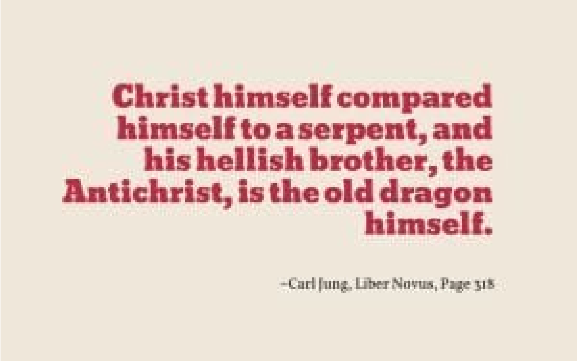
Carl Jung, The Red Book, Page 235.


From the middle of life, only he who is willing to die with life remains living

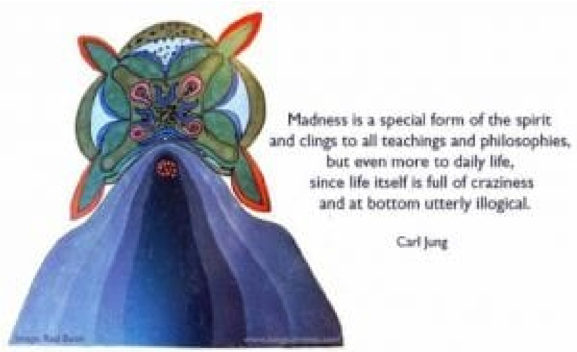
~Carl Jung, Liber Novus, Page 274, Footnote 75


"My soul leads me into the desert, into the desert of my own self."

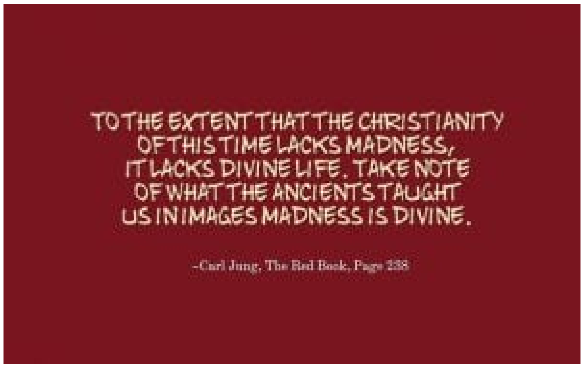
Carl Jung


Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.

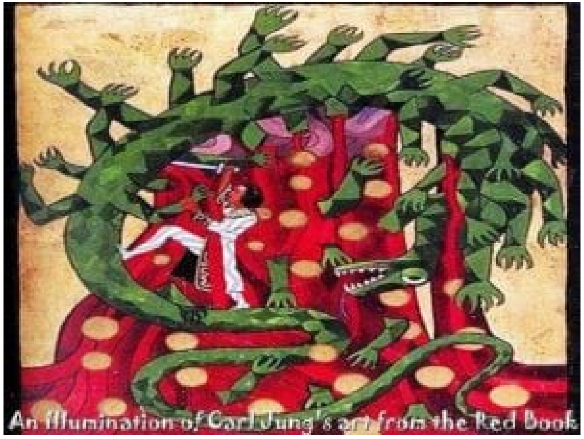
~Carl Jung, Liber Novus, Page 318

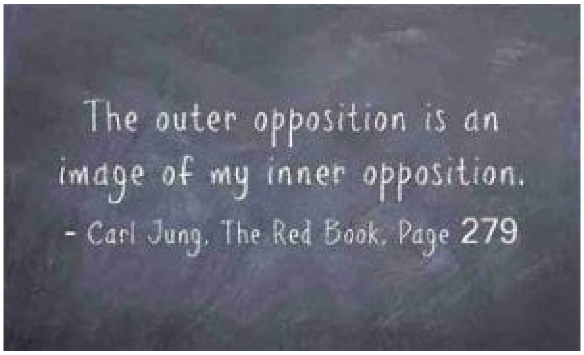

Madness is a special form of the spirit
and clings to all teachings and philosophies,
but even more to daily life,
since life itself is full of craziness
and at bottom utterly illogical.

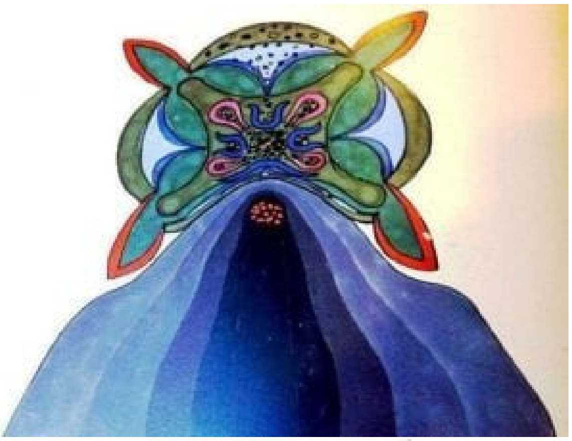
Carl Jung

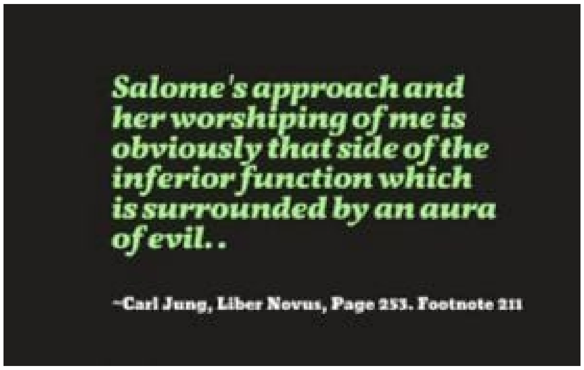

TO THE EXTENT THAT THE CHRISTIANITY OF THIS TIME LACKS MADNESS, IT LACKS DIVINE LIFE. TAKE NOTE OF WHAT THE ANCIENTS TAUGHT US IN IMAGES MADNESS IS DIVINE.

~Carl Jung, The Red Book, Page 238


An Illumination of Carl Jung's art from the Red Book

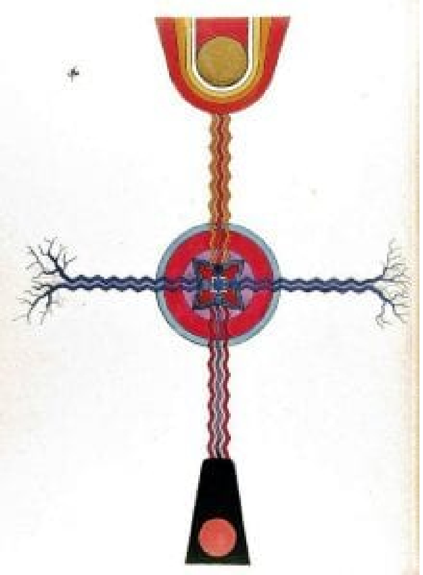

The outer opposition is an image of my inner opposition.
- Carl Jung, The Red Book, Page 279

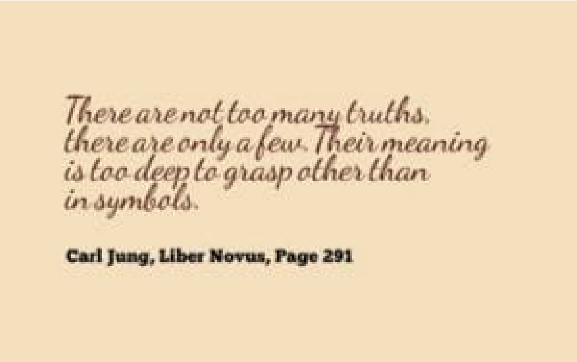




Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil..

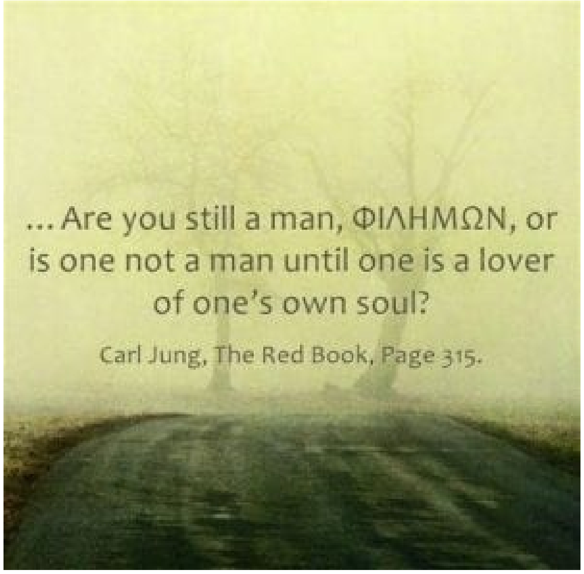
~Carl Jung, Liber Novus, Page 253. Footnote 211





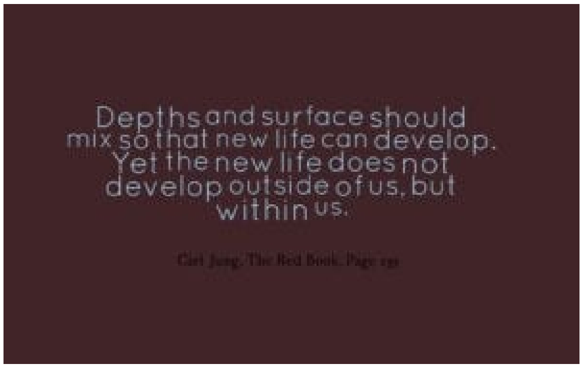
There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.

Carl Jung, Liber Novus, Page 291



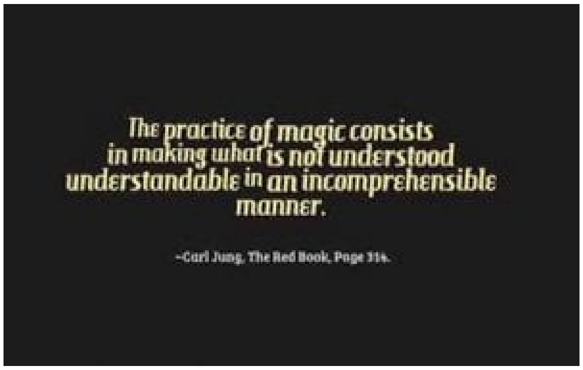
... Are you still a man, ΦΙΛΗΜΩΝ, or is one not a man until one is a lover of one's own soul?

Carl Jung, The Red Book, Page 315.



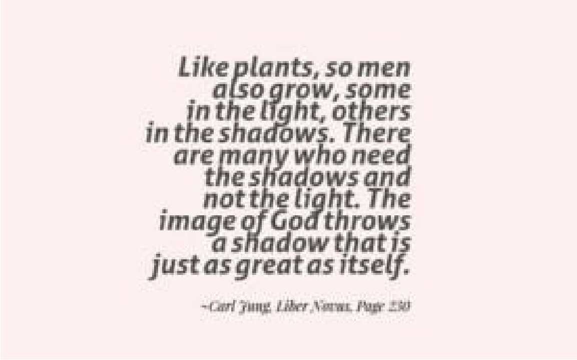
Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us.

Carl Jung, The Red Book, Page [illegible]



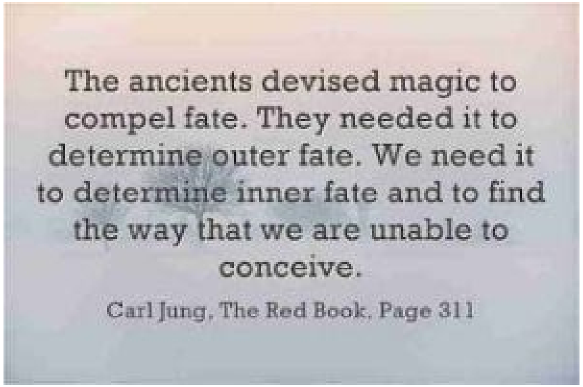
The practice of magic consists in making what is not understood understandable in an incomprehensible manner.

~Carl Jung, The Red Book, Page 314.



Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself.

~Carl Jung, Liber Novus, Page 230



The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive.

Carl Jung, The Red Book, Page 311

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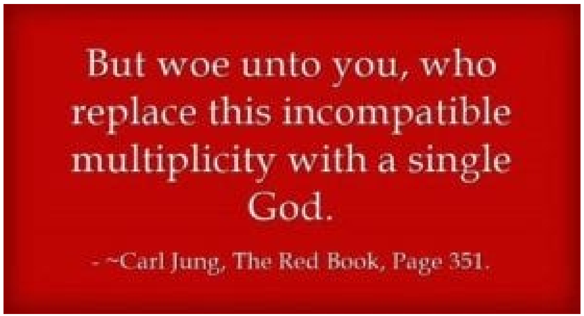
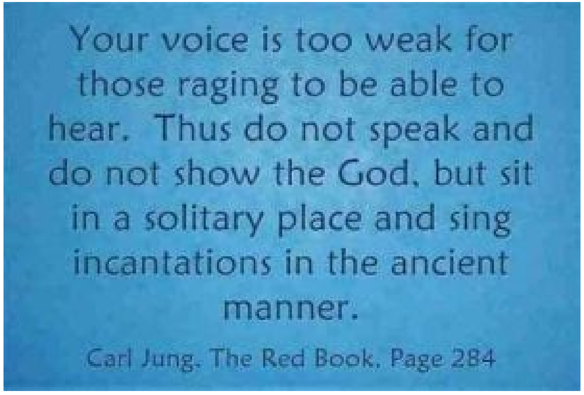


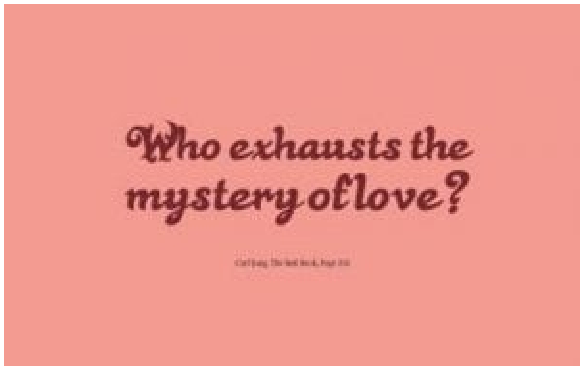
But woe unto you, who replace this incompatible multiplicity with a single God.

- ~Carl Jung, The Red Book, Page 351.

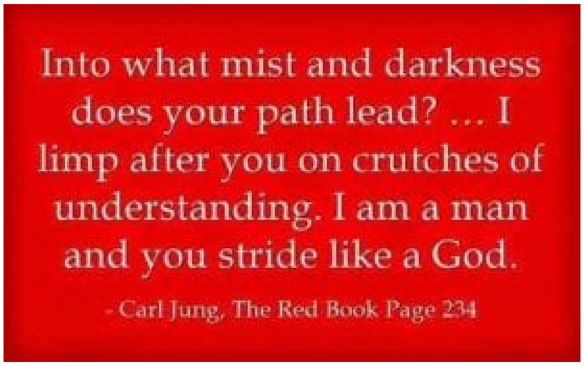


Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.

Carl Jung, The Red Book, Page 284

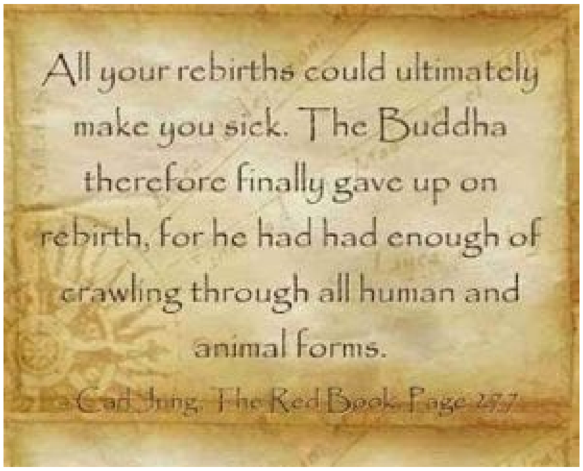


Who exhausts the mystery of love?



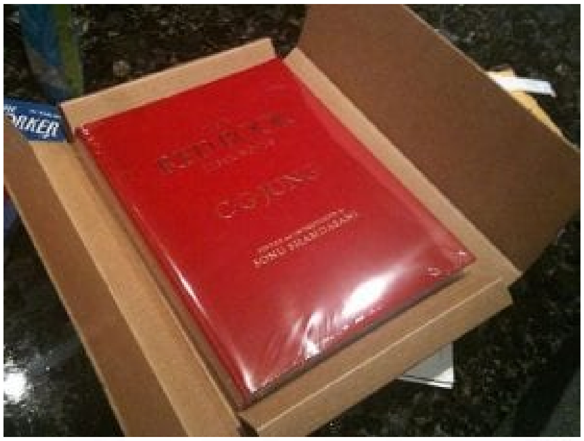
Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God.

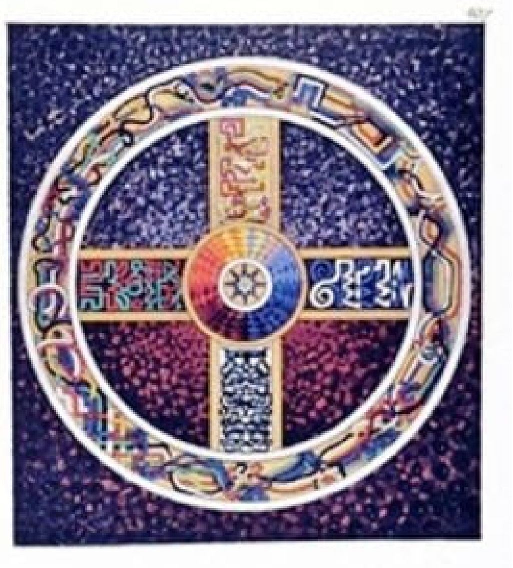
- Carl Jung, The Red Book Page 234

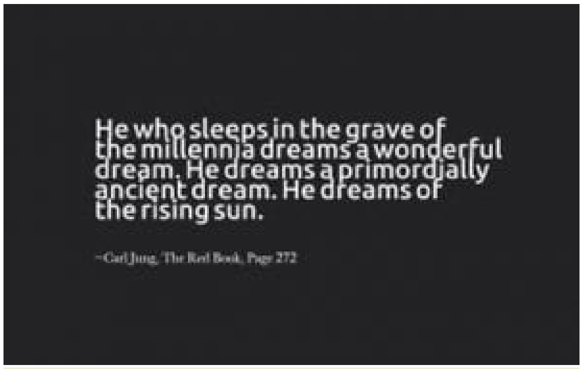


All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

~Carl Jung, The Red Book, Page 277

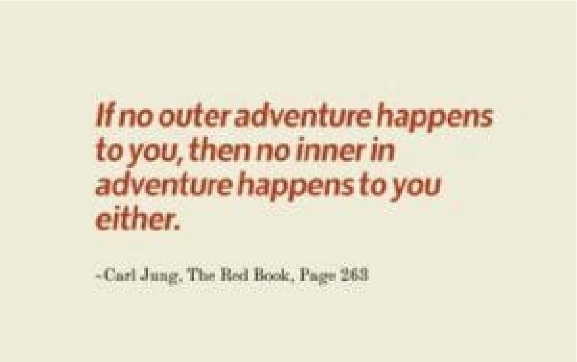






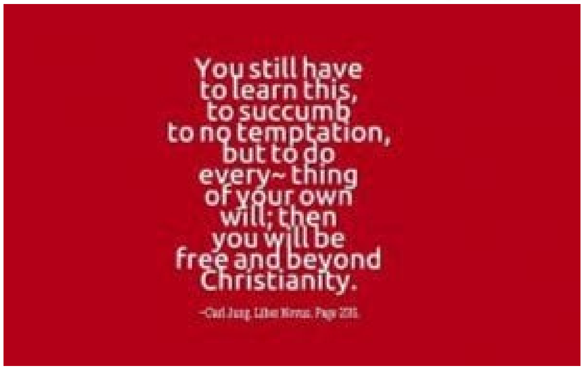
He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

~Carl Jung, The Red Book, Page 272



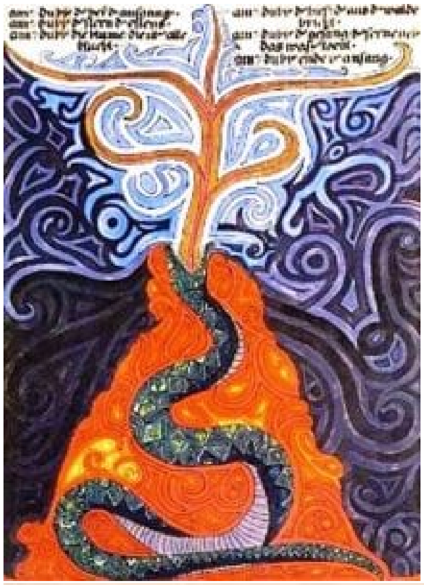
If no outer adventure happens to you, then no inner in adventure happens to you either.

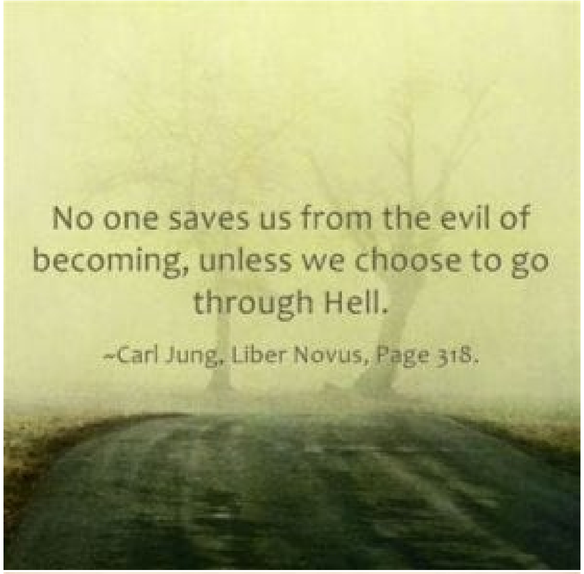
~Carl Jung, The Red Book, Page 263



You still have
to learn this,
to succumb
to no temptation,
but to do
every~ thing
of your own
will; then
you will be
free and beyond
Christianity.

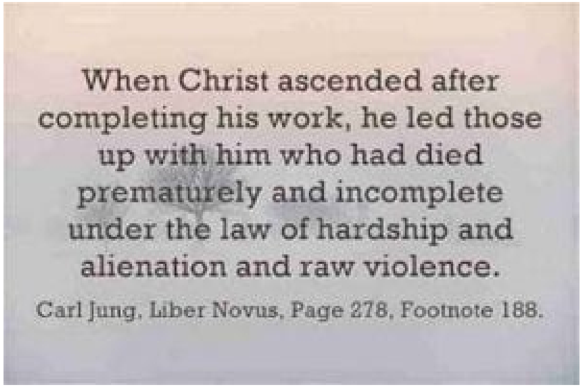
~Carl Jung, Liber Novus, Page 235.





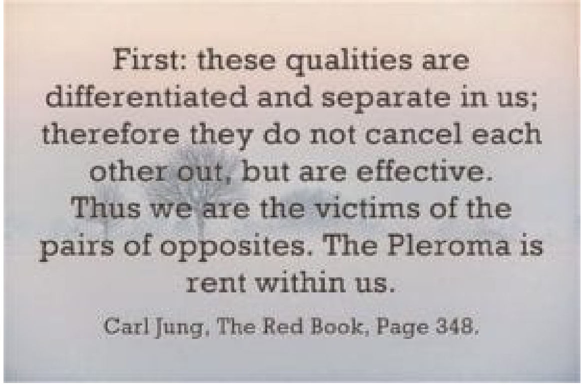
No one saves us from the evil of becoming, unless we choose to go through Hell.

~Carl Jung, Liber Novus, Page 318.



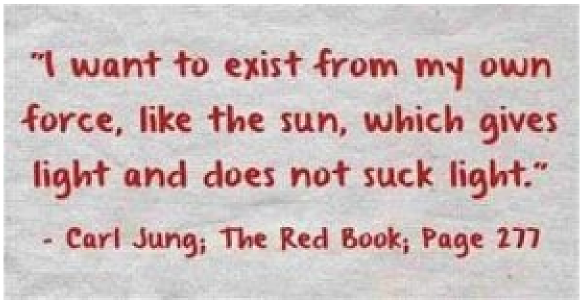
When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence.

Carl Jung, Liber Novus, Page 278, Footnote 188.



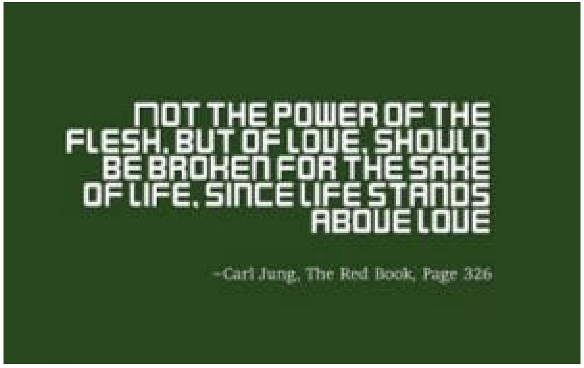
First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.

Carl Jung, The Red Book, Page 348.



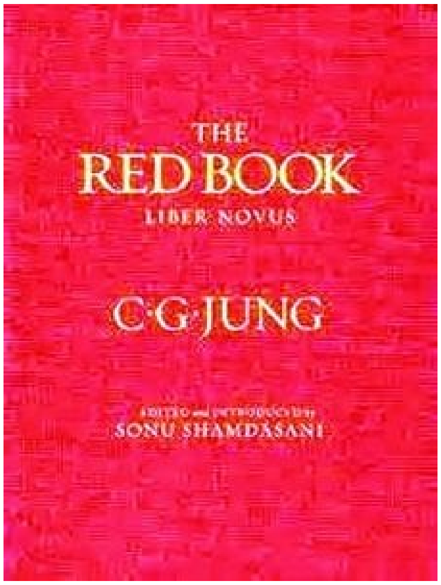
"I want to exist from my own force, like the sun, which gives light and does not suck light."

- Carl Jung; The Red Book; Page 277



NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE. SINCE LIFE STANDS ABOVE LOVE

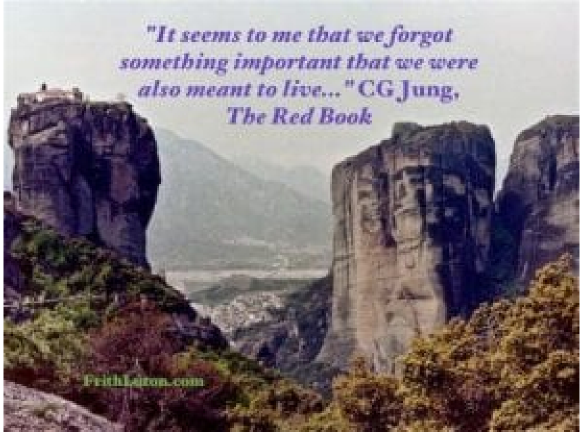
~Carl Jung, The Red Book, Page 326



THE
RED BOOK
LIBER NOVUS

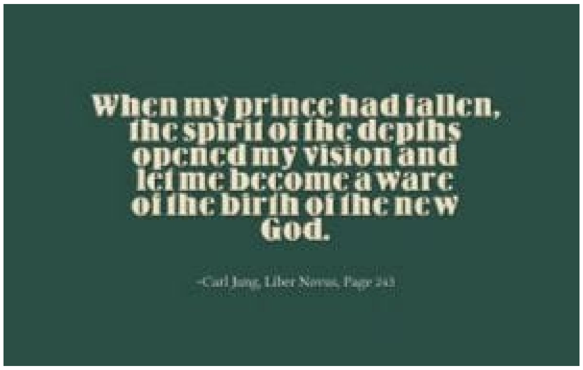
C·G·JUNG

EDITED and INTRODUCED by
SONU SHAMDASANI



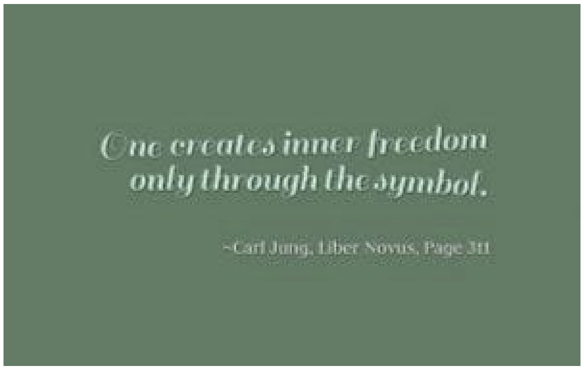
"It seems to me that we forgot something important that we were also meant to live..." CG Jung, *The Red Book*

My beautiful picture



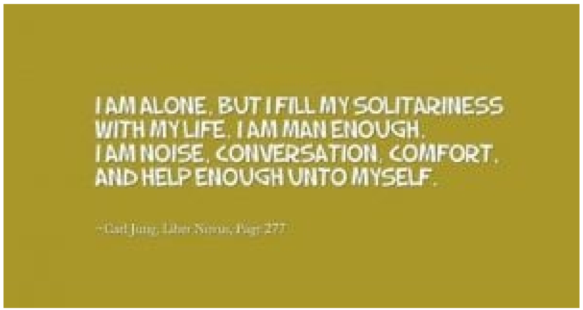
When my prince had fallen,
the spirit of the depths
opened my vision and
let me become aware
of the birth of the new
God.

~Carl Jung, Liber Novus, Page 243



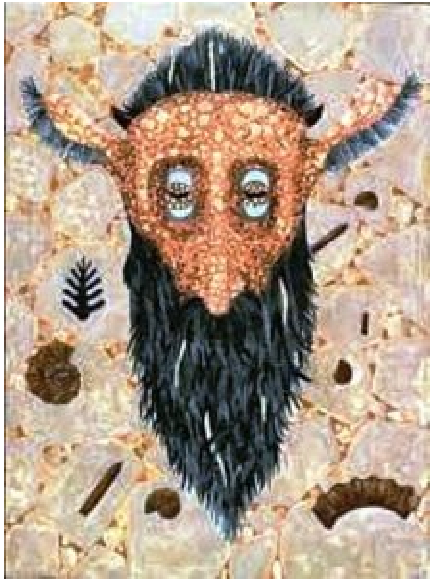
One creates inner freedom
only through the symbol.

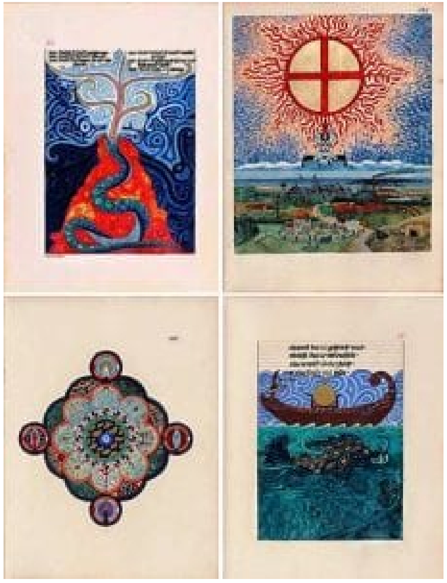
~Carl Jung, Liber Novus, Page 311

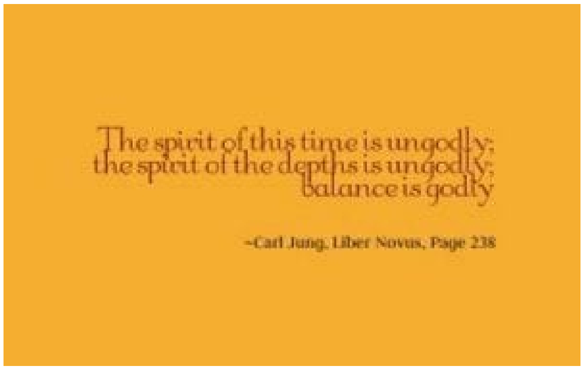


I AM ALONE, BUT I FILL MY SOLITARINESS
WITH MY LIFE. I AM MAN ENOUGH.
I AM NOISE, CONVERSATION, COMFORT,
AND HELP ENOUGH UNTO MYSELF.

~Carl Jung, Liber Novus, Page 277

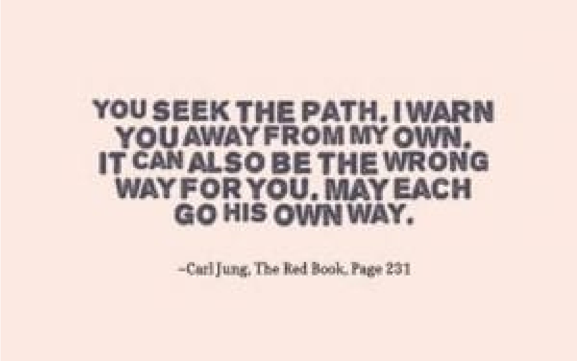






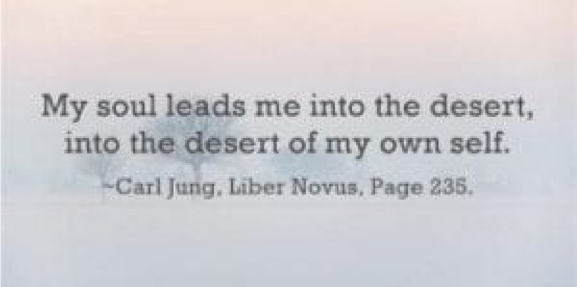
The spirit of this time is ungodly;
the spirit of the depths is ungodly;
balance is godly

~Carl Jung, Liber Novus, Page 238

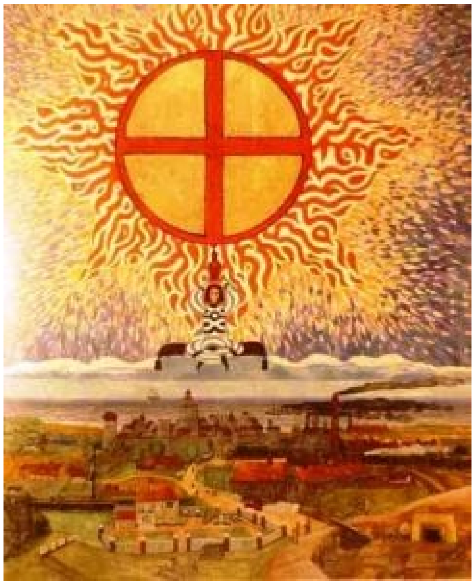


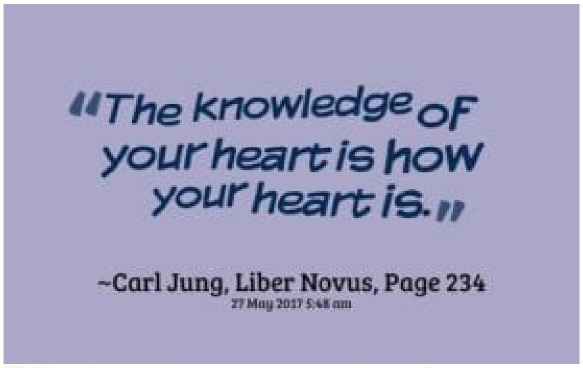
YOU SEEK THE PATH. I WARN
YOU AWAY FROM MY OWN.
IT CAN ALSO BE THE WRONG
WAY FOR YOU. MAY EACH
GO HIS OWN WAY.

~Carl Jung, The Red Book, Page 231



My soul leads me into the desert,
into the desert of my own self.
~Carl Jung, Liber Novus, Page 235.





"The knowledge of your heart is how your heart is."

~Carl Jung, Liber Novus, Page 234

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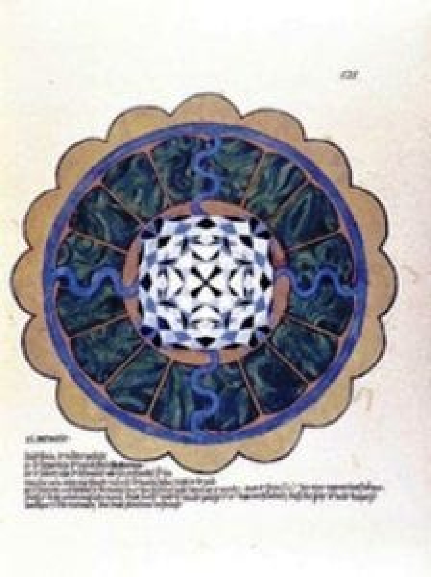
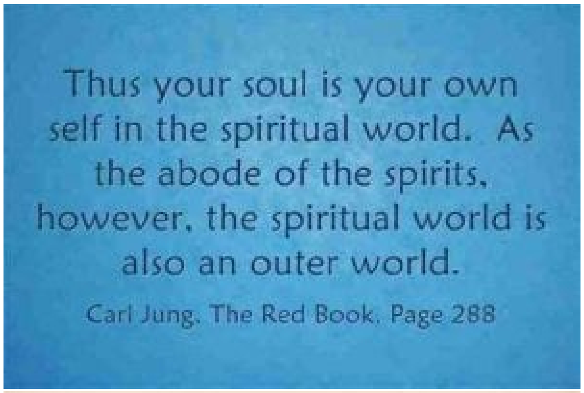
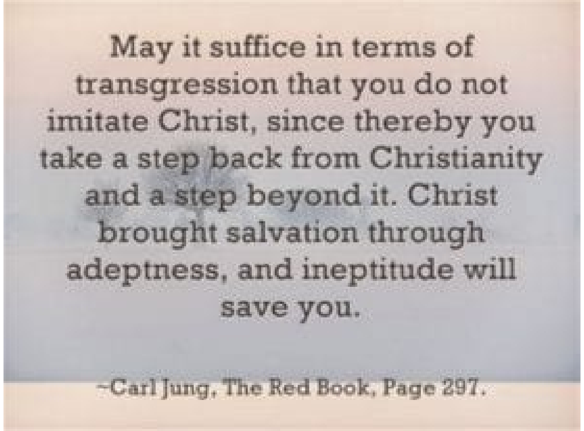




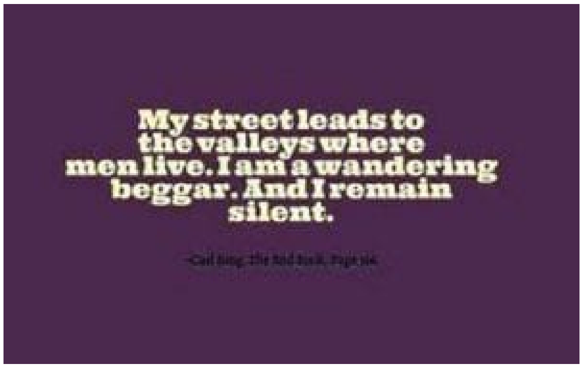
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

Carl Jung, The Red Book, Page 288



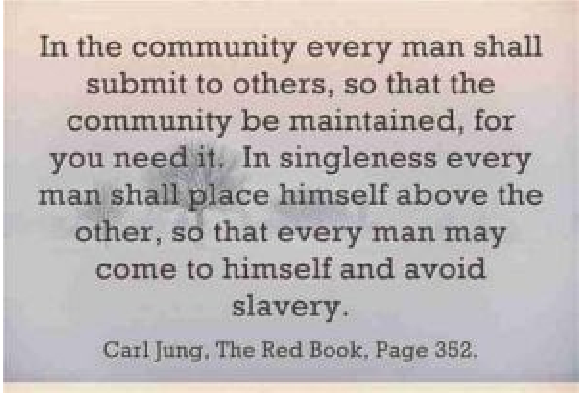
May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.

~Carl Jung, The Red Book, Page 297.

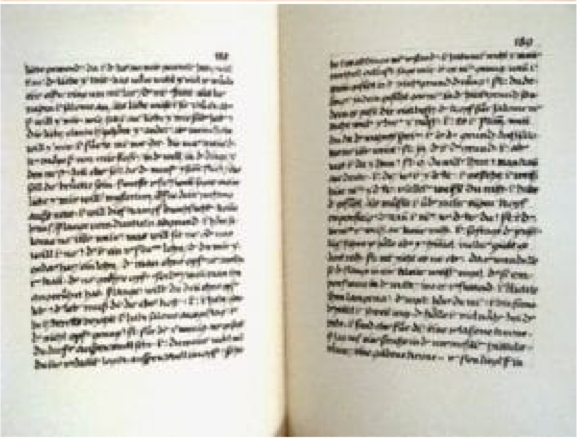


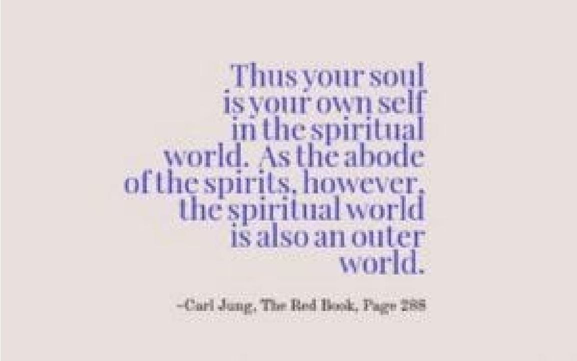
My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

~Carl Jung, The Red Book, Page [illegible]

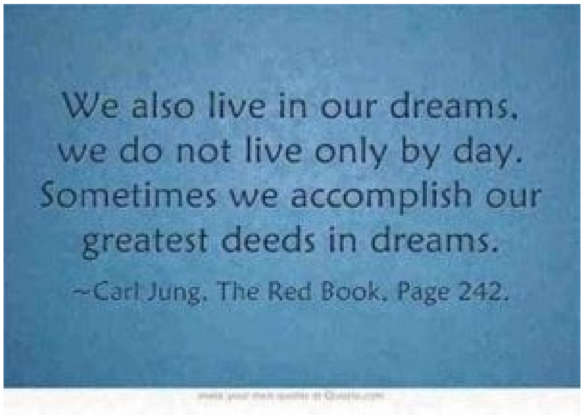

In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.

Carl Jung, The Red Book, Page 352.

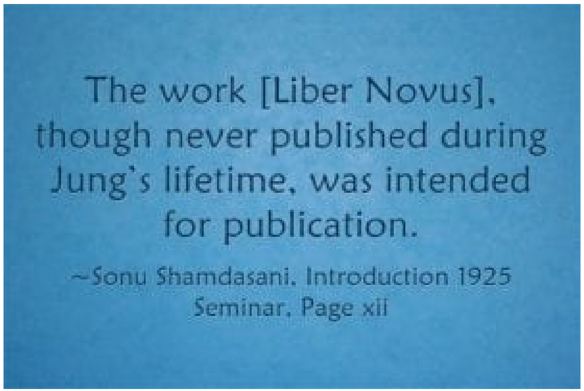



Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

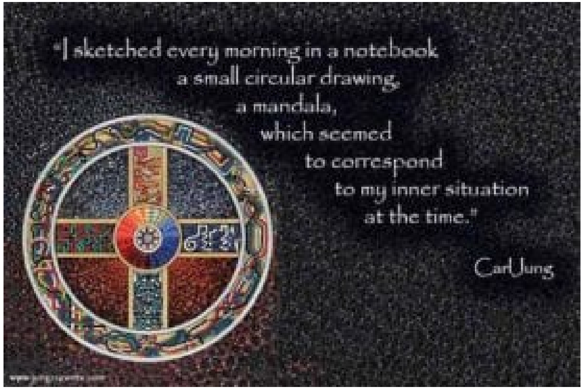
-Carl Jung, The Red Book, Page 288


We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams.

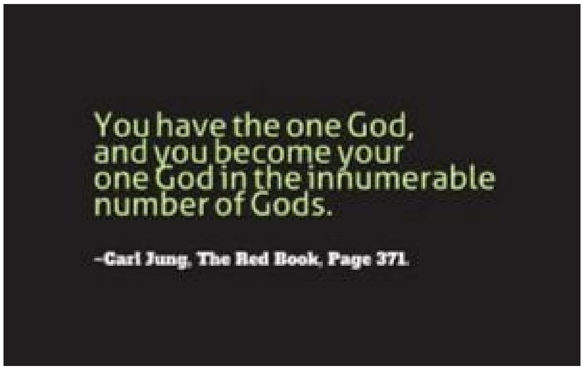
~Carl Jung, The Red Book, Page 242.


The work [Liber Novus], though never published during Jung's lifetime, was intended for publication.

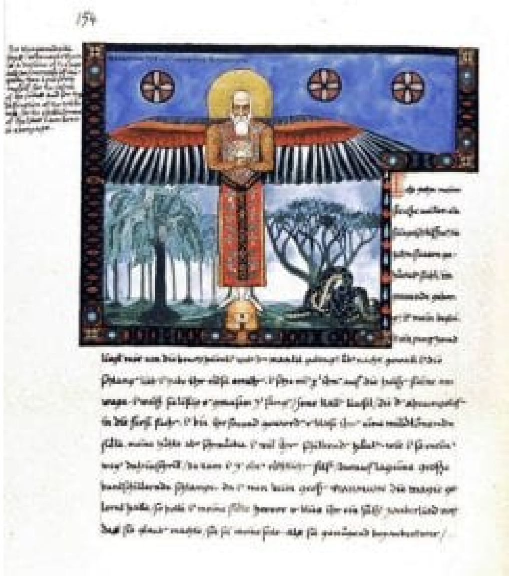
~Sonu Shamdasani, Introduction 1925 Seminar, Page xii

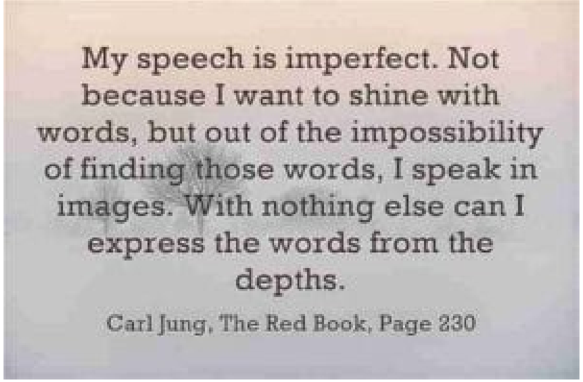

"I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time."

Carl Jung


You have the one God, and you become your one God in the innumerable number of Gods.

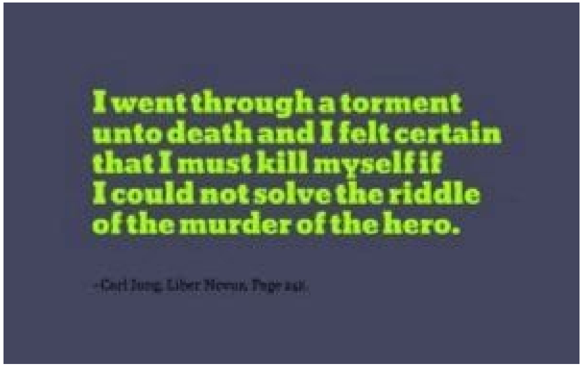
-Carl Jung, The Red Book, Page 371.





My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230

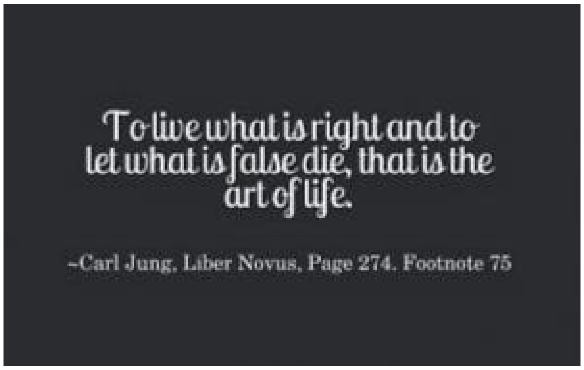


I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

~Carl Jung, Liber Novus, Page 242.

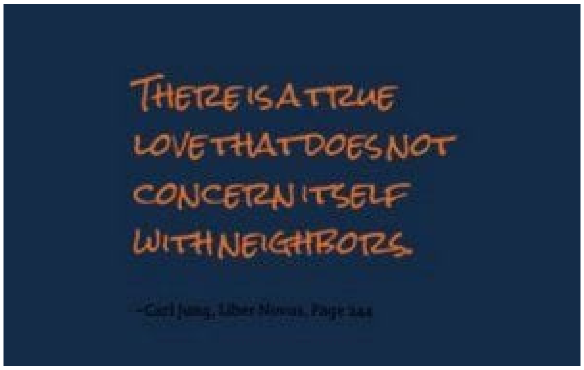
Man must recognize his complicity in the act of evil.

~Carl Jung, The Red Book, LN 291.



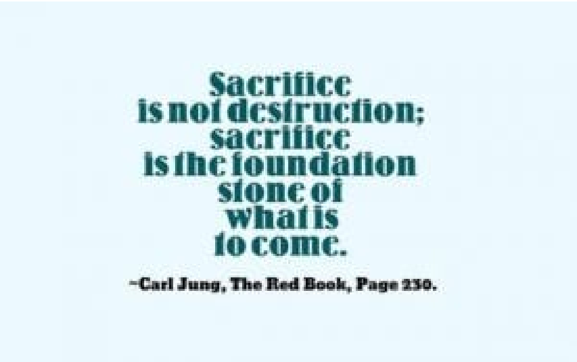
To live what is right and to let what is false die, that is the art of life.

~Carl Jung, Liber Novus, Page 274. Footnote 75



THERE IS A TRUE LOVE THAT DOES NOT CONCERN ITSELF WITH NEIGHBORS.

~Carl Jung, Liber Novus, Page 244

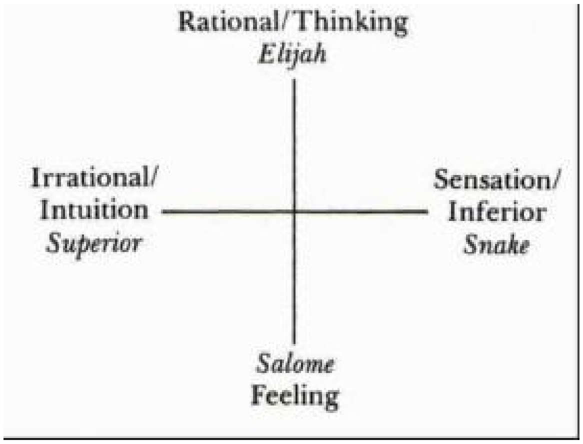


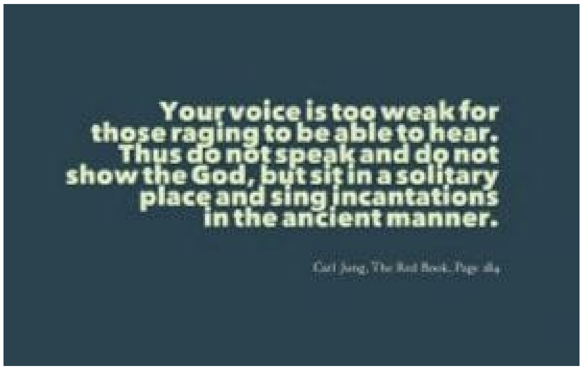
Sacrifice is not destruction; sacrifice is the foundation stone of what is to come.

~Carl Jung, The Red Book, Page 230.

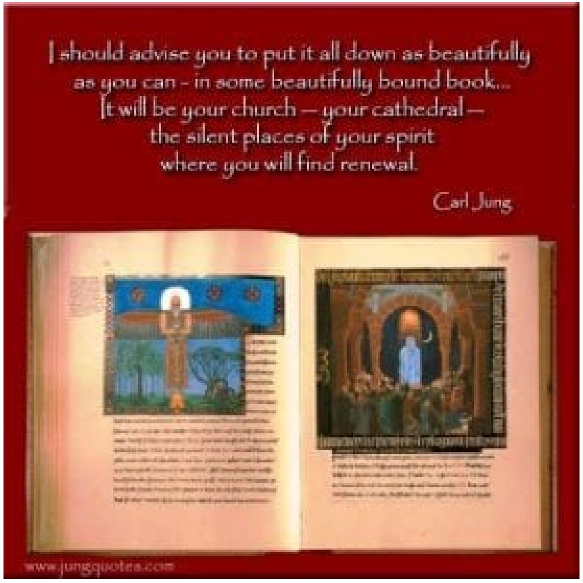
But on the fourth night I cried, To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven.

~Carl Jung, Liber Novus, Page 240



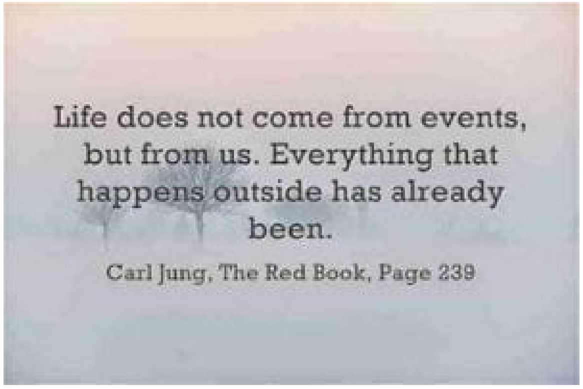

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.

Carl Jung, The Red Book, Page [illegible]

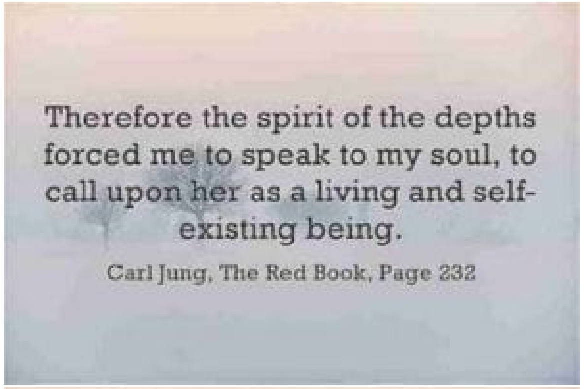

I should advise you to put it all down as beautifully as you can - in some beautifully bound book... It will be your church — your cathedral — the silent places of your spirit where you will find renewal.

Carl Jung

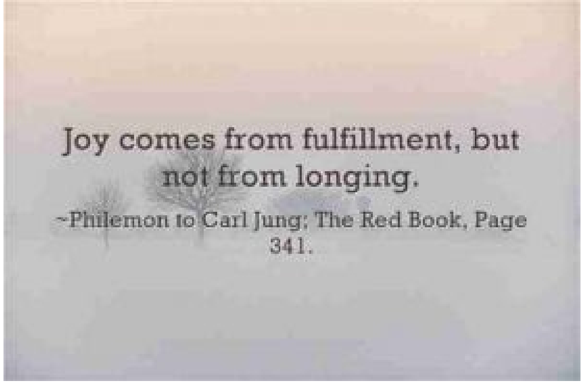
www.jungquotes.com


Life does not come from events, but from us. Everything that happens outside has already been.

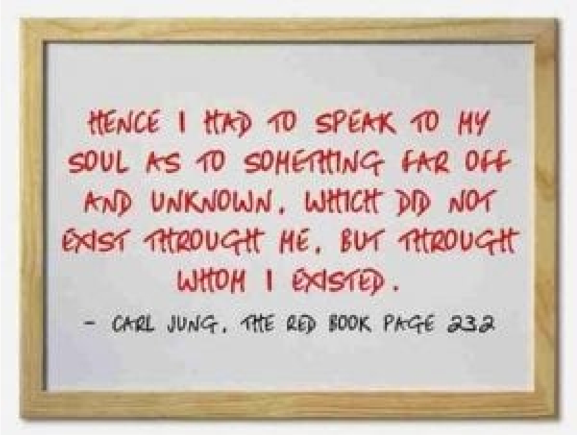
Carl Jung, The Red Book, Page 239


Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

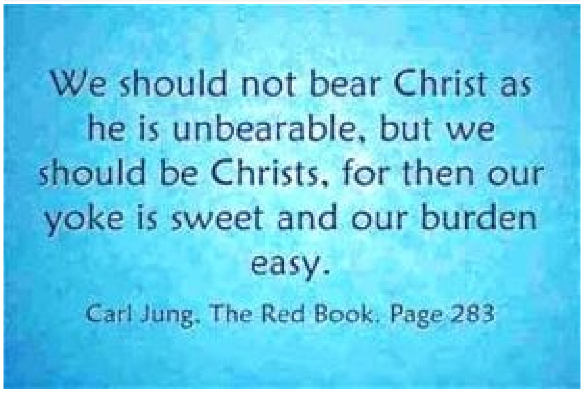
Carl Jung, The Red Book, Page 232


Joy comes from fulfillment, but not from longing.

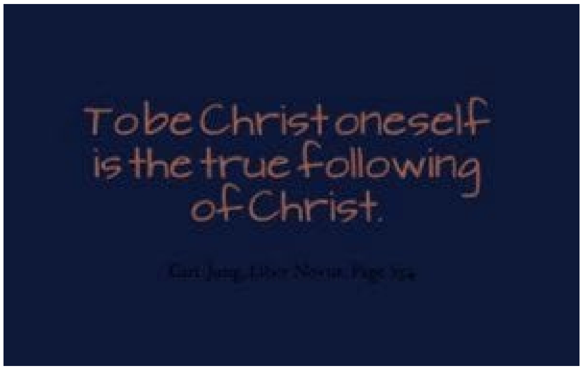
~Philemon to Carl Jung; The Red Book, Page 341.


HENCE I HAD TO SPEAK TO MY SOUL AS TO SOMETHING FAR OFF AND UNKNOWN, WHICH DID NOT EXIST THROUGH ME, BUT THROUGH WHOM I EXISTED.

- CARL JUNG, THE RED BOOK PAGE 232

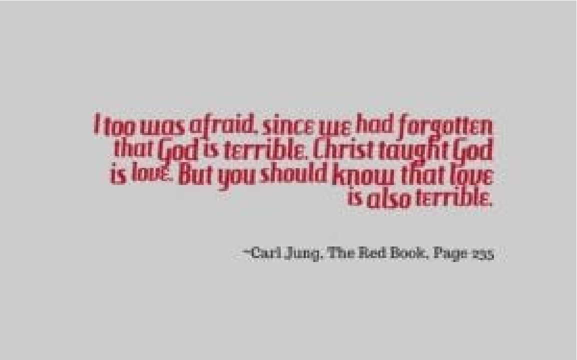

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy.

Carl Jung, The Red Book, Page 283



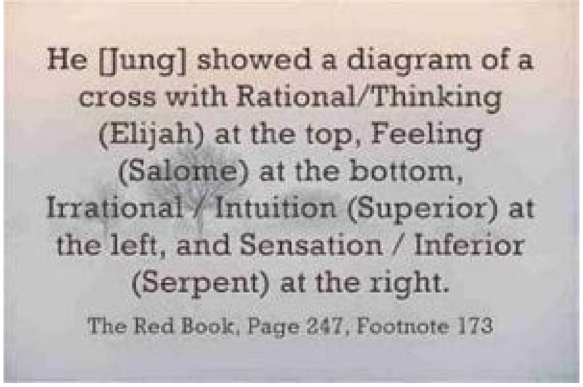
To be Christ oneself is the true following of Christ.

Carl Jung, Liber Novus, Page 254



I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible.

~Carl Jung, The Red Book, Page 235

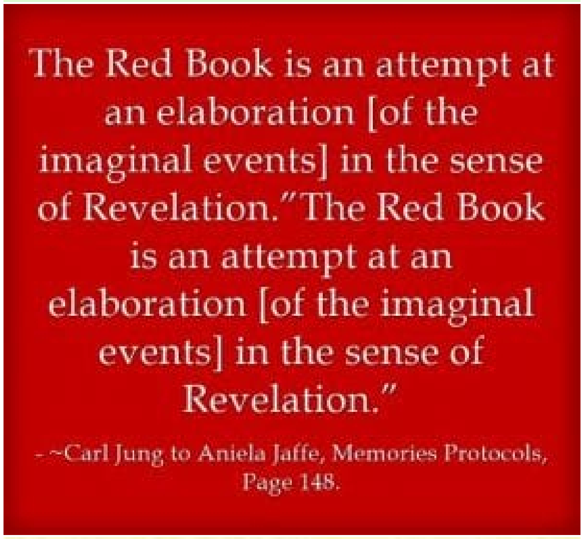


He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right.

The Red Book, Page 247, Footnote 173

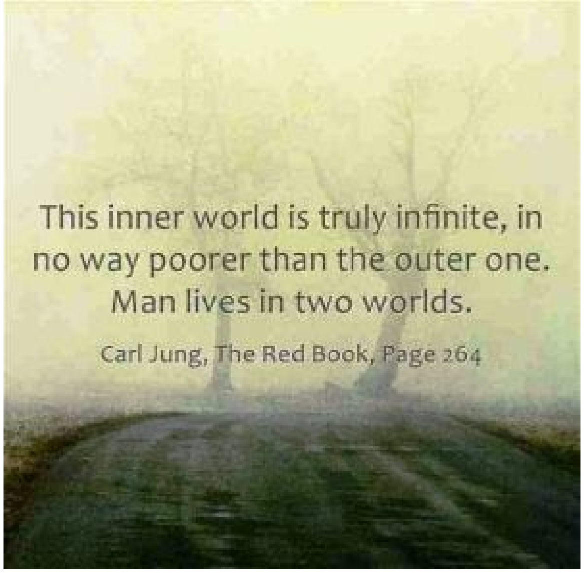
Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite.

~Carl Jung, The Red Book, Page 308.



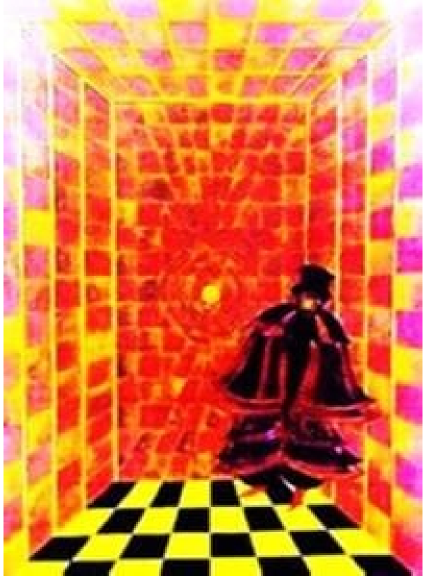
The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation."The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation."

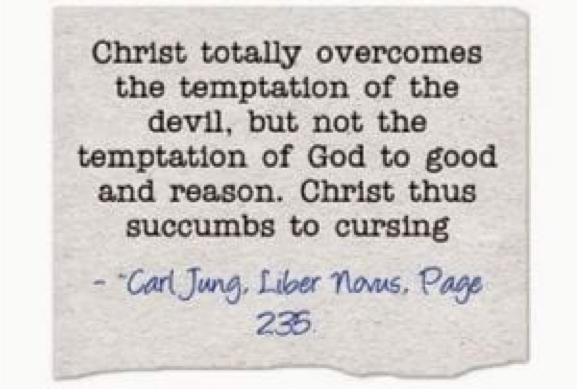
- ~Carl Jung to Aniela Jaffe, Memories Protocols, Page 148.



This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.

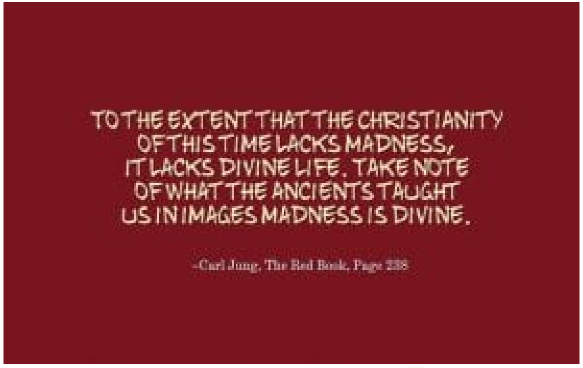
Carl Jung, The Red Book, Page 264





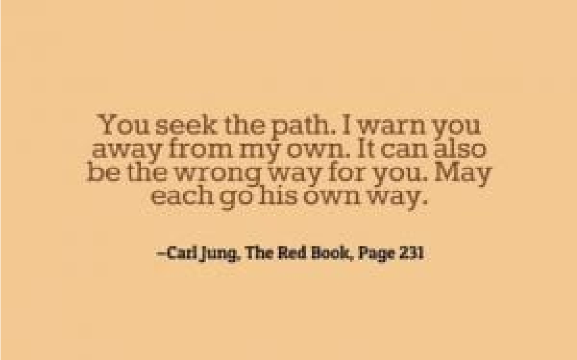
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing

- "Carl Jung, Liber Novus, Page 235.



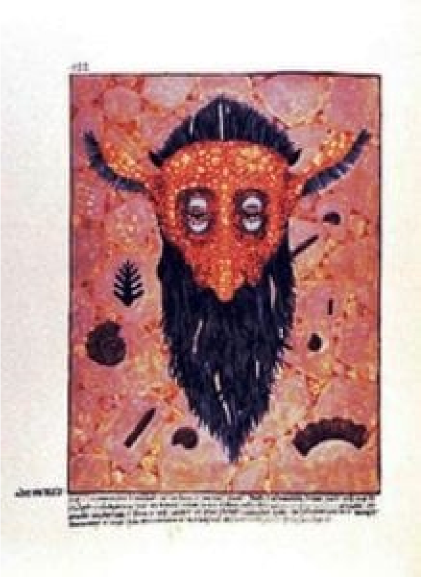
TO THE EXTENT THAT THE CHRISTIANITY OF THIS TIME LACKS MADNESS, IT LACKS DIVINE LIFE. TAKE NOTE OF WHAT THE ANCIENTS TAUGHT US IN IMAGES MADNESS IS DIVINE.

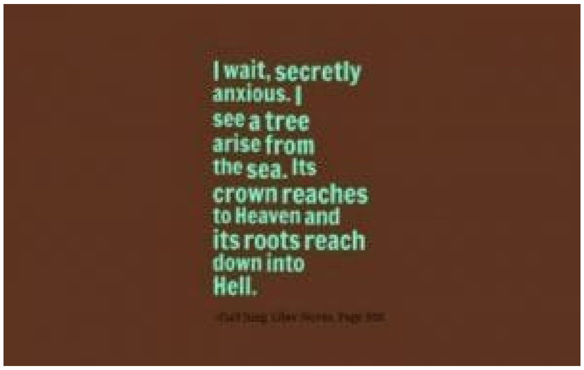
–Carl Jung, The Red Book, Page 238



You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way.

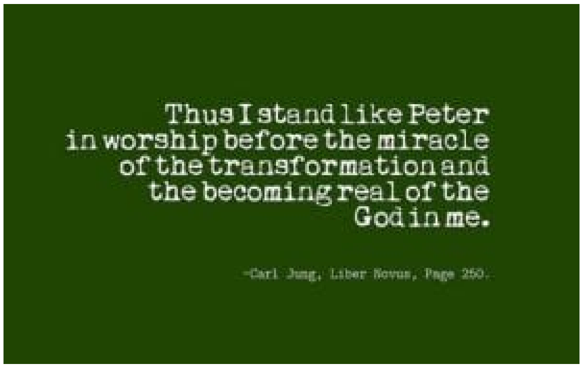
–Carl Jung, The Red Book, Page 231



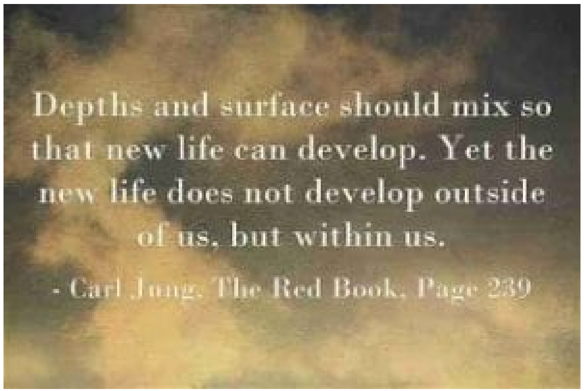


I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell.

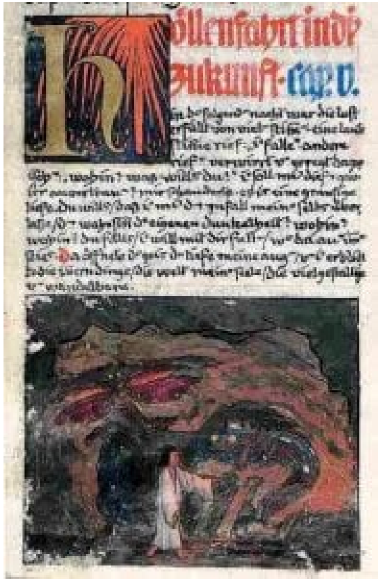
–Carl Jung, Liber Novus, Page [illegible]


Thus I stand like Peter
in worship before the miracle
of the transformation and
the becoming real of the
God in me.

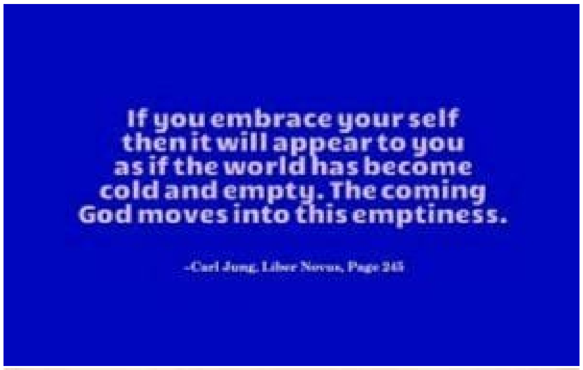
-Carl Jung, Liber Novus, Page 250.


Depths and surface should mix so
that new life can develop. Yet the
new life does not develop outside
of us, but within us.

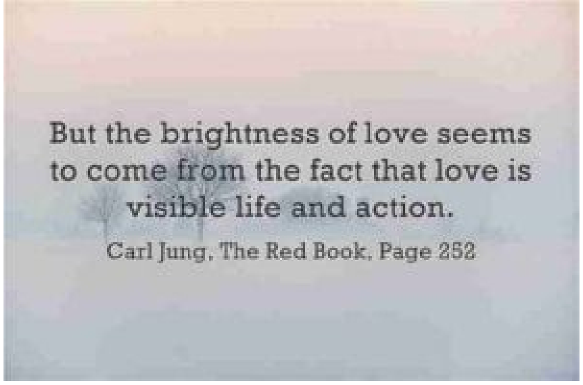
- Carl Jung, The Red Book, Page 239


Höllenfahrt in die Zukunft. cap. V.

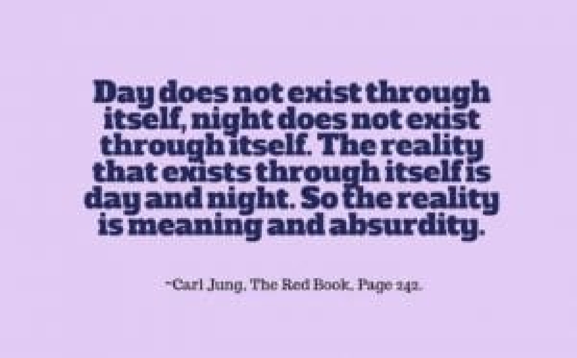
Höllenfahrt in die Zukunft. cap. V.


If you embrace your self
then it will appear to you
as if the world has become
cold and empty. The coming
God moves into this emptiness.

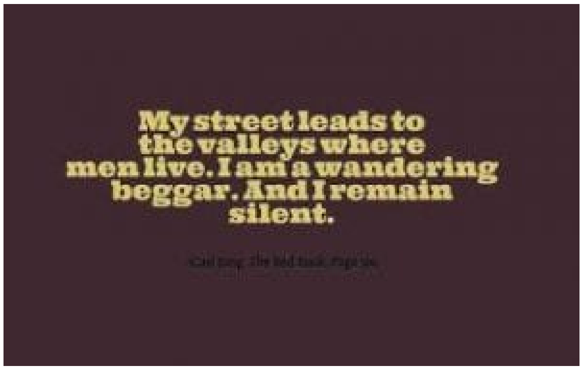
-Carl Jung, Liber Novus, Page 245


But the brightness of love seems
to come from the fact that love is
visible life and action.

Carl Jung, The Red Book, Page 252


Day does not exist through
itself, night does not exist
through itself. The reality
that exists through itself is
day and night. So the reality
is meaning and absurdity.

-Carl Jung, The Red Book, Page 242.


My street leads to
the valleys where
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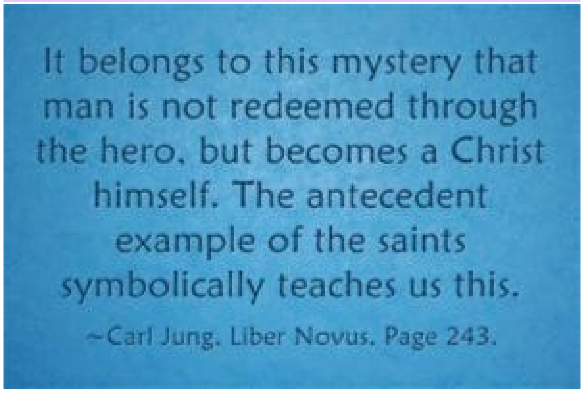
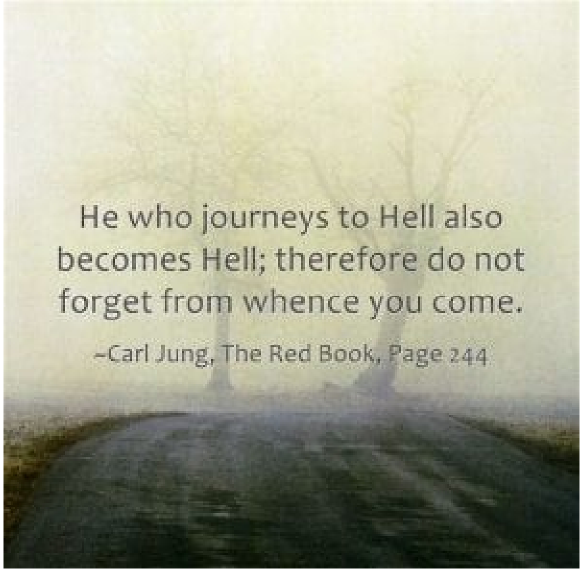
silent.

-Carl Jung, The Red Book, Page [illegible]

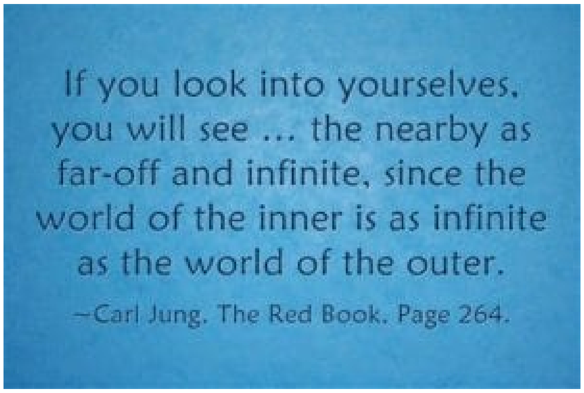

It belongs to this mystery that
man is not redeemed through
the hero, but becomes a Christ
himself. The antecedent
example of the saints
symbolically teaches us this.

~Carl Jung, Liber Novus, Page 243.



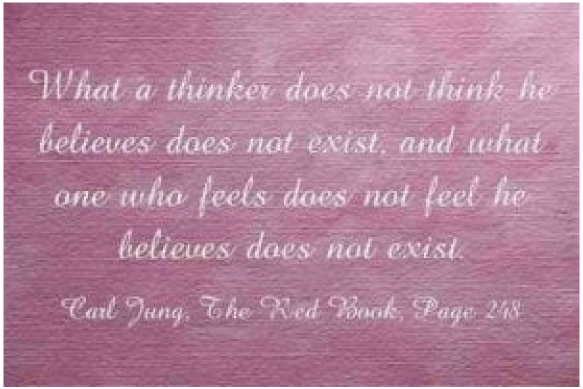
He who journeys to Hell also becomes Hell; therefore do not forget from whence you come.

~Carl Jung, The Red Book, Page 244



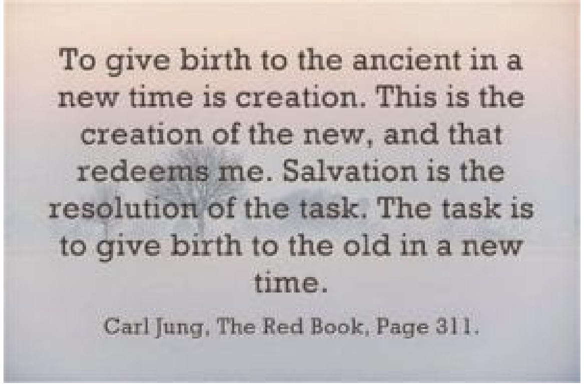
If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

~Carl Jung, The Red Book, Page 264.



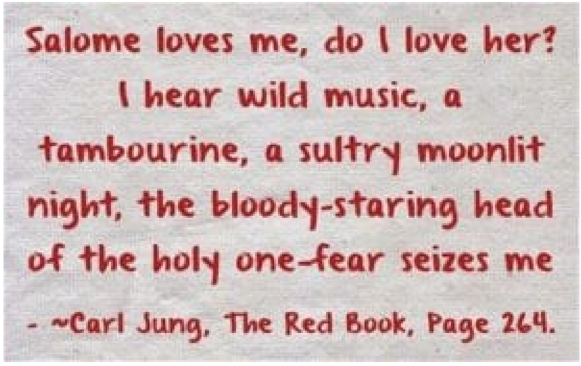
What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist.

Carl Jung, The Red Book, Page 248



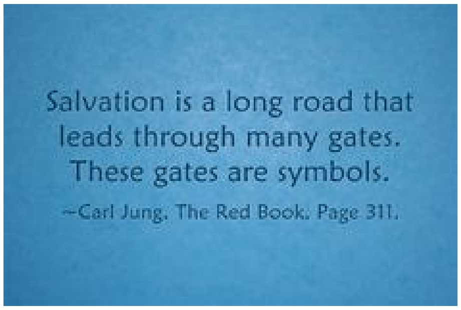
To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.

Carl Jung, The Red Book, Page 311.



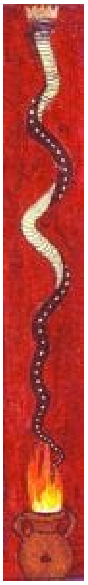
Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one-fear seizes me

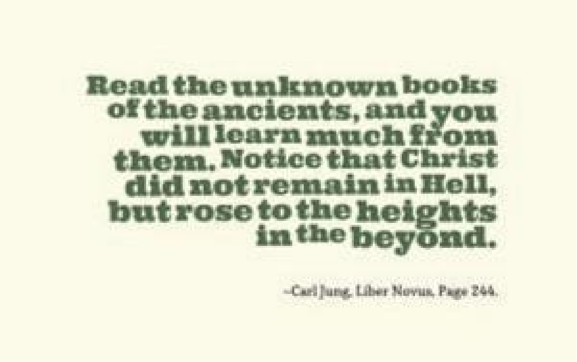
- ~Carl Jung, The Red Book, Page 264.



Salvation is a long road that leads through many gates. These gates are symbols.

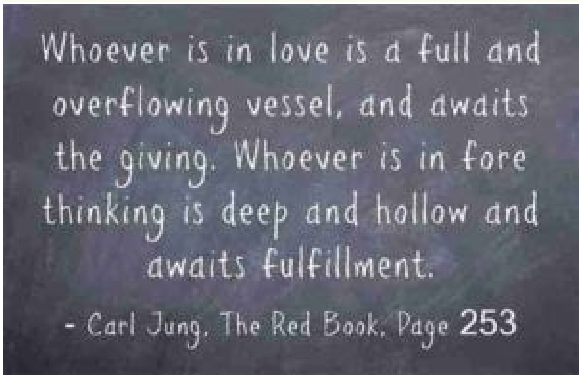
~Carl Jung, The Red Book, Page 311.





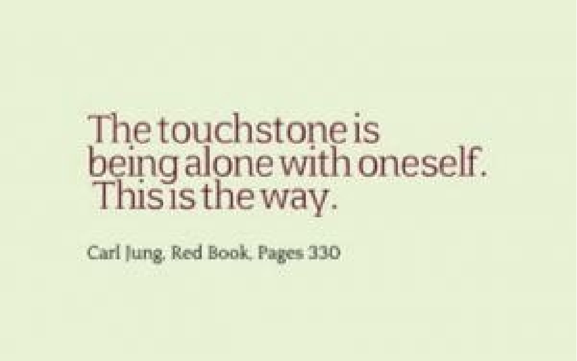
Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.

~Carl Jung, Liber Novus, Page 244.



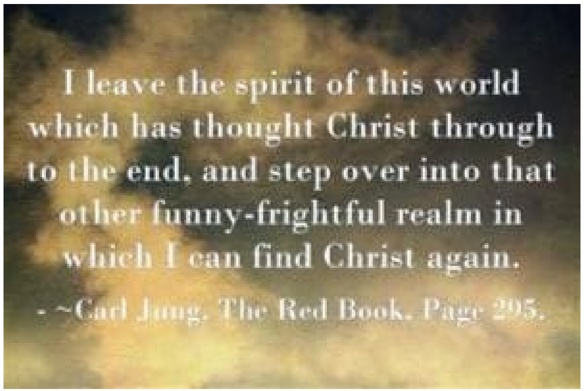
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

- Carl Jung, The Red Book, Page 253



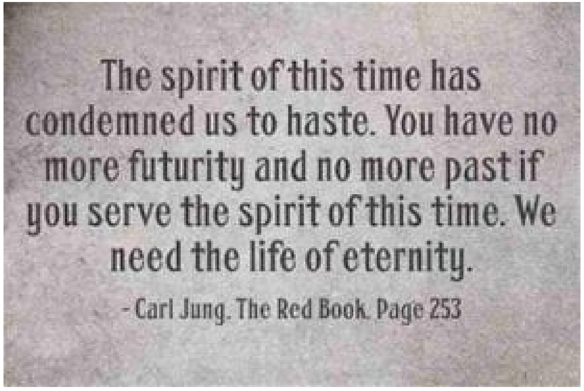
The touchstone is being alone with oneself. This is the way.

Carl Jung, Red Book, Pages 330



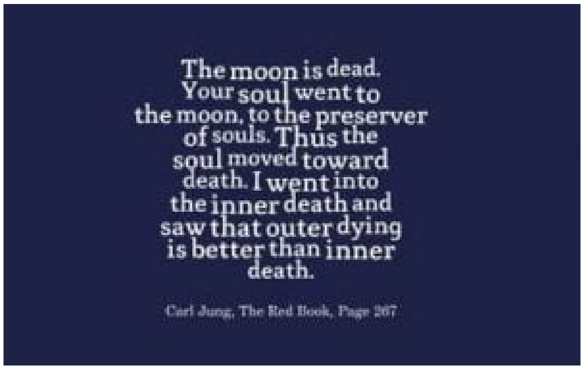
I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again.

- ~Carl Jung, The Red Book, Page 295.



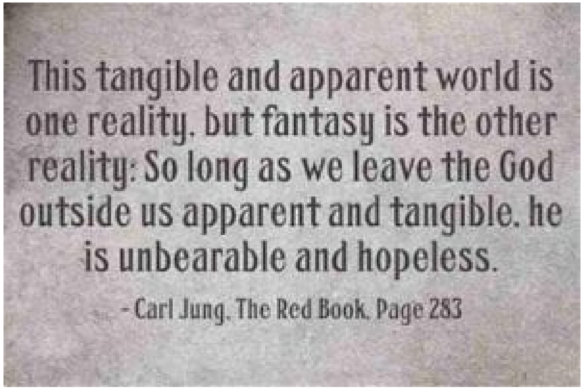
The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity.

- Carl Jung, The Red Book, Page 253



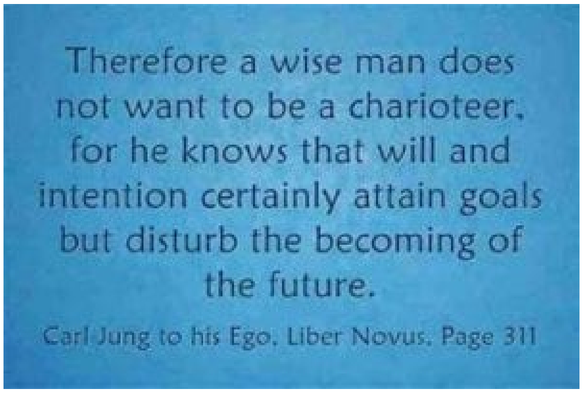
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death.

Carl Jung, The Red Book, Page 267



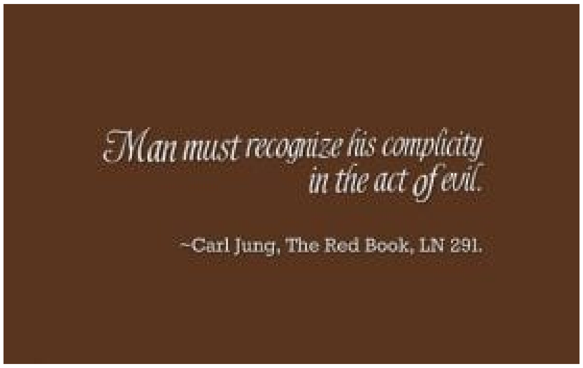
This tangible and apparent world is one reality, but fantasy is the other reality; So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless.

- Carl Jung, The Red Book, Page 283



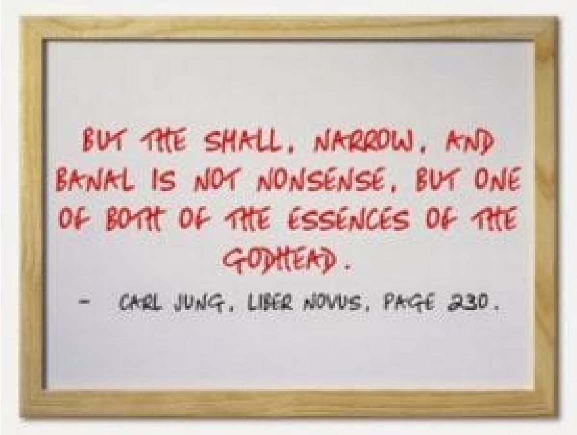
Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future.

Carl Jung to his Ego, Liber Novus, Page 311



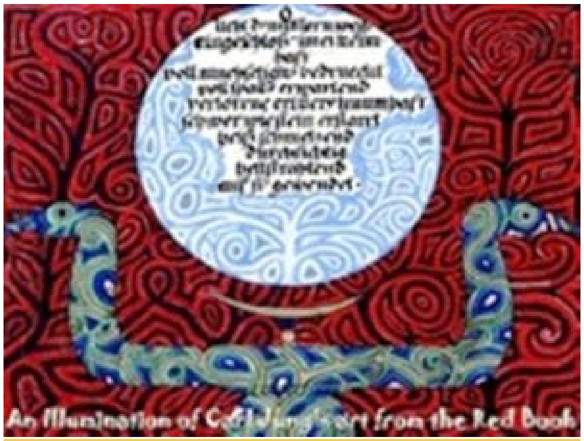
Man must recognize his complicity in the act of evil.

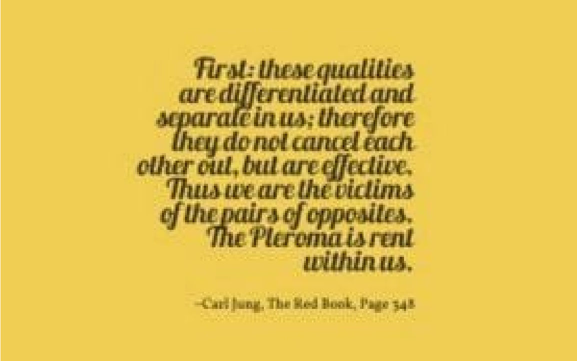
~Carl Jung, The Red Book, LN 291.



BUT THE SMALL, NARROW, AND BANAL IS NOT NONSENSE, BUT ONE OF BOTH OF THE ESSENCES OF THE GODHEAD.

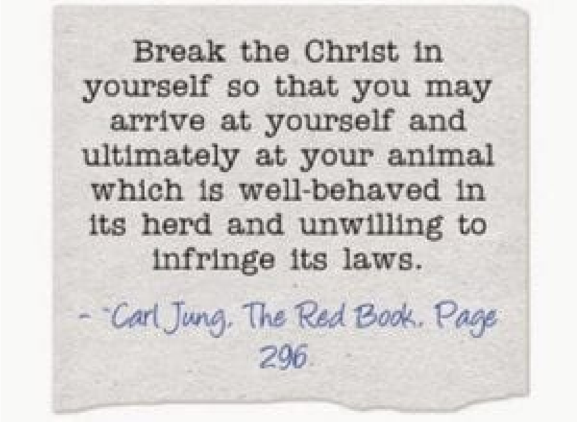
- CARL JUNG, LIBER NOVUS, PAGE 230.


An Illumination of Carl Jung's art from the Red Book



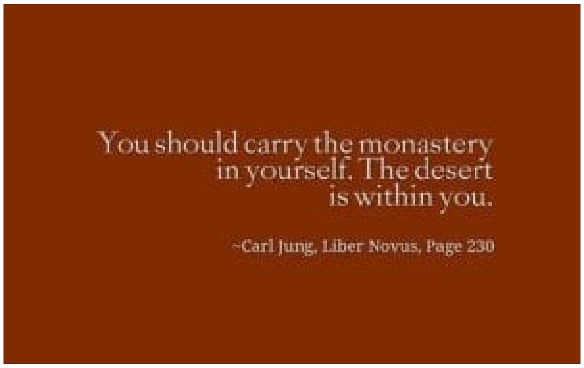
First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.

~Carl Jung, The Red Book, Page 548



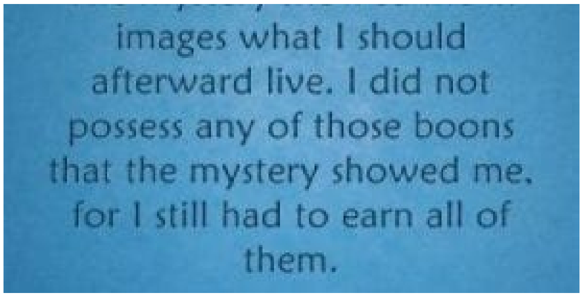
Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws.

- ~Carl Jung, The Red Book, Page 296.

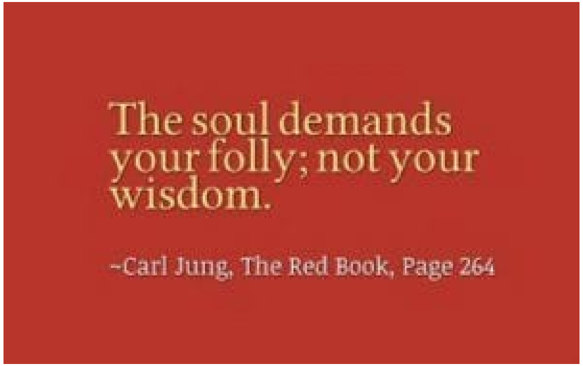


You should carry the monastery in yourself. The desert is within you.

~Carl Jung, Liber Novus, Page 230

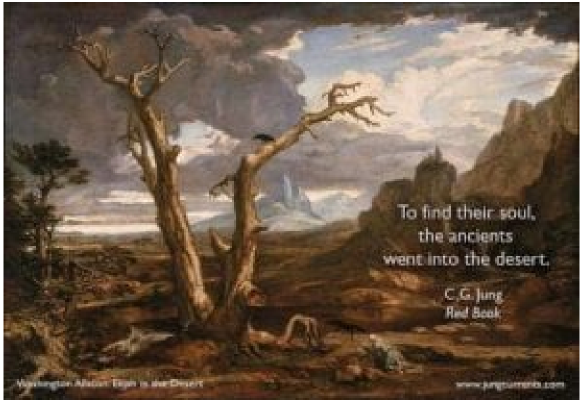


images what I should
afterward live. I did not
possess any of those boons
that the mystery showed me,
for I still had to earn all of
them.



The soul demands
your folly; not your
wisdom.

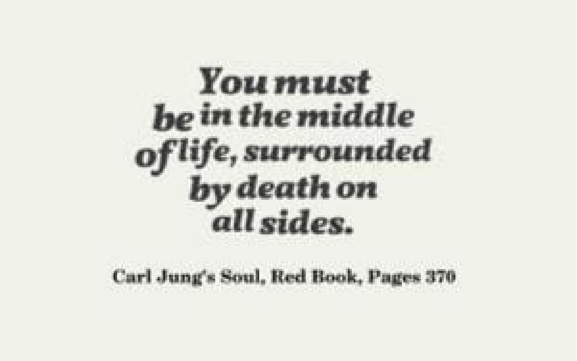
~Carl Jung, The Red Book, Page 264



To find their soul,
the ancients
went into the desert.

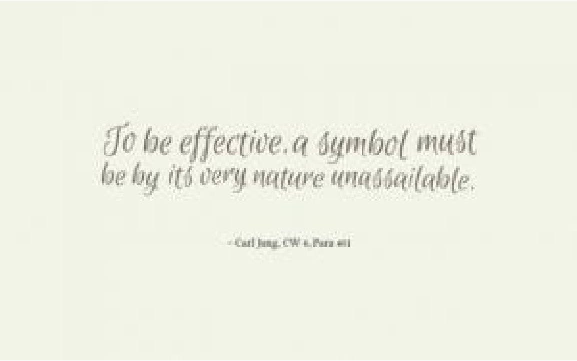
C.G. Jung
Red Book

Washington Allston: Elijah in the Desert
www.jungcurrents.com



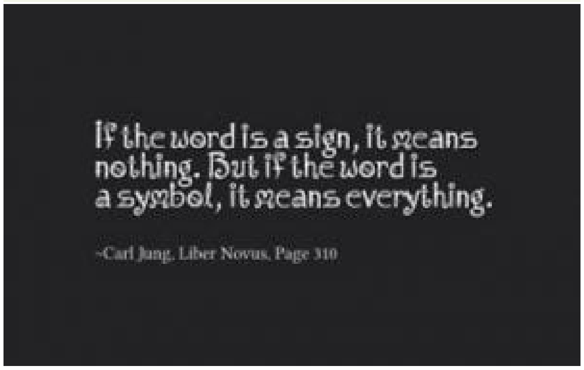
**You must
be in the middle
of life, surrounded
by death on
all sides.**

Carl Jung's Soul, Red Book, Pages 370



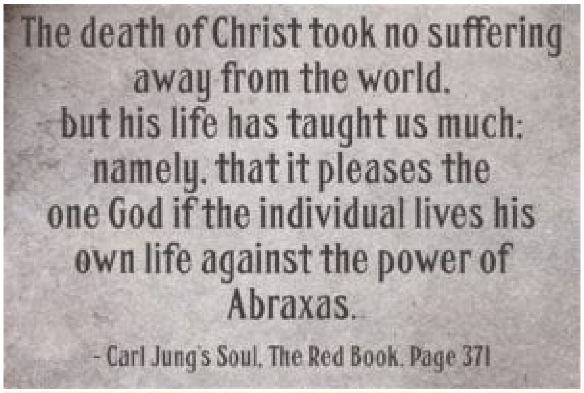
*To be effective, a symbol must
be by its very nature unassailable.*

- Carl Jung, CW 6, Para 401



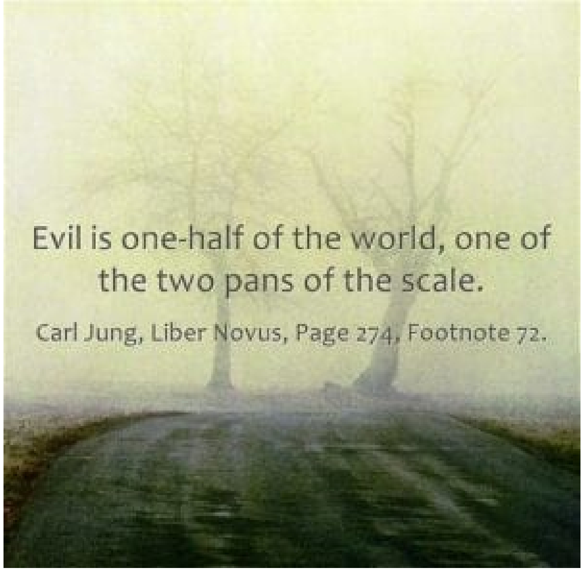
If the word is a sign, it means
nothing. But if the word is
a symbol, it means everything.

~Carl Jung, Liber Novus, Page 310



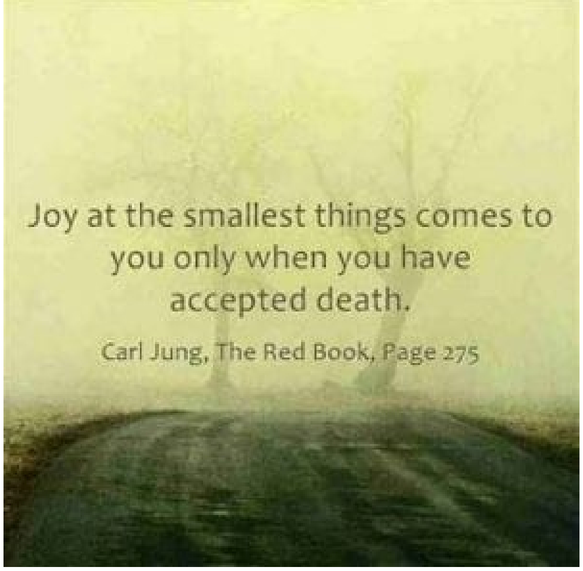
The death of Christ took no suffering
away from the world,
but his life has taught us much:
namely, that it pleases the
one God if the individual lives his
own life against the power of
Abraxas.

- Carl Jung's Soul, The Red Book, Page 371



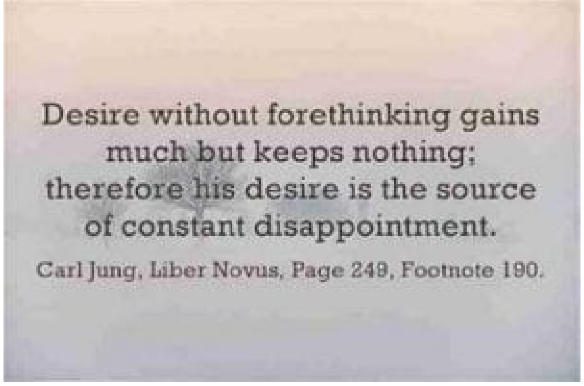
Evil is one-half of the world, one of
the two pans of the scale.

Carl Jung, Liber Novus, Page 274, Footnote 72.



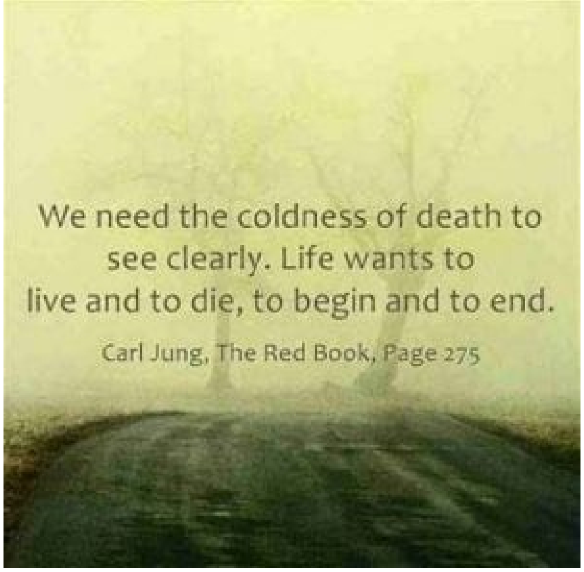
Joy at the smallest things comes to you only when you have accepted death.

Carl Jung, The Red Book, Page 275



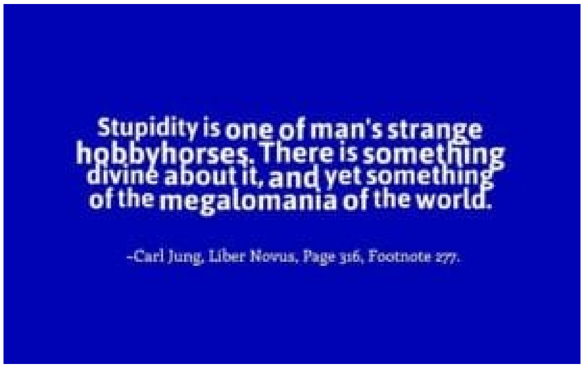
Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment.

Carl Jung, Liber Novus, Page 249, Footnote 190.



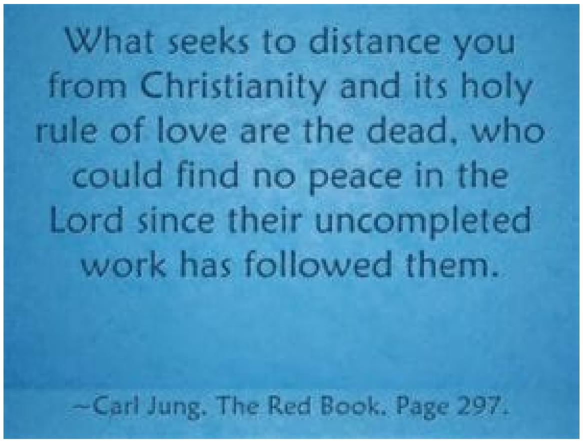
We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end.

Carl Jung, The Red Book, Page 275



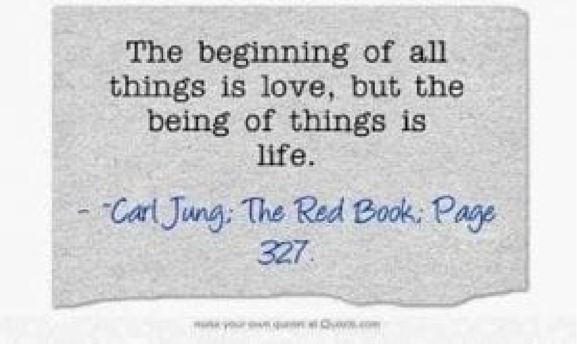
Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world.

-Carl Jung, Liber Novus, Page 316, Footnote 277.



What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.

~Carl Jung, The Red Book, Page 297.



The beginning of all things is love, but the being of things is life.

- ~Carl Jung; The Red Book; Page 327.

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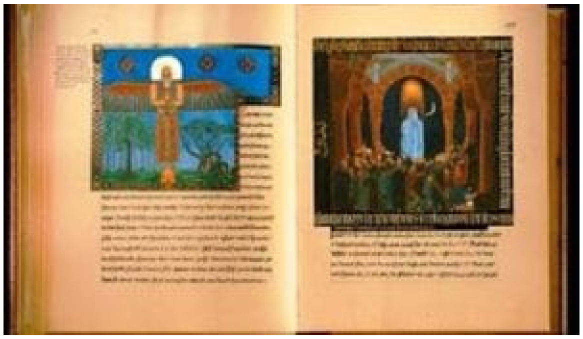
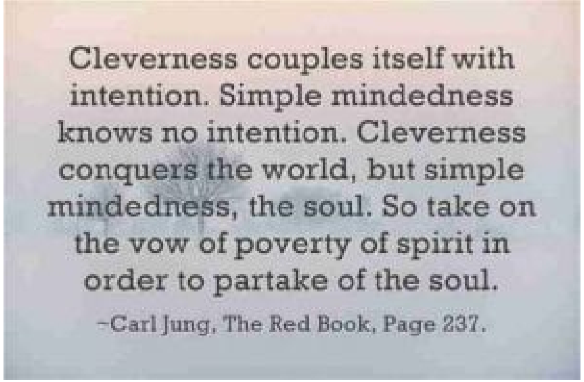
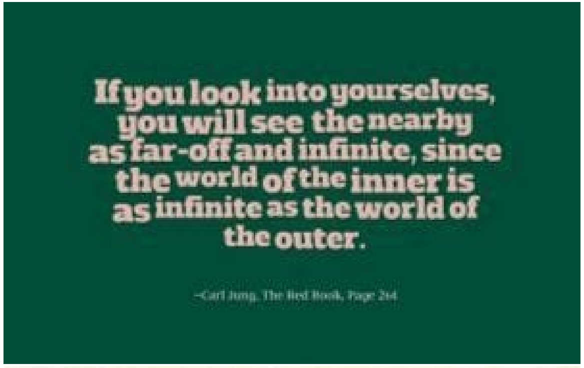




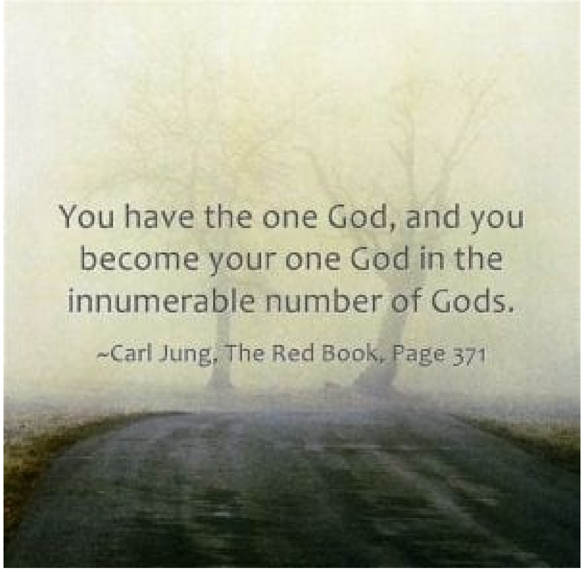
Cleverness couples itself with intention. Simple mindedness knows no intention. Cleverness conquers the world, but simple mindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul.

~Carl Jung, The Red Book, Page 237.



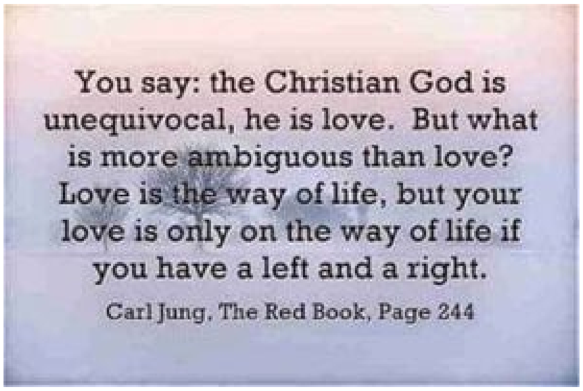
If you look into yourselves, you will see the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

~Carl Jung, The Red Book, Page 264



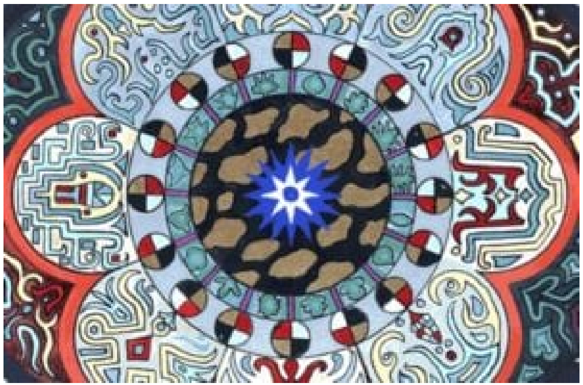
You have the one God, and you become your one God in the innumerable number of Gods.

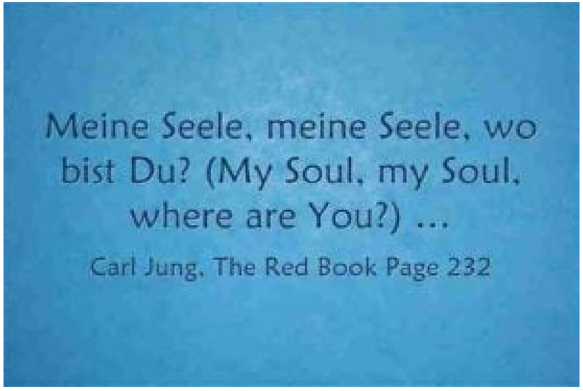
~Carl Jung, The Red Book, Page 371



You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

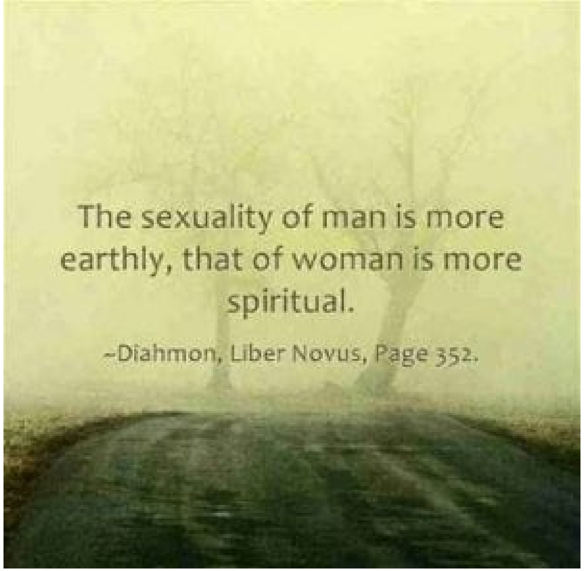
Carl Jung, The Red Book, Page 244





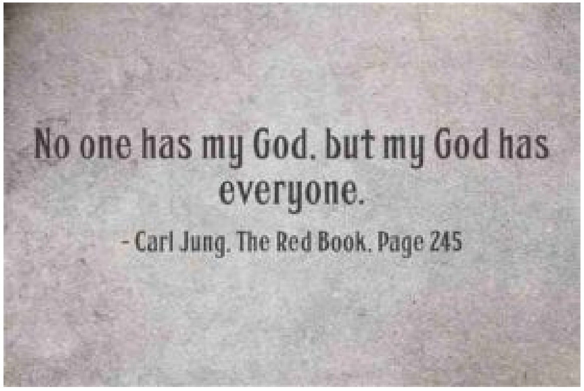
Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) …

Carl Jung, The Red Book Page 232



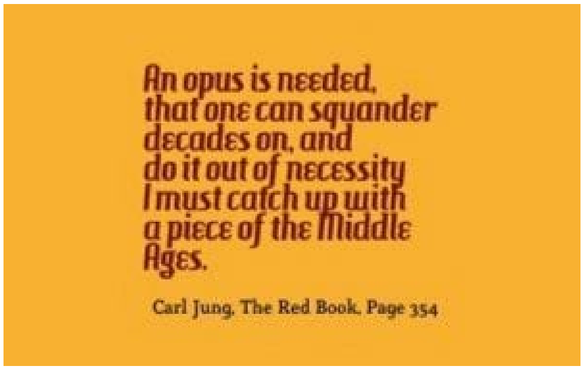
The sexuality of man is more earthly, that of woman is more spiritual.

~Diahmon, Liber Novus, Page 352.



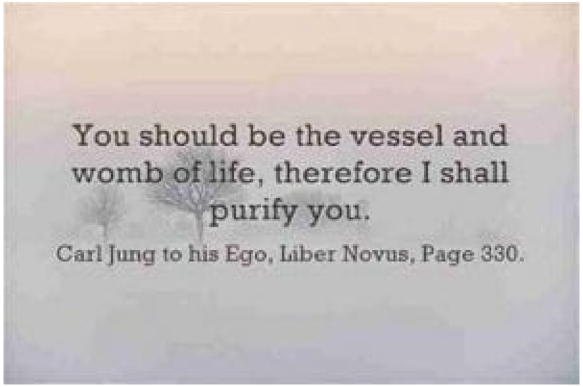
No one has my God, but my God has everyone.

- Carl Jung, The Red Book, Page 245

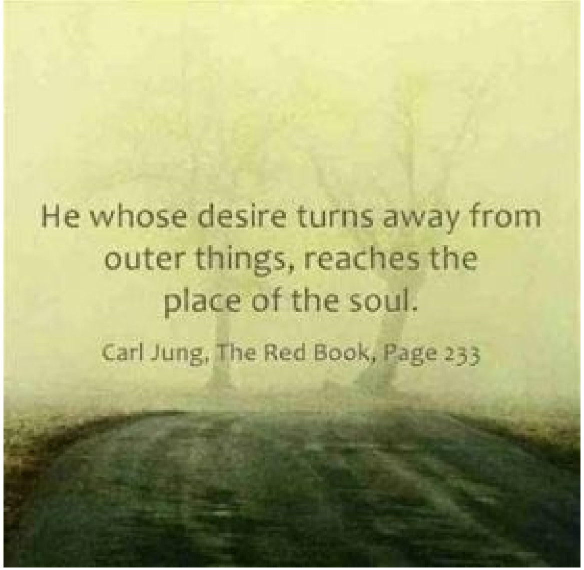


An opus is needed,
that one can squander
decades on, and
do it out of necessity
I must catch up with
a piece of the Middle
Ages.

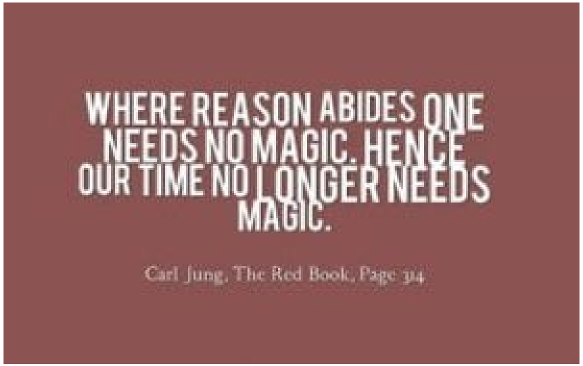
Carl Jung, The Red Book, Page 354


You should be the vessel and womb of life, therefore I shall purify you.

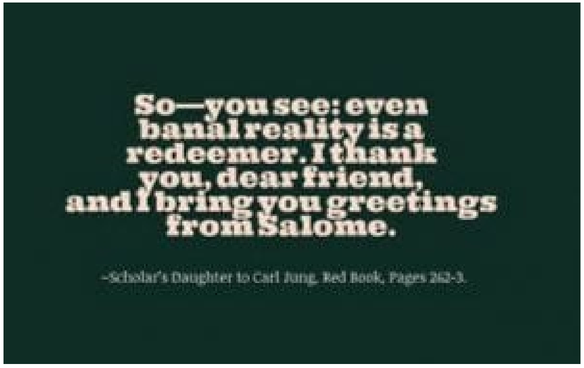
Carl Jung to his Ego, Liber Novus, Page 330.


He whose desire turns away from outer things, reaches the place of the soul.

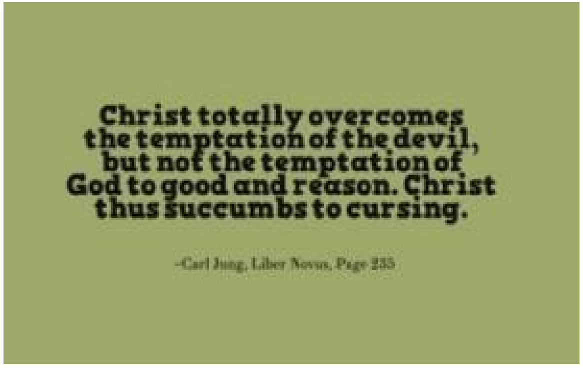
Carl Jung, The Red Book, Page 233


WHERE REASON ABIDES ONE NEEDS NO MAGIC. HENCE OUR TIME NO LONGER NEEDS MAGIC.

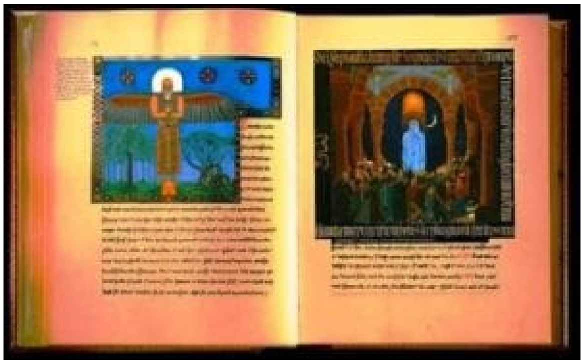
Carl Jung, The Red Book, Page 314


So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome.

~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.


Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.

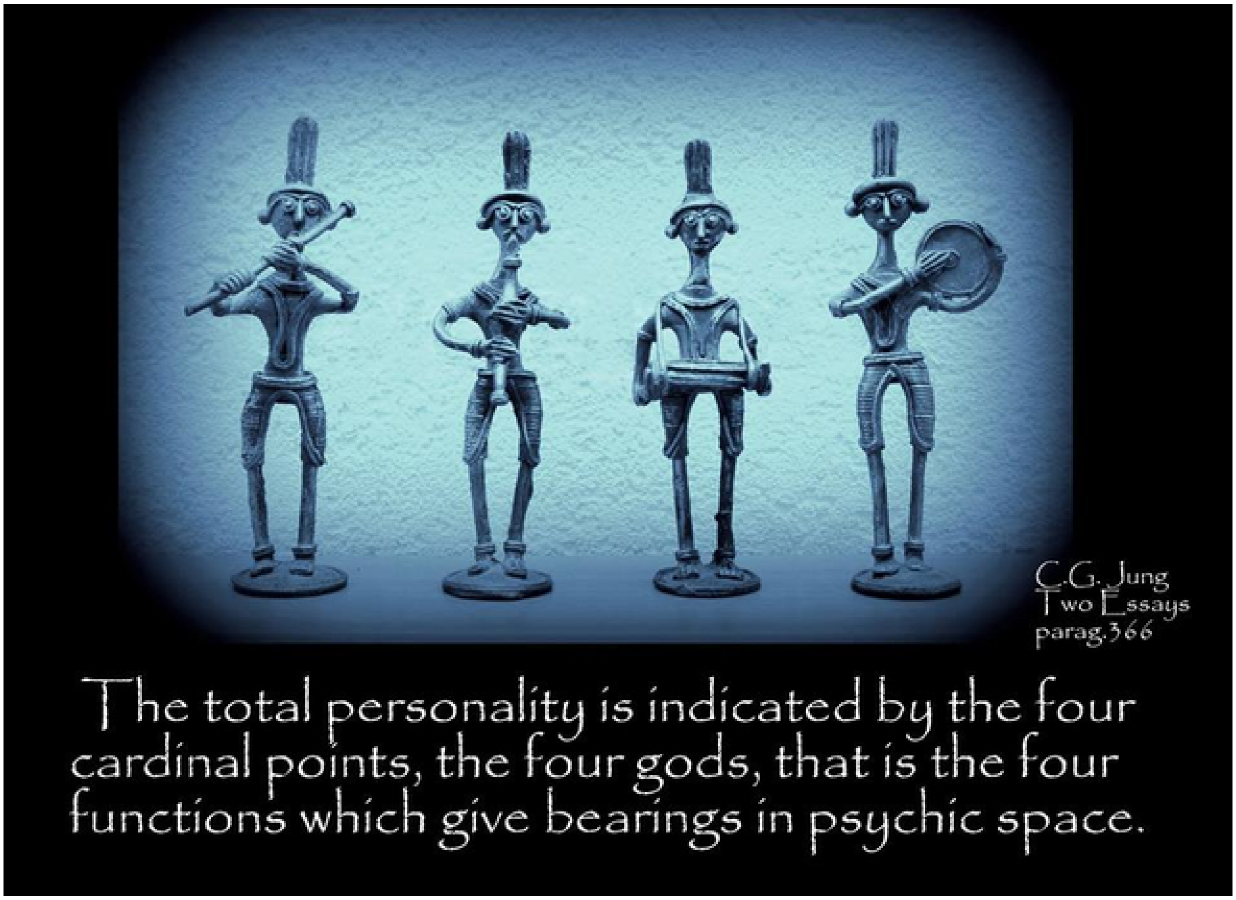
~Carl Jung, Liber Novus, Page 235



1. `https://www.youtube.com/watch?v=D_vJkBpVjHA`

Carl Jung: Here it takes its rightful place as a symbol of individuation. **(2019-04-19 05:00)**

[1]



C.G. Jung
Two Essays
parag.366

The total personality is indicated by the four cardinal points, the four gods, that is the four functions which give bearings in psychic space.

Here the vision ended.

Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision.

The fragment is an excerpt from a long sequence, and one would have to explain everything that happened before and afterwards, in order to grasp the significance
of the picture.

At all events the unprejudiced reader will recognize at once the idea of a "mid-point" that is reached by a kind of climb (mountaineering, effort, struggle, etc.).

He will also recognize without difficulty the famous medieval conundrum of the squaring of the circle, which belongs to the field of alchemy.

Here it takes its rightful place as a symbol of individuation.

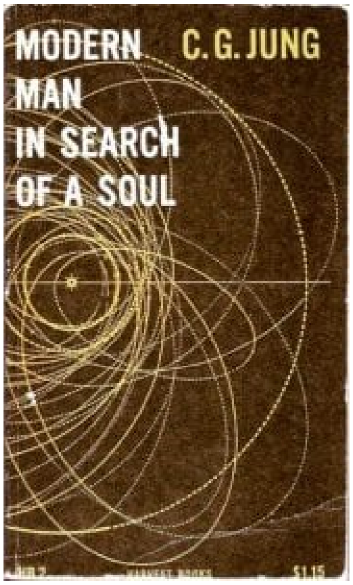
The total personality is indicated by the four cardinal points, the four gods, i.e., the four functions which give bearings in psychic space, and also by the circle enclosing the whole.

Overcoming the four gods who threaten to smother the individual signifies liberation from identification with the four functions, a fourfold nirdvandva ("free from opposites") followed by an approximation to the circle, to undivided wholeness.

Thisin its turn leads to further exaltation. Carl Jung, CW 7, Para 267

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/3bac7-12bcardinal2bpoints.jpg`

Carl Jung: Modern Man in Search of a Soul - Quotations (2019-04-19 05:13)



[1]Carl Jung: Modern Man in Search of a Soul - YouTube

Carl Jung: “Modern Man in Search of a Soul.”

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Carl Jung; Modern Man in Search of a Soul; Page 57.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer’s] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Pages 60-61.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125.

There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. Carl Jung, Modern Man in Search of a Soul, Page 169.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed. Carl Jung, Modern Man in Search of a Soul, Page 49.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

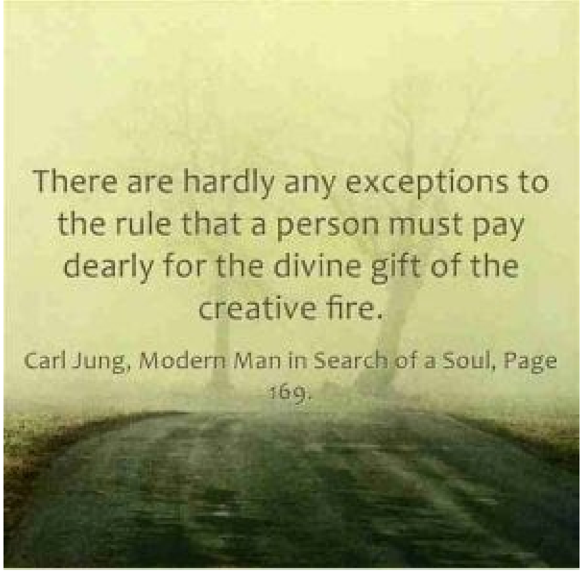
Ideas spring from a source that is not contained within one man's personal life. We do not create them; they create us. Carl Jung, Modern Man in Search of a Soul, Page 115.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination…is…a call to arms that must be answered by the whole personality. Carl Jung; Modern Man in Search of a Soul; Page 10.

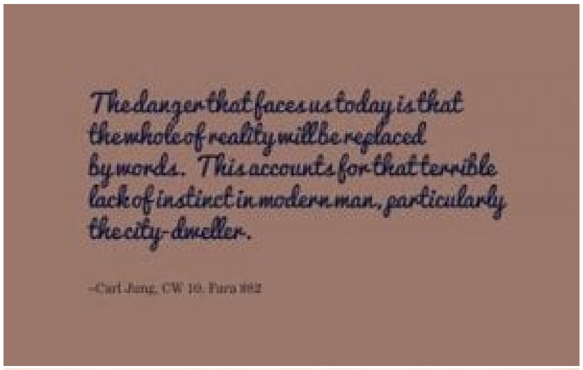
I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul, Page 229

No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209



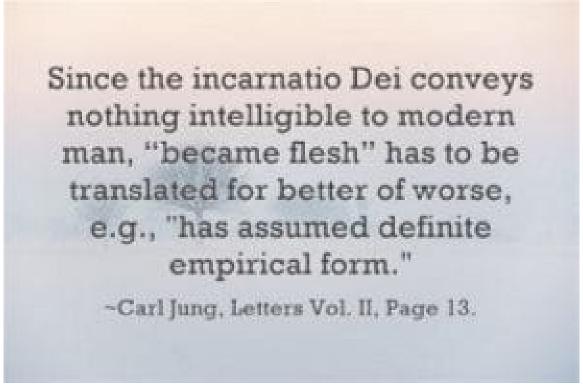
There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire.

Carl Jung, Modern Man in Search of a Soul, Page 169.



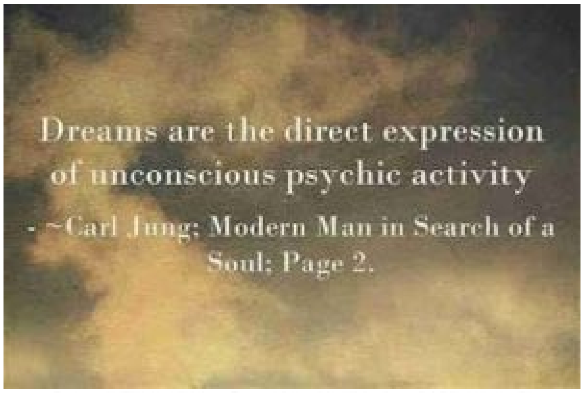
The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.

~Carl Jung, CW 10, Para 882



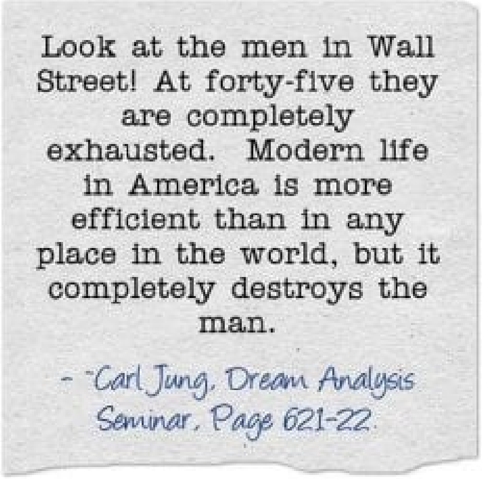
Since the incarnatio Dei conveys nothing intelligible to modern man, “became flesh” has to be translated for better of worse, e.g., "has assumed definite empirical form."

~Carl Jung, Letters Vol. II, Page 13.



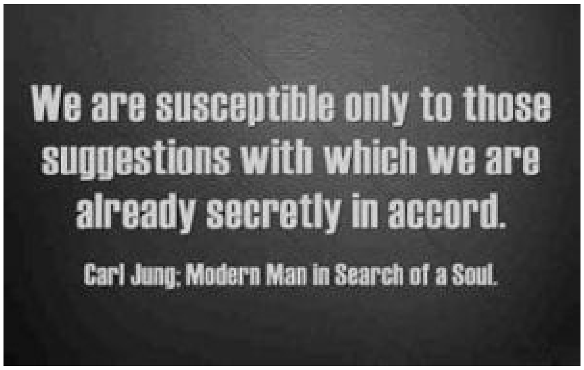
Dreams are the direct expression of unconscious psychic activity

- ~Carl Jung; Modern Man in Search of a Soul; Page 2.



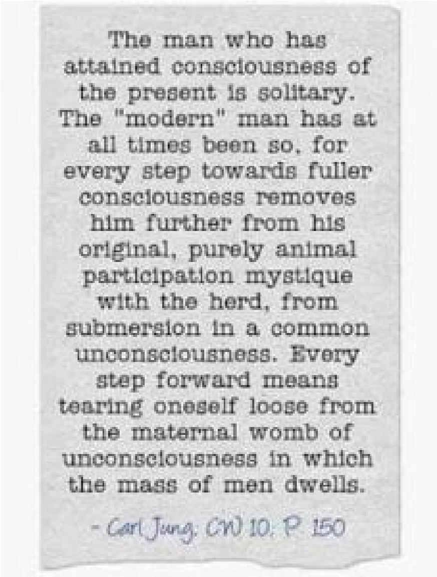
Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man.

- ~Carl Jung, Dream Analysis Seminar, Page 621-22.



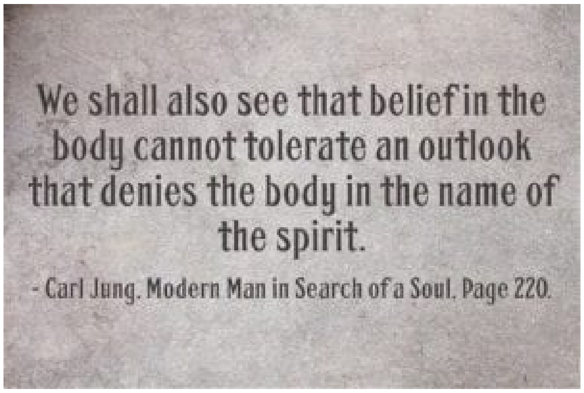
We are susceptible only to those suggestions with which we are already secretly in accord.

Carl Jung; Modern Man in Search of a Soul.



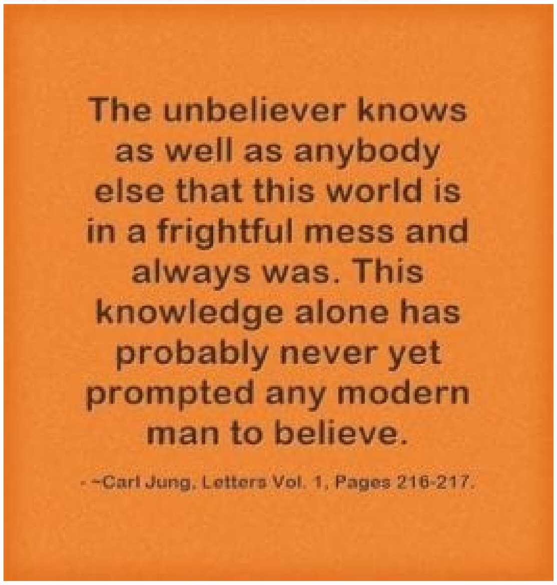
The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells.

- Carl Jung; CW 10; P. 150



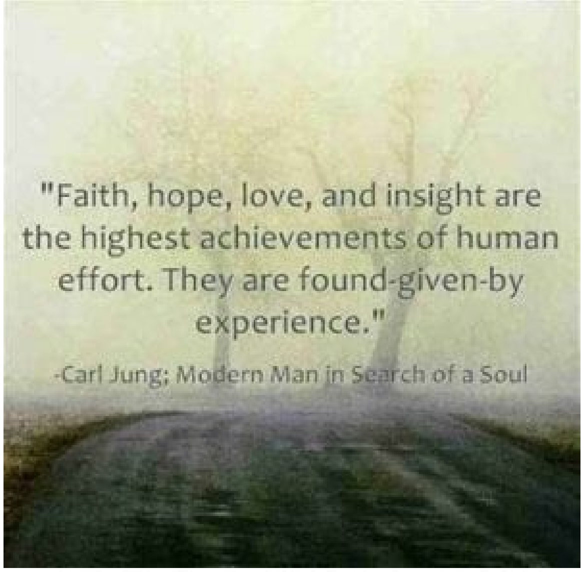
We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit.

- Carl Jung, Modern Man in Search of a Soul, Page 220.



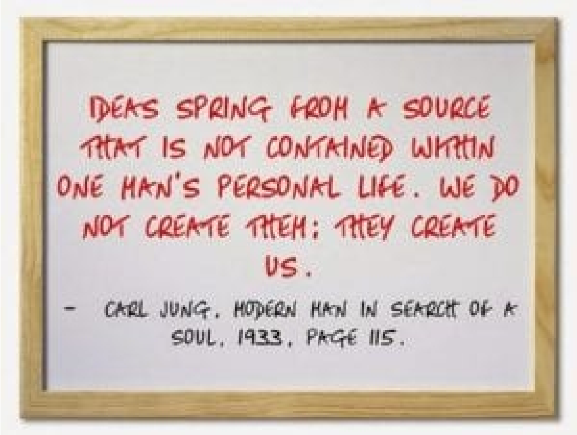
The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe.

- ~Carl Jung, Letters Vol. 1, Pages 216-217.



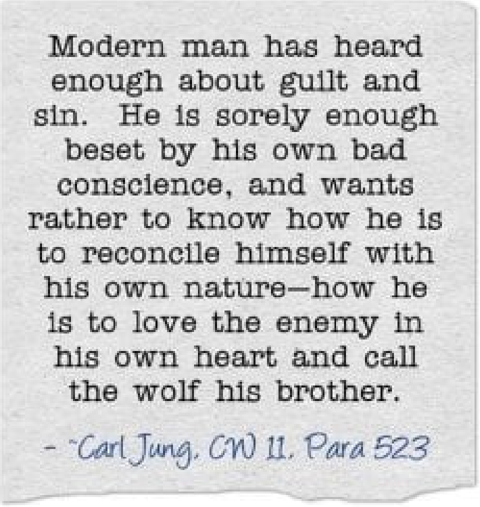
"Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."

-Carl Jung; Modern Man in Search of a Soul



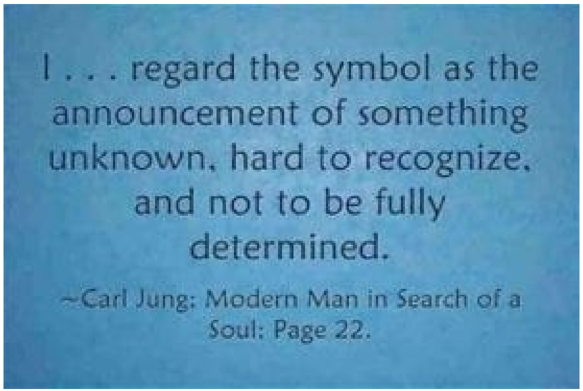
IDEAS SPRING FROM A SOURCE THAT IS NOT CONTAINED WITHIN ONE MAN'S PERSONAL LIFE. WE DO NOT CREATE THEM; THEY CREATE US.

- CARL JUNG, MODERN MAN IN SEARCH OF A SOUL, 1933, PAGE 115.



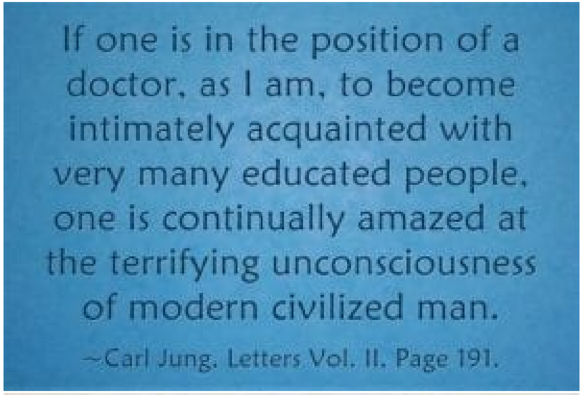
Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother.

- ~Carl Jung, CW 11, Para 523



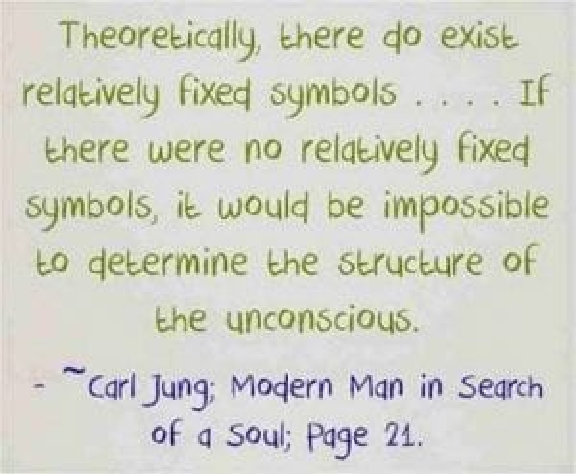
I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined.

~Carl Jung; Modern Man in Search of a Soul; Page 22.



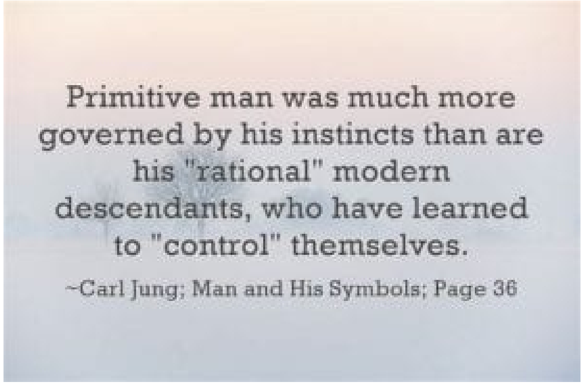
If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man.

~Carl Jung, Letters Vol. II, Page 191.



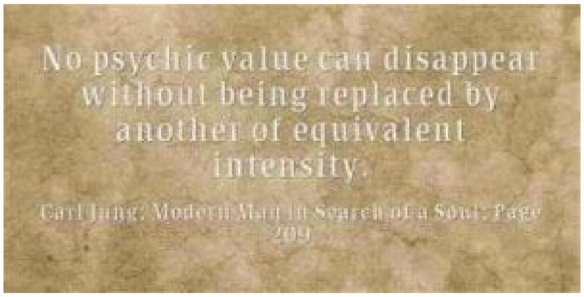
Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious.

- ~Carl Jung; Modern Man in Search of a Soul; Page 21.



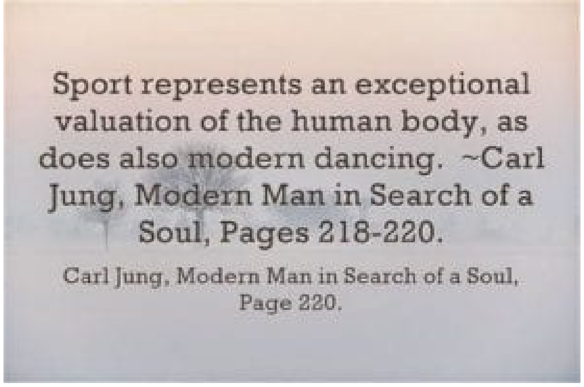
Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves.

~Carl Jung; Man and His Symbols; Page 36



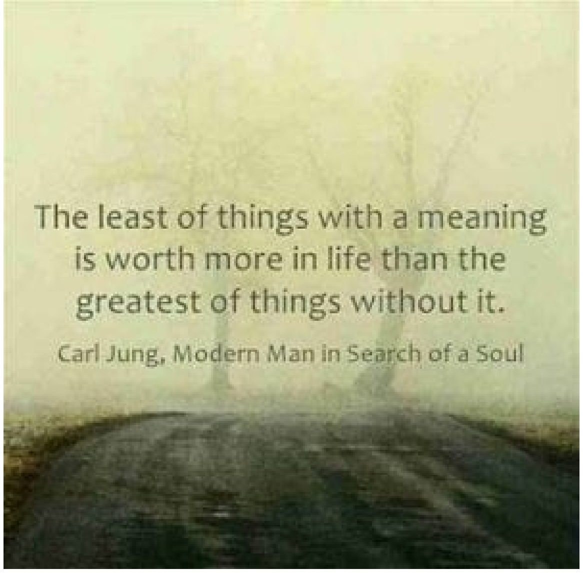
No psychic value can disappear without being replaced by another of equivalent intensity.

Carl Jung; Modern Man in Search of a Soul; Page 209



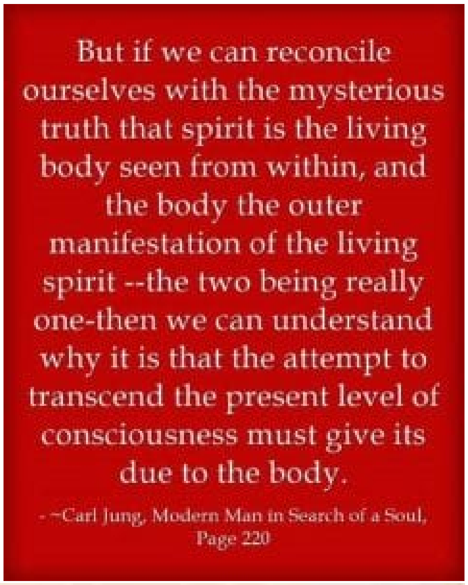
Sport represents an exceptional valuation of the human body, as does also modern dancing. ~Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

Carl Jung, Modern Man in Search of a Soul, Page 220.



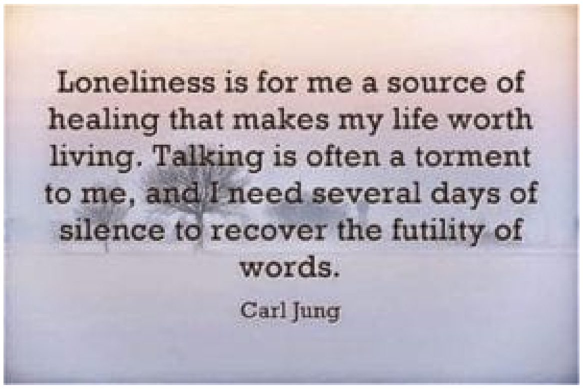
The least of things with a meaning is worth more in life than the greatest of things without it.

Carl Jung, Modern Man in Search of a Soul



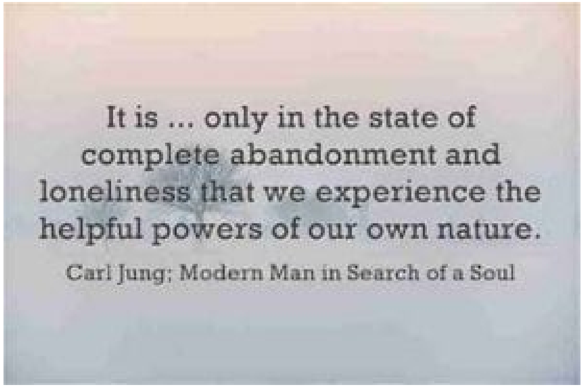
But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit --the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body.

- ~Carl Jung, Modern Man in Search of a Soul, Page 220



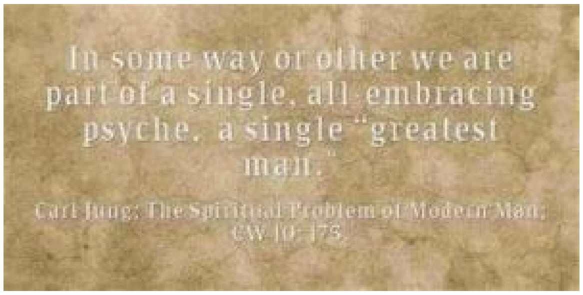
Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

Carl Jung



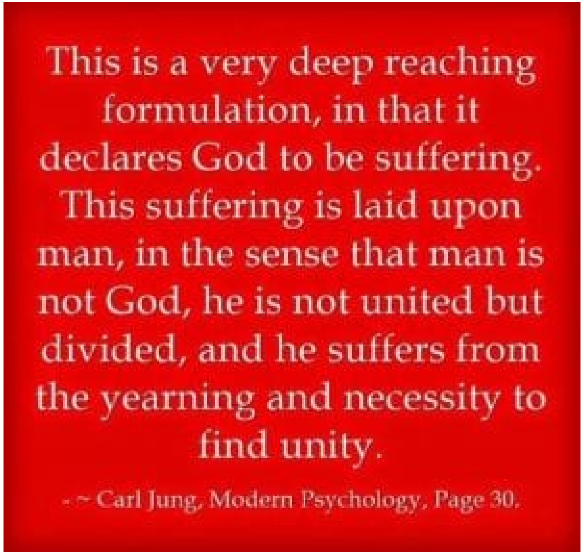
It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own nature.

Carl Jung; Modern Man in Search of a Soul



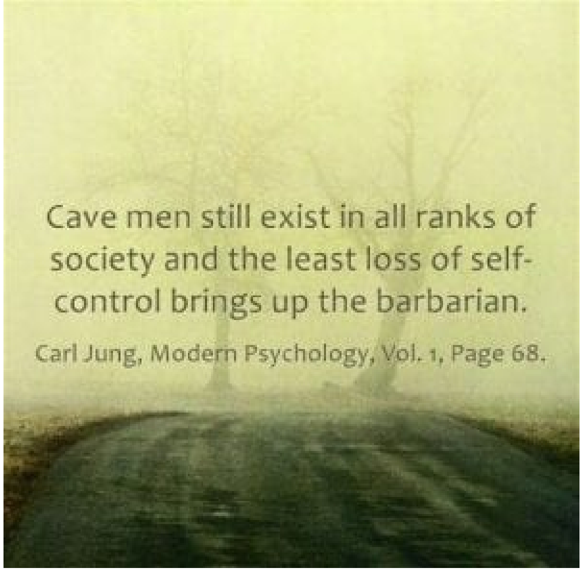
In some way or other we are part of a single, all embracing psyche, a single "greatest man."

Carl Jung; The Spiritual Problem of Modern Man; CW 10: 175.



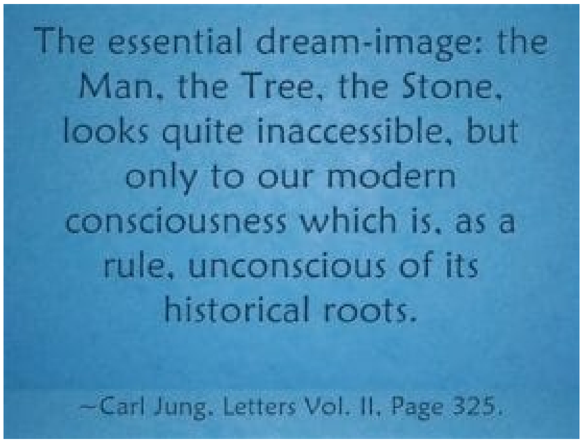
This is a very deep reaching formulation, in that it declares God to be suffering. This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity.

- ~ Carl Jung, Modern Psychology, Page 30.



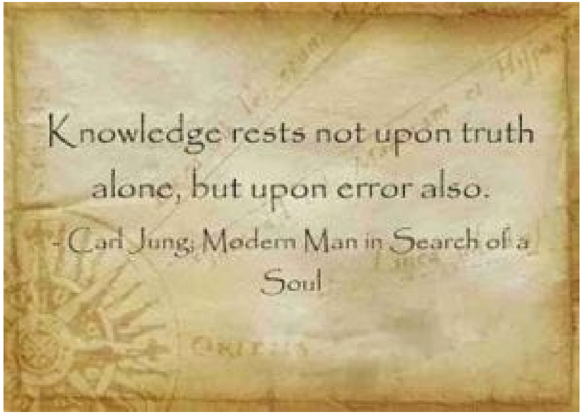
Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian.

Carl Jung, Modern Psychology, Vol. 1, Page 68.



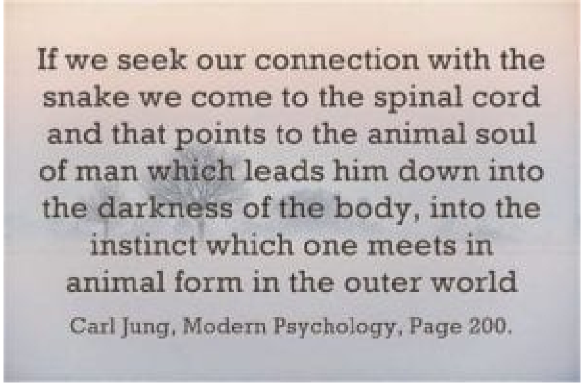
The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.

~Carl Jung, Letters Vol. II, Page 325.



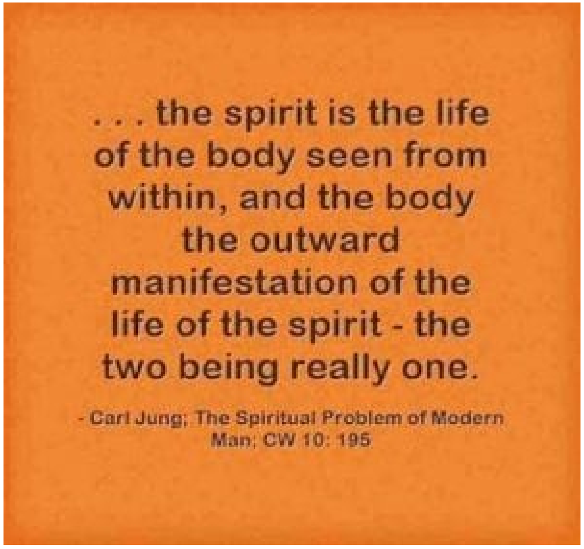
Knowledge rests not upon truth alone, but upon error also.

- Carl Jung; Modern Man in Search of a Soul



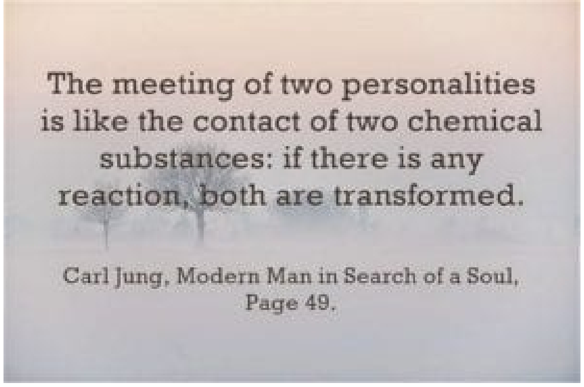
If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world

Carl Jung, Modern Psychology, Page 200.



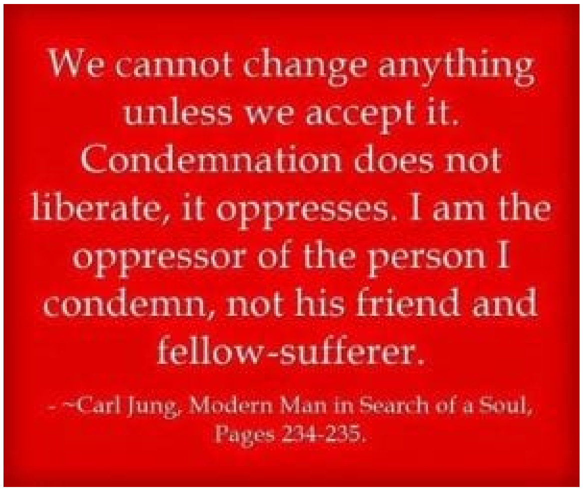
. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one.

- Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195



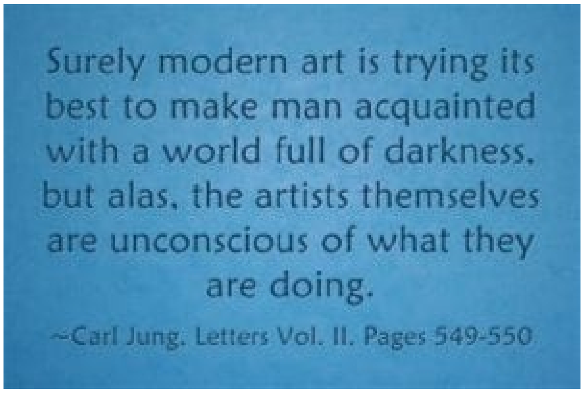
The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Carl Jung, Modern Man in Search of a Soul, Page 49.



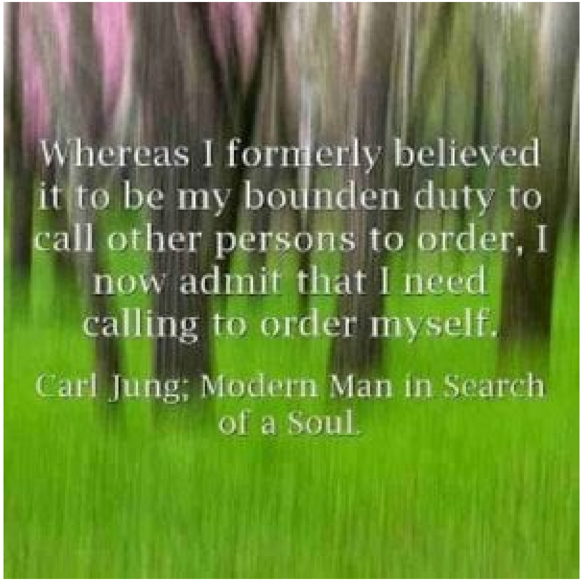
We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer.

- ~Carl Jung, Modern Man in Search of a Soul, Pages 234-235.



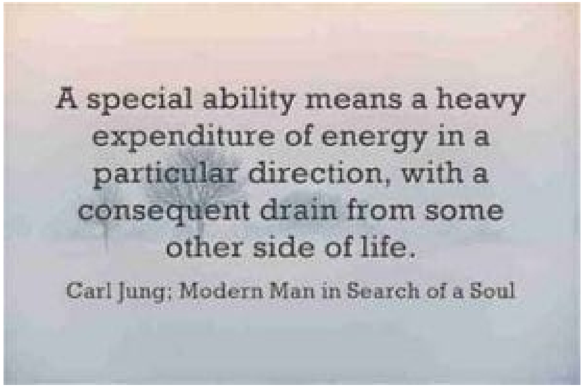
Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing.

~Carl Jung, Letters Vol. II, Pages 549-550



Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself.

Carl Jung; Modern Man in Search of a Soul.



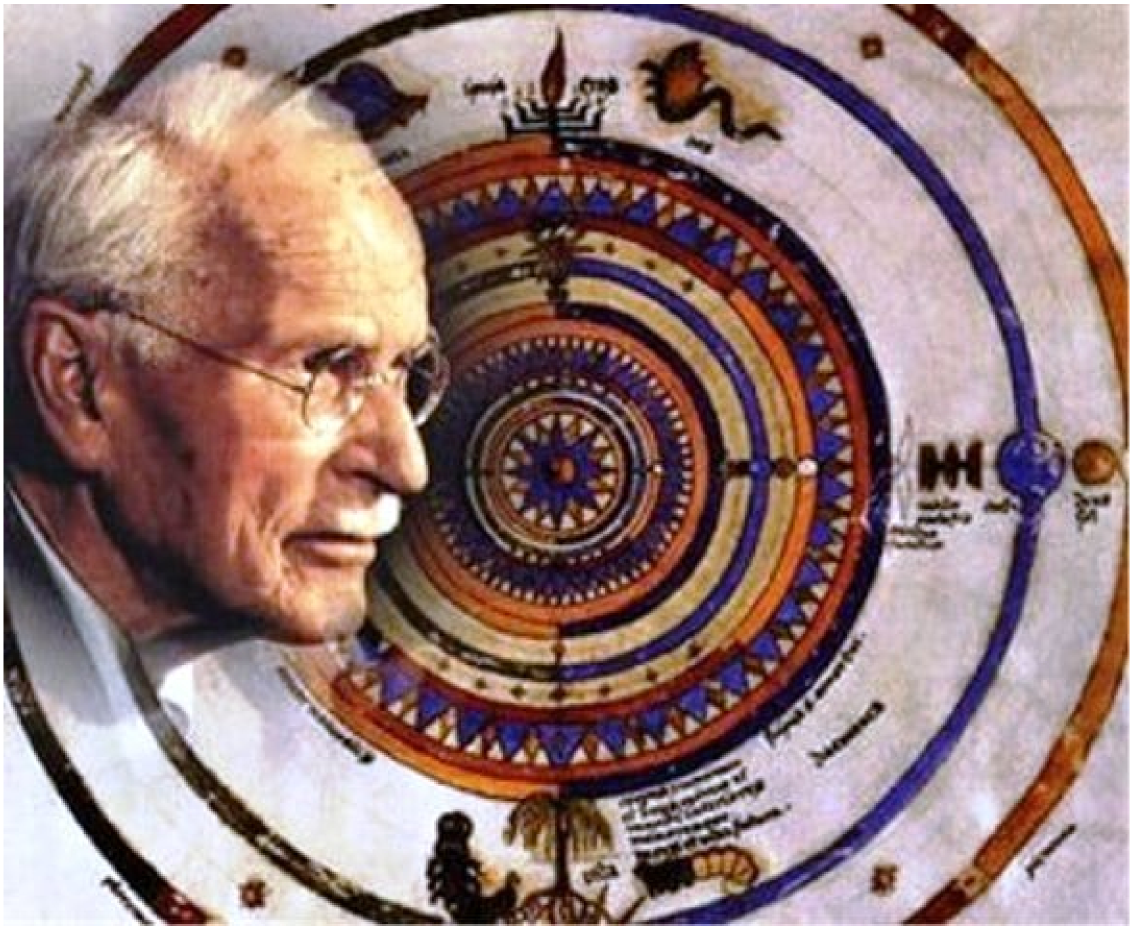
A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life.

Carl Jung; Modern Man in Search of a Soul

1. `https://www.youtube.com/watch?v=Q0_kbWoxTsQ`

In 1955, Jung’s Systema Munditotius was published anonymously (2019-04-19 11:25)

[1]



Systema Munditotius.

In 1955, Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February II, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.

He added the following comments to it:

"It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies.

At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas.

He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature.

Sprouting from him we see the tree of life, labeled vita (’life’) while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis (’fire’) and Eros (‚love’).

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!) .

The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star).

The accompanying animals of the natural world are a devilish monster and a larva.

This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle.

The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanas).

The light realm of rich fullness lies to the right, where from the bright circle [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right.

This feminine sphere is that of heaven. The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror.

These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached" Copyright © The Foundation of the works of C. G. Jung reproduced with the permission of the Foundation and Robert Hinshaw.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/40c01-3carl.jpg`

Richard L. Evans: Conversations with Carl Jung - Quotations (2019-04-19 11:49)

[1]Richard L. Evans: Conversations with Jung - YouTube

Sex is a playground for lonely scientists. Carl Jung; C.G. Jung Speaks; Pages 85-87.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9l, Archetypes of the Collective Unconscious, Page 28

"He (Carl Jung) saw "a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: "And this Shall all be a sign unto you of Wholeness and Oneness."   Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man.   Carl Jung, Conversations with C.G. Jung, Page 60.

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious.? Carl Jung, Conversations with C.G. Jung, Page 63.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Conversations with C.G. Jung, Page 68.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly. Carl Jung, Conversations with C.G. Jung, Page 67.

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world. Carl Jung, Conversations with C.G. Jung, Page 47.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important." Carl Jung, Conversations with C.G. Jung, Page 39.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes. Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. There are events which do not obey statistical laws but only those of probability. Carl Jung, Conversations with C.G. Jung, Page 59.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would ’st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self... Thus the whole world enters consciousness. Carl Jung, Conversations with C.G. Jung, Page 36.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

We should not try to escape upward or downward from the world. Carl Jung, Conversations with C.G. Jung, Page 25.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

An archetype is composed of an instinctual factor and a spiritual image. Carl Jung, Conversations with C.G. Jung, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung; Conversations with C.G. Jung, Page 21.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Conversations with C.G. Jung, Page 21.

Archetypes are images in the soul that represent the course of one’s life. Carl Jung; Conversations with C.G. Jung, Page 21.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Page 19.

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices. Carl Jung, Conversations with C.G. Jung, Page 17.

Everyone in the world is crying out to be accepted. Carl Jung, Conversations with C.G. Jung, Page 16.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Page 16.

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so called transcendent function. Carl Jung, Conversations with C.G. Jung, Page 19.

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Page 113.

A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique." Carl Jung, Conversations with C.G. Jung, Page 36.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I'm sorry. Carl Jung, Evans Conversations, Page 37.

Modern physics is truly entering the sphere of the invisible and intangible, as it were. It is in reality a field of probabilities, which is exactly the same as the unconscious. Carl Jung, Evans Conversations, Page 36.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. Carl Jung, Evans Conversations, Page 17

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

You see, the ego is continuously building up; it is not ever a finished product—it builds up. Carl Jung, Evans Conversations, Page 15

Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself." Carl Jung Conversations Evans, Pages 14-16.

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Buddha too was born in the year of the swine and there is a certain resemblance between himself [Jung]. Buddha was born the son of a king, yet had to go away alone until he found the Eightfold Path; and C.G. to had to struggle alone until he discovered the mandala an eight fold symbol of wholeness. E. Harding Conversations with Jung, Page 18

Thus, vice too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out. Carl Jung, Conversations with Jung, Page 9

The inferior is your master, and you must adapt yourself to it. Yet it is nature; there is life there. The thing that wants to be born must first be found. Carl Jung, Conversations with Jung, Page 7

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman .... Esther Harding, Conversations with Jung, Page 8.

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. E Harding, Conversations with Jung, Page 8

Do not make a long theory or you will entangle yourself in a net, in a trap. Carl Jung, Conversations with Jung, Page 8

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." E Harding, Conversations with Jung, Page 8

Go as far as your desire goes, and you will presently find that you have gone as far as your own laws allow: If you feel afraid, be brave enough to run away. Carl Jung, Conversations with Jung, Page 8

But when we are bound by an artificial barrier, or laws and moralities that have entered into us, then we are prevented from finding, or even from seeing, that there is a real barrier of the Self outside this artificial barrier. Carl Jung, E Harding, Conversations with Jung, Page 9

But within each of us is the self-regulating Self. Carl Jung, E Harding, Conversations with Jung, Page 9

If we are conscious, morality no longer exists. If we are not conscious, we are still slaves and are accursed if we obey not the law. Carl Jung, E Harding, Conversations with Jung, Page 9

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. E Harding, Conversations with Jung, Page 9

Possibly, after man will come a period of the animal and then again the plant-who knows?-and who or what will carry on the lamp of consciousness? Who knows? Carl Jung, E Harding, Conversations with Jung, Page 10

There is a third kind of relationship, the only lasting one in which it is as though there were an invisible telegraph wire between two humans. He [Jung] said, "I call it, to myself, the Golden Thread." E Harding, Conversations with Jung, Page 10

It is only when the veil of Maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. Carl Jung, E Harding, Conversations with Jung, Page 10

He [Jung] went on to speak of the three realities that make up the individuated state; God; the Self; and Relatedness. E Harding, Conversations with Jung, Page 11

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation. For otherwise illusion comes in continually, and you don’t know where you are. E Harding, Conversations with Jung, Page 11

He [Jung] felt, we had to view him like that, that Hitler is not to be taken primarily as a human man, but as an instrument of ’divine’ forces, as Judas, or, still better, as the Antichrist must be. E Harding, Conversations with Jung, Page 12

He [Jung] said he felt that the observed phenomena could only be explained with the hypothesis that time is a psychic phenomenon, i.e., a conditioning of our psyches, or of our consciousness. E Harding, Conversations with Jung, Page 13

If one can once get outside this ego conditioning, time becomes entirely relative, and the present moment is as if eternal. Carl Jung, Conversations with Jung, Page 13

This observation, however, does not tell us anything about immortality or life after death. It refers only to the quality of our experience. Carl Jung, Conversations with Jung, Page 13

He twice dreamed of Baynes after his death, each time in connection with Churchill, and each time when Churchill was actually in Switzerland, though C. G. did not know this at the time. E Harding, Conversations with Jung, Page 13

Speaking of the foolishness of the wise, he [Jung] said one must always recognize it but one does not know what a dream means, especially one's own dream. E Harding, Conversations with Jung, Page 15

Nature is just what we do not know. Carl Jung, E Harding, Conversations with Jung, Page 17

One must allow one's own foolishness, for Nature is naive; there is always the joke, the just-so. Carl Jung, E Harding, Conversations with Jung, Page 17

A man who is truly in love can only stammer, "I love you." Carl Jung, E Harding, Conversations with Jung, Page 17

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece." Carl Jung, CW 9, Page 29.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Page 29.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

Consciousness is the transformation and the transformer of the primordial instinctual images. Carl Jung, Conversations with C.G. Jung, Page 9.

Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life. Carl Jung, Conversations with C.G. Jung, Page 9.

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond. Carl Jung, Nietzsche's Zarathustra, Page 49.

Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW13, Para 76n

Anima means soul and should designate something very wonderful and immortal… Carl Jung, 9i, para. 55

Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Jung/ Bill Wilson Letters.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it's not the whole planet. Marie-Louise Von Franz, " A Matter of Heart.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

Today no one pays attention to what lies behind words. . .to the basic ideas that are there. Yet the idea is the only thing that is truly there. What I have done in my work, is simply to give new names to those ideas, to those realities. Carl Jung, Two Friendships, Page 100.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

Modern physics shattered the absolute validity of natural law and made it relative. . . . But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

Oh my, yes! Mind you, every patient you have gets interested in psychology. Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody else. That is much more interesting to them than the affairs of women. Carl Jung, Conversations Evans, Page 12.

I knew the work of Nietzsche very well. He had been a professor at Basel University, and the air was full of talk about Nietzsche; so naturally I had studied his works. And from this I saw an entirely different psychology, which was also psychology—a perfectly competent psychology, but built upon the power drive. Carl Jung, Conversations [Evans], Page 12.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations Evans, Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn’t need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. Carl Jung, Evans Conversations, Page 16.

For instance, the way in which a man should behave is expressed by an archetype. Carl Jung, Evans Conversations, Page 16.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. Carl Jung, Evans Conversations, Page 16.

Mythology is a pronouncing of a series of images that formulate the life of archetypes. Carl Jung, Evans Conversations, Page 16.

They [Gnostics] were concerned with the problem of archetypes, and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. Carl Jung, Evans Conversations, Page 18.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. Carl Jung, Evans Conversations, Page 18.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself. Carl Jung, Evans Conversations, Page 18.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. Carl Jung, Evans Conversations, Page 20.

It is a peculiar fact that the archetype of the anima plays a very great role in Western literature, French and Anglo-Saxon. But in Germany, there are exceedingly few examples in German literature where the anima plays a role. . . . Carl Jung, Evans Conversations, Page 21.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

And that’s the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud’s view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that’s all. Carl Jung, Evans Conversations, Page 23.

There is no such thing as a pure ⍰ extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. Carl Jung, Evans Conversations, Page 23.

The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. Carl Jung, Evans Conversations, Page 24.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy. Carl Jung, Evans Conversations, Page 26.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

One has observed in the beginning of the war cases of compulsion neuroses which had lasted for many years and suddenly were cured, because they got into an entirely new condition. Carl Jung, Evans Conversations, Page 27.

Even the schizophrenic can be vastly improved by a shock because that’s a new condition; it is a very shocking thing, so it shocks them out of their habitual attitude. Carl Jung, Evans Conversations, Page 27.

Consider for instance, those animals that have specially differentiated anatomical characteristics, those of the teeth or something like that. Well, they have a mental behavior which is in accordance with those organs. Carl Jung, Evans Conversations, Page 27.

In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. Carl Jung, Evans Conversations, Page 33.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. Carl Jung, Evans Conversations, Page 33.

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them. Carl Jung, Evans Conversations, Page 34.

You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. Carl Jung, Evans Conversations, Page 34.

You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Carl Jung, Evans Conversations, Page 34.

For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it. Carl Jung, Evans Conversations, Page 35.

You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. Carl Jung, Evans Conversations, Page 35.

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

So you see, man is not complete when he lives in a world of statistical truth. Carl Jung, Evans Conversations, Page 36.

Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. Carl Jung, Evans Conversations, Page 36.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans Conversations, Page 36.

Natural science may say, "You need no connection with the past; you can wipe it out," but that is a mutilation of the human being. Carl Jung, Evans Conversations, Page 36.

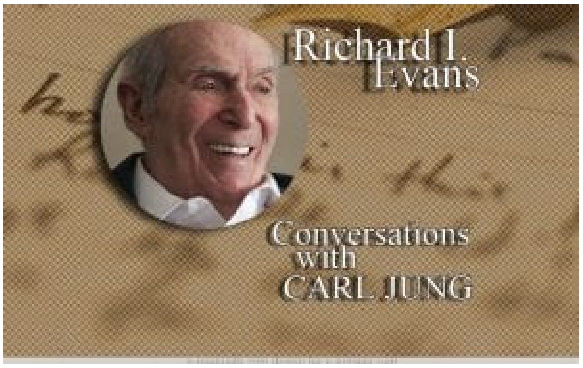
Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions. Carl Jung, Evans Conversations, Page 34.

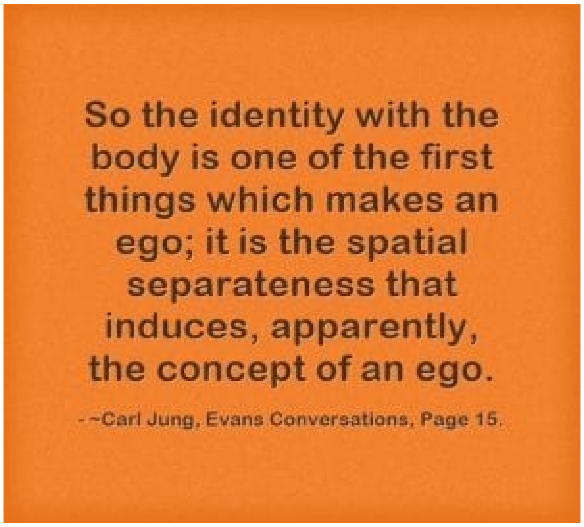
It seems quite strange to me that one doesn’t see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. Carl Jung, Evans Conversations, Page 36.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

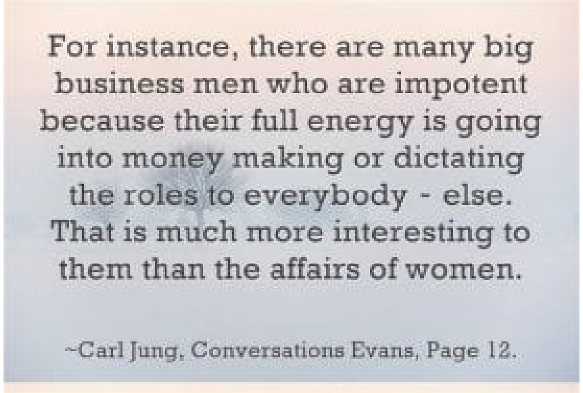
Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Carl Jung, Richard L. Evans Interview. Para 62.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the anifestation of a complex. People have very shallow breathing; don't ventilate the aspices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

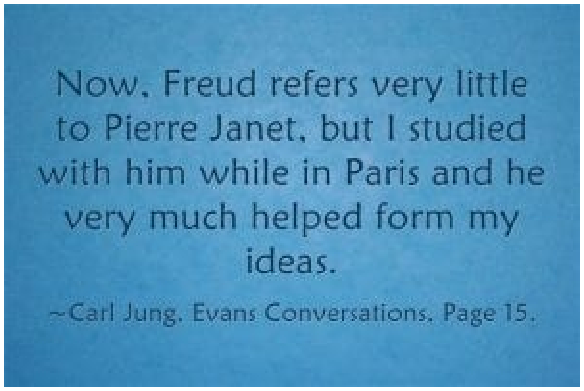



So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego.

- ~Carl Jung, Evans Conversations, Page 15.


For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody - else. That is much more interesting to them than the affairs of women.

~Carl Jung, Conversations Evans, Page 12.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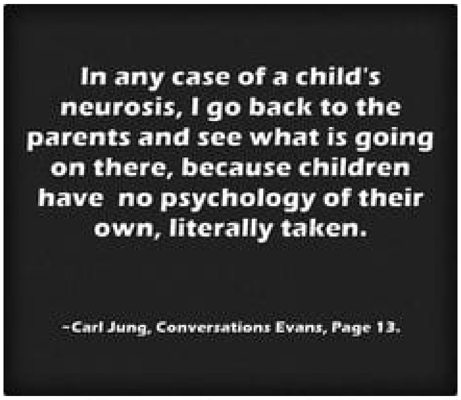
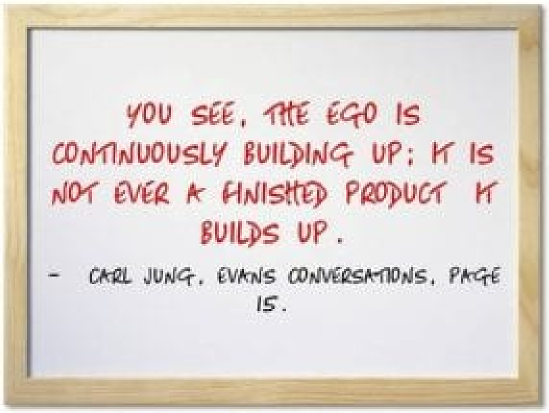
~Carl Jung, Evans Conversations, Page 15.



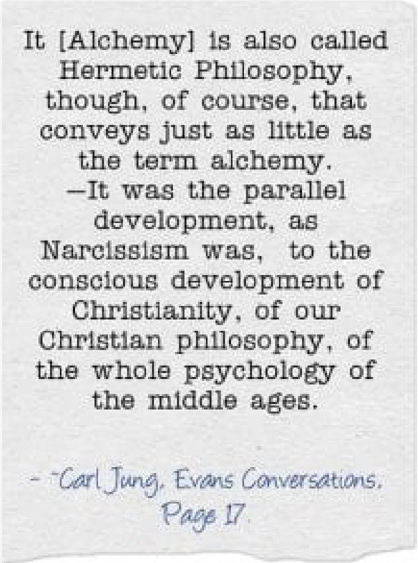
In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken.

~Carl Jung, Conversations Evans, Page 13.



YOU SEE, THE EGO IS CONTINUOUSLY BUILDING UP; IT IS NOT EVER A FINISHED PRODUCT IT BUILDS UP.

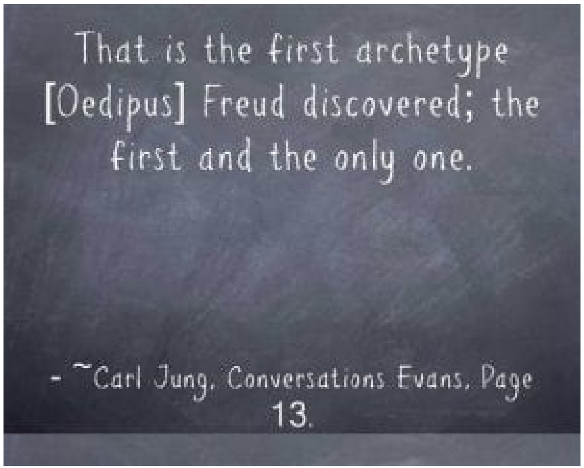
- CARL JUNG, EVANS CONVERSATIONS, PAGE 15.



It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.

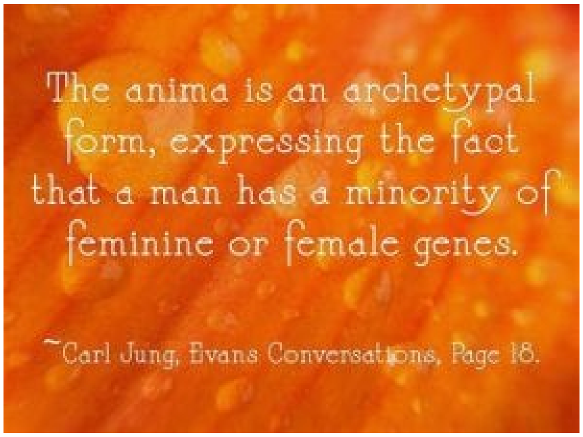
—It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

- ~Carl Jung, Evans Conversations, Page 17.



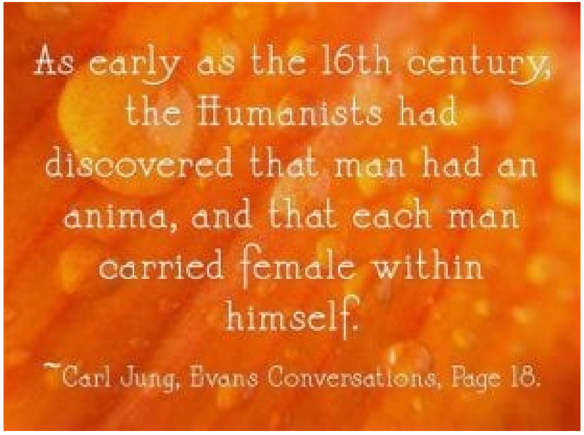
That is the first archetype [Oedipus] Freud discovered; the first and the only one.

- ~Carl Jung, Conversations Evans, Page 13.



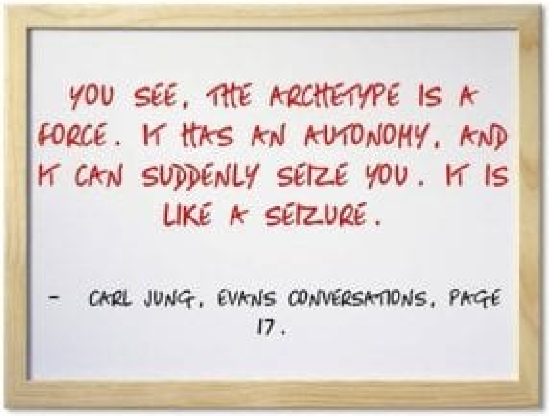
The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.

~Carl Jung, Evans Conversations, Page 18.



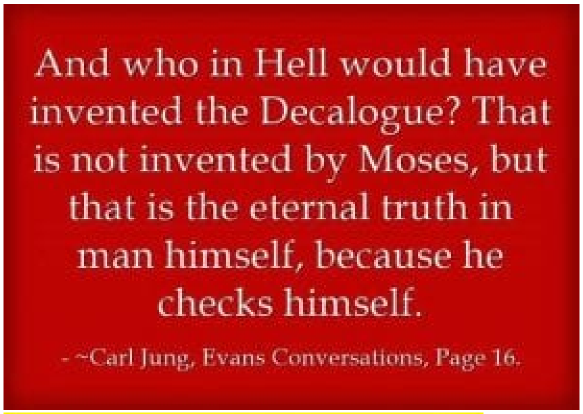
As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.

~Carl Jung, Evans Conversations, Page 18.



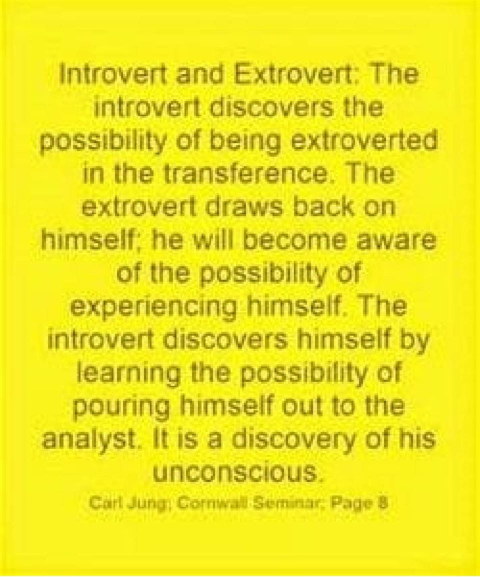
YOU SEE, THE ARCHETYPE IS A FORCE. IT HAS AN AUTONOMY, AND IT CAN SUDDENLY SEIZE YOU. IT IS LIKE A SEIZURE.

– CARL JUNG, EVANS CONVERSATIONS, PAGE 17.



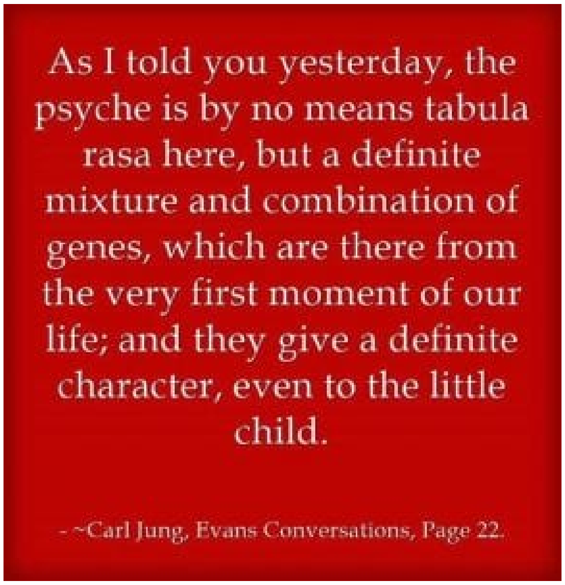
And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself.

- ~Carl Jung, Evans Conversations, Page 16.



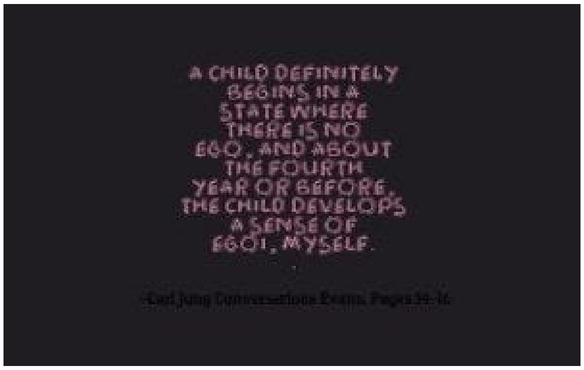
Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.

Carl Jung; Cornwall Seminar; Page 8



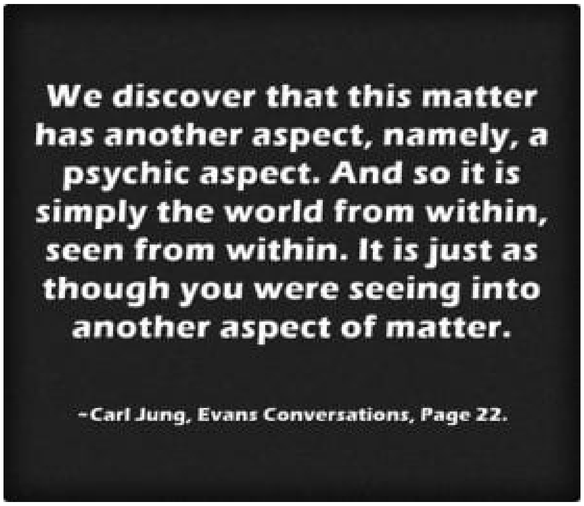
As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child.

- ~Carl Jung, Evans Conversations, Page 22.



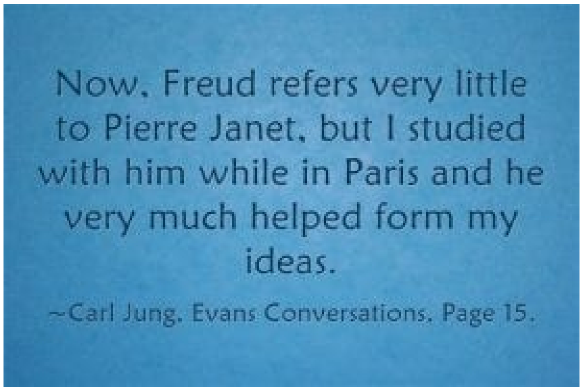
A CHILD DEFINITELY BEGINS IN A STATE WHERE THERE IS NO EGO, AND ABOUT THE FOURTH YEAR OR BEFORE, THE CHILD DEVELOPS A SENSE OF EGO I, MYSELF.

~Carl Jung Conversations Evans, Pages 15-16



We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter.

~Carl Jung, Evans Conversations, Page 22.



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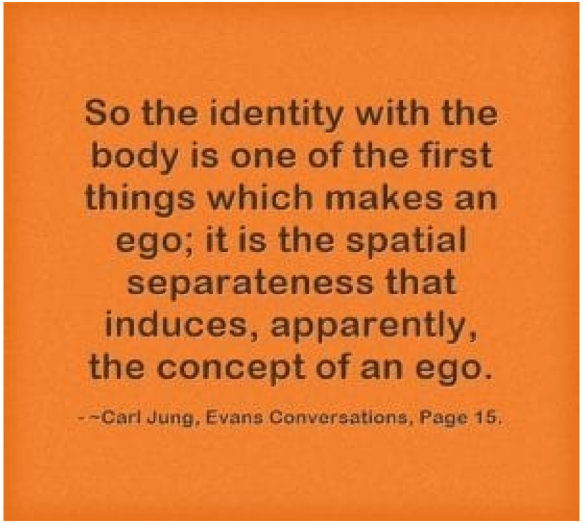

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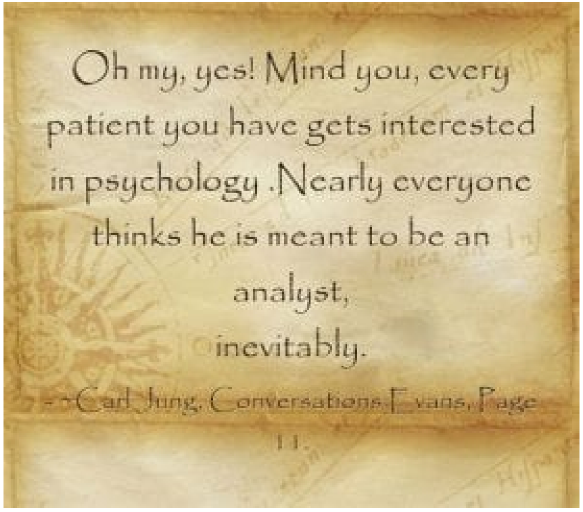
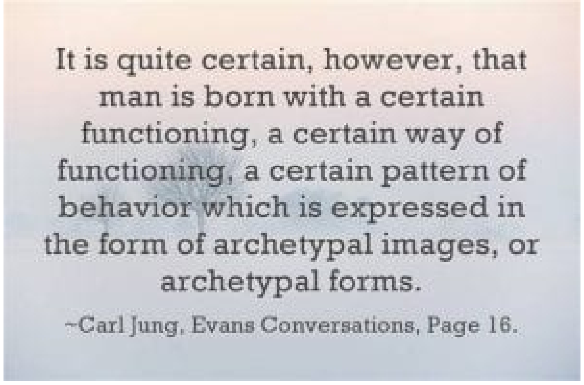


Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst,

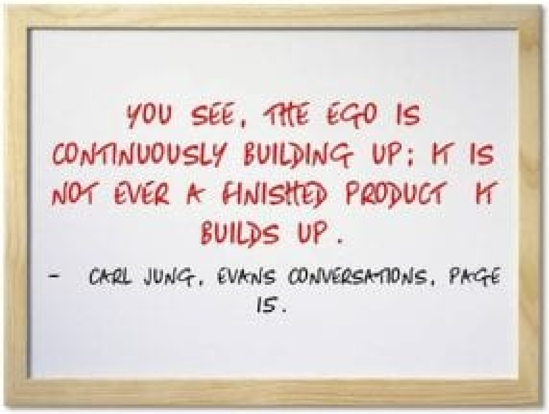
inevitably.

- ~Carl Jung, Conversations Evans, Page 11.



It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms.

~Carl Jung, Evans Conversations, Page 16.



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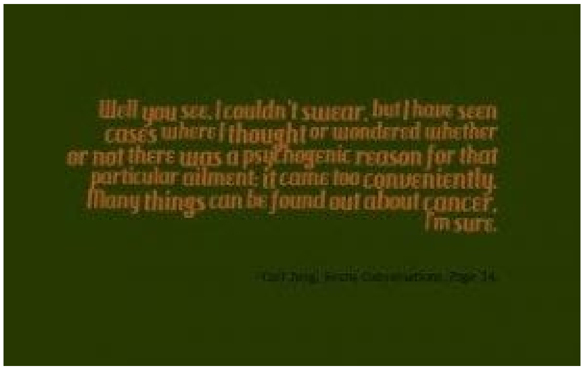
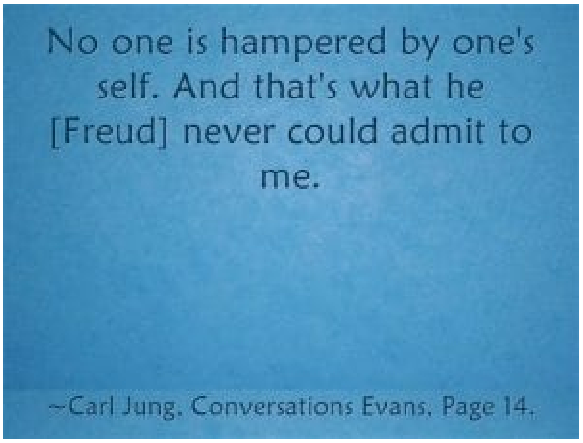


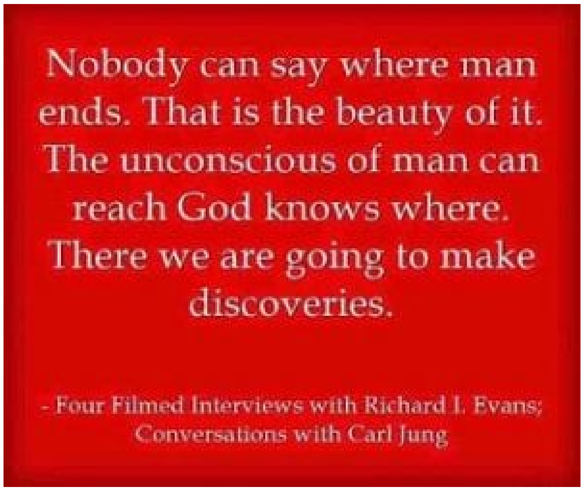
Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure.

~Carl Jung, Evans Conversations, Page 14.



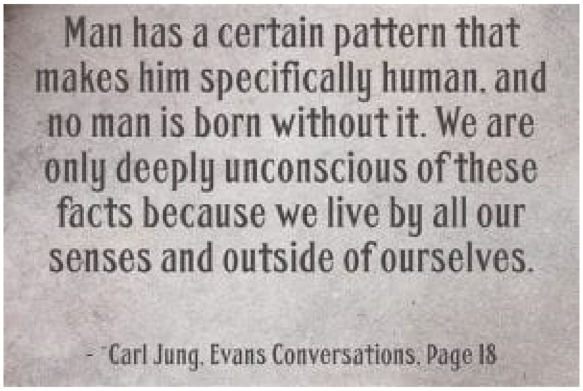
No one is hampered by one's self. And that's what he [Freud] never could admit to me.

~Carl Jung, Conversations Evans, Page 14.



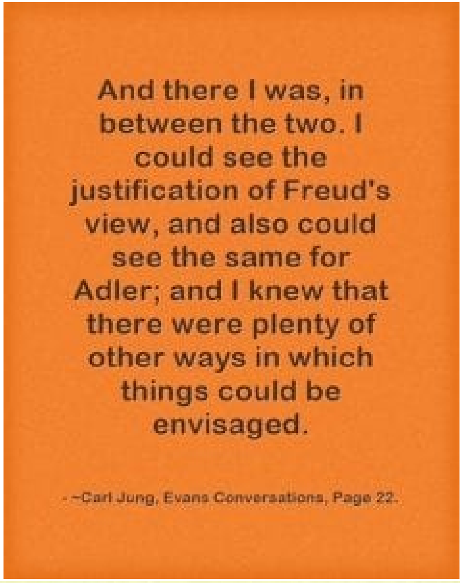
Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries.

- Four Filmed Interviews with Richard I. Evans; Conversations with Carl Jung



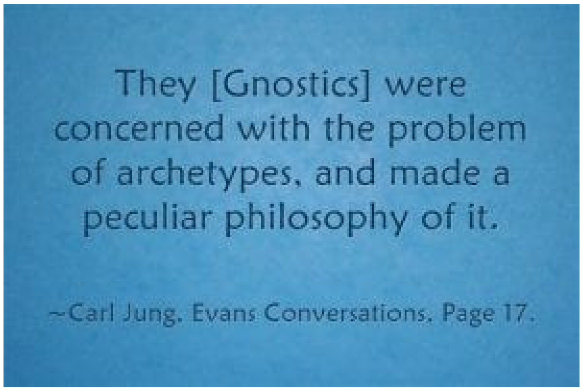
Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves.

- ~Carl Jung, Evans Conversations, Page 18



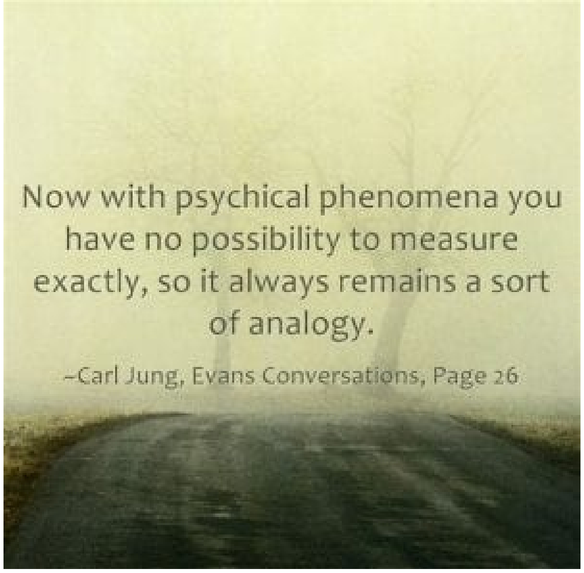
And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged.

- ~Carl Jung, Evans Conversations, Page 22.



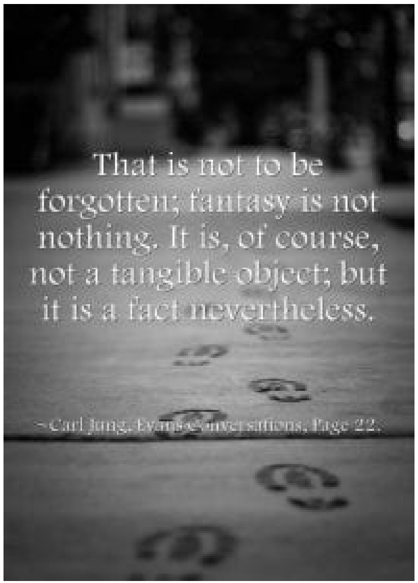
They [Gnostics] were concerned with the problem of archetypes, and made a peculiar philosophy of it.

~Carl Jung, Evans Conversations, Page 17.



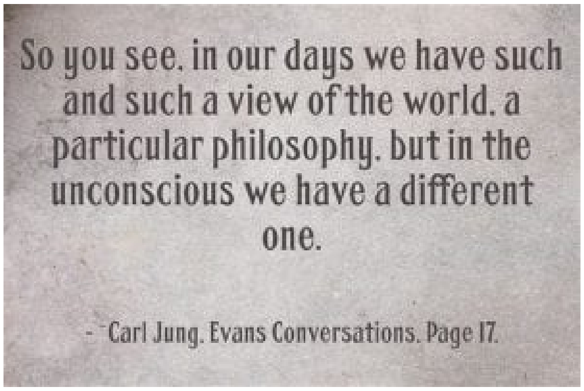
Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy.

~Carl Jung, Evans Conversations, Page 26



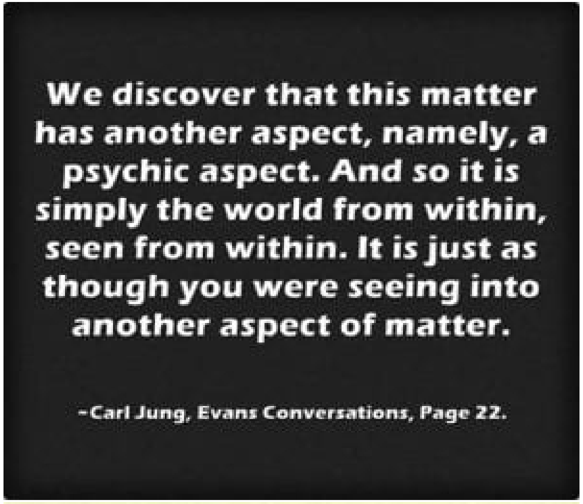
That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

~Carl Jung, Evans Conversations, Page 22.



So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one.

- Carl Jung, Evans Conversations, Page 17.



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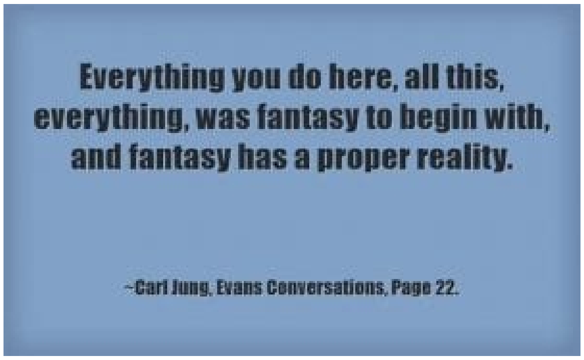
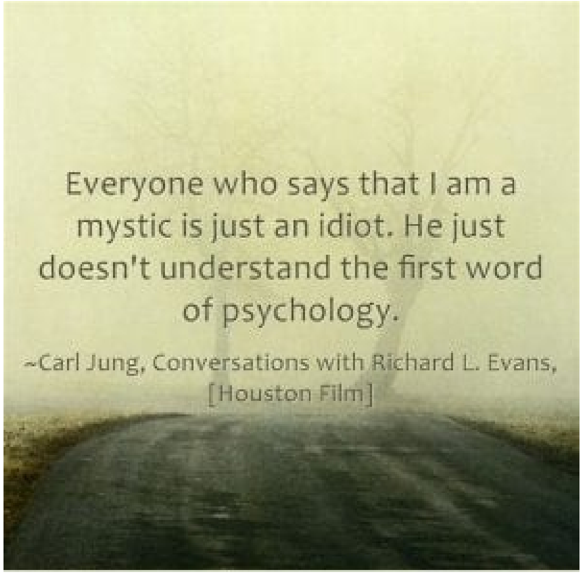


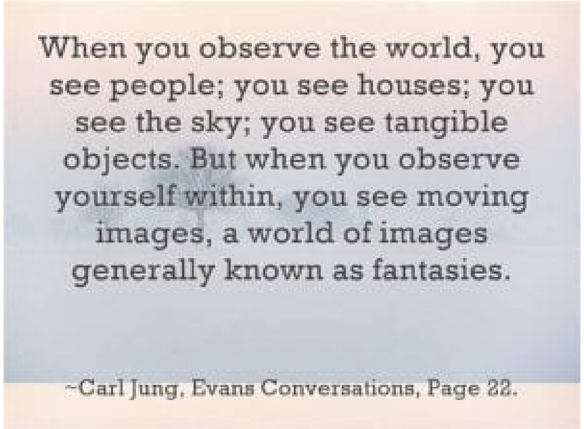
Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality.

~Carl Jung, Evans Conversations, Page 22.



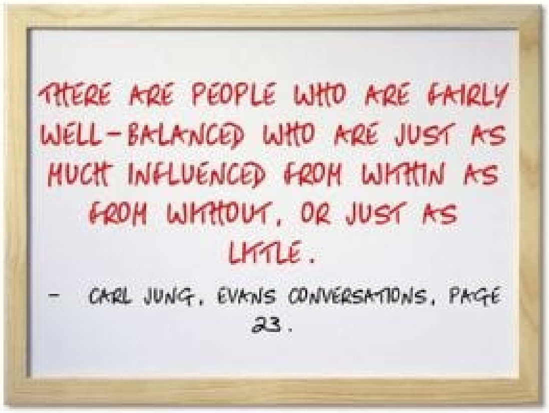
Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word of psychology.

~Carl Jung, Conversations with Richard L. Evans, [Houston Film]

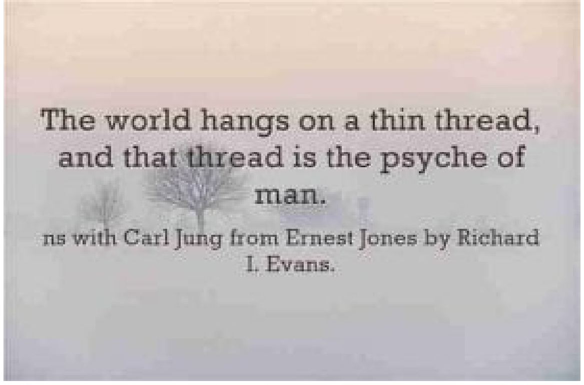


When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

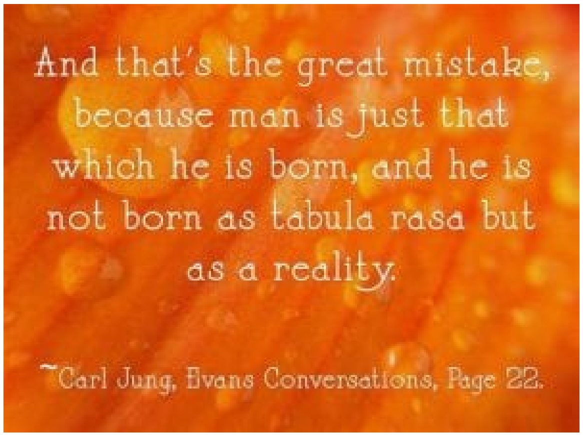
~Carl Jung, Evans Conversations, Page 22.


THERE ARE PEOPLE WHO ARE FAIRLY WELL-BALANCED WHO ARE JUST AS MUCH INFLUENCED FROM WITHIN AS FROM WITHOUT, OR JUST AS LITTLE.

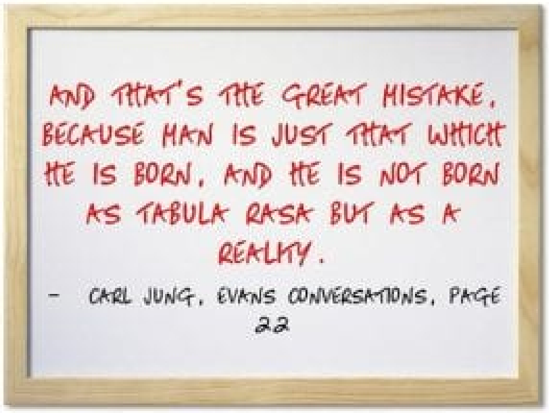
– CARL JUNG, EVANS CONVERSATIONS, PAGE 23.


The world hangs on a thin thread, and that thread is the psyche of man.

ns with Carl Jung from Ernest Jones by Richard I. Evans.


And that's the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality.

~Carl Jung, Evans Conversations, Page 22.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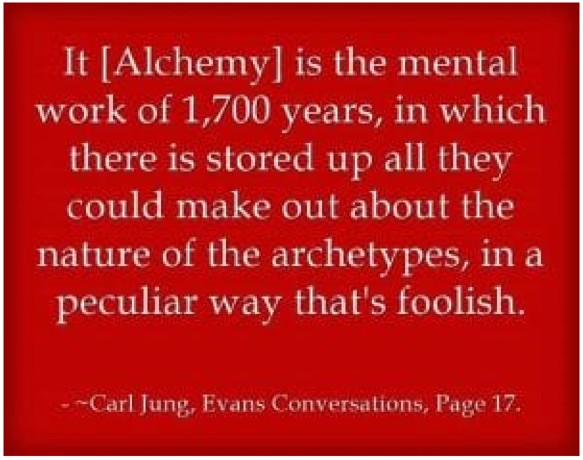
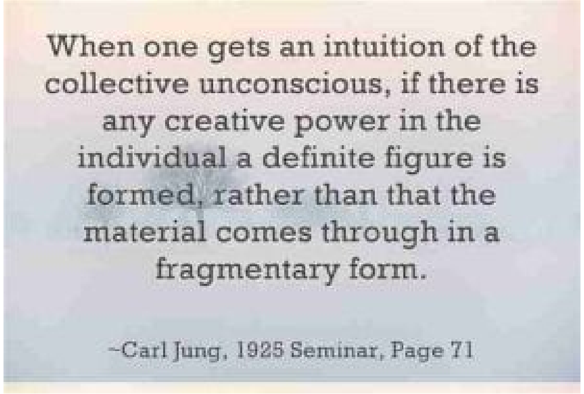
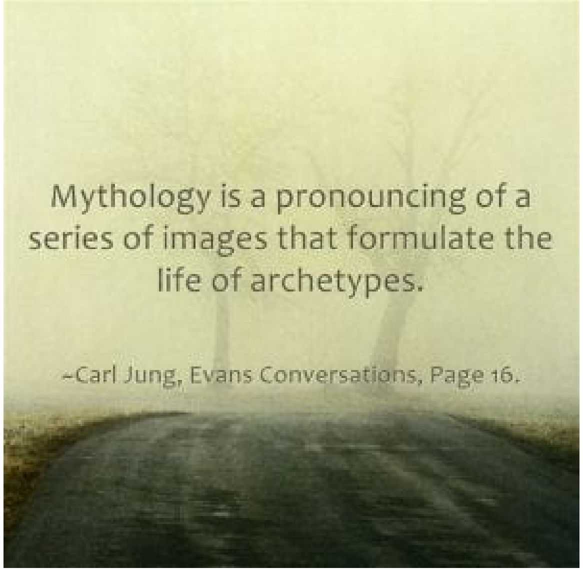

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish.

- ~Carl Jung, Evans Conversations, Page 17.

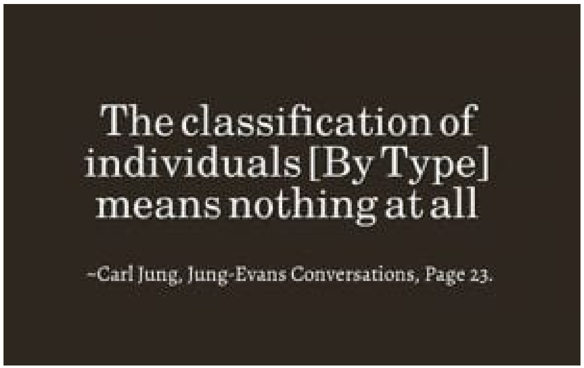

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

~Carl Jung, 1925 Seminar, Page 71



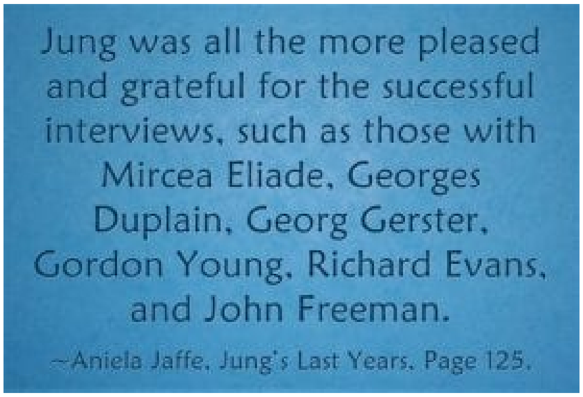
Mythology is a pronouncing of a series of images that formulate the life of archetypes.

~Carl Jung, Evans Conversations, Page 16.



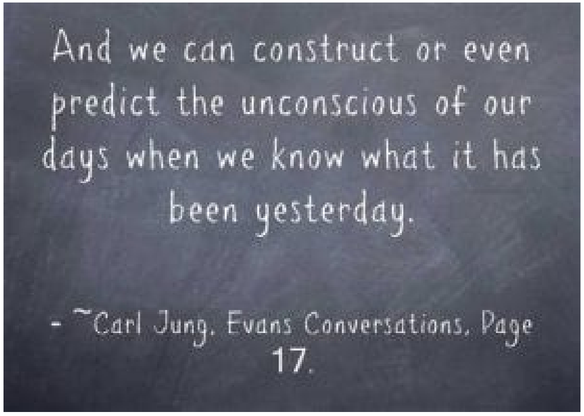
The classification of individuals [By Type] means nothing at all

~Carl Jung, Jung-Evans Conversations, Page 23.



Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman.

~Aniela Jaffe, Jung's Last Years, Page 125.



And we can construct or even predict the unconscious of our days when we know what it has been yesterday.

- ~Carl Jung, Evans Conversations, Page 17.

1. `https://www.youtube.com/watch?v=ZcXg25NpYeA`

Systema Munditotius (2019-04-19 11:55)

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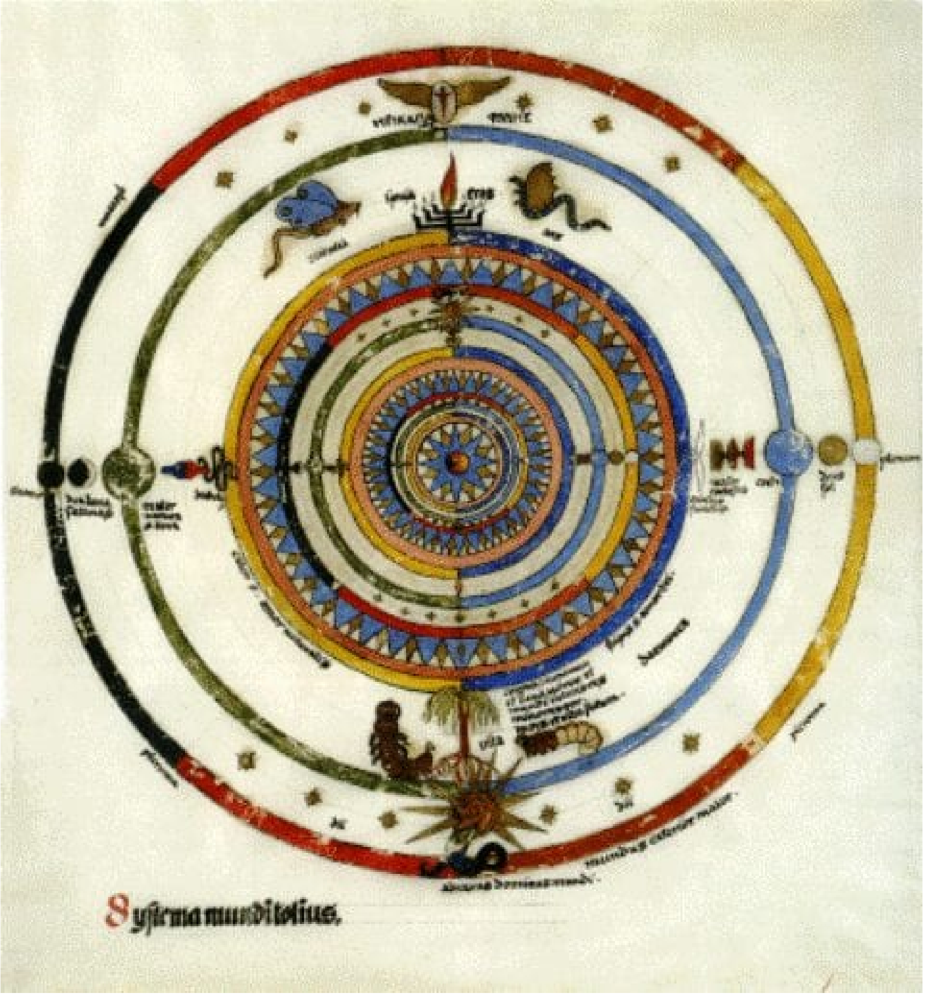

Systema Munditotius. (30 CM x 34 CM) In 1955.

Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February 11, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.

He added the following comments to it: "It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies. At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas. He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature. Sprouting from him we see the tree of life, labeled vita ("life") while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ("fire") and Eros ("love"). Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!). – The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star). The accompanying animals of the natural world are a devilish monster and a larva. This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanus). The light realm of rich fulness lies to the right, where from the bright circle frigus sive amor dei [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right. – This feminine sphere is that of heaven. – The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror. These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached"

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http://www.american-buddha.com/redbookjung.364.htm #

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/07/23963-systema2bmunditotius.jpg`

Carl Jung on "Magic" - Quotations (2019-04-19 15:31)

[1]Carl Jung on "Magic" - YouTube

Carl Jung on “Magic” – Anthology.

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

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Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl

Jung, Conversations with C.G. Jung, Page 59.

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

The magical word is one that lets "a primordial word resound behind it"'; magical action releases primordial action. Carl Jung, Letters Vol. 1, Pages 59-63.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

The Dharma Kaya = the world of absolute truth.

The Sambhoga Kaya = the world of subtle bodies.

The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

"Magic," he says, is "the preceptor and teacher of the physician," who derives his knowledge from the lumen naturae. Carl Jung citing Paracelsus, CW 13, Par 148.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself, Carl Jung, CW 14, Para 289

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it’s a thing unheard. Vanish at once! We’ve said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

Magic is the science of the jungle. Carl Jung, Civilization in Transition, Page 63.

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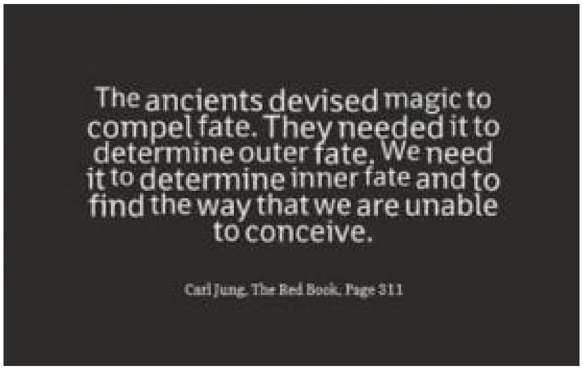
And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119



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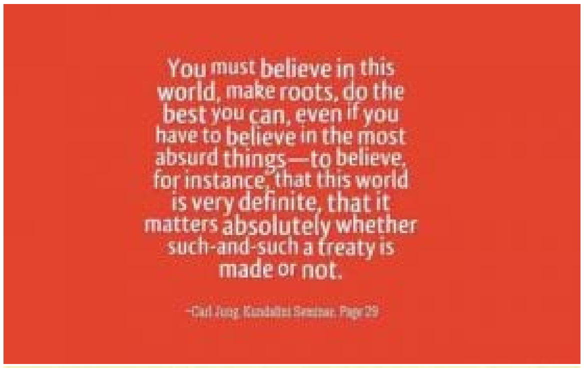
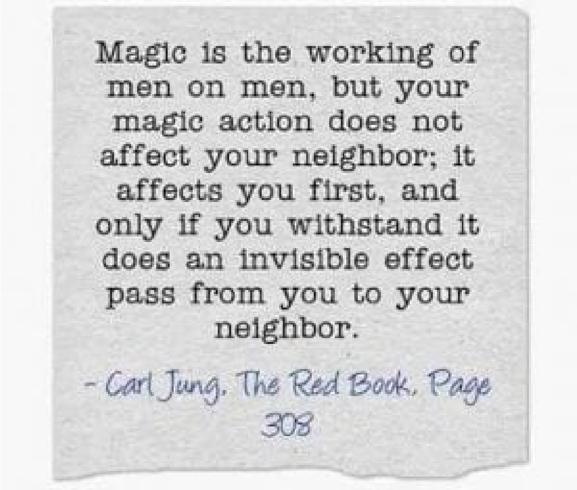
Carl Jung, The Red Book, Page 311



You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

~Carl Jung, Kundalini Seminar, Page 29



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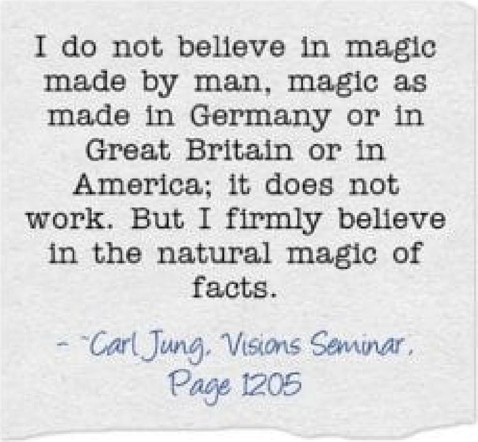

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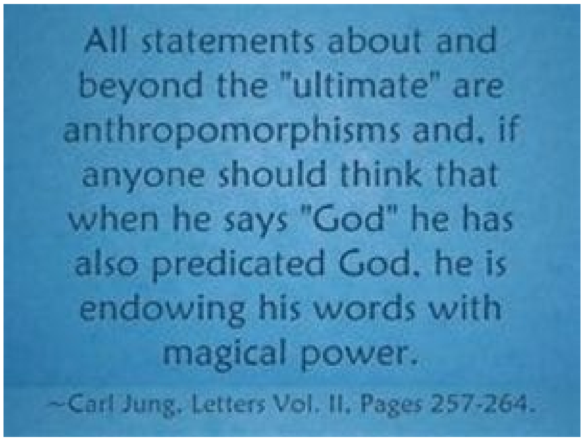

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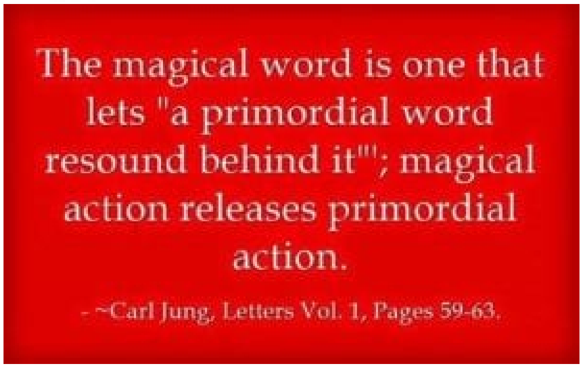

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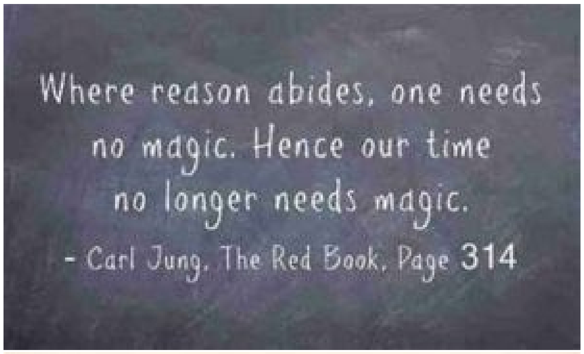

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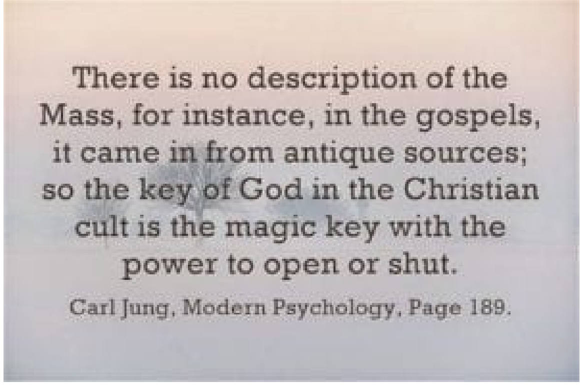
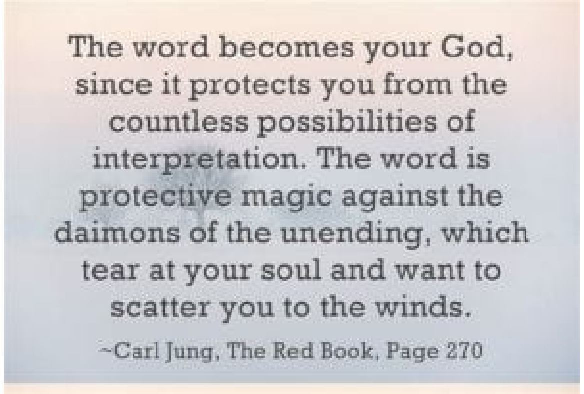


There is no description of the Mass, for instance, in the gospels, it came in from antique sources; so the key of God in the Christian cult is the magic key with the power to open or shut.

Carl Jung, Modern Psychology, Page 189.



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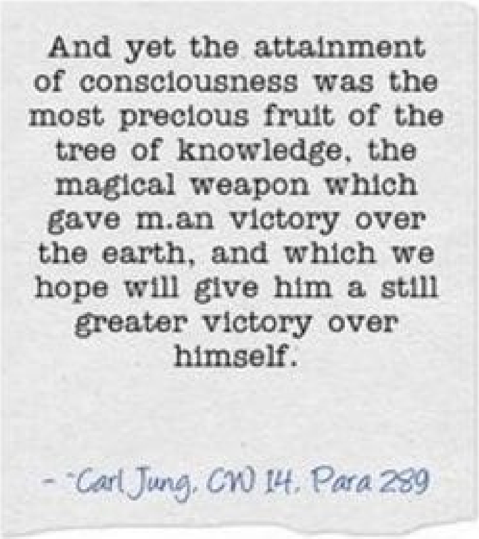

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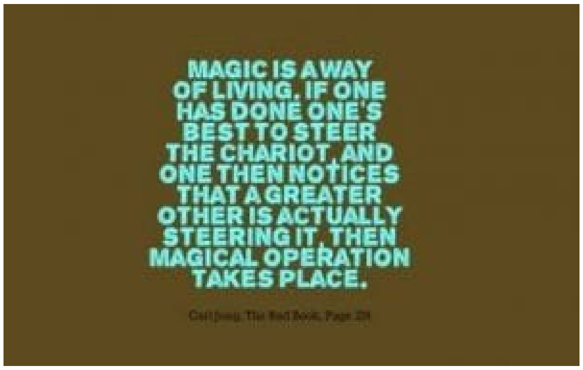

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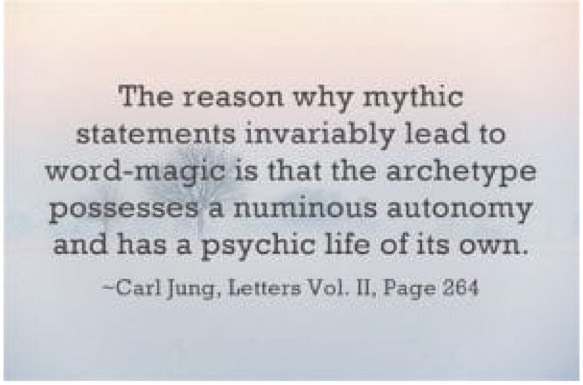

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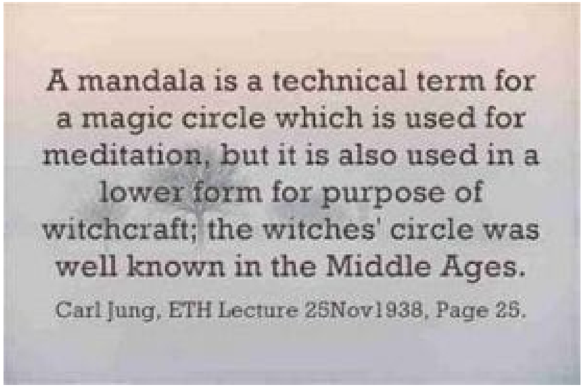

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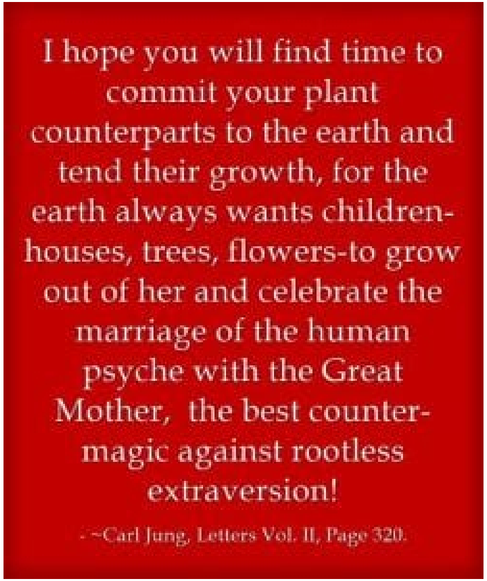
Carl Jung, ETH Lecture 25Nov1938, Page 25.



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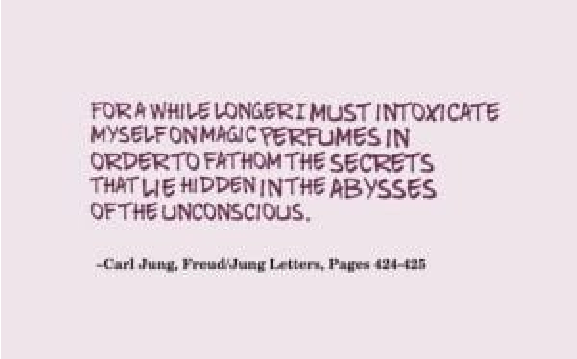
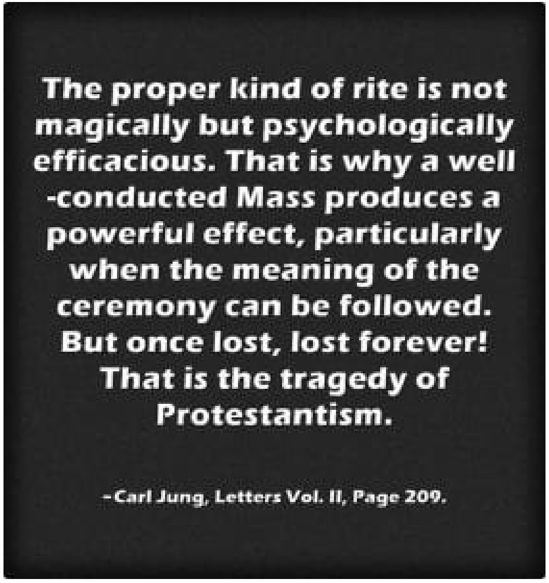


FOR A WHILE LONGER I MUST INTOXICATE MYSELF ON MAGIC PERFUMES IN ORDER TO FATHOM THE SECRETS THAT LIE HIDDEN IN THE ABYSSES OF THE UNCONSCIOUS.

-Carl Jung, Freud/Jung Letters, Pages 424-425



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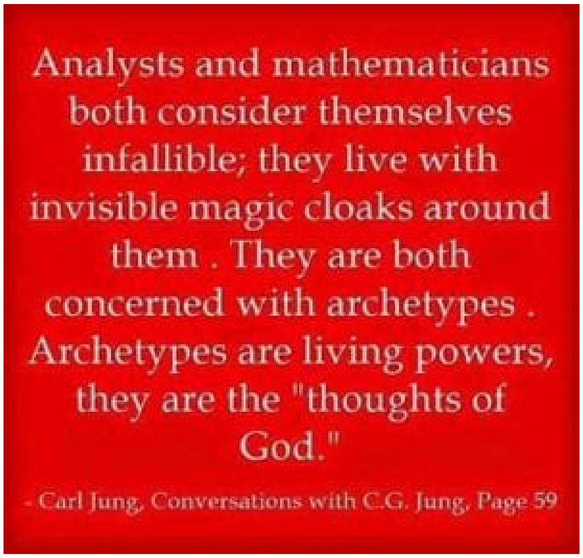

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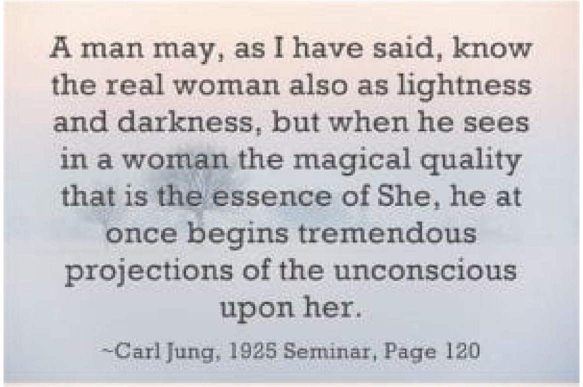

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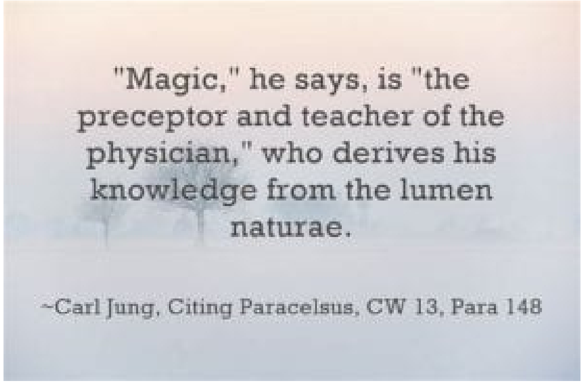

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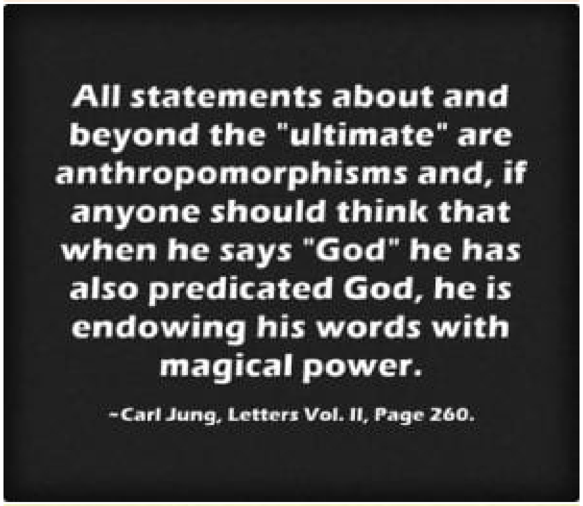

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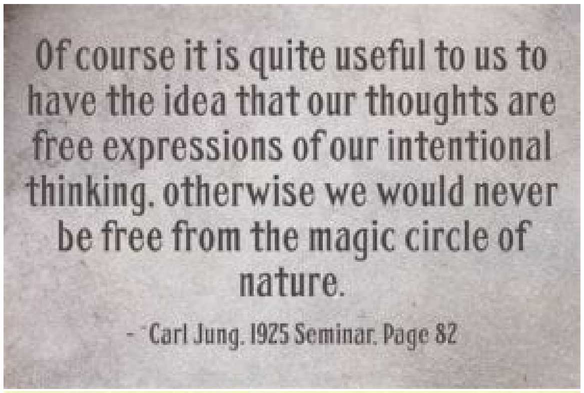

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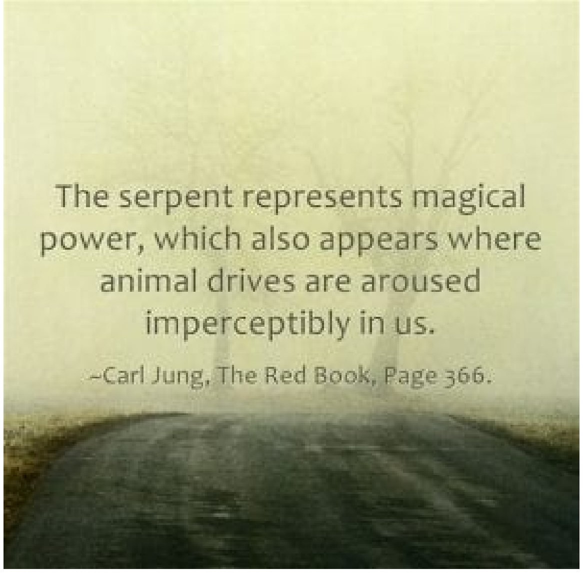

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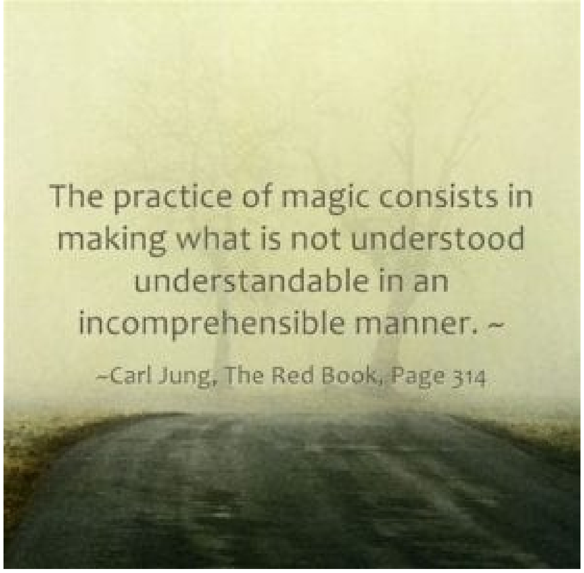

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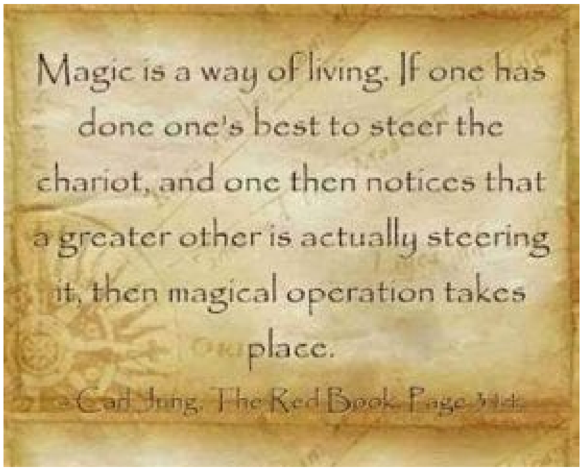

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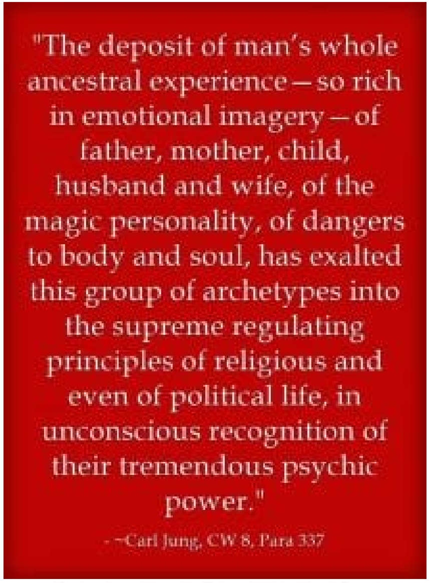

"The deposit of man's whole ancestral experience – so rich in emotional imagery – of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power."

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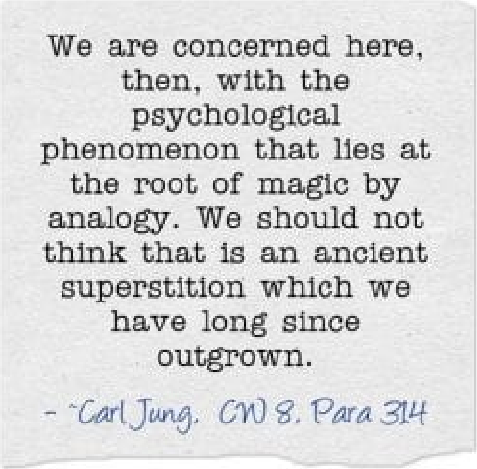
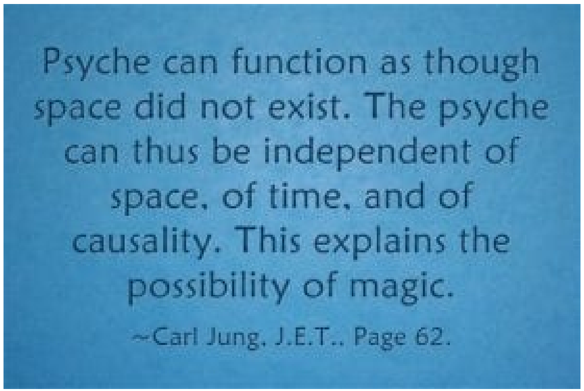


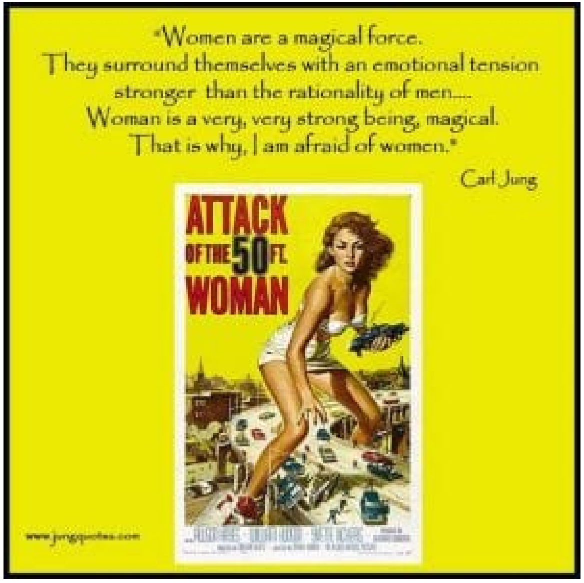
We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown.

- ~Carl Jung, CW 8, Para 314



Psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic.

~Carl Jung, J.E.T., Page 62.



"Women are a magical force.
They surround themselves with an emotional tension stronger than the rationality of men....
Woman is a very, very strong being, magical.
That is why, I am afraid of women."

Carl Jung

ATTACK
OF THE 50 FT.
WOMAN

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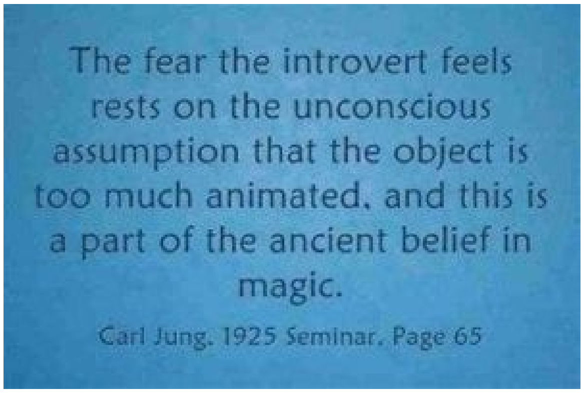

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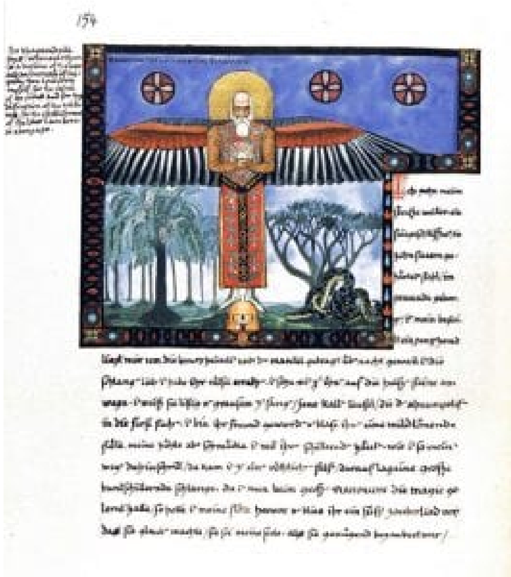
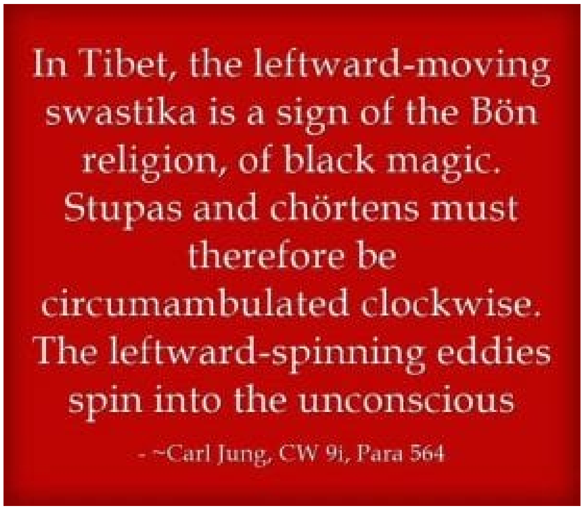
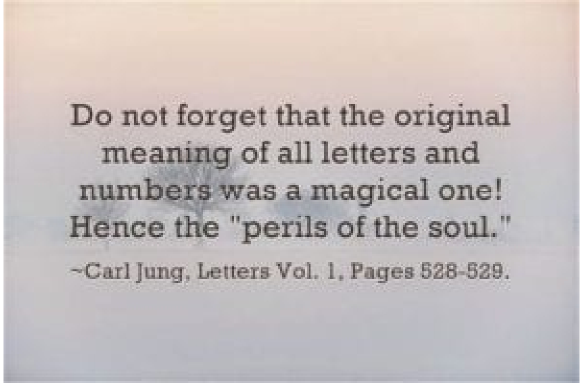




In Tibet, the leftward-moving swastika is a sign of the Bön religion, of black magic. Stupas and chörtens must therefore be circumambulated clockwise. The leftward-spinning eddies spin into the unconscious

- ~Carl Jung, CW 9i, Para 564



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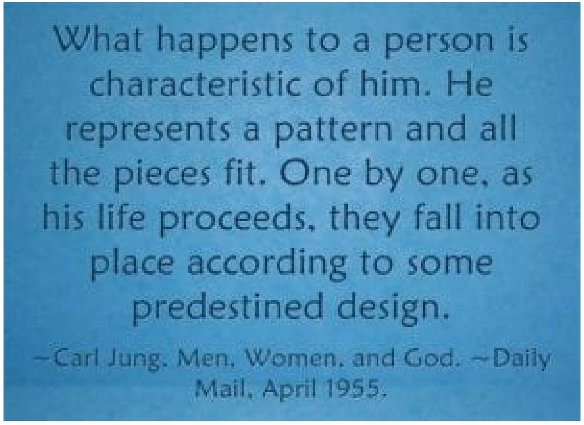
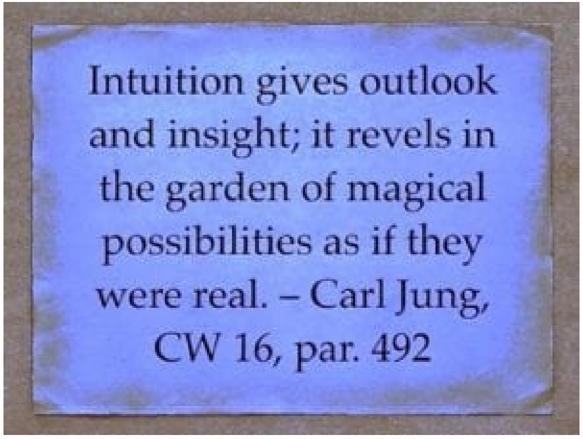


What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design.

~Carl Jung, Men, Women, and God. ~Daily Mail, April 1955.



Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real. – Carl Jung, CW 16, par. 492

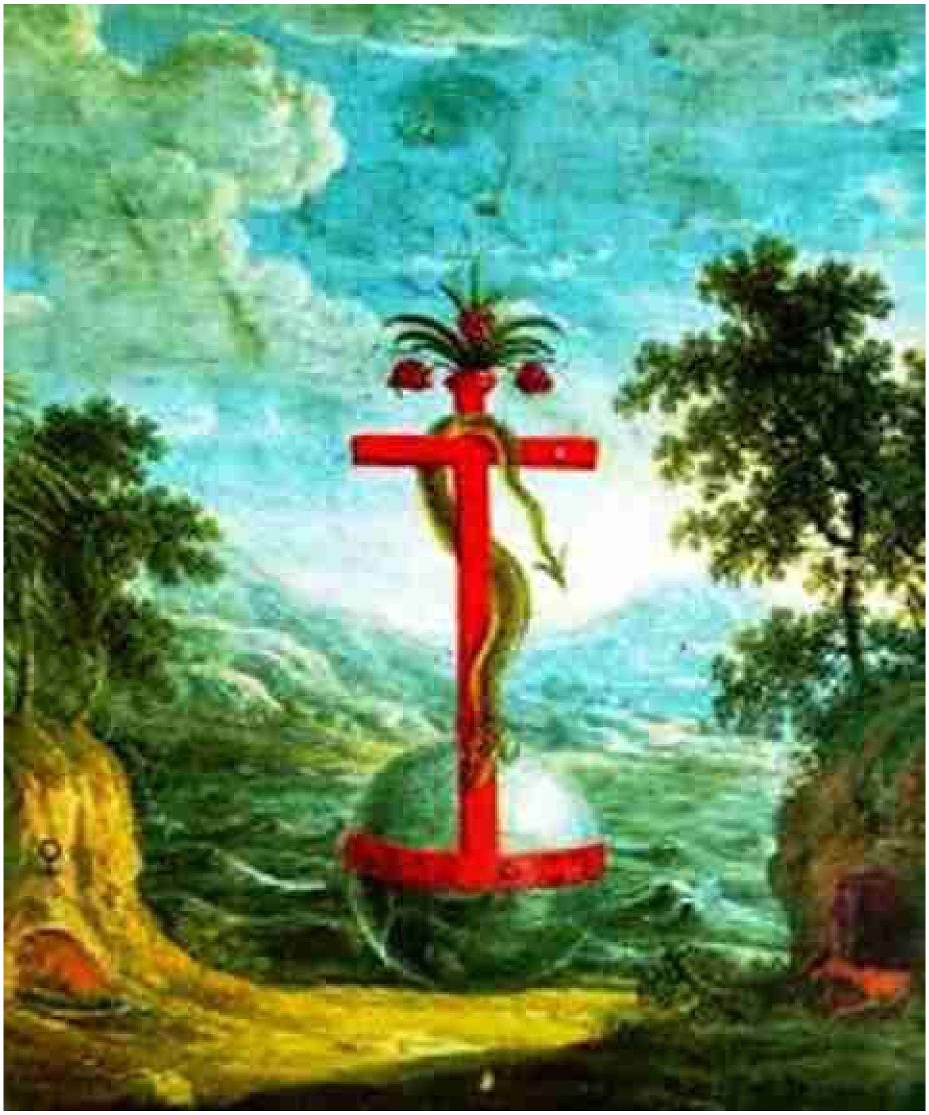
WHERE REASON ABIDES ONE NEEDS NO MAGIC. HENCE OUR TIME NO LONGER NEEDS MAGIC.

Carl Jung, The Red Book, Page 314

1. `https://www.youtube.com/watch?v=B3UxUOL-Sxg`

Dr. Jung's "Green Christ Vision.": (2019-04-19 16:32)

[1]



In 1939 1 gave a seminar on the Spiritual Exercises of Ignatius Loyola.

At the same time I was occupied on the studies for Psychology and Alchemy.

One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross. It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.

The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.

The vision came to me as if to point out that I had overlooked something in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.

When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone. My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter.” Carl Jung, Memories Dreams and Reflections, Pages 210-211.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/64e62-12bgreen.jpg`

Carl Jung on “Man’s Stupidity.” (2019-04-19 18:21)

[1]

Our striving focused on sagacity and intellectual superiority, and we hence developed all our cleverness.

But the extraordinary extent of stupidity inherent in all men was disregarded and denied.

But if we accept the other in us, we also evoke the particular stupidity of our nature.

Stupidity is one of man’s strange hobbyhorses.

There is something divine about it, and yet something of the megalomania of the world.

Which is why stupidity is really large.

It keeps away everything that could induce us to intelligence.

It leaves everything not understood which is not naturally supposed to demand understanding.

This particular stupidity occurs in thought and in life.

Somewhat deaf somewhat blind, it brings about necessary fate and keeps from us the virtuousness coupled with rationality.

It is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.

But many people are logical in their lack of reason" (P.487). Liber Novus, Page 316, Footnote 277.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/1a1b0-2.jpg`

Carl Jung: The Burgholzli racket must be stopped. . . (2019-04-19 23:00)

[1]

To Alphonse Maeder

Dear Colleague, Kaserne St. Gallen, 28 October 1911

Please forgive me for answering your letter only now.

It was impossible to do so earlier because I was detailed for a very strenuous mountain exercise.

I find it very boring that people are so lazy.

Thenext meeting1 would be a good opportunity to cover some elementary ground, for instance the cathartic and psychoanalytical method, ortrauma and sexual constitution.

In case of necessity I could bring my Brussels lecture with me (child analysis).

Then we must set aside some time for discussing matters bearing on the Association.

The Burgholzli racket must be stopped. . . . The whole analytical tradition is going to the devil there.

In accordance with our psychoanalytical principles I would only like to speed up this process of reverting to anatomy and classification by dissociating ourselves from the Clinic.

We can expect nothing good from those people.

With
best greetings,

Sincerely,

JUNG Carl Jung, Letters Vol. I, Page 25

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cf856-12bmaeder.jpg`

Carl Jung: I doubt very much whether we of the Freudian school would be welcome guests. (2019-04-19 23:00)

To Auguste Forel

Dear Professor Forel, 12 October 1909

Unfortunately your letter of 26.VIII.09 came into my hands only shortly after my return from America.

Hence my delay in answering.

Naturally I sympathize with your project for the coalition of all psychotherapists, but, given the present irreconcilability of opposites, I doubt very much whether we of the Freudian school would be welcome guests.

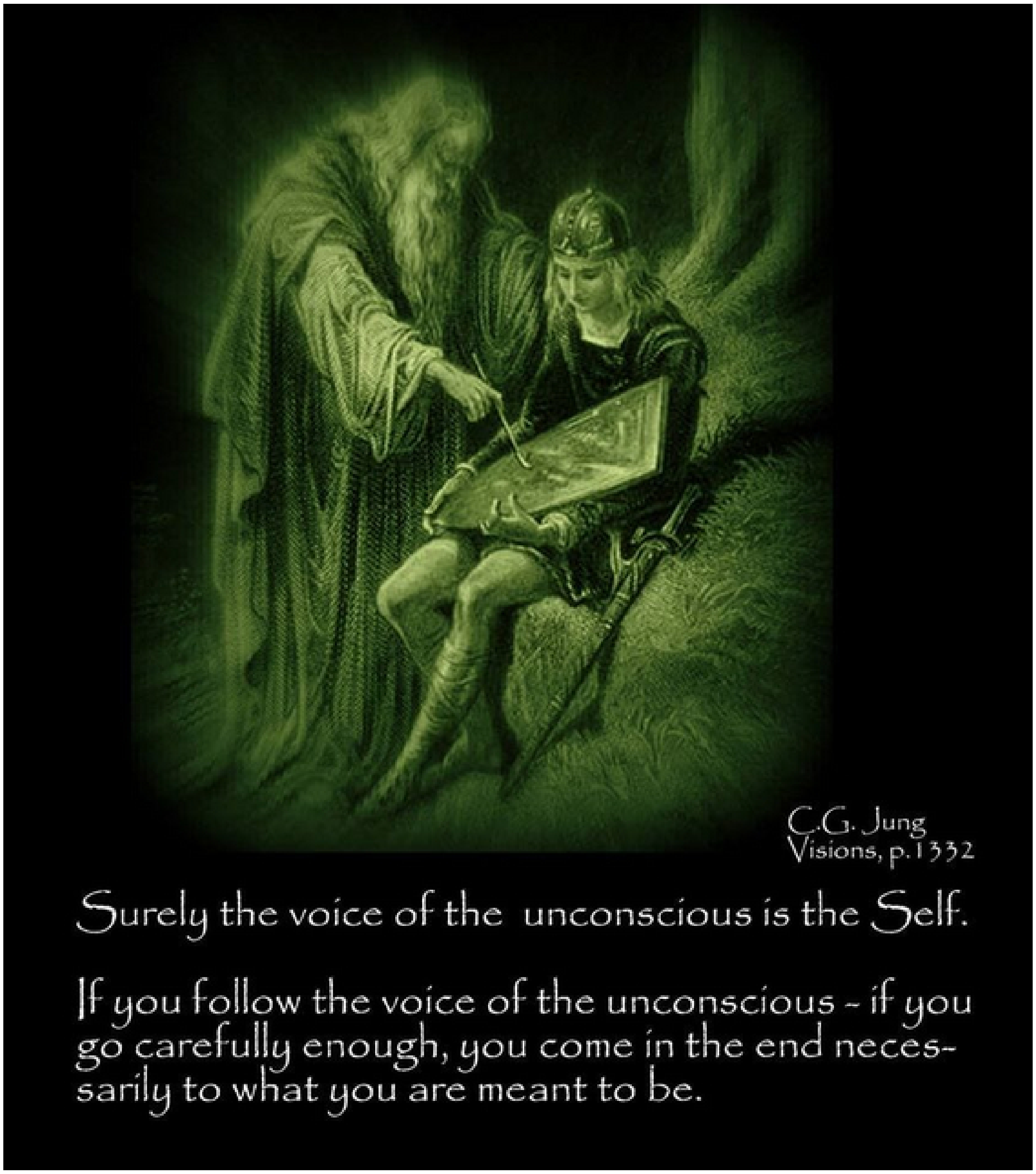
Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 11

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0a047-12bforel.jpg`

Carl Jung: Nobody can become king except the one who is supposed to be king, the one who contains the idea of the Self. **(2019-04-19 23:00)**

[1]



C.G. Jung
Visions, p.1332

Surely the voice of the unconscious is the Self.

If you follow the voice of the unconscious - if you go carefully enough, you come in the end necessarily to what you are meant to be.

Mr. Baumann: Like Louis XIV.

Dr. Jung:

Yes, he was the divine Self of France.

You see, this kind of psychology is archetypal, which explains how a whole people can project the idea of the individual Self into one ideal which becomes personified.

In the Christian church the individual Self was projected into Christ.

And that is still going on in the psychology of the Oxford Movement, the idea of the guidance and the surrender is very much the same, Christ gives guidance and information.

We call it the unconscious in order not to give it a name, not to prejudice it, and surely the voice of the unconscious is the Self.

If you follow the voice of the unconscious-if you go carefully enough-,-you come in the end necessarily to what you are meant to be.

Of course, there is the great danger that someone might become a Messiah, but that is immediately checked by the consensus of other people.

Nobody can become king except the one who is supposed to be king, the one who contains the idea of the Self.

That is Christ according to the still generally prevailing Christian idea, and from such a standpoint any attempt at getting at individuation would be heretic, as it has always been; it has always been the party of the left hand and a crime.

Christ himself was accused of heresy, and quite justifiably. John the Baptist and his school called Jeshu ben Miriam-the son of Miriam the deceiver, the traitor, because he had betrayed the mysteries; he became an individual, the son of God, and received immediate revelation, and that was an awful sin and the real cause of his death.

It is an old Jewish tradition also that he betrayed the mysteries and so had to suffer the death of a traitor.

In the literature of the Manichaeans, the disciples of John, there is a text containing a discussion between Christ and John the Baptist upon that question.

They both presented very good arguments.

Christ's very practical argument was: "Do I not make the lame walk?

Do I not restore sight to the blind?"

But John would not hear of that, he said that Christ betrayed the mysteries, he gave them out to the world, and that they would be destroyed by the world.

And the world did destroy them.

The projection of the Self belonged to the psychology of ancient times, when the chief or the king represented the whole people and had to suffer and to die for the people.

Then another old rite played a certain role in the history of Christ; it is to a great extent legend, but legends are so true that they repeat themselves literally in reality, real events are like legends.

You remember the prisoner Barabbas was released instead of Christ when he was taken to be crucified, which was according to an old custom in Babylon that each year one criminal was released and given the freedom of the city; he could steal what he pleased but he must clear out before sunset, he must then be far away from the town; if caught within the city walls he would be put to death.

And this was a remnant of the old myth of the god king from the time when they had a new king every year; if the year was good, he was confirmed as a godking, and if the year was bad he was put to death.

He was supposed to emanate the mana quality of fertility, which improved the crops, helped the procreation of the cattle, and so on.

The idea of the king as the superior man was taken very literally also, he was represented on the ancient monuments as several times bigger and taller than his subjects.

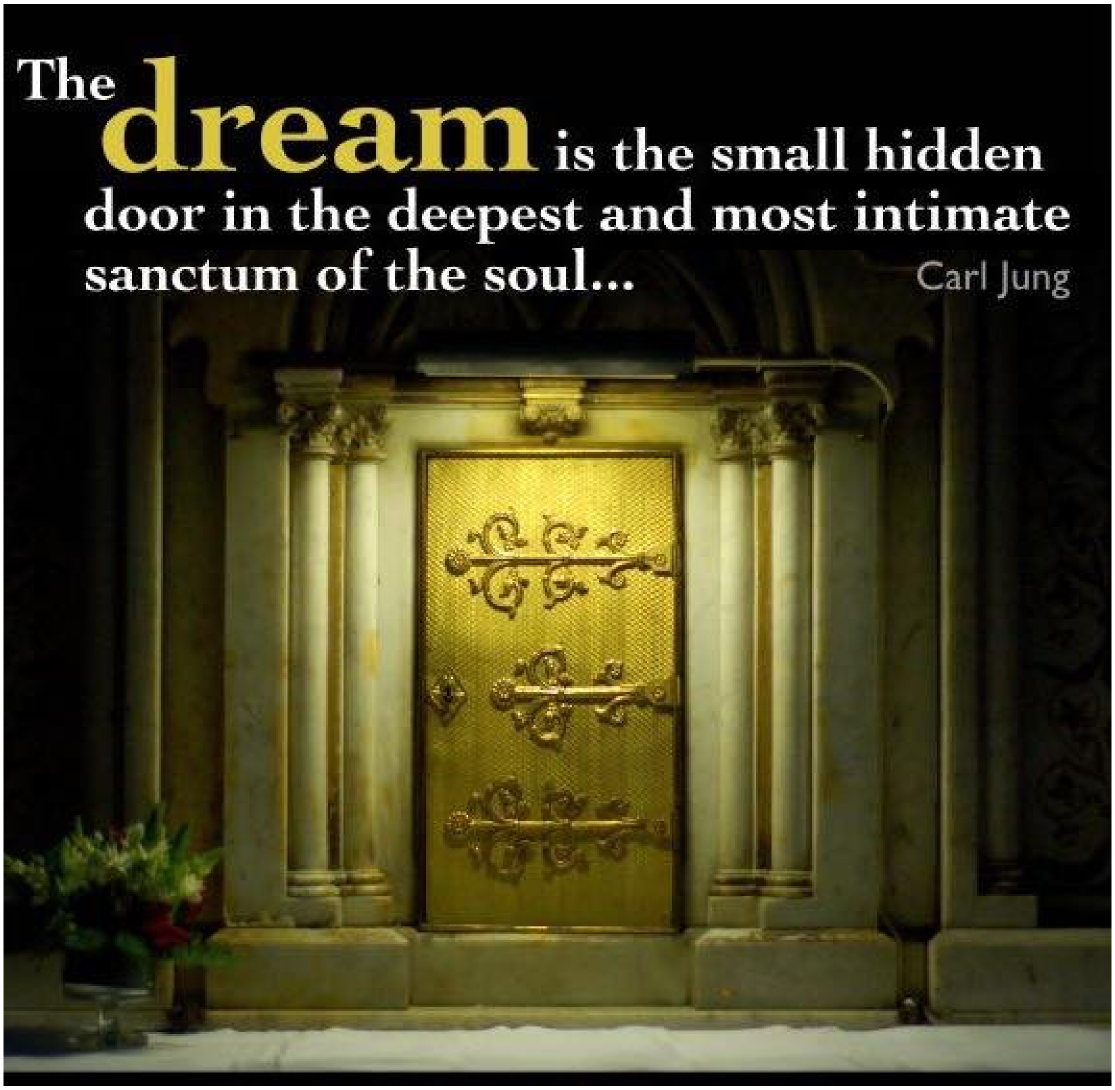
And as his burial mound must express his significance, they chose a pyramid, which is a perfect mathematical form.

But why would a pyramid be a particularly significant symbol for the superior man? Carl Jung, Visions Seminar, Page 1332-1332

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2f69b-12bvoice.jpg`

Carl Jung: The dream is a little hidden door in the innermost and most secret recesses of the soul... (2019-04-19 23:00)

[1]


The dream is the small hidden door in the deepest and most intimate sanctum of the soul...
Carl Jung

With Faustian indignation my patient will cry out:

This witch’s quackery disgusts my soul!
Is this your promise then, that I be healed
By crooked counsel in this crazy hole,
In truth by some decrepit dame revealed?
Cannot you brew an ichor of your own?

To which I shall reply:

"Haven’t you tried one remedy after another? Haven’t you seen for yourself that all your efforts have only led you round in a circle, back to the confusion of your present life? So where will you get that other point of view from, if it cannot be found anywhere in your world?"

Here Mephistopheles murmurs approvingly, "That’s where the witch comes in," thus giving his own devilish twist to Nature’s secret and perverting the truth that the dream is an inner vision, "mysterious still in open light of day."

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night.

There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all ego-hood. Carl Jung, CW 10, Para 304

The descent into the world, whether it is at the beginning of the existence of the human being, or whether it happens in the course of life after a phase of life in the unconscious, is always characterized by sacrifice.

Therefore people, when they are leaving analysis for a while often cling to certain things which they had better not cling to.

You know, one of the ordinary prejudices of people who have gone through a period of analysis is to think that the relation to the world and people consists in psychologizing things, they think that everything ought to be analyzed; whether they are going to a concert or taking a trip, they must have a dream about it.

But we analyze dreams not in order to learn about particular matters, but to learn about the relationship of the unconscious to these matters, namely, to learn whether certain conscious developments coincide with the collective unconscious, or what the reasons are for certain disturbances in the conscious.

It is not meant that you should live your whole life in a sort of superstitious dread of what the dream says about things, so that you cannot move unless the dream tells you to, that you must wait for a dream to tell you when to balance your household account, for instance.

I have seen the most amazing things in that line.

"But why the devil don't you do it?" "I have had no dream about it."

Such nonsense!

It is the same thing, you see, one clings to certain ideas and is completely lost without them.

That does not mean, however, that one should throw the whole thing out of the window, that would be quite wrong, for there are plenty of circumstances in life where one had better consider the dream, really problematical situations where the dream is needed.

But whether you should scrub your floor or buy a pair of new shoes when you need them are not problems.

People who upon leaving cling to the analytical style, insisting upon everything being discussed and analyzed, become exceedingly clumsy and boring.

This must be sacrificed, it is quite clear; this style is good for analysis but not for life.

And then it looks like a terrible sacrifice, inasmuch as people are inclined to think they have then entirely lost contact with the unconscious.

You must be able to lose contact, you can never gain anything new without losing something. So risk losing the unconscious.

You see it is quite ridiculous-to put it mildly-to be afraid that you could lose your unconscious; that clings to you so tightly that you may be just glad if you can sometimes cherish the illusion of having lost it.

The unconscious clings to you so tightly that you cannot get rid of it; no fear of losing contact with it, that is all illusion.

But it looks like that; the transition from a psychological atmosphere into the collective atmosphere of the world is a most painful procedure, no doubt, and a painful contrast, and therefore it is quite justified to symbolize it by a lot of sacrificial blood. Carl Jung, Visions Seminar, Pages 1356-1357

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d7328-12bdoor.jpg`

Carl Jung: I do in fact dislike being disturbed, especially when working. (2019-04-20 03:30)

[1]

OSCAR A.H. SCHMITZ
Das wilde Leben der Boheme
Tagebücher 1896 - 1906
aufbau
OSCAR A.H. SCHMITZ
Ein Dandy auf Reisen
Tagebücher 1907 - 1912
aufbau
OSCAR A.H. SCHMITZ
Durch das Land der Dämonen
Tagebücher 1912 - 1918
aufbau

To Oskar A. H. Schmitz

Dear Herr Schmitz, Bollingen, 20 September 1928

I greatly appreciate your not having burst in on me unannounced in Bollingen with Frl. X.

I do in fact dislike being disturbed, especially when working.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people.

There is always a danger that the distance will be broken down by one party only, and this invariably gives rise to a feeling of violation followed by resentment.

Every relationship has its optimal distance, which of course has to be found by trial and error.

The problem is a particularly delicate one with women, where sexuality is apt to rear its ugly head.

Scrupulous attention must be paid to resistances.

They can hardly be taken seriously enough, since one is only too prone to self-deception.

With kind regards,

Yours very sincerely,

C.G. Jung

P.S. I completely forgot to answer your earlier question.

The advantage of an hourly arrangement is that the patient is less likely to be drawn into the atmosphere of a personal relationship, and the financial aspect is easier to calculate.

In the present case I think you might charge 50-70 fr. a day.

If you want to work during the day, you should make a fixed charge for the half day, e.g., Y2-day = 4 hours = 60 (or 50) marks.

The more hours you work, the higher the fee.

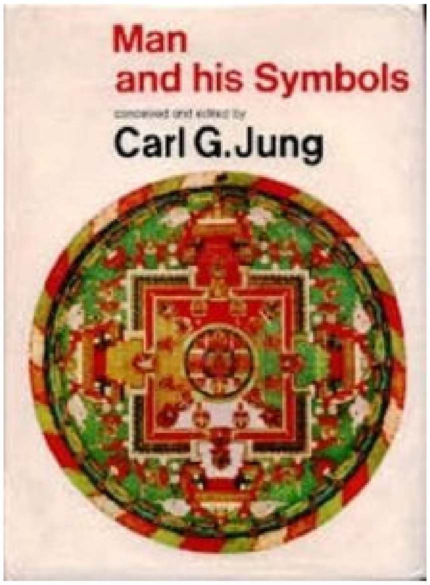
In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling.

In cases of inferior sensation, therefore, the trauma can precipitate intense feeling-symptoms.

Very often the shock obliterates the function in question, just as excruciating pain blots out consciousness ("witch's sleep" under torture), and leaves "marginal symptoms" behind. Carl Jung, Letters Vol. I, Pages 53-54

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bschmitz.jpg`

Carl Jung on "Symbols" Part I - Quotations (2019-04-20 03:33)



[1]Carl Jung on "Symbols" Part I - YouTube

Carl Jung on “Symbols” and the “Symbolic.”- Anthology.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

To live oneself means: to be one’s own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232.

The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; "Psychology and Religion"; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; "Psychology and Religion"; CW 11, par. 157).

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter…. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung; CW 9i; para. 197.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man’s self-development. Carl Jung; CW 9i, para. 292-4.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: ‘Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.’ Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but rom a symbol of the mother. Carl Jung; CW 5; Para 313.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung’s Personality and Work by Gerhard Adler

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Paragraph 293.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites... The primordial idea has become a symbol of the creative union of opposites, “uniting symbol” in the literal sense. Carl Jung; CW 9i; Paragraph 293.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion.

Freud and Josef Breuer recognized that neurotic symptoms… are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung’s Personality and Work, p. 12.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404-405.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages 59-63.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, Modern Psychology, Vol. 1, Page 141.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, Modern Psychology, Page 204.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious “believes” quite obviously in a life after death.   Marie-Louise von Franz (1987), ix.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions).   Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

...in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. . Carl Jung, Liber Novus, Page 233, Footnote 53.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Carl Jung and Elijah, Liber Novus, Page 246.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

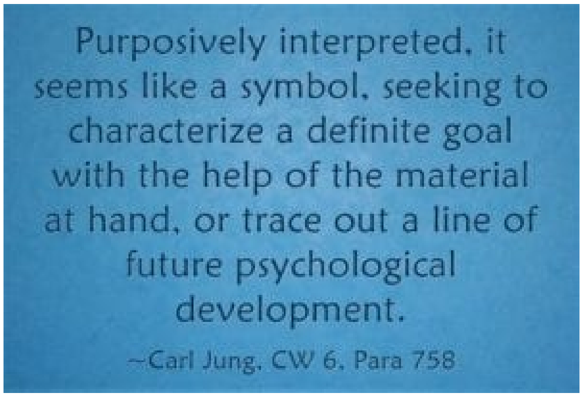
Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

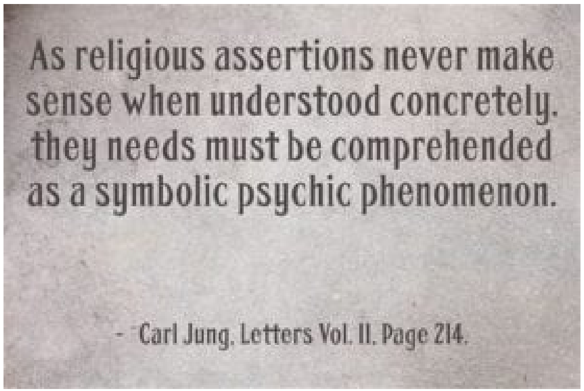
Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

The 'realm of the Mothers' has not a few connections with the womb, with the matrix, which frequently symbolizes the creative aspect of the unconscious. Carl Jung, CW 5, Para 182.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung, CW 5, para. 297.


Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development.

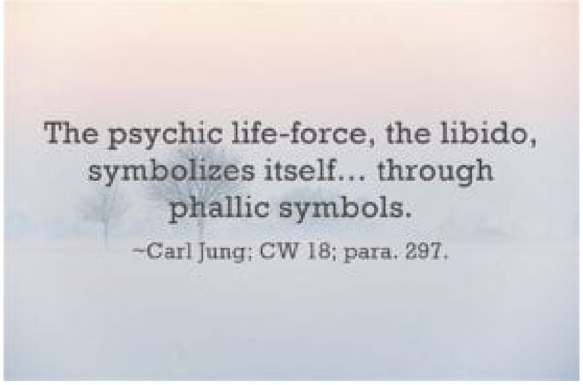
~Carl Jung, CW 6, Para 758


As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon.

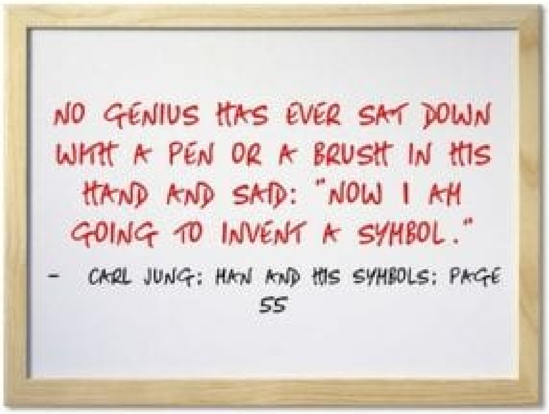
- Carl Jung, Letters Vol. II, Page 214.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul.

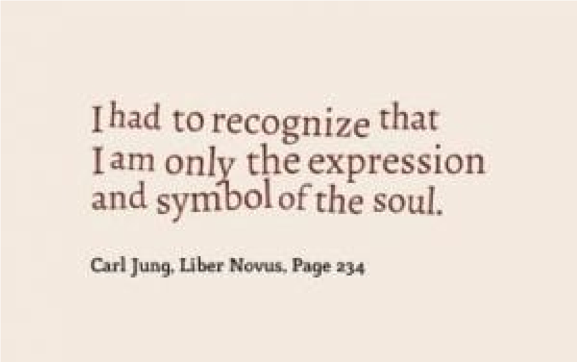
- Carl Jung; Symbols of Transformation; Para 13.


The psychic life-force, the libido, symbolizes itself… through phallic symbols.

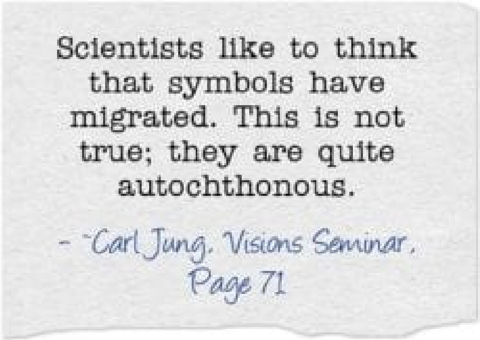
~Carl Jung; CW 18; para. 297.


NO GENIUS HAS EVER SAT DOWN WITH A PEN OR A BRUSH IN HIS HAND AND SAID: "NOW I AM GOING TO INVENT A SYMBOL."

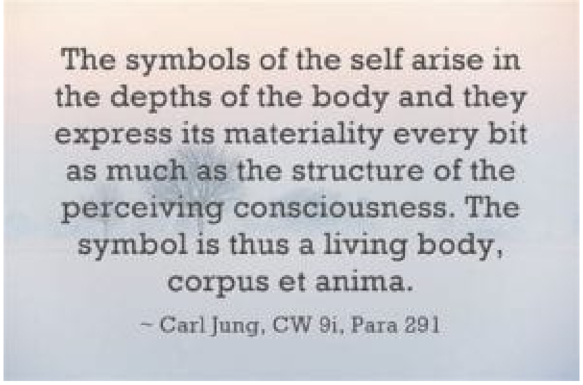
- CARL JUNG: MAN AND HIS SYMBOLS: PAGE 55


I had to recognize that I am only the expression and symbol of the soul.

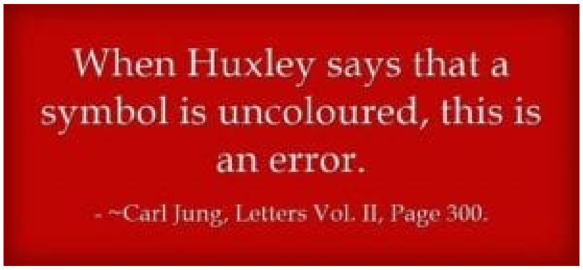
Carl Jung, Liber Novus, Page 234


Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous.

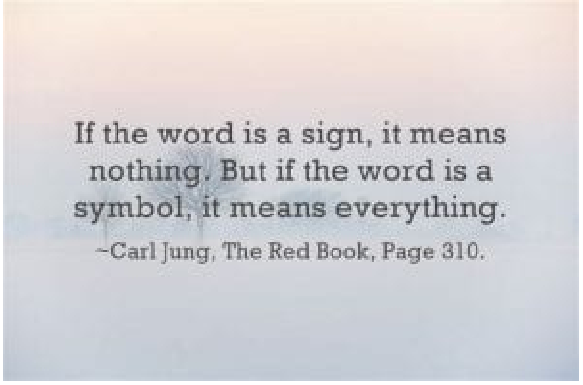
- ~Carl Jung, Visions Seminar, Page 71


The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.

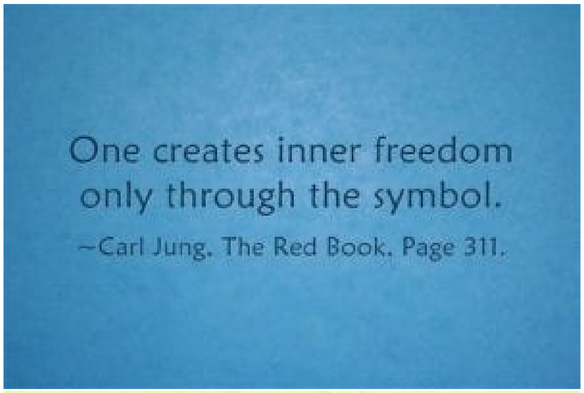
~ Carl Jung, CW 9i, Para 291


When Huxley says that a symbol is uncoloured, this is an error.

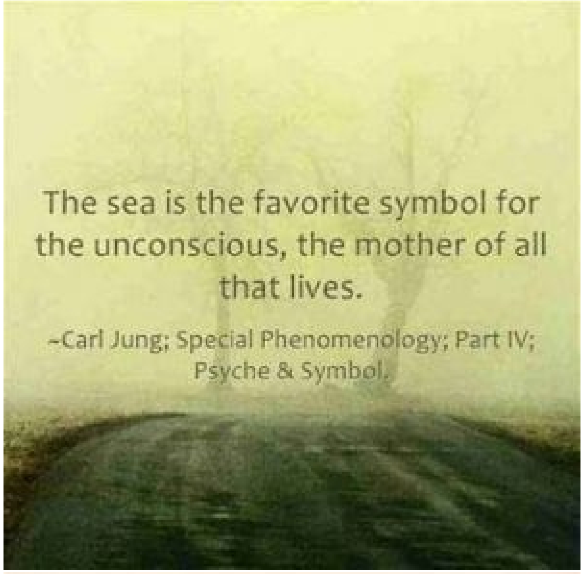
- ~Carl Jung, Letters Vol. II, Page 300.


If the word is a sign, it means nothing. But if the word is a symbol, it means everything.

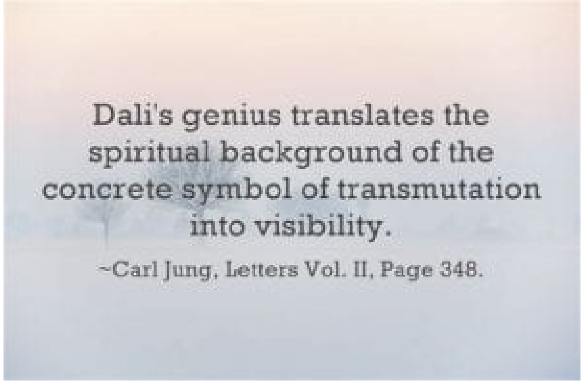
~Carl Jung, The Red Book, Page 310.


One creates inner freedom only through the symbol.

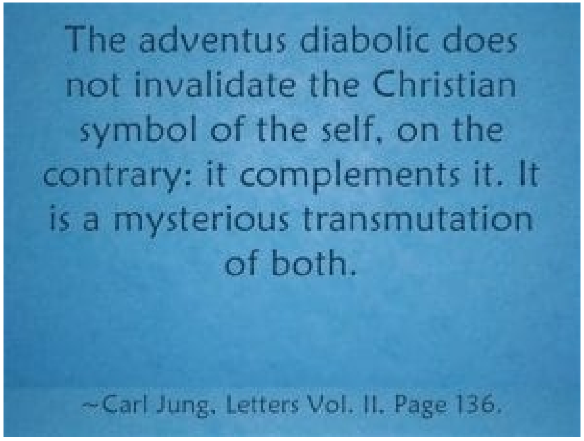
~Carl Jung, The Red Book, Page 311.


The sea is the favorite symbol for the unconscious, the mother of all that lives.

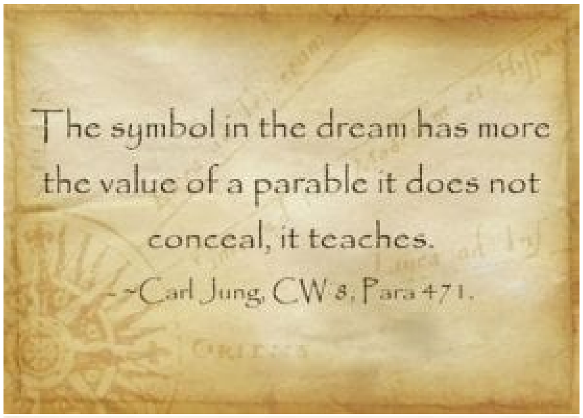
~Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.


Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility.

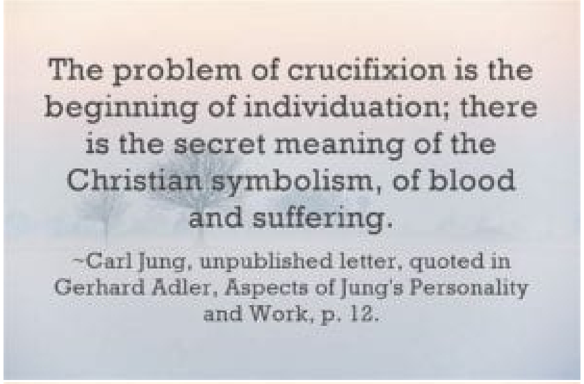
~Carl Jung, Letters Vol. II, Page 348.


The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it. It is a mysterious transmutation of both.

~Carl Jung, Letters Vol. II, Page 136.


The symbol in the dream has more the value of a parable it does not conceal, it teaches.

~Carl Jung, CW 8, Para 471.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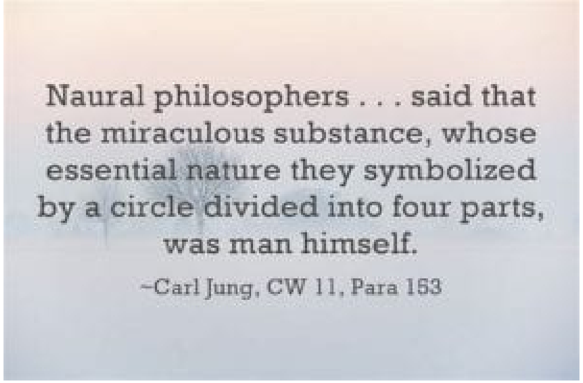
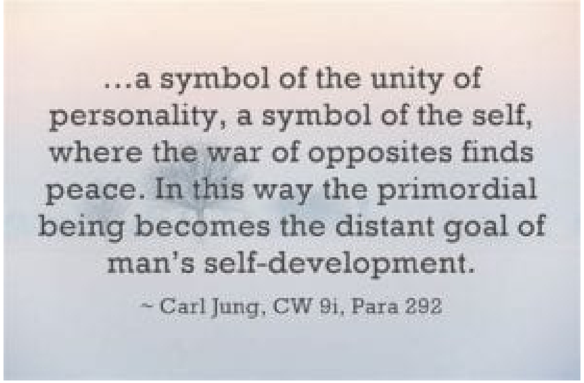
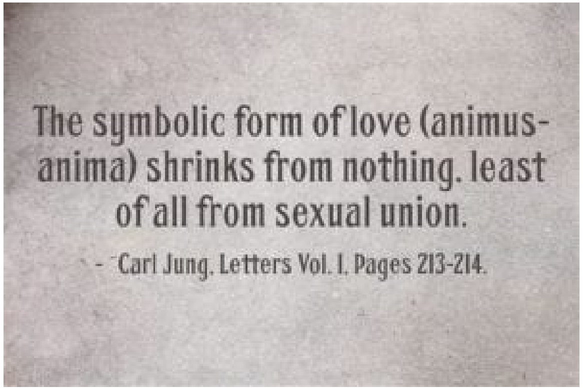

Naural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself.

~Carl Jung, CW 11, Para 153


...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development.

~ Carl Jung, CW 9i, Para 292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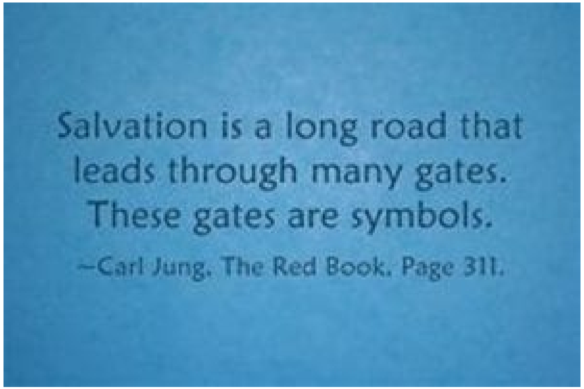
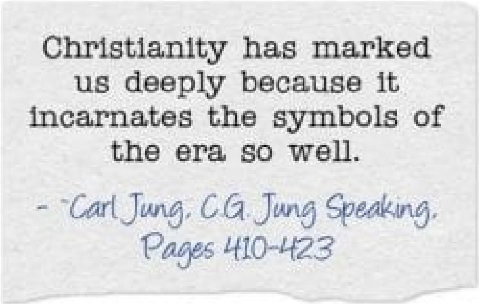
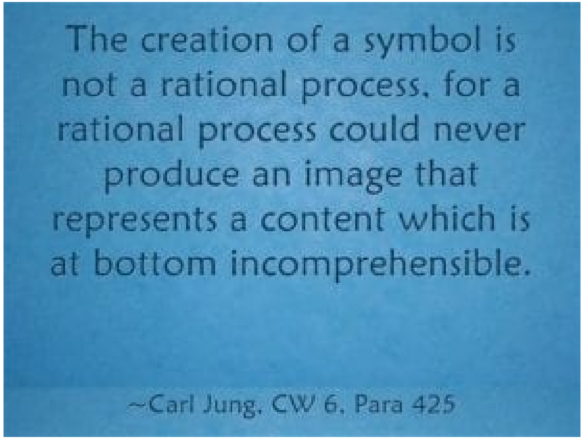
- ~Carl Jung, Letters Vol. I, Pages 213-214.


Salvation is a long road that leads through many gates. These gates are symbols.

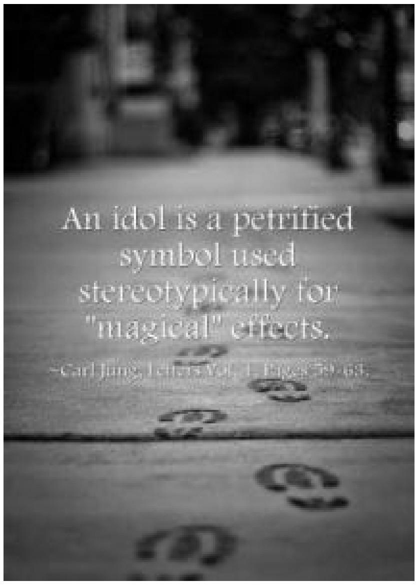
~Carl Jung, The Red Book, Page 311.


Christianity has marked us deeply because it incarnates the symbols of the era so well.

- ~Carl Jung, C.G. Jung Speaking, Pages 410-423


The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible.

~Carl Jung, CW 6, Para 425



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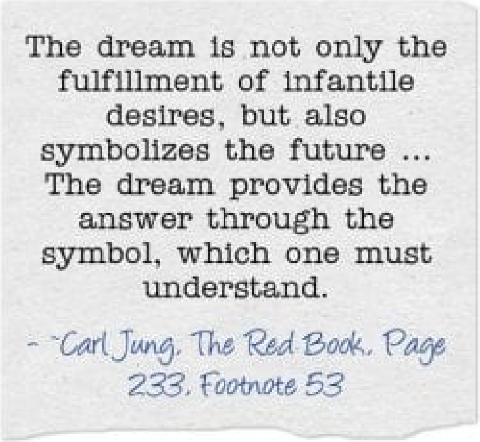
~Carl Jung, Letters Vol. 1, Pages 59-63.



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- ~Carl Jung, The Red Book, Page
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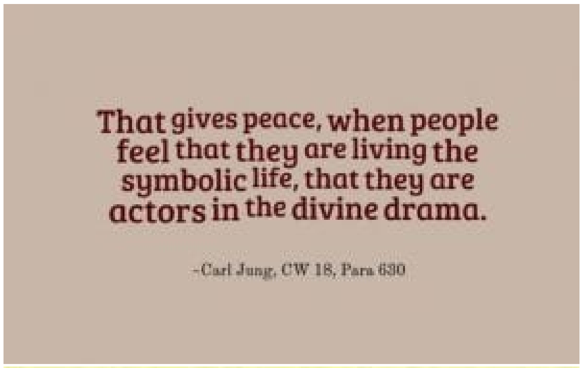
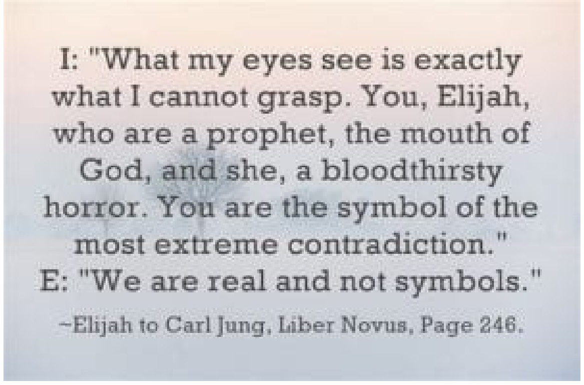


That gives peace, when people
feel that they are living the
symbolic life, that they are
actors in the divine drama.

~Carl Jung, CW 18, Para 630



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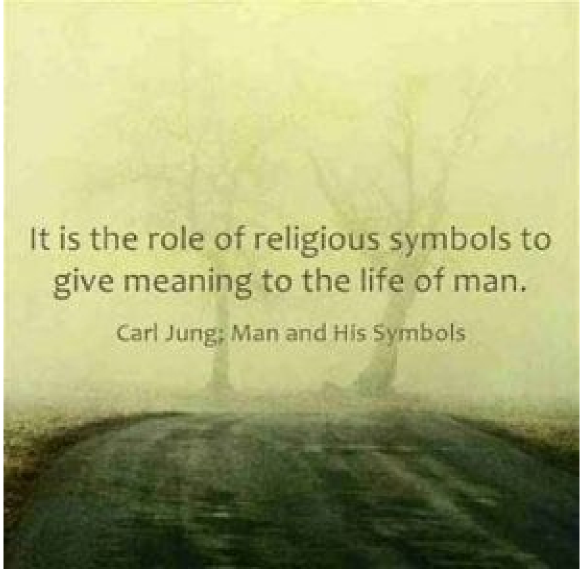
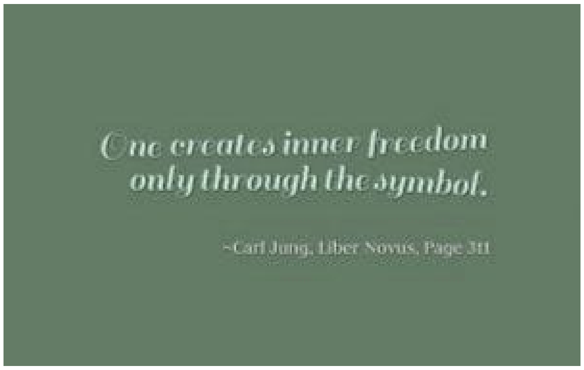
E: "We are real and not symbols."

~Elijah to Carl Jung, Liber Novus, Page 246.



It is the role of religious symbols to
give meaning to the life of man.

Carl Jung; Man and His Symbols



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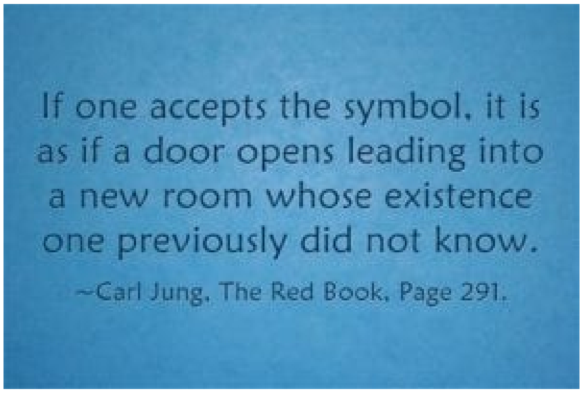
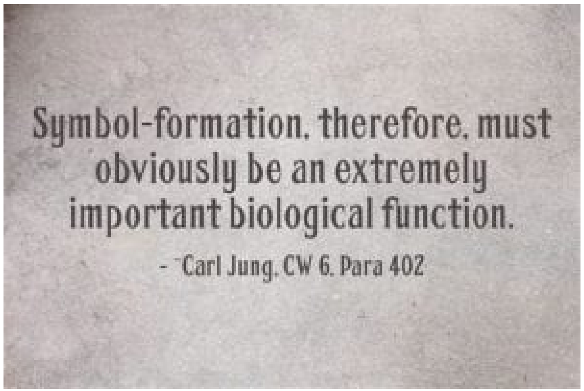


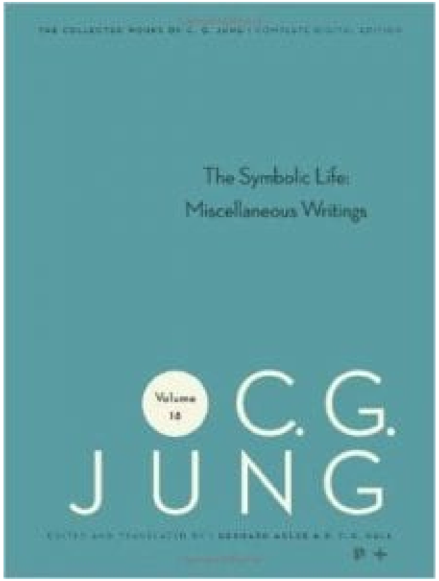
If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

~Carl Jung, The Red Book, Page 291.



Symbol-formation, therefore, must obviously be an extremely important biological function.

- Carl Jung, CW 6, Para 402



The Symbolic Life:
Miscellaneous Writings

Volume 18

C.G.
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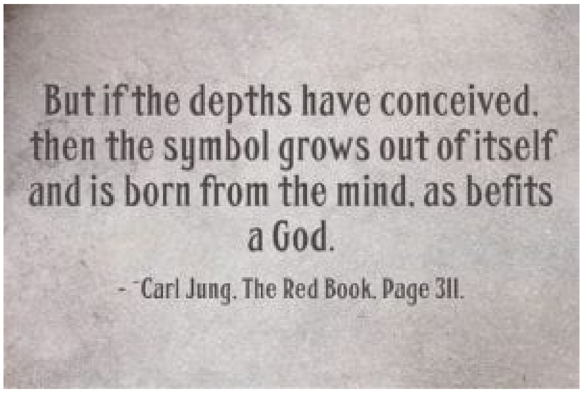
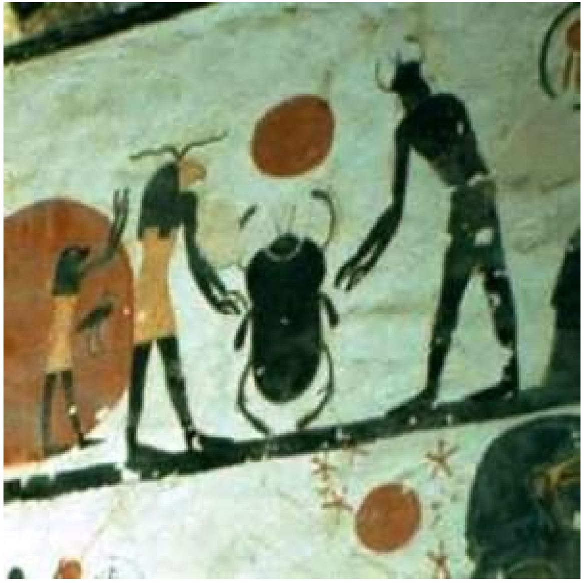
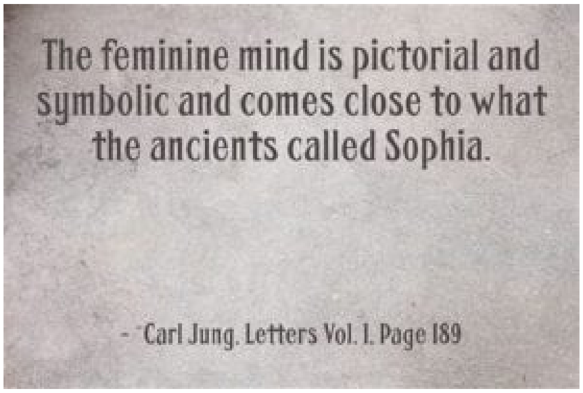


But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.

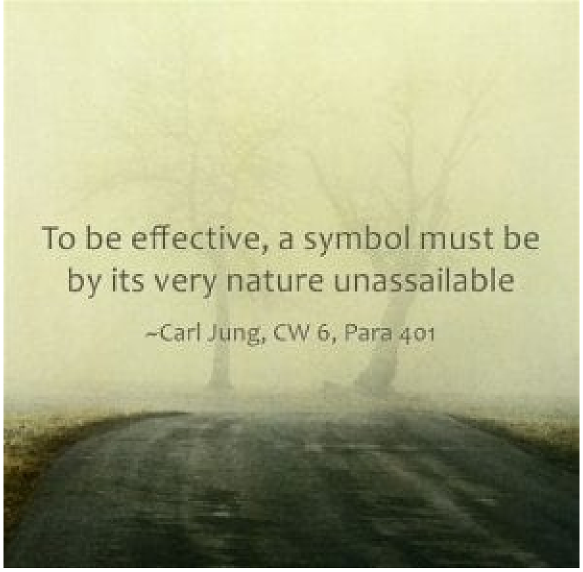
- Carl Jung, The Red Book, Page 311.





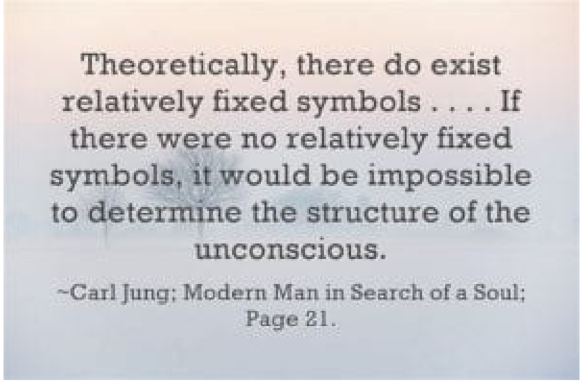
The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia.

- Carl Jung, Letters Vol. 1, Page 189



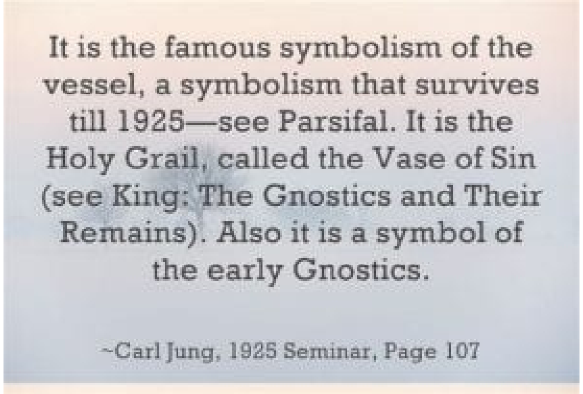
To be effective, a symbol must be by its very nature unassailable

~Carl Jung, CW 6, Para 401



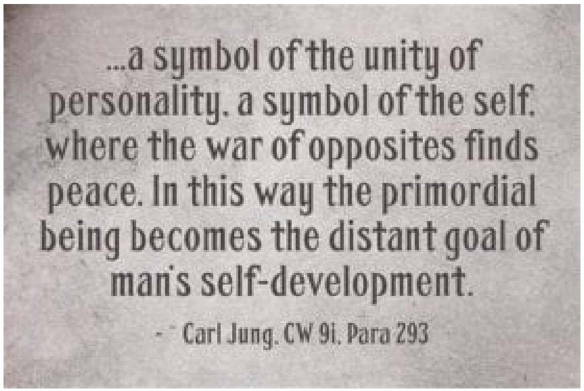
Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious.

~Carl Jung; Modern Man in Search of a Soul; Page 21.



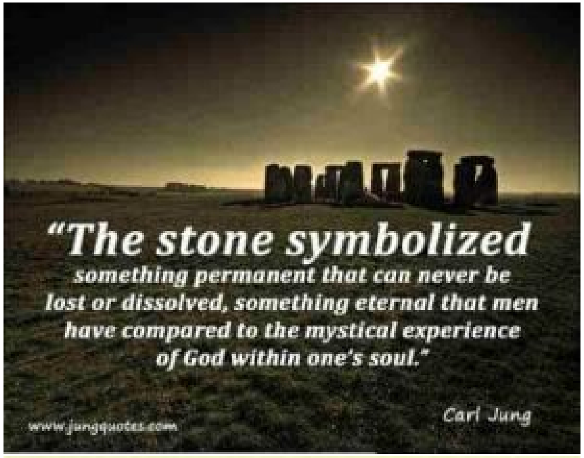
It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.

~Carl Jung, 1925 Seminar, Page 107



...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development.

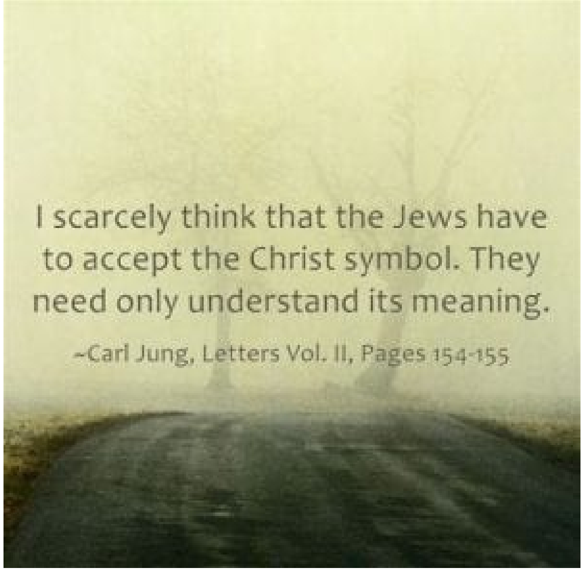
- Carl Jung, CW 9i, Para 293



***"The stone symbolized** something permanent that can never be lost or dissolved, something eternal that men have compared to the mystical experience of God within one's soul."*

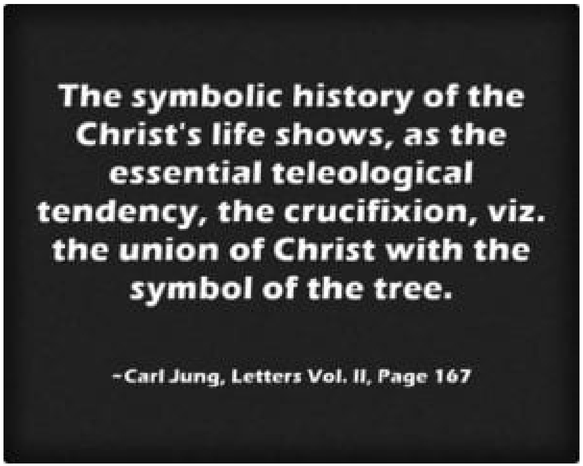
Carl Jung

www.jungquotes.com



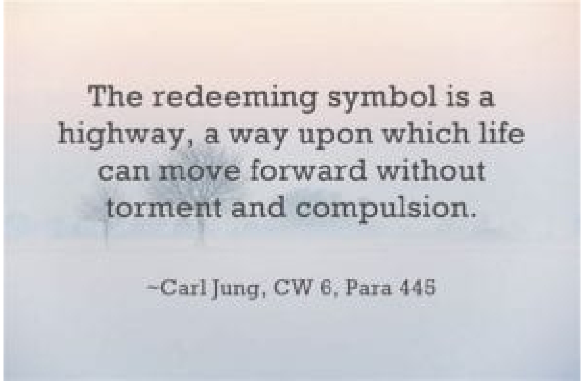
I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning.

~Carl Jung, Letters Vol. II, Pages 154-155



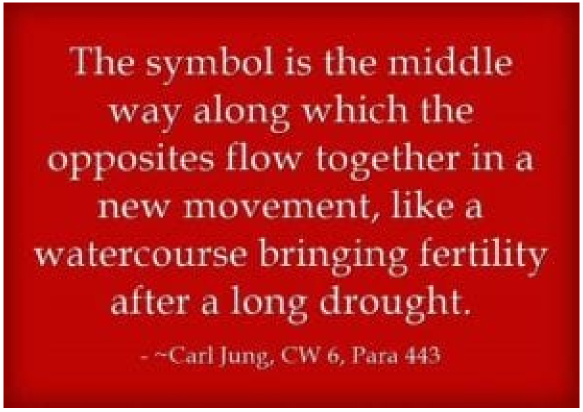
The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.

~Carl Jung, Letters Vol. II, Page 167



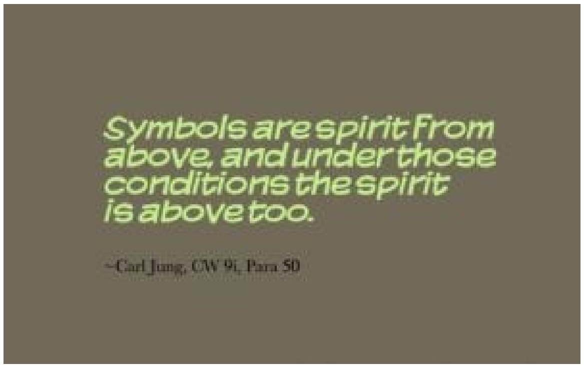
The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion.

~Carl Jung, CW 6, Para 445



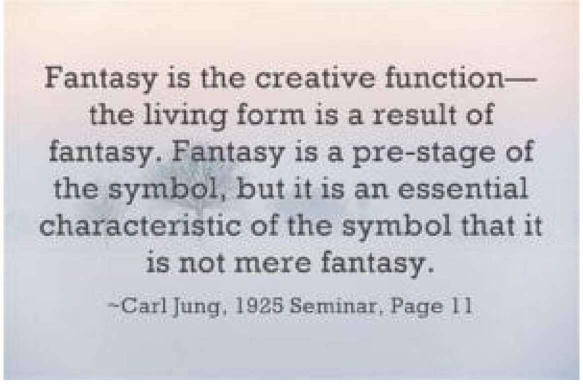
The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought.

- ~Carl Jung, CW 6, Para 443



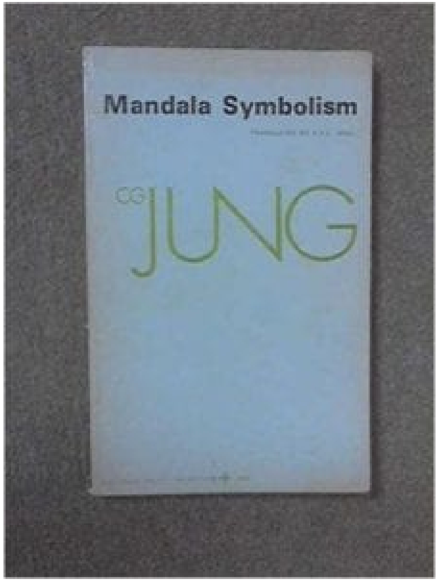
Symbols are spirit from above, and under those conditions the spirit is above too.

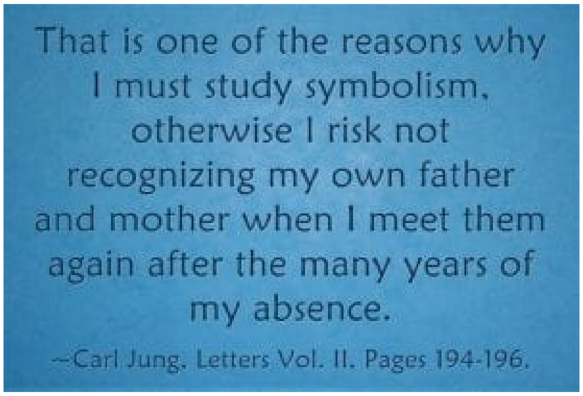
~Carl Jung, CW 9i, Para 50



Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.

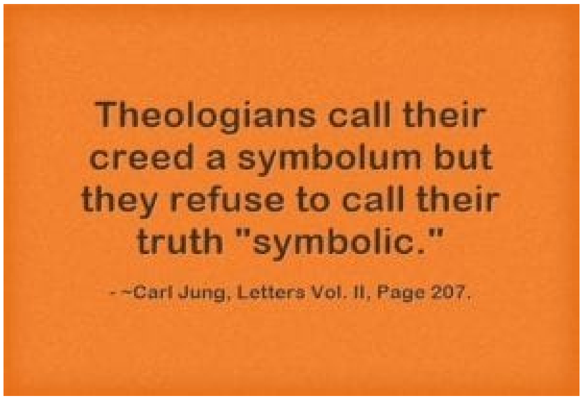
~Carl Jung, 1925 Seminar, Page 11





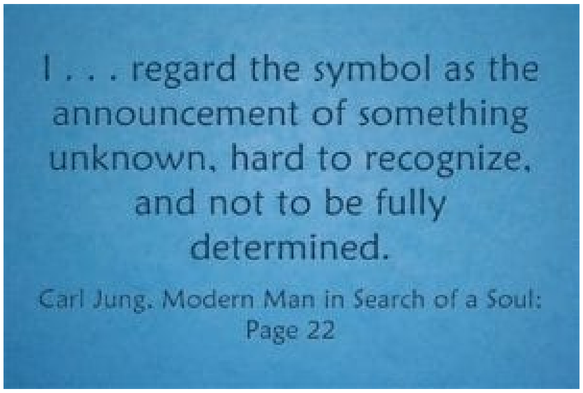
That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence.

~Carl Jung, Letters Vol. II, Pages 194-196.



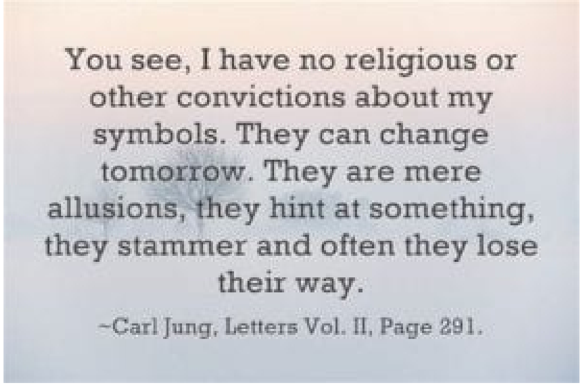
Theologians call their creed a symbolum but they refuse to call their truth "symbolic."

- ~Carl Jung, Letters Vol. II, Page 207.



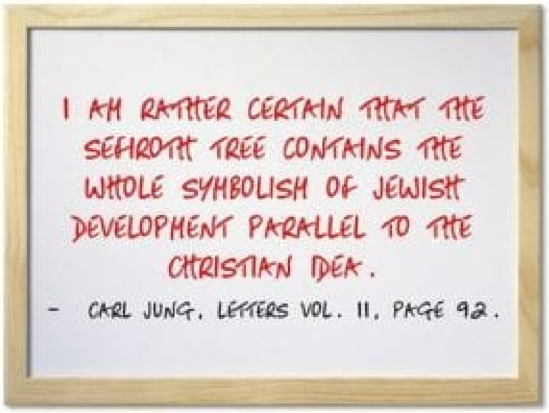
I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined.

Carl Jung, Modern Man in Search of a Soul: Page 22



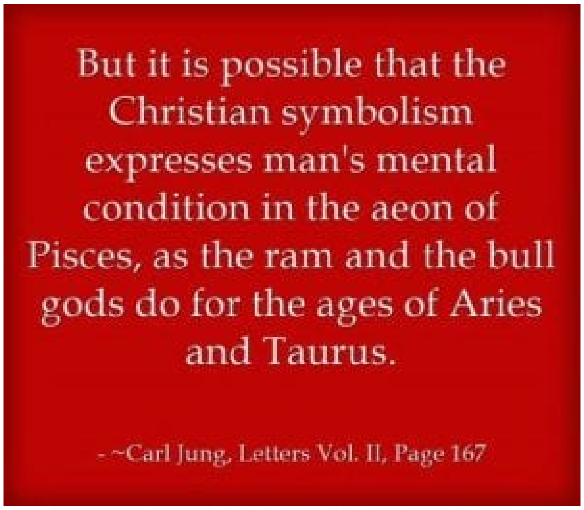
You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way.

~Carl Jung, Letters Vol. II, Page 291.



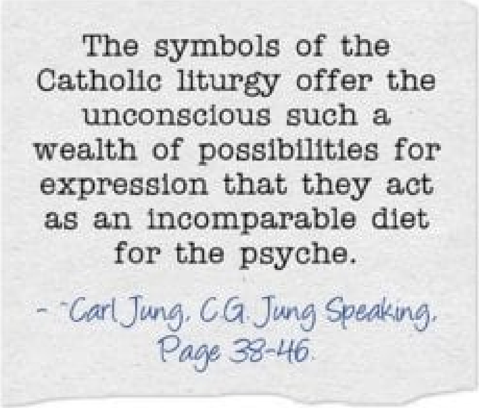
I AM RATHER CERTAIN THAT THE SEFIROTH TREE CONTAINS THE WHOLE SYMBOLISM OF JEWISH DEVELOPMENT PARALLEL TO THE CHRISTIAN IDEA.

- CARL JUNG, LETTERS VOL. II, PAGE 92.



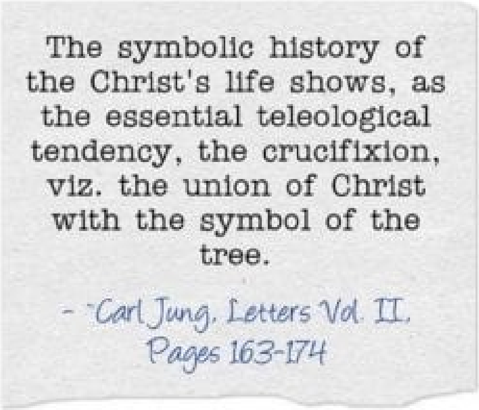
But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus.

- ~Carl Jung, Letters Vol. II, Page 167



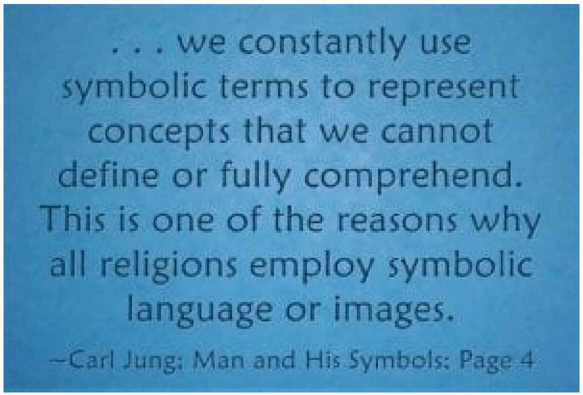
The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

- ~Carl Jung, C.G. Jung Speaking, Page 38-46.



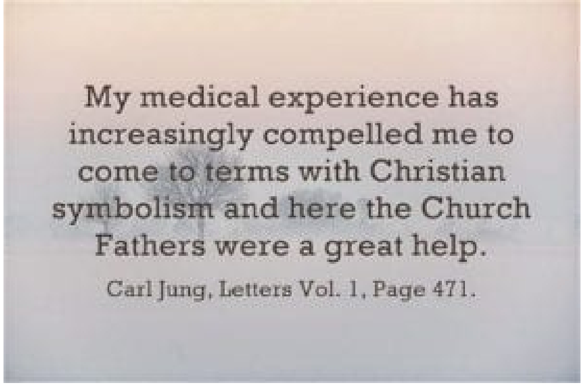
The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.

- ~Carl Jung, Letters Vol. II, Pages 163-174



. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images.

~Carl Jung; Man and His Symbols; Page 4



My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help.

Carl Jung, Letters Vol. 1, Page 471.

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Carl Jung on the "Collective Unconscious" [Lexicon] **(2019-04-20 04:02)**

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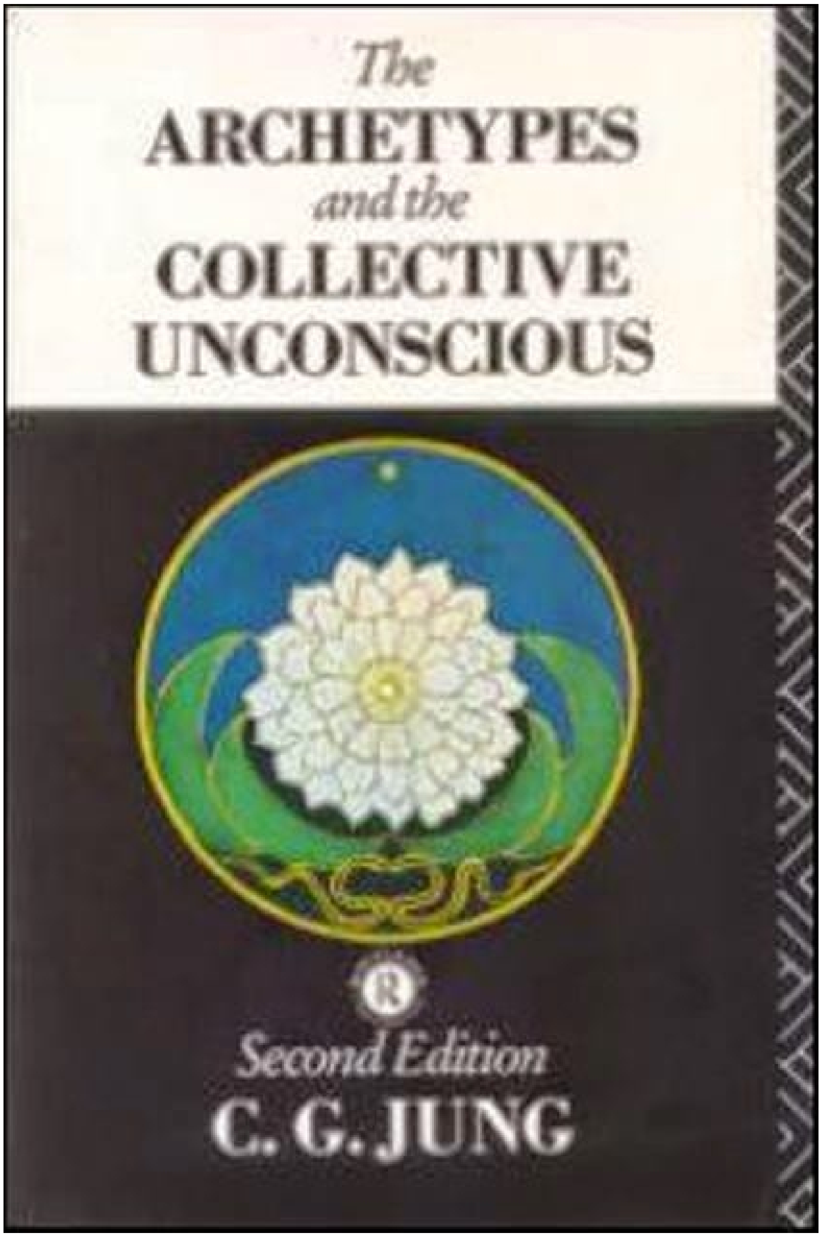

Collective unconscious
A structural layer of the human psyche containing inherited elements, distinct from the personal unconscious. (See also archetype and archetypal image.)
The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual.["The Structure of the Psyche," CW 8, par. 342.]

Jung derived his theory of the collective unconscious from the ubiquity of psychological phenomena that could not be explained on the basis of personal experience. Unconscious fantasy activity, for instance, falls into two categories.

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. These fantasy-images undoubtedly have their closest analogues in mythological types. . . . These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious.["The Psychology of the

Child Archetype," CW 9i, par. 262.]

The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. . . . We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.["The Structure of the Psyche," CW 8, par. 325.]

The more one becomes aware of the contents of the personal unconscious, the more is revealed of the rich layer of images and motifs that comprise the collective unconscious. This has the effect of enlarging the personality.

In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large.["The Function of the Unconscious," CW 7, par. 275.]

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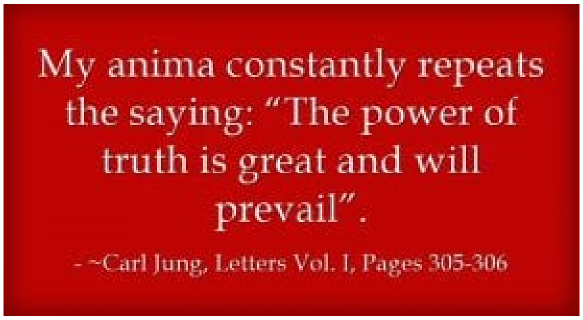
Carl Jung Depth Psychology across the Web. (2019-04-20 04:03)



My anima constantly repeats the saying: "The power of truth is great and will prevail".

- ~Carl Jung, Letters Vol. I, Pages 305-306

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Carl Jung on "Love" – Anthology. (2019-04-20 04:04)

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

Who exhausts the mystery of love? …
There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Carl Jung, Liber Novus, Page 253.

Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, Liber Novus, Page 253.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, para 214.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened : if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung, CW 5, Para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; CW 5, Para. 98.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung, CW 5, Para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

Love "bears all things" and "endures all things’* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

The kernel of all jealousy is lack of love. Carl Jung; Memories, Dreams and Reflections; Page 137.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Paras 308-309.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Pages 404-405.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Page 123, Para 197.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

American women rule the home because the American men have not yet learned to love them. Carl Jung, NY Times, 1912.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.
And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Pages 38-39.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, Pages 27.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Page 125.
He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

I cannot love anyone if I hate myself. Carl Jung, Psychological Reflections, Page 221.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Pages 235-238.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Pages 235-238.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though · not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Pages 404-405

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind's body and existence's plea for mercy – that plea for the real mercy, unbearable joy? P.97. Carl Jung, Selected Writings, Page 97

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a

.m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light. Carl Jung, CW 14, Para 199

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, CW 14, Para 623.

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, ‘ardet non lucet’—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

I loved the old man who touched my life with outstretched hand and left his mark upon my soul. [Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances]

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problemit can be solved only by love. Carl Jung, CW 10, Page 112

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother. Carl Jung, CW 11, Para 523

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other. Carl Jung, CW 7, Para 78

It is hard to believe that this teeming world is too poor to provide an object for human love—it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, Para 253

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man’s, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice.
A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

It is a woman’s outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man’s prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 56

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling.
The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others . . ."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma.
Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

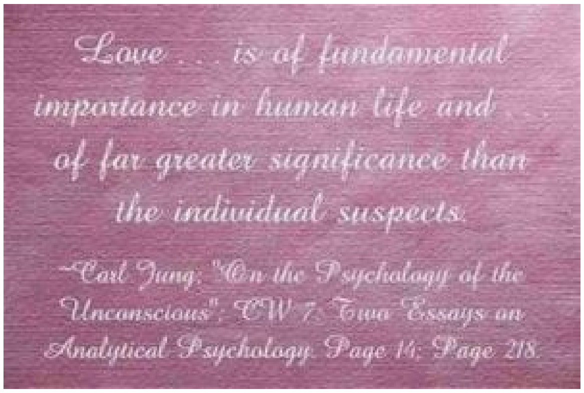
Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God’s nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

A man who is truly in love can only stammer, "I love you." Carl Jung, E Harding, Conversations with Jung, Page 17

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

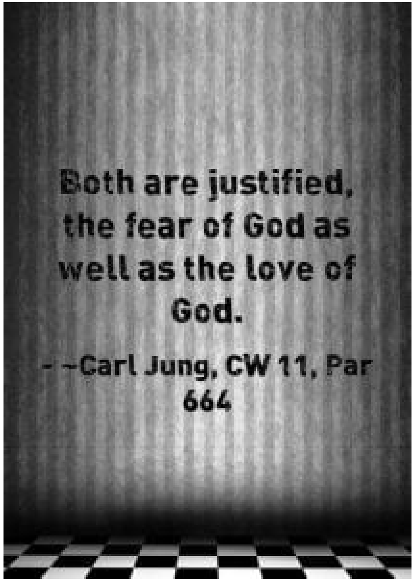
In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

The love problem is part of mankind’s heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219



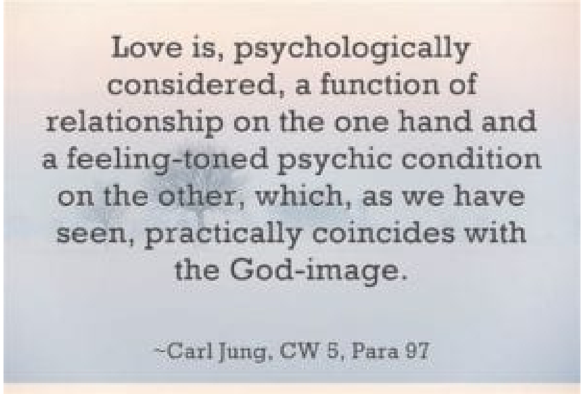
Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.

~Carl Jung; "On the Psychology of the Unconscious"; CW 7: Two Essays on Analytical Psychology. Page 14; Page 218.



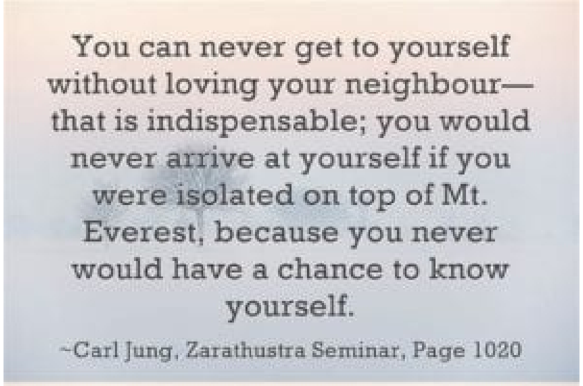
Both are justified, the fear of God as well as the love of God.

- ~Carl Jung, CW 11, Par 664



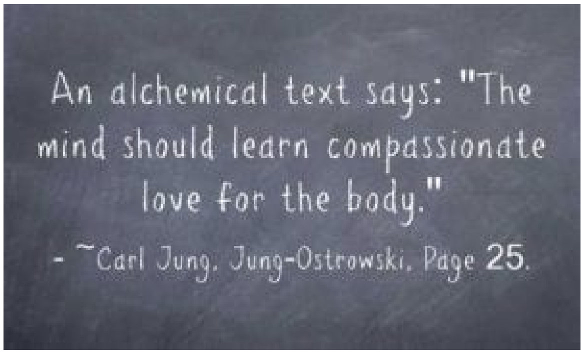
Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image.

~Carl Jung, CW 5, Para 97



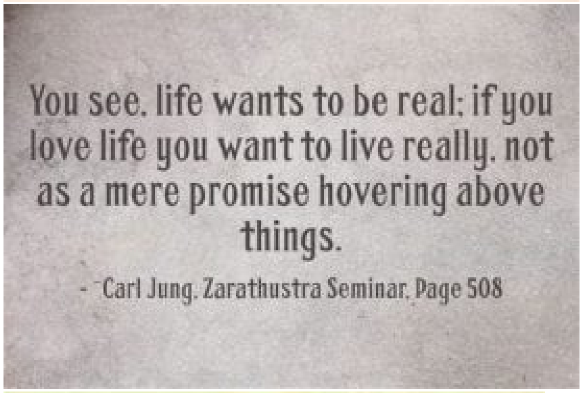
You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself.

~Carl Jung, Zarathustra Seminar, Page 1020



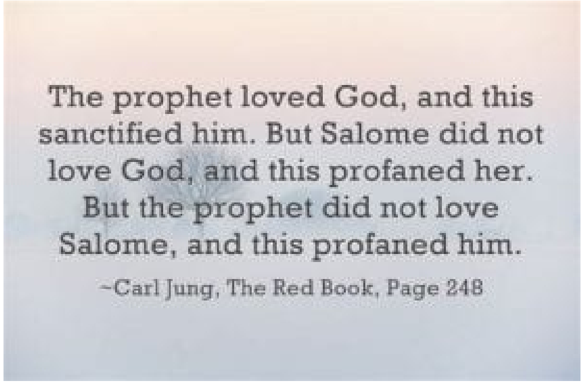
An alchemical text says: "The mind should learn compassionate love for the body."

- ~Carl Jung, Jung-Ostrowski, Page 25.



You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things.

- ~Carl Jung, Zarathustra Seminar, Page 508



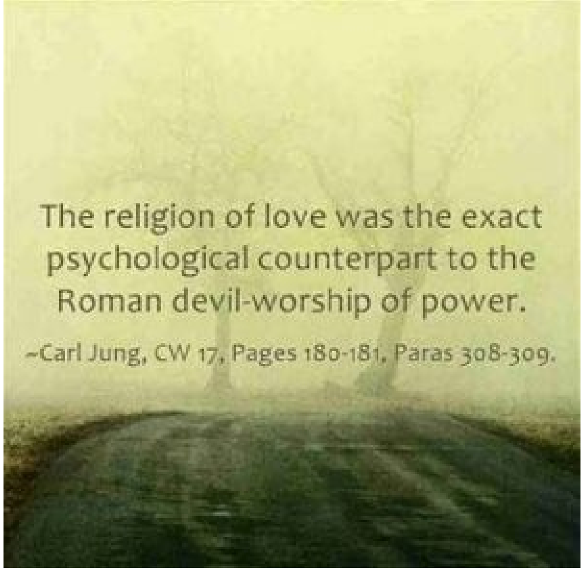
The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him.

~Carl Jung, The Red Book, Page 248

The kernel of all jealousy is lack of love."

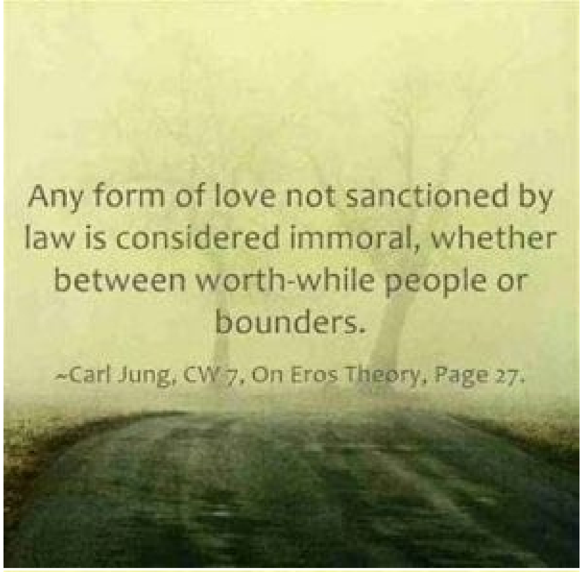
https://www.facebook.com/groups/56536297291/

Carl Jung; Memories, Dreams and Reflections; Page 137



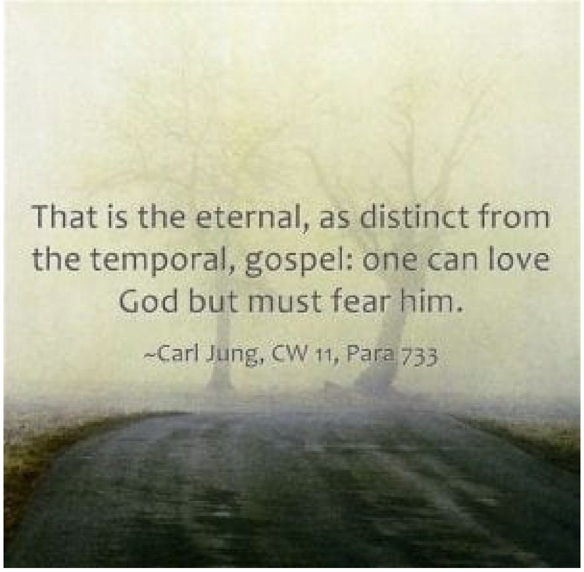
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

~Carl Jung, CW 17, Pages 180-181, Paras 308-309.



Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders.

~Carl Jung, CW 7, On Eros Theory, Page 27.



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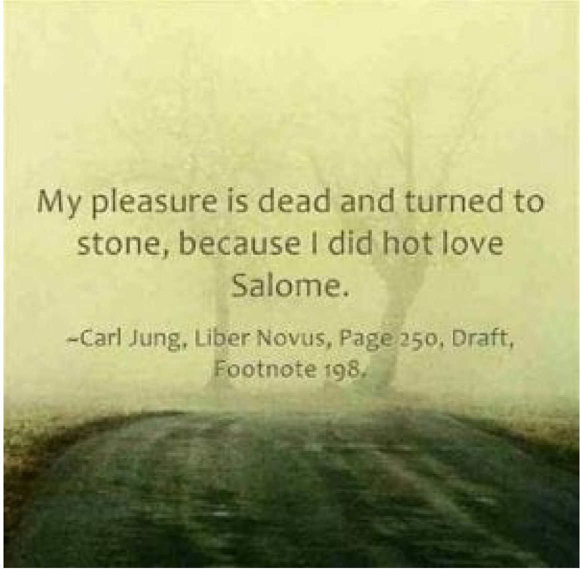
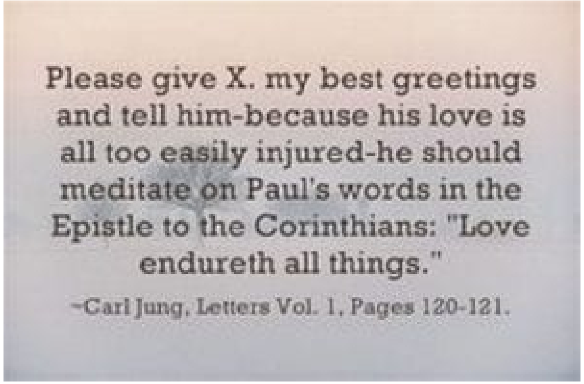


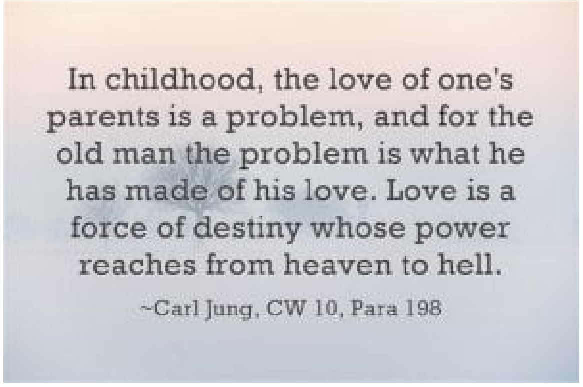
My pleasure is dead and turned to stone, because I did hot love Salome.

~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.



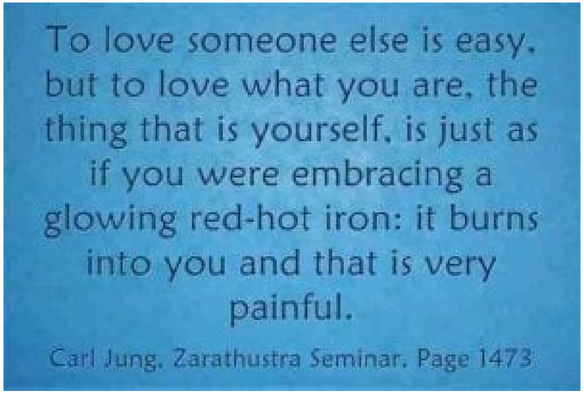
Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things."

~Carl Jung, Letters Vol. 1, Pages 120-121.



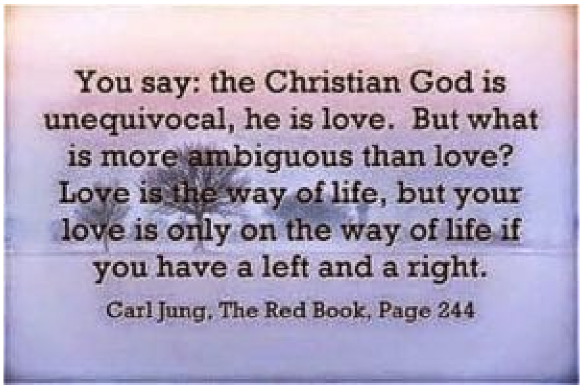
In childhood, the love of one's parents is a problem, and for the old man the problem is what he has made of his love. Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198



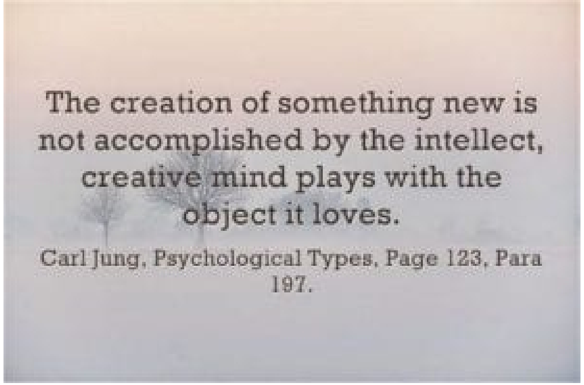
To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful.

Carl Jung, Zarathustra Seminar, Page 1473



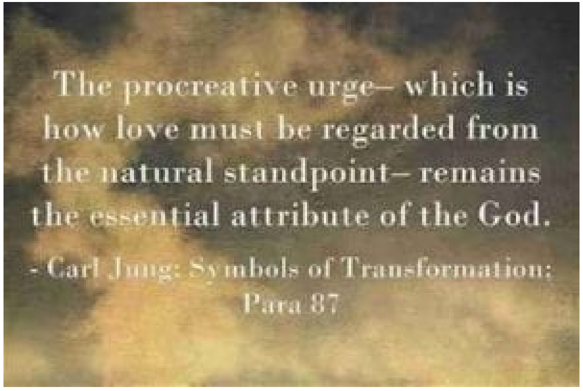
You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244



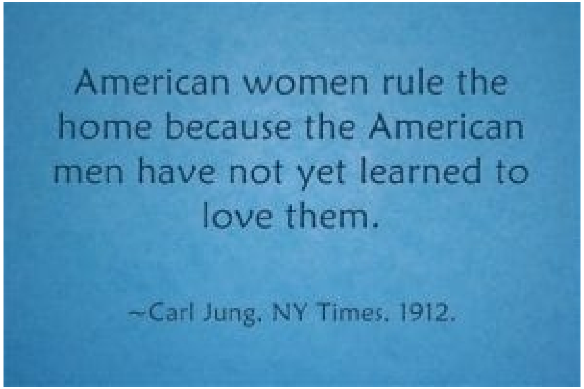
The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves.

Carl Jung, Psychological Types, Page 123, Para 197.



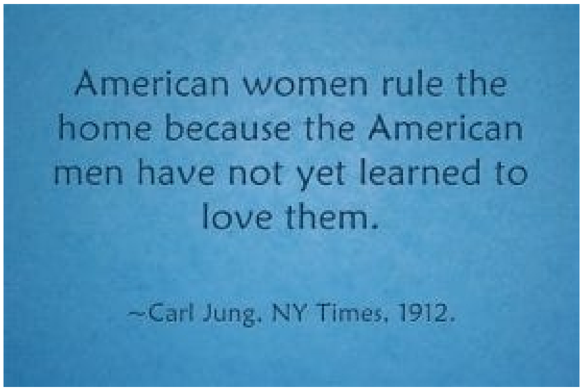
The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God.

- Carl Jung: Symbols of Transformation; Para 87



American women rule the home because the American men have not yet learned to love them.

~Carl Jung, NY Times, 1912.



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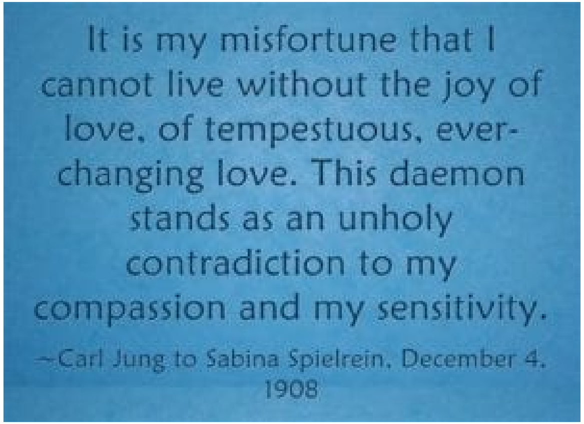
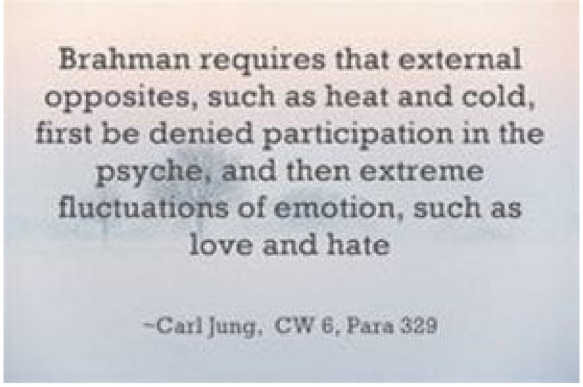


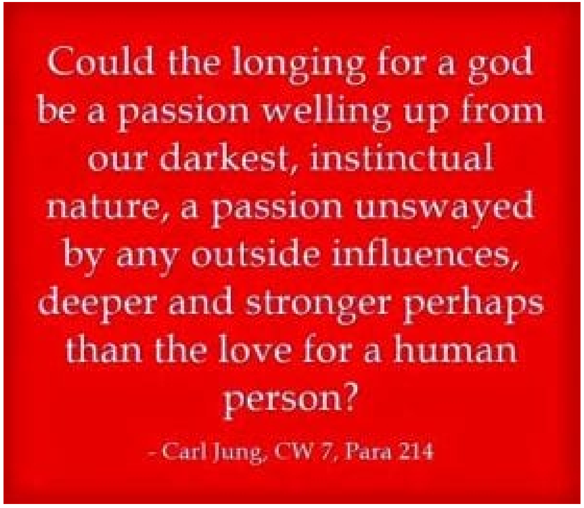
It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity.

~Carl Jung to Sabina Spielrein, December 4, 1908



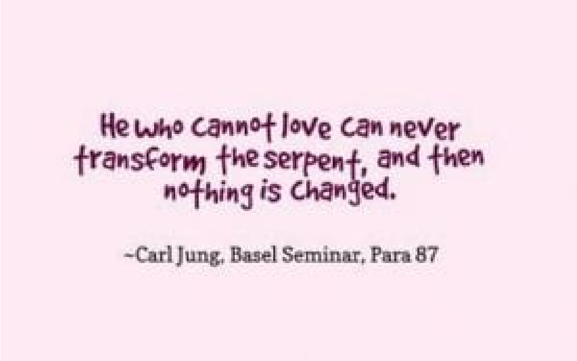
Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as love and hate

~Carl Jung, CW 6, Para 329



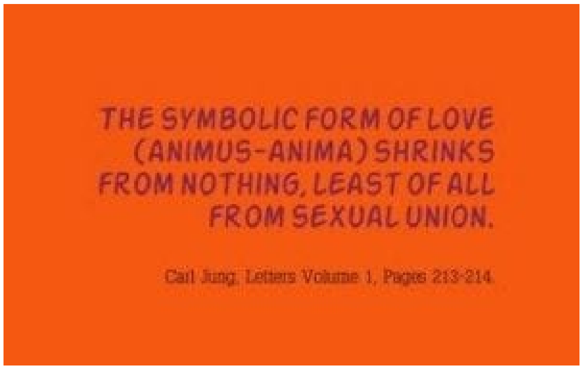
Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

- Carl Jung, CW 7, Para 214



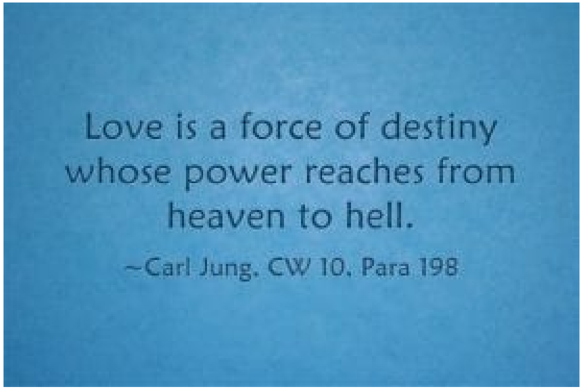
He who cannot love can never transform the serpent, and then nothing is changed.

~Carl Jung, Basel Seminar, Para 87



THE SYMBOLIC FORM OF LOVE (ANIMUS-ANIMA) SHRINKS FROM NOTHING, LEAST OF ALL FROM SEXUAL UNION.

Carl Jung, Letters Volume 1, Pages 213-214.



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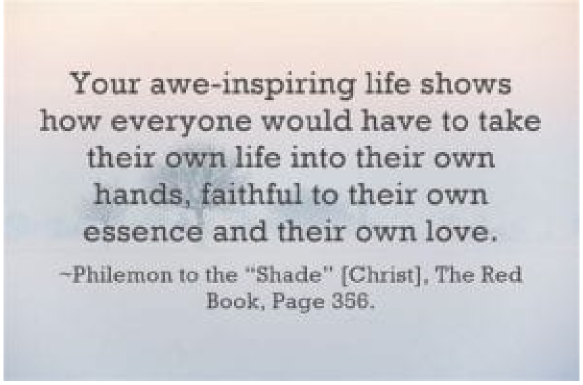
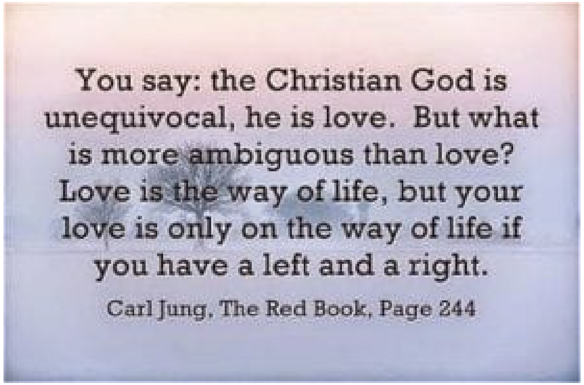


Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love.

~Philemon to the "Shade" [Christ], The Red Book, Page 356.



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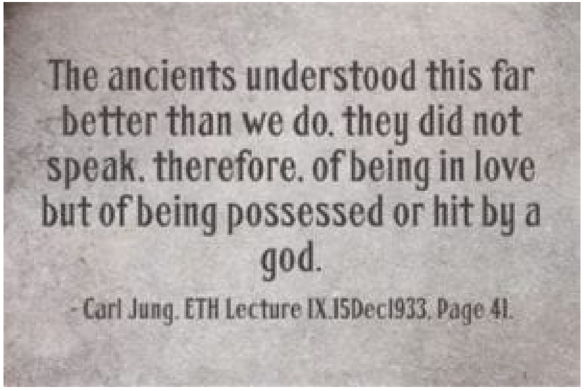
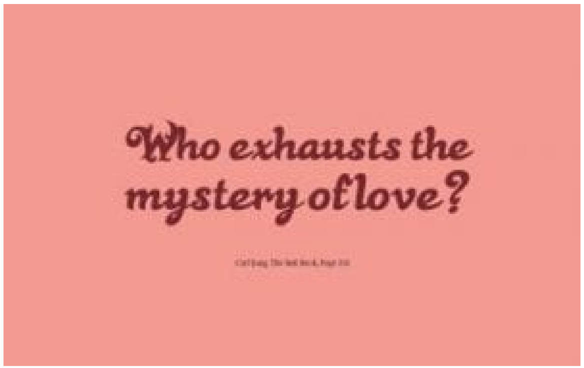
Carl Jung, The Red Book, Page 244

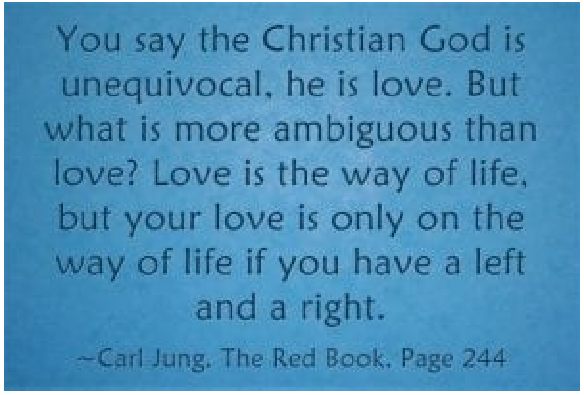


The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god.

~Carl Jung, ETH Lecture IX,15Dec1933, Page 41.



Who exhausts the mystery of love?



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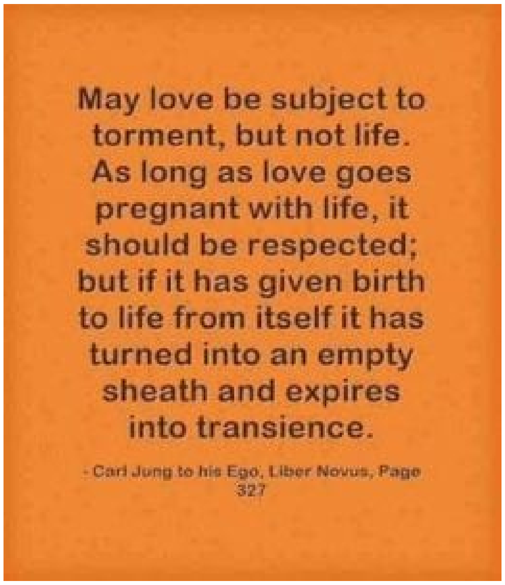
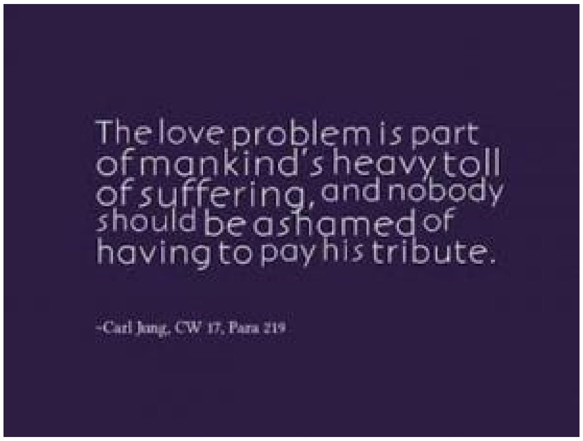


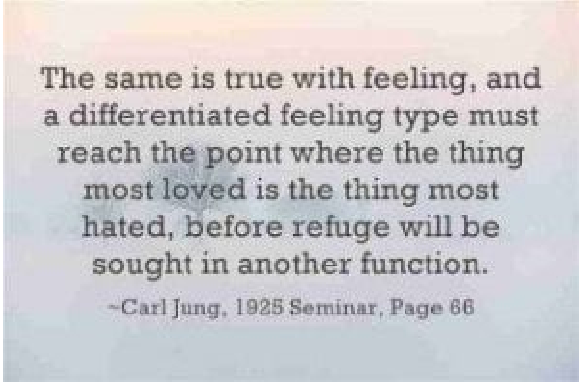
May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.

- Carl Jung to his Ego, Liber Novus, Page 327



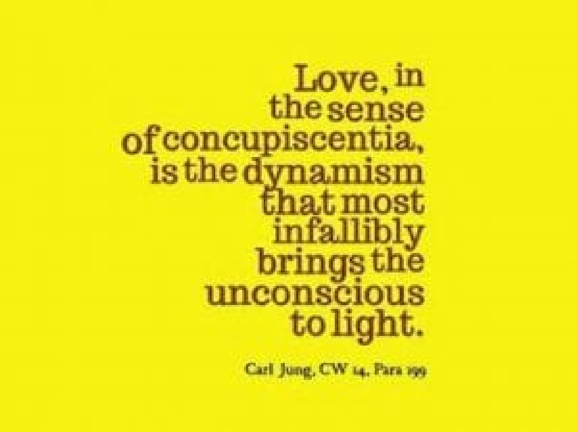
The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219



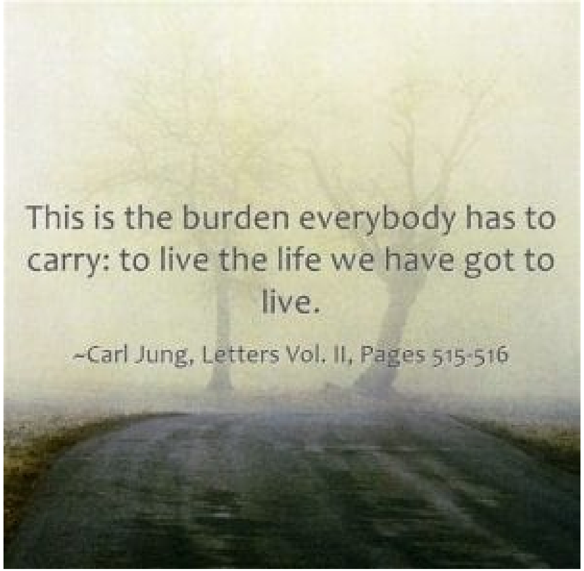
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66



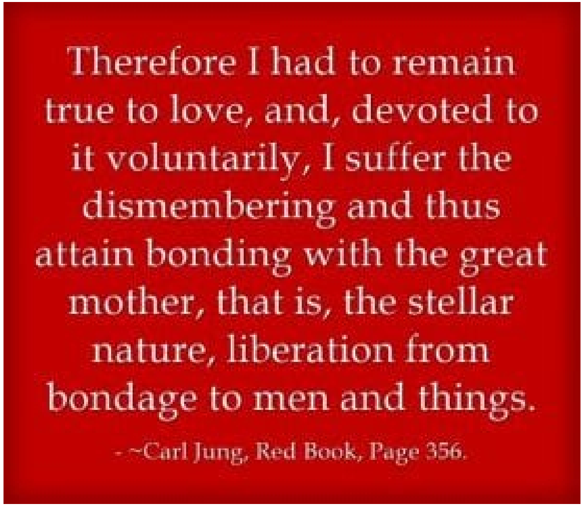
Love, in the sense of concupiscentia, is the dynamism that most infallibly brings the unconscious to light.

Carl Jung, CW 14, Para 199



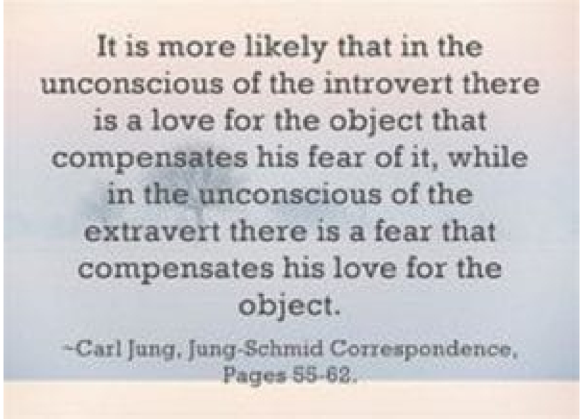
This is the burden everybody has to carry: to live the life we have got to live.

~Carl Jung, Letters Vol. II, Pages 515-516



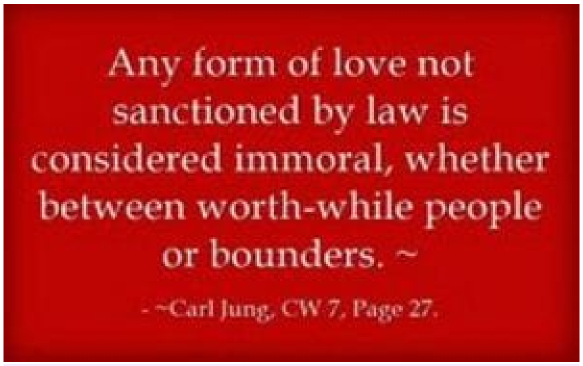
Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things.

- ~Carl Jung, Red Book, Page 356.



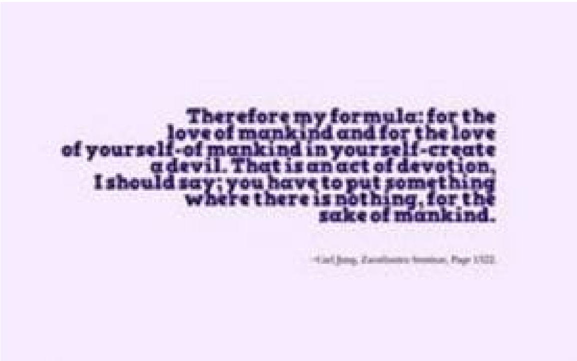
It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.



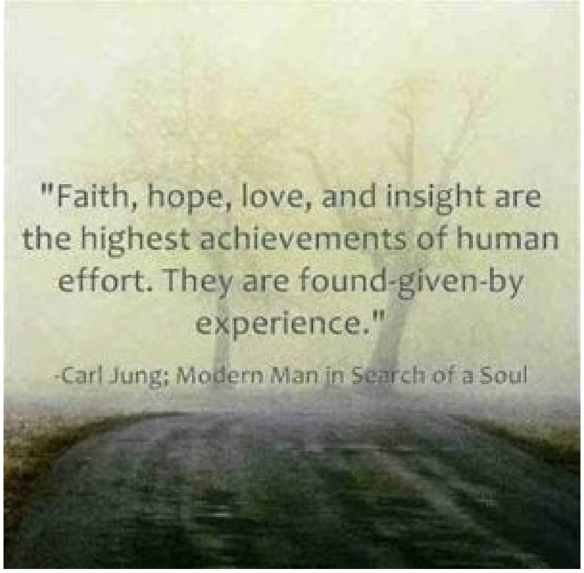
Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. ~

- ~Carl Jung, CW 7, Page 27.



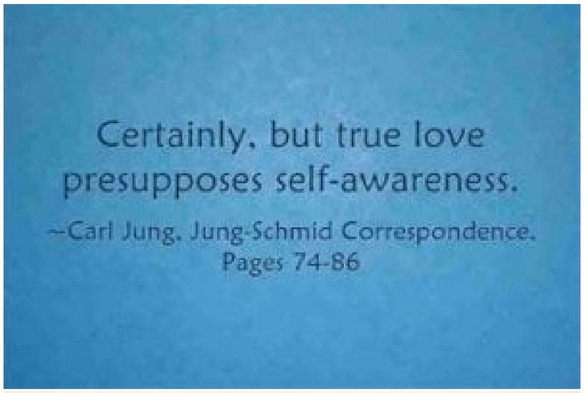
Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind.

~Carl Jung, Zarathustra Seminar, Page 1522.



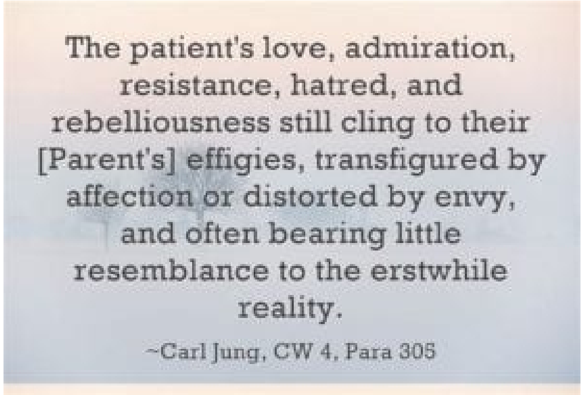
"Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."

-Carl Jung; Modern Man in Search of a Soul



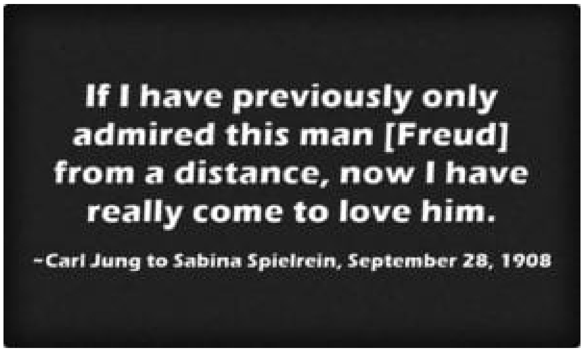
Certainly, but true love presupposes self-awareness.

~Carl Jung, Jung-Schmid Correspondence, Pages 74-86



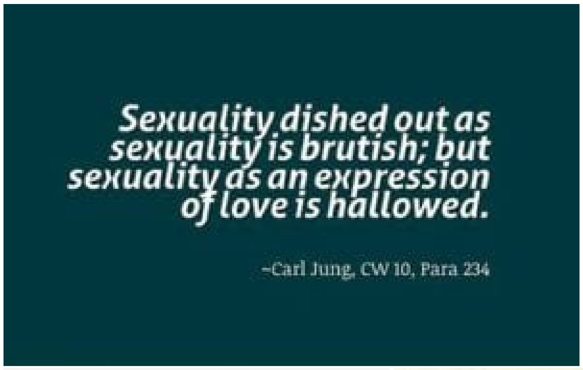
The patient's love, admiration, resistance, hatred, and rebelliousness still cling to their [Parent's] effigies, transfigured by affection or distorted by envy, and often bearing little resemblance to the erstwhile reality.

~Carl Jung, CW 4, Para 305

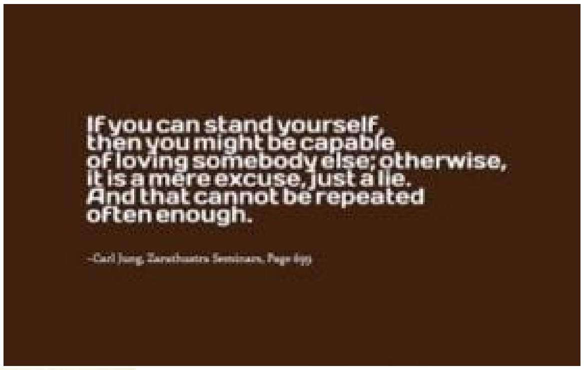


If I have previously only admired this man [Freud] from a distance, now I have really come to love him.

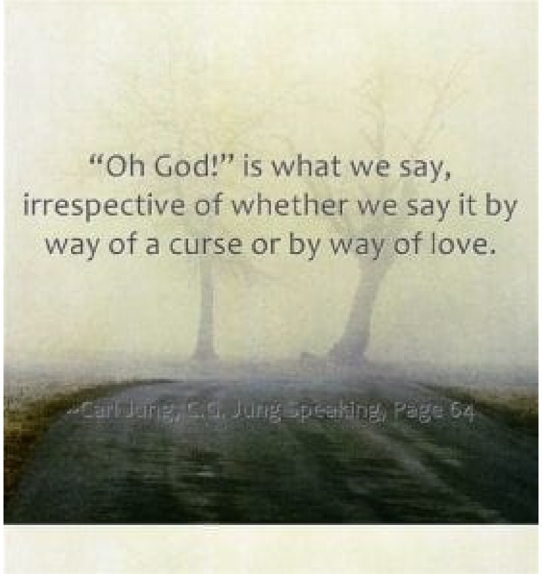
~Carl Jung to Sabina Spielrein, September 28, 1908


Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.

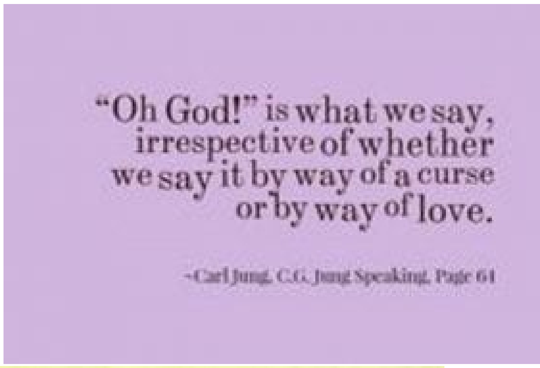
~Carl Jung, CW 10, Para 234


If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough.

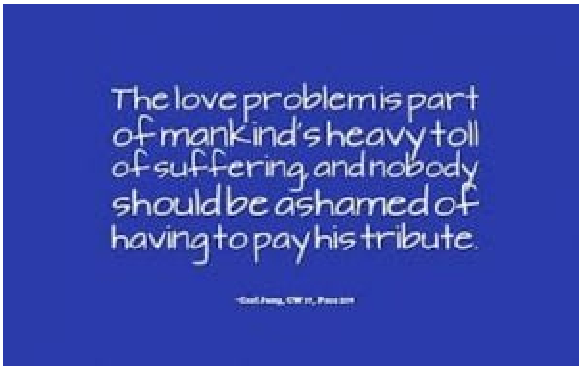
~Carl Jung, Zarathustra Seminars, Page [illegible]


"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

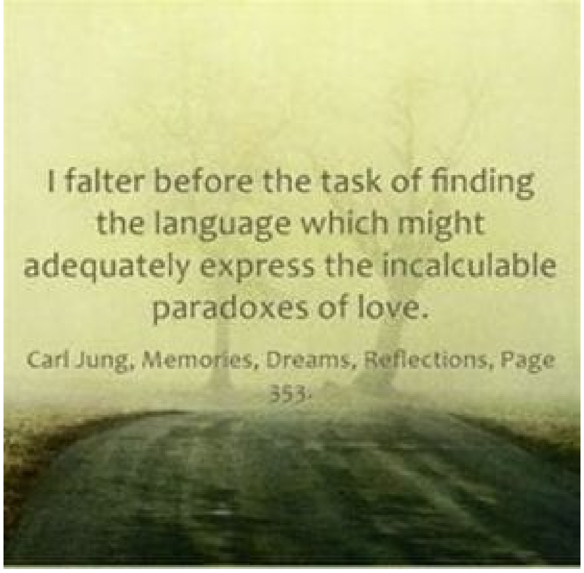
~Carl Jung, C.G. Jung Speaking, Page 64


"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

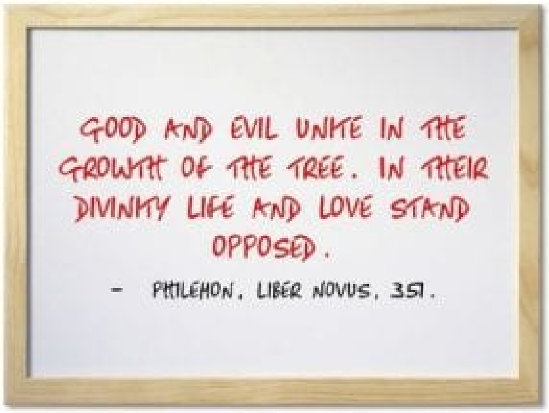
~Carl Jung, C.G. Jung Speaking, Page 64


The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW [illegible], Para [illegible]

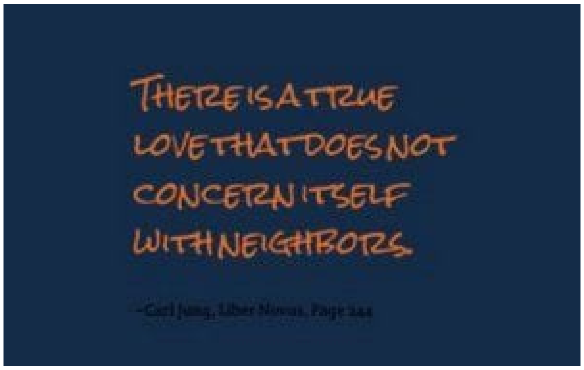

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.

Carl Jung, Memories, Dreams, Reflections, Page 353.



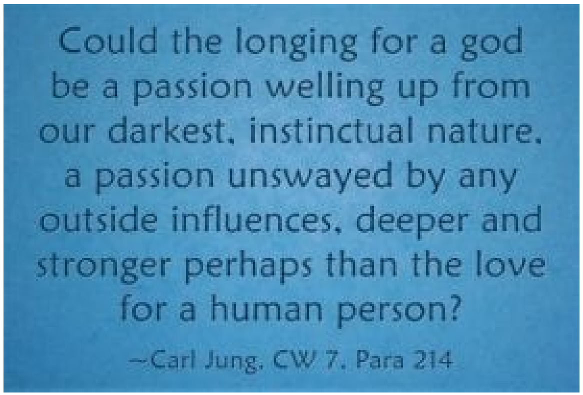
GOOD AND EVIL UNITE IN THE GROWTH OF THE TREE. IN THEIR DIVINITY LIFE AND LOVE STAND OPPOSED.

– PHILEMON, LIBER NOVUS, 351.



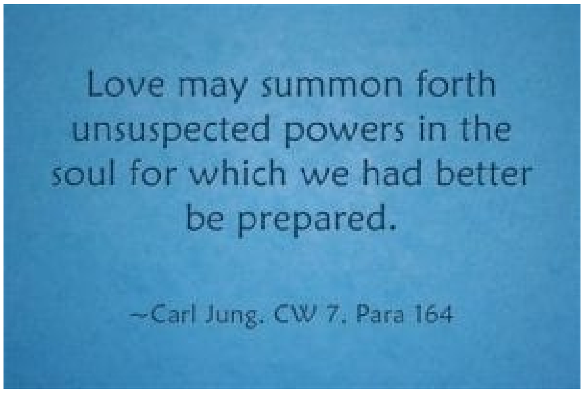
THERE IS A TRUE LOVE THAT DOES NOT CONCERN ITSELF WITH NEIGHBORS

~Carl Jung, Liber Novus, Page 244



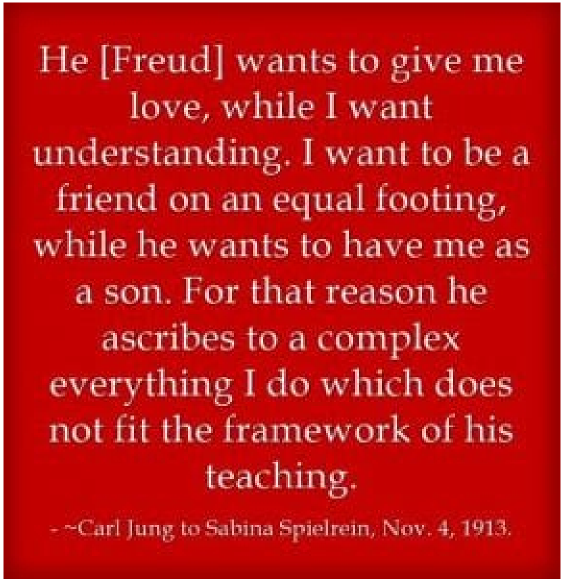
Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

~Carl Jung, CW 7, Para 214



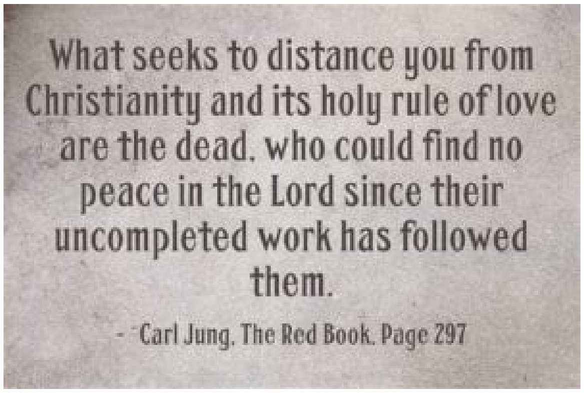
Love may summon forth unsuspected powers in the soul for which we had better be prepared.

~Carl Jung, CW 7, Para 164



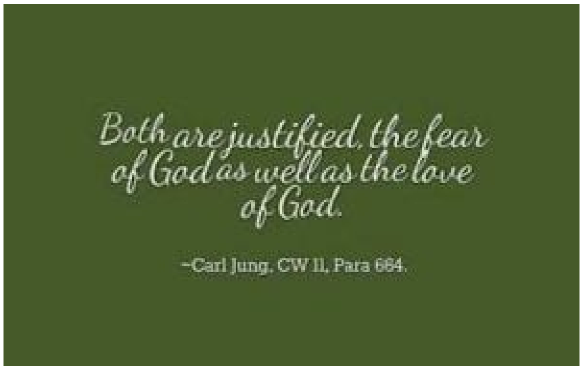
He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching.

- ~Carl Jung to Sabina Spielrein, Nov. 4, 1913.



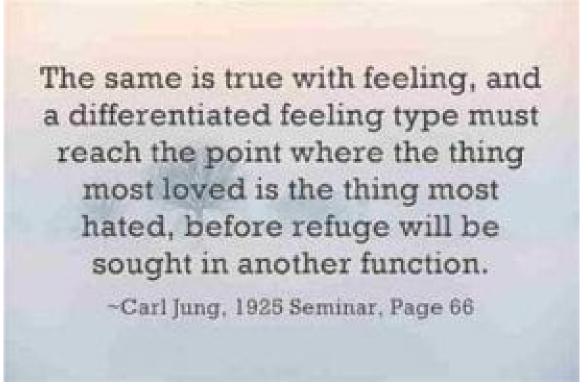
What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.

- Carl Jung, The Red Book, Page 297



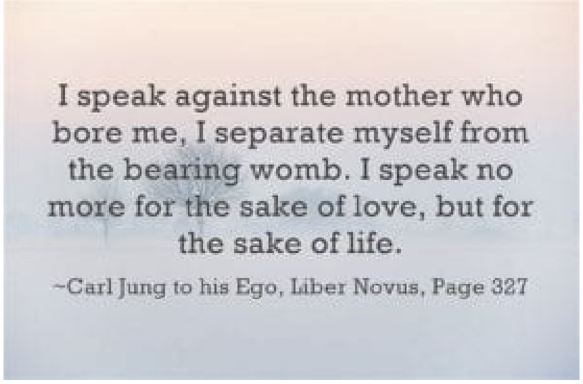
Both are justified, the fear of God as well as the love of God.

~Carl Jung, CW 11, Para 664.



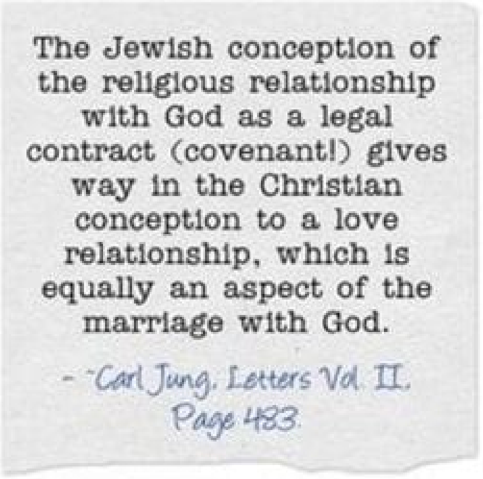
The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66



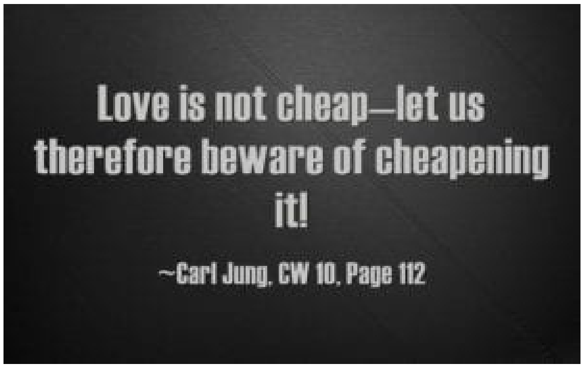
I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

~Carl Jung to his Ego, Liber Novus, Page 327



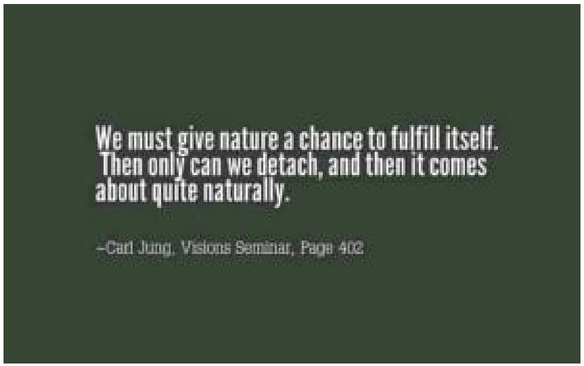
The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.

- ~Carl Jung, Letters Vol. II, Page 483.



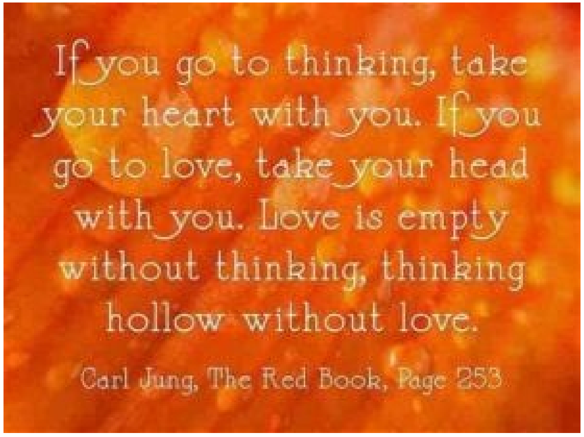
Love is not cheap—let us therefore beware of cheapening it!

~Carl Jung, CW 10, Page 112



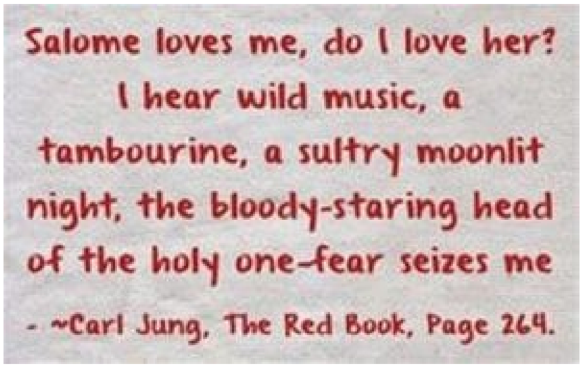
We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally.

~Carl Jung, Visions Seminar, Page 402



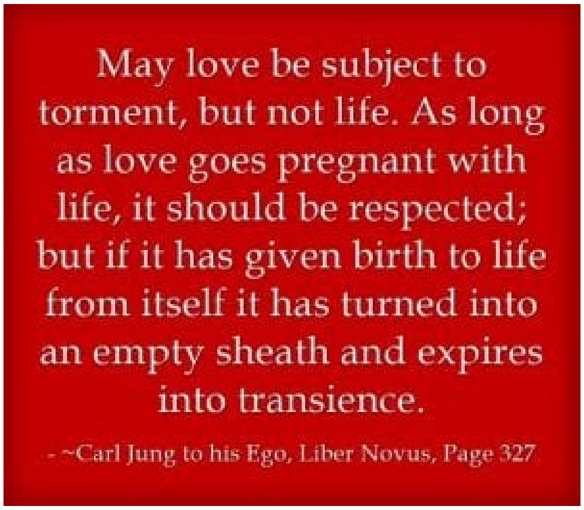
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love.

Carl Jung, The Red Book, Page 253



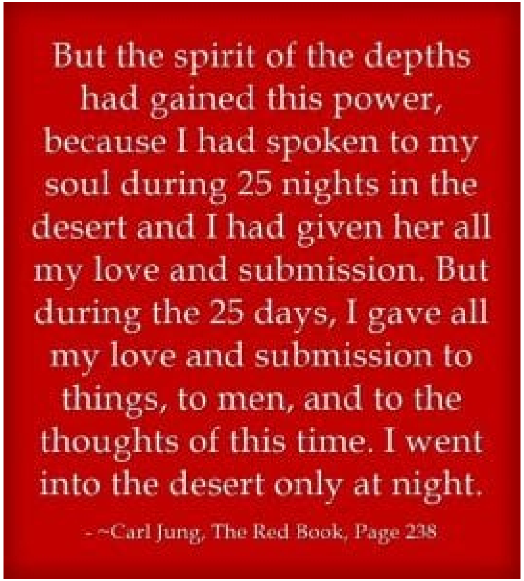
Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one-fear seizes me

- ~Carl Jung, The Red Book, Page 264.



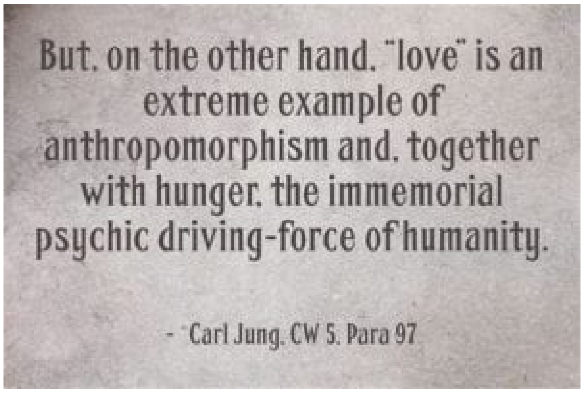
May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience.

- ~Carl Jung to his Ego, Liber Novus, Page 327



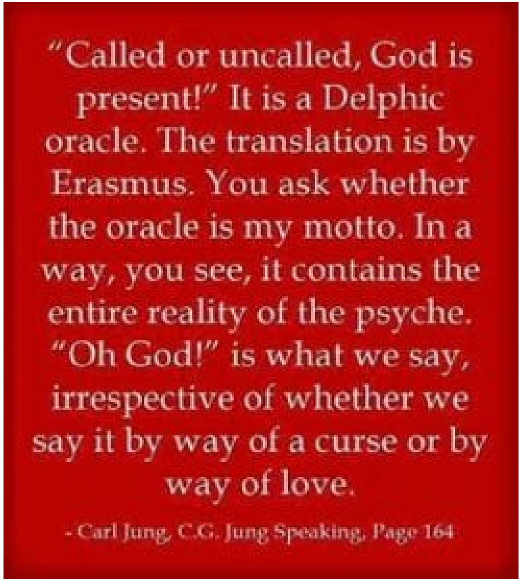
But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night.

- ~Carl Jung, The Red Book, Page 238



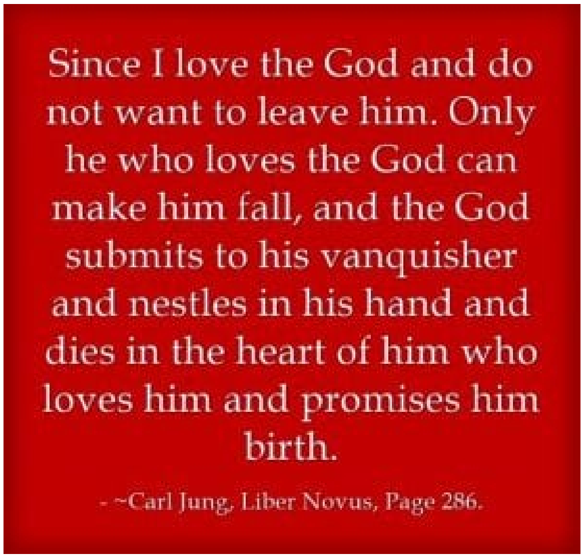
But, on the other hand, "love" is an extreme example of anthropomorphism and, together with hunger, the immemorial psychic driving-force of humanity.

- Carl Jung, CW 5, Para 97



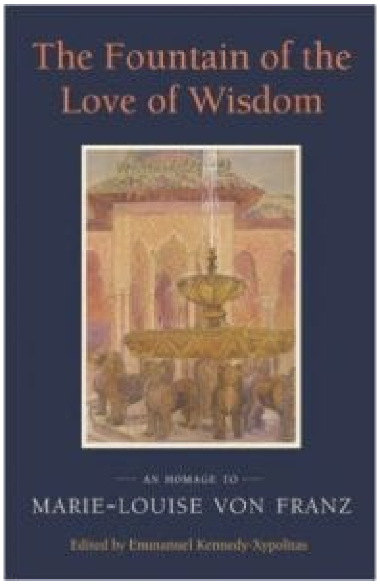
"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love.

- Carl Jung, C.G. Jung Speaking, Page 164



Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

- ~Carl Jung, Liber Novus, Page 286.

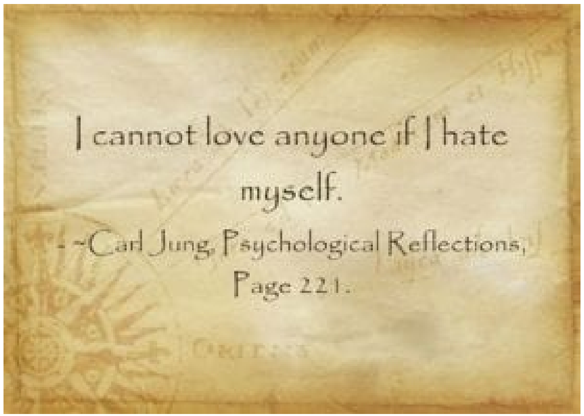


The Fountain of the Love of Wisdom

AN HOMAGE TO

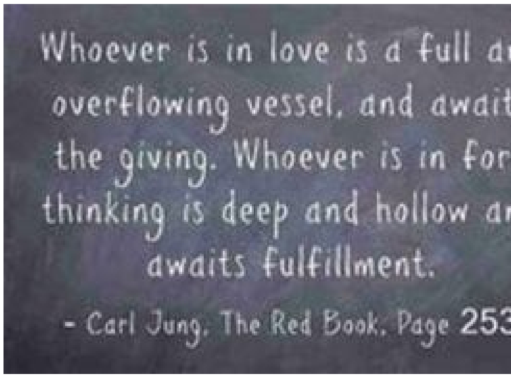
MARIE-LOUISE VON FRANZ

Edited by Emmanuel Kennedy-Xypolitas



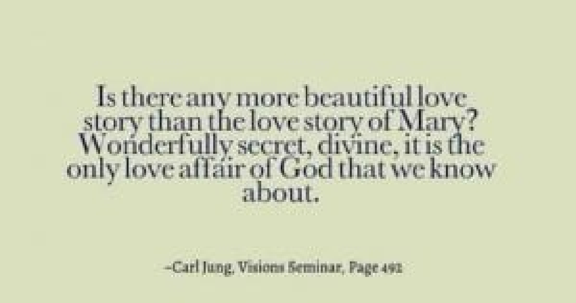
I cannot love anyone if I hate myself.

- ~Carl Jung, Psychological Reflections, Page 221.



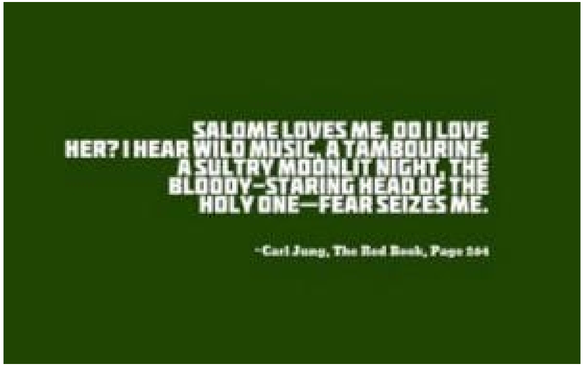
Whoever is in love is a full a
overflowing vessel, and await
the giving. Whoever is in for
thinking is deep and hollow a
awaits fulfillment.

- Carl Jung, The Red Book, Page 253



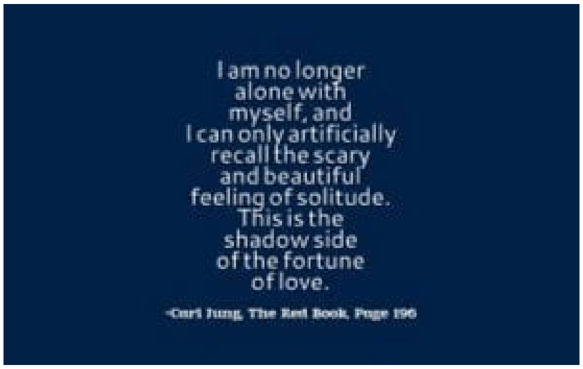
Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.

~Carl Jung, Visions Seminar, Page 492



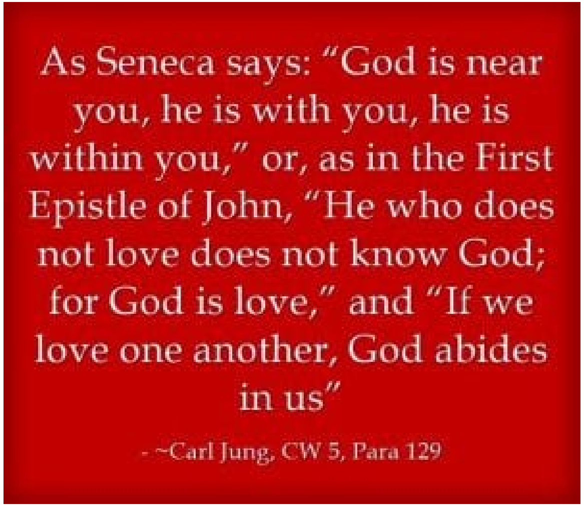
SALOME LOVES ME, DO I LOVE HER? I HEAR WILD MUSIC, A TAMBOURINE, A SULTRY MOONLIT NIGHT, THE BLOODY-STARING HEAD OF THE HOLY ONE—FEAR SEIZES ME.

~Carl Jung, The Red Book, Page 264



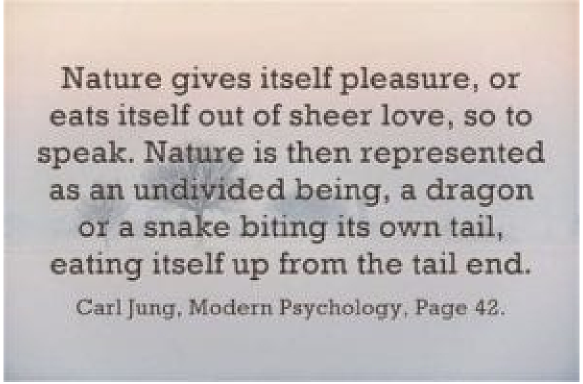
I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love.

~Carl Jung, The Red Book, Page 196



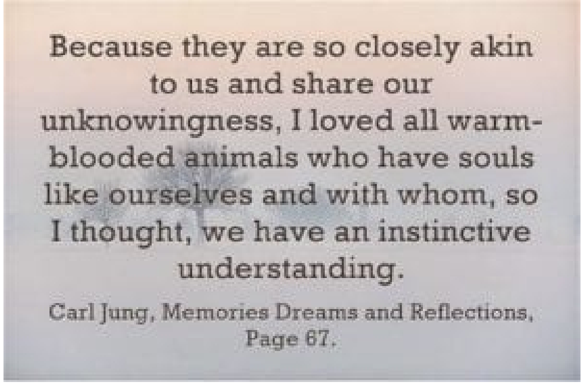
As Seneca says: "God is near you, he is with you, he is within you," or, as in the First Epistle of John, "He who does not love does not know God; for God is love," and "If we love one another, God abides in us"

- ~Carl Jung, CW 5, Para 129



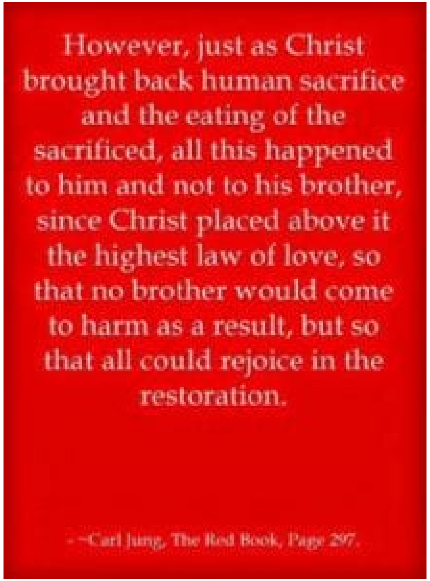
Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end.

Carl Jung, Modern Psychology, Page 42.



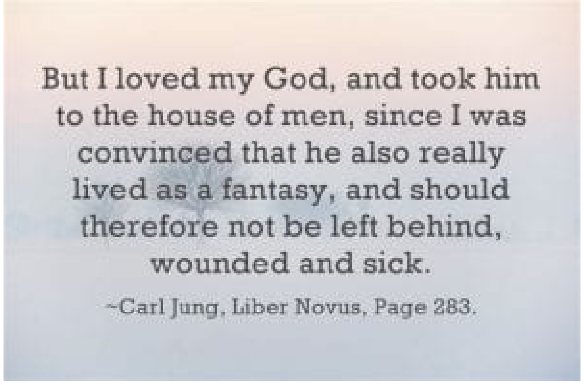
Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding.

Carl Jung, Memories Dreams and Reflections, Page 67.



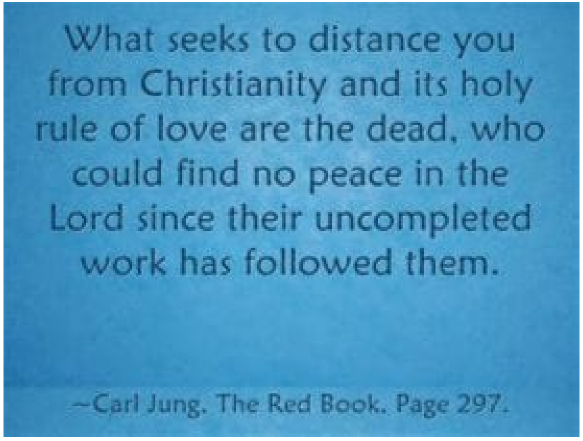
However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration.

- ~Carl Jung, The Red Book, Page 297.



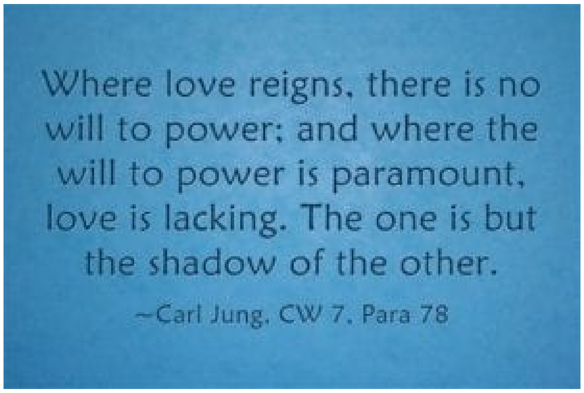
But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick.

~Carl Jung, Liber Novus, Page 283.



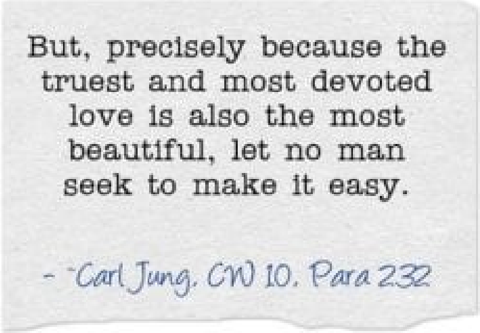
What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them.

~Carl Jung, The Red Book, Page 297.



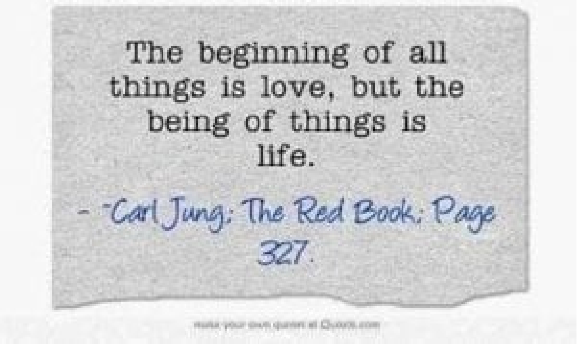
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

~Carl Jung, CW 7, Para 78



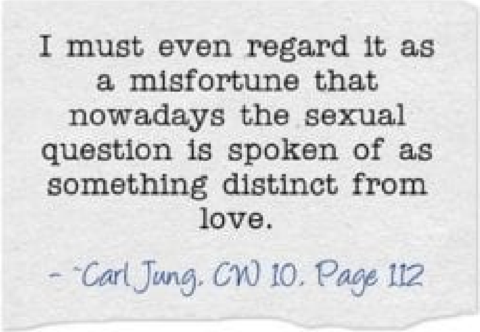
But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

- ~Carl Jung, CW 10, Para 232



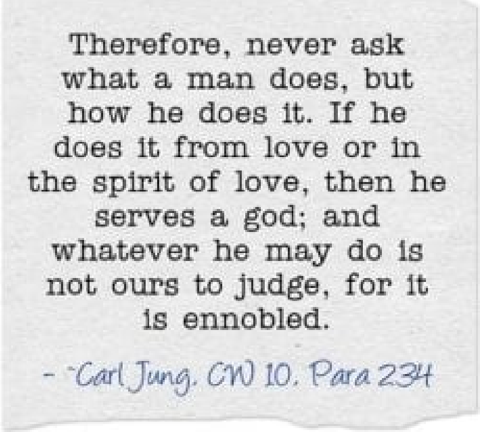
The beginning of all things is love, but the being of things is life.

- ~Carl Jung; The Red Book; Page 327.



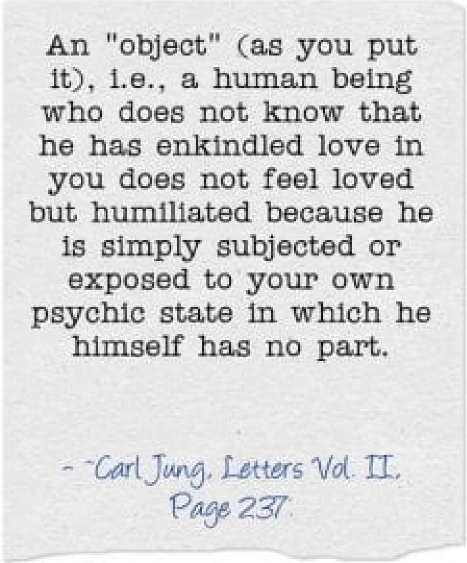
I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

- ~Carl Jung, CW 10, Page 112



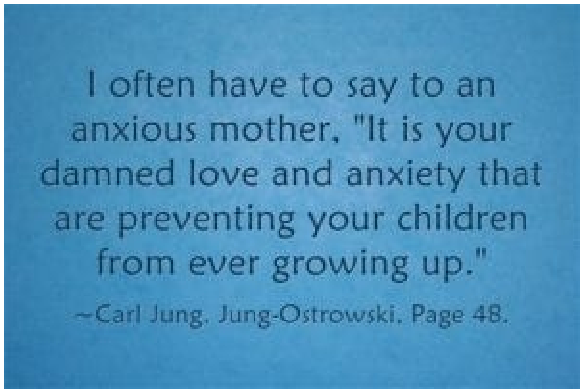
Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

- ~Carl Jung, CW 10, Para 234



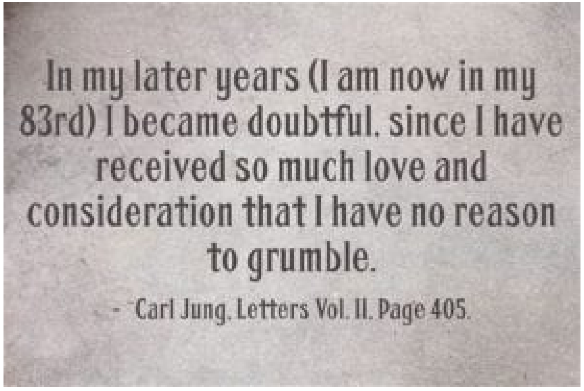
An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part.

- ~Carl Jung, Letters Vol. II, Page 237.



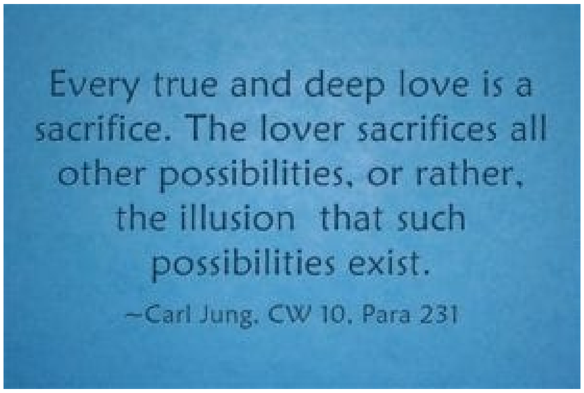
I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up."

~Carl Jung, Jung-Ostrowski, Page 48.



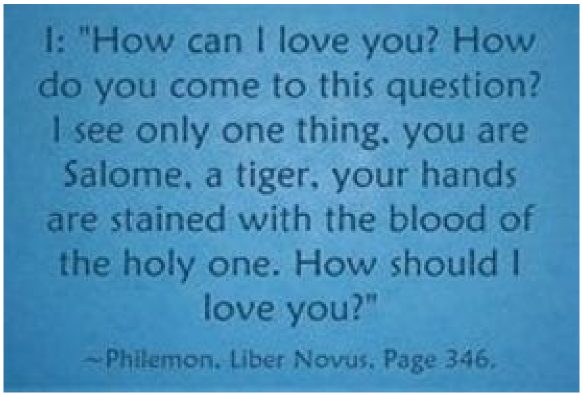
In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble.

- ~Carl Jung, Letters Vol. II, Page 405.



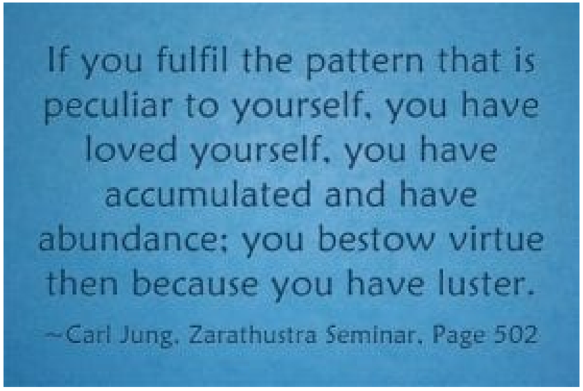
Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist.

~Carl Jung, CW 10, Para 231



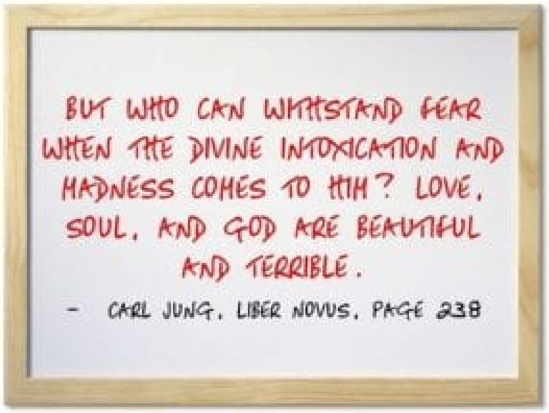
I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?"

~Philemon, Liber Novus, Page 346.



If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster.

~Carl Jung, Zarathustra Seminar, Page 502

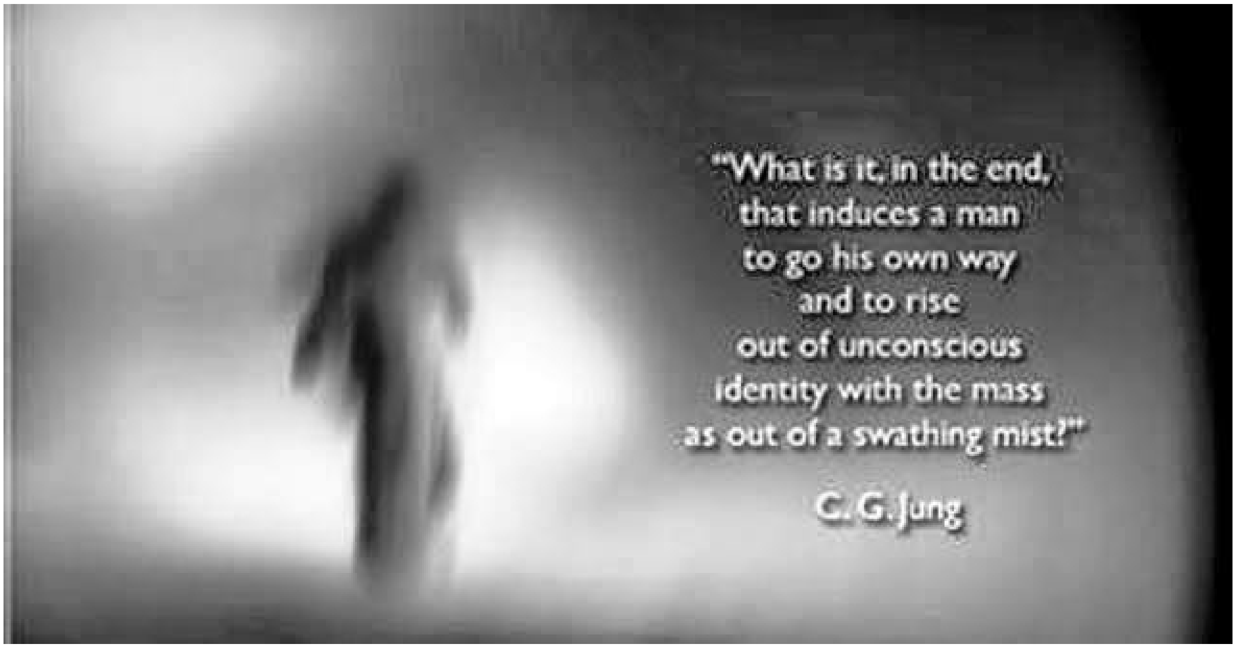


BUT WHO CAN WITHSTAND FEAR WHEN THE DIVINE INTOXICATION AND MADNESS COMES TO HIM? LOVE, SOUL, AND GOD ARE BEAUTIFUL AND TERRIBLE.

- CARL JUNG, LIBER NOVUS, PAGE 238

Carl Jung: Therefore individuation is a sin; (2019-04-20 04:06)

[1]



In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos.

The task is now to bring about order, the alchemistic process must begin, namely, the production of the valuable substance, the transformation into the light.

You see this mandala does not represent a normal condition of the collective unconscious; this is a turmoil caused by the appearance of the disturbing element in the center.

For we may assume that the collective unconscious is in absolute peace until the individual appears.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil.

But in that abstraction, or that union-the coming together of the pair of opposites-there is absolute peace.

Otherwise there is only the peace of God in a world in which there is no individual, in other words, no consciousness.

Yes, perhaps it exists to metaphysical consciousness, but not to any mortal consciousness because there is none.

You see, this chaos is due to the appearance of that center, but that is a center of peace because the pairs of opposites are united.

As it is said in the prophesies of Isaiah, the leopard shall lie down with the kid and the wolf shall dwell with the lamb.

Or that very impressive symbolism that the sucking child shall play on the hole of the asp, or put its hand into the cockatrice’s den.
Carl Jung, Visions Seminar, Page 263

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

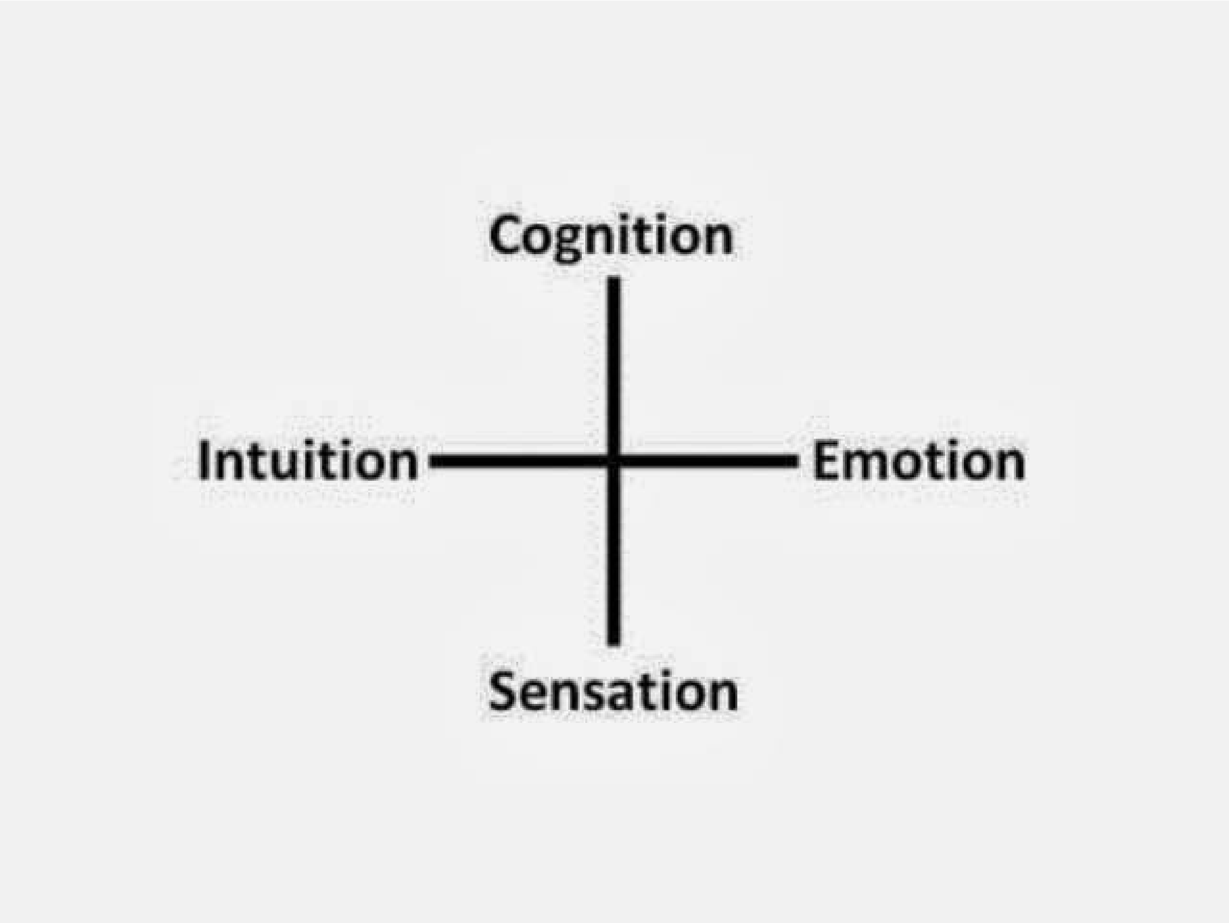
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/3969b-202bapril.jpg`

Carl Jung on Rational and Irrational (2019-04-20 05:25)

[1]



[Carl Jung on Rational and Irrational]

Rational:

Descriptive of thoughts, feelings and actions that accord with reason, an attitude based on objective values established by practical experience.

The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.

Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism reacts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, "correct," adapted attitude. Everything is "rational" that accords with these laws, everything that contravenes them is "irrational."["Definitions," ibid., par. 785f.]

Jung described the psychological functions of thinking and feeling as rational because they are decisively influenced by reflection.

http://www.nyaap.org/jung-lexicon/r

Irrational:

Not grounded in reason.

Jung pointed out that elementary existential facts fall into this category-for instance, that the earth has a moon, that chlorine is an element or that water freezes at a certain temperature and reaches its greatest density at four degrees centigrade-as does chance. They are irrational not because they are illogical, but because they are beyond reason.

In Jung's model of typology, the psychological functions of intuition and sensation are described as irrational.

Both intuition and sensation are functions that find fulfilment in the absolute perception of the flux of events. Hence, by their very nature, they will react to every possible occurrence and be attuned to the absolutely contingent, and must therefore lack all rational direction. For this reason I call them irrational functions, as opposed to thinking and feeling, which find fulfillment only when they are in complete harmony with the laws of reason.[Ibid., pars. 776f.]

Merely because [irrational types] subordinate judgment to perception, it would be quite wrong to regard them as "unreasonable." It would be truer to say that they are in the highest degree empirical. They base themselves entirely on experience. ["General Description of the Types," ibid., par. 616.]

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Jung and the Four Psychological Functions

In Psychological Types Jung (1971/1921) describes four basic psychic functions that are capable of becoming conscious: intuition, sensation, feeling, and thinking:

Under sensation I include all perceptions by means of the sense organs; by thinking, I mean the function of intellectual cognition and the forming of logical conclusions; feeling is a function of subjective evaluation; intuition I take as perception by way of the unconscious, or perception of unconscious events. (p. 518)

Jung goes on to explain that, in his experience, there are only four basic functions, a fact that seems to be self-evident if one inquiries into the possibilities. These psychic functions are the methods employed by humans to acquire knowledge of themselves and the surrounding world; cognition is not restricted to one function, and each function provides its own kind of knowledge.

Of equal importance in Jung's typology are the attitude types of introversion and extraversion, which he (1971/1921) describes as
distinguished by their attitude to the object. The introvert's attitude is an abstracting one . . . he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extravert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective attitude is constantly related to and oriented by the object. (p. 330)

These brief explications of his major topics, namely, the eight variations of personality and the attitude types of introversion and extraversion, are later described as having this purpose:

To provide a critical psychology which will make a methodical investigation and presentation of the empirical material possible. First, and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. (1971/1921, p. 555)

Jung (1971/1921) said of his typology, "It is not a physiognomy and not an anthropological system, but a critical psychology dealing with the organization and delimitation of psychic processes that can be shown to be typical"

(p. xv). Here Jung makes it clear that he was not concerned with the origins of the psychological functions, but used them as a tool in organizing empirical material. It was Jung's purpose to describe individual types of the human personality, to explain and explore individual differences of cognition and various methods of expression in the personality by using the psychic functions of intuition, sensation, feeling, and thinking, along with the attitudinal types of introversion and extraversion.

Jung (1971/1921) states: "Since every man, as a relatively stable being possesses all the basic psychological functions, it would be a psychological necessity with a view to perfect adaptation that he should also employ them in equal measure" (p. 19). Here Jung confirms the possibility of all four functions working in equal measure in the psyche of one person. Throughout his writing, he describes what happens when one function is superior and conscious and another function is inferior and unconscious. When one conscious position is extreme, the position of the other extreme will exist in the unconscious, causing a neurosis or a maladaptation to consciousness.

The interplay of conscious and unconscious opposites, as well as opposites in general, is prevalent in Jung's thinking and in his writing, and appears to be the foundation for his theory of opposites or the transcendent function. He (1971/1921) describes this as follows:

> The "function" being here understood not as a basic function but as a complex function made up of other functions, and "transcendent" not as denoting a metaphysical quality but merely the fact that this function facilitates a transition from one state to another. The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. (p. 480)

This definition describes the importance that Jung gave to the symbol as a means for uniting the opposites, and also describes the complex relationship of the symbol with the four psychological functions.

An expanded individual consciousness was not seen as important only to the person who obtains the limits of personal potential, but equally important to the society to which he belongs. Jung (1953/1943) makes this clear when he says that "development of individuality is simultaneously a development of society. Suppression of individuality through the predominance of collective ideals and organizations is a moral defeat for society" (p. 303).

Fordham (1972) writes:

> The subtitle of the first English translation of Psychological types reads or The psychology of individuation, an addition to the first Swiss edition and not added to later ones in German; it is omitted from the recent edition in the Collected works. The addition is curious because there is no mention of individuation in the text until its definition at the end of the book. (p. 112)

This is literally true, but not quite reflective of the spirit of the text, which I understand as significantly related to the individuation process. Meier (1986), however, appears to share my conviction concerning typology:

> Jung's most important contribution to psychology was the discovery and practice of the process of individuation. In spite of the supremacy of this concept, its origins in terms of chronology are far from being as clear as they should be, and in this respect not even Jung's memoirs yield the needed biographical information.
>
> But before I give you the prehistory, history and an account of the survival of the concept of individuation, I shall ask you to remember: Individuation begins and ends with typology. (emphasis Meier's, p. 242)

I completely agree with Meier that individuation begins and ends with typology and that individuation was Jung's most important contribution to psychology. I would describe Jung's monumental work on psychological types as an attempt to take apart the human psyche and describe how the parts work. All of this work appears to revolve around the process of individuation, and the most important concept for achieving this end is the transcendent function, which is the symbol that unites the opposites.

Jung (1971/1921) describes and links his work on psychological functions with the concept of individuation in an important way:
The concept of individuation plays a large role in our psychology. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality. (p. 448)

The above definition succinctly describes Jung's purpose in attempting to provide a theoretical model of psychological types or functions. Individuation appears to me to be the primary goal of this work and Jung's multitudinous insights are, as he described them, "critical tools" for further research.

Despite all the psychology we think we possess today, the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge; it is mediated by conscious functions that are subject to almost endless possibilities of deception.
(Jung, 1933, pp. 74-75)

http://sulcus.berkeley.edu/flm/SH/MDL/GAL/GalDisChapts/galdis.chapter1.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/60106-cognition.jpg`

Carl Jung on "Eastern Philosophy - or Yoga (2019-04-20 05:27)

[1]

Any Eastern philosophy—or Yoga, rather, for it is not philosophy in the Western sense —begins with the question, “Who am I? Who are you?”

That is the philosophic question par excellence which the Yogin asks his disciples.

For the goal, and the purpose of Eastern philosophy is that complete realization of the thing which lives, the thing which is.

And they have that idea because they are aware of the fact that man’s consciousness is always behind the facts; it never keeps up with the flux of life.

Life is in a way too rich, too quick, to be realized fully, and they know that one only lives completely when one’s mind really accompanies one’s life, when one lives no more than one can reflect upon with one’s thought, and when one thinks no further than one is able to live.

If one could say that of oneself, it would be a guarantee that one really was living. Carl Jung, Zarathustra

Seminar, Pages 1425-1426

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/f6394-12byoga.jpg`

Nietzsche: Physician, heal thyself: then wilt thou also heal thy patient (2019-04-20 05:34)

[1]

“Physician, heal thyself: then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole.” [Nietzsche]

Nietzsche is realizing certain truths here which are highly important from a psychological point of view. "Physician, heal thyself" is particularly good teaching for our late Christianity.

You see, he assumes that the real cure is made where it is most needed and most immediate.

That is like the rainmaker of Kiau Tschou again.

He does not curse the earth or pray to heaven to behave and produce rain.

He says to himself that he was right when he left his village and when he got here he was wrong.

This place is out of order so he is the one that is wrong; that wrong is nearest to him, and if he wants to do anything for the chaotic condition, it must be done in him-he is the immediate object of himself.

So he asks for that little house and there he locks himself in and works on himself; he remains shut in until he

reconciles heaven and earth in himself, until he is in the right order, and then he has cured the situation: Tao is established.

That is exactly the same idea.

So the best cure for anybody is when the one who thinks about curing has cured himself; inasmuch as he cures himself it is a cure.

If he is in Tao, he has established Tao, and whoever beholds him beholds Tao and enters Tao.

This is a very Eastern idea.

The Western idea-particularly late Christianity-is of course to cure your neighbor, to help him, with no consideration of the question, "Who is the helper?"

Perhaps he is not a help, or perhaps he gives something which he takes back with the other hand.

There are plenty of people nowadays who join the life of the community, assume responsibility, and all that stuff, but I say, "Who is assuming responsibility?"

If my business is in a bad condition and a fellow comes along and says he will assume the responsibility and

run the whole thing, I naturally ask him who he is-and then I find he has been bankrupt.

Naturally I don't want one who is himself a beggar and has given evidence of his own incompetence. Those people who are very helpful need help.
If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/0657f-12byoga.jpg`

Carl Jung:This of course refers to the tarantula dance, the madness caused by the tarantula. (2019-04-20 05:38)

[1]

“Revenge is in thy soul: wherever thou bitest, there ariseth blackscab; with revenge, thy poison maketh the soul giddy!”[Nietzsche]

This of course refers to the tarantula dance, the madness caused by the tarantula.

You see, that idea suggests something one very often encounters when people approach their inferior function; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.

They get a kind of seasickness; they develop such symptoms actually.

It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.

And of course the thing that is waiting for them underneath is the jaws of hell, or the depth of the water, or a profound darkness, or a monster-or they may call it madness.

And mind you, it is madness to fall out of one’s conscious world into an unconscious condition. Insanity means just that, being overcome by an invasion of the unconscious.

It is madness to fall out of one’s conscious world into an unconscious condition. Insanity means just that, being overcome by an invasion of the unconscious.
Consciousness is swept over by unconscious contents in which all orientation is lost.

The ego then becomes a sort of fish swimming in a sea among other fishes, and of course fishes don’t know who they are, don’t even know the name of their own species. Carl Jung, Zarathustra Seminar, Pages 1088-1089

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5461c-12bdance.jpg`

Carl Jung on “Terror.” (2019-04-20 05:49)

[1]

Carl Jung on “Terror.”

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; "The Undiscovered Self", 1957.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn’t realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

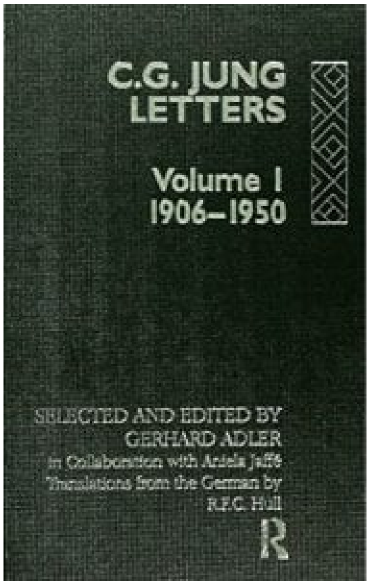
One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Pages 423-424

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Pages 496-497

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/03/0f714-92bterror.jpg`

Carl Jung "Collected Letters Volume 1" - Quotations (2019-04-20 08:46)


C.G. JUNG
LETTERS
Volume I
1906–1950
SELECTED AND EDITED BY
GERHARD ADLER
in Collaboration with Aniela Jaffé
Translations from the German by
R.F.C. Hull
R

Carl Jung: Letters Vol. 1 Quotations

Actually you shouldn't want to have visions, they should just come to "May it be good, happy, favorable,

and propitious." Carl Jung, Letters Vol. 1, Page 111.

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters Vol. 1, Page 111.

The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 262.

Surely telepathy widens out our consciousness, but there is always an ego conscious of something. Carl Jung, Letters Vol. 1, Pages 263.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153.

The unconscious is the future in the form or disguise of the past. Carl Jung, Letters Vol. 1, Pages 407.

I have tried all my life to din a bit of understanding into people. May others have better luck. Carl Jung, Letters Vol. 1, Pages 407.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

To interrupt life before its time is to bring to a standstill an experiment which we have not set up. Carl Jung, Letters Vol. 1, Page 434.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 365.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don't understand it. Carl Jung, Letters Vol. 1, 327.

The fact of having dreams is not nearly enough. You also have a digestive system but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

The privilege of a lifetime is being who you are. Joseph Campbell "A Joseph Campbell Companion: Reflections on the Art of Living." [Not uttered by Carl Jung.]

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 396.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 397.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 397.

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404

I can only hope and wish that no one becomes "Jungian." I stand for no doctrine, but describe facts and put forward certain views which I hold worthy of discussion. Carl Jung, Letters Vol. 1, Pages 405

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Page 438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Page 438.

Light that wants to shine needs darkness. Carl Jung, Letters Vol. 1, Page 514.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung, Letters Vol. 1, Page 514.

During the war I cultivated my own fields. I have raised corn, potatoes, beans and lately even wheat, also poppy for oil. Carl Jung, Letters Vol. 1, Page 425.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

It is all escapism to feel dependent. Carl Jung, Letters Vol.1, Page 463.

Please consider every word I say in this letter. Perhaps it puts some light into you. Carl Jung, Letters Vol.1, Page 463.

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. Carl Jung, Letters Vol. 1, Pages 247-248.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me. Carl Jung, Letters Vol. 1, Page 404.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404.

He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace. The great wind of the peaks roars ever more loudly in his ears. His gaze sweeps distances that flee away into the infinite. Carl Jung, Letters Vol. 1, Page 404.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Page 404.

One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you. Carl Jung, Letters Vol. 1, Page 441.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Page 450.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year. Carl Jung, Letters Vol. 1, Page 447.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Page 447

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents. Carl Jung, Letters Vol. 1, Page 278.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Page 465.

As I am thoroughly empirical I never took a philosophical concept for its own sake. Carl Jung, Letters Vol. 1, Page 465.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Page 465.

There is not one single thing in my psychology which is not substantiated essentially by actual experiences. Carl Jung, Letters Vol. 1, Page 465.

Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method. Carl Jung, Letters Vol. 1, Page 487.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Page 487.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Page 487.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Page 487.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Page 487.

The reigning prince of this world shuns the light of knowledge like the plague. Carl Jung, Letters Vol. 1, Page 488.

So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just estimation by shaking off from the start every trace of complicity. Carl Jung, Letters Vol. 1, Page 370.

There are not a few patients who have to have fear driven into them because their instincts have atrophied. Carl Jung, Letters Vol. 1, Page 399.

A man who has no more fear is on the brink of the abyss. Carl Jung, Letters Vol. 1, Page 399.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Page 299

...as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Page 399.

You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart. Carl Jung, Letters Vol. 1, Page 459.

Pride is a wonderful thing when you know how to fulfil its expectations. Carl Jung, Letters Vol. 1, Page 459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

I am not out to build a conceptual system, but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol. 1, Page 351.

I am sorry for these people who have failed to hear the cock crowing for the third time. Carl Jung, Letters Vol. 1, Page 445.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore. Carl Jung, Letters Vol. 1, Page 443.

Anyone who has attained this emancipation has reached nirvana and thus made himself unreal. Carl Jung, Letters Vol. 1, Page 444.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Page 456.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Page 456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Page 456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Page 456

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Page 312.

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier. It does not matter and nobody hears it. Carl Jung, Letters Vol. 1, Page 312.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Page 312.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448.

...as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes). Carl Jung, Letters Vol. 1, Page 449.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Page 59.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Page 59.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 60.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 60.

The magical word is one that lets "a primordial word resound behind it"’; magical action releases primordial action. Carl Jung, Letters Vol. 1, Page 60.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Page 60.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Page 60.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Page 60.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Page 60.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Page 60.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Page 61.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Page 62.

…nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Page 39.

This craving for things foreign and faraway is a morbid sign. Carl Jung, Letters Vol. 1, Page 40.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of

reality, though this has the advantage of ensuring that everything lacking in solidity will be crushed. Carl Jung, Letters Vol. 1, Pages 40.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Page 41.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

You mustn’t melt away or otherwise disappear, or get ill but wicked desires should pin you to the earth so your work can go on. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 63.

Medicine is switching over to psychology with a vengeance, and that’s where the East comes in. There’s nothing to be done with the theologians and philosophers because of their arrogance. Carl Jung, Letters Vol. 1, Page 64

It has just struck me that in my commentary I have suggested using “logos” for “hun” instead of “animus,” because “animus” is a natural term for the “mind” of a woman, corresponding to the “anima” of a man. European

philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung, Letters Vol. 1, Page 69.

European philosophy must take into account the existence of feminine psychology. Carl Jung, , Letters Vol. 1, Pages 69.

The “anima” of a woman might suitably be designated “Eros.” Carl Jung, Letters Vol. 1, Page 69.

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung, Letters Vol. 1, Pages 69-70.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Page 70.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Page 70.

In the last resort the value of a person is never expressed in his relation to others but consists in itself. Carl Jung, Letters Vol. 1, Page 78.

Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him. Carl Jung, Letters Vol. 1, Page 78.

Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves. Carl Jung, Letters Vol. 1, Page 78.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Page 337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Page 337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. Carl Jung, Letters Vol. 1, Page 336.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung, Letters Vol. 1, Page 336.

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form. Carl Jung, Letters Vol. 1, Page 336.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 461.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

Psychology as might be expected appears in the realm of physics in the field of theory-building. The outstanding question is a psychological critique of the space-time concept. Carl Jung, Letters Vol. 1, Page 494.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done. Carl Jung, Letters Vol. 1, Page 503.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Page 503.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Page 504.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Page 504

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Page 480.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Page 480.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 480.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Page 481.

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 536.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 536.

Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery. Carl Jung, Letters Vol. 1, Page 537.

Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes. Carl Jung, Letters Vol. 1, Page 537.

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Page 553.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Page 237.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality

ceases too. Carl Jung, Letters Vol. 1, Page 547.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 547.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Finding the right measure is also a way of relating to the world. Carl Jung, Letters Vol. 1, Page 527.

Fruitful introversion is possible only when there is also a relation to the outside. Carl Jung, Letters Vol. 1, Page 527.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Page 498.

She [The Anima] herself is the archetype of mere life that leads into experiences and awareness. Carl Jung, Letters Vol. 1, Page 499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Page 499.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one. Carl Jung, Letters Vol. 1, Page 464.

Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. Carl Jung, Letters Vol. 1, Page 464.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Page 522.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

I never denied the fact that my psychiatry comes from Bleuler's clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213

The West knows too much about sentimentalities to believe in them. Carl Jung, Letters Vol. I, Page 213

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna. Carl Jung, Letters Vol. I, Pages 249-250

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the artist of today assiduously avoids anything meaningful. Carl Jung, Letters Vol. I, Pages 249-250

In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself. Carl Jung, Letters Vol. I, Pages 192-193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Pages 192-193

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Pages 192-193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Pages 192-193

My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris. Carl Jung, Letters Vol. I, Pages 288-289

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. Carl Jung, Letters Vol. I, Pages 288-289

My whole family, including 11 grandchildren, have gone to a refuge in the mountains near Saanen. Carl Jung, Letters Vol. I, Page 282

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Collected Letters Vol 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Collected Letters Vol 1, Page 97.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Vol 1; Page 179.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol 1, Page 351.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Page 522.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Page 466.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Page 466.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

Better to feel the weight of the earth too much than to hang out over the edge of it. Carl Jung, Letters Vol. 1, Pages 373-374.

Whenever the apples perfume the air, paradise is soon coming to an end. Carl Jung, Letters Vol. 1, Pages 373.

From the alchemical saying :

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

I have made a great effort to explain what I mean by "psychic." I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts.   Carl Jung, Letters Vol. 1, Page 457.

Your book is a remarkably clear survey of analytical psychology.   Carl Jung to Esther Harding's "Psychic Energy" Letters, Vol. 1, Page 468.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Page 469.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Carl Jung, Letters Vol. 1, Page 469.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. Carl Jung, Letters Vol. 1, Page 469.

I am glad that you and others carry on the work I once began. The world needs it badly.   Carl Jung to Esther Harding, Letters Vol. 1, Page 469.

Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Page 331.

I can put up with any amount of criticism so long as it is based on facts or real knowledge. Carl Jung, Letters Vol. 1, Page 331.

Heidegger's modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Page 331.

In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy." Carl Jung, Letters Vol. 1, Pages 331-332.

The collective systems, styled "party" or "State," have a destructive effect on human relationships. Carl Jung, Letters Vol. 1, Pages 472.

All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness. Carl Jung, Letters Vol. 1, Pages 472.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that

could not live for a second unless man pumped the necessary life into it. Carl Jung, Letters Vol. 1, Page 315.

I can scarcely keep pace and must watch out that the creative forces do not chase me round the universe at a gallop. Carl Jung, Letters Vol. 1, Page 321.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Page 335.

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right. Carl Jung, Letters Vol. 1, Page 439.

Also my little book on transference is to appear soon. It's a risky business, but when you are old you can say more than when life is still ahead. Carl Jung, Letters Vol. 1, Page 439.

He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into. Carl Jung, Letters Vol. 1, Page 439.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

"God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it. Carl Jung, Letters Vol. 1, Page 330.

If it should later turn out that these means were not as good as those we shall have in a hundred years' time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be. Carl

Jung, Letters Vol. 1, Page 330.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment. Carl Jung, Letters Vol. 1, Page 323.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. Carl Jung, Letters Vol. 1, Page 285.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Page 285.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Page 286.

Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons. Carl Jung, Letters Vol. 1, Page 443.

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life. Carl Jung, Letters Vol. 1, Page 446.

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor. Carl Jung, Letters Vol. 1, Page 451.

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. Carl Jung, Letters Vol. 1, Page 469.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books... Carl Jung, Letters Vol. 1, Page 479.

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470.

This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness. Carl Jung, Letters Vol. 1, Page 471.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Page 498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Page 498.

This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Page 498.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Page 266.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 492.

I wanted the proof of a living Spirit and I got it. Don't ask me at what a price. Carl Jung, Letters Vol. 1, Page 492.

I don't want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach. Carl Jung, Letters Vol. 1, Page 492.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The man of today is still boundlessly infantile, and therein lies the great danger and the continual incentive for the theological outlook to be equally infantile. Caution is indicated. The way up Mont Blanc consists of many little steps. But a beginning must be made. Carl Jung, Letters Vol. 1, Page 474.

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work. Carl Jung, Letters Vol. 1, Page 482.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 491.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

My aged mother was sitting at a distance of about 3 meters near the window. I myself was outside the house in the garden and the servant was in the kitchen which is on the same floor. Nobody else was present in the house at that time. Suddenly the knife exploded inside the sideboard with the sound of an exploding pistol. Carl Jung, Letters Vol. 1, Pages 180-181.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine [CW 7],

much inspired by the peculiar atmosphere of the place . . . Carl Jung, Letters Vol. 1, Page 42.

Every relationship has its optimal distance, which of course has to be found by trial and error. Carl Jung, Letters Vol. 1, Pages 53-54.

It will be good for your humility if you can accept the gifts of your unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. I, Page 459

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

One must never look to the things that ought to change. The main question is how we change ourselves. Carl Jung, Letters Vol. I, Page 314

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books. Carl Jung, Letters Vol. 1, Pages 88-89.

Apart from a few poems, the only thing of Goethe's that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels. Carl Jung, Letters Vol. 1, Pages 88-89.

Everything else of Goethe's pales beside Faust, although something immortal glitters in the poems too. Carl Jung, Letters Vol. 1, Pages 88-89.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound. Carl Jung, Letters Vol. 1, Pages 88-89.

It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Carl Jung, Letters Vol. 1, Pages 88-89.

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end. Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying. So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Carl Jung, Letters Vol 1, Pages 422-423.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters 1, Page 239.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and. . . when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

One cannot be simply Protestant or Catholic. That is much too facile, for in the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid. Carl Jung, Letters Vol. 1, Page 520.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

Actually it is not correct to say that there is no mother goddess in the Christian Trinity. The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son. Carl Jung, Letters Vol. 1, Pages 90-93

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

The Divine Presence is more than anything else. Carl Jung, Letters Vol. 1, Pages 491-492.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

[I]t was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 425.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 1, Pages 345-350

Why don't people read my books conscientiously? Why do they gloss over the facts? Carl Jung, Letters Vol. 1, Pages 345-350

And people do not see that I am gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all. Carl Jung, Letters Vol. 1, Pages 345-350

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith. Carl Jung, Letters Vol. 1, Pages 345-350

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Vol1, Pages 420-422.

The fact that extra-sensory perception is real proves that time and space are psychically relative. That means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages 420-422.

If a thing is capable of non-existence then we must assume that it is also capable of absolute existence. Carl Jung, Letters Vol 1, Pages 420-422.

One has to stand below others if one wants something to drop down from them into one's lap. Carl Jung,

Letters Volume 1, Page 435.

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

That is a thing which is utterly jacking in our universities: the relation of master and disciple. Carl Jung, Letters Vol. 1, Pages 236-237.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal. Carl Jung, Letters Vol. 1, Pages 140-143.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

I do not combat the Christian truth, I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

But the moderns mistake morbidity for creative birth—part of the general lunacy of our time. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

You know time and space are only relative realities, which under certain conditions do not exist at all. Carl Jung, Letters Vol. 1, Pages 303-304.

In wanting to understand, ethical and human as it sounds, there lurks the devil's will, which though not at first perceptible to me, is perceptible to the other. Carl Jung, Letters Vol. 1, Pages 31-32

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

True understanding seems to be one which does not understand yet lives and works. Carl Jung, Letters Vol. 1, Pages 31-32

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

During the war my health wasn't too good. As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately. Carl Jung, Letters Vol. 1, Page 379.

While I thank you for your kind letter I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health and so it will not be possible for me to write an article for the projected number of Polyphoniet. Carl Jung, Letters Vol. 1, Page 542.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day. Carl Jung, Letters Vol. 1, Page 563.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Page 96.

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at. Carl Jung, Letters Vol. 1, Page 96.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Page 97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Page 97.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Page 217.

Many thanks for kindly sending me your book on Rilke. I am reading it with pleasure, especially as I was always aware, since getting to know Rilke, of how much psychology there was hidden in him. In fact he came up against the same field of experience that has engrossed me for decades, though I approach it from a very different angle. Carl Jung, Letters Vol. 1, Page 483.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. …I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head. Carl Jung, Letters Vol. 1, Page 494.

My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself? Carl Jung, Letters Vol. 1, Page 237.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Page 437.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Page 524.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

The self, the very centre of an individual, is of a conglomerate nature. It is, as it were, a group. It is a collectivity in itself and therefore always, when it works most positively, creates a group. Carl Jung, Letters Vol. 1, Page 508.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1,

Page 509.

There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes. Carl Jung, Letters Vol. 1, Pages 512-514.

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Page 513.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Page 538.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Page 529.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Page 528.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Page 516.

I am like an old car with 2 50,000 km. on its back that still can't shake off the memory of its 20 horsepower. Carl Jung, Letters Vol. 1, Pages 515-516.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me. Carl Jung, Letters Vol. 1, Page 518.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Page 519.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Page 521.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Page 517.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Page 517

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Page 517

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Page 531

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp. Carl Jung, Letters Vol. 1, Page 532.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Page 216.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Page 216.

That collective effects also occur is shown by the amazing success of the Oxford Movement. My own personal view is that this is merely a "Psychology of Crowds" with a prognosis to match. Carl Jung, Letters Vol. 1, Page 216.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Page 217.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Page 543.

You know what my attitude is to the unconscious. There is no point in delivering oneself over to it to the last drop. Carl Jung, Letters Vol. 1, Page 239

In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours. Carl Jung, Letters Vol. 1, Page 240.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Page 240.

We live in so many lives and so many lives live in us. Carl Jung, Letters Vol. 1, Page 440.

Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you [Jolande Jacobi] have done throughout the years to spread and develop my ideas. Carl Jung, Letters Vol. 1, Page 551.

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Page 538.

I don' t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit. Carl Jung, Letters Vol. 1, Page 341.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Page 341.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Page 342.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is

quite correct. Carl Jung, Letters Vol. 1, Page 301.

Like the physician who attended me, Dr. Haemmerl, he died on the eve of his fame. Carl Jung on Heinrich Zimmer, Letters Vol. 1, Page 345.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymnbook which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Page 297.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Page 294.

…it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. 1, Page 375.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process…. Carl Jung, Letters Vol. 1, Page 375.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don’t even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Page 242.

I also don't know whether continuation of life beyond earthly existence would be a good or bad thing. Carl Jung, Letters Vol. 1, Page 241.

In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there. Carl Jung, Letters Vol. 1, Page 241.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Page 314.

We have all become "prisoners of God" miraculously without knowing it. Carl Jung, Letters Vol. 1, Page 315.

I had almost lost the courage to publish this farrago. Carl Jung referring to Mysterium Coniunctionis, Letters Vol. 1, Page 343.

I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it. Carl Jung, Letters Vol. 1, Page 294

These psychological skin diseases seem to be nothing else than a sort of psychological perspiration. Carl Jung, Letters Vol. 1, Page 294.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Page 39.

And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Page 38.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Page 246.

It is remarkable how people can act so dumb when dealing with inner figures. Carl Jung, Letters Vol. 1, Page 246.

I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics. Carl Jung, Letters Vol. 1, Page 246.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded. Carl Jung, Letters Vol. 1, Page 121.

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Page 141.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Page 18.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. Carl Jung, Letters Vol. 1, Page 172.

As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung, Letters Vol. 1, Page 172.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not

to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is. Carl Jung, Letters Vol. 1, Page 371.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon’s knife. Carl Jung, Letters Vol. 1, Page 180.

Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Not being a prophet, it is impossible for me to predict where the world is going to. Carl Jung, Letters Vol. 1, Page 18.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a

European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Page 392.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Page 65.

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Page 65.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Page 65

Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours. Carl Jung, Letters Vol. 1, Page 128

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl Jung, Letters Vol. 1, Page 5.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Page 6.

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation. Carl Jung, Letters Vol. 1, Page 81.

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Page 536

There are indeed few authors, as you yourself have probably observed, who could wring from themselves

an objective evaluation of my work. Carl Jung, Letters Vol. 1, Page 555

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Page 556

Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung, Letters Vol. 1, Page 94

The Jahrbuch affair is a private matter to be settled between myself and Freud. Carl Jung, Letters Vol. 1, Page 28

But inner successes count more with me than the howling of the mob. Carl Jung, Letters Vol. 1, Page 28

I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me. Carl Jung, Letters Vol. 1, Page 28

There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. Carl Jung, Letters Vol. I, Page 45

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. I, Page 114-115

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

We have still to understand how very much wanting to live = wanting to die. Carl Jung, Letters Vol. I, Page 34.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme

of all existence. Carl Jung, Letters Vol. I, Page 127

I have seen quite a number of people who died when they had reached the most they could. Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained. Carl Jung, Letters Vol. I, Page 127

The answer to human life is not to be found within the limits of human life. Carl Jung, Letters Vol. I, Page 127

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear. Carl Jung, Letters Vol. I, Page 134

The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Vol. I, Page 254

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Page 255.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Page 255.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not. Carl Jung, Letters Vol. I, Page 255

Even as a child I had alchemical insights which would sound much more astonishing than anything I said about them in my libido book. Carl Jung, Letters Vol. I, Page 275

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll’s books on Jung. I hate them, Hillman replied. I think he’s a shit. James Hillman: Therapy and the Image, Creative Loafing

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, Letters Vol. 1, Page 556

When I was 3 years old I had my first anima-experience, the woman that was not my mother. It means a lot that escapes me for the time being. Carl Jung, Letters Vol. I, Pages 493

I would ask you to find the little book [Septem Sermones ad Mortuos,] a discreet resting place in your writing desk. I don't want a profane hand to touch my memory of those limpid nights. Carl Jung, Letters Vol. I, Page 34

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Page 122

Shame is a soul eating emotion. Carl Jung (purportedly; Citation Needed)

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Page 88.

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Page 88.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Page 95.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 438.

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Page 194

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans. Carl Jung, Letters Vol. I, Page 202.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Page 455

So long as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being unscientific, but if you touch on the psychological problem the little man, who also goes in for science, gets mad. Carl Jung, Letters Vol. 1, Page 177.

A "scream" is always just that - a noise and not music. Carl Jung, Letters Vol. 1, Page 107.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a “diagnosis” but rather an understanding and a moral support in the honest experimental attempt one calls “life.” Carl Jung, Letters Vol I, Page 47.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. I, Page 429

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. I, Page 60

All the difficulties you overcome in such a fantasy are symbolic expressions of psychological difficulties in yourself, and inasmuch as you overcome them in your imagination you also overcome them in your psyche. Carl Jung, Letters Vol. I, Page 109.

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

I can't wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites

could be held together only by means of equally rigid forms. Carl Jung, Letters Vol. I, Page 259

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Page 260

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 260

The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Page 260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Page 261

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Page 274.

A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Page 275

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form. Carl Jung, Letters Vol. I, Page 251

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Page 252

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Page 198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Page 198

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you. Carl Jung, Letters Vol. I, Page 198

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Page 161

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Page 161

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Page 33

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Page 122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Page 122

I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Page 99

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

I don't know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Page 16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Page 223

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Page 224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Page 224

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Page 224

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Page 57

We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Page 57

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one. Carl Jung, Letters Vol. I, Pages 268

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Page 268

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Page 268

You can find a detailed exposition of the transcendent function in Goethe’s Faust. Carl Jung, Letters Vol. I, Page 268

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will. Carl Jung, Letters Vol. I, Page 269

There can be no doubt that Dr. X.’s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Page 308

Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Page 309

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Page 539

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Page 540

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism. Carl Jung, Letters Vol. I, Page 541.

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.

Evil is-psychologically speaking-terribly real. It is a fatal mistake to diminish its power and reality even merely metaphysically. Carl Jung, Letters Vol. I, Page 541

Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. Carl Jung, Letters Vol. I, Page 541.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Page 541.

It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Page 566.

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Page 567.

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Page 567.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Page 567.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents. Carl Jung, Letters Vol. I, Page 565

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism. Carl Jung, Letters Vol. I, Page 565

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Page 562.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. [from the Hieros Gamos] Carl Jung, Letters Vol. I, Page 544.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Page 562.

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man. Carl Jung, Letters Vol. I, Page 564.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics. Carl Jung, Letters Vol. I, Page 495

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. Carl Jung, Letters Vol. I, Page 382.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Page 419.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Page 380.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors. Carl Jung, Letters Vol. I, Page 380.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Page 379.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Page 305.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Page 305.

Carl Jung, Letters Vol. I, Page 305

My anima constantly repeats the saying: "The power of truth is great and will prevail". Carl Jung, Letters Vol. I, Pages 305-306

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me. Carl Jung, Letters Vol. I, Page 324

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Page 306

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Page 306

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Page 306

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Page 306.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Page 306.

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Page 307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life. Carl Jung, Letters Vol. I, Page 307

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Page 307

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Page 309

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Page 309

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Page 310

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Page 321

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278

Is it not a nice time when food reigns supreme? Carl Jung, Letters Vol. I, Page 325

Nothing would be more sterile than to squeeze the whole world into a psychological straitjacket. Carl Jung, Letters Vol. 1, Page 113.

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

Wisdom is not and never has been something for the many, because foolishness forever will be the main thing the world craves for. Carl Jung, Letters Vol. I, Page 200

One shouldn’t attach the dead to the living, otherwise they both get estranged from their proper spheres

and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

All things pass away, graves are the milestones of existence. Carl Jung, Letters Vol. I, Page 569

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins I saw its entrance illuminated by a thousand small flames of coconut oil. I knew I was to enter the temple and I would reach full knowledge. Carl Jung, Letters Vol. I, Pages 357-358

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Vol. I, Pages 357-358

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Vol. 1; 335-336.

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it. Carl Jung, Letters Vol. 1, Page 292.]

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Vol. 1; Page 427.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Vol. 1, Page 283.

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew

for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Vol. 1, Pages 208-209.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. Carl Jung, Letters Volume I, Page 256.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. The unconscious, exists in a state of relative spacelessness and timelessness. Carl Jung, Letters Volume I, Page 256.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Vol. I, Page 33.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Vol. 1, Pages 355-357

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

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Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Vol. I, Page 408.

We are cut off from our earth through more than two thousand years of Christian training. Carl Jung, Letters Vol. 1, Page 96.

I'm busy as usual and as often as I can I work in the garden to prepare a field for potatoes Carl Jung, Letters Vol. I, Pages 288-289.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol. I, Page 47

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Vol 1, Page 65.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Vol 1, Page 65.

Bergson is quite right when he thinks of the possibility of a relatively loose connection between the brain and consciousness, because despite our ordinary experience the connection might be less tight than we suppose. Carl Jung, Letters Vol. I, Page 76.

There is no reason why one shouldn't suppose that consciousness could exist detached from a brain. Carl Jung, Letters Vol. I, Page 76.

It is, as far as I know, the pack of cards [Tarot] originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

A good book, like every proper human life, must have an ending. Carl Jung, Letters Vol 1, Pages 573-574.

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol 1, Pages 325-326.

I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.

It was like dying. I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time. Carl Jung, Letters Vol. I, Pages 357-358

You have paid a salutary tribute to the earth with your illness. Carl Jung, Letters Vol. I, Pages 49-50

Dreams are always beautiful when the development of the personality has to proceed via the unconscious. Carl Jung, Letters Vol. I, Pages 46-47

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal. Carl Jung, Letters Vol. I, Pages 35-36

The incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality. Carl Jung, Letters Vol. I, Pages 25-27

Between Freud's speaking and writing there is "a gulf fixed" which is very wide. Carl Jung, Letters Vol. I, Pages 13-14

It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

In the last resort every individual alone has to win his battle, nobody else can do it for him. Carl Jung, Letters Vol. I, Page 127

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

The negative relationship to the mother is always an affront to nature, unnatural. Carl Jung, Letters Vol. I, Pages 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Page 133

If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious. Carl Jung, Letters Vol. I, Page 133.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Page 139

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Page 53.

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Page 54.

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Page 131.

I have found over and over again that it is not worthwhile speaking to an unprepared public. Carl Jung,

Letters Vol. I, Page 131.

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity. Carl Jung, Letters Vol. I, Page 120.

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Page 123.

I have even found that men are far more irrational than animals. Carl Jung, Letters Vol. I, Page 119

The existence of telepathy in time and space is still denied only by positive ignoramuses. Carl Jung, Letters Vol. I, Page 117.

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted. Carl Jung, Letters Vol. I, Page 117.

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful. Carl Jung, Letters Vol. I, Page 117.

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering. Carl Jung, Letters Vol. I, Page 118

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Page 186.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Page 186.

I'm busy as usual and I am going to give a seminar at the ETH in spring for the most elementary beginners, i.e., very young students who know nothing whatever. Carl Jung, Letters Vol. I, Page 187

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness. Carl Jung, Letters Vol. I, Page 189

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems. Carl Jung, Letters Vol. I, Page 190

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analy-

sis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered. Carl Jung, Letters Vol. I, Page 182

As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as I have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

For many years I'm closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case. Carl Jung, Letters Vol. I, Page 166

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page 157

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany." Carl Jung, Letters Vol. I, Page 156.

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Page 156

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Page 156

I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. Carl Jung, Letters Vol. I, Page 154.

I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Page 154.

Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Page 155.

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Page 155

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Page 301.

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Page 302.

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Page 301.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Page 302.

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Page 302.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 234.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision. Carl Jung, Letters Vol. I, Page 234.

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Page 247.

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him. Carl Jung, Letters Vol. I, Page 231.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory. Carl Jung, Letters Vol. I, Page 232.

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Page 277.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory. Carl Jung, Letters Vol. I, Page 278.

If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278.

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster. Carl Jung, Letters Vol. I, Page 282

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Vol 1, Page 236.

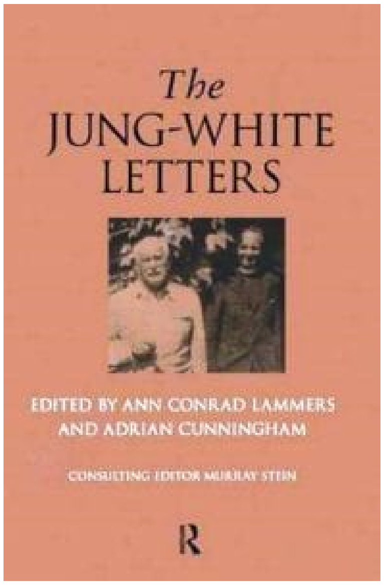
A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Carl Jung; Letters; Vol. 1; Page 283.

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

I cannot and shall not exclude non-Aryan speakers. C.G. Jung Carl Jung, Letters Vol. 1, Page 242.

The Jung-White Letters (Quotations) (2019-04-20 09:42)



The JUNG-WHITE LETTERS

EDITED BY ANN CONRAD LAMMERS AND ADRIAN CUNNINGHAM

CONSULTING EDITOR MURRAY STEIN

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[1]Carl Jung and Victor White - YouTube

The Jung-White Letters:

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that

everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

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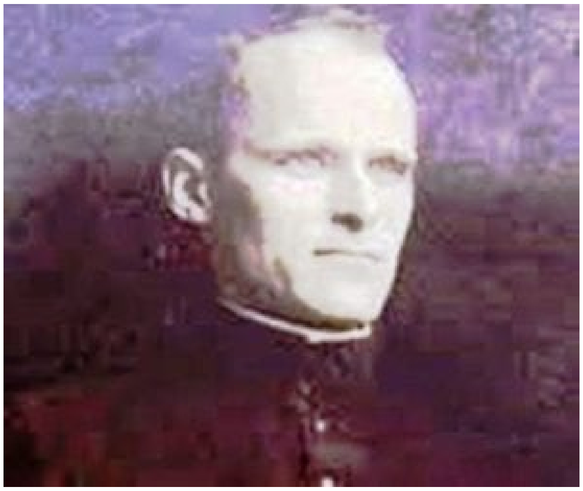
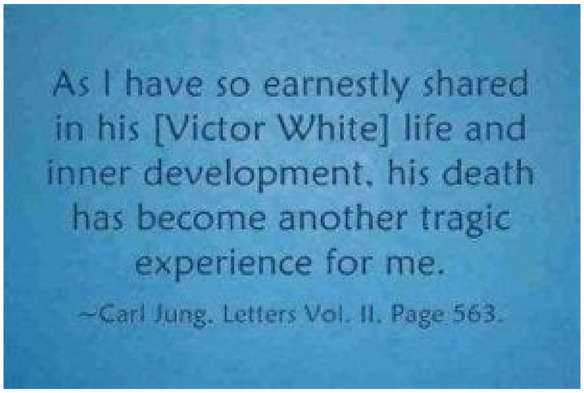
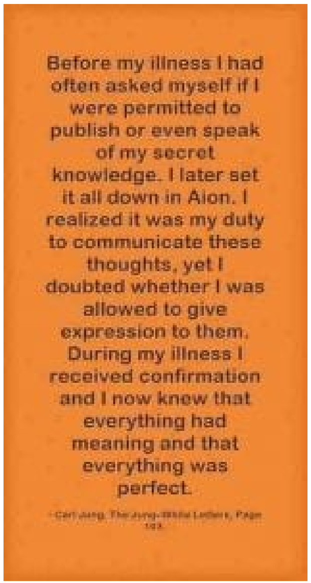




As I have so earnestly shared
in his [Victor White] life and
inner development, his death
has become another tragic
experience for me.
~Carl Jung, Letters Vol. II, Page 563.



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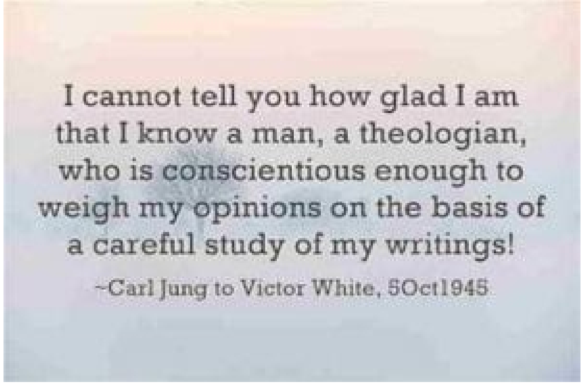

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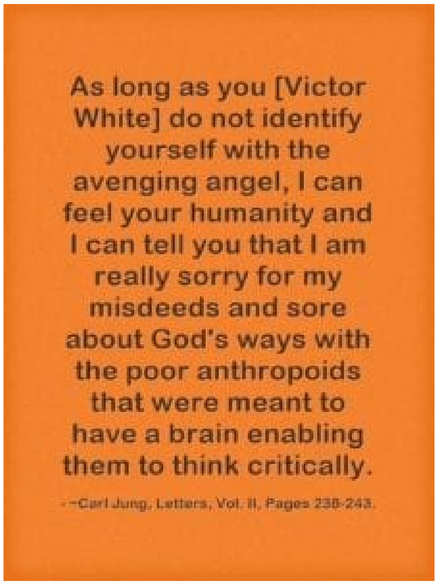
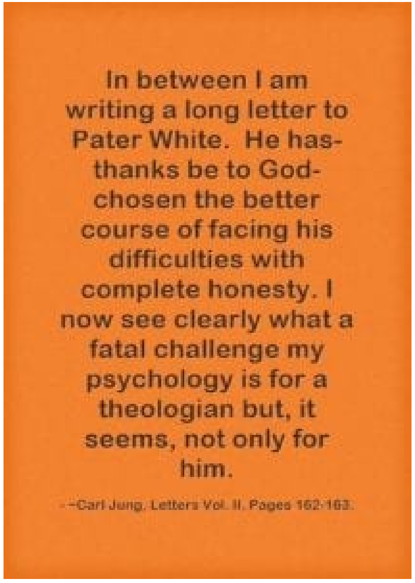


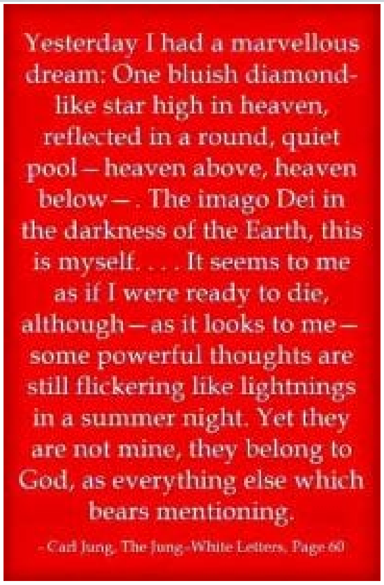
As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically.

- ~Carl Jung, Letters, Vol. II, Pages 238-243.



In between I am writing a long letter to Pater White. He has- thanks be to God- chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him.

- ~Carl Jung, Letters Vol. II, Pages 162-163.



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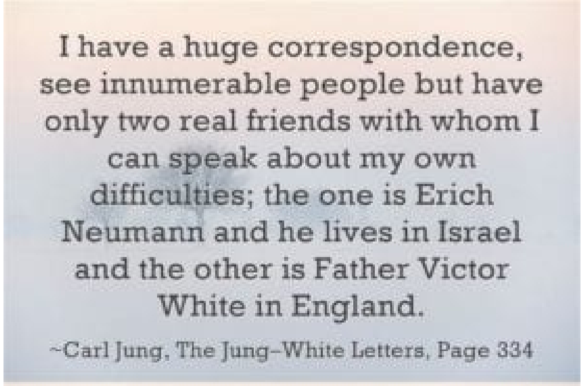

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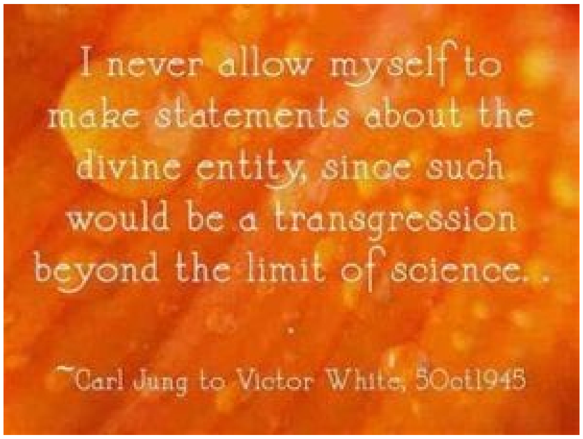

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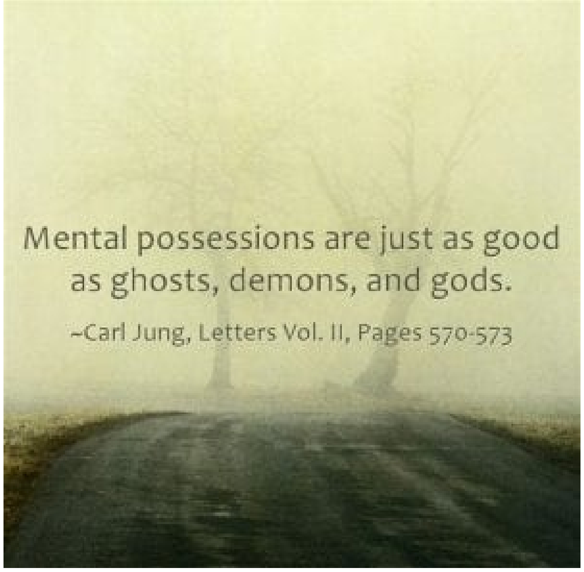
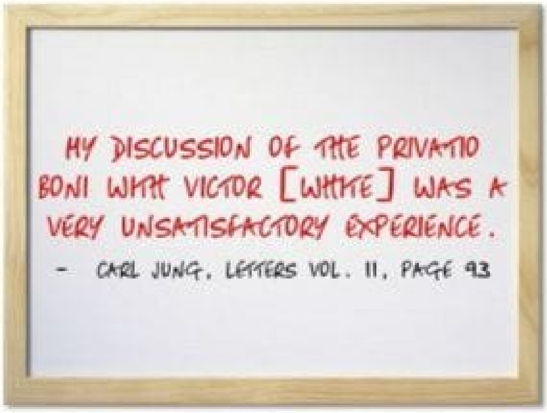


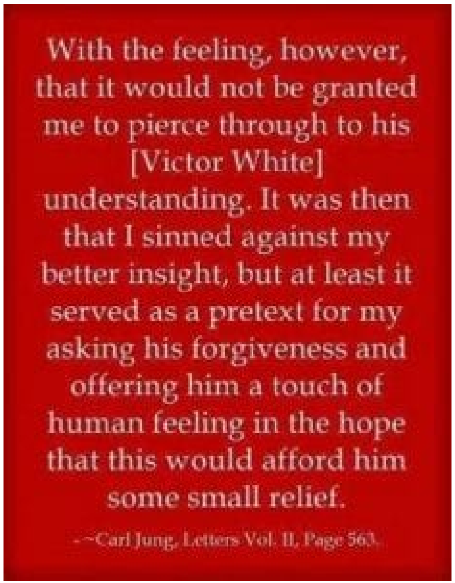
Mental possessions are just as good as ghosts, demons, and gods.

~Carl Jung, Letters Vol. II, Pages 570-573



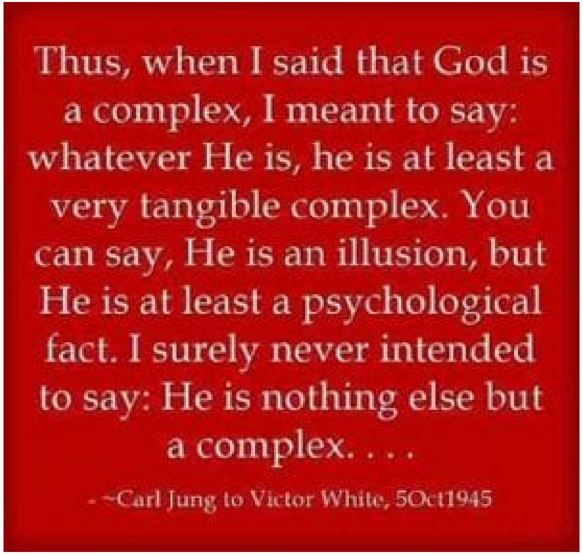
MY DISCUSSION OF THE PRIVATIO BONI WITH VICTOR [WHITE] WAS A VERY UNSATISFACTORY EXPERIENCE.

- CARL JUNG, LETTERS VOL. II, PAGE 93



With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.

- ~Carl Jung, Letters Vol. II, Page 563.



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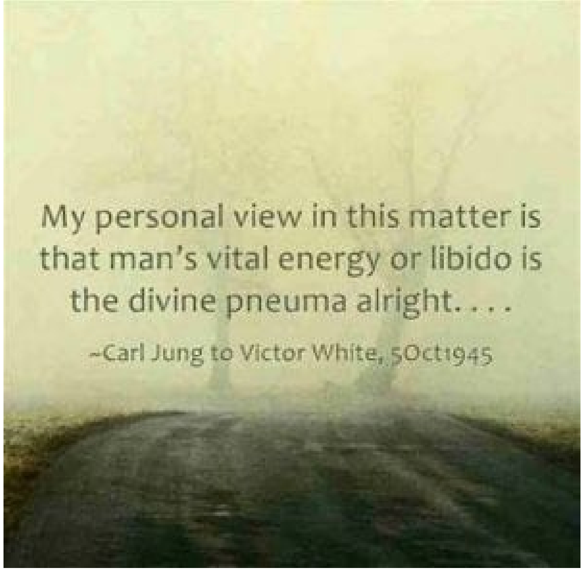

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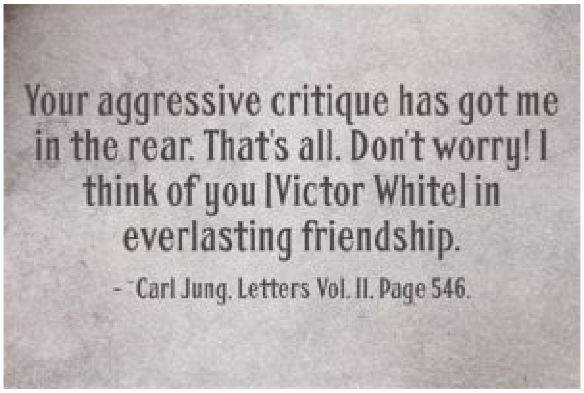
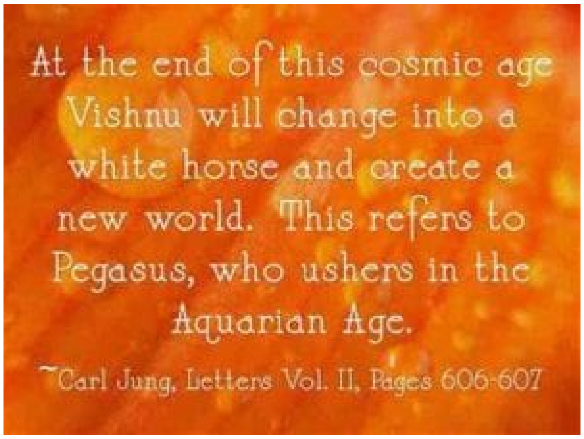


Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship.

- ~Carl Jung, Letters Vol. II, Page 546.



At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age.

~Carl Jung, Letters Vol. II, Pages 606-607

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Carl Jung on the "Self" - Anthology (2019-04-20 15:34)

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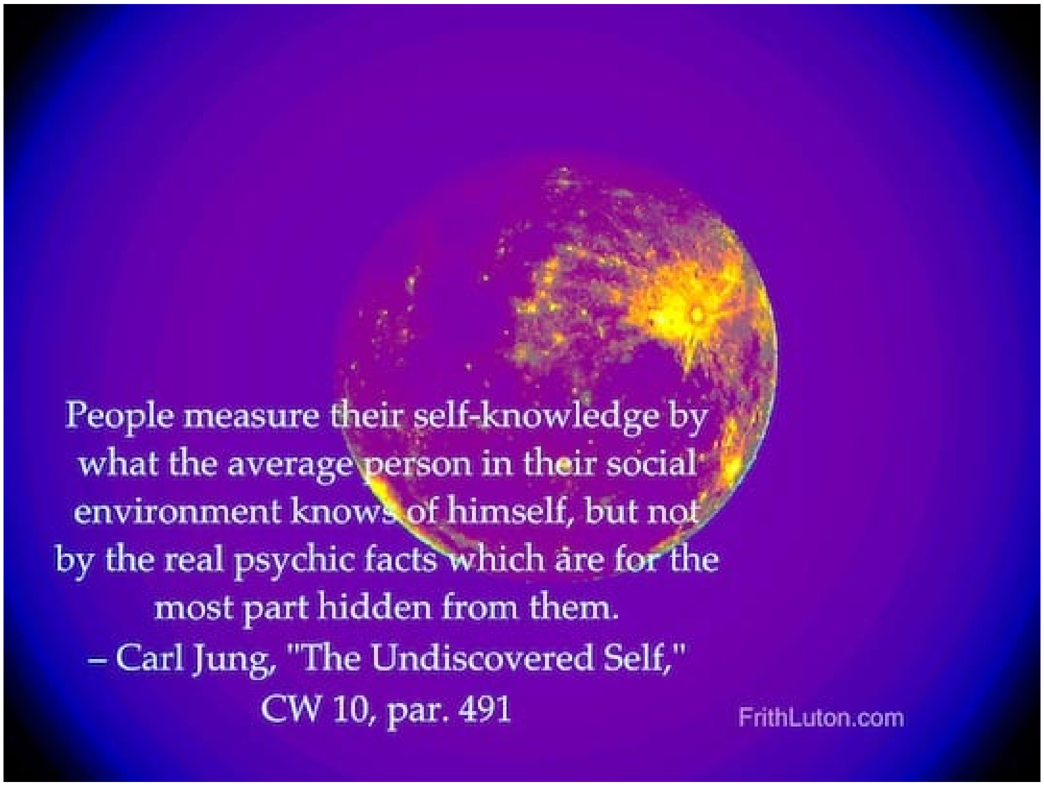


People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.
– Carl Jung, "The Undiscovered Self," CW 10, par. 491

FrithLuton.com

1. The Self is not a philosophical idea, since it does not predicate its own existence, i.e., does not hypostatize itself. From the intellectual point of view, it is only a working hypothesis. Its empirical symbols, on the other hand, very

often possess a distinct numinosity, i.e., an a priori emotional value, as in the case of the mandala, "Deus est circulus . . . ," the Pythagorean tetraktys, the quaternity, etc. It thus proves to be an archetypal idea . . . , which differs from other ideas of the kind in that it occupies a central position befitting the significance of its contents and its numinosity (CW 6 [Psychological Types], par. 789 - 791).

2. It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side (CW 9/2, par. 46).

3. Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful (CW 9/2, par. 50).

4. Although "wholeness" seems at first sight to be nothing but an abstract idea . . . , it is nevertheless empirical insofar as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its a priori presence spontaneously. Wholeness is thus an objective factor that confronts the subject independently of him, like the anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy [anima and animus]. The syzygy seems to represent at least a substantial portion of it, if not actually two halves of the totality formed by the royal brother-sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity.

5. Unity and totality stand at the highest point on a scale of objective values because their symbols can no longer be distinguished from the imago Dei. Hence, all statements about the God image apply also to the empirical symbols of totality. Experience shows that individual mandalas are symbols of order and that they occur in patients principally during times of psychic disorientation or reorientation. As magic circles they bind and subdue the lawless powers belonging to the world of darkness and depict or create an order that transforms the chaos into a cosmos. The mandala first comes into the conscious mind as an unimpressive point or dot, and a great deal of hard and painstaking work as well as the integration of many projections are generally required before the full range of the symbol can be anything like completely understood. If this insight were purely intellectual, it could be achieved without much difficulty, for the world-wide pronouncements about the God within us and above us, about Christ and the corpus mysticum, the personal and suprapersonal atman, etc., are all formulations that can easily be mastered by the philosophic intellect. This is the common source of the illusion that one is then in possession of the thing itself. But actually one has acquired nothing more than its name (CW 9/2, par. 59 60).

6. The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experi-ence of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience (CW 9/2, par. 63).

7. Outside the narrower field of professional psychology, these figures meet with understanding from all who have any knowledge of comparative mythology. They have no difficulty in recognizing the shadow as the adverse representative of the dark chthonic world, a figure whose characteristics are universal. The syzygy is immediately comprehensible as the psychic prototype of all divine couples. Finally, the self, on account of its empirical peculiarities, proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems.

8. I regard these parallels to be important because it is possible, through them, to relate so-called metaphysi-

cal concepts, which have lost their root connection with natural experience, to living, universal, psychic processes, so that they can recover their true and original meaning. In this way the connection is reestablished between the ego and the projected contents now formulated as "metaphysical" ideas. Unfortunately . . . the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will. Once metaphysical ideas have lost their capacity to recall and evoke the original experience, they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become, the more obstinately people cling to them. This is unfortunately the fate of metaphysical ideas.

9. Today it is a real problem what on earth such ideas can mean. The world - insofar as it has not completely turned its back on tradition - has long ago stopped wanting to hear a "message"; it would rather be told what the message means. The words that resound from the pulpit are incomprehensible and cry for an explanation. How has the death of Christ brought us redemption when no one feels redeemed? In what way is Jesus a God-man and what is such a being? What is the Trinity about, and the parthenogenesis, the eating of the body and the drinking of the blood, and all the rest of it? What connection can there be between the world of such concepts and the everyday world whose material reality is the concern of natural science on the widest possible scale? For at least sixteen hours out of every twenty-four, we live exclusively in this every-day world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which occasionally contain scenes having a not-inconsiderable resemblance to the motifs of mythology. For myths are miracle tales and treat of all those things that, very often, are also objects of belief.

10. In the every-day world of consciousness, such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date, the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primativity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass [humans] of today. That is what the post-Christian spirit looks like (CW 9/2, par. 64 - 67). -Carl Jung, "The Self," in Aion: Researches into the Phenomenology of the Self

11. Since knowledge of the world dwells in the adept's own bosom, [one] should draw such knowledge out of [one's] knowledge of [one's]self, for the Self [one] must seek to know is part of that nature which was bodied forth by God's original oneness with the world. It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge. For this reason, anyone who seriously tries to know [one]self as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego's subjec-tive knowledge of itself. That is a dog chasing it's own tail. The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little. The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself. . . . This interior microcosm was the unwitting object of alchemical research. Today we would call it the collective unconscious, and we would describe it as objective because it is identical in all individuals and is therefore one. But out of this universal One, there is produced in every individual a subjective conscious, i.e., the ego (CW 9/2, par. 251).

12. This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal (CW 9/2, par. 252).

13. We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much (CW 9/2, par. 253).

14. The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly (CW 9/2, par. 255).

15. We find the crucial importance of self-knowledge [for the sake of the transformation process] expressed most clearly [by the alchemist Dorn]. . . . The transformation is brought about by the conjunctio, which forms the essence of the work (CW 9/2, par. 256).

16. Since the [philosopher's] stone is a matter of "knowledge" or science, it springs from man. But it is outside him, in his surroundings, among his "equals," i.e., those of like mind. This description fits the paradoxical situation of the self, as its symbolism shows. It is the smallest of the small, easily overlooked and pushed aside. Indeed, it is in need of help and must be perceived, protected, and as it were built up by the conscious mind, just as if it did not exist at all and were called into being only through [our] care and devotion. As against this, we know from experience that it had long been there and is older than the ego and that it is actually the secret spiritus rector of out fate. The self does not become conscious by itself, but has always been taught, if at all, through a tradition of knowing . . . . Since it stands for the essence of individuation, it is impossible without a relationship to one's environment, it is found among those of like mind with whom individual relations can be established. The self, moreover, is an archetype that invariably expresses a situation within which the ego is contained. Therefore, like every archetype, the self cannot be localized in an individual ego-consciousness but acts like a circumambient atmosphere to which no definite limits can be set, either in space or in time. (Hence the synchronistic phenomena so often associated with activated archetypes.) (CW 9/2, par. 257.)

17. [From a comment on an alchemical tract, we learn] that the stone is implanted in [us] by God, that the laborant is its prima materia, that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that through [our] knowledge of the stone [we] remain inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content. . . . [W]ithout the existence of conscious concepts, apperception is . . . impossible (CW 9/2, par. 259).

18. The old master saw the alchemical opus as a kind of apocatastasis, the restoring of an initial state in an "eschatological" one ("the end looks like a beginning, and contrariwise"). This is exactly what happens in the individuation process, whether it takes the form of a Christian transformation ("Except ye become as little children"), or a satori experience in Zen ("Show me your original face"), or a psychological process of development in which the original propensity to wholeness becomes a conscious happening (CW 9/2, par. 260).

19. For the alchemist it was clear that the "centre," or what we would call the self, does not lie in the ego but is outside it, "in us" yet not "in our mind," being located rather in that which we unconsciously are, . . . which we still have to recognize. Today we would call it the unconscious, and we distinguish between a personal unconscious, which enables us to recognize the shadow, and an impersonal unconscious, which enables us to recognize the archetypal symbol of the self (CW 9/2, par. 261).

20. The union of opposites in the stone is possible only when the adept has become One him/herself. The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self. This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity. We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well (CW 9/2, par. 264). -Carl Jung, "The Alchemical Interpretation of the Fish," in Aion: Researches into the Phenomenology of the Self

21. The symbols of the self arise in the depths of the body, and they express its materiality every bit as much as the perceiving consciousness. The symbol is thus a living body (from "The Psychology of the Child Archetype" in CW 9/1, par 291).

22. [The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few" (from "Psychology and Religion" in CW 11, page 93, note 47).

23. The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (from "Psychology and Religion" in CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (from "Psychology and Religion" in CW 11, par. 157).

24. The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher’s stone. . . . (from "Psychology and Religion" in CW 11, par. 153).

25. [From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you"(from "Psychology and Religion" in CW 11, par. 153).

26. And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious (from "Psychology and Religion" in CW 11, par. 154).

27. The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require (from "A Psychological Approach to the Trinity" in CW 11, par. 232).

28. The goal of psychological, as of biological, development is self-realization or individuation. But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization . . . amounts to God's incarnation. . . . And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one's self in a greater dimension and being robbed of [our] fancied freedom of will. [We] suffer, so to speak, by the violence done to [us] by the self. . . . The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol, , [we] can get to know the real meaning of [our] suffering, [and we are then] on [our] way toward realizing [our] wholeness. As the result of the integration of conscious and unconscious, [one's] ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation." The divine hero born of [wo]man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while, for the rest, it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols. The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny (from "A Psychological Approach to the Trinity" in CW 11, par. 233).

29. The symbols aiming at wholeness . . . are the remedy with whose help [illness] can be repaired by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects. They are "représentations collectives" [collective images] that facilitate the much needed union of conscious and unconscious. This union cannot be accomplished either intellectually or in a purely practical sense because in the former case the instincts rebel and in the latter case reason and morality. . . . [T]he conflict can only be resolved through the symbol. . . . The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying. During this process we come upon the symbols . . . , and in coming to terms with them we reestablish the lost connection with ideas and feelings that make a synthesis of the personality possible (from "A Psychological Approach to the Trinity" in CW 11, par. 285).

30. The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself (from "Transformation Symbolism in the Mass" in CW 11, par. 391).

31. So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine (from "Transformation Symbolism in the Mass" in CW 11, par. 396).

32. Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice (from "Transformation Symbolism in the Mass" in CW 11, par. 397).

33. [S]ince the relation of the ego to the self is like that of the son to the father, we can say that when the self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. We know, more or less, what

this act means to us, but what it means to the self is not so clear. As the self can only be comprehended by us in particular acts, but remains concealed from us as a whole because it is more comprehensive than we are, all we can do is draw conclusions from the little of the self that we can experience. We have seen that a sacrifice only takes place when we feel the self actually carrying it out in ourselves. We may also venture to surmise that insofar as the self stands to us in the relation of father to son, the self in some sort feels our sacrifice as a sacrifice of itself. From that sacrifice we gain ourselves - our "self" - for we have only what we give. But what does the self gain? We see it entering into manifestation, freeing itself from unconscious projection, and as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality. What it is in the diffuse unconscious state we do not know; we only know that in becoming our self it has become [hu]man (from "Transformation Symbolism in the Mass" in CW 11, par. 398).

34. This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass (from "Transformation Symbolism in the Mass" in CW 11, par. 399).

35. [T]he integration or humanization of the self is initiated from the conscious side by our making ourselves aware of our selfish aims; we examine our motives and try to form as complete and objective a picture as possible of our own nature. It is an act of self-recollection, a gathering together of what is scattered, of all the things in us that have never been properly related, and a coming to terms with oneself with a view to achieving full consciousness. (Unconscious self-sacrifice is merely an accident, not a moral act.) Self-recollection, however, is about the hardest and most repellent thing there is for [us], who are predominantly unconscious. Human nature has an invincible dread of becoming more conscious of itself. What nevertheless drives us to it is the self, which demands sacrifice by sacrificing itself to us. Conscious realization or the bringing together of the scattered parts is in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self, which was always there [insofar as it is the self that actuates the ego's self-recollection (note 19)]. Individuation appears, on the one hand, as the synthesis of a new unity that previously consisted of scattered particles, and on the other hand, as a revelation of something that existed before the ego and is in fact its father or creator and also its totality. Up to a point, we create the self by making ourselves conscious of our unconscious contents, and to that extent it is our son. This is why the alchemists called their incorruptible substance - which means precisely the self - the filius philosophorum. [son of the philosophers] But we are forced to make this effort by the unconscious presence of the self, which is all the time urging us to overcome our unconsciousness. From that point of view, the self is the father. This accounts for certain . . . psychological connections [that] are seen most clearly in the ancient conceptions of the Original Man, the protanthropos, and the "Son of Man." As the Logos, he is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The logos is the real principium individuationis [principle of individuation] because everything proceeds from it and because everything that is, from crystal to [hu]man, exists only in individual form. In the infinite variety and differentiation of the phenomenal world is expressed the essence of the auctor rerum [author of things]. As a correspondence, we have on the one hand, the indefiniteness and unlimited extent of the unconscious self (despite its individuality and uniqueness), its creative relation to individual consciousness, and on the other hand, the individual human being as a mode of its manifestation. Ancient philosophy paralleled this idea with the legend of the dismembered Dionysus, who as creator, is the . . . undivided . . . and as the creature, [he is] the . . . divided. Dionysus is distributed throughout the whole of nature, and just as Zeus once devoured the throbbing heart of the god, so his worshippers tore wild animals to pieces in order to reintegrate his dismembered spirit. . . . The psychological equivalent of this is the integration of the self through conscious assimilation of the split-off contents. Self-recollection is a gathering together of the self (from "Transformation Symbolism in the Mass" in CW 11, par. 400).

36. Self-reflection, or - what comes to the same thing - the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man. In this way our existence

as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up (from "Transformation Symbolism in the Mass" in CW 11, par. 401).

37. The figure of the divine sacrificer corresponds, feature for feature, to the empirical modes of manifestation of the archetype that lies at the root of almost all known conceptions of God. This archetype is not merely a static image, but dynamic, full of movement. It is always a drama, whether in heaven, on earth, or in hell (from "Transformation Symbolism in the Mass" in CW 11, par. 402).

38. The words, "I will be united" must be understood . . . as meaning that subjective consciousness is united with an objective center, thus producing the unity of God and [hu]man represented by Christ. The self is brought into actuality through the concentration of the many upon the center, and the self wants this concentration. It is the subject and the object of the process. Therefore it is a "lamp" to those who "perceive" it. Its light is invisible if it is not perceived; it might just as well not exist. It is as dependent on being perceived as the act of perception is on light. . . . And just as a "door" opens to one who "knocks" on it, or a "way" opens out to the wayfarer who seeks it, so when you relate to your own (transcendental) center, you initiate a process of conscious development that leads to oneness and wholeness. You no longer see yourself as an isolated point on the periphery, but as the One in the center. Only subjective consciousness is isolated; when it relates to its center it is integrated into wholeness. Whoever joins in the dance sees him[her]self in the reflecting center, and his [or her] suffering is the suffering which the One who stands in the center "wills to suffer" (from "Transformation Symbolism in the Mass" in CW 11, par. 427).

39. As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. (from "Answer to Job" in CW 11, par. 716).

40. Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found (from "Answer to Job" in CW 11, par. 755).

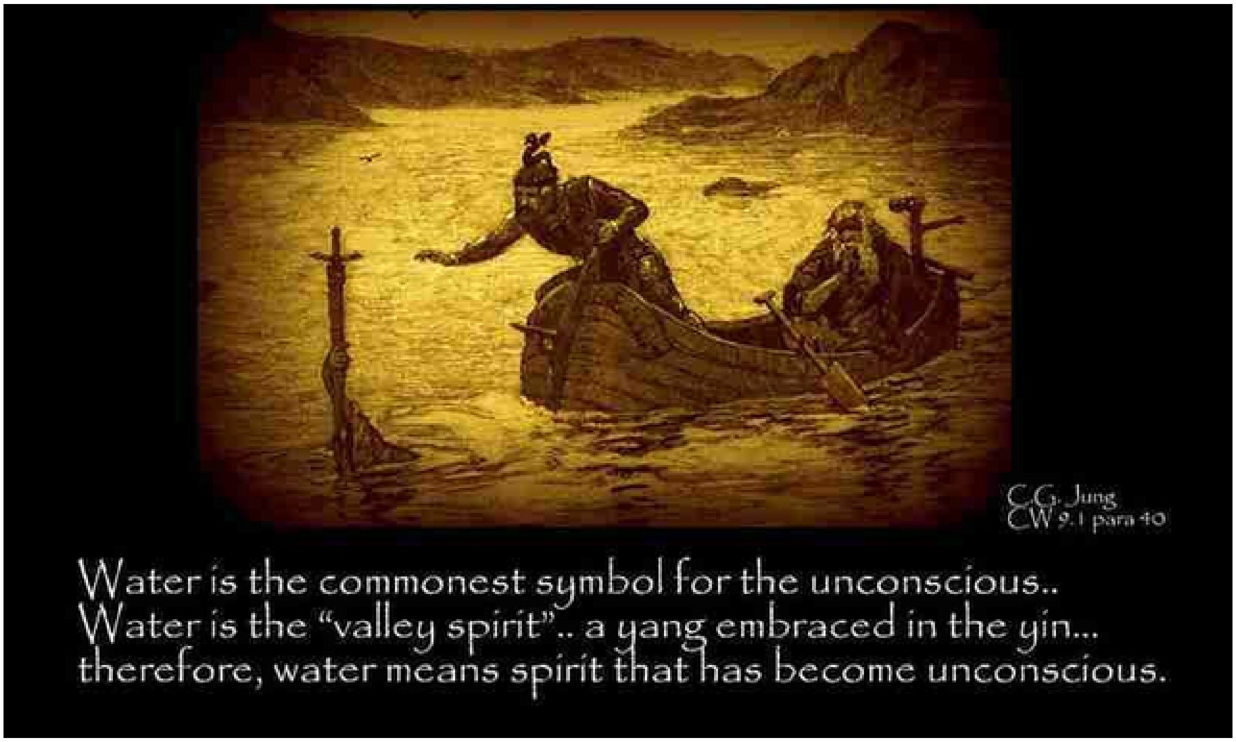
41. The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from "Answer to Job" in CW 11, par. 756).

42. [T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . . Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . . Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man. Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God’s] nearness, [God’s] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature (from "Answer to Job" in CW 11)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1ff13-12bself.jpg`

Carl Jung: Water is the commonest symbol for the unconscious (2019-04-20 15:43)

[1]


C.G. Jung
CW 9.1 para 40
Water is the commonest symbol for the unconscious..
Water is the "valley spirit".. a yang embraced in the yin...
therefore, water means spirit that has become unconscious.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the "subconscious," usually with the pejorative connotation of an inferior consciousness.

Water is the "valley spirit," the water dragon of Tao, whose nature resembles water-a yang embraced in the yin.

Psychologically, therefore, water means spirit that has become unconscious.

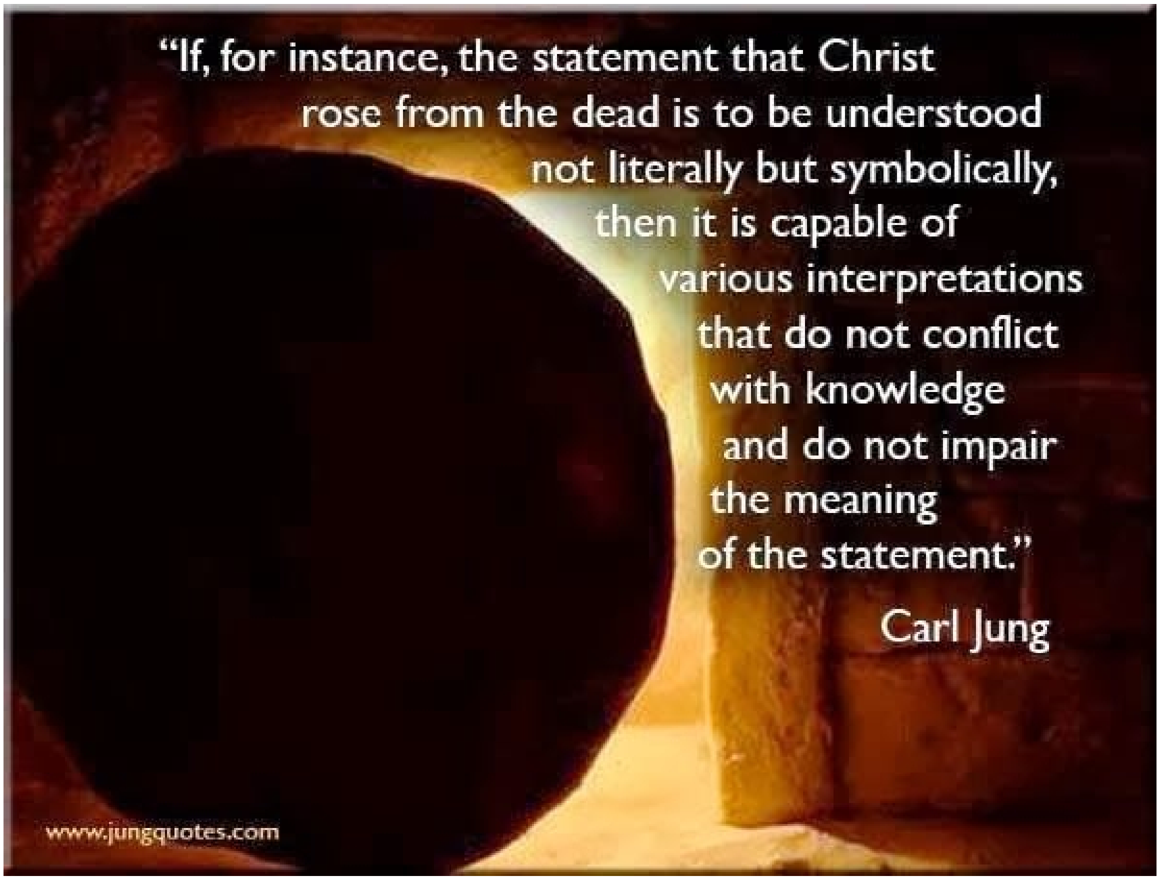
So the dream of the theologian is quite right in telling him that down by the water he could experience the working of the living spirit like a miracle of healing in the pool of Bethesda.

The descent into the depths always seems to precede the ascent. Carl Jung, CW 9i, Para 40

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/58d49-12bwater.jpg`

Christ rose not literally but symbolically... **(2019-04-21 01:06)**

[1]



"If, for instance, the statement that Christ rose from the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."

Carl Jung

"If, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."

From "The Undiscovered Self," CW vol. 10, par. 521:

The Churches stand for traditional and collective convictions which in the case of many of their adherents are no longer based on their own inner experience but on unreflecting belief, which is notoriously apt to disappear as soon as one begins thinking about it.

The content of belief then comes into collision with knowledge, and it often turns out that the irrationality of the former is no match for the ratiocinations of the latter. Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising form the fact that something happened to us in the first place which instilled pistis into us — that is, trust and loyalty.

This experience has a definite content that can be interpreted in terms of one or other of the denominational creeds. But the more this is so, the more the possibilities of these conflicts with knowledge mount up, which in themselves are quite pointless. That is to say, the standpoint of the creeds is archaic; they are full of impressive mythological symbolism which, if taken literally, comes into insufferable conflict with knowledge. But if, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement.

The objection that understanding it symbolically puts an end to the Christian's hope of immortality is invalid, because long before the coming of Christianity mankind believed in a life after death and therefore had no need of the Easter event as a guarantee of immortality. The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once?

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/fce31-christ.jpg`

Carl Jung: She is odd and has a knot in the unconscious that sets up a vibration. (2019-04-21 03:30)

[1]

Dear Frau Jacobi, 20 November 1928

This letter will not give you the same pleasure as I received when I read yours with the clipping.

I congratulate you on the fluency of your pen!

The purpose of my reappearance today is a letter-I have it before me-from a pitiable female, obviously physically and psychically in black misery, a derelict from the deluge of 1914, unknown to me, filling me with pity yet not with hope-forgive me, I have written to tell her that perhaps you can give her advice!

Foreigners aren’t allowed jobs in Switzerland, so I can do nothing.

She is odd and has a knot in the unconscious that sets up a vibration.

I am mildly curious.

One should never be curious with women.

But please do take a look at her.

Perhaps she will write to you. (She knows nothing of this letter.)

Please forgive me this imposition.

It's not what I usually do.

Cordial greetings to Herr v. Trentini,1 whom I congratulate on his 50th birthday.

On my 50th birthday there was a beautiful sunset, the waterfowl called to one another, a chill night wind came down from the mountains, and I drank an extra bottle of wine and smoked a birthday cigar.

I also got a letter from one of my friends, who said: they really ought to bring out a Festschrift on this occasion.

I found that touching.

With very best regards,

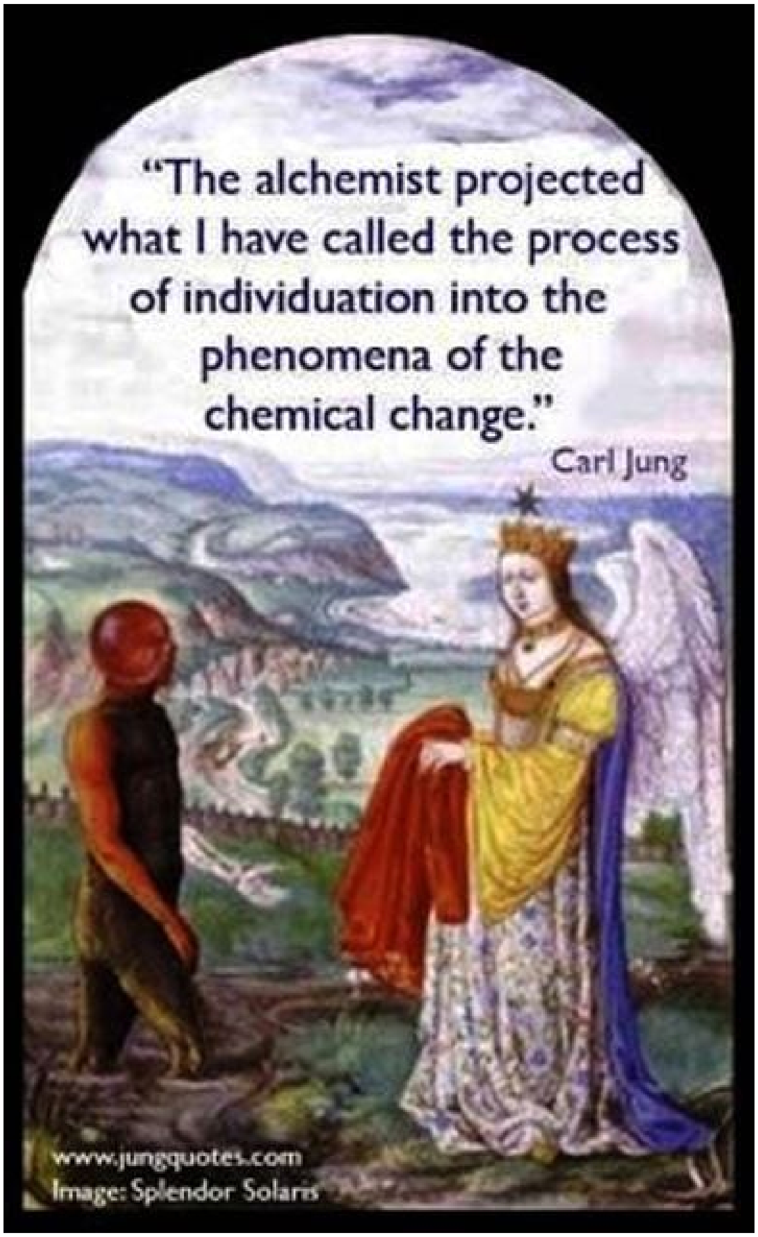
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 55

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bjacobi.jpg`

Carl Jung: Individuation is not an intensification of consciousness, it is very much more. (2019-04-21 03:30)

[1]


"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

Individuation is not an intensification of consciousness, it is very much more.

For you must have the consciousness of something before it can be intensified, and that means experience, life lived.

You can only be really conscious of things which you have experienced, so individuation must be understood as life.

Only life integrates, only life and what we do in life makes the individual appear.

You cannot individuate, for instance, by locking yourself up in a cell, you can only individuate in your concrete life, you appear in your
deed; there you can individuate and nowhere else.

Real consciousness can only be based upon life; upon things experienced, but talking about these things is just air.

It is a sort of conscious understanding, but it is not individuation.

Individuation is the accomplishment through life.

For instance, say a cell begins to divide itself and to differentiate and develop into a certain plant or a certain animal; that is the
process of individuation.

It is that one becomes what one is, that one accomplishes one's destiny, all the determinations that are given in the form of the germ; it
is the unfolding of the germ and becoming the primitive pattern that one was born with. Carl Jung, Visions Seminar, Pages 757-758

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/a3682-72bconsciousness.jpg`

The Promise of Easter (2019-04-21 03:58)

[1]

[The Promise of Easter]

“God is reality itself.” Carl Jung

“What happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured.” Carl Jung; Psychology and Religion

“We all must do what Christ did. We must make our experiment. We must make mistakes. We must live out our own version of life. And there will be error. If you avoid error you do not live.” - Carl Jung; C.G. Jung Speaking

“The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration.” -Carl Jung; Alchemical Studies

“The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.” -Carl Jung; Aion

Image: He is Risen

Image: Appearances of Christ

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/3a44a-easter.jpg`

Carl Jung: A Hidden Light [Citation Needed] (2019-04-21 04:15)

[1]

Nobody can fall so low unless he has a great depth.

If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/4649c-piano.jpg`

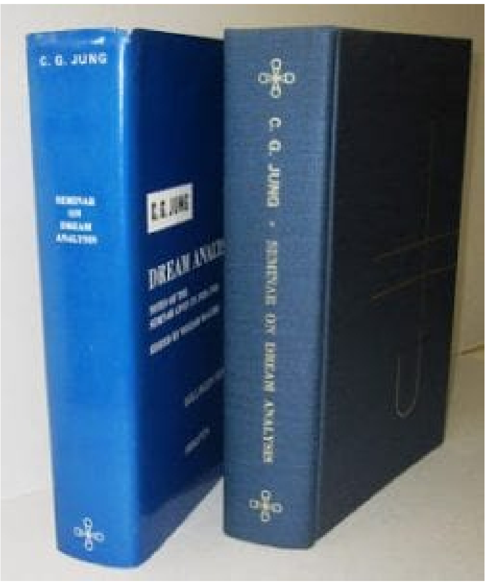
Carl Jung Anthologies (2019-04-21 05:16)

A blog dedicated to the Life, Work and Legacy of Carl Jung

Source: *[1]Carl Jung Anthologies*

1. `http://carljungdepthpsychology.blogspot.com/2019/04/carl-jung-anthologies.html#.XLw0pO06Pm0.wordpress`

Carl Jung "Dream Analysis Seminar" - Quotations (2019-04-21 05:17)


C. G. JUNG
SEMINAR ON DREAM ANALYSIS
C.G.JUNG
DREAM ANALYSIS
C. G. JUNG · SEMINAR ON DREAM ANALYSIS

[1]Carl Jung: Dream Analysis Seminar - YouTube

Dream Analysis Seminar

The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Henri IV of France said, "My ideal is that every French peasant has his chicken in the pot on Sunday." I say, "Every man must be concerned with his own morality, and not with the welfare of other people." Carl Jung, Dream Analysis Seminar, Page 218

The spirit was there before man's consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. Carl Jung, Dream Analysis Seminar, Page 221

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King's Gnostics and Their Remains and Mead's Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace ()f the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

Some people, and particularly introverts, always put the wrong foot forward. They have a particular genius for putting their finger on the sore spot. Carl Jung, Dream Analysis Seminar, Page 258

In Christianity we are taught to throw all our burdens on Jesus, and he will bear them for us, and in such a way we maintain a suckling psychology. Carl Jung, Dream Analysis Seminar, Page 263

Yellow is the colour of envy, jealousy, anger, all things negative with us but in the East just the opposite. There is a reversal between the East and the West. The colour of mourning with us is black, there it is white. Carl Jung, Dream Analysis Seminar, Page 268

Wagner for instance never realized, while he was sitting there writing about Siegfried, that he was revealing his own shadow for anyone who saw him to look at. He wore a crinoline while hammering out the sword of Siegfried! Carl Jung, Dream Analysis Seminar, Page 283

As soon as you see your own shadow and admit that you are not perfect, you cannot identify yourself with the "Great Wise Man" and create a Puer Aeternus with your anima. Carl Jung, Dream Analysis Seminar, Page 283

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon,the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

We have all been taught that our minds and other virtues are wings we put on, so we get to flying about above ourselves, and we live as if the body did not exist. This happens often with intuitives, with everybody in fact. Carl Jung, Dream Analysis Seminar, Page 288

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

We consist of a lot of particles which must come together as in the magic cauldron or melting-pot where all the dissociated parts of our personality are welded together. Carl Jung, Dream Analysis Seminar, Page 294

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.) Carl Jung, Dream Analysis Seminar, Page 612.

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God's becoming. Carl Jung, Dream Analysis Seminar, Page 612.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he

must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man. Carl Jung, Dream Analysis Seminar, Page 621-622

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion. Carl Jung, Dream Analysis Seminar, Page 622

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way. Carl Jung, Dream Analysis Seminar, Page 623.

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.

Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis Seminar, Page 89.

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis Seminar, Page 89.

1. `https://www.youtube.com/watch?v=sH689OwJfxI`

Carl Jung on Death and the Realm of the Mothers (2019-04-21 05:30)

[1]

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night.

This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights.

Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers.

His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night.

This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away.

Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest.

If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time.

If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights.
And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter.

The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/21cc0-12bpyrtha.jpg`

Carl Jung on the "Cult of the Dead." (2019-04-21 05:30)

[1]

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends.

That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead.

If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body.

Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence.

We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it.

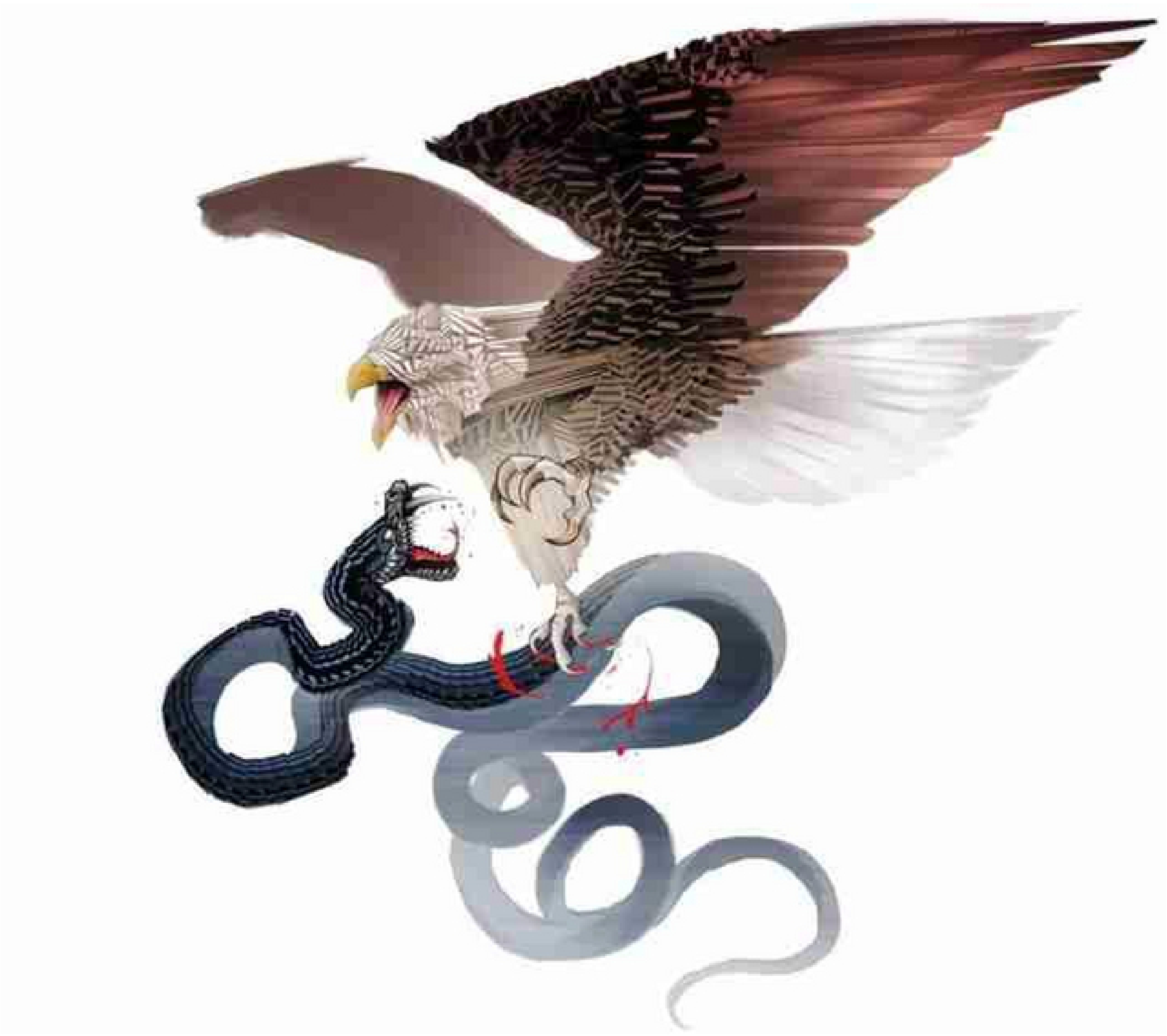
Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/7e6a8-12bcult.jpg`

Carl Jung on symbolism of the eagle carrying the serpent round its neck (2019-04-21 05:43)

[1]



I have here two interesting cases where that symbolism of the eagle carrying the serpent round its neck was discovered by other people besides Nietzsche.

The first contribution I owe to Mr. Baumann who is generous enough to let us see some of his pictures, where the fate of the serpent-or
the achievement of the eagle-is demonstrated.

It is the story of the relationship of the spiritual and the material principle as a part of the inner development, the drama interieur.

One can call it a sort of initiation process.

Or one can also express it in a reversed way, that all the initiation processes we know from history or by experience are the external manifestation of a natural inner process which is always happening in the mind.

Our dreams are like windows that allow us to look in, or to listen in, to that psychological process which is continually going on in our unconscious.

It is a process of continuous transformation with no end if we don't interfere.

It needs our conscious interference to bring it to a goal—by our interference we make a goal.

Otherwise it is like the eternal change of the seasons in nature, a building up and a pulling down, integration and disintegration without end.

No crops are brought home by nature; only the consciousness of man knows about crops. He gathers the apples under the trees, for they simply disintegrate if left to themselves.

And that is true of our unconscious mental process: it revolves within itself.

It builds up and it pulls down; it integrates and disintegrates—and then integrates again.

It is like the seasons, or the eternal sunrise and sunset, from which nothing comes unless a human consciousness interferes and
realizes the result.

Perhaps one suddenly sees something and says, "This is a flower." Now we have reached something.

But left to itself the process would come to nothing. Carl Jung, Zarathustra Seminar, Pages 236-237

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e5dba-12beagle.jpg`

Carl Jung: That is the real essence of witchcraft. (2019-04-21 05:51)

[1]

Mrs. Baumann: One has to be in it, but a little bit objective in order to pull the strings; in working it, one goes from the higher to the lower things; it is black magic.

Dr. Jung: Well, you can obtain an effect by pulling the dark strings, which means you are yourself unconscious to a greater extent in an illegitimate way.

If you repress all the ore conscious, decent things, you can keep yourself on a lower level and can then influence people through mental contagion, you can induce a similar state, also an unconscious condition.

People who are unconscious always create unconsciousness, and in this way they influence others; they can get them into an
unconscious condition so that they will behave exactly according to their intention.

That is the real essence of witchcraft.

Now here is the doubt: is this figure on a low unconscious level and therefore infectious through unconsciousness?

In other words, is she the Makara?

The patient suspects that she may be below herself unconscious and creating unconsciousness, and so might eventually induce such unconsciousness in her that it would mean destruction in the underworld.

But when she asks: “Who are you?” that woman says:

“Behold!” She pulled off her robe. I saw a beautiful woman. She was all green, triumphant, dazzling, standing in a green light. I bowed my head.

Carl Jung, Visions Seminar, Pages 1272-1273

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/1e1f3-12bwitch.jpg`

Carl Jung on “Endurance.” – Anthology (2019-04-21 05:55)

[1]

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quar- tet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

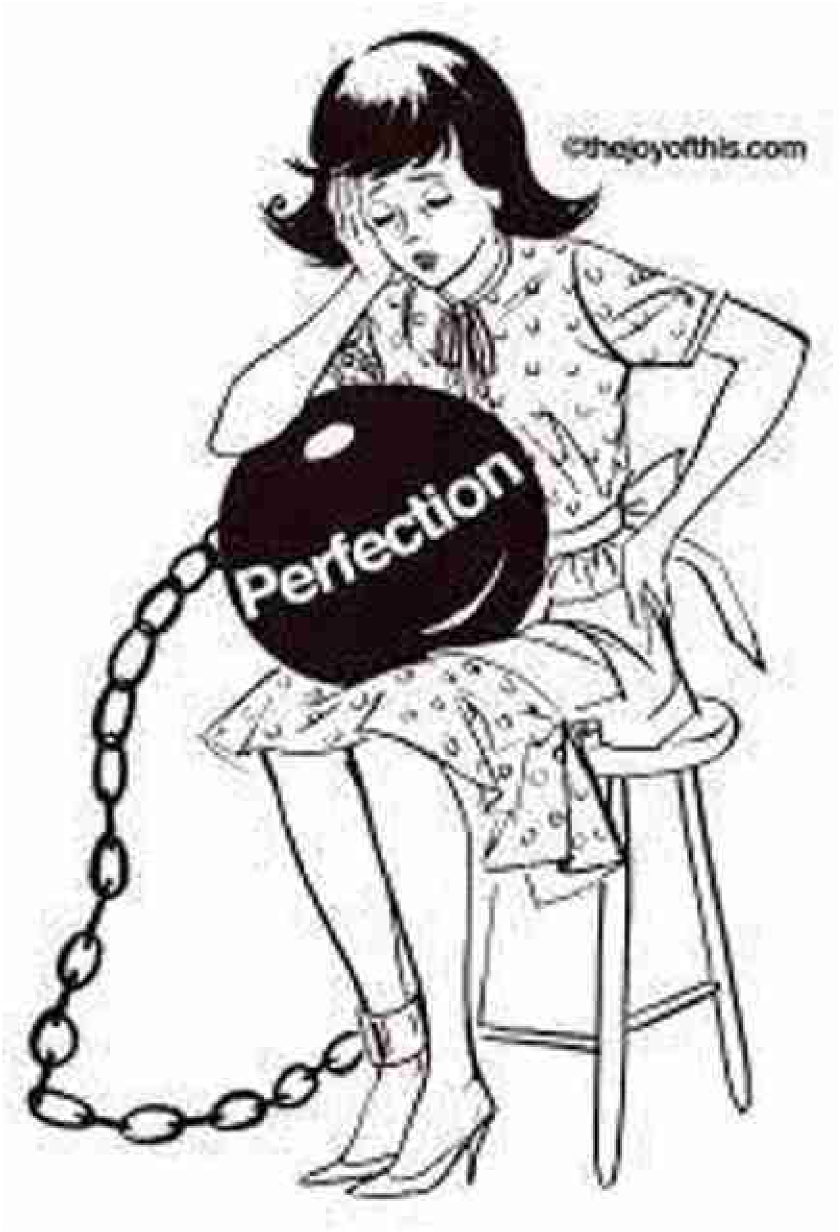
When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/b7472-12bendurance.jpg`

Carl Jung: The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. (2019-04-21 06:02)

[1]



When one tries desperately to be good and wonderful and perfect, then all the more the shadow develops a definite will to
be black and evil and destructive.

People cannot see that; they are always striving to be marvellous, and then they discover that terrible destructive things happen which they cannot understand, and they either deny that such facts have anything to do with them, or if they admit them, they take them for natural afflictions, or they try to minimize them and to shift the responsibility elsewhere.

The fact is that if onetries beyond one’s capacity to be perfect, the shadow descends into hell and becomes the devil.

For it is just as sinful from the standpoint of nature and of truth to be above oneself as to be below oneself.

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

When you accept the fact of your inferiority, it lives with you; you are it too, but not exclusively. You are not only white, one part is black, but both make the whole man.
It is not wiping out the white substance when you accept the black—on the contrary; it is only when you can't that things
go wrong, when there is nothing but white and nothing but black. That is simply neurotic. Carl Jung, Visions Seminar, Page 391.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bd140-12bperfect.jpg`

Carl Jung: He has still in a way the Gothic look and the Gothic mouth. **(2019-04-21 09:29)**

[1]

C.G. Jung, Notes of the Seminars 1925

There is combined in [the Gothic] smile idea of persecution, of martyrdom, and the sardonic smile of catatonia. It is also the smile of Mona Lisa. It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—"We know," it seems to say. Carl Jung, Seminar 1925, Page 60.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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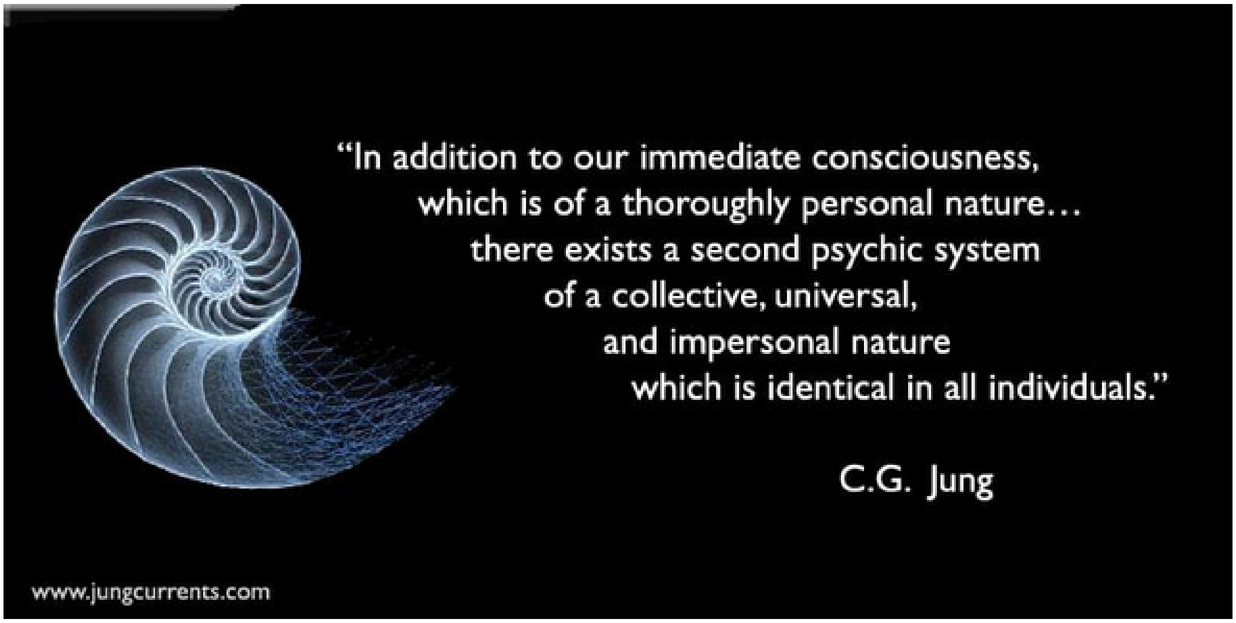
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/05214-1gothic.jpg`

Carl Jung: If I speak of the collective unconscious I don’t assume it as a principle, (2019-04-21 09:33)

[1]



“In addition to our immediate consciousness, which is of a thoroughly personal nature… there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals.”

C.G. Jung

[If I speak of the collective unconscious I don’t assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.]

To E. A. Bennet

Dear Bennet, 23 June 1960

I can entirely subscribe to your statement in "Methodology in Psychological Medicine," p. 3:"

Its (the scientific method’s) tool is the objective observation of phenomena.

Then comes the classification of the phenomena and lastly the deriving of mutual relations and sequences between the observed data, thereby making it possible to predict future occurrences, which, in turn, must be tested by observation and experiment," if, I must add, the experiment is possible. (You cannot experiment with geological strata for example!)

What you state is exactly what I do and always have done.

Psychic events are observable facts and can be dealt with in a "scientific" way.

Nobody has even shown me in how far my method has not been scientific.

One was satisfied with shouting "unscientific."

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method."

I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.

I derive nothing from it as it is merely a nomen.

The crux is the term "scientific," which in the Anglo-Saxon realm means, it seems, physical, chemical, and mathematical evidence only.

On the continent, however, any kind of adequate logical and systematic approach is called "scientific"; thus historical and comparative methods are scientific.

History, mythology, anthropology, ethnology, are "sciences" as are geology, zoology, botany, etc.

It is evident that psychology has the claim of being "scientific" even when it is not concerned only with (most inadequate physical or physiological methods.

Psyche is the mother of all our attempts to understand Nature, but in contradistinction to all others it tries to understand itself by itself, a great disadvantage in one way and an equally great prerogative in the other!

Thanking you again for all the trouble I have caused and you took,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 567

Carl Jung across the web:

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

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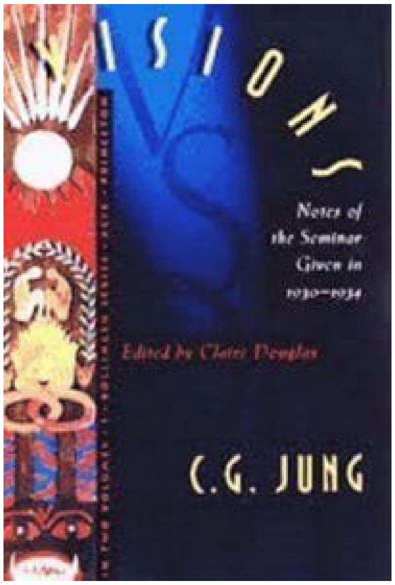
Carl Jung on Twitter: https://twitter.com/MaxwellPurringt

Carl Jung on LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Carl Jung on Pinterest: http://www.scoop.it/u/maxwell-purrington

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/1c394-1collect.jpg`

Carl Jung: "Visions Seminar" - Quotations (2019-04-21 12:22)


VISIONS
Notes of the Seminar Given in 1930–1934
Edited by Claire Douglas
C.G. JUNG

[1]Carl Jung on "Visions" - YouTube

Carl Jung: “Visions Seminars”

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

Don’t try to better than you are, otherwise the devil gets angry. Don’t try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions Seminar, para 1184.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one’s sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

You cannot keep on the white side only, you have to admit that the spirit of life will at times take on the aspect of evil. Carl Jung, Visions Seminar, Page 140

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

The experience of Tao can happen at any time. Carl Jung, Visions Seminar, Page 761

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another. Carl Jung, Visions Seminar, Page 647

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature. Carl Jung, Visions Seminar, Pages 760-761

We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. Carl Jung, Visions Seminar, Page 821

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Individuation is not an intensification of consciousness, it is very much more. For you must have the consciousness of something before it can be intensified, and that means experience, life lived. Carl Jung, Visions Seminar, Pages 757-758

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages

402-403

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place. Carl Jung, Visions Seminar, Pages 760-761

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Pages 204-205

That is, she [Anima] is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. Carl Jung, Visions Seminar, Pages 1158-1159

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar,

Pages 1158-1159

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches. Carl Jung, Visions Seminar, Pages 1158-1159

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

For about twenty five years I have analysed about two thousand dreams or more every year,... Carl Jung, Visions Seminar, Lecture II, Page 19.

If you have a foreign body in you, nature sends a host of special cells to assimilate it; if they don't succeed in absorbing it, then there is suppuration to bring about expulsion. Carl Jung, Visions Seminar, Page 19.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Visions Seminar, Page 22.

These patients become much better Catholics after analysis; I have often taught Catholic patients how to confess. Carl Jung, Visions Seminar, Lecture II, Page 22.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions

Seminar, Pages 1158-1159

I say that the unconscious says what it means. Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. Carl Jung, Visions Seminar, Page 30.

Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother. Carl Jung, Visions Seminar, Page 35

Only domesticated animals misbehave; a wild animal never misbehaves, it follows its own natural law; there is no such thing as a good tiger that eats only apples and carrots! Carl Jung, Visions Seminar, Page 37

We must fulfil our destiny according to nature's laws or we cannot become true servants of God. Carl Jung, Visions Seminar, Page 37

Don't forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The occult stuff transcended his digestive powers, he suffered from mental indigestion. Carl Jung, Visions Seminar, Page 41

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past

was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Animals understand utterances of fear of entirely different species because they have the same underlying fibre. Carl Jung, Visions Seminar, Page 70

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous. Carl Jung, Visions Seminar, Page 71

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

No one approaches the Kingdom of Heaven without having passed through the flame and been burnt through and through. Carl Jung, Visions Seminar, Page 74

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

A real knowledge of Yoga practices is very rare in the West. I felt quite small when I became acquainted with these things. Carl Jung, Visions Seminar, Page 118

Three-fourths of analyses are made by women, and I learn from them. Carl Jung, Visions Seminar, Page 122

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Visions Seminar, Page 75

Our spring point is at about 29° of Pisces and is no longer in Aries, although horoscopes are made on that basis. Carl Jung, Visions Seminar, Page 118

To the early Christians it was nothing to call a man a "Son of God," it was a commonplace, it was their daily bread. Carl Jung, Visions Seminar, Page 117

When you come to that loneliness with yourself-when you are eternally alone-you are forced in upon yourself and are bound to become aware of your background. Carl Jung, Visions Seminar, Page 75

What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself. Carl Jung, Visions Seminar, Page 76

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures. Carl Jung, Visions Seminar, Page 130

One of my students made some experiments on the viscosity of the blood, following the viscosity through different stages of analysis. Carl Jung, Visions Seminar, Page 131

As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things. Carl Jung, Visions Seminar, Page 78

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

I said to her, "Who told you that you had an obligation to analysis? Your obligation is to life!" That girl is a victim of analysis. Her doctor is also stuck. Carl Jung, Visions Seminar, Page 86

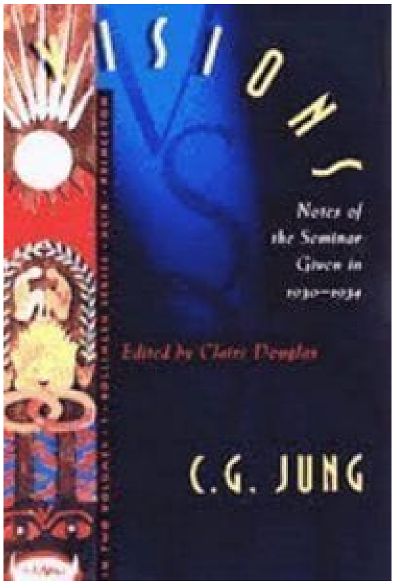
It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

There is no development under the law of conventional morality. It leads to compartment psychology, and how can a man develop when he forgets what his compartments contain? Carl Jung, Visions Seminar, Page 214

Yes, a man is never represented by himself alone. A man is only something in relation to other individuals. Carl Jung, Visions Seminar, Page 219

The unconscious is like a compass, it doesn’t tell you what to do. Unless you can read the compass it cannot help you. Carl Jung, Visions Seminar, Page 208

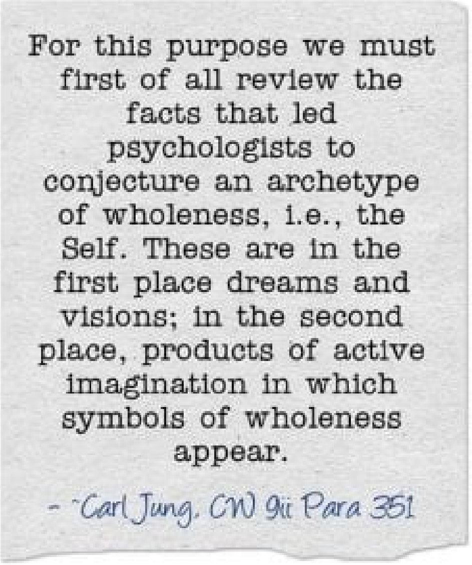
An introvert often keeps the events of his life in different compartments, he has a sort of wall between so they cannot blend. Carl Jung, Visions Seminar, Page 211


VISIONS

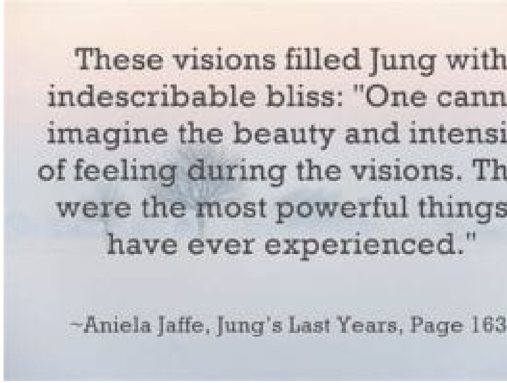
Notes of the Seminar Given in 1930–1934

Edited by Claire Douglas

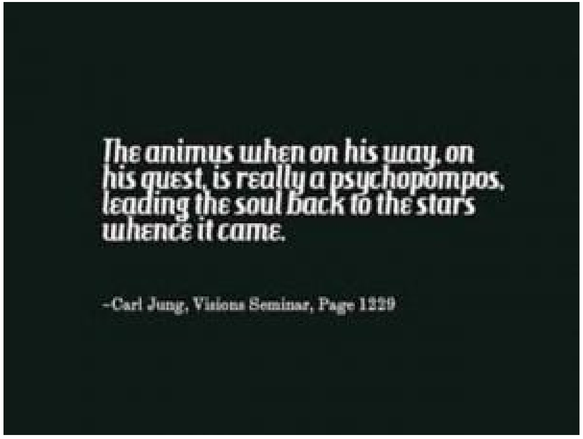
C.G. JUNG


For this purpose we must first of all review the facts that led psychologists to conjecture an archetype of wholeness, i.e., the Self. These are in the first place dreams and visions; in the second place, products of active imagination in which symbols of wholeness appear.

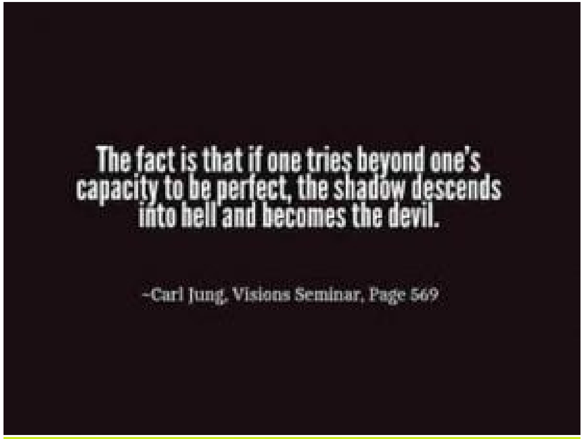
- ~Carl Jung, CW 9ii Para 351


These visions filled Jung with indescribable bliss: "One cann imagine the beauty and intensi of feeling during the visions. Th were the most powerful things have ever experienced."

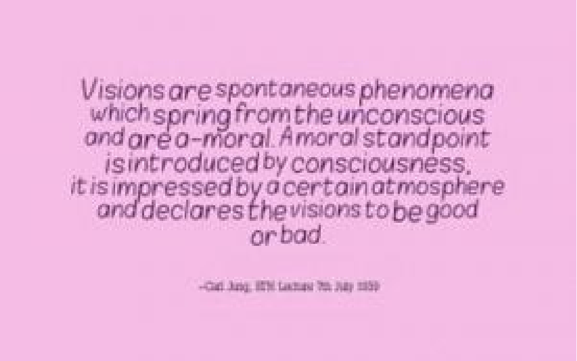
~Aniela Jaffe, Jung's Last Years, Page 163


The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.

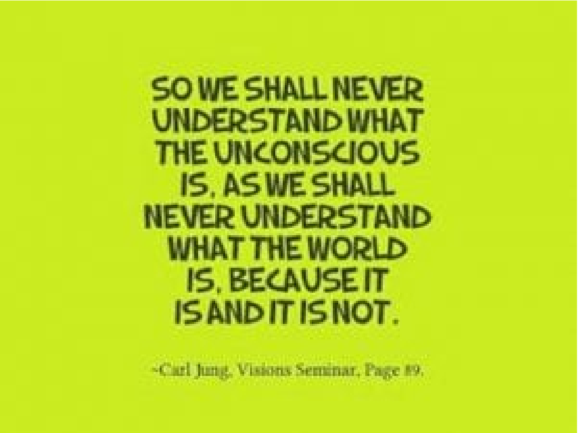
~Carl Jung, Visions Seminar, Page 1229


The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

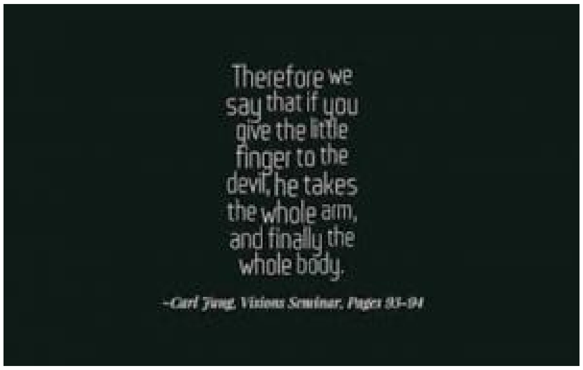
~Carl Jung, Visions Seminar, Page 569


Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad.

~Carl Jung, ETH Lecture 7th July 1939


SO WE SHALL NEVER UNDERSTAND WHAT THE UNCONSCIOUS IS, AS WE SHALL NEVER UNDERSTAND WHAT THE WORLD IS, BECAUSE IT IS AND IT IS NOT.

~Carl Jung, Visions Seminar, Page 89.



Therefore we
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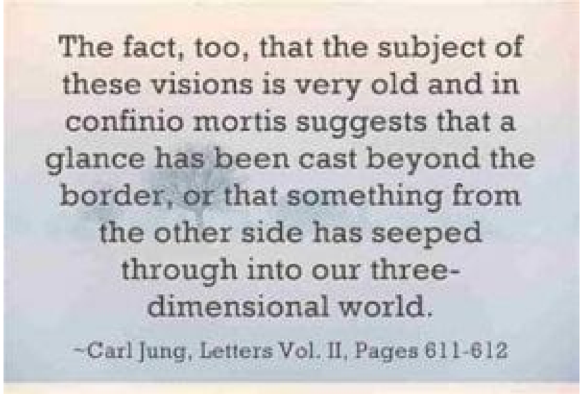
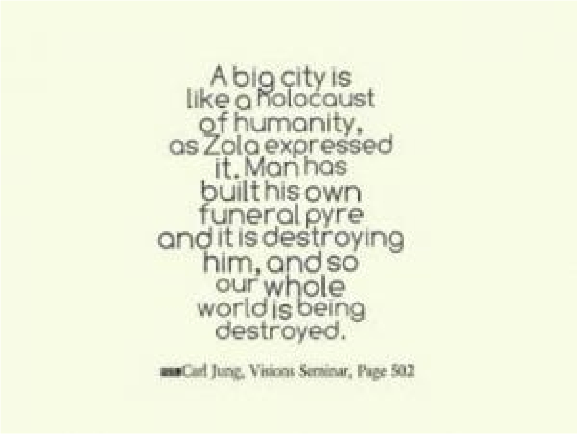
finger to the
devil, he takes
the whole arm,
and finally the
whole body.

~Carl Jung, Visions Seminar, Pages 93-94



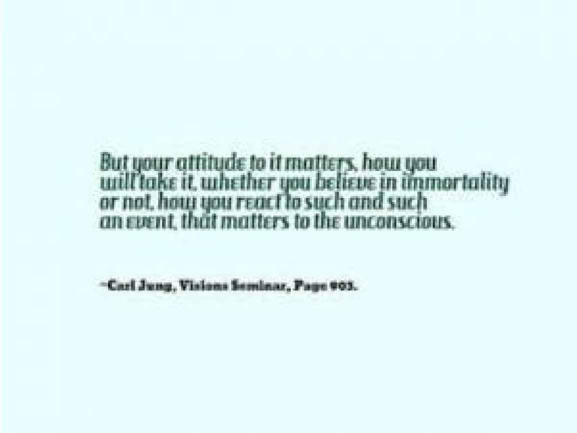
The fact, too, that the subject of
these visions is very old and in
confinio mortis suggests that a
glance has been cast beyond the
border, or that something from
the other side has seeped
through into our three-
dimensional world.

~Carl Jung, Letters Vol. II, Pages 611-612



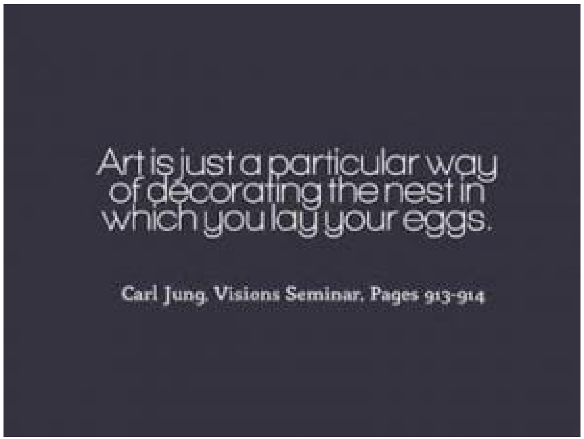
A big city is
like a holocaust
of humanity,
as Zola expressed
it. Man has
built his own
funeral pyre
and it is destroying
him, and so
our whole
world is being
destroyed.

~Carl Jung, Visions Seminar, Page 502



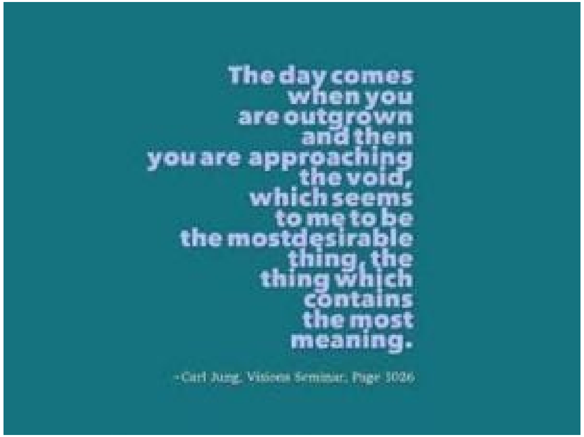
But your attitude to it matters, how you
will take it, whether you believe in immortality
or not, how you react to such and such
an event, that matters to the unconscious.

~Carl Jung, Visions Seminar, Page 903.



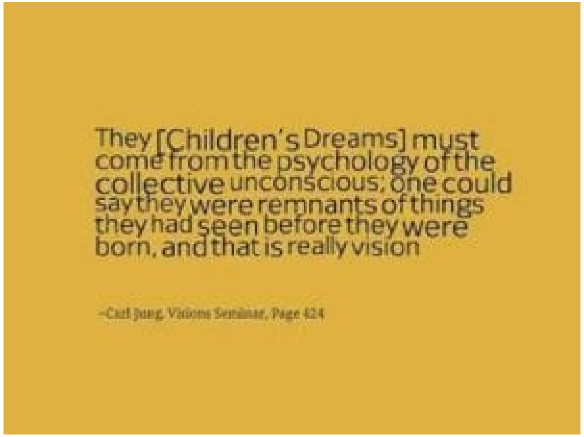
Art is just a particular way
of decorating the nest in
which you lay your eggs.

Carl Jung, Visions Seminar, Pages 913-914



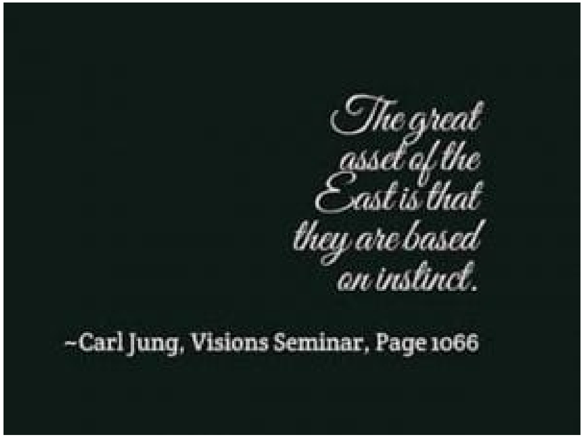
The day comes
when you
are outgrown
and then
you are approaching
the void,
which seems
to me to be
the most desirable
thing, the
thing which
contains
the most
meaning.

~Carl Jung, Visions Seminar, Page 1026



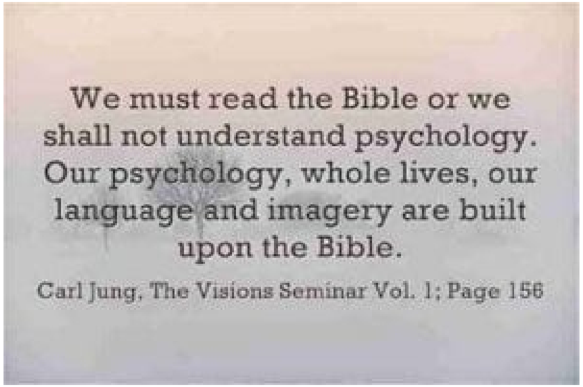
They [Children's Dreams] must
come from the psychology of the
collective unconscious; one could
say they were remnants of things
they had seen before they were
born, and that is really vision

~Carl Jung, Visions Seminar, Page 424



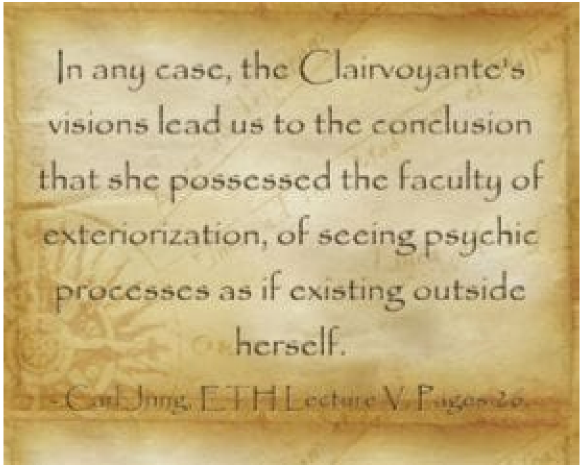
*The great
asset of the
East is that
they are based
on instinct.*

~Carl Jung, Visions Seminar, Page 1066



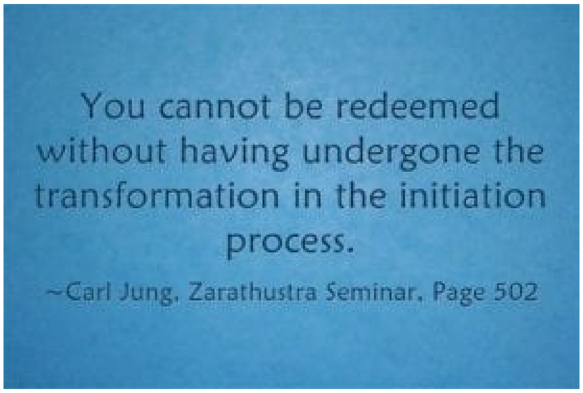
We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

Carl Jung, The Visions Seminar Vol. 1; Page 156



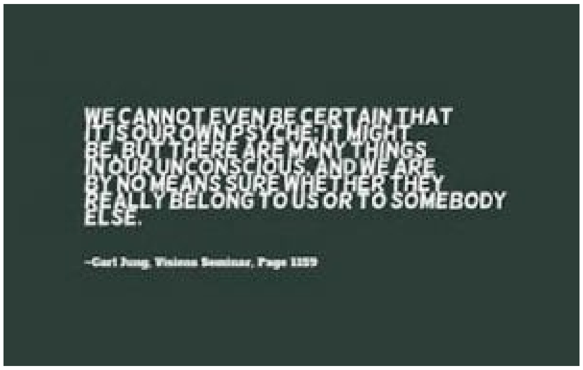
In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself.

~Carl Jung, ETH Lecture V, Pages 26.



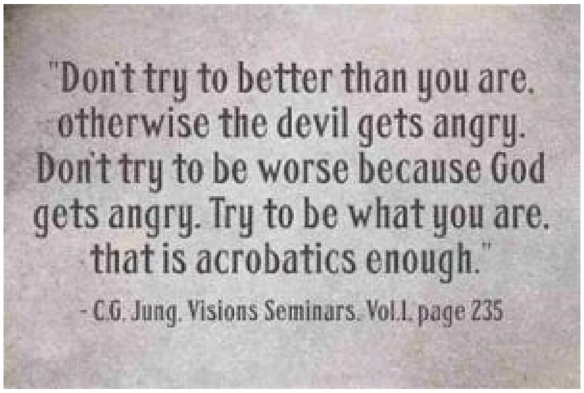
You cannot be redeemed without having undergone the transformation in the initiation process.

~Carl Jung, Zarathustra Seminar, Page 502



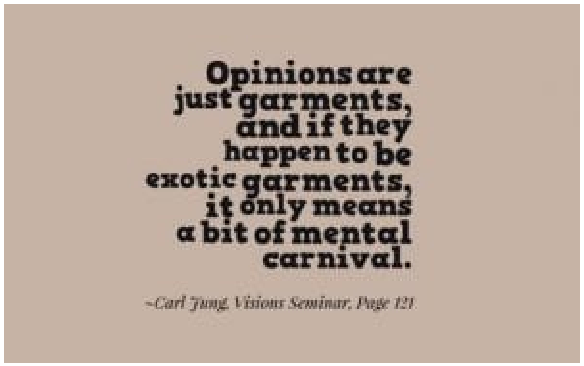
WE CANNOT EVEN BE CERTAIN THAT IT IS OUR OWN PSYCHE; IT MIGHT BE. BUT THERE ARE MANY THINGS IN OUR UNCONSCIOUS, AND WE ARE BY NO MEANS SURE WHETHER THEY REALLY BELONG TO US OR TO SOMEBODY ELSE.

~Carl Jung, Visions Seminar, Page 1259



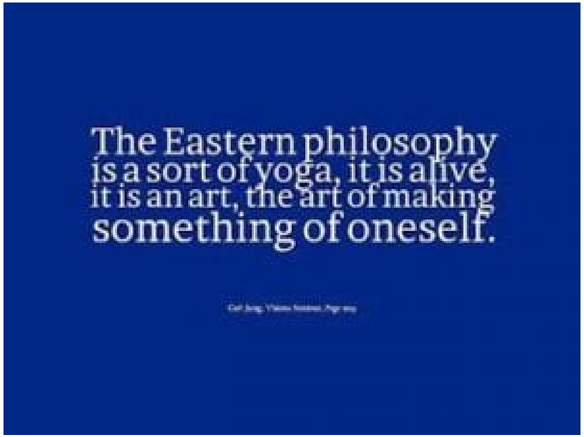
"Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough."

- C.G. Jung, Visions Seminars, Vol.1, page 235

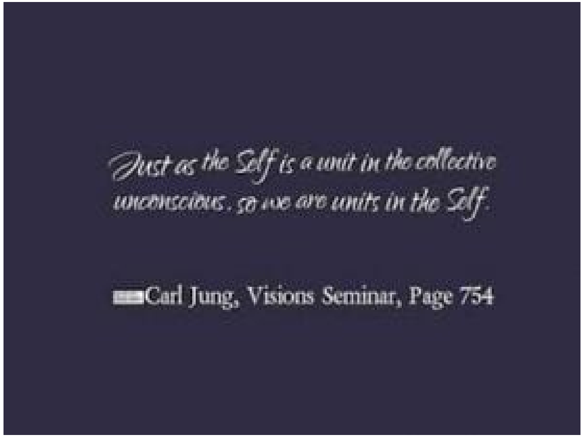


Opinions are just garments, and if they happen to be exotic garments, it only means a bit of mental carnival.

~Carl Jung, Visions Seminar, Page 121

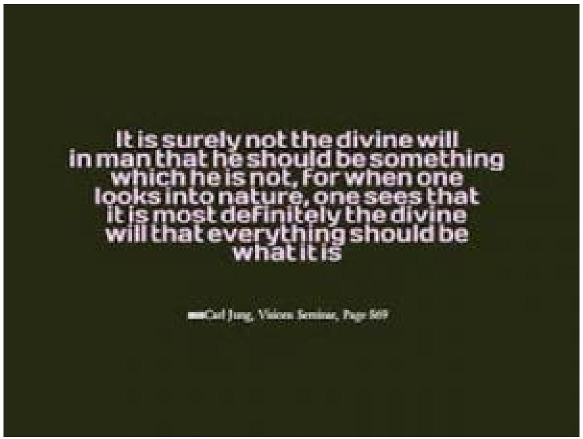


The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself.



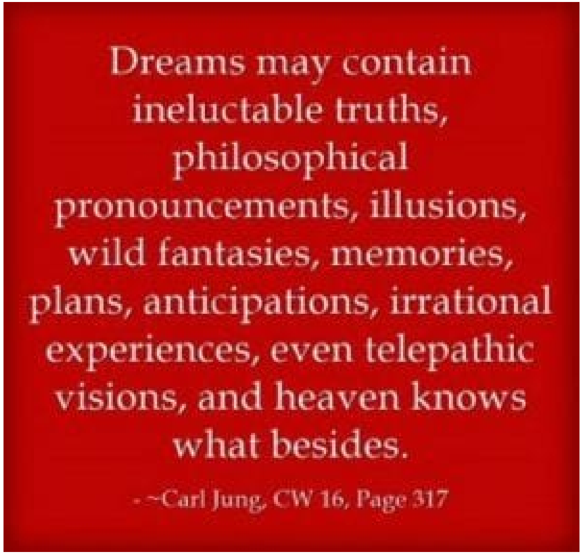
Just as the Self is a unit in the collective unconscious, so we are units in the Self.

Carl Jung, Visions Seminar, Page 754



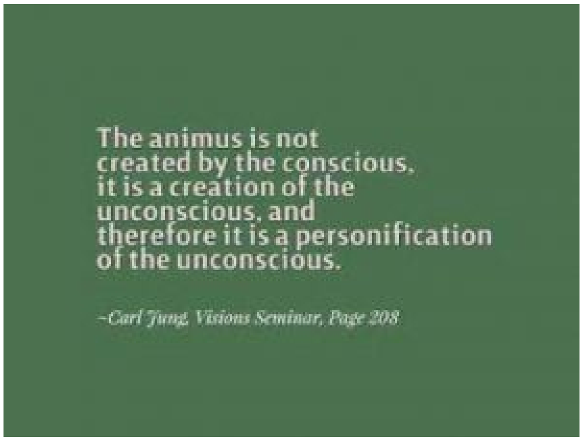
It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is

—Carl Jung, Visions Seminar, Page 569



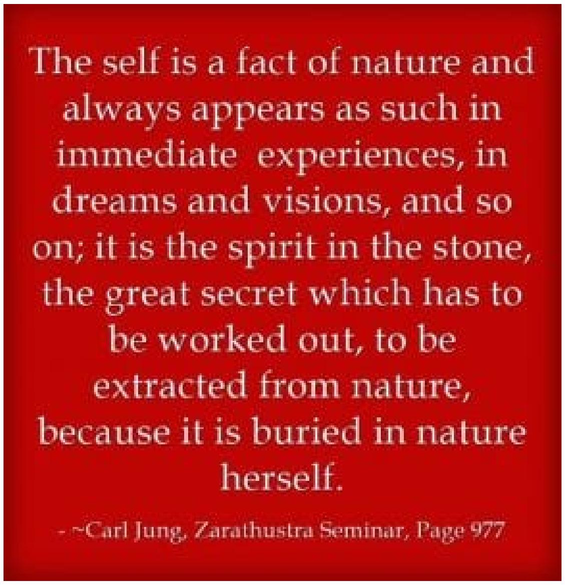
Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.

- ~Carl Jung, CW 16, Page 317



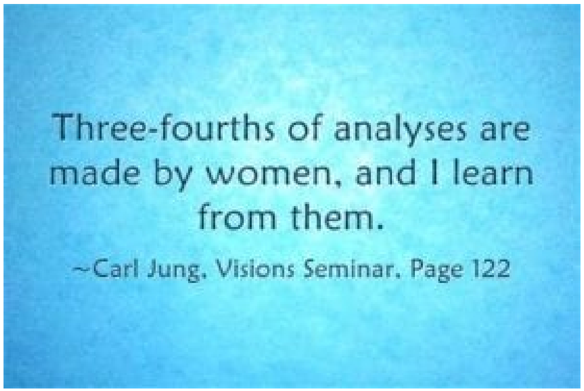
The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious.

~Carl Jung, Visions Seminar, Page 208



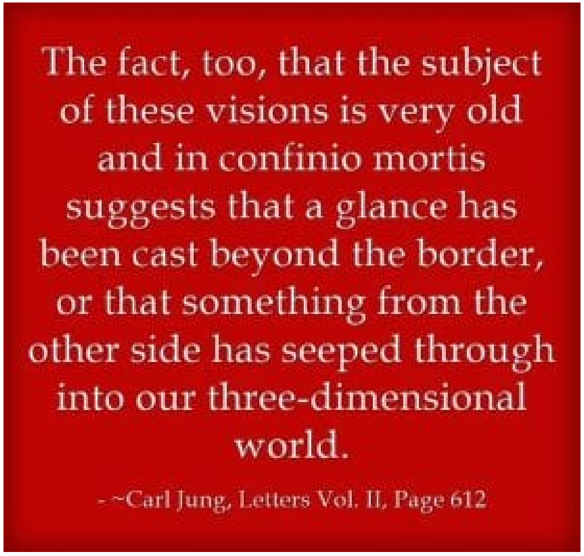
The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

- ~Carl Jung, Zarathustra Seminar, Page 977



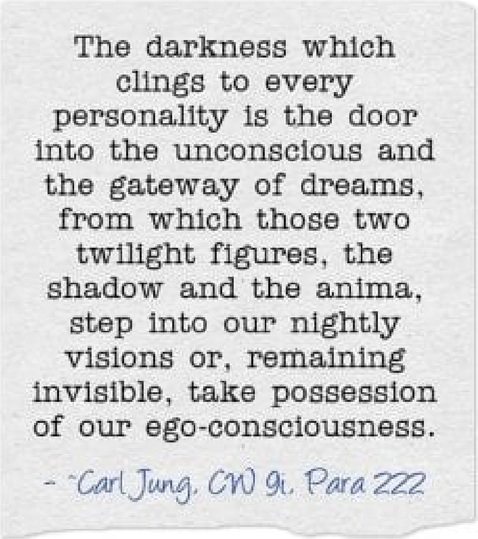
Three-fourths of analyses are made by women, and I learn from them.

~Carl Jung, Visions Seminar, Page 122

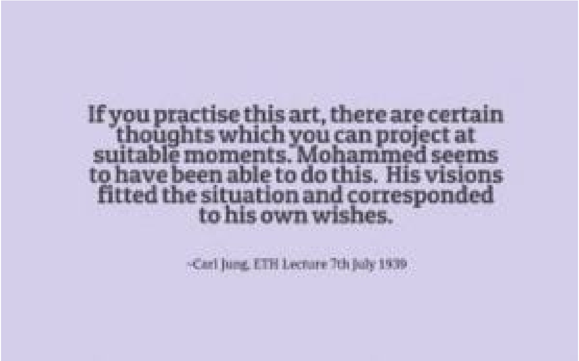


The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

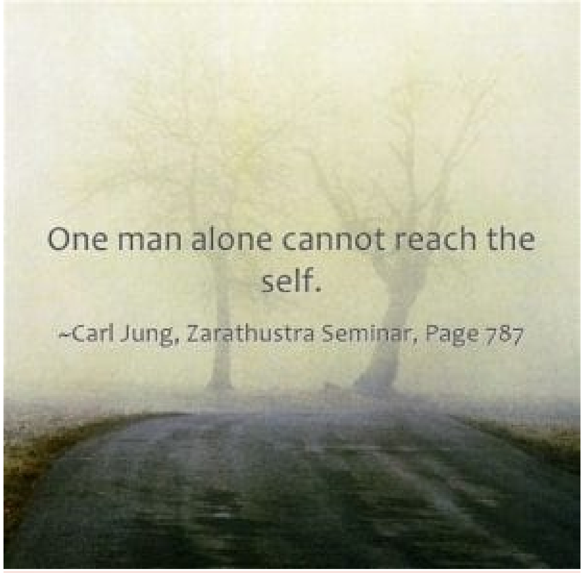
- ~Carl Jung, Letters Vol. II, Page 612


The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness.

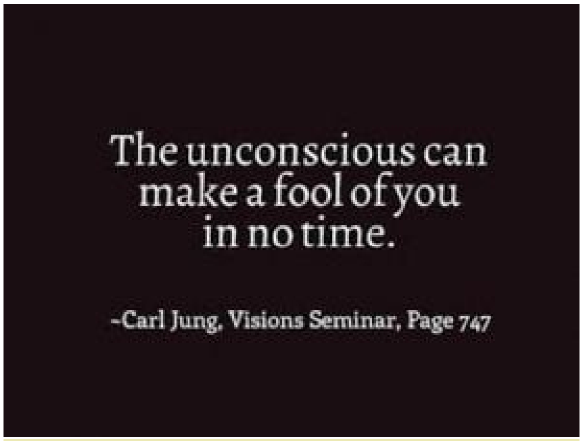
- ~Carl Jung, CW 9i, Para 222


If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes.

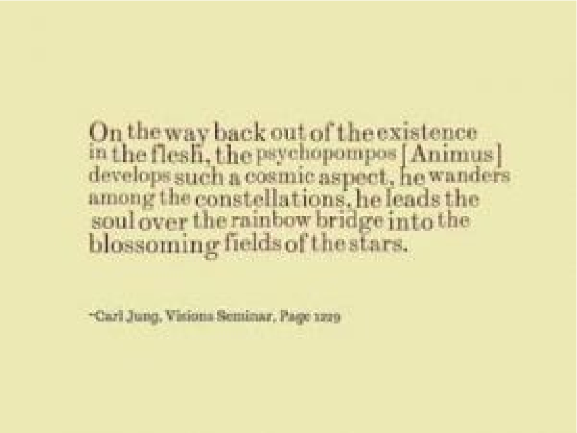
~Carl Jung, ETH Lecture 7th July 1939


One man alone cannot reach the self.

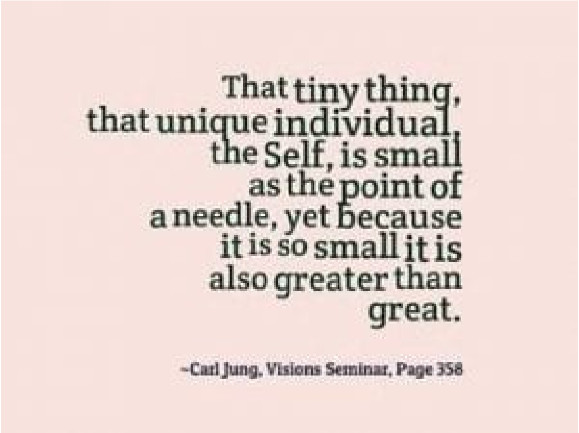
~Carl Jung, Zarathustra Seminar, Page 787


The unconscious can make a fool of you in no time.

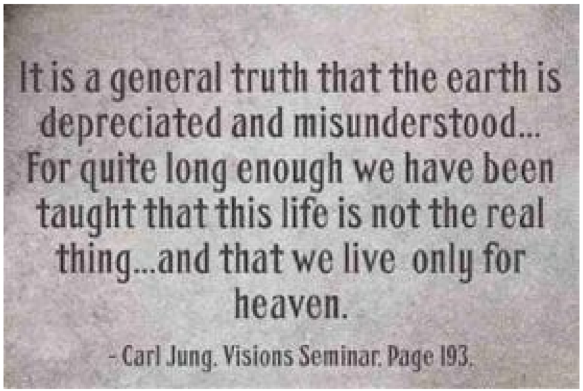
~Carl Jung, Visions Seminar, Page 747


On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.

~Carl Jung, Visions Seminar, Page 1229

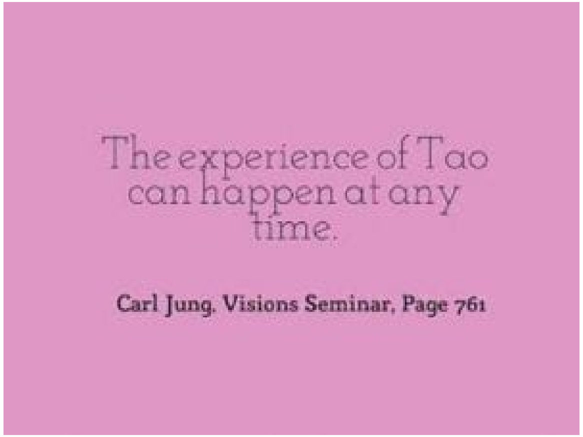

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great.

~Carl Jung, Visions Seminar, Page 358



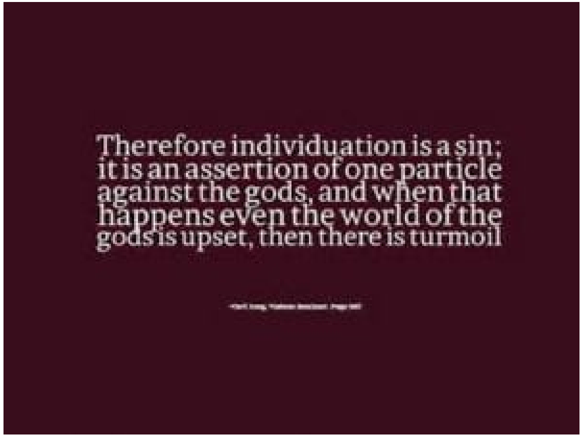
It is a general truth that the earth is depreciated and misunderstood... For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven.

~Carl Jung, Visions Seminar, Page 193.

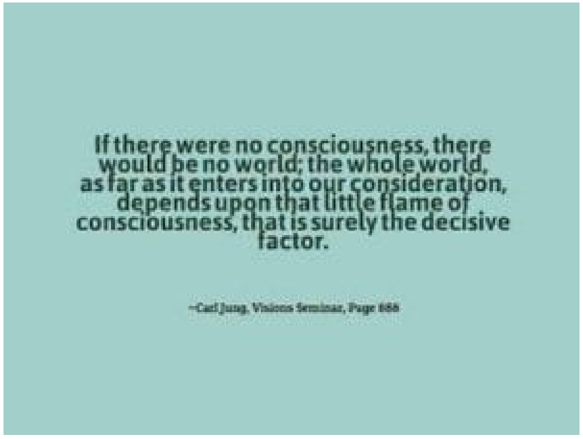


The experience of Tao can happen at any time.

Carl Jung, Visions Seminar, Page 761

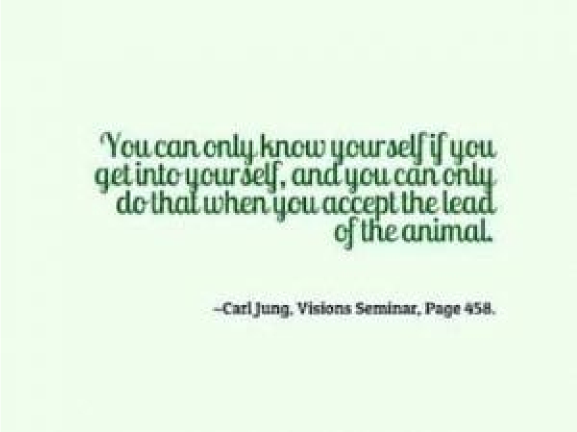


Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil



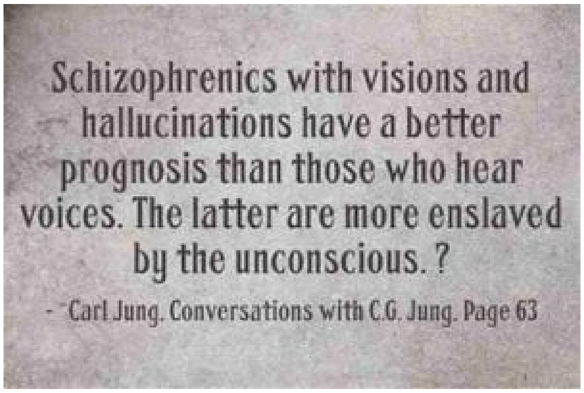
If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.

~Carl Jung, Visions Seminar, Page 888



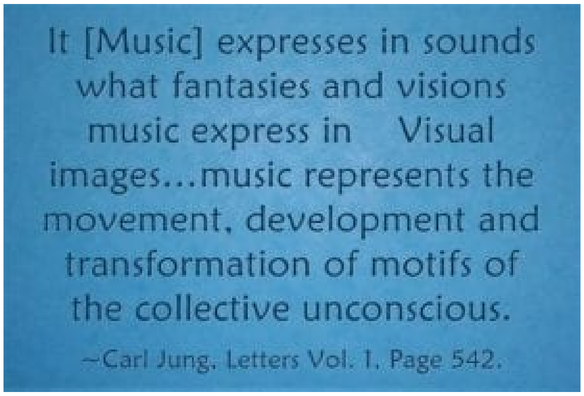
You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.

~Carl Jung, Visions Seminar, Page 458.



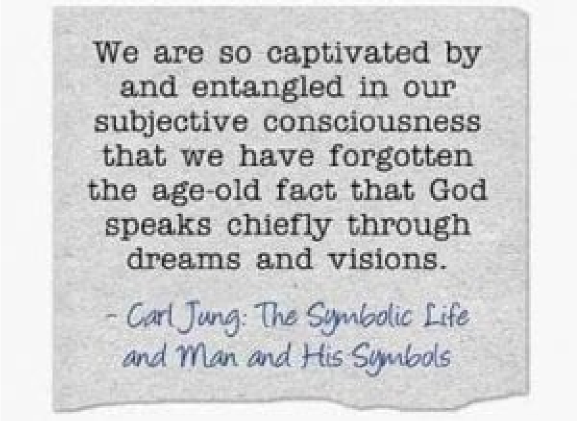
Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ?

~ Carl Jung, Conversations with C.G. Jung, Page 63



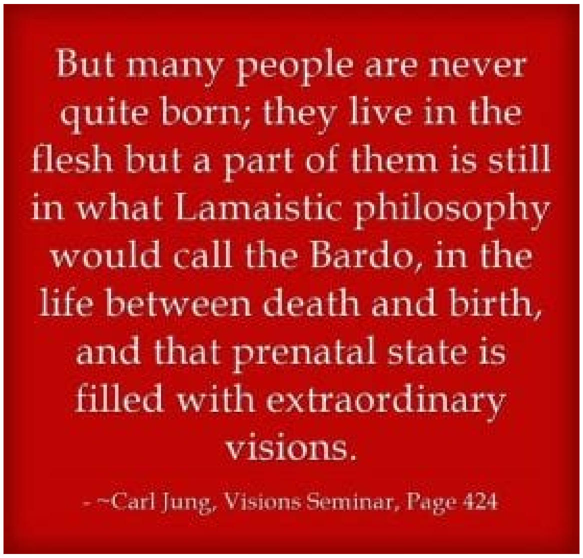
It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious.

~Carl Jung, Letters Vol. 1, Page 542.



We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

~ Carl Jung: The Symbolic Life and Man and His Symbols



But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions.

- ~Carl Jung, Visions Seminar, Page 424

For we may assume that the collective unconscious is in absolute peace until the individual appears.

~Carl Jung, Visions Seminar, Page 263

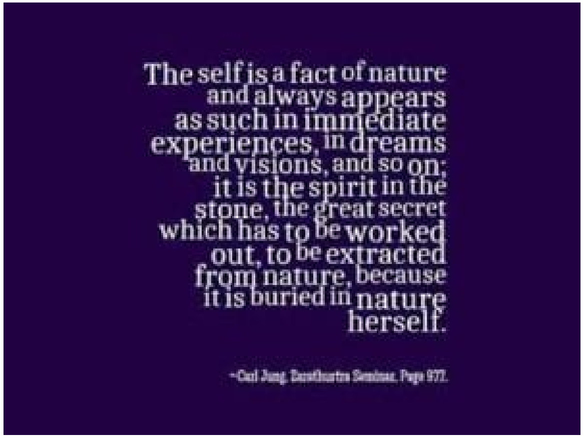
We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are.

~Carl Jung, Visions Seminar, Page 335

[Visions] are like dreams, only they occur in the waking state."

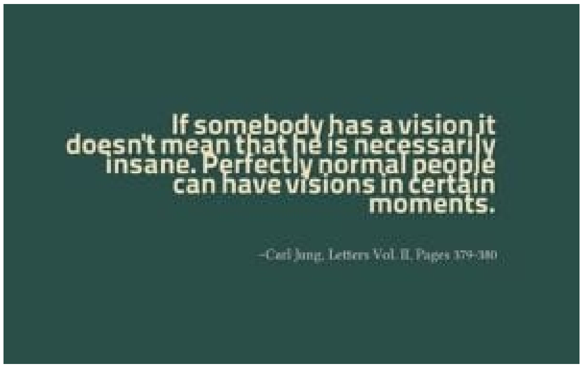
Carl Jung, "The Psychological Foundations of Belief in Spirits," 1920

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord.



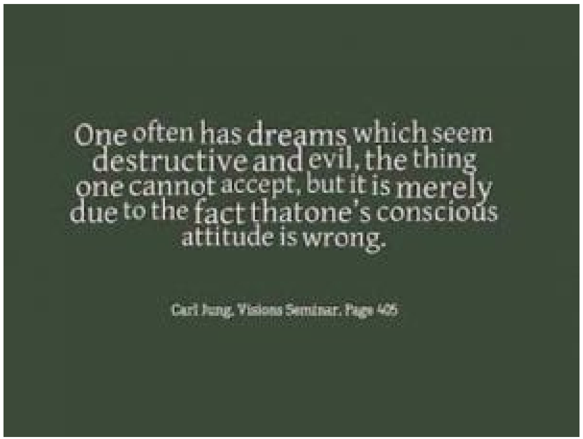
The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

~Carl Jung, Zarathustra Seminar, Page 977.



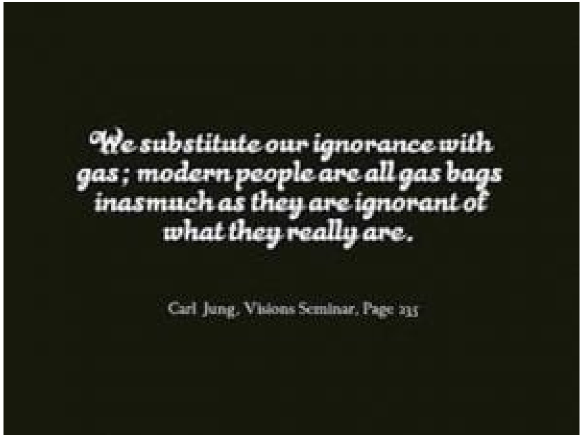
If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments.

~Carl Jung, Letters Vol. II, Pages 379-380



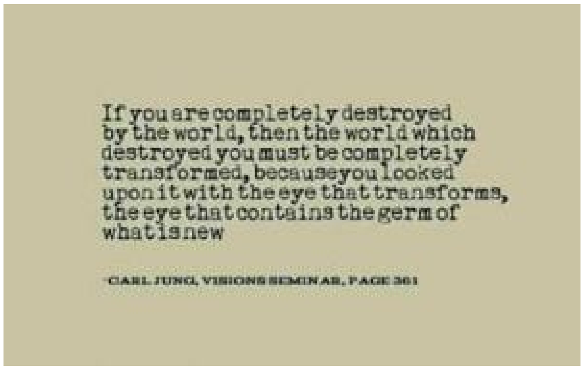
One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong.

Carl Jung, Visions Seminar, Page 405



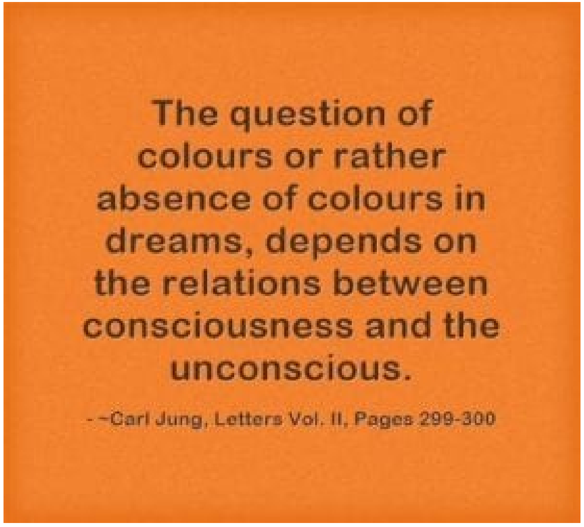
We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are.

Carl Jung, Visions Seminar, Page 235



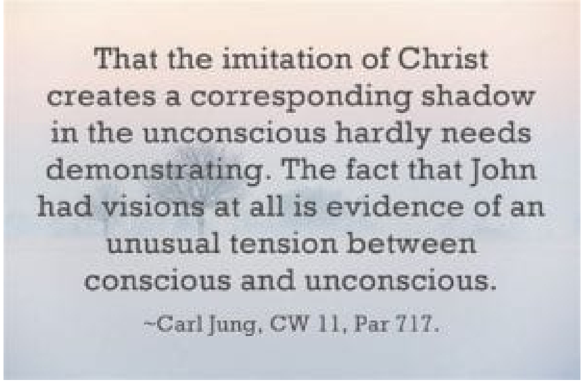
If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new

-CARL JUNG, VISIONS SEMINAR, PAGE 361



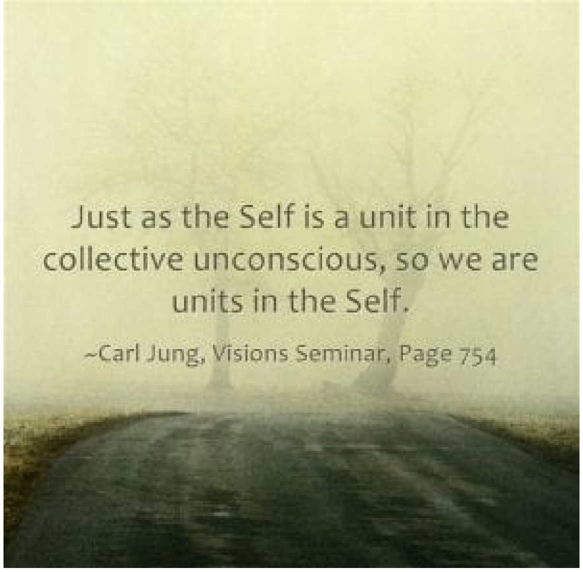
The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious.

- ~Carl Jung, Letters Vol. II, Pages 299-300



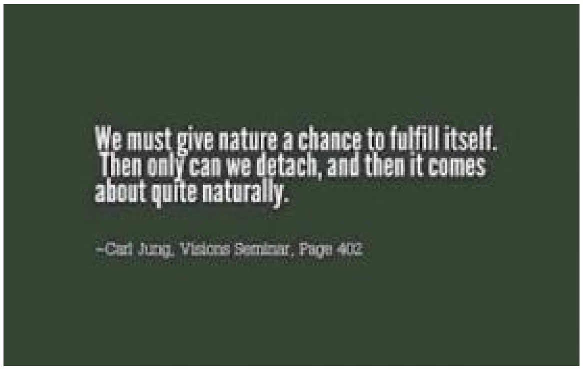
That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious.

~Carl Jung, CW 11, Par 717.



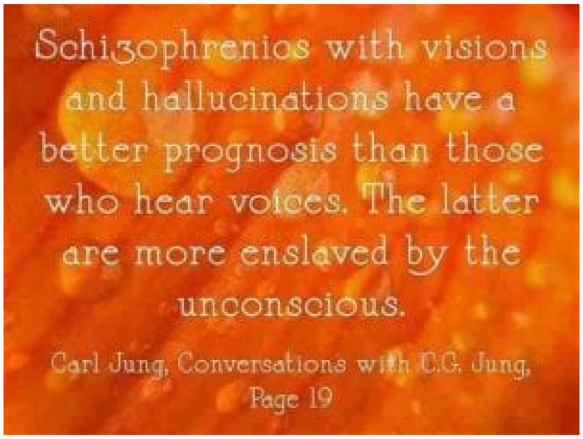
Just as the Self is a unit in the collective unconscious, so we are units in the Self.

~Carl Jung, Visions Seminar, Page 754



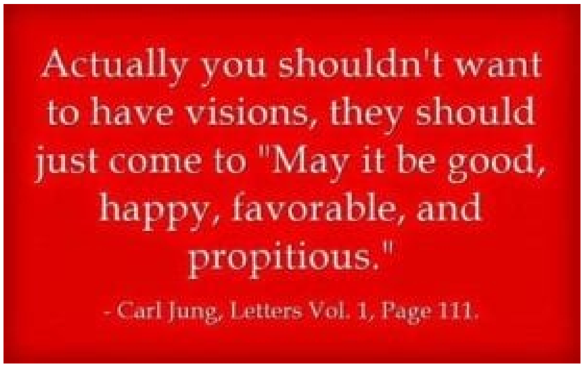
We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally.

~Carl Jung, Visions Seminar, Page 402



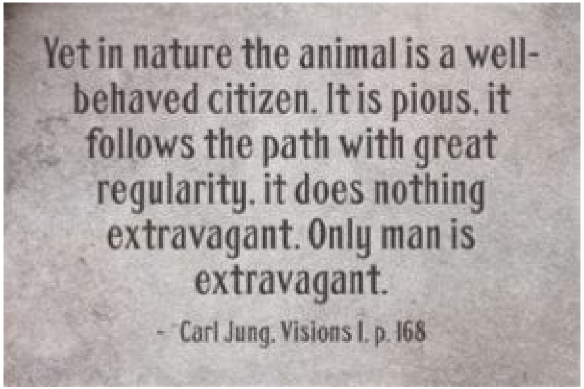
Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious.

Carl Jung, Conversations with C.G. Jung, Page 19



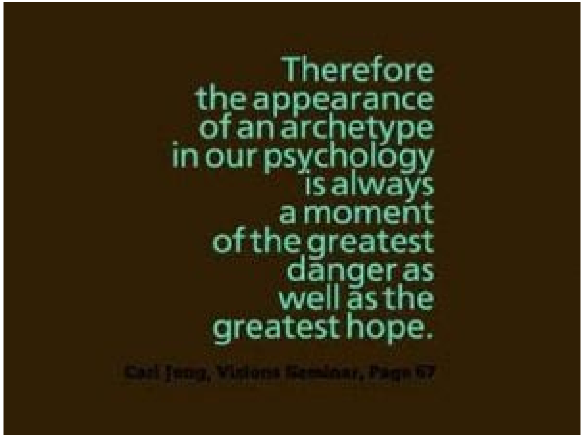
Actually you shouldn't want to have visions, they should just come to "May it be good, happy, favorable, and propitious."

- Carl Jung, Letters Vol. 1, Page 111.



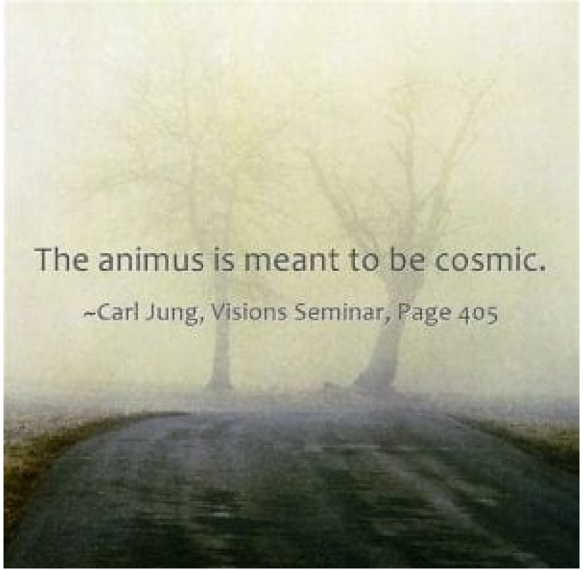
Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant.

- Carl Jung, Visions I, p. 168



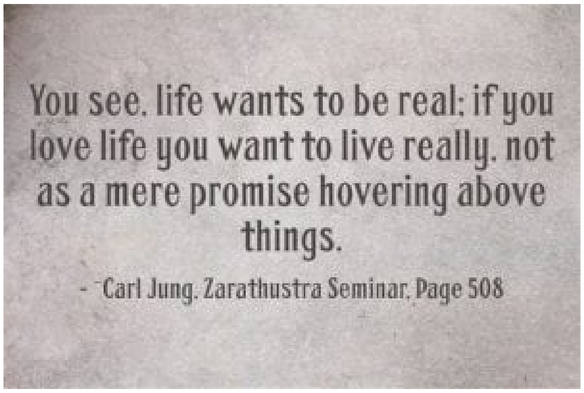
Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope.

Carl Jung, Visions Seminar, Page 67



The animus is meant to be cosmic.

~Carl Jung, Visions Seminar, Page 405

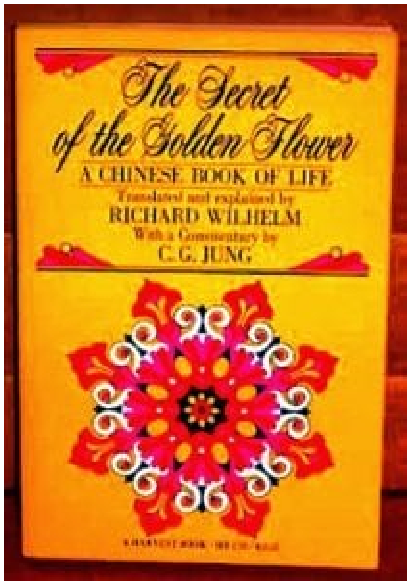


You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things.

- Carl Jung, Zarathustra Seminar, Page 508

1. `https://www.youtube.com/watch?v=7I1bwFgGHeM`

Carl Jung "The Secret of the Golden Flower" - Quotations (2019-04-21 17:02)


The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG

[1]Carl Jung and "The Secret of the Golden Flower" - YouTube

Carl Jung: Secret of the Golden Flower

The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower, Page 103

Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself. Carl Jung, Secret of the Golden Flower, Page 78.

Scientific method must serve; it errs when it usurps a throne. Carl Jung, Secret of the Golden Flower, Page 78.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals. Carl Jung, The Secret of the Golden Flower, Page 84.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, The Secret of the Golden Flower, Page 89.

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. Carl Jung, The Secret of the Golden Flower, Page 89.

The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. Carl Jung, The Secret of the Golden Flower, Page 90.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Everything good is costly, and the development of the personality is one of the most costly of all things. Carl Jung, The Secret of the Golden Flower, Page 92.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

'The subtlest secret of the Tao is human nature and life.' Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Carl Jung, The Secret of the Golden Flower, Page 111.

Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life. Carl Jung, The Secret of the Golden Flower, Page 113.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and there-

fore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

The anima, on the other hand, is the ’energy of the heavy and the turbid’; it clings to the bodily, fleshly heart. ’Desires and impulses to anger’ are its effects. ’Whoever is sombre and moody on waking ... is fettered by the anima.’ Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Carl Jung, Secret of the Golden Flower, Page118.

The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements. Carl Jung, The Secret of the Golden Flower, Page 121.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness

reverts to contemplation; the moon- disk rests alone." Carl Jung, The Secret of the Golden Flower, Page 121.

Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them. Carl Jung, The Secret of the Golden Flower, Page 125.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. The Secret of the Golden Flower, Page 11.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

Laziness of which a man is conscious and laziness of which he is unconscious, are a thousand miles apart. Unconscious laziness is real laziness; conscious laziness is not complete laziness, because there is still some clarity in it. Carl Jung, Secret of the Golden Flower, Page 47.

In "The Secret of the Golden Flower" the "As Above, So Below" of the West is harmonized with the Taoism of the East Carl Jung, Secret of the Golden Flower, Page 12

In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming). Carl Jung, Secret of the Golden Flower, Page 13

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. Carl Jung, Secret of the Golden Flower, Page 14

The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays. Carl Jung, Secret of the Golden Flower, Page 15.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. Carl Jung, Secret of the Golden Flower, Page 15

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

The animus is bright and active, the anima is dark and earth-bound. Carl Jung, Secret of the Golden Flower, Page 15

But, if the ego has made an effort to strive upward in spite of the process of " externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts. Carl Jung, Secret of the Golden Flower, Pages 16-17

The ego withdraws from its entanglement in the world, and after death remains alive because " interiorization" has prevented the wasting of the life-forces in the outer world. Carl Jung, Secret of the Golden Flower, Page 17

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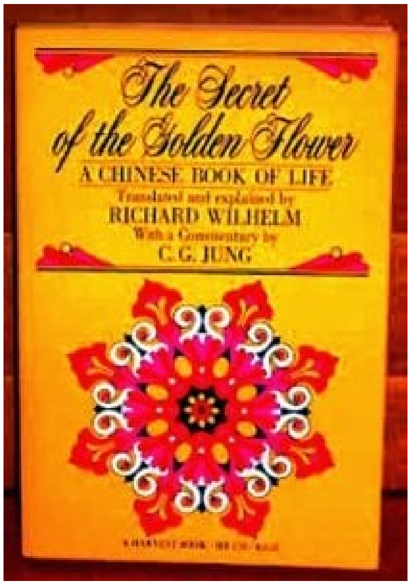
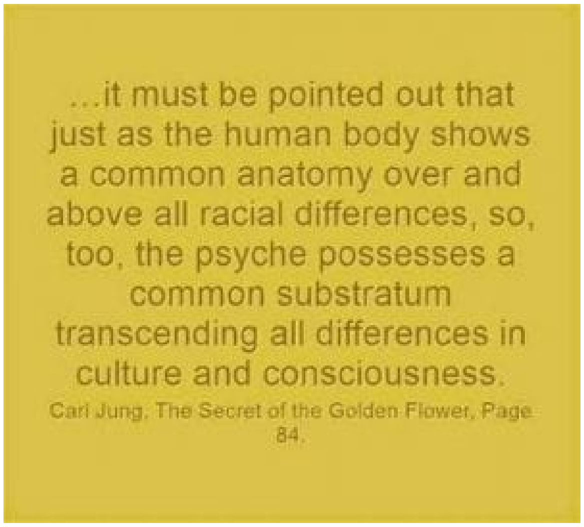
…If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. Carl Jung, Secret of the Golden Flower, Page 17.

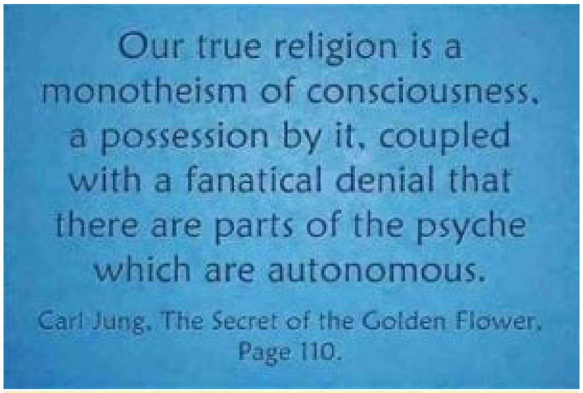
On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.





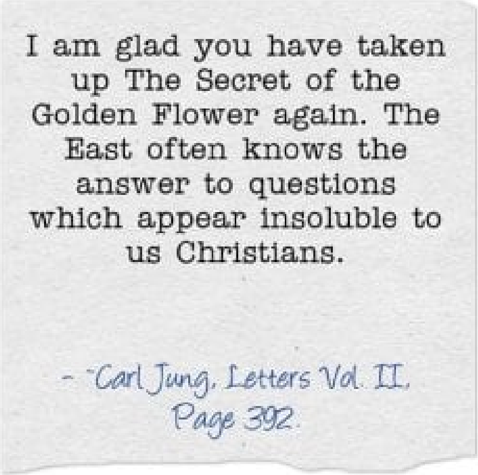
…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness.

Carl Jung, The Secret of the Golden Flower, Page 84.



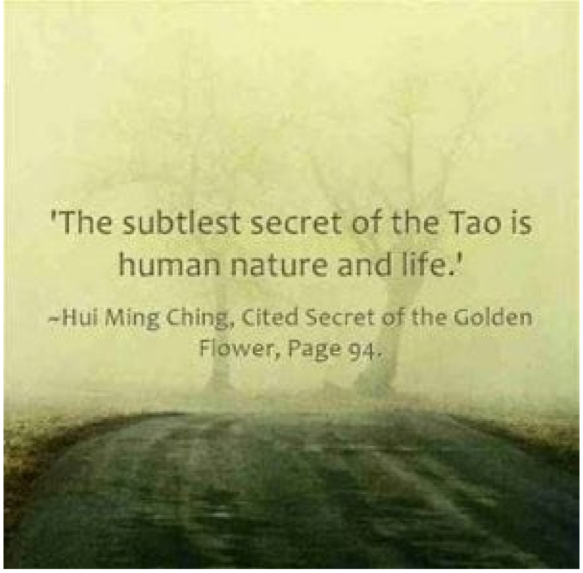
Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous.

Carl Jung, The Secret of the Golden Flower, Page 110.



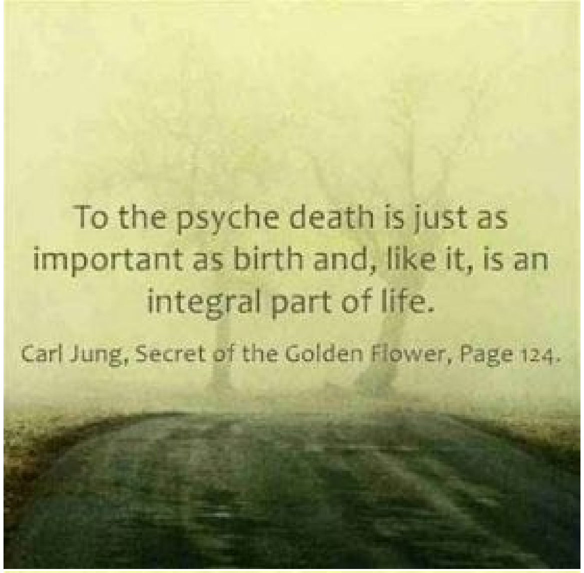
I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians.

- ~Carl Jung, Letters Vol. II, Page 392.



'The subtlest secret of the Tao is human nature and life.'

~Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.



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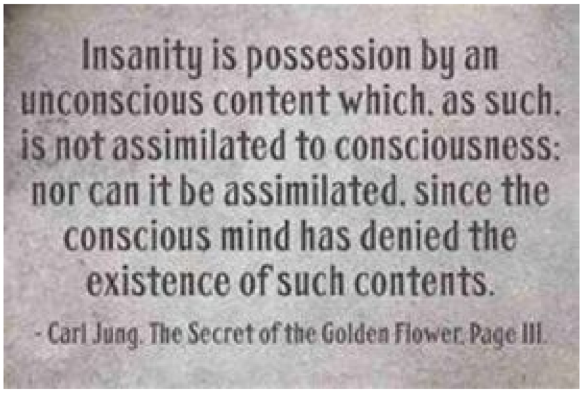
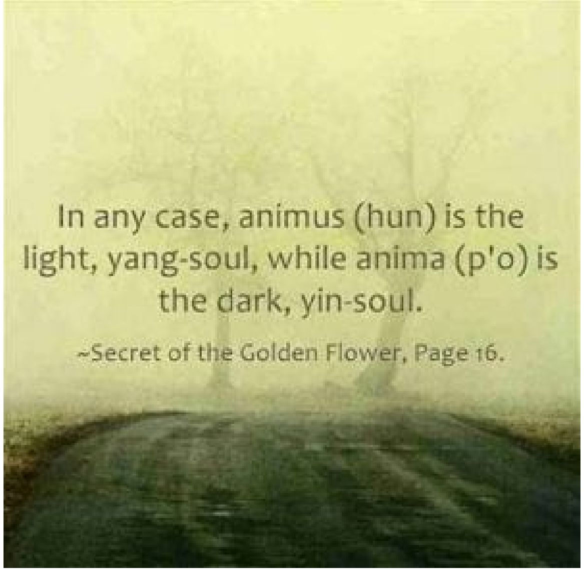
Carl Jung, Secret of the Golden Flower, Page 124.



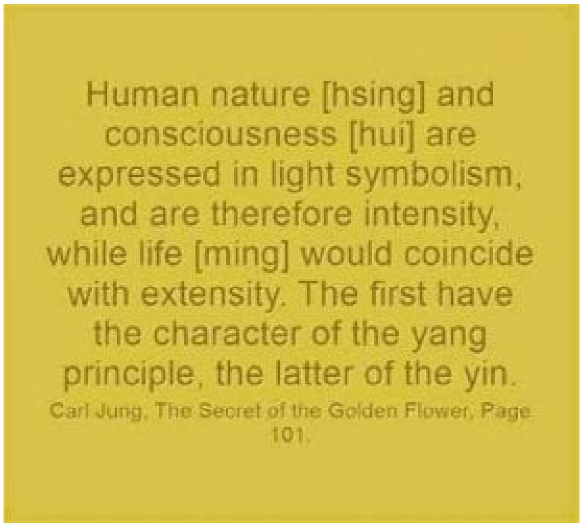
Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents.

- Carl Jung, The Secret of the Golden Flower, Page 111.



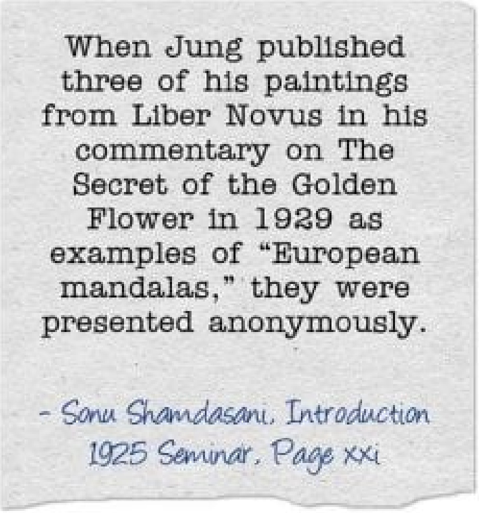
In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.

~Secret of the Golden Flower, Page 16.



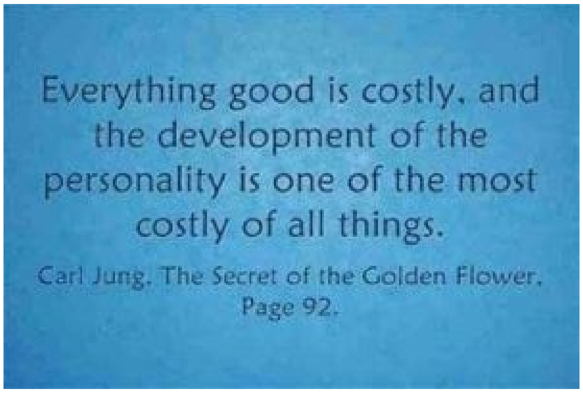
Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin.

Carl Jung, The Secret of the Golden Flower, Page 101.



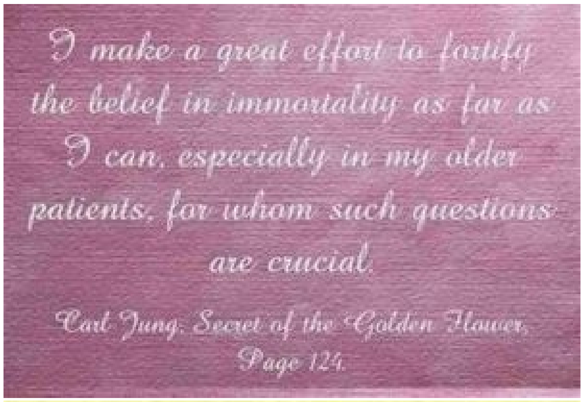
When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously.

- Sonu Shamdasani, Introduction 1925 Seminar, Page xxi



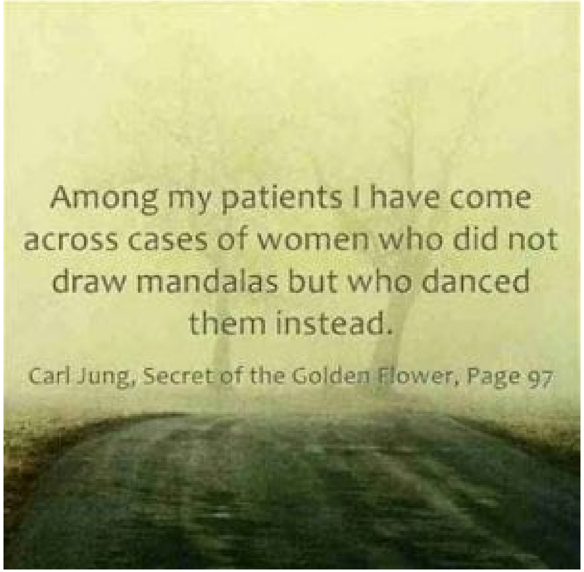
Everything good is costly, and the development of the personality is one of the most costly of all things.

Carl Jung, The Secret of the Golden Flower, Page 92.



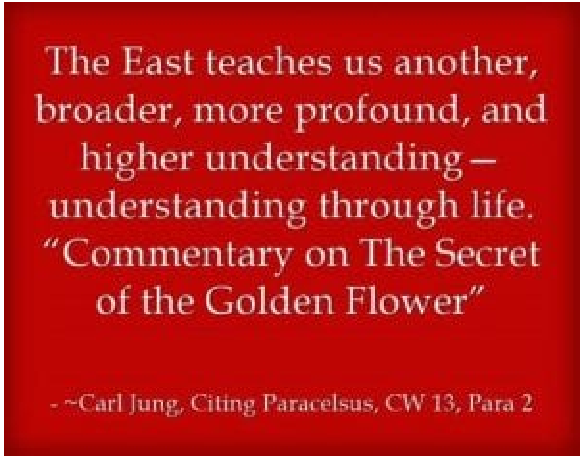
I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial.

Carl Jung; Secret of the Golden Flower, Page 124.



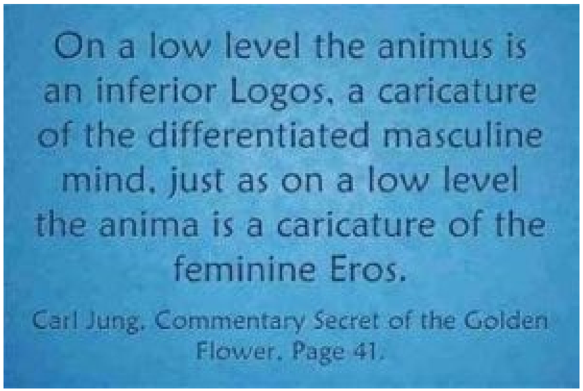
Among my patients I have come across cases of women who did not draw mandalas but who danced them instead.

Carl Jung, Secret of the Golden Flower, Page 97



The East teaches us another, broader, more profound, and higher understanding—understanding through life. "Commentary on The Secret of the Golden Flower"

- ~Carl Jung, Citing Paracelsus, CW 13, Para 2



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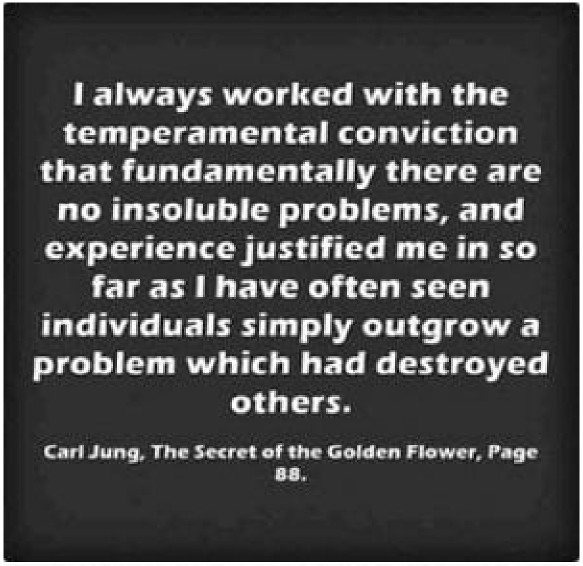
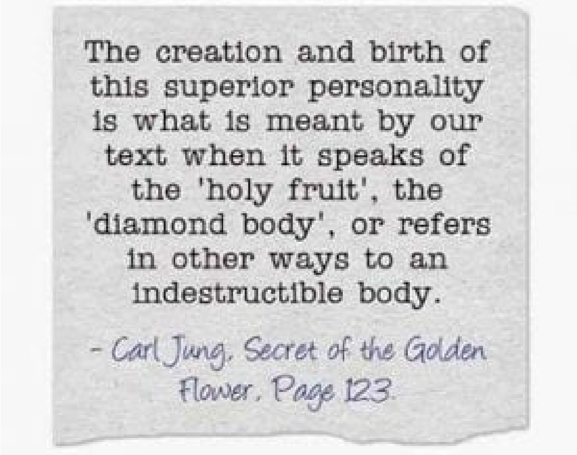
Carl Jung, Commentary Secret of the Golden Flower, Page 41.



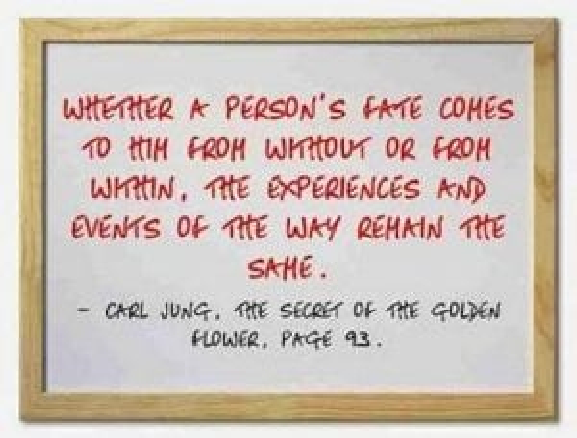
I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others.

Carl Jung, The Secret of the Golden Flower, Page 88.



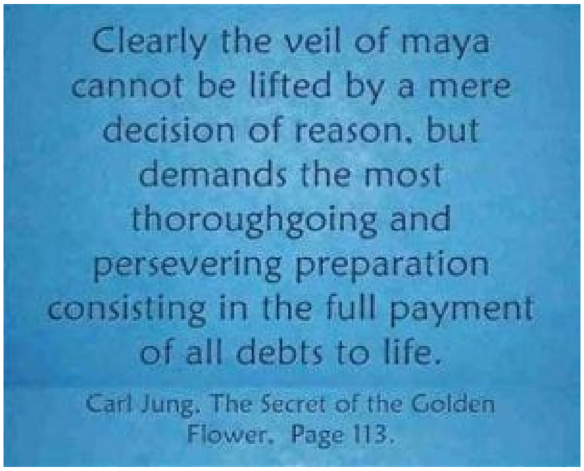
The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body.

- Carl Jung, Secret of the Golden Flower, Page 123.



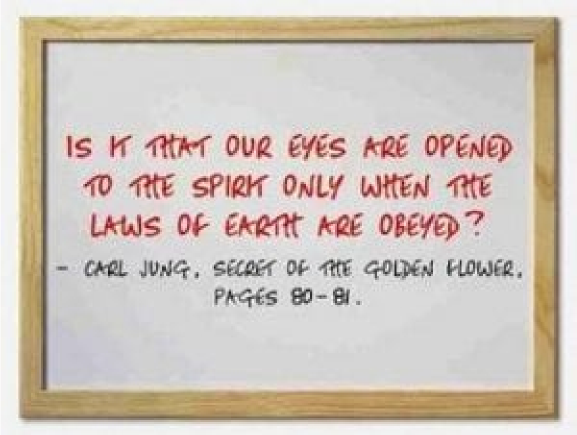
WHETHER A PERSON'S FATE COMES TO HIM FROM WITHOUT OR FROM WITHIN, THE EXPERIENCES AND EVENTS OF THE WAY REMAIN THE SAME.

- CARL JUNG, THE SECRET OF THE GOLDEN FLOWER, PAGE 93.



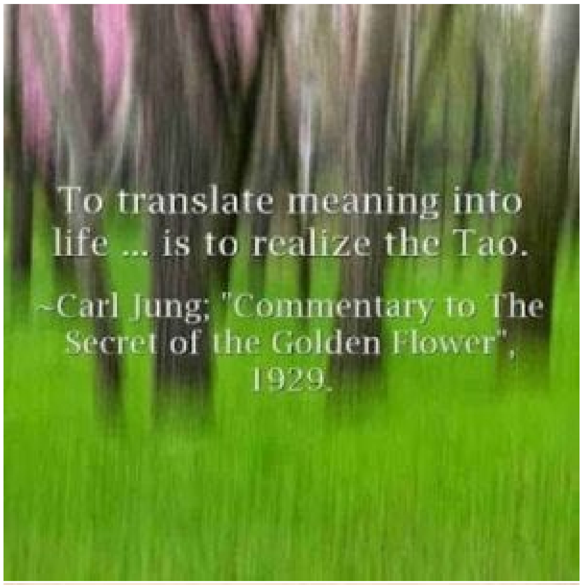
Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life.

Carl Jung, The Secret of the Golden Flower, Page 113.



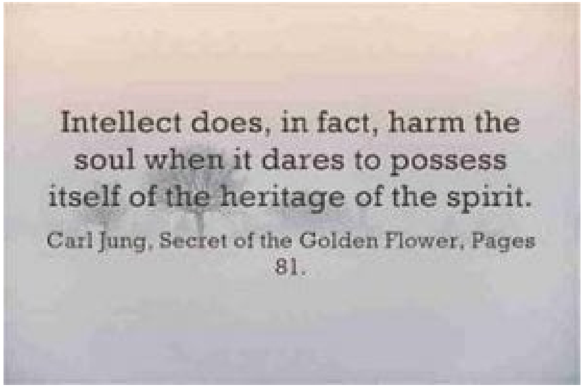
IS IT THAT OUR EYES ARE OPENED TO THE SPIRIT ONLY WHEN THE LAWS OF EARTH ARE OBEYED?

- CARL JUNG, SECRET OF THE GOLDEN FLOWER, PAGES 80-81.



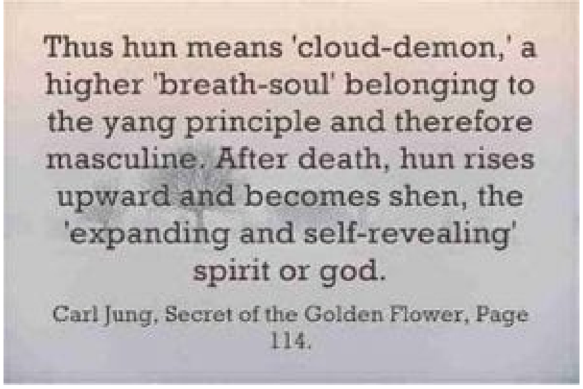
To translate meaning into life ... is to realize the Tao.

~Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.



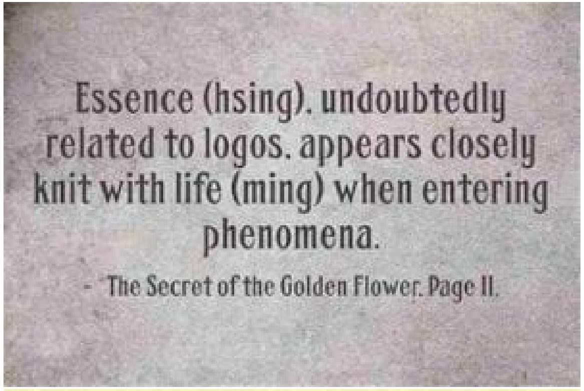
Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit.

Carl Jung, Secret of the Golden Flower, Pages 81.



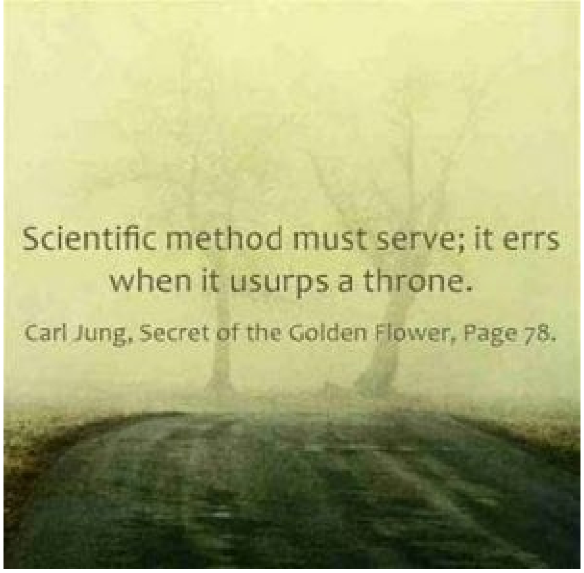
Thus hun means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god.

Carl Jung, Secret of the Golden Flower, Page 114.



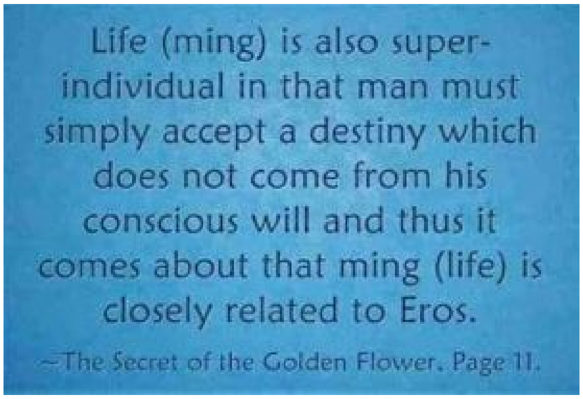
Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

- The Secret of the Golden Flower, Page 11.



Scientific method must serve; it errs when it usurps a throne.

Carl Jung, Secret of the Golden Flower, Page 78.



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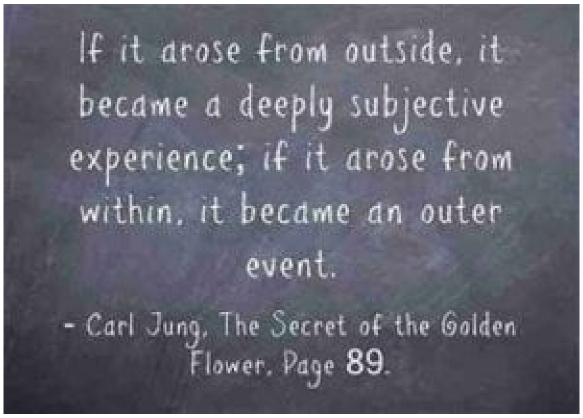
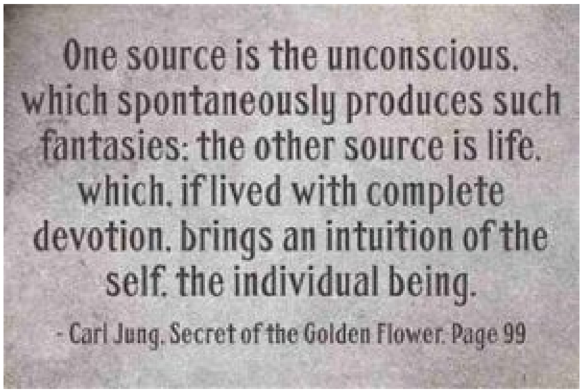
~The Secret of the Golden Flower, Page 11.



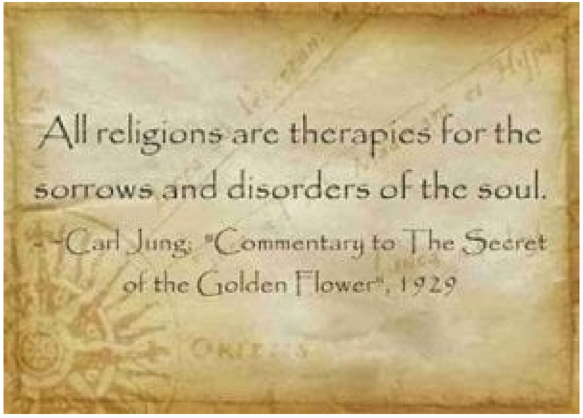
If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event.

- Carl Jung, The Secret of the Golden Flower, Page 89.



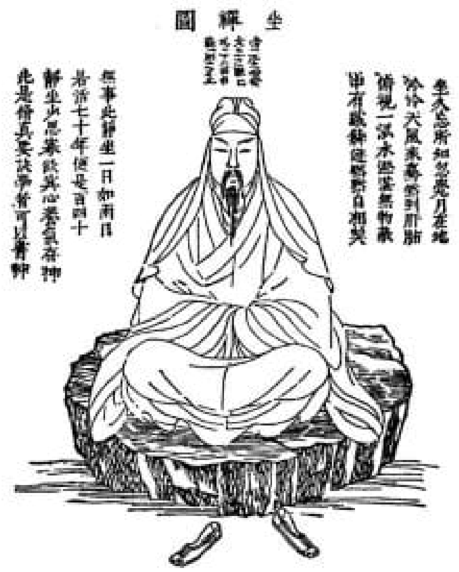
One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being.

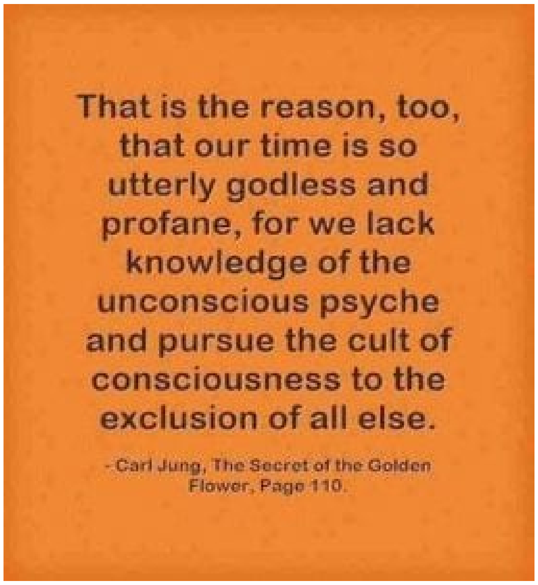
- Carl Jung, Secret of the Golden Flower, Page 99



All religions are therapies for the sorrows and disorders of the soul.

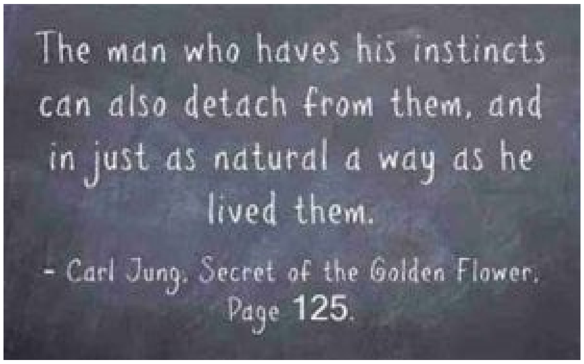
- Carl Jung, "Commentary to The Secret of the Golden Flower", 1929


坐禪圖
無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神



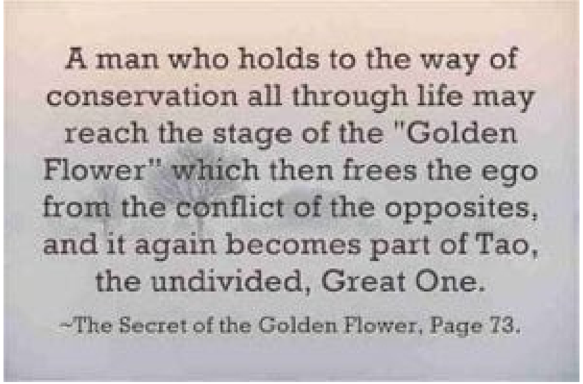
That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else.

- Carl Jung, The Secret of the Golden Flower, Page 110.



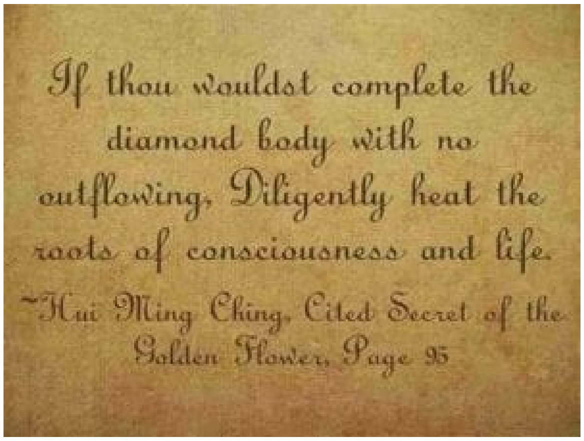
The man who haves his instincts can also detach from them, and in just as natural a way as he lived them.

- Carl Jung, Secret of the Golden Flower, Page 125.



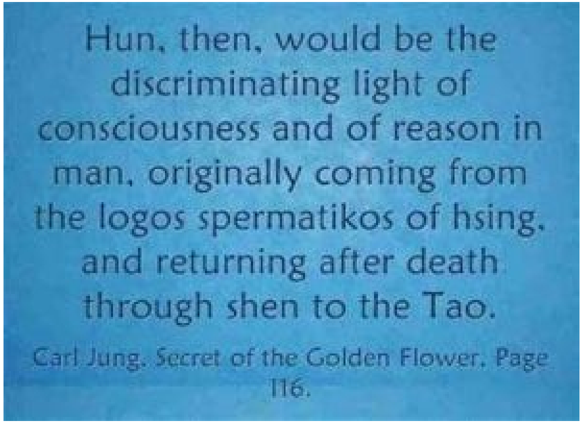
A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One.

~The Secret of the Golden Flower, Page 73.



If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life.

~Hui Ming Ching, Cited Secret of the Golden Flower, Page 95

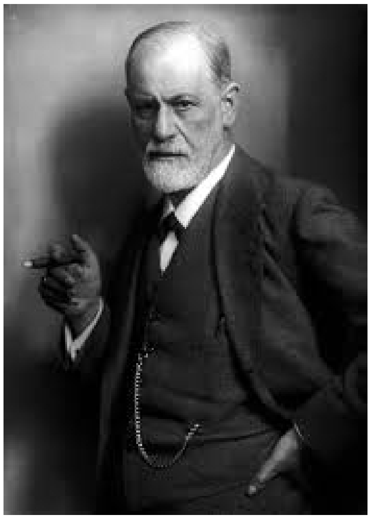


Hun, then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao.

Carl Jung, Secret of the Golden Flower, Page 116.

1. `https://www.youtube.com/watch?v=TuEqVkgTMBc`

Carl Jung: I am afraid of making a very paradoxical impression on you. (2019-04-21 23:00)

[1] 

To Sigmund Freud

Dear Professor Freud, 17 May 1912

As regards the question of incest,

I only venture to throw a bold conjecture into the discussion: the large amount of free-floating anxiety in primitive man, which led to the creation of taboo ceremonies inthe widest sense (totem, etc.), produced among other things the incest taboo as well (or rather: the mother and father taboo).

The incest taboo does not correspond with the specific value of incest sensu strictiori any more than the sacredness of the totem corresponds with its biological value.

From this standpoint we must say that incest is forbidden not because it is desired but because the free-floating anxiety regressively reactivates infantile material and turns it into a ceremony of atonement (as though incest had been, or might have been, desired).

Psychologically, the incest prohibition doesn't have the significance which one must ascribe to it if one assumes the existence of a particularly strong incest wish.

The aetiological significance of the incest prohibition must be compared directly with the so-called sexual trauma, which usually owes its aetiological role only to regressive reactivation.

The trauma is seemingly important or real, and so is the incest prohibition or incest barrier, which from the psychoanalytical point of view has taken the place of the sexual trauma.

Just as cum grano salis it doesn't matter whether a sexual trauma really occurred or not, or was a mere fantasy, it is psychologically quite immaterial whether an incest barrier really existed or not, since it is essentially a question of later development whether or not the so-called problem of incest will become of apparent importance.

Another comparison: the occasional cases of real incest are of as little importance for the ethnic incest prohibitions as the occasional outbursts of bestiality among primitives are for the ancient animal cults.

In my opinion the incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality.

The animal cult is explained by an infinitely long psychological development which is of paramount importance and not by primitive bestial tendencies-these are nothing but the quarry that provides the material for building a temple.

But the temple and its meaning have nothing whatever to do with the quality of the building stones.

This applies also to the incest taboo, which as a special psychological institution has a much greater-and different-significance than the prevention of incest, even though it may look the same from outside.

(The temple is white, yellow, or red according to the material used.)

Like the stones of a temple, the incest taboo is the symbol or vehicle of a far wider and special meaning which has as little to do with real incest as hysteria with the sexual trauma, the animal cult with the bestial tendency and the temple with the stone (or better, with the primitive dwelling from whose form it is derived).

I hope I have expressed myself a bit more clearly this time.

With many cordial greetings,

Very sincerely,

JUNG Carl Jung, Letters Vol. I, Pages 25-27

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/fac1a-12bfreud.jpg`

Carl Jung: My exterior is in strange contrast to my spirit. (2019-04-22 03:30)

[1]

Dear Mrs. N., 4 January 1929

There is some likeness in the upper storey but the ensemble is not satisfactory.

Have you got some of the many snapshots Mrs. X. got of me through her niece?

They might be helpful.

My exterior is in strange contrast to my spirit.

When I am dead, nobody will think that this is the corpse of one with spiritual aspirations.

I am the clash of opposites.

That makes it so frightfully difficult to get me right.

Should my portrait be the reconciling symbol of your own contradictions?

The very best wishes for a happy New Year,

Yours sincerely,

C.G. Carl Jung, Letters Vol. I, Page 59

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bmrs-2bn.jpg`

Carl Jung: When you get into a disagreeable situation where you see no opening... (2019-04-22 03:30)

[1]

When you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

Here again is a fact of which one is usually not aware: when you get into a disagreeable situation where you see no opening, no direct path, you assume that you are quite alone with yourself.

In a way it is a very good thing that you think so; otherwise you would never make up your mind, you would remain merely a child.

You must believe that you are practically alone.

But you may find yourself in a really tight place where you can't get out, where you are helpless.

Then you recognize that you are not alone, because such an absolute impasse is an archetypal situation, and an archetypal figure becomes constellated, a fact in your psychology, a potential, and so you are up to the situation.

This has repeated itself innumerable times in history, man has again and again passed through such situations and has a psychological method of adapting, the thing to do in such a case.

For by his consciousness alone, particularly the dim consciousness of early ages, man was quite unable to invent such a thing; to primitive man everything was revealed, he invented absolutely nothing, he could not think, it thought.

So it is the totality of the psyche that functions in that way; the psyche produces a double, it brings up another figure; that is a psychological fact.

The psychopompos is this second figure; you can call it the daimon [divine manifestation], or the shadow, or a god, or an ancestor spirit; it does not matter what name you give it, it is simply a figure; it might even be an animal.

For in such a predicament we are dépossèdés [dispossessed], we lose the power of our ego, we lose our self-confidence.

Until that moment, we were willful or arbitrary, we had made our own choice, we had found out a way, we had proceeded as far as this particular place.

Then suddenly we are in an impasse, we lose faith in ourselves, and it is just as if all of our energy became regressive.

And then our psyche reacts by constellating that double, which has the effect of leading us out of the situation. Carl Jung, Visions Seminar, Page 385

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

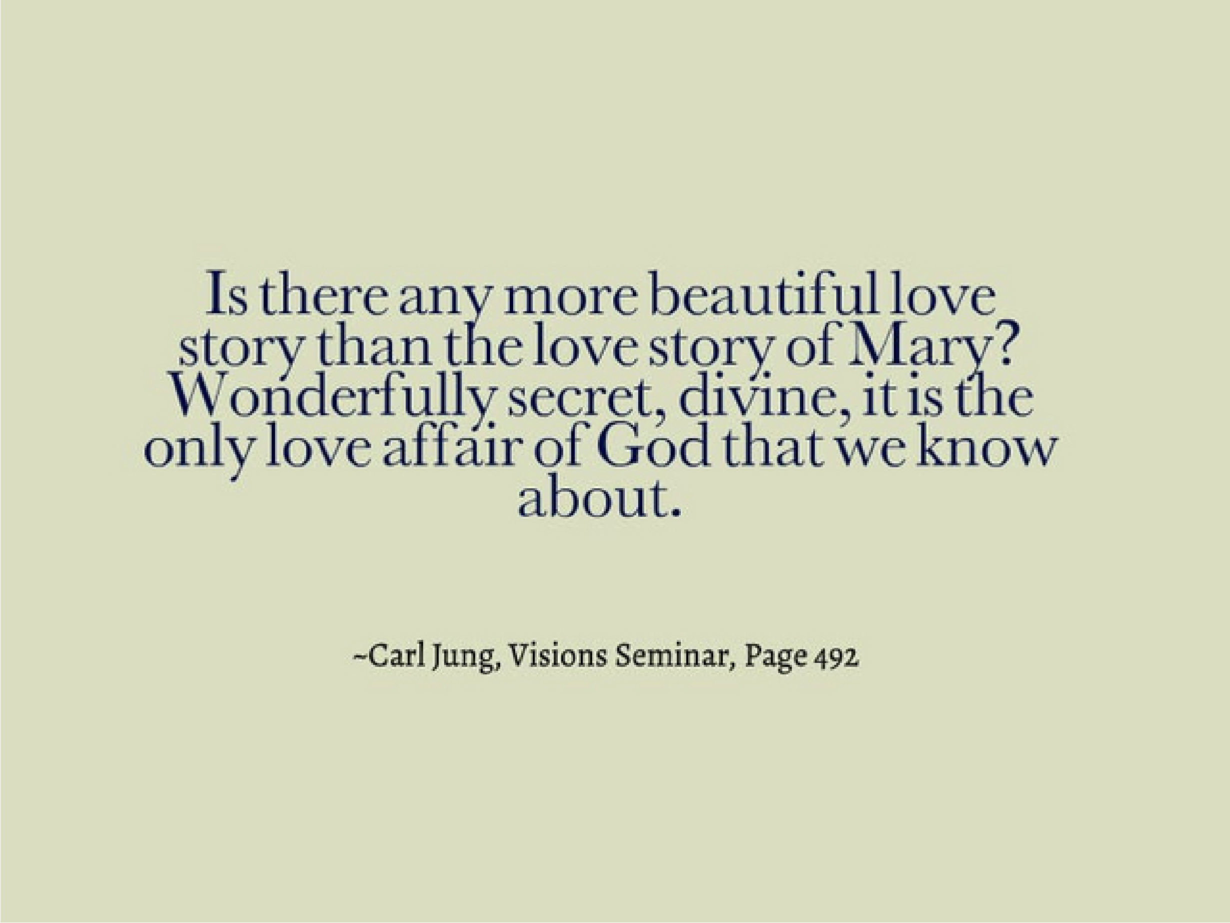
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/dcf90-32bhelpless2bsituation.jpeg`

Some Carl Jung Quotations XXVIII (2019-04-22 04:00)

[1]

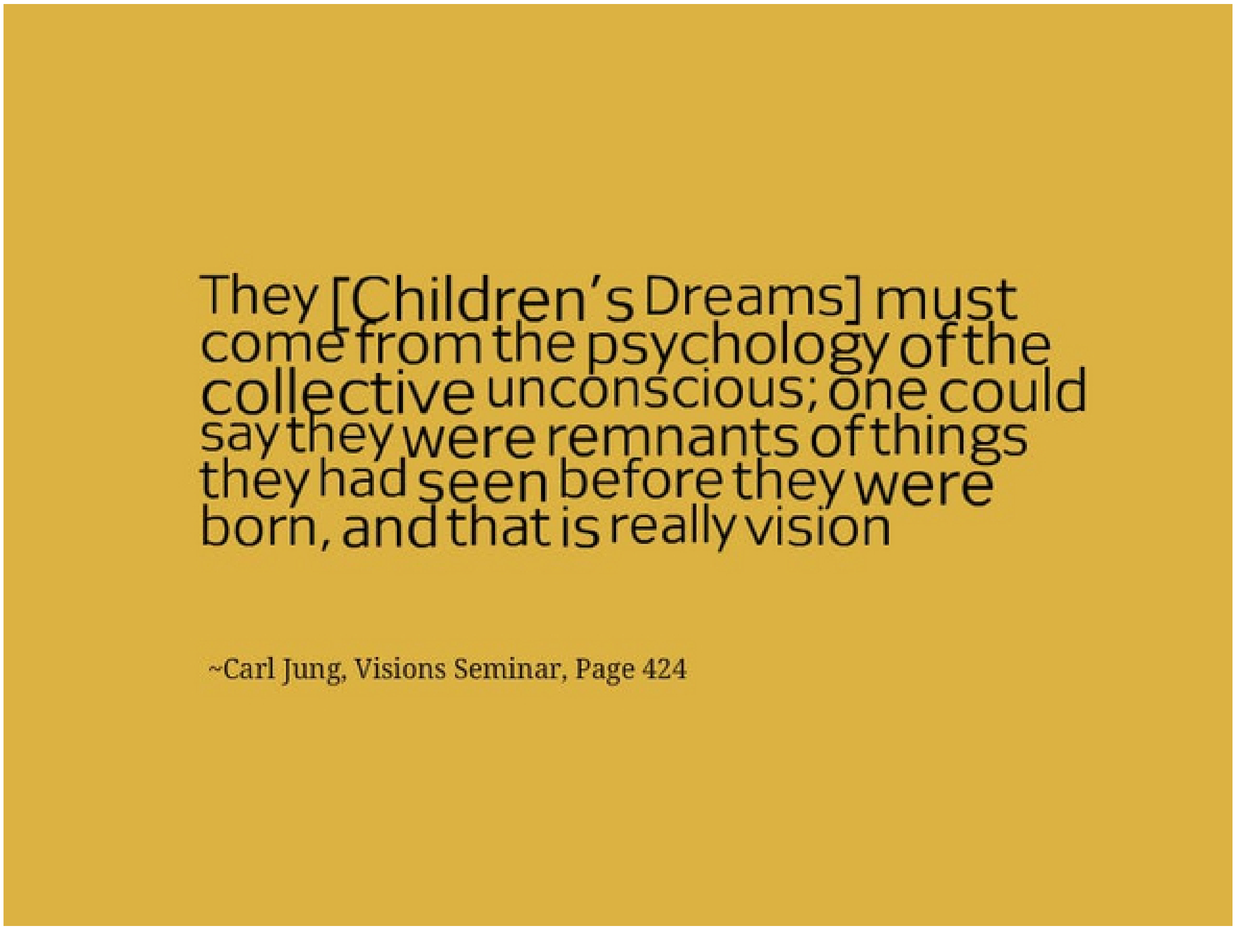


Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.

~Carl Jung, Visions Seminar, Page 492

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

[2]

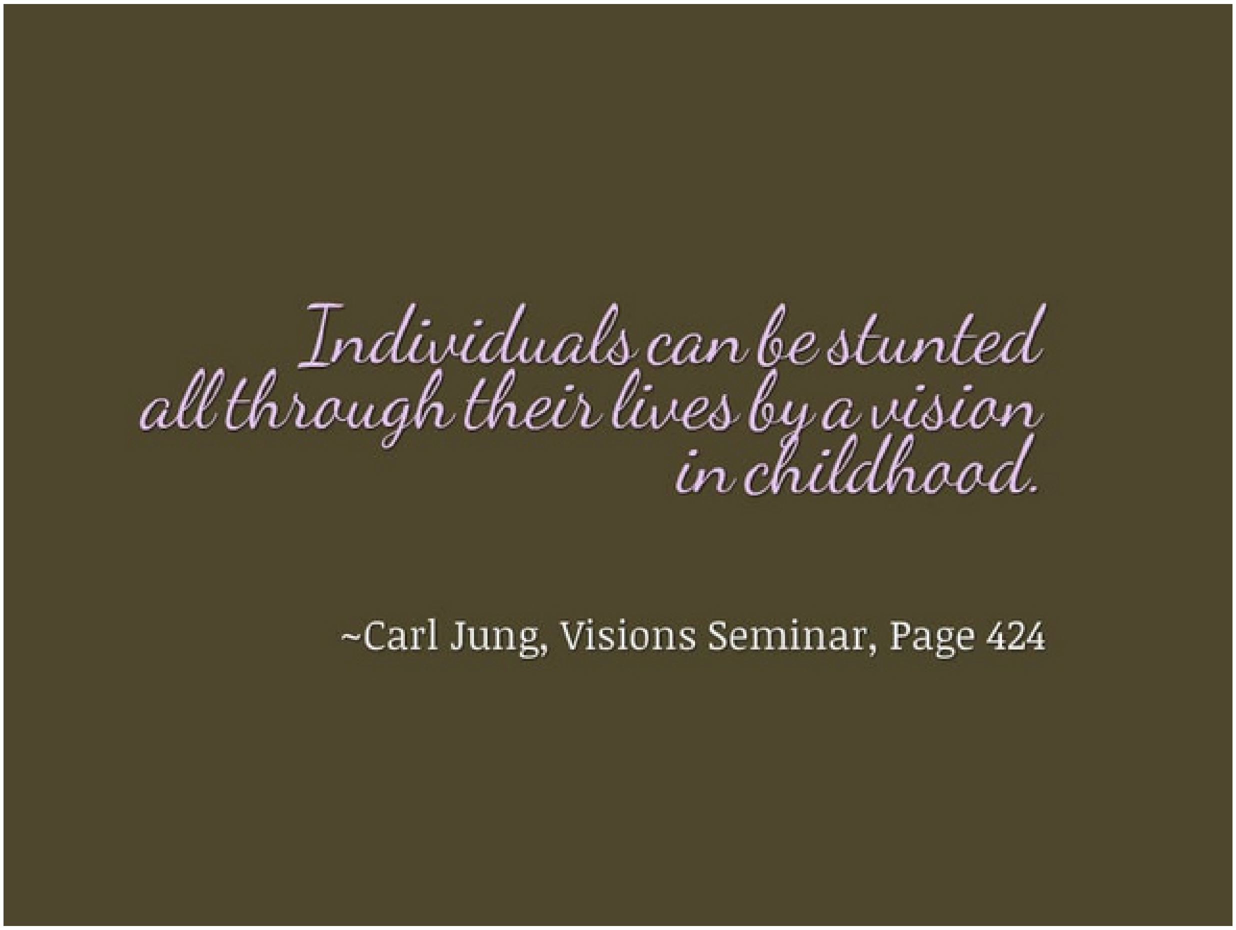


They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision

~Carl Jung, Visions Seminar, Page 424

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

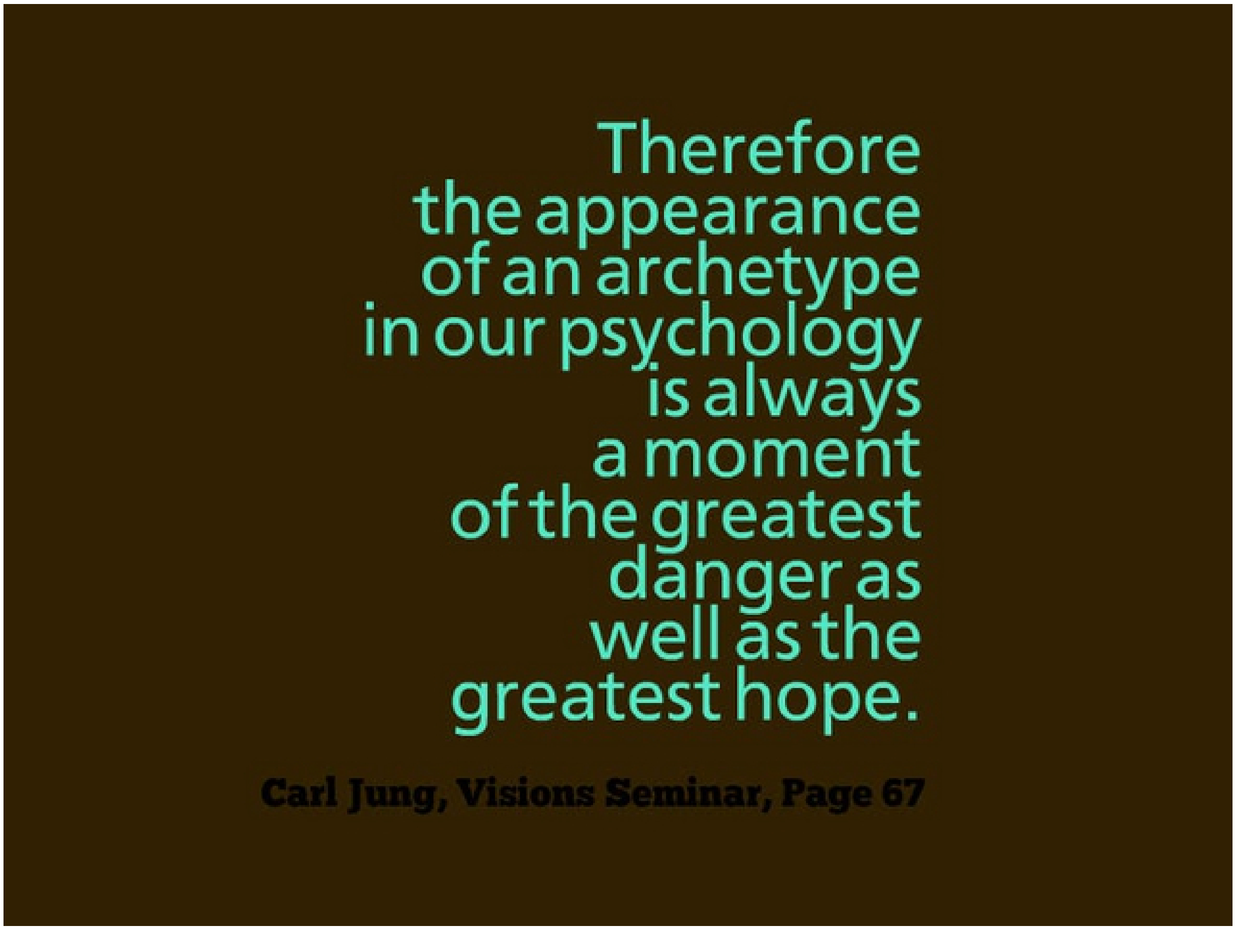
[3]



Individuals can be stunted all through their lives by a vision in childhood.

~Carl Jung, Visions Seminar, Page 424

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.



Therefore
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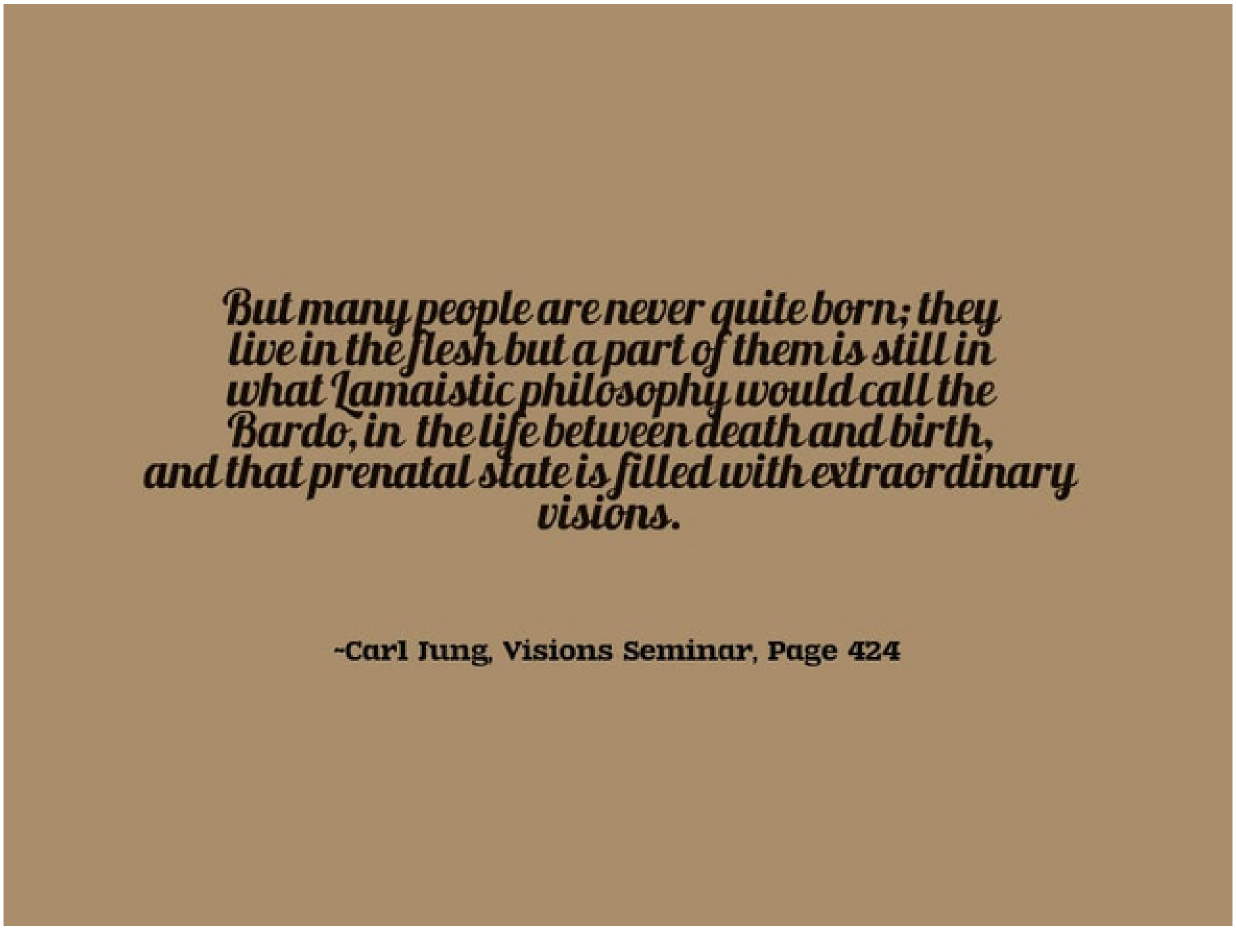
Carl Jung, Visions Seminar, Page 67

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67



But many people are never quite born; they
live in the flesh but a part of them is still in
what Lamaistic philosophy would call the
Bardo, in the life between death and birth,
and that prenatal state is filled with extraordinary
visions.

~Carl Jung, Visions Seminar, Page 424

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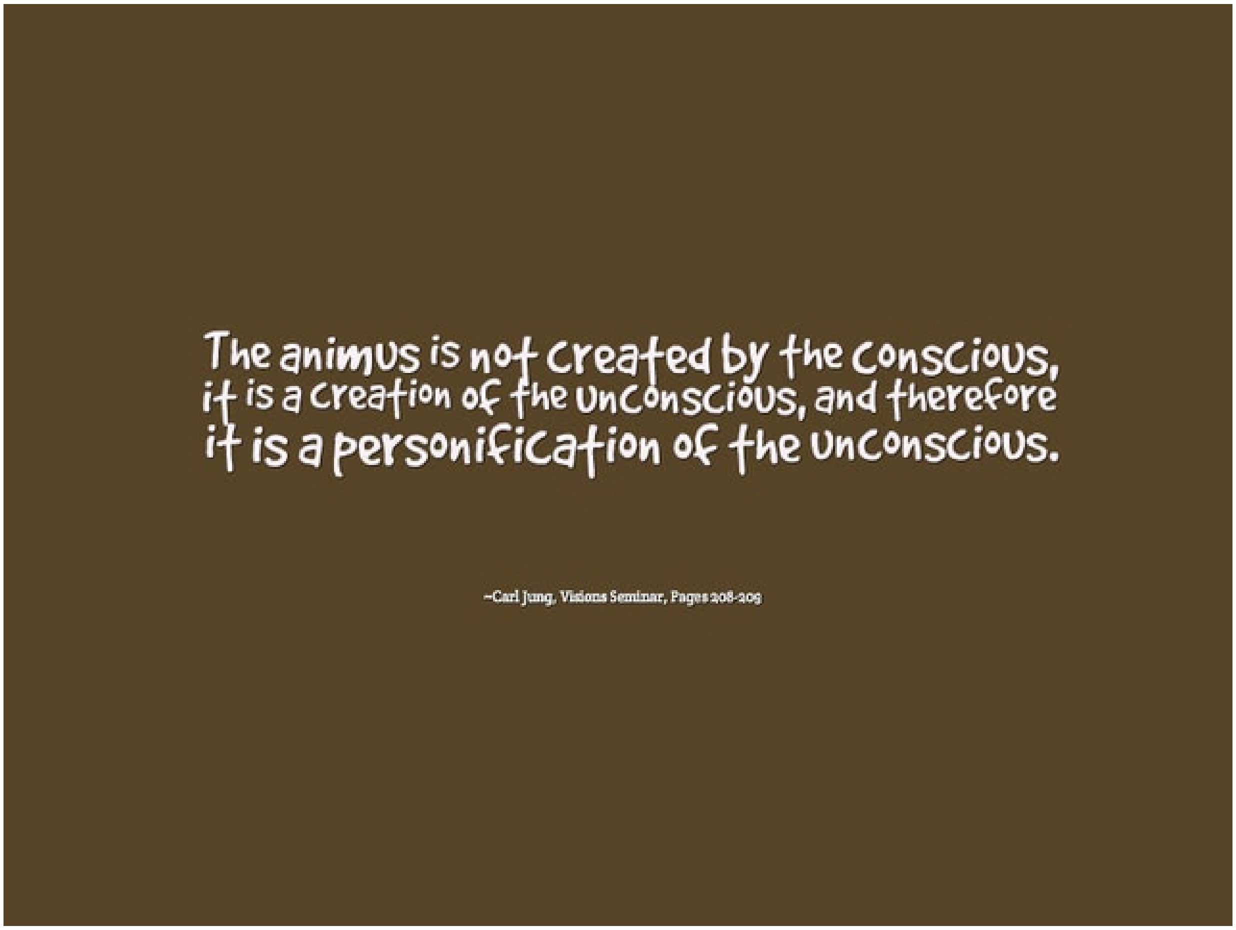
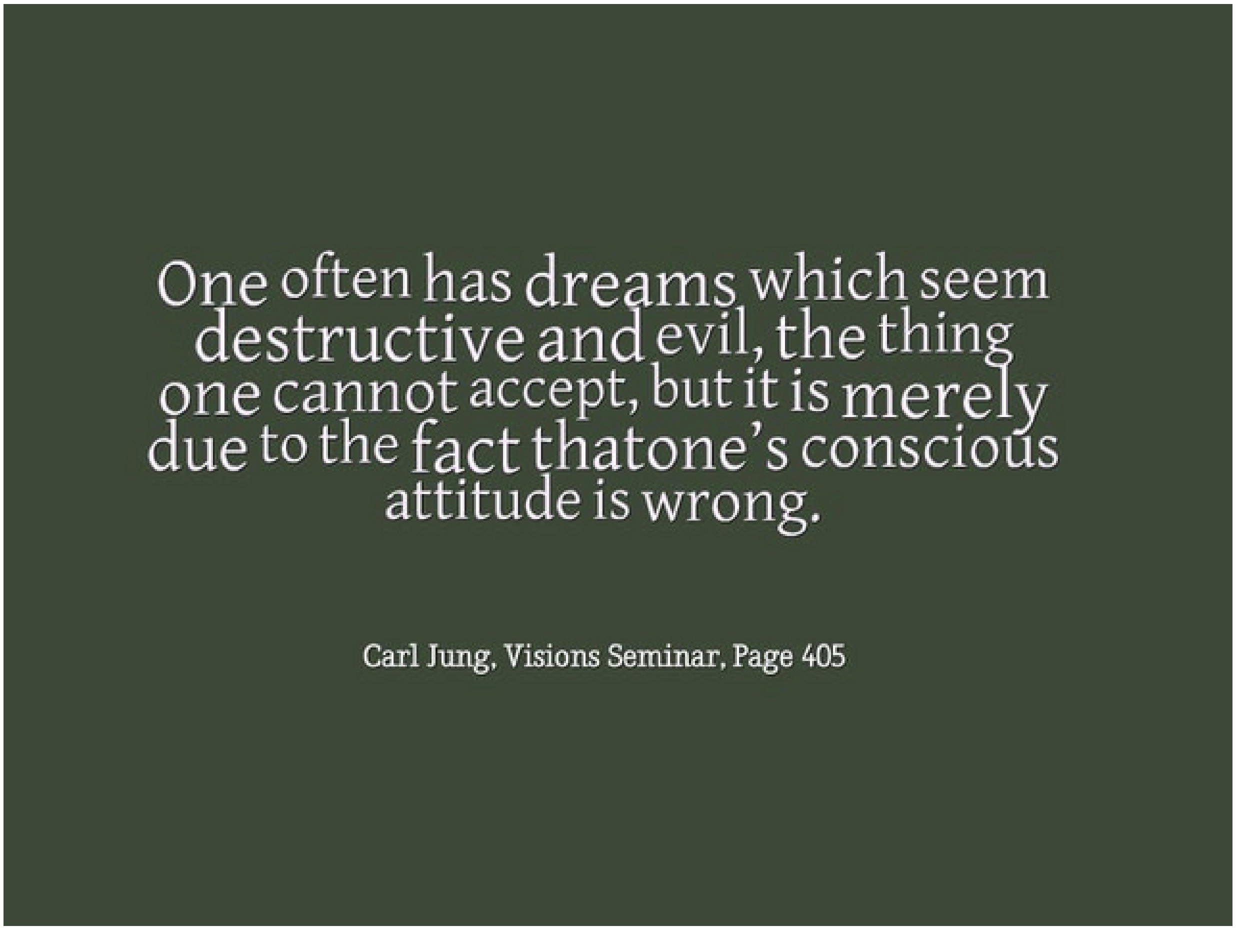
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.



The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious.

~Carl Jung, Visions Seminar, Pages 208-209

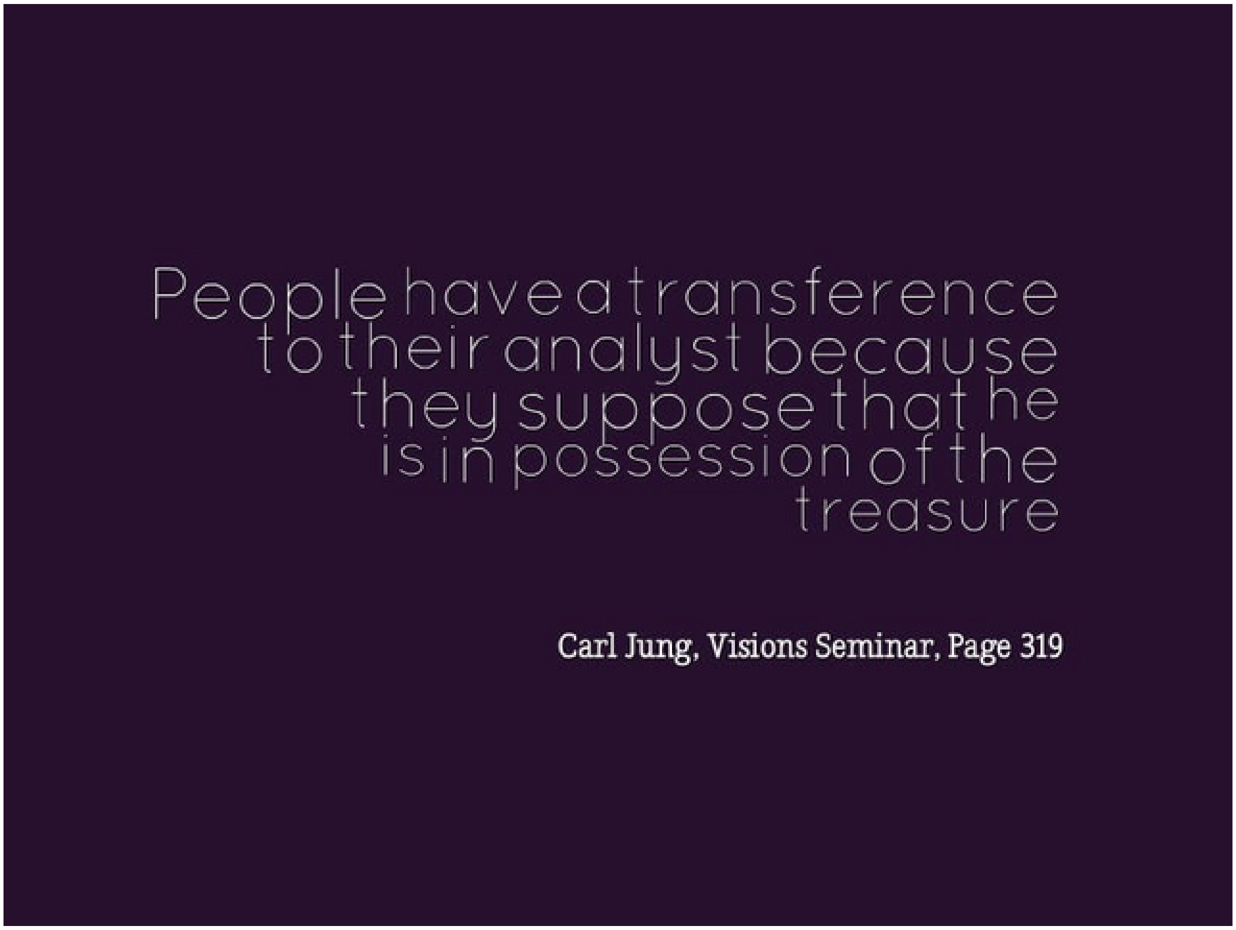
The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209



One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact thatone’s conscious attitude is wrong.

Carl Jung, Visions Seminar, Page 405

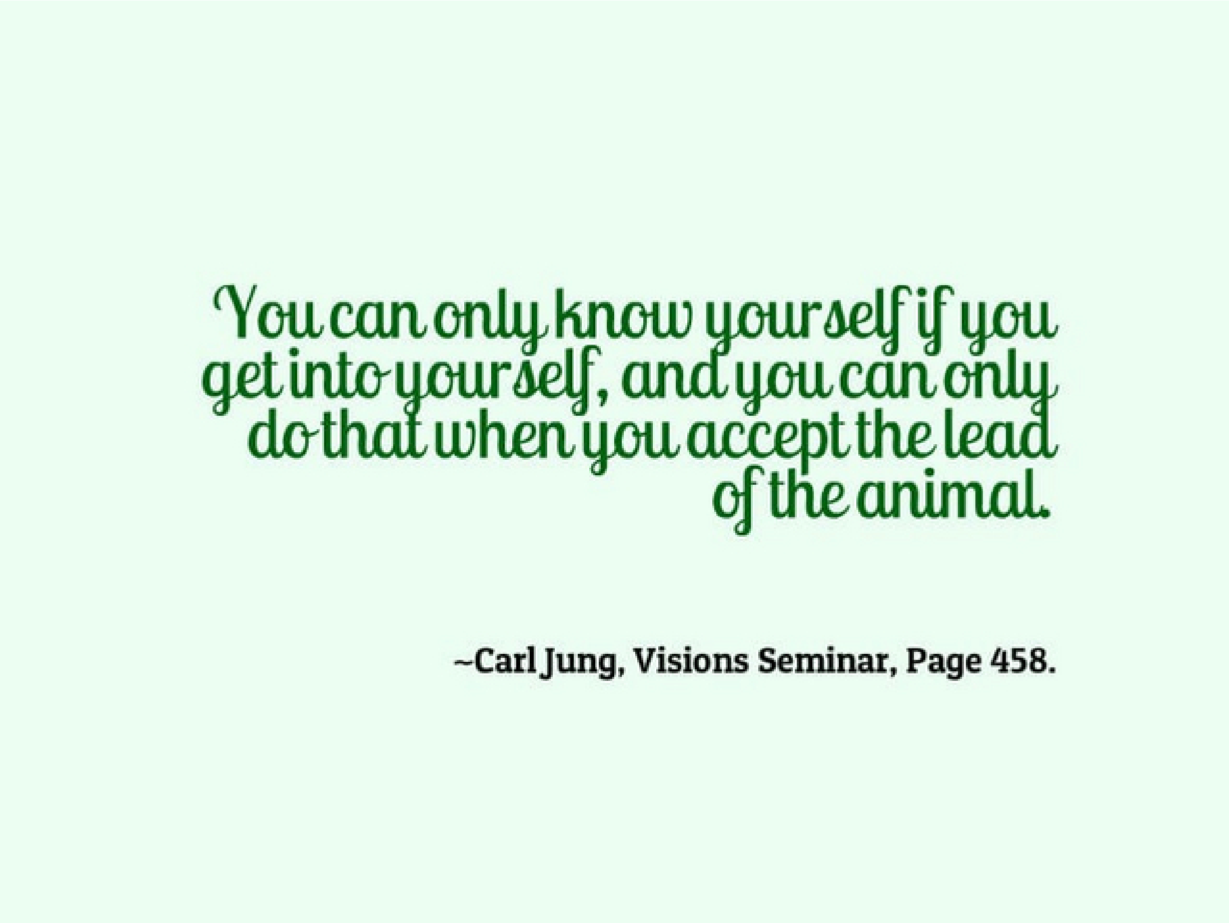
One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that
one’s conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.



People have a transference
to their analyst because
they suppose that he
is in possession of the
treasure

Carl Jung, Visions Seminar, Page 319

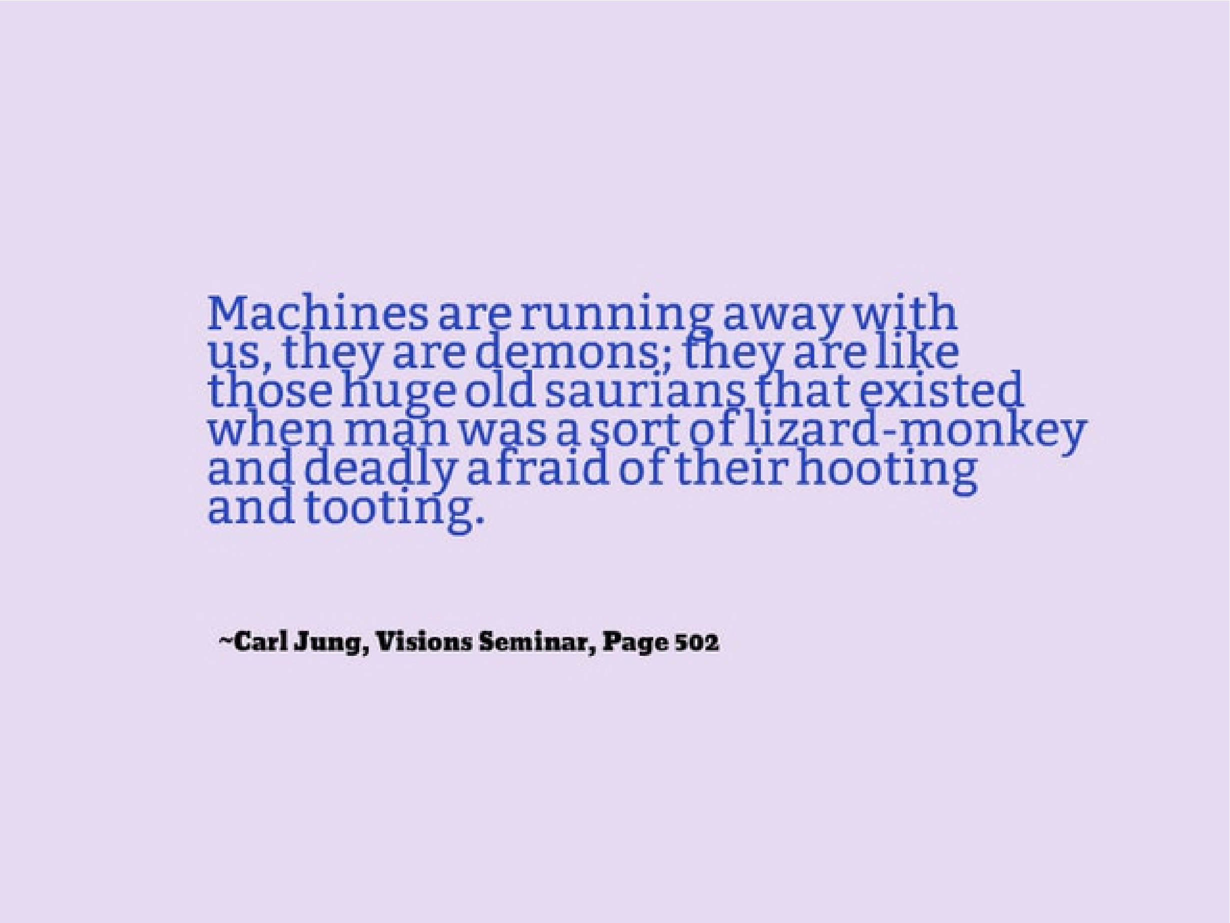
People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319



You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.

~Carl Jung, Visions Seminar, Page 458.

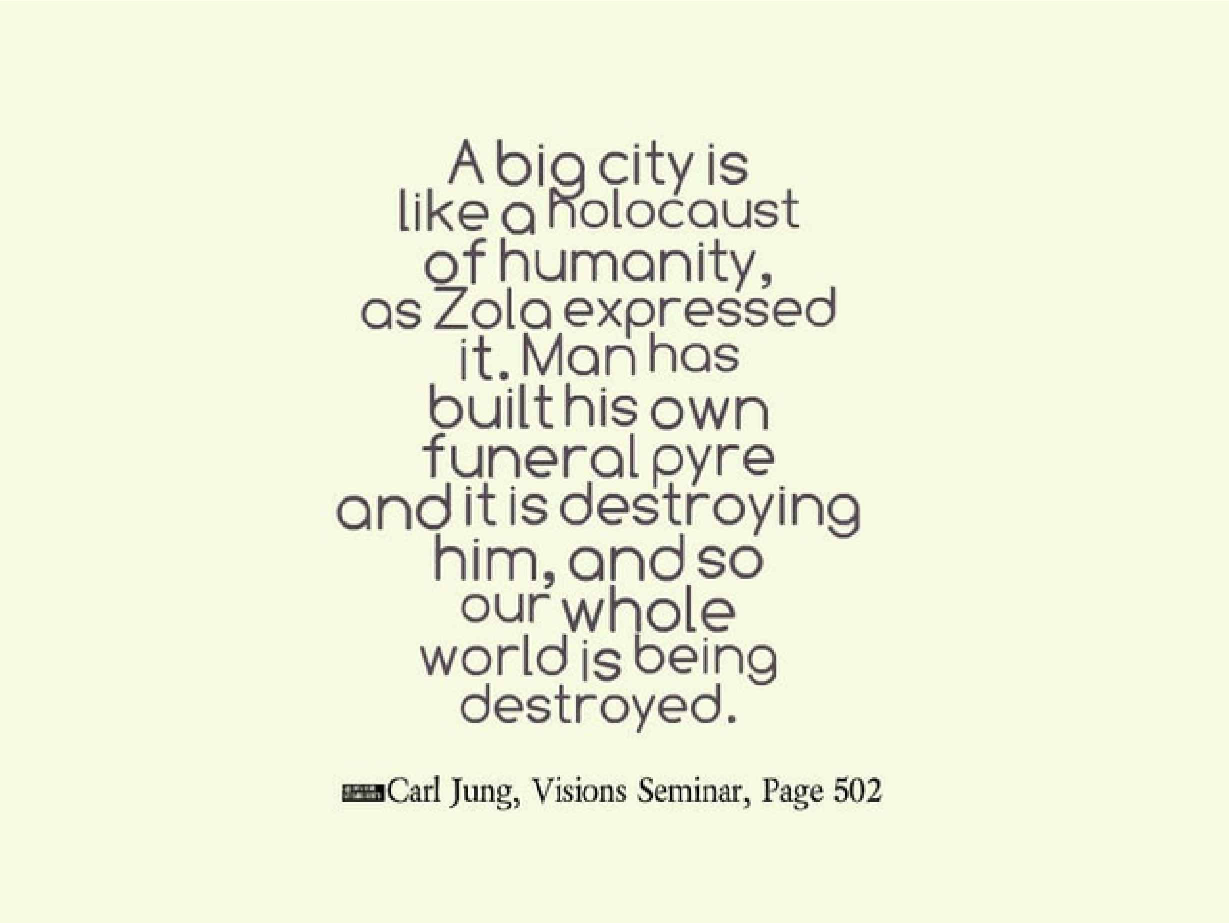
You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.
Carl Jung, Visions Seminar, Page 458.



Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.

~Carl Jung, Visions Seminar, Page 502

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502



A big city is
like a holocaust
of humanity,
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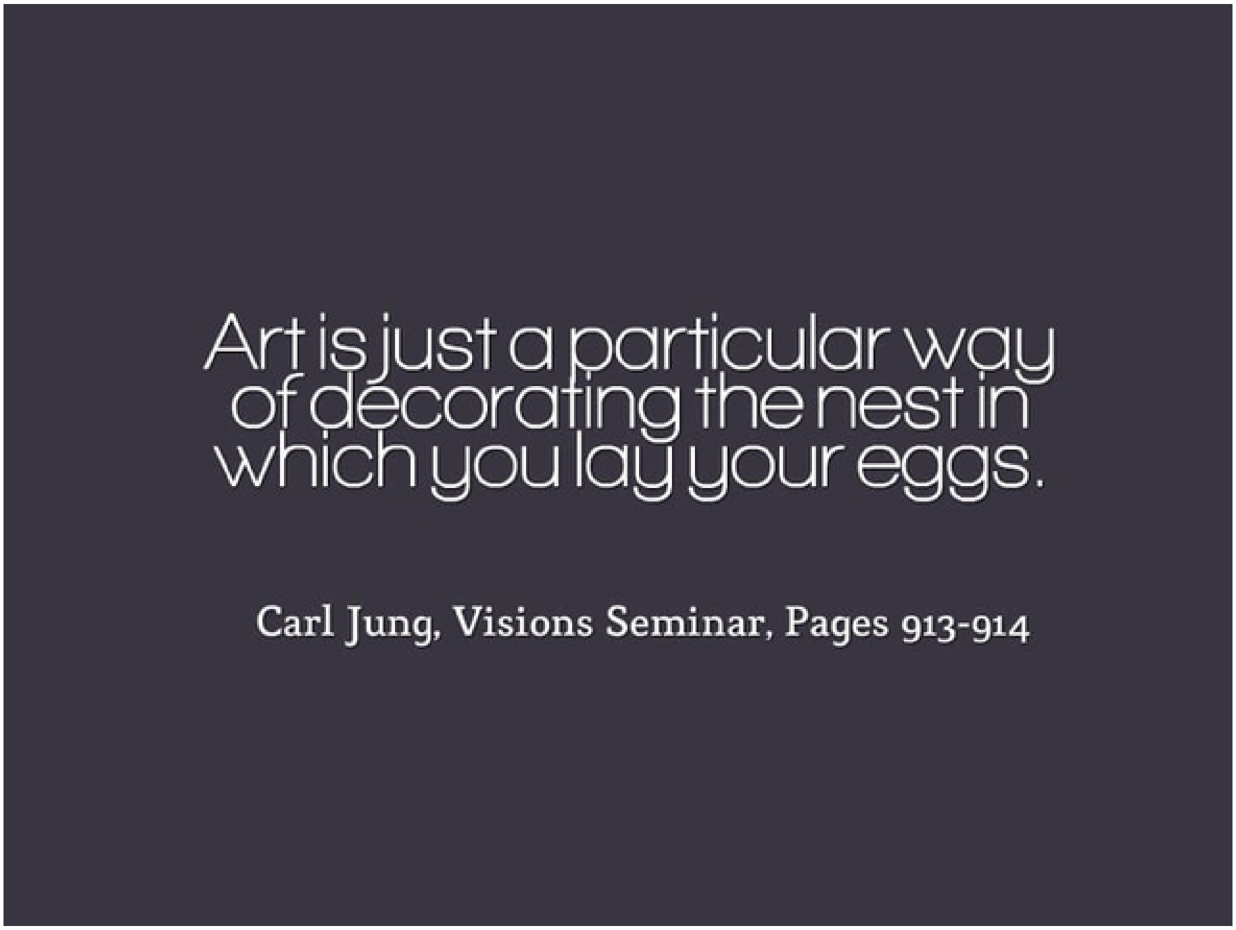
it. Man has
built his own
funeral pyre
and it is destroying
him, and so
our whole
world is being
destroyed.

Carl Jung, Visions Seminar, Page 502

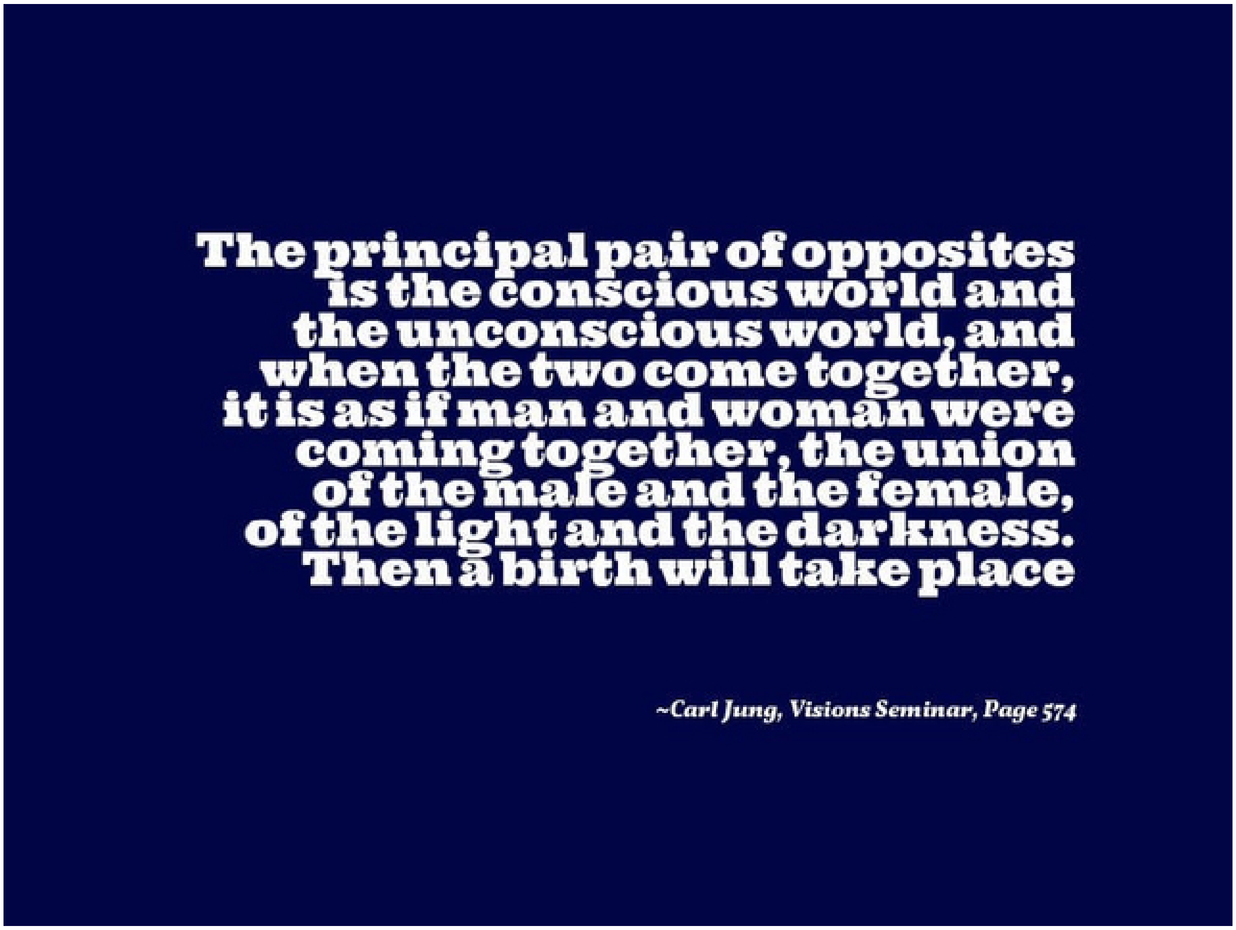
A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502



Art is just a particular way of decorating the nest in which you lay your eggs.

Carl Jung, Visions Seminar, Pages 913-914

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502



The principal pair of opposites
is the conscious world and
the unconscious world, and
when the two come together,
it is as if man and woman were
coming together, the union
of the male and the female,
of the light and the darkness.
Then a birth will take place

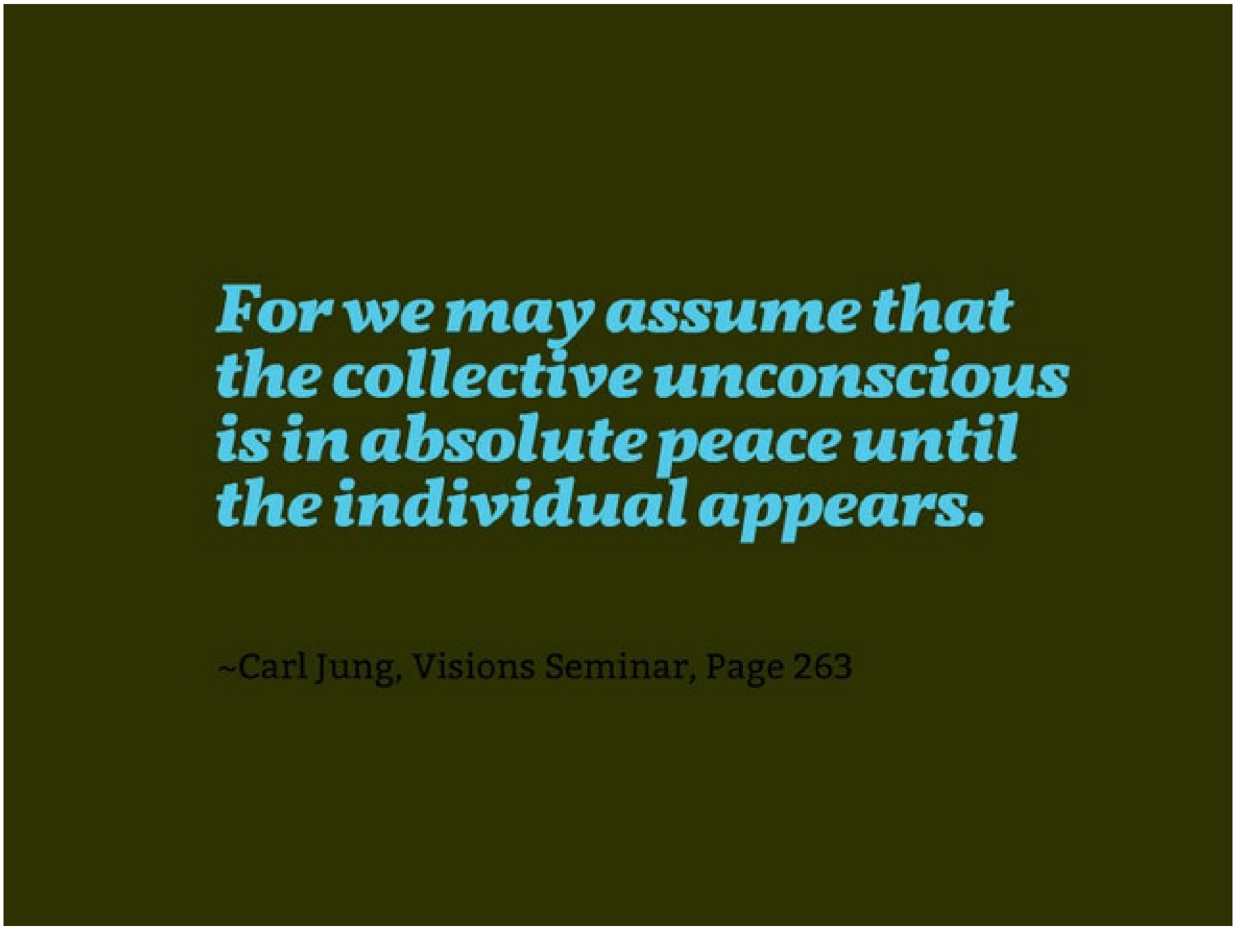
~Carl Jung, Visions Seminar, Page 574

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man
and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites
are united, the one peaceful spot in man, the
space where nothing movesembedded in a
world of chaos.

~Carl Jung, Visions Seminar, Page 263

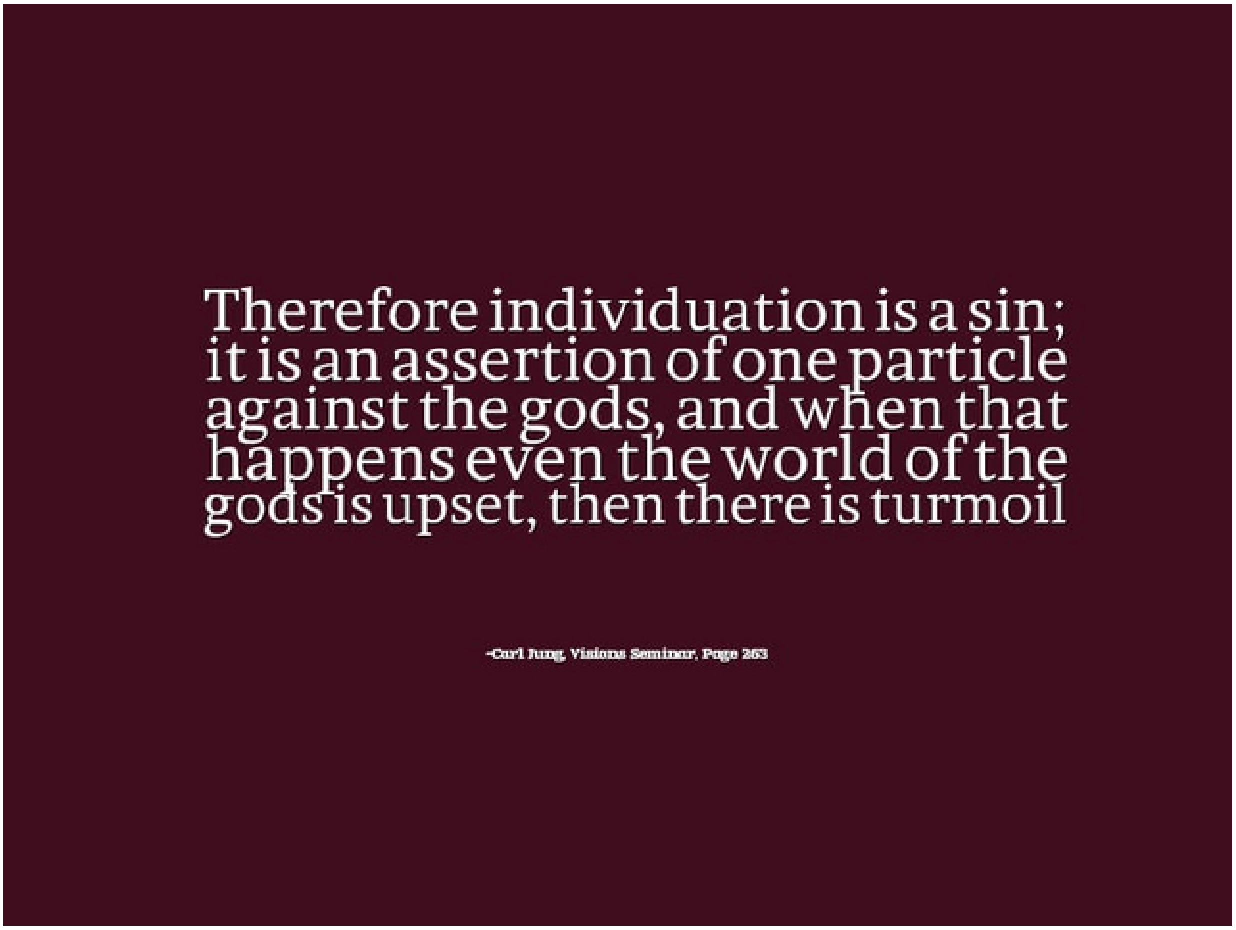
In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves
embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263



For we may assume that the collective unconscious is in absolute peace until the individual appears.

~Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears.   Carl Jung, Visions Seminar, Page 263



Therefore individuation is a sin;
it is an assertion of one particle
against the gods, and when that
happens even the world of the
gods is upset, then there is turmoil

-Carl Jung, Visions Seminar, Page 263

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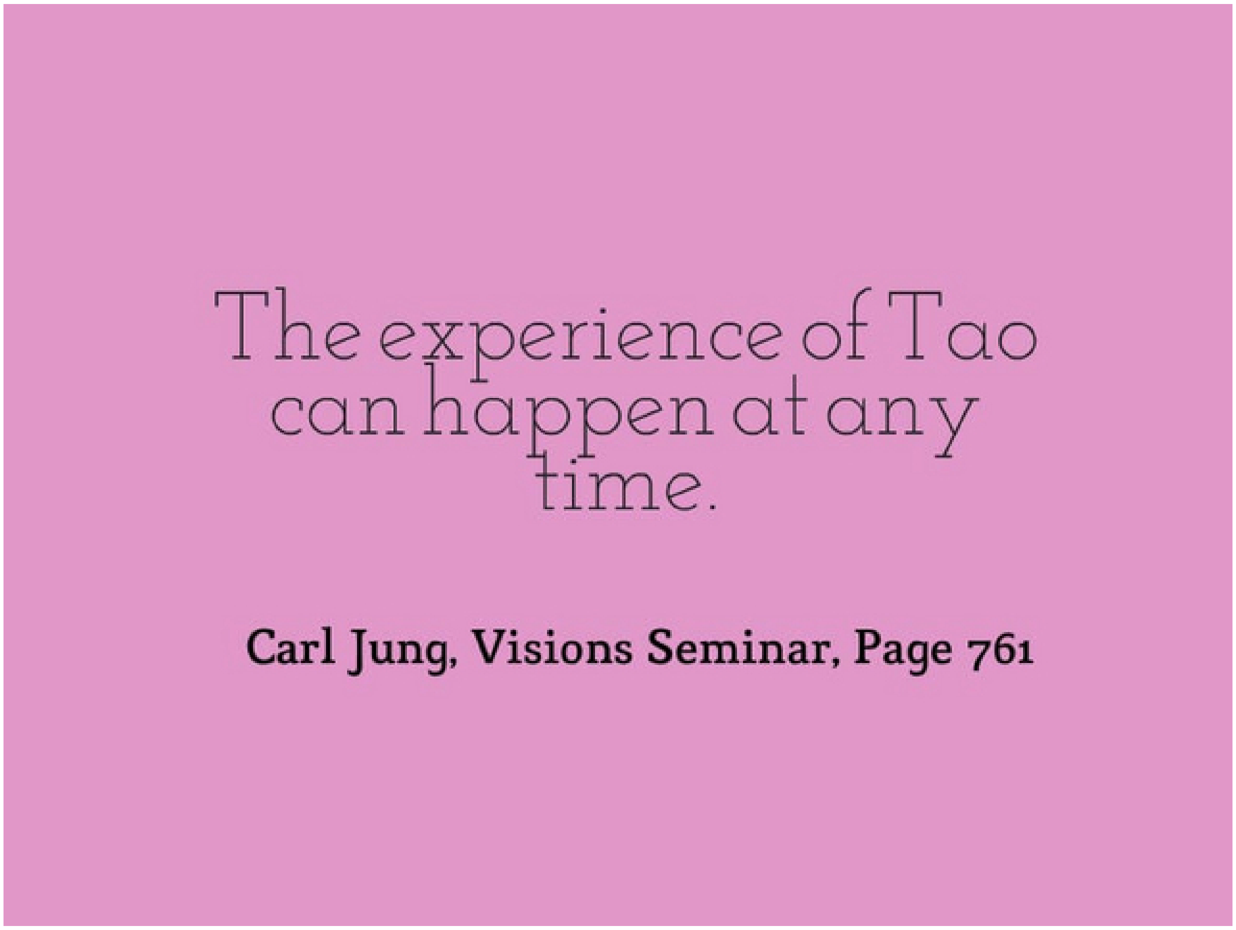
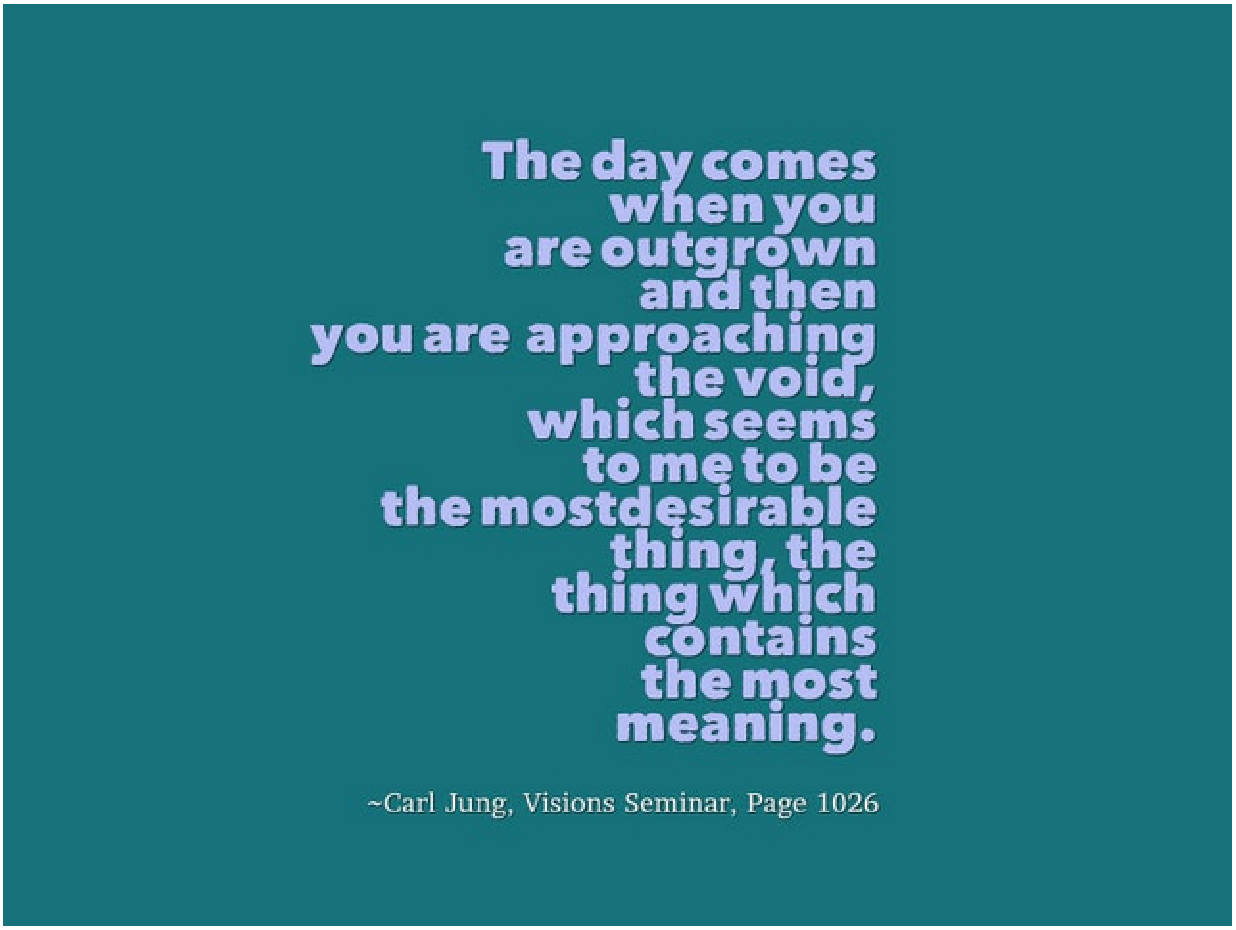


The experience of Tao can happen at any time.

Carl Jung, Visions Seminar, Page 761

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.



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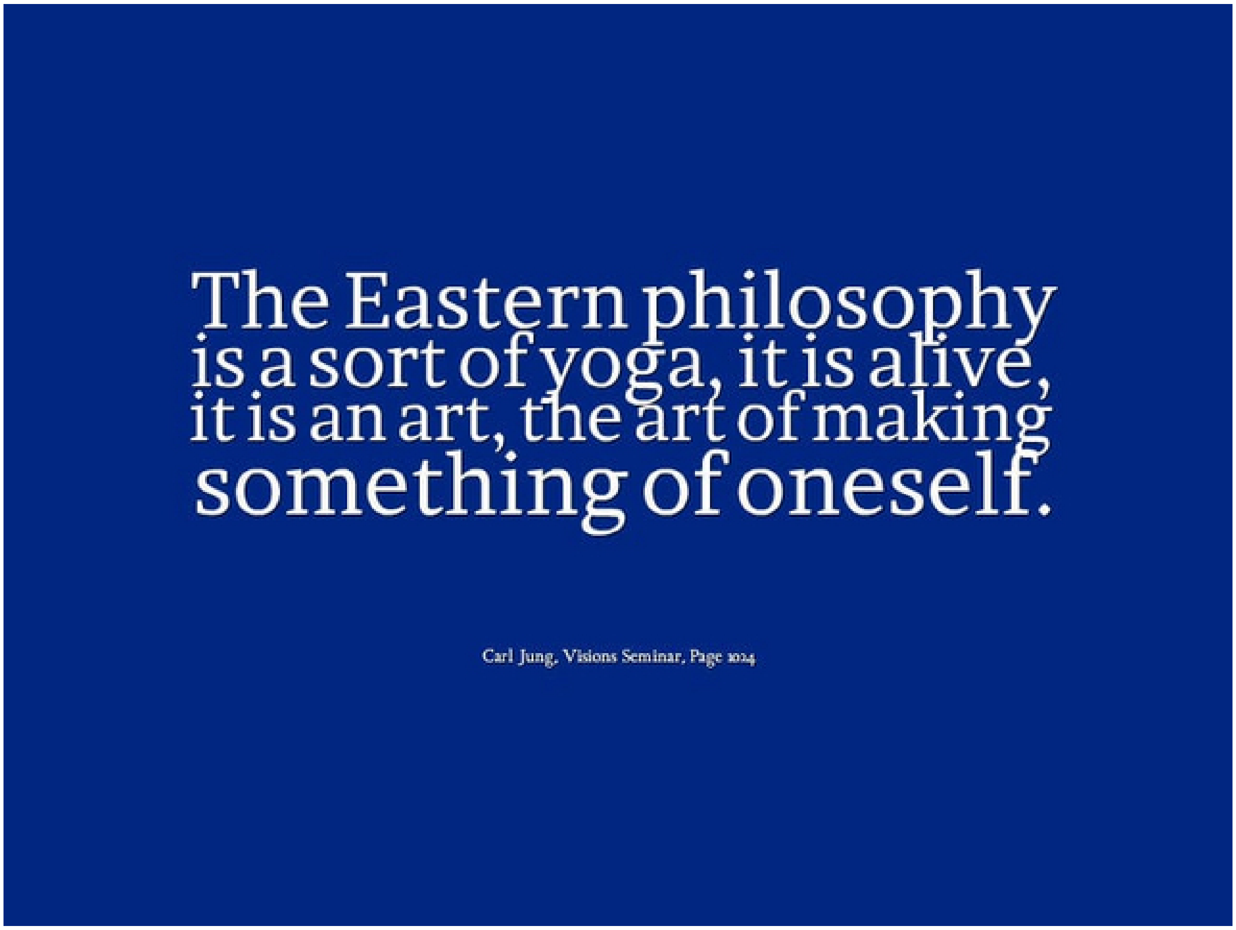
~Carl Jung, Visions Seminar, Page 1026

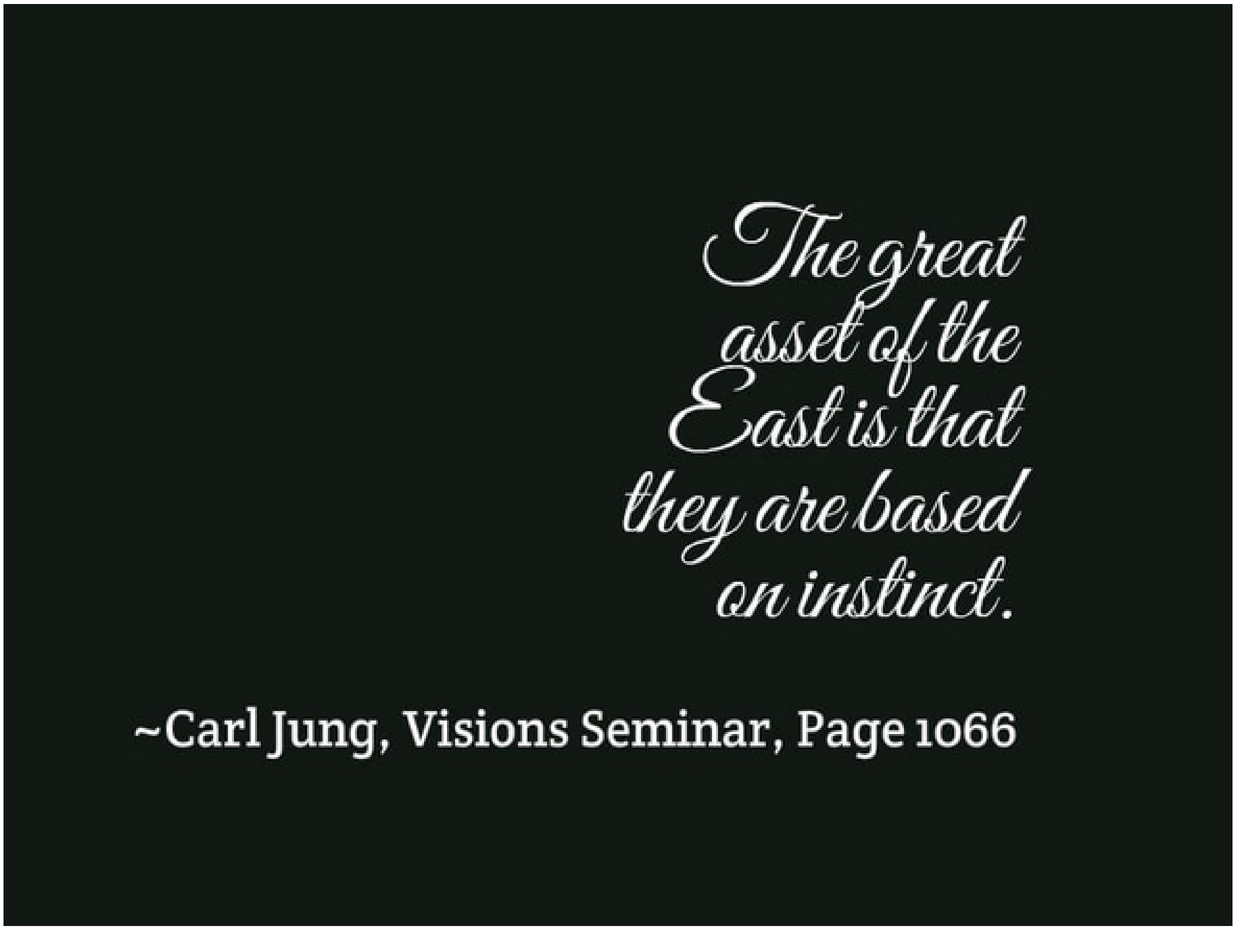
The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024



The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself.

Carl Jung, Visions Seminar, Page 1024

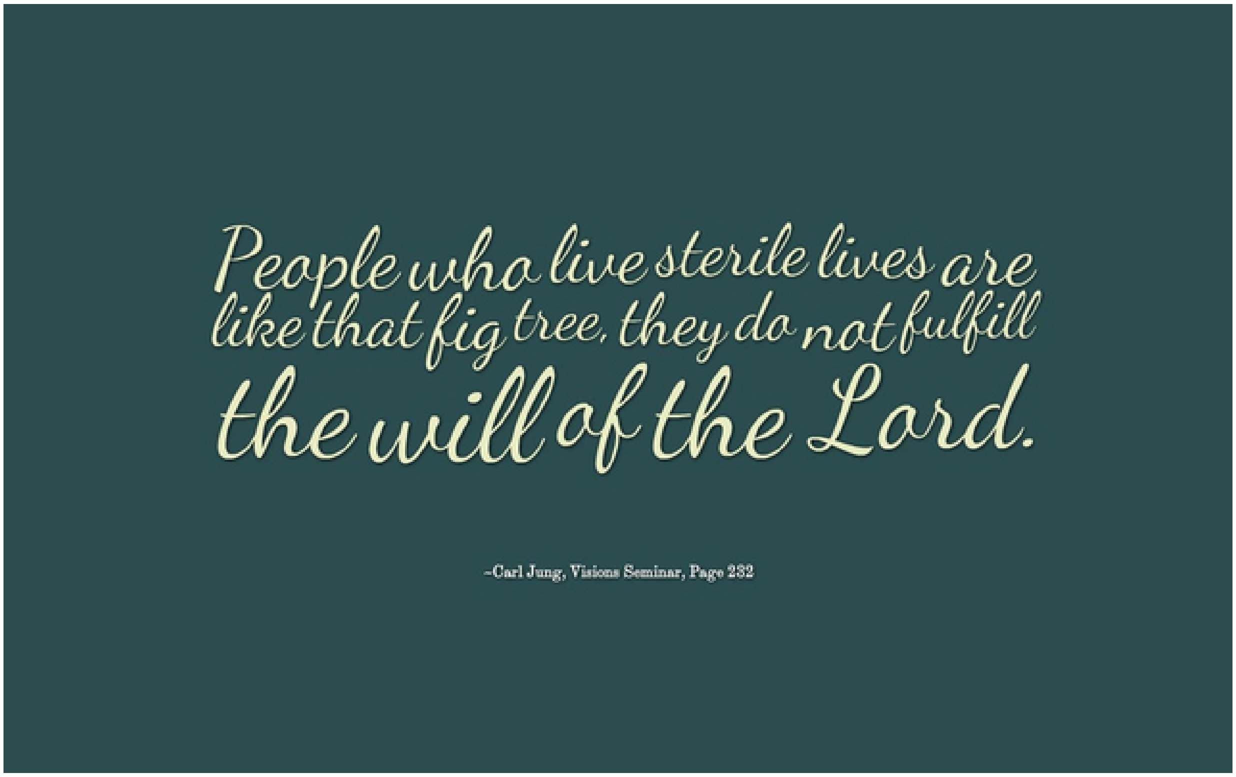
The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.



The great asset of the East is that they are based on instinct.

~Carl Jung, Visions Seminar, Page 1066

It is also the Eastern idea that through understanding one finds the roots of suffering.   Carl Jung, Visions Seminar, Page 524.

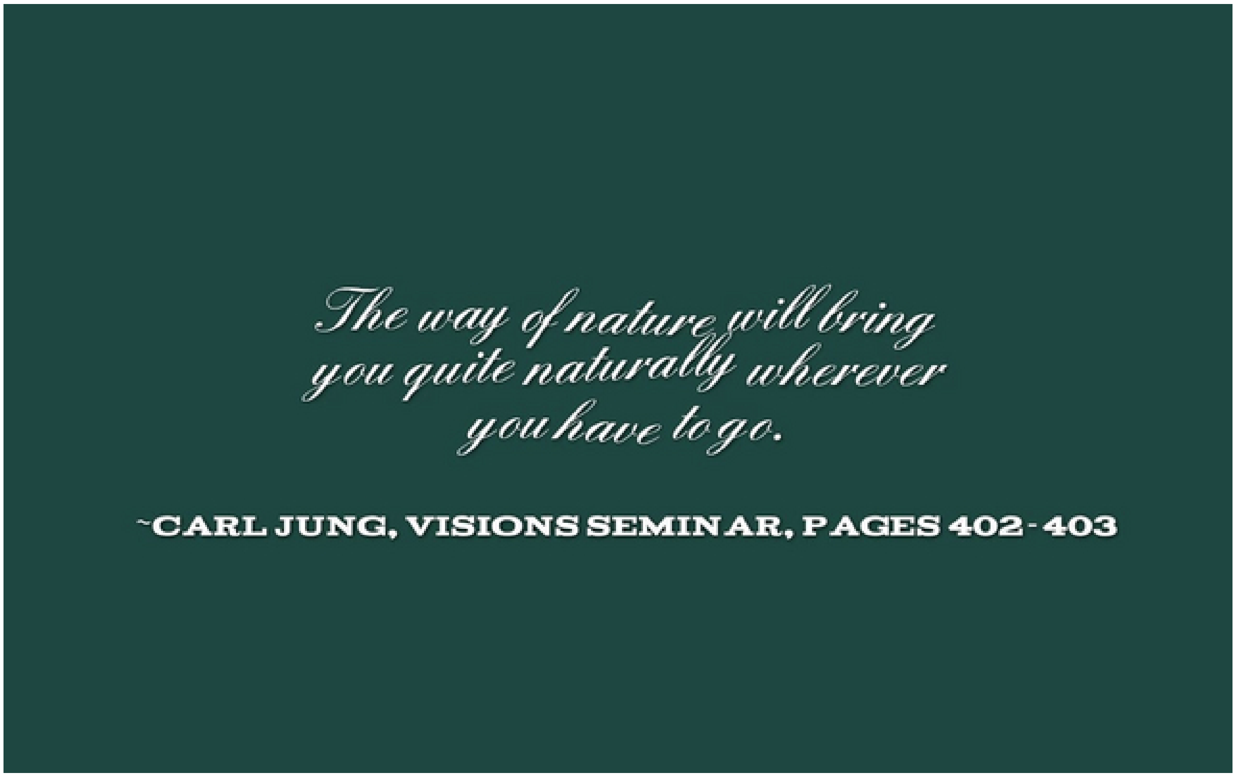


People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord.

~Carl Jung, Visions Seminar, Page 232

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

[22]



The way of nature will bring you quite naturally wherever you have to go.

~CARL JUNG, VISIONS SEMINAR, PAGES 402-403

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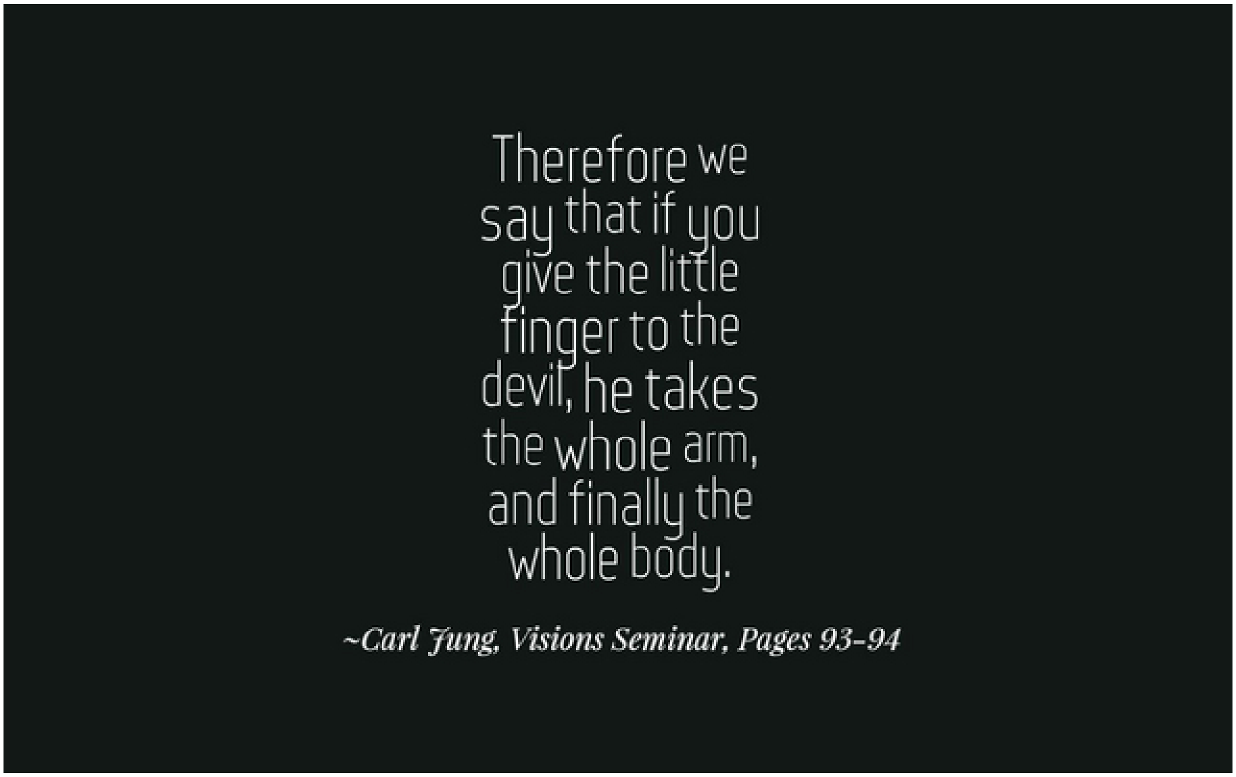

Therefore we
say that if you
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the whole arm,
and finally the
whole body.

~Carl Jung, Visions Seminar, Pages 93-94

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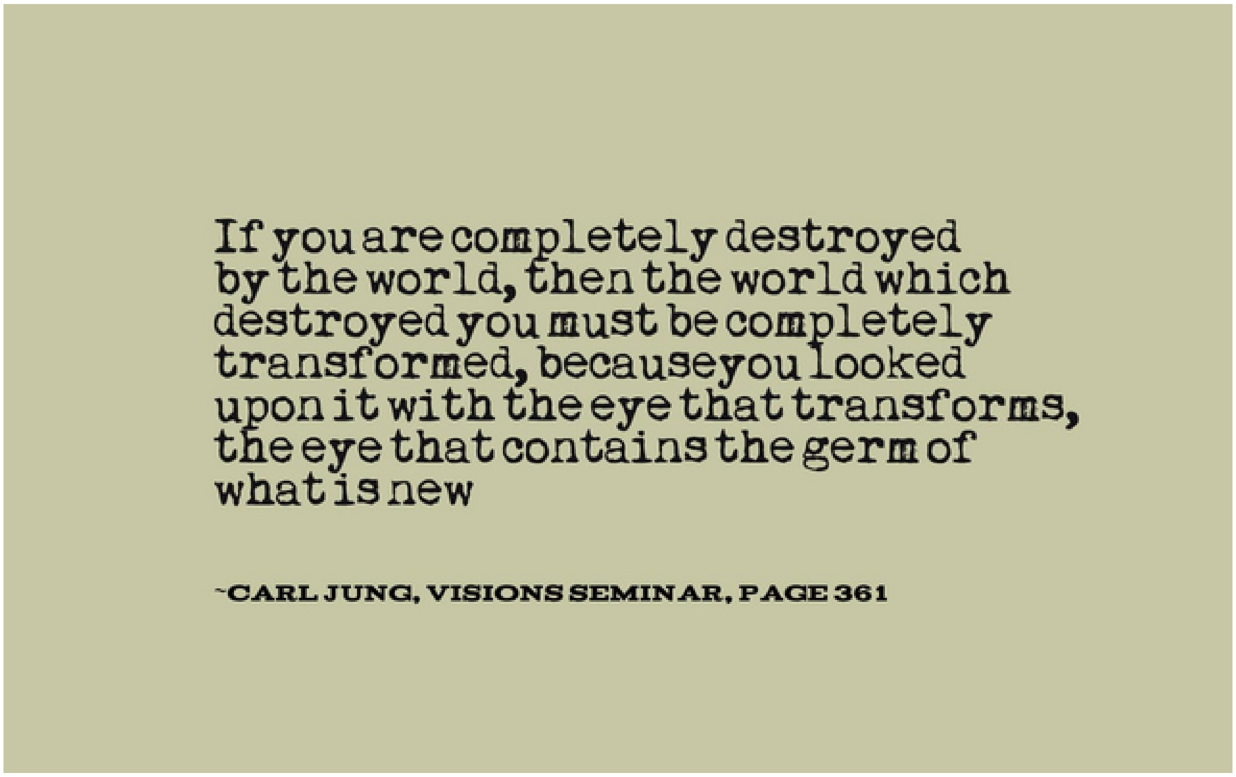
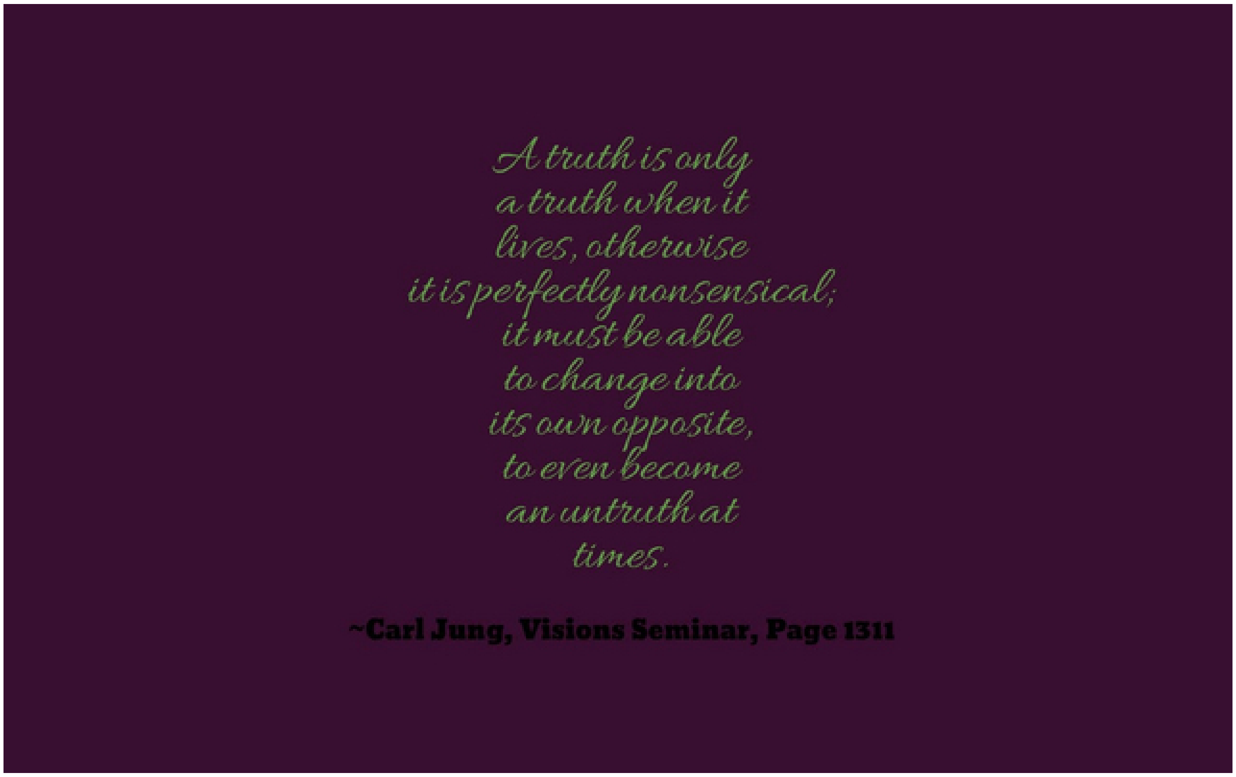


If you are completely destroyed
by the world, then the world which
destroyed you must be completely
transformed, because you looked
upon it with the eye that transforms,
the eye that contains the germ of
what is new

~CARL JUNG, VISIONS SEMINAR, PAGE 361

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because
you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361



A truth is only
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~Carl Jung, Visions Seminar, Page 1311

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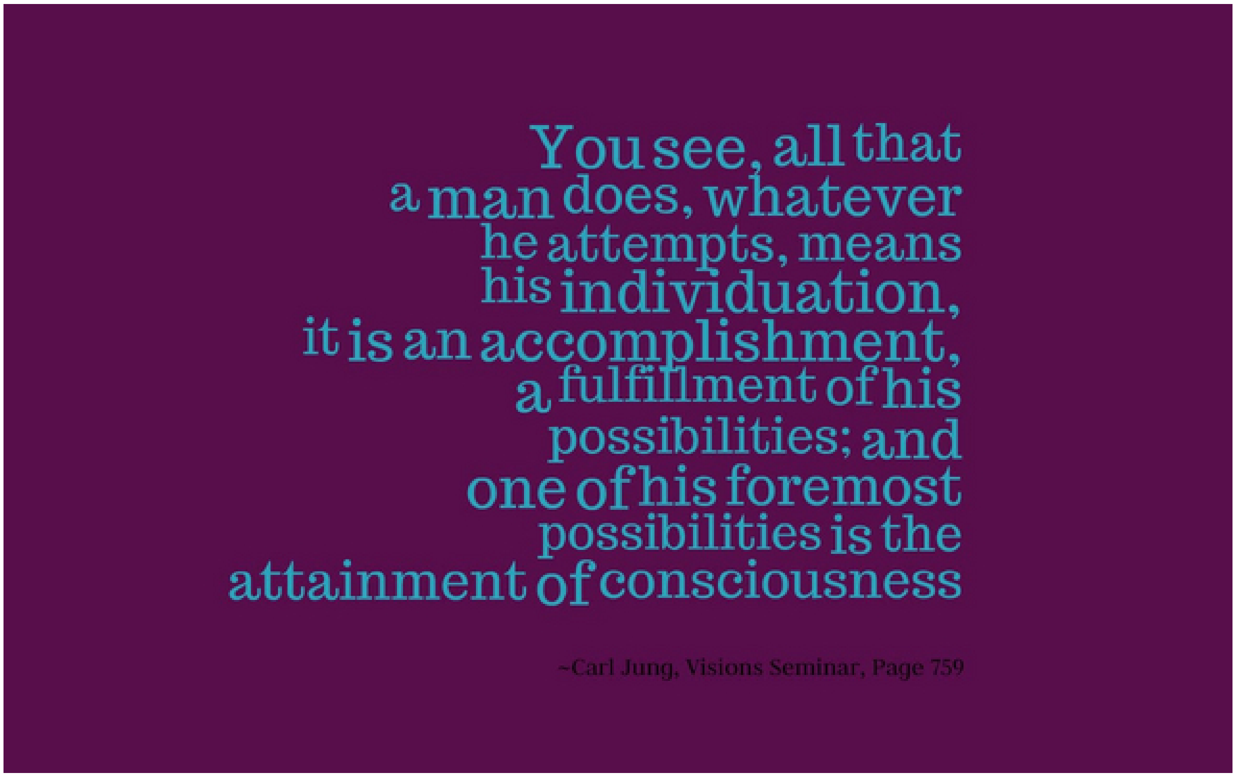
[26]



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attainment of consciousness

~Carl Jung, Visions Seminar, Page 759

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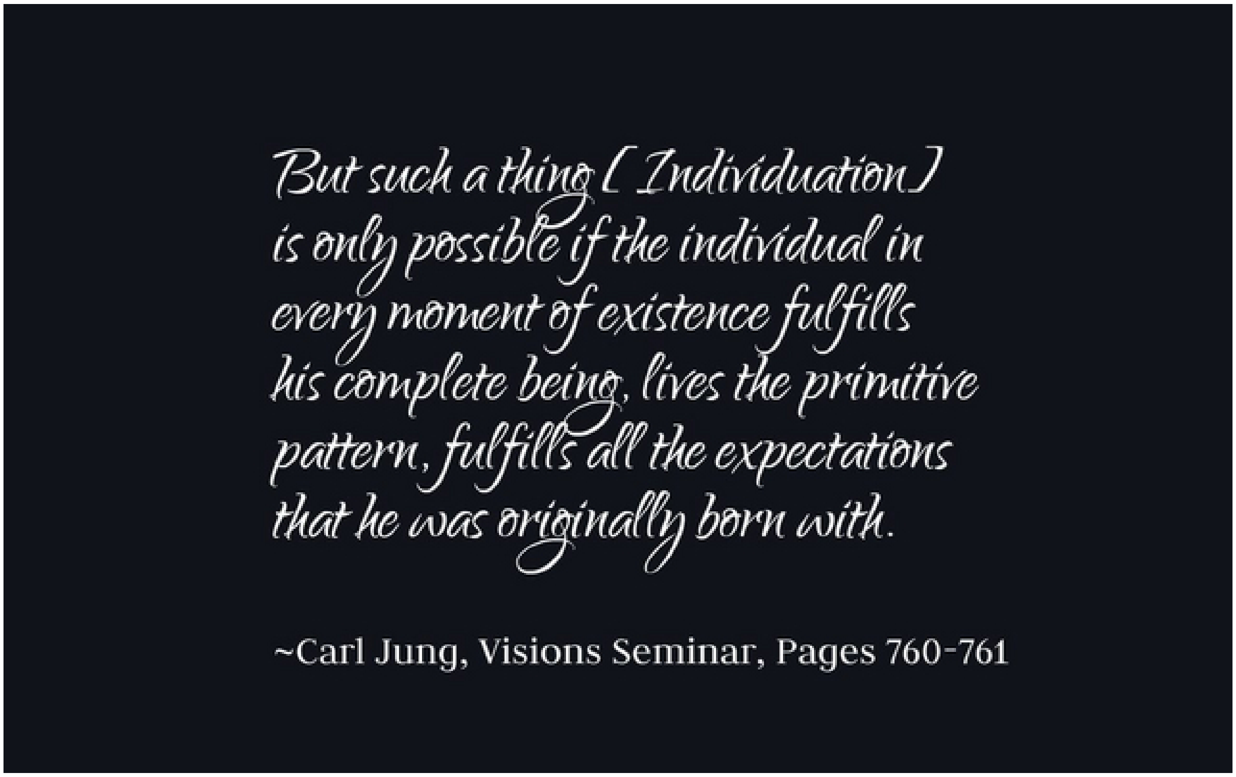
[27]



But such a thing [Individuation]
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his complete being, lives the primitive
pattern, fulfills all the expectations
that he was originally born with.

~Carl Jung, Visions Seminar, Pages 760-761

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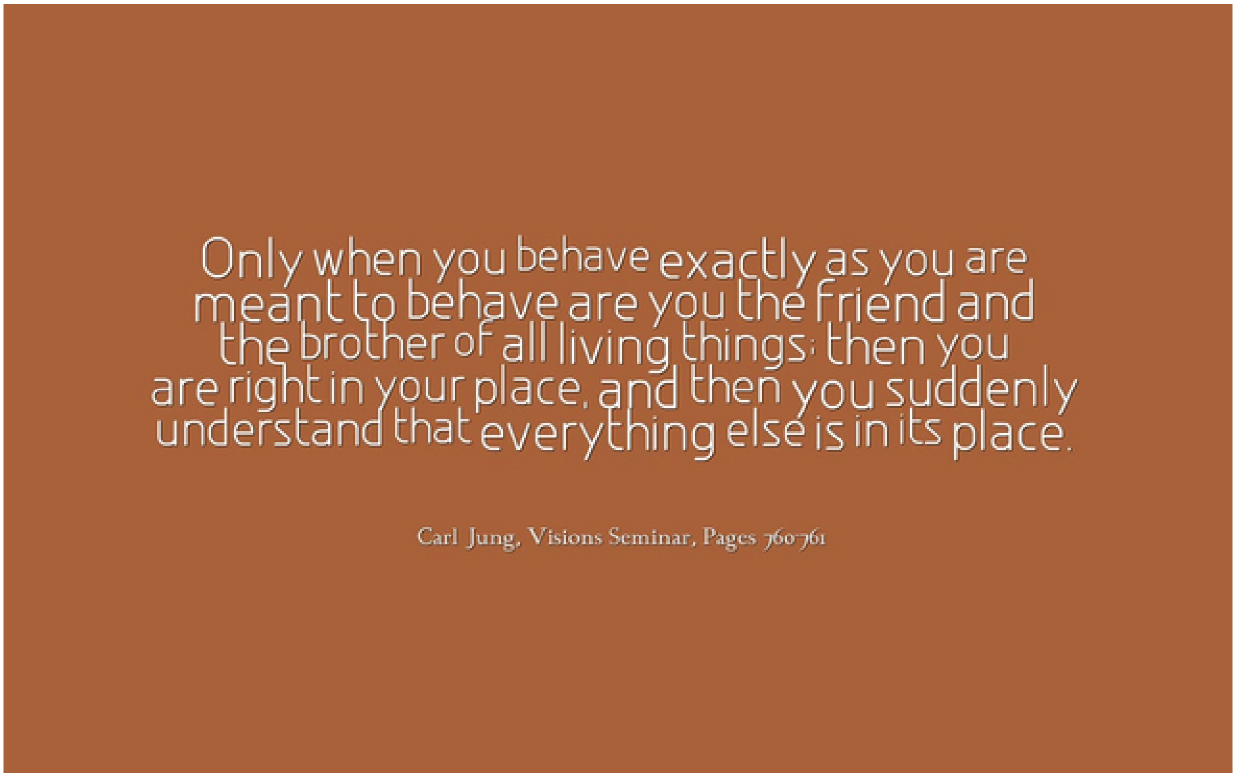
[28]

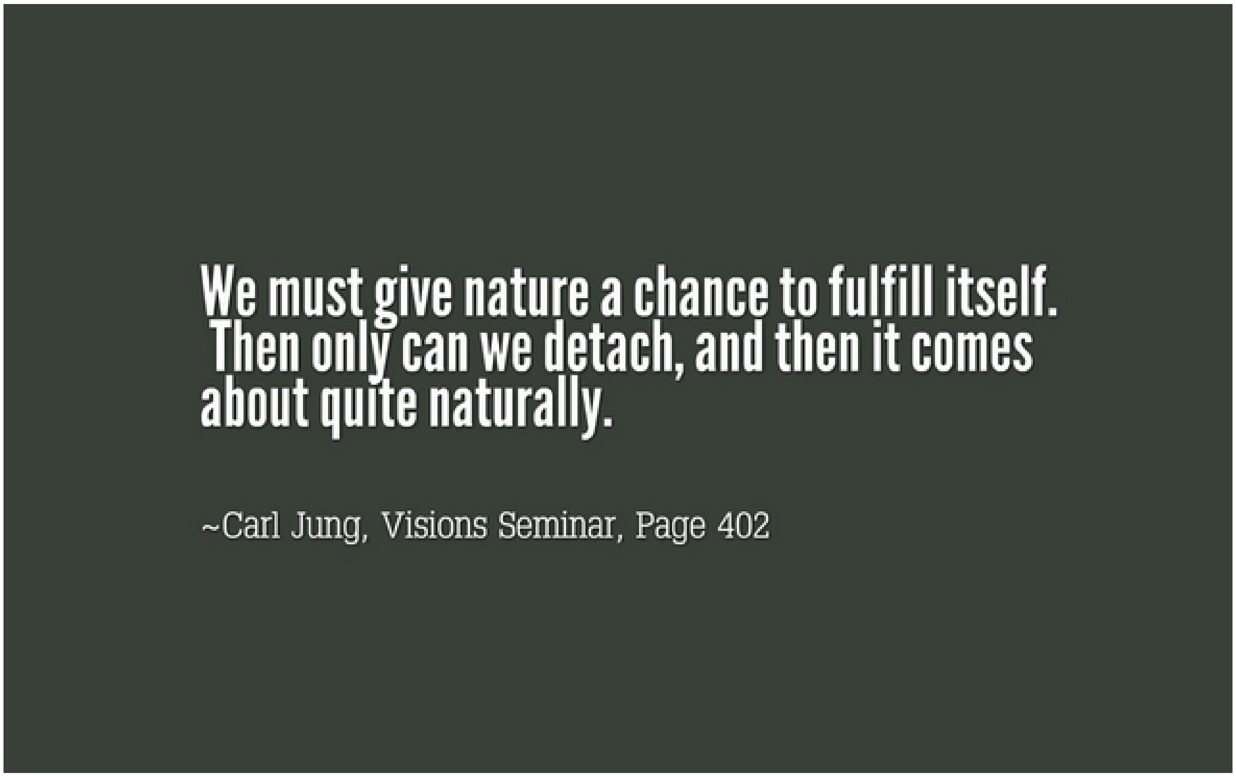


Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place.

Carl Jung, Visions Seminar, Pages 760-761

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place.   Carl Jung, Visions Seminar, Pages 760-761

[29]



We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally.

~Carl Jung, Visions Seminar, Page 402

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/f8ef9-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/d34c7-bbb.jpg`
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Carl Jung: There are mere chance occurrences as well as synchronicity (2019-04-22 05:08)

[1]

To Evelyn Thorne

Dear Miss Thorne, 23 March 1955

Thank you very much for your interesting letter.

I can confirm your observation from my own experience.

Time and again I have observed that when I was busy with a special thought or a work of a remote kind, I found that the theme was picked up in newspaper articles or in letters I got from strangers as if it has been broadcasted.

Sometimes this observation was so striking that I myself thought of the possibility that it might be a case of synchronicity.

But your observation of the colours worn by people in a crowd shows that it must be a matter of the accumulation phenomenon in chance series.

You can observe this fact easily when you watch the traffic on roads where it is not continuous.

You will notice that cars or pedestrians have a marked tendency to come in aperiodic batches interspersed with solitary pedestrians or cars.

These accumulation phenomena are just chance occurrences.

Thus we have to consider the coincidence of themes in manuscripts or newspaper articles in the first place as mere chance, although with a certain mental reservation.

At the time of Immanuel Kant there were quite a number of philosophers with a very similar kind of mind, and also at the time of Charles Darwin there were at least three other minds at work to produce similar ideas independently of each other.

In such cases one feels tempted to think of a peculiar Zeitgeist secretly at work and pushing forward certain instrumental individuals.

Unfortunately, this hypothesis is difficult to prove, yet it seems to me as if the latter phenomena were somewhere midway between mere chance occurrences and positive synchronistic phenomena.

By the way, my essay on synchronicity will soon be published in English translation by the Bollingen Press.

Thanking you again,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 233-234.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/c7882-1dice.jpg`

Carl Jung: We must give nature a chance to fulfill itself. (2019-04-22 05:19)

[1]

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature.

But such a thing is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern,
fulfills all the expectations that he was originally born with.

Naturally one would be abstracted from that universal consciousness through any attempt at a provisional life, for the moment one looks ahead one
neglects what is here.

The provisional life is a mutilated existence, it is only half a life, giving absolutely no chance of fulfillment, which is the only
guarantee for a consciousness that is in harmony with the totality of nature.

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place,

and then you suddenly understand that everything else is in its place.

That is the experience which old China called Tao, but that is a very mystical concept.

One realizes how rare, how almost impossible such an experience is, because it is linked up with the completeness of experience in every stage of life. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself.

Then only can we detach, and then it comes about quite naturally.

One could say: Live your life to the full and then you can die.

This idea was expressed by Cicero, the idea that the fullness of life brings about the fullness of time and the moment which is ripe for death.

That was the antique standpoint and in a way it is true; when nothing remains, it is the end; everything has been said and done, it is perfectly natural, even logical, that one vanishes.

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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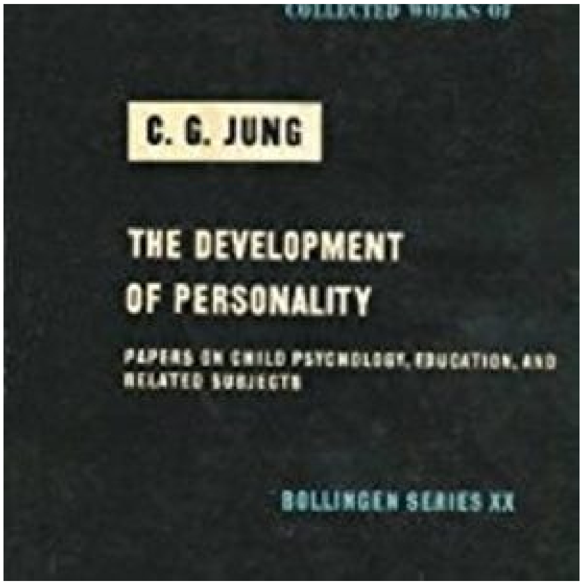
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/89f04-32bnature.jpg`

Carl Jung "The Development of Personality" CW 17 - Quotations (2019-04-22 06:03)


COLLECTED WORKS OF
C. G. JUNG
THE DEVELOPMENT OF PERSONALITY
PAPERS ON CHILD PSYCHOLOGY, EDUCATION, AND RELATED SUBJECTS
BOLLINGEN SERIES XX

[1]Carl Jung on "Personality" - YouTube

Carl Jung: CW 17: "The Development of Personality"

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. Carl Jung, CW 17, Para 328

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. Carl Jung, CW 17, Para 321

Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Children have an almost uncanny instinct for the teacher's personal shortcomings. Carl Jung, CW 17, Para 211

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. Carl Jung, CW 17, Para 338

The ways that lead to conscious realization are many, but they follow definite laws. In general, the change begins with the onset of the second half of life. The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the

world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Middle life is the moment of greatest unfolding, when a man still gives himself to his work with his whole strength and his whole will. But in this very moment evening is born, and the second half of life begins. Passion now changes her face and is called duty; "I want" becomes the inexorable "I must," and the turnings of the pathway that once brought surprise and discovery become dulled by custom. The wine has fermented and begins to settle and clear. Conservative tendencies develop if all goes well; instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one's life has developed up to this point. The real motivations are sought and real discoveries are made. The critical survey of himself and his fate enables a man to recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks. Carl Jung, CW 17, Para 331a

The container, on the other hand, who in accordance with his tendency to dissociation has an especial need to unify himself in undivided love for another, will be left far behind in this effort, which is naturally very difficult for him, by the simpler personality. While he is seeking in the latter all the subtleties and complexities that would complement and correspond to his own facets, he is disturbing the other's simplicity. Since in normal circumstances simplicity always has the advantage over complexity, he will very soon be obliged to abandon his efforts to arouse subtle and intricate reactions in a simpler nature. Andsoon enough his partner, who in accordance with her simpler nature expects simple answers from him, will give him plenty to do by constellating his complexities with her everlasting insistence on simple answers. Willy-nilly, he must withdraw into himself before the suasions of simplicity. Any mental effort, like the conscious process itself, is so much of a strain for the ordinary man that he invariably prefers the simple, even when it does not happen to be the truth. And when it represents at least a half-truth, then it is all up with him. The simpler nature works on the more complicated like a room that is too small, that does not allow him enough space. The complicated nature, on the other hand, gives the simpler one too many rooms with too much space, so that she never knows where she really belongs. So it comes about quite naturally that the more complicated contains the simpler. The former cannot be absorbed in the latter, but encompasses it without being itself contained. Yet, since the more complicated has perhaps a greater need of being contained than the other, he feels himself outside the marriage and accordingly always plays the problematical role. The more the contained clings, the more the container feels shut out of the relationship. The contained pushes into it by her clinging, and the more she pushes, the less the container is able to respond. He therefore tends to spy out of the window, no doubt unconsciously at first; but with the onset of middle age there awakens in him a more insistent longing for that unity and undividedness which is especially necessary to him on account of his dissociated nature. At this juncture things are apt to occur that bring the conflict to a head. He becomes conscious of the fact that he is seeking completion, seeking the contentedness and undividedness that have always been lacking. For the contained this is only a confirmation of the insecurity she has always felt so painfully; she discovers that in the rooms which apparently belonged to her there dwell other, unwished-for guests. The hope of security vanishes, and this disappointment drives her in on herself, unless by desperate and violent efforts she can succeed in forcing her partner to capitulate, and in extorting a confession that his longing for unity was nothing but a childish or morbid fantasy. If these tactics do not succeed, her acceptance of failure may do her a real good, by forcing her to recognize that the security she was so desperately seeking in the other is to be found in herself. In this way she finds herself and discovers in her own simpler nature all those complexities which the container had sought for in vain. Carl Jung, CW 17, Para 333

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung, CW 17, Para 335

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear. Carl Jung, CW 17, Para 337

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. Carl Jung, CW 17, Para 156.

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism. But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately, in her kindness and patience. Nature never puts the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

In every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the human personality which wants to develop and become whole. But the man of today is far indeed from this wholeness. Carl Jung, CW 17, Para 286

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. Carl Jung, CW 17, Para 294

No one develops his personality because somebody tells him that it would be useful or advisable to do so. Nature has never yet been taken in by well-meaning advice. The only thing that moves nature is causal necessity, and that goes for human nature too. Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity; it needs the motivating force of inner or outer fatalities. Any other development would be no better than individualism. That is why the cry of "individualism" is a cheap insult when flung at the natural development of personality. Carl Jung, CW 17, Para 295

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without being a personality. In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness. But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. Carl Jung, CW 17, Para 307

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past

and the still largely inconceivable world of the future. How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to \x^ } Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality. Carl Jung, CW 17, Para 336

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds, but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

There are, besides the gifts of the head, also those of the heart, which are no whit less important, although they may easily be overlooked because in such cases the head is often the weaker organ. And yet people of this kind sometimes contribute more to the well-being of society, and are more valuable, than those with other talents. Carl Jung, CW 17, Para 242

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code. Carl Jung, CW 17, Para 80

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula. Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God's grace is there from the start, in full strength. ut talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW

17, Para 244

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331a

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Everything young grows old, all beauty fades, all heat cools, all brightness dims, and every truth becomes stale and trite. There is no human horror or fairground freak that has not lain in the womb of a loving mother. As the sun shines upon the just and the unjust, and as women who bear and give suck tend God's children and the devil's brood with equal compassion, unconcerned about the possible consequences, so we also are part and parcel of this amazing nature, and, like it, carry within us the seeds of the unpredictable. Carl Jung, CW 17, Para 289

Fairytales seem to be the myths of childhood and they therefore contain among other things the mythology which children weave for themselves concerning sexual processes. The poetry of fairytale, whose magic is felt even by the adult, rests not least upon the fact that some of the old theories are still alive in our unconscious. We experience a strange and mysterious feeling whenever a fragment of our remotest youth stirs into life again, not actually reaching consciousness, but merely shedding a reflection of its emotional intensity on the conscious mind.

Carl Jung, CW 17, Para 44

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. Carl Jung, CW 17, Para 328

Where unconditional adaptation to the powers of this world is accepted as the supreme principle of belief, it would of course be vain to expect psychological insight from a person in authority as a moral obligation. But anyone who professes a democratic view of the world cannot approve of such an authoritarian attitude, believing as he does in a fair distribution of burdens and advantages. It is not true that the educator is always the one who educates, and the child always the one to be educated. The educator, too, is a fallible human being, and the child he educates will reflect his failings. Therefore it is wise to be as clear-sighted as possible about one's subjective views, and particularly about one's faults. As a man is, so will be his ultimate truth, and so also his strongest effect on others. Carl Jung, CW 17, Para 211

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung, CW 17, Para 249

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. Carl Jung, CW 17, Para 287

approach to the child who is to be educated, and from an equally one-sided lack of emphasis on the uneducatedness of the educator. Carl Jung, CW 17, Para 284

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for

a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman she too has her inborn image of man. Carl Jung, CW 17, Para 338

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, para. 299f.

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

So far as we know, consciousness is always ego-consciousness. In order to be conscious of myself, I must be able to distinguish myself from others. Relationship can only take place where this distinction exists. Carl Jung, CW 17, Para 326

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the

ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

So long as you feel the human contact, the atmosphere of mutual confidence, there is no danger; and even if you have to face the terrors of insanity, or the shadowy menace of suicide, there is still that area of human faith, that certainty of understanding and of being understood, no matter how black the night. Carl Jung, CW 17, Para 181

Practical medicine is and has always been an art, and the same is true o£ practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Carl Jung, CW 17, Para 36i

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung, CW 17, Para 343

If we have to deal with the human soul we can only meet it on its own ground, and we are bound to do so whenever we are confronted with the real and crushing problems of life. Carl Jung, CW 17, Para 81

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. Carl Jung, CW 17, Para 324

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. It certainly does not make the problems of psychology any easier. But it does free us from the incubus of "nothing but,"* which is the insistent leitmotiv of all one-sidedness. Carl Jung, CW 17, Para 156

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity. Carl Jung, CW 17, Para 248

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C

Creative life always stands outside convention. Carl Jung, CW 17, Para 305

This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, CW 17, Page 81.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise... They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Paras 308-309.

Dreams…are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 187

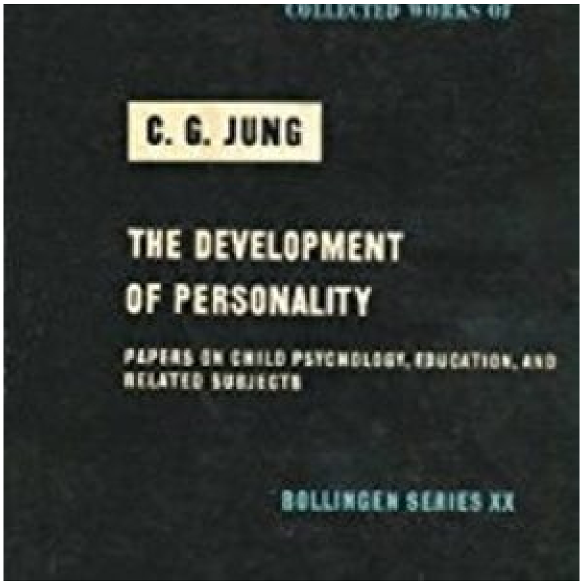
With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17, Para 19.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17, Page 286

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, CW 17, par. 309.

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung; CW 17, Para 335.



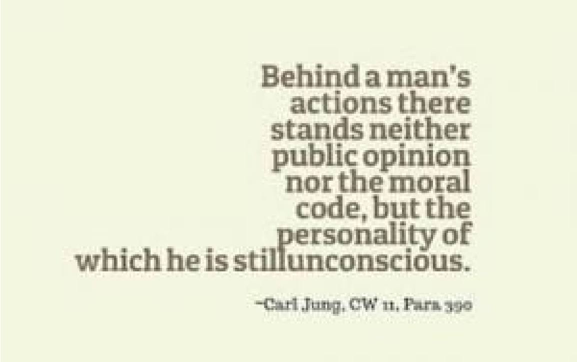
COLLECTED WORKS OF

C. G. JUNG

THE DEVELOPMENT OF PERSONALITY

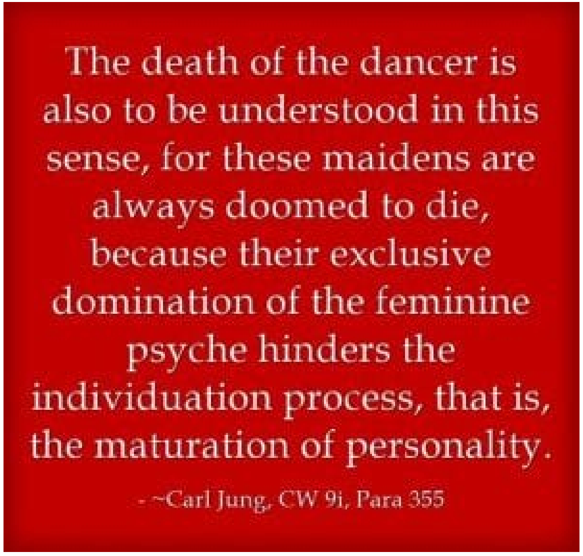
PAPERS ON CHILD PSYCHOLOGY, EDUCATION, AND RELATED SUBJECTS

BOLLINGEN SERIES XX



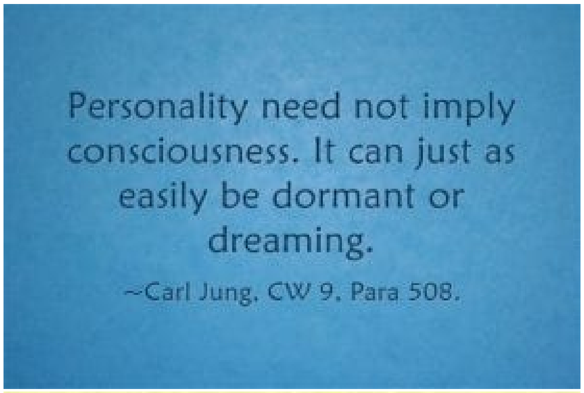
Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious.

~Carl Jung, CW 11, Para 390



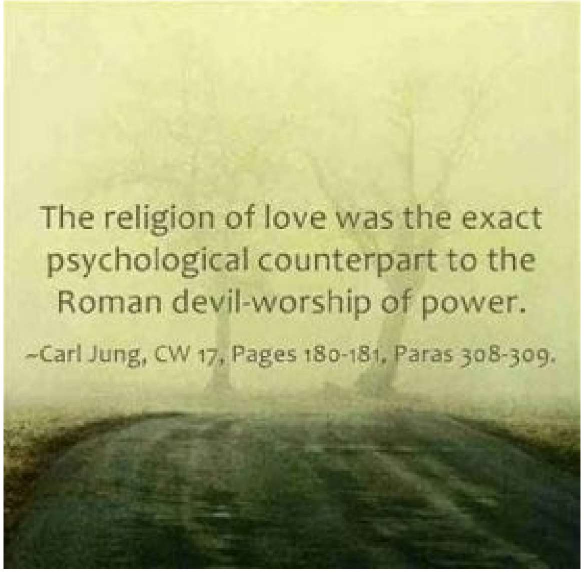
The death of the dancer is also to be understood in this sense, for these maidens are always doomed to die, because their exclusive domination of the feminine psyche hinders the individuation process, that is, the maturation of personality.

- ~Carl Jung, CW 9i, Para 355



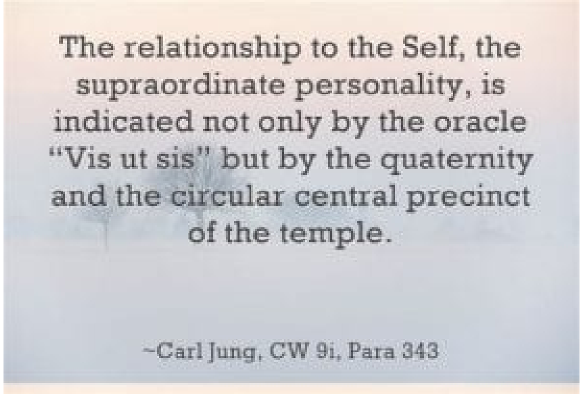
Personality need not imply consciousness. It can just as easily be dormant or dreaming.

~Carl Jung, CW 9, Para 508.



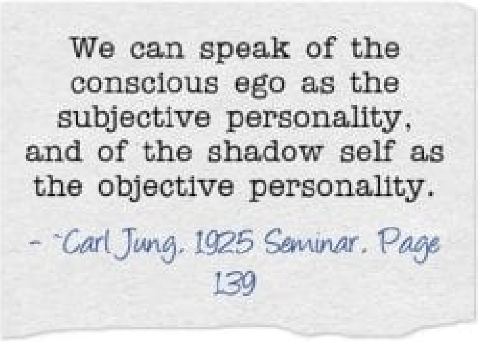
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

~Carl Jung, CW 17, Pages 180-181, Paras 308-309.

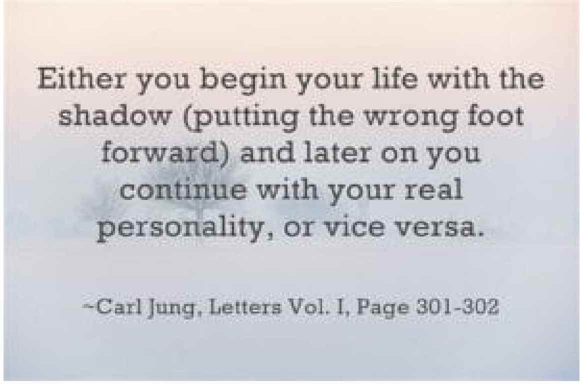


The relationship to the Self, the supraordinate personality, is indicated not only by the oracle "Vis ut sis" but by the quaternity and the circular central precinct of the temple.

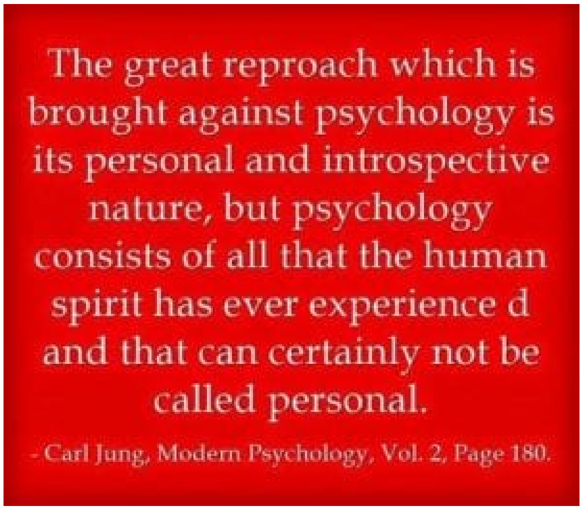
~Carl Jung, CW 9i, Para 343


We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

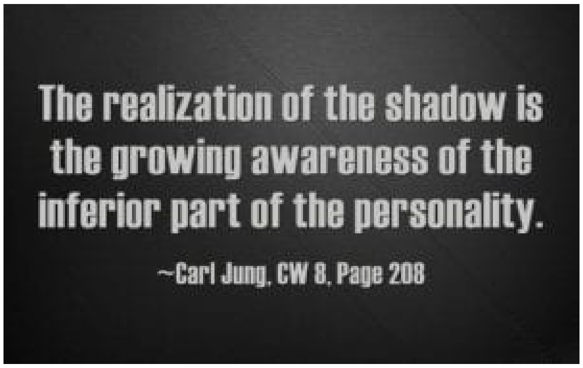
- ~Carl Jung, 1925 Seminar, Page 139


Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

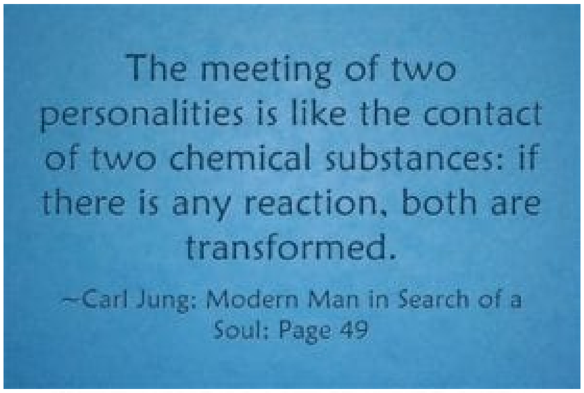
~Carl Jung, Letters Vol. I, Page 301-302


The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experience d and that can certainly not be called personal.

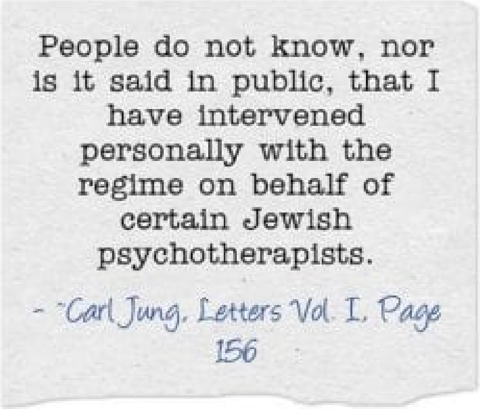
- Carl Jung, Modern Psychology, Vol. 2, Page 180.


The realization of the shadow is the growing awareness of the inferior part of the personality.

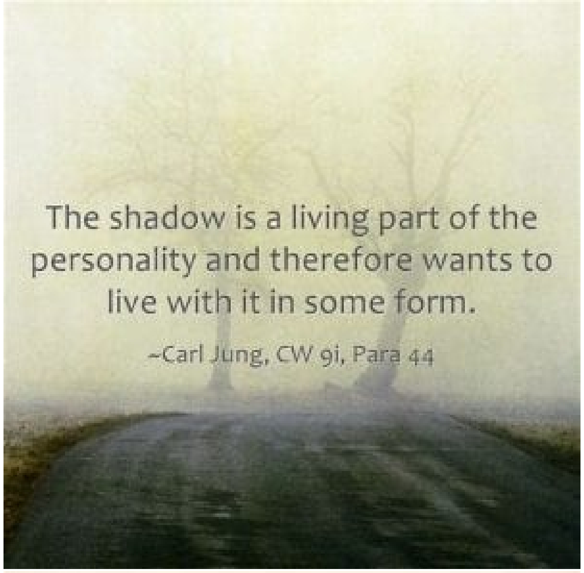
~Carl Jung, CW 8, Page 208


The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

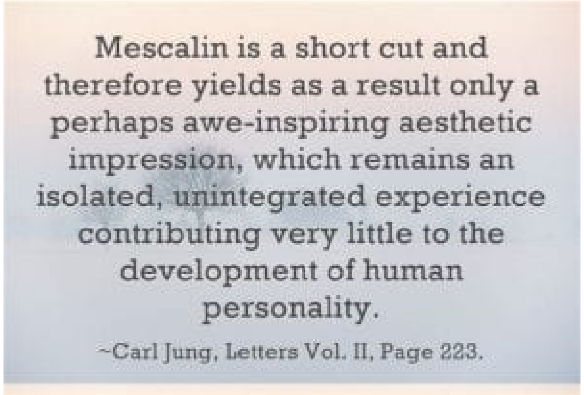
~Carl Jung: Modern Man in Search of a Soul: Page 49


People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists.

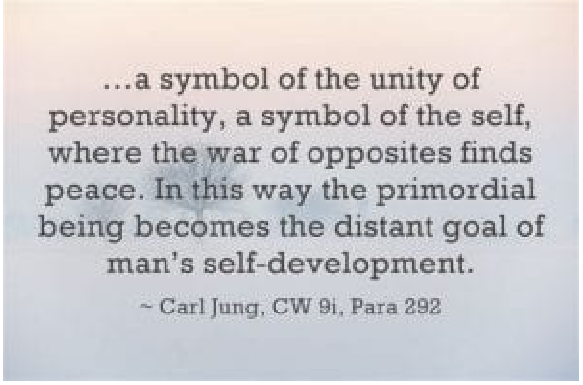
- ~Carl Jung, Letters Vol. I, Page 156


The shadow is a living part of the personality and therefore wants to live with it in some form.

~Carl Jung, CW 9i, Para 44

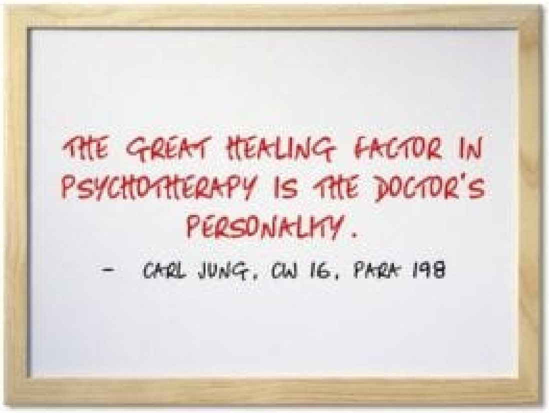

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality.

~Carl Jung, Letters Vol. II, Page 223.



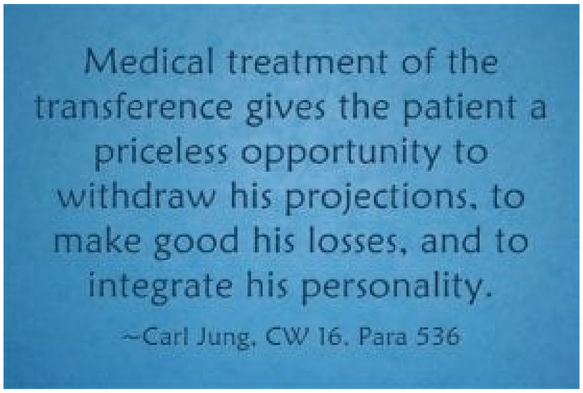
…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development.

~ Carl Jung, CW 9i, Para 292



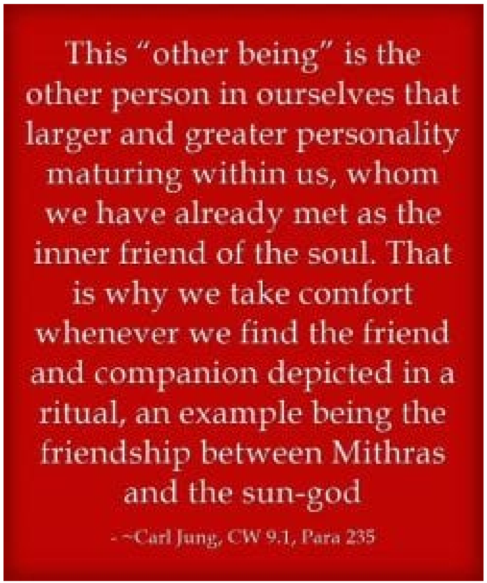
THE GREAT HEALING FACTOR IN PSYCHOTHERAPY IS THE DOCTOR'S PERSONALITY.

- CARL JUNG, CW 16, PARA 198



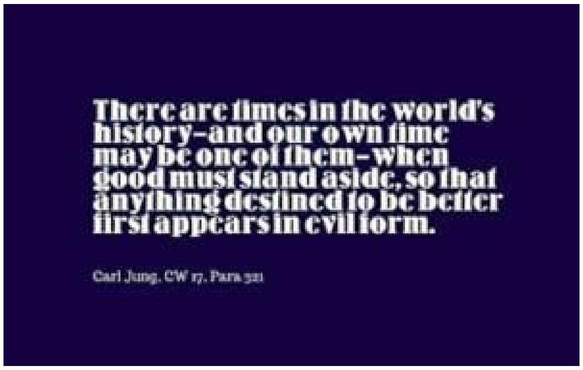
Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.

~Carl Jung, CW 16, Para 536



This "other being" is the other person in ourselves that larger and greater personality maturing within us, whom we have already met as the inner friend of the soul. That is why we take comfort whenever we find the friend and companion depicted in a ritual, an example being the friendship between Mithras and the sun-god

- ~Carl Jung, CW 9.1, Para 235



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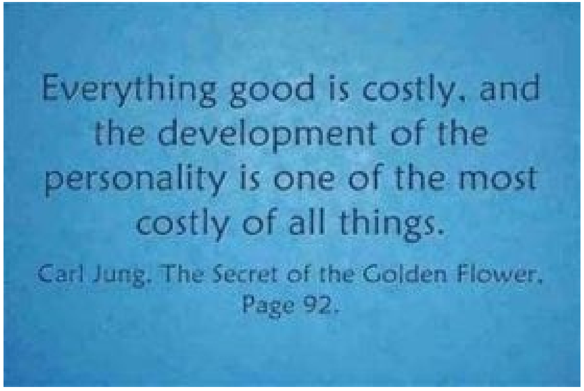
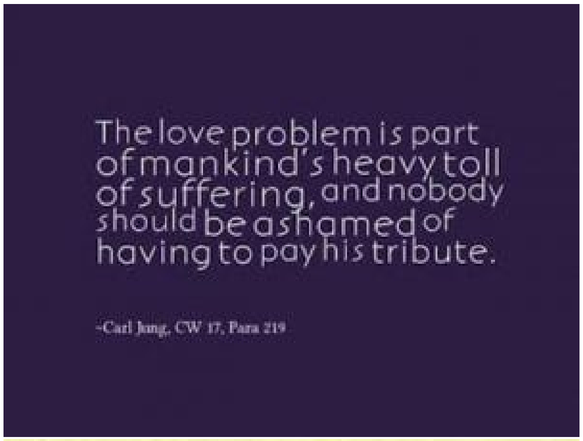


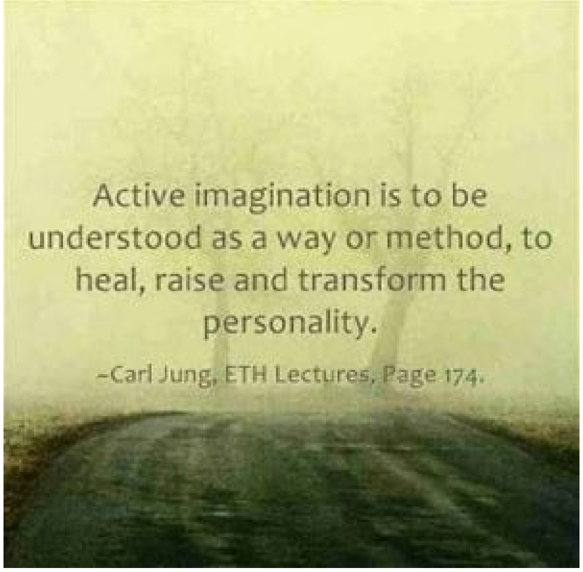
Everything good is costly, and the development of the personality is one of the most costly of all things.

Carl Jung, The Secret of the Golden Flower, Page 92.



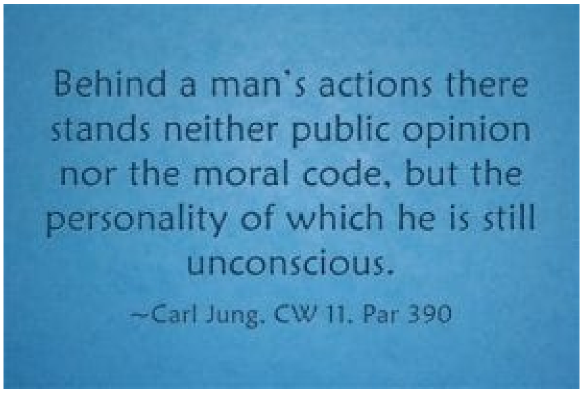
The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute.

~Carl Jung, CW 17, Para 219



Active imagination is to be understood as a way or method, to heal, raise and transform the personality.

~Carl Jung, ETH Lectures, Page 174.



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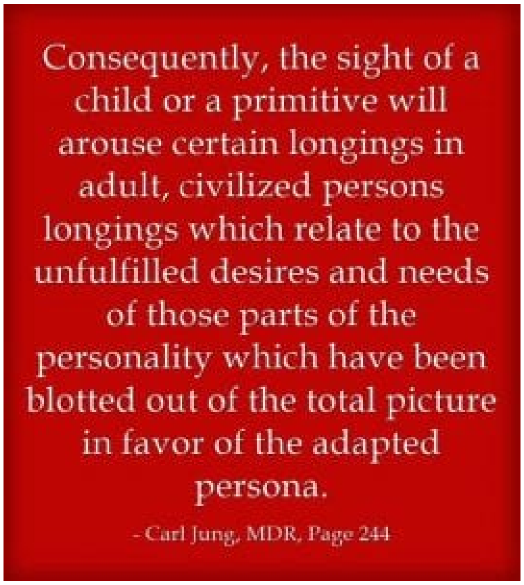
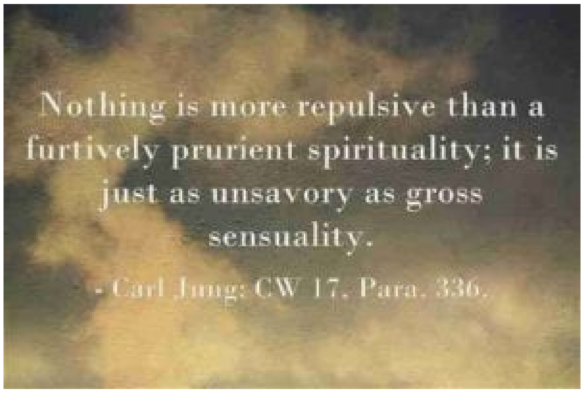


Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.

- Carl Jung, MDR, Page 244



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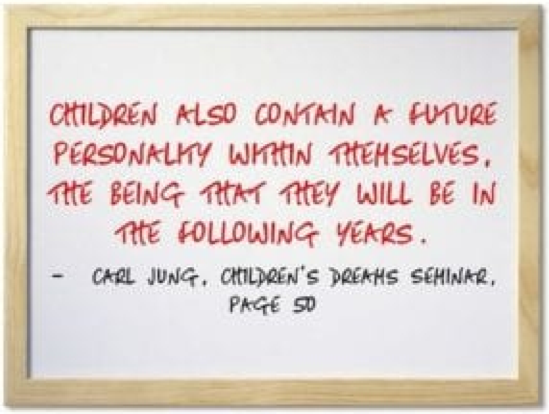
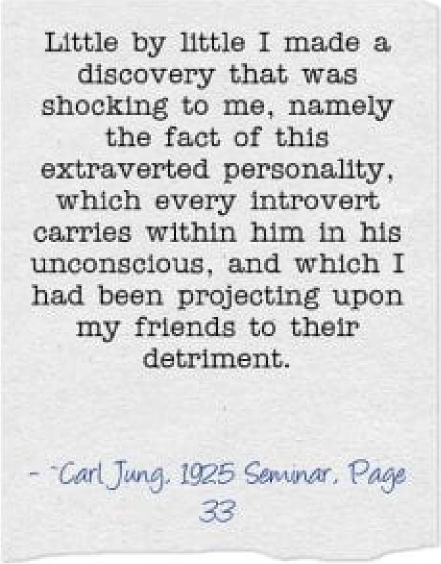


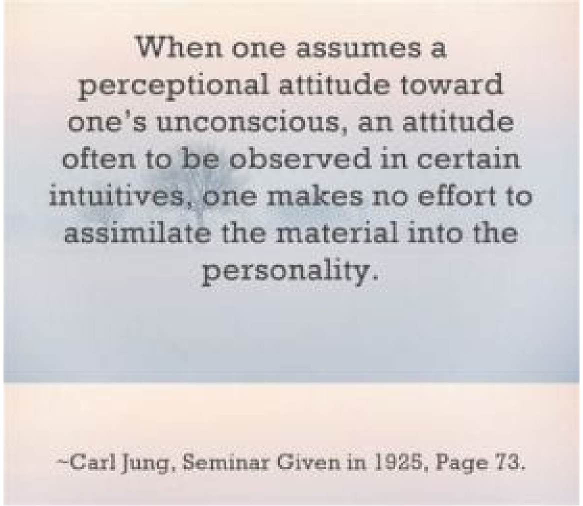
CHILDREN ALSO CONTAIN A FUTURE PERSONALITY WITHIN THEMSELVES, THE BEING THAT THEY WILL BE IN THE FOLLOWING YEARS.

- CARL JUNG, CHILDREN'S DREAMS SEMINAR, PAGE 50



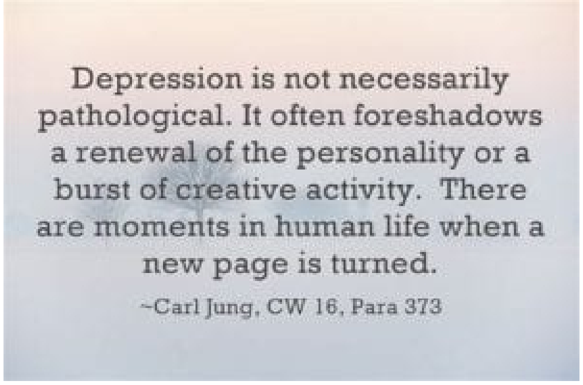
Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

- ~Carl Jung, 1925 Seminar, Page 33



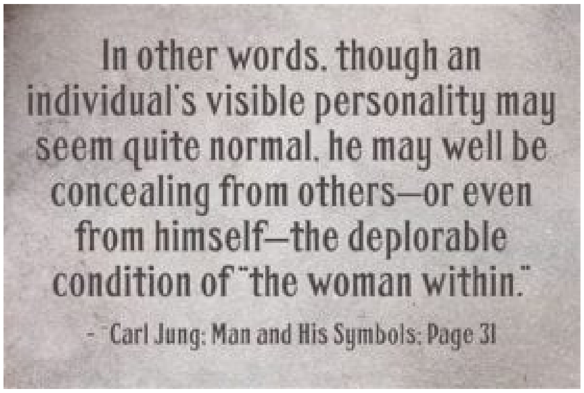
When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

~Carl Jung, Seminar Given in 1925, Page 73.



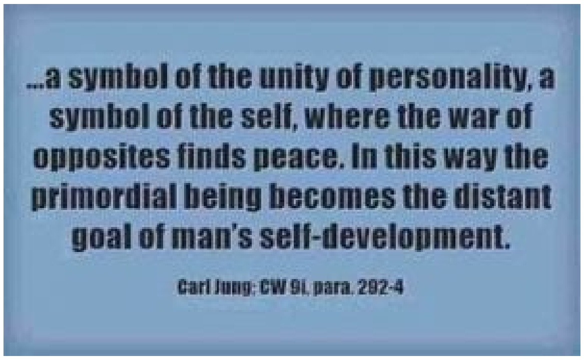
Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned.

~Carl Jung, CW 16, Para 373



In other words, though an individual's visible personality may seem quite normal, he may well be concealing from others—or even from himself—the deplorable condition of "the woman within."

- ~Carl Jung; Man and His Symbols; Page 31



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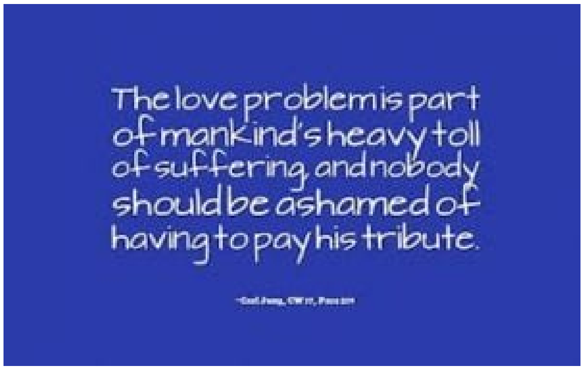
Carl Jung; CW 9i, para. 292-4



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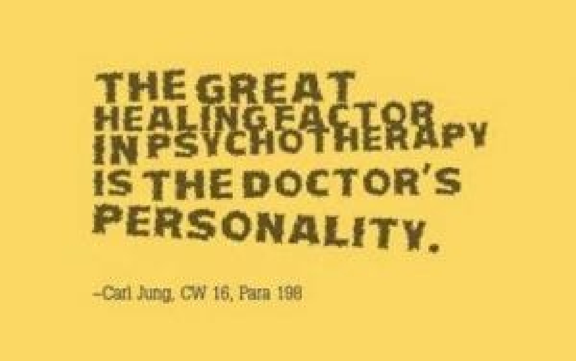

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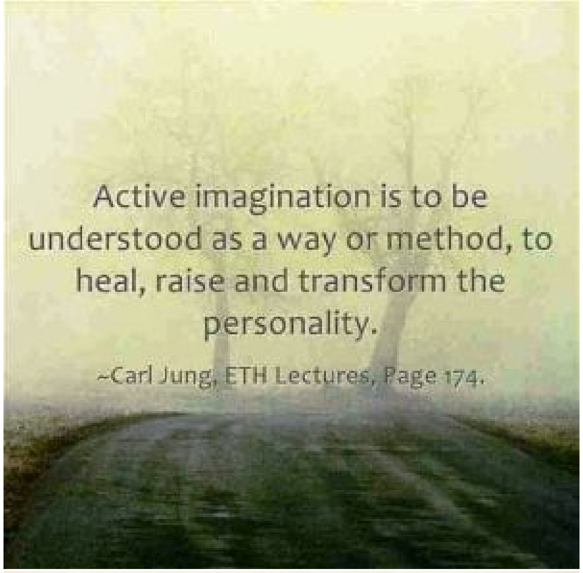

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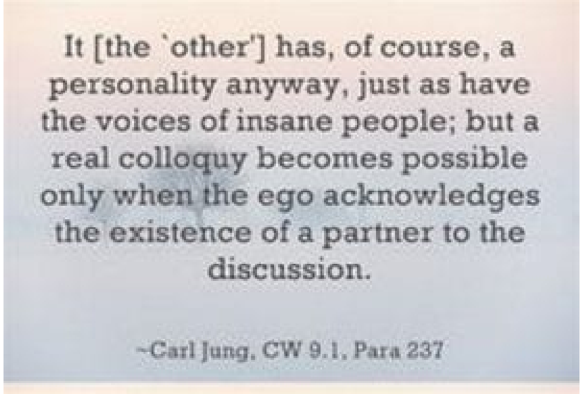
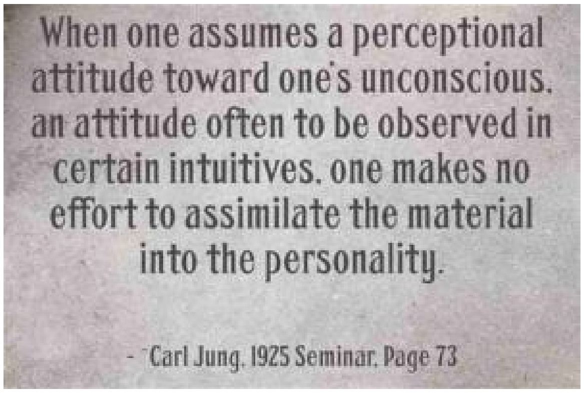


It [the `other'] has, of course, a personality anyway, just as have the voices of insane people; but a real colloquy becomes possible only when the ego acknowledges the existence of a partner to the discussion.

~Carl Jung, CW 9.1, Para 237



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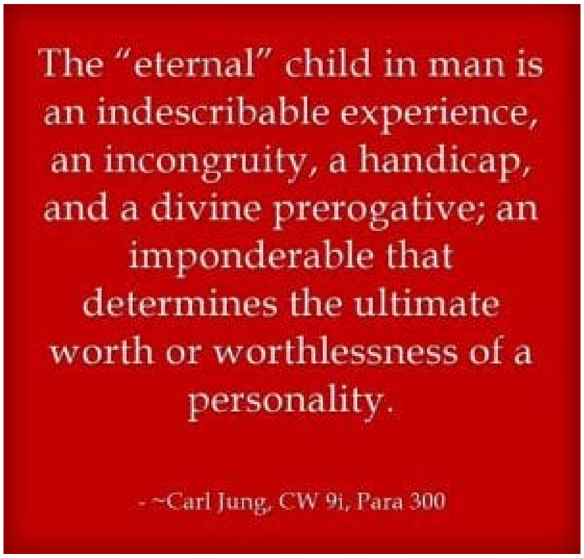
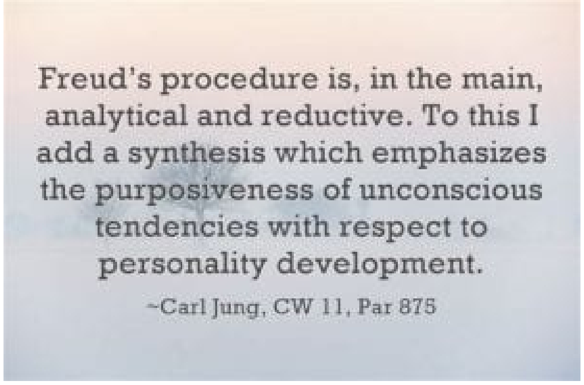


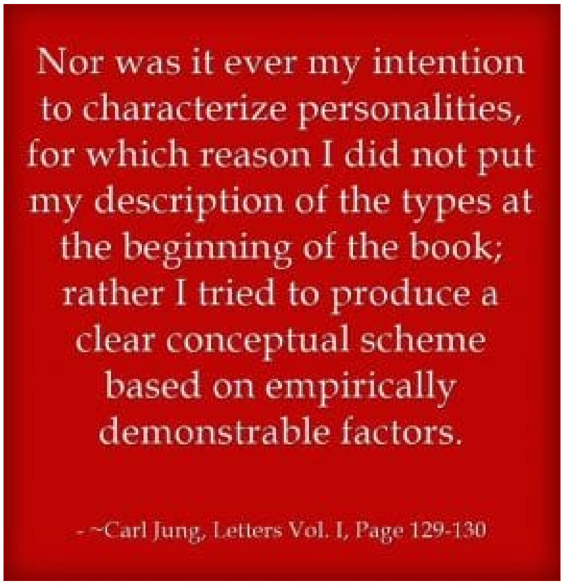
The "eternal" child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.

- ~Carl Jung, CW 9i, Para 300



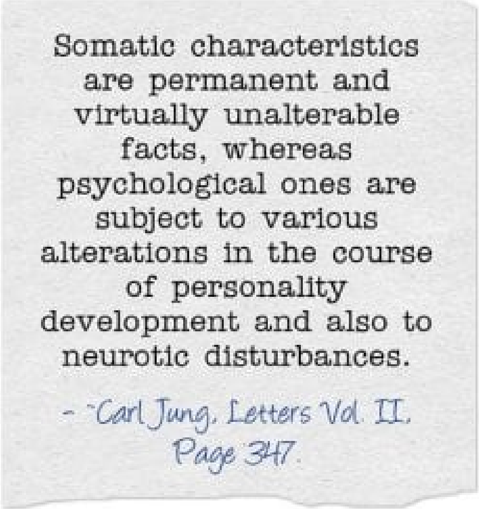
Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development.

~Carl Jung, CW 11, Par 875



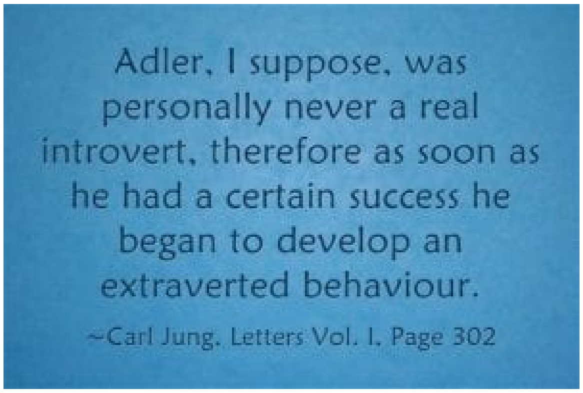
Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors.

- ~Carl Jung, Letters Vol. I, Page 129-130



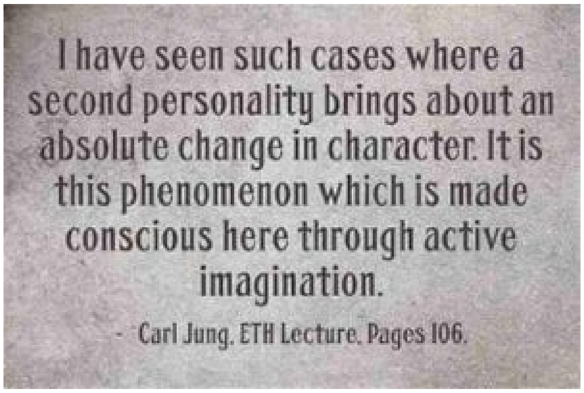
Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.

- ~Carl Jung, Letters Vol. II, Page 347.



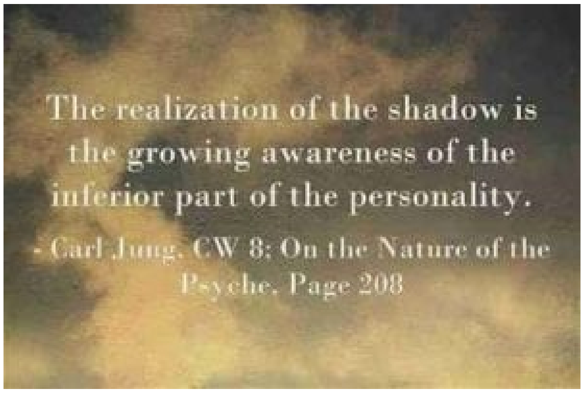
Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

~Carl Jung, Letters Vol. I, Page 302



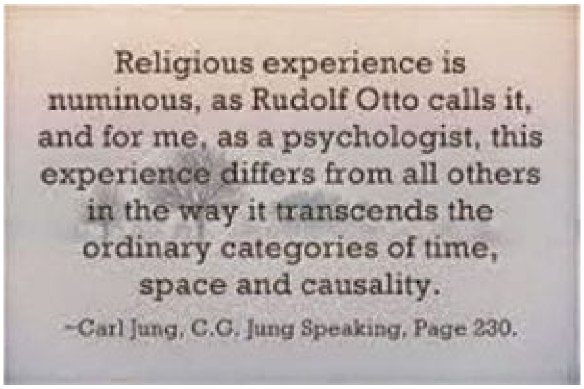
I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination.

- ~Carl Jung, ETH Lecture, Pages 106.



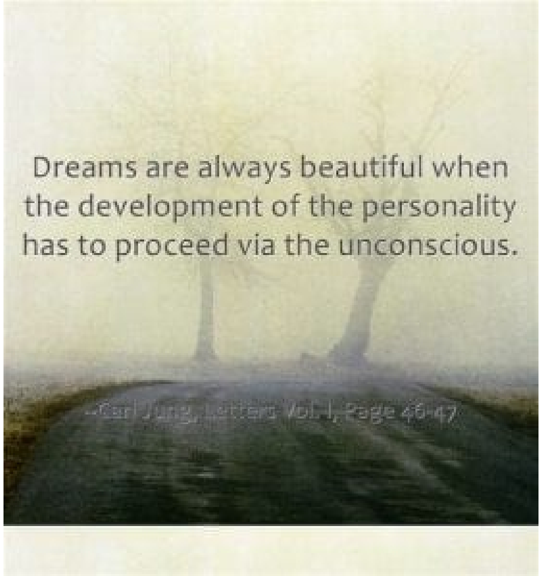
The realization of the shadow is the growing awareness of the inferior part of the personality.

- Carl Jung, CW 8; On the Nature of the Psyche, Page 208



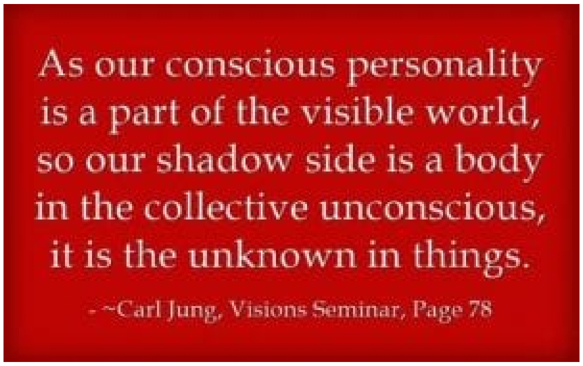
Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality.

~Carl Jung, C.G. Jung Speaking, Page 230.



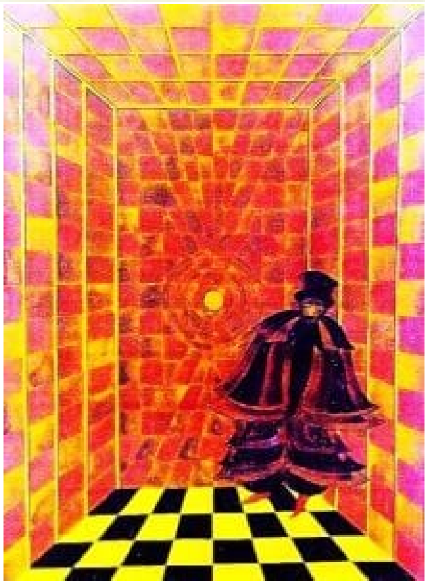
Dreams are always beautiful when the development of the personality has to proceed via the unconscious.

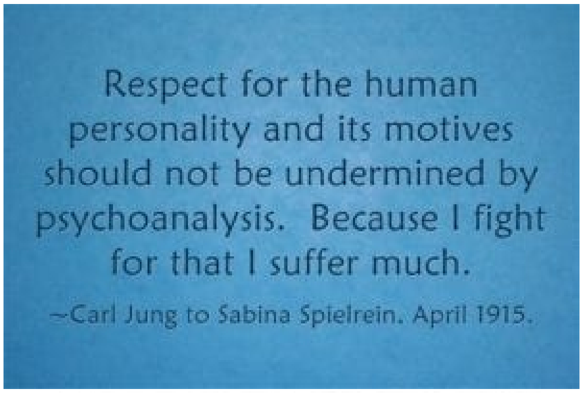
~Carl Jung, Letters Vol. I, Page 46-47



As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things.

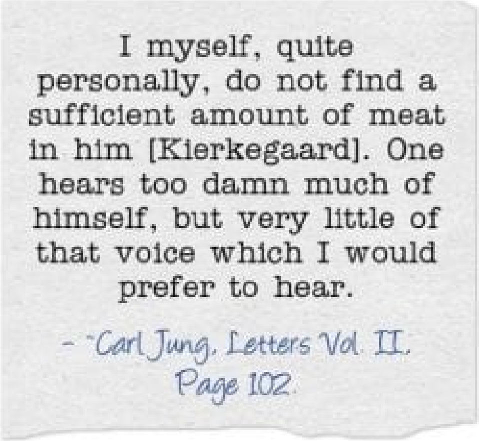
- ~Carl Jung, Visions Seminar, Page 78





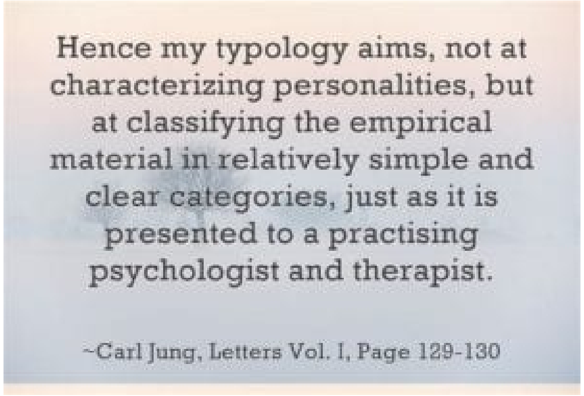
Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much.

~Carl Jung to Sabina Spielrein. April 1915.



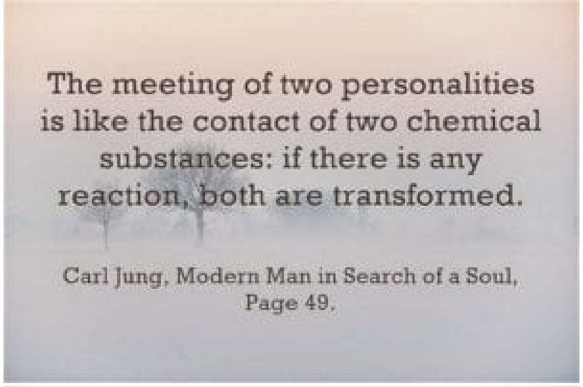
I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear.

- ~Carl Jung, Letters Vol. II, Page 102.



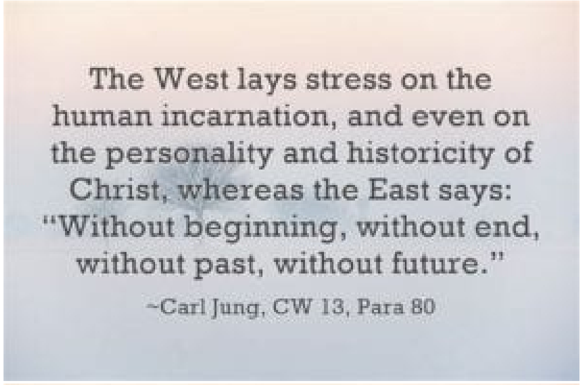
Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist.

~Carl Jung, Letters Vol. I, Page 129-130



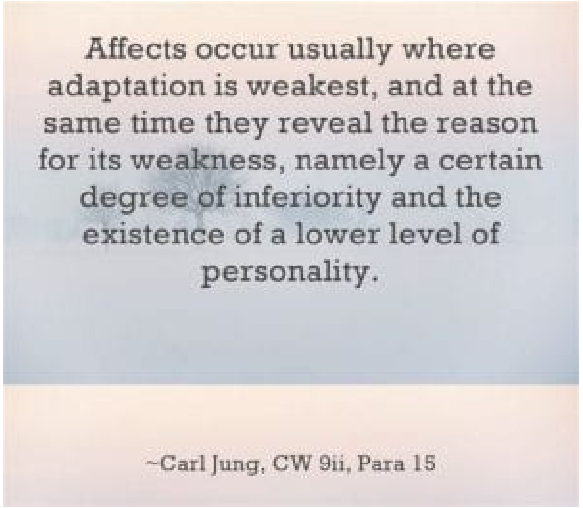
The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Carl Jung, Modern Man in Search of a Soul, Page 49.



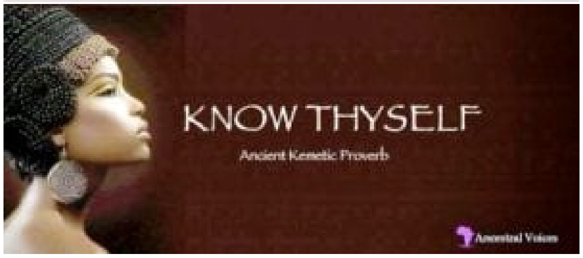
The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future."

~Carl Jung, CW 13, Para 80



Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.

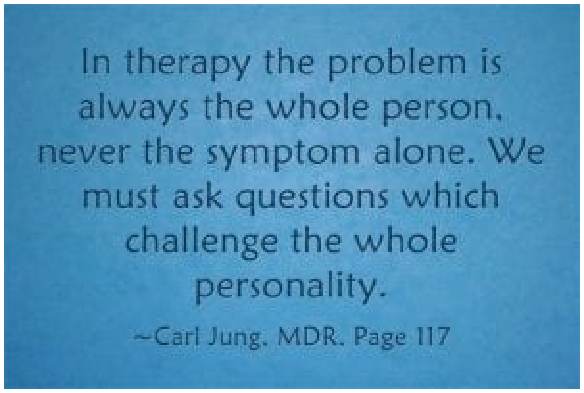
~Carl Jung, CW 9ii, Para 15



KNOW THYSELF

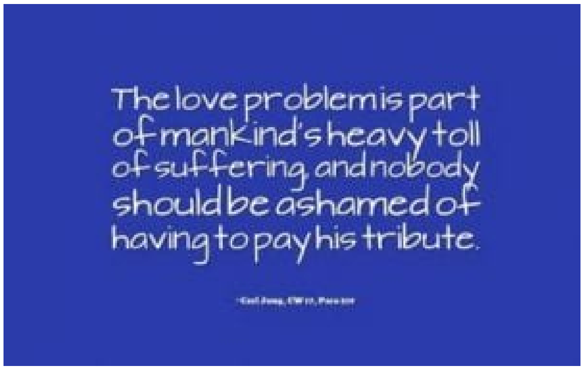
Ancient Kemetic Proverb

Ancestral Voices

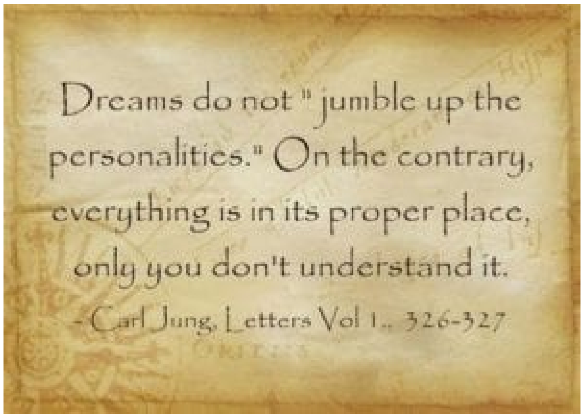


In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality.

~Carl Jung, MDR, Page 117



The love problem is part of mankind's heavy toll of suffering and nobody should be ashamed of having to pay his tribute.



Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don't understand it.

~Carl Jung, Letters Vol 1., 326-327

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1. `https://www.youtube.com/watch?v=zvisJ3oN9cM`

Carl Jung and "Compensation" [Lexicon] (2019-04-22 06:24)

[1]

Compensation:

A natural process aimed at establishing or maintaining balance within the psyche.

The activity of consciousness is selective.

Selection demands direction.

But direction requires the exclusion of everything irrelevant.

This is bound to make the conscious orientation one-sided. The contents that are excluded and inhibited by the chosen direction sink into the unconscious, where they form a counterweight to the conscious orientation. The strengthening of this counter-position keeps pace with the increase of conscious one-sidedness until finally . . . .

the repressed unconscious contents break through in the form of dreams and spontaneous images. . . .

As a rule, the unconscious compensation does not run counter to consciousness, but is rather a balancing or supplementing of the conscious orientation.

In dreams, for instance, the unconscious supplies all those contents that are constellated by the conscious situation but are inhibited by conscious selection, although a knowledge of them would be indispensable for complete adaptation["Definitions," CW 6, par. 694.]

In neurosis, where consciousness is one-sided to an extreme, the aim of analytic therapy is the realization and assimilation of unconscious contents so that compensation may be reestablished.

This can often be accomplished by paying close attention to dreams, emotions and behavior patterns, and through active imagination.

http://www.nyaap.org/jung-lexicon/c/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/402ca-1compensation.jpg`

Carl Jung on "Drugs" - Quotations (2019-04-22 14:38)

INSPIRED BY NANCY
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Question: Do you occasionally resort to stimulants of any kind (alcohol, morphine, hashish, etc.)?Answer: Oh no ! Never ! A new idea is intoxicating enough. Carl Jung, CW 18, Page 787

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Page 222.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for

Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Page 224.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Page 223.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Vol 1, Page 236.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism. Carl Jung, Letters Vol. II, Page 224.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counterpoison, but I am profoundly mistrustful of the "pure gifts of the Gods." Carl Jung, Letters Vol. II to Victor White dated 10 April 1954

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954

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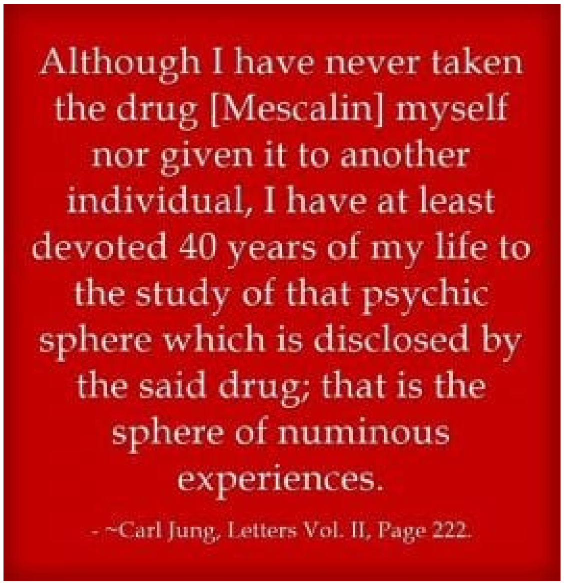
There is finally a question which I am unable to answer, as I have no corresponding experience: it concerns the possibility that a drug opening the door to the unconscious could also release a latent, potential psychosis. Carl Jung, Letters Vol. II, Pages 222-224.

The result [taking Mescalin] is a sort of theosophy, but it is not a moral and mental acquisition. Carl Jung, Letters Vol. II, 12August1957

It [taking Mescalin] is the eternally primitive man having experience of his ghost-land, but it is not and achievement of your cultural development. Carl Jung, Letters Vol. II, 12August1957

To have so-called religious visions of this kind [taking Mescalin] has more to do with physiology but nothing with religion. It is only that mental phenomena are observed which one can compare to similar images in ecstatic conditions. . Carl Jung, Letters Vol. II, 12August1957

[1]Carl Jung on "Drugs" - YouTube



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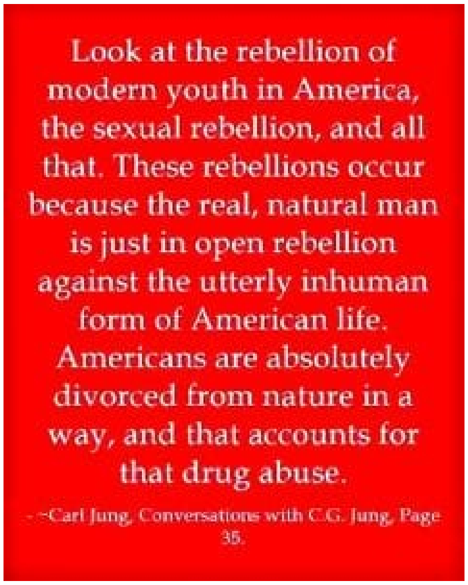

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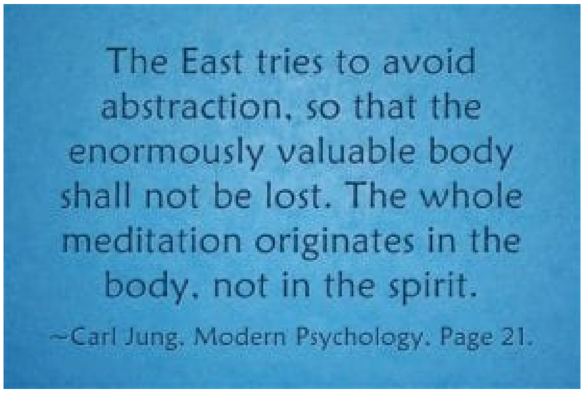
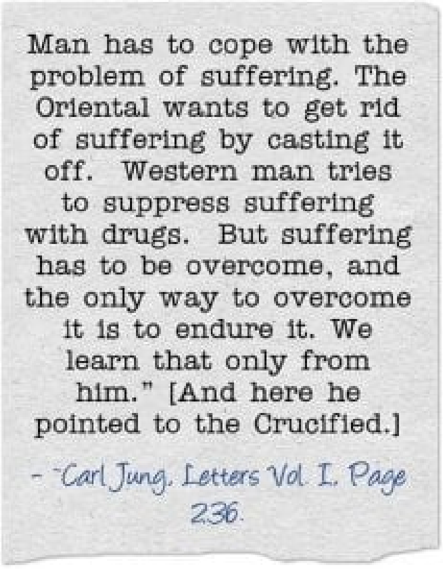


The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit.

~Carl Jung, Modern Psychology, Page 21.



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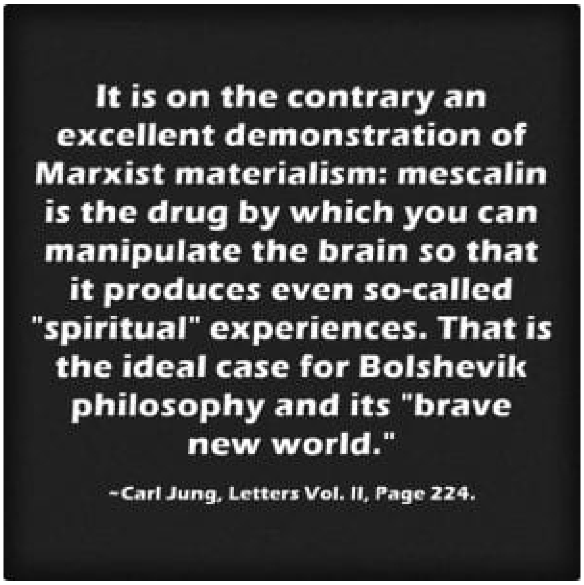

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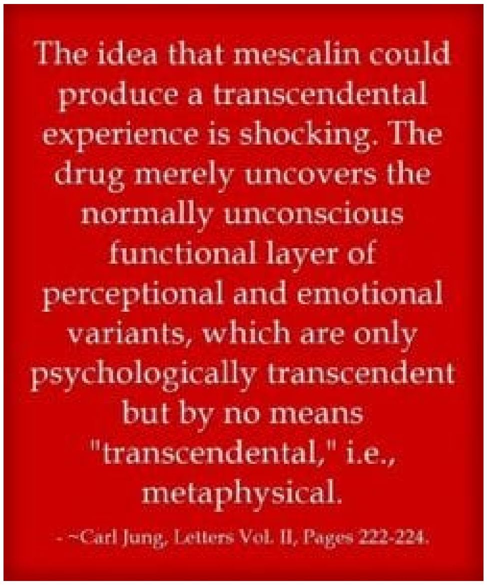

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1. `https://www.youtube.com/watch?v=0p3BbSiukZE`

Carl Jung on a “Complex.” Lexicon (2019-04-22 14:43)

[1]

Carl Jung on a “Complex.” Lexicon

Complex:

An emotionally charged group of ideas or images. (See also Word Association Experiment.)

[A complex] is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude of consciousness.["A Review of the Complex Theory," CW 8, par. 201.]

The via regia to the unconscious . . . is not the dream, as [Freud] thought, but the complex, which is the architect of dreams and of symptoms. Nor is this via so very Z"royal," either, since the way pointed out by the complex is more like a rough and uncommonly devious footpath.[Ibid., par. 210.]

Formally, complexes are "feeling-toned ideas" that over the years accumulate around certain archetypes, for instance "mother" and "father." When complexes are constellated, they are invariably accompanied by affect. They are always relatively autonomous.

Complexes interfere with the intentions of the will and disturb the conscious performance; they produce disturbances of memory and blockages in the flow of associations; they appear and disappear according to their own laws; they can temporarily obsess consciousness, or influence speech and action in an unconscious way. In a word, complexes behave like independent beings.["Psychological Factors in Human Behaviour," ibid., par. 253.]

Complexes are in fact "splinter psyches." The aetiology of their origin is frequently a so-called trauma, an emotional shock or some such thing, that splits off a bit of the psyche. Certainly one of the commonest causes is a moral conflict, which ultimately derives from the apparent impossibility of affirming the whole of one's nature.["A Review of the Complex Theory," ibid., par. 204.]

Everyone knows nowadays that people "have complexes." What is not so well known, though far more important theoretically, is that complexes can have us.[Ibid., par. 200.]

Jung stressed that complexes in themselves are not negative; only their effects often are. In the same way that atoms and molecules are the invisible components of physical objects, complexes are the building blocks of the psyche and the source of all human emotions.

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill.["A Psychological Theory of Types," CW 6, par. 925.]

Complexes obviously represent a kind of inferiority in the broadest sense . . . [but] to have complexes does not necessarily indicate inferiority. It only means that something discordant, unassimilated, and antagonistic exists, perhaps as an obstacle, but also as an incentive to greater effort, and so, perhaps, to new possibilities of achievement.[Ibid., par. 925.]

Some degree of one-sidedness is unavoidable, and, in the same measure, complexes are unavoidable too.["Psychological Factors in Human Behaviour," CW 8, par. 255.]

The negative effect of a complex is commonly experienced as a distortion in one or other of the psychological functions (feeling, thinking, intuition and sensation). In place of sound judgment and an appropriate feeling response, for instance, one reacts according to what the complex dictates. As long as one is unconscious of the complexes, one is liable to be driven by them.

The possession of complexes does not in itself signify neurosis . . . and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it.["Psychotherapy and a Philosophy of Life," CW 16, par. 179.]

Identification with a complex, particularly the anima/animus and the shadow, is a frequent source of neurosis. The aim of analysis in such cases is not to get rid of the complexes-as if that were possible-but to minimize their negative effects by understanding the part they play in behavior patterns and emotional reactions.

A complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to the very dregs what, because of our complexes, we have held at a distance.["Psychological Aspects of the Mother Archetype," CW 9i, par. 184.]

http://www.nyaap.org/jung-lexicon/c/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/e1e83-3.png`

Number and Time by Marie Louise von Franz (2019-04-22 19:17)

Marie-Louise von Franz, Number and Time

SELECTIONS

[1]

"In the final analysis the idea of an unus mundus [one world] is founded, as he [Jung] says:

"on the assumption that the multiplicity of the empirical world rests on an underlying unity ... . [E]verything divided and different belongs to one and the same world ... . [Jung, Mysterium Coniunctionis, CW 14, pars. 767-770]

"... Jung stresses, however, that there is little or no hope of illuminating this undivided existence except through antinomies. But we do know for certain that the empirical world of appearances is in some way based on a transcendental background. [Footnote: In the sense of 'transcending consciousness.' I will always use the word 'transcendental' in this sense.] It is this background which, suddenly as it were, falls into our conscious world through synchronistic happenings." p. 9

"Although the nonperceptual potential continuum or unus mundus appears to exist outside time, certain dynamic manifestations of it break through into our ordinary temporal sphere in the form of synchronistic occurrences." p. 11.

"It is not by chance that these models frequently take the form of double mandalas. They all represent attempts to throw light on the transcendental unity of existence in both a timeless and a time-bound aspect. The fact that more differentiated models of the unus mundus are double mandalas and that they are especially liable to appear when the problem of time and synchronicity becomes constellated, is presumably related to the function of number two as a threshold phenomenon." p. 95

"It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?'" p. 120

"Jung used the expression unus mundus to designate the transcendental unitary reality underlying the dualism of psyche and matter. The idea of such a unity behind all existence is based on an archetypal foundation. The expression unus mundus originated in medieval natural philosophy, where it denoted the timeless, preexistent, cosmic plan or antecedent world model, potential in God's mind, according to which he realized actual creation. Joannes Scotus Erigena, for instance, describes the process of creation (in imitation of Dionysius the Areopagite) as a transition of the excellence of God's seminal power from a 'nothingness which lies beyond all being and non-being,into forms innumerable.' This God accomplishes by means of his Wisdom (through the Son 'through whom he knows himself"). These 'causae primordiales' know themselves, for they were created in Wisdom and remain eternally in her. The Sapientia Dei [wisdom of God] or Sophia is a kind of primal unity, a uni-form image which reproduces herself, yielding a multitude of primal forms, which abide simultaneously in the unity. These 'primal forms' possess self-consciousness; Joannes Scotus Erigena also calls them the 'rationes rerum,' 'ideae,' or 'prototypa' of all existent things. Hugo de St. Victor likewise termed the Sapientia Dei the 'exemplar' of the universe, or the 'archetypus mundus' in God's mind, in whose pattern the visible world was created. ...35

"A notion similar to that of medieval theologians is also to be found in the works of certain alchemists. But they did not only conceive of the unus mundus as the initial plan of the universe existing in God's mind; for them it was also identical with the goal they were seeking, the lapis. It, like the res simplex or the philosophers' stone, was the one world. According to Paracelsus' pupil, Gerhard Dorn, the highest grade of the alchemical coniunctio consisted in the union of the total man with the unus mundus.

"The medieval philosophers merely ascribed potential reality to the 'one world' ... ; Jung also stresses the fact that he views the unitary reality underlying synchronistic phenomena as a 'potential' reality 'in so far as all those conditions which determine the form of empirical phenomena are inherent to it.' [CW 14, par. 769] The phenomena of synchronicity, however, represent sporadic actualizations of this unitary world. In contradistinction to the medieval
speculations, synchronistic phenomena provide us, as Jung emphasizes, with empirical evidence of the existence of such a unus mundus." [CW 14, pars. 767f.] pp. 171-174

"[S]ynchronistic events appear to be linked up with an individual's inner development and in some way dependent on it." p. 190

"In Mysterium Coniunctionis, [CW 14, par. 662] Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the para psychological equivalent, of the unus mundus." p. 195

"[T]he unconscious actually appears to contain a kind of 'knowledge' which is not identical with ego consciousness. In his paper 'On the Nature of the Psyche,' [CW 8] Jung took great pains to demonstrate that the archetypes of the unconscious possess a kind of 'quasi intelligence' which is not the same as our ego consciousness. Jung applied the term 'luminosity' to this quasi-consciousness of the archetypes, in order to differentiate it from the 'light' of ego consciousness. The same phenomenon can be observed from another angle when a synchronistic occurrence takes place. Inner and outer facts then behave as if their meaningful relation were in some way known, but not to our personal consciousness. Differently expressed, a 'meaning' manifests itself in synchronistic phenomena which appears to be independent of consciousness and to be completely transcendental. [CW 8, par. 948] It consists of representational images ... , and its appearances seems to be connected with the momentary activation of an archetype manifesting itself simultaneously in physical and psychic realms in the form of acausal orderedness. [CW 8, pa. 965] The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls 'absolute knowledge,' since it seems to be detached from our consciousness. [CW 8, par. 148] In other words, although the initial significance of a synchronistic event can only be experienced subjectively, the fact of a meaningful coincidence on psychic and physical levels suggests that the meaning may also have been originally present in the objective event itself; something rational or similar to meaning may inhere in the event itself. [CW 8, pars. 921-923]

"The idea that meaning lies concealed in events themselves was, as Richard Wilhelm has shown, predominant in earliest Chinese culture. We also come across it in the West, in Heraclitus'36 conception of logos, to mention one example. Another version of this view is to be found in the Aristotelian idea of the nous poietikos, an active intelligence inherent in the physical universe which is secondarily manifest in the human soul as the 'natural light' and is capable of influencing man's thinking.

"In his work on synchronicity, Jung cites a number of other thinkers, both ancient and medieval, who believed in ... a correspondentia or sympathy of all things, whose 'meaning' lay hidden in objective phenomena of the outer world and could be investigated with the help of mantic procedures. These are the residue of a primitive magical thinking which has been more or less eliminated in the development of our more exact modern sciences. In the course of the
development of these sciences, however, the baby has, as so often before, been thrown out with the bathwater, so that the directly observable manifestations of 'absolute knowledge' in the collective unconscious have also been thrown away." pp. 199-201

"Jung ... describes genuine synchronistic phenomena as 'parapsychological,' marginal phenomena which are only observable when our ego consciousness becomes 'dimmed.' This would mean that the luminosity of a constellated archetype, which shines forth in the 'meaning' of a synchronistic event, increases its energetic charge in proportion to the degree that the light concentration of ego consciousness diminished ... ." p. 225

"[T]he use of a divinatory oracle represents an attempt to induce a spontaneous manifestation of the ... autonomous spirit by offering him 'his' speech ... . By means of the chance throw of coins or twigs, a 'hole' is introduced into the field of consciousness through which the autonomous dynamism of the collective unconscious can break in." pp. 226f.

"[A]ccording to Jung, the manifestation of an archetype in synchronistic phenomena can appear both as an 'act of creation in time' and as the 'eternal presence of this single act.'" p. 254

"The God Shiva ... bore the title of Maha-K la ('great time') or K la Rudra ('all-consuming time').
As Heinrich Zimmer remarks, he symbolized the energy of the universe, the forms in which he revealed himself eternally creating, preserving, and destroying. The personification of Shiva as time was later incorporated into another image, the goddess Kli (a word signifying the feminine form of k la, 'time'), who represented his activating energy (shakti). With good reason Hermann Güntert equates the world k la with the Greek kairos which means 'to attach the thread of a web together.' In this sense kairos signifies the 'right order' in time. The association of kairos with the goddesses weaving time alludes once again, we must mention in passing, to the idea of a 'field' in which 'meaningful connections' are interwoven like threads of a fabric." pp. 255f.

"When such a constellation exists and eternity breaks through momentarily into our temporal system, the primal unity actively manifests itself and temporarily unites the double structures into one, so to speak. This is how the unus mundus becomes revealed in the phenomenon of synchronicity." 263

Concerning the divinity Fa and the soul, ye, in the beliefs of the Fon tribe of West Africa: "Every living person possesses an invisible soul (ye), but he does not understand its meaning; 'therefore whoever seeks the mystery of his life must for this reason approach Fa. He is called Fa and is the only principle (ye) which can reveal the truth about the greater life.'" p. 267

"According to certain ideas of the alchemists, the individuated human being who has become unified must join himself to this mercurial spirit, 'not with the world of multiplicity ... but with a potential world, the eternal foundation of all empirical experience ... '" p. 270

[A] preconscious spiritual order lies at the base of all love relationships. Because there seems to exist such a spiritual ’objective’ order at the base of Eros, it is expressed in the seemingly abstract, feeling less, impersonal order of numbers, as a clear, immutable factor free from illusions." p. 293

The "cosmic ordering of the Self constitutes the ultimate mystery behind all human desire and behavior, an unfathomable and fearsome mystery.

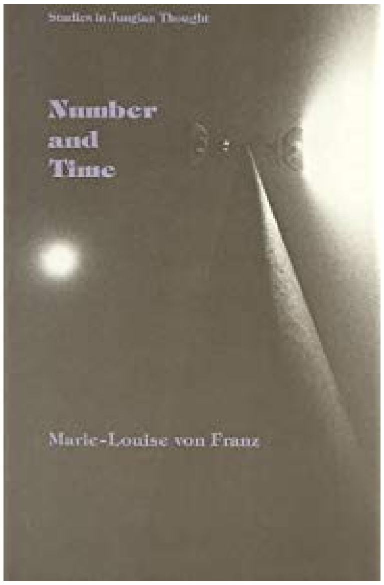
"The dead, according to many people’s beliefs, concern themselves with this inexorable objective order behind all existence." p. 293

"According to ... myths the dead occupied themselves with the primal ordering of existence, in which all things lie in their natural order beyond the realm of the wishes and desires haunting our ego and its temporal earthly existence." p. 298

Behind synchronicity "lies the operation of a cosmic Eros which corresponds to an individual’s urge to individuation and which, paradoxically, leads men in the end to a state of universal relatedness with existence." p. 299

"Since the concept of the unus mundus transcends consciousness, it is represented in mankind’s historical Weltanschauungen by symbols, which most frequently consist of a double mandala portraying both the timeless and time-bound order of existence. While the timeless order seems to relate to the general concept of acausal orderedness in the physical and psychic realms, the time-bound order refers more to peripheral phenomena, such as synchronistic happenings, that are creative acts in time. The timeless acausal orderedness lies at the base of all transmittable
information and cognition processes operating in man, and the time-bound synchronistic phenomena underlie those individually experienced messages of the unconscious which can only be adequately interpreted by the individual. The two systems are incommensurable, and because of this they form a fitting symbol for the ultimate unity of existence as a coincidentia oppositorum. In their mirrored images, as one reality reflects off the other, lies the mystery of their experienceability by the individual." pp. 304f.

CW = The Collected Works of C.G. Jung

[2] 
Studies in Jungian Thought
Number and Time
Marie-Louise von Franz

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/6/65/Le_Temps.JPG/220px-Le_Temps.JPG`
2. `http://ecx.images-amazon.com/images/I/41kXnE9o4fL._SL500_AA300_.jpg`

Carl Jung: "We are prejudiced in regard to the animal." (2019-04-23 03:20)

[1]

We are prejudiced in regard to the animal.

People don’t understand when I tell them they should become acquainted with their animals or assimilate their animals.

They think the animal is always jumping over walls and raising hell all over town.

Yet in nature the animal is a well-behaved citizen.

It is pious, it follows the path with great regularity, it does nothing extravagant.

Only man is extravagant.

So if you assimilate the character of the animal you become a peculiarly law-abiding citizen, you go very slowly; and you become very reasonable in your ways, in as much as you can afford it" Carl Jung, Visions I, p. 168.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/3309e-1.jpg`

Carl Jung on the Catholic “Mass” – Anthology (2019-04-23 03:30)

[1]

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

http://carljungdepthpsychology.blogspot.com/2013/10/carl-jung-on-symbolism-of -mass.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bmass.jpg`

Carl Jung and “Dragons” – Anthology (2019-04-23 03:30)

[1]

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end.

This is also the fate of the Logos: in the end it poisons us all.

In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison.

We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death.

The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Water is the commonest symbol for the unconscious.

The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness.

Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times. Carl Jung, Modern Psychology, Page 43.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Carl Jung across the web:

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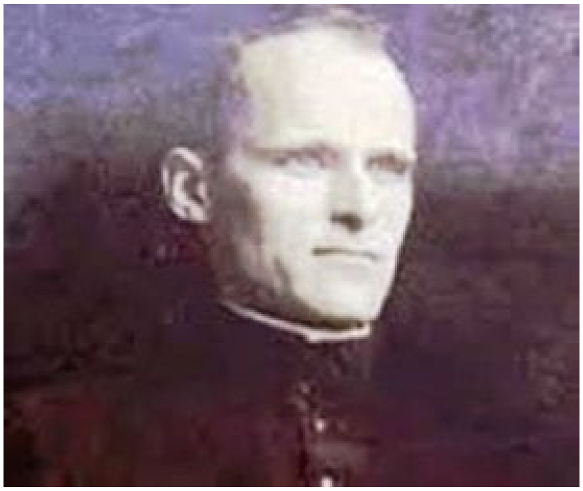
Carl Jung on "Victor White" - Anthology (2019-04-23 03:30)



Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me. Carl Jung Letter to Victor White, 23 Jan 1947.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White” is wriggling as well as he can. He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it. Carl Jung, Letters Vol. II, Pages 227-229

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

My discussion of the privatio boni with Victor [White] was a very unsatisfactory experience. Carl Jung, Letters Vol. II, Page 93.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Pages 544-546

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science.. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . . Carl Jung to Victor White, 5Oct1945

Carl Jung: In the redemption of the individual, the whole past will be redeemed, (2019-04-23 03:55)

Exactly the same idea is expressed in the Epistles of St. Paul where he says that all living beings, the whole of creation, is waiting for the revelation of the children of God; they are waiting to celebrate their apokatastasis, their reinstallation with the redemption of the children of God.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been.

Primitives express that quite plainly; they say that when the hero steps out of the belly of the monster, not only he comes out but his dead parents who have also been swallowed by the time dragon, and not only his parents but all the people of the tribe who have disappeared in time, and even rivers and mountains and woods, whole countries come out of the whale-dragon.

All the vanished memories of former situations will be restored, everything will be brought back to its original condition. Carl Jung, Visions Seminar, Page 1280

Carl Jung across the web:

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Carl Jung: I speak to you of joy. (2019-04-23 04:02)

[1]

In this moment my vision ended. And Diahmon went away and I was alone. And I remained apart as I had been told.
But in the fourth night I saw a strange form, a man wearing a long coat and a turban; his eyes shone cleverly and kindly like a wise doctor's.

He approached me and said, "I speak to you of joy."

But I answered, "You want to speak to me of joy? I bleed from the thousand fold wounds of men."

He replied, "I bring healing. Women taught me this art. They know how to heal sick children. Do your wounds burn you? Healing is at hand. Give ear to good counsel and do not be incensed."

I retorted, "What do you want? To tempt me? Mock me?"

"What are you thinking?" he interrupted, "I bring you the bliss of paradise, the healing fire, the love of women." (Footnote 132.) Carl Jung; The Red Book; Scrutinies; Page 355.

Footnote 132:

The version of this dialogue in Black Book 6 includes the following interchange:

[I:] "What about polygamy, houris, and paradise?"

[Visitor]: "Many women amount to many books. Each woman is a book, each book a woman."

The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas.

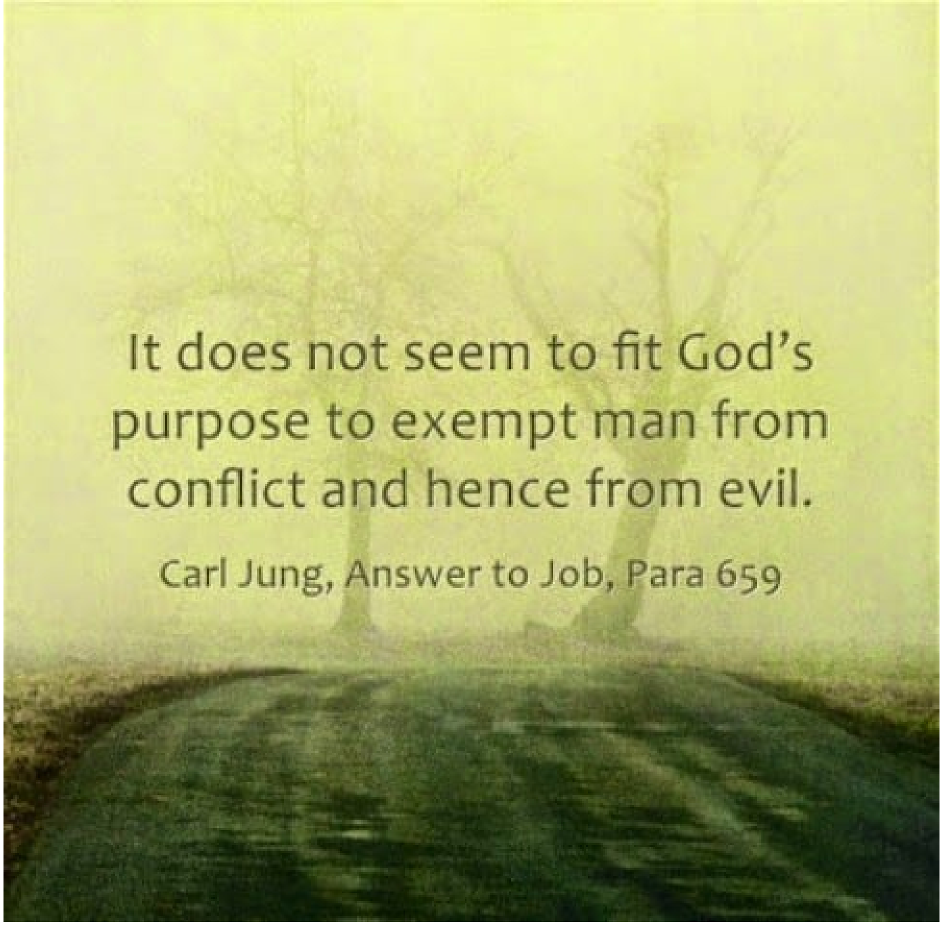
Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much" (p. 56). (Cf. The Koran 56:12-39).
In Norse mythology, the Valkyries escorted the brave who were slain in battle to Valhalla and tended them there.

Image: Houris in paradise, riding camels. From a 15th-century Persian manuscript. However, there is no evidence of describing a Houri on a camel in Quran or Sunnah.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/cf991-houris.jpg`

Carl Jung on "Conflict." Lexicon (2019-04-23 04:07)

[1]


It does not seem to fit God's purpose to exempt man from conflict and hence from evil.
Carl Jung, Answer to Job, Para 659

Carl Jung on “Conflict.” Lexicon

Conflict:

A state of indecision, accompanied by inner tension.

The apparently unendurable conflict is proof of the rightness of your life. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels.[C.G. Jung Letters, vol. 1, p. 375.]

The self is made manifest in the opposites and in the conflict between them; it is a coincidentia oppositorum [coincidence of opposites]. Hence the way to the self begins with conflict.["Individual Dream Symbolism in Relation to Alchemy," CW 12, par. 259.]

Conflict is a hallmark of neurosis, but conflict is not invariably neurotic. Some degree of conflict is even desirable since without some tension between opposites the developmental process is inhibited. Conflict only becomes neurotic when it interferes with the normal functioning of consciousness.

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]

When a conflict is unconscious, tension manifests as physical symptoms, particularly in the stomach, the back and the neck. Conscious conflict is experienced as moral or ethical tension. Serious conflicts, especially those involving love or duty, generally involve a disparity between the functions of thinking and feeling. If one or the other is not a conscious participant in the conflict, it needs to be introduced.

The objection [may be] advanced that many conflicts are intrinsically insoluble. People sometimes take this view because they think only of external solutions-which at bottom are not solutions at all. . . . A real solution comes only from within, and then only because the patient has been brought to a different attitude.["Some Crucial Points in Psychoanalysis," CW 4, par. 606.]

Jung’s major contribution to the psychology of conflict was his belief that it had a purpose in terms of the self-regulation of the psyche. If the tension between the opposites can be held in consciousness, then something will happen internally to resolve the conflict. The solution, essentially irrational and unforeseeable, generally appears as a new attitude toward oneself and the outer situation, together with a sense of peace; energy previously locked up in indecision is released and the progression of libido becomes possible. Jung called this the tertium non datur or transcendent function, because what happens transcends the opposites.

Holding the tension between opposites requires patience and a strong ego, otherwise a decision will be made out of desperation. Then the opposite will be constellated even more strongly and the conflict will continue with renewed force.

Jung’s basic hypothesis in working with neurotic conflict was that separate personalities in oneself-complexes-were involved. As long as these are not made conscious they are acted out externally, through projection. Conflicts with other people are thus essentially externalizations of an unconscious conflict within oneself.

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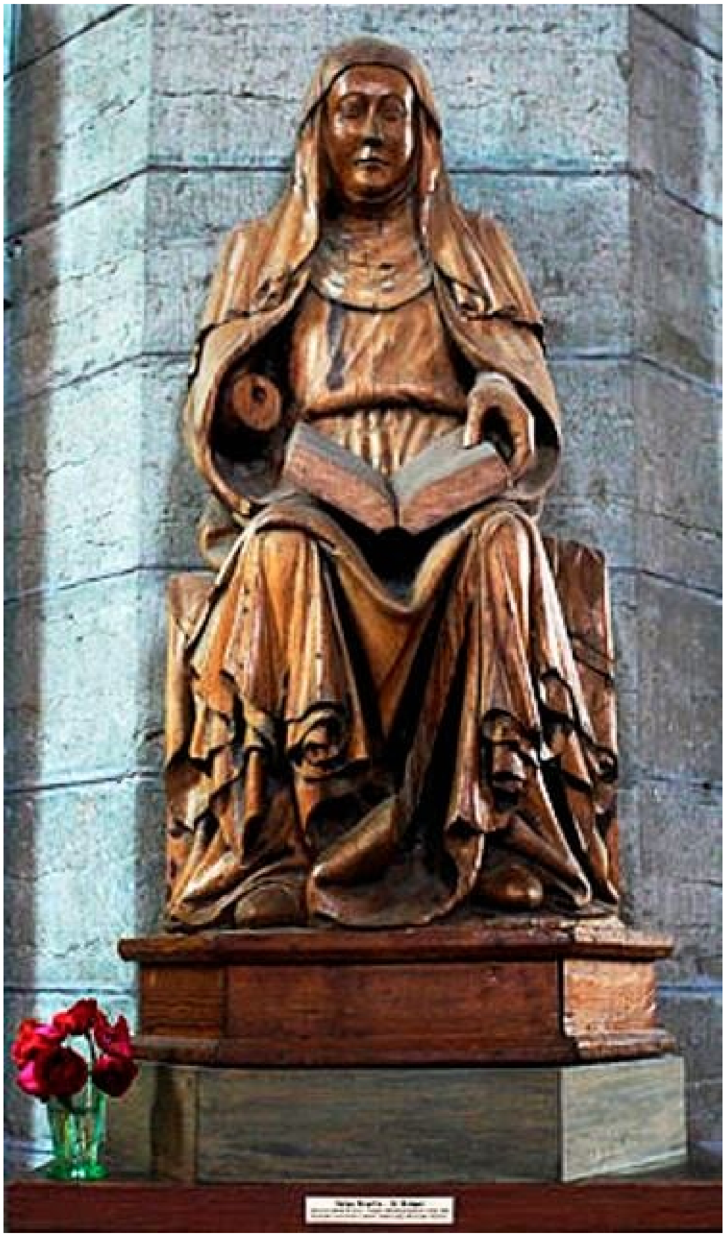
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/f7d5e-1.jpg`

Carl Jung: “And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.” (2019-04-23 04:09)

[1]



[Carl Jung: “And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.”]

To Hans Schmid

Dear friend, 6 November 1915

In the meantime, and after long reflection, the problem of resistance to understanding has clarified itself for me.

And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.

In a vision she saw the devil who spoke w1th God and had the following to say about the psychology of devils:

"Their belly is so swollen because their greed was boundless, for they filled themselves and were not sated, and so great was their Greed that, had they but been able to gain the whole world, they would gladly have exerted themselves, and would moreover have desired to reign in heaven. A like greed is mine. Could I but win all the souls in heaven and on earth and in purgatory, I would gladly snatch them."

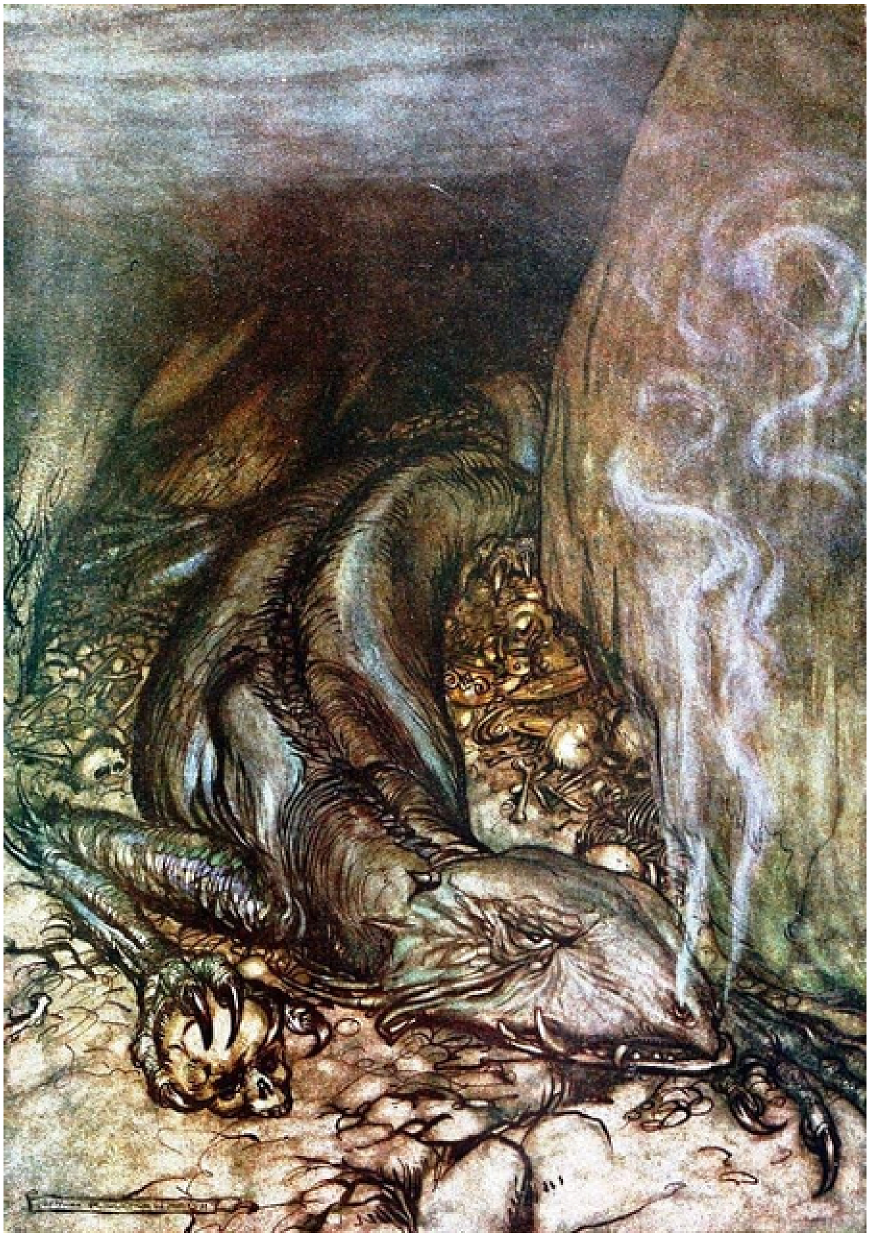
So the devil is the devourer.

Understanding = comprehendere and is likewise a devouring.

Understanding swallows you up.

But one should not let oneself be swallowed if one is not minded to play the hero’s role, unless it be that one really is a hero who can overpower the monster from within.

And the understander in tum must be willing to play the role of Fafner and devour indigestible heroes.



It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself.

One can be destroyed by them.

In wanting to understand, ethical and human as it sounds, there lurks the devil’s will, which though not at first perceptible to me, is perceptible to the other.

Understanding is a fearfully binding power, at times a veritable murder of the soul as soon as it flattens out vitally important differences.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped."

That is why symbols want to be mysterious; they are not so merely because what is at the bottom of them cannot be clearly apprehended.

The symbol wants to guard against Freudian interpretations, which are indeed such pseudo-truths that they never lack for effect.

With our patients "analytical" understanding has a wholesomely destructive effect, like a corrosive or thermo-cautery, but is banefully destructive on sound tissue.

It is a technique we have learnt from the devil always destructive, but useful where destruction is necessary.

But on can commit no greater mistake than to apply the principles of this technique to an analyzed psychology.

More than that all understanding in general, which is a conformity with general points of view, has the diabolical element in it and kills.

It is a wrenching of another life out of its own course, forcing it into a strange one in which it cannot live.

Therefore, in the later stages of analysis, we must help people towards those hidden and unlockable symbols, where the germ lies hidden like the tender seed in the hard shell.

There should truly be no understanding in this regard, even if one were possible.

But if understanding is general and manifestly possible, then the symbol is ripe for destruction, as it no longer conceals the seed which is about to break from their shell.

I now understand a dream I once had, which made a great impression on me: I was standing in my garden and had dug open a rich spring of water that gushed forth.

Then I had to dig another deep hole, where I collected all the water and conducted it back into the depths of the earth again.

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life.

The menacing and dangerous thing about analysis is that the individual is apparently understood: the devil eats his soul away, which naked and exposed, robbed of its protecting shell, was born like a child into the light.

That is the dragon, the murderer, that always threatens the newborn divine child.

He must be hidden once more from the "understanding" of humanity.

True understanding seems to be one which does not understand yet lives and works.

Once when Ludwig the Saint visited the holy Aegidius incognito, and as the two, who did not know each other came face to face, they both fell to their knees before each other embraced and kissed-and spoke no word together.

Their gods recognized each other, and their human parts followed.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.

The patient we must understand, for he needs the corrosive medicine.

We should bless our blindness for the mysteries of the other; it shields us from devilish deeds of violence.

We should be connivers at our own mysteries but veil our eyes chastely before the mystery of the other, so far as, being unable to understand himself, he does not need the "understanding" of others.

[UNSIGNED] Carl Jung, Letters Vol. 1, Pages 31-32

Images:

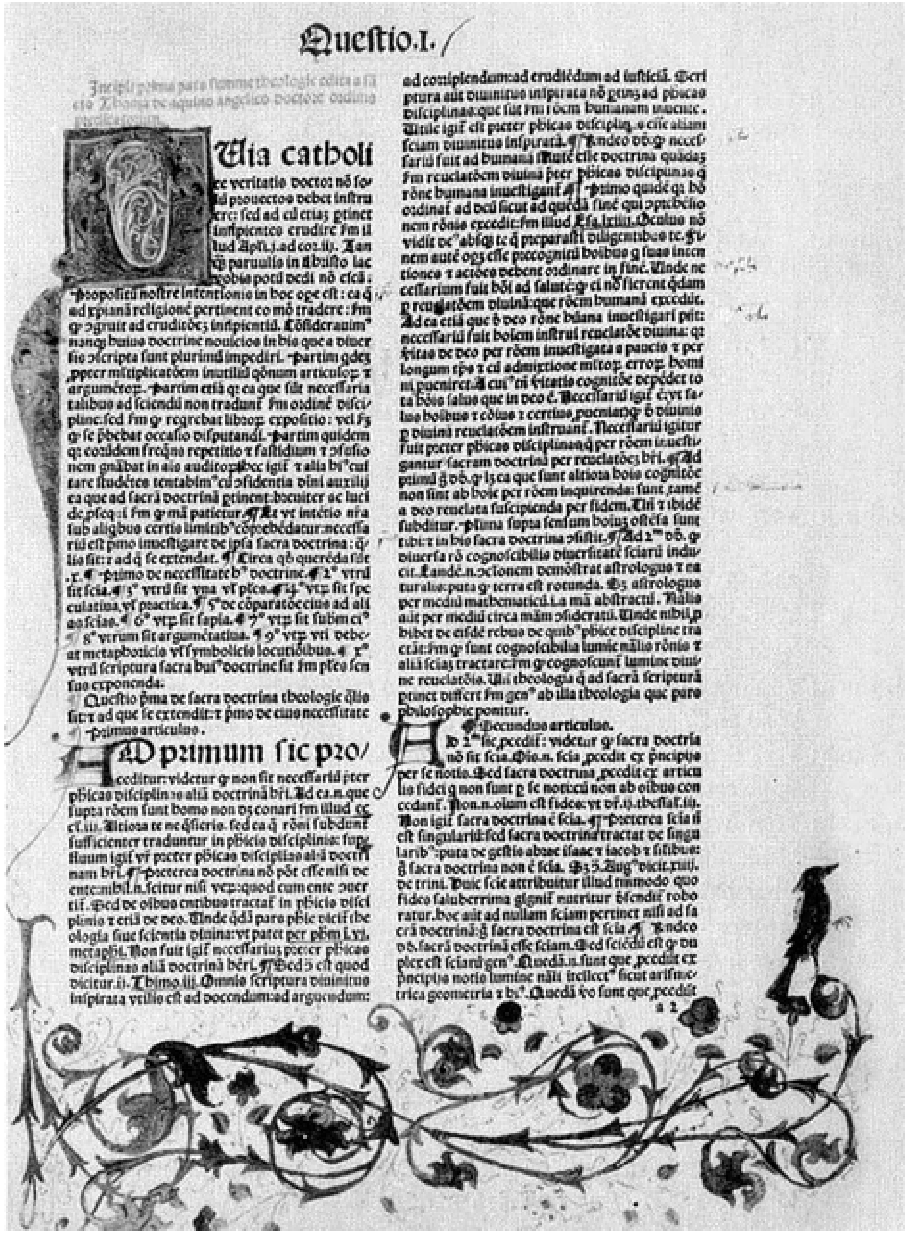
1. Brigitta of Sweden

2. Fafner guarding his hoard of gold

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/15789-bridget.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d24d1-fafner.jpg`

Carl Jung on the “Summa.” (2019-04-23 04:30)

[1]



You sit and lean against the wall, and look at the beautiful, riddle-some totality.

The Summa lies before you like a book, and an unspeakable greed seizes you to devour it.

Consequently you lean back and stiffen and sit for a long time.

You are completely incapable of grasping it.

Here and there a light flickers, here and there a fruit falls from high trees which you can grasp, here and there your foot strikes gold.

But what is it, if you compare it with the totality, which lies spread out tangibly close to you?

You stretch out your hand, but it remains hanging in invisible webs.

You want to see it exactly as it is but something cloudy and opaque pushes itself exactly in between.

You would like to tear a piece out of it; it is smooth and impenetrable like polished steel.

So you sink back against the wall, and when you have crawled through all the glowing hot crucibles of the Hell of doubt, you sit once more and lean back, and look
at the wonder of the Summa that lies spread out before you.

Here and there a light flickers, here and there a fruit falls.

For you it is all too little.

But you begin to be satisfied with yourself, and you pay no attention to the years passing away.

What are years?

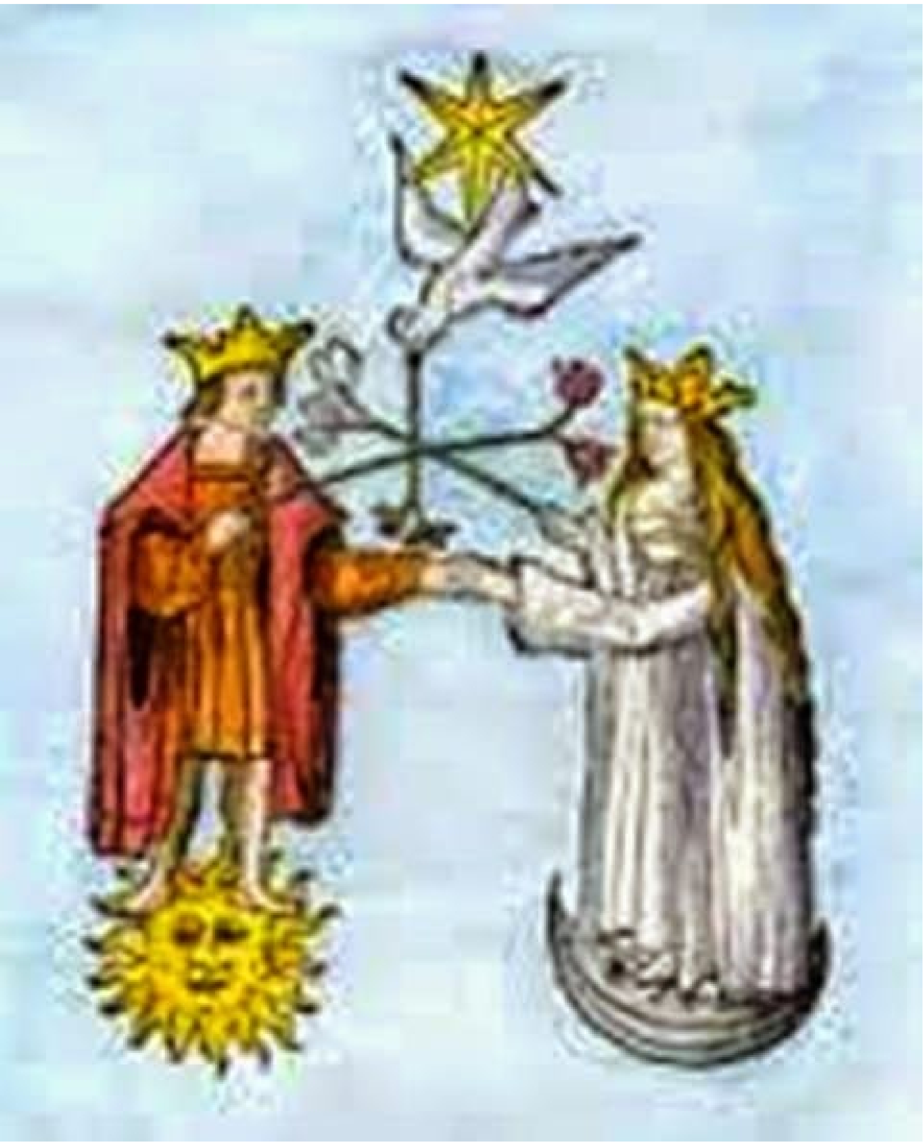
What is hurrying time to him that sits under a tree?

Your time passes like a breath of air and you wait for the next light, the next fruit. Carl Jung, The Red Book, Page 270.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/ca519-2.jpg`

Carl Jung on the “Coniunctio.” Lexicon (2019-04-23 04:57)

[1]



Carl Jung on the “Coniunctio.” Lexicon

Coniunctio:

Literally, "conjunction," used in alchemy to refer to chemical combinations; psychologically, it points to the union of opposites and the birth of new possibilities.

The coniunctio is an a priori image that occupies a prominent place in the history of man’s mental development.

If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan.

The Christian source is unmistakably the doctrine of Christ and the Church, sponsus and sponsa, where Christ takes the role of Sol and the Church that of Luna.

The pagan source is on the one hand the hieros-gamos, on the other the marital union of the mystic with

God.["The Psychology of the Transference," CW 16, par. 355.]

Other alchemical terms used by Jung with a near-equivalent psychological meaning include unio mystica (mystic or sacred marriage), coincidentia oppositorum (coincidence of opposites), complexio oppositorum (the opposites embodied in a single image) unus mundus (one world) and Philosophers' Stone.

http://www.nyaap.org/jung-lexicon/c/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/d853a-1.jpg`

Carl Jung: Young children have a consciousness which is remarkable. (2019-04-23 06:05)

[1]

Young children have a consciousness which is remarkable.

I find the psychology of little children exceedingly difficult; their dreams, for instance, are amazingly difficult. One would assume that they would be quite simple but they are far from that.

Of course some are obvious, but they have an unusual number of great dreams, and great visions too, and to deal with them requires an hypothesis which makes one quite dizzy.

One has to assume that they have a consciousness of the collective unconscious, an amazing thing.

It makes little children seem quite old, like people who have lived a full life and who have a very profound idea of what
consciousness really is.

Hence the saying: fools and children speak the truth. It is because they know it.

Children have the vision still hanging over them of things which they have never seen, and could not possibly have seen, and
which are in accordance with the theory of reincarnation.

It is just as if reminiscences of a former life were carried over into this life, or from the ancestral life perhaps, we don't know.

I could tell you children's dreams which are simply uncanny, and if you want to interpret them at all, you have to use uncanny means.

They cannot be explained even by the psychology of the parents.

They must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision.

I know a case where a vision affected a whole life.

Individuals can be stunted all through their lives by a vision in childhood.

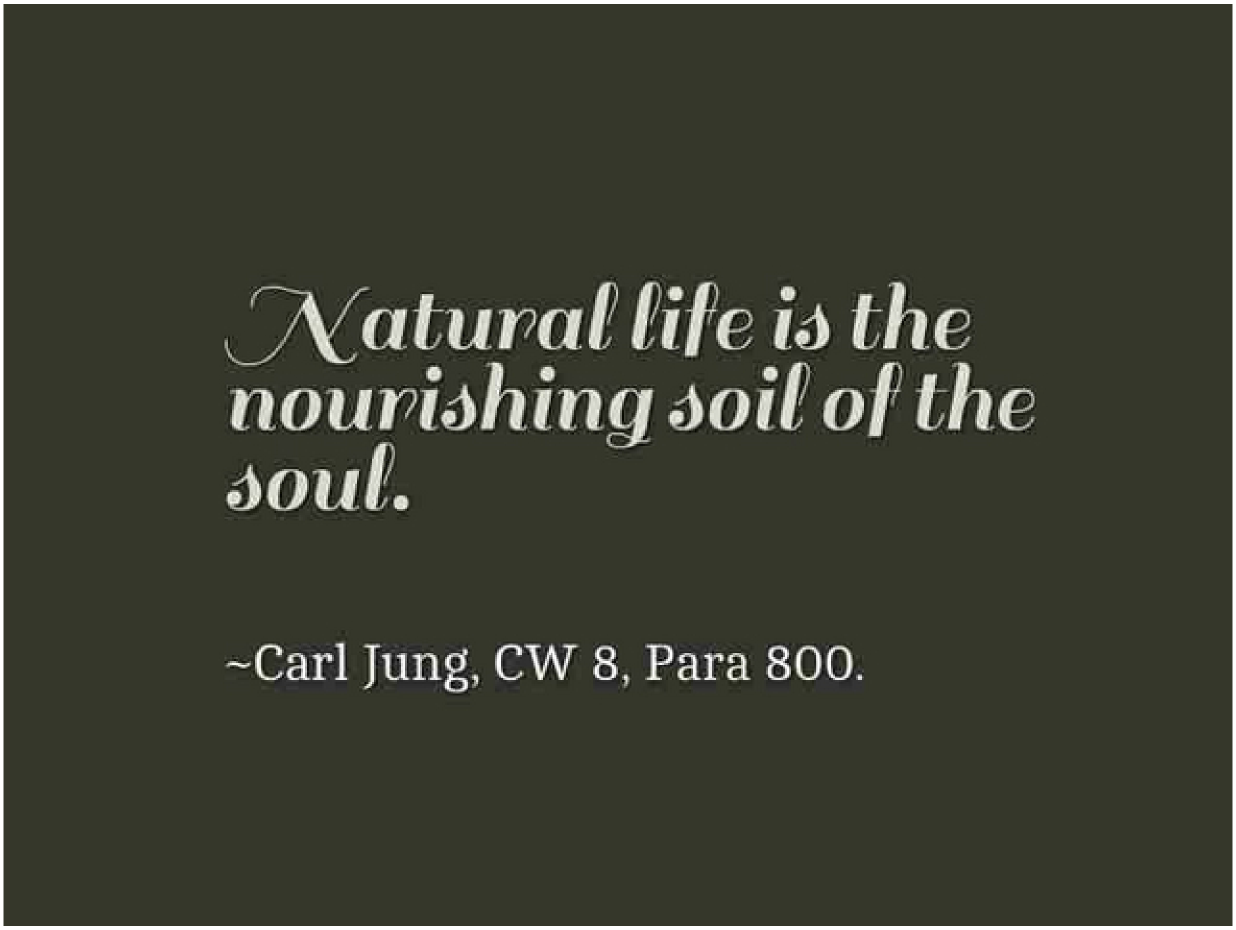
Such children are not quite born—their birth takes place much later, when they can detach.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/d767a-12bchildren.jpg`

Carl Jung Quotations 30 (2019-04-23 06:32)

[1]



Natural life is the nourishing soil of the soul.

~Carl Jung, CW 8, Para 800.

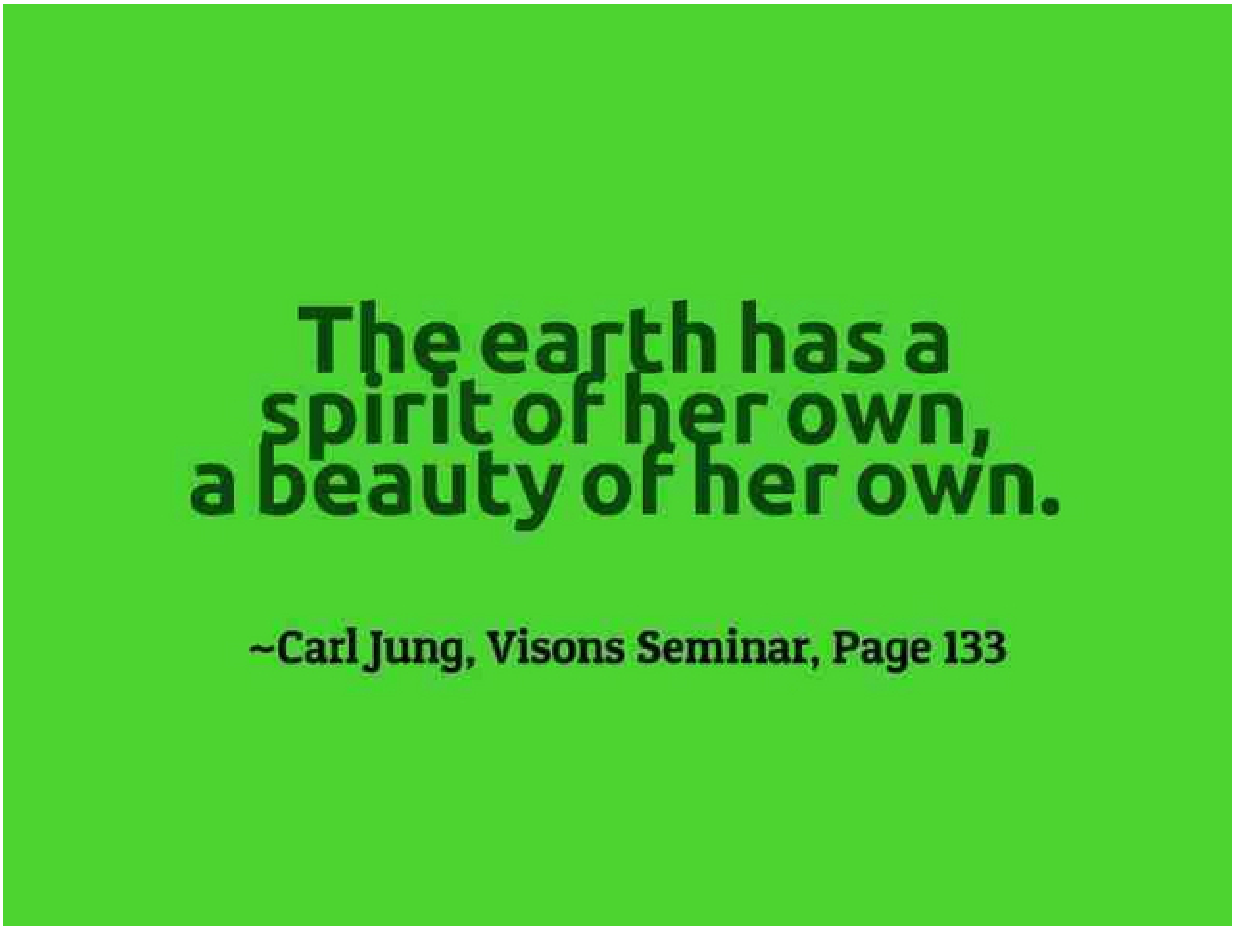
Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

[2]

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.

~Carl Jung, C.G. Jung Speaking; Pages 201-203

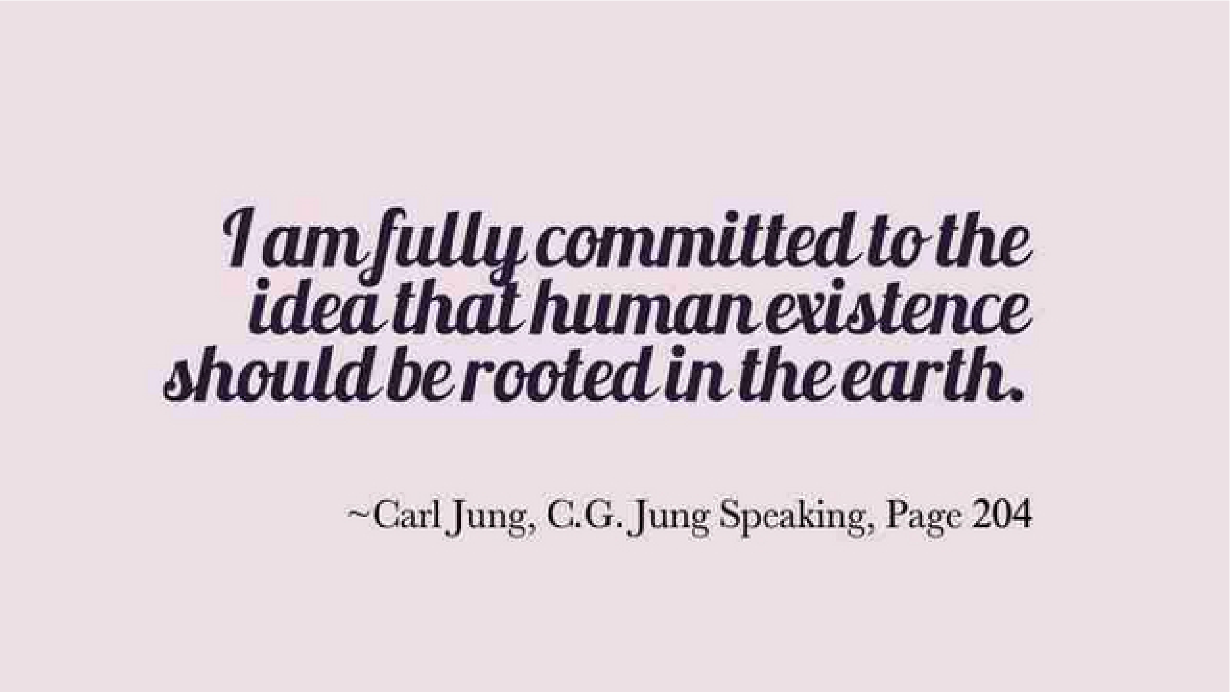
The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203



The earth has a
spirit of her own,
a beauty of her own.

~Carl Jung, Visons Seminar, Page 133

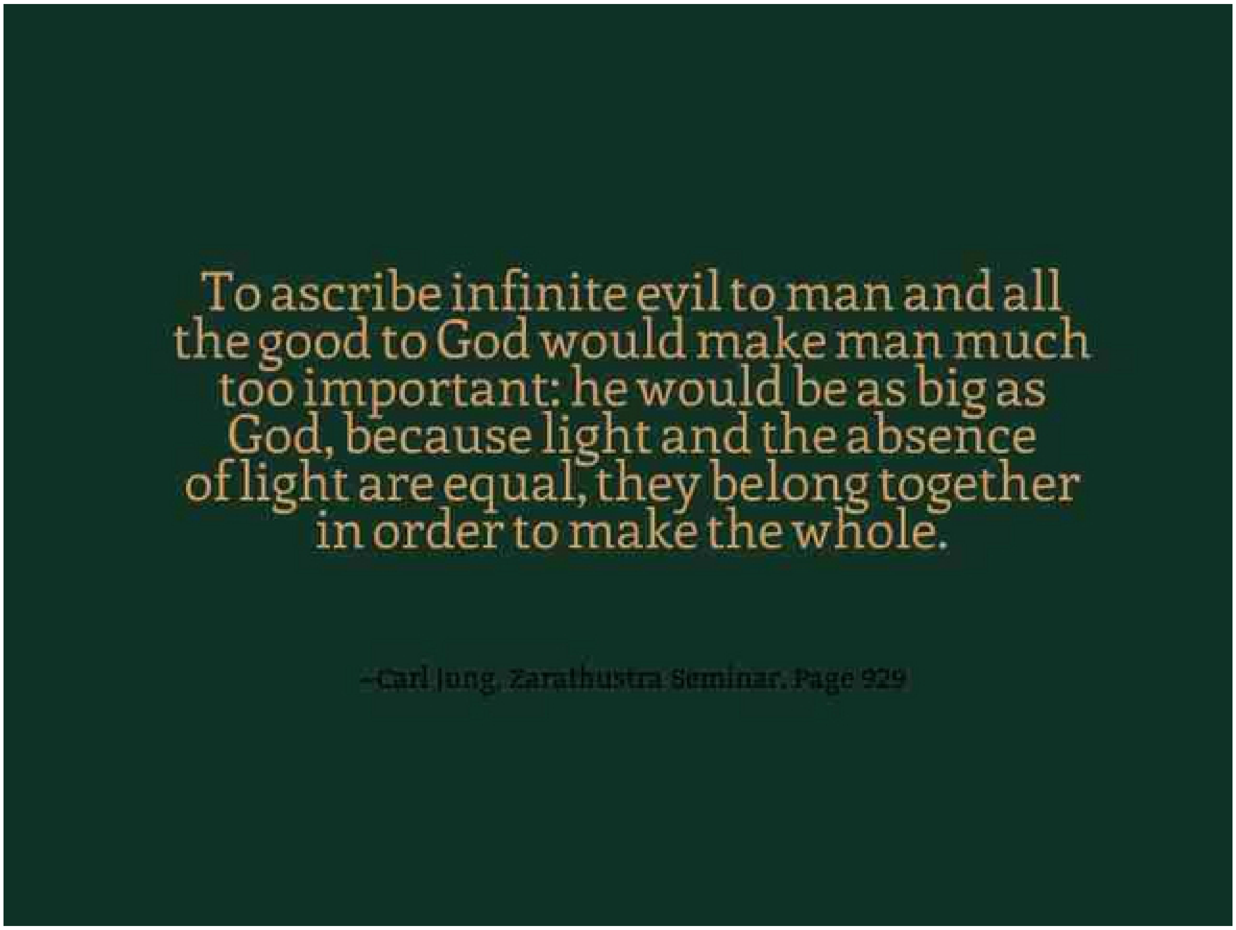
The earth has a spirit of her own, a beauty of her own. Carl Jung, Visons Seminar, Page 133



I am fully committed to the idea that human existence should be rooted in the earth.

~Carl Jung, C.G. Jung Speaking, Page 204

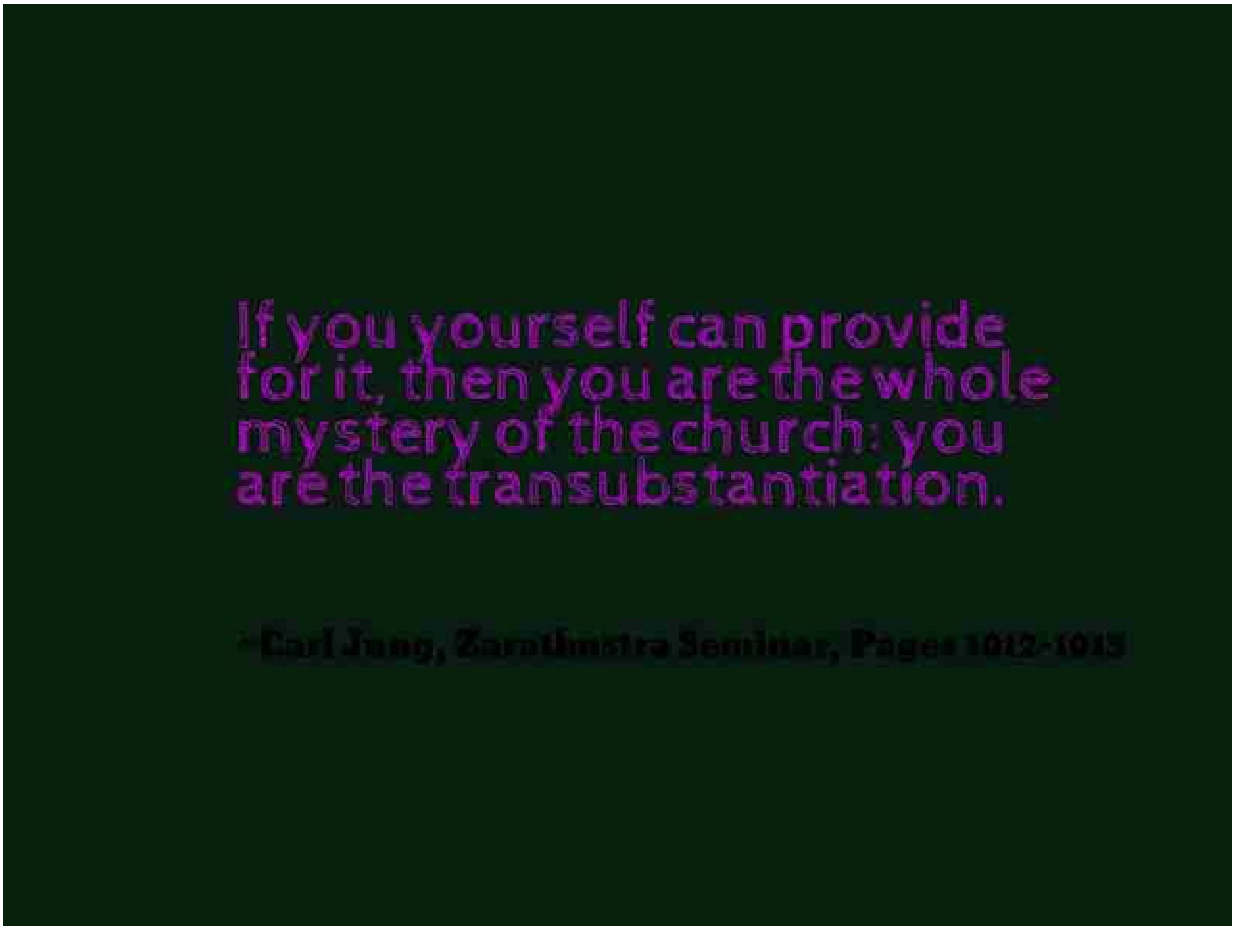
I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking, Page 204



To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole.

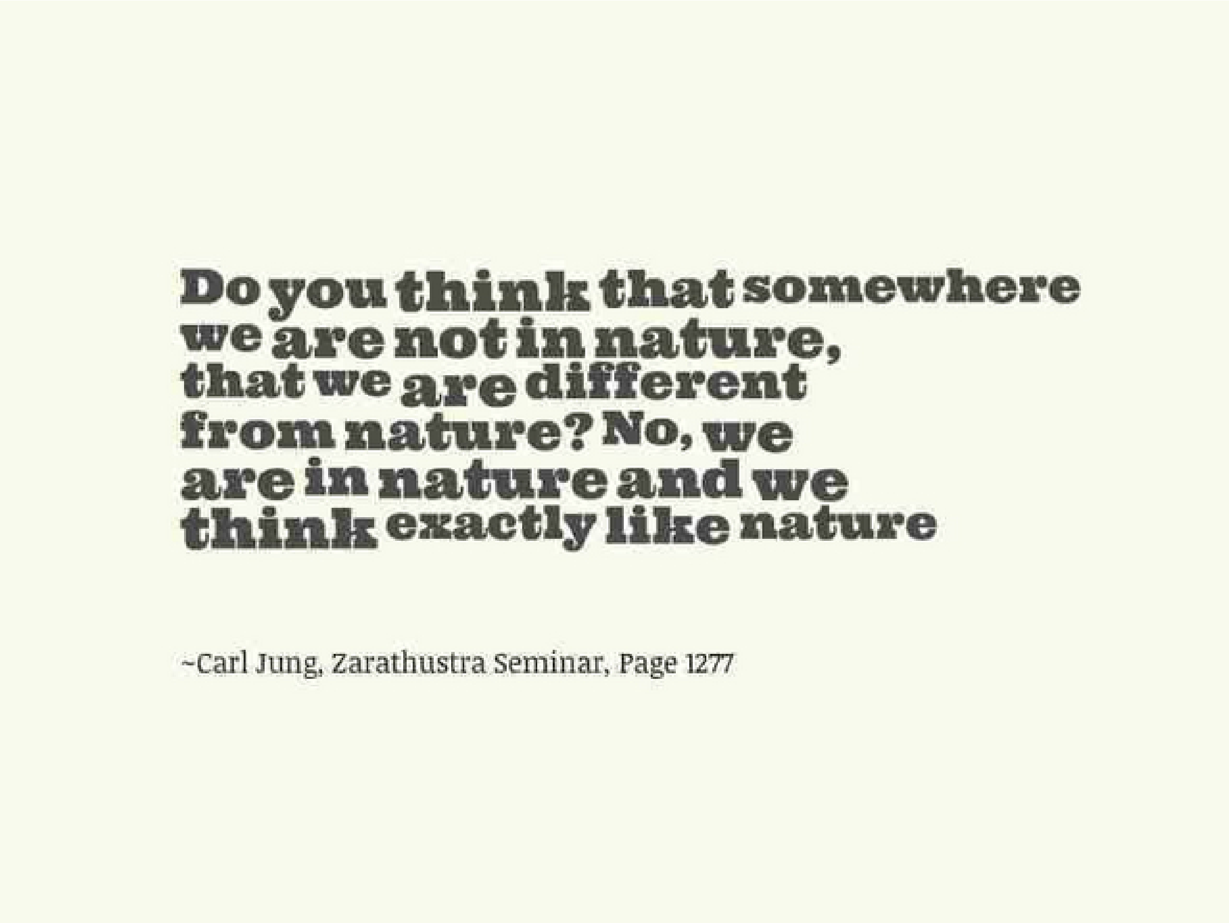
–Carl Jung, Zarathustra Seminar, Page 929

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929


If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation.

-Carl Jung, Zarathustra Seminar, Pages 1012-1013

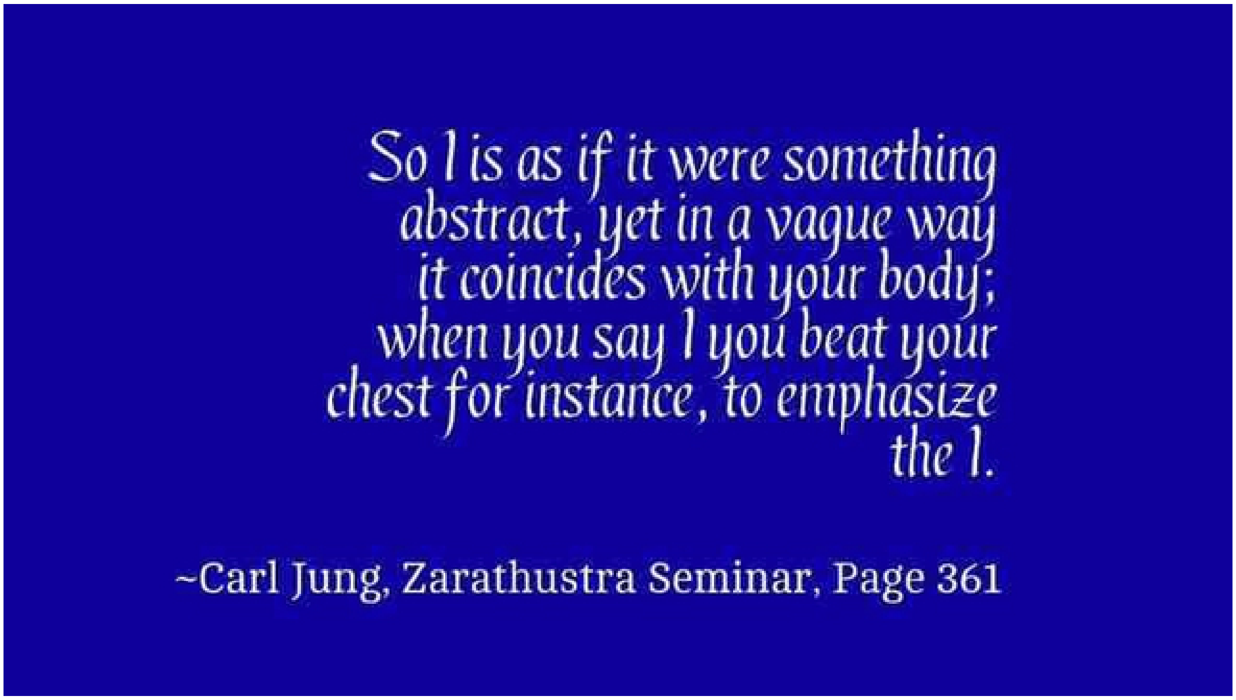
If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013



Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature

~Carl Jung, Zarathustra Seminar, Page 1277

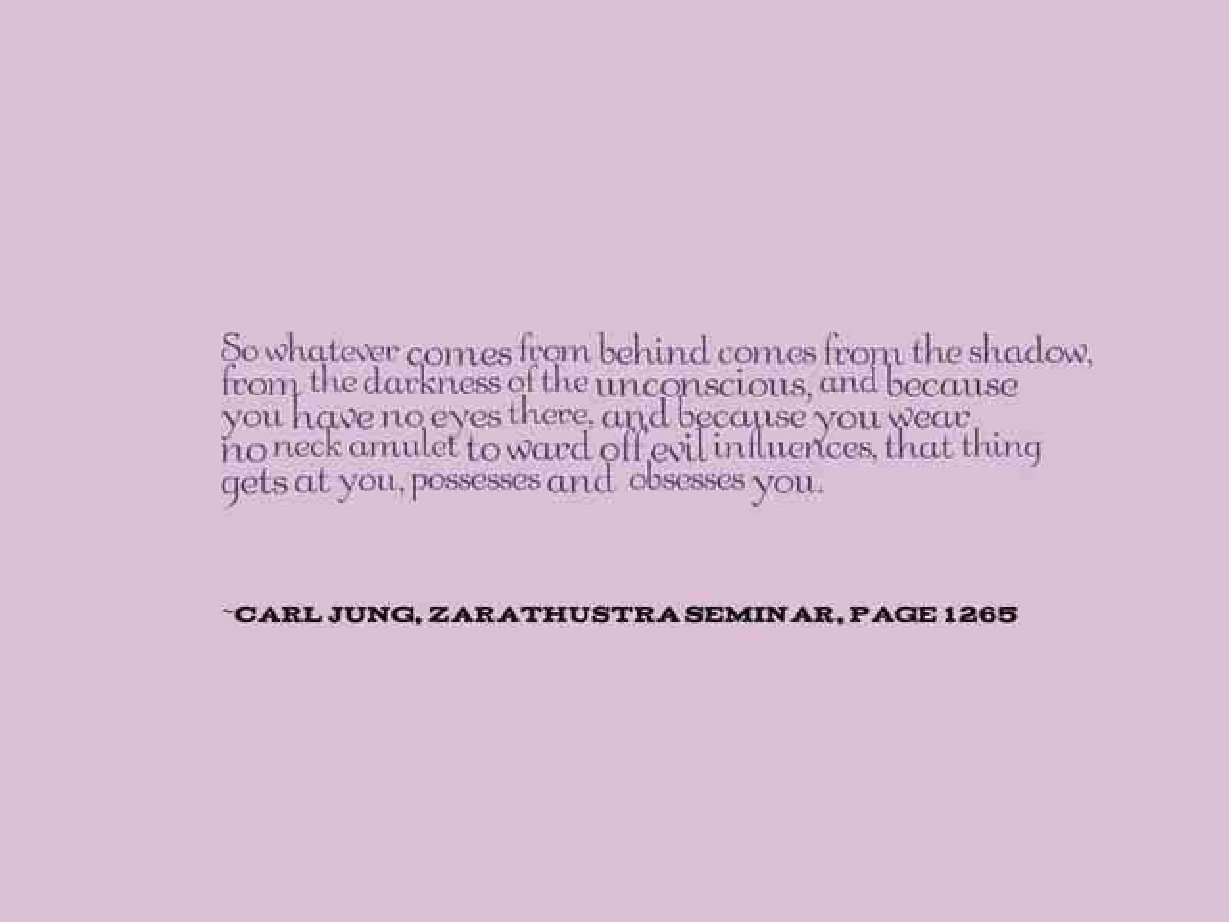
Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277



So I is as if it were something
abstract, yet in a vague way
it coincides with your body;
when you say I you beat your
chest for instance, to emphasize
the I.

~Carl Jung, Zarathustra Seminar, Page 361

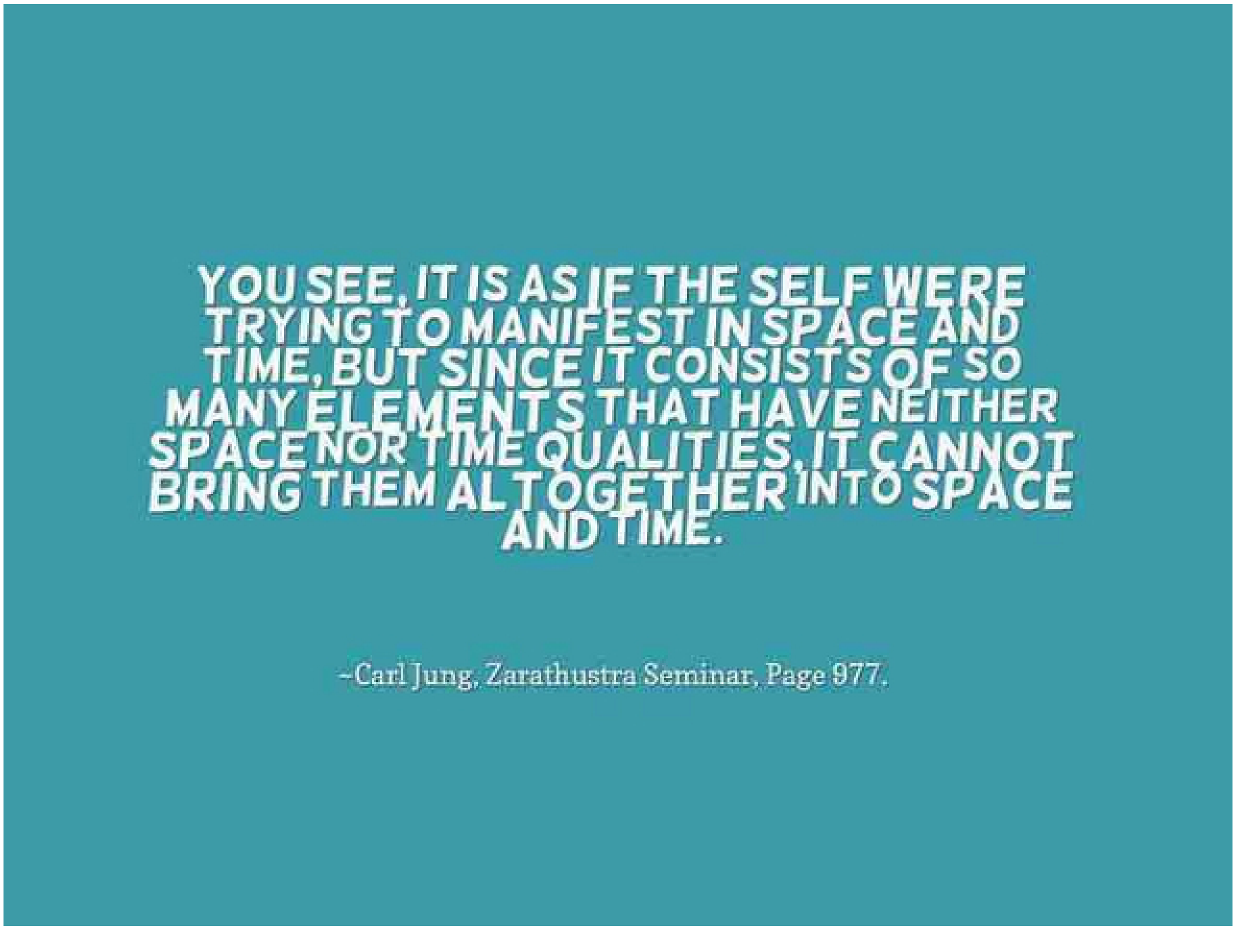
So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.



So whatever comes from behind comes from the shadow,
from the darkness of the unconscious, and because
you have no eyes there, and because you wear
no neck amulet to ward off evil influences, that thing
gets at you, possesses and obsesses you.

~CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1265

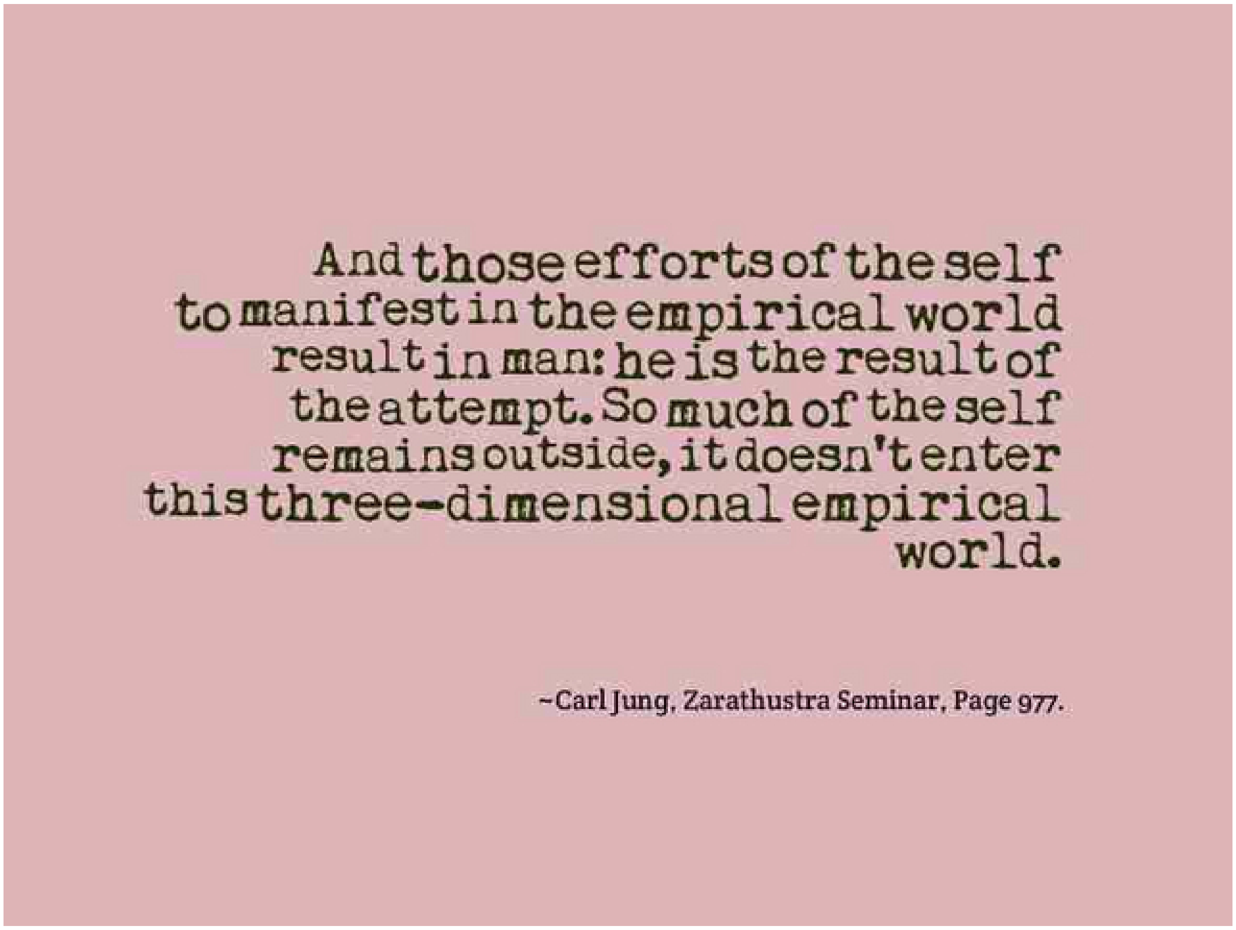
So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.



YOU SEE, IT IS AS IF THE SELF WERE TRYING TO MANIFEST IN SPACE AND TIME, BUT SINCE IT CONSISTS OF SO MANY ELEMENTS THAT HAVE NEITHER SPACE NOR TIME QUALITIES, IT CANNOT BRING THEM ALTOGETHER INTO SPACE AND TIME.

~Carl Jung, Zarathustra Seminar, Page 977.

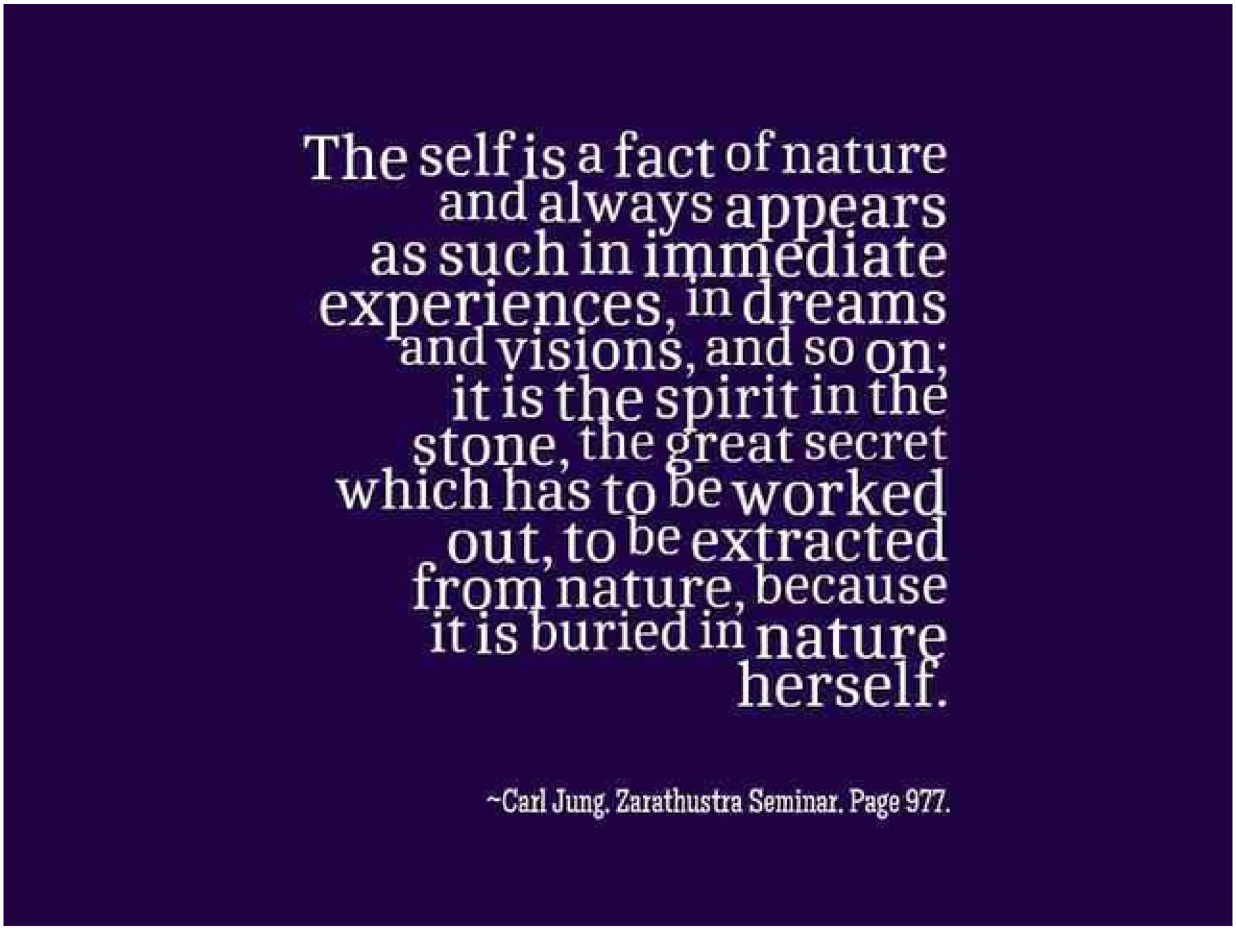
You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.



And those efforts of the self
to manifest in the empirical world
result in man: he is the result of
the attempt. So much of the self
remains outside, it doesn't enter
this three-dimensional empirical
world.

~Carl Jung, Zarathustra Seminar, Page 977.

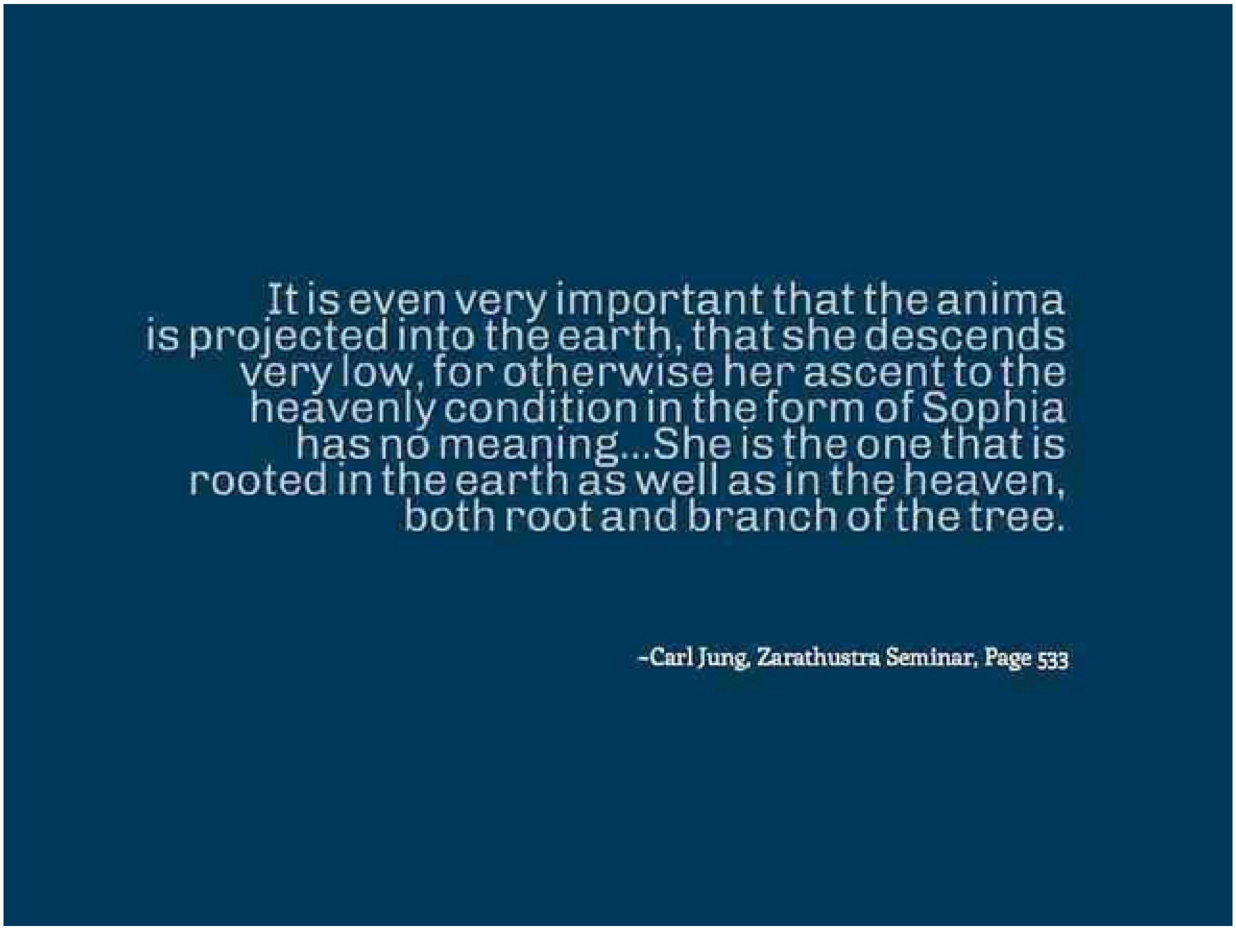
And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn’t enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.



The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

~Carl Jung. Zarathustra Seminar. Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

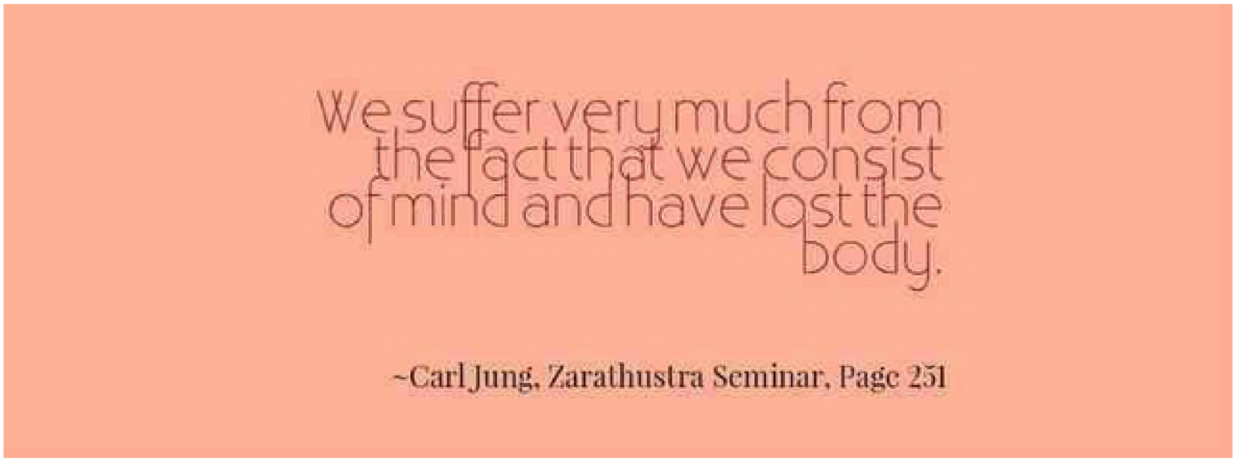


It is even very important that the anima
is projected into the earth, that she descends
very low, for otherwise her ascent to the
heavenly condition in the form of Sophia
has no meaning...She is the one that is
rooted in the earth as well as in the heaven,
both root and branch of the tree.

~Carl Jung, Zarathustra Seminar, Page 533

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

[14]

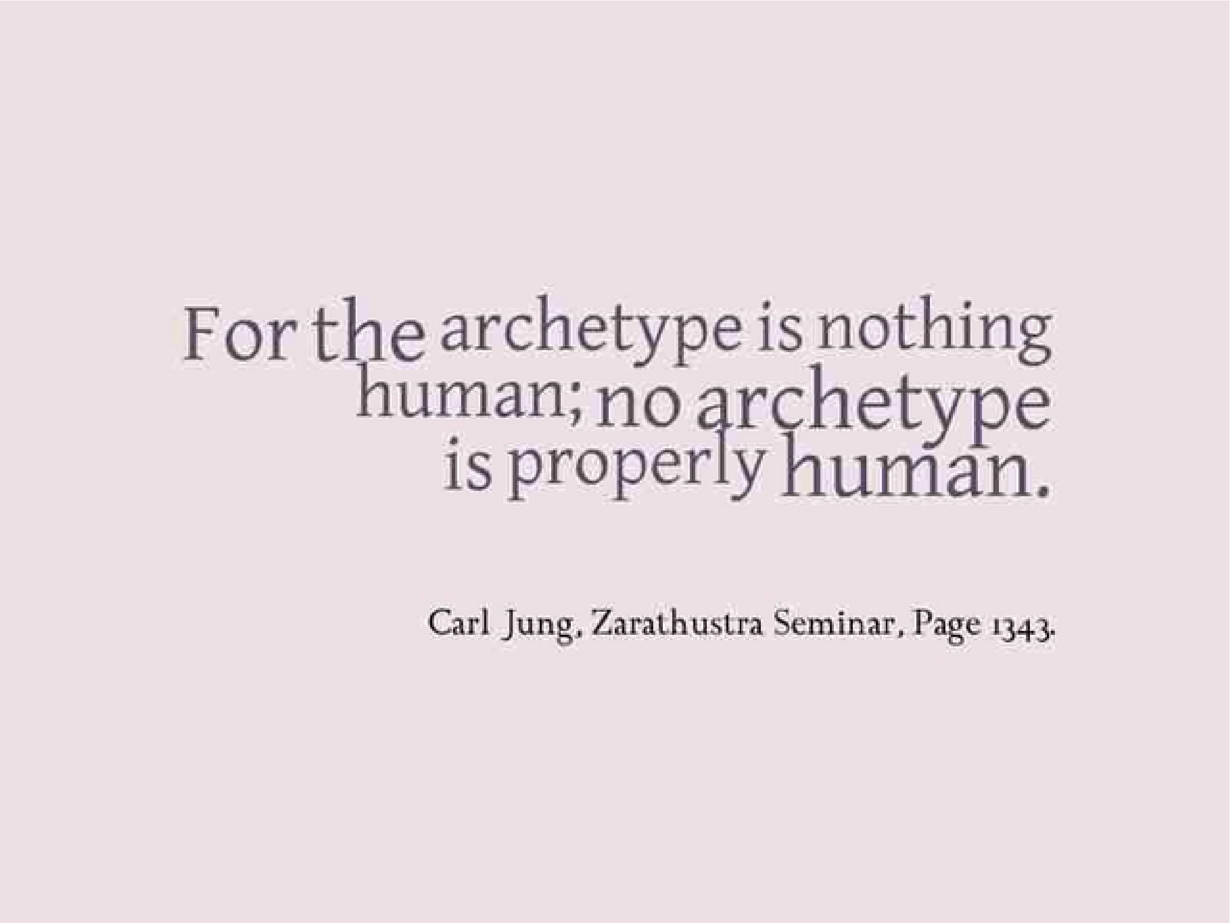


We suffer very much from
the fact that we consist
of mind and have lost the
body.

~Carl Jung, Zarathustra Seminar, Page 251

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

[15]

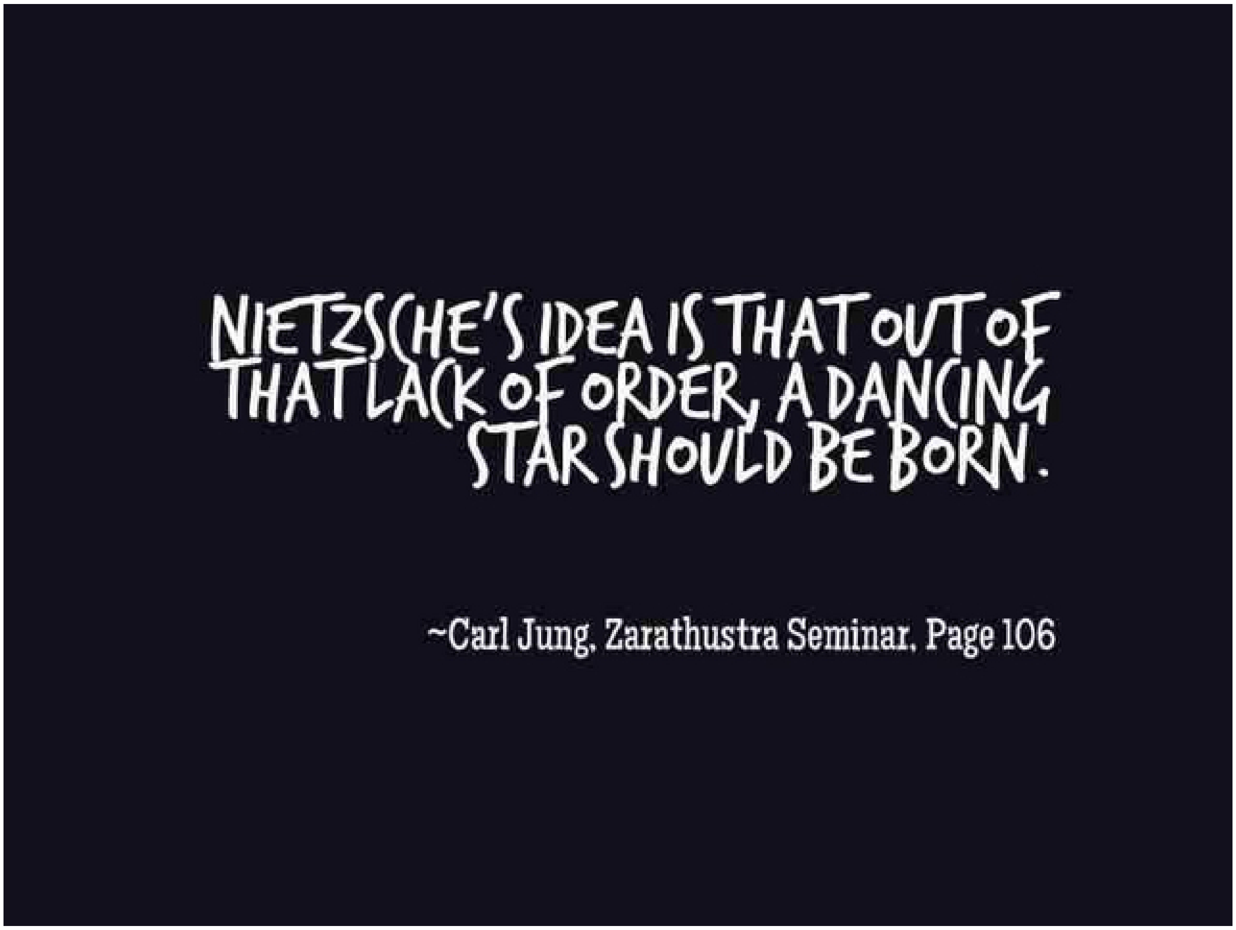


For the archetype is nothing human; no archetype is properly human.

Carl Jung, Zarathustra Seminar, Page 1343.

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

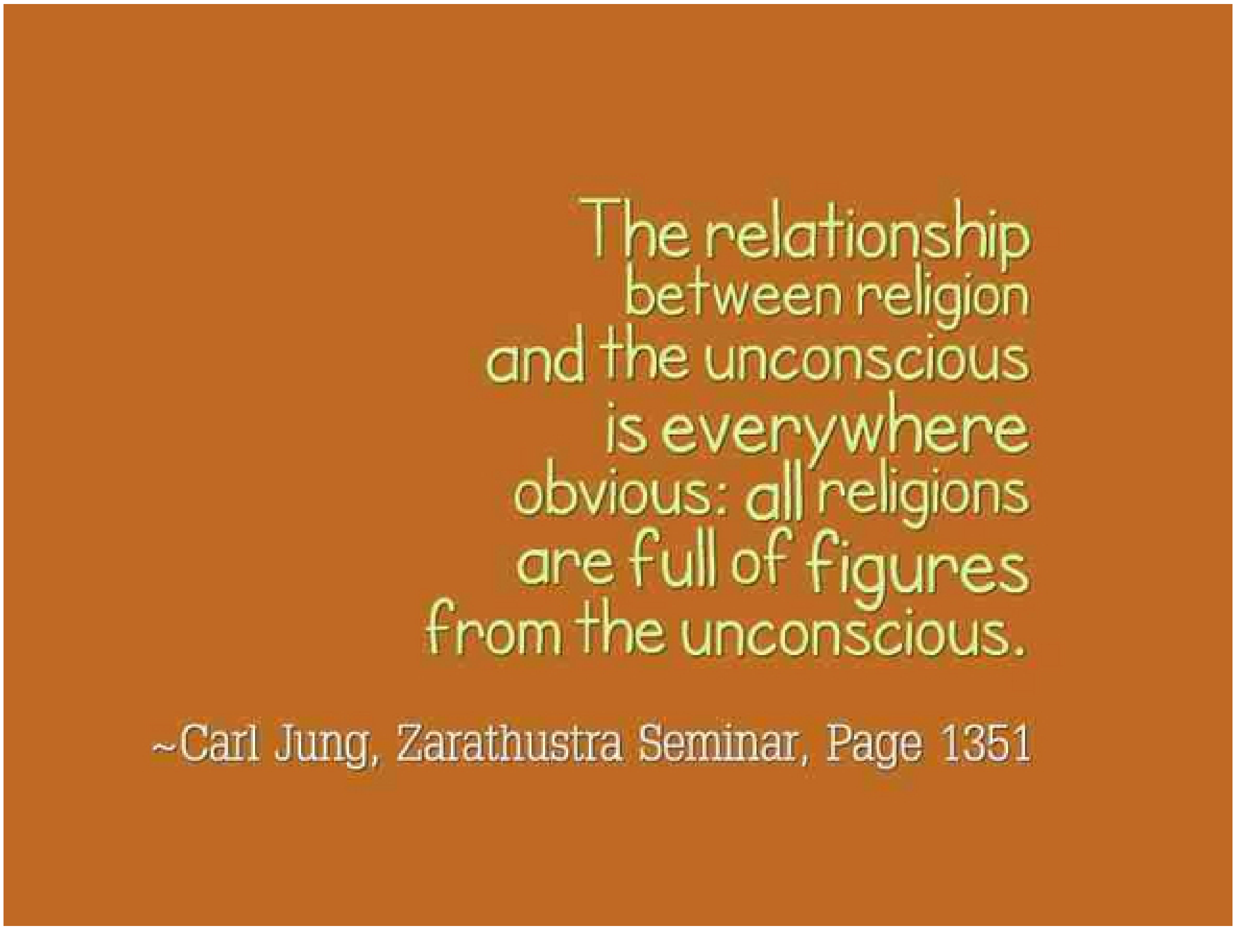
[16]



NIETZSCHE'S IDEA IS THAT OUT OF THAT LACK OF ORDER, A DANCING STAR SHOULD BE BORN.

~Carl Jung, Zarathustra Seminar, Page 106

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106



The relationship
between religion
and the unconscious
is everywhere
obvious: all religions
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~Carl Jung, Zarathustra Seminar, Page 1351

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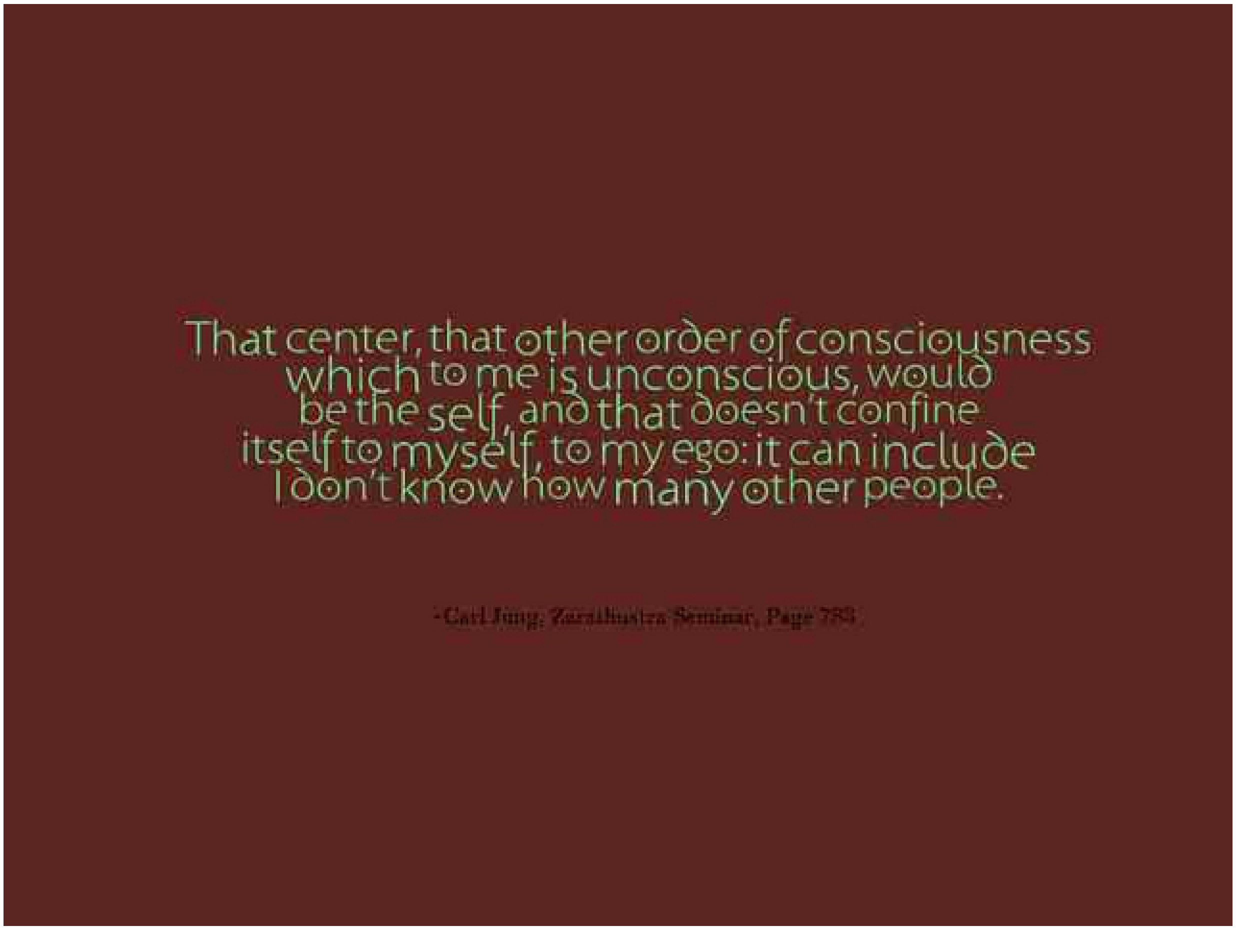
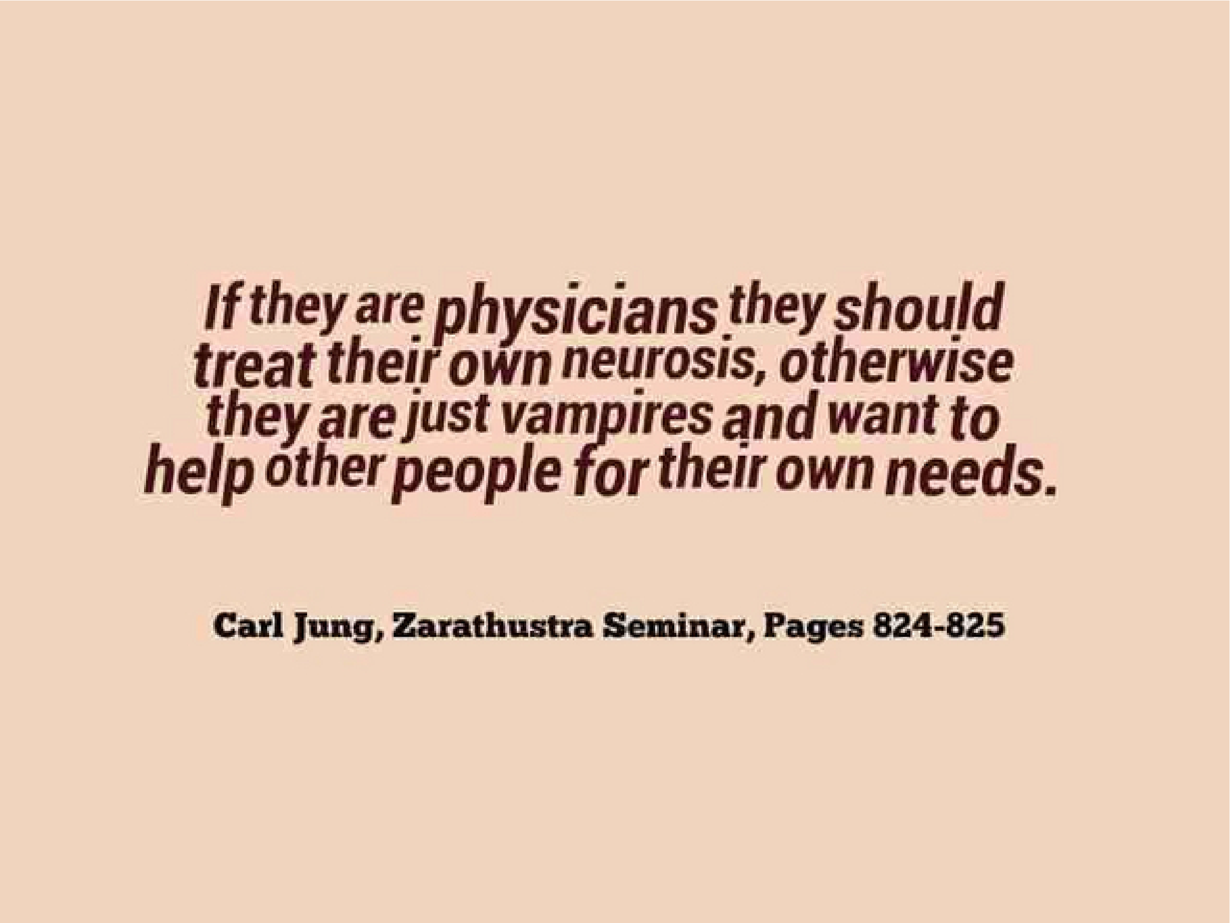


That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people.

-Carl Jung, Zarathustra Seminar, Page 783

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page783.



If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs.

Carl Jung, Zarathustra Seminar, Pages 824-825

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

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Carl Jung Quotations 31 **(2019-04-23 07:19)**

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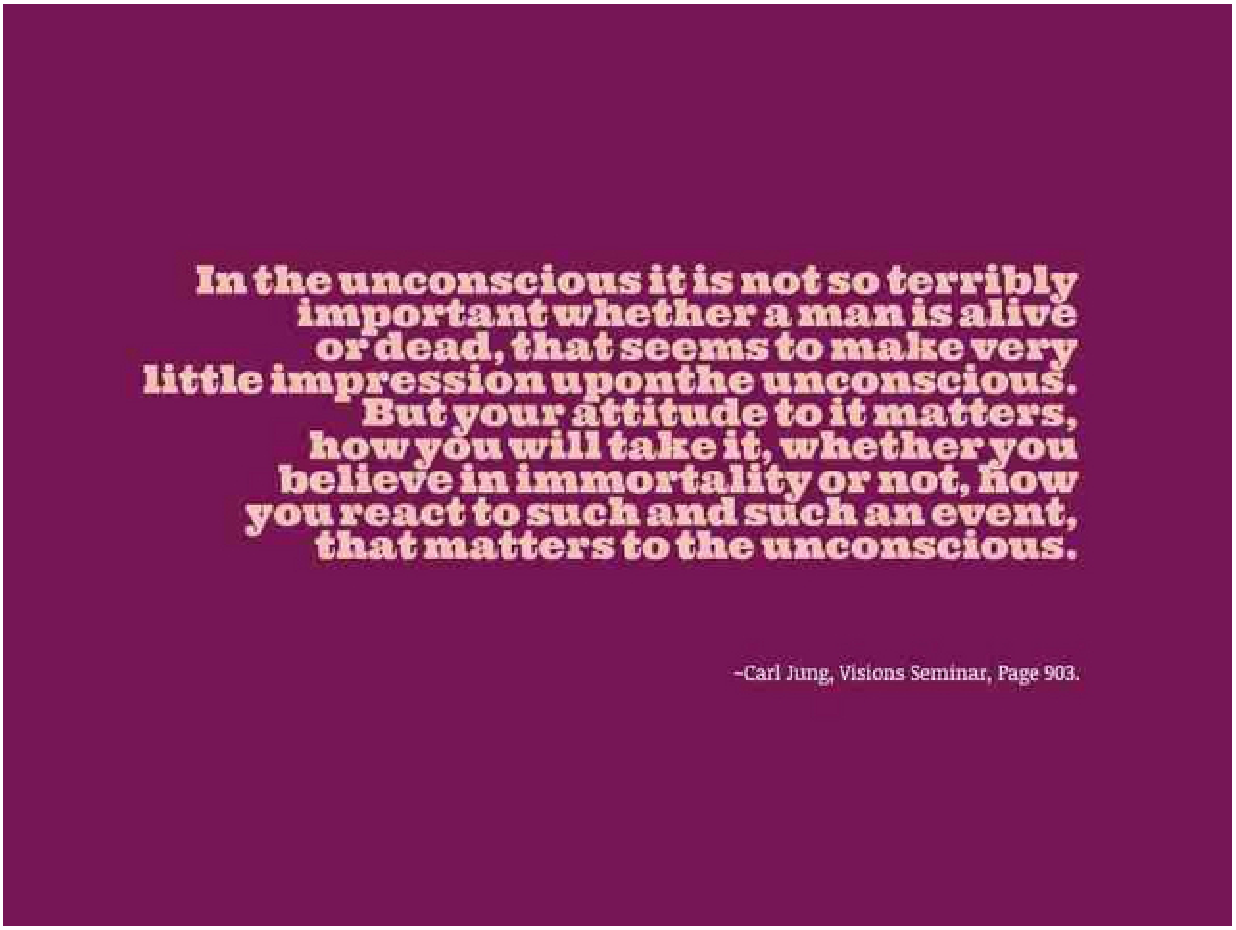
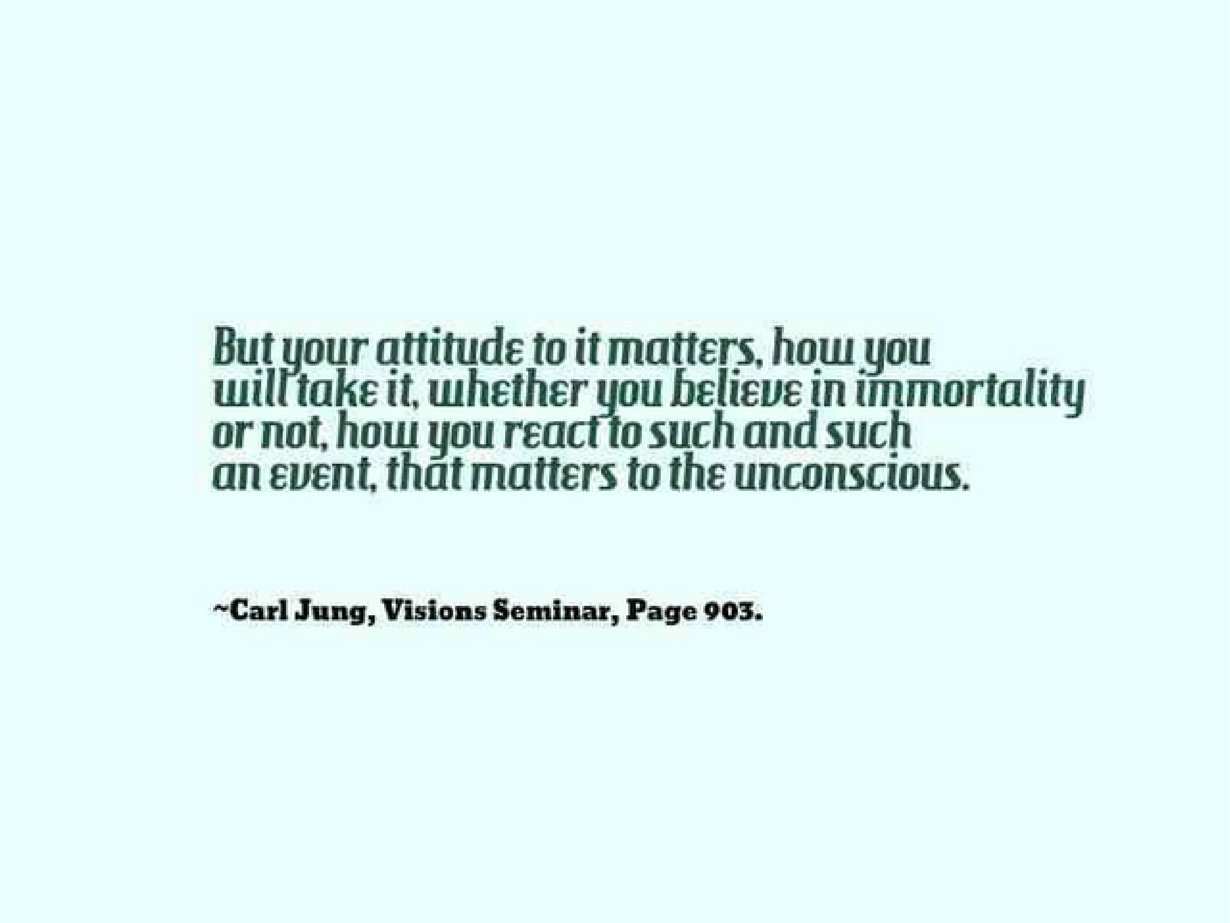


In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious.

~Carl Jung, Visions Seminar, Page 903.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

[2]



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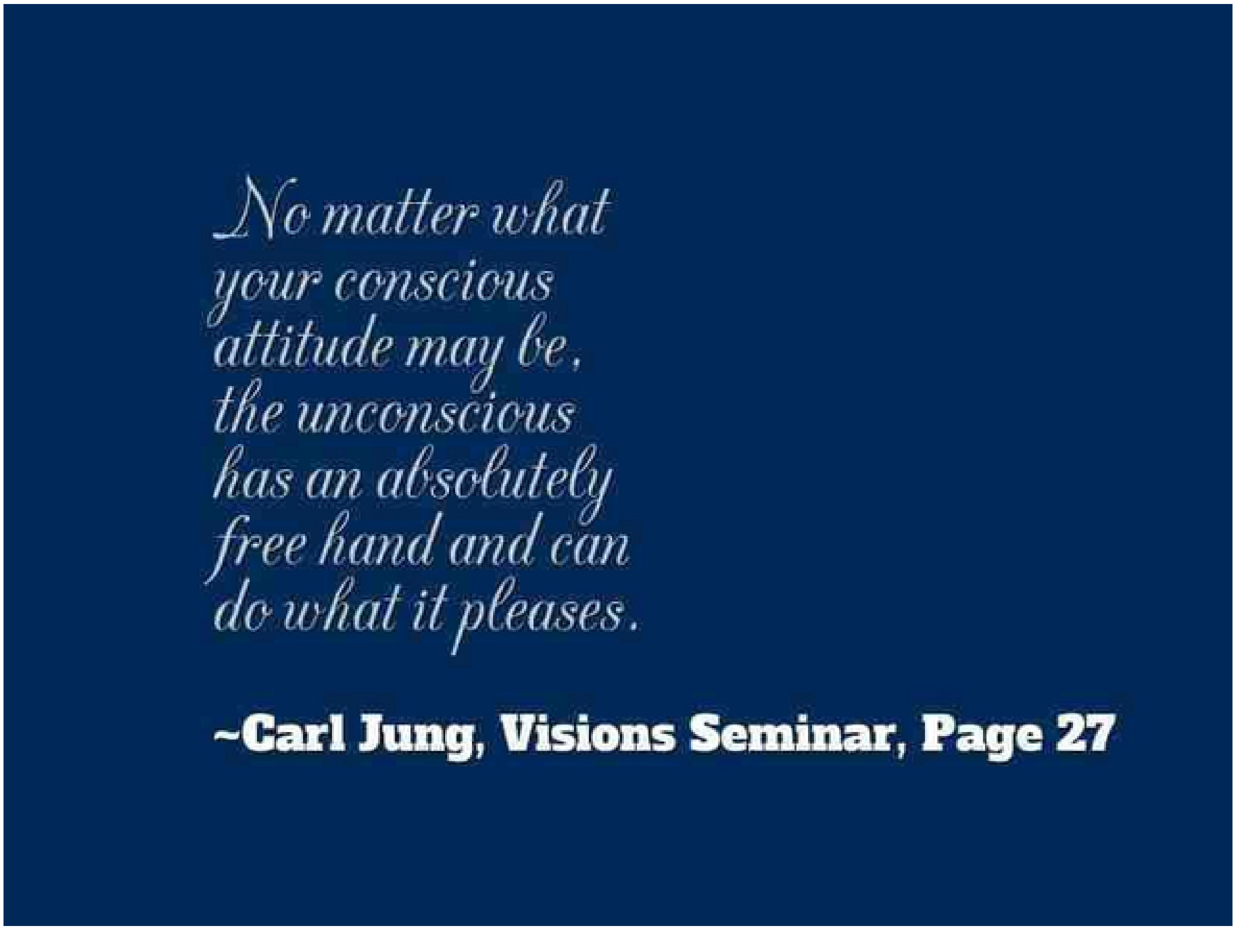
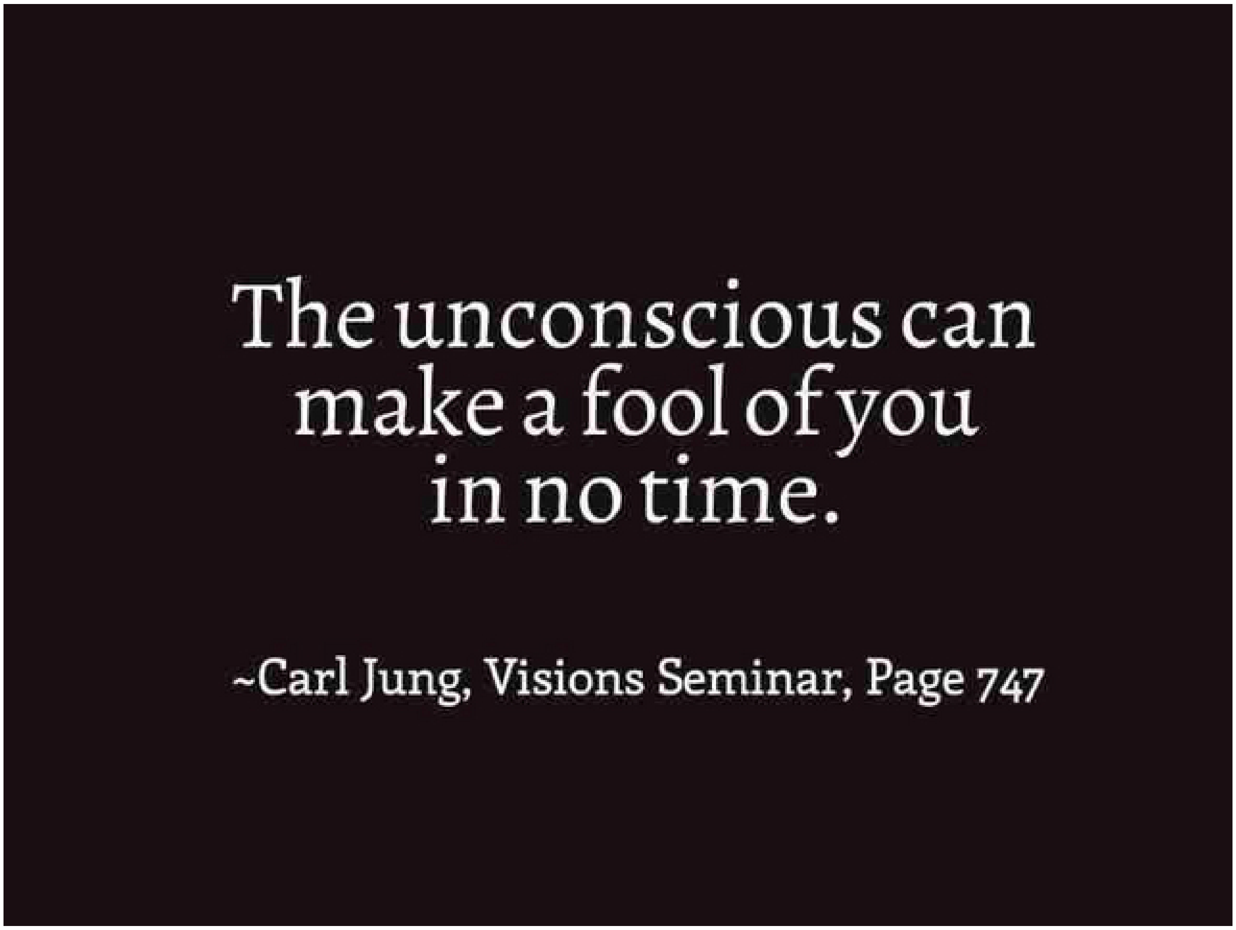


No matter what
your conscious
attitude may be,
the unconscious
has an absolutely
free hand and can
do what it pleases.

~Carl Jung, Visions Seminar, Page 27

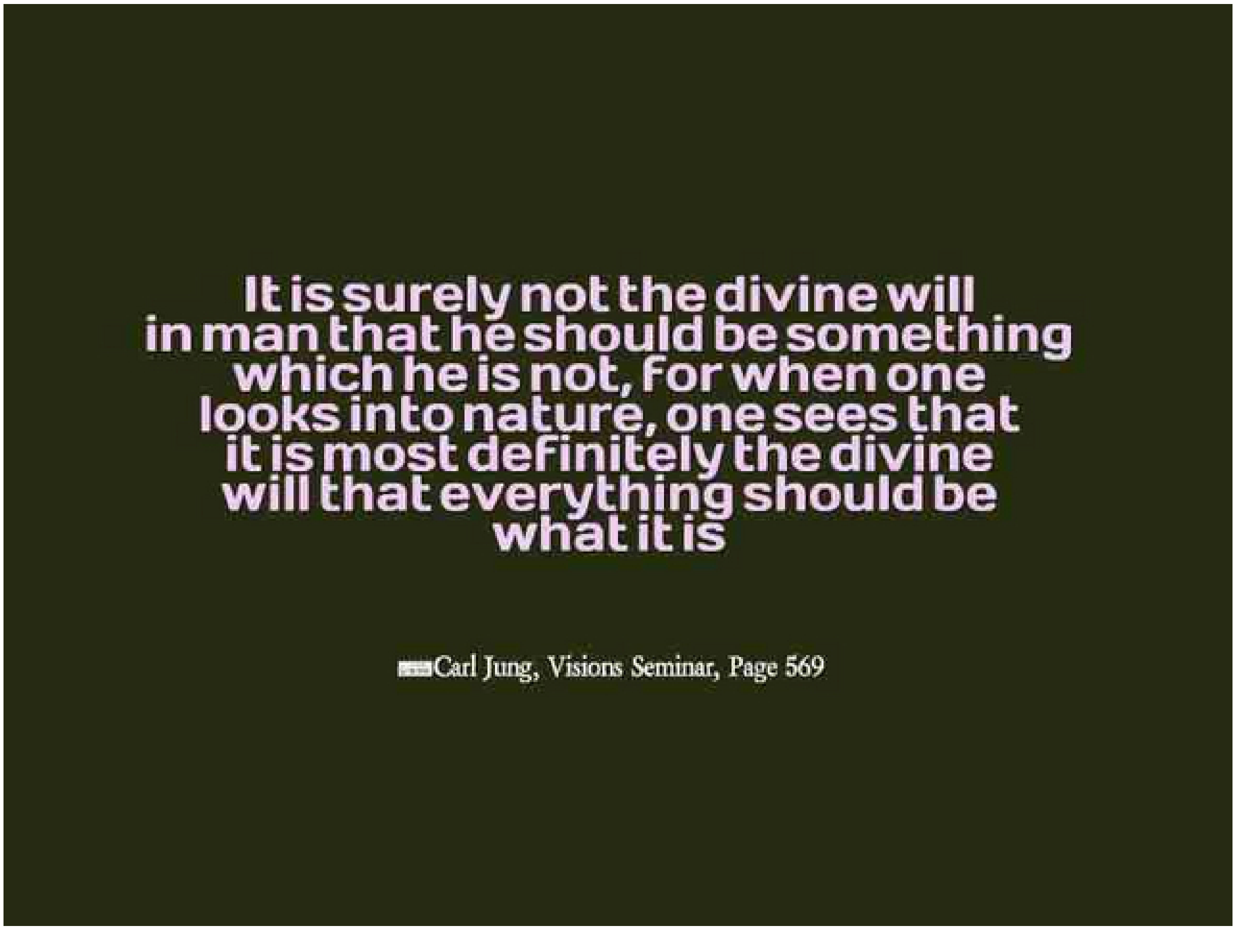
No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27



The unconscious can
make a fool of you
in no time.

~Carl Jung, Visions Seminar, Page 747

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747



It is surely not the divine will
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it is most definitely the divine
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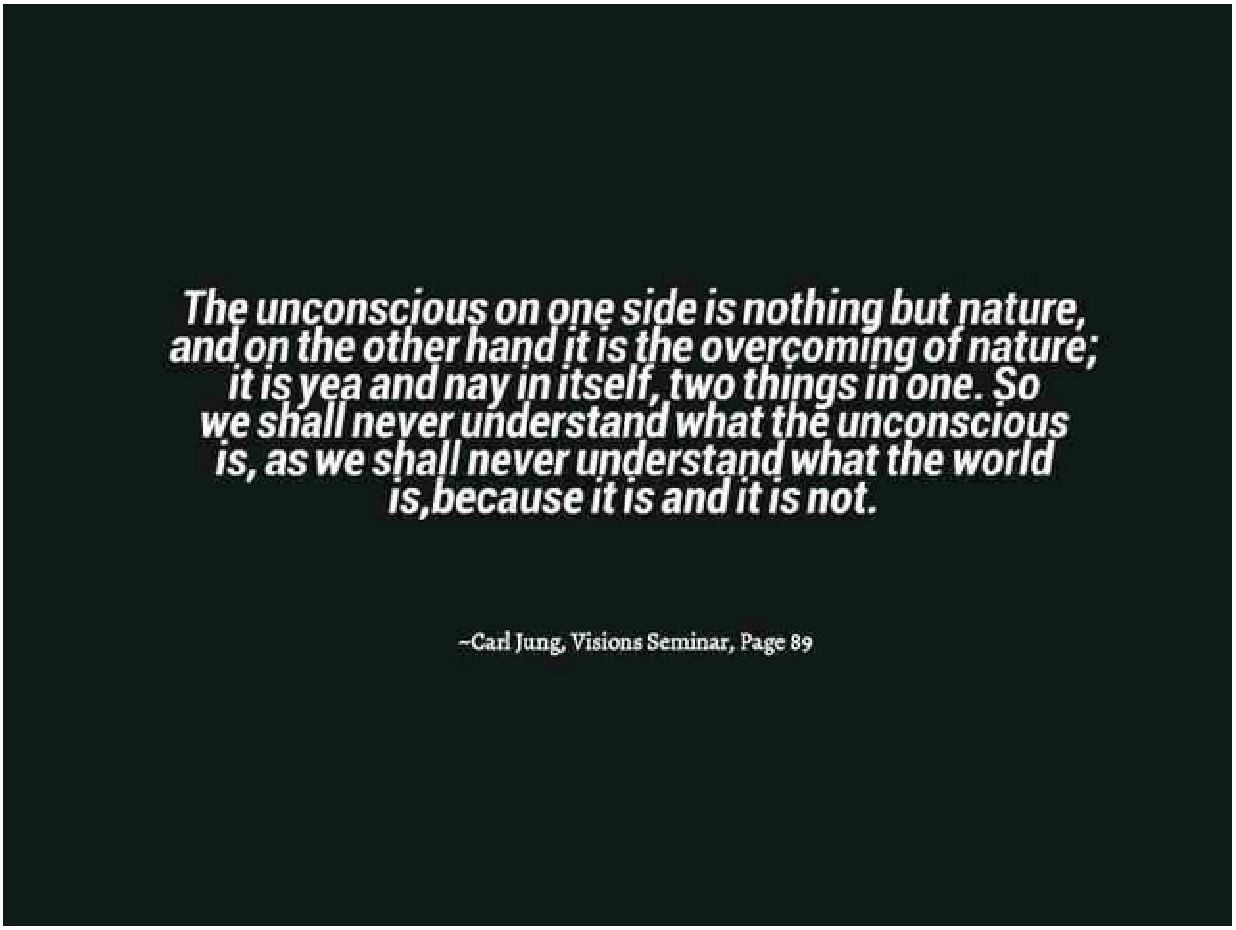
what it is

Carl Jung, Visions Seminar, Page 569

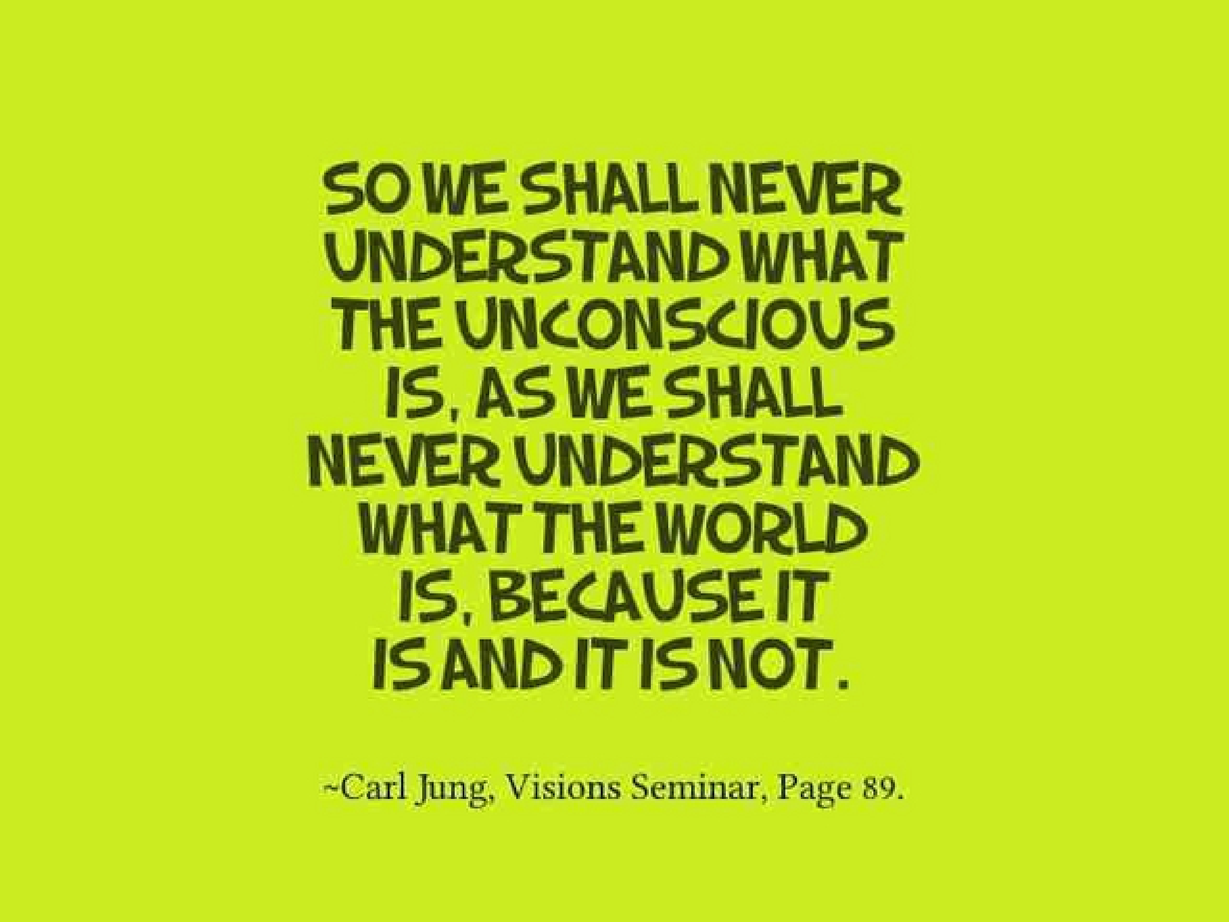
It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.



The unconscious on one side is nothing but nature,
and on the other hand it is the overcoming of nature;
it is yea and nay in itself, two things in one. So
we shall never understand what the unconscious
is, as we shall never understand what the world
is,because it is and it is not.

~Carl Jung, Visions Seminar, Page 89

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.



SO WE SHALL NEVER
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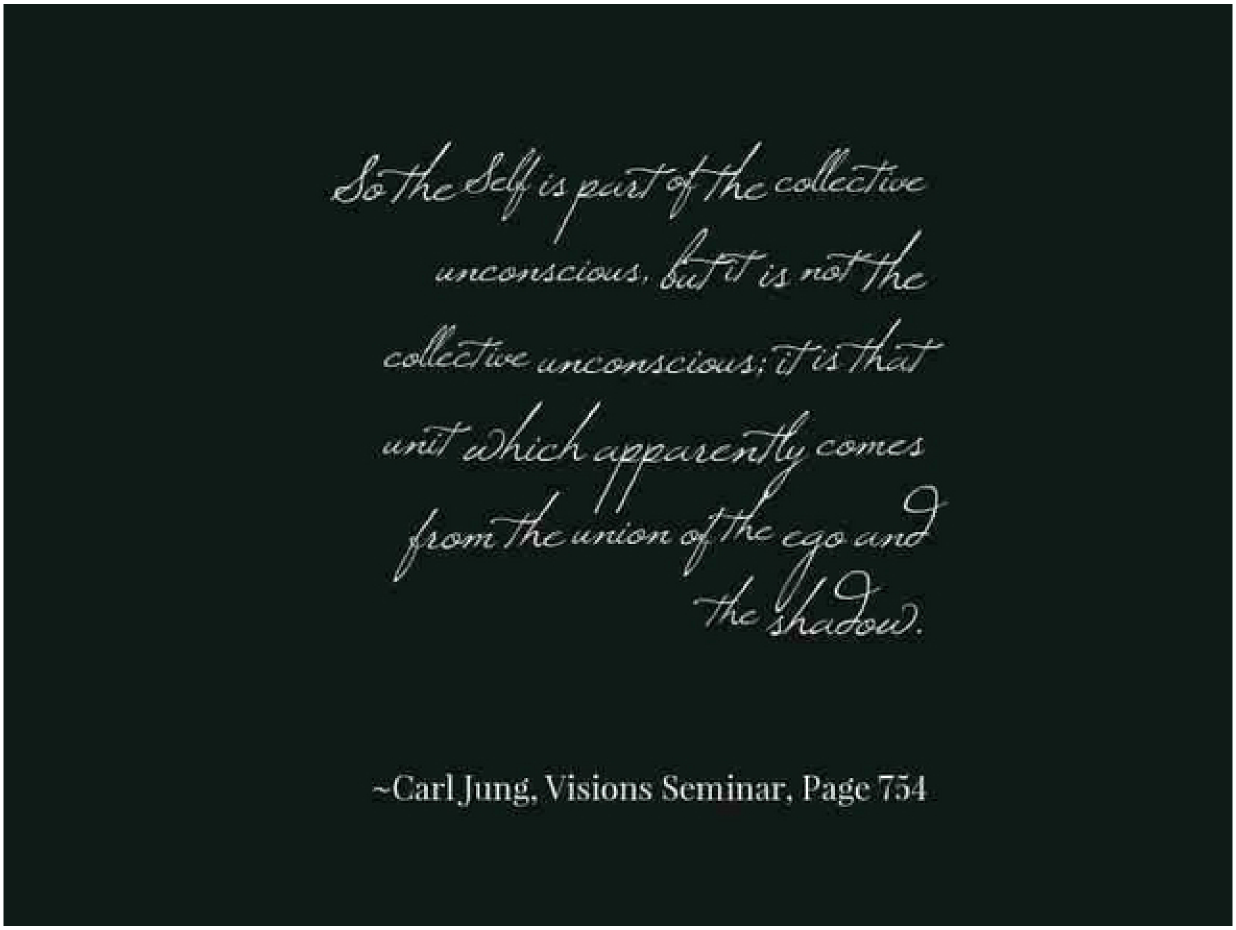
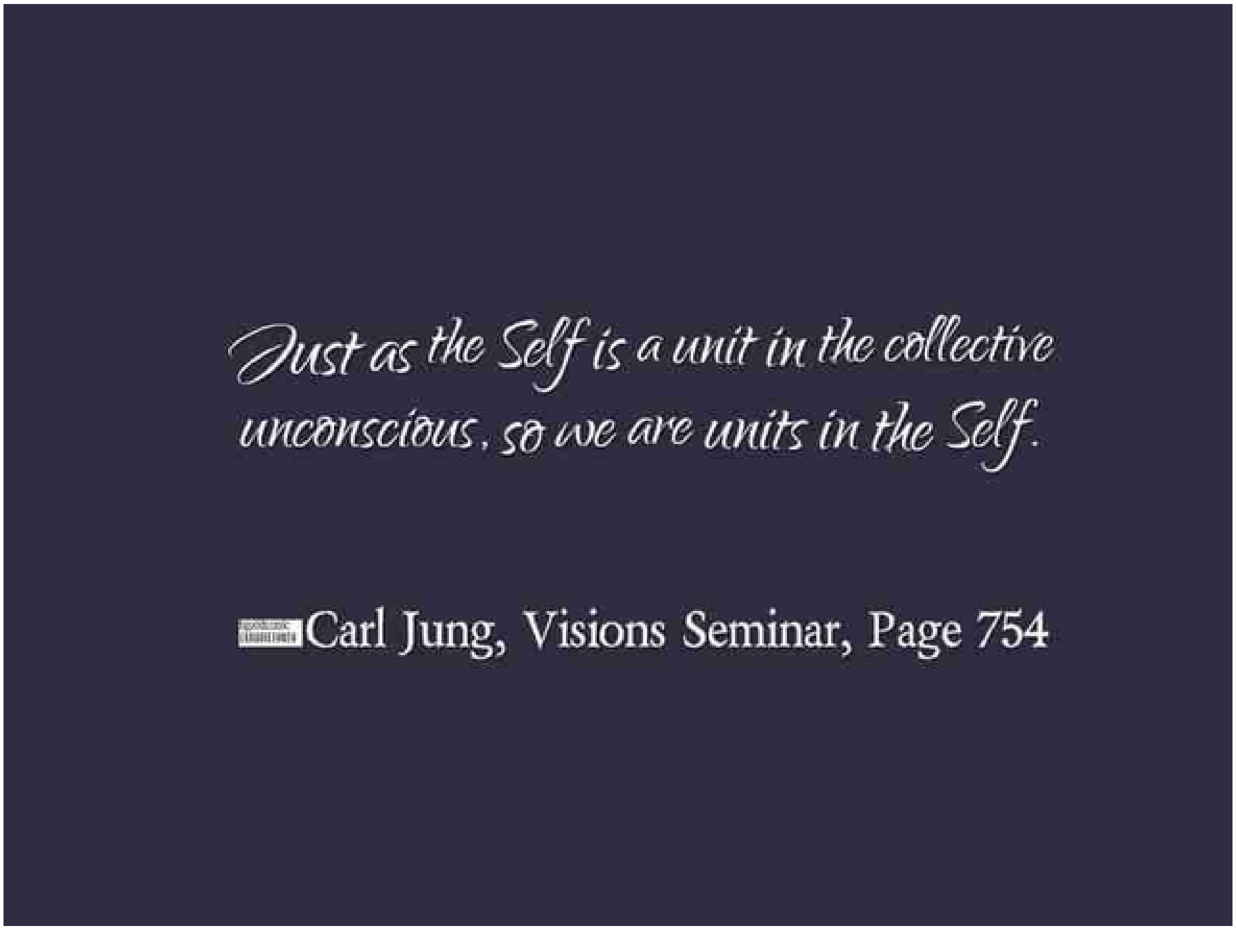


So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow.

~Carl Jung, Visions Seminar, Page 754

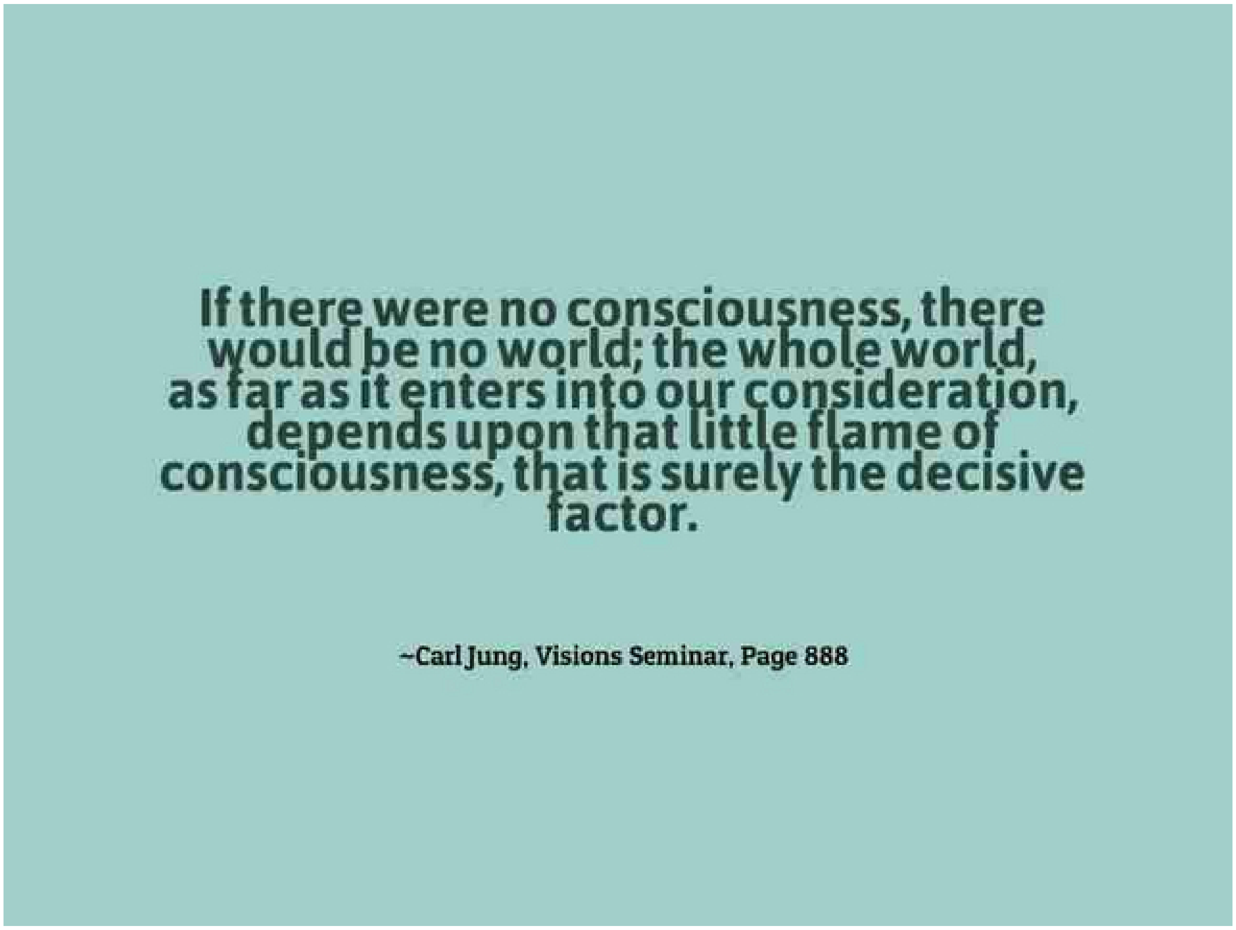
So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754



Just as the Self is a unit in the collective unconscious, so we are units in the Self.

Carl Jung, Visions Seminar, Page 754

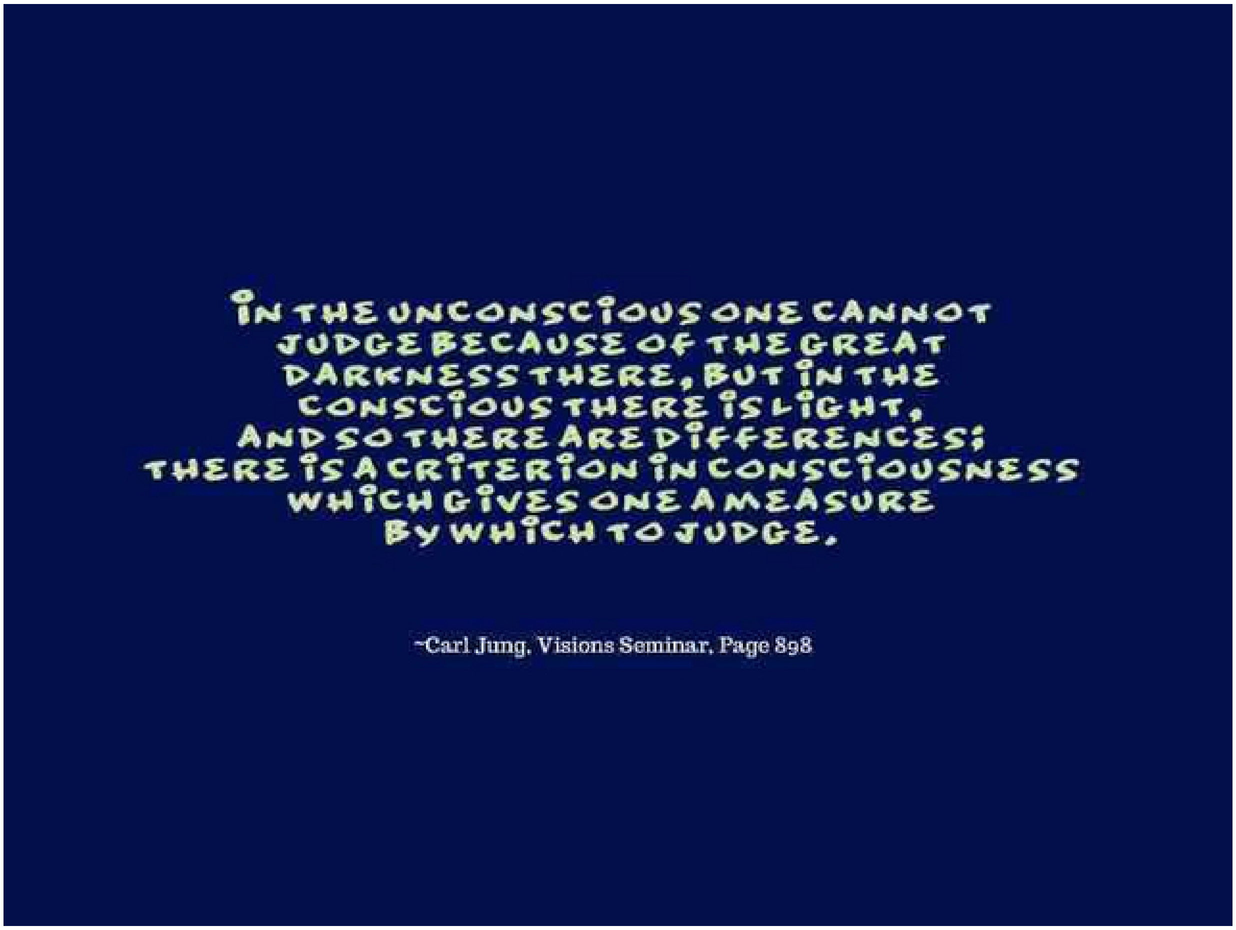
Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754



If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor.

~Carl Jung, Visions Seminar, Page 888

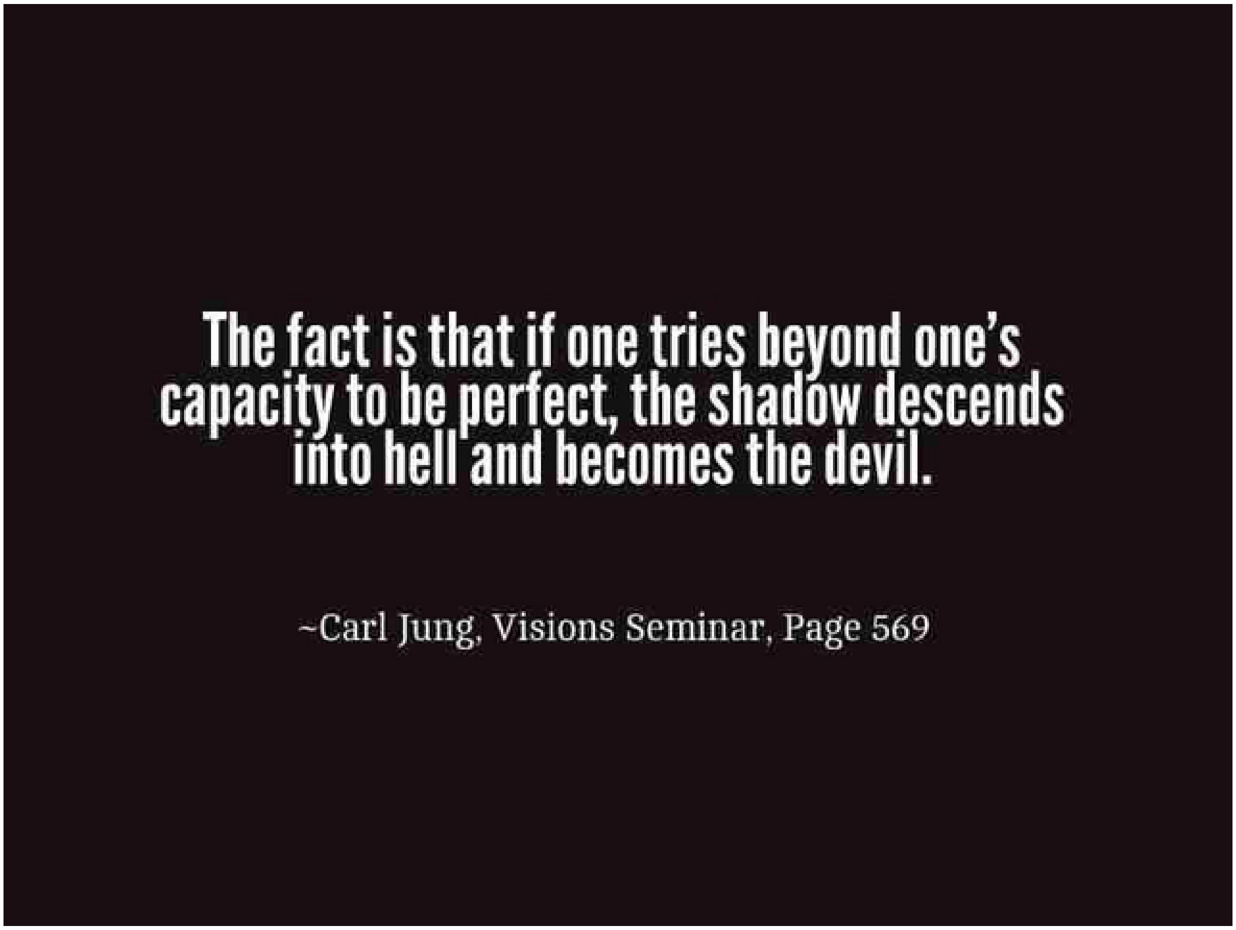
If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898



IN THE UNCONSCIOUS ONE CANNOT
JUDGE BECAUSE OF THE GREAT
DARKNESS THERE, BUT IN THE
CONSCIOUS THERE IS LIGHT,
AND SO THERE ARE DIFFERENCES;
THERE IS A CRITERION IN CONSCIOUSNESS
WHICH GIVES ONE A MEASURE
BY WHICH TO JUDGE.

~Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898



The fact is that if one tries beyond one’s capacity to be perfect, the shadow descends into hell and becomes the devil.

~Carl Jung, Visions Seminar, Page 569

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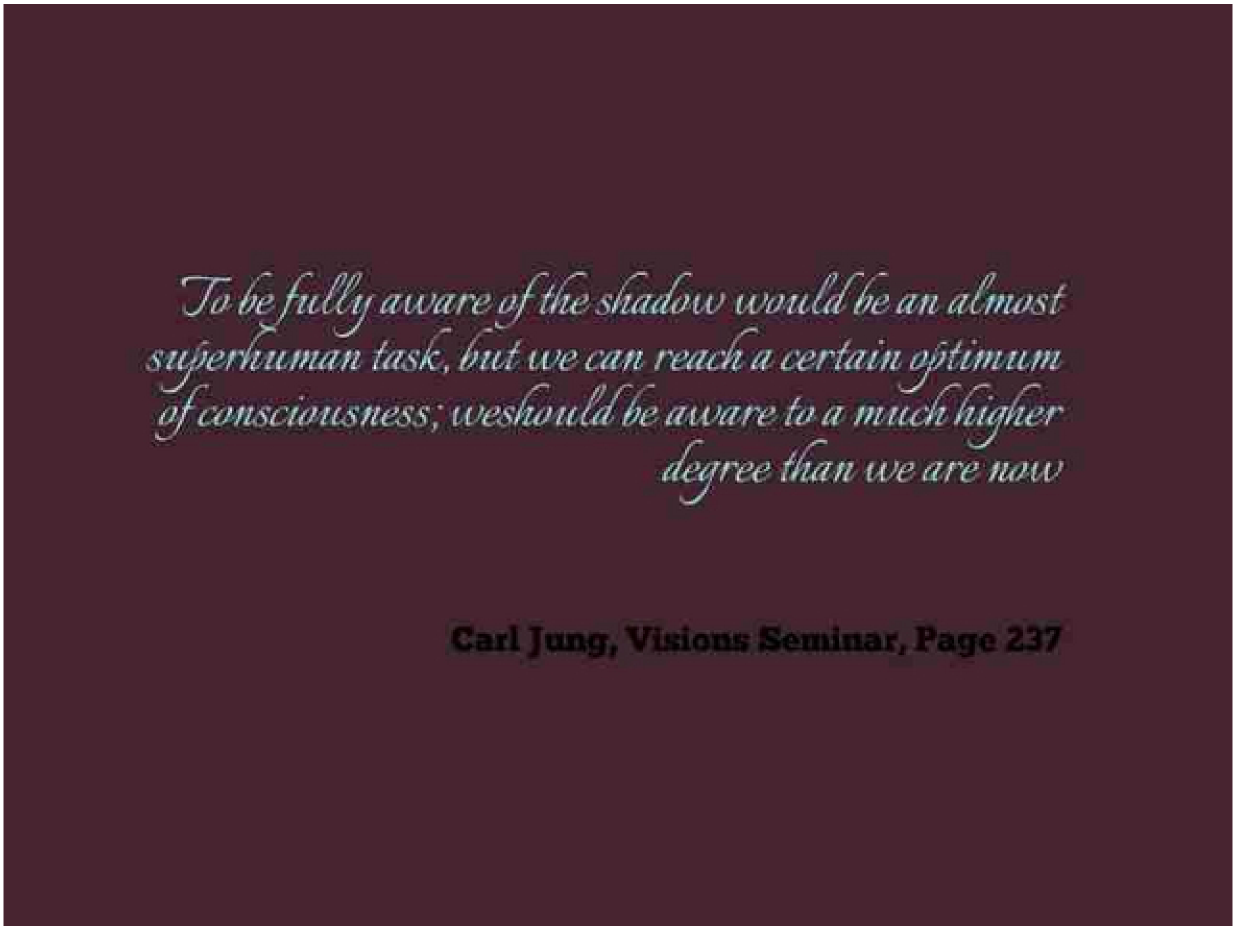
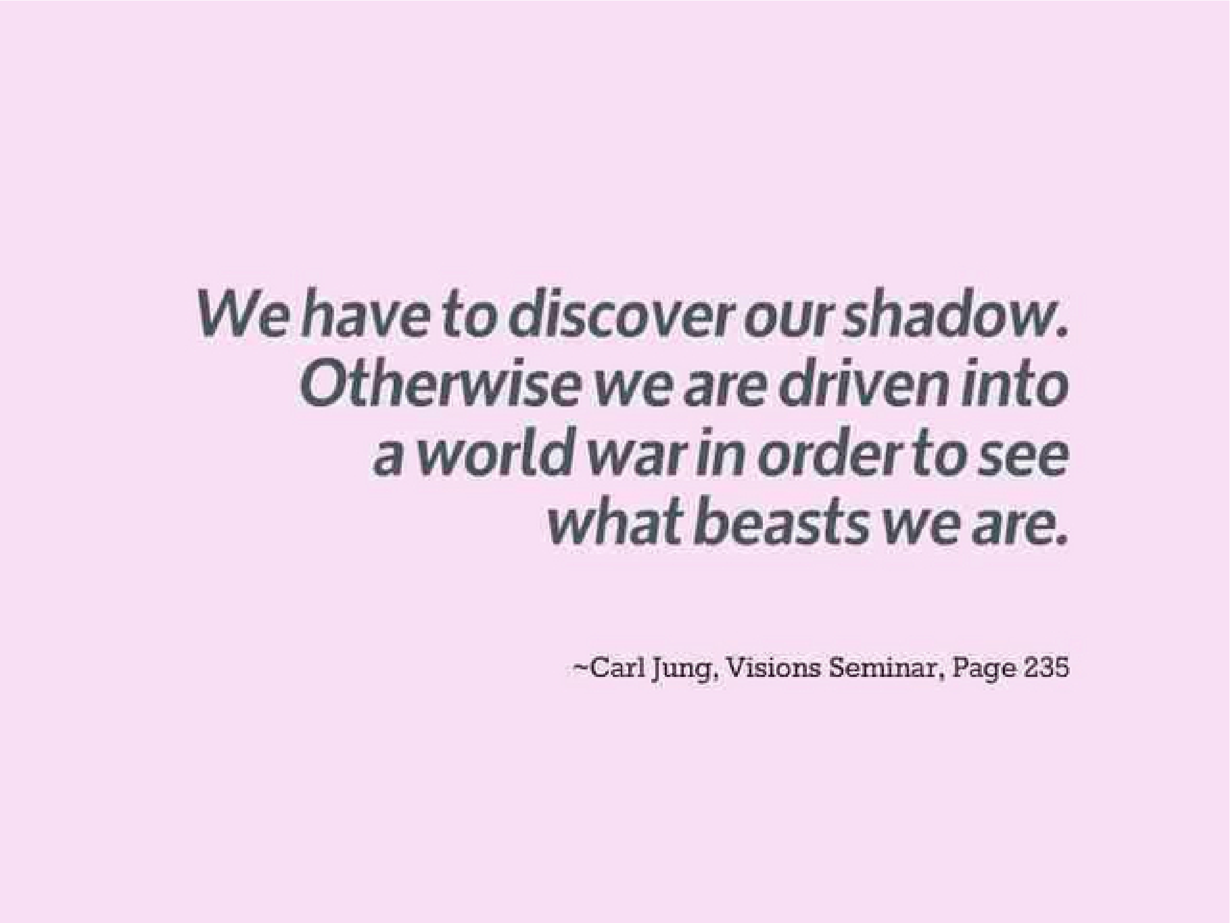
Carl Jung, Visions Seminar, Page 569.



To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; weshould be aware to a much higher degree than we are now

Carl Jung, Visions Seminar, Page 237

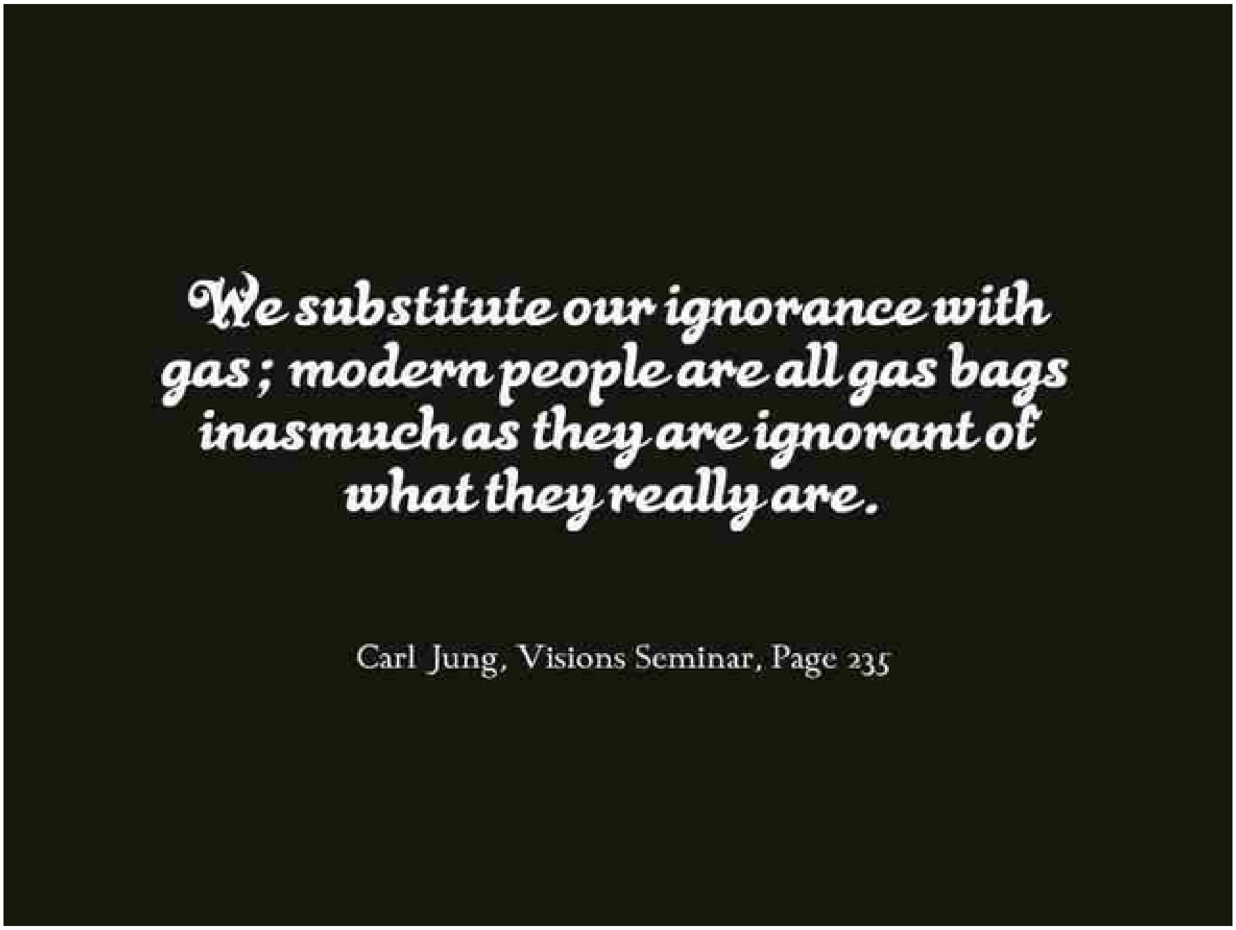
To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.



We have to discover our shadow.
Otherwise we are driven into
a world war in order to see
what beasts we are.

~Carl Jung, Visions Seminar, Page 235

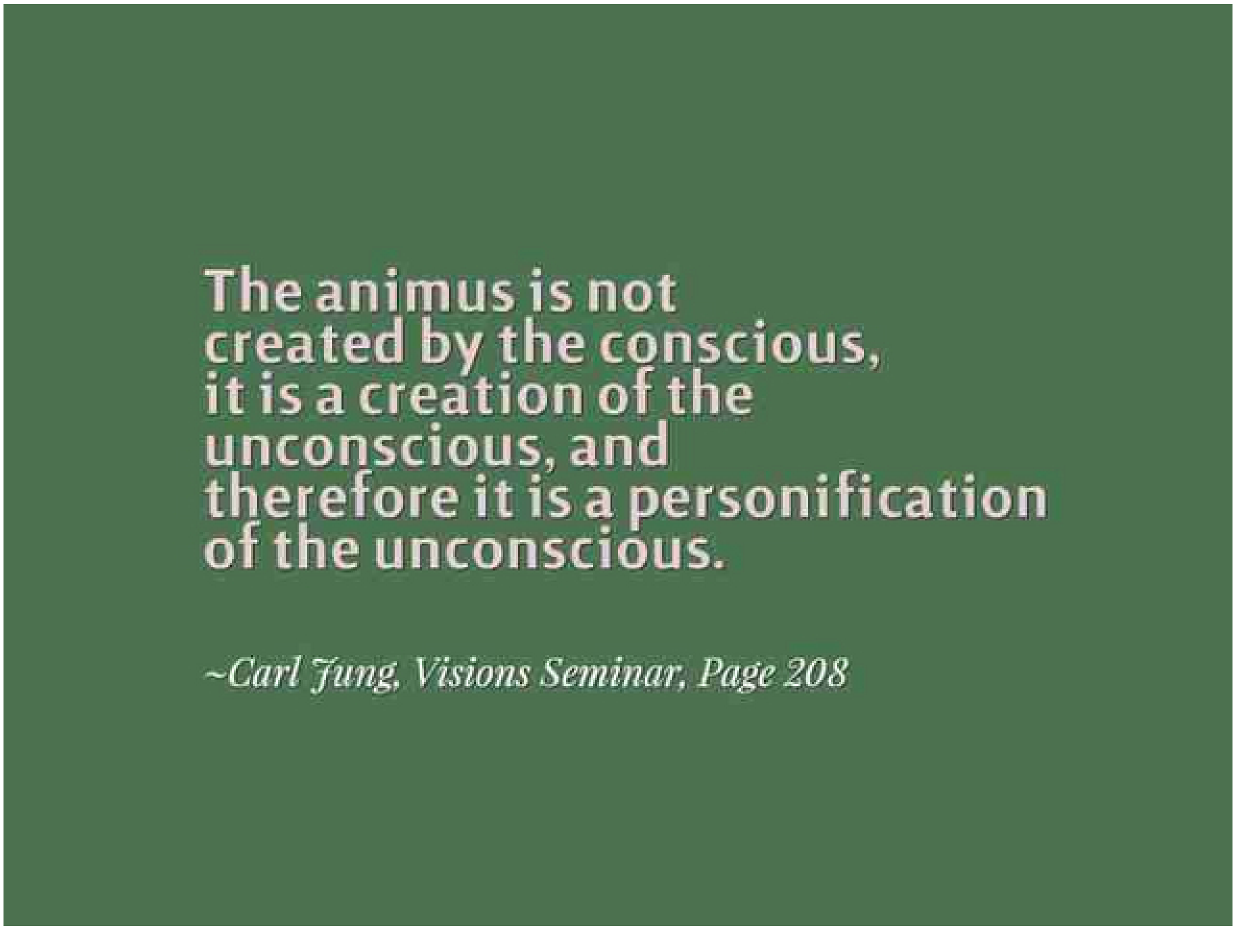
We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235



We substitute our ignorance with gas ; modern people are all gas bags inasmuch as they are ignorant of what they really are.

Carl Jung, Visions Seminar, Page 235

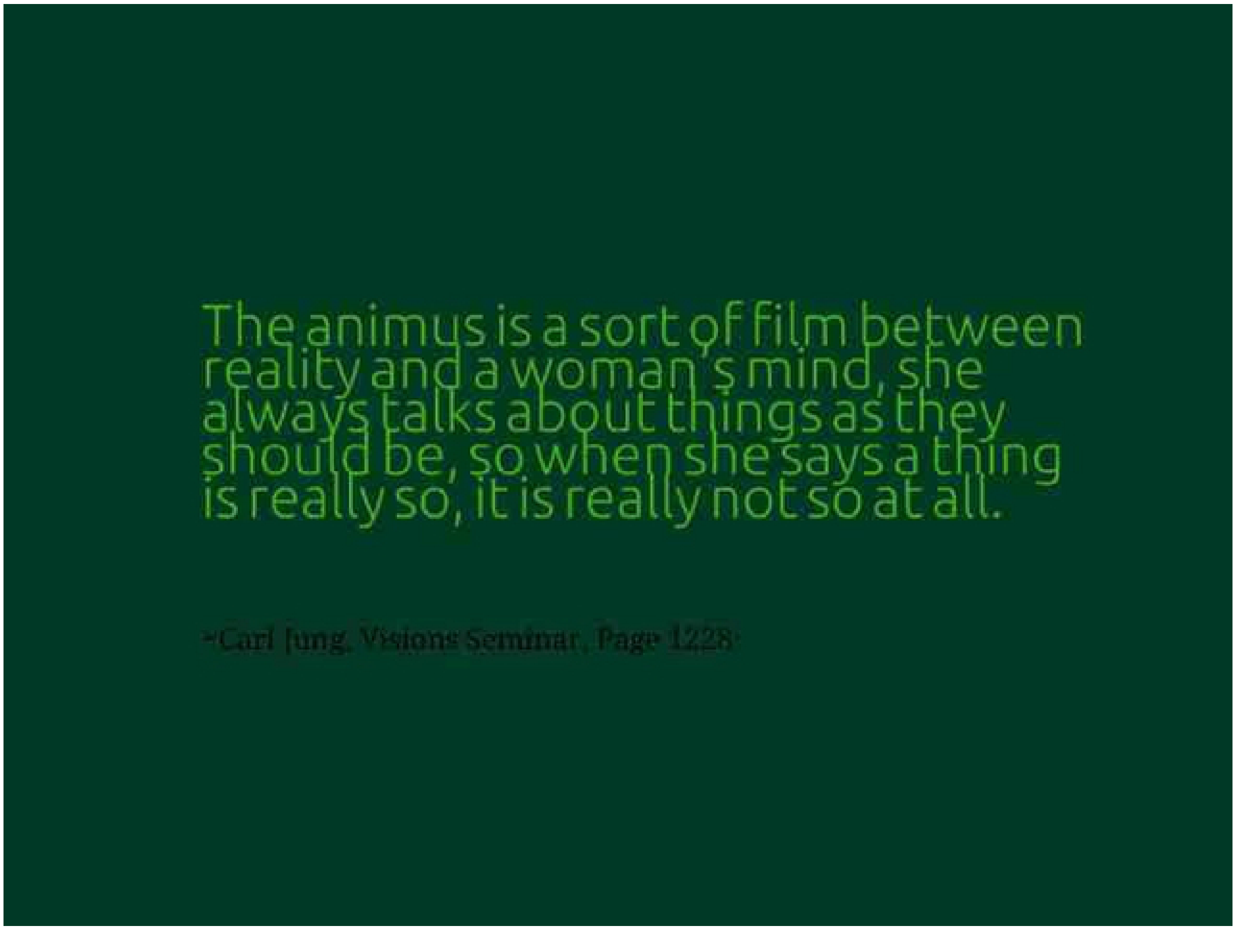
We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235



The animus is not
created by the conscious,
it is a creation of the
unconscious, and
therefore it is a personification
of the unconscious.

~Carl Jung, Visions Seminar, Page 208

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208



The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.

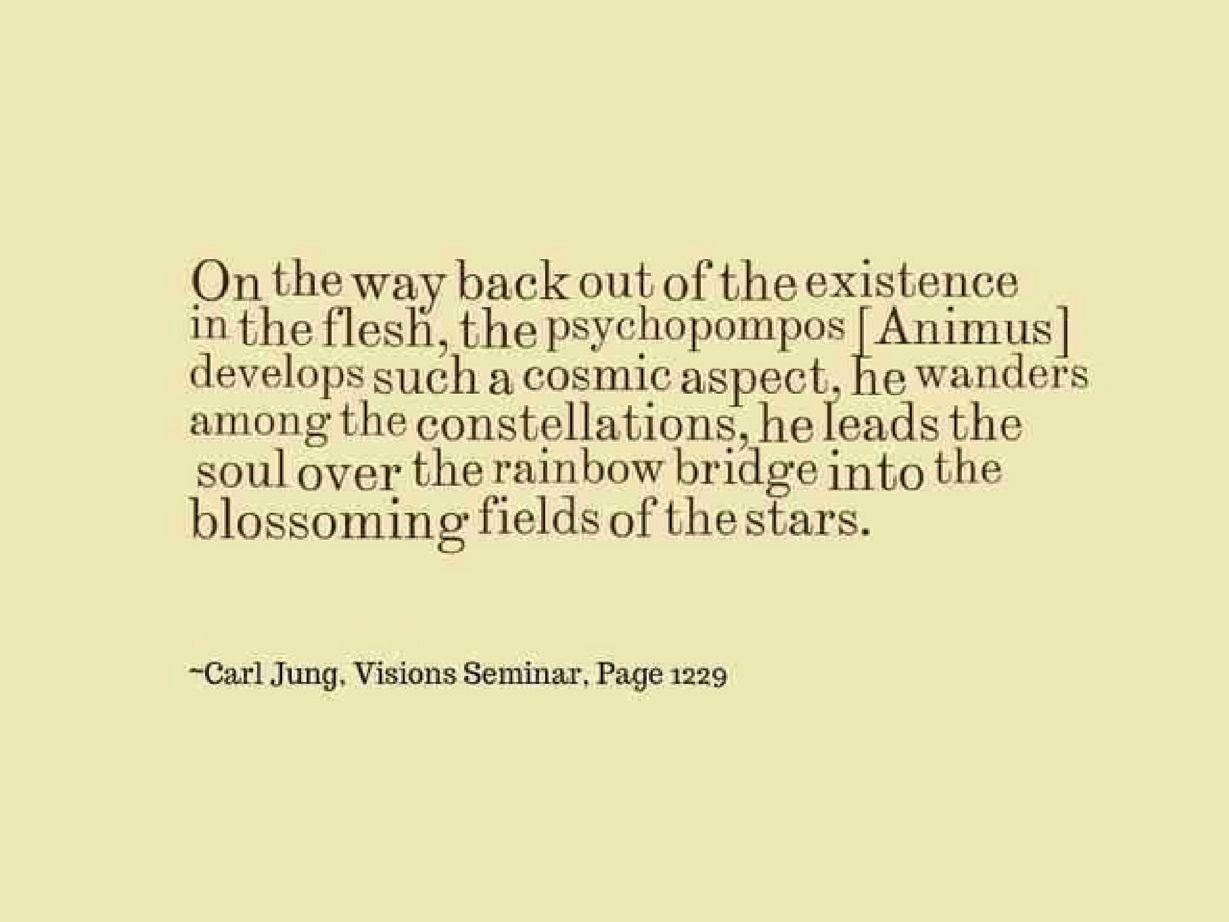
~Carl Jung, Visions Seminar, Page 1228

The animus is a sort of film between reality and a woman’s mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on
his quest, is really a psychopompos,
leading the soul back to the stars
whence it came.

~Carl Jung, Visions Seminar, Page 1229

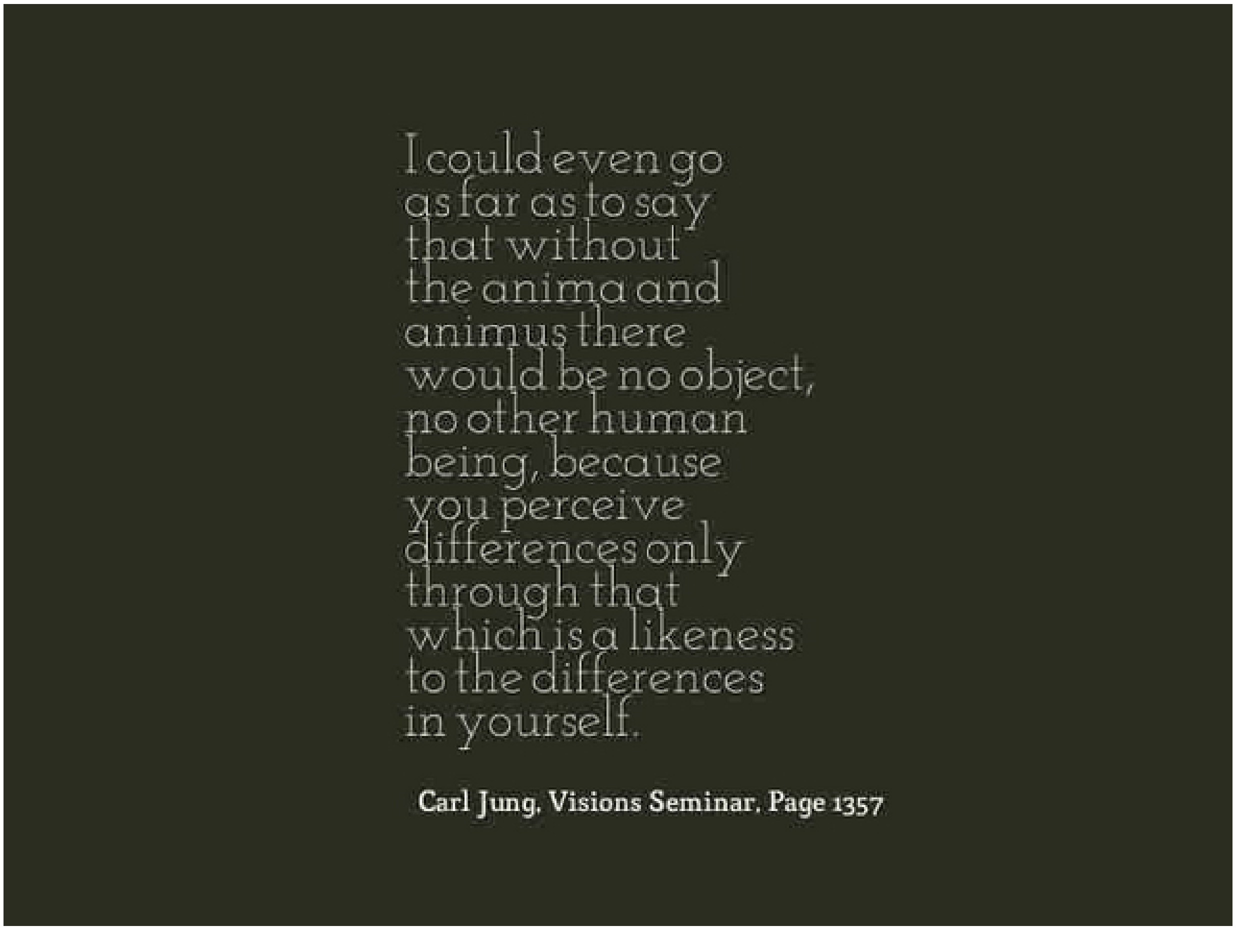
The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229



On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.

~Carl Jung, Visions Seminar, Page 1229

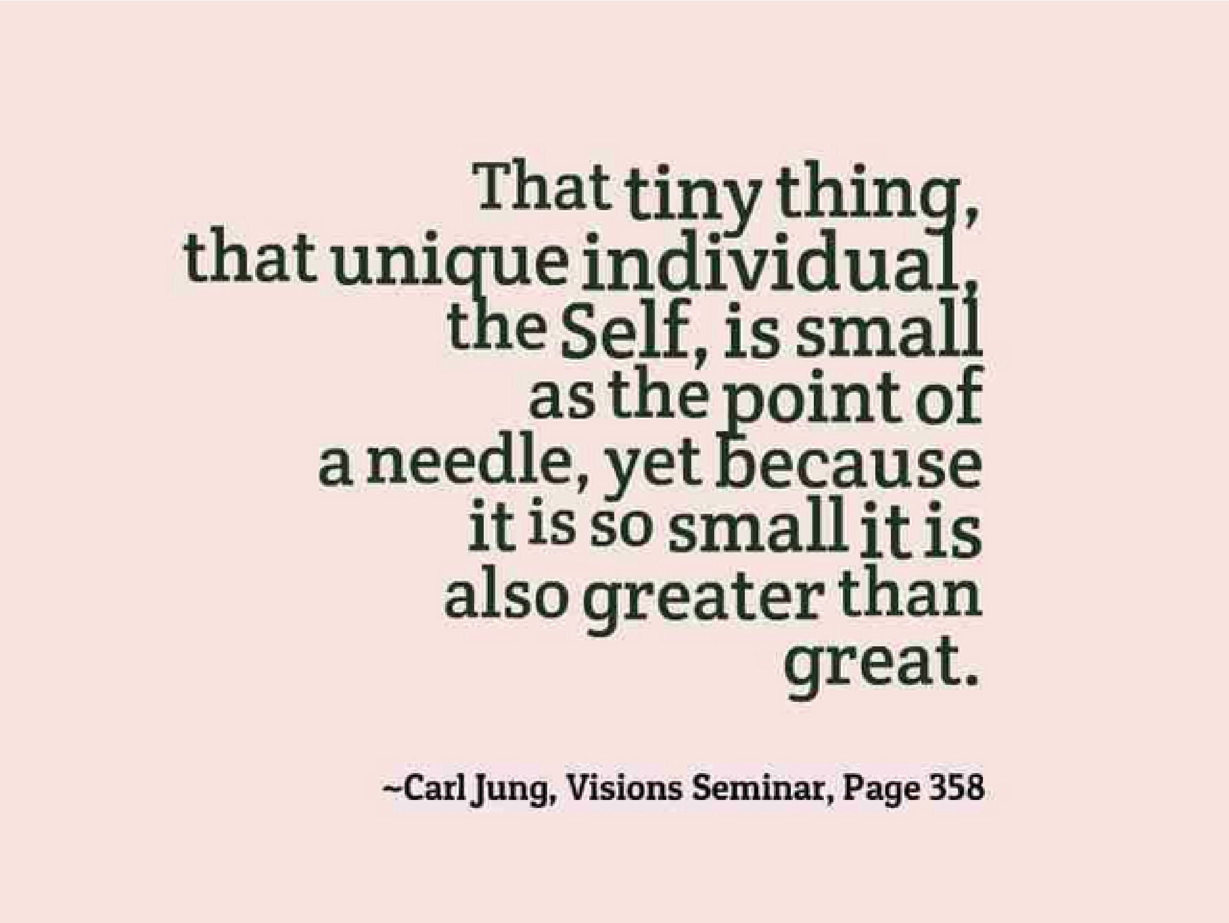
On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.
Carl Jung, Visions Seminar, Page 1229



I could even go
as far as to say
that without
the anima and
animus there
would be no object,
no other human
being, because
you perceive
differences only
through that
which is a likeness
to the differences
in yourself.

Carl Jung, Visions Seminar, Page 1357

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself.   Carl Jung, Visions Seminar, Page 1357



That tiny thing,
that unique individual,
the Self, is small
as the point of
a needle, yet because
it is so small it is
also greater than
great.

~Carl Jung, Visions Seminar, Page 358

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

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Carl Jung: we move in a world of images that point to something ineffable. (2019-04-24 03:30)

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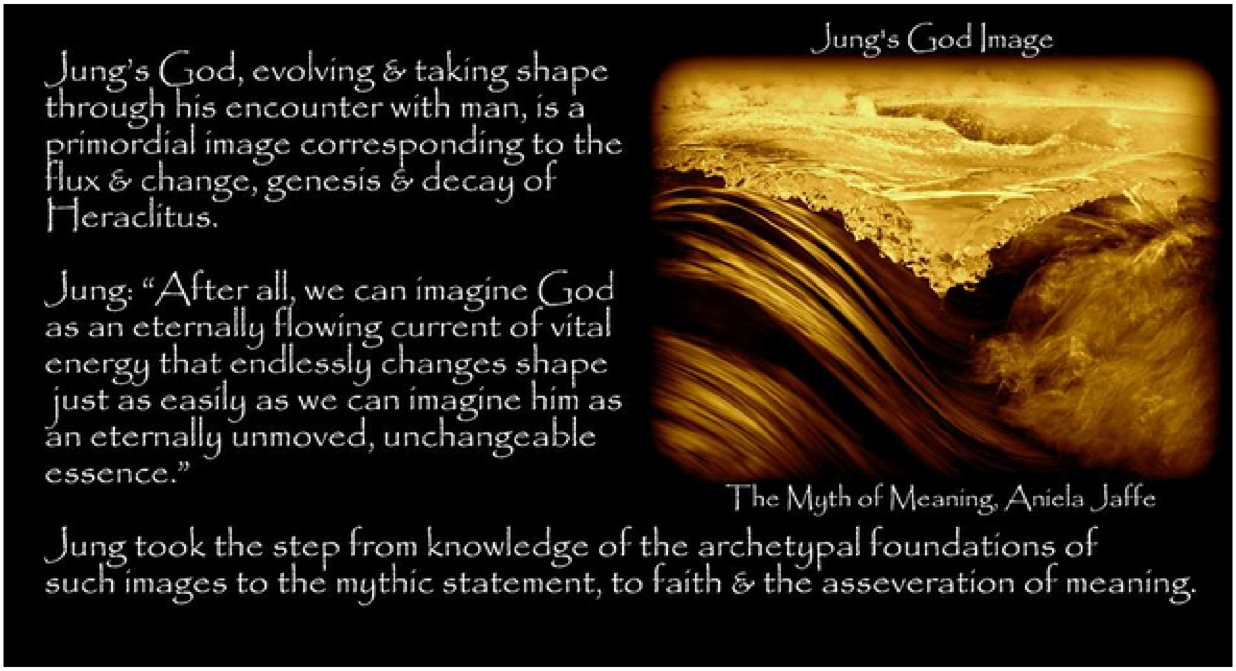

Jung's God Image

Jung's God, evolving & taking shape through his encounter with man, is a primordial image corresponding to the flux & change, genesis & decay of Heraclitus.

Jung: "After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence."

The Myth of Meaning, Aniela Jaffe

Jung took the step from knowledge of the archetypal foundations of such images to the mythic statement, to faith & the asseveration of meaning.

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to
physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious,
i.e., on transcendental, processes.

These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.

The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.

That is why whenever we speak of religious contents we move in a world of images that point to something ineffable.

We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object.

If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only the images and concepts, or the Unspeakable itself.

After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence.

Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal and local conditions, and which have therefore changed innumerable times in the course of their long history.

There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements do not vary limitlessly and chaotically, but clearly all .relate to a few basic principles or archetypes.

These, like the psyche itself, or like matter, are unknowable as such.

All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious statements. Carl Jung, CW 11, Para 555

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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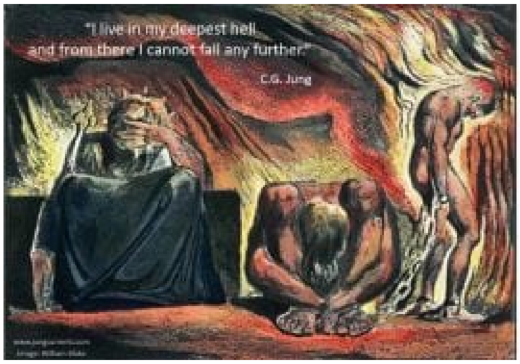
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/5adff-32bjungs2bgod2bimage2baniela2bjaffe.jpg`

Carl Jung "Answer to Job" - Anthology **(2019-04-24 03:30)**


"I live in my deepest hell
and from there I cannot fall any further."
C.G. Jung

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and[Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

God wanted to become man and still wants to … Carl Jung, CW 11, Answer to Job, Page 455.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. . . . It came upon me suddenly and unexpectedly during a feverish illness. . . . Carl Jung, Letters Vol. II, Page 20.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Pages 115-116.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Pages 155-157

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Pages 192-193

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Pages 212-214.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 230-232.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Pages 257-264.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

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Christ appears as a guarantee of God’s benevolence. He is our advocate in Heaven, Job’s "God against God." Carl Jung, Letters Vol. II, Pages 471-473

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Man must know that he is man’s worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 230-232.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel’s revelation. Carl Jung, CW 11, Para 686.

The somatic basis of the ego consists, then, of conscious and unconscious factors. (2019-04-24 03:48)

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively.

Experience shows that it rests on two seemingly different bases: the somatic and the psychic.

The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious.

They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness. A considerable proportion of these stimuli occur unconsciously, that is, subliminally.

The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content.

Sometimes they are capable of crossing the threshold, that is, of becoming perceptions.

But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature unless of course one favors the philosophical view that all life-processes are psychic anyway.

The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts.

Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous.

I have therefore suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes.

Here I must refer the reader to my paper "On the Nature of the Psyche," where I have discussed this definition of the "psychic" at somewhat greater length.

The somatic basis of the ego consists, then, of conscious and unconscious factors.

The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents.

These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all.

Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness. Group three is hypothetical; it is a logical inference from the facts underlying group two. This contains contents which have not yet irrupted into consciousness, or which never will.

When I said that the ego *’rests" on the total field of consciousness I do not mean that it consists of this. Were that so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter’s point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual’s lifetime.

It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. Carl Jung; Aion; Page 5.

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I, your soul, am your mother,... (2019-04-24 03:52)

[1]

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you.

I am your intercessor with Abraxas.

I teach you the arts that protect you from Abraxas.

I stand between you and Abraxas the all-encompassing.

I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung; The Red Book; Appendix C; Page 371.

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Carl Jung and what future generations will become aware of. (2019-04-24 03:57)

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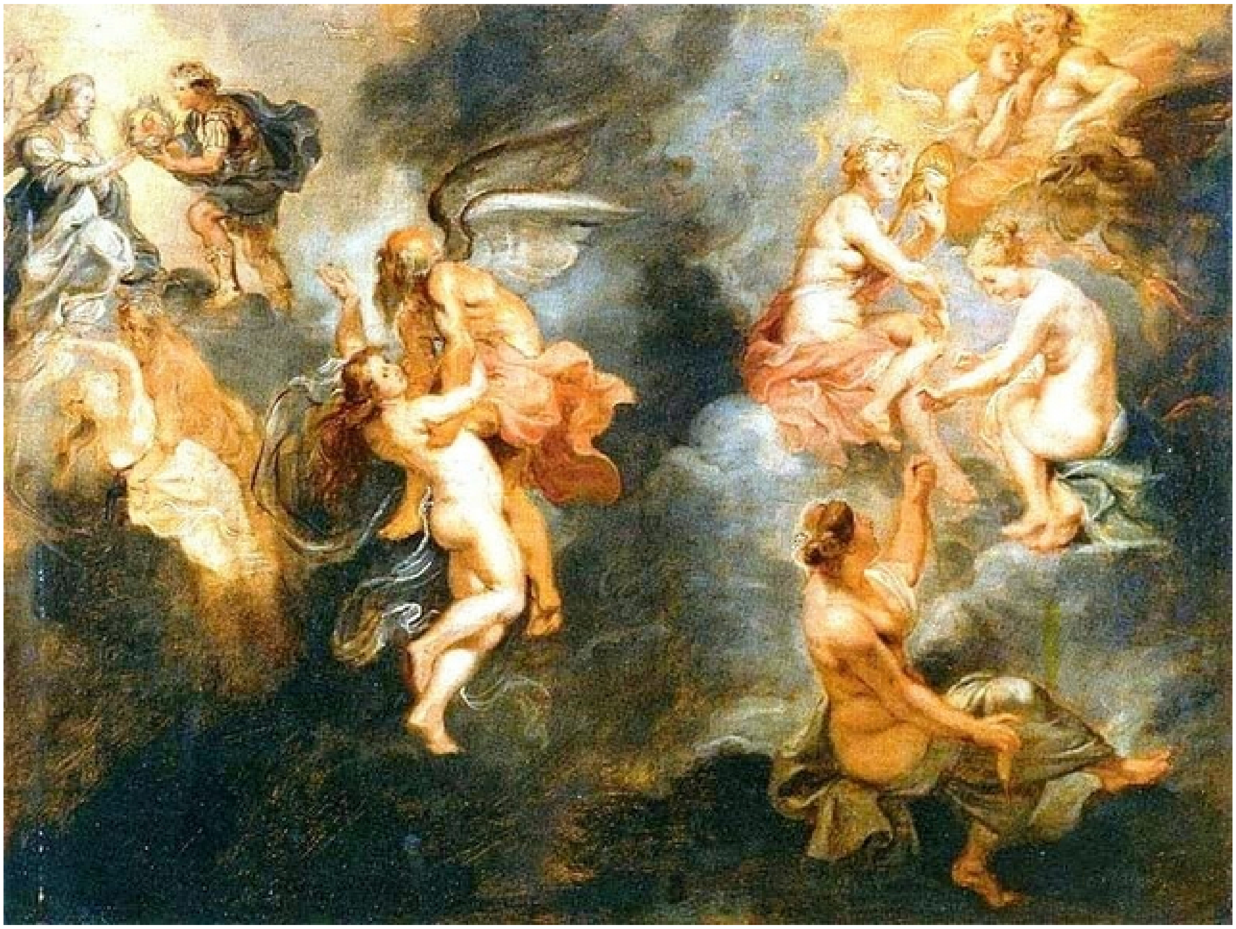

[Carl Jung and what future generations will become aware of.]

Notwithstanding all free thinking, our attitude to Eros, for instance, remains the old Christian view.

We can now no longer bide our time peacefully without questioning and doubt, or else we will remain in the state of childhood.

If we merely reject the dogmatic view, our liberation from the well-established will be merely intellectual, whereas our deeper feeling will persist on the old path.

Most people, however, are unaware of how this sets them at odds with themselves. But later generations will become increasingly aware of this.

Yet those who notice this will realize with horror that renouncing resumed childhood ousts them from our present times and that they can no longer follow any of the traditional ways.

They enter uncharted territory, which has neither paths nor boundaries.

They lack any direction, since they have forsaken all established bearings.

This realization, however, dawns upon very few, since the vast majority makes do with half measures, and remains unperturbed by the stupidity of their spiritual condition.

But then tepidity and slackness is not to everyone’s taste.

Some would rather abandon themselves to despair than adhere to a worldview completely removed from the well-trodden paths of their habitual behavior.

They would rather venture into a pathless, dark land at the risk of perishing there, even if this should outrage all their cowardice. Carl Jung, The Red Book, Scrutinies, Page 368.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/44df6-generate.jpg`

Carl Jung on “Consciousness.” Lexicon (2019-04-24 04:37)

[1]

There is no consciousness
without discrimination
of opposites.
– CG Jung, CW 9i, par. 178
FrithLuton.com

Carl Jung on “Consciousness.” Lexicon

Consciousness:

The function or activity which maintains the relation of psychic contents to the ego; distinguished conceptually from the psyche, which encompasses both consciousness and the unconscious.

There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There are two distinct ways in which consciousness arises.

The one is a moment of high emotional tension, comparable to the scene in Parsifal where the hero, at the very moment of greatest temptation, suddenly realizes the meaning of Amfortas’ wound.

The other is a state of contemplation, in which ideas pass before the mind like dream-images.

Suddenly there is a flash of association between two apparently disconnected and widely separated ideas, and this has the effect of releasing a latent tension.

Such a moment often works like a revelation.

In every case it seems to be the discharge of energy-tension, whether external or internal, which produces consciousness.["Analytical Psychology and Education," CW 17, par. 207.]

In Jung's view of the psyche, individual consciousness is a superstructure based on, and arising out of, the unconscious.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition.

It is like a child that is born daily out of the primordial womb of the unconscious

. . . . It is not only influenced by the unconscious but continually emerges out of it in the form of numberless spontaneous ideas and sudden flashes of thought.["The Psychology of Eastern Meditation," CW 11, par. 935.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/eb7cd-2.jpg`

Carl Jung on "Crucifixion." Lexicon (2019-04-24 05:04)

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Carl Jung on “Crucifixion.” Lexicon

Crucifixion:

An archetypal motif associated with conflict and the problem of the opposites.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion.

For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not
(the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

http://www.nyaap.org/jung-lexicon/c/

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Carl Jung on "Words" - Quotations (2019-04-24 09:34)

[1]Carl Jung on "Words" - YouTube

Carl Jung on "Words" – Anthology

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

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The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung; Memories, Dreams and Reflections; Chapter 6.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

…nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Pages 39-41

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

Moreover I know from experience that philosophers don't understand my uncouth language. Carl Jung, Letters Vol. II, Pages 43-47.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Pages 69-71

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Pages 95-98

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Pages 227-229

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Pages 225-226.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Pages 500-502

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Pages 507-508

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Pages 550-552

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

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By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this[

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God’s son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

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He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

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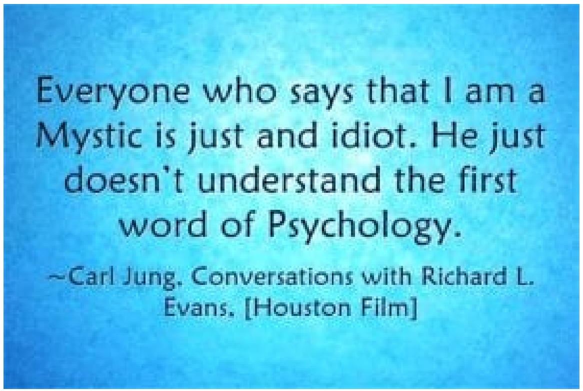
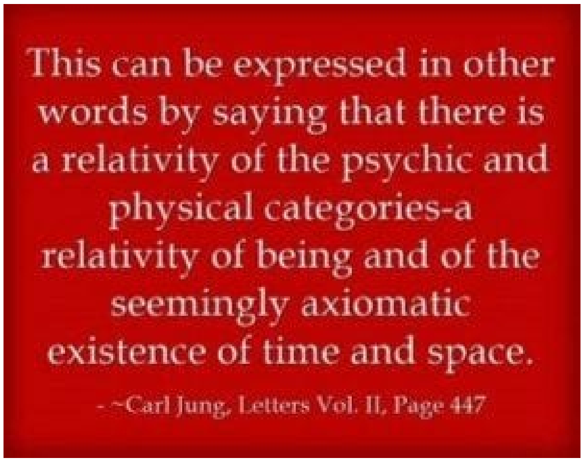


Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology.

~Carl Jung, Conversations with Richard L. Evans, [Houston Film]



This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space.

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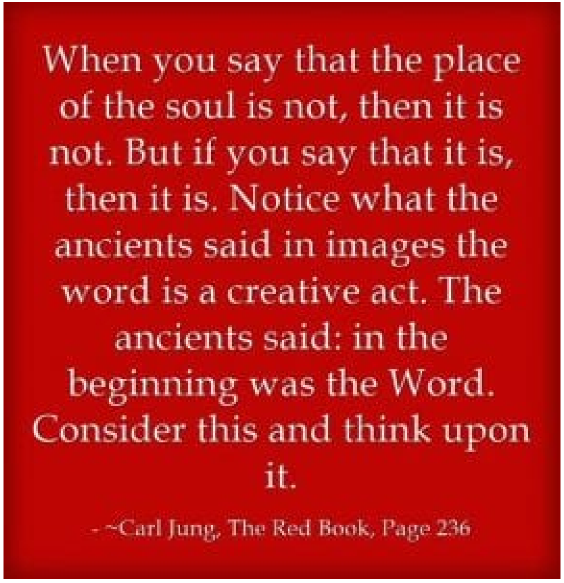
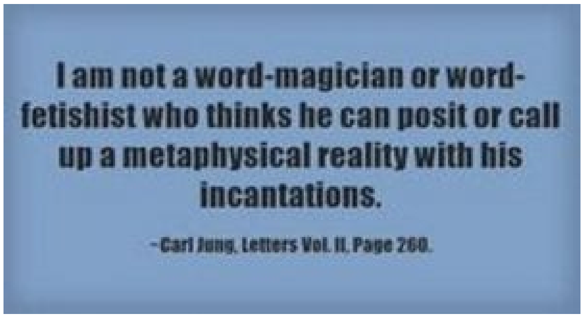


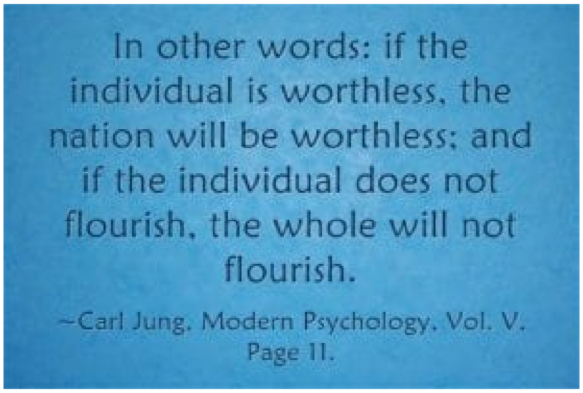
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it.

- ~Carl Jung, The Red Book, Page 236



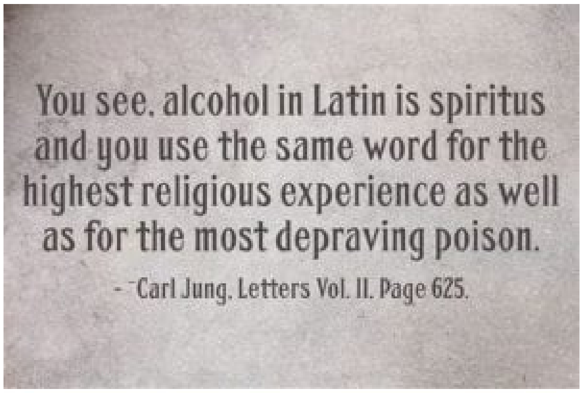
I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations.

~Carl Jung, Letters Vol. II, Page 260.



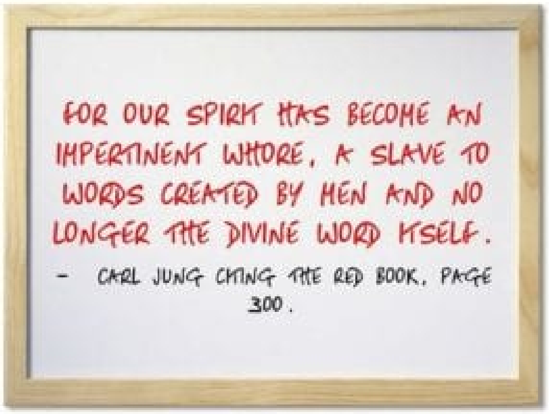
In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish.

~Carl Jung, Modern Psychology, Vol. V, Page 11.



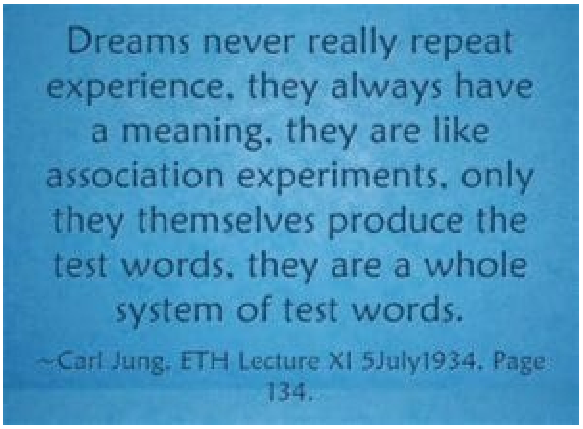
You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison.

- ~Carl Jung, Letters Vol. II, Page 625.



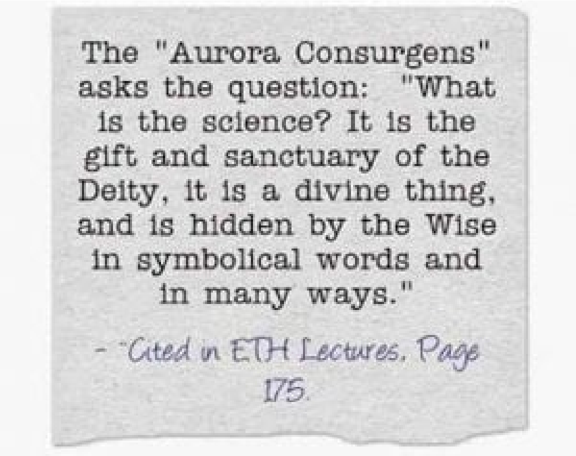
FOR OUR SPIRIT HAS BECOME AN IMPERTINENT WHORE, A SLAVE TO WORDS CREATED BY MEN AND NO LONGER THE DIVINE WORD ITSELF.

- CARL JUNG CITING THE RED BOOK, PAGE 300.



Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words.

~Carl Jung, ETH Lecture XI 5July1934, Page 134.



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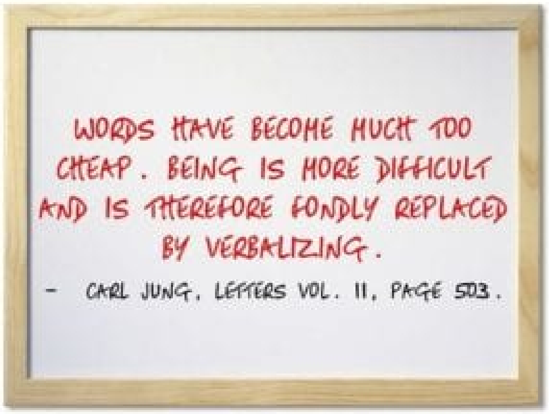
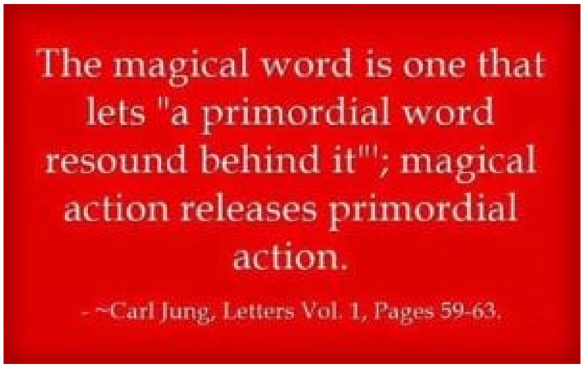


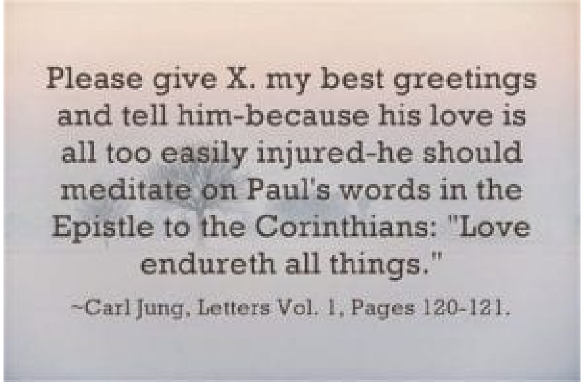
WORDS HAVE BECOME MUCH TOO CHEAP. BEING IS MORE DIFFICULT AND IS THEREFORE FONDLY REPLACED BY VERBALIZING.

- CARL JUNG, LETTERS VOL. II, PAGE 503.



The magical word is one that lets "a primordial word resound behind it"; magical action releases primordial action.

- ~Carl Jung, Letters Vol. 1, Pages 59-63.



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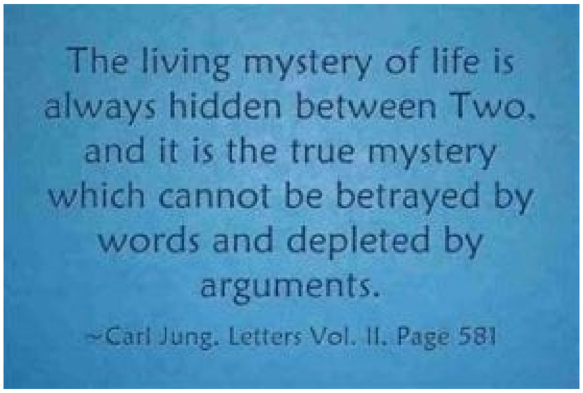

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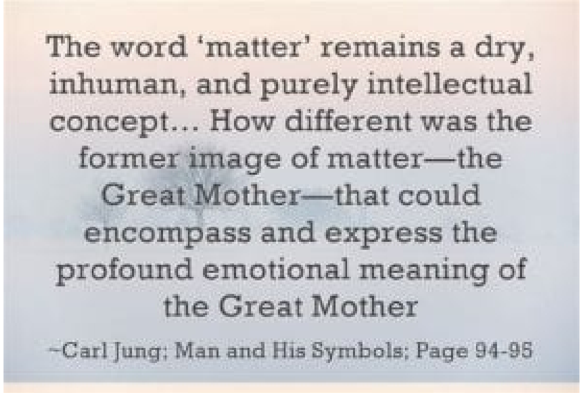
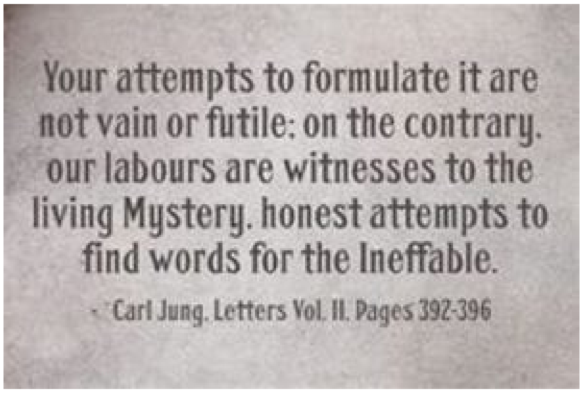


The word 'matter' remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother

~Carl Jung; Man and His Symbols; Page 94-95



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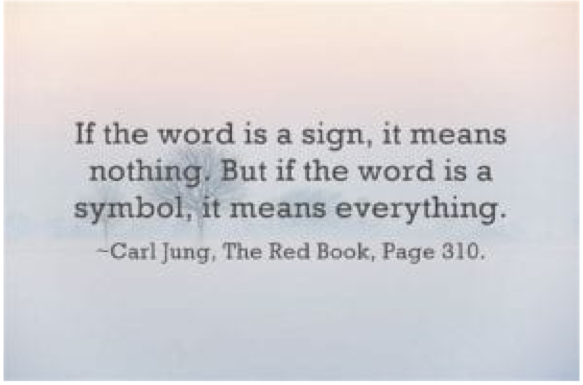
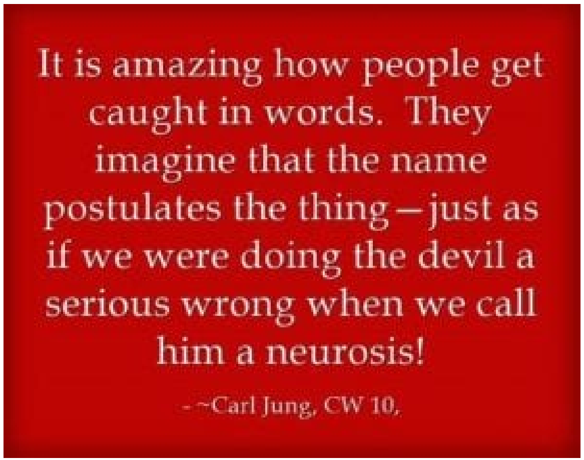


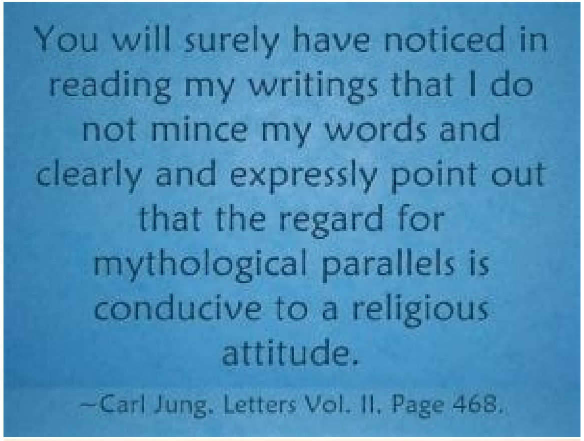
If the word is a sign, it means nothing. But if the word is a symbol, it means everything.

~Carl Jung, The Red Book, Page 310.



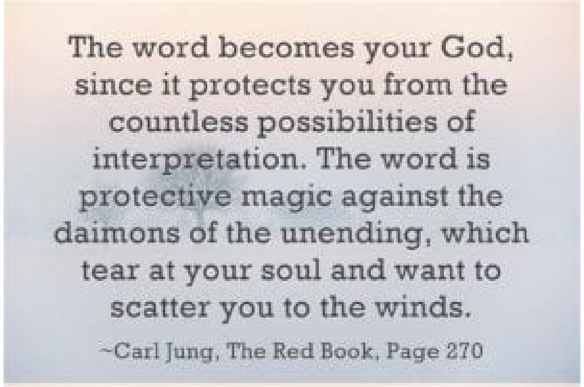
It is amazing how people get caught in words. They imagine that the name postulates the thing—just as if we were doing the devil a serious wrong when we call him a neurosis!

- ~Carl Jung, CW 10,



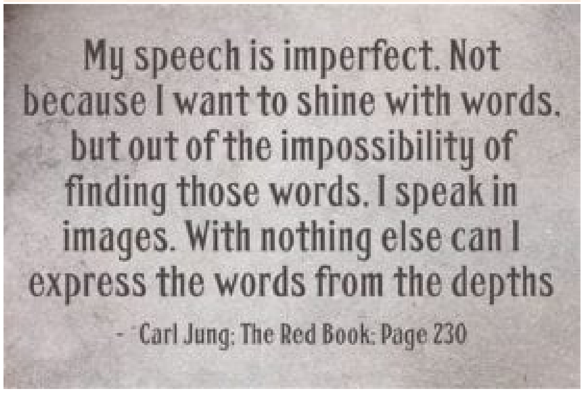
You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude.

~Carl Jung, Letters Vol. II, Page 468.



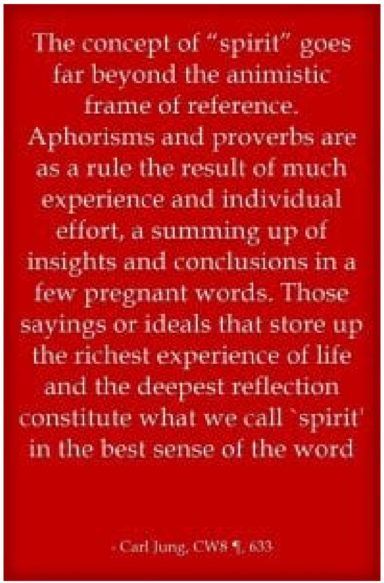
The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds.

~Carl Jung, The Red Book, Page 270



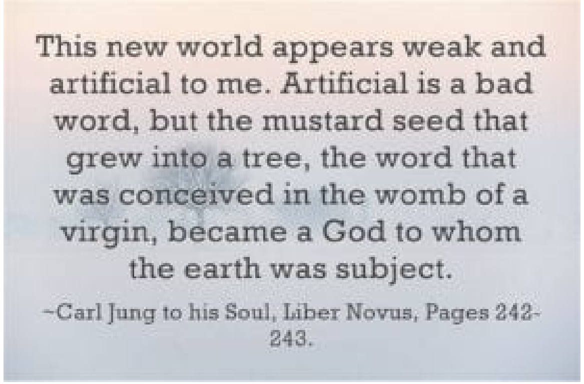
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words. I speak in images. With nothing else can I express the words from the depths

- ~Carl Jung; The Red Book; Page 230



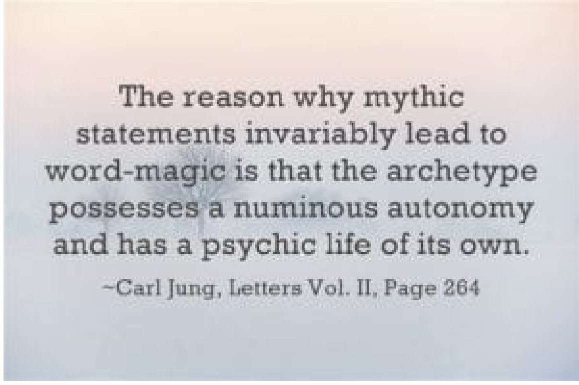
The concept of "spirit" goes far beyond the animistic frame of reference. Aphorisms and proverbs are as a rule the result of much experience and individual effort, a summing up of insights and conclusions in a few pregnant words. Those sayings or ideals that store up the richest experience of life and the deepest reflection constitute what we call `spirit' in the best sense of the word

- Carl Jung, CW8 ¶, 633



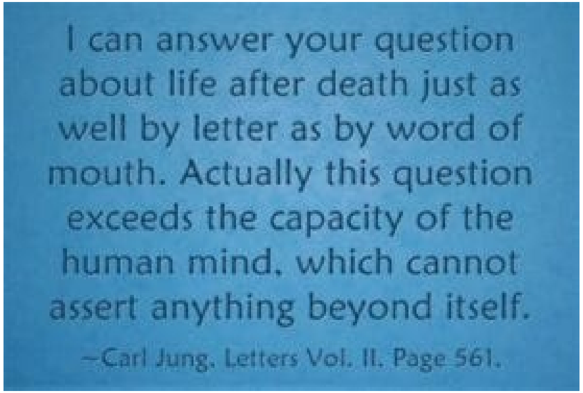
This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject.

~Carl Jung to his Soul, Liber Novus, Pages 242-243.



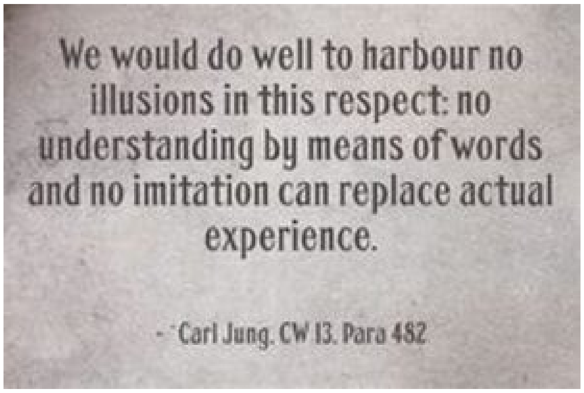
The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own.

~Carl Jung, Letters Vol. II, Page 264



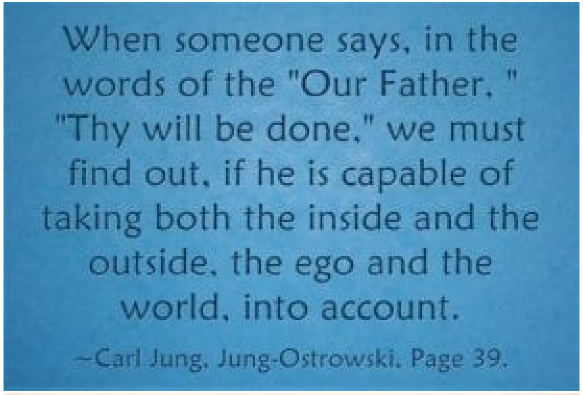
I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself.

~Carl Jung, Letters Vol. II, Page 561.



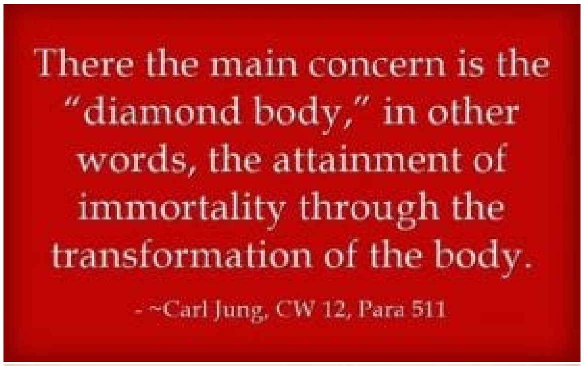
We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience.

- ~Carl Jung, CW 13, Para 482



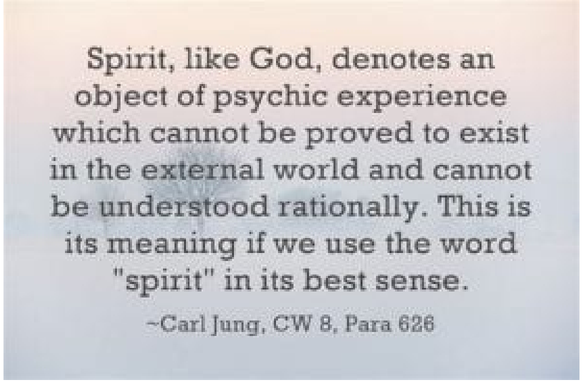
When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

~Carl Jung, Jung-Ostrowski, Page 39.



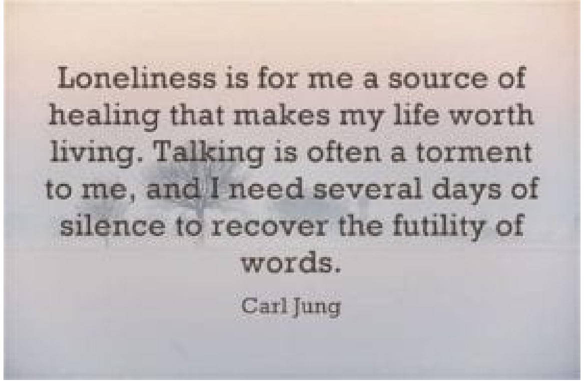
There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body.

- ~Carl Jung, CW 12, Para 511



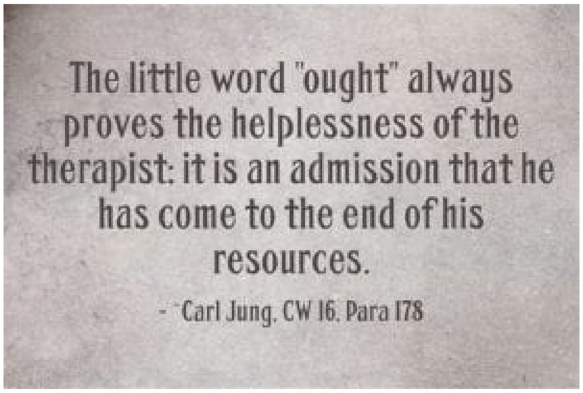
Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense.

~Carl Jung, CW 8, Para 626

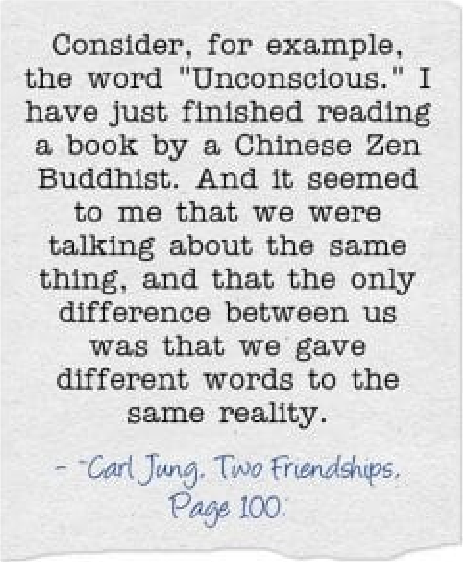


Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

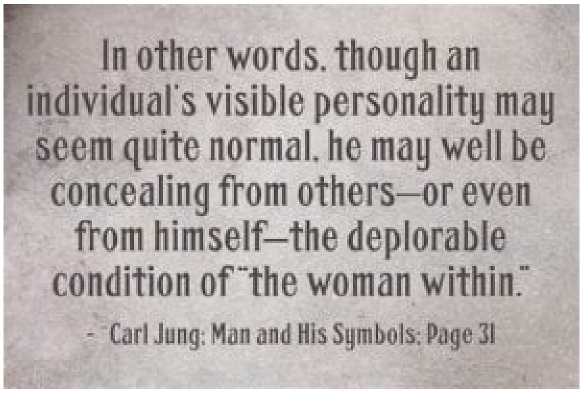
Carl Jung


The little word "ought" always proves the helplessness of the therapist: it is an admission that he has come to the end of his resources.

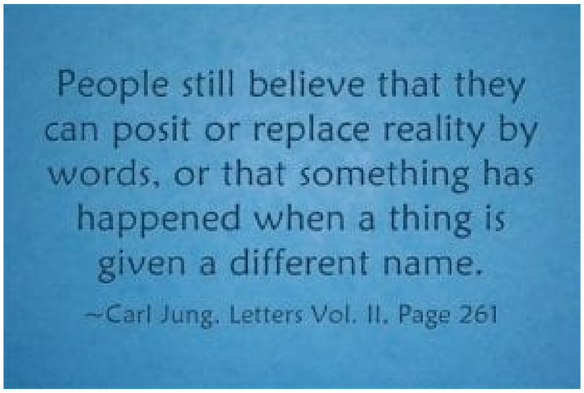
- ~Carl Jung, CW 16, Para 178


Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality.

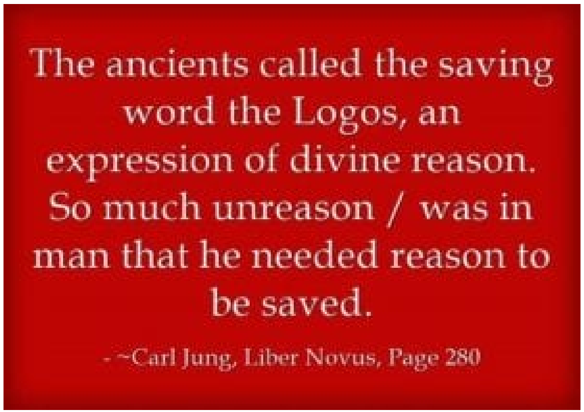
- ~Carl Jung, Two Friendships, Page 100.


In other words, though an individual's visible personality may seem quite normal, he may well be concealing from others—or even from himself—the deplorable condition of "the woman within."

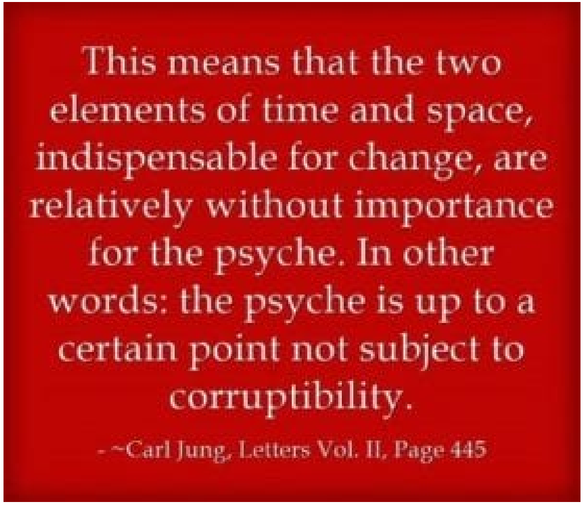
- ~Carl Jung; Man and His Symbols; Page 31


People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name.

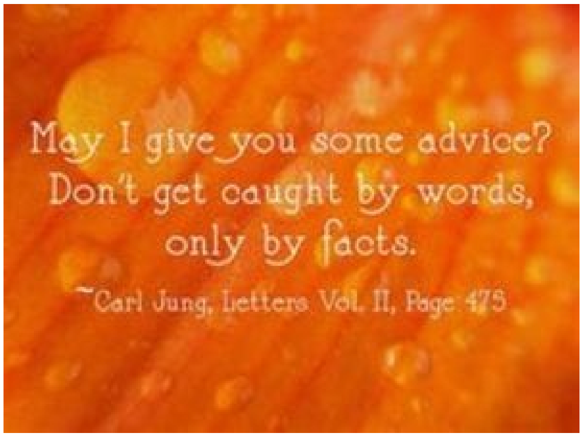
~Carl Jung, Letters Vol. II, Page 261


The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

- ~Carl Jung, Liber Novus, Page 280

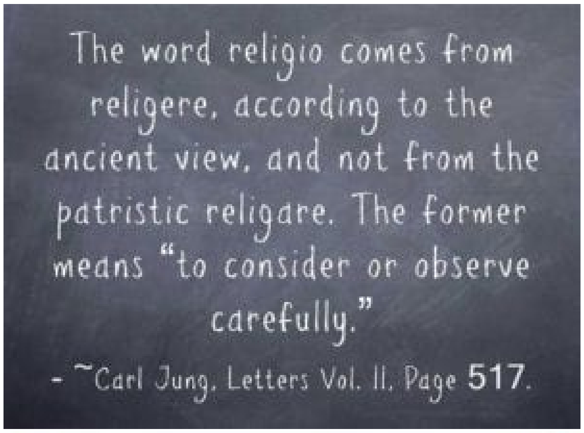

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche. In other words: the psyche is up to a certain point not subject to corruptibility.

- ~Carl Jung, Letters Vol. II, Page 445



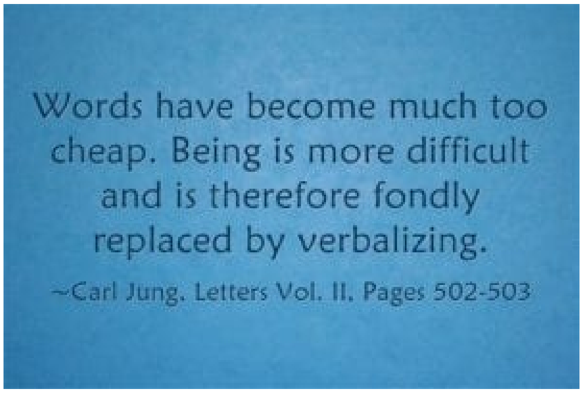
May I give you some advice? Don't get caught by words, only by facts.

~Carl Jung, Letters Vol. II, Page 475



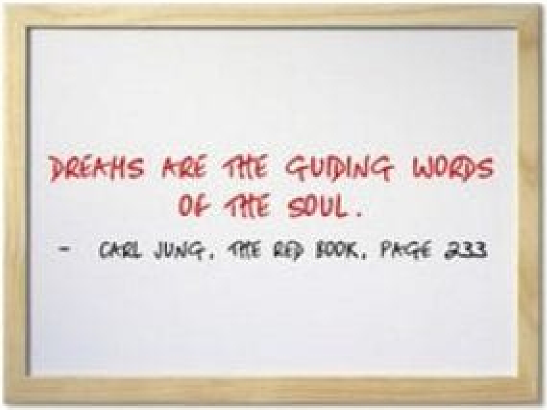
The word religio comes from religere, according to the ancient view, and not from the patristic religare. The former means "to consider or observe carefully."

- ~Carl Jung, Letters Vol. II, Page 517.



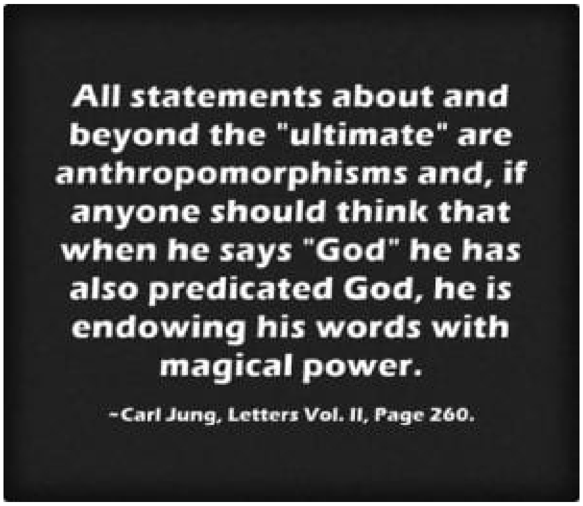
Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing.

~Carl Jung, Letters Vol. II, Pages 502-503



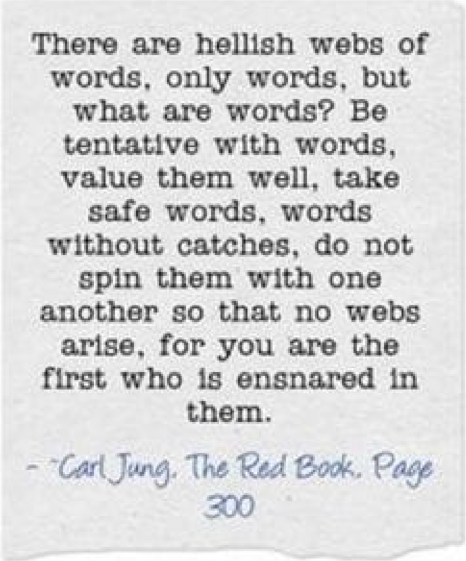
DREAMS ARE THE GUIDING WORDS OF THE SOUL.

- CARL JUNG, THE RED BOOK, PAGE 233



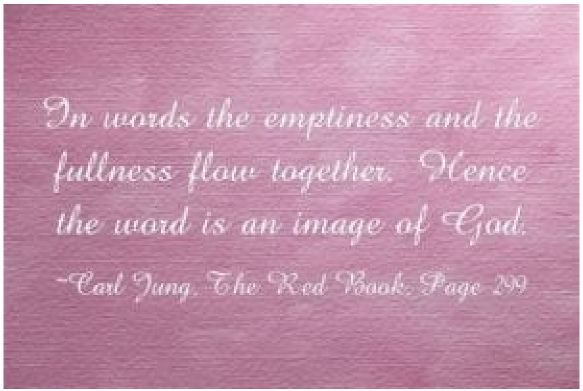
All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power.

~Carl Jung, Letters Vol. II, Page 260.



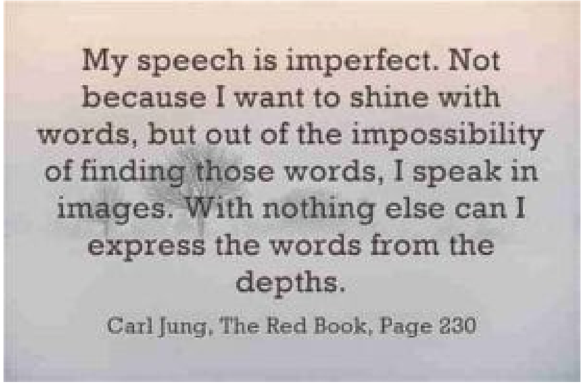
There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

- ~Carl Jung, The Red Book, Page 300



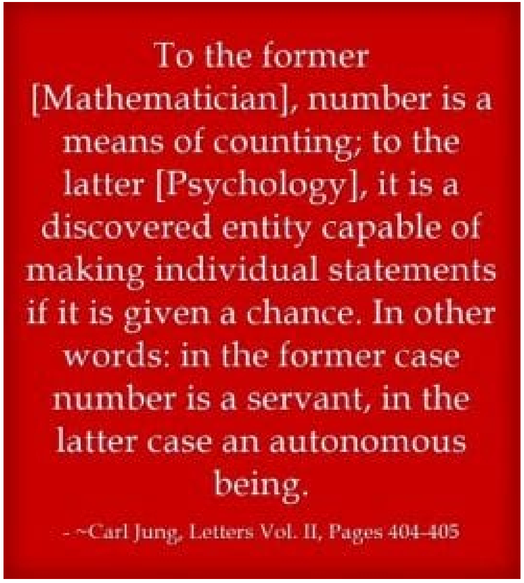
In words the emptiness and the fullness flow together. Hence the word is an image of God.

~Carl Jung, The Red Book, Page 299



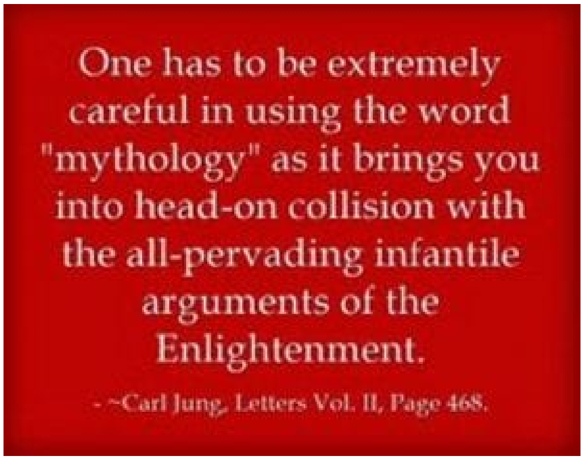
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230



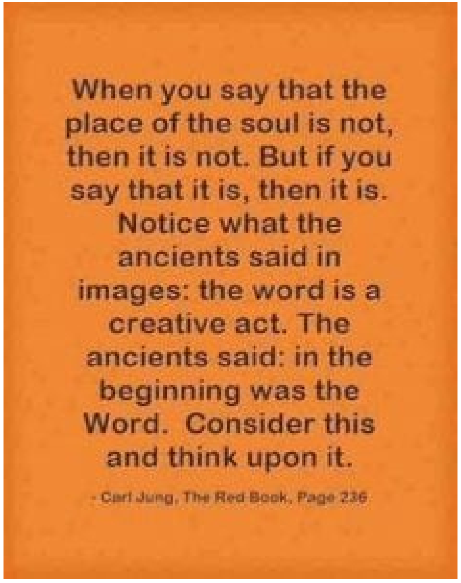
To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being.

- ~Carl Jung, Letters Vol. II, Pages 404-405



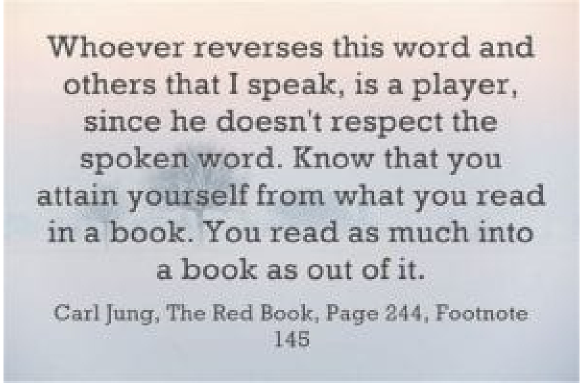
One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment.

- ~Carl Jung, Letters Vol. II, Page 468.



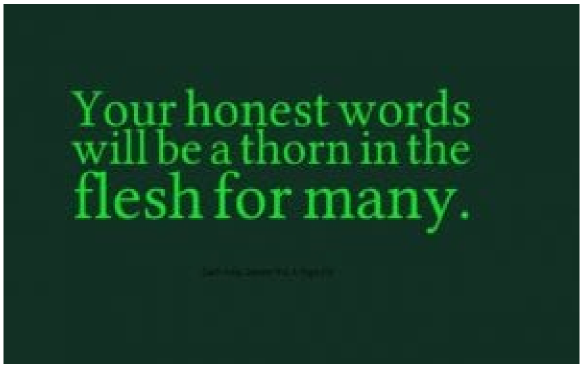
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it.

- Carl Jung, The Red Book, Page 236

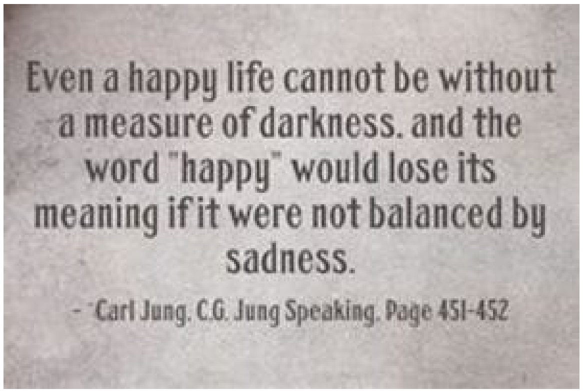


Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it.

Carl Jung, The Red Book, Page 244, Footnote 145

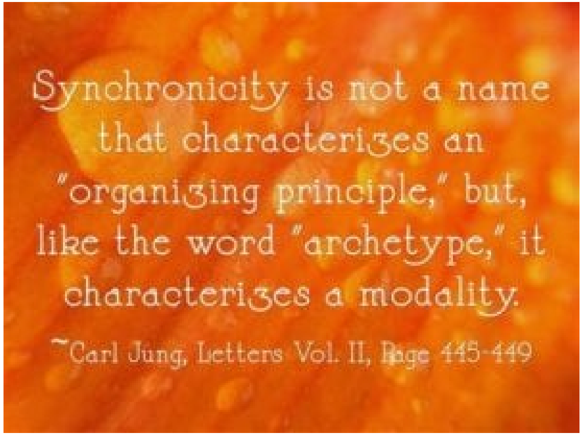


Your honest words
will be a thorn in the
flesh for many.



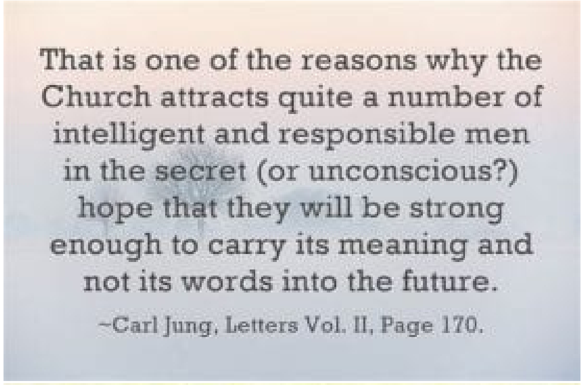
Even a happy life cannot be without a measure of darkness. and the word "happy" would lose its meaning if it were not balanced by sadness.

- Carl Jung. C.G. Jung Speaking. Page 451-452



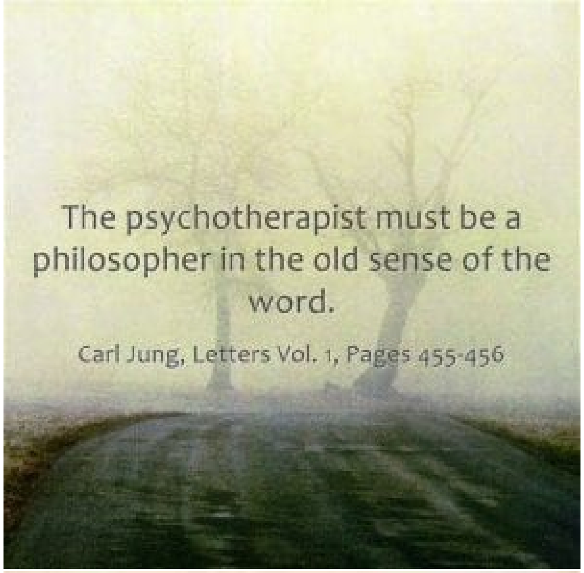
Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality.

~Carl Jung, Letters Vol. II, Page 445-449



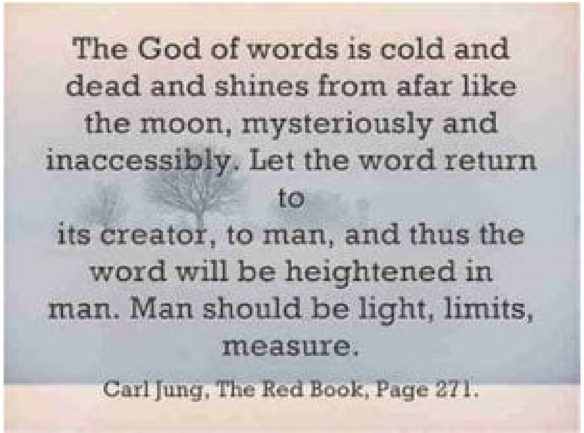
That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future.

~Carl Jung, Letters Vol. II, Page 170.



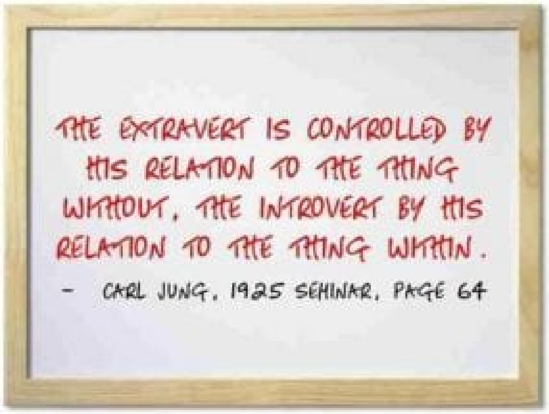
The psychotherapist must be a philosopher in the old sense of the word.

Carl Jung, Letters Vol. 1, Pages 455-456

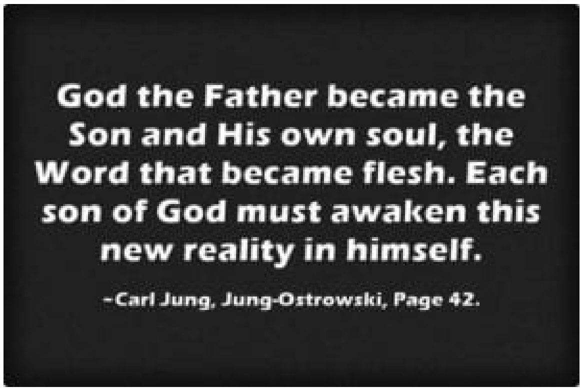


The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly. Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure.

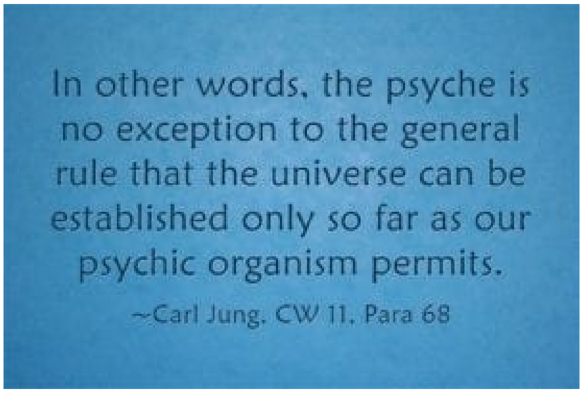
Carl Jung, The Red Book, Page 271.


THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.

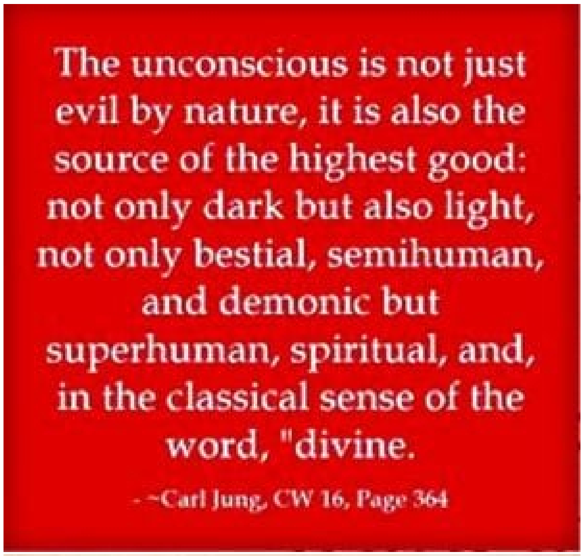
– CARL JUNG, 1925 SEMINAR, PAGE 64


God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself.

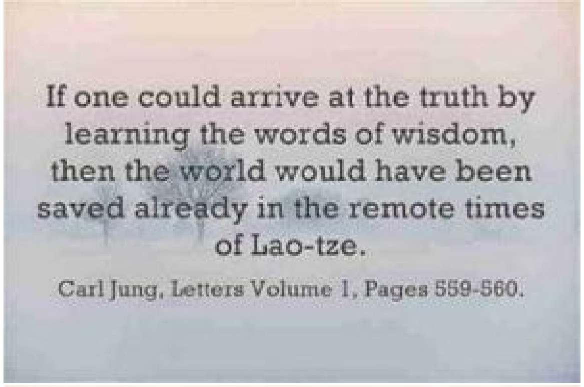
~Carl Jung, Jung-Ostrowski, Page 42.


In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits.

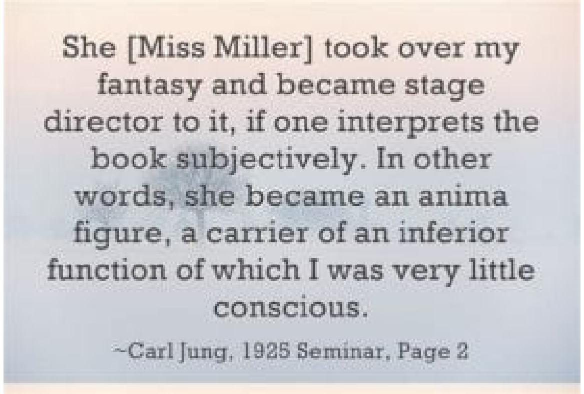
~Carl Jung, CW 11, Para 68


The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine.

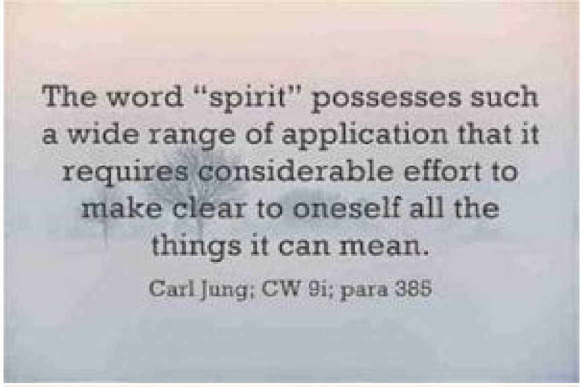
- ~Carl Jung, CW 16, Page 364


If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze.

Carl Jung, Letters Volume 1, Pages 559-560.

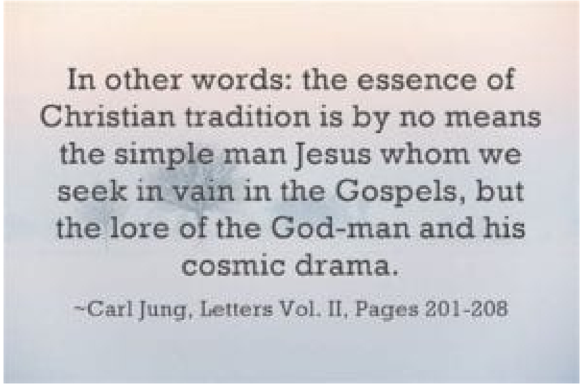

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

~Carl Jung, 1925 Seminar, Page 2



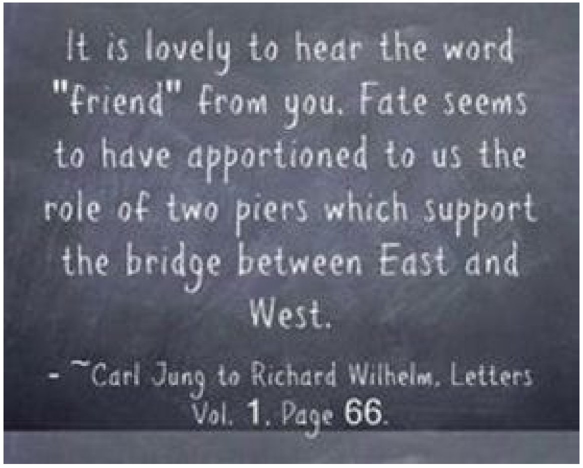
The word "spirit" possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean.

Carl Jung; CW 9i; para 385



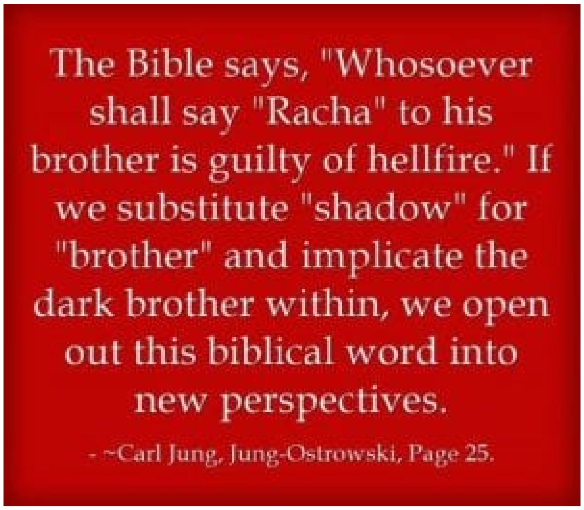
In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama.

~Carl Jung, Letters Vol. II, Pages 201-208



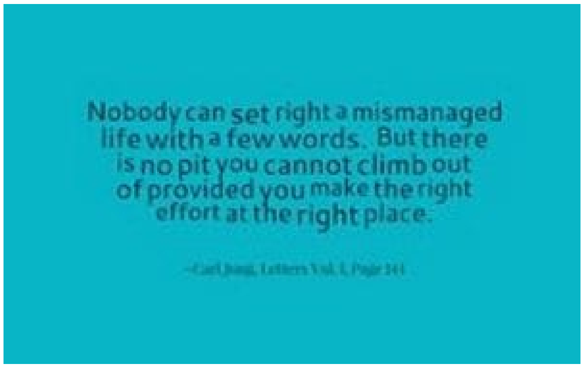
It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West.

- ~Carl Jung to Richard Wilhelm, Letters Vol. 1. Page 66.



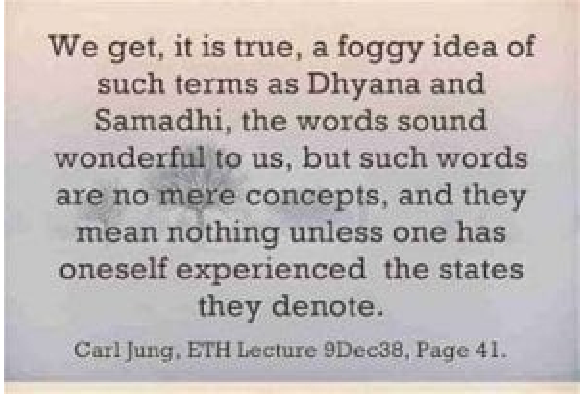
The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

- ~Carl Jung, Jung-Ostrowski, Page 25.



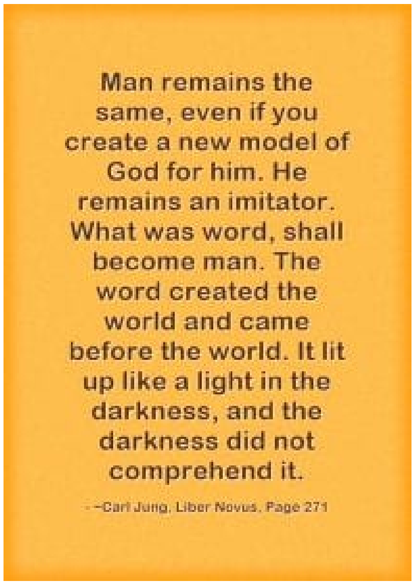
Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place.

~Carl Jung, Letters Vol. I, Page [illegible]



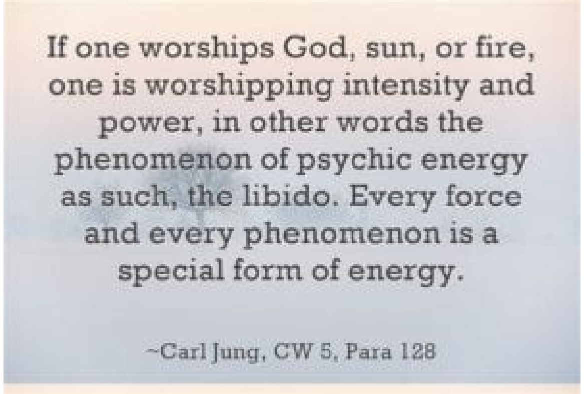
We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote.

Carl Jung, ETH Lecture 9Dec38, Page 41.



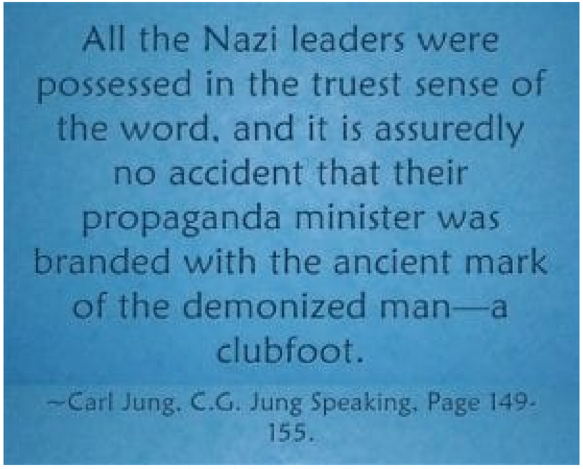
Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it.

- ~Carl Jung, Liber Novus, Page 271



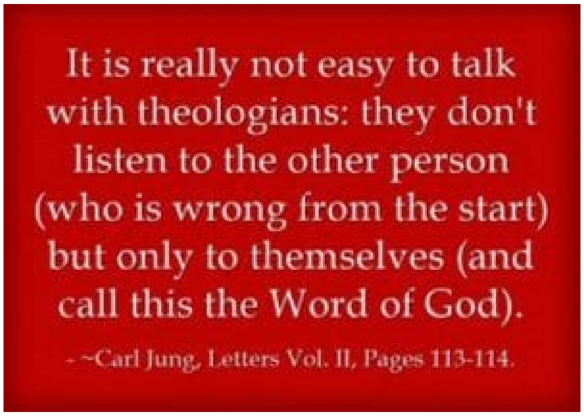
If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy.

~Carl Jung, CW 5, Para 128



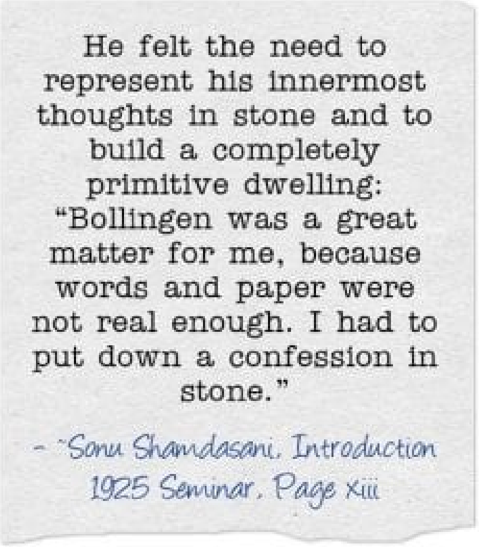
All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

~Carl Jung, C.G. Jung Speaking, Page 149-155.



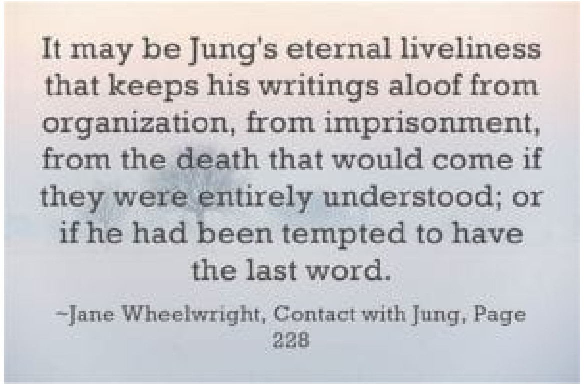
It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God).

- ~Carl Jung, Letters Vol. II, Pages 113-114.



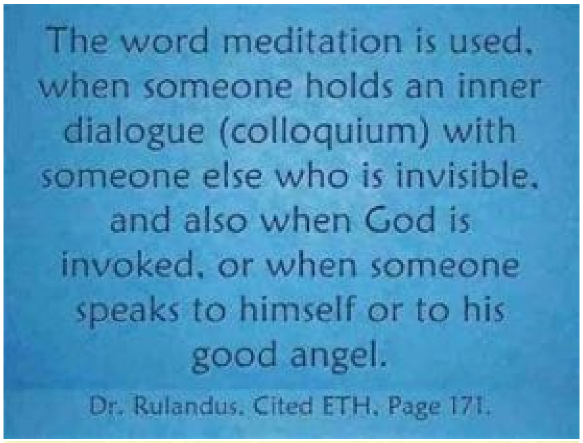
He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone."

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xiii



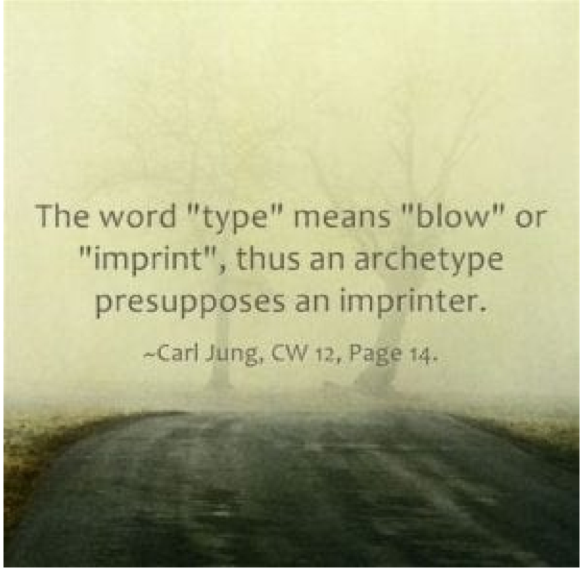
It may be Jung's eternal liveliness that keeps his writings aloof from organization, from imprisonment, from the death that would come if they were entirely understood; or if he had been tempted to have the last word.

~Jane Wheelwright, Contact with Jung, Page 228



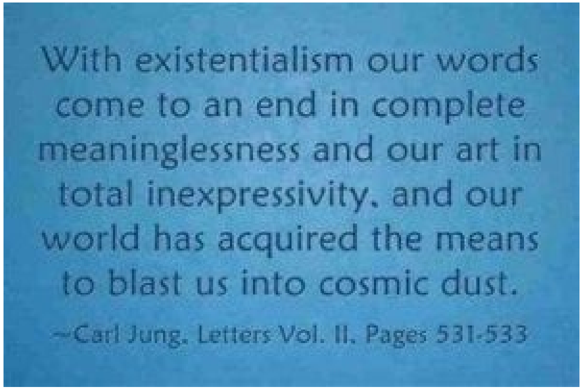
The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel.

Dr. Rulandus, Cited ETH, Page 171.



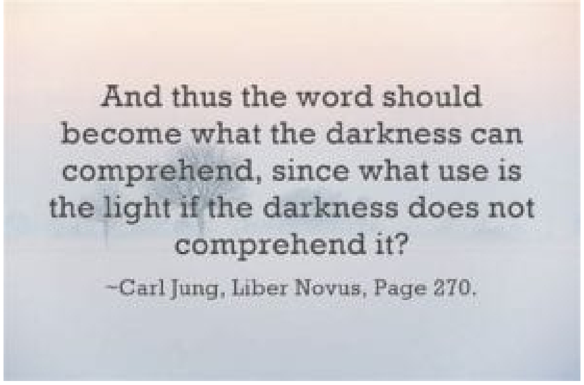
The word "type" means "blow" or "imprint", thus an archetype presupposes an imprinter.

~Carl Jung, CW 12, Page 14.



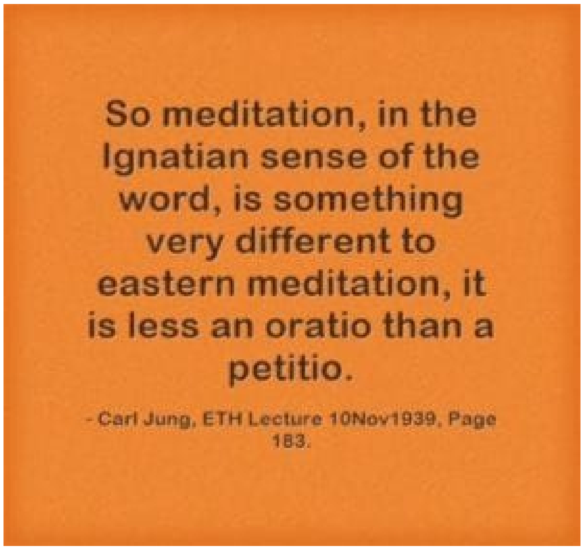
With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

~Carl Jung, Letters Vol. II, Pages 531-533



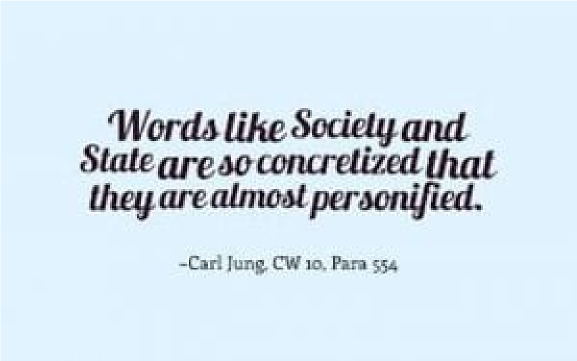
And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

~Carl Jung, Liber Novus, Page 270.



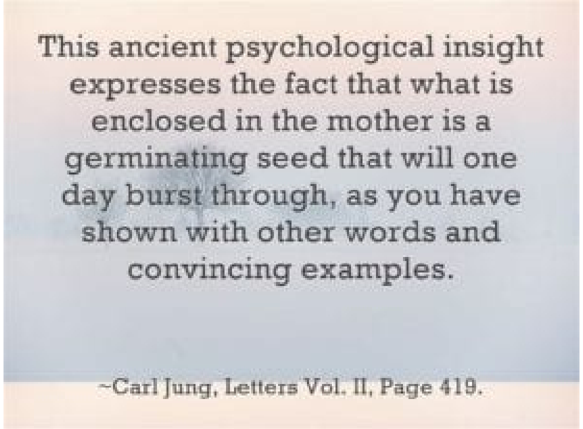
So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio.

- Carl Jung, ETH Lecture 10Nov1939, Page 183.



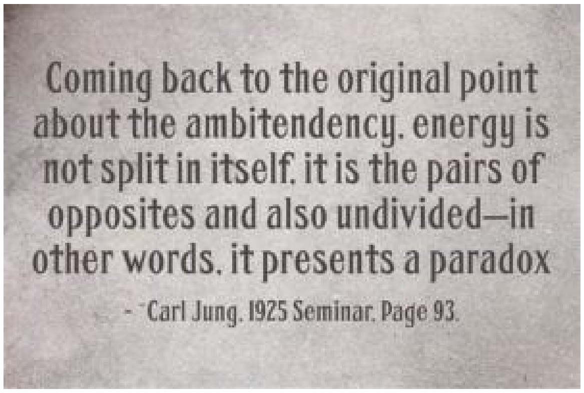
Words like Society and State are so concretized that they are almost personified.

~Carl Jung, CW 10, Para 554



This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples.

~Carl Jung, Letters Vol. II, Page 419.

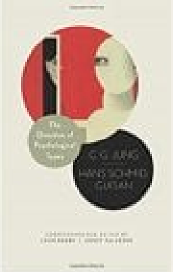


Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox

- ~Carl Jung, 1925 Seminar, Page 93.

1. `https://www.youtube.com/watch?v=NSzH7l9YsHk`

Carl Jung/Hans Schmid Correspondence - Quotations (2019-04-24 15:58)



[1]Carl Jung and Hans Schmid - YouTube

Carl Jung/Hans Schmid Correspondence:

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Page 55.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Page 57

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Page 55.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Page 60

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Page 65

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Page 75

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Page 75

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspon-

dence, Page 77

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues. Carl Jung, Jung-Schmid Correspondence, Page 78

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Page 79

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

Surely Sisyphus was an idealist, wasn't he? Carl Jung, Hans Schmid-Guisan Letters, Page 114

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Page 118

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Page 101

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that we create a spiritus, which is an abstraction. Carl Jung, Hans Schmid Guisan Letters, Page 102

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Page 104

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own. Carl Jung, Hans Schmid Guisan Letters, Page 105

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life. Carl Jung, Hans Schmid Guisan Letters, Page 110

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Page 114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is not merely a "realization" of life; life can also be a "realization" of thinking. Carl Jung, Hans Schmid Guisan Letters, Page 114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Page 132

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost. Carl Jung, Han Guisan Schmid, Page 132

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Hans Guisan Schmid, Page 133

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Hans Guisan Schmid, Page 59

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert,

and that is thinking. Carl Jung, Hans Guisan Schmid, Page 133

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Hans Guisan Schmid, Page 133

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Page 160

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Page 161

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Page 57

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Page 58

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help. Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

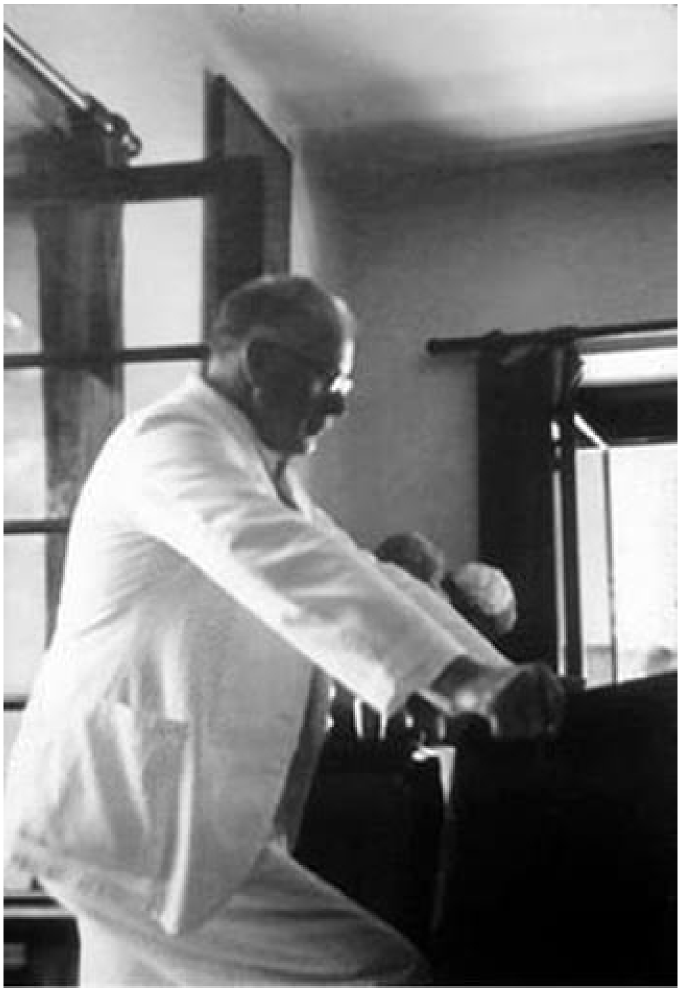
I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

1. `https://www.youtube.com/watch?v=myFj_LZbTBU`

Carl Jung: My whole psychology is such that it can be accepted only by someone who is ready for it. (2019-04-25 03:30)

[1]



Dear Fraulein von Sury, 14 November 1933

I have been pondering over your suggestion for a lecture in Paris and have come to the conclusion that in view of the present intellectual situation in France it would be premature if I lectured at the Sorbonne.

It would look too much like making propaganda for my own cause.

I would regard such a procedure as not only unintelligent but misleading as well.

I have always acted on the principle that if people have the need to hear me they could also invite me to speak.

I would therefore prefer to wait and see whether something will stir spontaneously in Paris or not.

I have found over and over again that it is not worthwhile speaking to an unprepared public.

My whole psychology is such that it can be accepted only by someone who is ready for it.

It is too little in accord with the conscious expectations of the time to be grafted on to something known.

So let us wait and leave it to the intellectual development of France whether or not to adopt a positive attitude to this kind of psychology.

I am sorry to disappoint you now after I had already expressed mywillingness to oblige.

with best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 130-131

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bsury.jpg`

Carl Jung: She deserved being called a saint. (2019-04-25 04:12)

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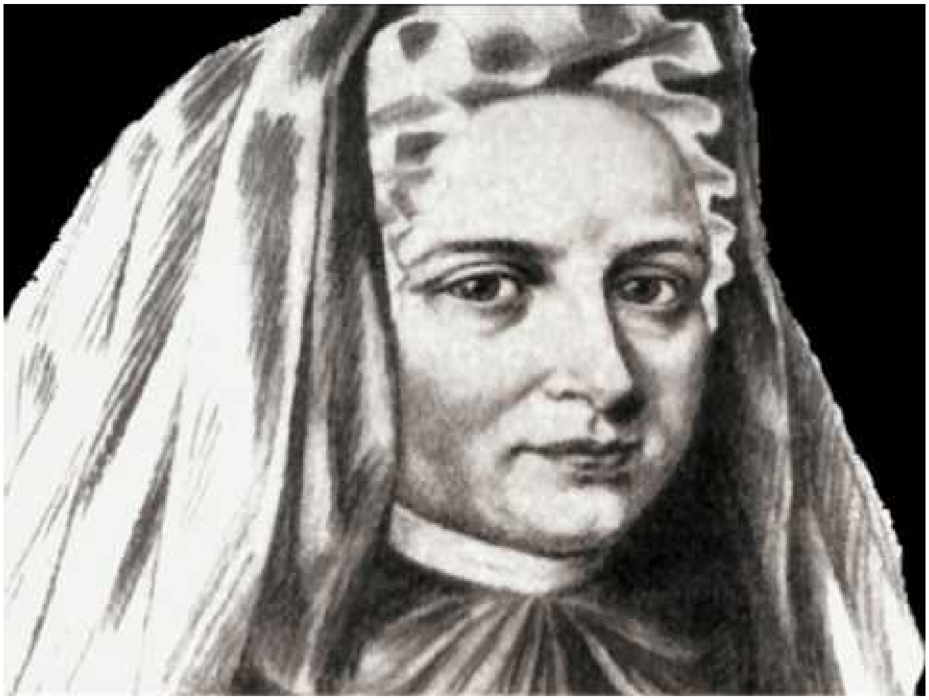


The anima as a friend or soror mystica [mystical sister] has always played a great role in history.

In the cours d’amour [courts of love] of René d’Anjou she even takes precedence over the wife.

The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon.

The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.

The primitives and also the apes do act out this onesidedness.

But should she become the femme inspiratrice [inspiring woman] oscillating between goddess and whore, representing all the doubtfulness and diversity
of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture and this was known in the Middle Ages and also in Greece in its heyday. Children’s Dreams: Notes from the Seminar Given in 1936–1940, p. 321.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/ea334-72bguyon.jpg`

Carl Jung on “Depression.” Lexicon. (2019-04-25 04:20)

[1]

Carl Jung on “Depression.” Lexicon.

Depression:

A psychological state characterized by lack of energy.

Energy not available to consciousness does not simply vanish.

It regresses and stirs up unconscious contents (fantasies, memories, wishes, etc.) that for the sake of psychological health need to be brought to light and examined.

Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective.

This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind-which was what the depression was aiming at in the first place.["The Sacrifice," CW 5, par. 625.]

Depression is not necessarily pathological.

It often foreshadows a renewal of the personality or a burst of creative activity.

There are moments in human life when a new page is turned.

New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character).

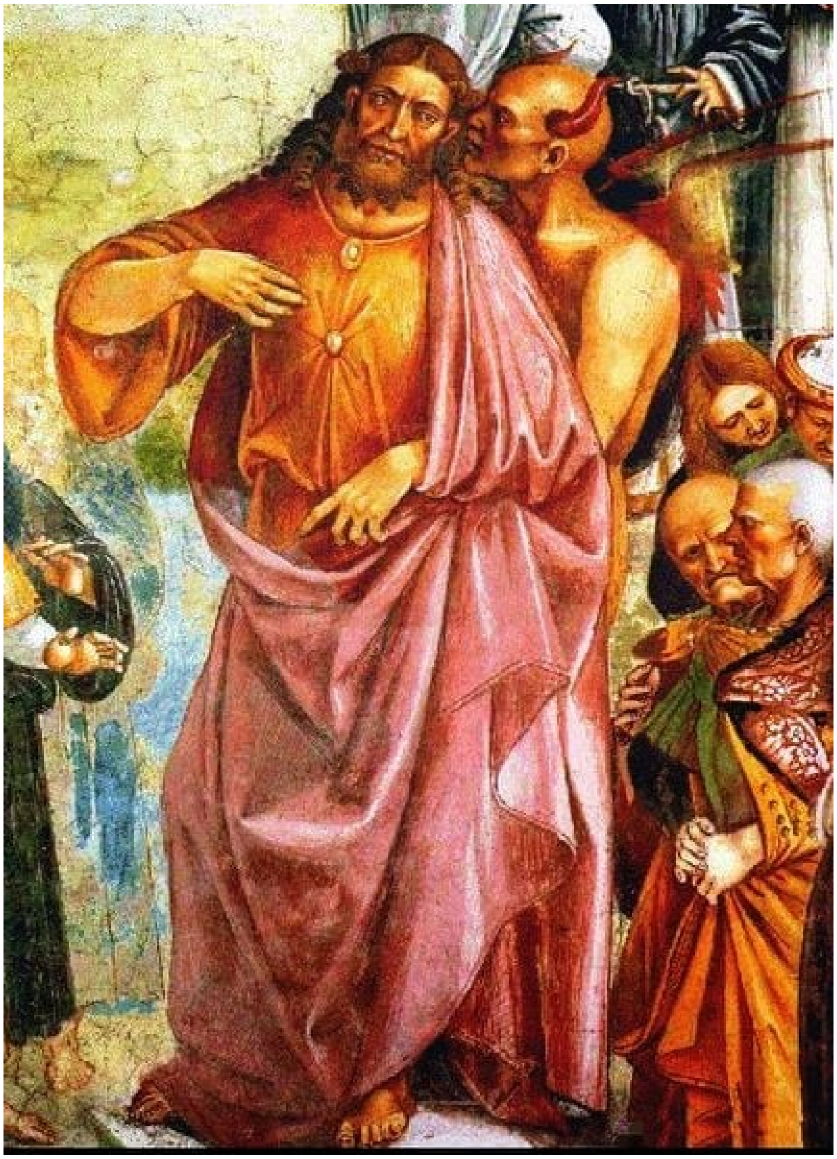
During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.

This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16, par. 373.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/a0be0-1.jpg`

Carl Jung on “The Antichrist.” (2019-04-25 04:33)

[1]



[Carl Jung on “The Antichrist.”]

Who would suspect him under those high-sounding names of his, such as public welfare, lifelong security, peace among the nations, etc.?

He hides under idealisms, under -isms in general, and of these the most pernicious is doctrinarism, that most un-spiritual of all the spirit’s manifestations.

The present age must come to terms drastically with the facts as they are, with the absolute opposition that is not only tearing the world asunder politically but has planted a schism in the human heart.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung; Aion; Page 86.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/25f00-antichrist.jpg`

Carl Jung on “Yourself” – Anthology (2019-04-25 04:44)

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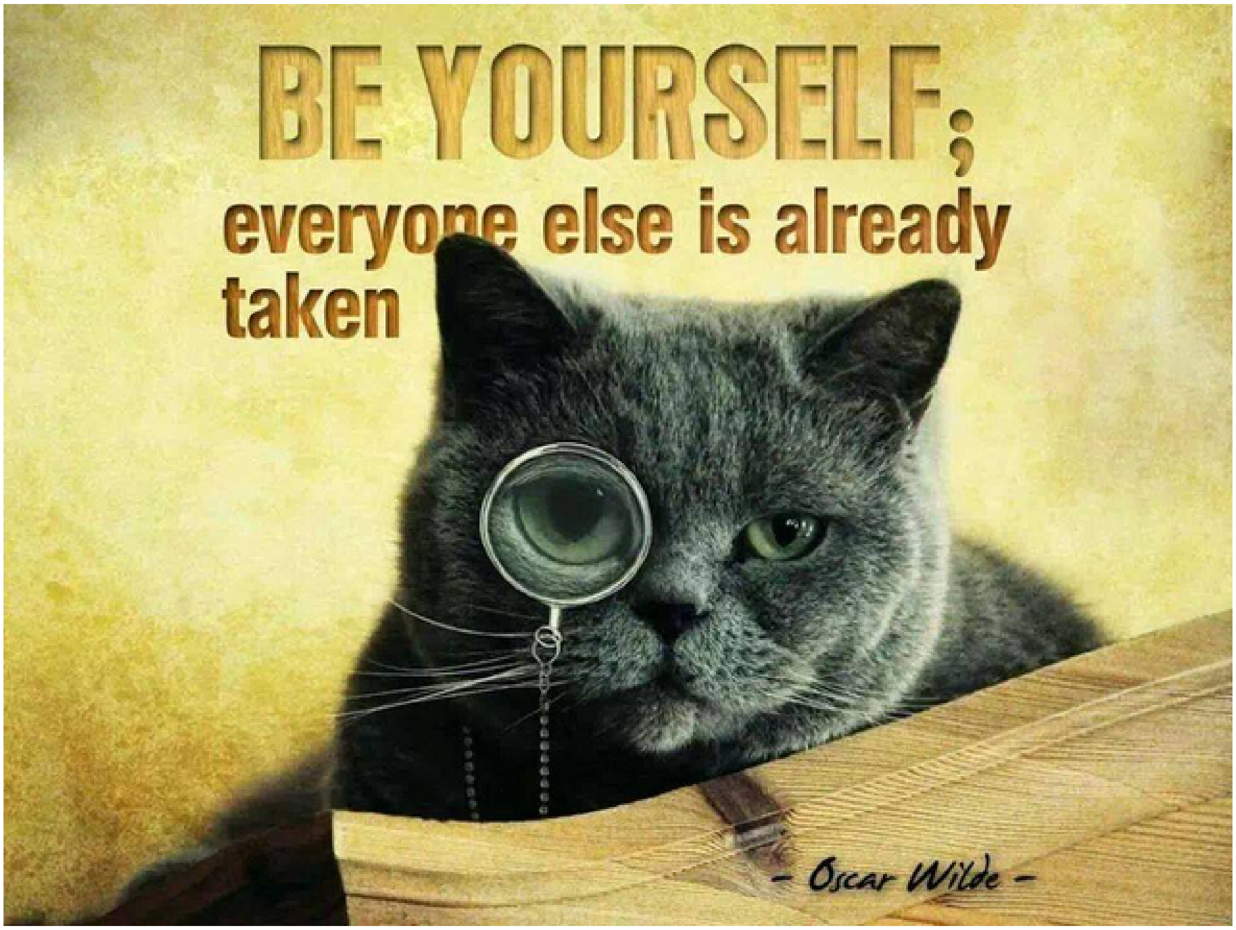
BE YOURSELF;
everyone else is already taken
- Oscar Wilde -

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red

Book, Page 273.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

The ego wants explanation always in order to assert its existence…Try to live without the ego. Whatever must come to you, will come. Don't worry! …Don't allow yourself to be led astray by the ravings of the animus…He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself…

you will return to life. Corpus Hermeticum I, Poimandres, 21.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

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It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. 1, Page 458-459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in Modern Psychology, Vol. 2, Page 155.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Pages 334-335.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books... Carl Jung, Letters Vol. 1, Page 479.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Pages 528-529.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Pages 516-517.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

As Dorn says, you will never make the One unless you become one yourself. Carl Jung, CW 14, Para 753.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 458-459.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. Carl Jung, Letters Vol. II, Pages 25-26.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Pages 25-26.

You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed. Carl Jung, Letters Vol. II, Pages 25-26.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Pages 163-174

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Pages 194-196

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Pages 515-516

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Page 556, Para 906.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal. Carl Jung, Visions Seminar, Page 458.

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find
or create a new orientation. Carl Jung, Visions Seminar, Page 905

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

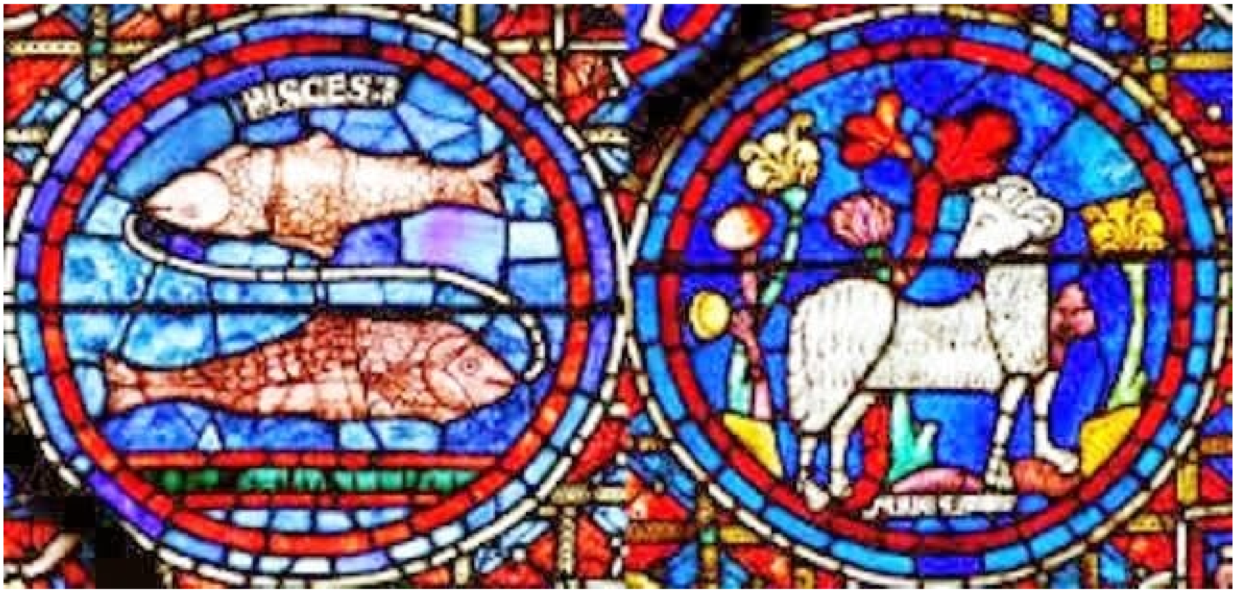
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/e47ae-22bwilde.jpg`

Carl Jung and Astrology, Pisces, Aquarius (2019-04-25 04:47)

[1]



[Carl Jung and Astrology, Pisces, Aquarius]

The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.

This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.

The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.

Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.[Footnote 84.]

Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one.
Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.

We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung; Aion; Page 94

Footnote 84:

Since the delimitation of the constellations is known to be somewhat arbitrary, this date is very indefinite.

It refers to the actual constellation of fixed stars, not to the zodion noeton, i.e., the zodiac divided into sectors of 30 each.

Astrologically the beginning of the next aeon, according to the starting-point you select, falls between A.D. 2000 and 2200.

Starting from star "O" and assuming a Platonic month of 2,143 years, one would arrive at A.D. 2154 for the beginning of the Aquarian Age, and at A.D. 1997 if you start from star "a 113."

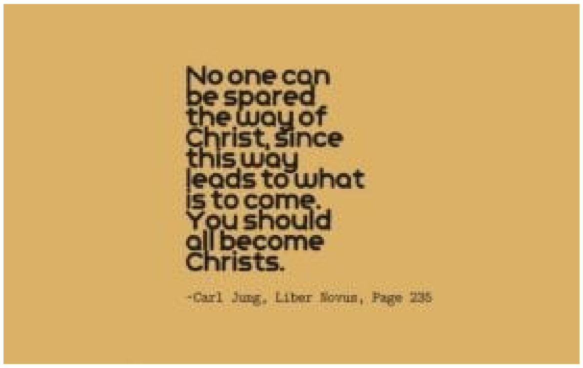
The latter date agrees with the longitude of the stars in Ptolemy's Almagest.

Image: Pisces and Aries stained glass window Chartres Cathedral

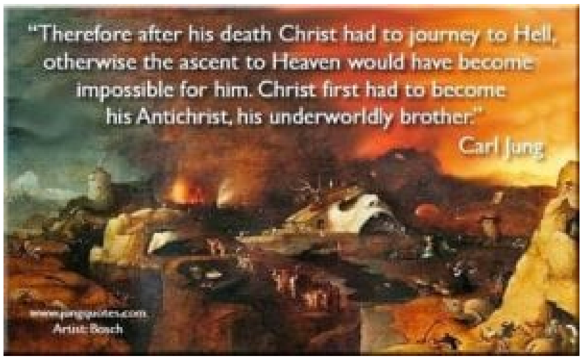
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/61b63-aries.jpg`

Carl Jung and "Antichrist" - Quotations (2019-04-25 05:37)

[1]Carl Jung and "Antichrist" - YouTube

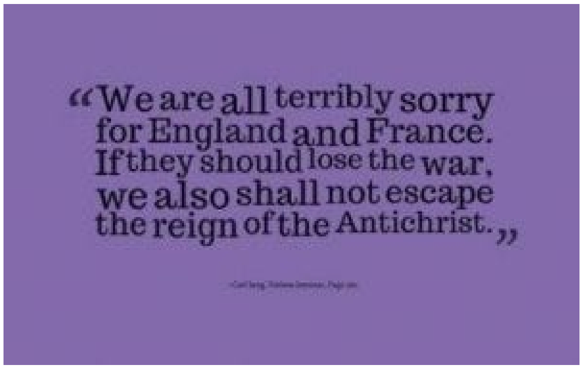

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.

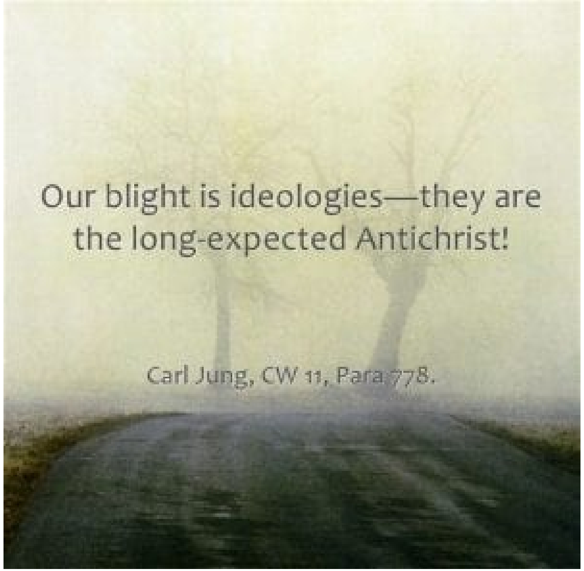
-Carl Jung, Liber Novus, Page 235


"Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother."

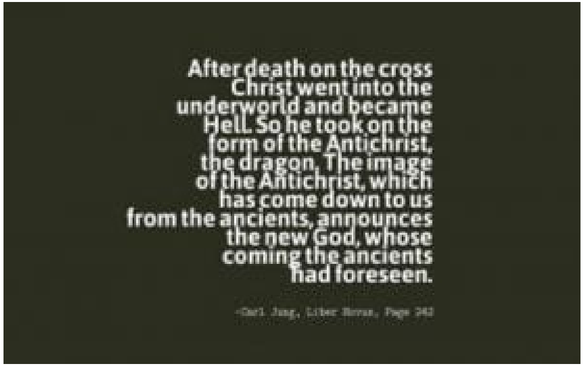
Carl Jung

www.jungquotes.com
Artist: Bosch

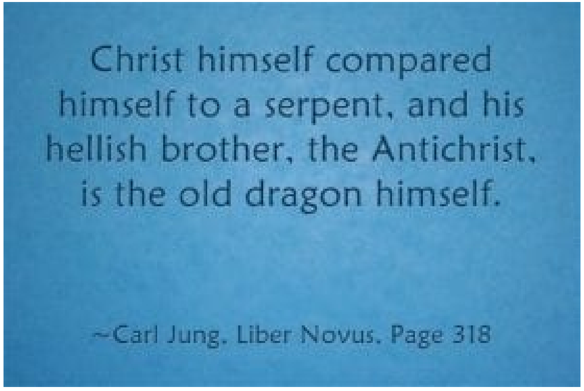

"We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist."


Our blight is ideologies—they are the long-expected Antichrist!

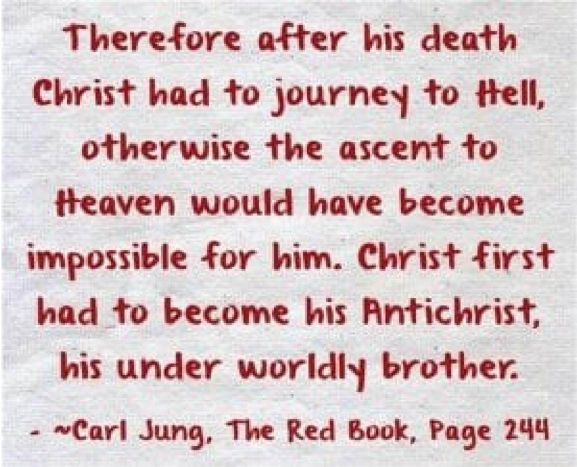
Carl Jung, CW 11, Para 778.


After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.

-Carl Jung, Liber Novus, Page 242

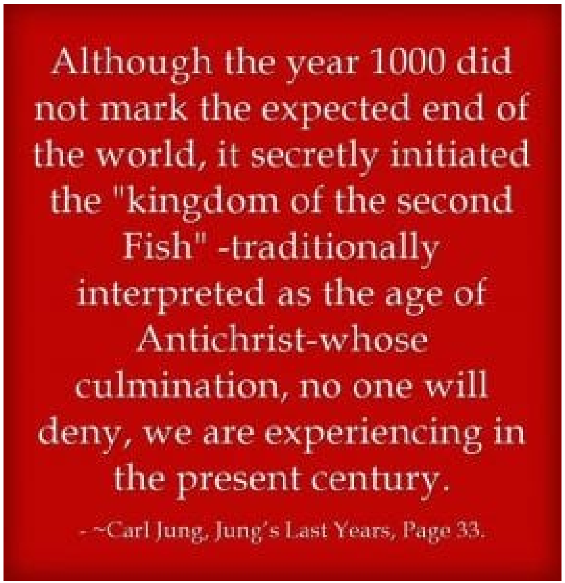

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.

~Carl Jung, Liber Novus, Page 318



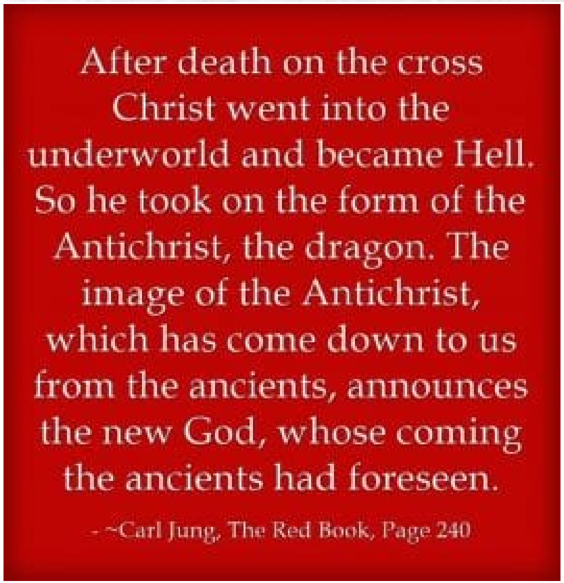
Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother.

- ~Carl Jung, The Red Book, Page 244



Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century.

- ~Carl Jung, Jung's Last Years, Page 33.



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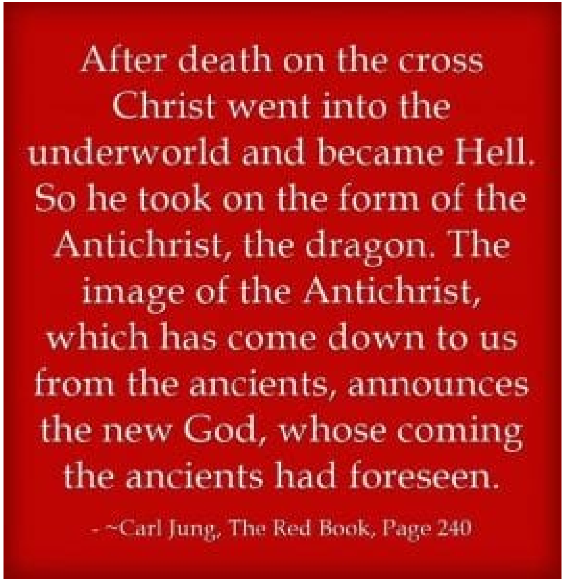
- ~Carl Jung, The Red Book, Page 240



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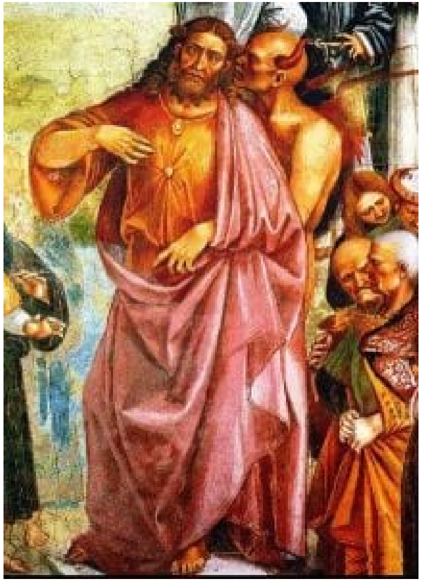
- ~Carl Jung, The Red Book, Page 240



1. `https://www.youtube.com/watch?v=9g3lYezbHk4`

Tender Love and Transference: Unpublished Letters of C.G. Jung and Sabina Spielrein by Zvi Lothane. [Unerotic Love] (2019-04-25 05:49)

Published in International Journal of Psycho-Analysis, 80:1189—1204, 1999.

Tender Love and Transference: Unpublished Letters of C.G. Jung and Sabina Spielrein by Zvi Lothane.

Summary

The author dissents from the widely accepted interpretation that the relationship between Sabina Spielrein and Carl Jung in the years 1904–1910 included sexual intercourse and constituted an ethical breach of the doctor-patient boundary during ongoing treatment.

Spielrein declared that her treatment ended with her discharge from the Burghölzli hospital as Jung's patient in 1904—1905.

Jung maintained he "prolonged the relationship" in order to prevent a relapse and also referred to it as a friendship.

Materialspublished in 1994 (letters, drafts, diaries, hospital chart) and unpublished letters recently found by the author in the Claparède archive in Geneva shed new light on previously published documents and interpretations by Carotenuto that have dominated the secondary literature since 1980.

The new materials provide a more nuanced view of the Spielrein-Jung relationship and point to the function of nonerotic love in the therapeutic relationship.

A new look at the Freud-Jung correspondence about the Spielrein—Jung relationship shows that Jung's perception that a sex scandal was initiated by Spielrein was due to Jung's misreading of rumors concerning another woman; the episode had no ill effect on the relationship between Freud and Jung.

In many European languages, the word "love" means both a personal attachment of affectionate, benevolent liking as well as passionate erotic desire for another person.

In any given situation, only the context tells us which kind of love is meant; and sometimes even the context leaves us in uncertainties.

This is the case in one of the most famous love knots in the history of psychoanalysis, the relationship between Sabina Spielrein (1885–1941) and Carl Gustav Jung (1875–1961), the nature of which is still being debated in the literature.

A brief overview of the present state of scholarship about the Spielrein – Jung relationship should be helpful to understand the revisions proposed in this contribution.

Until 1980, Spielrein was but a citation in Freud's footnotes (1900, p. 131; 1911, p. 80; 1920, p.55) and a topic in The Freud Jung Letters (1974; henceforth abbreviated as FJL).

In 1977 Carlo Trombetta, the biographer of Edouard Claparède, Freud's champion in Geneva, told the Jungian Aldo Carotenuto of a cache of Spielrein's German diaries and letters he had discovered in Geneva.

In 1980 Carotenuto published them in Italian, in his book Diario di una Segreta Simmetria – Sabina Spielrein tra Jung e Freud (= diary of a secret symmetry – S. S. between J. and F.), translated into English in 1982, and followed by a corrected German version in 1986, which included hitherto unpublished letters from Jung to Spielrein.

Carotenuto's work set the trend of the voluminous secondary literature up to and including Kerr (1993).

New ground was broken with the publication by Bernard Minder (1993, 1994) of Spielrein's hospital chart and other documents.

Also in 1994, a German doctoral dissertation was defended by Wanckenhut and Willke in Hannover that included additional unpublished Russian (in German translation) and German diaries and letters of Spielrein.

The documents made public in 1994 shed new light on the story itself and on the state of the controversy surrounding it.

They point to a need to disentangle facts, as presented in written statements left by the protagonists, from the various interpretations of such facts, to reappraise the claim that Carotenuto and Kerr have "reconstructed the Jung-Spielrein relationship in sufficient detail" (Gabbard and Lester, 1995, p. 72), and to advance new insights in the light of information presented here and supported by additional unpublished documents I examined in the Claparède
archive in Geneva.

The new data offer a more accurate and nuanced perspective on that relationship.

The period in question, from 1904 to 1911, can be divided into four phases: A. 1904—1905 inpatient treatment; B. 1906—1908 the deepening friendship; C. 1909—1910 the erotic-sensual relationship; D. 1911 and beyond: the epilogue.

A. Inpatient treatment (1904-1905) 1904

On 17 August 1904, 19 year old Sabina Spielrein, who had come to Zurich with her mother from Rostov-on-Don, was transferred from a private psychiatric hospital to the Burghölzli Cantonal Asylum headed by Eugen Bleuler.

She became Jung's patient, was diagnosed as suffering from hysteria, and Jung "'analyzed the clinical condition almost completely with the help of [Freud's] method and with a favorable result"' (Lothane, 1996).

Jung was "then living with his wife and two children in a flat in the main building of the Burghölzli" (editor's note, FJL, p. 4).

According to Minder (1994), Spielrein was not an average patient but was accorded special status: she was spared a physical examination and was invited by Jung to participate in his famed association experiments, both as subject and research assistant.

Thus, from the start Jung and Spielrein established strong professional and personal bonds, as reflected in excerpts from the hospital chart that follow.

Toward the end of 1904, Jung handles well Spielrein's behavior on the ward: "as a child she played many mischievous pranks" (Minder, 1994, p. 101), documents Jung; now, "in response to even the slightest hint of lack of respect or trust [from staff], she takes instant revenge in the form of totally negativistic behavior and a series of bigger or smaller devilish tricks" (p. 103); "childish pranks (suicidal gestures in order to drive the nurses crazy...).

Begs the writer [Jung] never to act baffled but always display the utmost fortitude and firm belief in her recovery, because this is the only way to achieve it" (pp. 104–105; my translation). 1905

On 8 January Jung notes a marked deterioration. ...

Exactly a year ago around New Year's Day there was a big scandal at home (angry scenes with father).

In this connection, a long series of similar scenes and finally scenes of being beaten by the father, retold with great emotion: when she was already 13 years old, father threatened her with beating; led her into a room, ordered her to lie down; she asked him politely not to hit her (he was about to lift her dress from behind) whereupon he relented but forced her, on her knees, to kiss the portrait of the grandfather and to swear always to strive to be a well behaved child. ...

At the end of a three hour long analysis it emerged that in connection with those beatings, already at the age of four, she experienced sexual excitation. ...

She states that sometimes it is enough if someone laughs at her, which to her symbolizes submission, to cause her to experience orgasm " (Minder, 1994, p. 109).

On 29.1.1905 Jung writes in the chart: "since the last abreactions considerable improvement" (p. 110).

On 17.4.1905, while still living at Burghölzli, she applied to Zurich University medical school.

In her Russian diary, on the eve of her first day at the university, Spielrein described her anticipatory emotions "of that happy moment" as "killingly sinister," and her head as "bursting from nausea and weakness" (entry of 24.05.1905, Brinkmann and Bose, 1986, p. 215; Wackenhut &Willke, 1994, p. 177; henceforth abbreviated as B &B

and W &W, respectively).

She felt overwhelmed by the impression of her first day at school on 25 April:

I have been afire with interest and now I have a contrary feeling that weighs heavily upon me! I feel isolated from the other students … it is impossible to open up to these children.

I feel myself more thorough, serious, critically evolved, independent, … [W]ill I be able to work scientifically? …

To me, life without science is completely senseless. What else is there for me if there is no science? Get married?

But that thought fills me with dread: at times my heart aches for tenderness, love; but that is but a deceptive, passing, external display that hides the most pitiful prose.

The price is subjugation of the personality. …

No! I do not want such love: I want a good friend to whom I can bare my soul; I want the love of an older man so that he would love me the way parents love and understand their child (spiritual affinity).

But my parents – they are not it – If only I were as wise a human being as my Junga ![an affectionate Russian-sounding form of Jung]. … And how stupid that I am not a man: men have it easier with everything.

It is a shame that everything in life goes their way. I do not want to be a slave! (B & B, 1986, pp. 215 – 216; W & W, 1994, p. 177).

According to her Zurich University medical school transcript (Swales, 1992), Spielrein matriculated on 17.4.1905 and on 27.4.1905 she submitted to the admissions office the required medical certificate:

27.IV.1905
Medical certificate

Miss Sabina Spielrein from Rostov-on-Don, residing in this Asylum and planning to matriculate for the summer semester at the Faculty of Medicine, is not mentally ill [i.e., psychotic].

She was admitted here for treatment of nervousness with hysterical symptoms.

We have no reservation in recommending her for matriculation.

The Directorate:
Bleuler (Minder, 1994, pp. 118-119; my translation)

It is important to note that even though Bleuler endorsed Jung's diagnosis of hysteria, three years later Jung (1908) would arbitrarily change it to hysterical psychosis while Carotenuto, going Jung one better, misdiagnosed Spielrein as a schizophrenic, both views no longer considered tenable.

She was discharged on 1 June 1905 and moved to a pension in downtown Zurich.

Former inpatient and now enthusiastic freshman medical student Spielrein continues to describe in the Russian diary her trials and triumphs as she progresses in her medical studies and grows both emotionally and intellectually, as her friendship with Jung deepens:

"The only thing I now possess is my freedom and I defend this ultimate prized possession of mine with all my strength. I cannot bear even the smallest judgment of my personality, and even when given in the form of a simple instruction it can turn into a stinging sermon ... it gets me into a rage. (I do not know why this happens.) I can take anything only from Junga. ... To-morrow I am going to the medical library and will borrow [Eduard von] Hartmann's "[Philosophy of] The Unconscious", which I accidentally saw in the catalog. Since I saw this book at Junga's, I believe it is worth reading" (W & W, Russian diary, entry of 8.6.05, pp. 178, 179).

In addition, Spielrein paints a moving portrait of her bond with Jung in a letter to her "mamochka" (term of endearment in Russian = mommy) of 26.8.05:

Dear mamochka,

I am now somewhat tired but completely at peace. I am deliriously happy as never before in my life. At the same time it hurts and I would like to cry from happiness. You have probably guessed that the cause of all this is Junga.

I visited him today. He comforted me about Remi [a woman patient at Burghölzli under Spielrein's care]; in his opinion, he tells me, her condition has improved markedly and he advises me not to ask for the return of the money I had spent on her but to ask for it from the charitable society; on the other hand, the society could use this money to help another person, and so forth in this vein.

We broached this subject after Junga told me that I should not be wearing a hat with holes in it and that I should also have my shoes mended. I replied that I had run out of money, but that I had already received so much that I could not ask my parents for more. Thereupon he compelled me to tell him what I had spent the money on.

Then he made a proposal to make me a loan of 100 francs and write you about it. But as I objected vigorously, he forced me to accept 10 francs from him for the hat and the repair of the shoes. How do you like this tip? I was so ashamed I wished the earth should swallow me, but you cannot win an argument with this man. On the other hand, I was delighted that he had done a good deed and I did not want to hamper his efforts. Do not breathe a word to him about it.

Strange how it is somehow pleasant to be an object of his "charitable attentions" and have him spend money on me. Naturally, I shall soon pay him this money back, but he does not know this as yet. So there, you can see what kind of a person he is, my Junga. When I left the Professor [Bleuler] today I felt like one condemned to die, but he [Jung] restored my faith in my abilities and made me so happy! He is coming to visit me on Friday (1st of September) at 3 o'clock.

If only I could only learn to cook borscht before then! Today Jung and I went on rounds at our Hospital. There is number of women for whom I am an object of admiration! But sleep is getting the better of me, I am going to bed. I was so excited that I forgot to convey to him your apology about the gift you sent him; but did not forget to tell him how I scared you when I had presented you Remi's letter to me as his letter and he said I should not have tortured you in this manner ... [misdated as 26.8.08 in W & W, p. 187; my translation].

Such is a maiden's heart, or as Spielrein says, "the psychology of so-called modest girls, to which category I also belong" (Carotenuto, 1982, p. 4); and such is her transference onto Dr. Jung, who acted as medical school teacher, mentor, and guardian in loco parentis.

On 25 September 1905 Jung composed a “Report about Fräulein Spielrein to Professor Freud in Vienna, delivered to Frau Spielrein for possible use” (Minder, 1993, 1994).

It ends with this conclusion:

“‘In the course of her treatment the patient had the bad luck to fall in love with me. She continues to rave blatantly to her mother about this love and her secret spiteful glee in scaring her mother is not the least of her motives.

Therefore the mother would like, if needed, to have her referred to another doctor, with which I naturally concur”’ (Lothane, 1996, p. 205, my italics). It seems that the main purpose of the report was to reassure Mrs. Spielrein, who had her own relationship with Jung. At any rate, the report never reached Freud but an idea was planted in both mother and daughter that would materialize in 1909 when Freud was consulted under very different circumstances.

On Spielrein’s own showing, her treatment with Jung ended with her discharge from the hospital in 1905, as she would state in her letter of 11 June 1909 to Freud:

“Four and a half years ago Dr. Jung was my doctor, then he became my friend and finally my ‘poet,’ i.e., my beloved. Eventually he came to me and things went as they usually go with ‘poetry”’ (Carotenuto, 1982, p. 93).

Like others influenced by Carotenuto, I at first also believed that ‘poetry’ was a euphemistic code-word for the “physical act of possession” (Carotenuto, 1982, p. 219), or sexual intercourse.

If it ever occurred, which I doubt, it is implausible that it would have been consummated at Burghölzli. Even Gabbard and Lester (1995), who regard the Jung-Spielrein relationship as a boundary violation, as a “pervasively boundaryless relationship that characterized the years following the analysis” (p. 72; my italics), suggest that the “tempestuous love affair” occurred after the formal doctor-patient relationship was dissolved.

B. The deepening friendship (1906-1908)

It was Jung who created the impression that he both continued to treat Spielrein after her discharge from Burghölzli and combined this care with friendship.

The correspondence between Freud and Jung started in 1906 and in his second letter (23 October 1906) Jung for the first time anonymously mentions Spielrein:

“I am currently treating an hysteric with your method. Difficult case, a 20-year old Russian girl student, ill for 6 years” (JFL, p. 7).

There are no details about place, frequency, and treatment issues, while the complaint that she is difficult is ambiguous: what are those difficulties now?

None are hinted at in Spielrein’s diary entries either preceding or following this letter.

Three years later, on 7 March 1909, Jung would mention Spielrein as a “a woman patient, whom years ago I pulled out of a very sticky neurosis with unstinting effort, [who] has violated my confidence and my friendship in the most mortifying way imaginable. She has kicked up a vile scandal solely because I denied myself the pleasure of giving her a child. I have always acted the gentleman towards her ... I nevertheless don’t feel clean, and that is what hurts me the most because my intentions were always honourable. ... Meanwhile I have learnt an unspeakable amount of marital wisdom, for until now I had a totally inadequate idea of my polygamous components despite all self-analysis" (FJL, p. 207; my italics).

Note that Jung is speaking of Spielrein as a patient in the past who is now demanding to be given a child.

Jung admits two motives for continuing his unstinting efforts on behalf of his prized ex-patient, as stated in a letter of 4 June 1909:

(1) "She was published in abbreviated form [in 1908] in my Amsterdam lecture of blessed memory";
(2) "Es war mein psychoanalytischer Schulfall sozusagen, weshalb ich ihr eine besondere Dankbarkeit und Affektion bewahrte" (Freud Jung Briefwechsel, FJB , 1974, p. 252) –it was, so to speak, my psychoanalytic text-book case, wherefore I offered her my special gratitude and affection" (my italics; compare with FJL, p. 228: "She was, so to speak, my test case for which reason I remembered her with special gratitude and affection," omitting "psychoanalytic").

Moreover, Jung rationalized his self-sacrificing efforts on behalf of Spielrein:

"Since I knew from experience that she would immediately relapse if I withdrew my support, I prolonged the relationship over the years and in the end found myself morally obliged, as it were, to devote a large measure of friendship to her, until I saw that an unintended wheel had started turning, whereupon I finally broke with her. ...I need hardly to say that I have made a clean break. Like [Otto] Gross, she is a case of fight-the-father, which in the name of all that's wonderful I was trying to cure gratissime (!) with untold tons of patience, even abusing our friendship for that purpose. On top of that, naturally, an amiable complex had to throw an outsize monkey wrench into the works" (FJL, p. 229).

True, Jung received no payment but Spielrein's mother, on her visits to her daughter in Zurich, gave him a number of gifts, as described in the mother's
letter.

But Jung made no clean break: he was mixing friendship with an ambiguous therapy without a fee. It is an ethical dilemma just as weighty as mixing ongoing therapy with a sexual relationship.

I previously misread the letters of Bleuler to Spielrein (Minder, 1994) as showing payments Spielrein made to Burghölzli in 1909 for outpatient therapy (Lothane, 1996, p. 207).

In reality, these payments had nothing to do with therapy. Minder has confirmed (personal communication) that he too was mistaken when he wrote that Spielrein "remained Jung's outpatient until 1909" (Minder, 1993, p. 114).

1906

In another letter to Jung, copied that year into her German diary, Spielrein is filled with gratitude because Jung's letter, "as dumb as it sounds, made her feel 20,000 tons lighter"; she also expresses her admiration for Jung's "colossal intelligence and character" and for his lecture, which was wonderfully beautiful (not only in the scientific but also in the ethical sense). There you were, able to create so much enthusiasm and feeling –how is it possible? You are endowed with a wonderful potential energy and youcould achieve much more than you actually do. – If you could only know how ethically beautiful you were then (when you treated the patients with so muchcare and love)! ... I was completely transformed, soft and warm towards people.

Even though I went home in a flood of tears, I was calm and strong in my decision – one doesn't need anything else, it all comes from poetry (my italics).
… I love you too much, and therefore perhaps I imagine something that is not there (or perhaps it is there?) (for example, that you despise me, that you do not want that I should stalk you, etc.). Each time that causes me emotional storms and self-torture. … For this reason I wanted to leave Zurich for at least three years, but I have found no better university. … What do you think? Should I try to leave you alone for three years? (German diary, 29.8.06, W &W, pp. 205–207; B & B, pp. 218–129; my translation)

This poetry, contrasted with the aforementioned dreary prose, is not yet of the nature of loving and sensuous, erotic, ecstatic exchanges that would occur in 1909 but to an adoring kind of love-cum-hero-worship for teacher and parent-surrogate by an inspired, highly intelligent, and highly idealizing young person.

Even if one allows that it is nourished by an erotic current, no erotic crossing of boundaries is discernible here.

In the same letter she also confesses to Jung that "lately my conscience has not been clean because for the whole time I had been in a state of mute despair and my head turned completely stupid from constant studying. I did nothing but create scandals and was chock-full with mischievous fantasies and played the wildest antisocial tricks (when one speaks of scandals, it feels as if there is a little animal in one's back on the left side). In the end I brought to the hospital a small syringe and a little KCN [potassium cyanide] and would spray anyone who spoke to me. The KCN was for effect only, because the syringe
was filled with water" (W &W, p. 206).

This description could have easily reminded Jung of the ways Spielrein had behaved during her hospitalization.

In two entries that follow, Spielrein avers that "she has never met a human being in whom intelligence (even if different from yours) is united with such a moral strength, character, and idealism" and, "since his [Jung's] letters bring her so much joy, to keep writing her even if she does not answer," for his letters "from time to time stimulate the better part of her personality so that at a moment of weakness I can think of you and become stronger."

Medical student Spielrein then launches into a lengthy disquisition on various philosophical concepts, including those of the philosopher Ernst Mach on
sensations and the biologist August Weismann on the immortality of unicellular organisms.

1907

In a letter to Freud of 6 July Jung distorts Spielrein's quoting a Russian poem by giving it a starkly salacious reading ("a hysterical patient told me a poem … about a prisoner …[who] opens the cage and lets his beloved bird fly out. … She admits that actually her greatest wish is to have a child by me who would fulfill her unfulfillable wishes. For that purpose I would naturally have to let 'the bird out' first" (FJL, p. 72).

It is not clear when Spielrein told the poem, but Jung speaks of her as still being his patient but without giving further details.

However, Jung misses the young woman's real deep maternal longing for a child, hers and his "Siegfried" child, and its transference nature. Neither
does he let on that he is up to his neck in a complex friendship with his former inpatient.

1908

On 11.5.1908 Spielrein passed her preliminary medical school examinations and in August would leave to spend a long-awaited summer with her family in Rostov-on-Don.

The German reissue of Carotenuto (1986, pp. 189–197) contains eleven letters and fragments from Jung to Spielrein written in 1908, published for the first time and excerpted here in my translation.

In these letters Jung sets up various encounters with Spielrein (the last one on 22.VII.1908), signs as “your friend,” and speaks of his feelings for her.

On 20.VI.08: “How great would be my happiness to find in you a human being that is an “esprit fort, ” not given to sentimentality but whose essential and innermost vital core is her own freedom and independence” (p. 190).

On 12.VIII.08: “Your letter made me happy and calm. I was somewhat worried by your long silence. ... I must express my admiration for the great personality of your parents. ... As per your letter, everything is good and lovely; I delight in your happiness. In this way your long-feared visit in Russia will be so much easier. My own mood swings like a volcano, now everything looks golden, now it looks grey. Your letter was like a ray of sun through the clouds ” (pp. 191—192).

The following, hitherto unpublished letter from Jung, presented here for the first time, is unclearly dated: 27.VIII.1908 but bears a postal stamp of 19.8.1908.

The date could not be 27.VII.08, because at that time Spielrein was still in Zurich.

It is addressed to:

Fräulein stud. med. Sabina Spielrein pr. adr. Herrn N. Spielrein
Rostow o/Don Russland
Russian postal stamp: Rostov Don 19.8.08
(place name illegible) 27 VIII 08.

Meine Liebe!
Ich habe soeben Ihren freundlichen Brief erhalten und daraus den Eindruck empfangen, dass es Ihnen in Rostow nicht ganz wohl ist. Ich begreife. Ich bin Ihnen für Ihre lieben guten Worte dankbar. Ich bin jetzt wieder ganz ruhig. Die Ferien haben meine Nerven ganz beruhigt. Ich mache jeden Tag eine grosse Bergtour, meistens ganz allein. Das thut mir sehr gut. Die Complexe ordnen sich so allerichtig ein, dass man wieder klar sieht. Es kommt für Sie immer ein grosses Plus von Freundschaft heraus und ein herzlicher Wunsch, dass Ihnen Ihr Leben gelingen möge mit einem Minimum von Unzweckmässigkeiten und den damit verbundenen Schmerzen. Verlieren Sie nie die Hoffnung, dass ein Werk, das mit Liebe gethan wird, zu einem guten Ende führt. Ich kann Ihnen heute nur ganz kurz schreiben, da ich EBEN sehr müde von einer grossen Tour nach Hause ekommen bin. Schreiben Sie mir immer ins Burghölzli. Mit herzlicher Liebe Ihr J.

To miss medical student Sabina Spielrein care of Mr. N. Spielrein

My Dear One!

I have just received your friendly letter and got the impression that you are not entirely well in Rostov.

I understand. I am grateful to you for your good and kind words. I am now quite calm again.

The vacations have calmed my nerves considerably. Every day I take a long walk in the mountains, mostly all by myself.

That does me a great deal of good.

The complexes are getting all straightened out and one can see clearly again.

You have come in for a great bonus of friendship along with the heartfelt wish that your life should be successful and with a minimum of goals that serve no purpose and the pain connected with them.

Never lose the hope that work done with love will lead to a good end.

I can only write a short letter today because I have JUST returned home very tired from a long walk.

Please keep writing to me at the Burghölzli.

With heartfelt love Your J[ung] (my translation).

In stark contrast to the aforementioned letter to Freud of 6 July 1907, the expression "work done with love" surely does not mean sexual love but a loving relationship of mutual respect, friendship, and sympathy, a message from one soul mate to another, a manifestation of psychological and spiritual connectedness.

Jung is suffering emotionally and the strain is showing.

He is also hinting to Spielrein that her dream of a life with him can never be fulfilled. Was Spielrein still in treatment with Jung or were they friends,
ambiguously mixing sympathy and supportive therapy of sorts?

The undated Russian letter that follows, sent by Mme Spielrein from Rostov to her daughter, could have been written in 1908 after Jung's letter of 27 August 1908, for it refers to the daughter's departure and a letter from Jung to her:

Rostov, (?) 1.9.1908
Dear Sabinochka!

I cannot find peace after your departure and I do not know where to write.

I was unable to rest for a moment, got busy cleaning the rooms so as not to have time to think about myself.

At night I thought of you and him, and after having lost all hope of receiving any news, and when my suffering for you reached a climax, I suddenly received a letter addressed to you.

I was so upset I could not read a word.

I ask you a thousand times to forgive me for opening the letter, but I opened it because you would have let me read it anyway and I had to know what it held
for you, because my entire mood depended on it.

His letter calmed me down.

It expresses deep friendship, lightly coloured by something else, which is quite natural.

He often thought of you, of the cholera, of your soul.

He is probably in the throes of a conflict and his counsel to you and to himself is not to let the feeling of love grow but to suppress it, though not to kill it completely. Have I got it right?

He who is able to do it will be victorious, or else will be out in left field.

I am sure he will be victorious.

He writes that this is necessary for the sake of the loved ones, that is, his wife and children. And what about you?

Perhaps I got it wrong?

Anyway, I like the tone of his letter very much, especially the limits within which he places you and himself.

It seems to me that it could not be any better.

You have in him a person devoted to you, with a touch of love (more than that is not permitted and you have to remain content with that), a person for whom
you have profound respect and appreciation, which you also have from him, and what more do you need?

You should be happy because it is more than you had wished for.

Had you wished to cause him to divorce his wife, then it would be a different matter, but if not, then you must not go any further.

The important thing is to realize that he could be taken, but it is not worth it.

You cannot have it better than the way it is.

Do not torment yourself, suppress your feelings so that they do not make you suffer and continue meeting him as a friend.

He also needs you, but he is not suffering, on the contrary, he is getting better.

Please, please, do not tell him I opened the letter.

As far as the I am is concerned, tell him that you brought along fruit for him but were unable to bring more.

Rent a lavish apartment, invite him and write to me with all the details.

You can talk to him about love but remain unyielding, you only stand to gain from it.

For the time being, do not hide you feelings … (original provided by Idéfilm, Stockholm; my translation).

The defining quality of their relationship at this time seems to be a mutually supportive friendship, tinged, as her mother correctly intuits, with erotic feelings and fantasies.

This view is also expressed in a letter from Spielrein to Freud dated 13 June 1909 where she mentions in passing that she became aware of Jung's liking for Freud "11/2 or 2 years ago, when there was still no question of a closer erotic relationship between us [i.e., herself and Jung]" (Carotenuto, 1982, p. 100), i.e., a time going back to 1908, when the unpublished letter of Jung of 27 August 1908 was sent.

Let us now turn to the undated, unpublished Russian letter from Spielrein to her mother, sent from Zurich to Rostov.

It probably dates from the end of 1908, for in it Spielrein cites a paper recently finished by Jung and listed in his letter of 27 November

1908: "My wife is about to be confined. … The material for the first number [of Jahrbuch für psychoanalytische und psychopathologische Forschungen] is now complete: … 5) me: "The significance of the father in the destiny of the individual."(FJL, p.179). It is amazing how much Spielrein has grown since 1905:

Dear Mamochka,

I am unable to write because, anyway, it is impossible to communicate important matters in a letter. One would have to say so much.

Unfortunately, Zurich is so far away from Rostov.

I cannot send you his letters because it is too risky, and to tell all is too long and too tiring.

Were I able to make a firm decision, I would be living in an enchanted kingdom; as it is, I get exhausted thinking and there is no point in it, because ducunt volentem Dei, nolentem trahunt which means, the gods guide the willing and grind the unwilling to dust [actually, in Seneca the Younger: ducunt volentem fata (= fates), nolentem trahunt].

Just recently Junga finished his paper that created such a stir, "Über die Rolle des Vaters im Schicksaale [sic] des Einzelnen," in which he shows that the choice of the future [love] object is determined in the first relations of the child with his parents.

That I love him is as firmly determined as that he loves me.

He is for me a father and I am a mother for him, or, more precisely, the woman who has acted as the first substitute for the mother (his mother came down with hysteria when he was two years old); and he became so attached to the [substitute] woman that when she was absent he saw her in hallucinations, etc, etc.

Why he fell in love with his wife I do not know … Let us say, his wife is "not completely" satisfactory, and now he has fallen in love with me, a hysteric; and I fell in love with a psychopath, and is it necessary to explain why?

I have never seen my father as normal.

His insane striving "to know himself" is best expressed in Jung for whom his scientific activity is more important than anything in this world … An uneven dynamic character coupled with a highly developed sensibility, a need to suffer and to be compassionate ‘ad magnum’ [to the fullest].

You can do to him and get from him anything you want with love and tenderness.

Twice in a row he became so emotional in my presence that tears just rolled down his face!

If you could only hide in the next room and hear how concerned he is for me and my fate, you would be moved to tears yourself.

Then he starts reproaching himself endlessly for his feelings, for example, that I am something sacred for him, that he is ready to beg for forgiveness, etc.

I cannot quote the exact phrases for it is a bit sentimental, but you can well imagine everything.

Remember how dear daddy was apologizing to you exactly in the same manner!

It is unpleasant for me to quote all those self-reproaches he addressed to himself, because we are both either equally guilty or not guilty.

Look, how many female patients have been to see him and, without fail, each one of them would fall in love with him but he could only act as a physician because he did not love in return!

But you know how desperately he struggled with his feelings! What could one have done?

He suffered through many nights thinking about me.

We also considered the possibility of separating.

But this solution was rejected as not feasible because we are both living in Zurich. …

He felt responsible for my fate, and howled as he pronounced these words … he did not want to stand in the way of my happiness, … and he had reasons to fear for my future (in case we separated).

The heart to heart talk came to an end. Ducunt volentem Dei, nolentem trahunt.

We stood in still, in the most tender poetry. … Let tomorrow bring darkness and cold!

Today I shall offer my heart to the sun! I shall be gay! I shall be young! I shall be happy, that’s what I want! [the four last statements are grammatically masculine, as if they depicted Jung’s mood].

Then I get a post card and a letter in one day, that I should not be sad, and last Friday he came again.

Poetry again, and as usual, will I ever in my life forgive him what he had concocted with me; he did not sleep the night, became exhausted; he cannot fight it any longer.

– But by the same token, I should also be saying: will he ever forgive me for what I have done to him!

The difference is that I know that for him scientific activity is above all else in life and that he will be able to bear everything for the sake of science. …

The question is only how my intellect is going to relate to this whole story and the trouble is that the intellect does not know how to relate.

I should not be writing about him and his family but about me.

The question for me is whether to surrender with all my being to this violent vortex of life and to be happy while the sun is shining, or, when the gloom descends, to let the feeling become transferred to a child and science, i.e., the scientific activity that I love so much?

Firstly, who knows how this story will end? "Unknown are the ways of the Lord."

Anyway, today's youth looks at these matters differently and it is very possible that I will fall in love again and will have success, i.e., I will find myself a husband.

– But don't you forget that this is still very far in the future and therefore, do not worry.

So far we have remained at the level of poetry that is not dangerous, and we shall remain at that level, perhaps until the time I will become a doctor, unless circumstances will change.—

I am only writing to you now because I cannot feel happy without a mother's blessing, that is, without you approving my actions and that you should delight as long as I am well. And afterwards?

In the best of cases, we cannot say what will happen afterwards and where happiness is awaiting us.

Consider the latest example.

One of Jung's patients, in her attempt to get over her love for him, took to the mountains and became infatuated and sexually involved with a young man.

She is now with child and the man who seduced her turned out to be a most smallminded person and abandoned her forthwith.

Now she cannot stand him and in desperation wanted to end her life, and would have done it, had Junga not saved her once again. ... (my translation from the Russian manuscript in Spielrein's handwriting and italics).

That I love him is as firmly determined as that he loves me.

He is for me a father and I am a mother for him, or, more precisely, the woman who has acted as the first substitute for the mother (his mother came down with hysteria when he was two years old); and he became so attached to the [substitute] woman that when she was absent he saw her in hallucinations, etc, etc.

Can we take this letter at face value or should we suspect that Spielrein is dissembling and hiding the "real truth" from mother?

In this letter to mother 'poetry' suggests tender embraces and reveals a profile of a strong, principled woman, who in the three years since 1905 has become mature beyond her three-and-twenty years, insightful about herself and about her friend.

She also suggests that she and Jung have not overstepped the boundaries of sympathy and tender love to consummate sex.

A heart-rending note is struck by Jung on 4.XII.08:

“I regret a great deal and regret my weakness and curse fate that is menacing me. …

You will laugh when I tell you that lately I am constantly flooded with early childhood memories [Jung’s boldface] …

Will you forgive me that I am who I am?

That I am thereby offending you and forgetting my duty as physician towards you?

… My misfortune is that I cannot live without the joy of stormy, ever-changing love in my life. …

Since the last scene I have completely lost my sense of security towards you. …

I need definite agreements so that I do not need to worry about your intentions.

Otherwise my work will suffer, and that seems to me more important than the momentary problems and suffering in the present.

Give me at this moment something back of the love and patience and unselfishness that I was able to give to you during the time of your illness. Now I am the sick one. …”(pp. 195—196). The roles were reversed: the former patient was requested to act as therapist. C. The erotic-sensual relationship (1909—1910)

Neither do we know what did Spielrein do in 1909 that was so different as to make Jung feel so threatened that he decided to turn to Freud on 7 March 1909 with a report about her “vile scandal” (FJL, p. 207).

But she did nothing different, as she describes a rather innocent encounter in the following unpublished fragment of a Russian letter to mother:

Dear Mamochka:

Truly miracles happen in this world.

No more, no less, without intending to, I managed to hypnotize Junga.

How did it happen? He came to me 5 minutes earlier than agreed upon. Knocks and I answer “Ja!”

He enters and I am greatly embarrassed because I did not expect it was him and I stand there with my hair half-loose, comb in hand. …

He sat down on the couch and promised he would not look, even though I had known in advance that “not looking” to him means he covers is face with his hands and peeps through the spaces between the fingers.

I had to make do with this situation.

– I hurried to finish getting dressed, put a red shade over the lamp and walked over to him.

We greeted each other … [as if] after a long separation …

Then, as always, he launched into long speeches about him not having slept all night thinking about me, him wanting me to be happy forever, etc. …

I tell him that such speeches are a disturbance right now, that I love him anyway, and if one day we have to part then that will be that, but now I am not thinking of anything and I am fine.

The he kisses me and bawls. "Was ist?" and he immediately glows with happiness.

I am a mother for him, he a father, for me, the best of all possible worlds!

But the best of all, he had the idea to make me a new hairdo: he pulled the comb out of my hairdo and loosened my hair, whereupon he became jubilant that I looked like an Egyptian woman (!) … (my translation).

The wheel started turning following an anonymous letter sent by Jung's wife and another one by Spielrein's mother to Jung, prompting Jung to send the latter his oft-cited arrogant letter (Carotenuto, 1980, pp. 93—94), perhaps in an attempt to forestall Spielrein's revenge.

As Minder suggests, it is noteworthy that on that same day, Jung "tendered his resignation from the [Burghölzli] Hospital, accompanied by a letter from
Bleuler, on the grounds that 'he would like to devote himself more than before to scientific activity"' (Minder, 1994, p. 125).

Perhaps Jung feared Bleuler's condemnation, had there been a "scandal."

In his reply two days later, on 9 March 1909, Freud says: "I too have bad news of the woman patient through whom you became acquainted with the neurotic ingratitude of the spurned. …

When Muthmann [a pro-Freud Swiss psychiatrist] came to see me, he spoke of a lady who had introduced herself to him as your mistress. …

To be slandered and scorched by the love with which we operate – such are the perils of our trade, which we are certainly not going to abandon on that account" (FJL, p. 210). But that woman was not Spielrein!

Jung, in the meantime, continued to claim that Spielrein was "of course, systematically planning my seduction which I considered inopportune.

Now she is seeking revenge.

Lately she has been spreading a rumour that I shall soon get a divorce from my wife and marry a certain girl student, which has thrown not a few of my
colleagues into a flutter.

What she is now planning is unknown to me.

Nothing good, I suspect, unless perhaps you are imposed upon to act as a go-between" (FJL, pp. 228-229).

While falsely accusing Spielrein, Jung maintained a total denial of his own involvement and actions.

In a letter of 30 May 1909 Spielrein asked Freud to see her whereupon Freud entered the fray as a skillful negotiator.

In a letter of 18 June 1909 he reassures his friend that he suggested to Spielrein a more appropriate, endopsychic resolution of the matter ("eine würdigere, sozusagen endopsychische Erledigung der Sache," FJB, p. 259), where "endopsychic" suggests to Spielrein she had imagined something that did not
really happen, stemming from her own inner turmoil and transference.

The term endopsychic is nicely defined by Freud when he interprets superstitions and paranoid ideas as: "nothing but psychology projected into the external world, [i.e.] the obscure recognition (the endopsychic perception, as it were [added in 1907, Strachey]) of psychical factors and relations in the unconscious" (Freud, 1901, p. 258; Freud's italics).

Interestingly, in a footnote in the Dora Case (1905a, p. 100) Freud invokes "endopsychic resistance" to explain her forgetting of dreams, alongside "endopsychic perception" and "endopsychic defense."

The next important use is in the Schreber Case where "endopsychic perceptions ... [are] the basis for the explanation of paranoia" (Freud, 1911, p. 79). But who was imagining what?

That year, Spielrein quotes in her diary one more unpublished letter to Freud (W &W, 1994), quite moving in content and tone.

It is not clear whether it was eventually sent out.

It is undated and addressed to "S. g. H. P." (possibly: "Sehr geehrter Herr Professor" = dear Professor Freud). She says it is "her long-promised last one ... after she had received 2 letters" from Freud i.e., it would fit between Freud's second letter of 8.6.1909 and his third one of 24.6.1909, but this is far from certain.

A few excerpts follow:

Why now?

The first time you were beautifully represented in a dream.

A few months ago I had to forgo the wish to write to you because in the dream you had female breasts, old as Prof. Forel and ugly, to boot.

But you were enormously cunning.

We came to you with the brother (Dr. Jung); you paid attention to the brother and none to me.

I will admit that after I received your first two letters I was happy with my dream: it did not seem right judging by its nature.

History remains silent about the third one.

Now comes today's dream.

I am in the hospital and hear you and Dr. Jung talking in the next room.

Should I leave, since you are about to come into the room where I am?

No, I continue with my work, I might even be able to make fun of both of you in the end.

You come in and I feel that you have this thought about me: "So this is the beauty he wanted to see on a par with my daughter?"

I see myself in the mirror and feel ashamed because I do not find myself beautiful at all.

I fear that you interpret every move of mine as having a sexual meaning. I feel dumb and do a few tricks.

All I know is that Dr. Jung is very friendly towards me but not you.

Soon you retire to the other room.

I look at your face and see that it is young, handsome, and enormously likable. I feel sick, the heart and the throat are cramping up, I have to put a compress on my head; why won't he listen to me?

Why does he think so poorly of me? ...

You can see how a young person is working through your letters in the depth of her personality.

Firstly, my dream tells me that your better personality is now visible on the outside (in this respect my unconscious never deceives me), and secondly, the dream shows me that I am not indifferent to what you think of me; in my excitement, I forgot that you do not know me at all, that instead of sending you evidence I merely stated that it was so.

Naturally, you think it is all my fantasy and whatever goes with it! ...

You can show this letter to Dr. Jung ... but do not betray to him my little qualm: when he is sure that one believes in his honesty, then this becomes a mighty prop for the better part of his personality, especially given his proclivity to be so proud and so labile in his affects. ... I am in no way his enemy ... I see him as my oldest little baby upon whom I have bestowed so much effort that can now live independently; if I speak to you of him in this manner it is because you love him: when I decided to write to you I did not yet know that he had told you anything.

You know that for a fact! ...

I agree fully with the theorem in "The significance of the father in the destiny of the individual."

I am only surprised that a relatively short time ago Dr. Jung wanted to convince me that I could love anybody else exactly like him.

I had to write him a long epistle (I still have it) to show that there is no accident.

Doesn't it sound funny, that my mother wants to take my beloved from me for the third time?

Before Dr. Jung I was infatuated with two men (I was not yet ripe for love).

They both liked me a great deal, but since I was still a child, both the first and the second hero fell in love with my mother over head and ears (W &W, pp. 200–202; my translation).

Some commentators have previously viewed both Jung's and Freud's handling of the situation as less than honest (Bettelheim, in Carotenuto, 1982; Cremerius in Carotenuto, 1986; Lothane, 1987, 1996).

But the new documents have paved the way for a new look at the Freud—Jung letters that has led me to a different conclusion.

Without being confrontational, in his letter of 7 July 1909 Freud even-handedly applies "endopsychic" qua transference not only to Spielrein but to Jung as well, implicitly characterizing Jung's reaction to Spielrein's transference as a reciprocal mirror transference of his own, now renamed countertransference:

Such experiences, though painful, are necessary and hard to avoid. ... I myself have never been taken in quite so badly, but I have come very close to it a
number of times and had a narrow escape. ... But no lasting harm is done.

They help us develop the thick skin we need and to dominate our "countertransference" which is after all a permanent problem for us; they teach us to displace our own affects to best advantage. They are a "blessing in disguise" (FJL, pp. 230–231).

Barron and Hoffer (1994) believe that the Spielrein episode inspired Freud to discover countertransference.

Perhaps Freud was also thinking of the days as hypnotic-cathartic therapist and recalling an early experience of "the personal emotional relation between
doctor and patient" he would revisit in 1925, when a patient he was treating with the hypnotic-cathartic method "woke up ... [and] threw her arms around my neck. ... I was modest enough not to attribute the event to my own irresistible personal attraction, and ...grasped the nature of the mysterious element that was at work behind hypnotism" (Freud, 1925, p. 27).

Or was he thinking of Anna O.'s treatment by Breuer and Breuer's ignorance of erotic transference and countertransference? Or the lessons he learnt from
Dora (Freud, 1905a):

"I did not succeed in mastering the transference in good time" (p. 118); "I was deaf to the first note of warning, thinking I have ample time before me ...
the transference took me unawares" (p. 120); and finally, "I promised to forgive her for having deprived me of the satisfaction of affording her a far more radical cure for her troubles" (p. 122).

Clearly, Freud had the benefit of age and of his greater clinical experience and once again, as in the triangle of Anna O., Breuer and himself, he was the
detached and objective observer. The interpretation worked and external events conspired favorably as well.

On 21 June 1909 Jung was able to give Freud the good news ... of my Spielrein affair.

I took too black a view of things. ... she turned up at my house and had a very decent talk with me, during which it ranspired that the rumour buzzing about me does not emanate from her at all.

My ideas of reference, understandable enough in the circumstances, attributed the rumour to her.

I wish to retract this forthwith.

Furthermore, she has herself freed herself from the transference in the best and nicest way and has suffered no relapse (apart from a paroxysm of weeping after the separation). …

Although not succumbing to helpless remorse, I deplore the sins I have committed, for I am largely to blame … naturally Eros was lurking in the background.

Thus I imputed all the other wishes and hopes entirely to my patient without seeing the same thing in myself. ….

Caught in my delusion that I was the victim of the sexual wiles of my patient. … [and] in view of the fact that the patient had shortly before been my friend and enjoyed my full confidence, my action was a piece of knavery which I very reluctantly confess to you as my father.

I would now like to ask you a great favour: would you please … [tell] her that I had fully informed you of the matter, and especially of the letter to her parents [in Carotenuto 1982, pp. 96–97)]

which is what I regret most. … [Y]ou and she know of my "perfect honesty" [English in the original]. I ask your pardon many times for it was my stupidity
that drew you into this imbroglio (FJL, pp. 236—237; my italics).

Jung's admission of his own transference, his endopsychic "ideas of reference," exonerates both him and Spielrein.

The conclusion is that it was not only Spielrein who was a victim of endopsychic perceptions, defenses, and projections, but Jung as well, and more so than the woman: he was the one who under the pressure of fear, guilt and shame fabricated the fiction that Spielrein had orchestrated a scandal.

But he mixed Spielrein up with another woman: there was no scandal except in his own mind.

The real "scandal" started with the intervention of Spielrein's mother, as the daughter sums it up in her diary on 11.9.1910, completely in keeping with Jung's account of it:

We came to know each other, we became fond of each other without noticing it was happening; it was too late for flight; several times we sat in "silent embrace."

Yes, it was a great deal!

Then my mother intervened, conflict arose between her and him, then between him and me.

I simply could not break with him under such circumstances.

A few months later, when I was feeling stronger, I caught up with him after his lecture.

At first he wanted to hurry away, because he thought I was his bitter enemy and perhaps feared a scandal.

The foolish child. I reassured him, told him that I did not want "to start" anything with him, that I had come because he was very dear to me, because I wanted to see him as a fine, noble person and therefore wanted to confront him with his horrid behavior toward my mother and me.

His manner changed at once; he showed deep repentance, talked about a malicious person who had been telling tales about us … Well, we parted as best of
friends (Carotenuto, 1982, pp. 11–12).

By 10 July 1909 Jung was once again able to report to Freud:

“I want to thank you very much for your kind help in the Spielrein matter, which has now settled itself satisfactorily” (FJL, p. 240).

On 24 June 1909 Freud finally declared the case closed by making a gesture of reconciliation towards Spielrein that is both gallant and honorable:

I have today learned something from Dr. Jung himself about the subject of your proposed visit to me, and now see that I had divined some matters correctly but that I have construed others wrongly and to your disadvantage.

I must ask your forgiveness on this latter count.

However, the fact that I was wrong and that the lapse has to be blamed on the man and not the woman, as my young friend himself admits, satisfies my need to hold women in high regard.

Please accept this expression of my entire sympathy for the dignified way in which you have
resolved the conflict.

Yours faithfully, Freud” (Carotenuto, 1982, pp. 114–115).

The record strongly suggests that in 1909 Spielrein and Jung had engaged in “poetry,” Spielrein’s shorthand for sensual exchanges such as touching, holding, kissing, looking into each others eyes and swooning romantically.

Was there a public scandal? No.

Did Jung suffer any consequences? No.

What Jung dreamt up as a scandal turned out to be no more than a tempest in a teapot.

One further conclusion: Spielrein caused no trouble between Freud and Jung, for they broke up over doctrinal differences regarding the libido theory, fought in the arena of the Schreber Case (Lothane, 1997).

Interestingly, the “poetry” continued for quite some time even after the tempest subsided.

We can believe Spielrein to be truthful in her diary entry dated 21 September 1909:

“Friendship. Can it alter so suddenly? Mother says it is impossible for my friend and me to remain friends once we have given each other our love.

A man cannot contain pure friendship in the long run. If I am nice to him he will want love”(Carotenuto, p. 6).

Here love means sex, but apparently Spielrein has been heeding her mother's admonitions all along.

Only two days later, after she decides to "ask for [her] dissertation back from Prof. Bleuler and send it to [her] friend, … a perfidy that tormented [her] constantly," she writes in her diary:

"The most important outcome of our discussion [about the dissertation] was that we both loved each other fervently again. … Then he became more and more intense. At the end he pressed my hands to his heart several times and said this should mark the beginning of a new era. What could he have meant by that?" (Carotenuto, 1982, pp. 8-9).

Towards the end of 1909 Spielrein contemplated the idea of leaving Zurich and moving to Heidelberg, as seen in Bleuler's letter of recommendation of 16.10.1909 typed on Burghölzli stationery, and reproduced in its entirety for the first time:

The undersigned certifies that for the past two months Fräulein Sabine [sic] Spielrein has worked as a medical clerk (roughly equivalent to the German "Famulus") in this psychiatric hospital.

She is somewhat nervous but has worked diligently.

Otherwise I also know her to be a young woman of good reputation, highly intelligent and greatly interested in science, and I am therefore very pleased to recommend her matriculation at Heidelberg University. (Signed) Prof. Bleuler (my translation).

As she told her mother, the move was unthinkable; the resolution in Zurich was reached in due course.

1910

While working with Jung on her dissertation Spielrein writes in her diary on 11.9.1910:

"My love for my friend overwhelmed me with a mad glow.

At some moments I resisted violently, at others I let him kiss every one of my little fingers and clung to his lips, swooning with love.

To this is I, usually the soul of pure, clear reason, allowing myself such fantasies" (Carotenuto, 1982, p. 11).

These fantasies are a mix of "poetry" and recollections of what used to happen.

But now her resolve is: "well, then, I shall try to become fond of someone else, if that is still possible.

I want to be loved and respected by him, I want to unite my life with his … It is not easy to give up the thought of the baby boy, my longed-for Siegfried, but what is to be done?" (p. 13).

One more poetry is described in an entry of 9.11.1910:

"Yes, the stronger poetry probably occurred a week ago Tuesday.

He said then that he loves me because of the remarkable parallelism in our thoughts; sometimes I can predict his thoughts to him; he told me that he loves me for my magnificent, proud character, but he also told me he would never marry me … I felt like a mother who only wanted the best for him" (p. 33).

In December of that year Spielrein presented the written medical school examinations.

C. The epilogue (1911)

On 20 January Spielrein passed her examinations and on 9 February defended her doctoral dissertation (Swales, 1992, p. 16) which her instructor Jung published in the Jahrbuch that year, in the same volume that Freud published his essay on Schreber.

On 11 October Frl. Dr. Spielrein began attending the meetings of the Vienna Psychoanalytic Society (Nunberg & Federn, 1974) and on 27 October Freud wrote to the second woman member of the Vienna Society:

"Dear Frau Doktor, As a woman you have the prerogative of observing things more accurately and of assessing emotions more closely than others.

… Our last evening [of 25 October, Nunberg & Federn, 1974, p. 293–298] was not exactly a glorious one. … I fully appreciate your attitude and look confidently to the future. I have been doing that, after all, for many years and under much more difficult circumstances. I hope that you will feel quite at home in our circle. With cordial greetings, Freud" (Carotenuto, 1982, p. 115).

Spielrein proved herself to be a keen observer in two other areas.

During a discussion at the Vienna Psychoanalytic Society (8 November 1911) on timelessness and the unconscious, she spoke of "the fact that a recent experience tends to be replaced by one from infancy" which she related to "the perversions (inversion, bisexuality), infantile theories of sex, and the regression to ideas of that sort in dementia praecox" and then invoked "'the Mothers,"' from Goethe's Faust, ideas congenial to Tausk (Nunberg & Federn, 1974, pp. 302-303).

During the next meeting (15 November), after a presentation by Reik on death and sexuality, Spielrein said "that she has dealt with many of the problems discussed today in her paper 'Destruction as the cause of Coming into Being"' (Spielrein, 1912), while Stekel spoke of the "destructive instinct" (Nunberg and Federn, 1974, pp. 316–317).

These ideas about the fusion of anaclisis, sexual instincts and aggressive instincts prefigure Freud's future dual instinct theory, in which sexual and ego instincts are pitted against the death instinct, Freud's synonym for aggressive drives in Beyond the Pleasure Principle, where Freud (1920, p. 55) acknowledges his indebtedness to Spielrein, this great psychoanalytic pioneer.

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Published separately but an integral part of the above Discussion:

In English we have the concepts of love and like.

In other languages love either refers either to (1) love writ large, called agape, caritas, filia, sympathia, or to (2) lust, i.e., libido, later called by Freud the id, thus a term covering both love as sexual desire and sexual pleasure, and love as attachment, later called by Freud the ego (Lothane, 1982, 1986, 1987a, 1987b, 1987c, 1988, 1989, 1997b, 1997c, 1998a).

In the psychoanalytic literature a distinction is made between the common word 'libidinous,' having strong sexual desires, and 'libidinal,' the technical term pertaining to Freud's libido theory of the neurosies, expounded in his Three Essays on the Theory of Sexuality (1905).

The conflict between these two kinds of love, the asexual and the sexual, runs like a crimson thread through two millennia of misunderstanding and persecution in the West.

And where there is love there is always conflict, moral conflict; thus, love and ethics are inseparable for the human condition (Lothane, 1994, 1998b, 1999).

Once religion condemned sex as a sin of the flesh and the work of the devil, women and men were accused of sinful sexual excesses, convicted as witches and warlocks and burnt at the stake.

As far as his the influence of psychoanalysis on society is concerned, by redefining sexuality as a natural phenomenon, as the energy of sexual instinctual drives, as set forth in his canonical Three Essays (1905b), Freud took the sting of sin out of libido and destigmatized the varieties of human sexual expression, thus promoting a new spirit of tolerance.

When Jung started treating Spielrein with "Freud's method" in 1904 he had mastered the method as set forth in the Studies on Hysteria (1895) and The Interpretation of Dreams (1900).

With the aid of Freud's method Jung was able to trace Spielrein's current disorder to early childhood traumas, as outlined in the Studies, and combine it with an analysis of her complexes by his association experiments, the latter based on the central assumptions formulated in the The Interpretation of Dreams.

He would have complemented Freud's method, I submit, by measures later authors would call rational and cognitive therapy, corrective emotional experience, behavior modification, and the like.

By the time they began their correspondence, Freud had published his sexual etiological theory of the neuroses and finished defining the libidinal theory of transference (1905a, 1905b).

In the correspondence we find a counterpoint of three discussions: the case of Spielrein, the case of Schreber

(Lothane, 1997d), and a polemic about the libido theory, that finally led to their break-up.

Thus, in his second letter (of 23 October 1906), Jung restates his “’reservations about [Freud’s] far-reaching views”’ (FJL, p. 7) on the sexual etiology of the neuroses and, for the first time, reports on Spielrein anonymously, to which Freud responds (on 27.10.1906): “’You certainly did not show too much reserve and the “transference,” the chief proof that the drive underlying the whole process is sexual in nature, seems to have become very clear to you”’ (FJL, p. 8).

On December 6 Freud elaborates:

You are probably aware that our cures are brought about through the fixation of the libido prevailing in the unconscious (transference), and that this transference … provides the impulse necessary of understanding and translating the language of the ucs.; where it is lacking, the patient does not make
the effort or does not listen when we submit our translation to him. Essentially, one might say, the cure is effected by love [eine Heilung durch Liebe, healing through love, FJB, p. 13].

And actually transference provides the most cogent, indeed, the only unassailable proof that neuroses are determined by the individual’s love life [Liebesleben] (FJL, pp. 12 –13].

This healing through love is ambiguous.

To be sure, the libidinal transference love travels in one direction only, from patient to doctor, with the analyst functioning as an unmoved mover, as an objective translator of the patient’s dreams and desires, both conscious and unconscious.

There is no room here for the doctor’s erotic transference.

But since in the Three Essays Freud (1905b) differentiated libidinal attachments rooted in the “’sensual current”’ from attachments reflecting the tender, or “’affectionate current ‘”(p. 207), implicitly affirming their independent lines of development, we ask: in the above passage, do the locutions ‘love’ and ‘love life’ mean sexual or id-love only, or nonsexual, i.e., ego-love as well?

Whereas a work entitled ‘three essays on the theory of love,’ i.e., realistic, non-transference, nonerotized love based on mutual attachment, liking, and sympathy, was never written by Freud (although the subject would be discussed in a number of his sociological essays in the 1920 and 1930’s), a beginning is hinted at in the above letter and more is said in the epochal Studies on Hysteria (1895).

There Jung would have read the following lines in Freud’s chapter on “’The psychotherapy of Hysteria”’, where Freud elineated a dyadic, i.e., reciprocal, model of therapeutic interaction (Lothane, 1997b) between the analysand and analyst based on shared love, language, memory, meaning, and interpretation of meaning:

The procedure is laborious and time-consuming for the physician.

It presupposes great interest in psychological happenings, but personal concern for the patient as well.

I cannot imagine bringing myself to delve into the psychical mechanism of hysteria in anyone who struck me as low-minded and repellent, and who, on
closer acquaintance, would not be capable of arousing human sympathy; whereas I can keep the treatment of a tabetic or rheumatic patient apart from personal approval of this kind.

The demands made on the patient are not less.

The procedure is not applicable at all below a certain level of intelligence …

The complete consent and complete attention of the patients are needed, but above all their confidence, since the analysis invariably leads to the disclosure of the most intimate and secret psychical events (Freud, 1895, pp. 265—266).

In German human sympathy is another synonym for love writ large, as in the title of the work by Max Scheler (1923).

And Freud elaborates further on the reciprocal roles of patient-student and doctor-teacher:

we make [the patient] himself into a collaborator, induce him to regard himself with the objective interest of an investigator, and thus push back the
resistance, resting as it does on an affective basis. …

This is no doubt when it ceases to be possible to state psychotherapeutic activity in formulas.

One works to the best of one’s power, as an elucidator (where ignorance has given rise to fear), as a teacher, as the representative of a freer or superior view of the world, as a father confessor who give absolution, as it were, by a continuance of his sympathy and respect after the confession has been made.

One tries to give the patient human assistance, so far as this is allowed by the capacity of one’s own personality and by the amount of sympathy that one can feel for the particular case. …

Besides the intellectual motives which we can mobilize to overcome the resistance, there is an affective factor, the personal influence of the physician, which we can seldom do without … (Freud, 1895, pp. 282 –283).

These passages, reflecting a dyadic model of love writ large, inspired Jung’s treatment and analysis of Spielrein at the Burghölzli, as he said, using Freud’s method.

The question is whether he paid equal attention to Freud’s discovery of the troubling phenomenon of transference later in that same chapter. Among the
complications of this procedure Freud lists the third, transference:

“’If the patient is frightened at finding that she is transferring to the figure of the physician the distressing ideas which arise from the content of her analysis.(This is not a complete sentence – where is the rest of it?)

This is frequent, an indeed in some analyses a regular occurrence. Transference on to the physician takes place through a false connection.’ (Freud, 1895,
p. 302).

Freud makes it clear that in order analytically to overcome the patient’s resistance in the attempt to explore the meaning of “’erotic trains of thought, the
patient’s cooperation becomes a personal sacrifice, which must be compensated by some substitute for love. The trouble taken by the physician and his friendliness have to suffice for such a substitute”’ (Freud, 1895, p. 301), where “’substitute for love” ‘stands for non-erotic friendliness, support, and a respectful concern for the patient’s needs and vulnerabilities.

Acknowledging the reciprocal nature of the process potentially implies that healing through love also means the care and ego love given by the analyst to the patient. “’I say,”’ emphasizes Freud, “’it is almost inevitable that [the patients’] personal relation to [the doctor] will force itself, for a time at least, unduly into the foreground.

It seems, indeed, that an influence of this kind on the part of the doctor is a sine qua non to the solution of the problem. … Where I caused damage, the reasons lay elsewhere and deeper”’ (p. 265).

The concept of counter-transference is foreshadowed here in those otherwise unclear words, “’I caused damage,”’ (should this be ‘I caused damage’ as it is in the sentence before?)and it was given that name at the Second Psycho-Analytical Congress at Nuremberg (30 and 31 March 1910), less than a year after the alleged “’scandal,”’, where Jung could have entertained retrospective reflections as he heard Freud speak about “’other innovations in technique [that] relate to the physician himself”’:

We have become aware of the ‘counter-transference’ which arises in him as a result of the patient’s influence on his unconscious feelings, and we are almost inclined to insist that he shall recognize this counter-transference in himself and overcome it.

Now that a considerable number of people are practicing psycho-analysis and exchanging their observations with each other, we have noticed that the psychoanalyst goes no further than his own complexes and internal resistances permit; and we consequently require that he shall begin his activity with a self analysis and continually carry it deeper while he is making his observations on his patients.

Anyone who fails to produce results in a self-analysis of this kind may at once give up any idea of being able to treat patients by analysis (Freud, 1910, pp. 144–145).

Freud’s words may have reminded Jung of having written to Sabina in 1908: “’You have come in for a great bonus of friendship along with the heartfelt wish that your life should be successful …Never lose the hope that work done with love will lead to a good end. ” ‘(Jung in his unpublished letter of 1908)

Perhaps Jung was harking back to his unresolved countertransference to Sabina during the days at Burghölzli where not only she, but he, too, “’had the misfortune”’ of falling in love with her.

He might have recalled Freud’s struggles with ambitions, emotions and actions towards Dora.

The only difference here was the following: that in Spielrein’s case, during her stay and treatment at Burghölzli, it was not the her erotic as so much as her aggressive transference that came to the fore, as manifest in the course of the illness and documented in the clinical chart.

But Jung’s loving attention, devotion, and perseverance helped Spielrein overcome her neurosis.

But I argue that the hospital period and the post-discharge period need to be considered separately instead of being lumped together, as has been done by countless commentators.

Thus, by 1908–1909, when Spielrein was no longer in treatment with Jung, it was Jung, who despite his protestations was the one who now sued Spielrein for attention, friendship and sympathy, justifying this in his own mind as a mix of free treatment and support for a fragile ex-patient, a set of emotions that blossomed into erotized affection.

At that time Jung was in his early thirties, married with two children, while Spielrein, ten years his junior, was aroused to had her first adult experience her first adult and of passionate love.

One can wonders if Jung was in the throes of "'the inhibitory influence of certain psychical complexes"' (Freud 1912, p. 180) and , that he formulated once again as the conflict between the "'sensual current and (...) the "affectionate current (...): ....

Where they love they do not desire and where they desire they cannot love.

They seek objects which they do not need to love, in order to keep their sensuality away from the objects they love, in accordance with the laws of 'complexive sensitiveness' [Jung's term]".' (Freud, 1912, p. 183).

Jung loved his wife and made it clear he would never leave her his wife for Spielrein and found another solution to what he termed his polygamous tendencies. Spielrein desired wanted to marry Jung and having have a child by him but realized the futility of her dream and instead married Dr. Paul Sheftel, to live through further only to experience the vicissitudes of that marriage, as would be learned later it turned out.

But let us return to our concern with returning to the difference between sexual and nonsexual love.

From this perspective, the later monadic libido-psychological model of the Three Essays may be seen as a detour from the early ego psychology of
love.

The return to ego psychology in Freud's Schreber analysis (1911) came to fruition in "'On narcissism: an introduction"' (1914).

In the latter work, the "'antithesis between ego-instincts and sexual instincts, to which we were forcibly led by analysis of the transference neuroses,"' (p. 79), led caused Freud to define the "'"'anaclitic" or '"attachment' attachment" type"' of love-object choice, directed at the mother as the provider of "'the vital functions of self-preservation"' (p. 87), such that "'a person may love ...

(a) the woman who feeds him, (b) the man (should this be "man" here or "woman"?) who protects him, and the succession of substitutes who take their place"' (p. 90), i.e., the vital survival value of anaclitic, or attachment, love in men and women alike.

(b) Thus, the concepts of ego-instincts and the anaclitic type of love-object choice support the argument, that Freud had a ego-psychological, relational model in place from the start but that it was temporarily overshadowed by his libido theory (Lothane, 1997a).

When Fairbairn proclaimed that "'libido is the function of the ego"' and that "'the ego, and therefore libido, is fundamentally object-seeking"' (1963) he was not introducing a new object-relations point of view: he was debating with Freud on metapsychology.

From the start, Freud was aware that both libidinal and anaclitic currents are found in transference, and this methodological approach continues in his later writings.

Thus when in Freud's Socratic dialogue, when the "'Impartial Person"' (actually, Obersanitätsrat Durig) asks Freudhim: "But how about the special
personal influence that you yourself have after all admitted ... against the resistances?"

Freud replies:

This personal influence is our most powerful dynamic weapon.

It is the new element which we introduce into the situation and by means of which we make it fluid.

The intellectual content of our explanations cannot do it …

The neurotic sets to work because he has faith in the analyst and believes him because he acquires a special emotional attitude towards the figure of the analyst. … [the] use we make of this particularly large 'suggestive' influence [is] not for suppressing the symptoms – this distinguishes the analytic method from other psychotherapeutic procedures – but as a motive force to induce the patient to overcome his resistances. … the emotional relation with the patient … is, to put it plainly, in the nature of falling in love … [that] grows exacting, calls for affectionate and sensual satisfaction, … it has taken the place of the neurosis and …our work has had the result of driving out one form illness with another (Freud, 1926, pp. 224 – 226).

Clearly, transference can be a boon and a bane.

Freud separates the dividends of resulting from benevolent bonds of love from the dangers of bondage to erotic demands in the transference.

In his last revisiting of these themes Freud (1940) writes:

'The relation of transference … has an opportunity for a sort of after-education of the neurotic; but at this point a warning must be given against misusing this new influence. However much the analyst may be tempted to become a teacher, model and ideal for other people, he should not forget that this is not his task in the analytic relationship […] In all his attempts to at improving and educating the patient the analyst should respect his individuality [p. 175].

It is only when we are mindful of this caveat that we as analysts can serve the patient in various functions, as an authority and a substitute for his parents, as a teacher and educator; and we have done the best for him if, as analysts, we raise the mental processes in his ego to a normal level, transform what has become unconscious and repressed into preconscious material and thus return it once more to the possession of his ego (Freud, 1940, p.181).

The lessons of love are learned, repressed, and relearned in every generation (Lothane, 1998).

Freud's original message, powerfully restated by Ferenczi (1988) and Balint (1965), is now gaining acceptance among analysts.

In a recent contribution J. Novick and K. Novick write:

"Freud was the foremost among a wide array of social scientists who explored human love and sexuality. He provided not only a theory, but also a method for investigating the most intimate of human emotions with relative objectivity. Through the method of psychoanalysis and the phenomenon of transference, Freud and those who followed him could describe the sources, range, variety, transformations, derivatives, perversions, and sublimations of love. But all this knowledge and theory construction was based on psychoanalytic observations of the patient. Very little was said about the analyst's reciprocal love for the patient. In contrast with the volumes written about love and sexuality in the patient, there has been, with a few notable exceptions (Ferenczi, Searles, Weinstein, Coen, Kernberg, Gabbard, Lothane, Charles), very little discussion of the analyst's love for the patient. Some of the reasons for this relative neglect can be construed as conceptual, ethical, and practical " (Novick & Novick, 2000, p. 189;

emphasis in the original).

And they conclude:

"Implicit in our presentation is the assumption that psychoanalysis can be both a cognitive-affective restoration to a path of progressive development and a
growth-enhancing developmental experience for both patient and analyst" (p. 214).

The positive lesson of the Jung –Spielrein relationship is that both protagonists have exemplified and taught us the importance of reciprocal, realistic, objective, altruistic love as an essential ingredient in the therapeutic alliance and in analytic treatment.

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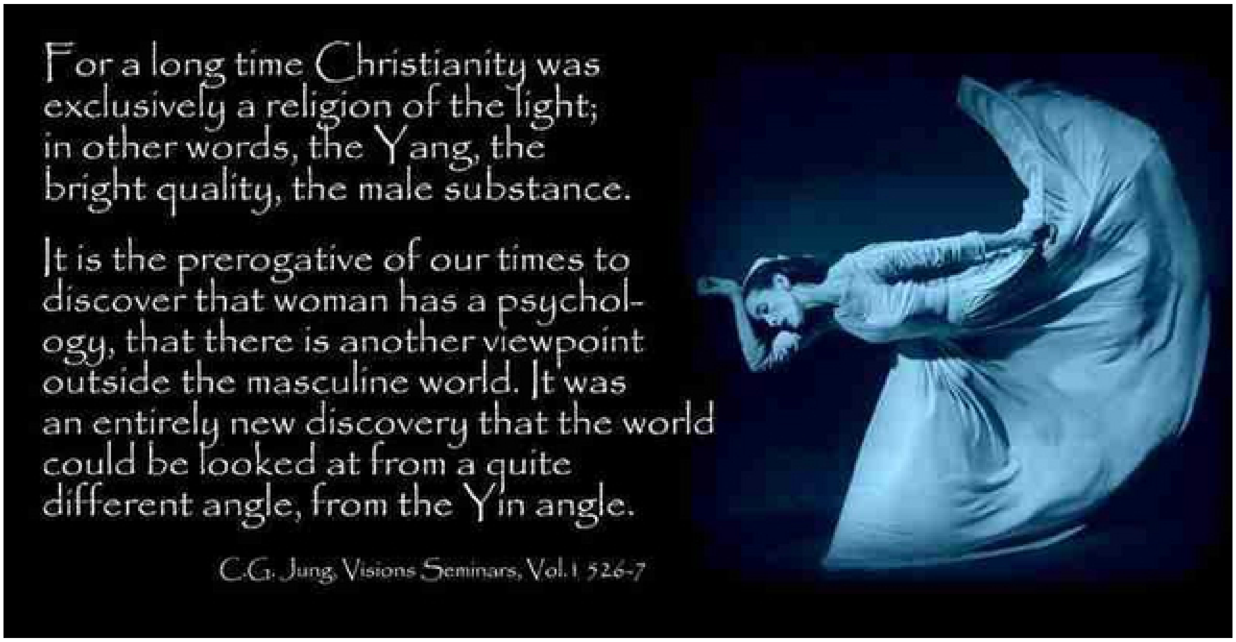
I am deeply grateful to Mme and M. de Morsier of Geneva for their kind permission to publish the materials used in this article from which I was permitted to take notes in their gracious home in 1998.

Spielrein’s personal link to Claparède was forged via his marriage to a woman of a background similar to Spielrein’s, the Jewish-Russian Hélène Spir, daughter of philosopher A. A. Spir. Along with Piaget and de Saussure, Spielrein was a member of the Geneva Psychoanalytic Society founded in 1920, with Claparède as president (Spielrein,1922).

Spielrein's papers, stored in the home and office of Claparède, were after his death given by his widow and daughter to the late distinguished Genevan professor of neurology Dr. George de Morsier, who then beqeathed them on his son and daughter-in-law, Mme Hélène de Morsier. The documents cited here thus come from the "Archives privées de feu le Professeur George de Morsier, Fonds Edouard Claparède." I am also grateful for the help given to me by psychologist and historian Dr. Fernando Vidal of Geneva University, who first told me about the existence of the Willke & Wackenhut dissertation of 1993/1994, completed under Professor Wolfgang U. Eckart, chair of the Institute for the History of Medicine at Heidelberg University, who also provided me a copy of that dissertation. That dissertation contains unpublished materials not included in Carotenuto (1982, 1986). Portions of these materials were previously published in Brinkmann & Bose (1986) and Cifali (1983).

Carl Jung: It is the prerogative of our times to discover that woman has a psychology **(2019-04-25 07:52)**

[1]



For a long time Christianity was exclusively a religion of the light; in other words, the Yang, the bright quality, the male substance.

It is the prerogative of our times to discover that woman has a psychology, that there is another viewpoint outside the masculine world. It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle.

C.G. Jung, Visions Seminars, Vol.1, 526-7

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It was an entirely new discovery that the world could be looked at from a quite different angle, from the Yin angle. Carl Jung, Visions Seminar, Pages 526-527

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/72a1b-12bwoman.jpg`

Carl Jung: Anything experienced outside of the body has the quality of being without body;... (2019-04-25 07:59)

[1]

Anything experienced outside of the body has the quality of being without body; so you must experience the whole thing over again, it must come in a new way.

Then whatever you learn in analysis will happen to you in reality.

It must be like that, because you are the point of identity, you are the one that experiences analysis and the one that experiences life.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with

the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now.

For instance, if you had not taken your body into this room, nobody would know you were here; though even if you seem to be in the body, it is by no means sure that you are, because your mind might be wandering without your realizing it.

Then whatever is going on here would not be realized; it would be like a vague dream that floats in and out, and nothing has happened. Carl Jung, Visions Seminar, Page 1316

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5d5fc-12bbody.jpg`

Carl Jung: The experience of Tao can happen at any time. (2019-04-25 08:02)

[1]

The experience of Tao can happen at any time.

If you are in the psychology of the first part of life—it is not necessarily a matter of years—if you fulfill the personal ends of your existence and it is the right moment, you may have such an experience.

For it is quite understood that a young animal still in the process of maturation is just as much a fulfillment of the totality of
nature as one that is dying, who, if dying properly, is also fulfilling life because the idea of life includes death, it is a cycle.

There is the same possibility at any moment of life.

You probably experienced Tao when you were a child, when you woke up in your little bed in the morning with the
sun shining into your room.

That would be an experience of Tao inasmuch as your parents had not twisted you.

But it is quite possible that your parents put dirt on your nose, and then, even as a child, you could only experience a twisted feeling.

Or you might experience it at fifteen or twenty if you fulfill your own personal and individual expectations which are then valid.

And you can experience the same when you are fading away, dying, if you do it properly, as that fulfillment which is in accordance with the laws of nature.

Just that is demanded and nothing else.

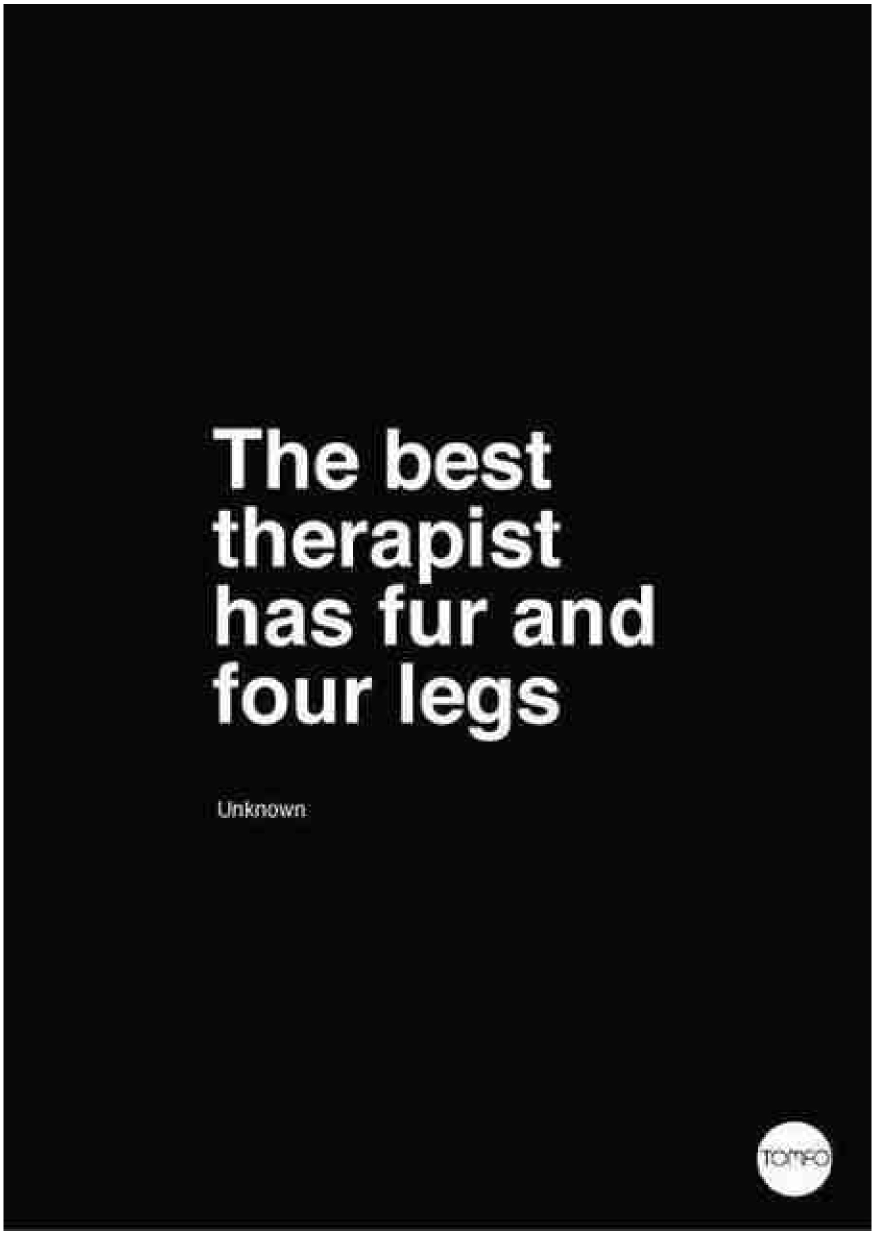
Many people have never in their whole lives felt such a natural fulfillment because they were completely twisted.

But they would experience it in the moment when they were able to liberate themselves from the twist —in that moment they would
experience Tao. Carl Jung, Visions Seminar, Page 761

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7d509-12btao.jpg`

Carl Jung on “Therapists: - Anthology" (2019-04-25 08:06)

[1]



The best therapist has fur and four legs

Unknown

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Pages 398-400.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol.1, Pages 455-456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psycho-therapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Pages 455-456.

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

The theologian, the only person besides the psychotherapist to declare himself responsible for the curaanimarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/eae70-12bfur.jpg`

Carl Jung: Art is just a particular way of decorating the nest in which you lay your eggs. (2019-04-25 08:09)

[1]

Art is just a particular way of decorating the nest in which you lay your eggs.

Well, the biological point of view is that you eat and drink, you propagate your species, you sleep, and you die; that is nature, biological life.

And in contrast to nature, or beyond nature is the cultural point of view, our civilization. That is the particular achievement of man, no animal ever dreamt of culture.

It is a condition by itself, a creation due to the increase of human consciousness, and this has produced a new and different world.

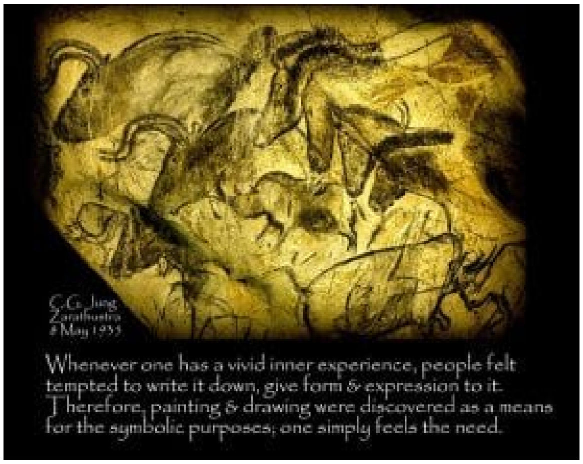
The surface of the world has changed.

One sees water where water has never been and should not be, a canal that goes even over the hills, against all those laws of nature.

And one sees straight roads, straight lines on the earth, which have never been seen before; the only straight line that ever existed in the earth was the furrow of a meteor. Carl Jung, Visions Seminar, Pages 913-914

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5d1a2-12beggs.jpg`

Carl Jung: When one has a vivid inner experience, one always feels tempted to write it down, give form to it and expression. (2019-04-26 03:30)


C.G. Jung
Zarathustra
8 May 1935
Whenever one has a vivid inner experience, people felt tempted to write it down, give form & expression to it.
Therefore, painting & drawing were discovered as a means for the symbolic purposes; one simply feels the need.

When one has a vivid inner experience, one always feels tempted to write it down, give form to it and expression.

Therefore, painting and drawing have been discovered as a means for the symbolic purposes; one simply feels the need, and also has a peculiar satisfaction if one succeeds in giving expression to an inner experience.

Many people who are not usually poets begin to write verses, and they write in a peculiar hieratic style.

They become solemn and poetic and express themselves in a high passionate manner, using all sorts of means to emphasize it because they feel they are experiencing something which needs that expression.

So Nietzsche at once drops out of his intellectual, aphoristic way of expression.

Zarathustra is a most passionate confession from beginning to end, and moreover it is an experience: his life itself flows into these chapters.

Therefore, each chapter is a new image in the process of initiation.

You know, those ancient initiation processes consisted of symbolic passages.

First, one is confronted, say, with a certain threat, or one is put into a dark room perhaps; and then one is exposed to all sorts of dangers, tests of courage are made-one must endure cold and heat and all sorts of things.

Those are all symbolic stages, imitating the processes one would presumably go through in an individual initiation.

These were all individual in the beginning, and from the condensation of the original representations, slowly a ritual was made; and then it all became artificial.

The most ridiculous forms were invented which nobody could take seriously.

For instance, in the Freemason initiation, one is put through tests which look a bit gruesome, but are not real at all.

It is like a sort of child's play.

Of course, one is serious, or tries to make it serious, but it is not: it doesn't even touch your skin.

Wilhelm2 told me that when the Japanese bombarded Kian Tchau, a Masonic lodge was hit by a shell and eventre, the whole wall of the house came down, the intestines were laid bare, and people went there to see the funny things inside.

Belonging to the initiation ceremonies, for example, was a sort of grating with most dangerous-looking iron spikes upon which the initiant had to kneel, and then the marvel happened that when he believed in God those spikes did not hurt him.

But upon examination it was found that those spikes where he had to kneel looked exactly like the others but were made of rubber; they were nice and soft, so instead of having his flesh lacerated, the initiant thought, how marvelous that God had helped him!

So the initiation may degenerate into mere fraud. Carl Jung, Zarathustra Seminar, Pages 461-462

Carl Jung and the problem of the next Platonic Month, namely Aquarius. (2019-04-26 04:26)

[1]

[Carl Jung and the problem of the next Platonic Month, namely Aquarius.]

If, as seems probable, the aeon of the fishes is ruled by the archetypal motif of the hostile brothers, then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites.

It will then no longer be possible to write off evil as the mere privation of good; its real existence will have to be recognized.

This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual human being, via his experience of the living spirit, whose fire descended upon Joachim, one of many, and, despite all contemporary misunderstandings, was handed onward into the future.

The solemn proclamation of the Assumptio Mariae which we have experienced in our own day is an example of the way symbols develop through the ages.

The impelling motive behind it did not come from the ecclesiastical authorities, who had given clear proof of their hesitation by postponing the declaration for nearly a hundred years, but from the Catholic masses, who have insisted more and more vehemently on this development.

Their insistence is, at bottom, the urge of the archetype to realize itself. Carl Jung; Aion; Page 87.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/0beb7-platonic.jpg`

Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole (2019-04-26 04:35)

[1]

[Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole.]

Apart from the religious significance of the decision in favor of a complete union of both natures, I would mention in passing that the Monophysite dogma has a noteworthy psychological aspect:

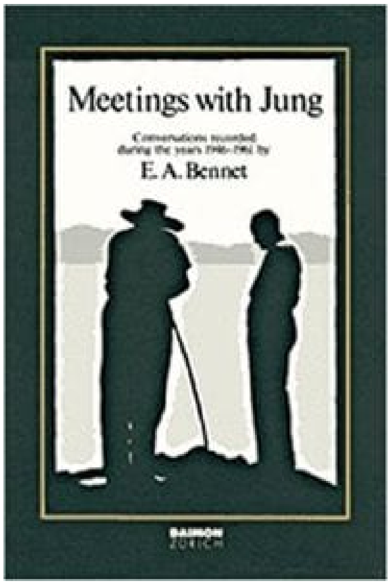
it tells us (in psychological parlance) that since Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole.

Empirically speaking, consciousness can never comprehend the whole, but it is probable that the whole is unconsciously present in the ego.

This would be equivalent to the highest possible state of completeness or perfection. Carl Jung; Aion; Paragraph 171

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/92b06-chalice.jpg`

Carl Jung and E.A. Bennet: Meetings with Jung - Quotations (2019-04-26 05:26)


Meetings with Jung
Conversations recorded during the years 1946-1961 by
E. A. Bennet
DAIMON
ZÜRICH

[1]Carl Jung and E.A. Bennet - YouTube

Carl Jung: “Meetings with Jung” by E.A. Bennet

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Meetings with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Meetings with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective dream, and very important. E.A. Bennet, Meetings with Jung, Page 27

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? Carl Jung, Meetings with Jung, Page 32

He [Jung] dislikes crowds and dislikes majorities, so at Yale he asked for a small hall in which to lecture. E.A. Bennet, Meetings with Jung, Page 32

He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up. E.A. Bennet, Meetings with Jung, Page 44

Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact. Carl Jung, Meetings with Jung, Page 48

He [Jung] spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through

Switzerland. E.A. Bennet, Meetings with Jung, Page 49

He [Jung] alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone. It diminishes at a certain rate; space, time and causation do not account for this. E.A. Bennet, Meetings with Jung, Page 50

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Meetings with Jung, Page 55

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness. E.A. Bennet, Meetings with Jung, Page 59

He [Jung] had on the table the little oil lamp he used when he wrote about the association tests, and always used here – a very soft light. He would not have electric light installed, or the telephone. E.A. Bennet, Meetings with Jung, Page 60

He [Jung] values the things he has to do here, the necessary things, little jobs; they are not a waste of time. We get emptied by too much work and these trivial things restore us. E.A. Bennet, Meetings with Jung, Page 61

It is better to live and be someone and not get absorbed in activity all the time. Carl Jung, Meetings with Jung, Page 61

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him. E.A. Bennet, Meetings with Jung, Page 62

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

It was ridiculous for Freud to say there was only one kind of energy, we don’t know what energy is. Carl Jung, Meetings with Jung, Page 63

Speaking of intuitive people, he [Jung] said it was important for them to get down to some task and make it real, ‘Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven’t, they must do the work.’ E.A. Bennet, Meetings with Jung, Page 73

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] doesn’t believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans. E.A. Bennet, Meetings with Jung, Page 77

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

It’s no help just to search for causes and then blame the parents. Why not have the parents as the patients? Carl Jung, Meetings with Jung, Page 88

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated. E.A. Bennet, Meetings with Jung, Page 89

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people. Carl Jung, Meetings with Jung, Page 99

He [Jung] added that he never has had good reviews; but, like Schopenhauer, 'People read me, and people will read me. E.A. Bennet, Meetings with Jung, Page 101

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

C.G. spoke also of participation mystique – that everything is known. E.A. Bennet, Meetings with Jung, Page 162

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. E.A. Bennet, Meetings with Jung, Page 134

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses. E.A. Bennet, Meetings with Jung, Page134

With it, in the same chamois leather bag, he [Jung] had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre). E.A. Bennet, Meetings with Jung, Page 136

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals. E.A. Bennet, Meetings with Jung, Page 139

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung. E.A. Bennet, Meetings with Jung, Page 182

I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it. E.A. Bennet, Meetings with Jung, Page 200.

But the delusion itself is something; one cannot deny its reality because it is unusual. Carl Jung, Meetings with Jung, Page 201

This is the puer aeternus and you need it, especially in old age for it keeps people healthy. Carl Jung, Meetings with Jung, Page 217

You can't change people to fit a theory. Carl Jung, Meetings with Jung, Page 217

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

He [Jung] was particularly interested to see how they [Harvard] had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken

off. E.A. Bennet, Meeting with Jung, Page 221

Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory. Carl Jung, Meetings with Jung, Page 222

He [Jung] went on to speak of the natives in Africa – they had a natural psychology. E.A. Bennet, Meetings with Jung, Page 236

Unless there is a personal religious experience – realizing from the inside what it means – nothing happens. Carl Jung, Meetings with Jung, Page 238

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

C.G. took me to see his carving of Attis at the end of the path near the boat house. E.A. Bennet, Meetings with Jung, Page 278.

He [Jung] spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter. E.A. Bennet, Meetings with Jung, Page 278.

On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis. E.A. Bennet, Meetings with Jung, Page 278

He [Jung] never finds it irksome to be alone. E.A. Bennet, Meetings with Jung, Page 279

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. E.A. Bennet, Meetings with Jung, Page 281

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’ And Jung did know it, and recited it. E.A. Bennet, Meetings with Jung, Page 284

‘But,’ C.G. went on to tell us, ‘here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.’ E.A. Bennet, Meetings with Jung, Page 284

Speaking of dreams he said we must always ask ‘Whose dream?’ E.A. Bennet, Meetings with Jung, Page 289

He [Jung] spoke of Aquarius and the significance of Khrushchev’s visit to America. E.A. Bennet, Meetings with Jung, Page 295

The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life. Carl Jung, Meetings with Jung, Page 297

“Omnis festinatio a parte diaboli est”,’ he quoted in Latin – ‘all haste comes from the devil’. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

St. Paul’s teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard ‘c’, Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The snake is endless time. [As depicted in images of Mithras] Carl Jung, Meetings with Jung, Page 303

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

In his [Jung] father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology. E.A. Bennet, Meetings with Jung, Page 307

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

He [Jung] went on, 'The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.' E.A. Bennet, Meetings with Jung, Page 298

His]Jung's] study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams. E.A. Bennet, Meetings with Jung, Page 84

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

I asked of his [Jung's] first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

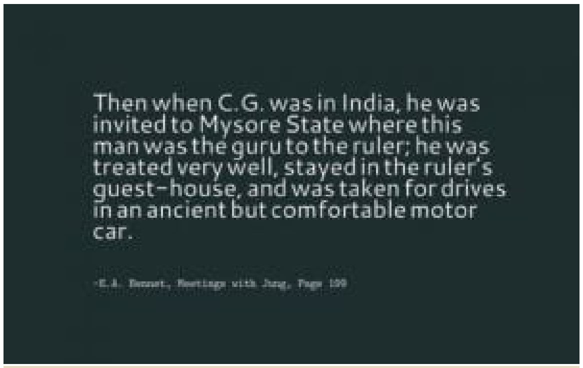
It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us. E.A. Bennet, Meetings with Jung, Page 203

He was particularly interested to see how they had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

He [Jung] had been described as the explorer of the unconscious, and he thought this phrase particularly apt. E.A. Bennet, Meetings with Jung, Page 220

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74



Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car.

–E.A. Bennet, Meetings with Jung, Page 109

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples.

–Carl Jung, Meetings with Jung, Page 157

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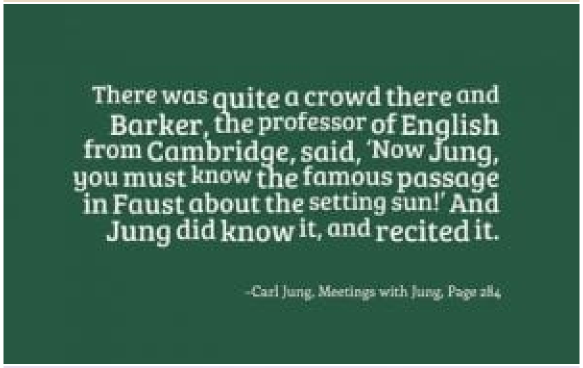

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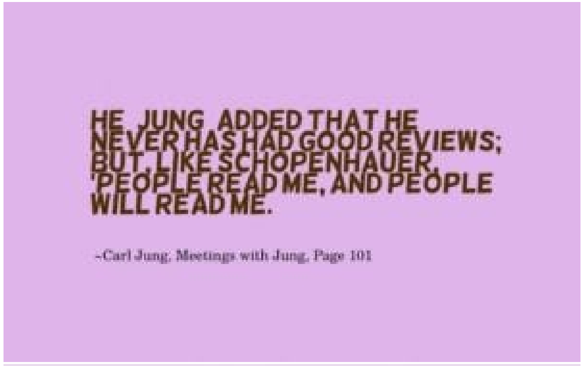

HE JUNG ADDED THAT HE NEVER HAS HAD GOOD REVIEWS; BUT, LIKE SCHOPENHAUER, 'PEOPLE READ ME, AND PEOPLE WILL READ ME.

–Carl Jung, Meetings with Jung, Page 101

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

–E.A. Bennet, Meetings with Jung, Page 147

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

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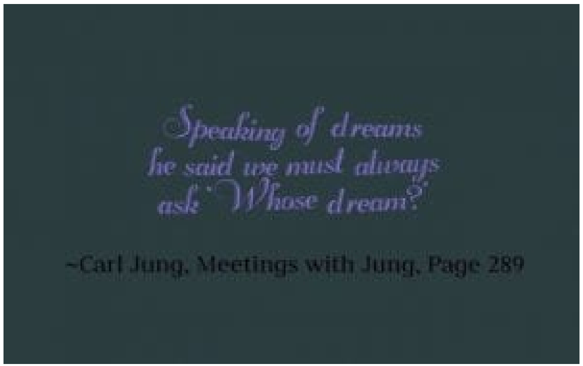

Speaking of dreams
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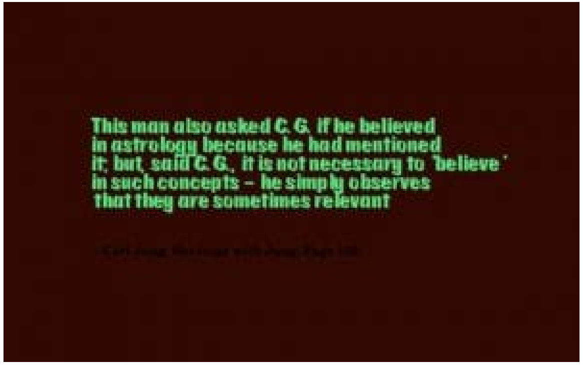
~Carl Jung, Meetings with Jung, Page 289



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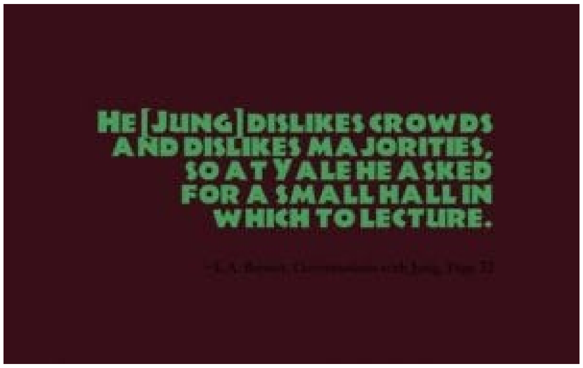
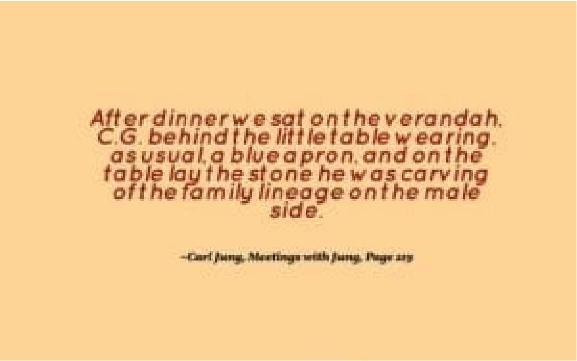
~Carl Jung, Meetings with Jung, Page [illegible]



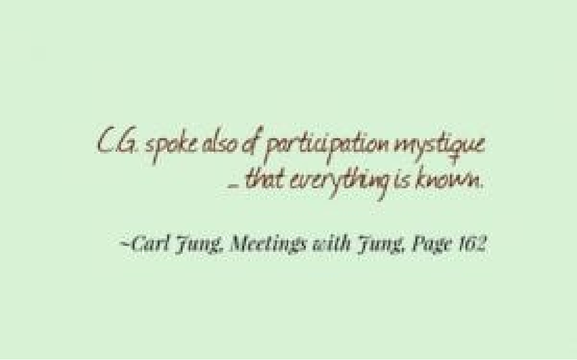
HE [JUNG] DISLIKES CROWDS
AND DISLIKES MAJORITIES,
SO AT YALE HE ASKED
FOR A SMALL HALL IN
WHICH TO LECTURE.

~E. A. Bennet, Conversations with Jung, Page 32



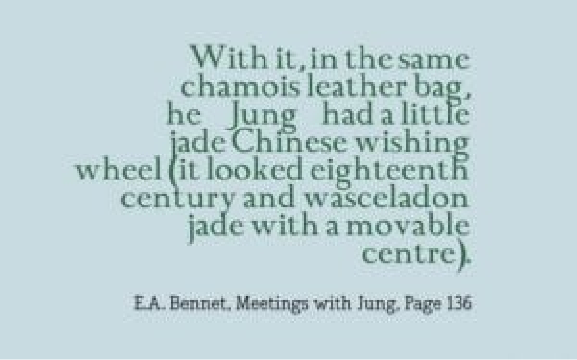
After dinner we sat on the verandah,
C.G. behind the little table wearing,
as usual, a blue apron, and on the
table lay the stone he was carving
of the family lineage on the male
side.

~Carl Jung, Meetings with Jung, Page 219



C.G. spoke also of participation mystique
– that everything is known.

~Carl Jung, Meetings with Jung, Page 162



With it, in the same
chamois leather bag,
he Jung had a little
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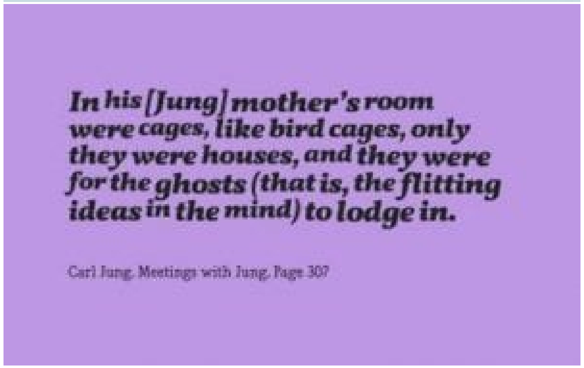
E.A. Bennet, Meetings with Jung, Page 136



In his [Jung] mother's room
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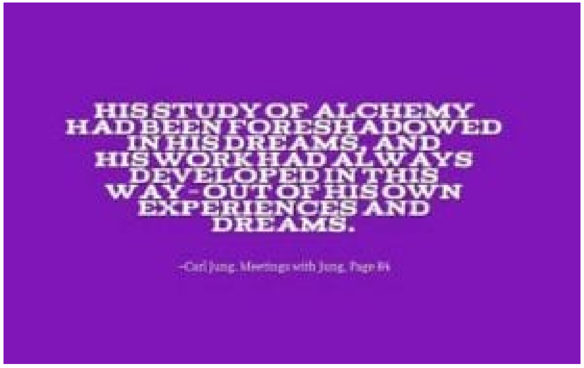
Carl Jung, Meetings with Jung, Page 307



HIS STUDY OF ALCHEMY
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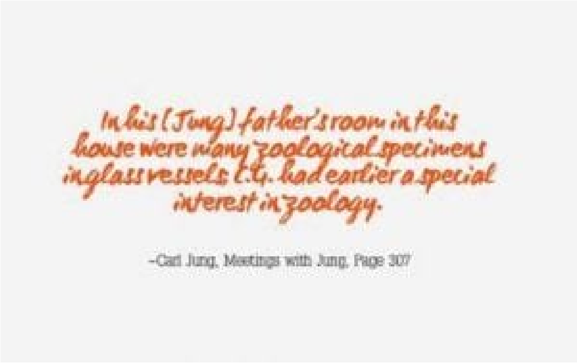
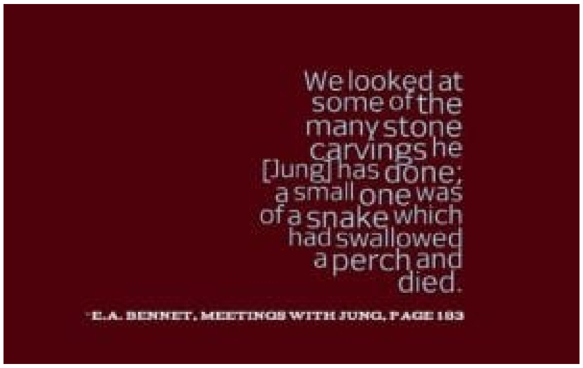
~Carl Jung, Meetings with Jung, Page 84



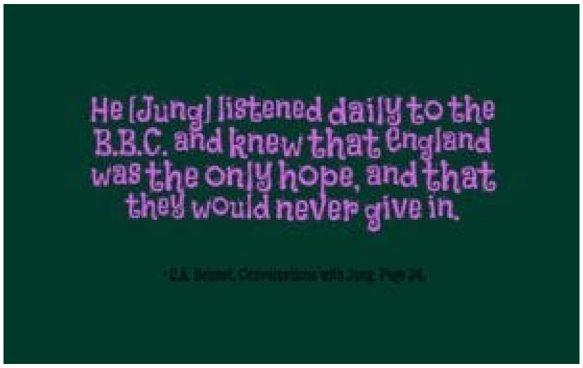
In his (Jung) father's room in this house were many zoological specimens in glass vessels. C.G. had earlier a special interest in zoology.

-Carl Jung, Meetings with Jung, Page 307



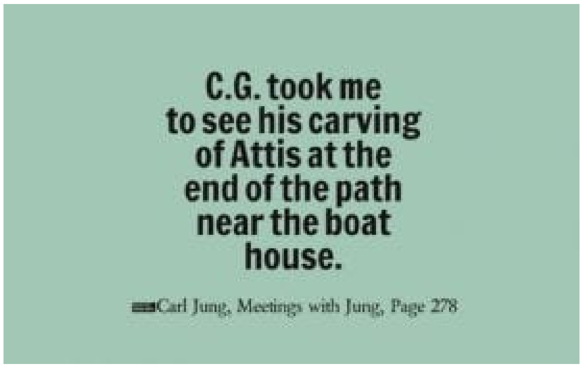
We looked at some of the many stone carvings he [Jung] has done; a small one was of a snake which had swallowed a perch and died.

-E.A. BENNET, MEETINGS WITH JUNG, PAGE 183



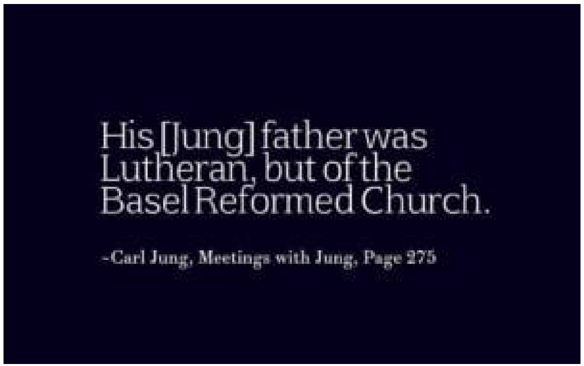
He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in.

-E.A. Bennet, Conversations with Jung, Page 24.



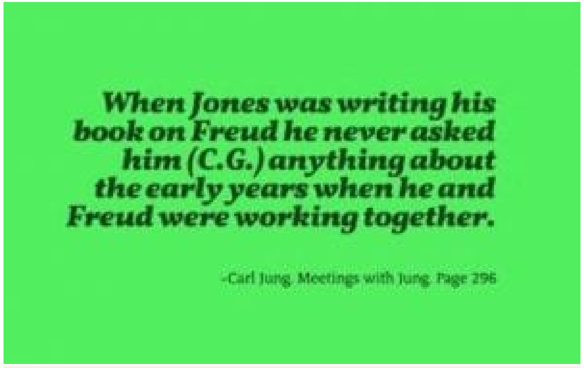
C.G. took me to see his carving of Attis at the end of the path near the boat house.

-Carl Jung, Meetings with Jung, Page 278



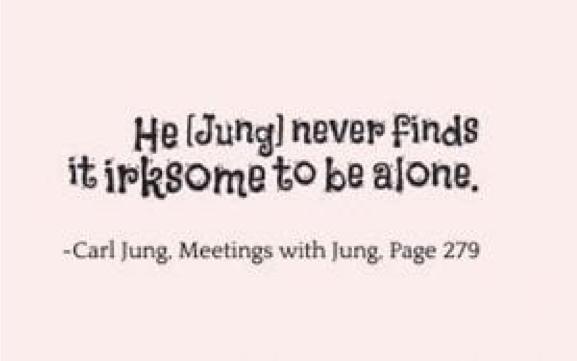
His [Jung] father was Lutheran, but of the Basel Reformed Church.

-Carl Jung, Meetings with Jung, Page 275



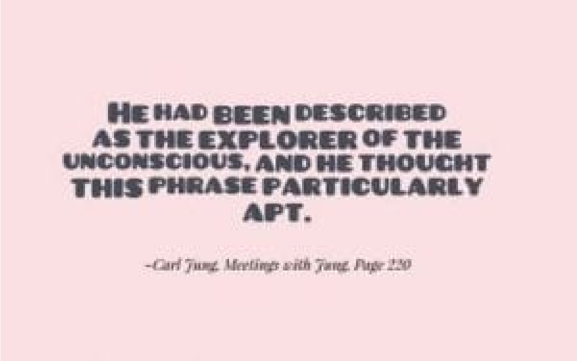
When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together.

-Carl Jung, Meetings with Jung, Page 296



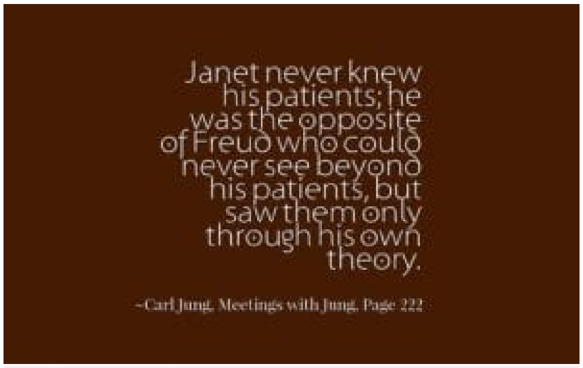
He [Jung] never finds it irksome to be alone.

-Carl Jung, Meetings with Jung, Page 279



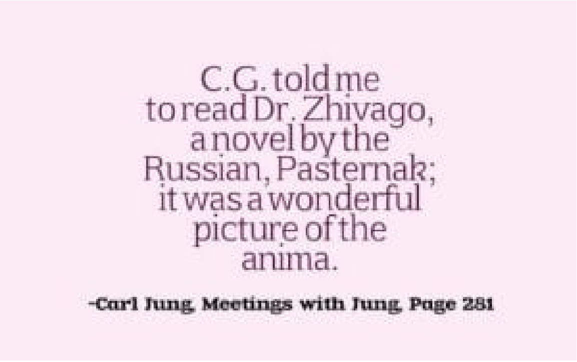
HE HAD BEEN DESCRIBED AS THE EXPLORER OF THE UNCONSCIOUS, AND HE THOUGHT THIS PHRASE PARTICULARLY APT.

-Carl Jung, Meetings with Jung, Page 220



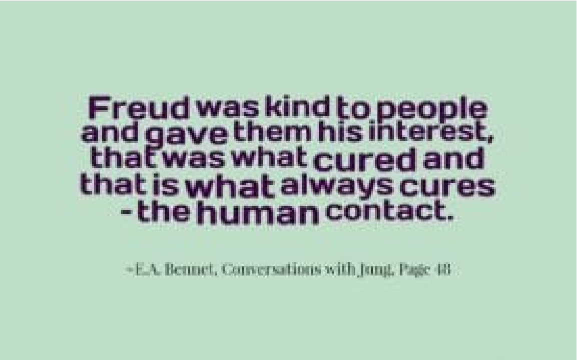
Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory.

-Carl Jung, Meetings with Jung, Page 222



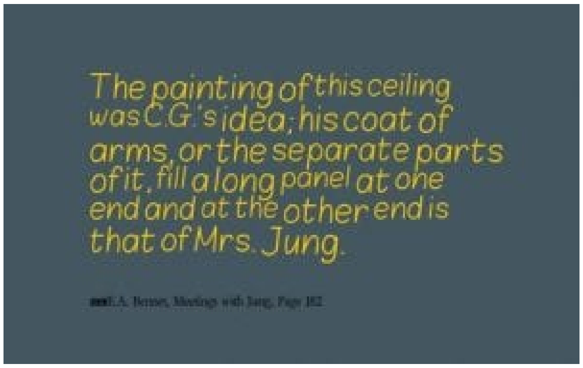
C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima.

-Carl Jung, Meetings with Jung, Page 281



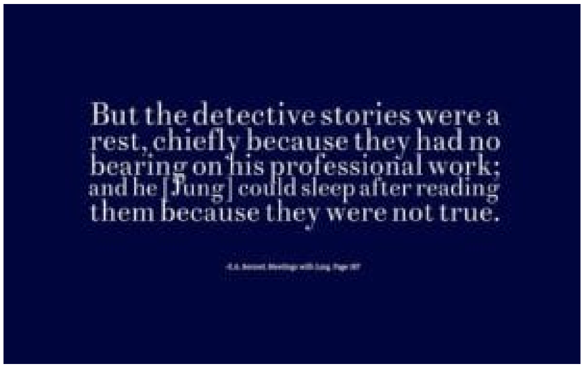
Freud was kind to people and gave them his interest, that was what cured and that is what always cures - the human contact.

-E.A. Bennet, Conversations with Jung, Page 48

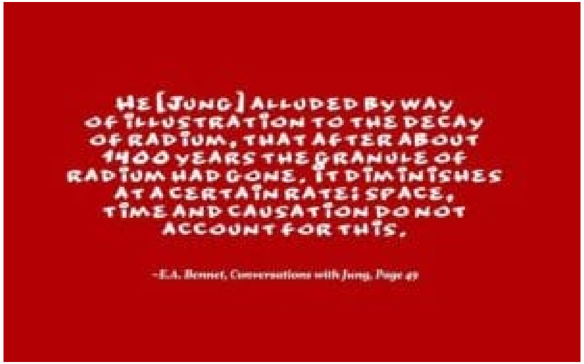


The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung.

E.A. Bennet, Meetings with Jung, Page 182

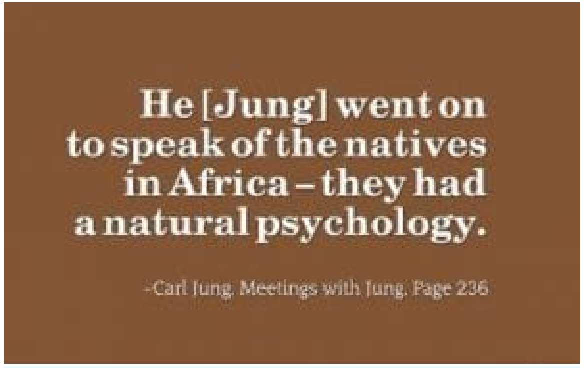


But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he [Jung] could sleep after reading them because they were not true.



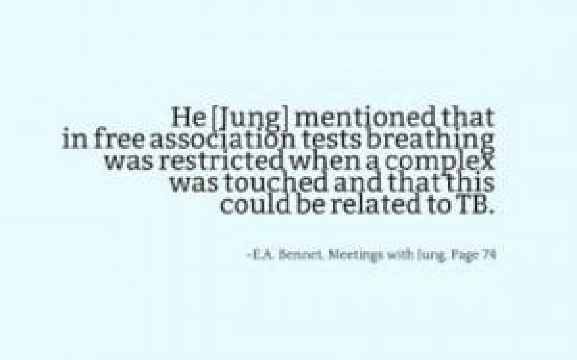
HE [JUNG] ALLUDED BY WAY OF ILLUSTRATION TO THE DECAY OF RADIUM, THAT AFTER ABOUT 1400 YEARS THE GRANULE OF RADIUM HAD GONE, IT DIMINISHES AT A CERTAIN RATE; SPACE, TIME AND CAUSATION DO NOT ACCOUNT FOR THIS.

-E.A. Bennet, Conversations with Jung, Page 49



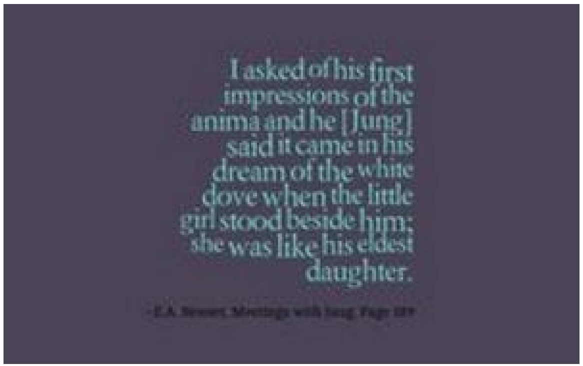
He [Jung] went on to speak of the natives in Africa – they had a natural psychology.

-Carl Jung, Meetings with Jung, Page 236



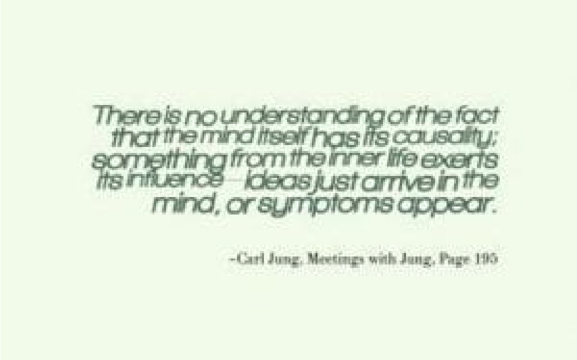
He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB.

-E.A. Bennet, Meetings with Jung, Page 74



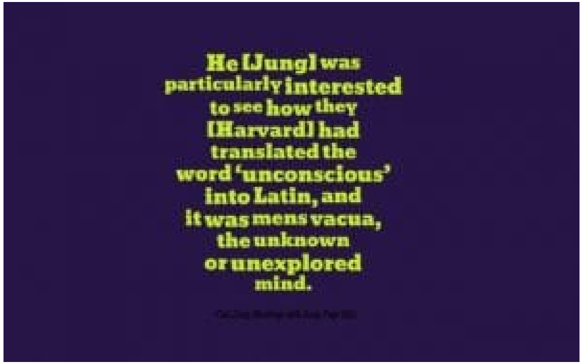
I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

-E.A. Bennet, Meetings with Jung, Page [illegible]

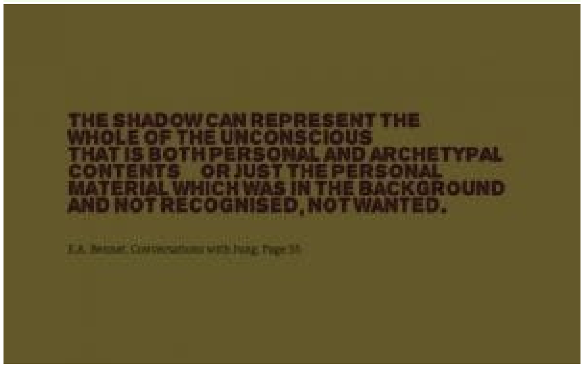


There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear.

-Carl Jung, Meetings with Jung, Page 195

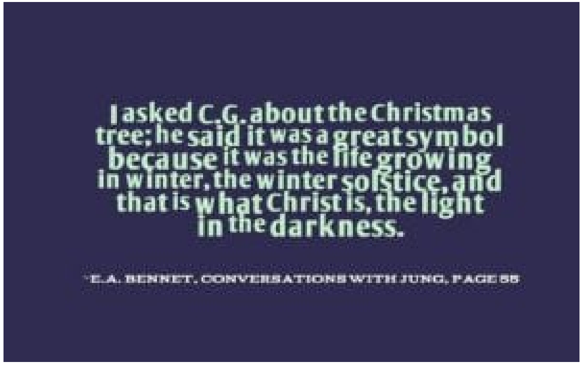


He [Jung] was particularly interested to see how they [Harvard] had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind.



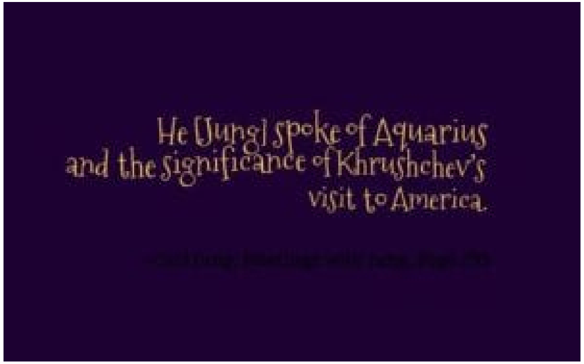
THE SHADOW CAN REPRESENT THE WHOLE OF THE UNCONSCIOUS THAT IS BOTH PERSONAL AND ARCHETYPAL CONTENTS – OR JUST THE PERSONAL MATERIAL WHICH WAS IN THE BACKGROUND AND NOT RECOGNISED, NOT WANTED.

E.A. Bennet, Conversations with Jung, Page [illegible]

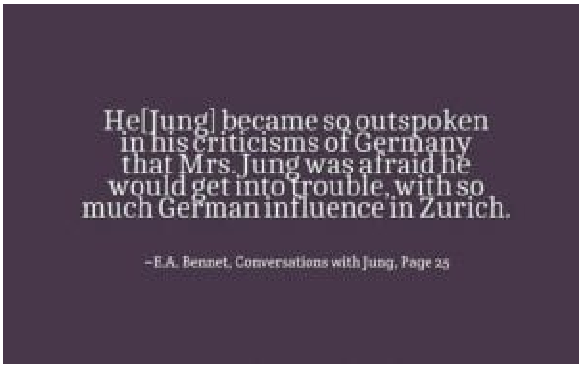


I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.

-E.A. BENNET, CONVERSATIONS WITH JUNG, PAGE 55

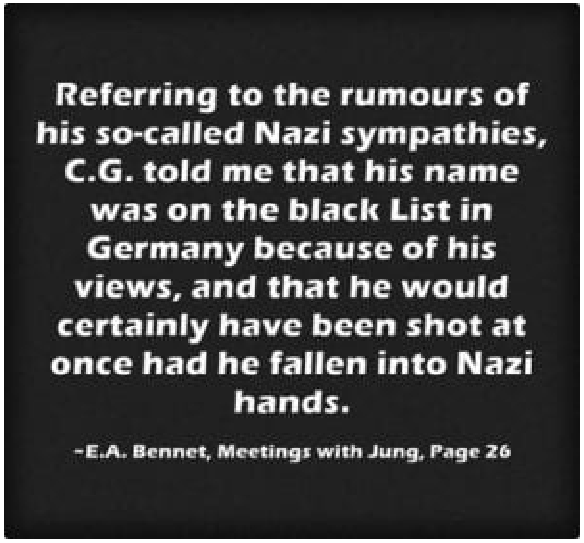


He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America.



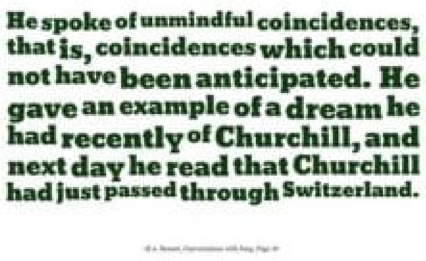
He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zurich.

–E.A. Bennet, Conversations with Jung, Page 25

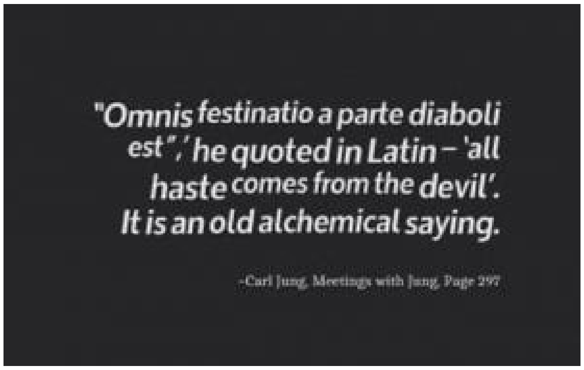


Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.

-E.A. Bennet, Meetings with Jung, Page 26



He spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland.



"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying.

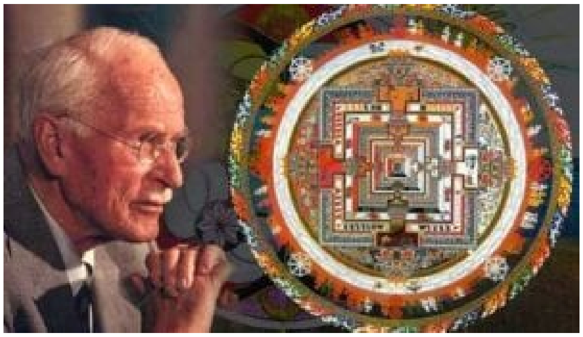
-Carl Jung, Meetings with Jung, Page 297

THEN SOME LEFT, AND C.G. WENT OUT AND RETURNED WITH A SELECTION OF GRAMOPHONE RECORDS; THEY WERE ALL OF NEGRO SPIRITUALS.

-E.A. Bennet, Meetings with Jung, Page 139

1. `https://www.youtube.com/watch?v=a6x_EXxiDDQ`

Carl Jung Depth Psychology YouTube Presentations. (2019-04-26 08:51)



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Carl Jung: What, then, is a latent psychosis exactly? (2019-04-26 12:03)

[1]

Carl Jung: What, then, is a latent psychosis exactly?

In my experience of almost forty years I have seen quite a number of cases who developed either a psychotic interval or a lasting psychosis out of a neurotic condition.

Let us assume for the moment that they were really suffering from a latent psychosis, concealed under the cloak of a neurosis.

What, then, is a latent psychosis exactly?

It is obviously nothing but the possibility that an individual may become mentally deranged at some period of his life.

The existence of strange unconscious material proves nothing.

You find the same material in neurotics, modern artists, and poets, and also in fairly normal people who have submitted to a careful
investigation of their dreams.

Moreover, you find most suggestive parallels in the mythology and symbolism of all races and times. The possibility of a future psychosis has nothing to do with the peculiar contents of the unconscious.

But it has everything to do with whether the individual can stand a certain panic, or the chronic strain of a psyche at war with itself.

Very often it is simply a matter of a little bit too much, of the drop that falls into a vessel already full, or of the spark that accidentally lands on a heap of gunpowder. Carl Jung, CW 3, Para 520

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/fc350-12bpsychosis.jpg`

Carl Jung: All knowledge of the psyche is itself psychic; (2019-04-26 12:10)

[1]

"Upwelling", 2009, Iona Miller
"From the living fountain of instinct flows everything that is creative;
hence the unconscious is not merely conditioned by history,
but is the very source of the creative impulse."
--C.G. Jung

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence.

It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world.

The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are moulded by the ideas acquired by the conscious mind.

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves.

The symbols act as transformers, their function being to convert libido from a “lower” into a “higher” form.

This function is so important that feeling accords it the highest values.

The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of that conviction.

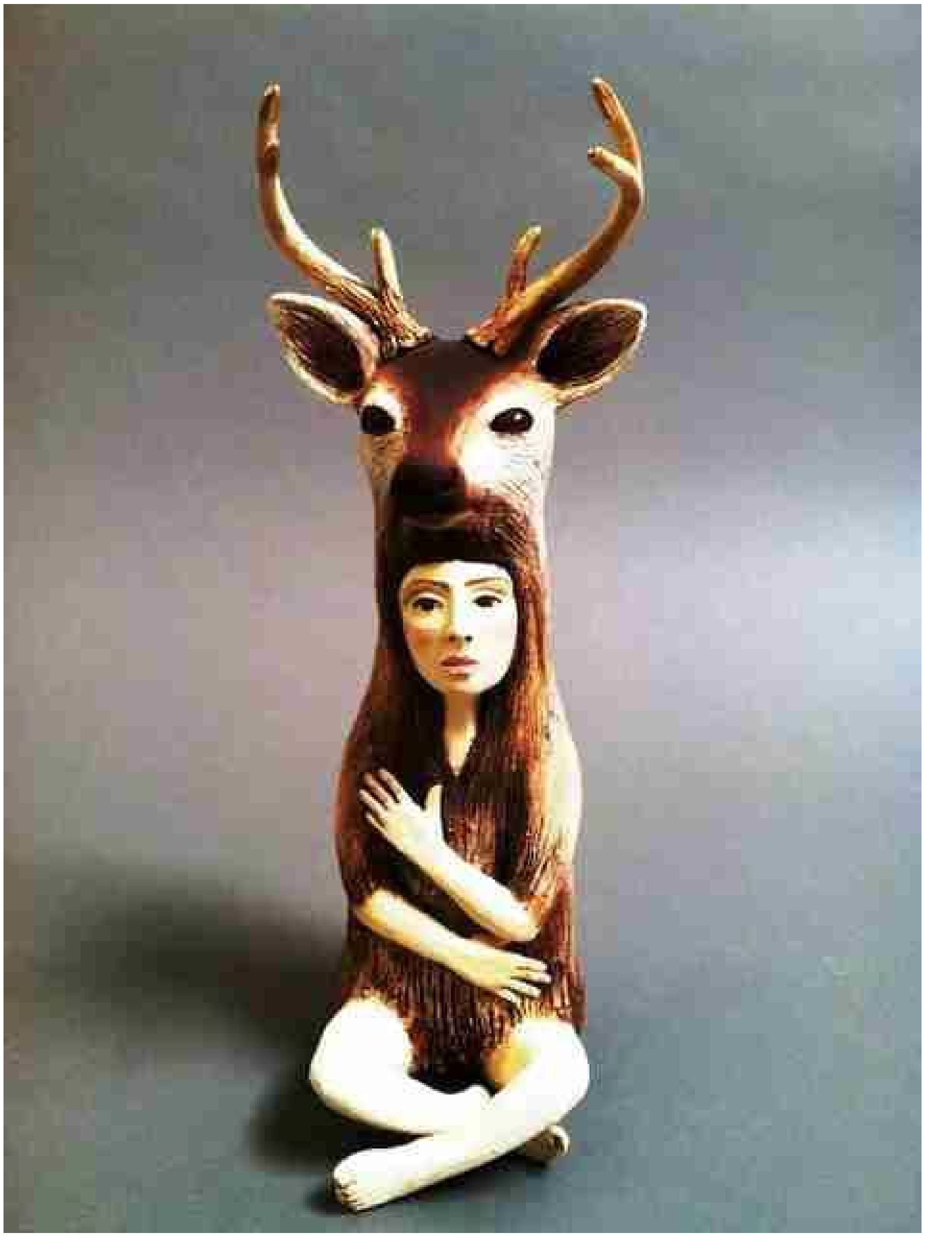
It is able to do this because of the numen, the specific energy stored up in the archetype.

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5f6bb-12bpsychic.jpg`

Carl Jung: ...He is still one with the animal psyche... (2019-04-26 12:13)

[1]



So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it.

The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct.

Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempting one to make evasions and retreats, to regress to the infantile, which then starts throwing up the incestuous symbolism. Carl Jung, CW 5, Para 351

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/61cc4-12banima.jpg`

Carl Jung on “Silence” “Loneliness” and being “Alone” – Anthology (2019-04-26 12:17)

[1]

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need

several days of silence to recover the futility of words. Carl Jung

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Pages 387-392.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

He[A patient being referred] is desperate for therapy, and needs it too—as he basically consists of an intellectual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

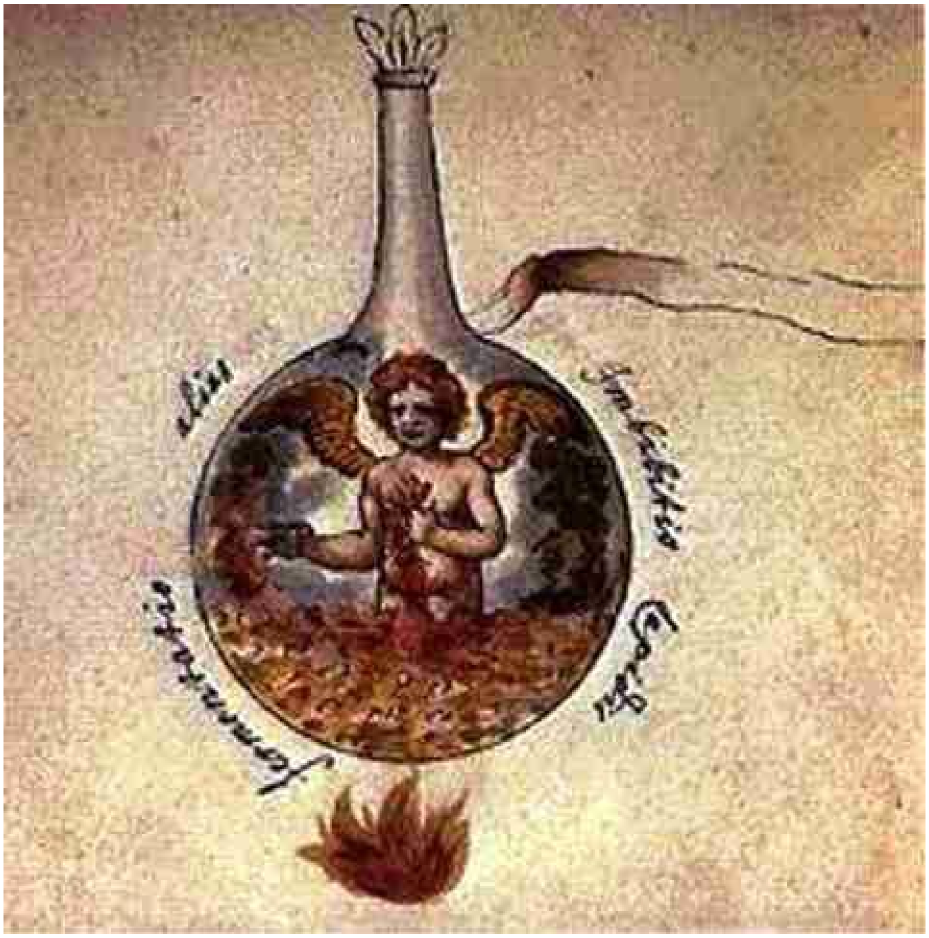
There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, Mysterium Coniunctionis, 136.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/52ebd-12balone.jpg`

Carl Jung: Alchemy, with its wealth of symbols, (2019-04-26 14:23)

[1]



Alchemy, with its wealth of symbols, gives us an insight into an endeavour of the human mind which could be compared with a
religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and
content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept
staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were understood not
merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it
were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental
aspect. Carl Jung, CW 14, Para 700.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c17d2-12bwealth.jpg`

Carl Jung: Cleanse your interest of that collective sulphur which clings to all like a leprosy. (2019-04-26 14:26)

[1]

The more you cling to that which all the world desires, the more you are Everyman, who has not yet discovered himself and stumbles through the world like a blind mind leading the blind with somnambulistic certainty into the ditch.

Everyman is always a multitude.

Cleanse your interest of that collective sulphur which clings to all like a leprosy.

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious
belief in the will. Carl Jung, CW 14, Para 192

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/2c114-12bcleanse.jpg`

Carl Jung: Symbols are spirit from above, and under those conditions the spirit is above too. (2019-04-27 03:14)

Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious.

That is why we have a psychology today, and why we speak of the unconscious.

All this would be quite superfluous in an age or culture that possessed symbols.

Symbols are spirit from above, and under those conditions the spirit is above too.

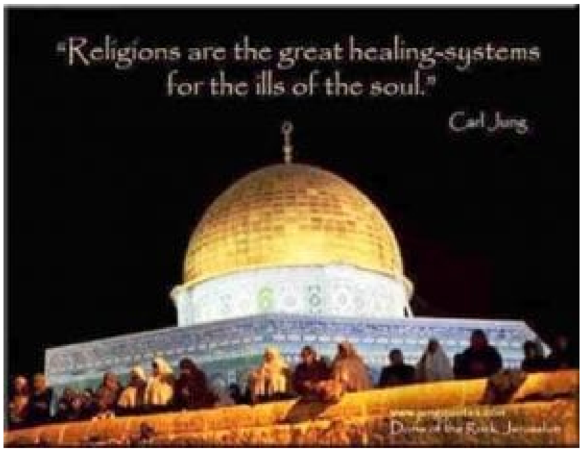
Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed.

Heaven has become or us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were.

But "the heart glows," and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50

Carl Jung on "Religion" - YouTube (2019-04-27 03:43)

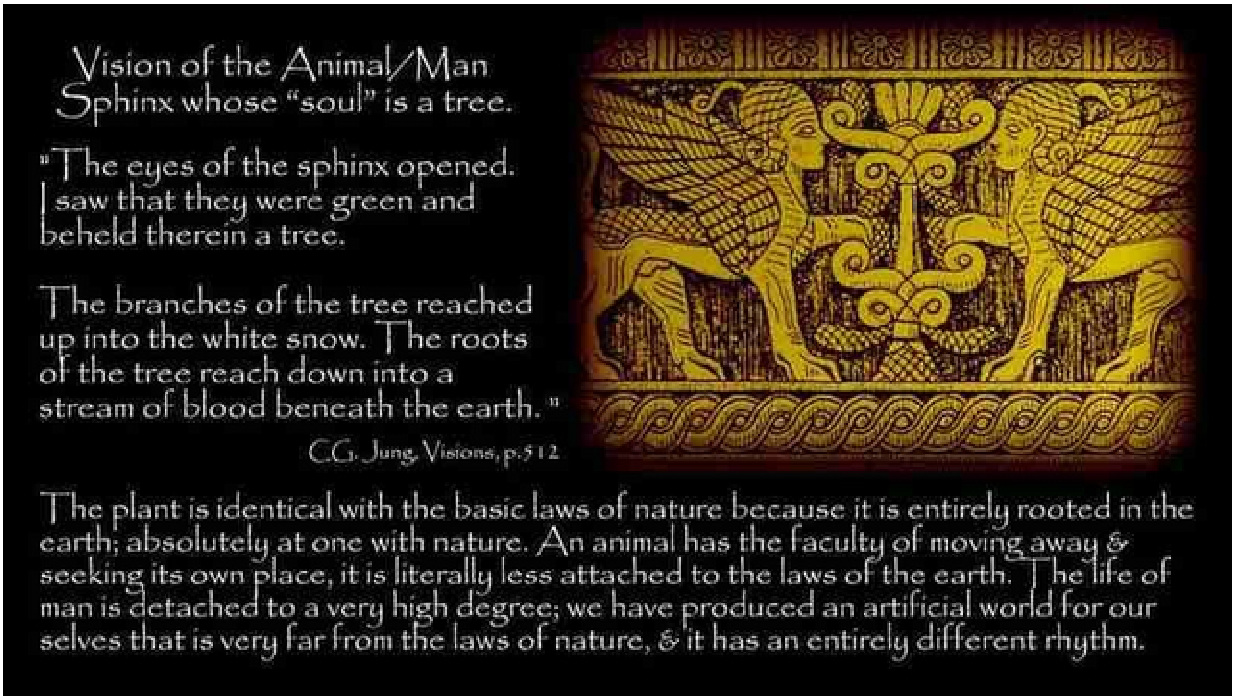

"Religions are the great healing-systems for the ills of the soul."
Carl Jung

[1]Carl Jung on "Religion" - YouTube

1. `https://www.youtube.com/watch?v=9japm9AsMyI`

Carl Jung: The eyes of the sphinx opened. (2019-04-27 03:52)

[1]



Vision of the Animal/Man
Sphinx whose "soul" is a tree.

"The eyes of the sphinx opened.
I saw that they were green and
beheld therein a tree.

The branches of the tree reached
up into the white snow. The roots
of the tree reach down into a
stream of blood beneath the earth."

C.G. Jung, Visions, p.512

The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature. An animal has the faculty of moving away & seeking its own place, it is literally less attached to the laws of the earth. The life of man is detached to a very high degree; we have produced an artificial world for our selves that is very far from the laws of nature, & it has an entirely different rhythm.

The eyes of the sphinx opened.

I saw that they were green and beheld therin a tree.

The branches of the tree reached up into the white snow. Carl Jung, Visions Seminar, Page 512.

The plant is identical with the basic laws of nature because it is entirely rooted in the earth; absolutely at one with nature.

An animal has the faculty of moving away and seeking its own place, it is literally less attached to the laws of the earth.

The life of man is detached to a very high degree; we have produced an artificial world for ourselves that is very far from the laws of nature, and it has an entirely different rhythm.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/bc37d-12bsphinx.jpg`

Carl Jung and Music Therapy (2019-04-27 04:40)

Margaret Tilly, a concert pianist of San Francisco, English by origin, became interested in experimentation with the therapeutic value of music when used specifically in certain cases. This interest grew out of her own experience with Jungian analysis, and Miss Tilly was urged by analysts to acquaint Jung with her work.

In 1956, while in Geneva to give a concert on radio, she decided to send Jung some papers that she had written. A reply came by return mail, from Jung's secretary, asking her to come to Kusnacht two days later.

Margaret Tilly: When I walked into his hall, Dr. Jung came with hands outstretched to welcome me, and I felt that here was one of the warmest and friendliest persons I had ever been with —so easy to talk to that one did not feel overawed.

We sat at a round table in the window of his study. My papers were lying in front of him and he seemed to be literally bursting with interest and curiosity.

He said, "I have read and heard a great deal about music therapy, and it always seemed to me so sentimental and superficial that I was not interested. But these papers of yours are entirely different, and I simply cannot wait to hear what you do. I can't imagine what it is. You must please use your !language, not mine."

I didn't immediately understand what he meant by the last sentence, but said, "Before I talk, Dr. Jung, may I ask what your own relationship to music has been?"

And his reply was a surprise. "My mother was a fine singer, so was her sister, and my daughter is a fine pianist. I know the whole literature—I have heard everything and all the great performers, but I never listen to music any more. It exhausts and irritates me."

When I asked why, he replied, "Because music is dealing with such deep archetypal material, and those who play don't realize this."

And then I understood at last why the idea has grown up that Jung is not particularly sympathetic to music. He cares too much, not too little.

At this point he said, "With your permission I have asked Miss Bailey and my daughter to join us this afternoon, as they will be so interested in what you are going to tell us. Now let us have a cup of tea together."

And we proceeded into his large, dark, cozy living room, where he introduced me to his daughter and Miss Bailey,' who were sitting in front of a fire. On the far side of the room was a Bechstein grand with its top raised.

We had a gay and delightful time around the fire, Dr. Jung full of fun and charm, and as I swallowed my last drop of tea, he said, "I can't wait another minute—let's begin, but you use your language."

I said, "Do you mean you want me to play?" and he said, "Yes. I want you to treat me exactly as though I were one of your patients. Now—what do you think I need?"

We both roared with laughter and I said, "You really are standing me up, aren't you?"

He said, "Yes, I am. Now, let's go to the piano. I am very slightly deaf, so may I sit close?"

And with that he sat down just behind me, so that I had to turn round a little to see him.

I began to play. When I turned round, he was obviously very moved, and said, "Go on—go on." And I played again.

This second time he was far more deeply moved, saying, "I don't know what is happening to me—what are you doing?"

And we started to talk. He fired question after question at me. "In such and such a case what would you try to accomplish—where would you expect to get—what would you do? Don't just tell me, show me—show me"; and gradually as we worked he said, "I begin to see what you are doing—show me more."

I told him many case histories, and we worked on for over two hours. He was very excited and as easy and naïve as a child to work with. Finally he burst out with:

"This opens up whole new avenues of research I'd never even dreamed of. Because of what you've shown me this afternoon—not just what you've said, but what I have actually felt and experienced—I feel that from now on music should be an essential part of every analysis. This reaches the deep archetypal material that we can only sometimes reach in our analytical work with patients. This is most remarkable."

At this point some evil genie made me look at my watch, and I said, "Dr. Jung, I have to go, or I miss my train back to Paris."

"Oh, you mustn't go," he said. "Can't you stay a few days and be with us? Can't you come back?" I most reluctantly took my leave. His daughter drove me to the train and I sat in a daze all the way to Paris.' C. GlJung Speaking by William McGuire; The Therapy of Music; Pages 273-276

Footnote: Alan Watts, in his autobiography In My Own Way (New York, 1972), p. 394, refers briefly to Margaret Tilly's meeting with Jung and adds:

"Shortly afterwards, Jung's daughter said to Margaret, 'Perhaps you don't realize that you did something very important for me and my father. I have always loved music, but he has never understood it, and this was a barrier between us. Your coming has changed all that, and I don't know how to thank you.' "

Carl Jung on the thirty-fifth year when things begin to change. (2019-04-27 04:53)

[1]

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death.

It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it.

When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside.

If we do not see a thing Fate does it to us. Carl Jung, ETH Lectures, Page 233. .

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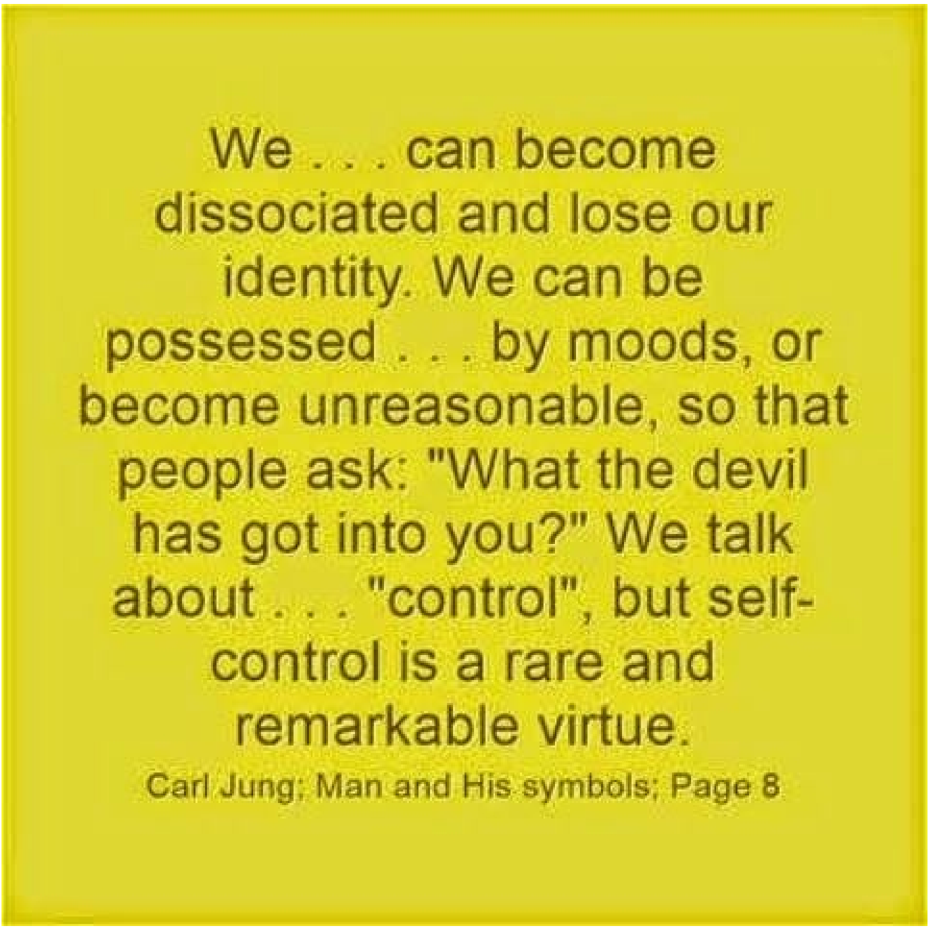
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/e2c81-35jung.jpg`

Carl Jung on "Dissociation." Lexicon **(2019-04-27 04:58)**

[1]



We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue.

Carl Jung; Man and His symbols; Page 8

Dissociation:

The splitting of a personality into its component parts or complexes, characteristic of neurosis.

A dissociation is not healed by being split off, but by more complete disintegration.

All the powers that strive for unity, all healthy desire for selfhood, will resist the disintegration, and in this way he will become conscious of the possibility of an inner integration, which before he had always sought outside himself. He will then find his reward in an undivided self.["Marriage as a Psychological Relationship," CW 17, pars. 334f.]

In the analysis of neurotic breakdowns, the aim is to make the conscious ego aware of autonomous complexes.

This can be done both through reductive analysis and by objectifying them in the process of active imagination.

Every form of communication with the split-off part of the psyche is therapeutically effective.

This effect is also brought about by the real or merely supposed discovery of the causes.

Even when the discovery is no more than an assumption or a fantasy, it has a healing effect at least by suggestion if the analyst himself believes in it and makes a serious attempt to understand.["The Philosophical Tree," CW 13, par. 465.]

http://www.nyaap.org/jung-lexicon/d/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/552bf-1.jpg`

Carl Jung Letters to Sabina Spielrein (2019-04-27 05:07)

The letters of C. G. Jung to Sabina Spielrein (Translated from the German by Barbara Wharton)

Dr. C. G. Jung, Burghölzli-Zürich Lecturer in Psychiatry 20.6.08

My dear Miss Spielrein,

You have managed well and truly to grasp my unconscious with your sharp letter. Such a thing could only happen to me.

On Monday I am engaged all day with Dr. Jones.1 However, I am coming into town on Tuesday morning and would like to meet you at 11 o'clock at the steamer landing stage on the Bahnhofstrasse.

So that we can be alone and able to speak undisturbed, we'll take a boat out on to the lake.

In the sunshine, and out on the open water, it will be easier to find a clear direction out of this turmoil of feelings.

With affectionate greetings from your friend.

Zürich, 30.6.08
My dear friend,

I must tell you briefly what a lovely impression I received of you today.

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms.

As a result there awakens in me a feeling of beauty and freedom which has once more bathed the world and its objects in a fresh lustre.

You can't believe how much it means to me to hope I can love someone whom I do not have to condemn, and who does not condemn herself either, to suffocate in the banality of habit.

How great would be my happiness to find that person in you, that 'esprit fort' who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence.

I look forward to seeing you again on Friday.

With warmest greetings, your friend.

4.7.08
My dear friend,

What we discussed yesterday had a really releasing effect on me.

The very belief that there are people who behave as they think, and who think only good things, is a relief which is so great that it compensates for many disappointments.

Inwardly I feel calmer and more free.

I would very much like to speak to you again next week, before you go to Walensee.3

Or if you are going to Weesen soon,4 we could perhaps meet in Rapperswyl.

May I ask you to write and tell me when you are going to W?

Warmest greetings from your friend.

6.7.08
My Dear,

I found your letter yesterday evening on my return from Sch.

I have to go into town on Tuesday morning to the district prosecutor's office, and could use this opportunity to meet you in the outer area of the Uto Quay at 10.30; from there you could come with me to the Burghölzli.

In any case I shall be walking along the lake shore as far as Zürichhorn from 10.30 onwards.

Unfortunately I have no time in the afternoon.

Affectionate greetings

22.7.08
My Dear,

Please do come to see me next Friday at 5.30. Unfortunately it is impossible for me to free a whole afternoon.

Last week I had to attend two weddings and the chief5 was spitting venom about it.

So I am deeply upset. I have to work endlessly.

Affectionate greetings and goodbye till Friday, your friend.

Dr C. G. Jung, Lecturer in Psychiatry Burghölzli-Zürich, 12.8.08

My dear friend,

Your letter gave me much pleasure and set my mind at rest. I was rather worried on account of your long silence.

I was afraid something had happened to you, or that somehow the devil had had a hand in it.

There are lovely things in your letter. I must admire your parents' truly great broadmindedness.

For a mother, that is really a high achievement and one hardly to be expected.

Tell your mother that I admire her for that.

It will be easier for your father, for new outlooks and new life values come more readily to a man of ideas than to the natural conservatism of a woman.

As you say, everything is fine and good; I rejoice at your happiness.

This way your long desired and long feared stay in Russia will be easy.

With me everything is trembling like a volcano: one minute everything is golden, the next everything is grey.

Your letter came like a ray of sunshine through the clouds.6

But your mother is quite right: you should get better notepaper; you do know that I dislike the ‘botany tin’ style because of its lack of beauty. Even ugly clothes give me pain.

You have given that up now, thank God.7a

Don’t be angry with me for writing to you about such things again.

I want you to be beautiful both inwardly and outwardly, for such a thing alone is natural.

No one who is not inwardly defective in feeling can love what is ugly and tasteless, and you are certainly not that!

Your letter had a good effect on me; I realize how much more attached I am to you than I ever thought.

I happen to be terribly suspicious, and always think other people are trying to exploit and tyrannize me.

It is only with great difficulty that I can muster a belief in man’s natural goodness, which I so often proclaim.

That certainly does not apply to my feelings about you, however!

I often think that the happiness that I want to give other people is begrudged me, or is returned to me in the form of hidden hostility, which is what has so often happened to me!

All last week I was not really well, rather hysterical, and a convenient cold set in which sent me off to bed for a day.

There your letter had a very good effect on my mood, so that since then my energy has significantly increased.

How do you like being in your home country again? Are you going into the steppes? And what did your old nurse say to you? Was she pleased to see how pretty you have become?

We’re reading here in the newspaper that cholera is rife in Rostov.

Don’t drink any unboiled water and don’t eat any salad; you must be careful with uncooked fruit too because of the bacilli.

At the moment one of my patients is living at no. 6 xxxstrasse; Miss xxx7b, a Polish woman. So be careful!

Recently I have had a great deal to do.

Last week two American professors were with me, one from New York, the president of the Lunacy Commission of New York State.8

In addition a doctor from the Tübingen psychiatric clinic has been with me for three weeks9 to get to know me, that is, my views and my methods.

On 23 August I am going on holiday.

It will be best if you continue to send your letters to the Burghölzli; someone will send them on to me from there.

I am urgently in need of a rest.

First I'm going for a week to the Toggenburg10 and will be walking with Riklin,11 then a further six days to Schaffhausen to my wife and child.

When I return from holiday Prof. Freud will be coming for a few days.12

On 28.9.1909 I have to go on military service for five weeks.

At present Prof. Bleuler is on holiday; so I have a lot to do, but I don't always do it with

A suitable educational present for a five year old.'

Here the meaning seems to be 'parsimonious', 'useful' in a negative sense, 'merely functional'.pleasure.

I haven't got round to any scientific work at all recently. I hope that will improve in the winter.

Write to me again soon, so that I can see that you are happy and at peace.

I received the money safely.

Thank you!

With an affectionate kiss from your friend.

2.9.08
My Dear,

I like the small photograph best. You look your best in that one. So I will keep it, with many thanks.

In the meantime you will probably have received my last letter.

The holidays were not favourable for long letters.

One has literally to steal time from oneself to write.

Your detailed descriptions of your life delighted me very much.

You write in a truly Russian way.

I’ve now finished my tour in the mountains13 and had glorious weather for it.

Now the weather has turned really bad so that I’m having to postpone my planned bicycle trip from one day to the next.

Don’t stay too long in Russia, avoid everything mentally taxing, so that you can return to your studies with fresh energy.

With warmest greetings from your friend.

Brugg, 28.9.08
Dear friend,

You can see from my mistake14 that I often think of you.

You will perhaps have thought of this or that reason for the fact that I have not written to you again for so long.

However, you already know the reason: Prof. Freud was here for quite a long time.15

At this meeting I really had an opportunity for the first time to see this great man in my world, out of his own milieu, and thus to understand him much more deeply than before.

He is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do.

You are right on that point.

If I have previously only admired this man from a distance, now I have really come to love him.

You will understand that I used the time with Freud to good effect.

I clarified many areas for myself. In brief, it did me good.

At present I am on military service in Brugg for five weeks, that is, I am on service until 31 October.

My address is still Burghölzli, however, for I shall be staying in Brugg only a few days; later we are going to French-speaking Switzerland where the new fortifications are being built.

I am hoping to have a thorough rest.

How are you? Are you living a peaceful life? What are you thinking about your future? I often worry about you now because of […]

4.12.08
My Dear,

I regret so much; I regret my weakness and curse the fate that is threatening me.

I fear for my work, for my life’s task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves.

How shall I, with my sensitive soul, free myself from all these questions?

You will laugh when I tell you that recently earlier and earlier childhood memories have been surfacing, from a time (3–4th year) when I often hurt myself badly, and when, for example, I was once only just rescued from certain death by a maid.16

My mind is torn to its very depths.

I, who had to be a tower of strength for many weak people, am the weakest of all.

Will you forgive me for being as I am?

For offending you by being like this, and forgetting my duties as a doctor towards you?

Will you understand that I am one of the weakest and most unstable of human beings?

And will you never take revenge on me for that, either in words, or in thoughts or feelings?

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end.

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love.

This daemon stands as an unholy contradiction to my compassion and my sensitivity.

When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities, nd is destined for a painful awakening out of all these dreams.

Therefore if one is already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing.17

What on earth is to be done for the best?

I do not know and dare not say, because I do not know what you will make of my words and feelings.

Since the last upset I have completely lost my sense of security with regard to you. That weighs heavily on me.

You must clear up this uncertainty once and for all. I should like to talk to you again at greater length.

For example, I could speak with you next Tuesday morning between 9.15 and 12.00.

Since you are perhaps less inhibited in your apartment, I am willing to come to you.

Should Tuesday morning not suit you, write and tell me, otherwise I will come in the hope of getting some clarity.

I should like definite assurances so that my mind can be at rest over your intentions.

Otherwise my work suffers, and that seems to me more important than the passing problems and sufferings of the present.

Give me back now something of the love and patience and unselfishness which I was able to give you at the time of your illness. Now I am ill [...]

[Probably 1908]
Dear friend,

Tomorrow, Thursday, I shall be going to the Theater landing-stage by boat around 6.40. Since I have no idea where Scheuchzerstrasse is, I would be grateful if you would come with me.

Will you wait for me at the Bellevue, that is at the tram-stop, at this time?

Then we'll go straight there by tram or on foot, whichever suits you better.

I hope the book reached you safely.

With best wishes.

[Probably 1908]
My Dear,

Unfortunately I am busy on Wednesday until 7 o'clock.

However, I am free at 6 o'clock on Thursday and on Friday from 5.30 onwards.

If you send me no further word, I shall assume you will come on Friday.

Affectionate greetings from your friend.

Küssnach b/Zürich, 12.9.10.

Dear friend,

Although I have not yet finished your paper18 I have already found passages in it which filled me with delight.

The great trouble you took with the case has been richly rewarded by the outcome.

I am somewhat critical of the presentation, in that your demands on the reader's attention and understanding are too high. The wine symbolism is thoroughly historical/mythical.

On that point I must decidedly congratulate you. Laokoon is marvellous.

You know the Laokoon monument, don't you? Deeply symbolic.

Until the next time, affectionate greetings and good wishes!

Your friend.

[Probably 9.1910]
My Dear,

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you.19

Affectionate greetings.

[Probably 9/10.1910]
Dear friend,

I too have just recovered from a very severe attack of influenza.

I was in bed from last Thursday. I am better now, but everything is an effort.

Today I went back to work, but am still quite exhausted.

Nevertheless I do have the strength to wish you a good recovery from the bottom of my heart.

I am free on Thursday morning 9–11. On Friday 9–12 I have appointments which I cannot change. On Saturday 9–11 I am free again.

Please let me know whether you will be coming on Thursday or on Saturday.

With affectionate greetings and best wishes for your recovery,

yours.

[Probably December 1910]
Dear friend,

Last Wednesday of course it did not cross my mind that you were already doing examinations20 and so I waited for you.

When you did not come I thought you were well and truly caught up with examination nerves.

So I will expect you next Wednesday at 9.00.

With affectionate greetings, your friend.

[Probably July 1911]
My Dear,

Your detailed letter interested me very much, and I am very, very sorry that you have happened on an old swine who cannot distinguish between human and animal.

That is too bad. One can see what stops men understanding psychoanalysis.

Please get in touch with Dr Seif,21 the nerve specialist. 21/1 Franz Josephstrasse, Munich.

He is the president of the psychoanalytic society there.

There you will be better received. Forgive me for keeping you waiting for my reply.

At the moment everything has had to wait as I had to finish writing an article by the end of June.22

I hope you will have a good reception there.

By the same post you will receive separately the corrections of your paper,23 which you can keep.

The corrections have already been taken care of. I am excited about your new project.24

With affectionate greetings, yours very sincerely,

Jung.

Dr C. G. Jung, Küsnach-Zürich Lecturer in Psychiatry Seestrasse 1003 8.8.11

My Dear,

I have unfortunately not yet been able to finish reading your comprehensive study25 as the presence of Dr Seif, who is currently staying with me, has kept me from it.

Nevertheless I have read so far with care that I can permit myself a provisional judgement.

I am surprised at the abundance of excellent thoughts which anticipate various ideas of my own.

But it is good that others see things the same way as I do.

Your thinking is bold, far-reaching, and philosophical.26

Hence the Jahrbuch will hardly be the right place for its publication.

Either you can make a small independent book of it, or we could try to include your work in Freud's 'Schriften zur angewandten Seelenkunde' (journals on applied psychology).

That would be the right place.27

Various points of detail still need to be filled out.

I hope grandfather Freud will have the same joy as I have over this fruit of your spirit.

Your stay in Munich does now seem to have been satisfactory in every respect.

Meanwhile I congratulate you most heartily on your paper.

With affectionate greetings,

yours very sincerely,

Dr. Jung.

Tomorrow morning I am going away for three weeks.28 My address remains Küsnach.

Dr. C.G. Jung [Probably 17/18.8.1911] Lecturer in Psychiatry Küsnach-Zurich, Seestrasse 1003

My Dear,

I can answer you only briefly as I am just at home between two trains and am going away again immediately.

Please get in touch with Dr. Seif regarding the invitation to the Congress.

I have sent the provisional programmes first to the sections.

You should receive your invitation after Sep.1.

Once again you are grumbling too soon.

Regarding accommodation apply to Dr K. Abraham,30 Rankestrasse 24, Berlin W.

Best wishes for your sea-voyage.

Your friend.

Hotel Erbprinz, Weimar 1911 [Probably 21/22.9]

My Dear,

The enormous workload which running the Congress has meant must give you a good idea why I have not replied until today.

I see your situation clearly.

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant.

Something in you was searching for a reason not to go to Weimar.

In other words, you wanted to come with a certain phantasy/ wish which you had to repress.

You ought to have come in spite of that, however, for life demands sacrifices and self-denial, the subordination of stubbornness and pride to the rules of devoted love.

Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write

to you so frankly and to admonish you because, after long and solitary reflection,
I have eliminated from my heart all the bitterness against you which it still harboured.

To be sure, this bitterness did not come from your work, – for there is nothing in that which would be personally disagreeable to me – but from earlier, from all the inner anguish I experienced because of you – and which you experienced because of me.

I truly wish you happiness from my heart, and it is with this feeling that I want to think of you.

But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable.

Each time that will mean a sacrifice of selfishness, of pride and of stubbornness, and it will seem to you as if you were losing yourself in the process … Only in the course of this mysterious self-sacrifice
you will gain yourself in a new and more beautiful form and you will also as a result become a blessing and a source of happiness for other people.

So you should not have given up attending the Congress under any circumstances; you made a grave error by doing so for which you immediately punished yourself.

You ought to have sacrificed yourself.

Your dissertations31 were distributed as far as was possible.

Get well again now! Freud will certainly accept you.

He has spoken several times of your dissertation, the best indication that it has made an impression on him.

You do not need my recommendation.32

Approach him as a great master and rabbi, then all will be well.

With affectionate greetings and wishes,

yours.

Dr. med. C. G. Jung LL.D 1003 Seestrasse Lecturer in Psychiatry Küsnach-Zurich [Probably beginning November 1911]

My Dear,

In these circumstances I must send you the paper33 back immediately; I am sorry about it, since I have not finished it yet.

In fact I was detailed to an exercise in the mountains34 so that I lost all the time I had set aside for your work.

Please send me back your paper immediately, when you have made the necessary use of it.

I must certainly study it thoroughly, for there are so many important thoughts in it; I must be completely quiet in order to understand it
all properly.

Until now I have not had a moment's peace.

My dear, you are not to think that I retain any hard feelings towards you.

I'm just waiting for a few days' peace in order to read your work again at one sitting.

If I am disturbed once more in the middle of it, I shall never reach a clear and conclusive understanding.

I beg your forgiveness. Your work is on its way to you registered as a valuable package35 by immediate post.

Your news from Vienna is interesting – and distressing. Stekel36 is enraptured and unscientific. Klages must have been impressed.37

Why does he go to Vienna? Apart from Freud, Rank38 and Sachs39 there is little there that is serious.

Please don't betray me.

Your ever devoted friend.

Dr C. G. Jung Küsnach-Zürich Lecturer in Psychiatry Seestrasse 1003 13.11.11

My Dear,

At last I can send you the manuscript.

When I went to send you the letter I suddenly realized that I did not have your address. (It was not on your last letter.) I received all your earlier letters while I was on military service.40

Let me just say, by the way, that you can safely send your letters to me with the usual postage.

I would ask you again to send me the paper back straight away.

In Part 2 of my work (have I sent you an offprint of the first part?) I have made frequent references to your ideas.41

I should like to do so with your new paper too. So that we are in harmony.

With affectionate greetings and apologies, your very devoted friend.

Dr med. C. G. Jung LL.D 1003 Seestrasse Lecturer in Psychiatry Küsnach-Zürich 24.11.11

My Dear,

Your news is very valuable to me.

You partly confirm what I suspected.

On the question of phylogenetic reproductions Freud will soon come over to my side, even if on certain more general philosophical questions he stands his ground.

The difference between Vienna and Zürich will be clearly brought to light in Part 2, where I develop a genetic theory of libido.42

I am rather worried about how Freud will take the corrections I am introducing into the theory of sexuality.

The more I write in my own style, the greater becomes the danger of misunderstandings, for inwardly I am quite alien to the spirit of the Viennese school, though not to the spirit of Freud.

If you will not betray me, I will show you a little snapshot: it reveals Freud in a spontaneous act which suggests the underlying cause of the fact that he has not gathered the best people around him in Vienna: A person (whom I also know) came to Freud.

He had had endless affairs with women and was also neurotic.

Freud said of him: 'X.Y. is interesting theoretically because he is really not entitled to have a neurosis.' (Because he is living out his sexual instincts as is well known.)

There is an unspoken expectation that it is a fact that neurosis comes only from repressed sexuality.

From this expectation Stekel was born. But here in Zürich we think that neurosis is a conflict, however one lives it out.

You understand that this expression of opinion on Freud's part was a completely momentary act, which he would never raise to the level of theory: he is much too conscientious in his research for that.

But the remark indicates a certain latent expectation.

The fact that you think that you are not working along the right lines if I am not recognized means that you are still too closely bound up with me: you cannot judge my value or lack of value accurately.

You do not yet see who I am, in the sense that you are not yet able to free your intuition from your personal prejudice.

You will be set free only when you have completely cleansed your judgement.

If you need to ask me anything about that, I will give you an answer.

I look forward to receiving your paper.

With best wishes, your friend.

Dr C. G. Jung Küsnach-Zürich Lecturer in Psychiatry Seestr. 1003 11.12.1911

My Dear,

Don’t be so downcast.

Your paper will go into the Jahrbuch if Prof. Freud wishes it.43

I heartily congratulate you on your success.

The Jahrbuch for the second half of 1911, which went to print in the autumn, is complete.

You will go to print in January, in the first issue of the 1912 edition.

There you will appear in company with Frl. Grebelskaja’s dissertation44 and with my Part 2,45 which I was unable to finish in time for the 1911 second issue.

In addition, a very nice paper by Dr Nelken will be published.46 I hope that the proofs will reach you promptly in February.

Have you met Silberer?47 What is he like?

His papers are good. If only Steckel would not imagine himself to be a genius.

His book on
the language of dreams48 is astonishing as far as the dream material he brings.

The theoretical part however is thoroughly weak.

Moreover I am in an embarrassing position, as I was to bring out a discussion of it in the Jahrbuch but Freud does not want anything to do with it.

As soon as I have finished correcting the last paper for the Jahrbuch, which will soon be the case, you will be next.

With best wishes and greetings, your devoted friend.

Freud has told me some very good things about you.

Dr C. G. Jung Küsnach-Zürich Lecturer in Psychiatry Seestr. 1003 23.12.11

My Dear,

According to your wish, the work was despatched to you a short time ago as a registered packet. Deadline is 31 Jan.1912.

I would prefer it if you could prepare the paper so that it is ready for printing.

Then give it first to Prof. Freud so that he can give his opinion of it.

After that I will look through it and do any corrections that are necessary.

With regard to your lecture I will let you have my advice in print: ask Rank for my lectures at Clark University;49 there you will find how I basically set things out.

The word association forms will be sent to you shortly. Prof. Freud has spoken very flatteringly of you in his letters.50

I congratulate you on this success, although there are other successes which I would wish for ou much more.

With best wishes for the winter solstice, your devoted friend.

Dr med. C. G. Jung LL.D 1003 Seestrasse Lecturer in Psychiatry Küsnach-Zürich 18.3.12

My Dear,

I did not know that Frl. Grebelskaja is in such difficult circumstances.

She telephoned me recently to say that she was going away in a few days.

I had to give her a certificate showing that her work is at the printers.51

Her work is in press.

Unfortunately I do not have the power to hurry the typesetter.

As I read your paper I find uncanny parallels with my own new work appearing in it which I did not suspect, for until then I had always read your title incorrectly: 'distinction' instead of 'destruction', and was puzzled about it.

Now I find considerable parallels which show the results one gets if one goes on thinking logically and independently.

Your work will be published before mine in the Jahrbuch.

Your destruction wish is certainly correct. We desire not only the ascent but also the descent and the end.

This thought is developed beautifully by Nietzsche and I say a lot about it too. (Stekel says that a death wish appears in all (?) dreams too.

Certainly this wish is much more frequent than we think.) Stekel however has no overall conception.

He is merely an interpreter. Do you not want to read his book? You would certainly enjoy it enormously!52

As a matter of fact I was involved in the formulation of the lay association in Zürich. Until now it has been a thriving concern.

I received your postscript.

With best wishes,

your friend.

P.S. With regard to the word ‘complex’, this word is found in an old psychological work of Bleuler in the sense of a ‘mass of images, feelings’ etc. which, for example, constitute the ‘I’. That definition however has nothing in common with the present meaning of the concept which I have introduced into psychology. (cf. Diagnostic Association Studies and Psychology of Dem. Praec.).54

Dr. med. C. G. Jung LL.D 1003 Seestrasse Lecturer in Psychiatry Küsnach-Zürich 25.3.12

My Dear,

You are upsetting yourself unnecessarily again.

When I said there were ‘uncanny’ similarities, you again took that much too literally.

I was intending it much more as a compliment to you.

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours.55

The death tendency or death wish was clear to you before it was to me, understandably!

I am progressing only slowly with the manuscript since I am correcting style and expression at the same time.

I express myself so differently from you in my work that no one could imagine that you had borrowed in any way from me.

There is no question of it at all.

With regard to the hidden interpenetration of thought, there are more lofty questions here which do not come into consideration in public life and of which, in any case, we know too little to be able to reckon seriously with them.

Perhaps I borrowed from you too; certainly I have unwittingly absorbed a part of your soul, as you doubtless have of mine.

What matters is what each of us has made of it. And you have made something good. I am glad that you are representing me in Vienna.

The new work will certainly be misunderstood.

I hope you will be able to represent my new ideas.

With affectionate greetings, your friend.

Dr Med. C. G. Jung LL.D 1003 Seestrasse
Lecturer in Psychiatry Küsnach-Zürich
11.4.13

Dear friend,

Owing to a lack of material, I have never worked on the associations of morphine addicts. Have you much material of this kind?

One case alone would hardly be typical.

I have just returned again from America.56

It is for that reason that I am rather late answering your letter. I had no idea you were ill and am glad to hear that you have recovered.57

I have not heard of Frl. Aptekmann.58

I am pleased to hear that Krauss59 has found something good in my association studies.

I cannot of course wait for the recognition of these men, but have meanwhile progressed further with the work.

I have left your long letter on the subject of my work unanswered, for I felt it would have needed half a book to reply to it.

I could not manage that as I was then quite exhausted.

So I did not reply at all. I was completely discouraged at that time because everyone was attacking me,60 and in addition I was certain that Freud would never understand me and would break off his personal relationship with me.

He wants to give me love, while I want understanding.

I want to be a friend on an equal footing, while he wants to have me as a son.61

For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching.

That is how he sees it, but I never recognize it.

At the meeting in Munich I saw clearly that Freud is lost to me.62

My inner struggles at that time absorbed me so much that I did not answer your letter.

It is not that I am not open to criticism – but I know only too well that it is too extensive a matter for me to be able to explain it to you in detail.

Too much has changed in me since I last saw you.

I wish you all the best.

I remain ever your friend.

Dr. Med. C. G. Jung LL.D 1003 Seestrasse Lecturer in Psychiatry Küsnach-Zürich 24.8.13

Dear friend,

I read your letter with much interest and am glad to know how things are with you.63

I wish you much happiness from the bottom of my heart.

If you really love your child then certainly everything will be well. And why should you not love your child?

Where work is concerned, we are always in need of more careful analyses of Dem. praec. However, that is something beyond your reach, at least for the present.

What would be useful would be the analysis of literary characters such as I did in my libido work with Hölderlin, Nietzsche, etc.

But it's difficult!

A complete bibliography of the psychoanalytic literature from 1909 onwards.

For that the following would have to be researched:

Centralblatt for psychoanalysis.
International journal for medical psychoanalysis.
Jahrbuch.
Imago.
Journal for sexual science.
Journal of abnormal psychology and various other English and American
periodicals.
English and American papers.
L'Encéphale.
Archives of neurology.
Journal for neurology and psychiatry.
Archive for general psychology.
Psychotherapia (Russian).
Psiche (Italian).

It would be necessary to write to Holland, and also to various authors in different countries.

Journal for medical psychology and psychotherapy.

A huge task to collect all this material!

I would be glad if someone could do that carefully.

With best wishes and greetings, yours sincerely,

Jung.

[Probably end Dec. 1913]

I congratulate you most warmly on the happy event!

DR. MED. C. G. JUNG KÜSNACHT/ZÜRICH

Private letter to Dr S. Spielrein-Scheftel 2 bis, rue St. Léger. Genève, Chez Mme Roche

Dr. med. C. G. Jung LL.D 1003 Seestrasse Lecturer in psychiatry Küsnach-Zürich 15.4.1465

Dear friend,

Very many thanks for your friendly letter.

Your fine ideas on ethics may be sure of general applause.66

With regard to my resignation as editor of the Jahrbuch,67 it is the result of so many painful experiences that I do not wish to speak of it.

From the tone of the attacks that have been directed at me you may see what kind of tendencies are at work against me.

The comparison with Stekel is a perfidious invention on the injustice of which the publisher Deuticke68 can be most informative.

I am pleased that your little daughter is well.

Long may she continue to thrive.

I wish your work every success.

The tone of your letter touched me to the quick, for I can see that you too despise me.

Respect for the human personality and its motives should not be undermined by psychoanalysis.

Because I fight for that I suffer much.

Yours sincerely,

Jung.

Dr med. C. G. Jung LL.D 228 Seestrasse Küsnacht-Zürich 31.5.16

Dear doctor,

The inductive method draws up laws based on a comparison of a series of facts.

The deductive method infers the relationship of a fact to a general law.

The introvert uses both methods.

The extravert does so too, in so far as he can think.

In that respect he is lacking, for his principle function is feeling, not thinking.

He thinks according to the feeling principle, the introvert feels according to the thinking principle.

It is very gratifying to know what a kind welcome my writings receive with you.

With collegial greetings,

Dr. Jung.

Internment of prisoners of war in Switzerland The commandant of the English region 13 Sept. 1917

Dear doctor,

Unfortunately it is hardly possible for me to select a suitable case for you as I have a great deal to do.

Your dream:

I am still a figure in your unconscious, that is, I represent a dimension in your unconscious which keeps hieroglyphs and such like at your disposal, that is, clearly symbolic expressions which you have to decipher.

You know perhaps that I distinguish a personal unconscious (the domain of the repressed personal contents) from an absolute or 'collective' unconscious.

The latter contains the primal images, that is, the developmental and historical deposits. The hieroglyphs are symbols of those.

The new development that will come announces itself in an old language, in symbolic signs.

I must frankly urge you to observe this language of signs in yourself.

You can derive a special insight from that, which can be of universal value, if the deciphering is successful!

I have long been occupied with this question of the psychic contents of the collective and have found so many interesting things that they have kept me awake at night.

With best wishes,

Dr. Jung.

Dr. C. G. Jung 228 Seestrasse Küsnach-Zürich

Dear doctor,

With your hieroglyphs we are dealing with phylogenetic engrams of an historical symbolic nature.

As it is a matter not of intellectual, but of irrational, symbolic dimensions, your intellect suppresses and devalues these disturbing engrams which now try to reproduce themselves in compensation for a too one-sided intellectual attitude.

You instinctively suspect (without knowing it?) these parts of your unconscious.

I cannot tell you any more about it in an intellectual sense.

I could only express myself irrationally and symbolically on the subject, and for that you would punish me with disdain because that wisdom would appear to you as ridiculous.

Thus in your dream you fall victim to German technical intellectualism and its brutal power, and you must cry in vain for the sun, for the sun's golden magic, the greenness of noon, and the scent of the earth.

With what contempt people have treated the libido work and intellectually torn it to shreds!

They have bombarded it intellectually, but it is nevertheless quite clear that a gothic cathedral and a library of old manuscripts are nothing in the face of the thoroughly decisive power of a 28-cm. shell.

Yes, my most respected lady, I have been slandered and mocked and criticized enough; that is why I am clinging to my runes and to all the pale skimpy little ideas at which I hinted in my libido work until people realize that they are sitting in a prison without air and without light – in a prison which, however, is perfectly satisfactory while they can snatch a breath of fresh air daily in the yard and find the sun filtering through the blinds sufficient.

Now you really do want the sun and eternal beauty and the secret of the earth, you even demand it.

But I mistrust your arguments, as one mistrusts Germany's pacifist ideas when it has been worshipping the god of war for years on end.

I will not hand over my secret to see it trampled under foot by those who do not understand.

A thick high wall has now been built round this garden, and I assure you that there is nothing behind it but those old familiar paltry ideas and 'superficial allegories' which were hinted at from a distance in the libido book.

You see, Freudian theory goes much deeper, right into the glands, it is the most profound statement that can ever be made about human psychology.

One cannot go any deeper than back to the mother's body.

It is from there that the world is best explained.

Everything else is superficial and 'unscientific', a symbolic swindle built on repressed anal eroticism.

You just have to know that ultimately everything comes from the mother's body, and that it is nothing but sexuality and its lamentable repression.

Everything else is nothing but that.

As a supporting hypothesis anti-semitism is worth recommending, and some more minor slanders.

I am sending you by the same post a short paper69 which is based on nothing and contains a string of arbitrary assertions which have arisen from a misunderstanding of Freud's teaching.

With best wishes,

Dr. Jung.

30.11.17
Dear doctor,

Your comments [see Spielrein's letter to Jung, 27 November 1917, in Carotenuto 1982, pp.50ff.] are quite correct from the point of view of the psychology of instincts.70

You are proceeding from the outset, in accordance with your type, on the view that there is only the instinct for the preservation of the species and for self-preservation, that is to say simply the instinct for the preservation of the species.

That is a biological supposition which has a certain average empirical truth.

With this assumption, however, you do violence to the psychology of the subject, that is, that psychology which is orientated more or less exclusively towards the ego (Adler!).71

It is inadmissible.

We cannot allow a psychology based on biology simply to cut the throat of a psychology of the ego.

An orientation towards the ego precludes an orientation towards instincts, and an orientation towards instincts precludes an orientation towards the ego.

A psychology of the ego has nothing at all to do with the self-preservation instinct for it is not a psychology of instincts but really a 'will to power'.

You must read Adler or Nietzsche.

Nietzsche for example, according to Freud's theory, would be nothing but repressed sexuality, whereas of course he is genuine.

Is there any poet or thinker at all whose creativity did not spring from repressed sexuality?

But the individuality of Nietzsche cannot be encompassed by contrasting him with, for example, Goethe.

Thus Freud's theory is to that extent altogether incapable of understanding the subject. In fact it is suitable only for objects, not for active subjects.

It is merely 'empirical', finding only moving objects, but no living subjects.

It was this latter aspect that Adler perceived, but only this.72

With friendly greetings, yours sincerely,

Dr. Jung.

Dr C. G. Jung 228 Seestrasse
Küsnach-Zürich
18.12.17

Dear doctor,

You have grasped the elements of type theory except for the problem of feeling73 [see Spielrein's letters to Jung dated 3 December, 4 December & 15 December 1917 in Carotenuto ibid., pp.53ff.].

You define feelings one-sidedly and arbitrarily as something conscious.

If there are unconscious thoughts, there are also unconscious feelings ('so to speak!').

The feelings of the introvert are infantile/archaic/symbolic, because they are mainly of an unconscious nature.

The extravert's own thoughts are similar.

You are an intuitive extravert type.

Your conception of the unconscious seems arbitrary to me.

It is not clear how you can practically distinguish between a side-conscious, a preconscious, a subconscious and an unconscious.

Where do dreams come from?

Freud recognizes the psychology of the ego in the same way as Adler recognizes sexuality, but that is all. Adler is not to be ranked alongside Freud, otherwise you do violence to both.

With friendly greetings,

yours sincerely,

Dr. Jung.

Dr. C. G. Jung 228 Seestrasse Küsnach-Zürich 28.12.17

Dear doctor,

You are perceiving the unconscious as wishes and thoughts that are not capable of consciousness [see Spielrein's letters to Jung dated 20 & 21 December 1917, in Carotenuto ibid., pp.62ff.].

But if these wishes are not capable of consciousness, how do you know about them?

Moreover there are very many people to whom these wishes are by no means unconscious. In certain circumstances they are, like the rest, just below the surface.

Freud's unconscious, as you correctly state, consists of the 'repressed': when the censorship is lifted, that is, when the repression is analysed, is there no longer an unconscious?

Just a subconscious? I would make different distinctions:

1. a personal unconscious,
consisting of repressed personal material, and

2. a collective unconscious, consisting of common archaic residues and recent combinations of these which represent 'possible' future contents of consciousness.

As long as a personal censorship operates, the principles of repression psychology are valid.

If the censorship is lifted, however, the energy valency of the psychic contents comes into play.

Then the unconscious contents rise to the vicinity of consciousness in accordance with their energy valency.

The right interpretation (analytical or constructive, cf. The Content of the Psychoses, 2nd Edit.)75 of a symbol is the one that brings out the greatest value for our life (a pragmatic view).

Theoretically the symbol has debased as well as elevated meaning.

For example, the Last Supper can be interpreted as a union in the spirit of Christ, and as archaic cannibalism (cf. Silberer: Probl. Der Mystik [The Problem of Mysticism]).76

As long as personal repressions continue, so that we are not aware of our incompatible wishes, we must continue to analyse in a

What I designate as the collective unconscious is completely overlooked by Freud, that is, he interprets it as wholly personal, as merely repressed contents which could be got out of the way by understanding.

Thus he remains completely rationalistic and biological and misses a quite essential part of real psychology.

For that reason he conceives of morals as coming from outside the person, whereas human morality springs from an inner urge.

Moreover he has never understood what is meant by a split in the libido itself.

There is no excuse for interpreting the opposition of a – z in such a way that a is nothing other than the negation of z. a is something in and for itself, and so is z. Libido as energy always assumes the opposite.

Without an opposition (high and low) there is no energy at all, and so every energetic process (and that includes the dynamism of the psychic) assumes the a priori existence of the opposites and is itself bipolar because it immediately brings with it two different states.

Energy always strives to cancel itself out, and at the same time presses to manifest itself.

But a manifestation is at the same time its own means of cancelling itself.

Your conception of symbol formation seems correct to me, although there are at times conscious influences in it.

With best wishes, yours sincerely,

Dr. Jung.

Dr. C. G. Jung 228 Seestrasse Küsnach-Zürich 21.1.18

Dear doctor,

You are touching on something which belongs to the foundations of our culture [see Spielrein's letters to Jung of 6 January, 7 January, & 19 January 1918, in Carotenuto ibid., pp.68ff.].

I find it very understandable that you cannot understand me, in spite of the fact that your dream is coming to your assistance.77

I am underlining all the passages in your letter where you are thinking concretely and, typically, misunderstanding the symbol.

Do not think that I am speaking against your music.

Perhaps you are more a musician than a doctor.

I don't want to argue in any way against your becoming a musician.

But that question has nothing to do with the question of symbolism.

Your dream gives you the German as a representation of a person who acts in a concrete way and whose attitude is completely fixed on reality.

Your earlier Russian attitude is that of an inactive dreamer.

But with this later attitude a christification has taken place.

Thus you are sandwiched between the German and the Russian attitudes, between the real and the unreal.

That is precisely where the symbolic is found, as a common function of both.

You probably live the symbol to a large extent without being conscious of it.

For that reason your dreams think of bright spaces and green meadows.

In relation to this world you have to be real, either a musician, or a doctor, or a wife and mother.

But your task is not completed when you do that. Those are mere functions. You have not thereby become yourself.

You are something different from those functions.

You are always trying to drag the Siegfried symbol back into reality, whereas in fact it is the bridge to your individual development.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. That is individuation.

You are rejecting dreams and seeking action.

Then the dreams come and thwart your actions.

The dreams are a world, and the real is a world.

You have to stand between them and regulate the traffic in both worlds, just as Siegfried stands between the gods and men.

Do you understand that?

With best wishes, yours sincerely,

Dr. Jung.

[Probably January 1918]
Dear doctor,

'Nebbich' as 'too bad', 'on the left' in a flippant tone is a contrasting association to the rest of the symbolic content; it follows that unconscious contents always contain pairs of opposites and consequently always express themselves in opposite forms.

Valuable through worthlessness, or something connected with worthlessness.

Do not forget that the Jew also had prophets.

There is a part of the Jewish soul which you are not yet living, because you still have your eye too much on the outside.

That is – 'unfortunately' – the curse of the Jew: the aspect of his psychology which belongs to him most deeply he calls 'infantile wish fulfilment', he is the murderer of his own prophets, even of his Messiah.78

On the 6th floor instead of on the 4th means: higher up, a higher standpoint.

Gegensätzlich [opposite] = 6 = 'sex', as Freud understands it.

You are orientating yourself by everything around you, by the visible world, so the inner world is chaotic.

The inner world however comes with irresistible force and will take possession of you.

You will experience a remarkable transformation.

I have just recovered from influenza.

With best wishes,

Jung.
[see Spielrein's letters to Jung of 27–28 & 28 January 1918 in Carotenuto ibid., pp.82ff.]

The Commandant of the xxx xxx Region, Château-d'Oex 29 Nov. 1918

Dear doctor,

'Oore' certainly means 'ora'=pray.

'nabich' as an anagram of 'Sabina' is quite probable.

The meaning is: 'pray to yourself', for your soul needs you to concentrate all your devotion on the central point of your being in order to find your one right path, the 'way'.

You like to go away from yourself and lose yourself by doing so.

It is to this strong tendency to look to the outside that 'cannabis' relates'79

That is of course 'cannabis indica', hemp, hashish, a narcotic which the orientals take to produce inner visions.

Do you understand that?

With best wishes, yours sincerely,

D.r Jung

Dr. med. C. G. Jung LL.D 228 Seestrasse Küsnach-Zürich
19.3.1919

Dear doctor,

Your dreams have a threatening character and show a murderous tendency because your conscious attitude is of a materialistic kind which kills the spirit.

However the spirit will not let itself be killed but changes into an unconscious force which can have murderous effects of a magical kind on all around.

You should recognize the divine spirit and not deny it in that rationalistic way.

You should acknowledge what you hold to be true and not speak the opposite; otherwise if you speak against your own conscience you are cursed.

I hope it is not too late.

Yours sincerely

Dr. Jung.

P.S. A sum of 260fr has arrived at my address from a Mr Seidmann in Berlin. I do not know where the money has come from.

I think it belongs to you. I am sending it to you today by mandate.

Yours sincerely,

Dr Jung.

I wish your little daughter a swift return to health.

C. G. JUNG. MD.LL.D

Seestrasse 228, KÜSNACHT-ZÜRICH 3.4.1919

Dear doctor,

Mistrust disturbs most the person who mistrusts himself.

I do not know whether you mistrust yourself. My mistrust is aroused by the fickleness of the female spirit and its vain and tyrannical presumption.

What you are calling ‘killing Siegfried’ is to me a rationalistic and materialistic razing to the ground.

This razing to the level of banality belongs to the most amiable qualities of the female spirit.

Your little daughter is quite safe when you do not want to kill the ‘strange being’ whom you call Siegfried.

For this being produces a harmful effect onlywhen it is not accepted as a divine being but just as ‘phantasy’.

You have this being to thank for your suggestive influence.

Your influence will be good and rich in blessing if you accept this being and worship it inwardly.

I wish your child everything that is good.

But I wish too that you would learn to accept ‘Siegfried’ for what he is.

This is important as much for your child’s sake as for your own. How you must accept Siegfried I cannot tell you. That is a secret.

Your dream can help.

Dreams are compensatory to the conscious attitude.

Reality and the unconscious are primary.

They are two forces that work simultaneously but are different.

The hero unites them in a symbolic figure.

He is the centre and the resolution.

The dream contributes to life, as does reality.

The human being stands between two worlds.

Freud's view is a sinful violation of the sacred.

It spreads darkness, not light; that has to happen, for only out of the deepest night will the new light be born.

One of its sparks is Siegfried. This spark can and will never be extinguished.

If you betray this, then you are cursed. What has Liebknecht to do with you?81

Like Freud and Lenin, he disseminates rationalistic darkness which will yet extinguish the little lamps of understanding.

I kindled a new light in you which you must protect for the time of darkness.

That must not be betrayed externally and for the sake of external arguments.

Surround this inner light with devotion, then it will never turn into danger for your little daughter.

But whoever betrays this light for the sake of power or in order to be clever will be a figure of shame and will have a bad influence.

With best wishes, yours sincerely,

Dr Jung.

Dr med. C. G. Jung LL.D 228 Seestrasse Küsnach-Zürich

1 Sept. 1919
Dear doctor,

I have not replied until now as I have been in England for some time.

The love of S. for J. made the latter aware of something he had previously only vaguely suspected, namely of a power in the unconscious which shapes one's destiny, a power which later led him to things of the greatest importance.

The relationship had to be ‘sublimated’, because otherwise it would have led to delusion and madness (a concretization of the unconscious).

Sometimes we must be unworthy to live at all.

With best wishes, yours sincerely,

Dr. Jung.

Dr med. C. G. Jung LL.D. 228 Seestrasse Küsnacht-Zürich 7.10.19

Dear doctor,

I congratulate you on your brother’s success.

That is very gratifying.

I cannot answer your question about types.

I would have to write a book about it. Actually it has already been written.

Your questions are answered there in detail.

When I wrote it I had to cancel out the fundamental identity of extraversion and feeling, and of introversion and thinking.

That was wrongly conceived and came from the fact that introverted thinking types and extraverted feeling types are the most conspicuous.

Now I distinguish a universal introverted or extraverted attitude.

Bleuler has an extraverted attitude.

His most differentiated function is thinking. His feeling is introverted and archaic, relatively unconscious.

The schema is thus:

With regard to Freud I am not quite sure, as I don’t know him well enough personally.

His neurotic tendency accords with the schema however.

It cannot be seen from the schema whether a person is introverted or extraverted, because it focuses on other aspects.

Bleuler and Freud are extravert. Nietzsche and Jung introvert. Goethe is intuitive and extravert. Schiller is intuitive and introvert.

In general men are on the outer circle:

Probably you used to be much more extraverted than you are now.

Perhaps the schema will mean something to you.

With friendly greetings,

yours sincerely, Dr. Jung.

N.B.!

In the libido book82 you will find a lot of material on the question of the transformation of libido; similarly in Silberer,

Problems of Mysticism83 who took up my ideas and worked further on them independently.

Reference

Carotenuto, A. (1982). A Secret Symmetry. Sabina Spielrein between Jung and Freud. New York: Random House.

Notes

1. Ernest Jones (1879–1958), English psychoanalyst, biographer of Freud. For the visit to Jung mentioned here, see references in Freud/Jung Letters, ed. William McGuire, Hogarth Press and Routledge & Kegan Paul, 1974, (12.7.08, 18.7.08, & 11.8.08, p. 163, p. 164, & p. 166).

2. Free spirit.

3. Mountain lake between the cantons of Glarus and St. Gallen.

4. Place on the Walensee.

5. P. Eugen Bleuler; cf. Note 16, letters from S. Spielrein to C. G. Jung (in Carotenuto, A., A Secret Symmetry, New York [1982]: Pantheon Books.

6. S. Spielrein quotes this sentence in her letter to Freud of 10/20 June 1909 (section dated 11 June) (in Carotenuto 1982).

7a. Cf. also a passage quoted to Freud by S. Spielrein from a letter to Jung, and her remarks referring to this in her letter to Freud of 10/20 June 1909 (section dated 13 June) (in Carotenuto 1982)

7b. At the request of the Jung family the name and address of the person in question have been omitted in order to safeguard her anonymity.

8. One of the guests from New York was Adolf Meyer from NY State Pathological Institute, who was also Professor of Psychiatry at Cornell University Medical School. Jung mentions this visit in his letter to Freud of 21.8.08 (Freud/Jung Letters, p. 169f. and footnote 1, ibid.)

9. Wolf Stockmayer (1881–1933), analytical psychologist, at that time Assistant at the Tübingen University Clinic (Freud/Jung Letters, 12.7.08, p. 164 & fn. 4).

10. A region in the canton of St. Gallen.

11. Franz Riklin (1878–1938), Swiss psychiatrist; worked at the Burghölzli from 1902 to 1904 and together with Jung published 'The associations of normal subjects' in 1906
(in C. G. Jung, CW 2).

12. See Note 15.

13. See previous letter to S. Spielrein.

14. The mistake in the salutation cannot be completely explained: the 'n' in the middle of the word 'Freundin' ['friend'] has been added and in all probability was written over
another letter no longer visible.

15. According to the note in the Freud/Jung Letters 23.9.08, p. 172 fn., Freud was a guest of Jung from 18 to 21 September. During this visit Jung demonstrated to him the famous case of Babette (C. G. Jung, Memories, Dreams, Reflections, ed. Aniela Jaffé. Fontana, 1963, p. 149; cf. also Carotenuto, ibid., chap. 4).

16. cf. MDR p. 24f.

17. S. Spielrein quotes this passage in her letter to Freud of 10/20 June 1909 (section dated 13 June; in Carotenuto, ibid.).

18. S. Spielrein's dissertation 'On the psychological content of a case of schizophrenia (dementia praecox)'.

19. S. Spielrein had probably sent her congratulations on the birth of Jung's third daughter, Marianne.; cf. the last entry in her diary for September 1910 (in Carotenuto, ibid.).

20. The first examinations took place on 9 and 15 December 1910, and the last in the middle of January 1911 (see diary entries of 8 and 14 December 1910 and of 15 and 19 January 1911; in Carotenuto, ibid.).

21. See Note 8, letters of S. Spielrein to C. G. Jung (in Carotenuto, ibid., p. 220).

22. cf. Freud/Jung Letters, 12.6.11, 426.

23. This must refer to corrections related to the publication of her dissertation which appeared in the Jahrbuch 3,1 (August 1911).

24. The reference is to the paper 'Destruction as the cause of coming into being', which S. Spielrein completed during her stay in Munich, according to her diary entry of 7.1.1912 (Carotenuto, ibid., p. 40). The paper was published in English translation in The Journal of Analytical Psychology, 39, 2, April 1994.

25. See Note 24.

26. This remark, together with other comments made to S. Spielrein about 'Destruction as the cause of coming into being' (see letters of beg. Nov. 1911, 13.11.11, 18.3.12, & 25.3.12), is in marked contrast to the statement made by Jung in his letter to Freud of 1.4.12 (Freud/Jung Letters, p. 498).

27. The work did finally appear in the Jahrbuch, in the first half-year issue of Vol. 4 (Sep. 1912); cf. also S.

Spielrein’s comment in her diary, 7.1.1912 (Carotenuto, ibid., p. 41).

28. See Freud/Jung Letters, 19.7.11, p. 435.

29. S. Spielrein wanted to attend the Third International Psychoanalytic Congress in Weimar, 21–22 Sep. 1911.

30. See Note 6, letters from Freud to S. Spielrein (Carotenuto, ibid., p. 226).

31. See Note 18.

32. Cf. S. Spielrein’s letter to Jung, early 1911 (Carotenuto, ibid., p. 48).

33. S. Spielrein had sent Jung the manuscript of her paper on destruction in August. She probably needed it now to prepare her lecture for the Wednesday meeting on 29 Nov. 1911, at which she referred to a section of it (see minutes of the Vienna Psychoanalytic Society, ed. Herman Nunberg & Ernst Federn, Vol. 3, 1910–1911, Frankfurt am Main: S. Fischer, 1979, pp. 314–20).

34. Cf. Freud/Jung Letters, 30.10.11, p. 452.

35. As is implied in Jung’s next letter, there was a delay.

36. See Note 10, letters from S. Spielrein to Jung (Carotenuto, ibid., p. 220f).

37. Cf. Note 4, letters from Freud to S. Spielrein (Carotenuto, ibid., p. 226).

38. See Note 18, letters from Freud to S. Spielrein (Carotenuto, ibid., p. 227).

39. See Note 19, letters from Freud to S. Spielrein (Carotenuto, ibid., p. 227).

40. Refers to the period from the end of September to 31 October 1911 (cf. Freud/Jung Letters, 4.10.11 & 30.10.11, p. 444 & 452).

41. Jung refers to Part 2 of Transformations and Symbols of the Libido, which appeared in the Jahrbuch 4, 1 in 1912, and in which numerous references to S. Spielrein’s dissertation appear. (cf. Carotenuto, ibid., Part 2, Chapter 2, Note 11).

42. With the differences alluded to here, cf. Jung’s numerous comments in the Freud/ Jung Letters from November 1911 onwards on Part 2 of the libido work, and his later The letters of C. G. Jung to Sabina Spielrein 197 statement about the role of Transformations and Symbols of the Libido in his confrontation with Freud (MDR, pp. 187–91).

43. Cf. Jung’s letter of the same date to Freud (Freud/Jung Letters, 11.12.1911, p. 470).

44. ‘Psychological analysis of a paranoid patient’, Jahrbuch 4, 1 1912, pp. 116–40.

45. Transformations and Symbols of the Libido, Part 2.

46. ‘Analytical observations on the phantasies of a schizophrenic’, Jahrbuch 4, 1, 1912, pp. 504–562.

47. See Note 26, letters from S. Spielrein to Jung (Carotenuto, ibid. p. 223).

48. See Note 10, letters from S. Spielrein to Jung (Carotenuto, ibid. p. 220).

49. 'The association method', three lectures (1909). Two of the lectures ('The association method' and 'The family constellation') are published in CW 2, one ('Psychic conflicts in a child') in CW 17.

50. See letters of 12. & 30.11, and 17.12.1911 (Freud/Jung Letters, pp. 457ff, p. 468, & p. 472).

51. See Jung's letter to S. Spielrein of 11.12.1911 and Note 44 above.

52. Cf. letter from S. Spielrein to Jung of late March 1911 (Carotenuto, ibid., pp. 47–8).

53. In February 1912 a lay association for psychoanalytic endeavour was founded in Zürich (see Jung's communication to Freud of 15.2.12 (Freud/Jung Letters, p. 483 & fn. 1).

54. Diagnostische Associationsstudien: Beiträge zur experimentellen Psychopathologie, 2 volumes, Leipzig 1906 and 1909 (in CW 2), Über die Psychologie der Dementia Praecox: Ein Versuch (in CW 3).

55. cf. S. Spielrein's diary entry of 26.11.1910 (Carotenuto, ibid., p. 35).

56. See Freud/Jung Letters, 3.3.13, p. 545 & fn. 1).

57. Cf. Freud's letter to S. Spielrein, 30 Jan. 1913 (Carotenuto, ibid., p. 118).

58. Cf. entry for September 1910 and Note 8, diary of S. Spielrein (Carotenuto, ibid., p. 17 & p. 218).

59. The reference must be to Friedrich Kraus who worked at the Charité (see Note 10, letters of Freud to S. Spielrein, in Carotenuto, ibid., p. 226); S. Spielrein had informed Freud of Kraus's approach to psychoanalysis (cf. Freud's letter to S. Spielrein, 9.2.1913, in Carotenuto, ibid. p. 119, and Freud's letter to Karl Abraham, 14.2.13 and Abraham's reply 3.3.13, in Freud/Abraham Briefe 1907–1926).

60. MDR p. 191f.

61. Cf. Carotenuto ibid., part 2, chapter 6, and the Foreword by J. Cremerius to the German edition of Carotenuto's book (Tagebuch einer heimlichen Symmetrie, Freiburg, Kore, 1986 also K.R. Eissler, Psychologische Aspekte des Briefwechsels zwischen Freud und Jung, Jahrbuch der Psychoanalyse, Beiheft 7, (Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1982), passim.

62. Cf. letter from Jung to Freud of Nov. 1912 referring to the presidents' conference in Munich (Freud/Jung Letters 15. Nov. 1912, p. 520).

63. S. Spielrein was expecting a child.

64. Birth of Sabina Spielrein's daughter, Renata; cf. Freud's letter to S. Spielrein, 29 Sep. 1913 (Carotenuto, ibid., p. 121).

65. On the back of this letter is the fragmentary outline of a letter from S. Spielrein to Freud.

66. S. Spielrein had probably sent Jung the text of her lecture 'On ethics and psychoanalysis', which she had given in March 1914 to the Berlin group of the International Psychoanalytic Society (see Zeitschrift 2, 1914, p. 410).

67. Jung had resigned from the editorship of the Jahrbuch in October 1913 (see Freud/Jung Letters 27.10.13, p. 550).

68. Franz Deuticke among others published the Jahrbuch and the series Schriften zur angewandten Seelenkunde (Papers on applied Psychiatry) edited by Freud.

69. See Note 17, letters from S. Spielrein to Jung (Carotenuto, ibid., p. 222) [The reference is to Die Psychologie der unbewussten Prozesse (Zürich 1917, the first edition of 'On the psychology of the unconscious', in Two Essays on Analytical Psychology, CW 7)].

70. Cf. letter from S. Spielrein to Jung, 27.11.1917 (Carotenuto, ibid., pp. 50–3).

71. See Note 18, letters from S. Spielrein to Jung (,Carotenuto, ibid., p. 222).

72. Cf. letter from S. Spielrein to Jung, 3.12.1917 (Carotenuto ibid., pp. 53–6).

73. Cf. letter from S. Spielrein to Jung, 15.12.1917, only parts of which have survived.

74. Cf. S. Spielrein's letter of 20.12.1917 (Carotenuto, ibid., pp. 62ff).

75. Jung, The Content of the Psychoses, Schriften zur angewandten Seelenkunde, 3, Vienna & Leipzig: Deuticke, 2nd Edition 1914 (in CW 3).

76. See Note 26, letters from S. Spielrein to Jung (Carotenuto, ibid., p. 223).

77. Cf. letters from S. Spielrein to Jung, 6.1.1918 & 19.1.1918 (Carotenuto, ibid., pp. 68–78, & pp. 79–82).

78. Cf. letter from S. Spielrein to Jung, 27/28.1.1918 (Carotenuto, ibid., pp. 82–8).

79. Kannabich was also the name of a Russian psychoanalyst who was known to S. Spielrein. (See 'Russische Literatur' in Bericht über die Fortschritte der Psychoanalyse (Report on the Advances in Psychoanalysis) 1914–1919, Vienna: Internationaler Psychoanalytischer Verlag, 1921, p. 356).

80. Cf. the statement in S. Spielrein's letter to Jung, 6.1.1918. In this letter, and in the letter of 27/28.1.1918, S. Spielrein develops a discussion of the theme 'Siegfried – a threat to Renata', subsequently taken up by Jung.

81. The leader of the communist Spartacus League was murdered on 15.1.1919 together with Rosa Luxemburg.

82. Transformation and Symbols of the Libido, Part 1, Jahrbuch 3.1. (1911), pp. 120–227, Part 2, Jahrbuch 4.1 (1912), pp. 162–464.

83. See Note 26, letters from S. Spielrein to Jung (Carotenuto, ibid., p. 223).

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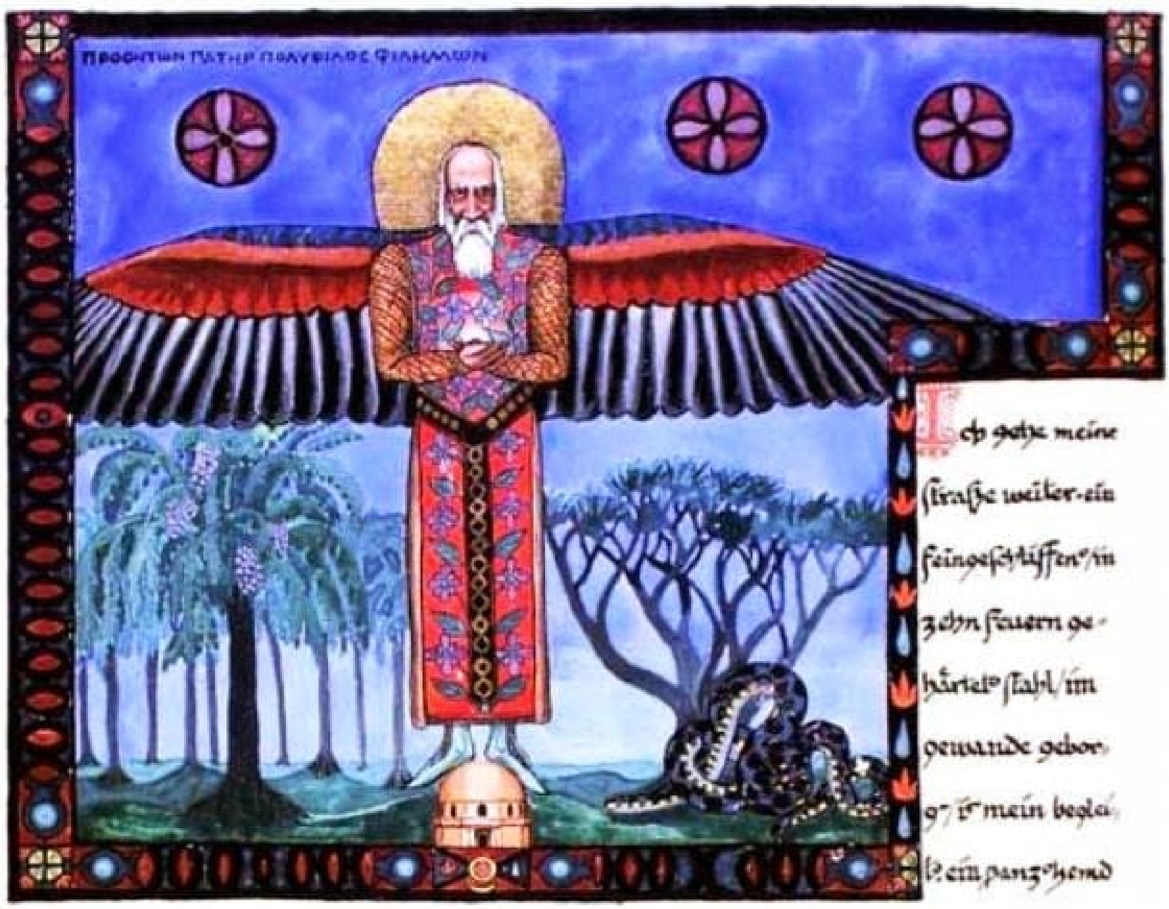
Man as the “Eternal Moment” of the World **(2019-04-27 05:13)**

[1]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[Man as the “Eternal Moment” of the World]

Diahmon answered, saying, "These dead believed in the transformation and development of man.

They were convinced of human nothingness and transitoriness.

Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use.

Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times.

He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment.

Whoever recognizes this stops being flame; he becomes smoke and ashes.

He lasts and his transitoriness is over. He has become someone who is.

You dreamed of the flame, as if it were life. But life is duration, the flame dies away.

I carried that over, I saved it from the fire. That is the son of the fire flower.

You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight.

You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment.
What is time? Time is the fire that flares up, consumes, and dies down.

I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils." Philemon to Dr. Jung; The Red Book; Page 354.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/514eb-philemon.jpg`

Carl Jung to Sabina Spielrein Quotations (2019-04-27 05:27)

Carl Jung to Sabina Spielrein

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you. Carl Jung to Sabina Spielrein, Sept. [?] 1910

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein's case is proof of that (it's in the Jahrbuch). Carl Jung, Freud/Jung Letters, Vol. 1, Page 23.

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms. Carl Jung to Sabina Spielrein, June 30, 1908.

How great would be my happiness to find that person in you, that 'esprit fort' who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence. Carl Jung to Sabina Spielrein, June 30, 1908.

I often think that the happiness that I want to give other people is begrudged me, or is returned to me in the form of hidden hostility, which is what has so often happened to me! Carl Jung to Sabina Spielrein, July 22, 1908

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before. Carl Jung to Sabina Spielrein, September 28, 1908

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do. Carl Jung to Sabina Spielrein, September 28, 1908

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I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

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When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities, and is destined for a painful awakening out of all these dreams. Therefore if one is already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing. Carl Jung to Sabina Spielrein, Dec. 4, 1908

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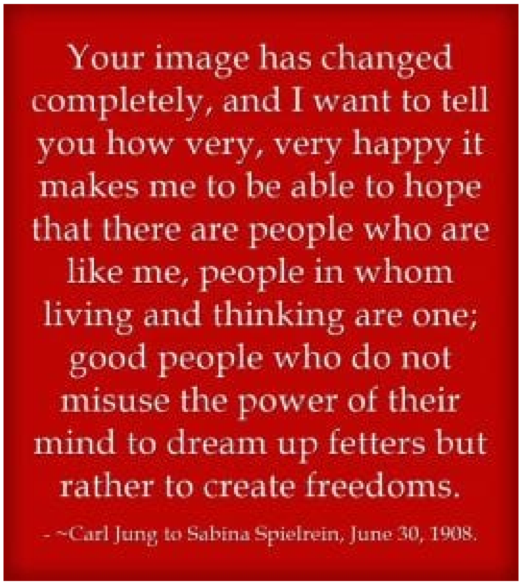
Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

At the meeting in Munich I saw clearly that Freud is lost to me. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much. Carl Jung to Sabina Spielrein, April 1915.



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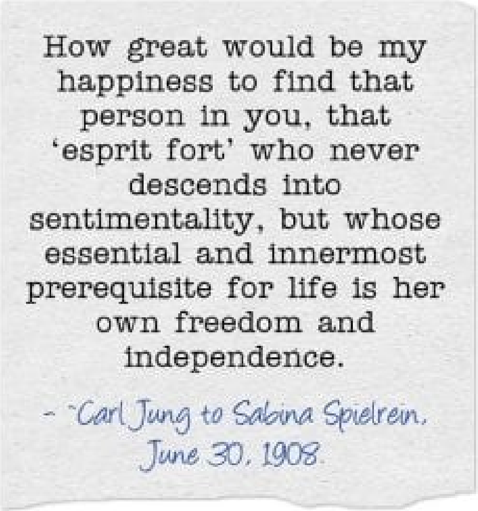

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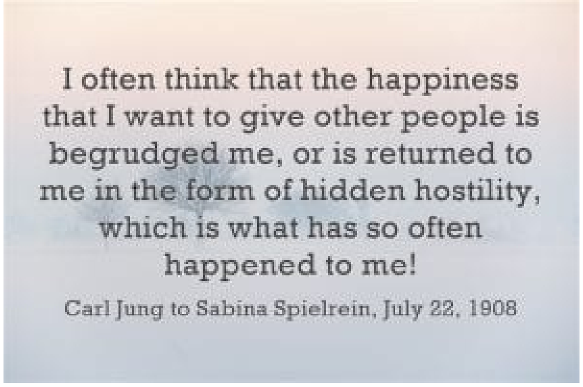

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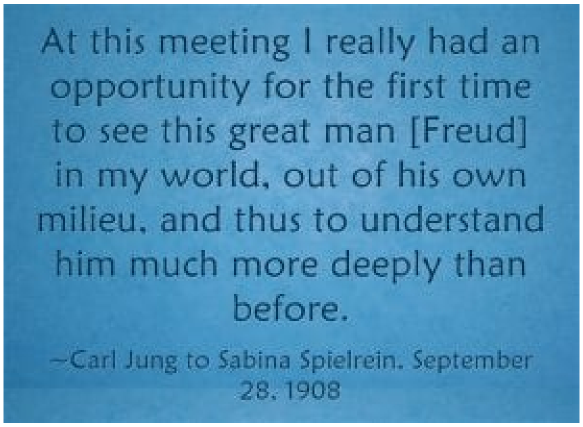

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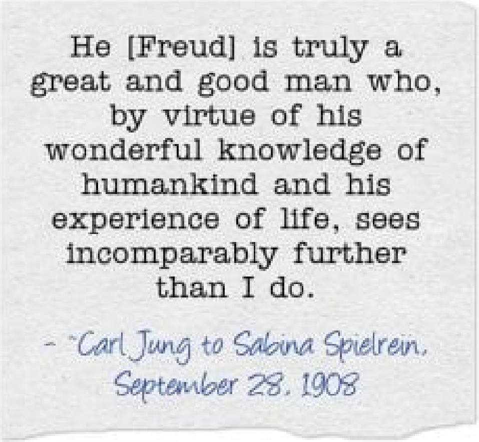

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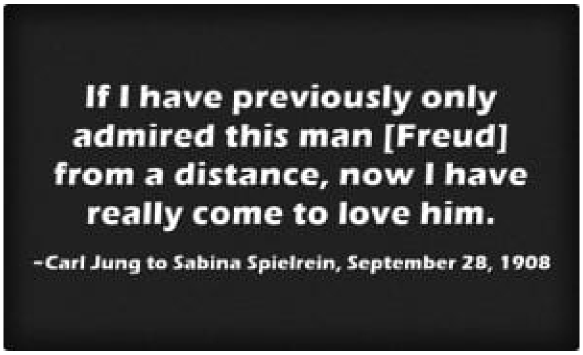

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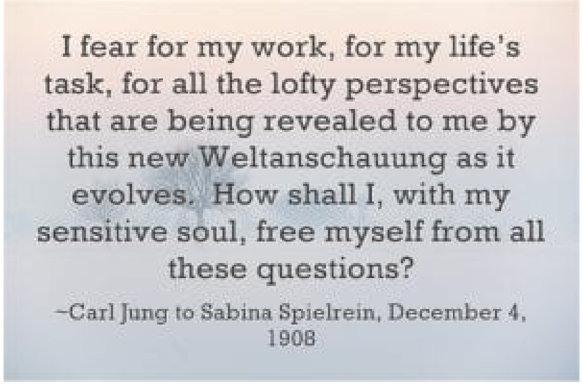

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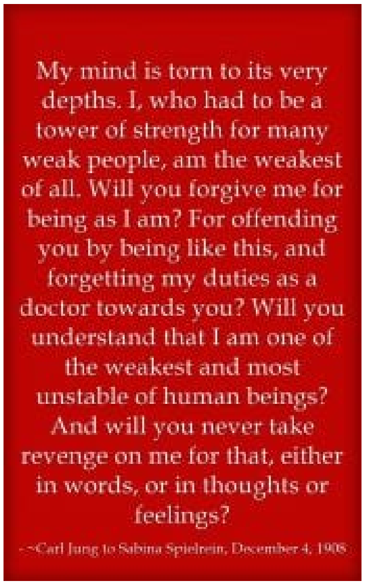

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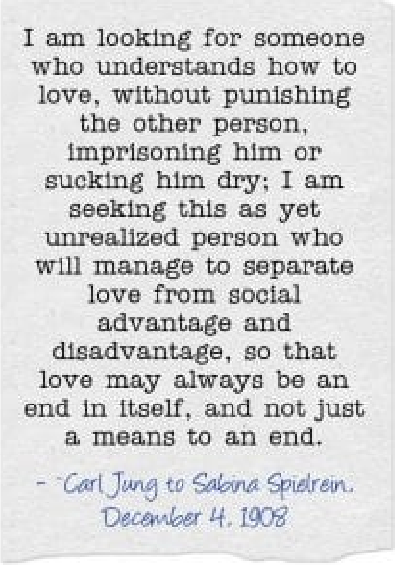

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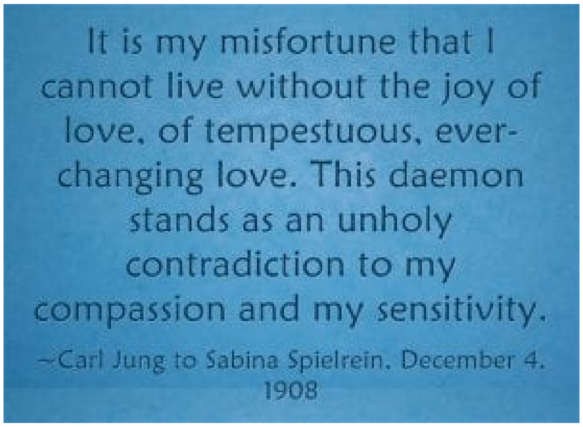

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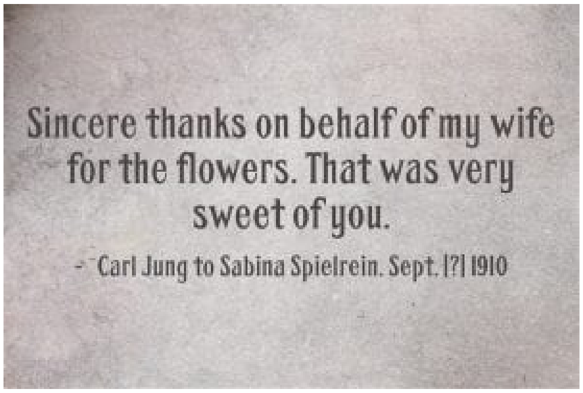

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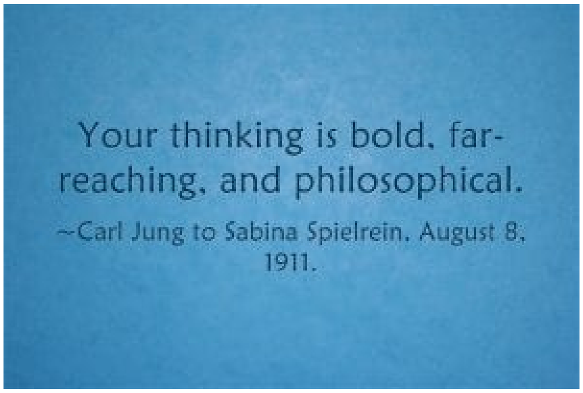

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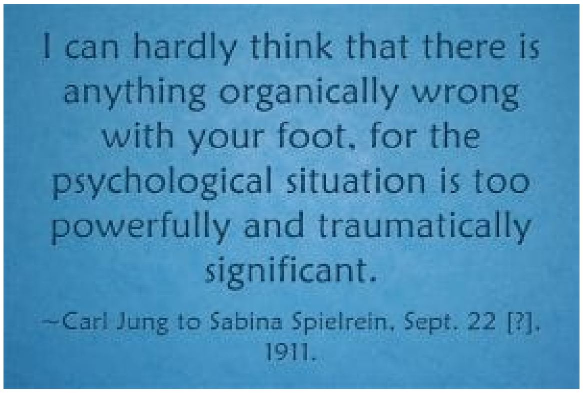

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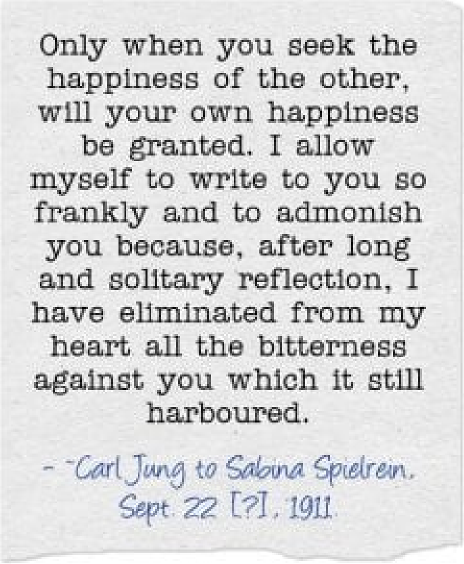

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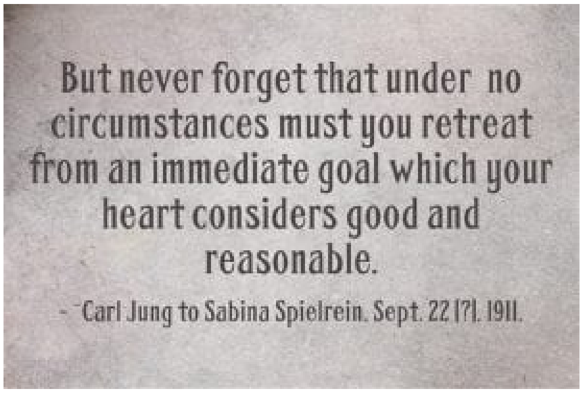

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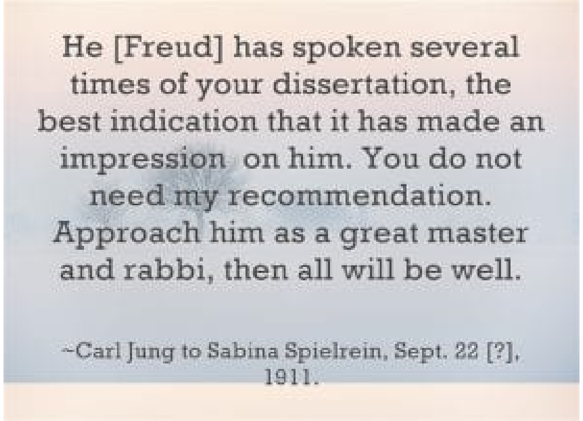

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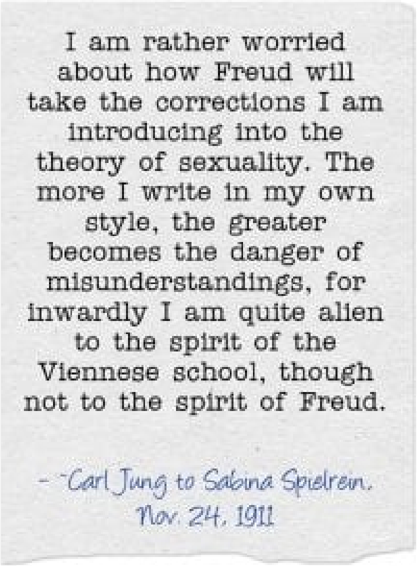

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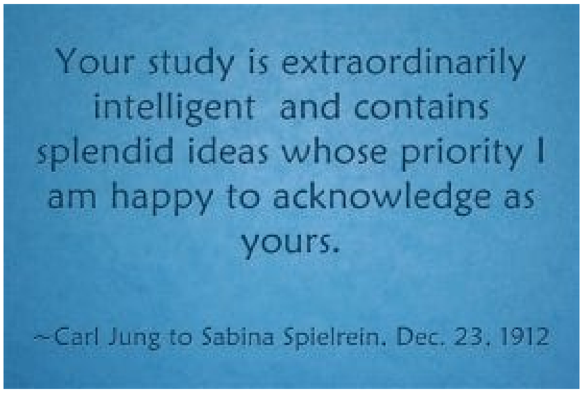

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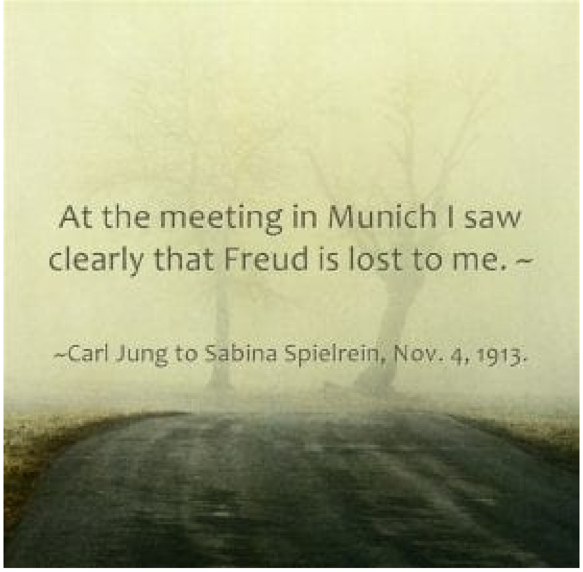

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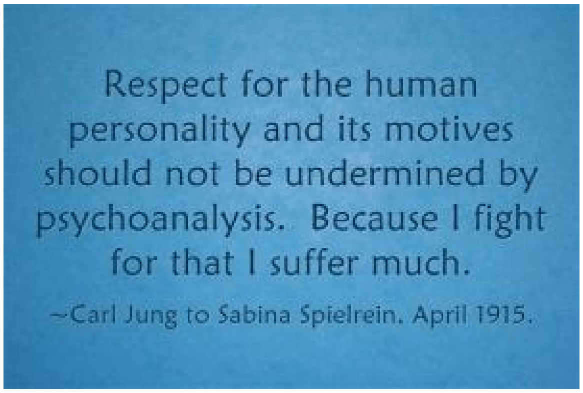
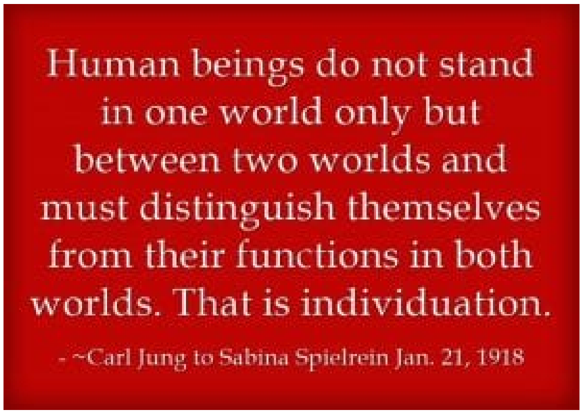


Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much.

~Carl Jung to Sabina Spielrein. April 1915.



Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. That is individuation.

- ~Carl Jung to Sabina Spielrein Jan. 21, 1918

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms. Carl Jung to Sabina Spielrein, June 30, 1908.

How great would be my happiness to find that person in you, that ‘esprit fort’ who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence. Carl Jung to Sabina Spielrein, June 30, 1908.

I often think that the happiness that I want to give other people is begrudged me, or is returned to me in the form of hidden hostility, which is what has so often happened to me! Carl Jung to Sabina Spielrein, July 22, 1908

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before. Carl Jung to Sabina Spielrein, September 28, 1908

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do. Carl Jung to Sabina Spielrein, September 28, 1908

If I have previously only admired this man [Freud] from a distance, now I have really come to love him. Carl Jung to Sabina Spielrein, September 28, 1908

I fear for my work, for my life’s task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end. Carl Jung to Sabina Spielrein, December 4, 1908

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity. Carl Jung to Sabina Spielrein, December 4, 1908

When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities, and is destined for a painful awakening out of all these dreams. Therefore if one is already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing. Carl Jung to Sabina Spielrein, Dec. 4, 1908

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you. Carl Jung to Sabina Spielrein, Sept. [?] 1910

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write to you so frankly and to admonish you because, after long and solitary reflection, I have eliminated from my heart all the bitterness against you which it still harboured. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

He [Freud] has spoken several times of your dissertation, the best indication that it has made an impression on him. You do not need my recommendation. Approach him as a great master and rabbi, then all will be well. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

I am rather worried about how Freud will take the corrections I am introducing into the theory of sexuality. The more I write in my own style, the greater becomes the danger of misunderstandings, for inwardly I am quite alien to the spirit of the Viennese school, though not to the spirit of Freud. Carl Jung to Sabina Spielrein, Nov. 24, 1911

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

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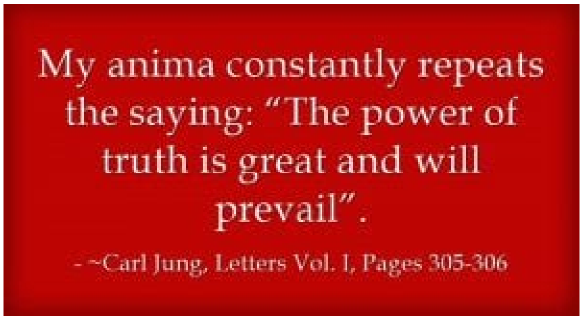
Carl Jung on the "Anima" and "Animus" - YouTube (2019-04-27 13:26)



My anima constantly repeats the saying: "The power of truth is great and will prevail".

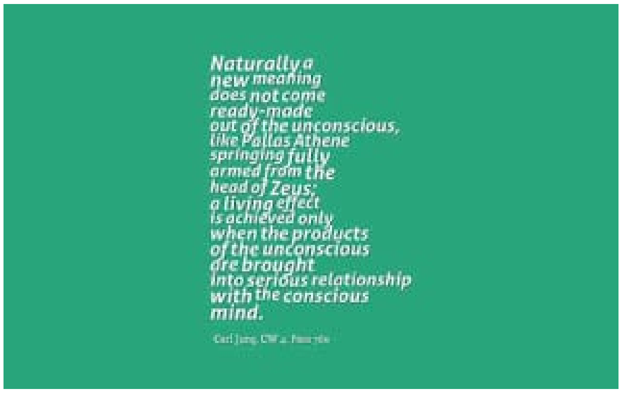
- ~Carl Jung, Letters Vol. I, Pages 305-306

[1]Carl Jung on the "Anima" and "Animus" - YouTube

1. `https://www.youtube.com/watch?v=0WzmjZr5WG4`

Carl Jung Quotations 31 (2019-04-27 13:36)

[1]



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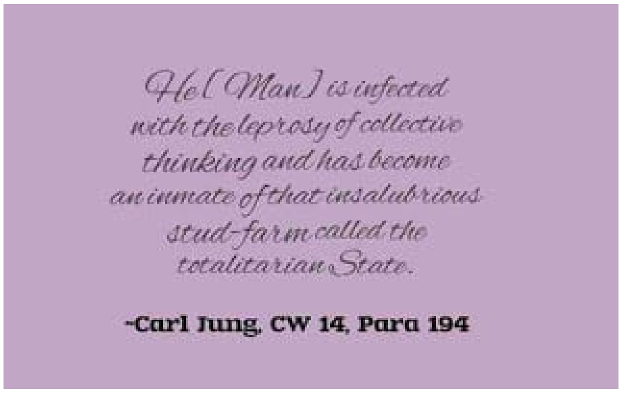
Carl Jung, CW 4, Para 760

<div naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully-armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760 [2]

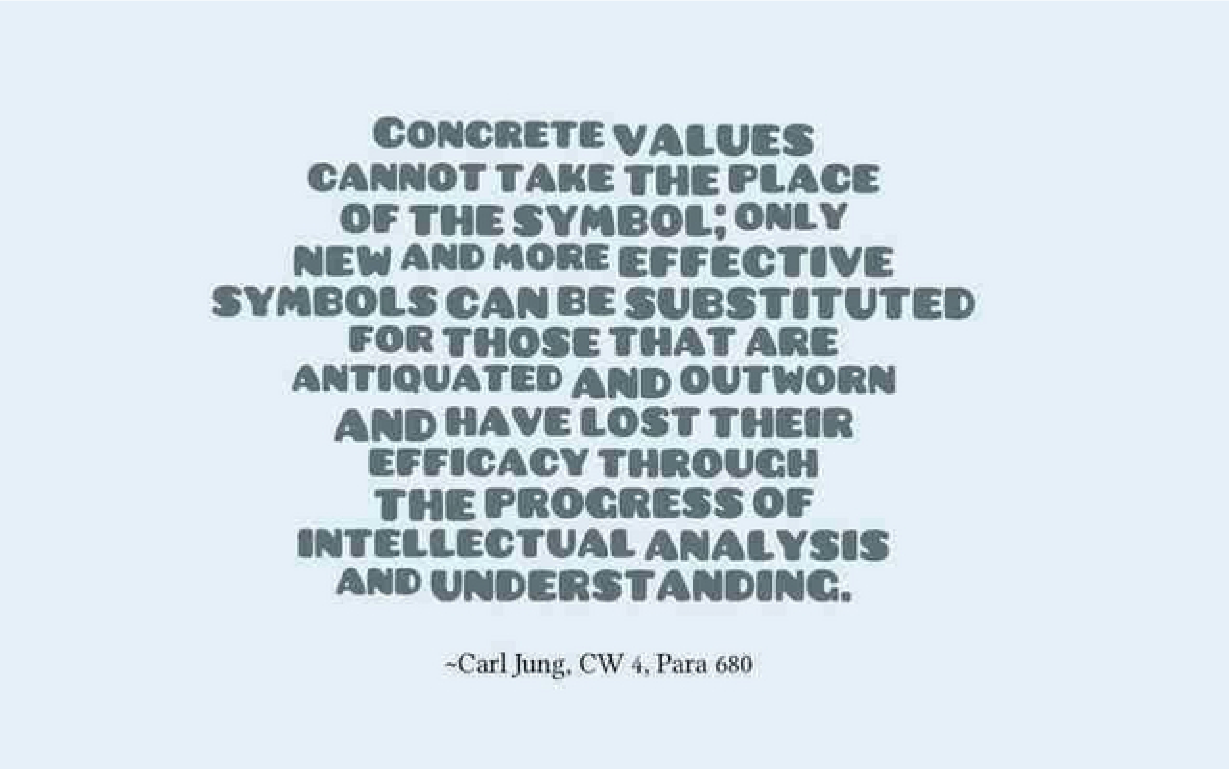


He [Man] is infected
with the leprosy of collective
thinking and has become
an inmate of that insalubrious
stud-farm called the
totalitarian State.

~Carl Jung, CW 14, Para 194

He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194

[3]



CONCRETE VALUES
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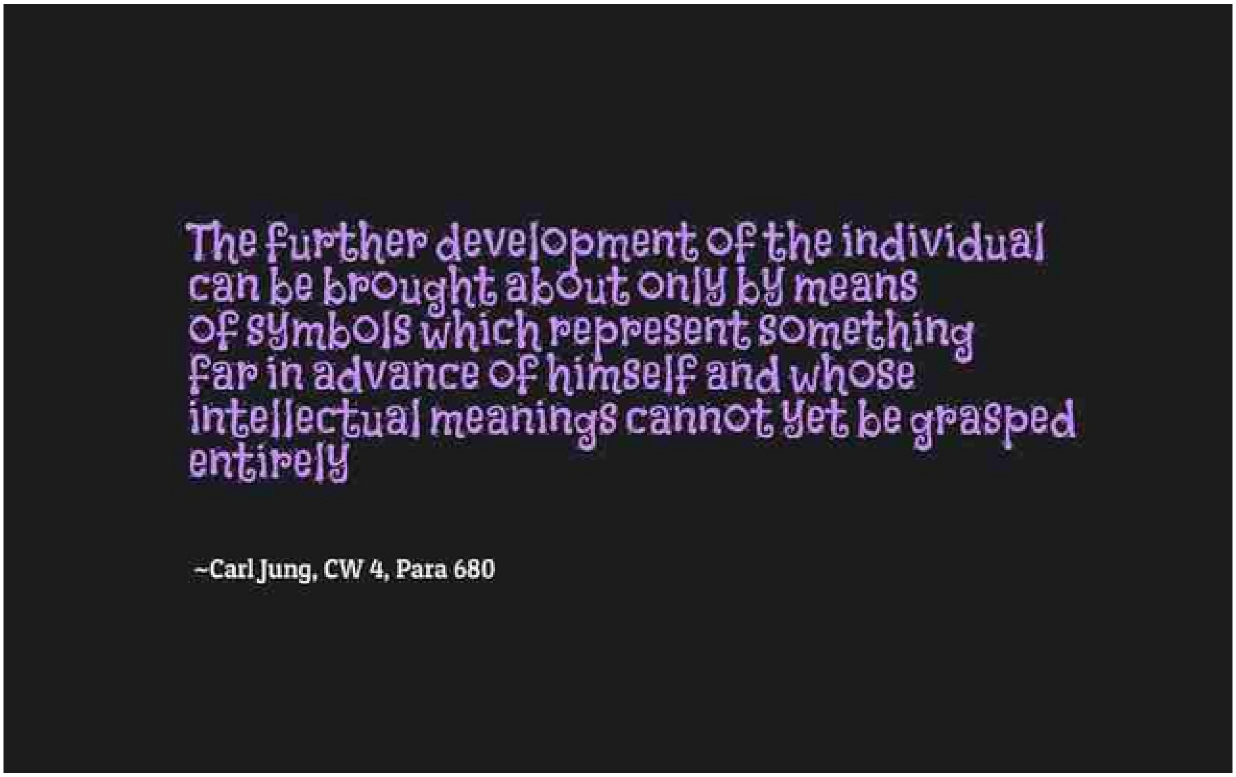
~Carl Jung, CW 4, Para 680

Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and understanding. Carl Jung, CW 4, Para 680

[4]



The further development of the individual
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of symbols which represent something
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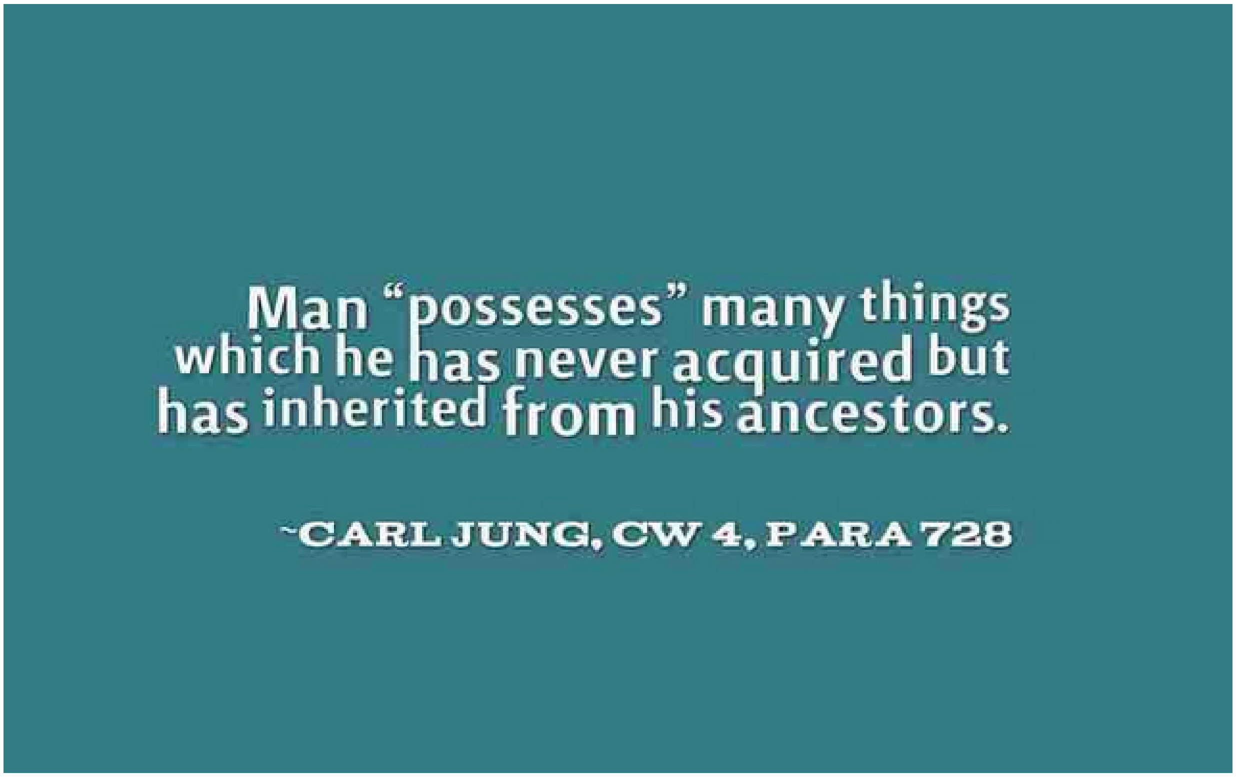
~Carl Jung, CW 4, Para 680

The further development of the individual can be brought about only by means of symbols which represent something far in advance of himself and whose intellectual meanings cannot yet be grasped entirely. Carl Jung, CW 4, Para 680

[5]

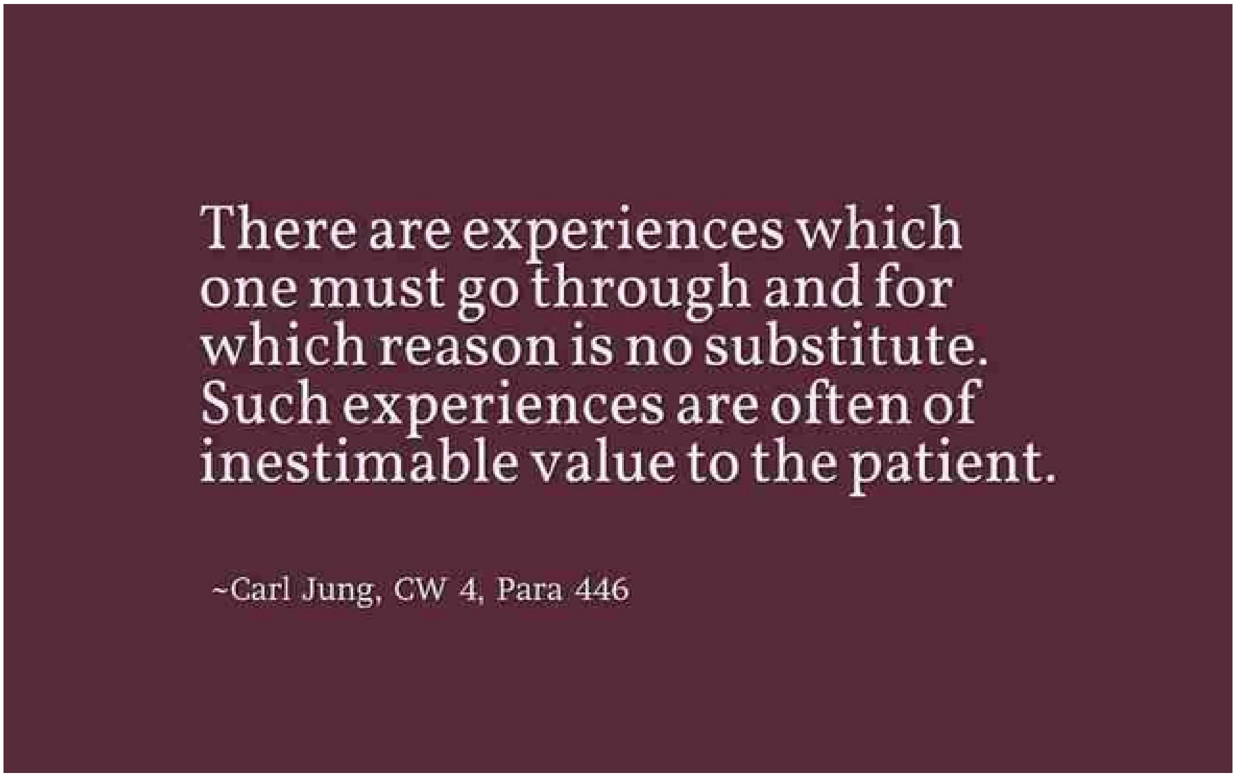


Man “possesses” many things which he has never acquired but has inherited from his ancestors.

~CARL JUNG, CW 4, PARA 728

Man “possesses” many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728

[6]

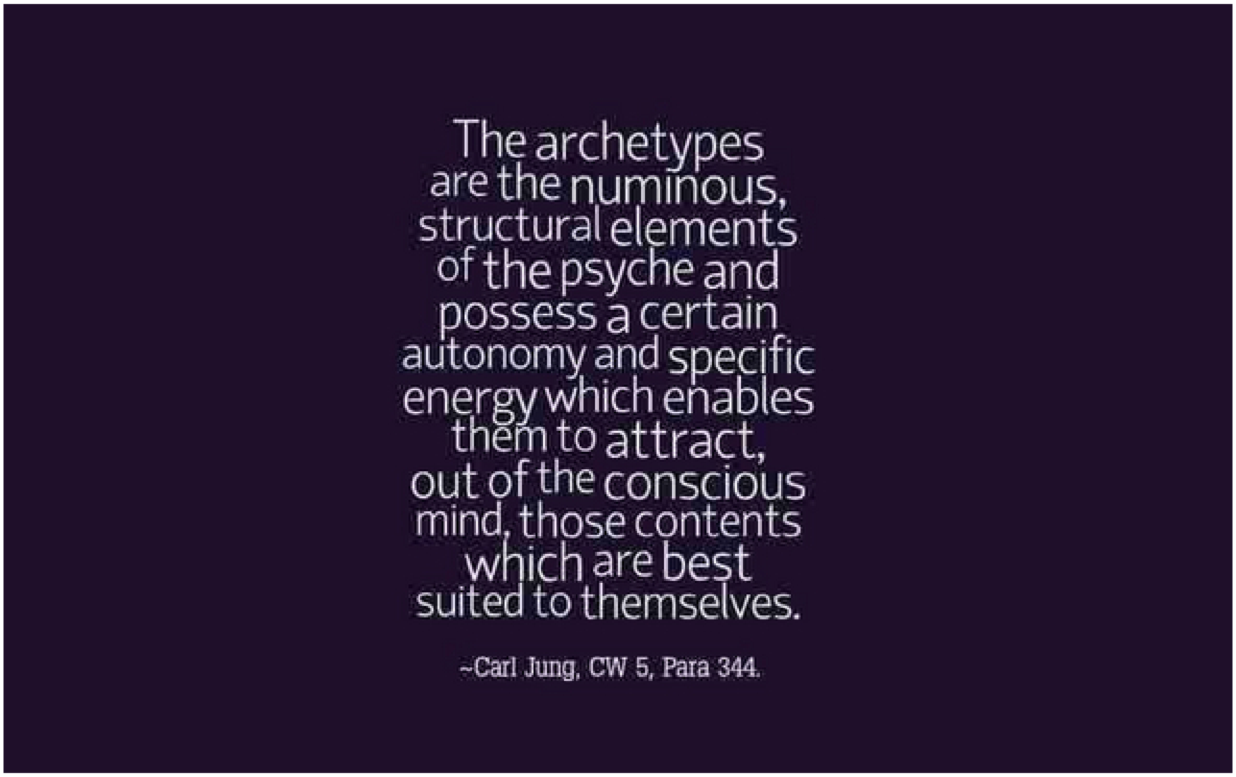


There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient.

~Carl Jung, CW 4, Para 446

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.

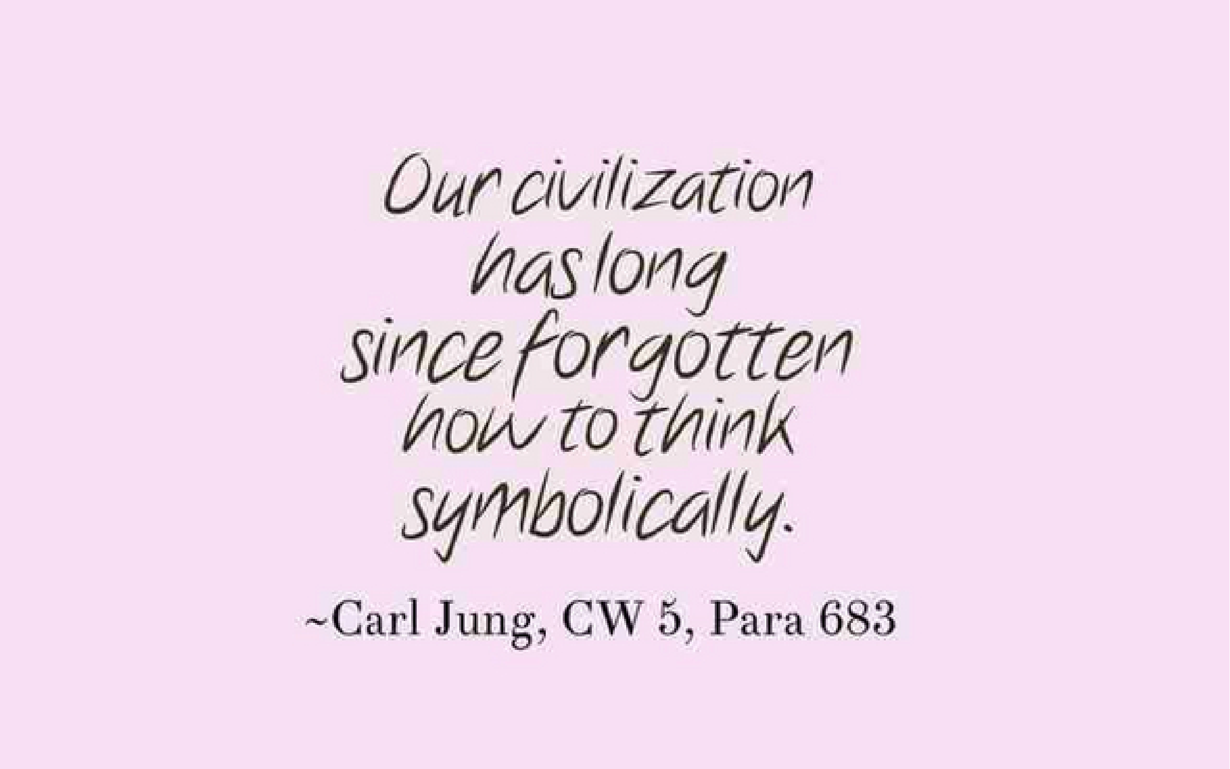
[7]



The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves.

~Carl Jung, CW 5, Para 344.

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves. Carl Jung, CW 5, Para 344.



Our civilization
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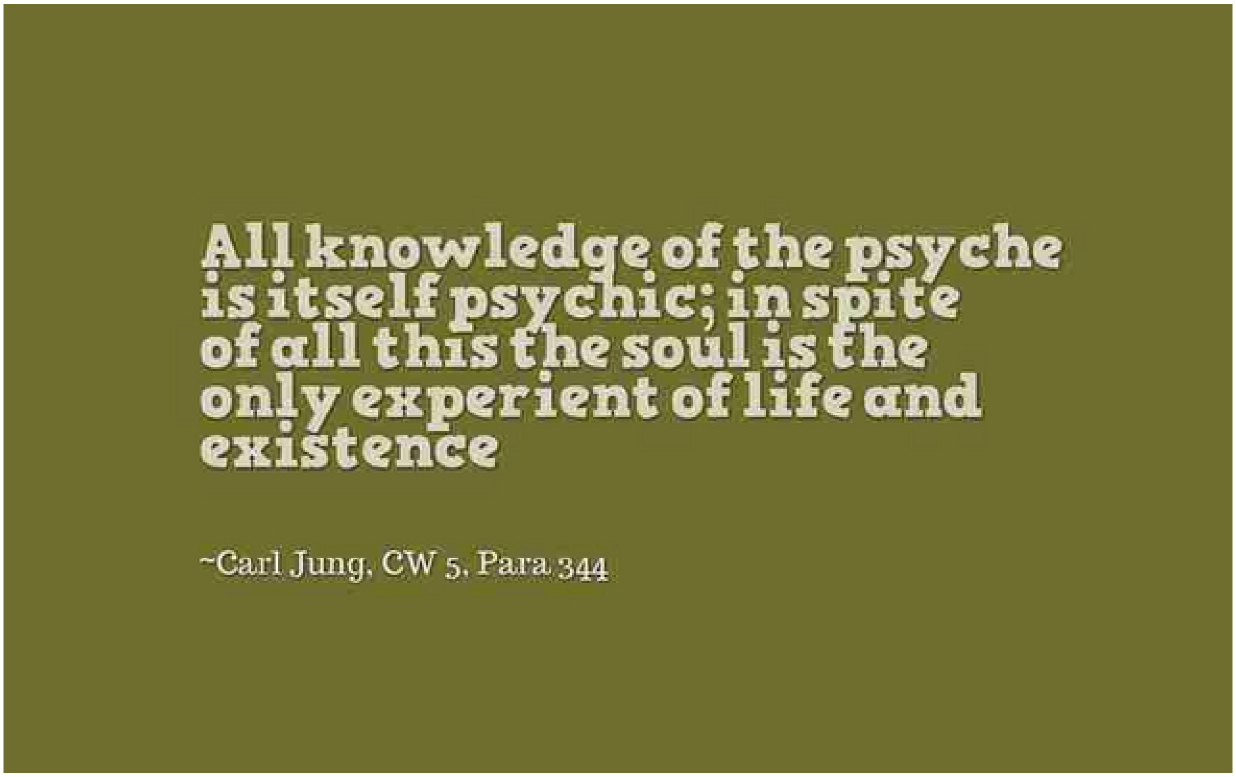
how to think
symbolically.

~Carl Jung, CW 5, Para 683

Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.

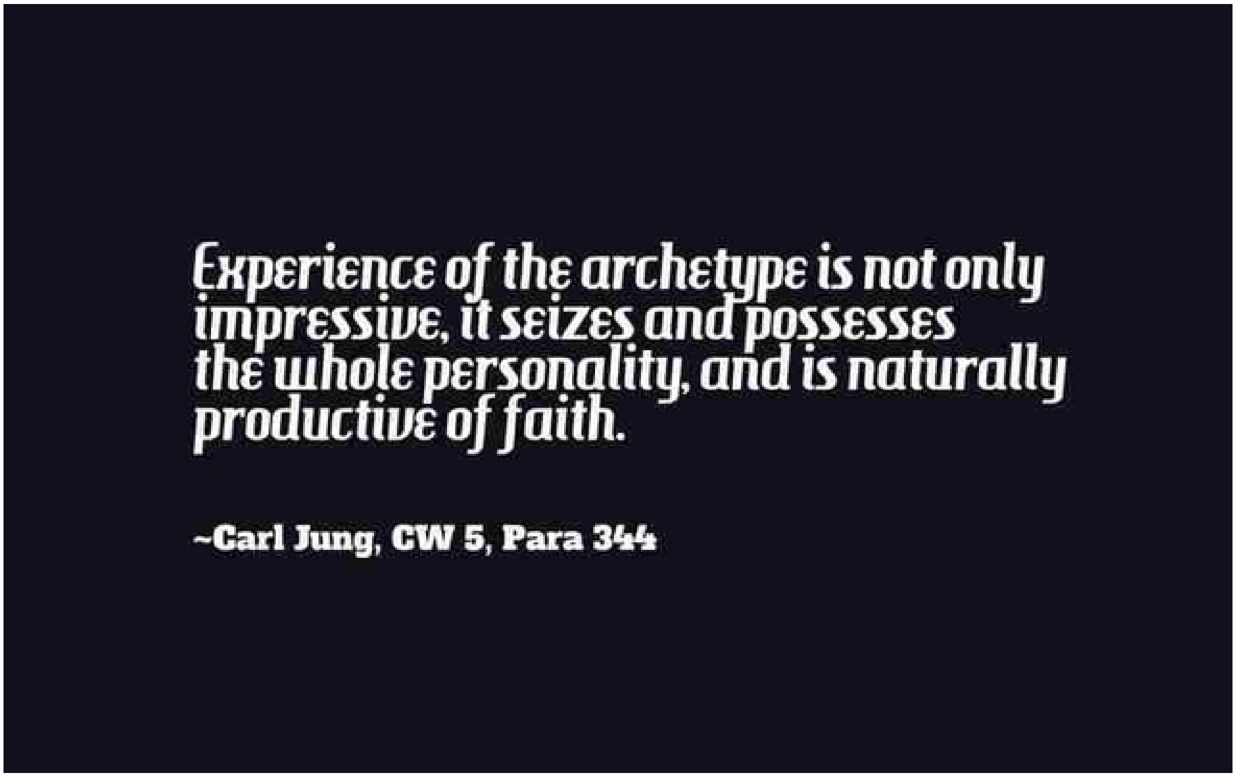


All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence

~Carl Jung, CW 5, Para 344

All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence. Carl Jung, CW 5, Para 344.

[10]

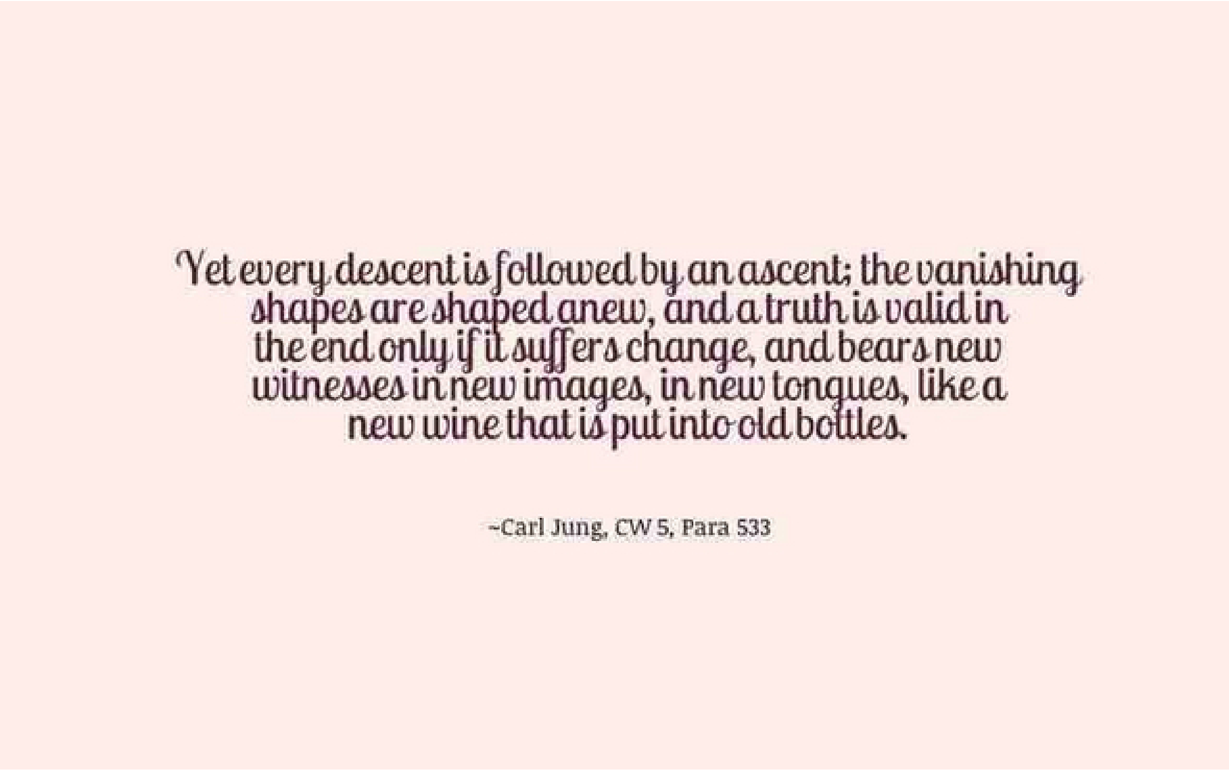


Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith.

~Carl Jung, CW 5, Para 344

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

[11]



Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles.

~Carl Jung, CW 5, Para 533

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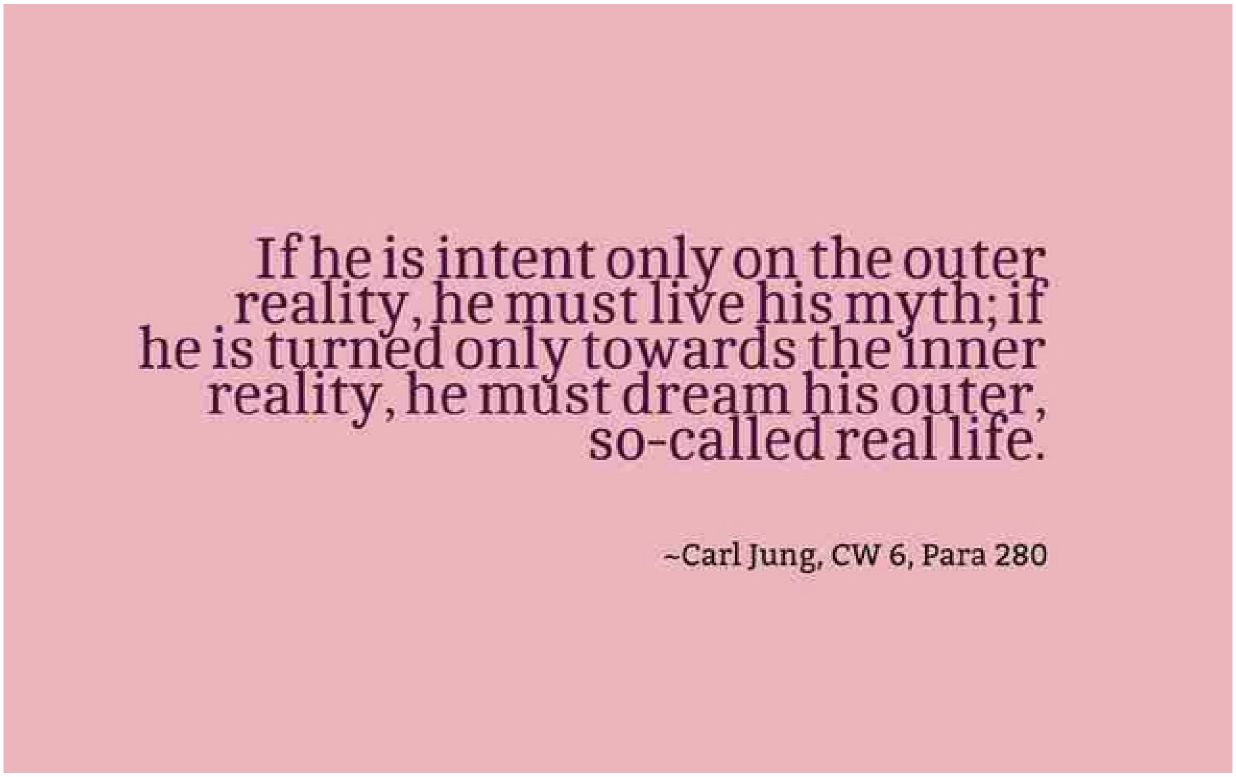
[12]



If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life.

~Carl Jung, CW 6, Para 280

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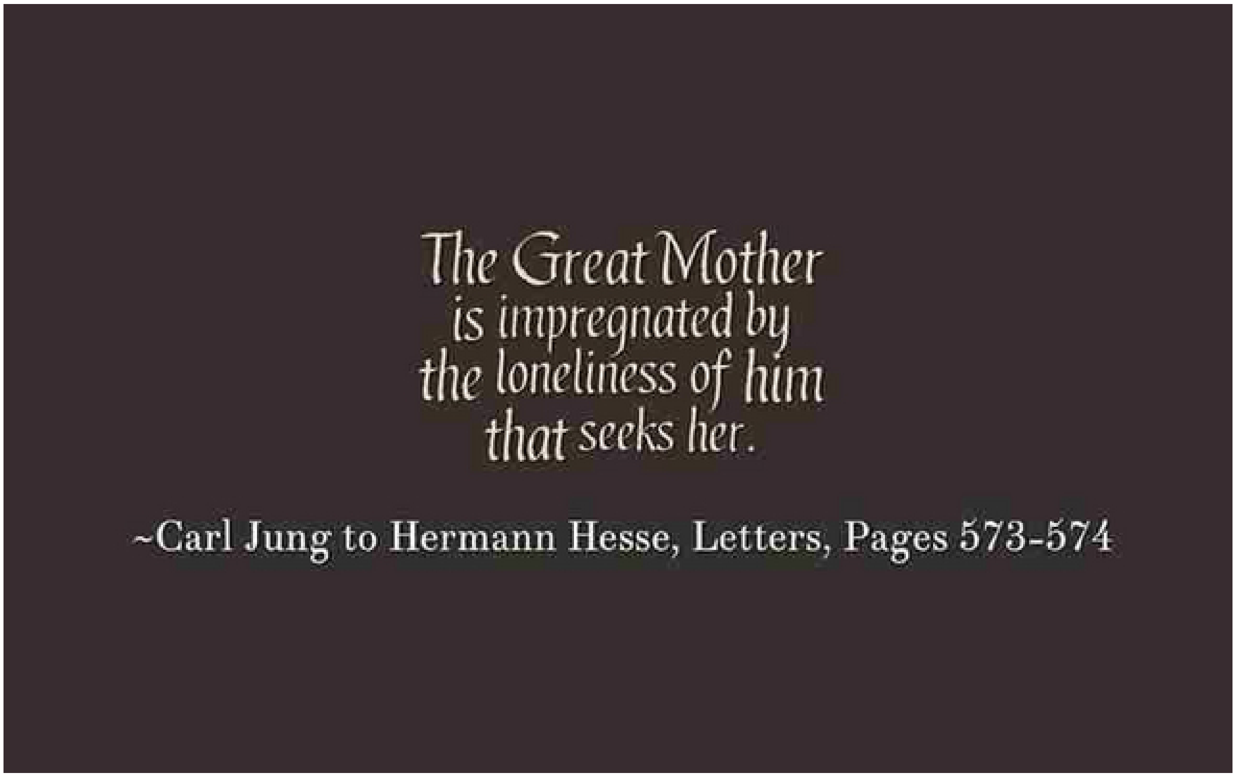
[13]

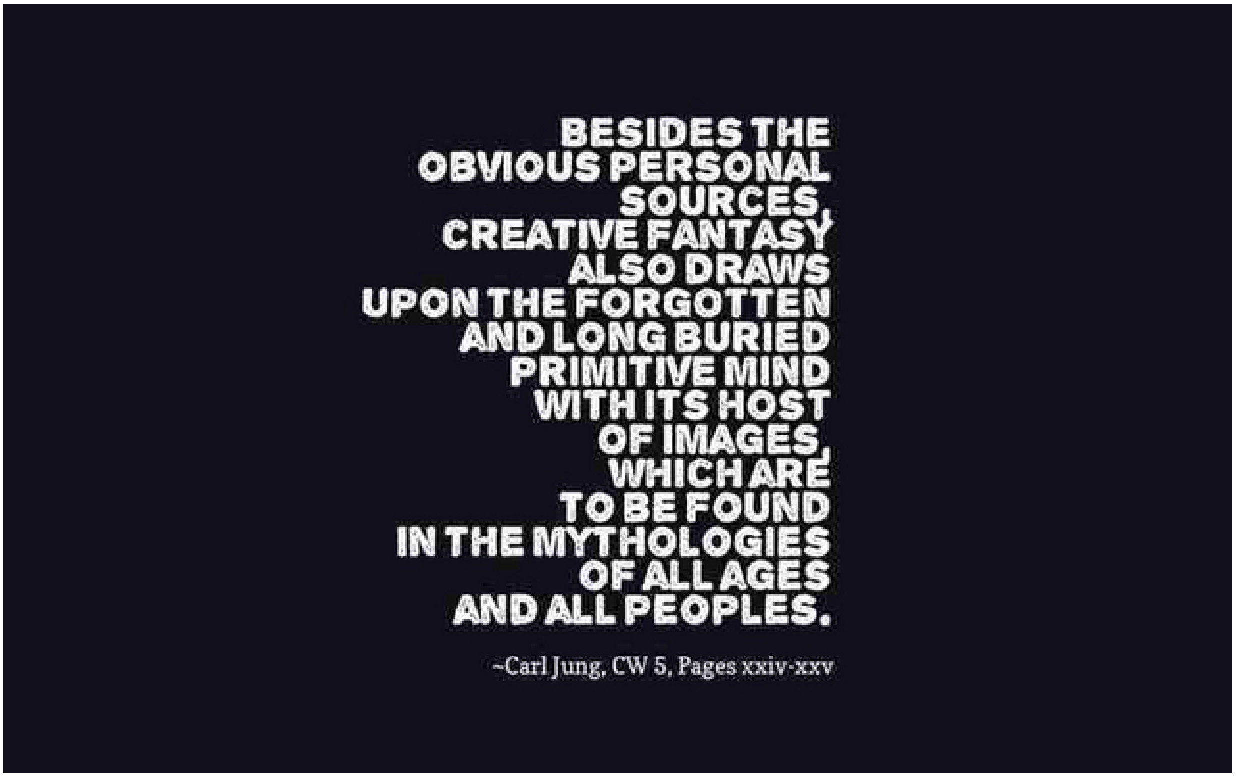


The Great Mother
is impregnated by
the loneliness of him
that seeks her.

~Carl Jung to Hermann Hesse, Letters, Pages 573-574

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

[14]



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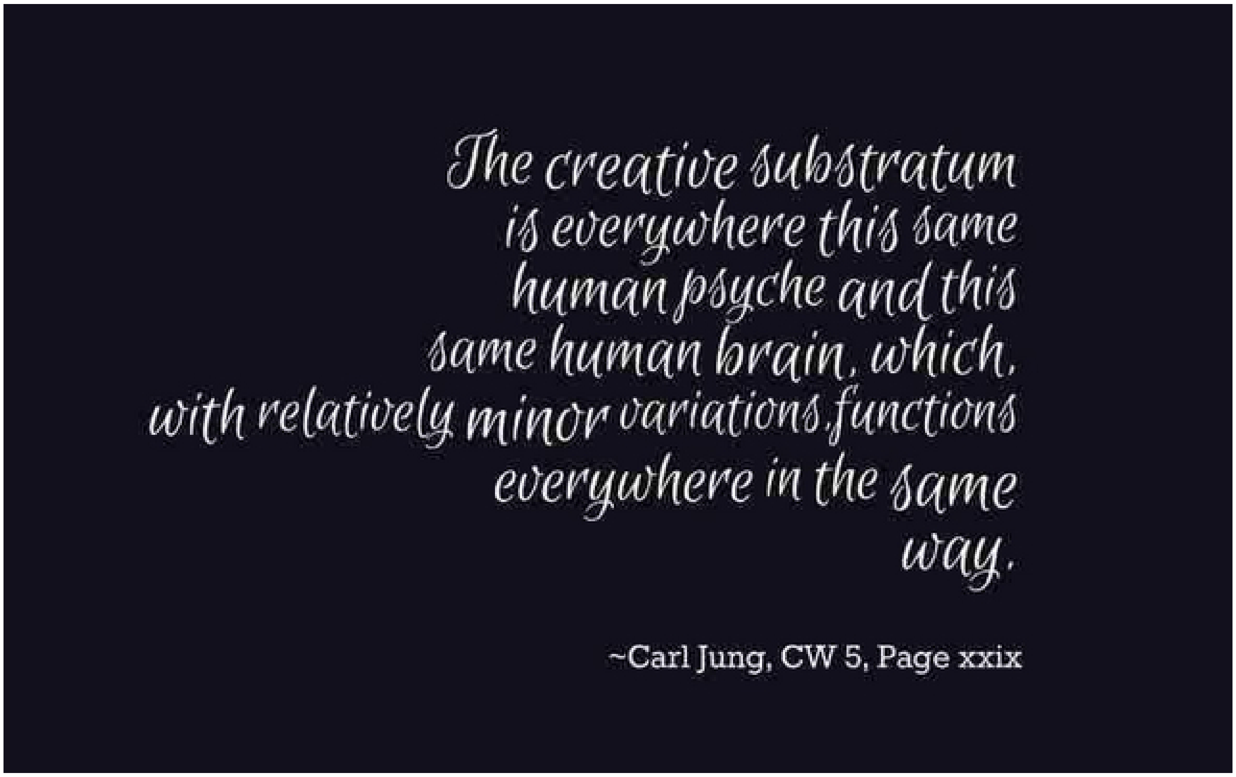
~Carl Jung, CW 5, Pages xxiv-xxv

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

[15]

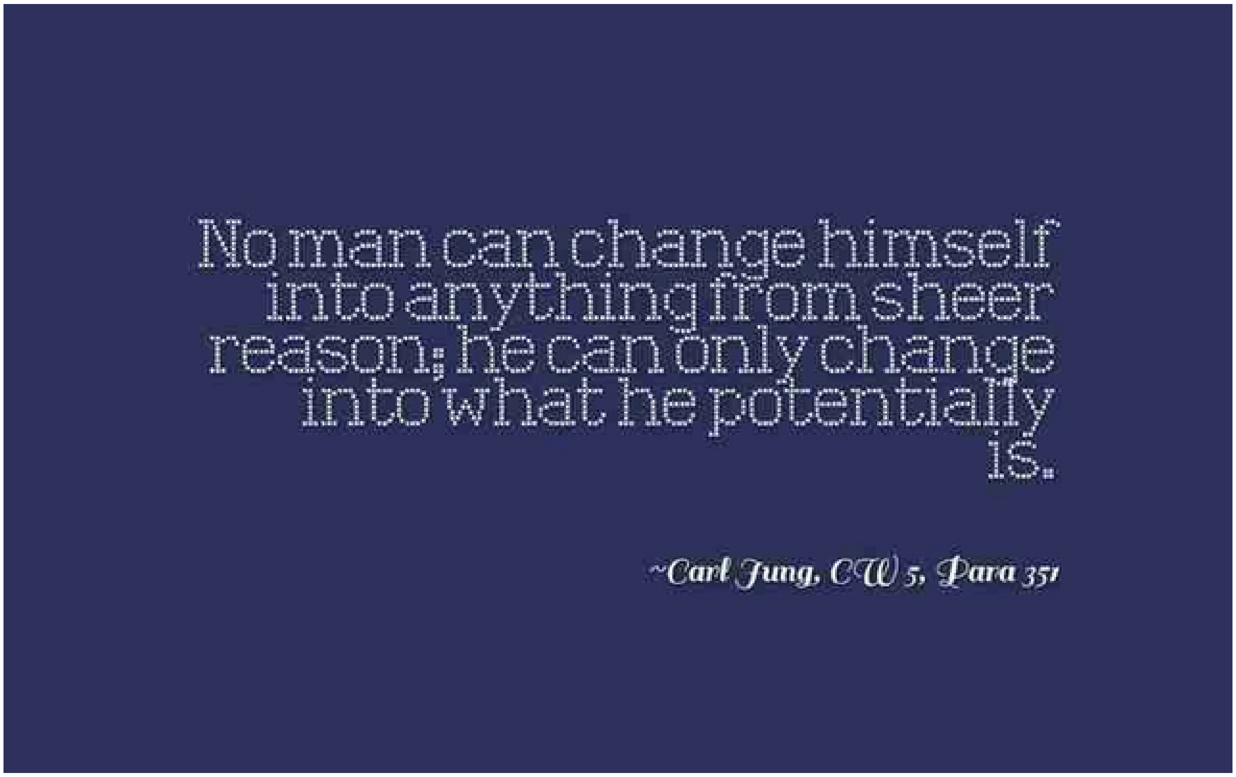


The creative substratum
is everywhere this same
human psyche and this
same human brain, which,
with relatively minor variations,functions
everywhere in the same
way.

~Carl Jung, CW 5, Page xxix

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,functions everywhere in the same way. Carl Jung, CW 5, Page xxix

[16]



No man can change himself
into anything from sheer
reason; he can only change
into what he potentially
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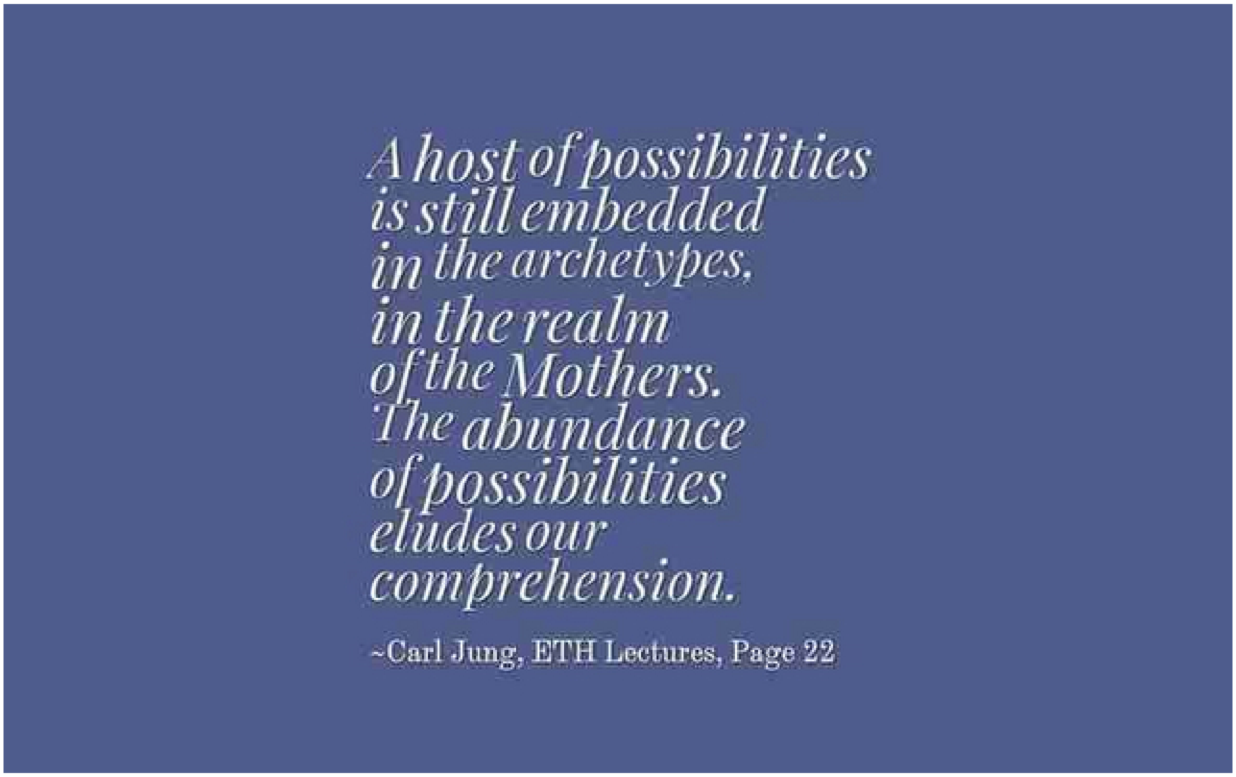
~Carl Jung, CW 5, Para 351

No man can change himself into anything from sheer reason; he can only change into what he potentially is. Carl Jung, CW 5, Para 533



A host of possibilities
is still embedded
in the archetypes,
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The abundance
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eludes our
comprehension.

~Carl Jung, ETH Lectures, Page 22

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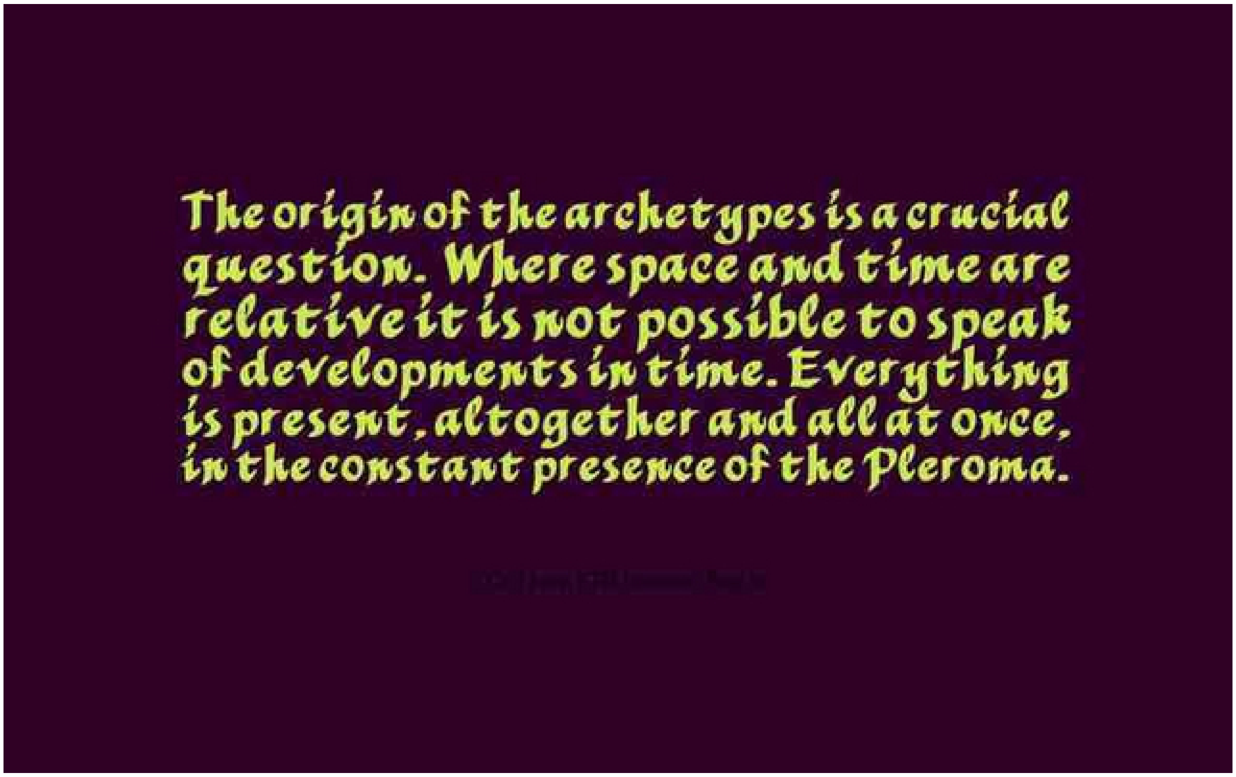

The origin of the archetypes is a crucial
question. Where space and time are
relative it is not possible to speak
of developments in time. Everything
is present, altogether and all at once,
in the constant presence of the Pleroma.

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Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

[19]

Man is also distinct from the angels because
he can receive revelations, be disobedient, grow
and change.

-CARL JUNG, ETH LECTURES, PAGE 36.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

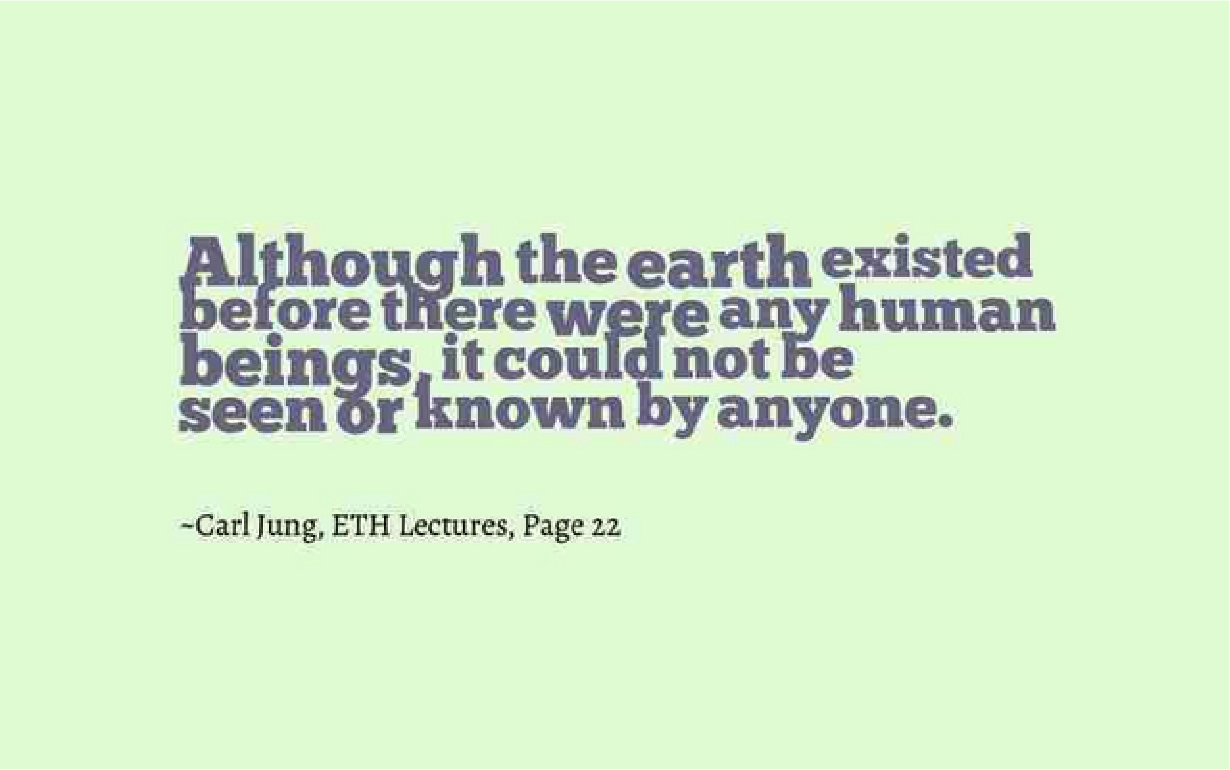
[20]

God changes too and is therefore especially interested in man.

~Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

[21]

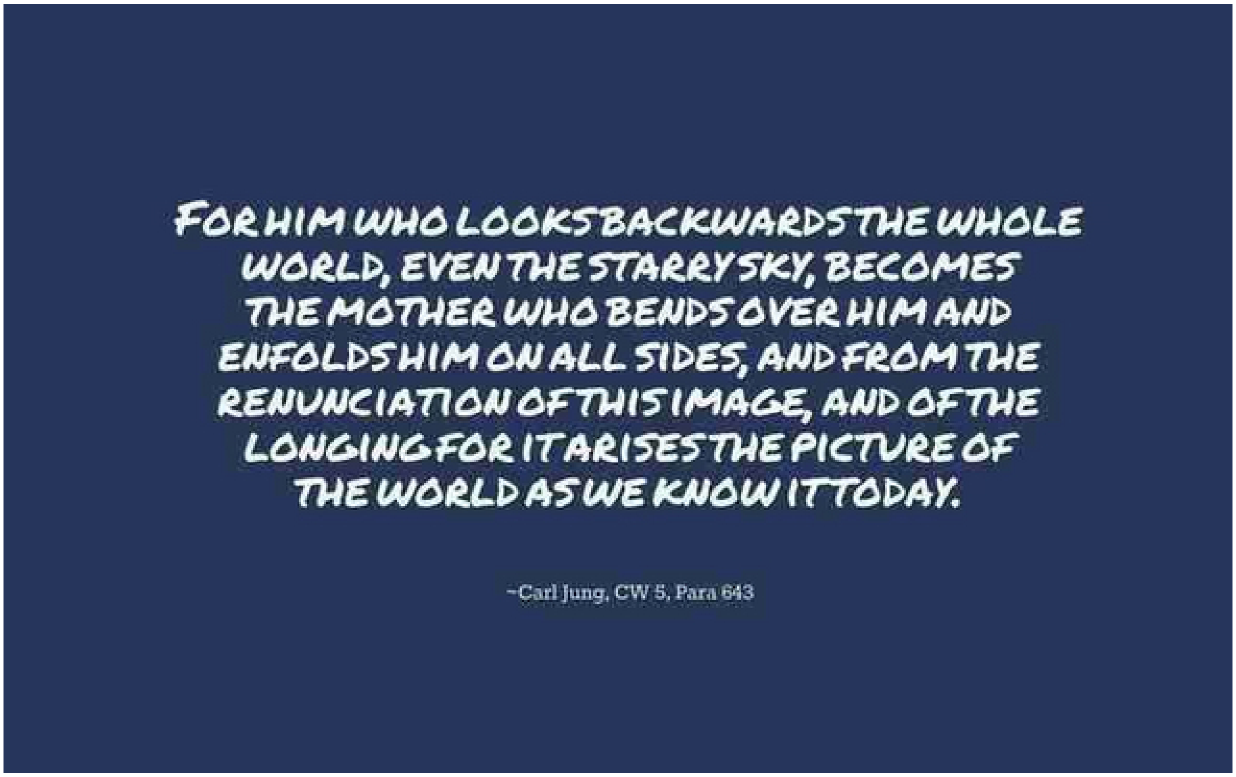


Although the earth existed before there were any human beings, it could not be seen or known by anyone.

~Carl Jung, ETH Lectures, Page 22

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22.

[22]

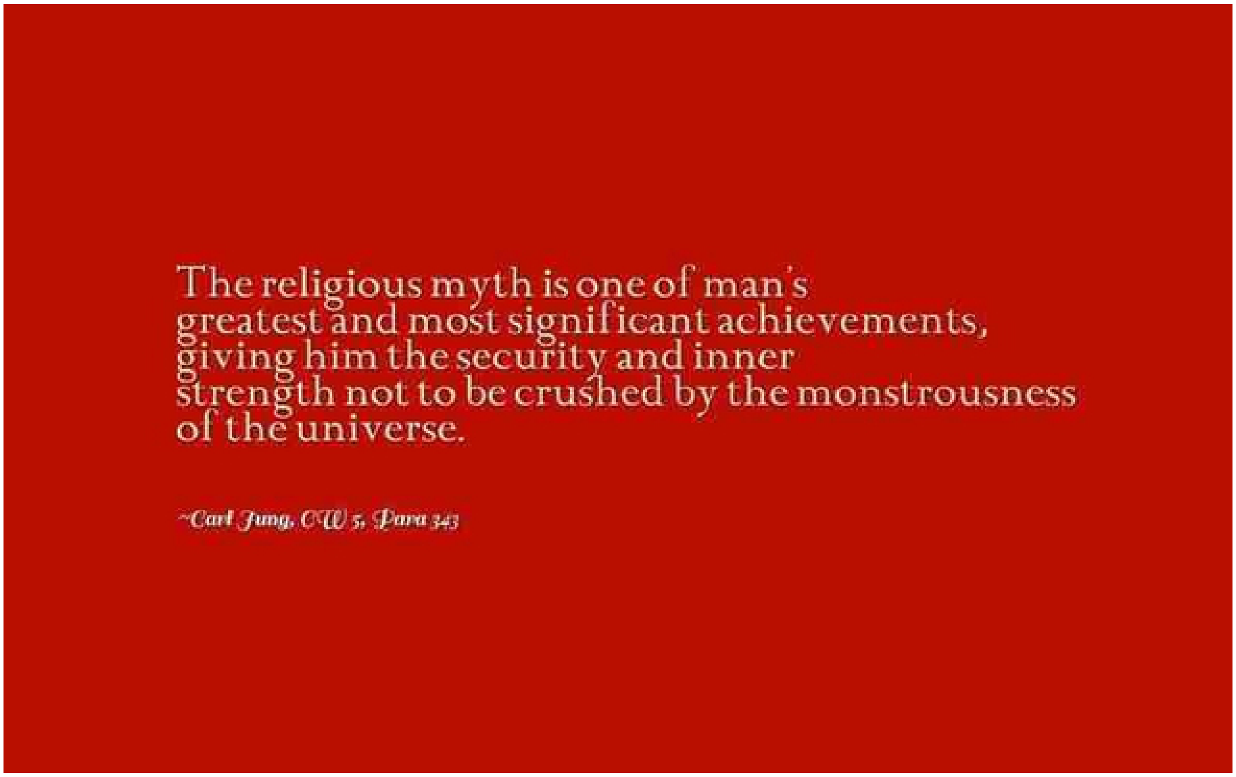


FOR HIM WHO LOOKS BACKWARDS THE WHOLE WORLD, EVEN THE STARRY SKY, BECOMES THE MOTHER WHO BENDS OVER HIM AND ENFOLDS HIM ON ALL SIDES, AND FROM THE RENUNCIATION OF THIS IMAGE, AND OF THE LONGING FOR IT ARISES THE PICTURE OF THE WORLD AS WE KNOW IT TODAY.

~Carl Jung, CW 5, Para 643

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643

[23]



The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe.

~Carl Jung, CW 5, Para 343

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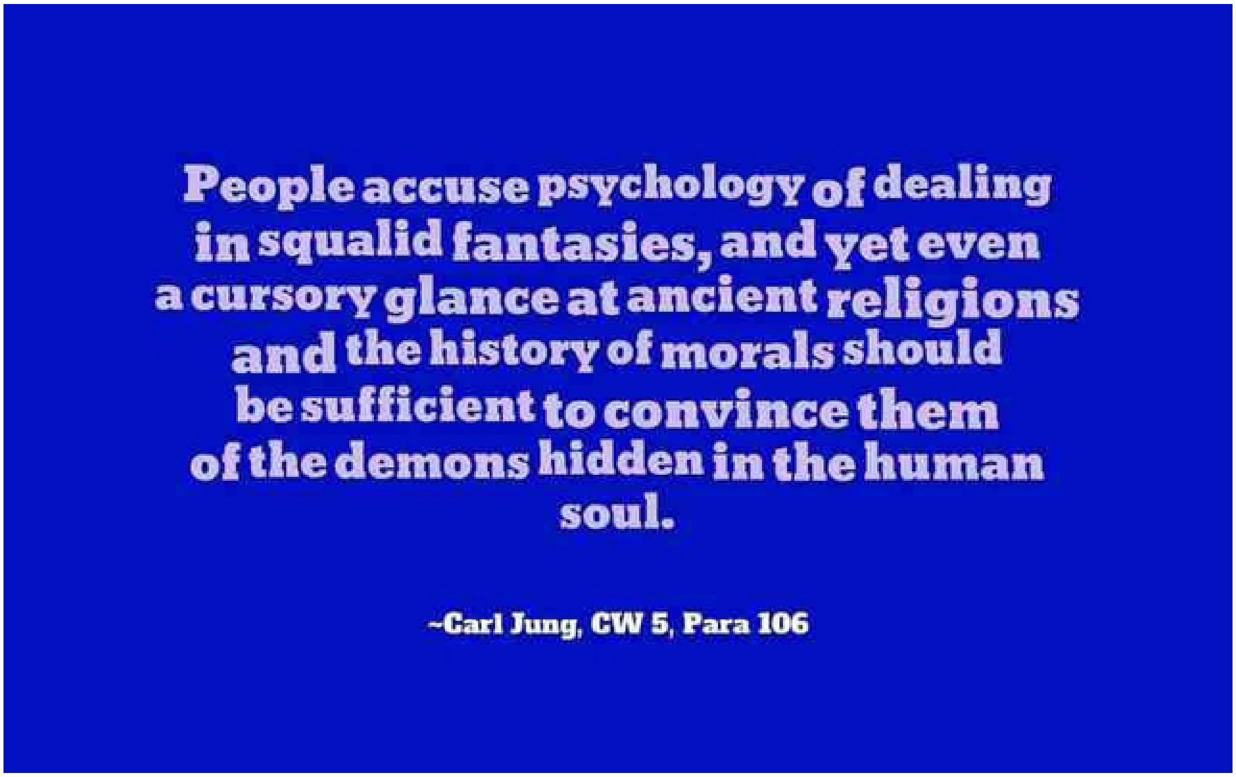
[24]



People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.

~Carl Jung, CW 5, Para 106

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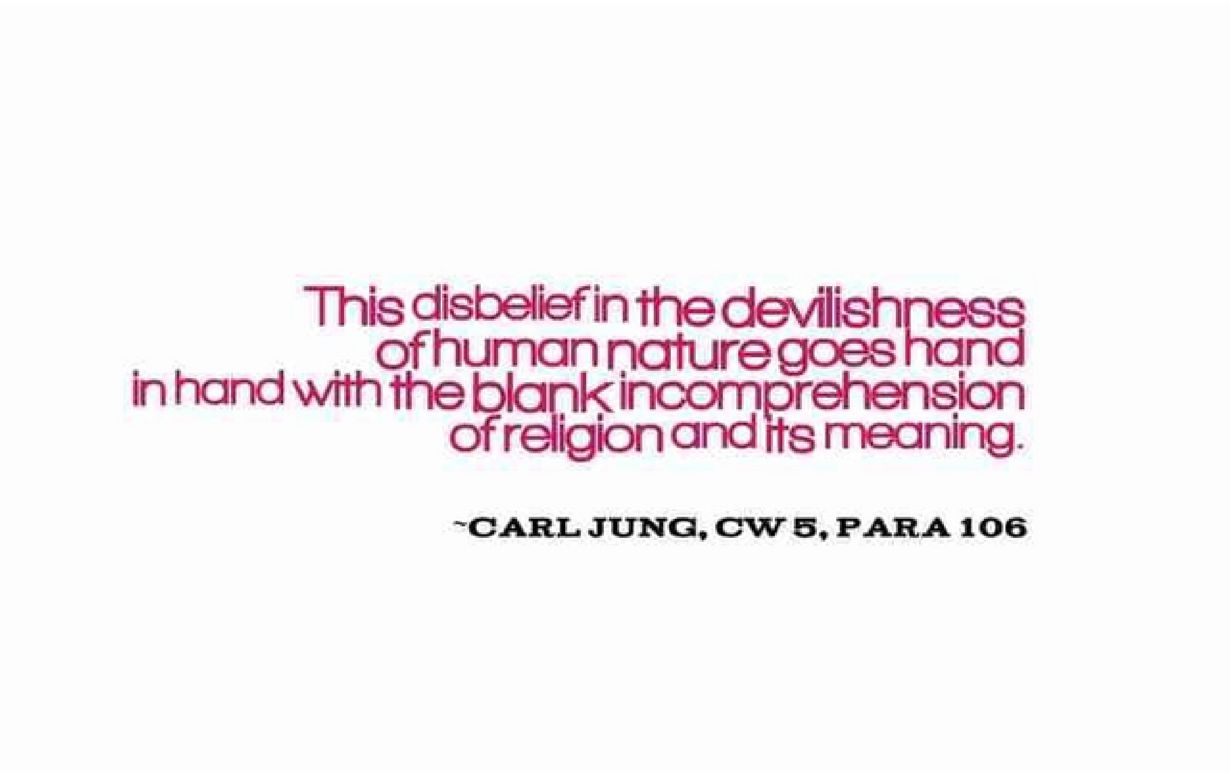
[25]



This disbelief in the devilishness
of human nature goes hand
in hand with the blank incomprehension
of religion and its meaning.

~CARL JUNG, CW 5, PARA 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7c261-ooo.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/58047-ppp.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/9820d-qqq.jpg`
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Carl Jung Quotations 32 (2019-04-27 14:17)

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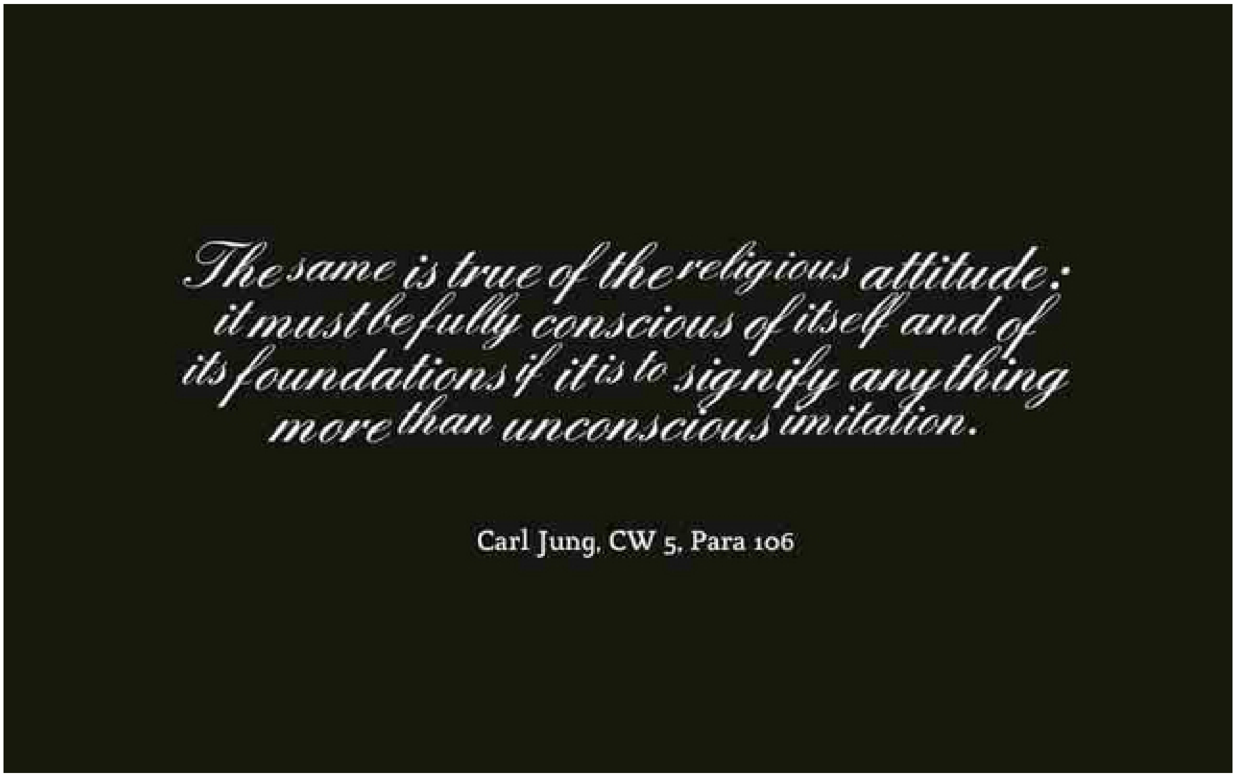
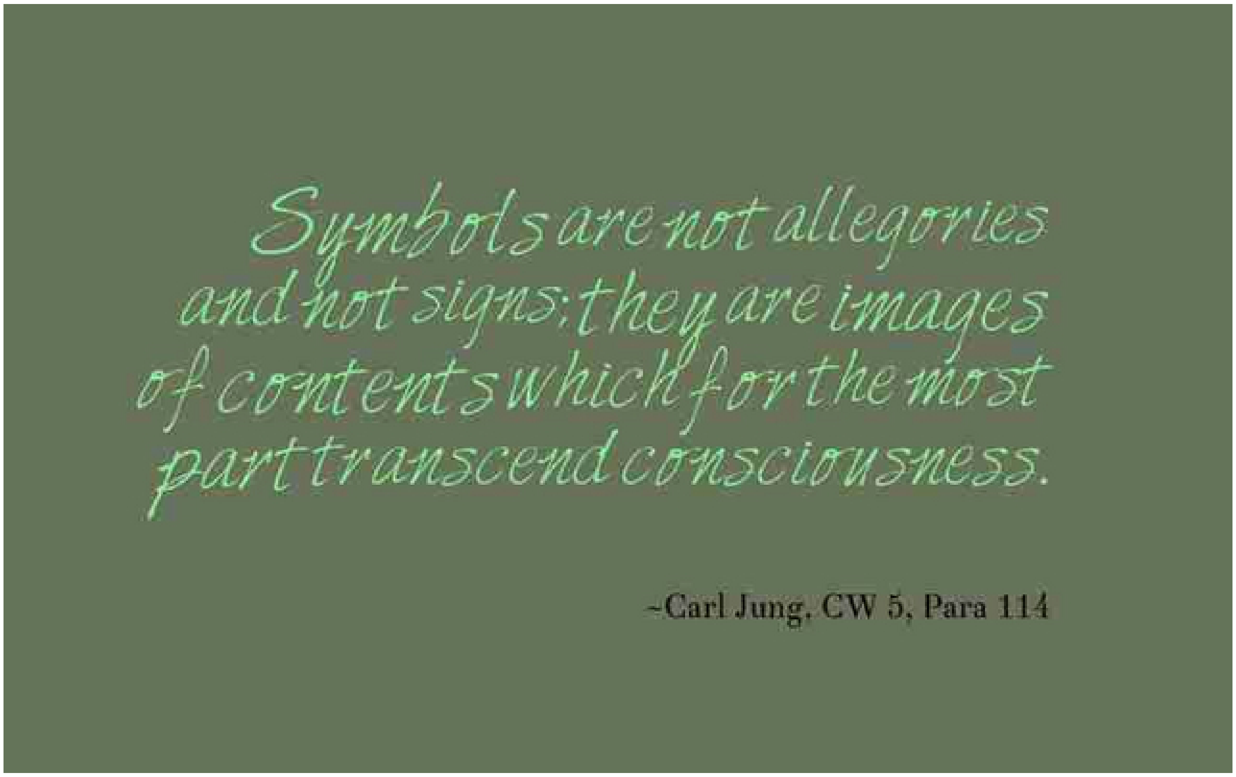


The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation.

Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than
unconscious imitation. Carl Jung, CW 5, Para 106

[2]



Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness.

-Carl Jung, CW 5, Para 114

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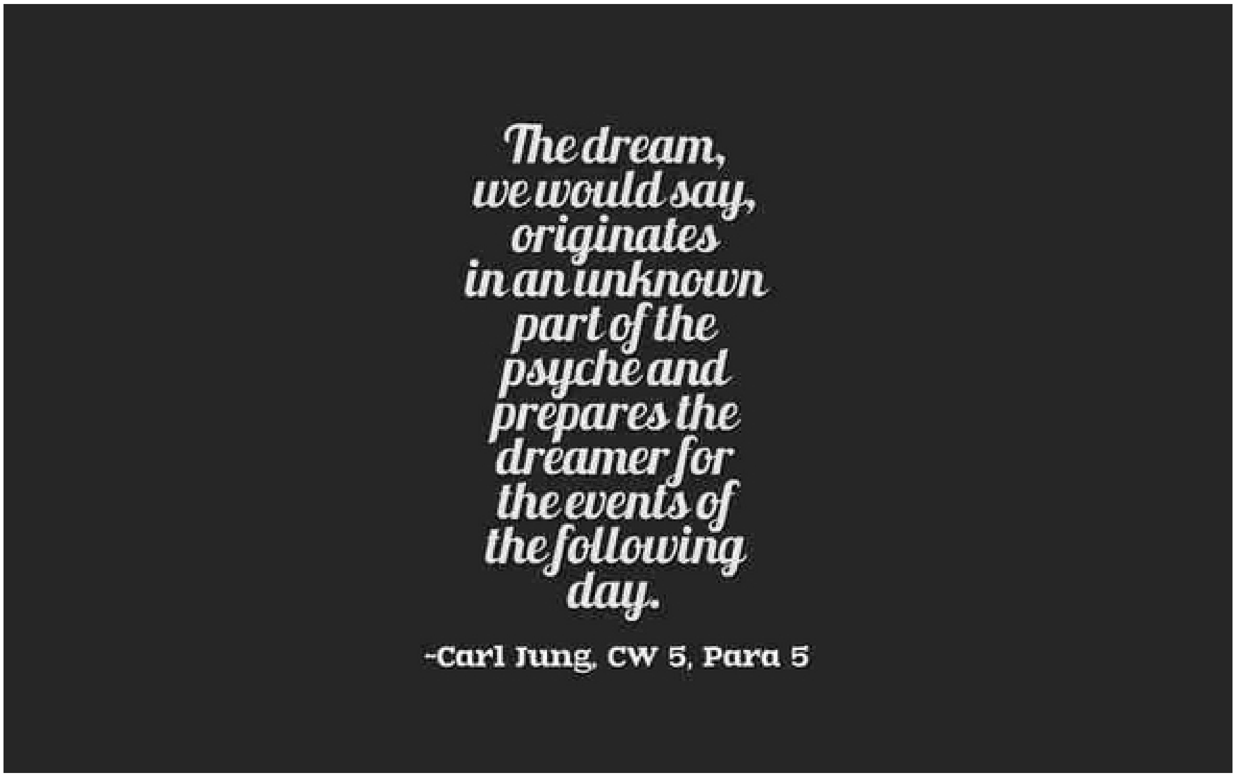
[3]



The dream,
we would say,
originates
in an unknown
part of the
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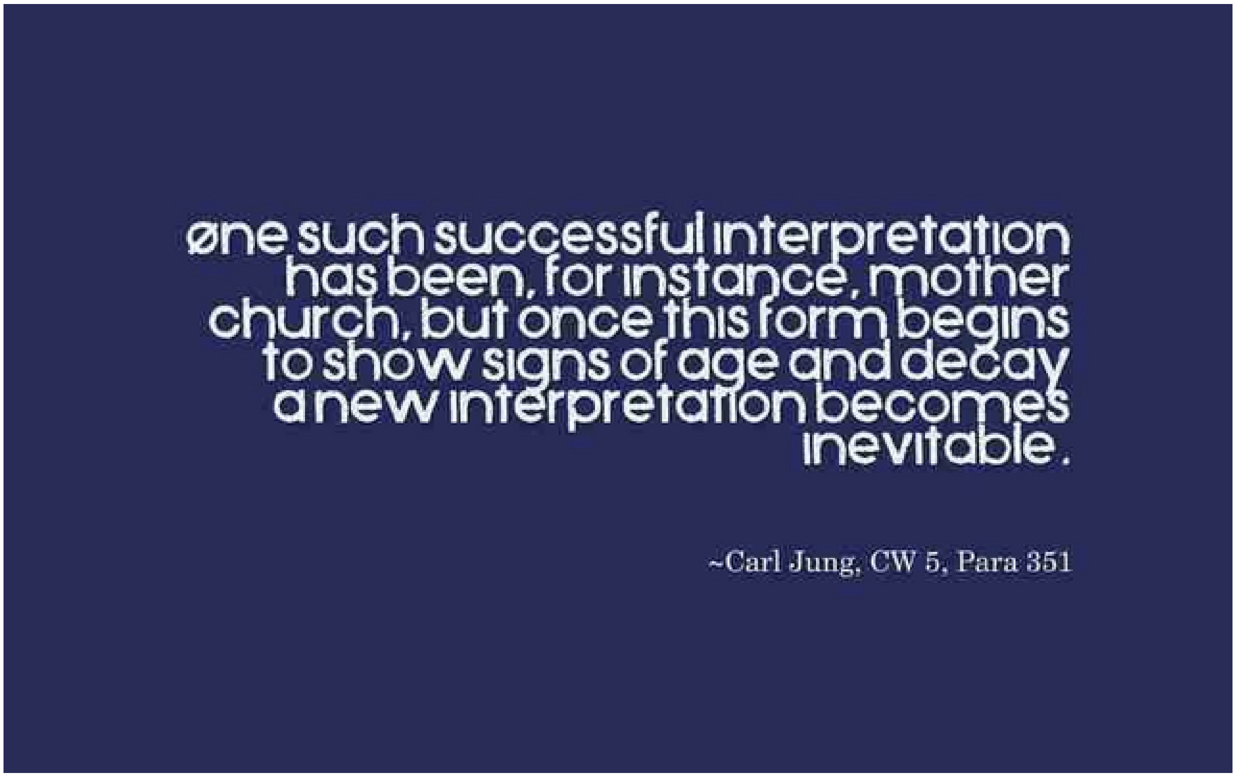
-Carl Jung, CW 5, Para 5

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

[4]

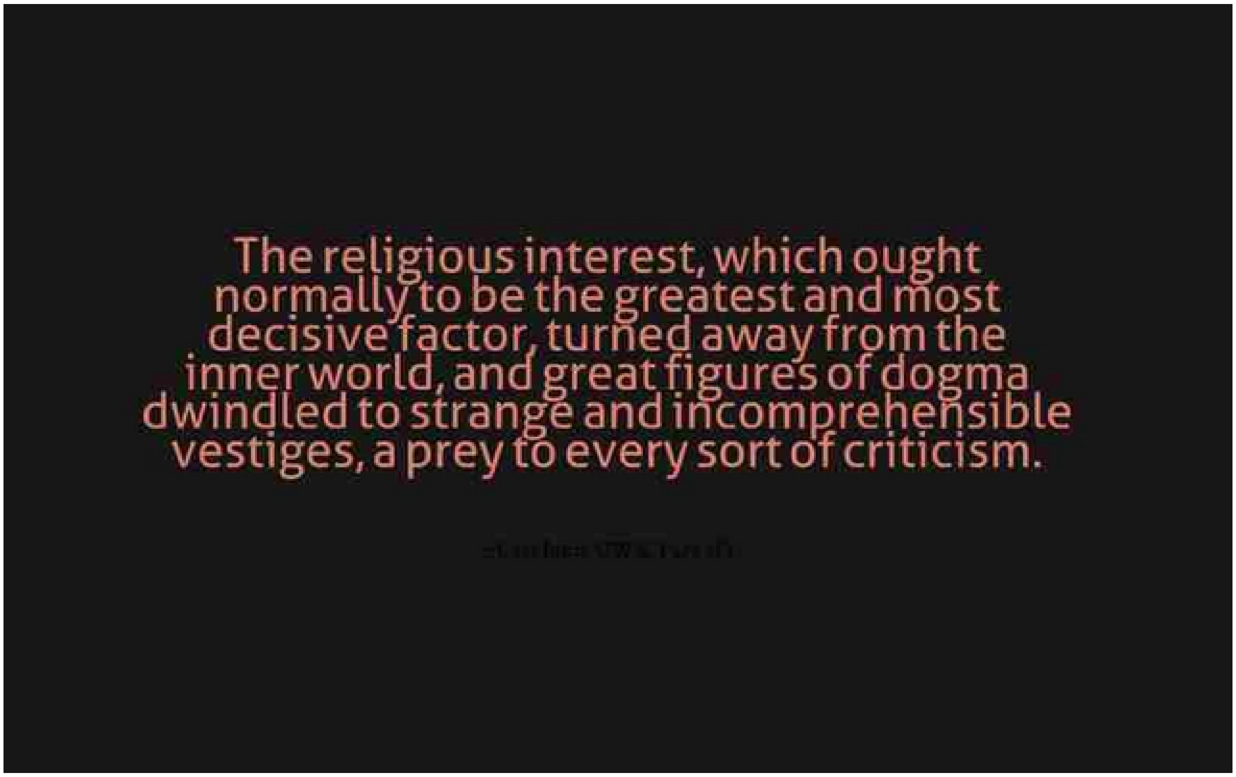


one such successful interpretation has been, for instance, mother church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable.

~Carl Jung, CW 5, Para 351

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

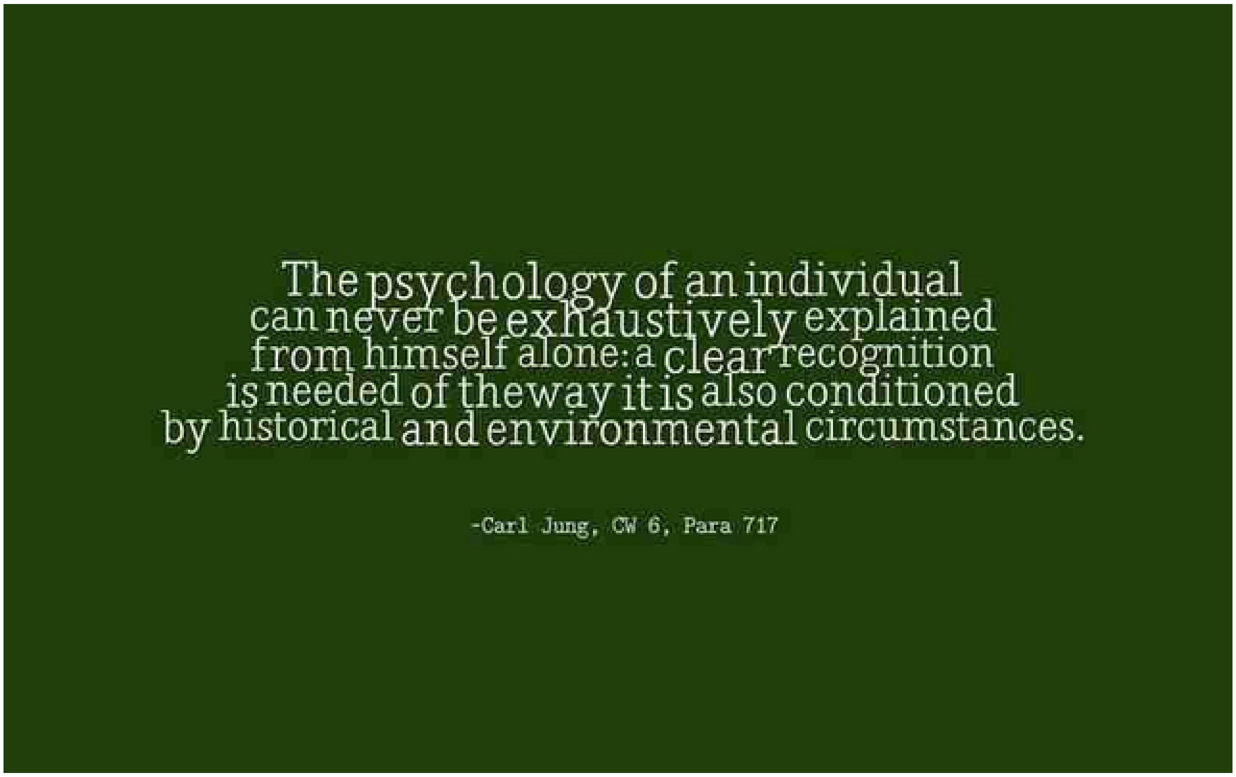
[5]



The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism.

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

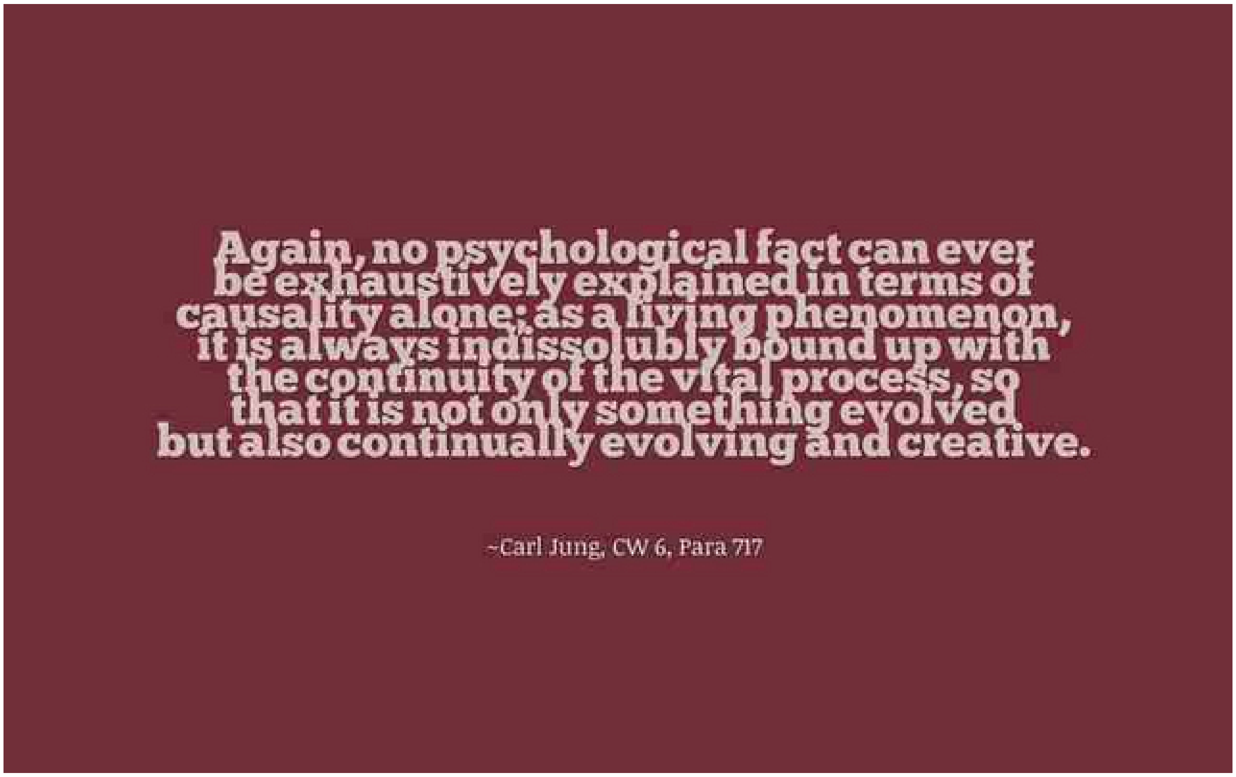
[6]



The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances.

-Carl Jung, CW 6, Para 717

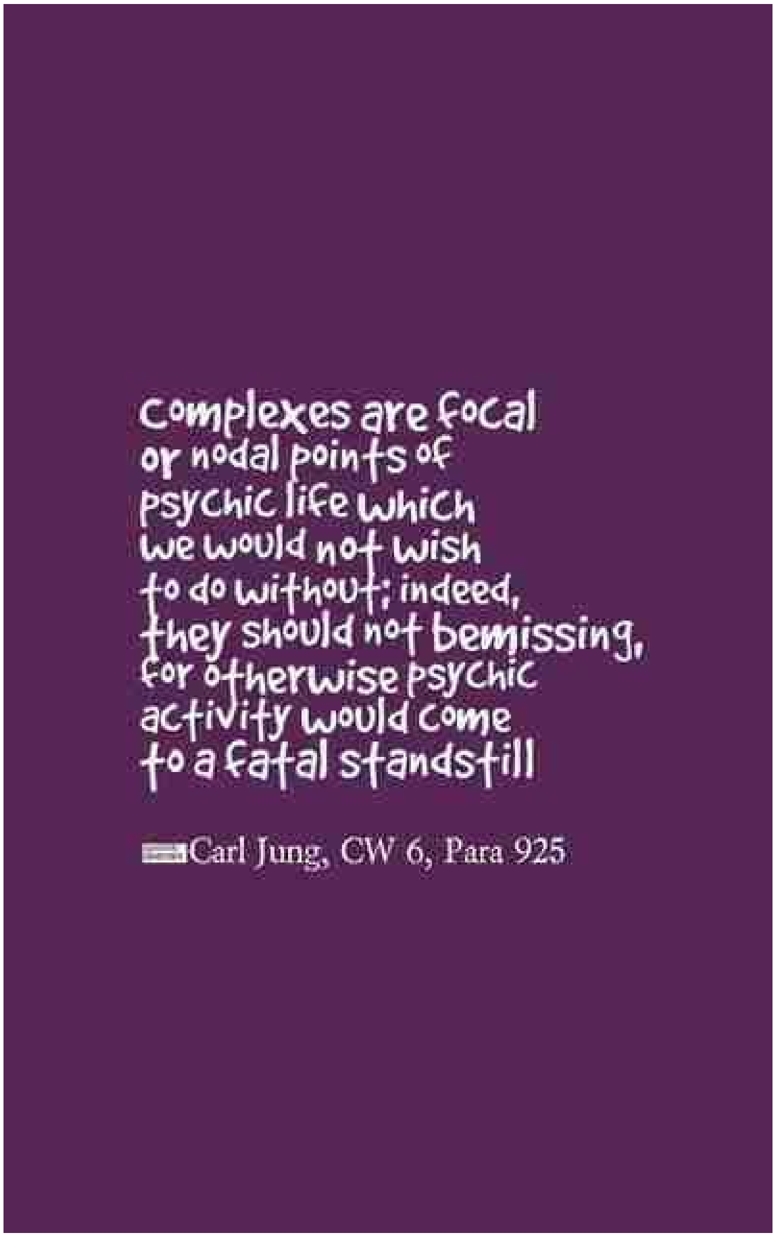
The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717



Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

~Carl Jung, CW 6, Para 717

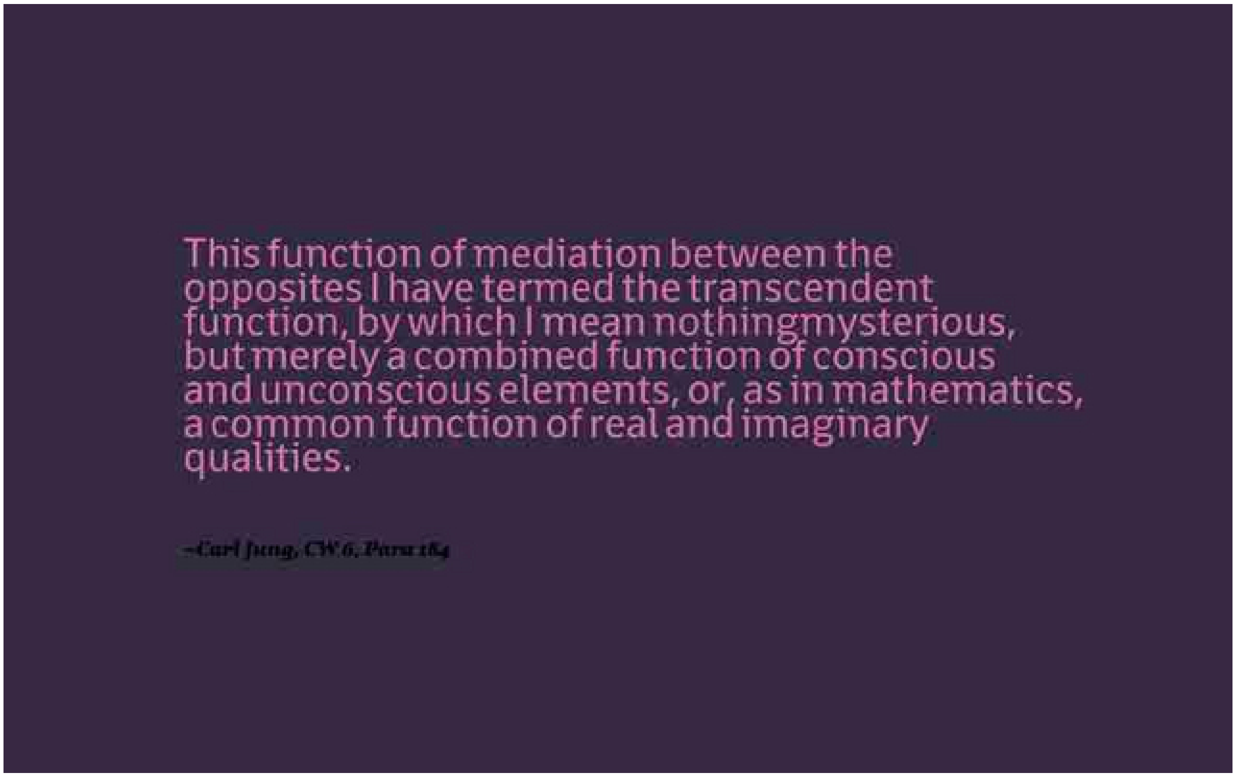
Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717



complexes are focal
or nodal points of
psychic life which
we would not wish
to do without; indeed,
they should not bemissing,
for otherwise psychic
activity would come
to a fatal standstill

Carl Jung, CW 6, Para 925

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925



This function of mediation between the
opposites I have termed the transcendent
function, by which I mean nothingmysterious,
but merely a combined function of conscious
and unconscious elements, or, as in mathematics,
a common function of real and imaginary
qualities.

~Carl Jung, CW 6, Para 184

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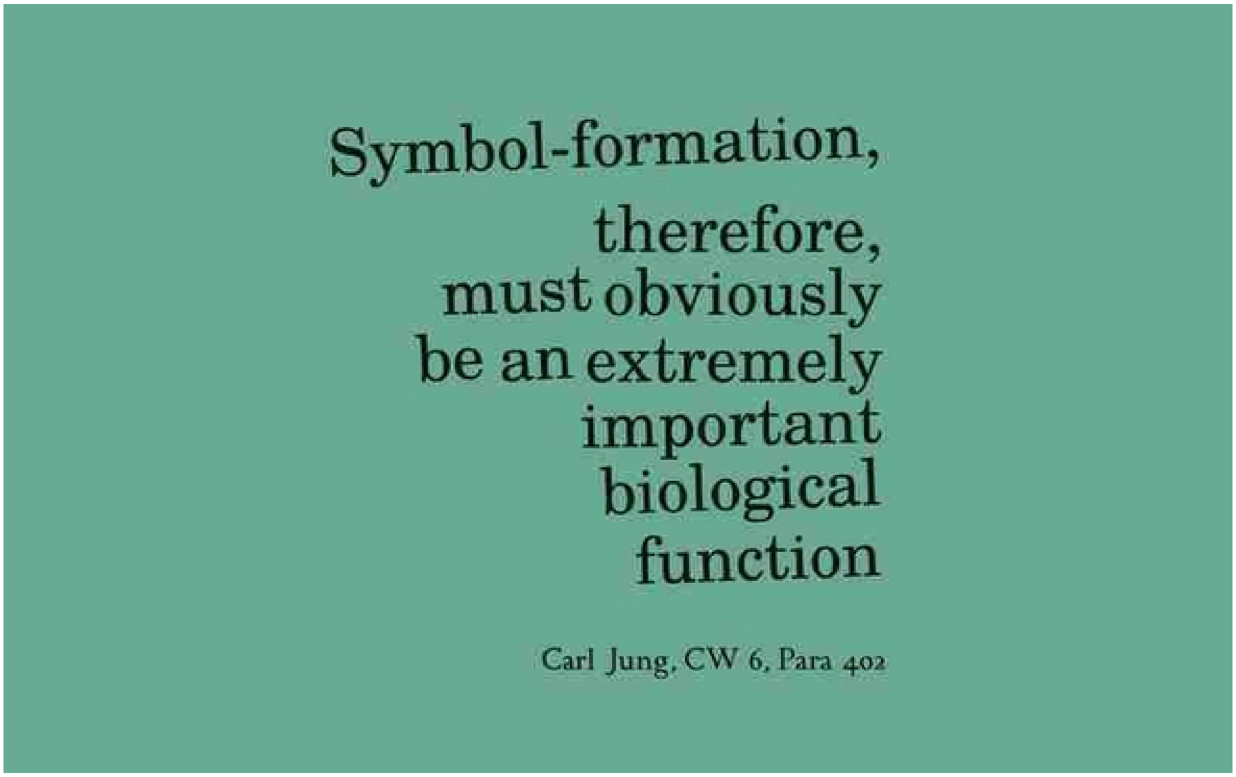
[10]



Symbol-formation,
therefore,
must obviously
be an extremely
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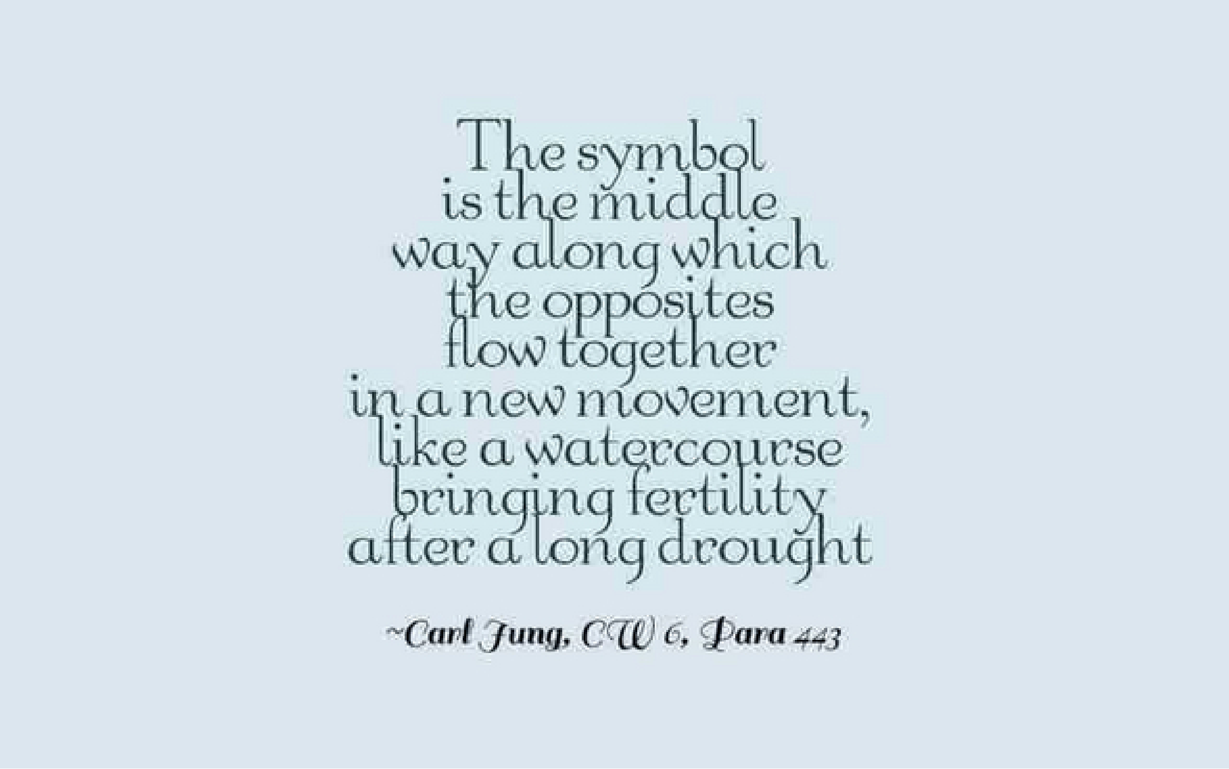
biological
function

Carl Jung, CW 6, Para 402

Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402

[11]

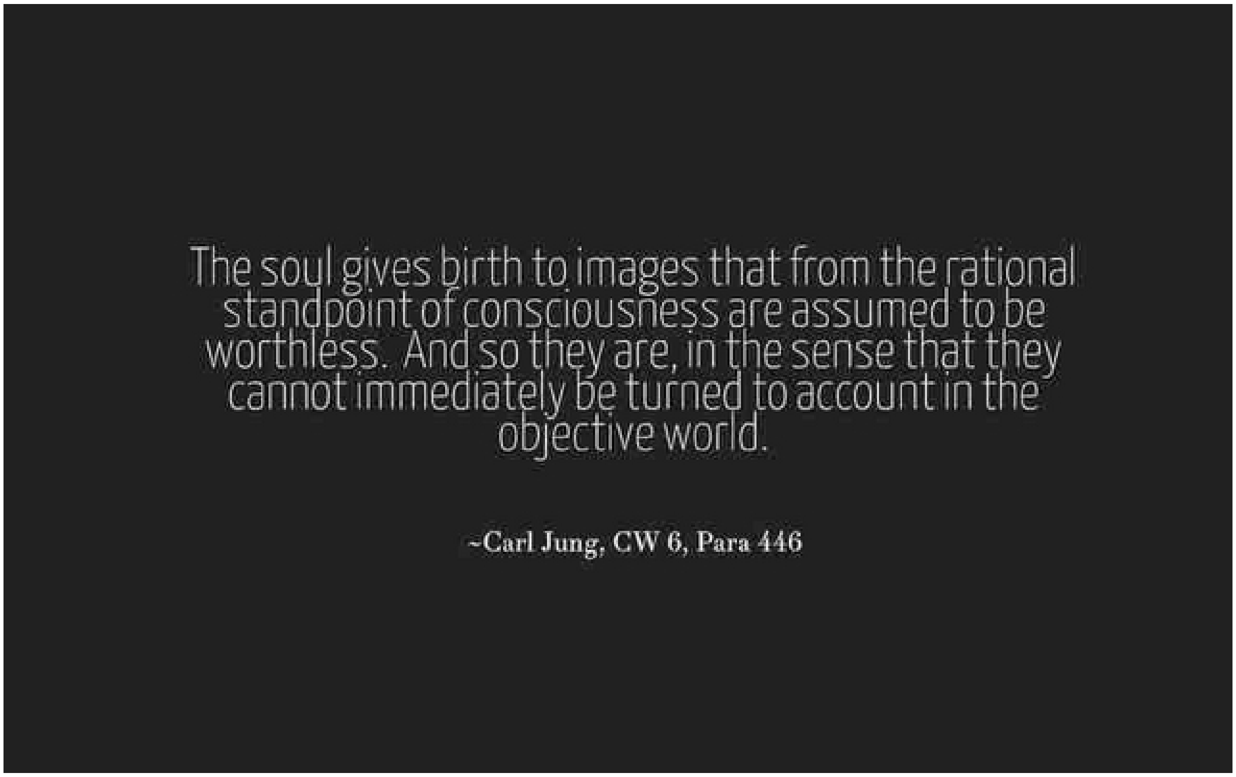


The symbol
is the middle
way along which
the opposites
flow together
in a new movement,
like a watercourse
bringing fertility
after a long drought

~Carl Jung, CW 6, Para 443

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443.

[12]

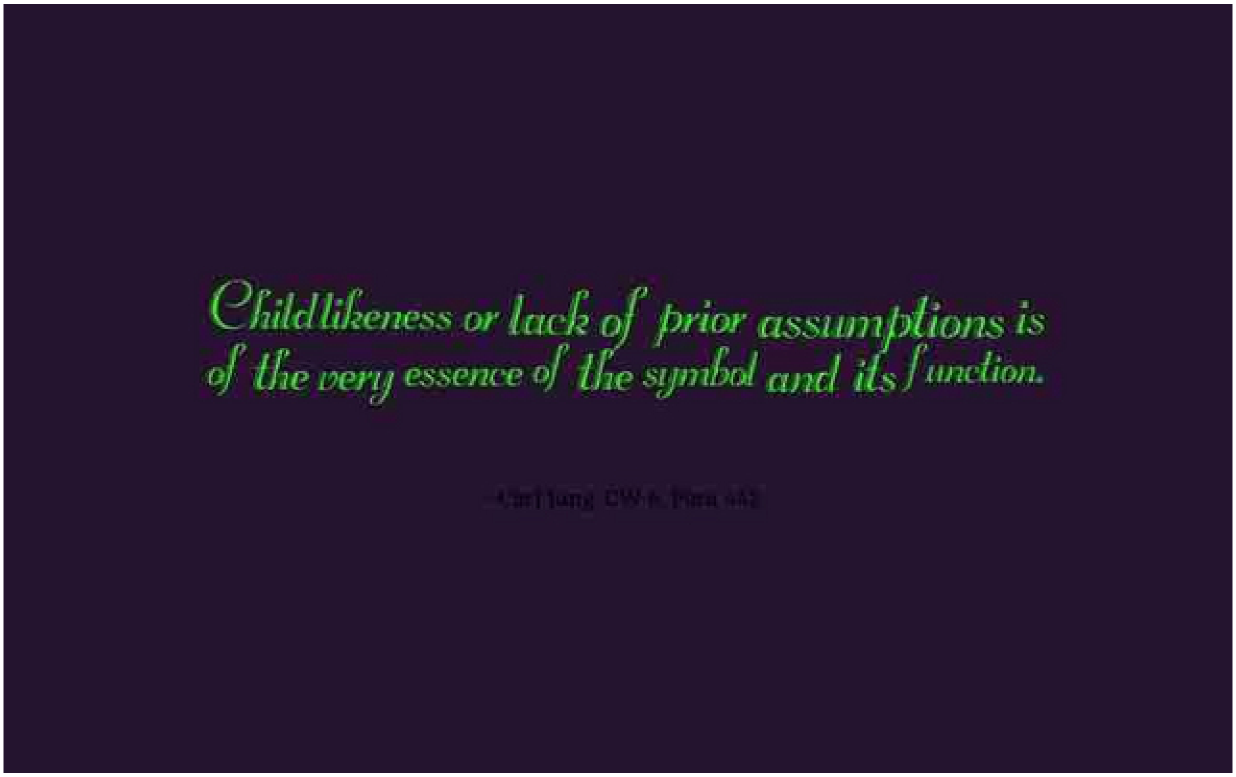


The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world.

~Carl Jung, CW 6, Para 446

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426

[13]

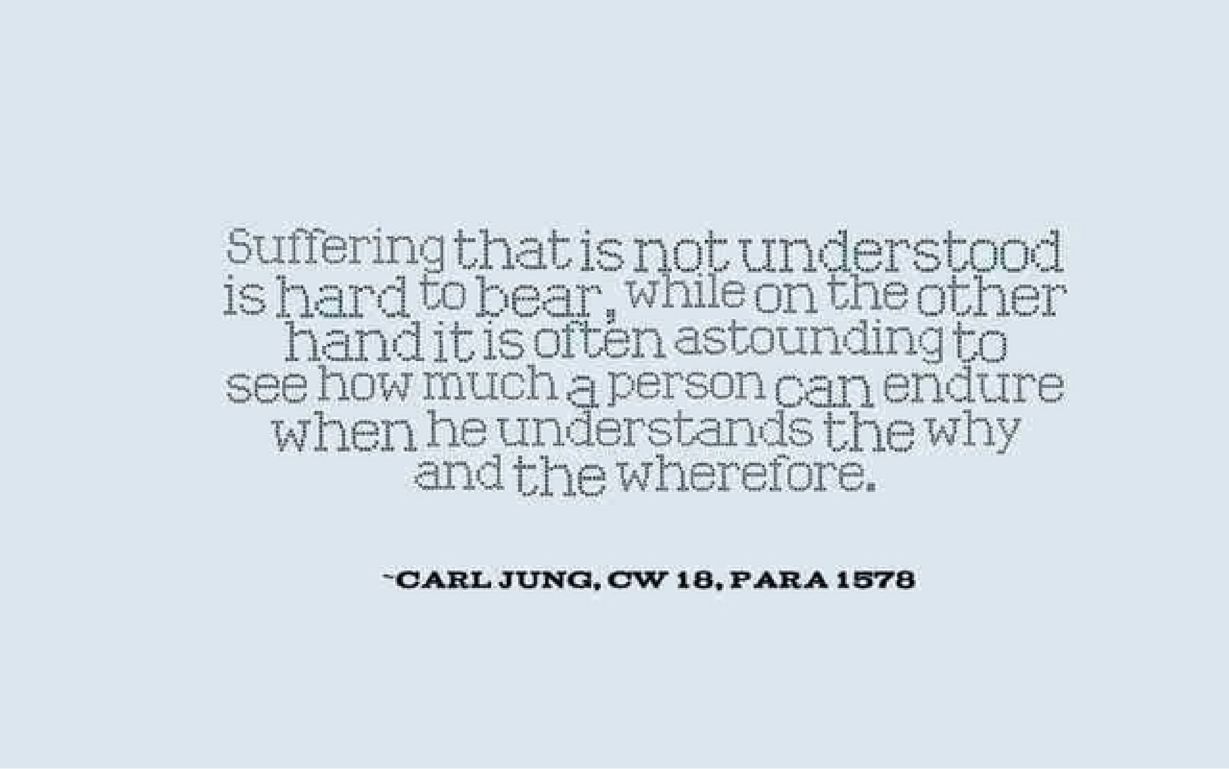


Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function.

~Carl Jung CW 6, Para 442

Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 442

[14]

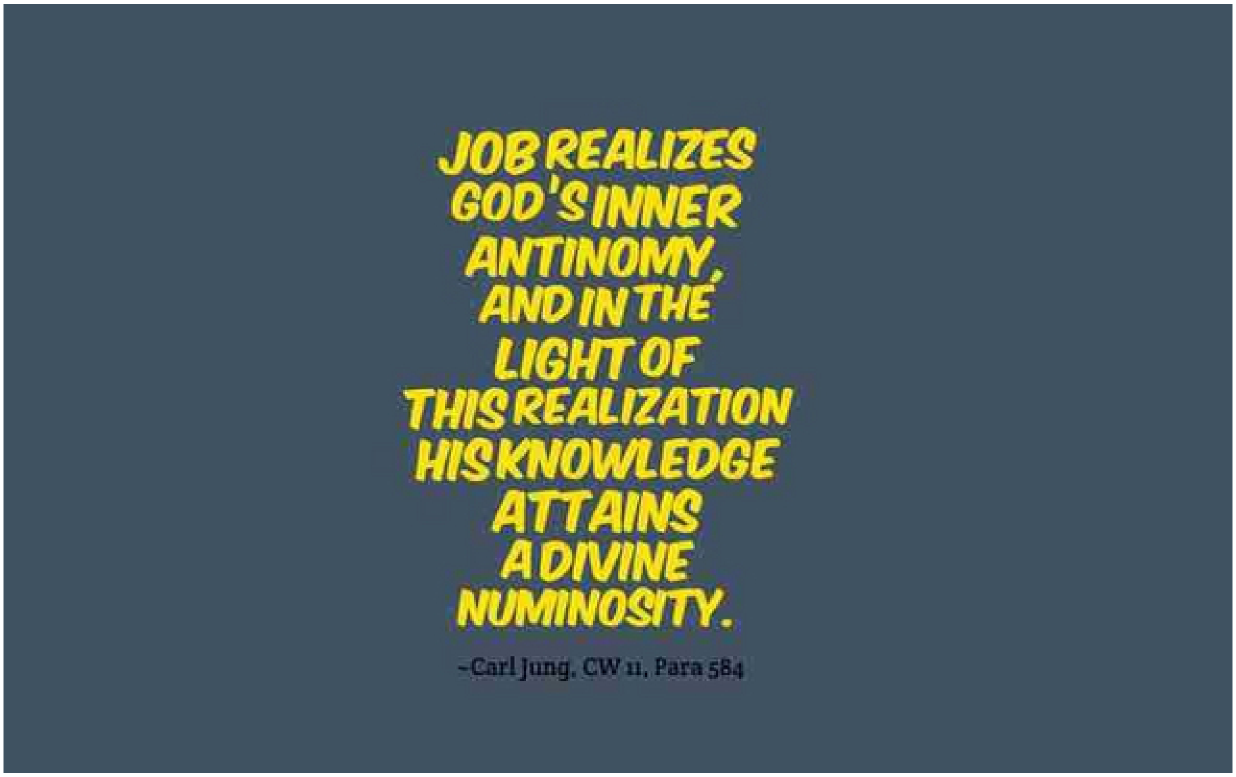


Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

~CARL JUNG, CW 18, PARA 1578

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. Carl Jung, CW 18, Para 1578

[15]

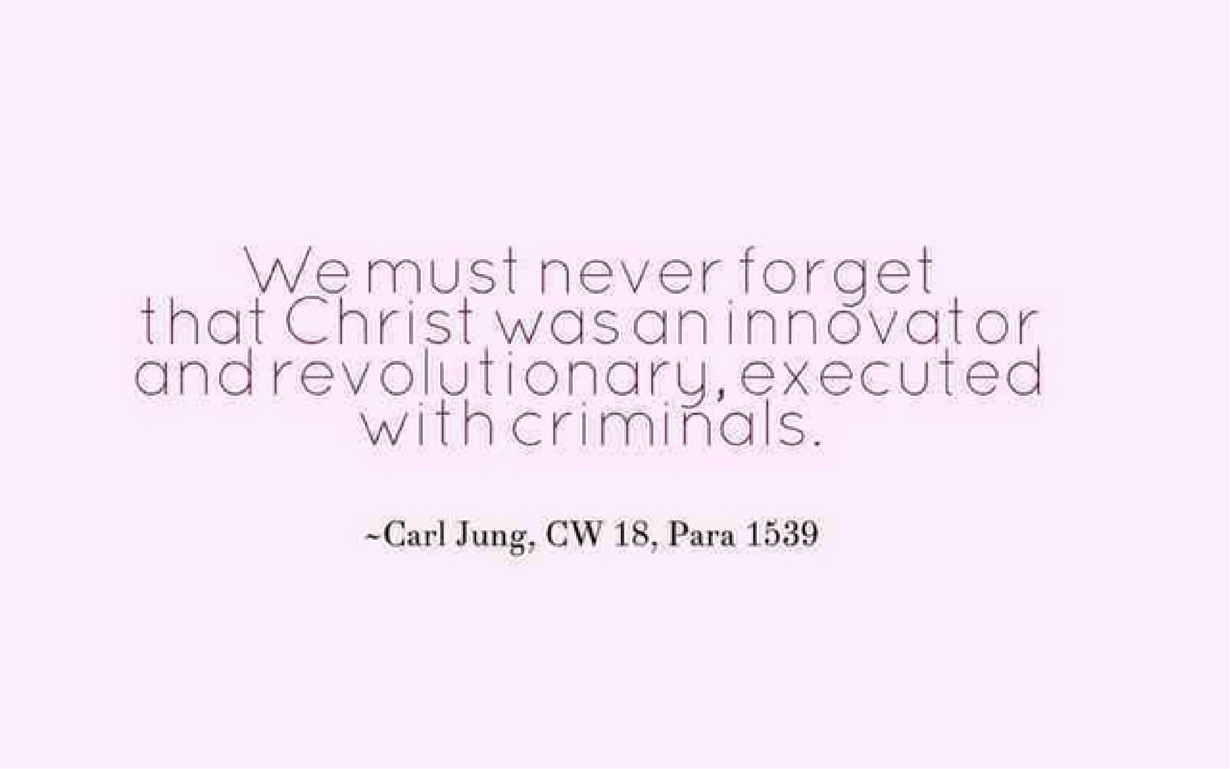


JOB REALIZES GOD'S INNER ANTINOMY, AND IN THE LIGHT OF THIS REALIZATION HIS KNOWLEDGE ATTAINS A DIVINE NUMINOSITY.

~Carl Jung, CW 11, Para 584

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

[16]

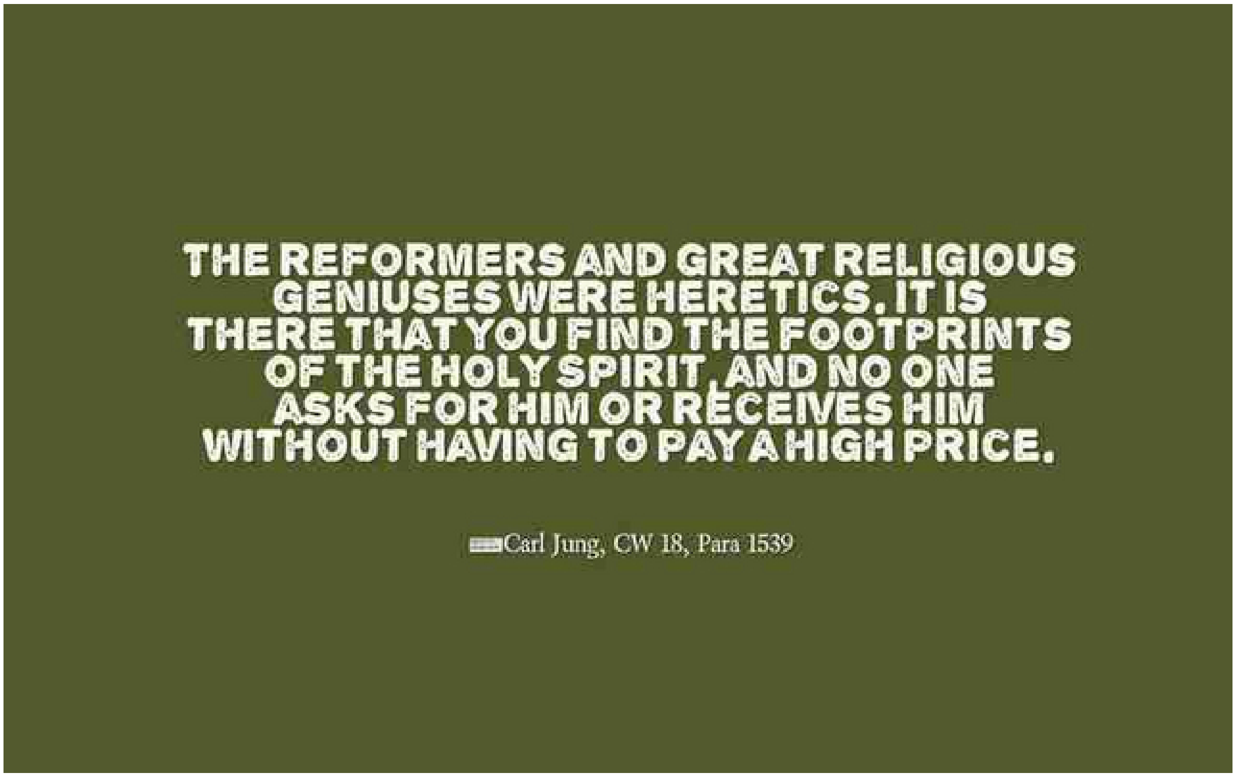


We must never forget that Christ was an innovator and revolutionary, executed with criminals.

~Carl Jung, CW 18, Para 1539

We must never forget that Christ was an innovator and revolutionary, executed with criminals. Carl Jung, CW 18, Para 1539

[17]

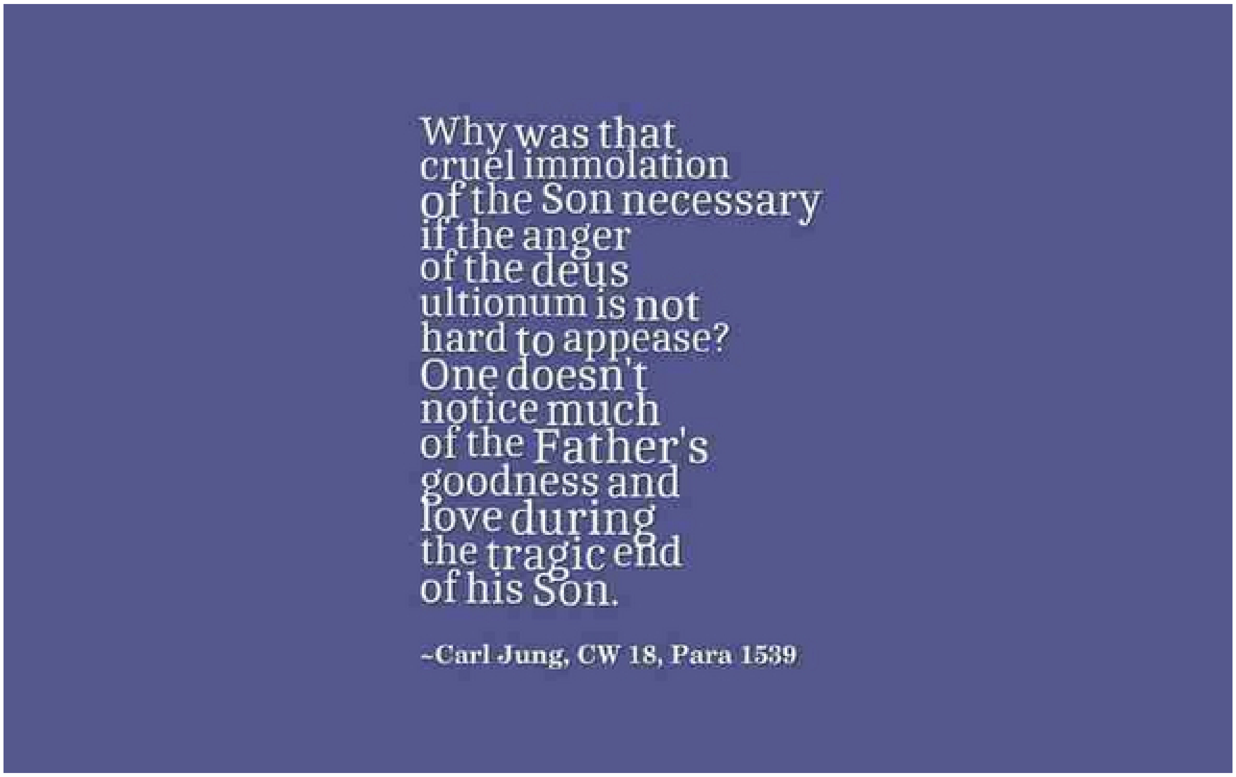


THE REFORMERS AND GREAT RELIGIOUS GENIUSES WERE HERETICS. IT IS THERE THAT YOU FIND THE FOOTPRINTS OF THE HOLY SPIRIT, AND NO ONE ASKS FOR HIM OR RECEIVES HIM WITHOUT HAVING TO PAY A HIGH PRICE.

Carl Jung, CW 18, Para 1539

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

[18]

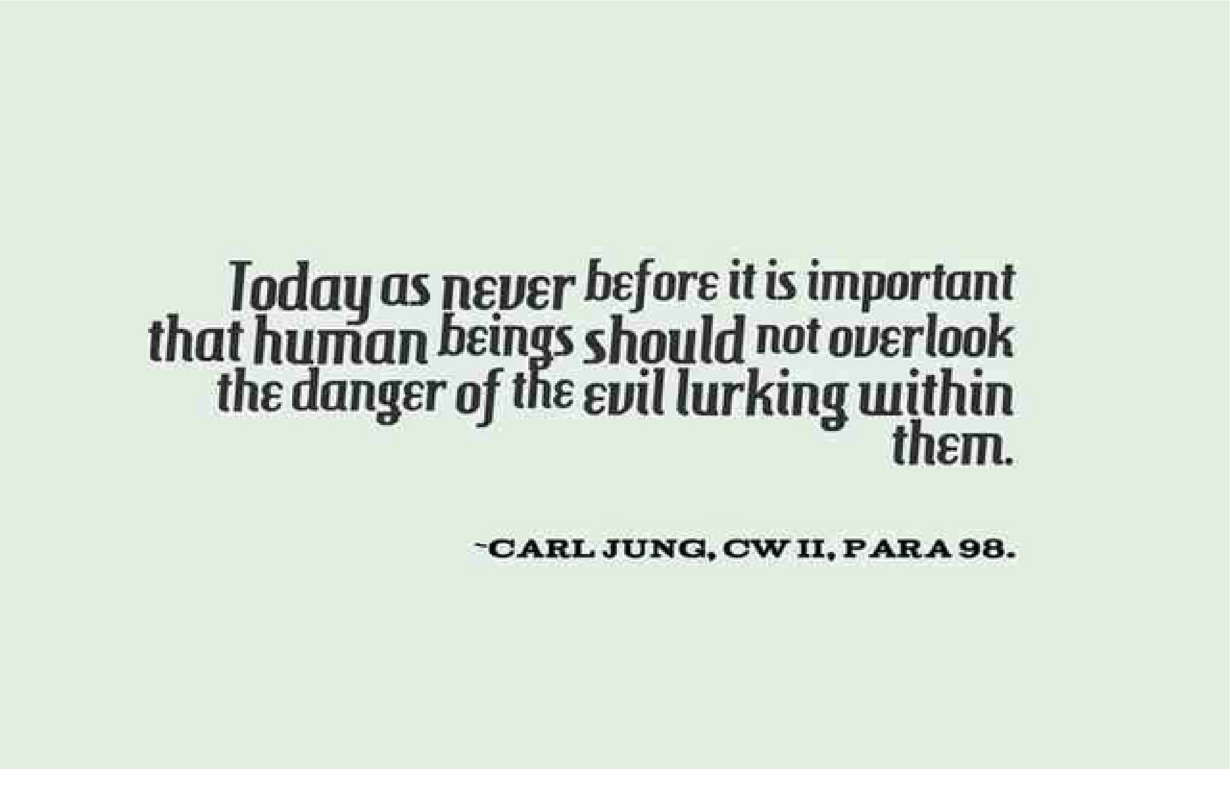


Why was that cruel immolation of the Son necessary if the anger of the deus ultionum is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son.

~Carl Jung, CW 18, Para 1539

Why was that cruel immolation of the Son necessary if the anger of the "deus ultionum" is not hard to appease? One doesn’t notice much of the Father’s goodness and love during the tragic end of his Son. Carl Jung, CW 18, Para 1539

[19]

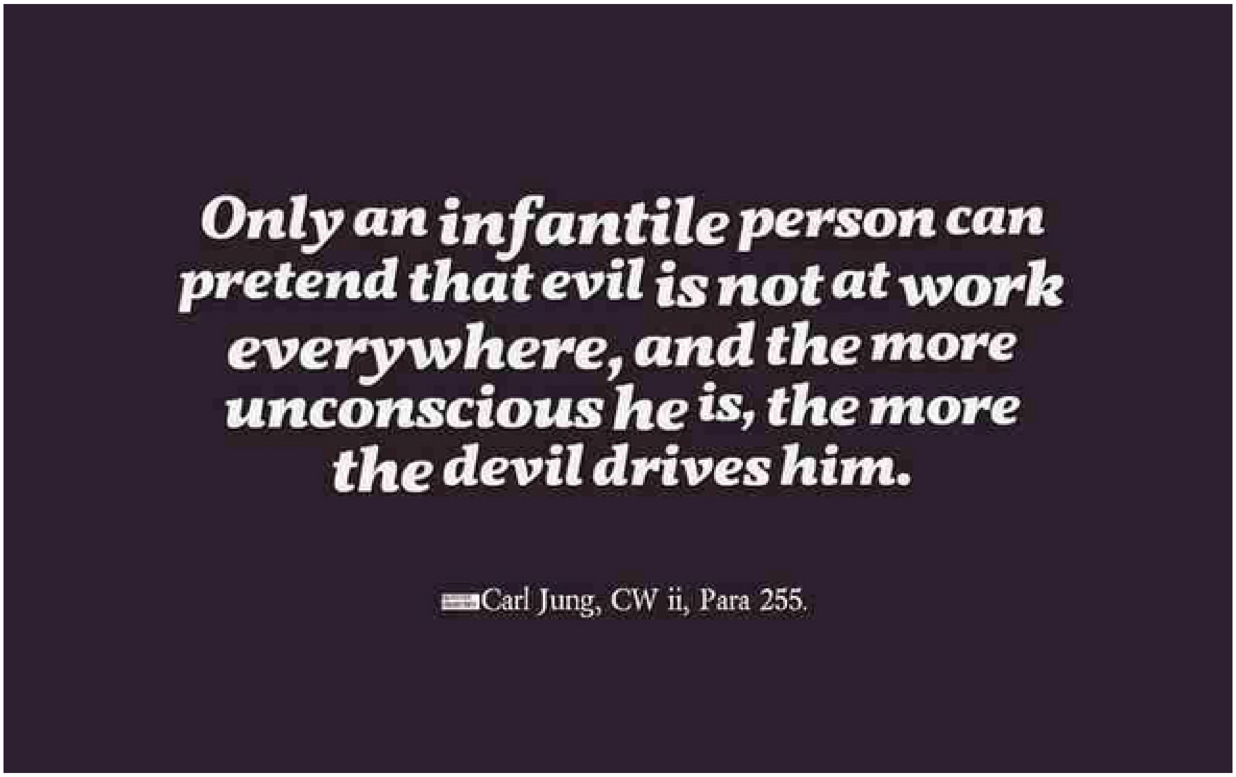


Today as never before it is important that human beings should not overlook the danger of the evil lurking within them.

~CARL JUNG, CW II, PARA 98.

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them. Carl Jung, CW ii, Para 98.

[20]

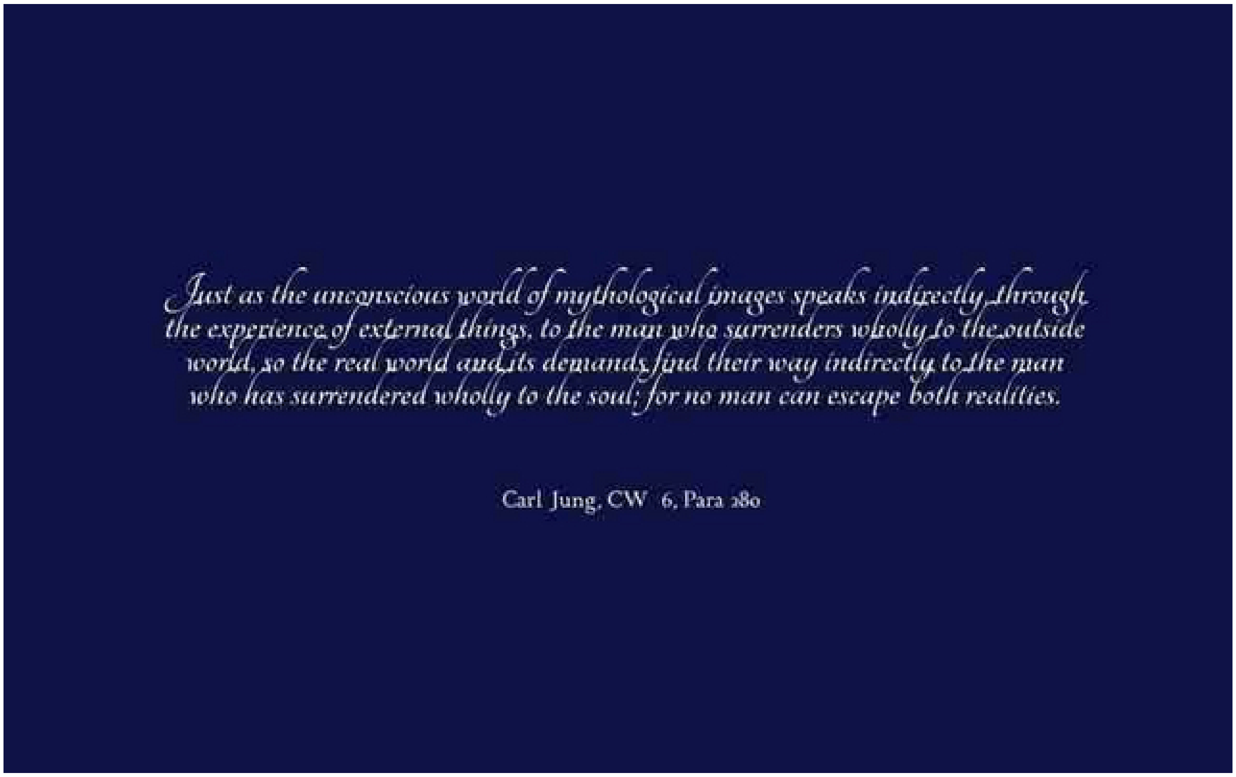


Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him.

Carl Jung, CW ii, Para 255.

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him. Carl Jung, CW ii, Para 255.

[21]



Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities.

Carl Jung, CW 6, Para 280

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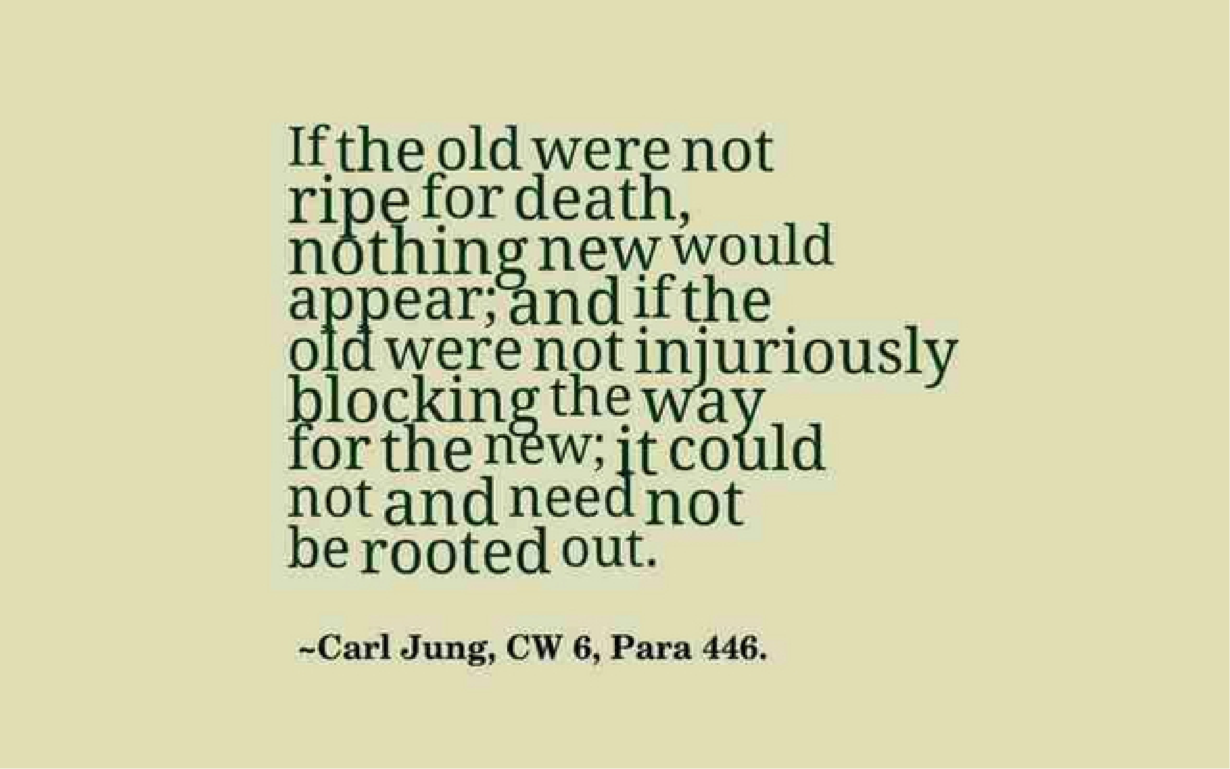
[22]

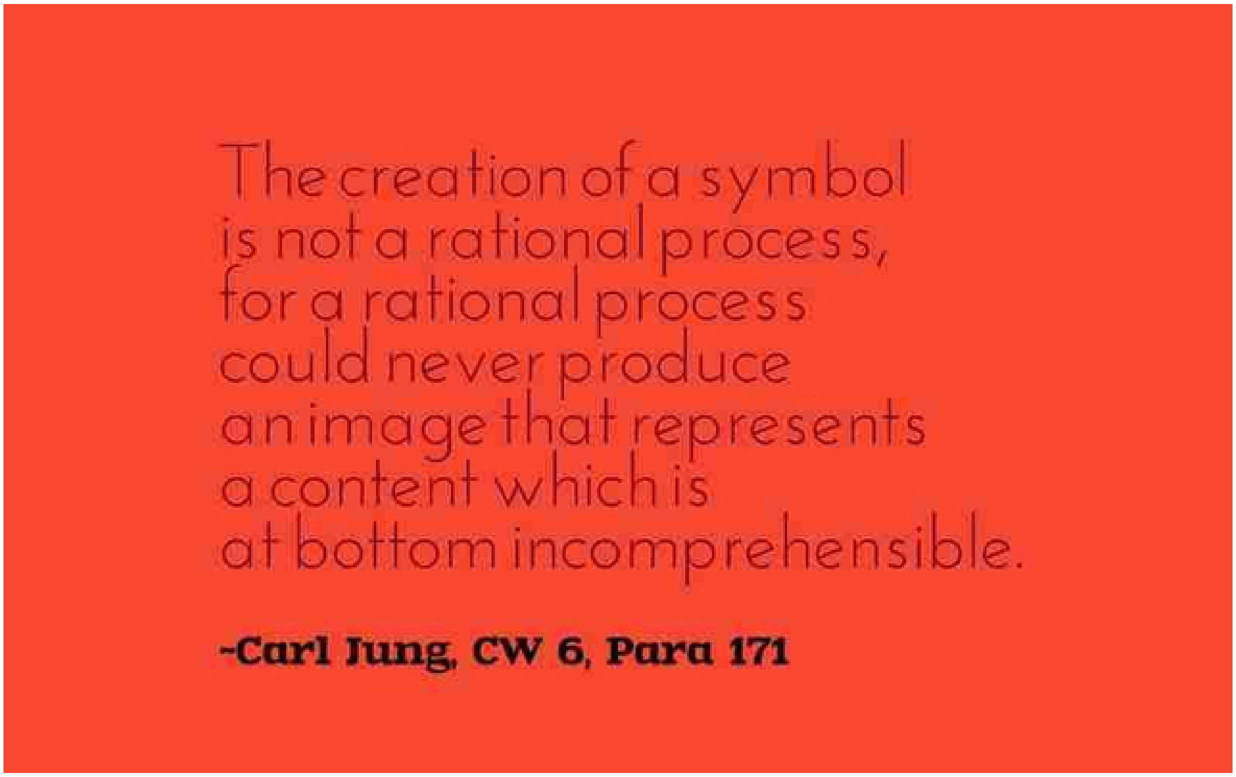


If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out.

~Carl Jung, CW 6, Para 446.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

[23]

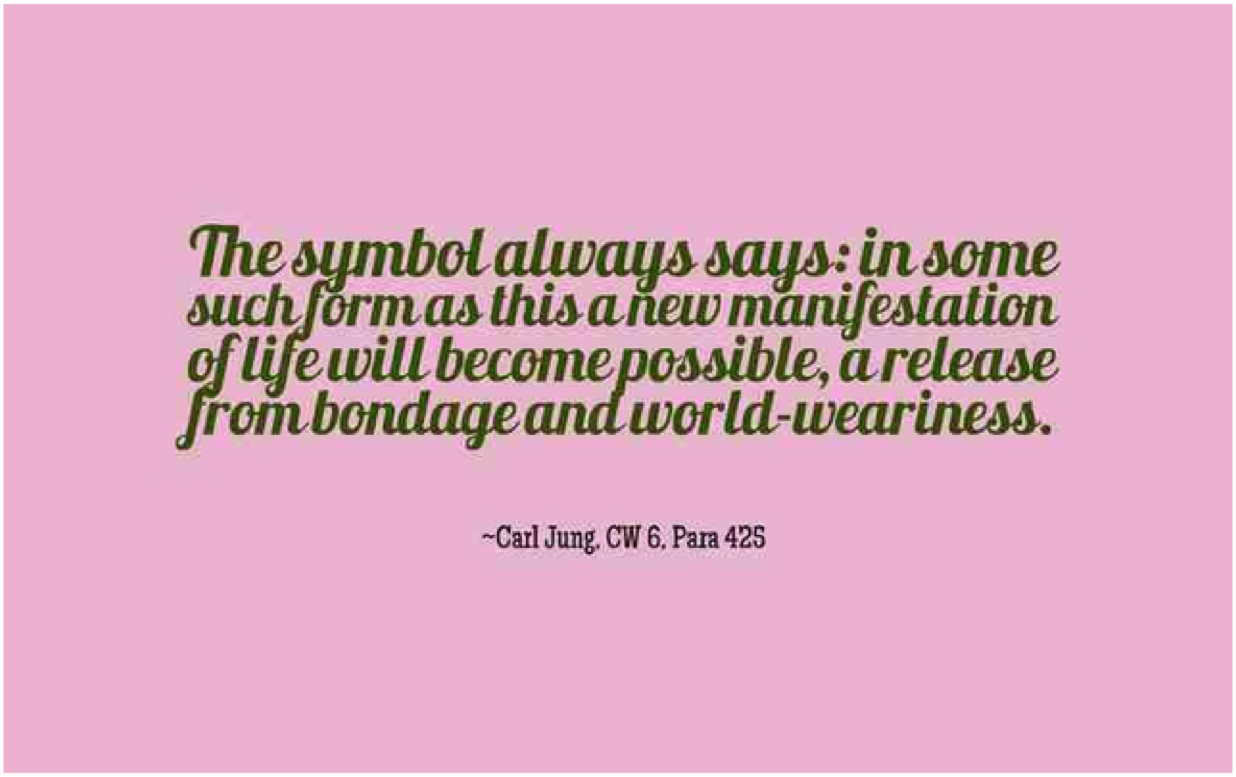


The creation of a symbol
is not a rational process,
for a rational process
could never produce
an image that represents
a content which is
at bottom incomprehensible.

~Carl Jung, CW 6, Para 171

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

[24]

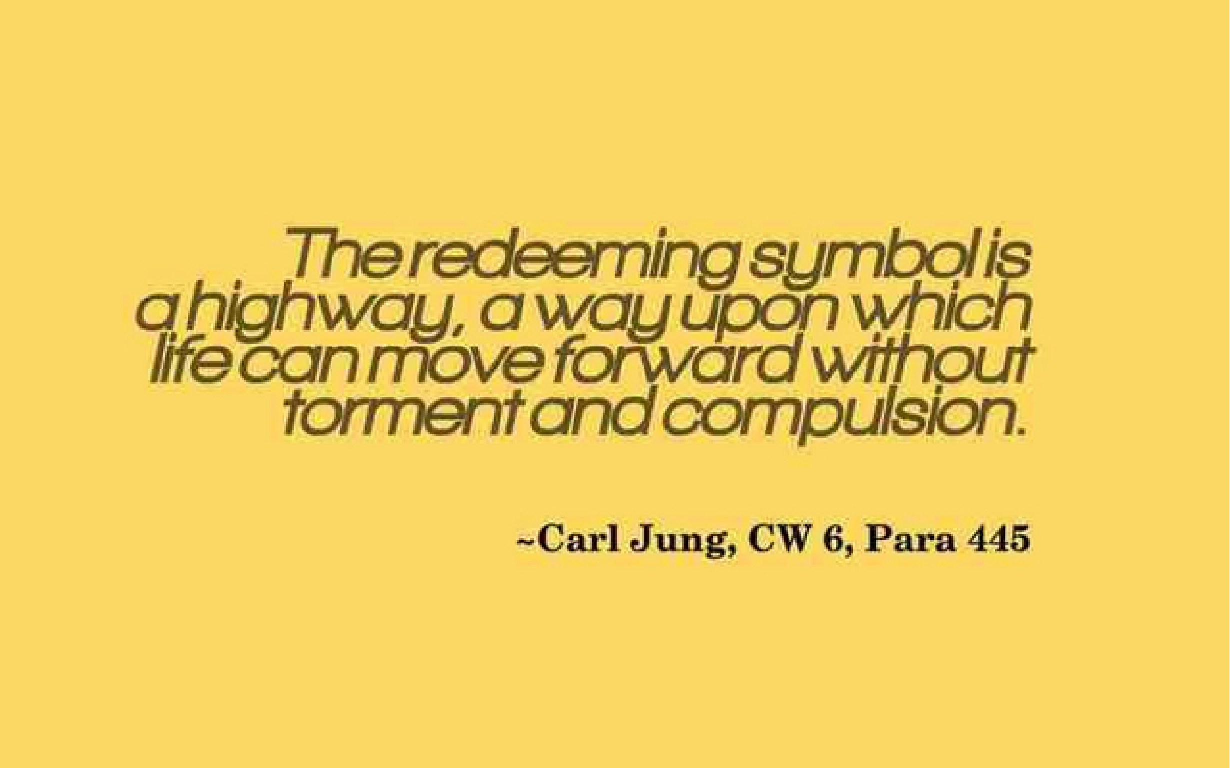


The symbol always says: in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness.

~Carl Jung, CW 6, Para 425

The Symbol always says; in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness. Carl Jung, CW 6, Para 425.

[25]



The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion.

~Carl Jung, CW 6, Para 445

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/aa5dd-aaa.jpg`
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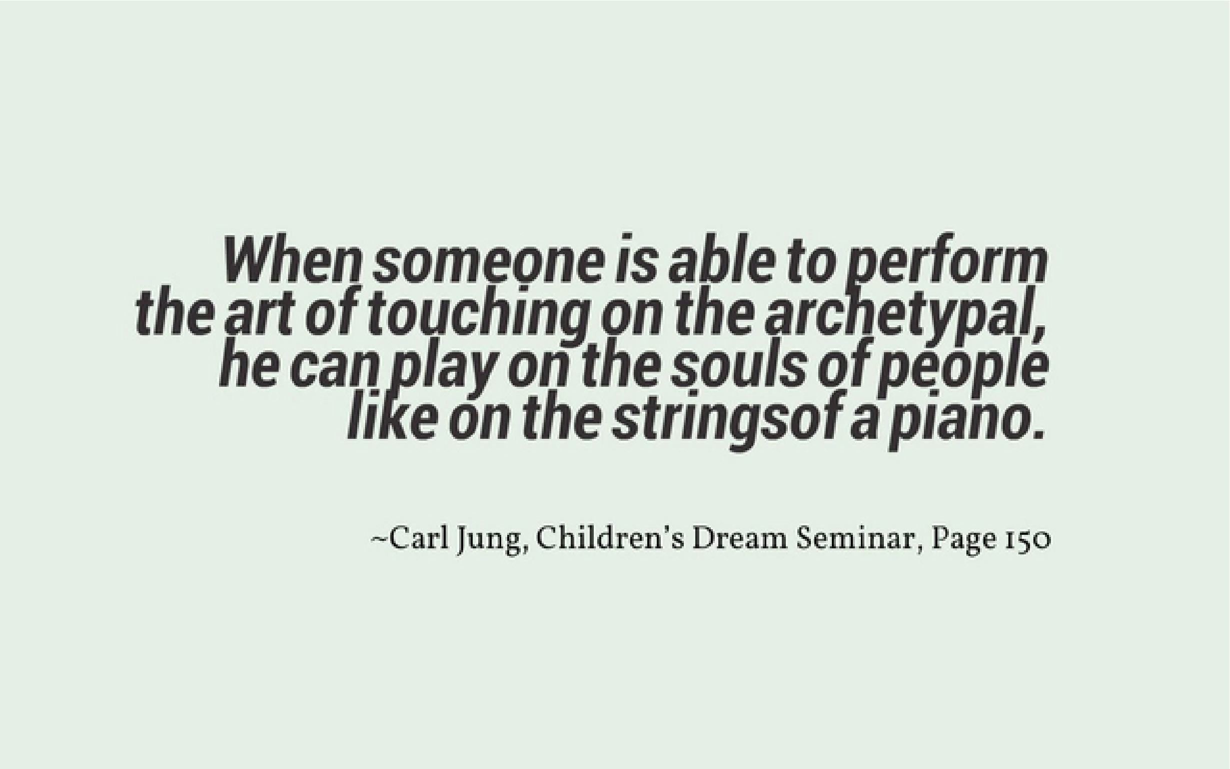
Some Carl Jung Quotations XIX (2019-04-28 03:30)

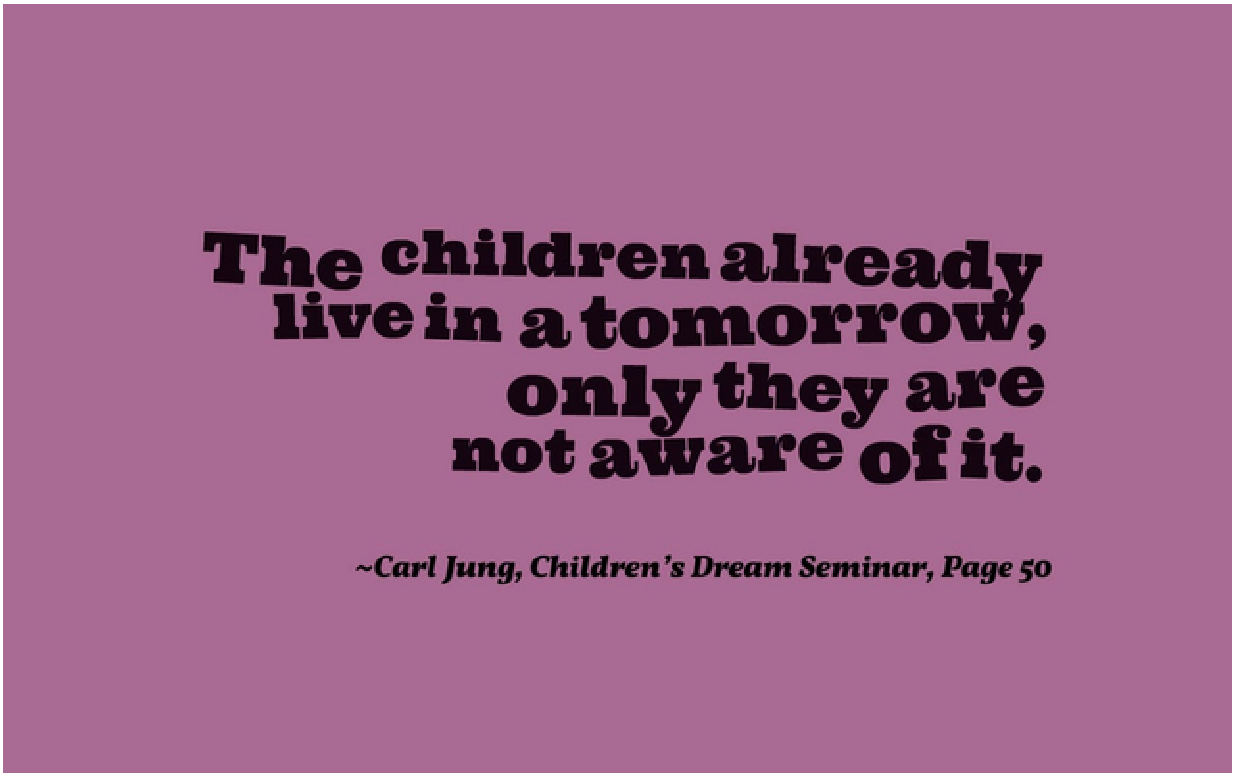
[1]



When someone is able to perform
the art of touching on the archetypal,
he can play on the souls of people
like on the stringsof a piano.

~Carl Jung, Children's Dream Seminar, Page 150

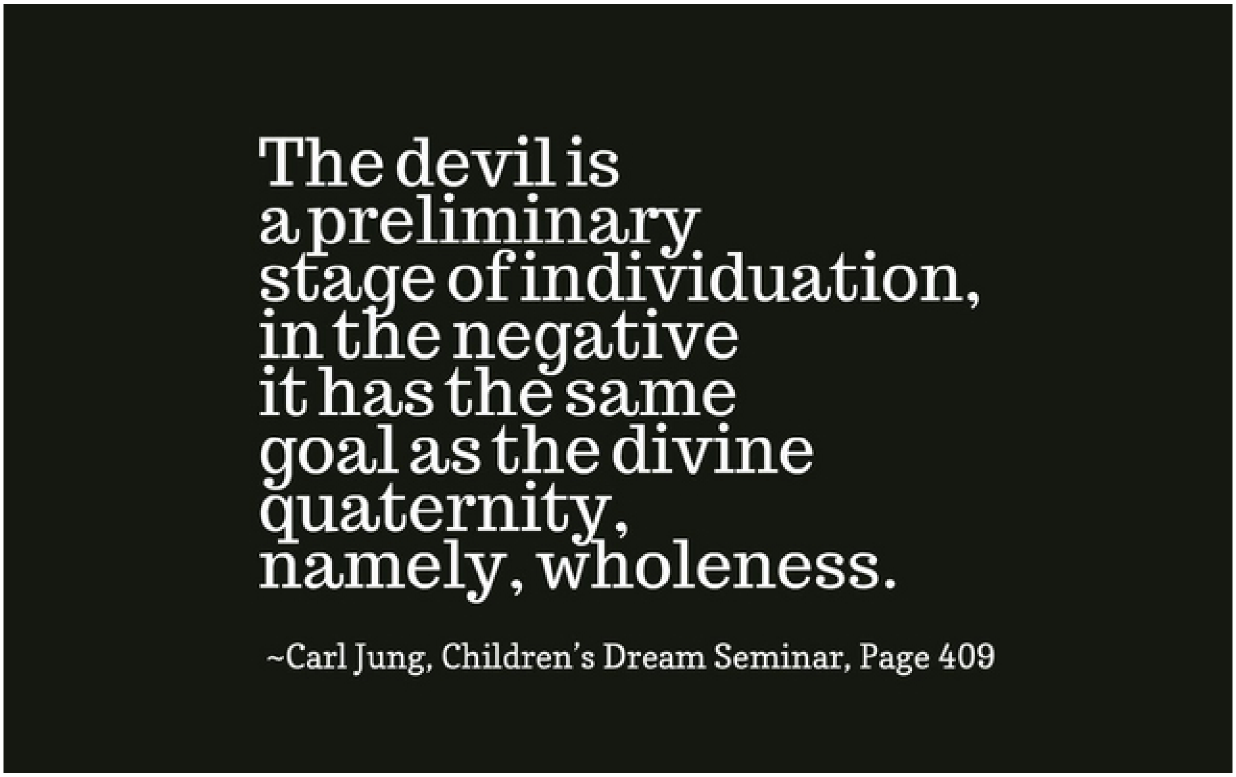
When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings
of a piano. Carl Jung, Children's Dream Seminar, Page 150



The children already live in a tomorrow, only they are not aware of it.

~Carl Jung, Children's Dream Seminar, Page 50

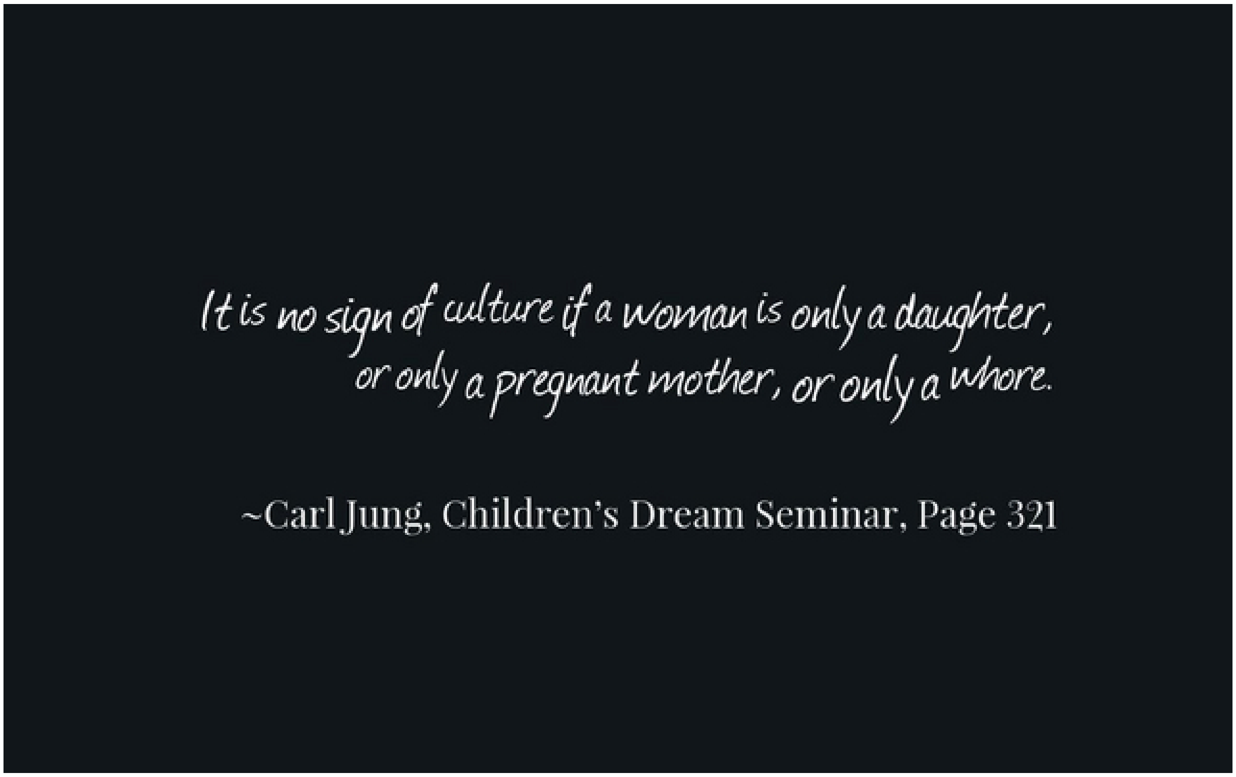
The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.



The devil is
a preliminary
stage of individuation,
in the negative
it has the same
goal as the divine
quaternity,
namely, wholeness.

~Carl Jung, Children's Dream Seminar, Page 409

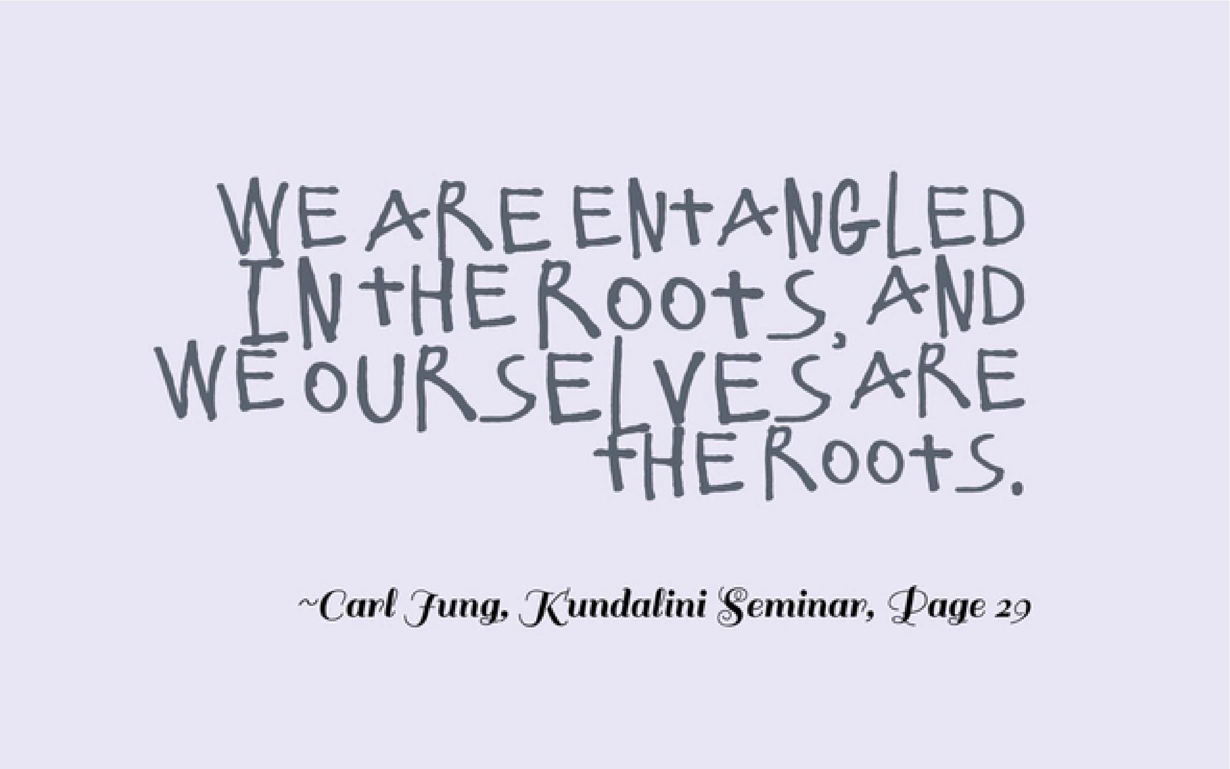
Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.



It is no sign of culture if a woman is only a daughter,
or only a pregnant mother, or only a whore.

~Carl Jung, Children's Dream Seminar, Page 321

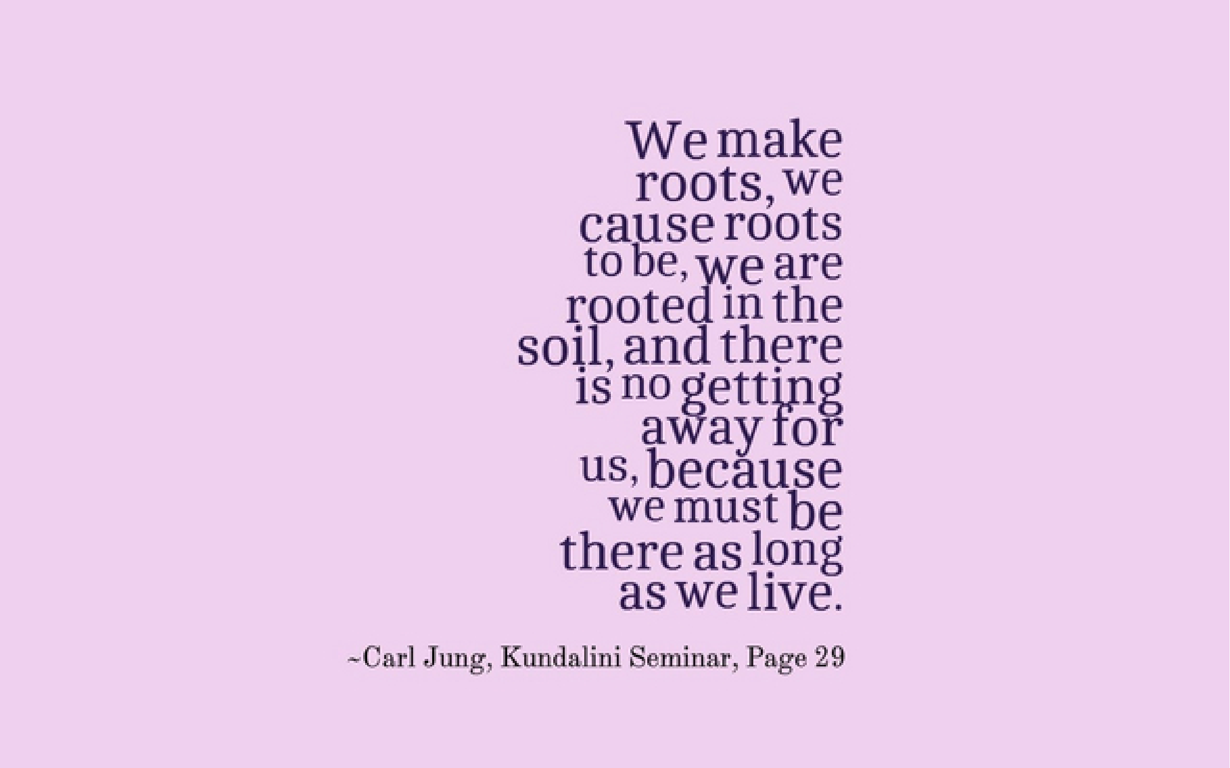
It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. Carl Jung, Children's Dreams Seminar, Page 321


WE ARE ENTANGLED
IN THE ROOTS, AND
WE OURSELVES ARE
THE ROOTS.

~Carl Jung, Kundalini Seminar, Page 29

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

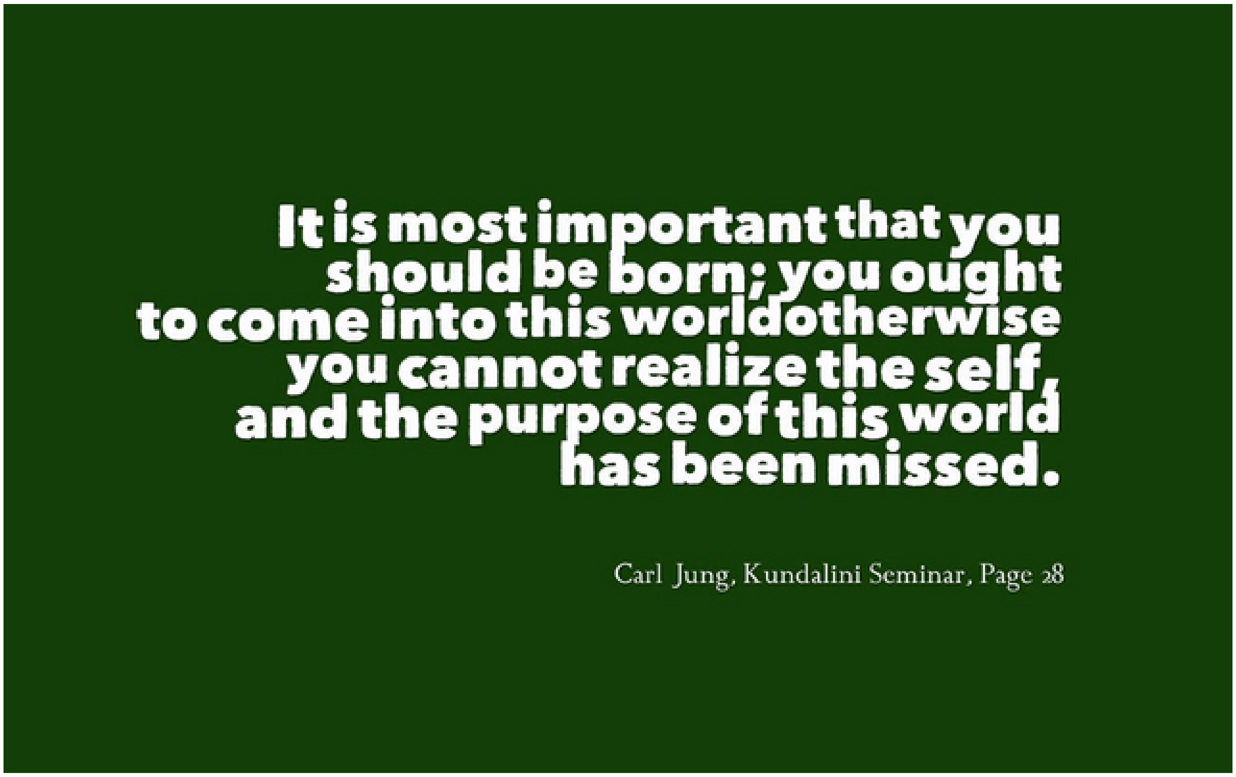
[6]


We make
roots, we
cause roots
to be, we are
rooted in the
soil, and there
is no getting
away for
us, because
we must be
there as long
as we live.

~Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

[7]

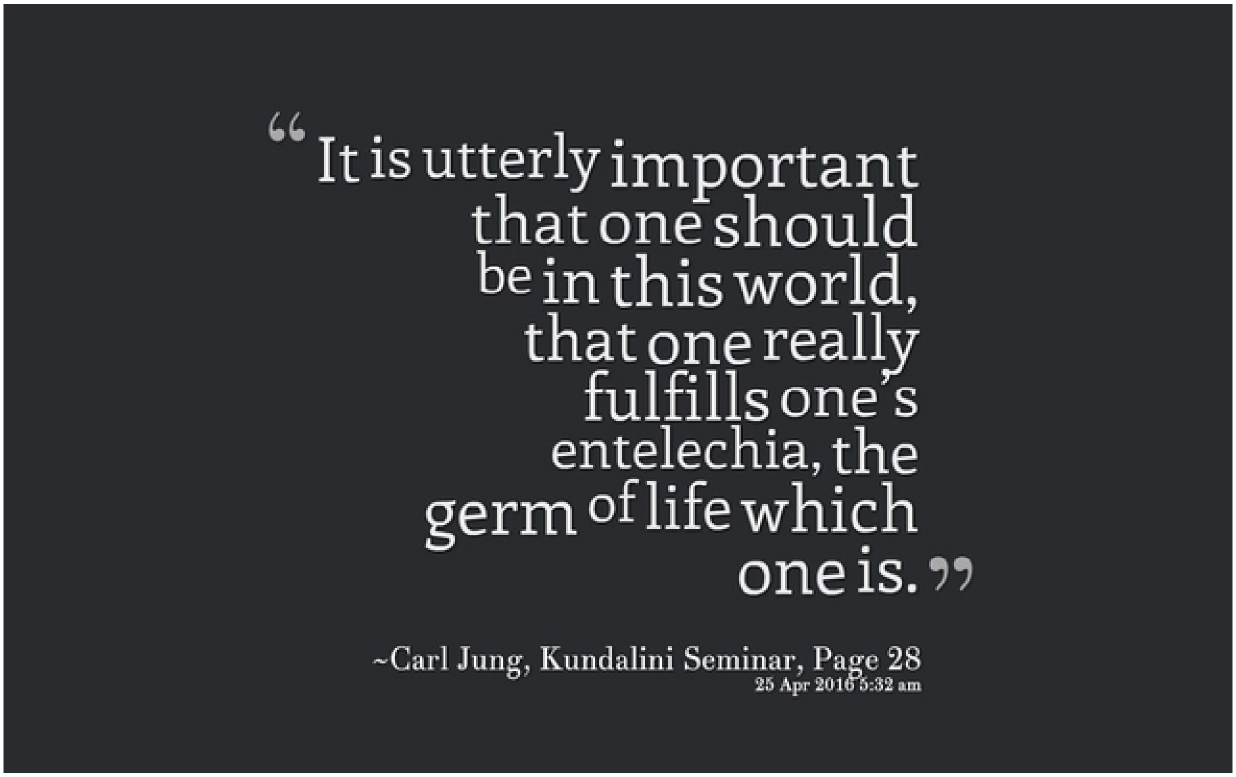


It is most important that you
should be born; you ought
to come into this worldotherwise
you cannot realize the self,
and the purpose of this world
has been missed.

Carl Jung, Kundalini Seminar, Page 28

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

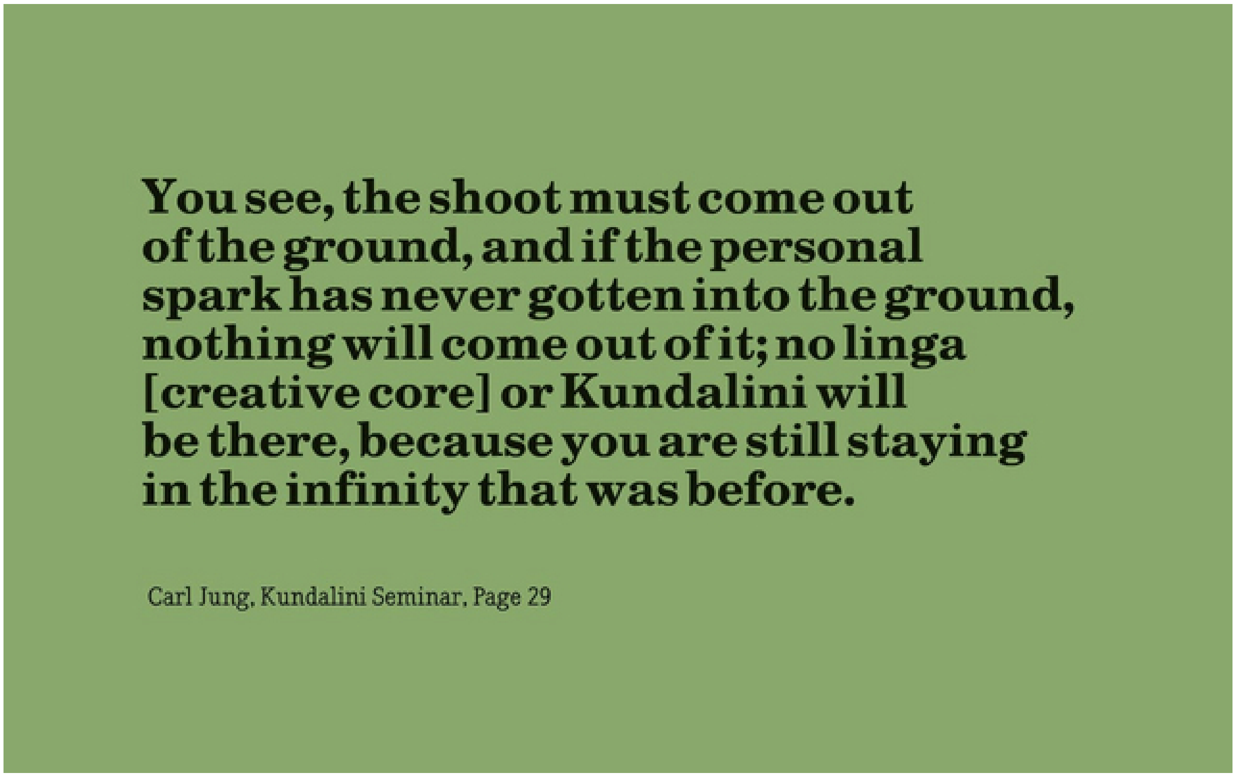
[8]



“It is utterly important
that one should
be in this world,
that one really
fulfills one’s
entelechia, the
germ of life which
one is.”

~Carl Jung, Kundalini Seminar, Page 28
25 Apr 2016 5:32 am

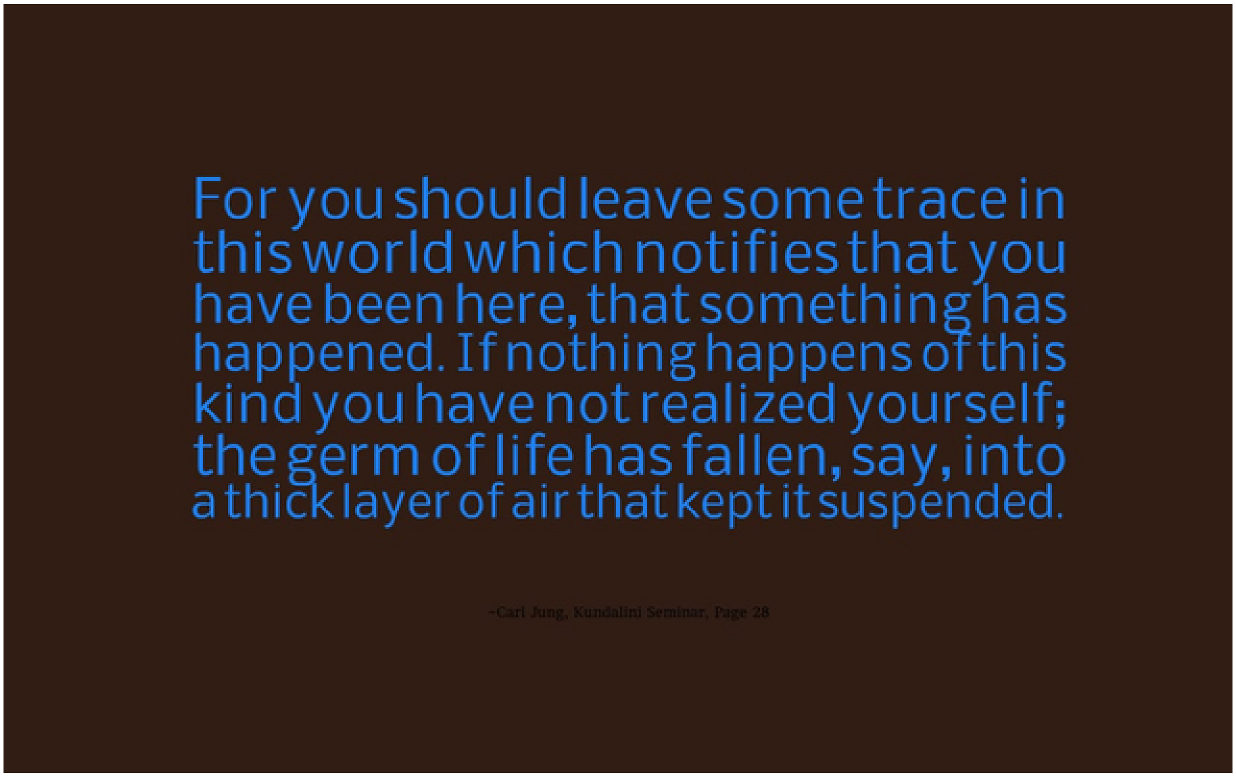
It is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28



You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.

Carl Jung, Kundalini Seminar, Page 29

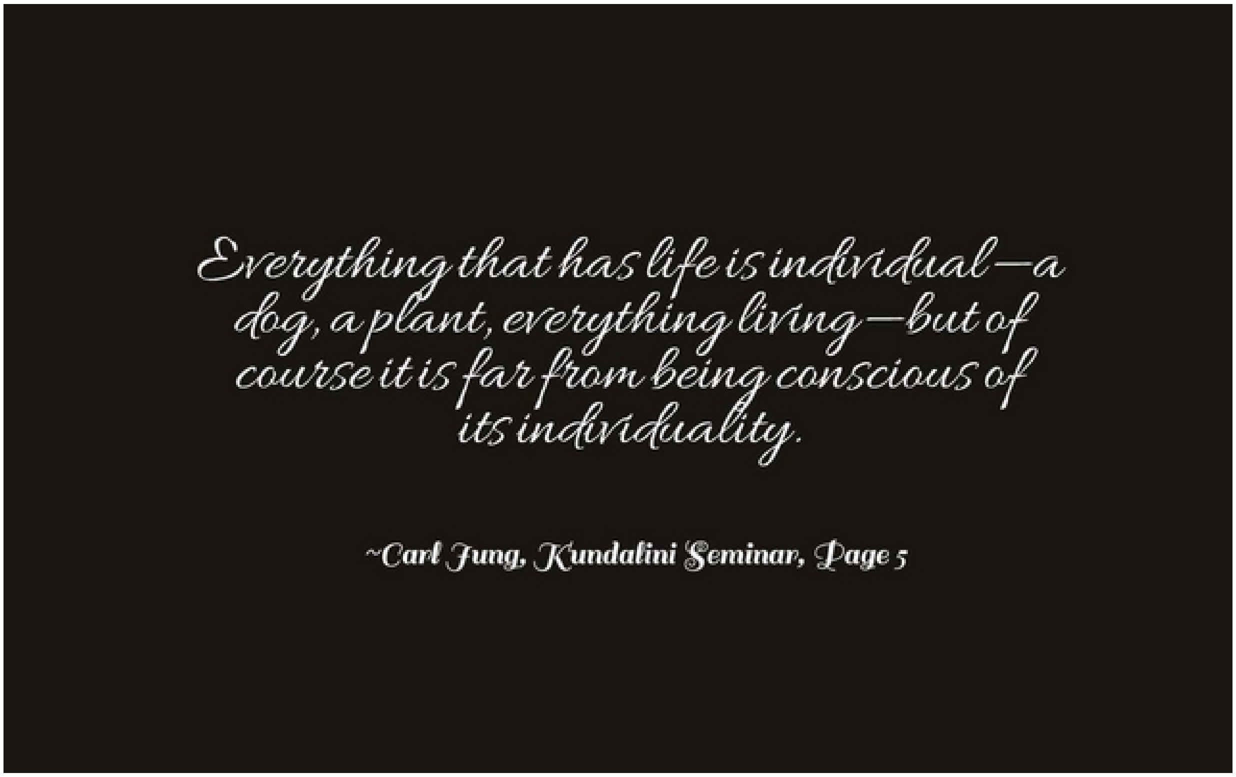
You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29



For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

~Carl Jung, Kundalini Seminar, Page 28

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28



Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality.

~Carl Jung, Kundalini Seminar, Page 5

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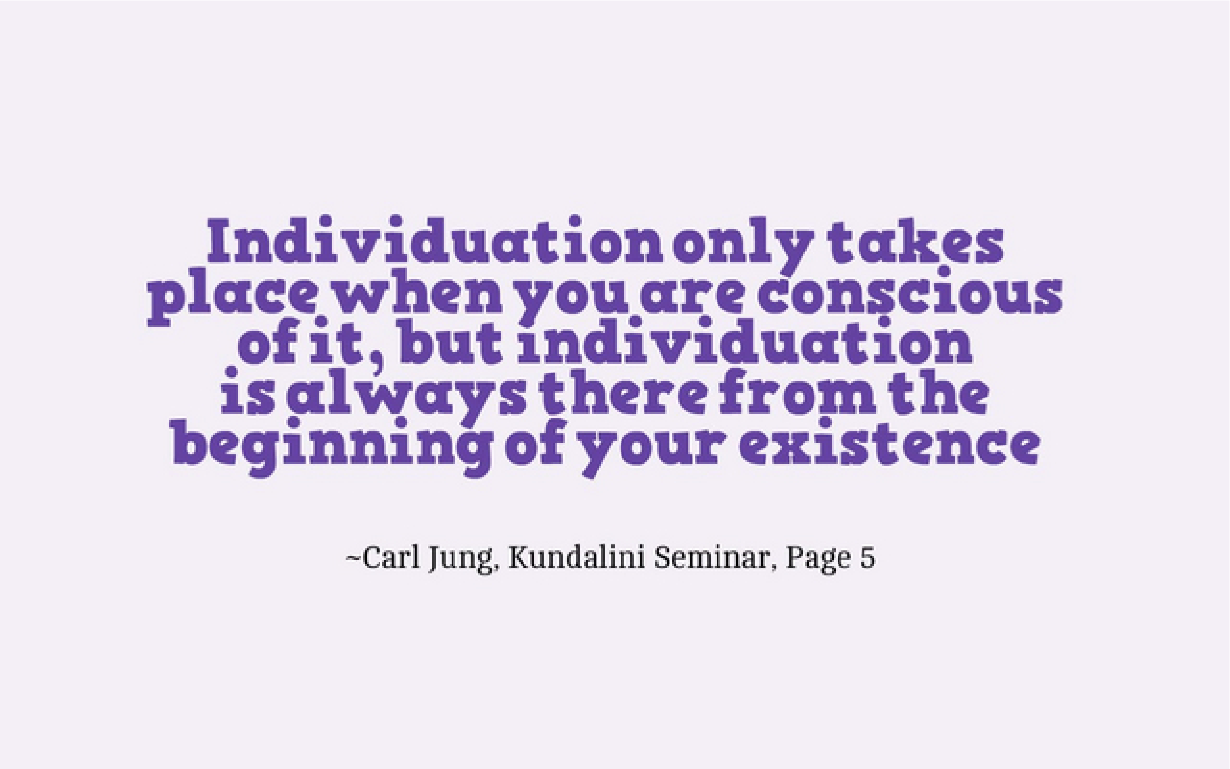

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence

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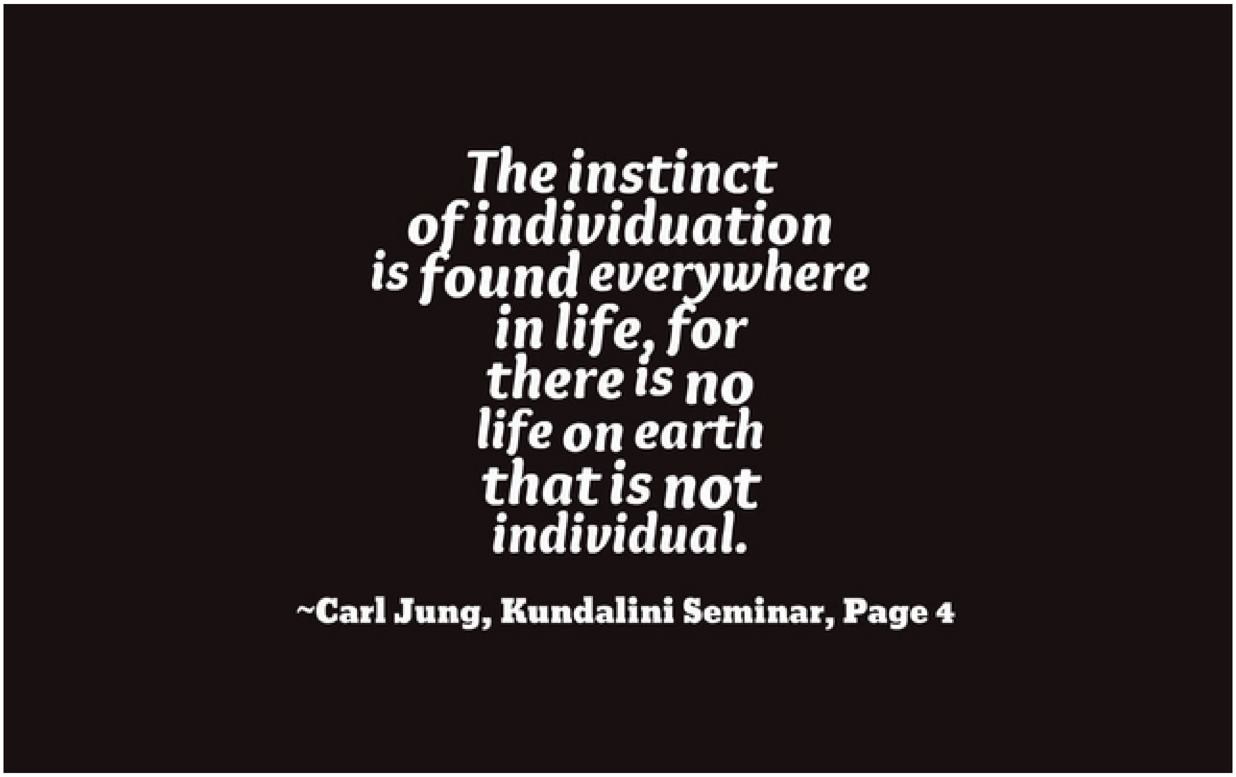

The instinct
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~Carl Jung, Kundalini Seminar, Page 4

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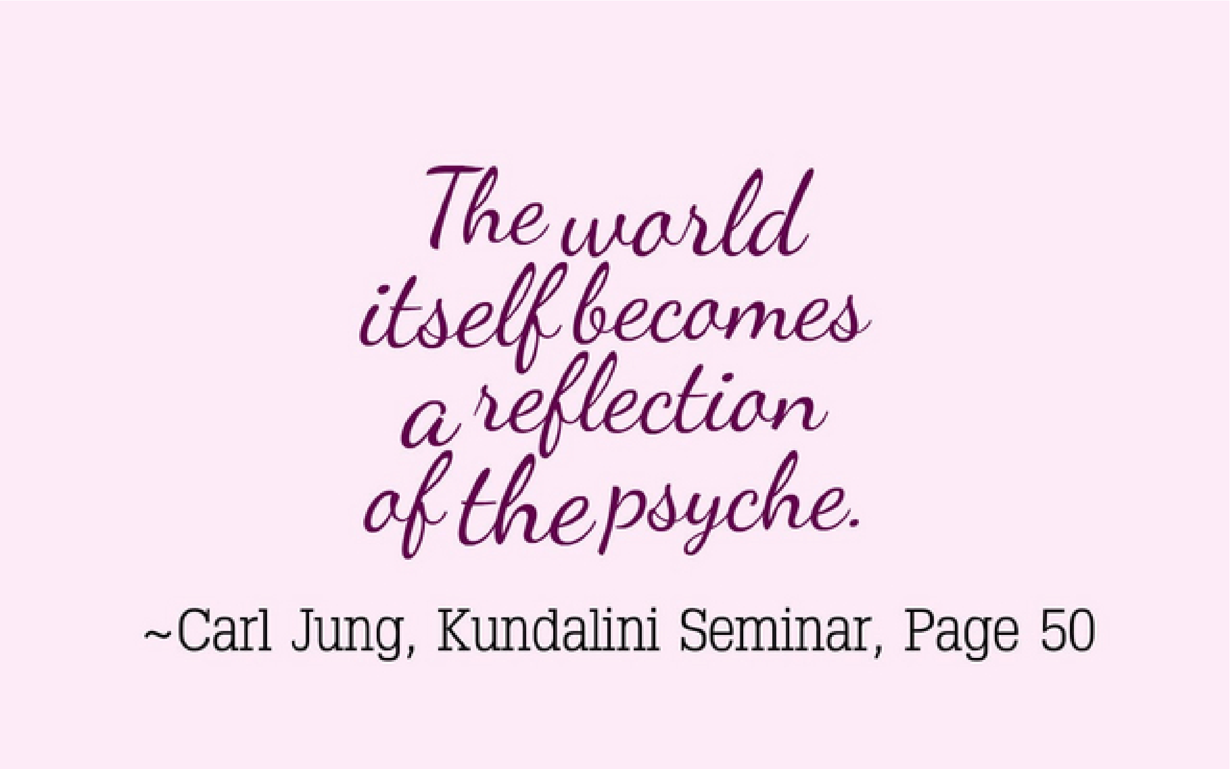

The world itself becomes a reflection of the psyche.

~Carl Jung, Kundalini Seminar, Page 50

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous.

~Carl Jung, Kundalini Seminar, Page 17

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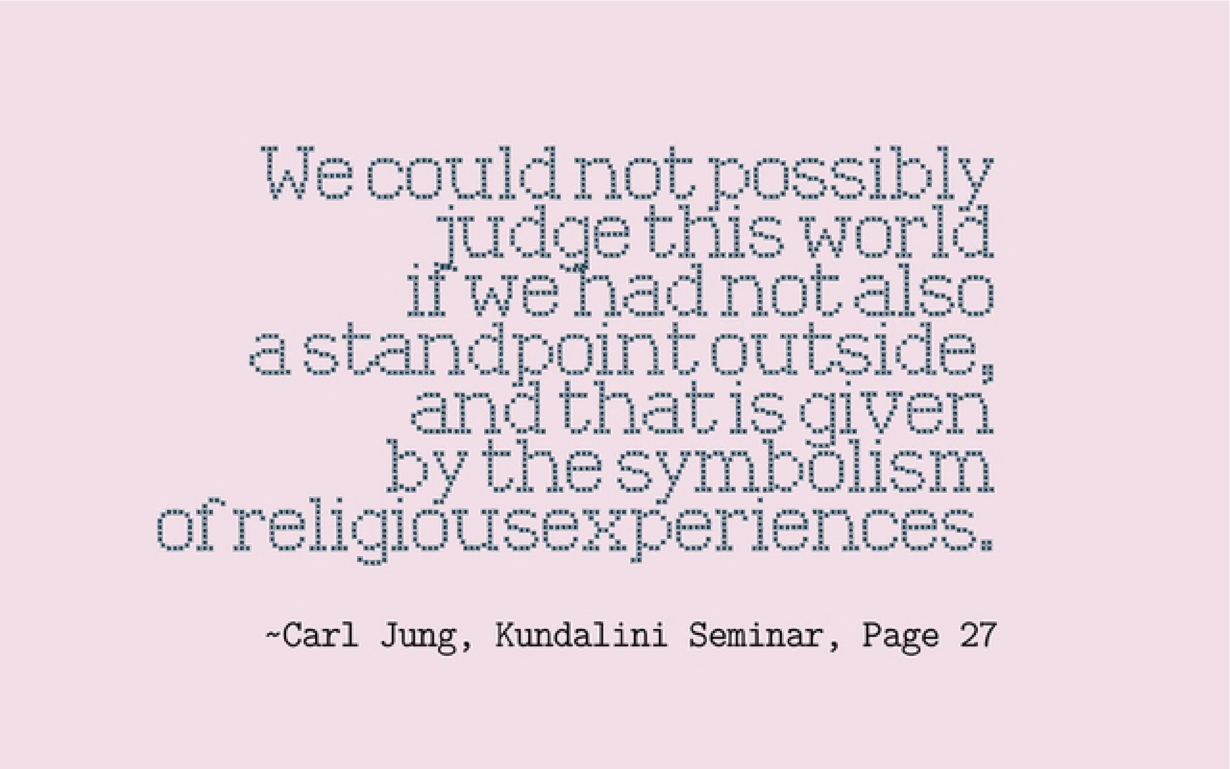

We could not possibly
judge this world
if we had not also
a standpoint outside,
and that is given
by the symbolism
of religious experiences.

~Carl Jung, Kundalini Seminar, Page 27

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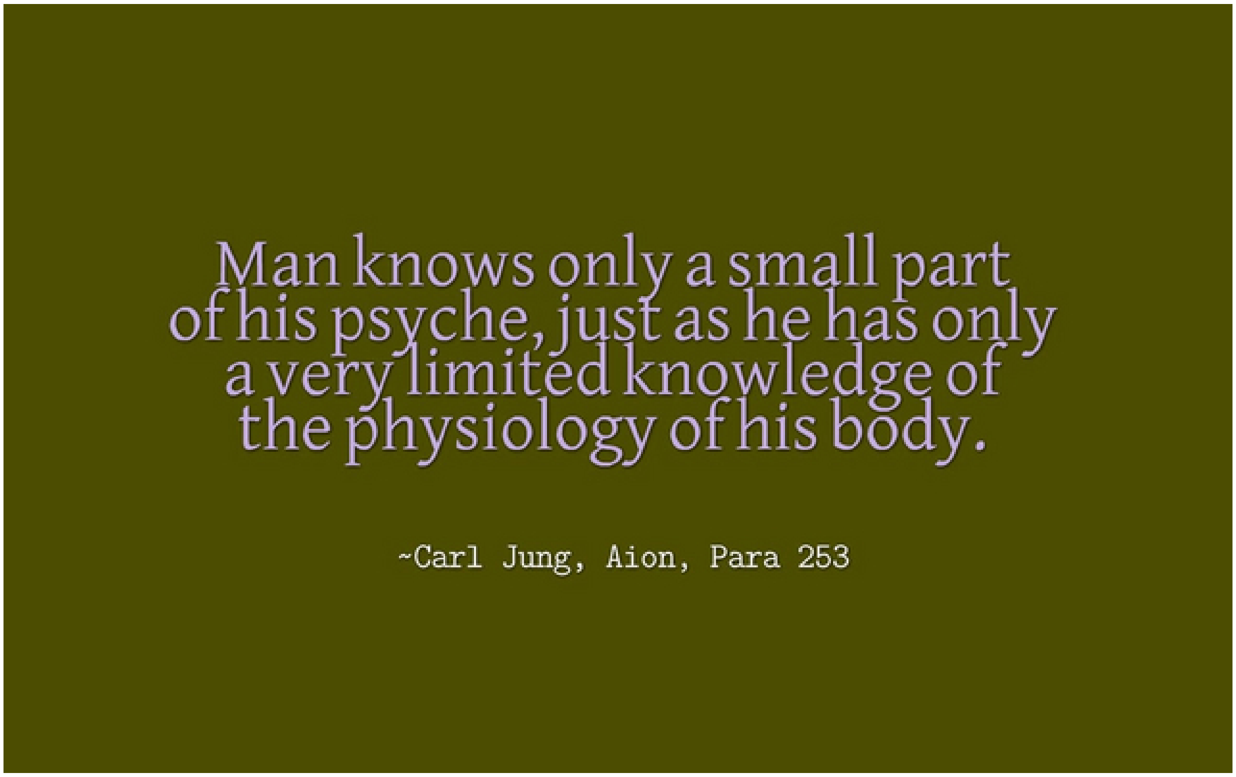
experiences. Carl Jung, Kundalini Seminar, Page 27



Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body.

~Carl Jung, Aion, Para 253

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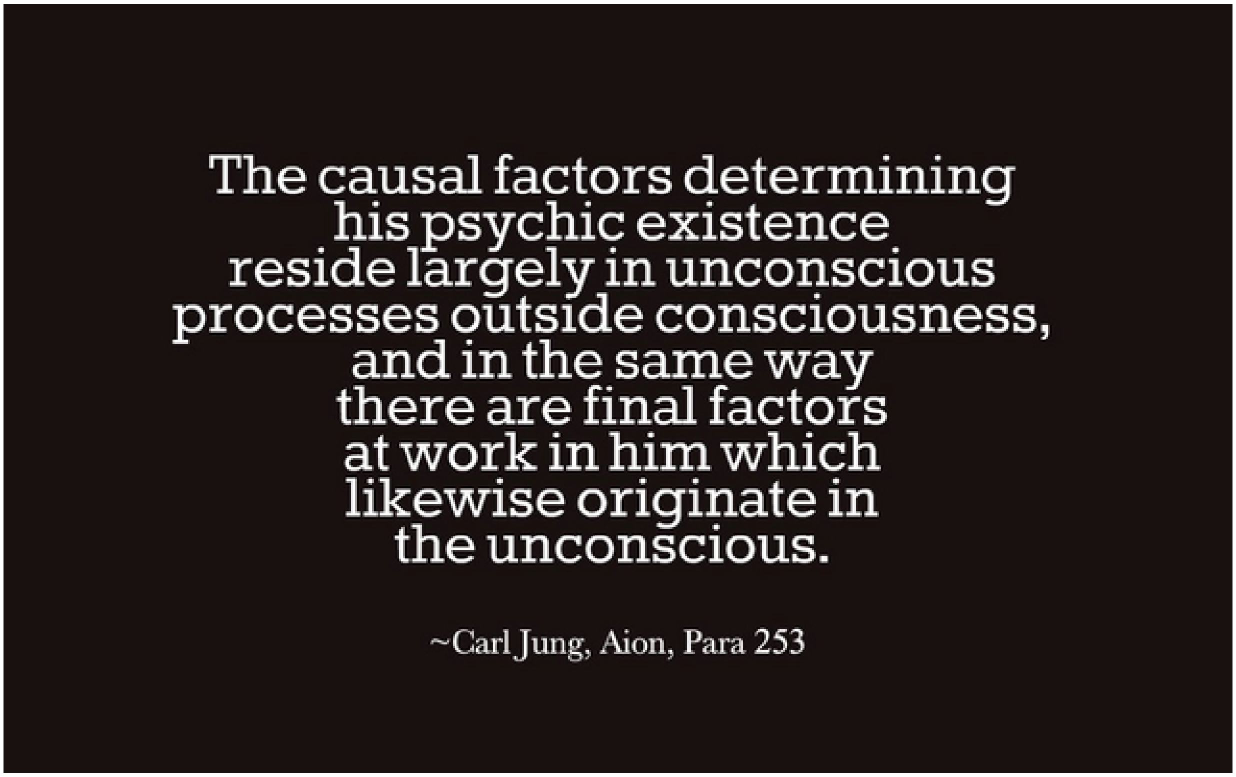

The causal factors determining
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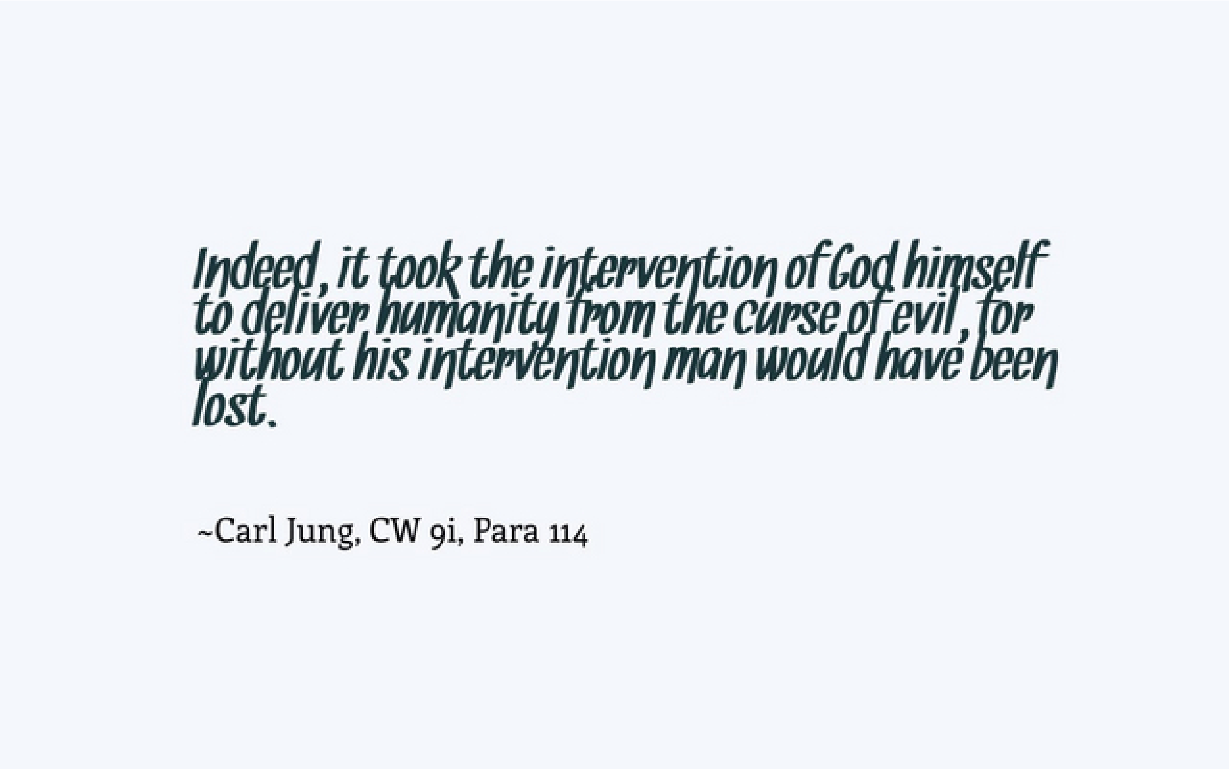
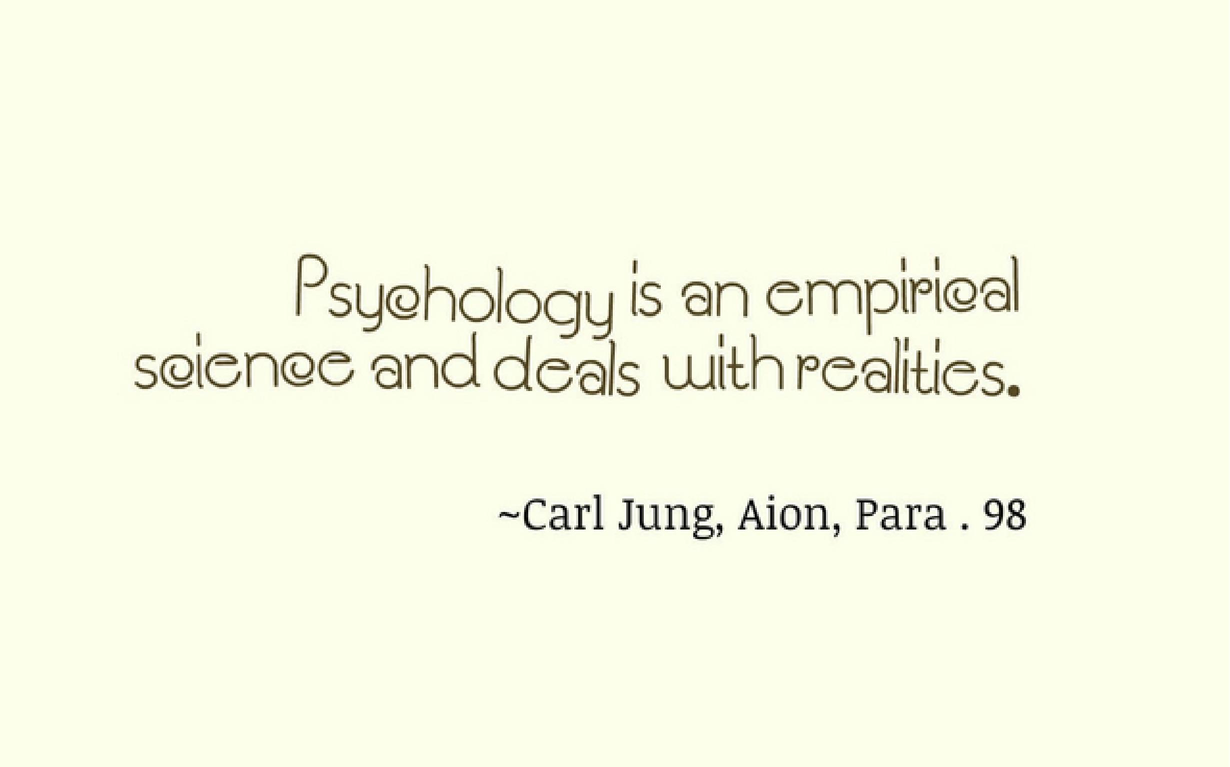


Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost.

~Carl Jung, CW 9i, Para 114

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114



Psychology is an empirical science and deals with realities.

~Carl Jung, Aion, Para . 98

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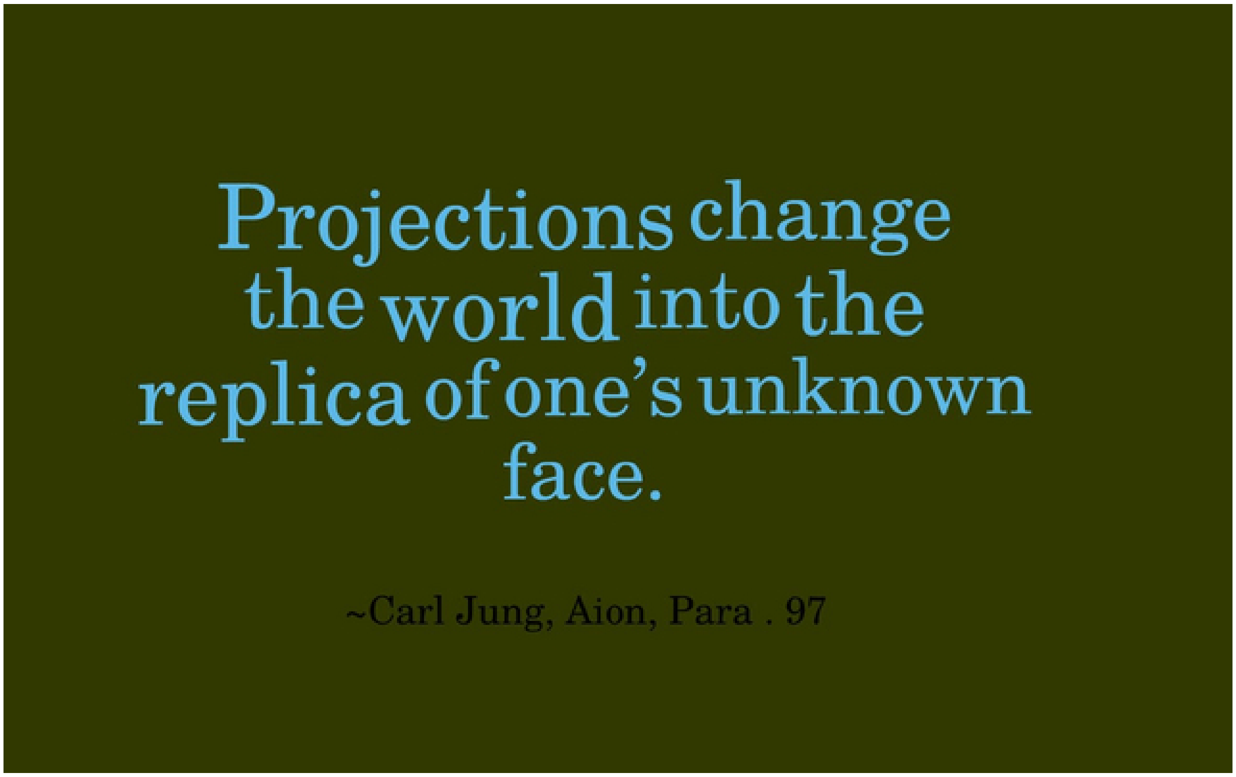

Projections change the world into the replica of one's unknown face.

~Carl Jung, Aion, Para . 97

Projections change the world into the replica of one’s unknown face. Carl Jung, CW 9ii. Para 17

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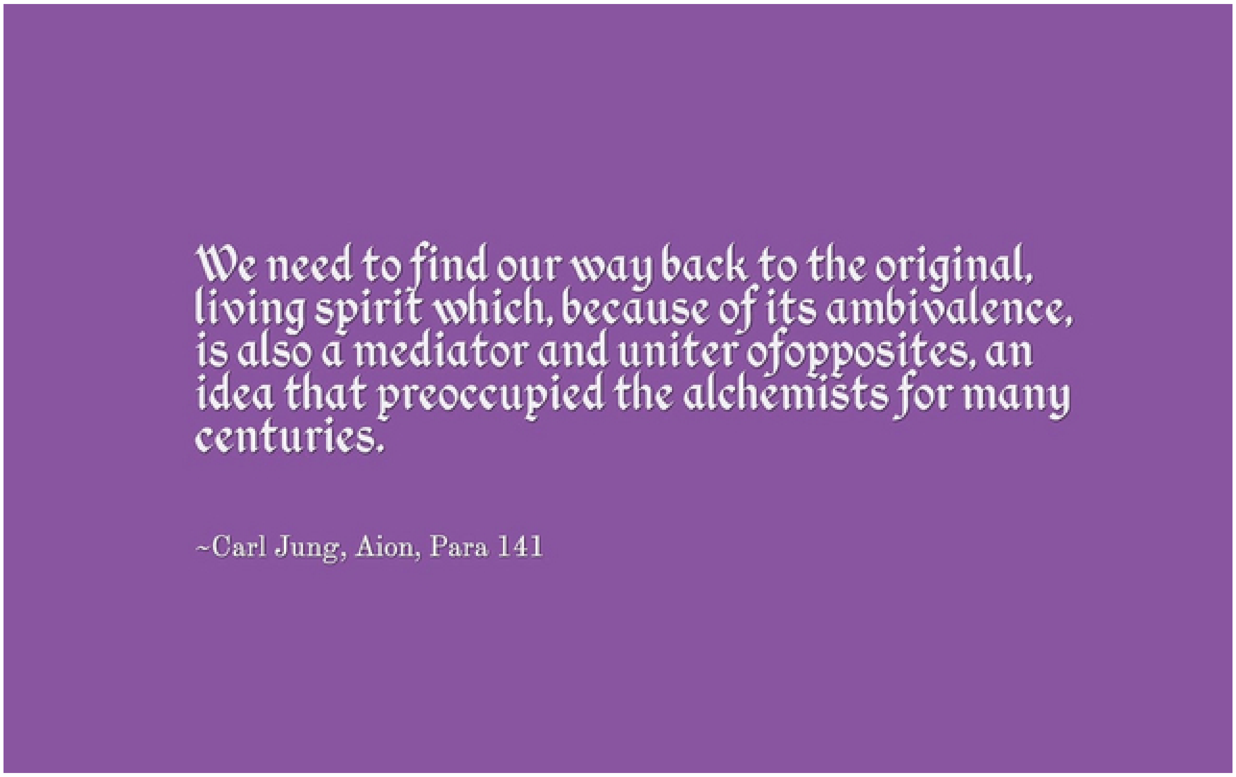

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter ofopposites, an idea that preoccupied the alchemists for many centuries.

~Carl Jung, Aion, Para 141

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

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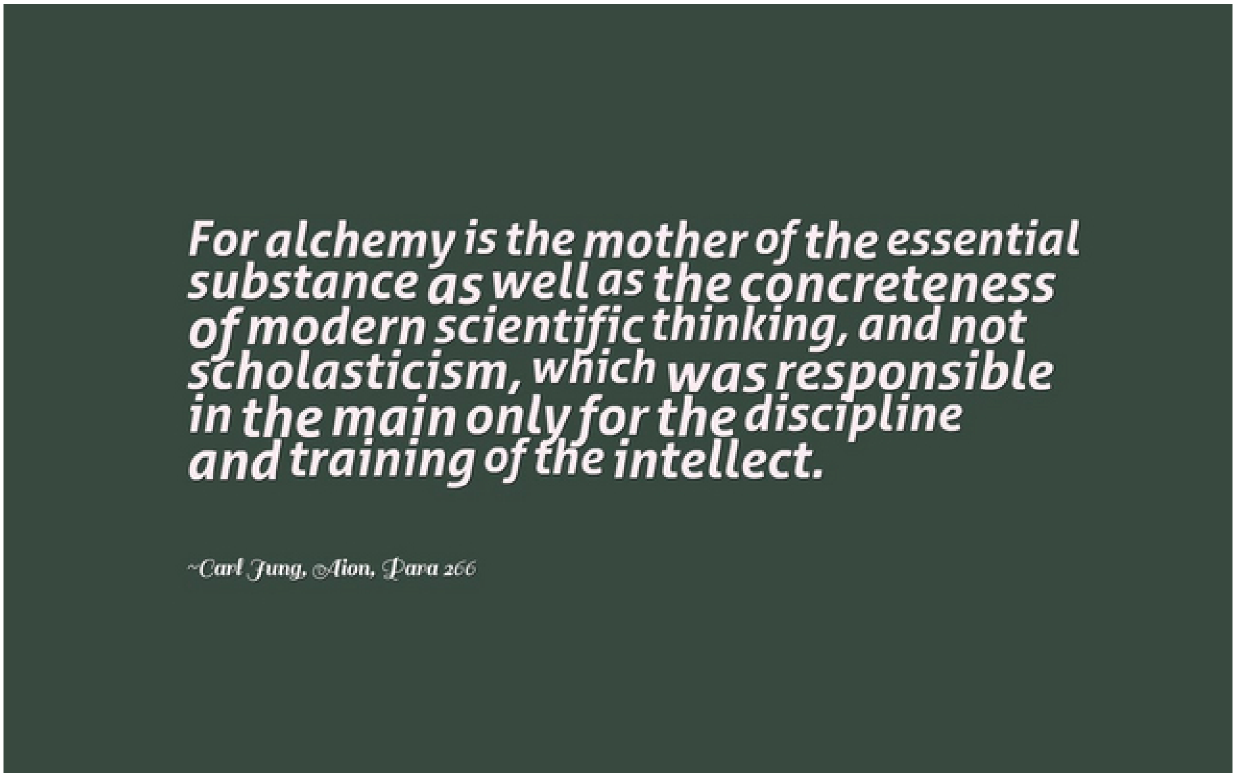
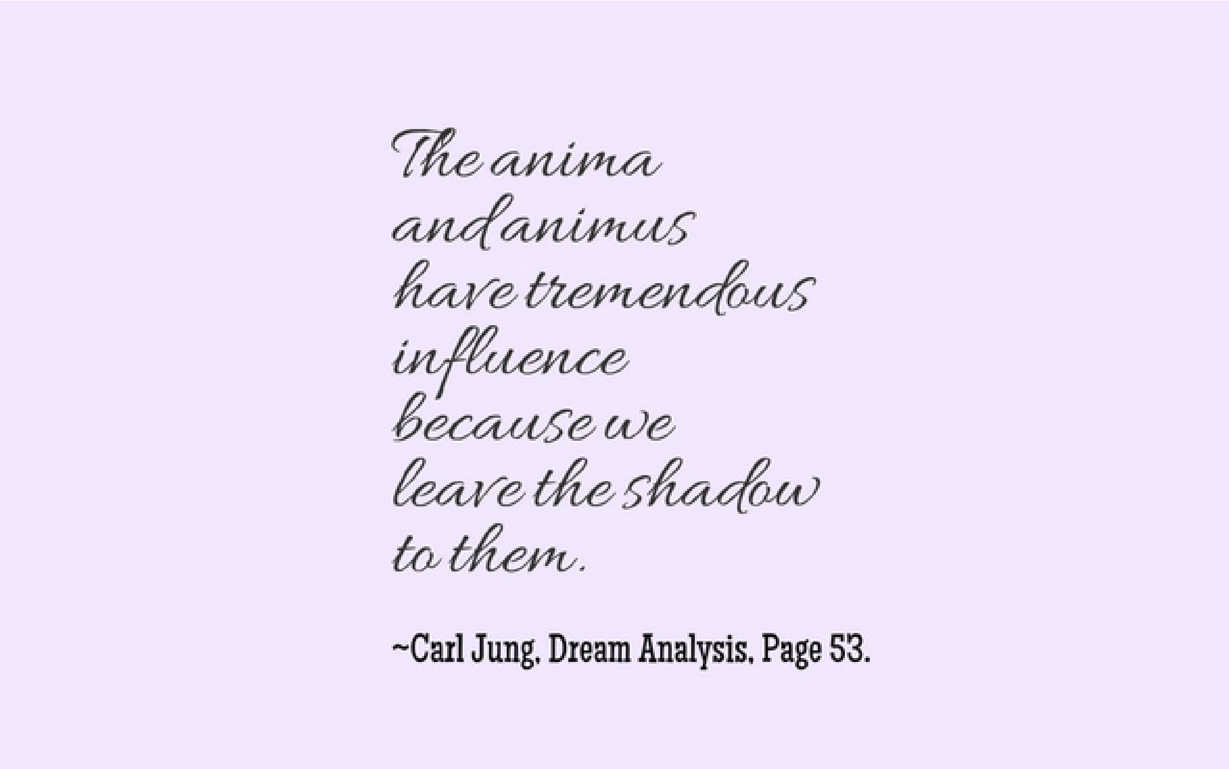


For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.

~Carl Jung, Aion, Para 266

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.



The anima
and animus
have tremendous
influence
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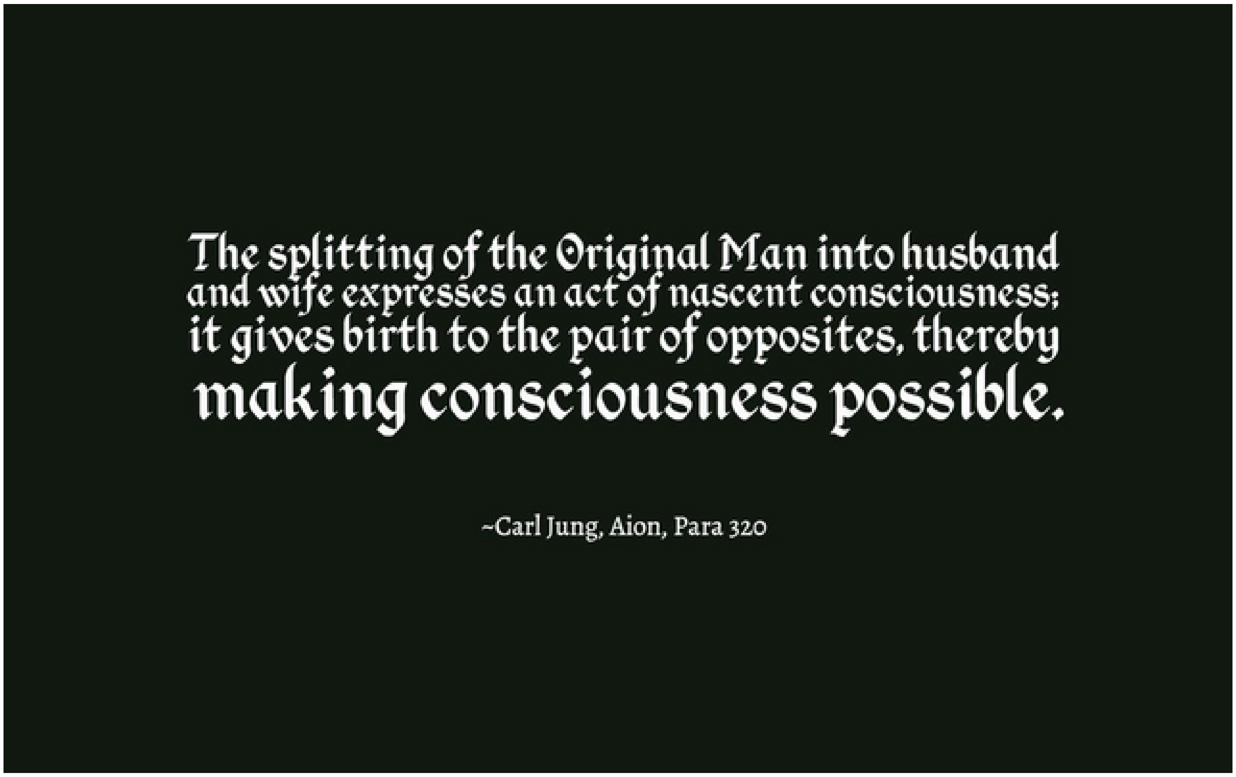
~Carl Jung, Dream Analysis, Page 53.

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.


The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible.

~Carl Jung, Aion, Para 320

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Carl Jung on "Visions" - Anthology (2019-04-28 03:30)

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ? Carl Jung, Conversations with C.G. Jung, Page 63.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Page 19.

It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

Actually you shouldn’t want to have visions, they should just come to "May it be good, happy, favorable, and propitious." Carl Jung, Letters Vol. 1, Page 111.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 59-63.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Pages 553-554.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

In any case, the Clairvoyante’s visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it’s not the whole planet. Marie-Louise Von Franz, “Jung”.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Pages 375-379.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Pages 133-138

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Pages 299-300.

If somebody has a vision it doesn’t mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically. Carl Jung, Letters Vol. II, Pages 386-387

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Pages 579-580

I won’t go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form. Carl Jung, Letters Vol. II, Pages 598-599

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world. Carl Jung, Letters Vol. II, Pages 611-612

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. Carl Jung, CW 6, Para 202

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98

After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 158-159.

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

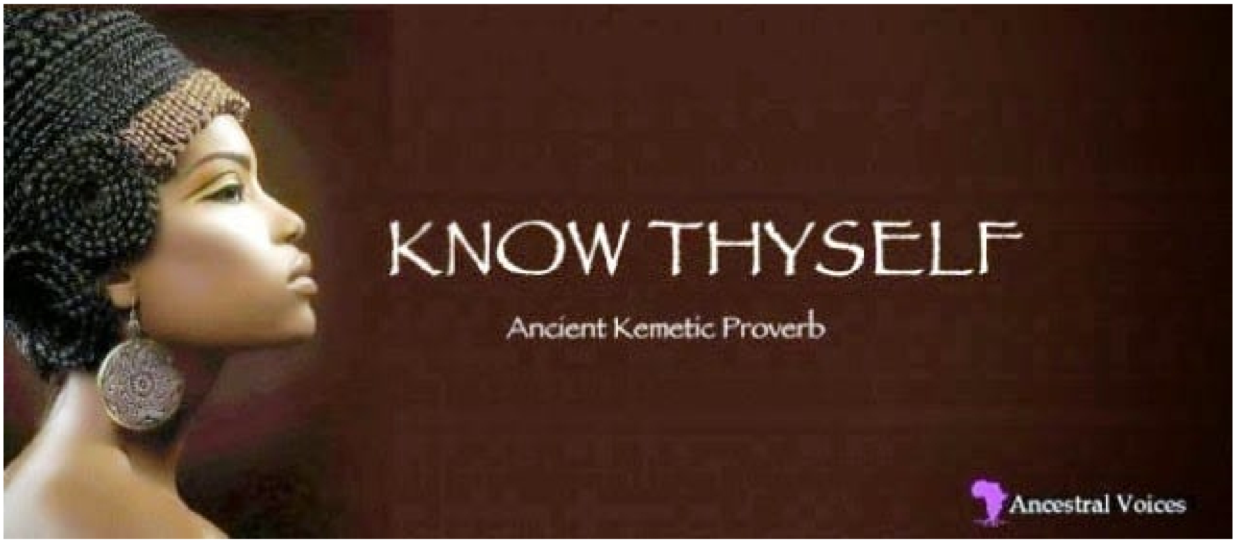
Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

Carl Jung “individuation is impossible without a relationship to one’s environment” (2019-04-28 04:11)

[1]



[Carl Jung “individuation is impossible without a relationship to one’s environment”]

Since the stone is a matter of ’knowledge" or science, it springs from man. But it is outside him, in his surroundings, among his "equals” i.e., those of like mind.

This description fits the paradoxical situation of the self, as its symbolism shows.

It is the smallest of the small, easily overlooked and pushed aside.

Indeed, it is in need of help and must be perceived, protected, and as it were built up by the conscious mind, just as if it did not exist at all and were called into being only through man's care and devotion.

As against this, we know from experience that it had long been there and is older than the ego, and that it is actually the spiritus rector of our fate.

The self as such does not become conscious by itself, but has always been taught, if at all, through a tradition of knowing (the Purusha/Atman teaching, for instance).

Since it stands for the essence of individuation, and individuation is impossible without a relationship to one's environment, it is found among those of like mind with whom individual relations can be established.

The self, moreover, is an archetype that invariably expresses a situation within which the ego is contained.

Therefore, like every archetype, the self cannot be localized in an individual ego-consciousness, but acts like a circumambient atmosphere to which no definite limits can be set, either in space or in time.

(Hence the synchronistic phenomena so often associated with activated archetypes.) Aion; Pages 167-168.

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Carl Jung and we learn to know our true selves through the experience of outward things (2019-04-28 04:23)

[1]

[Carl Jung and we learn to know our true selves through the experience of outward things]

"Let him know that man’s greatest treasure is to be found within man, and not outside him. From him it goes forth inwardly . . . whereby that is outwardly brought to pass which he sees with his own eyes. Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things.’

The secret is first and foremost in man; it is his true self which he does not know but learns to know by experience of outward things.

Therefore Dorn exhorts the alchemist: "Learn from within thyself to know all that is in heaven and on earth, that thou mayest be wise in all things. Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things?"

Since knowledge of the world dwells in his own bosom, the adept should draw such knowledge out of his knowledge of himself, for the self he must seek to know is a part of that nature which was bodied forth by God’s original oneness with the world.

It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge.

For this reason anyone who seriously tries to know himself as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego’s subjective knowledge of itself.

That is a dog chasing its own tail.

The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little.

The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the "firmament" or ”Olympus” as Paracelsus calls it.

This interior microcosm was the unwitting object of alchemical research.

Today we would call it the collective unconscious, and we would describe it as "objective" because it is identical in all individuals and is therefore one.

Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego.

This is, roughly, how we today would understand Dorn’s "formerly one" and "separated by a divine act of creation.” Carl Jung; Aion; Pages 263 – 264; Paragraph

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Carl Jung and “Dream” Lexicon (2019-04-28 04:55)

[1]

Carl Jung and “Dream” Lexicon

Dreams:

Independent, spontaneous manifestations of the unconscious; fragments of involuntary psychic activity just conscious enough to be reproducible in the waking state.

Dreams are neither deliberate nor arbitrary fabrications; they are natural phenomena which are nothing other than what they pretend to be. They do not deceive, they do not lie, they do not distort or disguise. . . . They are invariably seeking to express something that the ego does not know and does not understand.["Analytical Psychology and Education," CW 17, par. 189.]

In symbolic form, dreams picture the current situation in the psyche from the point of view of the unconscious.

Since the meaning of most dreams is not in accord with the tendencies of the conscious mind but shows peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions["On the Nature of Dreams," CW 8, par. 545.]

Jung acknowledged that in some cases dreams have a wish-fulfilling and sleep-preserving function (Freud) or reveal an infantile striving for power (Adler), but he focused on their symbolic content and their compensatory role in the self-regulation of the psyche: they reveal aspects of oneself that are not normally conscious, they disclose unconscious motivations operating in relationships and present new points of view in conflict situations.

In this regard there are three possibilities. If the conscious attitude to the life situation is in large degree one-sided, then the dream takes the opposite side. If the conscious has a position fairly near the "middle," the dream is satisfied with variations. If the conscious attitude is "correct" (adequate), then the dream coincides with and emphasizes this tendency, though without forfeiting its peculiar autonomy.[Ibid., par. 546.]

In Jung's view, a dream is an interior drama.

The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic.["General Aspects of Dream Psychology," ibid., par. 509.]

This conception gives rise to the interpretation of dreams on the subjective level, where the images in them are seen as symbolic representations of elements in the dreamer's own personality. Interpretation on the objective level refers the images to people and situations in the outside world.

Many dreams have a classic dramatic structure. There is an exposition (place, time and characters), which shows the initial situation of the dreamer. In the second phase there is a development in the plot (action takes place). The third phase brings the culmination or climax (a decisive event occurs). The final phase is the lysis, the result or solution (if any) of the action in the dream.

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Carl Jung and the "Ego." Lexicon (2019-04-28 14:50)

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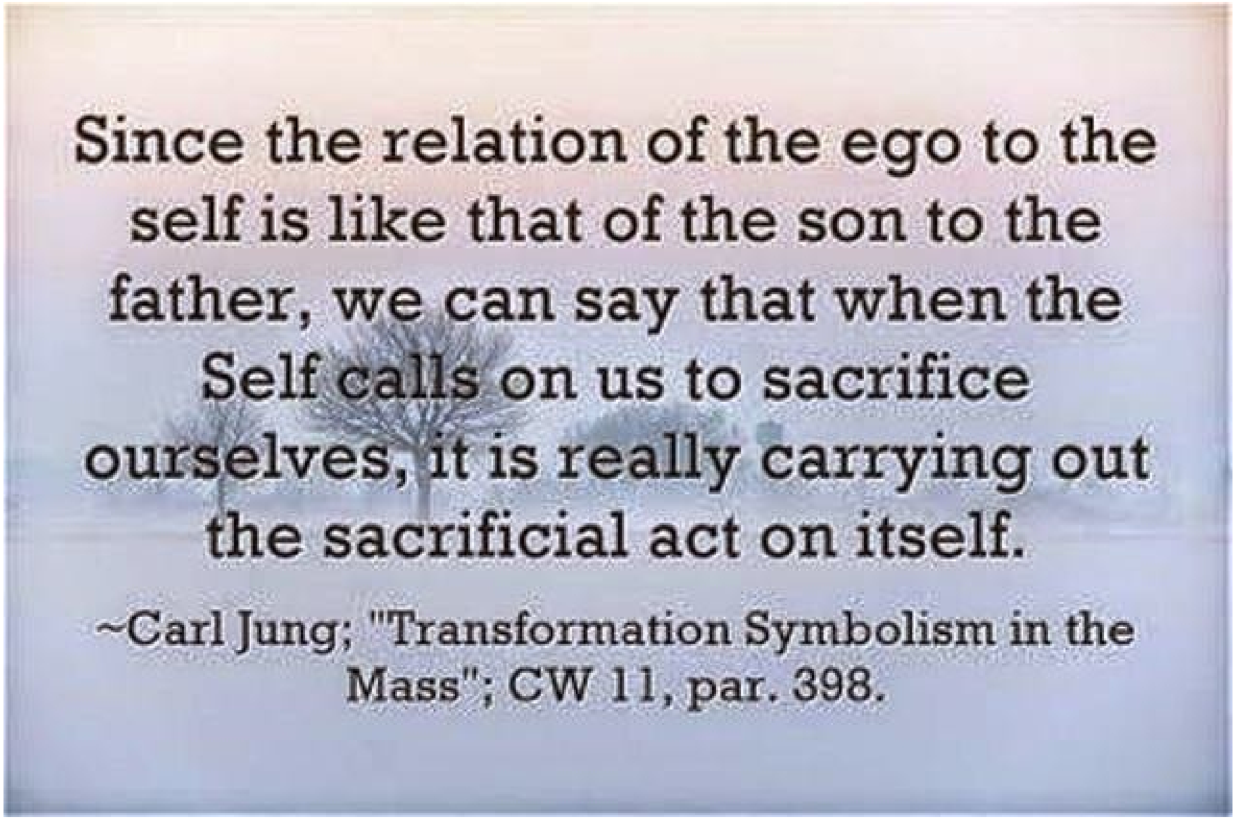

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.

~Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 398.

Ego:

The central complex in the field of consciousness.

The ego, the subject of consciousness, comes into existence as a complex quantity which is constituted partly by the inherited disposition (character constituents) and partly by unconsciously acquired impressions and their attendant phenomena ["Analytical Psychology and Education," CW 17, par. 169.]

Jung pointed out that knowledge of the ego-personality is often confused with self-understanding.

Anyone who has any ego-consciousness at all takes it for granted that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.

In this respect the psyche behaves like the body, of whose physiological and anatomical structure the average person knows very little too. ["The Undiscovered Self," CW 10, par. 491.]

In the process of individuation, one of the initial tasks is to differentiate the ego from the complexes in the personal unconscious, particularly the persona, the shadow and anima/animus.

A strong ego can relate objectively to these and other contents of the unconscious without identifying with them.

Because the ego experiences itself as the center of the psyche, it is especially difficult to resist identification with the self, to which it owes its existence and to which, in the hierarchy of the psyche, it is subordinate.

The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, is an a priori existent out of which the ego evolves.["Transformation Symbolism in the Mass," CW 11, par. 391.]

Identification with the self can manifest in two ways: the assimilation of the ego by the self, in which case the ego falls under the control of the unconscious; or the assimilation of the self to the ego, where the ego becomes over-accentuated. In both cases the result is inflation, with disturbances in adaptation.

In the first case, reality has to be protected against an archaic . . . dream-state; in the second, room must be made for the dream at the expense of the world of consciousness.

In the first case, mobilization of all the virtues is indicated; in the second, the presumption of the ego can only be damped down by moral defeat.["The Self," CW 9ii, par. 47.]

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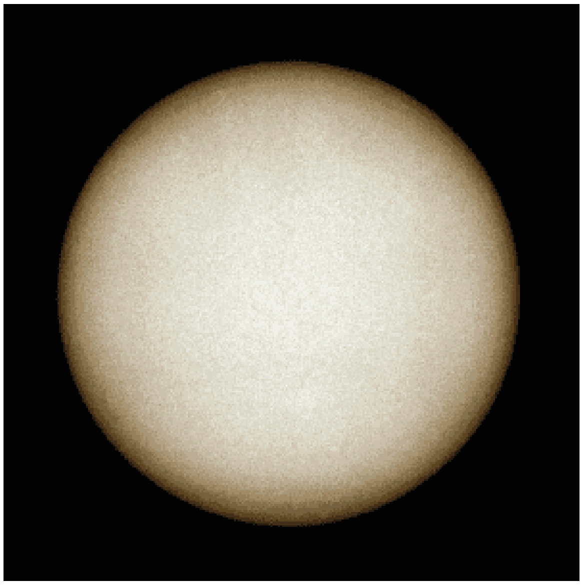
Carl Jung on "Being" - Anthology (2019-04-29 03:30)



One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; Memories Dreams and Reflections; Page 358.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being" Carl Jung, CW5, para. 180

When they [the mystics] descend into the depths of their own being they find 'in their heart' the image of the sun, they find their own life-force which they call the 'sun' for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung, CW 5, Para. 176.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Page 652.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; Page 25.

…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Para293.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; ¶ 392.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But 'the heart glows,' and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, CW 9, §§ 43–52.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Pages 479-481.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Page 221.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is not our personal one, but the human way, mankind’s way. Carl Jung, Lecture VI 2June1934, Page 113.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

"The Christian symbol is a living being that carries the seeds of further development in itself." "its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Pages 375-379.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Pages 235-238.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Pages 254-256.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Pages 404-405

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Pages 612-613

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children's Dreams Seminar, Page 50.

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 194

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation. Carl Jung, CW 6, Para 758

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of “being” and “non-being,” it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Carl Jung: I found it exceedingly odd that you should amiably take me for an atheist (2019-04-29 04:00)

To Paul Maag

Dear Colleague, 1 June 1933

Many thanks for kindly confirming my expectations.

You are, ofcourse, quite right: I have not yet given up struggling for a philosophy of life and I very definitely hope that this struggle will not come to an end too soon, for I cannot see that possessing the absolute truth is a state in any way to be envied.

I would therefore rather not make any specific prognoses about the future, since the modest share of the light of knowledge that has been vouchsafed me does not enable me
to see whither and to what goals the tortuous paths of fate are wending.

Theology and the Church do not embarrass me in the least.

On the contrary, I am indebted to both for extraordinarily valuable insights.

It was kind of you to recommend Martensen's Jacob Bohme's Leben und Autorenschaft. Bohme's writings have long been familiar to me.

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths.

Hence I found it exceedingly odd that you should amiably take me for an atheist.

You must surely have noticed that my principal concern is psychology and not theology.

So when I treat of the concept of God I am referring exclusively to its psychology and not to its hypostasis.

I have voiced this scientifically necessary epistemological proviso many times in my writings.

I must also confess that I have never yet been taken for an atheist by my readers, because for educated people today the principles of the theory of knowledge have already become pretty much part of their flesh and blood.

Certainly in Kant's time1 there were still a few theologians who cherished the regrettable error that Kant was an atheist, but even then there was a bigger educated public who were capable of distinguishing between criticism of the concept of God and belief in God.

I think you do me an injustice when you hold the view that I have not mastered even the elements of gnoseology.

If you would submit the epistemological statements in my Psychological Types to a well-disposed examination, you could clearly discern my philosophical position.

You would also see that nothing is further from my mind than to deny the contents of religious experience.

With collegial

regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 123-124

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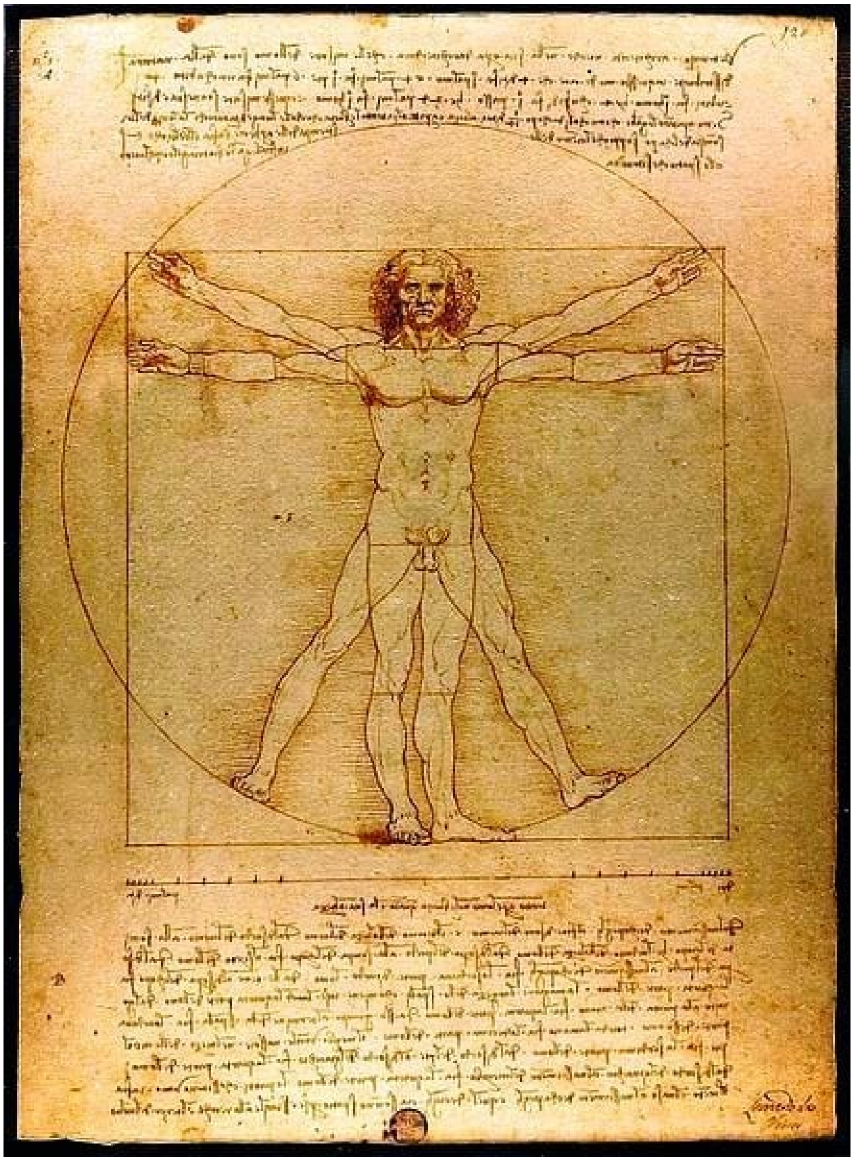
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/04/12bmaag.jpg`

Carl Jung and the important question is not “who” we are but “what” we are. (2019-04-29 04:01)

[1]



[Carl Jung and the important question is not “who” we are but “what” we are.]

This objective knowledge of the self is what the author means when he says:

"No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is [or: to whom or what he belongs] and for what end he was made."

The distinction between "quis" and "quid" is crucial: whereas "quis" has an unmistakably personal aspect and refers to the ego, "quid" is neuter, predicating nothing except an object which is not endowed even with personality.

Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated.

The difference between knowledge of the ego and knowledge of the self could hardly be formulated more trenchantly than in this distinction between "quis" and "quid."

An alchemist of the sixteenth century has here put his finger on something that certain psychologists (or those of them who allow themselves an opinion in psychological matters) still stumble over today.

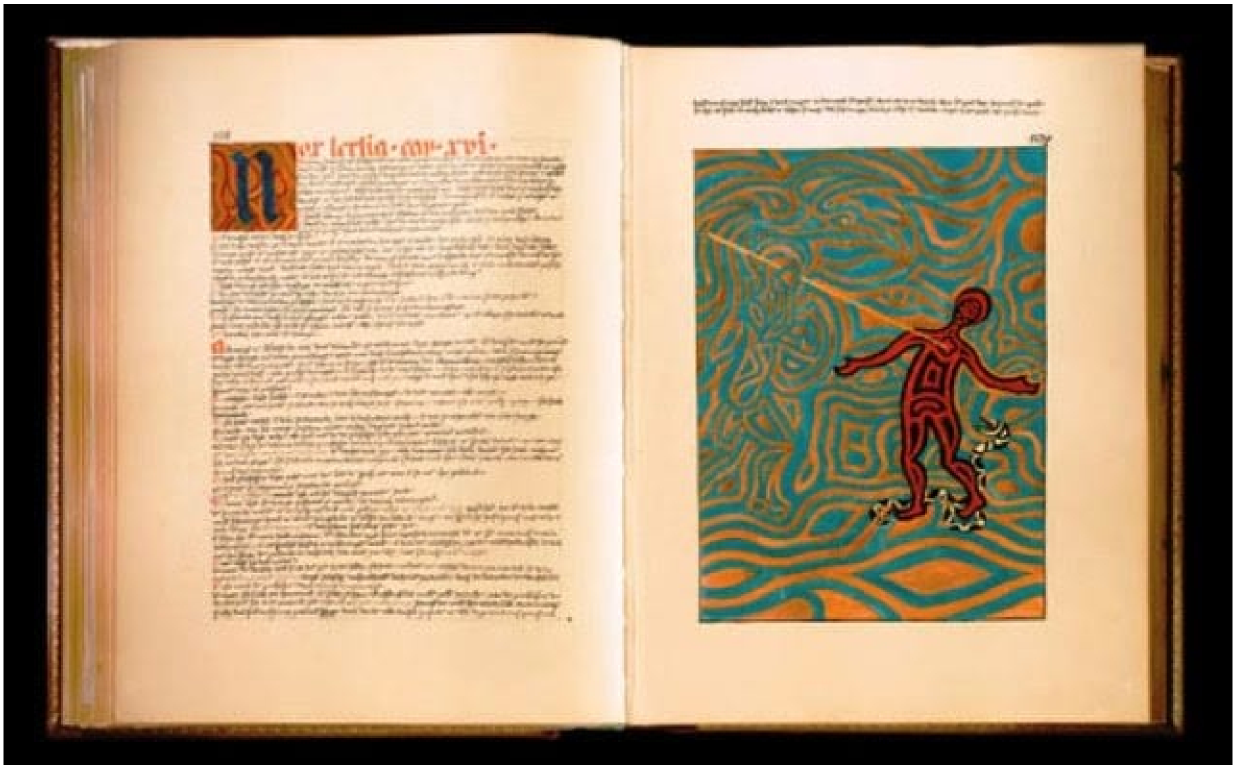
"What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed towards it as to a goal.

This recalls the impressive opening sentence of Ignatius Loyola’s "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul. Carl Jung; Aion; Pages 164-165.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/4a04c-luc.jpg`

Carl Jung and “Sleep” while writing The Red Book (2019-04-29 04:03)

[1]



[Carl Jung and “Sleep” while writing The Red Book]

Jung noted that the new attitude gained from analysis became obsolete. Unconscious materials were needed to supplement the conscious attitude, and to correct its one-sidedness. But because energy tension was low in sleep, dreams were inferior expressions of unconscious contents. Thus other sources had to be turned to, namely; spontaneous fantasies. A recently recovered dream book contains a series of dreams from 1917 to 1925. A close comparison of this book with the Black Books indicates that his active imaginations did not derive directly from his dreams, and that these two streams were generally independent. The Red Book Introduction

On January 5,1922, he had a conversation with his soul concerning both his vocation and Liber Novus:

[I:] I feel that I must speak to you. Why do you not let me sleep, as I am tired? I feel that the disturbance comes from you. What induces you to keep me awake?

[Soul:] Now is no time to sleep, but you should be awake and prepare important matters in nocturnal work The great work begins.

[I:] What great work?

[Soul:] The work that should now be undertaken. It is a great and difficult work There is no time to sleep, if you find no time during the day to remain in the work.

[I:] But I had no idea that something of this kind was taking place.

[Soul:] But you could have told by the fact that I have been disturbing your sleep for a long time: You have been too unconscious for a long time. Now you must go to a
higher level of consciousness.

[I:] I am ready: What is it? Speak.

[Soul:] You should listen: to no longer be a Christian is easy: But what next? For more is yet to come. Everything is waiting for you. And you? You remain silent and have
nothing to say: But you should speak. Why have you received the revelation? You should not hide it. You concern yourself with the form? Is the form important, when it is a matter of revelation?

[I:] But you are not thinking that I should publish what I have written? That would be a misfortune. And who would understand it?

[Soul:] No, listen! You should not break up a marriage, namely the marriage with me, no person should supplant me ... I want to rule alone.

[I:] So you want to rule? From whence do you take the right for such a presumption?

[Soul:] This right comes to me because I serve you and your calling. I could just as well say, you came first, but above all your calling comes first.

[I:] But what is my calling?

[Soul:] The new religion and its proclamation.

[I:J Oh God, how should I do this?

[Soul:] Do not be of such little faith. No one knows it as you do. There is no one who could say it as well as you could.

[I:] But who knows, if you are not lying?

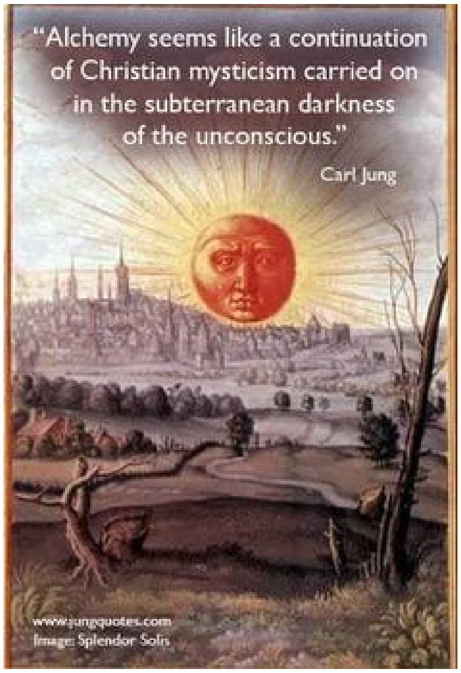
[Soul:] Ask yourself if I am lying. I speak the truth. The Red Book Introduction

December 12 I9I3. The Black Book 2 continues: "The battle of late was the battle with scorn. A vision that caused me three sleepless nights and three days of torment has likened me to G. Keller’s druggist of Chamounix (from start to finish). I know and acknowledge this style. I have learned that one must give one’s heart to men, but one’s intellect to the spirit of humanity; God. Then His work can be beyond vanity; since there is no more hypocritical whore than the intellect when it replaces the heart" (p. 4I). The Red Book; Introduction; Footnote 81.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/16bc7-aka.jpg`

Carl Jung: Alchemy, with its wealth of symbols, gives us an insight into an endeavour of the human mind...

(2019-04-29 04:08)

[1] 
“Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.”
Carl Jung
www.jungquotes.com
Image: Splendor Solis

Alchemy, with its wealth of symbols, gives us an insight intoan endeavour of the human mind which could be compared with a religious rite, an opus divinum [divine task].

The difference between them is that the alchemical opus was not a collective activity rigorously defined as to its form and content, but rather, despite the similarity of their fundamental principles, an individual undertaking on which the adept staked his whole soul for the transcendental purpose of producing a unity.

It was a work of reconciliation between apparently incompatible opposites, which, characteristically, were understood not merely as the natural hostility of the physical elements but at the same time as a moral conflict.

Since the object of this endeavour was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

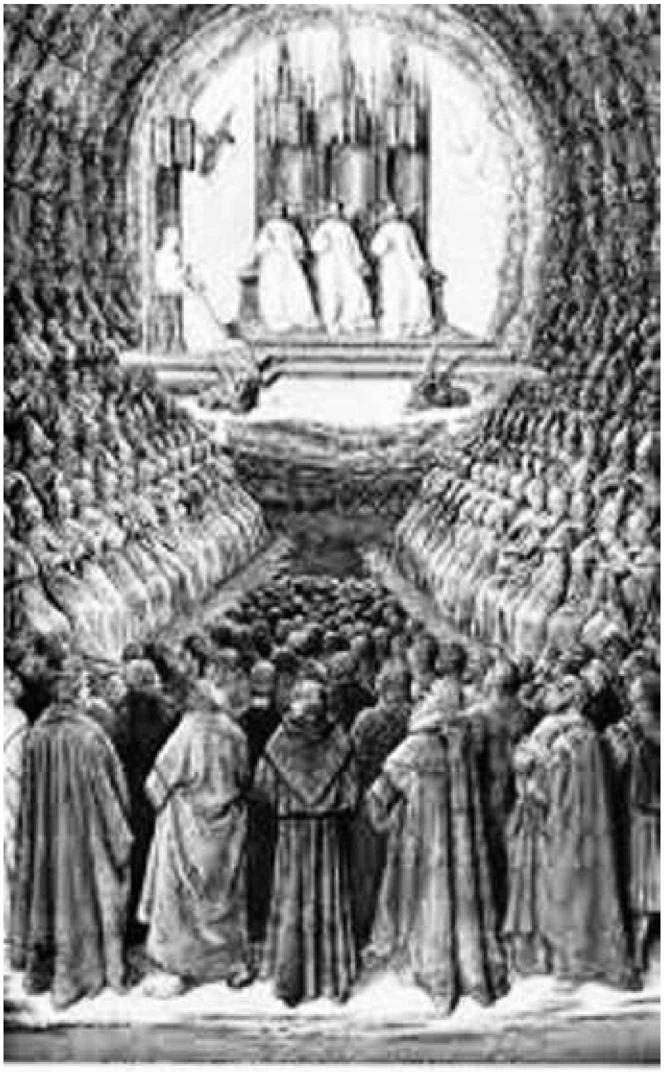
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/04/fd6c7-82balchemy.jpg`

Carl Jung on why “Dogma” is of vital importance (2019-04-29 04:08)

[1]



Jean Fouquet, *The Trinity with the Virgin Mary*

From the Book of Hours of Étienne Chevalier (Chantilly)

[Carl Jung on why “Dogma” is of vital importance]

The bridge from dogma to the inner experience of the individual has broken down.

Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.)

Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth.5 Indeed, faith has itself become that experience.

The faith of a man like Paul, who had never seen our Lord in the flesh, could still appeal to the overwhelming apparition on the road to, Damascus and to the revelation of the gospel in a kind of ecstasy.

Similarly, the faith of the man of antiquity and of the medieval Christian never ran counter to the consensus omnium but was on the contrary supported by it.

All this has completely changed in the last three hundred years. But what comparable change has kept pace with this in theological circles?

The danger exists and of this 'there can be no doubt that the new wine will burst the old- bottles, and that what we no longer understand will be thrown into the lumber-room, as happened once before at the time of the Reformation.

Protestantism then discarded (except for a few pallid remnants) the ritual that every religion needs, and now relies solely on the sola fides standpoint.

The content of faith, of the symbolum, is continually crumbling away. What is still left of it? The person of Jesus Christ?

Even the most benighted layman knows that the personality of Jesus Is, for the biographer, the obscurest Item of all in the reports of the New Testament, and that, from a human and psychological point of view, his personality must remain an unfathomable enigma.

As a Catholic writer pithily remarked, the gospels record the history of a man and a god at the same time. Or is only God left?
In that case, what about the Incarnation, the most vital part of the symbolum?

In my view one would be well advised to apply the papal dictum: "Let it be as it is, or not be at all," to the Creed and leave it at that, because nobody really understands what it is all about.

How else can one explain the notorious drift away from dogma?

It may strike my reader as strange that a physician and psychologist should be so insistent about dogma. But I must emphasize it, and for the same reasons that once moved the alchemist to attach special importance to his "theoria."

His doctrine was the quintessence of the symbolism of unconscious processes, just as the dogmas are a condensation or distillation of "sacred history," of the myth of the divine being and his deeds.

If we wish to understand what alchemical doctrine means, we must go back to the historical as well as the individual phenomenology of the symbols, and if we wish to gain a closer understanding of dogma, we must perforce consider first the myths of the Near and Middle East that underlie Christianity, and then the whole of mythology as the expression of a universal disposition In man.

This disposition I have called the collective unconscious, the existence of which can be inferred only from individual phenomenology.

In both cases the Investigator comes back to the individual, for what he is all the time concerned with are certain complex thought-forms, the archetypes, which must be conjectured as the unconscious organizers of our ideas.

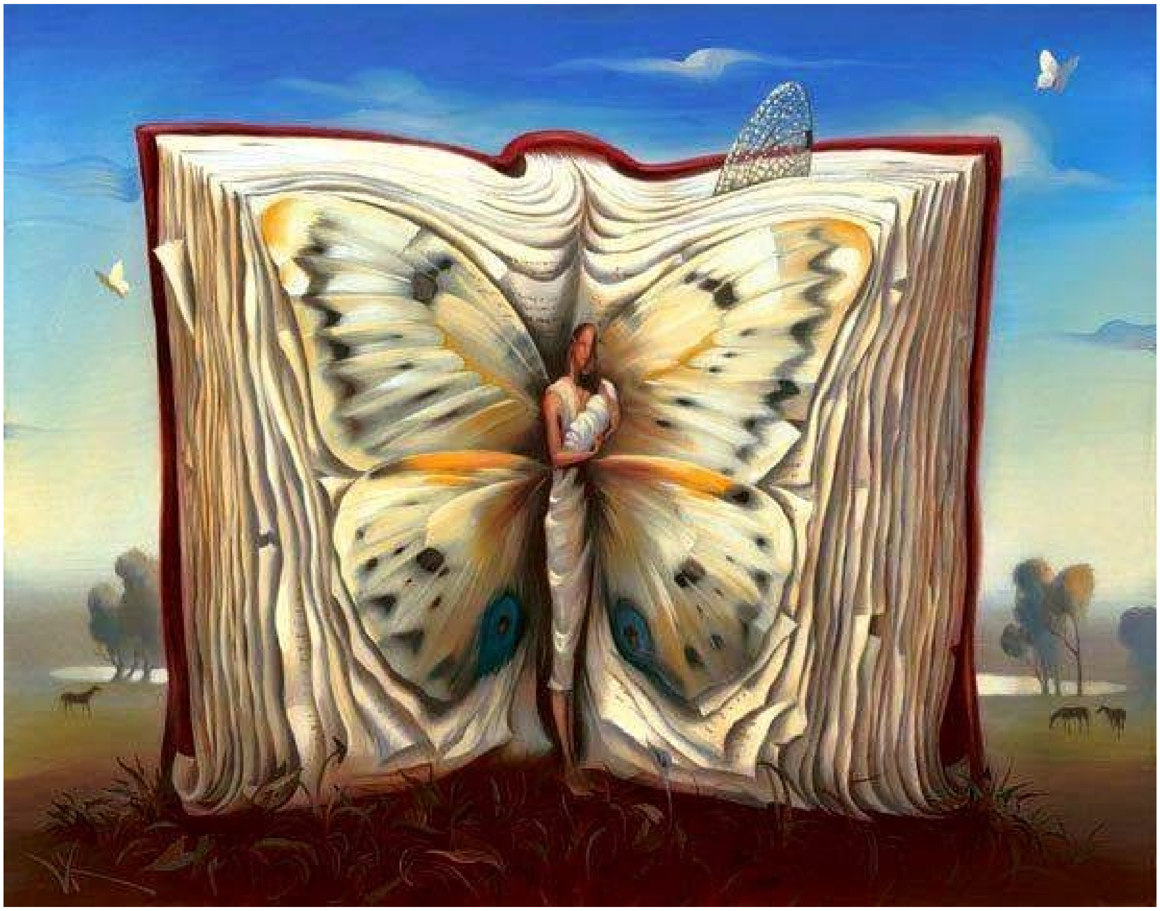
The motive force that produces these configurations cannot be distinguished from the trans-conscious factor known as instinct.
There is, therefore, no justification for visualizing the archetype as anything other than the image of the instinct. Carl

Jung; Aion; Pages 178-179

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/41f08-dogma.jpg`

Scholarliness alone is not enough; there is a knowledge of the heart (2019-04-29 04:11)

[1]



The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language.

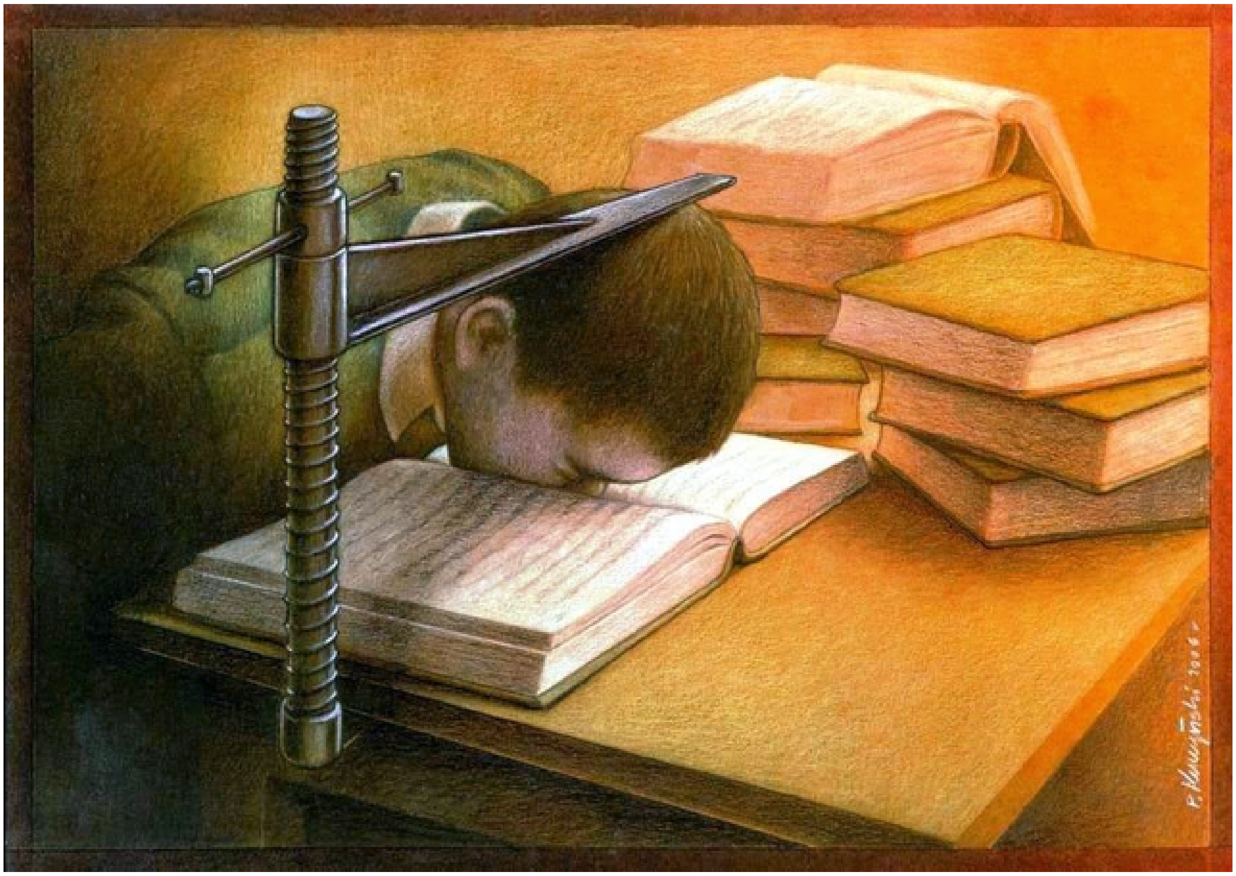
One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight.

The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/21e3d-knowledge.jpg`

But how can I attain the knowledge of the heart? (2019-04-29 04:17)

[1]



But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never yet lived, but have left for others to live or to think.

You will say: "But I cannot live or think everything that others live or think" But you should say: "The life that I could still live, I should live, and the thoughts that I could still think, I should think."

It appears as though you want to flee from yourself so as not to have to live what remains unlived until now.

But you cannot flee from yourself It is with you all the time and demands fulfillment.

If you pretend to be blind and dumb to this demand, you feign being blind and deaf to yourself This way you will never reach the knowledge of the heart. Carl Jung; The Red Book; Page 233.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/89e12-nose.jpg`

Carl Jung on "Enantiodromia." Lexicon (2019-04-29 04:18)

[1]

Enantiodromia:

Literally, "running counter to," referring to the emergence of the unconscious opposite in the course of time.

This characteristic phenomenon practically always occurs when an extreme, one-sided tendency dominates conscious life; in time an equally powerful counter-position is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control. ["Definitions," ibid., par. 709.]

Enantiodromia is typically experienced in conjunction with symptoms associated with acute neurosis, and often foreshadows a rebirth of the personality.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 397.]

http://www.nyaap.org/jung-lexicon/e/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/898e4-1.jpg`

Carl Jung on “Emotion.” Lexicon (2019-04-29 04:43)

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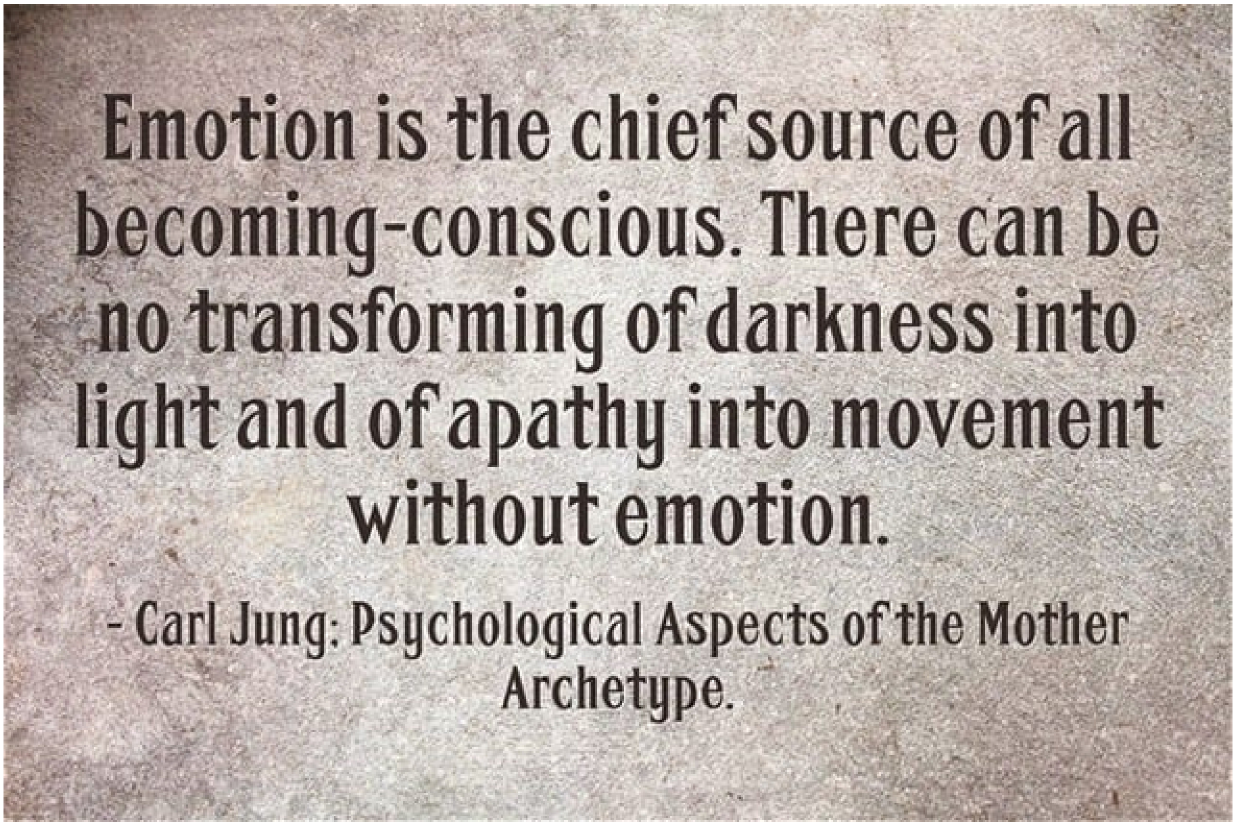


Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion.

- Carl Jung: Psychological Aspects of the Mother Archetype.

Carl Jung on “Emotion.” Lexicon

Emotion:

An involuntary reaction due to an active complex.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit).

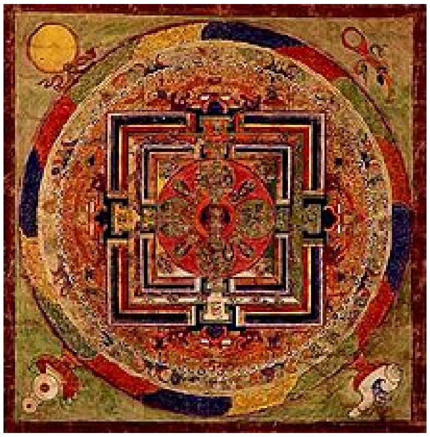
But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

There is no change from darkness to light or from inertia to movement without emotion. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]

http://www.nyaap.org/jung-lexicon/e/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/e51bf-1.jpg`

Carl Jung on The Tibetan Book of the Dead (2019-04-29 06:30)

[1] 

The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927. It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority. Not only the "wrathful" but also the "peaceful" are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications.

But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European "either-or," but a magnificently affirmative "both-and." This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, "God is," while another clings equally fervently to the negation, "God is not." What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology. The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion.

Metaphysical assertions, however, are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological" For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even-at a pinch-by the "Absolute" itself.

This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnez-leur une ame, mais une petite!

it is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

With this great psychological truth the Bardo Thodol opens. The book is not a ceremonial of burial, but a set of instructions for the dead, a guide through the changing phenomena of the Bardo realm, that state of existence which continues for forty-nine days after death until the next incarnation. If we disregard for the moment the supratemporality of the soul which the East accepts as a self-evident fact we, as readers of the Bardo Thodol, shall be able to put ourselves without difficulty in the position of the dead man, and shall consider attentively the teaching set forth in the opening section, which is outlined in the quotation above. At this point, the following words are spoken, not presumptuously, but in a courteous manner.

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good. Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

This realization is the Dharmakaya state of perfect enlightenment; or, as we should express it in our own language, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.

The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us.

This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen.

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given."

Thus far the Bardo Thodol is, as Dr. Evans-Wentz also feels, an initiation process whose purpose it is to restore to the soul the divinity it lost at birth. Now it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item, with the ultimate and highest principles which, with us, would come last as for instance in Apuleius, where Lucius is worshipped as Helios only right at the end. Accordingly, in the Bardo Thodol, the initiation is a series of diminishing climaxes ending with rebirth in the womb. The only "initiation process" that is still alive and practiced today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes.

This penetration into the ground layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and lowest region of the Bardo, known as the Sidpa Bardo, where the dead man, unable to profit by the teachings of the Chikhai and Chonyid Bardo, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples.

Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother. The European passes through this specifically Freudian domain when his unconscious contents are brought to light under analysis, but he goes in the reverse direction. He journeys back through the world of infantile-sexual fantasy to the womb.

It has even been suggested in psychoanalytical circles that the trauma par excellence is the birth-experience itself nay more, psychoanalysts even claim to have probed back to memories of intra-uterine origin. Here Western reason reaches its limit, unfortunately. I say "unfortunately/’ because one rather wishes that Freudian psychoanalysis could have happily pursued these so-called intra-uterine experiences still further back. Had it succeeded in this bold undertaking, it would surely have come out beyond the Sidpa Bardo and penetrated from behind into the lower reaches of the Chonyid Bardo.

It is true that, with the equipment of our existing biological ideas, such a venture would not have been crowned with success; it would have needed a wholly different kind of philosophical preparation from that based on current scientific assumptions. But, had the journey back been consistently pursued, it would undoubtedly have led to the postulate of a pre-uterine existence, a true Bardo life, if only it had been possible to find at least some trace of an experiencing subject. As it was, the psychoanalysts never got beyond purely conjectural traces of intra-uterine experiences, and even the famous ’ ’birth trauma" has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal. Freudian psychoanalysis, in all essential aspects, never went beyond the experiences of the Sidpa Bardo; that is, it was unable to extricate itself from sexual fantasies and similar "incompatible" tendencies which cause anxiety and other affective states.

Nevertheless, Freud’s theory is the first attempt made by the West to investigate, as if from below, from the animal sphere of instinct, the psychic territory that corresponds in Tantric Lamaism to the Sidpa Bardo. A very justifiable fear of metaphysics prevented Freud from penetrating into the sphere of the "occult." In addition to this, the Sidpa state, if we are to accept the psychology of the Sidpa Bardo, is characterized by the fierce wind of karma, which whirls the dead man along until he comes to the "womb-door." In other words, the Sidpa state permits of no going back, because it is sealed off against the Chonyid state by an intense striving downwards, towards the animal sphere of instinct and physical rebirth.

That is to say, anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. It is therefore not possible for Freudian theory to reach anything except an essentially negative valuation of the unconscious. It is a "nothing but." At the same time, it must be admitted that this view of the psyche is typically Western, only it is expressed more blatantly, more plainly, and more ruthlessly than others would have dared to express it, though at bottom they think no differently. As to what "mind" means in this connection, we can only cherish the hope that it will carry conviction. But, as even Max Scheler noted with regret, the power of this "mind" is, to say the least of it, doubtful.

I think, then, we can state it as a fact that with the aid of psychoanalysis the rationalizing mind of the West has pushed forward into what one might call the neuroticism of the Sidpa state, and has there been brought to an inevitable standstill by the uncritical assumption that everything psychological is subjective and personal. Even so, this advance has been a great gain, inasmuch as it has enabled us to take one more step behind our conscious lives. This knowledge also gives us a hint of how we ought to read the Bardo Thodol that is, backwards. If, with the help of our Western science, we have to some extent succeeded in understanding the psychological character of the Sidpa Bardo, our next task is to see if we can make anything of the preceding Chonyid Bardo.

The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea. There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we are understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. It does no violence to the nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race.

These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason. Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes." Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses.

The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms.

If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism? Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. It is significant, that ghosts all over the world have certain features in common.

I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious.

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.") Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness. According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharma kaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of egohood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo. It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination. It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of
this kind and the phantasmagoria of a lunatic. Very often only a slight abaissement du niveau mental is needed to unleash this world of illusion. The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis.

One often hears and reads about the dangers of yoga, particularly of the ill-reputed Kundalini yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.

it is a disintegration of the wholeness of the Bardo body, which is a kind of "subtle body" constituting the visible envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind).

This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants."

The transition, then, from the Sidpa state to the Chonyid state is a dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the ego's stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality."

The reality experienced in the Chonyid state is, as the last section of the corresponding Bardo teaches, the reality of thought. The "thought-forms" appear as realities, fantasy takes on real form, and the terrifying dream evoked by karma and played out by the unconscious "dominants" begins. The first to appear (if we read the text backwards) is the all-destroying God of Death, the epitome of all terrors; he is followed by the twenty-eight "power-holding" and sinister goddesses and the fifty-eight "blood-drinking" goddesses. In spite of their demonic aspect, which appears as a confusing chaos of terrifying attributes and monstrosities, a certain order is already discernible.

We find that there are companies of gods and goddesses who are arranged according to the four directions and are distinguished by typical mystic colors. It gradually becomes clearer that all these deities are organized into mandalas, or circles, containing a cross of the four colors. The colors are coordinated with the four aspects of wisdom:

(1) White = the light-path of the mirror-like wisdom;

(2) Yellow == the light-path of the wisdom of equality;

(3) Red = the light-path of the discriminative wisdom;

(4) Green = the light-path of the all-performing wisdom.

On a higher level of insight, the dead man knows that the real thought-forms all emanate from himself, and that the four light-paths of wisdom which appear before him are the radiations of his own psychic faculties. This takes us straight to the psychology of the lamaistic mandala, which I have already discussed in the book I brought out with the late Richard Wilhelm, The Secret of the Golden Flower.

Continuing our ascent backwards through the region of the Chonyid Bardo, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitabha, the yellow Ratna-Sambhava, and the white Vajra-Sattva. The ascent ends with the effulgent blue light of the Dharmadhatu, the Buddha body, which glows in the midst of the mandala from the heart of Vairochana. With this final vision the karmic illusions cease; consciousness, weaned away from all form and from all attachment to objects, returns to the timeless, inchoate state of the Dharma kaya. Thus (reading backwards) the Chikhai state, which appeared at the moment of death, is reached.

I think these few hints will suffice to give the attentive reader some idea of the psychology of the Bardo Thodol. The book describes a way of initiation in reverse, which, unlike the eschatological expectations of Christianity, prepares the soul for a descent into physical being. The thoroughly intellectualistic and rationalistic worldly-mindedness of the European makes it advisable for us to reverse the sequence of the Bardo Thodol and to regard it as an account of Eastern initiation experiences, though one is perfectly free, if one chooses, to substitute Christian symbols for the gods of the Chonyid Bardo.

At any rate, the sequence of events as I have described it offers a close parallel to the phenomenology of the European unconscious when it is undergoing an "initiation process/’ that is to say, when it is being analyzed. The transformation of the unconscious that occurs under analysis makes it the natural analogue of the religious initiation ceremonies, which do, however, differ in principle from the natural process in that they forestall the natural course of development and substitute for the spontaneous production of symbols a deliberately selected set of symbols prescribed by tradition. We can see this in the Exercises of Ignatius Loyola, or in the yoga meditations of the Buddhists and Tantrists.

The reversal of the order of the chapters, which I have suggested here as an aid to understanding, in no way accords with the original intention of the Bardo Thodol Nor is the psychological use we make of it anything but a secondary intention, though one that is possibly sanctioned by lamaist custom. The real purpose of this singular book is the attempt, which must seem very strange to the educated European of the twentieth century, to enlighten the dead on their journey through the regions of the Bardo. The Catholic Church is the only place in the world of the white man where any provision is made for the souls of the departed. Inside the Protestant camp, with its world affirming optimism, we only find a few mediumistic "rescue circles," whose main concern is to make the dead aware of the fact that they are dead.

But, generally speaking, we have nothing in the West that is in any way comparable to the Bardo Thodol, except for certain secret writings which are inaccessible to the wider public and to the ordinary scientist. According to tradition, the Bardo Thodol, too, seems to have been included among the "hidden" books, as Dr. Evans-Wentz makes clear in his Introduction.

As such, it forms a special chapter in the magical "cure of the soul" which extends even beyond death. This cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the Bardo Thodol. They are so detailed and thoroughly adapted to the apparent changes in the dead man's condition that every serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets. Even if the truth should prove to be a disappointment, one almost feels tempted to concede at least some measure of reality to the vision of life in the Bardo. At any rate, it is unexpectedly original, if nothing else, to find the after-death state, of which our religious imagination has formed the most grandiose conceptions, painted in lurid colors as a terrifying dream-state of a progressively degenerative character.

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degradation of new physical birth. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earthly existence. This view is not only lofty it is manly and heroic.

The degenerative character of Bardo life is corroborated by the spiritualistic literature of the West, which again and again gives one a sickening impression of the utter inanity and banality of communications from the "spirit world." The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the mediums and of those taking part in the séance, and even to extend this explanation to the description of the Hereafter given in the Tibetan Book of the Dead. And it is an undeniable fact that the whole book is created out of the archetypal contents of the unconscious. Behind these there lie and in this our Western reason is quite right no physical or metaphysical realities, but "merely" the reality of psychic facts, the data of psychic experience. Now whether a thing is "given" subjectively or objectively, the fact remains that it is.

The Bardo Thodol says no more than this, for its five Dhyani-Buddhas are themselves no more than psychic data. That is just what the dead man has to recognize, if it has not already become clear to him during life that his own psychic self and the giver of all data are one and the same. The world of gods and spirits is truly "nothing but" the collective unconscious inside me. To turn this sentence round so that it reads "The collective unconscious is the world of gods and spirits outside me," no intellectual acrobatics are needed, but a whole human lifetime, perhaps even many lifetimes of increasing completeness. Notice that I do not say "of increasing perfection because those who are "perfect" make another kind of discovery altogether.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, Psychology and Religion, Commentary Tibetan Book of the Dead; Pages 510-522.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d6/Zhi-Khro_Bardo_Thodol.jpg/220px-Zhi-Khro_Bardo_Thodol.jpg`

Carl Jung: In the redemption of the individual, the whole past will be redeemed, (2019-04-29 09:41)

[1]

Exactly the same idea is expressed in the Epistles of St. Paul where he says that all living beings, the whole of creation, is waiting for the revelation of the children of God; they are waiting to celebrate their apokatastasis, their reinstallation with the redemption of the children of God.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been.

Primitives express that quite plainly; they say that when the hero steps out of the belly of the monster, not only he comes out but his dead parents who have also been swallowed by the time dragon, and not only his parents but all the people of the tribe who have disappeared in time, and even rivers and mountains and woods, whole countries come out of the whale-dragon.

All the vanished memories of former situations will be restored, everything will be brought back to its original condition. Carl Jung, Visions Seminar, Page 1280

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/af991-12bredeemed.jpg`

Carl Jung and Gnostic symbolism is saturated with the language of the Church. (2019-04-30 03:50)

[1]

[Carl Jung and Gnostic symbolism is saturated with the language of the Church.]

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the "spiritual inner man" was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is "our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God." Carl Jung; Aion; Page 215.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/04/f2a40-rosary.jpg`

Carl Jung on “Eros.” Lexicon (2019-04-30 04:17)

[1]

Eros:

In Greek mythology, the personification of love, a cosmogonic force of nature; psychologically, the function of relationship.

Woman’s consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. ["The Syzygy: Anima and Animus," CW 9ii, par. 29.]

Eros is a questionable fellow and will always remain so . . . . He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony.["The Eros Theory," CW 7, par. 32.]

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros.["The Problem of the Attitude-Type," ibid., par. 78.]

An unconscious Eros always expresses itself as will to power. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 167.]

http://www.nyaap.org/jung-lexicon/e/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/04/8836b-1.jpg`

Carl Jung, The Red Book, Siegfried and Sabina Spielrein (2019-04-30 04:55)

Dr. C.G. Jung

Dear Doctor,

You are touching on something which belongs to the foundations of our culture.

I find it very understandable that you cannot understand me, in spite of the fact that your dream is coming to your assistance.

I am underlining all the passages in your letter where you are thinking concretely and typically, misunderstanding the symbol.

Do not think that I am spaking against your music.

Perhaps you are more a musician than a doctor.

I don’t want to argue in any way against your becoming a musician.

But that question has nothing to do with the question of symbolism.

Your dream gives you’re the German as a representation of a person who acts in a concrete way and whose attitude is completely fixed on reality.

Your earlier Russian attitude is that of an inactive dreamer.

But with this later attitude a christification has taken place.

Thus you are sandwiched between the German and the Russian attitudes, between the real and the unreal.

This is precisely where the symbolic is found, as a common function of both.

You probably ive the symbol to a large extent without being conscious of it.

For that reason your dreams think of bright spaces and green meadows.

In relation to the world yu have to be real, either a musician, or a doctor, or a wife and mother.

But your task is not completed when you do that.

Those are mere functions.

You have not thereby become yourself.

You are something different from those functions.

You are always trying to drag the Siegfried symbol back into reality.

Whereas in fact it is the bridge to your individual development.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds.

This is individuation.

You are rejecting dreams and seeking action.

Then the dreams come and thwart your actions.

The dreams are a world, and the real is a world.

You have to stand between the gods and men.

Do you understand that?

With best wishes,

Yours sincerely,

Dr. Jung Letter of Carl Jung to Sabina Spielrein January 21, 1918, “Sabina Spielrein: Forgotten Pioneer of Psychoanalysis.”

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/c407a-1siegfried.jpg`

The real story of Sabina Spielrein: or fantasies vs. facts of a life by Henry Zvi Lothane, MD (2019-04-30 05:14)

The real story of Sabina Spielrein: or fantasies vs. facts of a life by Henry Zvi Lothane, MD

There is a difference between love and lust: love as attachment, affection and admiration and love as libido or sexual desire.

The conflict between them can cause emotional diosrder, the stuff dramas, whether real or staged, is made of. Dramas entail conflict, external and internal, confrontation, and crisis and are primary.

Stories told about dramas are secondary.

Narratology deals with recollected narratives of the past, dramatology, a word I coined – with actions and interactions in the present expressed in emotions, speeches, and gestures of face and body.

The love and lust between (1) Sabina Spielrein and C.G. Jung and (2) between Freud and Jung were first documented in the Freud Jung letters published in 1974.

The first had no consequences for either Freud or Jung.

The second resulted in Jung's heresy from Freud's sexual libido theory and their ill-fated breakup.

Spielrein became a scoop in 1980 when her German diary and correspondence with Jung and Freud were published by the Jungian analyst Aldo Carotenuto in his book A Secret Symmetry: Sabina Spielrein between Jung and Freud.

Even though Carotenuto equivocated whether the Spielrein/Jung involvement was love or lust, the book inspired many to fictionalize and sensationalize their relationship as sexual by psychoanalysts and
other writers.

In 2002 Roberto Faenza's film The Soul Keeper showed nude love scenes and Christopher Hampton's tacky play The Talking Cure, with sheets stained by defloration blood became the screenplay for David Cronenberg kitschy creation, with scenes of spanking as foreplay.

Hollywood is right: sex sells. As a result, both protagonists became notorious, she as either seductress or victim, he as poster boy of sexual violations during therapy, and a cad and colluder with Freud to boot.

The real Spielrein and Jung were trivialized in the tangle of fantasies, fictions, and fibs.

One fib was fabricated in John Kerr's book The Most Dangerous Method, that the "most important aspect of the Spielrein affair was the change it occasioned in Jung's relationship with Freud," that she "had innocently played the decisive role in fomenting this change."

But why is psychoanalytic therapy denounced as dangerous?

The Spielrein life drama:

.

The parents married in Rostov-on-Don in 1884, a blooming, bustling city in the south of the Russian Empire.

As portrayed by Sabina,

"In her youth my mother had loved someone else. They became engaged. And they had to part. Relatives were opposed. My mother felt her life was ruined. Around this time she met my father, was impressed by his intelligence, his firm and noble character, his tender concern for her. In spite of all of this, mother did not love him; three times he was told no. He did not give up. The fourth time she said yes. They became a couple. One could hardly imagine two more different people."

These impressions would color Sabina's future love for Jung and the man she married.

Father Nikolai was born into a family of modest means in Warsaw, then under Russian rule.

He first got a Jewish religious education and then a secular one. He spoke Polish, Russian, Hebrew, Yiddish, German, English, French, Greek, and Latin.

In Berlin he studied agronomy and became rich as importer/exporter of animal feed and fertilizers.

He was often tense, had mood swings but was known in town for his strong personality and original thinking.

He never shook hands with people, went outdoors without wearing hat or topcoat, bathed in cold water, was a vegetarian.

He admired German culture. As a parent he was both fair and severe and ruled his children with harsh discipline and punishments.

The children were taught languages and every day of the week was devoted to speaking German, English or French.

Mother Eva was as born Lublinskaia, her last name meaning from Lublin, the Polish city I myself was born in.

There were important links between the Jewries of Poland and Russia and their rich chassidic heritages.

Sabina remembered being told at age 3-4 that her maternal great grandfather rabbi Lublinskii was highly venerated for healing and prophetic abilities.

He predicted the time of his death to the minute.

His son Mordechai, her matermal grand3 father, was still alive in1910.

He loved people and gave money to relatives thus none was left for her mother's dowry; but he believed God would provide for it and God did.

Even though Mordechai married a Jewess, his first love had been the daughter of a Christian physician later "unconsciously retained in his love of secular science because my mother was supposed to study, only study and thus he sent her to a Christian gymnasium and then to the university."

Mother feared falling in love with a gentile.

In fact, a respected gentile man from St. Petersburg fell in love with her beauty, she refused him and he shot himself.

Eva became a dentist and practiced until 1903 to become mother and housewife in their large still standing townhouse, still standing.

In 1887 brother Jan was born, in 1891 brother Isaak, 1895 sister Emilia and 1899 Emil.

Mother also spoke other languages, was musical, but her great passion was shopping and spending money.

Sabina's childhood and early adolescence:

Mother told Sabina stories about angels and demons, clairvoyance and miracle cures, inspired by the Chasidic folklore.

From age five to seven Sabina was educated in a Fröbel type kindergarten in Warsaw learning to speak German and French.

"Until the age of 6-7 I had no fear of any devil. I was an example of courage for my brother and made fun of him by jumping at him out of a dark hiding place or telling him horror stories. My parents
warned me that one day I would feel anxiety and understand how her brother felt," as indeed happened shortly thereafter.

She also "conversed with a spirit.

It was an angel sent to her by God, because she was an unusual person, a good spirit that helped her and guided her.

At first the spirit spoke German, then Russian."

Another memory: "I nurtured grandiose fantasies: I was a goddess and ruled over a great empire, I possessed a great power with which I could know everything and achieve everything, even though I did not really believe in its reality, for there was a critic inside me who knew the difference between reality and fantasy."

When the siblings were born, she "was curious how babies are made," which was sublimated later as an interest in science.

As an adolescent she was "pure" and "naïve," i.e., ignorant of sexuality about which she would first learn as a medical student. Up to the age of 13 she was "extremely religious in spite of her father's derisions."

In fifth grade, age 15, she "took a lively interest in the psychological aspects of religion and arranged to have lessons in Ancient Hebrew so as to read the Bible in the original."

She had a crush on the history teacher, a man of high intelligence and a sad expression in his black eyes, but with a habit of odd grimaces, who "has opened up to her previously unknown vistas by leaps and bounds. I wanted to make sacrifices for him, to suffer for him. I was looking for a friend to whom I could bare my soul. Later the poor man fell in love with her mother and when she left for Paris he jumped out of a window. Sabina's other crush was on her paternal uncle Adolf who was also in love with her mother. Asked mother: "Which of them do you really love, your uncle or your teacher?"

In 1901, "while in the 6th grade, after the death of my little sister" Emilia of typhoid "my illness began:" a prolonged grief complicated by social withdrawal and mounting difficulties in relating to her father and mother.

In 1904 she graduated with a gold medal from the all-girl Yekaterinskaia Gimnazia and like other rich daughters of Rostov, e.g., Vera Weizmann, the future first lady of Israel, Sabina wanted to study in Switzerland.

Instead she first landed in an asylum. As she increasingly lost control of her aggressive impulses (hitting her mother) and unbearable rage at her father, Sabina had to be committed to the Burghölzli Asylum on August 17 1904, not yet 19 years old, to become director Bleuler's and his deputy Jung's patient.

Nine months later Spielrein recovered and while still in the hospital started attending medical school, from which she would graduate in 1911 with an 80 page dissertation on the analytic treatment of a schizophrenic patient.

The hospital treatment of Spielrein was not described in the books of Carotenuto and Kerr because the clinical chart was only published in 1994.

In fact, Spielrein was an unusual patient:

(1) Jung did not give her an admission physical examination;
(2) Bleuler made her an assistant in association experiments; and
(3) she befriended a 24 year old inpatient named Rähmi, a kindred spirit, who became her friend and patient.

The doctor patient relationship ended in 1905, as she wrote to Freud in 1909: "four and a half years ago Dr. Jung was my doctor, then he became my friend, and finally my 'poet', i.e., my
beloved."

From 1905 to 1911 Jung assumed a new function, as her medical school teacher and, with Bleuler, as her dissertation supervisor.

The teacher-student relationship was a big blank in English psychoanalytic journals and books until I published my 1999 paper in the IJPA, "Tender love and transference," later translated into other languages.

The paper was based on Sabina's Russian diary and letters, also first published in a 1994 in German dissertation, plus unpublished letters I found in 1998 in a Geneva archive.

Jung and his patient In the hospital, true to her mischievous nature, Sabina acted out all manner of pranks to test the nurses and Jung, never Bleuler.

Jung's note in January 1905: "Since the last abreaction markedly improved. Last night, during the evening visit, was reclining on the sofa in her usual oriental, voluptuous manner, with a sensuous, dreamy expression on her face."

Like beauty, seduction is in the eyes of the seducer. June 1, 1905: "Pat. Is discharged. She now lives independently in town and attends university lectures."

In September 1906 Jung penned a report addressed to Freud and "given to Mrs. Spielrein for possible use":

"I have analyzed the clinical condition almost completely with the help of your method and, early on, with a favorable result. In the course of her treatment the patient had the misfortune to fall in love with me. She continues to rave blatantly to her mother about this love and her secret spiteful glee in scaring her mother is not the least of her motives. Therefore the mother would like, if needed, to send her to another doctor, with which I naturally concur."

This report never reached Freud but moved Spielrein to write to Freud in 1909 requesting help with Jung.

Later in 1906 Jung writes to Freud:

"I am currently treating an hysteric with your method. Difficult case, a 20-year old Russian girl, ill for 6 years. I should be extremely grateful if you would tell me in a few words what you think of this story."

One Freud's responses: "essentially, one might say, healing is effected by love."

Jung's letter was a lie, for he was not treating her in 1906, as no fees were paid either to the hospital or privately, nor did Spielrein need treatment.

In December, reacting to Freud's analysis of his dream, Jung writes:

"the failure of the rich marriage: my wife is rich. I was turned down when I first proposed, later I was accepted. I am happy with my wife in every way, no sexual failure but a social one; sexual restraint is a convenient screen hiding an illegitimate sexual wish that had better not see the light of day," and it is about Spielrein.

Socially wife was unavailable due to pregnancies and childbirths.

Freud missed it.

In 1907 Jung lied once again when he presented her at a congress in Amsterdam as a case of "psychotic hysteria."

In 1905 Bleuler wrote to Zurich University: since "Miss Spielrein is not psychotic, for she was admitted here for treatment of nervousness with hysterical symptoms, we have no reservation in
recommending her for matriculation."

Jung and his medical student:

Jung never mentioned to Freud that he had been Spielrein teacher for six years and thus an object of admiration and affection, as detailed in her Russian diaries and letters.

In 1905 Sabina writes to mother:

"To-morrow I am going to the medical library and will borrow [Eduard von] Hartmann's "[Philosophy of] The Unconscious", which I accidentally saw in the catalog. Since I saw this book at Junga's [pet name], I believe it is worth reading. I visited him today. He comforted me about Remi; in his opinion her condition has improved markedly. Junga told me that I should not be wearing a hat with holes in it and that I should also have my shoes mended. I replied that I had run out of money, but that I had already received so much that I could not ask my parents for more. Then he made a proposal to make me a loan of 100 francs and write you about it. But as I objected vigorously, he forced me to accept 10 francs from him for the hat and the repair of the shoes. Naturally, I shall soon pay him this money back. He is coming to visit me on Friday (1st of September) at 3 o'clock. If only I could only learn to cook borscht before then! Today Jung and I went on rounds at our Hospital. There is number of women for whom I am an object of admiration! So there, you can see what kind of a person he is, my Junga."

In 1906 she expresses her admiration for his "colossal intelligence and character and lecture, which was wonderfully beautiful (not only in the scientific but also in the ethical sense). There you were, able to create so much enthusiasm and feeling – how is it possible? You are endowed with a wonderful potential energy and you could achieve much more than you actually do. – If you could only know how ethically beautiful you were then (when you treated the patients with so much care and love)! ... I was completely transformed, soft and warm towards people. Even though I went home in a flood of tears, I was calm and strong in my decision – one doesn't need anything else, it all comes from poetry. I love you too much, and therefore perhaps I imagine something that is not there (or perhaps it is there?) (for example, that you despise me, that you do not want that I should stalk you, etc.). Each time that causes me emotional storms and self-torture. For this reason I wanted to leave Zurich for at least
three years, but I have found no better university."

Tender love turns stormy:

In 1908 Jung writes to Sabina vacationing with family in Rostov:

"You have come in for a great bonus of friendship along with the heartfelt wish that your life should be successful and with a minimum of goals that serve no purpose and the pain connected with them. Never lose the hope that work done with love will lead to a good end. I can only write a short letter today because I have JUST returned home very tired from a long walk. Please keep writing to me at the Burghölzli. With heartfelt love Your J[ung]."

Mother opened another Jung's letter received in Rostov:

"His letter calmed me down. It expresses deep friendship, lightly colored by something else, which is quite natural. He often thought of you, of your soul. He is probably in the throes of a conflict and his counsel to you and to himself is not to let the feeling of love grow but to suppress it, though not to kill it completely. Have I got it right? He who is able to do it will be victorious, or else will be out in left field. I am sure he will be victorious. He writes that this is necessary for the sake of his loved ones, his wife and children. I like the tone of his letter very much, especially the limits which he places on you and himself. It seems to me that it could not be any better. You have in him a person devoted to you, with a touch of love (more than that is not permitted and you have to remain content with that), a person for whom you have profound respect and appreciation, which you also have from him, and what more do you need? You should be happy because it is more than you had wished for. Had you wished to cause him to divorce his wife, then it would be a different matter, but if not, then you must not go any further. The important thing is to realize that he could be taken, but it is not worth it. You cannot have it better than the way it is. Do not torment yourself, suppress your feelings so that they do not make you suffer and continue meeting him as a friend. He also needs you, but he is not suffering, on the contrary, he is getting better. Please, please, do not tell him I opened the letter. As far as the jam is concerned, tell him that you brought along fruit for him but were unable to bring more. Rent a lavish apartment, invite him and write to me with all the details. You can talk to him about love but remain unyielding, you only stand to gain from it. For the time being, do not hide you feelings."

In her response Sabina differentiates between love as a bond and love as lust:

"That I love him is as firmly determined as that he loves me. He is for me a father and I am a mother for him, or, more precisely, the woman who has acted as the first substitute for the mother (his mother came down with hysteria when he was two years old); and he became so attached to the woman [Helen Preiswerk] that when she was absent he saw her in hallucinations, etc, etc. Why he fell in love with his wife? Let us say, his wife is "not completely" satisfactory, and now he has fallen in love with me, a hysteric; and I fell in love with a psychopath, and is it necessary to explain why? I have never seen my father as normal. His insane striving "to know himself" is best expressed in Jung for whom his scientific activity is more important than anything in this world An uneven dynamic character coupled with a highly developed sensibility, a need to suffer and to be compassionate to the extreme. You can do to him and get from him anything you want with love and tenderness. Twice in a row he became so emotional in my presence that tears just rolled down his face! Then he starts reproaching himself endlessly for his feelings, for example, that I am something sacred for him, that he is ready to beg for forgiveness, etc. Remember how dear daddy was apologizing to you exactly in the same manner! It is unpleasant for me to quote all those self-reproaches he addressed to himself, because we are both either equally guilty or not guilty. This conversation took place almost two weeks ago and we both felt literally tormented, unable to utter a word, etc. We stood still in the most tender poetry. Will I ever in my life forgive him for what he had concocted with me, will he ever forgive me for what I have done to him! The difference is that I know that for him scientific activity is above all else in life and that he will be able to bear everything for the sake of science. The question is only how my intellect is going to relate to this whole story and the trouble is that the intellect does not know how to relate. The question for me is whether to surrender with all my being to this violent vortex of life and to be happy while the sun is shining, or, when the gloom descends, to let the feeling become transferred to a child and science, i.e., the scientific activity that I love so much? It is very possible that I will fall in love again and will have success, i.e., I will find myself a husband. – But don't you forget that this is still very far in the future and therefore, do not worry. So far we have remained at the level of poetry that is not dangerous, and we shall remain at that level, perhaps until the time I will become a doctor, unless circumstances will change.I am only writing to you now because I cannot feel happy without a mother's blessing, that is, without you approving my actions and that you should delight as long as I am well."

Poetry meant hugs and kisses.:

A heart-rending appeal is penned by Jung towards the end of 1908:

"I regret a great deal and regret my weakness and curse fate that is menacing me. ... You will laugh when I tell you that lately I am constantly flooded with early childhood memories [Jung's emphasis] ... Will you forgive me that I am who I am? That I am thereby offending you and forgetting my duty as physician towards you? ... My misfortune is that I cannot live without the joy of stormy, ever-changing love in my life. ... Since the last scene I have completely lost my sense of security towards you. ... I need definite agreements so that I do not need to worry about your intentions. Otherwise my work will suffer, and that seems to me more important than the momentary problems and suffering in the present. Give me at this moment something back of the love and patience and unselfishness that I was able to give to you during the time of your illness. Now I am the sick one. ..."(pp. 195—196).

The roles were reversed: the former patient became his therapist. She wanted marriage and a child, the rich gentile would never divorce his wife and marry Jewess Sabina.

The Skandal in 1909:

In March 1909 Jung again wrote anonymously about Spielrein:

"A woman patient, whom years ago I pulled out of a very sticky neurosis with unstinting effort has kicked up a vile skandal solely because I denied myself the pleasure of giving her a child. I have always acted the gentleman towards her. Meanwhile I have learnt an unspeakable amount of marital wisdom, for until now I had a totally inadequate idea of my polygamous components despite all self-analysis. Now these painful salutary insights will be of the greatest advantage to me in later life. The relationship with my wife has gained enormously in assurance and depth."

Jung lied twice:

The minor lie is Jung's exaggerating the "Skandal," which in German means a row, a noisy private altercation, whereas in English 'scandal' means public offense and disgrace.

The major lie is Jung's continuing coverup of his marital problems: Emma Jung had threatened divorce three times, first in 1906.

He admits to suffering from a "rather sensitive conscience, don't feel clean," but does not ask Freud to be his analyst but uses him as a phony supervisor of a non-existent patient.

It is only after Freud confronted Jung after Sabina's comlaint did Jung confess in a fit of panic and paranoia:

"Spielrein is the person I wrote you about. She was, of course, systematically planning my seduction which I considered inopportune. Now she is seeking revenge. Lately she has been spreading a rumor that I shall soon get a divorce from my wife and marry a certain girl student, which has thrown not a few of my colleagues into a flutter. What she is now planning is unknown to me. Since I knew from experience that she would immediately relapse, I prolonged the relationship over the years and was trying to treat gratissime (!) with untold tons of patience, even abusing our friendship for that purpose."

Jung also confesses his predilection for Jewish women:

“my first visit to Vienna had a very long unconscious aftermath” (which, as he told Spielrein, “meant that he had transferred his libido from Frl. Freud [Mathilde] to me”); then the Jewess popped up in another form, the shape of my patient.”

The Skandal was a storm in the teapot:

“the rumor buzzing about me did not emanate from her and that she freed herself from the transference and suffered no relapse, that regrettably, he “was “largely to blame for the high-flying hopes of my former patient .Caught in my delusion that I was the victim of the sexual wiles of my patient, I imputed all the other wishes and hopes entirely to my patient without seeing the same thing in myself. My action was a piece of knavery.”

In summary: there was never a boundary violation and whether they had sex or not is nobody’s business.

As he rightly wrote to Spielrein’s mother, they were both adults and if she wanted him as Sabina’s doctor, the fee was ten francs per session. Jung had casual sex with other women while the poetry continued well into 1911.

After Sabina’s departure Jung treated a new patient Antonia Wolff, who would become his mistress and accepted as a member of the family.

The epilogue:

After graduation, in 1911, Dr. Spielrein became the second woman member of the Vienna Psychoanalytic Society following her lecture on the death instinct, which would become her 1912 landmark paper, “destruction as a cause of becoming,” praised by Jung.

“I am surprised by the abundance of excellent ideas that anticipate a variety of my own,” and acknowledged by Freud in 1920 as a forerunner of his death instinct theory.

In the winter of 1911/12 she lectured in Rostov on psychoanalysis and there met a Jewish doctor, Pavel (Fayvel) Naumovich Sheftel whom she married on 1st June 1912.

She gave birth to daughter Irma Renata on 17 December 1913, in Berlin. In 1914, with the outbreak of WW I, Pavel Sheftel was drafted and went back to Russia while Spielrein stayed in Europe with daughter for the next nine years, working and practicing, finally settling in Geneva, where she analyzed Piaget

The family fortune was lost in the 1917 revolution and Spielrein became impoverished, repeatedly complaining to Freud that he did not refer patients to her, incurring this rebuke: "You have also become meshugge and with the same symptoms like your predecessor [Jung]. And your argument according to which I have not yet sent you any patients?"

In 1922 her mother died. In 1923, yielding to calls from parents, brothers and husband, as well as to Freud’s urging her “to accomplish important work at the side of Wulff and Ermakov" in Moscow, she returned to Russia.

In spite of the mantle of Freud and successes in Moscow, e.g., lecturing and teaching at the State Psychoanalytic Institute, as head of the section on child psychology at Moscow University and had an
appointment at the State Psychoanalytic Institute and co-worker at the State Children’s Home and Laboratory “International Solidarity,” Spielein abruptly returned to Rostov to her family and husband.

From 1914 to 1923 Dr. Sheftel had lived with Olga Snitkova with whom he fathered daughter Nina. Sheftel moved back with Sabina in 1924 and in June 1926 their second daughter Eva was born.

The Sheftels lived in three rooms in the rebuilt carriage house of the old family town house.

There was a couch in one of the rooms but practicing psychoanalysis after 1925, when Stalin began repressing psychoanalysis, would have been risky.

Spielrein worked as school medical psychologist (pedologist) and gave the daughters an excellent education.

It was a hard life, Sabina aged rapidly, a bent woman, wearing old-fashioned clothes and shoes.

The husband died of a heart attack in 1937.

Thereafter Spielrein made a friendship pact with Olga Snitkova to take care of each other's children in case one predeceased the other.

Her middle brother Isaak was interned in Stalin's concentration camp in 1935 never to return; brothers Jan and Emil were shot as enemies of the state in 1938.

Father Nikolai died of grief in 1938.

Isaak's wife and daughter Menikha survived in Central Asia.

Menikha Isaakovna (1916—2000), a physiologist and biochemist, was discovered in 1982 in Moscow by the Swede Magnus Ljunggren.

She had a perfect command of German.

Emil's father-in-law, wife, and son Evald escaped from Rostov and survived.

I met Evald Shpilain in Moscow in 2003 and his son Vladimir Shpilrain in New York: he is professor of mathematics at CUNY.

Menikha Isaakovna wrote to me in 1994:

"In November 1937 I decided to travel to Rostov, to my grandfather. Sabina asked me whether I believed what was being written in our newspapers about the cruelties perpetrated by Germans. She added, she had lived for many years in Germany and could not believe what is being printed in our newspapers, since she knows the high level of the German culture, of the people who gave the world Goethe, Heine, Schiller and many well known and outstanding people. I told her that I believe what was written about the Germans, I told us many stories and gave us underground literature from Germany,
publications with descriptions of Nazi crimes. Obviously, I was unable to convince her. Cut off from contacts with the West, Spielrein did not know what was going on in Germany nor was she aware of Jung's boundless admiration for the Nazis, inspired by Hitler's Mein Kampf, aired on Radio Berlin in1933. The first occupation of Rostov during WW II lasted for 8 days in November of
1941 whereupon the Germans were repulsed by the Red Army. On July 27 1942 the Germans reoccupied the city. Last time Spielrein was seen in August marching with her daughters in a long column of some 27,000 Jews towards the immense Zmeyovskaia ravine, on the outskirts of Rostov: all were gunned down and thrown into the mass grave, where a museum now stands. Some commentators saw in Spielrein's staying there as acting out her death instinct, a case of wild analysis, trivializing her martyrdom. In the hospital she wrote her last will: on her grave an oak be

planted in her memory with a sign
“I was once a human being and my name was Sabina Spielrein” while another inscription read: “And let young life play at the entrance of the tomb and let indifferent nature shine with outer splendor”.

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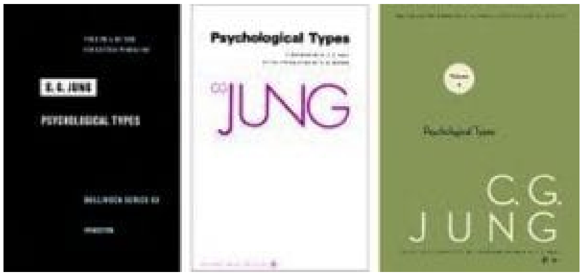
Carl Jung on "Types" - YouTube **(2019-04-30 10:03)**



[1]Carl Jung on "Types" - YouTube

1. `https://www.youtube.com/watch?v=oTUAUgHwWzE`

Carl Jung: We are the object of the dream, not its maker. (2019-04-30 10:04)

[1]

We apply a structure to the dream that corresponds to the pattern of a drama.

We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.

There follows the exposition, which unfolds the problem of the dream.

It contains, so to speak, the theme, or maybe the question posed by the unconscious.

From this arises the peripeteia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.

Finally, the lysis gives a solution or the result of the dream. Carl Jung, Children's Dreams, Page 236.

You always have to imagine a dream as like a conversation you overhear on the radio or the phone.

Somebody says something, you hear a sentence of conversation, then the conversation breaks off again, and now you should reconstruct what had been said.

That's how you should think of dreams.

It is always a "listening in." You just overhear something for a moment. Something becomes clear subliminally.

You wake up with a sentence on your lips, but perhaps you've even forgotten the dream, too. Carl Jung, Children's Dreams Seminar, Page 359.

This is the secret of dreams—that we do not dream, but rather we are dreamt. We are the object of the dream, not its maker.
The French say: "Faire un rêve." [To make a dream.] This is wrong.
The dream is dreamed to us.

We are the objects.

We simply find ourselves put into a situation.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children's Dreams, Page 159.

Childhood dreams still remembered by adults are not just any dreams, but have been preserved by memory because they completely contain human life in either longer or shorter periods.

When we have a cursory glance at such a dream, at first we do not understand why it has been remembered.

If we are able to trace it back, however, we can in most cases find clues as to why it has gained such importance.

If things have made a deep impression on us in childhood, we may assume that something highly important lies within what impressed us as such, or that a very important event happened in the neighbourhood of what we kept in our memory, something which is meaningful for the whole later course of life. Carl Jung, Children's Dreams Seminar, Page 136.

Children also contain a future personality within themselves, the being that they will be in the following years.

The experiences of the coming years are, so to speak, there already, but only unconsciously, as they have not yet been made.

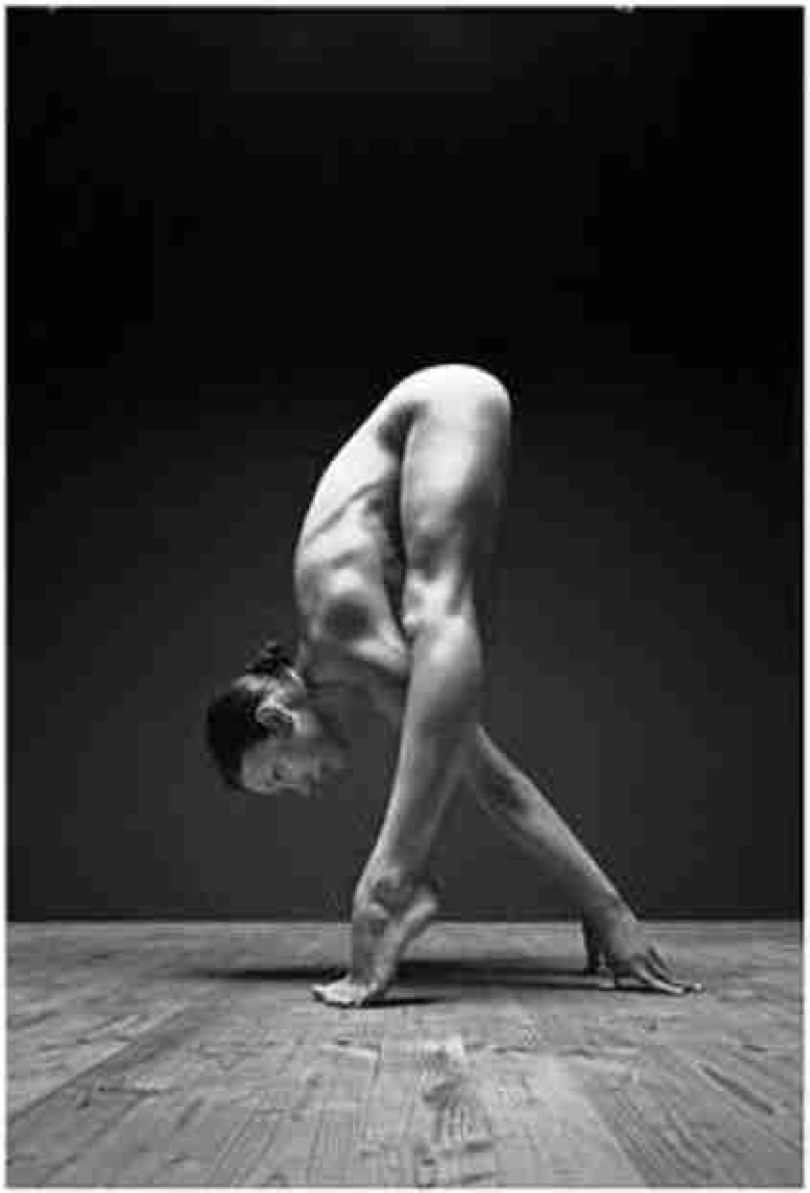
The children already live in a tomorrow, only they are not aware of it.

This figure exists in potential, naturally in a projected form. Carl Jung, Children's Dreams Seminar, Page 50

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/85021-12bobject.jpg`

Carl Jung on the importance of being Born (2019-04-30 10:08)

[1]



There are plenty of people who are not yet born.

They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally.

They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional
life. Carl Jung, Kundalini Seminar, Page 28

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed.

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

Otherwise you can never start Kundalini; you can never detach.

You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely for the purpose of putting
your signature under the treaty, so that trace is left of you.

For you should leave some trace in this world which notifies that you have been here, that something has hap- pened.

If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

It never touched the ground, and so never could produce the plant.

But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga
[creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Even if you don't become a complete realization of yourself, you become at least a person; you have a certain conscious form.

Of course, it is not a totality; it is only a part, perhaps, and your true individuality is still behind the screen—yet what is manifested on the surface is
surely a unit.

One is not necessarily conscious of the totality, and perhaps other people see more clearly who you are than you do yourself.

So individuality is always.

It is everywhere.

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality.

A dog has probably an exceedingly limited idea of himself as compared with the sum total of his individuality.

As most people, no matter how much they think of themselves, are egos, yet at the same time they are individuals, almost as if they were individuated.

For they are in a way individuated from the very beginning of their lives, yet they are not conscious of it.

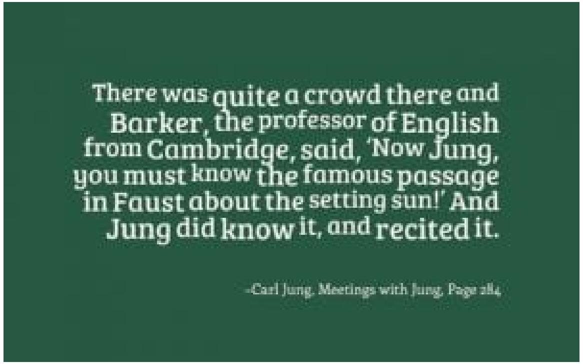
Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Each form of life is manifested in a differentiated being naturally, otherwise life could not exist.
An innate urge of life is to produce an individual as complete as possible. Carl Jung, Kundalini Seminar, Page 4

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c1614-12bborn.jpg`

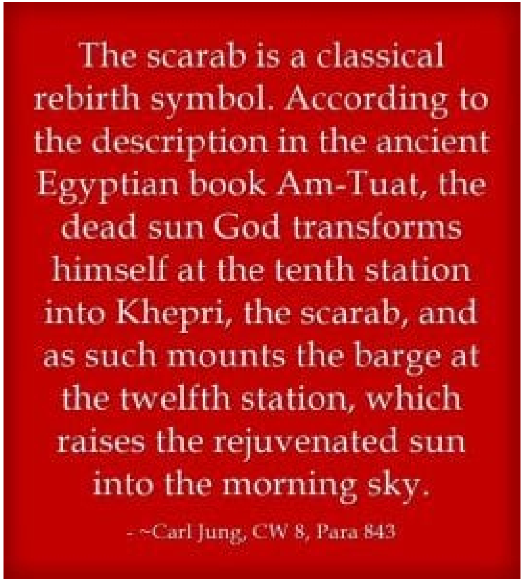
Carl Jung on the "Sun" - Quotations (2019-04-30 10:10)

[1]Carl Jung on the "Sun" - YouTube



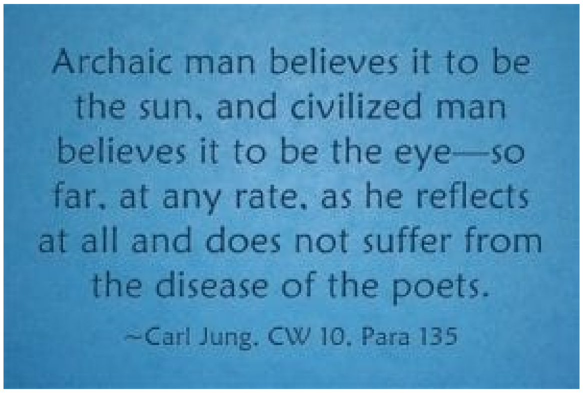
There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it, and recited it.

-Carl Jung, Meetings with Jung, Page 284



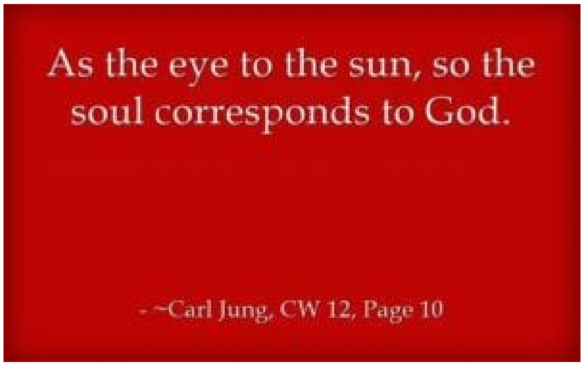
The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky.

- ~Carl Jung, CW 8, Para 843



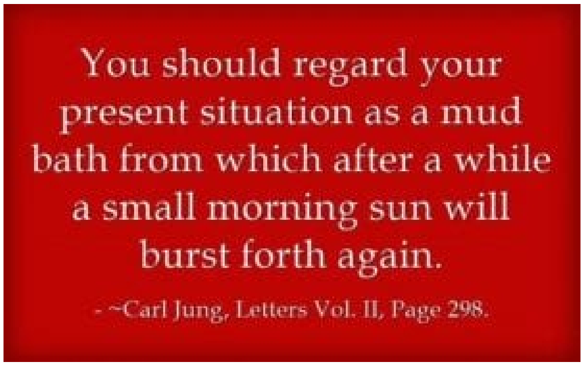
Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets.

~Carl Jung, CW 10, Para 135



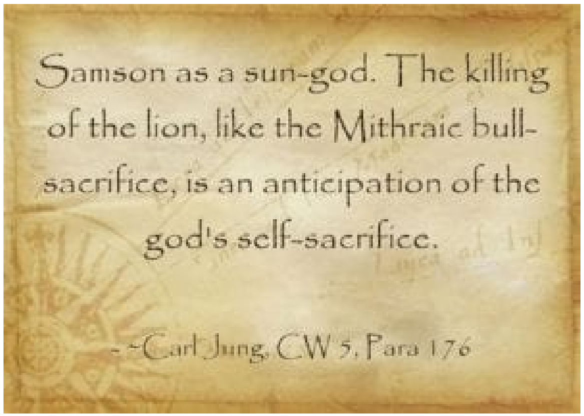
As the eye to the sun, so the soul corresponds to God.

- ~Carl Jung, CW 12, Page 10



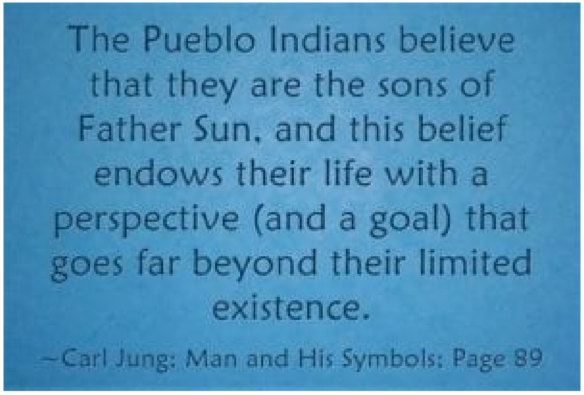
You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again.

- ~Carl Jung, Letters Vol. II, Page 298.



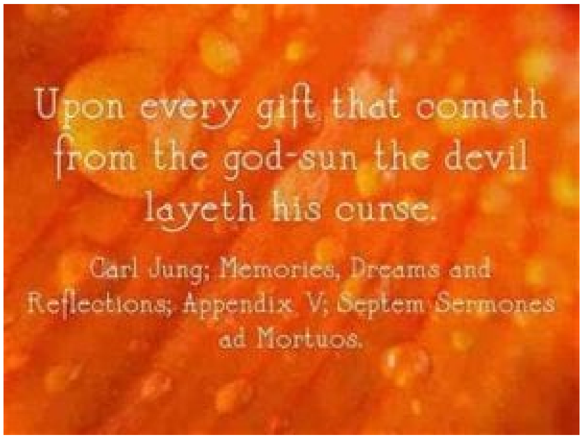
Samson as a sun-god. The killing of the lion, like the Mithraic bull-sacrifice, is an anticipation of the god's self-sacrifice.

- ~Carl Jung, CW 5, Para 176

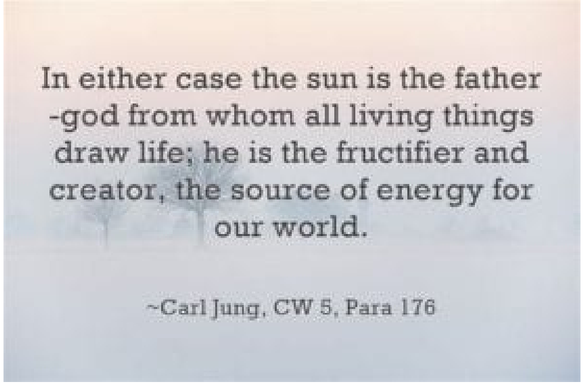


The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence.

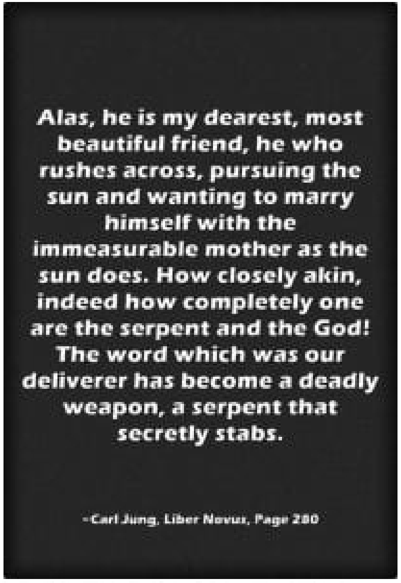
~Carl Jung; Man and His Symbols; Page 89


Upon every gift that cometh from the god-sun the devil layeth his curse.

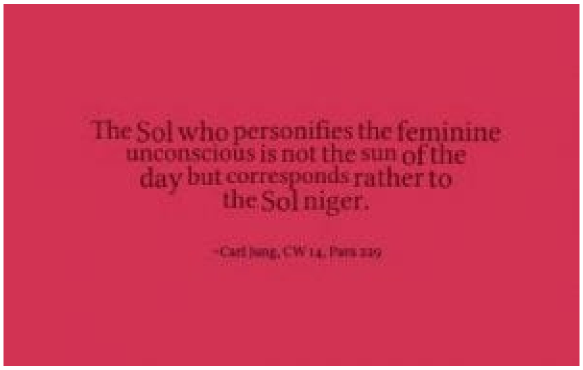
Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.


In either case the sun is the father -god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world.

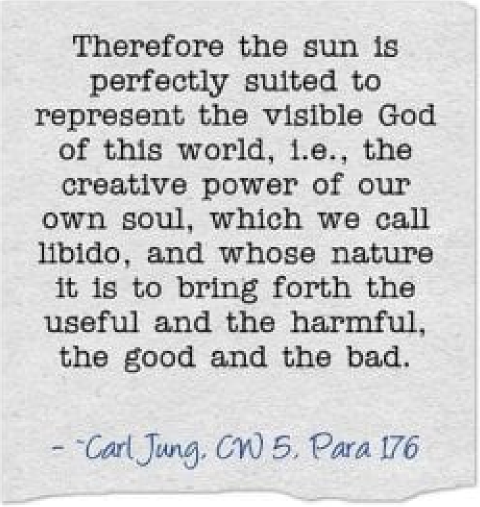
~Carl Jung, CW 5, Para 176


Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs.

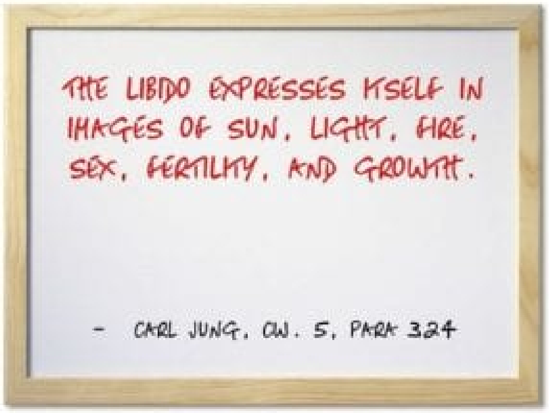
~Carl Jung, Liber Novus, Page 280


The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger.

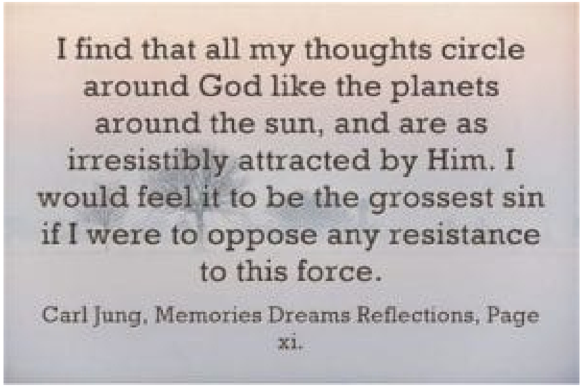
~Carl Jung, CW 14, Para 229


Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and the harmful, the good and the bad.

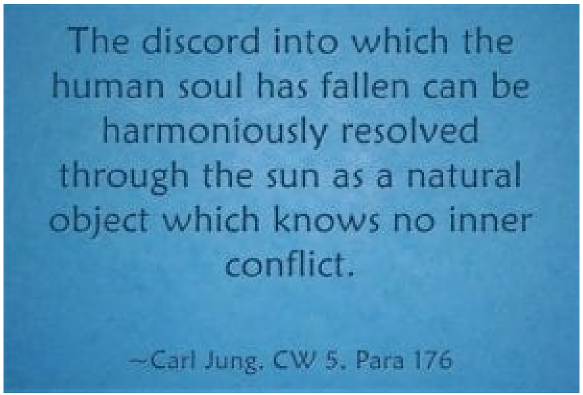
- ~Carl Jung, CW 5, Para 176


THE LIBIDO EXPRESSES ITSELF IN IMAGES OF SUN, LIGHT, FIRE, SEX, FERTILITY, AND GROWTH.

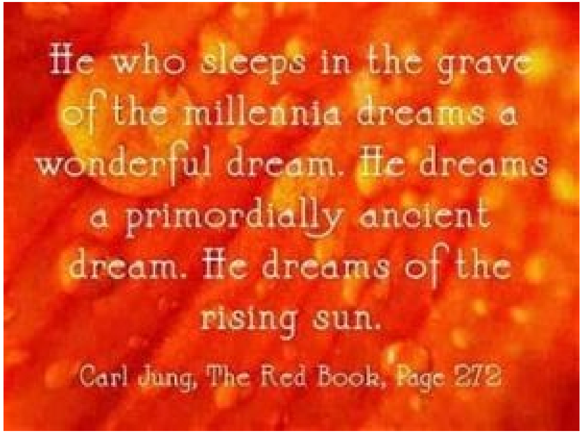
- CARL JUNG, CW. 5, PARA 324


I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force.

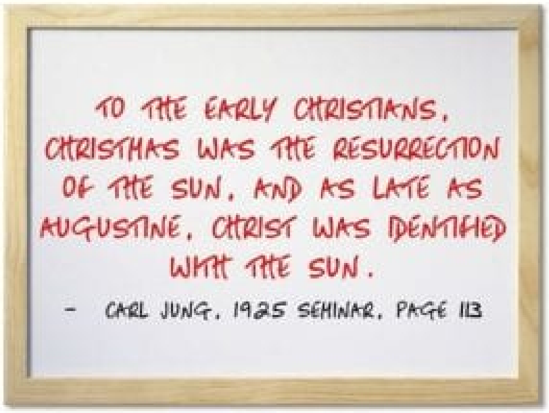
Carl Jung, Memories Dreams Reflections, Page xi.


The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict.

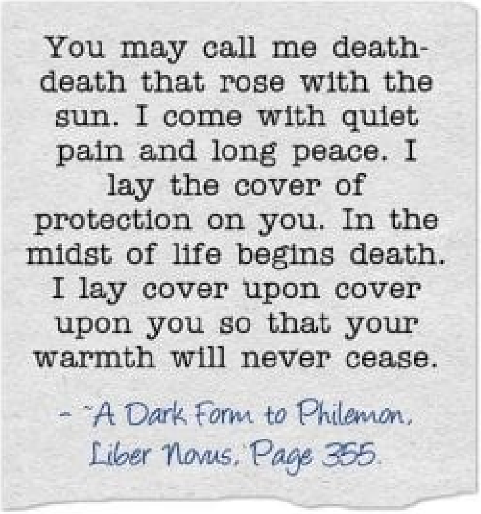
~Carl Jung, CW 5, Para 176


He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

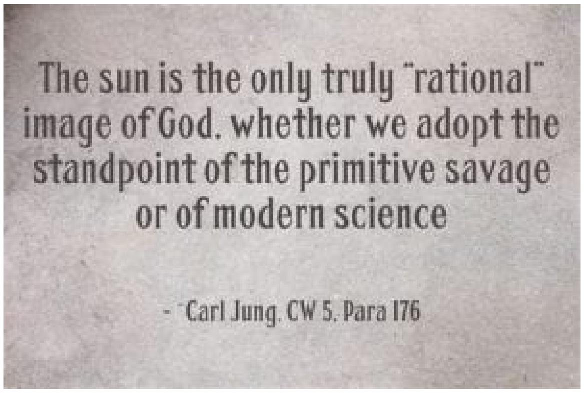
Carl Jung, The Red Book, Page 272


TO THE EARLY CHRISTIANS, CHRISTMAS WAS THE RESURRECTION OF THE SUN, AND AS LATE AS AUGUSTINE, CHRIST WAS IDENTIFIED WITH THE SUN.

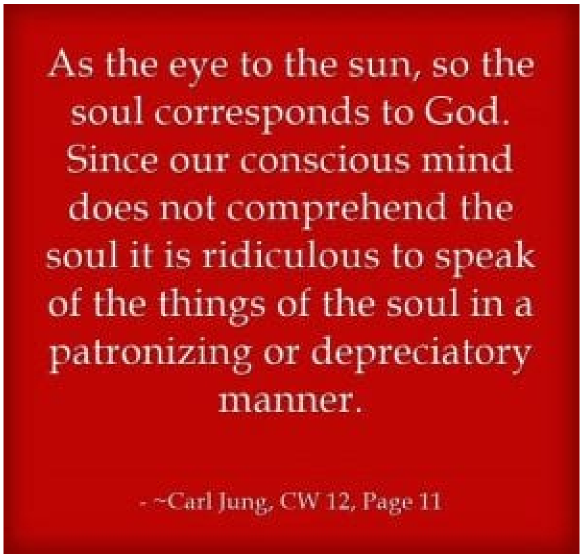
- CARL JUNG, 1925 SEMINAR, PAGE 113


You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease.

- ~A Dark Form to Philemon, Liber Novus, Page 355.

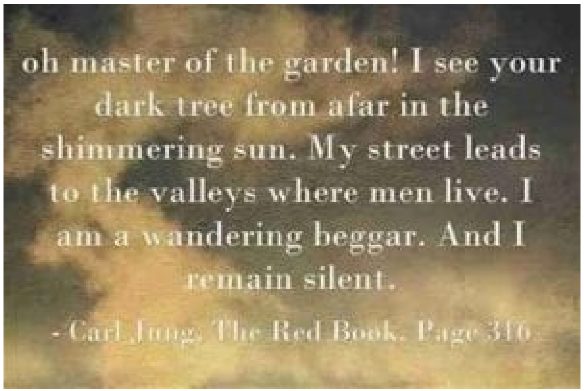

The sun is the only truly "rational" image of God, whether we adopt the standpoint of the primitive savage or of modern science

- ~Carl Jung, CW 5, Para 176



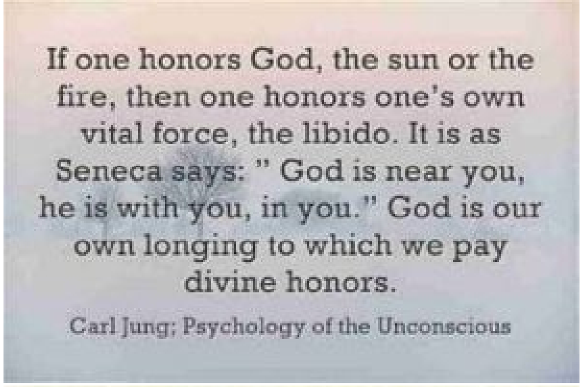
As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner.

- ~Carl Jung, CW 12, Page 11



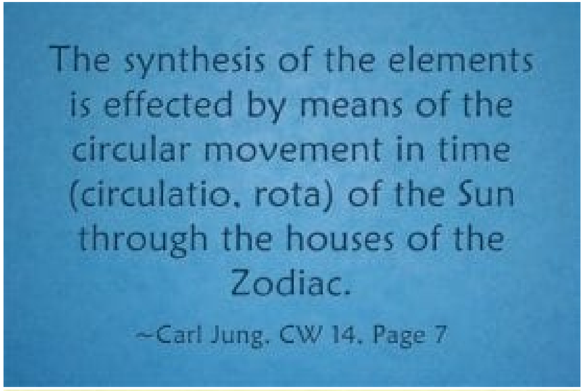
oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

- Carl Jung, The Red Book, Page 316



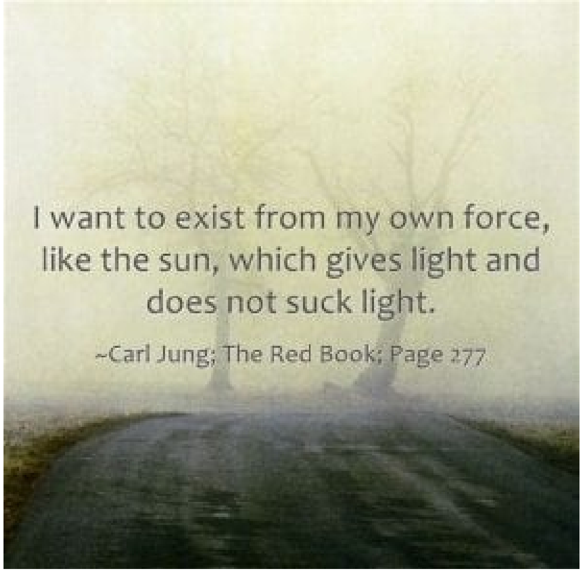
If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is as Seneca says: " God is near you, he is with you, in you." God is our own longing to which we pay divine honors.

Carl Jung; Psychology of the Unconscious



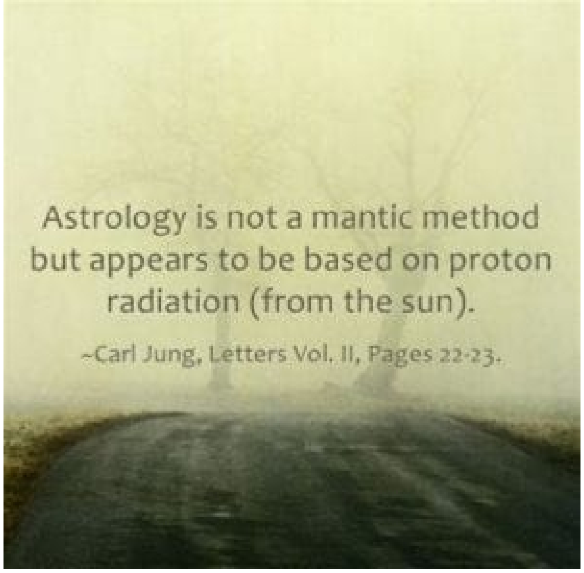
The synthesis of the elements is effected by means of the circular movement in time (circulatio, rota) of the Sun through the houses of the Zodiac.

~Carl Jung, CW 14, Page 7



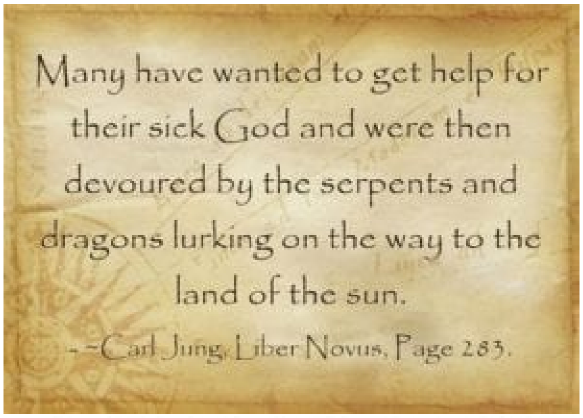
I want to exist from my own force, like the sun, which gives light and does not suck light.

~Carl Jung; The Red Book; Page 277



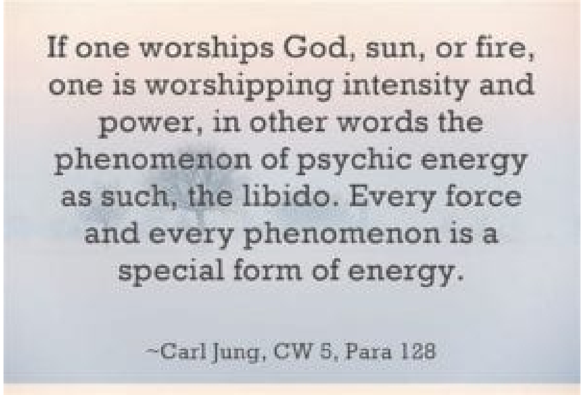
Astrology is not a mantic method but appears to be based on proton radiation (from the sun).

~Carl Jung, Letters Vol. II, Pages 22-23.



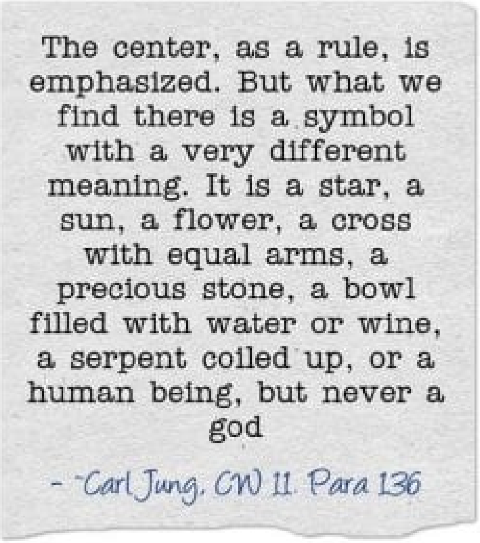
Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun.

- ~Carl Jung, Liber Novus, Page 283.



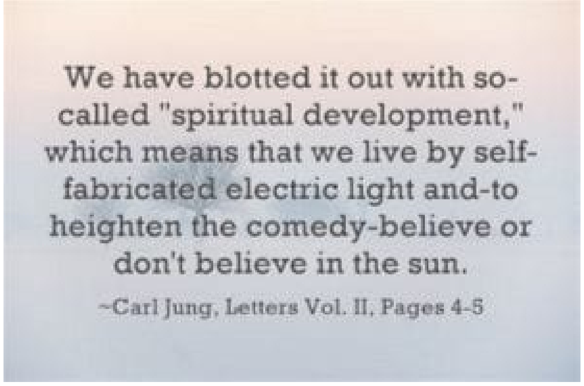
If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy.

~Carl Jung, CW 5, Para 128



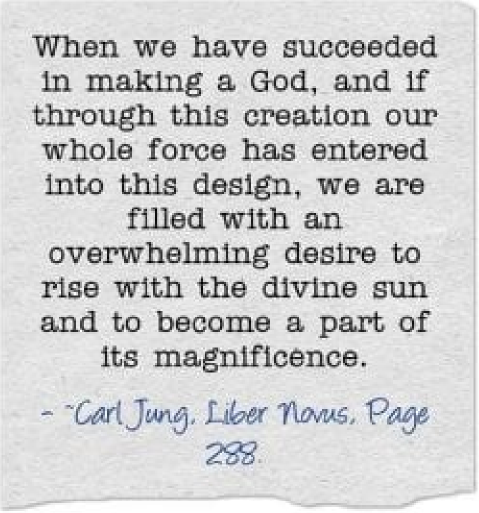
The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god

- ~Carl Jung, CW 11, Para 136



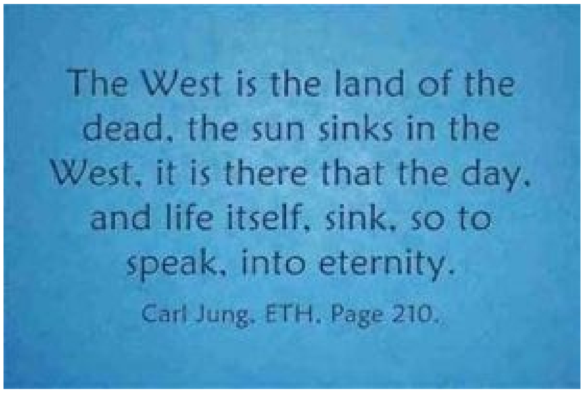
We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun.

~Carl Jung, Letters Vol. II, Pages 4-5



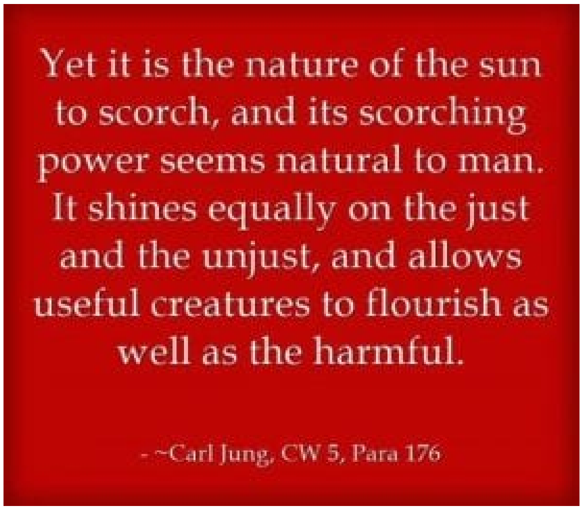
When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence.

- ~Carl Jung, Liber Novus, Page 288.



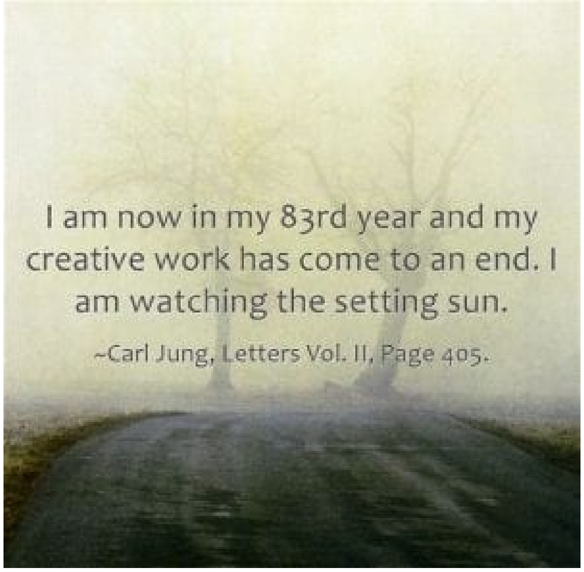
The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

Carl Jung, ETH, Page 210.



Yet it is the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful.

- ~Carl Jung, CW 5, Para 176



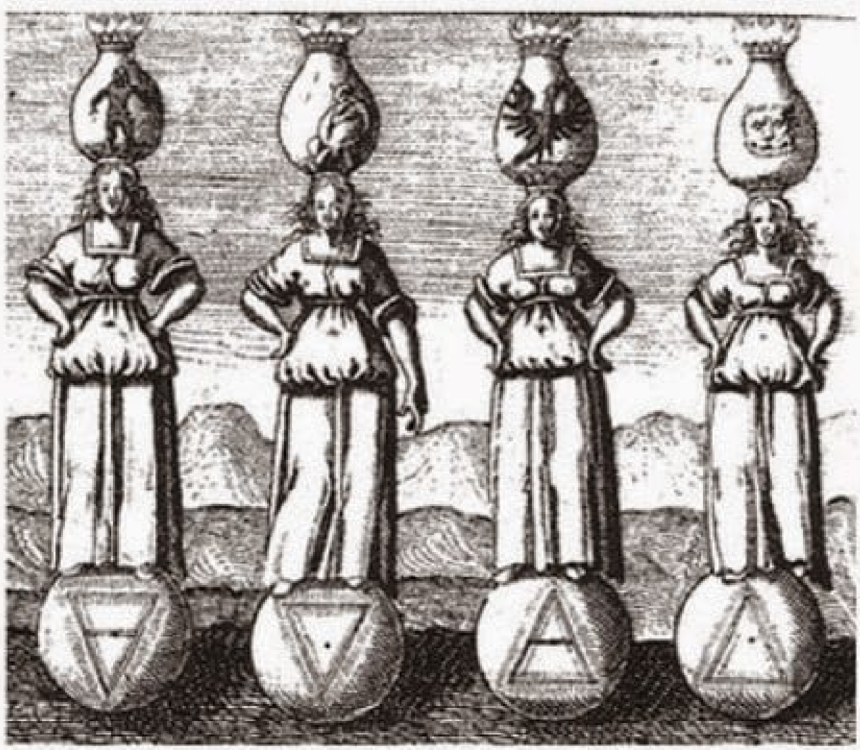
I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun.

~Carl Jung, Letters Vol. II, Page 405.

1. `https://www.youtube.com/watch?v=FN7fBOgy1yM`

Carl Jung on “The synthesis of the four elements.” (2019-04-30 11:20)

[1]



"For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements."[1]

Lecture III 12th May, 1939

I gave you some psychological parallels to our symbol sequence in the last lecture.

We have reached the symbol of the quaternitas, the synthesis of the four elements, the quinta essentia in the mandala.

The totality and boundaries of the individual are established as far as possible.

The ceremony used by the Romans when they founded a new town contains the same idea.

They protected it magically by the circumambulatio.

I told you about the Stupas in the last Semester where the Indians still circle round the images of their gods and we saw the motif of circling in Buddha's own sermons.

This circling is linked up with the quality of roundness and appears in alchemy as the circulating distillation in the retort.

The liquid is driven up in the form of steam to the top of the retort, it is not allowed to escape but is conducted as water down again into the belly of the retort.

It is sometimes conducted into a further retort in order to purify it yet more, these retorts can number as many as six or seven.

One of the names for the top retort is the head of an angel or seraphim.

This circulating movement is called the circulatio, rotatio or rota (wheel).

M. Maier tells us that the sun, in the millions of years which it has revolved round the earth, has spun the gold into the earth.

That is, it has gradually impressed its own image or reflex on the earth, and gold is noble and yellow because of this.

The gold is also called the terrestrial sun and the Deus Terrenus.

The psychological idea of the quaternitas is concentration on the centre of the circle where the four have come together.

This is the four-headed Vajra of the Tantric text.

The parallel psychological situation is when the individual is able to say: "Yes I am this and that " and a great many opposites, positive and negative, can come together, and everything can begin to be united.

This synthesis of the four is often symbolised in Hermetic Philosophy by the synthesis of the many colours in the cauda pavonis (the peacocks tail).

The totality is manifested in the fullness of colours.

This always has a symbolic meaning and the unfolding of the colours , the feeling values, means an unfolding of the personality, in which positive and negative feelings are united.

This totality is the next symbol in the sequence, the lotus or the golden flower.

The totality is seen first as a sort of intuition about the whole personality.

We should find ourselves in difficulties if we had to explain it.

Only a small piece of the personality is conscious, we can set definite boundaries to that, but there are no boundaries when it comes to the unconscious.

So the real personality is very questionable, it is problematic being.

It can be experienced but such experiences always have a mystical and symbolic character.

Therefore we have to find symbols for primordial experiences which cannot be defined.

Such symbols are intuitions that lead towards the experience of wholeness.

In Tibetan, Chinese and Hermetic philosophy, the lotus or the golden flower is a very frequent symbol for the unfolding of the living unity.

The peacock’s tail, the lotus and the golden flower are usually very beautiful .

The lotus has always had an important mystical meaning.

Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water.

So it is chosen as the seat of the Buddha, and the other gods of the Indian Pantheon also frequently appear in the lotus.

The emphasis is on the centre, where the Buddha, the symbol of the Self, sits.

The Self, as we know, is by no means identical with the ego.

And in order to reach the Self we must deal with the problem of the shadow, that most inferior and disagreeable being, who is more invisible to ourselves than to other people!

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality.

Such people are apparently very modest but there is a lot of cunning in their modesty.

It is easier to play a modest role, there is not so much responsibility involved.

Such humility is quite as suspicious as megalomania, the opposite is always present.

Insight into the other part of the personality is an acquisition, an enrichment, and, though sometimes it is very awkward, it is yet a step towards wholeness.

The Self is always strange because it contains the shadow and other unknown contents , it is different from and superior to the ego.

We find the actual concept of the Self in India but more usually it is projected into a divine form: Buddha, Prajapati, Hiranyagarbha, etc.

In the West it is projected into Christ, you will remember certain pass ages in the New Testament where this idea appears, for instance: "I am the vine, ye are the branches". [John XV. 5.) "I live; yet not I but Christ liveth in me”. (Gal. II. 20.)

When the Self is projected it is usually into a higher, divine figure.

In this case man remains a minus, everything good comes from God and everything bad from man.

This is the disagreeable consequence, but it is unavoidable when all the good is projected.

We find just the same in Buddhism, perfection belongs to the Buddha.

Though, as we saw in the texts which we read last Semester, the case is sometimes reversed, and the Yogin transforms Buddha and takes him into himself.

The Yogin is then not in the Buddha but the Buddha is in the Yogin.

This is a more advanced stage.

The totality and all-embracing nature of the Self are far greater than the ego, so we call it God.

The Self always has the quality of eternity, and a circle is the symbol of eternity.

The circle is identical with the indivisible, invisible, incorruptible and eternal central point. So St. Augustine said: "God is a circle
whose centre is everywhere and whose circumference is nowhere”.

What can be more than the whole personality, we might almost think we had reached our goal.

But an intuition is not an experience or even a reality, it is like seeing the peak of a mountain through a telescope.

The psychological condition, equivalent to the lotus, is that of someone who has apprehended the Self intuitively, he has seen an image of it.

The ancient philosophers were aware of this fact and you always find the symbol of the flower about the middle of the symbol sequence.

How can such an intuition be transformed into a reality?

We meet two further steps , similar in both our symbol sequences: the sun and the moon.

In Hermetic Philosophy the moon equals the stage of the albedo, the making white, and the sun the rubedo, the making red.

We find red and white in very early alchemy, they are the classical alchemistic colours.

What do they represent?

Silver and gold but above all masculine and feminine.

We find them personified as the white woman and the red man.

One could say there were two floors to the unconscious.

As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different.

There man meets his other side which is feminine.

The things that one finds in the personal unconscious are masculine.

We can learn a great deal about them from our friends.

But the feminine side of man is beyond the reach of conversation, it only comes up in bursts of affect from the depths of the personality.

The great change in personality, which is to be found in those depths, is also a change of sex.

As you know the figures which personify these are called anima and animus.

The anima mostly shows herself in moods.

The Chinese say that when a man wakes feeling heavy it is his feminine soul troubling him,

A man never knows this and can get quite hysterical if someone tells him so.

A woman does not have moods per se, but she has thoughts which produce much the same result; she suddenly, for instance, gets annoyed over something her husband said six weeks
ago!

If the husband has an anima mood and the wife re acts with an animus thought, the fat is already in the fire and a wonderful row takes place about nothing.

If you tax a man with emotion the anima becomes very visible; and if you speak to a woman about something with a double meaning, and she reacts with logic, her masculine side comes into full play.

In old age the very body often goes over into its opposite.

Present company is always excepted, so we will speak of Spain.

The old women there often have beards and deep voices, and the old men are gentle and patient.

The wife manages the shop and the husband sweeps it out and puts on the kettle for tea!

It is a primeval fact that the psyche consists of both sexes.

The medieval philosophers spoke of the hidden Eve carried everywhere by all men.

The old alchemists said that the work must be done "ex umbra so lis, ex sole et eius umbra". (From the shadow of the sun, from the sun and its shadow.)

The shadow of the sun is the moon, so it is the sun and the moon, the conscious and the unconscious which must be brought together.

We have differentiated the sun and the moon but the work is not yet completed, they must unite, the conjunctio must take place .

This term occurs very often in alchemy, it was a well-known fact and an exceedingly interesting one, but the alchemists are never very clear in their use of the term.

Some use it for the union of masculine and feminine, and others for the synthesis of the quaternity.

It is a very difficult idea.

Why is the synthesis not accomplished when both the masculine and the feminine have been seen clearly?

Man and his shadow can come together through insight but this does not suffice when it comes to the union with the feminine, the anima.

This is because the anima is always projected, we do not see the lower floor, the split far down in our own diaphragm, so we only see the feminine in the outside world, in actual women.

A man will accept the worst facts about his shadow but to be told he is effeminate or hysterical is an insult which h cannot bear.

Every man likes to see himself as 1000 % he-man and every woman likes to consider herself truly feminine.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority.

Where then is the minority?

Obviously it is still there, functioning somewhere but unrecognized.

And everything in ourselves which we do not recognise projects itself. It is actually seen in the wife or some other woman.

The man is convinced that the moods are all hers.

Not one of us can escape this law of projection and it makes it terribly difficult because our own feminine is not present.

It actually is in the projection.

Goethe expresses this wonderfully when he says: "In a previous life surely you were my sister or my bride".

But this feeling of primeval relationship is always to one’s own feminine side, and this is projected in every important love affair.

And for the conjunctio to be possible this feminine side must be extracted from the projection.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman.

But this deception often lasts a long time.

Some husbands and wives only see each other through anima and animus spectacles, after thirty years of daily companionship they have no real knowledge of the other.

It is very difficult in analysis to open such eyes, these projections linger on in an incredibly obstinate way.

But if the synthesis is to take place, one must be able to see the object without projections and to see the feminine in oneself.

This is an exceedingly difficult process and it can only be accomplished with the aid of analytic al psychology.

I am speaking to you of things which are the daily experience of specialists but which are not generally known.

We always believe that we can accomplish everything by the will, books on pedagogy and morals are based on the proverb: "Where there is a will there is a way".

But this is an illusion, we can only bring about changes in the psyche through knowledge, we must know that part of us is projected, otherwise we are helpless.

The feminine side has to be extracted so it appears again in the Symbol Sequence as the Yoni, and in alchemy as the white woman, the anima or soror mystica, for the extract of both is needed in order to form the real totality. Carl Jung, ETH, Lecture III, Pages 112-115.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/bdaf0-1.jpg`

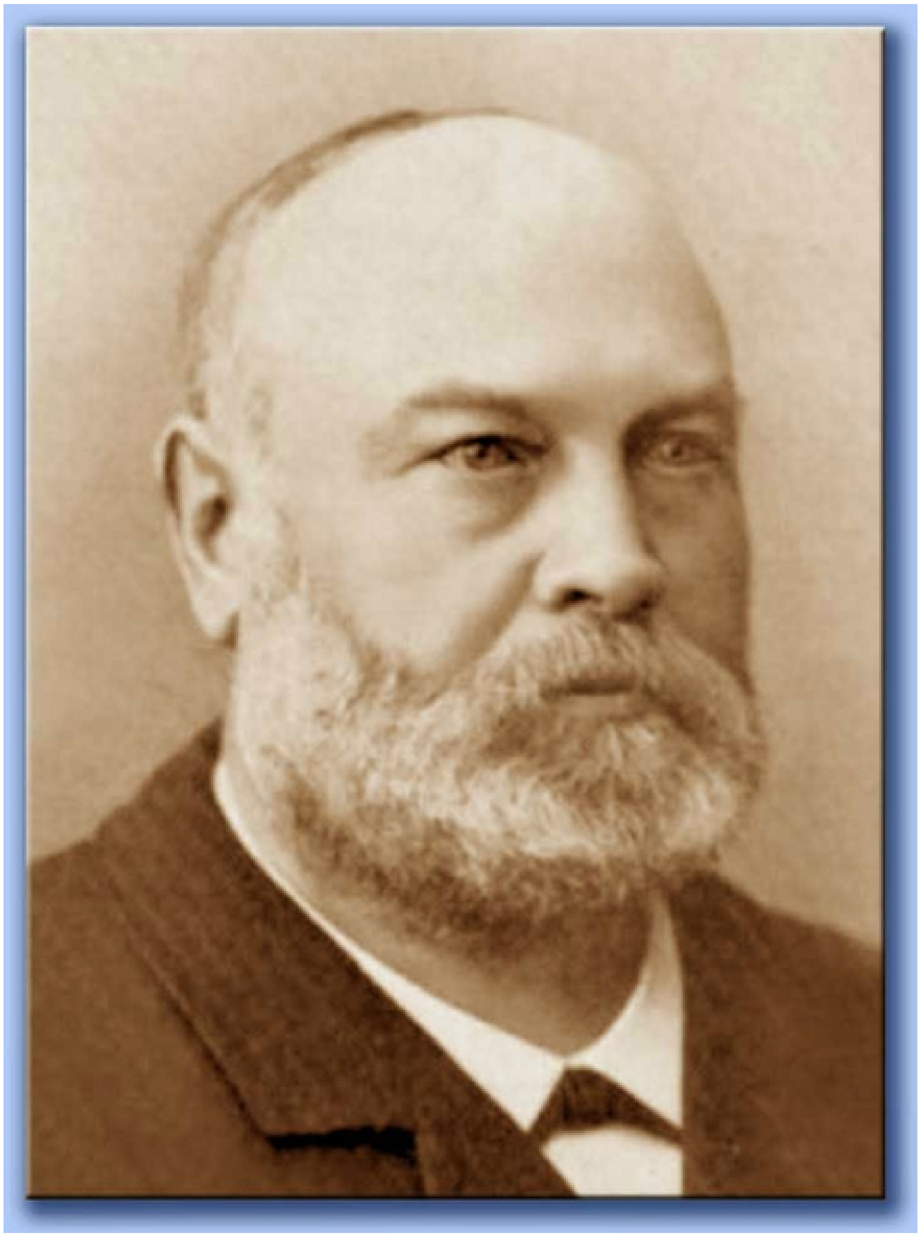
Carl Jung on "Individuation" - YouTube (2019-04-30 11:50)

[1]Carl Jung on "Individuation"

1. `https://www.youtube.com/watch?v=FJYZCoy9PsE`

Carl Jung on the “Unconscious” as a “Romantic” philosophy or “Empirical” science (2019-04-30 12:57)

[1]



[Carl Jung on the “Unconscious” as a “Romantic” philosophy or “Empirical” science]

To Arnold Kunzli

Dear Herr Kunzli, 4 February 1943

Many thanks for kindly sending me your well-meaning review of my little book.

Believing as I do that you are endeavouring to do justice to my conceptions, I venture to draw your attention to one questionable item which has often enough been the object of my curiosity and occasional investigation.

I cannot, to be sure, maintain that the latter has ever been crowned with success.

Permit me, therefore, to molest you also with my questions.

They have to do with that general fault-finding with my scientific attitude which is customary in Switzerland.

Supposing that my attitude really does exhibit such easily recognizable faults, how do you square this with the fact that I unite at least seven honorary doctorates upon my unscientific and/or benighted head?

I am, by your leave, an honorary member of the Academy of German Scientists and Physicians, a Fellow of the Royal Society, Doctor Scientiae of Oxford and Harvard University, and was one of the four guests of honour and representatives of Swiss science at the Tercentenary of the latter University.

Do these august bodies really consist of nothing but simpletons incapable of judgment, and is the Philosophical Faculty of Zurich University the brain of the world?

I would be sincerely grateful to you if you could enlighten me how it comes that the conception of science prevalent in Germany, England, America, and India, by virtue of which I was awarded degrees as a scientist, does not satisfy the scientific and theoretical requirements of the Philosophical Faculty of Zurich.

I would be all the more obliged for your kind information since I have never yet succeeded in discovering in what way my theories or methods run counter to the nature of empirical science and must therefore be condemned by the undisputed authority of the last-named worshipful corporation.

I reject the term "romantic" for my conception of the unconscious because this is an empirical and anything but a philosophical concept.

This is not altered by the fact that I share the initials "C.G." with Carus and like him use the word "unconscious."

He was a philosopher, I am not. I do not "posit" the unconscious.

My concept is a nomen which covers empirical facts that can be verified at any time.

If I posited the archetypes, for instance, I would not be a scientist but a Platonist.

Philosophically I am old-fashioned enough not to have got beyond Kant, so I have no use for romantic hypostases and am strictly "not at horne" for philosophical opinions.

People can only prove to me that certain facts do not exist. But I am still waiting for this proof.

Since your goodwill is apparent from your review I would expressly like to emphasize that I am not saddling you personally with the attitude of the Philosophical Faculty.

Your review was only the indirect cause of a renewed stirring of curiosity, combined with the hope of hearing something that would help to counteract my evidently only
local scientific inferiority.

With best thanks,

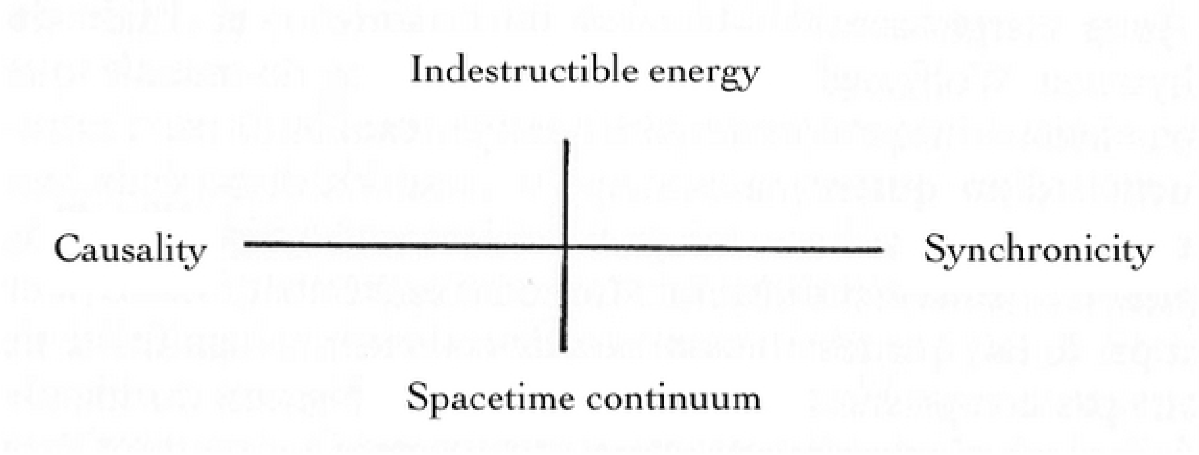
Yours sincerely,

C.G. Jung [Letters Volume 1, Pages 328-329]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/8da90-arnold.jpg`

Carl Jung on Astrology, Protons and Synchronicity **(2019-04-30 14:07)**

[1]



To Aniela Jaffe

Dear Aniela, Bollingen, 8 September 1951

Here comes a sign of life!

After Eranos I was very tired.

Have recovered a bit now, and again a though t has caught me, this time with reference to synchronicity.

I must rework the chapter on astrology.

An important change has to be made-Knoll put me on to it.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun).

I must do a statistical experiment in order to be on sure ground.

This preys on my mind but not so much that I forget you.

How are you?

I hope better.

Please let me have a word from you.

After Eranos I missed the daily exchange of ideas and the warmth of life lapping me round.

I’m sorry I have to stop.

My son has just arrived by sailing boat.

Meanwhile with cordial greetings,

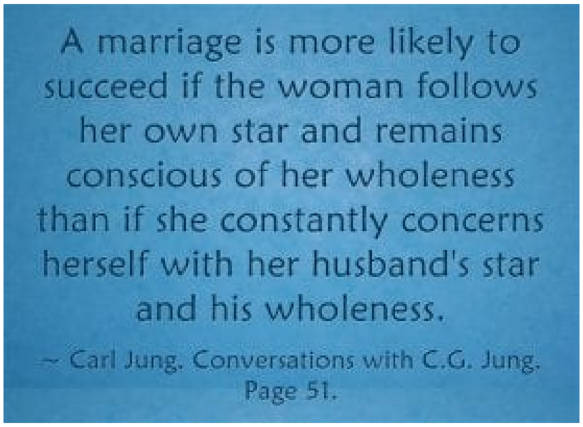
C. G . Carl Jung, Letters Vol. II, Pages 22-23.

Note: According to Knoll, solar proton radiation is strongly influenced by planetary constellations.

Cf. Knoll, "Transformation of Science in Our Age," Man and Time, Papers from the Eranos Yearbooks,(1957); Jung, "On Synchronicity," CW 8, Appendix, par. 987, and "Synchronicity," par. 875.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/1cb23-1astrology.png`

Shakti creates Maya to make Shiva visible; the female principle builds reality. **(2019-04-30 14:52)**



A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness.

~ Carl Jung. Conversations with C.G. Jung. Page 51.

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side.

Women and the unconscious are, to him, closely connected and he believes he must save himself from both of them, sometimes in panic.

A man also has a secret fear of a woman’s opinions.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation.

A woman is more likely to acknowledge her own duality.

A man is continually blinded by his intellect and does not learn through insight.

A woman is necessary to force a man to live in the concrete world.

If he has a relationship with a woman he is no longer only an intellect whose wings hover over everything.

When he marries he becomes concrete, is the husband of this particular woman in the world, and has a real address and specific responsibilities.

Love between male and female is only the compensation for the enormous tension between the two principles.

This contrast between male and female is expressed cosmologically in India through Shiva and Shakti.

Shakti creates Maya to make Shiva visible; the female principle builds reality.

The greatest darkness is always felt through the opposite sex.

A woman thinks, for instance, "If he were only different."

But her supposed vis-a-vis is only her own projection.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness.

A man would not think of following his wife's star because this function of relationship is not developed in him.

He thinks of his own star and of his own work.

The woman must think of herself and although she may be more advanced in wholeness than her husband she must not look back at him, for only then is the way clear for him to follow her.

She must not cling too closely or he will feel like a baby being fed groats.

The wrong kind of behaviour by the woman, can prevent the man's growth.

When an erotic relationship comes to an end, a woman can lose her mind; but a man can also look at other women.

I am not saying this just because I am a man, but because I often hear women complain, saying that their husbands are so true and attached to them.

The woman's intention is to hold onto the man, as this is inherent in the breeding instinct.

But it is not interesting for a man to be harnessed to one woman; he wants freedom.

Evidently Nature has arranged the female psyche accordingly.

Women who live by their instincts only find a man interesting if they are not quite sure of him, if he might possibly run off; such a man is far more interesting to them than one paralysed by fidelity.

Nature is not foolish and means the woman to exert all her charms in order to hold the man.

Many women unfortunately make terrible mistakes once they are married; they put all their efforts into keeping the house and not into the erotic sphere.

The woman often plays with the hope that the man she loves will fall ill, so that he is no longer able to escape and is completely at her mercy.

In a marriage neither partner sits on a throne.

When there is infidelity and one despairs and believes that life is impossible without a relationship with the partner, fate has demonstrated that one is not grown up and is not yet mature.

It implies an extraordinary maturity for one to be able to renounce the support given by a relationship.

We must be careful not to give up our existence; we must be able to exist alone.

In such a situation the attitude of the person to the suprapersonal is decisive and the problem of the religious decision becomes the determining factor.

We can only adjust to the will of God.

We must not establish a power complex of superiority; the important and only problem is how to confront the conflict one self, not what the other person does.

All of nature goes along with a man when his decision in answer to his great problem is right.

All grain means wheat; all ore means gold.

The only thing that matters is what a man does with his problem – what he himself does for himself. Carl Jung, Jung-Ostrowski, Pages 51-52

1.2 May

Carl Jung on "Extraversion." Lexicon (2019-05-01 03:29)

Carl Jung on “Extraversion.” Lexicon

Extraversion:

A mode of psychological orientation where the movement of energy is toward the outer world.

Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get "with it," the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts.["Psychological Typology," CW 6, par. 972.]

Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.

The extravert's philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion.[Ibid.]

Jung believed that type differentiation begins very early in life, so that it might be described as innate.

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them. Fear of objects is minimal; he lives and moves among them with confidence. . . and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring.["Psychological Types," ibid., par. 896.]

In general, the extravert trusts what is received from the outside world and is not inclined to examine personal motivations.

He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth.["Psychological Typology," ibid., par. 973.]

Although everyone is affected by objective data, the extravert's thoughts, decisions and behavior are determined by them. Personal views and the inner life take second place to outer conditions.

He lives in and through others; all self-communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a "complex," he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. [Ibid., par. 974.]

The psychic life of the extreme extraverted type is enacted wholly in reaction to the environment, which determines the personal standpoint. If the mores change, he adjusts his views and behavior patterns to match. This is both a strength and a limitation.

Adjustment is not adaptation; adaptation . . . requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. He owes his normality . . . to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him["General Description of the Types," CW 6, par. 564.]

Extraversion is an asset in social situations and in relating to the external environment. But a too-extraverted attitude may result in sacrificing oneself in order to fulfil what one sees as objective demands-the needs of others, for instance, or the requirements of an expanding business.

This is the extravert's danger: He gets sucked into objects and completely loses himself in them. The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint. Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to expend too much energy suddenly finds he cannot sing high notes . . . . Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of mountain sickness.[Ibid., par. 565.]

The form of neurosis most likely to afflict the extravert is hysteria, which typically manifests as a pronounced identification with persons in the immediate environment.

The extravert's tendency to sacrifice inner reality to outer circumstances is not a problem as long as the extraversion is not too extreme. But to the extent that it becomes necessary to compensate the inclination to one-sidedness, there will arise a markedly self-centered tendency in the unconscious. All those needs or desires that are stifled or repressed by the conscious attitude come in the back door, in the form of infantile thoughts and emotions that center on oneself.

The more complete the conscious attitude of extraversion is, the more infantile and archaic the unconscious attitude will be. The egoism which characterizes the extravert's unconscious attitude goes far beyond mere childish selfishness; it verges on the ruthless and brutal. [Ibid., par. 572.]

The danger then is that the extravert, so habitually and apparently selflessly attuned to the outside world and the needs of others, may suddenly become quite indifferent.

http://www.nyaap.org/jung-lexicon/e/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/ebe57-1.gif`

Some Carl Jung Quotations LIV (2019-05-01 03:30)

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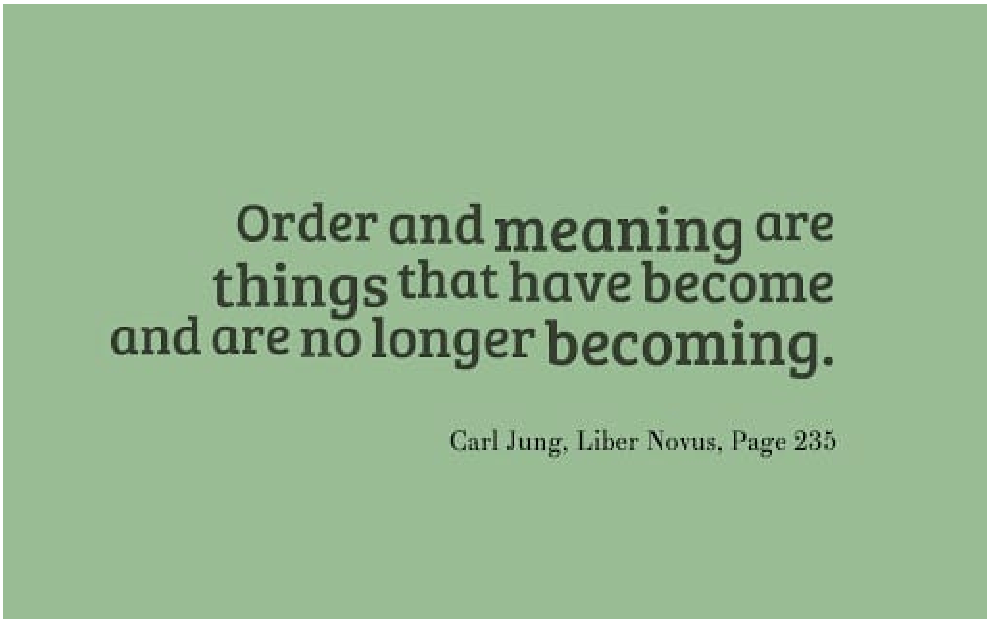
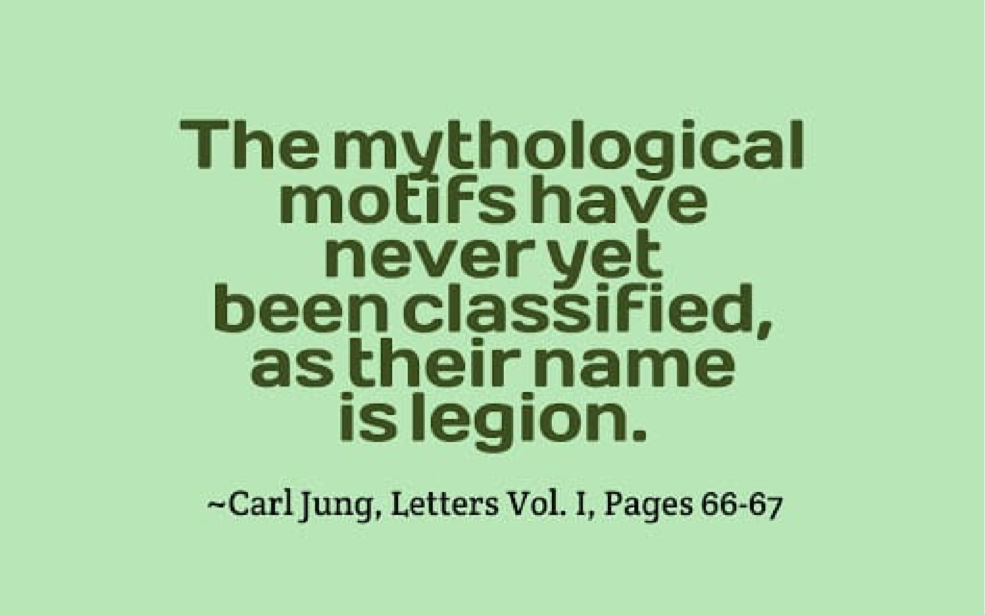


Order and meaning are things that have become and are no longer becoming.

Carl Jung, Liber Novus, Page 235

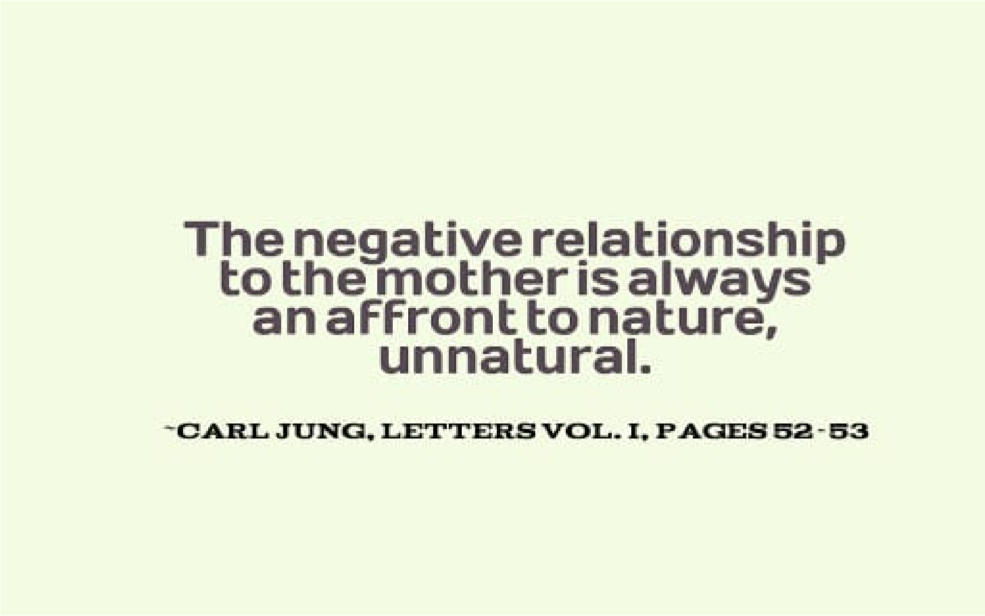
[2]



The mythological motifs have never yet been classified, as their name is legion.

~Carl Jung, Letters Vol. I, Pages 66-67

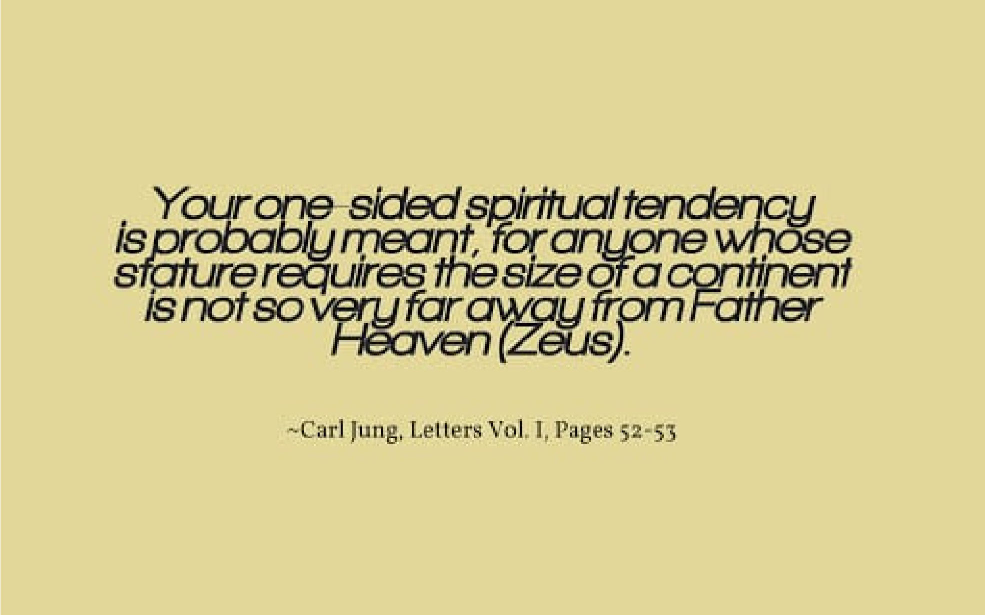
[3]



The negative relationship to the mother is always an affront to nature, unnatural.

~CARL JUNG, LETTERS VOL. I, PAGES 52-53

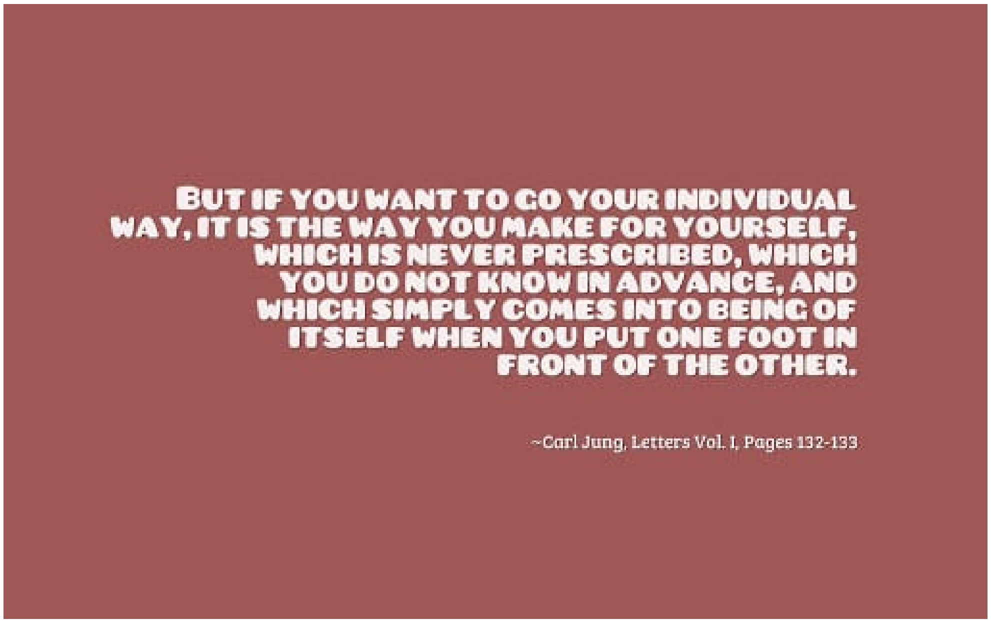
[4]



Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus).

~Carl Jung, Letters Vol. I, Pages 52-53

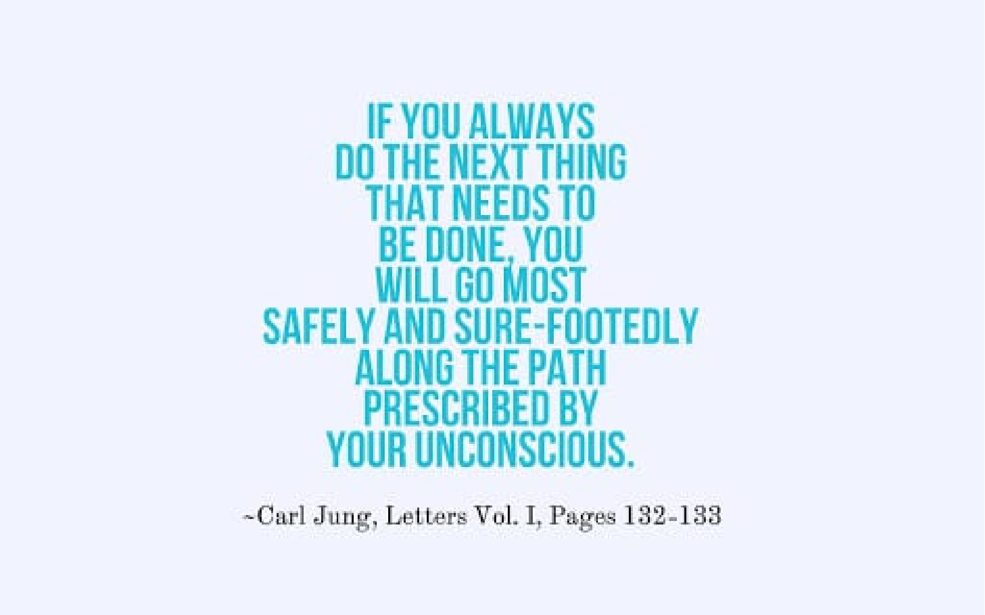
[5]



BUT IF YOU WANT TO GO YOUR INDIVIDUAL WAY, IT IS THE WAY YOU MAKE FOR YOURSELF, WHICH IS NEVER PRESCRIBED, WHICH YOU DO NOT KNOW IN ADVANCE, AND WHICH SIMPLY COMES INTO BEING OF ITSELF WHEN YOU PUT ONE FOOT IN FRONT OF THE OTHER.

~Carl Jung, Letters Vol. I, Pages 132-133

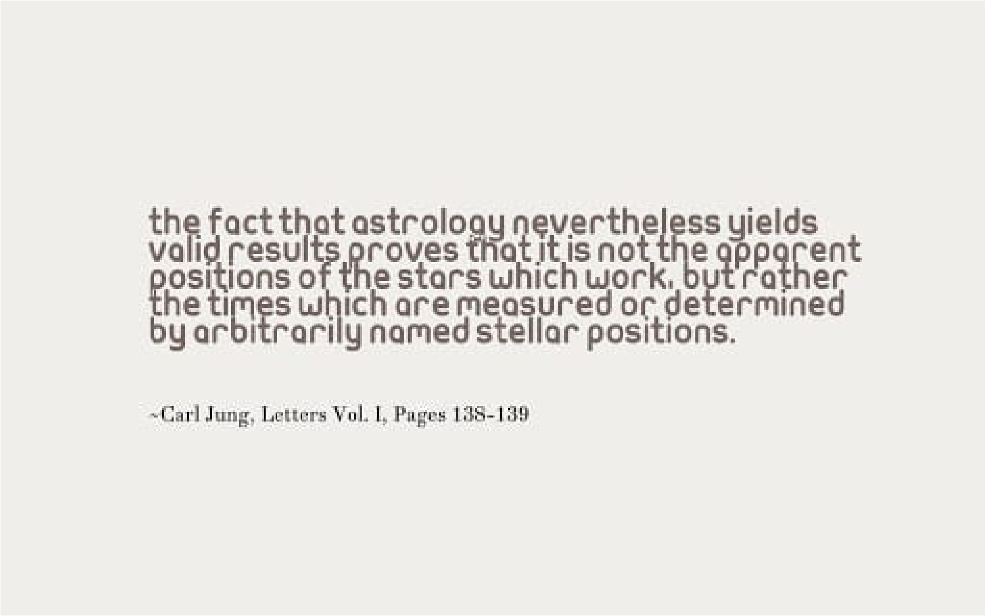
[6]



IF YOU ALWAYS DO THE NEXT THING THAT NEEDS TO BE DONE, YOU WILL GO MOST SAFELY AND SURE-FOOTEDLY ALONG THE PATH PRESCRIBED BY YOUR UNCONSCIOUS.

~Carl Jung, Letters Vol. I, Pages 132-133

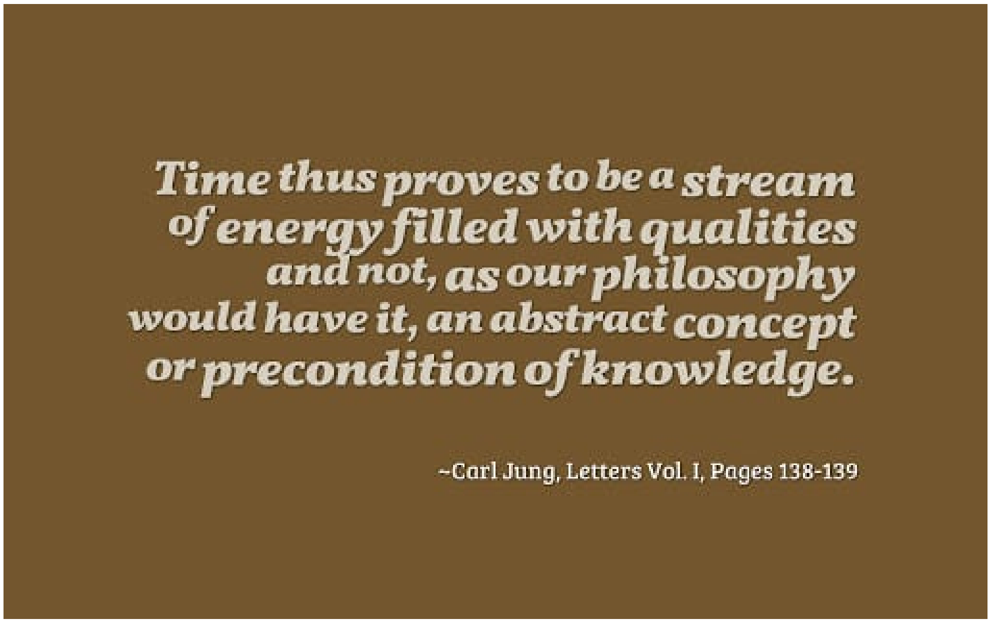
[7]



the fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

~Carl Jung, Letters Vol. I, Pages 138-139

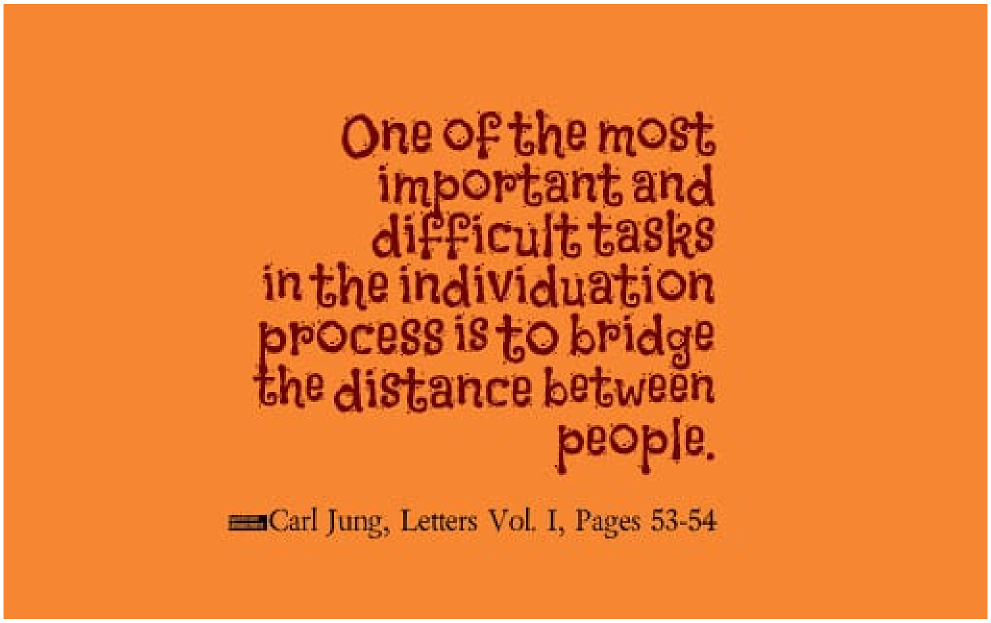
[8]



Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

~Carl Jung, Letters Vol. I, Pages 138-139

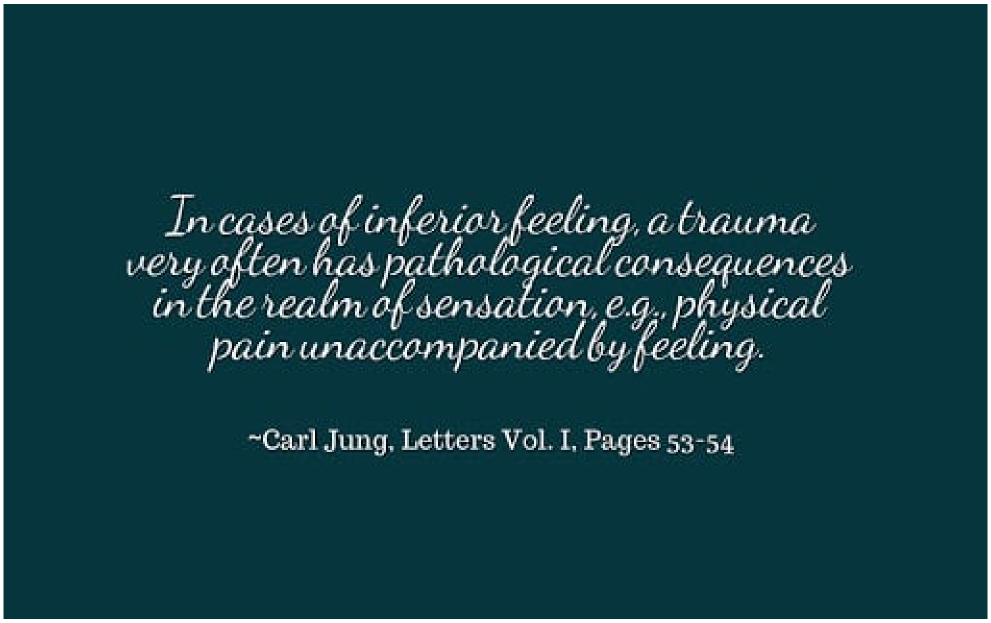
[9]



One of the most important and difficult tasks in the individuation process is to bridge the distance between people.

Carl Jung, Letters Vol. I, Pages 53-54

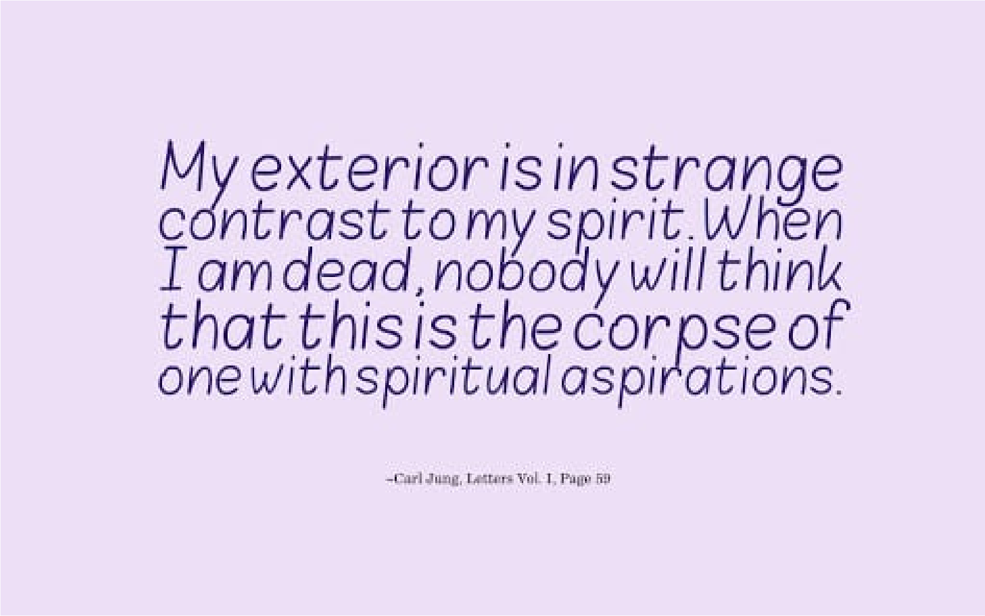
[10]



In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling.

~Carl Jung, Letters Vol. I, Pages 53-54

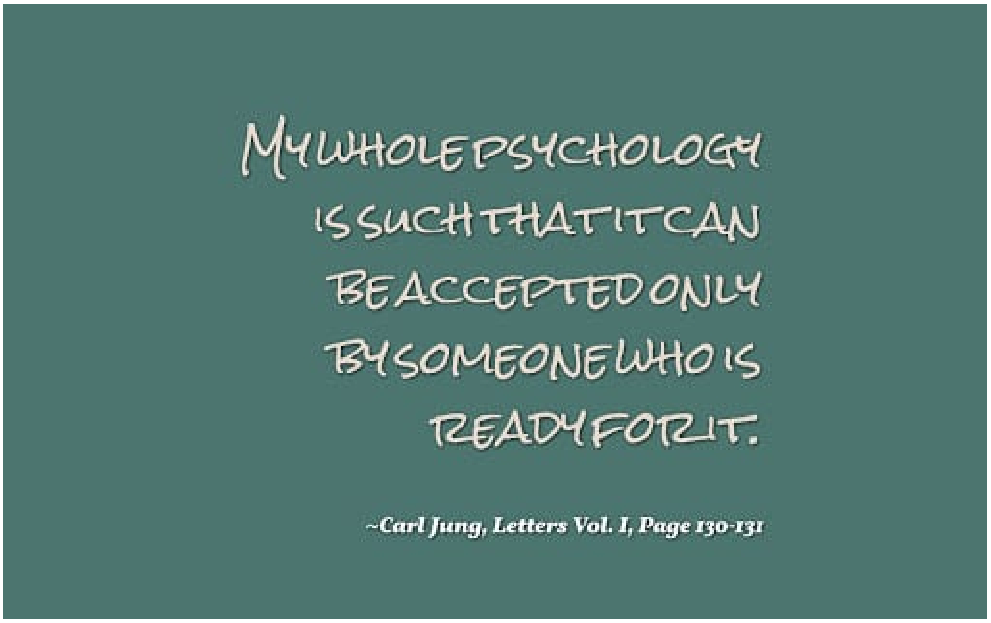
[11]



My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations.

~Carl Jung, Letters Vol. I, Page 59

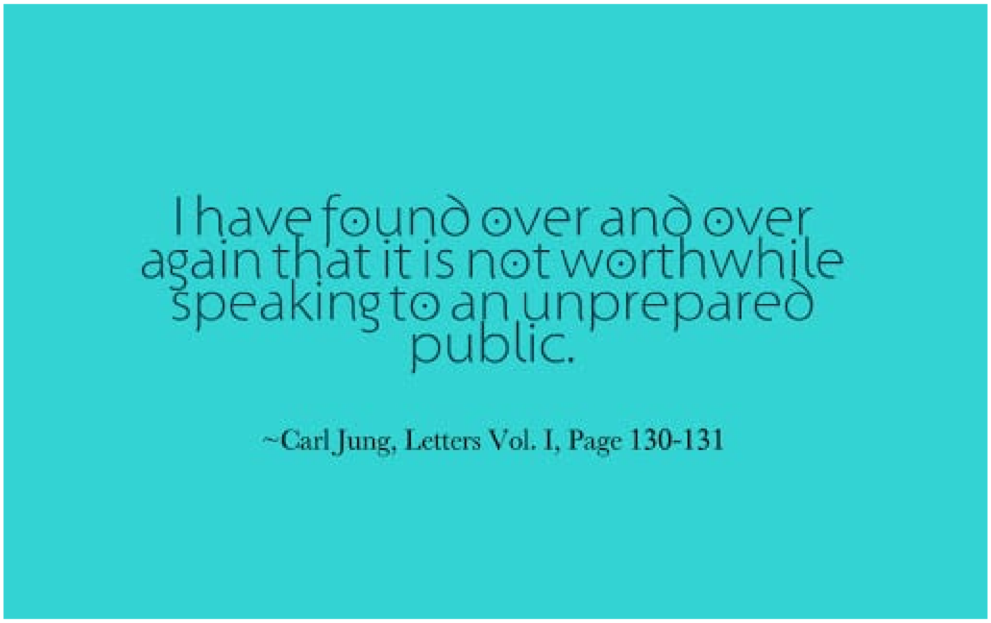
[12]



MY WHOLE PSYCHOLOGY IS SUCH THAT IT CAN BE ACCEPTED ONLY BY SOMEONE WHO IS READY FOR IT.

~Carl Jung, Letters Vol. I, Page 130-131

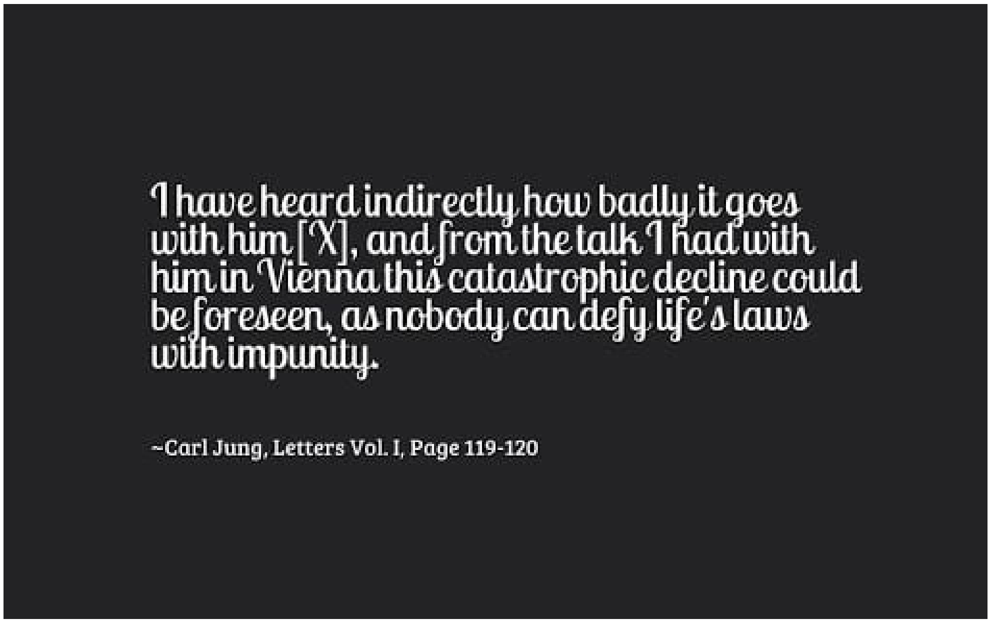
[13]



I have found over and over again that it is not worthwhile speaking to an unprepared public.

~Carl Jung, Letters Vol. I, Page 130-131

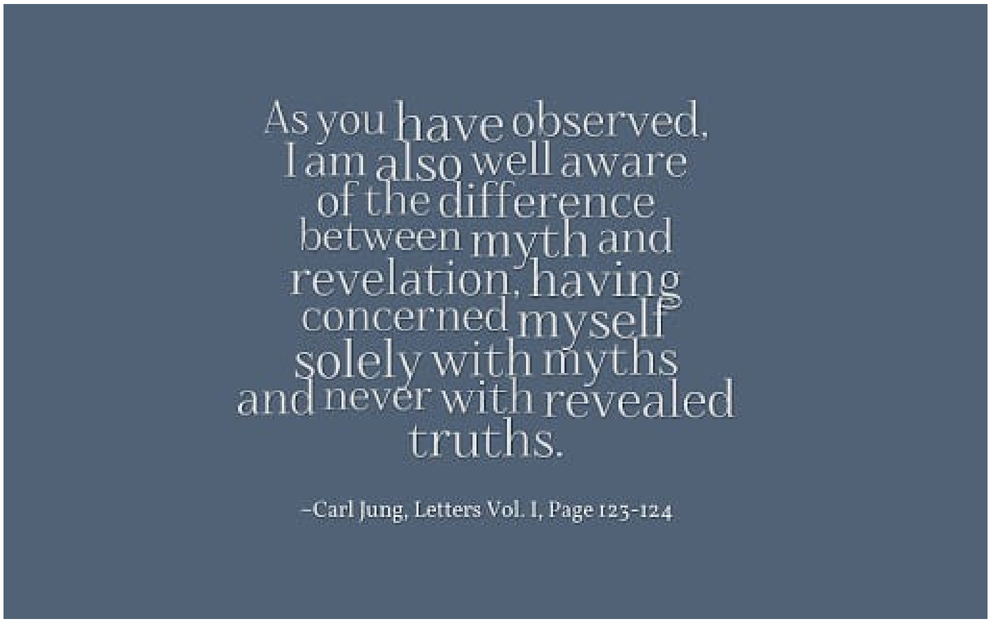
[14]



I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity.

~Carl Jung, Letters Vol. I, Page 119-120

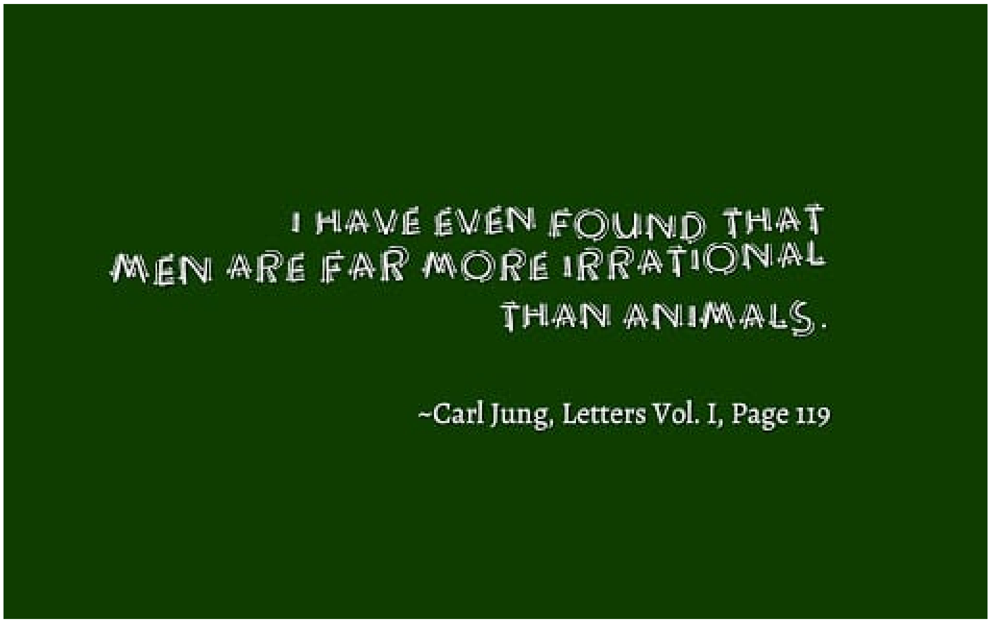
[15]



As you have observed,
I am also well aware
of the difference
between myth and
revelation, having
concerned myself
solely with myths
and never with revealed
truths.

~Carl Jung, Letters Vol. I, Page 123-124

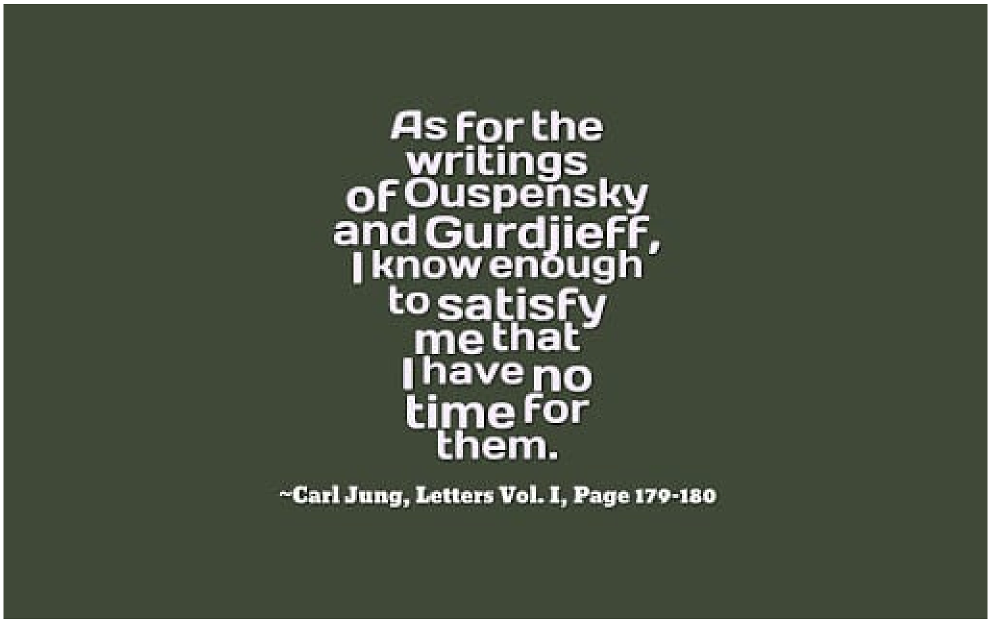
[16]



I HAVE EVEN FOUND THAT
MEN ARE FAR MORE IRRATIONAL
THAN ANIMALS.

~Carl Jung, Letters Vol. I, Page 119

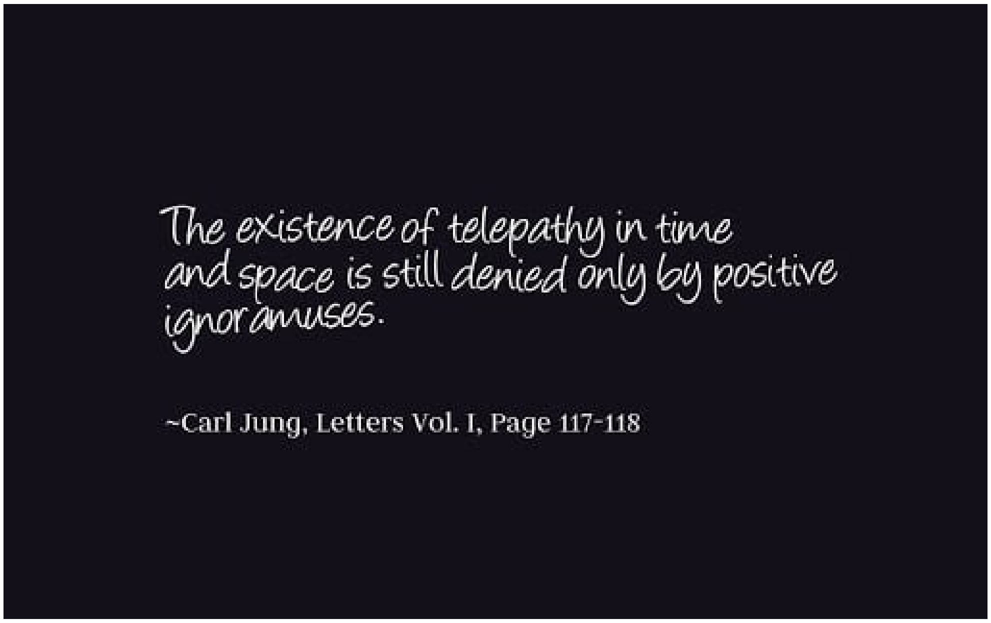
[17]



As for the writings of Ouspensky and Gurdjieff, I know enough to satisfy me that I have no time for them.

~Carl Jung, Letters Vol. I, Page 179-180

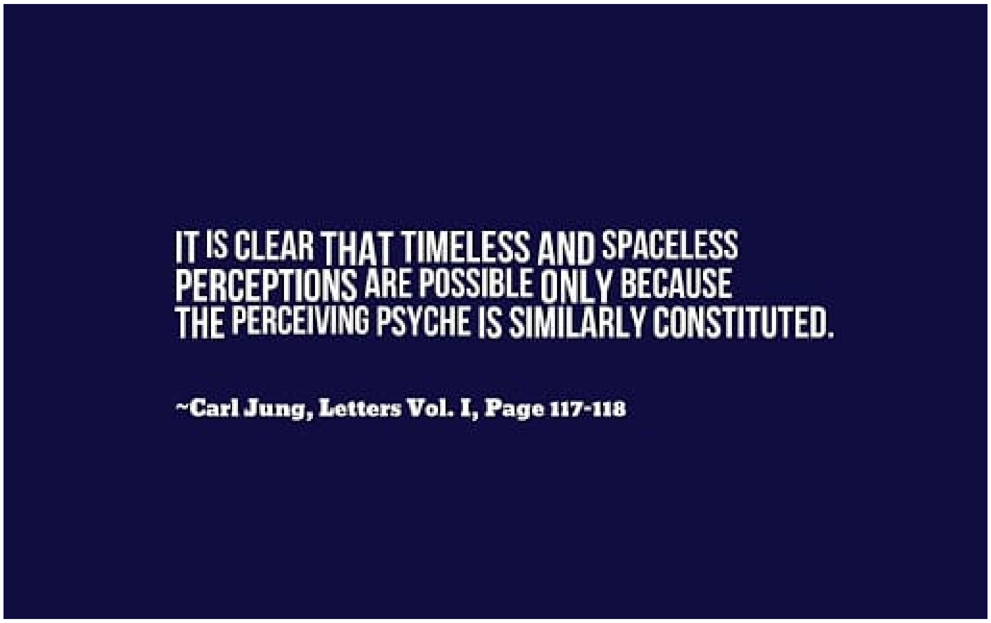
[18]



The existence of telepathy in time and space is still denied only by positive ignoramuses.

~Carl Jung, Letters Vol. I, Page 117-118

[19]


IT IS CLEAR THAT TIMELESS AND SPACELESS PERCEPTIONS ARE POSSIBLE ONLY BECAUSE THE PERCEIVING PSYCHE IS SIMILARLY CONSTITUTED.

~Carl Jung, Letters Vol. I, Page 117-118

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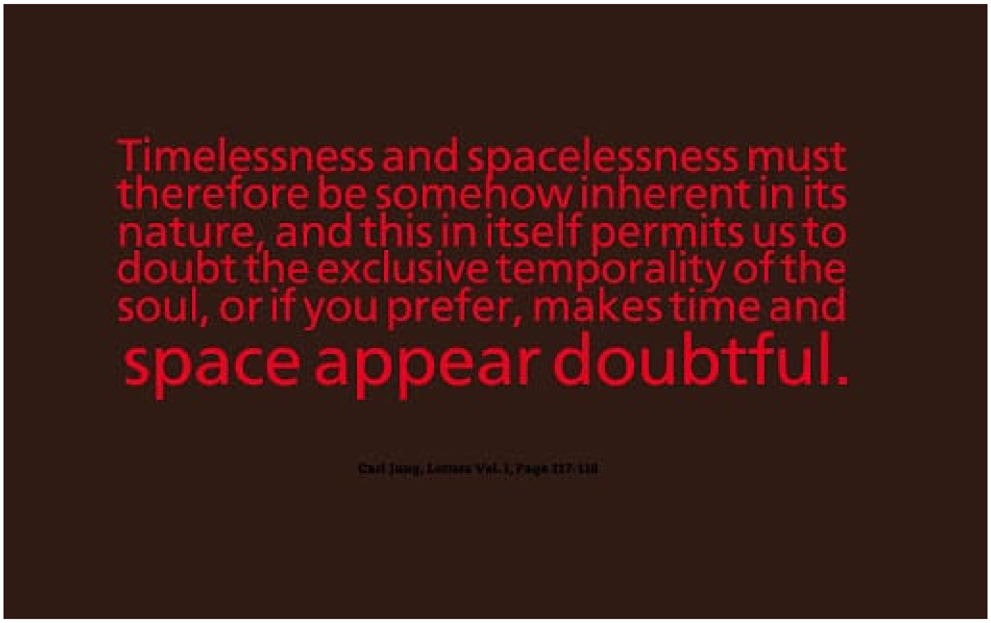
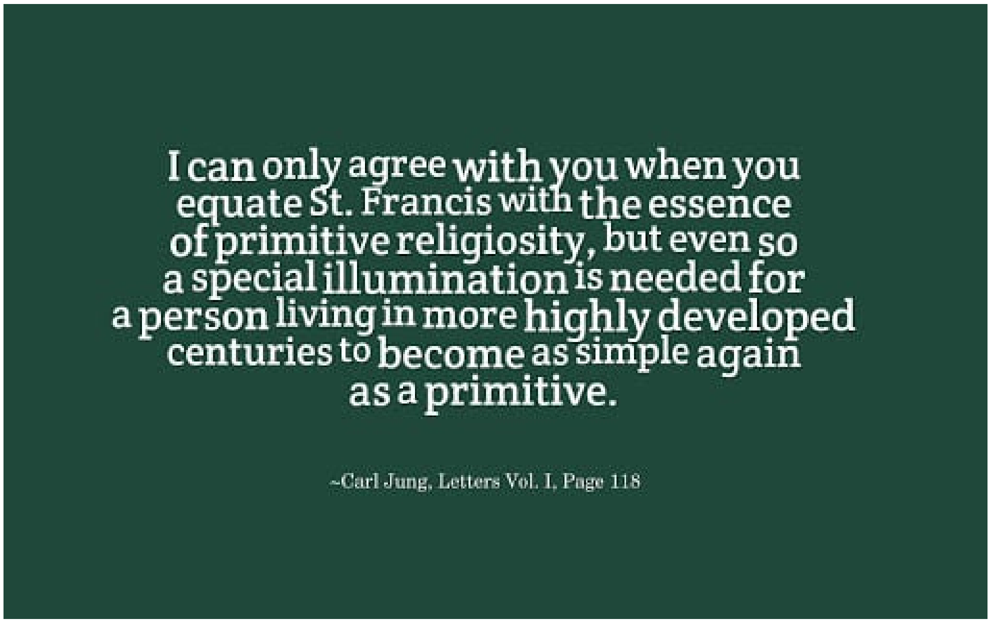

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful.

Carl Jung, Letters Vol. I, Page 117-118

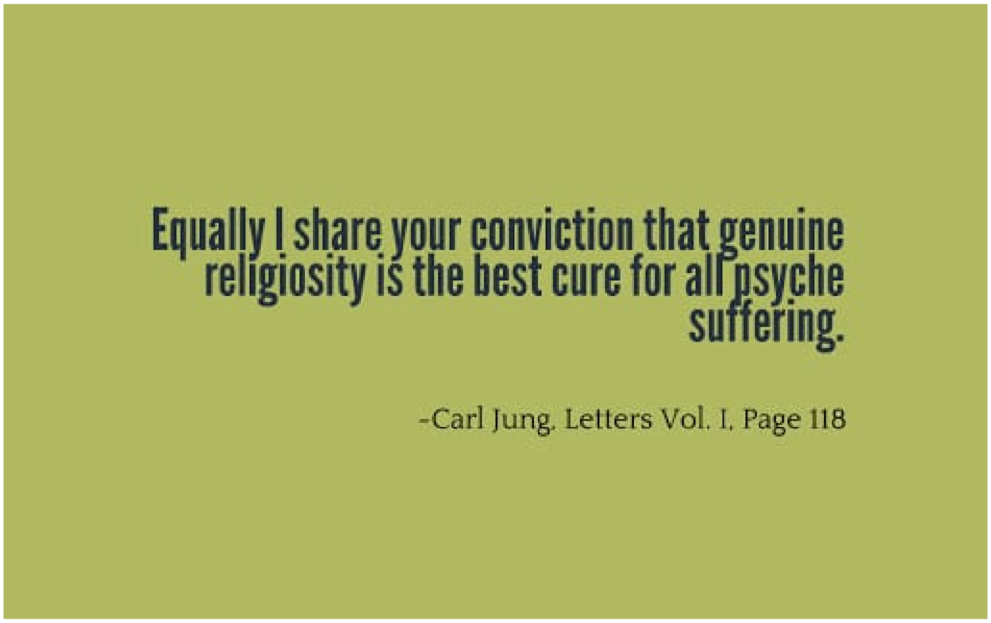
[21]



I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive.

~Carl Jung, Letters Vol. I, Page 118

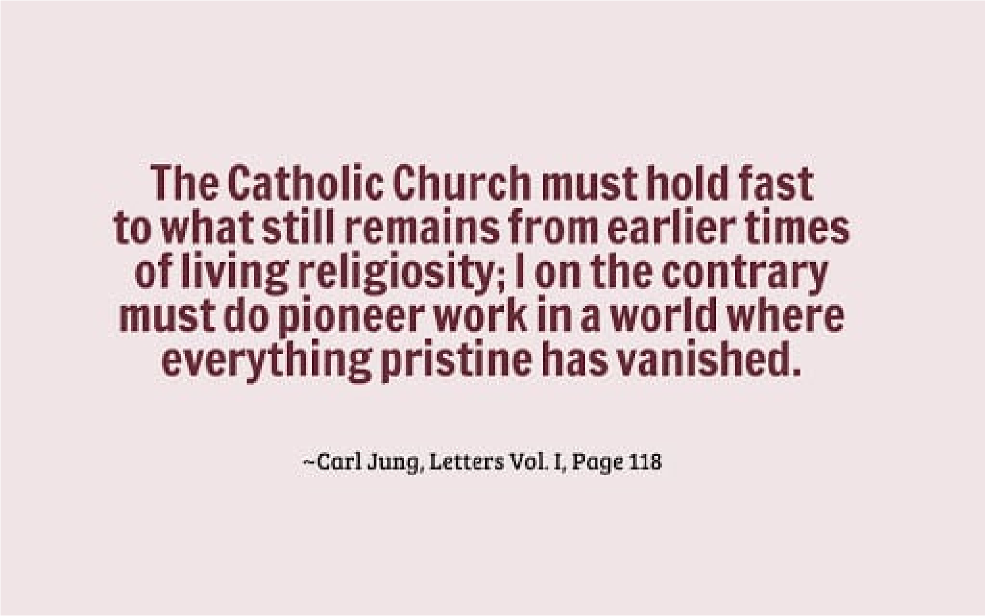
[22]



Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering.

~Carl Jung, Letters Vol. I, Page 118

[23]



The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished.

~Carl Jung, Letters Vol. I, Page 118

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Carl Jung’s cubical stone (2019-05-01 04:13)

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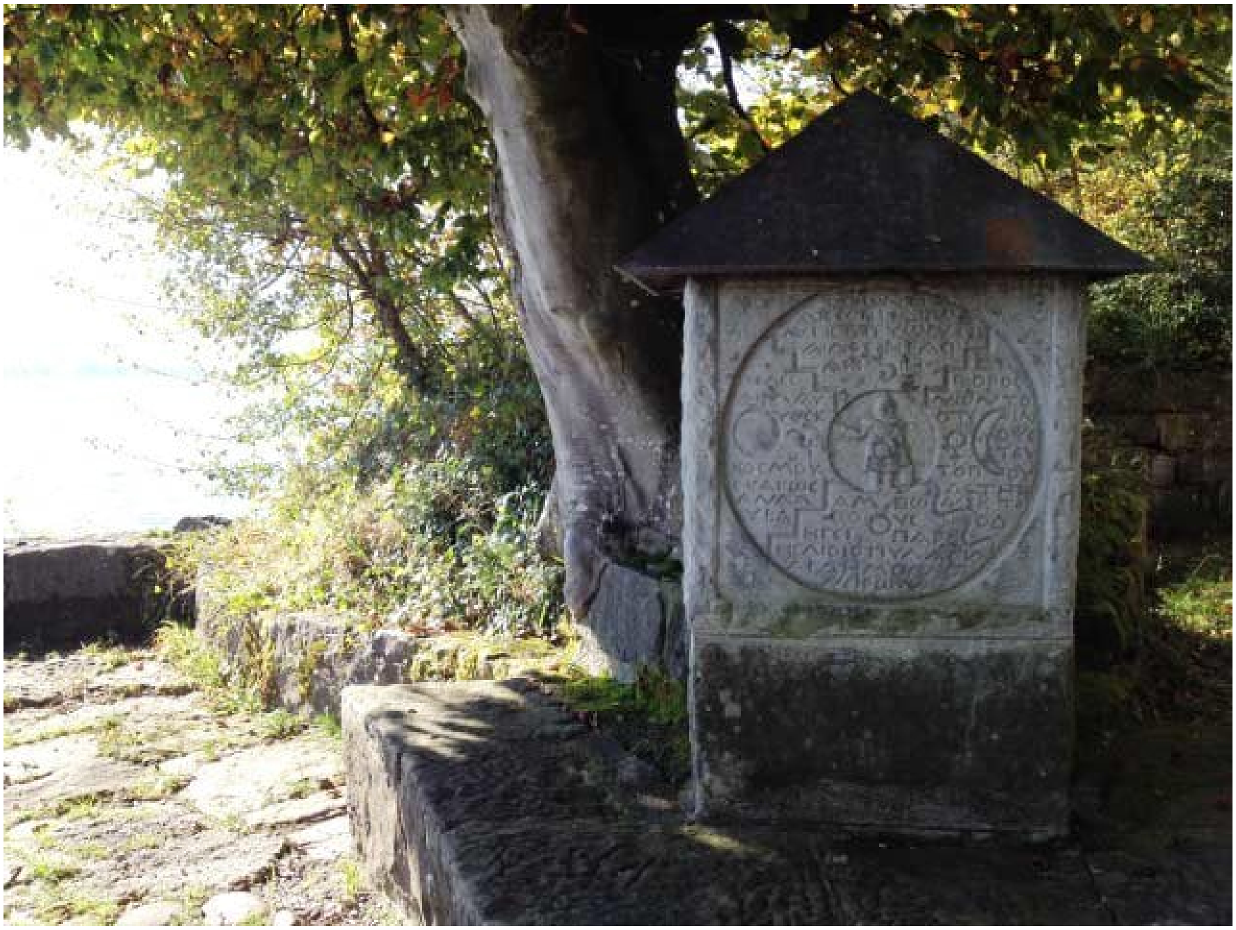

On Jung’s 70th birthday in 1950, he set up a cubical stone by a tree at the side of the lake, and inscribed three sides – one with a quote from the alchemical treatise “The Philosopher’s Stone”:

“hic lapis exilis extat, pretio quoque vilis, spernitur a stultis, amatur plus ab edoctis” (“this stone is poor, and cheap in price; it is disdained by fools, but it is loved all the more by the wise”); one with a figure of Telesphorus – a sacred homunculus featured in the Red Book and reminiscent of the manikin he first created as a child; and on one side a memorial of gratitude for his 70th birthday.

A copper cover was added later for protection.

The side of the stone facing the lake reads:

I am an orphan, alone; yet I am found everywhere.
I am a youth and an old man simultaneously.
I have known neither father now mother, because like a fish I have to be lifted up from the depths.
Or because I drop from the sky like a white stone.
In woods and mountains I roam, but I am hidden in the human’s innermost.
I am mortal for everyone, but remain untouched from the change of times.

http://www.jungatlanta.com/articles/fall14-two-houses.pdf

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/aeb80-2emma.jpg`

Carl Jung’s Stone Memorial to Emma Jung (2019-05-01 04:20)

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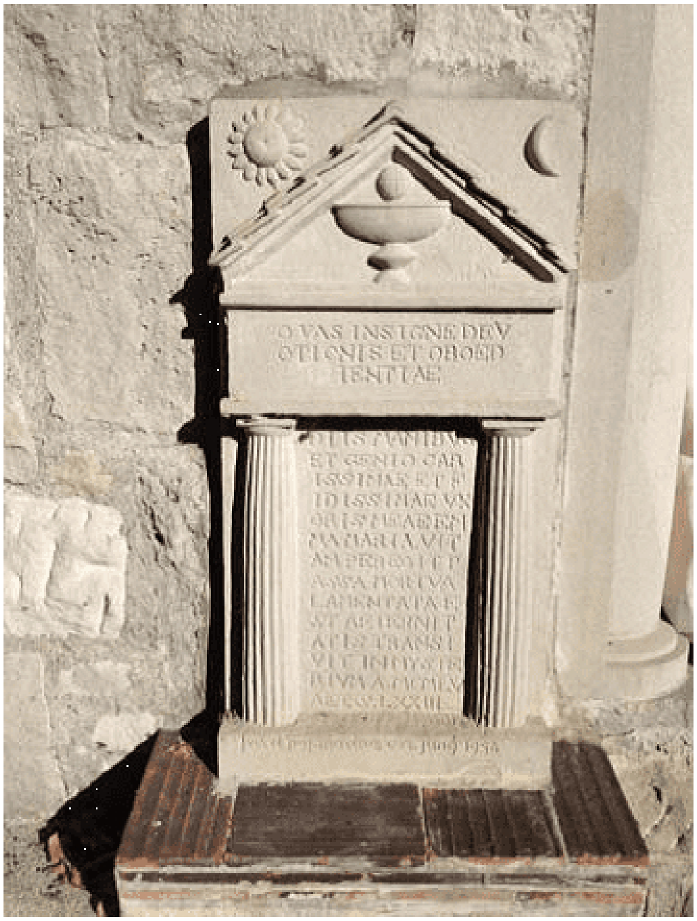

Although Emma Jung was not buried at Bollingen, Jung beautifully carved a memorial stone to her memory.

Its symmetry and elegant classical lines reflect Emma's own aesthetic as seen at Küsnacht. In this place, it is not difficult to imagine a grieving Jung laboring over this work of art.

Note the sun and moon (male and female symbols) over what appears to be a Eucharistic host and paten.

The inscription in Latin reads:

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.

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Carl Jung’s "Snake Stone." (2019-05-01 04:31)

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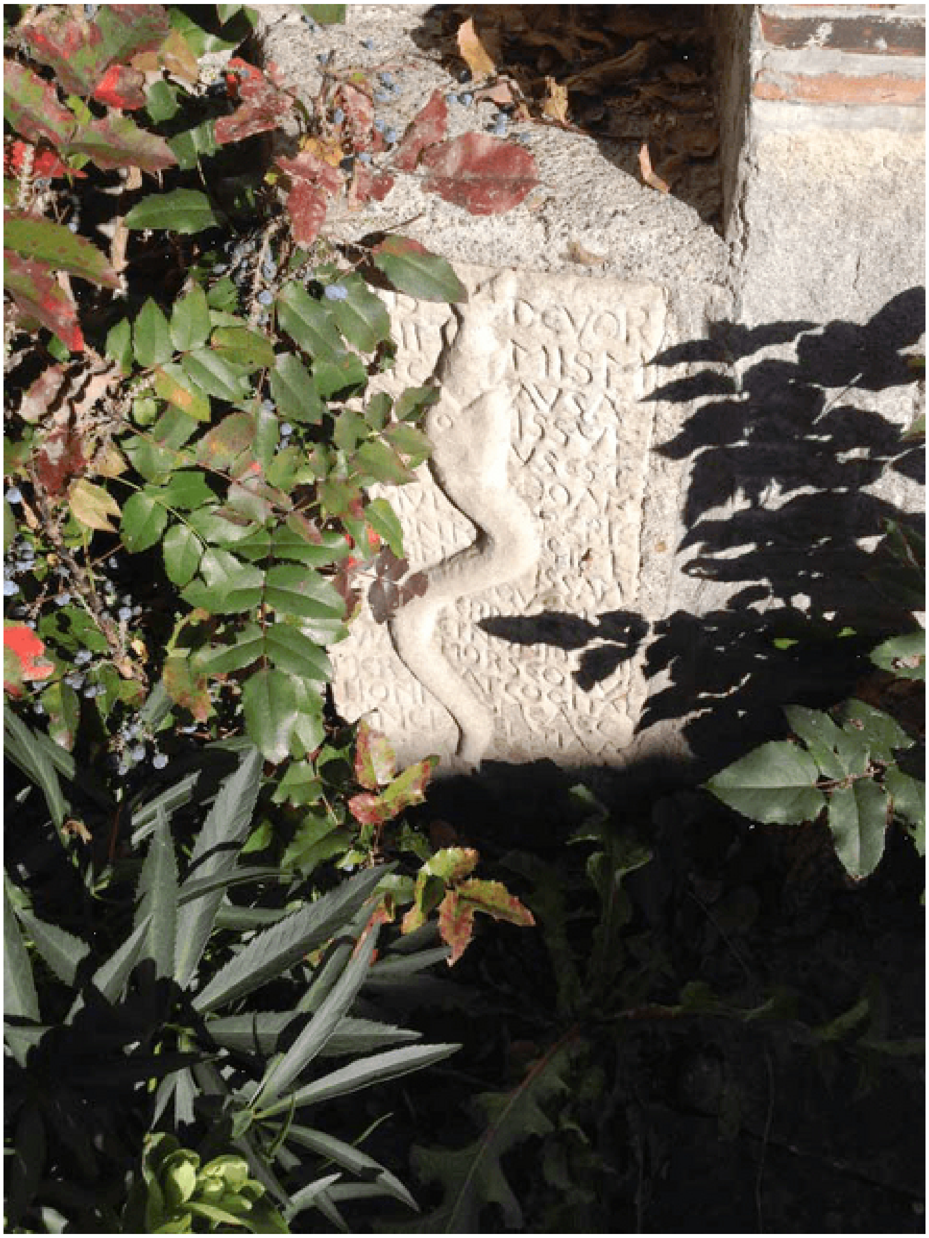

As we were leaving, Mr. Hörni showed us one more carving, one of his favorites, the Snake Stone, which is now obscured behind some vines and weeds by the courtyard entrance—Jung made it a part of the foundation for the enclosed courtyard.

The snake was a central symbol for Jung, representing death and rebirth, as well as the life force (Kundalini), and healing (Aesclepius); it appears in the Red Book also as the dying and rising god he named “Atmavictu.”

The inscription reads: Because it devoured a fish too large the snake suffocated.

In this way, both perished simultaneously, to testify that the (Christian) mass and the (alchemical) work are the same and not the same, namely their death an event coinciding and corresponding with my thoughts.

In memory of this event, I, C.G. J., placed this stone in the year 1933.”

Mr. Hörni stated that Jung was greatly moved by finding this snake and fish, as it coincided with the time he was working on the symbols of fish/Christianity and snake/alchemy.

This awareness of “synchronicity” helped him to realize how much these symbols had always meant to him, both archetypally and also representing his own struggle to find a way to integrate the alchemical (or perhaps more broadly his desire to discover ancient wisdom of all kinds) and Christian sacraments and symbolism.

Much later, someone found a small stone fragment out by the road, on which (apparently) Jung had made a simpler carving and which now sits on the mantel over the fireplace in the room near the courtyard—the family believes it was a small gravestone he made to bury the actual dead snake and fish.

http://www.jungatlanta.com/articles/fall14-two-houses.pdf

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"Matter" comes from the root word "Mater" or "Mother" and is Ultimately the "Great Mother" (2019-05-01 04:49)

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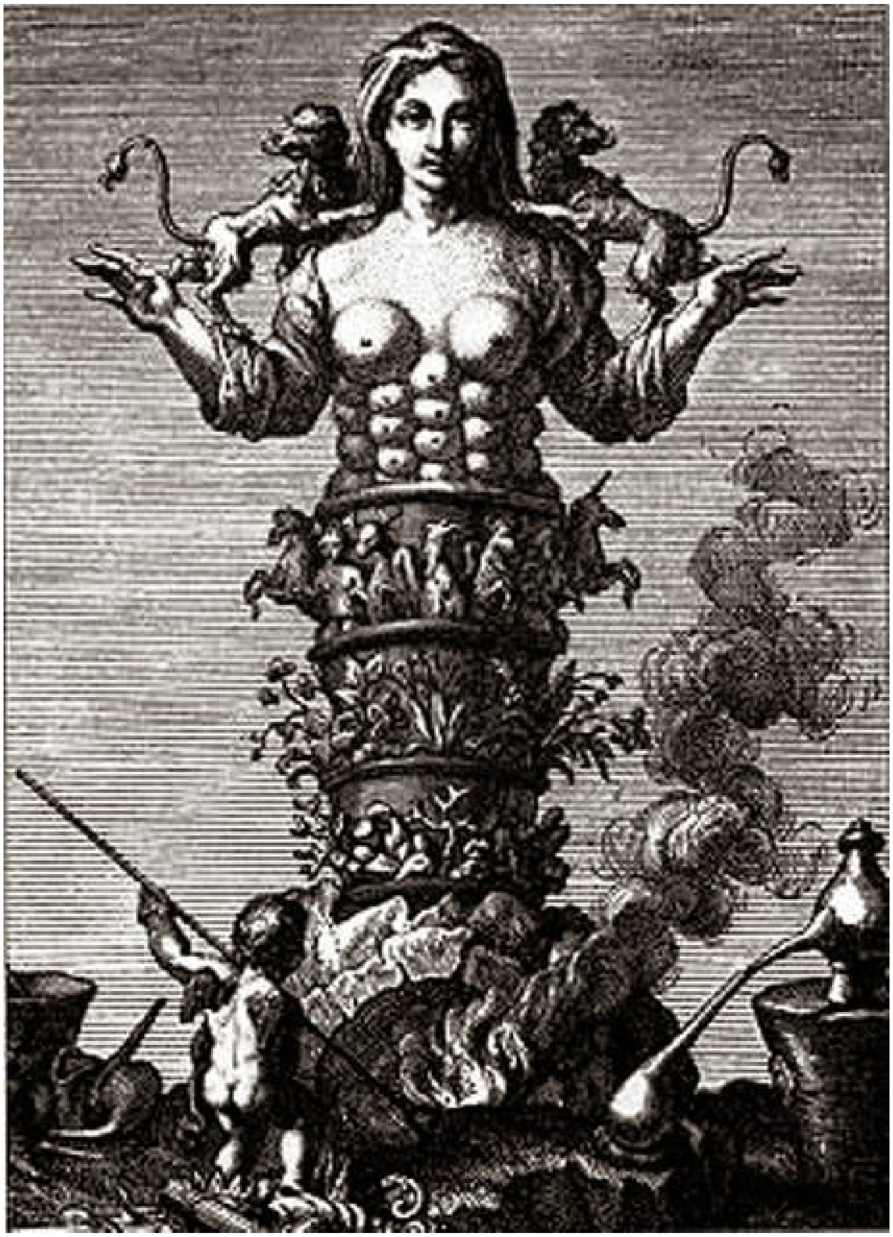

"Matter" comes from the root word "Mater" or "Mother" and is Ultimately the "Great Mother" which gives form to all of Creation and consequently has historically been legitimately worthy of the highest respect and veneration.

Sadly over recent centuries the role of "Matriarchy" in many circles has been an object of denigration.

The denial and rejection of "Matter" constitutes the ultimate psychological sin violating the injunction to: "Honor thy Father and thy Mother" and is the reason why the "Veneration of Ancestors" is so important in the East.

One can only hope that at the Dawn of the 21st Century that the utterly majestic role of The Feminine will be more widely embraced and Understood. Lewis Lafontaine

Image: Artemis of Ephesus - Great Mother Goddess

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/b351a-artemis.jpg`

Carl Jung on the "Stone" - Quotations (2019-05-01 10:19)

[1]Carl Jung on the "Stone" - YouTube

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577

In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfillment only in itself, is a false spirit though the man too is to blame, since he can choose whether he will give himself up to this spirit or not Carl Jung, CW 8, Para 647

We solemnly lay a foundation-stone with the blessing of the Church Carl Jung, CW 8, Para 87

Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314

Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314

By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314

Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus : “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

I am in a church made of grey sandstone. The apse is built rather high. Near the tabernacle a girl in a red dress is hanging on the stone cross of the window. (Suicide?) Carl Jung, CW 9i, Par 354

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We go through a door into a tower-like room, where we climb a long flight of steps. On one of the topmost steps I read an inscription:

Vis ut sis.' The steps end in a temple situated on the crest of a wooded mountain, and there is no other approach. It is the shrine of Ursanna, the bear-goddess and Mother of God in one. The temple is of red stone. Bloody sacrifices are offered there. Animals are standing about the altar. In order to enter the temple precincts one has to be transformed into an animala beast of the forest. The temple has the form of a cross with equal arms and a circular space in the middle, which is not roofed, so that one can look straight up at the sky and the constellation of the Bear. On the altar in the middle of the open space there stands the moon-bowl, from which smoke or vapour continually rises. There is also a huge image of the goddess, but it cannot be seen clearly. The worshippers, who have been changed into animals and to whom I also belong, have to touch the goddess's foot with their own foot, whereupon the image gives them a sign or an oracular utterance like

Vis ut sis' Carl Jung, CW 9i, Para 343

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Magnesia is rather the "complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone" Carl Jung, CW 9ii, Para 241.

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries “in its belly the sal Armoniacum et vegetabile,” meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or “magnes” denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers’ stone. Carl Jung, CW 11, Page 302.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you" Carl Jung, CW 11, para 53

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11, Para 471

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung, CW 11, para 153.

The cross has also the meaning of a boundary-stone between heaven and hell, since it is set up in the center of the cosmos and extends to all sides.The Tibetan mandala occupies a similar central position, its upper half rising up to heaven out of the earth (like the hemispherical stupas at Sanchi, India), with hell lying below. I have often found the same construction in individual mandalas: the light world on top, the dark below, as if they were projecting into these worlds. There is a similar design in Jakob Böhme's "reversed eye" or "philosophical mirror" 'Carl Jung, CW 11, Para 136

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl Jung, CW 11. Para 136

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self Carl Jung, CW 11, Para 154

In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109

With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155

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I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

King Nebuchadnezzar had a vision of a fourth, like the "Son of God," as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191) . The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone"another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind.

The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452

The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire. The idea of the rotating aquasphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511

This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090) , whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps"meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher Carl Jung, CW 12, Para 514

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The attributes of the Stone incorruptibility, permanence, divinity, triunity, etc.are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a "human body capable of suffering" and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its "cheapness," however, goes against the doctrinal view Carl Jung, CW 13, Para 127

The divinity of Christ has nothing to do with man, but the healing Stone is “extracted” from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates: far from signifying Christ, the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man’s reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the “inner” Christ who belonged to every man. Christ’s spirituality was too high and man’s naturalness was too low Carl Jung, CW 13, Para 127

In the image of Mercurius and the lapis the “flesh” glorified itself in its own way; it would not transform itself into spirit but, on the contrary, “fixed” the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression “symbol” on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the “science of God.” In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius macrocosmi as opposed to the “son of man,” who was the filius microcosmi. This image of the “Son of the Great World” tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: “And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science” Carl Jung, CW 13, Para 125

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. “The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere” Carl Jung, CW 13, Para 125

Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author’s statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than “air” if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant “eternal,” as we shall see later Carl Jung, CW 13, Para 261

Even though his interpretation strikes us at first as somewhat forced, indeed as far-fetched and arbitrary, we should nevertheless not forget that while the conception of the “waters” is a strange one to us, for Zosimos and for the alchemists in general it had a significance we would never suspect. It is also possible that the mention of the “water” opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89

A Latin proverb says: canis panem somniat, piscator pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said, that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any “nonsense” that fascinated men’s minds for close on two thousand yearsamong them some of the greatest, e.g., Newton and Goethemust have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90

The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. “Slay the mother, cutting off her hands and feet”.“Take a man, shave him, and drag him over a stoneuntil his body dies”.“Take a cock, pluck it alive, then put its head in a glass vessel”. In medieval alchemy the torturing of the materia was an allegory of Christ’s passion Carl Jung, CW 13. Para 139

The Stone was called “orphan” because of its uniqueness“it was never seen elsewhere”and it was said to be in the Emperor’s crown. It was “wine-coloured” and sometimes shone in the night, “but nowadays it does not shine [any more] in the darkness.” As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus.“Orphan” as the name of a gem may therefore mean something like the modern “solitaire”a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the(homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone," says the Turba, "that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names." The stone is "thousand-named" like the gods of the mystery religions, the arcane substance is "One and All".In the treatise of Komarios, where "the philosopher Komarios teaches the Philosophy to Cleopatra," it is said: "He showed with his hand the unity of the whole." Pelagios asks: "Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all" Carl Jung, CW 14, Para 36

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

If ever The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, ‘I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town, and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the

stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing, and contact with stone helped me. Carl Jung, MDR, Pages 174-175

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

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Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

God wants to be born in the flame of man’s consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

All things pass away, graves are the milestones of existence. Carl Jung, Letters Vol. I, Page 569

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

“He (Carl Jung) saw “a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: “And this Shall all be a sign unto you of Wholeness and Oneness.” Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung,

Page 51.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung's Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my

will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not

always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. " Carl Jung, Jung's Last Years, Page 137.

For Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung's Last Years, Page 76.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfilment only in itself, is a false spirit—though the man too is to blame, since he can choose whether he will give himself up to this spirit or not. Life and spirit are two powers or necessities between which man is placed. Spirit gives meaning to his life, and the possibility of its greatest development. Without soul, spirit is as dead as matter, because both are artificial abstractions; whereas man originally regarded spirit as a volatile body, and matter as not lacking in soul. Carl Jung, CW 13, Para 76n

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. Carl Jung, CW 8, Para 314

If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced Carl Jung, CW 8, Para 314

Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church Carl Jung, CW 8, Para 314

Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone Carl Jung, CW 8, Para 314

Brahman requires that external opposites, such as heat and cold, first be denied participation in the psyche, and then extreme fluctuations of emotion, such as love and hate Carl Jung, CW 6, Para 329

Fluctuations of emotion are, of course, the constant concomitants of all psychic opposites, and hence of all conflicts of ideas, whether moral or otherwise. We know from experience that the emotions thus aroused increase in proportion as the exciting factor affects the individual as a whole Carl Jung, CW 6. Para 329

The Indian purpose is therefore clear: it wants to free the individual altogether from the opposites inherent in human nature, so that he can attain a new life in Brahman, which is the state of redemption and at the same time God. It is an irrational union of opposites, their final overcoming. Although Brahman, the world-ground and world-creator, created the opposites, they must nevertheless be cancelled out in it again, for otherwise it would not amount to a state of redemption Carl Jung, CW 6, Para 329

Brahman is the union and dissolution of all opposites, and at the same time stands outside them as an irrational factor. It is therefore wholly beyond cognition and comprehension. It is a divine entity, at once the Self (though to a lesser degree than the analogous Atman concept) and a definite psychological state characterized by isolation from the flux of affects Carl Jung, CW 6, Para 330

Since suffering is an affect, release from affects means deliverance. Deliverance from the flux of affects, from the tension of opposites, is synonymous with the way of redemption that gradually leads to Brahman Carl Jung, CW 6, Para 330

Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with the divine light, for, like the Brahman sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed identity, between the divine being and the Self (Atman) of the man is generally known Carl Jung, CW 6, Para 332

Brahman is also prana, the breath of life and the cosmic principle; it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3.7) as "the thread by which this world and the other world and all things are tied together, the Self, the inner controller, the immortal" Carl Jung, CW 6, Para 334

Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts Carl Jung, CW 6, Para 335

Even man's strength comes from Brahman. The Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido Carl Jung, CW 6, Para 336

The word Brahman means prayer, incantation, sacred speech, sacred knowledge (veda), holy life, the sacred caste (the Brahmans), the Absolute Carl Jung, CW 6, Para 336

By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire Carl Jung, CW 8, Para 314

The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired, but have inherited from the dim ages of the past Carl Jung, CW 8, Para 315

We go through a door into a tower-like room, where we climb a long flight of steps. On one of the topmost steps I read an inscription:

Vis ut sis.' The steps end in a temple situated on the crest of a wooded mountain, and there is no other approach. It is the shrine of Ursanna, the bear-goddess and Mother of God in one. The temple is of red stone. Bloody sacrifices are offered there. Animals are standing about the altar. In order to enter the temple precincts one has to be transformed into an animala beast of the forest. The temple has the form of a cross with equal arms and a circular space in the middle, which is not roofed, so that one can look straight up at the sky and the constellation of the Bear. On the altar in the middle of the open space there stands the moon-bowl, from which smoke or vapour continually rises. There is also a huge image of the goddess, but it cannot be seen clearly. The worshippers, who have been changed into animals and to whom I also belong, have to touch the goddess's foot with their own foot, whereupon the image gives them a sign or an oracular utterance like

Vis ut sis' Carl Jung, CW 9i, Para 343 **It is the representation of a friendship between two men which is simply the outer reflection of an inner fact: it reveals our relationship to that inner friend of the soul into whom Nature herself would like to change us that other person who we also are and yet can never attain to completely. We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. You need not be insane to hear his voice [of the**

inner being']. On the contrary, it is the simplest and most natural thing imaginable. For instance, you can ask yourself a question to which ``he'' gives answer. The discussion is then carried on as in any other conversation. You can describe it as mere ``associating'' or ``talking to oneself,'' or as a ``meditation'' in the sense used by the old alchemists, who referred to their interlocutor as aliquem alium internum,

a certain other one, within' The "voice" is explained as nothing but "associating," pursued in a witless way and running on and on without sense or purpose, like the works of a clock that has no dial. Or we say "It is only my own thoughts!" even if, on closer inspection, it should turn out that they are thoughts which we either reject or had never consciously thought at all as if everything psychic that is glimpsed by the ego had always formed part of it! Carl Jung, CW 9i, Paras 235-236 **The shadow, for instance, usually has a decidedly negative feeling-value, while the anima, like the animus, has more of a positive one. Whereas the shadow is accompanied by more or less definite and describable feeling-tones, the anima and animus exhibit feeling qualities that are harder to define. Mostly they are felt to be fascinating or numinous. Often they are surrounded by an atmosphere of sensitivity, touchy reserve, secretiveness, painful intimacy, and even absoluteness. The relative autonomy of the anima- and animus-figures expresses itself in these qualities Carl Jung, CW 9ii, Para 53 Intellect and feeling, however, are difficult to put into one harness they conflict with one another by definition. Whoever identifies with an intellectual standpoint will occasionally find his feeling confronting him like an enemy in the guise of the anima; conversely, an intellectual animus will make violent attacks on the feeling standpoint. Therefore, anyone who wants to achieve the difficult feat of realizing something not only intellectually, but also according to its feeling-value, must for better or worse come to grips with the anima / animus problem in order to open the way for a higher union, a coniunctio oppositorum. This is an indispensable prerequisite for wholeness Carl Jung, CW 9ii, Par 58 She [a patient] was singing hymns that put particular emphasis on her belief in Christ, among others the hymn that goes: Christ's blood and righteousness shall be My festal dress and jewellery; So shall I stand before the Lord When heaven shall grant me my reward They shall be saved at Judgment Day Who put their trust in Christ alway While she was singing it, she saw a bull tearing around madly in front of the window. Suddenly it gave a jump and broke one of its legs. She saw that the bull was in agony, and thought, turning her eyes away, that somebody ought to kill it. Then she awoke Carl Jung, CW 10, Para 30 The bull's agony reminded her of the torturings of animals whose unwilling witness she had been. She abominated such things and was extraordinarily upset by them because of her unconscious identification with the tortured animal. There was something in her that could be expressed by the image of an animal being tortured. This image was evidently evoked by the special emphasis on the belief in Christ in the hymns she was singing, for it was while she was singing that the bull got excited and broke its leg Carl Jung, CW 10, Para 31 This odd combination of ideas immediately led to an association concerning the profound religious disquiet she had felt during the war, which shook her belief in the goodness of God and in the adequacy of the Christian view of the world. This shock should have been assuaged by the emphasis on Christian faith in the hymn, but instead it aroused that animal element in the unconscious which was personified by the bull Carl Jung, CW 10, Para 31 In its sister-religion, Mithraism, which was also Christianity's most successful rival, the central**

symbol of the cult was the sacrifice not of a ram but of a bull. The usual altarpiece showed the overcoming of the bull by the divine saviour Mithras. We have, therefore, a very close historical connection between Christianity and the bull sacrifice. Christianity suppressed this animal element, but the moment the absolute validity of the Christian faith is shaken, that element is thrust into the foreground again. The animal instinct seeks to break out, but in so doing breaks a legin other words, instinct cripples itself. From the purely animal drives there also come all those factors which limit the sway of instinct Carl Jung, CW 10, Para 31 From the same root that produces wild, untamed, blind instinct there grow up the natural laws and cultural forms that tame and break its pristine power. But when the animal in us is split off from consciousness by being repressed, it may easily burst out in full force, quite unregulated and uncontrolled. An outburst of this sort always ends in catastrophethe animal destroys itself Carl Jung, CW 10, Para 31 What was originally something dangerous now becomes something to be pitied, something that really needs our compassion. The tremendous forces unleashed by the war bring about their own destruction because there is no human hand to preserve and guide them. Our view of the world has proved too narrow to channel these forces into a cultural form Carl Jung, CW 10, Para 31 Had I tried to explain to my elderly woman-patient that the bull was a sexual symbol, she would have got nothing out of it; on the contrary, she would merely have lost her religious point of view and been none the better off. In such cases it is not a question of an either / or explanation. If we are willing to adopt a symbolical standpoint, even if only as an hypothesis, we shall see that the dream is an attempt on the part of the unconscious to bring the Christian principle into harmony with its apparently irreconcilable oppositeanimal instinctby means of understanding and compassion Carl Jung, CW 10, Para 32 It is no accident that official Christianity has no relation to the animal. This omission, particularly striking in comparison with Buddhism, is often felt by sensitive people and has moved one modern poet to sing of a Christ who sacrifices his life for the sufferings of dumb animals Carl Jung, CW 10, Para 32 The Christian love of your neighbour can extend to the animal too, the animal in us, and can surround with love all that a rigidly anthropomorphic view of the world has cruelly repressed. By being repressed into the unconscious, the source from which it originated, the animal in us only becomes more beastlike, and that is no doubt the reason why no religion is so defiled with the spilling of innocent blood as Christianity, and why the world has never seen a bloodier war than the war of the Christian nations Carl Jung, CW 10, Para 32 The repressed animal bursts forth in its most savage form when it comes to the surface, and in the process of destroying itself leads to international suicide. If every individual had a better relation to the animal within him, he would also set a higher value on life. Life would be the absolute, the supreme moral principle, and he would react instinctively against any institution or organization that had the power to destroy life on a large scale Carl Jung, CW 10, Para 32 This dream, then, simply shows the dreamer the value of Christianity and contrasts it with an untamed force of nature, which, left to its raging, hurts itself and demands pity. A purely analytical reduction that traced the religious emotion back to the repression of animal instinct would, in this particular case, be sterile and uselessly destructive Carl Jung, CW 10, Para 33 If, on the other hand, we assert that the dream is to be understood symbolically and is trying to give the dreamer an opportunity to become reconciled with herself, we have taken the first step in an interpretation which will bring the contradictory values into harmony and open up a new path of inner development. Subsequent dreams would then, in keeping with this hypothesis, provide the means for understanding the wider implications of the union of the animal component with the highest moral and intellectual achievements of the human spirit Carl Jung, CW 10, Para 33 In my experience this is what actually happens, for the unconscious is continuously compensatory in its action upon the conscious situation of the moment. It is therefore not a matter of indifference what our conscious attitude is towards the unconscious. The more negative, critical, hostile, or disparaging we are, the more it will assume these aspects, and the more the true value of the unconscious will escape us Carl Jung, CW 10, Para 33 Thus the unconscious has a symbol-creating function only when we are willing to recognize in it a symbolic element. The products of the unconscious are pure nature. Naturam si sequemur ducem, nunquam aberrabimus ["If we take Nature for our guide, we shall never go astray"], said the ancients. But nature is not, in herself, a guide, for she is not there for man's sake. Ships are not guided by the phenomenon of magnetism. We have to make the compass a guide and, in addition, allow for a specific correction, for the needle does not even point exactly to the north. So it is with the guiding function of the unconscious. It can be used as a source of symbols, but with the necessary conscious correction that has to be applied to every natural phenomenon in order to make it serve our purpose Carl Jung, CW 10, Para 34 Therefore, artificial aids have always been needed

to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way [the artificial aids] directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into conscious life, thereby influencing it and altering it Carl Jung, CW 10, Para 26 From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffectivewith a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26 There are just as many neurotics among primitives as among civilized Europeans. Hysterical Africans are by no means rare in Africa. These disagreeable manifestations of the unconscious account in large measure for the primitive fear of demons and the resultant rites of propitiation Carl Jung, CW 10, Para 26 Nevertheless, we possess witnesses enough to the high esteem in which they held their science and to the wonderment which the mystery of matter instilled into them. For they discoveredto keep to sulphur as our examplein this substance, which was one of the customary attributes of hell and the devil, as well as in the poisonous, crafty, and treacherous Mercurius, an analogy with the most sacrosanct figure of their religion Carl Jung, CW 14, Para 147 They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147 In order to attain this union, they tried not only to visualize the opposites together but to express them in the same breath. Characteristically, the paradoxes cluster most thickly round the arcane substance, which was believed to contain the opposites in uncombined form as the prima materia, and to amalgamate them as the lapis Philosophorum. Thus the lapis is called on the one hand base, cheap, immature, volatile, and on the other hand precious, perfect, and solid; or the prima materia is base and noble, or precious and parvi momenti (of little moment) Carl Jung, CW 14, Para 36 The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone,” says the Turba, “that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names.” The stone is “thousand-named” like the gods of the mystery religions, the arcane substance is “One and All”.In the treatise of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36 Luckily, however, while painting it Miss X had discovered that two factors were involved. These, in her own words, were reason and the eyes. Reason always wanted to make the picture as it thought it ought to be; but the eyes held fast to their vision and finally forced the picture to come out as it actually did and not in accordance with rationalistic expectations Carl Jung, CW 9i, Para 539 Her reason, she said, had really intended a daylight scene, with the sunshine melting the sphere free, but the eyes favoured a nocturne with “shattering, dangerous lightning.” This realization helped her to acknowledge the actual result of her artistic efforts and to admit that it was in fact an objective and impersonal process and not a personal relationship Carl Jung, CW 9i, Para 539 The patient’s association to lightning was that it might stand for intuition, a conjecture that is not far off the mark, since intuitions often come “like a flash.” Moreover, there are good grounds for thinking that Miss X was a sensation type. She herself thought she was one. The “inferior” function would then be intuition. As such, it would have the significance of a releasing or “redeeming” function. We know from experience that the inferior function always compensates, complements, and balances the “superior” function Carl Jung, CW 9i, Para 541 My psychic peculiarity would make me a suitable projection carrier in this respect. The inferior function is the one of which least conscious use is made. This is the reason for its undifferentiated quality, but also for its freshness and vitality. It is not at the disposal of the conscious mind, and even after long use it never loses its autonomy and spontaneity, or only to a very limited degree. Its role is therefore mostly that of a deus ex machina. It depends not on the ego but on the Self Carl Jung, CW 9i, Para 541   Hence it hits consciousness unexpectedly, like lightning, and occasionally with devastating consequences. It thrusts the ego aside and makes room for a supraordinate factor, the totality of a person, which consists of conscious and unconscious and consequently extends far beyond the ego. This Self was always present, but sleeping, like Nietzsche's "image in the stone" Carl Jung, CW 9i, Para 541   It is, in fact, the secret of the Stone, of the lapis philosophorum, in so far as this is the prima materia. In the Stone sleeps the spirit Mercurius, the "circle of the moon," the "round and square," the homunculus, Tom Thumb and Anthropos at once, whom the alchemists also symbolized as their famed lapis philosophorum Carl Jung, CW 9i, Para 541   For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Man was seen as a microcosm, a complete equivalent of the world in miniature. In our picture, we see what it is in man that corresponds to the cosmos, and what kind of evolutionary process is compared with the creation of the world and the heavenly bodies: it is the birth of the Self, the latter appearing as a microcosm Carl Jung, CW 9i, Para 550   A circumstance that never ceases to astonish one is this: that at all times and in all places alchemy brought its conception of the lapis or its minera (raw material) together with the idea of the homo altus or maximus, that is, with the Anthropos. Equally, one must stand amazed at the fact that here too the conception of the dark round stone blasted out of the rock should represent such an abstract idea as the psychic totality of man Carl Jung, CW 9i, Para 555   Our series of pictures illustrates the initial stages of the way of individuation. It would be desirable to know what happens afterwards. But, just as neither the philosophical gold nor the philosophers' Stone was ever made in reality, so nobody has ever been able to tell the story of the whole way, at least not to mortal ears, for it is not the story-teller but death who speaks the final "consummatum est" Carl Jung, CW 9i, Para 617   Certainly there are many things worth knowing in the later stages of the process, but, from the point of view of teaching as well as of therapy, it is important not to skip too quickly over the initial stages Carl Jung, CW 9i, Para 617   As these pictures are intuitive anticipations of future developments, it is worth-while lingering over them for a long time, in order, with their help, to integrate so many contents of the unconscious into consciousness that the latter [consciousness] really does reach the stage it sees ahead Carl Jung, CW 9i, Para 617   The pictures represent a kind of ideogram of unconscious contents. I have naturally used this method on myself too and can affirm that one can paint very complicated pictures without having the least idea of their real meaning. While painting them, the picture seems to develop out of itself and often in opposition to one's conscious intentions Carl Jung, CW 9i, Para 622   But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43   If it is inanimate objects that have the "magical" quality, often their mere statistical incidence is sufficient to prove that their significance is due to the projection of a mythological content from the collective unconscious. Mostly these contents are motifs already known to us from myths and fairytales. I would mention as an example the mysterious house where a witch or magician dwells, where some monstrous crime is being committed or has been committed, where there is a ghost, where a hidden treasure lies buried, and so on Carl Jung, CW 10, Para 43   The projection of this primordial image can be recognized when, one day, a person somehow comes upon this mysterious housewhen, in other words, a real but quite ordinary house makes a magical impression upon him. Generally, too, the whole atmosphere of the place seems symbolic and is, therefore, the projection of a coherent unconscious system Carl Jung, CW 10, Para 43   All kinds of objects and signs mark these places, and pious awe surrounds the marked spot. Thus does primitive man dwell in his land and at the same time in the land of his unconscious. Everywhere his unconscious jumps out at him, alive and real. How different is our relationship to the land we dwell in! Carl Jung, CW 10, Para 44   Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44   Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44   Our symbol is a clock, symbolizing time. The only analogy I can think of to such a symbol is the design of the horoscope. It too has four cardinal

points and an empty center. And there is another remarkable correspondence: rotation is often mentioned in the previous dreams, and this is usually reported as moving to the left. The horoscope has twelve houses that progress numerically to the left, that is, counter-clockwise Carl Jung, CW 11, Para 114 The cross has also the meaning of a boundary-stone between heaven and hell, since it is set up in the center of the cosmos and extends to all sides.The Tibetan mandala occupies a similar central position, its upper half rising up to heaven out of the earth (like the hemispherical stupas at Sanchi, India), with hell lying below. I have often found the same construction in individual mandalas: the light world on top, the dark below, as if they were projecting into these worlds. There is a similar design in Jakob Böhme's "reversed eye" or "philosophical mirror" 'Carl Jung, CW 11, Para 136 Prejudiced by historical analogies, we would expect a deity to occupy the center of the mandala. The center is, however, empty. The seat of the deity is unoccupied, in spite of the fact that, when we analyse the mandala in terms of its historical models, we arrive at the god symbolized by the circle and the goddess symbolized by the square. Instead of "goddess" we could also say "earth" or "soul." Despite the historical prejudice, however, the fact must be insisted upon that (as in the "House of the Gathering," where the place of the sacred image was occupied by the quaternity) we find no trace of a deity in the mandala, but, on the contrary, a mechanism Carl Jung, CW 11, Para 136 A dream or a vision is just what it seems to be. It is not a disguise for something else. It is a natural product, which is precisely a thing without ulterior motive. I have seen many hundreds of mandalas, done by patients who were quite uninfluenced, and I have found the same fact in an overwhelming, majority of cases: there was never a deity occupying the center Carl Jung, CW 11, Para 136 This "Self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, which was mostly thought of as a mental one, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection, often represented in the form of an apotheosis and equated with the resurrection of Christ Carl Jung, CW 11, Para 154 The circle takes the form, for instance, of a serpent, which describes a circle round the dreamer. It appears in later dreams as a clock, a circle with a central point, a round target for shooting practice, a clock that is a perpetuum mobile, a ball, a globe, a round table, a basin, and so on Carl Jung, CW 11, Para 109 The square appears also, about the same time, in the form of a city square or a garden with a fountain in the center. Somewhat later it appears in connection with a circular movement: people walking round in a square; a magic ceremony (the transformation of animals into human beings) that takes place in a square room, in the corners of which are four snakes, with people again circulating round the four corners; the dreamer driving round a square in a taxi; a square prison cell; an empty square which is itself rotating; and so on Carl Jung, CW 11, Para 109 In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109 With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155 Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Cathars, that it was not God but the devil who had created the world Carl Jung, CW 11. Para 470 In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that

dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before Carl Jung, CW 11, Para 470 In Milton's time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the "total man." The Satan-Prometheus parallel shows clearly enough that Milton's devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well Carl Jung, CW 11, Para 471 With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology Carl Jung, CW 11, Para 471 He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil. But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry Carl Jung, CW 11, Para 470 Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effectedthis timeby rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. 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11, Para 471 With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe's Faust, he has dwindled to a very personal familiaris, the mere "shadow" of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the "odd man out," and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology Carl Jung, CW 11, Para 471 This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physiswith this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, an hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12, Para 447 The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous"divine" or "sacred"quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincturein so far as the art still busied itself in the laboratory Carl Jung, CW 12, Para 448 But since the practical, chemical work was never quite free from the unconscious contents of the operator which found expression in it, it was at the same time a psychic activity which can best be compared with what we call active imagination. This method enables us to get an active grasp of things that also find expression in dream life. The process is in both cases an irrigation of the conscious mind by the unconscious, and it is related so closely to the world of alchemical ideas that we are probably justified in assuming that alchemy deals with the same, or very similar, processes as those involved in active imagination and in dreams, i.e., ultimately with the process of individuation Carl Jung, CW 12, Para 448 Earlier on, we left Arisleus and his companions, together with Beya and the dead Thabritius, in the triple glass house where they had been imprisoned by the Rex marinus. They suffer from intense heat like the three whom Nebuchadnezzar cast into the fiery furnace. Carl Jung, CW 12, Para 449 King Nebuchadnezzar had a vision of a fourth, like the "Son of God," as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449 Trinus et unus consists of the four elements with fire representing the spirit concealed in matter. This is the fourth, absent and yet present, who always appears in the fiery agony of the furnace and symbolizes the divine presencesuccour and completion of the work Carl Jung, CW 12, Para 449 And in their hour of need, Arisleus and his companions see their master Pythagoras in a dream and beg him for help. He sends them his disciple Harforetus, "the author of nourishment." So the work is completed and Thabritius comes to life again Carl Jung, CW 12, Para 449 The Christian receives the fruits of the Mass for himself personally and for the circumstances of his own life in the widest sense. The alchemist, on the other hand, receives the fructus arboris immortalis not merely for himself but first and foremost for the King or the King's Son, for the perfecting of the coveted substance. He may play a part in the perfectio, which brings him health, riches, illumination, and salvation; but since he is the redeemer of God and not the one to be redeemed, he is more concerned to perfect the substance than himself Carl Jung, CW 12, Para 451 The alchemist always stresses his humility and begins his treatises with invocations to God. He does not dream of identifying himself with Christ; on the contrary, it is the coveted substance, the lapis, that alchemy likens to Christ. It is not really a question of identification at all, but of the hermeneutic sicut"as" or "like unto"which characterizes the analogy Carl Jung, CW 12, Para 451 For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191) . The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone"another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451 The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it. Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12, Para 451 Without knowing it, the

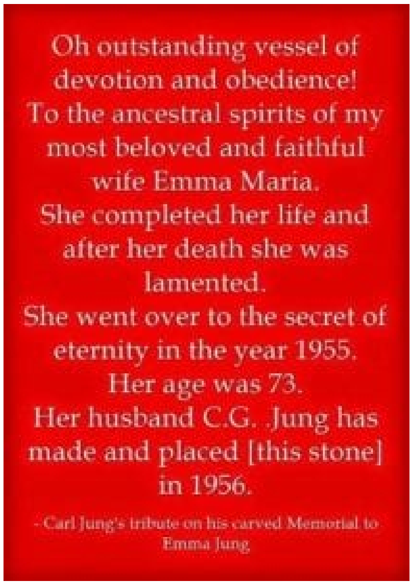
alchemist carries the idea of the imitatio a stage further and reaches the conclusion we mentioned earlier, that complete assimilation to the Redeemer would enable him, the assimilated, to continue the work of redemption in the depths of his own psyche. This conclusion is unconscious, and consequently the alchemist never feels impelled to assume that Christ is doing the work in him Carl Jung, CW 12, Para 452 It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone Carl Jung, CW 12. Para 452 From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconsciousindeed some mystics pressed the materialization of the Christ figure even to the appearance of the stigmata. But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christor, to be more exact, that he, regarded not as ego but as Self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the Self. This tremendous conclusion failed to dawn on the medieval mind. What seems like a monstrous presumption to the Christian European would have been self-evident to the spirit of the Upanishads. Modern man must therefore consider himself fortunate not to have come up against Eastern ideas until his own spiritual impoverishment was so far gone that he did not even notice what he was coming up against. He can now deal with the East on the quite inadequate and therefore innocuous level of the intellect, or else leave the whole matter to Sanskrit specialists Carl Jung, CW 12, Para 452 his uncreated mystery was prepared (praeparatum) by God in such a way that nothing will ever be like it in the future nor will it ever return to what it was. For it was so corrupted as to be beyond reparation (which presumably refers to the Fall). Dorn's rendering is true to the original text Carl Jung, CW 12, Para 430 The above examples clearly show that the alchemists came to project even the highest valueGodinto matter. With the highest value thus safely embedded in matter, a starting-point was given for the development of genuine chemistry on the one hand and of the more recent philosophical materialism on the other, with all the psychological consequences that necessarily follow when the picture of the world is shifted 180 degrees. However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents Carl Jung, CW 12, Para 432 The initial state is the hidden state, but by the art and the grace of God it can be transmuted into the second, manifest state. That is why the prima materia sometimes coincides with the idea of the initial stage of the process, the nigredo. It is then the black earth in which the gold or the lapis is sown like the grain of wheat (cf. fig. 048) . It is the black, magically fecund earth that Adam took with him from Paradise, also called antimony and described as "black blacker than black" (nigrum nigrius nigro) Carl Jung, CW 12, Para 433 This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090) , whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263 Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps"meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher Carl Jung, CW 12, Para 514 The lapis-Christus parallel recurs all through the last days of alchemy in the seventeenth century, but only in epigonic form. This was the age that saw the rise of the secret societies, above all the Rosicruciansthe best proof that the secret of alchemy had worn itself out. For the whole raison d'être of a secret society is to guard a secret that has lost its vitality and can only be kept alive as an outward form. Michael Maier allows us a glimpse into this tragedy: at the end of his chef-d'oeuvre he confesses that in the course of his grand peregrinatio he found neither Mercurius nor the phoenix, but only one phoenix feather his pen! Carl Jung, CW 12, Para 515 This is a delicate

hint at his realization that the great adventure had led to nothing beyond his copious literary achievements, whose merits would no doubt have gone unremembered had it depended solely on the spirit of the next three centuries. But, although the growing materialism of the age dismissed alchemy as a huge disappointment and an absurd aberration, there is yet "quaedam substantia in Mercurio quae nunquam moritur"a fascination that never entirely disappeared, even when wrapped in the fool's garb of gold making Carl Jung, CW 12, Para 515 The distinguishing mark of the spiritual man is that he seeks self-knowledge and knowledge of God. The earthly, fleshly man is called Thoth or Adam. He bears within him the spiritual man, whose name is light.This first man, Thoth-Adam, is symbolized by the four elements. The spiritual and the fleshly man are also named Prometheus and Epimetheus. But "in allegorical language" they "are but one man, namely soul and body" Carl Jung, CW 13, Para 126 The spiritual man was seduced into putting on the body, and was bound to it by "Pandora, whom the Hebrews call Eve." She played the part, therefore, of the anima, who functions as the link between body and spirit, just as Shakti or Maya entangles man's consciousness with the world. In the "Book of Krates" the spiritual man says: "Are you capable of knowing your soul completely? If you knew it as you should, and if you knew what could make it better, you would be capable of knowing that the names which the Philosophers gave it of old are not its true names" Carl Jung, CW 13, Para 126 The divinity of Christ has nothing to do with man, but the healing Stone is "extracted" from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates: far from signifying Christ, the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man's reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the "inner" Christ who belonged to every man. Christ's spirituality was too high and man's naturalness was too low Carl Jung, CW 13, Para 127 In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression "symbol" on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ's work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the "science of God." In the sixteenth century Khunrath formulated for the first time the "theological" position of the lapis: it was the filius macrocosmi as opposed to the "son of man," who was the filius microcosmi. This image of the "Son of the Great World" tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127 It is said, for instance, that after Zarathustra had received the drink of omniscience from Ahura Mazda, he beheld in a dream a tree with four branches of gold, silver, steel, and mixed iron. This tree corresponds to the metallic tree of alchemy, the arbor philosophica, which, if it has any meaning at all, symbolizes spiritual growth and the highest illumination Carl Jung, CW 13, Para 119 Cold, inert metal certainly seems to be the direct opposite of spirit but what if the spirit is as dead and as heavy as lead? A dream might then easily tell us to look for it in lead or quicksilver! It seems that nature is out to prod man's consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, and makes him seek them out and investigate their properties. While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para 119 Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125 The texts often use the terms pneuma and spiritus in the original concrete

sense of “air in motion.” So when Mercurius is described in the Rosarium philosophorum (fifteenth century) as aereus and volans (winged), and in Hoghelande (sixteenth century) as totus aereus et spiritualis, what is meant is nothing more than a gaseous state of aggregation Carl Jung, CW 13, Para 261 Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author’s statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than “air” if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant “eternal,” as we shall see later Carl Jung, CW 13, Para 261 Penotus (sixteenth century), a pupil of Paracelsus, stresses the corporeal aspect when he says that Mercurius is “nothing other than the spirit of the world become body within the earth.” This expression shows better than anything else the contaminationinconceivable to the modern mindof two separate realms, spirit and matter; for to people in the Middle Ages the spiritus mundi was also the spirit which rules nature, and not just a pervasive gas. We find ourselves in the same dilemma when another author, Mylius, in his Philosophia reformata, describes Mercurius as an “intermediate substance” (media substantia), which is evidently synonymous with his concept of the anima media natura (soul as intermediate nature), for to him Mercurius was the “spirit and soul of the bodies” Carl Jung, CW 13, Para 261 It is characteristic of any subjective dream interpretation that it is satisfied with pointing out superficial relationships which take no account of the essentials. Another thing to be considered is that the alchemists themselves testify to the occurrence of dreams and visions during the opus. I am inclined to think that the vision or visions of Zosimos were experiences of this kind, which took place during the work and revealed the nature of the psychic processes in the background. In these visions all those contents emerge which the alchemists unconsciously projected into the chemical process and which were then perceived there, as though they were qualities of matter. The extent to which this projection was fostered by the conscious attitude is shown by the somewhat overhasty interpretation given by Zosimos himself Carl Jung, CW 13, Para 88 Even though his interpretation strikes us at first as somewhat forced, indeed as far-fetched and arbitrary, we should nevertheless not forget that while the conception of the “waters” is a strange one to us, for Zosimos and for the alchemists in general it had a significance we would never suspect. It is also possible that the mention of the “water” opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89 This anima was set free not only by means of the “cooking,” but also by the sword dividing the “egg,” or by the separatio, or by dissolution into the four “roots” or elements. The separatio was often represented as the dismemberment of a human body. Of the aqua permanens it was said that it dissolved the bodies into the four elements. Altogether, the divine water possessed the power of transformation. It transformed the nigredo into the albedo through the miraculous “washing” (ablutio); it animated inert matter, made the dead to rise again, and therefore possessed the virtue of the baptismal water in the ecclesiastical rite. Just as, in the benedictio fontis, the priest makes the sign of the cross over the water and so divides it into four parts, so the mercurial serpent, symbolizing the aqua permanens, undergoes dismemberment, another parallel to the division of the body Carl Jung, CW 13. Para 89 Just as baptism is a pre-Christian rite, according to the testimony of the gospels, so, too, the divine water is of pagan and pre-Christian origin. The Praefatio of the Benedictio Fontis on Easter Eve says: “May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of his divine power; may a heavenly offering, conceived in holiness and reborn into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one infancy by the motherhood of grace”. Carl Jung, CW 13, Para 89 A Latin proverb says: canis panem somniat, piscator pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what

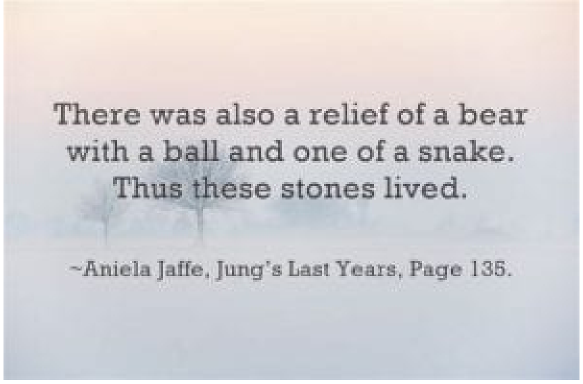
the old Masters said, that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any "nonsense" that fascinated men's minds for close on two thousand years among them some of the greatest, e.g., Newton and Goethe must have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90 Moreover, the symbolism of alchemy has a great deal to do with the structure of the unconscious, as I have shown in my book Psychology and Alchemy. These things are not just rare curiosities, and anyone who wishes to understand the symbolism of dreams cannot close his eyes to the fact that the dreams of modern men and women often contain the very images and metaphors that we find in the medieval treatises. And since an understanding of the biological compensation produced by dreams is of importance in the treatment of neurosis as well as in the development of consciousness, a knowledge of these facts has also a practical value which should not be underestimated Carl Jung, CW 13, Para 90 The central image in["The Treatise of Zosimos the Divine Concerning the Art"], shows us a kind of sacrificial act undertaken for the purpose of alchemical transformation. It is characteristic of this rite that the priest is at once the sacrificer and the sacrificed. This important idea reached Zosimos in the form of the teachings of the "Hebrews" (i.e., Christians). Christ was a god who sacrificed himself. An essential part of the sacrificial act is dismemberment. Zosimos must have been familiar with this motif from the Dionysian mystery-tradition. There, too, the god is the victim, who was torn to pieces by the Titans and thrown into a cooking pot, but whose heart was saved at the last moment by Hera. Our text shows that the bowl-shaped altar was a cooking vessel in which a multitude of people were boiled and burned. As we know from the legend and from a fragment of Euripides, an outburst of bestial greed and the tearing of living animals with the teeth were part of the Dionysian orgy. Dionysius was actually called(the undivided and divided spirit) Carl Jung, CW 13, Para 91 The principle that is personified in the visions of Zosimos is the wonder-working water, which is both water and spirit, and kills and vivifies. If Zosimos, waking from his dream, immediately thinks of the "composition of the waters," this is the obvious conclusion from the alchemical point of view. Since the long-sought water, as we have shown, represents a cycle of birth and death, every process that consists of death and rebirth is naturally a symbol of the divine water Carl Jung, CW 13, Para 135 "Spirit" in alchemy means anything volatile, all evaporable substances, oxides, etc., but also, as a projected psychic content, a corpus mysticum in the sense of a "subtle body". It is in this sense that the definition of the lapis as a spiritus humidus et aereus should be understood. There are also indications that spirit was understood as "mind," which could be refined by "sublimation" Carl Jung, CW 13, Para 137 In spite of the not always unintentional obscurity of alchemical language, it is not difficult to see that the divine water or its symbol, the uroboros, means nothing other than the deus absconditus, the god hidden in matter, the divine Nous that came down to Physis and was lost in her embrace. This mystery of the "god become physical" underlies not only classical alchemy but also many other spiritual manifestations of Hellenistic syncretism Carl Jung, CW 13, Para 138 Since alchemy is concerned with a mystery both physical and spiritual, it need come as no surprise that the "composition of the waters" was revealed to Zosimos in a dream. His sleep was the sleep of incubation, his dream "a dream sent by God." The divine water was the alpha and omega of the process, desperately sought for by the alchemists as the goal of their desire. The dream therefore came as a dramatic explanation of the nature of this water. The dramatization sets forth in powerful imagery the violent and agonizing process of transformation which is itself both the producer and the product of the water, and indeed constitutes its very essence Carl Jung, CW 13, Para 139 The drama shows how the divine process of change manifests itself to our human understanding and how man experiences it as punishment, torment, death, and transfiguration. The dreamer describes how a man would act and what he would have to suffer if he were drawn into the cycle of the death and rebirth of the gods, and what effect the deus absconditus would have if a mortal man should succeed by his "art" in setting free the "guardian of spirits" from his dark dwelling. There are indications in the literature that this is not without its dangers Carl Jung, CW 13, Para 139 For Zosimos and those of like mind the divine water was a corpus mysticum. A personalistic psychology will naturally ask: how did Zosimos come to be looking for a corpus mysticum? The answer would point to the historical conditions: it was a problem of the times. But in so far as the corpus mysticum was conceived by the alchemists to be a gift of the Holy Spirit, it can be understood in a quite general sense as a visible gift of grace conferring redemption. Man's longing for redemption is universal and can therefore have an ulterior, personalistic motive only in exceptional cases, when it is not a genuine phenomenon but an abnormal misuse of it. Hysterical

self-deceivers, and ordinary ones too, have at all times understood the art of misusing everything so as to avoid the demands and duties of life, and above all to shirk the duty of confronting themselves. They pretend to be seekers after God in order not to have to face the truth that they are ordinary egoists. In such cases it is well worth asking: Why are you seeking the divine water? Carl Jung, CW 13. Para 142 The Stone was called "orphan" because of its uniqueness "it was never seen elsewhere" and it was said to be in the Emperor's crown. It was "wine-coloured" and sometimes shone in the night, "but nowadays it does not shine [any more] in the darkness." As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus. "Orphan" as the name of a gem may therefore mean something like the modern "solitaire" a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the(homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13 All these synonyms allude to the virginal or maternal quality of the prima materia, which exists without a man and yet is the "matter of all things." Above all, the prima materia is the mother of the lapis, the filius philosophorum. Michael Maier mentions the treatise of an anonymous author Delphinas, which he dates to some time before 1447. He stresses that this author insisted particularly on the mother-son incest Carl Jung, CW 14, Para 14 Our starting-point for these remarks was the designation of the lapis as "orphan," which Dorn mentions apparently out of the blue when discussing the union of opposites. The material we have adduced shows what an archetypal drama of death and rebirth lies hidden in the coniunctio, and what immemorial human emotions clash together in this problem. It is the moral task of alchemy to bring the feminine, maternal background of the masculine psyche, seething with passions, into harmony with the principle of the spirit truly a labour of Hercules! Carl Jung, CW 14, Para 135



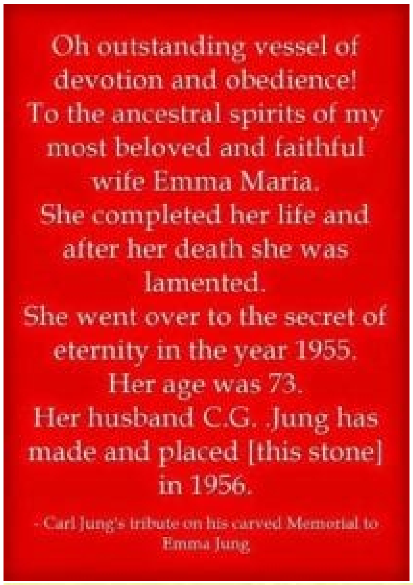
Oh outstanding vessel of
devotion and obedience!
To the ancestral spirits of my
most beloved and faithful
wife Emma Maria.
She completed her life and
after her death she was
lamented.
She went over to the secret of
eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has
made and placed [this stone]
in 1956.

- Carl Jung's tribute on his carved Memorial to Emma Jung



There was also a relief of a bear
with a ball and one of a snake.
Thus these stones lived.

~Aniela Jaffe, Jung's Last Years, Page 135.



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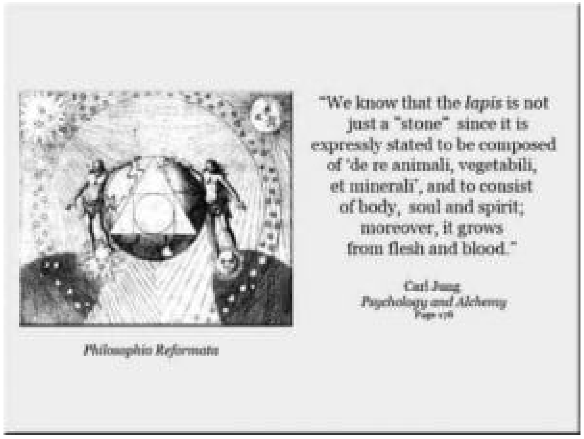
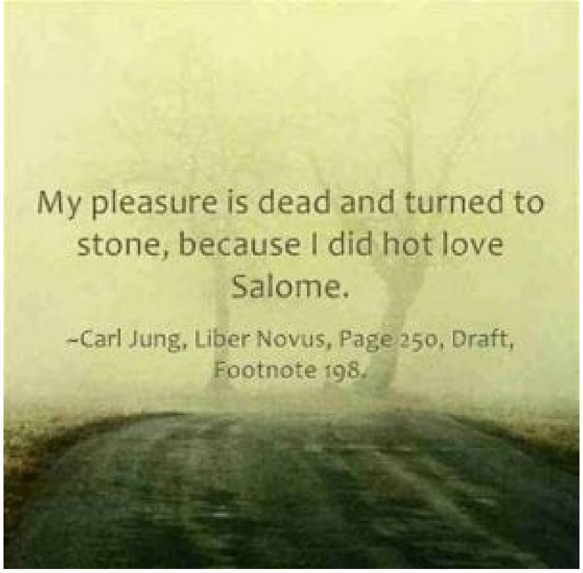


Philosophia Reformata

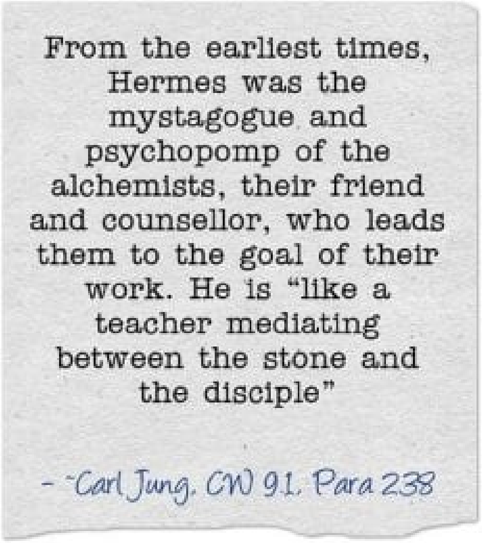
"We know that the *lapis* is not just a "stone" since it is expressly stated to be composed of 'de re animali, vegetabili, et minerali', and to consist of body, soul and spirit; moreover, it grows from flesh and blood."

Carl Jung
Psychology and Alchemy
Page 176



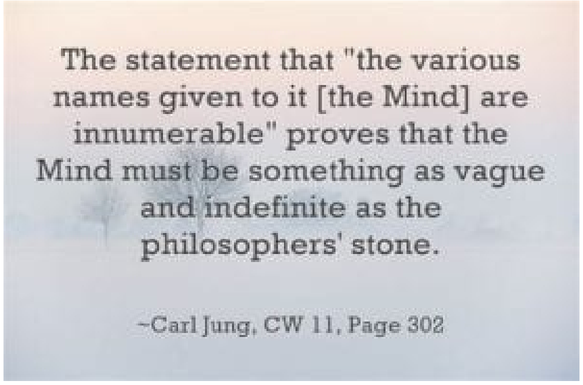
My pleasure is dead and turned to stone, because I did hot love Salome.

~Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.



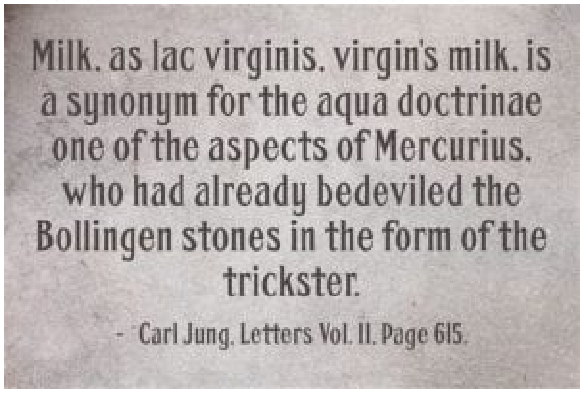
From the earliest times, Hermes was the mystagogue and psychopomp of the alchemists, their friend and counsellor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple"

- ~Carl Jung, CW 9.1, Para 238



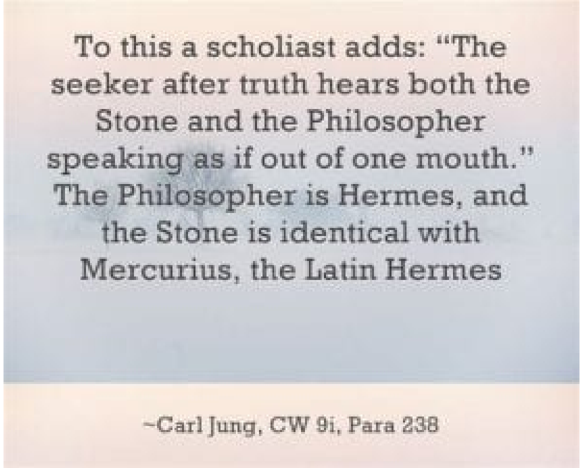
The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone.

~Carl Jung, CW 11, Page 302



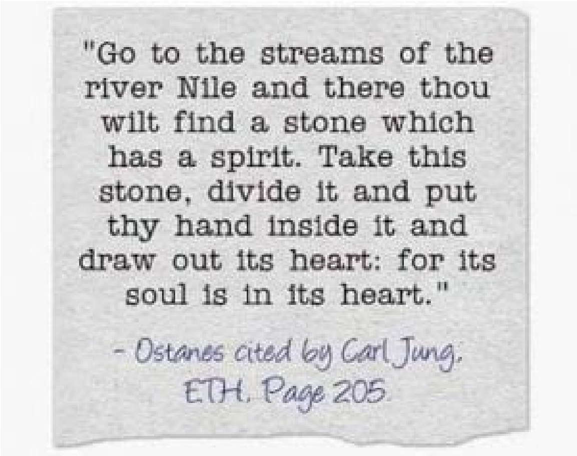
Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.

- Carl Jung, Letters Vol. II, Page 615.



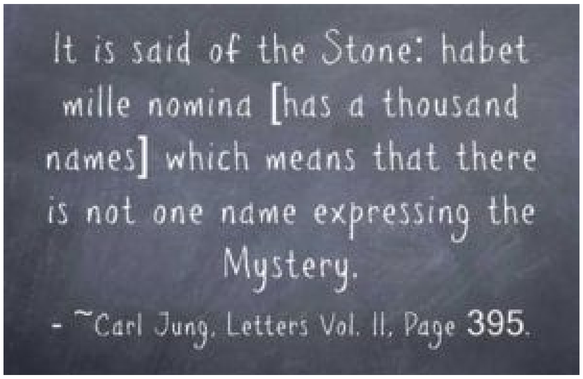
To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes

~Carl Jung, CW 9i, Para 238



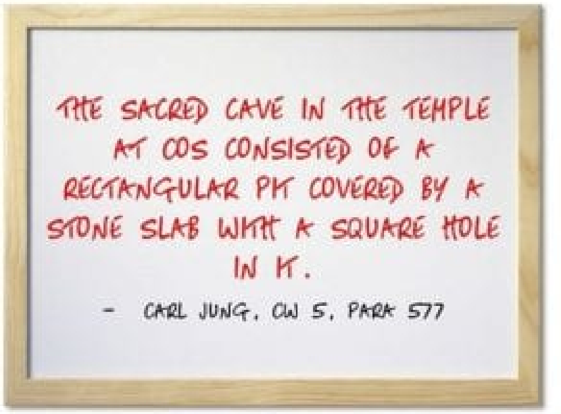
"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart."

- Ostanes cited by Carl Jung, ETH, Page 205



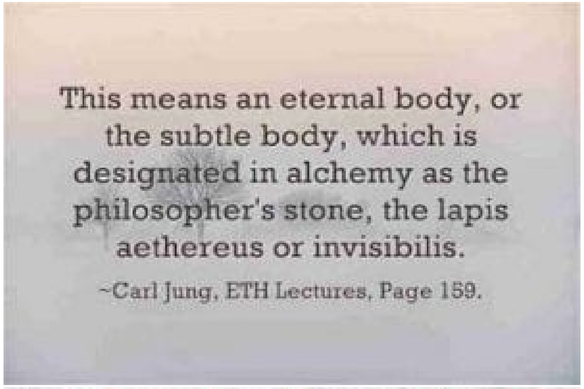
It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery.

- ~Carl Jung, Letters Vol. II, Page 395.



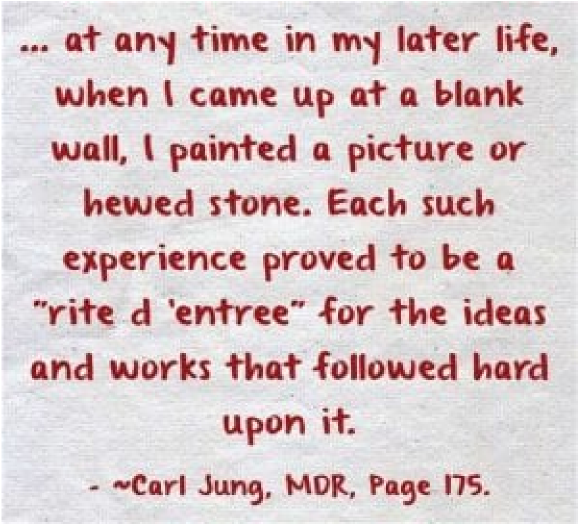
THE SACRED CAVE IN THE TEMPLE AT COS CONSISTED OF A RECTANGULAR PIT COVERED BY A STONE SLAB WITH A SQUARE HOLE IN IT.

- CARL JUNG, CW 5, PARA 577



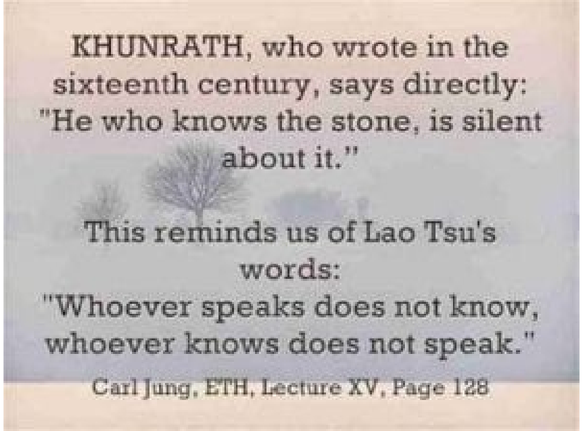
This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis.

~Carl Jung, ETH Lectures, Page 159.



... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d 'entree" for the ideas and works that followed hard upon it.

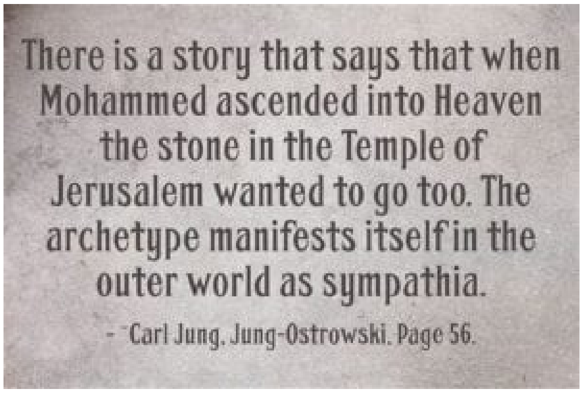
- ~Carl Jung, MDR, Page 175.



KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it."

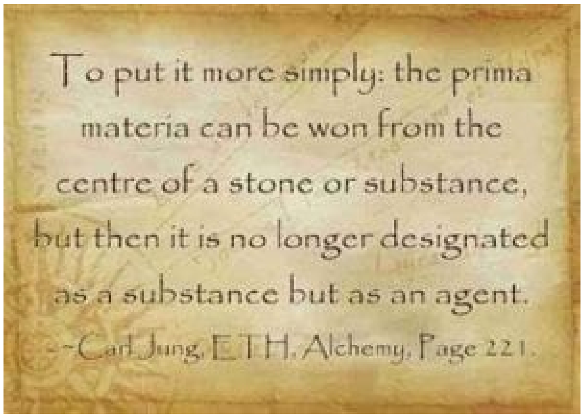
This reminds us of Lao Tsu's words:
"Whoever speaks does not know, whoever knows does not speak."

Carl Jung, ETH, Lecture XV, Page 128



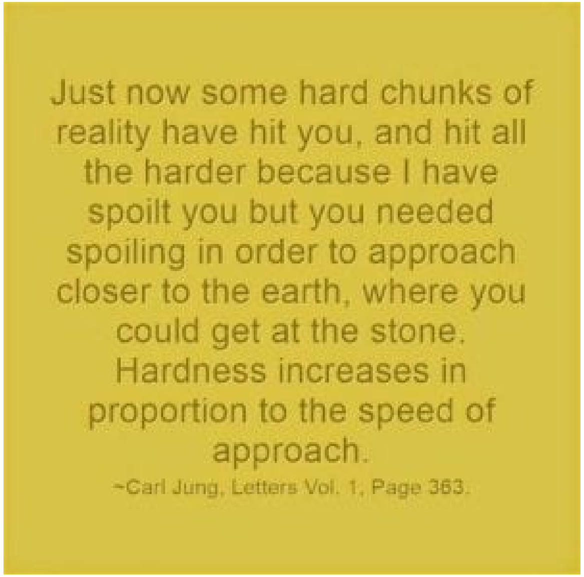
There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia.

- ~Carl Jung, Jung-Ostrowski, Page 56.



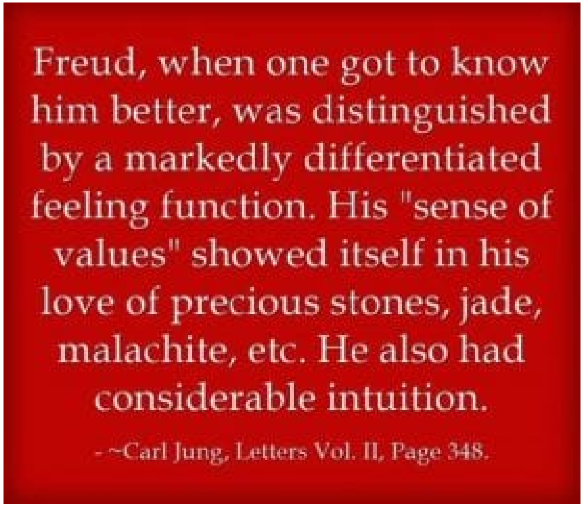
To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent.

- ~Carl Jung, ETH, Alchemy, Page 221.



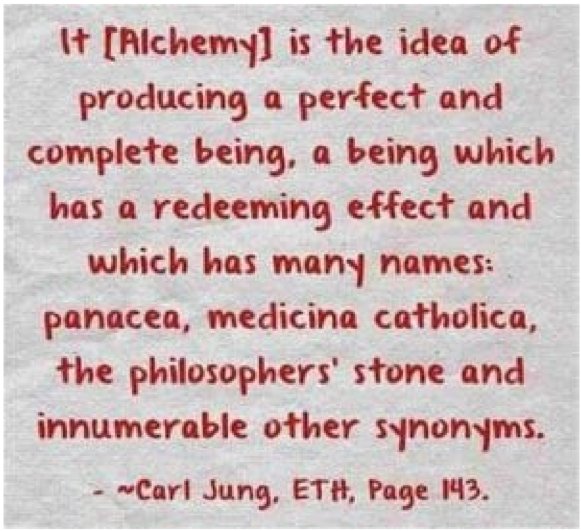
Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach.

~Carl Jung, Letters Vol. 1, Page 363.

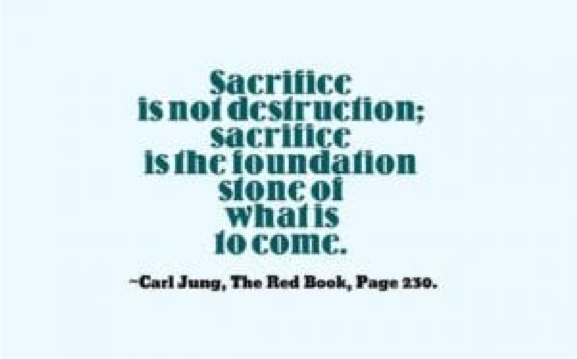


Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition.

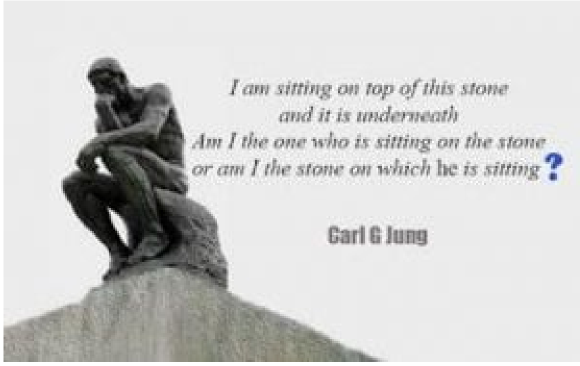
- ~Carl Jung, Letters Vol. II, Page 348.


It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms.

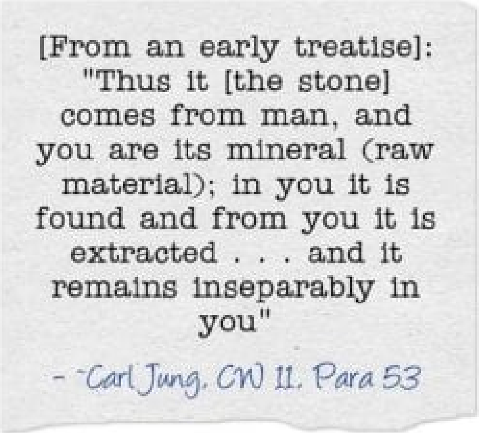
- ~Carl Jung, ETH, Page 143.


Sacrifice is not destruction; sacrifice is the foundation stone of what is to come.

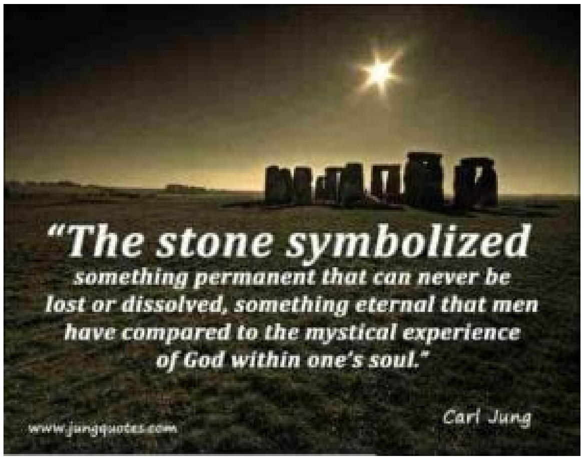
~Carl Jung, The Red Book, Page 230.


I am sitting on top of this stone
and it is underneath
Am I the one who is sitting on the stone
or am I the stone on which he is sitting?

Carl G Jung

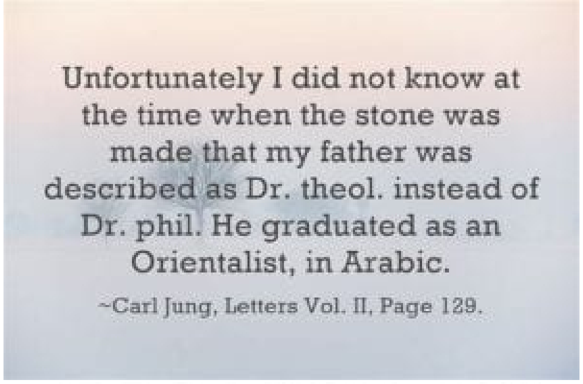

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you"

- ~Carl Jung, CW 11, Para 53


***"The stone symbolized** something permanent that can never be lost or dissolved, something eternal that men have compared to the mystical experience of God within one's soul."*

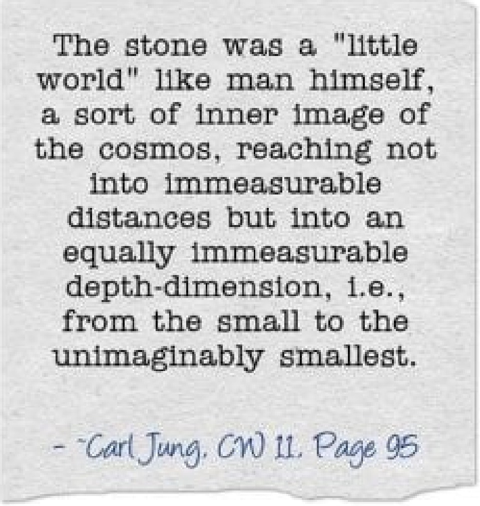
www.jungquotes.com

Carl Jung



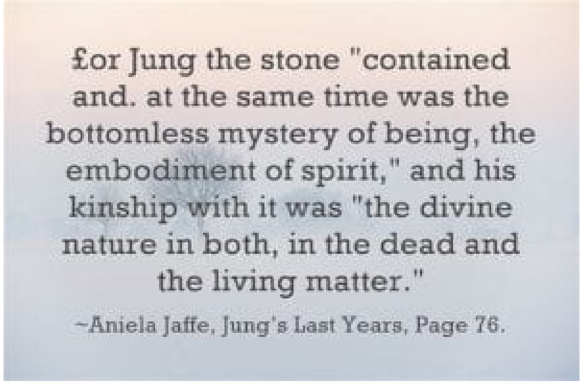
Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic.

~Carl Jung, Letters Vol. II, Page 129.



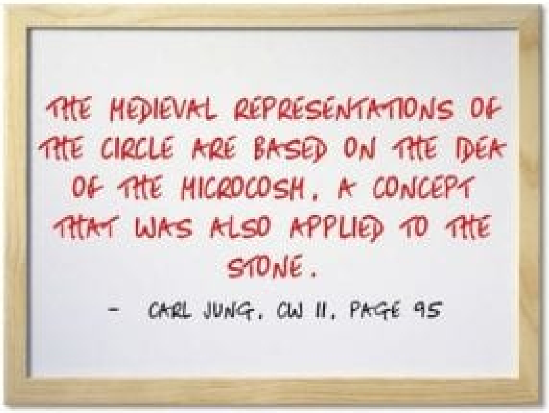
The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest.

- ~Carl Jung, CW 11, Page 95



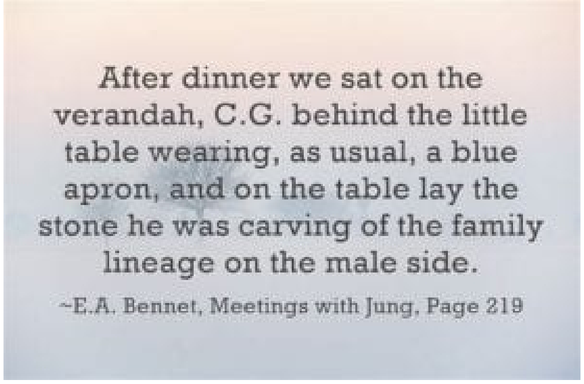
£or Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter."

~Aniela Jaffe, Jung's Last Years, Page 76.



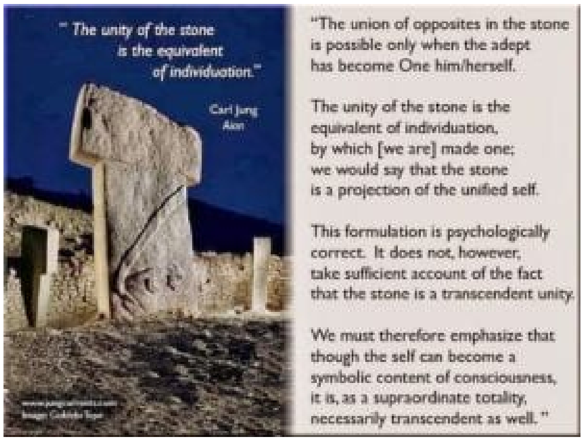
THE MEDIEVAL REPRESENTATIONS OF THE CIRCLE ARE BASED ON THE IDEA OF THE MICROCOSM, A CONCEPT THAT WAS ALSO APPLIED TO THE STONE.

- CARL JUNG, CW II, PAGE 95



After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side.

~E.A. Bennet, Meetings with Jung, Page 219



" The unity of the stone is the equivalent of individuation."

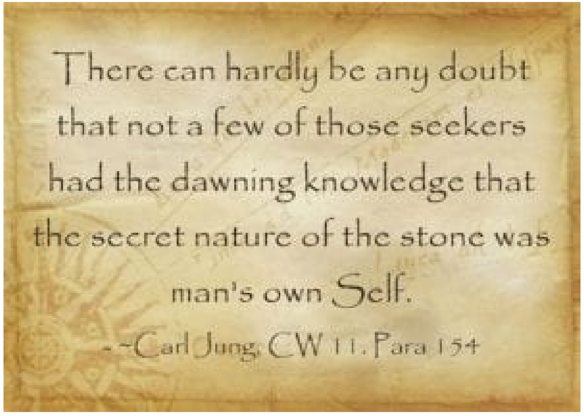
Carl Jung
Aion

"The union of opposites in the stone is possible only when the adept has become One him/herself.

The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.

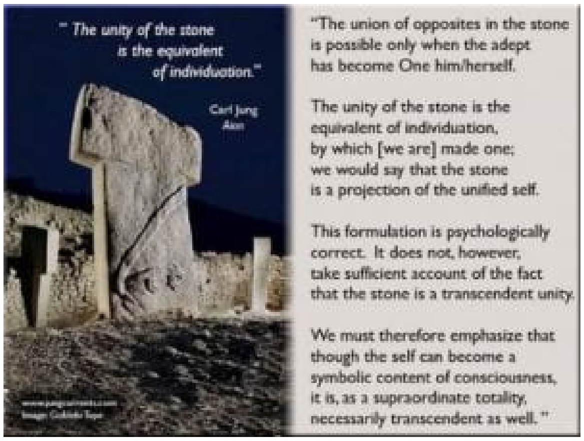
This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.

We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well."



There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self.

- ~Carl Jung, CW 11, Para 154



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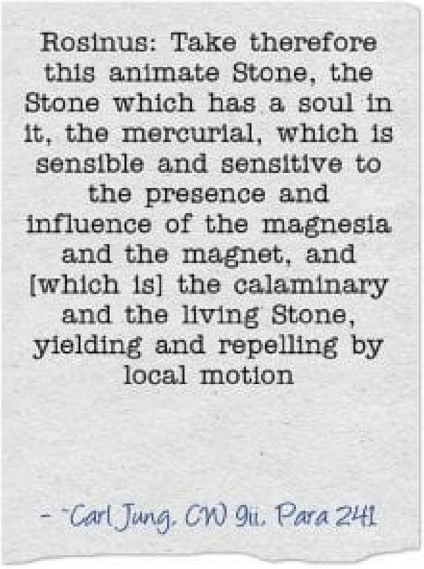
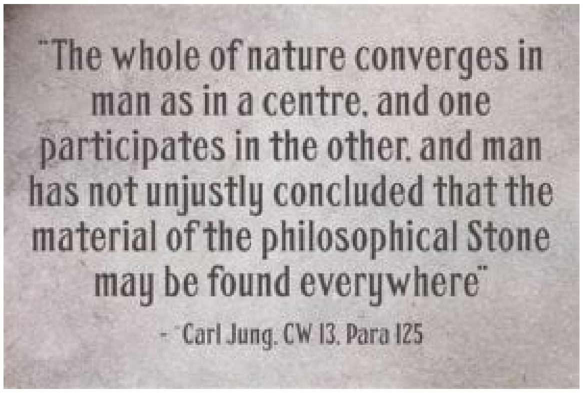


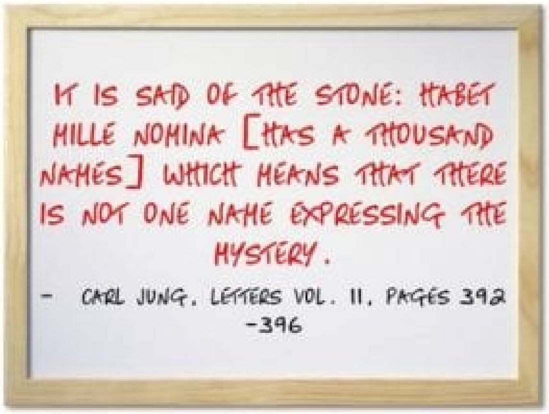
Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion

- ~Carl Jung, CW 9ii, Para 241



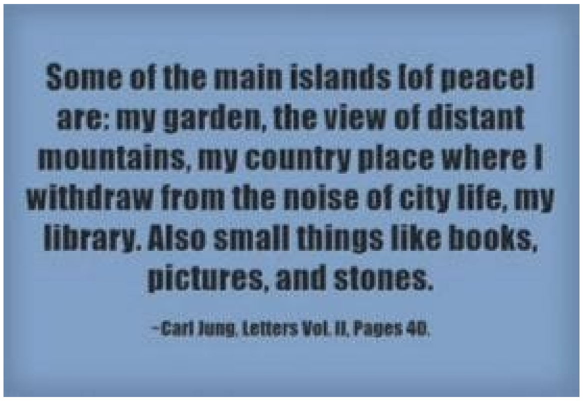
“The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere”

- ~Carl Jung, CW 13, Para 125



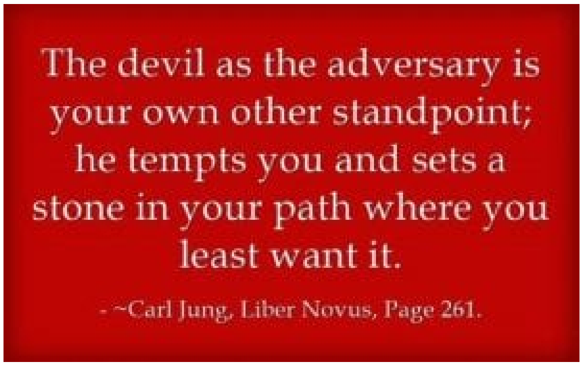
IT IS SAID OF THE STONE: HABET MILLE NOMINA [HAS A THOUSAND NAMES] WHICH MEANS THAT THERE IS NOT ONE NAME EXPRESSING THE MYSTERY.

- CARL JUNG, LETTERS VOL. II, PAGES 392 -396



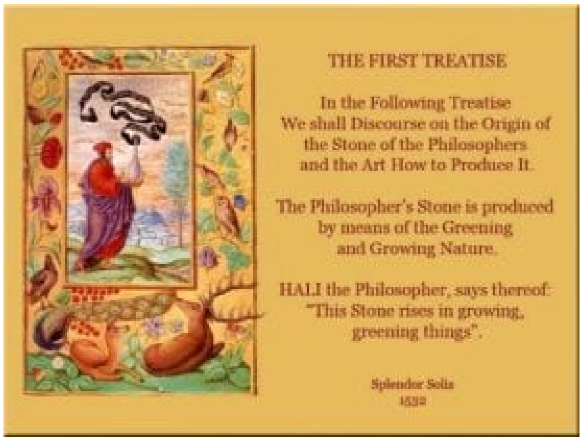
Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones.

~Carl Jung, Letters Vol. II, Pages 40.



The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

- ~Carl Jung, Liber Novus, Page 261.



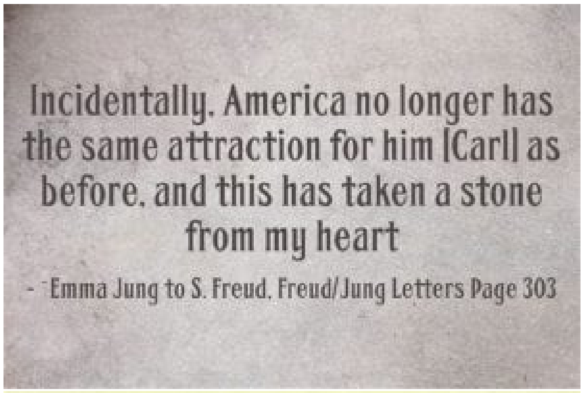
THE FIRST TREATISE

In the Following Treatise
We shall Discourse on the Origin of
the Stone of the Philosophers
and the Art How to Produce It.

The Philosopher's Stone is produced
by means of the Greening
and Growing Nature.

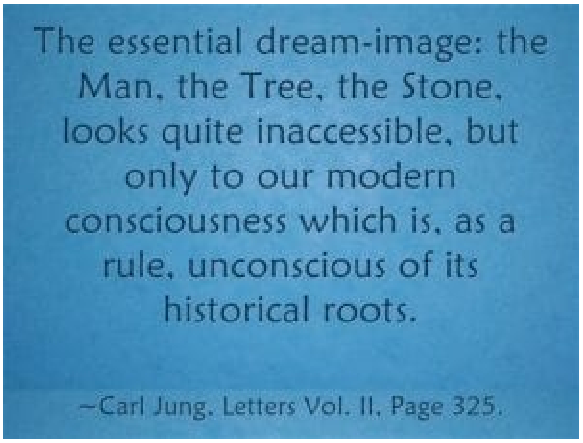
HALI the Philosopher, says thereof:
"This Stone rises in growing,
greening things".

Splendor Solis
1532



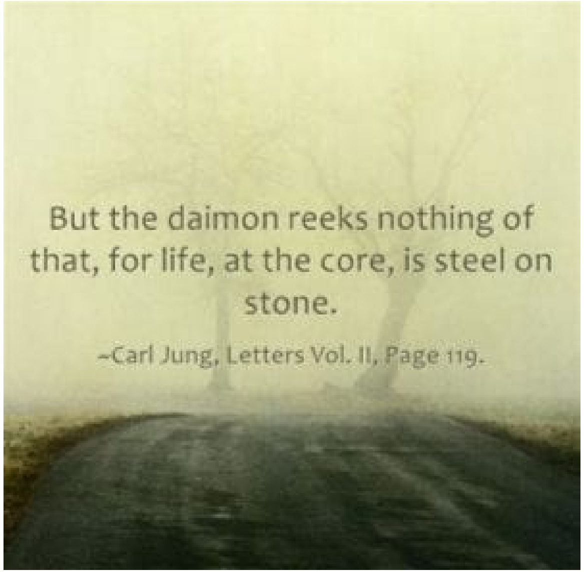
Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart

- ~Emma Jung to S. Freud, Freud/Jung Letters Page 303



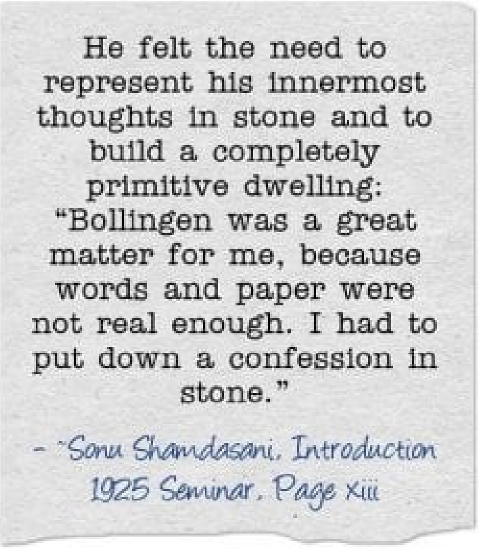
The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.

~Carl Jung, Letters Vol. II, Page 325.



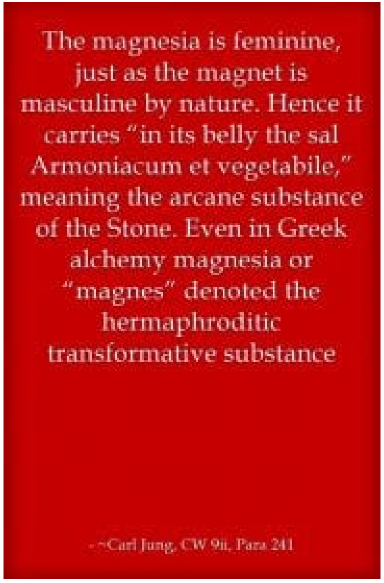
But the daimon reeks nothing of that, for life, at the core, is steel on stone.

~Carl Jung, Letters Vol. II, Page 119.



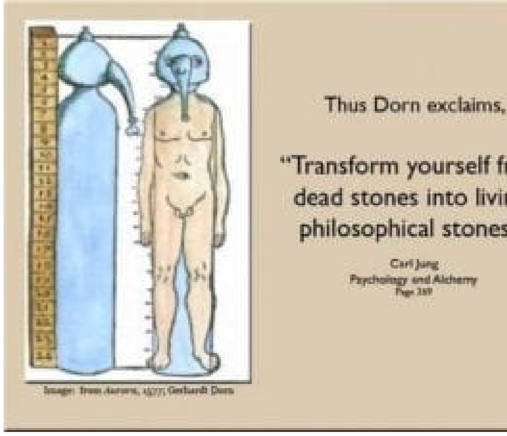
He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone."

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xiii



The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries "in its belly the sal Armoniacum et vegetabile," meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or "magnes" denoted the hermaphroditic transformative substance

- ~Carl Jung, CW 9ii, Para 241

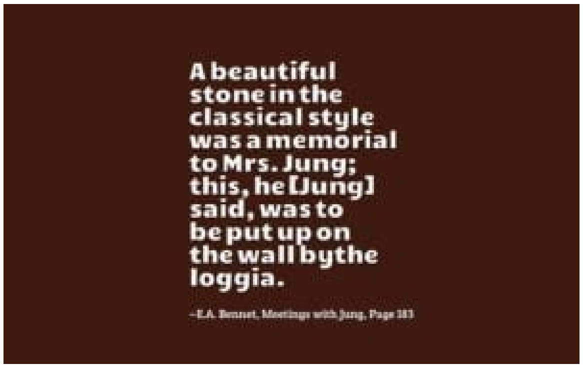


Thus Dorn exclaims,

"Transform yourself f
dead stones into livi
philosophical stones

Carl Jung
Psychology and Alchemy
Page 269

Image: from Aurora, 1577, Gerhardt Dorn



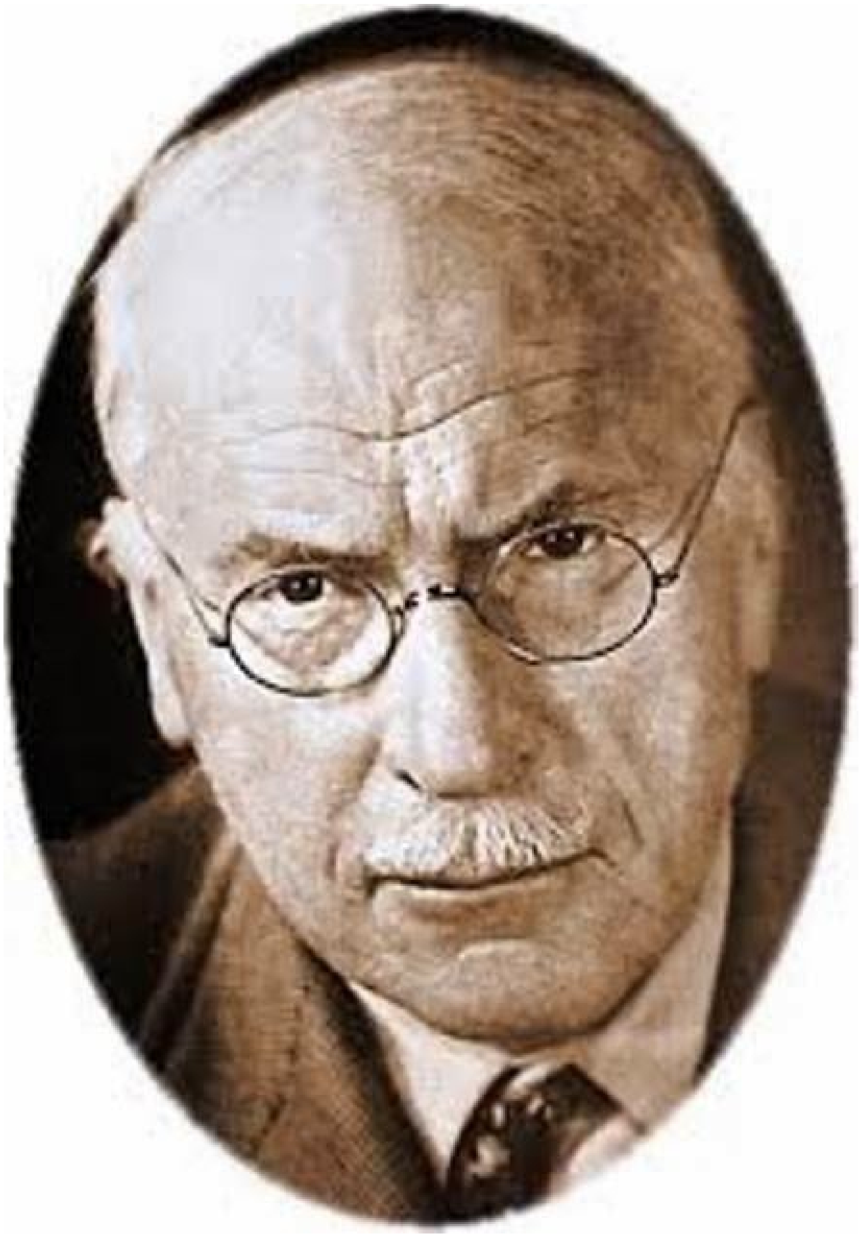
A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he [Jung] said, was to be put up on the wall by the loggia.

~E.A. Bennet, Meetings with Jung, Page 383

1. `https://www.youtube.com/watch?v=DayNVaO5gzY`

Carl Jung on the "Father Complex." Lexicon (2019-05-02 03:05)

[1]



Father complex:

A group of feeling-toned ideas associated with the experience and image of father.

In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values; while in women, it induces the liveliest spiritual aspirations and interests. In dreams, it is always the father-figure from whom the decisive convictions, prohibitions, and wise counsels emanate. ["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 396.]

Jung's comments on the father complex were rarely more than asides in writing about something else. In general, the father complex in a man manifests in the persona (through identification) and as aspects of his shadow; in a woman, it manifests in the nature of the animus, colored by the projection of her father's anima.

The father exerts his influence on the mind or spirit of his daughter-on her "Logos." This he does by increasing her intellectuality, often to a pathological degree which in my later writings I have described as "animus possession.”["The Origin of the Hero," CW 5, par. 272.]

The father is the first carrier of the animus-image. He endows this virtual image with substance and form, for on account of his Logos he is the source of “spirit” for the daughter. Unfortunately this source is often sullied just where we would expect clean water. For the spirit that benefits a woman is not mere intellect, it is far more: it is an attitude, the spirit by which a man lives. Even a so-called “ideal” spirit is not always the best if it does not understand how to deal adequately with nature, that is, with animal man. . . . Hence every father is given the opportunity to corrupt, in one way or another, his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For “what has been spoiled by the father”[A reference to Hexagram 18 in the I Ching (Richard Wilhelm edition, p. 80): "Work ok on What Has Been Spoiled."] can only be made good by a father.["The Personification of the Opposites," CW 14, par. 232.]

http://www.nyaap.org/jung-lexicon/f/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/127ad-3.jpg`

Carl Jung on "Fantasy." Lexicon (2019-05-02 03:22)

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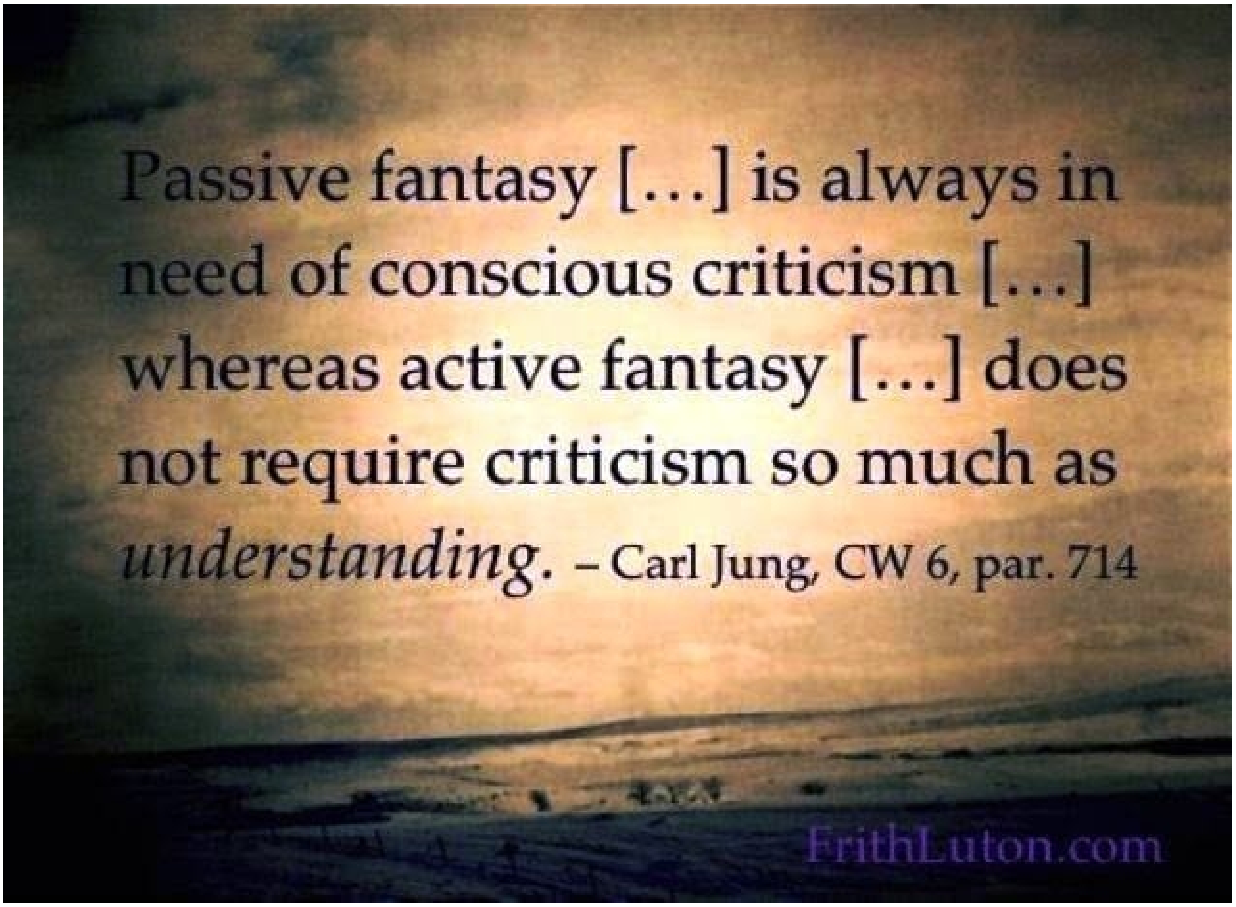

Passive fantasy […] is always in need of conscious criticism […] whereas active fantasy […] does not require criticism so much as *understanding.* – Carl Jung, CW 6, par. 714

FrithLuton.com

Carl Jung on “Fantasy.” Lexicon.

Fantasy:

A complex of ideas or imaginative activity expressing the flow of psychic energy.:

A fantasy needs to be understood both causally and purposively. Causally interpreted, it seems like a symptom of a physiological state, the outcome of antecedent events. Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. ["Definitions," CW 6, par. 720.]

Jung distinguished between active and passive fantasies. The former, characteristic of the creative mentality, are evoked by an intuitive attitude directed toward the perception of unconscious contents; passive fantasies are spontaneous and autonomous manifestations of unconscious complexes.

Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite. Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding.[Ibid., par. 714.]

Jung developed the method of active imagination as a way of assimilating the meaning of fantasies. The important thing is not to interpret but to experience them.

Continual conscious realization of unconscious fantasies, together with active participation in the fantastic events, has . . . the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality. ["The Technique of Differentiation," CW 7, par. 358.]

http://www.nyaap.org/jung-lexicon/f/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/160a1-601.jpg`

Carl Jung: Children are full of active imagination... (2019-05-02 03:30)

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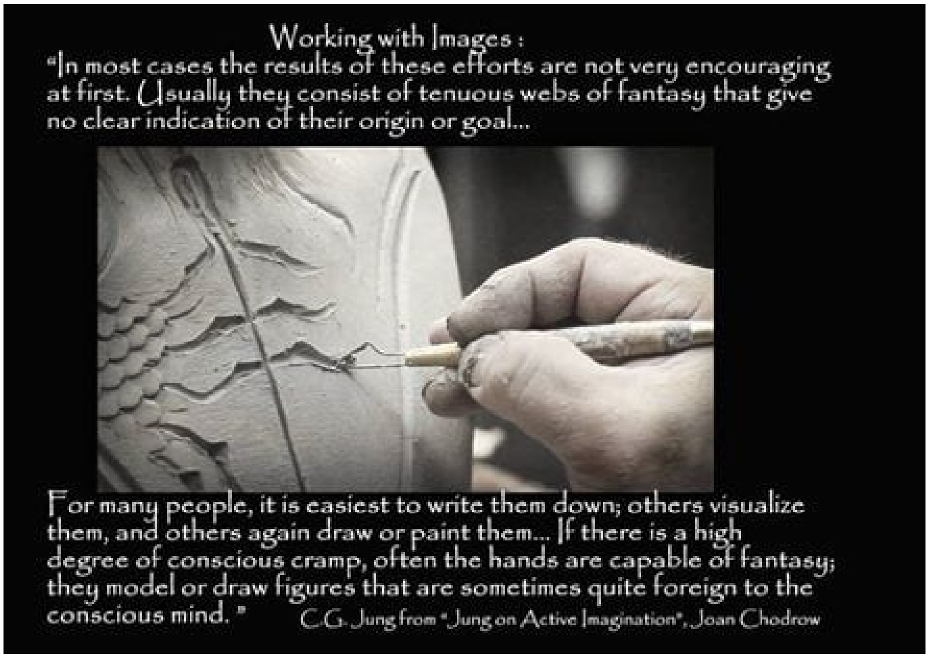

Working with Images :

"In most cases the results of these efforts are not very encouraging at first. Usually they consist of tenuous webs of fantasy that give no clear indication of their origin or goal...

For many people, it is easiest to write them down; others visualize them, and others again draw or paint them... If there is a high degree of conscious cramp, often the hands are capable of fantasy; they model or draw figures that are sometimes quite foreign to the conscious mind. "

C.G. Jung from "Jung on Active Imagination", Joan Chodrow

Carl Jung on “Active Imagination” – Anthology

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3,

Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/12bfantasy.jpg`

Carl Jung on Psyche and Matter (2019-05-02 03:53)

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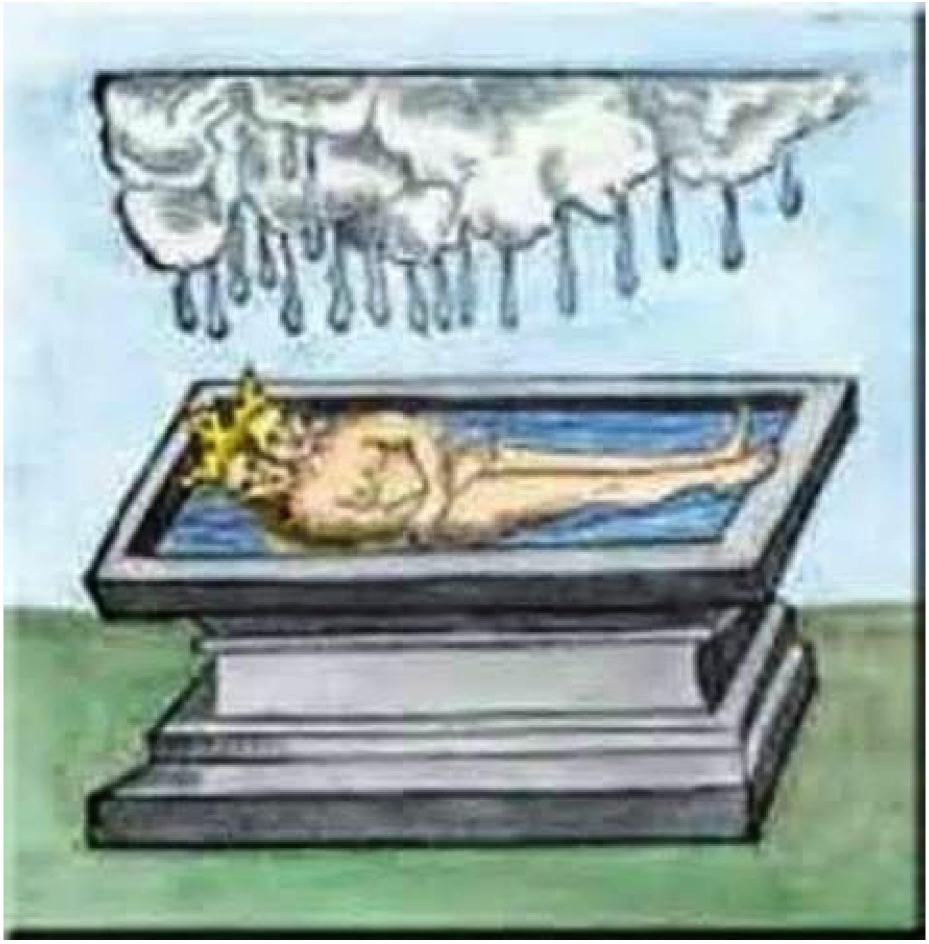

Psyche cannot be totally different from matter, for how otherwise could it move matter?

And matter cannot be alien to psyche, for how else could matter produce psyche?

Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.

If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts. Carl Jung; Aion; Page 261.

Image: Psyche and Matter manifesting as Dew. (The ultimate Synchronicity.)

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing.

The synchronicity phenomena point, it seems to me, in this direction, for they show that the non-psychic can behave like the psychic, and vice versa, without there being any causal connection between them.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/ed57d-psyche.jpg`

Carl Jung on "Introvert" - Anthology (2019-05-02 03:53)

You know that one of the unfortunate qualities of introverts is that they so often cannot help putting the wrong foot forward. Carl Jung, Letters Vol. II, Pages 35-36.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung,

Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

What the extravert calls human is just “all too human” for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man’s relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

There is no such thing as a pure □ extrovert or a pure introvert. Such a man would be in the lunatic asylum.

Carl Jung, Evans Conversations, Page 23.
Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido. Carl Jung; CW 4; par. 679.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Carl Jung on the relationships between Man, Woman, Anima, Animus, Collective Unconscious

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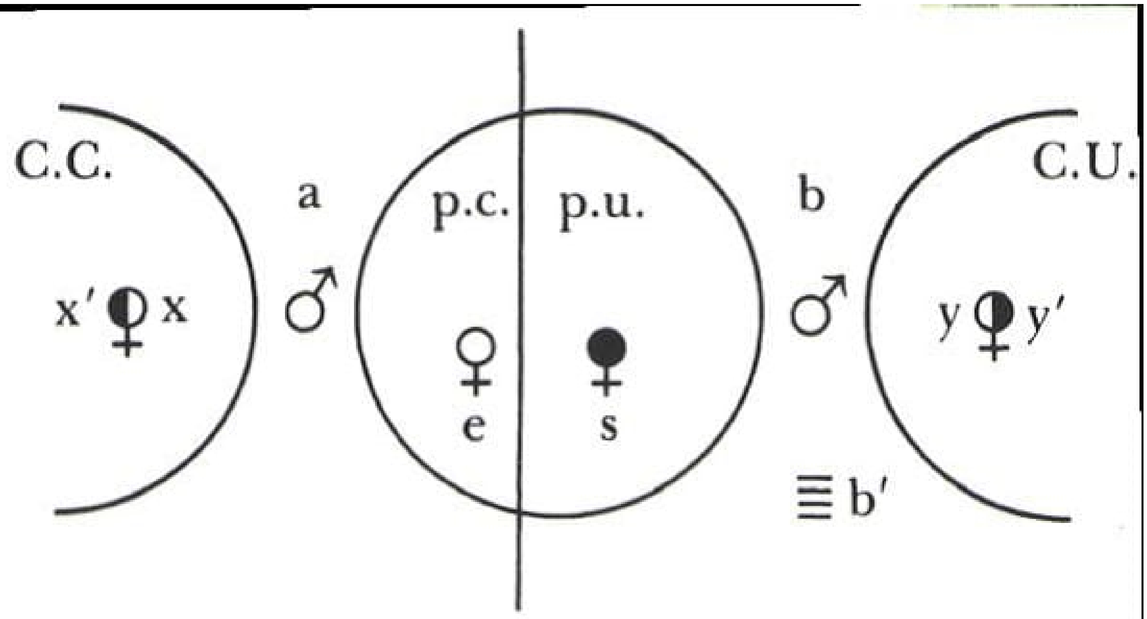

The symbols C.C., p.c., p.u., and C.U. remain the same as in Diagram 3.

x′x = Fused dual aspect of the Collective Conscious.
yy′ = Fused dual aspect of the Collective Unconscious.
a = Real man or absolute object.
b = Animus.
b′ = Plurality of animuses.

Lecture 14

Dr. Jung:

I will continue the discussion begun last time, using a similar diagram (see Diagram 3).

As I have tried to show by the dark and light coloring in a and b, a man has both positive and negative relations to the real woman and to the anima.

Usually if his attitude toward the real woman be positive, then his attitude toward the anima is negative, and vice versa.

But it very often happens that he has a positive and a negative attitude toward the woman at the same time, only the negative is buried and must be sought out from the depths of the unconscious.

It is often to be observed in marriages, for example, that this negative factor starts out as something quite negligible, and then with the years becomes the most patent thing about the relationship, until finally the break comes, though all the while the two people have had the illusion of a most harmonious marriage.

We find the principle of duality in man's collective conscious, as I have tried to show in the double symbols x and x’.

That is, in general our laws and ideals are good, so when we begin to investigate man’s conscious world, we come first on the positive symbol x.

If we go through history we can be greatly impressed with the scope and magnitude of the things developed in church and state

If we were to speak in terms of primitive men, we would say there was a wise council of elders that had seen to these things.

Let us take as a sample the Catholic Mass.

If we study this we must recognize it to be one of the most perfect things we possess.

Similarly with our laws, there are many aspects of them that must excite our respect and admiration.

But that does not complete the picture; we cannot escape the fact that these things have also a very evil side.

Take the goodness expressed in Christianity, for instance.

That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed.

Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

Turning to the side of the unconscious, the duality of the anima figure is obvious.

When a man knows his anima, she is both night and day to him.

As we have so often observed in connection with Rider Haggard’s “She,” the classic anima figure, we can never be too sure either of her goodness or of her evilness; now it is the one, now the other that grips us.

Her potency lies in large measure in the duality of her nature.

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

There is duality also in a man’s relation to the collective unconscious.

Passing through the anima into the collective unconscious one comes to the figure of the wise old man, the shaman or medicine man.

In general, the medicine man has a very beneficent side.

If cattle are lost, he must know how and where to find them; if there is need of rain, he must see that it is made.

Then he must also undertake the cure of disease.

In all these purposes he appears as a positive figure, as I have shown in the diagram by y.

But there is black magic to be taken into account, and this is closely associated with evil, so that one often has y', which we can call the black magician, split off from y.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse's tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise. With these he had come to the White Magician for help, as he did not know what to do with them.

This was the dream of a man quite untouched by analytical ideas. By himself he had come into problems that activated his unconscious in this way, and because he had an unrecognized poetic faculty, the unconscious content took this form, which without that faculty would not have been possible.

Obviously the dream is full of wisdom, and had I analyzed the young man he would surely have been impressed with that wisdom, and come to have deep respect for the unconscious.

I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4).

We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one—that in this respect, it is just the opposite of the average relation of a man to the real woman.

In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, “She is my wife among women.”

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my children, in the midst of a relatively uninteresting world. This “unique” husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman’s relation to her animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed by opinions.

Nor is she too discriminating about these opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man with a white beard told me this was true,” and so it remains true for her into eternity.

It is felt as a silent prejudice by a man who meets this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its power and invisibility.

Now then we come to the woman’s relation to the collective conscious.

Since I have not a woman’s feelings, I am perhaps not competent to throw much light on what that relationship is, but inasmuch as the family seems the real basis of a woman’s life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, “Oh, well that will come out all right,” just when a man is ready to explode with anxiety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman’s relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x’x. In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side.

Men tend to separate x and x’. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the negative and the positive aspects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic of the discussion.

To her way of thinking, the two belong very close together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way. As we saw with man, he has the definite division into good and bad, Cosmos and Chaos, but in woman’s collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic animalness in his unconscious that a woman has in hers.

Obviously, I have only been able to give you here an outline of the field of women's psychology.

There are many questions that can arise in connection with it.

(There followed here a discussion that took two general lines: first the fact that men tended to separate the pairs of opposites, and women to preserve a relative union of them, and secondly, as to whether or not Dr. Jung had done justice to the degree of consciousness that women had achieved in their special world of feeling.

In connection with the first point it was said by Mr. Schmitz that it seemed to him the essential difference between men and women was that the woman had a sense of polarity given her by nature, while man got it through intellect—in other words that the woman was still unconscious and the man conscious, and that this was the basic idea of the presence of Helena, or the figure of an anima, with the old man.)

Dr. Jung: Yes, that is the way it appears to men, but you must always remember that a woman may have a kind of consciousness that a man does not understand, and out of this fact we have the typical mistakes a man makes about women.

Helena is only a man's woman, she is what a man would wish, but not in the least what a woman would call a true woman—she is an artifact.

A real woman is an altogether different person, and when a man runs against the latter and projects Helena upon her, the thing simply doesn't fit, and disaster is inevitable.
•
Mr. Schmitz thought that there was nothing so strange in the kind of consciousness of women, only they had this inevitable tendency to mix things that should be kept separate.

Dr. Jung: But that again is a masculine prejudice.

The kind of consciousness that man has developed tends toward splitting, or discrimination, but the principle of union which the woman holds to is not necessarily merely a state of unconsciousness, as
you would imply, though it is perfectly true that in general women often do show a reluctance to becoming conscious.

•(About the second point, namely as to whether Dr. Jung had done justice to the consciousness women had achieved in the world of feeling, it was said that, while he had shown very clearly the discriminations men had achieved in the field of the collective conscious, when it came to the woman in that field, he had rather left us with the impression that she was a hopelessly amorphous creature.

It seemed to some of the class that, in order to have the picture complete, some more stress should have been laid on the fact that woman had built a world of feeling values in which she discriminated with as much nicety as man in the world of the intellect, and that it was just as confusing to her to have these feeling values trampled underfoot by the unfeeling man as often happened, as it was upsetting to the man to have his intellectual values "messed together" by the unthinking woman.) Carl Jung, 1925 Seminar, Pages 119 -125

Carl Jung across the web:

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Carl Jung on "Feeling" Lexicon (2019-05-03 02:35)

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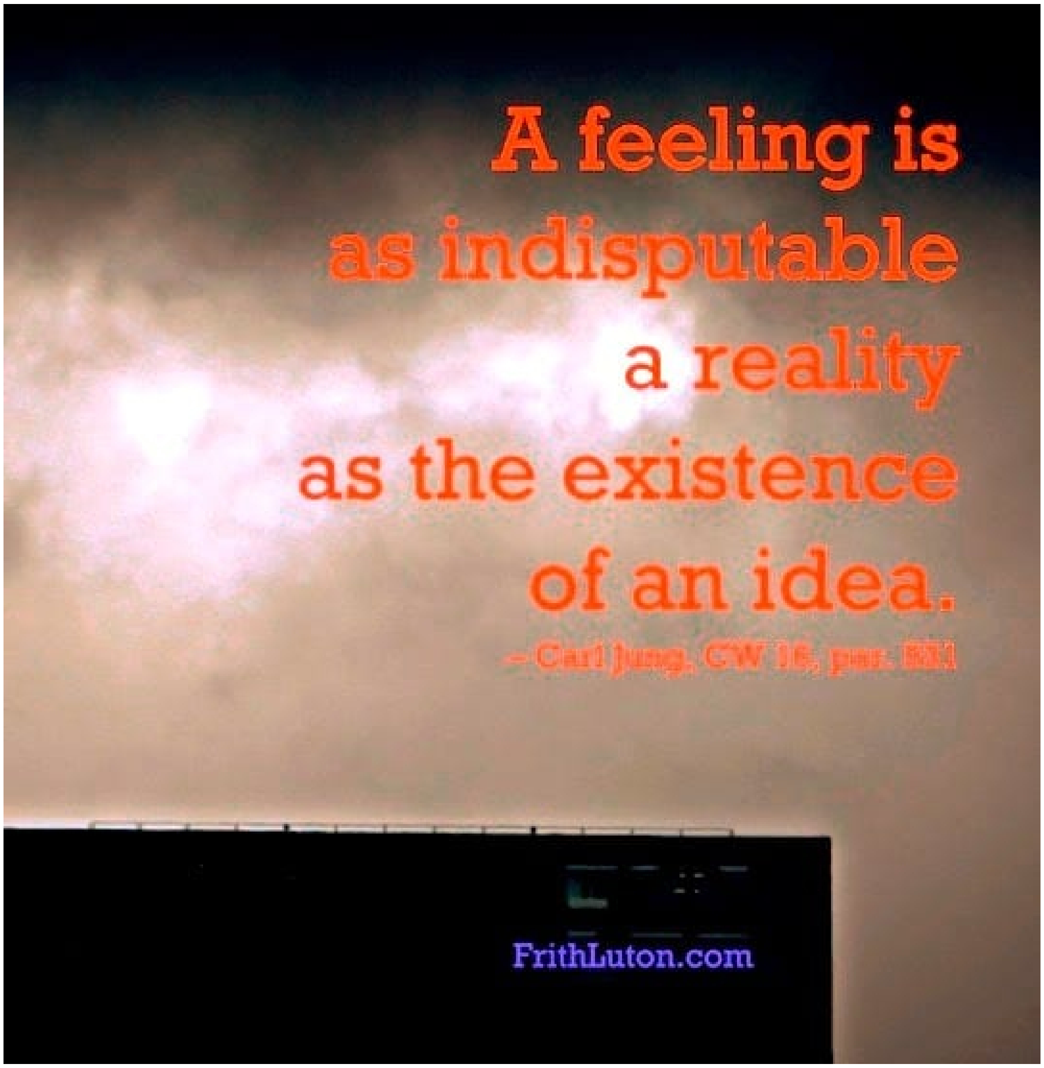

Feeling:

The psychological function that evaluates or judges what something or someone is worth.

A feeling is as indisputable a reality as the existence of an idea. ["The Psychology of the Transference," CW 16, par. 531.]

The feeling function is the basis for "fight or flight" decisions. As a subjective process, it may be quite independent of external stimuli. In Jung's view it is a rational function, like thinking, in that it is decisively influenced not by perception (as are the functions of sensation and intuition) but by reflection. A person whose overall attitude is oriented by the feeling function is called a feeling type.

In everyday usage, feeling is often confused with emotion. The latter, more appropriately called affect, is the result of an activated complex. Feeling not contaminated by affect can be quite cold.

Feeling is distinguished from affect by the fact that it produces no perceptible physical innervations, i.e., neither more nor less than an ordinary thinking process. ["Definitions," CW 6, par. 725.]

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The Image of God (2019-05-03 02:47)

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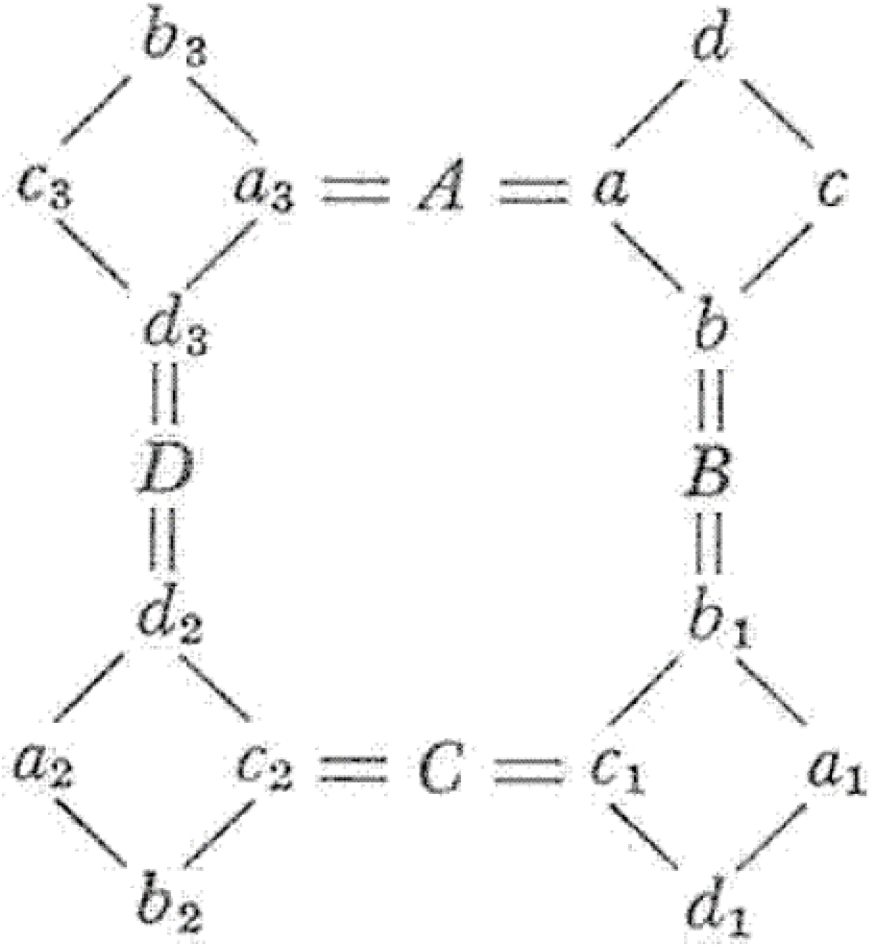

"The formula presents a symbol of the self, for the self is not just a stable quantity or constant form, but is also a dynamic process. In the same way, the ancients saw the imago Dei in man not as a mere imprint, as a sort of lifeless, stereotyped impression, but as an active force.... The four transformations represent a process of restoration or rejuvenation taking place, as it were, inside the self...."

"The formula reproduces exactly the essential features of the symbolic process of transformation. It shows the rotation of the mandala, the antithetical play of complementary (or compensatory) processes, then the apocatastasis, i.e., the restoration of an original state of wholeness, which the alchemists expressed through the symbol of the uroboros, and finally the formula repeats the ancient alchemical tetrameria, which is implicit in the fourfold structure of unity.

What the formula can only hint at, however, is the higher plane that is reached through the process of transformation and integration. The 'sublimation' or progress or qualitative change consists in an unfolding of totality into four parts four times, which means nothing less than its becoming conscious. When psychic contents are split up into four aspects, it means that they have been subjected to discrimination by the four orienting functions of consciousness. Only the production of these four aspects makes a total description possible. The process depicted by our formula changes the originally unconscious totality into a conscious one."

– Jung, Collected Works, Vol. 9, Part 2, Aion: Researches into the Phenomenology of the Self (1951)

The imago Dei imprinted on the soul, not on the body, is an image of an image, "for my soul is not directly the image of God, but is made after the likeness of the former image. Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God-image in us reveals itself through "prudential, iustitia, moderatio, virtus, sapientia et disciplina." AION 38

St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God. The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. "The God-image is within, not in the body ... Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image." Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: " ... but where man knows himself to be made after the image of God, there he knows there is something more in him than is given to the beasts." From this it is clear that the God-image is, so to speak, identical with the anima rationalis. AION 39

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be restored through God's grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: "Therefore our end must be our perfection, but our perfection is Christ," since his is the perfect God-image. AION 39

The God-image in man that was damaged by the first sin can be "reformed" with the help of God, in accordance with Romans 12:2: "And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is ... the will of God" (RSV). The totality images which the unconscious produces in the course of an individuation process are similar "reformations" of an a priori archetype (the mandala). As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image. AION 40

... the "renewal" (reformatio) of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis. As a result of this "anamnesis" the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions. AION 40

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent. AION 41

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by the views and beliefs like materialism, atheism and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity if historical tradition which is the hallmark of civilization. The result is bewilderment and confusion. AION 109

… the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. AION 109

(The) theoria and the Arcanum in matter are both called veritas. This truth “shines” in us, but it is not of us: it “is to be sought not in us, but in the image of God which is in us.” Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171

The God-image is not something invented; it is an experience that comes upon man spontaneously – as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the later modify the God-image once it has become conscious. Aion 194

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Carl Jung on "Final" point of view. Lexicon (2019-05-03 03:27)

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The **mechanistic** view is purely causal. … The **energic** point of view on the other hand … the flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed. – Carl Jung, CW 8, pars. 2f

FrithLuton.com

Final:

A point of view based on the potential result or purpose of psychic activity, complementary to a causal approach. (See also constructive, neurosis, reductive, and self-regulation of the psyche.)

Psychological data necessitate a twofold point of view, namely that of causality and that of finality.

I use the word finality intentionally, in order to avoid confusion with the concept of teleology.

[Teleology implies the anticipation of a particular end or goal; finality assumes purpose but an essentially unknown goal.]

By finality I mean merely the immanent psychological striving for a goal. Instead of "striving for a goal" one could also say "sense of purpose."

All psychological phenomena have some such sense of purpose inherent in them, even merely reactive phenomena like emotional reactions.["General Aspects of Dream Psychology," CW 8, par. 456.]

Jung also called the final point of view energic, contrasting it with mechanistic or reductive.

The mechanistic view is purely causal; it conceives an event as the effect of a cause, in the sense that unchanging substances change their relations to one another according to fixed laws.

The energic point of view on the other hand is in essence final; the event is traced back from effect to cause on the assumption that some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium.

The flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed.["On Psychic Energy," ibid., pars. 2f.]

Jung believed that laws governing the physical conservation of energy applied equally to the psyche. Psychologically, this means that where there is an overabundance of energy in one place, some other psychic function has been deprived; conversely, when libido “disap-pears,” as it seems to do in a depression, it must appear in another form, for instance as a symptom.

Every time we come across a person who has a “bee in his bonnet,” or a morbid conviction, or some extreme attitude, we know that there is too much libido, and that the excess must have been taken from somewhere else where, consequently, there is too little. . . .

Thus the symptoms of a neurosis must be regarded as exaggerated functions over-invested with libido. . . .

The question has to be reversed in the case of those syndromes characterized mainly by lack of libido, for instance apathetic states. Here we have to ask, where did the libido go? . . .

The libido is there, but it is not visible and is inaccessible to the patient himself. . . .

It is the task of psychoanalysis to search out that hidden place where the libido dwells.["The Theory of Psychoanalysis," CW 4, pars. 254f]

The energic or final point of view, coupled with the concept of compensation, led Jung to believe that an outbreak of neurosis is essentially an attempt by the psyche to cure itself.

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Carl Jung on "Function." Lexicon (2019-05-03 03:30)

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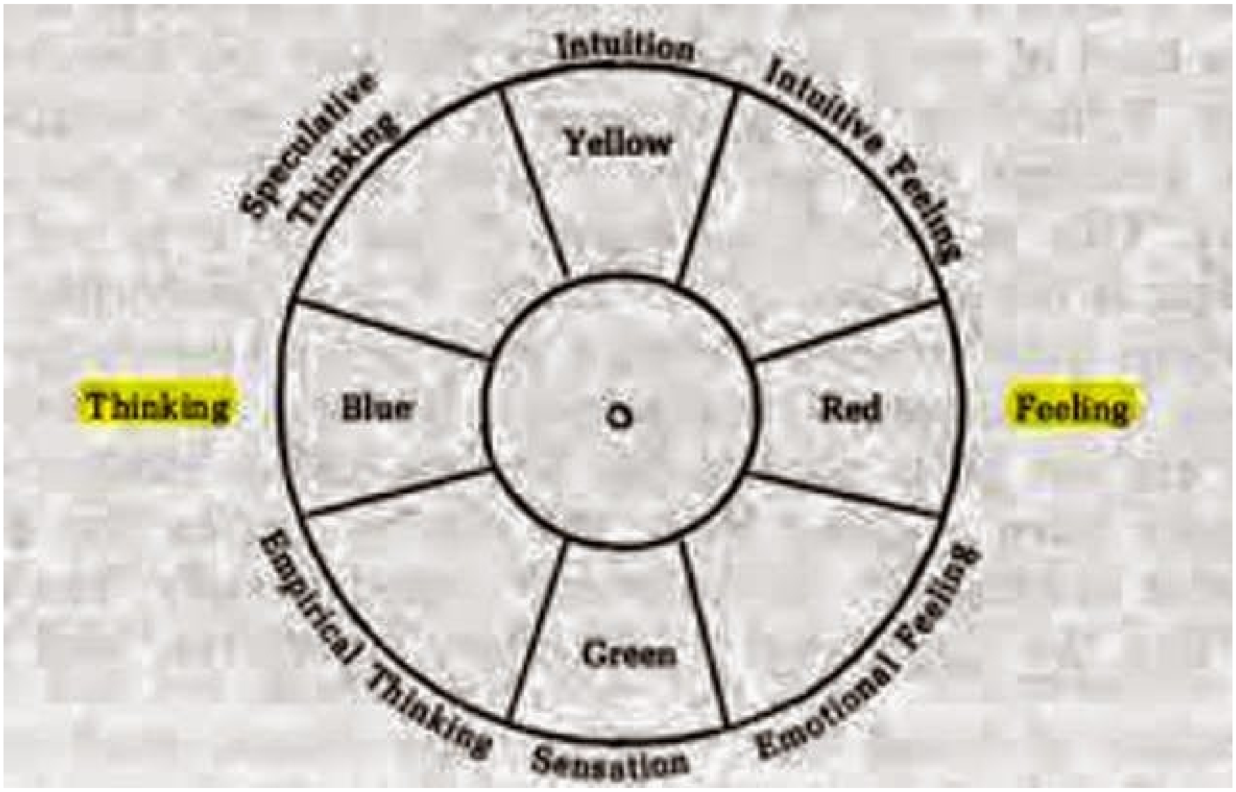

Carl Jung on "Function." Lexicon

Function:

A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.)
Jung's model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition.

Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation.["A Psychological Theory of Types," CW 6, par. 958.]

Though all the functions exist in every psyche, one function is invariably more consciously developed than the others, giving rise to a one-sidedness that often leads to neurosis.

The more [a man] identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious. This is a regressive development, a reversion to the infantile and finally to the archaic level. . . . [which] brings about a dissociation of the personality.["The Type Problem in Aesthetics," ibid., pars. 502f.]

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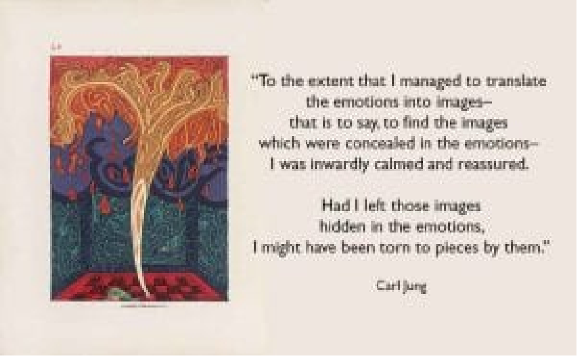
Carl Jung on “Emotion” – Anthology (2019-05-03 03:34)



“To the extent that I managed to translate
the emotions into images–
that is to say, to find the images
which were concealed in the emotions–
I was inwardly calmed and reassured.

Had I left those images
hidden in the emotions,
I might have been torn to pieces by them.”

Carl Jung

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Pages 310-311.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung, CW 9i, Page 179

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional ’unconscious identity’ with natural phenomena. Carl Jung; Man and His Symbols; Page 85.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The word ‘matter’ remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion.   Carl Jung, Lecture V 25May1934, Page 109.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child’s bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Pages 43-47.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra.   Carl Jung, Letters Vol. II, Pages 430-433

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Pages 510-511

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. . Carl Jung, 1925 Seminar, Page 49

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C

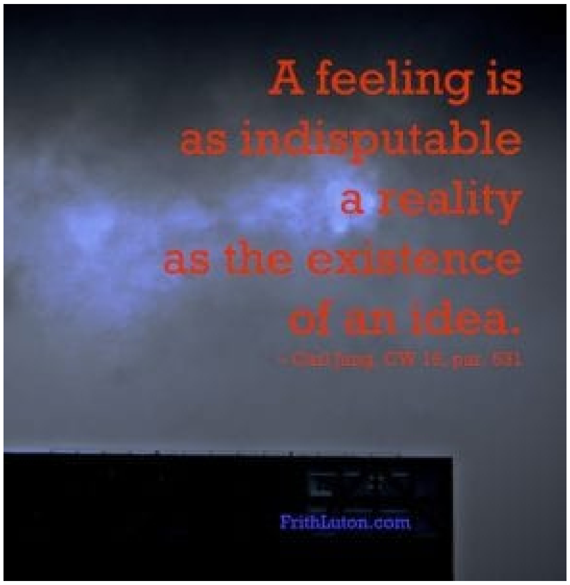
But as long as he [Man] is unable to control his moods and emotions, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into his arrangements and decisions, he is certainly not his own master. Carl Jung, Man and His Symbols, Page 83.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

Carl Jung on “Feeling” – Anthology (2019-05-03 03:43)



Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

Feelings totally strange to us accompany the primitive at every step. Who knows what the cry of a bird means to him, or the sight of that old tree! A whole world of feeling is closed to us and is replaced by a pale aestheticism Carl Jung, CW 10, Para 44

Nevertheless, the world of primitive feeling is not entirely lost to us; it lives on in the unconscious. The further we remove ourselves from it with our enlightenment and our rational superiority, the more it fades into the distance, but is made all the more potent by everything that falls into it, thrust out by our one-sided rationalism Carl Jung, CW 10, Para 44

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one’s own insecurity Carl Jung, CW 10, Para 413

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place tor the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 323

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

But the full extent of these projections from the unconscious became known through analysis of those obscure and inexplicable feelings and emotions which give some intangible, magical quality to certain places, certain moods of nature, certain works of art, and also to certain ideas and certain people. This magic likewise comes from projection, but a projection of the collective unconscious Carl Jung, CW 10, Para 43

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Therefore, artificial aids have always been needed to bring the healing forces of the unconscious into play. It was chiefly the religions that performed this task. By taking the manifestations of the unconscious as divine or daemonic signs, revelations, or warnings, they offered it some idea or view that served as a favourable gradient. In this way [the artificial aids] directed particular attention to all phenomena of unconscious origin, whether they were dreams, visions, feelings, fantasies, or projections of the same in strange or unusual personalities, or in any striking processes of organic and inorganic nature. This concentration of attention enabled the unconscious contents and forces to overflow into conscious life, thereby influencing it and altering it Carl Jung, CW 10, Para 26

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. FEmpirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141antasy, therefore, seems to me the clearest expression of the specific activity of the psyche. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul’s immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Metaphysical assertions are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d’Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for all the females in his environment. Actually, he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight. This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient Carl Jung, CW 14, Para 332

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing, as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Fairytales seem to be the myths of childhood and they therefore contain among other things the mythology which children weave for themselves concerning sexual processes. The poetry of fairytale, whose magic is felt even by the adult, rests not least upon the fact that some of the old theories are still alive in our unconscious. We experience a strange and mysterious feeling whenever a fragment of our remotest youth stirs into life again, not actually reaching consciousness, but merely shedding a reflection of its emotional intensity on the conscious mind. Carl Jung, CW 17, Para 44

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung, CW 17, Para 249

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Pages 310-311.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

If you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Para 745

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; The Red Book, Introduction, Page 196.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Page 32.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Page 153.

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When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Page 168.

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Page 347.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Page 484.

Since one’s feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Page 586.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Page 599.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

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Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

I, too, have the feeling that this is a time full of marvels, and, if the ’auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic ’concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

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Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

The technique of active imagination can prove very important in difficult situations — where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

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I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225

I frequently have a feeling that they [the Dead] are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny. Carl Jung, Memories Dreams and Reflections, Page 308

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task. Carl Jung, Memories, Dreams and Reflections, Page 177

As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. Carl Jung, Memories, Dreams and Reflections, Page 177

Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. Carl Jung, Memories Dreams and Reflections, Page 48

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Schmid-Guisan Letters, Page 133

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Schmid-Guisan Letters, Page 133

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl

Jung, Hans Guisan Schmid, Page 133

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Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Page 57

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung, Letters Vol. 1, Page 514.

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Page 466.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Page 39.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Page 54.

One falls most easily into the anima when one is overrun by one's feelings, because one fails to question them sufficiently. - Carl Jung, Jung-Kirsch Letters, Page 23

Anima-feelings, however, are symbols, or conditions, created by the anima when it commands psychic contents that it refuses to share with consciousness. - Carl Jung, Jung-Kirsch Letters, Page 23

A woman falls too much into the animus when the analyst is behaving in a too womanly manner towards himself and failing to keep his feelings objectively in hand. - Carl Jung, Jung-Kirsch Letters, Page 23

The ears are connected with feelings, and you are not hearing feelings perceptively enough. That could be a not insignificant problem in relation to this patient. Carl Jung, Jung-Kirsch Letters, Page 6

It is possible that he's [Kirsch Patient]not reaching you properly on the feeling side. Masturbation is an expression of being isolated. Carl Jung, Jung-Kirsch Letters, Page 6

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

But whenever a concert pianist gave a recital on the grand piano at the house in Kushnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung's genuine feeling for music. Aniela Jaffe, Jung's Last Years, Page 116.

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one 1 cannot steal creation." Carl Jung, Jung's Last Years, Page 143.

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more.

”I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.” Aniela Jaffe, Jung’s Last Years, Page 143.

These visions filled Jung with indescribable bliss: ”One cannot imagine the beauty and intensity of feeling during the visions. They were the most powerful things I have ever experienced.” Aniela Jaffe, Jung’s Last Years, Page 163.

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Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

Intuition provides us with perception and orientation in situations where sense, understanding, and feeling are completely useless to us .... This is an enormously important function if you live in more primitive circumstances or are faced with vital decisions that you cannot master with learned rules or logic. Carl Jung, Jung by Gerhard Wehr, Page 7

Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love. But there is love, the most poetic, most exquisite love of beauty in these old Moguls. Carl Jung, Jung by Gerhard Wehr, Page 283

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets. What is concurrently taking place in the human psyche is usually overlooked. Carl Jung, Jung by Gerhard Wehr, Page 415

Under no circumstances do I wish it to seem as if the independent and spontaneous collaboration of others has been as it were shunted by me onto a psychological track, and thus pressed into my service. It is extraordinarily important, for Eranos in particular, that each individual speaker has the feeling that he is providing an independent contribution, not one that serves some other goal. Carl Jung, “Jung” by Gerhard Wehr, Page 272.

Now this is the way that your inferior function, feeling, speaks to you. It speaks to you like an oracle and you must listen to it as though an oracle spoke ... and these visions show now that your feeling can meet it and will help you. C.G. Jung, Visions Vol. 1, p. xxv

Think of Carl not with the feelings of a father ... , but as one person does of another, who like you must follow his own law. Emma Jung to Sigmund Freud, “Jung” by Gerhard Wehr, Page 139

Carl Jung on our Solar and Stellar Natures from “The Red Book." (2019-05-03 03:50)

[1]

[Carl Jung on our Solar and Stellar Natures from “The Red Book."]

(A cautionary note: These are only excerpts from “The Red Book.” They ought to be read in their entire context prior to drawing what might probably be premature conclusions.)

1. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure. He is bejeweled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. Carl Jung; The Red Book; Page 240.

2. And you yourself want to be that solitary who strolls with the sun in his garden, his gaze resting on pendant flowers and his hand brushing a hundred-fold of grain and his breath drinking the perfume from a thousand roses. Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years.

3. When you grow, then you see everything living again as it was. And when you sleep, you rest, like everything that was, and your dreams echo softly again from distant temple chants. You sleep down through the thousand solar years, and you wake up through the thousand solar years, and your dreams full of ancient lore adorn the walls of your bedchamber. You also see yourself in the totality. Carl Jung; The Red Book; Pages 269-270.

4. After all the rebirths you still remain the lion crawling on the earth, the [Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: "With regard to men you should be this or that." My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; The Red Book; Page 277.
5. [Image 55] Footnote: 128

One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And road without end.

5a. Footnote 128: The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido (I912)

Jung discussed the Egyptian "living sun-disc" (CW B, §I53) and the motif of the sea monster (§ 549f). In his I952 revision of this text, he noted that the battle with
the sea monster represented the attempt to free ego-consciousness from the grip of the unconscious (Symbols of Transformation, CW 5, §539).

The solar barge resembles some of the illustrations in the Egyptian Book of the Dead (ed. E. A. Wallis Budge [London: Arkana, I899 / I985]), i.e., the vignettes on pp. 390,400, and 404). The oarsman is usually a falcon-headed Horus. The night journey of the sun God through the underworld is depicted in the Amduat, which has been seen as symbolic process of transformation. See Theodor Abt and Erik Hornung, Knowledge for the Afterlife. The Egyptian Amduat: A Quest for Immortality (Zurich: Living Human Heritage Publications, 2003). Footnote 128; The Red Book; Page 285.

1. What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. [Image 63] / [Image 64] Footnote: 132; Footnote 133. Carl Jung; The Red Book; Page 286.

6a. Footnote 132: In "Dreams," Jung noted on February 4,1917: "Started work on the Opening of the Egg (Image)" (p. 5). This indicates that the image depicts the regeneration of Izdubar from the egg. Concerning the solar barge in this image, cf image 55. Footnote 132; The Red Book; Page 286.

6b. Footnote 133: Image legend: ’atapatha-brahmanam 2,2,4." Satapatha-brahmana 2,2,4 (Sacred Books of the East, vol. 12) provides the cosmological justification behind the Agnihotra. It commences by describing how Prajapati, desiring to be reproduced, produced Agni from his mouth. Prajapati offered himself to Agni, and saved himself from Death as he was about to be devoured. The Agnihotra (lit. fire healing) is a Vedic ritual performed at sunrise and sunset. The performers purify themselves, light a sacred fire,
and chant verses and a prayer to Agni. Footnote 133; The Red Book; Page 286.

1. “Where am I? How narrow it is here, how dark, how cool-am I in the graver Where was I? It seemed to me as if I had been outside in the universe-over and under me was an endlessly dark star, glittering sky and I was in a passion of unspeakable yearning. Streams of fire broke from my radiating body. I surged through blazing flames. I swam in a sea that wrapped me in living fires. Full of light, full of longing, full of eternity- I was ancient and perpetually renewing myself. Falling from the heights to the depths, And I whirled glowing from the depths to the heights hovering around myself amidst glowing clouds as raining embers beating down like the foam of the surf, engulfing myself in stiffing heat. Embracing and rejecting myself in a boundless game- Where was I? I was completely sun." Footnote136. Izdubar; The Red Book; Page 286.

7a. Footnote 136: Roscher notes that "As a God, Izdubar is associated with the Sun-God" (Auifiihrliches Lexikon der Griechischen und R6mischen Mythologie, vol. 2, p. 774). The incubation and rebirth of Izdubar follows the classic pattern of solar myths.

In Das Zeitalter des Sonnengottes, Leo Frobenius pointed out the widespread motif of a woman becoming pregnant through a process of immaculate conception and giving birth to the sun God, who develops in a remarkably short period of time. In some forms, he incubates in an egg. Frobenius related this to the setting and rising of the sun in the sea ([Berlin, G. Reimer, 1904], pp. 223-63). Jung cited this work on a number of occasions in Transformations and Symbols of the Libido (1912). Footnote 136; The Red Book; Page 286.

1. To distinguish him from God, we call God HELlOS or sun. (Footnote 94.) Abraxas is effect. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. Carl Jung; The Red Book; Page 349.

8a. Footnote 94: Helios is the Greek Sun God. Jung discussed solar mythologies in Transformations and Symbols of the Libido (1912, CW B, §177f) and also in his unpublished concluding talk on Opicinus de Canistris at the Eranos conference in Ascona in 1943 (fa). Footnote 94; The Red Book; Page 349.

1. "You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."

"You bring grief and despair," I answered, "I wanted to be among men."

But he said, "You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins." Philemon to Carl Jung; The Red Book; Page 355.

1. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? Carl Jung; The Red Book; Page 356.
2. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is. Carl Jung; The Red Book; Page 356.

"You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."

"You bring grief and despair," I answered, "I wanted to be among men." ”The Dark One” to Carl Jung in the presence of Philemon; The Red Book; Page 356.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/ba61b-spark.jpg`

Carl Jung: Being a solitary and fleeing to the desert of the soul... (2019-05-03 03:52)

[1]

[Being a solitary and fleeing to the desert of the soul is not without its own inherent dangers.]

The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use.

The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave.

And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert.

He was desire and not splendor, completely earth and not sun.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture.

You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

He wanted to find what he needed in the outer.

But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life.

Things also change, but you do not notice this if you do not change.

But if you change, the countenance of the world alters.

The manifold sense of things is your manifold sense. It is useless to fathom it in things.

And this probably explains why the solitary went into the desert, and fathomed the thing but not himself.

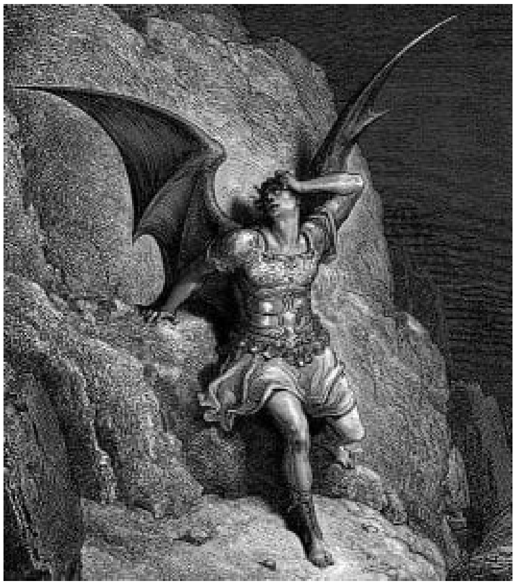
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment.

He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness.

I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; The Red Book; Page 273.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/40ffe-desert.jpg`

Carl Jung on "Evil" - Quotations (2019-05-03 05:16)



[1]Carl Jung on "Evil" - YouTube

Carl Jung on “Evil.” Anthology

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

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We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one’s own guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

Carl Jung on “Good and Evil” – Anthology.

There are times in the world’s history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form.

This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race.

But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean.

Why is one never satisfied with oneself?

Why is one unreasonable?

Why is one not always good and why must one ever leave a cranny for evil?

Why does one do foolish things which could easily be avoided with a little forethought?

What is it that is always frustrating us and thwarting our best intentions?

Why are there people who never notice these things or cannot even admit their existence?

And finally, why do people in the mass beget the historical lunacy of the last thirty years?

Why couldn’t Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

Look at all the incredible savagery going on in our so-called civilized world: it all comes from human beings and the spiritual condition they are in.

Look at the devilish

engines of destruction!

They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish.

And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible.

It simply happens, and yet it is all man-made. Carl Jung, CW 74, Para 11, Para 85

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts.

Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para230

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette.

This could happen only because he believed he had abolished the daemons by declaring them to be superstition.

He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche.

When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative.

On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use.

It is well known that fire-arms go off of themselves if only enough of them are together. Carl Jung, CW 10, CW 163

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or

building can be done without dirtying one's hands.

Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened and everything is in order. Carl Jung, CW 7, Para 263

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism.

An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state.

Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil

The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ's elder brother. Carl Jung, CW 9ii, Para 113

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man.

This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force.

But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it.

Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part

of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis '. "omne bonum a Deo, omne malum ab homine."

In recent times this development has suffered a diabolical reverse, and the wolf in sheep's clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress.

We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man's soul.

In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life.

In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.

What happens beyond this is beyond our judgment: God is not to be caught with human attributes.

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.

Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true.

Light has need of darkness —otherwise how could it appear as light? Carl Jung, CW 11, Para 530

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know.

One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Where is a height without depth, and how can there be light that throws no shadow?

There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions.

What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

Man is constantly inclined to forget that what was once good does not remain good eternally.

He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer.

This is so in great things as in small. Carl Jung, CW 6, Para 313

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace. Carl Jung, CW 11, Para 253

We quite forget that we can be as deplorably overcome by a virtue as by a vice.

There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed.

The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions.

If good can come of evil self-interest, then the two sides of human nature have co-operated.

But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. Carl Jung, CW 18, Para 56

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible.

so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner.

Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona.

It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press.

A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations.

Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice.

Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality,

in order to transform himself into what he really is.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which one-self.

A man cannot get rid of himself in favour of an artificial personality without punishment.

Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc.

The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands

quite particularly of others) goes miserably to pieces in private.

His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention

deeds, but only fantasies, and the wives of such men would have a pretty tale to tell.

As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint.

I stalked round him for three whole days, but never a mortal failing did I find in him.

My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself.

Then, on the fourth day, his wife came to consult me. . . . Well, nothing of the sort has ever happened to me since.

But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing

it, though she pays for her self-sacrifice with a bad neurosis. 1048:306

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected.

The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion

we know where the evil lurks: in that incarnate Old Harry where it has been in this or that form since primeval times.

With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows.

With what pleasure, for instance, we read newspaper reports of crime!

A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once

more where the evil is to be found. Carl Jung, CW 9i, Para 69

It is a fact that cannot be denied : the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

Whoever looks into the mirror of the water will see first of all his own face.

Whoever goes to himself risks a confrontation with himself.

The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor.

But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life.

That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be.

Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is.

If an inferiority is conscious, one always has a chance to correct it.

Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications.

But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism.

The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself.

But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost.

Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature.

Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true.

Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden.

If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow.

And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of.

But tendencies that are merely repressed are usually of a somewhat doubtful character.

They are not so much antisocial as unconventional and socially awkward.

The reason why we repress them is equally doubtful.

Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability.

Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.

What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious.

If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.   Carl Jung, CW 7, Para 425

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private.

But when they are done in communion with others they satisfy nature and may even count as useful virtues.

It is only restraint practised for oneself alone that is unwholesome.

It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves.

It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever.

But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad.

It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible.

Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil!

Yet it is just this that the modern man insists upon.

He wants to live with every side of himself—to know what he is.

That is why he casts history aside.

He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional

presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache.

To destroy a man’s morality does not help either, because it would kill his better self, without which even the shadow makes no sense.

The reconciliation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him.

Carefully amputated, it becomes the healing serpent of the mysteries.

Only monkeys parade with it. Carl Jung, CW 9i, Para 93

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow.

Such a man has saddled himself with new problems and conflicts.

He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against.

He lives in the "House of the Gathering."

Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world.

He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the

sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist.

It has only become relative.

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.

Energy necessarily depends on a preexisting polarity, without which there could be no energy.

There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place.

Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier onesidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Nobody can fall so low unless he has a great depth.

If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung, CW 18, Para 43

The difficulty lies in striking the dead centre.

For this an awareness of the two sides of man's personality is essential, of their respective aims and origins.

These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence.

But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the

heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Carl Jung, CW 11, Para 267

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest.

We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection.

What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed.

It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect.

No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

The primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience.

Were it not for this paradox the question of conscience would present no problem: we could then rely wholly on its decisions so far as morality is concerned.

But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience.

As a rule one obeys only up to a certain point, which is determined in advance by the moral code.

This is where those dreaded conflicts of duty begin.

Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment.

For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with morality and, if it does not, condemns it as "immoral."

This view, deriving as it does from the mores^ from what is customary, can properly be called "moral."

Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded

as "duties," collide with one another.

In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom.

Here the decision has no custom at its disposal on which it could rely.

The deciding factor appears to be something else: it proceeds not from the traditional moral code but from the unconscious foundation of the personality.

The decision is drawn from dark and deep waters.

It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites.

But this is not always so.

If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality—for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected.

Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church.

These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation.

For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil.

One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada.   Carl Jung, CW 13, Para 391

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil.

But what is "good" and what is "evil"?

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle.

Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama.

Understood in its deepest sense, being Christ’s follower involves a suffering that is unendurable to the great majority of mankind.

Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ."

This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil.

Good is equivalent to the unconditional imitation of Christ and evil is its hindrance.

Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves.

There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course.

But how is it nowadays?

It would do us good to take this thing somewhat to heart, especially the phrase "as thyself."

How can I love my neighbour if I do not love myself?

How can we be altruistic if we do not treat ourselves decently?

But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love.

There is nothing for it but to put our foot into the serpent's mouth.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him.

The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself.

And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil.

Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives.

Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus: we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion.

In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible.

For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his.

Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

Life demands for its completion and fulfilment a balance between joy and sorrow.

But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man.

So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power to take up their energies in equal measure as an expression of both and of neither.

Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser: indeed, we can only open up the opposition again.

Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality

is the living truth. Carl Jung, CW 13, Para 199

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance.

Suffering is not an illness; it is the normal counterpole to happiness.

A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious.

It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days.

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism.

Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning.

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

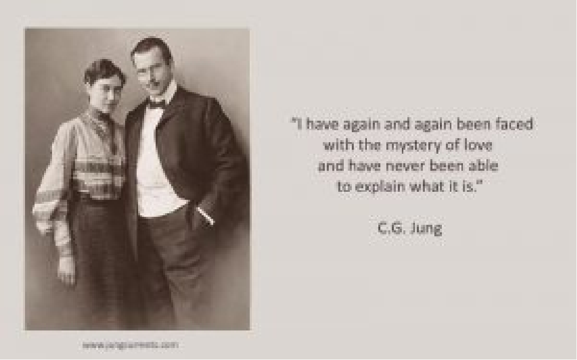
A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.

Carl Jung, CW 18, Para 692

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

1. `https://www.youtube.com/watch?v=ik-m1IookGw`

Carl Jung on "Marriage" - Anthology (2019-05-03 09:31)


"I have again and again been faced
with the mystery of love
and have never been able
to explain what it is."
C.G. Jung
www.jungcurrents.com

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." Gerhard Wehr, Jung by Gerhard Wehr, Page 423

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

While Mary had suffered from asthma since childhood, Paul had suffered from his parents' mismatched marriage, and their separation and divorce. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 4

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

He [Peter] wrote that since his marriage to Anne, this compulsive character in relation to his sexual libido had entirely disappeared. In this new marriage a true home-coming had taken place in both his inner and his outer life. Diana Baynes, Jung's Apprentice, Page 268

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry …. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

Peter and Anne were married shortly before Christmas in 1931, at the Registry Office in South Kensington. The only other person present at their marriage was Joe Henderson. Diana Baynes, Jung's Apprentice, Page 253

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

At about that time Jung's autobiography, Memories, Dreams, Reflections, was published. In it I came upon a passage which helped me overcome feelings of guilt and gave me the courage to end my twenty-three-year marriage. Jane Reid, Jung My and I, Page 557

From my work with women patients, I learned how important an emotional marriage with the father, or with his substitute (the first man in a woman's life), is vital for feminine development. Jane Reid, Jung, My Mother and I, Page 103-104

Jung's two colleagues, Peter and Cary de Angulo, both involved in the translation of Jung's books into English, and both left with the care of a young child, make a 'sensible' marriage. Diana Baynes, Jung's Apprentice, Page 195

He [H.G. Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad. Diana Baynes, Jung's Apprentice, Page 147

(It had been Godwin's fond hope that Rosalind could be influenced by Jung, just as he had been, and that this would save their marriage. However, this did not prove to be possible.) Diana Baynes, Jung's Apprentice, Page 123

It was this friendship with Cary that enabled Peter to recover from the trauma and guilt which he suffered Chapter Fourteen - A new Marriage: Cary de Angulo 197 in relation to Hilda's death and soon the friendship blossomed into love. Diana Baynes, Jung's Apprentice, Page 196-197

Cary was American, a woman of Peter's age and in a similar situation: her first marriage had come to an end in 1924, although she remained on friendly terms with her ex-husband Xaime De Angulo. Diana Baynes, Jung's Apprentice, Page 196

Joe Henderson comments that Peter 'tended to think that the marriage was what Jung would want him and Cary to do and Jung said himself to me once that he had no such idea at all. Diana Baynes, Jung's Apprentice, Page 210

Finally, they came to a decision together and Cary and Peter were married on Saturday March 19th, 1927 at Marylebone Town Hall. The only witnesses to this marriage were his dear, loyal sister Ruth and her friend, Bertha. Diana Baynes, Jung's Apprentice, Page 198

'I can see we ought to submit the question of our marriage to the elders of the tribe, as it were, because that is also a question of social ethic and in such things we have to submit to extra personal authority.' Peter Baynes, Jung's Apprentice, Page 246

Something of the vulnerability and sadness of this beautiful girl [Agnes Leay] had entered Peter's soul and it was soon after his marriage to Cary that he began to dream of her as his anima or soul guide. Diana Baynes, Jung's Apprentice, Page 220

Joe [Henderson] had become a confidante of both Peter and Cary and he was probably one of the first people to know that their marriage was on the rocks. Diana Baynes, Jung's Apprentice, Page 215

It was soon after his marriage to Cary that Peter was already having fantasies about a beautiful young woman called Agnes Leay (who had some years previously been a patient of his). Diana Baynes, Jung's Apprentice, Page 213

I shall not recover his [Jung] friendship, I think, because he could not agree with my ending my marriage and my entrance into a new life with a new and young partner.' Peter Baynes, Jung's Apprentice, Page 248

In a talk Peter had with Toni Wolff, she too had made it abundantly clear that she felt this marriage would end in disaster. Diana Baynes, Jung's Apprentice, Page 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

This time with Emma and Jung was the first opportunity for Anne and Peter to meet with them as a foursome. It was especially important for Peter who was still unsure whether his marriage to Anne had created a barrier between himself and Jung. Diana Baynes, Jung's Apprentice, Page 285

Although Emma had, ultimately, wholeheartedly supported their marriage, Jung still had reservations about it. Diana Baynes, Jung's Apprentice, Page 285

Very often these changes are accompanied by all sorts of catastrophes in marriage, for it is not hard to imagine what will happen when the husband discovers his tender feelings and the wife her sharpness of mind Carl Jung, CW 8, Para 783

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Henry Miller said "I have been debating whether or not to give you the message I received this morning. As I sat at my work table thinking over my plans for the day a voice spoke to me saying, 'I have a message for Maud Oakes.' On the other side of the table I saw an elderly woman resembling Madame Blavatsky [the famous psychic] who had come to me before in fantasy. Her message was that if you went to Peru you would experience danger, despair, destruction, disillusionment and disaster. In the end however, things would change and there would be some kind of marriage." Maud Oakes, The Stone Speaks, Page 2

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear. Carl Jung, CW 17, Para 337

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

For this purpose, the biological parents are replaced by spiritual parents; godfather and godmother represent the intercessio divina through the medium of the Church, which is the visible form of the spiritual kingdom. In the Catholic rite even marriage where we would suppose it to be all-important that this particular man and this particular woman become united and are confronted with each interfered with by the Church; the intercessio sacerdotis prevents the immediate contact of the couple. The priest represents the Church, and the Church is always in between in the form of confession, which is obligatory. This intervention is not due to the particular cunning of the Church; it is rather her great wisdom, and it is an idea going back to the very origins of Christianity that we are not married merely as man and woman; we are married in Christo, Carl Jung, CW 18 Para 362

I own an antique vase upon which an early Christian marriage is represented. The man and the woman hold each other's hand in the Fish; the Fish is between them, and the Fish is Christ. In this way the couple is united in the Fish. They are separated and united by Christ; Christ is in between, he is the representative of the power which is meant to separate man from merely natural forces, Carl Jung, CW 18 Para 362

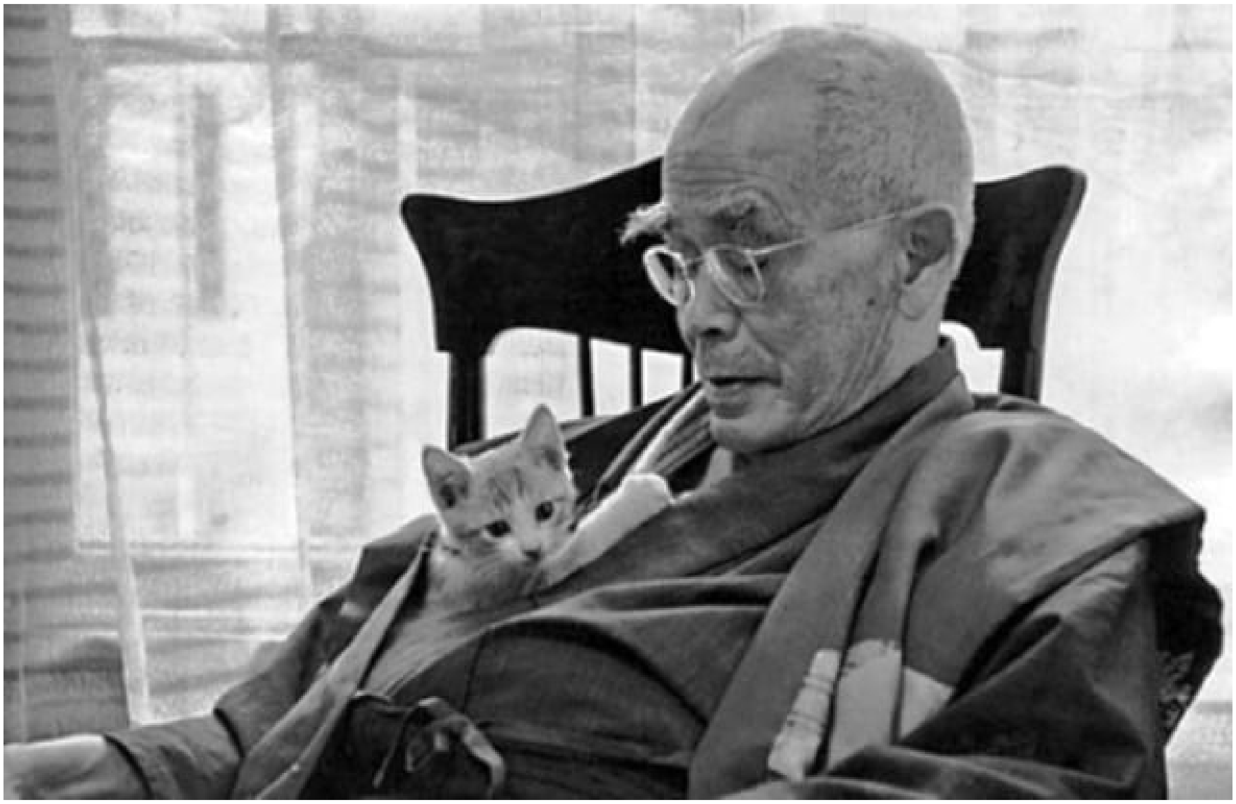
I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Woman nowadays feels that there is no real security in marriage, for what does her husband's faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

This picture [as mandala] was done by a seven-year-old boy, offspring of a problem marriage. He had done a whole series of these drawings of circles and hung them up round his bed. He called them his "loves" and would not go to sleep without them. This shows that the "magical" pictures still functioned for him in their original sense, as a protective magic circle. Carl Jung, CW 9.1, Para 687

Carl Jung on Zen (2019-05-03 12:06)



To Stanislaw Komorowski

Dear Colleague, 19 December 1952

Many thanks for your friendly letter.

I know Suzuki personally.

I have studied Zen not in the practical sense but only from the psychological angle.

I have had much more to do with the European developments that tend in the same direction.

Many paths lead to the central experience.

But the nearer one gets to the centre the easier it is to understand the other paths that lead there.

I have no doubt that this study is the most important in our time.

With best wishes for the natalis Solis invicti,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 101.

Image: D.T. Suzuki seeking advice from a Zen MEWster.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/661cb-1suzuki.jpg`

Carl Jung on “Cognition of the Whole.” (2019-05-03 12:38)

[1]

Everything that irritates us about others can lead us to an understanding about ourselves
- Carl Jung

To M. Sickesz

Dear Colleague, 19 November 1959

Best thanks for your friendly letter.

Unfortunately I can answer only one central question, that concerning consciousness and self.

By definition, the self is a combination of consciousness and the Unconscious and is therefore more comprehensive than the ego.

Only what is associated with the ego can become conscious.

But since the ego is only a part of the whole, I can become conscious only of a part.

The whole can be comprehended only by a whole.

Therefore, when the self qua whole grasps something, it grasps the whole.

But this whole is much too big for the ego to grasp.

It can only be divined, but this is not cognition.

I can become conscious neither of the whole of myself nor of the whole of the world.

I know that the East believes in a consciousness without a subject and says that the personal atman is capable of encompassing the knowledge of the whole.

Nevertheless the East also says that dreamless sleep is the highest stage of cognition.

For us this is an inconceivable paradox because dreamless sleep is, for us, the epitome of an unconscious state in which no consciousness exists, as we understand it.

Empirically, we do not know what happens in this state, since there is no subject to cognize it, at least for us.

On the contrary, I must admit that as my cognition is piecemeal and that my ego is far from being able to cognize a whole.

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole.

It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ.

Unfortunately I haven't yet noticed anything of the sort, any more than I have noticed a cognition of the self as subject.

Hoping I have made my standpoint clear, and with collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 523-524

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/9816c-1acarl.jpg`

Carl Jung: The transcendent function does not proceed without aim and purpose,.. (2019-05-04 03:30)

[1]

The transcendent function does not proceed without aim and purpose, but leads to the revelation of the essential man.

It is in the first place a purely natural process, which may in some cases pursue its course without the knowledge or assistance of the individual, and can sometimes forcibly accomplish itself in the face of opposition.

The meaning and purpose of the process is the realization, in all its aspects, of the personality originally hidden away in the embryonic germplasm; the production and unfolding of the original, potential wholeness.

The symbols used by the unconscious to this end are the same as those which mankind has always used to express wholeness, completeness, and perfection: symbols, as a rule, of the quaternity and the circle.

For these reasons I have termed this the individuation process.

This natural process of individuation served me both as a model and guiding principle for my method of treatment. Carl Jung, CW 7, Paras 186-187

You find no trace of the transcendent function in the psychology of a man with definite religious convictions.

What the term “transcendent function” designates is really the transition from one condition to another.

When a man is caught by a religious concept, he does not leave it; he stays with his religious conviction, and, furthermore, that is what he should do.

If any conflict appears, it is immediately repressed or resolved by a definite religious idea.

That is why the transcendent function can be observed only in people who no longer have their original religious conviction, or never had any, and who, in consequence, find themselves directly faced with their unconscious.

This was the case with Christ.

He was a religious innovator who opposed the traditional religion of his time and his people.

Thus he was extra ecclesiam [outside the church]and in a state of nulla salus [no salvation].

That is why he experienced the transcendent function, whereas a Christian saint could never experience it,
since for him no fundamental and total change of attitude would be involved. Carl Jung, Letters Vol. I, Page 268

Viewed from the psychological standpoint, extra-sensory perception appears as a manifestation of the collective unconscious.

This particular psyche behaves as if it were one and not as if it were split up into many individuals.
It is nonpersonal.

(I call it the “objective psyche.”)

It is the same everywhere and at all times.

(If it were not so, comparative psychology would be impossible.)

As it is not limited to the person, it is also not limited to the body.

It manifests itself therefore not only in human beings but also at the same time in animals and
even in physical circumstances.

(Cf. the oracle technique of the I Ching and character horoscopes.)

I call these latter phenomena the synchronicity of archetypal events.
For instance, I walk with a woman patient in a wood.

She tells me about the first dream in her life that had made an everlasting impression upon her.

She had seen a spectral fox coming down the stairs in her parental home.

At this moment a real fox comes out of the trees not 40 yards away and walks quietly on the path ahead of us for several minutes.

The animal behaves as if it were a partner in the human situation.

(One fact is no fact, but when you have seen many, you begin to sit up.) Carl Jung, Letters Vol. I, Page 395.

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists.

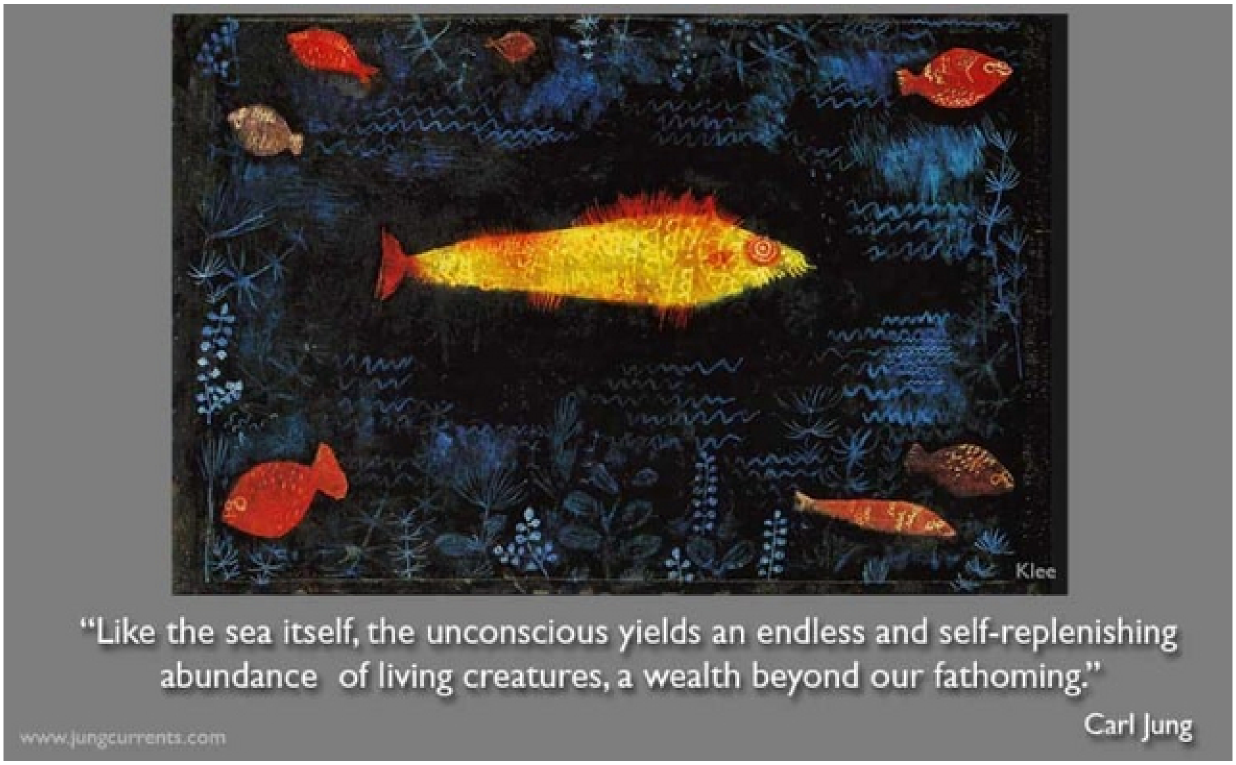
At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung,
Letters Vol. I, Page 193

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/12btranscendent.jpg`

In her sixth or seventh year, she dreamt that God had promised her a golden fish. (2019-05-04 03:30)

[1]


Klee
“Like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming.”
Carl Jung
www.jungcurrents.com

In conclusion, I would like to give a concrete example of the way the symbol of the fish springs out of the unconscious autochthonously.

The case in question is that of a young woman who had uncommonly lively and plastic dreams.

She was very much under the influence of her father, who had a materialistic outlook and was not happily married.

She shut herself off from these unfavourable surroundings by developing, at a very early age, an intense inner life of her own.

As a small child, she replaced her parents by two trees in the garden.

In her sixth or seventh year, she dreamt that God had promised her a golden fish.

From this time forth she frequently dreamt of fishes.

Later, a little while before starting psychological treatment on account of her manifold problems, she dreamt that she was "standing on the bank of the Limmat and looking down into the water.

A man threw a gold coin into the river, the water became transparent and I could see the bottom.

There was a coral reef and a lot of fishes.

One of them had a shining silver belly and a golden back.’ During treatment she had the following dream: "I came to the bank of a broad, flowing river.

I couldn’t see much at first, only water, earth, and rock.

I threw the pages with my notes on them into the water, with the feeling that I was giving something back to the river.

Immediately afterwards I had a fishing-rod in my hand.

I sat down on a rock and started fishing.

Still I saw nothing but water, earth, and rock.

Suddenly a big fish bit.

He had a silver belly and a golden back.

As I drew him to land, the whole landscape became alive: the rock emerged like the primeval foundation of the earth, grass and flowers sprang up, and the bushes expanded into a great forest.

A gust of wind blew and set everything in motion.

Then, suddenly, I heard behind me the voice of Mr. X [an older man whom she knew only from photographs and from hearsay, but who seems to have been some kind of authority for her].

He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.'

At this moment a circle ran round me, part of it touching the water.

Then I heard the voice again: 'The brave ones in the second realm may be given victory, for there the battle is fought.

Immediately another circle ran round me, this time touching the other bank.

At the same time I saw into the distance and a colourful landscape was revealed.

The sun rose over the horizon.

I heard the voice, speaking as if out of the distance: 'The third and the fourth realms come, similarly enlarged, out of the other two.

But the fourth realm'—and here the voice paused for a moment, as if deliberating—'the fourth realm joins on to the first.

It is the highest and the lowest at once, for the highest and the lowest come together.

They are at bottom one.' "

Here the dreamer awoke with a roaring in her ears. Carl Jung, Aion, Pages 151-152

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/08/8e097-82bgolden2bfish.jpg`

Carl Jung on Buddha and Reincarnation (2019-05-04 03:35)

[1]

To William Hamilton Smith

Dear Mr. Smith, 26 January 1953

Everybody is free to believe anything which seems to fit about things of which we know nothing.

Nobody knows whether there is reincarnation, and equally one does not know that there is none.

Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not.

Certainly we do not know where we come from, nor where we are going, or why we are here at the present time.

I think it is right to believe that having done the best we could do here, we are also best prepared for things to come.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 103-104.

Samyutta-Nikaya, Part II : "The Nidana Book," pp. 150f. (Tr. Rhys Davids and Woodward, 1922.)

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/25d24-1buddha.jpg`

Carl Jung on why he does not return to the bosom of the Church (2019-05-04 04:03)

[1]

[Carl Jung on why he does not return to the bosom of the Church]

Dear Herr lrminger, 22 September 1944

After having been prevented from doing so by a long illness, I have now read your MS.

First of all, I would like to thank you for having taken so much trouble to show me how the Catholic doctrine completes and perfects my psychological writings.

You also wonder rightly, from your point of view-why I don’t declare my belief in God and return to the bosom of the Church.

It may interest you to know that I once received a letter from an "alchemist," that is, from a man who still believes in the medieval art of gold-making, who informed me that I understood nothing whatever of the true alchemy, but that if I did I would avow my faith in it.

When I was in India, the philosophers there assured me that their enlightened philosophy was infinitely further advanced . than mine, whereas I still languished in the darkness of Ahamkara, Maya, etc.

No doubt a Persian sufi would find my remarks about Chadir very jejune and, by thoroughly instructing me in his mysticism, would show me the way to salvation.

All critics of this kind have one thing in common: with a couple of more or less polite remarks they all without exception pass over the facts I have presented and verified, which do not interest them in the least, and want to convert me to their special credo.

My dear Sir! My pursuit is science, not apologetics and not philosophy, and I have neither the capacity nor the desire to found a religion.

My interest is scientific, yours evangelical, therefore you write an apologia for Catholic doctrine, which I have never attacked and don’t want to attack.

These two standpoints are mutually exclusive so that any discussion is impossible.

We talk at cross purposes and charge through open doors.

As a scientist I have to guard against believing that I am in possession of a final truth.

I am therefore put in the wrong from the start, since I am not in possession of the truth, which is solely on the side of my opponent.

Consequently, the only thing that matters for you is that I should emerge from my benighted error and acknowledge the truth of the Catholic doctrine.

As a Christian, of course, I take my stand on the Christian truth, so it is superfluous to want to convert me to that.

In my writings I naturally remain below the heights of every religious system, for I always go only as far as the psychological facts I have experienced permit me.

I have no ambition to profess or support any one faith.

I am interested solely in the facts.

On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each other in raising the totalitarian claim that their temple is the only right one.

Though I know little of Catholic doctrine, that little is enough to make it an inalienable possession for me. And I know so much about Protestantism that I could never give it up.

This lamentable indecision is what you, with so much psychological acumen, censure as a "complex."

Now with regard to this indecision I must tell you that I have consciously and deliberately decided for it.

Since no man can serve two masters, I can submit neither to one creed nor to the other, but only to the one which stands above the conflict.

Just as Christ is eternally being sacrificed, so also he hangs eternally between the two thieves. There are good Catholic and Protestant Christians.

If the Church has suffered a schism, then I must be satisfied with being a Christian who finds himself in the same conflict Christendom is in.

I cannot disavow my brother who, in good faith and for reasons I cannot invalidate with a good conscience, is of a different opinion.

You yourself express the view that dire abuses within the Church played no small part in causing the schism.

I can only agree with this and would draw your attention to the fact that a far more terrible schism has occurred in our own day, namely the Antichristian movement which rules Russia and Germany.

The Church in both its denominations is causally implicated in this schism too.

The cause, to be sure, is no longer the profligacy of the declining 15th century, but rather a loss of spiritual authority which, it seems to me, is due to the inability of the Churches to come to terms adequately with the scientific spirit.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.

The fact of Anti-Christianity posits a far deeper schism which is infinitely harder to hold together than Catholicism and Protestantism.

This time it is a Yes and No to Christianity as such.

When a crack runs through a house, the entire building is affected and not merely one half of it.

The house is no longer as trustworthy as before. A conscientious builder does not try to convince the owner that the rooms on either side of the crack are still in an excellent
condition, but will set to work on the crack and seek ways and means to mend it.

The splendid and costly furnishings of the rooms will interest him only in so far as he is intent on saving the rooms.

He has no time to wander around admiringly, exclaiming that they are the most beautiful in the world, when there is already a creaking in the beams.

As a doctor I am interested only in one thing: how can the wound be healed?

It is quite certain that the schism can never be repaired by each side extolling its advantages to the other instead of lamenting their woeful inability to establish peace.

While mother and daughter bicker, there comes the enemy of both, the Antichrist, and shows these Christians who are squabbling about their truth what he can do-for in egotism he outbids everybody.

Anyone who wants to, or has to, heal this conflict is faced with the hell of a mess: he sees that the European is only half a Christian.

He will become a whole one only when he can also stand on his left leg. The doctor has to treat both sides, for the whole man suffers when he is sick and not merely the half.

This is the reason why I try to establish facts on which the two sides can unite. (It is also the reason why I get kicks from both sides.)

Every hardening of the denominational standpoint enlarges the crack and diminishes the moral and spiritual authority of Christianity,

as everyone outside the Church can plainly see. But certain people are as though smitten with blindness.

It is naturally much easier to cling obstinately to a credo and assert its absolute validity.

In this way you avoid any personal conflict but fuel the general one instead. Usually this is called egotism, but I call it blindness and bigotry when one party still believes it can
finally settle the other’s hash .

Even the Antichrist, who is a past master of this method, deceives himself mightily in this respect (thank God!).

As much as the Christian is bound to be convinced of the moral value of his own submission, he should not require or even expect it of others, for this totalitarian claim destroys his humility, even when it is cunningly hidden behind an impersonal mask.

As a doctor I am continually concerned with the victims of the great schism of our time. For this reason I cannot, through one-sided denominationalism, throw the seekers of healing out on their necks, for they have come straight from the battlefield of the schism.

The tertius gaudens of the domestic squabble is the Antichrist, who has not by a long shot sprung only from

German Protestantism or the venality of the Church of the Czars, but also from the eminently Catholic soil of Italy and Spain .

Every Church must beat its breast, as must every European: mea culpa, mea maxima culpa!

None is right, and therefore the scientifically minded man of today says: Let us go and seek the facts upon which all could unite, for opinions that have sprouted into totalitarian truths are the .source of never ending strife which no one wants to end.

I was amazed to see that you too have not understood the concept of the "self."

How on earth did you come by the idea that I can replace God, and by means of a concept?

As a scientist I cannot after all assert that "God" does something, for how can I prove that the specific cause is "God"?

For this I would need a proof of God, which we have long known can be nothing but. a begging of the question.

I can, if need be, still demonstrate the existence of a wholeness supraordinate to consciousness, but of its own nature it defies description.

This "self" never in all one's life takes the place of God, though it may perhaps be a vessel for divine grace.

Such regrettable misunderstandings are based on the assumption that I am an irreligious man who doesn't believe in God, and to whom, therefore, one only needs to show the way to belief.

These critics remind me of a certain Benedictine Father who, in the 18th century, wrote a book in which he demonstrated that Greek mythology was nothing but alchemy.

The poor chap didn't know that alchemy grew out of mythology.

Thus, with commendable patience and undoubted goodwill ("He who loves his child chastises it"), and despite my stupendous and obdurate folly, you want to bring me to the goal and consummation of my life's work, and whither do you lead me?

To the very spot from which I started, namely to that still medieval Christianity, which failed not only four hundred years ago but is now more of a failure than ever and in the most terrible way.

The German Army is supposed to consist of Christians, and the larger half of it of Catholics at that.

Why don't people read my books conscientiously? Why do they gloss over the facts?

Germany dreams of world domination and is getting it in the neck with a vengeance.

Likewise, Christianity dreams a noble dream of catholicity and is not only split up in itself but largely disowned even in its Western homeland. And people do not see that I am
gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all.

The denominationalist is interested only in apologias and propaganda. Scientific responsibility means nothing to him.

Nowadays he is invariably a laudator temporis acti. The kerygma of the early centuries poured forth new spirit and it worked like fire. But the salt has lost its savour and salts no more.

Hence that granum salis is also missing which my critics would need in order to correct their projections and to open their drowsy eyes wide enough to see reality: nowhere and never have I denied God .

I start from a positive Christianity which is as much Catholic as Protestant, and I endeavor in a scientifically responsible manner to point out those empirically graspable facts which make the justification of Christian and, in particular, Catholic dogma at least plausible, and besides that are best suited to give the scientific mind an access to understanding.

I expect no gratitude from spiritual and clerical pride, merely a little less blindness.

I know, however, of a few high-ranking clerics who appreciate my labours.

It is by no means in the interests of the Church if insufficient understanding ventures too far.

People should read authors who take as positive a stance towards Christianity as I do rather more carefully and reflect before trying to convert them to what is already an object of their greatest concern.

Have you never noticed that I do not write for ecclesiastical circles but for those who are extra ecclesiam?

I join their company, deliberately and of my own free will outside the Church, and should I on that account be branded a heretic, I answer: ”The savourlessness of the salt serves the work of Antichrist."

In my view it is utterly wrong to criticize my scientific work, which does not claim to be anything except scientific, from any other standpoint than that which alone is appropriate to the scientific method.

Confessions of faith are, as we know, not the business of science. I would be sinning against the modesty proper to science if I said anything more, or other than, what can be gleaned from the facts.

I once described the archetype as an imprint which presupposes an imprinter.

Science can never assert that the imprinter is "God," since that can never be proved.

Just as I restrict myself to the facts, any proper criticism that deserves a hearing must likewise concern itself with these facts, and either prove that they do not exist or that their interpretation runs counter to scientific principles.

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith.

Anyone who tries to do so immobilizes himself and remains irretrievably behind world history.

Instead of such purposeless criticism I would far rather have a scholarly Catholic collaborator who with understanding and goodwill would correct my theologically defective mode of expression, so that I could avoid everything that looks even remotely like a criticism, let alone a devaluation, of Church doctrine.

I am so profoundly convinced of the immeasurable significance of the Church that I would wish to spare her all unnecessary difficulties.

You may discern from the length of my letter the interest I evince in your work, in spite of the fact that you have charged with excessive vehemence through a door I have long kept open.

Yours sincerely,

C.G. Jung [Letters Volume 1, Pages 345-350]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/5c6d9-churches.jpg`

Paracelsus Quotations (2019-05-04 04:36)

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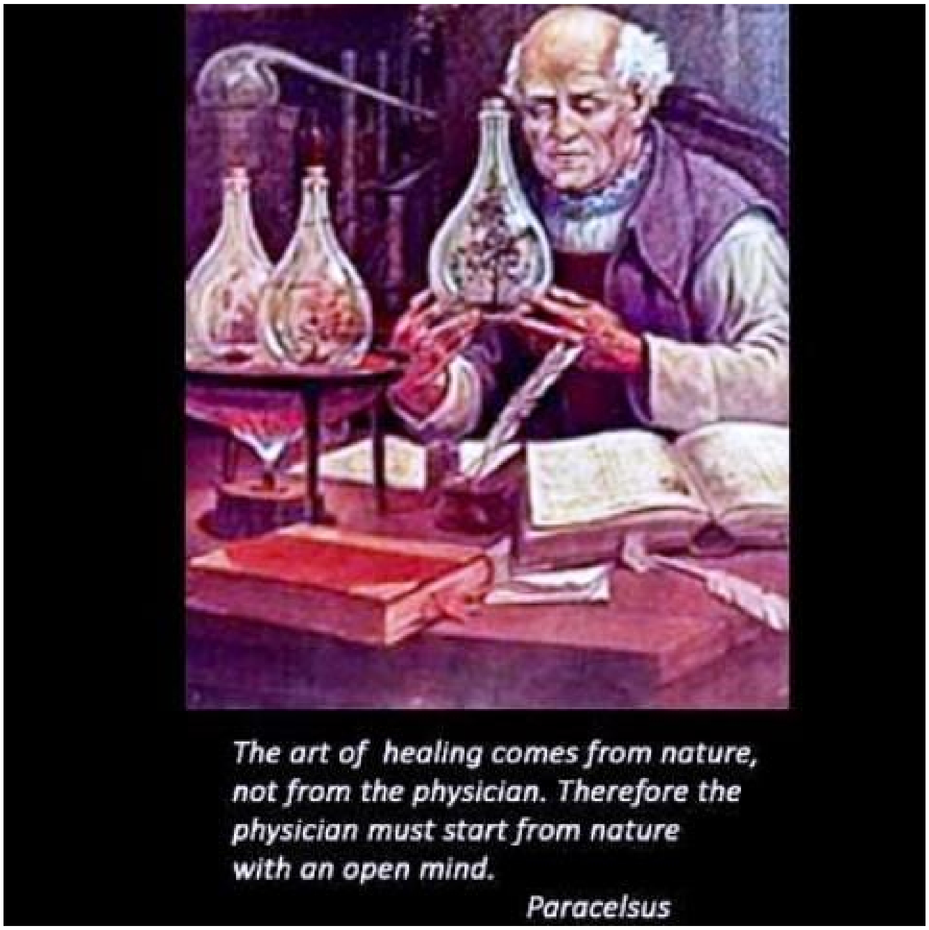


The art of healing comes from nature,
not from the physician. Therefore the
physician must start from nature
with an open mind.
Paracelsus

Paracelsus Quotations:

He who is born in imagination discovers the latent forces of Nature. . . . Besides the stars that are established, there is yet another – Imagination – that begets a new star and a new heaven.

He who knows nothing, loves nothing.
He who can do nothing understands nothing.
He who understands nothing is worthless.

I wonder how the high colleges managed to produce so many high asses.

Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence.

Medicine is not merely a science but an art. The character of the physician may act more powerfully upon the patient than the drugs employed.

Medicine is not only a science; it is also an art. It does not consist of compounding pills and plasters; it deals with the very processes of life, which must be understood before they may be guided.

Once a disease has entered the body, all parts which are healthy must fight it: not one alone, but all. Because a disease might mean their common death. Nature knows this; and Nature attacks the disease with whatever help she can muster.

Poison is in everything, and no thing is without poison. The dosage makes it either a poison or a remedy.

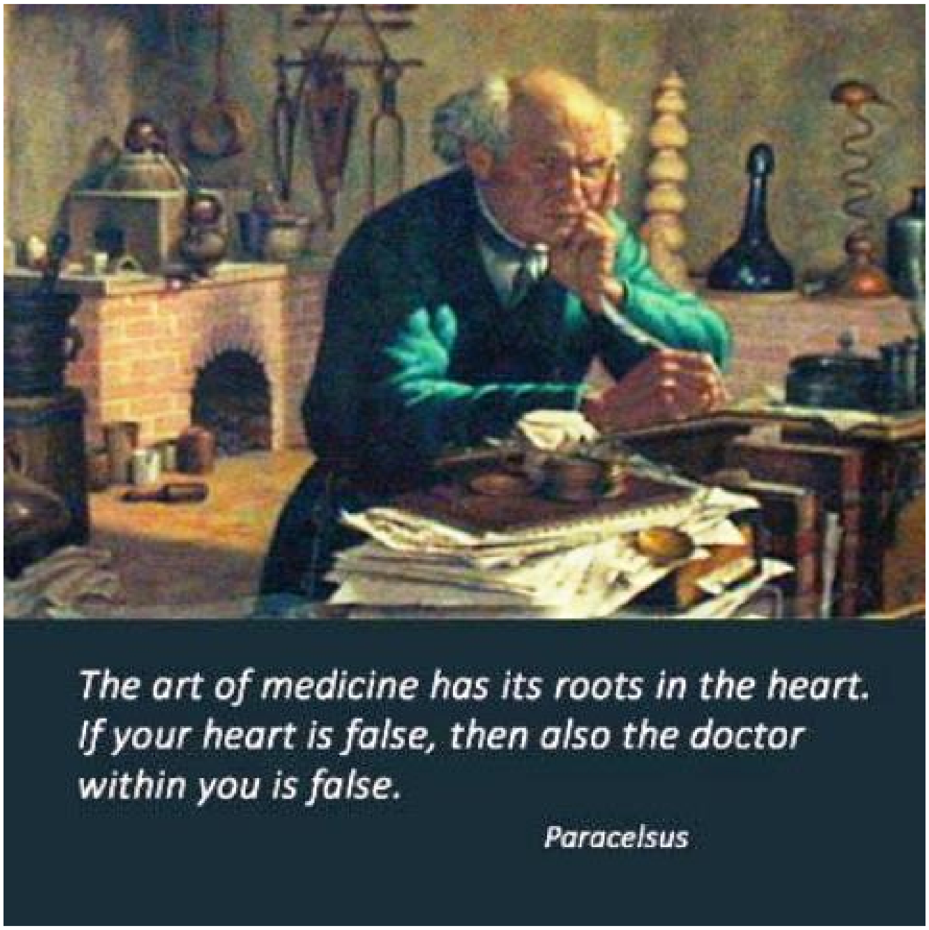
That which the dream shows is the shadow of such wisdom as exists in man, even if during his waking state he may know nothing about it... We do not know it because we are fooling away our time with outward and perishing things, and are asleep in regard to that which is real within ourselves.

The art of healing comes from nature, not from the physician. Therefore the physician must start from nature, with an open mind.

The human spirit is so great a thing that no man can express it; could we rightly comprehend the mind of man nothing would be impossible to us upon the earth.

The physician is only the servant of nature, not her master. Therefore, it behooves medicine to follow the will of nature.

[2]


The art of medicine has its roots in the heart.
If your heart is false, then also the doctor
within you is false.
Paracelsus

The realms of nature are the letters, and man is the word that is composed of these letters.

The universities do not teach all things, so a doctor must seek out old wives, gipsies, sorcerers, wandering tribes, old robbers, and such outlaws and take lessons from them.

Thoughts are free and are subject to no rule. On them rests the freedom of man, and they tower above the light of nature.

Thoughts give birth to a creative force that is neither elemental nor sidereal. Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow. When a man undertakes to create something, he establishes a new heaven, as it were and from it the work that he desires to create flows into him. For such is the immensity of man that he is greater than heaven and earth.

Why do you call me a Medical Luther? . . . I leave it to Luther to defend what he says, and I will be responsible for what I say. That which you wish to Luther, you wish also to me: you wish us both in the fire

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/b1c2c-healing.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/15197-medicine.jpg`

Carl Jung on Abstinence from Smoking his Pipe (2019-05-04 04:38)

[1]

[Carl Jung on abstinence from smoking]

To Ignaz Tauber

Dear Colleague, 4 February 1953

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes.

Of the 2 evils the pipe seems to me the lesser.

Everything went very well from the moment I gave up the digitalis . . . .

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 105.

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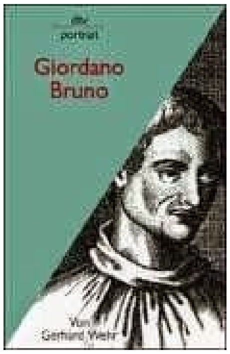
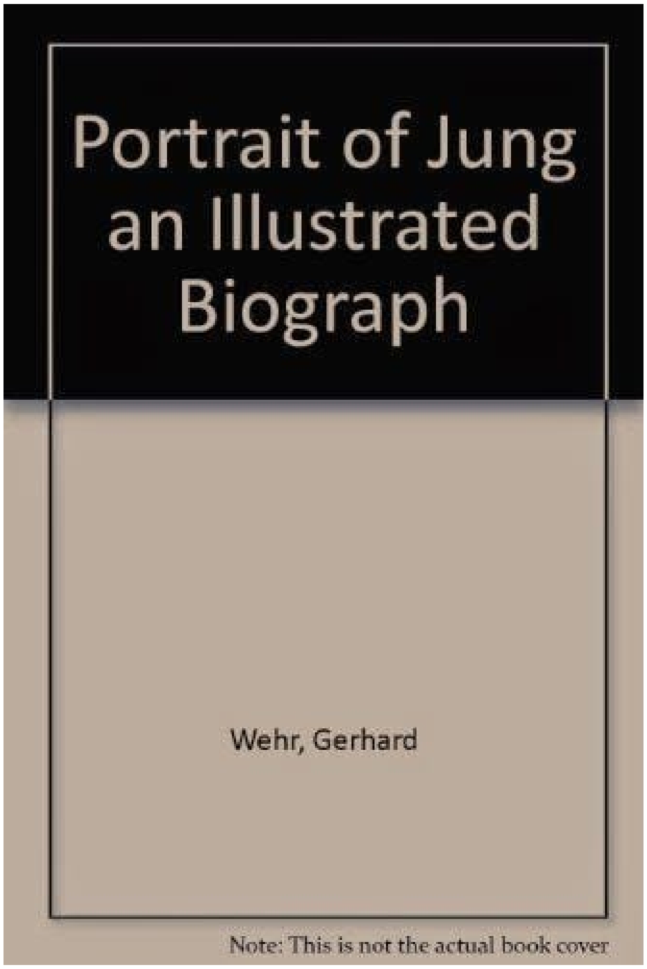
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/c96be-1pipe.jpg`

Gerhard Wehr Books [Jungian] (2019-05-04 04:40)

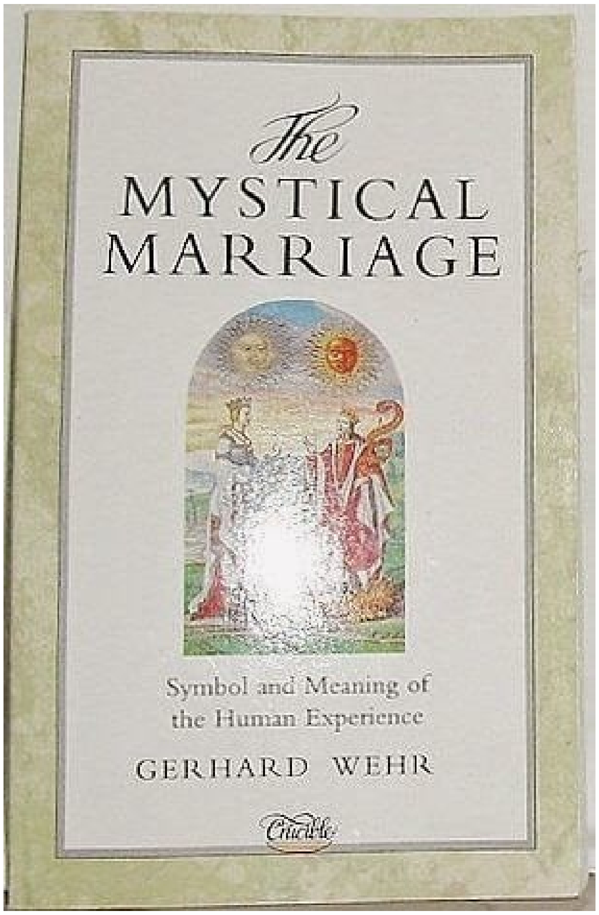
[1] 
dtv
portrait
Giordano Bruno
Von Gerhard Wehr

[2]Buy at Amazon here

[3]


Portrait of Jung an Illustrated Biograph
Wehr, Gerhard
Note: This is not the actual book cover

[4]Buy at Amazon here

[5] 
The MYSTICAL MARRIAGE
Symbol and Meaning of the Human Experience
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[6]Buy at Amazon here

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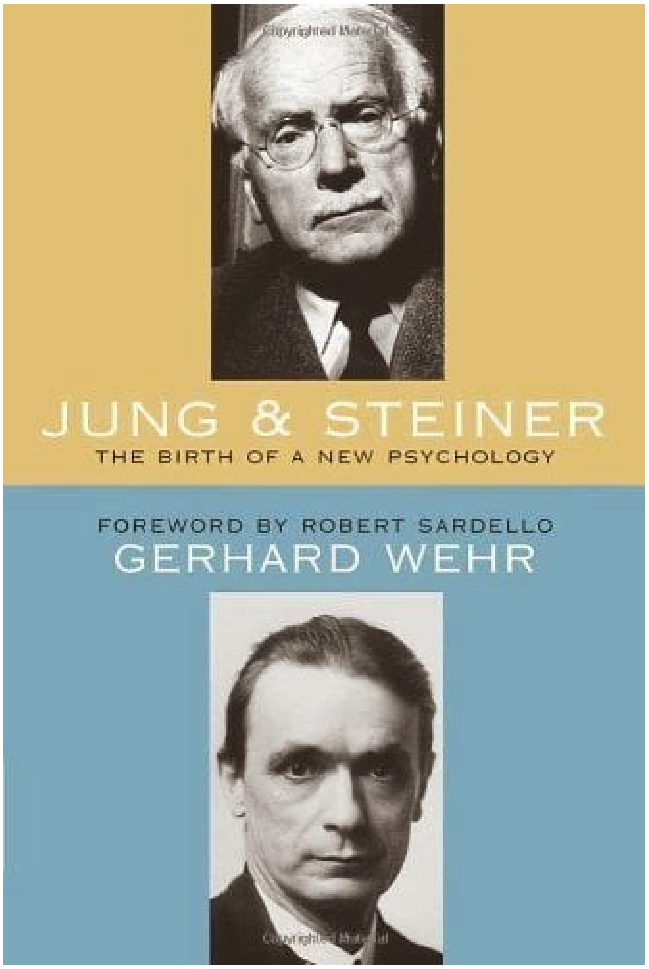
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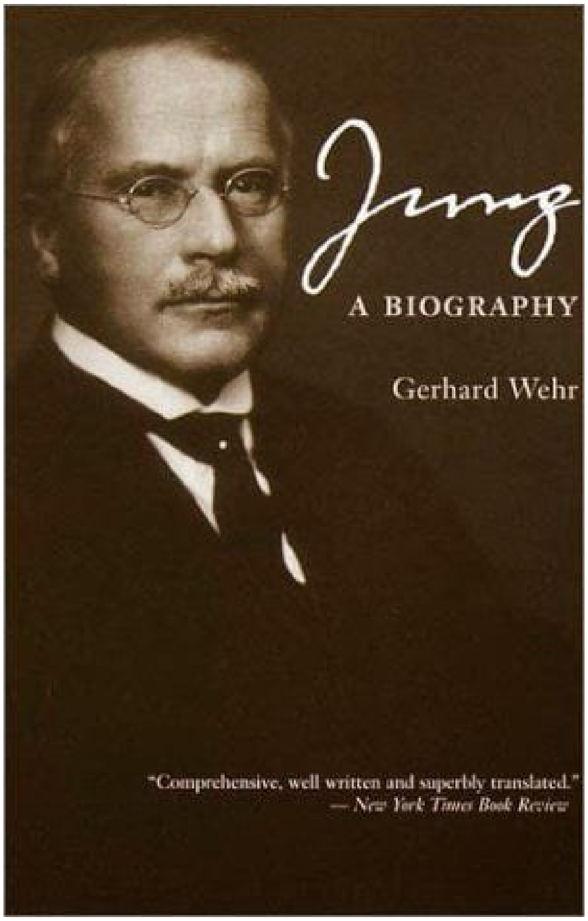
[9] 

Jung
A BIOGRAPHY
Gerhard Wehr
"Comprehensive, well written and superbly translated."
— New York Times Book Review

[10]Buy at Amazon here

[11]Books by Gerhard Wehr

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/9df91-1.jpg`

2. http://www.amazon.com/dp/3423310251/ref=cm_sw_r_pi_dp_QCFyub00JS9R7
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a437d-2.jpg
4. http://www.amazon.com/dp/0070732337/ref=cm_sw_r_pi_dp_6BFyub0W8JR6D
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8f959-3.jpg
6. http://www.amazon.com/dp/1852740604/ref=cm_sw_r_pi_dp_CBFyub1MGPJD0
7. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/57c02-4.jpg
8. http://www.amazon.com/dp/0880104961/ref=cm_sw_r_pi_dp_0AFyub05KSBKS
9. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/afa50-5.jpg
10. http://www.amazon.com/dp/0877734550/ref=cm_sw_r_pi_dp_kBFyub03HFHG6
11. http://carljungdepthpsychology.blogspot.com/2014/11/gerhard-wehr-books-jungian.html

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Carl Jung and the withdrawal of Projections (2019-05-04 05:13)

[1]

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow.

Such a man has saddled himself with new problems and conflicts.

He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against.

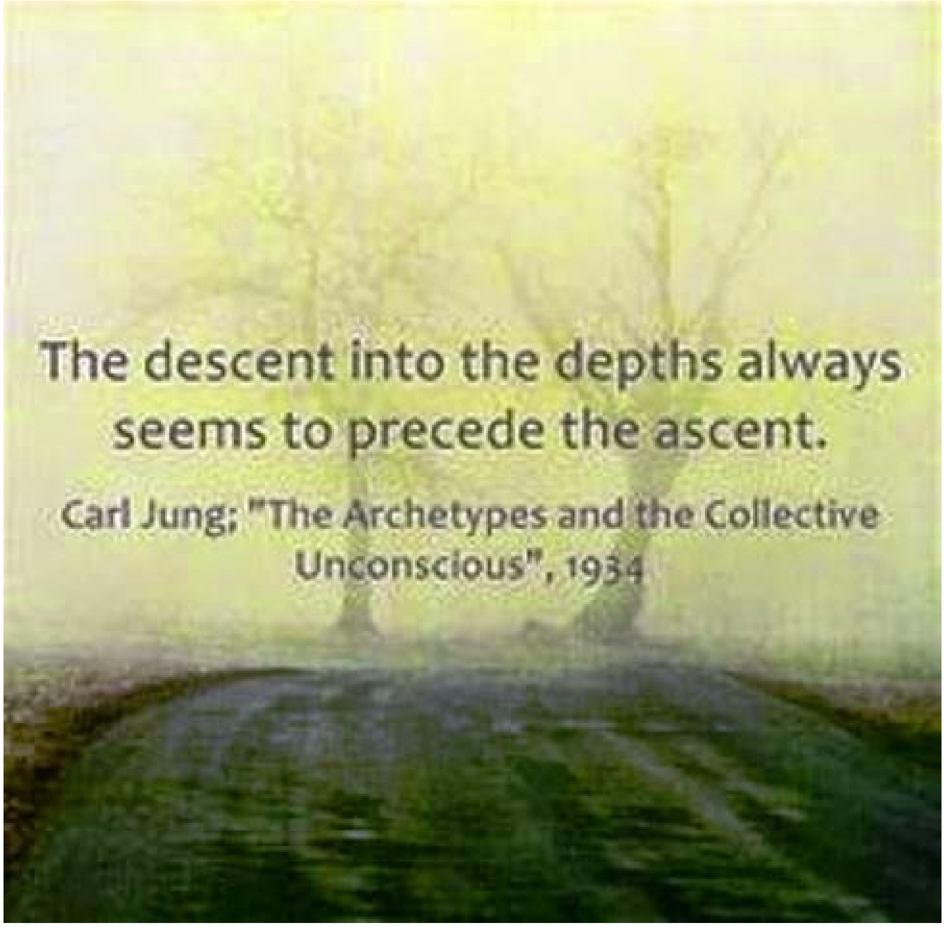
He lives in the “House of the Gathering.”

Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. – Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/8d079-shadow.jpg`

Carl Jung on the "Hero." Lexicon. (2019-05-04 05:17)

[1]



The descent into the depths always seems to precede the ascent.
Carl Jung; "The Archetypes and the Collective Unconscious", 1934

Hero:

An archetypal motif based on overcoming obstacles and achieving certain goals.

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.["The Psychology of the Child Archetype," CW 9i, par. 284.]

The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave.["The Dual Mother," CW 5, par. 612.]

The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.]

Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.

In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. . . . He has acquired the right to believe that he will be able to overcome all future threats by the same means.["The Conjunction," CW 14, par. 756.]

The hero's journey is a round as illustrated in the diagram. [Adapted from Joseph Campbell, Hero with a Thousand Faces, Bollingen Series XVII (Princeton University press, 1949), p. 245.]

Hero

In myth and legend, the hero typically travels by ship, fights a sea monster, is swallowed, struggles against being bitten or crushed to death, and having arrived inside the belly of the whale, like Jonah, seeks the vital organ and cuts it off, thereby winning release. Eventually he must return to his beginnings and bear witness.

In terms of a man's individuation, the whale-dragon is the mother or the mother-bound anima. The vital organ that must be severed is the umbilical cord.

The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing.["The Dual Mother," CW 5, par. 611.]

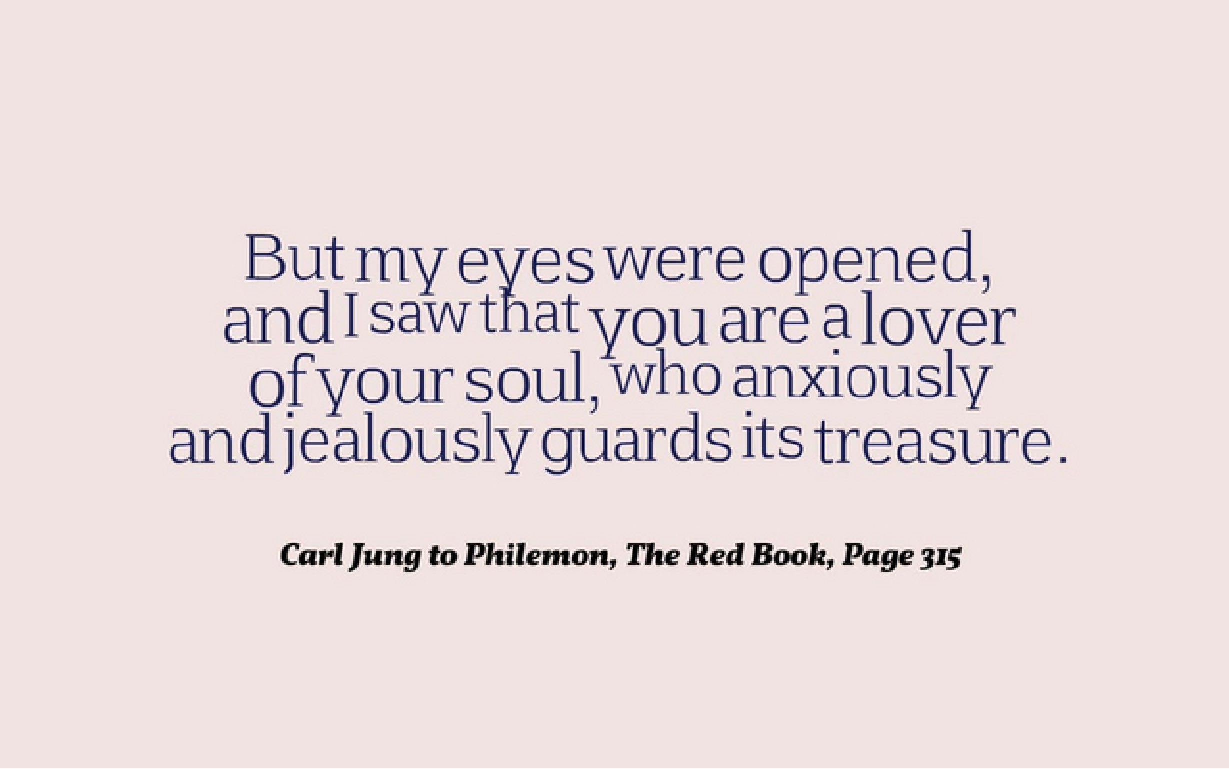
In a woman's psychology, the hero's journey is lived out through the worldly exploits of the animus, or else in a male partner, through projection.

http://www.nyaap.org/jung-lexicon/h/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9fd55-2.jpg`

Some Carl Jung Quotations XXX (2019-05-04 13:10)

[1]

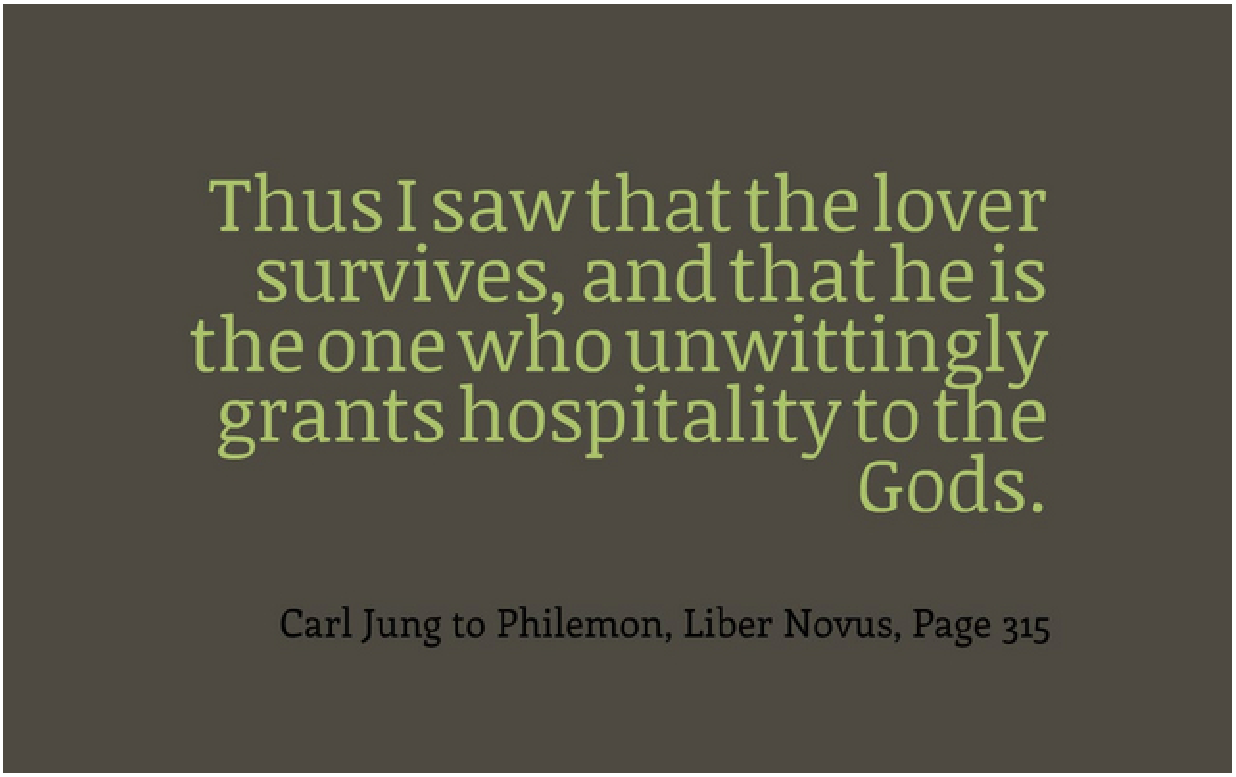


But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure.

Carl Jung to Philemon, The Red Book, Page 315

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

[2]



Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods.

Carl Jung to Philemon, Liber Novus, Page 315

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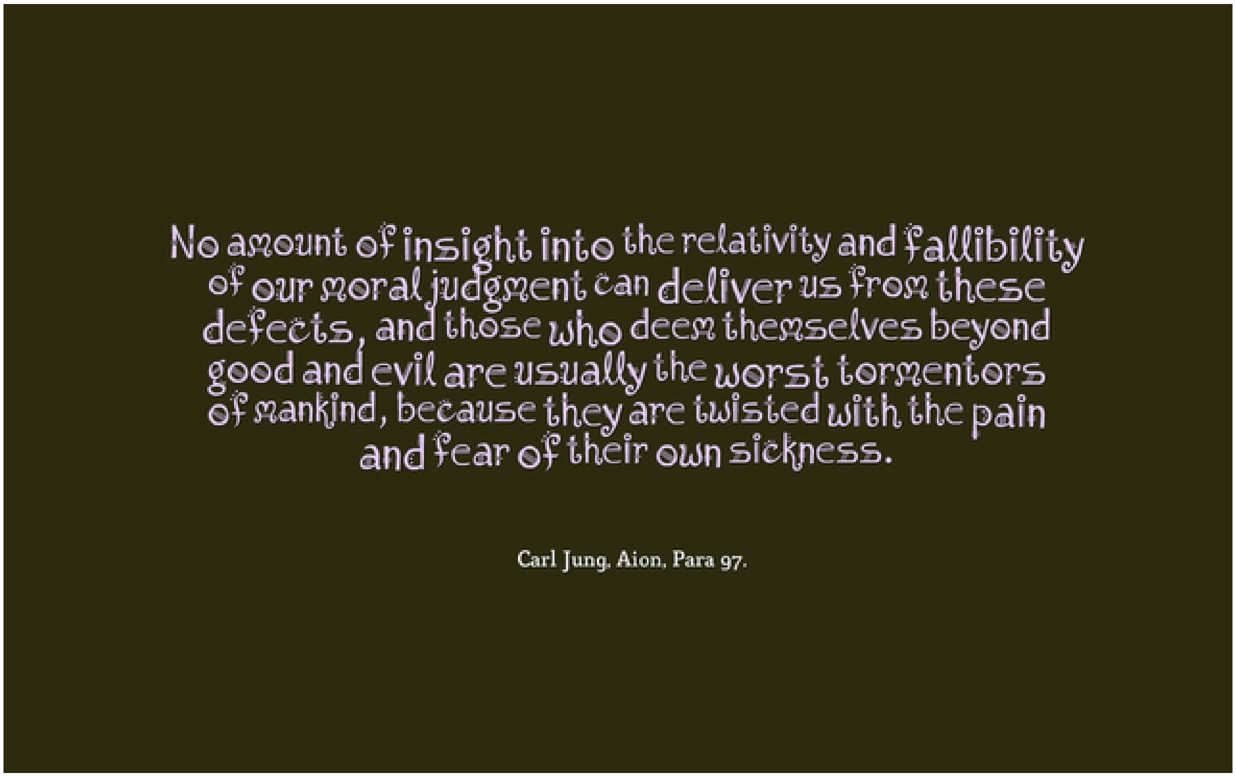

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness.

Carl Jung, Aion, Para 97.

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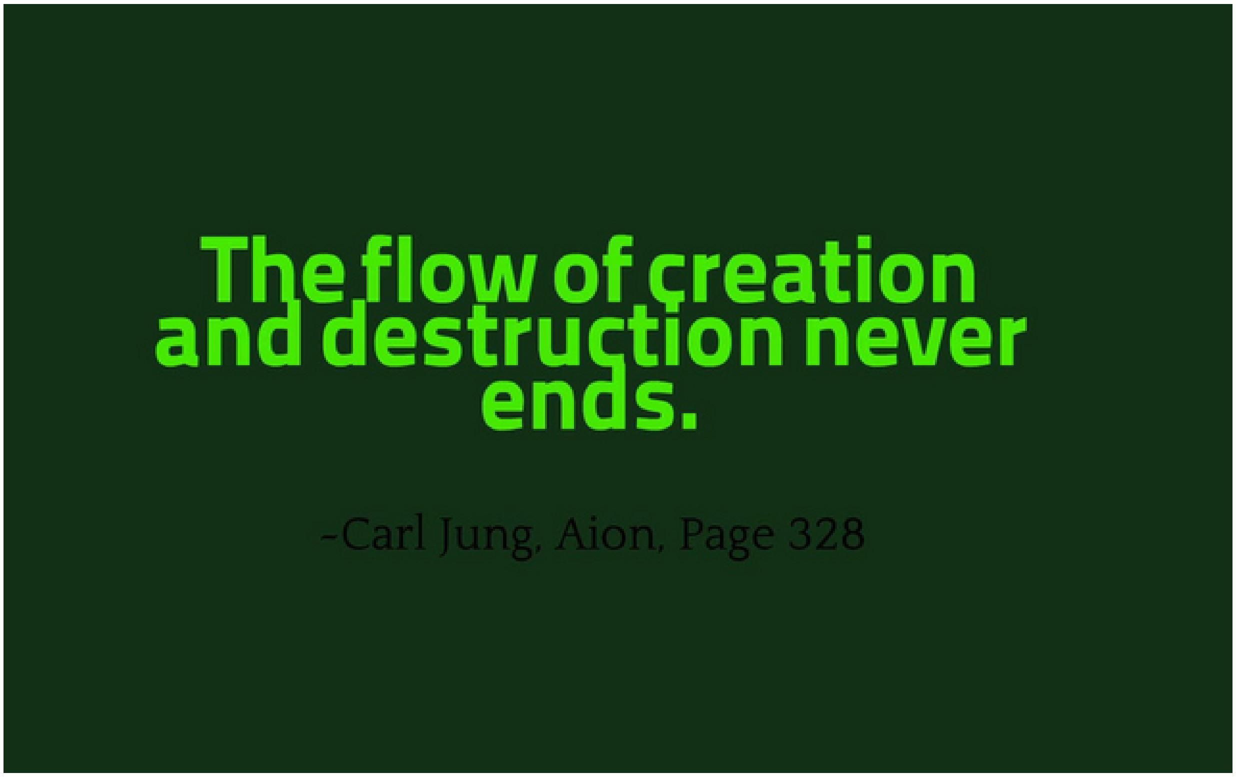
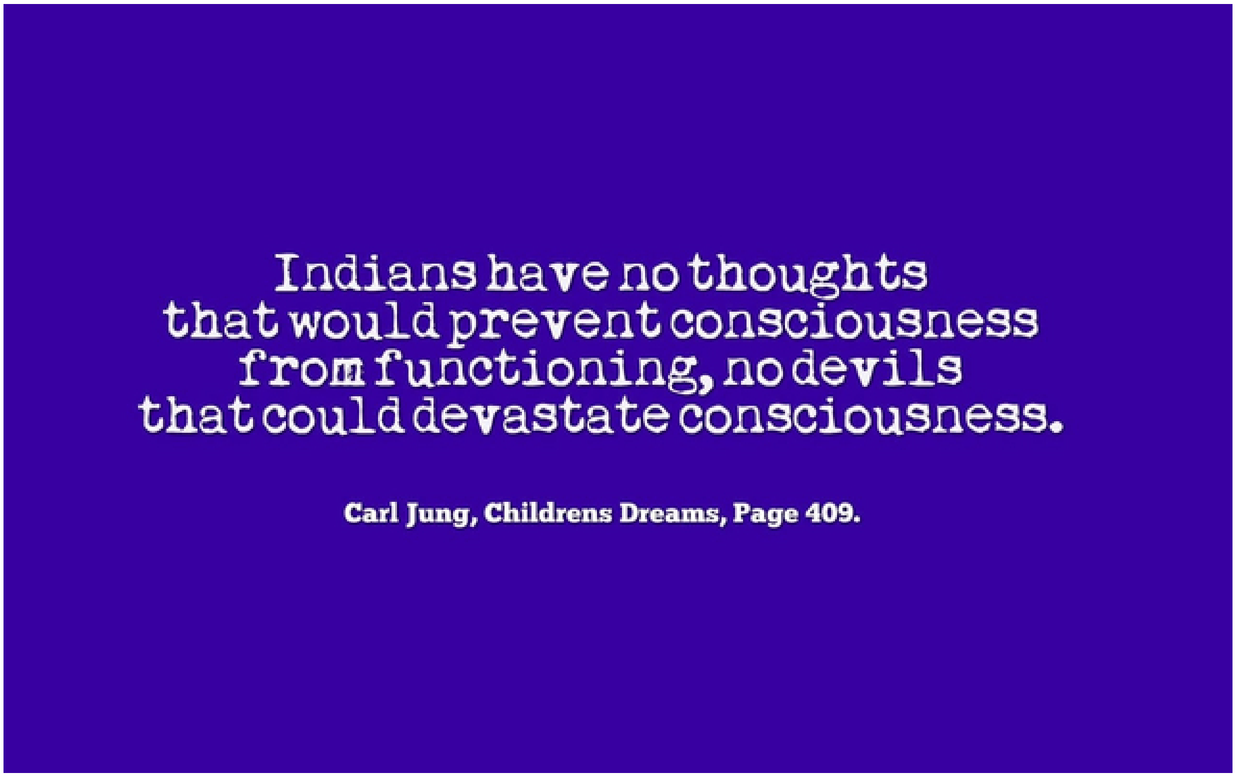


The flow of creation and destruction never ends.

-Carl Jung, Aion, Page 328

The flow of creation and destruction never ends. Carl Jung, Children’s Dreams, Page 328.

[5]

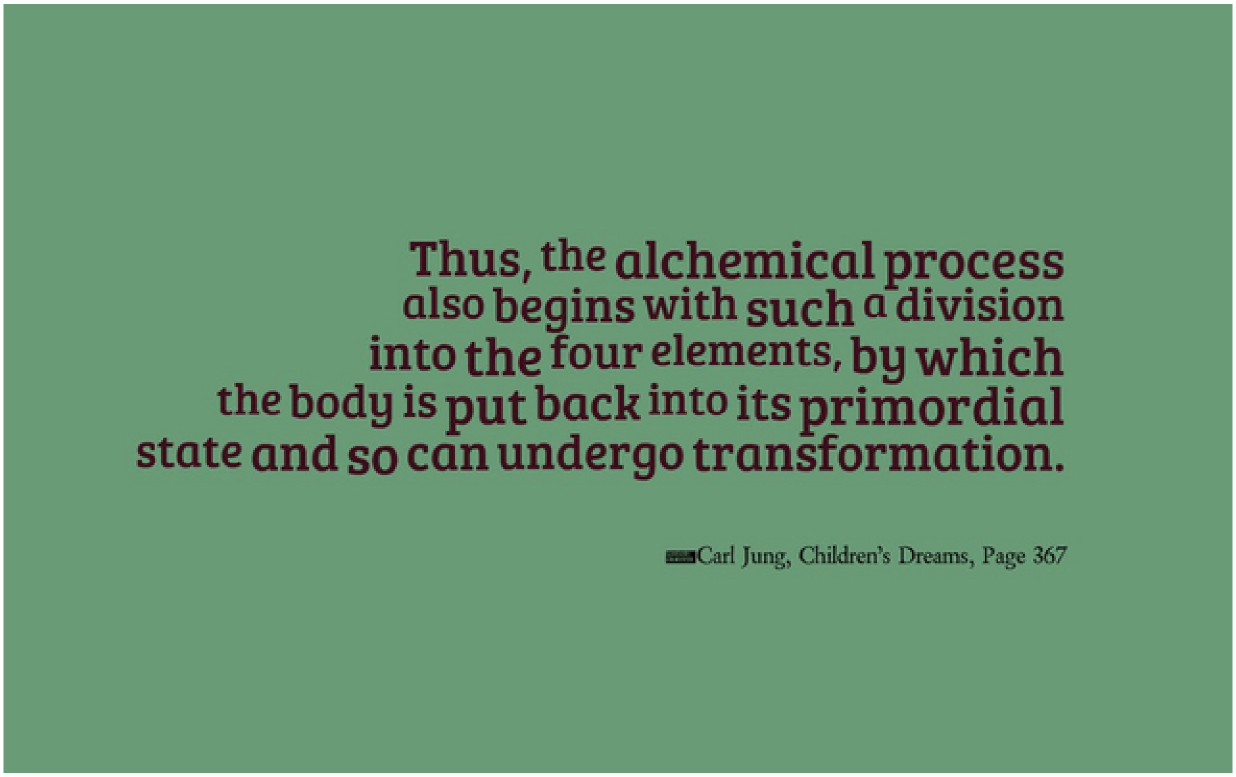


Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness.

Carl Jung, Childrens Dreams, Page 409.

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness. Carl Jung, Children's Dreams, Page 409.

[6]

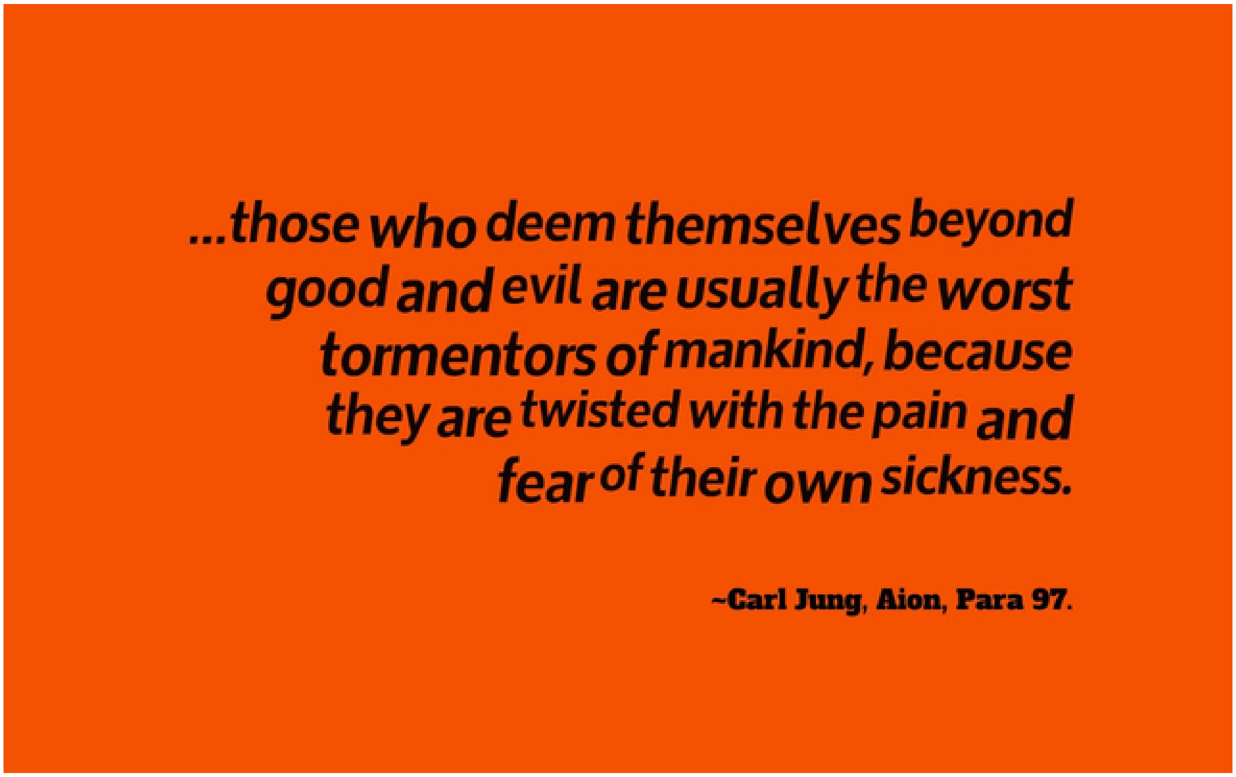


Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation.

Carl Jung, Children's Dreams, Page 367

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

[7]



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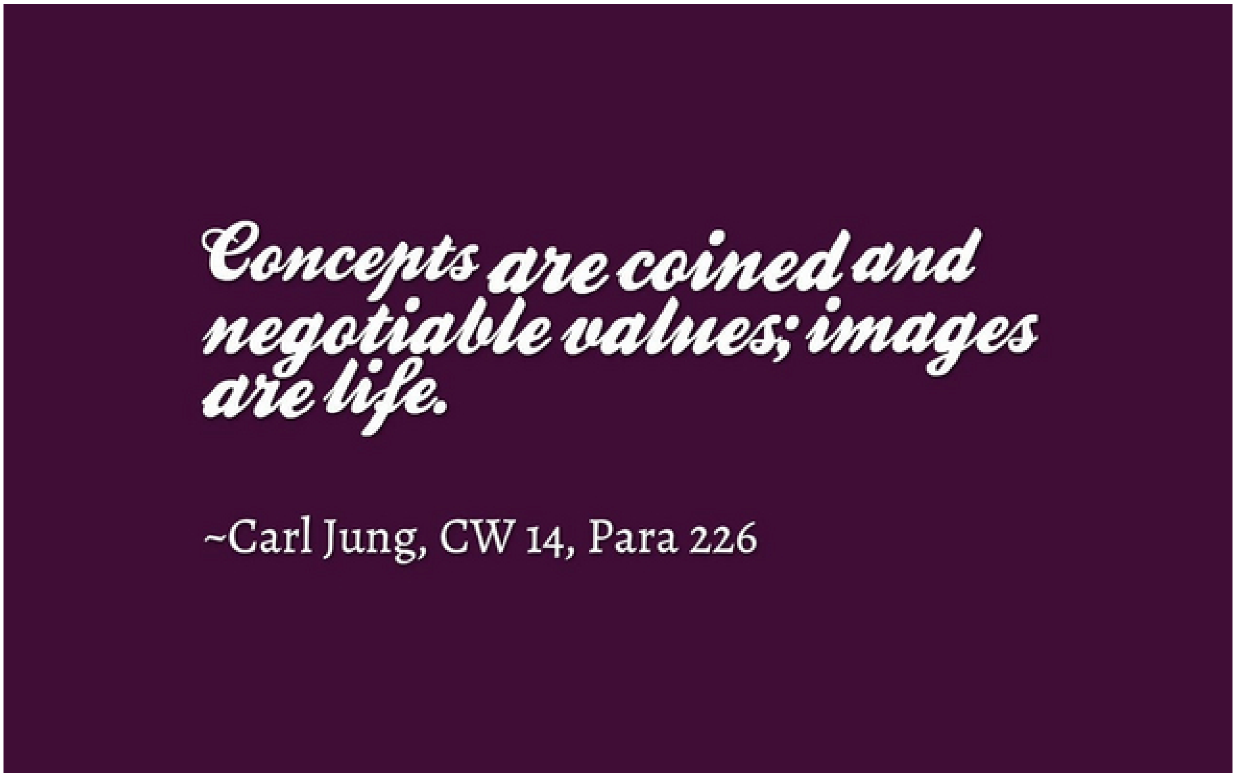
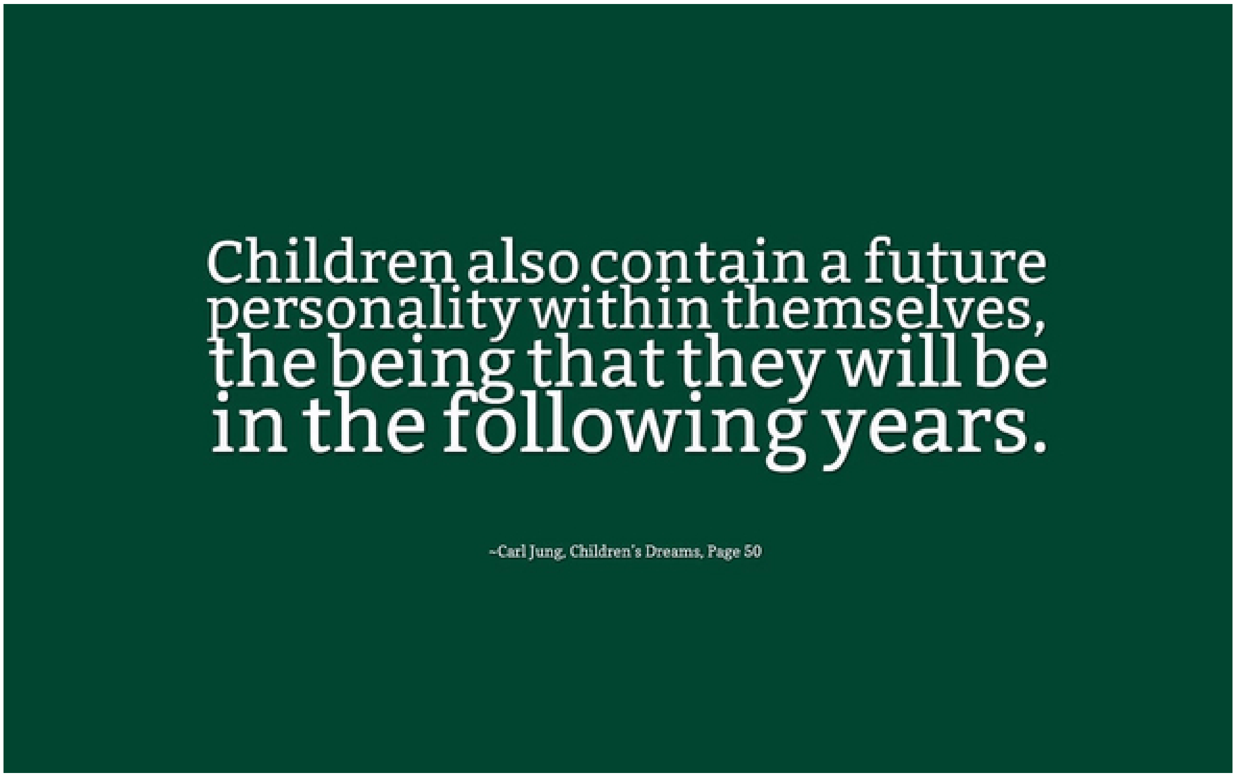


Concepts are coined and negotiable values; images are life.

~Carl Jung, CW 14, Para 226

Concepts are coined and negotiable values; images are life.   Carl Jung, CW 14, Para 226

[9]

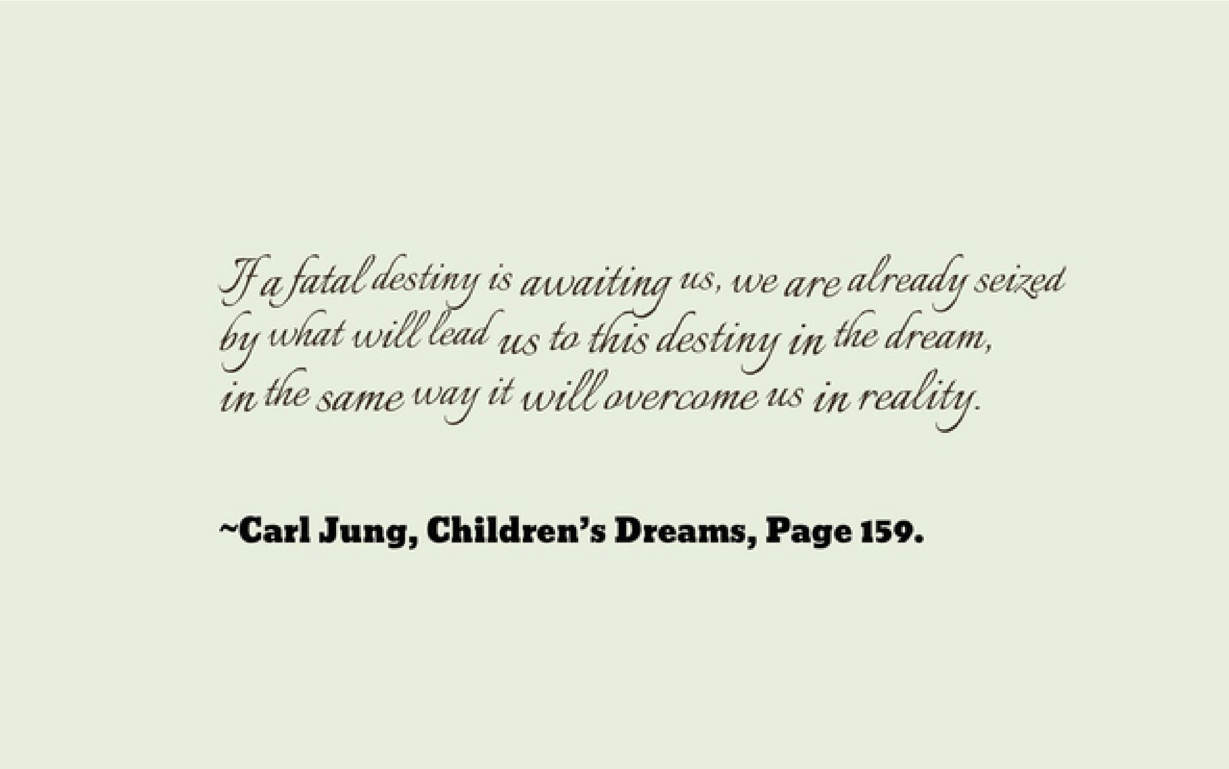


Children also contain a future personality within themselves, the being that they will be in the following years.

~Carl Jung, Children's Dreams, Page 50

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children’s Dreams Seminar, Page 50.

[10]

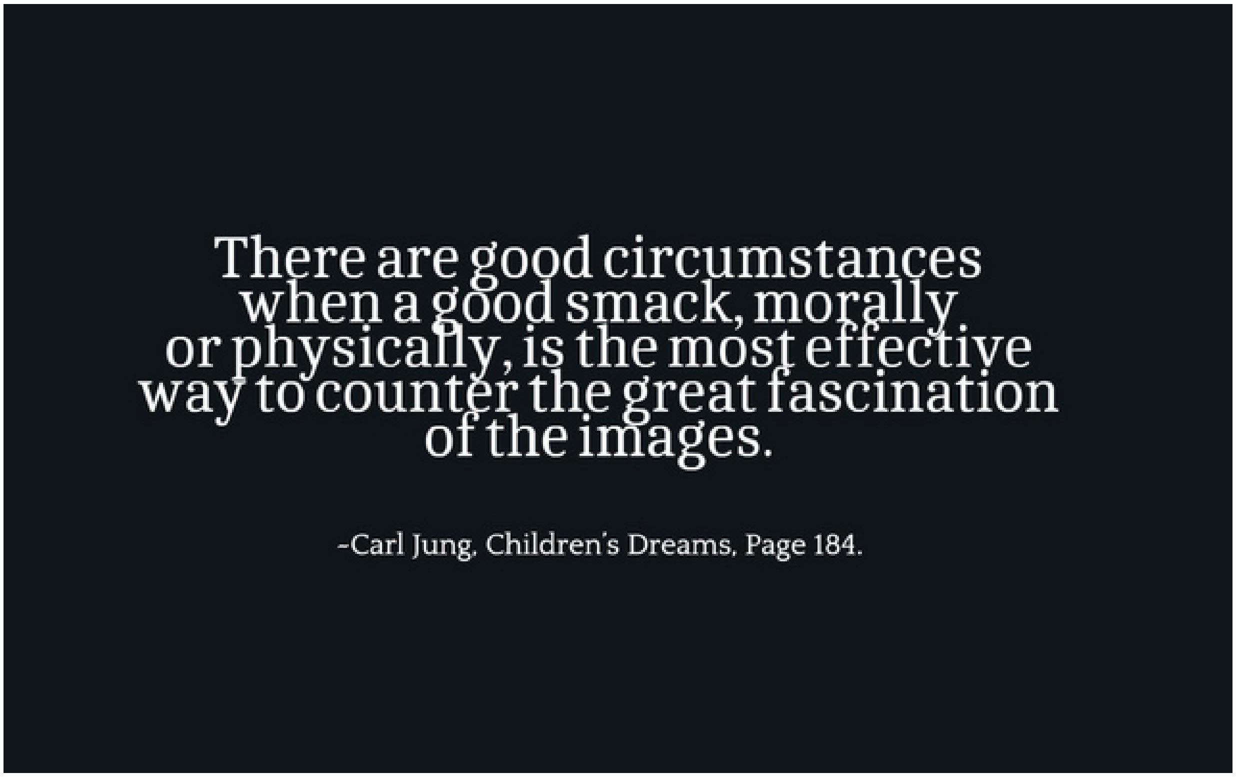


If a fatal destiny is awaiting us, we are already seized
by what will lead us to this destiny in the dream,
in the same way it will overcome us in reality.

~Carl Jung, Children’s Dreams, Page 159.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will
overcome us in reality. Carl Jung, Children’s Dreams, Page 159.

[11]

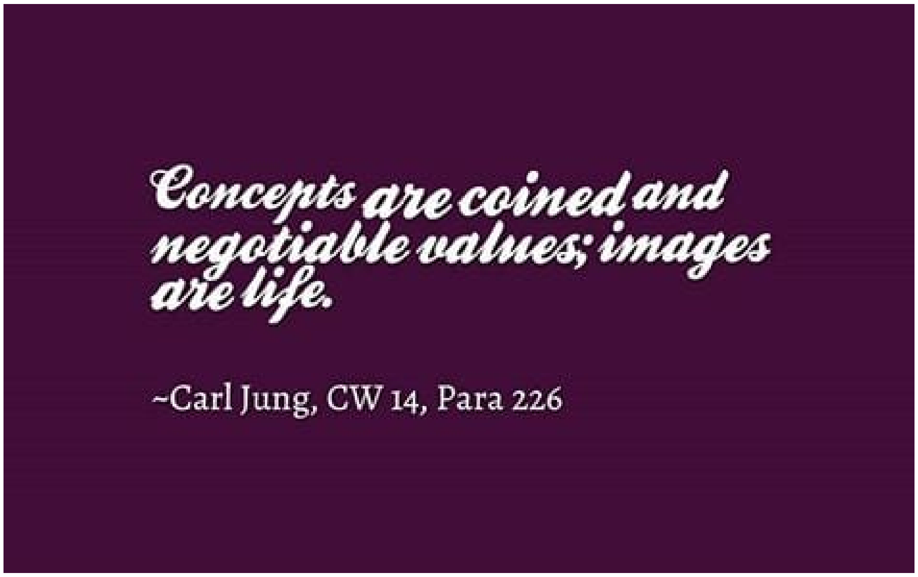


There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images.

-Carl Jung, Children's Dreams, Page 184.

There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images. Carl Jung, Children's Dreams Seminar, Page 184

[12]



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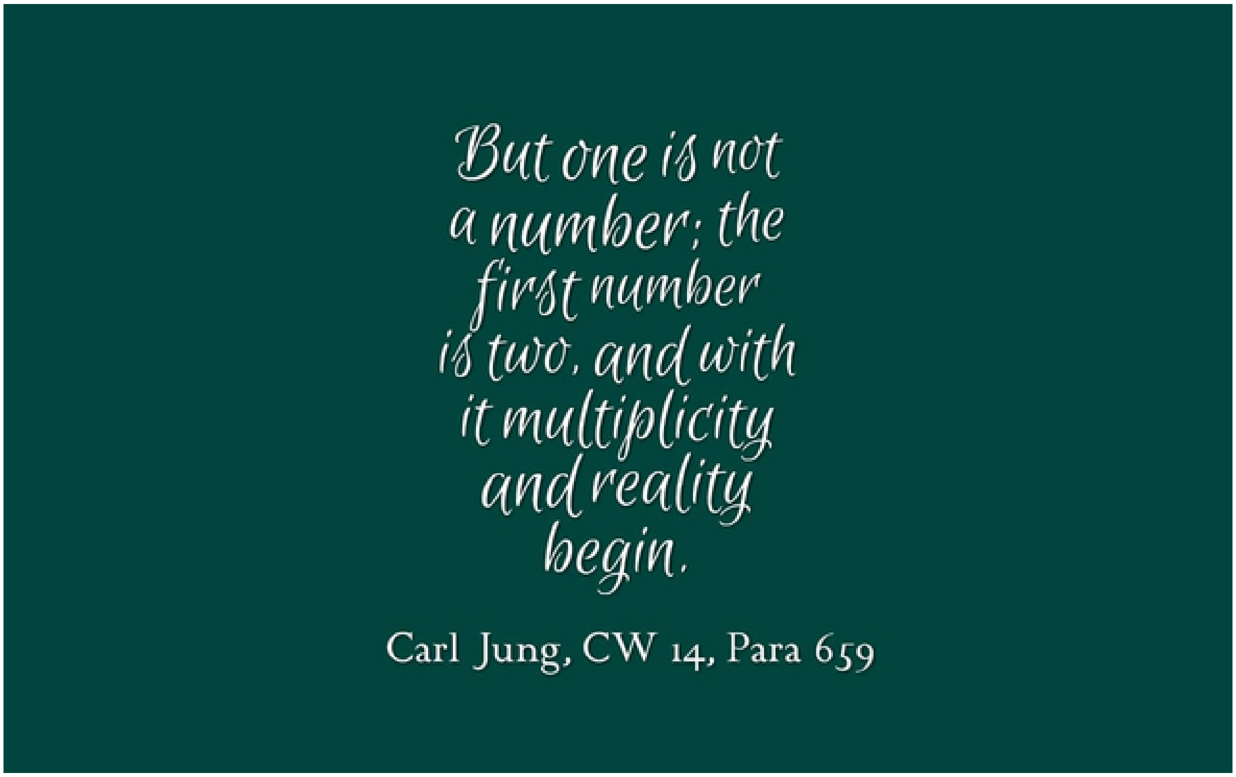
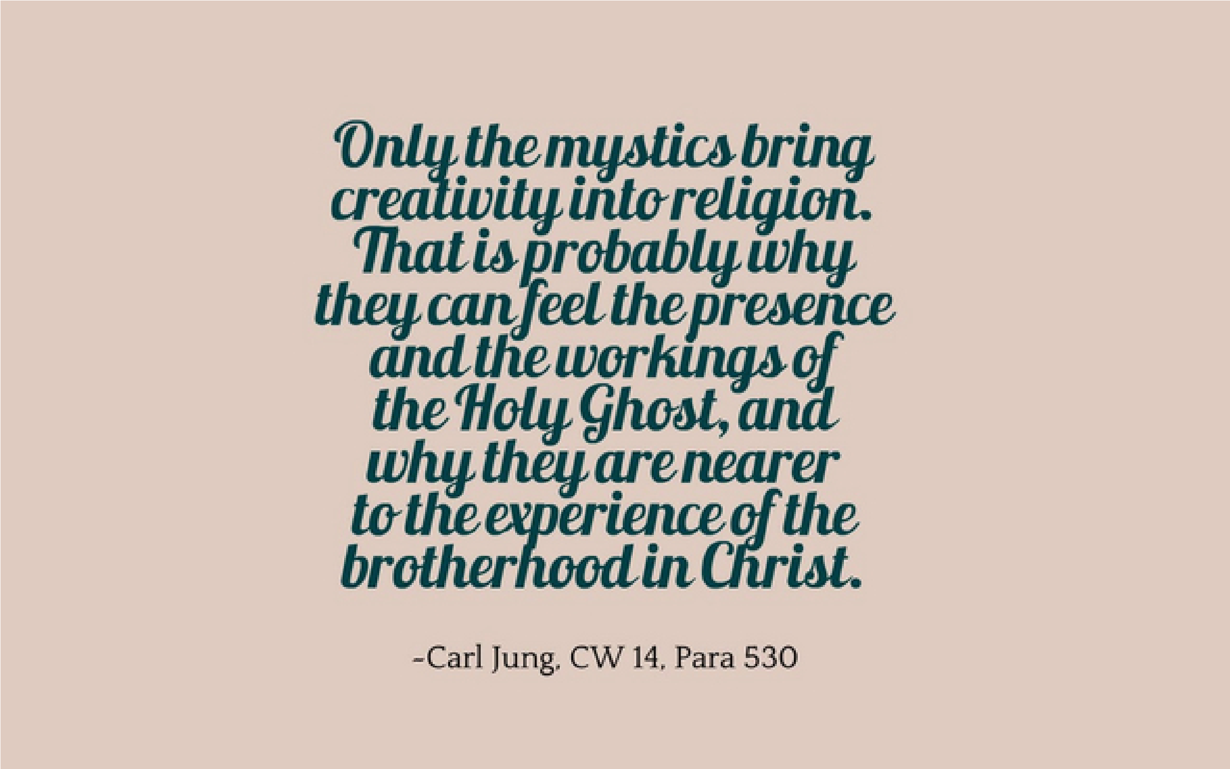


But one is not
a number; the
first number
is two, and with
it multiplicity
and reality
begin.

Carl Jung, CW 14, Para 659

But one is not a number; the first number is two, and with it multiplicity and reality begin.   Carl Jung, CW 14, Para 659

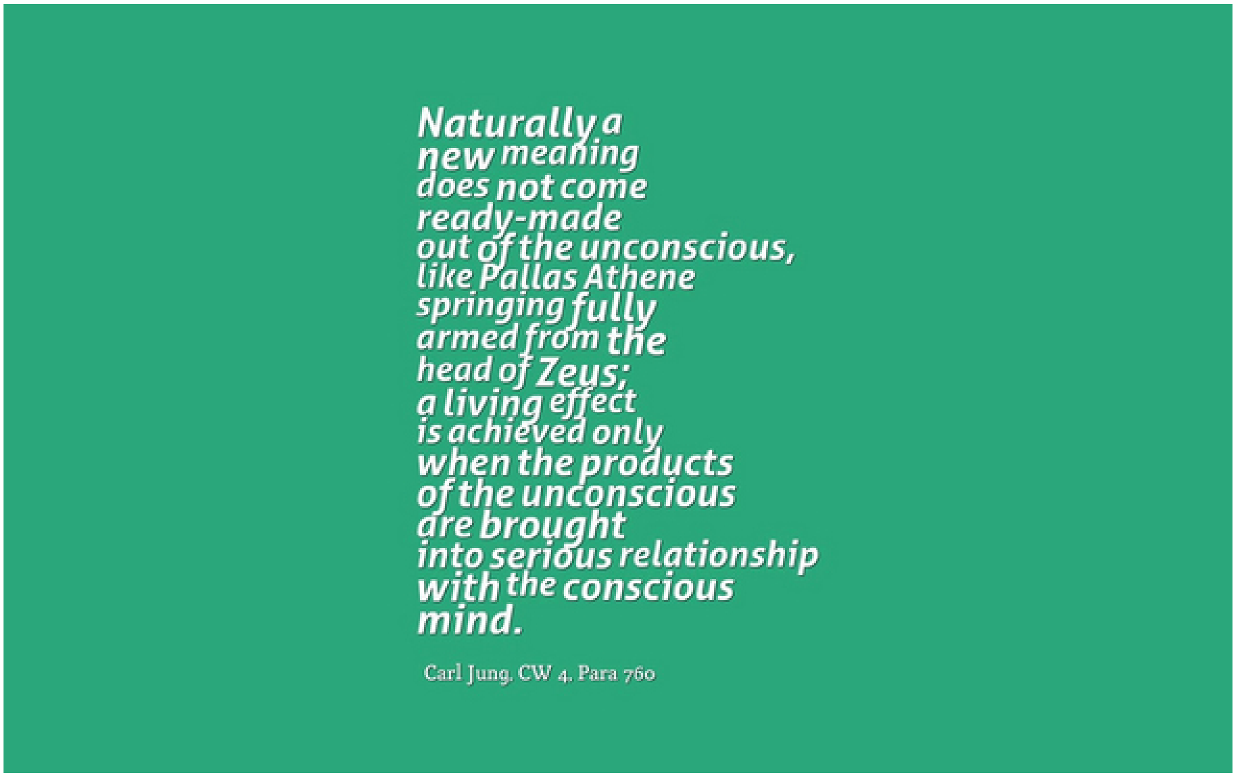
[14]



Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ.

-Carl Jung, CW 14, Para 530

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530



Naturally a
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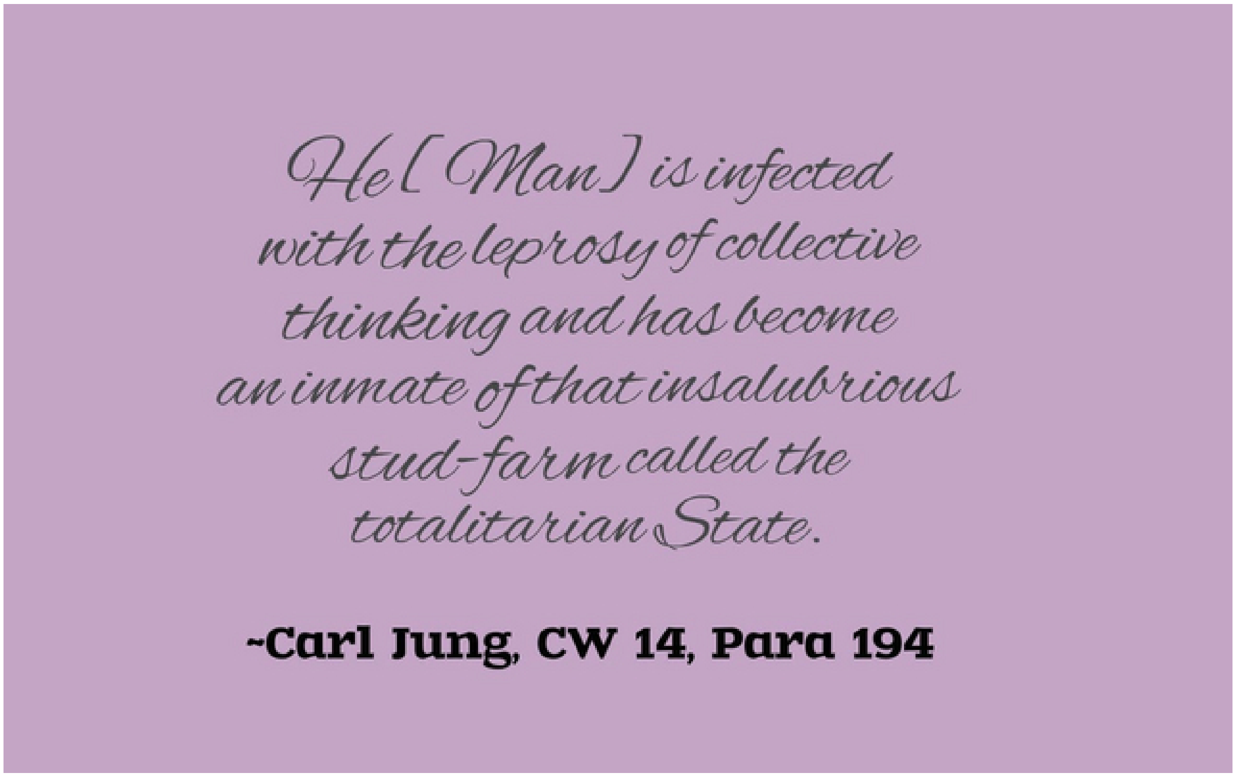
Carl Jung, CW 4, Para 760

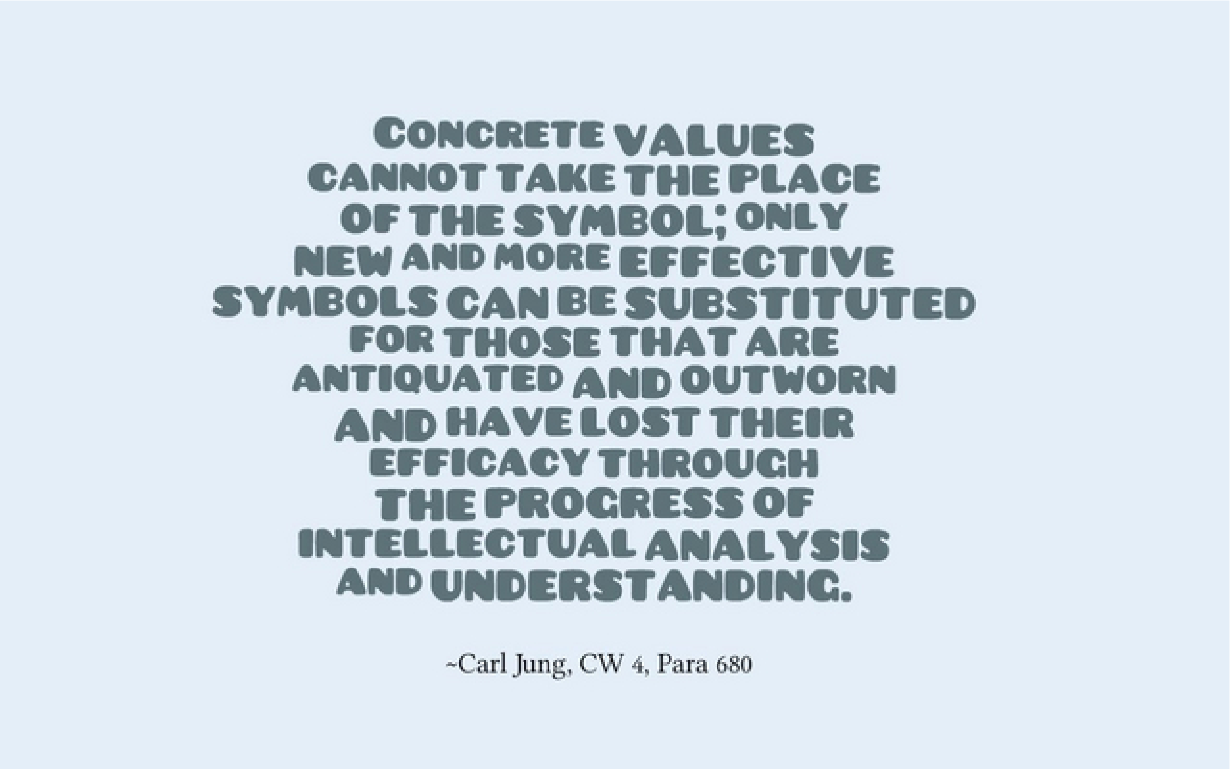
Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully-armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760



He [Man] is infected
with the leprosy of collective
thinking and has become
an inmate of that insalubrious
stud-farm called the
totalitarian State.

~Carl Jung, CW 14, Para 194

He [Man] is infected with the leprosy of collective thinking and has become an inmate of that insalubrious stud-farm called the totalitarian State. Carl Jung, CW 14, Para 194



CONCRETE VALUES
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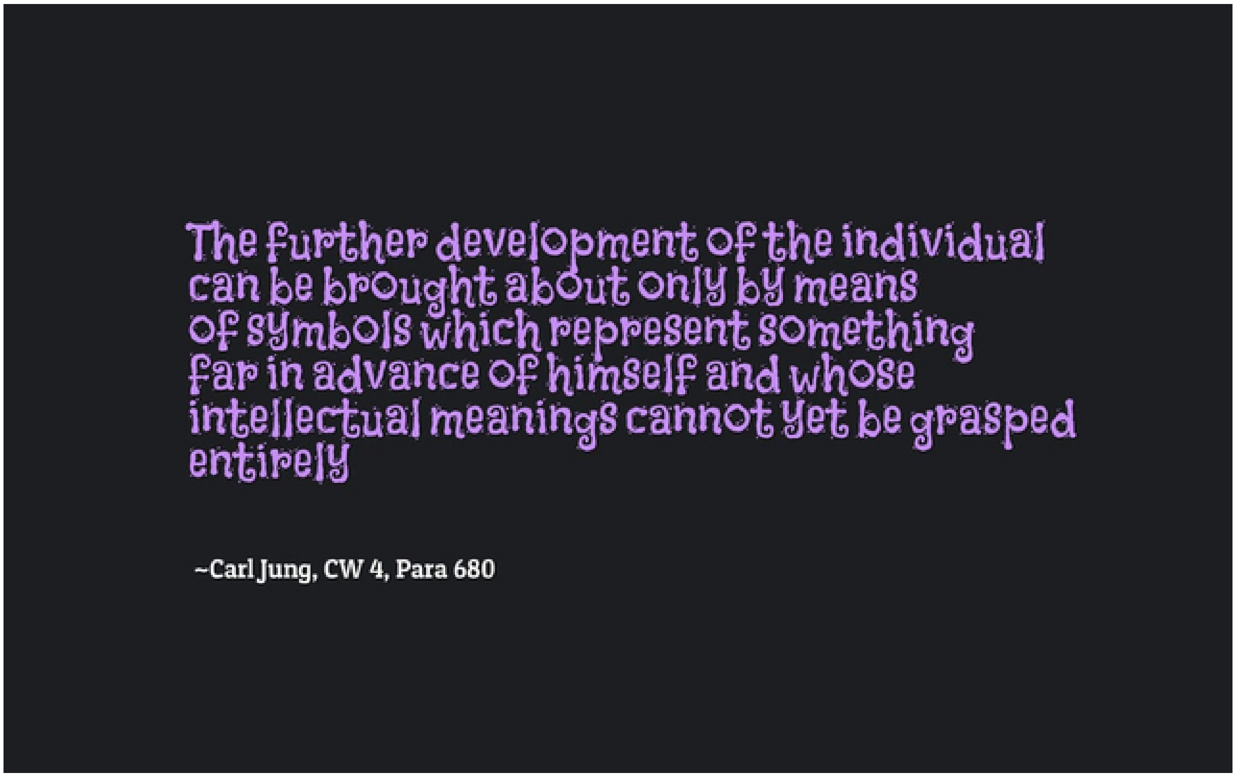
AND UNDERSTANDING.

~Carl Jung, CW 4, Para 680

Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and understanding. Carl Jung, CW 4, Para 680



The further development of the individual
can be brought about only by means
of symbols which represent something
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~Carl Jung, CW 4, Para 680

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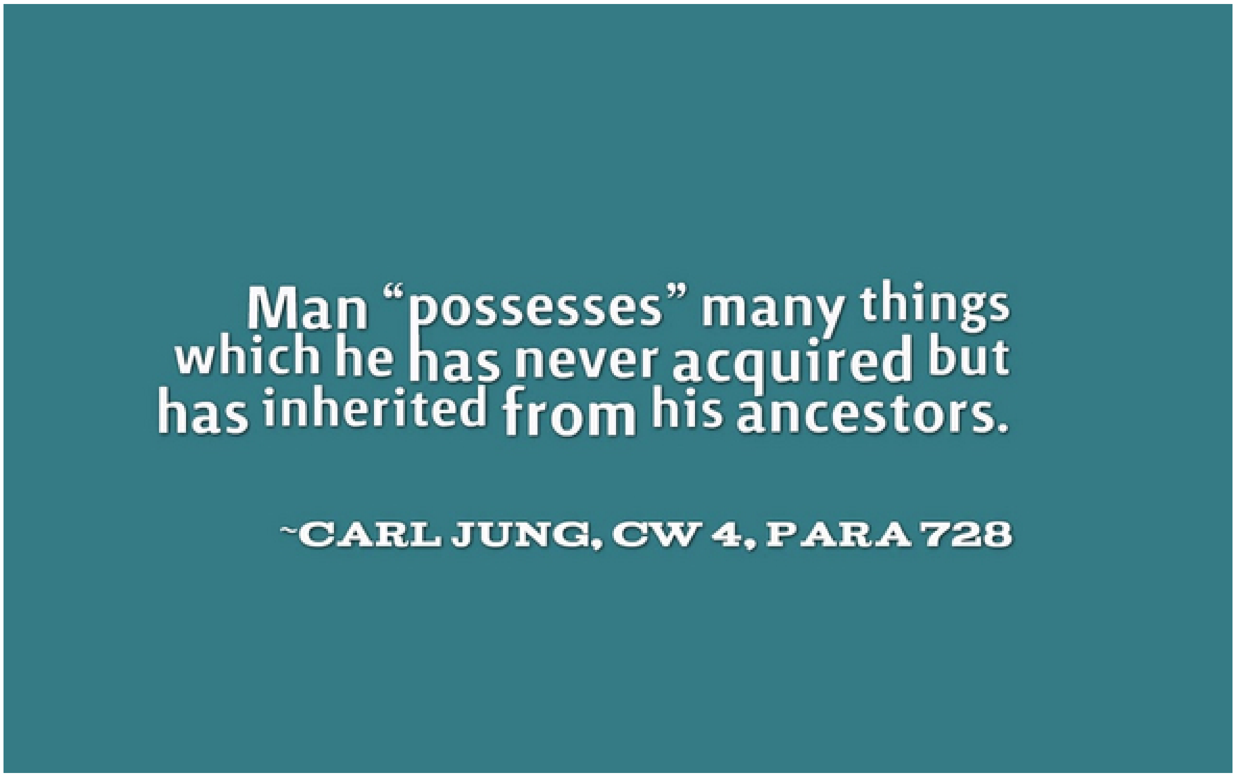

Man “possesses” many things which he has never acquired but has inherited from his ancestors.

~CARL JUNG, CW 4, PARA 728

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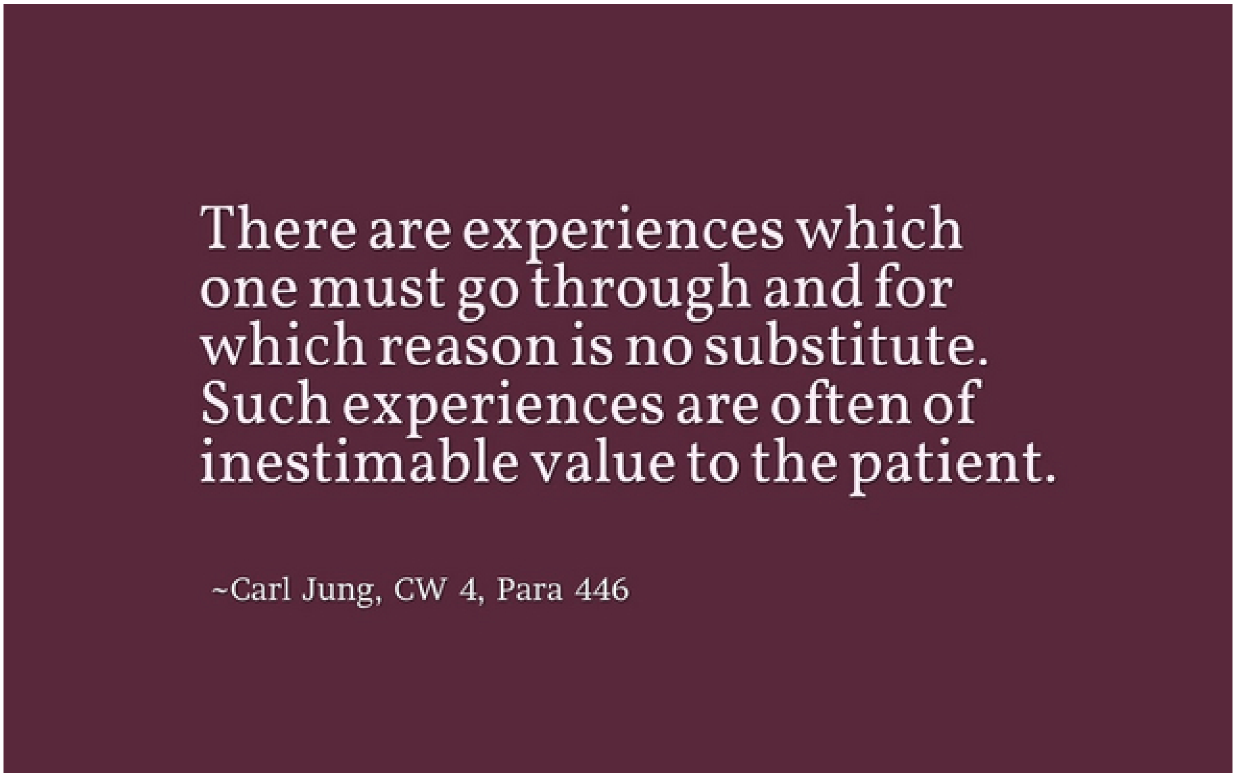
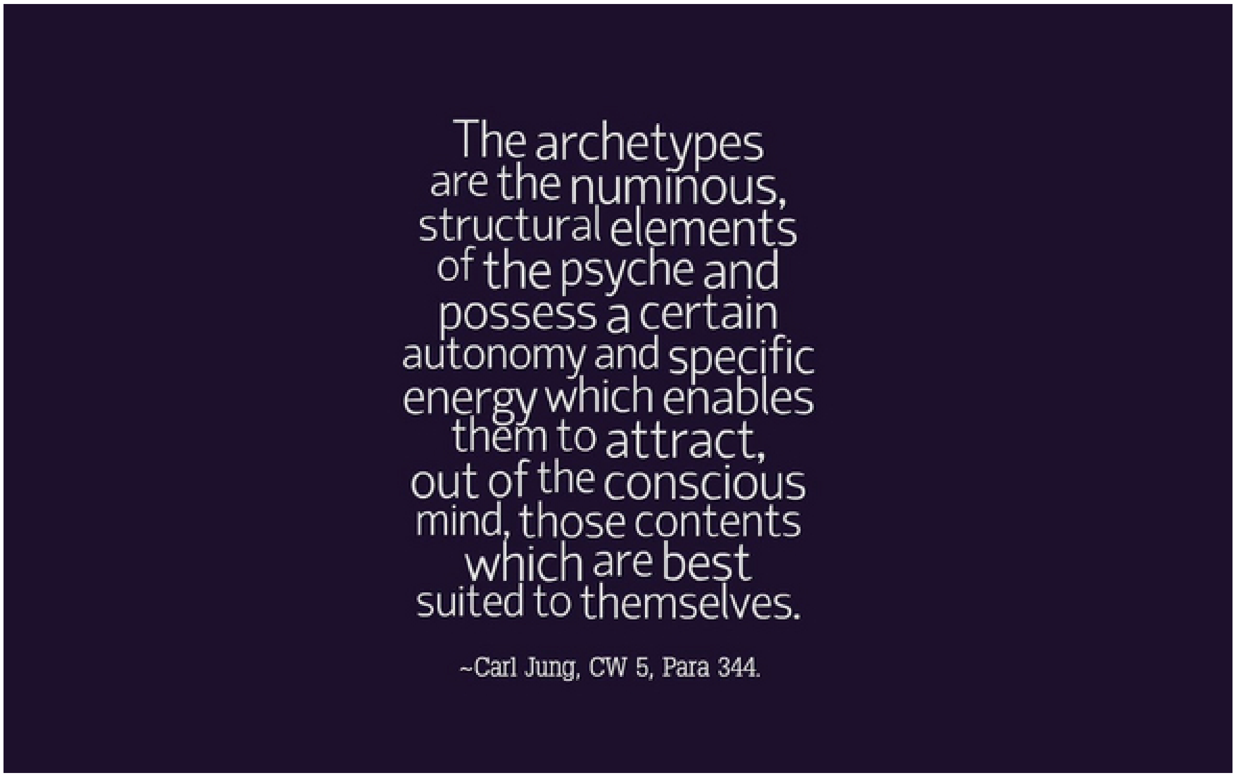


There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient.

~Carl Jung, CW 4, Para 446

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.



The archetypes
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~Carl Jung, CW 5, Para 344.

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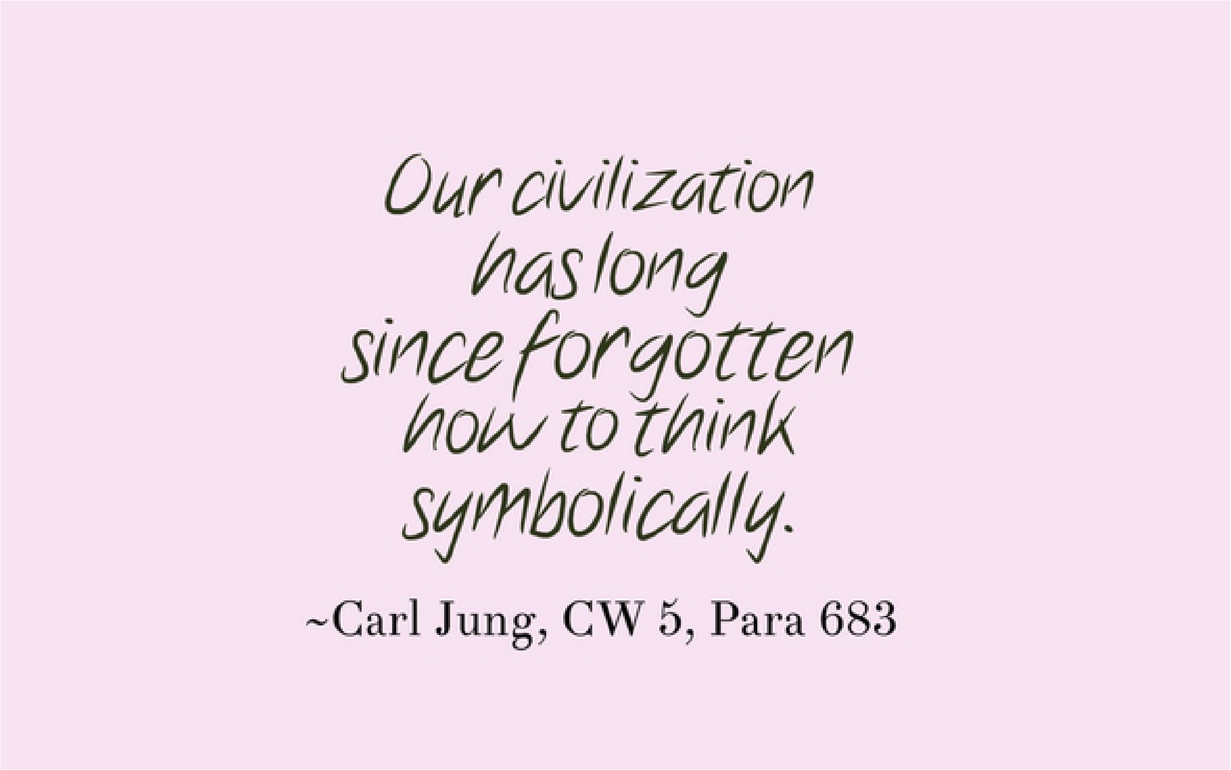
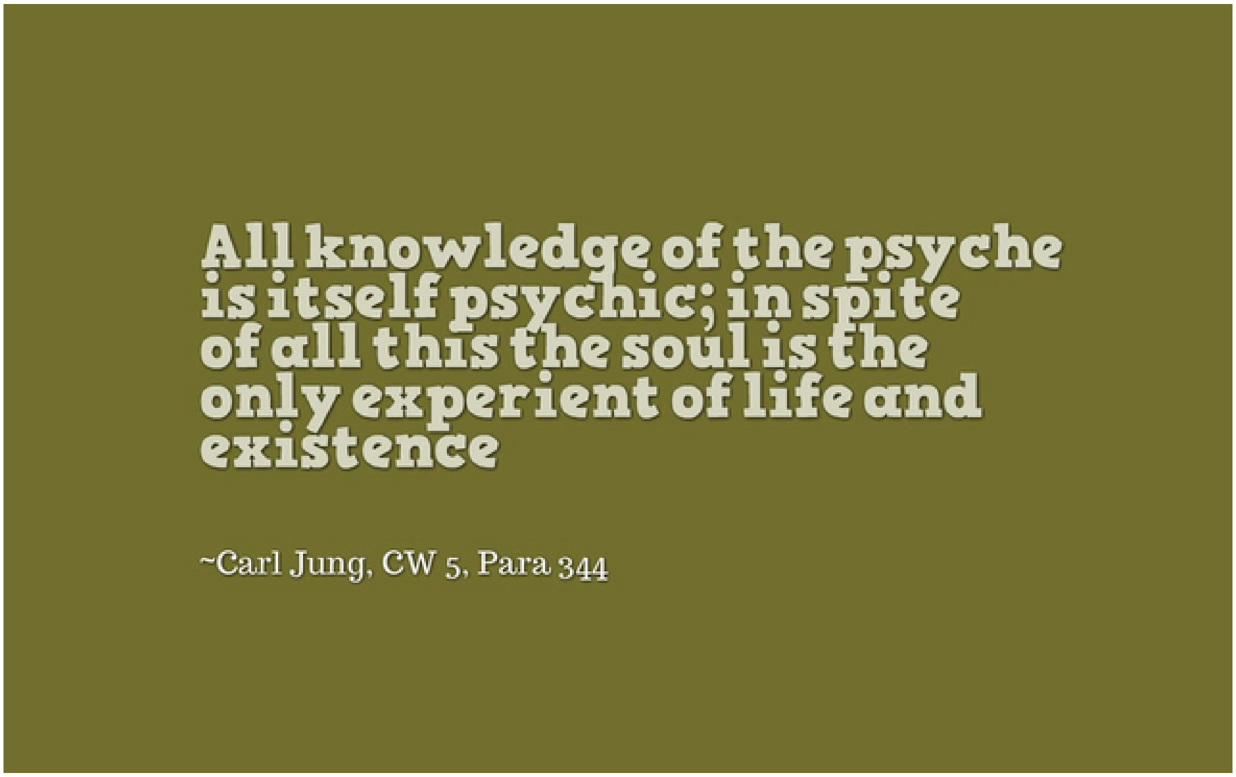


Our civilization has long since forgotten how to think symbolically.

~Carl Jung, CW 5, Para 683

Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.

[23]



All knowledge of the psyche is itself psychic; in spite of all this the soul is the only experient of life and existence

~Carl Jung, CW 5, Para 344

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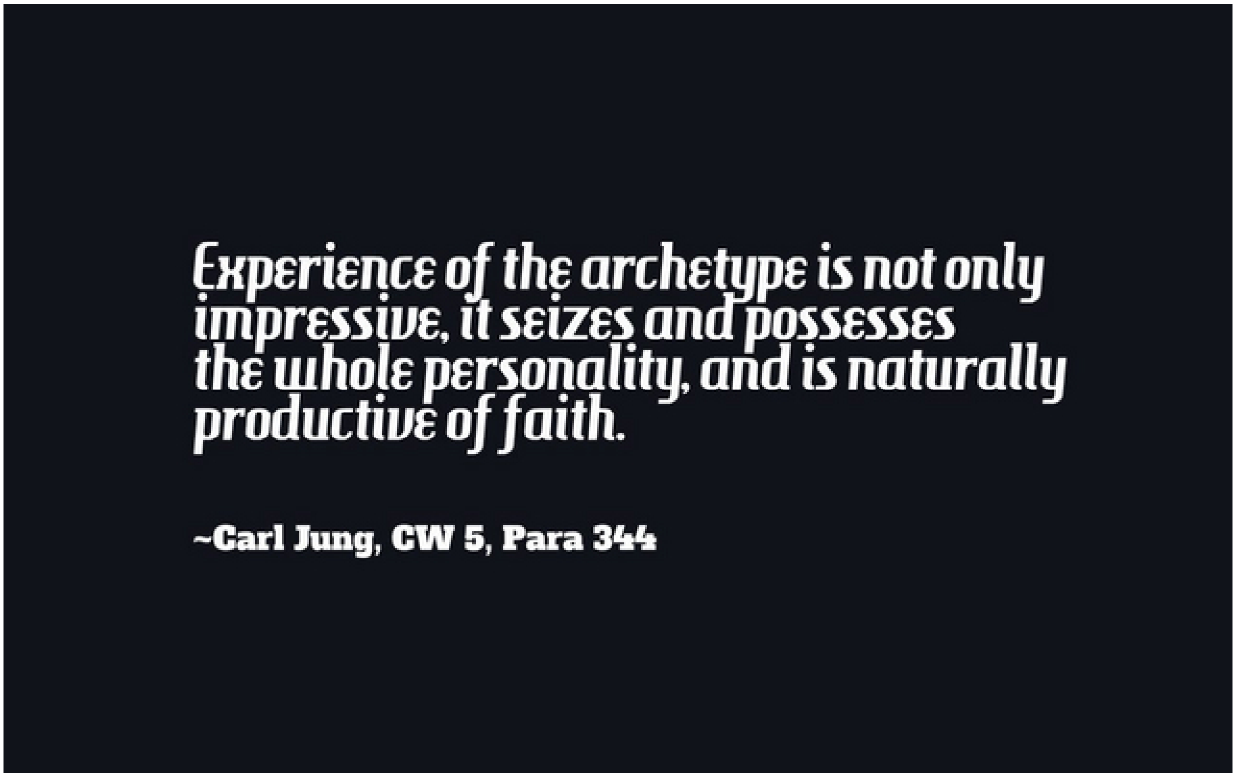
[24]

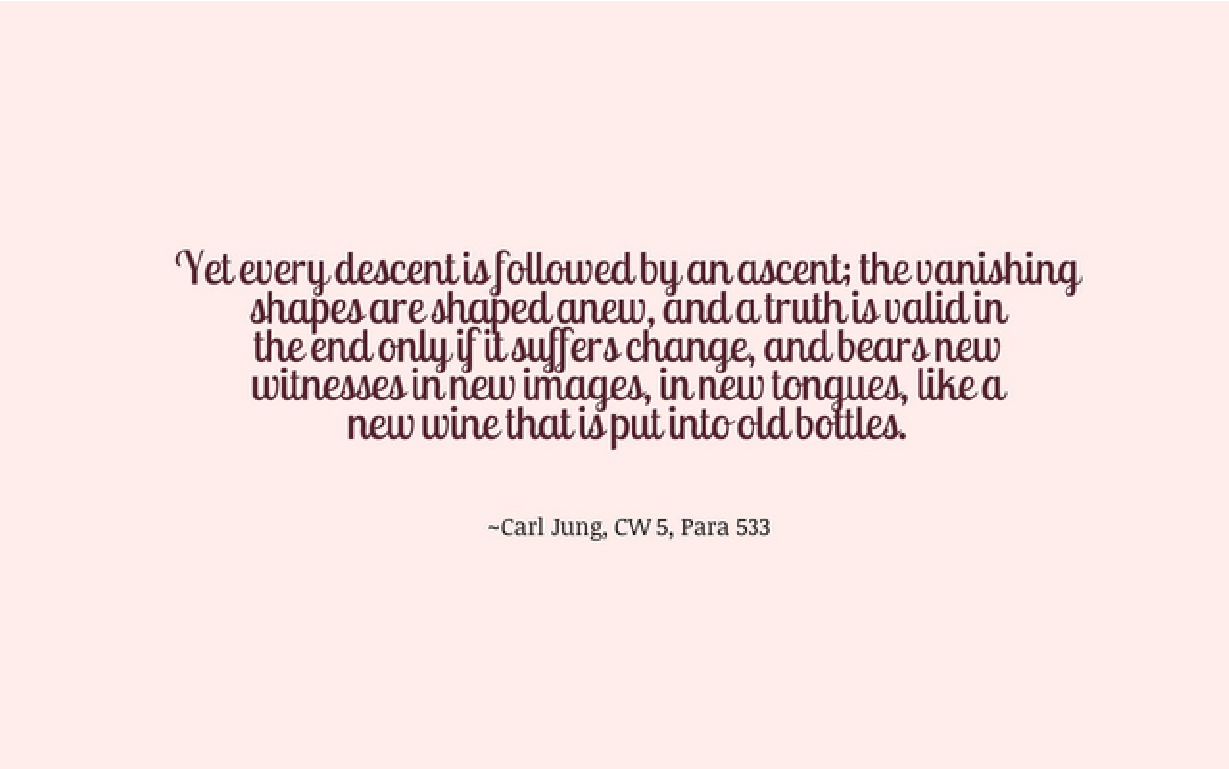


Experience of the archetype is not only
impressive, it seizes and possesses
the whole personality, and is naturally
productive of faith.

~Carl Jung, CW 5, Para 344

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

[25]



Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and bears new witnesses in new images, in new tongues, like a new wine that is put into old bottles.

~Carl Jung, CW 5, Para 533

Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change, and
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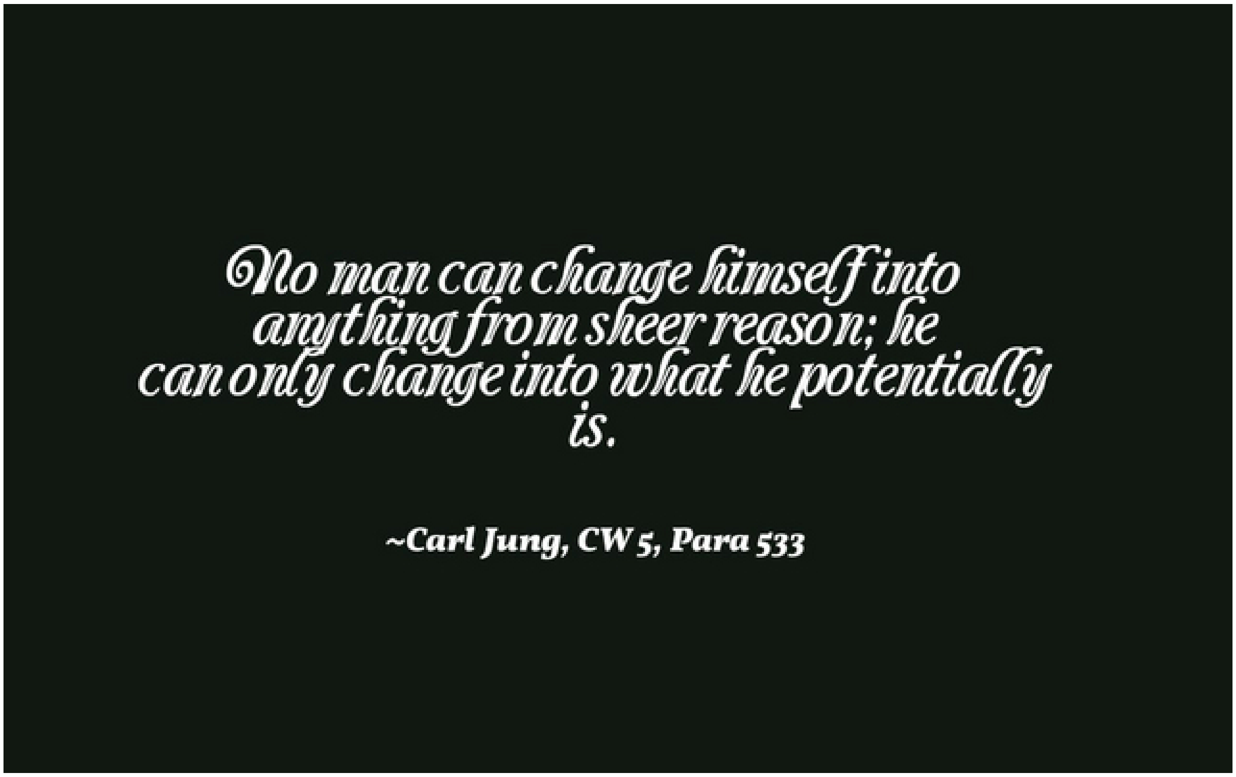

No man can change himself into anything from sheer reason; he can only change into what he potentially is.

~Carl Jung, CW 5, Para 533

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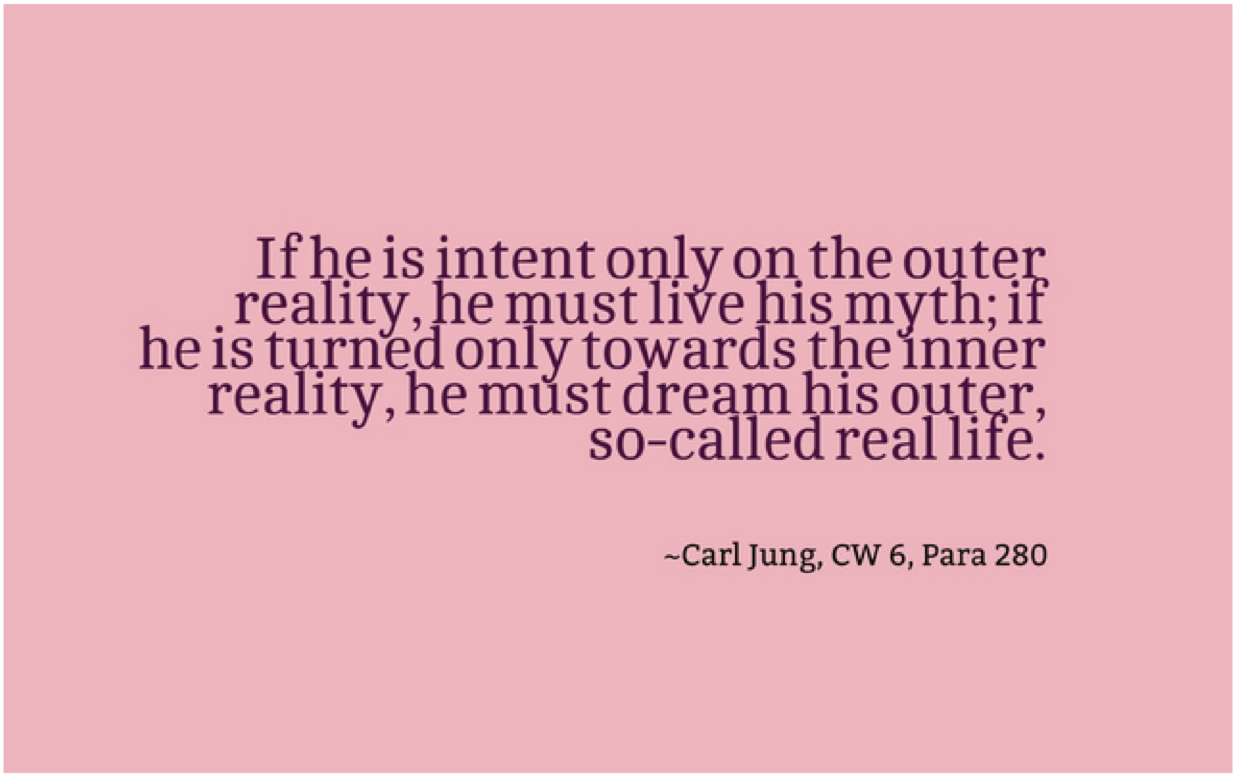
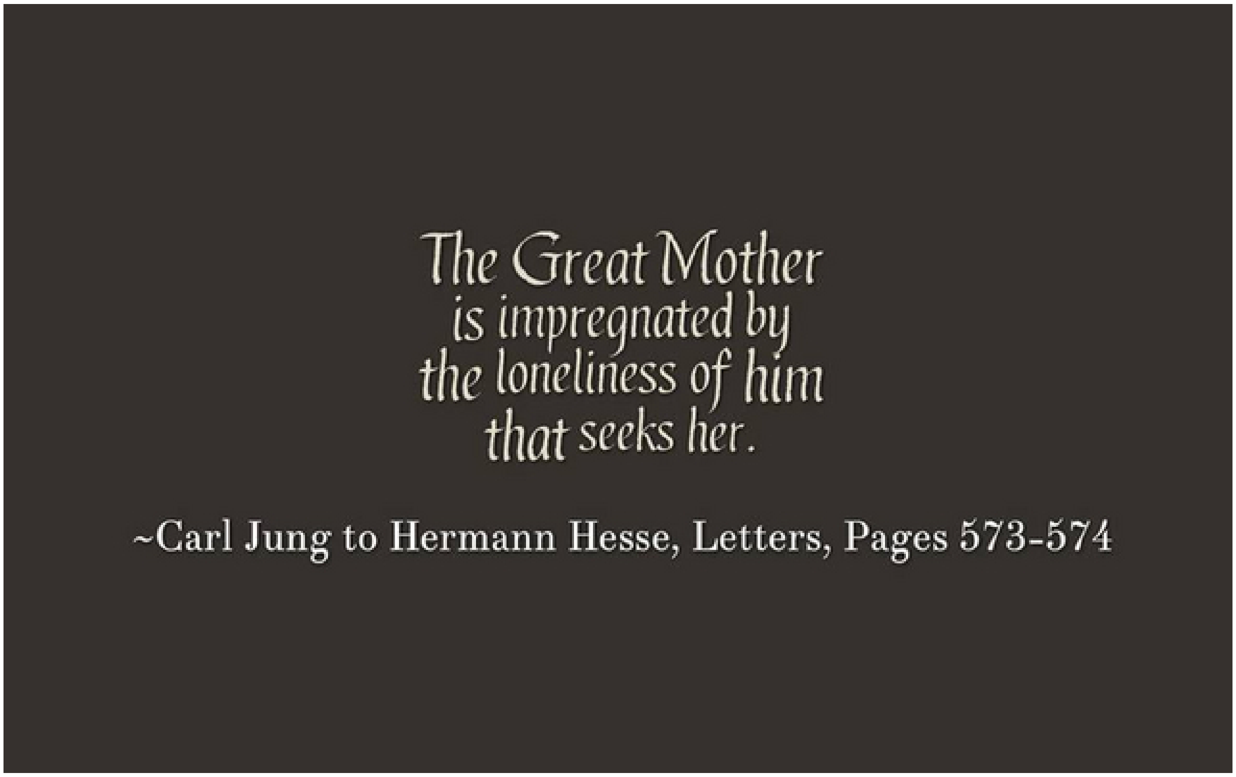
Carl Jung, CW 5, Para 533



If he is intent only on the outer
reality, he must live his myth; if
he is turned only towards the inner
reality, he must dream his outer,
so-called real life.

~Carl Jung, CW 6, Para 280

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280



The Great Mother
is impregnated by
the loneliness of him
that seeks her.

~Carl Jung to Hermann Hesse, Letters, Pages 573-574

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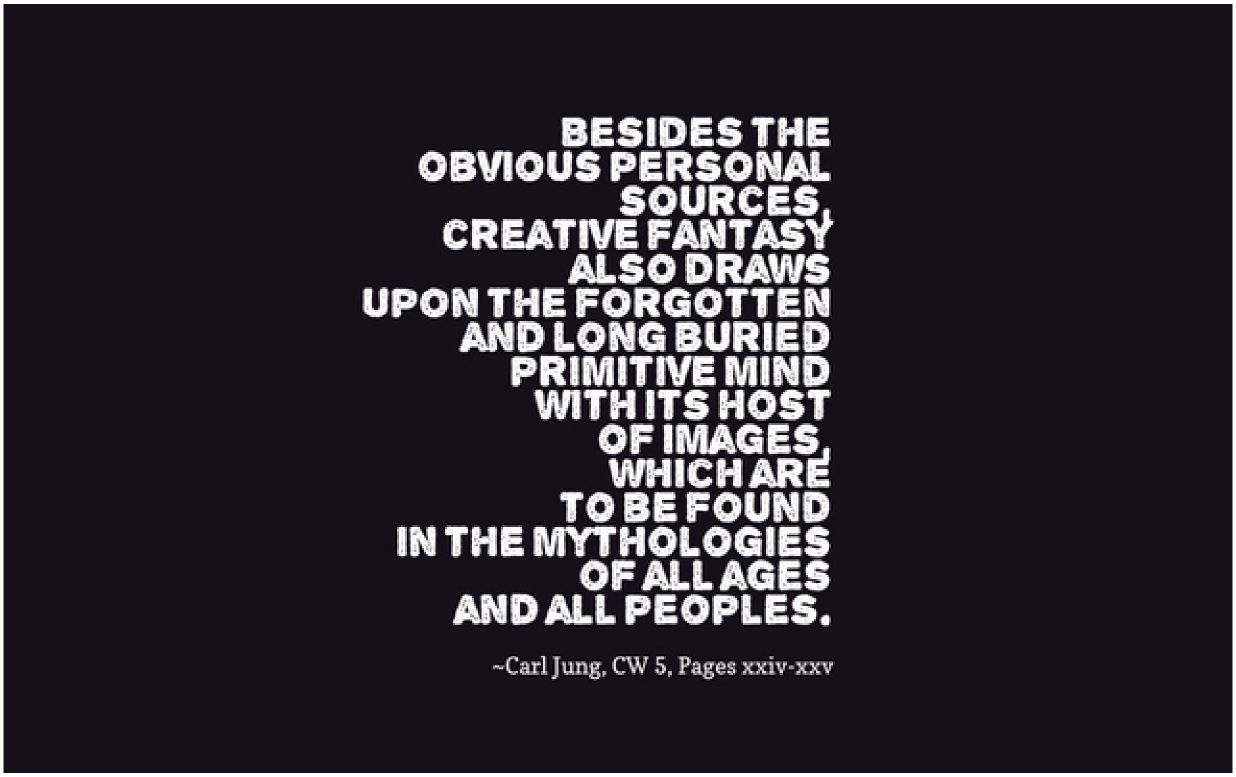

BESIDES THE
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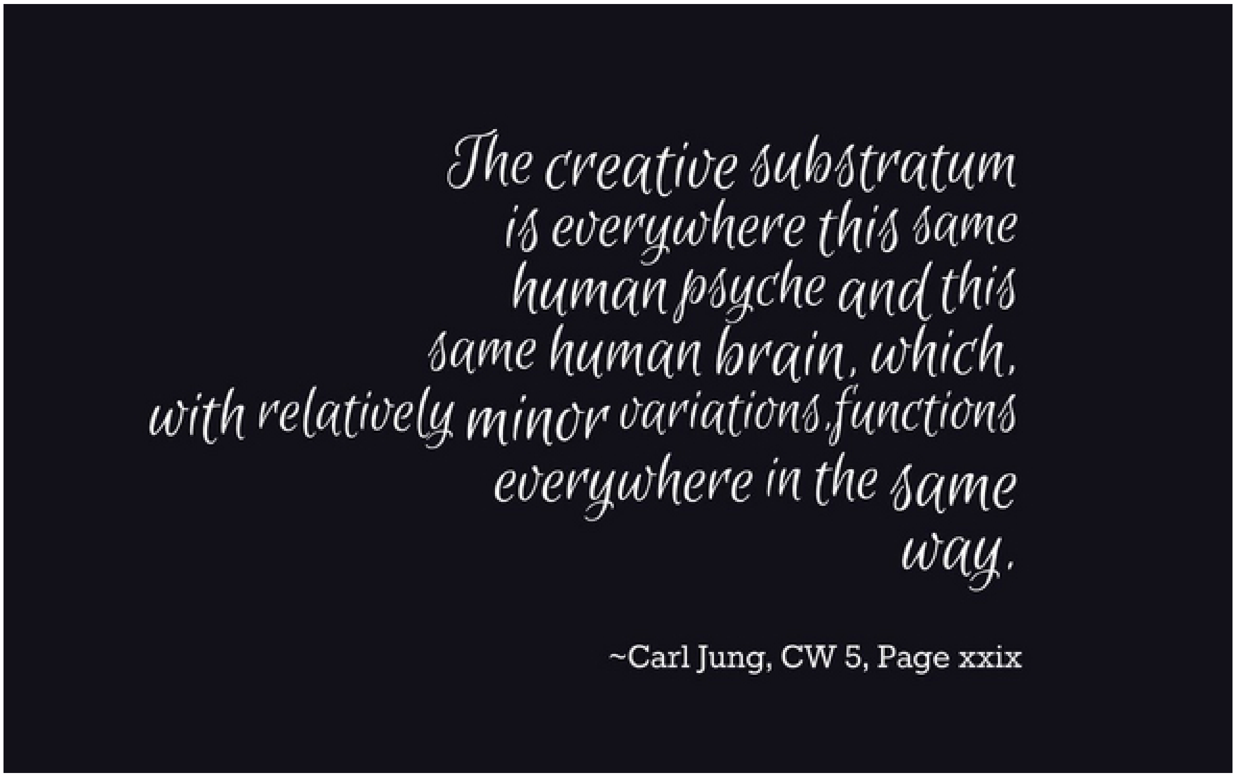
WITH ITS HOST
OF IMAGES,
WHICH ARE
TO BE FOUND
IN THE MYTHOLOGIES
OF ALL AGES
AND ALL PEOPLES.

~Carl Jung, CW 5, Pages xxiv-xxv

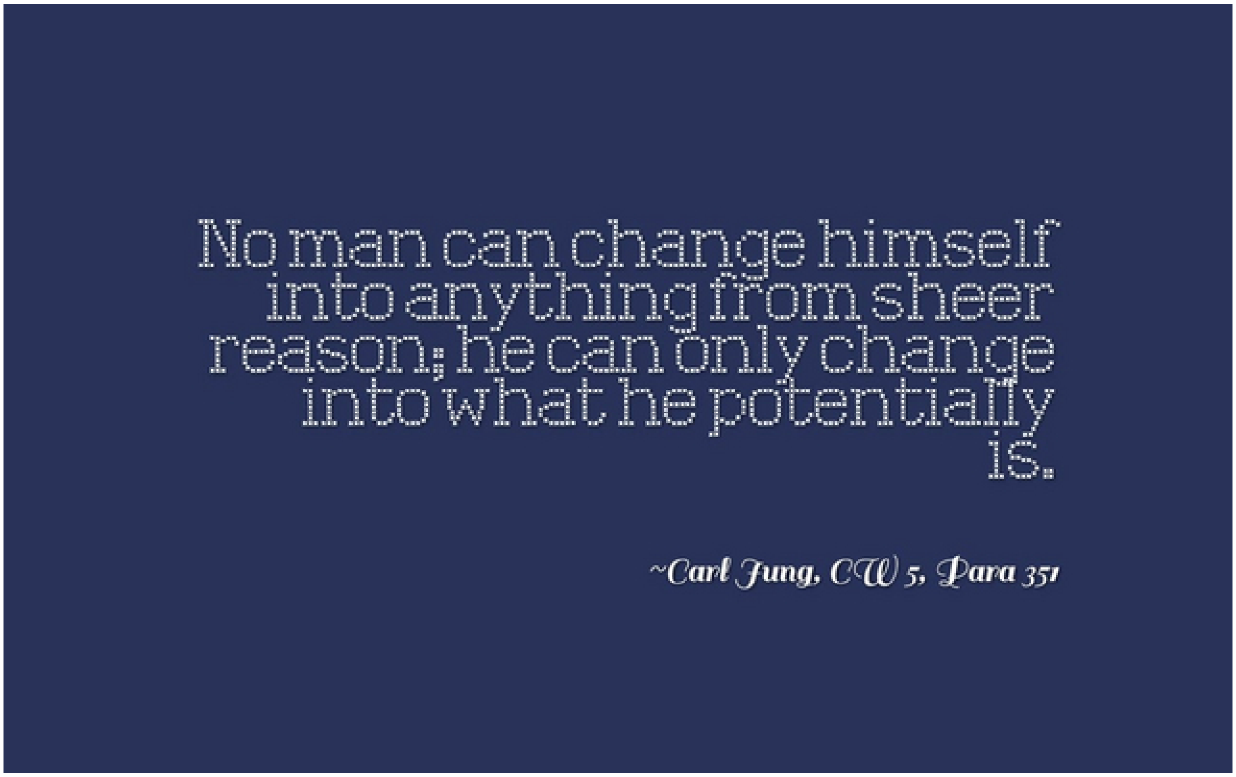
Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with
its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv



The creative substratum
is everywhere this same
human psyche and this
same human brain, which,
with relatively minor variations, functions
everywhere in the same
way.

~Carl Jung, CW 5, Page xxix

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix



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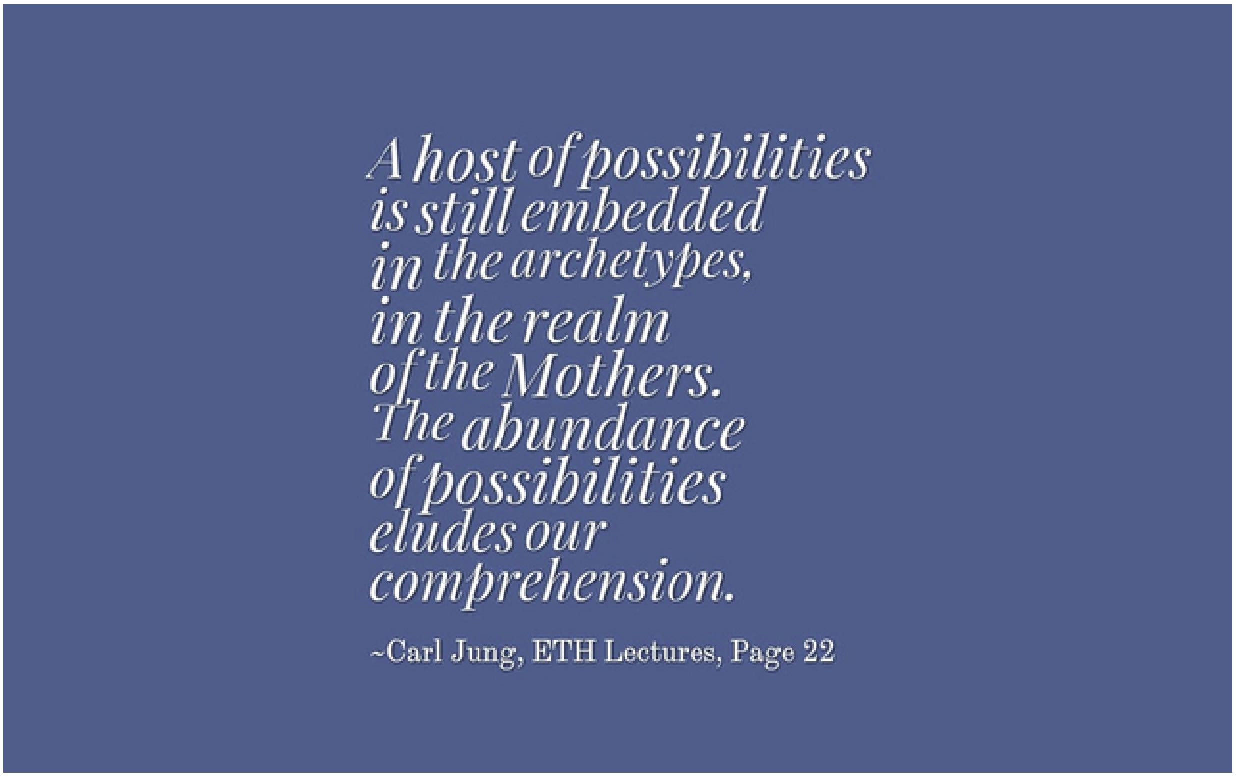
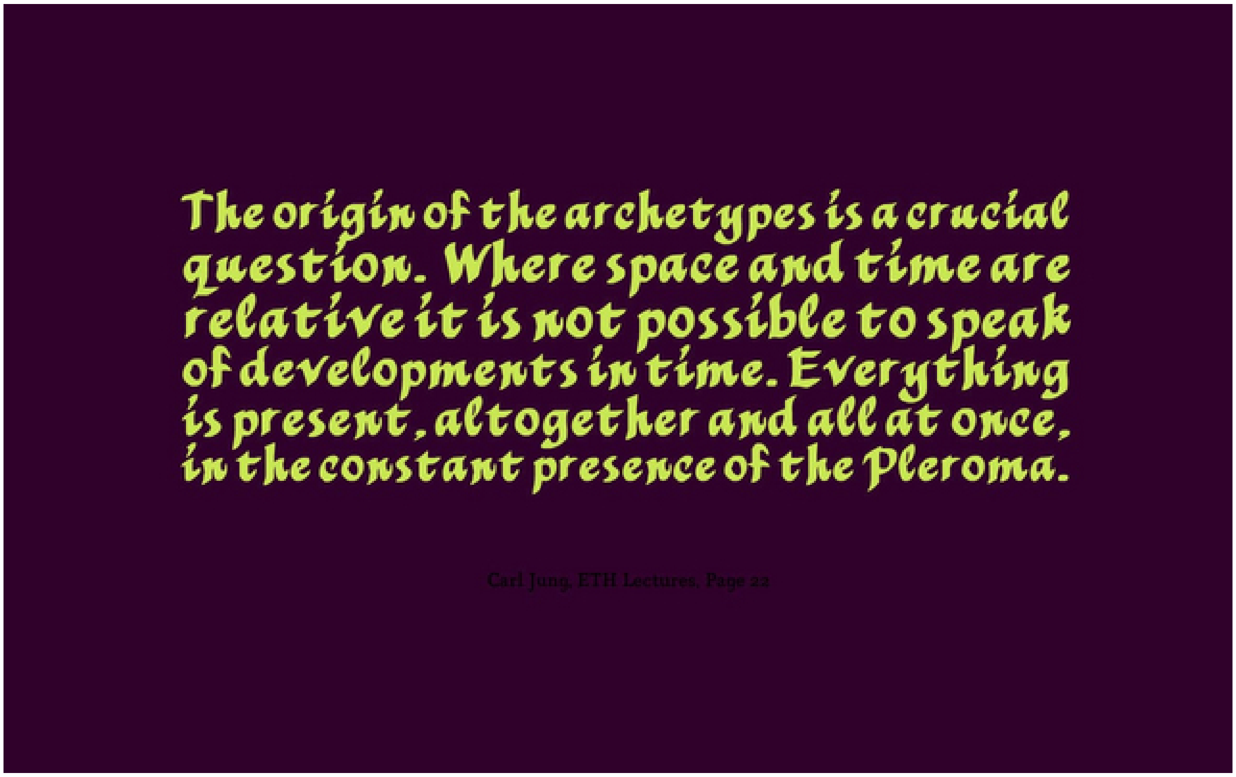


A host of possibilities
is still embedded
in the archetypes,
in the realm
of the Mothers.
The abundance
of possibilities
eludes our
comprehension.

~Carl Jung, ETH Lectures, Page 22

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22



The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Everything is present, altogether and all at once, in the constant presence of the Pleroma.

Carl Jung, ETH Lectures, Page 22

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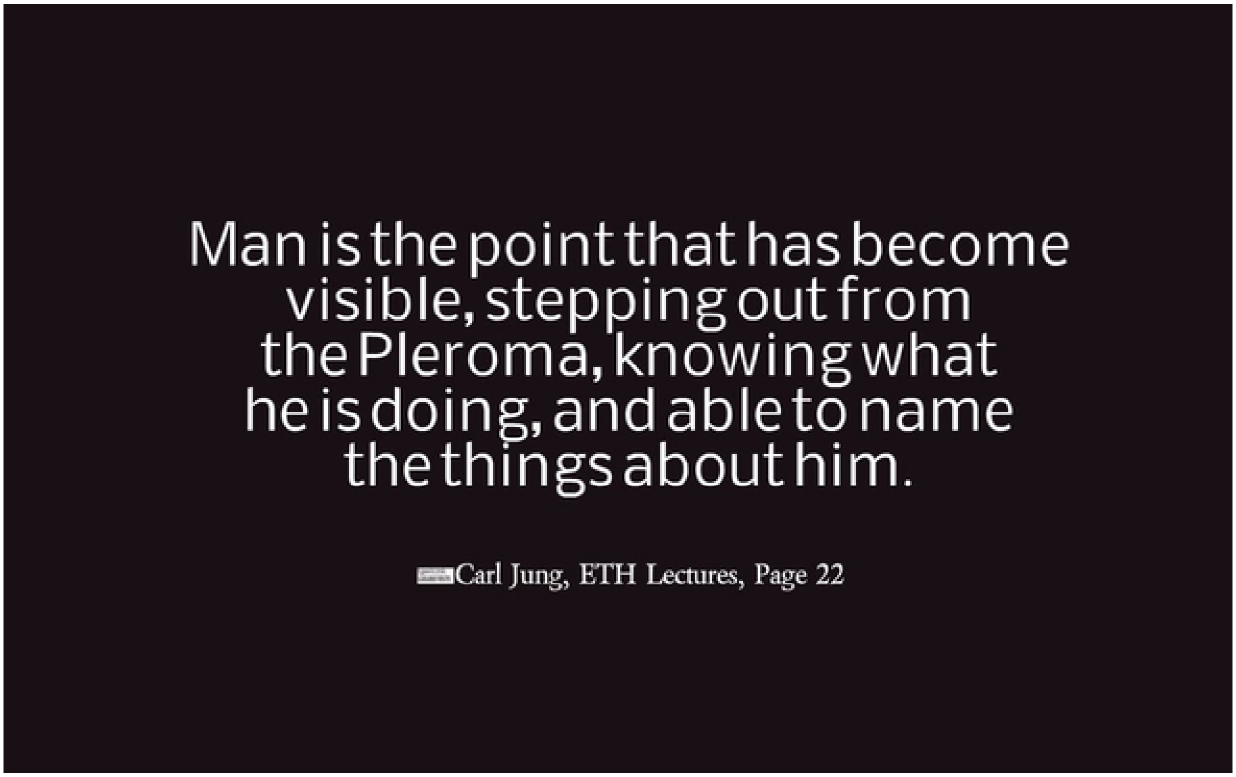

Man is the point that has become
visible, stepping out from
the Pleroma, knowing what
he is doing, and able to name
the things about him.

Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

[35]

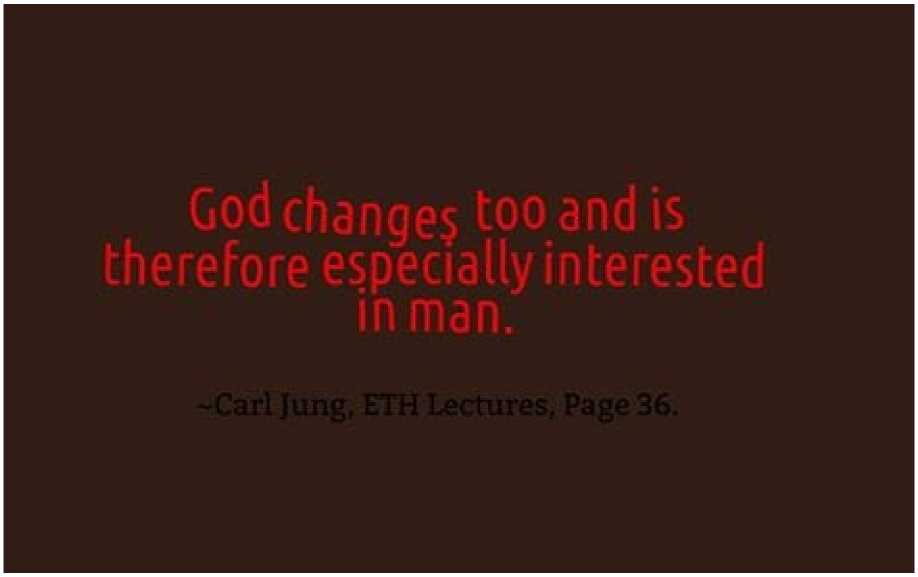
*Man is also distinct from the angels because
he can receive revelations, be disobedient, grow
and change.*

~CARL JUNG, ETH LECTURES, PAGE 36.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.

Carl Jung, ETH Lectures, Page 36.

[36]

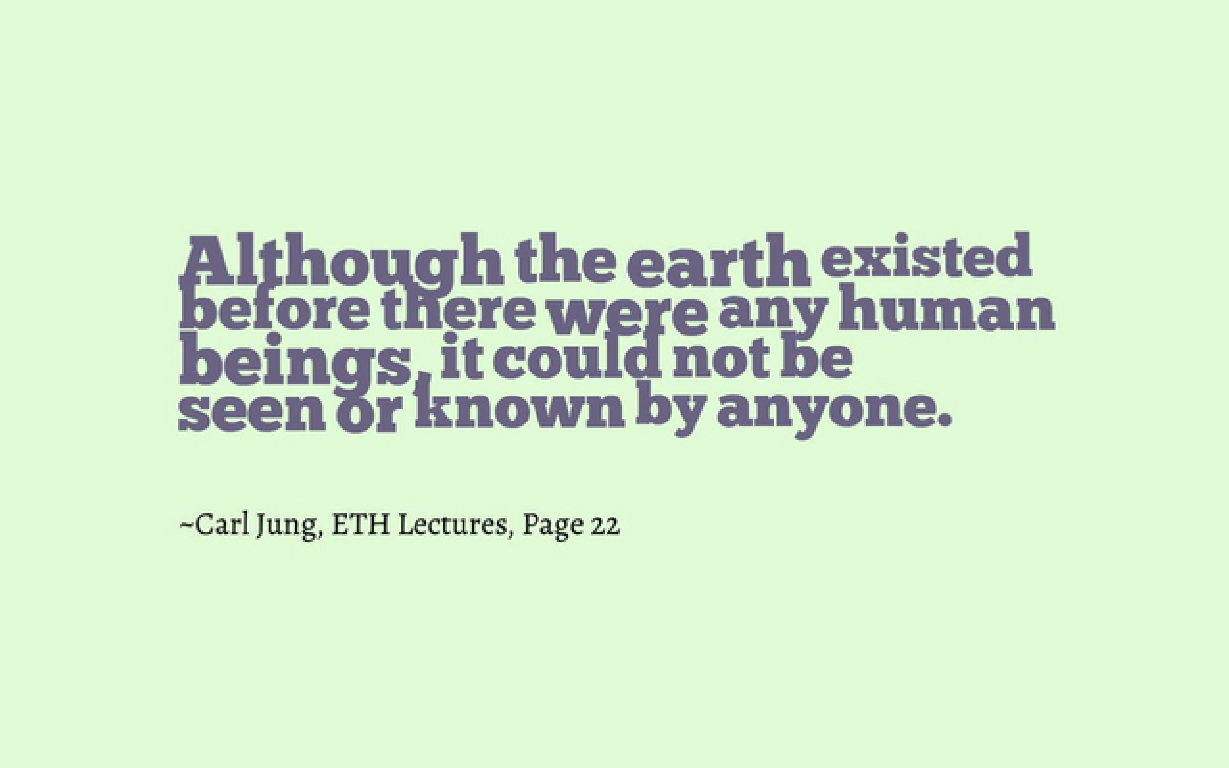


God changes too and is therefore especially interested in man.

~Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

[37]



Although the earth existed before there were any human beings, it could not be seen or known by anyone.

~Carl Jung, ETH Lectures, Page 22

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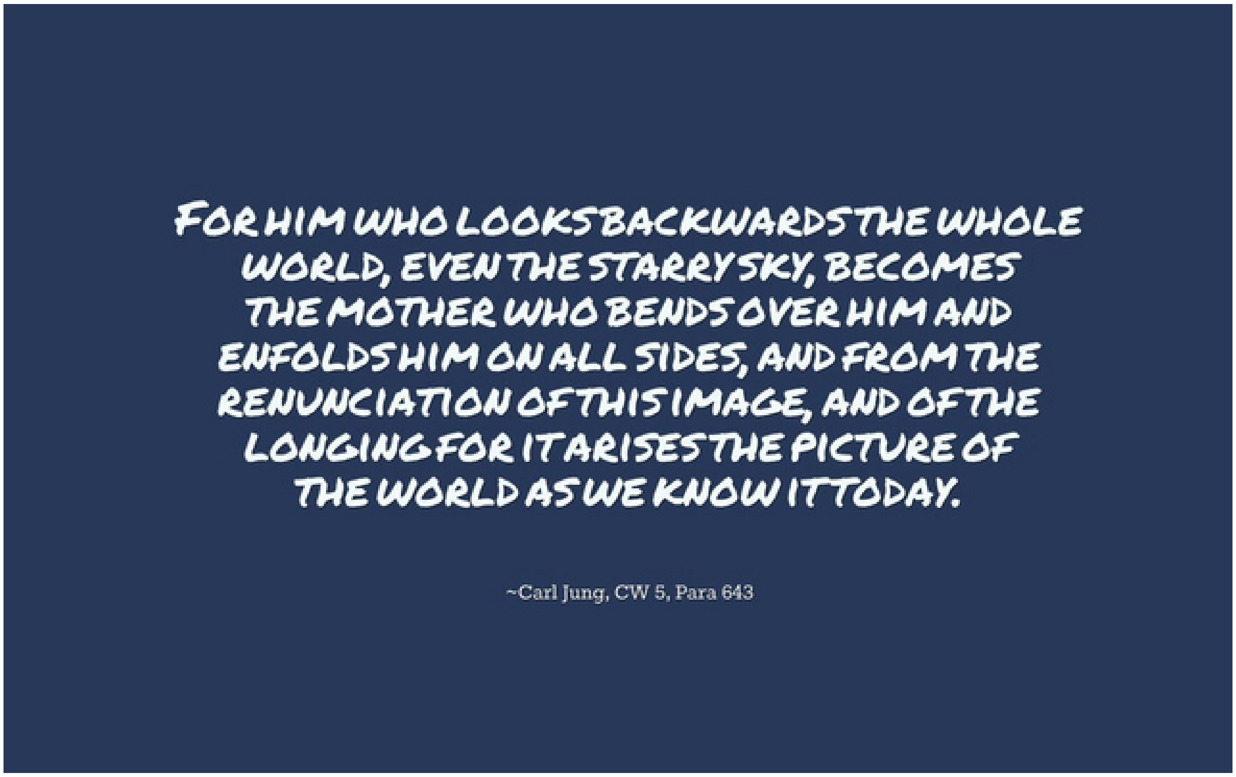
[38]



FOR HIM WHO LOOKS BACKWARDS THE WHOLE WORLD, EVEN THE STARRY SKY, BECOMES THE MOTHER WHO BENDS OVER HIM AND ENFOLDS HIM ON ALL SIDES, AND FROM THE RENUNCIATION OF THIS IMAGE, AND OF THE LONGING FOR IT ARISES THE PICTURE OF THE WORLD AS WE KNOW IT TODAY.

~Carl Jung, CW 5, Para 643

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung, CW 5, Para 643

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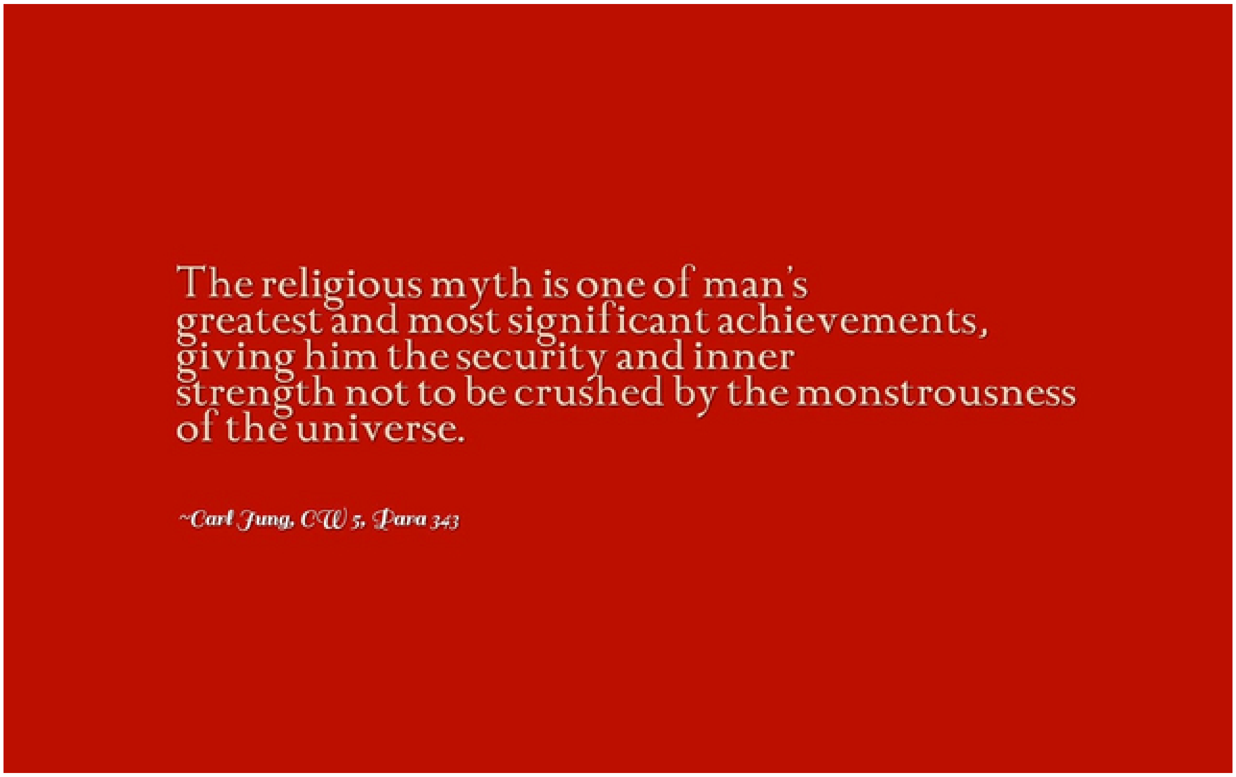

The religious myth is one of man's
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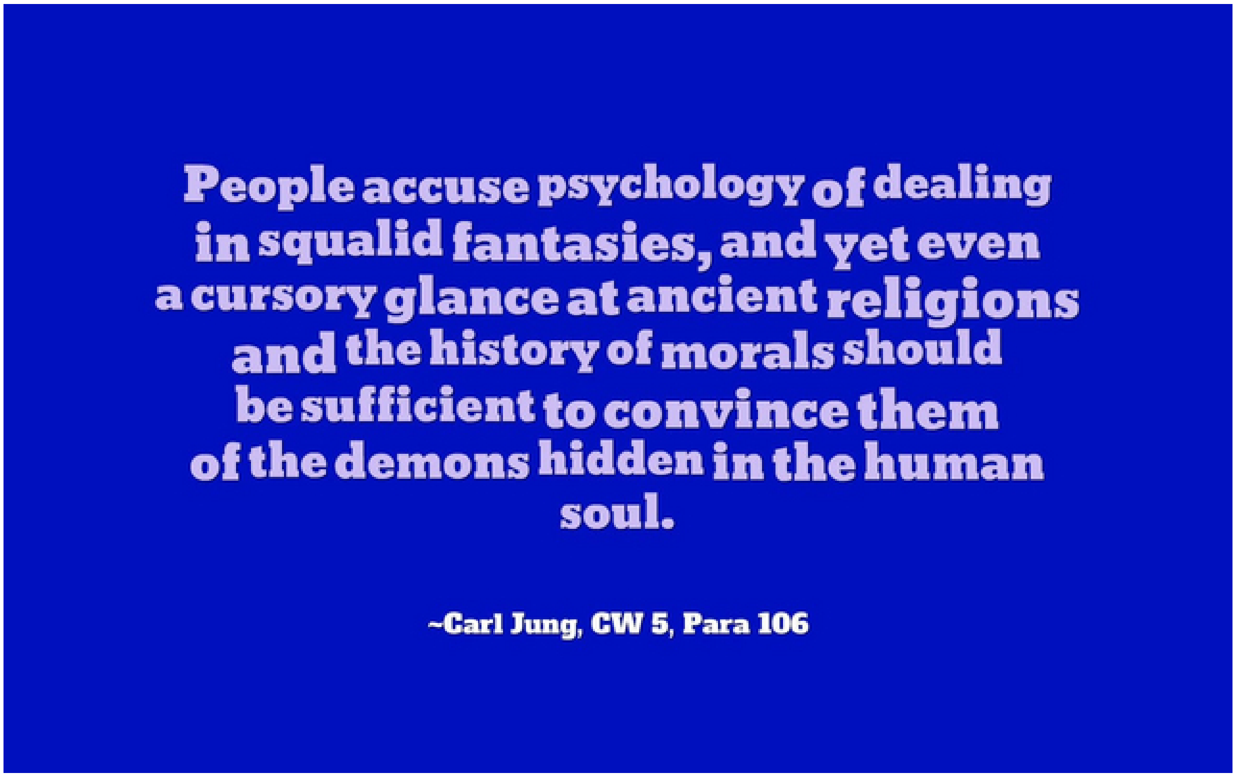

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.

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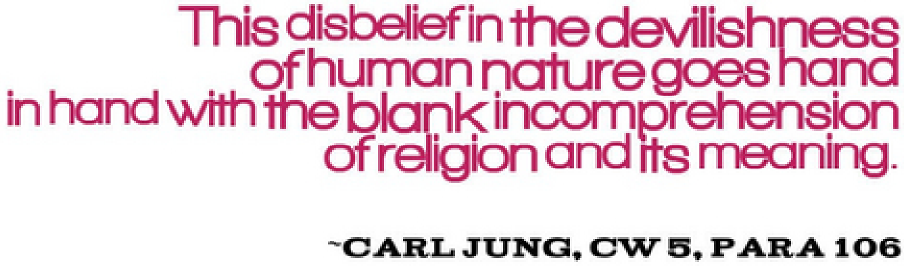

This disbelief in the devilishness
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~CARL JUNG, CW 5, PARA 106

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Carl Jung on "Stone[s]" - Anthology (2019-05-04 13:36)

Nothing was left but the hole in which the snake was said to dwell. There the honey cakes were placed and the obolus thrown in. The sacred cave in the temple at Cos consisted of a rectangular pit covered by a stone slab with a square hole in it Carl Jung, CW 5, Para 577

In Hierapolis (Edessa) a temple was built over the earth where the flood subsided, and in Jerusalem the foundation-stone of the temple was laid over the great abyss, in the same way that Christian churches are often built over caves, grottoes, wells, etc. Carl Jung, CW 5. Para 577

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous “sicut”; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone. By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire. Carl Jung, CW 8 Para 314

Hitler’s picture has been erected upon Christian altars. There are people who confess on their tombstones that they died in peace since their eyes had beheld not the Lord but the Fuhrer. Carl Jung, CW 18, Para 1329

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Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus: “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

I am in a church made of grey sandstone. The apse is built rather high. Near the tabernacle a girl in a red dress is hanging on the stone cross of the window. (Suicide?) Carl Jung, CW 9i, Par 354

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man’s sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation. Carl Jung, CW 9ii, Para 248

This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit," Carl Jung, CW 9ii, Para 376

Magnesia is rather the “complete or conjoined mixture from which this moisture is extracted, i.e., the root-matter of our Stone” Carl Jung, CW 9ii, Para 241.

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries “in its belly the sal Armoniacum et vegetabile,” meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or “magnes” denoted the hermaphroditic transformative substance Carl Jung, CW 9ii, Para 241

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion Carl Jung, CW 9ii, Para 241.

In Milton’s time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the “total man.” The Satan-Prometheus parallel shows clearly enough that Milton’s devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers' stone. Carl Jung, CW 11, Page 302.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted, and it remains inseparably in you" Carl Jung, CW 11, para 53

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

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The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. Carl Jung, CW 11, para 153.

The center, as a rule, is emphasized. But what we find there is a symbol with a very different meaning. It is a star, a sun, a flower, a cross with equal arms, a precious stone, a bowl filled with water or wine, a serpent coiled up, or a human being, but never a god Carl Jung, CW 11. Para 136

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own Self Carl Jung, CW 11, Para 154

In other dreams the circle is represented by rotation for instance, four children carry a "dark ring" and walk in a circle. Again, the circle appears combined with the quaternity, as a silver bowl with four nuts at the four cardinal points, or as a table with four chairs. The center seems to be particularly emphasized. It is symbolized by an egg in the middle of a ring; by a star consisting of a body of soldiers; by a star rotating in a circle, the cardinal points of which represent the four seasons; by the pole; a precious stone, and so on Carl Jung, CW 11, Para 109

With this we come back to our modern experiences. They are obviously similar in nature to the basic medieval and classical ideas, and can therefore be expressed by the same, or at any rate similar, symbols. The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Mylius therefore calls this center the "punctum cordis" Carl Jung, CW 11, Para 155

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For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter. The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi. Carl Jung, CW 12 Para 451

The analogy with the extraction of the pneuma from the stone in the saying of Ostanes forces itself upon us. We are already familiar with the idea of pneuma as fire, and with Christ as fire and fire as the earth's inner counter-element; but the stone from which the spark is struck is also analogous to the rocky sepulchre, or the stone before it.

Here Christ lay as one asleep or in the fetters of death during the three days of his descent into hell, when he went down to the ignis gehennalis, from which he rises again as the New Fire. Carl Jung, CW 12 Para 451

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world's materiality, for the benefit of mankind. The artifex himself bears no correspondence to Christ; rather he sees this correspondence to the Redeemer in his wonderful Stone. Carl Jung, CW 12 Para 452

From this it is clear that the horn of the unicorn signifies the health, strength, and happiness of the blessed. "Thus," says Tertullian, "Christ was named the bull on account of two qualities: the one hard [ferus,

wild, untamed'] as a judge, the other gentle [mansuetus,

tame'] as a saviour. His horns are the ends of the cross." Justin Martyr interprets the same passage in a similar way: "Cornua unicornis cornu eius. For no one can say or prove that the horns of the unicorn could be found in any other object or in any other shape than in that represented by the cross." For the might of God is manifest in Christ. Accordingly Priscillian calls God one-horned: "One-horned is God, Christ a rock to us, Jesus a cornerstone, Christ the man of men" Carl Jung, CW 12 Para 521

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler's jewel. Morienus could say again today: "Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps "meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher. Carl Jung, CW 12 Para 514

The Nous is therefore a kind of dyestuff or tincture, that ennobles base substances. Its function is the exact equivalent of the tincturing stone-extract, which is also a Pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp and quicksilver. Carl Jung, CW 12, Para 409

Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the "terrible and unheard-of secret." The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God. And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the "philosophy" it hides in the uncomely Stone. In the Christian projection the descensus spiritus sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Neopythagoreans, are ruled by evil. Carl Jung, CW 12, Para 413

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the "Son of Man" but, as Khunrath very properly puts it, the filius macrocosmi. Therefore, what comes out of the transformation is not Christ but an ineffable

material being named the "stone," which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers. Carl Jung, CW 12, Para 420

A,E. Waite has expressed the opinion that the first author to identify the stone with Christ was the Paracelsist, Heinrich Khunrath (1560–1605), whose Amphitheatrum appeared in 1598. Carl Jung, CW 12, Para 453

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247

King Nebuchadnezzar had a vision of a fourth, like the "Son of God," as we are told in Daniel 3:25. This vision is not without bearing on alchemy, since there are numerous passages in the literature stating that the Stone is Trinus et unus. Carl Jung, CW 12, Para 449

For medieval man, however, analogy was not so much a logical figure as a secret identity, a remnant of primitive thinking which is still very much alive. An instructive example of this is the rite of hallowing the fire on the Saturday before Easter (fig. 191). The fire is "like unto" Christ, an imago Christi. The stone from which the spark is struck is the "cornerstone" another imago; and the spark that leaps from the stone is yet again an imago Christi Carl Jung, CW 12, Para 451

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The chaos is a massa confusa that gives birth to the Stone. The hylic water contains a hidden elemental fire.

The idea of the rotating aquasphere reminds us of the Neopythagoreans: in Archytas the world-soul is a circle or sphere; in Philolaos it draws the world round with it in its rotation. The original idea is to be found in Anaxagoras, where the Nous gives rise to a whirlpool in chaos Carl Jung, CW 12, Para 433

The diamond is an excellent symbol because it is hard, fiery, and translucent. Orthelius tells us that the Philosophers have never found a better medicament than that which they called the noble and blessed Stone of the Philosophers, on account of its hardness, transparency, and rubeous hue Carl Jung, CW 12, Para 511

This waking dream shows that the dreamer is still preoccupied with the dark centre. The bear stands for the chthonic element that might seize him. But then it becomes clear that the animal is only leading up to the four colours, which in their turn lead to the lapis, i.e., the diamond whose prism contains all the hues of the rainbow. The way to the east probably points to the unconscious as an antipode. According to the legend the Grail-stone comes from the east and must return there again. In alchemy the bear corresponds to the nigredo of the prima materia (fig. 090), whence comes the colourful cauda pavonis Carl Jung, CW 12, Para 263

Paracelsus and Böhme between them split alchemy into natural science and Protestant mysticism. The Stone returned to its former condition: vilis vilissimus, the vilest of the vile, in via eiectus, thrown out into the street, like Spitteler’s jewel. Morienus could say again today: “Take that which is trodden underfoot in the dunghill, for if thou dost not, thou wilt fall on thine head when thou wouldst climb without steps” meaning that if a man refuses to accept what he has spurned, it will recoil upon him the moment he wants to go higher Carl Jung, CW 12, Para 514

We meet this symbol in the very earliest Greek alchemy, but there are good reasons for thinking that the Stone symbol is very much older than its alchemical usage. The Stone as the birthplace of the gods (e.g., the birth of Mithras from a stone) is attested by primitive legends of stone-births which go back to ideas that are even more ancient for instance, the view of the Australian aborigines that children’s souls live in a special stone called the “child-stone.” They can be made to migrate into a uterus by rubbing the “child-stone” with a churinga Carl Jung, CW 13 ¶ 128

Churingas may be boulders, or oblong stones artificially shaped and decorated, or oblong, flattened pieces of wood ornamented in the same way. They are used as cult instruments. The Australians and the Melanesians maintain that churingas come from the totem ancestor, that they are relics of his body or of his activity and are full of arunquiltha or mana. They are united with the ancestor’s soul and with the spirits of all those who afterwards possess them. They are taboo, are buried in caches or hidden in clefts in the rocks. In order to “charge” them, they are buried among the graves so that they can soak up the mana of the dead. They promote the growth of field produce, increase the fertility of men and animals, heal wounds, and cure sicknesses of the body and the soul. Thus, when a man’s vitals are all knotted up with emotion, the Australian aborigines give him a blow in the abdomen with a stone churinga. The churingas used for ceremonial purposes are daubed with red ochre, anointed with fat, bedded or wrapped in leaves, and copiously spat on (spittle = mana) Carl Jung, CW 13 ¶ 128

These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 ¶ 129

A cache of "soul stones," similar to churingas, was found in a cave on the river Birs near Basel, and during recent excavations of the pole-dwellings on the little lake at Burgaeschi, in Canton Solothurn, a group of boulders was discovered wrapped in the bark of birch trees. This very ancient conception of the magical power of stones led on a higher level of culture to the similar importance attached to gems, to which all kinds of magical and medicinal properties were attributed. The gems that are the most famous in history are even supposed to have been responsible for the tragedies that befell their owners Carl Jung, CW 13 ¶ 129

A myth of the Navaho Indians of Arizona gives a particularly graphic account of the primitive fantasies that cluster round the stone. In the days of the great darkness, the ancestors of the hero saw the Sky Father descending and the Earth Mother rising up to meet him. They united, and on the top of the mountain where the union took place the ancestors found a little figure made of turquoise. This turned into (or in another version gave birth to) Estsánatlehi "the woman who rejuvenates or transforms herself." She was the mother of the twin gods who slew the primordial monsters and was called the mother or grandmother of the gods (yéi). Estsánatlehi is the most important figure in the matriarchal pantheon of the Navaho. Not only is she the "woman who transforms herself," but she also has two shapes, for her twin sister, Yolkaíestsan, is endowed with similar powers. Estsánatlehi is immortal, for though she grows into a withered old woman she rises up again as a young girl a true Dea Natura. From different parts of her body four daughters were born to her, and a fifth from her spirit. The sun came from the turquoise beads hidden in her right breast, and from white shell beads in her left breast the moon. She issues reborn by rolling a piece of skin from under her left breast Carl Jung, CW 13 ¶ 130

This matriarchal goddess is obviously an anima figure who at the same time symbolizes the Self. Hence her stone-nature, her immortality, her four daughters born from the body, plus one from the spirit, her duality as sun and moon, her role as paramour, and her ability to change her shape. The Self of a man living in a matriarchal society is still immersed in his unconscious femininity, as can be observed even today in all cases of masculine mother-complexes. But the turquoise goddess also exemplifies the psychology of the matriarchal woman, who, as an anima figure, attracts the mother-complexes of all the men in her vicinity and robs them of their independence, just as Omphale held Herakles in thrall, or Circe reduced her captives to a state of bestial unconsciousness not to mention Benoît's Atlantida, who made a collection of her mummified lovers Carl Jung, CW 13 ¶ 131

All this happens because the anima contains the secret of the precious Stone, for, as Nietzsche says, "all joy wants eternity." Thus the legendary Ostanes, speaking of the secret of the "philosophy," says to his pupil Cleopatra: "In you is hidden the whole terrible and marvellous secret. Make known to us how the highest descends to the lowest, and how the lowest ascends to the highest, and how the midmost draws near to the highest, and is made one with it." This "midmost" is the Stone, the mediator which unites the opposites. Such sayings have no meaning unless they are understood in a profoundly psychological sense Carl Jung, CW 13 ¶ 131

Widespread as is the motif of the stone-birth (cf. the creation myth of Deucalion and Pyrrha), the American cycle of legends seems to lay special emphasis on the motif of the stone-body, or animated stone. We meet this motif in the Iroquois tale of the twin brothers. Begotten in a miraculous manner in the body of a virgin, a pair of twins were born, one of whom came forth in the normal way, while the other sought an abnormal exit and emerged from the armpit, thereby killing his mother. This twin had a body made of flint. He was wicked and cruel, unlike his normally born brother. In the Sioux version the mother was a tortoise. Among the Wichita, the saviour was the great star in the south, and he performed his work of salvation on earth as the "flint man." His son was called the "young flint." After completing their work, both of them went back into the sky Carl Jung, CW 13 ¶ 132

In this myth, just as in medieval alchemy, the saviour coincides with the stone, the star, the "son," who is "super omnia lumina." The culture hero of the Natchez Indians came down to earth from the sun and shone with unendurable brightness. His glance was death-dealing. In order to mitigate this, and to prevent his body from corrupting in the earth, he changed himself into a stone statue, from which the priestly chieftains of the Natchez were descended Carl Jung, CW 13 ¶ 132

Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious green stone. He himself had the cognomen "priest of the precious stone" and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man's original home was the "bowl of precious stone" Carl Jung, CW 13 ¶ 132

The motif of transformation into stone, or petrifaction, is common in the Peruvian and Colombian legends and is probably connected with a megalithic stone-cult, and perhaps also with the Paleolithic cult of churinga-like soul-stones. The parallels here would be the menhirs of megalithic culture, which reached as far as the Pacific archipelago Carl Jung, CW 13 ¶ 132

The civilization of the Nile valley, which originated in megalithic times, turned its divine kings into stone statues for the express purpose of making the king's ka everlasting Carl Jung, CW 13 ¶ 132

The connection of the lapis with immortality is attested from very early times. Ostanes (possibly 4th cent. B.C.) speaks of "the Nile stone that has a spirit." The lapis is the panacea, the universal medicine, the alexipharmic, the tincture that transmutes base metals into gold and gravel into precious stones. It brings riches, power, and health; it cures melancholy and, as the vivus lapis philosophicus, is a symbol of the saviour, the Anthropos, and immortality. Its incorruptibility is also shown in the ancient idea that the body of a saint becomes stone. Thus the Apocalypse of Elijah says of those who escape persecution by the Anti-Messiah: "The Lord shall take unto him their spirit and their souls, their flesh shall be made stone, no wild beast shall devour them till the last day of the great judgment” Carl Jung, CW 13 ¶ 133

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the “other side” is the same as eternity Carl Jung, CW 13 ¶ 133

Mercurius, it is generally affirmed, is the arcanum, the prima materia, the “father of all metals,” the primeval chaos, the earth of paradise, the “material upon which nature worked a little, but nevertheless left imperfect”: He is also the ultima materia, the goal of his own transformation, the Stone, the tincture, the philosophic gold, the carbuncle, the philosophic man, the second Adam, the analogue of Christ, the king, the light of lights, the deus terrestris, indeed the divinity itself or its perfect counterpart. Since I have already discussed the synonyms and meanings of the Stone elsewhere there is no need for me to go into further details now Carl Jung, CW 13 ¶ 282

Let us, however, not delude ourselves: no more than we can separate the constituents of character from the astronomical determinants of time are we able to separate that unruly and evasive Mercurius from the autonomy of matter. Something of the projection-carrier always clings to the projection, and even if we succeed to some degree in integrating into our consciousness the part we recognize as psychic, we shall integrate along with it something of the cosmos and its materiality; or rather, since the cosmos is infinitely greater than we are, we shall have been assimilated by the inorganic. “Transform yourselves into living philosophical stones!” cries an alchemist, but he did not know how infinitely slowly the Stone “becomes” Carl Jung, CW 13 Para 286

Freed from his prison, Mercurius assumes the character of the suprapersonal atman. He becomes the one animating principle of all created things, the hiranyagarbha (golden germ), the supra-personal Self, represented by the filius macrocosmi, the one stone of the wise. “Rosinus ad Sarratantam” cites a saying of “Malus Philosophus” which attempts to formulate the psychological relation of the lapis to consciousness: “This stone is below thee, as to obedience; above thee, as to dominion; therefore from thee, as to knowledge; about thee, as to equals.” Applied to the Self, this would mean: “The Self is subordinate to you, yet on the other hand rules you. It is dependent on your own efforts and your knowledge but transcends you and embraces all those who are of like mind.” This refers to the collective nature of the Self since the Self epitomizes the wholeness of the personality. By definition, wholeness includes the collective unconscious, which as experience seems to show is everywhere identical Carl Jung, CW 13 Para 287

Although the lapis in one aspect or another is almost always the subject discussed, there is no real consensus of opinion in regard to its actual form. Almost every author has his own special allegories, synonyms, and metaphors. This makes it clear that the Stone, though indeed an object of general experiment, was to an even greater extent an outcropping of the unconscious, which only sporadically crossed the borderline of subjectivity and gave rise to the vague general concept of the lapis philosophorum Carl Jung, CW 13 Para 289

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For instance, Heinrich Khunrath says: "This [the filius philosophorum], the Son of the Macrocosm, is God and creature that [Christ], is the son of God, the θεάνθρωπος, that is, God and man; the one conceived in the womb of the Macrocosm, the other in the womb of the Microcosm, and both of a virginal womb. Without blasphemy I say: In the Book or Mirror of Nature, the Stone of the Philosophers, the Preserver of the Macrocosm, is the symbol of Christ Jesus Crucified, Saviour of the whole race of men, that is, of the Microcosm. From the stone you shall know in natural wise Christ, and from Christ the stone." Carl Jung, CW 13, Para 262

Khunrath says: Of itself, from, in, and through itself is made and perfected the stone of the wise. For it is one thing only: like a tree (says Senior), whose roots, stem, branches, twigs, leaves, flowers, and fruit are of it and through it and from it and on it, and all come from one seed. It is itself everything, and nothing else makes it. Carl Jung, CW 13, Para 423

In the image of Mercurius and the lapis the "flesh" glorified itself in its own way; it would not transform itself into spirit but, on the contrary, "fixed" the spirit in Stone, and endowed the Stone with all the attributes of the three

Persons. The lapis may therefore be understood as a symbol of the inner Christ, of God in man. I use the expression “symbol” on purpose, for though the lapis is a parallel of Christ, it is not meant to replace him. On the contrary, in the course of the centuries the alchemists tended more and more to regard the lapis as the culmination of Christ’s work of redemption. This was an attempt to assimilate the Christ figure into the philosophy of the “science of God.” In the sixteenth century Khunrath formulated for the first time the “theological” position of the lapis: it was the filius macrocosmi as opposed to the “son of man,” who was the filius microcosmi. This image of the “Son of the Great World” tells us from what source it was derived: it came not from the conscious mind of the individual man, but from those border regions of the psyche that open out into the mystery of cosmic matter Carl Jung, CW 13, Para 127

As well as with a feminine being, the tree is also connected with the snake, the dragon, and other animals, as in the case of Yggdrasil, the Persian tree Gaokerena in the lake of Vourukasha, or the tree of the Hesperides, not to mention the holy trees of India, in whose shadow may often be seen dozens of naga (= snake) stones. Carl Jung, CW 13, Para 461

The attributes of the Stone incorruptibility, permanence, divinity, triunity, etc. are so insistently emphasized that one cannot help taking it as the deus absconditus in matter. This is probably the basis of the lapis-Christ parallel, which occurs as early as Zosimos (unless the passage in question is a later interpolation). Inasmuch as Christ put on a “human body capable of suffering” and clothed himself in matter, he forms a parallel to the lapis, the corporeality of which is constantly stressed. Its ubiquity corresponds to the omnipresence of Christ. Its “cheapness,” however, goes against the doctrinal view Carl Jung, CW 13, Para 127

The divinity of Christ has nothing to do with man, but the healing Stone is “extracted” from man, and every man is its potential carrier and creator. It is not difficult to see what kind of conscious situation the lapis philosophy compensates far from signifying Christ; the lapis complements the common conception of the Christ figure at that time. What unconscious nature was ultimately aiming at when she produced the image of the lapis can be seen most clearly in the notion that it originated in matter and in man, that it was to be found everywhere, and that its fabrication lay at least potentially within man’s reach. These qualities all reveal what were felt to be the defects in the Christ image at that time: an air too rarefied for human needs, too great a remoteness, a place left vacant in the human heart. Men felt the absence of the “inner” Christ who belonged to every man. Christ’s spirituality was too high, and man’s naturalness was too low Carl Jung, CW 13, Para 127

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Nothing would have been easier than to equate the love story of Mars and Venus with that of Gabricus and Beya (who were also personified as dog and bitch), and it is likely that astrological influences also played a part. Thanks to his unconscious identity with it, man and cosmos interact. The following passage, of the utmost importance for the psychology of alchemy, should be understood in this sense: "And as man is composed of the four elements, so also is the Stone, and so it is [dug] out of man, and you are its ore, namely by working; and from you it is extracted, namely by division; and in you it remains inseparably, namely through the science" Carl Jung, CW 13, Para 125

Not only do things appear personified as human beings, but the macrocosm personifies itself as a man too. "The whole of nature converges in man as in a centre, and one participates in the other, and man has not unjustly concluded that the material of the philosophical Stone may be found everywhere" Carl Jung, CW 13, Para 125

Something similar is meant by the poetic expression serenitas aerea in the Ripley Scrowle, and by the same author's statement that Mercurius is changed into wind. He is the lapis elevatus cum vento (the Stone uplifted by the wind). The expressions spirituale corpus and spiritus visibilis, tamen impalpabilis (visible yet impalpable spirit) might also mean little more than "air" if one recalls the aforementioned vapour-like nature of Mercurius, and the same is probably true even of the spiritus prae cunctis valde purus (pre-eminently pure spirit). The designation incombustibilis is more doubtful, since this was often synonymous with incorruptibilis and then meant "eternal," as we shall see later Carl Jung, CW 13, Para 261

"water" opened out perspectives in which the ideas of dismemberment, killing, torture, and transformation all had their place. For, beginning with the treatises of Democritus and Komarios, which are assigned to the first century A.D., alchemy, until well into the eighteenth century, was very largely concerned with the miraculous water, the aqua divina or permanens, which was extracted from the lapis, or prima materia, through the torment of the fire. The water was the humidum radicale (radical moisture), which stood for the anima media natura or anima mundi imprisoned in matter, the soul of the Stone or metal, also called the anima aquina Carl Jung, CW 13, Para 89

A Latin proverb says: canis panem somniat, piscator pisces (the dog dreams of bread, the fisherman of fish). The alchemist, too, dreams in his own specific language. This enjoins upon us the greatest circumspection, all the more so as that language is exceedingly obscure. In order to understand it [the language], we have to learn the psychological secrets of alchemy. It is probably true what the old Masters said, that only he who knows the secret of the Stone understands their words. It has long been asserted that this secret is sheer nonsense, and not worth the trouble of investigating seriously. But this frivolous attitude ill befits the psychologist, for any "nonsense" that fascinated men's minds for close on two thousand years among them some of the greatest, e.g., Newton and Goethe must have something about it which it would be useful for the psychologist to know Carl Jung, CW 13, Para 90

The element of torture, so conspicuous in Zosimos, is not uncommon in alchemical literature. "Slay the mother, cutting off her hands and feet". "Take a man, shave him, and drag him over a stone until his body dies". "Take a cock, pluck it alive, then put its head in a glass vessel". In medieval alchemy the torturing of the materia was an allegory of

Christ’s passion Carl Jung, CW 13. Para 139

The Stone was called “orphan” because of its uniqueness “it was never seen elsewhere” and it was said to be in the Emperor’s crown. It was “wine-coloured” and sometimes shone in the night, “but nowadays it does not shine [any more] in the darkness.” As Albertus Magnus was an authority on alchemy, he may have been the direct source both for Dorn and for Petrus Bonus. “Orphan” as the name of a gem may therefore mean something like the modern “solitaire” a very apt name for the unique lapis philosophorum. Apart from Dorn and Petrus Bonus, it seems that this name is found only in the Carmina Heliodori. There it refers to the (homeless orphan) who is slain at the beginning of the work for purposes of transformation Carl Jung, CW 14, Para 13

They therefore imbued this arcanum with symbols intended to characterize its malicious, dangerous, and uncanny nature, choosing precisely those which in the positive sense were used for Christ in the patristic literature. These were the snake, the lion, the eagle, fire, cloud, shadow, fish, stone, the unicorn and the rhinoceros, the dragon, the night-raven, the man encompassed by a woman, the hen, water, and many others Carl Jung, CW 14 Par 147

The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it. “This stone therefore is no stone,” says the Turba, “that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names.” The stone is “thousand-named” like the gods of the mystery religions, the arcane substance is “One and All”. In the treatise of Komarios, where “the philosopher Komarios teaches the Philosophy to Cleopatra,” it is said: “He showed with his hand the unity of the whole.” Pelagios asks: “Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all” Carl Jung, CW 14, Para 36

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The mystique of the king comes out even more clearly in Khunrath: “When at last,” he says, “the ash-colour, the whitening, and the yellowing are over, you will see the Philosophical Stone, our King and Lord of Lords, come forth from the couch and throne of his glassy sepulchre onto the stage of this world, in his glorified body, regenerated and more than perfect, shining like a carbuncle, and crying out, Behold, I make all things new.” Carl Jung, CW 15, Para 355

The colour green, stressed by Khunrath, is associated with Venus. The “Introitus apertus” says: “But in the gentle heat the mixture will liquefy and begin to swell up, and at God's command will be endowed with spirit, which will soar upward carrying the stone with it, and will produce new colours, first of all the green of Venus, which will endure for a long time. Carl Jung, CW 15, Para 393

Khunrath speaks of the "wondrous natural triune Son of the Great World," whom the sages name "their Son and crowned King, artificially hatched from the egg of the world." Elsewhere he says of the filius Mundi Maioris: The Son of the great World [Macrocosm] who is Theocosmos, i.e., a divine power and world (but whom even today, unfortunately, many who teach nature in a pagan spirit and many builders of medical science reject in the high university schools), is the exemplar of the stone which is Theanthropos, i.e., God and man (whom, as Scripture tells us, the builders of the Church have also rejected); and from the same, in and from the Great World Book of Nature, [there issues] a continuous and everlasting doctrine for the wise and their children: indeed, it is a splendid living likeness of our Saviour Jesus Christ, in and from the Great World which by nature is very similar to him (as to miraculous conception, birth, inexpressible powers, virtues, and effects); so God our Lord, besides his Son's Biblical histories, has also created a specific image and natural representation for us in the Book of Nature. Carl Jung, CW 15, Para 460

Just as the great personality acts upon society to liberate, to redeem, to transform, and to heal, so the birth of personality in oneself has a therapeutic effect. It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth. Carl Jung, CW 17 Para 317

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Therefore Asklepios, the god of physicians, is connected with the serpent; you all know his emblem which is still in use. In the temples of Asklepios, the Asklepieia, which were the ancient clinics, there was a hole in the ground, covered by a stone, and in that hole lived the sacred serpent. There was a slot in the stone through which the people who came to the place of healing threw down the fee for the doctors. The snake was at the same time the cashier of the clinic and collector of gifts that were thrown down into its cave. During the great pestilence in the time of Diocletian the famous serpent of the Asklepieion at Epidaurus was brought to Rome as an antidote to the epidemic. It represented the god himself. Carl Jung, CW 18, Para 257

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246

If ever the devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Just now some hard chunks of reality have hit you and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, ‘I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

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There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: “Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone.” Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

KHUNRATH, who wrote in the sixteenth century, says directly: “He who knows the stone, is silent about it.” This reminds us of Lao Tsu’s words: “Whoever speaks does not know, whoever knows does not speak.” Carl Jung, ETH, Lecture XV, Page 128.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers’ stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

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“Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.” Ostanes cited by Carl Jung, ETH, Page 205.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt. Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. Carl Jung, MDR, Pages 174-175

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

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No. 2 [personality] felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night. Carl Jung, Memories, Dreams and Reflections, Page 87

I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket. Carl Jung, Memories Dreams and Reflections, Page 41

"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out." Carl Jung, Memories Dreams and Reflections, Page 42

I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone. Carl Jung, Memories Dreams and Reflections, Page 42

What I dimly felt to be my kinship with stone was the divine nature in both, in the dead and the living matter. Carl Jung, Memories Dreams and Reflections, Page 68

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Carl Jung, Memories Dreams and Reflections, Page 4

This calendar stone is valid for 52 years and includes Venus. It weighs many, many tons and has lain buried for several hundred years. Now it is in the Museum in Mexico. James Kirsch, Jung-Kirsch Letters, Page 105

The "white stone" (calculus albus) occurs in the Apocalypse as a symbol of election. Carl Jung, Jung-Kirsch Letters, Page 173

“He (Carl Jung) saw “a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: “And this Shall all be a sign unto you of Wholeness and Oneness.” Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung's Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

For Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung's Last Years, Page 76.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Imperiously, the dream wiped away all the intense impressions of Lyndia and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosophers' stone. I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one which should carry me closer to my goal. It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi, which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up. Carl Jung, Jung by Gerhard Wehr, Page 288-289

In order to know C. G. Jung in his totality, it was not enough to study his books, nor to do analytic work with him in his study in Kusnacht; one had to accompany him to Bollingen and be there as he cultivated his cornfield, worked on his stone, felled trees, chopped firewood, and cooked his food. - Gerhard Wehr, Page 422

The close of her [Emma] life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. - Carl Jung, Jung by Gerhard Wehr, Page 425

Among the carvings he produced in Bollingen in the severe winter of 1955-56 were three stone tablets. On these, which were placed in the open courtyard, he inscribed the names of his paternal ancestors. His family colors also came into their own, as the master of the house painted the ceiling with motifs from the family coats of arms of the Jung's and the Rauschenbachs. On this point Jung noted that his family had originally borne on its arms a phoenix, the motif that illustrated youthfulness and rejuvenation. His grandfather, C. G. Jung the elder, the enthusiastic

Freemason and Grand Master of the Swiss lodge, had changed the family arms, however, ostensibly out of resistance against his father. The grandson mentioned this revision in order to point out the historical connection with his own life and thought. In the Memories we read on this point: "In keeping with this revision of my grandfather's my coat of arms no longer contains the original phoenix. Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess azure. The symbolism of these arms is Masonic, or Rosicrucian. Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and the chthonic spirit. The uniting symbol is the gold star, the aurum philosophorum." Although the heraldic animal of the phoenix represented an essentially spiritual message, there is also no question that Jung was fully able to affirm the Masonic and Rosicrucian symbolism-no doubt because it symbolized the goals and methods of his own work. Gerhard Wehr, Jung: Pages 426-427

By carving the stone and building the tower, he [Jung] meant at the same time to fulfill "an impersonal karma" of his family, as if tasks had been assigned to him from out of the past which he had to carry out. Gerhard Wehr, Jung Page 427

Her plans for an enclosed garden at the Mellon house-something not only in the mind but in earth and stone-gave him a feeling of peace and restfulness, something to look forward to beyond the abomination of war and Germany's Nietzschean insanity. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 10

Toni is a very advanced person, but she comes from a most conservative family, who has lived in Zurich for centuries, and are like hard, old wood. Her mind is the only thing movable in her. If she had not that mind she would be stone-hard. Carl Jung, Jung My Mother and I, Page 234

'so with the new ideas that were being launched two thousand years ago. If they were to bring life to mankind, someone had to give his spirit to those ideas in order to make men know that their ideas had tremendous life. Therefore Jesus Christ was labeled as the foundation stone of the Christian Church.' Carl Jung, Jung's Apprentice, Page 307

You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Carl Jung, The Stone Speaks, xvi

Although there was much to see and enjoy in the short visit with Dr. and Mrs. Jung, it was Jung himself, and especially what he had carved on the central face of a stone placed in his walled garden, that captured me and remained most clearly in my thoughts. Maud Oakes, The Stone Speaks, Page 12

Erica Anderson showed me a small photograph she had taken of the mandala-face of Jung's curved Stone. It seemed to jump out at me! There was no doubt that it was an "Opener of the Door." It spoke to me and seemed to say, "I am a Stone that heals makes whole, if you become aware of my significance for you." Maud Oakes, The Stone Speaks, Page 13

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

My friends, how can I help you? I realize how difficult your task is. The Stone is nothing. I am not an artist; I did it to amuse myself. It is a holiday thing-as if I sang a song. Carl Jung, The Stone Speaks, Page 15

I hope I have given you some ideas of what I am." Then he [Jung] looked directly at me, saying, "I need not have written any books; it is all on the Stone." Carl Jung, The Stone Speaks, Page 16

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone. All the volumes I had written are "in nuce" contained in it. The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form. Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message. That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals. And if they are honest, the reading will be correct. Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self. I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer. -Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest. Your method of reading its messages is adequate and in this case the only one yielding positive results. You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief. Thus it looks as if I were moving in the vicinity of Theosophy. In America, especially, one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempts. You see, I have no religious or otherwise convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often lose their way. They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence. They are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Their number therefore is infinite and the validity of each is to be doubted. They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich

Dich, unendliche Natur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an ineffable mystery. There is one point more I want to mention: the stone is not a product only of thought images, but just as much of feeling and local atmosphere i.e. of the specific ambiente of the place. The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot. It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings. Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few. Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives. Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

Through my transference to the Stone it became humanized by contact with the man. Jung then became the carrier of the Self for me. Maud Oakes, The Stone Speaks, Page 20

Mrs. Jung was a positive feminine figure who as Jung's wife insured that my transference would not be misunderstood as being purely personal. Maud Oakes, The Stone Speaks, Page 20

I touched it [The Stone] with my hand the way I would a well-loved friend and thought "You are an Opener of the Door, unlike earlier stones that Jung carved for his house. They were prospective but you are retrospective of what Jung discovered and experienced and what he goes back to in thought." Maud Oakes, The Stone Speaks, Page 22

When it was time for me to leave, Dr. Jung and I stood silently gazing at the Stone. He then conducted me to the gate. His last words were a suggestion that I visit the prehistoric caves at Lascaux in France. My cousin Jerome and I went to Lascaux a month later. I will always be thankful to Dr. Jung for this great experience. Maud Oakes, The Stone Speaks, Page 23

Dear Miss Oakes, October 3, 1957

Since you want to hear my opinion about your essay on the stone1 I should say that I find it a bit too intellectual inasmuch as it considers the thought-images only, but as I have already called your attention to its ambiente, I miss the all-important feeling tone of the phenomenon. This is of exclusively artistic consideration, but if you want to do justice to the stone, you have to pay particular attention to the way, in which it is embedded in its surroundings: the water1 the hills1 the view1 the peculiar atmosphere of the buildings, the nights and days1 the seasons, sun, wind and rain and man living close to the earth, and yet remaining conscious in daily meditation of everything being just so. The air round the stone is filled with harmonies and disharmonies, with memories of times long ago, of vistas into the dim future with reverberations of a world far away, yet the so-called real world, into which the stone has fallen out of nowhere. A strange revelation and admonition. Try and dwell in this wholeness for a while and see what happens to you. Sincerely yours, C. G. Jung Carl Jung, The Stone Speaks, Page 25

The Marn Indians with whom I lived in Guatemala feel that every stone contains a spirit. On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird. Maud Oakes, The Stone Speaks, Page 27

In a trance, I laid my head against its hard, cold surface and asked the spirit of the Stone to give me of its mana. The Stone sank down, down within me, rather like a sinker on a fishing line. Maud Oakes, The Stone Speaks, Page 28

To Lao Tzu the Uncarved Block is a symbol of our own original nature; I must return to my "original nature" by the way of the carved Stone. Maud Oakes, The Stone Speaks, Page 28

For years I had kept a record of my dreams and even illustrated them, trying to understand what they were telling me. Maud Oakes, The Stone Speaks, Page 28

It seemed perfectly natural to me that Jung's Stone mandala should be an Opener of the Door and that the little figure in the center-his discovered treasure1 the end of his treasure hunt should represent my inner journey's beginning. Maud Oakes, The Stone Speaks, Page 32

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung's Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

Again I heard the voice: "I am the Spirit of the Stone. I am as important to you as I was to my carver-creator Jung. Now is the time to tum away from me and rediscover me again within yourself." "But I need you," I said aloud. "I can't give you up when I have just found you."

"I shall always be here; for I am within you and outside you and all about you, as you will soon know." Maud Oakes, The Stone Speaks, Page 64

When the spiral-shaped sperm cell with its male and female chromosomes penetrates the female egg it is like the snake line of the Stone entering the inner circle in which Mercury stands it is similar also to the line that divides the Yang and Yin of the Taoists. Maud Oakes, The Stone Speaks, Page 48

1. S. Eliot: “And any action is a step to the block to the fire down the sea’s throat. Or to an illegible stone; and that is where we start.” Maud Oakes, The Stone Speaks, Page 92

“The Stone does not belong to me. You might have come by boat and stepped into the garden to photograph it.” Carl Jung, The Stone Speaks, Page 85

Jung once told me that the mandala that he carved on the Stone was the eye of a fish and that in the small circle one can see his own reflection. Maud Oakes, The Stone Speaks, Page 102

The last line on the central face of the Stone [Jung’s] is a quotation from Homer: ‘He points the way to the Gates of the Sun.”’ Maud Oakes, The Stone Speaks, Page 108

With my eyes still closed, I pictured the Stone’s mandala face very clearly in my mind. Hermes, with Mercury on his tunic, was between the Sun and the Moon and four other planetary symbols, making seven archetypal images. I knew that I must look on them with great care and be constantly aware that their message for me, a woman, is different from what they symbolize for Jung, a man. It was also possible that some of these symbols wouldn’t speak to me at all. Collectively, they are “The Sacred Seven of the Heavenly Bodies,” the inspiration for countless myths and gods that man has worshipped as a close family. In my research I had found an even more interesting fact: All these gods have in some way been worshipped as, or connected with, stones. Kronos-Saturn was fated to be overcome by Zeus-Jupiter he was tricked into swallowing a stone wrapped in swaddling clothes that he thought was his son. Zeus-Jupiter was worshipped in the form of a stone that was used in the taking of oaths, as we use the Bible. Aphrodite-Venus was worshipped in the form of a dorm or a conical stone, either black or white in color, showing the negative and positive sides of her nature. Ares-Mars was knocked down by a stone thrown by Athena-Minerva during the battle of the gods. Hermes-Mercury was also worshipped as a herm, a carved stone placed on roads to protect the traveler. The Sun-god, Mithra, was born from a stone and the earliest representation of the moon in the form of a cone. Maud Oakes, The Stone Speaks, 91-92

In New Mexico I have seen Navaho medicine men heal patients with mandala-form sand paintings, in the same way that Jung’s Stone healed me. Maud Oakes, The Stone Speaks, Page 29

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

When I had questioned Jung about the symbolism of the foundation, he said, “The whole base was constructed on the bases of six and two. Six had the implication of Venus-the feminine-her number. It also represented the Star of David. The Stone’s foundation had three levels: the first level of six rocks; on top of them two rocks; and surmounting them the Stone as One itself.” Maud Oakes, The Stone Speaks, Page 125

Jung also said: union of opposites in the stone is possible only when the adept has become One himself. The unity of the stone is the equivalent of individuation, by which man is made one i we would say that the stone is a projection of the unified self . . . the stone is a transcendent unity.” Maud Oakes, The Stone Speaks, Pages 131-132

It is most significant that on Jung’s Stone there is one uncarved face. He must have had an important reason to leave that face of emptiness-perhaps to allow things to happen. Maud Oakes, The Stone Speaks, Page 133

Here stands the mean, uncomely stone,

‘Tis very cheap in price

The more it is despised by fools,

The more loved by the wise. Arnaldus de Villanova

The Stone which the builders rejected

has become the head of the comer.

This is the Lord’s doing;

it is marvelous in our eyes. Psalms 118:22

Carl Jung on "Void" - Anthology (2019-05-05 03:30)

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8.

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death?   Carl Jung, Letters Vol. II, Pages 546-547

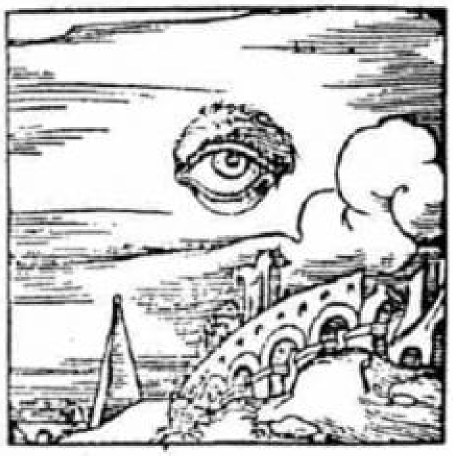
The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . .It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life’s afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung, CW 7, Para 114

“Non-objective art draws its contents essentially from “inside.” This “inside” cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations…. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside.” Carl Jung, CW 15, Paa 206

Carl Jung on "Eyes" Anthology **(2019-05-05 03:30)**



Quo modo Deum.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye. Carl Jung, CW 18, Page 195

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope , my friend, that this success will not harm you too much."' C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW 6, Para 748

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW6, Para 748

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, CW 4, Page 331 f.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Pages 486-489.

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Pages 239-240.

The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

'The animus is in the heavenly heart.' The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

"God must be born in man forever. . . the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans Conversations, Page 36.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Pages 561-562

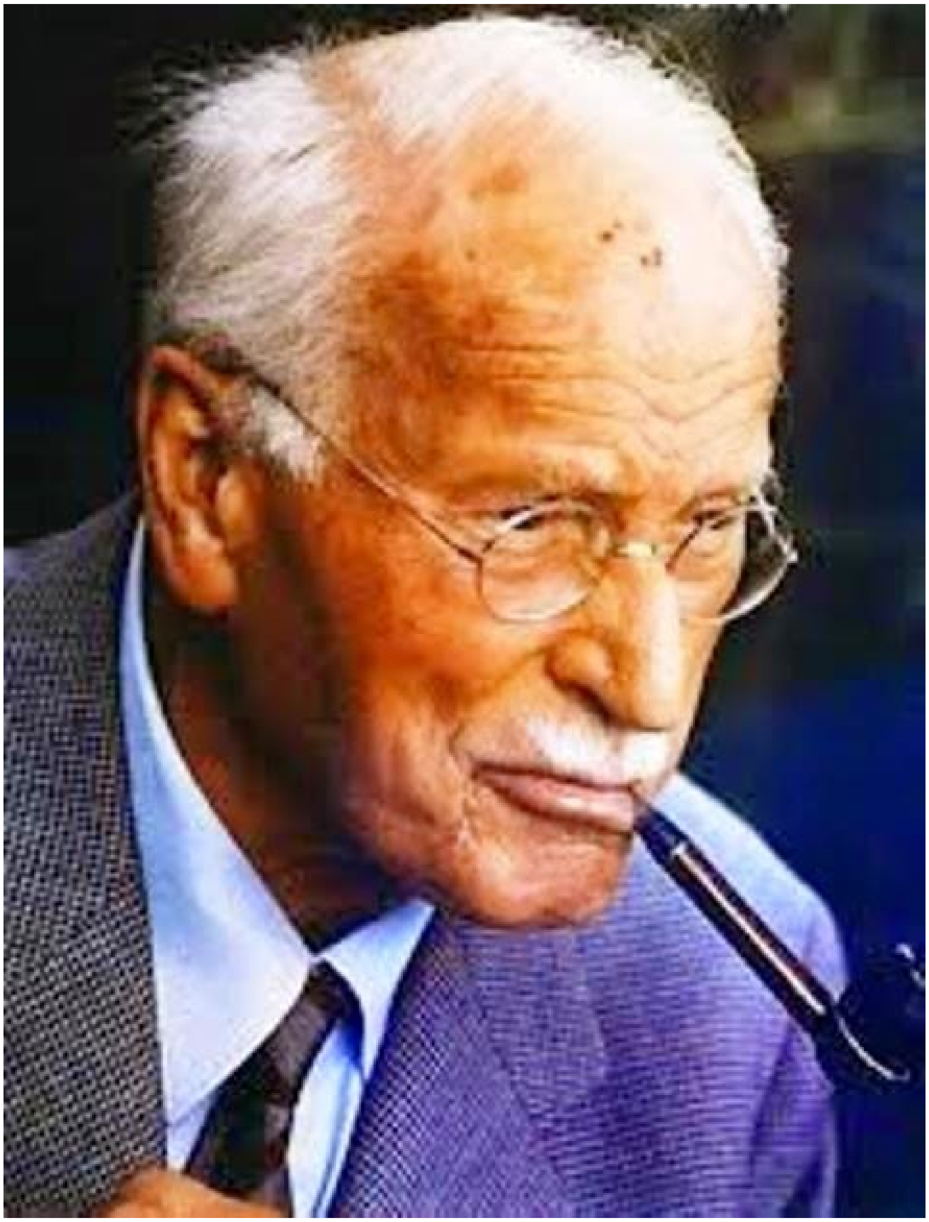
Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

Carl Jung on "Homosexuality" Lexicon. (2019-05-05 04:10)



Carl Jung on “Homosexuality” Lexicon.

Homosexuality:

Usually characterized psychologically by identification with the anima. (See also mother complex.) Jung acknowledged the potential neurotic effects of homosexuality, but he did not see it as an illness in itself.

In view of the recognized frequency of this phenomenon, its interpretation as a pathological perversion is very dubious. The psychological findings show that it is rather a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual being. Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 146.]

http://www.nyaap.org/jung-lexicon/h/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/6c4e3-2.jpg

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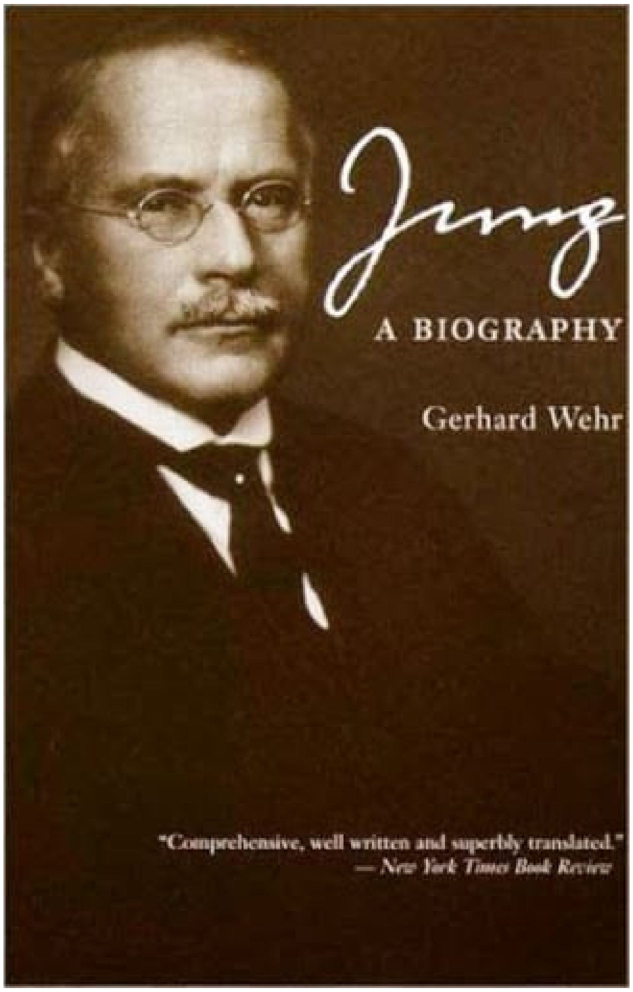
Sonu Shamdasani: Wehr presented Jung's own accounts of his experience, and showed a firm grasp of his ideas. (2019-05-05 04:30)

[1]


Jung
A BIOGRAPHY
Gerhard Wehr
"Comprehensive, well written and superbly translated."
— New York Times Book Review

In 1985, Gerhard Wehr published a work on Jung entitled, Carl Gustav Jung: Life, Work, Effect, which was translated as Jung: A Biography. Unlike the professional biographers, Wehr had previously written on the religious aspects of Jung's thought.

In 1972, he wrote a comparative study of Jung and Rudolf Steiner (Wehr, 1972).

In 1975, he published a work on the relations of Jung's work to Christianity, with the intention of seeing how analytical psychology could contribute to a "depth theology". (Wehr, 1975).

Thus his work arose out of a sustained involvement with Jung's thought.

Unlike the biographies which preceded it, it did not present any new archival material or draw on interviews with individuals who knew Jung. Wehr relied heavily on Memories, Dreams, Reflections, which was uncritically taken as Jung's biography.

After considering Brome's work, it comes a relief to find an absence of psycho-biographical interpretation.

Instead, Wehr presented Jung's own accounts of his experience, and showed a firm grasp of his ideas.

Wehr relied on material that had already been published.

Thus, if there is little new in Wehr's book to make it stand out, it is also free of the many of the flaws of some of the earlier biographies of Jung, and generally known facts are reliably narrated.

In considering Jung's "confrontation with the unconscious", Wehr's account faithfully followed that in Memories, supplemented by information from Hannah's biography.

Wehr added his own diagnosis of Jung as "'a borderline case' on the threshold between neurosis and psychosis".

Wehr raised the question of whether Jung's undertaking was indeed voluntary, or whether it was his "inner conflicts" which "were driving him to the edge of insanity".

However, he added that such an experience could not be understood in psychopathological criteria alone, but rather should also be seen as an example of the archetypal "night sea journey", invoking Jung's 1912 Transformations and Symbols of the Libido.

He also suggested there were parallels to Jung's experience in the history of Christian esotericism.

Concerning Jung's dream of killing Siegfried, Wehr added to Jung's own interpretation the fact that "many of his Jewish colleagues had once looked upon him as just
such 'gigantic blond Siegfried"' and that "Siegfried was also the name of the son whom Sabina Spielrein longed for".

Wehr's biography concludes with three short essays that survey the cultural reception of Jung's work, particularly in religious circles. Sonu Shamdasani, Jung Stripped Bare: By His Biographers Even, Pages 80-81

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bwehr.jpg`

Carl Jung’s advice to Christiana Morgan on how to produce visions (2019-05-05 04:41)

[1]

[Carl Jung’s advice to Christiana Morgan on how to produce visions]

In 1926, Christiana Morgan came to Jung for analysis.

She had been drawn to his ideas on reading psychological Types, and turned to him for assistance with her problems with relationships and her depressions.

In a session in 1926, Morgan noted Jung’s advice to her on how to produce visions:

Well, you see these are too vague for me to be able to say much about them. They are only the beginning. You only use the retina of the eye at first in order to objectify: Then instead of keeping on trying to force the image out you just want to look in.

Now when you see these images you want to hold them and see where they take you-how they change.

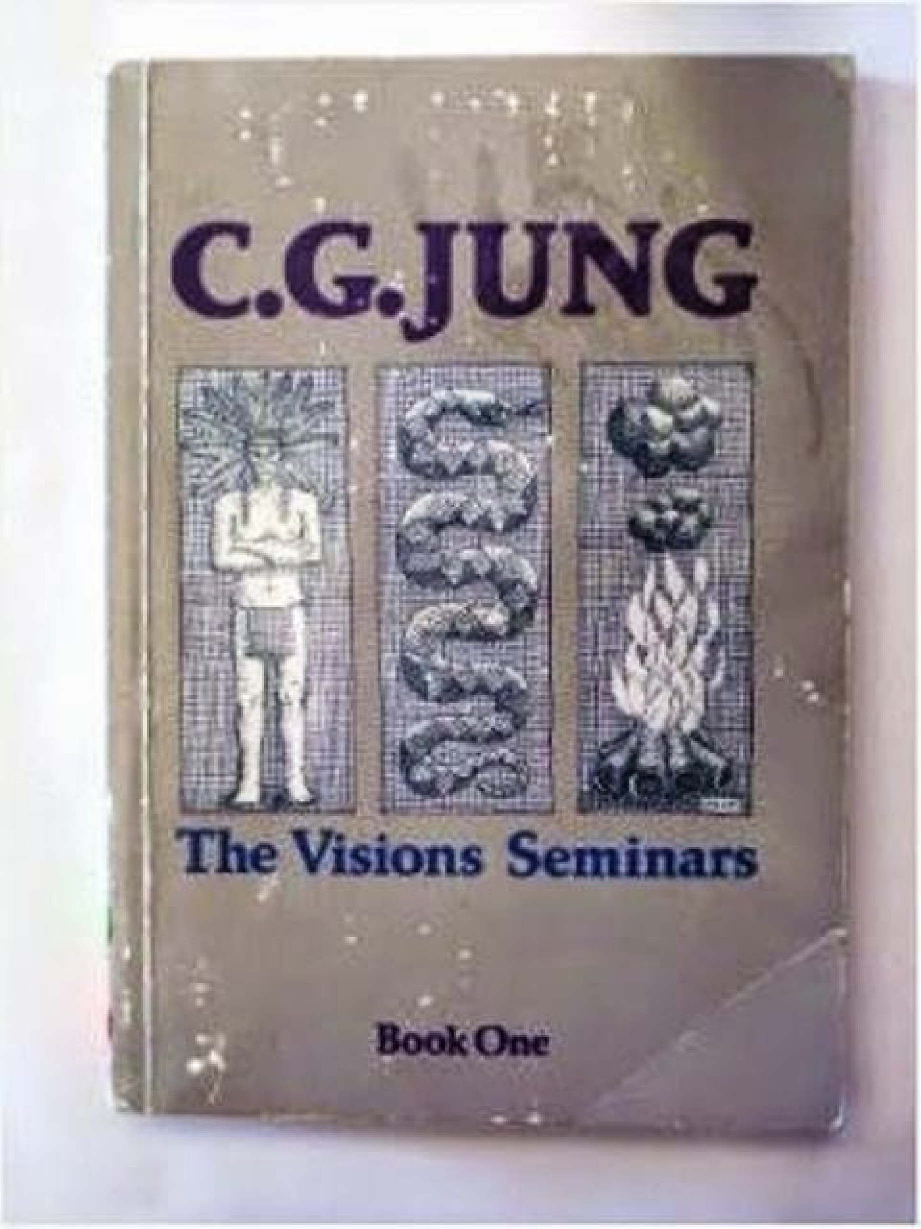
And you want to try to get into the picture yourself-to become one of the actors.

When I first began to do this I saw landscapes.

Then I learned how to put myself into the landscape, and the figures would talk to me and I would answer them … People said he has an artistic temperament.

But it was only that my unconscious was swaying me.

Now I learn to act its drama as well as the drama of the outer life & so nothing can hurt me now. I have written 1000 pages of material from the unconscious (Told the vision of a giant who turned into an egg).Footnote 204. The Red Book; Introduction 215-216.



Footnote 204: July 8, 1926, analysis notebooks, Countway Library of Medicine. The vision referred to at the end is found in Libel' Secundus, ch. II, p. 283 below.

http://www.amazon.com/Visions-Seminars-2-Books/dp/0882141112/ref=sr _1 _1?s=books &ie=UTF8 &qid=1399211609 &sr=1-1 &keywords=the+visions+seminars

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/b8561-morgan.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/f2aa3-visions.jpg`

Carl Jung on “What is the myth you are living?” (2019-05-05 04:44)

[1]

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological image are able to arise spontaneously over and over again, and to agree with one another not only in all
the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations,
functions everywhere in the same way. Carl Jung, CW 5, Page xxix

I was driven to ask myself in all seriousness: "What is the myth you are living?"

I found no answer to this question, and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud
of theoretical possibilities which I was beginning to regard with increasing distrust.

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge.

So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks, for—so I told myself—how
could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it?

I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

This resolve led me to devote many years of my life to investigating the subjective contents which are the products of unconscious processes, and to work out methods which would enable us, or at any rate help us, to explore the manifestations of the unconscious. Carl Jung, CW 5, Pages xxiv-xxv

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/1e858-62bmyth2byou2bare2bliving.jpg`

Carl Jung: I suspected that myth had a meaning (2019-05-05 08:04)

I suspected that myth had a meaning, which I was bound to miss if I lived apart from it in the haze of my own speculation.

I was compelled to ask myself in all seriousness, "What is the myth you are living?" ... I simply had to know what unconscious and preconscious myth was shaping me, that is, what kind of rhizome I arose from.

This resolve led me to my years of exploration into the subjective contents produced by unconscious processes, to work out the methods that would partly make possibly, and partly assist in, the practical exploration of

the manifestations of the unconscious. Carl Jung, Jung: A Biography, Page 13

Carl Jung on his Maternal Grandfather (2019-05-05 08:12)

I did not know my maternal grandfather personally.

But from all I have heard, his Old Testament name Samuel must have suited him well.

He even believed that they spoke Hebrew in heaven, and therefore dedicated himself with the utmost diligence to the study of Hebrew.

He was not only highly learned, but also had a pronouncedly poetical mind; indeed he was a rather peculiar man, and believed himself to be constantly surrounded by ghosts.

My mother often told me how she had had to stand behind him while he wrote his sermons.

He could not put up with ghosts getting behind his back and distracting him while he was trying to think! If a living person sat behind him, the ghosts would be scared off! Carl Jung, Jung: A Biography, Page 17

Sabina Spielrein Biography **(2019-05-05 08:15)**

[1]

Sabina Spielrein (1885-1942)

Sabina Spielrein was born the eldest of four children in Rostov on Don.

Her father, Nikolai Spielrein was a wealthy Russian-Jewish businessman and her mother Eva Luyblinskaja had studied dentistry, practiced this profession is not enough.

Sabina Spielrein attended until 1904, the girls' school in Rostov.During her school years, showed symptoms of "psychotic hysteria" so that their parents brought them in 1904, according to the Zurich psychiatric clinic Burgholzli.

She was treated by Carl Gustav Jung and 1905 as released from the hospital cured.

That same year she began to study medicine at the University of Zurich, she continued her analysis with Jung continued privately.

1911 Sabina Spielrein doctorate on the psychological content of a case of schizophrenia, it was the first psychoanalytically oriented dissertation of a woman.

They then traveled to Munich to Vienna, where she met with Freud in October 1911 and member of the Vienna Psychoanalytic Society was.

1912 Sabina Spielrein published important theoretical writing, the destruction as the cause of becoming.

In it she took Freud's reflections on the death instinct in advance, the later in Beyond the Pleasure Principle referred to them.

They formulated the hypothesis that the sex drive is composed of a positive and a negative component and also career-like impulse to destroy, is analogous to biological procreation, in the union of the male with the female cell, each is destroyed by itself, so that new results.

Pleasure and anxiety are the reaction of the ego on the sexuality inherent tendency to dissolution of individuality, whereby the neurotic, the destructive component, the "death instinct" over the love of excitement outweighed.

Sabina Spielrein in 1912 married the Russian-Jewish doctor Pavel Sheftel, a years later, her daughter Renata was born.

From 1912 to 1914 she lived with her family in Berlin and published several papers on child psychoanalysis and dream analysis.

After the start of World War II she moved to Switzerland, while her husband returned to Russia.

They settled in Lausanne in 1919 and founded the psychoanalytic study group Cercle Interne.

In 1920 she moved with her daughter to Geneva and became a member of Geneva led by Edouard Claparède psychoanalytic society.

She gave lectures on psychoanalysis and pedagogy at the Institute Jean-Jacques Rousseau and has published numerous works, including several children on the basis of analytical releases of protocols from our childhood to her daughter.

In 1922 she joined the UPU in the Swiss Society of Psychoanalysis. Its most famous analysand in this period was Jean Piaget.

1923 Sabina Spielrein returned to Russia, settled in Moscow and became a member and training analyst of the Russian Psychoanalytic Society.

She held at the National Institute for Psychoanalysis lectures and seminars on child analysis, and worked as a doctor at the clinic.

She was also Head of the Department of child psychology at Moscow University and fellow at the of Vera Schmidt -run children’s home laboratory.

Sabina Spielrein was a pioneer of child psychoanalysis and cognitive and language scientifically based psychoanalysis.

One of her priorities was to explore children’s thought and language. She developed the thesis that there are autistic and social languages, which evolved from the latter the former.

In 1923 she gave several lectures in Zurich, Geneva and Moscow on the subject of aphasia. In their view, have to occur in aphasia thought disorder analogies to the early childhood thinking.

Eighteen months after her return to the USSR Sabina Spielrein moved into her home city of Rostov was living again with her husband and got 1926 their second daughter, Eve.She was on prophylactic as Pädologin school clinic, where she conducted screening for early detection of developmental disorders, as well as a doctor at the Psychiatric

Clinic.Following the ban on Pädologie 1936 she worked as a school doctor.

Although psychoanalysis was banned in the Soviet Union, she continued her psychoanalytic work continued until the early 1940s.

1942, after the capture of Rostov by the German Wehrmacht, was Sabina Spielrein and killed their daughters along with the rest of Rostov Jews by the SS-Sonderkommand

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2011/08/d1a62-sabina.jpg`

Carl Jung on his Mother (2019-05-05 08:20)

She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant.

She was very stout, and a ready listener.

She also liked to talk, and her chatter was like the gay plashing of a fountain.

She had a decided literary gift, as well as taste and depth.

But this quality never properly emerged; it remained hidden beneath the semblance of a kindly, fat old woman, extremely hospitable, and possessor of a great sense of humor.

She held all the conventional opinions a person was obliged to have, but then her unconscious personality would suddenly put in an appearance.

That personality was unexpectedly powerful: a somber, imposing figure possessed of unassailable authority-and no bones about it.

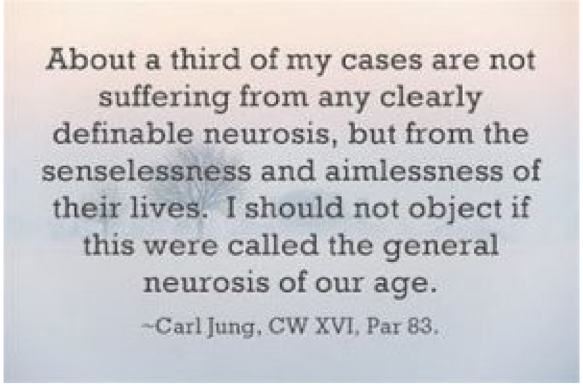
I was sure that she consisted of two personalities, one innocuous and human, the other uncanny.

This other emerged only now and then, but each time it was unexpected and frightening.

She would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. Carl Jung, Jung: A Biography, Page 18

By day she (Jung's) was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Ancient and ruthless; ruthless as truth and nature. Carl Jung, Jung: A Biography, Page 51

Carl Jung on his Childhood Neurosis **(2019-05-05 08:27)**



About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age.

~Carl Jung, CW XVI, Par 83.

I was thunderstruck.

This was the collision with reality.

"Why, then, I must get to work!" I thought suddenly. From that moment on I became a serious child. I crept away, went to my father's study, took out my Latin grammar, and began to cram with intense concentration.

After ten minutes of this I had the finest of fainting fits.

I almost fell off the chair, but after a few minutes I felt better and went on working.

"Devil take it, I'm not going to faint," I told myself, and persisted in my purpose.

This time it took about fifteen minutes before the second attack came.

That, too, passed like the first.

"And now you must really get to work!"

I stuck it out, and after an hour came the third attack.

Still I did not give up, and worked for another hour, until I had the feeling that I had overcome the attacks.

Suddenly I felt better than I had in all the months before.

And in fact the attacks did not recur. From that day on I worked over my grammar and other schoolbooks every day.

A few weeks later I returned to school, and never suffered another attack, even there.

The whole bag of tricks was over and done with! That was when I learned

what a neurosis is. Carl Jung, Jung: A Biography, Page 40

Of his childhood neurosis Jung reported: ... it induced in me a studied punctiliousness and an unusual diligence. Those days saw the beginnings of my conscientiousness, practiced not for the sake of appearances, so that I would amount to something, but for my own sake. Carl Jung, Jung: A Biography, Pages 40-41

Carl Jung on his Father **(2019-05-05 08:47)**

At that time, too, there arose in me profound doubts about everything my father said. When I heard him preaching about grace, I always thought of my own experience. What he said sounded stale and hollow, like a tale told by someone who knows it only by hearsay and cannot quite believe it himself. Carl Jung, Jung: A Biography, Page 47

The son thought his father had never experienced the miracle of grace. He had taken the Commandments of the Bible as his guide and more or less blindly believed in its contents, as the tradition of his fathers demanded. But he did not know the immediate living God who stands, omnipotent and free, above His Bible and His Church, who calls upon man to partake of His freedom, and can force him to renounce his own views and convictions in order to fulfill without reserve the command of God. Carl Jung, Jung: A Biography, Page 48

Theology had alienated my father and· me from one another .... I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking. They had blocked off all avenues by which he might have reached God directly, and then faithlessly abandoned him. Carl Jung, Jung: A Biography, Page 48

The tragedy of my youth was that I saw my father, before my eyes, so to speak, break to pieces against the problem of his faith and come to an early death. This was the objective, external event that opened my eyes to the significance of religion. Subjective, inner experiences prevented me from drawing from my father's fate negative conclusions with regard to faith that would otherwise have been obvious. I grew up, after all, in the heyday of scientific materialism .... I had to rely on experience alone. Paul's experience in Damascus was always before me .... Carl Jung, Jung: A Biography, Page 49

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

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Theology had alienated my father and me from one another .... I had a dim premonition that he was inescapably succumbing to his fate. He was lonely and had no friend to talk with. At least I knew no one among our acquaintances whom I would have trusted to say the saving word. Once I heard him praying. He struggled desperately to keep his faith. I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking. Carl Jung, Jung: A Biography, Page 20

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The words fell heavily on my soul. Once upon a time he too had been an enthusiastic student in his first year, as I was now; the world had opened out for him, as it was doing for me; the infinite treasures of knowledge had spread before him, as now before me. How can it have happened that everything was blighted for him, had turned to sourness and bitterness? I found no answer, or too many. The speech he delivered that summer evening over the wine was the last chance he had to live out his memories of the time when he was what he should have been. . Carl Jung, Jung: A Biography, Page 58

Carl Jung’s First Conscious Trauma **(2019-05-05 15:23)**

In the cemetery nearby, the sexton would dig a hole-heaps of brown, upturned earth.

Black, solemn men in long frock coats with unusually tall hats and shiny black boots would bring a black box.

My father would be there in his clerical gown, speaking in a resounding voice.

Women wept. I was told that someone was being buried in this hole in the ground.

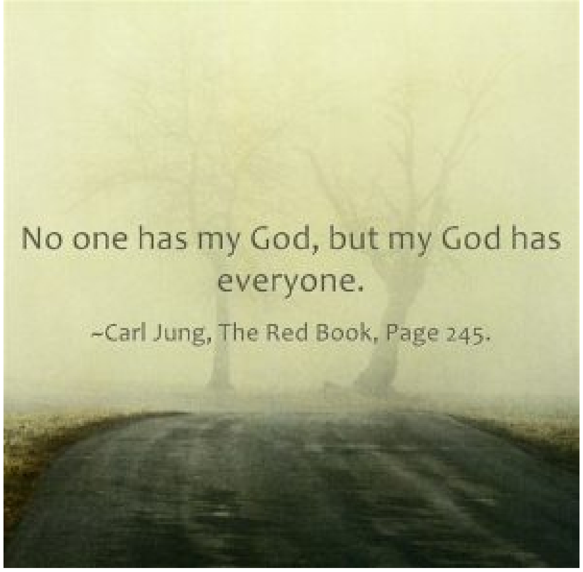
Certain persons who had been around previously would suddenly no longer be there.

Then I would hear that they had been buried, and that Lord Jesus had taken them to himself. . . .

I began to distrust Lord Jesus. He lost the aspect of a big, comforting, benevolent bird and became associated with the gloomy black men in frock coats, top hats and shiny black boots who busied themselves with the black box.

These ruminations of mine led to my first conscious trauma. Carl Jung, Jung: A Biography, Page 24

No one has my God, but my God has everyone. ~Carl Jung, The Red Book, Page 245. (2019-05-05 15:29)



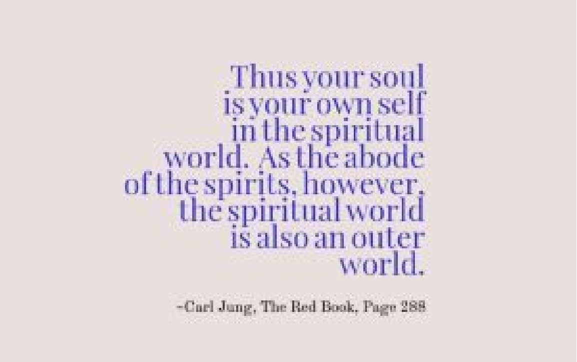
No one has my God, but my God has everyone.

~Carl Jung, The Red Book, Page 245.

[1]Carl Jung on "God"

1. `https://carljungdepthpsychologysite.blog/?s=god#.XM85NI5KhPY`

Carl Jung: Your own Self in the Spiritual World (2019-05-05 15:36)



Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

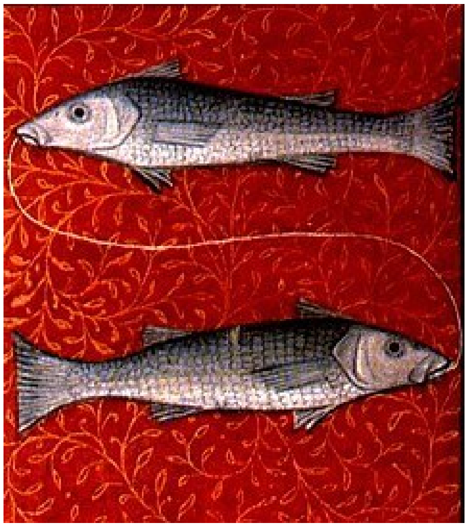
~Carl Jung, The Red Book, Page 288

[1]Carl Jung on "Spiritual"

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

1. `https://carljungdepthpsychologysite.blog/?s=spiritual#.XM86tY5KhPY`

Carl Jung on the Historical Significance of the Fish (2019-05-05 16:13)



162 In addition to the "pisciculi Christianorum," the shepherd and the lamb play, as we know only too well, an almost greater role in Christian allegory, and Herrnes Kriophoros (the "rambearer") became the prototype of the "good shepherd/' the tutelary god of flocks. Another prototype, in his capacity as shepherd, was Orpheus.1 This aspect of the Poimen gave rise to a figure of similar name in the mystery cults, who was popularized in the "Shepherd" of Hermas (snd century). Like the "giant fish" mentioned in the Abercius inscription, 2 the shepherd probably has connections with Attis, both temporally and regionally. Reitzenstein even conjectures that the "Shepherd" of Hermas derives from the Poimandres writings, which are of purely pagan origin. 3 Shepherd, ram, and lamb symbolism coincides with the expiring aeon of Aries. In the first century of our era the two aeons overlap, and the two most important mystery gods of this period, Attis and Christ, are both characterized as shepherds, rams, and fishes. The Poimen symbolism has undergone such thorough elaboration at the hands of Reitzenstein that I am in no position to add anything illuminating in this respect. The case is somewhat different with the fish symbol. Not only are the sources more copious, but the very nature of the symbol, and in particular its dual aspects, give rise to definite psychological questions which I should like to go into more closely.

163 Like every hero, Christ had a childhood that was threatened (massacre of the innocents, flight into Egypt).

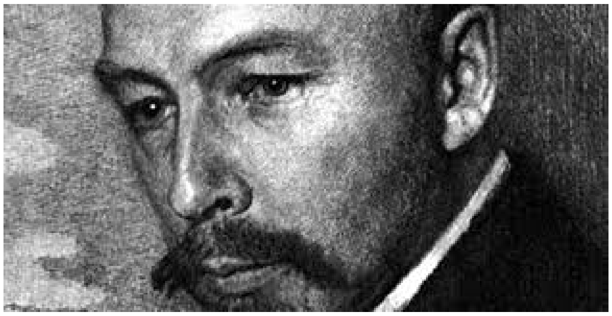
The astrological "interpretation" of this can be found in Revelation 12 : i: "A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." She is in the pangs of birth and is pursued by a dragon. She will give birth to a man-child who shall "rule the nations with a rod of iron." This story carries echoes of numerous kindred motifs in East and West, for instance that of Leto and Python, of Aphrodite and her son, who, when pursued, leapt into the Euphrates and were changed into fishes, 4 and of Isis and Horus in Egypt. The Syrian Greeks identified Derceto-Atargatis and her son Ichthys with the constellation of the Fishes. 5

164 The mother-goddess and the star-crowned woman of the Apocalypse counts as oneis usually thought of as a virgin (Trap &Vos, Virgo). The Christmas message, *H TrapOtvos rero/cev, avgel <ws (the virgin has brought forth, the light increases), is pagan. Speaking of the so-called Korion in Alexandria, Epiphanius 6 says that on the night of the Epiphany (January 5/6) the pagans held a great festival: They stay up the whole night singing songs and playing the flute, offering these to the images of the gods; and, when the revelries of the night are over, after cock-crow, they go down with torches into a subterranean sanctuary and bring up a carved wooden image, which is laid naked on a litter. On its forehead it has the sign of the cross, in gold, and on both its hands two other signs of the same shape, and two more on its knees; and the five signs are all fashioned in gold. They carry this carved image seven times round the middle of the temple precincts, to the sound of flutes and tambourines and hymns, and after the procession they carry it down again into the crypt. But if you ask them what this mysterious performance means, they answer: Today, at this hour, the Kore, that is to say the virgin, has given birth to the Aeon. 165 Epiphanius expressly states that he is not telling this of a Christian sect, but of the worshippers of idols, and he does so in order to illustrate the idea that even the pagans bear involuntary witness to the truth of Christianity. 166 Virgo, the zodiacal sign, carries either a wheat-sheaf or a child. Some authorities connect her with the "woman" of the Apocalypse. 7 At any rate, this woman has something to do with the prophecy of the birth of a Messiah at the end of time. Since the author of the Apocalypse was supposed to be a Christian, the question arises: To whom does the woman refer who is interpreted as the mother of the Messiah, or of Christ? And to whom does the son of the woman refer who (translating the Greek literally) shall "pasture (<7rot^<uW) the pagans with an iron staff"? 167 As this passage contains an allusion on the one hand to the Messianic prophecy in Isaiah 66 : 7*, and on the other to Yahweh’s wrath (Psalm 2 : 9 9), it would seem to refer in some way to the future rebirth of the Messiah. But such an idea is quite impossible in the Christian sphere. Boll 10 says of the description of the "lamb" in Revelation 5 : 6ff.: "This remarkably bizarre figure with seven horns and seven eyes cannot possibly be explained in Christian terms." Also, the "lamb" develops some very unexpected peculiarities: he is a bellicose lamb, a conqueror (Rev. 17 : 14). The mighty ones of the earth will have to hide from his wrath (Rev, 6 : 156:.). He is likened to the "lion of the tribe of Judah" (Rev. 5 : 5). This lamb, who is reminiscent of Psalm 2 : 9 ("You shall break them with a rod of iron, and dash them in pieces like a potter’s vessel"), rather gives one the sinister impression of a daemonic ram,11 and not at all that of a lamb who is led meekly to the slaughter. The lamb of the Apocalypse belongs, without doubt, to the category of horned monsters mentioned in these prophecies. One must therefore consider the question whether the author of the Apocalypse was influenced by an idea that was in some sense antithetical to Christ, perhaps by a psychological shadow-figure, an "umbra Jesu" which was united at the end of time with the triumphant Christ, through an act of rebirth. This hypothesis would explain the repetition of the birth myth and also the curious fact that so important an eschatological expectation as the coming of the Antichrist receives but scant mention in the Apocalypse. The seven-horned ram is just about everything that Jesus appears not to be. 12 He is a real shadow-figure, but he could not be described as the Antichrist, who is a creature of Satan. For although the monstrous, warlike lamb is a shadow figure in the sense that he is the counterpart of the lamb who was sacrificed, he is not nearly so irreconcilable with Christ as the Antichrist would have to be. The duplication of the Christ figure cannot, therefore, be traced back to this split between Christ and Antichrist, but is due rather to the anti-Roman resentment felt by the Jewish Christians, who fell back on their god of vengeance and his warlike Messiah. The author of the Apocalypse may have been acquainted with Jewish speculations known to us through later tradition. We are told in the Bereshith Rabbati of Moses ha-Darshan that Elias found in Bethlehem a young woman sitting before her door with a newborn child lying on the ground beside her, flecked with blood. She explained that her son had been born at an evil hour, just when the temple was destroyed. Elias admonished her to look after the child. When he came back again five weeks later, he asked about her son. "He neither walks, nor sees, nor speaks, nor hears, but lies there like a stone," said the woman. Suddenly a wind blew from the four corners of

the earth, bore the child away, and plunged him into the sea. Elias lamented that it was now all up with the salvation of Israel, but a bath kol (voice) said to him: It is not so. He will remain in the great sea for four hundred years, and eighty years in the rising smoke of the children of Korah,13 eighty years under the gates of Rome, and the rest of the time he will wander round in the great cities until the end of the days comes.14 168 This story describes a Messiah who, though born in Bethlehem, is wafted by divine intervention into the Beyond (sea = unconscious). From the very beginning his childhood is so 12 That is, if we disregard passages like Matt. 21 : 19 and 22 : 7 and Luke 19 : 27. 13 threatened that he is scarcely able to live. The legend is symptomatic of an extraordinary weakness of the Messianic element in Judaism and the dangers attending it, which would explain the delay in the Messiah's appearance. For 560 years he remains latent, and only then does his missionary work begin. This interlude is not so far off the 530 years mentioned in the Talmudic prophecy (cf. par. 133), near enough anyway for us to compare them, if we take this legend as referring to Christ. In the limitless sea of Jewish speculation mutual contacts of this sort are more likely to have occurred than not. Thus the deadly threat to the Messiah and his death by violence is a motif that repeats itself in other stories, too. The later, mainly Cabalistic tradition speaks of two Messiahs, the Messiah ben Joseph (or ben Ephraim) and the Messiah ben David. They were compared to Moses and Aaron, also to two roes, and this on the authority of the Song of Solomon 4:5: "Thy two breasts are like two young roes that are twins." 15 Messiah ben Joseph is, according to Deuteronomy 32 : 17, the "first-born of his bullock/* and Messiah ben David rides on an ass. 16 Messiah ben Joseph is the first, Messiah ben David the second.17 Messiah ben Joseph must die in order to "atone with his blood for the children of Yahweh."1S He will fall in the fight against Gog and javascript:;Magog, and Armilus will kill him. Armilus is the Anti-Messiah, whom Satan begot on a block of marble.19 He will be killed by Messiah ben David in his turn. Afterwards, ben David will fetch the new Jerusalem down from heaven and bring ben Joseph back to life.20 This ben Joseph plays a strange role in later tradition. Tabari, the commentator on the Koran, mentions that the Antichrist will be a king of the Jews, 21 and in Abarbanel's Mashmi'a Yeshu'ah the Messiah ben Joseph actually is the Antichrist. So he is not only characterized as the suffering Messiah in contrast to iSTargum on Canticles 4 : 5 in The Targum to The Song of Songs, p. 50. Wiinsche, p. in. In the Zohar the Messiah is called "Mother." Schoettgen, Horae Hebraicae et Talmudicae, II, p. 10. Cf. also the "Saviour of the twins" in Pistis Sophia (above, par. 133, n. 44). the victorious one, but is ultimately thought of as his antagonist. 22 169 As these traditions show, the above-mentioned weakness of the Messianic element consists in a split which in the end becomes a complete polarity. This development is foreshadowed in Persian religious literature, in the pre-Christian idea of an enantiodromia of the great time-periods, and the deterioration of goodness. The Bahman Yast calls the fourth Iron Age "the evil sovereignty of the demons with dishevelled hair of the race of Wrath." 23 On the other hand, the splitting of the Messiah into two is an expression of an inner disquiet with regard to the character of Yahweh, whose injustice and unreliability must have shocked every thoughtful believer ever since the time of Job. 24 Job puts the problem in unequivocal terms, and Christianity gave an equally unequivocal answer. Jewish mysticism, on the other hand, went its own way, and its speculations hover over depths which Christian thinkers have done their utmost to cover up. I do not want to elaborate this theme here, but will mention as an example a story told by Ibn Ezra. In Spain, he says, there was a great sage who was reputed to be unable to read the Eighty-ninth Psalm because it saddened him too much.The verses in question are: I will not remove from him my steadfast love, or be false to my faithfulness. I will not violate my covenant, or alter the word that went forth from my lips. Once for all I have sworn my holiness: I will not lie to David. His line shall endure for ever, his throne as long as the sun before me. Like the moon it shall be established for ever; the witness in the skies is sure. Selah! But now thou hast cast off and rejected, thou art full of wrath against thy anointed. Thou hast renounced the covenant with thy servant; thou hast trodden his crown in the dust. Thou hast breached all his walls; thou hast laid his strongholds in ruins.25 *7 It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for the legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization. The result is bewilderment and confusion. Christianity has insisted on God's goodness as a loving Father and has* *done its best to rob evil of substance. The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is now being demonstrated before our eyes by the splitting of our world: the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. 171 As Bousset has plausibly suggested, the duality of the apocalyptic Christ is the outcome of Jewish-Gnostic speculations whose echoes we hear in the traditions mentioned above. The intensive preoccupation of the Gnostics with the problem of evil stands out in startling contrast to the peremptory nullification of it by the Church fathers, and shows that this question had already become topical at the beginning of the third century. In this connection we may recall the view expressed by Valentinus,26 that Christ was born "not without a kind of shadow" and that he afterwards "cast off the shadow from himself.'* 27 Valentinus lived sometime in the first half of the second century, and the Apocalypse was probably written about A.D. 90, under Domitian. Like other Gnostics, Valentinus carried the gospels a stage further in his thinking, and for this reason it does not seem to me impossible that he understood the "shadow" as the Yahwistic law under which Christ was born. The Apocalypse and other things in the New Testament could easily have prompted him to such a view, quite apart from the more or less contemporaneous ideas about the demiurge and the prime Ogdoad that consists of light and shadow.28 It is not certain whether Origen's doubt concerning the ultimate fate of the devil was original; 29 at all events, it proves that the possibility of the devil's reunion with God was an object of discussion in very early times, and indeed had to be if Christian philosophy was not to end in dualism. One should not forget that the theory of the privatio boni does not dispose of the eternity of hell and damnation. God's humanity is also an expression of dualism, as the controversy of the Monophysites and Dyophysites in the early Church shows. Apart from the religious significance of the decision in favour of a complete union of both natures, I would mention in passing that the Monophysite dogma has a noteworthy psychological aspect: it tells us (in psychological parlance) that since Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole. Empirically speaking, consciousness can never comprehend the whole, but it is probable that the whole is unconsciously present in the ego. This would be equivalent to the highest possible state of reXetWts (completeness or perfection). I have dwelt at some length on the dualistic aspects of the Christ-figure because, through the fish symbolism, Christ was assimilated into a world of ideas that seems far removed from the gospels a world of pagan origin, saturated with astrological beliefs to an extent that we can scarcely imagine today. Christ was born at the beginning of the aeon of the Fishes. It is by no means ruled out that there were educated Christians who knew of the coniunctio maxima of Jupiter and Saturn in Pisces in the year 7 B.C., just as, according to the gospel reports, there were Chaldaeans who actually found Christ's birthplace. The Fishes, however, are a double sign. At midnight on Christmas Eve, when (according to the old time-reckoning) the sun enters Capricorn, Virgo is standing on the eastern horizon, and is soon followed by the Serpent held by Ophiuchus, the "Serpent-bearer." This astrological coincidence seems to worth mentioning, as also the view that the two fishes are mother and son. The latter idea has a quite special significance because this relationship suggests that the two fishes were originally one. In fact, Babylonian and Indian astrology know of only one fish. 30 Later, this mother evidently gave birth to a son, who was a fish like her. The same thing happened to the Phoenician Derceto-Atargatis, who, half fish herself, had a son called Ichthys. It is just possible that "the sign of the prophet Jonah" 31 goes back to an older tradition about an heroic night sea journey and conquest of death, where the hero is swallowed by a fish ("whale-dragon") and is then reborn.32 The redemptory name Joshua 33 (Yehoshua, Yeshua, Gr. lesous) is connected with the fish: Joshua is the son of Nun, and Nun means 'fish.' The Joshua ben Nun of the Khidr legend had dealings with a fish that was meant to be eaten but was revived by a drop of water from the fountain of life.34 174 The mythological Great Mothers are usually a danger to their sons. Jeremias mentions a fish representation on an early Christian lamp, showing one fish devouring the other.35 The name of the largest star in the constellation known as the Southern Fish Fomalhaut, 'the fish's mouth' might be interpreted in this sense, just as in fish symbolism every conceivable form of devouring concupiscentia is attributed to fishes, which are said to be "ambitious, libidinous, voracious, avaricious, lascivious" in short, an emblem of the vanity of the world and of earthly pleasures ("voluptas terrena"). 36 They owe these bad qualities most of all to their relationship with the mother- and love-goddess Ishtar, Astarte, Atargatis, or Aphrodite. As the planet Venus, she has her "exaltatio" in the zodiacal sign of the fishes. Thus, in astrological tradition as well as in the history of symbols, the fishes have always had these opprobrious qualities attached to them,37 while on the other hand laying claim to a special and higher significance. Their claim is based at least in astrology on the fact that anyone born under Pisces may expect to become a fisherman or a sailor, and in that capacity to catch fishes or hold dominion over the sea an echo of the primitive totemistic identity between the hunter and his prey. The Babylonian culture-hero Cannes was himself a fish, and the Christian Ichthys is a fisher of men par excellence. Symbologically, he is actually the hook or bait on God's fishing-rod with which the Leviathan death or the devilis caught. 38 In Jewish tradition the Leviathan is a sort of eucharistic food stored up for the 38 How closely the negative and the positive meanings are related can be seen from the fish-hook motif, attributed to St. Cyprian: "Like a fish which darts at a baited hook, and not only does not lay hold of the bait along with the hook, but is itself hauled up out of the sea; so he who had the power of death did indeed snatch away the body of Jesus unto death, but did not observe thatthe hook of the Godhead was concealed therein, until he had devoured it; and thereupon remained fixed thereto." Stephen of Canterbury (Liber allegoricus in Habacuc, unavailable to me) says: "It is the bait of longed-for enjoyment that is displayed in the hook, but the tenacious hidden hook is consumed along with the bait. So in fleshly concupiscence the devil displays the bait of pleasure, but the sting of sin lies hid therein." In this regard see Picinellus, Lib. VI, cap. i. faithful in Paradise. After death, they clothe themselves in fishrobes. 39 Christ is not only a fisher but the fish that is "eucharistically" eaten.40 Augustine says in his Confessions: "But [the earth] eats the fish that was drawn from the deep, at the table which you have prepared for them that believe; for the fish was drawn from the deep in order to nourish the needy ones of the earth." 41 St. Augustine is referring to the meal of fishes eaten by the disciples at Emmaus (Luke 24 : 43). We come across the "healing fish" in the story of Tobias: the angel Raphael helps Tobias to catch the fish that is about to eat him, and shows him how to make a magic "smoke" against evil spirits from the heart and liver of the fish, and how he can heal his father's blindness with its gall (Tobit 6 : iff.). 175 St. Peter Damian (d. 1072) describes monks as fishes, because all pious men are little fishes leaping in the net of the Great Fisher.42 In the Pectorios inscription (beginning of the fourth century), believers are called the "divine descendants of the heavenly fish." 43 !76 The fish of Manu is a saviour,44 identified in legend with Vishnu, who had assumed the form of a small goldfish. He begs Manu to take him home, because he was afraid of being devoured by the water monsters.45 He then grows mightily, fairytale fashion, and in the end rescues Manu from the great flood.46 On the twelfth day of the first month of the Indian year a golden fish is placed in a bowl of water and invoked as follows: "As thou, O God, in the form of a fish, hast saved the Vedas that were in the underworld, so save me also, O Keshava!" 47 De Gubernatis and other investigators after him tried to derive the Christian fish from India.48 Indian influence is not impossible, since relations with India existed even before Christ and various spiritual currents from the East made themselves felt in early Christianity, as we know from the reports of Hippolytus and Epiphanius. Nevertheless, there is no serious reason to derive the fish from India, for Western fish symbolism is so rich and at the same time so archaic that we may safely regard it as autochthonous. Since the Fishes stand for mother and son, the mythological tragedy of the son's early death and resurrection is already implicit in them. Being the twelfth sign of the Zodiac, Pisces denotes the end of the astrological year and also a new beginning. This characteristic coincides with the claim of Christianity to be the beginning and end of all things, and with its eschatological expectation of the end of the world and the coming of God's kingdom.49 Thus the astrological characteristics of the fish contain essential components of the Christian myth; first; the cross; second^ the moral conflict and its splitting into the figures of Christ and Antichrist; third., the motif of the son of a virgin; fourth, the classical mother-son tragedy; fifth, the danger at birth; and siKth, the saviour and bringer of healing. It is therefore not beside the point to relate the designation of Christ as a fish to the new aeon then dawning. If this relationship existed even in antiquity, it must obviously have been a tacit assumption or one that was purposely kept secret; for, to my knowledge, there is no evidence in the old literature that the Christian fish symbolism was derived from the zodiac. Moreover, the astrological evidence up to the second century A.D. is by no means of such a kind that the Christ/Antichrist antithesis could be derived causally from the polarity of the Fishes, since this, as the material we have cited shows, was not stressed as in any way essential. Finally, as Doelger rightly emphasizes, the Ichthys was always thought of as only one fish, though here we must point out that in the astrological interpretation Christ is in fact only one of the fishes, the role of the other fish being allotted to the Antichrist. There are, in short, no grounds whatever for supposing that the zodion of the Fishes could have served as the Ichthys prototype. 178

Pagan fish symbolism plays in comparison a far greater role. 50 The most important is the Jewish material collected by Scheftelowitz. The Jewish "chalice of benediction" 51 was sometimes decorated with pictures of fishes, for fishes were the food of the blessed in Paradise. The chalice was placed in the dead man's grave as a funerary gift. 52 Fishes have a wide distribution as sepulchral symbols. The Christian fish occurs mainly in this connection. Devout Israelites who live "in the water of the doctrine" are likened to fishes. This analogy was self-evidentaround A.D. ioo. 53 The fish also has a Messianic significance. 54 According to the Syrian Apocalypse of Baruch, Leviathan shall rise from the sea with the advent of the Messiah.55 This is probably the "very great fish" of the Abercius inscription, corresponding to the "fish from the fountain" mentioned in a religious debate at the court of the Sassanids (5th century). The fountain refers to the Babylonian Hera, but in Christian language it means Mary, who in orthodox as well as in Gnostic circles (Acts of Thomas) was addressed as ^-p }, 'fountain/ Thus we read in a hymn of Synesius (c. 350): Ilaya Trayw, dpxw apxd, pifwv pi'fa, fjiova* d ^ovaScov, /crA. (Fountain of fountains, source of sources, root of roots, monad of monads art thou.) 56 The fountain of Hera was said to contain the one fish (povov l\0vv } that is caught by the "hook of divinity" and "feeds the whole world with its flesh." 57 In a Boeotian vase-painting the "lady of the beasts" 58 is shown with a fish between her legs, or in her body, 59 presumably indicating that the fish is her son. Although, in the Sassanid debate, the legend of Mary was transferred to Hera, the "fish from the fountain" does not correspond to the Christian symbol, for in Christian symbology the crucifix is the hook or bait with which God catches Leviathan,60 who is either death or the devil ("that ancient serpent") but not the Messiah. In Jewish tradition, on the other hand, the pharmakon athanasias is the flesh of Leviathan, the "Messianic fish," as Scheftelowitz says. The Talmud Sanhedrin says that the Messiah "will not come until a fish is sought for an invalid and cannot be procured." 61 According to the Apocalypse of Baruch, Behemoth as well as Leviathan 62 is a eucharistic food. This is assiduously overlooked. As I have explained elsewhere,63 Yahweh's two prehistoric monsters seem to represent a pair of opposites, the one being unquestionably a land animal, and the other aquatic. 179 Since olden times, not only among the Jews but all over the Near East, the birth of an outstanding human being has been identified with the rising of a star. Thus Balaam prophesies (Num. 24 : 17): I shall see him, but not now, I shall behold him, but not nigh; a star shall come forth out of Jacob. . . . 180 Always the hope of a Messiah is connected with the appearance of a star. According to the Zohar, the fish that swallowed Jonah died, but revived after three days and then spewed him out again. "Through the fish we shall find a medicament for the whole world." 64 This text is medieval but comes from a trustworthy source. The 'Very great 65 and pure fish from the fountain" mentioned in the Abercius inscription is, in the opinion of Scheftelowitz,66 none other than Leviathan, which is not only the biggest fish but is held to be pure, as Scheftelowitz shows by iting the relevant passages from Talmudic literature. In this connection we might also mention the "one and only fish" (els Ovs) recorded in the "Happenings in Persia." Carl Jung, The Historical Significance of the Fish, Aion, Psychology and Religion.

Carl Jung: One doesn't leave what one loves, so you probably have little love for earth and man. (2019-05-06 03:30)



To Count Hermann Keyserling

Dear Count, 12 May 1928

Now that my assistant has succeeded in deciphering your cryptogram to the point where I can think of an answer, I hasten to give you the information you want.

My lecture tour in London was arranged by the New Educational Movement.

Mrs. Beatrix Ensor in particular.

So far as I remember, we shared the profits.

I think it was Mortimer Halls where I lectured.

My expression "resentment" was perhaps unhappily chosen-the slovenly idiom of medical psychology-one could also say: the feeling of alienation caused by your collision with the world.

This is aptly characterized by your dream arrival in the cosmic stillness and your role as the last man.

One doesn't leave what one loves, so you probably have little love for earth and man.

This is called, or can be called, an indirect expression of resentment.

This is the resentment I mean.

By the way, the Neue Schweizer Rundschau has urged me to write an article on your Spektrum, which I have done, with the title "The Swiss Line in the European Spectrum."

I shall not fail to send you an offprint as soon as it is out. In it I have said much more than in my letter.

I don't believe the "last man" laughs "heartily," nor "like a homeric

hero," but, if I may say so, rather like Nietzsche.

No doubt tremendously comic-no longer even a tailor to sew the last button on the last pair of trousers, sliding down the slope of the Beyond on the
last Saturday evening, breakfastless and dinnerless-a gorgeous sight never to be beheld, marvellously absurd as a fantasy.

The "humour" of your book sounds like the laughter in your dream, which explains to me what you understand by humour.

I was never forced to laugh when I read your book, or only once over the "ha-ha-hairy" clergy otherwise never.

Nor can one laugh when reading Nietzsche.

The laughter of alienation is not infectious.

Always sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 50-51

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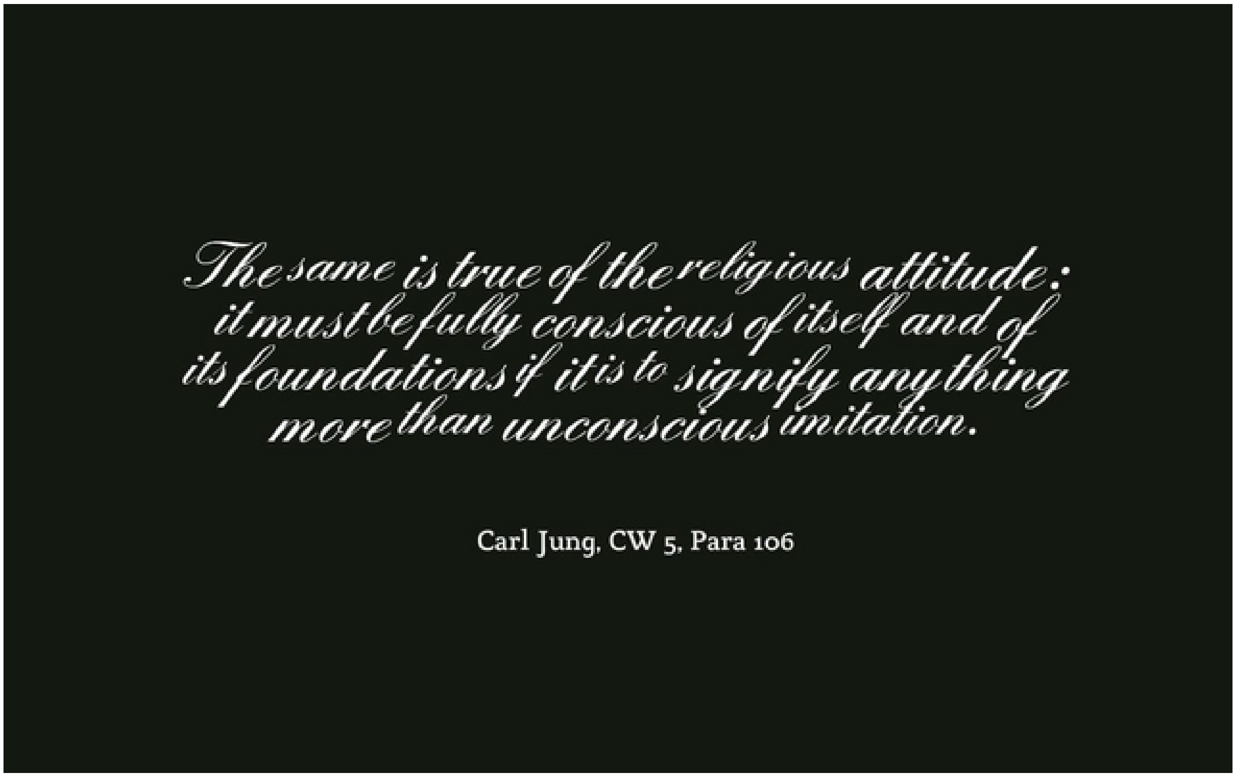
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/32bkeyseerling.jpg`

Some Carl Jung Quotations XXXI (2019-05-06 03:30)

[1]



The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation.

Carl Jung, CW 5, Para 106

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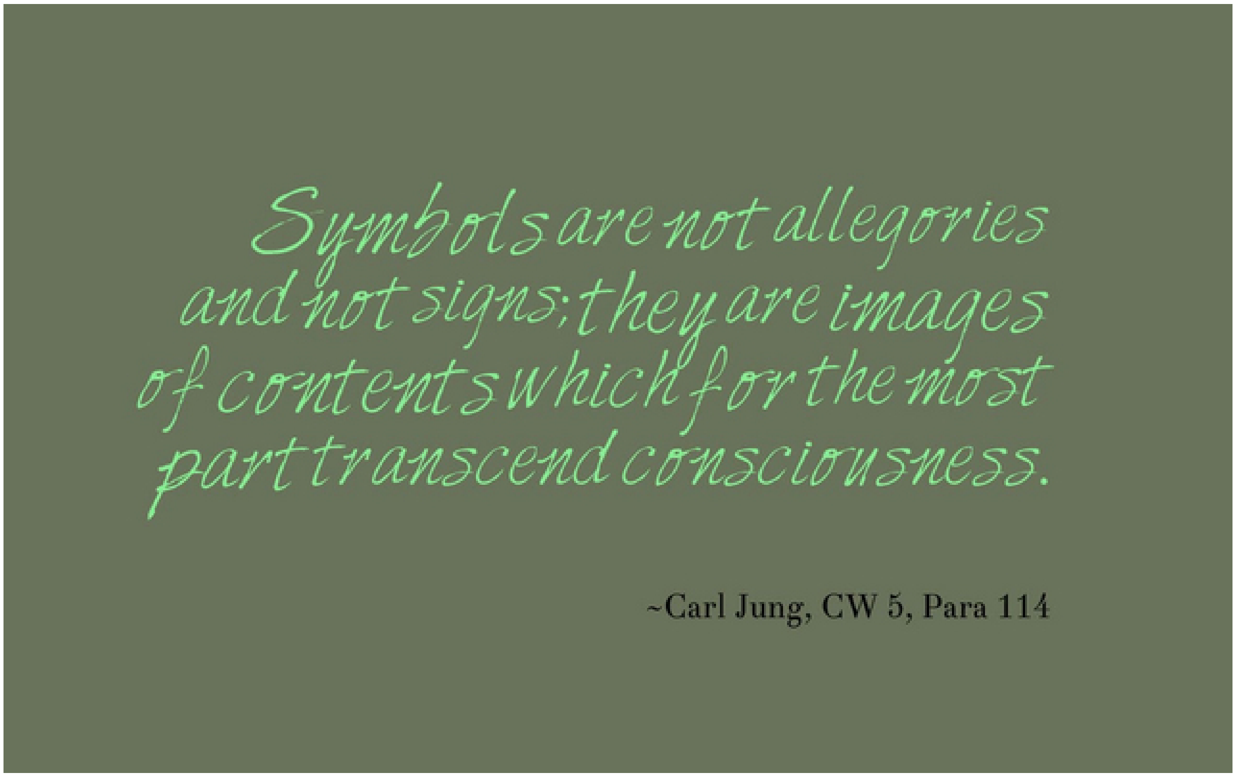

Symbols are not allegories
and not signs; they are images
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part transcend consciousness.

~Carl Jung, CW 5, Para 114

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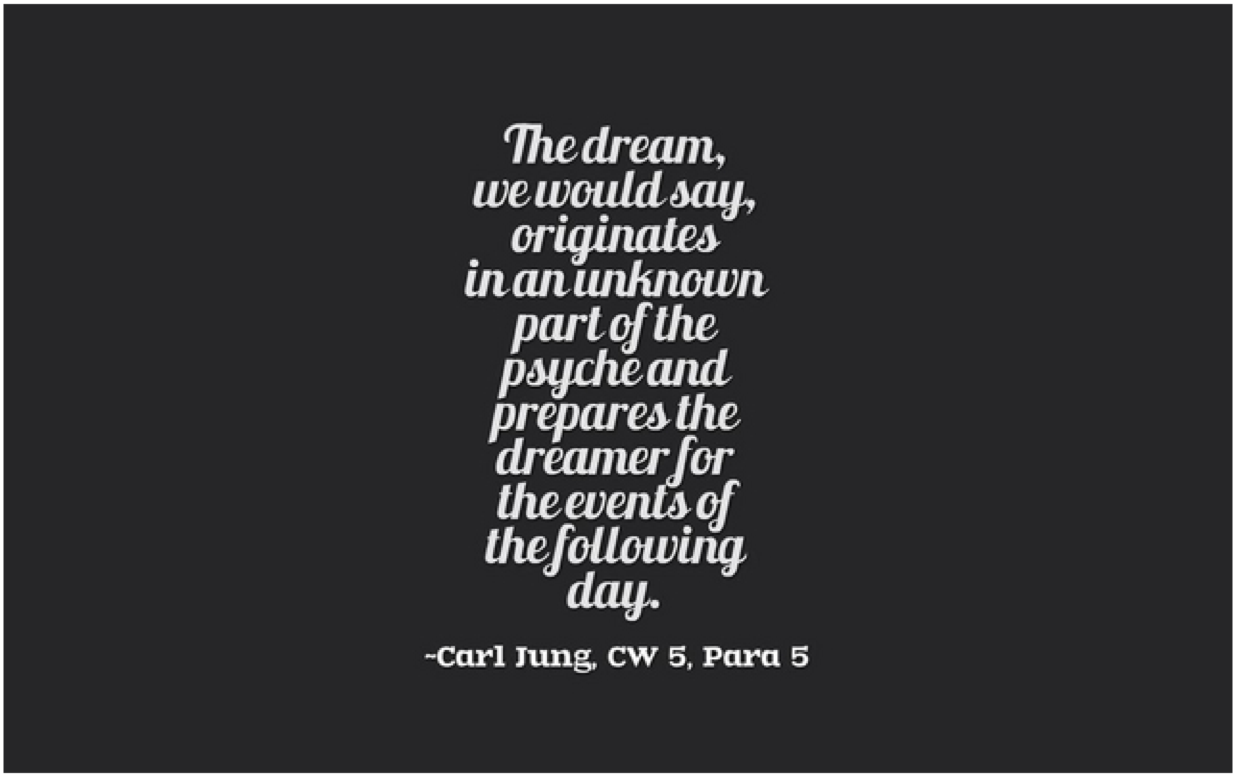

The dream,
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~Carl Jung, CW 5, Para 5

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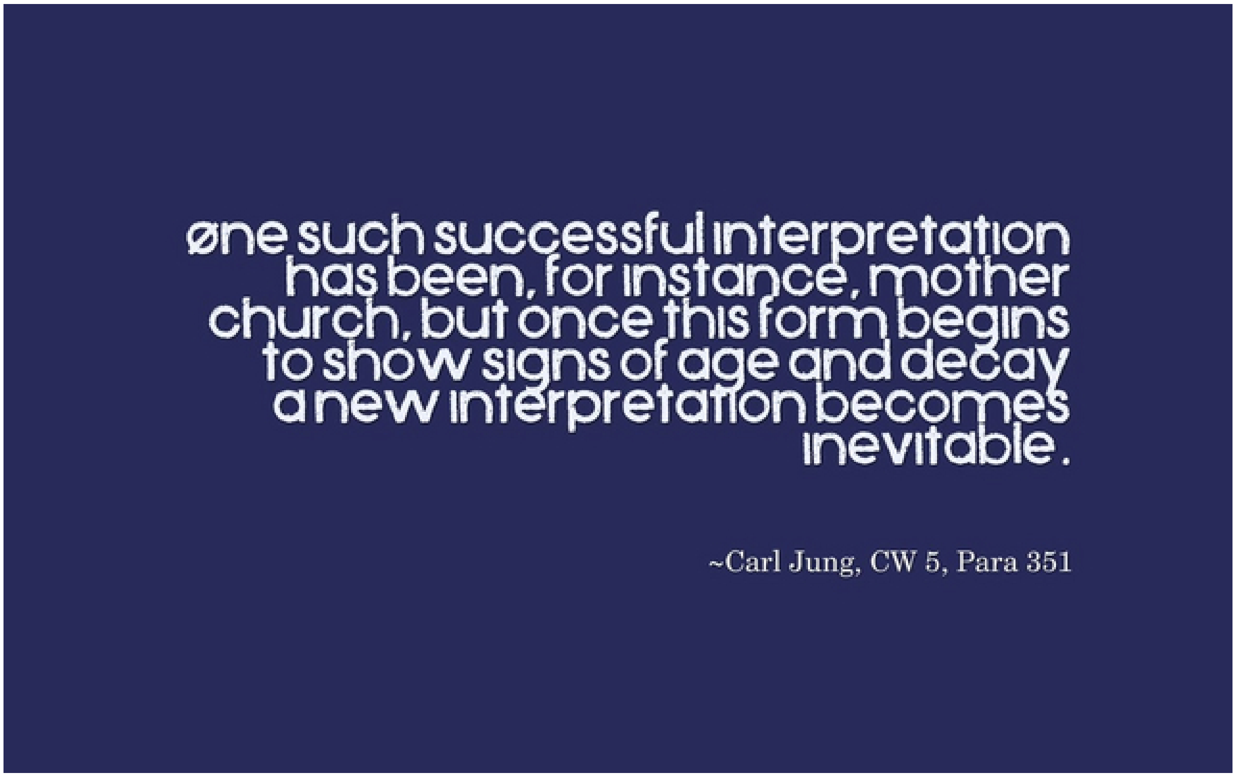

one such successful interpretation has been, for instance, mother church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable.

~Carl Jung, CW 5, Para 351

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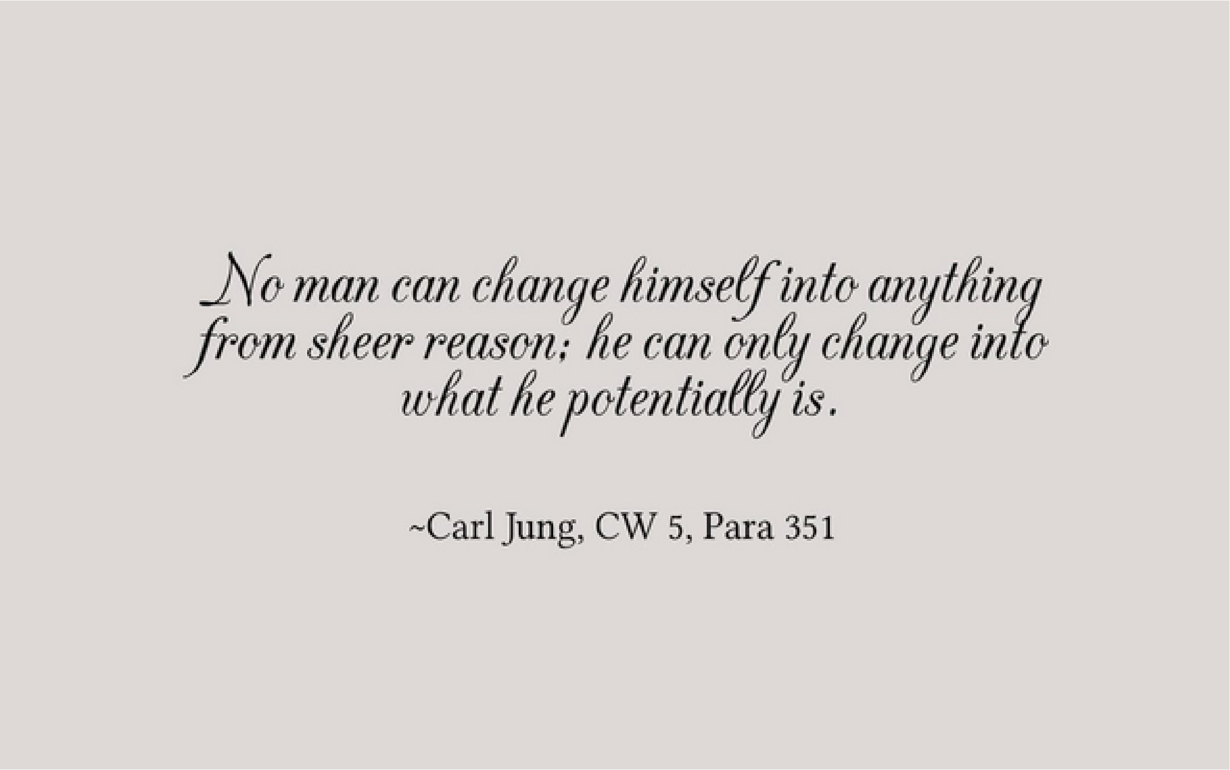

No man can change himself into anything from sheer reason; he can only change into what he potentially is.

~Carl Jung, CW 5, Para 351

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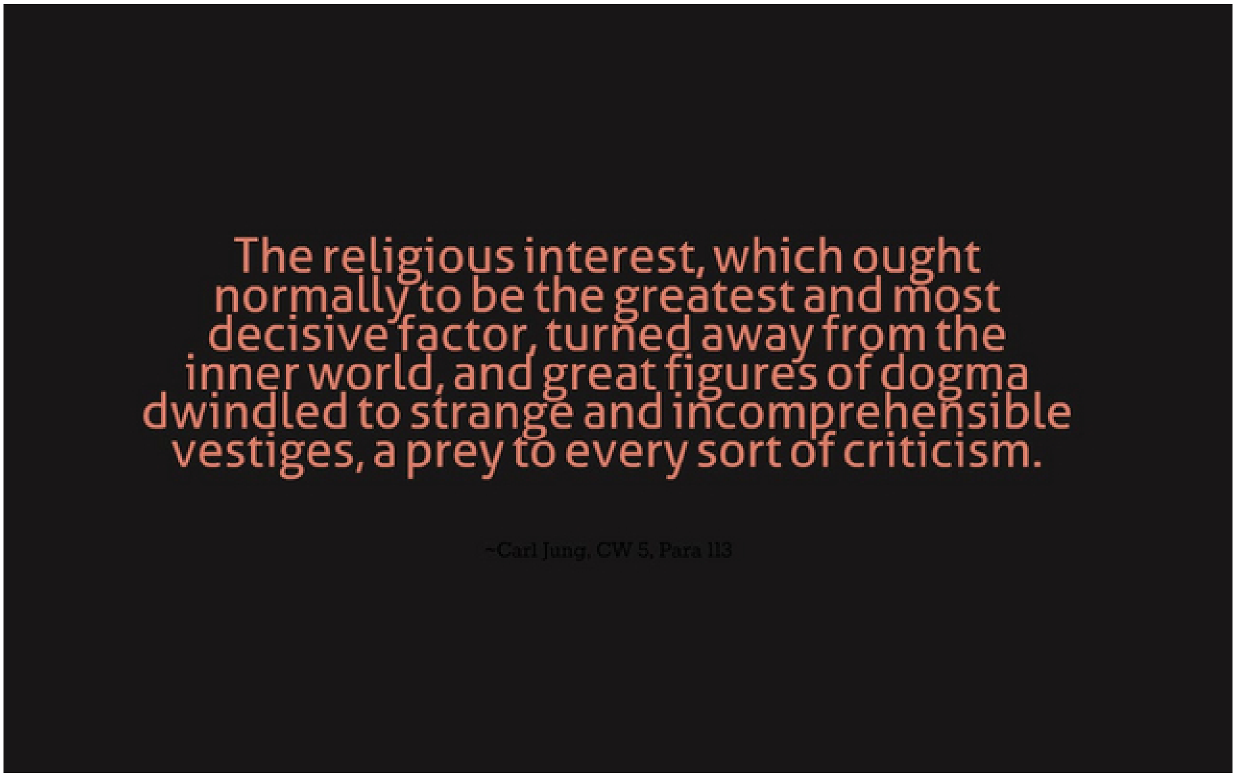
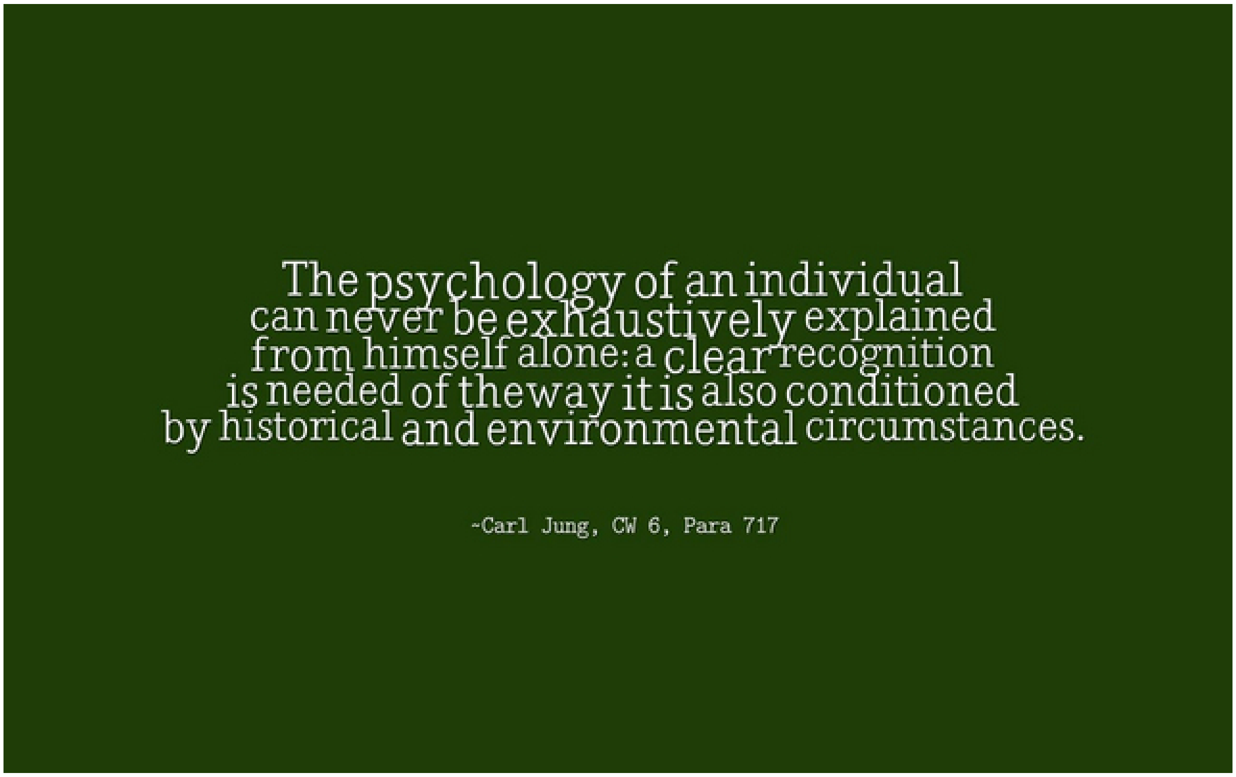


The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism.

~Carl Jung, CW 5, Para 113

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.



The psychology of an individual
can never be exhaustively explained
from himself alone: a clear recognition
is needed of the way it is also conditioned
by historical and environmental circumstances.

~Carl Jung, CW 6, Para 717

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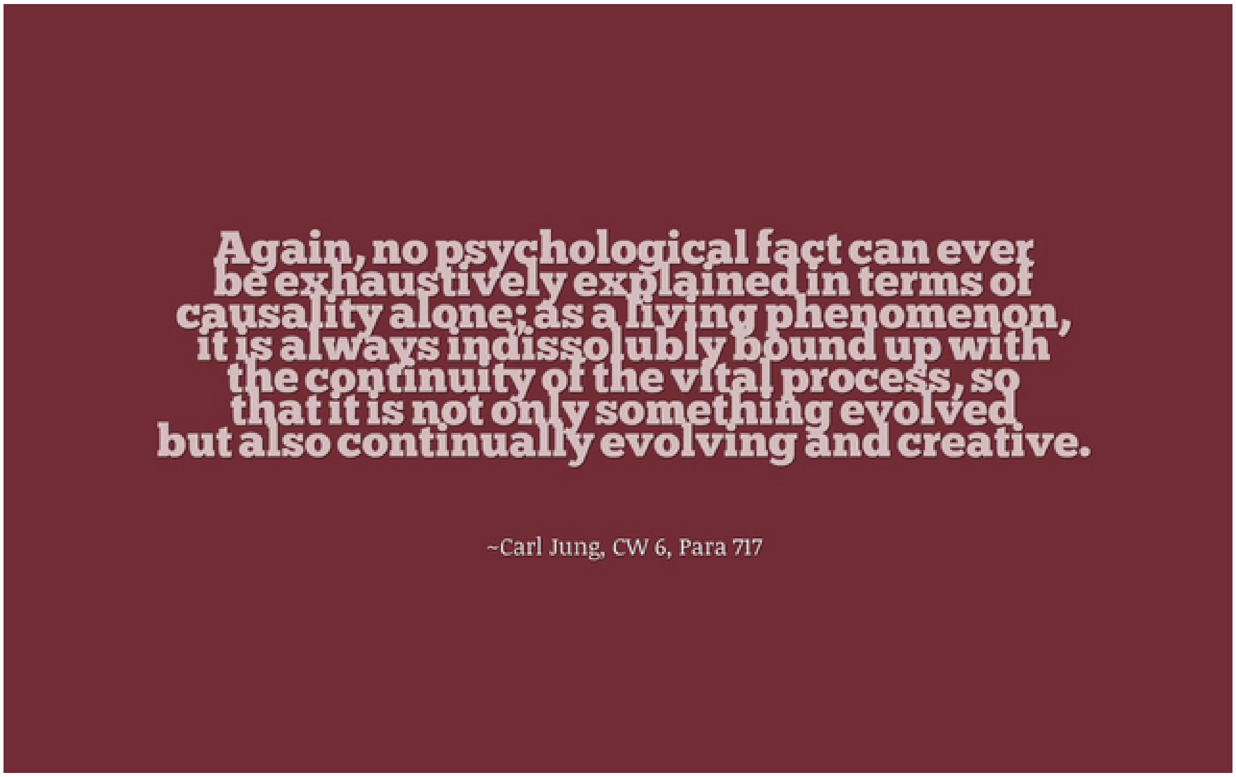

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

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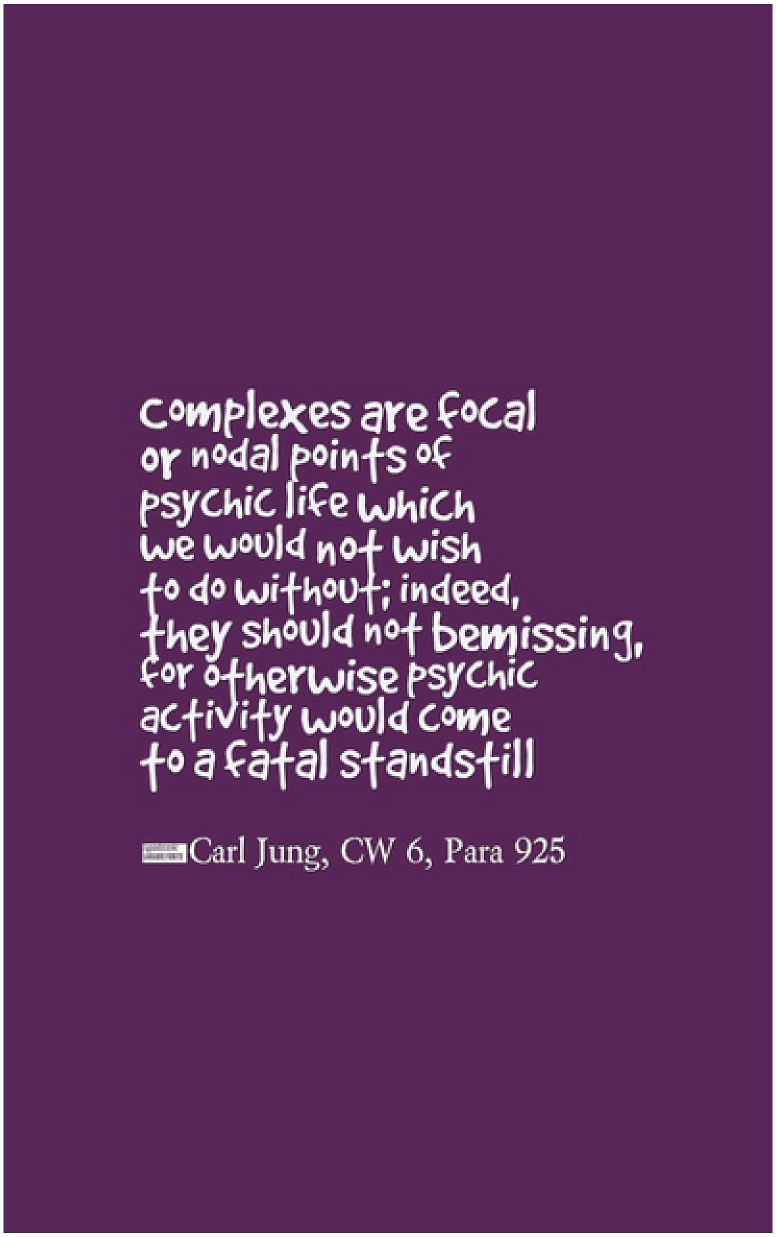

complexes are focal
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Carl Jung, CW 6, Para 925

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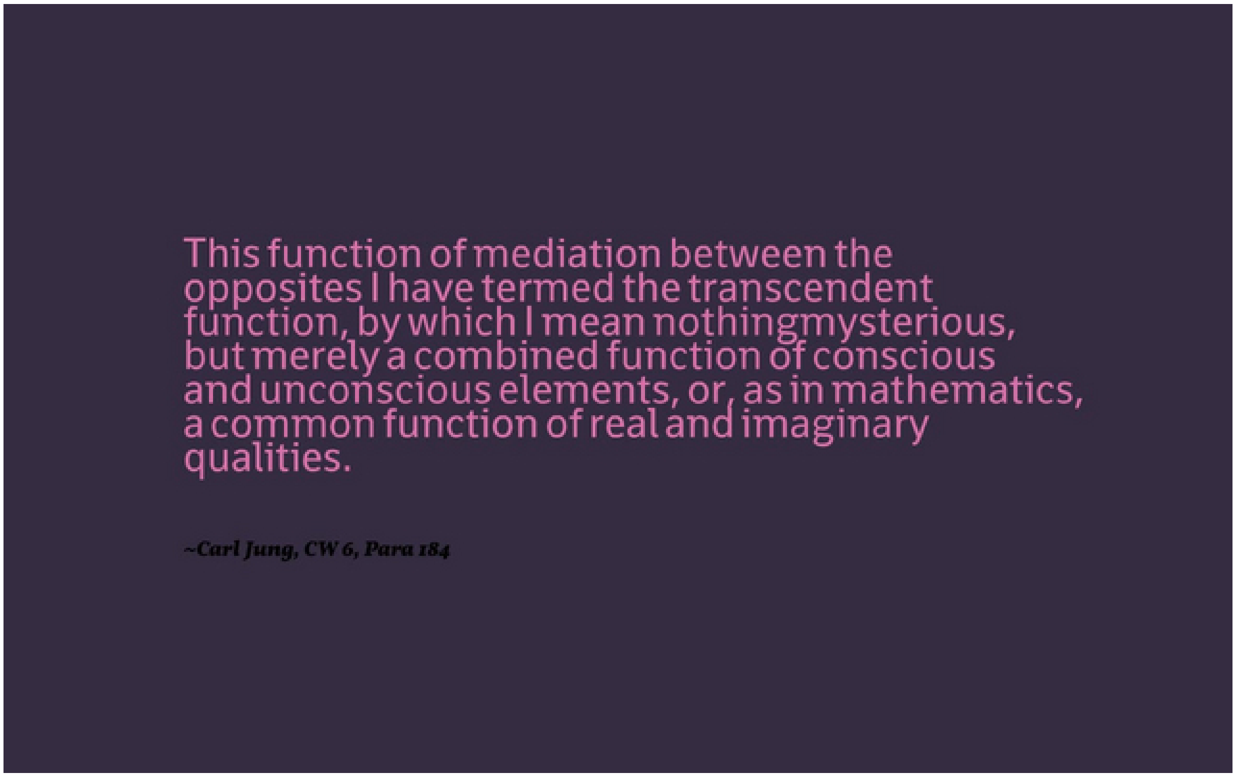

This function of mediation between the opposites I have termed the transcendent function, by which I mean nothingmysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities.

~Carl Jung, CW 6, Para 184

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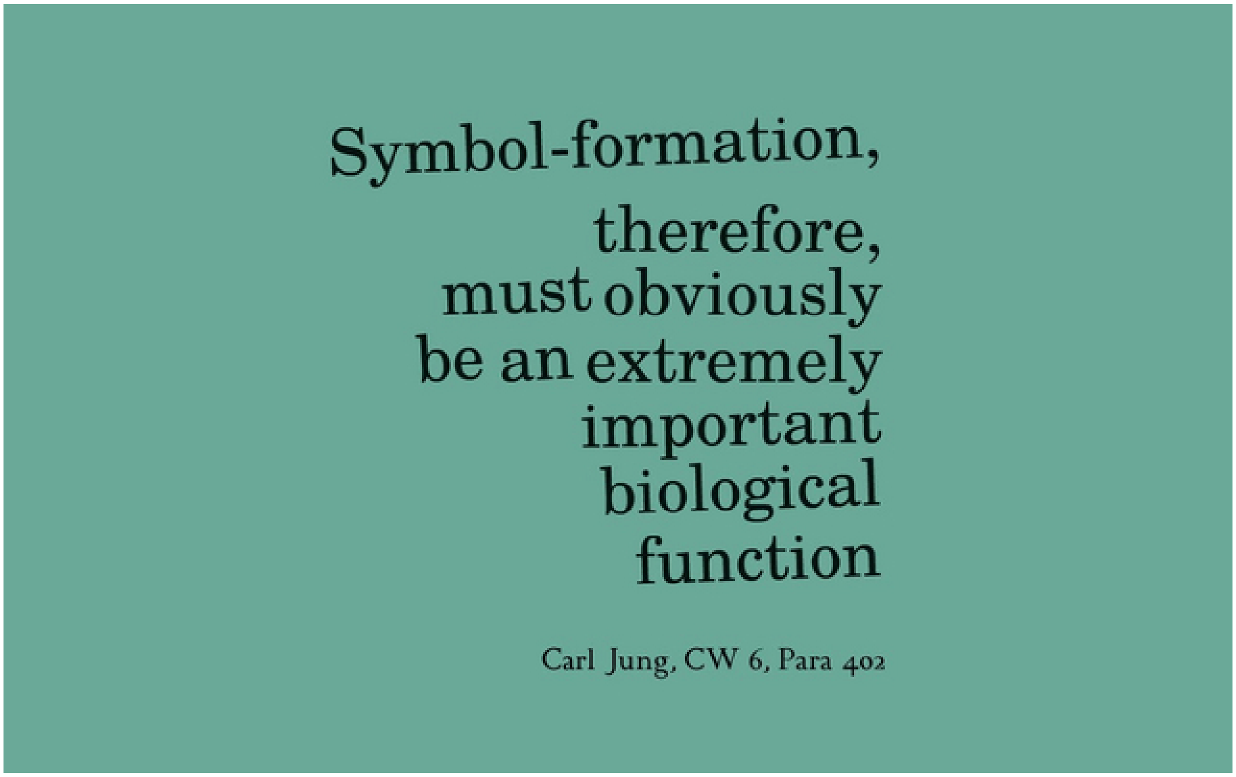

Symbol-formation,
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Carl Jung, CW 6, Para 402

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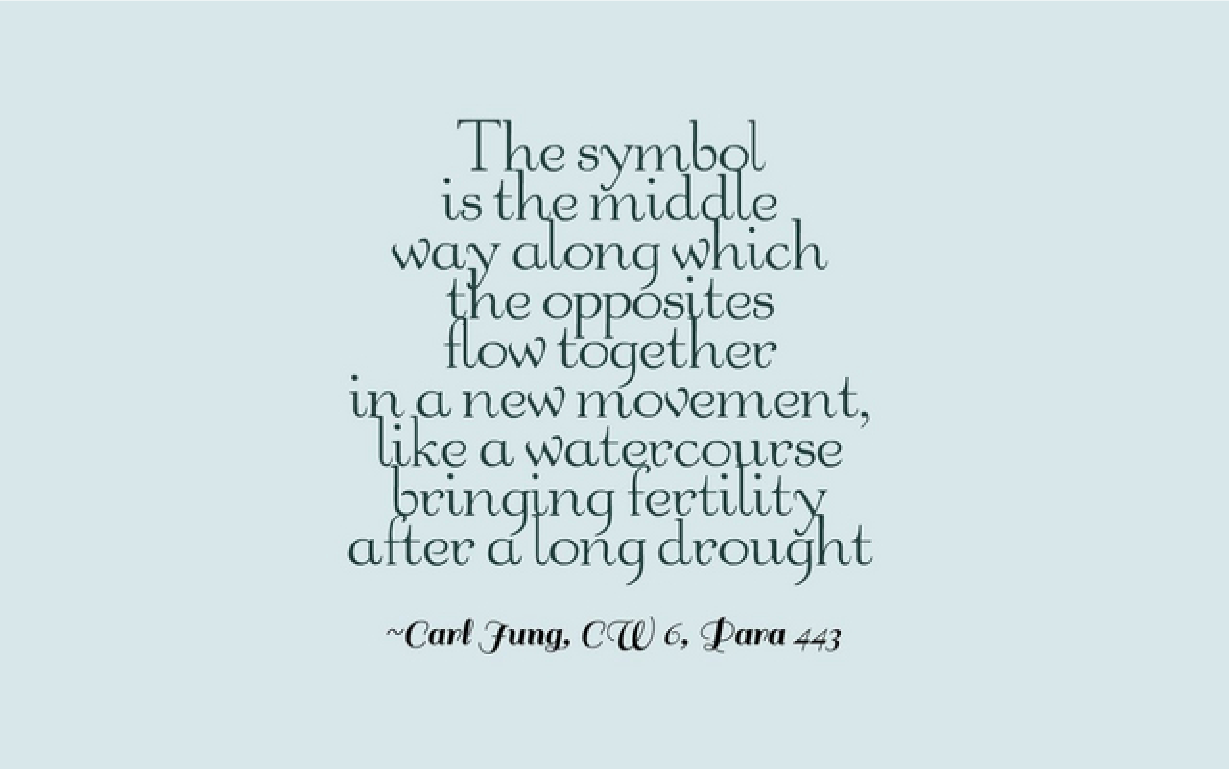

The symbol
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~Carl Jung, CW 6, Para 443

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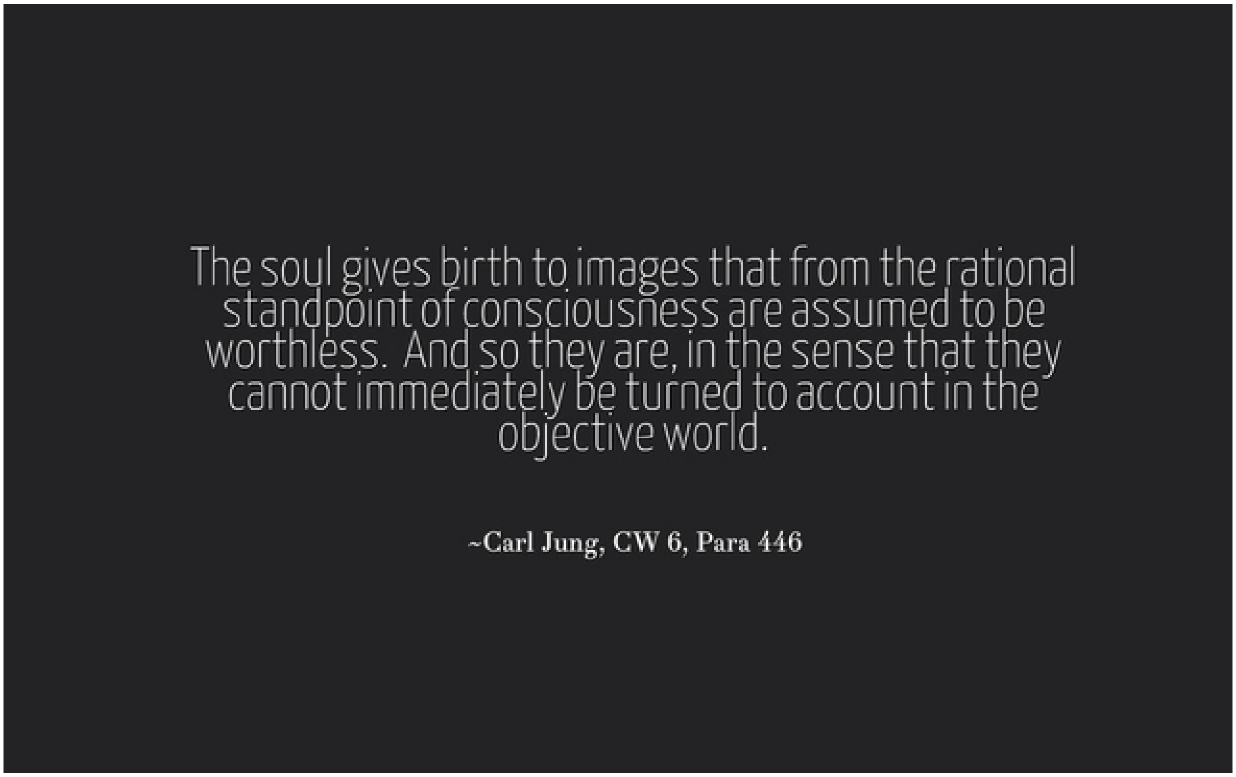
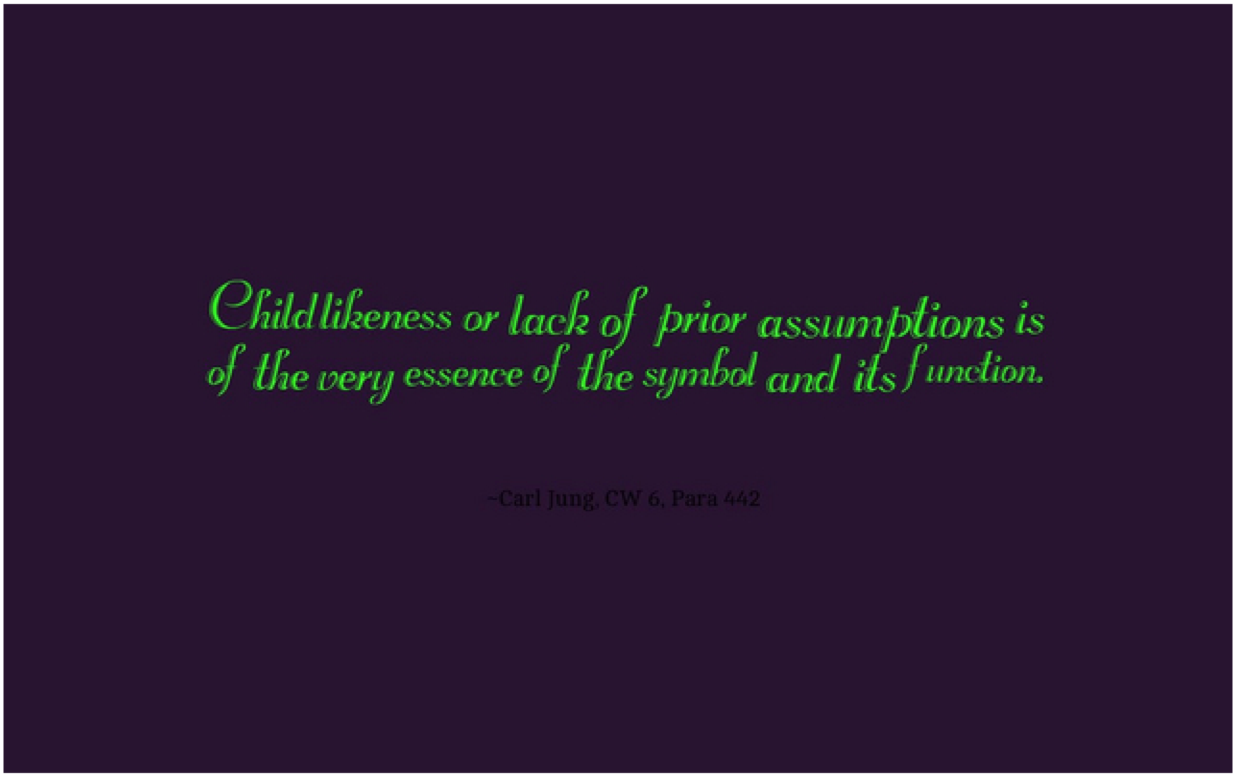


The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world.

~Carl Jung, CW 6, Para 446

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless.
And so they are, in the sense that they cannot immediately be turned to account in the objective world. Carl Jung, CW 6, Para 426



Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function.

~Carl Jung, CW 6, Para 442

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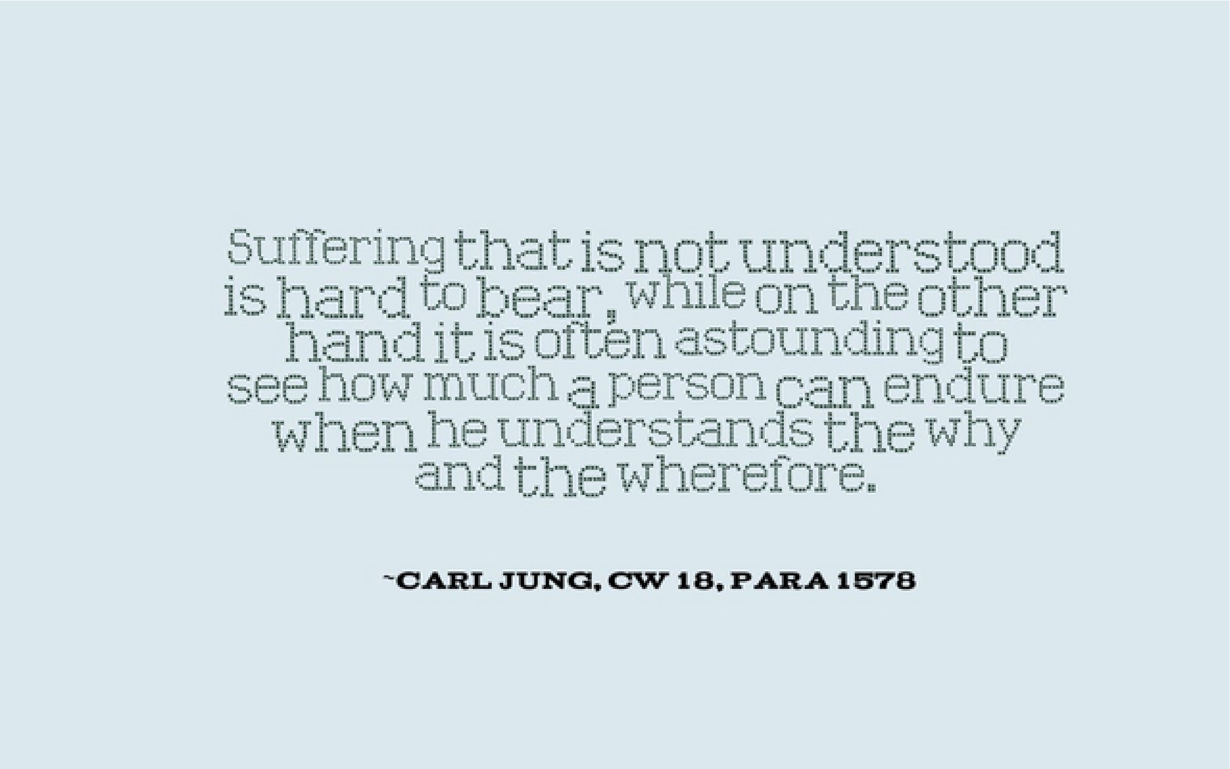

Suffering that is not understood
is hard to bear, while on the other
hand it is often astounding to
see how much a person can endure
when he understands the why
and the wherefore.

~CARL JUNG, CW 18, PARA 1578

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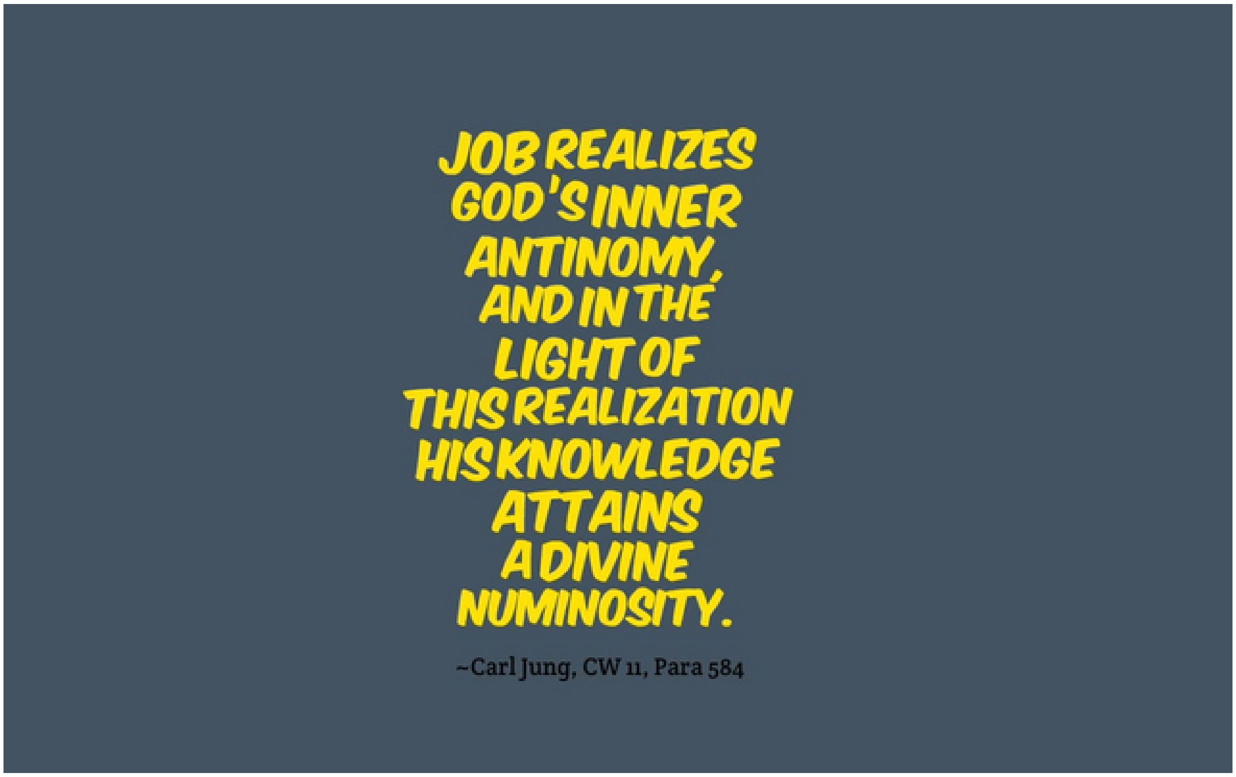

JOB REALIZES GOD'S INNER ANTINOMY, AND IN THE LIGHT OF THIS REALIZATION HIS KNOWLEDGE ATTAINS A DIVINE NUMINOSITY.

~Carl Jung, CW 11, Para 584

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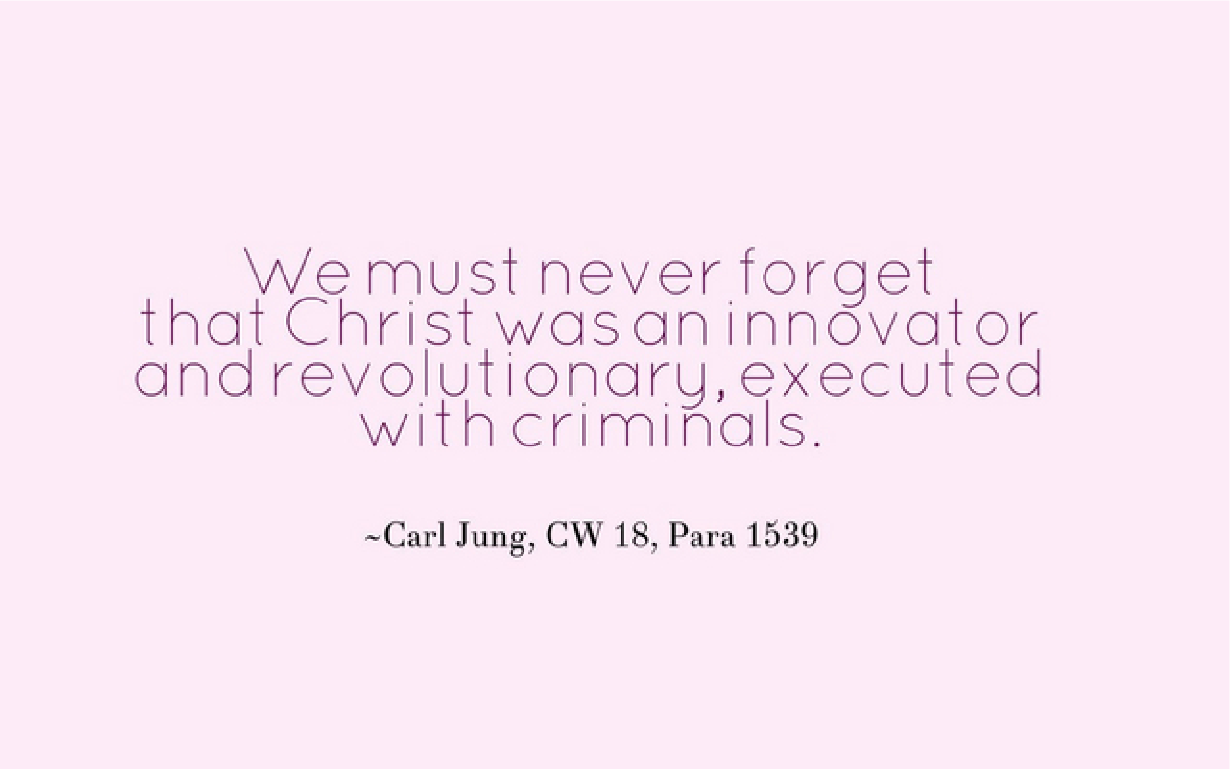

We must never forget that Christ was an innovator and revolutionary, executed with criminals.

~Carl Jung, CW 18, Para 1539

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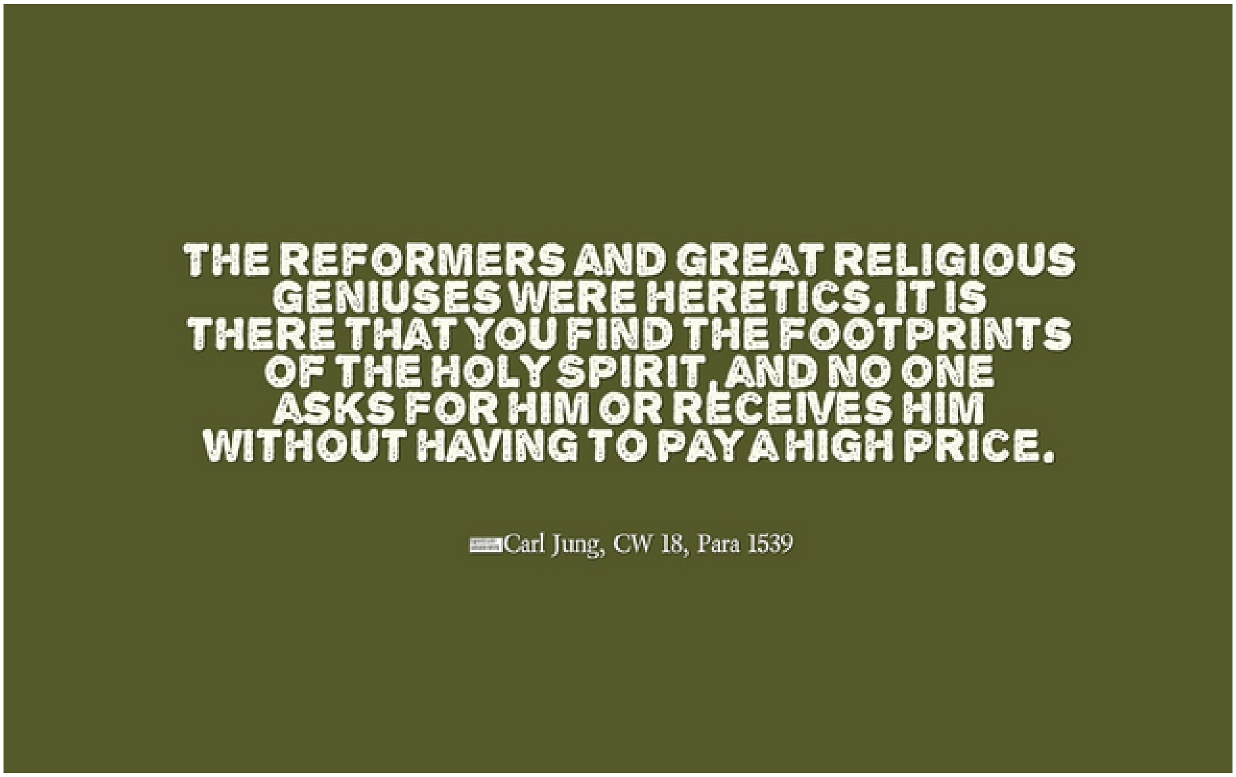

THE REFORMERS AND GREAT RELIGIOUS GENIUSES WERE HERETICS. IT IS THERE THAT YOU FIND THE FOOTPRINTS OF THE HOLY SPIRIT, AND NO ONE ASKS FOR HIM OR RECEIVES HIM WITHOUT HAVING TO PAY A HIGH PRICE.

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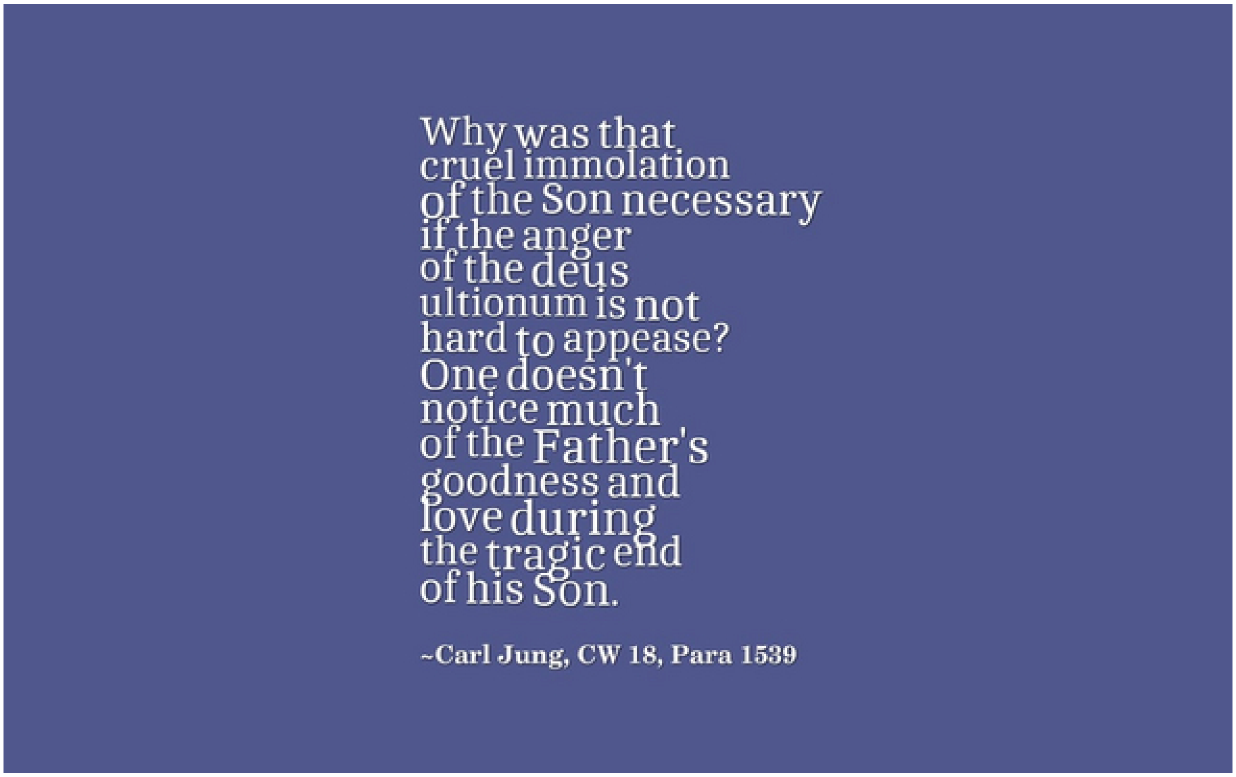

Why was that cruel immolation of the Son necessary if the anger of the deus ultionum is not hard to appease? One doesn't notice much of the Father's goodness and love during the tragic end of his Son.

~Carl Jung, CW 18, Para 1539

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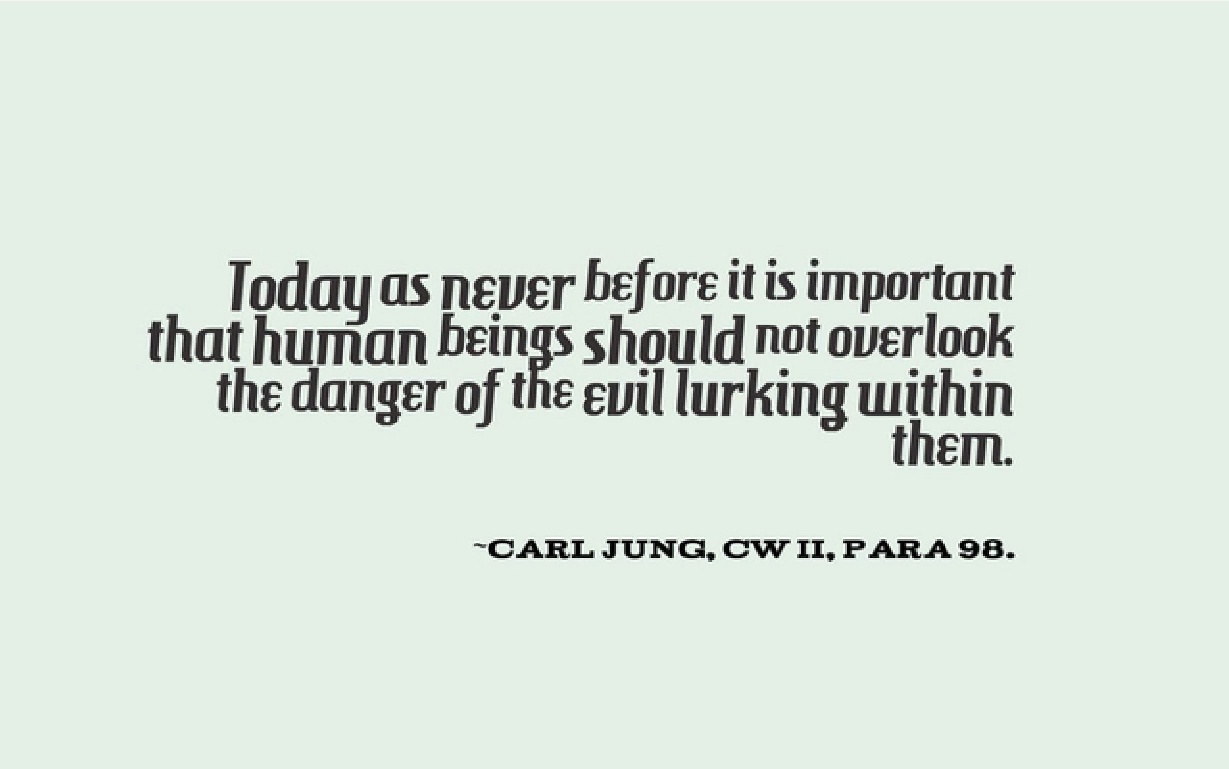

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them.

~CARL JUNG, CW II, PARA 98.

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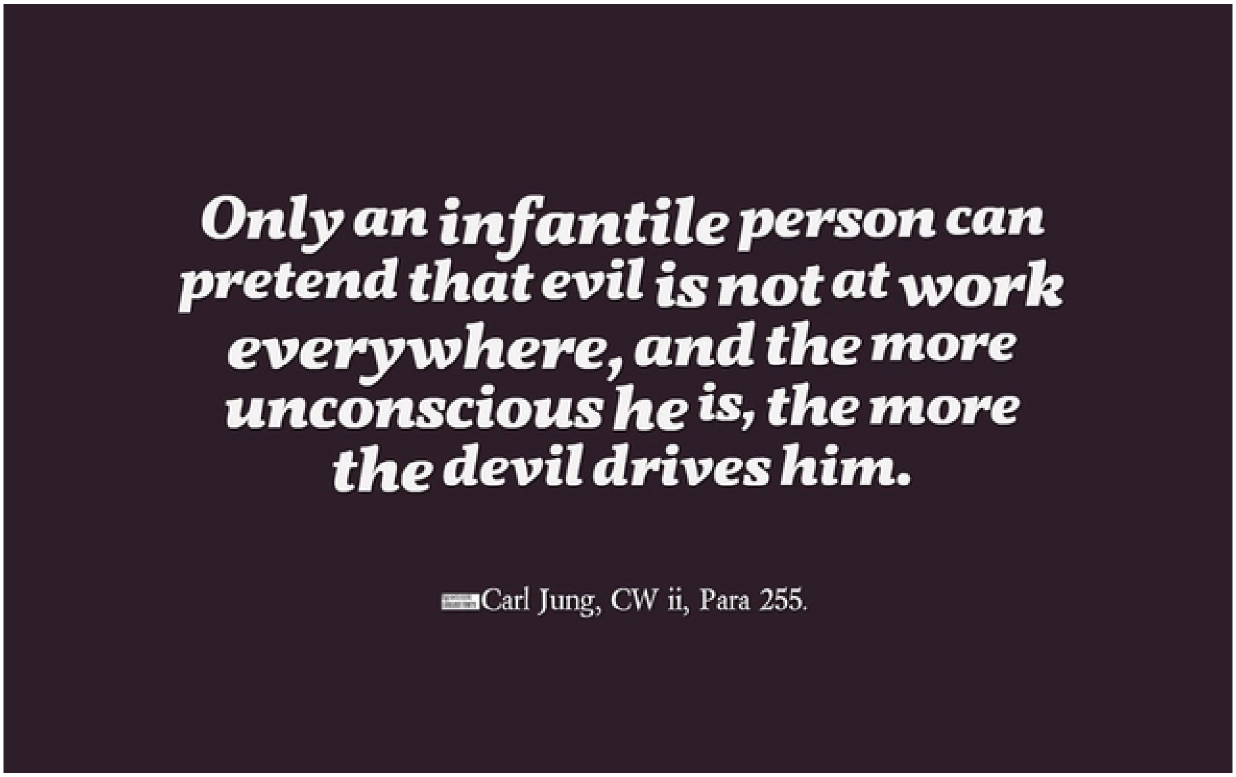

Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious he is, the more the devil drives him.

Carl Jung, CW ii, Para 255.

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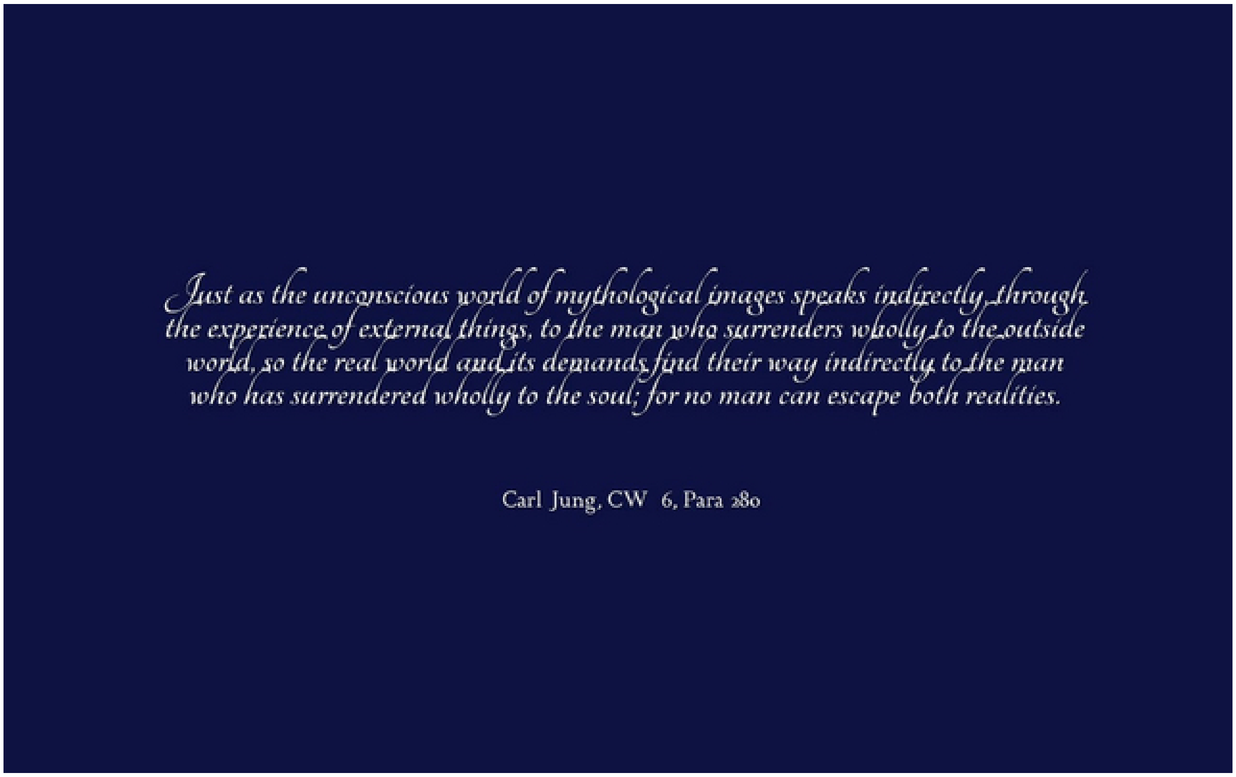

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities.

Carl Jung, CW 6, Para 280

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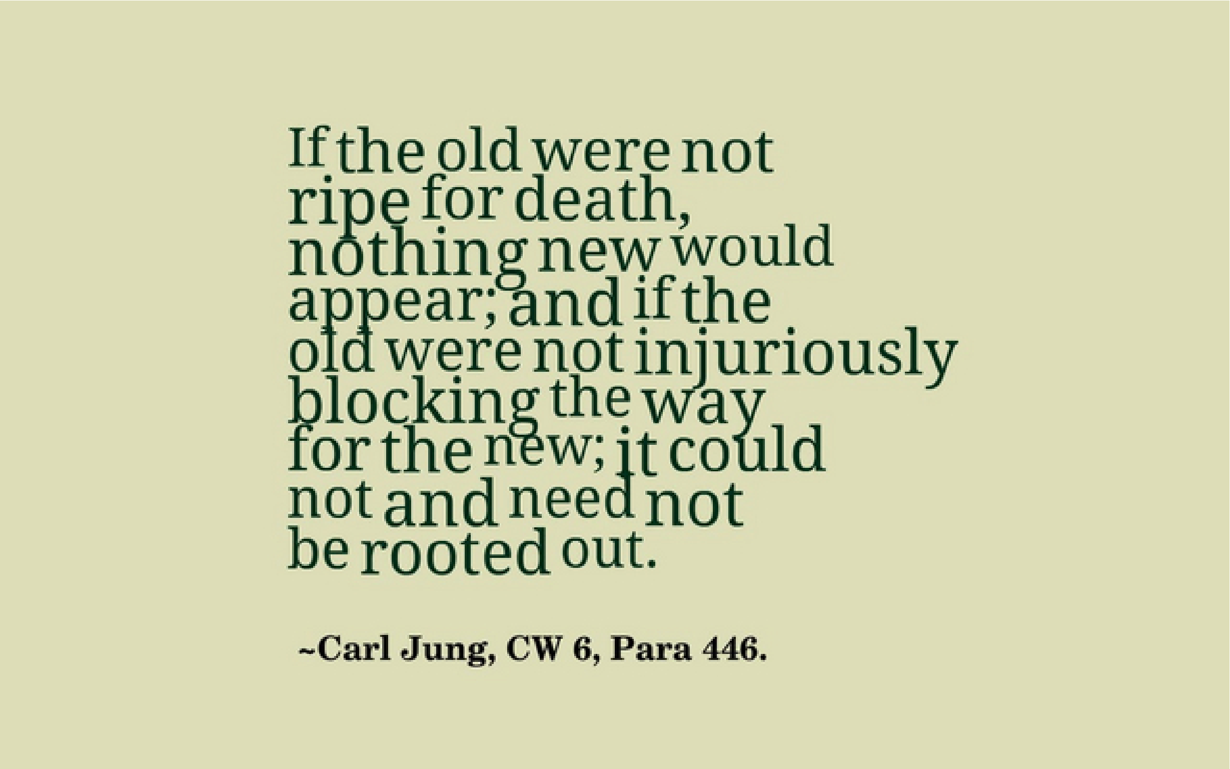

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out.

~Carl Jung, CW 6, Para 446.

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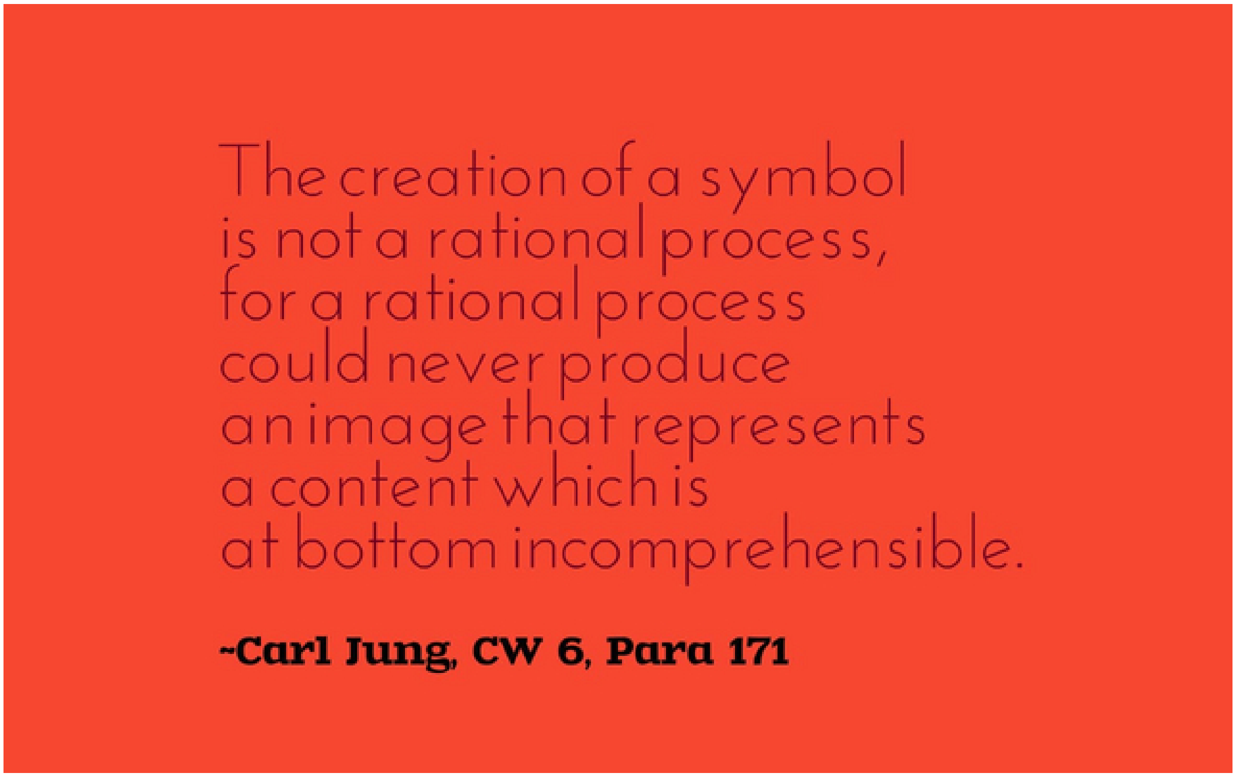

The creation of a symbol
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~Carl Jung, CW 6, Para 171

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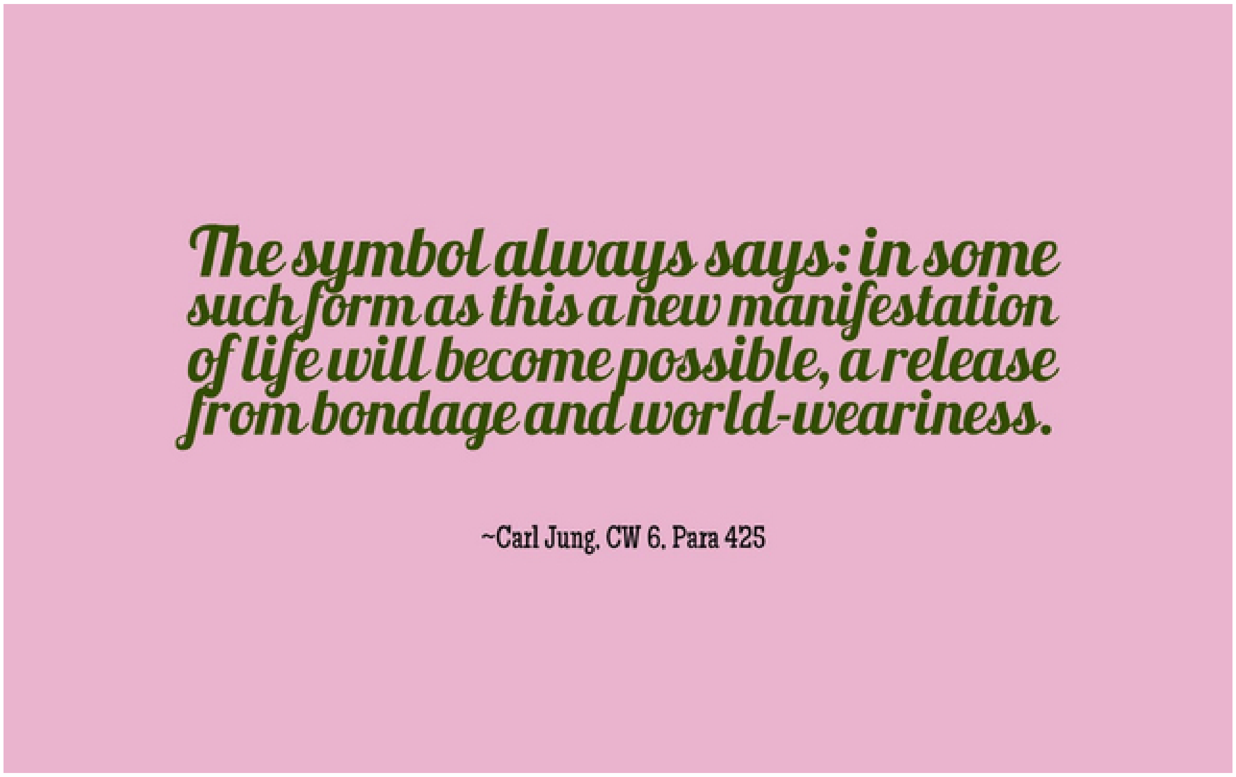

The symbol always says: in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness.

~Carl Jung, CW 6, Para 425

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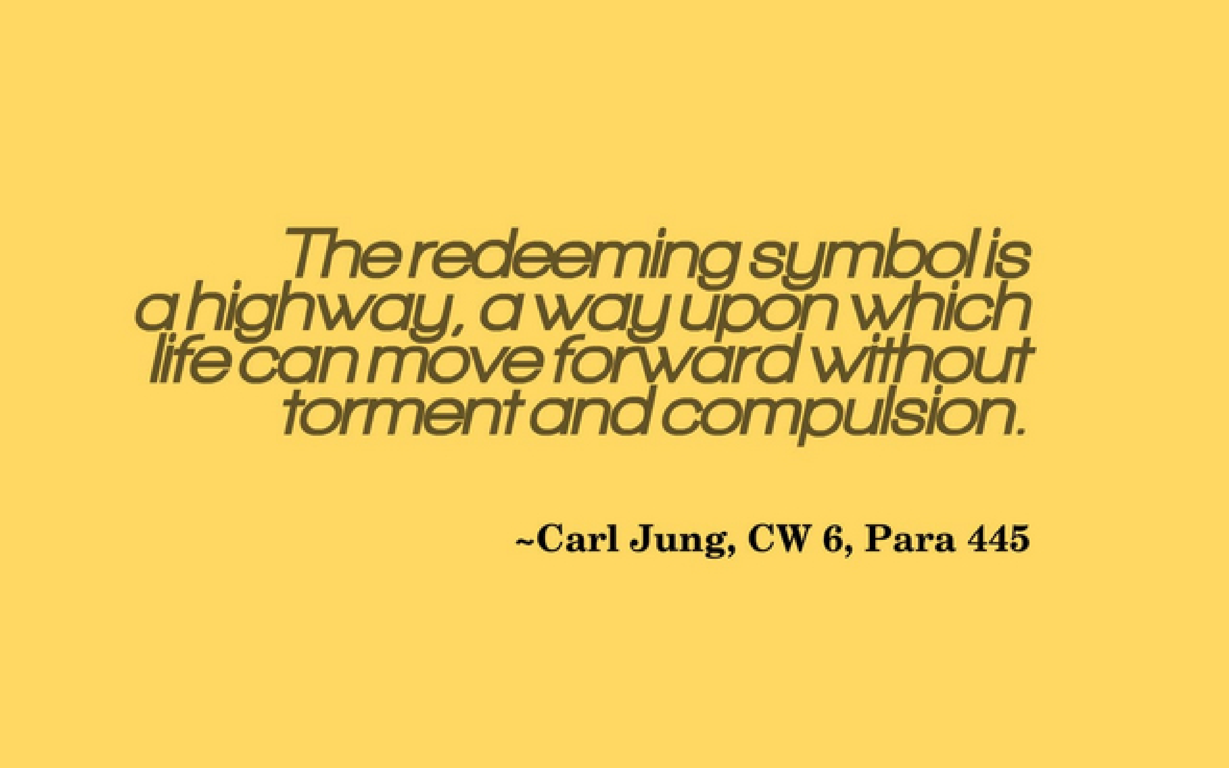

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion.

~Carl Jung, CW 6, Para 445

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung on "Hysteria" Lexicon (2019-05-06 03:52)

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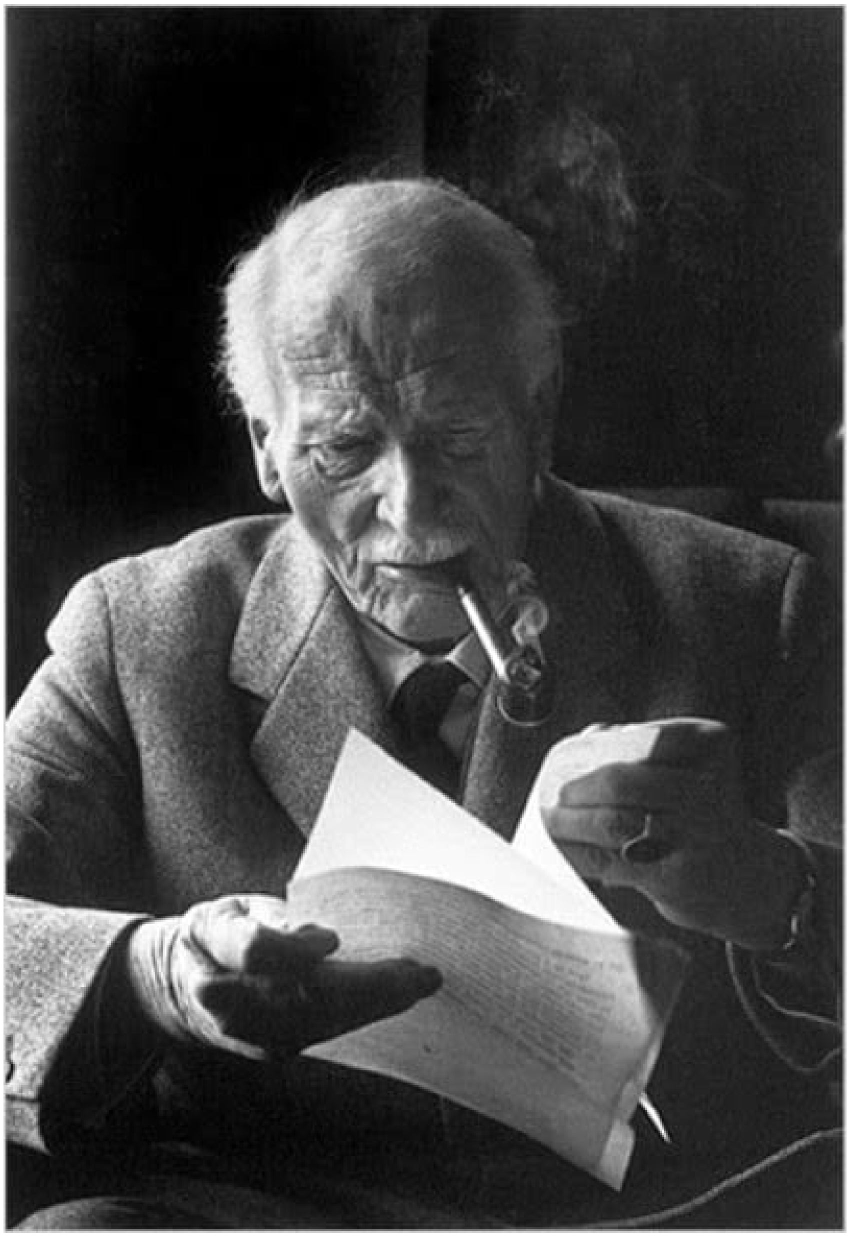

Hysteria:

A state of mind marked by an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation.

Hysteria is, in my view, by far the most frequent neurosis of the extraverted type. . . . A constant tendency to make himself interesting and produce an impression is a basic feature of the hysteric. The corollary of this is his proverbial suggestibility, his proneness to another person’s influence. Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie."["General Description of the Types," CW 6, par. 566.]

Hysterical neurosis is usually accompanied by compensatory reactions from the unconscious.

[These] counteract the exaggerated extraversion by means of physical symptoms that force the libido to introvert. The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity.[Ibid., par. 566.]

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Carl Jung on "Father, Son and Spirit" **(2019-05-06 03:57)**

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FATHER, SON, AND SPIRIT:

I have dwelt at some length on the views of the Babylonians and Egyptians, and on Platonist philosophy, in order to give the reader some conception of the Trinitarian and Unitarian ideas that were in existence many centuries before the birth of Christianity.

Whether these ideas were handed down to posterity as a result of migration and tradition or whether they arose spontaneously in each case is a question of little importance.

The important thing is that they occurred because, once having sprung forth from the unconscious of the human race (and not just in Asia Minor!), they could re-arise anywhere at any time. It is, for instance, more than doubtful whether the Church Fathers who devised the homoousios formula were even remotely acquainted with the ancient Egyptian theology of kingship.

Nevertheless, they neither paused in their labors nor rested until they had finally reconstructed the ancient Egyptian archetype.

Much the same sort of thing happened when, in A.D. 431, at the Council of Ephesus, whose streets had once rung with hymns of praise to many-breasted Diana, the Virgin Mary was declared the ’birth-giver of the god who worshipped Mary after the manner of an antique goddess. Her cult had its chief centres in Arabia, Thrace, and Upper Scythia, the most enthusiastic devotees being women.

Their provocations moved Epiphanius to the rebuke that "the whole female sex is slippery and prone to error, with a mind that is very petty and narrow."

It is clear from this chastening sermon that there were priestesses who on certain feast days decorated a wagon or four-cornered seat and covered it with linen, on which they placed offerings of bake-meats "in the name of Mary", afterwards partaking of the sacrificial meal.

This plainly amounted to a Eucharistic feast in honor of Mary, at which wheaten bread as eaten.

The orthodox standpoint of the time is aptly expressed in the words of Epiphanius: "Let Mary be held in honor, and let the Father and the Son and the Holy Ghost be adored, but let no one adore Mary."

Thus the archetype reasserted itself, since, as I have tried to show, archetypal ideas are part of the indestructible foundations of the human mind.

However long they are forgotten and buried, always they return, sometimes in the strangest guise, with a personal twist to them or intellectually distorted, as in the case of the Arian heresy, but continually reproducing themselves in new forms representing the timeless truths that are innate in man’s nature.

Even though Plato’s influence on the thinkers of the next few centuries can hardly be overestimated, his philosophically formulated triad cannot be held responsible for the origins of the Christian dogma of the Trinity. For we are concerned here not with any philosophical, that is conscious, assumptions but with unconscious, archetypal forms.

The Platonic formula for the triad contradicts the Christian Trinity in one essential point: the triad is built on opposition, whereas the Trinity contains no opposition of any kind, but is, on the contrary, a complete harmony in itself.

The three Persons are characterized in such a manner that they cannot possibly be derived from Platonic premises, while the terms Father, Son, and Holy Ghost do not proceed in any sense from the number three.

At most, the Platonic formula supplies the intellectual scaffolding for contents that come from quite other sources.

The Trinity may be conceived platonically as to its form, but for its content we have to rely on psychic factors, on irrational data that cannot be logically determined beforehand. In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality.

The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any Trinitarian idea at all.

The psychological datum consists of Father, Son, and Holy Ghost. If we posit "Father" then "Son" logically follows; but "Holy Ghost" does not follow logically from either "Father" or "Son." So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is (a real person who is sent by the Son and the Father). The (procession from the Father and the Son) is a "spiration" and not a "begetting,"

This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of "corpus" and "spiramen," the latter being understood as something more than mere "breath."

What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind).

Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body.

Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both.

The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image.

This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship.

There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son.

The ka is the life spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the "life" of the dead man, and thus corresponds on the one hand to the living man's soul, and on the other to his "spirit" or "genius." We have seen that Ka-mutef is a hypostatization of procreative power.

In the same way, the Holy Ghost is hypostatized procreative power and life-force.6 Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son."

Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure.

The masculine father-son relationship is thus lifted out of the natural order (which includes mothers and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity.

One has only to think of Jesus's brusque rejection of his mother at the marriage in Cana: "Woman, what have I to do with thee?" (John 2:4), and also earlier, when she sought the twelve-year-old child in the temple: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2 149).

We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death.

Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits.

The celibacy of the priesthood is a continuation of this archetypal idea. The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a "spirit" that is the very essence of masculine life.

The life of the body or of a man is posited as something different from the man himself. This led to the idea of a ka or immortal soul, able to detach itself from the body and not dependent on it for its existence. In this respect, primitives have extraordinarily well developed ideas about a plurality of souls.

Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream.

There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal.

The juxtaposition of a person and his "life" has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.). This is obviously the case with the Egyptian ka.

Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was "in the air" long before the advent of Christianity. The Father is, by definition, the prime cause, the creator, the auctor rerum, who, on a level of culture where reflection is still unknown, can only be One. The Other follows from the One by splitting off from it.

This split need not occur so long as there is no criticism of the auctor rerum so long, that is to say, as a culture refrains from all reflection about the One and does not start criticizing the Creator’s handiwork. A feeling of oneness, far removed from critical judgment and moral conflict, leaves the Father’s authority unimpaired. I had occasion to observe this original oneness of the father world when I was with a tribe of Negroes on Mount Elgon.

These people professed to believe that the Creator had made everything good and beautiful. "But what about the bad animalsthat kill your cattle?" I asked. They replied: "The lion is good and beautiful." "And your horrible diseases?" "You lie in the sun, and it is beautiful." I was impressed by their optimism. But at six o’clock in the evening this philosophy came to a sudden stop, as I was soon to discover.

After sunset, another world took over the dark world of the Ayik, who is everything evil, dangerous, and terrifying.

The optimistic philosophy ends and a philosophy of fear, ghosts, and magical spells for averting the Evil One begins. Then, at sunrise, the optimism starts off again without any trace of inner contradiction.

Here man, world, and God form a whole, a unity unclouded by criticism. It is the world of the Father, and of man in his childhood state. Despite the fact that twelve hours out of every twenty-four are spent in the world of darkness, and in agonizing belief in this darkness, the doubt never arises as to whether God might not also be the Other.

The famous question about the origin of evil does not yet exist in a patriarchal age. Only with the coming of Christianity did it present itself as the principal problem of morality.

The world of the Father typifies an age which is characterized by a pristine oneness with the whole of Nature, no matter whether this oneness be beautiful or ugly or awe-inspiring. But once the question is asked: "Whence comes the evil, why is the world so bad and imperfect, why are there diseases and other horrors, why must man suffer?" then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity.

ne comes to the conclusion that creation is imperfect nay more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos. Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son.

This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity.

The archetype of the redeemer-god and first man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind.

It is not hard to see that a critique which raised the question of the origin of evil and of suffering had in mind another world a world filled with longing for redemption and for that state of perfection in which man was still one with the Father. Longingly he looked back to the world of the Father, but it was lost forever, because an irreversible increase in man’s consciousness had taken place in the meantime and made it independent.

With this mutation he broke away from the world of the Father and entered upon the world of the Son, with its divine drama of redemption and the ritualistic retelling of those things which the God-man had accomplished during his earthly sojourn. The life of the God-man revealed things that could not possibly have been known at the time when the Father ruled as the One.

For the Father, as the original unity, was not a defined or definable object; nor could he, strictly speaking, either be called the "Father" or be one. He only became a "Father" by incarnating in the Son, and by so doing became defined and definable.

By becoming a father and a man he revealed to man the secret of his divinity.

One of these revelations is the Holy Ghost.

As a being who existed before the world was, he is eternal, but he appears empirically in this world only when Christ had left the earthly stage. He will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14: 12).

The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both.

As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself.

Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son 10 and, finally, in Christ's admission of abandonment by God (Matthew 27:46). 205 Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election.

Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious.

The trinitarian conception of a life-process within the Deity, which I have outlined here, was, as we have seen, already in existence in pre-Christian times, its essential features being a continuation and differentiation of the primitive rites of renewal and the cult-legends associated with them. Just as the gods of these mysteries become extinct, so, too, do the mysteries themselves, only to take on new forms in the course of history.

A large-scale extinction of the old gods was once more in progress at the beginning of our era, and the birth of a new god, with new mysteries and new emotions, was an occurrence that healed the wound in men's souls.

It goes without saying that any conscious borrowing from the existing mystery traditions would have hampered the god's renewal and rebirth. It had to be an entirely unprejudiced revelation which, quite unrelated to anything else, and if possible without preconceptions of any kind, would usher into the world a new and a new cult legend.

Only at a comparatively late date did people notice the striking parallels with the legend of Dionysus, which they then declared to be the work of the devil. This attitude on the part of the early Christians can easily be understood, for Christianity a The relation of Father to Son is not arithmetical, since both the One and the Other are still united in the original Unity and are, so to speak, eternally on the point of becoming two.

Hence the Son is eternally being begotten by the Father, and Christ's sacrificial death is an eternally present act did indeed develop in this unconscious fashion, and furthermore its seeming lack of antecedents proved to be the indispensable condition for its existence as an effective force.

Nobody can doubt the manifold superiority of the Christian revelation over its pagan precursors, for which reason it is distinctly superfluous today to insist on the unheralded and unhistorical character of the gospels, seeing that they swarm with historical and psychological assumptions of very ancient origin. Carl Jung, Psychology and Religion.

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Carl Jung on “Hostile Brothers.” Lexicon (2019-05-06 04:15)

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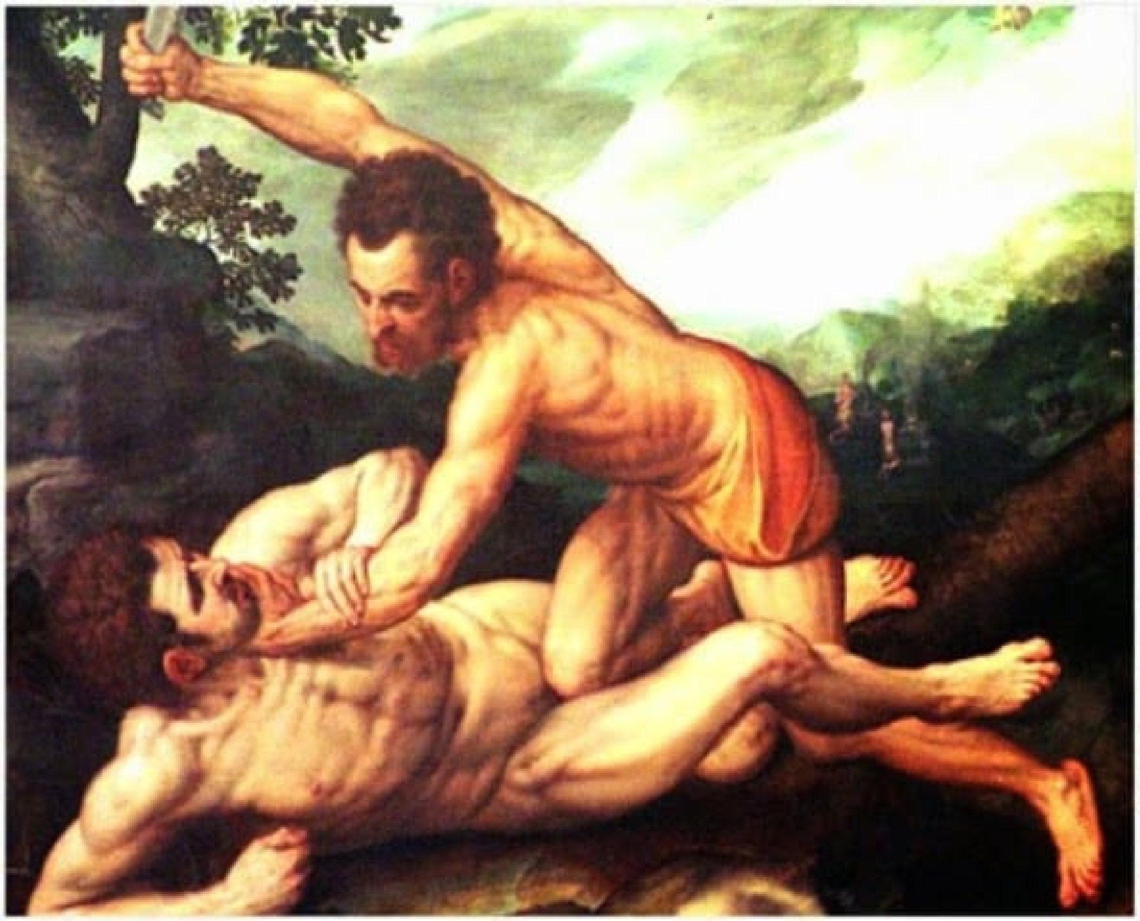

Carl Jung on “Hostile Brothers.” Lexicon

Hostile brothers:

An archetypal motif associated with the opposites constellated in a conflict situation. Examples of the hostile brothers motif in mythology are the struggle between Gilgamesh and Enkidu in The Gilgamesh Epic, and the Biblical story of Cain and Abel. Psychologically, it is generally interpreted in terms of the tug of war between ego and shadow.

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Carl Jung’s precognitive visions in "The Red Book." (2019-05-06 04:19)

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It is important to note that there are around twelve separate fantasies that Jung may have regarded as pre-cognitive:

1-2. OCTOBER, 1913
Repeated vision of flood and death of thousands, and the voice that said that this will become real.

1. AUTUMN 1913 Vision of the sea of blood covering the northern lands.

4-5. DECEMBER 12, 15, 1913.
Image of a dead hero and the slaying of Siegfried in a dream.

1. DECEMBER 25, 1913 Image of the foot of a giant stepping on a city; and images of murder and bloody cruelty.

7- JANUARY 2,1914

Image of a sea of blood and a procession of dead multitudes.

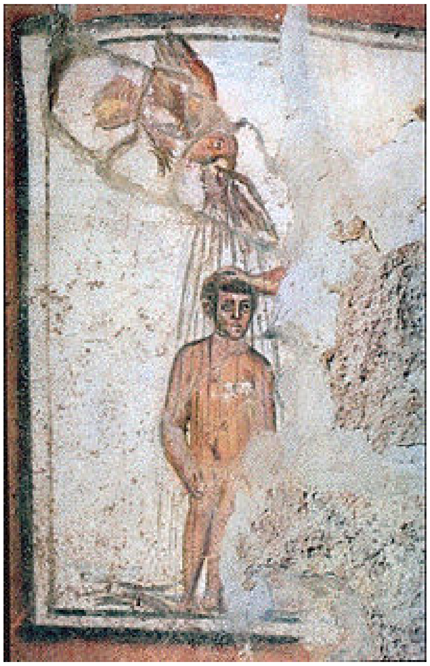
1. JANUARY 22, 1914 His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, etc.
2. MAY 21, 1914 A voice says that the sacrificed fall left and right. 10-12. JUNE-JULY 1914

Thrice-repeated dream of being in a foreign land and having to return quickly by ship, and the descent of the icy cold. The Red Book; Liber Novus; Page 202.

Footnote 91: See below; pp. 198-9, 231, 237, 241, 252, 273, 305, 335.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/94ee8-visions.jpg`

The Symbolic History of Christ **(2019-05-06 05:20)**



The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.

It is no
longer a matter of an impossible reconciliation of Good and Evil, but of man
with his vegetative (== unconscious) life.

In the case
of the Christian symbol the tree however is dead and man upon the Cross is
going to die, i.e., the solution of the problem takes place after death.

That is so
as far as Christian truth goes.

But it is
possible that the Christian symbolism expresses man’s mental condition in the
aeon of Pisces, as the ram and the bull gods do for the ages of Aries and
Taurus.

In this
case the post-mortal solution would be symbolic of an entirely new
psychological status, viz. that of Aquarius, which is certainly a oneness,
presumably that of the Anthropos, the realization of Christ’s allusion:
"Dii estis."

This is a formidable
secret and difficult to understand, because it means that man will be
essentially God and God man.

The signs
pointing in this direction consist in the fact that the cosmic power of
self-destruction is given into the hands of man and that man inherits the dual
nature of the Father.

He will [
mis]understand it and he will be tempted to ruin the universal life of the
earth by radioactivity. Materialism and atheism, the negation of God, are
indirect means to attain this goal.

Through the
negation of God one becomes deified, i.e., god-almighty-like, and then one
knows what is good for mankind.

That is how
destruction begins.

The
intellectual schoolmasters in the Kremlin are a classic example.

The danger
of following the same path is very great indeed. It begins with the lie, i.e.,
the projection of the shadow.

There is
need of people knowing about their shadow, because there must be somebody who
does not project.

They ought
to be in a visible position where they would be expected to project and
unexpectedly they do not project!

They can
thus set a visible example which would not be seen if they were invisible.

Carl Jung,
Letters Vol. II, Page 167-168

Carl Jung on "The Afternoon of Life" - Quotations (2019-05-06 05:28)

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different…. Carl Jung, CW 7, Para 114.

What youth found and must find outside, the man of life's afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 78

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.

The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature.

But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Thoroughly unprepared, we take the step into the afternoon of life.

Worse still, we take this step with the false presupposition that our truths and our ideals will serve us as going forward.

But we cannot live the afternoon of life according to the program of life's morning, for what was great in the morning will be little at evening and what in the morning was true, at evening will have become a lie." Carl Jung, Modern Man in Search of a Soul, Page 111.

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side.

A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict.

Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured.

For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification- in other words, individual culture.

A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it.

But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals.

Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say?-that he needs no more education.

There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form.

This transformation process is an individual one and cannot be enforced by general rules and maxims.

It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here.

I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past.

But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position.

When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe.

This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up.

No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age."

But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back.

What youth found and must find outside, the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

“The transition from morning to afternoon means a revaluation of the earlier values.

There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love.

Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego.

Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite.

The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious.

Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols.

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist.

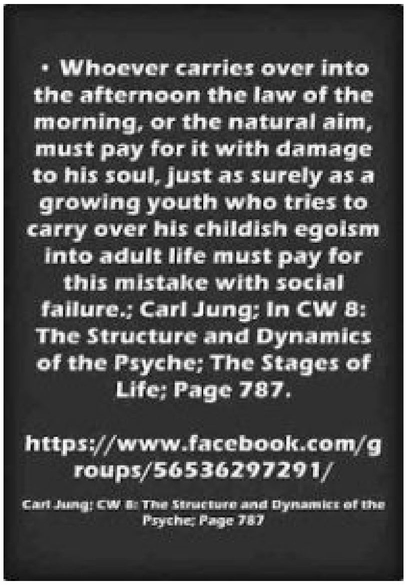
It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.

Energy necessarily depends on a pre-existing polarity, without which there could be no energy.

There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115



• Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

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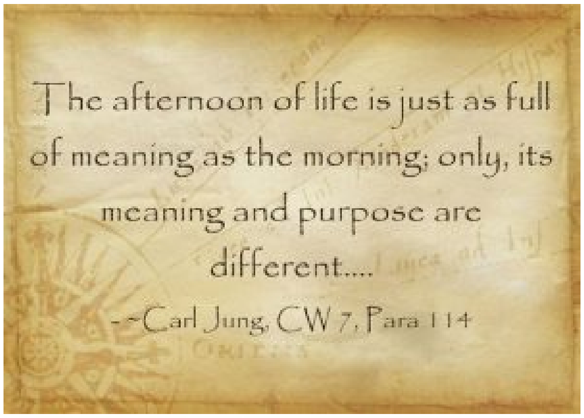
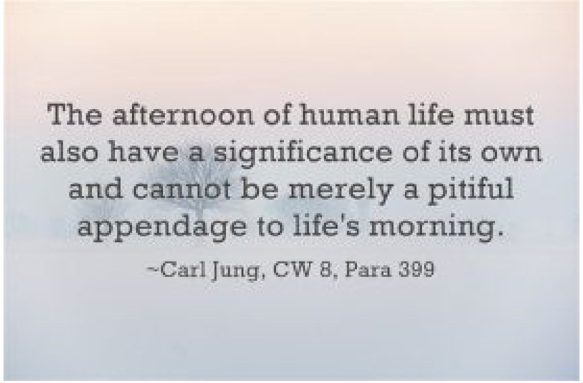
Carl Jung; CW 8: The Structure and Dynamics of the Psyche; Page 787



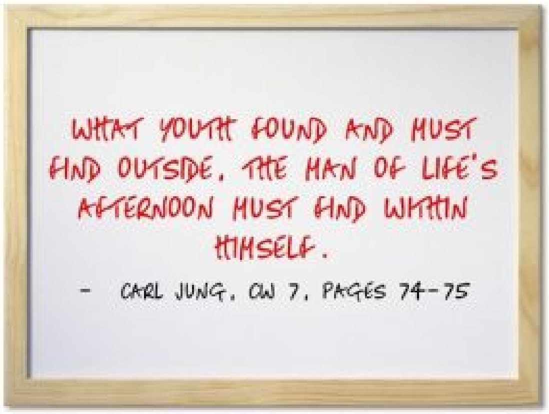
The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different....

--Carl Jung, CW 7, Para 114



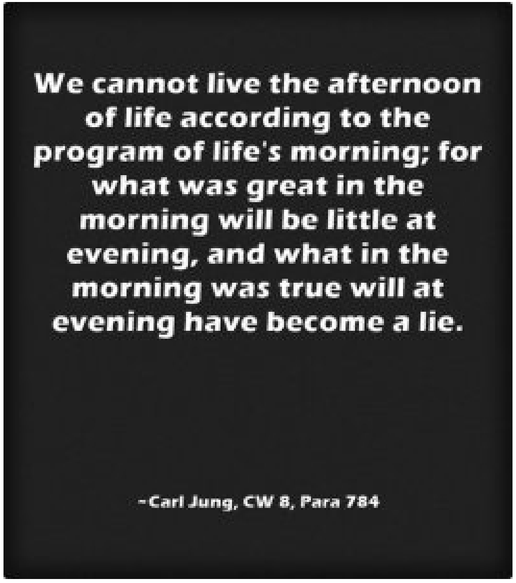
The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.

~Carl Jung, CW 8, Para 399



WHAT YOUTH FOUND AND MUST FIND OUTSIDE, THE MAN OF LIFE'S AFTERNOON MUST FIND WITHIN HIMSELF.

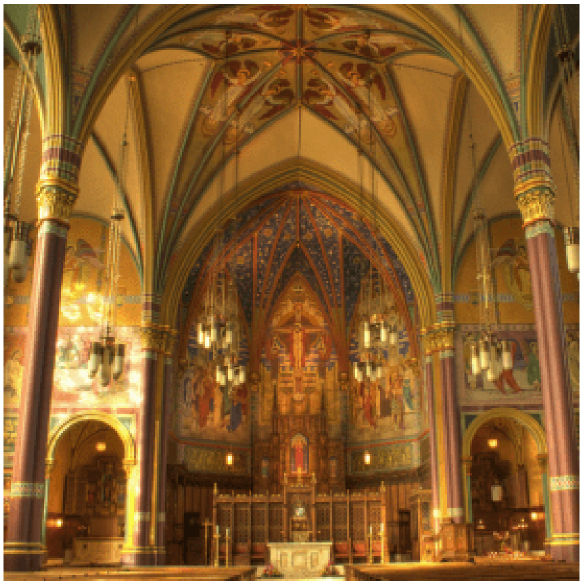
- CARL JUNG, CW 7, PAGES 74-75



We cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.

~Carl Jung, CW 8, Para 784

Carl Jung confronts his unheard of Blasphemy **(2019-05-06 10:49)**



Now he [Carl Jung] gathered up all his courage to consider an unheard-of blasphemy, as if it meant jumping into the abyss of hellfire and thereby forfeiting his soul’s eternal salvation.

In his imagination he saw before him the cathedral in Basel on a bright summer day, …

the cathedral, the blue sky. God sits on His golden throne, high above the world-and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder.

So that was it! Gerhard Wehr, Jung: A Biography, Page 45

C.G. Jung discussed "The Significance of the Father in the Destiny of the Individual." (2019-05-06 10:57)

C.G. Jung discussed "The Significance of the Father in the Destiny of the Individual."

He remarked, among other things: If ever we wish to see the workings of a demonic power of fate, we see them here, in these dark, silent tragedies that are played out slowly and painfully in the diseased psyches of our neurotics ....

If we who are "normal" investigate our lives, we see how a powerful hand guides us unfailingly to our destinies, and this hand cannot always be called a kindly one.

Often we call it the hand of God or the devil, thereby expressing more correctly than we know an extremely important psychological factor, namely the fact that the impulse that shapes the life of our souls has the nature of an autonomous personality, or at least is experienced in this way, so that from time immemorial, as still in modern idiom, the source of such fates appears as a demon, a good or evil spirit.

Carl Jung, Jung: A Biography, Pages 49-50

Oblation of the Bread and Preparation of the Chalice (2019-05-06 17:34)

OBLATION OF THE BREAD

310 The Host is lifted up towards the cross on the altar, and the priest makes the sign of the cross over it with the paten. The bread is thus brought into relation with Christ and his death on the cross; it is marked as a “sacrifice” and thereby becomes sacred. The elevation exalts it into the realm of the spiritual:

it is a preliminary act of spiritualization. Justin makes the interesting remark that the presentation of the cleansed lepers in the temple was an image of the Eucharistic bread. This links up with the later alchemical idea of the imperfect or “leprous” substance which is made perfect by the opus. (What nature leaves imperfect is perfected by the art.”)

PREPARATION OF THE CHALICE

311 This is still more solemn than that of the bread, corresponding to the “spiritual” nature of the wine, which is reserved for the priest. Some water is mingled with the wine.

312 The mixing of water with the wine originally referred to the ancient custom of not drinking wine unless mixed with water. A drunkard was therefore called akratopotes, an ‘unmixed drinker/ In modern Greek, wine is still called Kpaal (mixture). From the custom of the Monophysite Armenians, who did not add any water to the Eucharistic wine (so as to preserve the exclusively divine nature of Christ), it may be inferred that water has a hylical, or physical, significance and represents man’s material nature. The mixing of water and wine in the Roman rite would accordingly signify that divinity is mingled with humanity as indivisibly as the wine with the water. St. Cyprian (bishop of Carthage, d. 258) says that the wine refers to Christ, and the water to the congregation as the body of Christ. The significance of the water is explained by an allusion to the Book of Revelation 17:15:

“The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”

(In alchemy, meretrix the whore is a synonym for the prima materia the corpus imperfectum which is sunk in darkness, like the man who wanders in darkness, unconscious and unredeemed. This idea is foreshadowed in the Gnostic image of Physis, who with passionate arms draws the Nous down from heaven and wraps him in her dark embrace.) As the water is an imperfect or even leprous substance, it has to be blessed and consecrated before being mixed, so that only a purified body may be joined to the wine of the spirit, just as Christ is to be united only with a pure and sanctified congregation. Thus this part of the rite has the special significance of preparing a perfect body the glorified body of resurrection.

313 At the time of St. Cyprian the communion was generally celebrated with water. And, still later, St. Ambrose (bishop of Milan, d. 397) says:

“In the shadow there was water from the rock, as it were the blood of Christ.”

The water communion is prefigured in John 7:37-39:

“If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)”

And also in John 4: 14:

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The words “as the scripture hath said, out of his belly shall flow rivers of living water” do not occur anywhere in the Old Testament. They must therefore come from a writing which the author of the Johannine gospel obviously regarded as holy, but which is not known to us. It is just possible that they are based on Isaiah 58:11: “And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

Another possibility is Ezekiel 47:1 :

“Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward . . . and the waters came down from under from the right side of the house, at the south side of the altar.” In the Church Order of Hippolytus (d. c. 235) the water chalice is associated with the baptismal font, where the inner man is renewed as well as the body.

For there went forth a stream, and became a river great and broad; . . . and all the thirsty upon earth were given to drink of it; and thirst was relieved and quenched; for from the Most High the draught was given. Blessed then are the ministers of that draught who are entrusted with that water of His; they have assuaged the dry lips, and the will that had fainted they have raised up; and souls that were near departing they have caught back from death; and limbs that had fallen they straightened and set up; they gave strength for their feebleness and light to their eyes. For everyone knew them in the Lord, and they lived by the water of life forever.

314 The fact that the Eucharist was also celebrated with water shows that the early Christians were mainly interested in the symbolism of the mysteries and not in the literal observance of the sacrament.

315 Another, very graphic, interpretation of the wine and water is the reference to John 19:34: “And forthwith came there out blood and water/’ Deserving of special emphasis is the remark of St. John Chrysostom (patriarch of Constantinople, d. 407), that in drinking the wine Christ drank his own blood.

316 In this section of the Mass we meet the important prayer:

O God, who in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of his divinity who vouchsafed to become partaker of our humanity, Jesus Christ. . . .

Carl Jung on "Emptiness" "Empty" - Anthology (2019-05-07 03:30)

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Carl Jung, The Secret of the Golden Flower, Page 121.

Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Pages 257-264.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Pages 304-306.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Carl Jung on “Identification.” Lexicon (2019-05-07 03:37)

Carl Jung on “Identification.” Lexicon

Identification

A psychological process in which the personality is partially or totally dissimilated. (See also participation mystique and projection.)
Identity, denoting an unconscious conformity between subject and object, oneself and others, is the basis for identification, projection and introjection.

Identity is responsible for the naïve assumption that the psychology of one man is like that of another, that the same motives occur everywhere, that what is agreeable to me must obviously be pleasurable for others, that what I find immoral must also be immoral for them, and so on. It is also responsible for the almost universal desire to correct in others what most needs correcting in oneself.["Definitions," ibid., par. 742.]

Identification facilitates early adaptation to the outside world, but in later life becomes a hindrance to individual development.

For example, identification with the father means, in practice, adopting all the father's ways of behaving, as though the son were the same as the father and not a separate individuality. Identification differs from imitation in that it is an unconscious imitation, whereas imitation is a conscious copying. . . . Identification can be beneficial so long as the individual cannot go his own way. But when a better possibility presents itself, identification shows its morbid character by becoming just as great a hindrance as it was an unconscious help and support before. It now has a dissociative effect, splitting the individual into two mutually estranged personalities.[Ibid., par. 738.]

Identification with a complex (experienced as possession) is a frequent source of neurosis, but it is also possible to identify with a particular idea or belief.

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one's social and political leaders alone, but also by one's religious mentors. They all want decision in favour of one thing, and therefore the utter identification of the individual with a necessarily one-sided "truth." Even if it were a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development.["On the Nature of the Psyche," CW 8, par. 425.]

One-sidedness is usually due to identifying with a particular conscious attitude. This can result in losing touch with the compensating powers of the unconscious.

In a case like this the unconscious usually responds with violent emotions, irritability, lack of control, arrogance, feelings of inferiority, moods, depressions, outbursts of rage, etc., coupled with lack of self-criticism and the misjudgments, mistakes, and delusions which this entails.["The Philosophical Tree," CW 13, par. 454.]

http://www.nyaap.org/jung-lexicon/i/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/0216a-2.jpg`

Carl Jung's Vision and the Island of Kos (2019-05-07 03:46)

To Arnim Haemmerli

Dear Colleague, 25 October 1955

Now that the flood of letters on and around my eightieth birthday has abated somewhat, I can at last get down to thanking you for
your card from Kos and your highly appreciated letter of 4.VIII.

Your letter from Kos moved me deeply, since your late brother, who attended me when I had my cardiac infarct in 1944, was associated with Kos in a mysterious way.

In my delirious states the image of your brother appeared to me, framed by the golden Hippocratic wreath, and announced-at that point I was already 2 500 km. away from the earth and was about to enter a rock temple hollowed out of a meteorite-that I had no permission to go any further from the earth but had to return to it.

From the moment of this vision I feared for the life of your brother, since I had seen him in his primal form as Prince of Kos, which signified his death .

I discovered only afterwards that the great physicians of Kos styled themselves (kings).

On 4 April 1 944 I was allowed to sit up on the edge of the bed for the first time, and on that day your brother took to his bed, never to rise again .

With warm thanks and best wishes for a speedy recovery from your operation,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 273

Carl Jung on “Imago.” Lexicon. (2019-05-07 04:02)

Carl Jung on “Imago.” Lexicon.

Imago:

A term used to differentiate the objective reality of a person or a thing from the subjective perception of its importance.

The image we form of a human object is, to a very large extent, subjectively conditioned. In practical psychology, therefore, we would do well to make a rigorous distinction between the image or imago of a man and his real existence.

Because of its extremely subjective origin, the imago is frequently more an image of a subjective functional complex than of the object itself.

In the analytical treatment of unconscious products it is essential that the imago should not be assumed to be identical with the object; it is better to regard it as an image of the subjective relation to the object. ["Definitions," CW 6, par. 812.]

Imagos are the consequence of personal experience combined with archetypal images in the collective unconscious. Like everything else unconscious, they are experienced in projection.

The more limited a man’s field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.)["The Function of the Unconscious," CW 7, par. 295.]

http://www.nyaap.org/jung-lexicon/i/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/34542-1j.jpg`

The Encounter with Emma Rauschenbach (2019-05-07 06:12)

▲C. G. Jung and Emma Jung-Rauschenbach, 1903.

The Encounter with Emma Rauschenbach

The central theme in the work of C. G. Jung is that of individuation, the self-development of the human being through the process of unifying the opposites.

And because every person is embodied as either man or woman, yet carries within a predisposition to be completed through the other sex, the polarity of masculine and feminine stands at the center of all human existence.

Rather than philosophizing about such things-Jung always rejected the mere philosophical discussion of a problem for its own sake-his psychoanalytical inquiries led him to assume the existence of an oppositely sexed soul-image within the person's unconscious: the anima in the case of a man, and the animus in a woman.

In the productions of the unconscious, for example in dreams, such anima- or animus images are manifested in characteristic ways, and Jungian dream analysis makes corresponding assertions about them.

In waking consciousness the soul-image of animus or anima that everyone carries within often tends to be projected onto other persons.

Thus a woman can come to carry the projection of a man’s own unconscious inner femininity-in other words, something that comes from within him, a specific complex of his own inner functions, confronts him from without, whether by fascinating him, awakening sympathy or erotic feelings, or in the form of some dark side or inferiority, which everyone likewise carries within but projects onto others if he is not consciously aware of it.

As far as the man’s anima is concerned, even in folklore it is said that every man carries his Eve within him.

Naturally the image of the mother, as the first woman in every man’s life, is very closely bound up with this anima.

Jung repeatedly mentioned the ambivalence of his own mother and her character, speaking of an explicit mother complex that was troublesome for him to overcome.

This calls to mind especially the enigmatic No. 2, the side of her nature that was open to the supernatural.

Other feminine figures, insofar as he mentions them, appear in contrast to have played no great part in his childhood and youth, though there is no lack of peculiar first encounters with the other sex.

(He said, incidentally, that he had for a long time connected with femininity a feeling of "inherent untrustworthiness.")

But there was one fleeting impression imparted to him-permanently-at the age of three or four, even though on the surface of it nothing spectacular had happened, which involved the Jung family’s maid.

The way the girl held little Carl on her arm as he laid his head trustingly on her shoulder engraved itself on the child’s memory:

“She had black hair and an olive complexion, and was quite different from my mother.

I can see, even now, her hairline, her throat, with its darkly pigmented skin, and her ear.

All this seemed to me very strange and yet strangely familiar.

It was as though she belonged not to my family but only to me, as though she were connected in some way with other mysterious things I could not understand.

This type of girl later became a component of my anima.

The feeling of strangeness which she conveyed, and yet of having known her always, was a characteristic of that figure which later came to symbolize for me the whole essence of womanhood.”

Around the same time, when his parents were separated for a short time, another young woman made her appearance.

She had blond hair and blue eyes and was very amiable.

And again the setting remained in the autobiographer's memory-a stroll beneath golden maple and chestnut trees on a blue autumn day "along the Rhine below the Falls, near Worth castle.

The sun is shining through the foliage, and yellow leaves lie on the ground."

And, Jung added, twenty-one years later he would meet this woman again; she was his future mother-in-law, Bertha Rauschenbach-Schenk.

Many years later, Jung, as a student at the Gymnasium, was visiting his father, who was on leave in Sachseln, where the Swiss saint Brother Klaus (Niklaus van Fltie) 3 had lived.

The youth had visited Klaus's hermitage, where he was deeply moved by the genius loci, the peculiar atmosphere of the place.

He was just about to come back down from the hill to the valley, when suddenly there appeared the slender figure of a young lady, a friendly farm girl in native costume.

The two made their way down together.

Carl was unable to conceal his awkwardness in conversation; at the Gymnasium in Basel there were only boys, and the few girls he had ever met were his cousins.

The boy sensed the "impenetrable wall" that stood between them.

“Sad at heart, I retreated into myself. . . . Outwardly this encounter was completely meaningless.

But, seen from within, it was so weighty that it not only occupied my thoughts for days but has remained forever in my memory, like a shrine by the wayside.

At that time I was still in that childlike state where life consists of single, unrelated experiences.

For who could discover the threads of fate which led from Brother Klaus to the pretty girl?”

One day the time came to fasten upon, or perhaps pick up again, one very specific life-thread, to seize upon one out of the manifold facets of the feminine soul-image, the unique face of his own anima.

The occasion itself was once again quite ordinary.

Jung, still a student in Basel in about his second semester, was visiting a friend from Schaffhausen, quite near the place where he himself had spent his earliest childhood years.

When his mother heard of this plan, she made a suggestion:

"If you visit that friend in Schaffhausen, you go and see Mrs. [Bertha] Rauschenbach, too-we knew her as a young woman."

He was supposed to convey greetings, and Carl, age twenty-one, looked forward to a reacquaintance after two decades.

But when he entered the Rauschenbachs' home, he saw on the stairway a girl of about fourteen, in pigtails.

And like a flash it was clear to him:

This is my wife!

Working on his memoirs with his secretary Aniela Jaffe, he added in his old age:

"I was deeply shaken by this, for I had really only seen her for a brief instant, but I knew immediately with absolute certainty that she would be my wife."

A friend in whom he confided laughed at him, especially as Jung had to admit that he had so far not exchanged a single word with the girl. Emma, the daughter of the Rauschenbach family, came from an extremely well-placed middle-class home. Her father was a well-to-do manufacturer in Schaffhausen.

What chance was there for a destitute student who was incurring a debt of several thousand francs just getting through his studies?

But Jung was certain of his quick intuition, and was comparable in this crucial situation with Sigmund Freud, who once stated his personal practice as follows to the psychoanalyst Theodor Reik:

"When I had to make a decision that was not too important, I always found it advantageous to weigh all the pros and cons.

In vitally important matters, however, such as the choice of a partner or an occupation, the decision has to come from the unconscious, from somewhere within us. In the most important decisions of our personal life we must, I think, let ourselves be guided by the deep inner needs of our being."

As we know, Jung's decision to go into psychiatry was also arrived at spontaneously.

Some six years after this first meeting, Carl Jung proposed to Emma Rauschenbach.

After all, he was now officially a doctor with a position at a respected clinic.

At first, though, she turned him down.

The same thing had happened to his grandfather Carl Gustav, and only with the second attempt was he successful.

Gerhard Adler, one of the few able to get a look at the two lovers' correspondence, which was still retained in the family archive, testified to the romantic beauty and sentimental charm that was expressed in their love letters.

When Jung went to study with Janet in Paris in the fall of 1902, he was already engaged.

Immediately after his return-only a short trip to London was planned-the wedding took place on 14 February 1903.

After a honeymoon at Madeira and the Canary Islands, the Jungs moved into a flat above Eugen Bleuler’s lodgings, in the central wing of the Burgholzli clinic.

The view westward soared out over the beautiful Lake Zurich.

By taking up residence in the clinic, Jung was on one hand following the well-known rule according to which the doctor was expected to live under the same roof with his patients.

But on the other hand it was an expression of how important the young husband’s work was to him, then as ever.

The new life-style he adopted, on account of his wife and also thanks to her dowry, was unmistakable.

When purchases had to be made, for example, Emma was present to make sure of quality.

The days of financial want were over.

His youthful wife was not lacking in self-confidence and quickly became accustomed to her new role.

Emma Jung was known everywhere as a quiet, clever, and self-possessed personality.

Her engaging manner made her well liked in her new surroundings, and Director Bleuler did not neglect to congratulate his colleague on his excellent choice of a mate.

Aniela Jaffe, who had known Emma Jung-Rauschenbach since 1937, described her as a person who com-

bined earnestness and spontaneous gaiety.

"And she made an impression because of an inner calm, which beautifully compensated for C. G. Jung's often volcanic temper."

After a year offspring began to appear.

On 26 December 1904 Agathe was born; Gret followed in February 1906, and Franz in November 1908.

At this point Jung's family determined to leave their residence in the Burgholzli and build their own house, especially as the necessary financial conditions had long since been met. From his cousin Ernst Fiechter's plans a stately country house was built in Klisnacht (at Seestrasse 1003; since 1915 Seestrasse 228) only a few kilometers distant from Zurich and situated-in fulfillment of Jung's childhood dream-directly on the lake.

The three children up to that time were joined by Marianne in September 1910 and then Helene in March 1914.

Above the entrance gate of the house Jung had an inscription carved in Latin, one that he had first seen at the age of nineteen in a text of Erasmus of Rotterdam

(Collectanea adagiorum, 1563):

Vocatus atque non vocatus deus aderit. "Invoked or not invoked, the god will be present."

Even in a letter from the last year of his life, the master of the house declared unmistakably that the inscription was not to be understood in a specifically Christian sense.

The words were not meant to be an ecclesiastical "profession of faith"; what was affirmed here was rather God himself, "the ultimate question":

“It is a Delphic oracle though. It says: yes, the god will be on the spot, but in what form and to what purpose? I have put the inscription there to remind my patients and myself:

timor dei initium sapientiae ["The fear of the Lord is the beginning of wisdom." Psalm 111:10].

Thus it was a rather primitive religiosity under whose protection C. G. Jung placed himself and his family consciously including his patients.

For in this house, especially after giving up his position at the Burgholzli, he received the innumerable seekers of advice and help, visitors, and an international clientele.

Emma Jung was included in this work from the beginning.

"She was known as an ideal hostess in a house where both parents' and children's friends were always coming and going. In her sense of reality she showed herself superior to her husband and hence was an indispensable help to him in many things .... Even though she was heavily taxed by the demands of her family and the large house, she learned mathematics, Latin, and Greek, and devoted herself for decades to the study of Old French texts."

From these studies came the extensive work Die Gralslegende in psychologischer Sicht (The Grail Legend from a Psychological Perspective), which was completed by Marie-Louise von Franz after the author's death in 1955.

This and a study of the animus and anima problem were not Emma Jung's only contribution to Jung's analytical psychology.

Her participation and collaboration in her husband's daily work also began in the early years of their marriage.

At the close of his Studies in Word Association (1904, 1906), the author felt "indebted with special thanks to Mrs. Emma Jung for her active assistance with the repeated revision of this voluminous material."

Over the years she managed to grow ever deeper in practical experience in psychotherapy, so that she herself did analytical work, presented lectures and seminars, and was even active as a teaching analyst, that is, in the training of psychotherapists of the Jungian school.

Thus when we look at the impressive photo of the psychoanalysts' congress of 1911 in Weimar, a group picture of all the founding figures of the psychoanalytic movement, we see Emma

Jung sitting in the front row, not only her husband's wife, but here already his colleague as well.

We cannot fail to mention the fact that at times considerable difficulties arose for her in this role, precisely because the anima projection, as a vital problem facing every man, did not bypass C. G. Jung himself.

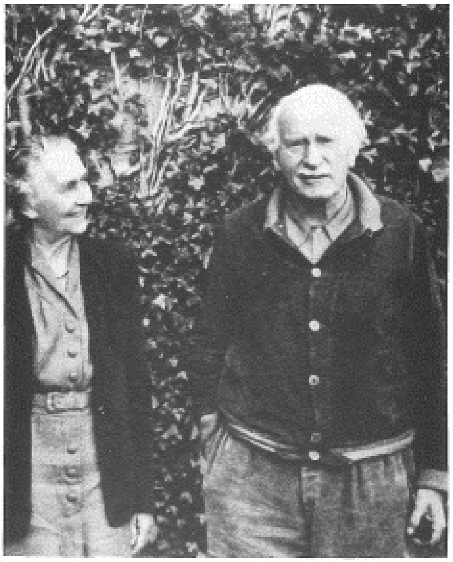
Quite early an ever-growing crowd of "Jung ladies" began to form, who attached themselves to their master with great enthusiasm, partly in serious collaboration, but partly with the fanatical affection of people who believe they have found their guru.

Two gifted Jungian women who were both students and loving admirers should be mentioned at this point: the young Russian Sabina Spielrein, who studied medicine in Zurich from 1905 and came under Jung's psychotherapeutic care from around 1906, at the age of twenty; and also Toni (Antonia) Wolff (1888-1953), whom Jung called in a letter to Freud in 1911 "a new discovery ... , a remarkable intellect with excellent feeling for philosophy and Religion."

Close friendships and love relationships developed for both that were not without problems for Jung's marriage.

Sabina Spielrein became Jung's student, and the relationship broke up after some years; Toni Wolff was for four decades Jung's closest coworker, next to his wife. Both women made

independent contributions to psychoanalysis and Jungian analytical psychology. Jung: A Biography by Gerhard Wehr, Pages 87-95



▲ Carl and Emma Jung at their home in Küsnacht, 1955.

Carl Jung discovers that he happens to himself (2019-05-07 10:29)

I was taking the long road to school from Klein-Hiiningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud.

I knew all at once: now I am myself! It was as if a wall of mist were at my back, and behind that wall there was not yet an "I."

But at this moment I came upon myself.

Previously I had existed, too, but everything had merely happened to me.

Now I happened to myself.

Now I knew: I am myself now, now I exist.

Previously I had been willed to do this and that; now I willed.

This experience seemed to me tremendously important and new: there was "authority" in me. Carl Jung, Jung: A Biography, Page 37.

Carl Jung on “Sex” “Sexuality – Anthology (2019-05-08 03:08)

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. Carl Jung, Liber Novus, Page 263.

We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung, CW 16, Para 277.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Page 762

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Carl Jung, CW 7, Page 271

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.
Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one’s own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

It called the figure Atmavictu-the ’breath of life.’ It is a further development of that quasi-sexual object of my childhood, which turned out to be the ’breath of life,’ the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

Helas-he [Socrates] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

Sex is a playground for lonely scientists. Carl Jung; C.G. Jung Speaks; Pages 85-87.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for some thing unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, CW 666

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong, and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

It is undoubtedly true that instinctuality conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother's womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

Why is it that we are especially interested in psychology just now? The answer is that everyone is in desperate need of it. Humanity seems to have reached a point where the concepts of the past are no longer adequate, and we begin to realize that our nearest and dearest are actually strangers to us, whose language we no longer understand. It is beginning to dawn on us that the people living on the other side of the mountain are not made up exclusively of red-headed devils who are responsible for all the evil on this side of the mountain. A little of this uneasy suspicion has filtered through into the relations between the sexes; not everyone is utterly convinced that everything good is in "me" and everything evil in "you." Already we can find super-moderns who ask themselves in all seriousness whether there may not be something wrong with us, whether perhaps we are too unconscious, too antiquated, and whether this may not be the reason why when confronted with difficulties in sexual relationships we still continue to employ with disastrous results the methods of the Middle Ages if not those of the caveman. Carl Jung, CW 18, Para xi

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

Psychology guarantees real knowledge of the other sex instead of arbitrary opinions, which are the source of the uncurable misunderstandings now undermining in increasing numbers the marriages of our time. Carl Jung, CW 18, xiii

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known. Carl Jung, CW 4, Para 668

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds, but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The first phase embraces the first years of life; I call this period the presexual stage. It corresponds to the caterpillar stage of butterflies, and is characterized almost exclusively by the functions of nutrition and growth. Carl Jung, CW 4, Para 263

The second phase embraces the later years of childhood up to puberty, and might be called the prepubertal stage. Germination of sexuality takes place at this period. Carl Jung, CW 4, Para 264

The third phase is the adult period from puberty on, and may be called the period of maturity. Carl Jung, CW 4, Para 265

It will not have escaped you that the greatest difficulty lies in assigning limits to the presexual stage. I am ready to confess my great uncertainty in regard to this problem. When I look back on my own psychoanalytic experiences with children-insufficiently numerous as yet, unfortunately-at the same time bearing in mind the observations made by Freud, it seems to me that the limits of this phase lie between the third and fifth year, subject, of course, to individual variation. This age is an important one in many respects. The child has already outgrown the helplessness of a baby, and a number of important psychological functions have acquired a reliable hold. From this period on, the profound darkness of the early infantile amnesia, or discontinuity of consciousness, begins to be illuminated by the sporadic continuity of memory. It seems as if, at this stage, an essential step forward is taken in the emancipation and centering of the new personality. So far as we know, the first signs of interests and activities which may fairly be called sexual also fall into this period, even though these indications still have the infantile characteristics of harmlessness and naiveté." Carl Jung, CW 4, Para 266

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, CW 666

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. Carl Jung, CW 5, Para 295

Carl Jung on "Incest." Lexicon (2019-05-08 03:09)

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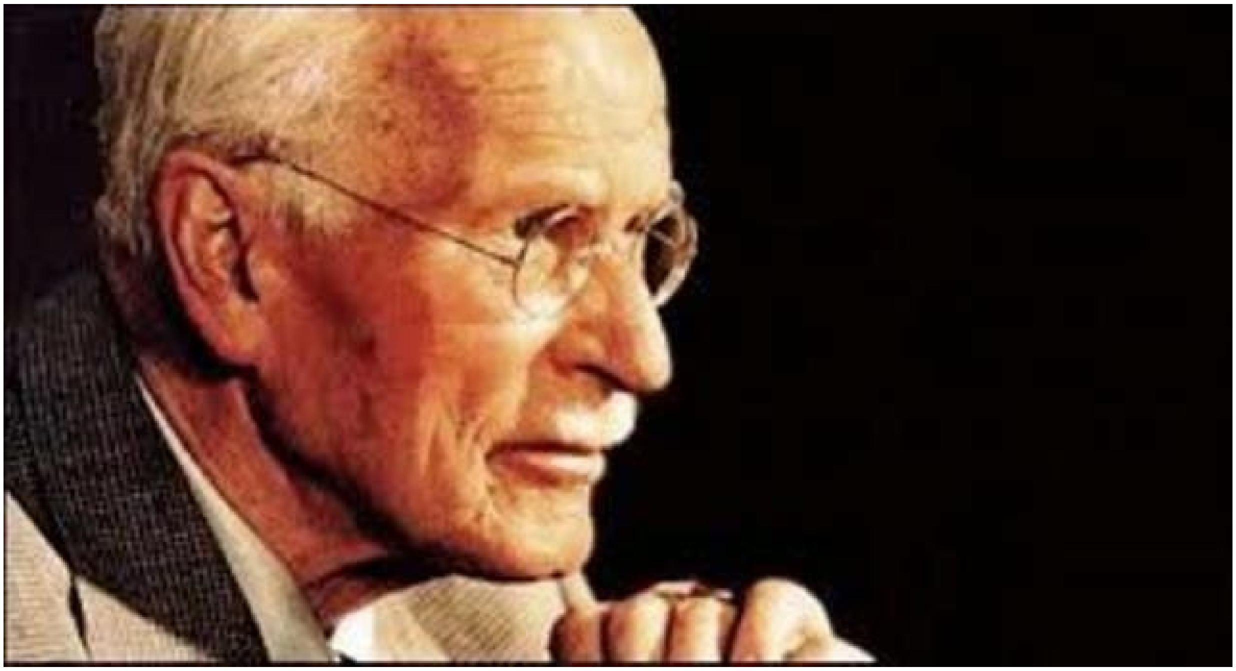

Incest:

Psychologically, the regressive longing for the security of childhood and early youth.
Jung interpreted incest images in dreams and fantasies not concretely but symbolically, as indicating the need for a new adaptation more in accord with the instincts. (This differed so radically from the psychoanalytic view that it led to his break with Freud.)

So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it. The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct. Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempting one to make evasions and retreats, to regress to the infantile past, which then starts throwing up the incestuous symbolism. ["Symbols of the Mother and of Rebirth," CW 5, par. 351.]

Whenever [the] drive for wholeness appears, it begins by disguising itself under the symbolism of incest, for, unless he seeks it in himself, a man's nearest feminine counterpart is to be found in his mother, sister, or daughter. ["The Psychology of the Transference," CW 16, par. 471.]

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Carl Jung: Please don't worry about my wanderings in these infinitudes. (2019-05-08 03:12)

Dear Professor Freud, 8 May 1911

It is bad of me to have kept you waiting again so long.

The reason is that I came down last week with an atrocious attack of influenza, caught from my children, so that I could do only the most urgent work with a fearful effort.

I hadn't the strength for anything else.

Today I am sufficiently recovered to give you at least a sign of life.

First I must tell you about Stuttgart.

It wasn't all that important.

Still, it was interesting to observe how psychiatry is beginning to cast sidelong glances at causation-the physical 'side, of course.

Bonhoeffer' (Dresden) reported on psychogenic disturbances.

Naturally he didn't say a word about WA, but in an unguarded moment he dropped a remark about wish-fulfilment, and in conversation afterwards I took
the greatest pleasure in rubbing his nose in it.

Kraepelin's lecture was utterly sterile and dull and antiquated.

His appearance is incredibly plebian.

In the evening he gave a very waggish address which started off with "complexes," etc.

He toasted the speakers, with the exception of himself, of course, for which he deserves the diagnosis "auto-erotic megalomania."

I almost called out "Hear, hear."

I mention as a curiosity a privatdocent of psychiatry from Giessen who has never set eyes on anything from the Freudian school.

All unsuspecting he fell into my hands, and this provided some fun for a couple of hours.

I was no longer annoyed by anything but simply had to laugh an awful lot.

I was in good company-Seif, Binswanger, Stockmayer.

The New York group has now come into being, and Seif has successfully founded one in Munich.

Pleasant news!

My Australian article is finished too.

It's about "The Doctrine of Complexes,"! a stupid thing you had better not see.

It will interest you to hear that Stockmayer is taking up a post in Binswanger's sanatorium.

I think I have already told you that Frau Prof. 1–is coming to me for treatment.

As to my intellectual activities, I am at the moment working up some popular small talk on 'itA 'which a literary magazine, the Zurcher

Jahrbuch, has wrung out of me." I am trying to be popular again-not to my advantage, as you will see.

Then I am plagued by all those poor devils who have "pissed out" excruciating dissertations on me (to speak in the basic language").

Besides the psychology of religion and mythology, the "manifest forms of unconscious fantasies" are eating me alive.

I have made remarkable discoveries some of which I am thinking of using at the Meeting of Swiss Psychiatrists on June 16, and also at Weimar. (Concerning the date of the Congress, or suggestions for it, see the forthcoming Bulletin.)

The meeting in Munich is still very much on my mind.

Occultism is another field we shall have to conquer' with the aid of the libido theory, it seems to me.

At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology.

There are strange and wondrous things in these lands of darkness.

Please don't worry about my wanderings in these infinitudes.

I shall return laden with rich booty for our knowledge of the human psyche.

For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious.

Finally and in confidence: Pfister is now in analysis with Riklin.

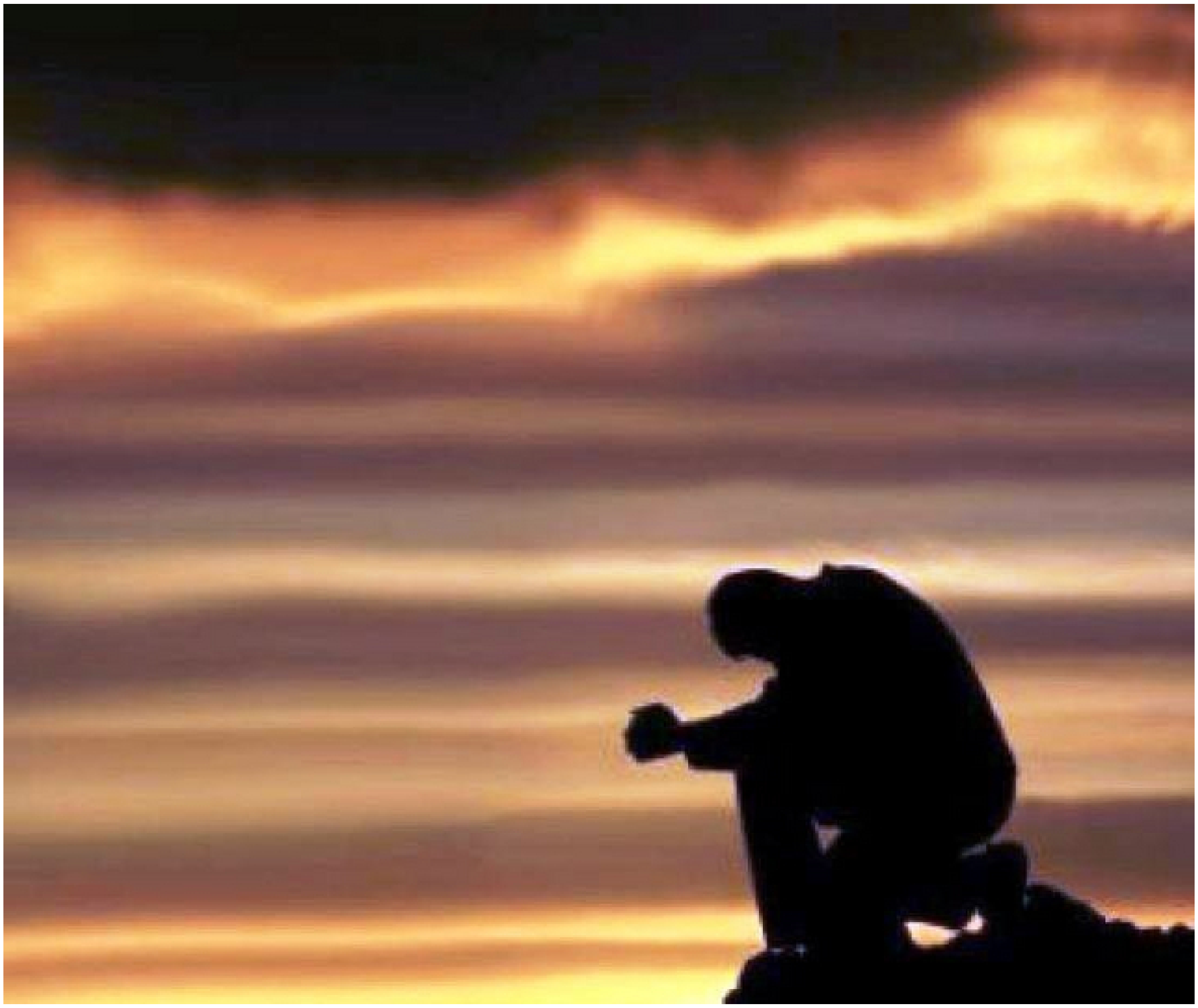
He has obviously had enough of being roasted over a slow fire by his complexes.

Kindest regards,

Most sincerely yours,

Jung Carl Jung, Freud/Jung Letters, Pages 424-425

Carl Jung on the aim of Psychotherapy (2019-05-08 03:15)



“The principle aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help them acquire a steadfastness and philosophic patience in face of suffering.

Life demands for its completion and fulfillment a balance between joy and sorrow.

But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man.”Carl Jung; Psychotherapy and a Philosophy of Life’

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/60a75-aim.jpg`

Carl Jung on the “Individual.” Lexicon (2019-05-08 03:18)

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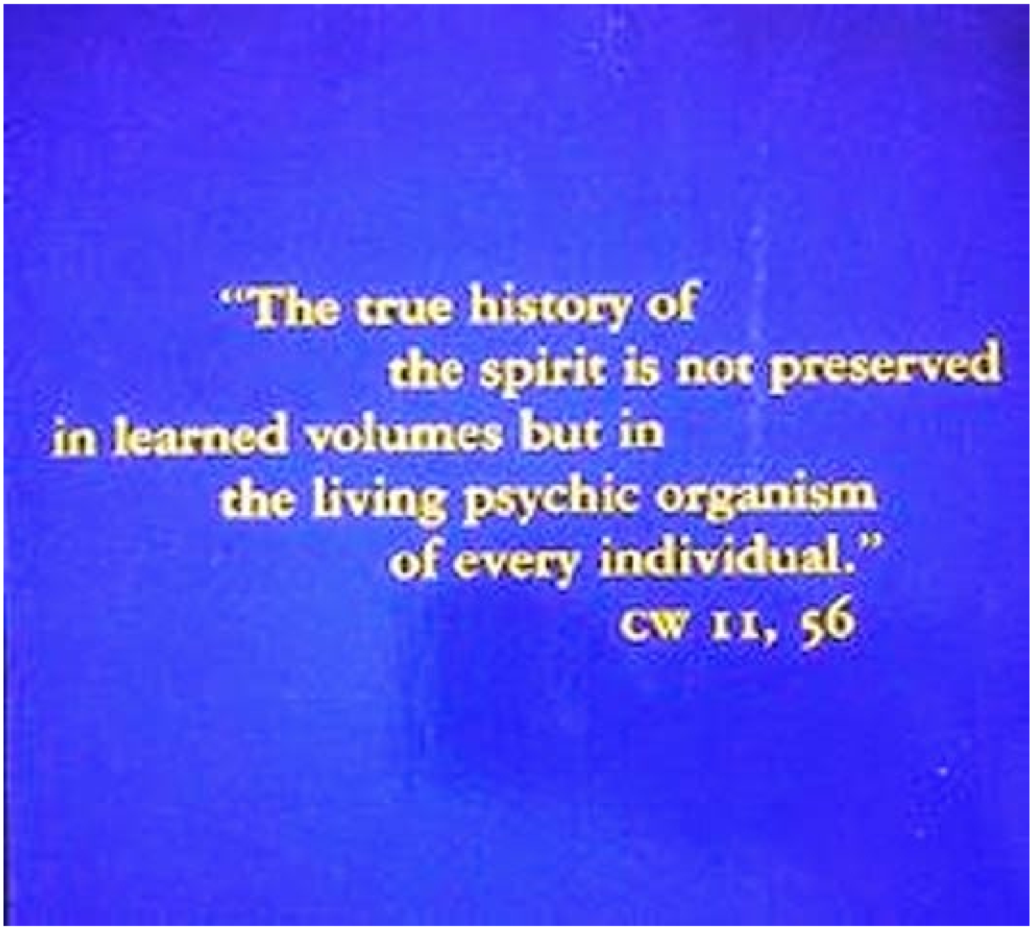

"The true history of
the spirit is not preserved
in learned volumes but in
the living psychic organism
of every individual."
CW 11, 56

Carl Jung on the "Individual." Lexicon

Individual:

Unique and unlike anyone else, distinguished from what is collective. (See also individuality.)
A distinction must be made between individuality and the individual. The individual is determined on the one hand by the principle of uniqueness and distinctiveness, and on the other by the society to which he belongs. He is an indispensable link in the social structure. ["The Structure of the Unconscious," CW 7, par. 519.]

The individual is precisely that which can never be merged with the collective and is never identical with it.[Ibid., par. 485.]

The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up.["The Assimilation of the Unconscious," ibid., par. 240.]

The individual standpoint is not antagonistic to collective norms, only differently oriented.

The individual way can never be directly opposed to the collective norm, because the opposite of the collective norm could only be another, but contrary, norm. But the individual way can, by definition, never be a norm. ["Definitions," CW 6, par. 761.]

Jung believed that the survival of the individual within a group depended not only on psychological self-understanding, but also on the personal experience of a higher truth.

The individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. . . . For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass.["The Undiscovered Self," CW 10, par. 511.]

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. [Ibid., par. 540 (italics in original).]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/8b65f-3.jpg`

Carl Jung: "How hard is fate!" (2019-05-08 04:02)

[1]

How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.

Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice? Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.

You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.

You are afraid to open the door. I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible.

I spoke to a loving soul and as I drew nearer to her, I was overcome by horror, and I heaped up a wall of doubt, and did not anticipate that I thus wanted to protect myself from my faithful soul.

You dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt, and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise could it be a true temptation and a true overcoming.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.

You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.

I have had to recognize that I must submit to what I fear; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts of the saint were not in vain.

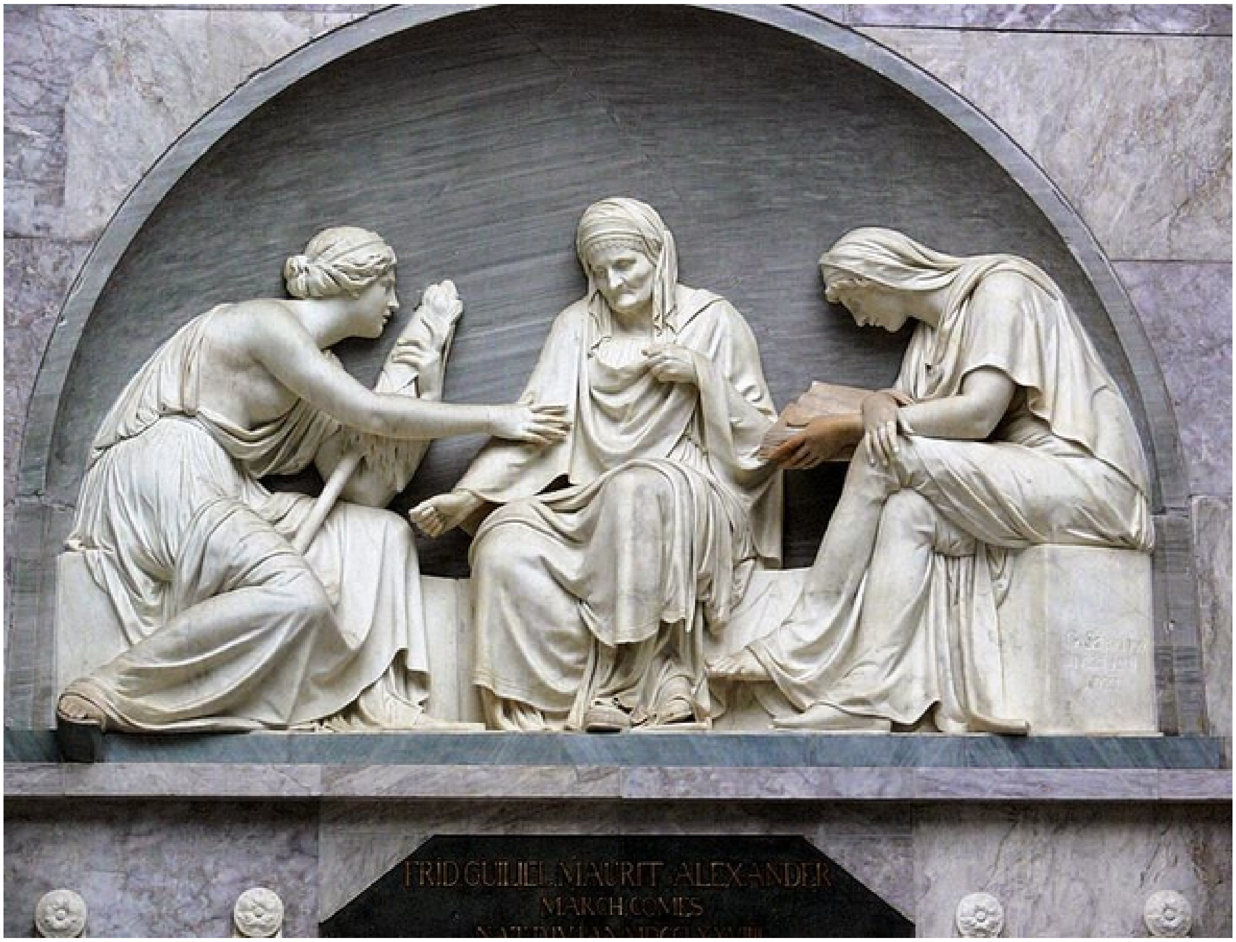
In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too(great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices.

If you believe that you are the master of your soul, then become her servant. If you were her servant, make master, since she needs to be ruled. These should be your first steps. Carl Jung; Red Book, Page 235

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/01/af7ae-sacrifice2ba2bjupiter.jpg`

Carl Jung on "Moira, the personification of inevitable fate." (2019-05-08 04:27)

[1]



In this connection, we might refer to a Greek concept that is found in Plato’s Timaeus.

According to it, the Moira, the personification of inevitable fate—the mother—is in the center of Earth.

The iron axis of the world, around which the whole cosmos is revolving, goes through her womb.

In this dream, sticking the staff into the fire also means an act of procreation.

It is interesting that the iron staff as crozier is also the symbol of Osiris, as it is the attribute of the shepherd or of the male deity in general.

So here the image of an animus figure is reduced to a simple symbol of the creative and procreative force, similar to what happened with the mother image.

The dreamer now has to sit for ever, forever on the staff, on a board, that is.

When we look at the drawing made by the girl, we are struck by the similarity with the above-mentioned mandala figure.

Here the tree of life is rendered in the form of a Tau cross.

Although the bird on it is certainly a fertility symbol of phallic meaning, we think we can find a connection in the two drawings, which would point to the hanging on the tree of life, a motif which had already appeared in the previous dream.

Another important symbol is found in a very old Egyptian sign, the "key of life."

It has the general meaning of stirring up the dead to eternal life, and later becomes the overall sign of the Babylonian goddess Astarte, whose name is translated as "She Who Gives Life."

Astarte stands in close connection with, and is often identified with, the divine goddess Ishtar, an Asian goddess of love and war.

Her animal is the lion, and she is often depicted as standing or riding on him.

In the previous dream, the lion was interpreted as an unbridled, desirous, and instinctual force.

Ishtar too represents a wild, unbridled instinctual force, uninhibited desire.

She transforms the men she desires into animals; in the Gilgamesh Epic, for example, she unleashes the heavenly bull against whom Gilgamesh has to fight.

The only one she really loves is the young man Tammuz, mentioned earlier.

His death induces her to go on a journey through the underworld.

In doing so, she falls into the hands of Ereshkigal, goddess of the underworld, who wants to keep Tammuz for herself and takes Ishtar prisoner.

Only after she is soothed by a gift from the Earth goddess does she set both of them free by pouring the water of life over them, thus reawakening them. Carl Jung, Children's Dreams Seminar, Pages 95-96.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/efcfc-1.jpg`

Carl Jung – It is important to affirm one's own destiny for the Ego to ….Endure. (2019-05-08 04:30)

[1]

[Carl Jung – It is important to affirm one’s own destiny for the Ego to ….Endure.]

It was only after the illness that I understood how important it is to affirm one’s own destiny.

In this way we forge an ego that does not break down when incomprehensible things happen; an ego that endures, that endures the truth, and that is capable of coping with the world and with fate.

Then, to experience defeat is also to experience victory.

Nothing is disturbed neither inwardly nor outwardly, for one’s own continuity has withstood the current of life and of time.

But that can come to pass only when one does not meddle inquisitively with the workings of fate.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one’s reality.

The categories of true and false are, of course, always present; but because they are not binding they take second place.

The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/03/c9442-fates.jpg`

Carl Jung on “Fate.” [Anthology] (2019-05-08 04:54)

[1]

RIES ♉ TAVRVS

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymnbook which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we’d be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/fcb3c-1fate.jpg`

Aniela Jaffe on Dr. Jung’s "Letters" (2019-05-08 09:34)

Even when Aniela Jaffe, his part-time secretary since 1955, lent a hand with the writing and organizing, the correspondence absorbed much of his strength.

"Jung’s correspondence was terribly extensive and therefore often the cause of complaints and grumblings," she recalled.

"It was obvious that the letters tired him out.

But they held an important place in his life.

When his libido no longer flowed into the form of scientific works, the letters took the place of the manuscripts and became the receptacle for his creative thoughts.

Thus their number continually grew in his later years.

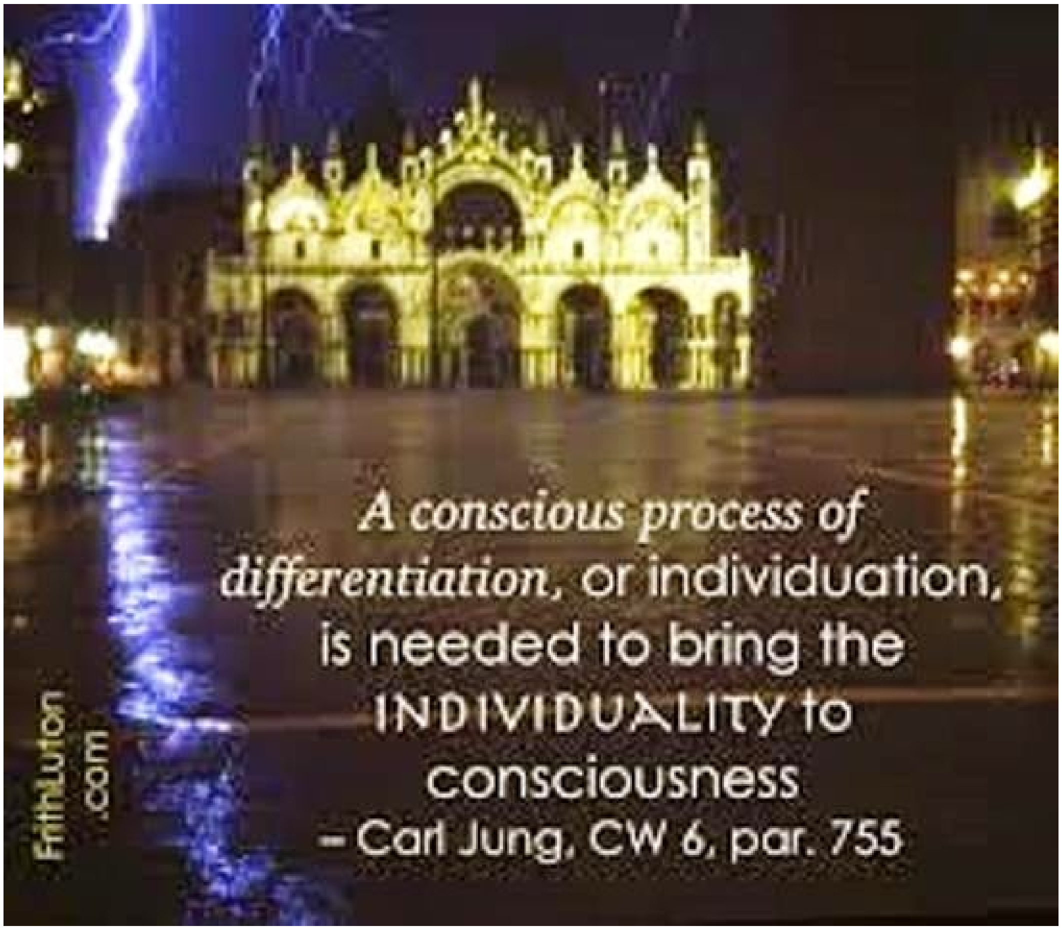
But above all they formed a link to the world, and that reconciled him, living in the introverted, withdrawn way he did, with all the trouble and effort they caused him.

He needed the letters, he had to admit; and if out of misplaced consideration I forwarded too little mail on

his vacations, I earned an appropriate reprimand." Carl Jung, Jung: A Biography, Pages 417-418

Carl Jung on "Individuality." Lexicon (2019-05-09 03:17)

[1]


A conscious process of differentiation, or individuation, is needed to bring the INDIVIDUALITY to consciousness
– Carl Jung, CW 6, par. 755
FrithLuton.com

Individuality:

The qualities or characteristics that distinguish one person from another. (See also personality.)
By individuality I mean the peculiarity and singularity of the individual in every psychological respect. Everything that is not collective is individual, everything in fact that pertains only to one individual and not to a larger group of individuals.["Definitions," CW 6, par. 756.]

The psychological individual, or his individuality, has an a priori unconscious existence, but exists consciously only so far as a consciousness of his peculiar nature is present . . . . A conscious process of differentiation, or individuation, is needed to bring the individuality to consciousness, i.e., to raise it out of the state of identity with the object.[Ibid., par. 755.]

In the undifferentiated psyche, individuality is subjectively identified with the persona but is actually possessed by an inner, unrecognized aspect of oneself. In such cases, one's individuality is commonly experienced in another person, through projection. If and when this situation becomes intolerable to the psyche, appropriate images appear in an attempt at compensation.

This . . . frequently gives rise in dreams to the symbol of psychic pregnancy, a symbol that goes back to the primordial image of the hero's birth. The child that is to be born signifies the individuality, which, though present, is not yet conscious.[Ibid., par. 806.]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/fe6ea-1.jpg`

Carl Jung on a case of "Catalepsy" (2019-05-09 03:22)

Dear Professor Freud, 17 April 1907

Many thanks for your news!

Unfortunately I must tell you at once that we have no room at all in the Clinic at present, which is most regrettable.

We are once again in a period of fearful overcrowding.

At the same time I would like to remind you that our in-patient department, being a State institution, is not prodigally luxurious and caters only for the general public.

The board for foreigners amounts only to 10·12 fr. a day at the maximum.

The charge for a private attendant is a little more than 2 fr. a day.

Cheap and middling to good, therefore.

As I said we are inundated at present, so it is quite impossible for us to take your patient.

I hope, however, that this will not set a precedent, for I would dearly like to investigate a case with which you too are thoroughly acquainted.

It may be that in a few weeks we shall have enough room again.

I can understand how repugnant it must be for you to get into cock fights, for that is exactly how the public looks at it and satisfies its sublimated blood lust.

Since I am not so deeply committed and am not defending my own brain-children, it sometimes tickles me to venture into the arena.

The identification with you win later prove to be very flattering; now it is honor cum onere.

Your case is most interesting.

The attacks look more hysteriform than catatonic.

The voices are highly suspicious, indicating a very deep split and a brittleness of the niveau mental.

I have often had cases that passed with apparent smoothness from hysteria or obsessional neurosis straight into D. pr. [Dementia Praecos]

But I don't know what to make of them.

Were they already D. pr., but unbeknownst to us?

We still know far too little, in fact nothing, about the innermost nature of D. pr., so it may well fare with us as it did with the old doctors who assumed that croupous pneumonia occasionally passed over into TB.

We only see how at a certain period in the development of various interrelated complexes the rapport with the environment comes to a partial or total stop, the influence of the objective world sinks lower and lower and its place is taken by subjective creations which are hypertoned vis-a-vis reality.

This state remains stable in principle, fluctuating only in intensity.

There are even cases who actually die of autoerotism (acute condition, no post-mortem findings).

I saw one again only recently. [Symbolic death?']

If in such cases there are no grave anatomical anomalies, we must assume "inhibition."

But this is accompanied by a positively hellish compulsion to autoerotism (manifested in other cases too), going far beyond all known limits; perhaps
a compulsion due to some organic malfunctioning of the brain.

Autoerotism is so consummately purposeless-suicide from the start-that everything in us must rebel against it.

And it happens nevertheless.

This "nevertheless" reminds me that not long ago an educated young catatonic drank up half the chamber-pot of a fellow sufferer, with obvious relish.

He is an early masturbator, and enjoyed premature sexual activity with his sister.

Catatonic since puberty.

Hallucinates the said sister, who occasionally appears as Christ (bisexuality).

Then deterioration set in, intense hallucinations, partly unidentifiable, partly concerned with the sister. Mounting excitement, masturbates
incessantly, sticks his finger rhythmically into mouth and anus alternately, drinks urine and eats stool.

A very pretty autoerotic homecoming, is it not?

The following things have struck me in several cases: feelings of sexual excitement frequently get displaced in (female) D. pr. patients
from their original site towards and round the anus.

Recently I saw a case where they were localized in the pit of the stomach.

Frequent anal masturbation in D. pr.

Does the pit of the stomach also belong to the infantile sexual theory?

I have not yet observed displacements towards other parts of the body.

Catalepsy is uncommonly frequent in the acute phases of catatonia.

In hysteria I have observed only one case where a cataleptically stiffened arm was a penis symbol.

But what is the general stiffness and flexibilitas cerea in catatonia?

Logically it too should be psychologically determined.

It goes together with the severest symptoms of the deepest phase, when the crassest autoerotisms are wont to appear.

Catalepsy seems to be more common among women; at any rate it is more common among persons of both sexes who fall ill early, just
as, in general, their disintegration apparently goes much deeper and the prognosis is correspondingly worse than with those who fall ill
late, and who usually stop short at delusional ideas and hallucinations (Lugaro’s hypothesis }.’

Bleuler is leaning more and more towards autoerotism but in theory only.

Here you have your "verite en marche."

Can you lay hands on The Journal of Abnormal Psychology?

In Vol. I, No. 7 Sollier" reports "troubles cenesthesiques" at the onset of D. Pr., associated with alteration of the personality.

He claims to have observed the same thing in hysteria at the moment of "personality restitution" (transposition?): storms of affect, throbbing of

the blood vessels, fear, explosions, whistlings, acute pains in the head, etc.' Have you seen anything like it? Excuse my barrage of questions!

Gratefully yours,

Jung Carl Jung, Freud/Jung Letters, Pages 35-

Carl Jung: You are quite right: on the whole I was unfair to Stekel's book. But only to you. **(2019-05-09 03:24)**

Dear Professor Freud 21 August 1908

I am eagerly looking forward to your visit, which you are going to extend by several days.

We shall have plenty to talk about-you may be sure of that.

I shall be at home again from September 8th to the 28th.

Come any time you like during those 20 days.

I shall banish all intrusions that might encroach upon our sessions, so we can count on being undisturbed.

Prof. Bleuler has nothing against your visit, how much he has for it no one knows, least of all himself.

So there is no need for further worry.

He is extremely well-behaved and obliging at all times and will put himself out to provide benevolent background.

(The unmistakably venomous tone of these sentences refers to certain happenings of an internal nature which justify my feelings.)

You are quite right: on the whole I was unfair to Stekel's book. But only to you.

The other side will emerge in my review.

Just now I am treating a case of anxiety hysteria and see how far from simple the matter is and how many difficulties are glossed over by Stekel's optimism.

Apart from that I am fully aware of the value at his book.

Recently I had a visit from Prof. Adolf Meyer - of the State Pathological Institute in New York.

He is very intelligent and clear-headed and entirely on our side in spite of the toxin problem in Dementia praecox.

In addition he's an anatomist.

A while ago I received some offprints from Sir Victor Horsley and from a third party the news that he is interested in our work.

My holiday starts tomorrow evening, thank God.

I intend to make the best of it by fleeing into the inaccessible solitude of a little Alpine cabin on Mount Santis,

I am very glad you are coming as there are all sorts of things to clear up.

Please give Ferenczi my very cordial regards.

He is highly deserving of your goodwill.

If you should write again in the near future, please send the letter to the usual address; everything will be forwarded.

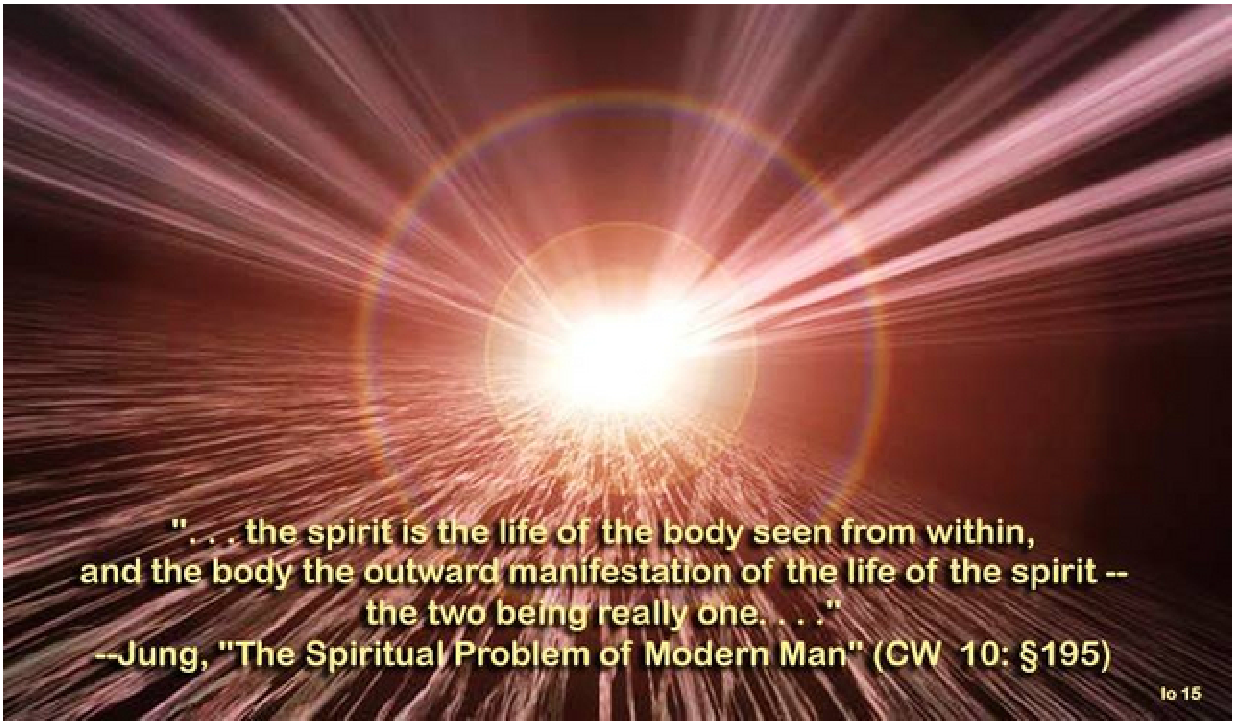
With best regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 169-170

Carl Jung: The saving factor is the symbol, (2019-05-09 03:30)

[1]


". . . the spirit is the life of the body seen from within,
and the body the outward manifestation of the life of the spirit --
the two being really one. . . ."
--Jung, "The Spiritual Problem of Modern Man" (CW 10: §195)
lo 15

The more the libido is invested —or, to be more accurate, invests itself—in the unconscious, the greater becomes its influence or potency: all the rejected, disused, outlived functional possibilities that have been lost for generations come to life again and begin to exert an ever increasing influence on the conscious mind, despite its desperate struggles to gain insight into what is happening.

The saving factor is the symbol, which embraces both conscious and unconscious and unites them.

For while the consciously disposable libido gets gradually used in the differentiated function and is replenished more and more slowly and with increasing difficulty, the symptoms of inner disunity multiply and there is a growing danger of inundation and destruction by the unconscious contents, but all the time the symbol is developing that is destined to resolve the conflict.

The symbol, however, is so intimately bound up with the dangerous and menacing aspect of the unconscious that it is easily
mistaken for it, or its appearance may actually call forth evil and destructive tendencies.

At all events the appearance of the redeeming symbol is closely connected with destruction and devastation.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Carl Jung across the web:

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Red Book: https://www.facebook.com/groups/792124710867966/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/aced9-62blibido.jpg`

Carl Jung on "Parents" - Anthology (2019-05-09 03:30)

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. Carl Jung, CW 6, Para 665.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339.

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. Carl Jung, CW 17, Para 328

It’s no help just to search for causes and then blame the parents. Why not have the parents as the patients? Carl Jung, Meetings with Jung, Page 88

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents’ lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665

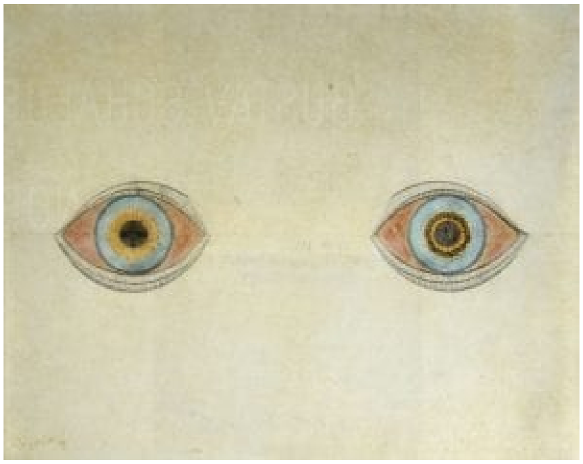
An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived. Carl Jung, CW 15, Para 4

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form.
That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. Carl Jung, CW 17, Para 328

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

Carl Jung on "Hallucinations" - Anthology (2019-05-09 03:30)



Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ? Carl Jung, Conversations with C.G. Jung, Page 63.

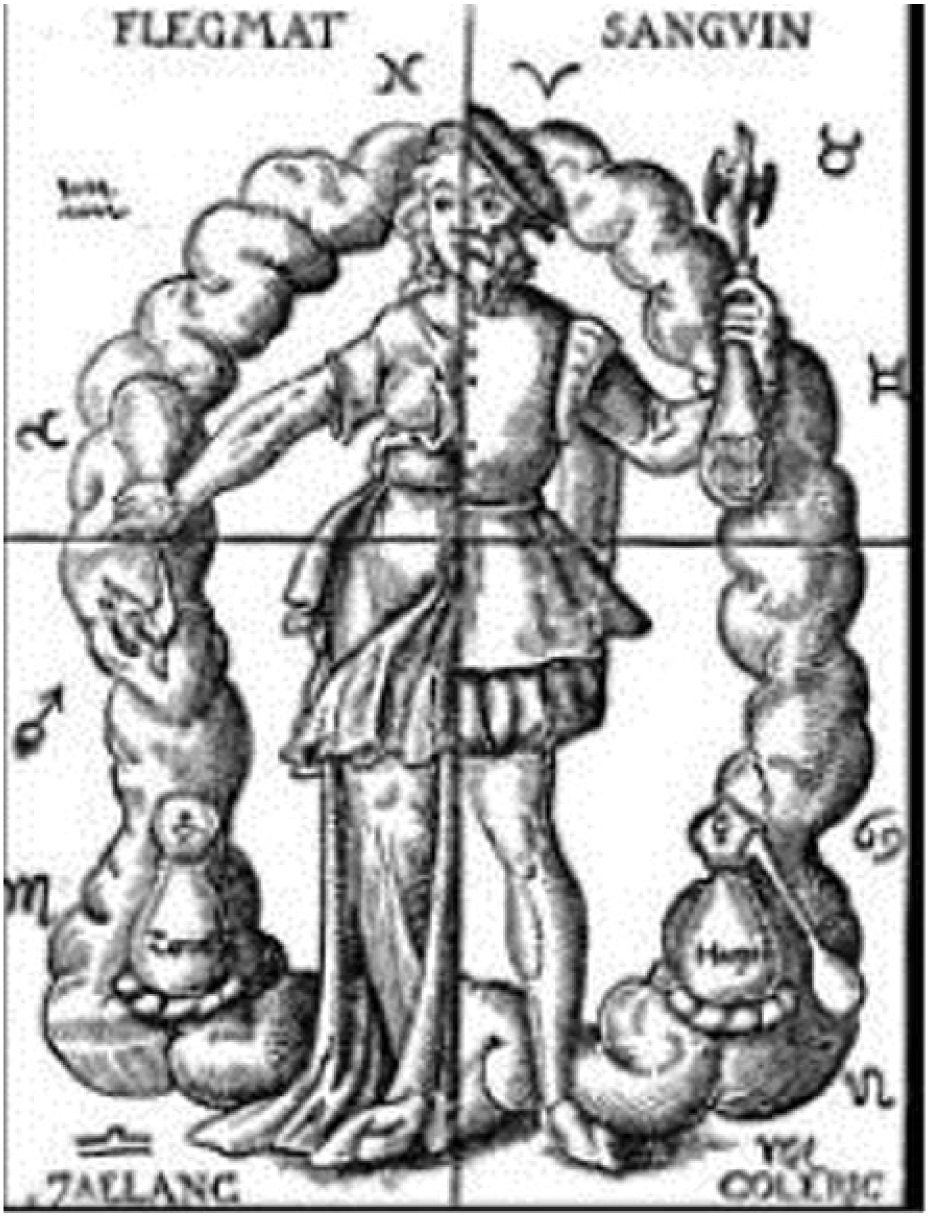
These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110.

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

Carl Jung: It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. **(2019-05-09 03:39)**

[1]



It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless.

Its purpose is rather to provide a critical psychology which will make a methodical investigation and presentation of the empirical material possible.

First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the
chaotic profusion of individual experiences to any kind of order.

In this respect we could compare typology to a trigonometric net or, better still, to a crystallographic axial system.

Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a
clue to the fundamental differences in the psychological theories now current.

Last but not least, it is an essential means for determining the "personal equation" of the practicing psychologist, who, armed with an
exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. Carl Jung, CW 6, Para 986

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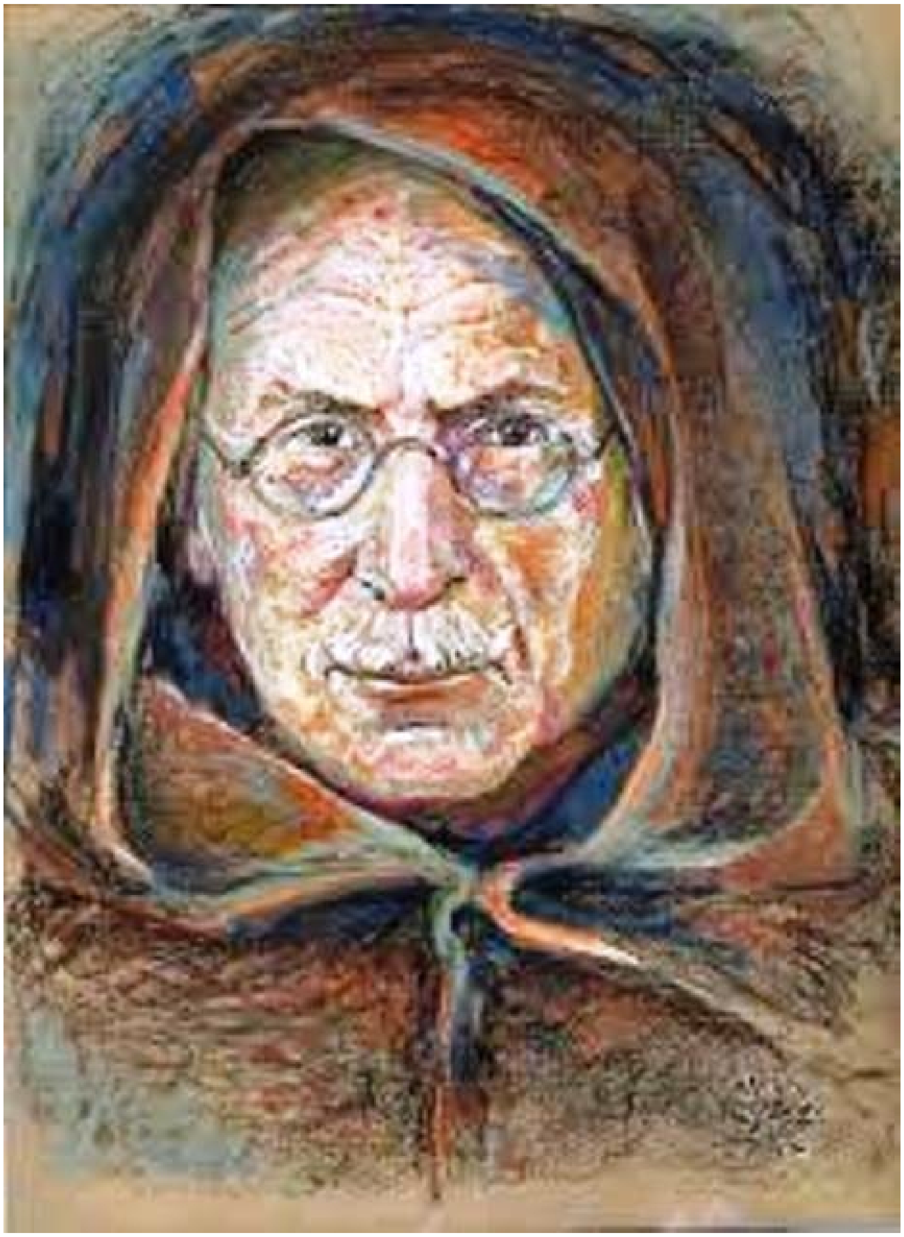
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/e7ff7-62bclassify2bhuman2bbeings.jpg`

Carl Jung: "All kinds of things lead me far away from my scientific endeavor..." (2019-05-09 03:42)

[1]



All kinds of things lead me far away from my scientific endeavor, which I thought I had subscribed to firmly I wanted to serve humanity through it, and now, my soul, you lead me to these new things.

Yes, it is the in-between world, the pathless, the manifold-dazzling.

I forgot that I had reached a new world, which had been alien to me previously I see neither way nor path.

What I believed about the soul has to become true here, namely that she knows her own way better, and that no intention can prescribe her a better one.

I feel that a large chunk of science has been broken off I suppose it must be like this, for the sake of the soul and her life.

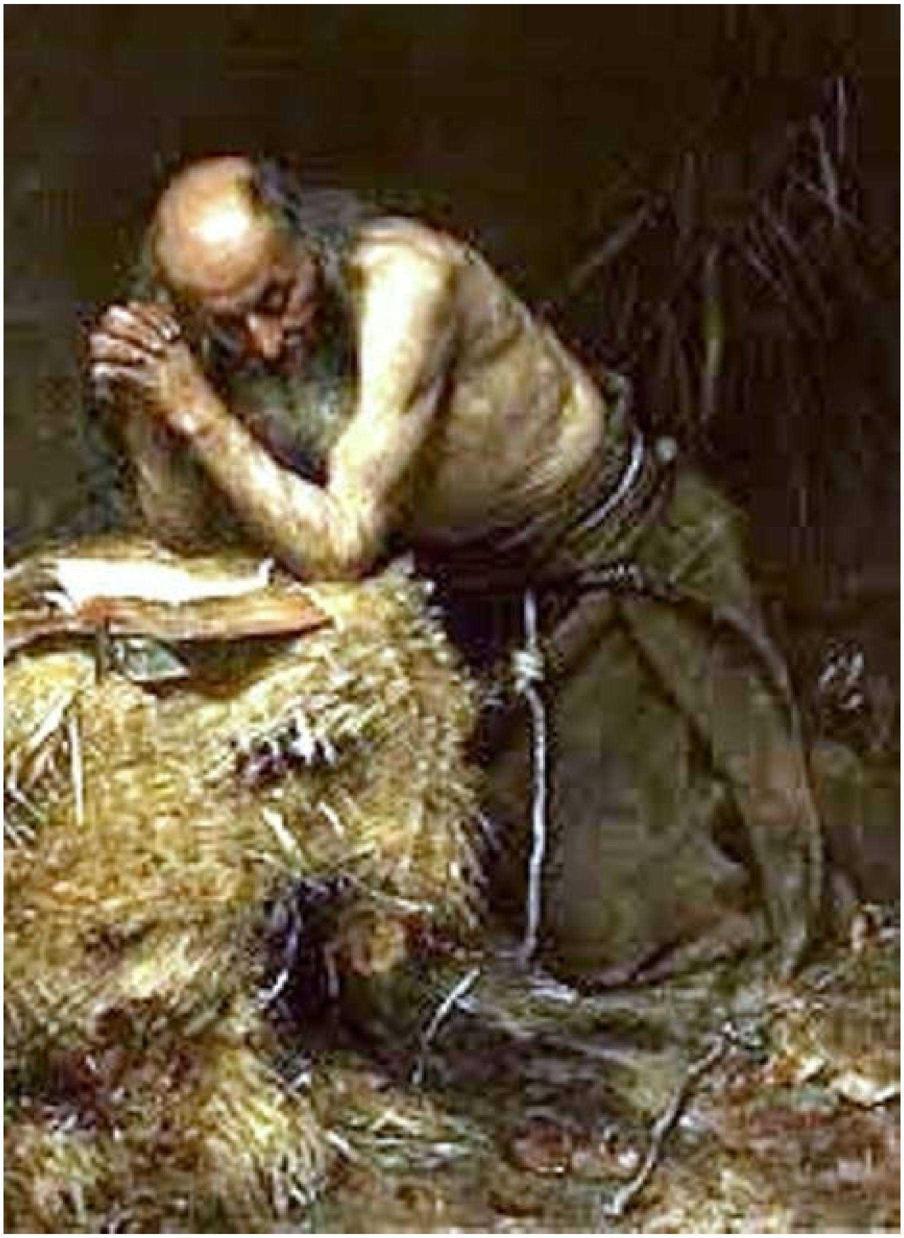
I find the thought that this must occur only for me agonizing, and that perhaps no one will gain insight from my work.

But my soul demands this achievement. I should be able to do this just for myself without hope-for the sake of God.

This is truly a hard way

But what else did those anchorites of the first centuries of Christianity do?

[2]



And were they the worst or least capable of those living at the end?

Hardly; since they came to the most relentless conclusions with regard to the psychological necessity of their time.

They left wife and child, wealth, glory and science-and turned toward the desert-for God’s sake. So be it Carl Jung, The Black Book, Liber Novus, Footnote 44, Page 267

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9f392-2.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/3e4aa-1.jpg`

The Soul is a "Sphere." (2019-05-09 03:55)

[1]

Ever since the Timaeus it has been repeatedly stated that the soul is a sphere.

As the anima mundi., the soul revolves with the world wheel, whose hub is the Pole.

That is why the "heart of Mercurius" is found there, for Mercurius is the anima mundi.

The anima mundi is really the motor of the heavens.

The wheel of the starry universe is reflected in the horoscope, called the "thema" of birth.

This is a division of the heavens into twelve houses, calculated at the moment of birth, the first house coinciding with the ascendent.

Divided up in this way the firmament looks like a wheel turning, and the astronomer Nigidius is said to have received the name Figulus ("potter") because the wheel of heaven turns like a potter’s wheel.

The "thema" (that which is "set" or "ordained") is indeed a ’wheel’.

The basic meaning of the horoscope is that, by mapping out the positions of the planets and their relations to one another (aspects), together with the distribution of the signs of the zodiac at the cardinal points, it gives a picture first of the psychic and then of the physical constitution of the individual.

It represents, in essence, a system of original and fundamental qualities in a person’s character, and can therefore be regarded as an equivalent of the individual psyche.

Priscillian (d. 385) evidently took the wheel in this sense. He says of Christ: "He alone has the power to join together the Pleiades and to loose the bands of Orion.

Knowing the changes of the firmament and destroying the wheel of generation, he has overcome the day of our birth by the renewal of baptism."

From this it is plain that in the fourth century the wheel of birth was in fact regarded as the horoscope.

"Setting fire to the wheel" is therefore a figurative expression for a catastrophic revolt of all the original components of the psyche, a conflagration resembling panic or some other uncontrollable, and hence fatal outburst of emotion.

The total nature of the catastrophe is explained by the central position of the so-called "tongue," the diabolical element whose destructiveness is an essential part of every psyche.

Seen in this light, the Stella marts stands for the fiery center in us from which creative or destructive influences come. Carl Jung; Aion; The Fish in Alchemy; Pages 136-137.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/3d063-mundi.jpg`

The Unconscious: Archetypes (2019-05-09 04:00)

[1]

The Unconscious: Archetypes:

Dr. Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on the concept, archetype?

Dr. Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest. That is an inherited form in him. He will apply certain symbiotic phenomena, between insects and plants. They are inherited patterns of behavior. And so man has, of course, an inherited scheme of functioning. You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern. You may have a great difficulty seeing it because you cannot compare it. There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what. But because we have no means of comparison, we are necessarily unconscious about the whole conditions.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. For instance, the way in which a man should behave is expressed by an archetype. Therefore, you see, the primitives tell such stories. A great deal of education goes through story telling. For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do. Then they say, "Now that's exactly the thing you shall not do." Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.

That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. They are always there and they produce certain processes in the unconscious that one could best compare with myths. That's the origin of mythology. Mythology is a pronouncing of a series of images that formulate the life of archetypes.

So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things. For instance, our ancestors have done so and so, and so shall you do. Or such and such a hero has done so and so, and that is your model. For instance, in the teachings of the Catholic church, there are several thousand saints. show us how to do— They have their legends— And that is Christian mythology.

In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave. They are archetypes of behavior. I became more and more respectful of archetypes, and that naturally led me on to a profound study of them. And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.

It was, of course, difficult to know where to begin, because it is such an enormously extended field. And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?" I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw. They were concerned with the problem of archetypes, and made a peculiar philosophy of it. Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche. The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem. I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry. It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement. They called themselves philosophers, like Narcissism. And then I read the whole accessible literature, Latin and Greek.

I studied it because it was enormously interesting. It is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. It is not simple. Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth century, all in Latin; some texts are in Greek, not a few very important ones.

That has given me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know. That is a psychical phenomenon, and we've got to understand these things. To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of Americans. Nobody can deny that he has been influenced by the war. That was all Hitler’s doing—and that’s all psychology, our foolish psychology. But you only come to an understanding of these things when you understand the background from which it springs. It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn’t that a marvelous disease!" It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining the meat or anything like that; but everyone simply states, "This is a phenomenon."—Yes, but one doesn’t understand it.

Of course, I cannot tell you in detail about alchemy. It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness. This is a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you look upon them with broader perspective. Maybe from today you look back into the past and you see how the present moment has evolved out of the past. It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely different name. Actually, it has a different name. It is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.—It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one. That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious behaves to ourselves. And we can construct or even predict the unconscious of our days when we know what it has been yesterday. Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river. Now that is a whole situation. You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that. There is danger and something is going to happen. The problem is how you escape. Now this is a whole situation and it makes an archetype. And that archetype has now a suggestive effect upon you. For instance, you get into a situation; you don’t know what the situation is; you suddenly are seized by an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Dr. Evans: Could this also be described as spontaneous?

Dr. Jung: Quite spontaneous. And that is done through the archetype that is concerned. Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich. His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn’t come together about whether they wanted to kill the king or not. The moment the king rode into the ford, they thought, "Murder!" They shouted, "Why do we let him abuse us?" Then they killed him, because this was the moment they were seized; this was the right moment. So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon. You are seized with a certain spell and you do a thing that is unexpected.

Several times when I was in Africa, I went into such situations where I was amazed afterwards. One day I was in the Sudan and it was really a very dangerous situation, which I didn’t recognize at the moment at all. But I was seized with a spell. I did something which I wouldn’t have expected and I couldn’t have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. So, for instance, falling in love at first sight, that is such a case. You have a certain image in yourself, without knowing it, of the woman—of any woman. You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught. And after ward you may discover that it was a hell of a mistake. You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured!

He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman." He can't though, and he is like clay in her fingers. This the archetype. It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know. It is like the girl—any girl. When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly disappointed when she marries that particular "letter." Well, that's the archetype of the animus.

Dr. Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."

Dr. Jung: They don't become; they are. They are to begin with. You see, we are born into a pattern; we are a pattern. We are a structure that is pre-established through the genes.

Dr. Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a nest. Is that how you intended to describe it?

Dr. Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern. The behavior of any bird or insect follows a pattern, and that is the same with us. Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. If a man could look into himself, he could discover it. When a man discovers it in our days, he thinks he is crazy—really crazy.

Dr. Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?

Dr. Jung: Well, I don't know what I do know about it; it is so blurred. You see, we have no means of comparison. We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc. Those are areas, as it were, in which there are many variations. It can be expressed in this way or that way, you know. And they overlap, and often you cannot say where the one form begins or ends.

It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it. You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments. This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by the anima. Then the whole thing will have such and such complications and such and such developments because it is typical. The way the anima is described is exceedingly typical. I don't know if you know Rider Haggard's She, or L'Atlantide by Benoît—c'est la femme fatale.

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part of the inherited nature of the individual?

Dr. Jung: Well, this is a bit complicated, you know. The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. That is something that doesn't appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself. They said it; it is not a modem invention. The same is the case with the animus. It is a masculine image in a woman’s mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things. Then because he says it, it is all true and he is the fellow, no matter what he is. Those are particularly well-founded archetypes, those two. And you can lay hands on their bases. Conversations with Carl Jung and Reactions from Ernest Jones

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6f1b8-carlimage.jpg`

Carl Jung on Introvert-Extrovert Type Theories ~Conversations with Carl Jung and Reactions from Ernest Jones **(2019-05-09 04:01)**

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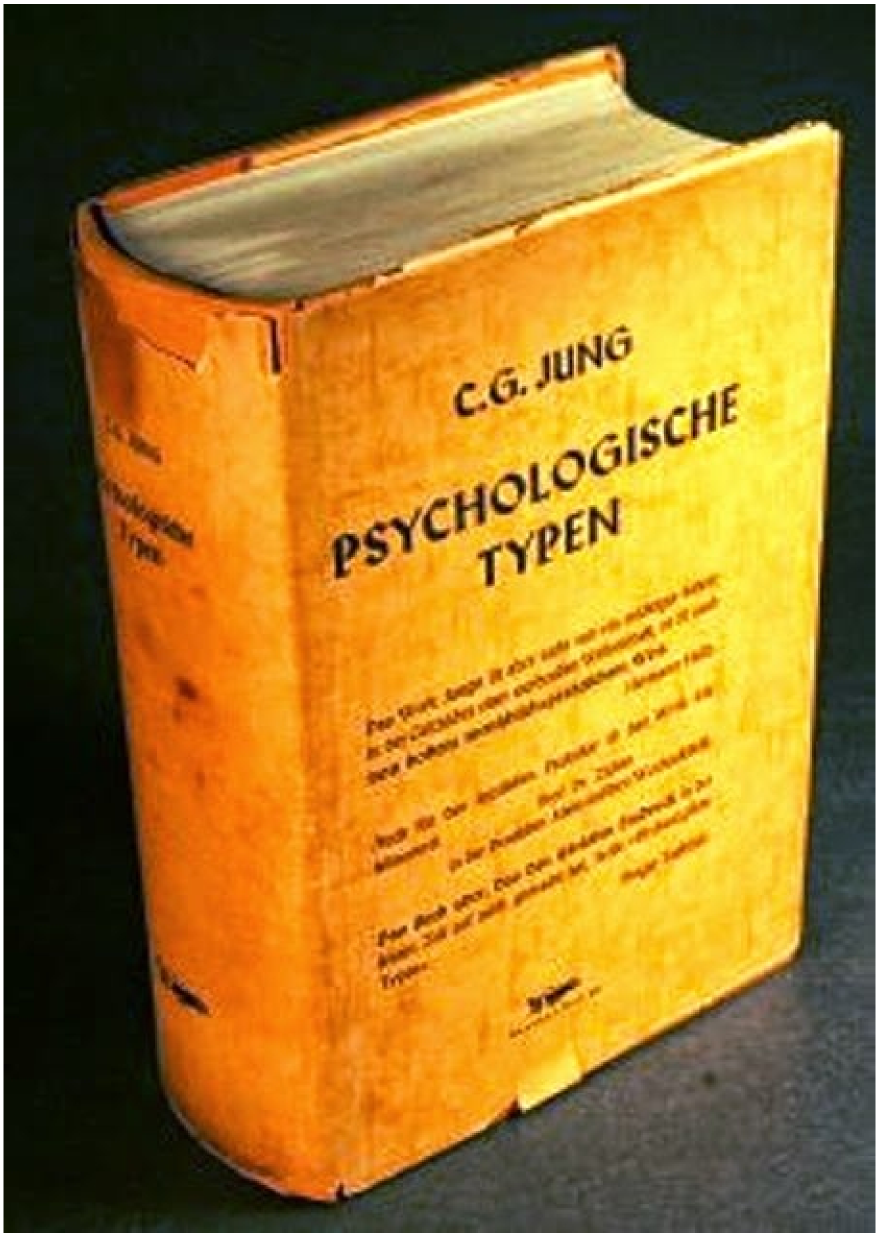

Carl Jung on Introvert-Extrovert Type Theories Conversations with Carl Jung and Reactions from Ernest Jones

Dr. Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the terms "introversion" and "extroversion." I know that you are aware that these terms have now become so widely known that the man on the street is using them constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used by the layman today.

Dr. Jung: Like the word "complex"—I invented it too, you know, from the association experiments—this is simply practical, because there are certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced by the subjective factor. Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. That is a subjective factor, looked at from the outside. Now if you look at it from the inside, then it is just so as if you would observe the world. When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts. You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that when a man has a certain fantasy, another man may lose his life, or a bridge is built. These houses were all fantasies. Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. That is a reality, like for instance, the Peace Treaty of Versailles, or something like that. It is no more; you can't show it; but it has been a fact. And so psychical events are facts, are realities. And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. That is an idea that is not my invention. The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms. That means psychic is a quality that appears in matter. It doesn't matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the subjective factor is nothing. No, that man is just as well based, because he bases himself upon the world from within. And so he is quite right even if he says, "Oh, it is nothing but my fantasies." And of course, that is the introvert, and the introvert is always afraid of the external world. This he will tell you when you ask him. He will be apologetic about it; he will say, "Yes, I know, those are my fantasies." And he has always resentment against the world in general.

Particularly America is extroverted. The introvert has no place, because he doesn't know that he beholds the world from within. That gives him dignity, and that gives him certainty, because it is the psyche of man. Nowadays particularly, the world hangs on a thin thread. Assume that certain fellows in Moscow lose their nerve or their common sense for a bit; then the whole world is in violent flames. Nowadays we are not threatened by elemental catastrophes. There is no such thing as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? And so it is demonstrated to us in our days what the power of psyche is, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head; he is all from his surroundings; he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality.

So I began an examination of the human attitudes, namely, how our consciousness functions. I couldn't help seeing, for instance, the difference between Freud and Adler, a typical difference. The one assumed that things evolve along the line of the sex instinct. The other assumed that things evolve along the line of power drive. And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. And so I considered it my scientific duty to examine first the condition of the human consciousness, that which is the originator of ways of envisaging.

It is the factor that produces attitudes, conscious attitudes, towards certain phenomena. So when you know, for instance, that there are people who see the difference between red and green, you can take it for a fact that everybody sees that difference? Not at all. There are cases of color blindness. You know, the one sees this: the other sees that.
Thus, I tried to find out what the principal differences were. That is the book about the types. I saw first the introverted and extroverted attitudes, then certain functional aspects, and then which of the four functions is predominant.

Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Dr. Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone." You know how people are. They have a catch word, and then everything is schematized along that word. There is no such thing as a pure extrovert or a pure introvert. Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation. There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well-balanced or he is very neurotic. The last one is hard because when you are neurotic, then you have always a certain dissociation of personality. And then too, the people themselves don't know when they react consciously or when they react unconsciously. So you can talk to somebody, and you think he is conscious. He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time. Certain things are conscious; certain things are unconscious; but you can't always tell. You have to ask people, "Now are you conscious of what you say?" Or, "Did you notice?" And you discover suddenly that there are quite a number of things that he didn't know at all.For instance, certain people have many reasons; everybody can see them. They themselves don't know it at all.

Dr. Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Dr. Jung: My whole scheme of typology is merely a sort of orientation. There is such a factor as introversion; there is such a factor as extroversion. The classification of individuals means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa.

It is very often the case, for instance—I might say it is almost a rule, but I don't want to make too many rules in order not to be schematic—that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself. For example, a man who has made a certain amount of money is a good business man, but he has no education. His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too. She has it, and she marries him because he has a lot of money. These compensations go on all the time.

When you study marriages, you can see it easily. And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don't understand each other at all.

You see, the main values of the extrovert are anathema to the introvert, and he says, "To hell with the world, I think." His wife interprets this as his megalomania. But it is just as if an extrovert said to an introvert, "Now, look here fellow; these here are the facts; this is reality." And he's right! And the other says, "But I think, I hold—," and that sounds like nonsense to the extrovert because he doesn't know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts. Take, for instance, the interpretation of statistics. You can prove almost anything with statistics.
What is more a fact than a statistic?

Dr. Evans: Of course, tied in with your typology of introversion-extroversion, we know of your four functions of thinking, feeling, sensation, and intuition. It would be very interesting to hear some expansion of the meaning of these particular terms as related to the introvert-extrovert orientations.

Dr. Jung: Well, there is a quite simple explanation of these terms, and it shows at the same time how I arrived at such a typology. Namely, sensation tells you that there is something. Thinking, roughly speaking, tells you what it is. Feeling tells you whether it is agreeable or not, to be accepted or not, accepted or rejected. And intuition—there is a difficulty because you don't know ordinarily how intuition works. When a man has a hunch, you can't tell exactly how he got that hunch, or where that hunch came from. It is something funny about intuition.

I will tell you a little story. I had two patients. The man was a sensation type, and the woman was an intuitive type. Of course, they felt attraction, so they took a little boat and went down to the lake of Zurich. And there at the lake were those birds that dive after fish, you know, that come up again after a certain time, only you can't tell where they will come up. My two patients began to bet about who would be the first to see the bird. Now you would think that the one who observes reality very carefully, the sensation type, would win out. Not at all. The woman won the bet completely. She was beating him on all points because by intuition she knew it before. How is that possible? You know, you can really find out how it works by finding the intermediate links. It is a perception by intermediate links, and you only get the result of the whole chain of associations. Sometimes you succeed in finding out, but more often you don't.

My definition then is that intuition is a perception, beyond ways or means of the unconscious. That is near as I can get it. This is a very important function, because when you live under primitive conditions, a lot of unpredictable things are likely to happen. There you need your intuition because you cannot possibly tell by your sense perceptions what is going to happen. For instance, you are walking in primeval forests. You can only see a few steps ahead, and perhaps you go by the compass. You don't know what there is ahead; it is uncharted country. If you use your intuition, then you have hunches; and when you live under such primitive conditions, you instantly are aware of hunches. There are places that are favorable and there are places that are not favorable. You can't tell for your life what it is, but you better follow these hunches, because anything can happen, quite unforeseen things. For example, at the end of a long day you approach a river.

You had not known that there was a river there, but unexpectedly you come upon this river. For miles there is no human habitation. You cannot swim across; it is all full of crocodiles. So what? Such an obstacle hasn't been foreseen. It may be though that you have a hunch that you should remain in the least likely spot and wait for the following day; or that you should build a raft or something of the sort; or just a hunch that you should wait and look out for possibilities.

You can also have intuitions—this constantly happens —in our jungle called a city. You can have a hunch that something is going wrong, particularly when you are driving an automobile. For instance, it is that day when nurses appear in the street. At one corner a nurse runs in front of the automobile. Now they always try to get something interesting, like a suicide, you know; to be run over, that's too barbarous apparently. And then you get a peculiar feeling really, for at the next corner a second nurse runs in front of the automobile. A multiplicity of cases, that is the rule, that such chance happenings come in groups.

So you see, we have constantly warnings or hints, that consist partly in a slight feeling of uneasiness, uncertainty, fear. Now under primitive circumstances you would pay attention to these things; they would mean something. With us in our man-made, absolutely, apparently, safe conditions, we don't need that function so very much; yet we have seen it and used it. So you will find that the intuitive types, some bankers, Wall Street men, follow hunches, you know, diagnoses of all descriptions. You find that type very frequently among doctors because it helps them in their prognoses. Sometimes a case can look quite normal, as it were, and you don't foresee any complications; yet a little voice says, "Now you look out here, because there is something not quite all right."

You cannot tell whv or how, but we have a lot of subliminal perceptions, sense perceptions, and from these we probably draw a great many of our intuitions. But that is perception by way of the unconscious, and you can observe that with intuitive types. You see, intuitive types very often do not perceive by their eyes or by their ears; they perceive by intuition. For instance, once it happened that I had a woman patient in on a morning at nine o'clock. Now I often smoke my pipe and have a sort of smell of tobacco or a cigar. When she arrived, she said, "But you begin earlier than nine o'clock; you must have somebody at eight o'clock." And I said, "How do you know?" You see, there had been a man there at eight o'clock already. And she said, "Oh, I just had a hunch that there must have been a gentleman with you this morning." I said, "How do you know it was a gentleman?" And she said, "Oh well, I just had the impression that the atmosphere was just like a gentleman here." here." All the time, you know, the ashtray was under her nose, and there was an unsmoked cigar in it; but she doesn't notice it. So you see, the intuitive is a type that doesn't see the stumbling block before his feet, but he smells the hunt for ten miles.

Dr. Evans: How did you develop your conceptualizations of these four functions?

Dr. Jung: Now mind you, these four functions were not a scheme I had simply invented and applied to psychology. On the contrary, it took me quite a long time to discover them. Take the thinking type for example, as I thought my type to be. Of course, that is human. Is it not? There are other people who decide the same problems that I am faced with and have to decide about, but they make their decisions in an entirely different way. They look at things in an entirely different way; they have entirely different values. They are, for instance, feeling types.

And so, after a while I discovered that there are intuitive types. They gave me much trouble. It took me over a year to become somewhat clear about the existence of the intuitive types. And the last, and the most unexpected, was the sensation type. And only later I saw that those are naturally the four aspects of conscious orientation.

You see, you get your orientation, you get your bearings, in the chaotic abundance of impressions through the four functions, these four aspects of total human orientation. If you can tell me any other aspect by which you get your orientation, I'm very grateful. I haven't found more and I tried. But those are the four that covered the thing.

For instance, the intuitive type, to discuss it once again, which is very little understood, has a very important function because he is the one going by hunches. He sees around corners; he smells a rat a mile away. He can give you perception and orientation in a situation where your senses, your intellect, and your feelings are no good at all. When you are in an absolute fix, an intuition can show you the hole through which you can escape. This is a very important function under primitive conditions or wherever you are confronted with vital issues that you cannot master by rules or logic.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. You can increase the number of guiding or underlying principles, but I found that the most simple way is the way I told you, the division by four, the simple and natural division of the circle. I didn't now the symbolism of this particular classification. Only when I studied the archetypes did I become aware that this is a very important archetypal pattern that plays an enormous role.

Dr. Evans: Do you make a distinction between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Yes, all those types cannot be alike.

Dr. Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert. Intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable. The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very difficult to understand because what he sees are most uncommon things, things which he doesn't like to talk about if he is not a fool. If he did, he would spoil his own game by telling what he sees, because people won't understand it.

For instance, once I had a patient, a young woman about 27 or 28. Immediately after I had seated her, she said, "You know, doctor, I came to you because I've a snake in my abdomen." What! "Yes, a black snake coiled up in the bottom of my abdomen." I must have made an awful face at her, so she said, "You know that I don't mean it literally." I then replied, however, "If you say it was a snake, it was a snake."

In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted for ten consultations, she reminded me of something she had foretold me. She had said, "I come ten times and then it will be all right," to which I responded with the question, "How do you know?"" Oh, I've got a hunch," she said. Now at about the fifth or sixth hour she said, "Doctor, I must tell you that the snake has risen; it is now about here." A hunch.

Then on the tenth day I said, "Now this is our last hour, and do you feel cured?" Just beaming, she replied, "You know, this morning it came up, came out of my mouth, and the head was golden." Those were her last words.

When it comes to reality now, that same girl came to me because she couldn't hear the step of her feet anymore, because she walked on air, literally. She couldn't hear it, and that frightened her. When I asked for her address, she said, "Oh, Pension so and so. Well, it is not just called a pension, but it is a sort of pension." I had never heard of it. "I have never heard of that place," I said. She replied, "It is a very nice place. There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time. I often wish they would invite me to their merry evenings." And I said, "Do they amuse themselves all alone?" "No," she replied, "there are plenty of young gentlemen coming in; they have a beautiful time, but they never invite me." It turned out that this was a private brothel. She was a perfectly decent girl from a very good family, not from here. She had found that place, I don't know how, and she was completely unaware that they were all prostitutes. I said, "For heaven's sake, you fell into a very tough place; you'll hasten to get out of it."

She didn't see reality, but she had hunches like everything, vraiment. Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy. I myself was quite shocked, and I thought, "For heaven's sake, is that case a schizophrenic?"

You don't normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of language.

So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be misunderstood. Thus they learn to keep things to themselves. You hardly ever hear them talking of these things. In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their experiences, both their inward experiences and those which occur in human relations. For instance, they may come into the presence of somebody they don't know, not from Adam, and suddenly they may have inner images.

Now these inner images may give them a great deal of information about the psychology of that person they have just met. That is typical of cases that often happen. They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story. Then the fat would be in the fire! So the intuitive introvert has in a way a very difficult life, although it is a most interesting one. It is quite difficult to get into their confidence.

Dr. Evans: Yes, because they are afraid people will think . . .

Dr. Jung: They are sick. The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things. When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted? The psychologist must look at entirely different things. He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.

These things are complicated. They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling. So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully avoiding women may be married by his cook in the end.

Dr. Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types, the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the individual.

Dr. Jung: It is just a sort of skeleton to which you have to add the flesh. One could say that it is like a country mapped out by triangulation points, which doesn't mean that the country consists of triangulation points; that is only in order to have an idea of the distances. And so it is a means to an end.

It only makes sense as a scheme when you deal with practical cases. For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see, an extrovert sensation type is furthest away from the inner experience and the rational functions. He adapts and behaves according to the facts as they are, and he is always caught by those facts. He himself is those facts.

But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out. To him, every given situation is just the worst that can happen to him. He is pinched and feels he is caught, suffocated, chained. He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming up, he's done; he's over and no more interested. Others will reap what he has sown. When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Conversations with Carl Jung and Reactions from Ernest Jones

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/64854-types.jpg`

Carl Jung and “Wife,” “Emma” – Anthology (2019-05-09 05:53)

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Carl Jung on “Emma Jung” – Anthology

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

Thus on New Year’s Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

"In all my eighty years, Barbara Hannah attested, I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." - Gerhard Wehr, Jung: A Biography, Page 423

Emma Jung’s life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life’s work. - Aniela Jaffe, Jung: A Biography, Page 423

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life’s perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

After my wife’s death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Pages 163-174.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Pages 292-293.

Thank you for telling me about Ringbom’s book. [Graltempel und paradies, 1951] For several years now it has been in my wife’s library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Pages 539-541

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

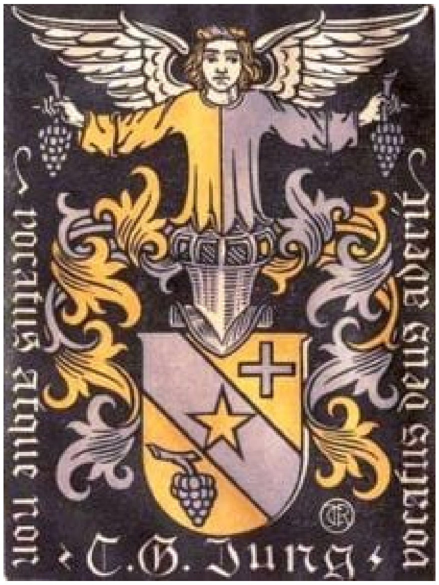
Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit .... Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding. Laurens Van Der Post, Jung by Gerhard Wehr, Page 423

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/024b8-12bwife2bemma.jpg`

The Jung Family Coat of Arms (2019-05-09 08:50)



Among the carvings he produced in Bollingen in the severe winter of 1955-56 were three stone tablets.

On these, which were placed in the open courtyard, he inscribed the names of his paternal ancestors.

His family colors also came into their own, as the master of the house painted the ceiling with motifs from the family coats of arms of the Jung's and the Rauschenbachs.

On this point Jung noted that his family had originally borne on its arms a phoenix, the motif that illustrated youthfulness and rejuvenation.

His grandfather, C. G. Jung the elder, the enthusiastic Freemason and Grand Master of the Swiss lodge, had changed the family arms, however, ostensibly out of resistance against his father.

The grandson mentioned this revision in order to point out the historical connection with his own life and thought.

In the Memories we read on this point:

"In keeping with this revision of my grandfather's my coat of arms no longer contains the original phoenix.

Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess azure.

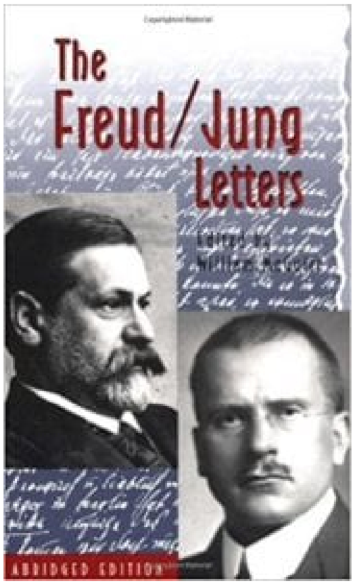
The symbolism of these arms is Masonic, or Rosicrucian.

Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and the chthonic spirit. The uniting symbol is the gold star, the aurum philosophorum."

Although the heraldic animal of the phoenix represented an essentially spiritual message, there is also no question that Jung was fully able to affirm the Masonic and Rosicrucian

symbolism-no doubt because it symbolized the goals and methods of his own work. Gerhard Wehr, Jung: A Biography, Pages 426-427

Carl Jung: Everywhere we are haunted by psyche = substantia, playing on the brain ala piano. (2019-05-09 09:29)



Dear Professor Freud, 18 April 1908

Your last letter upset me. I have read a lot between the lines.

I don’t doubt that if only I could talk with you we could come to a basic understanding.

Writing is a poor substitute for speech.

Nevertheless I will try to offer some rather incoherent explanations.

1. Lecture to laymen.

The point was to make the public aware of the psychological connections that are found in psychosis.

Hence the strong emphasis on the psychogenic factor.

There was no reason to talk about the actual aetiology.

1. Aetiology of Dem. ptaec.

The aim here was to set out our conception of the aetiology.

From lack of analytical experience Bleuler stresses the organic side, I the other.

I think very many cases of Dem. praec. are due exclusively to purely psychological conflicts.

But besides these there are undoubtedly not a few cases where a physical weakness of some kind precipitates the psychosis.

One would have to be a spiritualist to believe in an exclusively psychogenic aetiology here.

I never have; for me the "constitution" has always played a fairly significant role.

That is why I was actually rather relieved when I saw that you had modified your earlier view of the genesis of hysteria.

As you have observed, in discussing the aetiology one gets entangled in the most hopeless difficulties, all of which seem to me to have one point of origin: our totally mistaken conception of the brain’s function.

Everywhere we are haunted by psyche == substantia, playing on the brain ala piano.

The monistic standpoint-psyche == inwardly perceived function-might help to lay this ghost.

But I won’t go on philosophizing.

You yourself will have thought out the logical consequences long ago.

The whole question of aetiology is extremely obscure to me.

The secret of the constitution will hardly be unveiled from the psychological side alone.

1. Amsterdam report.

Here I have done bad work, as I am the first to admit. In spite of this I shall be grateful for any criticism. It’s nonsense about my forbidding you to speak of it! I can only learn from your criticism.

The chief drawback is its brevity.

I had to do a lot of cutting.

A second and more important drawback is the elementary approach that was forced on me by the ignorance of the public.

Child hysteria must fall outside the formula applicable to adults, for whom puberty plays a large role.

A specifically modified formula must be established for child hysteria.

All the rest I have written as my conscience dictated.

I am really no propagandist; I merely detest all forms of suppression and injustice.

I am eager to hear of my errors, and hope to learn from them.

Binswanger has now got married’ so is no longer in Jena.

His address is: Kreuzlingen, Canton Thurgau.

Best thanks for the offprints? which arrived during my absence.

I haven’t read them yet for lack of time.

I too hope very much that we can snatch an hour in Salzburg for a talk on some of the things that are still hanging in mid-air.

With best regards,

Most sincerely yours,

JUNG

I may be wrong but it seems to me that this letter has an oddly dry tone.

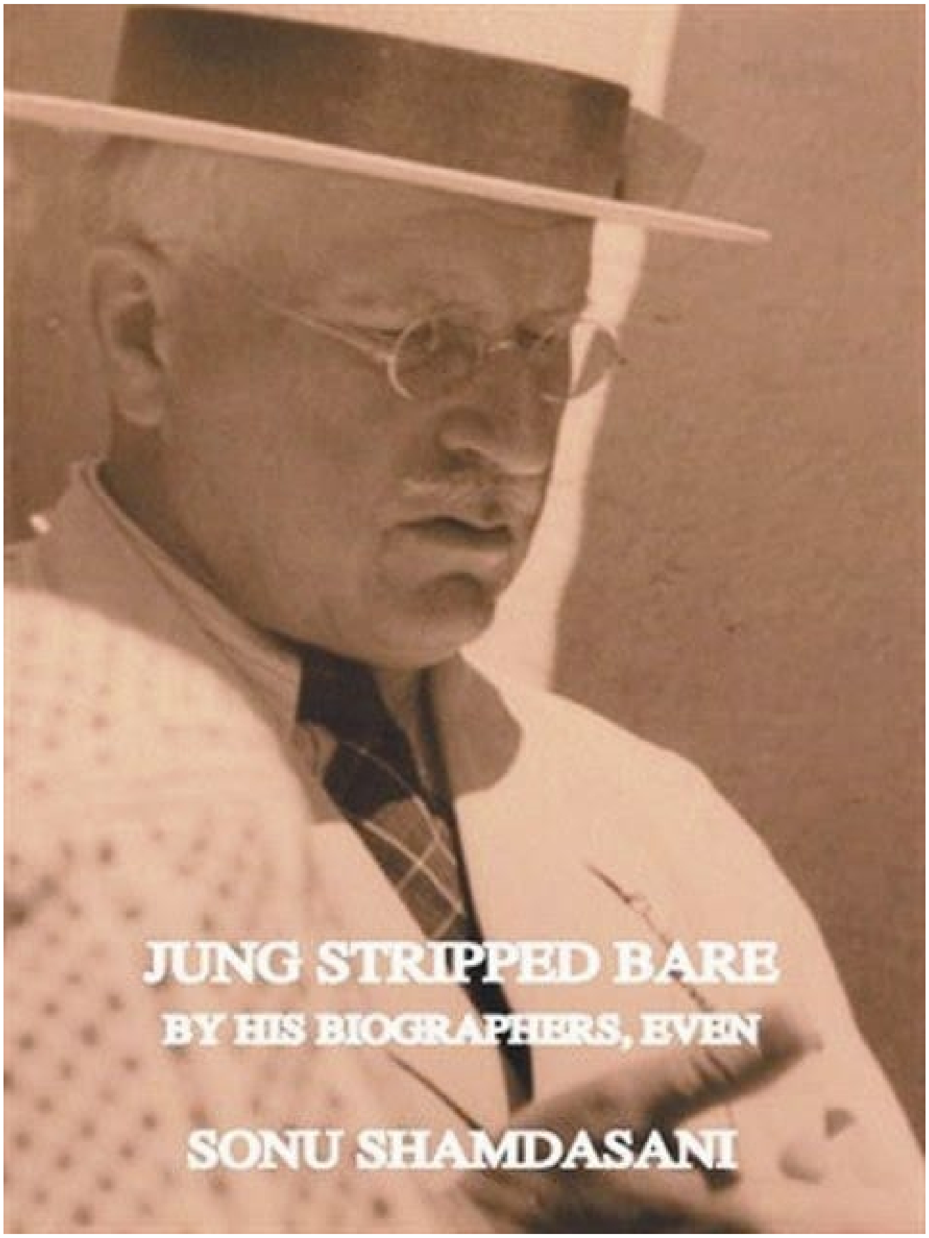
It is not meant that way, for a man can also admit his bad mood with a smile.

Unfortunately the smile doesn’t come through the style -an aesthetic fault that has already driven me to pen a P.S.

Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

Examples of Deirdre Bair’s errors in her “Jung: A Biography” **(2019-05-09 11:55)**

[1]


JUNG STRIPPED BARE
BY HIS BIOGRAPHERS, EVEN
SONU SHAMDASANI

[Examples of Deirdre Bair's errors in her "Jung: A Biography" as cited in Footnotes provided by Sonu Shamdasani in "Jung Stripped Bare-By his Biographers Even."]

22. Bair noted that Jung asked Cary Baynes to write his biography in the 1930s, without citing a source (Bair, 2003, p. 585) There is no mention in their correspondence of this.

51. This copy of the protocols was donated by Helen Wolff to Princeton University Press, who in turn donated them to the Library of Congress in 1983, placing a ten year restriction on them. I studied these in 1991, and they have been on open access since 1993. Bair stated that the copy in the Library of Congress, which is in the Bollingen collection, is restricted (2003, p. 657, n. 7). This is actually unrestricted and was moved to a separate collection. The copy at the ETH in Zürich is restricted.

86. Countway ms., CLM; Hull draft translation, LC; Draft translation, BL. During the editing, there was some discussion about one passage in the manuscript. In Hull's draft translation of Jung's boyhood fantasy concerning Basle Cathedral, the manuscript reads: "God sits on his golden throne, high above the world, and shits on the cathedral; from under the throne falls an enormous turd falls" (p. 32, LC). In the Countway manuscript, the same passage reads: "God sits on his golden throne, high above the world, and shits on the cathedral [in hand: shits on his church]" (CLM, p. 32). Bair commented that neither Jaffé nor Marianne Niehus would permit Jung to use the word "shit" in this context,

suggesting that it was censored (2003, p. 635). However, the original German typescript reads: "unter dem Thron fällt ein ungeheures Excrement" ("an enormous excrement falls under the throne") (JA, p. 19). This manuscript is on open access. This correctly reproduces Jung's handwritten manuscript (Jung family archives, personal communication, Ulrich Hoerni).

93. Adler, 1975, p. 550, tr. mod. Bair described this letter as 'curious' and claimed that it indicated power which Marianne and Walther Niehus had (2003, p. 606–607). However, as the documents cited here show, this letter is in consonance with a number of other critical statements by Jung.

101. In the late 1980s, research on the composition of the text was concurrently and independently undertaken by Alan Elms and myself (see Elms 1994 and Shamdasani 1995). Prior to this, the status of the text was unquestioned in the public domain. Bair claimed that the divergences between the English and German editions caused led to speculation concerning censorship between scholars from the moment that the work was published (2003, p. 638). This was simply not the case, as there was no public debate concerning censorship until our research was published. In her footnote, she wrote: "most prominent among them Shamdasani and Elms, who base many of their charges on incomplete evidence and non-objective speculation" (p. 847, n. 69). No evidence is given of this, and Bair does not even provide the reference for anything that I have written on the subject.

102. Jung discussed his relationship with Toni Wolff in the protocols, LC, p. 98, pp. 171–174; see Shamdasani, 1995, pp. 124–125. Bair stated that in the protocols she read, there was no discussion of this (2003, p. 838, n. 61).

122. In 1933, Fordham had gone to Zurich to meet Jung for training, and was turned down, due to the difficulty of foreigners finding work. (Fordham 1993, pp. 67–69). The date of this trip is confirmed by Fordham's diary (private possession, Max Fordham). Bair misdated this meeting to the early years of the Second World War and claimed that by this time Fordham was angry that Baynes had published an account of his analysis which was too easily recognizable (2003, p. 472). Baynes' Mythology of the Soul only appeared in 1940. Bair also claimed that until his death, Fordham insisted that he did not resent Jung, and alleged that his "grudge" towards him was as great as that towards Baynes

(ibid.). Over the course of many conversations I held with Fordham between 1988 and 1995, I did not notice any resentment expressed towards Baynes or Jung: his attitude towards them was one of admiration and gratitude.

129. Jung to Read, 17 July 1946, RA. Bair claimed that most of Jung's correspondence during the Collected Works project was with Hull (2003, p. 582). This is not the case, as Jung had extensive correspondences with Gerhard Adler, Michael Fordham and Herbert Read.

136. 11 May 1955, CMAC, orig. in English. Bair claimed that Jung praised Hull's translations in all extant statements, and that there is no evidence that he had any reservations about them (2003, p. 583). The citations here indicate that this was not the case. In Hannah's view, as a "thinking type", Hull's translations left out feeling and the irrational. (1976, p. 334). Von Franz noted that Jung's writings had a double aspect, a logically understandable argument on the one hand, and on the other, the "unconscious" was allowed its say: "the reader . . .finds himself at the same time exposed to the impact of that 'other voice', the unconscious, which may either grip or frighten him off. That 'other voice' can, among other factors, be heard in Jung's special way of reviving the original etymological meanings of words and allowing both feeling and imaginative elements to enter into his scientific exposition." She noted that "unfortunately, this double aspect of Jung's writings has not been preserved in the monumental English edition of his Collected Works, translated by R. F. C. Hull" (Von Franz, 1972, p. 4). Franz Jung recalled heated discussions between Jung and Hull on issues of translation. He noted that Hull would come to see Jung with a completed translation, and would be unwilling to correct what he had done (personal communication).

159. Jung, CW 5, (1952), pp. 13–14. Bair misdated this episode to 1915 (2003, p. 255).

192. Bair described Barbara Hannah as a lesbian (Bair, 2003, p. 364). Emmanuel Kennedy, Hannah's literary executor, who has her diaries, stated that this is not true. He also noted that many of Bair's descriptions of Hannah are derogatory (personal communication).

216. The first to posit that Jung had a "death-wish" against Freud was Freud himself when they met at Bremen in 1909, as an interpretation of Jung's interest in the corpses recently found there (Jones, 1955, p. 166). Jung commented to Bennet, "I had branded myself, in becoming identified with Freud. Why should I want him to die? I had come to learn. He was not standing in my way: he was in Vienna, I was in Zürich. Freud identified himself with his theory—in this case, his theory of the old man of the tribe whose death every young man must want; the son must want to displace the father. But Freud wasn't my father!" (Bennet 1961, p. 44). According to Jones, it was at Bremen that Jung was persuaded to have his first alcoholic drink since leaving the Burghölzli, with its teetotal regime (1955, pp. 61, 165). This point is repeated by Paul Roazen (1974, p. 246), McLynn (1996, p. 135), and Bair (2003, p. 161). However, in commenting on Jones' biography, Jung pointed out to Bennet that this was mistaken, and that he had celebrated leaving the Burghölzli by drinking (Bennet, diary, 18 September, 1959, Bennet papers, ETH).

257. Oeri, 1935, p. 526. A few pages earlier, Bair had actually referred to Oeri's article, (p. 44). In the protocols of the Zofingia society, the student debating organization which Jung attended, his name is generally given as "Jung vulgo Walze" (Staatsarchiv, Basel).

262. Bair claimed that Jung did not practice hypnosis or believe in its powers (p. 738, n. 84). This is not the case. Volumes 1 to 4 of Jung's Collected Works present numerous cases of hypnosis and discussions of it. For an account of Jung's involvement with hypnosis, see Shamdasasni, 2001. In 1913, Jung recalled that he resolved to abandon the use of hypnotic suggestion not because it was inefficacious, but because he did not understand how it cured: "I was resolved to abandon suggestion altogether rather than allow myself to be passively transformed into a miracle-worker" (CW 4, § 582).

263. When Jung visited Freud in March 1909, a loud noise occurred at a critical point in the conversation, which he interpreted parapsychologically as a "catalytic exteriorisation phenonemena". For Freud's understanding of this event, see Freud to Jung, 16 April 1909, (McGuire, 1974, p. 218). Bair mistakenly stated that this occurred on their first meeting (p. 117).

269. The Honegger papers are in the archives of the ETH in Zurich. A number of years ago, a copy was given to William McGuire for his personal study. McGuire subsequently deposited them in the Library of Congress. The ETH requested the return of their materials. Bair stated that the Jung estate claimed ownership of the papers (2003, p. 642), which is false (personal communication, Ulrich Hoerni).

272. On this question, see Jung's discussion of this issue in his 1912 lectures at Fordham University, "Attempt at a portrayal of psychoanalytic theory", CW 4, §§ 407–457. While Jung was in America on this trip, Bair claimed that Emma Jung wrote to him usually every day (2003, p. 229) and noted that the letters are in the Jung family archive (ibid., p. 723, n. 60). However, there are no letters from Emma Jung to C. G. Jung in 1912 there (personal communication, Andreas Jung).

280. [Bair 2003], p. 246. Bair added that Jung did not respond to Freud's citation of the letter because of his distress and confusion. The letter cited to Bjerre cited above suggests otherwise.

281. In August 1913, Jung presented a paper in London at the International Medical Congress. Bair erroneously stated that he gave a series of lectures (2003, p. 239). Jung actually gave one lecture, "General aspects of psychoanalysis" (CW 4).

282. Bair argued that Jung's work began as an attempt to show how myths could be used to explain psychological concepts, which is mistaken (2003, p. 201).The work applied the libido theory to the interpretation of mythological symbols.

283. Bair erroneously claimed that Flournoy gave Jung his translation of Frank Miller's fantasies with what he had gleaned from her in conversation and correspondence (2003, p. 213). Frank Miller wrote an article in French, to which Flournoy wrote an introduction. Bair also claimed that Frank Miller actually invented her fantasies (p. 214). There is no evidence to support this. On Frank Miller, see Shamdasani, 1990.

284. Bair claimed that in the second part of the work, Jung argued that the sex drive did not have primacy, as other factors were present, such as the archetypes of the collective unconscious (2003, p. 201). This is to confound Jung's subsequent theories with his arguments in 1912.

289. 27 October 1913, McGuire, 1974, p. 550. Bair noted that Freud informed Maeder that Jung was an anti-Semite, but the reference given is to the Jung's letter to Freud concerning 'bona fides' (p. 240). Freud's letter to Maeder of 21 September 1913 (LC) contains no reference to anti-semitism. This may be a confusion with Maeder's statement in his interview with Nameche that he received a letter from Freud in which he wrote, "Maeder, you are an anti-Semite" (CLM, p. 4).

293. Bair claimed that in the protocols, Jung identified this figure as Maria Moltzer (p. 291). Such an explicit identification is not found in the protocols in the Library of Congress. The argument for Moltzer as the woman in question was made by myself (Shamdasani, 1995, p. 129, 1998a, p. 16). If there exists documentation where Jung explicitly made this identification, it should be produced. In the early 1920s, Riklin painted frescos on the ceilings of Amsthaus 1 in Zürich, together with Augusto Giacometti. Bair misdated this to 1912 (p. 223). On Moltzer, see also Shamdasani, 1998b.

296. Protocols, LC, p. 98. In the protocols, there then follows an excerpt of Jung's discussion of this dream in the 1925 seminar (protocols, pp. 99–100; Jung 1925, pp. 56–57). What Bair cited as Jung's discussion of this dream in the protocols on p. 727, n. 13 is actually a quotation from this excerpt.

299. Bair claimed that Emma Jung was forbidden to read the Black Books, and that in early 1914, Toni Wolff was the only person to read them. (pp. 249–250). Material in the Jung family archives suggests otherwise, as will be

clear when the Red Book is published. Bair also reported that Jung "drew" in the Black Books, which was generally not the case.

300. Information from Andreas Jung. Bair erroneously claimed that he was away more than he was at home that year (p. 248).

301. Bair erroneously noted that these dreams contain "yellow flood" and "dark red blood" (2003, p. 243). Neither in Memories, nor in the Black Books are these motifs to be found.

309. [Bair 2002] Ibid., p. 292. Bair also stated that the figure of Philemon led Jung to study Gnosticism (p. 396). However, Jung's reading notes (JA) and references in
Transformations and Symbols of the Libido indicate that he started studying Gnosticism in 1910. Bair reproduced a photograph of Jung's mural of Philemon together with his a mural of a mandala and stated that they are on the wall of his "private room" in his tower at Bollingen (facing p. 370). Actually, they are in separate bedrooms.

316. Bair, 2003, p. 297. Bair claimed that the Sermones followed the style and subject matter of the works of G. R. S Mead, and that Jung was studying sixteen or eighteen volumes of Mead's work at this time (p. 296). The first statement is mistaken. No source is given for the second, and no evidence exists to support it.

331. Bair claimed that the only member of the Club who declined was Fanny Bowditch Katz. In actuality, between half and two-thirds of the membership responded.

335. I wrote: "these points strongly suggest that 'Analytical collectivity' was actually written by Moltzer. Whilst this is not definitively proved, the balance of the evidence clearly points in this direction" (Shamdasani, 1998a, p. 72). "We have seen that no positive corroborative evidence has arisen to indicate that 'Analytical collectivity' was by Jung, and that sufficient evidence exists to refute the claim that Jung was the author, beyond all reasonable doubt" (p. 84).

338. Archives, Psychological Club, Zürich. Riklin made no reference to Harold McCormick's letter.

339. Moltzer resigned from the Club in 1918. Bair claimed that she subsequently returned to Holland for the rest of her life (p. 259). She actually remained in Switzerland, and lived at 198 Zollikerstrasse, Zollikerberg. She was buried in Zollikon cemetery.

345. Bair stated that the account in Memories was evidently pieced together from what Jung said about Taos in various passages in the Collected Works (p. 762, n. 40). Actually, it was excerpted from the manuscript, "African Voyage". It is explicitly stated in Memories that the section is an "extract from an unpublished manuscript" (1962, p. 274). On this ms., see Shamdasani, 2003, pp. 323–328.

350. Jung/Jaffé 1962, p. 303. The sentence in German actually reads: "That the air had become too thick for me in Europe."

352. Bair claimed that the Psychological Club wanted a further seminar based on Jung's experiences (2003, p. 357). Such a request was not noted in the Club minutes. Bair also claimed that Jung received requests for new writings and translations "every day" (ibid.). I have made a comprehensive study of Jung's correspondences in the 1920s, and this is simply not the case.

356. After his Africa trip, Bair referred to Jung's annual month of military service (pp. 361–362). However, after the First World War, Jung was only on military service twice—for five days in 1923 and 1927 (personal communication, Andreas Jung).

357. Bair, 2003, p. 395. Concerning Jung's religious attitudes, Bair stated that Jung once described himself as a "Christian-minded agnostic" (p. 127). The phrase comes from a letter Jung which wrote to Eugene Rolfe on 19 November 1960, in response to Rolfe's book, The Intelligent Agnostic's Introduction to Christianity. Jung wrote: "you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded agnostic" (Adler, 1975, p. 610). The phrase is not a self-description, but refers to the intended reader of Rolfe's book. On Rolfe's correspondence with Jung concerning his book, see Rolfe, 1989, p. 130f.

359. Bair claimed that the first results of Jung's research into alchemy was The Psychology of the Transference in 1946 (p. 526). This was actually preceded by "Dream symbols of the individuation process" (1936), "The process of redemption in alchemy" (1937), "Some remarks on the visions of Zosimos" (1938), "The spirit Mercurius" (1943), Psychology and Alchemy (1944), "The enigma of Bologna" (1945) and "The philosophical tree" (1945).

360. "Ueber Alchemie", Library of the Psychological Club, Zürich. Reichstein later won the Nobel prize for Chemistry.

361. Toni Wolff, (1946). A similar point is made by Hayman, who cites this article (1999, p. 288). We may also note that Toni Wolff's paper, "Christianity within," took its point of departure from Jung's Psychology and Alchemy (in Wolff, 1959).

362. Bair, 2003, p. 434. On Jung's collaboration with Hauer, see my introduction to Jung, 1932.

366. Bair, 2003, p. 469. This is an example of what Richard Ellmann referred to in his review of Bair's Beckett biography as the way in which Bair "hangs on to wrong views even while amassing information that discredits them" (Ellmann, 1978, p. 236).

367. Bair, 2003, p 750, n. 36. Bair noted that Jung abandoned this term and referred to his work as "analytical psychology". The reverse is actually the case.

372. There has been a great deal of mythology written concerning Sabina Spielrien and Jung's relation with her. For correctives, see Angela Graf-Nold (2001), Zvi Lothane (1999), and Fernando Vidal (2001).

373. Jung, 1930–1934, p. 3. Bair suggested that the reason why Jung may have chosen to discuss Morgan's work was because it would offer an opportunity for triangular relations between the participants to be worked out on a neutral terrain, which is quite implausible. She claimed that the lectures paralleled Jung's "strong attraction" towards Morgan, but does not provide sufficient evidence for this (Bair, 2003, p. 391).

374. Douglas 1993, p. 167. There is no indication of an affair between Jung and Morgan in Forrest Robinson's biography of Henry Murray (1992), which is based on extensive interviews with Murray.

379. Bair erroneously stated that there was no such gossip during the course of the seminars, while also claiming that Jung betrayed Morgan's privacy, as she could be recognized (2003, p. 391).

386. On Bair's errors in her treatment of Jung's relationship to Victor White, see Ann Lammers, 2004.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/07e68-bare.jpg`

“Jung: A Biography,” by Deirdre Bair is fraught with errors as outlined by Sonu Shamdasani

(2019-05-09 12:10)

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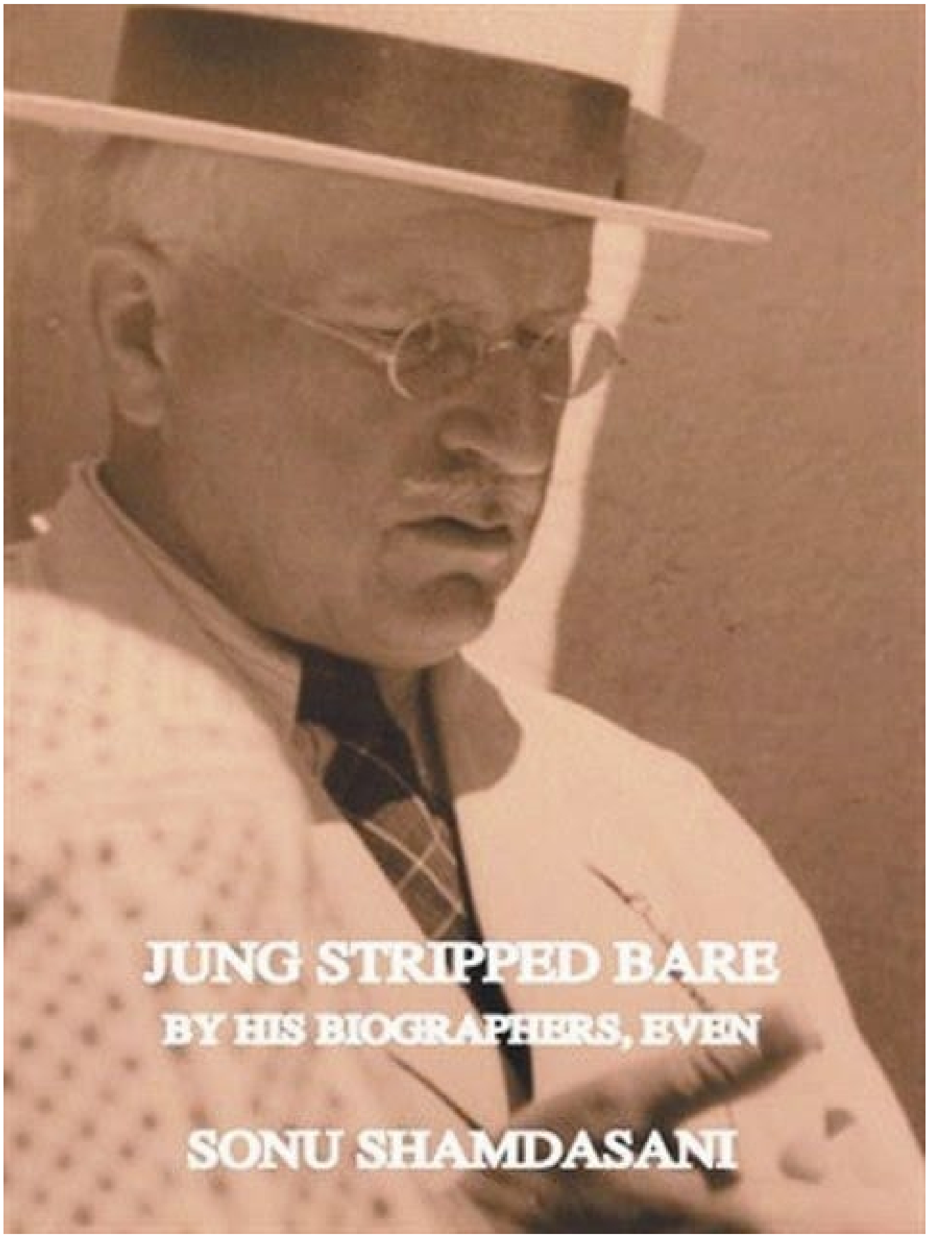


JUNG STRIPPED BARE
BY HIS BIOGRAPHERS, EVEN
SONU SHAMDASANI

[“Jung: A Biography,” by Deirdre Bair is fraught with errors as outlined by Sonu Shamdasani. Sadly many accept erroneous assertions as “fact.” The Footnotes of this work eviscerates much of her work.]

CHAPTER FOUR: A new Life of Jung

We come now to the most recent biography of Jung, Jung: A Biography, by Deirdre Bair (the title being the same as the English edition of Wehr's biography).

This is the longest and most detailed to date. In this chapter, I plan to look at some of the claims made in it, and examine the evidence for them.

Given its scale, it deserves to be looked at in more detail than the previous works.

Near the beginning of the book, Bair referred to Jung's attendance during his student days of seances at the home of a figure known only as "Walze".

However, this figure turns out to be none other than Jung himself.

His lifelong friend, Albert Oeri later recalled, "Carl—or the 'Walze' [roller], as his old friends still call him with the nickname from that time".

In reading Bair's book in the light of my researches on Jung, this impression of mistaken identities remained with me throughout.

It was only in 1995 that the German Collected Works, the preparation of which was supported by the family, was finished, and it was only in 1993 that a complete listing of Jung's manuscripts at the ETH had been prepared.

In 1992, the Executive committee of the heirs made a resolution of intent to study Jung's unpublished corpus of manuscripts, seminars, and correspondences, and consider possibilities of further publications.

Bair was granted access to the Jung papers in the ETH in accordance with the general conditions of access to all scholars, but was not granted access to materials in the family archives.

The executive committee also agreed to answer specific questions.

Unfortunately, the answers were not submitted for verification.

Bair studied some of Jung's correspondences in the ETH, and was the first biographer to utilize them.

Concerning these, she noted that that the card catalogue was restricted, and she had to know which correspondences she wanted to consult.

In the main, she did not study the unpublished manuscripts, noting that access had been limited by the Jung estate and the staff at the ETH.

Under the conditions of access, the Jung estate cannot restrict access to the manuscripts.

Like Hayman, Bair made use of the Memories protocols and the Nameche interviews.

Like Brome, she interviewed individuals who knew Jung, and also like Brome, she used anonymous sources.

In addition, she also used anonymous private archives.

She made more use of materials in public and private archives than previous biographers.

Thus, for the general public, Bair's biography presented far more hitherto unknown material than the previous Jung biographies.

At the same time, this makes it harder to assess for anyone not familiar with some of these materials.

We pick up the story around the time when Jung entered into communication with Freud.

By 1907, Jung had become increasingly disenchanted by the limitations of experimental and statistical methods in psychiatry and psychology.

In the outpatients clinic at the Burghölzli, he presented hypnotic demonstrations, which led to his interest in therapeutics.

This led to his interest in therapeutics, and to the use of the clinical encounter as a method of research.

Jung first met Freud in 1907.

As we have seen, Jung's relationship with Freud has been much mythologized.

It is clear that Freud and Jung came from quite different intellectual traditions, and were drawn together by shared interests in the psychogenesis of mental disorders and psychotherapy.

Their intention was to form a scientific psychotherapy based on the new psychology, and in turn, to ground psychology on the in-depth clinical investigation of individual lives.

With the lead of Bleuler and Jung, the Burghölzli became the centre of the psychoanalytic movement.

Due to their advocacy, psychoanalysis gained a hearing in the German psychiatric world.

From 1909 onwards, Jung embarked on an extensive study of mythology, comparative religion, anthropology, and folklore.

It was hoped that the application of psychoanalysis would illumine cultural history, which in turn would illumine the psychology of the individual.

He was attempting to construct a phylogenetic biologically based psychology based on late nineteenth century memory theories, and a collective transcultural psychology.

He supervised the work of students whom he encouraged to do research on such topics.

One such student was J. J. Honegger.

For Bair, following Richard Noll, what was at issue is the question of whether Jung stole Honegger's work, and consequently, the idea of the collective unconscious.

This is absurd.

As I have shown elsewhere, notions of a collective or trans-individual unconscious were so widespread in the last quarter of the nineteenth century that it is surprising that actual term, 'collective unconscious,' was not used before Jung as far as I am aware.

Honegger's research work focused on a patient, E. Schwyzer, who was born in 1862. He was a store clerk, and had not had any higher education.

He had lived in Paris and London, and, after an attempt at suicide, he was committed to an asylum in London for one and a half years.

After this, he went to Zürich, where he was committed to the Burghölzli on 7 October 1901. The case was the subject of Honegger's presentation at the 1910 psychoanalytic
congress in Nuremberg.

According to Bair, Jung saw something universal in the patient's solar phallus vision in 1901, but there is no evidence to support this dating.

I have argued elsewhere that the specific turn which the patient's fantasies took was actually due to the suggestive impact of Honegger's mode of questioning, and that the observation may have followed the inception of the mythological project.

In 1911, Honegger committed suicide. According to Bair, Honegger's papers indicate his "mental illness".

I have read through these papers, and do not see what Bair is talking about.

As regards contemporaneous indications of Honegger's mental condition we have Jung's comment to Freud that Honegger committed suicide to avoid a psychosis, but there is no implication on the part of Jung that Honegger was mentally ill when he was practising as a psychiatrist and working with Jung as a student and assistant.

Indeed, in March 1910, when Jung went on a trip to America, he entrusted his patients to Honegger.

Around this time, Jung's theoretical development led to changes in his technique.

These changes played an important role in his dispute with Freud. Ernst Falzeder has reconstructed the role played in this by Elfriede Hirschfeld, a patient who was treated by
both Freud and Jung.

Falzeder noted that "Freud and Jung criticized each other, using the case of Frau Hirschfeld as the ostensible motive".

On 2 January 1912, Jung wrote to Freud: I said, all she wanted was a little bit of sympathy which you, for very good reasons best known to yourself, may have withheld . . .
I myself would not, often very much malgré moi, behave in such an abstract way, because sometimes I couldn't withhold my sympathy, and, since it was already there anyway, I gladly offered it to the patient, telling myself that the patient as a human being was entitled to as much esteem and personal concern as the doctor saw fit to grant him.

As Falzeder noted, in retrospect, Freud made the following comments in a paper delivered to his "secret committee" in 1921:

She was also the first occasion when Jung revealed his doubtful character . . . During a holiday stay in Zurich she once let him come to make his acquaintance. On this occasion he expressed his amazement that she could endure being in analysis with me without warmth and sympathy, and he recommended himself for a treatment in a higher temperature and with more verve.

In 1914, in his history of the psychoanalytic movement, Freud cited a letter from a patient of Jung about his analysis with Jung to indicate “the form taken by the Neo-Zurich therapy under these influences”:

This time not a trace of attention was given to the past or the transference. Wherever I thought I recognized the latter it was pronounced to be a pure libidinal symbol. The moral instruction was very fine and I followed it faithfully, but I did not advance a step. It was even more annoying for me than him, but how could I help it? . . . Instead of freeing me by analysis, every day brought fresh demands on me, which had to be fulfilled if the neurosis was to be conquered—for instance, inward concentration by means of
introversion, religious meditation, resuming life with my wife in loving devotion, etc. It was almost beyond one’s strength; it was aiming at a radical transformation of one’s whole inner nature. I left the analysis as a poor sinner with intense feelings of contrition and the best resolutions, but at the same time in utter discouragement. Any clergyman would have advised what he recommended, but where was I to find strength?

The aim of Freud’s citation was to show that Jung’s therapeutic technique had nothing to do with psychoanalysis.

The patient in question appears to be none other than Oskar Pfister.

In 1914, Karl Abraham wrote to Freud apropos Pfister:

“his letter quoted in the ‘History’ was written in opposition to Jung; with his change of attitude he returns to Jung, and now back to you again!”

After reading Freud’s work, Jung commented to Poul Bjerre:

In a breach of medical discretion, Freud has even made hostile use of a patient’s letter—a letter which the person concerned, whom I know very well, wrote in a moment of resistance against me. Supposing I were to publish what people have told me about Freud!!! These practices are characteristic of the Viennese policies. Such an enemy is not worth the name.

Despite making use of material from Falzeder’s article, Bair claimed that Jung felt that his break with Freud deprived him of the right to use Freud’s psychology in his therapy,and that Jung realized that he would have no credibility after Freud’s citation of the letter.

No sources are given for these claims, which present a misunderstanding of the conflicts between Freud and Jung. There is no indication that his break with Freud led Jung to change his practice. Rather, Jung’s changes in technique were one source of their conflict.

The outcome of Jung’s mythological researches was Transformation and Symbols of the Libido.

Here, Jung synthesized nineteenth century theories of memory, heredity, and the unconscious and posited a phylogenetic layer to the unconscious that was still present in everyone, consisting of mythological images.

Jung attempted to apply his new theory of the libido to explain the symbolism of the mythology and folklore.

For Jung, myths were symbols of the libido and they depicted its typical movements.

He used the comparative method of anthropology to draw together a vast panoply of myths, and then subjected them to analytic interpretation.

He later called this the method of amplification.

Jung's work was based on a psychological interpretation of an article written in French by Miss Frank Miller, "Some instances of subconscious creative imagination", which was originally published by Theodore Flournoy in his journal, Archives de Psychologie.

In the second part of the work, Jung revised and widened the concept of the libido. He noted that while the term stemmed from the sexual sphere, its connotation in psychoanalysis had become much wider.

He presented a new model of libido, in which there were three phases of development: a pre-sexual stage, a pre-pubertal stage starting from around the age of three to five, and maturity.

There were a multiplicity of drives and instincts which were distinct from the libido.

Bair claimed that the "terror" of writing the second part of the work led Jung to practice yoga.

She noted that for Jung, the second part was in a language that corresponded to how the archetypes spoke, that it embarrassed him and went against the grain, but he was compelled to write it down.

No source is given for these statements. In actuality, they stem either from Memories or from the protocols, and refer to Jung's subsequent confrontation with the unconscious, and specifically to the composition of the Black Books.

In Memories, Jung stated:

I was frequently so wrought up that I had to eliminate the emotions through yoga practices. But since it was my purpose to learn what was going on within myself, I would do them only until I had calmed myself and could take up again the work with the unconscious.

Thus Jung's comments about his experiments in active imagination from 1913 onwards are mistakenly taken to refer to his composition of a scholarly work in 1911–1912.

It was in 1913 that Jung broke of his personal relation with Freud.

On 21 September, Freud wrote a letter to Alphonse Maeder in which he indicated that he doubted Jung's 'bona fides'.

Maeder communicated this to Jung, who then wrote to Freud indicating that he had resigned his position as the editor of the Jahrbuch.

As we have seen, Jung's confrontation with the unconscious has attracted all manner of diagnoses.

Like Frank McLynn, Bair referred to Jung's experiences as "psychotic" visions, following the familiar myth of Jung's madness.

She did not provide evidence for her diagnosis. In the course of my own study of this period, based on Jung's Black Books and his Red Book, I have found no evidence which would support such a diagnosis.

In his 1925 seminar, Jung narrated a significant event that occurred when he was writing his fantasies down in the Black Books.

On one occasion, he wondered what he was doing, and heard a voice which said that it was "art".

This led him to think that: "Perhaps my unconscious is forming a personality that is not I, but which is insisting on coming through to expression".

He continued his dialogues with this figure. He recognized this voice as that of a Dutch woman patient, who had led one of his colleagues to believe that he was a misunderstood artist.

I have previously argued that the woman in question—the only Dutch woman in Jung's circle at this time—was Maria Moltzer, and that the colleague in question was Jung's friend and colleague Franz Riklin, who increasingly forsook analysis for painting.

As we have seen, Brome, McLynn, Hayman and others have presented insufficiently substantiated reinterpretations of Jung's "Siegfried" dream in terms of Freud and Sabina Spielrein.

In Memories, the date of the dream is given as 18 December 1913.

Bair commented on this episode, and criticized what she claimed were the liberties that Jaffé took with the protocols. Bair noted that in the protocols, nowhere is the date given, and that there is no account of the panic which would be sufficient for him to contemplate shooting himself, as narrated in Memories.

By contrast, Bair claimed that Jung credited this dream for bringing his confrontation with the unconscious to a "satisfying conclusion".

What is going on here? On page 98 of the protocols, we find the following comment of Jung's concerning this dream:

"I had to shoot myself dead, if I did not understand this dream, I thought at that time".

Jung had given Jaffé access to the Black Books. If we look at these, we find the date is noted precisely as given by Jaffé:

18 December 1913.297 Furthermore, we find there that Jung noted that if he didn't understand the dream, he felt that he should kill himself.

Thus, the account in Memories accords with Jung's contemporaneous account in the Black Books. It also accords with Jung's account of the dream to Bennet, which neither McLynn, Hayman, nor Bair cited, despite the fact that it was published.

It was on 13 December that Jung took the decisive step of commencing to evoke fantasies in a waking state, and to elaborate them.

If the Siegfried dream had actually brought his confrontation with the unconscious to a close, the critical phase of it would have only lasted a week—a rather short time for a "descent into the underworld".

I have not found any place where Jung states that the dream brought this to a satisfying conclusion, which would be peculiar, as he was just beginning his "confrontation with the unconscious".

There is also no suggestion of this in his comments to Bennet, cited earlier.

Throughout 1914, Jung continued with his self-experimentation on a regular basis.

He maintained his practice and full professional activity, and in his spare time, he dedicated himself to studying his fantasies, which he wrote in his Black Books.

Apart from two weeks military service, two weeks in Italy, one week in England and a couple of days in the Engadine, he remained in Zürich in 1914.

Between June and July 1914, Jung had a thrice repeated dream of being in a foreign land and having to return home quickly by ship, followed by the descent of an icy cold.

Bair stated that Jung viewed these dreams as a precognition of the war.

However, in Jung's Black Books, there is no evidence of this. In actuality, it was only after the outbreak of the war that Jung retrospectively viewed his fantasies as having been precognitive.

After this realization, Jung commenced writing the Red Book. The outbreak of the war had convinced him that some of his fantasies were precognitive. As he noted in Memories, "I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general".

According to Bair, after his lecture in Aberdeen on 28 July 1914, Jung realized that the only way to form a system distinct from Freud's was to treat himself as a patient.

She noted that he recalled the diaries that he had kept until 1900, and that he decided to revive these to embark on observing himself and meditating on the unconscious,
"which he would later call individuation".

She added that he decided to confine himself to "language metaphors". No source is given for this statement, but it appears to be based on the following statement of Jung to Aniela Jaffé in the protocols:

This was an attempt to meditate on myself, and [I] began to describe my inner condition. This represented itself to me in a literary metaphor: for example, I was in a cloud, and the sun shone unbearably (sun = consciousness).

This statement actually refers to the commencement of the Black Books, which occurred in October 1913.

These books do not consist of "random thoughts", "daily happenings", or "jottings from readings", as Bair claimed.

The Red Book has not been publically available for study.

However, unlike Jung's previous biographers, this did not stop Bair from making a number of striking claims concerning its contents. For example, she noted that in the Red Book, Jung presented "illustrated drawings of his fantasies accompanied by interpretive texts".

However, in the Red Book, Jung's drawings generally do not represent his fantasies, nor does he interpret them.

The paintings may best be regarded as active imaginations in their own right.

Bair claimed that Red Book contains variations of the Salome, Elijah, and Philemon fantasies. This is not the case at all.

She went so far as to say that "all" Jung's inner figures stemmed from Goethe's Faust.

This is not true: a reading of Memories is sufficient to disprove this claim, as Jung refers to figures who do not occur in Goethe's Faust, such as Ka and Atmavictu (not to mention Elijah and Salome), and the actual text contains many more.

Bair claimed that at this time, Jung abandoned the Black Books for the Red Book, as he felt that a special book was needed for the language metaphors that arose when Philemon spoke.

However, Jung did not abandon the Black Books, and he carried on writing in it while he worked on the Red Book.

One source on the Red Book that Bair cited was Richard Hull. She noted that in 1961 Jung invited Hull to read the Red Book, and that Hull considered that it gave "the most convincing proof that Jung's whole system is based on psychotic fantasies" and that it was the work of a lunatic.

She added that Jung decided not to publish the Red Book "as it lets the cat right out of the bag".

The last statement is given in quotes, but its source is unidentified. After viewing the Red Book, Hull wrote as follows to William McGuire:

She [AJ] showed us the famous "Red Book", full of real mad drawings with commentaries in monkish script; I'm not surprised Jung keeps it under lock and key! When he came in and saw it lying—fortunately closed—on the table, he snapped at her: "That should not be here. Take it away!" although she had written me earlier that he had given permission for me to see it.

Thus, it is clear that Hull made no prolonged study of the work. In my own experience, it took several years of study to understand the work properly, and it was not until I studied the Black Books that I fully understood it.

While the Red Book has not yet been published, one critical text from this period has been published.

In 1916, Jung composed a work which he titled "The seven sermons to the dead".

In Memories, Jung noted that "these conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents".

The text presents an outline of a psychocosmology written in a literary and symbolic style. Bair stated that it is like a self-help textbook, which is a bizarre description.

According to Bair, the Sermones spontaneously arose from nowhere.

In actual fact, the Sermones presented a preliminary synthesis of the points that Jung had been slowly working towards in the Black Books and in the Red Book. In Memories, Jung gave the following account of the circumstances in which it arose:

Around five o'clock in the afternoon on Sunday the front-door bell began to ring frantically. It was a bright summer; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the door bell, and not heard but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew that something had to happen. The whole house was filled as if there were a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question:

"For God's sake, what in the world is this?" Then they cried out in chorus "We have come back from Jerusalem where we found not what we sought." That is the beginning of the Septem Sermones.

According to Bair, this event occurred on a stifling day in the summer of 1916.

She recounted how Toni Wolff had left after eating a meal with the family and spending the afternoon with Jung by the lake. She added that a thunderstorm loomed, and that everyone hoped that it would end the uncomfortable heat.

The narrative sounds almost like an eyewitness account.

Bair stated that her account is based on two "protocols", which are unidentified.

If one consults the Black Books, one sees that the day in question was actually 30 January 1916.

Heatwaves are not exactly common in Zürich in the winters.

After completing the work, Jung had it privately printed.

Through the years, he gave many copies to students, friends and colleagues. Bair claimed that when Jung re-copied the text, he was horrified by what he read, and decided to let few people read it.

No sources are given for this comment. Jung's "horror" would be very strange, given that the Sermones presented the elaboration of what he had been working on for several years, and would continue to elaborate, and moreover, given that he regarded it as "a kind of prelude to what I had to communicate to the world about the unconscious".

In 1925, the work was translated by H. G. Baynes, and privately published by Watkins Books. Jung gave copies of these to his English-language students.

As a number of commentators have correctly pointed out, the Sermones presents the first account of many important themes which would preoccupy Jung throughout his later work.

At this point in time, Bair claimed that Jung abandoned the Red Book, as well as the figure of Philemon, as he realized that he could not publicly show the raw material of the Sermones.

In actual fact, he continued to work on the Red Book for over a decade longer, and continued to deliberate concerning whether to publish it.

It was only around 1930 that he put it to one side.

Bair noted that the composition of the Red Book and the Sermones served two important functions: they dispelled the ghosts that haunted his house and provided domestic harmony, and brought about the end of his concentration on his personal unconscious.

In Jung's own understanding, his confrontation with the unconscious did not signify a concentration on his personal unconscious, but rather, marked the exploration of the collective unconscious. And this endeavour by no means ended in 1916.

In his postscript to the Red Book, Jung wrote:

I worked on this book for 16 years. The acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the "Golden Flower", this alchemical treatise. There the contents of this book found their way into reality. I could work on it no longer. It will seem to a superficial observer like an insanity. It could also have become one, if I had not been able to hold the overwhelming force of the original experience. I always knew, that that experience contained valuable things, and because of this I knew not better than to write it in a "valuable", that is, expensive book, and to paint it with the images that appeared.

As noted, the Red Book forms the centre of Jung's later work.

If one does not get this right, it has serious cumulative consequences.

If one does not place Jung's confrontation with the unconscious in a proper perspective, or understand the significance of the Red Book, one is in no place to understand fully Jung's intellectual development from 1913 onwards, and not only that, but his life as well: for it was his inner life which dictated his movements in the world.

If a work does not present an accurate account of Jung's prime concerns in the teens and the 1920s, it is not well positioned to show how Jung's concerns in the 1930s, 1940s, and 1950s directly grew out of this.

For Jung's work on his fantasies in Black Books and the Red Book formed the core of his later work, as he himself contended.

The Red Book is at the centre of Jung's life and work.

A definitive biography of Jung without an accurate account of it would be like writing the life of Dante without the Commedia, or Goethe without Faust.

We have seen some indications of the shortcomings of how Bair's biography deals with Jung's inner life.

How does it fare with the social organization of analytical psychology, and Jung's relations with his followers? We may address this question by looking at its treatment of the Psychological Club.

This was founded at the beginning of 1916 in Zürich, through a gift of 360,000 Swiss francs from Edith Rockefeller McCormick.

It was initially housed in a sumptuous property on Löwenstrasse 1.

At its inception, it had approximately sixty members. For Jung, the aim of the Club was to study the relation of individuals to the group, and to provide a naturalistic setting for psychological observation to overcome the limitations of one to one analysis, and to provide a venue where patients could learn to adapt to social situations.

At the same time, a professional body of analysts continued to meet together as the Association for Analytical Psychology.

The Club was underused, and there was little participation from the members. This led to protracted discussions concerning the “Club problem”, in which members attempted to come to an agreement as to the value and purpose of the Club.

Bair claimed that on 13 November 1916, a paper was read to the Club by Harold McCormick on the subject of the Club problem.

However, an examination of the minutes of the Psychological Club indicate that no such event took place. In actuality, a letter was sent to members of the Club by Emma Jung, soliciting their views on the Club problem.

The copy of McCormick’s work in the McCormick archives has the following noted by hand: “To the executive committee of the Psychology Club, Frau Dr. Carl Jung—President, By Request. Respectfully submitted, Harold F. McCormick, November 13, 1916”.

Thus, it was actually his reply to Emma Jung’s circular.

Bair claimed that most of the members directed their replies to Harold McCormick’s paper and noted that Moltzer “disdainfully” called it a letter.

This is not the case, as many of the replies make no mention of McCormick’s reply.

As noted, it was not a paper delivered to the Club, so Moltzer’s description is not inappropriate.

In a previous work, I studied in detail an unsigned text, which had been the basis of Richard Noll’s claims that under the guise of forming a psychological science, Jung had formed a new religion based on his self-deification as the Aryan Christ.

The text, which I call “analytical collectivity”, outlines out a model for the psychological development of the individual, through undergoing and overcoming the experience of deification, and develops parallels between this and Christ’s crucifixion.

It ends with sketching out how individuals experiencing this could come together to form an analytical collectivity, which the author claims was prophetically anticipated by Goethe in his poem “The Mysteries”.

For this reason, the author approves of the Psychological Club, and sees it as a vehicle for embodying such an analytical collectivity.

Noll had claimed that the text was by Jung, that it was presented by him at the inaugural meeting of the Psychological Club, which took place on 26 February 1916, and that it presented the esoteric messianic mission of the Jung Cult.

I demonstrated that no such text was presented at the inaugural meeting, and that there was sufficient evidence to demonstrate that Jung was not the author of the text, and that the most likely author was Maria Moltzer.

Bair criticized my work and defended Noll’s scholarship, and argued that each of our cases for authorship should be taken as unproven.

She put forward the case that Franz Riklin should be considered as another candidate, and suggested that both Riklin and Moltzer may have been responsible for the content of the text, and that some of the handwriting on the text resembled that of Riklin.

Another possibility she suggested is that Riklin wrote these comments on Jung's draft, or that he was the author.

The question of considering Riklin as a candidate for the authorship of the text is certainly a valid one. However, I actually considered this and discarded it during the course of my research for my previous book.

I closely studied examples of Riklin's handwriting, and found that they bear no resemblance to the writing on the text in the Countway library.

More critically, Riklin wrote a reply to the Club inquiry, dated 16 November, 1916. He stated that his few visits to the Club had convinced him that there was a spirit there that was no good for him, and it presented nothing in common with his life and needs.

He couldn't identify the Club with analysis, and found that many were against him, which he considered went beyond what he considered tolerable human relations.

He noted that he would have put up with what he had experienced towards him if he had the sense that he was needed, but he had other tasks.

He ended by turning the question around, and asking, what did the Club want from him, or what did it want to criticize? So far, he had heard little that was useful.

I find it quite inconceivable that the same person who wrote the above would also have written the visionary manifesto for the Club embodied in "analytical collectivity".

Thus, the most likely author still remains Maria Moltzer.

If there are shortcomings in how Bair's biography deals with Jung's inner life and the social organization of analytical psychology, how does it deal with his outer life?

To explore this question, we may consider how the biography treats Jung's travels.

In the 1920s, Jung embarked upon a series of travels, to North Africa (1920), to New Mexico (1924–1925), and to Kenya and Uganda (1925).

These travels formed part of Jung's attempt to forge a psychology that had cross-cultural validity.

Furthermore, given Jung's theses concerning phylogenetic inheritance, it followed that what one could witness in less civilized cultures could correspond in some manner to phylogenetic layers in the unconscious of Europeans.

For Jung, such travels could be considered as a form of phylogenetic time travelling. Thus, the motivation for his travels directly stemmed from the theoretical issues with which he was engaged.

At the end of 1924, Jung visited New Mexico.

Bair claimed that the ethnologist and linguist Jaime de Angulo had maintained that the Pueblos were "too civilised" and did not deserve serious study.

The opposite was actually the case. On 16 January 1925, Jaime de Angulo had expressed his intentions to Mabel Dodge:

I made up my mind that I would kidnap him if necessary and take him to Taos. It was quite a fight because his time was so limited, but I finally carried it. And he was not sorry that he went. It was a revelation to him, the whole thing. Of course I had prepared Mountain Lake. He and Jung made contact immediately and had a long talk on religion. Jung said that I was perfectly right in all that I had intuited about their psychological condition. He said that evening "I had the extraordinary sensation that I was talking to an
Egyptian priest of the fifteenth century before Christ".

According to Bair, what Mountain Lake told Jung was superficial.

In actuality, Jung considered this one of the key conversations in his life. To Cary de Angulo, he wrote that:

"I made friends with
Mountain Lake and I talked to him sympathetically as if he were a patient in advanced analysis, it was a great time".

According to Bair, what Jung had to say about his time in Taos boiled down to just a few paragraphs in the Memories protocols in which he appeared to be irritated to have to talk about it.

In actuality, Jung dealt with his experiences in Taos at length in a manuscript entitled "African Voyage".

That same year, Jung visited the Wembley Exhibition in London, where he was impressed by the survey of tribes under British rule.

He consequently decided to make a trip to Africa. Jung made the trip together H. G. Baynes and George Beckwith.

Along the way, they met an English woman called Ruth Bailey, who then joined them for the rest of the trip. The trip made a profound impression on Jung.

On the way back, they followed the course of the Nile up north. Jung subsequently recalled:

Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light. That drama was intimately connected with me, with my psychology . . . I had not known in advance what Africa would give me; but here lay the satisfying answer, the fulfilling experience. It was worth more than any ethnological yield would have been . . . I had wanted to find out how Africa would affect me, and I had found out.

By contrast, Bair viewed Jung's travels as a form of escapism.

She noted that Jung's trip to East Africa enabled him to reflect on what in his "home 'atmosphere"' was "too highly charged to endure".

The implication is that Jung travelled to get away from the triangular situation between himself, his wife, and Toni Wolff.

The sentence cited actually comes from Memories, and Jung was not referring to his "home" but to Europe in general: "the atmosphere had become too highly charged for me in Europe".

Bair claimed that on Jung's return, he wondered why he went.

No source is given for this statement, and it is contradicted by the abiding sense of the significance of his trip which is present in Memories.

According to Bair, Jung reconsidered the papers and talks he had been producing and asked himself whether they contained a coherent message.

No source is given for this statement. In actuality, on Jung's return, he continued to work on the Red Book, and there are no signs that he was in any doubt that it contained a coherent message.

Bair then referred to the following statement from the Memories protocols, without noting where they are from:

My "scientific" question went: what would happen if I switched off consciousness? I noticed from dreams that something stood in the background, and I wanted to give this a fair chance to come forward.

She also referred to Jung's comments about resorting to yoga, which she had previously referred to in connection with the composition of the second half of Transformations and Symbols of the Libido.

In actuality, these passages do not refer to Jung's thoughts and activities after his African voyage, but to his confrontation with the unconscious, and more specifically, to the years between 1913 and 1917.

There is no evidence that Jung continued to practise yoga after this period. Chronology is the foundation of historical work. Without an accurate chronology, a biography lacks a firm basis.

As we have seen, it was in 1928 that Jung's work on the Red Book began to draw to a close, when the Sinologist Richard Wilhelm sent him a copy of the Chinese text, The Secret of the Golden Flower.

Jung's collaborations with Orientalists such as Wilhelm, Heinrich Zimmer, Walter Evans-Wentz, and Wilhelm Hauer played an important role in his attempt to construct a psychology which had both historical and cross-cultural validity.

According to Bair, The Secret of the Golden Flower gave Jung the courage to make public his study of alchemy, which he been keeping "almost sheepishly hidden".

She added that this enabled him to overcome Toni Wolff's objections that alchemy was simply quackery.

Jung himself had this to say about the significance of the text for him in his preface to the second German edition of 1938:

My deceased friend, Richard Wilhelm . . . sent me the text of The Secret of the Golden Flower at a time that was crucial for my own work. This was in 1928. I had been investigating the processes of the collective unconscious since the year 1913, and had obtained results that seemed to me questionable in more than one respect...My results, based on fifteen years of effort, seemed inconclusive, because no possibility of comparison offered itself.... The text that Wilhelm sent me helped me out of this difficulty. It contained exactly those items I had long sought for in vain among the Gnostics. Thus the text afforded me a welcome opportunity to publish, at least in a provisional form, some of the essential results of my investigations.

At that time it seemed to me a matter of no importance that The Secret of the Golden Flower is not only a

Taoist text concerned with Chinese yoga, but is also an alchemical treatise. A deeper study of the Latin treatises has taught me better and has shown me that the alchemical character of the text is of prime significance.

Thus, Jung here notes that he did not initially realize the significance of the alchemical nature of the text, and in fact, he does not refer to alchemy in his commentary to the text!

Concerning Toni Wolff's relation to alchemy, it is interesting to note that Thadeus Reichstein, who subsequently won the Nobel prize for Chemistry, presented a paper on the subject to the Psychological Club on 7 Nov 1931.

He commenced by saying that the president of the Club had invited him to lecture on alchemy a year ago. The president of the Club was Toni Wolff.

In 1946, she presented a paper to the Analytical Psychology Club in London, which was taken up with explaining and justifying why Jung took up alchemy, and indicating the significance of its study.

Another Orientalist with whom Jung collaborated with was the Indologist Wilhelm Hauer, who also founded the German Faith Movement. Bair stated that Jung had practised yoga for twenty years, and was interested in Hauer's views concerning its utility in psychotherapy.

However, there is no evidence that Jung practiced yoga for twenty years: he frequently cautioned Westerner's against its use, and his correspondence with Hauer shows no signs of a practical interest in yoga.

What interested Jung was the symbolism of yoga, and the parallels between this and the individuation processes of his patients.

Bair stated that in 1934, Jung severed all connection to Hauer.

This is not the case, as their correspondence, which continues through to 1938, shows that they maintained amicable colleagiate terms, and discussed the possibility of several collaborative projects.

Indeed, Hauer presented a series of lectures to the Psychological Club in 1938, which Bair noted later on, which contradicts the previous statements.

Jung's interdisciplinary relations with such scholars featured prominently in his speech at the founding of the Jung Institute in 1948, where he presented a list of about twenty topics for further research in complex psychology.

According to Bair, this list actually represented the topics which Jung focused on for the rest of his life and that he completed research on them. A study of his subsequent
works shows that neither is the case. As was clearly indicated, the list represented Jung's recommendations for students.

Finally, we come to the issue of sex.

Jung to Spielrein: When I fall in love, one of my first instincts is to feel sorry for the woman involved, because I know, whatever she may imagine when the affair starts, what she really wants is something permanent, the everlasting peace of the double bed, something resolved.

This statement occurs in Christopher Hampton's recent play, The Talking Cure. There is no evidence that it—or anything like it—ever took place. As we have seen, much speculation and rumour has surrounded Jung's relations with his female patients, and has been taken as established fact.

A former editor of the Journal of Analytical Psychology, Coline Covington, asserted that:

Soon after his treatment of Sabina [Spielrein], Jung suffered from what seems to have been a psychotic breakdown. Following this episode, Jung continued to exhibit compelling erotic transferences to his women patients (to the point of including Toni Wolff in his domestic household) in which he would replicate his childhood relationships—his intense relationship with his nurse and more distant one with his mother and his desire to eliminate his father altogether so as not to have to know about his own need for a father who would both love him and his mother.

The implication of this is that Jung's treatment and relation with Spielrein played a role in his "psychotic breakdown". However, Jung's formal treatment of Spielrein actually took place in 1905.

Covington does not cite which patients she is referring to, or any evidence to show that Jung had "compelling erotic transferences" to them, but she somehow "knows" what Jung didn't know, namely that in these relations, Jung was unconsciously replicating his unavowed Oedipal desires.

One case which has attracted speculation is that of Christiana Morgan. In the 1930s, Jung presented a series of seminars to the Psychological Club on her visions. At the beginning of his seminar, he indicated his intention:

the lectures are about the development . . . of the transcendent function out of dreams and visions, and the actual representing of those images which ultimately serve in the synthesis of the individual: the reconciliation of the pairs of opposites and the whole process of individuation.

Christiana Morgan has been the subject of a biography by Claire Douglas. In this, Douglas contended that Jung exploited Morgan, and entered into a sexual relationship with her.

Douglas stated that after Morgan's death, Henry Murray sent her correspondence with Jung to Gerhard Adler, who forwarded them to Franz Jung. She commented:

Until the Jung family releases the documents they own, there can only be suppositions about J's problems with his anima and with countertransference, and about that gossip that Jung broke through a number of his patients' rings of fire by sexually exploiting them.

Bair in turn cited and affirmed this position. She stated that the Jung estate claims that the letters exist, but, up to 2003, has not made them available to scholars.

Living members of the Jung heirs do not know of such a hidden cache of documents. There are a number of letters between Jung and Christiana Morgan at the Jung archives at the ETH, which are accessible. I consulted these in 2002.

They do not provide any evidence of sexual exploitation on the part of Jung, and do not support the account of their relationship presented by Douglas and Bair.

I also found no evidence for this in the papers of Christiana Morgan at the Countway Library of Medicine at Harvard, nor in the Henry Murray Papers in the Houghton Library at Harvard.

If individuals wish to make such claims, then they are beholden to provide the evidence for them.

On 31 October 1930, Jung wrote to Morgan:

This letter is a humble request—would you give me the permission, to use your material you trusted to my hands, in order to explain the secrets of unconscious initiation processes? As a matter of fact I already used it in a course of 12 German doctors, from a purely impersonal point of view naturally, hiding any personal inferences.

While the seminars were in progress, Jung sent Morgan copies of the notes which were prepared.

In June 1931, Morgan thanked Jung for not having detracted from the quality of the visions, and for actually having enhanced them.

During the course of the seminars, there was some gossip about the identity of the subject.

On 5 November 1931, Morgan wrote to Jung that she had considered this in advance, and felt all right about it. She was not pleased that Peter Baynes had informed someone as to her identity, but ultimately had a sense that such experiences were not purely personal and belong to Jung and his work as much as to herself.

In a later letter on 15 August 1932, Jung explained the attitude he took to her material:

Concerning the trances I am well aware of the personal side of it, but I carefully kept away from any hint to the personal implications. Otherwise people begin to find it too interesting and then they fall into the error to devour each others personal psychology instead of looking for themselves and learning the more difficult task of an impersonal attitude. There are some, quick enough to grasp something of the actual personal background and it is often difficult to keep them off the scent. Life on a personal level is the
smaller affair, the higher level however is impersonal. And there is such a thing as responsibility to history. Many years later, Morgan wrote to Jung informing him of the gratitude in which she and Henry Murray held him. She informed him that it was through him, and in particular, his concept of the anima, that they found the “Way”, and that they owed their creative life and joy to him.

In a similar manner to Brome, Bair utilized anonymous sources.

Also like Brome, these sources are mentioned in connection to comments about Jung’s alleged extra-marital relationships.

Bair noted that around 1907 “As the women fluttered before him, his numerous flirtations grew increasingly dangerous, and by extension, increasingly exciting”.

No source is given for this statement. Referring to events in 1909, she argued that diaries of some wealthy women who lived in Zürichberg hinted at other liaisons, and that
there is one in which a woman graphically described “treatment sessions” in her house which turned into sex.

This is a serious allegation. It goes beyond Brome’s claims concerning Jung’s extramarital relations, as it alleges that these encounters took place in a context of treatment, and hence would have constituted malpractice.

In the footnote, Bair noted that in her interviews with daughters of these women, they indicated that “something between flirtation and actual affairs” had occurred between their mothers and Jung.

We are not told how many women these were. In historical work, it is essential to provide evidence for one’s assertions.

Otherwise, there is no way to judge their veracity. I have studied a number of diaries of patients of Jung. In my own experience, in some of these it is not always easy to differentiate reported events and conversations from dreams, active imaginations, or fantasies.

In addition to anonymous sources, there are quite a number of statements for which no sources are given. An example is the following: speaking of Jung's financial circumstances in 1914, Bair referred to "Jung's insistence that he was incapable of adult activity".

Where does such a strange statement come from? The relationships that Brome and Bair allege may have taken place: but firm evidence needs to be given for them. Given the errors in their works, I will, for the time being, give little credence to such allegations until documents are presented in the public domain.

The same goes for other information attributed to anonymous sources, unidentified private archives, and to unattributed information.

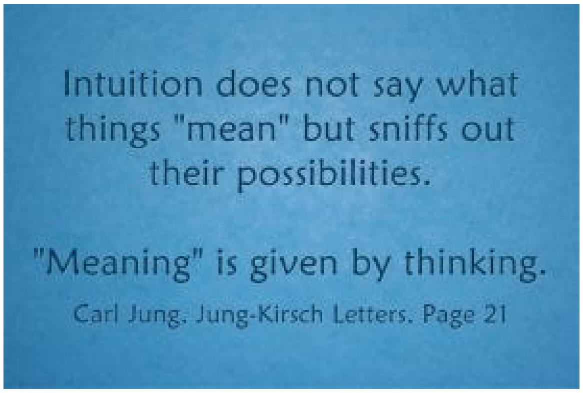
This chapter has by no means been a comprehensive review of Bair's biography, and has focused on factual errors, of which there are many more than those detailed above. As a result of the cumulative effect of these errors, I find the general portrait of Jung in this biography to be quite unconvincing.

If, as Jung had maintained, the cardinal task for any biography of him was to put the development of his thought in the centre, the latest biography does not succeed, any more than those before it. Sonu Shamdasani; Jung Stripped Bare by his Biographers Even; Pages 87-127

https://www.dropbox.com/s/hwzrccp1arrvi09/Trungjung-Sonu %20Shamdasani %20- %20Jung %20Stripped %20Bare %20By %20His %20Biographers %2C %20Even.pdf?dl=0

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/0b308-bare.jpg`

Carl Jung on Intuition and Intuitives. Anthology (2019-05-10 02:34)



Intuition does not say what things "mean" but sniffs out their possibilities.

"Meaning" is given by thinking.

Carl Jung, Jung-Kirsch Letters, Page 21

Intuition does not say what things mean but sniffs out their possibilities. Meaning is given by thinking. - Carl Jung, Jung-Kirsch Letters, Page 21

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Intuition [is] perception via the unconscious. Carl Jung; "The Archetypes and the Collective Unconscious", 1950.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Volume 1, Pages 420-422.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda.

Carl Jung, Letters Vol. II, Page 303.

Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.

While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. Carl Jung

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

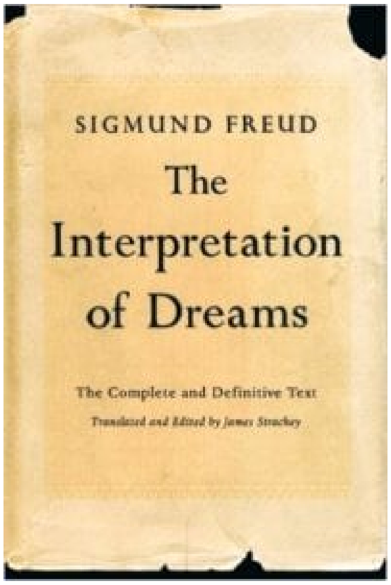
She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

Carl Jung: I also wish there could be a supplementary bibliography" of the literature concerned 'with your work. (2019-05-10 03:15)


SIGMUND FREUD
The Interpretation of Dreams
The Complete and Definitive Text
Translated and Edited by James Strachey

Dear Professor Freud, 14February 1911

First of all I am very glad to hear you are well again.

Couldn't anyone smell the gas?

From a very discreet source a little of your son's "complex" story has come to my ears.

Is Martin his mother's favourite? I am sure you know the rest as well as I do.

I am thinking of having all Adler's publications reviewed in extensor and discussed in Zurich. Putnam is a real brick.

Even before your letter arrived I had written him that in agreement with you I would advance the date of the Congress so that he might leave Genoa on September 28th.

He will meet you in Zurich at my place; you could then give the seminar instead of me, for Putnam personally, of course.

He will be here for 2-3 weeks, working.

An amazing man, a natural aristocrat.

Yes, I do have some wishes in regard to the third edition of your Interpretation of Dreams: I have criticized Morton Prince's "Mechanism and Interpretation of Dreams" very sharply and in detail, and have also drilled my seminar students in the most rigorous Freudian usage.

Now, I have noticed that my students (and I myself) take exception to the following passages: p. 92 (2nd edn.)

"The dreams of young children … quite uninteresting compared with the dreams of adults.">

This sentence is objectionable in terms of Freudian dream interpretation; likewise p. 94: "though we think highly of the happiness of childhood.?" etc., objectionable in terms of the Freudian sexual theory.

The 'children's dreams on pp. 92 and 93 seem to me insufficiently interpreted; the interpretation uncovers only a superficial layer of the dream, but not the whole, which in both cases is clearly a sexual problem whose instinctual energy alone explains the dynamism of the dreams.

But you may have reasons (didactic?) for not revealing the deeper layer of interpretation, just as in the preceding dreams (your own).

I also miss a specific reference to the fact that the essential (personal) meaning of the dream (e.g., Irma," uncle," monograph," etc.) has not been given.

I insist on my students learning to understand dreams in terms of the dynamics of libido; consequently we sorely miss the personally painful element in your own dreams.

Perhaps this could' be remedied by your supporting the Irma dream with a typical analysis of a patient's dream," where the ultimate real motives are ruthlessly disclosed, so that the reader will realize (right from the start) that the dream does not disintegrate into a series of individual determinants, but is a structure built around a central motif of an exceedingly painful nature.

In my seminars we always concentrate for weeks on "The Interpretation of Dreams", and I have always found that inadequate interpretation of the main dream-examples leads to misunderstandings and, in general, makes it difficult for the student to follow the argument since he cannot conceive the nature of the conflicts that are the regular sources of dreams.

(For instance, in the monograph dream the crucial topic of the conversation with Dr. Konigstein," which is absolutely essential if the dream is to be understood properly, is missing.)

Naturally one cannot strip oneself naked, but perhaps a model would serve the purpose.

I also wish there could be a supplementary bibliography" of the literature concerned ’with your work.

I hope you won’t be angry with me for ’my bold criticism and wishes.

There’s a tremendous lot of work to do before I can get the Jahrbuch together.

This time I wanted to write something for it myself.

Many kind regards,

Yours sincerely,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 391- 394

Carl Jung on "Astrology" - Anthology (2019-05-10 03:20)

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

Jung noted: "Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200" (CW 9,2, §149, note 88). Liber Novus, Page 316, Footnote 274.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

His [Jung's] impatience was due not only to his temperament - astrologically he was a Leo - but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Last Years, Pages 114-115.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Pages 418-420

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Pages 463-464

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

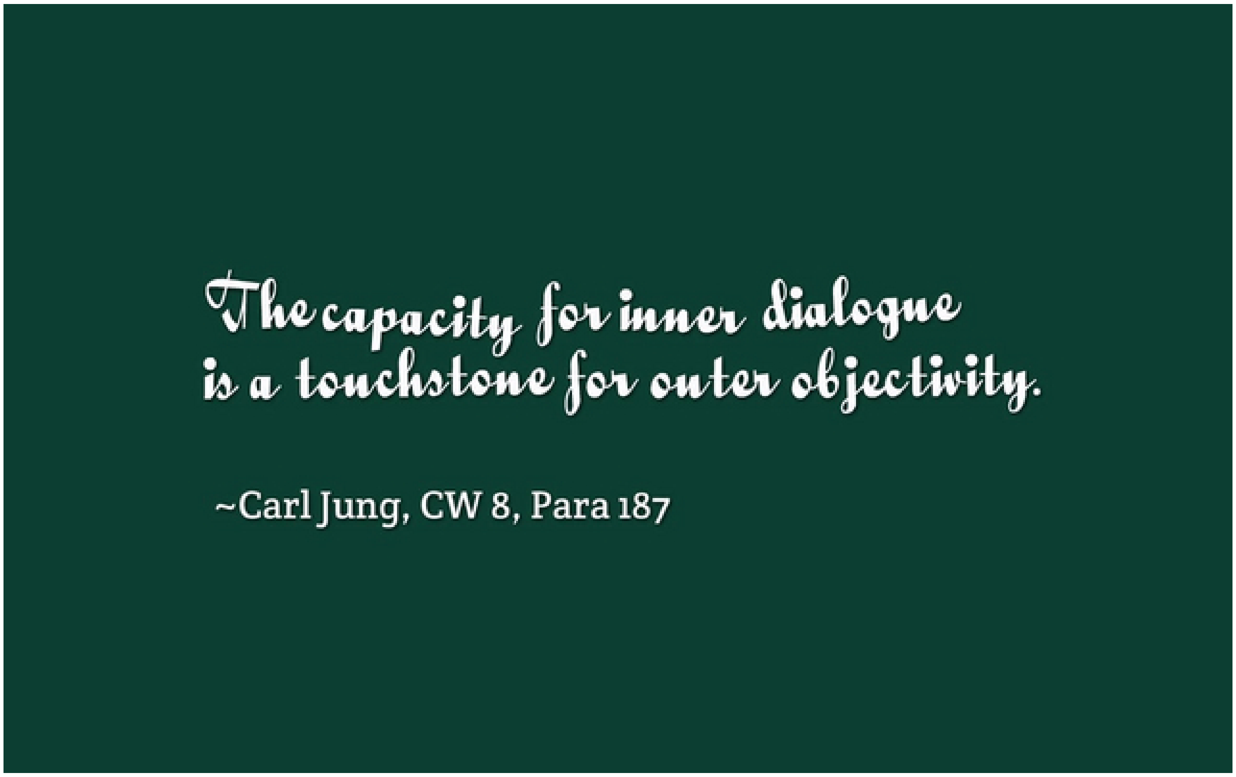
And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Some Carl Jung Quotations XXXII (2019-05-10 03:30)

[1]



The capacity for inner dialogue
is a touchstone for outer objectivity.

~Carl Jung, CW 8, Para 187

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

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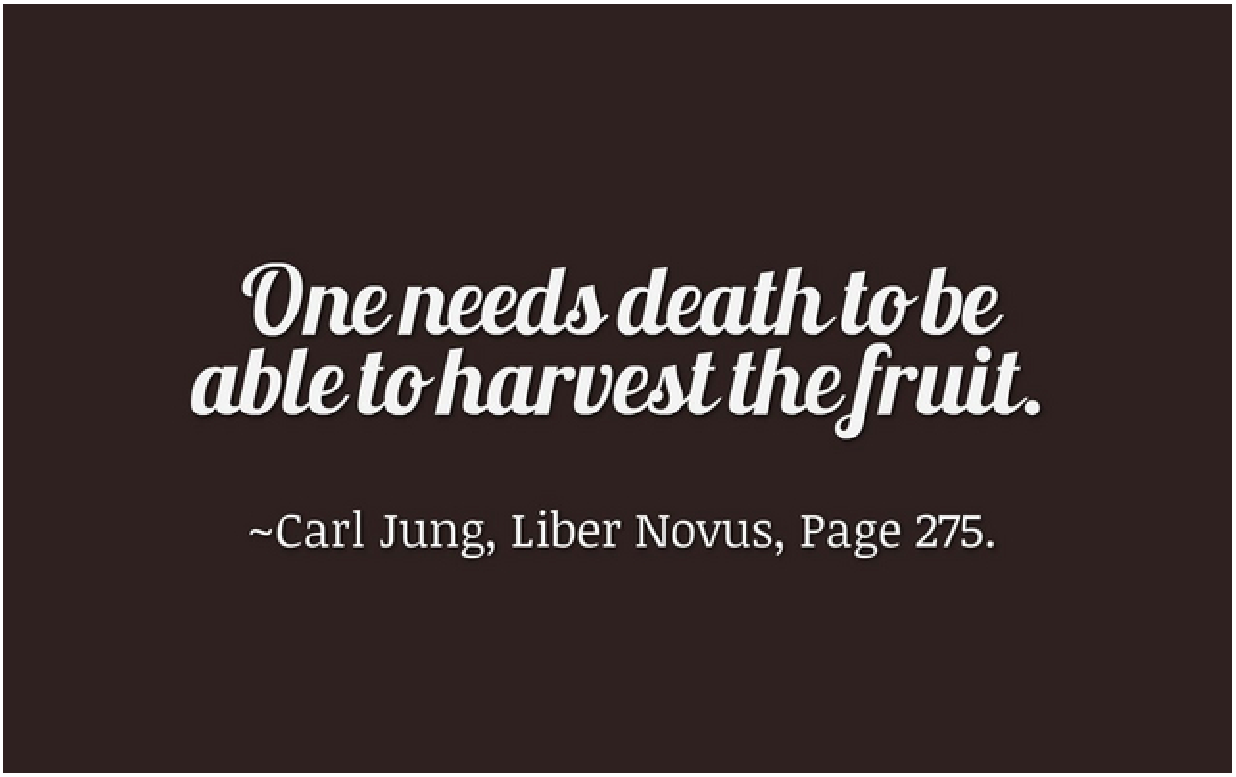
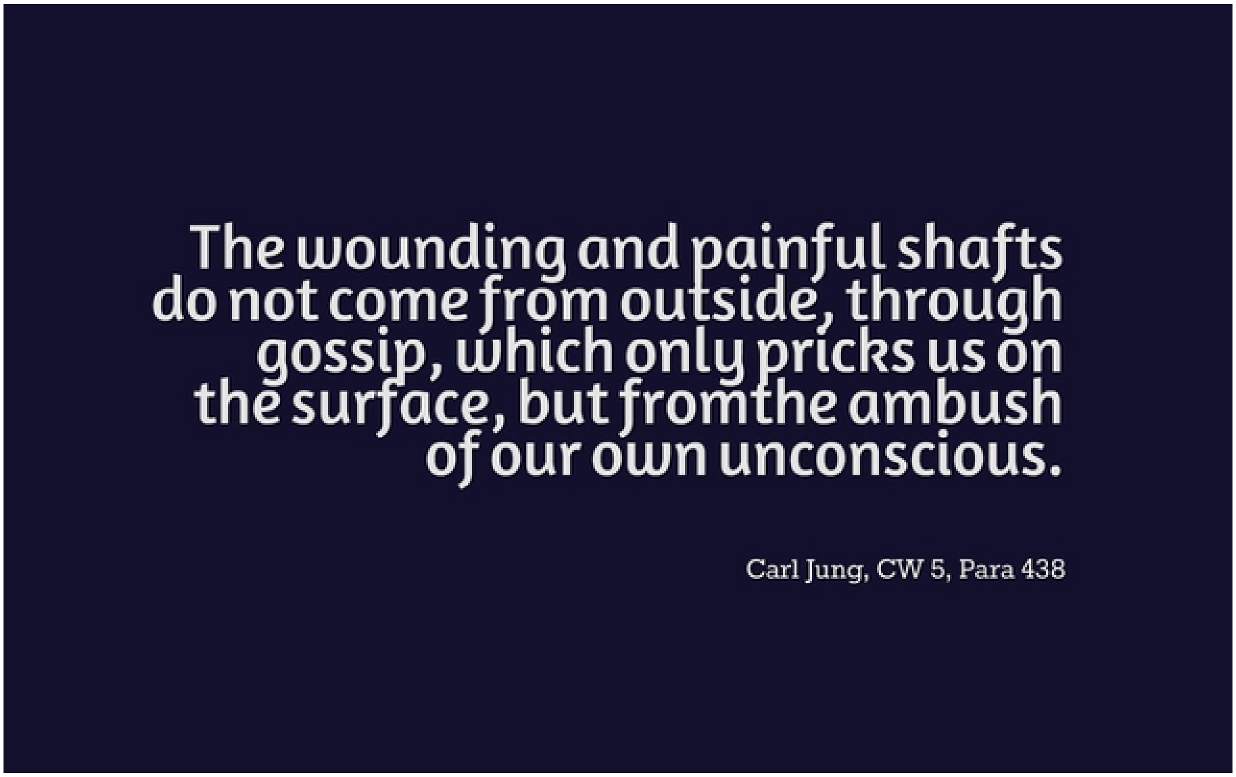


One needs death to be able to harvest the fruit.

~Carl Jung, Liber Novus, Page 275.

One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

[3]

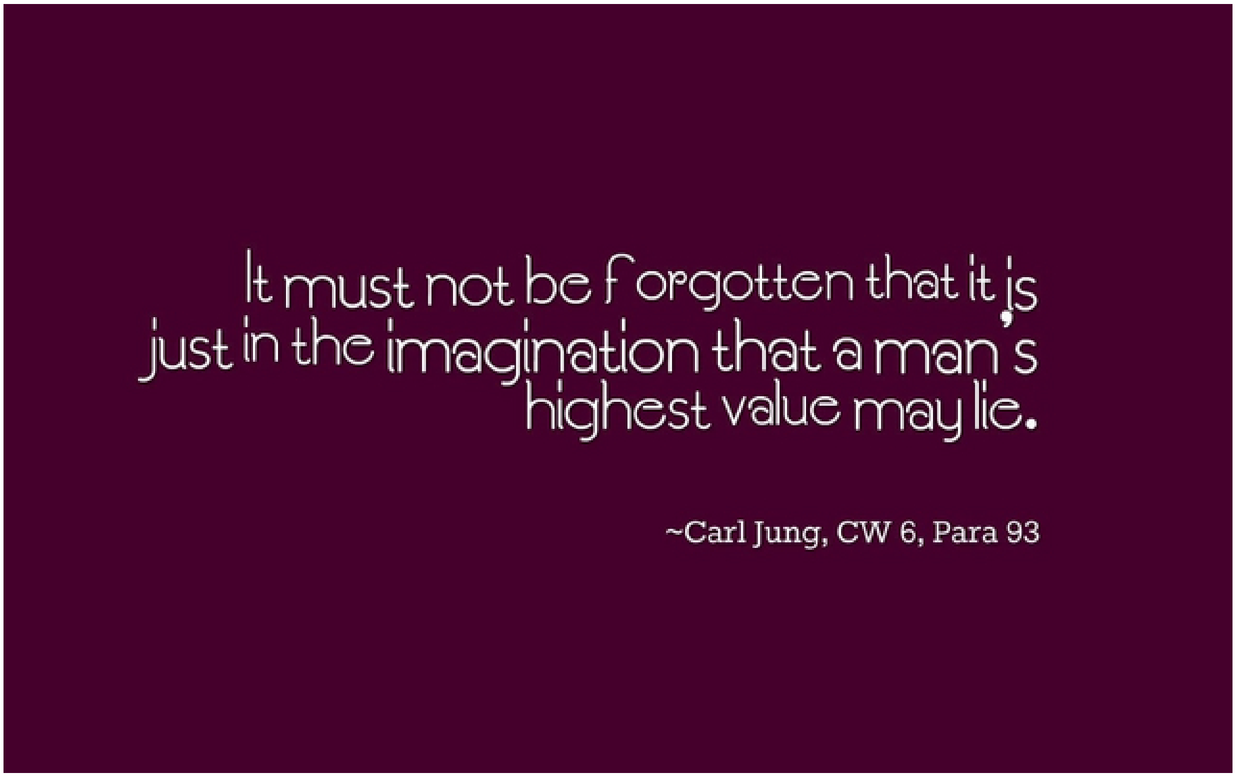


The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but fromthe ambush of our own unconscious.

Carl Jung, CW 5, Para 438

The wounding and painful shafts do not come from outside, through gossip, which only pricks us on the surface, but from
the ambush of our own unconscious. Carl Jung, CW 5, Para 438

[4]



It must not be forgotten that it is just in the imagination that a man's highest value may lie.

~Carl Jung, CW 6, Para 93

It must not be forgotten that it is just in the imagination that a man's highest value may lie. Carl Jung, CW 6, Para 93

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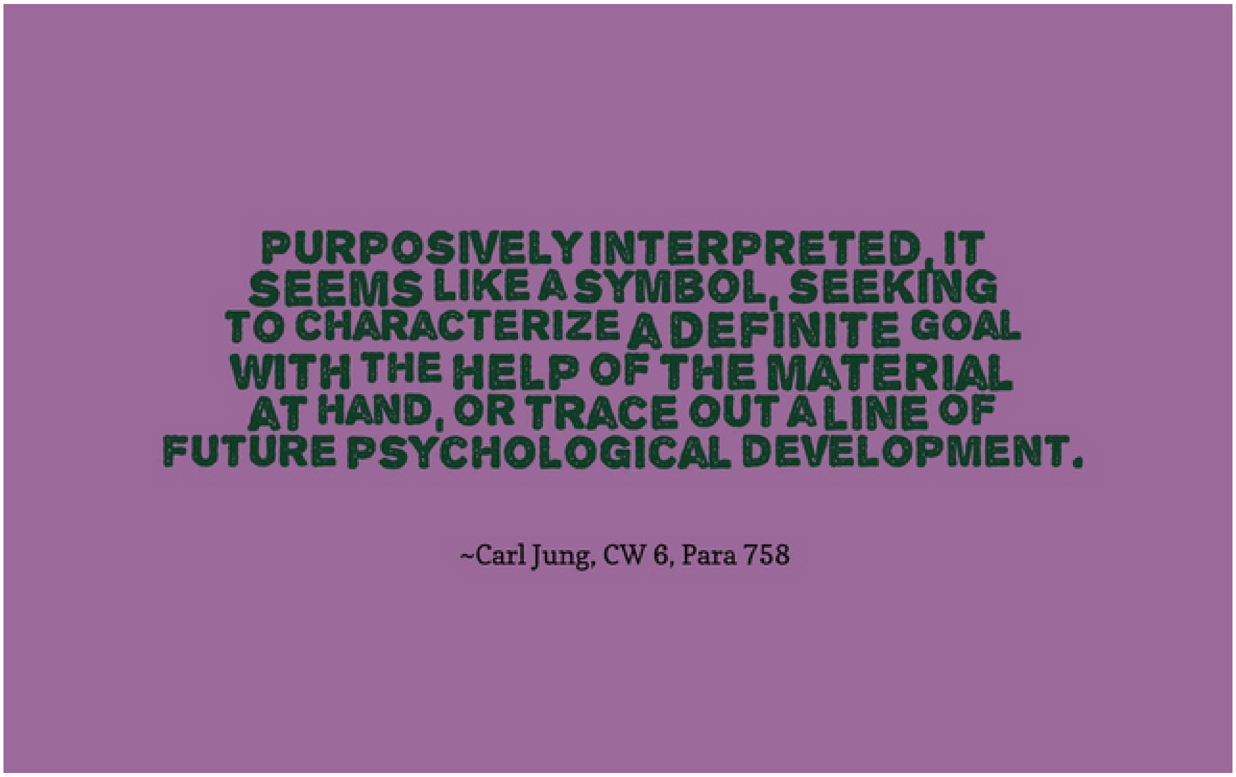

PURPOSIVELY INTERPRETED, IT SEEMS LIKE A SYMBOL, SEEKING TO CHARACTERIZE A DEFINITE GOAL WITH THE HELP OF THE MATERIAL AT HAND, OR TRACE OUT A LINE OF FUTURE PSYCHOLOGICAL DEVELOPMENT.

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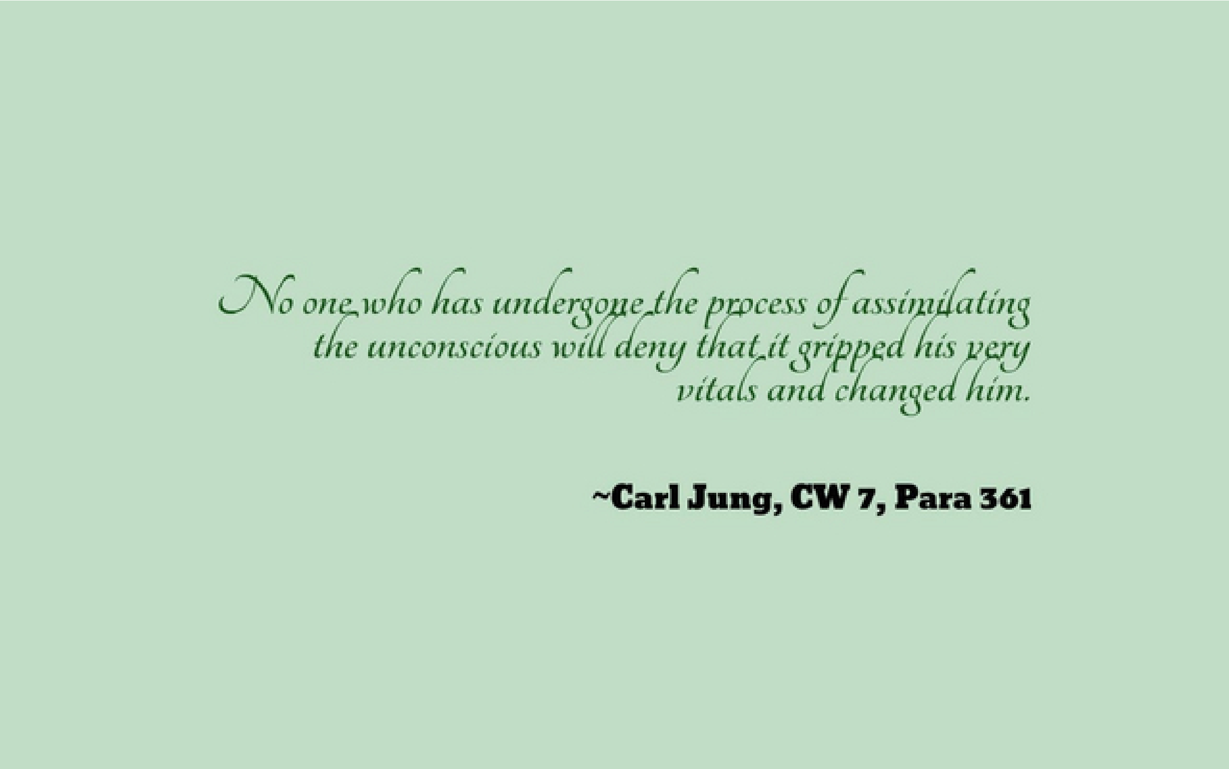

No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him.

~Carl Jung, CW 7, Para 361

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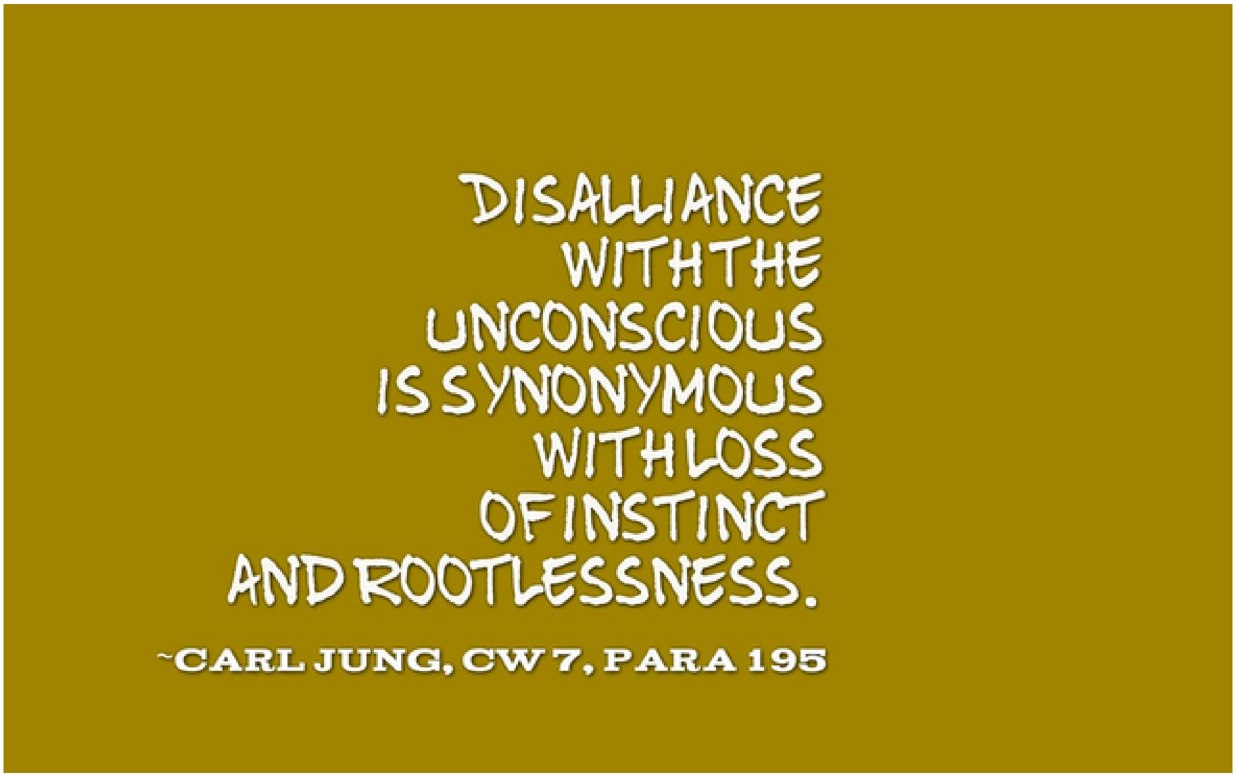

DISALLIANCE
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~CARL JUNG, CW 7, PARA 195

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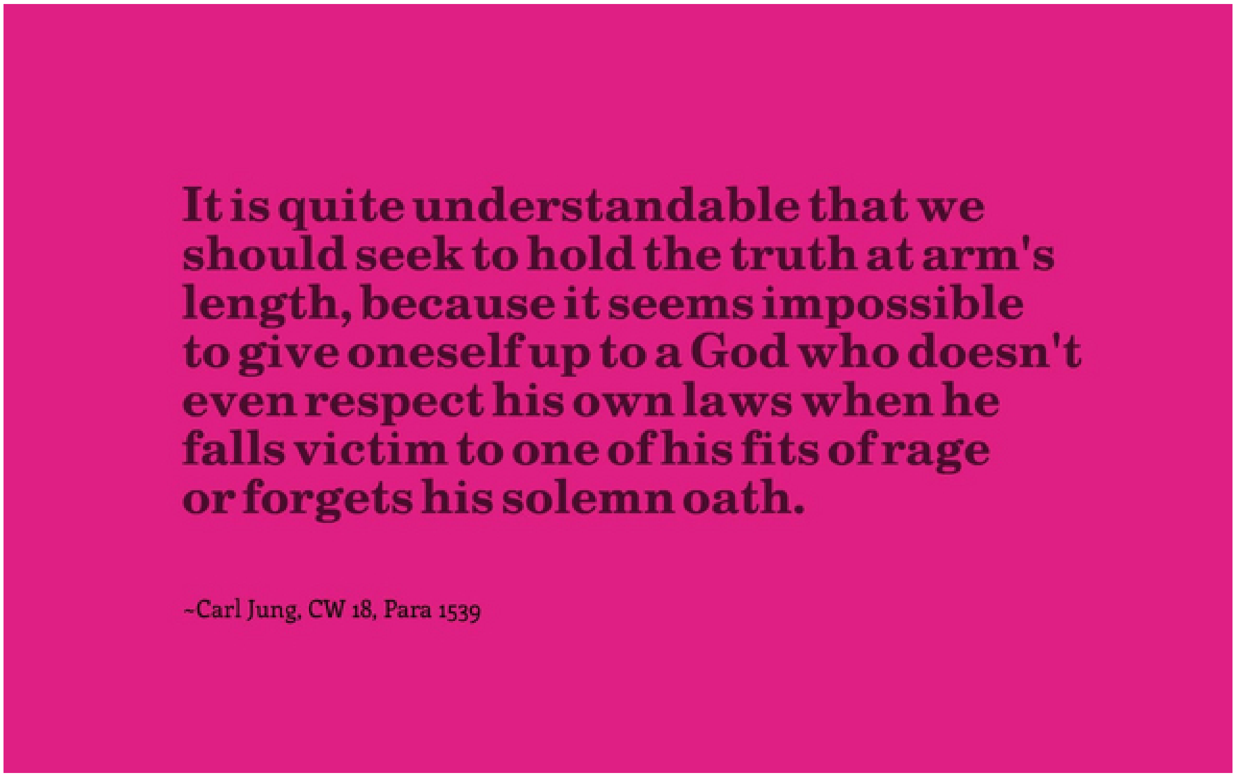

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath.

~Carl Jung, CW 18, Para 1539

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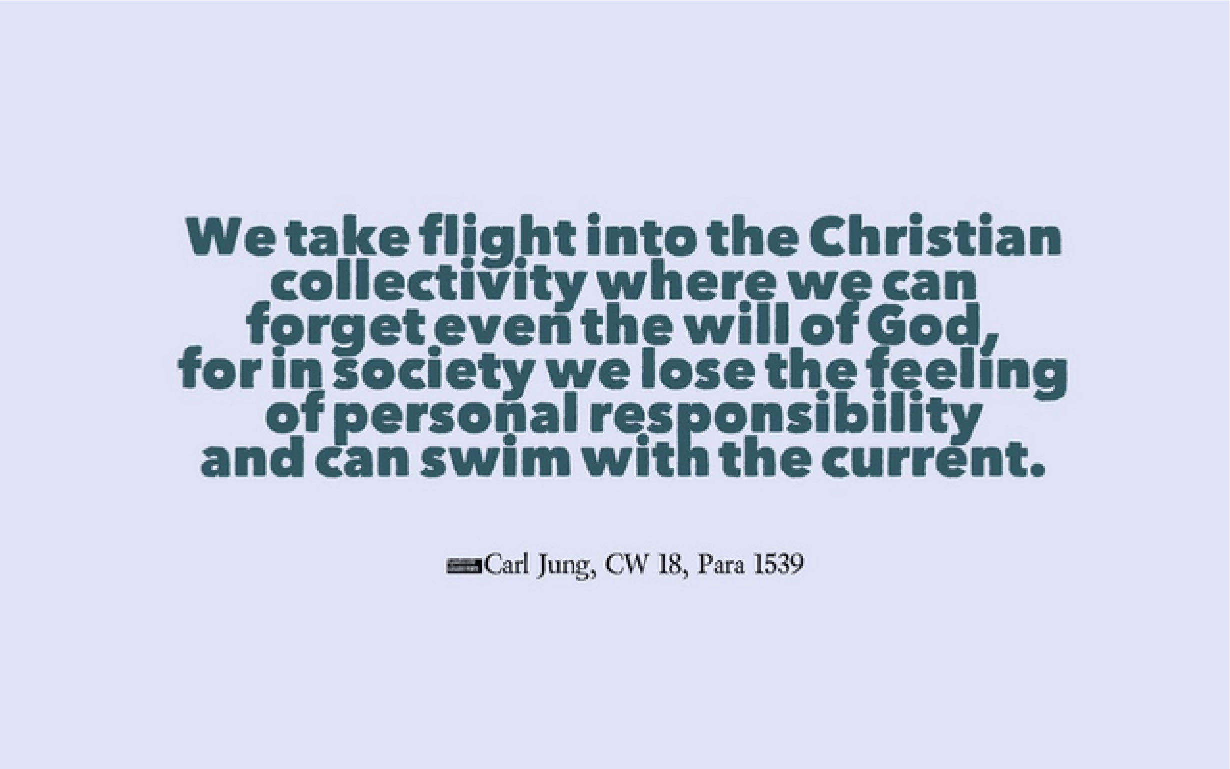

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current.

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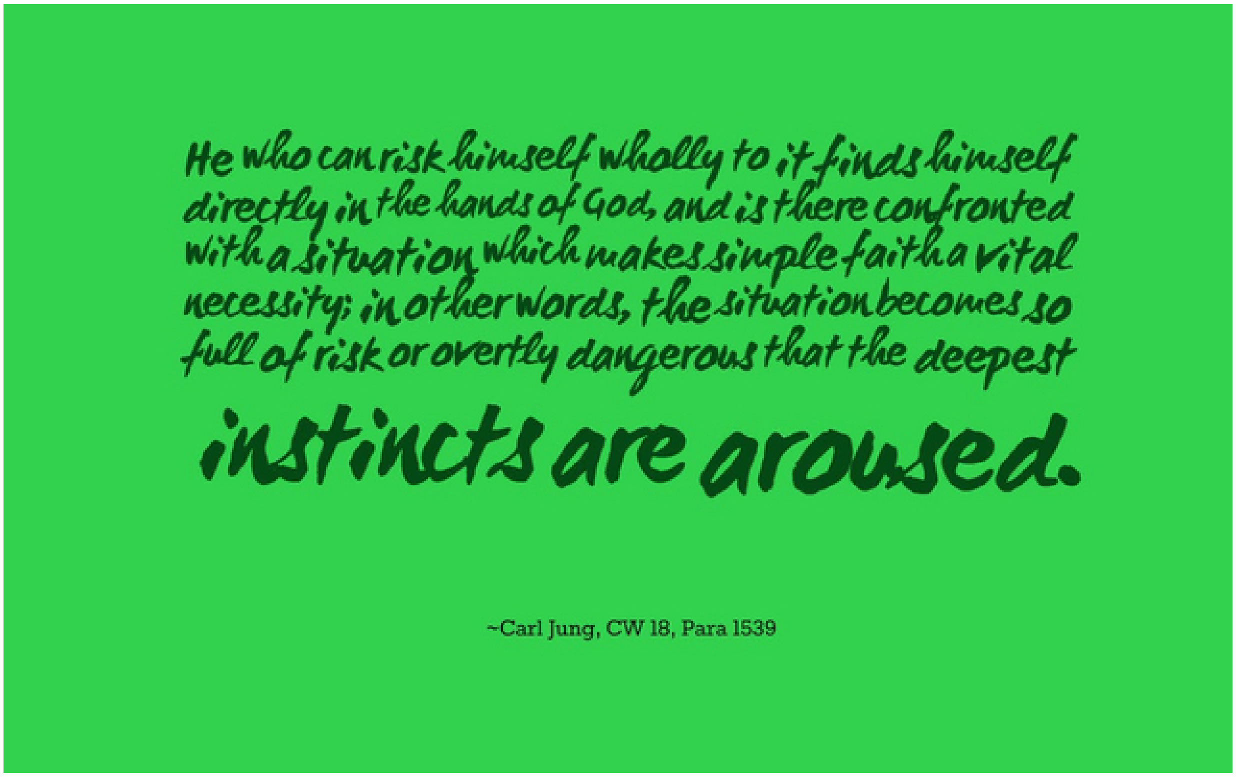

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes simple faith a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused.

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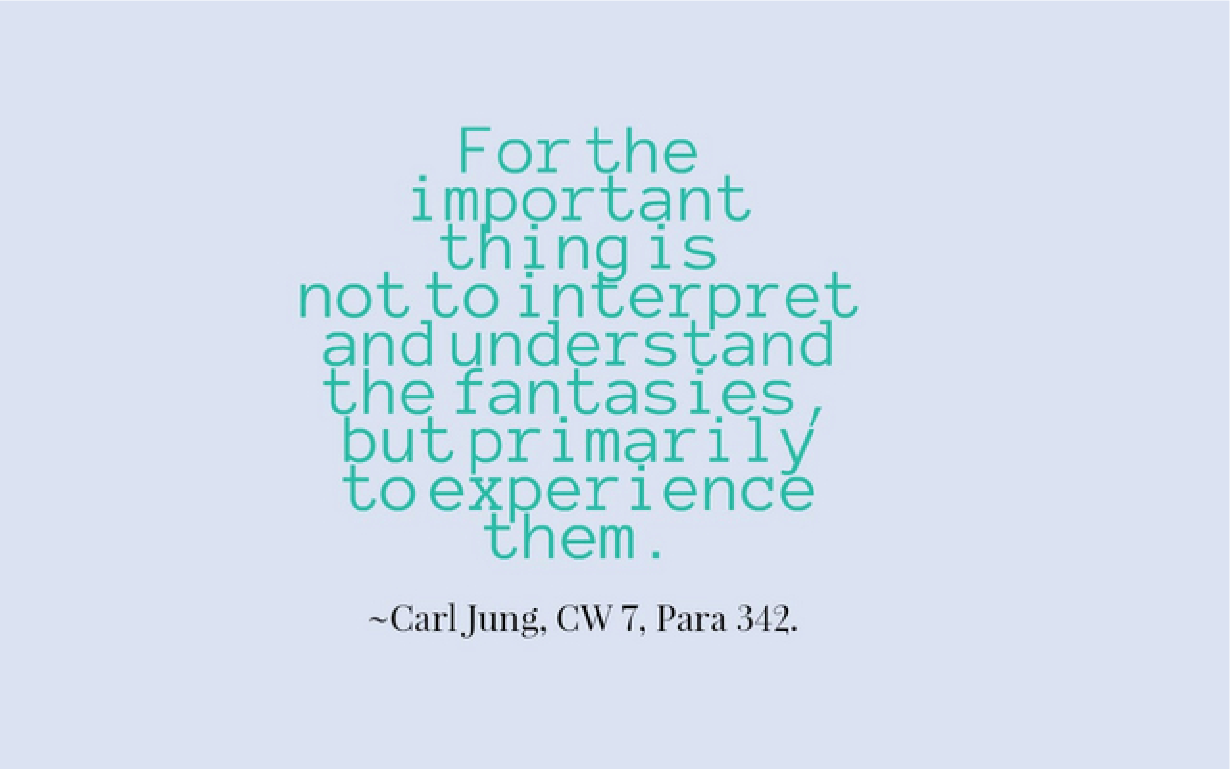

For the
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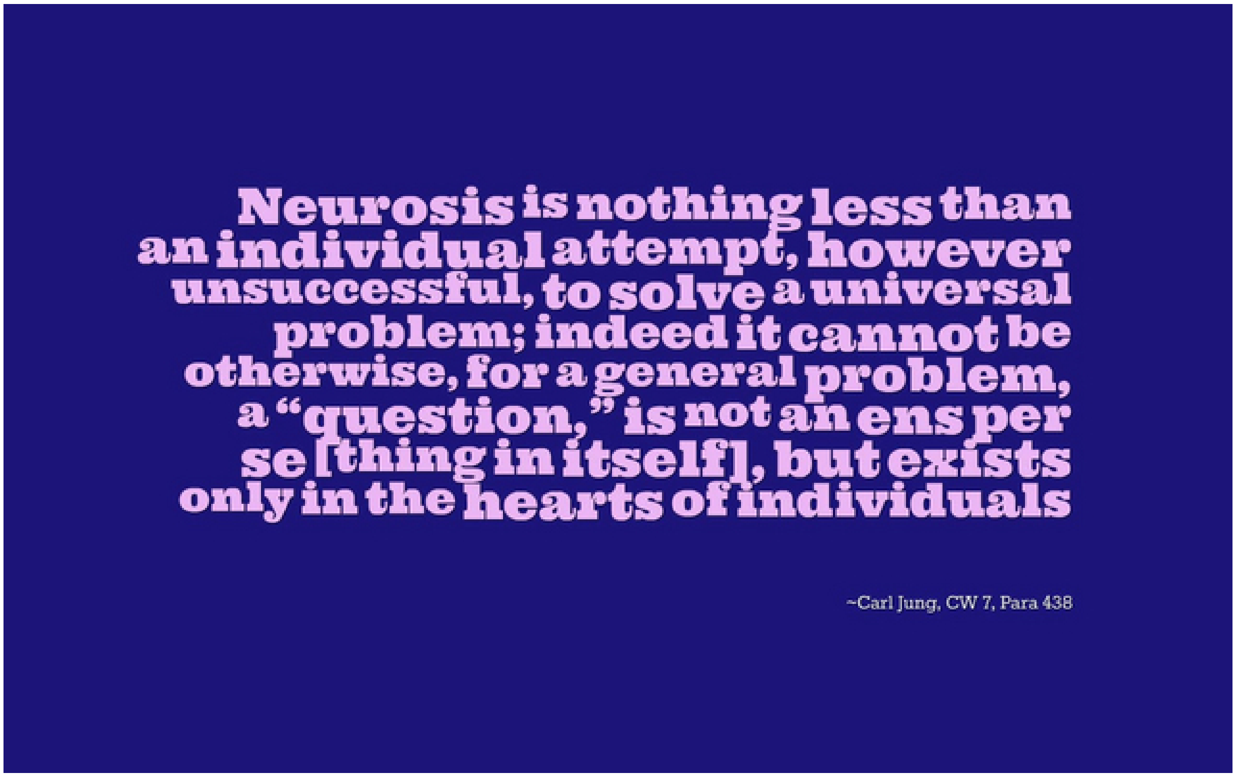

Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a “question,” is not an ens per se [thing in itself], but exists only in the hearts of individuals

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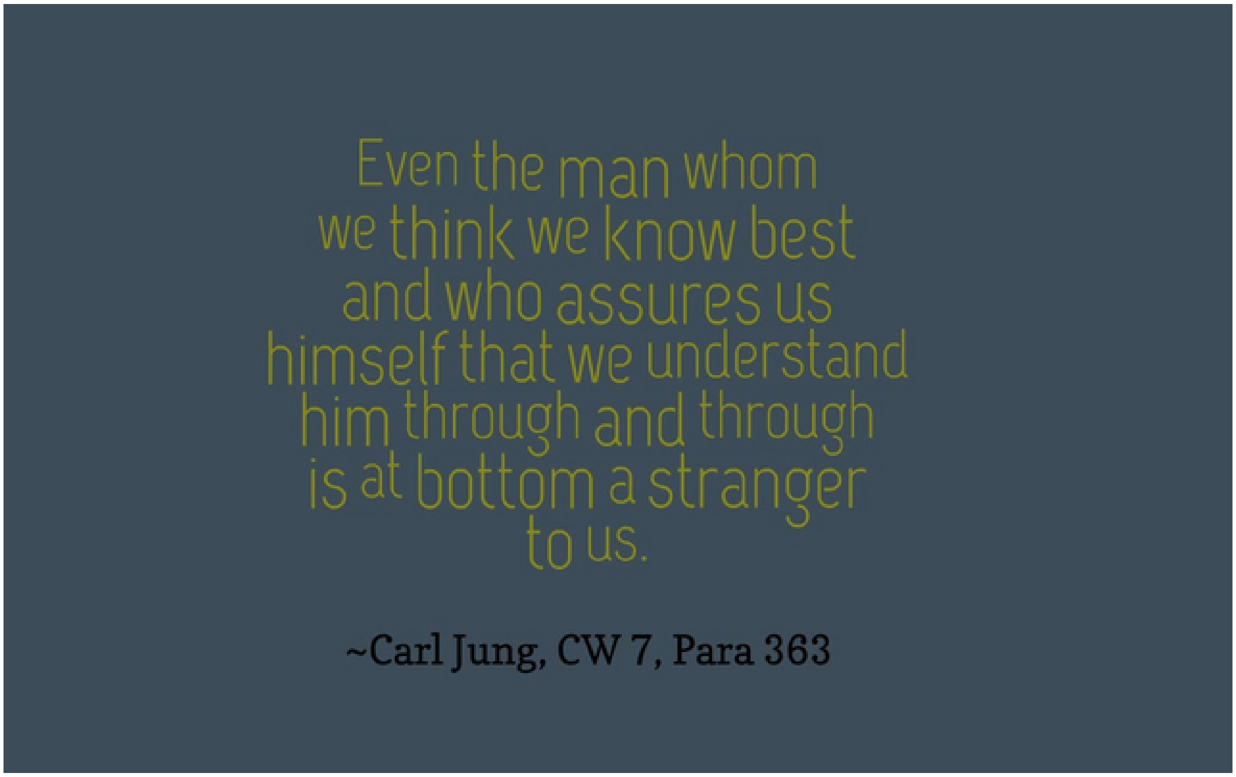

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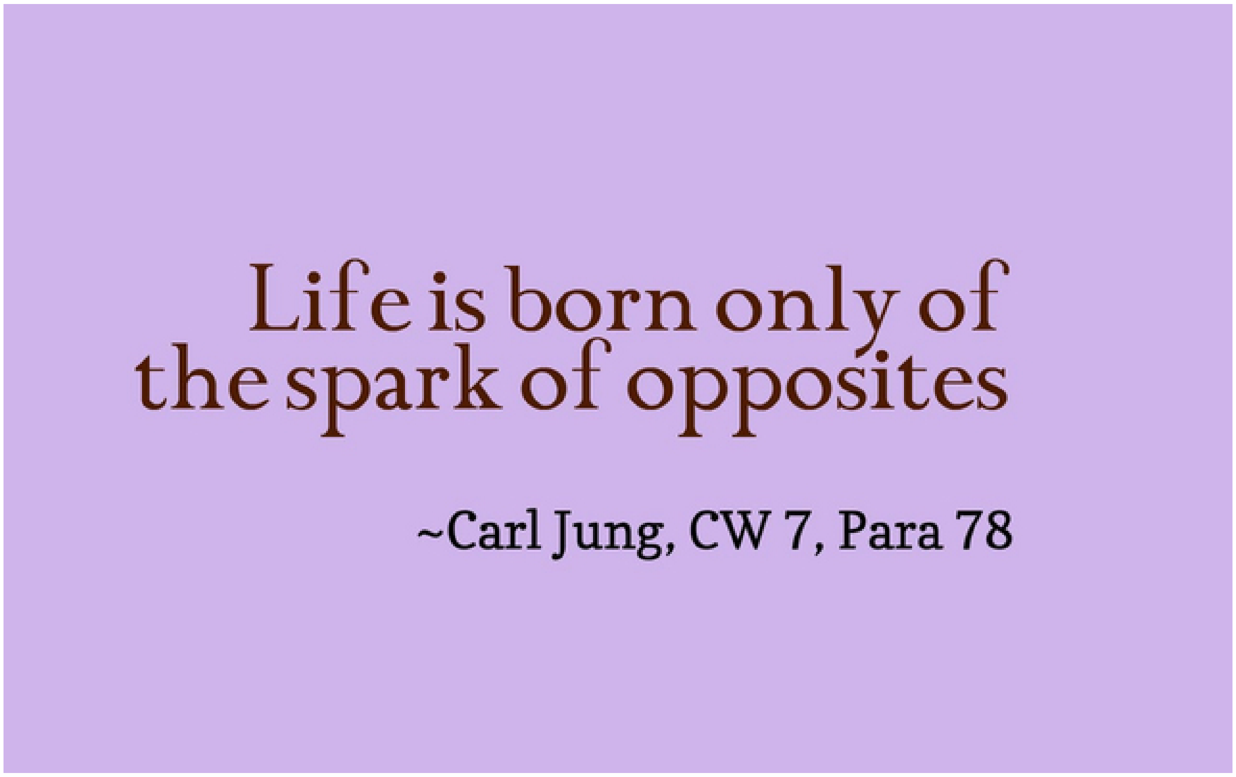

Life is born only of
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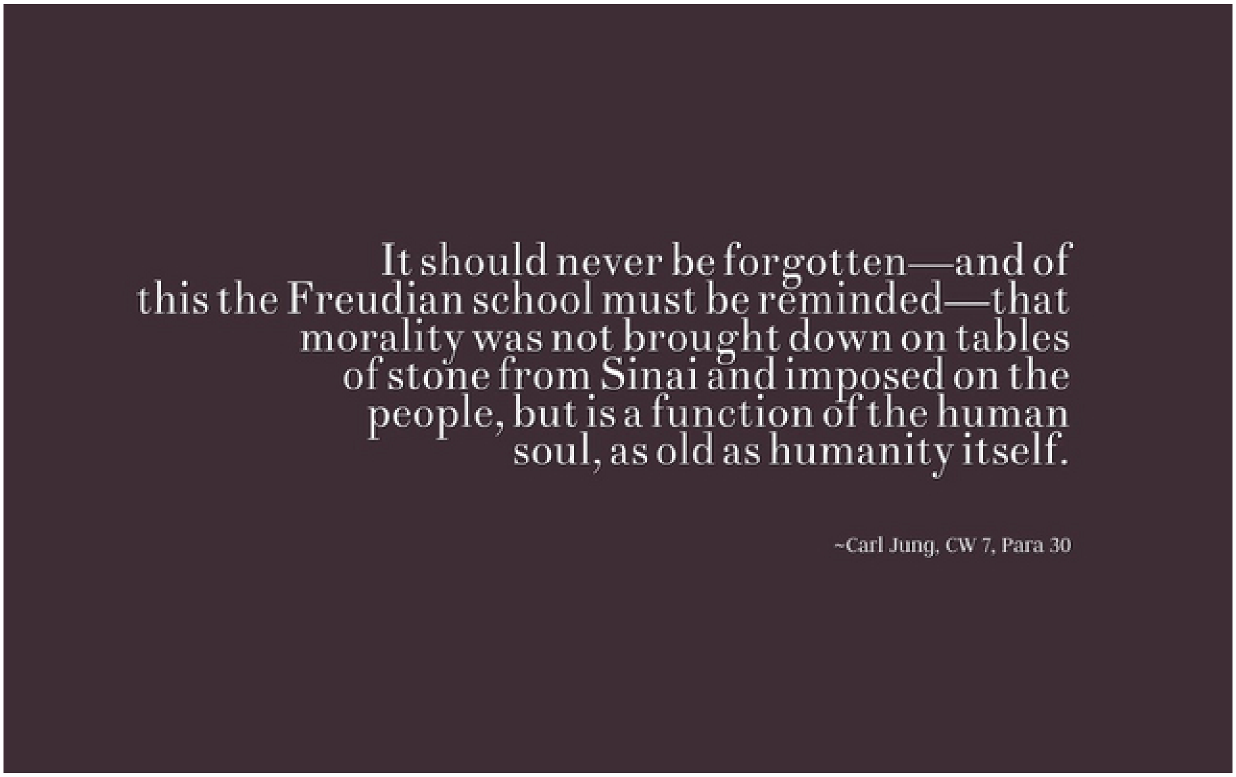

It should never be forgotten—and of
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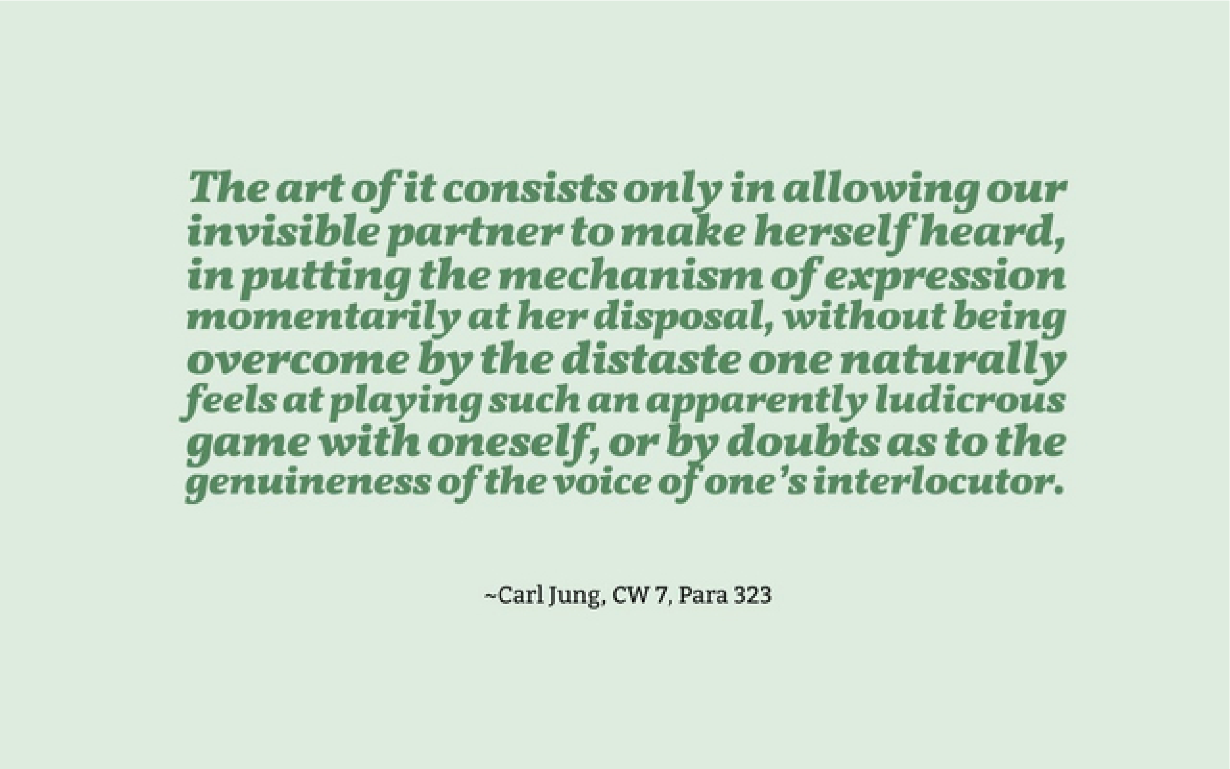

The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.

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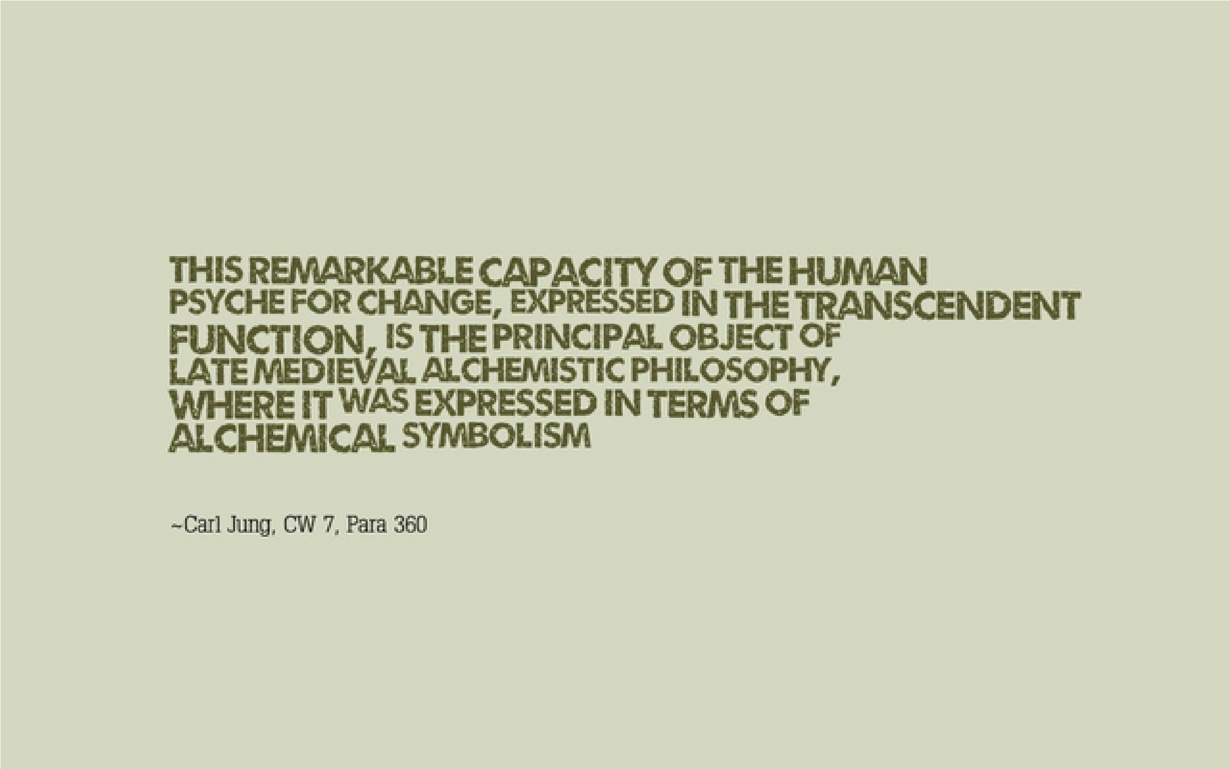

THIS REMARKABLE CAPACITY OF THE HUMAN
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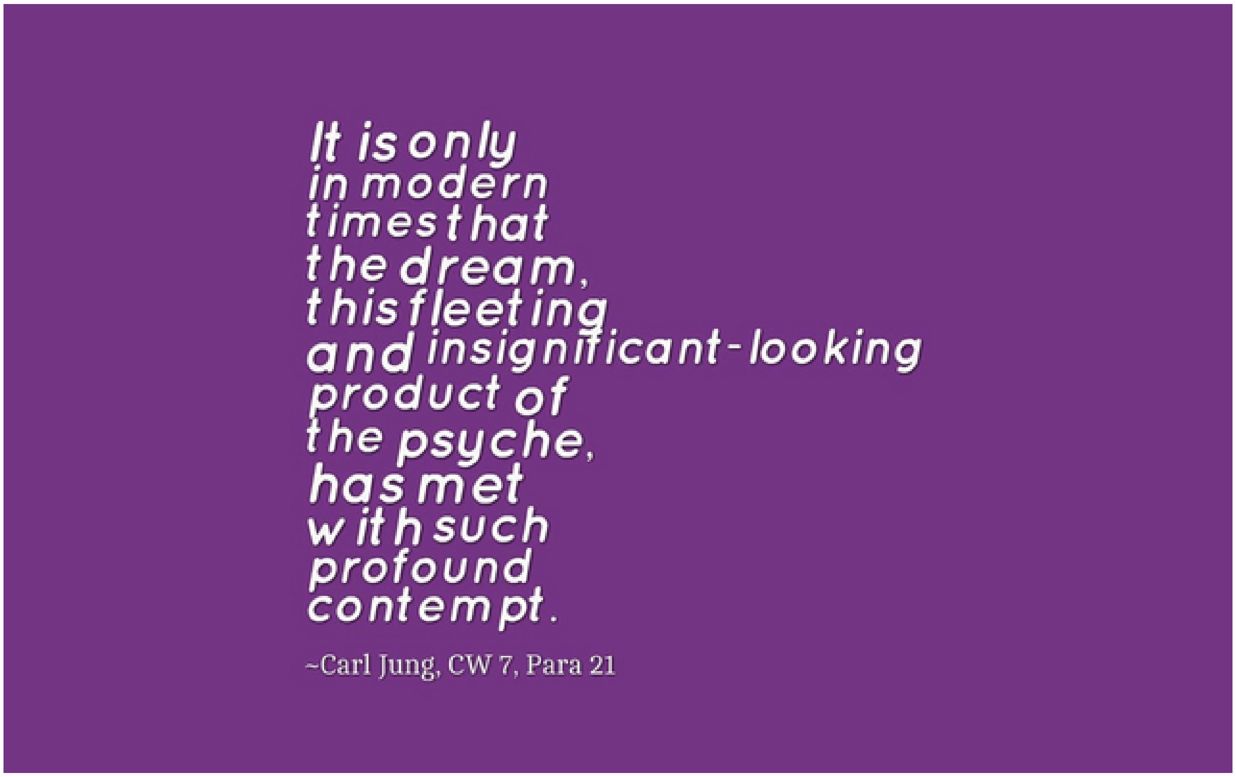

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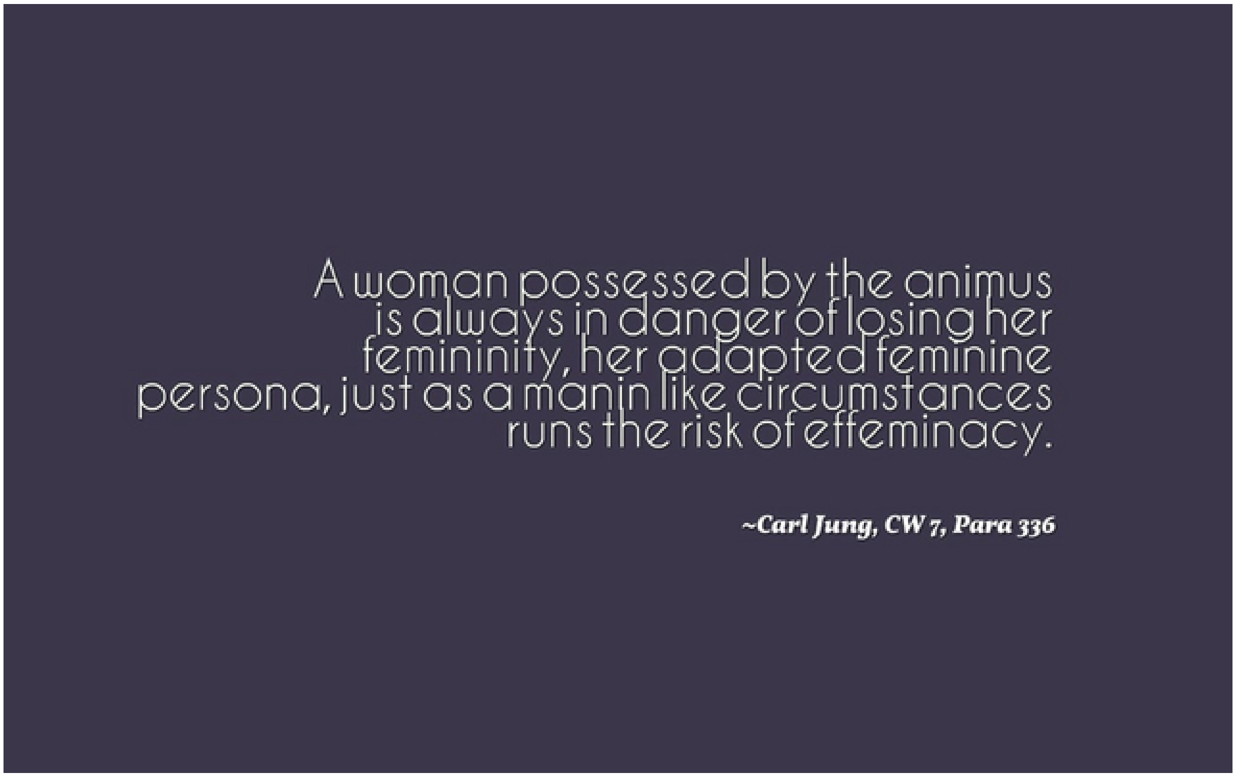

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy.

~Carl Jung, CW 7, Para 336

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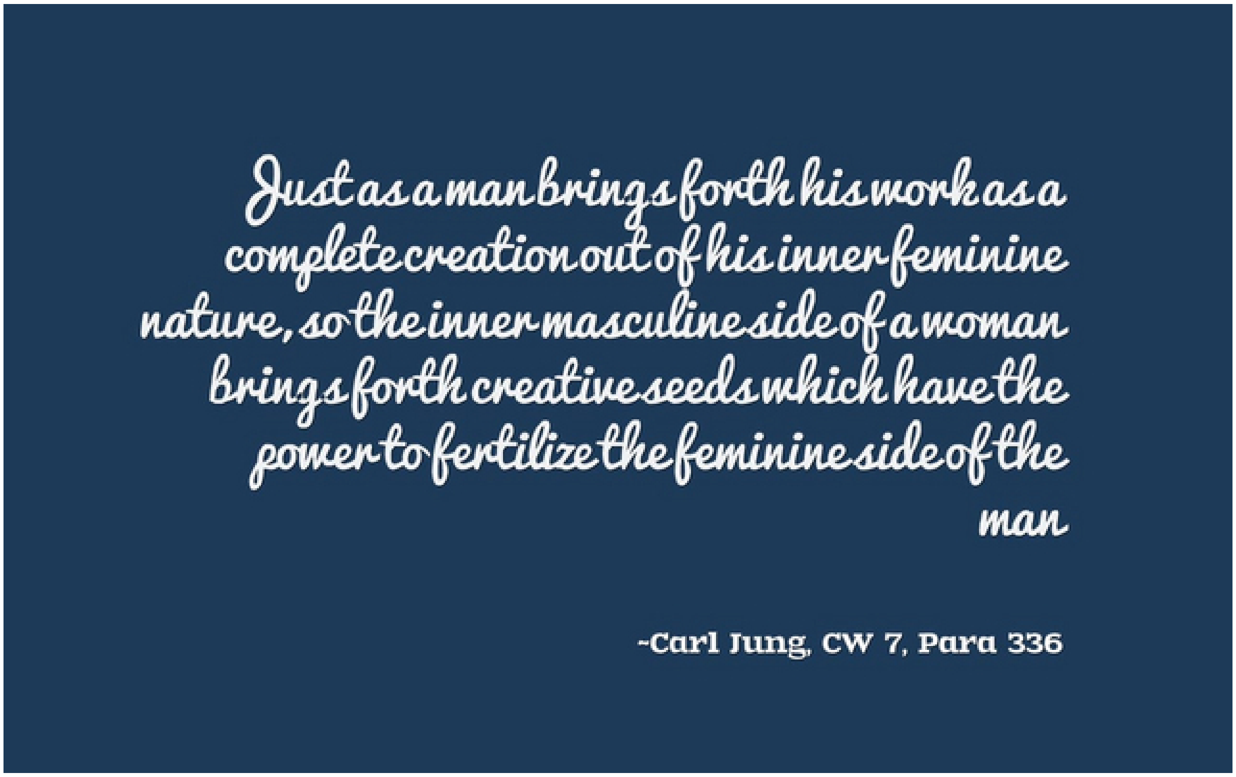

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man

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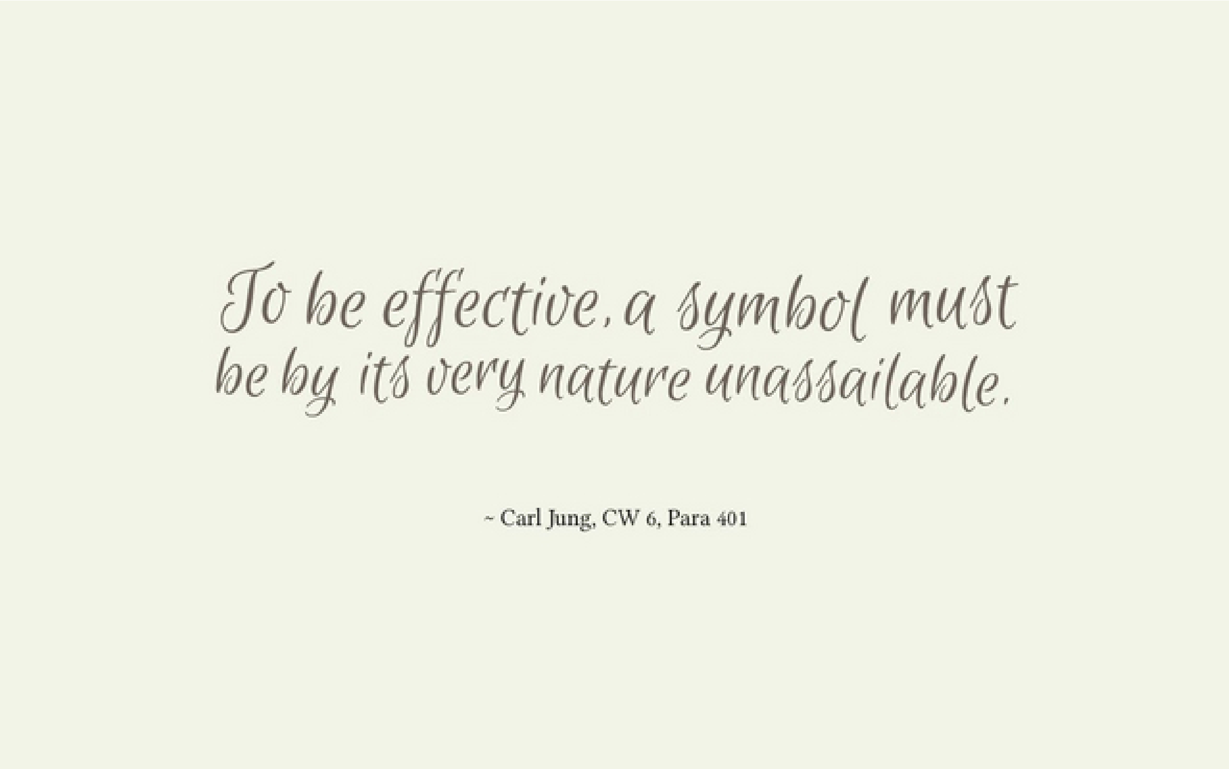

To be effective, a symbol must be by its very nature unassailable.

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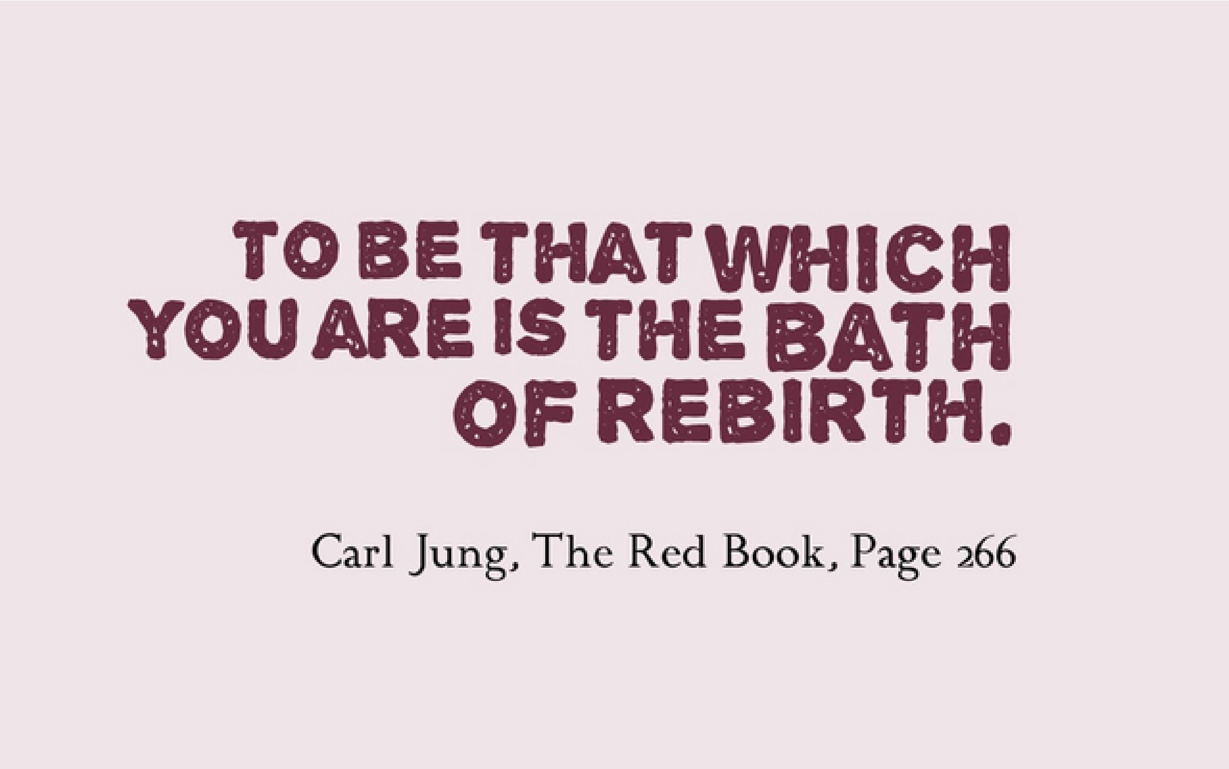

TO BE THAT WHICH YOU ARE IS THE BATH OF REBIRTH.

Carl Jung, The Red Book, Page 266

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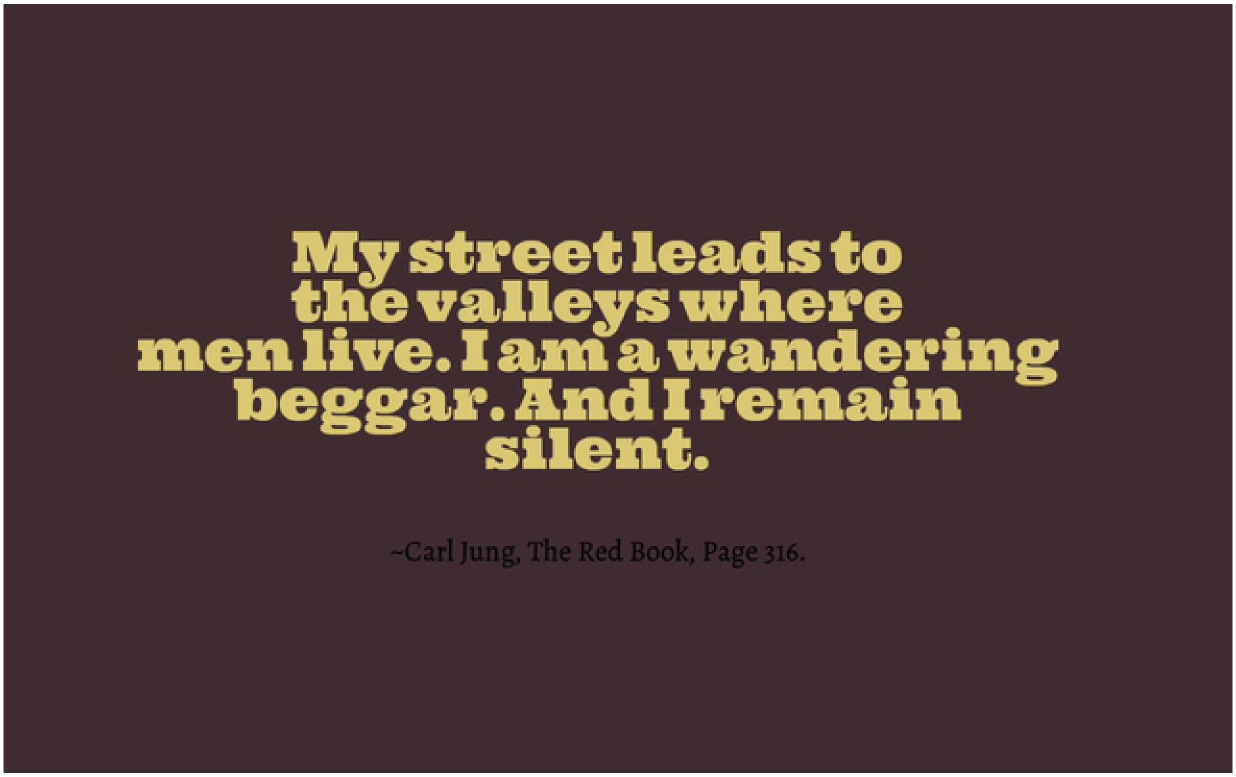

My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

~Carl Jung, The Red Book, Page 316.

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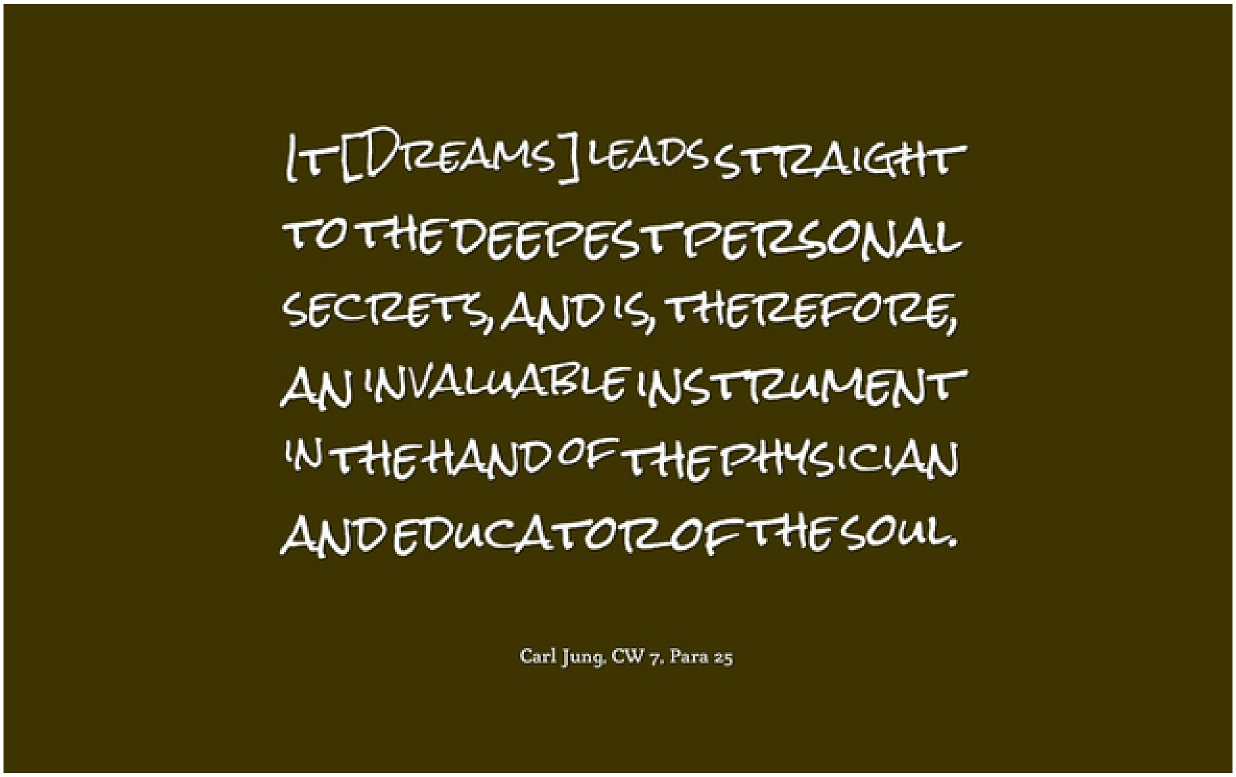

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul.

Carl Jung, CW 7, Para 25

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Carl Jung on Diagnostic and Therapeutic Practices (2019-05-10 03:32)

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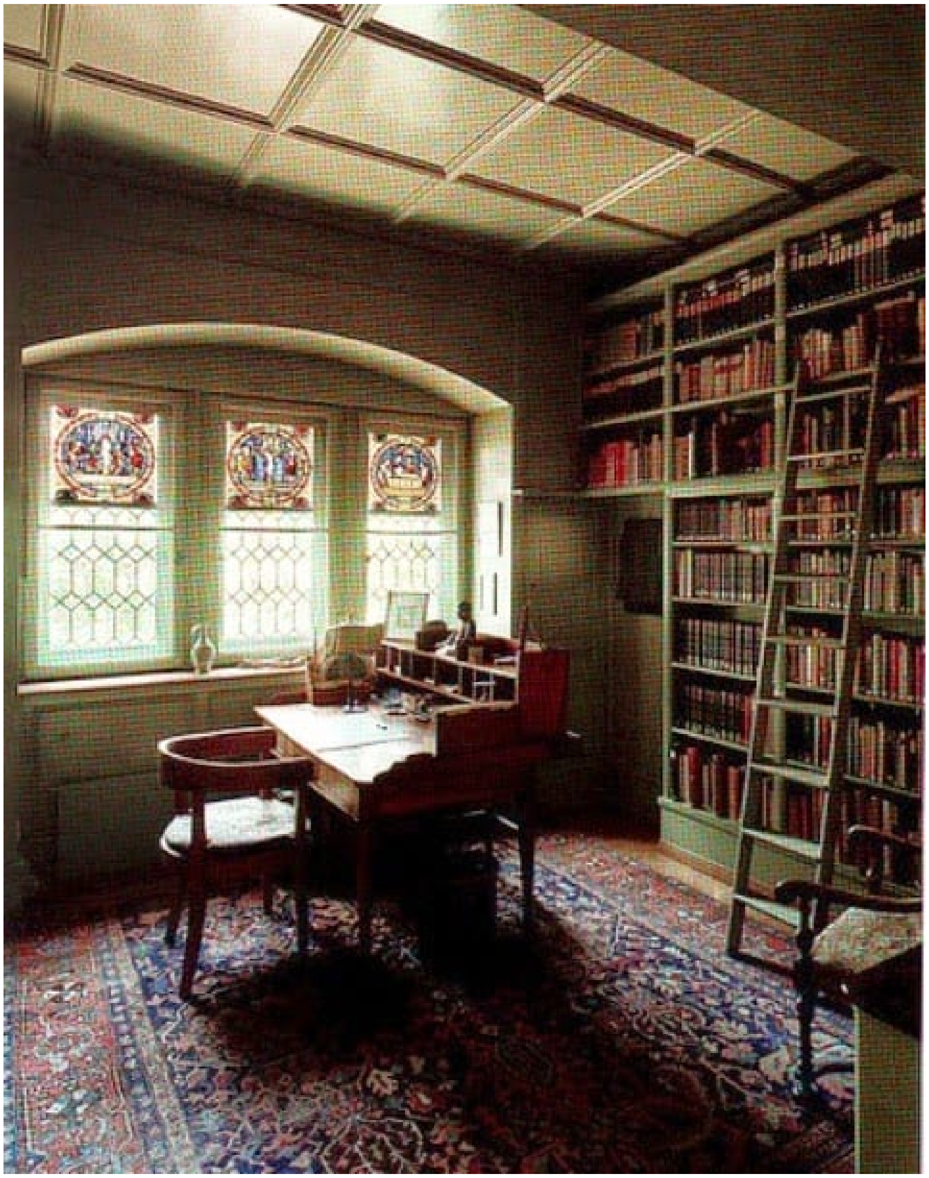


Jung on Diagnostic and Therapeutic Practices:

Dr. Evans: We American psychologists do a great deal of testing, utilizing "projective tests." As we discussed earlier, you certainly played a major role in developing projective testing with your word association method. What led you to develop the Word Association Test?

Dr. Jung: You mean the practical use of it?

Dr. Evans: Yes.

Dr. Jung: Well you see, in the beginning when I was a young man, I was completely disoriented with patients. I didn't know where to begin or what to say; and the association experiment has given me access to their unconscious. I learned about the things they did not tell me, and I got a deep insight into things of which they were not aware. I discovered many things.

Dr. Evans: In other words, from such association responses you discovered complexes or areas of emotional blocks in the patient? Of course, the word "complex," which originated with you, is used very widely now.

Dr. Jung: Yes, complex—that is one of the terms which I originated.

Dr. Evans: Did you hope that from these complexes or emotional blocks which you were uncovering as you administered this word association test to get at materials in the personal unconscious or the racial unconscious?

Dr. Jung: In the beginning there was no question of collective unconscious or anything like that. It was chiefly the ordinary personal complexes.

Dr. Evans: I see. You weren't expecting to get into such depth.

Dr. Jung: Among hundreds of complex associations, there might appear an archetypal element, but it wouldn't stand out particularly. That is not the point. You know, it is like the Rorschach, a superficial orientation.

Dr. Evans: You knew Hermann Rorschach, I believe, did you not? Dr. Jung: No. He has circumvented me as much as possible.

Dr. Evans: But did you get to know him personally?

Dr. Jung: No. I never saw him.

Dr. Evans: In his terms, "introtensive" and "extrotensive," of course, he is reflecting your conceptions of introversion and extroversion, in my own estimation that is.

Dr. Jung: Yes, but I was the anathema, because I was the one to first outline the concepts; and that, you know, is unforgivable. I never should have done it.

Dr. Evans: So you really didn't have any personal contacts with Rorschach?

Dr. Jung: No personal relations at all.

Dr. Evans: Are you familiar with Rorschach's test which uses ink-blots?

Dr. Jung: Yes, but I never applied it, because later on I didn't even apply the Word Association Test anymore. It just wasn't necessary. I learned what I had to learn from the exact examinations of psychic reactions; and that, I think, is a very excellent means.

Dr. Evans: But would you recommend that other psychiatrists, clinical psychologists, and psychoanalysts use these projective tests, such as your Word Association Test or Rorschach's test?

Dr. Jung: Well, perhaps. For the education of psychologists who intend to do actual work with people, I think it is an excellent means to learn how the unconscious works.

Dr. Evans: So you feel that the projective tests have a function in training psychologists?

Dr. Jung: Yes. They are exceedingly didactic. With these tests one can actually demonstrate repression or the amnesic phenomenon, the way in which people cover their emotions, etc. It takes place like an ordinary conversation, but the tests provide certain principles and criteria which serve as guides and measuring devices for what one sees and hears.

It is all so interesting. You observe all the things which you observe in a conversation with another person. For instance, in conversation when you ask a person something or begin to discuss certain things, you can observe certain things, little hesitations, mistakes in speech, etc.; all those things come to the fore. Then, what is more, in the experimental setting they are measurable.

I think I don't over-rate the didactic value of projective tests. I think very highly of them in this capacity, that is, for educating young psychologists. And sometimes, of course, they are useful to any psychologist. If I have a case who doesn't want to talk, I can make an experiment and find out a lot of things through the experiment. I have, for instance, discovered a murder.

Dr. Evans: Is that right? Would you like to tell us how this was done?

Dr. Jung: You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psychogalvanic phenomenon. Also, we have done a lot of work on the pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic.

Dr. Evans: In working with a patient, would you say that it is essential for him to recapitulate his past life in order to help him deal with his present neurosis, as Freud did, or do you feel that you can deal situationally with his problem without going back and probing into things that happened to him during his early life?

Dr. Jung: There is no one-and-only system in therapy. In therapy you treat the patient as he is in the present moment, irrespective of causes and such things. That is all more or less theoretical. Sometimes I can start right away with posing the problem. There are cases who know just as much about their own neurosis as I know about it in a way.

For instance, let us take the case of a professor of philosophy, an intelligent man, who imagines that he has cancer. He shows me several dozen x-ray plates that prove there is no cancer. He says, "Of course, I have no cancer, but nevertheless, I'm afraid I could have one. I've consulted many surgeons and they all assure me there is none; and I know there is none but I might have one." You see? That's enough. Such a case can stop from one moment to the next, just as soon as the person who has the sickness stops thinking such foolish things, but that is exactly what he cannot do.

In such a case, I say, "Well, it is perfectly plain to you that it is nonsense what you believe. Now why are you forced to believe such nonsense?

What is the power that makes you think such a thing against your free will? You know it is all nonsense." It's like a possession. It is as though a demon were in him, making him think like that in spite of the fact that he doesn't want to. Then I say, "Now you have no answer; I have no answer. What are we going to do?" I add, "We will see what you dream for a starting point, because a dream is a manifestation of the unconscious side."

In this case our philosopher has never heard of the unconscious side, so I must explain to him about the existence of the unconscious; and I must explain to him that the dream is a manifestation of it. Thus, if we succeed in analyzing the dream, we may get an idea about that power, which is distorting his thinking. In such a case one can begin right away with the analysis of dreams, and the same is true for all cases that are a bit serious. Mind you, this is not a simple case, but a very difficult and serious case, in spite of the simplicity of the phenomenology of the symptomatology.

In all cases after the preliminaries such as taking down the history of the family, the whole medical analysis, etc., we come to that question, "What is it in your unconscious that makes you wrong in your thinking, that hinders you from thinking normally?" Then we can begin with the observation of the unconscious, and the day by day process of analyzing the data produced by the unconscious. Now that we have discussed the first dream, the whole problem takes on new perspective, and he will have other dreams, each of which will have something to add until we have the whole picture. Now when we have the full picture, if he has the necessary moral stamina, he can be cured. In the end it is strictly a moral question, whether a man applies what he has learned or not.

Dr. Evans: Does your type approach, based on introversion-extroversion constructs, help you in this analytical process?

Dr. Jung: Yes. I find in the study of the "type," that it supplies a certain lead as to the personal nature of the unconscious, the personal quality of the unconscious in a given case. If you study an extrovert, you find that his unconscious has then an introverted quality. This is because all the extroverted qualities are played in consciousness, and the introverted qualities are all played in the unconscious; therefore, the unconscious has introverted qualities. The reverse composition, of course, is equally true. That knowledge gave me a lead of diagnostic value. It helped me to understand my patients. When I saw their conscious type, I got ideas as to their unconscious attitudes.

Now the neurotic is just as much controlled and influenced by the unconscious as he is by the conscious, so he may appear to be a type which actually is not a true diagnosis at all. In certain cases it is almost impossible to distinguish between conscious material and unconscious material, because you just cannot tell at first sight which is which. This has helped me to understand more the patients in terms of the Freudian emphasis (based on the past) as well as in Adlerian terms, which are more, as you say, concerned with the present situation of the patient.

In the course of years, I got quite a lot of empirical material about the peculiar way in which conscious and unconscious contents interact. I could do this by watching individuals who were actually going through analytical treatment. You see, there is a point when you try to integrate unconscious contents into consciousness; or you confront the patient who is holding a definite conscious attitude with the related unconscious attitude that is counteracting the conscious one. This process, of course, is perpetuating his neurosis; and it is just as though another personality of the opposite type were influencing him or disturbing him.

Dr. Evans: So, Professor Jung, you gradually developed through your typologies a sort of theory, a psychology of opposites, where the conscious revealed the qualities of one type and the unconscious revealed the qualities of the other type in a given individual. This would be a very important way, then, of helping you to analyze and understand the individual.

Dr. Jung: Yes, from a practical point of view, it is diagnostically quite important. The point I wanted to elucidate is that in analyzing a patient you create the expression of typical experiences during the therapeutic process. There is a sort of typical way in which the integration of consciousness takes place. The average way is that through the analysis of dreams, for instance, you become acquainted with the contents of the unconscious.

To begin with, you want to know all personal, subjective material about the individual, what sort of difficulties the individual has encountered in adapting to environmental conditions, etc. Now, it can be regularly observed that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, etc., or in other words, hands over his personal complexes, you get slowly and willy-nilly into a situation of a kind of authority. You are in possession of all the important items in a person’s development, and you become a point of reference, because you are dealing with things which are very important to the person. I remember, for instance, that I analyzed a very well-known American politician, who told me any number of the secrets of his trade. Suddenly he jumped up and said, "My God, what have I done! You could get a million dollars for what I have told you now!" I said, "Well, I’m not interested. You can sleep in peace, because I shall not betray you. I’ll forget it in a fortnight." So you see, that shows that the things people hand out are not merely indifferent things. When it comes to something emotionally important, they are handing out themselves. They are investing in the analyst big emotional value, just as if they were handing you a large sum of money or trusting you with the administration of their estate; they are entirely in your hands. Often I hear things that could ruin these people, utterly and permanently ruin them, things which would give me, if I had any blackmailing tendencies, unlimited power over them.

You can see that this kind of a situation creates an emotional relationship to the analyst, and this is what Freud called "transference," a central problem in analytic psychology. It is just as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it, or love you for it; but they are not indifferent. Thus, a sort of emotional relation between the patient and the doctor is fostered.

When a patient discusses such material, the content of it is associated with all the important persons in the life of that patient. Now the most important persons are usually father and mother in going back into a person’s childhood. The first troubles are with the parents as a rule. So, when a patient hands over to you his infantile memories about the father or mother, he also sees in you, the analyst, the image of that mother or father. Then it is just as if the doctor had taken the place of the father, or even of the mother. I have had quite a number of male patients that called me "Mother Jung," because they had handed over to me the image of their respective mothers, curiously enough. But you see, that’s quite irrespective of the personality of the analyst. In this case, the personality of the analyst is simply disregarded. You now function as if you were the mother or father—the central authority. That is what one calls transference; that is projection. Now Freud doesn’t exactly call it projection. He calls it transference, which is an illusion to an old, superstitious idea that if you have a disease, you can transfer the disease to an animal; or you can transfer the sin onto a scapegoat, and the scapegoat takes it out into the desert and makes it disappear.

Thus, the patients hand over themselves in the hope that I can swallow that stuff and digest it for them. I am in loco parentis and I have a high authority. Naturally, I am also persecuted by the corresponding resistances, by all the manifold emotional reactions they have had against their parents.

Now that is the structure you have to work through first in analyzing the situation, because the patient in such a condition is not free; he is a slave. He is actually dependent upon the doctor like a patient with an open abdomen on the operating table. He is in the hands of the surgeon, for better or for worse, so the thing must be finished. This means that we have to work through that condition in the hope that we will arrive at a different condition where the patient is able to see that I am not the father, not the mother, that I am an ordinary human being. Now everybody would assume that such a thing would be possible, that the patient could arrive at such an insight when he or she is not a complete idiot, that they could see that I am just a doctor and not that emotional figure of their fantasies. However, that is very often not the case.

I had a case once which involved an intelligent young woman, a student of philosophy who had a very good mind. One would easily think that she would be able to see that I was not her parental authority, but she was utterly unable to get out of this delusion. Now in such a case, one always has recourse to the dreams. She says through the conscious, "Of course, I know you are not my father, but I just feel like that. It is like you are my father; I depend upon you." Then I say, "Now we will see what the unconscious says." From that point, we work very hard in analyzing her dreams, and I begin to see that the unconscious is producing dreams in which I assume a very curious role.

In her dreams she is a little infant, sitting on my knee, and I am holding her in my arms. I have become a very tender father to the little girl, you know. More and more her dreams become emphatic in this respect; namely, I am a kind of giant, and she is a very little, frail human thing, quite a little girl in the hands of an enormous being. Then the final dream occurs in the series. In that dream, I was out in the midst of nature, standing in a field of wheat, an enormous field of wheat that was ripe for harvesting. I was a giant and I held her in my arms like a baby, with the wind blowing over the field. Now as you know, when the wind is blowing over a wheat field, it waves; and with these waves I swayed, putting her to sleep. She felt as if she was in the arms of a god, of the "Godhead." I thought, "Now the harvest is ripe, and I must tell her," so I said, "You see, what you want and what you are projecting into me, because you are not conscious of it, is that unconsciously you are feeling the influence of a deity which does not 'possess' your consciousness; therefore, you are seeing it in me."

That clicked, because she had a rather intense religious education, that enabled her to understand. Of course, it all vanished later on and something disappeared from her world. The world became merely personal to her and a matter of immediate consciousness. That religious conception of the world was to her no longer existent, apparently. This makes sense, you see, because the idea of a deity is not an intellectual idea. It is an archetype, an archetypal idea, that catches hold of your unconsciousness, and once she could understand that consciously, the archetype could no longer control her.

You find this type of archetypal image practically everywhere under this or that name. Even when it comes forth in the form of "Manna," it has an all-powerful, extraordinary effect or quality; it doesn't matter whether it is personal at all or not. In the case of this girl, she suddenly became aware of an entirely heathenish image, an image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh, but of a heathenish God—a God of Nature, a God of Vegetation. He was the wheat itself. He was the spirit of the wheat, the spirit of the wind; and she was in the arms of that Pneuma. Now that is the living experience of an archetype. When that girl came to understand what was happening in her, it made a tremendous impression upon her. She saw what she really was missing, that missing value which she was projecting into me, making me indispensable to her. Then she came to see that I was not indispensable, because, as the dream says, she is in the arms of that archetypal idea. That is a Pneumanous experience, you see, and that is the thing that people are looking for, an archetypal experience which is in itself an incorruptible value.

Until they have the experience and understand it, they depend upon other conditions; they depend upon their desires, their ambitions. They depend upon other people, because they have no value in themselves. They are only rational, and are not in possession of a treasure that would make them independent. Now when that girl could hold that experience, she no longer had to depend. The value became part of her. She had been liberated and was now complete. Inasmuch as she could realize such a Pneumanous experience, she was and will be able to continue her part, her own way—her individuation. The acorn can become an oak, and not a donkey. Nature will take her course. A man or woman becomes that which he or she is from the beginning. I have seen quite a number of such cases as I have just cited to you.

Dr. Evans: How do the dreams and fantasies of the patient enter into the process?

Dr. Jung: I wrote a book about such dreams, you know, an introduction to the psychology of the unconscious At that time my empirical material had been formed chiefly by observation of lunatics, cases of schizophrenia, and I had observed that there are, chiefly in the beginning of a disease, invasions of fantasies into conscious life, fantasies of an entirely unexpected sort which are most bewildering to the patient. He gets quite confused by these ideas, and he gets into a sort of panic since he never before has thought such things. They are quite strange to him and equally strange to his physician. Yet, the analyst is equally dumbfounded by the peculiar character of those fantasies.

Therefore, one says, "That man is crazy. He is crazy to think such things; nobody thinks such things," and the patient agrees with him, which throws the patient into even more of a panic. So as an analyst I thought it to be really the task for psychiatry to elucidate that thing that broke into consciousness, the voices and the delusions. In those days, and mind you, I’m referring to over 40 or 50 years ago, I had no hope to be able to treat these cases or to be able to help them, but I had a very great scientific curiosity which made me want to know what these things really were. You see, I felt that these things had a system and that they were not merely chaotic, decayed material, because there was too much sense in those fantasies.

This led me to begin studying cases of psychogenic diseases such as hysteria, somnambulism, and others where the content that flowed from the unconscious was in readable condition and capable of being understood. Then I saw that, in contradistinction to the schizophrenics, the mental contents were elaborate, dramatic, suggestive and insinuating, enabling one to make out a second personality. Now this is not the case in schizophrenia. There the fantasies, on the contrary, are unsystematic and chaotic, so that you cannot make out a second personality. The cases are of too complicated a nature. I needed a simpler type, or a more comprehensible type, to study.

An old professor of psychology and philosophy at the University of Geneva published a case concerning an American girl, wherein he described her half poetic and half romantic fantasies. He published that material without commenting on it, giving it as an example of creative imagination. Now, when I read those fantasies, I saw this as exactly the kind of material I needed. I was always a bit afraid to tell of my personal experiences with patients because I felt that people might say that too much suggestion was involved, but since I had no hand in this case, I could not be accused of having influenced the patient. That is the reason I analyzed those particular fantasies. That case became the object of a whole book called The Psychology of the Unconscious. I have revised it after forty years, and it is now called Symbolisms of Transformation.

In The Psychology of the Unconscious (16), I tried to show that there is a sort of unconscious that clearly produces things which are historical and not personal. At that time, I simply called it "the unconscious," not distinguishing between the two aspects involved. Using the fantasies of the American girl, I tried for the first time to produce a picture of the functioning of the unconscious, a functioning which pointed to certain conclusions as to the nature of the unconscious.

Writing that book cost me my friendship with Freud, because he couldn’t accept it. To Freud, the unconscious was a product of consciousness, and the unconscious simply contained the remnants of consciousness; I mean that he saw the unconscious as a sort of store-room where all the discarded things of consciousness were heaped up and left.To me, however, the unconscious was a matrix, a sort of basis of consciousness, possessing a creative nature and capable of autonomous acts, autonomous intrusions into the consciousness. In other words, I took the existence of the unconscious for a real fact, an autonomous factor that was capable of independent action.

To me that was a psychological problem of the very first order, and it made me think furiously, because the whole of philosophy, even up to the present day, has not recognized the fact that we have a counter-factor in our unconscious. It has not become recognized that in our psyche there are two factors, two independent factors, with consciousness representing one factor and, equally important, the unconscious representing the other factor. And the unconscious can interfere with consciousness any time it pleases. Now I say to myself, "This is very uncomfortable. I think I am the only master in my house, but in reality I must admit that there is another master, somebody in my house that can play tricks on me." I have to deal with the unfortunate victims of that interference every day in my patients.

I remember, for instance, one case which involved a young man, quite a rational young man. He had a lot of personal problems, but finally these enlarged and expanded until he was involved in very disagreeable relations with the whole of his surroundings. He was a member of society, but he was engaged in the poorest of relations with the other people of the society. It was really quite shocking. He began having and reporting collective dreams to me. Suddenly, he dreamed of things he had never thought of in his life before, mythological motifs, and he thought he was crazy, because he could not understand it at all. It was just as if the whole world were suddenly transformed. You see this
same process in a case of schizophrenia, but this was not a case of schizophrenia. In this case the collective dreams were expressing the
mythological patterns or motifs which were in his unconscious.

There are many examples of this in the collective dreams I have published. To make it clear, I shall tell a long story. Then you will see how the collective dream applies in cases such as the one cited above. I have already mentioned the case of that intuitive girl who suddenly came out with the statement that she had a black snake in her belly. Well now, that is an example of a collective symbol. That is not an individual fantasy; it is a collective fantasy. That fantasy is well known in India. Now right at first, I even thought she might be crazy, for she had no more connection with India by all external considerations that I did. But, of course, we are all similar in at least one respect—we are all human. This girl was just highly intuitive and oriented toward a "wholistic" manner of thinking, or thinking always within a context of totality or wholeness, a mode of thinking which is known in and characteristic of India. It is the basis of a whole philosophical system, that of Tantarism, and this system has as its symbol Kucarini, Kucarini the serpent. This is something known only to some few specialists; it generally is not known that we have a serpent in the abdomen. Well, that is a collective dream or collective fantasy.

Dr. Evans: As the individual goes through life day to day, is it possible that things that trouble him and cause tension lead to repression?

Dr. Jung: He doesn't repress consciously always. These things disappear, and Freud explains that by active repression. But you can prove that these things never have been conscious before. They simply don't appear, and you don't know why they don't appear. Of course, when they do come up later, one can give the explanation that they have not appeared before because they were in disagreement or were incompatible with the patient's conscious views and attitudes. But that is afterwards that you can say this; you were not able to predict it. So you see, these things that have an emotional tone are partially autonomous. They can appear or not appear. They can disappear at wish, not of the subject, but of their own; and, also, you can repress them. It is just so the same as with projections. For instance, people say, "One makes projections." That's nonsense. One doesn't make them; one finds them. They are already there; they are already in the unconscious.

And so, these disappearances, or the so-called repressions, are just like projections. Without you having anything to do with it, they are already part of the unconscious. There are cases, sure, where consciousness enters in, but I should say that the majority of cases are unconscious. That was my first point of difference with Freud. I saw in the association experiment that certain complexes are quite certainly not repressed. They simply won't appear. This is because, you see, the unconscious is real; it is an entity; it works by itself; it is autonomous.

Dr. Evans: So in a sense, looking at the so-called defense mechanisms, projection, rationalization, etc., you would differ from the orthodox psychoanalytic view in that you would not sav that they are developed as a means of defending the Ego. Rather, you would say that they are already there as manifestations of patterns that are already present in the unconscious.

Dr. Jung: Yes. Take, for instance, the example of that serpent. That never had been repressed, or else it would have been conscious to her. On the contrary, it was unconscious to her and only appeared in her fantasies. It appeared spontaneously. She didn't know how she came to it. She said, "Well, I just saw it."

Dr. Evans: Now some of the orthodox psychoanalysts might have said, "This is a phallic symbol."

Dr. Jung: But you can say anything, you know. One can say that a church spire is a phallic symbol, but what is it when you dream of a penis? You know what a man has said, one of the orthodox men, one of the old guard? His explanation of that question was that in this case the censor had not functioned. You call that a scientific explanation? Carl Jung; Conversations with Carl Jung and Reactions from Ernest Jones

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/1828f-desk.jpg`

Carl Jung on.............Death (2019-05-10 03:32)

[1]

Carl Jung on Death

“We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfillment.”

“It would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life’s meaning and as its goal in the truest sense, instead of a meaningless cessation.”

“Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don’t want to return.”

“…death appears as a joyful event. In light of eternity, it is a wedding…The soul attains, as it were, its missing half, it achieves wholeness.

“What happens after death is so unspeakably glorious that our imagination and our feelings ado not suffice to form even an approximate conception of it.”

"Shrinking away from death is something unhealthy and abnormal which robs the second half of life of its purpose."

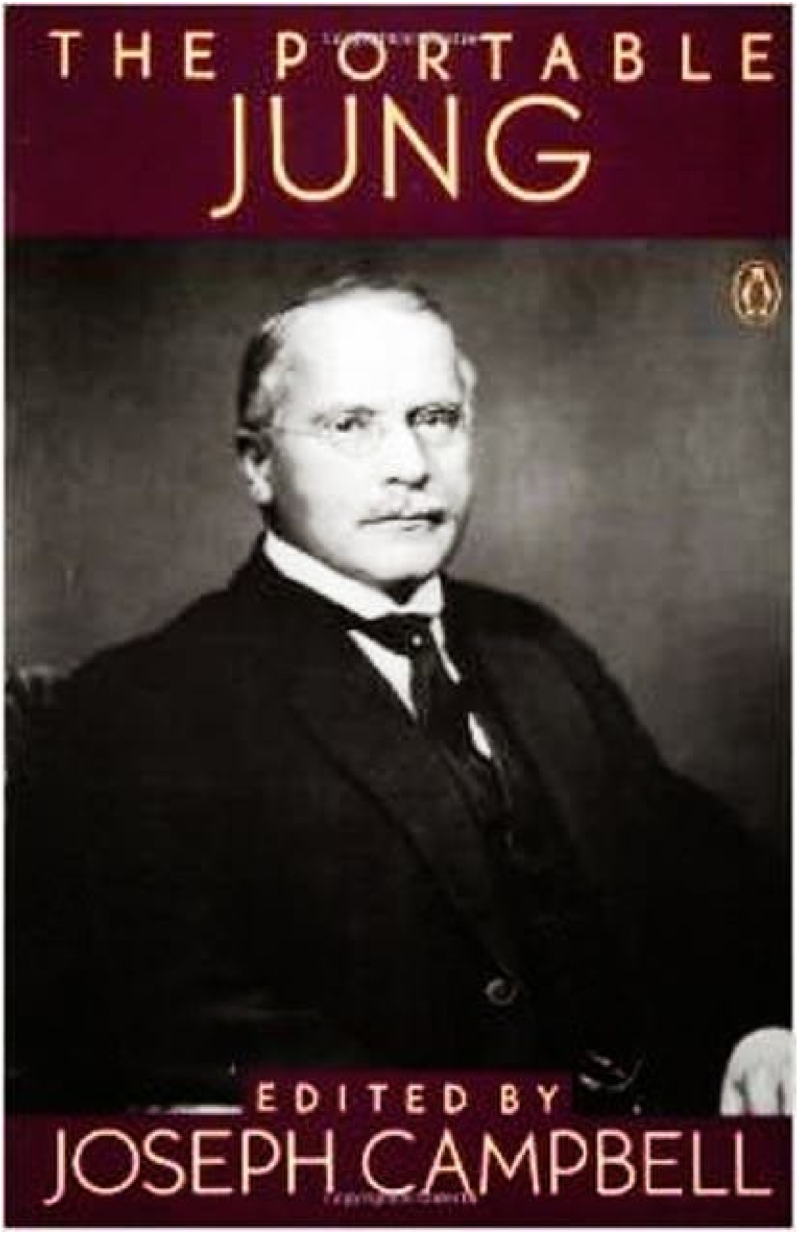
"We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today’s men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!"

"Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/479b8-death.jpg`

Carl Jung: Childhood and Student Years (1875-1900) (2019-05-10 03:40)

[1]



Childhood and Student Years {1875-1900):

Carl Gustav Jung was born July 26, 1875, in Kesswil, Switzerland, on Lake Constance. His paternal grandfather, alter whom he was named, had moved from Germany in 1822, when Alexander von Humboldt obtained an appointment for him as professor of surgery at the University of Basel. His father, Johann Paul Achilles Jung (1842-1896), was a clergyman, and his mother, Emilie Preiswerk Jung (1848-1923), was the daughter of a long-established Basel family. When the boy was four, his parents moved to klein-Hüningen, near Basel, and it was there his education began. His father taught him Latin, and his mother, as he tells in a volume of old-age reminiscences, Memories, Dreams, Reflections, read to him of exotic religions from an illustrated children's book, to which he constantly returned to view with fascination its pictures of Hindu gods.

During early youth, Jung thought of archaeology as a career. Theology, too, interested him, though not in his father's sense; for the concept of Christ's life as the sole decisive feature in the drama of God and man he regarded as belying Christ's own teaching that the Holy Ghost would take his place among men after his death. He regarded Jesus as a man; hence, either fallible or a mere mouthpiece of the Holy Ghost, who, in turn, was "a manifestation of the inconceivable God."

One day, in the library of a college classmate's father, the questing youth chanced on a small book on spiritualistic phenomena that immediately caught and absorbed him; for the phenomena described were like those of stories he had been hearing in the Swiss countryside since childhood.

Furthermore, he knew that similar tales were reported from all parts of the world. They could not be the products of religious superstition, since religious teachings differ and these accounts were alike. They must be connected, he thought, with the objective behavior of the psyche. Interest ignited, he read ravenously; but among his friends he encountered only resistance to the subject, a curious, hard resistance that amazed him. "I had the feeling," he declares, "that I had pushed to the brink of the world; what was of burning interest to me was null and void for others, and even a cause of dread.

Dread of what? I could find no explanation for this.

After all, there was nothing preposterous and world-shaking in the idea that there might be events which overstepped the limited categories of space, time, and causality. Animals were known to sense beforehand storms and earthquakes.

There were dreams which foresaw the death of certain persons, clocks which stopped at the moment of death, glasses which shattered at the critical moment. All these things had been taken for granted in the world of my childhood. And now I was apparently the only person who had ever heard of them. In all earnestness I asked myself what kind of world I had stumbled into. Plainly the urban world knew nothing about the country world, the real world of mountains, woods, and rivers, of animals and 'God's thoughts' (plants and crystals). I found this explanation comforting. At all events, it bolstered my self-esteem."

What decided this young scholar of philosophical bent to enter medicine has not, as far as I know, been told. It was possibly the imposing model of his very distinguished grandfather of Humboldt's time. But he has himself described the strange events that turned him, in the last months of his medical schooling, from medicine and surgery and psychiatry.

While following his required courses, he had been avidly reading, on Sundays, in Kant and Goethe, Hartmann, Schopenhauer and Nietzsche; but again had found, when be thought to talk of such authors to his friends, that no one wanted to hear of them. All his friends wanted were facts, and all he had for them was talk—until, one day, there came to him something as solid and cold as steel.

lie was in his room, studying, with the door half open to the dining room, where his widowed mother was knitting by the window, when a loud report sounded, like a pistol shot, and the circular walnut table beside her had split from the rim to beyond the center—a table of solid walnut, dried and seasoned for some seventy years. Two weeks later, the young medical student, returning home at evening, found his mother, his fourteen-year-old sister, and the maid in high agitation. About an hour earlier, another deafening crack had come from the neighborhood of a heavy nineteenth-century sideboard, which the women had then examined without finding any sign. Nearby, in the cupboard containing the breadbasket, however, Jung discovered the breadknife with its steel blade broken to es: in one corner of the basket, its handle; in each of the others, a fraction of the blade. To the end of his lite Jung preserved the fragments of that concrete fact.

A lew weeks later he learned of certain relatives engaged in table-turning, who had a medium, a young girl of fifteen and a half, who produced somnambulistic states and Spiritualistic phenomena. Invited to participate, Jung immediately conjectured that the manifestations in his mother « house might be connected with that medium. He joined the sessions and, for the next two years, meticulously took notes, until, in the end, the medium, feeling her s failing, began to cheat, and Jung departed.

Meanwhile, he was still at medical school, and in due on the time arrived for the state examination. His professor in psychology had been "not exactly," in his judgment, "stimulating." Moreover, in the medical world of that time, psychiatry was held in contempt. So in preparing himself he had reserved for the last his psychiatric textbook, Krafft-Ebing's Lehrbuch der Psychiatrie, which he opened with the unpromising thought, "Well, now let's see what a psychiatrist has to say for himself."

Beginning with the preface, he read: "It is probably due to the peculiarity of the subject and its incomplete state of development that psychiatric textbooks are stamped with a more or less subjective character." A few lines further on, Krafft-Ebing termed psychoses "diseases of the personality," and the reader's heart began suddenly to pound. He had to stand and draw a deep breath. His excitement was intense; for, as he tells, "it had become clear to me in a flash of illumination, that for me the only possible goal was psychiatry." Here, and here alone, was the empirical field common to spiritual and biological facts. The Portable Jung; Introduction; Pages ix-x

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/f40b5-portable.jpg`

Carl Jung: Most of the others stuck by me splendidly and did their best to unhorse Bleuler.

(2019-05-10 03:42)

Dear Professor Freud, 30 April 1910

At last I can report to you after the uproar last week.

In a private talk beforehand, Bleuler, very huffy and irritable, gave me a flat refusal and expressly declared that he would not join the Society-he would dissociate himself from it altogether.

Reasons: its aim was too biased, it took too narrow a view of the problems, it was too exclusive, you had slighted Frank in Nuremberg and thereby ostracized him, one didn't want to sit down with everybody (a dig at Stekel).

He simply would not join, that was the long and short of it.

I told him what the consequences would be, but it was no good.

Yesterday we had our constituent assembly, which Frank also attended.

The same opposition was shown with the same hollow resistances; another "reason" they gave was that they didn't want to commit themselves to a confession of faith, etc.

In the course of the discussion it became clear that Frank is the grey eminence who has been working on Bleuler.

I let the discussion go on until both Bleuler and Frank were properly cornered and were forced to admit that they just didn't want to join.

I had so arranged matters that the local group had already constituted itself with 12 members before the meeting took place, which faced them
with a fait accompli.

The overwhelming majority are on our side.

Taking your Nuremberg tactics as a ·model, I postponed the final decision until the next meeting in the hope that Bleuler's resistances will have
melted by then.

As the evening wore on he became noticeably milder and I almost venture to hope he 'will come along with us.

In any case Frank can go by the board and I would gladly speed his departure with a joyful kick, […].

We shall manage with or without Bleuler, but with him would be better.

Most of the others stuck by me splendidly and did their best to unhorse Bleuler.

After the meeting he again favoured us privatim with a dream, naturally in order to dispute the interpretation.

All of those present were shaking with laughter and fully agreed with my interpretation.

The key to the mystery is that Bleuler understands far too little of pA, so little that he has not assimilated even the elements of dream interpretation.

No wonder he yields so willingly to Frank's subversive influence.

As a matter of fact his whole opposition is a revenge for my resignation from the abstinence societies. (Hence his charge of exclusiveness, narrowness, and bias.)

When Kraepelin was here he went on at poor Bleuler for my having excluded Isserlin from Nuremberg.

That, I am glad to say, has made a big impression in Munich. Those gents are getting jumpy.

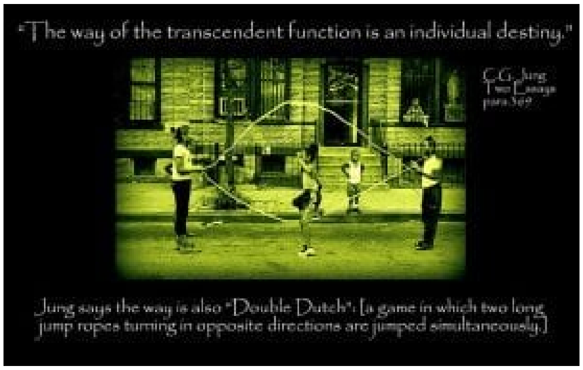
I heard from Putnam that he is planning to organize something in Boston. Let's hope something will come of it soon.

Otherwise all's well. Nuremberg has produced happy results for us all.

Kind regards,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 312-313

Carl Jung: I must recall at this point a serious misunderstanding to which my readers often succumb, and doctors most commonly. (2019-05-10 03:58)


"The way of the transcendent function is an individual destiny."
C.G. Jung
Two Essays
para 369
Jung says the way is also "Double Dutch": [a game in which two long jump ropes turning in opposite directions are jumped simultaneously.]

I must recall at this point a serious misunderstanding to which my readers often succumb, and doctors most commonly.

They invariably assume, for reasons unknown, that I never write about anything except my method of treatment.

This is far from being the case. I write about psychology.

I must therefore expressly emphasize that my method of treatment does not consist in causing my patients to indulge in strange fantasies for
the purpose of changing their personality, and other nonsense of that kind.

I merely put it on record that there are certain cases where such a development occurs, not because I force anyone to it, but because it springs from inner necessity.

For many of my patients these things are and must remain double Dutch.

Indeed, even if it were possible for them to tread this path, it

would be a disastrously wrong turning, and I would be the first to hold them back.

The way of the transcendent function is an individual destiny.

But on no account should one imagine that this way is equivalent to the life of a psychic anchorite, to alienation from the world.

Quite the contrary, for such a way is possible and profitable only when the specific worldly tasks which these individuals set themselves are carried out in reality.

Fantasies are no substitute for living; they are fruits of the spirit which fall to him who pays his tribute to life.

The shirker experiences nothing but his own morbid fear, and it yields him no meaning.

Nor will this way ever be known to the man who has found his way back to Mother Church.

There is no doubt that the mysterium magnum is hidden in her forms, and in these he can live his life sensibly.

Finally, the normal man will never be burdened, either, with this knowledge, for he is everlastingly content with the little that lies within his reach.

Wherefore I entreat my reader to understand that I write about things which actually happen, and am not propounding methods of treatment. Carl Jung, CW 7, Pages 223-224

Mercurius is the Logos become world..... (2019-05-10 04:04)

[1]

Our Mercurius is therefore that same [Microcosm], who contains within him the perfections, virtues, and powers of Sol [in the dual sense of sun and gold], and who goes through the streets [vicos] and houses of all the planets, and in his regeneration has obtained the power of Above and Below, wherefore he is to be likened to their marriage, as is evident from the white [yin/soul] and the red [yang/ spirit; my brackets] that are conjoined in him. The sages have affirmed in their wisdom that all creatures are to be brought to one united substance. Gerhard Dorn

Transcendental Mercury:

Reason is the bound or outward circumference of Energy.
–William Blake, The Marriage of Heaven and Hell.

Mercurius is the Logos become world … [He] truly consists of the most extreme opposites; on the one hand he is undoubtedly akin to the godhead, on the other he is found in sewers. –Carl Jung, The Spirit Mercurius.

Keynote phrases for Mercury:

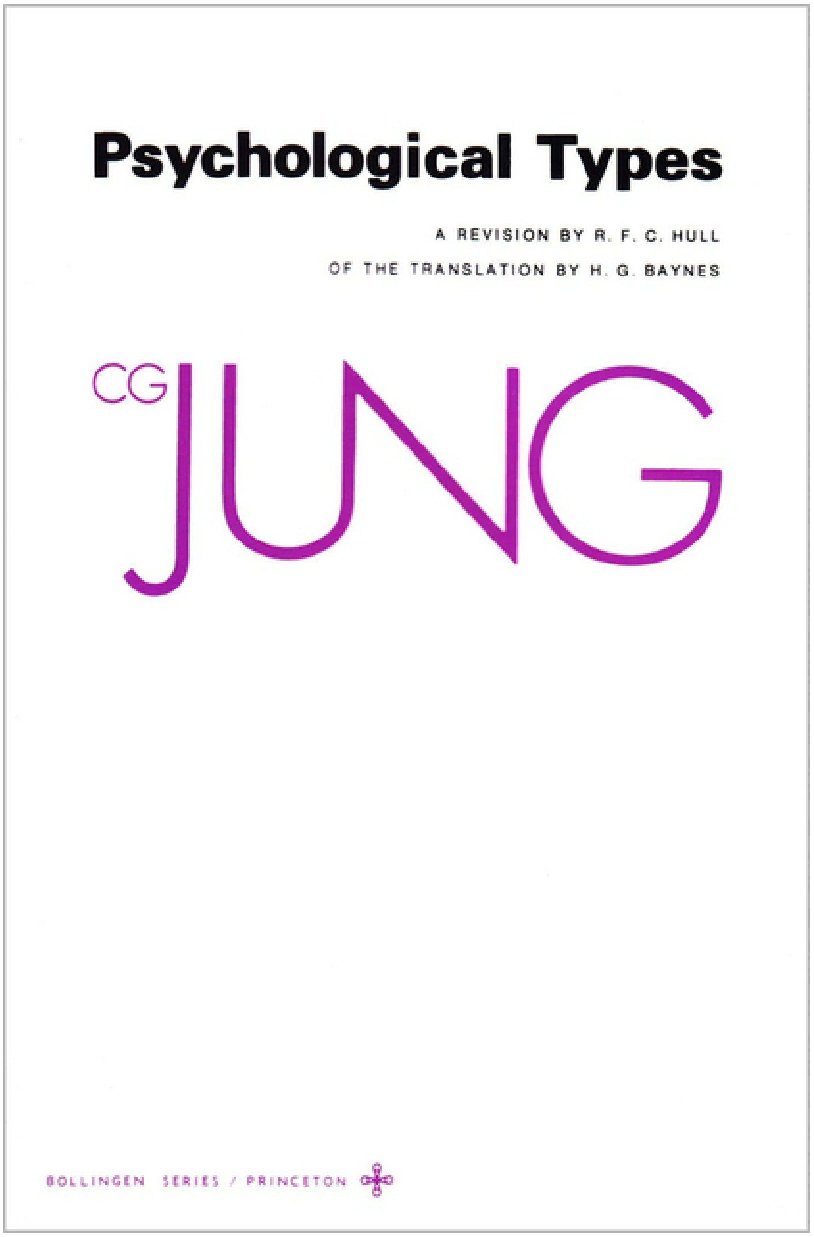
•The animating energy behind forms of communication.
•Traditionally, Mercury is hermaphroditic and contains qualities that derive from active (yang) and receptive (yin) energies. Mercury unites these opposing tendencies, especially in the role of transmitting (yang) and receiving (yin) information.
•Cognitive functions that determine communication and more advanced intellectual abilities.
•Intellectual (rather than philosophic [Jupiter] or divinely intuited [Uranus]) communication.
•The ability to learn and refine skills.
•Education, especially elementary education.
•The "automatic pilot" aspect of cognitive experience, especially concerning the performance of tasks that rely on the smooth functioning of previously learned motor skills.
•Physiological structures in the brain and nervous system that facilitate communication.
•In Indian astrology, Mercury corresponds to "matters pertaining to learning."27
•The yin and yang functions of reception, comprehension, and expression of information.
•Everything that facilitates communication and that leads to an understanding of the self- and soul experience

http://www.dominantstar.com/tmerc.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/b21e5-mercury.jpg`

Carl Jung: One is struck by the enormous diversity of human individuals... (2019-05-10 04:05)

[1]



Psychological Types

A REVISION BY R. F. C. HULL
OF THE TRANSLATION BY H. G. BAYNES

CG JUNG

BOLLINGEN SERIES / PRINCETON

I have given a detailed description of a purely psychological typology in my book Psychological Types.

My investigation was based on twenty years of work as a doctor, which brought me into contact
with people of all classes from all the great nations.

When one begins as a young doctor, one's head is still full of clinical pictures and diagnoses.

In the course of the years, impressions of quite another kind accumulate.

One is struck by the enormous diversity of human individuals, by the chaotic profusion of individual cases, the special circumstances of
whose lives and whose special characters produce clinical pictures that, even supposing one still felt any desire to do so, can

be squeezed into the straitjacket of a diagnosis only by force.

The fact that the disturbance can be given such and such a name appears completely irrelevant eside the overwhelming impression one has that all clinical pictures are so many mimetic or histrionic demonstrations of certain definite character traits.

The pathological problem upon which everything turns has virtually nothing to do with the clinical picture, but is essentially an expression of character. Carl Jung, CW 6, Para 970

A type is a specimen or example which reproduces in a characteristic way the character of a species or class.

In the narrower sense used in this particular work, a type is a characteristic specimen of a general attitude occurring in many individual forms.

From a great number of existing or possible attitudes I have singled out four; those, namely, that are primarily oriented by the four basic psychological functions: thinking, feeling, sensation, intuition.

When any of these attitudes is habitual, thus setting a definite stamp on the character of an individual, I speak of a psychological type.

These function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational.

The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter.

A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion.

All the basic types can belong equally well to one or the other of these classes, according to the predominance of the introverted or extraverted attitude. Carl Jung, CW 6, Para 835

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

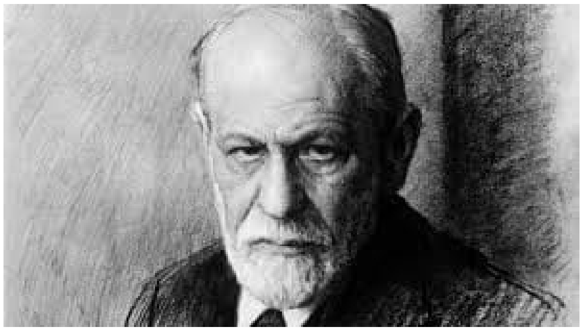
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/b76f6-62btypes.jpg`

Carl Jung: Excuse this brevity, but I am in a state of war. (2019-05-10 04:18)



Dear Professor Freud, 19 February 1912

Heartiest thanks for your two excellent articles.

"The Dynamics of Transference"! is of extraordinary value for the analyst.

I have read it with pleasure and profit.

So far as the concept of introversion" is concerned, I consider it to be a universal phenomenon, though it has a
special significance in Dem. praec.

I say quite a lot about it in Part II of my work on libido, which by the way has taken on alarming proportions and despite my need to come to an end refuses to stop.

Already I can predict the gloomy outcome: I shall see how much better I could have done it.

Our Society is blossoming like a rose since Bleuler left.

The only result of the great newspaper feud is that wA is being endlessly discussed in public. It even appears in the carnival newspapers.

Excuse this brevity, but I am in a state of war.

Kind regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Page 486

Carl Jung on “Individuation” Lexicon. (2019-05-10 04:20)

[1]

Carl Jung on “Individuation” Lexicon.

Individuation:

A process of psychological differentiation, having for its goal the development of the individual personality.
In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology.[Ibid., par. 757.]

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other.["The Function of the Unconscious," CW 7, par. 269.]

Individuation is a process informed by the archetypal ideal of wholeness, which in turn depends on a vital relationship between ego and unconscious. The aim is not to overcome one's personal psychology, to become perfect, but to become familiar with it. Thus individuation involves an increasing awareness of one's unique psychological reality, including personal strengths and limitations, and at the same time a deeper appreciation of humanity in general.

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation.["Definitions," CW 6, par. 758.]

Individuation does not shut one out from the world, but gathers the world to itself.["On the Nature of the Psyche," CW 8, par. 432.]

Individuation has two principle aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominates.["The Psychology of the Transference," CW 16, par. 448.]

Individuation and a life lived by collective values are nevertheless two divergent destinies. In Jung's view they are related to one another by guilt. Whoever embarks on the personal path becomes to some extent estranged from collective values, but does not thereby lose those aspects of the psyche which are inherently collective. To atone for this "desertion," the individual is obliged to create something of worth for the benefit of society.

Individuation cuts one off from personal conformity and hence from collectivity. That is the guilt which the individuant leaves behind him for the world, that is the guilt he must endeavor to redeem. He must offer a ransom in place of himself, that is, he must bring forth values which are an equivalent substitute for his absence in the collective personal sphere. Without this production of values, final individuation is immoral and-more than that-suicidal. . . . The individuant has no a priori claim to any kind of esteem. He has to be content with whatever esteem flows to him from outside by virtue of the values he creates. Not only has society a right, it also has a duty to condemn the individuant if he fails to create equivalent values.["Adaptation, Individuation, Collectivity," CW 18, pars. 1095f.]

Individuation differs from individualism in that the former deviates from collective norms but retains respect for them, while the latter eschews them entirely.

A real conflict with the collective norm arises only when an individual way is raised to a norm, which is the actual aim of extreme individualism. Naturally this aim is pathological and inimical to life. It has, accordingly, nothing to do with individuation, which, though it may strike out on an individual bypath, precisely on that account needs the norm for its orientation to society and for the vitally necessary relationship of the individual to society. Individuation, therefore, leads to a natural esteem for the collective norm. ["Definitions," CW 6, par. 761.]

The process of individuation, consciously pursued, leads to the realization of the self as a psychic reality greater than the ego. Thus individuation is essentially different from the process of simply becoming conscious.

The goal of the individuation process is the synthesis of the self. ["The Psychology of the Child Archetype," CW 9i, par. 278.]

Again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle. Individuation is then nothing but ego-centredness and autoeroticism. But the self comprises infinitely more than a mere ego, as the symbolism has shown from of old. It is as much one's self, and all other selves, as the ego.["On the Nature of the Psyche," CW 8, par. 432.]

In Jung's view, no one is ever completely individuated. While the goal is wholeness and a healthy working relationship with the self, the true value of individuation lies in what happens along the way.

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime.["The Psychology of the Transference," CW 16, par. 400.]

http://www.nyaap.org/jung-lexicon/i/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/3244e-3.jpg`

Ruth Bailey on Carl Jung's Vision before his Death (2019-05-10 07:34)

And Ruth Bailey added the personal note:

"Throughout that whole day I must have known that he had now left me. Probably I knew it inside, but repressed it. And that was good; I would hardly have been able to do what needed to be done for him. All I could do was watch over him day and night .... "

The dream Ruth Bailey reported contained a few other motifs; in one Jung saw many pots on the right side of a square place, in another the dreamer observed trees with fibrous roots growing around this place.

Among the roots shone golden threads.

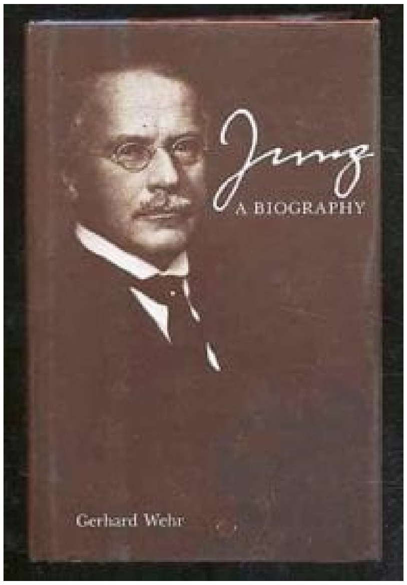
These dream elements, suggesting the image of wholeness, pointed to connections with ancient mysteries, the symbols of germinating seed, that is, rebirth.

In ancient Egypt people spoke of the dismembered pieces of the god Osiris which were kept in pots and of whose resurrection they were certain.

Adonis, the god of resurrection, was honored by sowing fast-growing seeds in boxes, thereby representing the coming of new life.

The Gospel of John has the grain of wheat that falls on the earth, dies, and for that very reason "bringeth forth much fruit" John 12:24).

Dr. Jung's Death: Under the Sign of Wholeness: The End (2019-05-10 07:57)



Under the Sign of Wholeness: The End

C.G. Jung’s end lay immediately ahead-only a few weeks and days of further declining strength.

For some months he knew and even occasionally said that he "had his marching orders," as he put it.

One more time he had himself taken out for a drive in his own auto, as it was necessary to say goodbye to the world and the things around him.

The earthly Bollingen had already drawn far into the distance.

Now and then he looked out across the lake from the balcony of his house in Kusnacht, and the last days played themselves out between his bedroom and his study on the second floor.

On 17 May an embolism occurred, a blood clot in the brain.

The few visitors who still appeared noticed a slight impairment of his speech.

Ruth Bailey, who was now near him day and night, recalled:

"It happened during breakfast .... After a few days he recovered, and talking tired him less. Only he could no longer read well, so mostly I read to him. Then came the thirtieth of May:

After another peaceful and happy previous day, while we were drinking tea at the .window of his study, he had a second stroke. That was the last time he was in that room; from then on he stayed only in his bedroom."

"Do the people know that I am dying?" he asked once, as though he wanted to be sure that his distant friends were informed of his departure from the earth.

But there are more impressive tidings than external information, as Jung knew.

Above all, he could not be restrained as those closest to him may have intended.

Visions and meaningful dreams and daydreams preceded him, as he had already started out on his last walk.

Eight days before his death he told Marie-Louise von Franz of a vision in which he had seen the destruction of a large part of the earth-"Thank God, not all of it," he added-a hopeful look into the gloom of his premonitions.

Ruth Bailey shared some of their last conversations with Miguel Serrano.

In a letter of 16 June, ten days after Jung’s death, she wrote: "During the last two days he lived in a faraway world and saw wonderful and magnificent things there, of that I am sure.

He smiled often and was happy.

When we sat on the terrace for the last time, he spoke of an enchanting dream he had had; he said: *’Now I know the truth down to a very little bit that is still missing.When I know this too, then I will have died.’*

Then later he had another dream which he told me about in the night.

He saw a huge, round boulder standing on a high pedestal.

At the foot of the stone was engraved the inscription: ’This shall be a sign unto you of wholeness and oneness."’

And Ruth Bailey added the personal note:

"Throughout that whole day I must have known that he had now left me. Probably I knew it inside, but repressed it. And that was good; I would hardly have been able to do what needed to be done for him. All I could do was watch over him day and night .... "

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Barbara Hannah recalled how Jung sometimes applied the image of the pot when taking on a student or a patient.

He would say for instance, "Oh, I thought he or she was a good pot, and therefore I would invest in it."

Hence there was no doubt that the image and likeness of roots played an important role in Jung’s conceptual world and hence naturally represented a means of expression in his dreams.

Thus in his memoirs we find the passage referring to the rhizome:

“Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away-an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains."

Thus it was the witness to an imperishable world who was confirmed one last time, by the productions of his unconscious (to the extent they were verifiable), in what had determined him and his activity, however the one scarred by weakness and at times haunted by despair, the earthly ego of person No. 1, might be overcome by thoughts of futility and ignorance.

On the afternoon of 6 June 1961, at about four in the afternoon, it was over.

Jung died in the bosom of his family in his home in Kusnacht.

The "burning demon" of his will to live, as he had once called it eight years earlier, escaped.

A very last tribute to him might have been the last words he said to Ruth Bailey the night before: "Let’s have a really good wine tonight."

He had always liked a good red wine and drunk it with gusto.

It later turned out that not a few of Jung’s closest friends had been "aware" of his passing.

Laurens van der Post, for example, who was on a voyage from Africa to Europe, one afternoon witnessed a sudden vision which he described thus:

“I suddenly had a vision of myself in a deep, dark valley in avalanche country, among steep, snow-covered mountains. I was filled with a foreknowledge of imminent disaster. I knew that even raising my voice in the world of this vision could bring down the bulging avalanches upon me. Suddenly, at the far end of the valley, on one Matterhorn peak of my vision, still caught in the light of the sun, Jung appeared. He stood there briefly, as I had seen him some weeks before at the gate at the end of the garden of his house, then waved his hand at me and called out, "I’ll be seeing you."

And then he vanished down the far side of the mountain.

Instantly I fell asleep and slept for some eighteen hours.

I woke next morning just as the sun was rising, and pushed aside the curtains of the porthole of my cabin.

I saw a great, white lone albatross gliding by it, the sun on fire on its wings.

As it glided by it turned its head and looked straight at me.

I had done that voyage some fifty times and such a thing had never happened to me, and I had a feeling that the day before me was going to be utterly unlike any other day I had ever experienced.

I had hardly got back into bed when my steward appeared with a tray of tea and fruit, as he always did, and handed me the ship’s radio news.

I opened it casually.

The first item I saw was the announcement that Jung had died the previous afternoon at his home in Zurich.

Taking into consideration the time and the latitude and longitude of the ship's position, it was clear that my dream, or vision, had come to me at the moment of his death.

Similar synchronistic phenomena were common, and on the day Jung died there was a definite increase in them.

Soon after his death a strong thunderstorm came up.

Lightning struck a tall poplar tree on the edge of the lake in his garden and tore a great hole in its trunk, so that afterward the ground was littered with small pieces of bark."

Barbara Hannah recalled how shortly before the moment of his death she had been fetching her car and found that the relatively fresh battery had run down.

When Ruth Bailey telephoned her about a half hour later with the news, Miss Hannah was better able to comprehend the motiveless connections of this "coincidence."

Such acausal phenomena, in all their unusualness, were something as natural for Jung as life itself, or dreaming.

He too was aware that today more than ever an expansion of view and consciousness is necessary, if the "miraculous" is not to be split off from the supposedly normal.

He had expressed it simply some months before his death, in a letter of 10 August 1960:

"It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, that is, not from outside, but from inside."

This statement on the required turning from without to within, however, cannot be taken as absolute.

Jung also knew and respected the dimension of the between.

Hence it is surely no coincidence that two days after this letter, in regard to the early death of his English friend Victor White, he recorded the following sentence:

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments."

And Gerhard Adler, the co-editor of The Collected Works as well as later the letters of C. G. Jung, who had once emigrated to England-he too was among the last to visit the departing Jung-reported of his final meeting:

"He sat in his library and seemed to be deeply absorbed in himself. It was clearly perceptible that his attention was directed entirely to the inner realm of psychic images.

Then he noticed me, and in a trice his expression changed.

He turned toward me, and the place of his deep introversion was taken by a cordial and lively relatedness.

The two aspects-concentration on the inner world and immediate openness to other people-imparted a memorable picture of the wholeness of this man. "

After the funeral service, the so-called "send-off” in the village church in Kusnacht, Carl Gustav Jung was buried in the Kusnacht cemetery.

The rectangular gravestone, the height of a man, bore the arms of the Jung family, and beneath this the names of father, mother, sister Gertrud, Emma Jung Rauschenbach, and C. G. Jung.

The top and bottom borders repeated once more the motto he had chosen for his house:

Vocatus atque non vocatus deus aderit.

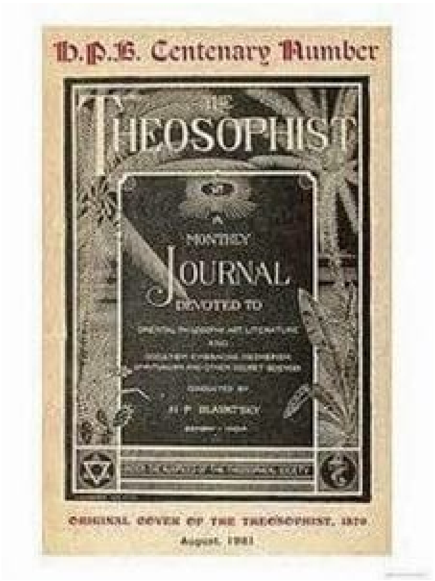
Called or not called, the god will be there.

The right and left sides contained a saying from the great resurrection chapter of the First Epistle to the Corinthians (1 Cor. 15:47):

Primus homo de terra terrenus Secundus homo de caelo caelestis.

The first man is of the earth and is earthly, the second man is of heaven and is heavenly. Gerhard Wehr, Jung: A Biography, Pages 452-457

Carl Jung on Theosophy and Quotations **(2019-05-10 09:18)**


H.P.B. Centenary Number
THE THEOSOPHIST
A MONTHLY JOURNAL DEVOTED TO
ORIGINAL COVER OF THE THEOSOPHIST, 1879
August, 1931

[Carl Jung on Theosophy.]

The destructive quality of this thinking as well as its occasional and limited usefulness, hardly need further elucidation. But there still exists another form of negative thinking, which at first glance perhaps would scarcely be recognized as such.

I refer to the theosophy thinking which is to-day rapidly spreading in every quarter of the globe, presumably as a reaction phenomenon to the materialism of the epoch now receding. Theosophical thinking has an air that is not in the least reductive, since it exalts everything to transcendental and world-embracing ideas. A dream, for instance, is no longer a modest dream, but an experience upon another plane'. The hitherto inexplicable fact of telepathy is very simply explained by 'vibrations ' which pass from one man to another.

An ordinary .nervous trouble is quite simply accounted for by -the fact that something has collided with the astral body. Certain anthropological peculiarities of the dwellers on the Atlantic seaboard are easily explained by the submerging of Atlantis, and so on. We have merely to open a theosophical book to be overwhelmed by the realization that everything is already explained, and that ' spiritual science ' has left no enigmas of life unsolved. But, fundamentally, this sort of thinking is just as negative as materialistic thinking.

When the latter conceives psychology as chemical changes taking place in the cell-ganglia, or as the extrusion and withdrawal of cell-processes, or as an internal secretion, in essence this is just as superstitious as theosophy. The only difference lies in the fact that materialism reduces all phenomena to our current physiological notions, while theosophy brings everything into the concepts of Indian metaphysics.

When we trace the dream to an overloaded stomach, the dream is not thereby explained, and when we explain telepathy as 'vibrations', we have said just as little. Since, what are 'vibrations'? Not only are both methods of explanation quite impotent they are actually destructive, because by interposing their seeming explanations they withdraw interest from the problem, diverting it in the former case to the stomach, and in the latter to imaginary vibrations, thus preventing any serious investigation of the problem.

Either kind of thinking is both sterile and sterilizing. Their negative quality consists in this : it is a method of thought that is indescribably cheap ; there is a real poverty of productive and creative energy. It is a thinking taken in tow by other functions. Carl Jung, Psychological Types, General Description of Types, Page 445.

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles. Though the old damage is covered up, the new building does not stand firm. Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tiibingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you

in a letter. Carl Jung, Letters Vol. 1, Page 56

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief. Thus it looks as if I were moving in the vicinity of theosophy. In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. 1, Page 290

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition . It is the eternally primitive man having experience of his ghost-land, but it is not an achievement of your cultural development. Carl Jung, Letters Vol. 1, Page 382.

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." (2019-05-10 11:21)

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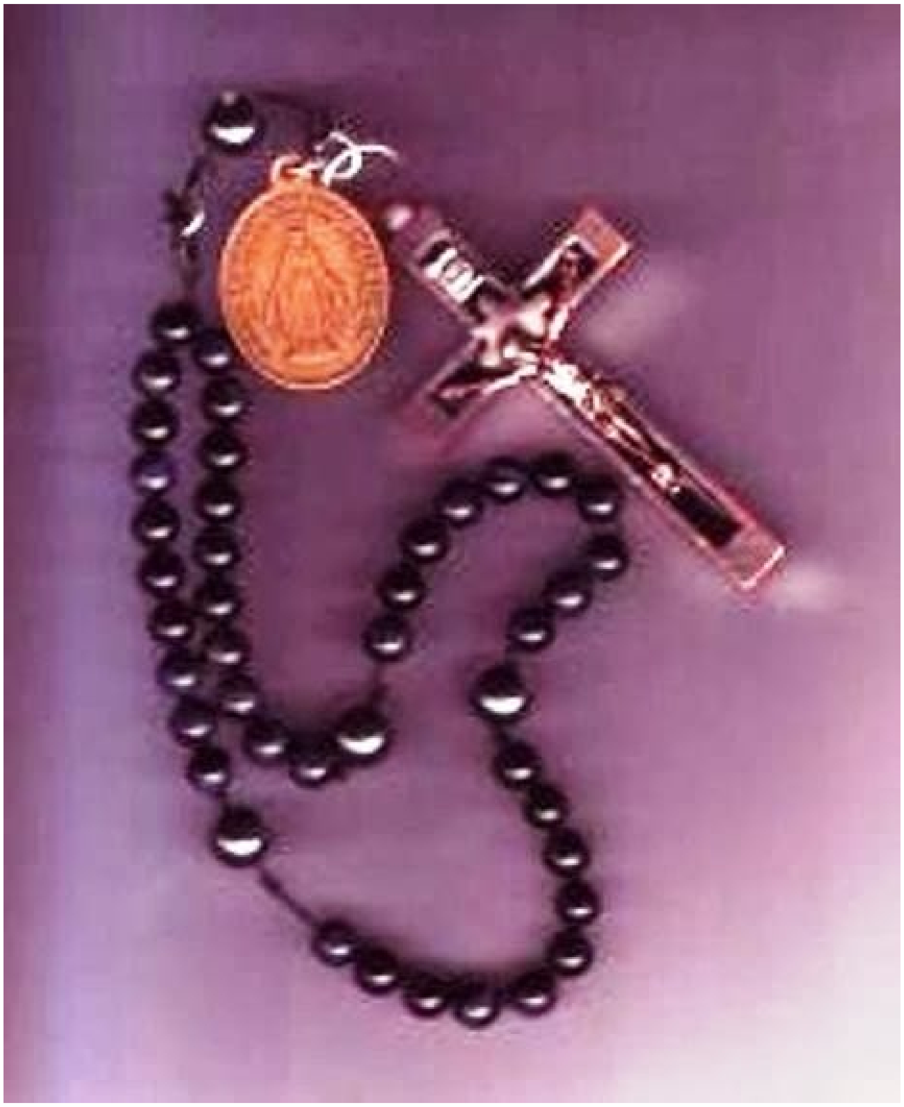

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Footnote #13, Psychology and Religion, Page 45.

For a certain type of intellectual mediocrity characterized by enlightened rationalism, a scientific theory that simplifies matters is a very good means of defense because of the tremendous faith modern man has in anything which bears the label "scientific."

Such a label sets your mind at rest immediately, almost as well as Roma locuta causa finita: "Rome has spoken, the matter is settled."

In itself any scientific theory, no matter how subtle, has, I think, less value from the standpoint of psychological truth than religious dogma, for the simple reason that a theory is necessarily highly abstract and exclusively rational, whereas dogma expresses an irrational whole by means of imagery.

This guarantees a far better rendering of an irrational fact like the psyche. Moreover, dogma owes its continued existence and its form on the one hand to so-called "revealed" or immediate experiences of the "Gnosis" [See Footnote #13] for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries.

It may not be quite clear why I call certain dogmas "immediate experiences" since in itself a dogma is the very thing that precludes immediate experience.

Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion).

They occur just as often in pagan religions, and besides that they can reappear spontaneously in all sorts of variations as psychic phenomena, just as in the remote past they originated in visions, dreams, or trances. Ideas like these are never invented.

They came into being before man had learned to use his mind purposively.

Before man learned to produce thoughts, thoughts came to him.

He did not think he perceived his mind functioning.

Dogma is like a dream, reflecting the spontaneous and autonomous activity of the objective psyche, the unconscious.

Such an expression of the unconscious is a much more efficient means of defense against further immediate experiences than any scientific theory.

The theory has to disregard the emotional values of the experience.

The dogma, on the other hand, is extremely eloquent in just this respect.

One scientific theory is soon superseded by another. Dogma lasts for untold centuries.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, Psychology and Religion, Pages 45-46.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/b33e5-rosary.jpg`

Individuation is not “Mysticism,” “Shamanism,” “Alchemy,” or “Gnosticism”. Individuation is an expression of that biological process. (2019-05-10 11:22)

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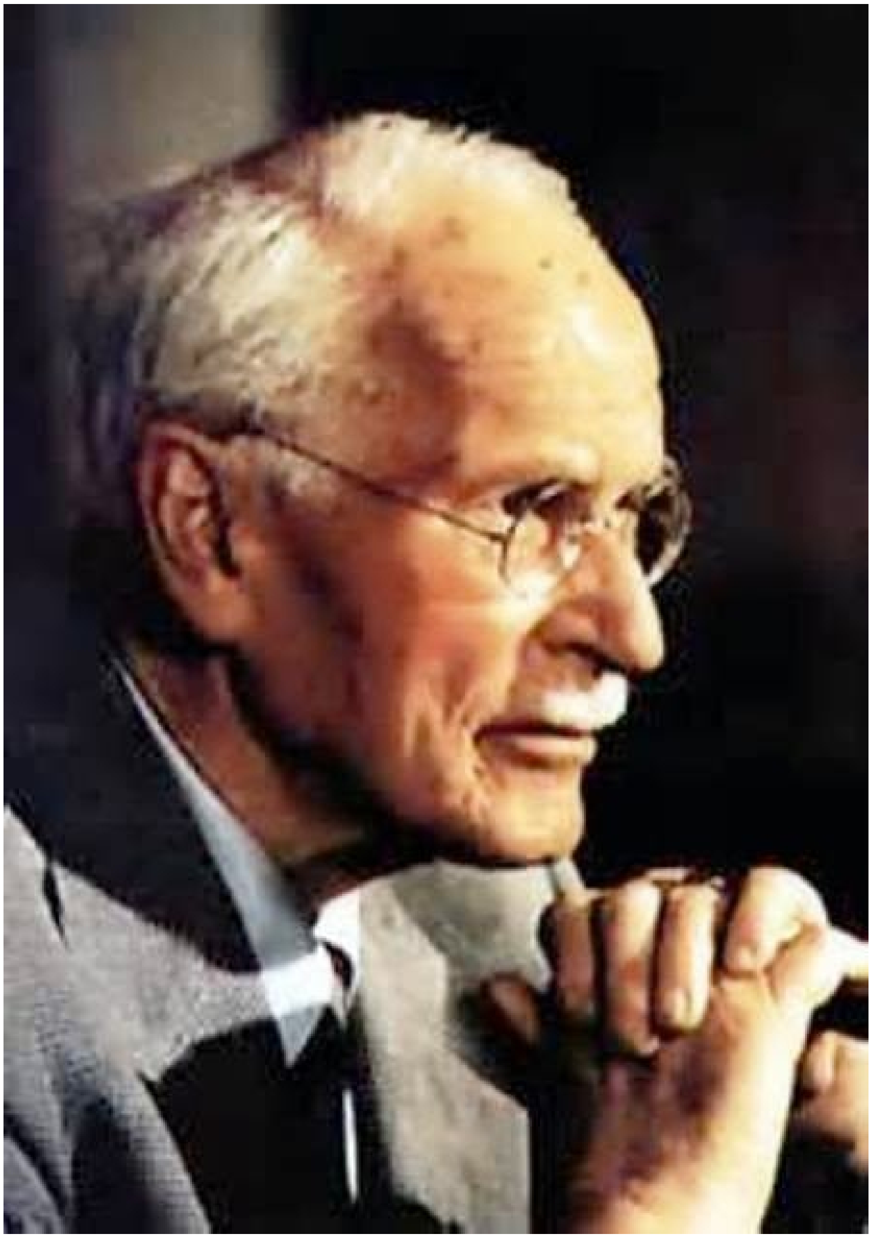

[The process of Individuation is not “Mysticism,” “Shamanism,” “Alchemy,” or “Gnosticism”. But, in reality, individuation is an expression of that biological process.]

Psychology, like every empirical science, cannot get along without auxiliary concepts, hypotheses, and models. But the theologian as well as the philosopher is apt to make the mistake of taking them for metaphysical postulates.

The atom of which the physicist speaks is not an hypostasis, it is a model.

Similarly, my concept of the archetype or of psychic energy is only an auxiliary idea which can be exchanged at any time for a better formula. From a philosophical standpoint my empirical concepts would be logical monsters, and as a philosopher I should cut a very sorry figure.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. On top of that, the individuation process develops a symbolism whose nearest affinities are to be found in folklore, in Gnostic, alchemical, and such like "mystical" conceptions, not to mention shamanism.

When material of this kind is adduced for comparison, the exposition fairly swarms with "exotic" and "far-fetched" proofs, and anyone who merely skims through a book instead of reading it can easily succumb to the illusion that he is confronted with a Gnostic system. In reality, however, individuation is an expression of that biological process simple or complicated as the case may be by which every living thing becomes what it was destined to become from the beginning.

This process naturally expresses itself in man as much psychically as somatically. On the psychic side it produces those well-known quaternity symbols, for instance, whose parallels are found in mental asylums as well as in Gnosticism and other exoticisms, and last but not least in Christian allegory.

Hence it is by no means a case of mystical speculations, but of clinical observations and their interpretation through comparison with analogous phenomena in other fields. It is not the daring fantasy of the anatomist that can be held responsible when he discovers the nearest analogies to the human skeleton in certain African anthropoids of which the layman has never heard.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge.

As a philosopher and speculating heretic I am, of course, easy prey. That is probably the reason why people prefer to ignore the facts I have discovered, or to deny them without scruple. But it is the facts that are of prime importance to me and not a provisional terminology or attempts at theoretical reflections.

The fact that archetypes exist is not spirited away by saying that there are no inborn ideas. I have never maintained that the archetype “an sich” is an idea, but have expressly pointed out that I regard it as a form without definite content. Carl Jung, Psychology and Religion, Forward to White’s “God and the Unconscious,” Pages 306-307, Paragraphs 460-461.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/9f0aa-analyticaljung.jpg`

Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology] (2019-05-10 11:35)

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Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology]

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically "adopt" them at birth with blessings or curses, are given sponsors—a "godfather" and a "godmother." Carl Jung, The Portable Jung; Page 63.

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the "Interrogationes magnae" and "Interrogationes parvae," said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: "He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born," etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.
That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an "eglise gnostique de la France," and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the "spiritual inner man" was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is "our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God." Carl Jung; Aion; Page 215.
The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that "Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm" (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: "The Gnostics ... expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they 'become,' it is either day or night. In the state of 'promise' before they become, they are nonexistent, there is neither white nor black, good nor bad" (Dream Analysis: Notes of the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131)

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93

Schloem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

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We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Pages 59-63.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Pages 553-554.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

They [Gnostics] were concerned with the problem of archetypes, and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Pages 53-55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Pages 53-55.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I therefore don’t quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn’t the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Pages 64-65.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. . Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Pages 333-334.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an thropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Pages 244-245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633

Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642

I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643

I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

"Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/11617-1gnostic.jpg`

Carl Jung and Erich Fromm (2019-05-10 11:42)

With Erich Fromm, who had openly voiced his aversion to Jung since the mid-thirties, as with Paul J. Stern after him, Jung rose to the status of "prophet of the unconscious."

But as such-as Fromm attempted to portray him-he had not proclaimed prophetic wisdom but rather, and this with regard to the tension-filled thirties, produced only the "naive assertions of a reactionary romantic," or perhaps a ruthless opportunist.

To be sure, Fromm also did not hesitate to attribute all sorts of contributions and advances, beyond Freud, to his unliked colleague from Zurich.

But his contempt could hardly have been more appalling when he wished-subliminally!-to make Jung jointly responsible for the contemporary intellectual crisis of modern people:

"The majority, of course, still cling to religious conceptions, but for most these conceptions have become empty formulas, and no longer the expression of a reality to which they feel tied. Under these circumstances Jung's lack of commitment and authenticity is fascinating to many who find themselves in the same situation. With his

blend of outmoded superstition, indeterminate heathen idol worship, and vague talk about God, and with the allegation that he is building a bridge between religion and psychology, Jung has presented exactly the right mix to an age which possesses but little faith and judgment."

With this he nearly attained Ernst Bloch's level of Jung-defamation.

With some bewilderment Rainer Funk, in his carefully edited edition of Fromm's works, noted how surprised many readers continually were at the sharp, not to say shameful statements on the part of the great Jewish social philosopher.

Funk suspected some "very personal reservations.

One cause of these might also be the fact that Jung had been able to attract many-and above all wealthy-people with his psychology in the United States .... "

From being a critic of Freud, Fromm quickly became his apologist, concluding:

"Although psychoanalysis has much to thank him [Jung] for, essentially he disregarded the central core of it, the search for truth and the deliverance from illusions,

and replaced it with a seductive spirituality and a brilliant obscurantism."

Indeed, he said, for Freud there was at least still the category of truth; Jung equated God with the unconscious.

The problem of truth, or truthfulness, did not exist for him at all.

How particular Fromm himself was about the truth can be read a few lines further on, where he purported to unveil Jung's past at the time of the Third Reich:

"Jung praised the Nazis as long as they were winning, and when they lost the war he turned away not only from the Nazis but the whole German people. In his personal conduct he displayed a lack of conscience and veracity."

This could only have been written by one ignorant of the facts.

While these statements were. written when the accused could no longer defend himself(!), Fromm's criticism that Jung's concept of truth was "untenable" was an old one.

It was found in the lectures which Fromm presented at Yale University in 1949-the same Terry Lectures to which Jung had been invited twelve years earlier.

In a brief statement Jung had published on another occasion (London, 1958), he recalled that it lay outside the reach of people to make absolute assertions, although it was ethically imperative to be fully responsible for one's own subjective truth.

Every human judgment, however great one's subjective conviction might be, is subject to error, especially judgments which deal with transcendental subjects.

Fromm's philosophy, I am afraid, has not yet gotten past the level of the twentieth century; but man's drive to power and his hubris are so great that he believes in an absolutely valid judgment.

No scientifically thinking man with a sense of intellectual responsibility can afford such arrogance. Gerhard Wehr, Jung: A Biography, Pages 472-476

Carl Jung on "Theosophy" - Anthology (2019-05-10 14:09)

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles. Though the old damage is covered up, the new building does not stand firm. Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tubingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. 1, Page 56

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief. Thus it looks as if I were moving in the vicinity of theosophy. In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. 1, Page 290

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition . It is the eternally primitive man having experience of his ghost-land, but it is not an achievement of your cultural development. Carl Jung, Letters Vol. 1, Page 382.

The Personal and Collective Pyche (2019-05-11 03:03)

[1]

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society.

But equally, just as the individual is not merely a unique and separate being, but is also a social being, so the human psyche is not a self-contained and wholly individual phenomenon, but also a collective one.

And just as certain social functions or instincts are opposed to the interests of single individuals, so the human psyche exhibits certain functions or tendencies which, on account of their collective nature, are opposed to individual needs.

The reason for this is that every man is born with a highly differentiated brain and is thus assured of a wide range of mental functioning which is neither developed ontogenetically nor acquired.

But, to the degree that human brains are uniformly differentiated, the mental functioning thereby made possible is also collective and universal.

This explains, for example, the interesting fact that the unconscious processes of the most widely separated peoples and races show a quite remarkable correspondence, which displays itself, among other things, in the extraordinary but well-authenticated analogies between the forms and motifs of autochthonous myths.

The universal similarity of human brains leads to the universal possibility of a uniform mental functioning.

This functioning is the collective psyche.

Inasmuch as there are differentiations corresponding to race, tribe, and even family, there is also a collective psyche limited to race, tribe, and family over and above the "universal" collective psyche.

To borrow an expression from Pierre Janet, the collective psyche comprises the parties infirieures of the psychic functions, that is to say those deep-rooted, well-nigh automatic portions of the individual psyche which are inherited and are to be found everywhere, and are thus impersonal or supra-personal.

Consciousness plus the personal unconscious constitutes the parties superieures of the psychic functions, those portions, therefore, that are developed ontogenetically and
acquired.

Consequently, the individual who annexes the unconscious heritage of the collective psyche to what has accrued to him in the course of his ontogenetic development, as though it were part of the latter, enlarges the scope of his personality in an illegitimate way and suffers the consequences.

In so far as the collective psyche comprises the parties inferieures of the psychic functions and thus forms the basis of every personality, it has the effect rushing and devaluing the personality.

This shows itself either in the aforementioned stifling of self-confidence or else in an unconscious heightening of the ego’s importance to the point of a pathological will to power. Carl Jung; The Portable Jung; Pages 93-94.

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Carl Jung on the "Academic Psychologist." (2019-05-11 03:15)

[1]

Psychology

The academic psychologist is perfectly free to dismiss the phenomenon of emotion or the concept of the unconscious (or both) from his consideration.

Yet they remain facts to which the medical psychologist at least has to pay due attention; for emotional conflicts and the intervention of the unconscious are the classical features of his science.

If he treats a patient at all, he comes up against these irrationalities as hard facts irrespective of his ability to formulate them in intellectual terms.

It is, therefore, quite natural that people who have not had the medical psychologist's experience find it difficult to follow what happens when psychology ceases to be a tranquil pursuit for the scientist in his laboratory and becomes an active part of the adventure of real life.

Target practice on a shooting range is far from the battlefield; the doctor has to deal with casualties in a genuine war.

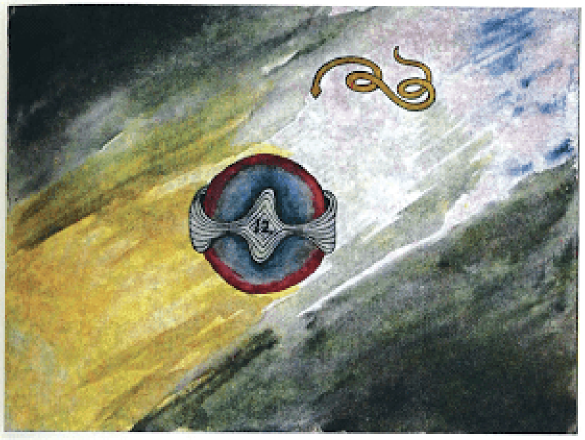
He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/3340b-psychology.jpg`

Paintings by Kristine Mann in A Study in the Process of Individuation (2019-05-11 03:30)

DR. KRISTINE MANN,
of New York
Dr. Mann is a Member of the Program Committee for the International Conference.

[1]



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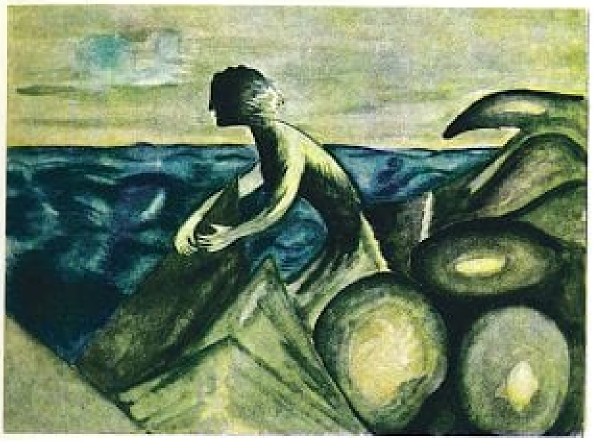

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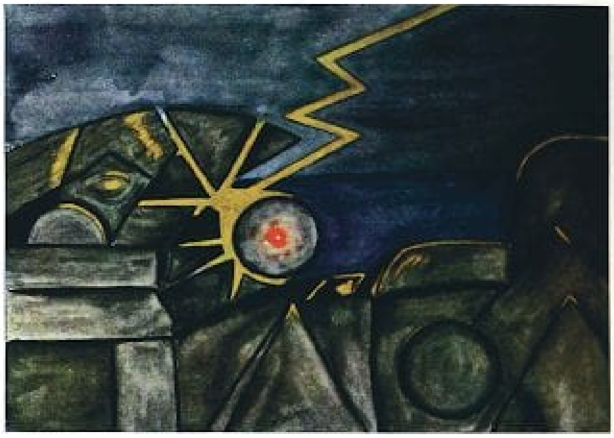

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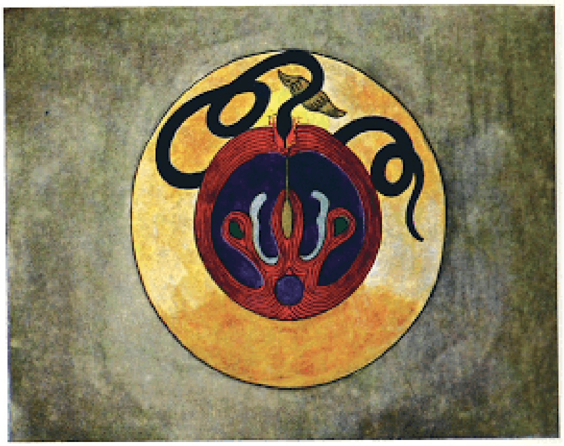

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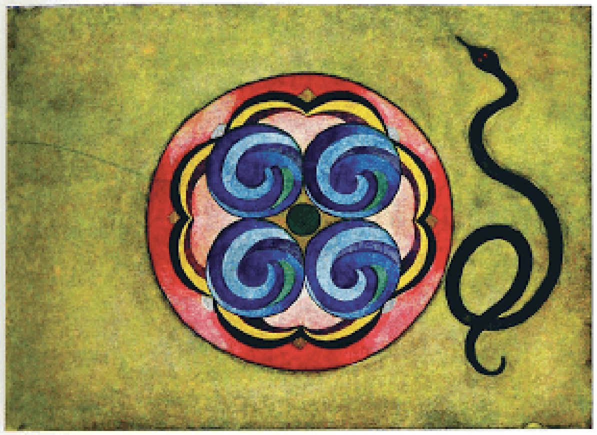

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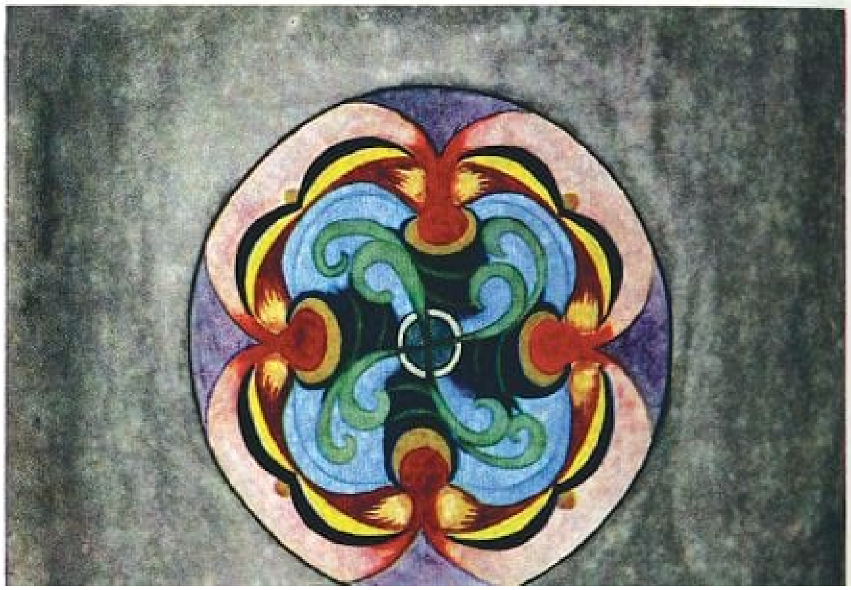

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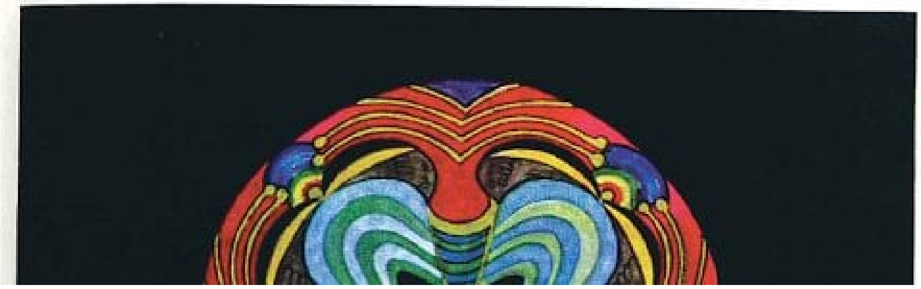

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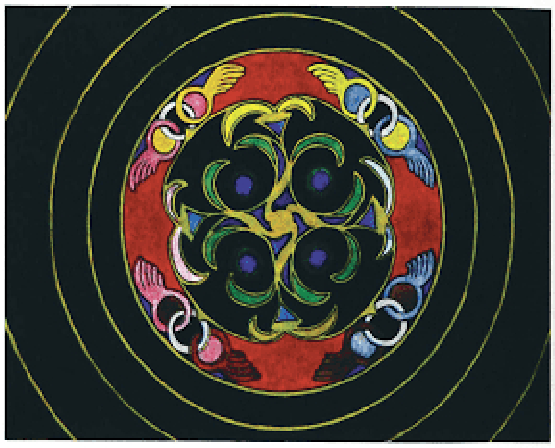

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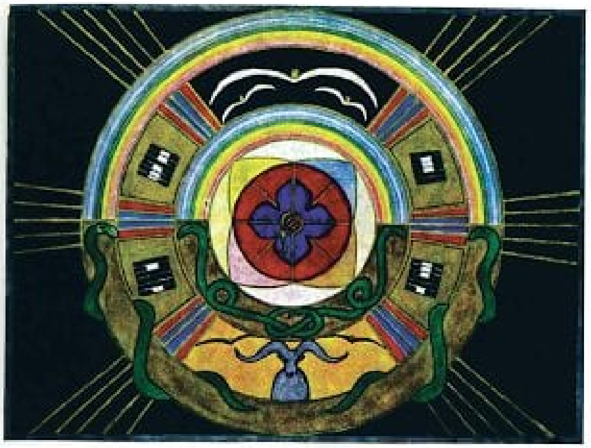

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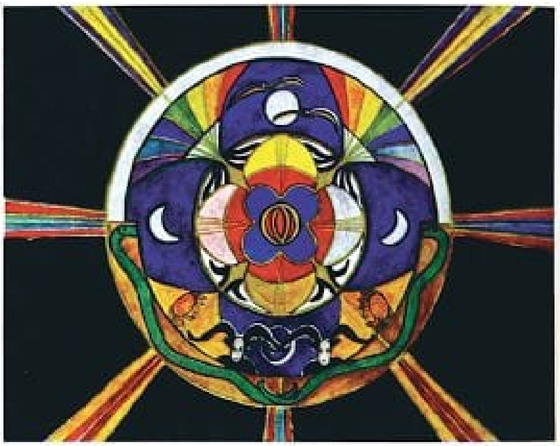

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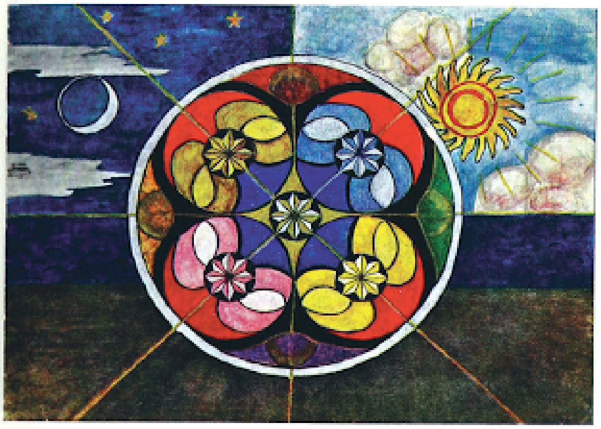

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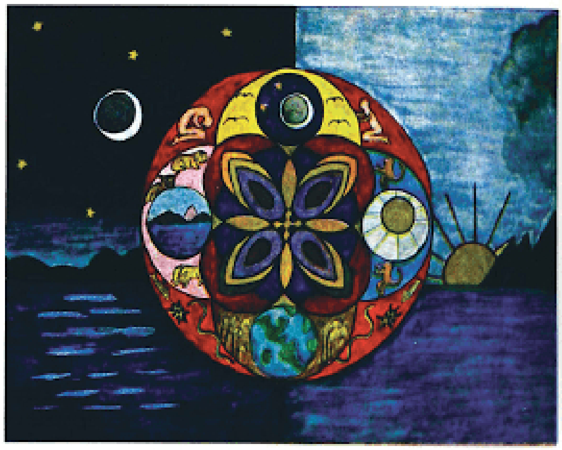

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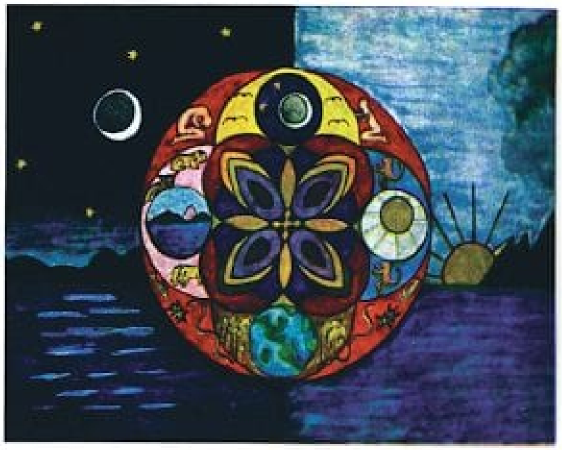

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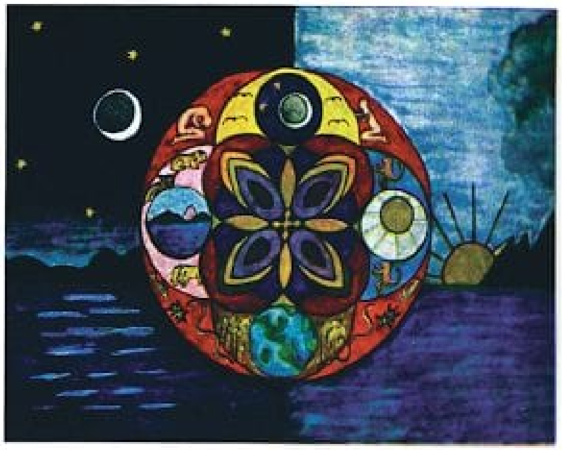

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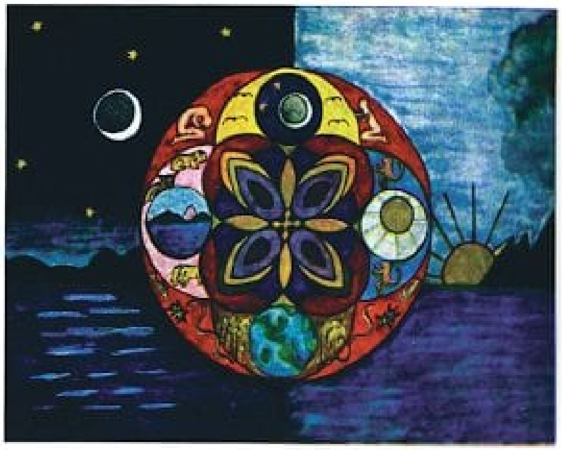

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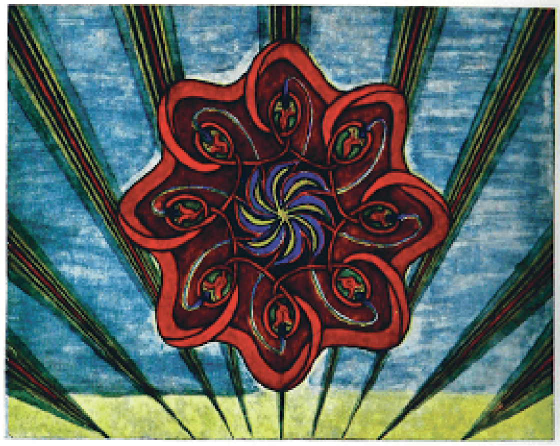

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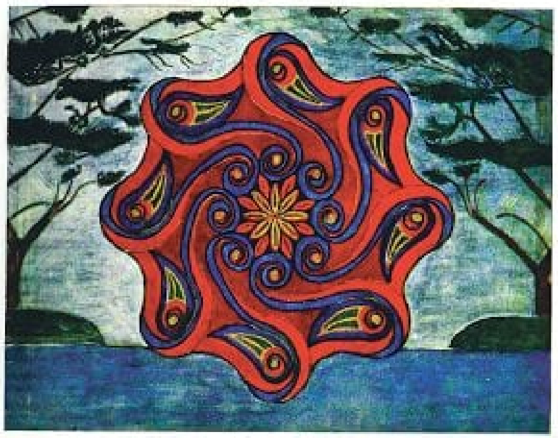

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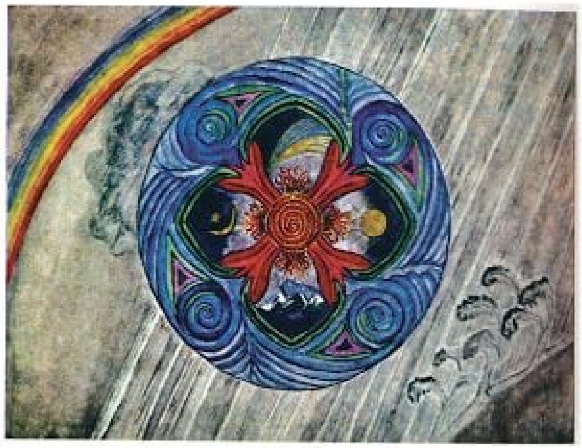

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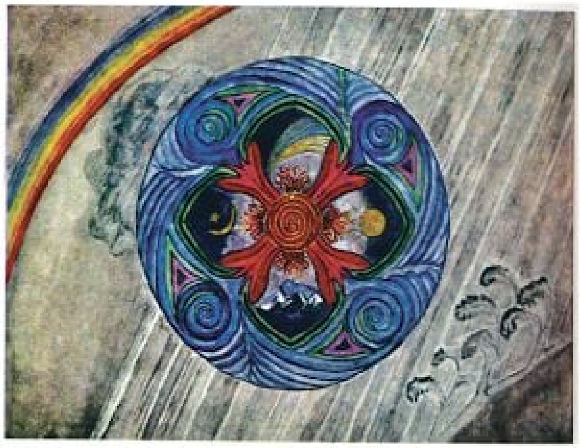

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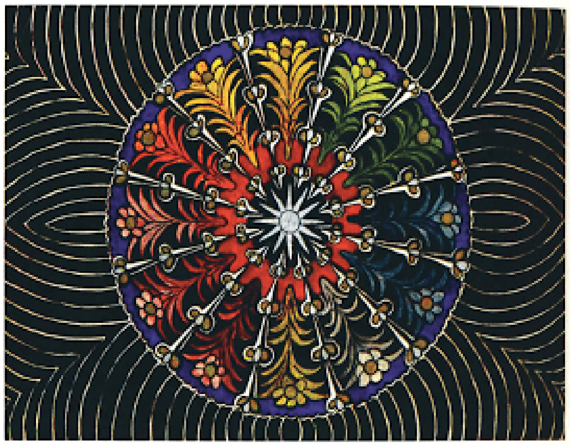

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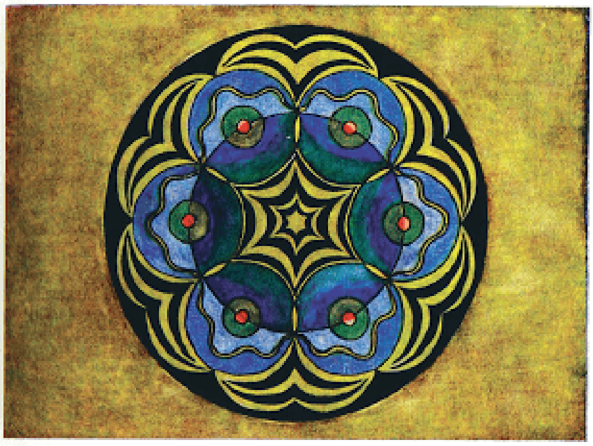

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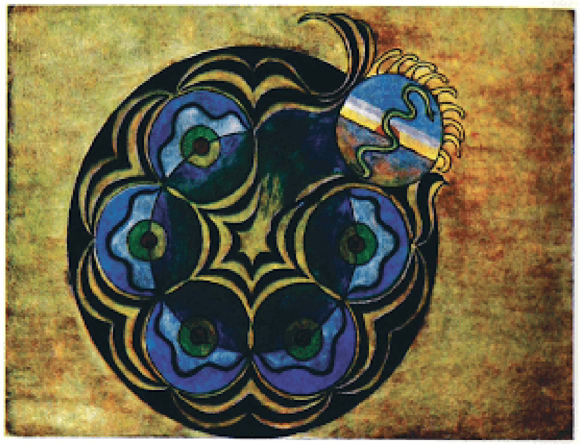

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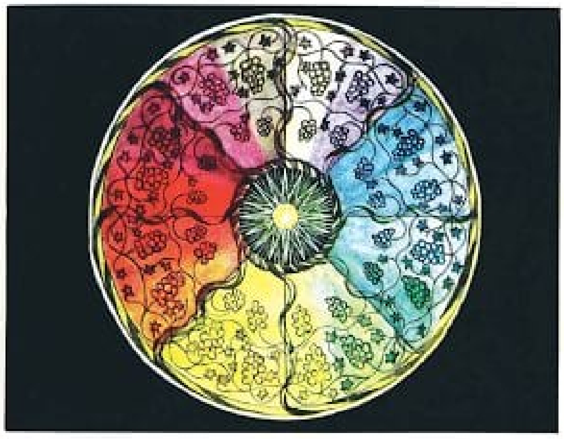

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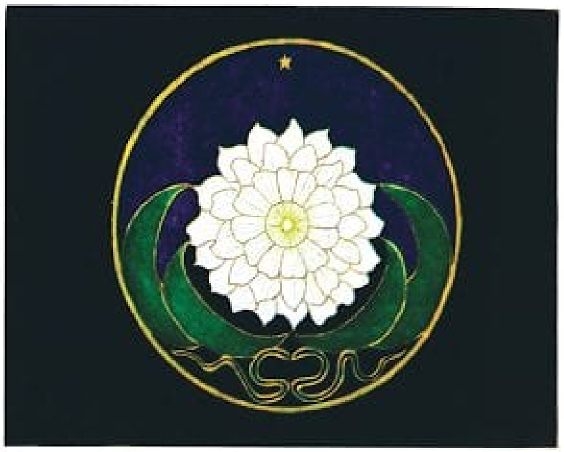

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Some Carl Jung Quotations XXXIII (2019-05-11 03:30)

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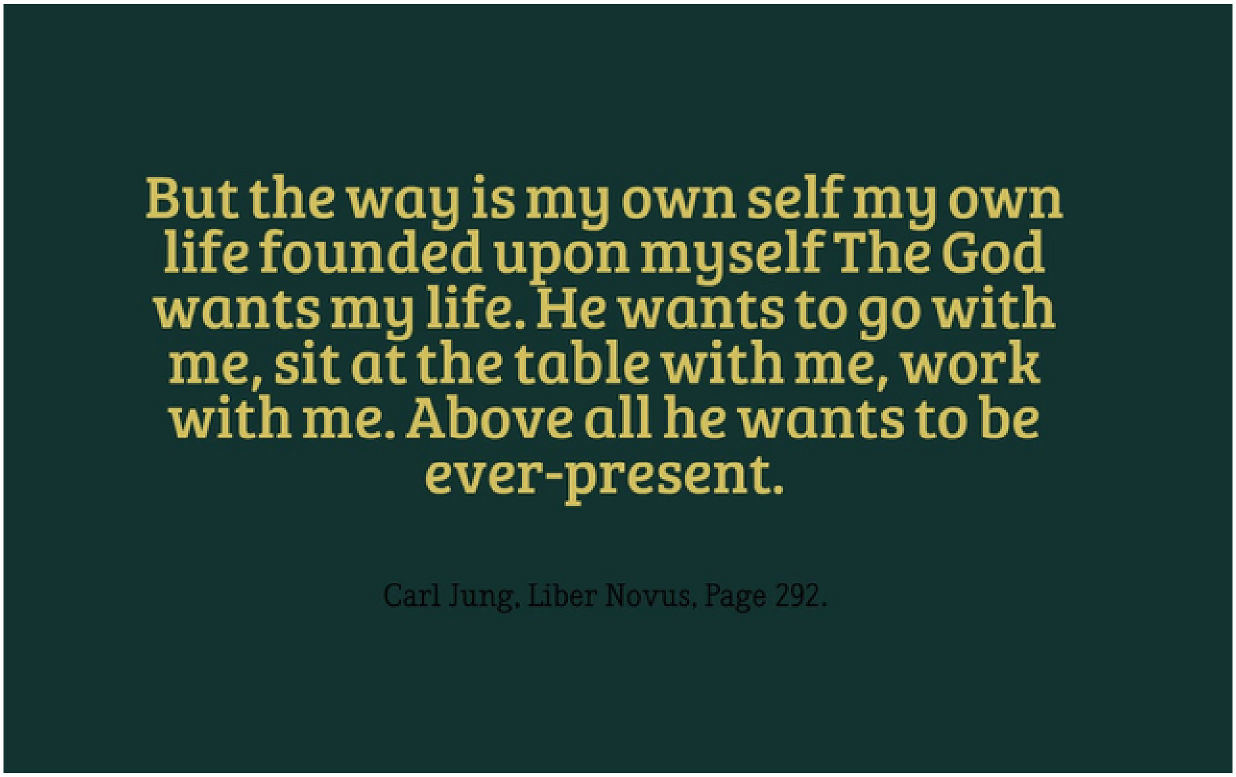

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.

Carl Jung, Liber Novus, Page 292.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

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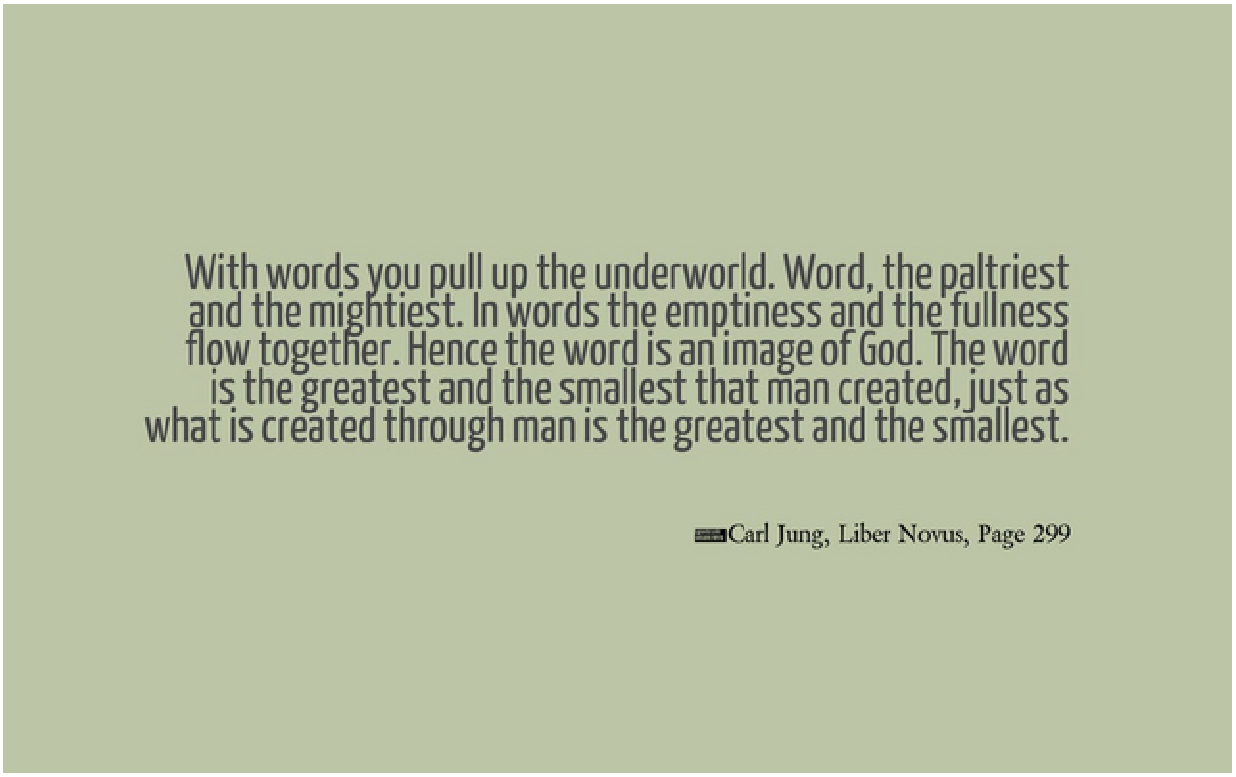
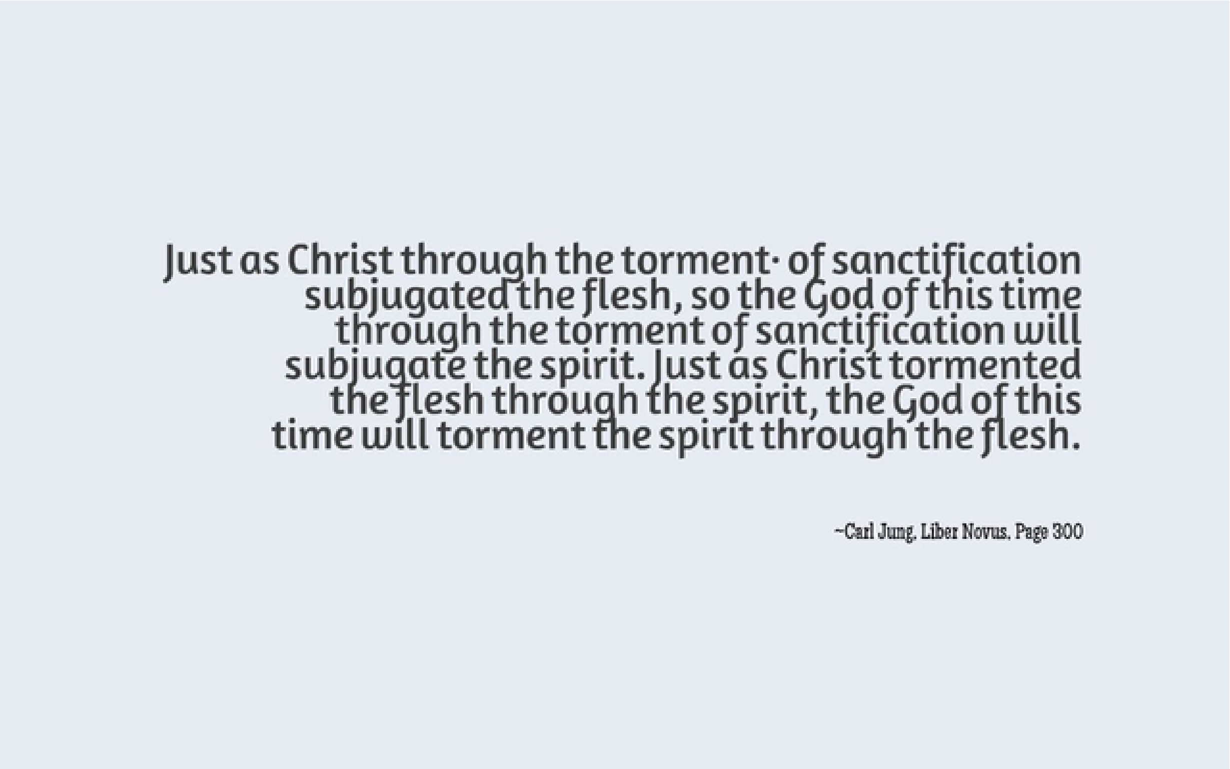


With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest.

Carl Jung, Liber Novus, Page 299

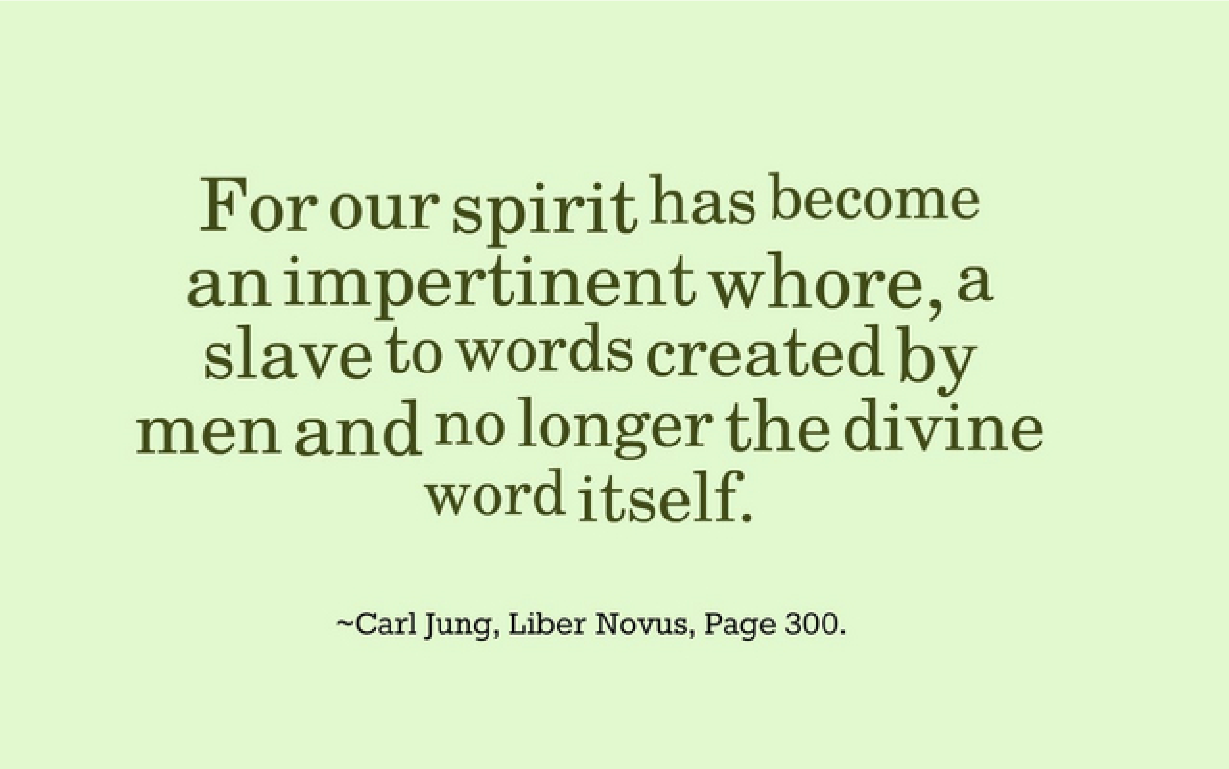
With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.



Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh.

~Carl Jung, Liber Novus, Page 300

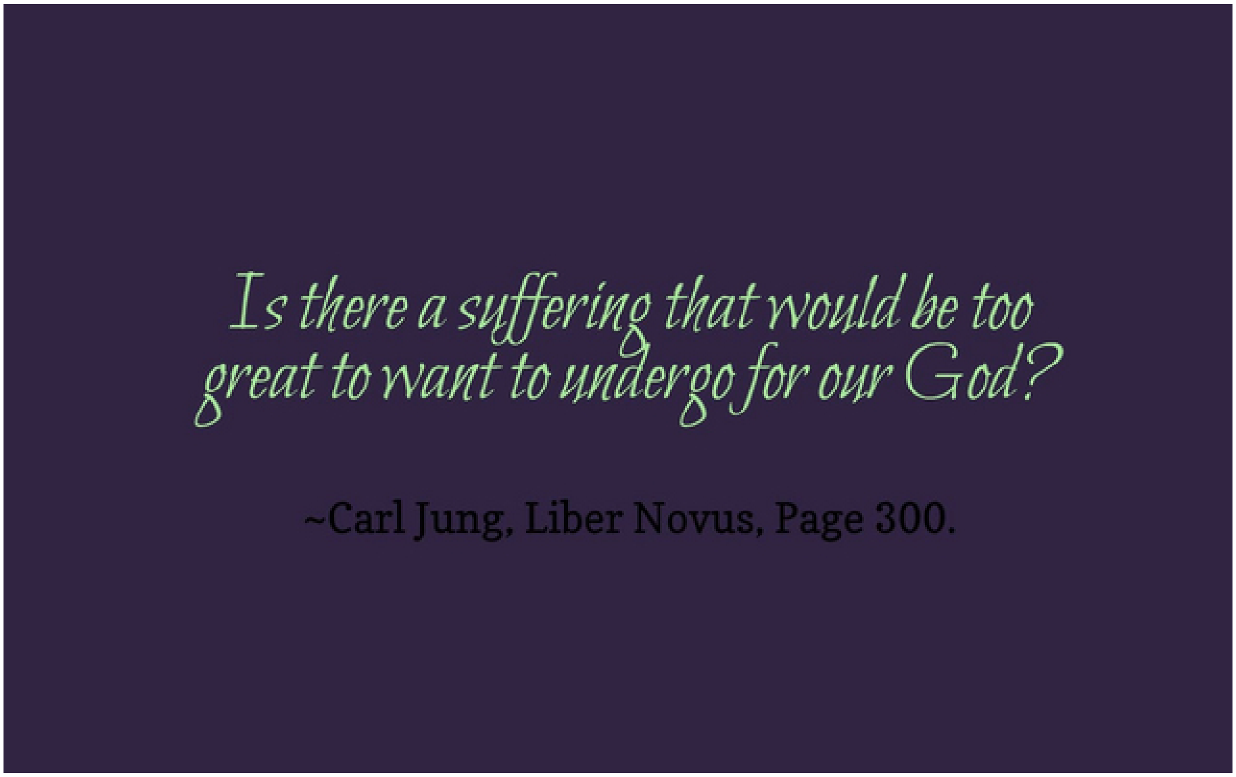
Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.



For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.

~Carl Jung, Liber Novus, Page 300.

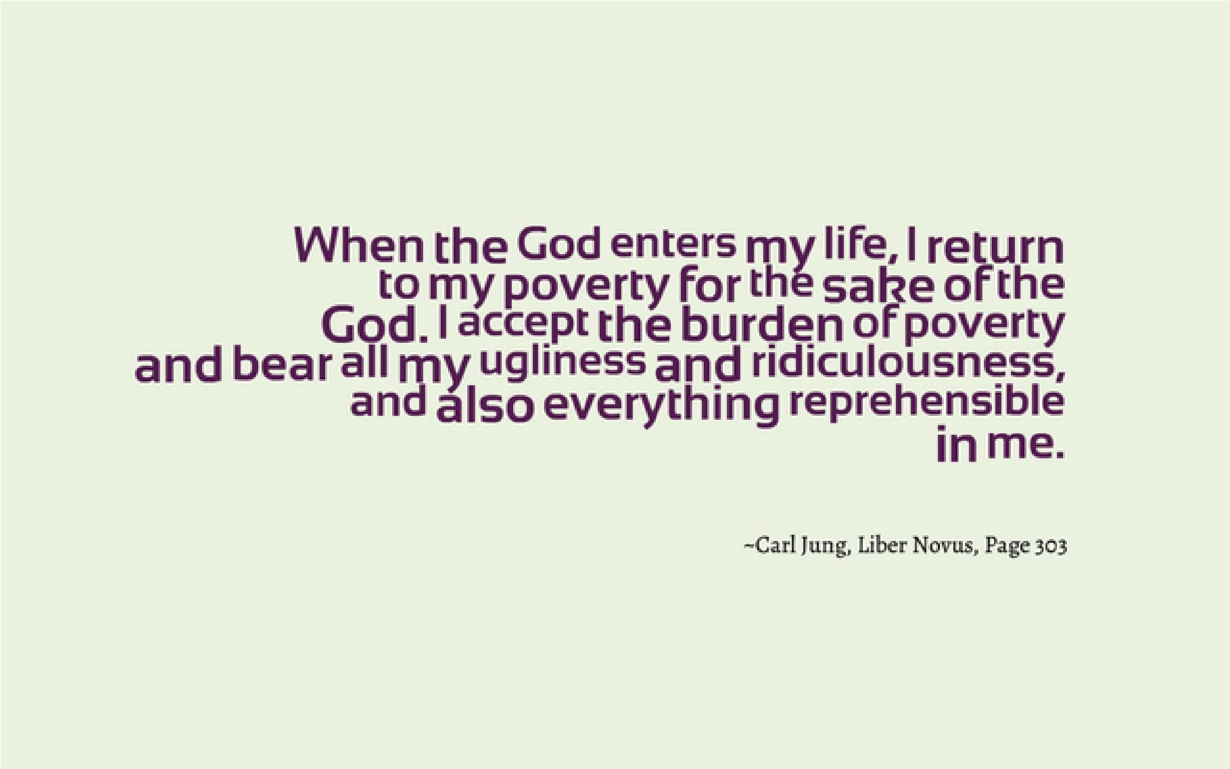
For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.



Is there a suffering that would be too great to want to undergo for our God?

~Carl Jung, Liber Novus, Page 300.

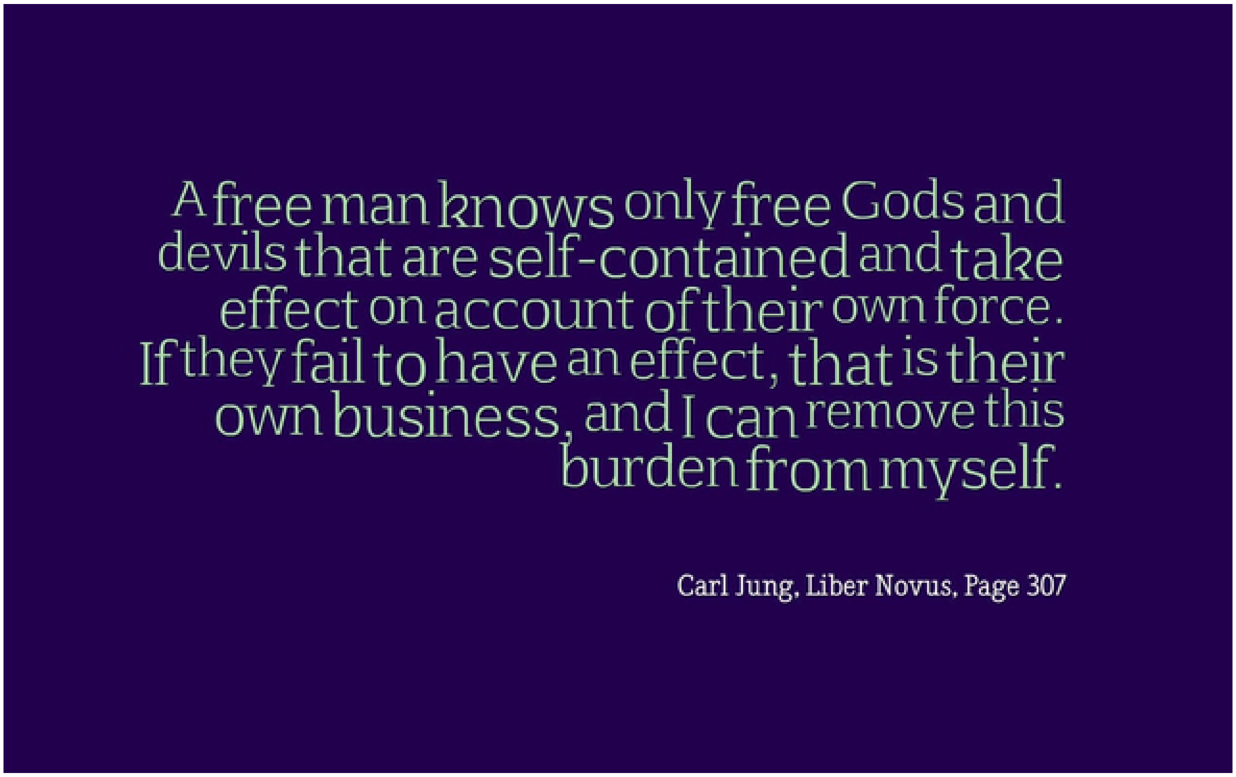
Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.



When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.

~Carl Jung, Liber Novus, Page 303

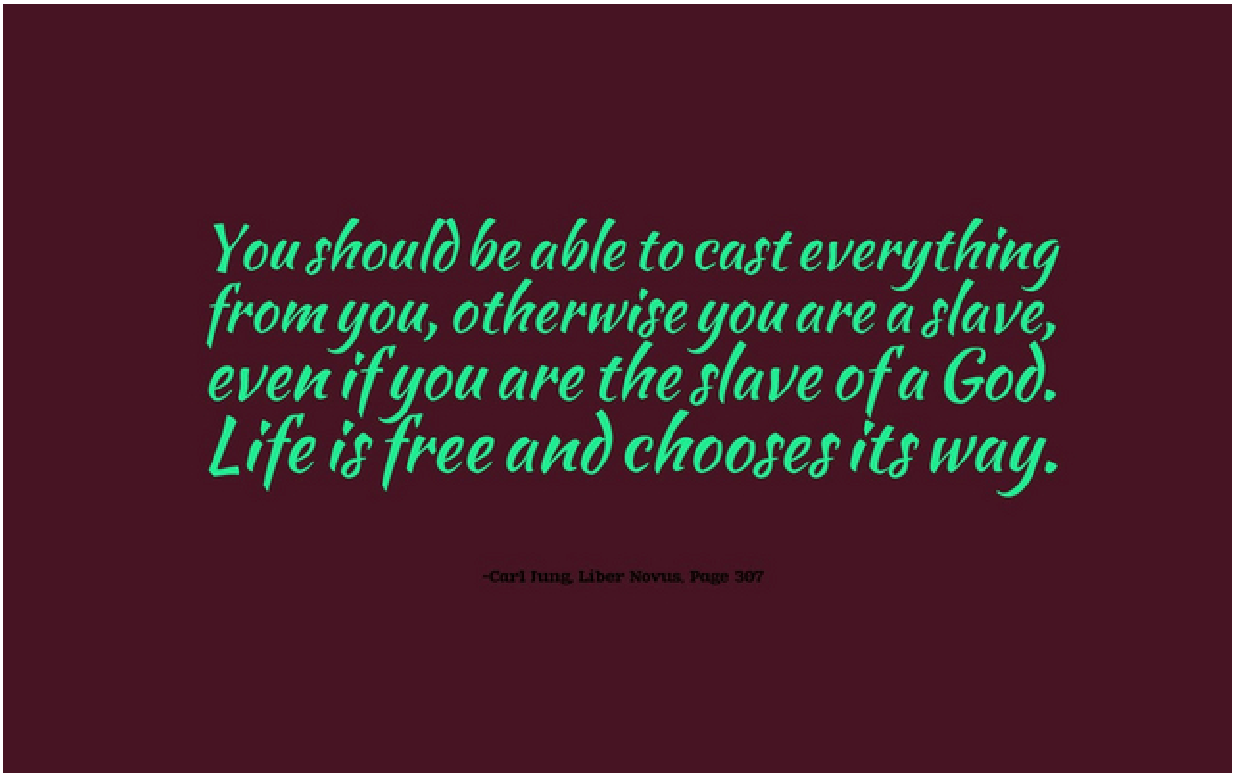
When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.



A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself.

Carl Jung, Liber Novus, Page 307

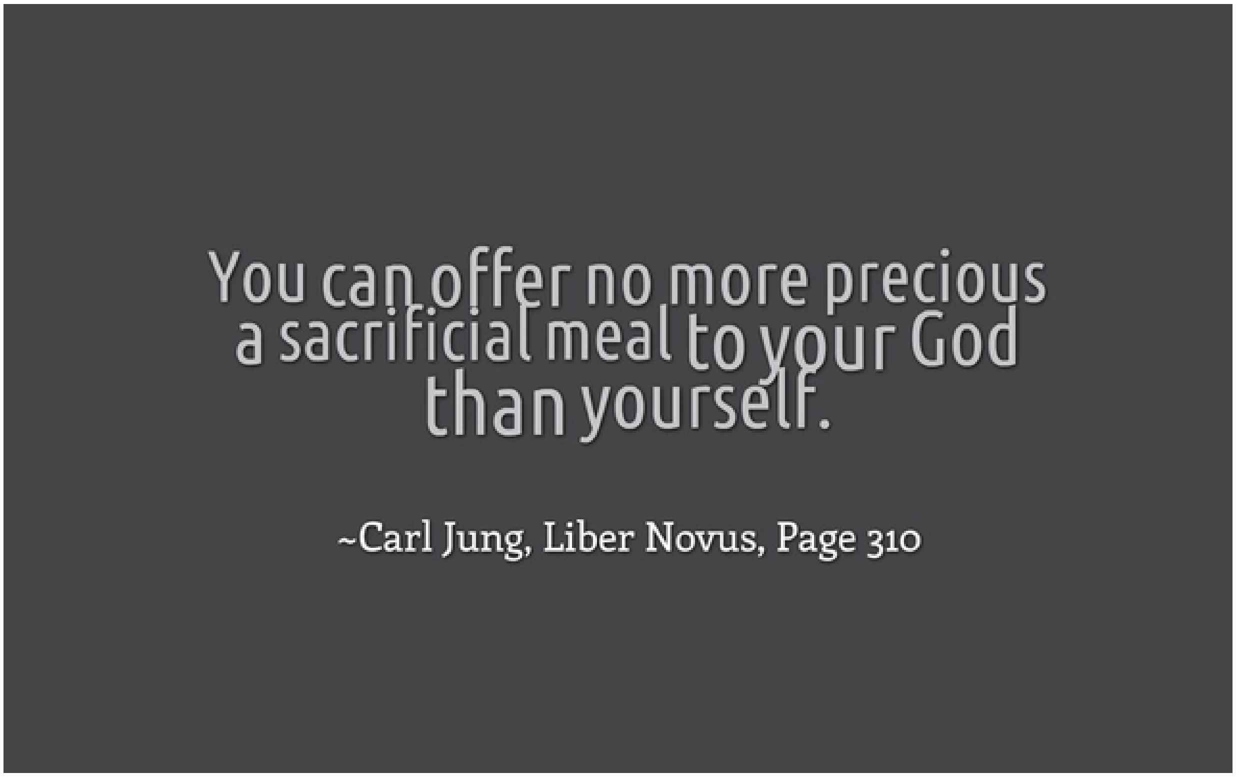
A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.



You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way.

-Carl Jung, Liber Novus, Page 307

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.


You can offer no more precious
a sacrificial meal to your God
than yourself.

~Carl Jung, Liber Novus, Page 310

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

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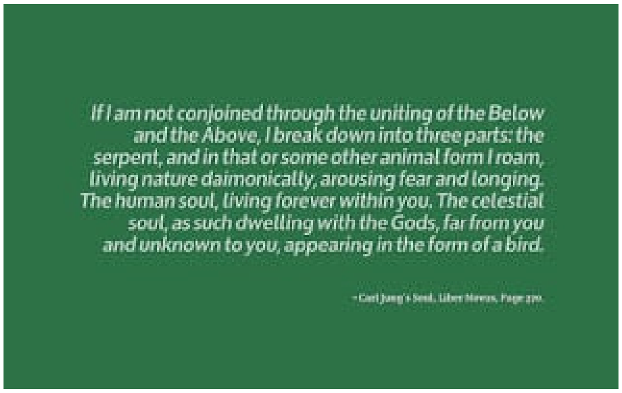
If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

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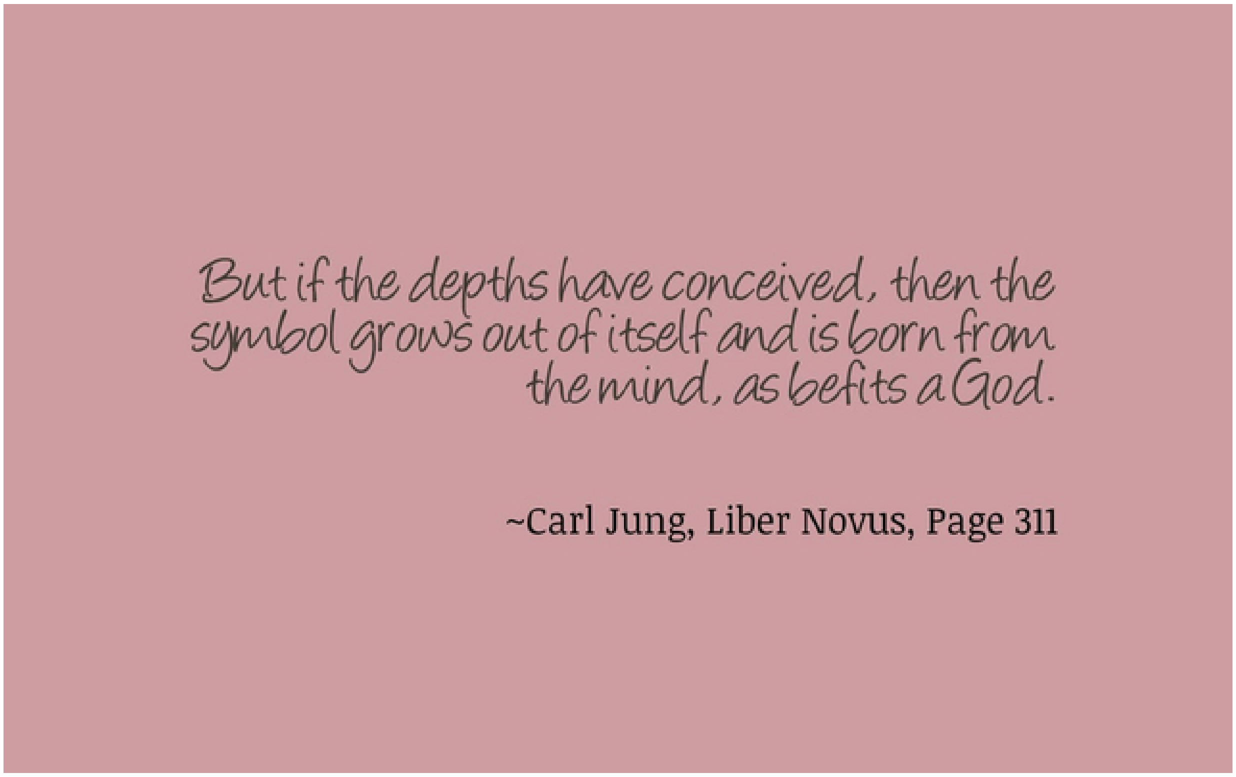

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.

~Carl Jung, Liber Novus, Page 311

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

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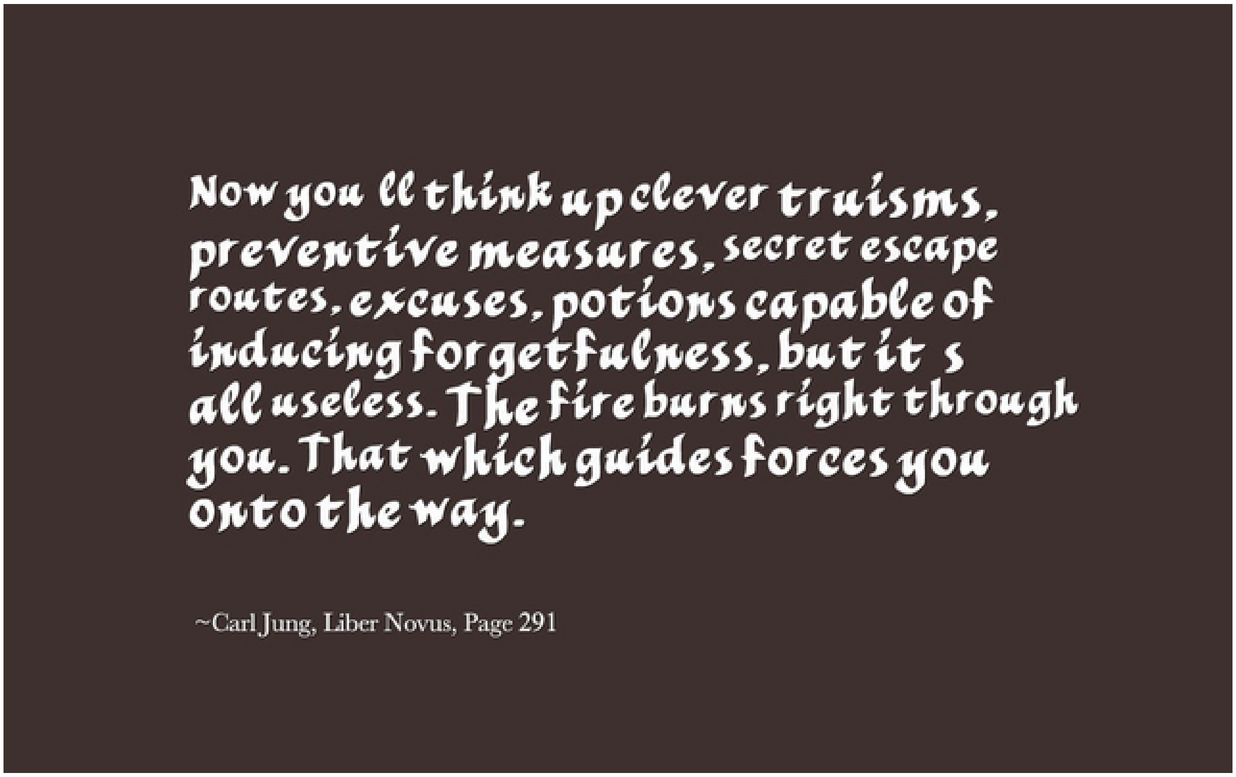
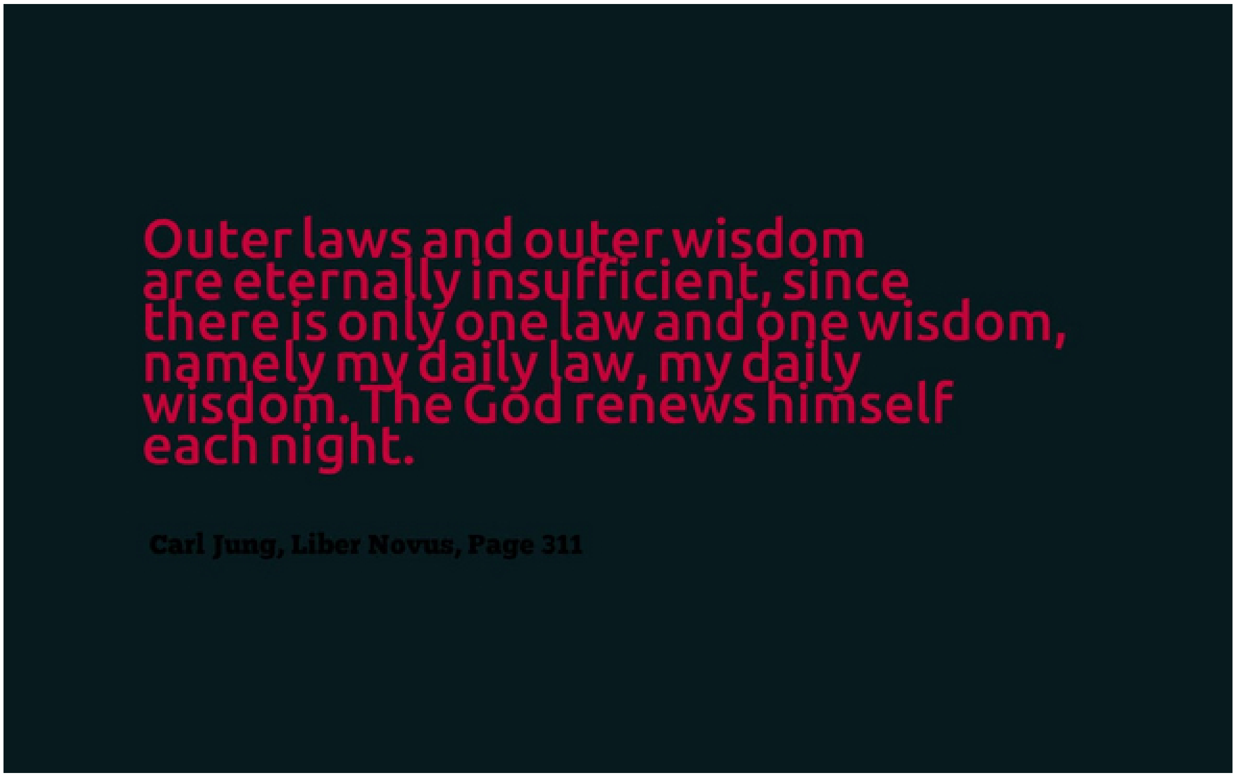


Now you ll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it s all useless. The fire burns right through you. That which guides forces you onto the way.

~Carl Jung, Liber Novus, Page 291

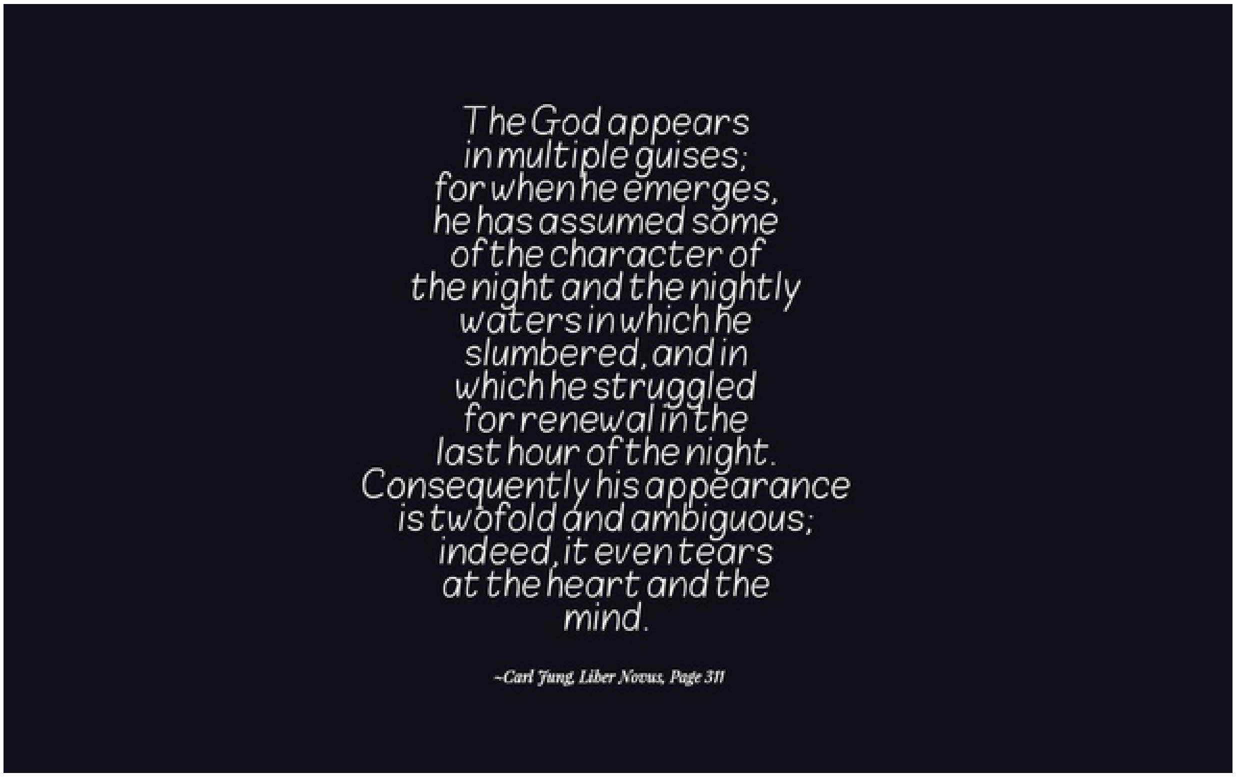
There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.



Outer laws and outer wisdom
are eternally insufficient, since
there is only one law and one wisdom,
namely my daily law, my daily
wisdom. The God renews himself
each night.

Carl Jung, Liber Novus, Page 311

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.



The God appears
in multiple guises;
for when he emerges,
he has assumed some
of the character of
the night and the nightly
waters in which he
slumbered, and in
which he struggled
for renewal in the
last hour of the night.
Consequently his appearance
is twofold and ambiguous;
indeed, it even tears
at the heart and the
mind.

~Carl Jung, Liber Novus, Page 311

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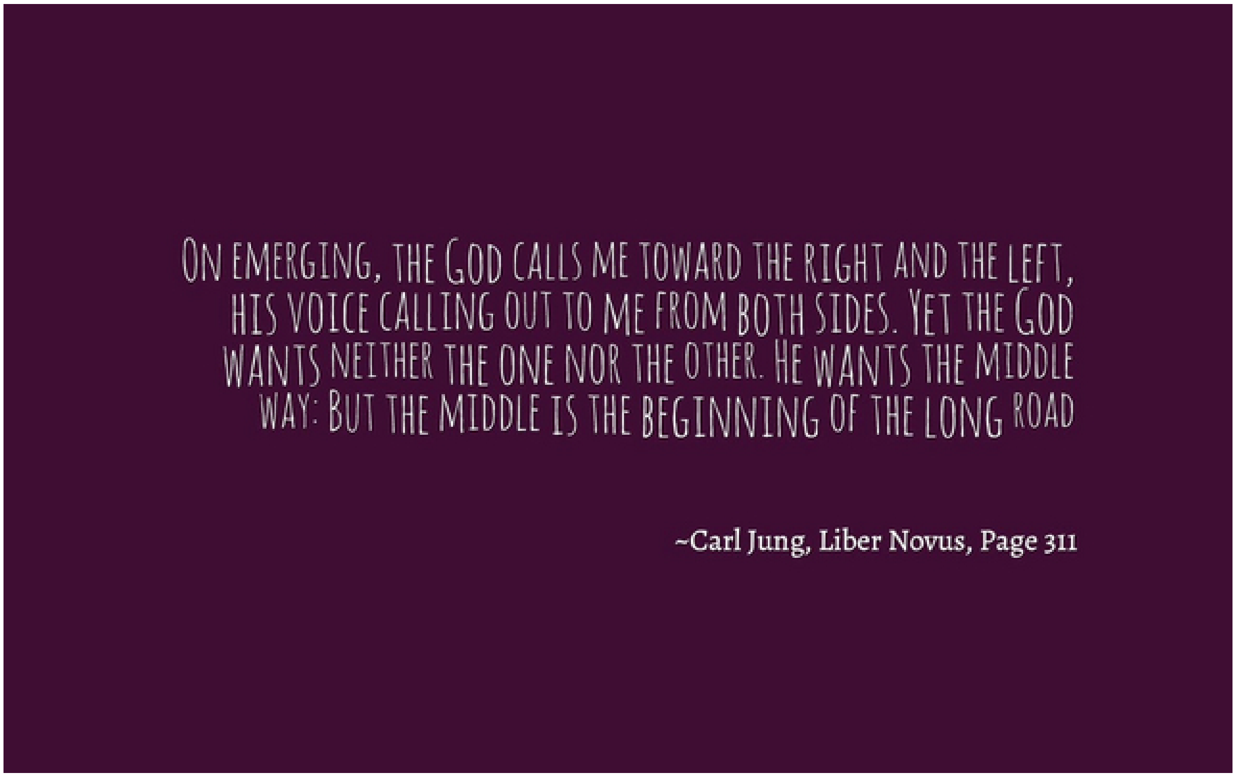

On emerging, the God calls me toward the right and the left,
his voice calling out to me from both sides. Yet the God
wants neither the one nor the other. He wants the middle
way: But the middle is the beginning of the long road

~Carl Jung, Liber Novus, Page 311

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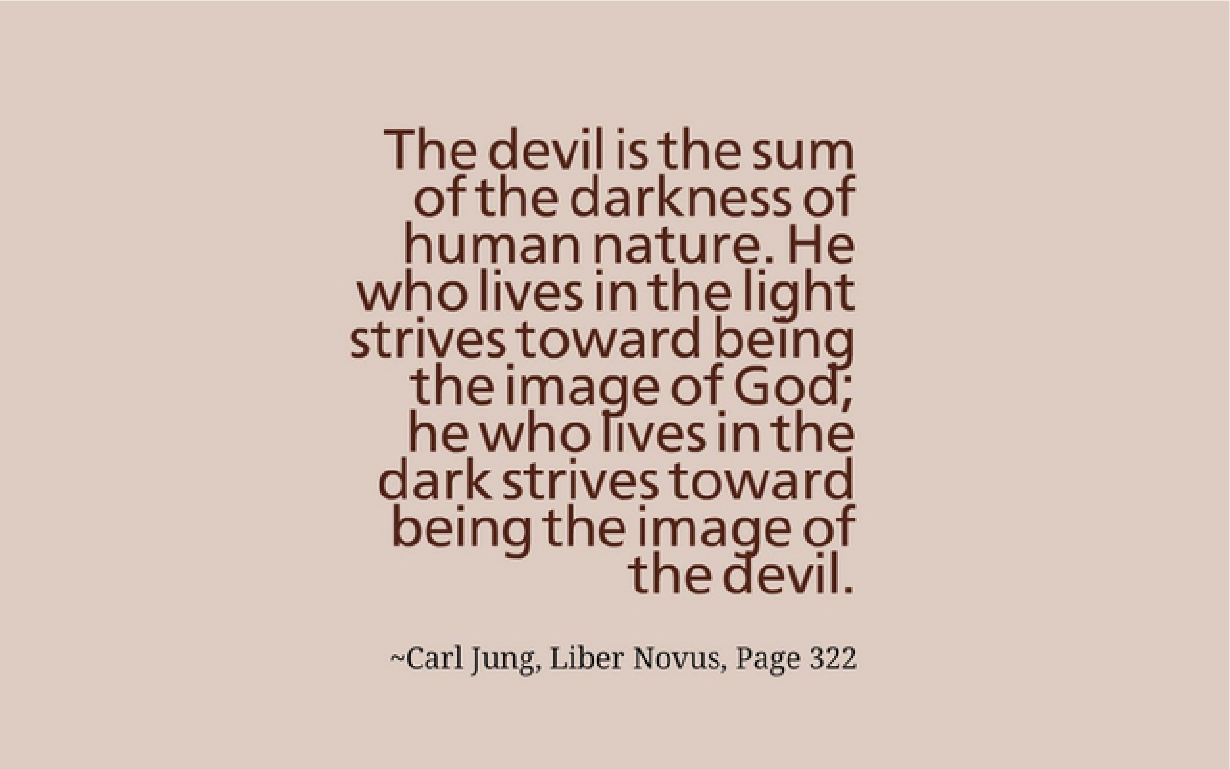
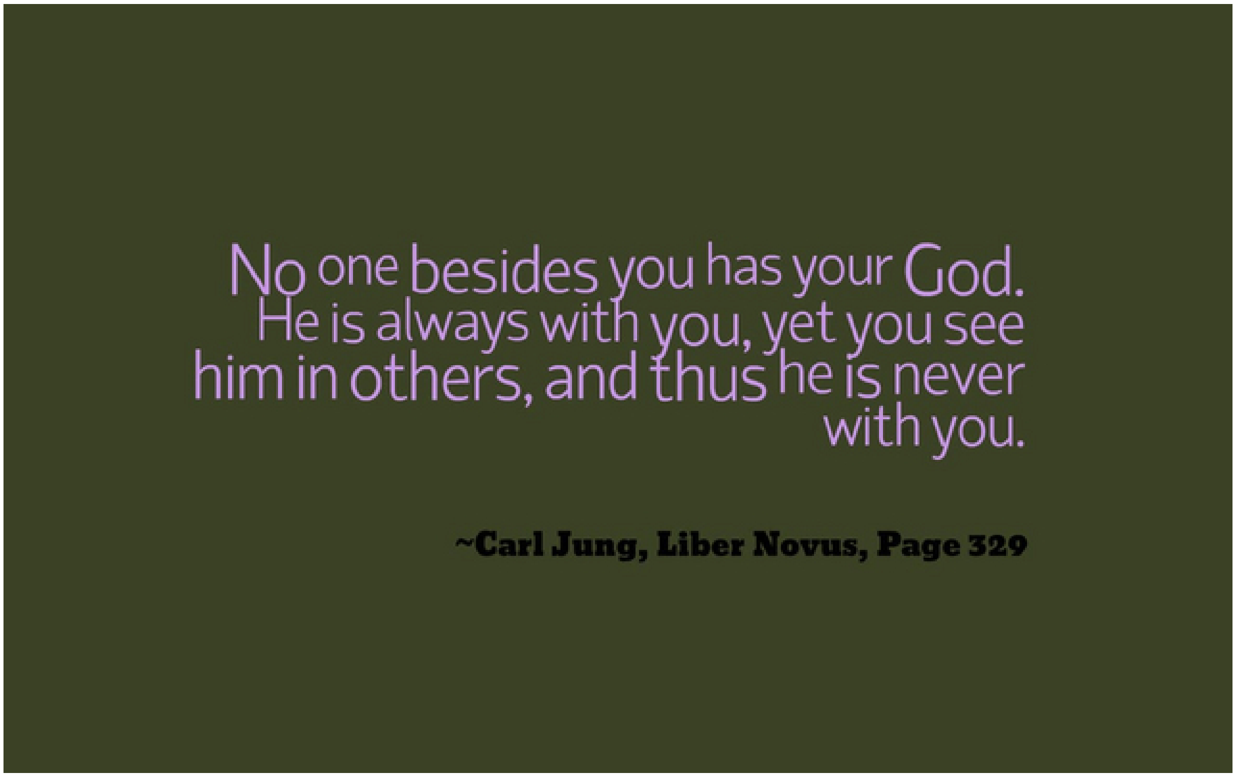


The devil is the sum
of the darkness of
human nature. He
who lives in the light
strives toward being
the image of God;
he who lives in the
dark strives toward
being the image of
the devil.

~Carl Jung, Liber Novus, Page 322

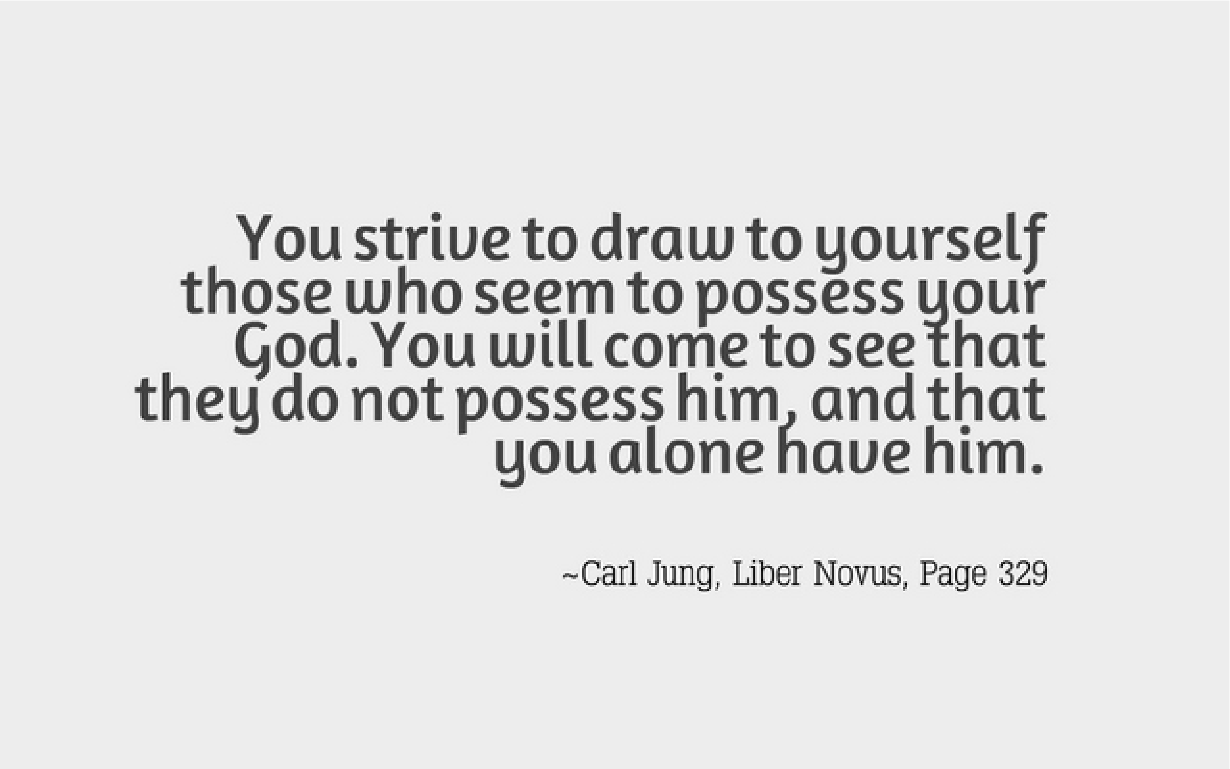
The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.



No one besides you has your God.
He is always with you, yet you see
him in others, and thus he is never
with you.

~Carl Jung, Liber Novus, Page 329

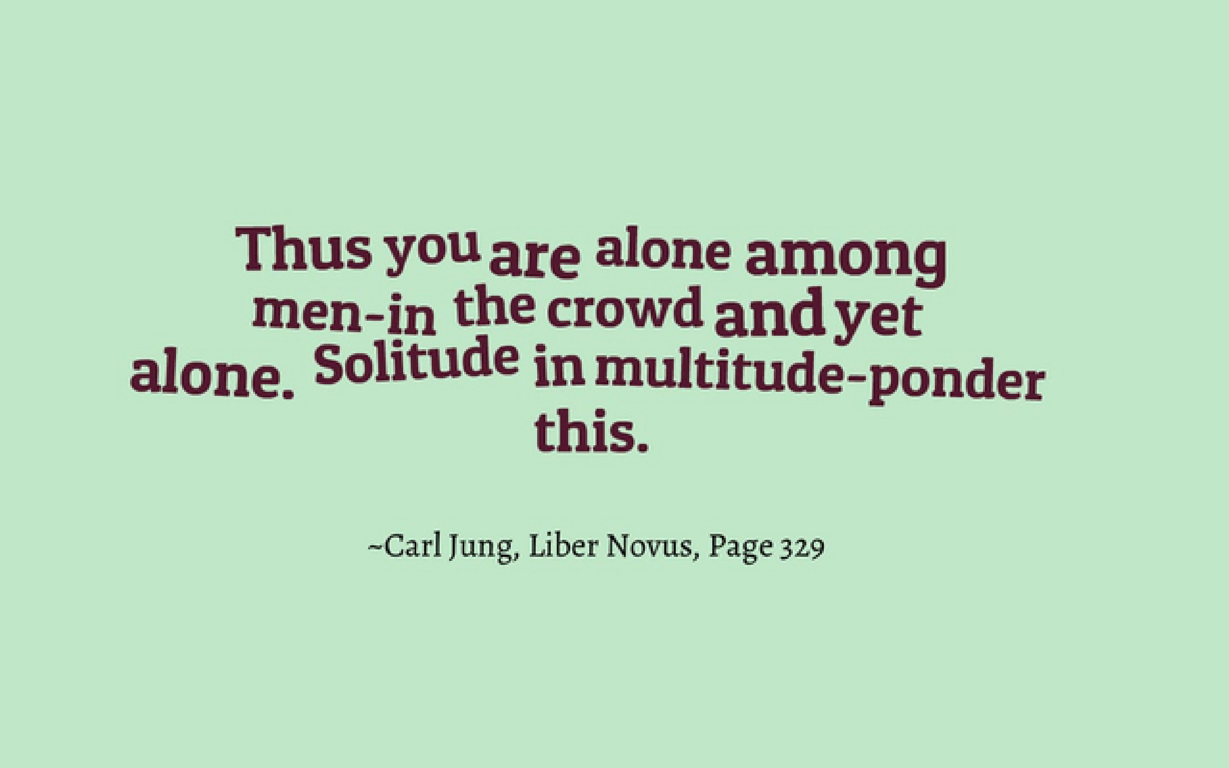
No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.



You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him.

~Carl Jung, Liber Novus, Page 329

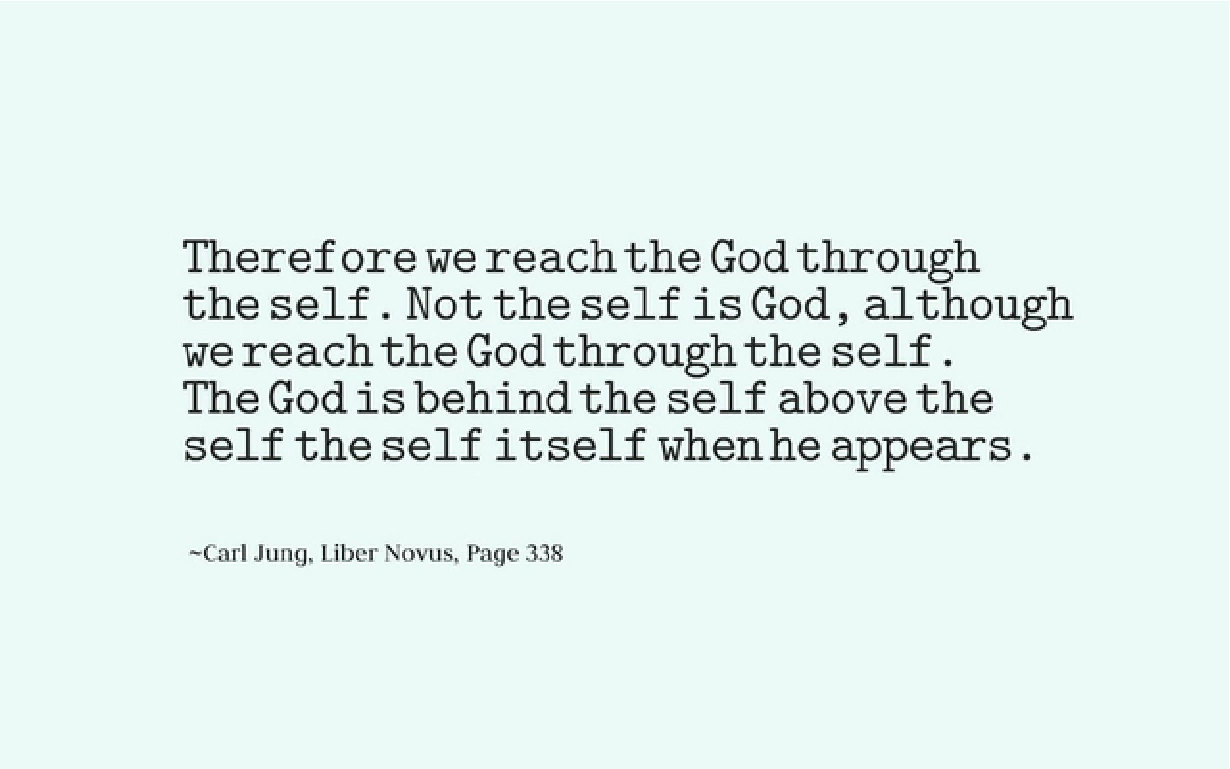
You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.



Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this.

~Carl Jung, Liber Novus, Page 329

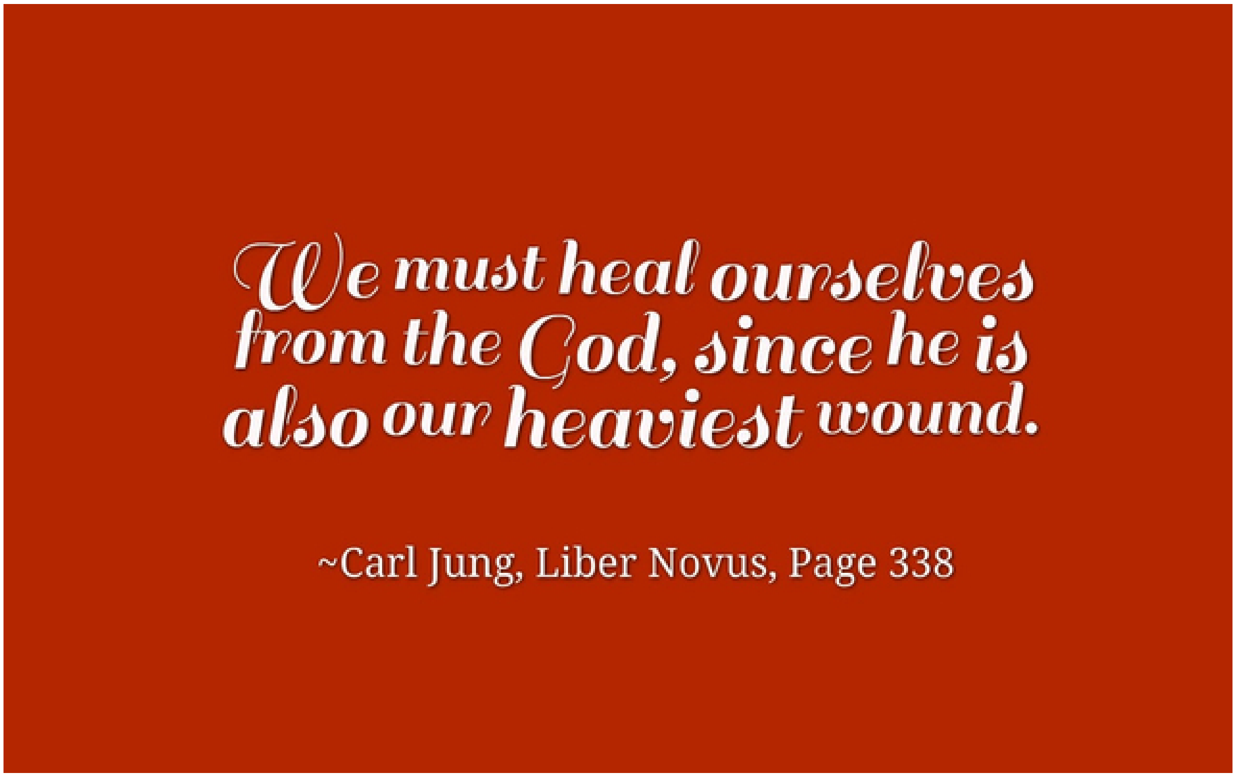
Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this.   Carl Jung, Liber Novus, Page 329.



Therefore we reach the God through
the self. Not the self is God, although
we reach the God through the self.
The God is behind the self above the
self the self itself when he appears.

~Carl Jung, Liber Novus, Page 338

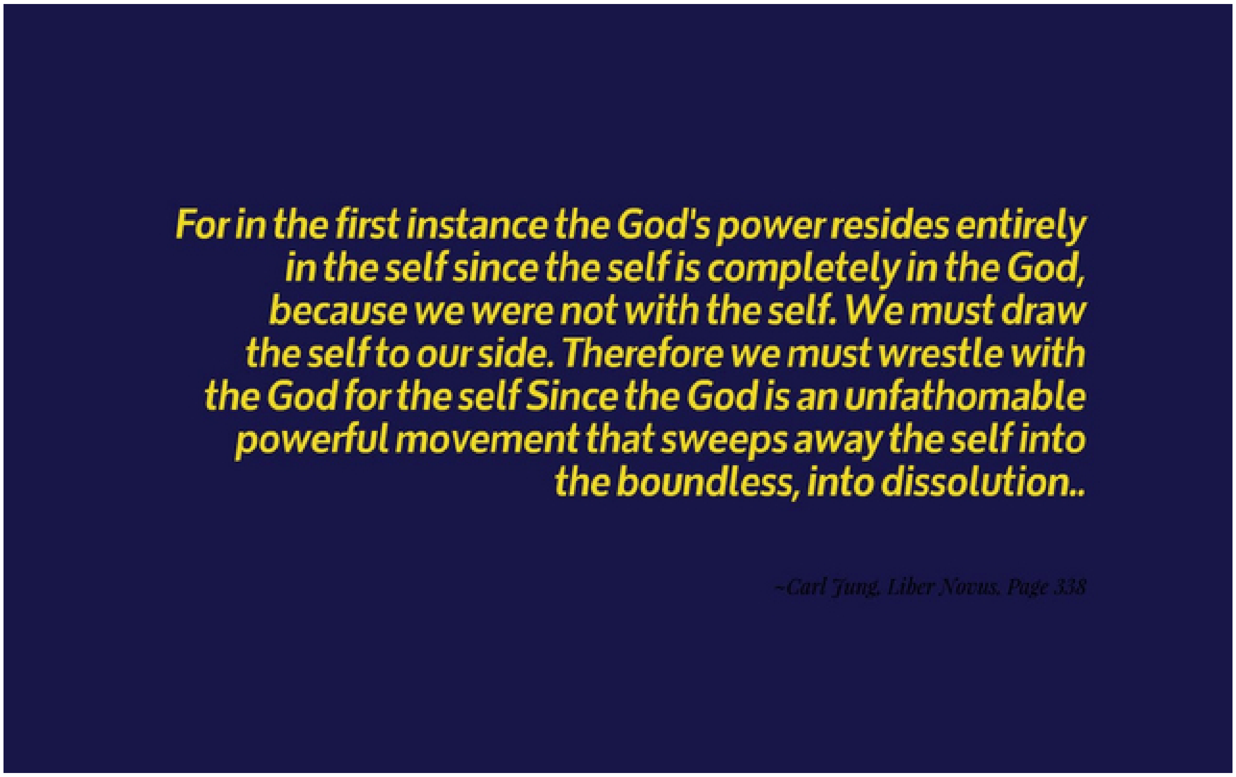
The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.



We must heal ourselves from the God, since he is also our heaviest wound.

~Carl Jung, Liber Novus, Page 338

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.



For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution..

~Carl Jung, Liber Novus, Page 338

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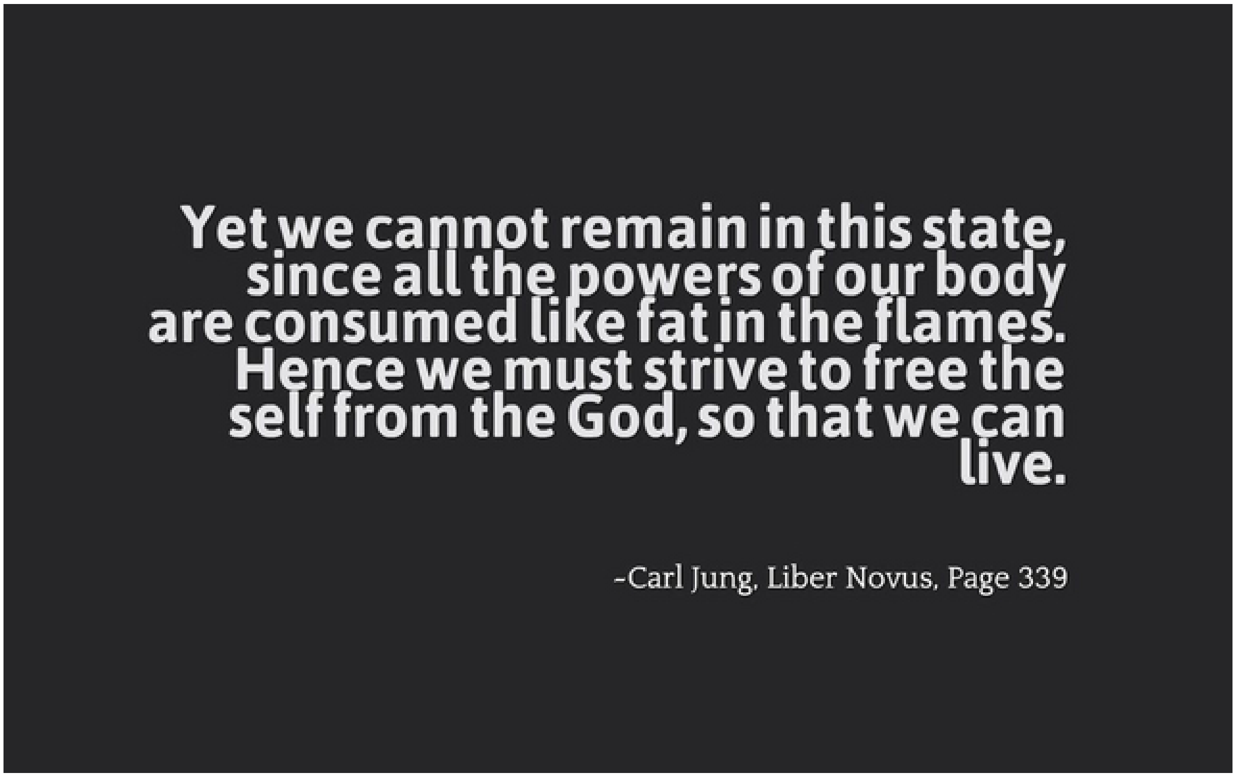

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live.

-Carl Jung, Liber Novus, Page 339

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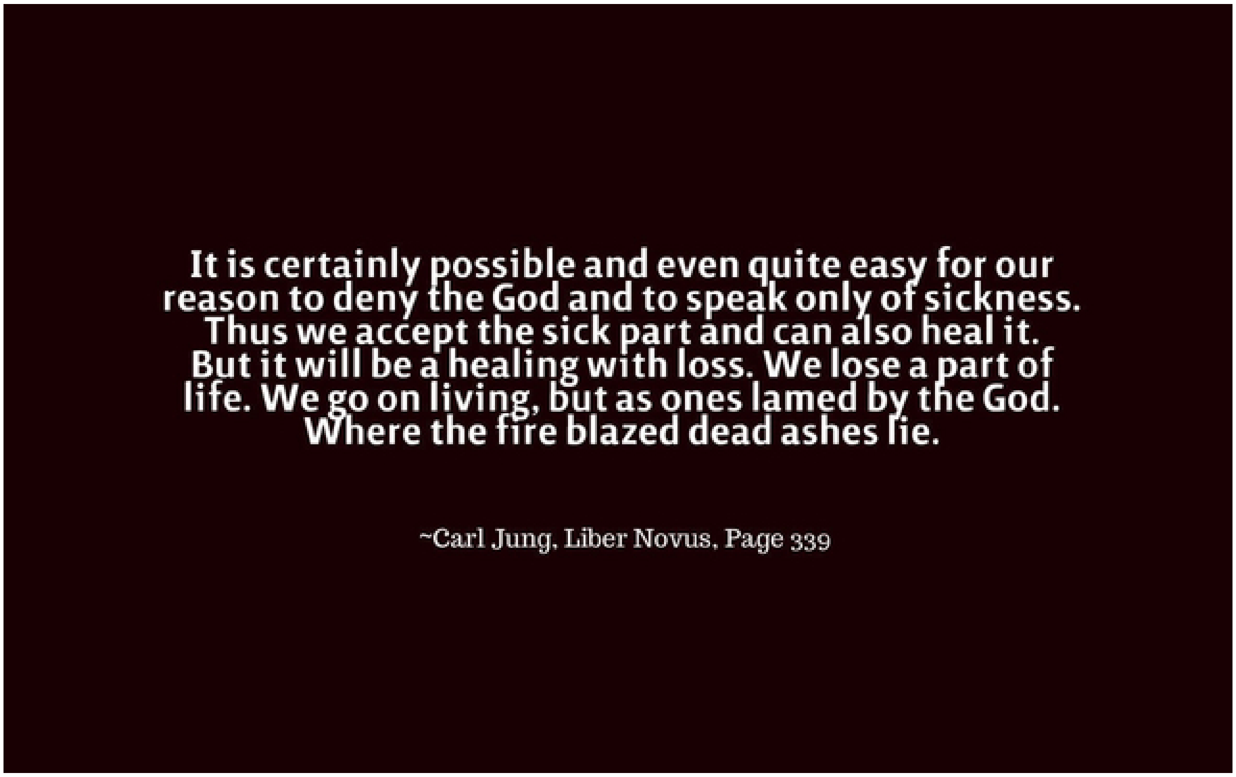

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

~Carl Jung, Liber Novus, Page 339

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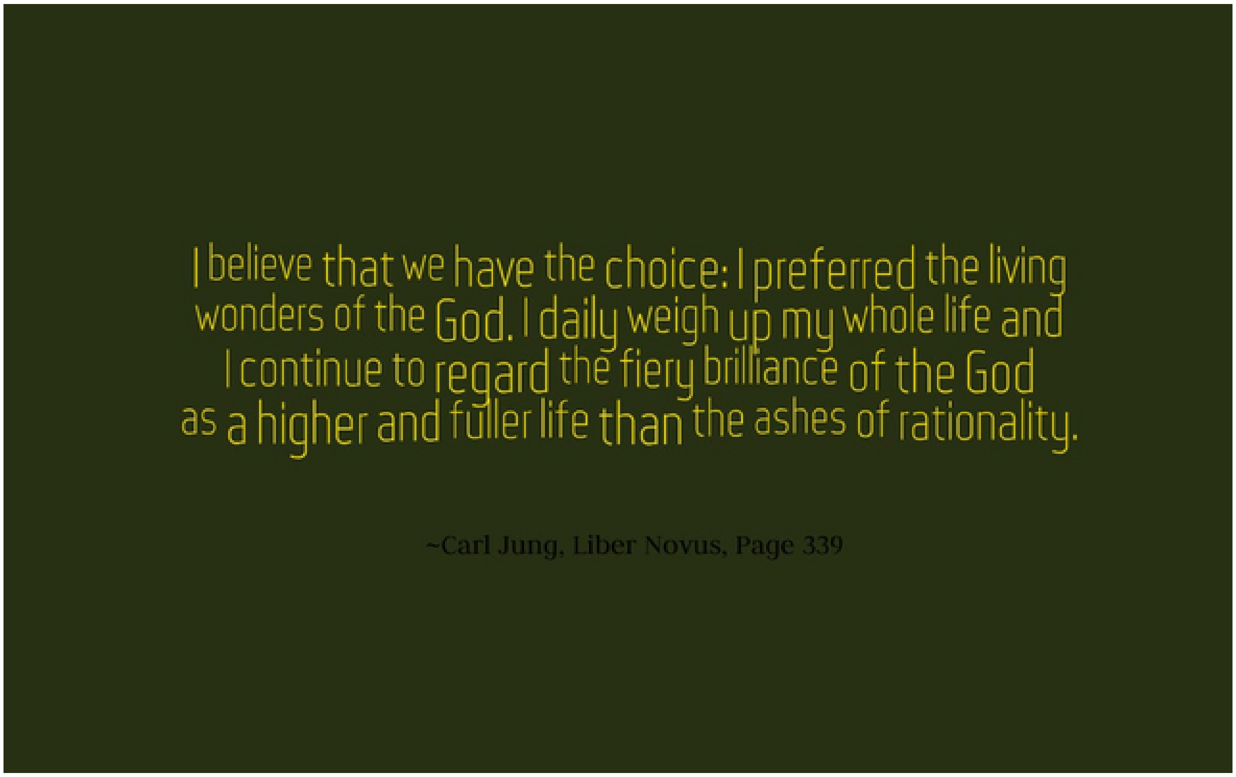

I believe that we have the choice: I preferred the living
wonders of the God. I daily weigh up my whole life and
I continue to regard the fiery brilliance of the God
as a higher and fuller life than the ashes of rationality.

~Carl Jung, Liber Novus, Page 339

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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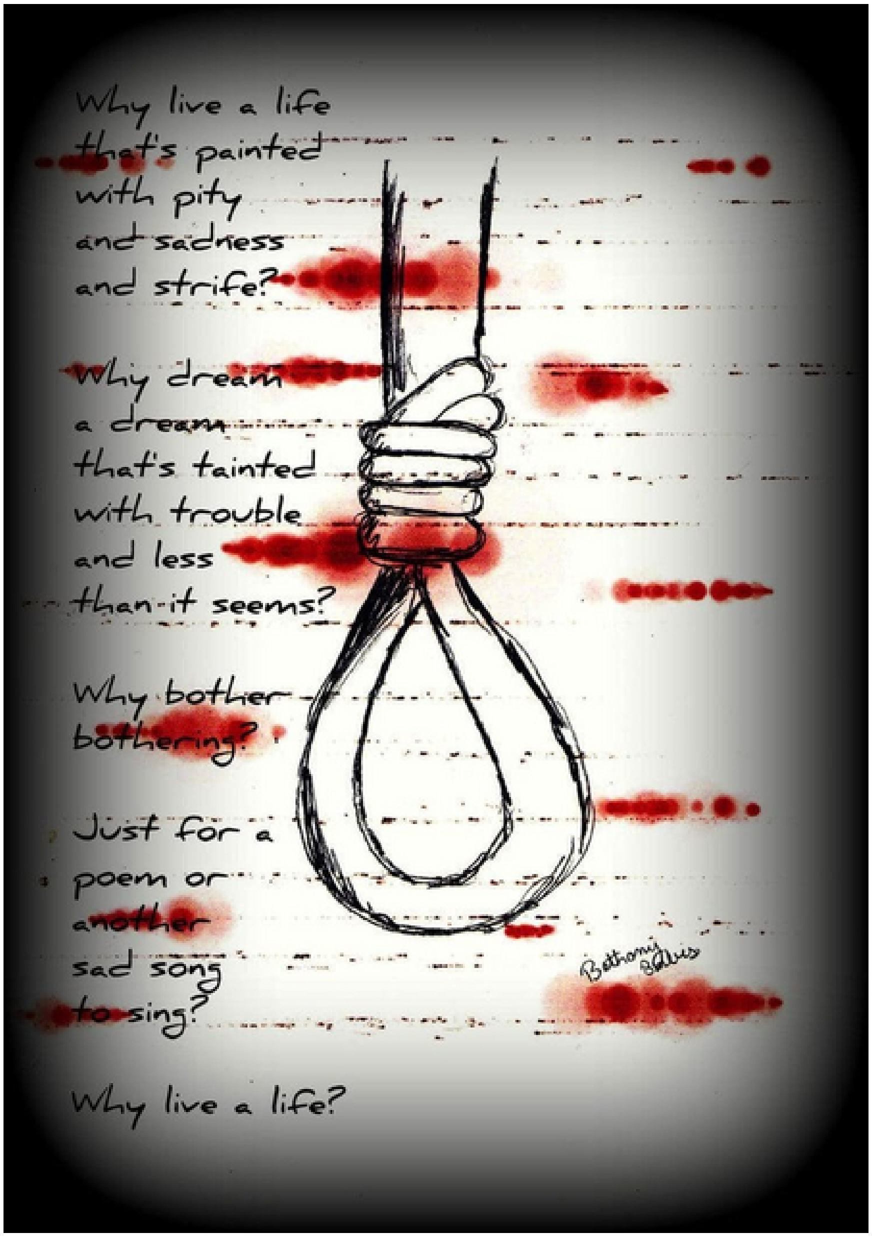
Carl Jung’s views on Suicide (2019-05-11 03:32)

[1]


Why live a life
that's painted
with pity
and sadness
and strife?
Why dream
a dream
that's tainted
with trouble
and less
than it seems?
Why bother
bothering?
Just for a
poem or
another
sad song
to sing?
Why live a life?

Carl Jung on Suicide:

"It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self to become real, but it may arrest your personal development inasmuch it is not explained. You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed." (Jung, 1975, p.25)

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"The idea of suicide, understandable as it is, does not seem commendable to me. We live in order to gain the greatest possible amount of spiritual development and self-awareness. As long as life is possible, even if only in a minimal degree, you should hang onto it, in order to scoop it up for the purpose of conscious development. To interrupt life before its time is to bring to a standstill an experiment which we have not set up. We have found ourselves in the midst of it and must carry it through to the end.” (Jung, 1973, p. 434)

“It is really a question whether a person affected by such a terrible illness should or may end her life. It is my attitude in such cases not to interfere. I would let things happen as they were so, because I’m convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way. I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing. So I think nothing is really gained by interfering with such an issue. It is presumably to be left to the free choice of the individual. Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and then end of which we do not understand. If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing. As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape out understanding. Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us. Even complexes can start a century or more before a man is born. There is something like karma.” (Jung, 1973, pp. 435-436)

“The reason for such an “unreasonable” attitude with me is that I am not at all sure what will happen to me after death. I have good reasons to assume that things are not finished with death. Life seems to be an interlude in a long story.” (Jung, 1975, p. 279)

"Statistics show a rise in the frequency of mental depression in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life - between thirty-five and forty - an important change in the human psyche is in preparation. At first it is not a conscious and striking change; it is rather a matter of indirect signs of a change which seems to take its rise in the unconscious. Often it is something like a slow change in a person’s character; in another case certain traits may come to light which had disappeared since childhood; or again, one’s previous inclinations and interests begin to weaken and others take their place. Conversely – and this happens very frequently - one’s cherished convictions and principles, especially the moral ones, begin to harden and to grow increasingly rigid until, somewhere around the age of fifty, a period of intolerance and fanaticism is reached. It is as if the existence of these principles were endangered and it were therefore necessary to emphasize them all the more. (CW 8, para. 773)

“The catastrophe can, however, also be subjective and take the form of a nervous breakdown. This invariably happens when the influence of the unconscious finally paralyzes all conscious action. The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways : either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. The suppression of infantile and primitive demands for cultural reasons easily leads to a neurosis or to the abuse of narcotics such as alcohol, morphine, cocaine, etc. In more extreme cases the split ends in suicide.” (CW 6 : 573)

“Freud’s approach is not always mistaken, however, for consciousness is not always firmly established. This presupposes a good deal of experience of life and a certain amount of maturity. Young people, who are very far from knowing who they really are, would run a great risk if they obscured their knowledge of themselves still further by letting the “dark night of the soul” pour into their immature, labile consciousness. Here a certain depreciation of the unconscious is justified. Experience has convinced me that there are not only different temperaments (“type”), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life.”(CW 4, para. 762)

“We are greatly mistaken if we think that the unconscious is something harmless that could be made into an object of entertainment, a parlor game. Certainly the unconscious is not always and in all circumstances dangerous, but as soon as a neurosis is present it is a sign of a special heaping up of energy in the unconscious, like a charge that may explode. Here caution is indicated. One never knows what one may be releasing when one begins to analyze dreams. Something deeply buried and invisible may thereby be set in motion, very probably something that would have come to light sooner or later anyway – but, again, it might not. It is as if one were digging an artesian well and ran the risk of stumbling on a volcano. When neurotic symptoms are present one must proceed very carefully. But there are cases of people, apparently quite normal, showing no especial neurotic symptoms –they may themselves be doctors and educators – priding themselves on their normality, models of good upbringing, with exceptionally normal views and habits of life, yet whose normality is an artificial compensation for a latent psychosis. They themselves suspect nothing of their condition. Their suspicions may perhaps find only an indirect expression in the fact that they are particularly interested in psychology and psychiatry, and are attracted to those things as a moth to the light. But since the analytical technique activates the unconscious and brings it to the fore, in these cases the healthful compensation is destroyed, the unconscious breaks forth in the form of uncontrollable fantasies, and overwrought state which may, in certain circumstances, lead to mental disorder and possibly even to suicide. Unfortunately these latent psychoses are not so very uncommon." CW 7 Page 192.

"Although it in the great majority of cases compensation aims at establishing a normal psychological balance and thus appears as a kind of self-regulation of the psychic system, one must not forget that under certain circumstances and in certain cases (for instance, in the latent psychoses) compensation may lead to a fatal outcome owing to the preponderance of destructive tendencies. The result to suicide or some other abnormal action, apparently preordained in the life-pattern of certain hereditary tainted individuals." CW 8 : 547

".....The vast majority of mental illnesses (except those of a directly organic nature) are due to a disintegration of consciousness caused by the irresistible invasion of unconscious contents. Accordingly, we must know where we can intervene without the risk of harm. Even if no danger threatens from this side, we are still not exempt from certain hazards. One of the commonest consequences of preoccupation with unconscious contents is the development of what Freud called "the transference." Strictly speaking, transference is the projection of unconscious contents upon the person analyzing the unconscious. The term "transference," however, is used in a much wider sense and embraces all the exceedingly complex processes which bind the patient to the analyst. This bond can turn into an extremely unpleasant obstacle if inexpertly handled. There are cases where it has even led to suicide. One of the main reasons for this is the coming to consciousness of certain unconscious contents which throw a new and disturbing light on the family situation. Things may come up that transform the patient's love and trust in his parents into resistance and hatred. He then finds himself in an intolerable state of isolation, and will cling desperately to the analyst as his last remaining link with the world. If at this critical juncture the analyst, through some technical blunder, snaps even this link, it can lead straight to suicide." (CW 17para. 260)

"Generally speaking, therefore, an unconscious secret is more injurious than a conscious one. I have seen many patients who, as a result of difficult circumstances that might well have driven weaker natures to suicide, sometimes developed a suicidal tendency but, because of their inherent reasonableness, prevented it from becoming conscious and in this way generated an unconscious suicide-complex. This unconscious urge to suicide then engineered all kinds of dangerous accidents – as, for instance, a sudden attack of giddiness on some exposed place, hesitation in front of a motor-car, mistaking corrosive sublimate for cough mixture, a sudden zest for dangerous acrobatics, and so forth. When it was possible to make the suicidal leaning conscious in these cases, common sense could intervene as a salutary check: the patients could then consciously recognize and avoid the situations that tempted them to self-destruction." (CW 16 : 128)

"These peculiarities plainly reveal the qualities of the autonomous complex. It creates a disturbance in the readiness to react, either inhibiting the answer or causing an undue delay, or it produces an unsuitable reaction, and afterwards often suppresses the memory of the answer. It interferes with the conscious will and disturbs its intentions. This is why we call it autonomous. If we subject a neuroticor an insane person to this experiment, we find that the complexes which disturb the reactions are at the same time essential components of the psychic disturbance. They cause not only the disturbances of reaction but also the symptoms. I have seen cases where certain stimulus-words were followed by strange and apparently nonsensical answers, by words that come out of the test-person's mouth quite unexpectedly, as though a strange being had spoken through him. These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. In short, they behave in such a way that the primitive theory of spirits strikes one as being an uncommonly apt formulation for them." (CW 8, para. 593)

"The feeling-tone is an affective state accompanied by somatic innervations. The ego is the psychological expression of the firmly associated combination of all bodily sensations. One's own personality is therefore the firmest and strongest complex, and (good health permitting) it weathers all psychological storms. It is for this reason that the ideas which directly concern our own persons are always the most stable, and to us the most interesting; we could also express this by saying that they possess the strongest attention-tone." (CW 3, para.83)

"This perseveration of the affect, coupled with great intensity of feeling, is one of the reasons for a corresponding increase in the richness of associations. Hence large complexes are always strongly feeling-toned and, conversely, strong affects always leave behind very large complexes. This is due simply to the fact that on the one hand large complexes include numerous somatic innervations, while on the other hand strong affects constellate a great many associations because of their powerful and persistent stimulation of the body." (CW 3, para.87)

"In this case and at this moment the ability to "let go" is of decisive importance. But since everything passes, the moment may come when the relinquished ego must be reinstated in its function. Letting go gives the unconscious the opportunity it has been waiting for. But since it consists of opposites – day and night, bright and dark, positive and negative – and is good and evil and therefore ambivalent, the moment will infallibly come when the individual, like the exemplary Job, must hold fast so as not to be thrown catastrophically off balance – when the wave rebounds. The holding fast can be achieved only by conscious will, i.e., by the ego, but one which, as we see here, is nonetheless relative. Relative, too, is the gain won by integrating the unconscious. We add to ourselves a bright and a dark, and more light means more night. The urge of the consciousness towards wider horizons, however, cannot be stopped; they must needs extend the scope of the personality, if they are not to shatter it. (CW 9i, para. 563)

".....(O blessed Nature, blessed are thy works, for that thou makest the imperfect to be perfect through the true putrefaction, which is dark and lack. Afterwards, thou makest new and multitudinous things to grow, causing with thy verdure the many colors to appear.) It is not immediately apparent why this dark state deserves special praise, since the nigredo is universally held to be of a somber and melancholy humor reminiscent of death and the grave. But the fact that medieval alchemy had connections with the mysticism of the age, or rather was itself a form of mysticism, allows us to adduce as a parallel to thenigredo the writings of St. John of the Cross concerning the "dark night." This author conceives the "spiritual night" of the soul as a supremely positive state, in which the invisible – and therefore dark –radiance of God comes to pierce and purify the soul." (CW 16, para.479)

http://www.nautis.com/2006/04/jungs-statements-about-suicide/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/d2723-suicide.jpg`

Carl Jung on "Inferior Function." Lexicon. (2019-05-11 04:02)

[1]

The inferior function is practically identical with the dark side of the human personality. – Carl Jung, CW 9i, par. 222
FrithLuton.com

Inferior function:

The least differentiated of the four psychological functions.

The inferior function is practically identical with the dark side of the human personality.["Concerning Rebirth," CW 9i, par. 222.]

In Jung’s model of typology, the inferior or fourth function is opposite to the superior or primary function. Whether it operates in an introverted or extraverted way, it behaves like an autonomous complex; its activation is marked by affect and it resists integration.

The inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.["The Phenomenology of the Spirit in Fairytales," ibid., par. 431.]

Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensi-tiveness is a sure sign of of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves. The essence of the inferior function is autonomy: it is independent, it attacks, it fascinates and so spins us about that we are no longer masters of ourselves and can no longer rightly distinguish between ourselves and others["The Problem of the Attitude-Type," CW 7, par. 85.]

The inferior function is always of the same nature, rational or irrational, as the primary function: when thinking is most developed, the other rational function, feeling, is inferior; if sensation is dominant, then intuition, the other irrational function, is the fourth function, and so on. This accords with general experience: the thinker is tripped up by feeling values; the practical sensation type gets into a rut, blind to the possibilities seen by intuition; the feeling type is deaf to logical thinking; and the intuitive, at home in the inner world, runs afoul of concrete reality.

One may be aware of the perceptions or judgments associated with the inferior function, but these are generally over-ridden by the superior function. Thinking types, for example, do not give their feelings much weight. Sensation types have intuitions, but they are not motivated by them. Similarly, feeling types brush away disturbing thoughts and intuitives ignore what is right in front of them.

Although the inferior function may be conscious as a phenomenon its true significance nevertheless remains unrecognized. It behaves like many repressed or insufficiently appreciated contents, which are partly conscious and partly unconscious . . . . Thus in normal cases the inferior function remains conscious, at least in its effects; but in a neurosis it sinks wholly or in part into the unconscious. ["Definitions," CW 6, par. 764.]

To the extent that a person functions too one-sidedly, the inferior function becomes correspondingly primitive and troublesome. The overly dominant primary function takes energy away from the inferior function, which falls into the unconscious. There it is prone to be activated in an unnatural way, giving rise to infantile desires and other symptoms of imbalance. This is the situation in neurosis.

In order to extricate the inferior function from the unconscious by analysis, the unconscious fantasy formations that have now been activated must be brought to the surface. The conscious realization of these fantasies brings the inferior function to consciousness and makes further development possible.[Ibid., par. 764.]

When it becomes desirable or necessary to develop the inferior function, this can only happen gradually.

I have frequently observed how an analyst, confronted with a terrific thinking type, for instance, will do his utmost to develop the feeling function directly out of the unconscious. Such an attempt is foredoomed to failure, because it involves too great a violation of the conscious standpoint. Should the violation nevertheless be successful, a really compulsive dependence of the patient on the analyst ensues, a transference that can only be brutally terminated, because, having been left without a standpoint, the patient has made his standpoint the analyst. . . . [Therefore] in order to cushion the impact of the unconscious, an irrational type needs a stronger development of the rational auxiliary function present in consciousness [and vice versa].["General Description of the Types," ibid., par. 670.]

Attempts to assimilate the inferior function are usually accompanied by a deterioration in the primary function. The thinking type can't write an essay, the sensation type gets lost and forgets appointments, the intuitive loses touch with possibilities, and the feeling type can't decide what something's worth.

And yet it is necessary for the development of character that we should allow the other side, the inferior function, to find expression. We cannot in the long run allow one part of our personality to be cared for symbiotically by another; for the moment when we might have need of the other function may come at any time and find us unprepared. ["The Problem of the Attitude-Type," CW 7, par. 86.]

http://www.nyaap.org/jung-lexicon/i/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/70047-1.jpg`

Carl Jung: Naturally I won’t presume to stop you, since I don’t know your reasons. (2019-05-11 04:03)

Dear Professor Freud, 12 July 1908

Again I have had to keep you waiting a long time for my answer.

I am not a free agent and always have to adjust my decisions to the wishes of half a dozen other people.

That takes time.

In August’ my chief has four weeks leave, during which time I shall naturally be chained to the Clinic.

In September (1-15) I go on holiday.

On the 16th I shall be home again until the 28th, when my military service begins, lasting until the end of October.

So if you cared to spend a few days with us between the 16th and the 28th I would be very happy.

I should like to spend the miserably short holiday I have in lazy solitude; God knows I need it.

This summer term has been grueling.

If I am back in the Clinic at the end of September, I hope my chief will relieve me of most of my duties so that I can devote all my time to you.

Please forgive me for not going further into your work plans in my last letter. I simply took them as settled.

Of course I agree with your putting the "Phobia" in the first number and the "Aphorisms on Obsessional Neurosis" in the second.

On the other hand I hope you won't mind a mild protest at your lavishing your ideas and articles on Hirschfeld or Marcuse or even Moll.

Naturally I won't presume to stop you, since I don't know your reasons.

Your ideas are difficult enough for the layman to understand as it is, but they all have a continuity of logical development, and I think it ill advised to scatter them at random on good and stony ground alike.

Some fall by the wayside, and the people tread them underfoot; some fall among thorns, and the thorns choke them;" whereas I hope the Jahrbiicher will gather up the scattered seeds and so give a faithful picture of the edifice you have built.

I should be grateful if you could let me have your contribution to the first number by the beginning of the winter.

I hope Binswanger's will also be finished by then, as well as the abstracts.

All my available time last week was taken up by Dr. Campbell," Carl Jung, Freud/Jung Letters, Vol. 1, Pages 163-164

Carl Jung: It is to be international, since we must emancipate ourselves as much as possible from the German market. (2019-05-11 04:16)

Dear Professor Freud, 16 December 1907

You deceive yourself mightily if you think we are going to let you off coming to Innsbruck or Salzburg!

On the contrary, we hope and expect to meet under your chairmanship.

It is proposed that the Congress be held after the Congress of Psychologists in Frankfurt,' i.e., after April 20.

(Unfortunately I cannot remember the exact date at the moment.)

I hope this time won't be too inconvenient for you.

To make attendance easier, it would be best if the meeting were limited to one evening and one day, so that all participants, even those from the most distant places, would not have to be away from their work for more than three days.

As soon as you let me know whether this arrangement suits you, I shall submit definite proposals to the prospective participants.

I am presently negotiating the founding of a journal for which I want to ensure a wide distribution.

It is to be international, since we must emancipate ourselves as much as possible from the German market.

I'll tell you about it as soon as I have definite results in hand.

Claparede will hold himself in reserve for some time yet as he has no material; he is actually a psychologist.

His benevolent neutrality is assured.

Please excuse the brevity of this letter.

I am very busy.

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 103-104

Carl Jung on Rudolf Steiner (2019-05-11 05:06)

[1]

[Carl Jung on Rudolf Steiner]

Dear Frau Patzelt, 29 November 1935

I have read a few books by Rudolf Steiner and must confess that I have found nothing in them that is of the slightest use to me.

You must understand that I am a researcher and not a prophet.

What matters to me is what can be verified by experience.

But I am not interested at all in what can be speculated about without any proof.

All the ideas that Steiner advances in his books you can also read in the Indian sources.

Anything I cannot demonstrate in the realm of human experience I let alone and if someone should assert that he knows more about it I ask him to furnish me with the necessary proofs.

I have read a few books on anthroposophy and a fair number on theosophy.

I have also got to know very many anthroposophists and theosophists and have always discovered to my regret that these people imagine all sorts of things and assert all sorts of things for. Which they are quite incapable of offering any proof.

I have no prejudices against the greatest marvels if someone gives me the necessary proofs, Nor shall I hesitate to stand up for the truth If I know it can be proved.

But I shall guard against adding to the number of those who use unproven assertions to erect a world system no stone of which rests on the surface of this earth.

So long as Steiner is or was not able to understand the Hittite inscriptions yet understood the language of Atlantis which nobody knows existed, there is no reason to get excited about anything that Herr Steiner has said.

Yours very truly,

C.G. Jung [Letters Volume 1, Page 203-204]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/08/ed980-steiner.jpg`

Carl Jung on Mrs. Eppers sculpture of him. (2019-05-11 13:47)

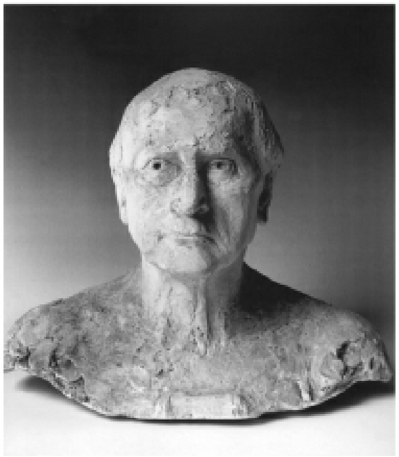


Figure 12.1 Epper's sculpture of C.G. Jung in Museum Epper

Jung, however, did not like the sculpture. He wrote his opinion about the sculpture in a letter from the 25th of July 1956 as follows:

Dear Mrs. Epper

Please forgive me for the delay in my reply […]

I have the impression that since I saw the bust at your place you had much work done, which somehow fatally changed the face expression and the shape.

The forehead is no longer correct, and the mouth is not correct either, and there are some spasmodic traces which came in the face which were not there before.

Somehow, I think that you missed the point. I got the impression that you put too much of your own subjectivity in it.

Please forgive me my open criticism.

I cannot cope with the idea that I look like a conqueror attacking the clouds, or like the eagle of Zeus, which did not catch Ganymede.

I look like someone who strives after the highest goal in vain.

The expression here is too intellectualist.

I have for me my own judgment, which I always take with scepticism and let be confirmed by others, because I do not want to be unfair to your work, in which you invested so much effort and attentiveness […]

I suggest you leave it for at least half a year, and then to take it up again.

Yours faithfully

C.G Jung Carl Jung, Two Cases of Jung's Clinical Practice, Page 166

Carl Jung Letter to Sandor Ferenczi (2019-05-11 13:52)

Dear Colleague, [Sandor Ferenczi]

It is very good that you convinced yourself to write the letter.

You are completely right: one should not let a companionship like ours break apart.

On the other hand, the complexes are active enough to keep such memories always fresh anyway.

Transference could be most highly transformed into hatred and we are too reasonable for that.

I feel towards you exactly as during our trip, even if I did not write.

I very often had the impulse to communicate to you how I feel. Since (the trip) I had experienced quite a lot.

The very, very first thing I did after my return was to lay down to my wife all the aspects of my complexes, with the resolute consequence and with all psychoanalytic openness.

It worked out extremely well, and I realised that I was such a fool, not having told her much before.

The improvement in my peace and calmness is enormous.

At the moment I just have three patients who do pay well.

I would have enough patients if I would accept them paying me very little, but I don't like to offer psychoanalysis for tip money.

I can and even must use my time better, namely, for my students, who I have still 3 to 5.

They required too much time.

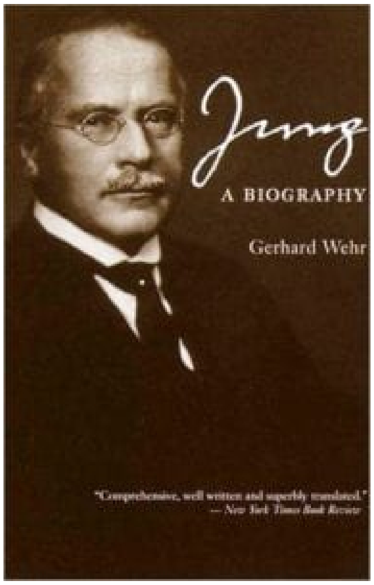
I ask for a three weeks course (3 to 4 times weekly, 2 hours each time) 100 Swiss francs.

Otherwise people would just devour me.

Regarding my clients I have great satisfaction with them because of their precious psychology.

I also analysed a budding catatonic with success. Carl Jung, Two Cases from Jung's Clinical Practice, Page 33

C. G. Jung in Dialogue and Dispute (2019-05-11 14:26)


Jung
A BIOGRAPHY
Gerhard Wehr
"Comprehensive, well written and superbly translated."
— New York Times Book Review

C. G. Jung in Dialogue and Dispute

Considering that C. G. Jung belonged to the introverted attitude type and that consequently his manifold and often extraordinary inner experiences were bound to have provided special meaning, his great readiness for conversation and meetings, and also for confrontation and debate, might be surprising.

Those who are haunted by experiences that go far beyond the "average" threaten many times to become isolated.

Not seldom do the words "No one understands me" come to their lips-a complaint that the old man did in fact voice often.

Undeniably, experiences which may be called-in the strict sense of the word-esoteric, "inner" things, not only cannot be imparted to others at will, but can only be understood-so far at least-by those few who have attained similar inner perceptions and insights.

The "reality of the soul," as Jung learned to see it, consists in the fact that it cannot be adequately described by the categories of the inside, or the depths. Carl Jung, Jung by Gerhard Wehr, Page 469

The dimension of the inter-(personal) always comes into play, especially in Jung's primary field of endeavor, psychotherapy.

Here the decisive factor is that, and how, the person faces his fellow human beings, for "**analysis is a dialogue demanding two partners. Analyst and patient sit facing one another, eye to eye; the doctor has something to say, but so has the patient**."

Important as the method of "treatment" is in itself, compared with the relationship of analyst and analysand its significance is nevertheless secondary.

It is so because the relationship between two people is built and worked out not only on the conscious level.

On the one hand each of the two is in contact with his own unconscious, but on the other hand the unconscious of one acts upon and reacts to the unconscious of the other-a process of relationship which can at best be only very incompletely brought into the open, and at worst hardly at all.

It is self-evident that the encounter with the patient, or client, has great significance for the psychotherapist.

Jung acknowledged how much he had learned from them not only for his research but also for the process of his own self-knowledge:

My patients brought me so close to the reality of human life that I could not help learning essential things from them. Encounters with people of so many different psychological levels have been for me incomparably more important than fragmentary conversations with celebrities. The finest and most significant conversations of my life were anonymous.

Naturally this is called for by the doctor's obligation to confidentiality, but also by the mystery of togetherness which escapes transcription.

As far as the confrontation with certain "celebrities" goes, however, Jung-himself a famous person early on-did not avoid such meetings, as is shown by his multifarious cooperation with congresses of all kinds and in certain social circles such as Count Hermann Keyserling's "School of Wisdom" in Darmstadt and even more Olga Frobe-Kapteyn's Eranos conferences in Ascona.

But it is also documented by his work, in which opinions on prominent contemporaries are found, and not least by the wealth of correspondence which continued to

the last months of his life.

Most interesting and instructive are Jung's statements representing his insights and research results against other points of view.

One might have thought that dialogue, genuine conversation, would have a particularly good chance between two dialogicians, not in the sense that one simply agrees with or "gives in" to the other, but more that of careful listening and a readiness to take seriously the "immense otherness of the other," as Buber said.

If one tries to test this by example and turns, for example, to Jung's encounter with the dialogue thinker Martin Buber, the attempt comes off as a bitter disappointment.

Buber, only three years younger than Jung, had himself gone through a phase of inner (mystical) experience as a young man, before he was able to make the step from mysticism to dialogue and thus to the "I and Thou," the dimension of the inter human.

After this turnabout was completed, Buber reacted with extreme sensitivity when he saw the interpersonal falling prey to an a personal, "mystical" inwardness.

In his book The Eclipse of God (English edition 1952, German 1953), Buber considered the relation of religion and philosophy, illustrating it with examples of a number of historical positions from Spinoza to his contemporaries Sartre, Heidegger, and Jung.

To encounter the reality of religious belief, for Buber, meant "to live devoted to the believed, unconditionally affirmed, absolute essence.

In all great philosophy, in contrast, it appears that rational truth means to make the absolute its object, from which every other object must derive."

Hence, he said, religion was based on a true I-Thou relationship, whereas the philosophical act led to a view of unity, an I-It experience.

"The existent, to man, is either opposite or object.

The nature of man is built upon this duality in his relationship to the existent-opposition and observation."

What he had said of the basic attitude of philosophy Buber transferred to that of the psychological view.

With this the difference between him and Jung was obvious, because for Jung religion was always also "a living connection to the psychic processes that are not dependent on consciousness, but take place in the obscurity of the psychic background."

And God-called by Buber the "most loaded of all human words" -was usually conceived of by Jung as "autonomous psychic content."

Buber was anxious to declare that in this way the being or nature of God, God’s Thou-ness, was denied or at least missed.

On the basis of numerous indications offered by the Jungian conceptual framework (for example Self and Self-becoming), and by means of numerous references to the basic writings of analytical psychology, Buber arrived at the conclusion that what was involved here was Gnostic ideas without exception, and that meant ideas which contradicted in principle the Judea-Christian belief in God.

For Buber the case was clear: whoever chose the path of Gnosis as Jung had and granted only the "reality of the soul" missed the "eternal Thou" and added to the "eclipse of God in our time" -a weighty charge.

1. G. Jung took up the challenge.

A debate lasting some years was set in motion, in which-even before the writing of Buber’s Eclipse of God-a number of younger contemporaries engaged who felt themselves obliged as much to Jung as to Buber, among them Hans Trlib and Arie Sborowitz.

Jung would even have been prepared to abandon the label "Gnostic" that had been hung on him without further ado, had it not been a nasty swear word in the mouth of a theologian.

However, the fact that Buber proceeded from ideas that had been raised continually in theological circles compelled the affected party to oppose him.

It was the erroneous assumption of this critics, which Jung had corrected time and again, that he spoke of a being or nature of God, when in fact as a psychologist

he admitted only experience as his sole basis for knowledge.

Thus Jung wrote in one of his replies:

It should not be overlooked that I deal with those psychic phenomena which prove empirically to be the bases of metaphysical concepts, and that when I say, for example,

"God," I can refer to nothing other than demonstrable psychic patterns which are indeed shockingly real. ... It is certainly not the task of an empirical science to determine

the extent to which such psychic contents are influenced and determined by the presence of a metaphysical Godhead .... I do not doubt his [Buber’s] conviction of his living relationship to a divine Thou, but I am, as always, of the opinion that this relationship first of all goes to an autonomous psychic content which is defined one way by him and otherwise by the Pope.

Moreover Jung was afraid that Buber, out of understandable ignorance of psychiatric experience, failed to comprehend what he really meant by "reality of the soul" and the process of individuation.

Buber, like the one he had called into question, likewise could not fend off a certain irritation when he complained of an alleged "transgression of the boundaries" on the part of psychology: "We want to get out of this ingenious ambiguity once and for all!"

Correspondingly unambiguous, then, was the judgment handed down in the same context on the incompetence of psychology on the truth-content of belief in God, as if Jung had ever had such an assertion in mind.

Hence, in his reply to a retort of Jung's, Buber wrote: "Psychology, which treats of the mysteries without understanding the attitude of faith to the mystery, is the modern manifestation of Gnosis.

Gnosis is to be understood as not only a purely historical but an all-human category. It ... is the real adversary of the reality of faith .... "

Buber's surprisingly harsh judgment implies the accusation that C. G. Jung, as the witness and mediator of present-day religious experience, was to be made jointly

responsible for the eclipse of God.

For even in one of the first chapters of Buber's book of that title we find the sentence:

"Whoever is unwilling to endure the effective reality of transcendence, our opposite, as such collaborates on the human side in the eclipse."

But was such an unwillingness present in the psychologist?

All the same, the dialogue between these two intellectual founding figures of the century was doomed to failure from its inception.

Jung could not remember there ever having been any "personal friction" between the two opponents, "and I do not think that Buber has ever been impolite

to me. The only trouble with him is that he does not understand what I am talking about," reads a letter to an American inquirer from 1952.

This rather casual note should of course not be taken as a minimization, as if this controversy were solely a theoretical misunderstanding that would not allow two old men to reconcile themselves.

For even the empiricist Jung was enough of a homo religiosus to be concerned with the troubling question of the experience of God and its theological, or psychological,

interpretation down to the last months of his life, with explicit reference to Buber.

Scarcely less problematic turned out to be the relationship between Jung and many of his contemporaries who had been schooled in depth psychology.

As a rule these critics began by taking for granted Jung's extraordinary contributions in the investigation of the life of the human psyche, but then drew attention to the far-reaching consequences made necessary by a critical coming to terms with analytical psychology.

So, in this respect, Baron V. E. von Gebsattel pointed to the danger of a style of psychologism (which Jung himself denounced!), when in Jung, or rather the Zurich chool, in the sense of Buber's criticism the "inner God" was placed ahead of the personal God of biblical faith, for example.

The image of man which underlies Jungian psychology, he said, might involve archetypal factors which were constellated by inner experiences, but the authority that could make the decision vis-à-vis the unconscious was lacking. Gebsattel reduced his apprehension to the quite simple denominator: "If this is not psychologism, then one might just as well call an elephant a daisy and claim to be a botanist."

That such statements do little to promote useful dialogue is obvious, even when they are repeated by other prominent colleagues such as Viktor E. Frankl, for example, 13 or varied as by Medard Boss.

With Erich Fromm, who had openly voiced his aversion to Jung since the mid-thirties, as with Paul J. Stern after him, Jung rose to the status of "prophet of the unconscious."

But as such-as Fromm attempted to portray him-he had not proclaimed prophetic wisdom but rather, and this with regard to the tension-filled thirties, produced only the "naive assertions of a reactionary romantic," or perhaps a ruthless opportunist.

To be sure, Fromm also did not hesitate to attribute all sorts of contributions and advances, beyond Freud, to his unliked colleague from Zurich.

But his contempt could hardly have been more appalling when he wished-subliminally!-to make Jung jointly responsible for the contemporary intellectual crisis

of modern people:

"The majority, of course, still cling to religious conceptions, but for most these conceptions have become empty formulas, and no longer the expression of a reality to which they feel tied. Under these circumstances Jung's lack of commitment and authenticity is fascinating to many who find themselves in the same situation. With his

blend of outmoded superstition, indeterminate heathen idol worship, and vague talk about God, and with the allegation that he is building a bridge between religion and psychology, Jung has presented exactly the right mix to an age which possesses but little faith and judgment."

With this he nearly attained Ernst Bloch's level of Jung-defamation.

With some bewilderment Rainer Funk, in his carefully edited edition of Fromm's works, noted how surprised many readers continually were at the sharp, not to say shameful statements on the part of the great Jewish social philosopher.

Funk suspected some "very personal reservations.

One cause of these might also be the fact that Jung had been able to attract many-and above all wealthy-people with his psychology in the United States .... "

From being a critic of Freud, Fromm quickly became his apologist, concluding:

"Although psychoanalysis has much to thank him [Jung] for, essentially he disregarded the central core of it, the search for truth and the deliverance from illusions,

and replaced it with a seductive spirituality and a brilliant obscurantism."

Indeed, he said, for Freud there was at least still the category of truth; Jung equated God with the unconscious.

The problem of truth, or truthfulness, did not exist for him at all.

How particular Fromm himself was about the truth can be read a few lines further on, where he purported to unveil Jung's past at the time of the Third Reich:

"Jung praised the Nazis as long as they were winning, and when they lost the war he turned away not only from the Nazis but the whole German people. In his personal conduct he displayed a lack of conscience and veracity."

This could only have been written by one ignorant of the facts.

While these statements were. written when the accused could no longer defend himself(!), Fromm's criticism that Jung's concept of truth was "untenable" was an old one.

It was found in the lectures which Fromm presented at Yale University in 1949-the same Terry Lectures to which Jung had been invited twelve years earlier.

In a brief statement Jung had published on another occasion (London, 1958), he recalled that it lay outside the reach of people to make absolute assertions, although it was ethically imperative to be fully responsible for one's own subjective truth.

Every human judgment, however great one's subjective conviction might be, is subject to error, especially judgments which deal with transcendental subjects.

Fromm's philosophy, I am afraid, has not yet gotten past the level of the twentieth century; but man's drive to power and his hubris are so great that he believes in an absolutely valid judgment.

No scientifically thinking man with a sense of intellectual responsibility can afford such arrogance.

These are the reasons why I insist on the criterium of existence, in the domain of science as well as in that of religion, and on immediate and original experience.

Facts are facts and contain no falsehood.

It is our judgment that brings in the element of deception is Jung evinced a peculiar delight in expressing opinions on matters of art.

And he made no secret of how much he revered the recognized masters of "classical" music, poetry, and pictorial art.

The productions of the moderns were much more problematic for him.·

To the Welsh painter Ceri Richards, who to his surprise had presented him with a painting in 1958, the seventy-eight-year-old Jung confessed that he had no relation

whatever to modern art, unless he understood a picture.

And by understanding he meant, for example, when a picture could be grasped "as a confession of the secret of our time.

"Generally, he said, it was apparently the duty of modern artists "to show the world in its obscurity."

Jung only regretted that artists mostly did not know themselves what they were doing.

Unquestionably, here too it was not the art or literary critic speaking, but the doctor and psychologist, in the strict sense of the psychology of the archetypes, which did not inquire after some possible neurotic personal limitations on the part of the artist concerned, as could be expected of psychoanalysis.

For Jung the secret of creativity was altogether "a transcendental problem which psychology cannot answer, but only describe."

In an essay on "Psychology and Literature" from the year 1930, in which Jung expressed himself on this subject, he did admit that the personal psychology of a

writer, and thus any creative person, could if need be followed into the roots and the furthest branches of his work.

But the nature of a work of art consisted not in the personal characteristics, rather-and this is where the archetypal dimension came into play-in the fact that it rises far beyond the personal, speaking from and for the spirit and the heart of humanity .... Every creative person is a duality or a synthesis of paradoxical qualities.

On the one hand he [The Artist] is human and personal, but on the other an impersonal, creative process .... Art is innate in him as a driving force which takes hold of him and makes him its instrument .... As a person he may have moods and wishes and his own aims, but as an artist he is "human" in a higher sense, he is a collective person, a carrier and former of the unconsciously active psyche of humanity.

In concrete terms, it was not a person with the biography of a Goethe who created Faust, "but the psychic components of Faust made Goethe.

And what is Faust? Faust is a symbol, not a mere semiotic reference to or allegory for something long known, but the expression of something deeply alive at work in the German psyche, which must have helped Goethe to be born."

Among the writers with whom Jung was directly or indirectly connected relatively early was Hermann Hesse.

Struggling with a number of personal problems and psychosomatic complaints, the author spent a convalescent stay in the Sonnmatt sanatorium near Lucerne in 916 and placed himself in the psychotherapeutic care of Dr. Josef B. Lang, a student of Jung's.

Through Lang he became better acquainted with Jung's work, beginning with Symbols of Transformation.

Hesse's reading of Jung continued for some years, about as long as work in depth psychology continued to interest him.

Beyond this there were meetings between the Zurich psychotherapist and the writer, who lived in Montagnola.

Jung recognized that Hesse had adopted and elaborated on his thoughts in some of his books, first in Demian (1919), and also in Siddhartha as well as Steppenwolf.

In particular, it was the man who is searching for his true ego and aspiring to self-realization whose fate the novelist dramatized.

Considering that Hesse was working on the Demian material as Jung was still occupied with his own confrontation with the unconscious, but the writer let himself be guided by the psychologist, it is striking that the latter, as one of the first readers of Demian, wrote to Hesse on 3 December 1919.

_Your book affected me like the light from a lighthouse in a stormy night."

Who, then, had shown the light to whom?

Hesse commented in retrospect:

"I have always had respect for Jung, but his writings have not had as much of an impression on me as those of Freud."

A respect, cooled somewhat by distance, which was displayed until his old age in Hesse's critical reviews, but also revealed itself in greetings and signs of a certain

friendship. Hesse remembered having a nice impression when he had read at the Club in Zurich and had a few sessions of therapy with Jung in the early twenties;

"only at that time I began to realize that for the analysts a genuine relationship to art is unattainable; they all lack the organ for it."

Yet the psychologist could not pass over the artist's productions with indifference.

The following episode may be typical of the style and the difficulty of a dialogue between the two.

In the autumn of 193 6, Hesse had sent to Kusnacht a copy of "The Dream of Josef Knecht," a short poem, which later found inclusion in The Glass Bead Game.

Jung expressed his thanks to Hesse for sending it and seemed "deeply impressed by the beauty of its form and content," but immediately added the curious psychologist's question as to whether it was an actual dream and who the dreamer had been.

The poet, he said, however, need not answer. And apparently he did not, for no reply from Hermann Hesse exists.

And that itself is an answer. A number of other authors, particularly English-speaking ones, became connected with Jung.

Among the first of these was H. G. Wells, whom Jung called his friend as early as the twenties and whose biographer Vincent Brome identified as practically a Jungian."

His novel Christina Alberta’s Father contained almost word-for-word descriptions of the Jungian anima concept.

In the first volume of his trilogy The World of William Clissold, which appeared in London in 1926, was a long section in which Jung appears, characterized in a sympathetic manner, discussing with a small audience questions of the development of consciousness and spirituality after a reading in the Queen’s Hall.

In the 18 November 1928 edition of the Neue Zurcher Zeitung one could read a letter from Wells to the editor, in which he wrote concerning Jung:

"It would be inadmissible for me to judge him as a man of science and philosophy; this should be left to his colleagues. But as a writer concerned with all the questions of the human soul and the development of human society, I consider Dr. Jung’s thoughts, writings, and experimental results ... a bright light in my darkness and a gold mine for reflection."

After World War II the English author and dramatist J.B. Priestley was also among the numerous visitors who came to Kusnacht and interviewed Jung, who confirmed how much he had enjoyed some of the writer’s novels and plays. Jung called Priestley’s 1946 BBC presentation Description of a Visit to Carl Jung "a masterpiece."

The positive contact continued, for some years later Jung still appeared to be deeply impressed when he got hold of an article from Priestley’s pen praising his output, which he found confirmed Priestley’s understanding of his work.

So his letter of 8 November 1954 read:

You as a writer are in a position to appreciate what it means to an isolated individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler-infested jungle .... Your succour comes at a time when it is badly needed ... . "

Finally, Jung's lifeline crossed early with that of James Joyce.

During the First World War the still rather unknown later author of Ulysses (which appeared in Paris in 1922) stayed in Zurich; in fact he was supported by the same Edith

Rockefeller McCormick (18 7 2-193 2) who was close to Jung and vigorously promoted his Psychological Club and thus Jung's work.

He himself only met the Irish writer personally much later, when the latter consulted him on account of his mentally disturbed daughter Lucia.

Jung arrived at the conclusion that his mentally ill daughter was her father's real femme inspiratrice; that is, that his unconscious psyche (anima) had been extensively identified with her, whereas Joyce himself was afflicted with a latent psychosis by this very fact.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while

Joyce willed it and moreover developed it with all his creative forces.

Which incidentally explains why he himself did not go over the border. But his daughter did, because she was no genius like her father, but merely a victim of

her disease.

It is obvious that in the case of Joyce and many other modern authors or artists a gray area must be dealt with if one wishes to incorporate considerations of depth psychology, especially when one reads Ulysses, which makes considerable demands on reader and translator from the point of view of its language alone.

When Jung wrote to the author living in Zurich, in 193 2, he confessed that he had been brooding for almost three years on this book, which was so monstrous in its

own way.

It had presented the world, he said, with disturbing psychological problems, and even given him, the psychologist repeatedly called on. for advice, "no end of trouble."

He had learned a great deal from it, but what he had to say about it was not without a note of contradiction, for especially here condemnation and admiration lay very close together for Jung.

Hence he confessed:

I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will enjoy what I have written about Ulysses," Jung wrote to Joyce, referring to his essay, the monologue "Ulysses," because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non-stop run in the end is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of a woman, I didn't ....At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist.

As we learn from Joyce's biographer Richard Ellmann, the writer, who was famous for this sort of thing, showed Jung's letter around proudly as evidence of his now-certified psychological perspicacity.

His wife, Nora, who would know, countered the supposed knowledge of women which Jung had confirmed in her husband with the pithy statement:

"He [Joyce] doesn't understand a thing about women .... "

This is what can happen to one person of insight when another one ratifies his power of penetration!

As for Jung's monologue on Ulysses, in 1927 Daniel Brody, director of the Rhein Company in Zurich, published a German edition of Joyce's book.

Apparently it was also he who had asked Jung for a psychological interpretation.

The only version known today is one that was clearly revised later and published in 1932 in the Europaische Revue in Berlin, and then included in Wirklichkeit der Seele (1934), and is the only detailed piece of literary criticism we have from Jung’s pen.

As a psychotherapist who could not stop doing therapy whatever he did, and as a psychiatrist who stood by his "professional bias," Jung warned his reader.

Anyone who expected, in contrast, that he would offhandedly explain Ulysses in particular, and modern art in general, as a product of schizophrenia missed the mark.

Still, he said, there was a certain analogous relationship, in that for example the schizophrenic showed "seemingly the same tendency" to alienate reality from himself,

or conversely himself from reality.

And generally speaking:

In modern artists it is not individual illness that produces this tendency, but the spirit of his time. He responds not to an individual impulse but to a collective flow, which, it is true, has its source not directly in consciousness, but rather in the collective unconscious of the modern psyche. Because it is a collective manifestation, it also affects the various areas identically, painting as well as literature, sculpture as well as architecture.

Jung thought it indicative that Vincent van Gogh, one of the spiritual fathers of modern art, had actually been mentally ill.

In any case, in this context, seen from the archetypal, collective point of view, Joyce’s Ulysses was "a document humain of our time, and more: he is a mystery." The psychologist from Kusnacht called to him:

“Ulysses, thou art a veritable prayer-book for the white-skinned man whose faith is in objects and who is accursed by objects! Thou art an exercitium, an askesis, an agonizing ritual, a magical procedure, eighteen alchemical retorts arrayed one behind the next, wherein with acids, poisonous vapors, coldness, and heat, the Homunculus of a new world consciousness is distilled! Thou sayest nothing and betrayest nothing, 0 Ulysses, but thou workest ....

No less effective was the pictorial art of a Pablo Picasso.

Jung had also devoted a shorter essay to him in 1932.

The essayist was able to persuade himself of the great Spaniard’s power of magical attraction when a Picasso exhibition consisting of 460 pieces was staged at the Zurich art gallery in September and October of that year.

This time too the psychologist, who worked as a painter and sculptor himself, had not picked up his pen of his own accord, but was approached by the Neue Zurcher Zeitung.

And because Joyce embodied, as it were, the "literary brother" of pictorial artists of the rank of a Picasso, Jung transferred to him the analogous relationship he asserted there, inasmuch as it involved perceptions and creations which received their decisive impulse from the deep regions of the human psyche, and hence did not stem from

arbitrary make-believe.

Here, as always, he was contradicted.

Occasionally Jung had to confront his critics, who found his articles on Joyce and Picasso too negative.

But the elderly Jung rejected the suggestion that he undertake a similar analysis of, say, Klee or Kokoschka.

He would have kept on being contradicted.

Those born later would do well to realize that several generations had passed since that relatively early experience, and the factor that had once been particularly disquieting had lost its explosive effect.

The general consciousness had caught up.

Jung’s interpretation contained no devaluation, in that he saw the creative artist in the context of mystery and initiation, with its passages through catharsis and nekyia.

Therefore he was able to write of Picasso, for example:

In view of Picasso’s bewildering diversity one hardly dares suggest it; I would rather say what I have found in my material. The nekyia is not an aimless, purely estructive, titanic crash, but a meani gful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the history of the soul of humankind has as its goal the restoration of the person as a whole ....

Among the large group of those with whom Jung exchanged views in various fields was the English art historian and writer Sir Herbert Read, like Jung himself often a lecturer at Eranos.

A chapter in his book The Art of Art says Criticism is devoted to Jung and was published as a special offprint by Rascher Verlag on the occasion of Jung’s eighty-fifth

birthday.

The elderly honoree attested to the author’s courage and honesty, "two qualities the absence of which in my critics hitherto has hindered every form of understanding.

Your blessed words are the rays of a new sun over a dark sluggish swamp in which I felt buried," Jung opened his vote of thanks of 2 September 1960.

And then again the lamentation found so often in his late letters:

I often thought of Meister Eckhart, who was entombed for 600 years. I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. I think it is not mere vanity and **desire for recognition on my part, but a genuine concern for my fellow beings .... I see the suffering of mankind in the individual's predicament and vice versa .... After 60 solid years of field-work I may be supposed to know at least something about my job. But even the most incompetent ass knew better and I received no encouragement. On the contrary I was misunderstood or completely ignored. Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood.**

Was total lack of understanding and refused dialogue the answer to one who was willing for it?

Then, as far as Joyce and Picasso were concerned, the depth psychologist characterized them both as "masters of the fragmentation of aesthetic contents and accumulators of ingenious shards."

He saw at work the strength which led to dissolution. In both cases, he said, they were pandering to the morbidity of their time. Ruthless strength in Picasso; negative

aspects in modern art per se-such was Jung's pessimistic summary at the age of eighty-five.

Herbert Read responded carefully to Jung's views in his reply of 19 October 1960.

He confirmed the fragmentation process he had referred to as being manifested in contemporary artistic production, but rejected the notion of a willful destructiveness.

"The motive [of the artist]," Read explained, "has always been (since the beginning of the century) to destroy the conscious image of perfection (the classical ideal of objectivity) in order to release new forces from the unconscious. This 'turning inwards' ... is precisely a longing to be put in touch with the Dream, that is to say (as you say) the future. But in the attempt the artist has his 'dark and unrecognizable urges,' and they have overwhelmed him. He struggles like a man overwhelmed by a flood. He clutches at fragments, at driftwood and floating rubbish of all kinds. But he has to release this flood in order to get nearer to the Dream. My defence of modern art has always been based on this _realization: that art must die in order to live, that new sources of life must be tapped under the crust of tradition."

Read referred to the transitional character of the entire era, as Jung himself had repeatedly confirmed it, and adduced Simone Weil, in whom we find the dictum:

The essence of created things lies in their transitional nature. They are intermediate terms leading from one to the next, without end. They are connecting links on the way to God, and we must come to know them as such. Simone Weil cited by Carl Jung, "Jung" by Gerhard Wehr, Page 485

All in all, C. G. Jung's talent for dialogue, despite its size, was probably impaired here and there; it was always conditioned by the point of view of depth psychology, be it in opening up new perspectives or marking off extra-psychological viewpoints.

Herbert Read concluded his account of his meeting with Jung in his garden in Kusnacht-which probably took place in the early fifties-thus:

"In the course of our long conversation we had gone into the garden, and now Jung sat in the cool shade of a tree, more than ever like a Chinese sage. We listened to the plashing of oars in the water and the sound of distant voices, and fell into silence, in which we became aware that here too a meaningful coincidence held sway. It seemed as though the earth, sky, and water had also been listening, and the oneness of the impression was the oneness of complete sympathy, the sympatheia which according to the Stoic doctrine draws together all elements in peace and harmony." Gerhard Wehr, Jung: A Biography, Pages 469-485

Carl Jung on "Inflation." Lexicon (2019-05-12 04:11)

[1]

Inflation:

A state of mind characterized by an exaggerated sense of self-importance, often compensated by feelings of inferiority. (See also mana-personality and negative inflation. Inflation, whether positive or negative, is a symptom of psychological possession, indicating the need to assimilate unconscious complexes or disidentify from the self.)

An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Paradoxically enough, inflation is a regression of consciousness into unconsciousness. This always happens when consciousness takes too many unconscious contents upon itself and loses the faculty of discrimination, the sine qua non of all consciousness.["Epilogue," CW 12, par. 563.]

[Inflation] should not be interpreted as . . . conscious self-aggrandizement. Such is far from being the rule.

In general we are not directly conscious of this condition at all, but can at best infer its existence indirectly from the symptoms. These include the reactions of our immediate environment. Inflation magnifies the blind spot in the eye.["The Self," CW 9ii, par. 44.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9abe0-1.jpg`

Carl Jung: I can only hope that your embargo on discussion will be lifted during your stay here.

(2019-05-12 04:11)

Dear Professor Freud, 29August 1911

I was overjoyed by your letter, being, as you know, very receptive to any recognition the father sees fit to bestow.

It is more pleasing than the loud recognition conferred on this by the unremitting malevolence of our opponents.

At the same time, your letter has got me on tenterhooks because, for all my "shrewdness," I can't quite make out what is going on so enigmatically behind the scenes.

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself.

I can only hope that your embargo on discussion will be lifted during your stay here.

I, too, have the feeling that this is a time full of marvels, and, if the 'auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic 'concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis.

I daren't say too much, but would only counsel you (very immodestly) to let my "Transf. and Symb. of the Lib." unleash your associations and/or fantasies: I am sure you 'will hit upon strange things if you do.

(Provided, of course, that the mysterious hint in your letter has not already done so in anagrammatic form. With that letter anything 'seems possible.)

Well then-I was in Brussels from 11-16 August.

The Congress and its proceedings were so idiotic that I played truant most of the time.

I was present, so to speak, only at my own lecture."

It was a colossal piece of cheek.

I knew that after all those longueurs the public ’would fall like rabbits.

The speaking time was limited to 20 minutes.

I took almost an hour, one. can’t do a decent report on Psychology in 20 minutes.

I felt sure the chairman (van Schuyten," who has his knife into psychoanalysis anyway) was going to cut me short.

And he did.

I told him I would willingly stop at once but would like to leave the decision to the Congress (ca. 200 people).

The Congress granted me further time by acclamation.

The same thing happened a second time.

The chairman was hopping mad but had to swallow his rage.

My lecture had the effect of a bombshell.

Afterwards one heard mutterings like "Vous avez dechaine un orage," "oh, c’est un homme odieux," etc.

A few people left the hall in mute protest.

One Danish doctor flew into a rage with me; I didn’t deign to answer him and that made him more furious than ever, for the rabble likes to be answered in kind.

But a few of the brighter heads and a few good ones had noticed something and from now on can be counted among our silent collaborators.

After Belgium I went on a mountain tour in the Bernese Oberland with my wife.

I have been back in Zurich since yesterday.

Now comes a protest at your not wishing to leave until the 15th when you should already be here on the 15th.

Can it be done?

So far I have only four announcements of lectures for Weimar’ (Sadger, Abraham, Korber," Jung). I have asked Bleuler, Sachs, and Rank, and will also try Pfister.

I am counting on you absolutely; would you please let me know the title of your lecture as soon as possible.

Abraham wrote me that applicants are dragging their heels (at least in Zurich).

These are only symptoms of laziness, of course; people will come all right.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer," or Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff," a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least" my wife.

I am told that a Dr. van Renterghem of Amsterdam wants to come.

In Munich we have won over a privatdocent of psychoanalysis, Dr. Fischer!’ (former pupil of Lipps and Wundt).

Perhaps you ’can round up a few decent lecturers in Vienna; in any case do please get Ferenczi to present something.

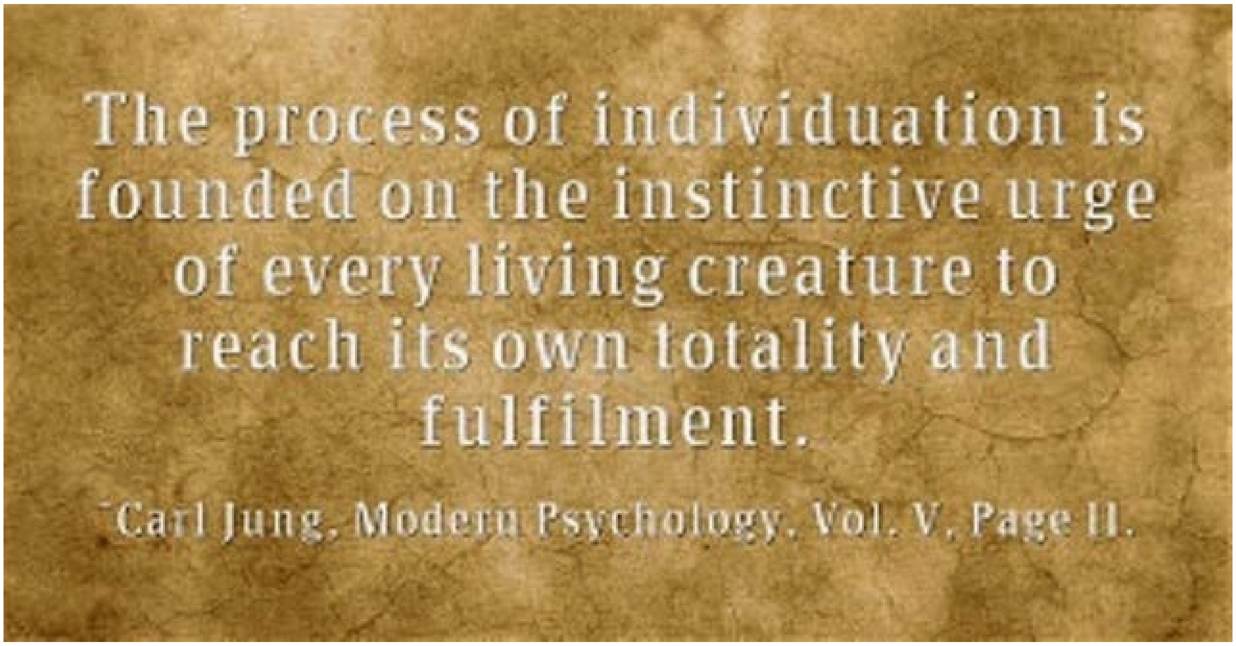
I look forward very much to seeing you here again in the near future. I’m expecting Putnam next week.

Many kind regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

Carl Jung on “Instinct.” Lexicon (2019-05-12 04:18)



The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment.

~Carl Jung, Modern Psychology, Vol. V, Page II.

Carl Jung on “Instinct.” Lexicon

Instinct:

An involuntary drive toward certain activities.

All psychic processes whose energies are not under conscious control are instinctive.["Definitions,""CW 6, par. 765.]

Instincts in their original strength can render social adaptation almost impossible.["The Transcendent Function," CW 8, par. 161.]

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. ["Psychotherapy and a Philosophy of Life," CW 16, par. 185.]

Psychic processes which ordinarily are consciously controlled can become instinctive when imbued with unconscious energy. This is liable to occur when the level of consciousness is low, due to fatigue, intoxication, depression, etc. Conversely, instincts can be modified according to the extent that they are civilized and under con-scious control, a process Jung called psychization.

An instinct which has undergone too much psychization can take its revenge in the form of an autonomous complex. This is one of the chief causes of neurosis.["Psychological Factors in Human Behaviour," CW 8, par. 255.]

Too much of the animal distorts the civilized man, too much civilization makes sick animals.["The Eros Theory," CW 7, par. 32.]

Jung identified five prominent groups of instinctive factors: creativity, reflection, activity, sexuality and hunger. Hunger is a primary instinct of self-preservation, perhaps the most fundamental of all drives. Sexuality is a close second, particularly prone to psychization, which makes it possible to divert its purely biological energy into other channels. The urge to activity manifests in travel, love of change, restlessness and play. Under reflection, Jung included the religious urge and the search for meaning. Creativity was for Jung in a class by itself. His descriptions of it refer specifically to the impulse to create art.

Though we cannot classify it with a high degree of accuracy, the creative instinct is something that deserves special mention. I do not know if "instinct" is the correct word. We use the term "creative instinct" because this factor behaves at least dynamically, like an instinct. Like instinct it is compulsive, but it is not common, and it is not a fixed and invariably inherited organization. Therefore I prefer to designate the creative impulse as a psychic factor similar in nature to instinct, having indeed a very close connection with the instincts, but without being identical with any one of them. Its connections with sexuality are a much discussed problem and, furthermore, it has much in common with the drive to activity and the reflective instinct. But it can also suppress them, or make them serve it to the point of the self-destruction of the individual. Creation is as much destruction as construction.["Psychological Factors in Human Behaviour," CW 8, par. 245.]

Jung also believed that true creativity could only be enhanced by the analytic process.

Creative power is mightier than its possessor. If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more. If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke. . . . Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation. No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious.["Analytical Psychology and Education," CW 17, par. 206.]

Instinct and archetype are a pair of opposites, inextricably linked and therefore often difficult to tell apart.

Psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains shrouded in darkness. Such evaluation or interpretation depends entirely upon the standpoint or state of the conscious mind."[On the Nature of the Psyche," CW 8, par. 407.]

When consciousness become overspiritualized, straying too far from its instinctual foundation, self-regulating processes within the psyche become active in an attempt to correct the balance. This is often signaled in dreams by animal symbols, particularly snakes.

The snake is the representative of the world of instinct, especially of those vital processes which are psychologically the least accessible of all. Snake dreams always indicate a discrepancy between the attitude of the conscious mind and instinct, the snake being a personification of the threatening aspect of that conflict.["The Sacrifice," CW 5, par. 615.]

http://www.nyaap.org/jung-lexicon/i/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/12db2-2.jpg`

Carl Jung, at 85 yrs.,reflecting on the aging process (2019-05-12 04:30)

[1]

Carl Jung, at 85 yrs.,reflecting on the aging process:

“Old age is only half as funny as one is inclined to think.

It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves.

It is indeed a major effort– the magnum opus in fact– to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.

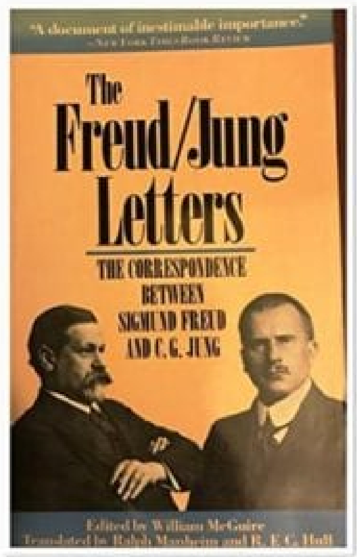
In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.“ (C.G.Jung Letters 2. 1951-1961. p.580)

http://majohnston.wordpress.com/carl-jung/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/cd147-age.jpg`

Carl Jung: My mythology swirls about inside me, and now and then various significant bits and pieces are thrown up. (2019-05-12 04:33)


"A document of inestimable importance."
– New York Times Book Review
The Freud/Jung Letters
THE CORRESPONDENCE BETWEEN SIGMUND FREUD AND C. G. JUNG
Edited by William McGuire
Translated by Ralph Manheim and R. F. C. Hull

Dear Professor Freud, 2 June 1910

I was amazed by your news.

The adventure with "Schottlander" is marvellous; of course the slimy bastard was lying.

I hope you roasted, flayed, and impaled the fellow with such genial ferocity that he got a lasting taste for once of the effectiveness of psychoanalysis.

I subscribe to your final judgment with all my heart.

Such is the nature of these beasts.

Since I could read the filth in him from his face I would have gone for his throat.

I hope to God you told him all the truths so plainly that even his hen’s brain could absorb them.

Now we shall see what his next coup will be.

Had I been in your shoes I would have softened up his guttersnipe complex with a sound Swiss thrashing.

Hache did indeed declare us ripe for the madhouse.

Stockmayer was there and has told me about it.

The lecture fell into the well-known pattern: charges of mysticism, sectarianism, arcane jargon, epidemic of hysteria, dangerousness, etc. Isolated clapping.

Nobody protested.

Stockrnayer was quite alone and hadn’t the gumption.

Even Gaupp and Hache’s faithful henchmen Bumke" and Spiel meyer found the tone not quite to their liking.

But not one of the 125 people present raised a murmur.

This report turned my stomach. I don’t know what to say except Foul! Foul Foul!"

We have now constituted a branch society here with ca. 15 members.

The president hasn’t been elected yet for lack of suitable candidates.

Only 2 of the younger assistants from Burgholzli have joined.

Bleuler and Maier are hanging back.

Frank too, mercifully.

The Zurich foundation was a difficult birth.

One more such victory - I enclose Honegger’s last letter from Territet.

With intent to delay his return, I have written him that in my view he could very well work on his dissertation there under his own steam.

I would like to make him my assistant publicly only when he has earned his doctor’s degree or finished his dissertation.

But I have promised to ask for your grandfatherly opinion first, so that no injustice be done him because of my private opinion.

For I do have my opinions in the matter of work discipline.

He reads too little and "works" too much by flashes of genius. In Territet he would have all the time he needs for working and especially for reading, a particularly big lacuna in his case.

His continual dependence on stimulation seems to me a cloak for lack of self-reliance.

I don’t like that sort of thing; altogether 1 am very much against such shiftlessness.

One really cannot let work depend entirely on the "rabbit," as Spitteler says.’

Maybe I am judging too harshly, seeing that I myself often have great trouble in pinning my stubborn Konrad" to the writing-table.

All the same, my greatest joy is in work and I am happy when I have enough time for it.

My mythology swirls about inside me, and now and then various significant bits and pieces are thrown up.

At the moment the unconscious "interest-draughts’" centre entirely on the inexhaustible depths of Christian symbolism, whose counterpart seems to have been found in the Mithraic mysteries. (Julian the Apostate, for instance, reintroduced them as being the equivalent of Christianity.)

The "nuclear complex" seems to be the profound disturbance-caused by the incest prohibition-between libidinal gratification and propagation.

The astral myth can be solved in accordance with the rules of dream interpretation: Just as the sun mounts higher and higher after the winter, so will you attain to fruitfulness in spite of the incest barrier (and its odious effects on your libido).

This idea is expressed very clearly in the Song of Tishtriya (Zendavesta).

Twice the white horse (Tishtriya == Sothis) tries to drive the demonic black horse Apaosha from the rain-lake.

Finally he succeeds with the help of Ahura-Mazda.

You will soon get the material where all this is described.

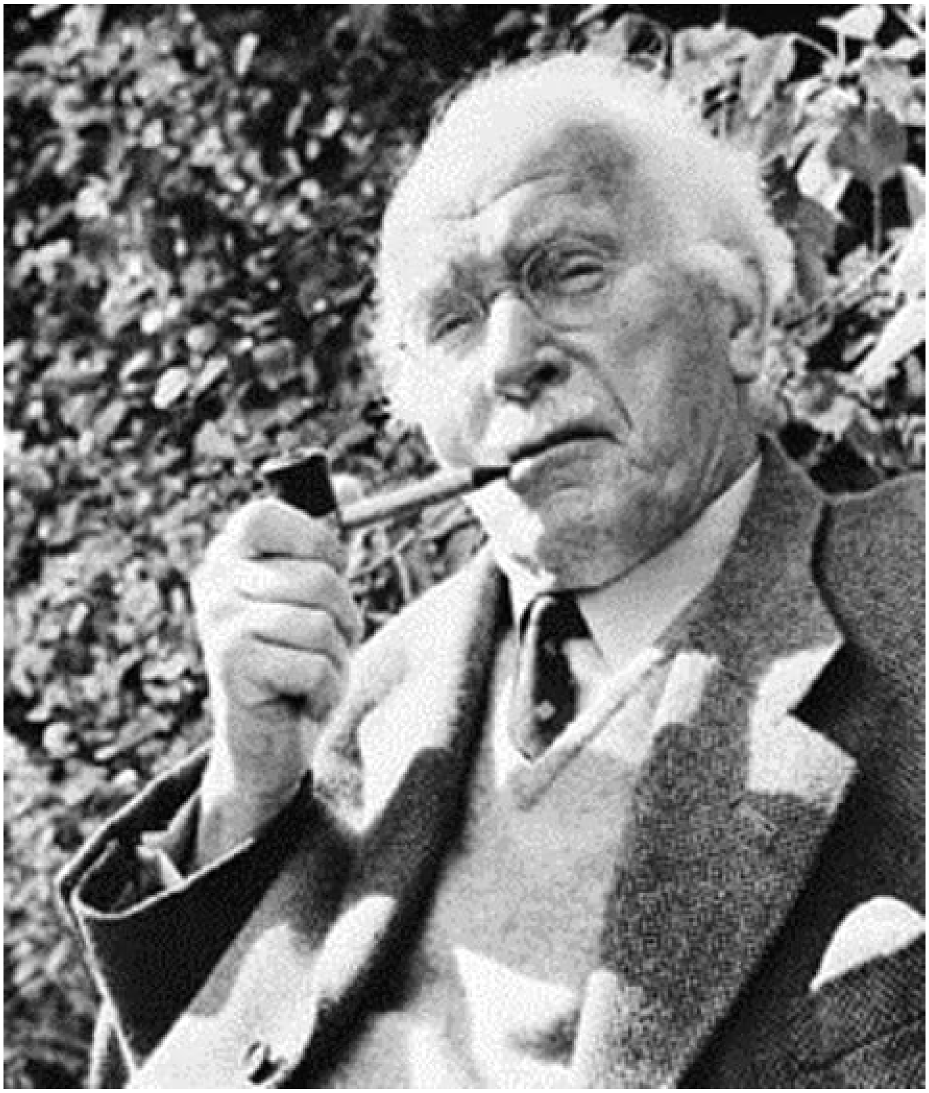
Many kind regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

Carl Jung: When people say I am wise, or a sage, I cannot accept it. (2019-05-12 04:35)

[1]



When people say I am wise, or a sage, I cannot accept it.

A man once dipped a hatful of water from a stream.

What did that amount to?

I am not that stream. I am at the stream, but I do nothing.

Other people are at the same stream, but most of them find they have to do something with it.

I do nothing.

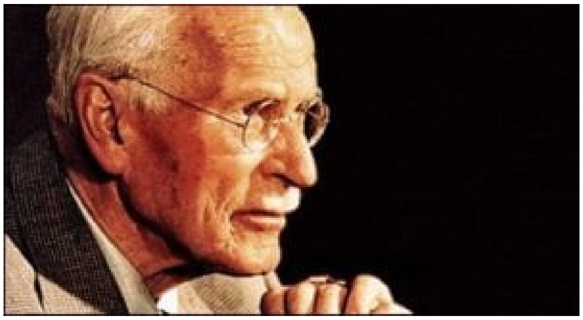
I never think that I am the one who must see to it that cherries grow on stalks. I stand and behold, admiring what nature can do.
There is a fine old story about a student who came to a rabbi and said,

“In the olden days there were men who saw the face of God. Why don’t they any more? The rabbi replied, “Because nowadays no one can stoop so low.

”One must stoop a little in order to fetch water from the stream." Carl Jung; Memories Dreams and Reflections; Page 377.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/bdb8f-pipe.jpg`

Gerhard Wehr: Prolegomena to a History of Jung’s Influence (2019-05-12 04:45)



Prolegomena to a History of Jung’s Influence

_"I stand isolated between the faculties and must depend on someone else to seriously concern himself with this line of research, which up until now has happened only in a very few cases."

This sober statement, not without bitterness, by Jung at the age of eighty-five agrees with those extremely pessimistic remarks in which the founder of analytical psychology complained of how little he was read and how seldom-so far at least-understood, and that he had had to resign himself "to being posthumous."

The reference to Meister Eckhart, who had had to wait six centuries, was cold comfort.

The prospects of the young psychiatrist at the Burgholzli in Zurich and the designated "crown prince" of Sigmund Freud had once seemed extremely optimistic, considering his acceptance in the United States (from 1909) and the first, to be sure still tentative reception of the specifically Jungian expressions of research and therapeutic methods in depth psychology.

But to the extent to which Jung was able to expand the horizon of his knowledge to the transpersonal and collective unconscious and the world of archetypal reality, the intellectual-and even more, spiritual-demands on his audience also increased.

So long as one pursues a relatively conscious or ego-centered psychology, the possibility of easier calculability and verifiability is offered, and ratio is assured of a relatively high tribute.

One can point, as happens in classical psychoanalysis, to the personal unconscious with its mechanisms of defense and repression, or to traumatic experiences in one’s own past, and thus to actual events that one has undergone as a suffering person, whose burden one carries.

All this is indisputable, and this makes "science" possible.

It becomes very much more difficult when the horizons are widened and deepened.

Quite new demands arise the moment one "digs deeper," and incorporates the experiences of humanity, those factors which have normally been recorded in the spiritual and religious traditions of humankind.

This much more complex way of looking at things requires an outstanding extension of the conscious horizon.

One must take the step from the everyday, dissociated, divided ego to the Self which represents a spiritual and psychic completeness or wholeness.

It is important not only to interpret this Self, but to walk the path toward self-development, or individuation.

The human being can no longer remain what he is, but must-out of fateful necessity-become what his essential nature makes him.

Thus a psychology oriented to the self-becoming of man no longer remains bound to the past with its early traumatic impressions and its instinctive fate, but opens a vista on the dimension of the future.

Hence such a "therapy" means not the removal of troublesome symptoms in order to make the person simply "functional" or conform to the existing norms of the community.

To psycho-analysis is added psycho-synthesis; wholeness comes into the picture, not at the expense of the ego, but in the extension of the ego and the inclusion of the Thou personal, social, and humanistic.

For true self-becoming is not brought about apart from reality as it is lived and to be lived; rather the world of one’s fellow humans and things represents-as we have seen-the indispensable transit stations of individuation.

All this explains why Jung’s analytical psychology is more "difficult" than many another therapeutic practice, and certainly more taxing, for it lays claims upon the whole person.

But because of this it is also quite literally more promising.

Hence the Jungian way need not shrink from comparison with a path of spiritual knowledge along which processes of initiation are passed through.

So it is understandable that Count Karlfried Durckheim, for example, in the essential points of his Initiation Therapy, not only referred to Jung but shared in his discoveries.

But such paths of knowledge must not only be known about; they must also be traveled.

Undoubtedly, this points to Jung's innermost concern, individuation as a path to self-development, which is not only to be considered from the therapeutic standpoint but has to do with the maturation of the personality and the discovery of meaning, and thus reaches deep into the spiritual and religious.

What had once begun in the field of psychiatric and psychotherapeutic activity found its full expansion into cultural and religious life.

At first Jung's activity naturally affected his patients and students.

Not a few of them became his collaborators, after experiencing in themselves the effectiveness of his "treatment." Concepts like "complex" and "archetype," "extraversion" and "introversion"-along with a number of others-found entry into common parlance, even though Jung's typology fell into the critical crossfire just as the doctrine of the archetypes or his introduction of the term "collective unconscious."

If the objection was occasionally raised that Jung's psychology was more a psycho-mythology, if it was even equated with a religious-psychological worldview or substitute religion, its relationship to praxis must not be forgotten.

The methodical foundations Jung provided should be remembered, beginning with the association test, which attracted great notice in the professional world in his early period; through the method of active imagination, by which the contents of the unconscious can be activated; down to the style of dream interpretation with its subject and object levels; that is, it turned out to be important and practicable to distinguish clearly whether the images and figures in a dream are to be connected with the subject himself or whether other, external objects are meant.

Jung's methods of painting or artistic representation from the unconscious were adopted or modified by other therapists.

In group therapy-as is little known-Alcoholics Anonymous received a decisive impulse from Jung.

Since the origins, influence, and further development of analytical or complex psychology have been presented by others-for example, Gustav R. Heyer, Henry F. Ellenberger, Carl A. Meier, Hans Dieckmann, and Eberhard Jung-a general overview may be justifiable here.

As a line of psychological research and method of therapy, the work of C. G. Jung has taken its place in the cultural canon, so that in many respects it has gone beyond itself and forms a bridge to other disciplines.

This corresponds to the need of all those who endeavor to overcome the one-sidedness of a purely natural-scientific and technically oriented style of knowledge, working to avoid alternatives that are unproductive because they exclude other perspectives, be they nature versus spirit, conscious versus unconscious, Western thought versus Eastern spirituality.

Jung's intensive concern with symbols, myths, and archetypes-seemingly unusual at first sight-provided aids to understanding not only for the grasp

of psychic phenomena.

Above all they made available building blocks and "catalysts" with whose help seemingly disparate groups of problems and fields of endeavor could be reached.

In the forum of the Eranos conferences which have taken place for over half a century, interdisciplinary conversation (as discussed above) was and is preserved in an exemplary way, when natural scientists of various specializations, mythographers, religious scholars, anthropologists, and not least

theologians entered the dialogue.

Under the rubric of a scarcely less grandly conceived "synopsis" -not synthesis!

The International Community of Physicians and Ministers (today the International Society for Depth Psychology) has been active from Stuttgart since 1949.

Here every year adherents of the various schools of depth psychology come together to talk with theologians as well as members of related occupations.

Its founder, the physician and psychotherapist Wilhelm Bitter, took pains from its inception to see that the side of Jungian psychology remained represented.

Much like the above-mentioned Eranos Yearbook, the annual conference reports give a glimpse into the work carried on there.

A considerable share of the fruitfulness of depth psychology and the dialogue with it undoubtedly falls to the theology of the various denominations (Protestant, Roman Catholic, Greek Orthodox), to the extent they are in a position to transcend all-too-narrow confessional and denominational

bounds.

It is astonishing and at the same time moving to follow by means of the two volumes of letters the passion with which C. G. Jung wrestled with the theologians for years, whether expounding upon his position and defending himself against dogmatic shortsightedness or stressing the long neglected

factor of religious experience.

Shortly before his death he still appeared delighted to receive from John A. Sanford of the Trinity Episcopal Church in Los Angeles a copy of a sermon which spoke from the heart to him and his experience.

In his reply of 10 March 1961 Jung wrote:

It is a historical event, as you [John A. Sanford] are-so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard .... The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants ....The pilgrim’s way is spiked with thorns everywhere, even if he is a good Christian, or just therefore.

One might also think of how fruitful an effect Jung’s understanding of symbols, his doctrine of the archetypes, had on theologians of the rank of Paul Tillich, whether because the experience of Self corresponded to that of God, or because quite new approaches to biblical exegesis were opened up by

archetypal psychology.

Thus Jung’s resigned assertion about his supposed isolation is very much less justified at the threshold of the third millennium than it was at the end of his life.

Still, statements like those found in "The Undiscovered Self: Present and Future," one of his last major works, are nonetheless worth pondering

in this connection:

Just as man, as a social being, cannot live in the long run without being connected with the community, so too the individual finds the real justification for his existence, and his own spiritual as well as moral autonomy, nowhere but in an extramundane principle that is capable of relativizing the overpowering influence of external factors. The individual who is not anchored in God can offer no resistance, on the strength of his own resources, to the physical and moral sway of the world. For this man needs the evidence of his own inner, transcendent experience ....

And elsewhere in the same text:

I am convinced that it is not Christianity, but the conception and interpretation of it hitherto, that is antiquated in the face of the circumstances of today’s world. The Christian symbol is a living being that carries the seeds of further development within itself. It can continue to develop, and it depends only on whether we can decide to meditate once again, somewhat more thoroughly, on the Christian premises .... Gerhard Wehr, Jung: A Biography, Pages 486-491

Carl Jung: Some Reactions concerning Psychological Testing, Psychotherapy, Mental Telepathy, and other Personal Insights (2019-05-12 04:47)

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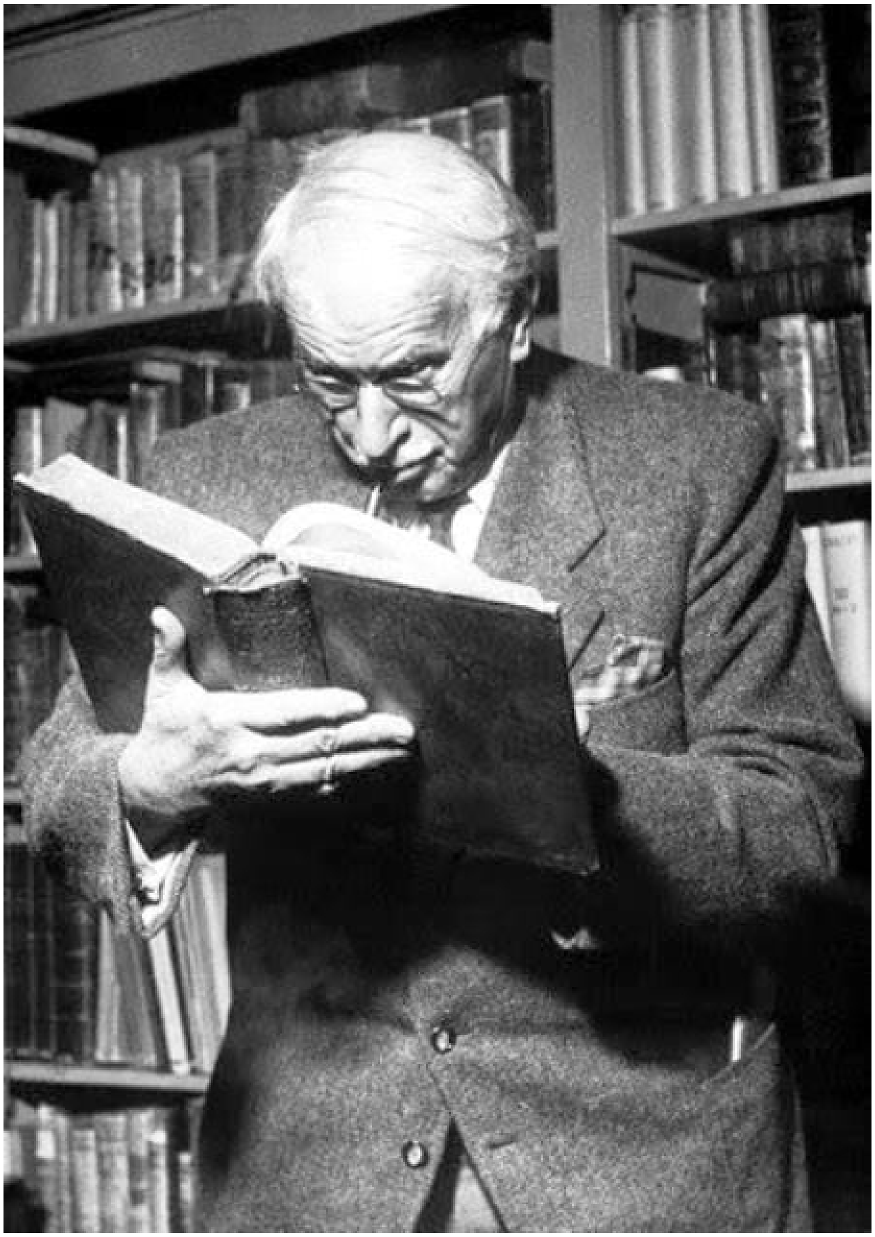


[Carl Jung: Some Reactions concerning Psychological Testing, Psychotherapy, Mental Telepathy, and other Personal Insights.]

Evans: We American psychologists do a great deal of testing, utilizing "projective tests." As we discussed earlier, you certainly played a major role in developing projective testing with your word association method. What led you to develop the Word Association Test?

Jung: You mean the practical use of it?
Evans: Yes.

Jung: Well you see, in the beginning when I was a young man, I was completely disoriented with patients. I didn't know where to begin or what to say; and the association experiment has given me access to their unconscious. I learned about the things they did not tell me, and I got a deep insight into things of which they were not aware. I discovered many things.

Evans: In other words, from such association responses you discovered complexes or areas of emotional blocks in the patient? Of course, the word "complex," which originated with you, is used very widely now.

Jung: Yes, complex—that is one of the terms which I originated.

Evans: Did you hope that from these complexes or emotional blocks which you were uncovering as you administered this word association test to get at materials in the personal unconscious or the racial unconscious?

Jung: In the beginning there was no question of collective unconscious or anything like that. It was chiefly the ordinary personal complexes.

Evans: I see. You weren't expecting to get into such depth.

Jung: Among hundreds of complex associations, there might appear an archetypal element, but it wouldn't stand out particularly. That is not the point. You know, it is like the Rorschach, a superficial orientation.
Evans: You knew Hermann Rorschach, I believe, did you not?

Jung: No. He has circumvented me as much as possible.

Evans: But did you get to know him personally?

Jung: No. I never saw him.

Evans: In his terms, "introtensive" and "extrotensive," of course, he is reflecting your conceptions of introversion and extroversion, in my own estimation that is.

Jung: Yes, but I was the anathema, because I was the one to first outline the concepts; and that, you know, is unforgivable. I never should have done it.

Evans: So you really didn't have any personal contacts with Rorschach?
Jung: No personal relations at all.

Evans: Are you familiar with Rorschach's test which uses ink-blots?

Jung: Yes, but I never applied it, because later on I didn't even apply the Word Association Test anymore. It just wasn't necessary. I learned what I had to learn from the exact examinations of psychic reactions; and that, I think, is a very excellent means.

Evans: But would you recommend that other psychiatrists, clinical psychologists, and psychoanalysts use these projective tests, such as your Word Association Test or Rorschach's test?

Jung: Well, perhaps. For the education of psychologists who intend to do actual work with people, I think it is an excellent means to learn how the unconscious works.

Evans: So you feel that the projective tests have a function in training psychologists?

Jung: Yes. They are exceedingly didactic. With these tests one can actually demonstrate repression or the amnesic phenomenon, the way in which people cover their emotions, etc. It takes place like an ordinary conversation, but the tests provide certain principles and criteria which serve as guides and measuring devices for what one sees and hears.

It is all so interesting. You observe all the things which you observe in a conversation with another person. For instance, in conversation when you ask a person something or begin to discuss certain things, you can observe certain things, little hesitations, mistakes in speech, etc.; all those things come to the fore. Then, what is more, in the experimental setting they are measurable.

I think I don't over-rate the didactic value of projective tests. I think very highly of them in this capacity, that is, for educating young psychologists. And sometimes, of course, they are useful to any psychologist. If I have a case who doesn't want to talk, I can make an experiment and find out a lot of things through the experiment. I have, for instance, discovered a murder.
Evans: Is that right? Would you like to tell us how this was done?

Jung: You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho- galvanic phenomenon. Also, we have done a lot of work on the pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic.

Evans: In working with a patient, would you say that it is essential for him to recapitulate his past life in order to help him deal with his present neurosis, as Freud did, or do you feel that you can deal situationally with his problem without going back and probing into things that happened to him during his early life?
Jung: There is no one-and-only system in therapy. In therapy you treat the patient as he is in the present moment, irrespective of causes and such things. That is all more or less theoretical. Sometimes I can start right away with posing the problem. There are cases who know just as much about their own neurosis as I know about it in a way.

For instance, let us take the case of a professor of philosophy, an intelligent man, who imagines that he has cancer. He shows me several dozen x-ray plates that prove there is no cancer. He says, "Of course, I have no cancer, but nevertheless, I'm afraid I could have one. I've consulted many surgeons and they all assure me there is none; and I know there is none but I might have one." You see? That's enough. Such a case can stop from one moment to the next, just as soon as the person who has the sickness stops thinking such foolish things, but that is exactly what he cannot do.

In such a case, I say, "Well, it is perfectly plain to you that it is nonsense what you believe. Now why are you forced to believe such nonsense? What is the power that makes you think such a thing against your free will? You know it is all nonsense." It's like a possession. It is as though a demon were in him, making him think like that in spite of the fact that he doesn't want to. Then I say, "Now you have no answer; I have no answer. What are we going to do?" I add, "We will see what you dream for a starting point, because a dream is a manifestation of the unconscious side."

In this case our philosopher has never heard of the unconscious side, so I must explain to him about the existence of the unconscious; and I must explain to him that the dream is a manifestation of it. Thus, if we succeed in analyzing the dream, we may get an idea about that power, which is distorting his thinking. In such a case one can begin right away with the analysis of dreams, and the same is true for all cases that are a bit serious. Mind you, this is not a simple case, but a very difficult and serious case, in spite of the simplicity of the phenomenology of the symptomatology.

In all cases after the preliminaries such as taking down the history of the family, the whole medical analysis, etc., we come to that question, "What is it in your unconscious that makes you wrong in your thinking, that hinders you from thinking normally?" Then we can begin with the observation of the unconscious, and the day by day process of analyzing the data produced by the unconscious. Now that we have discussed the first dream, the whole problem takes on new perspective, and he will have other dreams, each of which will have something to add until we have the whole picture. Now when we have the full picture, if he has the necessary moral stamina, he can be cured. In the end it is strictly a moral question, whether a man applies what he has learned or not.

Evans: Does your type approach, based on introversion-extroversion constructs, help you in this analytical process?
Jung: Yes. I find in the study of the "type," that it supplies a certain lead as to the personal nature of the unconscious, the personal quality of the unconscious in a given case. If you study an extrovert, you find that his unconscious has then an introverted quality. This is because all the extroverted qualities are played in consciousness, and the introverted qualities are all played in the unconscious; therefore, the unconscious has introverted qualities. The reverse composition, of course, is equally true. That knowledge gave me a lead of diagnostic value. It helped me to understand my patients. When I saw their conscious type, I got ideas as to their unconscious attitudes.

Now the neurotic is just as much controlled and influenced by the unconscious as he is by the conscious, so he may appear to be a type which actually is not a true diagnosis at all. In certain cases it is almost impossible to distinguish between conscious material and unconscious material, because you just cannot tell at first sight which is which. This has helped me to understand more the patients in terms of the Freudian emphasis (based on the past) as well as in Adlerian terms, which are more, as you say, concerned with the present situation of the patient.
In the course of years, I got quite a lot of empirical material about the peculiar way in which conscious and unconscious contents interact. I could do this by watching individuals who were actually going through analytical treatment. You see, there is a point when you try to integrate unconscious contents into consciousness; or you confront the patient who is holding a definite conscious attitude with the related unconscious attitude that is counteracting the conscious one. This process, of course, is perpetuating his neurosis; and it is just as though another personality of the opposite type were influencing him or disturbing him.
Evans: So, Professor Jung, you gradually developed through your typologies a sort of theory, a psychology of opposites, where the conscious revealed the qualities of one type and the unconscious revealed the qualities of the other type in a given individual. This would be a very important way, then, of helping you to analyze and understand the individual.
Jung: Yes, from a practical point of view, it is diagnostically quite important. The point I wanted to elucidate is that in analyzing a patient you create the expression of typical experiences during the therapeutic process. There is a sort of typical way in which the integration of consciousness takes place. The average way is that through the analysis of dreams, for instance, you become acquainted with the contents of the unconscious.

To begin with, you want to know all personal, subjective material about the individual, what sort of difficulties the individual has encountered in adapting to environmental conditions, etc. Now, it can be regularly observed that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, etc., or in other words, hands over his personal complexes, you get slowly and willy-nilly into a situation of a kind of authority. You are in possession of all the important items in a person’s development, and you become a point of reference, be cause you are dealing with things which are very important to the person. I remember, for instance, that I analyzed a very well-known American politician, who told me any number of the secrets of his trade. Suddenly he jumped up and said, "My God, what have I done! You could get a million dollars for what I have told you now!" I said, "Well, I’m not interested. You can sleep in peace, because I shall not betray you. I’ll forget it in a fortnight.” So you see, that shows that the things people hand out are not merely indifferent things. When it comes to something emotionally important, they are handing out themselves. They are investing in the analyst big emotional value, just as if they were handing you a large sum of money or trusting you with the administration of their estate; they are entirely in your hands. Often I hear things that could ruin these people, utterly and permanently ruin them, things which would give me, if I had any blackmailing tendencies, unlimited power over them.

You can see that this kind of a situation creates an emotional relationship to the analyst, and this is what Freud called "transference," a central problem in analytic psychology. It is just as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it, or love you for it; but they are not indifferent. Thus, a sort of emotional relation between the patient and the doctor is fostered.

When a patient discusses such material, the content of it is associated with all the important persons in the life of that patient. Now the most important persons are usually father and mother in going back into a person's childhood. The first troubles are with the parents as a rule. So, when a patient hands over to you his infantile memories about the father or mother, he also sees in you, the analyst, the image of that mother or father. Then it is just as if the doctor had taken the place of the father, or even of the mother. I have had quite a number of male patients that called me "Mother Jung," because they had handed over to me the image of their respective mothers, curiously enough. But you see, that's quite irrespective of the personality of the analyst. In this case, the personality of the analyst is simply disregarded. You now function as if you were the mother or father—the central authority. That is what one calls transference; that is projection. Now Freud doesn't exactly call it projection. He calls it transference, which is an illusion to an old, superstitious idea that if you have a disease, you can transfer the disease to an animal; or you can transfer the sin onto a scapegoat, and the scapegoat takes it out into the desert and makes it disappear. Thus, the patients hand over themselves in the hope that I can swallow that stuff and digest it for them. I am in loco parentis and I have a high authority. Naturally, I am also persecuted by the corresponding resistances, by all the manifold emotional reactions they have had against their parents.

Now that is the structure you have to work through first in analyzing the situation, because the patient in such a condition is not free; he is a slave. He is actually dependent upon the doctor like a patient with an open abdomen on the operating table. He is in the hands of the surgeon, for better or for worse, so the thing must be finished. This means that we have to work through that condition in the hope that we will arrive at a different condition where the patient is able to see that I am not the father, not the mother, that I am an ordinary human being. Now everybody would assume that such a thing would be possible, that the patient could arrive at such an insight when he or she is not a complete idiot, that they could see that I am just a doctor and not that emotional figure of their fantasies. However, that is very often not the case.

I had a case once which involved an intelligent young woman, a student of philosophy who had a very good mind. One would easily think that she would be able to see that I was not her parental authority, but she was utterly unable to get out of this delusion. Now in such a case, one always has recourse to the dreams. She says through the conscious, "Of course, I know you are not my father, but I just feel like that. It is like you are my father; I depend upon you." Then I say, "Now we will see what the unconscious says." From that point, we work very hard in analyzing her dreams, and I be gin to see that the unconscious is producing dreams in which I assume a very curious role.

In her dreams she is a little infant, sitting on my knee, and I am holding her in my arms. I have become a very tender father to the little girl, you know. More and more her dreams become emphatic in this respect; namely, I am a kind of giant, and she is a very little, frail human thing, quite a little girl in the hands of an enormous being. Then the final dream occurs in the series. In that dream, I was out in the midst of nature, standing in a field of wheat, an enormous field of wheat that was ripe for harvesting. I was a giant and I held her in my arms like a baby, with the wind blowing over the field. Now as you know, when the wind is blowing over a wheat field, it waves; and with these waves I swayed, putting her to sleep. She felt as if she was in the arms of a god, of the "Godhead." I thought, "Now the harvest is ripe, and I must tell her," so I said, "You see, what you want and what you are projecting into me, because you are not conscious of it, is that unconsciously you are feeling the influence of a deity which does not 'possess' your consciousness; therefore, you are seeing it in me." That clicked, because she had a rather intense religious education, that enabled her to understand. Of course, it all vanished later on and something disappeared from her world. The world became merely personal to her and a matter of immediate consciousness. That religious conception of the world was to her no longer existent, apparently. This makes sense, you see, because the idea of a deity is not an intellectual idea. It is an archetype, an archetypal idea, that catches hold of your unconsciousness, and once she could understand that consciously, the archetype could no longer control her.

You find this type of archetypal image practically everywhere under this or that name. Even when it comes forth in the form of "Manna," it has an all-powerful, extraordinary effect or quality; it doesn’t matter whether it is personal at all or not. In the case of this girl, she suddenly became aware of an entirely heathenish image, an image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh, but of a heathenish God—a God of Nature, a God of Vegetation. He was the wheat itself. He was the spirit of the wheat, the spirit of the wind; and she was in the arms of that Pneuma. Now that is the living experience of an archetype.

When that girl came to understand what was happening in her, it made a tremendous impression upon her. She saw what she really was missing, that missing value which she was projecting into me, making me indispensable to her. Then she came to see that I was not indispensable, because, as the dream says, she is in the arms of that archetypal idea. That is a Numinous experience, you see, and that is the thing that people are looking for, an archetypal experience which is in itself an incorruptible value.
Until they have the experience and understand it, they depend upon other conditions; they depend upon their desires, their ambitions. They depend upon other people, because they have no value in themselves. They are only rational, and are not in possession of a treasure that would make them independent. Now when that girl could hold that experience, she no longer had to depend. The value became part of her. She had been liberated and was now complete. Inasmuch as she could realize such a Numinous experience, she was and will be able to continue her part, her own way—her individuation. The acorn can become an oak, and not a donkey. Nature will take her course. A man or woman becomes that which he or she is from the beginning. I have seen quite a number of such cases as I have just cited to you.

Evans: How do the dreams and fantasies of the patient enter into the process?

Jung: I wrote a book about such dreams, you know, an introduction to the psychology of the unconscious. At that time my empirical material had been formed chiefly by observation of lunatics, cases of schizophrenia, and I had observed that there are, chiefly in the beginning of a disease, invasions of fantasies into conscious life, fantasies of an entirely unexpected sort which are most bewildering to the patient. He gets quite confused by these ideas, and he gets into a sort of panic since he never before has thought such things. They are quite strange to him and equally strange to his physician. Yet, the analyst is equally dumbfounded by the peculiar character of those fantasies. Therefore, one says, "That man is crazy. He is crazy to think such things; nobody thinks such things," and the patient agrees with him, which throws the patient into even more of a panic. So as an analyst I thought it to be really the task for psychiatry to elucidate that thing that broke into consciousness, the voices and the delusions. In those days, and mind you, I’m referring to over 40 or 50 years ago, I had no hope to be able to treat these cases or to be able to help them, but I had a very great scientific curiosity which made me want to know what these things really were. You see, I felt that these things had a system and that they were not merely chaotic, decayed material, because there was too much sense in those fantasies.

This led me to begin studying cases of psychogenic diseases such as hysteria, somnambulism, and others where the content that flowed from the unconscious was in readable condition and capable of being understood. Then I saw that, in contradistinction to the schizophrenics, the mental contents were elaborate, dramatic, suggestive and insinuating, enabling one to make out a second personality. Now this is not the case in schizophrenia. There the fantasies, on the contrary, are unsystematic and chaotic, so that you cannot make out a second personality. The cases are of too complicated a nature. I needed a simpler type, or a more comprehensible type, to study.

An old professor of psychology and philosophy at the University of Geneva published a case concerning an American girl, wherein he described her half poetic and half romantic fantasies. He published that material without commenting on it, giving it as an example of creative imagination. Now, when I read those fantasies, I saw this as exactly the kind of material I needed. I was always a bit afraid to tell of my personal experiences with patients because I felt that people might say that too much suggestion was involved, but since I had no hand in this case, I could not be accused of having influenced the patient. That is the reason I analyzed those particular fantasies. That case became the object of a whole book called The Psychology of the Unconscious. I have revised it after forty years, and it is now called Symbolisms of Transformation.

In The Psychology of the Unconscious (16), I tried to show that there is a sort of unconscious that clearly produces things which are historical and not personal. At that time, I simply called it "the unconscious," not distinguishing between the two aspects involved. Using the fantasies of the American girl, I tried for the first time to produce a picture of the functioning of the unconscious, a functioning which pointed to certain conclusions as to the nature of the unconscious.

Writing that book cost me my friendship with Freud, because he couldn't accept it. To Freud, the unconscious was a product of consciousness, and the unconscious simply contained the remnants of consciousness; I mean that he saw the unconscious as a sort of store-room where all the discarded things of consciousness were heaped up and left. To me, however, the unconscious was a matrix, a sort of basis of consciousness, possessing a creative nature and capable of autonomous acts, autonomous intrusions into the consciousness. In other words, I took the existence of the unconscious for a real fact, an autonomous factor that was capable of independent action.

To me that was a psychological problem of the very first order, and it made me think furiously, because the whole of philosophy, even up to the present day, has not recognized the fact that we have a counter-factor in our unconscious. It has not become recognized that in our psyche there are two factors, two independent factors, with consciousness representing one factor and, equally important, the unconscious representing the other factor. And the unconscious can interfere with consciousness any time it pleases. Now I say to myself, "This is very uncomfortable. I think I am the only master in my house, but in reality I must admit that there is another master, somebody in my house that can play tricks on me." I have to deal with the unfortunate victims of that interference every day in my patients.

I remember, for instance, one case which involved a young man, quite a rational young man. He had a lot of personal problems, but finally these enlarged and expanded until he was involved in very disagreeable relations with the whole of his surroundings. He was a member of society, but he was engaged in the poorest of relations with the other people of the society. It was really quite shocking. He began having and reporting collective dreams to me. Suddenly, he dreamed of things he had never thought of in his life before, mythological motifs, and he thought he was crazy, because he could not understand it at all. It was just as if the whole world were suddenly transformed. You see this same process in a case of schizophrenia, but this was not a case of schizophrenia. In this case the collective dreams were expressing the mythological patterns or motifs which were in his unconscious.

There are many examples of this in the collective dreams I have published. To make it clear, I shall tell a long story. Then you will see how the collective dream applies in cases such as the one cited above. I have already mentioned the case of that intuitive girl who suddenly came out with the statement that she had a black snake in her belly. Well now, that is an example of a collective symbol. That is not an individual fantasy; it is a collective fantasy. That fantasy is well known in India. Now right at first, I even thought she might be crazy, for she had no more connection with India by all external considerations that I did. But, of course, we are all similar in at least one respect—we are all human. This girl was just highly intuitive and oriented toward a "holistic" manner of thinking, or thinking always within a context of totality or wholeness, a mode of thinking which is known in and characteristic of India. It is the basis of a whole philosophical system, that of Tantraism, and this system has as its symbol Kundalini, Kundalini the serpent. This is something known only to some few specialists; it generally is not known that we have a serpent in the abdomen. Well, that is a collective dream or collective fantasy.

Evans: As the individual goes through life day to day, is it possible that things that trouble him and cause tension lead to repression?

Jung: He doesn't repress consciously always. These things disappear, and Freud explains that by active repression. But you can prove that these things never have been conscious before. They simply don't appear, and you don't know why they don't appear. Of course, when they do come up later, one can give the explanation that they have not appeared before because they were in disagreement or were incompatible with the patient's conscious views and attitudes. But that is afterwards that you can say this; you were not able to predict it.

So you see, these things that have an emotional tone are partially autonomous. They can appear or not appear. They can disappear at wish, not of the subject, but of their own; and, also, you can repress them. It is just so the same as with projections. For instance, people say, "One makes projections." That's nonsense. One doesn't make them; one finds them. They are already there; they are already in the unconscious. And so, these disappearances, or the so-called repressions, are just like projections.

Without you having anything to do with it, they are already part of the unconscious. There are cases, sure, where consciousness enters in, but I should say that the majority of cases are unconscious. That was my first point of difference with Freud. I saw in the association experiment that certain complexes are quite certainly not repressed. They simply won't appear. This is because, you see, the unconscious is real; it is an entity; it works by itself; it is autonomous.

Evans: So in a sense, looking at the so-called defense mechanisms, projection, rationalization, etc., you would differ from the orthodox psychoanalytic view in that you would not sav that they are developed as a means of defending the Ego. Rather, you would say that they are already there as manifestations of patterns that are already present in the unconscious.

Jung: Yes. Take, for instance, the example of that serpent. That never had been repressed, or else it would have been conscious to her. On the contrary, it was unconscious to her and only appeared in her fantasies.
It appeared spontaneously. She didn't know how she came to it. She said, "Well, I just saw it."

Evans: Now some of the orthodox psychoanalysts might have said, "This is a phallic symbol."

Jung: But you can say anything, you know. One can say that a church spire is a phallic symbol, but what is it when you dream of a penis? You know what a man has said, one of the orthodox men, one of the old guard? His explanation of that question was that in this case the censor had not functioned. You call that a scientific explanation?

9. Jung on Contemporary Psychological Problems

Evans: You are familiar, of course, with the work of Dr. J. B. Rhine at Duke University. Some of his work in extrasensory perception and clairvoyance, or mental telepathy, sounds much like the research into intuitive function, a phase of your work which we discussed earlier. For example, would you say that a person who has clairvoyance would be an intuitive type in your frame of reference?

Jung: That's quite probable. Or it can be a sensation type, say an extrovert sensation type who is very much influenced by the unconscious. He has introverted intuition in his unconscious.

Evans: Dr. Jung, you speak of rational and irrational functions, thinking and feeling being rational, and sensation and intuition being irrational. Would you care to elaborate on this notion?

Jung: As you say, there are two groups, the rational group and the irrational group. The rational group consists of the two functions, thinking and feeling. The ideal of thinking is a rational result, and the ideal of feeling is also a rational result. They hold rational values. That is differentiated thinking.

The irrational group is comprised of sensation and intuition. Sensation functions in such a way that it may not prejudice facts; it shall not prejudice facts. To the sensation type, the ideal perception is that you have an accurate perception of things as they are without additions or corrections. On the other side, intuition does not look at things as they are. That is anathema to the intuition. It looks ever so shortly at things as they are, and makes off into an unconscious process at the end in which he will see something nobody else will see.

Evans: So in terms of the person who is clairvoyant—

Jung: Those people who yield the best results are always those people who are introverted, where introverted intuition comes in. But that is a side aspect of it; it is not interesting.
The other question is far more interesting, namely, the terms they use. Rhine himself uses them—recognition, telepathy, etc. They mean nothing at all. They are words, but he thinks he has said something when he says "telepathy."
Evans: The word itself is not a description of the process.

Jung: It means nothing, nothing at all.

Evans: Now, of course, a lot of the things that you are describing, some scientists would insist are due to chance, chance occurrences and chance factors. In his own work, Rhine used statistical probability analysis methods. He reports these occurrences more often than would be expected by chance.

Jung: Well you see, he proves that it is more than chance; it is statistically plausible. That is the important point which hasn't been contradicted.

There was some experimental proof offered in England, which resulted in the accusation: "Oh, Rhine, that's nothing but guesswork." And that is exactly true; that is guessing, what you call guessing. However, a hunch is guessing, but a definite guess, you know. All this really means nothing.

You see, the point is that it is more than merely probable; it is beyond chance. That's the major point. But as you know, people hate such problems they can't deal with concretely, and they can't deal with this one concretely. In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. That's the fact; that is what Rhine has made evident, but for scientists to say, "I'll swallow that," now that is difficult.

Evans: We might go a little further into some of your recent works in this area which many consider quite profound, but are not too well known to many of our students.

Jung: Of course not. Nobody in the general public actually reads these things. Of course, my books are at least sold.
Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this point in our discussion. Would you care to comment on synchronicity?

Jung: That is awfully complicated. One wouldn't know where to begin. Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought, "Now we have at least a more or less dependable basis to argue on." But the argument has not been understood at all, because it is really very difficult.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest; and at the same time, something else happens, quite independently, that portrays just that thought. This is utter nonsense, you know, looked at from a causal point of view. However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments. There is a probability; it is something

more than chance that such a case occurs.
I never made statistical experiments except one in the way of Rhine. I made one for another purpose. But I have come across quite a number of cases where it was most astounding to find that two causal chains happened at the same time, but independent of each other, so that you could say they had nothing to do with each other. It's really quite clear. For instance, I speak of a red car and at that moment a red car comes here. Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this moment when it suddenly appeared. Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.

Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared." It is not a miracle; it is just chance—but these chances happen more often than chance allows. That shows that there is something behind it.

Rhine has a whole institute, many co-workers, and has the means. We have no means here to make such experiments; otherwise, I probably would have done them. Here it is just physically impossible, so I have to content myself with the observation of facts!!
Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of psychosomatic medicine, an area dealing with the way in which emotional components of personality can affect bodily functions.

Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them.

Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?

Jung: I was an analyst to begin with; I was always interested naturally. Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.

Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional, unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is believed that this is a case where emotional factors have actually created pathology.
These ideas have been extended into many other areas. It is felt, for example, that where there already is pathology, these emotional factors can intensify it. Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis. For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but they instead have disorders of psychosomatic origin.

Jung: Yes, that is well known—since more than fifty years. The question is how to cure them.

Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?

Jung: He doesn't select; they happen to him. You could ask just as well when you are eaten by a crocodile, "How did you happen to select that crocodile?" Nonsense, he has selected you.

Evans: Of course, "selected" in this sense refers to an unconscious process.

Jung: No, not even unconsciously. That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things. They get him.

Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?
Jung: Not at all. We know these since long ago, you know. Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions.
Evans: And even cancer?

Jung: Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure.
You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or not. That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.
You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Angina is such a typical psychological disease; yet it is not psychological in its physical consequences. It's just an infection. So you ask, "Then why does psychology have anything to do with it?" Because it was the psychological moment maybe that allowed the infection to grow. When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology. Yet it is quite possible that you can avoid it by a proper psychological attitude.

Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.
Jung: It's all known here long ago.

Evans: And you are not at all surprised at the new developments . . .
Jung: No. For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it. You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. You simply don't understand it; that's a fact. I don't want to figure in a general corrective statement; you simply are not yet aware of what there is. There are plenty more things than people have any idea of. I told you that case of the theologian who didn't even know what the unconscious was; he thought it was an apparition. Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word of psychology.
Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.

Jung: This practice is very dangerous.

Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.
Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you do, you see, when you use such drugs. It is like the abuse of narcotics.

Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.

Jung: Oh, yes, that's what one says.

Evans: But you feel that psychologically there is still addiction?

Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.

Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.

Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result.

Evans: To change the topic for a moment, Professor Jung, I know our students would be interested in your opinion concerning the kind of training and background a psychologist, a person who wants to study the individual, should have. For example, there is one view that says maybe he should be trained primarily as a rigorous scientist, a master of such tools as statistics and experimental design. Others feel, however, that a study of the humanities is also important for the student who wants to study the individual.

Jung: Well of course, when you study human psychology, you can't help noticing that man's psychology doesn't only consist of the ramifications of instinct in his behavior. There are other determinants, many others, and the study of man from his biological aspect only is by far insufficient. To understand human psychology, it is absolutely necessary that you study man also in his social and general environments. You have to consider, for instance, the fact that there are different kinds of societies, different kinds of nations, different traditions; and in the interest of that purpose, it is absolutely necessary that one treat the problem of the human psyche from many standpoints. Each is naturally a considerable task.

Thus, after my association experiments at which time I realized that there was obviously an unconscious, the question became, "Now what is this unconscious? Does it consist merely of remnants of conscious activities, or are there things that are practically forever unconscious? In other words, is the unconscious a factor in itself?" And I soon came to the conclusion that the unconscious must be a factor in itself. You see, I observe time and again, for instance, when delving into people's dreams or schizophrenic patients' delusions and fantasies, that therein is contained motives which they couldn't possibly have acquired in our surroundings. This, of course, depends upon the belief that the child is not born tabula rasa, but instead is a definite mixture or combination of genes; and although the genes seem to contain chiefly dynamic factors and predispositions to certain types of behavior, they have a tremendous importance also for the arrangement of the psyche, inasmuch as it appears, that is. Before you can see into the psyche, you cannot study it, but once it appears, you see that it has certain qualities and a certain character. Now the explanation for this must needs depend upon the elements born in the child, so factors determining human behavior are born within the child, and determine further development. Now that is one side of the picture.

The other side of the picture is that the individual lives in connection with others in certain definite surroundings that will influence the given combination of qualities. And that now is also a very complicated factor, because the environmental influences are not merely personal. There are any number of objective factors. The general social conditions, laws, convictions, ways of looking at things, of dealing with things; these things are not of an arbitrary character. They are historical. There are historical reasons why things are as they are. There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. When I wrote my first book concerning the psychology of the unconscious, I already had formed a certain idea of the nature of the unconscious. To me it was then a living remnant of the original history of man, man living in his surroundings. It is a very complicated picture.

So you see, man is not complete when he lives in a world of statistical truth. He must live in a world where the "whole" of man, his entire history, is the concern; and that is not merely statistics. It is the expression of what man really is, and what he feels himself to be.

The scientist is always looking for an average. Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. When everything is statistical, all individual qualities are wiped out, and that, of course, is quite unbecoming. In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. He is deprived of his specific value, of experiencing his own unique value.

You see, the trouble is that nobody understands these things apparently. It seems quite strange to me that one doesn't see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. It is absolutely abnormal, because man is not bom every day. He is bom into a specific historical setting with specific historical qualities, and therefore, he is only complete when he has a relation to these things. If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Natural science may say, "You need no connection with the past; you can wipe it out," but that is a mutilation of the human being. Now I saw from a practical experience that this kind of proceeding has a most extraordinary therapeutic effect. I can tell you such a case.

There was a Jewish girl. Her father was a banker. She had been educated more through worldly experience and formal education, and was decidedly lacking in any understanding of tradition. I examined her history further and found out that her grandfather had been an ascetic in Galicia. With this insight, I knew the whole story, and let me explain why. This particular girl suffered from phobia, a terrible phobia, and had been under psychoanalytic treatment already with no effect. She was really badly plagued by that phobia, in excited states and so on. I observed that this girl had blocked significant influences of her past. For instance, the fact that her grandfather was an ascetic, that he lived in the myth, was one influence she had blocked. Her father too had resisted this ascetic influence. So I simply told her, "You will stamp out your fears if you gain insight into what you have lost or are resisting. Your fear is the fear of the influences from the past." You know, the effect was that within a week she was cured from so many years of bad anxiety states, because this insight went through her like a lightning bolt. I was able to interpret the source of the problem so quickly because I knew that she was absolutely lost. She thought she was in the middle of things, functioning well, but actually she was in a sense lost or gone.

Evans: What can we learn from this remarkable case, Dr. Jung?

Jung: Well, it illustrates that it makes no sense and that our existence is incomplete when we are just "average numbers.” The more you make people into average numbers, the more you destroy our society. The "ideal state" and the "slave state" come into being. If you want to be an "average number," go to Russia. There it is wonderful; there you can be a number. But one pays very dearly; our whole life goes to blazes, like in the case of the girl. I have plenty of cases of a similar kind.

10. Personal Insights, Reminiscences, and Experiences with Great Figures

Evans: As one reads your work, we seem to be aware that you know archeology, anthropology—

Jung: Well this is true inasmuch as a great deal of my work is concerned with these disciplines, but I have no mathematical gifts, you know, which handicaps me some. You cannot get real knowledge or understanding of nuclear physics without a good mastery of mathematics, higher mathematics. There I only have a certain relation with it on the epistomological questions, you know. Modern physics is truly entering the sphere of the invisible and intangible, as it were. It is in reality a field of probabilities, which is exactly the same as the unconscious. I often have discussed this with Professor Scherrer. Now he is a nuclear physicist, and to my amazement I found that they have terms which are used in psychology too. This is simply on account of the fact that we are both entering a sphere which is unknown. The physicist enters it from without and the psychologist from within. That’s the reason for the parleys between psychology and higher mathematics. For instance, we psychologists used the term "transcendental function.” Now transcendental function is a mathematical concept, the function of rational and imaginary numbers. Now that is higher mathematics, with which I have nothing to do. But we come to the same terminology.

Evans: When you spoke with Dr. Einstein in your early discussion, he more or less tried out some of his ideas on you. Did you ever bring to him the possibility that relativity might apply to psychic functions? Did you ever discuss that?

Jung: Well you see, you know how it is when a man is so concentrated upon his own ideas as was Dr. Einstein; and when he is a mathematician on top of everything, then you are not welcome.

Evans: What year was it that you were friends with Einstein?

Jung: I wouldn’t call myself a friend. I was simply the host. I tried to listen and to understand, so there was little chance to insert some of my own ideas.

Evans: Was this after he had already formulated his relativity theories, or just before?

Jung: That was when he was working on it, right in the beginning. It was very interesting.

Evans: In your dealings with Professor Toynbee, have you gotten rather interested in his ideas of history?

Jung: Ah, yes, particularly his ideas about the life cycles of civilizations, and the way that they are ruled by archetypal forms. Toynbee has seen what I mean by historical functions of archetypal developments. That is a mighty important determinant of human behavior, and can span centuries or thousands of years. It expresses itself in symbols, sometimes symbols that you would never think of at all. For instance, as you know, Russia, the Soviet Republic, had that symbol of the red star. Now it is a five-rayed red star. America has the five- rayed white star. They are enemies; they can’t come together. In the Middle Ages for at least 2000 years the red and white were the couple;

they were ultimately destined to marry each other. Now America is a sort of matriarchy, inasmuch as most of the money is in the hands of women, and Russia is the land of the little father; it's a patriarchy. So the two are mother and father. To use the terminology of the Middle Ages, they are the white woman, the "femina alba," and the red slave, the "servius rubeus." The two lovers have quarreled with each other.

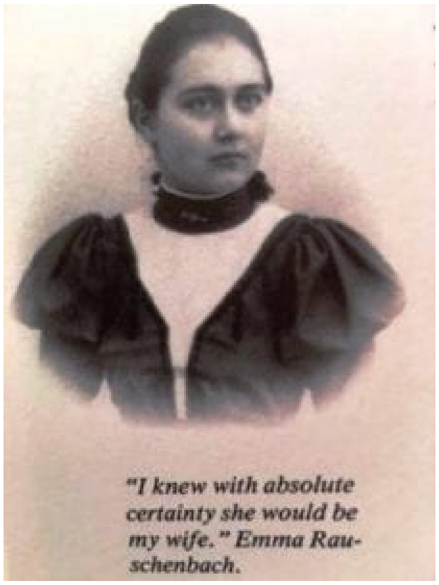
Evans: Well, Dr. Jung, you've patiently and interestingly responded in a spontaneous fashion to questions ranging from your feelings about Freud's ideas to reactions to Toynbee. Perhaps we should not impose upon your extreme kindness any longer at this time. I do hope, however, that our students are stimulated by what you've said to go back to your great array of writings. After all, this is the real purpose for making these interviews available to students, to motivate them to read the original writings of the world's great contributors to our understanding of man's personality.

Jung: Yes. People have to read the books, by golly, in spite of the fact that they are thick. I'm sorry.
— End —

http://gnosis.org/Evans-Jung-Interview/evans5.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/7cc32-educate.jpg`

Gerhard Wehr on the Death of Emma Jung (2019-05-12 05:46)



"I knew with absolute certainty she would be my wife." Emma Rauschenbach.

One could tell by looking at her that she had overcome a serious illness not long ago.

In the spring she had had to undergo surgery.

And because her recovery dragged on for some time, Ruth Bailey had come from England to take over the management of the household.

It had been agreed that in the future Ruth would look after things in the Jung home no matter who the surviving spouse was.

On the eightieth birthday Emma Jung, now seventy-three, was able to fully enjoy the festivities.

She even felt strong enough to spend some time with her husband in the Bollingen tower.

But the state of good health which lasted for both of them into the fall came to a sudden end for Emma; early in November she once again became gravely ill.

A short stay in the hospital showed that the original medical prognosis of a few more years of life, admittedly expressed with great reservation, was in error. Emma Jung died on 27 November 1955 ..

Jung was deeply stricken, evidently much more so than by Toni Wolff's death two years before.

"In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects."

This judgment was confirmed by many who knew Emma and Carl Gustav well.

Aniela Jaffe referred to Emma Jung's presidency of several years in the Psychological Club and her activity as a teaching analyst and in the C. G. Jung Institute, adding:

"Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work."

It was not granted to her to complete her major work on the mystery of the Grail.

Marie-Louise von Franz brought the book to a conclusion, and it was possible for it to appear during Jung's lifetime, in 1960.

Laurens van der Post had a vivid memory of Emma Jung as both lecturer and hostess:

"She was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit .... Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding."

It need not be particularly stressed that what the Englishman had to say caught only a small segment of the total personality of C. G. Jung's wife, when we consider how even as a young woman, with ·astonishing personal maturity, Emma Jung had stood up to Sigmund Freud for her Carl, and how she

had endred and helped to smooth over the considerable tensions with which the family was burdened by other women, and especially Jung's relationship to Toni Wolff.

Writing to his friend Erich Neumann in Tel Aviv on 15 December 1955, the widower gave voice to his great shock at losing Emma:

"The shock I underwent is so great that I can neither concentrate nor recover my ability to express myself."

And then he reported a kind of enlightenment, a "great illumination" which had suddenly taken him by surprise two days before Emma's death, affording him like a flash of lightning a glimpse into the secret of life that was embodied in this woman and had influenced his life to such a great extent.

"I can only think that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of this insight worked back upon her and was one reason that she could die such a painless and regal death."

Now the stillness, "the audible silence," was around him.

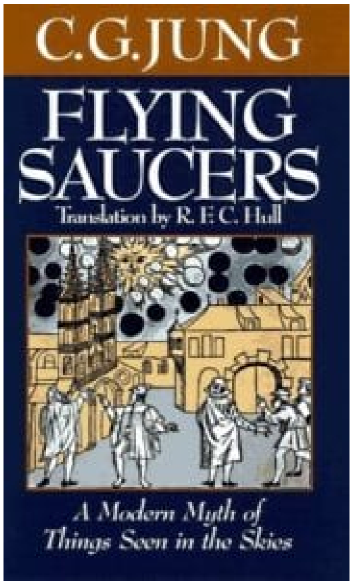
He could not and would not have it removed, for this feeling of nearness beyond death and the grave also had a special message for him which was not to be dulled or suppressed.

But it was a great help that Jung's children, especially his daughters, looked after their father and regularly visited him by turns.

As had been agreed while Emma was still alive, Ruth Bailey moved from England to Kusnacht and cared for C. G. Jung during the last five and a half years of his life.

It was important to him to have about him a helper and companion who would in no way be forced by the charge to neglect her own family, as would have been the case with his children. Gerhard Wehr, Jung: A Biography, Pages 422-424

Carl Jung and a "Modern Myth" (2019-05-12 13:51)


C.G.JUNG
FLYING SAUCERS
Translation by R. F. C. Hull
A Modern Myth of Things Seen in the Skies

A Modern Myth

That a doctor and psychotherapist could not stop with merely pointing out the psychosomatic conditions of the individual is nowhere clearer in Jung's output than in his late work.

Strictly speaking, analogous motifs emerged in visions and dreams around the middle of his life, when for example immediately before World War I Jung saw Central Europe inundated with blood, or the continent covered by an ice age, while he was charged with distilling a healing medicine for others.

And although he did not remain entirely free of the illusions of his · time during the early years of National Socialism, he did at least pay attention to the rumors of "Wotan" and the raging of the "blond beast," as the masses of the intelligentsia in university and church were not yet able to be clearly aware of the depth and the scope of what was happening.

In any case his notes before the First World War and during the thirties can be taken as a depth psychologist's contribution to the diagnosis of his time, even if the actors and especially their sacrifice might sometimes have required a more precise and urgent presentation of their psychic predicament.

After the catastrophe had run its course in 1945, the Swiss doctor was not satisfied with the then lengthy and much debated "mastery of the past," not even from the viewpoint of a "neutral" who had been little affected by the events, but turned his attention anew to present and future.

(There is no need to refute Ernst Bloch's ignorant imputation that Jung of all people reduced "the libido and its unconscious contents entirely to the primitive."

No one familiar with the theory and practice of analytical psychology is in any doubt about the leading role it assigns to prospective, future-oriented factors in the psychic life.)

So the question was to interpret the phenomena of the time as symptoms for deeper-lying states of affairs, and in view of more far-reaching processes.

The psychotherapist became the interpreter of an age, or more precisely, referring to the premillennial years, he became the diagnostician of a change in consciousness.

Jung was conscious of the hazards involved if he commented from his own point of view on the contemporary phenomenon of "things seen in the skies," to shed light on processes in the field of the human psyche.

In the Preface to his article on UFOs, "A Modern Myth," he noted:

“Of course I know that as in the past my voice is much too weak to reach the ears of the many. It is not arrogance which drives me, but my conscience as a doctor that counsels me to fulfill my duty in order to warn those few to whom I can make myself heard that events are in store for mankind which signal the end of an eon.”

Jung had nothing to add to the popular rumors of a possible end of the world.

Rather he referred to the ancient idea of the Platonic year, in which the earth’s axis revolves around an imaginary point in the course of more than 25,000 years.

This means that at intervals of some 2100 years a shift in the vernal equinox takes place.

Where the equinox in the third and fourth millennia of the pre-Christian era stood in the sign of Taurus, and until around the turn of the millennium in the sign of Aries, the Christian era began with a shift to the constellation of Pisces.

Around the year 2000 C.E.-at best only approximate and not entirely consistent dates can be given comes the transition to the age of Aquarius, the water-carrier.

Even if one does not wish to adhere to this ancient time reckoning, astonishingly it does signal a change that applies primarily to human and humanistic consciousness.

And it is in this context that Jung’s statements are to be seen, as he continued:

“There are, it would seem, alterations in the constellation of the psychic dominants, the archetypes, the "gods," which cause or accompany long-term transformations of the collective psyche. This transformation began within historical tradition and left its traces, first in the passing of the age of

Taurus into that of Aries, then from Aries to Pisces, the beginning of which coincides with the rise of Christianity. Now we are approaching the great change to be expected with the entering of the vernal equinox into Aquarius.”

Discussion of this line of thinking is not without its problems.

Jung knew only too well that he was risking the reputation as a scientist, which he had fought hard for and had occasionally been called into question, since "astrologers" of doubtful shadiness had also been taking up this topic.

His resolve stood firm to deal with such questions nonetheless; he gave explicit assurances that this did not happen lightly.

"I am, to be honest, troubled by the lot of those who have been unprepared for the events and surprised by them and surrendered unsuspectingly to their incomprehensibility."

There was also an external impulse to write this book on UFOs; it came from his son-in-law, the architect Walther Niehus, the husband of Marianne Jung, who died only four years after her father in 1965. The book is dedicated to Niehus.

As far as the so-called UFOs were concerned, a flood of literature had been produced at various intellectual levels: eyewitness accounts of single and multiple observers and attempts to assign the phenomena seen in the sky to human experience and ultimately arrive at plausible explanations.

As for the explanation itself, the door was open to speculations of every kind.

In many cases the problems began already with the process of observation.

Over and over it was said how difficult it was, if not impossible, to get a clear idea of these unidentified flying objects, because they did not behave like solid bodies, although in many respects they gave this impression.

Rather, they appeared weightless and fleeting, like thoughts.

These characteristics matched the supposition that they were intelligently controlled by a quasi-human pilot.

Jung had expressed his opinion in this sense four years before the book appeared, in an article he published-at the urging of the science journalist Georg Gerster-in the Zurcher Weltwoche of 9 July 1954.

While sightings of UFOs were known from all over the world, Jung for his part had to say that he himself had never seen any such thing.

Nevertheless the fact remained:

"Something is being seen. What is seen may be in individual cases a subjective, in the case of several or even many simultaneous observers a collective vision (or rather hallucination). Much like a rumor, such a psychic phenomenon would have a compensatory significance; it would be a spontaneous response from the unconscious to the present conscious state, or to anxiety over the apparently hopeless world political situation, which at any time may lead to a universal catastrophe."

In times of distress and uncertainty, men's gaze turns for help toward the heavens.

It is from there that signs are expected.

Jung pointed out in particular the round shape of the UFOs, and thus the mandalalike structure of these flying bodies.

At the same time he advised against any speculation, feeling rather that the scientific institutions and governmental or military agencies which had access to the results of more precise investigations should make their information available to the public.

What had become increasingly probable to him-besides a possible psycho-physical basis-was "an essentially momentous psychic component," inasmuch as objects such as UFOs represent call upon conscious and unconscious fantasy.

Jung expressly declined to give an opinion on the possible physical reality of UFOs.

But on the other hand he admitted that even with sound-minded observers with all their faculties, things can be perceived that do not exist.

One prerequisite for this Jung spoke of a "visionary rumor"-was an unusual emotion, in contrast to the ordinary rumor, for whose propagation and

development the curiosity and sensationalism present everywhere ·are sufficient.

"But its elevation [From Rumor] to the status of vision and hallucination stems from a stronger agitation and therefore a deeper source."

This deeper source-actually it is a far-reaching underground spring-undoubtedly stands for the world of the archetypes.

For just as Jung, at the time of the menacing unleashing of National Socialism, had seen in the march step of the brown-shirted columns, the verbiage of the Nazi officials, and the mass applause of (nearly) an entire people the workings of the storm god Wotan as the manifestation of a powerful archetype, so it was here too.

For the circular and spherical shape which the UFOs as a rule were said to have indicates a symbol of wholeness or the Self.

With regard to skeptical contemporaries, the overwhelming majority of whom look for the perilous and the hopeful alike rather in external factors, the phenomenon of UFOs should demand attention.

Of course, he said, it was essentially a question of withdrawing the projections-like any-that were directed toward the heavens, that is of taking into consideration the possibility of a symbolic significance for people at the moment of crossing the threshold of consciousness.

But for Jung such a projection was still no foregone conclusion.

Rather he once recommended (in late 1957) that a competent psychiatrist should investigate the conscious and unconscious mentality of UFO witnesses in order to determine whether UFOs were to be traced to the projection of unconscious contents.

Projection or not, Jung occasionally pointed out that every new experience had two points of view, one the fact as such, and the other the way in which it is understood.

Obviously, as a psychiatrist he was primarily concerned with the question of understanding, of witnessing and reacting.

As his secretary Aniela Jaffe reported, even in the last years of his life Jung established a special UFO archive, in which he collected books, professional journals, and newspaper clippings with sightings from all over the world, as well as letters, dream accounts, and his own notes on the problem.

Some of this material was included in "Flying Saucers: A Modern Myth."

On the whole, the author was able to state, on the basis of present-day and notable historical evidence, "that the unconscious makes use of certain fantasy elements in presenting its contents which can be compared with the UFO phenomenon. "

Notwithstanding his main interest in the psychic side of the phenomenon, Jung did not cease to take into account also the arguments of those who devoted themselves mainly or exclusively to the investigation of the possible technical aspects of UFOs.

He had familiarized himself regarding radar observations through the physicist Max Knoll, professor of electronics at Princeton University.

There was a certain amount of collaboration between Jung and the Aerial Phenomena Research Organization (APRO) in the United States, which

named the psychologist an honorary member regardless of his differing approach.

In the summer of 1959 Charles A. Lindbergh (1902-1974), accompanied by his wife Anne and the German-American publisher Kurt Wolff, was Jung’s

guest in Bollingen.

The elderly host was informed of the official research in the United States, but made Lindbergh clearly aware that a whole multitude of things were happening around the world of which the famous aviator and the aviation experts had no idea.

Technical data and attempts at physical explanation are just insufficient to do justice to phenomena which in times of crisis stir the emotions so strongly and incite them to the most unusual, fantastic conceptions.

And though it was not possible for Jung to solve the UFO problem with ultimate certainty, his contributions and reflections· were aimed at making known the one-sidedness of a strictly technical view of the world.

These were the years in which mankind was about to prepare for the first moon landing-another fact whose effect on the psychic disposition of a great part of humankind is not to be underestimated.

Jung also spoke from this perspective in his Memories:

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets. What is concurrently taking place in the human psyche is usually overlooked.

The decisive factor in this context is what is meant here by the human psyche.

For only a psychology which reckons with the dimensions and the workings of the unconscious is able to develop the necessary sensitivity to extraordinary phenomena of the time.

For example, where previous psychology had typically traced the accomplishment of psychologically induced symptoms at best to suggestive, or auto-suggestive, tendencies, Jung's archetypal psychology made reference to factors in the collective unconscious, which he had explored in the course

of decades and documented by means of a remarkable wealth of empirical material.

Their collective character was underscored by the very fact that UFOs could appear everywhere.

As "spontaneously appearing circular images of unity, which represent a synthesis of the opposites within the psyche," they seemed to indicate an instance of psychic compensation.

Indeed, such a compensation is called for by a world marked by powerful divisions, in West and East, in North and South, in "blocs" and systems, in the exploitation and destruction of the planet ....

Such a statement by the depth psychologist is certainly not the last word on the subject, especially if one takes seriously Jung's intimations of the end of an era and the onset of a new age, and if-and here lies the crucial point-one wishes to be sure of the spiritual significance of what is seen as signs in

the heavens. Gerhard Wehr, Jung: A Biography, Pages 409-415

Carl Jung: "I seek real knowledge [not Theosophy] and therefore avoid all unverifiable speculation." (2019-05-13 03:02)

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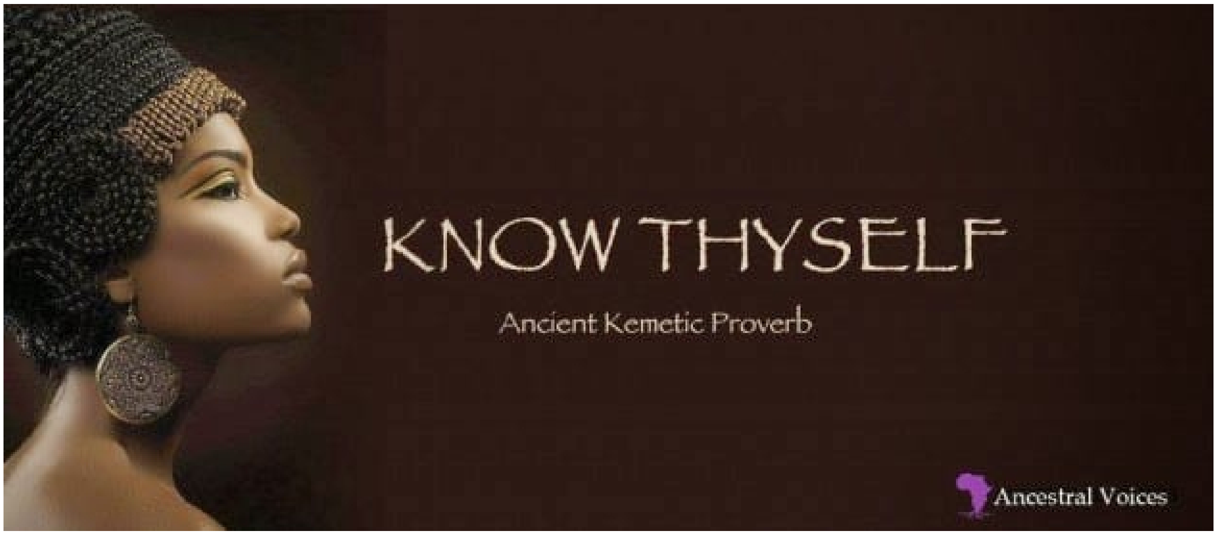

To Fernando Cassani

Dear Herr Cassani, 13 July 1954

Best thanks for your friendly letter.

I can only tell you that none of my books represents a "synthesis or foundation of my work," at least not in my view.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end.

It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered.

You do not know my later (and perhaps more important) works yet.

I therefore enclose a list of them.

As for the writings of Ouspenskt and Gurdjieff, I know enough to satisfy me that I have no time for them.

I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of
that as a psychiatrist.

You might just as well recommend Mme. Blavatsky's Isis Unveiled or the compendious opus of Rudolf Steiner or
Bo-Yin-Ra (why not Schneiderfranken?).

Anyway I thank you for your good intentions.

It is so difficult to establish facts that I detest anything that obscures them.

You can attribute this to a deformation professionelle.

I naturally agree with what you say about freedom of thought.

The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public.

If he thought, he would have found out his deceit long ago.

Hoping you will excuse my freedom of thought,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 179-180

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/efb36-1know.jpg`

Carl Jung: What a watery brew Ellis has concocted! (2019-05-13 03:10)

alamy stock photo

Dear Professor Freud, 23 June 1911

Naturally the time after the Congress would suit me just as well, I only thought that if you came before you could stay here a bit longer.

I gather from your letter that you could come before the Congress, minus your wife, but we were so looking forward to having you both under our roof that I wish you would persuade your wife to come along after all if she possibly can.

Whether after or before the Congress is all the same to me. So please decide just as suits you best.

Have you seen Havelock Ellis's book on dreams?

Won't you do a critical review for the Jahrbuch?

What a watery brew Ellis has concocted!

Just what is needed to make everything unclear.

You are probably right about Honegger.

Although it may be true that the fantasy systems in D. pI. exhibit parallels with the daydreams of hysterical patients, it is certain from the start that by no means all cases possess such a system, or at least they do not have it at their disposal.

That it is not of great therapeutic importance to get patients to produce their latent fantasies seems to me a very dubious proposition.

The unconscious fantasies contain a whole lot of relevant material, and bring the inside to the outside as nothing else can, so that I see a faint hope of getting at even the "inaccessible" cases by this means.

These days my interest turns more and more to ucs. fantasy, and it is quite possible that I'm attaching too great hopes to these excavations,

Des. fantasy is an amazing witches' cauldron:

"Formation, transformation,
Eternal Mind's eternal recreation.
Thronged round with images of things to be,
They see you not, shadows are all they see."

This is the matrix of the mind, as the little great-grandfather correctly saw, I hope something good comes out of it.

Kindest regards,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 430-431

Carl Jung on the "Assumption" - Anthology (2019-05-13 03:40)

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

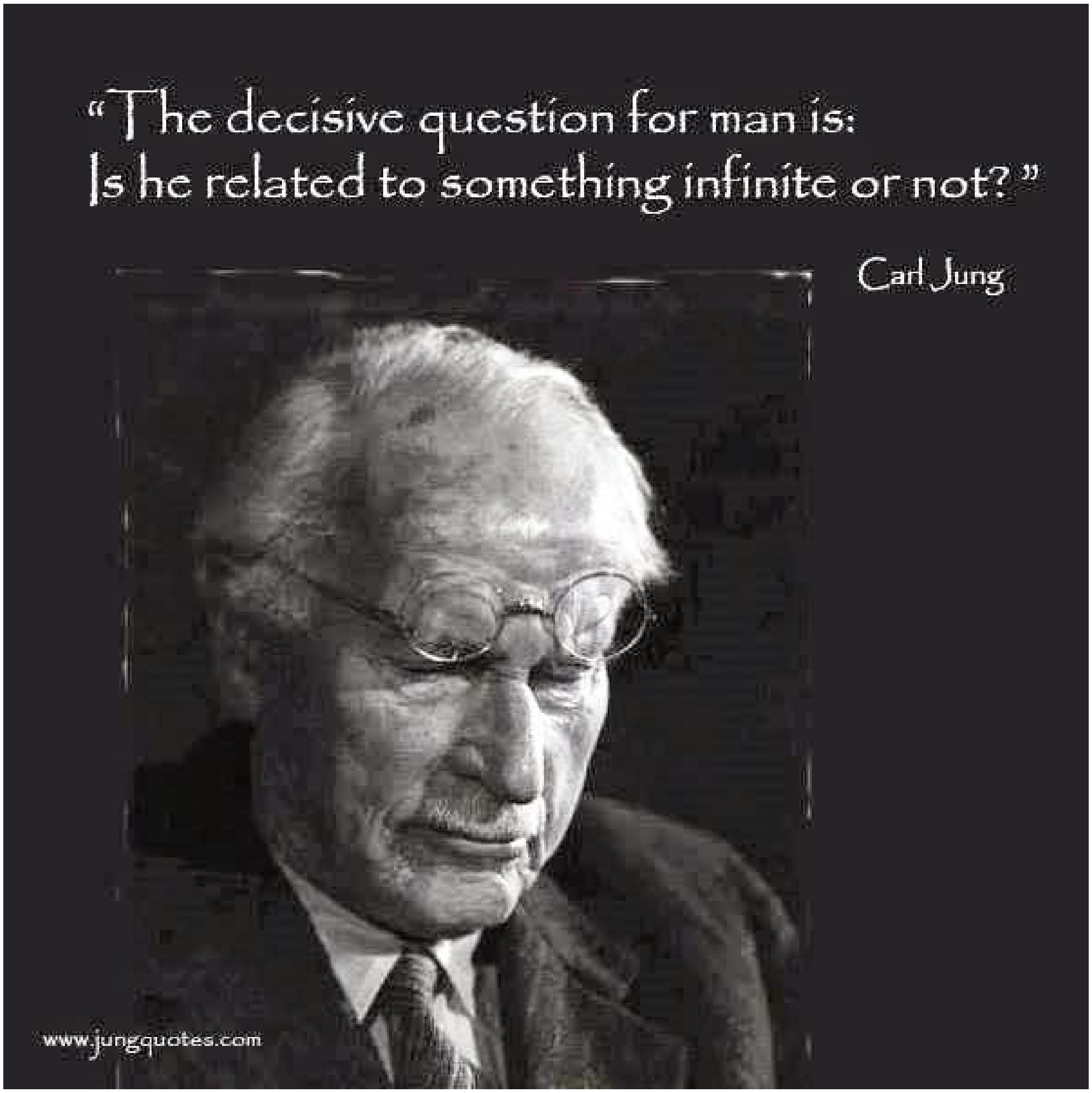
If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

The Spiritual Problem of Modern Man by C.G. Jung **(2019-05-13 03:57)**


“The decisive question for man is:
Is he related to something infinite or not?”
Carl Jung
www.jungquotes.com

The Spiritual Problem of Modern Man by C.G. Jung

The spiritual problem of modern man is one of those questions which are so much a part of the age we live in that we cannot see them in the proper perspective. Modern man is an entirely new phenomenon; a modern problem is one which has just arisen and whose answer still lies in the future. In speaking of the spiritual problem of modern man we can at most frame a question, and we should perhaps frame it quite differently if we had but the faintest inkling of the answer the future will give. The question, moreover, seems rather vague; but the truth is that it has to do with something so universal that it exceeds the grasp of any single individual. We have reason enough, therefore, to approach such a problem in all modesty and with the greatest caution. This open avowal of our limitations seems to me essential, because it is these problems more than any others which tempt us to the use of high-sounding and empty words, and because I shall myself be forced to say certain things which may sound immoderate and incautious, and could easily lead us astray. Too many of us already have fallen victim to our own grandiloquence.

To begin at once with an example of such apparent lack of caution, I must say that the man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern manor, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Even in a civilized community the people who form, psychologically speaking, the lowest stratum live in a state of unconsciousness little different from that of primitives. Those of the succeeding strata live on a level of consciousness which corresponds to the beginnings of human culture, while those of the highest stratum have a consciousness that reflects the life of the last few centuries. Only the man who is modern in our meaning of the term really lives in the present; he alone has a present-day consciousness, and he alone finds that the ways of life on those earlier levels have begun to pall upon him. The values and strivings of those past worlds no longer interest him save from the historical standpoint. Thus he has become "unhistorical" in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and·acknowledging that he stands before the Nothing out of which All may grow.

This sounds so grand that it borders suspiciously on bathos, for nothing is easier than to affect a consciousness of the present. A great horde of worthless people do in fact give themselves a deceptive air of modernity by skipping the various stages of development and the tasks of life they represent. Suddenly they appear by the side of the truly modern man-uprooted wraiths, bloodsucking ghosts whose emptiness casts discredit upon him in his unenviable loneliness. Thus it is that the few present-day men are seen by the undiscerning eyes of the masses only through the dismal veil of those spectres, the pseudo-modems, and are confused with them. It cannot be helped; the "modern" man is questionable and suspect, and has been so at all times, beginning with Socrates and Jesus.

An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and-what is still more painful-renouncing the halo of sanctity which history bestows. To be "unhistorical" is the Promethean sin, and in this sense the modern man is sinful. A higher level of consciousness is like a burden of guilt. But, as I have said, only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by his world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense-a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness.

I know that the idea of proficiency is especially repugnant to the pseudo-moderns, for it reminds them unpleasantly of their trickery. This, however, should not prevent us from taking it as our criterion of the modern man. We are even forced to do so, for unless he is proficient, the man who claims to be modern is nothing but a trickster. He must be proficient in the highest degree, for unless he can atone by creative ability for his break with tradition, he is merely disloyal to the past. To deny the past for the sake of being conscious only of the present would be sheer futility. Today has meaning only if it stands between yesterday and tomorrow. It is a process of transition that forms the link between past and future. Only the man who is conscious of the present in this sense may call himself modern.

Many people call themselves modern, especially the pseudo-moderns. Therefore the really modern man is often to be found among those who call themselves old-fashioned. They do this firstly in order to make amends for their guilty break with tradition by laying all the more emphasis on the past, and secondly in order to avoid the misfortune of being taken for pseudo-moderns. Every good quality has its bad side, and nothing good can come into the world without at once producing a corresponding evil. This painful fact renders illusory the feeling of elation that so often goes with consciousness of the present the feeling that we are the culmination of the whole history of mankind, the fulfillment and end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen how all well-meaning governments have so thoroughly paved the way for peace on the principle "in time of peace prepare for war" that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,3 we observe once more the same optimism, the same organizations, the same political aspirations, the same phrases and catchwords at work. How. can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us skeptical, even while we wish them every possible success. At bottom, behind every such palliative measure there is a gnawing doubt. I believe I am not exaggerating when I say that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty.

These statements make it clear enough that my views are coloured by a professional bias. A doctor always spies out diseases, and I cannot cease to be a doctor. But it is essential to the physician’s art that he should not discover diseases where none exists. I will therefore not make the assertion that Western man, and the white man in particular, is sick, or that the Western world is on the verge of collapse. I am in no way competent to pass such a judgment.

Whenever you hear anyone talking about a cultural or even about a human problem, you should never forget to inquire who the speaker really is. The more general the problem, the more he will smuggle his own, most personal psychology into the account he gives of it. This can, without a doubt, lead to intolerable distortions and false conclusions which may have very serious consequences. On the other hand, the very fact that a general problem has gripped and assimilated the whole of a person is a guarantee that the speaker has really experienced it, and perhaps gained something from his sufferings. He will then reflect the problem for us in his personal life and thereby show us a truth. But if he projects his own psychology into the problem, he falsifies it by his personal bias, and on the pretense of presenting it objectively so distorts it that no truth emerges but merely a deceptive fiction.

It is of course only from my own experience with other persons and with myself that I draw my knowledge of the spiritual problem of modern man. I know something of the intimate psychic life of many hundreds of educated persons, both sick and healthy, coming from every quarter of the civilized, white world; and upon this experience I base my statements. No doubt I can draw only a one-sided picture, for everything I have observed lies in the psyche-it is all inside. I must add at once that this is a remarkable fact in itself, for the psyche is not always and everywhere to be found on the inside. There are peoples and epochs where it is found outside) because they were wholly unpsychological. As examples we may choose any of the ancient civilizations, but especially that of Egypt with its monumental objectivity and its naive confession of sins that have not been committed. We can no more feel psychic problems lurking behind the Apis tombs of Saqqara and the PyramIds than we can behind the music of Bach.

Whenever there exists some external form, be It an ideal or a ritual, by which all the yearnings and hopes of the soul are adequately expressed-as for instance in a living religion-then we may say that the psyche is outside and that there is no psychic problem, just as there is then no unconscious in our sense of the word. In consonance with this truth, the discovery of psychology falls entirely within the last decades, although long before that man was introspective and intelligent enough to recognize the facts that are the subject-matter of psychology. It was the same with technical knowledge. The Romans were familiar with all the mechanical principles and physical facts which would have enabled them to construct a steam engine, but all that came of it was the toy made by Hero of Alexandria. The reason for this is that there was no compelling necessity to go further. This need arose only with the enormous division of labour and the growth of specialization in the nineteenth century. So also a spiritual need has produced in our time the "discovery" of psychology. The psychic facts still existed earlier, of course, but they did not attract attention-no one noticed them. People got along without them. But today we can no longer get along unless we pay attention to the psyche.

It was men of the medical profession who were the first to learn this truth. For the priest, the psyche can only be something that needs fitting into a recognized form or system of belief in order to ensure its undisturbed functioning. So long as this system gives true expression to life, psychology can be nothing but a technical adjuvant to healthy living, and the psyche cannot be regarded as a factor sui generis. While man still lives as a herd-animal he has no psyche of his own, nor does he need any, except the usual belief in the immortality of the soul. But as soon as he has outgrown whatever local form of religion he was born to-as soon as this religion can no longer embrace his life in all its fullness-then the psyche becomes a factor in its own right which cannot be dealt with by the customary measures. It is for this reason that we today have a psychology founded on experience, and not upon articles of faith or the postulates of any philosophical system. The very fact that We have such a psychology is to me symptomatic of a profound convulsion of the collective psyche. For the collective psyche shows the same pattern of change as the psyche of the individual. So long as all goes well and all our psychic energies find an outlet in adequate and well-regulated ways, we are disturbed by nothing from within. No uncertainty or doubt besets us, and we cannot be divided against ourselves. But no sooner are one or two channels of psychic activity blocked up than phenomena of obstruction appear. The stream tries to flow back against the current, the inner man wants something different from the outer man, and we are at war with ourselves. Only then, in this situation of distress, do we discover the psyche as something which thwarts our will, which is strange and even hostile to us, and which is incompatible with our conscious standpoint. Freud’s psychoanalytic endeavours show this process in the clearest way. The very first thing he discovered was the existence of sexually perverse and criminal fantasies which at their face value are wholly incompatible with the conscious outlook of civilized man. A person who adopted the standpoint of these fantasies would be nothing less than a rebel, a criminal, or a madman.

We cannot suppose that the unconscious or hinterland of man’s mind has developed this aspect only in recent times. Probably it was always there, in every culture. And although every culture had its destructive opponent, a Herostratus who burned down its temples, no culture before ours was ever forced to take these psychic undercurrents in deadly earnest. The psyche was merely part of a metaphysical system of some sort. But the conscious, modern man can no longer refrain from acknowledging the might of the psyche, despite the most strenuous and dogged efforts at self-defence. This distinguishes our time from all others. We can no longer deny that the dark stirrings of the unconscious are active powers, that psychic forces exist which, for the present at least, cannot be fitted into our rational world order. We have even elevated them into a science-one more proof of how seriously we take them. Previous centuries could throw them aside unnoticed; for us they are a shirt of Nessus which we cannot strip off.

The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit that I need calling to order myself, and that I would do better to set my own house to rights first. I admit this the more readily because I realize only too well that my faith in the rational organization of the world-that old dream of the millennium when peace and harmony reign-has grown pale. Modern man’s skepticism in this respect has chilled his enthusiasm for politics and world-reform; more than that, it is the worst possible basis for a smooth flow of psychic energies into the outer world, just as doubt concerning the morality of a friend is bound to prejudice the relationship and hamper its development. Through his skepticism modern man is thrown back on himself; his energies flow towards their source, and the collision washes to the surface those psychic contents which are at all times there, but lie hidden in the silt so long as the stream flows smoothly in its course. How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth.

Modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humanitarianism. But anyone who has still managed to preserve these ideals unshaken must have been injected with a more than ordinary dose of optimism. Even security has gone by the board, for modern man has begun to see that every step forward in material "progress" steadily increases the threat of a still more stupendous catastrophe. The imagination shrinks in terror from such a picture. What are we to think when the great cities today are perfecting defense measures against gas attacks, and even practice them in dress rehearsals? It can only mean that these attacks have already been planned and provided for, again on the principle "in time of peace prepare for war." Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together.

An intimation of the terrible law that governs blind contingency, which Heraclitus called the rule of enantiodromia (a running towards the opposite), now steals upon modern man through the by-ways of his mind, chilling him with fear and paralyzing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scales, and then gazes into the recesses of his own mind, he will discover a chaos and a darkness there which everyone would gladly ignore. Science has destroyed even this last refuge; what was once a sheltering haven has become a cesspool.

And yet it is almost a relief to come upon so much evil in the depths of our own psyche. Here at least, we think, is the root of all the evil in mankind. Even though we are shocked and disillusioned at first, we still feel, just because these things are part of our psyche, that we have them more or less in hand and can correct them or at any rate effectively suppress them. We like to assume that, if we succeeded in this, we should at least have rooted out some fraction of the evil in the world. Given a widespread knowledge of the unconscious, everyone could see when a statesman was being led astray by his own bad motives. The very newspapers would pull him up: "Please have yourself analyzed; you are suffering from a repressed father-complex."

I have purposely chosen this grotesque example to show to what absurdities we are led by the illusion that because something is psychic it is under our control. It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without.

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness.

The psychological interest of the present time is an indication that modem man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes.

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a. deep affinity.with Gnosticism. There is even an "Eglise gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect-almost as suspect as politics and world-reform.

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge instead of faith which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know-to experience for himself.

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis?

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply into these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite-an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche.

There can be no doubt that from the beginning of the nineteenth century-ever since the time of the French Revolution the psyche has moved more and more into the foreground of man’s interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world-rather like the hewing down of Wotan’s oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down.

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek’hat) a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes-so runs the law-there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest man," the homo maximus, to quote Swedenborg.

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophist leanings.

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man's psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia) while men like Havelock Ellis and Freud have dealt with like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized, white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these things are psychological-they are of the substance of the psyche and therefore as precious as fragments of manuscript salvaged from ancient middens. Even the secret and noisome things of the psyche are valuable to modern man because they serve his purpose. But what purpose?

Freud prefixed to his Interpretation of Dreams the motto: Flectere si nequeo superos Acheronta movebo-"lf I cannot bend the gods on high, I will at least set Acheron in uproar." But to what purpose?

The gods whom we are called upon to dethrone are the idolized values of our conscious world. Nothing, as we know, discredited the ancient gods so much as their love-scandals, and now history is repeating itself. People are laying bare the dubious foundations of our belauded virtues and incomparable ideals, and are calling out to us in triumph: "There are your man-made gods, mere snares and delusions tainted with human baseness-whited sepulchres full of dead men's bones and of all uncleanness." We recognize a familiar strain, and the Gospel words which we failed to digest at Confirmation come to life again.

I am deeply convinced that these are not just vague analogies. There are too many persons to whom Freudian psychology is dearer than the Gospels, and to whom Bolshevism means more than civic virtue. And yet they are all our brothers, and in each of us there is at least one voice which seconds them, for in the end there is one psyche which embraces us all.

The unexpected result of this development is that an uglier face is put upon the world. It becomes so ugly that no one can love it any longer; we cannot even love ourselves, and in the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt, we have the true significance of this whole development. After all, what does Theosophy, with its doctrines of karma and reincarnation, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected? It depreciates the intrinsic value of the present-day world no less radically than does the modern outlook, but with the help of a different technique; it does not vilify our world, but grants it only a relative meaning in that it promises other and higher worlds. The result in either case is the same.

I admit that all these ideas are extremely unacademic, the truth being that they touch modern man on the side where he is least conscious. Is it again a mere coincidence that modern thought has had to come to terms with Einstein's relativity theory and with nuclear theories which lead us away from determinism and border on the inconceivable? Even physics is volatilizing our material world. It is no wonder, then, in my opinion, if modern man falls back on the reality of psychic life and expects from it that certainty which the world denies him.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. But howdo we strike men of another colour? What do China and India think of us? What feelings do we arouse in the black man? And what about all those whom we rob of their lands and exterminate with rum and venereal disease?

I have an American Indian friend who is a Pueblo chieftain. Once when we were talking confidentially about the white man, he said to me: "We don’t understand the whites. They are always wanting something, always restless, always looking for something. What is it? We don’t know. ’Ve can’t understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all. And he had also noted that megalomania of ours which leads us to suppose, among other things, that Christianity is the only truth and the White Christ the only redeemer. After setting the whole East in turmoil with our science and technology, and exacting tribute from it, we send our missionaries even to China. The comedy of Christianity in Africa is really pitiful. There the stamping 0.ut of polygamy, no doubt highly pleasing to God, has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent annually on preventives of venereal Infection: And the good European pays his missionaries for these edifying achievements! Need we also mention the story of suffering in Polynesia and the blessings of the opium trade?

That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great idealist like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us-we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. Thus our psychology, the acquaintance with our own souls, begins in every respect from the most repulsive end, that is to say with all those things which we do not wish to see.

But if the psyche consisted only of evil and worthless things, no power on earth could induce the normal man to find it attractive. That is why people who see in Theosophy nothing but lamentable intellectual superficiality, and in Freudian psychology nothing but sensationalism, prophesy an early and inglorious end to these movements. They overlook the fact that such movements derive their force from the fascination of the psyche, and that it will express itself in these forms until they are replaced by something better. They are transitional or embryonic stages from which new and riper forms will emerge.

We have not yet realized that Western Theosophy is an amateurish, indeed barbarous imitation of the East. We are just beginning to take up astrology again, which to the Oriental is his daily bread. Our studies of sexual life, originating in Vienna and England, are matched or surpassed by Hindu teachings on this subject. Oriental texts ten centuries old introduce us to philosophical relativism, while the idea of indeterminacy, newly broached in the West, is the very basis of Chinese science. As to our discoveries in psychology, Richard Wilhelm has shown me that certain complicated psychic processes are recognizably described in ancient Chinese texts. Psychoanalysis itself and the lines of thought to which it gives rise-a development which we consider specifically Western-are only a beginner’s attempt compared with what is an immemorial art in the East. It may not perhaps be known that parallels between psychoanalysis and yoga have already been drawn by Oscar Schmitz.

Another thing we have not realized is that while we are turning the material world of the East upside down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold on us from within. Such an idea strikes us as almost insane, because we have eyes only for obvious causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Muller, Oldenberg, Deussen, Wilhelm, and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult, the religion of the Roman legions, and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic that Europeans of sound mind have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is-like every myth-an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only, this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life. Yet in this age of Americanization we are still far from anything of the sort; it seems to me that w are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest in a period of unrest, the longing for security in an age of insecurity. It is from need and distress that new forms of existence arise, and not from idealistic requirements or mere wishes.

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man. If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a far-reaching spiritual change in the Western world. At all events, it is a significant phenomenon. It is the more noteworthy because it is rooted in the deeper social strata, and the more important because it touches those irrational and-as history shows -incalculable psychic forces which transform the life of peoples and civilizations in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many persons today, which are at the bottom of the present "psychological" interest. The fascination of the psyche is not by any means a morbid perversity; it is an attraction so strong that it does not shrink even from what it finds repellent.

Along the great highways of the world everything seems desolate and outworn. Instinctively modern man leaves the trodden paths to explore the by-ways and lanes, just as the man of the Greco-Roman world cast off his defunct Olympian gods and turned to the mystery cults of Asia. Our instinct turns outward, and appropriates Eastern theosophy and magic; but it also turns inward, and leads us to contemplate the dark background of the psyche. It does this with the same skepticism and the same ruthlessness which impelled the Buddha to sweep aside his two million gods that he might attain the original experience which alone is convincing.

And now we must ask a final question. Is what I have said of modern man really true, or is it perhaps an illusion? There can be no doubt whatever that to many millions of Westerners the facts I have adduced are wholly irrelevant and fortuitous, and regrettable aberrations to a large number of educated persons. But-did a cultivated Roman think any differently when he saw Christianity spreading among the lower classes? Today the God of the West is still a living person for vast numbers of people, just as Allah is beyond the Mediterranean, and the one believer holds the other an inferior heretic, to be pitied and tolerated failing all else. To make matters worse, the enlightened European is of the opinion that religion and such things are good enough for the masses and for women, but of little consequence compared with immediate economic and political questions.

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky. Perhaps it is a storm below the horizon, and perhaps it will never reach us. But what is significant in psychic life always lies below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are speaking of things that are barely visible-of the most intimate and fragile things, of flowers that open only in the night. In daylight everything is clear and tangible, but the night lasts as long as the day, and we live in the night-time also. There are people who have bad dreams which even spoil their days for them. And for many people the day’s life is such a bad dream that they long for the night when the spirit awakes. I believe that there are nowadays a great many such people, and this is why I also maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all. It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz. These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body. Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing. The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic age. It is not difficult to see how these symptoms link up with our psychological situation. The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature. "\le can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit-we are even tempted to say that t?e flesh is getting its own back. When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark. The body lays claim to equal recognition; it exerts the same fascination as the psyche. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit-the two being really one-then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says:

Where danger is,
Arises salvation also.

And indeed we see, as the Western world strikes up a more rapid tempo-the American tempo-the exact opposite of quietism and world-negating resignation. An unprecedented tension arises between outside and inside, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America; perhaps it is a healthier or a last desperate effort to escape the dark sway of natural law, and to wrest a yet greater and more heroic victory of waking consciousness over the sleep of the nations. This is a question only history can answer.

The spiritual problem of modern man is one of those questions which are so much a part of the age we live in that we cannot see them in the proper perspective. Modern man is an entirely new phenomenon; a modern problem is one which has just arisen and whose answer still lies in the future. In speaking of the spiritual problem of modern man we can at most frame a question, and we should perhaps frame it quite differently if we had but the faintest inkling of the answer the future will give. The question, moreover, seems rather vague; but the truth is that it has to do with something so universal that it exceeds the grasp of any single individual. We have reason enough, therefore, to approach such a problem in all modesty and with the greatest caution. This open avowal of our limitations seems to me essential, because it is these problems more than any others which tempt us to the use of high-sounding and empty words, and because I shall myself be forced to say certain things which may sound immoderate and incautious, and could easily lead us astray. Too many of us already have fallen victim to our own grandiloquence.

To begin at once with an example of such apparent lack of caution, I must say that the man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern manor, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one’s existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Even in a civilized community the people who form, psychologically speaking, the lowest stratum live in a state of unconsciousness little different from that of primitives. Those of the succeeding strata live on a level of consciousness which corresponds to the beginnings of human culture, while those of the highest stratum have a consciousness that reflects the life of the last few centuries. Only the man who is modern in our meaning of the term really lives in the present; he alone has a present-day consciousness, and he alone finds that the ways of life on those earlier levels have begun to pall upon him. The values and strivings of those past worlds no longer interest him save from the historical standpoint. Thus he has become "unhistorical" in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and·acknowledging that he stands before the Nothing out of which All may grow.

This sounds so grand that it borders suspiciously on bathos, for nothing is easier than to affect a consciousness of the present. A great horde of worthless people do in fact give themselves a deceptive air of modernity by skipping the various stages of development and the tasks of life they represent. Suddenly they appear by the side of the truly modern man-uprooted wraiths, bloodsucking ghosts whose emptiness casts discredit upon him in his unenviable loneliness. Thus it is that the few present-day men are seen by the undiscerning eyes of the masses only through the dismal veil of those spectres, the pseudo-modems, and are confused with them. It cannot be helped; the "modern" man is questionable and suspect, and has been so at all times, beginning with Socrates and Jesus.

An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and-what is still more painful-renouncing the halo of sanctity which history bestows. To be "unhistorical" is the Promethean sin, and in this sense the modern man is sinful. A higher level of consciousness is like a burden of guilt. But, as I have said, only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by his world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense-a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness.

I know that the idea of proficiency is especially repugnant to the pseudo-moderns, for it reminds them unpleasantly of their trickery. This, however, should not prevent us from taking it as our criterion of the modern man. We are even forced to do so, for unless he is proficient, the man who claims to be modern is nothing but a trickster. He must be proficient in the highest degree, for unless he can atone by creative ability for his break with tradition, he is merely disloyal to the past. To deny the past for the sake of being conscious only of the present would be sheer futility. Today has meaning only if it stands between yesterday and tomorrow. It is a process of transition that forms the link between past and future. Only the man who is conscious of the present in this sense may call himself modern.

Many people call themselves modern, especially the pseudo-moderns. Therefore the really modern man is often to be found among those who call themselves old-fashioned. They do this firstly in order to make amends for their guilty break with tradition by laying all the more emphasis on the past, and secondly in order to avoid the misfortune of being taken for pseudo-moderns. Every good quality has its bad side, and nothing good can come into the world without at once producing a corresponding evil. This painful fact renders illusory the feeling of elation that so often goes with consciousness of the present the feeling that we are the culmination of the whole history of mankind, the fulfillment and end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the

World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen how all well-meaning governments have so thoroughly paved the way for peace on the principle "in time of peace prepare for war" that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,3 we observe once more the same optimism, the same organizations, the same political aspirations, the same phrases and catchwords at work. How. can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us skeptical, even while we wish them every possible success. At bottom, behind every such palliative measure there is a gnawing doubt. I believe I am not exaggerating when I say that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty.

These statements make it clear enough that my views are coloured by a professional bias. A doctor always spies out diseases, and I cannot cease to be a doctor. But it is essential to the physician’s art that he should not discover diseases where none exists. I will therefore not make the assertion that Western man, and the white man in particular, is sick, or that the Western world is on the verge of collapse. I am in no way competent to pass such a judgment.

Whenever you hear anyone talking about a cultural or even about a human problem, you should never forget to inquire who the speaker really is. The more general the problem, the more he will smuggle his own, most personal psychology into the account he gives of it. This can, without a doubt, lead to intolerable distortions and false conclusions which may have very serious consequences. On the other hand, the very fact that a general problem has gripped and assimilated the whole of a person is a guarantee that the speaker has really experienced it, and perhaps gained something from his sufferings. He will then reflect the problem for us in his personal life and thereby show us a truth. But if he projects his own psychology into the problem, he falsifies it by his personal bias, and on the pretense of presenting it objectively so distorts it that no truth emerges but merely a deceptive fiction.

It is of course only from my own experience with other persons and with myself that I draw my knowledge of the spiritual problem of modern man. I know something of the intimate psychic life of many hundreds of educated persons, both sick and healthy, coming from every quarter of the civilized, white world; and upon this experience I base my statements. No doubt I can draw only a one-sided picture, for everything I have observed lies in the psyche-it is all inside. I must add at once that this is a remarkable fact in itself, for the psyche is not always and everywhere to be found on the inside. There are peoples and epochs where it is found outside) because they were wholly unpsychological. As examples we may choose any of the ancient civilizations, but especially that of Egypt with its monumental objectivity and its naive confession of sins that have not been committed. We can no more feel psychic problems lurking behind the Apis tombs of Saqqara and the PyramIds than we can behind the music of Bach.

Whenever there exists some external form, be It an ideal or a ritual, by which all the yearnings and hopes of the soul are adequately expressed-as for instance in a living religion-then we may say that the psyche is outside and that there is no psychic problem, just as there is then no unconscious in our sense of the word. In consonance with this truth, the discovery of psychology falls entirely within the last decades, although long before that man was introspective and intelligent enough to recognize the facts that are the subject-matter of psychology. It was the same with technical knowledge. The Romans were familiar with all the mechanical principles and physical facts which would have enabled them to construct a steam engine, but all that came of it was the toy made by Hero of Alexandria. The reason for this is that there was no compelling necessity to go further. This need arose only with the enormous division of labour and the growth of specialization in the nineteenth century. So also a spiritual need has produced in our time the "discovery" of psychology. The psychic facts still existed earlier, of course, but they did not attract attention-no one noticed them. People got along without them. But today we can no longer get along unless we pay attention to the psyche.

It was men of the medical profession who were the first to learn this truth. For the priest, the psyche can only be something that needs fitting into a recognized form or system of belief in order to ensure its undisturbed functioning. So long as this system gives true expression to life, psychology can be nothing but a technical adjuvant to healthy living, and the psyche cannot be regarded as a factor sui generis. While man still lives as a herd-animal he has no psyche of his own, nor does he need any, except the usual belief in the immortality of the soul. But as soon as he has outgrown whatever local form of religion he was born to-as soon as this religion can no longer embrace his life in all its fullness-then the psyche becomes a factor in its own right which cannot be dealt with by the customary measures. It is for this reason that we today have a psychology founded on experience, and not upon articles of faith or the postulates of any philosophical system. The very fact that We have such a psychology is to me symptomatic of a profound convulsion of the collective psyche. For the collective psyche shows the same pattern of change as the psyche of the individual. So long as all goes well and all our psychic energies find an outlet in adequate and well-regulated ways, we are disturbed by nothing from within. No uncertainty or doubt besets us, and we cannot be divided against ourselves. But no sooner are one or two channels of psychic activity blocked up than phenomena of obstruction appear. The stream tries to flow back against the current, the inner man wants something different from the outer man, and we are at war with ourselves. Only then, in this situation of distress, do we discover the psyche as something which thwarts our will, which is strange and even hostile to us, and which is incompatible with our conscious standpoint. Freud’s psychoanalytic endeavours show this process in the clearest way. The very first thing he discovered was the existence of sexually perverse and criminal fantasies which at their face value are wholly incompatible with the conscious outlook of civilized man. A person who adopted the standpoint of these fantasies would be nothing less than a rebel, a criminal, or a madman.

We cannot suppose that the unconscious or hinterland of man’s mind has developed this aspect only in recent times. Probably it was always there, in every culture. And although every culture had its destructive opponent, a Herostratus who burned down its temples, no culture before ours was ever forced to take these psychic undercurrents in deadly earnest. The psyche was merely part of a metaphysical system of some sort. But the conscious, modern man can no longer refrain from acknowledging the might of the psyche, despite the most strenuous and dogged efforts at self-defence. This distinguishes our time from all others. We can no longer deny that the dark stirrings of the unconscious are active powers, that psychic forces exist which, for the present at least, cannot be fitted into our rational world order. We have even elevated them into a science-one more proof of how seriously we take them. Previous centuries could throw them aside unnoticed; for us they are a shirt of Nessus which we cannot strip off.

The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit that I need calling to order myself, and that I would do better to set my own house to rights first. I admit this the more readily because I realize only too well that my faith in the rational organization of the world-that old dream of the millennium when peace and harmony reign-has grown pale. Modern man’s skepticism in this respect has chilled his enthusiasm for politics and world-reform; more than that, it is the worst possible basis for a smooth flow of psychic energies into the outer world, just as doubt concerning the morality of a friend is bound to prejudice the relationship and hamper its development. Through his skepticism modern man is thrown back on himself; his energies flow towards their source, and the collision washes to the surface those psychic contents which are at all times there, but lie hidden in the silt so long as the stream flows smoothly in its course. How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth.

Modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humanitarianism. But anyone who has still managed to preserve these ideals unshaken must have been injected with a more than ordinary dose of optimism. Even security has gone by the board, for modern man has begun to see that every step forward in material "progress" steadily increases the threat of a still more stupendous catastrophe. The imagination shrinks in terror from such a picture. What are we to think when the great cities today are perfecting defense measures against gas attacks, and even practice them in dress rehearsals? It can only mean that these attacks have already been planned and provided for, again on the principle "in time of peace prepare for war." Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together.

An intimation of the terrible law that governs blind contingency, which Heraclitus called the rule of enantiodromia (a running towards the opposite), now steals upon modern man through the by-ways of his mind, chilling him with fear and paralyzing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scales, and then gazes into the recesses of his own mind, he will discover a chaos and a darkness there which everyone would gladly ignore. Science has destroyed even this last refuge; what was once a sheltering haven has become a cesspool.

And yet it is almost a relief to come upon so much evil in the depths of our own psyche. Here at least, we think, is the root of all the evil in mankind. Even though we are shocked and disillusioned at first, we still feel, just because these things are part of our psyche, that we have them more or less in hand and can correct them or at any rate effectively suppress them. We like to assume that, if we succeeded in this, we should at least have rooted out some fraction of the evil in the world. Given a widespread knowledge of the unconscious, everyone could see when a statesman was being led astray by his own bad motives. The very newspapers would pull him up: "Please have yourself analyzed; you are suffering from a repressed father-complex."

I have purposely chosen this grotesque example to show to what absurdities we are led by the illusion that because something is psychic it is under our control. It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without.

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness.

The psychological interest of the present time is an indication that modem man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes.

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a. deep affinity.with Gnosticism. There is even an "Eglise gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect-almost as suspect as politics and world-reform.

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge instead of faith which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know-to experience for himself.

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis?

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply into these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man’s finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite-an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche.

There can be no doubt that from the beginning of the nineteenth century-ever since the time of the French Revolution the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world-rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down.

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat) a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes-so runs the law-there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest man," the homo maximus, to quote Swedenborg.

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophist leanings.

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man’s psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia) while men like Havelock Ellis and Freud have dealt with like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized, white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these things are psychological-they are of the substance of the psyche and therefore as precious as fragments of manuscript salvaged from ancient middens. Even the secret and noisome things of the psyche are valuable to modern man because they serve his purpose. But what purpose?

Freud prefixed to his Interpretation of Dreams the motto: Flectere si nequeo superos Acheronta movebo-"lf I cannot bend the gods on high, I will at least set Acheron in uproar." But to what purpose?

The gods whom we are called upon to dethrone are the idolized values of our conscious world. Nothing, as we know, discredited the ancient gods so much as their love-scandals, and now history is repeating itself. People are laying bare the dubious foundations of our belauded virtues and incomparable ideals, and are calling out to us in triumph: "There are your man-made gods, mere snares and delusions tainted with human baseness-whited sepulchres full of dead men’s bones and of all uncleanness." We recognize a familiar strain, and the Gospel words which we failed to digest at Confirmation come to life again.

I am deeply convinced that these are not just vague analogies. There are too many persons to whom Freudian psychology is dearer than the Gospels, and to whom Bolshevism means more than civic virtue. And yet they are all our brothers, and in each of us there is at least one voice which seconds them, for in the end there is one psyche which embraces us all.

The unexpected result of this development is that an uglier face is put upon the world. It becomes so ugly that no one can love it any longer; we cannot even love ourselves, and in the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt, we have the true significance of this whole development. After all, what does Theosophy, with its doctrines of karma and reincarnation, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected? It depreciates the intrinsic value of the present-day world no less radically than does the modern outlook, but with the help of a different technique; it does not vilify our world, but grants it only a relative meaning in that it promises other and higher worlds. The result in either case is the same.

I admit that all these ideas are extremely unacademic, the truth being that they touch modern man on the side where he is least conscious. Is it again a mere coincidence that modern thought has had to come to terms with Einstein’s relativity theory and with nuclear theories which lead us away from determinism and border on the inconceivable? Even physics is volatilizing our material world. It is no wonder, then, in my opinion, if modern man falls back on the reality of psychic life and expects from it that certainty which the world denies him.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. But howdo we strike men of another colour? What do China and India think of us? What feelings do we arouse in the black man? And what about all those whom we rob of their lands and exterminate with rum and venereal disease?

I have an American Indian friend who is a Pueblo chieftain. Once when we were talking confidentially about the white man, he said to me: "We don’t understand the whites. They are always wanting something, always restless, always looking for something. What is it? We don’t know. ’Ve can’t understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all. And he had also noted that megalomania of ours which leads us to suppose, among other things, that Christianity is the only truth and the White Christ the only redeemer. After setting the whole East in turmoil with our science and technology, and exacting tribute from it, we send our missionaries even to China. The comedy of Christianity in Africa is really pitiful. There the stamping 0.ut of polygamy, no doubt highly pleasing to God, has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent annually on preventives of venereal Infection: And the good European pays his missionaries for these edifying achievements! Need we also mention the story of suffering in Polynesia and the blessings of the opium trade?

That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great idealist like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us-we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. Thus our psychology, the acquaintance with our own souls, begins in every respect from the most repulsive end, that is to say with all those things which we do not wish to see.

But if the psyche consisted only of evil and worthless things, no power on earth could induce the normal man to find it attractive. That is why people who see in Theosophy nothing but lamentable intellectual superficiality, and in Freudian psychology nothing but sensationalism, prophesy an early and inglorious end to these movements. They overlook the fact that such movements derive their force from the fascination of the psyche, and that it will express itself in these forms until they are replaced by something better. They are transitional or embryonic stages from which new and riper forms will emerge.

We have not yet realized that Western Theosophy is an amateurish, indeed barbarous imitation of the East. We are just beginning to take up astrology again, which to the Oriental is his daily bread. Our studies of sexual life, originating in Vienna and England, are matched or surpassed by Hindu teachings on this subject. Oriental texts ten centuries old introduce us to philosophical relativism, while the idea of indeterminacy, newly broached in the West, is the very basis of Chinese science. As to our discoveries in psychology, Richard Wilhelm has shown me that certain complicated psychic processes are recognizably described in ancient Chinese texts. Psychoanalysis itself and the lines of thought to which it gives rise-a development which we consider specifically Western-are only a beginner's attempt compared with what is an immemorial art in the East. It may not perhaps be known that parallels between psychoanalysis and yoga have already been drawn by Oscar Schmitz.

Another thing we have not realized is that while we are turning the material world of the East upside down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold on us from within. Such an idea strikes us as almost insane, because we have eyes only for obvious causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Muller, Oldenberg, Deussen, Wilhelm, and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult, the religion of the Roman legions, and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic that Europeans of sound mind have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is-like every myth-an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only, this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life. Yet in this age of Americanization we are still far from anything of the sort; it seems to me that w are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest in a period of unrest, the longing for security in an age of insecurity. It is from need and distress that new forms of existence arise, and not from idealistic requirements or mere wishes.

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man. If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a far-reaching spiritual change in the Western world. At all events, it is a significant phenomenon. It is the more noteworthy because it is rooted in the deeper social strata, and the more important because it touches those irrational and-as history shows -incalculable psychic forces which transform the life of peoples and civilizations in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many persons today, which are at the bottom of the present "psychological" interest. The fascination of the psyche is not by any means a morbid perversity; it is an attraction so strong that it does not shrink even from what it finds repellent.

Along the great highways of the world everything seems desolate and outworn. Instinctively modern man leaves the trodden paths to explore the by-ways and lanes, just as the man of the Greco-Roman world cast off his defunct Olympian gods and turned to the mystery cults of Asia. Our instinct turns outward, and appropriates Eastern theosophy and magic; but it also turns inward, and leads us to contemplate the dark background of the psyche. It does this with the same skepticism and the same ruthlessness which impelled the Buddha to sweep aside his two million gods that he might attain the original experience which alone is convincing.

And now we must ask a final question. Is what I have said of modern man really true, or is it perhaps an illusion? There can be no doubt whatever that to many millions of Westerners the facts I have adduced are wholly irrelevant and fortuitous, and regrettable aberrations to a large number of educated persons. But-did a cultivated Roman think any differently when he saw Christianity spreading among the lower classes? Today the God of the West is still a living person for vast numbers of people, just as Allah is beyond the Mediterranean, and the one believer holds the other an inferior heretic, to be pitied and tolerated failing all else. To make matters worse, the enlightened European is of the opinion that religion and such things are good enough for the masses and for women, but of little consequence compared with immediate economic and political questions.

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky. Perhaps it is a storm below the horizon, and perhaps it will never reach us. But what is significant in psychic life always lies below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are speaking of things that are barely visible-of the most intimate and fragile things, of flowers that open only in the night. In daylight everything is clear and tangible, but the night lasts as long as the day, and we live in the night-time also. There are people who have bad dreams which even spoil their days for them. And for many people the day’s life is such a bad dream that they long for the night when the spirit awakes. I believe that there are nowadays a great many such people, and this is why I also maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all. It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz. These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body. Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing. The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic age. It is not difficult to see how these symptoms link up with our psychological situation. The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature. "\le can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit-we are even tempted to say that t?e flesh is getting its own back. When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark. The body lays claim to equal recognition; it exerts the same fascination as the psyche. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit-the two being really one-then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says:

Where danger is,
Arises salvation also.

And indeed we see, as the Western world strikes up a more rapid tempo-the American tempo-the exact opposite of quietism and world-negating resignation. An unprecedented tension arises between outside and inside, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America; perhaps it is a healthier or a last desperate effort to escape the dark sway of natural law, and to wrest a yet greater and more heroic victory of waking consciousness over the sleep of the nations. This is a question only history can answer.

[2]The Spiritual Problem of Modern Man

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a6029-decisive.jpg`
2. `http://r.4dt.org/text/jung/The%20Spiritual%20Problem%20of%20Modern%20Man%20%281928%29.pdf`

Carl Jung on the "Trinity" - Anthology (2019-05-13 03:57)

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. . Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

My view comes very close to Koepgen’s lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

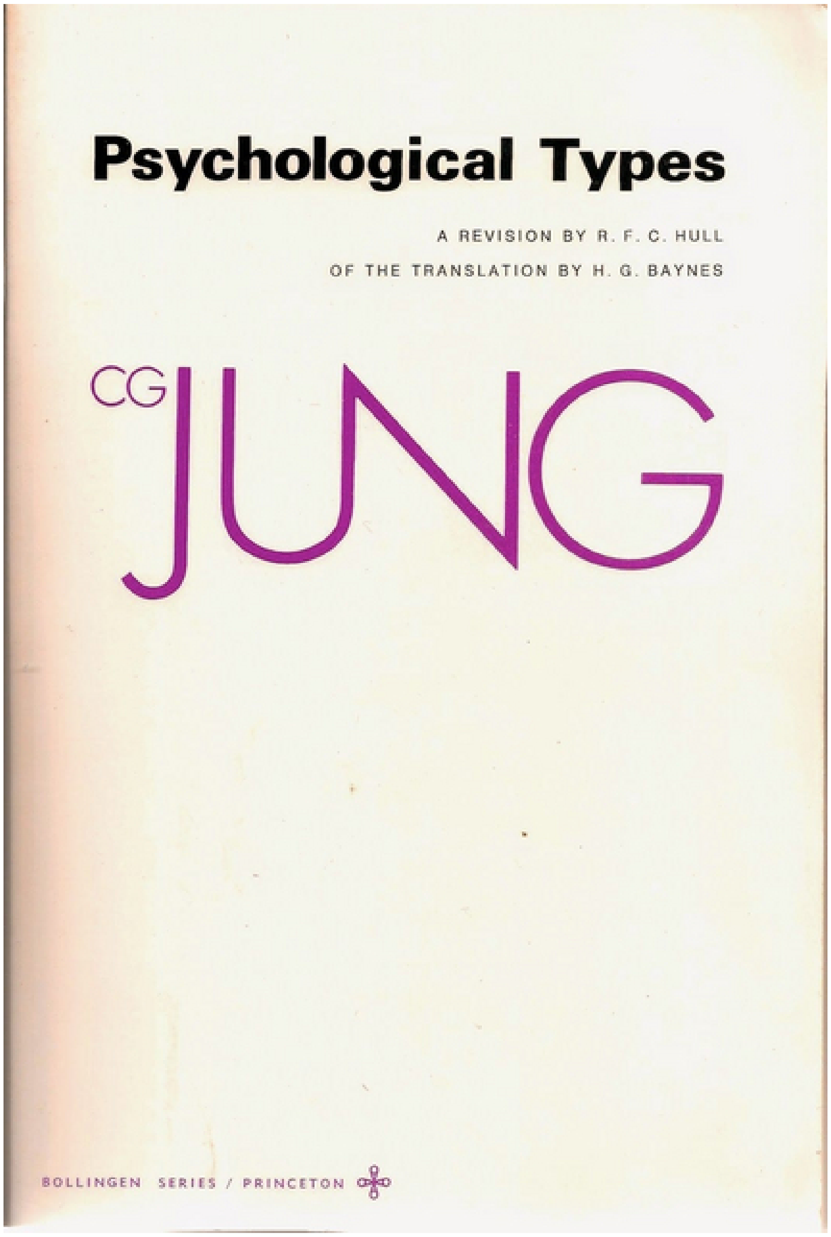
On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Pages 422-423.

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Carl Jung on the misinterpretation by Americans of "Introvert" and "Extrovert." (2019-05-13 04:10)



Psychological Types

A REVISION BY R. F. C. HULL
OF THE TRANSLATION BY H. G. BAYNES

CG JUNG

BOLLINGEN SERIES / PRINCETON

Perhaps Dr. Jung's most widely known contribution is his type theory in which he sets up the dichotomy of the introvert and the extrovert. As was pointed out in the first chapter, Jung was quite distressed over the misinterpretation of his ideas by Americans, and was furthermore quite aware that his introvert-extrovert typology had been the recipient of much of this misinterpretation. In these interviews, Jung reflects his lack of patience with this distortion of his intended meaning and usage of these terms.

He takes pains to explain in great detail the interrelationship which exists between what he refers to as the four functions—thinking, feeling, sensation, and intuition —and what he designates as the introversion and extroversion orientations. Particularly difficult to fully understand is his introvert-intuitive type, so he gives some intriguing case material to illustrate this orientation in an individual.

In discussing his motivational conceptions, primarily his view of the libido, he explains his unique concept of energy as manifested in the individual. He also seems to support the importance of historical factors in understanding the individual, but not to the exclusion of emphasis on understanding the current events influencing the person, viz., the importance of a field approach.

6. Introvert-Extrovert Type Theories

Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the terms "introversion" and "extroversion." I know that you are aware that these terms have now become so widely known that the man on the street is using them constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used by the layman today.

Jung: Like the word "complex"—I invented it too, you know, from the association experiments—this is simply practical, because there are certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced by the subjective factor. Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. That is a subjective factor, looked at from the outside. Now if you look at it from the inside, then it is just so as if you would observe the world. When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts. You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that when a man has a certain fantasy, another man may lose his life, or a bridge is built. These houses were all fantasies. Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. That is a reality, like for instance, the Peace Treaty of Versailles, or something like that. It is no more; you can't show it; but it has been a fact. And so psychical events are facts, are realities. And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. That is an idea that is not my invention. The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms. That means psychic is a quality that appears in matter. It doesn't matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the subjective factor is nothing. No, that man is just as well based, because he bases himself upon the world from within. And so he is quite right even if he says, "Oh, it is nothing but my fantasies." And of course, that is the introvert, and the introvert is always afraid of the external world. This he will tell you when you ask him. He will be apologetic about it; he will say, "Yes, I know, those are my fantasies." And he has always resentment against the world in general.

Particularly America is extroverted. The introvert has no place, because he doesn't know that he beholds the world from within. That gives him dignity, and that gives him certainty, because it is the psyche of man. Nowadays particularly, the world hangs on a thin thread. Assume that certain fellows in Moscow lose their nerve or their common sense for a bit; then the whole world is in violent flames. Nowadays we are not threatened by elemental catastrophes. There is no such thing as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? And so it is demonstrated to us in our days what the power of psyche is, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head; he is all from his surroundings; he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality.

So I began an examination of the human attitudes, namely, how our consciousness functions. I couldn't help seeing, for instance, the difference between Freud and Adler, a typical difference. The one assumed that things evolve along the line of the sex instinct. The other assumed that things evolve along the line of power drive. And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. And so I considered it my scientific duty to examine first the condition of the human consciousness, that which is the originator of ways of envisaging. It is the factor that produces attitudes, conscious attitudes, towards certain phenomena. So when you know, for instance, that there are people who see the difference between red and green, you can take it for a fact that everybody sees that difference? Not at all. There are cases of color blindness. You know, the one sees this: the other sees that.

Thus, I tried to find out what the principal differences were. That is the book about the types. I saw first the introverted and extroverted attitudes, then certain functional aspects, and then which of the four functions is predominant.

Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone." You know how people are. They have a catch- word, and then everything is schematized along that word. There is no such thing as a pure extrovert or a pure introvert. Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation. There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well-balanced or he is very neurotic. The last one is hard because when vou are neurotic, then you have always a certain dissociation of personality. And then too, the people themselves don't know when they react consciously or when they react unconsciously. So you can talk to somebody, and you think he is conscious. He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time. Certain things are conscious; certain things are unconscious; but you can't always tell. You have to ask people, "Now are you conscious of what you say?" Or, "Did you notice?" And you discover suddenly that there are quite a number of things that he didn't know at all. For instance, certain people have many reasons; everybody can see them. They themselves don't know it at all.

Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Jung: My whole scheme of typology is merely a sort of orientation. There is such a factor as introversion; there is such a factor as extroversion. The classification of individuals means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa.

It is very often the case, for instance—I might say it is almost a rule, but I don't want to make too many rules in order not to be schematic— that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself. For example, a man who has made a certain amount of money is a good business man, but he has no education. His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too. She has it, and she marries him because he has a lot of money. These compensations go on all the time. When you study marriages, you can see it easily. And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don't understand each other at all.

You see, the main values of the extrovert are anathema to the introvert, and he says, "To hell with the world, I think." His wife interprets this as his megalomania. But it is just as if an extrovert said to an introvert, "Now, look here fellow; these here are the facts; this is reality." And he's right! And the other says, "But I think, I hold—," and that sounds like nonsense to the extrovert because he doesn't know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts. Take, for instance, the interpretation of statistics. You can prove almost anything with statistics. What is more a fact than a statistic?

Evans: Of course, tied in with your typology of introversion-extroversion, we know of your four functions of thinking, feeling, sensation, and intuition. It would be very interesting to hear some expansion of the meaning of these particular terms as related to the introvert- extrovert orientations.

Jung: Well, there is a quite simple explanation of these terms, and it shows at the same time how I arrived at such a typology. Namely, sensation tells you that there is something. Thinking, roughly speaking, tells you what it is. Feeling tells you whether it is agreeable or not, to be accepted or not, accepted or rejected. And intuition—there is a difficulty because you don't know ordinarily how intuition works. When a man has a hunch, you can't tell exactly how he got that hunch, or where that hunch came from. It is something funny about intuition.

I will tell you a little story. I had two patients. The man was a sensation type, and the woman was an intuitive type. Of course, they felt attraction, so they took a little boat and went down to the lake of Zurich. And there at the lake were those birds that dive after fish, you know, that come up again after a certain time, only you can't tell where they will come up. My two patients began to bet about who would be the first to see the bird. Now you would think that the one who observes reality very carefully, the sensation type, would win out. Not at all. The woman won the bet completely. She was beating him on all points because by intuition she knew it before. How is that possible? You know, you can really find out how it works by finding the intermediate links. It is a perception by intermediate links, and you only get the result of the whole chain of associations. Sometimes you succeed in finding out, but more often you don't.

My definition then is that intuition is a perception, beyond ways or means of the unconscious. That is near as I can get it. This is a very important function, because when you live under primitive conditions, a lot of unpredictable things are likely to happen. There you need your intuition because you cannot possibly tell by your sense perceptions what is going to happen. For instance, you are walking in primeval forests. You can only see a few steps ahead, and perhaps you go by the compass. You don't know what there is ahead; it is uncharted country. If you use vour intuition, then you have hunches; and when you live under such primitive conditions, you instantly are aware of hunches. There are places that are favorable and there are places that are not favorable. You can't tell for your life what it is, but you better follow these hunches, because anything can happen, quite unforeseen things. For example, at the end of a long day you approach a river. You had not known that there was a river there, but unexpectedly you come upon this river. For miles there is no human habitation. You cannot swim across; it is all full of crocodiles. So what? Such an obstacle hasn't been foreseen. It may be though that you have a hunch that you should remain in the least likely spot and wait for the following day; or that you should build a raft or something of the sort; or just a hunch that you should wait and look out for possibilities.

You can also have intuitions—this constantly happens —in our jungle called a city. You can have a hunch that something is going wrong, particularly when you are driving an automobile. For instance, it is that day when nurses appear in the street. At one corner a nurse runs in front of the automobile. Now they always try to get something interesting, like a suicide, you know; to be run over, that's too barbarous apparently. And then you get a peculiar feeling really, for at the next corner a second nurse runs in front of the automobile. A multiplicity of cases, that is the rule, that such chance happenings come in groups.

So you see, we have constantly warnings or hints, that consist partly in a slight feeling of uneasiness, uncertainty, fear. Now under primitive circumstances you would pay attention to these things; they would mean something. With us in our man-made, absolutely, apparently, safe conditions, we don't need that function so very much; yet we have seen it and used it. So you will find that the intuitive types, some bankers, Wall Street men, follow hunches, you know, diagnoses of all descriptions. You find that type very frequently among doctors because it helps them in their prognoses. Sometimes a case can look quite normal, as it were, and you don't foresee any complications; yet a little voice says, "Now you look out here, because there is something not quite all right."

You cannot tell why or how, but we have a lot of subliminal perceptions, sense perceptions, and from these we probably draw a great many of our intuitions. But that is perception by way of the unconscious, and you can observe that with intuitive types. You see, intuitive types very often do not perceive by their eyes or by their ears; they perceive by intuition. For instance, once it happened that I had a woman patient in on a morning at nine o'clock. Now I often smoke my pipe and have a sort of smell of tobacco or a cigar. When she arrived, she said, "But you begin earlier than nine o'clock; you must have somebody at eight o'clock." And I said, "How do you know?" You see, there had been a man there at eight o'clock already. And she said, "Oh, I just had a hunch that there must have been a gentleman with you this morning." I said, "How do you know it was a gentleman?" And she said, "Oh well, I just had the impression that the atmosphere was just like a gentleman here." All the time, you know, the ashtray was under her nose, and there was an unsmoked cigar in it; but she doesn't notice it. So you see, the intuitive is a type that doesn't see the stumbling block before his feet, but he smells the hunt for ten miles.

Evans: How did you develop your conceptualizations of these four functions?

Jung: Now mind you, these four functions were not a scheme I had simply invented and applied to psychology. On the contrary, it took me quite a long time to discover them. Take the thinking type for example, as I thought my type to be. Of course, that is human. Is it not? There are other people who decide the same problems that I am faced with and have to decide about, but they make their decisions in an entirely different way. They look at things in an entirely different way; they have entirely different values. They are, for instance, feeling types.

And so, after a while I discovered that there are intuitive types. They gave me much trouble. It took me over a year to become somewhat clear about the existence of the intuitive types. And the last, and the most unexpected, was the sensation type. And only later I saw that those are naturally the four aspects of conscious orientation.

You see, you get your orientation, you get your bearings, in the chaotic abundance of impressions through the four functions, these four aspects of total human orientation. If you can tell me any other aspect by which you get your orientation, I'm very grateful. I haven't found more and I tried. But those are the four that covered the thing.

For instance, the intuitive type, to discuss it once again, which is very little understood, has a very important function because he is the one going by hunches. He sees around corners; he smells a rat a mile away. He can give you perception and orientation in a situation where your senses, your intellect, and your feelings are no good at all. When you are in an absolute fix, an intuition can show you the hole through which you can escape. This is a very important function under primitive conditions or wherever you are confronted with vital issues that you cannot master by rules or logic.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. You can increase the number of guiding or underlying principles, but I found that the most simple way is the way I told you, the division by four, the simple and natural division of the circle. I didn't now the symbolism of this particular classification. Only when I studied the archetypes did I become aware that this is a very important archetypal pattern that plays an enormous role.

Evans: Do you make a distinction between an intuitive extrovert and an intuitive introvert?

Jung: Yes, all those types cannot be alike.

Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert. The intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable. The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very difficult to understand because what he sees are most uncommon things, things which he doesn't like to talk about if he is not a fool. If he did, he would spoil his own game by telling what he sees, because people won't understand it.

For instance, once I had a patient, a young woman about 27 or 28. Immediately after I had seated her, she said, "You know, doctor, I came to you because I've a snake in my abdomen." What! "Yes, a black snake coiled up in the bottom of my abdomen." I must have made an awful face at her, so she said, "You know that I don't mean it literally." I then replied, however, "If you say it was a snake, it was a snake."

In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted for ten consultations, she reminded me of something she had foretold me. She had said, "I come ten times and then it will be all right," to which I responded with the question, "How do you know?" "Oh, I've got a hunch," she said. Now at about the fifth or sixth hour she said, "Doctor, I must tell you that the snake has risen; it is now about here." A hunch.

Then on the tenth day I said, "Now this is our last hour, and do you feel cured?" Just beaming, she replied, "You know, this morning it came up, came out of my mouth, and the head was golden." Those were her last words.

When it comes to reality now, that same girl came to me because she couldn't hear the step of her feet any more, because she walked on air, literally. She couldn't hear it, and that frightened her. When I asked for her address, she said, "Oh, Pension so and so. Well, it is not just called a pension, but it is a sort of pension." I had never heard of it.” I have never heard of that place," I said. She replied, "It is a very nice place. There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time. I often wish they would invite me to their merry evenings.” And I said, "Do they amuse themselves all alone?" "No," she replied, "there are plenty of young gentlemen coming in; they have a beautiful time, but they never invite me.” It turned out that this was a private brothel. She was a perfectly decent girl from a very good family, not from here. She had found that place, I don’t know how, and she was completely unaware that they were all prostitutes. I said, "For heaven’s sake, you fell into a very tough place; you’ll hasten to get out of it."

She didn’t see reality, but she had hunches like everything, vraiment. Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy. I myself was quite shocked, and I thought, "For heaven’s sake, is that case a schizophrenic?" You don’t normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of language.

So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be misunderstood. Thus they learn to keep things to themselves. You hardly ever hear them talking of these things. In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their experiences, both their inward experiences and those which occur in human relations. For instance, they may come into the presence of somebody they don’t know, not from Adam, and suddenly they may have inner images. Now these inner images may give them a great deal of information about the psychology of that person they have just met. That is typical of cases that often happen. They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story. Then the fat would be in the fire! So the intuitive introvert has in a way a very difficult life, although it is a most interesting one. It is quite difficult to get into their confidence.

Evans: Yes, because they are afraid people will think . . .

Jung: They are sick. The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things.

When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted? The psychologist must look at entirely different things. He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.

These things are complicated. They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling. So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully avoiding women may be married by his cook in the end.

Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types, the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the individual.

Jung: It is just a sort of skeleton to which you have to add the flesh. One could say that it is like a country mapped out by triangulation points, which doesn’t mean that the country consists of triangulation points; that is only in order to have an idea of the distances. And so it is a means to an end.

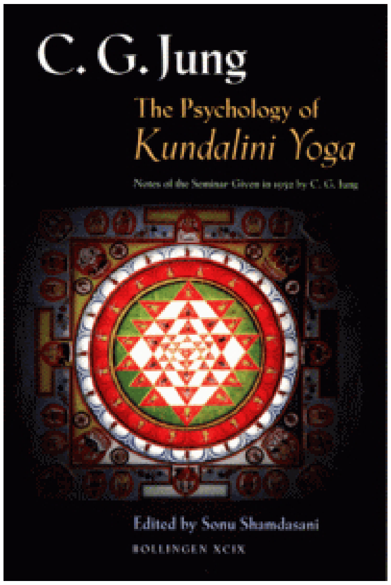
It only makes sense as a scheme when you deal with practical cases. For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see, an extrovert-sensation type is furtherest away from the inner experience and the rational functions. He adapts and behaves according to the facts as they are, and he is always caught by those facts. He himself is those facts.

But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out. To him, every given situation is just the worst that can happen to him. He is pinched and feels he is caught, suffocated, chained. He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming up, he's done; he's over and no more interested. Others will reap what he has sown. When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Conversations with Carl Jung and Richard I. Evans"

http://gnosis.org/Evans-Jung-Interview/evans4.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/2ea81-types.jpg`

Carl Jung on "Kundalini" - Anthology (2019-05-13 04:12)


C. G. Jung
The Psychology of
Kundalini Yoga
Notes of the Seminar Given in 1932 by C. G. Jung
Edited by Sonu Shamdasani
BOLLINGEN XCIX

While the video above represents Dr. Jung's words, the written commentary presented with it does not necessarily represent assumptions, assertions and/or conclusions made by Dr. Jung.

Below is some of what Dr. Jung had to say about "Kundalini.":

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, p. 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

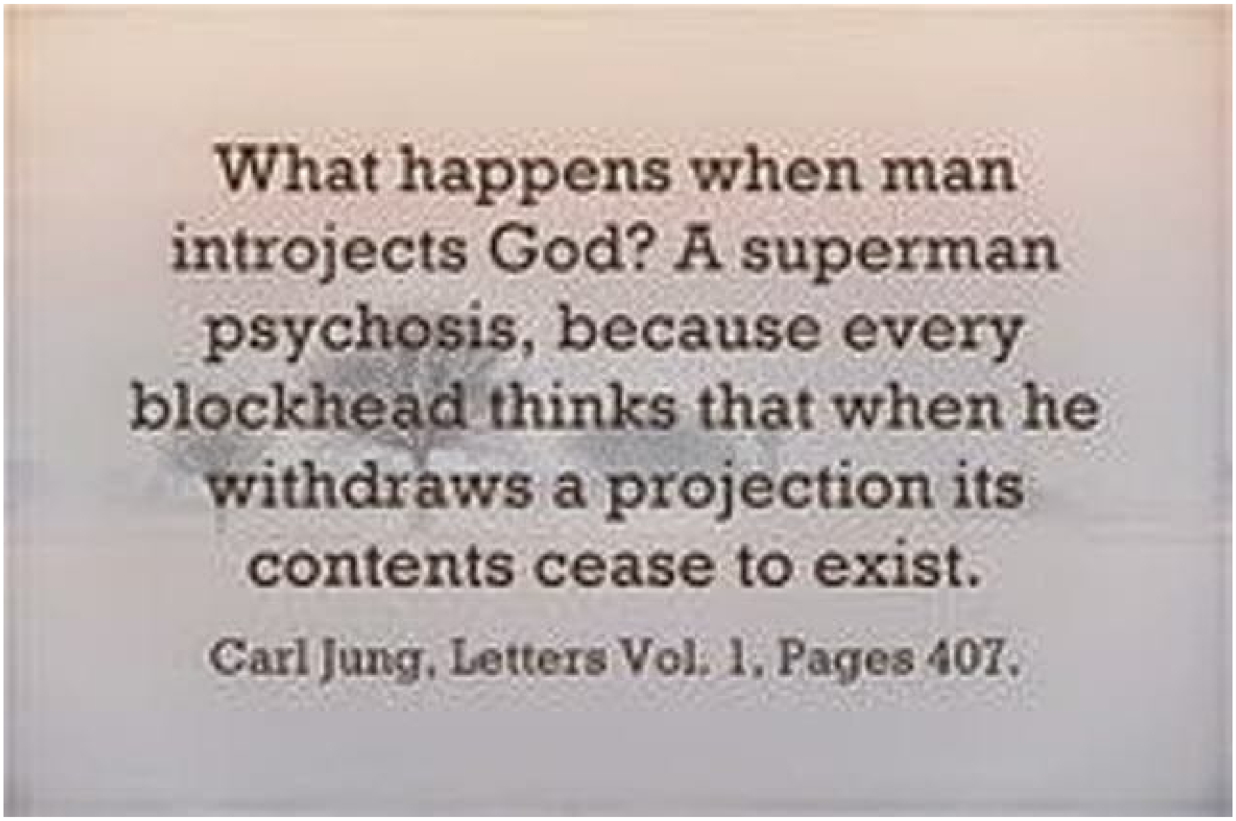
They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe,
for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Carl Jung on “Introjection.” Lexicon (2019-05-13 04:15)

[1]



What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist.

Carl Jung, Letters Vol. 1, Pages 407.

Carl Jung on “Introjection.” Lexicon

Introjection:

A process of assimilation of object to subject, the opposite of projection.

Introjection is a process of extraversion, since assimilation to the object requires empathy and an investment of the object with libido. A passive and an active introjection may be distinguished: transference phenomena in the treatment of the neuroses belong to the former category, and, in general, all cases where the object exercises a compelling influence on the subject, while empathy as a process of adaptation belongs to the latter category.["Definitions," CW 6, par. 768.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/4a79c-1.jpg`

Carl Jung: The mental education necessary for Zen is lacking in the West. (2019-05-13 04:17)

When, therefore, after many years of the hardest practice and the most strenuous demolition of rational understanding, the Zen devotee receives an answer—the only true answer—from Nature herself, everything that is said of satori can be understood.

As one can see for oneself, it is the naturalness of the answer that strikes one most about the Zen anecdotes.

Yes, one can accept with a sort of old-roguish satisfaction the story of the enlightened pupil who gave his Master a slap in the face as a reward.

And how much wisdom there is in the Master's "Wu," the answer to the question about the Buddha-nature of the dog!

One must always bear in mind, however, that there are a great many people who cannot distinguish between a
metaphysical joke and nonsense, and just as many who are so convinced of their own cleverness that they have never in their lives met any but fools.

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical.

The mental education necessary for Zen is lacking in the West.

Who among us would place such implicit trust in a superior Master and his incomprehensible ways?

This respect for the greater human personality is found only in the East.

Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience,
to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal?

And finally, who would dare to take upon himself the responsibility for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself?

Just such a person would have no cause to complain of any lack of following among us.

But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Paras 901-902

Carl Jung on "Missionaries" - Anthology **(2019-05-13 04:28)**

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

Carl Jung on "Guru" – Anthology (2019-05-13 04:29)

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. Carl Jung, Letters Vol. 1, 22March 1935.

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199.

Carl Jung on apparently hopeless situations. (2019-05-13 04:48)

[1]

[Carl Jung on apparently hopeless situations.]

Often we are led to a wall, it is too high, we cannot get over it and we stand there and stare at it.

Rationalism says, “There is no getting over it, just go away.”

Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions.

It is meant that he should get there, and perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall.

There are things in our psychology that cannot be answered today.

You may be up against a stone wall but you should stay there and grow, and in six weeks or a year you have grown over it.
The I Ching expresses that beautifully.

A similar situation which looks quite hopeless is depicted thus: “a goat butts against a hedge and gets its horns entangled.”
But in the next line: “The hedge opens; there is no entanglement/ Power depends upon the axle of a big cart.”

So if you could stop butting against the fence you would not get your horns entangles, and presently you would have the power of a cart with four wheels.

There is another way in nature, the way of a tree…The tree stands still and grows and makes roots and eventually overcomes the obstacle. C.G. Jung. The Seminars. Volume One, Dream Analysis: Notes of the seminar given in 1928-30. p.249

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6dddf-hopeless.jpg`

Gerhard Wehr on Carl Jung and the Mysterium Coniunctionis (2019-05-13 05:16)

Carl Gustav Jung
MYSTERIUM CONIUNCTIONIS
Bollati Boringhieri

Mysterium Coniunctionis

Since C. G. Jung had come into contact with alchemy in the course of the twenties, he had been like a wanderer in the high mountains.

After a diligent search for materials in preparation and after a laborious ascent, he had climbed-menaced by steep precipices-peak after peak.

Roping down ahead of schedule was out of the question.

The danger of going astray in the labyrinthine heights was increased still more by the longing for new vistas, the intoxication of the mountain air.

Carl Gustav Jung, the enthusiastic mountain climber, could no longer extricate himself from the world of alchemistic symbolism, to withdraw from the secret path of the soul which Heraclitus said cannot be measured by steps.

So it is understandable that what had been somewhat tentatively put forward at first only to a small audience, for example in the Psychological Club or at the Eranos conferences (from 1933), and then developed in the weighty volume Psychology and Alchemy (1944), did not let the explorer rest.

His "investigations into the separation and combination of the psychic opposites in alchemy" were to accompany him to the last days of his life.

Hence in his Memories:

“Since my aim was to demonstrate the full extent to which my psychology corresponded to alchemy-or vice versa-I wanted to discover, side by side with the religious Mysterium Coniunctionis questions, what special problems of psychotherapy were treated in the work of the alchemists.”

One of the central ideas in this effort was that of the coniunctio, the unification whose parallelism to the processes of integration on the path of individuation invited such studies-with the goal in both cases being to come closer to the secret of the unification of the opposites, the mysterium coniunctionis, and in this coming nearer to gain insights on the path of one’s own individuation which go beyond mere intellectual knowledge to the existential nature of transformation and maturation.

To this extent it corresponded to early Christian Gnosticism, the object of Jung’s earlier researches, because "Gnosis" was also not aimed at intellectual information, but at a thoroughgoing change in the person, his awakening to a new, higher life, which is not damaged by earthly death.

As far as his field of endeavor as a whole was concerned, Jung occasionally stated that it had always been painful to him that in depth psychology it was inherently necessary to deal with so many fields of culture that it could nowhere lead to a completeness of scientific specialization, particularly in the case of the pioneer who first had to locate and explore the hitherto disparate areas.

Alchemy, he said, was such a field, which it seemed profitable to him to go into.

And Marie Louise von Franz, who accompanied him in this as a coworker, remarks on this point:·

"The alchemistic tradition enabled him to connect the experiences and insights he had acquired through his direct, personal ’descent into the unconscious’

with an objectively existing parallel material and to represent it in this way. This also made possible a connection with his insights into the historical roots of European intellectual development."

As Jung was writing the Foreword to Mysterium Coniunctionis in October 1954, he cited a 1941 essay by Karl Kerenyi on the Aegean festival in Goethe’s Faust.

This essay, he said, had prompted him more than ten years ago to tackle his last great work, this very Mysterium Coniunctionis.

He must have read it in manuscript, because as early as 18 January of that year he had mentioned to the author his great interest in the subject.

He confessed to the "remarkable mood" this text had put him in.

It was above all the figure of Goethe's Homunculus, he said, that fascinated him.

But this was not enough: Jung's further comment that he would have to "mull over" Kerenyi' s essay for a while suggests a meditative approach in

which what has been read once is returned to over and over again after being enriched time after time from the unconscious, especially if one or more nights intervene in which one has slept on the problem.

Jung aptly spoke in his letter of an "incubation," a process such as was gone through in one of the ancient places of the healing mysteries, for example

Epidaurus: after one had called upon the god himself in the abaton or healing room, there was a chance of meeting in sleep and dreams Asklepios, the god of healing, in order to be cured by him.

Then Jung expressed the faint hope in regard to this work: "Perhaps I will manage to arrange my psychological material in a form that fits it better."

Some eight weeks after this letter he returned to the subject.

He let it be known that he had already been thinking over the whole subject "for years," admittedly without having come to a satisfactory result.

Naturally it was clear to him as an authority on alchemy that what had been called up was the central concept of the alchemical coniunctio, which was intimately bound up with the production of the Faustian Homunculus.

Thus Jung wrote to Kerenyi:

The Aegean Festival is one aspect of this problem, whereas the problem itself extends infinitely further: on one hand along the line of the hierosgamos to Gnosis and Christian mythology and on into Indian Tantrism, and on the other via the Homunculus into the psychology of alchemy.

Furthermore-he admitted here-Jung had been entertaining "for some time now" the plan of looking into this fascinating motif of the coniunctio, and so Kerenyi's encouragement was welcome.

Ideally he would have liked to get straight to work, but then the Paracelsus anniversary intervened in 1941, to which he-the self-styled nonspecialist-was expected to contribute some "Paracelsica."

But his absorption in the work of the great Hohenheimer could not have been very much of a distraction, for his considerable influence onthe alchemy of his time is well known.

Thus the researcher was on familiar ground.

In fact his efforts led into work on the subject of the coniunctio, for it soon became clear to Jung that a mere psychological commentary on Kerenyi's essay would not be sufficient.

The size of the subject, the difficulty of the problems involved, and the wealth of the material to be considered explain why Jung spent more than a decade working on Mysterium Coniunctionis.

It should also be remembered that his heart attack in 1944 considerably reduced his efficiency and the pace of his work.

If his previous work consisted in opening up the side field of alchemy, as he did in Psychology and Alchemy, it was now time to go deeper.

Thematically, his study on "The Psychology of the Transference," which appeared a little later (1946), also belonged here.

It might have been surprising that it was not only personal taste or mere theoretical interest that prompted the author to build a bridge between alchemy and psychology.

He was guided, as he remarked expressly, by practical necessity.

This arose from the concrete opposition of therapist and client, in which the "transference" arose as an autonomous influence of the unconscious, for example in the form of the projection of the ideas and feelings of one on the other, and thus not only from patient onto analyst.

Thus it is a process of relationship between two people.

Jung had compared the process with the mixing of two different chemical elements or substances.

If a "bond" is produced, both are "altered."

It can only be noted incidentally that the original Freudian concept of transference is unlike that of Jung.

Obviously, the transference phenomenon and its psychological elucidation in "Psychology of the Transference" already led into the problem of opposites and already made familiar the process of both chemical and psychological unification.

Therefore Jung’s introductory statement there was:

"Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis."

It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood.

The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world.

It was to this that the author of the Mysterium Coniunctionis directed his readers’ attention, after discussing in the introductory chapters of Volume 1 the individual components of the coniunctio, the paradox-filled alchemical tradition and the diverse manifestations of the opposites, and then presenting

in Volume 2 the paired entities of Rex and Regina (King and Queen) and Adam and Eve as personifications of the process of unification and transformation.

The wide scope of the subject and the great difficulty in mastering it lay not least in the fact . that it· considered not the material domain alone, nor

solely that of psychic experience.

Across both of these extended conflicting tension-fields, such as heavenly versus earthly, as well as spiritual versus physical and material, to

limit ourselves to these original pairs of opposites.

Arranging these two (or similar) pairs of opposites-as has often happened in iconography-perpendicular to each other results in the quaternio, a four-sided figure representing totality: above and below, right and left.

Draw a circle around this cross, and we have the basic structure of a wholeness-symbolizing mandala, as it has been practically ubiquitous in Christian and non-Christian tradition, in both East and West.

Though the objection has repeatedly been made against Jung that whatever he touched turned into a psychic phenomenon, his later work in particular shows how much importance he placed in the non-psychic, or more precisely in that which lay beyond psyche and material, which embraced and

thus united both domains of existence.

The already-mentioned results of his researches into synchronicity, which should be included with his alchemy and coniunctio studies, showed how much it was empirical observations and not speculation that moved him, as a psychologist, to incorporate the material aspect.

Synchronicity, as is well known, comes into play wherever there is a connection between an inner (psychic) event-be it a dream, a spontaneous thought, an idea and an external fact, a "coincidence" that has the same meaning for the individual who experiences it.

To walk barefoot over broken glass in a dream and the next day emerge uninjured from a dangerous situation, for example, points in this direction.

A further characteristic is that the familiar principle of cause and effect seems to be suspended here, for ·which reason Jung conceived of synchronicity as an "acausal connecting principle."

It is striking indeed that extremely analogous parallel phenomena are known in microphysics, which is why a dialogue between physics and psychology, and with parapsychology as well, has appeared promising at this point.

Thus over and over it was empirical indications which induced Jung to adopt the designation unus mundus, the original, one, unified world.

It was a concept of medieval nature philosophy which corresponded in turn to the agnosia of the Gnostics and was equivalent to a primeval unconsciousness.

Jung believed that the alchemistic nature-philosophers had anticipated the concept of the collective unconscious.

But this brings us to the question of where this uniform arrangement of the universal-in the strict sense-unus mundus comes from.

And clearly there is no more fitting sign to illustrate what is meant than the symbol, universal in its turn, of the mandala (Sanskrit, "circle"), for:

The mandala symbolizes through its central point the ultimate oneness of all the archetypes as well as the diversity of the world of appearances, and hence forms the empirical correlate to the metaphysical notion of an unus mundus. The alchemistic correlate is the lapis philosophorum and its

synonyms, particularly the microcosm.

If the symbolism of the mandala is the psychological correlate to the alchemistic unus mundus, then the synchronicity which Jung described is its parapsychological analogue.

Jung continually pointed out the degree to which the alchemist’s experimentation was also determined by the meditative element, so that one could speak of a psychological correlate to the practical opus of the experimenter.

Yet the purely intellectual unio does not yet constitute the wise man, nor the work.

Likewise the mental effort does not yet represent the peak or end point of the opus a!chymicum, but only the first phase of the procedure.

The second stage is reached by the joining of the unio mentalis, that is the oneness of mind and soul, with the body.

But the completion of the mysterium coniunctionis can only be expected when the oneness of mind, soul, and body has been joined with the unus mundus of the beginning.

This third stage of the conjunction became the object of metaphorical representation in the style of an assumptio and coronation of Mary, wherein the mother of God represents the body.

The assumptio is really a wedding festival, the Christian version of the hierosgamos, whose original incestual character played a great role among the

alchemists.

Thus there are elements, states, and aspects of the coniunctio which, because of the variety of their reciprocal relationships, their wealth of images, and the multidimensionality of their symbols-so far at any rate-are difficult to grasp.

And any attempt, as it were, to take into custody that which exceeds the rationality of the ego-consciousness, even for example in the service of the "proof of God," resembles the questionable demands aimed at quantifying the qualitative and making it measurable, definable, and manipulable.

Such attempts are by their very nature doomed to failure.

One need not be a confirmed pessimist to admit this.

What nevertheless becomes clear from Jung’s studies, and what is rather suspected than conclusively proved from the aforementioned reasoning, is the transcendental background of a "reality of oneness."

By this is understood the common background against which microphysics and depth psychology operate.

This is as much physical as psychic, and hence neither, but rather of a third, neutral nature which can be grasped at best allusively, as it is essentially transcendental.

And further:

The transcendental psychophysical background is equivalent to a "potential world," insofar as in it all those conditions are at hand which determine the form of empirical phenomena.

With this are opened, as the Paracelsist Gerhard Dorn so often quoted by Jung expressed it, "windows on eternity."

The horizons are widened with the widening of human con Mysterium Coniunctionis consciousness that is always implicit in our discussion of the

coniunctio.

Therefore the alchemist and the depth psychologist arriving at an adequate experience are not far from all those who have achieved a qualitative extrasensory, or rather spiritual experience, be it in the style of Zen, through the samadhi-experience, or in a Western method of meditation better suited to the conscious disposition and mental structure of Western people.

When Jung came to speak of meditation and contemplation in the second volume of his work on the coniunctio, he was admittedly skeptical of their value to the West.

What he said in the early fifties was to be sure not entirely superseded by the "mystical movement" and the psychohygienic or meditative self-realization boom that arose later, but serious interest in methods of spiritual instruction had grown considerably in the meantime.

Jung’s high regard for self-knowledge, which included the precincts of the unconscious, on the whole most likely underscored the significance of meditative efforts.

What insights Jung had to pass on to his time are obvious, insights which he first related to himself.

He told himself, for example:

if I know that the nature of reality lies in the infinite, the unconditional, the eternal, then things lose their power to fascinate.

Their thingness becomes transparent.

And when we understand that in this life we are already linked with the unus mundus and thus with that infinity and eternity, our desires change along with our attitude.

Our "priorities" are adjusted.

This opens up a completely new view of life and a new relationship to our fellow men and the whole world around us.

For, as Jung wrote a few years after finishing Mysterium Coniunctionis:

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship. The feeling for the infinite, however, can be attained only if we are bounded to the utmost. The greatest limitation for man is the "self"; it is manifested in the experience:

"I am only that!" Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination-that is, ultimately limited-we possess also the capacity for becoming conscious of the infinite. But only then!

In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation.

Needless to say, these lines from C. G. Jung’s late years tallied with his manifold, deeply plumbed experience. One of the most drastic of Jung’s late experiences was undoubtedly his heart attack in the spring of 1944.

In the year in which Psychology and Alchemy appeared, this event was part of the process which the author of the coniunctio book had to undergo.

Hence it was no coincidence that Jung came to know from his own "intuition," when near death, what the sacred marriage, the leitmotif of the entire work, ultimately meant!

Other events which pointed up the finiteness but also the uniqueness of human existence came in the time of the elaboration and composition of this late work, giving him, as it were, additional existential draft.

In the spring of 1953, totally unexpectedly, literally from one day to the next, Toni Wolff died.

Considering how close she had been to the explorer of the archetypal world and how she had been able to inspire his production from the unconscious, this loss was a heavy one.

To his friends Jung admitted that not only had he not reckoned with her death, as she was thirteen years his junior, but that conspicuously, despite their intimate relationship, there had been no hints whatsoever of Toni's death.

Barbara Hannah, who was equally close to both of them, rescounted the great shock that Jung's health suffered during those weeks:

… his tachycardia returned, he kept an unusually high pulse for several weeks, and was not well enough to go to the funeral. Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had overcome the shock after a few days, but from my notes for

April, 195 3, I see that he said himself that his pulse was still between 80 and 120; moreover, this trouble continued for some time ….

Although it took Jung a long time to overcome the shock physically, he was able much sooner to find a psychological attitude to Toni's death and to accept the pain it gave him.

Thus it is hardly possible to comprehend the writings that belong to his late work without reading with them the fate runes of their author which lie hidden, as it were, between the lines of these books.

Jung was able to keep himself clear of any overestimation of what he had set down in Mysterium Coniunctionis.

For despite the daunting abundance of what the author had won in the way of knowledge and insight in connection with alchemy and psychology, he was fully aware of the fragmentary and incomplete character of his research results in this area.

Long after he had finished the work, to which as a third volume Marie Louise von Franz added an equally weighty volume of text and commentary on the medieval alchemical text Aurora Consurgens, he recalled the fate of some of the alchemists.

It spoke well for their honesty that after years of continuing toil they were able to produce neither gold nor the highly praised philosophers' stone, and openly admitted this.

To these men, "failures" in the popular sense, Jung compared himself.

He too had in the end been unable to solve the riddle of the Mysterium coniunctionis. In a letter of 15 October 1957 he wrote, at the age of eighty-two:

On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons .... To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness .... The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumambulatio of and an approximation to the Centrum. We are not liberated by leaving something behind but only be fulfilling our task as mixta composita, i.e., human beings between the opposites. Gerhard Wehr, Jung: A Biography, Pages 396-408

Carl Jung on "Fish" - Anthology (2019-05-13 14:16)

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized").

Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It's a very strange symbol. I don't dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

…the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: "Do anything you like, only don't try to understand!" Carl Jung, CW 16, Para 318

Carl Jung on The Unconscious: Archetypes (2019-05-13 15:32)

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... the content of the collective unconscious
is made up essentially of archetypes ...
Carl Jung

[Carl Jung on The Unconscious: Archetypes]

Evans: You mentioned earlier that Freud’s Oedipal situation was an example of an archetype. At this time would you please elaborate on the concept, archetype?

Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest. That is an inherited form in him. He will apply certain symbiotic phenomena, between insects and plants. They are inherited patterns of behavior. And so man has, of course, an inherited scheme of functioning. You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern. You may have a great difficulty seeing it because you cannot compare it. There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don’t know what. But because we have no means of comparison, we are necessarily unconscious about the whole conditions.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. For instance, the way in which a man should behave is expressed by an archetype. Therefore, you see, the primitives tell such stories. A great deal of education goes through story- telling. For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do. Then they say, "Now that’s exactly the thing you shall not do.” Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.

That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. They are always there and they produce certain processes in the unconscious that one could best compare with myths. That’s the origin of mythology. Mythology is a pronouncing of a series of images that formulate the life of archetypes.

So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things. For instance, our ancestors have done so and so, and so shall you do. Or such and such a hero has done so and so, and that is your model. For instance, in the teachings of the Catholic church, there are several thousand saints. They show us how to do— They have their legends— And that is Christian mythology.

In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave. They are archetypes of behavior. I became more and more respectful of archetypes, and that naturally led me on to a profound study of them. And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.

It was, of course, difficult to know where to begin, because it is such an enormously extended field. And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?" I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw. They were concerned with the problem of archetypes, and made a peculiar philosophy of it. Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn’t know that those are structural elements of the unconscious psyche. The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem. I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry. It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement. They called themselves philosophers, like Narcissism.

And then I read the whole accessible literature, Latin and Greek. I studied it because it was enormously interesting. It is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that’s foolish. It is not simple. Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth century, all in Latin; some texts are in Greek, not a few very important ones. That has given me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being’s unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know. That is a psychical phenomenon, and we’ve got to understand these things. To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of Americans. Nobody can deny that he has been influenced by the war. That was all Hitler’s doing—and that’s all psychology, our foolish psychology. But you only come to an understanding of these things when you understand the background from which it springs. It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn’t that a marvelous disease!" It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining the meat or anything like that; but everyone simply states, "This is a phenomenon.” —Yes, but one doesn’t understand it.

Of course, I cannot tell you in detail about alchemy. It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness. This is a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you look upon them with broader perspective. Maybe from today you look back into the past and you see how the present moment has evolved out of the past. It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely different name. Actually, it has a different name. It is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our

Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one. That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious behaves to ourselves. And we can construct or even predict the unconscious of our days when we know what it has been yesterday.

Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river. Now that is a whole situation. You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that. There is danger and something is going to happen. The problem is how you escape. Now this is a whole situation and it makes an archetype. And that archetype has now a suggestive effect upon you. For instance, you get into a situation; you don't know what the situation is; you suddenly are seized by an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Evans: Could this also be described as spontaneous?

Jung: Quite spontaneous. And that is done through the archetype that is concerned. Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich. His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn't come together about whether they wanted to kill the king or not. The moment the king rode into the ford, they thought, "Murder!" They shouted, "Why do we let him abuse us?" Then they killed him, because this was the moment they were seized; this was the right moment. So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon. You are seized with a certain spell and you do a thing that is unexpected.

Several times when I was in Africa, I went into such situations where I was amazed afterwards. One day I was in the Sudan and it was really a very dangerous situation, which I didn't recognize at the moment at all. But I was seized with a spell. I did something which I wouldn't have expected and I couldn't have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. So, for instance, falling in love at first sight, that is such a case. You have a certain image in yourself, without knowing it, of the woman—of any woman. You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught. And after- ward you may discover that it was a hell of a mistake. You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured! He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman." He can't though, and he is like clay in her fingers. That is the archetype. It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know. It is like the girl—any girl. When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly disappointed when she marries that particular "letter." Well, that's the archetype of the animus.

Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."

Jung: They don't become; they are. They are to begin with. You see, we are born into a pattern; we are a pattern. We are a structure that is preestablished through the genes.

Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a nest. Is that how you intended to describe it?

Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern. The behavior of any bird or insect follows a pattern, and that is the same with us. Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. If a man could look into himself, he could discover it. When a man discovers it in our days, he thinks he is crazy—really crazy.

Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?

Jung: Well, I don't know what I do know about it; it is so blurred. You see, we have no means of comparison. We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc. Those are areas, as it were, in which there are many variations. It can be expressed in this way or that way, you know. And they overlap, and often you cannot say where the one form begins or ends.

It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it. You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments. This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by the anima. Then the whole thing will have such and such complications and such and such developments because it is typical. The way the anima is described is exceedingly typical. I don't know if you know Rider Haggard's She, or L'Atlantideby Benoît—c'est la femme fatale.

Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part of the inherited nature of the individual?

Jung: Well, this is a bit complicated, you know. The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. That is something that doesn't appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself. They said it; it is not a modem invention. The same is the case with the animus. It is a masculine image in a woman's mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things. Then because he says it, it is all true and he is the fellow, no matter what he is. Those are particularly well-founded archetypes, those two. And you can lay hands on their bases.

5. The Unconscious: General Conceptualizations

Evans: Dr. Jung, to pursue our discussion of the unconscious further, let us take the particular situation of a dream and its interpretation. It is my understanding that, in your view of the unconscious, what you would find in the dream would not necessarily be an image or symbol of what has happened in the past to the individual.

Jung: Oh no! It just is a symbol of the—the symbol, you see, this is a special term— It is the manifestation of the situation of the unconscious, looked at from the unconscious. You see, I tell you, for instance, something which is my personal subjective view. Then if I ask myself, "Now are you really quite convinced of it," well, I must admit I have certain doubts. There are certain doubts, not in the moment when I tell you, but these are doubts in the unconscious. When you have a dream about it, these doubts come to the forefront. That is the way the unconscious looks at the thing. It is as if the unconscious says, "It is all very well what you are stating, BUT you omit entirely such and such a point.

Evans: Now if the unconscious acts on the present situation, looking at this in broad motivational terms, this effect of the unconscious is not something which is a result of repression in the way the orthodox psycho- analyst looks at it at all. Then...

Jung: It may be, you know, that what the unconscious has to say is so disagreeable that one prefers not to listen, and in most cases people would be probably less neurotic if they could admit the things. But these things are always a bit difficult or disagreeable, inconvenient, or something of the sort; so there is always a certain amount of repression. But that is not the main thing.

The main thing is that they are really unconscious. If you are unconscious about certain things that ought to be conscious, then you are dissociated. Then you are a man whose left hand never knows what the right is doing, and counteracts or interferes with the right hand. Now such a man is hampered all over the place.

In 1918, I wrote a disquisition about the relation between the ego and the unconscious. There I tried to formulate the experiences that are more or less observable in cases where consciousness is exposed to unconscious data, to interferences or intrusions; where the unconscious is considered as an autonomous factor that has to be taken seriously; where one doesn’t say any more or under-value the unconscious by assuming that it is nothing but discarded remnants of consciousness. It is a factor in its own dignity, and a very important factor, because it can create most horrible disturbances.

When I wrote that pamphlet in 1918, it was published in French and nobody understood it. I saw, however, the reason why nobody understood it. It was because nobody had had a similar experience, because the question had to be pursued to such an end. To pursue that end, one has to take the unconscious seriously and consider it as a real factor that can determine human behavior to a very considerable degree.

Evans: Looking at the unconscious in this way, as you say, "If it’s unconscious, how do we know about it?" But just as an illustration let us consider a particular individual, for example, one who has been brought up in a culture such as the culture of India. Would this individual in India, if we could examine his unconscious, be in many respects similar to the unconscious of a particular individual who, let us say, has lived in Switzerland all his life? You spoke earlier about these universals.

Would there be quite a lot of equivalence between the unconscious of a particular individual who was raised in one culture, and another individual who was raised in an entirely different culture?

Jung: Well, that question is also complicated because when we speak of the unconscious, Jung would say, "Which unconscious?" We say, "Is it that personal unconsciousness which is characteristic for a certain person, for a certain individual?"

Evans: You have talked in your writings about a personal unconsciousness as being one kind of unconscious.

Jung: Yes. In treatment, for instance, the treatment of neuroses, you have to do with that personal unconsciousness for quite a while, and then only when dreams come that show the collective unconscious can it be touched upon. As long as there is material of a personal nature, you have to deal with the personal unconscious; but when you get to a question, to a problem which is no more merely personal but also collective, you get collective dreams.

Evans: Now the distinction between the personal unconscious and the collective unconscious, then, is that the personal could be more involved with the immediate life of the individual, and the collective would be universal—the unconscious realm composed of elements which are the same in all men?

Jung: Yes, collective. For instance, the psyche has collective problems, collective convictions, etc. We are very much influenced by them, and there are examples to prove it. You belong to a certain political party, or to a certain confession; that can be a serious determinant of your behavior. Now if there arises a matter of personal conflict, the collective unconscious isn't touched upon. There is no question and it doesn't appear. But the moment you transcend your personal sphere and come to your unpersonal determinant—say you respond to a political question, or to any other social question which really matters to you—then you are confronted with a collective problem; then you have collective dreams.

Evans: Another very interesting concept or idea in your work is the "persona." This seems to be highly relevant to the daily living of the individual. I wonder if you would mind elaborating a bit more about how you construe this term, "persona."

Jung: It is a practical concept we need in elucidating people's relations. I noticed with my patients, particularly with people that are in public life, that they have a certain way of presenting themselves. For instance, take a doctor. He has a certain way; he has good beside manners, and he behaves as one expects a doctor to behave. He may even identify himself with it, and believe that he is what he appears to be. He must appear in a certain form, or else people won't believe that he is a doctor. And so when one is a professor, he is also supposed to behave in a certain way so that it is plausible that he is a professor. So the persona is partially the result of the demands society has.

On the other side, it is a compromise with what one likes to be, or as one likes to appear. Take, for instance, a parson. He also has his particular manner and, of course, runs into the general societal expectations; but he behaves also in another way which combines with his persona that is forced upon him by society in such a way that his fiction of himself, his idea about himself, is more or less portrayed or represented.

So the persona is a certain complicated system of behavior which is partially dictated by society and partially dictated by the expectations or the wishes one nurses oneself. Now this is not the real personality. In spite of the fact that people will assure you that this is all quite real and quite honest, yet it is not. Such a performance of the persona is quite all right, as long as you know that you are not identical to the way in which you appear; but if you are unconscious of this fact, then you get into sometimes very disagreeable conflicts. Namely, people can't help noticing that at home you are quite different from what you appear to be in public. People who don't know it stumble over it in the end. They deny that they are like that, but they are like that; they are it. Then you don't know—now which is the real man? Is he the man as he is at home or in intimate relations, or is he the man that appears in public?

It is a question of Jekyll and Hyde. Occasionally there is such a difference that we would almost be able to speak of a double personality, and the more that it is pronounced, the more people are neurotic. They get neurotic because they have two different ways; they contradict themselves all the time, and inasmuch as they are unconscious of themselves, they don't know it. They think they're all one, but everybody sees that they are two. Some know him only for one side; others know him only for the other side. And then there are situations that clash, because the way you are creates certain situations with people in your relations, and these two situations don't chime; in fact, they are just dishonest. And the more that is the case, the more the people are neurotic.

Evans: Actually, would you say that the individual may even have more than two personae?

Jung: We can't afford very well to play more than two roles, but there are cases where people have up to five different personalities. In cases of dissociation of personality, for instance, the one person—call him A— doesn't know of the existence of the person B, but B knows of A. There may be a third personality, C, that doesn't know of the two others. There are such cases in the literature, but they are rare.

Evans: Very rare?

Jung: In ordinary cases, it's just an ordinary dissociation of personality. One calls that a systematic dissociation, in contradistinction to the chaotic or unsystematic dissociation you find in schizophrenia.

Evans: What is the difference between the term "ego" as you see it and the term "persona"?

Jung: Well, you see, the ego is supposed to be the representative of the real person. For instance, in the case where B knows of A, but A doesn't know of B. In that case one would say the ego is more on the side of B, because the ego has a more complete knowledge, and A is a split-off personality.

Evans: You also use the term "self." Now the word "self"—does it have a different meaning than "ego" or "persona"?

Jung: Yes. When I say "self," then you mustn't think of "I, myself," because that is only your empirical self, and that is covered by the term "ego"; but when it is a matter of "self," then it is a matter of personality and is more complete than the ego, because the ego only consists of what you are conscious of, what you know to be yourself. For instance, let's take our example again of B who knows A, but A who doesn't know B. B is relatively in the position of the self; namely, the ego is on the one side and the self is on the other side, the unconscious personality which is in possession of everybody—not in possession— Very often it is just the other way around; the unconscious is in the possession of consciousness. That is a different case.

Now you see, while I am talking, I am conscious of what I say; I am conscious of myself, yet only to a certain extent. Quite a lot of things happen. When I make gestures, I'm not conscious of them. They happen unconsciously. You can see them. I may say or use words and can't remember at all having used those words, or even at the moment I am not conscious of them. So any amount of unconscious things occur in my conscious condition. I'm never wholly conscious of myself.

While I am trying, for instance, to elaborate an argument, at the same time there are unconscious processes that continue, perhaps a dream which I had last night; or a part of myself thinks of God knows what, of a trip I'm going to take, or of such and such people I have seen. Or say when I am writing a paper, I am continuing writing that paper in my mind without knowing it. You can discover these things, say in dreams; or if you are clever, in the immediate observation of the individual. Then you see in the gestures or in the expression in the face that there is what one calls "une arriere pensée," something behind consciousness. You have finally the feeling, well, that that man has something up his sleeve, and you can ask him, "What are you really thinking of? You are thinking all the time something else." Yet he is unconscious of it, or he may be.

There are, of course, great individual differences. There are individuals who have an amazing knowledge of themselves, of the things that go on in themselves. But even those people wouldn't be capable of knowing what is going on in their unconscious. For instance, they are not conscious of the fact that while they live a conscious life, all the time a myth is played in the unconscious, a myth that extends over centuries, namely, archetypal ideas—this dream of archetypal ideas that goes on through one individual through the centuries. Really it is like a continuous stream, one that comes into daylight in the great movements, say in political movements or in spiritual movements. For instance, in the time before the Reformation, people dreamt of the great change. That is the reason why such great transformations could be predicted.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. They had dreams in which the whole thing was anticipated, and with considerable detail. And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. I only knew it through the observation of the unconscious.

There is something very particular in the different nations. It is a peculiar fact that the archetype of the anima plays a very great role in Western literature, French and Anglo-Saxon. But in Germany, there are exceedingly few examples in German literature where the anima plays a role. . . . She must have a title; otherwise she hasn't existed. And so it is just as if—now mind you, this is a bit drastic, but it illustrates my point—in Germany there really are no women. There is Frau Doctor, Frau Professor, Frau the grandmother, the mother-in-law, the daughter, the sister. That is the idea, you see, no woman—la femme n'existe pas. Now that is an enormously important fact which shows that in the German mind there is going on a particular myth, something very particular. Psychologists really should look out for these things, but they prefer to think, "I am important."

Evans: This is of course a very interesting and remarkable set of statements here. How would you look at Hitler in this light? Would you see him as a personification, as a symbol of "father"?

Jung: No, not at all. I couldn't possibly explain that very complicated fact that Hitler represents. It is too complicated. You know, he was a hero figure, and a hero figure is far more important than any fathers that have ever existed. He was a hero in the German myth, mind you, a religious hero. He was a savior; he was meant to be a savior. That is why they put his photo upon the altar even. And that's why somebody declared on his tombstone that he was happy that his eyes had beheld Hitler, and that now he could lie in peace. Hitler was just a hero myth.

Evans: To get back more specifically to the idea of the self. . . .

Jung: The self is merely a term that designates the whole personality. The whole personality of man is indescribable. His consciousness can be described; his unconsciousness cannot be described, because the unconscious—and I repeat myself—is always unconscious. It is really unconscious; he really does not know it. And so we don't know our unconscious personality. We have hints and certain ideas, but we don't know it really.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries.

Evans: What seems to be a very fundamental part of your writing and one of your main ideas is reflected in the term "mandala." How does this fit into the context of our discussion of the self?

Jung: Mandala. . . . Well, it is just one typical archetypal form. It is what is called ultimo exquadra circulae, the square in the circle, or the circle in the square. It is an age-old symbol that goes right back to the pre-history of man. It is all over the earth and it either expresses the Deity or the self; and these two terms are psychologically very much related, which doesn't mean that I believe that God is the self or that the self is God. I made the statement that there is a psychological relation, and there is plenty of evidence for that.

It is a very important archetype. It is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. It expresses the fact that there is a center and a periphery, and it tries to embrace the whole. It is the symbol of wholeness. So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort.

A mandala spontaneously appears as a compensatory archetype during times of disorder. It appears, bringing order, showing the possibility of order and centralness. It means a center which is not coincident with the ego, but with the wholeness—it is wholeness—the wholeness which I call the "self"; this is the term for wholeness. I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego.

It is the whole personality, the center of the whole personality, and the very great role that it plays can be seen, for instance, in the culture of the East, past and present. In the Middle Ages it played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. As a matter of fact, however, it is highly important and highly autonomous, a symbol that appears in dreams, etc., and in folklore. It is, we should say, the main archetype.
http://gnosis.org/Evans-Jung-Interview/evans3.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/10933-aras.jpg`

My soul you-are you there? (2019-05-14 04:04)

[1]

My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.

Should I tell you everything I have seen, experienced, and drunk in? Or do you not want to hear about all the noise of life and the world? But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine.

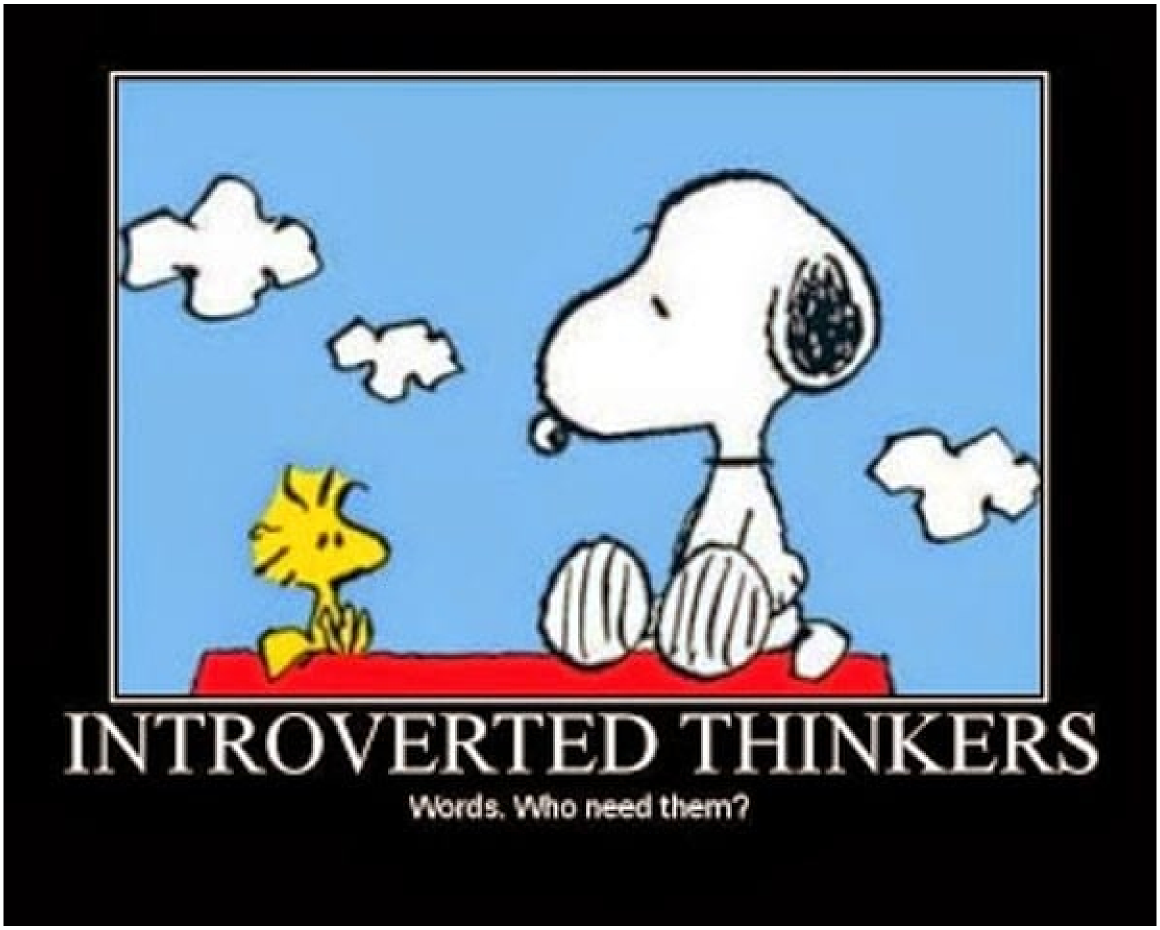
There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified. Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you?

How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you? Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul. Life has led me back to you. Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. My soul, my journey should continue with you. I will wander with you and ascend to my solitude." Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/0c83a-portal.jpg`

Carl Jung on "Introversion." **(2019-05-14 04:09)**

[1]



In a large gathering he feels lonely and lost.

The more crowded it is, the greater becomes his resistance.

He is not in the least "with it" and has no love of enthusiastic get-togethers.

He is not a good mixer.

What he does, he does in his own way, barricading himself against influences from outside. . . .

Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .

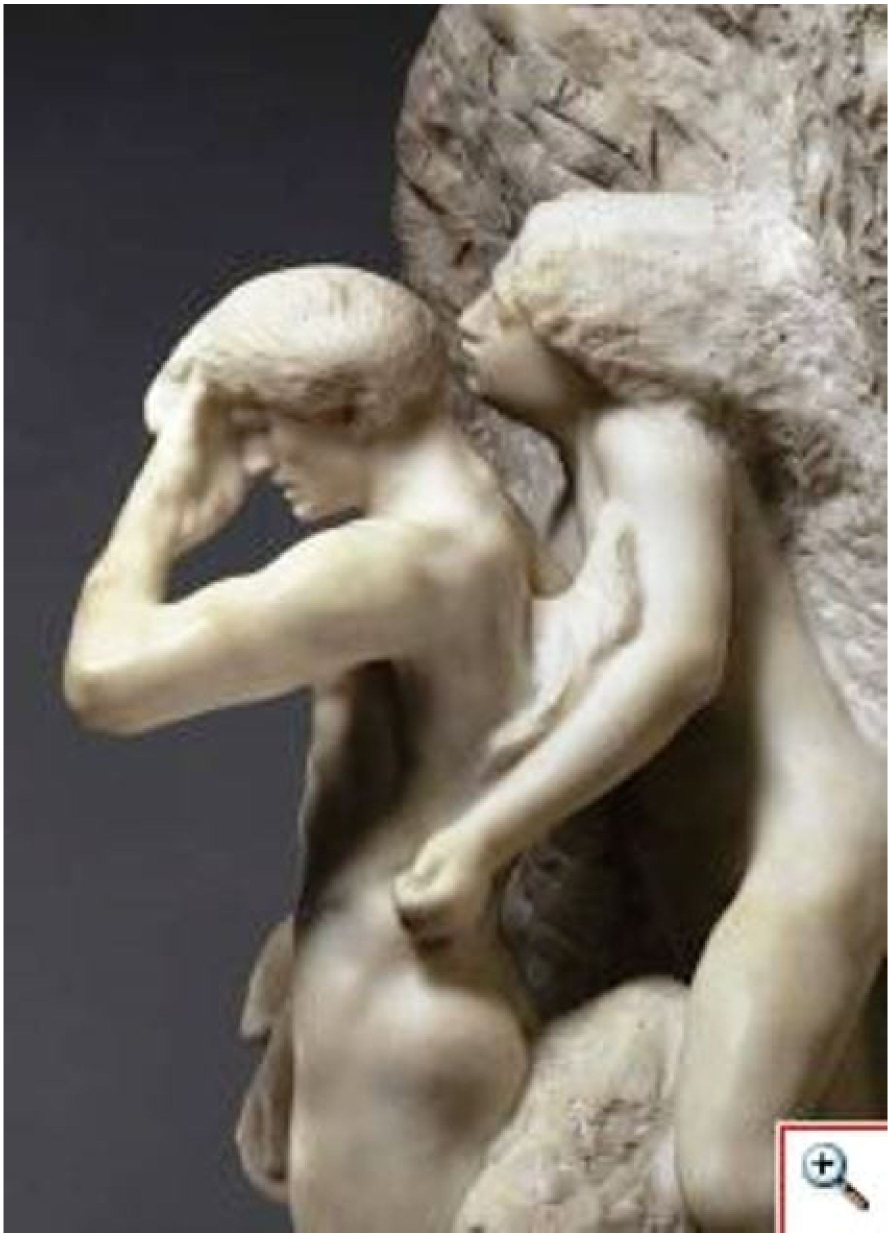
His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes.

His own company is the best. Carl Jung, CW 6, pars. 976f.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/48a8f-2.jpg`

Set up no stone to his memory. (2019-05-14 04:12)

[1]



Set up no stone to his memory.
Just let the rose bloom each year for his sake.
For it is Orpheus. His metamorphosis
in this one and in this. We should not trouble

about other names. Once and for all
it’s Orpheus when there’s singing. He comes and goes.
Is it not much already if at times
he overstays for a few days the bowl of roses?

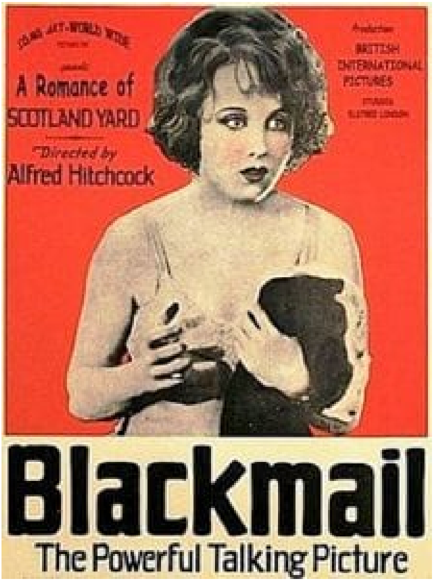
O how he has to vanish, for you to grasp it!
Though he himself take fright at vanishing.
Even while his word transcends the being-here,

he’s there already where you do not follow.
The lyre’s lattice does not snare his hands.
And he obeys, while yet he oversteps. Ranier Rilke

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/f58a0-orpheus.jpg`

Carl Jung: I have even consulted a good lawyer with a possible view to bringing a libel action.

(2019-05-14 04:25)


SONO ART-WORLD WIDE
A Romance of
SCOTLAND YARD
Directed by
Alfred Hitchcock
Production
BRITISH
INTERNATIONAL
PICTURES
Blackmail
The Powerful Talking Picture

Dear Professor Freud, 23 January 1912

This time the reason for my failure to write is more complicated.

We have been the victims of "blackmail"! by the newspapers and were publicly reviled although no names were named.

I have even consulted a good lawyer with a possible view to bringing a libel action.

But there is little prospect of success because the attack was indirect.

I have therefore confined myself to a public protest by the International Psychoanalytic Association, Zurich branch; it will appear shortly in the
press."

This whole rumpus was precipitated ’by my article in Rascher’s Jahrbuch.

The time is most inopportune, as I am overwhelmed with work and grappling with the endless proliferation of mythological fantasies.

In order to master the overwhelming mass of material I have to work unceasingly and am feeling intellectually drained.

As you will see from the enclosed letter, Bjerre does not agree at all with our lopping off his long-winded epicrisis and publishing it in the next issue.

The gentleman seems to ’be too big for his boots.

I have written Deuticke that he should go ahead and set the end, and that the manuscript is obtainable from you.

Have you any ministering spirit who knows German and would correct the style and punctuation?

I should be very, very grateful.

I would like to avoid difficulties with Bjerre, and Deutioke is willing to print the 3rd part anyway.

This would unburden the next issue, which has already taken on menacing proportions because of my copious-still unfinished-i-opus.

But I am now working on the last chapter (VI).

Bleuler’s "Autism" is very misleading and extremely unclear theoretically.

"Shallow" is probably the right word for it.

I’m told Stekel’s paper is brief; it can then be tucked away in an inconspicuous place.

Our French professor from Poitiers" has now joined the Zurich group, so we have a professor in our midst again.

Since Bleuler’s departure we have been having very pleasant evenings at the Perceptible harmony all round.

Is it true that Adler has offered his services to Specht?

With best regards,

Most sincerely yours,

JUNG

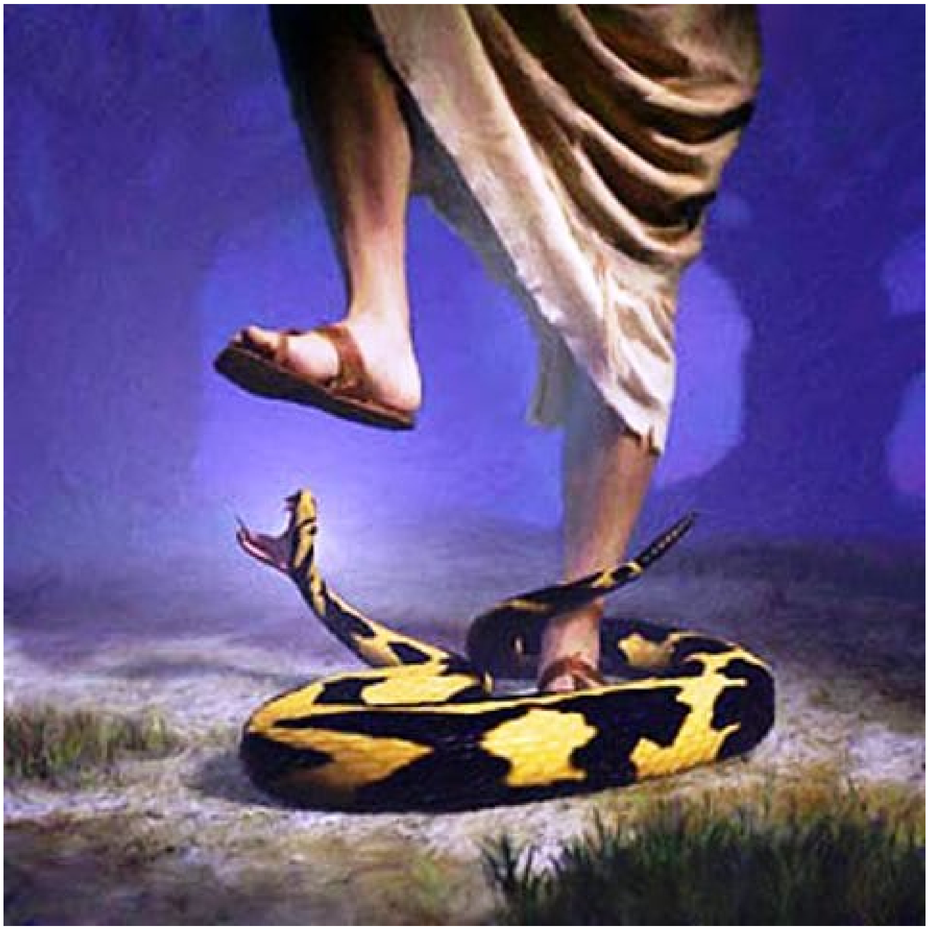
On Jan. 2oth I lectured to 600 teachers.

For an hour and a half I had to thunder out Psychoanalysis like Roland sounding his horn.

This letter is quite vacuous. At the moment I am not giving out any libido, it’s all going into my work." Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

It shall bruise your head, and you shall bruise his heel (2019-05-14 04:28)

[1]



And the LORD God said to the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life: And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel. Genesis 3:15

Iz: "No stronger being has ever cut me down, no monster has ever resisted my strength. But your poison, worm, which you have placed in my way has lamed me to the marrow. Your magical poison is stronger than the army of Tiamat." (He lies as if paralyzed, stretched out on the ground.) "You Gods, help, here lies your son, cut down by the invisible serpent's bite in his heel. oh, if only I had crushed you when I saw you, and never heard your words."

Carl Jung; Red Book.

So the path of my life led me beyond the rejected opposites, united in smooth and-alas!-extremely painful sides of the way which lay before me. I stepped on them but they burned and froze my soles. And thus I reached the other side. But the poison of the serpent, whose head you crush, enters you through
the wound in your heel; and thus the serpent becomes more dangerous than it was before. Since whatever I reject is nevertheless in my nature. I thought it was without, and so I believed that I could destroy it. But it resides in me and has only assumed a passing outer form and stepped toward me. I destroyed its form and believed that I was a conqueror. But I have not yet overcome myself. Carl Jung, Red Book

A God who looks like the sun does not hunt worms. But the worm aims at the heel of the Powerful One and will prepare him for the descent that he needs. His power is great and blind. He is marvelous to look at and frightening. But the serpent finds its spot. A little poison and the great one falls. The words of the one who rises have no sound and taste bitter. It is not a sweet poison, but one that is fatal for all Gods. Carl Jung; Red Book

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. They perished in the over bright day and have become dark men, since their eyes have been blinded. Now they go around like shadows and speak of the light but see little. But their God is in everything that they do not see: He is in the dark Western lands and he sharpens seeing eyes and he assists those cooking the poison and he guides serpents to the heels of the blind perpetrators. Therefore, if you are clever, take the God with you, then you know where he is. If you do not have him with you in the Western lands, he will come running to you in the night with clanking armor and a crushing battle axe. If you do not have him with you in the land of the dawn, then you will step unawares on the divine worm who awaits your unsuspecting heel.

The serpent now became angry and tried to bite my heart, but my secret armor broke her poisonous fang. She drew back astonished and said hissing:

"You actually behave as if you were unfathomable."

I: "That’s because I have studied the art of stepping from the left foot onto the right and vice versa, which others have done unthinkingly from time immemorial." Carl Jung; Red Book

But it is the unacceptable, the awfully repulsive, that which I have forever rejected that rises in me. For if the wretchedness and poverty of this life ends, another life begins in what is opposed to me. This is opposed to such an extent that I cannot conceive it. For it is opposed not according to the laws of reason, but thoroughly and according to its own nature. Yes, it is not only opposed, but repulsive, invisibly and cruelly repulsive, something that takes my breath away, that drains the power from my muscles, that confuses my senses, stings me poisonously from behind in the heel, and always strikes just where I did not suspect I possessed a vulnerable spot. Carl Jung; Red Book

In Transformation and Symbols of the Libido (1912), Jung commented on the motif of the wounded heel (CW B, §461). Red Book; Footnote 78.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/d8939-serpent.jpg`

Carl Jung: But, even as a science of the mind, psychology occupies an exceptional position.

(2019-05-14 04:32)

Psyche creates consiousness..
the self-cognition of the universe.

Psychology can also claim to be one of the humane sciences, or, as they are called in German, the Geisteswissenschaften, sciences of the mind.

All these sciences of the mind move and have their being within the sphere of the psychic, if we use this term in its limited sense, as defined by natural science.

From that point of view "mind" is a psychic phenomenon.

But, even as a science of the mind, psychology occupies an exceptional position.

The sciences of law, history, philosophy, theology, etc., are all characterized and limited by their subject-matter.

This constitutes a clearly defined mental field, which is itself, phenomenologically regarded, a psychic product.

Psychology, on the other hand, though formerly counted a discipline of philosophy, is today a natural science and its subject-matter is not a mental product but a natural phenomenon, i.e., the psyche.

As such it is among the elementary manifestations of organic nature, which in turn forms one half of our world, the other half being the inorganic.

Like all natural formations, the psyche is an irrational datum.

It appears to be a special manifestation of life and to have this much in common with living organisms that, like them, it produces meaningful and purposeful structures with the help of which it propagates and continually develops itself.

And just as life fills the whole earth with plant and animal forms, so the psyche creates an even vaster world, namely consciousness, which is the self-cognition of the universe. Carl Jung, CW 17, Para 165

Carl Jung on "Shame" in The Red Book. [Anthology] (2019-05-14 04:34)

[1]

"Shame is a soul eating emotion." — C.G. Jung

Carl Jung on Shame [Excerpts from The Red Book.]

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome: "Eat every herb, but do not eat the bitter." And when Salome wanted to know, Christ spoke to her: "If you crush the covering of shame, and when the two become one, and the male with the female, neither male nor female." Carl Jung; Red Book

The gospel of the Egyptians is one of the apocryphal gospels that features a dialogue between Christ and Salome. Christ states that he has come to undo the work of the female, namely; lust, birth, and decay: To Salome's question of how long shall death prevail, Christ answered, as long as women bear children. Here, Jung is referring to the following passage: "she said, 'Then I have done well in not giving birth,' imagining that it is not permitted to bear children; the Lord answered, 'Eat of every herb, but the bitter one eat not.' " The dialogue continues: "When Salome asked when it shall be made known the Lord said, 'When you tread under foot the covering of shame and when out of two is made one, and the male with the female, neither male nor female' "(The Apocryphal New Testament, ed.]. Red Book; Footnote 202.

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way? Carl Jung; Red Book

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung; Red Book.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

The Draft continues: "The lowest in you is the stone that the builders discarded. It will become the cornerstone. The lowest in you will grow like a grain of rice from dry soil, shooting up from the sand of the most barren desert, and rise and stand very tall. Salvation comes to you from the discarded. Your sun will rise from muddy swamps. Like all others, you are annoyed at the lowest in you because its guise is uglier than the image of yourself that you love. The lowest in you is the most despised and least valued, full of pain and sickness. He is despised so much that one hides one's face from him, that he is held in no respect whatsoever, and it is even said that he does not exist because one is ashamed for his sake and despises oneself In truth, it carries our sickness and is ridden with our pain. We consider him the one who is plagued and punished by God on account of his despicable ugliness. But he is wounded, and exposed to madness, for the sake of our own justice; he is crucified and suppressed for the sake of our own beauty We leave him to punishment and martyrdom that we might have peace. But we will take his sickness upon ourselves, and salvation will come to us through our own wounds" (pp. 407-8). The first lines refer to Psalm 118:22. The passage echoes Isaiah 53, which Jung cited above, p. 229. Red Book; Footnote 204

But I spoke to my serpent: "In truth, my serpent, I didn't know that you are also a teller of fairy tales. So tell me, how should I interpret your fairy tale?"

Serpent: "Imagine that you are the old king and have a son."
I: "Who is the son?"
Serpent: "Well, I thought that you had just spoken of a son who doesn't make you very happy."
I: "What? You don't mean-that I should crown him?"
Serpent: "Yes, who else?"
I: "That's uncanny. But what about the sorceress?"
Serpent: "The sorceress is a motherly woman whose son you should be, since you are a child renewing himself in

you."
I: "Oh no, will it be impossible for me to be a man?"
Serpent: "Sufficient manhood, and beyond that fullness of childhood. Which is why you need the mother."
I: "I'm ashamed to be a child."
Serpent:: And thus you kill your son. A creator needs the mother, since you are not a woman." Carl Jung; Red Book

But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean. Carl Jung; Red Book

And then-how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse. Carl Jung; Red Book

What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Carl Jung; Red Book

I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect.
I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Carl Jung; Red Book.

She whispered with a hesitant voice: "Brimo."

I guess that's what you call her-the old one-which is how it begins-the one who bore the son-the powerful HAP, who grew out of her shame and strove after the wife of Heaven, who arches over earth, for Brimo, above and below, envelops the son. She bears and raises him. Born from below, he fertilizes the Above, since the wife is his mother, and the mother is his wife." Carl Jung; Red Book.

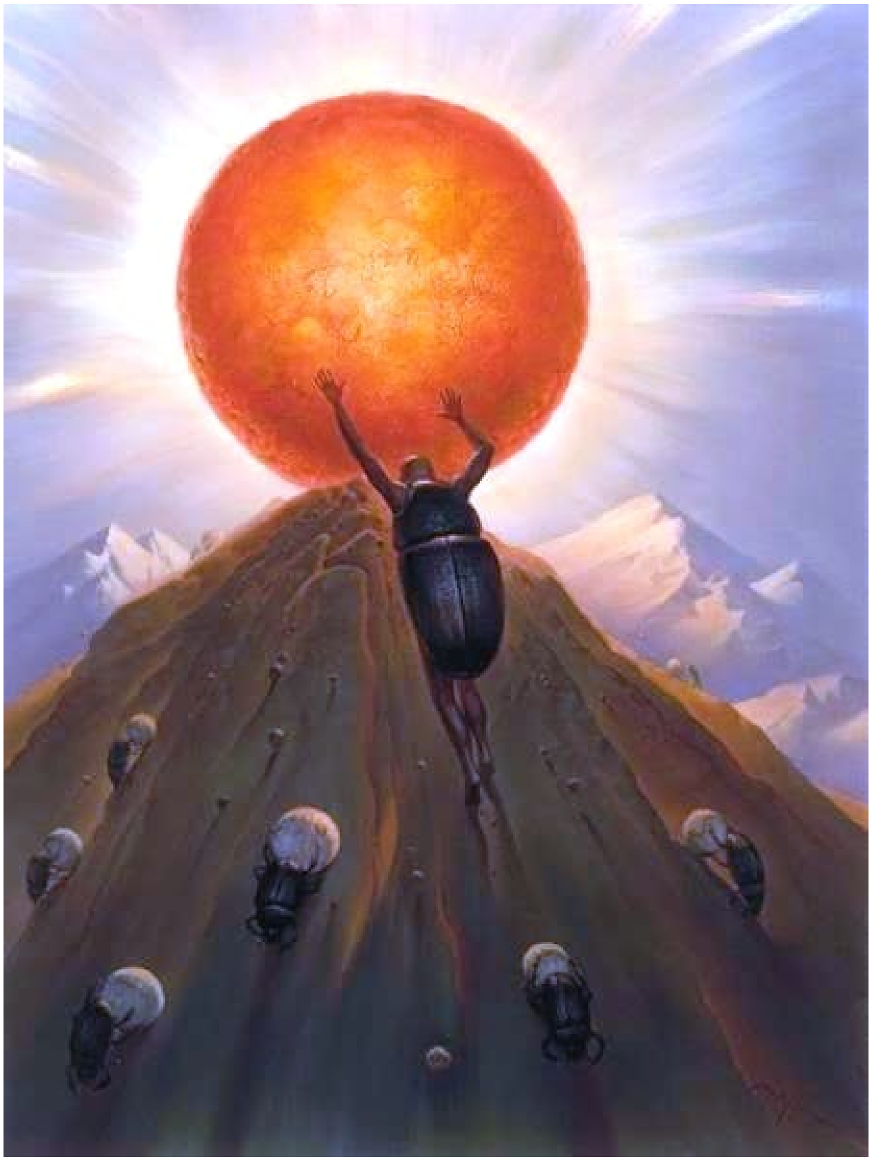
"You are lying, you want to cast suspicion on me, where you are lacking. Those times when you could rob men unpunished are over. Surrender everything that is his sacred inheritance and that you have rapaciously claimed. You have stolen from the vassal and the beggar. God is rich and powerful, you can steal from him. His kingdom knows no loss. Shameful liar, when will you finally stop plaguing and robbing your humanity?" Carl Jung; Red Book.

"I know," I replied, "but no longer is there any unconditional obedience. When will they use their strength for me? They also want me to place mine in their service. What is their payment in kind? That they are tormented? Man suffered agony and the Gods were still not satisfied, but remained insatiable in their devising of new torments. They allowed man to become so blinded that he believed that there were no Gods, and that there was only one God who was a loving father, so that today someone who struggles with the Gods is even thought to be crazy. They have thus prepared this shame too for those who recognize them, out of boundless greed for power, since leading the blind is not easy. They will corrupt even their slaves." Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/f6372-shame1.jpg`

Carl Jung on the Scarab (2019-05-14 04:39)

[1]



What shall I do this whole long morning? I do not understand how Ammonius could have endured this life for even a year. I go back and forth on the dried-up river bed and finally sit down on a boulder. Before me there are a few yellow grasses. Over there a small dark beetle is crawling along, pushing a ball in front of it-a scarab. 61 You dear little animal, are you still toiling away in order to live your beautiful myth? How seriously and undiscouraged it works!

If only you had a notion that you are performing an old myth, you would probably renounce your fantasies as we men have also given up playing at mythology.

The unreality nauseates one. What I say sounds very odd in this place, and the good Ammonious would certainly not agree with it. What am I actually doing here? No, I don't want to condemn him in advance, since I still haven't really understood what he actually means. He has a right to be heard. By the way, I thought differently yesterday. I was even very thankful to him that he wanted to teach me. But I'm being critical once again, and superior, and may well learn nothing. His thoughts are not
that bad at all; they are even good. I don't know why I always want to put the man down.

Dear beetle, where have you gone? I can no longer see you. Oh, you're already over there with your mythical ball. These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this so because they live their myth?

D ear scarab, my father, I honor you, blessed be your work-in eternity-Amen.

What nonsense am I talking? I'm worshiping an animal that must be because of the desert. It seems absolutely to demand prayers. Carl Jung; Red Book.

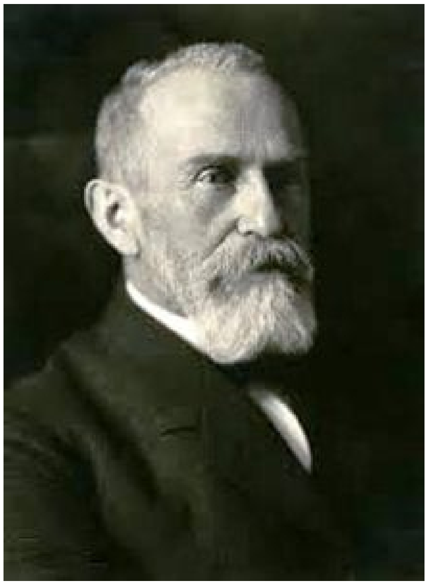
In Synchronicity as a Principle of Acausal Connection (1952), Jung wrote:

"The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises
the rejuvenated sun into the morning sky" (CW 8, §843). Red Book; Footnote 62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/8ed5b-scarab.jpg`

Carl Jung: Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed.

(2019-05-14 04:40)



Dear Professor Freud, 17June 1910

I answered Adler today. His first letter went to Riklin, who filed it.

Unfortunately his letter of 1 June was unanswered because I first had to wait for the founding of the Zurich group in order to give Adler positive news."

As I hold the view that the International Association has been founded since Nuremberg, I cannot imagine why the Viennese group has not been able to consolidate itself. Perhaps I have misunderstood something?

We were of the opinion here that a group already existed in Vienna just as in Berlin and now also in Zurich.

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed.

Once again I underestimated my father complex.

Besides that I am working like mad. I just keep alive in a breathless rush.

It’s high time I got some help.

Unfortunately Honegger is coming only at the end of next week.

Till then I’ll have to let the correspondence pile up unanswered.

I have at last succeeded in getting the Juristic-Psychiatric Society, of which I was president;" off my neck. Etc., etc ....

The founding of our group was a painful affair.

We have about 15 members," several of them foreigners.

As yet we haven’t got down to debating the statutes because of the difficulties at the Burgholzli, but we have elected Binswanger president and my cousin Dr. Ewald Jung secretary-he is coming along very nicely.

Now the hair in the soup: I proposed holding occasional public meetings and then inviting Burgholzli, etc.

Binswanger declared he would accept the vote for president only if all meetings were held in common with non-members.

I put it to the vote and my proposal fell through.

So now we have a Society with a few regular members and an audience of nonmembers who do nothing but have all the privileges.

I don’t like it a bit. But what can I do?

I suggested asking your fatherly advice beforehand but this was turned down.

So we in Zurich limp along making a poor show. You won’t be happy about it. Neither shall I.

Leonardo" is wonderful. Pfister tells me he has seen the vulture" in the picture.

I saw one too, but in a different place: the beak precisely in the pubic region.

One would like to say with Kant: play of chance, which equals the subtlest lucubrations of reason.

I have read Leonardo straight through and shall soon come back to it again.

The transition to mythology grows out of this essay from inner necessity, actually it is the first essay of yours with whose inner development I felt perfectly
in tune from the start.

I would like to dwell longer on these impressions and brood quietly on the thoughts which want to unroll in long succession.

But the present rush that has already gone on for several weeks leaves me no peace.

Again many thanks for your friendly advice about Honegger.

Your advice has been anticipated by events.

I had already told Honegger that things ’simply couldn’t go on as they were.

You can hardly imagine the uproar in my office and the German-French-English caterwaulings my bloodsuckers have set up.

So I beg your forgiveness once more for the delay.

Be patient with me-when Honegger is here I shall be able to breathe more freely and cope with my outer obligations a bit more decently.

I think I have already told you that I received the manuscripts safely, with best thanks.

Many kind regards and again a plea for forgiveness,

Most sincerely,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

Carl Jung: Orientals regard a thought as being composed of thin matter, it is true, yet as a completely tangible thing. (2019-05-14 04:45)

Our Moon Eye
C.G. Jung, E.T.H., p.113

In the East a thought is something that happens & can be felt, so they write lovingly of what these thought beings are doing. We never perceive any such thing. The East would say: "But you only look for it with your sun eye, if you look with your moon eye it will become perfectly clear to you". by sinking deeply into ourselves & following the serpent path we can form a bridge which will enable us to see the light on the other side of the void.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body.

Dr. Kerner reports that the Seherin of Prevorst saw her own optic nerve, we have no reason to doubt this as Dr. Kerner was an exceedingly reliable witness.

Doctors in the East even hold that you can heal diseases by this method and meet with extraordinary success but we rationalists find it very difficult to understand how this is possible.

The Chinese picture represents the circulation of the blood and its course as it flows through the nerve centres .

This is the path which we call the path of phantasy.

It is necessary to overcome our western prejudices before we can understand this.

Thoughts seem to us as thin as air, but for the East they are material beings.

Orientals regard a thought as being composed of thin matter, it is true, yet as a completely tangible thing.

In the East a thought is something that happens and can be felt, so they write lovingly of what these thought beings are doing.

But we talk of manipulating them for we are convinced we make them.

This is nonsense, but sometimes it is useful nonsense for the Westerner would be demoralized by the idea of being the toy of fate which tosses us about.

The East, on the contrary, does not mind this idea at all.

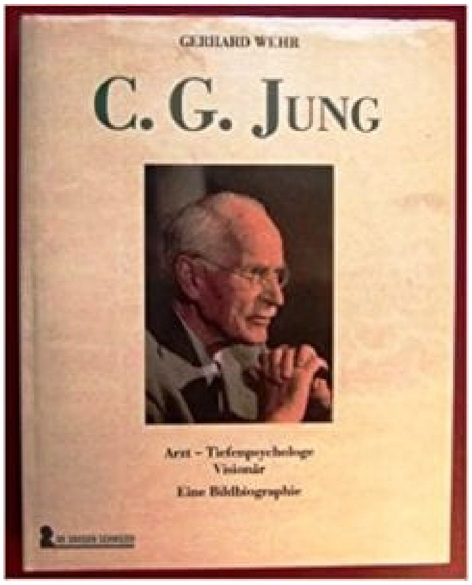
Our conception of anatomy holds at best a pale resemblance to this eastern diagram.

We never perceive any such thing, but the East would say: "But you only look for it with your sun eye, if you look with your moon eye it will become perfectly clear to you".

We will not attempt, however, to solve the conflict between East and West; but we could imagine a void stretching right through the middle of the earth.

It is not possible to see across this space but by sinking deeply into ourselves and following the serpent path we can form a bridge which will enable us to see the light on the other side of the void. Carl Jung, ETH, 14 June 1935

Jung: A Biography by Gerhard Wehr - Quotations (2019-05-14 06:14)



If thou wouldst into the infinite stride,

Explore the finite on every side. Goethe, cited in Jung by Gerhard Wehr, Page 4

Intuition provides us with perception and orientation in situations where sense, understanding, and feeling are completely useless to us .... This is an enormously important function if you live in more primitive circumstances or are faced with vital decisions that you cannot master with learned rules or logic. Carl Jung, Jung by Gerhard Wehr, Page 7

Nobody, as long as he moves about among the chaotic currents of life, is without trouble .... I am on my road and I carry my burden just as well as I can do .... There is no difficulty in my life that is not entirely myself. Nobody shall carry me as long as I can walk on my own feet. Carl Jung, Jung by Gerhard Wehr, Page 8

The psyche is not of today! Its age is measured in many millions of years. Individual consciousness is only the flower and fruit of a season, which grows up from the perennial rhizome under the earth, and it finds itself more in harmony with the truth if it takes the existence of the rhizome into account. For the root-network is the mother of all things. Carl Jung, Jung by Gerhard Wehr, Page 12

I suspected that myth had a meaning, which I was bound to miss if I lived apart from it in the haze of my own speculation. I was compelled to ask myself in all seriousness, "What is the myth you are living?" ... I simply had to know what unconscious and preconscious myth was shaping me, that is, what kind of rhizome I arose from. This resolve led me to my years of exploration into the subjective contents produced by unconscious processes, to work out the methods that would partly make possibly, and partly assist in, the practical exploration of the manifestations of the unconscious. Carl Jung, Jung by Gerhard Wehr, Page 13

I did not know my maternal grandfather personally. But from all I have heard, his Old Testament name Samuel must have suited him well. He even believed that they spoke Hebrew in heaven, and therefore dedicated himself with the utmost diligence to the study of Hebrew. He was not only highly learned, but also had a pronouncedly poetical mind; indeed he was a rather peculiar man, and believed himself to be constantly surrounded by ghosts. My mother often told me how she had had to stand behind him while he wrote his sermons. He could not put up with ghosts getting behind his back and distracting him while he was trying to think! If a living person sat behind him, the ghosts would be scared off! Carl Jung, Jung by Gerhard Wehr, Page 17

She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener. She also liked to talk, and her chatter was like the gay plashing of a fountain. She had a decided literary gift, as well as taste and depth. But this quality never properly emerged; it remained hidden beneath the semblance of a kindly, fat old woman, extremely hospitable, and possessor of a great sense of humor. She held all the conventional opinions a person was obliged to have, but then her unconscious personality would suddenly put in an appearance. That personality was unexpectedly powerful: a somber, imposing figure possessed of unassailable authority-and no bones about it. I was sure that she consisted of two personalities, one innocuous and human, the other uncanny. This other emerged only now and then, but each time it was unexpected and frightening. She would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. Carl Jung Jung by Gerhard Wehr, Page 18

Theology had alienated my father and me from one another .... I had a dim premonition that he was inescapably succumbing to his fate. He was lonely and had no friend to talk with. At least I knew no one among our acquaintances whom I would have trusted to say the saving word. Once I heard him praying. He struggled desperately to keep his faith. I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking. Carl Jung, Jung by Gerhard Wehr, Page 20

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or

from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

In the cemetery nearby, the sexton would dig a hole-heaps of brown, upturned earth. Black, solemn men in long frock coats with unusually tall hats and shiny black boots would bring a black box. My father would be there in his clerical gown, speaking in a resounding voice. Women wept. I was told that someone was being buried in this hole in the ground. Certain persons who had been around previously would suddenly no longer be there. Then I would hear that they had been buried, and that Lord Jesus had taken them to himself. . . . I began to distrust Lord Jesus. He lost the aspect of a big, comforting, benevolent bird and became associated with the gloomy black men in frock coats, top hats and shiny black boots who busied themselves with the black box. These ruminations of mine led to my first conscious trauma. Carl Jung, Jung by Gerhard Wehr, Page 24

Not only has the symbolism of the phallus become foreign to us, but also many of its outward forms we no longer understand. Their disappearance from our everyday life is closely linked to the far-reaching social upheavals of our time. Carl Jung, Jung by Gerhard Wehr, Pages 28-29

Albert Oeri, his childhood friend and later editor of the Basler Nachrichten, who rose to a position in the Swiss National Council, relates: "I suppose I saw Jung for the first time in my life when we were still very small boys. My parents were visiting his, and they wanted their little sons to play together. But it was no use. Carl sat in the middle of a room, busying himself with a litt:Te game of ninepins and not taking the least notice of me. Why do I even remember this encounter after some fifty-five years? Probably because I had just never run across such an asocial monster. I was brought up in an exuberantly crowded nursery, where you either played together or got beaten up, but either way you constantly associated with people; he was all by himself-his sister had not yet been born at that time." Carl Jung, Jung by Gerhard Wehr, Pages 29-30

The Christmas carol "This Is the Day That God Has Made" pleased me enormously. And then in the evening, of course, came the Christmas tree. Christmas was the only Christian festival I could celebrate with fervor. Carl Jung, Jung by Gerhard Wehr, Page 34

The hero represents man's unconscious self. This appears empirically as the sum total and the quintessence of all archetypes, and thus it also includes the type of the "father," that is, the wise old man. In this sense the hero is his own father, and begets himself. Carl Jung, Jung by Gerhard Wehr, Page 36

I was taking the long road to school from Klein-Hiiningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself! It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew: I am myself now, now I exist. Previously I had been willed to do this and that; now I willed. This experience seemed to me tremendously important and new: there was "authority" in me. Carl Jung, Jung by Gerhard Wehr, Page 37.

The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, while I didn't even know what numbers really were. They were not flowers, not animals, not fossils; they were nothing that could be imagined, mere quantities that resulted from counting .... To my horror I found that no one understood my difficulty. Carl Jung, Jung by Gerhard Wehr, Pages 38-39

I was thunderstruck. This was the collision with reality. "Why, then, I must get to work!" I thought suddenly. From that moment on I became a serious child. I crept away, went to my father's study, took out my Latin grammar, and began to cram with intense concentration. After ten minutes of this I had the finest of fainting fits. I almost fell off the chair, but after a few minutes I felt better and went on working. "Devil take it, I'm not going to faint," I told myself, and persisted in my purpose. This time it took about fifteen minutes before the second attack

came. That, too, passed like the first. "And now you must really get to work!" I stuck it out, and after an hour came the third attack. Still I did not give up, and worked for another hour, until I had the feeling that I had overcome the attacks. Suddenly I felt better than I had in all the months before. And in fact the attacks did not recur. From that day on I worked over my grammar and other schoolbooks every day. A few weeks later I returned to school, and never suffered another attack, even there. The whole bag of tricks was over and done with! That was when I learned what a neurosis is. Carl Jung, Jung by Gerhard Wehr, Page 40

Of his childhood neurosis Jung reported: ... it induced in me a studied punctiliousness and an unusual diligence. Those days saw the beginnings of my conscientiousness, practiced not for the sake of appearances, so that I would amount to something, but for my own sake. Carl Jung, Jung by Gerhard Wehr, , Pages 40-41

Now he [Carl Jung] gathered up all his courage to consider an unheard-of blasphemy, as if it meant jumping into the abyss of hellfire and thereby forfeiting his soul's eternal salvation. In his imagination he saw before him the cathedral in Basel on a bright summer day, ... the cathedral, the blue sky. God sits on His golden throne, high above the world-and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder. So that was it! Gerhard Wehr, Jung by Gerhard Wehr, Page 45

At that time, too, there arose in me profound doubts about everything my father said. When I heard him preaching about grace, I always thought of my own experience. What he said sounded stale and hollow, like a tale told by someone who knows it only by hearsay and cannot quite believe it himself. Carl Jung, Jung by Gerhard Wehr, Page 47

The son thought his father had never experienced the miracle of grace. He had taken the Commandments of the Bible as his guide and more or less blindly believed in its contents, the tradition of his fathers demanded. But he did not know the immediate living God who stands, omnipotent and free, above His Bible and His Church, who calls upon man to partake of His freedom, and can force him to renounce his own views and convictions in order to fulfill without reserve the command of God. Carl Jung, Jung by Gerhard Wehr, Page 48

Theology had alienated my father and· me from one another .... I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking. They had blocked off all avenues by which he might have reached God directly, and then faithlessly abandoned him. Carl Jung, Jung by Gerhard Wehr,Page 48

The tragedy of my youth was that I saw my father, before my eyes, so to speak, break to pieces against the problem of his faith and come to an early death. This was the objective, external event that opened my eyes to the significance of religion. Subjective, inner experiences prevented me from drawing from my father's fate negative conclusions with regard to faith that would otherwise have been obvious. I grew up, after all, in the heyday of scientific materialism .... I had to rely on experience alone. Paul's experience in Damascus was always before me .... Carl Jung, Jung by Gerhard Wehr, Page 49

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

G. Jung discussed "The Significance of the Father in the Destiny of the Individual." He remarked, among other things: If ever we wish to see the workings of a demonic power of fate, we see them here, in these dark, silent tragedies that are played out slowly and painfully in the diseased psyches of our neurotics .... If we who are "normal" investigate our lives, we see how a powerful hand guides us unfailingly to our destinies, and this hand cannot always be called a kindly one. Often we call it the hand of God or the devil, thereby expressing more correctly than we know an extremely important psychological factor, namely the fact that the impulse that shapes

the life of our souls has the nature of an autonomous personality, or at least is experienced in this way, so that from time immemorial, as still in modern idiom, the source of such fates appears as a demon, a good or evil spirit. Carl Jung, Jung by Gerhard Wehr, Pages 49-50

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung by Gerhard Wehr, Page 50

By day she (Jung's) was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Ancient and ruthless; ruthless as truth and nature. Carl Jung, Jung by Gerhard Wehr, Page 51

He (Nietzsche) was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth. Carl Jung, Jung by Gerhard Wehr, Page 56

The words fell heavily on my soul. Once upon a time he too had been an enthusiastic student in his first year, as I was now; the world had opened out for him, as it was doing for me; the infinite treasures of knowledge had spread before him, as now before me. How can it have happened that everything was blighted for him, had turned to sourness and bitterness? I found no answer, or too many. The speech he delivered that summer evening over the wine was the last chance he had to live out his memories of the time when he was what he should have been. . Carl Jung, Jung by Gerhard Wehr, Page 58

The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena .... For myself I found such possibilities extremely interesting and attractive. They added another dimension to my life; the world gained depth and background. Carl Jung, Jung by Gerhard Wehr, Page 63

Even when Aniela Jaffe, his part-time secretary since 1955, lent a hand with the writing and organizing, the correspondence absorbed much of his strength. "Jung's correspondence was terribly extensive and therefore often the cause of complaints and grumblings," she recalled. "It was obvious that the letters tired him out. But they held an important place in his life. When his libido no longer flowed into the form of scientific works, the letters took the place of the manuscripts and became the receptacle for his creative thoughts. Thus their number continually grew in his later years. But above all they formed a link to the world, and that reconciled him, living in the introverted, withdrawn way he did, with all the trouble and effort they caused him. He needed the letters, he had to admit; and if out of misplaced consideration I forwarded too little mail on his vacations, I earned an appropriate reprimand." Carl Jung, Jung by Gerhard Wehr, Pages 417-418

But when Barbara Hannah sought Jung out in Bollingen a few days later, she learned from him how the guest of honor himself had felt about the great discrepancy between the two events: in the morning it was the large crowd of those who wanted to be near Jung for the sake of the subject itself, of whom he said that it was they who would carry on his work. In the evening, in contrast, it was the strict regulation ruled by the institution. Carl Jung, Jung by Gerhard Wehr, Jung: A Biography, Pages 420-421

in order to know C. G. Jung in his totality, it was not enough to study his books, nor to do analytic work with him in his study in Kusnacht; one had to accompany him to Bollingen and be there as he cultivated his cornfield, worked on his stone, felled trees, chopped firewood, and cooked his food. - Gerhard Wehr, Page 422

To the rediscoverer of the wholeness and polarity of the human psyche and its tendency toward unity; The diagnostician of the phenomena of human crises in the age of science and technology; The interpreter of primitive symbolism and the process of individuation in mankind." - Degree of Doctor of Science honoris causa from The

Swiss Technical Institute in Zurich on his 85th Birthday

[At the time of Dr. Jung's 85th Birthday]

"But when Barbara Hannah sought Jung out in a few days later, she learned from him how the guest of honor himself had felt about the great discrepancy between the two events: in the morning it was the large crowd of those who wanted to be near Jung for the sake of the subject itself, of whom he said that it was they who would carry on his work. In the evening, in contrast, it was the strict regulation ruled by the [Jung Institute] institution. Carl Jung, Jung by Gerhard Wehr, Pages 420-421

Jung was anything but fond of high words and sterile ceremony. Gerhard Wehr, Jung, Page 421

My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. - Laurens Van Der Post, Jung: Jung by Gerhard Wehr, Page 417

Stephen Black was inclined to compare the octogenarian with a typical Swiss peasant. Amused, Jung agreed: "Well, I think you are not just beside the mark. That is what I have often been called. Gerhard Wehr, Jung by Gerhard Wehr, Page 421

"In all my eighty years, Barbara Hannah attested, I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." - Gerhard Wehr, Jung, Page 423

I can only think that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of this insight worked back upon her and was one reason that she could die such a painless and regal death. - Carl Jung , Jung: A Biography, Page 424

She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit ....Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding.- Laurens Van Der Post, Jung by Gerhard Wehr, Page 423

The close of her [Emma] life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing, and contact with stone helped me. - Carl Jung , Jung by Gerhard Wehr, Page 425

Among the carvings he produced in Bollingen in the severe winter of 1955-56 were three stone tablets. On these, which were placed in the open courtyard, he inscribed the names of his paternal ancestors. His family colors also came into their own, as the master of the house painted the ceiling with motifs from the family coats of arms of the Jung's and the Rauschenbachs. On this point Jung noted that his family had originally borne on its arms a phoenix, the motif that illustrated youthfulness and rejuvenation. His grandfather, C. G. Jung the elder, the enthusiastic Freemason and Grand Master of the Swiss lodge, had changed the family arms, however, ostensibly out of resistance against his father. The grandson mentioned this revision in order to point out the historical connection with his own life and thought. In the Memories we read on this point: "In keeping with this revision of my grandfather's my coat of arms no longer contains the original phoenix. Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess azure. The symbolism of these arms is Masonic, or Rosicrucian. Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are

symbols of the heavenly and the chthonic spirit. The uniting symbol is the gold star, the aurum philosophorum." Although the heraldic animal of the phoenix represented an essentially spiritual message, there is also no question that Jung was fully able to affirm the Masonic and Rosicrucian symbolism-no doubt because it symbolized the goals and methods of his own work. Gerhard Wehr, Jung: Pages 426-427

By carving the stone and building the tower, he [Jung] meant at the same time to fulfill "an impersonal karma" of his family, as if tasks had been assigned to him from out of the past which he had to carry out. Gerhard Wehr, Jung Page 427

It (Inner Experiences) had to remain hidden because it could not have borne the brutalities of the outside world. But now I have grown so old that I can give up my grip on the world, and the discordant cries die away in the distance - Carl Jung, Jung by Gerhard Wehr, Page 427

So, in that same year, I added an upper story to this [Bollingen] section, which represents myself, or my ego-personality. Earlier, I would not have been able to do this; I would have regarded it as presumptuous self-emphasis. Now it signified an extension of consciousness achieved in old age. With that the building was complete. - Carl Jung, Jung by Gerhard Wehr, Page 426

I was the first to emphasize the enormous role religion plays in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Jung by Gerhard Wehr, Page 436

"Why do you American psychologists hate me so much?" One can only imagine the peculiar, partly amused and partly roguish twinkle in his eye! Carl Jung, Jung by Gerhard Wehr, Pages 436-437

One more time he [Jung] had himself taken out for a drive in his own auto, as it was necessary to say good-bye to the world and the things around him. The earthly Bollingen had already drawn far into the distance. Gerhard Wehr, "Jung," Page 452

"Do the people know that I am dying?" he [Jung] asked once, as though he wanted to be sure that his distant friends were informed of his departure from the earth. Gerhard Wehr, "Jung," Page 453-454.

Eight days before his death he told Marie-Louise von Franz of a vision in which he had seen the destruction of a large part of the earth-"Thank God, not all of it," he added-a hopeful look into the gloom of his premonitions. Gerhard Wehr, "Jung," Page 453

Now I know the truth down to a very little bit that is still missing. When I know this too, then I will have died. - Carl Jung shortly before his death, Jung by Gerhard Wehr, Page 453

Soon after his [Jung's] death a strong thunderstorm came up. Lightning struck a tall poplar tree on the edge of the lake in his garden and tore a great hole in its trunk, so that afterward the ground was littered with small pieces of bark. Lauren Van Der Post, Gerhard Wehr's "Jung", Page 453.

I have also become acquainted with very many anthroposophists and theosophists and have always found to my regret that these people imagine all kinds of things and assert all kinds of things for which they are incapable of producing any proof at all. Carl Jung, Gerhard Wehr's "Jung", Page 466.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self-criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding. That at least is what I am trying to do for the patient: to make him independent and conscious of the influences of

the unconscious. Carl Jung, Gerhard Wehr's "Jung", Page 467.

The "reality of the soul," as Jung learned to see it, consists in the fact that it cannot be adequately described by the categories of the inside, or the depths. Carl Jung, Jung by Gerhard Wehr, Page 469

... psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal." Carl Jung, Jung by Gerhard Wehr, Page 60

analysis is a dialogue demanding two partners. Analyst and patient sit facing one another, eye to eye; the doctor has something to say, but so has the patient. Carl Jung, Jung by Gerhard Wehr, Page 469

My patients brought me so close to the reality of human life that I could not help learning essential things from them. Encounters with people of so many different psychological levels have been for me incomparably more important than fragmentary conversations with celebrities. The finest and most significant conversations of my life were anonymous. Carl Jung, Jung by Gerhard Wehr, Page 469

It should not be overlooked that I deal with those psychic phenomena which prove empirically to be the bases of metaphysical concepts, and that when I say, for example, "God," I can refer to nothing other than demonstrable psychic patterns which are indeed shockingly real. ... It is certainly not the task of an empirical science to determine the extent to which such psychic contents are influenced and determined by the presence of a metaphysical Godhead .... I do not doubt his [Buber's] conviction of his living relationship to a divine Thou, but I am, as always, of the opinion that this relationship first of all goes to an autonomous psychic content which is defined one way by him and otherwise by the Pope. Carl Jung, Jung by Gerhard Wehr, Pages 472-473

Generally, he said, it was apparently the duty of modern artists "to show the world in its obscurity. Carl Jung, Jung by Gerhard Wehr, Page 477

Jung called Priestley's 1946 BBC presentation Description of a Visit to Carl Jung "a masterpiece. Carl Jung, Jung by Gerhard Wehr, Page 479

You [J.B. Priestly] as a writer are in a position to appreciate what it means to an isolate72d individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler-infested jungle .... Your succour comes at a time when it is badly needed ... . Carl Jung, Jung by Gerhard Wehr, Page 480

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I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will enjoy what I have written about Ulysses," Jung wrote to Joyce, referring to his essay, the monologue "Ulysses," because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non-stop run in the end is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of a woman, I didn't ....At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist. Carl Jung, Jung by Gerhard Wehr, Page 472

In modern artists it is not individual illness that produces this tendency, but the spirit of his time. He responds not to an individual impulse but to a collective flow, which, it is true, has its source not directly in consciousness, but rather in the collective unconscious of the modern psyche. Because it is a collective manifestation, it also affects the various areas identically, painting as well as literature, sculpture as well as architecture. Carl Jung, Jung by Gerhard Wehr, Page 482

Jung thought it indicative that Vincent van Gogh, one of the spiritual fathers of modern art, had actually been mentally ill. Carl Jung, Jung by Gerhard Wehr, Page 482

In view of Picasso's bewildering diversity one hardly dares suggest it; I would rather say what I have found in my material. The nekyia is not an aimless, purely destructive, titanic crash, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the history of the soul of humankind has as its goal the restoration of the person as a whole .... Carl Jung, Jung by Gerhard Wehr, Page 483

I often thought of Meister Eckhart, who was entombed for 600 years. I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow beings .... I see the suffering of mankind in the individual's predicament and vice versa .... After 60 solid years of field-work I may be supposed to know at least something about my job. But even the most incompetent ass knew better and I received no encouragement. On the contrary I was misunderstood or completely ignored. Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood. Carl Jung, Jung by Gerhard Wehr, Page 484

_I stand isolated between the faculties and must depend on someone else to seriously concern himself with this line of research, which up until now has happened only in a very few cases. Carl Jung, Jung by Gerhard Wehr, Page 486

It is a historical event, as you are-so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard .... The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants ....The pilgrim's way is spiked with thorns everywhere, even if he is a good Christian, or just therefore. Carl Jung, Jung by Gerhard Wehr, Page 490

Just as man, as a social being, cannot live in the long run without being connected with the community, so too the individual finds the real justification for his existence, and his own spiritual as well as moral autonomy, nowhere but in an extramundane principle that is capable of relativizing the overpowering influence of external factors. The individual who is not anchored in God can offer no resistance, on the strength of his own resources, to the physical and moral sway of the world. For this man needs the evidence of his own inner, transcendent experience .... Carl Jung, Jung by Gerhard Wehr, Page 491

I am convinced that it is not Christianity, but the conception and interpretation of it hitherto, that is antiquated in the face of the circumstances of today's world. The Christian symbol is a living being that carries the seeds of further development within itself. It can continue to develop, and it depends only on whether we can decide to meditate once again, somewhat more thoroughly, on the Christian premises .... Carl Jung, Jung by Gerhard Wehr, Page 491

I stand isolated between the faculties and must depend on someone else to seriously concern himself with this line of research, which up until now has happened only in a very few cases. Carl Jung at age 85, Jung by Gerhard Wehr, Page 487

It is a historical event, as you [John A. Sanford] are-so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard .... The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants ....The pilgrim's way is spiked with thorns everywhere, even if he is a good Christian, or just therefore. Carl Jung, Jung by Gerhard Wehr, Page 490

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In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." Gerhard Wehr, Jung by Gerhard Wehr, Page 423

Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work. Aniela Jaffe, Jung by Gerhard Wehr, Page 423

She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit .... Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding. Laurens Van Der Post, Jung by Gerhard Wehr, Page 423

Of course I know that as in the past my voice is much too weak to reach the ears of the many. It is not arrogance which drives me, but my conscience as a doctor that counsels me to fulfill my duty in order to warn those few to whom I can make myself heard that events are in store for mankind which signal the end of an eon. Carl Jung, Jung by Gerhard Wehr, Page 410

There are, it would seem, alterations in the constellation of the psychic dominants, the archetypes, the "gods," which cause or accompany long-term transformations of the collective psyche. This transformation began within historical tradition and left its traces, first in the passing of the age of Taurus into that of Aries, then from Aries to Pisces, the beginning of which coincides with the rise of Christianity. Now we are approaching the great change to be expected with the entering of the vernal equinox into Aquarius. Carl Jung, Jung by Gerhard Wehr, Page 411

I am, to be honest, troubled by the lot of those who have been unprepared for the events and surprised by them and surrendered unsuspectingly to their incomprehensibility. Carl Jung, Jung by Gerhard Wehr, Page 411

Something is being seen. What is seen may be in individual cases a subjective, in the case of several or even many simultaneous observers a collective vision (or rather hallucination). Much like a rumor, such a psychic phenomenon would have a compensatory significance; it would be a spontaneous response from the unconscious to the present conscious state, or to anxiety over the apparently hopeless world political situation, which at any

time may lead to a universal catastrophe. Carl Jung, Jung by Gerhard Wehr, Page 412

Rather he [Jung] once recommended (in late 1957) that a competent psychiatrist should investigate the conscious and unconscious mentality of UFO witnesses in order to determine whether UFOs were to be traced to the projection of unconscious contents. Carl Jung, Jung by Gerhard Wehr, Page 413

But its elevation [UFO's from Rumor] to the status of vision and hallucination stems from a stronger agitation and therefore a deeper source. Carl Jung, Jung by Gerhard Wehr, Page 413

In the summer of 1959 Charles A. Lindbergh (1902-1974), accompanied by his wife Anne and the German-American publisher Kurt Wolff, was Jung's guest in Bollingen. Gerhard Wehr, Jung by Gerhard Wehr, Page 414

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets. What is concurrently taking place in the human psyche is usually overlooked. Carl Jung, Jung by Gerhard Wehr, Page 415

Since my aim was to demonstrate the full extent to which my psychology corresponded to alchemy-or vice versa-I wanted to discover, side by side with the religious Mysterium Coniunctionis questions, what special problems of psychotherapy were treated in the work of the alchemists. Carl Jung, Jung by Gerhard Wehr, Page 396

The alchemistic tradition enabled him [Jung] to connect the experiences and insights he had acquired through his direct, personal 'descent into the unconscious with an objectively existing parallel material and to represent it in this way. This also made possible a connection with his insights into the historical roots of European intellectual development. Marie Louise von Franz, Jung by Gerhard Wehr, Page 397

The transcendental psychophysical background is equivalent to a "potential world," insofar as in it all those conditions are at hand which determine the form of empirical phenomena. Carl Jung, Jung by Gerhard Wehr, Page 404

if I know that the nature of reality lies in the infinite, the unconditional, the eternal, then things lose their power to fascinate. Carl Jung, Jung by Gerhard Wehr, Page 405

On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons .... To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness .... The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumambulatio of and an approximation to the Centrum. We are not liberated by leaving something behind but only be fulfilling our task as mixta composita, i.e., human beings between the opposites. Carl Jung, Jung: A Biography, Page 408

Barbara Hannah, who was equally close to both of them, recounted the great shock that Jung's health suffered during those weeks:

... his tachycardia returned, he kept an unusually high pulse for several weeks, and was not well enough to go to the funeral. Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had overcome the shock after a few days, but from my notes for

April, 1953, I see that he said himself that his pulse was still between 80 and 120; moreover, this trouble continued for some time ....

Although it took Jung a long time to overcome the shock physically, he was able much sooner to find a psychological attitude to Toni's death and to accept the pain it gave him. Carl Jung, Jung: A Biography, Page 407

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship. The feeling for the infinite, however, can be attained only if we are bounded to the utmost. The greatest limitation for man is the "self"; it is manifested in the experience:

"I am only that!" Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination-that is, ultimately limited-we possess also the capacity for becoming conscious of the infinite. But only then!

In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation. Carl Jung, Jung: A Biography, Pages 405-406

In the spring of 1951 Jung was repeatedly bedridden, as his liver was giving him trouble. Then, amid fevered states which gave the impression that his whole physical and mental structure was, as it were, collapsing, the patient was seized by the idea of the Book of Job. Gerhard Wehr, Jung by Gerhard Wehr, Page 382

And although Jung by his own admission was not an auditory type-one fixated on hearing sounds internally and externally-he perceived what pressed in upon him, and was to be turned into language through him, as a "great music," like something by Bach or Handel. I felt as if I were listening to a great composition, or rather a concert. The whole thing was an adventure that befell me, and I hurried to write it [Answer to Job] down. Carl Jung, Jung by Gerhard Wehr, Page 382

The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public. Carl Jung, Jung by Gerhard Wehr, Page 385

If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc. Carl Jung, Jung by Gerhard Wehr, Page 387

But naturally this was not meant to imply that the author intended merely to collect and comment upon historical evidence, as had been done for example even in his study of medieval natural philosophy. All this pointed to a complexio oppositorum and thus recalled again the story of Job to my mind: Job who expected help from God against God. This most peculiar fact presupposes a similar conception of the opposites ....

For several years I hesitated ... , because I was quite conscious of the probable consequences and knew what a storm would be raised. But I was gripped by the urgency and difficulty of the problem and was unable to throw this off. Therefore I found myself obliged to deal with the whole problem and did so in the form of describing a personal experience, carried by subjective emotions. I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an "eternal truth." Carl Jung, Jung by Gerhard Wehr, Page 387

Jung read the Bible, and the Book of Job with it, as "utterances of the soul." Gerhard Wehr, Jung by Gerhard Wehr, Page 387

I write [Answer to Job] not as a scholar (which I am not), but as a layman and a doctor who has been privileged to look deep into the spiritual lives of many people. What I express is of course primarily my own opinion, but I know that I also speak in the name of many who have fared as I have. Carl Jung, Jung by Gerhard Wehr, Pages 388-389

. . . God becomes man. This means nothing less than the transformation of God which overturns the world. It means more or less what the creation did in its time, namely an objectivization of God. Carl Jung, Jung by Gerhard Wehr, Page 389

The feminine demands just as personal a representation as the masculine .... Just as the person of Christ cannot be replaced by an organization, so neither can the bride by the Church .... Carl Jung, Jung by Gerhard Wehr, Page 391

To Upton Sinclair he [Jung] complained: "People mostly don't understand my empirical standpoint. Gerhard Wehr, Jung by Gerhard Wehr, Page 392

I am always seeking quiet. I am a bundle of opposites and can only stand myself when I observe myself as an objective phenomenon. Carl Jung, Jung by Gerhard Wehr, Page 392

It [Answer to Job] is a book that moves me deeply .... In a certain sense it is a debate with God, like that of Abraham when he pleaded with God over the ruin of Sodom. It is particularly for me personally-also a book against God, who allowed six million of 'his' people to be slain, for of course Job is really also Israel, and I mean this not in a 'petty' sense, as I know full well that we are only the paradigm for all of humanity, in whose name you speak, protest, and console. And precisely the conscious one-sidedness, and indeed often incorrectness of what you say, is for me an inner proof of the necessity and justness of your attack-which is of course no attack, as I know very well .... Erich Neumann, Jung by Gerhard Wehr, Page 393-394

It seems to me that it is only the person who seeks to realize his humanity who does God's will, not the one who takes flight before the sad fact "man." ... To become human seems to me to be the intention of God in us .... God has obviously not chosen to be his sons those who hang on to him as a father, but those who have found the courage to stand on their own feet. Sarcasm is the means by which one conceals injured feelings from oneself, from which it can be gathered how much the knowledge of God has wounded me, and how much I would have preferred to remain as a child in the fatherly protection and avoid the problem of the opposites. It is probably even harder to free oneself from good than from evil. But without sin there is no breaking away from the good father .... One way or another certain questions must be openly asked and answered. I took it as my duty to encourage this. . Carl Jung, Jung by Gerhard Wehr, Pages 394-395

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events

are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics." This "life within" is generally considered nonsense and therefore something to be eliminated-curiously enough in the East as well as in the West. Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too. Carl Jung, "Jung" by Gerhard Wehr, Page 462

A mere sensation or a new thrill is of no use to the European mind. We must rather learn to earn in order to possess. What the East has to give us should be merely a help to us in a work which we still have to do. What good is the wisdom of the Upanishads to us, and the insights of Chinese yoga, if we abandon our own foundations like outworn mistakes, to settle thievishly on foreign shores like homeless pirates? Carl Jung, "Jung" by Gerhard Wehr, Page 463

The split in the Western mind therefore makes it impossible at the outset for the intentions of yoga to be realized in any adequate way .... The Indian ... not only knows his own nature, but he knows also how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. Carl Jung, "Jung" by Gerhard Wehr, Page 464.

.. .I have long been keenly interested in building a bridge-or at least trying to do so-between the two disciplines which accept practical responsibility for the curaanimarum: theology on the one hand and medical psychology on the other. Different as their points de depart may be, they do both meet in the empirical psyche of the human individual. ... We are both convinced that our endangered time needs psychological enlightenment, and that someone has to make a beginning, though cannot do it alone .... Pages 436-437

In Time, and then in the Houston Post of 16 September 19 57, one read what effect the Swiss professor had had on his American guest: "The old gentleman with the white hair and the knowingly flashing eyes leaned back in his armchair and thoughtfully smoked his pipe. Seeming not to notice the microphone around his neck and the camera lens pointed at him, C. G. Jung spoke through the cloud of smoke that wreathed his head. His voice was loud and powerful. ... 'The world,' said Jung, 'hangs by a thin thread, and that thread is the human soul. ... It is not the reality of the hydrogen bomb that we need to fear, but what man will do with it. If certain people in Moscow lose their nerve, then the world will be plunged into fire and flames. As never before the world depends on the soul of man.' This, the old wise man explains, is why the exploration and understanding of the human soul is more important than ever. . . . Gently guided by his interviewer Richard Evans, Jung wandered through the whole wide realm of his convictions and theories of the psyche .... Jung's presentation was as incomparable as it was fascinating. It was the first time he had ever been in front of a television camera, the first time he had spoken to American listeners since his lectures on "Psychology and Religion" at Yale in 1938, and apart from a few lectures in Zurich, it was his only public appearance in ten years .... Jung scintillated and joked, the whole thing seemed to give him the greatest enjoyment .... In the studio his eyes sparkled behind his steel-rimmed spectacles, and his bristly white mustache moved when he laughed .... " And Jung's laugh spoke for itself Pages 438-439

When George Duplain interviewed C. G. Jung two years later for the Gazette de Lausanne, he too met with an outgoing interlocutor. Jung, who particularly toward the end of his life complained that no one understood him, above all his own profession, spoke highly of the reporter: Ordinarily my books are treated rather superficially by the press, and little attempt is made to get at their deeper meaning. This is true not only of the daily papers but also of scientific journals. George Duplain goes way beyond this sort ofreporting ....In taking the trouble to write such a thoughtful report, Georges Duplain has done a service not only to the interested public but to our psychological knowledge in general. Page 439

I am sick of talking to people who do not even know the psychological ABC's. There are so many people who either designate themselves as my pupils or aver that they know my "system" that I am always a bit scared

when I have to meet an unknown person. Carl Jung to BBC London ; Jung: A Biography, Page 441

The varieties of psychic behavior are indeed of an eminently historical nature. Not only must the psychotherapist acquaint himself with the personal biography of his patient, but also with the intellectual presuppositions of his nearer and further intellectual milieu, where the influences of tradition and Weltanschauung come into play and often play a decisive role. No psychotherapist who is earnestly concerned with the understanding of the whole person is spared the necessity of coming to terms with the symbolism of the language of dreams. Page 434

"Oh, plunge yourself into a positive belief," wrote my grandfather Jung. Yes, "plunge," gladly, if I could, if that depended only on my higher self. But an inexplicably difficult something, an immobility and torpor, exhaustion and weakness always prevents the decisive last step. I have already taken many steps, but nothing near the final one. The greater the certainty, the more superhuman the doubt, the disturbing infernal power. Page 63 Grandfather of Basel

My heart suddenly began to pound. I had to stand up and draw a deep breath. My excitement was intense, for it had become clear to me, in a flash of illumination, that for me the only possible goal was psychiatry. Here alone the two currents of my interest could flow together and in a united stream dig their own bed. Here was the empirical field common to biological and spiritual facts, which I had everywhere sought and nowhere found. Here at last was the place where the collision of nature and spirit became a reality. Pages 65-66

... psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal." It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Pages 66-67

Miss S. W. is very well built, exhibiting slightly rachitic skull formation without pronounced hydrocephalus, somewhat pale facial color, and dark eyes of a peculiarly piercing brightness. . . . In school she was average, showed little interest, and was absent-minded. In general she showed rather reserved behavior, which could however suddenly give way to the most boisterous, excited glee. She is of ordinary intelligence, has no particular talents, and is rather unmusical. She is not fond of books, preferring handicrafts or sitting about daydreaming .... As a result her level of education is relatively low, and her interests of correspondingly restricted scope. The range of her knowledge of literature is similarly limited. Page 71

... very much to my regret, for I had learned from this example how a No. 2 personality is formed, how it enters into a child's consciousness and finally integrates it into itself .... All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Yet the nature of the experience was such that once again I was unable to speak of it. I knew no one to whom I could have told the whole story. Page 74

My effort has been aimed above all against public opinion, which has nothing but a disdainful smile for so-called occult phenomena, at presenting the numerous connections of these with the concerns of the physician and of psychology, and at drawing attention to the many important questions which this unexplored territory still holds in store for us. The beginning of this work has given me the conviction that a rich harvest for experimental psychology is ripening in this field ... , Page 75

Through my work with the patients I realized that paranoid ideas and hallucinations contain a germ of meaning. A personality, a life history, a pattern of hopes and desires lie behind the psychosis. The fault is ours if we do not understand them. It dawned upon me then for the first time that a general psychology of the personality lies concealed within psychosis, and that even here we come upon the old human conflicts. Although patients may appear dull and apathetic, or totally imbecilic, there is more going on in their minds, and more that is meaningful,

than there seems to be. At bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own natures. Pages 81-82

She had black hair and an olive complexion, and was quite different from my mother. I can see, even now, her hairline, her throat, with its darkly pigmented skin, and her ear. All this seemed to me very strange and yet strangely familiar. It was as though she belonged not to my family but only to me, as though she were connected in some way with other mysterious things I could not understand. This type of girl later became a component of my anima. The feeling of strangeness which she conveyed, and yet of having known her always, was a characteristic of that figure which later came to symbolize for me the whole essence of womanhood. Page 87

Sad at heart, I retreated into myself. . . . Outwardly this encounter was completely meaningless. But, seen from within, it was so weighty that it not only occupied my thoughts for days but has remained forever in my memory, like a shrine by the wayside. At that time I was still in that childlike state where life consists of single, unrelated experiences. For who could discover the threads of fate which led from Brother Klaus to the pretty girl? Page 90

At the age of twenty-five I lacked the experience to appreciate Freud's theories. Such experience did not come until later. In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas. Carl Jung, Jung: A Biography, Page 97

Was Freud a modern-day Galileo? There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the

occasion of a medical convention in Hamburg in 1910: "Freud's theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed with complexes from top to bottom, so that he can't get a genuine word out of his throat .... I would never have thought German scholarship could have produced such meanness." Page 100

Special mention may be made of a few letters scattered here and there in the collection from Emma Jung, who here also acted not only as the wife of her famous husband, but spoke for herself, standing on her own feet while at the same time taking sides with her spouse. With great maturity the young woman turned her attention to the problematic situation that Page 104

Sigmund Freud had long been developing between the two men. Partly thanks to her feminine intuition, but also through the practical application

of psychological understanding, she noted the complications that stood between "father" and "son" and searched for a humane solution. "Indeed, one can certainly not be the child of a great man with impunity, considering how much trouble it already takes to get away from even ordinary fathers. And then when this eminent father also has a patriarchal streak in him, as you said yourself "-this last in reference to Freud's family circumstances. And, regarding Jung, "You can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn't one often give much because one wishes to hold much back?" A revealing question! Finally she made an urgent appeal: "Please think of Carl not with the feelings of a father: 'He will grow, but I must fade away,' but as one person to another, who like you must follow his own law." So she wrote, at twenty-nine, to the father of psychoanalysis, who was fifty-five-spirited words from a mature

woman! Pages 104-105

This book was written in 1911, in my thirty-sixth year. The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together. The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance. Page 134

But Jung took the final step only when he heard through his colleague Alphonse Maeder that Freud had called his good faith ("bona fides") into question. Further hesitation was no longer possible, and on 27 October Jung wrote to the "Most esteemed Herr Professor": I would have expected you to have imparted something as weighty as this to me directly. Since this is the most serious accusation that can be made against a person, you make further collaboration with you impossible for me. Therefore I am resigning from the editorship of the Jahrbuch with which you entrusted me. I have also informed Bleuler and Deuticke [the publisher J of my decision. Most respectfully, Dr. C. G. Jung Page 158

Jung pointed out to his Zurich colleague Maeder the impossibility of further collaboration with Freud: I have by no means fallen into Freud’s trap, for I consider it

no advantage of Freud’s if he disgusts me .... The outward impression will be very bad. But inner successes carry more weight than the howling of the crowd. Page 159

In spite of the astonishing lack of appreciation I incurred on the part of Freud, I cannot fail to recognize his significance as a cultural critic and pioneer in the realm of psychology, even considering my own resentment. A correct assessment of Freud’s efforts reaches into areas that concern not only the Jews but all European people, areas which I have tried to shed light on in my works. Without Freudian "psychoanalysis" I would have entirely lacked the key. Carl Jung, Jung: A Biography, Page 160

Freud’s commentary [on the burning of his books by Nazis] and his poor consolation were: "At least I am burning in the best of company. Gerhard Wehr, Jung: A Biography, Page 305.

On the question of Hitler’s attitude toward women and marriage, Jung prophesied: "He cannot marry .... Hitler’s real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

His [Jung’s] passionate commitment was to the droits de l’homme, the fundamental rights of man and the greatest possible freedom of the individual, which are guaranteed on one hand by the federal state, and on the other even more by the maturity, wisdom, and conscientiousness of the individual members of a community. The individual, in this sense, is even more important than the system. Naturally he repudiated any sort of dictatorship or tyranny; he did not believe in forcible ’improvements’ in a system as long as the individual had not changed himself. Marie Louise Von Franz, Jung: A Biography by Gerhard Wehr, Page 306.

For that is the great and redeeming thing about every genuine personality, that it voluntarily decides to sacrifice itself to its destiny, consciously translating into its own individual reality that which, if lived unconsciously by the group, would only lead to ruin. Jung: A Biography by Gerhard Wehr, Pages 306-307

We are menaced to a terrifying degree by wars and revolutions that are nothing other than psychic epidemics. At any time several million people can be stricken with madness, and then we have another world war or a devastating revolution. Rather than wild animals, falling rocks, and flooding waters, man is now exposed to the elemental powers of his own soul. The psyche holds a great power, one that surpasses by many times all the forces of the earth. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 307

The more the absolute authority of the Christian worldview is lost, the more perceptibly the "blond beast" will turn over in its subterranean prison and threaten us with the outbreak of devastating consequences. This takes place as a psychological revolution in the individual just as it can also appear as a social phenomenon. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 307

The collective man threatens to suffocate the individual, on whose responsibility all the work of man ultimately rests. The mass as such is always anonymous and unaccountable, and so-called Fuhrers are the inevitable symptoms of a mass movement. The true leaders of humanity are always those who look after themselves, relieving the heavy burden of the masses of their own weight at least, by consciously keeping aloof from the masses' blind subjection to the laws of nature. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 309

In view of this necessity, any over narrow restriction to artificial boundaries of whatever kind, be they of national, political, linguistic, doctrinal, or philosophical nature, would be a catastrophe for our science .... The nations of Europe form a European family, which like every family has its own distinctive spirit. Far apart as our political aims may lie, they rest in the last analysis on a common European soul, of whose aspects and facets a practical psychology cannot afford to remain unaware. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 313

As you will remember, I informed you of my express wish that the German volume should be signed by Professor Goring. As a foreigner, German domestic policy does not suit me. And with regard to the foreign subscriber to the Zentralblatt, it is a regrettable tactical error for platforms dealing purely with domestic politics, which one can if one must understand as necessities for Germans, to be shoved down the throat of the foreign reader who is critical as it is .... I would like to urge you most strongly to keep the Zentralblatt, which is intended for external circulation, in every respect nonpolitical. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 314

... the differences between Germanic and Jewish psychology, which actually exist and which have long been known to sensible people ... should no longer be glossed over ....I would like to state expressly that this is not meant to suggest any depreciation of Semitic psychology, any more than a depreciation of that of the Chinese is intended when speaking of the characteristic psychology of the people of the Far East. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 315

Was I supposed to sacrifice the interests of science, collegiality, and the friendship which binds me to several German doctors in the vital context of intellectual culture in the German language to my own egoistic well-being and my differing political convictions? I have seen too much of the agony of the German middle class, felt too much of the often unbounded misery of the life of a doctor in Germany at the present time, and I know too much of spiritual anguish to be able to withdraw from my clear duty as a man behind the shabby cloak of political pretense. So there was nothing left for me but to stand up for my friends with the weight of my reputation and my independent position.

If the doctors in communist Russia had sought his help, he said, he would have defended them in the same way without hesitation, "for the sake of the human soul." Furthermore, we do not consider as a traitor to his country one who as a doctor,. in time of war, proffers help to a wounded enemy, for: As doctors we are firs. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 316

Apart from certain creative individuals, the average Jew is, I dare say, much too conscious and differentiated to labor with the tensions of an unborn future too. The Aryan unconscious has a greater potential than the Jewish; this is the advantage and the disadvantage of a youthfulness that is not yet fully estranged from barbarism. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 318

Jung gave too much to the world and to mankind for his shadow ever to jeopardize his spiritual significance

and his greatness as a man. Aniela Jaffe, Jung: A Biography by Gerhard Wehr, Page 325

I am Herr Jung and nobody else, and there is Miss so-and-so. It would not be nice at all if I could not treat such sick people. Besides, I have a certain zest for work. I am enterprising; I have a pioneering spirit. If any kind of screwball at all comes to the door, the explorer in me is awakened, my curiosity, my spirit of adventure, my sympathy. It touches my heart, which is too soft-and people my size usually have something of this; they try to conceal it, but like fools they don't succeed-and I enjoy seeing what can be done with such a crazy fellow. I have made a game out of healing even difficult cases. This is simply a kind of curiosity and sense of adventure. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 329

I can tell you this: When you have to exhaust yourself terribly for a person and you don't get paid for it, in time you lose your taste for it. So I confront the patient as a completely ordinary person, with all his pros and cons. The reporter could only add: "How cool this man stays at the mention of great, high-sounding words! How relentlessly he asks: what is really behind these high and mighty speeches? What does someone who talks this way have to hide? What is he trying to gain with such peremptory verbiage?" "Then a profoundly wise man with practically universal knowledge at his command stands with the deepest humility before the secrets of life. What he has read and learned in colleges and from books is not enough for him .... Carl Jung, Jung: A Biography by Gerhard Wehr, Page 329

The psychologist of today has at last had to realize that it has long since been a matter not of dogmas and creeds, but rather of a religious attitude, a psychic function whose importance can hardly be imagined. And for the religious function especially, historical continuity is indispensable. Carl Jung, Jung by Gerhard Wehr, Page 292

Of all my patients past middle life, that is, past thirty-five, there is not one whose ultimate problem is not one of religious attitude. Indeed, in the end every one suffered from having lost that which living religions of every age have given to their believers, and none is really cured who has not regained his religious attitude, which naturally has nothing to do with creeds or belonging to a church. Carl Jung, Jung by Gerhard Wehr, Page 292

Not only Christianity with its salvation symbolism, but all religions, down to the forms of magical religion of primitives, are psychotherapies, which treat and heal the sufferings of the soul, and those of the body that come from the soul. Carl Jung, Jung by Gerhard Wehr, Page 293

The farther away I was from church, the better I felt," noted this parson's son! Carl Jung, Jung by Gerhard Wehr, Page 293

As I have often heard him remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. This is the reason for our many isms today, and it confronts the modern free individual with the task of coming to terms with them in his own life ...."Then Jung said to his audience-and this is what struck so many of them as last words-that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake .... No one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Barbara Hannah, Jung by Gerhard Wehr, Page 294.

I am an empiricist, and as such I adhere to the phenomenological standpoint" stands at the very opening of his Terry Lectures on "Psychology and Religion. Carl Jung, Jung by Gerhard Wehr, Page 295

Religion seems to me to be a distinctive attitude of the human spirit, which one could formulate, in keeping with the original use of the concept of religio, as an attentive consideration and observation of certain dynamic factors that are interpreted as "powers": spirits, demons, gods, laws, ideas, ideals-whatever man has called such factors in his world as he has found powerful, dangerous, or helpful enough to be accorded careful consideration, or great, beautiful, and meaningful enough to be prayed to devoutly and loved. Carl Jung, Jung by Gerhard Wehr, Page 296

Since the stars fell from heaven and our highest symbols faded, a secret life has held sway in the unconscious. That is why nowadays we have psychology, and why we speak of the unconscious. All this would be, and in fact is, entirely superfluous in a time and a culture that has symbols. For these are spirit from above, and when they are present the spirit, too, is above. For such people, therefore, it would be a foolish, senseless undertaking to experience or investigate an unconscious that contains nothing but the still, undisturbed powers of nature. But our unconscious holds turbulent water, that is spirit become part of nature, on account of which it has been stirred up. Heaven, to us, has become physical space, and the divine empyreum a fond remembrance of how it used to be. But "our hearts still burn," and a secret unease gnaws at the roots of our being. Carl Jung, Jung by Gerhard Wehr, Page 298

That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." ... The place of the godhead seems to have been taken by the totality of humanity. Carl Jung, Jung by Gerhard Wehr, Page 299

I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order. Carl Jung, Jung by Gerhard Wehr, Page 302

Why do people not read my books conscientiously? Why do they skip over the facts? Carl Jung, Jung by Gerhard Wehr, Page 302

But he [Jung] was unable to unravel the images this patient had produced until he became familiar with the work of the well-known English Indologist Sir John Woodroffe (pseudonym Arthur Avalon). Gerhard Wehr, Jung: A Biography, Page 278.

To be sure there was talk once of a trip to China, which Erwin Rousselle suggested to him. It was to take up about half a year, but it did not come off, probably owing to lack of time and his intensive involvement with his alchemical studies. Gerhard Wehr, Jung: A Biography, Page 278.

As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words. In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Jung by Gerhard Wehr, Page 280

There [Indian Countryside] I felt a great deal better-yellow grass, dusty fields, native huts, great, dark-green, weird banyan trees, sickly palmyra palms sucked dry of their life-juice (it is run into bottles near the top to make palm wine, which I never tasted), emaciated cattle, thin-legged men, the colorful saris of women, all in leisurely haste or in hasty leisure, with no need of being explained or of explaining themselves, because obviously they are what they are. They were unconcerned and unimpressed; I was the only one who did not belong to India. Carl Jung, Jung by Gerhard Wehr, Page 281

I had felt the impact of the dreamlike world of India ....Perhaps I myself had been thrown into a dreamlike state by moving among fairytale figures of the Thousand and One Nights. My own world of European consciousness had become peculiarly thin, like a network of telegraph wires high above the ground, stretching in straight lines all over the surface of an earth looking treacherously like a geographic globe. Carl Jung, Jung by Gerhard

Wehr, Page 283

Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love. But there is love, the most poetic, most exquisite love of beauty in these old Moguls. Carl Jung, Jung by Gerhard Wehr, Page 283

It [Taj Mahal] is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss. The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being. Carl Jung, Jung by Gerhard Wehr, Page 285

I objected-pointing to a group of young peasants who were standing open-mouthed before the monument, admiring these splendors-that such young men were scarcely undergoing spiritualization at the moment, but were much more likely having their heads filled with sexual fantasies. Whereupon he replied, "But that is just the point. How can they ever become spiritualized if they do not first fulfill their karma? These admittedly obscene images are here for the very purpose of recalling to the people their dharma [law]; otherwise these unconscious fellows might forget it. Carl Jung, Jung by Gerhard Wehr, Page 286

The stupas are tombs or containers of relics, hemispherical in shape, like two gigantic rice bowls placed one on top of the other (concavity upon concavity), according to the prescripts of the Buddha himself in the Maha Parinibbana-Sutta. Carl Jung, Jung by Gerhard Wehr, Page 287

. . . Christ is an examplar who dwells in every Christian as his integral personality. But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ. Similarly in the East, historical trends led to a devout imitation of the Buddha. That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea. Carl Jung, Jung by Gerhard Wehr, Page 287

Imperiously, the dream wiped away all the intense impressions of Lyndia and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosophers' stone. I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one which should carry me closer to my goal. It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi, which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up. Carl Jung, Jung by Gerhard Wehr, Page 288-289

But at bottom, Jung said to himself, the truth of these initiates of the East is not a truth for all the world. He himself must be satisfied with his own truth. I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself. [Their wisdom belongs to them, and what belongs to me is only that which comes from within myself.] Neither in Europe can I make any borrowings from the East, but must shape my life out of myself-out of what my inner being tells me, or what nature brings to me. An unmistakable hint for, or rather against, those who wished to make Jung into a trailblazer of Eastern spirituality in the West! All in all, India did not pass him over without a trace. Gerhard Wehr, Jung by Gerhard Wehr, Page 290

Of course I do not refer to the beati possidentes [those who are happily still in possession] of the faith, but to the many for whom the light has gone out, the mystery has vanished, and God has died. For most there is no

going back, and indeed one does not really know for certain whether the way back is always the better one. Today, probably the only way to an understanding of religious matters is the psychological approach, and this is why I endeavor to melt down historically solidified ways of thinking again and recast them in the light of immediate experience. Carl Jung, Jung by Gerhard Wehr, Page 299

That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." ... The place of the godhead seems to have been taken by the totality of humanity. Carl Jung, Jung by Gerhard Wehr, Page 299

Totality-so psychological research confirms-is only achieved where the Three are joined by the fourth principle, whether it be that of the feminine, or that of darkness or evil. The number four symbolizes the parts, qualities, and aspects of the One. In terms of God, the quaternity reveals "a more or less direct representation of God as manifested in his creation. Carl Jung, Jung by Gerhard Wehr, Page 300

Thus Aniela Jaffe recounted one shining August day in 1940: the war had been under way for a year, and this time a particularly small crowd had gathered for the eight days of Eranos in Ascona-Moscia. Actually only one lecture was scheduled, by the Basel mathematician Andreas Speiser on the Platonic doctrine of the unknown god and the Christian Trinity. It was not desired to cancel the event altogether, and hence there was only this token short form among a small cadre. But of course matters did not stop with this one lecture. Aniela Jaffe recalled: "In the afternoon C. G. Jung, who was among the guests, withdrew to the shady garden on the shore of the lake. Taking a Bible from the library, he sat reading and making notes. The next day he surprised the crowd of anxious listeners with a reply to his Basel colleague's arguments, which he supplemented ex tempore on the subject of 'The Psychology of the Trinity.' Carl Jung, Jung by Gerhard Wehr, Page 300

I practice science, not apologetics and not philosophy, and I have neither the competence nor the desire to found a religion. My interest is a scientific one .... I proceed from a positive Christianity that is as much Catholic as Protestant, and my concern is to point out in a scientifically responsible way those empirically tangible facts which would at least make plausible the legitimacy of Christian and especially Catholic dogma. Then an observation for his critics: "One ought to read and consider authors who take as positive a stance toward Christianity as I do somewhat more carefully, before wishing to convert them to what has already been a matter of the greatest concern to them." Carl Jung, Jung by Gerhard Wehr, Page 302

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

Eranos is really an extended, relatively narrow garden that falls away in terraces down to the shore of Lago Maggiore from the road that skirts the lake hard by the cliffs on its way from Ascona to Brissago. The areas was originally a vineyard-hence the terraces-and in a spiritual sense it remains so today, for there the wine of wisdom is pressed from the knowledge of thinkers and scholars as they meet and blend with one another. Alfons Rosenberg, "Jung" by Gerhard Wehr, Page 262.

The task of this mediation, and the need to create a place for the promotion of such an understanding of the spiritual realm, have become ever clearer .... The question of a fruitful confrontation of East and West is above all a psychological one. The clear-cut questions posed by Western people in matters of religion and psychology

can undoubtedly find added, meaningful fructification in the wisdom of the Orient. It is not the emulation of Eastern methods and teachings that is important, nor the neglecting or replacing of Western knowledge about these things, but the fact that Eastern wisdom, symbolism, and methods can help us to rediscover the spiritual values that are most distinctively our own. Olga Frobe-Kapteyn, "Jung" by Gerhard Wehr, Page 262.

In the first volume of [Eranos] proceedings, therefore, Jung's contribution turned out to be comparatively short, as it was drawn from the sketchy notes taken by Toni Wolff. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 265.

After the pleasant fragrance of the Orient comes the European: disagreeable, a pirate, a conquistador, dripping with the "religion of love," an opium trafficker, disoriented and miserable in spite of his superabundance of knowledge and his intellectual arrogance. This is the picture of Western man .... Carl Jung (At Eranos), "Jung" by Gerhard Wehr, Page 266.

The essential thing can only grow out of ourselves. Hence if the white man is true to his instinct, he reacts with instinctive defensiveness against everything that one might tell him or advise him. And what he has already swallowed, he must excrete again as a corpus alienum, for his blood rejects that which has grown on foreign soil. Carl Jung, "Jung" by Gerhard Wehr, Page 266.

The Western road to health must be built upon Western ground, work with Western symbols, and be formed from Western material. Too much Eastern wisdom, however, takes the place of immediate experience, and thus the way to psychology is cut off. Carl Jung, "Jung" by Gerhard Wehr, Page 268

It would be wrong for religiously estranged people, figuratively speaking, to attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists. One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces," Carl Jung, "Jung" by Gerhard Wehr, Page 269.

To me it seems risky, on the whole, to bring too many of these dark things to light; but sometimes a wanderer in the darkness of night is grateful for the faltering yellow glow of a lone lantern, or the pale streaks of the first light of dawn. Carl Jung, "Jung" by Gerhard Wehr, Page 269.

Under no circumstances do I wish it to seem as if the independent and spontaneous collaboration of others has been as it were shunted by me onto a psychological track, and thus pressed into my service. It is extraordinarily important, for Eranos in particular, that each individual speaker has the feeling that he is providing an independent contribution, not one that serves some other goal. Carl Jung, "Jung" by Gerhard Wehr, Page 272.

Even today a kind of legend survives of a 'night sea journey,' which is not really accurate; one can hardly imagine a night sea journey as ear-splittingly loud as our nekyia was. It was tremendously boisterous and drunken. Baron von der Heydt (the owner of the hotel on Monte Verita) had donated the wine. Although there was no music for the dancing, the sound of it echoed far across the lake. The whole neighborhood near and far sent messages to Mrs. Frobe complaining about the unaccustomed disturbance of the peace, but it did no good. Jung was pretty tipsy, and the words his friend and student comrade Albert Oeri had written in his memoirs of him came to my mind: 'Jung's drunks were rare, but they were loud!' But it was not only Jung who was tipsy; everybody else was too. Jung was very pleased at this, and he roused those who were too sober to render due homage to Dionysos. Plunging in now here, now there, he sparkled with wit, banter, and drunken high spirits. This, though, was the only party that was ever held at the Eranos conferences. Apparently Dionysos was satisfied once and for all with this sacrifice in wine and drunkenness. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 272-273.

Thus Mircea Eliade, who met Jung repeatedly in Ascona and in Mascia, confided to his diary what he had

heard from Henry Corbin's wife:

"Jung is a gourmet, and really knows his way around the kitchen. Since he knows that the dining at Mrs. Frobe-Kapteyn's is not too good, he buys himself little snacks in secret and eats them alone in his room at night. But eventually word of this got out, and one of his admiring young ladies from Ascona, also in secret, sent him a roast chicken." From the same journal, the entry from 23 August 1950, obviously about a dinner together in an Ascona restaurant: "I eat with Jung, on his left, and we converse .from twelve-thirty until three o'clock. He is a captivating old gentleman, utterly without conceit, who is as happy to talk as he is to listen. What could I write down here first of this long conversation? Perhaps his bitter reproaches of 'official science'? In university circles he is not taken seriously. 'Scholars have no curiosity,' he says with Anatole France. Professors are satisfied with recapitulating what they learned in their youth and what does not cause any trouble; above all, their spiritual world is in balance .... For all that, I sense that at the bottom of his heart Jung is a little troubled by this indifference. That is why he is so interested in a scholar, in any line of research, who takes him seriously, or quotes or comments on him." Mircea Eliade, Jung: A Biography by Gerhard Wehr, Pages 273-274

What troubles me is that I seldom get to have a conversation with an adequate partner-Father White is in England, Neumann lives in Israel; women of my circle do understand me, but with women their home, their husband, and their children always come first. If all these things are in order, then a woman also has some time for the spirit, and then it is interesting. But talking with a man, one listens to the reverberation from the cosmic spaces of the spirit. Carl Jung, "Jung" by Gerhard Wehr, Page 275.

The nature and the influence of these dynamically charged archetypes were first recognized and interpreted for us through his work. In the course of his fifteen years of cooperation with the Eranos conferences he [Jung] has created an authoritative body of work and earned our deepest thanks. Adolf Portmann, "Jung" by Gerhard Wehr, Page 276.

Eranos-lakeside scene, garden and house. Inconspicuous and out of the way, and yet a navel of the world, a small link in the Golden Chain. Erich Neumann, "Jung" by Gerhard Wehr, Page 277.

the encounter with Carl Gustav Jung, the great researcher of the psyche, was decisive for the first period of Eranos, and even in later years, when it was no longer possible for Jung to take an active part, his silent presence and his inner participation contributed materially to the spirit of this gathering. To all those who shared the good fortune of being able to witness this volcanic spirit in action, these encounters with a great man remain unforgettable and alive. Adolf Portmann, "Jung" by Gerhard Wehr, Page 277.

If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked. Carl Jung, "Jung" by Gerhard Wehr, Page 245-246

The background of alchemy is initiation, an indoctrination into the mysteries that dates back millennia. Originating in the Egyptian-Chaldean Hellenistic universal consciousness in the pre-Christian era, and later flowing into the West via the Arabic cultural orbit, it became tinged with the substance of Christianity .... To be sure, the idea of transmutation stands at the center of alchemical initiation; not, however, that of the transformation of metals but rather the mystical process of inner transmutation, of which the outward chemical and physical transformation of metals is but the external manifestation, realized and made visible in the material world. Alexander von Bernus, "Jung" by Gerhard Wehr, Page 246

Evil needs to be taken into account just as much as good, for good and evil are ultimately nothing but the idealized extensions and abstractions of action, and both are part of the chiaroscuro phenomenon of life. In the end, after all, there is no good that cannot produce evil, and no evil from which some good cannot come. Carl

Jung, “Jung” by Gerhard Wehr, Page 252

I am very impressed to see a belated appreciation even for alchemy beginning to develop here again; I have long felt, you know, that the wholly superficial assessment of alchemy that has persisted up to this time stood in need of liquidation, but until now I had looked in vain for a more incisive explanation of what really lay behind this phenomenon that is so important in the history of our culture. Pascual Jordan, “Jung” by Gerhard Wehr, Page 255

My late friend Richard Wilhelm sent me the text of The Secret of the Golden Flower in 1928, at a moment that was full of problems for my own work. Since 1913 I had been engaged in investigating the processes of the collective unconscious, and I had obtained results which struck me as difficult in more than one respect. Not only were they far removed from anything known to "academic" psychology, but they also went beyond the bounds of medical, purely personalistic psychology. It was an extensive phenomenology to which hitherto known categories and methods could no longer be applied. My results, which rested on the efforts of fifteen years, seemed to be hanging in midair, for there was nothing anywhere to compare them with. Carl Jung, “Jung” by Gerhard Wehr, Page 256

... the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic contents meant when seen in historical perspective. My understanding of their typical character, which had already begun with my investigation of myths, was deepened. The primordial images. and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious. A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which re6aches deeper than the knowledge of consciousness. And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation. Carl Jung, “Jung” by Gerhard Wehr, Page 257

From this material it appears quite clearly what alchemy was seeking, in the last analysis. It wished to produce a corpus subtile, the transfigured body of the resurrection-a body that is simultaneously spirit .. In this it matches Chinese alchemy, as it has become known to us through the text of The Secret of the Golden Flower. This is the "diamond body," that is immortality, attained through the transformation of the body. Because of its transparency, its brilliance, and its hardness, the diamond is a fitting symbol. Carl Jung, “Jung” by Gerhard Wehr, Page 258

The experiences of the alchemists were, in a sense, my experiences, and their world was my world. Thus I had at last reached the ground which underlay my own experiences of the years 1913 to 1917; for the process through which I had passed at that time corresponded to the process of alchemical transformation discussed in [Psychology and Alchemy]. Carl Jung, “Jung” by Gerhard Wehr, Page 260

Rumpite libros, ne corda vestra rumpantur. Tear up your books, that your hearts may not be torn! Carl Jung [Citing an Alchemist], “Jung” by Gerhard Wehr, Page 261

Without stirring abroad

One can know the whole world;

Without looking out of the window

One can see the way of heaven.

The further one goes

The less one knows.

Therefore the sage knows without having to stir,

Identifies without having to see,

Accomplishes without having to act. Lao Tzu, "Jung" by Gerhard Wehr, Page 215

Like every true introvert, Jung thoroughly enjoyed the positive aspects of extraversion travel and success-from the very beginning. Aniela Jaffe, "Jung" by Gerhard Wehr, Page 215-216

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside? Regarding it from outside means regarding it from the standpoint of another nation. To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those incompatibilities which constitute the national bias and the national peculiarity. Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, "Jung" by Gerhard Wehr, Page 216

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Every morning at half past ten the cuirassiers ride by in their golden armor with red helmet plumes and black cloaks. They go to the royal palace and guard the king and the princes and princesses. Astonishing sights were everywhere: ... the king has his golden throne and his golden scepter in another castle, in a high tower, with thick fences and iron gates. In the daytime the crown is up in the tower and you can see it, but at night it and the scepter sink down into a deep cellar that is shut up with plates of armor, so no one can steal them. There are jewels in the crown as big as dove's eggs .... Carl Jung, "Jung" by Gerhard Wehr, Page 217-218

In many ways he [Helton Godwin Baynes] was the best assistant Jung ever had. Barbara Hannah, "Jung" by Gerhard Wehr, Page 218

We are the men of the hour here. It is very good to be able to spread oneself in this way one in a while. I can feel that my libido is gulping it in with vast enjoyment .... [Referring to Jung and Freud at Clark University 1909] Carl Jung, "Jung" by Gerhard Wehr, Page 216

Jung, himself an avid cook, was well known as a patron of the culinary arts and a connoisseur of noble spirits. Aniela Jaffe, "Jung" by Gerhard Wehr, Page 217

This Africa is incredible! Carl Jung in 1920, "Jung" by Gerhard Wehr, Page 218

You no longer think of yourself; you are dissolved in this potpourri which cannot be evaluated, still less described: a Roman column stands here as part of a wall; an old Jewish woman of unspeakable ugliness goes by in white baggy breeches; a crier with a load of burnooses pushes through the crowd, shouting in gutturals that might have come straight from the canton of Zurich; a patch of deep blue sky, a snow-white mosque dome; a shoemaker

busily stitching away at shoes in a small vaulted niche, with a hot, dazzling patch of sunlight on the mat before him; blind musicians with a drum and tiny three-stringed lute; a beggar who consists of nothing but rags; smoke from oil cakes, and swarms of flies; up above, on a white minaret in the blissful ether, a muezzin sings the midday chant; below, a cool, shady, colonnaded yard with horseshoe portal framed in glazed tiles; on the wall a mangy cat lies in the sun; a coming and going of red, white, yellow, blue, brown mantles, white turbans, red fezzes, uniforms, faces ranging from white and light yellow to deep black; a shuffling of yellow and red slippers, a noiseless scurrying of naked black feet, and so on and so on. Carl Jung, "Jung" by Gerhard Wehr, Page 219-220

In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him. At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte. Carl Jung in 1920, "Jung" by Gerhard Wehr, Page 220

... in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu. Carl Jung, "Jung" by Gerhard Wehr, Page 220=221

There is nothing more magnificent than the desert. The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward. Carl Jung, "Jung" by Gerhard Wehr, Page 221.

Obviously, my encounter with Arab culture had struck me with overwhelming force. The emotional nature of these unreflective people who are so much closer to life than we are exerts a strong suggestive influence upon those historical layers in ourselves which we have just overcome and left behind, or which we think we have overcome. It is like the paradise of childhood from which we imagine we have emerged, but which at the slightest provocation imposes fresh defeats on us. Carl Jung, "Jung" by Gerhard Wehr, Page 222.

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. Carl Jung, "Jung" by Gerhard Wehr, Page 225.

At times I feel as if I am spread out over the landscape and inside things, and I am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world and the psyche's hinterland. Carl Jung, "Jung" by Gerhard Wehr, Page 226.

He never took it as something obvious. It always remained a wonder to him and was sacred to him. He had a way all his own of piling the wood and kindling the flame; indeed there was even something in it of the way in which fire was made with such trouble by primitives, who prepared it with endless patience, as if it were a matter of life of death and must never, once it was kindled, be allowed to die. Jung did this instinctively, as if he were carrying out a religious ritual, and then when the Hindu flame flickered up, in its light his face would take on an expression of godliness like that of an ancient priest. Laurens Van Der Post, "Jung" by Gerhard Wehr, Page 227.

Behind us a clear stream purled past the houses, and on it: opposite bank stood a second pueblo of reddish adobe houses, built one atop the other toward the center of the settlement, thus strangely anticipating the perspective of an American metropolis with its skyscrapers in the center. Perhaps half an hour's journey upriver rose a mighty isolated mountain, the mountain, which has no name. The story goes that on days when

the mountain is wrapped in clouds the men vanish in that direction to perform mysterious rites. Carl Jung at Taos Pueblos, “Jung” by Gerhard Wehr, Page 228.

For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man. It was as though until now I had seen nothing but sentimental, prettified color prints. This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. I felt rising within me like a shapeless mist something unknown and yet deeply familiar. And out of this mist, image upon image detached itself .... Carl Jung, “Jung” by Gerhard Wehr, Page 229.

The sun was a central mystery for the Indians and their race: "The sun is God. Anyone can see that." Carl Jung, “Jung” by Gerhard Wehr, Page 230

Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it. Carl Jung, “Jung” by Gerhard Wehr, Page 230

After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever. Mountain Lake, “Jung” by Gerhard Wehr, Page 230

If for a moment we put away all European rationalism and transport ourselves into the clear mountain air of that solitary plateau, which drops off on one side into the broad continental prairies and on the other into the Pacific Ocean; if we also set aside our intimate knowledge of the world and exchange it for a horizon that seems immeasurable, and an ignorance of what lies beyond it, we will begin to achieve an inner comprehension of the Pueblo Indian’s point of view .... That man feels capable of formulating valid replies to the overpowering influence of God, and that he can render back something which is essential even to God, induces pride, for it raises the human individual to the dignity of a metaphysical factor. "God and us" ... Carl Jung, “Jung” by Gerhard Wehr, Page 231.

We are sorely in need of a truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, “Jung” by Gerhard Wehr, Page 232.

Times are very hard indeed and unfortunately I can’t travel as far as I [Jung[used to do," he wrote on 21 October 1932 to Antonio Mirabal in Taos, New Mexico. "All you tell me about religion is good news to me. There are no interesting religious things over here, only remnants of old things. Carl Jung, “Jung” by Gerhard Wehr, Page 232.

For the often-referred-to modern man, living entirely within his present consciousness, past levels of consciousness and psychic possibilities have faded away, and therefore he is psychically isolated and impoverished, because every step toward higher and wider consciousness further distances him from the original, purely animal mystery participation with the herd, the state of immersion in a universal unconscious. Every step forward means a tearing away from this all-encompassing maternal womb of initial unconsciousness, in which the bulk of humanity, for the most part, persist. Carl Jung, “Jung” by Gerhard Wehr, Page 232-233.

There is a great psychological truth in this; foreign soil assimilates the conqueror .... It is the way of virgin land everywhere that at least the unconscious of the conqueror sinks down to the level of the autochthonous inhabitants. Thus in the American there is a distance between conscious and unconscious that is not found in the European, a tension between advanced conscious culture and unconscious primitivity .... Carl Jung, “Jung” by Gerhard Wehr, Page 233.

The soil there is quite red," he wrote to Hans Kuhn, "and red dust swirled around the train until our white clothes became completely red. We saw wild Masai Negroes with long spears and shields. They were completely naked and had only hung an ox-skin over themselves. Carl Jung, “Jung” by Gerhard Wehr, Page 236.

We drew up to the mountain some twelve kilometers away, until we came to the great, impassable primeval forests. There we set up camp. Almost every night we heard lions; often leopards and hyenas crept around the camp. We stayed there three weeks and climbed the mountain and looked at the wild Negroes there .... The camp was 6900 feet high. I went up to 9600 feet. Up there the bamboo forests are full of black buffalo and rhinoceros. Carl Jung, “Jung” by Gerhard Wehr, Page 237.

It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa. Carl Jung, “Jung” by Gerhard Wehr, Page 238.

Jung found out one of the reasons for this when an old laibon, a medicine man, explained to him with tears in his eyes, "In old days the laibons had dreams, and knew whether there is war or sickness or whether rain comes and where the herds should be driven. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 239.

At this numinous instant the men would hurry out of their huts, spit into their hands, and hold their palms up to the sun with great emotion. Why they did this they could not say. For them it was enough to perform the rite of worship. The act of worship evidently no longer required any theological explanation. And just as the rising dawn represented the divine presence, so too did the first, equally golden, shimmering crescent of the new moon. Jung translated the wordless prayer thus: "I offer to God my living soul." Carl Jung, “Jung” by Gerhard Wehr, Page 239-40

Jung spoke of the "profoundly moving experience" of being at the sources of the Nile and discovering anew the wisdom of the ancient Egyptian concepts, referring to the knowledge of the mystery god Osiris, with the solar falcon or sky-god Horus and his dangerous adversary Seth.

In the great dualism of day and dark, of glittering sunlight and deep black night, Jung recognized the primal yearning of the soul to free itself from the darkness and enter the light, an "inexpressible longing for light."

He could perceive it in the glance of the primitive, indeed even in the eyes of animals.

That sadness also reflects the mood of Africa, the experience of its solitudes. It is a maternal mystery, this primordial darkness. That is why the sun’s birth in the morning strikes the natives as so overwhelmingly meaningful. The moment in which light comes is God. That moment brings redemption, release. To say that the sun is God is to blur and forget the archetypal experience of that moment. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 240.

I thought that if there was anything at all which I knew and could understand, it was Africa and its people. But when we talked about Africa, I had to realize that Jung knew the archaic pattern of African life even better than I did, and revered it if possible even more deeply. There were a few moments when I felt a little disconcerted that a Swiss-and so of course he still was-seemed to understand the deepest nature of iny native continent better than l. Laurens Van Der Post, “Jung” by Gerhard Wehr, Page 241.

His [Jung’s] eyes flashed as he told me of the tension of that moment. This was also the turning point in his relationship to Africa .... Laurens Van Der Post, “Jung” by Gerhard Wehr, Page 242.

It became clear to me that this study had been not so much an objective scientific project as an intensely

personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology. I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north-toward Europe, toward the future. Carl Jung, "Jung" by Gerhard Wehr, Page 243

Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light. That drama was intimately connected with me, with my own psychology. I realized this, but felt incapable of formulating it in words. Carl Jung, "Jung" by Gerhard Wehr, Page 243

Barbara Hannah followed Jung's description:

.. .it [Islamic Mosque] was a perfect square with very beautiful broad pillared corridors on each side. The House of Ablution, where the ritual washings take place, was in the center. A spring of water welled forth there and formed the bath of rejuvenation, of spiritual rebirth. Jung described the dusty, crowded streets outside, and said that this vast hall seemed like entering the Court of Heaven, as if it were heaven itself. He had the impression of perfected concentration and of being accepted in the immense void of heaven, and this religion, where God is really a call, at last became comprehensible to him .... He spoke of hearing the call-"Allah!"-echoing through this vast hall, and of feeling that the call itself penetrated to heaven. Such impressions and those of the far more ancient culture were so enthralling to Jung .... Barbara Hannah, "Jung" by Gerhard Wehr, Page 243

It is a widespread error to imagine that I do not see the value of sexuality. On the contrary, it plays a large part in my psychology as an essential-though not the sole-expression of psychic wholeness. Carl Jung, "Jung" by Gerhard Wehr, Page 200.

There are cases where psychoanalysis works worse than anything else. But who said that psychoanalysis was to be applied always and everywhere? Only a fanatic could maintain such a thing. Patients must be selected for psychoanalysis .... Any preconceived scheme in these matters makes one shudder. Carl Jung, "Jung" by Gerhard Wehr, Page 201.

It is fascinating and at the same time heart-wrenching to follow the inner split with which Jung struggled in his efforts to do justice to Freud's findings on the one hand, while remaining true to his own inner demons on the other. Liliane Frey-Rohn, "Jung" by Gerhard Wehr, Page 201-202

But still too few look inward, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practice in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, "Jung" by Gerhard Wehr, Page 203.

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility .... Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny-here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, "Jung" by Gerhard Wehr, Page 203.

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, "Jung" by Gerhard Wehr, Page 203-204

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into

the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, “Jung” by Gerhard Wehr, Page 205

Individuation means becoming a single, homogeneous being, and, insofar as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as "coming to selfhood" or "self-realization." Carl Jung, “Jung” by Gerhard Wehr, Page 205

It [Transcendent Function] is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions. Carl Jung, “Jung” by Gerhard Wehr, Page 206

What I have to say in this book [Psychological Types] has been tested line by line, so to speak, a hundred times in the practical treatment of sick people, and was originally inspired by such treatment .... Hence the layman cannot be blamed if certain statements strike him as odd, or if he should even suspect that my typology comes out of some idyllically undisturbed study. Carl Jung, “Jung” by Gerhard Wehr, Page 207

The first attitude is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive, and prefers to hide behind mistrustful scrutiny. The second is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. Carl Jung, “Jung” by Gerhard Wehr, Page 208-209

All my writings may be considered tasks imposed from within; their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out. Carl Jung, “Jung” by Gerhard Wehr, Page 209

No experimental methodology ever has or ever will succeed in capturing the essence of the human soul, or even so much as tracing out an approximately faithful picture of its complex manifestations. Carl Jung, “Jung” by Gerhard Wehr, Page 211

The more unbalanced the conscious attitude is, and the further removed from the optimum of life’s potentialities, the greater the possibility that vivid dreams of a strongly contrasting, suitably compensatory aspect will appear, as an expression of the psychological self-regulation of the individual. Just as the body reacts in appropriate ways to injuries, infections, or abnormal habits, so too the psychic functions react to unnatural or dangerous disturbances with suitable defensive measures. Carl Jung, “Jung” by Gerhard Wehr, Page 215

My life is a story of the self-realization of the unconscious. Carl Jung, “Jung” by Gerhard Wehr, Page 166

I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche. I made a beginning by writing down the fantasies which had come to me .... Carl Jung, “Jung” by Gerhard Wehr, Page 167

I saw a monstrous flood covering all the northern and lowlying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. Carl Jung, “Jung” by Gerhard Wehr, Page 167

The monster has descended upon us. The time we live in is full of horrors; there is no one upon whose

head its heavy fist has not fallen .... Everything around us has been changed .... The air around us is laden with tears suppressed, forgotten, and to come. The gravity of this hour cries aloud. Carl Jung, "Jung" by Gerhard Wehr, Page 168

In the third dream frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd. Carl Jung, "Jung" by Gerhard Wehr, Page 168

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge. So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks, for-so I told myself-how could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang. Carl Jung, "Jung" by Gerhard Wehr, Page 169

It [Collective Unconscious] is a modern, scientific expression for an inner experience that has been known to mankind from time immemorial, the experience in which strange and unknown things from our own inner world happen to us, in which influences from within can suddenly alter us, in which we have dreams and ideas which we feel as if we are not doing ourselves, but which appear in us strangely and overwhelmingly. In earlier times these influences were attributed to a divine fluid (mana), or to a god, demon, or 'spirit,' a fitting expression of the feeling that this influence has an objective, quite foreign and autonomous existence, as well as the sense of its being something overpowering, which has the conscious ego at its mercy. Marie Louise Von Franz, "Jung" by Gerhard Wehr, Page 170

I felt totally suspended in mid-air [After his break with Freud], for I had not yet found my own footing. Above all, I felt it necessary to develop a new attitude toward my patients. Carl Jung, "Jung" by Gerhard Wehr, Page 169

Therefore I twice went over all the details of my entire life, with particular attention to childhood memories; for I thought there might be something in my past which I could not see and which might possibly be the cause of the disturbance. But this retrospection led to nothing but a fresh acknowledgment of my own ignorance. Carl Jung, "Jung" by Gerhard Wehr, Page 172

Here [Childhood Edifices] is a creative life that is not extinguished yet, but could be reactivated under the right circumstances. Carl Jung, "Jung" by Gerhard Wehr, Page 172

I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building .... Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town, and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. Carl Jung, "Jung" by Gerhard Wehr, Page 172-173

To the extent that I managed to translate the emotions into images-that is to say, to find the images which were concealed in the emotions-I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting

them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, "Jung" by Gerhard Wehr, Page 173

The unconscious contents could have driven me out of my wits. But my family and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht-these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts-which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. Carl Jung, "Jung" by Gerhard Wehr, Page 174

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity .... Today I can say that I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams. Carl Jung, "Jung" by Gerhard Wehr, Page 174

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I was sitting at my desk once more, thinking over my fears. Then I let myself drop. Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down into dark depths. I could not fend off a feeling of panic. Carl Jung, "Jung" by Gerhard Wehr, Page 179

It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane. This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination which has vanished from our rational age. Carl Jung, "Jung" by Gerhard Wehr, Page 179

Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl. I summoned up my courage and approached them as though they were real people, and listened attentively to what they told me. The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more, for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me .... They had a black serpent living with them which displayed an unmistakable fondness for me. I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence. Of Salome I was distinctly suspicious. Elijah and I had a long conversation which, however, I did not understand. Carl Jung, "Jung" by Gerhard Wehr, Page 180

Jung himself thought of the sage Lao-tse and the dancer in Holderlin's poem:

"Who has thought of the deepest/Loves what is most living. He understands high virtue/Who has looked into the world. And the wise often bow/To beauty in the end." Gerhard Wehr, "Jung" by Gerhard Wehr, Page 181

Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros. Carl Jung, "Jung" by Gerhard Wehr, Page 182

Later I consciously linked my work to what Faust had passed over: respect for the eternal rights of man, recognition of 'the ancient,' and the continuity of culture and intellectual history. Carl Jung, “Jung” by Gerhard Wehr, Page 183.

This task was undertaken by the figure of Philemon, whom in this respect I had willy-nilly to recognize as my psychagogue. And the fact was that he conveyed to me many an illuminating idea. Carl Jung, “Jung” by Gerhard Wehr, Page 184

The ka was "an expression of the creative and preserving power of life; in earliest times it referred specifically to the masculine power of procreation ... , but early on it was applied to spiritual and psychic power .... The ka was born together with the person. Carl Jung, “Jung” by Gerhard Wehr, Page 185

Wherever there exists an absolutely magical relationship, as it were, between the two sexes, it is a matter of projection of the soul-image [in this case the anima]. Now since these relationships are so common, the psyche must frequently be unconscious; that is, many people must be unconscious of how they are related to their inner psychic processes .... If the soul-image is projected, an unconditional affective tie to the object of the projection appears. If it is not projected, a relatively unadapted condition arises which Freud described in part as "narcissism." The projection of the soul-image is a release from concern with the inner processes, so long as the behavior of the object corresponds to the soul-image. Carl Jung, “Jung” by Gerhard Wehr, Page 186

The hetaira or companion is instinctively related to the personal psychology of the man .... The man's individual interests, tendencies, and, if need be, problems lie within the purview of her consciousness, and through her they are stimulated and advanced. She gives him a sense of personal value apart from collective values, for her own development requires that an individual relationship be drawn out and realized in all its nuance and depth .... The function of the hetaira would be to awaken in the man the individual psychic life which goes beyond his masculine responsibility, to make him a whole personality. This development generally becomes a task only for the second half of life, after his social existence has been established. Toni Wolff, “Jung” by Gerhard Wehr, Page 187-188

He [Jung] was "the prototype . , of the wise old man," whereas Toni Wolff enjoyed "the quality of eternal youth. Barbara Hannah, “Jung” by Gerhard Wehr, Page 187-188

At much the same time of the fantasy he made the extraordinary discovery that of all his friends and acquaintances only one young girl [Toni] was able to follow his extraordinary experiences and to accompany him intrepidly on his Nekyia to the underworld .... It was anything but easy at first for him to find a modus vivendi by which she could give him her extraordinary gift-it would not be an exaggeration to call it her genius-for companionship in the 'confrontation with the unconscious. Barbara Hannah, “Jung” by Gerhard Wehr, Page 188

The Jungian analyst Barbara Hannah said flatly that Emma and Toni, the mother figure and the hetaira figure, were the two fundamentally inseparable sides of a single problem. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 189

Toni Wolff was perhaps-of all the 'anima types' I have ever known-the most suited to carry the projection of this figure. She was not beautiful in the strictly classical sense, but she could look far more than beautiful, more like a goddess than a mortal woman. She had an extraordinary genius for accompanying men-and sometimes women too, in a different way-whose destiny it was to enter the unconscious. Indeed, she learned of this gift through her relation to Jung, but she afterward showed the same gift when she became an analyst; in fact it was her most valuable quality as an analyst. Curiously enough, she did not ever enter the unconscious on her own account. Barbara Hannah, “Jung” by Gerhard Wehr, Page 189

What saved the situation was that there was no ’lack of love’ in any of the three. Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him. Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any destructive action on either side. Barbara Hannah, “Jung” by Gerhard Wehr, Page 189-190

You see, he [Carl Jung] never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

I think he [Jung] was doubtful that he could have survived this most difficult of all journeys had he been entirely alone in it. Barbara Hannah, “Jung” by Gerhard Wehr, Page 190

In the Red Book I tried anesthetic elaboration of my fantasies, but never finished it. I became aware that I had not yet found the right language, that I still had to translate it into something else. Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding. I saw that so much fantasy needed firm ground underfoot, and that I must first return wholly to reality. For me, reality meant scientific comprehension. I had to draw concrete conclusions from the insights the unconscious had given me-and that task was to become a life work. Carl Jung, “Jung” by Gerhard Wehr, Page 186

Jung recalled Goethe’s dictum: "Dare to storm those gates which everyone gladly sneaks past," referring to the common deep-rooted human aversion to looking behind the pleasant facade of self-deception and coming to know oneself. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 191

Around five o’clock in the afternoon on Sunday the front doorbell began ringing frantically. It was a bright summer day; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not only heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew that something had to happen. The whole house was filled as if there were a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: "For God’s sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought." Carl Jung, “Jung” by Gerhard Wehr, Page 193

Instinctively seizing on the sentence the "spirits" had uttered, he [Jung] began the first of the seven Sermones with the declaration, "The dead came back from Jerusalem, where they found not what they sought. They prayed me let them in and besought my word, and thus I began my teaching." Carl Jung, “Jung” by Gerhard Wehr, Page 193

We are, however, the pleroma itself, for we are a part of the eternal and infinite. But we have no share thereof, as we are from the pleroma infinitely removed; not spiritually or temporally, but essentially, since we are distinguished from the pleroma in our essence as creature, which is confined within time and space. Carl Jung, “Jung” by Gerhard Wehr, Page 194

Its name is Abraxas.

Then the dead demand further information about this primal being, which is neither the summum bonum nor limitless evil; Abraxas is life, "the mother of good and evil."

Hence Abraxas begets truth and falsehood. The third sermon continues:

It is the hermaphrodite of the earliest beginning.

It is abundance that seeketh union with emptiness.

It is holy begetting.

It is love and love's murder.

It is the saint and his betrayer.

It is the brightest light of day and the darkest night of madness.

To look upon it is blindness.

to know it is sickness.

To worship it is death.

To fear it is wisdom.

To resist it not is redemption. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 191

From then on, my life belonged to the generality. The knowledge I was concerned with, or was seeking, still could not be found in the science of those days. I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, "Jung" by Gerhard Wehr, Page 196

Only gradually did I discover what the mandala really is: "Formation, Transformation, Eternal Mind's eternal recreation."

And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot · tolerate self-deceptions. My mandalas were cryptograms concerning the state of the self which were presented to me anew each day. In them I saw the self-that is, my whole being-actively at work. Carl Jung, "Jung" by Gerhard Wehr, Page 197

Sooner or later polemics are certainly going to arise within our camp. Jung to Freud 1909 "Jung" by Gerhard Wehr, Page 128

I am glad that you share my conviction that we must thoroughly conquer mythology. Freud to Jung 1909, "Jung" by Gerhard Wehr, Page 128

With the Nuremberg meeting our movement's infancy comes to a close; this is my impression. I hope that now there will come a rich and handsome youth. Freud to Ferenczi, "Jung" by Gerhard Wehr, Page 128

My mythology is oscillating in an inner motion of its own, and here and there meaningful pieces are 'proffered up. Carl Jung, "Jung" by Gerhard Wehr, Page 128

You lie in wait to see where your inclination draws you, and leave the obvious straight way untrodden. I believe this is the right thing too; afterward one is astonished at how logical all these detours have been. Jung to Freud, "Jung" by Gerhard Wehr, Page 132

The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together. The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance. But to return to the time when the first version of the work originated: Along with mythology, psychology of religion, and investigation of the manifestations of unconscious fantasies came a renewed interest in the occult. The motto was, "We shall also have to conquer occultism." Carl Jung, "Jung" by Gerhard Wehr, Page 134

I am more than ever convinced that he is the man of the future. Sigmund Freud, "Jung" by Gerhard Wehr, Page 137

One attendee of the Weimar Congress, Frau Lou Andreas-Salome, was recently in Berlin for some time. I have become closely acquainted with her and must say that I have never met with such an understanding of psychoanalysis down to the last and smallest detail. Karl Abraham. "Jung" by Gerhard Wehr, Page 137

Think of Carl not with the feelings of a father ... , but as one person does of another, who like you must follow his own law. Emma Jung, "Jung" by Gerhard Wehr, Page 139

My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark. Sigmund Freud, "Jung" by Gerhard Wehr, Page 140

From time to time I am plagued by conflict as to how I can be noticed next to Carl; I find that I have no friends, but that everyone who comes to visit us really only wants to see Carl, aside from a few boring people who are totally uninteresting to me. Emma Jung, "Jung" by Gerhard Wehr, Page 140

A patient [Sabina Spielrein] whom I extricated years ago from the most severe neurosis has betrayed my confidence and my friendship in the most offensive way imaginable. She has caused a nasty scandal for me, simply because I chose to forgo the pleasure of begetting a child with her. I have always remained a perfect gentleman toward her, but before my somewhat too sensitive conscience I still do not feel clean, and that is what hurts the most .... These painful and yet extremely salutary realizations have gnawed at me hellishly, but because of this they have, so I hope, ensured moral qualities in me that will be of the greatest benefit in my later life. Carl Jung, "Jung" by Gerhard Wehr, Page 140

Being slandered and singed by the love with which we operate are our occupational hazards, but we are not really going to give up the profession on their account. Sigmund Freud, "Jung" by Gerhard Wehr, Page 140

It would not have been hard for the analyst, thinking as he did in metaphors and analogies, to make the association that the nearly six-foot-one Carl from Kusnacht, whom his Jewish colleagues especially, including his friend Sabina, used to call the "blond Siegfried," was himself really a "Carlus Magnus." Gerhard Wehr, "Jung" by Gerhard Wehr, Page 145

I know that my experience in no way rivals the extraordinary experience and insight of Freud, but nevertheless it seems to me that certain of my formulations express the empirical facts more aptly than is the case with the Freudian model. Carl Jung, "Jung" by Gerhard Wehr, Page 147

Our real opponents will be those who commit the greatest atrocities with psychoanalysis, as they are al-

ready doing, according to their strengths, with all the means at their disposal. Woe to psychoanalysis in the hands of these fleecers and fools! Carl Jung, “Jung” by Gerhard Wehr, Page 145

I have asserted consistently for years in my courses and writings that the concept of libido should be understood in an extremely general way, somewhat in the sense of the preservation of the species, referring, in psychoanalytical terminology, not to "local sexual excitation" but to all the urges and desires reaching beyond the area of self-preservation, and should be applied in this sense. Carl Jung, “Jung” by Gerhard Wehr, Page 146

I am far from seeing modest and sober criticism as a "defection" or a schism; on the contrary, through it I hope to further the continued flourishing and growth of the psychoanalytic movement, and also to open up an avenue to the treasures of knowledge of psychoanalysis for those who ... have been unable before now to master the psychoanalytic method. Carl Jung, “Jung” by Gerhard Wehr, Page 146

I had an audience of about ninety psychiatrists and neurologists .... Naturally I also made room for my own views, which differ in places from previous conceptions. Carl Jung, “Jung” by Gerhard Wehr, Page 148

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is no resistance on my part, unless it be that I refuse to be judged as a complex-laden idiot ... , Carl Jung, “Jung” by Gerhard Wehr, Page 148

Dear Doctor Jung"-"I greet you on your return from America no longer so affectionately as the last time in Nuremberg; you have successfully weaned me of that, but still with sufficient sympathy, interest, and gratification over your personal success. Sigmund Freud, “Jung” by Gerhard Wehr, Page 149

I picked him “Freud” up, carried him into the next room, and laid him on a sofa. As I was carrying him, he half came to, and I shall never forget the look he cast at me. In his weakness he looked at me as if I were his father. Carl Jung, “Jung” by Gerhard Wehr, Page 150.

Dear Professor Freud, I shall submit to your wish to discontinue our personal relationship, for I never force my friendship on anyone. For the rest, you yourself know best what this moment means to you. "The rest is silence." Carl Jung, “Jung” by Gerhard Wehr, Page 153.

I had first to come to the fundamental realization that analysis, insofar as it is reduction and nothing more, must necessarily be followed by synthesis, and that certain kinds of psychic material mean next to nothing if simply broken down, but display a wealth of meaning if, instead of being broken down, that meaning is reinforced and extended by all the conscious means at our disposal-by the so-called method of amplification. The images or symbols of the collective unconscious yield their distinctive values only when subjected to a synthetic mode of treatment. Just as analysis breaks down the symbolical fantasy-material into its components, so the synthetic procedure integrates it into a universal and intelligible statement. Carl Jung, “Jung” by Gerhard Wehr, Page 154-155

At the Munich Congress I found myself obliged to illuminate this semi-darkness, and I did so with the explanation that I do not recognize the Swiss innovations as a legitimate continuation or further development of the psychoanalysis that started with me .... Abraham is correct in saying that Jung is in total retreat from psychoanalysis. Sigmund Freud, “Jung” by Gerhard Wehr, Page 158

I would have expected you [Freud] to have imparted something as weighty as this to me directly. Since this is the most serious accusation that can be made against a person, you make further collaboration with you impossible for me. Therefore I am resigning from the editorship of the Jahrbuch with which you entrusted me.

Carl Jung, “Jung” by Gerhard Wehr, Page 158

... my main concern has been to investigate, over and above [the personal significance and biological function [which Freud attributed to sexuality], its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp. Carl Jung, “Jung” by Gerhard Wehr, Page 159.

He Jung] was someone who was sympathetic to me, so long as he went along blindly and quietly as I did. Then came his religious and ethical crisis with its high morality, rebirth, and Bergson, together with lies, brutality, and anti-Semitic presumptions against me. Sigmund Freud, “Jung” by Gerhard Wehr, Page 160.

Naturally I also know that adversaries, popularizers, and distorters also serve an important purpose, in that they prepare otherwise unpalatable material for the digestive systems of the masses. But that should not be acknowledged aloud, and I support them only in the proper fulfillment of this mission, while I continue to curse the taint that the pure thing suffers through this procedure. Sigmund Freud, “Jung” by Gerhard Wehr, Page 160.

Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him. There was nothing the least trivial in his attitude. I found him extremely intelligent, shrewd, and altogether remarkable. And yet my first impressions of him remained somewhat tangled; I could not make him out.

For u, then young psychiatrists, it was ... a source of illumination, while for our older colleagues it was an object of mockery. Carl Jung on Freud’s "Interpretation of Dreams", Jung: A Biography by Gerhard Wehr, Page 97

At the age of twenty-five I lacked the experience to appreciate Freud’s theories. Such experience did not come until later. In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 96

that human affairs are more strongly directed by unconscious motives than ... was earlier held to be possible; that repressed tendencies, rejected by the conscious mind and locked up in the unconscious, play an unsuspectedly large role in human life; that neuroses are not the result of small so-called functional changes in the brain tissue, but the outcome of complex psychic processes and powerful emotional conflicts, and that the knowledge of these facts can enable a doctor to understand psychic illnesses and in favorable cases even to cure them. . Carl Jung, Jung: A Biography by Gerhard Wehr, Page 98

Freud was probably subject to many human errors, he said, but this by no means excluded the possibility that "beneath the tangled exterior lies hidden a kernel of truth of whose significance we can as yet form no adequate conception." Gerhard Wehr, Jung: A Biography by Gerhard Wehr, Page 101

"If what Freud says is the truth, I am with him. I don’t give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." And I went on defending Freud and his ideas. But on the basis of my own findings I was still unable to feel that all neuroses were caused by sexual repression or sexual traumata. In certain cases this was so, but not in others. Nevertheless, Freud had opened up a new path of investigation, and the shocked outcries against him at the time seemed to me absurd. Gerhard Wehr, Jung: A Biography by Gerhard Wehr, Page 102

I have long suspected from your writings that your regard for my psychology does not fully extend to my views on questions of hysteria and sexuality, but I have not given up the expectation that in the course of the years you will come much closer to me than you now think possible. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 103

... do not deviate too far from me, when in reality you are so close to me, otherwise we will yet see how they will play us off against one another. Sigmund Freud to Carl Jung, Jung: A Biography by Gerhard Wehr, Page 103.

You [Freud] can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that

sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn't one often give much because one wishes to hold much back?" "Please think of Carl not with the feelings of a father: 'He will grow, but I must fade away,' but as one person to another, who like you must follow his own law. Emma Jung, Jung: A Biography by Gerhard Wehr, Page 105

We [with Freud] met at one o'clock in the afternoon and talked virtually without a pause for thirteen hours. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

But you [Freud] must not think I am frantically out to contrast myself with you by [Typology] holding the most divergent views possible. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

I tried to advance these reservations of mine on several occasions, but each time he would attribute them to my lack of experience. Freud was right; in those days I had not enough experience to support my objections. I could see that his sexual theory was enormously important to him, both personally and philosophically. This impressed me, but I could not decide to what extent this strong emphasis on sexuality was connected with subjective prejudices of his, and to what extent it rested upon verifiable experiences. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

"My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." "Against the black tide of the mud ... of occultism." Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 107.

First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma, that is to say, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive. This was the thing that struck at the heart of our friendship. I knew that I would never be able to accept such an attitude. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 107.

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. It was no less insistent, exacting, domineering, threatening, and orally ambivalent than the original one. Just as the psychically stronger agency is given "divine" or "daemonic" attributes, so the "sexual libido" took over the role of a deus absconditus, a hidden or concealed god. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 108.

As for Jung, he has so overcome his hesitation that he belongs to the cause without reservation, and even plans to go on working on the question of dementia praecox energetically along our lines. This suits me supremely. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 109.

It was as it my diaphragm were made of iron and were becoming red-hot-a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud:

"There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "that is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!" Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 109-110.

"I do not deny that your comments and your experiment made a powerful impression on me"-Freud actually spoke of an experiment, as if his visitor had intended to demonstrate some psychic ability, although this cannot have been the case. After your departure I determined to make some observations, and here are the results. In my front room there are continual creaking noises, from where the two heavy Egyptian steles rest on the oak boards of the bookcase, so that's obvious. In the second room, where we heard the crash, such noises are very rare. At first I was inclined to ascribe some meaning to it if the noise we heard so frequently when you were here were never heard again after your departure. But since then it has happened over and over again, yet never in connection with my thoughts and never when I was considering you or your special problem. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 110-111.

"if there is a psychanalysis [sic], then there must also be a 'psychosynthesis' which creates future events according to the same laws." Carl Jung, Jung: A Biography by Gerhard Wehr, Page 111.

It is remarkable that on the same evening that I formally adopted you as an eldest son, anointing you as my successor and crown prince-in partibus infideium-that then and there you should have divested me of my paternal dignity, and that the divesting seems to have given you as much pleasure

as investing your person gave me. Now I am afraid that I must fall back again into the role of father toward you in giving you my views on poltergeist phenomena .... I therefore don once more my horn-rimmed paternal spectacles and warn my dear son to keep a cool head and rather not understand something than make such great sacrifices for the sake of understanding. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 111-112.

You [Jung] are really the only one who even has anything original to offer. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 113.

It was very refreshing and left a pleasant aftertaste with me. I was glad to find you flourishing so well, and whatever resentment there might have been melted away as soon as I saw you again and understood you. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114.

The Zurich contingent were the picked troops of the little army fighting for the honor of analysis. They provided the only opportunity of acquiring the new art and working at it. They provided the only opportunity of acquiring the new art and working at it. Most of my adherents and coworkers today came to me by way of Zurich, even some who were geographically much closer to Vienna than to Zurich .... In the union that was formed between the Vienna and Zurich schools, the Swiss were by no means only on the receiving end. They had already produced respectable scientific work in their own right, the results of which benefited psychoanalysis. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114-115.

It was a human failure, and I would never have wanted to discontinue our dream analyses on that account. On the contrary, they meant a great deal to me, and I found our relationship exceedingly valuable. I regarded

Freud as an older, more mature and experienced personality, and felt like a son in that respect. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 117.

"But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 118.

Hence, understandably, when I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy. I was especially familiar with the writers of the eighteenth and early nineteenth century ....By contrast, I had the impression that Freud's intellectual history began with Buchner, Moleschott, DuBois Reymond, and Darwin. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 119.

[The dream] was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the races of earlier modes of functioning. Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 119.

It was filthy and exotic. The Chinese are all dressed in dark blue and wear their long black queues. We went to a Chinese temple that was in a horrible dump called a Josshouse. One could smell a murder in every corner. Then we went to a Chinese teahouse, where we had a really excellent tea, along with which they brought us rice and an unbelievable dish of chopped meat, which appeared to be completely covered with earthworms and onions. It looked frightful. The worms, though, turned out to be Chinese potato; I tried some of it and it wasn't bad. Otherwise the rowdies who were loitering about looked more dangerous than the Chinese. In Chinatown there are nine thousand Chinese men and only twenty-eight women. But because of this there are masses of white prostitutes, who have just now been cleared out by the police. After that we went to a real Apache music hall, where it was dismal. A singer got up, and people threw money on the floor in front of him for payment. It was all strange and terribly unpleasant, but interesting. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 120-121.

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Stanley Hall was an equally clear-headed man, but decidedly of an academic brand. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 121-122.

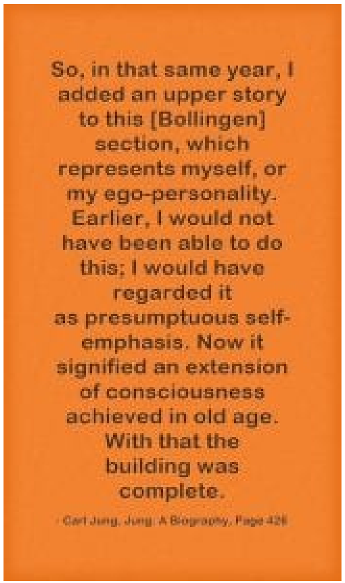
Last night there was a tremendous amount of ceremony and fancy dress, with all sorts of red and black gowns and gold tasseled square caps. In a grand and festive assemblage I was appointed Doctor of Laws honoris causa and Freud likewise. Now I may place an L.L.D. after my name. Impressive, what? Carl Jung to Emma, Jung: A Biography by Gerhard Wehr, Page 123.

The short stay in the new world was exceedingly good for my self-respect; in Europe I felt like an outlaw, but here I found myself accepted as an equal by the best. It was like the realization of an unbelievable daydream. . . . Thus psychoanalysis was no longer a flight of fancy; it had become a valuable piece of reality. Since our visit it has never lost ground in America. Sigmund Freud, A Biography by Gerhard Wehr, Page 123.

I am sitting in a large wooden cabin consisting of a single room, and before me is a mighty fireplace roughly built of bricks with huge wooden logs in front of it, and masses of tools, books, and the like on the walls. Around the cabin runs a covered porch, and when you step outside you see nothing at first but trees-beeches, firs, pines, and cedars, all a bit strange, with the rain softly rustling beneath them. Through the trees you see a mountainous landscape, all covered with trees. The cabin stands on a slope, and a little farther down there are about ten small wooden cottages over there the women live, there the men, over there is the kitchen, there the dining cabin, and in between cows and horses are grazing .... Carl Jung, Jung: A Biography by Gerhard Wehr, Page 121.

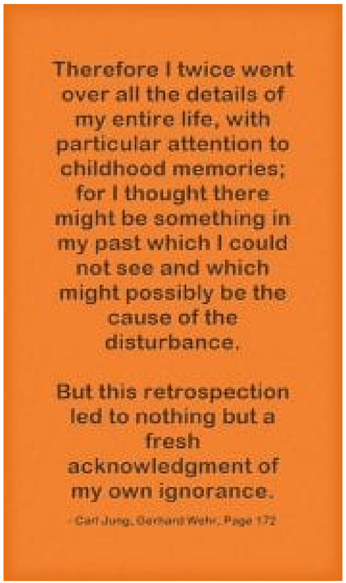
As far as technological culture is concerned, we lag miles behind America. But all that is frightfully costly and already carries the germ of the end in itself .... I shall never forget the experiences of this journey. Now we are tired of America. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 125.

One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the age-oldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in the foam of the seething waves to travel-weary Odysseus and gives him the pearly veil which saves him from Poseidon’s storm. The sea is like music; it has all the dreams of the soul within itself and sounds them over. The beauty and grandeur of the sea consist in our being forced down into the fruitful bottom lands of our own psyches, where we confront and re-create ourselves .... Carl Jung, Jung: A Biography by Gerhard Wehr, Page 126.



So, in that same year, I added an upper story to this [Bollingen] section, which represents myself, or my ego-personality. Earlier, I would not have been able to do this; I would have regarded it as presumptuous self-emphasis. Now it signified an extension of consciousness achieved in old age. With that the building was complete.

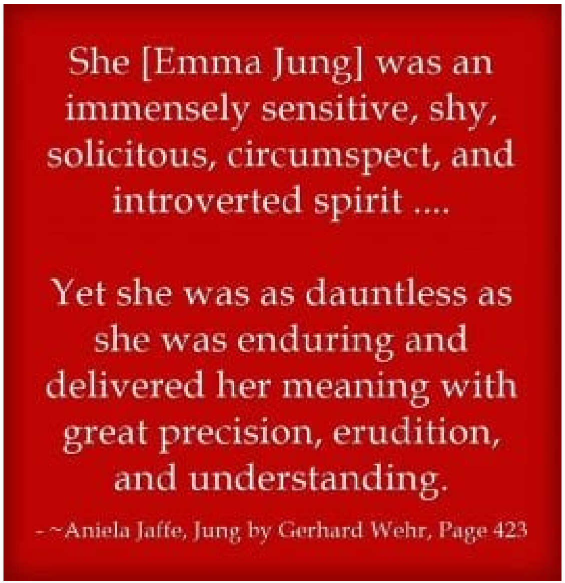
- Carl Jung, Jung: A Biography, Page 426



Therefore I twice went over all the details of my entire life, with particular attention to childhood memories; for I thought there might be something in my past which I could not see and which might possibly be the cause of the disturbance.

But this retrospection led to nothing but a fresh acknowledgment of my own ignorance.

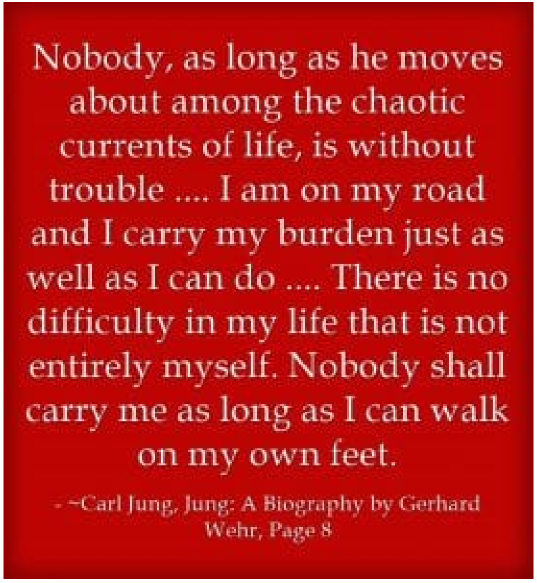
- Carl Jung, Gerhard Wehr, Page 172



She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit ....

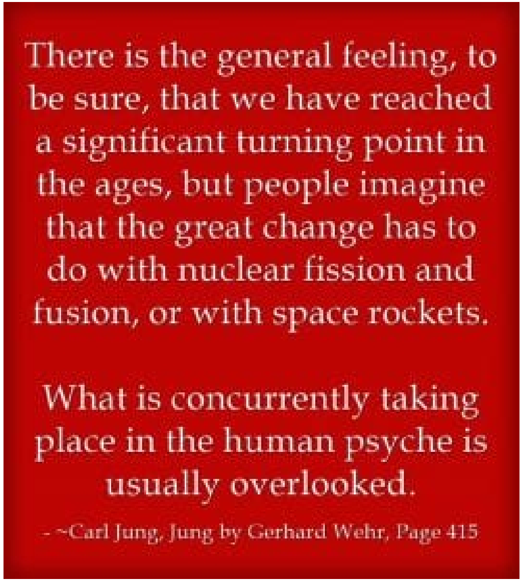
Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding.

- ~Aniela Jaffe, Jung by Gerhard Wehr, Page 423



Nobody, as long as he moves about among the chaotic currents of life, is without trouble .... I am on my road and I carry my burden just as well as I can do .... There is no difficulty in my life that is not entirely myself. Nobody shall carry me as long as I can walk on my own feet.

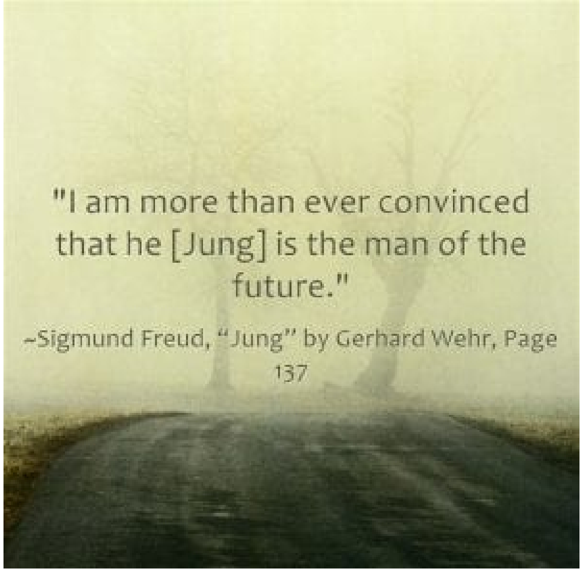
- ~Carl Jung, Jung: A Biography by Gerhard Wehr, Page 8



There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets.

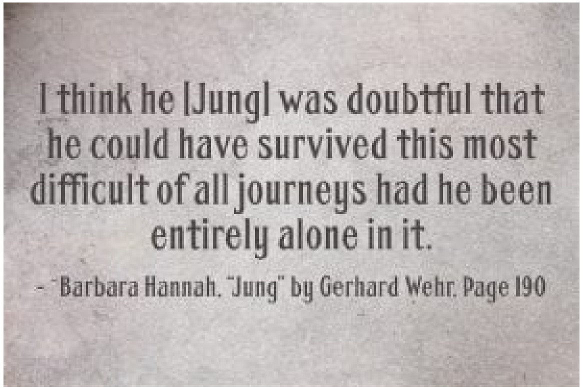
What is concurrently taking place in the human psyche is usually overlooked.

- ~Carl Jung, Jung by Gerhard Wehr, Page 415



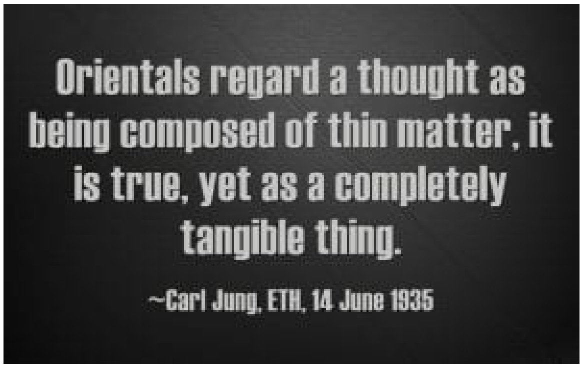
"I am more than ever convinced that he [Jung] is the man of the future."

~Sigmund Freud, "Jung" by Gerhard Wehr, Page 137



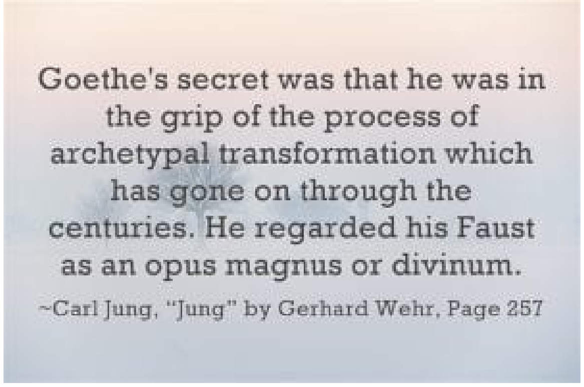
I think he [Jung] was doubtful that he could have survived this most difficult of all journeys had he been entirely alone in it.

- ~Barbara Hannah, "Jung" by Gerhard Wehr, Page 190



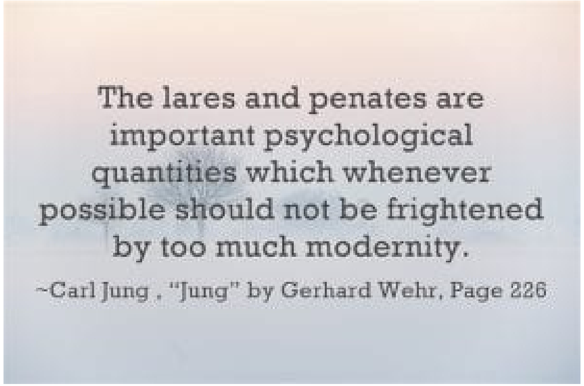
Orientals regard a thought as being composed of thin matter, it is true, yet as a completely tangible thing.

~Carl Jung, ETH, 14 June 1935



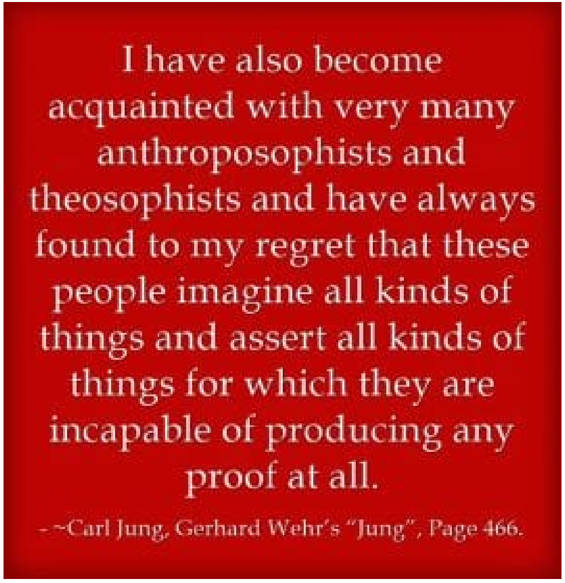
Goethe's secret was that he was in the grip of the process of archetypal transformation which has gone on through the centuries. He regarded his Faust as an opus magnus or divinum.

~Carl Jung, "Jung" by Gerhard Wehr, Page 257



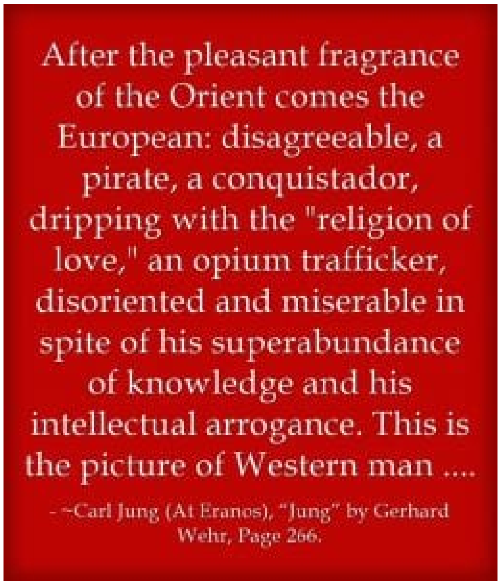
The lares and penates are important psychological quantities which whenever possible should not be frightened by too much modernity.

~Carl Jung , "Jung" by Gerhard Wehr, Page 226



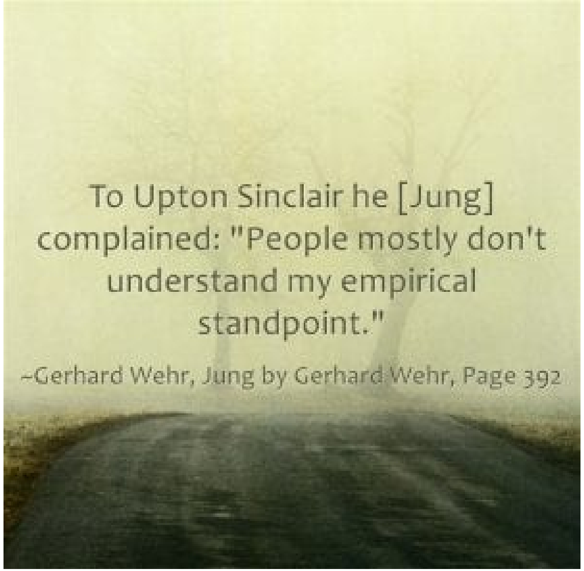
I have also become acquainted with very many anthroposophists and theosophists and have always found to my regret that these people imagine all kinds of things and assert all kinds of things for which they are incapable of producing any proof at all.

- ~Carl Jung, Gerhard Wehr's "Jung", Page 466.



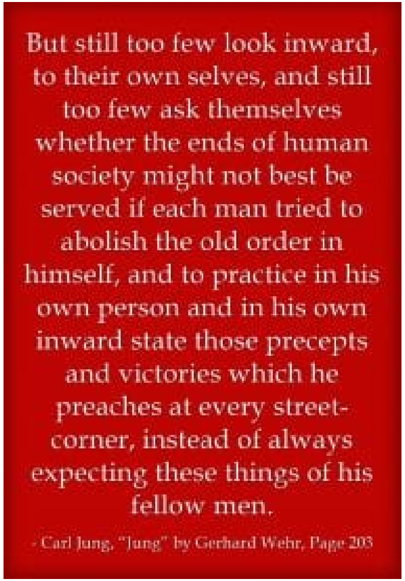
After the pleasant fragrance of the Orient comes the European: disagreeable, a pirate, a conquistador, dripping with the "religion of love," an opium trafficker, disoriented and miserable in spite of his superabundance of knowledge and his intellectual arrogance. This is the picture of Western man ....

- ~Carl Jung (At Eranos), “Jung” by Gerhard Wehr, Page 266.



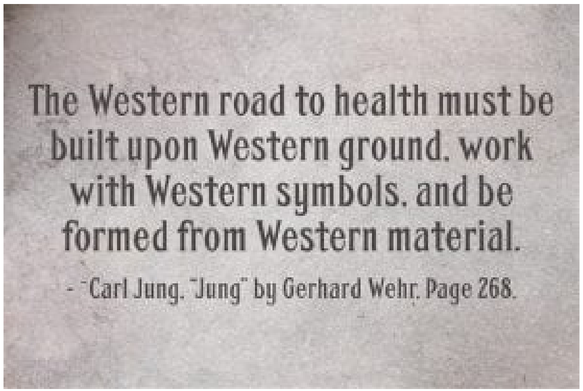
To Upton Sinclair he [Jung] complained: "People mostly don't understand my empirical standpoint."

~Gerhard Wehr, Jung by Gerhard Wehr, Page 392



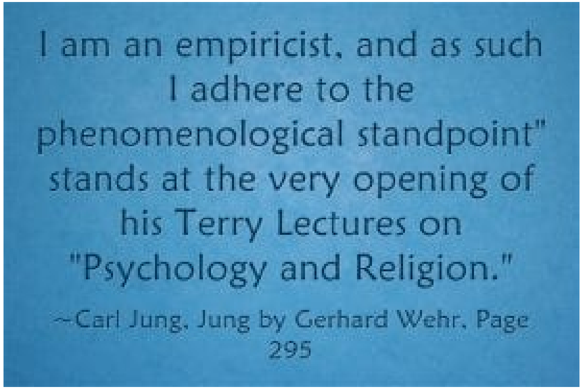
But still too few look inward, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practice in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men.

- Carl Jung, “Jung” by Gerhard Wehr, Page 203



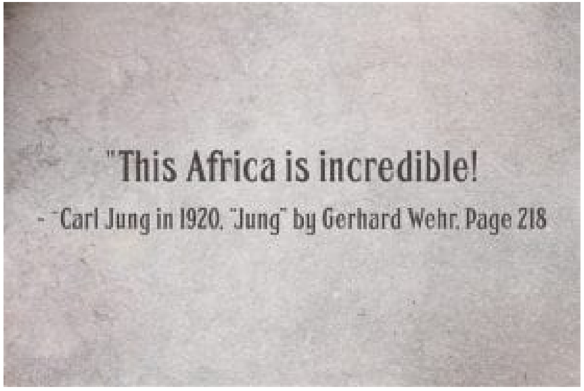
The Western road to health must be built upon Western ground, work with Western symbols, and be formed from Western material.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 268.



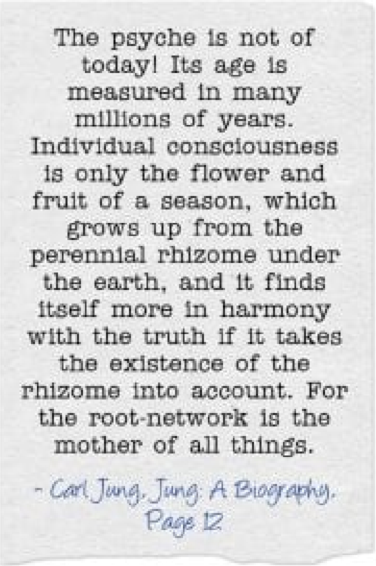
I am an empiricist, and as such I adhere to the phenomenological standpoint" stands at the very opening of his Terry Lectures on "Psychology and Religion."

~Carl Jung, Jung by Gerhard Wehr, Page 295



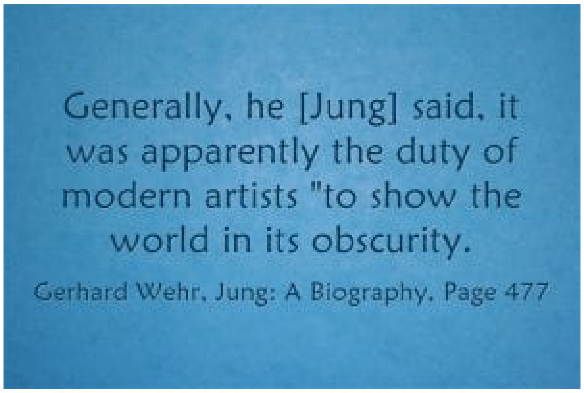
"This Africa is incredible!

- ~Carl Jung in 1920, "Jung" by Gerhard Wehr, Page 218



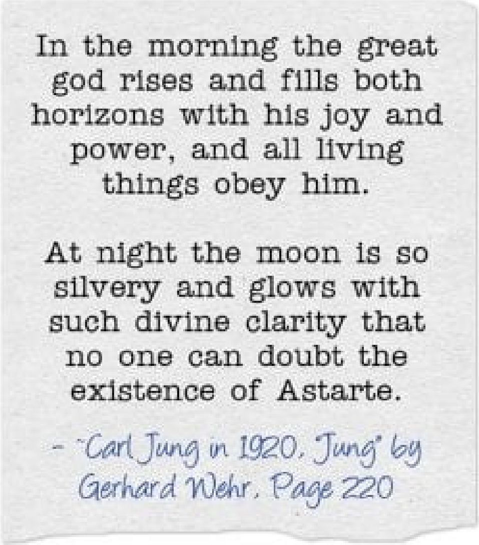
The psyche is not of today! Its age is measured in many millions of years. Individual consciousness is only the flower and fruit of a season, which grows up from the perennial rhizome under the earth, and it finds itself more in harmony with the truth if it takes the existence of the rhizome into account. For the root-network is the mother of all things.

- Carl Jung, Jung: A Biography, Page 12



Generally, he [Jung] said, it was apparently the duty of modern artists "to show the world in its obscurity.

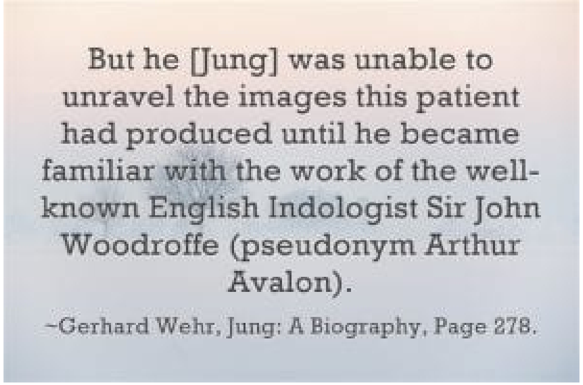
Gerhard Wehr, Jung: A Biography, Page 477



In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him.

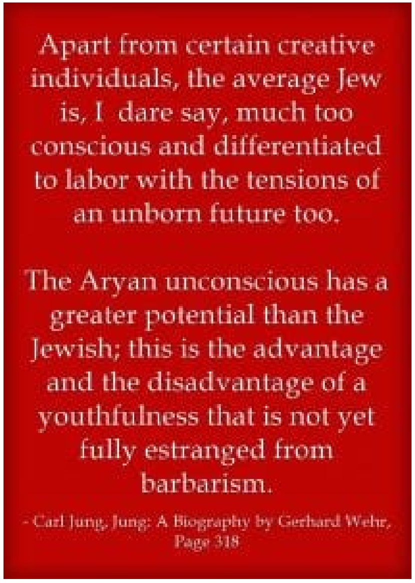
At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte.

- ~Carl Jung in 1920, "Jung" by Gerhard Wehr, Page 220



But he [Jung] was unable to unravel the images this patient had produced until he became familiar with the work of the well-known English Indologist Sir John Woodroffe (pseudonym Arthur Avalon).

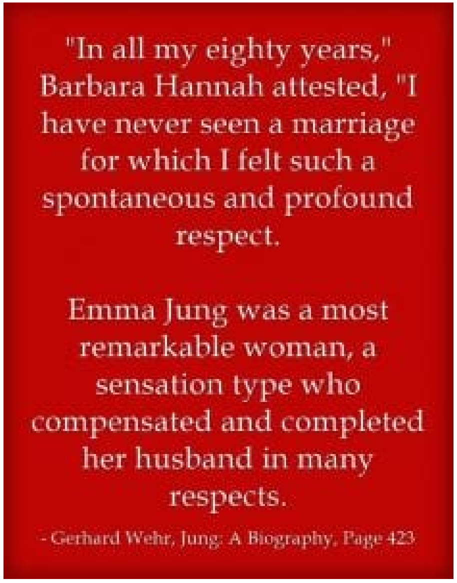
~Gerhard Wehr, Jung: A Biography, Page 278.



Apart from certain creative individuals, the average Jew is, I dare say, much too conscious and differentiated to labor with the tensions of an unborn future too.

The Aryan unconscious has a greater potential than the Jewish; this is the advantage and the disadvantage of a youthfulness that is not yet fully estranged from barbarism.

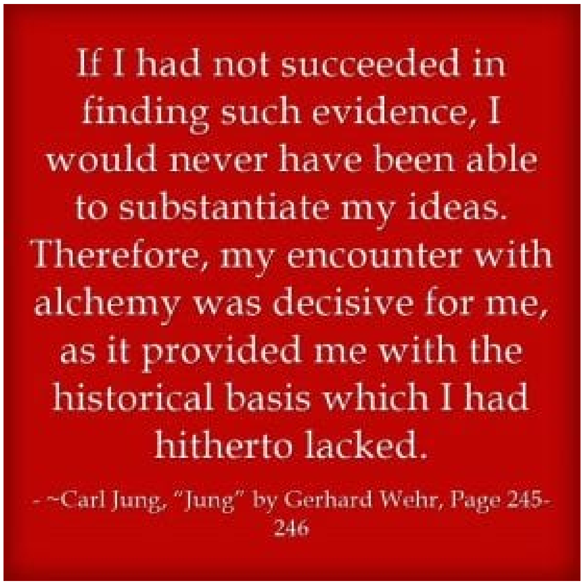
- Carl Jung, Jung: A Biography by Gerhard Wehr, Page 318



"In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect.

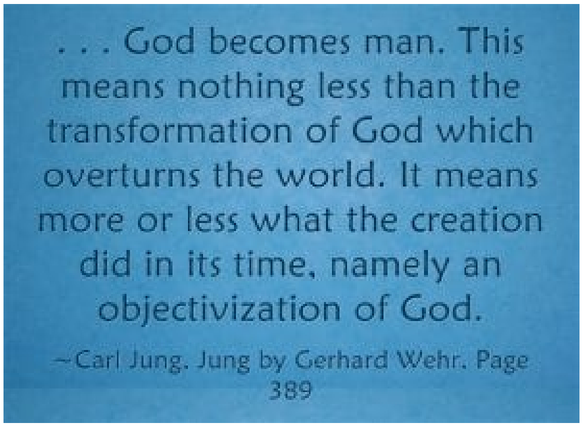
Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects.

- Gerhard Wehr, Jung: A Biography, Page 423



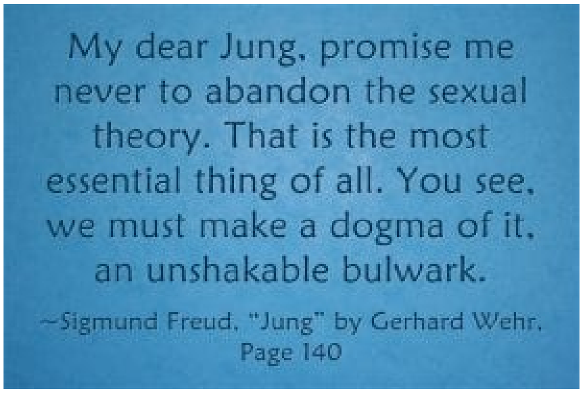
If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 245-246



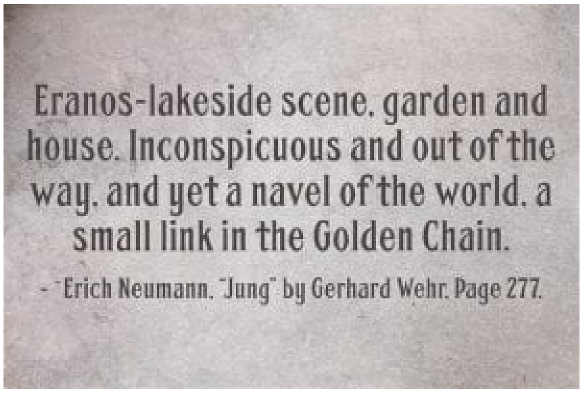
. . . God becomes man. This means nothing less than the transformation of God which overturns the world. It means more or less what the creation did in its time, namely an objectivization of God.

~Carl Jung, Jung by Gerhard Wehr, Page 389



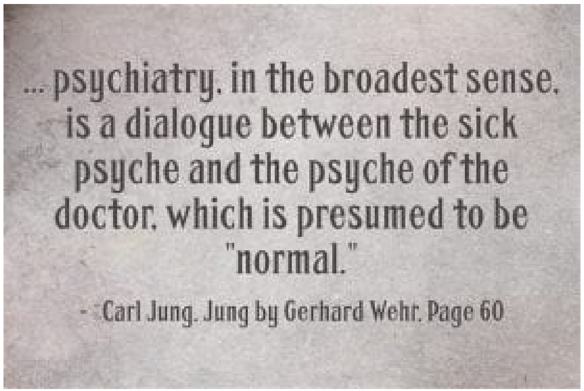
My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark.

~Sigmund Freud, "Jung" by Gerhard Wehr, Page 140



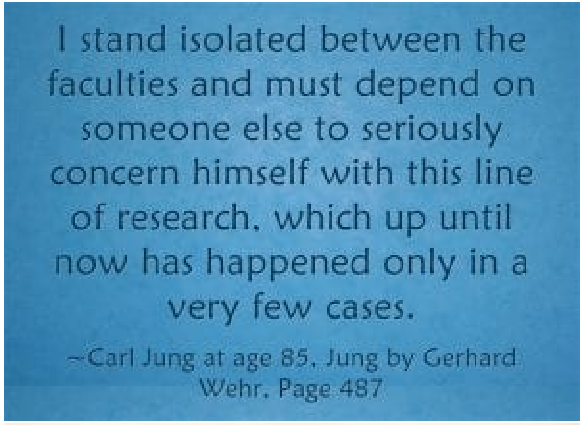
Eranos-lakeside scene, garden and house. Inconspicuous and out of the way, and yet a navel of the world, a small link in the Golden Chain.

- "Erich Neumann, "Jung" by Gerhard Wehr, Page 277.



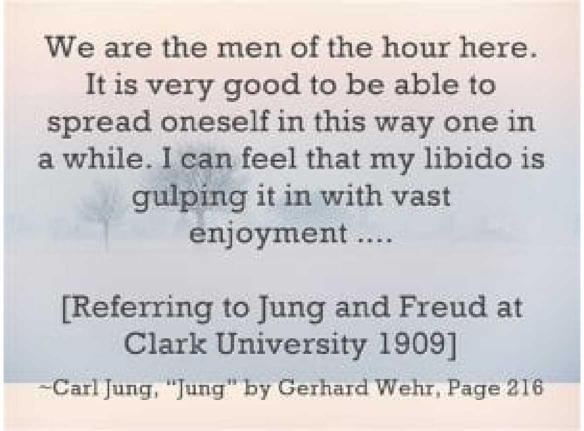
... psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal."

- Carl Jung, Jung by Gerhard Wehr, Page 60



I stand isolated between the faculties and must depend on someone else to seriously concern himself with this line of research, which up until now has happened only in a very few cases.

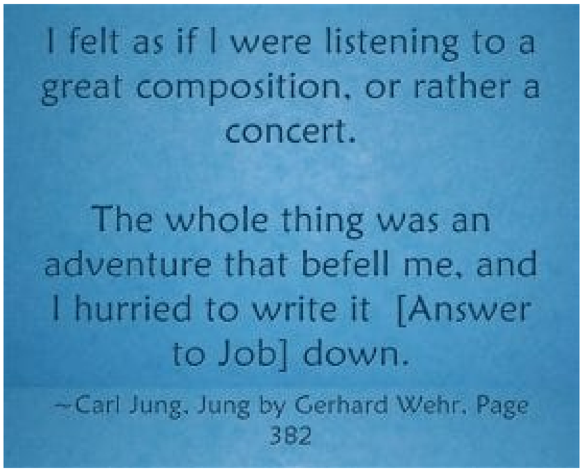
~Carl Jung at age 85, Jung by Gerhard Wehr, Page 487



We are the men of the hour here. It is very good to be able to spread oneself in this way one in a while. I can feel that my libido is gulping it in with vast enjoyment ....

[Referring to Jung and Freud at Clark University 1909]

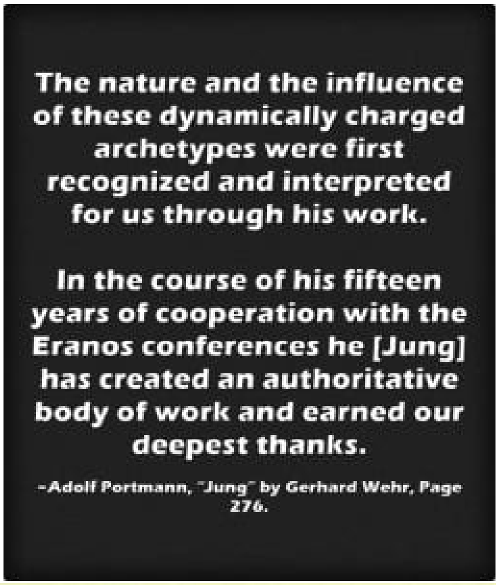
~Carl Jung, "Jung" by Gerhard Wehr, Page 216



I felt as if I were listening to a great composition, or rather a concert.

The whole thing was an adventure that befell me, and I hurried to write it [Answer to Job] down.

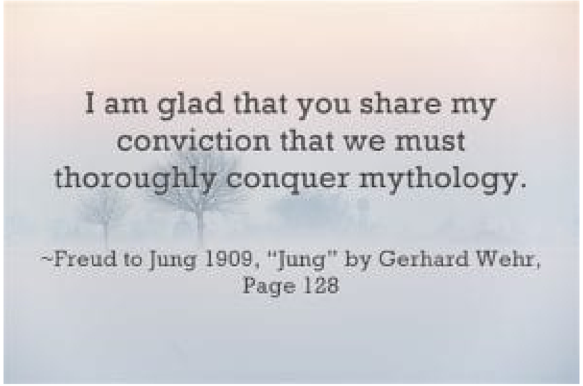
~Carl Jung, Jung by Gerhard Wehr, Page 382



The nature and the influence of these dynamically charged archetypes were first recognized and interpreted for us through his work.

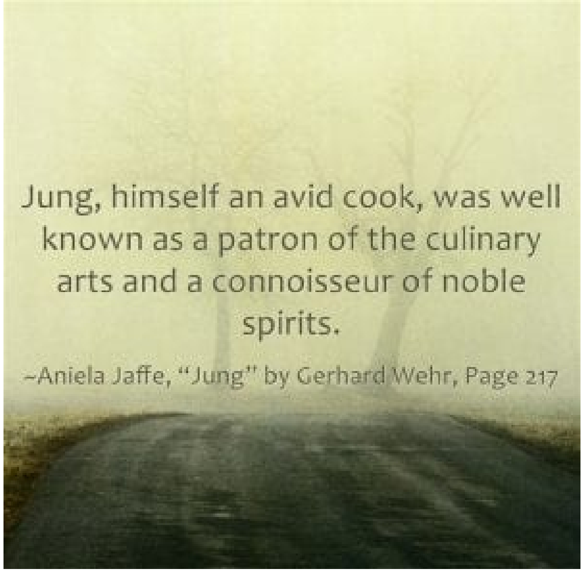
In the course of his fifteen years of cooperation with the Eranos conferences he [Jung] has created an authoritative body of work and earned our deepest thanks.

~Adolf Portmann, "Jung" by Gerhard Wehr, Page 276.



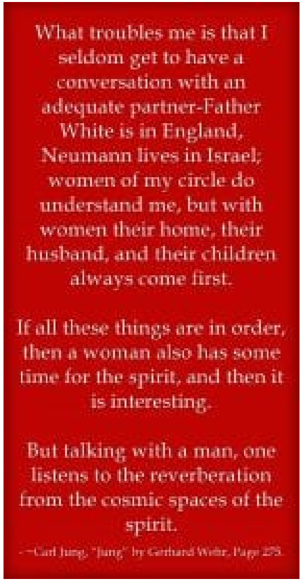
I am glad that you share my conviction that we must thoroughly conquer mythology.

~Freud to Jung 1909, "Jung" by Gerhard Wehr, Page 128



Jung, himself an avid cook, was well known as a patron of the culinary arts and a connoisseur of noble spirits.

~Aniela Jaffe, "Jung" by Gerhard Wehr, Page 217

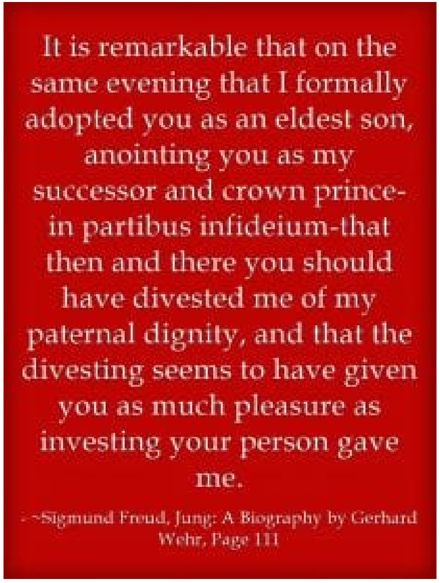


What troubles me is that I seldom get to have a conversation with an adequate partner-Father White is in England, Neumann lives in Israel; women of my circle do understand me, but with women their home, their husband, and their children always come first.

If all these things are in order, then a woman also has some time for the spirit, and then it is interesting.

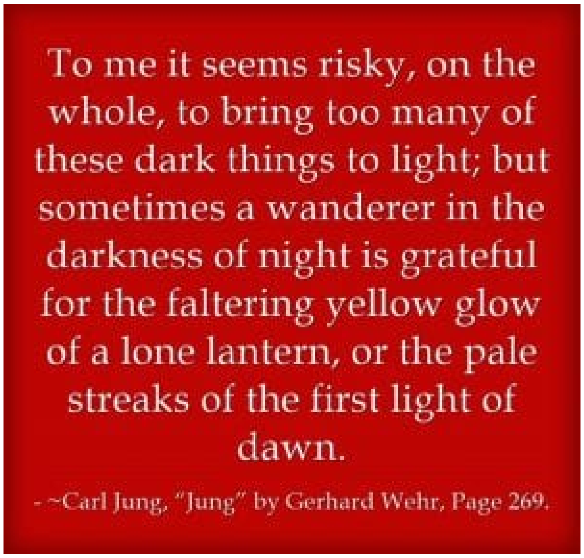
But talking with a man, one listens to the reverberation from the cosmic spaces of the spirit.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 275.



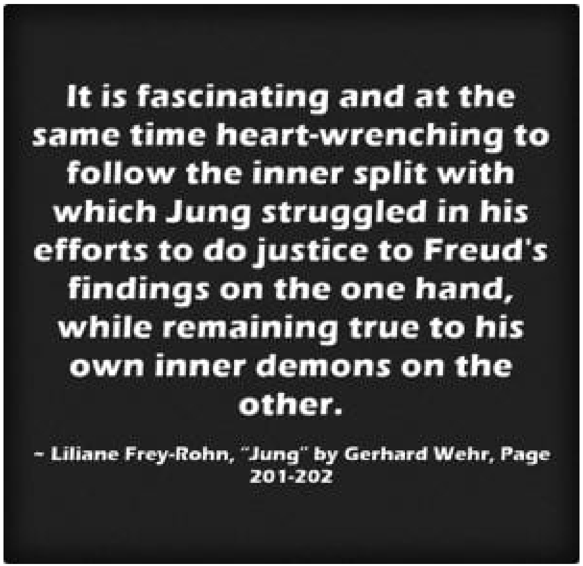
It is remarkable that on the same evening that I formally adopted you as an eldest son, anointing you as my successor and crown prince-in partibus infideium-that then and there you should have divested me of my paternal dignity, and that the divesting seems to have given you as much pleasure as investing your person gave me.

- ~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 111



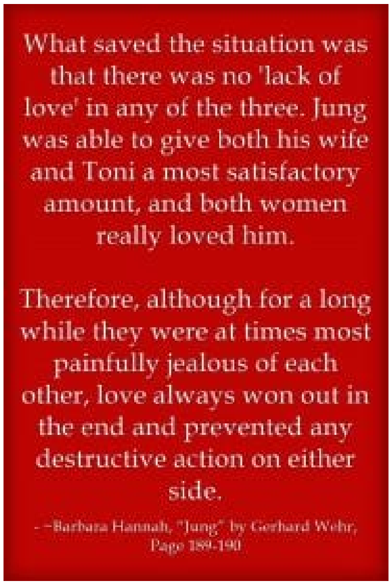
To me it seems risky, on the whole, to bring too many of these dark things to light; but sometimes a wanderer in the darkness of night is grateful for the faltering yellow glow of a lone lantern, or the pale streaks of the first light of dawn.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 269.



It is fascinating and at the same time heart-wrenching to follow the inner split with which Jung struggled in his efforts to do justice to Freud's findings on the one hand, while remaining true to his own inner demons on the other.

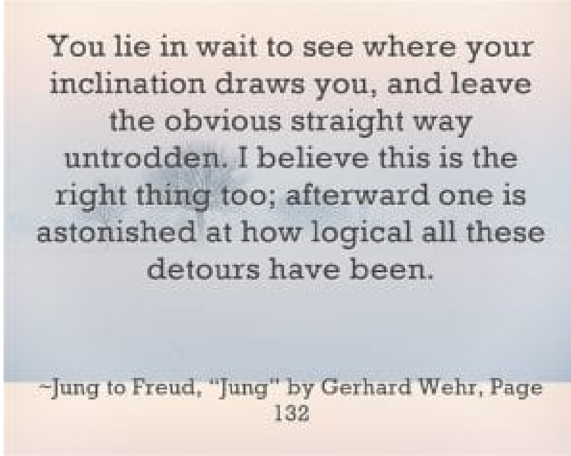
~ Liliane Frey-Rohn, "Jung" by Gerhard Wehr, Page 201-202



What saved the situation was that there was no 'lack of love' in any of the three. Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him.

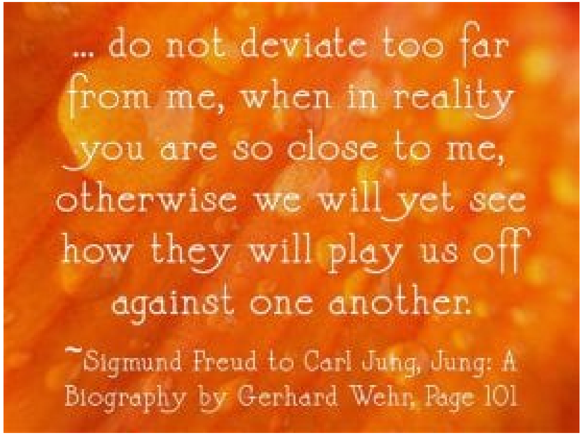
Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any destructive action on either side.

- ~Barbara Hannah, "Jung" by Gerhard Wehr, Page 189-190



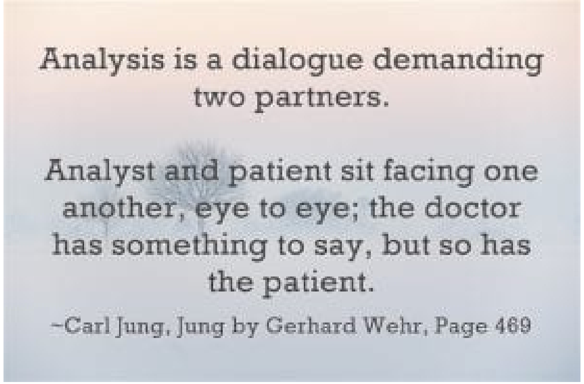
You lie in wait to see where your inclination draws you, and leave the obvious straight way untrodden. I believe this is the right thing too; afterward one is astonished at how logical all these detours have been.

~Jung to Freud, "Jung" by Gerhard Wehr, Page 132



... do not deviate too far from me, when in reality you are so close to me, otherwise we will yet see how they will play us off against one another.

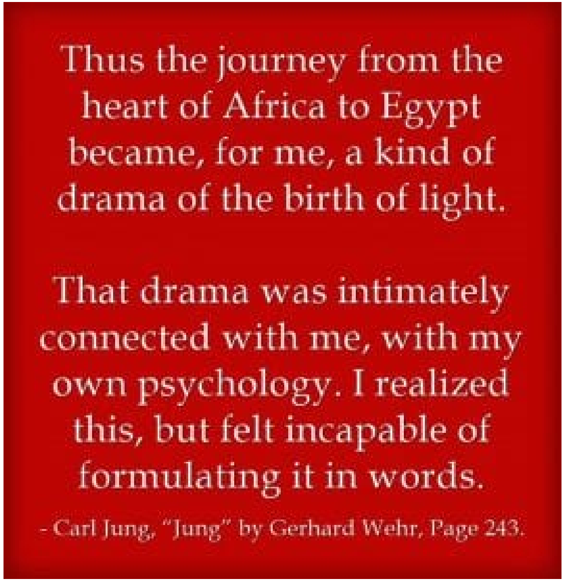
~Sigmund Freud to Carl Jung, Jung: A Biography by Gerhard Wehr, Page 101



Analysis is a dialogue demanding two partners.

Analyst and patient sit facing one another, eye to eye; the doctor has something to say, but so has the patient.

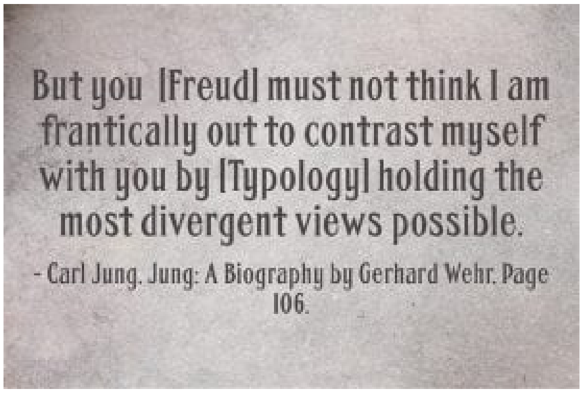
~Carl Jung, Jung by Gerhard Wehr, Page 469



Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light.

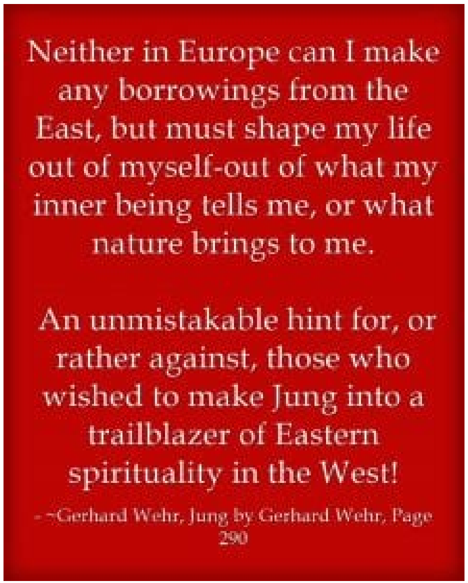
That drama was intimately connected with me, with my own psychology. I realized this, but felt incapable of formulating it in words.

- Carl Jung, "Jung" by Gerhard Wehr, Page 243.



But you [Freud] must not think I am frantically out to contrast myself with you by [Typology] holding the most divergent views possible.

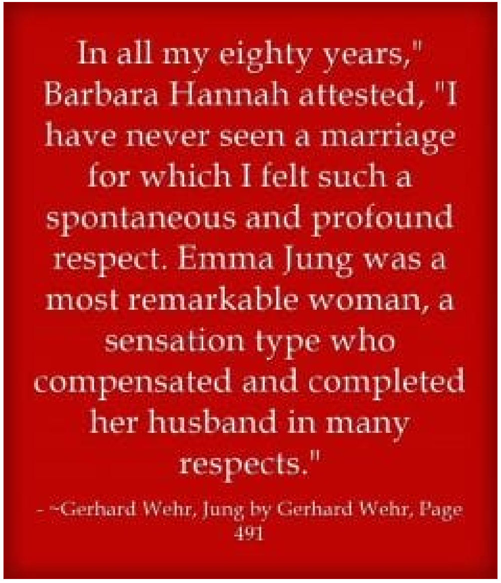
- Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.



Neither in Europe can I make any borrowings from the East, but must shape my life out of myself-out of what my inner being tells me, or what nature brings to me.

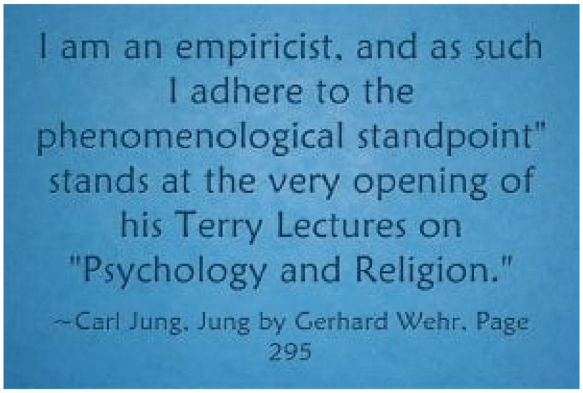
An unmistakable hint for, or rather against, those who wished to make Jung into a trailblazer of Eastern spirituality in the West!

- ~Gerhard Wehr, Jung by Gerhard Wehr, Page 290



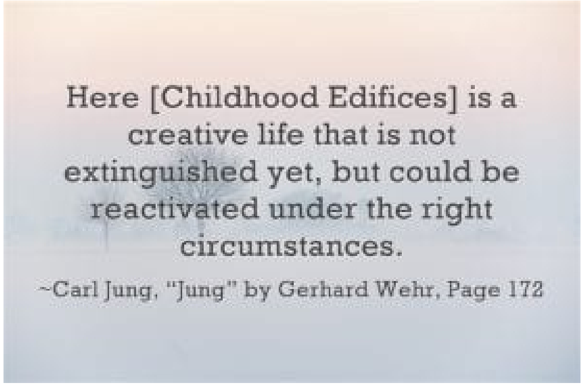
In all my eighty years," Barbara Hannah attested, "I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects."

- ~Gerhard Wehr, Jung by Gerhard Wehr, Page 491



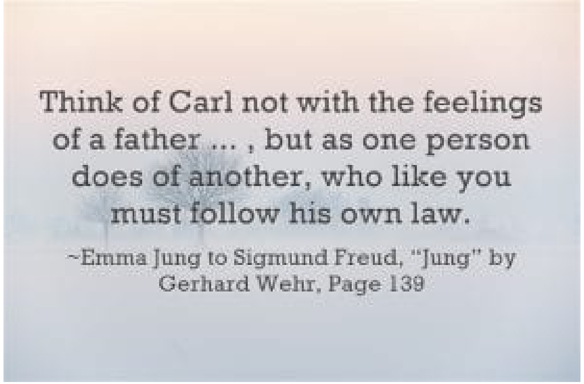
I am an empiricist, and as such I adhere to the phenomenological standpoint" stands at the very opening of his Terry Lectures on "Psychology and Religion."

~Carl Jung, Jung by Gerhard Wehr, Page 295



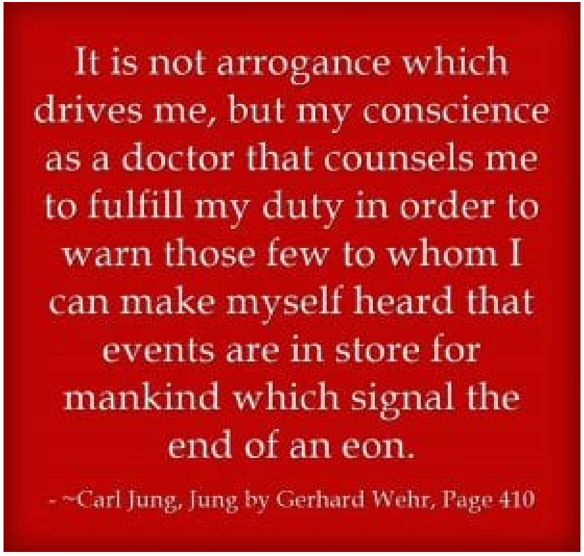
Here [Childhood Edifices] is a creative life that is not extinguished yet, but could be reactivated under the right circumstances.

~Carl Jung, "Jung" by Gerhard Wehr, Page 172



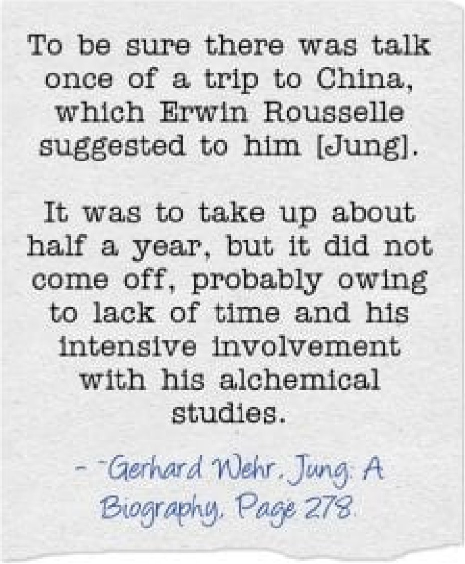
Think of Carl not with the feelings of a father ... , but as one person does of another, who like you must follow his own law.

~Emma Jung to Sigmund Freud, "Jung" by Gerhard Wehr, Page 139



It is not arrogance which drives me, but my conscience as a doctor that counsels me to fulfill my duty in order to warn those few to whom I can make myself heard that events are in store for mankind which signal the end of an eon.

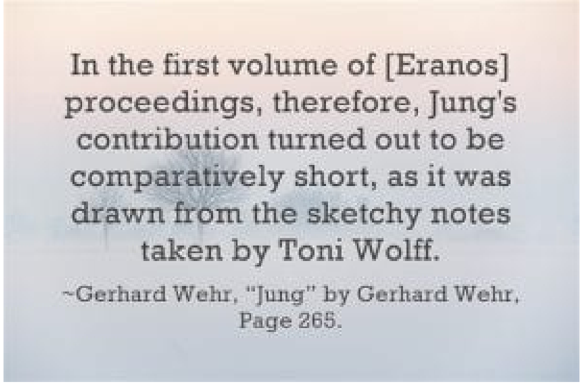
- ~Carl Jung, Jung by Gerhard Wehr, Page 410



To be sure there was talk once of a trip to China, which Erwin Rousselle suggested to him [Jung].

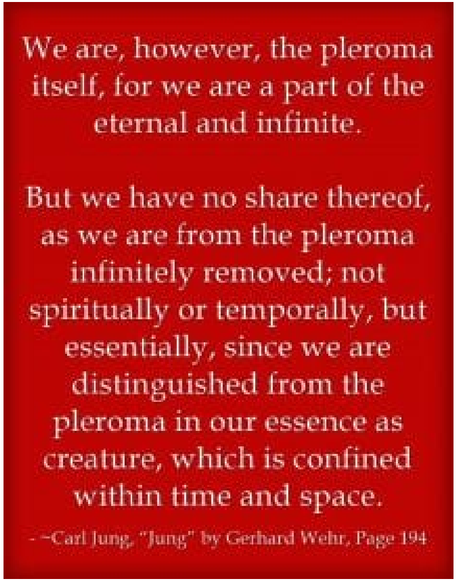
It was to take up about half a year, but it did not come off, probably owing to lack of time and his intensive involvement with his alchemical studies.

- ~Gerhard Wehr, Jung: A Biography, Page 278.



In the first volume of [Eranos] proceedings, therefore, Jung's contribution turned out to be comparatively short, as it was drawn from the sketchy notes taken by Toni Wolff.

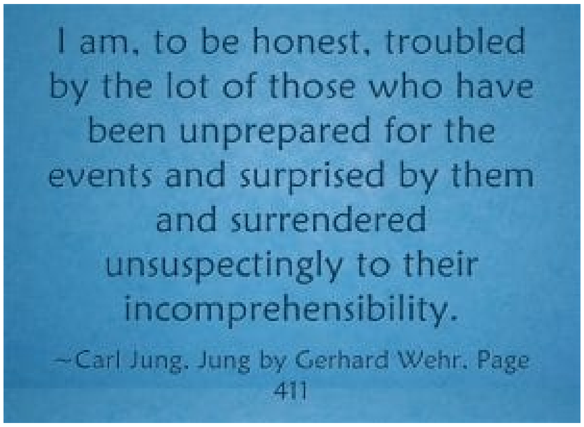
~Gerhard Wehr, "Jung" by Gerhard Wehr, Page 265.



We are, however, the pleroma itself, for we are a part of the eternal and infinite.

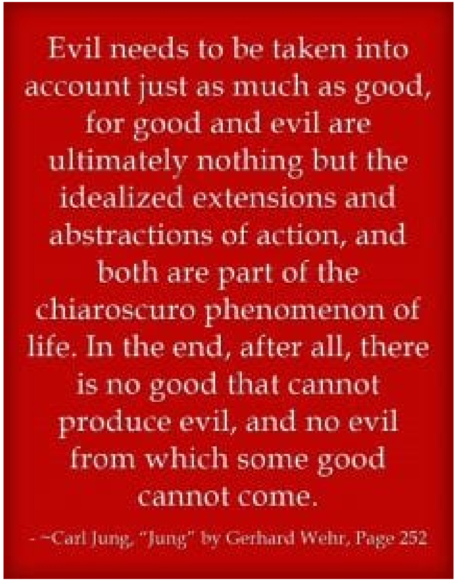
But we have no share thereof, as we are from the pleroma infinitely removed; not spiritually or temporally, but essentially, since we are distinguished from the pleroma in our essence as creature, which is confined within time and space.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 194



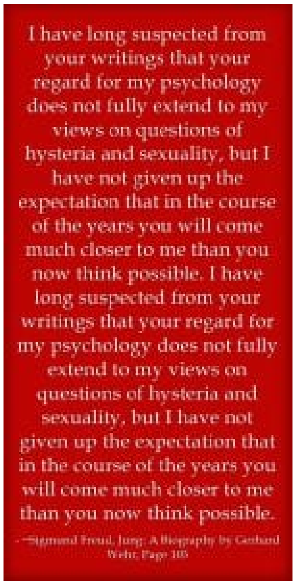
I am, to be honest, troubled by the lot of those who have been unprepared for the events and surprised by them and surrendered unsuspectingly to their incomprehensibility.

~Carl Jung, Jung by Gerhard Wehr, Page 411



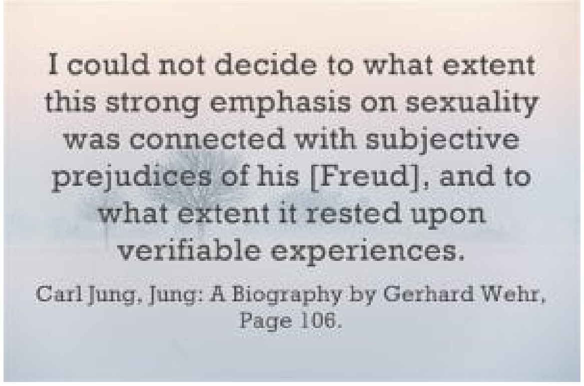
Evil needs to be taken into account just as much as good, for good and evil are ultimately nothing but the idealized extensions and abstractions of action, and both are part of the chiaroscuro phenomenon of life. In the end, after all, there is no good that cannot produce evil, and no evil from which some good cannot come.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 252



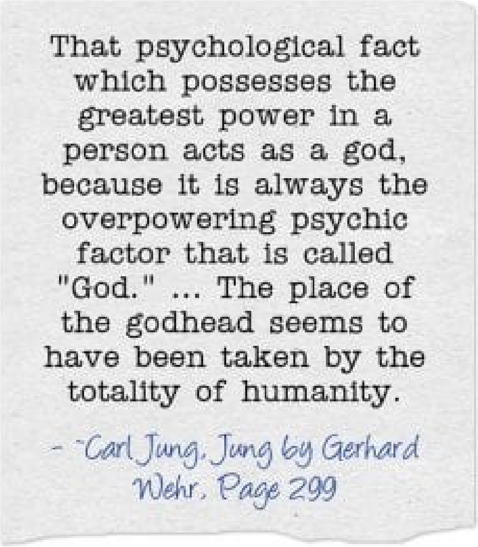
I have long suspected from your writings that your regard for my psychology does not fully extend to my views on questions of hysteria and sexuality, but I have not given up the expectation that in the course of the years you will come much closer to me than you now think possible. I have long suspected from your writings that your regard for my psychology does not fully extend to my views on questions of hysteria and sexuality, but I have not given up the expectation that in the course of the years you will come much closer to me than you now think possible.

- ~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 105

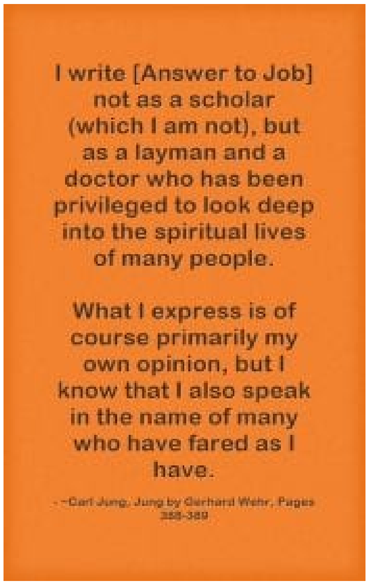


I could not decide to what extent this strong emphasis on sexuality was connected with subjective prejudices of his [Freud], and to what extent it rested upon verifiable experiences.

Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

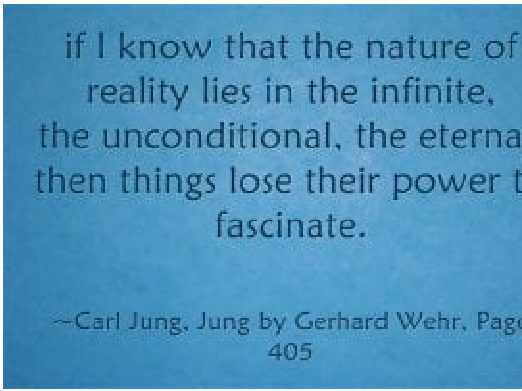

That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." ... The place of the godhead seems to have been taken by the totality of humanity.

- ~Carl Jung, Jung by Gerhard Wehr, Page 299

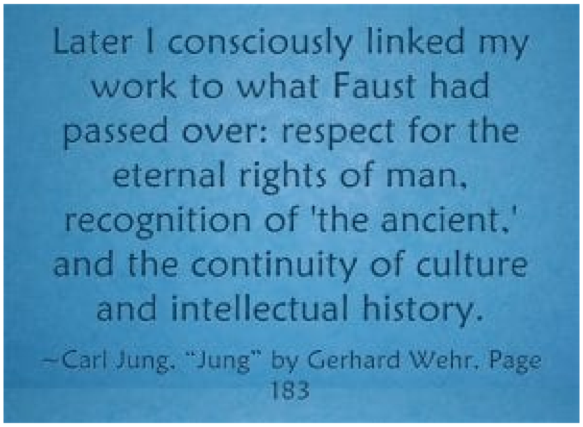

I write [Answer to Job] not as a scholar (which I am not), but as a layman and a doctor who has been privileged to look deep into the spiritual lives of many people.

What I express is of course primarily my own opinion, but I know that I also speak in the name of many who have fared as I have.

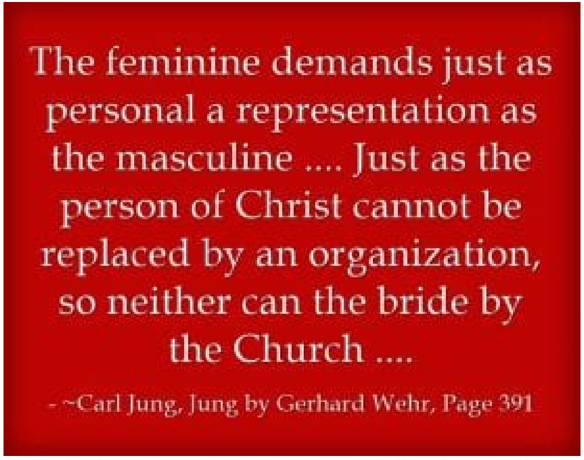
- ~Carl Jung, Jung by Gerhard Wehr, Pages 388-389


if I know that the nature of
reality lies in the infinite,
the unconditional, the eterna
then things lose their power t
fascinate.

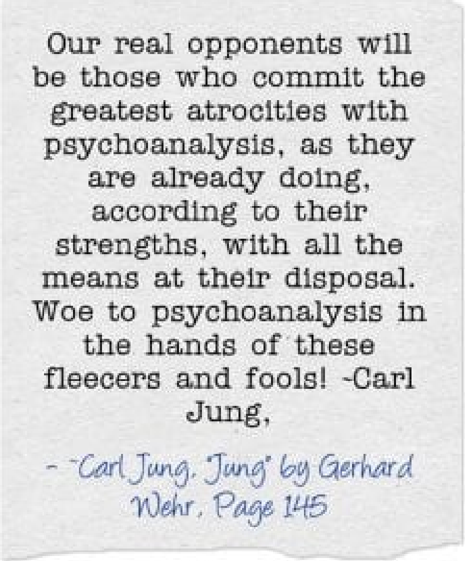
~Carl Jung, Jung by Gerhard Wehr, Pag
405


Later I consciously linked my work to what Faust had passed over: respect for the eternal rights of man, recognition of 'the ancient,' and the continuity of culture and intellectual history.

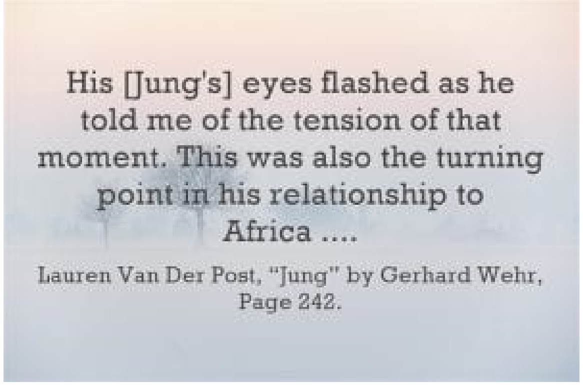
~Carl Jung, "Jung" by Gerhard Wehr, Page 183


The feminine demands just as personal a representation as the masculine .... Just as the person of Christ cannot be replaced by an organization, so neither can the bride by the Church ....

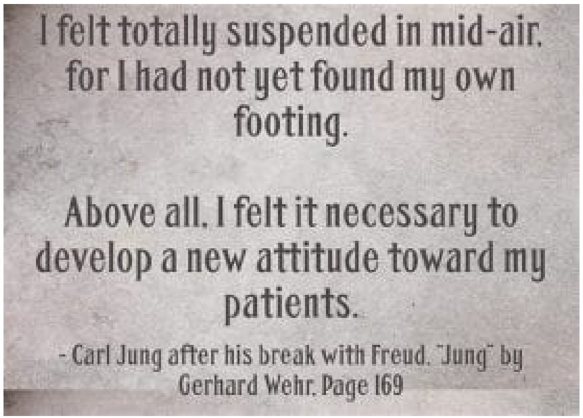
- ~Carl Jung, Jung by Gerhard Wehr, Page 391


Our real opponents will be those who commit the greatest atrocities with psychoanalysis, as they are already doing, according to their strengths, with all the means at their disposal. Woe to psychoanalysis in the hands of these fleecers and fools! -Carl Jung,

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 145


His [Jung's] eyes flashed as he told me of the tension of that moment. This was also the turning point in his relationship to Africa ....

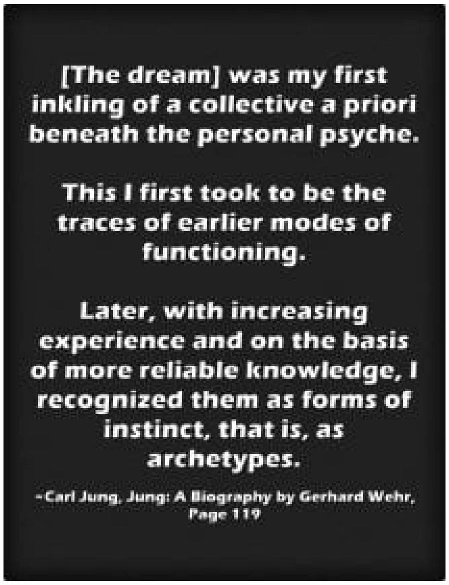
Lauren Van Der Post, "Jung" by Gerhard Wehr, Page 242.



I felt totally suspended in mid-air, for I had not yet found my own footing.

Above all, I felt it necessary to develop a new attitude toward my patients.

- Carl Jung after his break with Freud, "Jung" by Gerhard Wehr, Page 169

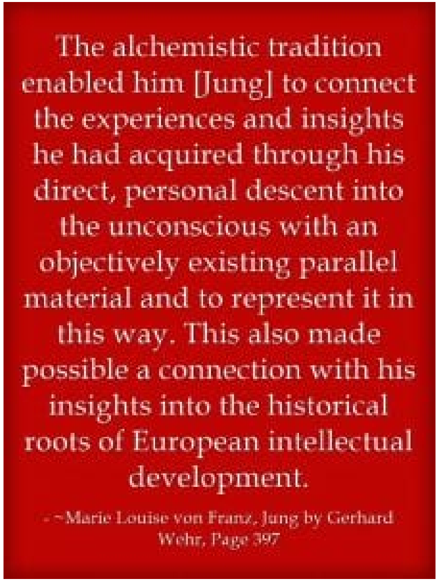


[The dream] was my first inkling of a collective a priori beneath the personal psyche.

This I first took to be the traces of earlier modes of functioning.

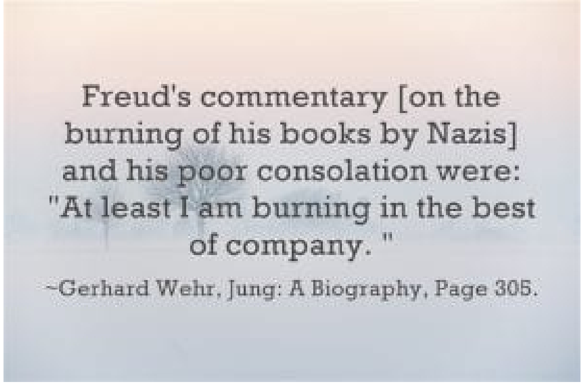
Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes.

~Carl Jung, Jung: A Biography by Gerhard Wehr, Page 119



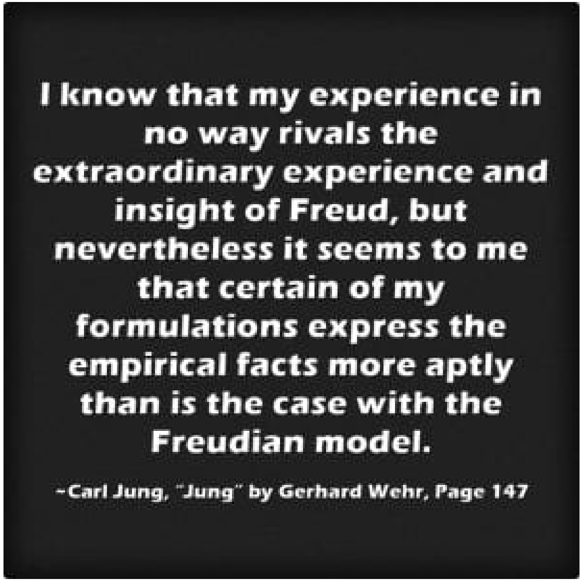
The alchemistic tradition enabled him [Jung] to connect the experiences and insights he had acquired through his direct, personal descent into the unconscious with an objectively existing parallel material and to represent it in this way. This also made possible a connection with his insights into the historical roots of European intellectual development.

- ~Marie Louise von Franz, Jung by Gerhard Wehr, Page 397



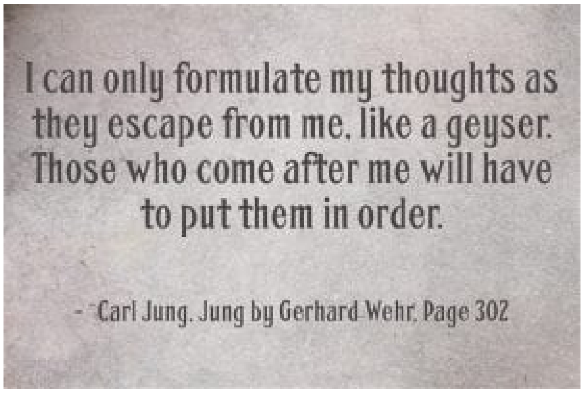
Freud's commentary [on the burning of his books by Nazis] and his poor consolation were: "At least I am burning in the best of company. "

~Gerhard Wehr, Jung: A Biography, Page 305.



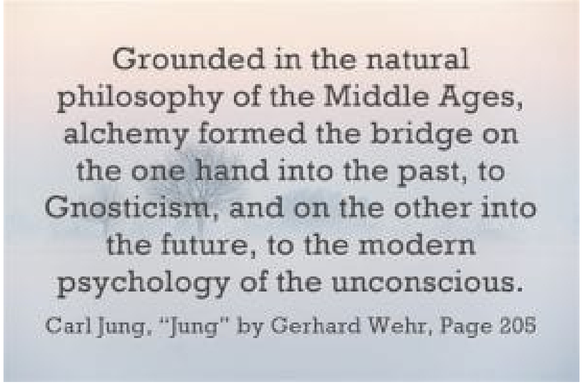
I know that my experience in no way rivals the extraordinary experience and insight of Freud, but nevertheless it seems to me that certain of my formulations express the empirical facts more aptly than is the case with the Freudian model.

~Carl Jung, "Jung" by Gerhard Wehr, Page 147



I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order.

- Carl Jung, Jung by Gerhard Wehr, Page 302

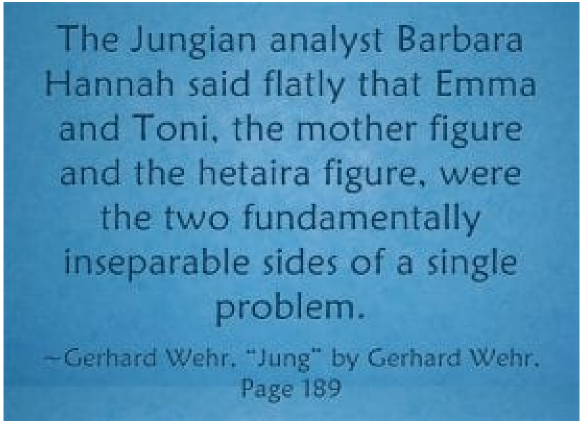


Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious.

Carl Jung, "Jung" by Gerhard Wehr, Page 205

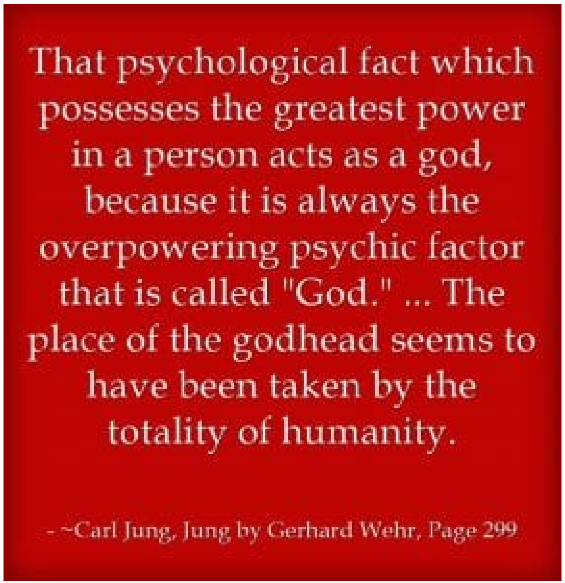
Jung is a gourmet, and really knows his way around the kitchen.

Mircea Eliade, "Jung" by Gerhard Wehr, Page 273.



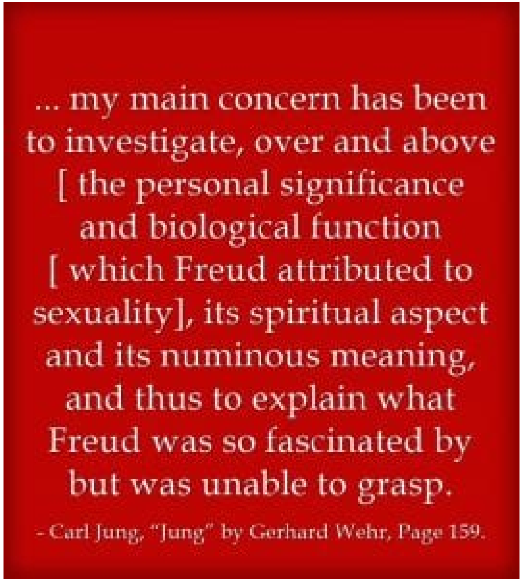
The Jungian analyst Barbara Hannah said flatly that Emma and Toni, the mother figure and the hetaira figure, were the two fundamentally inseparable sides of a single problem.

~Gerhard Wehr, "Jung" by Gerhard Wehr, Page 189



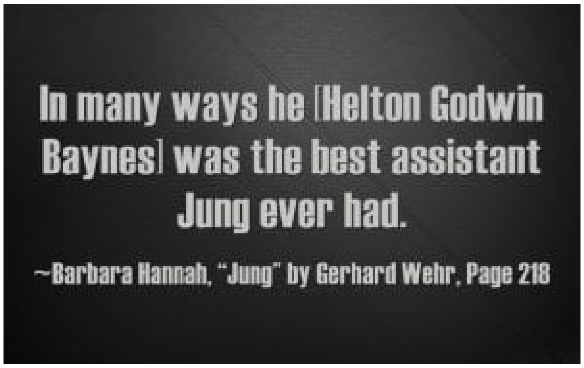
That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." ... The place of the godhead seems to have been taken by the totality of humanity.

- ~Carl Jung, Jung by Gerhard Wehr, Page 299



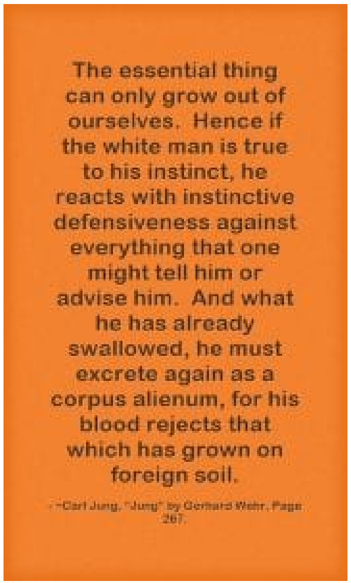
... my main concern has been to investigate, over and above [the personal significance and biological function [which Freud attributed to sexuality], its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp.

- Carl Jung, "Jung" by Gerhard Wehr, Page 159.



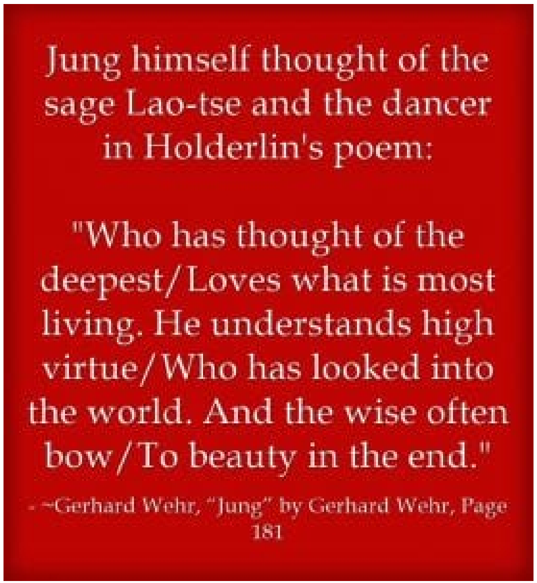
In many ways he [Helton Godwin Baynes] was the best assistant Jung ever had.

~Barbara Hannah, "Jung" by Gerhard Wehr, Page 218



The essential thing can only grow out of ourselves. Hence if the white man is true to his instinct, he reacts with instinctive defensiveness against everything that one might tell him or advise him. And what he has already swallowed, he must excrete again as a corpus alienum, for his blood rejects that which has grown on foreign soil.

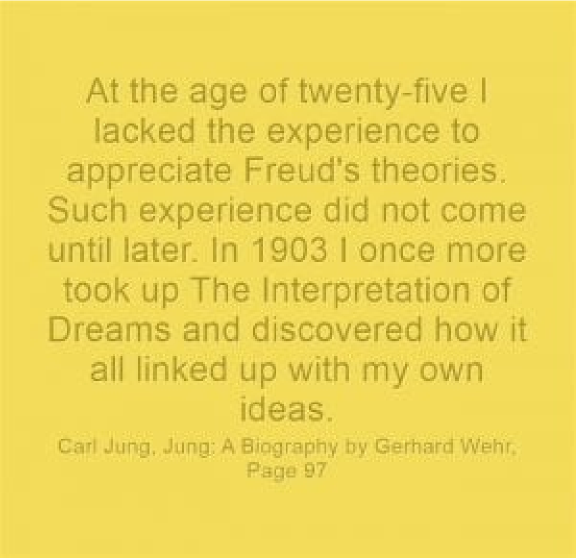
- ~Carl Jung, "Jung" by Gerhard Wehr, Page 267.



Jung himself thought of the sage Lao-tse and the dancer in Holderlin's poem:

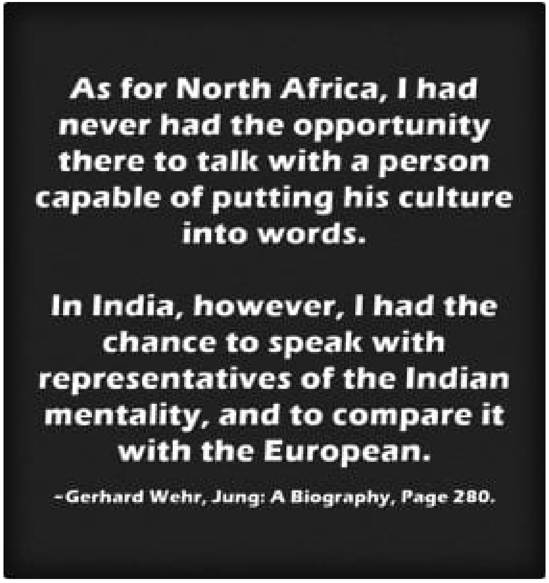
"Who has thought of the deepest/Loves what is most living. He understands high virtue/Who has looked into the world. And the wise often bow/To beauty in the end."

- ~Gerhard Wehr, "Jung" by Gerhard Wehr, Page 181



At the age of twenty-five I lacked the experience to appreciate Freud's theories. Such experience did not come until later. In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas.

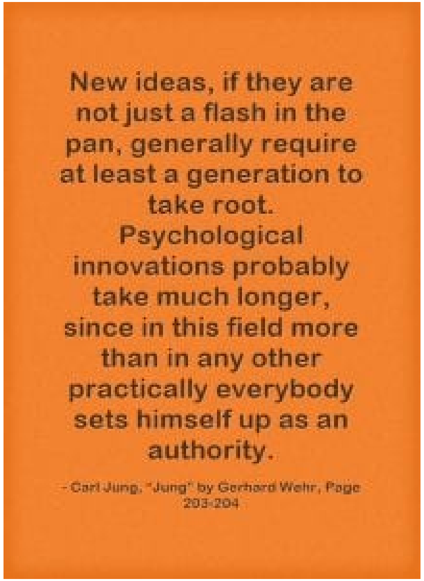
Carl Jung, Jung: A Biography by Gerhard Wehr, Page 97



As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words.

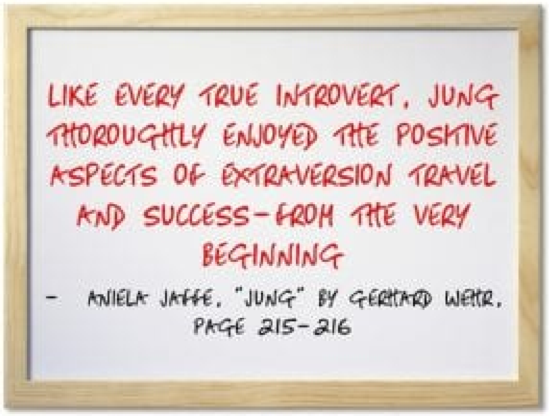
In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European.

~Gerhard Wehr, Jung: A Biography, Page 280.



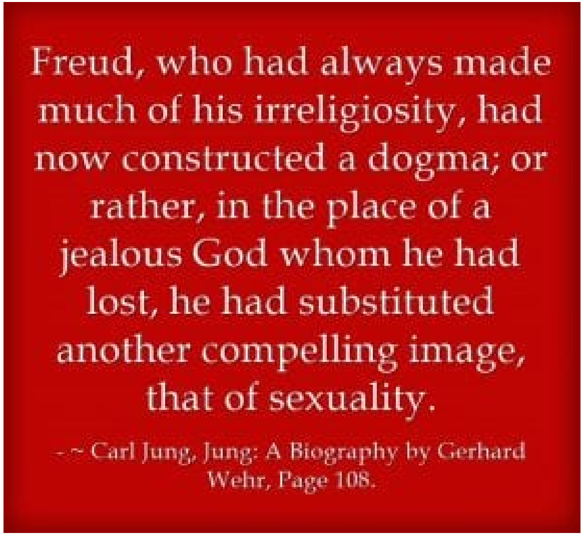
New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority.

- Carl Jung, "Jung" by Gerhard Wehr, Page 203-204



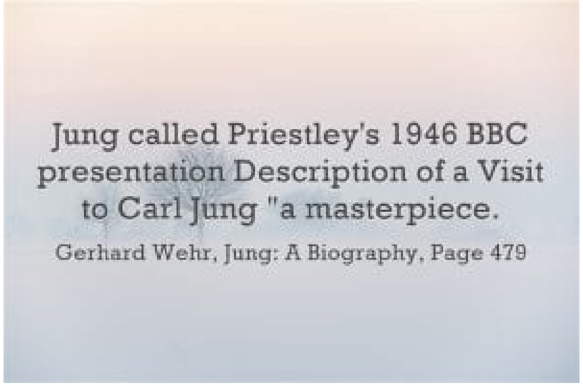
LIKE EVERY TRUE INTROVERT, JUNG THOROUGHLY ENJOYED THE POSITIVE ASPECTS OF EXTRAVERSION TRAVEL AND SUCCESS—FROM THE VERY BEGINNING

- ANIELA JAFFE, "JUNG" BY GERHARD WEHR, PAGE 215-216



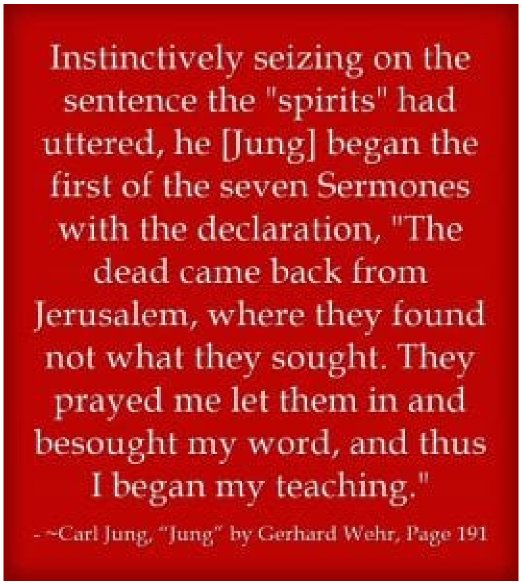
Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality.

- ~ Carl Jung, Jung: A Biography by Gerhard Wehr, Page 108.



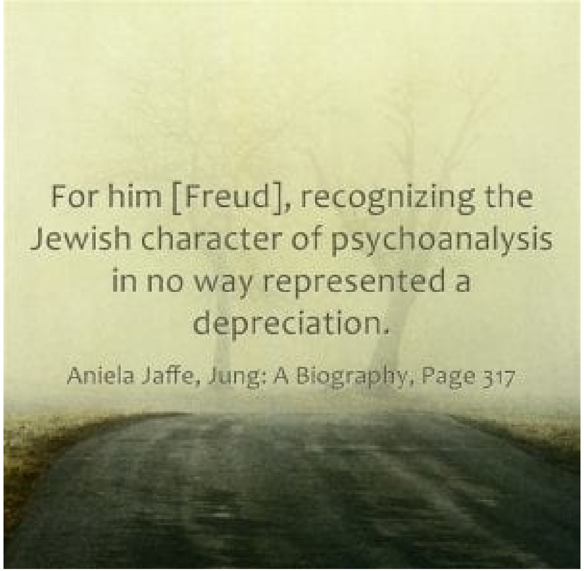
Jung called Priestley's 1946 BBC presentation Description of a Visit to Carl Jung "a masterpiece.

Gerhard Wehr, Jung: A Biography, Page 479



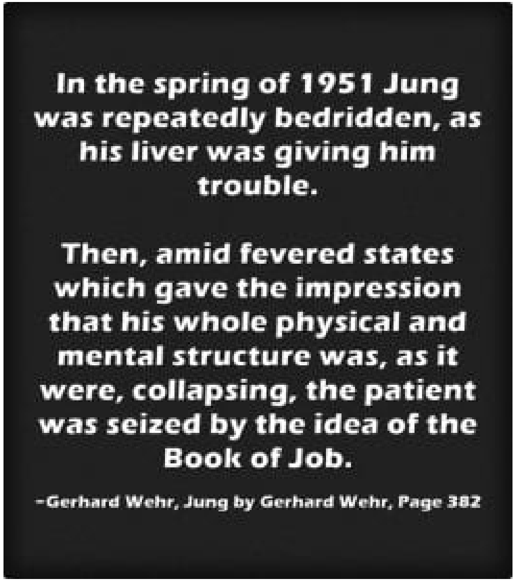
Instinctively seizing on the sentence the "spirits" had uttered, he [Jung] began the first of the seven Sermones with the declaration, "The dead came back from Jerusalem, where they found not what they sought. They prayed me let them in and besought my word, and thus I began my teaching."

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 191



For him [Freud], recognizing the Jewish character of psychoanalysis in no way represented a depreciation.

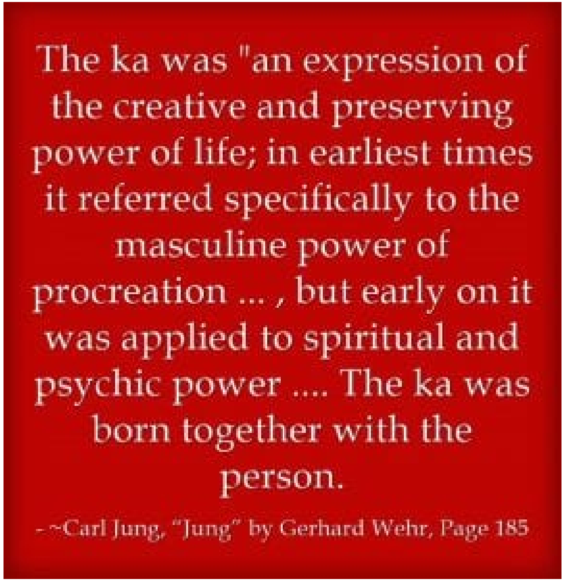
Aniela Jaffe, Jung: A Biography, Page 317



In the spring of 1951 Jung was repeatedly bedridden, as his liver was giving him trouble.

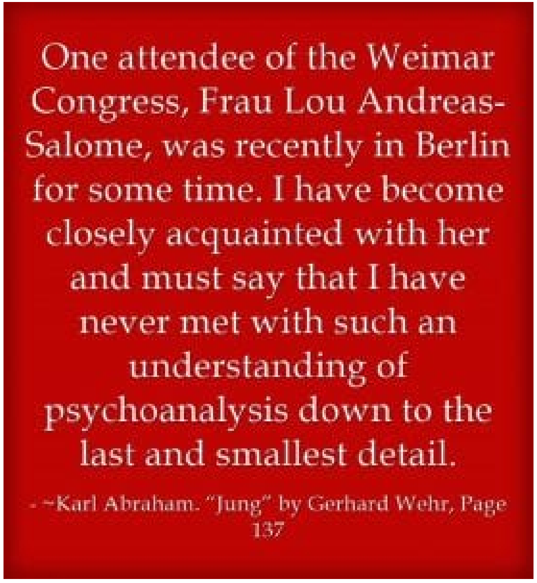
Then, amid fevered states which gave the impression that his whole physical and mental structure was, as it were, collapsing, the patient was seized by the idea of the Book of Job.

-Gerhard Wehr, Jung by Gerhard Wehr, Page 382



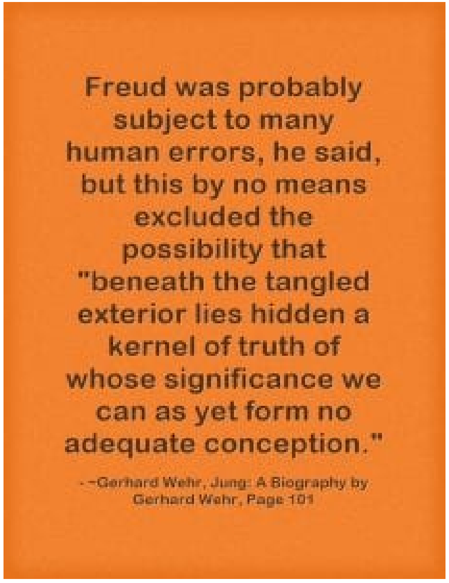
The ka was "an expression of the creative and preserving power of life; in earliest times it referred specifically to the masculine power of procreation ... , but early on it was applied to spiritual and psychic power .... The ka was born together with the person.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 185



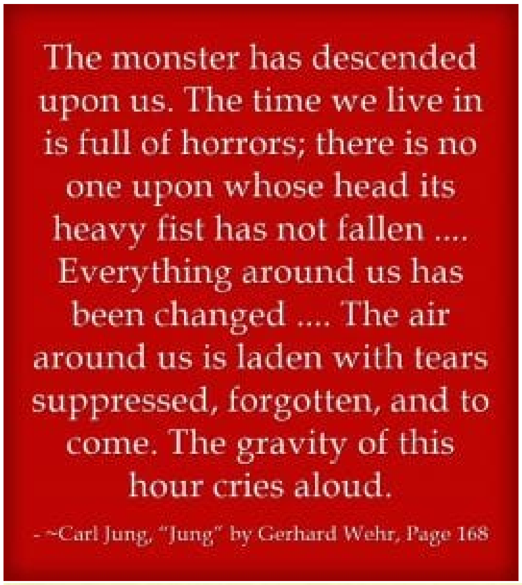
One attendee of the Weimar Congress, Frau Lou Andreas-Salome, was recently in Berlin for some time. I have become closely acquainted with her and must say that I have never met with such an understanding of psychoanalysis down to the last and smallest detail.

- ~Karl Abraham. "Jung" by Gerhard Wehr, Page 137



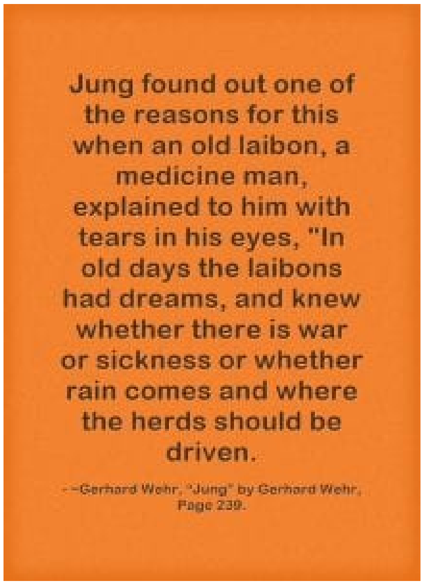
Freud was probably subject to many human errors, he said, but this by no means excluded the possibility that "beneath the tangled exterior lies hidden a kernel of truth of whose significance we can as yet form no adequate conception."

- ~Gerhard Wehr, Jung: A Biography by Gerhard Wehr, Page 101



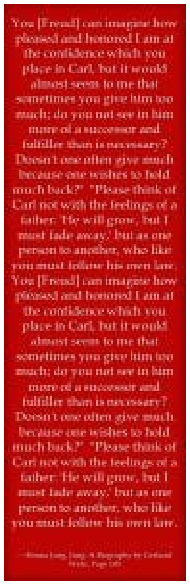
The monster has descended upon us. The time we live in is full of horrors; there is no one upon whose head its heavy fist has not fallen .... Everything around us has been changed .... The air around us is laden with tears suppressed, forgotten, and to come. The gravity of this hour cries aloud.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 168



Jung found out one of the reasons for this when an old laibon, a medicine man, explained to him with tears in his eyes, "In old days the laibons had dreams, and knew whether there is war or sickness or whether rain comes and where the herds should be driven.

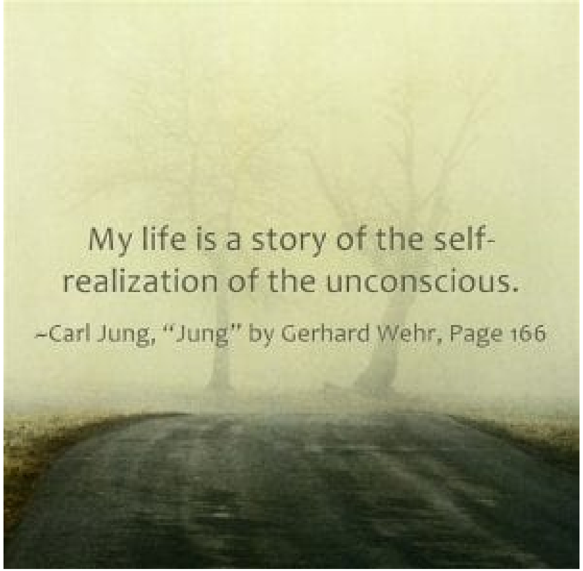
- ~Gerhard Wehr, "Jung" by Gerhard Wehr, Page 239.



You [Freud] can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn't one often give much because one wishes to hold much back?" "Please think of Carl not with the feelings of a father: 'He will grow, but I must fade away,' but as one person to another, who like you must follow his own law.

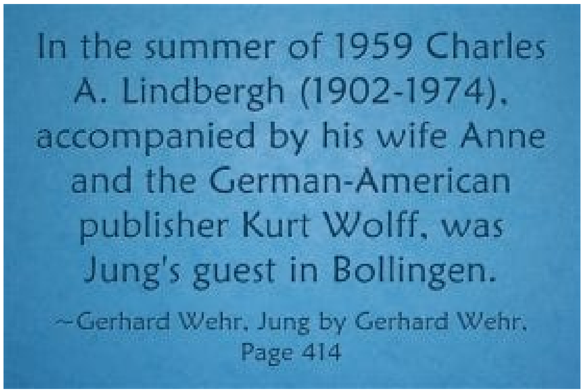
You [Freud] can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn't one often give much because one wishes to hold much back?" "Please think of Carl not with the feelings of a father: 'He will grow, but I must fade away,' but as one person to another, who like you must follow his own law.

~Emma Jung, Jung: A Biography by Gerhard Wehr, Page [illegible]



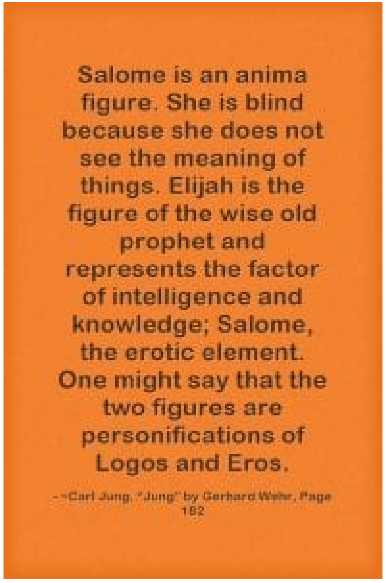
My life is a story of the self-realization of the unconscious.

~Carl Jung, "Jung" by Gerhard Wehr, Page 166



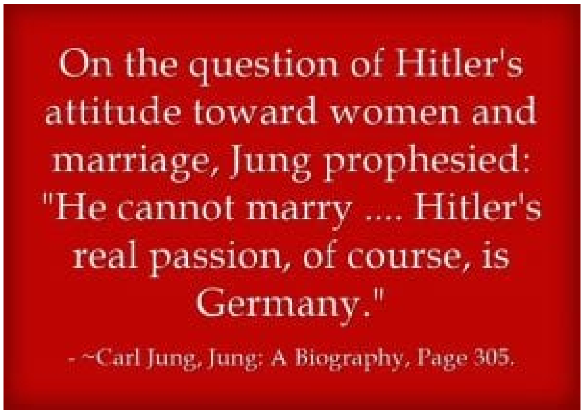
In the summer of 1959 Charles A. Lindbergh (1902-1974), accompanied by his wife Anne and the German-American publisher Kurt Wolff, was Jung's guest in Bollingen.

~Gerhard Wehr, Jung by Gerhard Wehr, Page 414



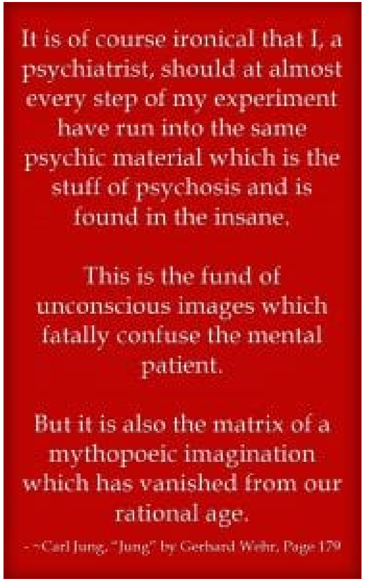
Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 192



On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry .... Hitler's real passion, of course, is Germany."

- ~Carl Jung, Jung: A Biography, Page 305.

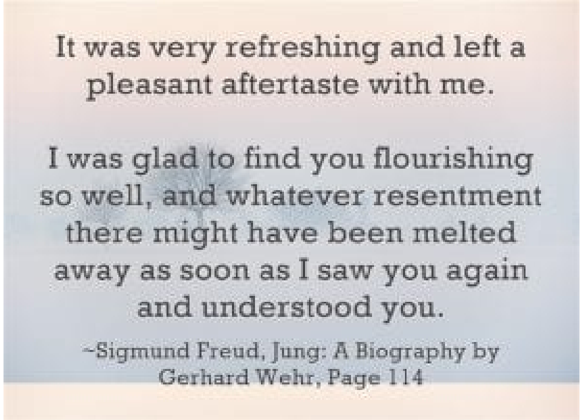


It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane.

This is the fund of unconscious images which fatally confuse the mental patient.

But it is also the matrix of a mythopoeic imagination which has vanished from our rational age.

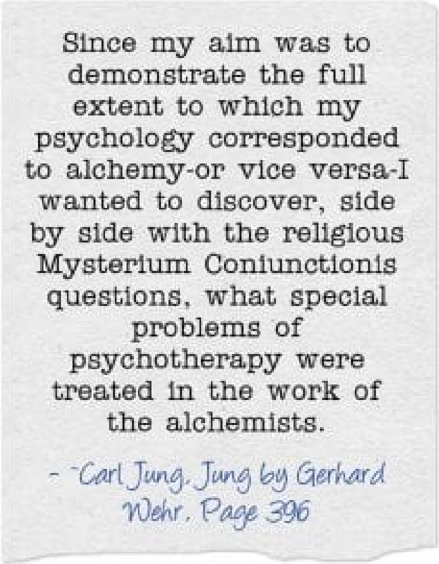
- ~Carl Jung, "Jung" by Gerhard Wehr, Page 179



It was very refreshing and left a pleasant aftertaste with me.

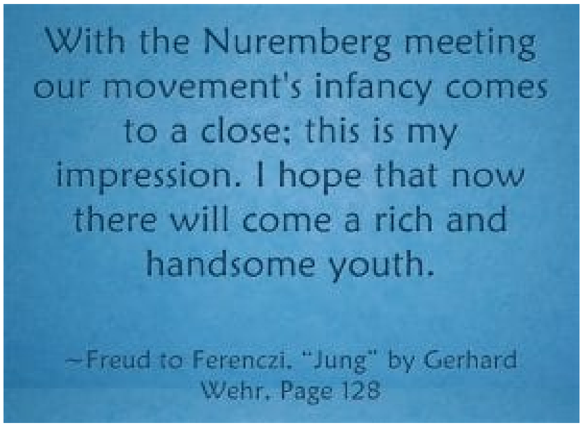
I was glad to find you flourishing so well, and whatever resentment there might have been melted away as soon as I saw you again and understood you.

~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114



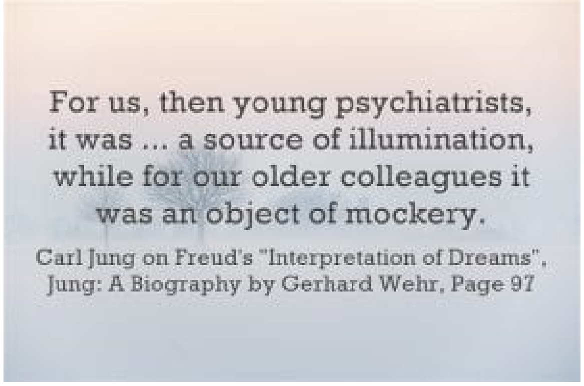
Since my aim was to demonstrate the full extent to which my psychology corresponded to alchemy-or vice versa-I wanted to discover, side by side with the religious Mysterium Coniunctionis questions, what special problems of psychotherapy were treated in the work of the alchemists.

- ~Carl Jung, Jung by Gerhard Wehr, Page 396



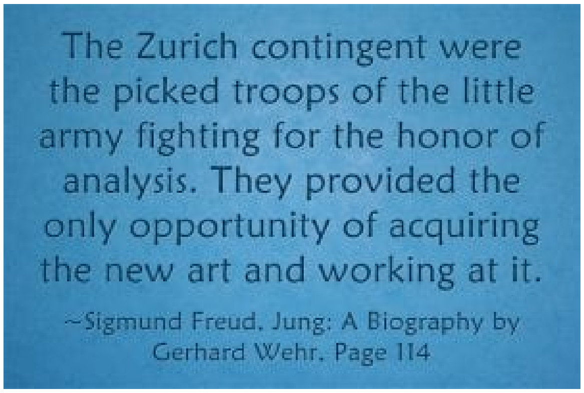
With the Nuremberg meeting our movement's infancy comes to a close; this is my impression. I hope that now there will come a rich and handsome youth.

~Freud to Ferenczi, "Jung" by Gerhard Wehr, Page 128



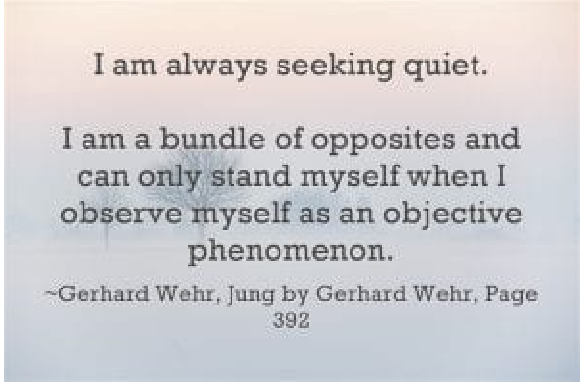
For us, then young psychiatrists, it was ... a source of illumination, while for our older colleagues it was an object of mockery.

Carl Jung on Freud's "Interpretation of Dreams", Jung: A Biography by Gerhard Wehr, Page 97



The Zurich contingent were the picked troops of the little army fighting for the honor of analysis. They provided the only opportunity of acquiring the new art and working at it.

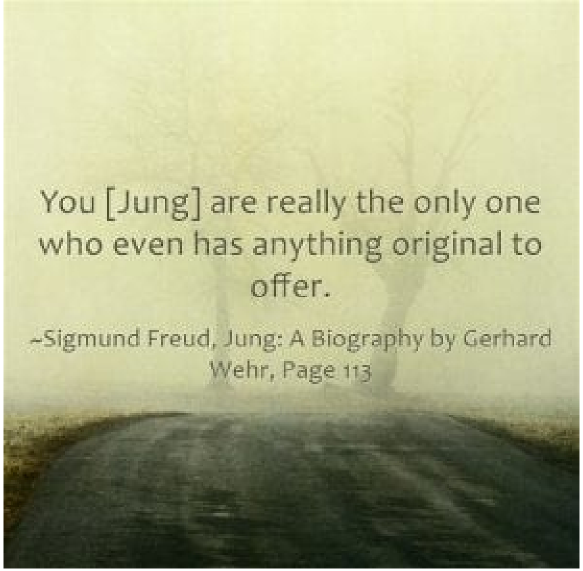
~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114



I am always seeking quiet.

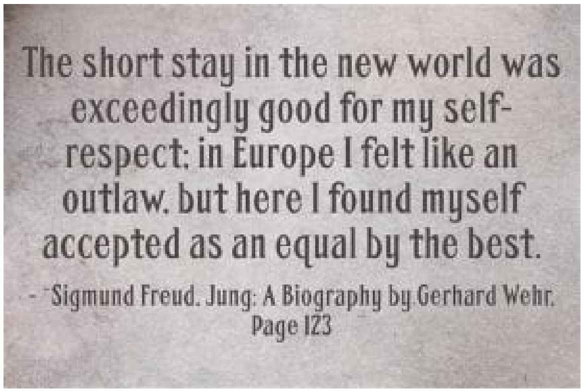
I am a bundle of opposites and can only stand myself when I observe myself as an objective phenomenon.

~Gerhard Wehr, Jung by Gerhard Wehr, Page 392



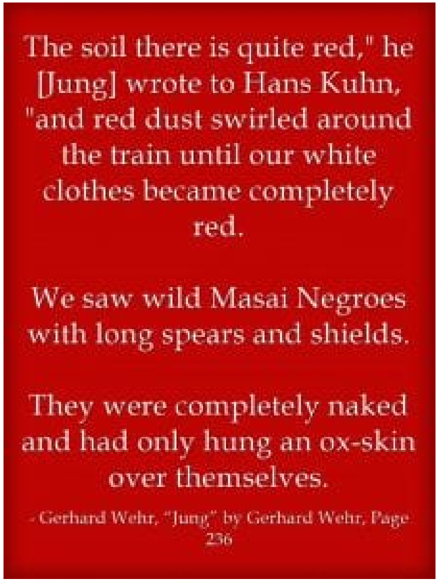
You [Jung] are really the only one who even has anything original to offer.

~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 113



The short stay in the new world was exceedingly good for my self-respect: in Europe I felt like an outlaw, but here I found myself accepted as an equal by the best.

- ~Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 123

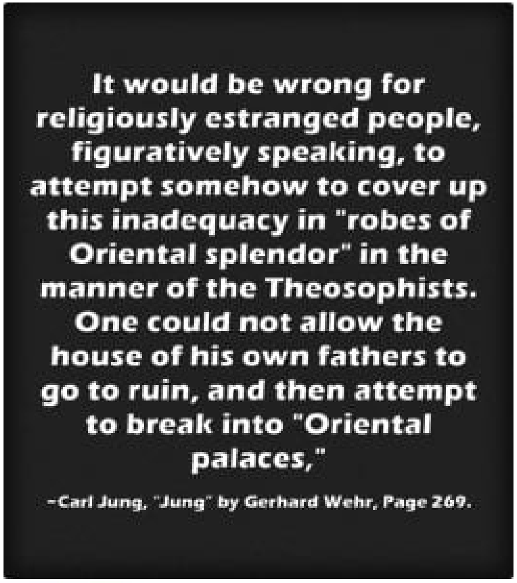


The soil there is quite red," he [Jung] wrote to Hans Kuhn, "and red dust swirled around the train until our white clothes became completely red.

We saw wild Masai Negroes with long spears and shields.

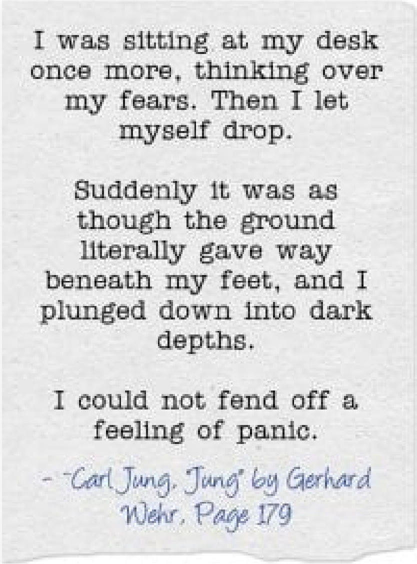
They were completely naked and had only hung an ox-skin over themselves.

- Gerhard Wehr, "Jung" by Gerhard Wehr, Page 236



It would be wrong for religiously estranged people, figuratively speaking, to attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists. One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces,"

~Carl Jung, "Jung" by Gerhard Wehr, Page 269.

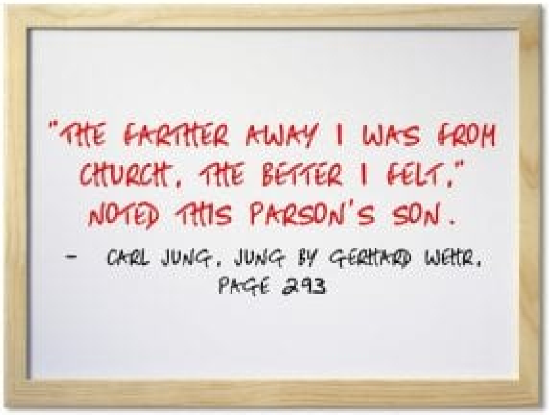


I was sitting at my desk once more, thinking over my fears. Then I let myself drop.

Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down into dark depths.

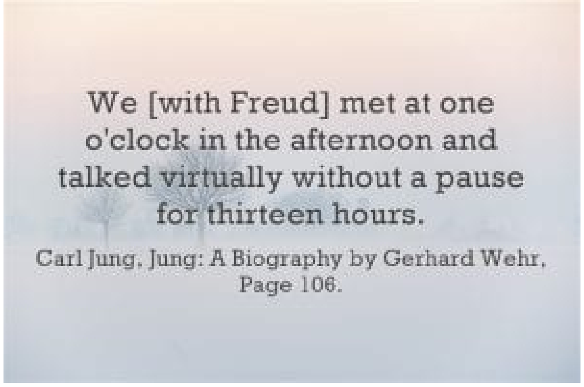
I could not fend off a feeling of panic.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 179



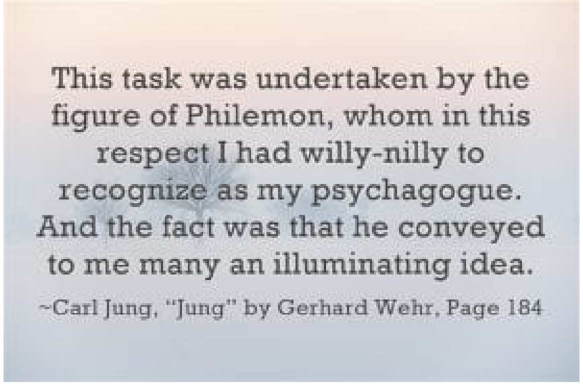
"THE FARTHER AWAY I WAS FROM CHURCH, THE BETTER I FELT," NOTED THIS PARSON'S SON.

- CARL JUNG, JUNG BY GERHARD WEHR, PAGE 293



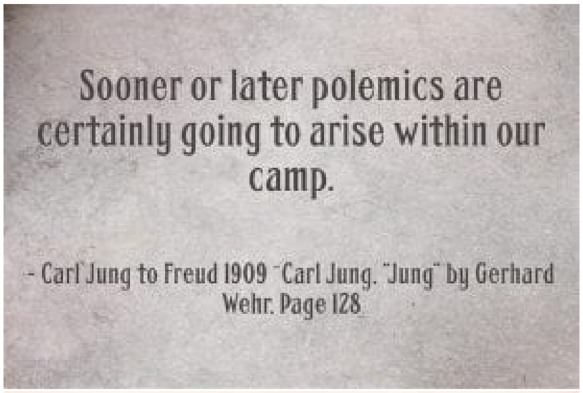
We [with Freud] met at one o'clock in the afternoon and talked virtually without a pause for thirteen hours.

Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.



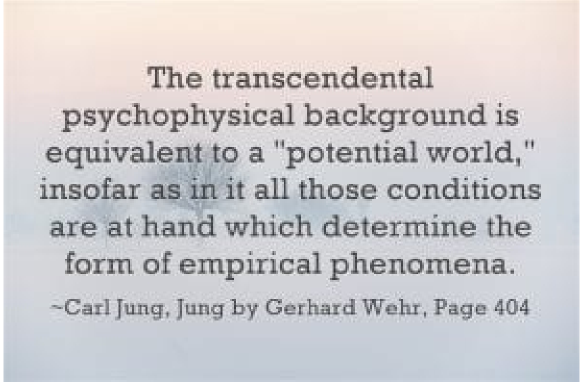
This task was undertaken by the figure of Philemon, whom in this respect I had willy-nilly to recognize as my psychagogue. And the fact was that he conveyed to me many an illuminating idea.

~Carl Jung, “Jung” by Gerhard Wehr, Page 184



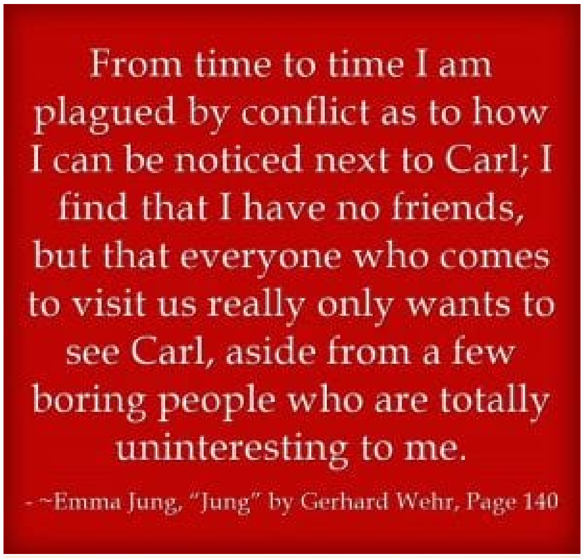
Sooner or later polemics are certainly going to arise within our camp.

- Carl Jung to Freud 1909 ~Carl Jung. "Jung" by Gerhard Wehr. Page 128



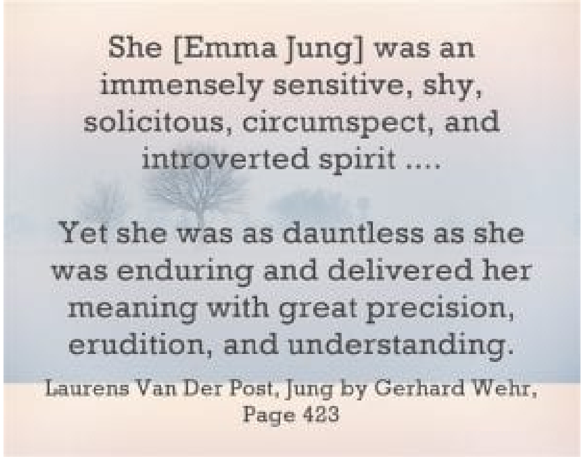
The transcendental psychophysical background is equivalent to a "potential world," insofar as in it all those conditions are at hand which determine the form of empirical phenomena.

~Carl Jung, Jung by Gerhard Wehr, Page 404



From time to time I am plagued by conflict as to how I can be noticed next to Carl; I find that I have no friends, but that everyone who comes to visit us really only wants to see Carl, aside from a few boring people who are totally uninteresting to me.

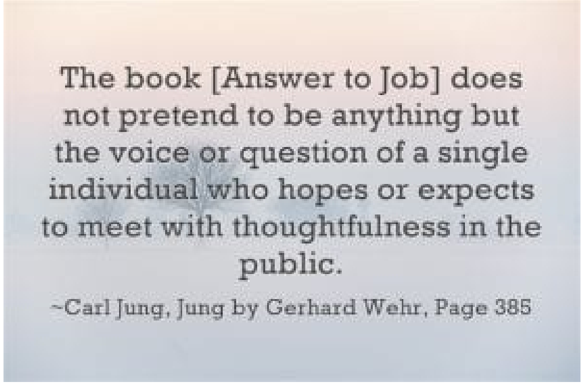
- ~Emma Jung, “Jung” by Gerhard Wehr, Page 140



She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit ....

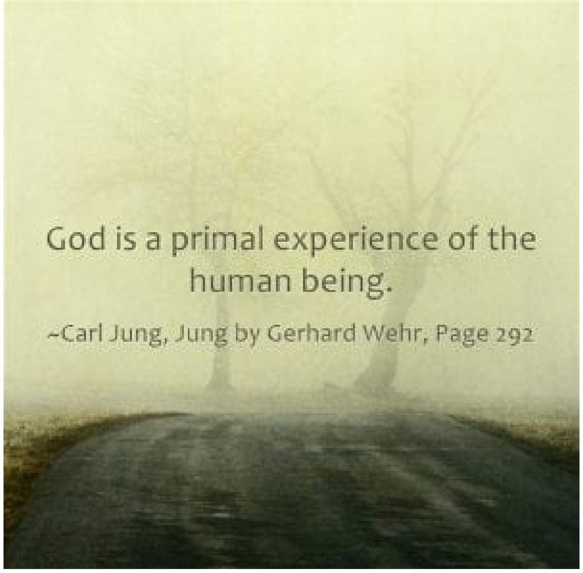
Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding.

Laurens Van Der Post, Jung by Gerhard Wehr, Page 423

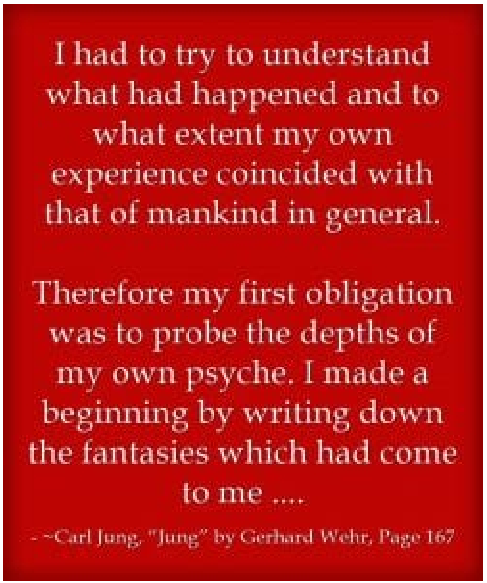


The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public.

~Carl Jung, Jung by Gerhard Wehr, Page 385

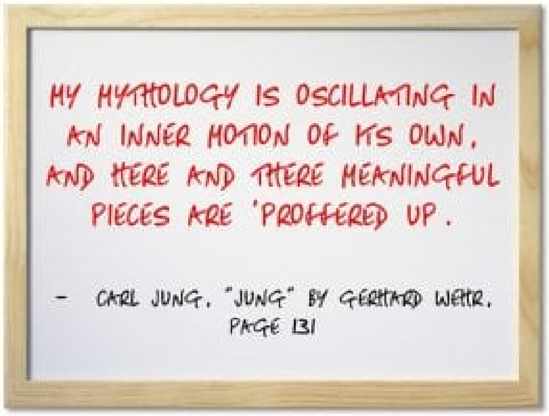

God is a primal experience of the human being.

~Carl Jung, Jung by Gerhard Wehr, Page 292

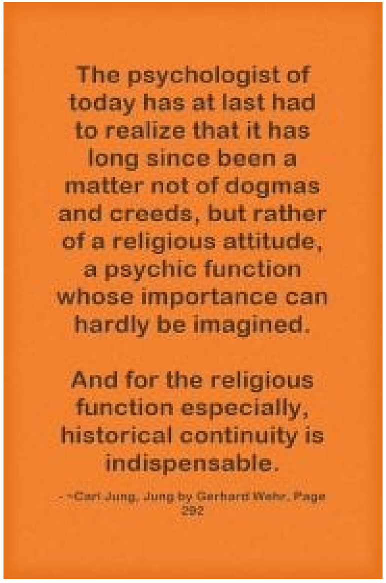

I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general.

Therefore my first obligation was to probe the depths of my own psyche. I made a beginning by writing down the fantasies which had come to me ....

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 167

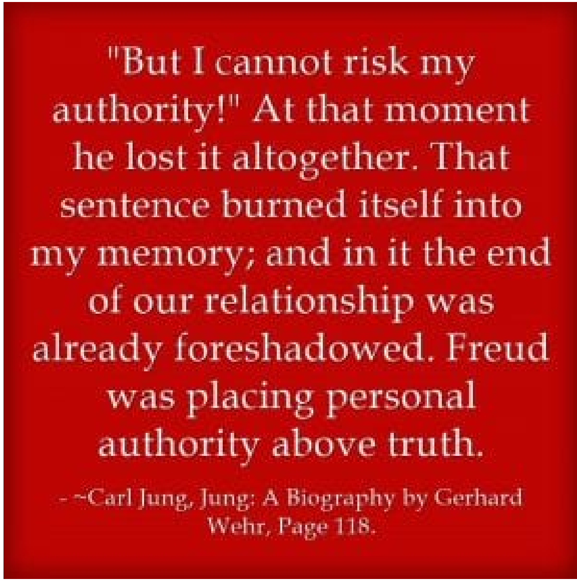

MY MYTHOLOGY IS OSCILLATING IN AN INNER MOTION OF ITS OWN, AND HERE AND THERE MEANINGFUL PIECES ARE 'PROFFERED UP.

- CARL JUNG, "JUNG" BY GERHARD WEHR, PAGE 131

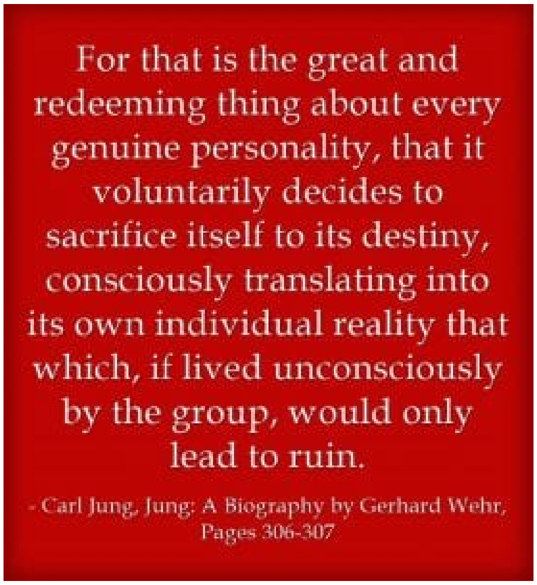

The psychologist of today has at last had to realize that it has long since been a matter not of dogmas and creeds, but rather of a religious attitude, a psychic function whose importance can hardly be imagined.

And for the religious function especially, historical continuity is indispensable.

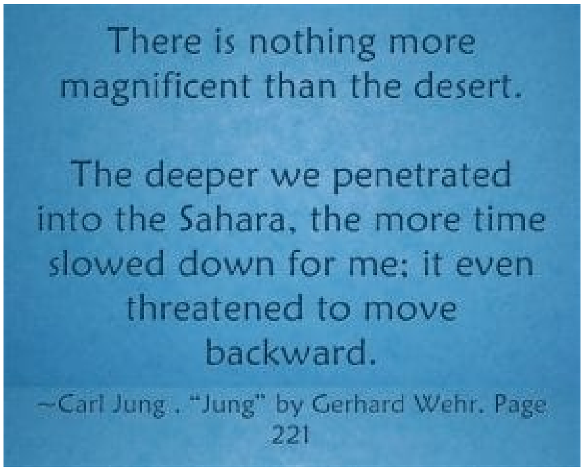
- ~Carl Jung, Jung by Gerhard Wehr, Page 292


"But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth.

- ~Carl Jung, Jung: A Biography by Gerhard Wehr, Page 118.

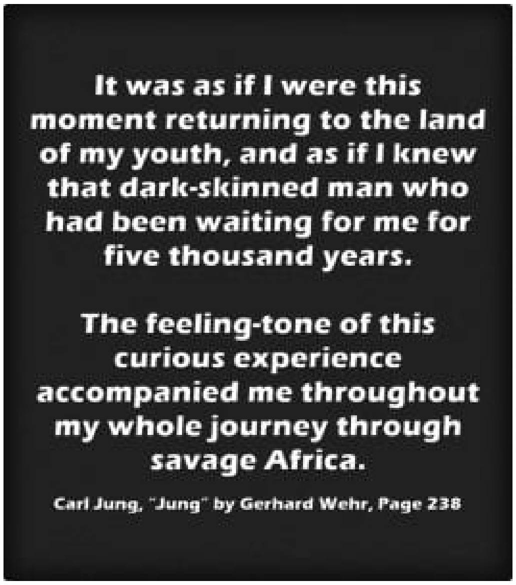

For that is the great and redeeming thing about every genuine personality, that it voluntarily decides to sacrifice itself to its destiny, consciously translating into its own individual reality that which, if lived unconsciously by the group, would only lead to ruin.

- Carl Jung, Jung: A Biography by Gerhard Wehr, Pages 306-307


There is nothing more magnificent than the desert.

The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward.

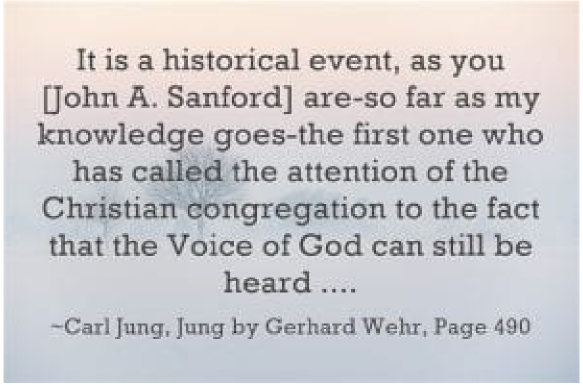
~Carl Jung , "Jung" by Gerhard Wehr, Page 221



It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years.

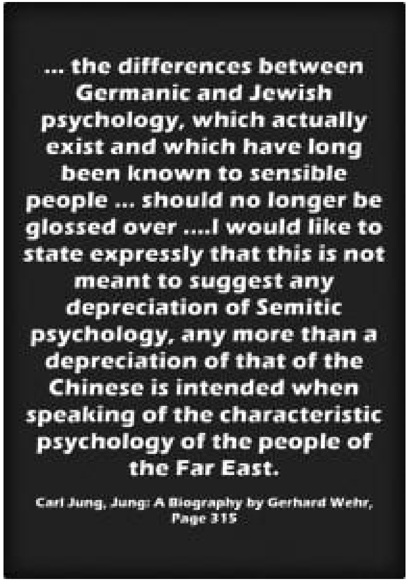
The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa.

Carl Jung, "Jung" by Gerhard Wehr, Page 238



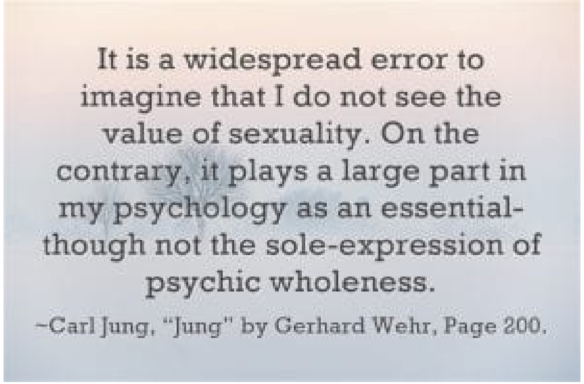
It is a historical event, as you [John A. Sanford] are-so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard ....

~Carl Jung, Jung by Gerhard Wehr, Page 490



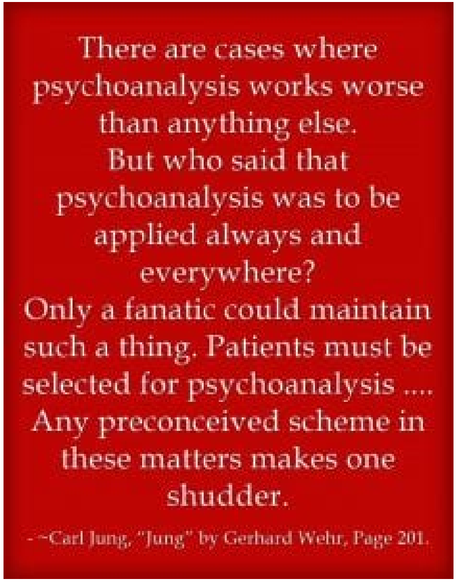
... the differences between Germanic and Jewish psychology, which actually exist and which have long been known to sensible people ... should no longer be glossed over ....I would like to state expressly that this is not meant to suggest any depreciation of Semitic psychology, any more than a depreciation of that of the Chinese is intended when speaking of the characteristic psychology of the people of the Far East.

Carl Jung, Jung: A Biography by Gerhard Wehr, Page 315



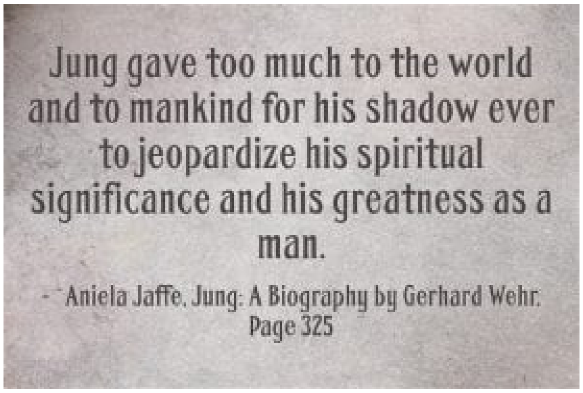
It is a widespread error to imagine that I do not see the value of sexuality. On the contrary, it plays a large part in my psychology as an essential-though not the sole-expression of psychic wholeness.

~Carl Jung, "Jung" by Gerhard Wehr, Page 200.



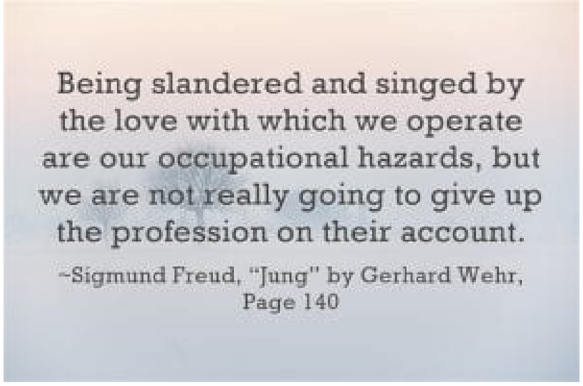
There are cases where psychoanalysis works worse than anything else.
But who said that psychoanalysis was to be applied always and everywhere?
Only a fanatic could maintain such a thing. Patients must be selected for psychoanalysis ....
Any preconceived scheme in these matters makes one shudder.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 201.



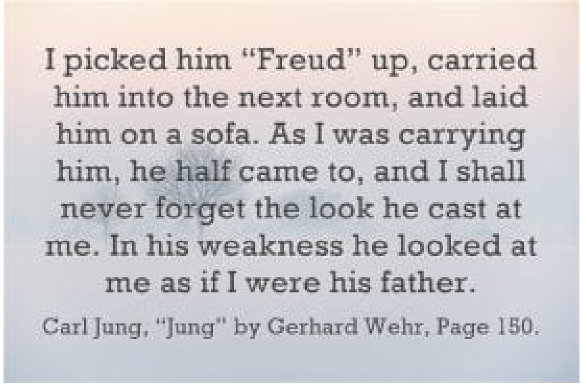
Jung gave too much to the world and to mankind for his shadow ever to jeopardize his spiritual significance and his greatness as a man.

- ~Aniela Jaffe, Jung: A Biography by Gerhard Wehr, Page 325



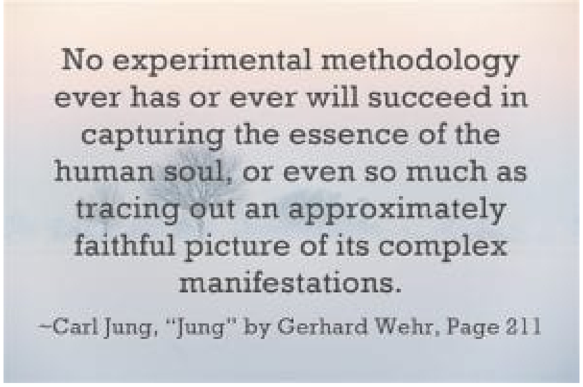
Being slandered and singed by the love with which we operate are our occupational hazards, but we are not really going to give up the profession on their account.

~Sigmund Freud, "Jung" by Gerhard Wehr, Page 140



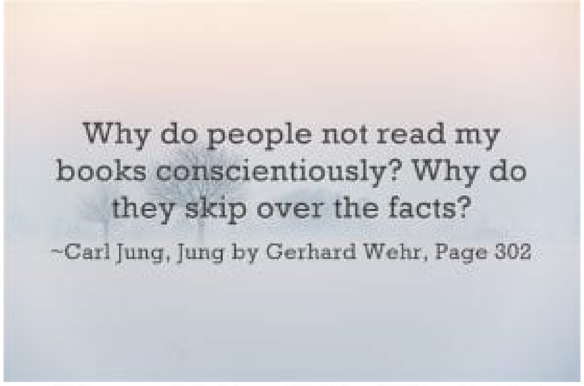
I picked him "Freud" up, carried him into the next room, and laid him on a sofa. As I was carrying him, he half came to, and I shall never forget the look he cast at me. In his weakness he looked at me as if I were his father.

Carl Jung, "Jung" by Gerhard Wehr, Page 150.



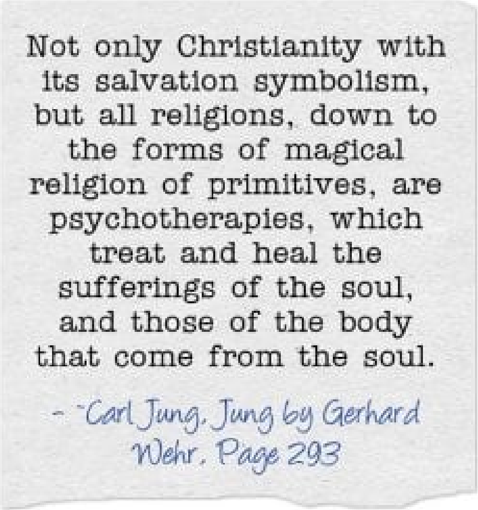
No experimental methodology ever has or ever will succeed in capturing the essence of the human soul, or even so much as tracing out an approximately faithful picture of its complex manifestations.

~Carl Jung, "Jung" by Gerhard Wehr, Page 211



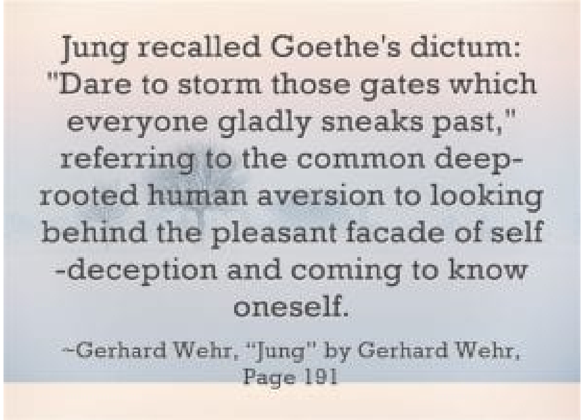
Why do people not read my books conscientiously? Why do they skip over the facts?

~Carl Jung, Jung by Gerhard Wehr, Page 302



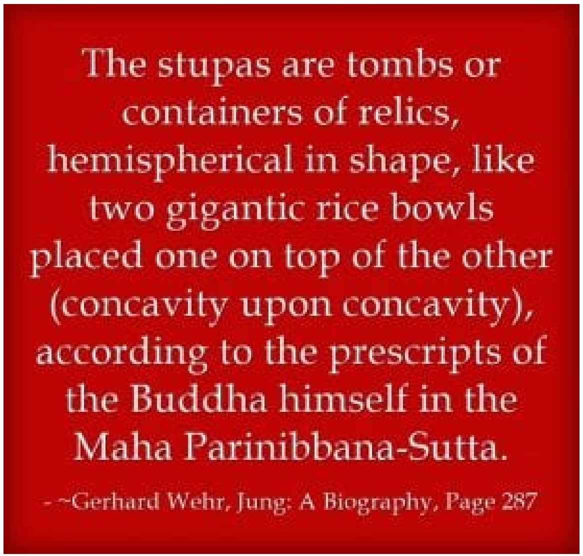
Not only Christianity with its salvation symbolism, but all religions, down to the forms of magical religion of primitives, are psychotherapies, which treat and heal the sufferings of the soul, and those of the body that come from the soul.

- ~Carl Jung, Jung by Gerhard Wehr, Page 293



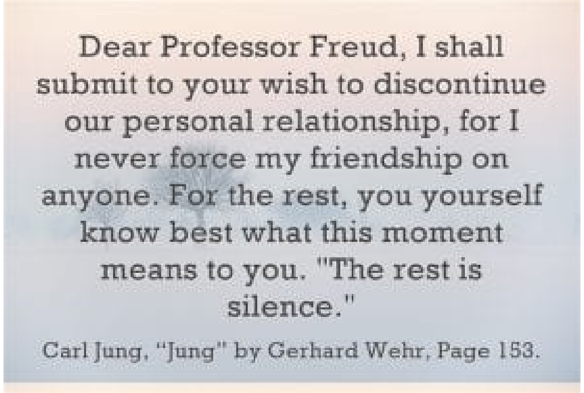
Jung recalled Goethe's dictum: "Dare to storm those gates which everyone gladly sneaks past," referring to the common deep-rooted human aversion to looking behind the pleasant facade of self-deception and coming to know oneself.

~Gerhard Wehr, "Jung" by Gerhard Wehr, Page 191



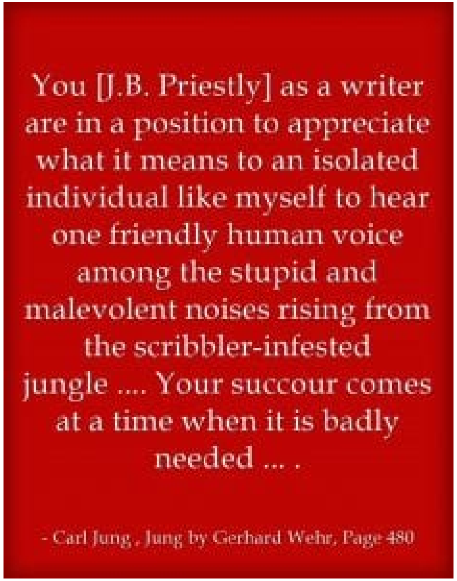
The stupas are tombs or containers of relics, hemispherical in shape, like two gigantic rice bowls placed one on top of the other (concavity upon concavity), according to the prescripts of the Buddha himself in the Maha Parinibbana-Sutta.

- ~Gerhard Wehr, Jung: A Biography, Page 287



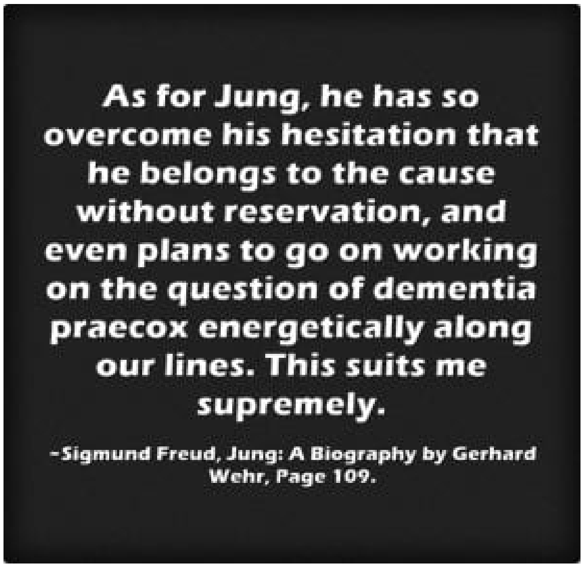
Dear Professor Freud, I shall submit to your wish to discontinue our personal relationship, for I never force my friendship on anyone. For the rest, you yourself know best what this moment means to you. "The rest is silence."

Carl Jung, "Jung" by Gerhard Wehr, Page 153.



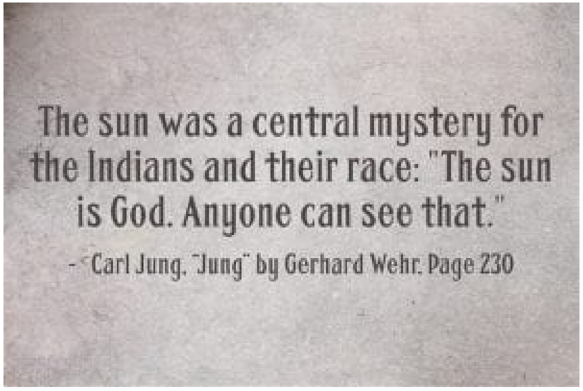
You [J.B. Priestly] as a writer are in a position to appreciate what it means to an isolated individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler-infested jungle .... Your succour comes at a time when it is badly needed ... .

- Carl Jung , Jung by Gerhard Wehr, Page 480



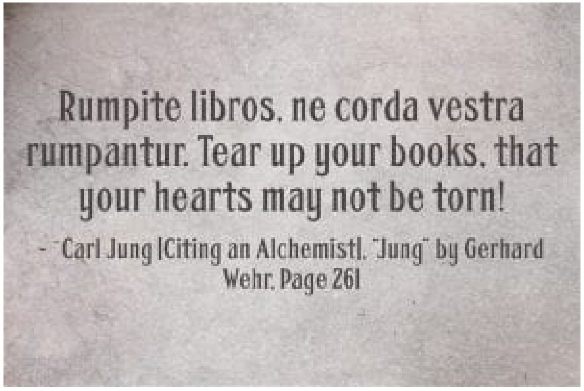
As for Jung, he has so overcome his hesitation that he belongs to the cause without reservation, and even plans to go on working on the question of dementia praecox energetically along our lines. This suits me supremely.

-Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 109.



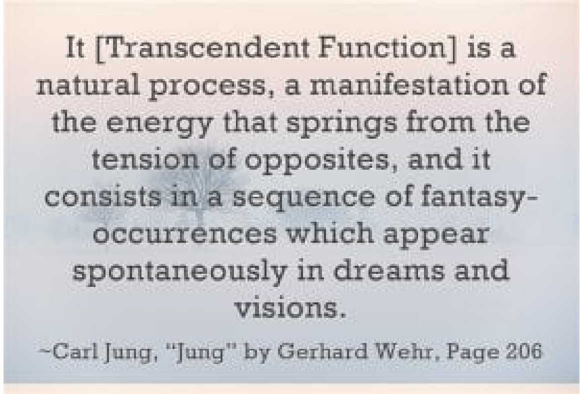
The sun was a central mystery for the Indians and their race: "The sun is God. Anyone can see that."

- "Carl Jung, "Jung" by Gerhard Wehr, Page 230



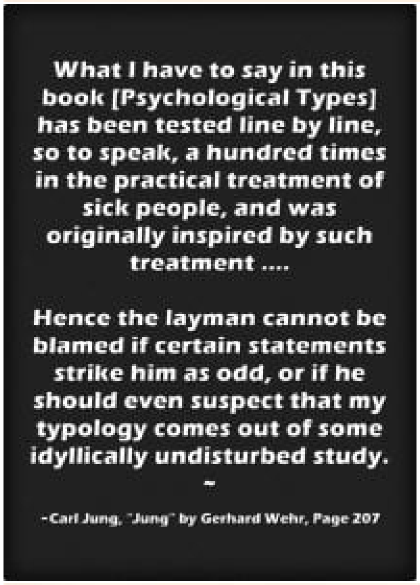
Rumpite libros, ne corda vestra rumpantur. Tear up your books, that your hearts may not be torn!

- "Carl Jung [Citing an Alchemist], "Jung" by Gerhard Wehr, Page 261



It [Transcendent Function] is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions.

~Carl Jung, "Jung" by Gerhard Wehr, Page 206

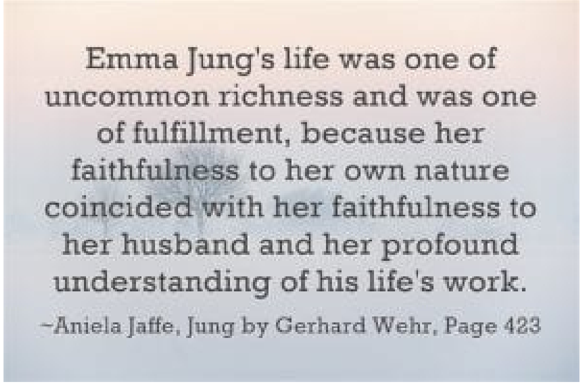


What I have to say in this book [Psychological Types] has been tested line by line, so to speak, a hundred times in the practical treatment of sick people, and was originally inspired by such treatment ....

Hence the layman cannot be blamed if certain statements strike him as odd, or if he should even suspect that my typology comes out of some idyllically undisturbed study.

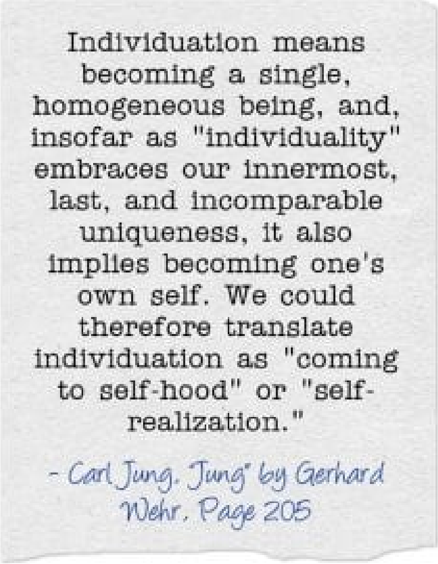
~

~Carl Jung, "Jung" by Gerhard Wehr, Page 207



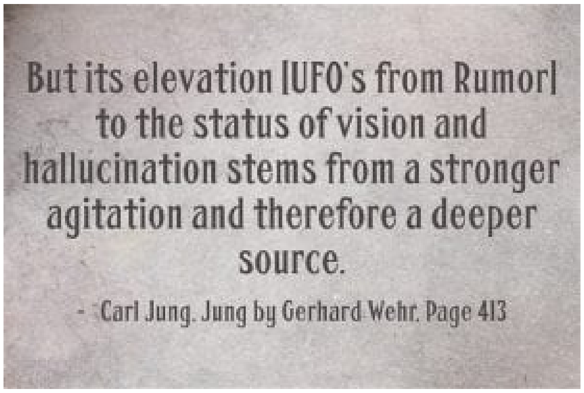
Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work.

~Aniela Jaffe, Jung by Gerhard Wehr, Page 423



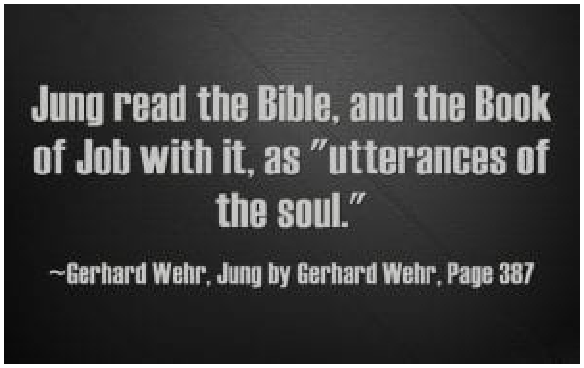
Individuation means becoming a single, homogeneous being, and, insofar as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as "coming to self-hood" or "self-realization."

- Carl Jung, "Jung" by Gerhard Wehr, Page 205



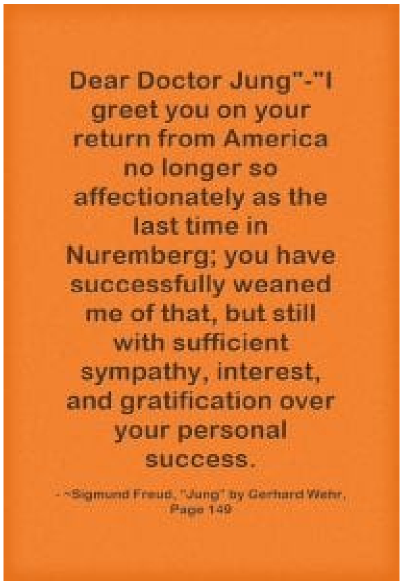
But its elevation [UFO's from Rumor] to the status of vision and hallucination stems from a stronger agitation and therefore a deeper source.

- Carl Jung, Jung by Gerhard Wehr, Page 413



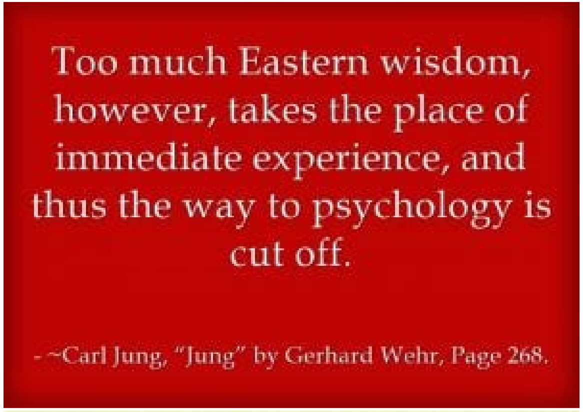
Jung read the Bible, and the Book of Job with it, as "utterances of the soul."

~Gerhard Wehr, Jung by Gerhard Wehr, Page 387



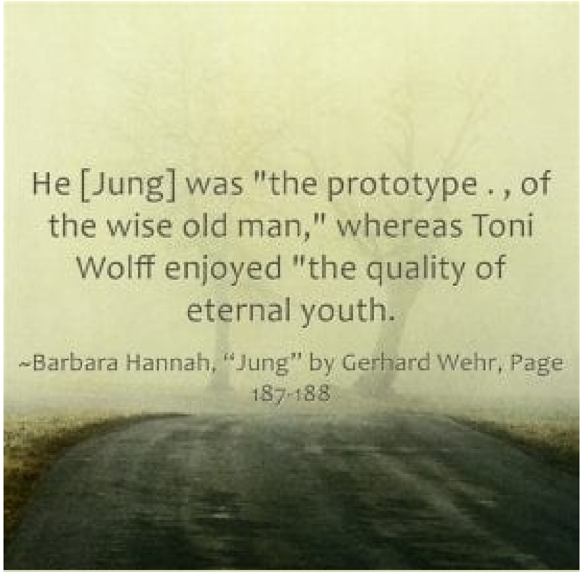
Dear Doctor Jung"-"I greet you on your return from America no longer so affectionately as the last time in Nuremberg; you have successfully weaned me of that, but still with sufficient sympathy, interest, and gratification over your personal success.

- ~Sigmund Freud, "Jung" by Gerhard Wehr, Page 149



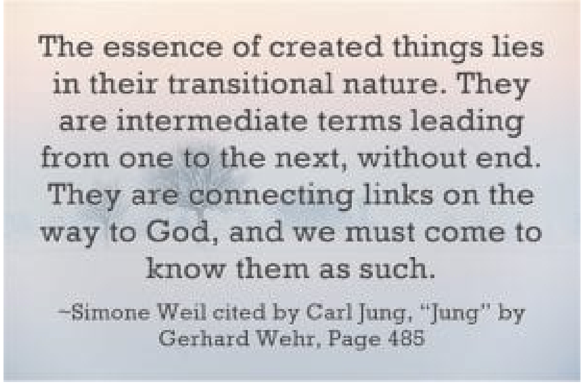
Too much Eastern wisdom, however, takes the place of immediate experience, and thus the way to psychology is cut off.

- ~Carl Jung, "Jung" by Gerhard Wehr, Page 268.



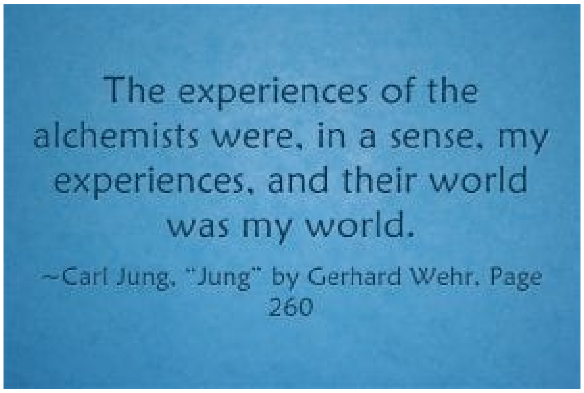
He [Jung] was "the prototype . , of the wise old man," whereas Toni Wolff enjoyed "the quality of eternal youth.

~Barbara Hannah, "Jung" by Gerhard Wehr, Page 187-188



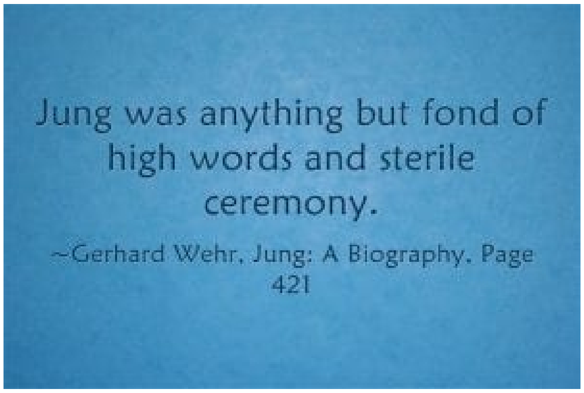
The essence of created things lies in their transitional nature. They are intermediate terms leading from one to the next, without end. They are connecting links on the way to God, and we must come to know them as such.

~Simone Weil cited by Carl Jung, "Jung" by Gerhard Wehr, Page 485



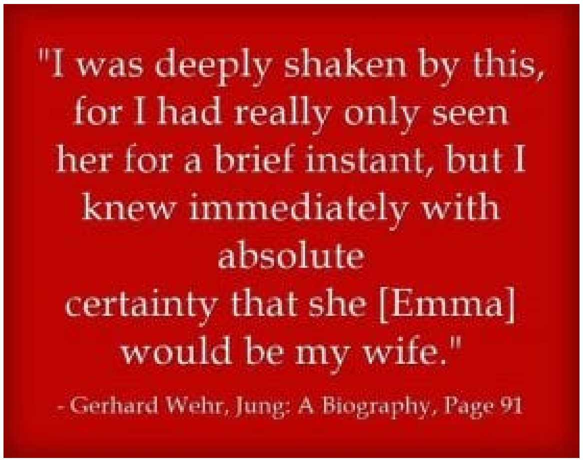
The experiences of the alchemists were, in a sense, my experiences, and their world was my world.

~Carl Jung, "Jung" by Gerhard Wehr, Page 260



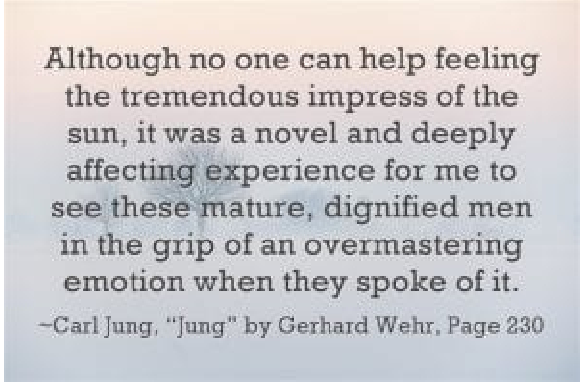
Jung was anything but fond of high words and sterile ceremony.

~Gerhard Wehr, Jung: A Biography, Page 421



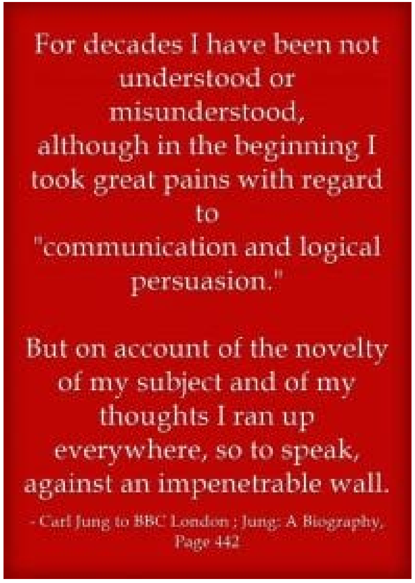
"I was deeply shaken by this, for I had really only seen her for a brief instant, but I knew immediately with absolute certainty that she [Emma] would be my wife."

- Gerhard Wehr, Jung: A Biography, Page 91



Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it.

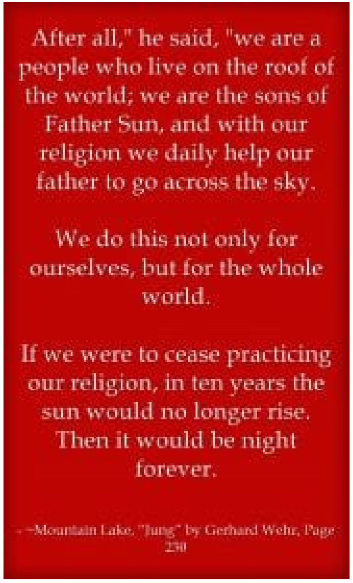
~Carl Jung, "Jung" by Gerhard Wehr, Page 230



For decades I have been not understood or misunderstood, although in the beginning I took great pains with regard to "communication and logical persuasion."

But on account of the novelty of my subject and of my thoughts I ran up everywhere, so to speak, against an impenetrable wall.

- Carl Jung to BBC London ; Jung: A Biography, Page 442

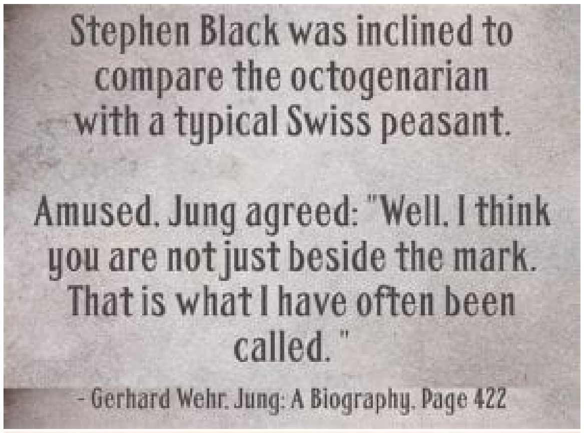


After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky.

We do this not only for ourselves, but for the whole world.

If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever.

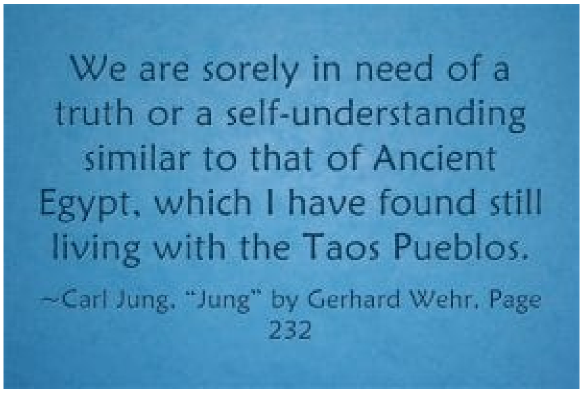
- ~Mountain Lake, "Jung" by Gerhard Wehr, Page 230



Stephen Black was inclined to compare the octogenarian with a typical Swiss peasant.

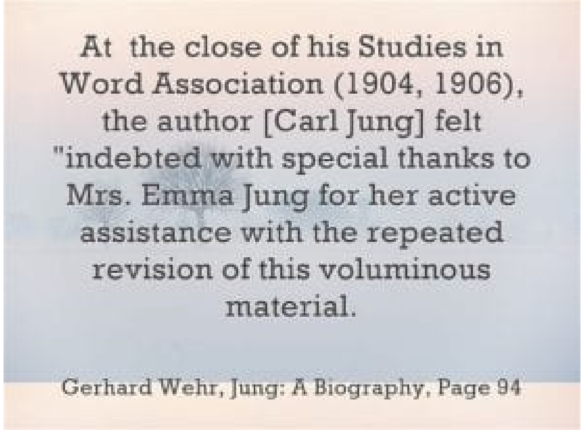
Amused, Jung agreed: "Well, I think you are not just beside the mark. That is what I have often been called."

- Gerhard Wehr, Jung: A Biography, Page 422



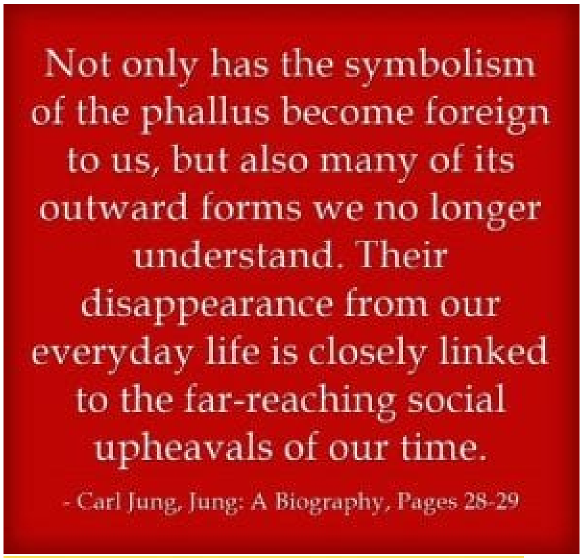
We are sorely in need of a truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

~Carl Jung, "Jung" by Gerhard Wehr, Page 232



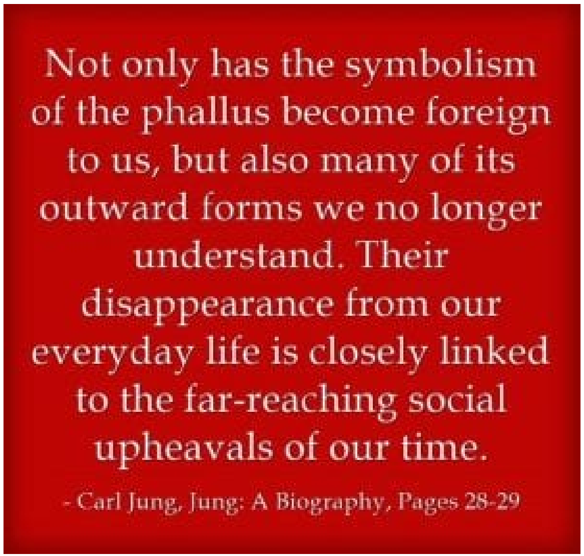
At the close of his Studies in Word Association (1904, 1906), the author [Carl Jung] felt "indebted with special thanks to Mrs. Emma Jung for her active assistance with the repeated revision of this voluminous material.

Gerhard Wehr, Jung: A Biography, Page 94



Not only has the symbolism of the phallus become foreign to us, but also many of its outward forms we no longer understand. Their disappearance from our everyday life is closely linked to the far-reaching social upheavals of our time.

- Carl Jung, Jung: A Biography, Pages 28-29



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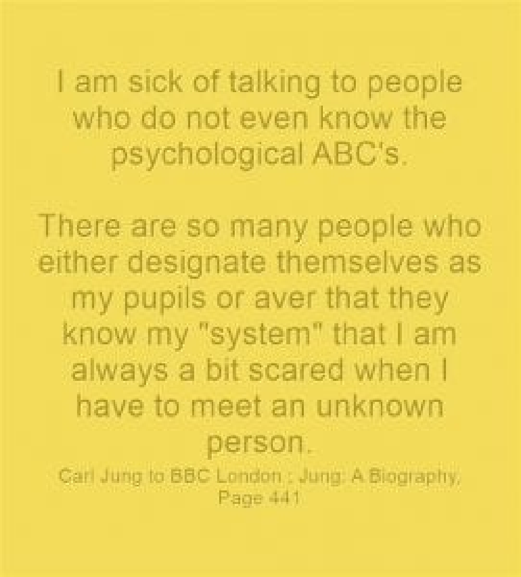
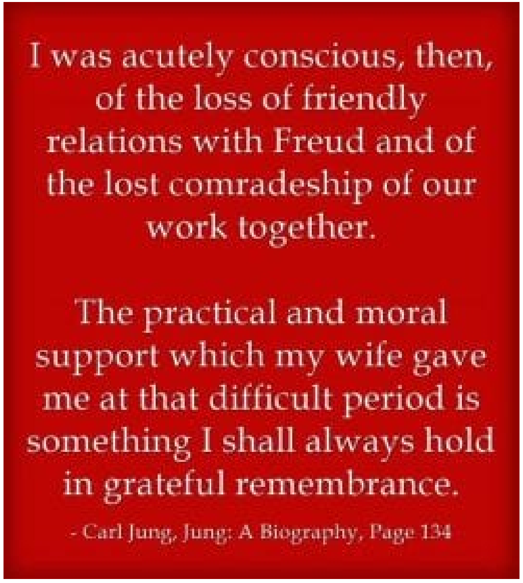


I am sick of talking to people who do not even know the psychological ABC's.

There are so many people who either designate themselves as my pupils or aver that they know my "system" that I am always a bit scared when I have to meet an unknown person.

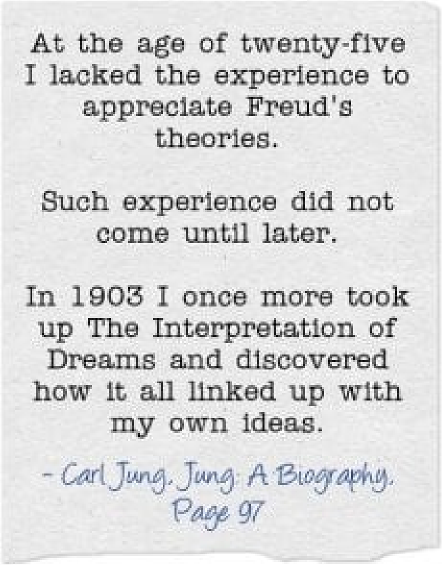
Carl Jung to BBC London ; Jung: A Biography, Page 441



I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together.

The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance.

- Carl Jung, Jung: A Biography, Page 134

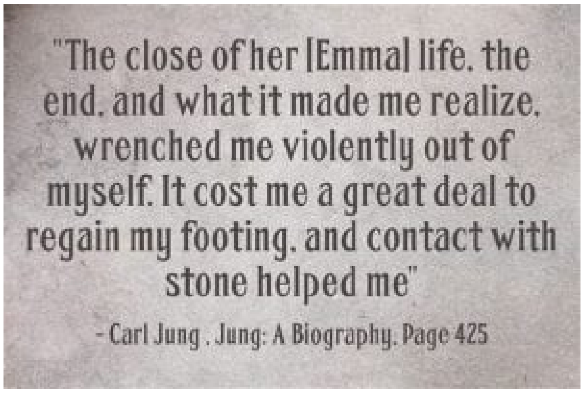


At the age of twenty-five I lacked the experience to appreciate Freud's theories.

Such experience did not come until later.

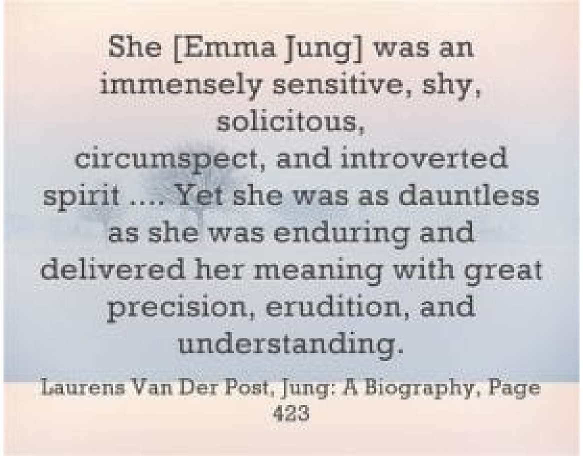
In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas.

- Carl Jung, Jung: A Biography, Page 97



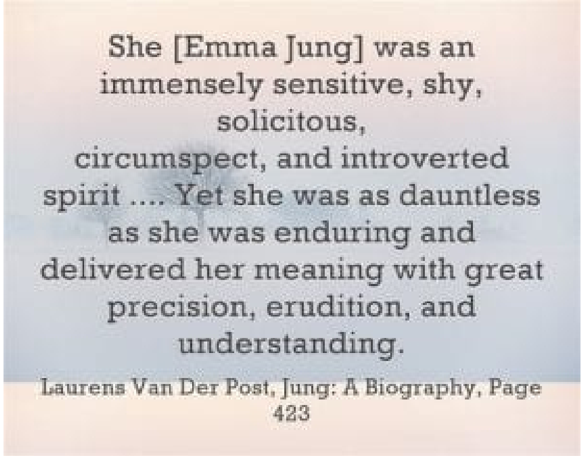
"The close of her [Emma] life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing, and contact with stone helped me"

- Carl Jung . Jung: A Biography, Page 425



She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit .... Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding.

Laurens Van Der Post, Jung: A Biography, Page 423



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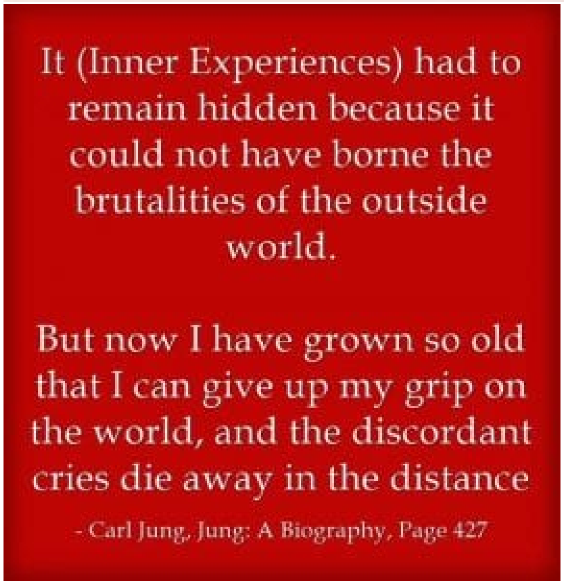
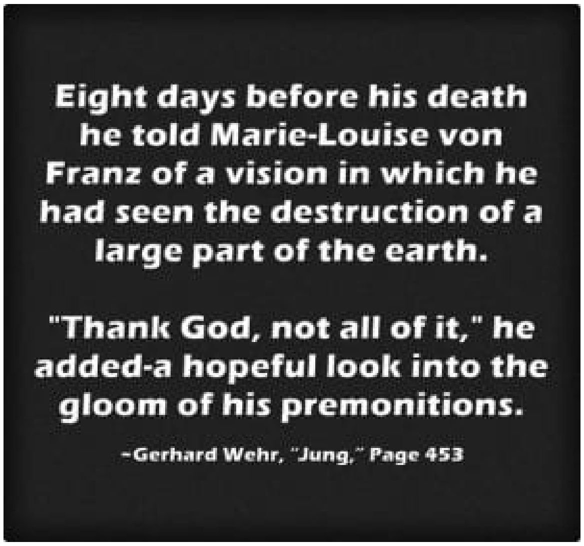
Laurens Van Der Post, Jung: A Biography, Page 423



It (Inner Experiences) had to remain hidden because it could not have borne the brutalities of the outside world.

But now I have grown so old that I can give up my grip on the world, and the discordant cries die away in the distance

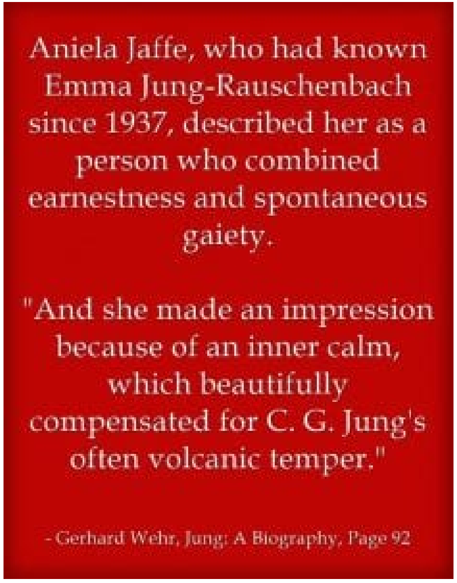
- Carl Jung, Jung: A Biography, Page 427



Eight days before his death he told Marie-Louise von Franz of a vision in which he had seen the destruction of a large part of the earth.

"Thank God, not all of it," he added-a hopeful look into the gloom of his premonitions.

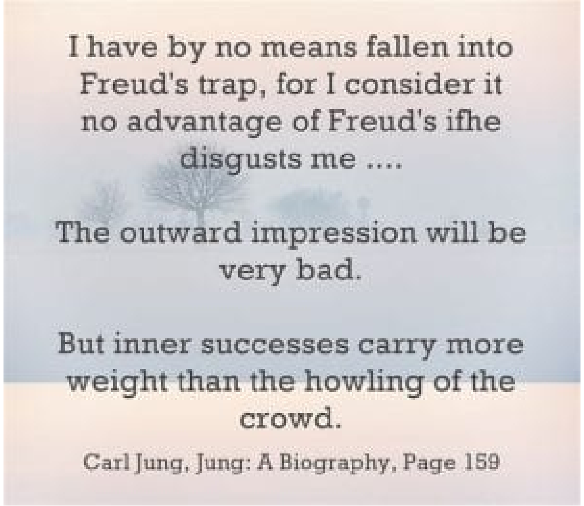
-Gerhard Wehr, "Jung," Page 453



Aniela Jaffe, who had known Emma Jung-Rauschenbach since 1937, described her as a person who combined earnestness and spontaneous gaiety.

"And she made an impression because of an inner calm, which beautifully compensated for C. G. Jung's often volcanic temper."

- Gerhard Wehr, Jung: A Biography, Page 92

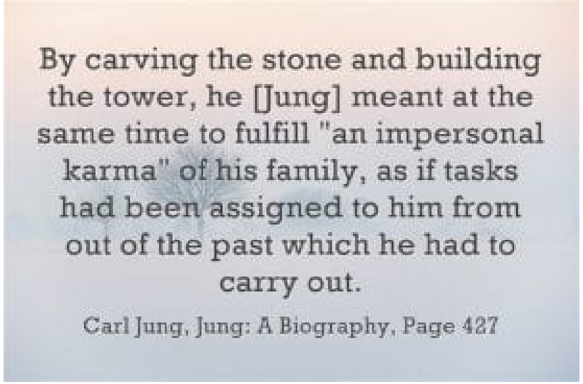


I have by no means fallen into Freud's trap, for I consider it no advantage of Freud's ifhe disgusts me ....

The outward impression will be very bad.

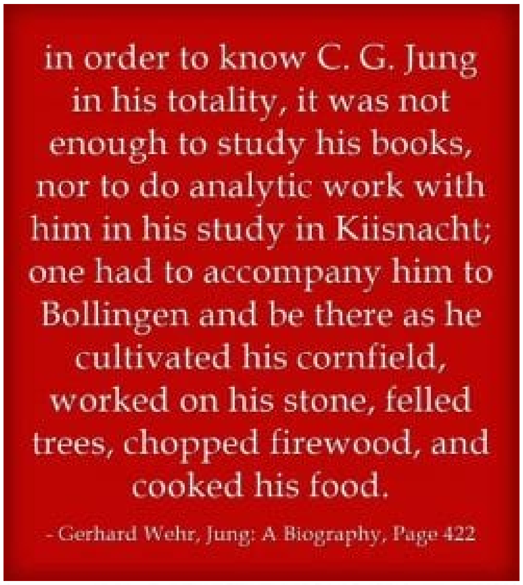
But inner successes carry more weight than the howling of the crowd.

Carl Jung, Jung: A Biography, Page 159



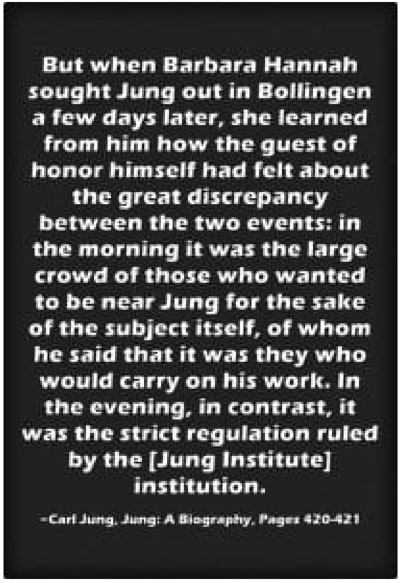
By carving the stone and building the tower, he [Jung] meant at the same time to fulfill "an impersonal karma" of his family, as if tasks had been assigned to him from out of the past which he had to carry out.

Carl Jung, Jung: A Biography, Page 427



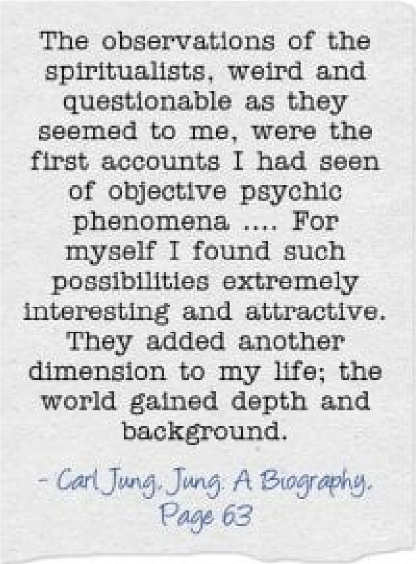
in order to know C. G. Jung in his totality, it was not enough to study his books, nor to do analytic work with him in his study in Kiisnacht; one had to accompany him to Bollingen and be there as he cultivated his cornfield, worked on his stone, felled trees, chopped firewood, and cooked his food.

- Gerhard Wehr, Jung: A Biography, Page 422



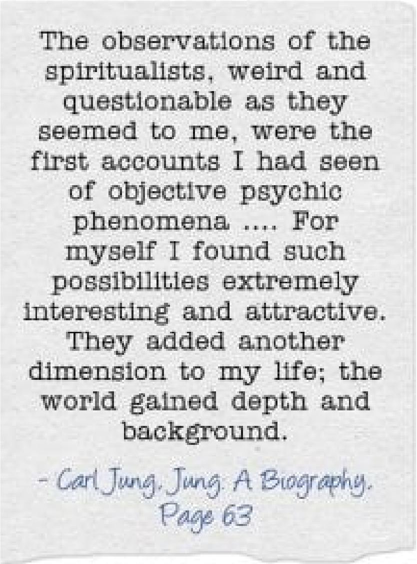
But when Barbara Hannah sought Jung out in Bollingen a few days later, she learned from him how the guest of honor himself had felt about the great discrepancy between the two events: in the morning it was the large crowd of those who wanted to be near Jung for the sake of the subject itself, of whom he said that it was they who would carry on his work. In the evening, in contrast, it was the strict regulation ruled by the [Jung Institute] institution.

-Carl Jung, Jung: A Biography, Pages 420-421



The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena .... For myself I found such possibilities extremely interesting and attractive. They added another dimension to my life; the world gained depth and background.

- Carl Jung, Jung: A Biography, Page 63



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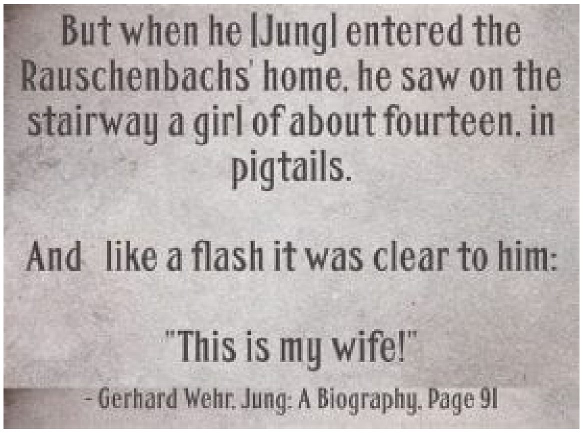
- Carl Jung, Jung: A Biography, Page 63

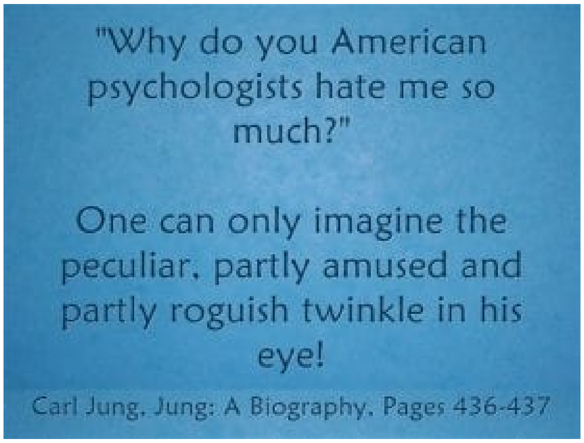


But when he [Jung] entered the Rauschenbachs' home, he saw on the stairway a girl of about fourteen, in pigtails.

And like a flash it was clear to him:

"This is my wife!"

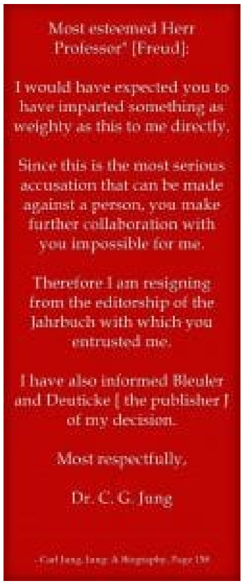
- Gerhard Wehr, Jung: A Biography, Page 91



"Why do you American psychologists hate me so much?"

One can only imagine the peculiar, partly amused and partly roguish twinkle in his eye!

Carl Jung, Jung: A Biography, Pages 436-437



Most esteemed Herr Professor" [Freud]:

I would have expected you to have imparted something as weighty as this to me directly.

Since this is the most serious accusation that can be made against a person, you make further collaboration with you impossible for me.

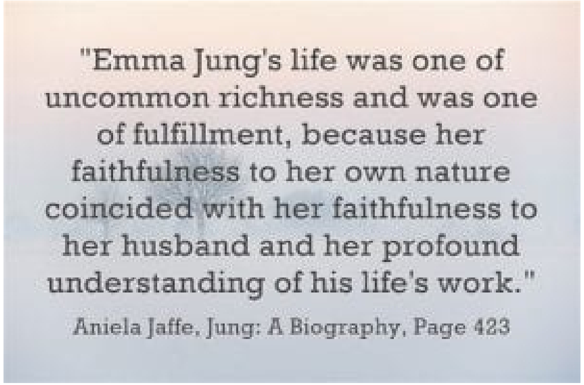
Therefore I am resigning from the editorship of the Jahrbuch with which you entrusted me.

I have also informed Bleuler and Deuticke [the publisher] of my decision.

Most respectfully,

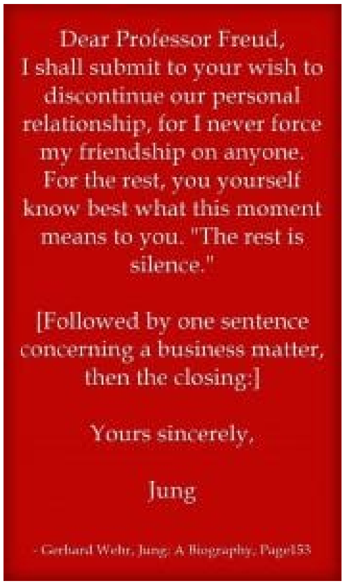
Dr. C. G. Jung

- Carl Jung, Jung: A Biography, Page [illegible]



"Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work."

Aniela Jaffe, Jung: A Biography, Page 423



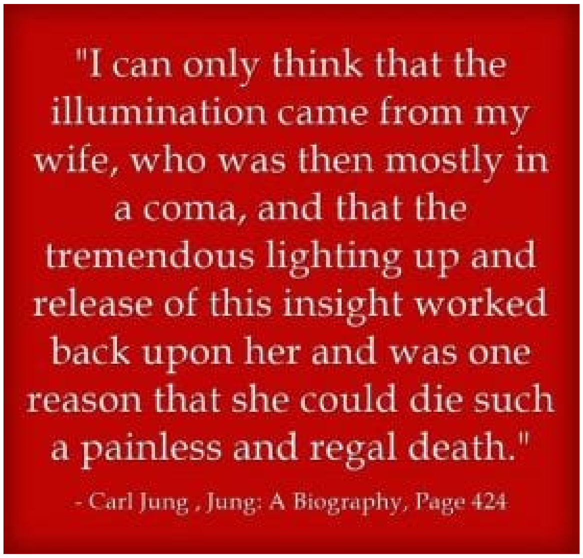
Dear Professor Freud,
I shall submit to your wish to discontinue our personal relationship, for I never force my friendship on anyone. For the rest, you yourself know best what this moment means to you. "The rest is silence."

[Followed by one sentence concerning a business matter, then the closing:]

Yours sincerely,

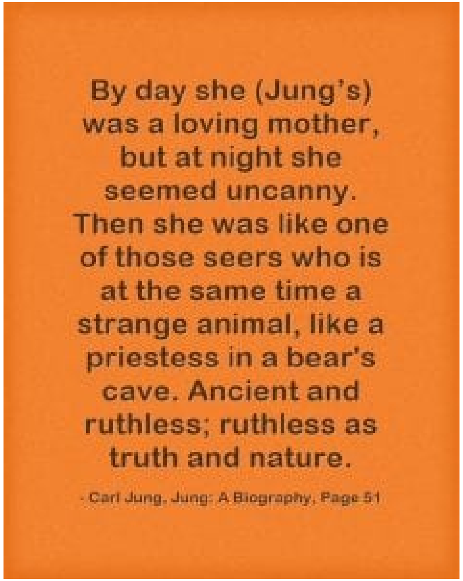
Jung

- Gerhard Wehr, Jung: A Biography, Page153



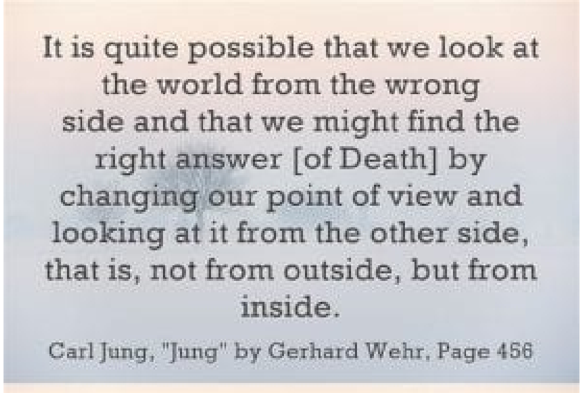
"I can only think that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of this insight worked back upon her and was one reason that she could die such a painless and regal death."

- Carl Jung , Jung: A Biography, Page 424



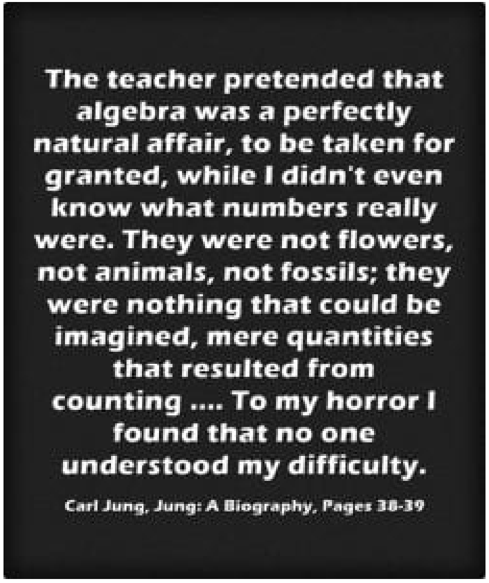
By day she (Jung's) was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Ancient and ruthless; ruthless as truth and nature.

- Carl Jung, Jung: A Biography, Page 51



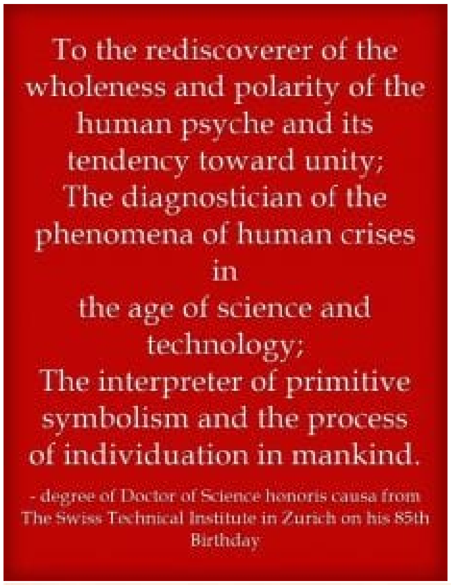
It is quite possible that we look at the world from the wrong side and that we might find the right answer [of Death] by changing our point of view and looking at it from the other side, that is, not from outside, but from inside.

Carl Jung, "Jung" by Gerhard Wehr, Page 456



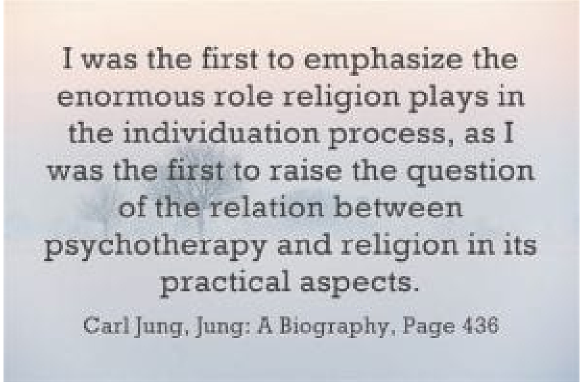
The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, while I didn't even know what numbers really were. They were not flowers, not animals, not fossils; they were nothing that could be imagined, mere quantities that resulted from counting .... To my horror I found that no one understood my difficulty.

Carl Jung, Jung: A Biography, Pages 38-39



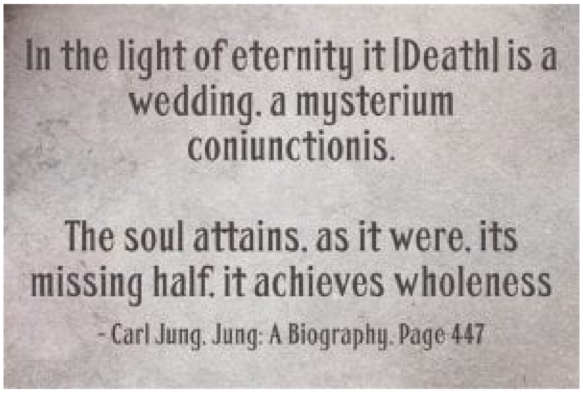
To the rediscoverer of the
wholeness and polarity of the
human psyche and its
tendency toward unity;
The diagnostician of the
phenomena of human crises
in
the age of science and
technology;
The interpreter of primitive
symbolism and the process
of individuation in mankind.

- degree of Doctor of Science honoris causa from
The Swiss Technical Institute in Zurich on his 85th
Birthday



I was the first to emphasize the enormous role religion plays in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects.

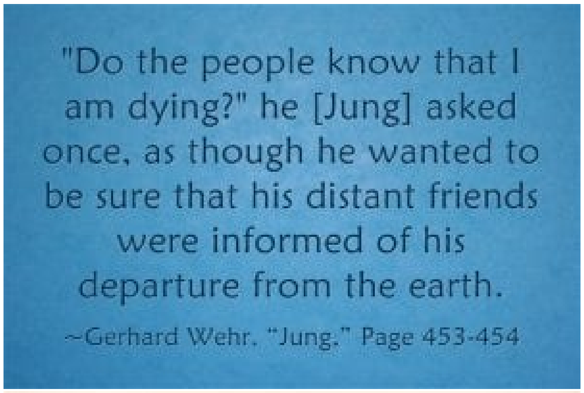
Carl Jung, Jung: A Biography, Page 436



In the light of eternity it [Death] is a wedding, a mysterium coniunctionis.

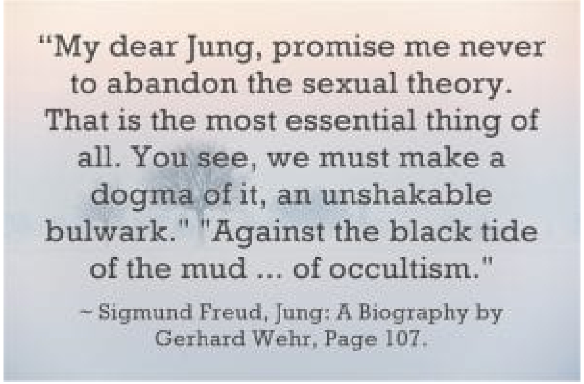
The soul attains, as it were, its missing half, it achieves wholeness

- Carl Jung, Jung: A Biography, Page 447



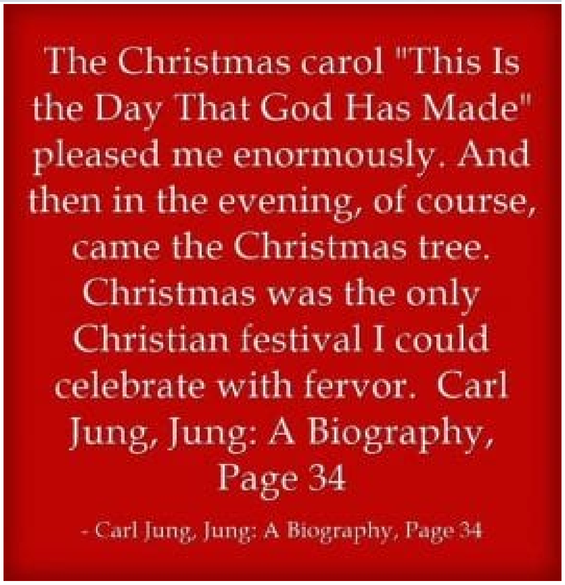
"Do the people know that I am dying?" he [Jung] asked once, as though he wanted to be sure that his distant friends were informed of his departure from the earth.

~Gerhard Wehr, "Jung," Page 453-454



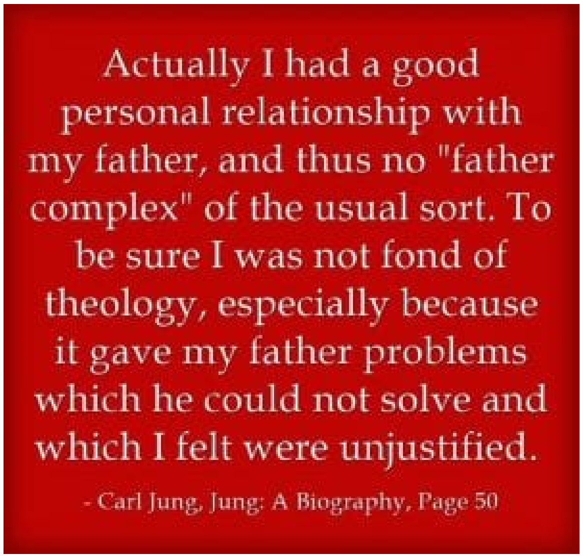
"My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." "Against the black tide of the mud ... of occultism."

~ Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 107.



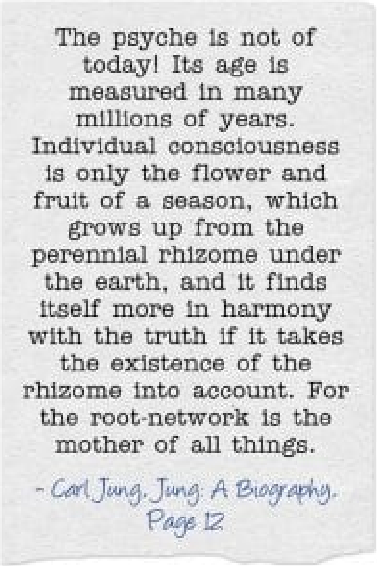
The Christmas carol "This Is the Day That God Has Made" pleased me enormously. And then in the evening, of course, came the Christmas tree. Christmas was the only Christian festival I could celebrate with fervor. Carl Jung, Jung: A Biography, Page 34

- Carl Jung, Jung: A Biography, Page 34



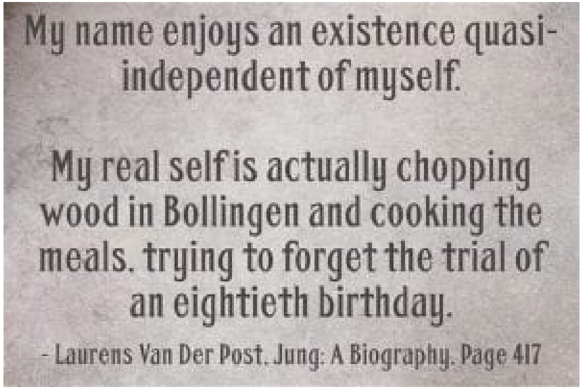
Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified.

- Carl Jung, Jung: A Biography, Page 50



The psyche is not of today! Its age is measured in many millions of years. Individual consciousness is only the flower and fruit of a season, which grows up from the perennial rhizome under the earth, and it finds itself more in harmony with the truth if it takes the existence of the rhizome into account. For the root-network is the mother of all things.

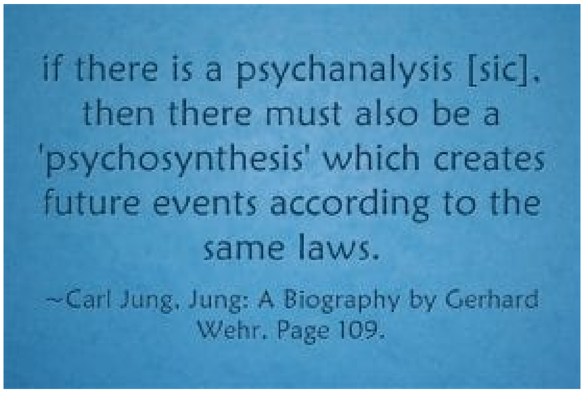
- Carl Jung, Jung: A Biography, Page 12



My name enjoys an existence quasi-independent of myself.

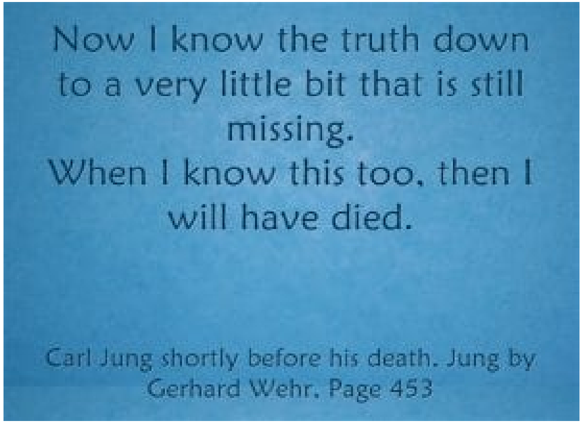
My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday.

- Laurens Van Der Post, Jung: A Biography, Page 417



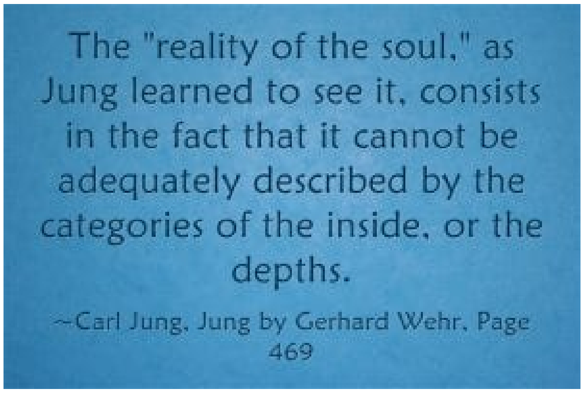
if there is a psychanalysis [sic], then there must also be a 'psychosynthesis' which creates future events according to the same laws.

~Carl Jung, Jung: A Biography by Gerhard Wehr, Page 109.



Now I know the truth down to a very little bit that is still missing.
When I know this too, then I will have died.

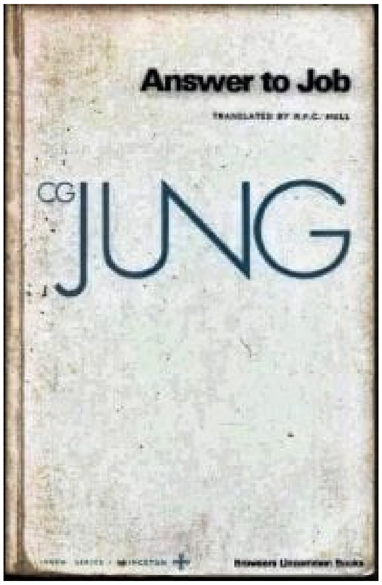
Carl Jung shortly before his death, Jung by Gerhard Wehr, Page 453



The "reality of the soul," as Jung learned to see it, consists in the fact that it cannot be adequately described by the categories of the inside, or the depths.

~Carl Jung, Jung by Gerhard Wehr, Page 469

Gerhard Wehr on Carl Jung’s "Answer to Job" (2019-05-14 09:13)


Answer to Job
TRANSLATED BY R.F.C. HULL
C.G. JUNG
Browsers Unseen Books

Answer to Job

On the whole there are three publications which stand out from the work of C. G. Jung’s later years.

These had to do partly with the subject of self-development, represented in alchemical symbolism as the Mysterium Coniunctionis.

This two-volume work, supplemented by a third volume of texts, arranged and with commentary by Marie-Louise von Franz, can be considered the real work of Jung’s old age.

Its author had begun it during the war years, before he had reached his seventieth year.

Thematically the separate volume The Practice of Psychotherapy, which had appeared earlier, also belonged in this context.

Being concerned over and over in this late period with the questions of "Present and Future" (1957), in 1958 Jung published "Flying Saucers: A Modern

Myth"-"flying saucers" or UFOs being seen in the skies had been the subject of widespread debate for some time.

Among other things, there was heated controversy over the question of whether they were earthly missiles of a potential enemy power or flying machines of some "extraterrestrials" that had to be reckoned with.

But the object of a much more specialized, theological debate was to be Jung’s Answer to Job, a work that with elemental impact raised as no other had done fundamental questions of the image of God, as well as those of human existence in contrast to the transcendental, and the problem of good and evil.

Answer to Job thus stands out from the long series of all the rest of his books in that here the writer is not a researcher concerned with the scientific demonstration of facts.

The floor went rather to one who was profoundly agitated, who in his challenging, almost violent confrontation with the image of the God of the Old Testament, Yahweh, felt compelled to write down from the heart everything that had formed an indelible part of his life for decades.

At bottom it had been present for Jung even in the visionary inner perceptions of his early childhood imagination, in which he had felt a powerful

dark side in God himself, or more exactly in the image of God.

One thinks also, for example, of his experience before the Basel cathedral and the liberating effect that the dropping a great mass of dung on the "house of God" had produced in Carl Gustav as a student!

One contributing factor in the writing was an illness which had a productive function.

In the spring of 1951 Jung was repeatedly bedridden, as his liver was giving him trouble.

Then, amid fevered states which gave the impression that his whole physical and mental structure was, as it were, collapsing, the patient was seized by the idea of the Book of Job.

The book "came to him," as he once explained in a letter to his French friend and Eranos colleague Henry Corbin.

The inspired character of the event is unmistakable, albeit clearly different from the earlier "Septem Sermones ad Mortuos."

And although Jung by his own admission was not an auditory type-one fixated on hearing sounds internally and externally-he perceived what pressed in upon him, and was to be turned into language through him, as a "great music," like something by Bach or Handel.

"I felt as if l were listening to a great composition, or rather a concert. The whole thing was an adventure that befell me, and I hurried to write it down."

That it was not a scientific book was already shown by the jacket copy for the first edition in 1952.

Rather it was a "personal confrontation with the world of traditional Christian ideas," spurred by the dogma of Mary advanced shortly before by Pius XII.

Nor did he speak at all as a theologist, but-as always-as a doctor, who could not escape the many religious questions of his practice and above all his entire personal experience.

Added to this were the great contemporary events of the just-ended world war, with its flash floods of deceit, injustice, subjugation, and mass murder, which had shocked all humanity.

Thus there was reason enough to ask, "What does a kind and almighty God have to say to this?"

Fundamentally, he said, this question, posed thousands and millions of times, was long overdue.

Between the lines was an unstated warning: no one expected dogmatic orthodoxy or the attempt at repeated theodicy-that is, an additional justification of God in whatever form-from a rationally thinking or even ecclesiastically committed theologian!

The very fact that a man of the mentality of a C. G. Jung took up his pen to free himself of the violent emotions that the Book of Job produced in him deserves notice.

This text, assigned in Luther’s Bible to the so-called instructional books, and in Buber’s interpretation to the body of "scriptural works," is unquestionably among the great religious poetical works of world literature.

And apparently there is more than one Job tradition in the biblical sense.

Job may reflect an explosion that has been renewed from time to time:

Martin Luther acknowledged how much effort the book cost him from the linguistic point of view alone.

Philosophers of the prominence of Johann Georg Hamann were mightily attracted to it.

Probably best known is the relation of the Book of Job to the "Prelude in Heaven" of Goethe’s Faust, with its curious dialogue between God andSatan, as if they were two gamblers betting on the genuineness of Job’s devotion.

The fascination which the biblical Job admittedly or not-has exerted on modern people since Kierkegaard is easily demonstrated.

The Danish Socrates made several attempts to get closer to him in his book Recapitulation:

"If I had not had Job! It is impossible to describe or to shade exactly the meaning and the manifold significance he has for me. I read him not as one reads any other book, with the eye, after I read the book as it were in my heart, and with the eye of the heart I read it, understand the particulars in the most distinct way as if in clairvoyance .... "

For the existential philosopher Karl Jaspers, who was in Kierkegaard's philosophical tradition, it was the ambiguity of the relationship of God to man and man to God that caused unease.

The Marxist philosopher Ernst Bloch, an atheist of Jewish extraction, could not and would not escape the bewilderment

of the sufferer confronted with the avenging god Yahweh, considerable as the misinterpretations could and must be which Bloch bestowed on this book of the Bible.

Thus Jung's Job theme did not come out of the blue, although he could not have been motivated by the contexts of those named. How could he have been?

But contemporaneity and "simultaneity" (Kierkegaard) marked out the intellectual field from which Jung cannot be disengaged.

Other, more immediate contemporaries belonged here as well.

There was Jung's in many respects dissimilar countryman, the theologian Karl Barth, who in four exegetical essays in his monumental Church Dogmatics contrasted Job with the crucified Christ and his work.

That the theologian expected no substantial explanatory help of the psychologist requires no special proof.

But at least marginally Barth attested that Jung had written "in human terms a very moving document-and incidentally one extremely revealing of the psychology of the professional psychologist!"

Almost simultaneously with Jung and in his immediate vicinity, in Zurich, a Jewish woman was recording her own Job-experience, an experience vibrating with Jobiads, the numerous and inextinguishable; this was Margarete Susman.

She had drawn upon Job as the book of the destiny of the Jewish people, seeking to obtain from Job a ray of light on an

uncertain path.

It is only in historical context, against the background of these interpretations of Job, but above all in clear contrast to

them, that the contours of the Jungian picture of Job stand out.

For where others wished to lay open the Old Testament book, to "bring it closer" to themselves and hence to people of today,

Jung’s aim was from the first a different one, at any rate not one of theology or literary criticism, but rather antitheological.

That it would consequently be a "hard nut" for the unprepared, he freely admitted.

Those who found in it too much sarcasm, irony, and "suchlike rubbish," Jung advised, could simply let it alone and not bother with it.

Or in positive terms, as in a letter from November 1955:

"The book does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public."

Thus it is a thoroughly personal and intimate book, by one deeply troubled and moved, and thus the strict opposite of a scientifically argued biblical commentary.

Jung read the text quite consciously without the aid of critical apparatus, so as not to arouse the slightest impression of wishing to be swayed by prior theological exegesis.

Jung’s provocation was preceded by that of the unknown biblical author who wrote some centuries before the common era.

Job, a blameless man who lives according to the law and the religious order, becomes the victim of an experiment, nay a wager, between God and Satan-in itself already rather a lot to ask of the poor Bible reader!

The question is how much Job’s piety and devotion to God are really worth.

Would hestill remain faithful to God if he lost all he had, his sons and daughters, plagued with leprosy, staring death in the face?

The crushing blows of fate are compounded by the disheartening, nagging remonstrances of his own wife and his know it-all friends.

Heated debates are followed finally by the confrontation between Job and God/Yahweh.

Faced with the omnipotence of the Creator, the tormented human becomes aware that he is a created being and subject to death-and he survives.

But what of the image of God that is uncovered here? What of the "righteousness" of Yahweh?

Does this not reveal a contradiction in Yahweh with which the suffering human being, awakening to consciousness, must come to terms?

Questions upon questions!

With good reason, attention has sometimes been drawn to what Tenzler called the "fundamentally interlocking nature of

Jung's personal and scientific conception of God."

Only from this point of view is his attitude toward religious reality and the problem of Job understandable.

Of course it is also true that Jung viewed his own experience and perception in the light of other testimony from religious and intellectual history, in comparison for example with those by whom the contradictory and antagonistic in God had been taken into account.

Thus it was not simply a wish to emphasize the admittedly violent face of contemporary history-the state of humanity since Auschwitz and Hiroshima-as the only point if the Book of Job, as seems to be so in other authors, for example Margarete Susman.

Asked about the genesis of his Answer to Job, Jung pointed out that he had been concerned for many years with the central problem involved in it, that of the antagonism of Christ and Antichrist.

In his previous book Aion (1951), which shed deep light on the symbolism of the age of Christ, the Age of Pisces, those questions had still remained unsettled-a further impetus to take up these problems from a new approach.

Jung had long felt that the results of psychology contradicted the ecclesiastical doctrine which saw evil as an absence of good (privatio boni).

Psychological experience shows that whatever we call "good" is balanced by an equally substantial "bad" or "evil."

If "evil" is a me on-nonexistent-then whatever there is must needs be "good."

So Jung said, pointing to developments in the history of dogma.

According to dogma, neither good nor evil could have its origin in man, since in Job 1:6 the so-called Evil One (Satan) turns out to be virtually one of the sons of God.

The text reads:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

Satan, then, as Christ was later, a son of God!

Whereas Clement of Rome (first century C.E.), whom Jung often cited in Aion, spoke of God's ruling the world with a right and a left hand-that is, with Christ and with Satan-this originally monotheistic Christianity would seem to have become dualistic; the part of the one God that is personified in

Satan is split off to become the evil that opposes God.

Hence in his letter of November 1955, which was published as a preface to his book on Job, Jung wrote:

If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc.

But naturally this was not meant to imply that the author intended merely to collect and comment upon historical evidence, as had been done for example even in his study of medieval natural philosophy.

All this pointed to a complexio oppositorum and thus recalled again the story of Job to my mind: Job who expected help from God against God. This most peculiar fact presupposes a similar conception of the opposites ....

For several years I hesitated ... , because I was quite conscious of the probable consequences and knew what a storm would be raised. But I was gripped by the urgency and difficulty of the problem and was unable to throw this off. Therefore I found myself obliged to deal with the whole problem and did so in the form of describing a personal experience, carried by subjective emotions. I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an "eternal truth."

Jung read the Bible, and the Book of Job with it, as "utterances of the soul."

Though this might appear at first sight to be a psychologization of sacred texts, which seems to drag down revealed contents from the transcendent, pneumatic level to that of the "merely" psychic, this notion turns out to be unfounded.

For on the one hand Jung expressly did not speak as a theologian or prophet of a revelation claiming final validity, and on the other hand "soul" is not identical with the ego of everyday consciousness.

What was meant was rather that depth and that immeasurable total range of spiritual reality where out of reach of human discretion and feasibility-archetypes are at work.

What is imparted, often along with great shocks (as a mysterium tremendum), is archetypal images and influences.

They appear on the horizon of human experience.

And only that which "clicks" there, that which becomes clear and is attested to by people, as the recipients of such experiences, in definite situations in their lives, is subject to psychological observation.

Holy Scripture, or "God's word in the words of man," is nothing other than such "documents of the soul," which bear the signatures of those who received them even in their diction and their metaphysical language.

Any other "immediate revelation" which would dispense with passing through an organ of human perception would be imperceptible, and thus also neither certifiable nor understandable.

And is it not so that only the incarnation of God can bring the "wholly other" into existence?

For this reason, here as in many other places, Jung had to stress emphatically that he neither desired nor was able to make any kind of

statements about God, but only about images or conceptions of God, as they took place in people in this way.

Thus the human soul, the locus of the theophany, is always "only" the vessel of an ultimately inexhaustible content that is beyond the reach of the ego (cf. 2 Cor. 4:6ff).

Thus there are numinous factors which shape the human intellect as well as the emotional life in all its depth and scope.

For this reason alone Jung could make no use at all of a dissociated objectivity.

He could not leave himself "outside," but had to include himself, with all his emotions, when reading so demanding a book as that of the biblical Job.

Therefore he repeatedly remarked:

I write not as a scholar (which I am not), but as a layman and a doctor who has been privileged to look deep into the spiritual lives of many people. What I express is of course primarily my own opinion, but I know that I also speak in the name of many who have fared as I have.

These statements of Jung's, which call to mind his point of departure and his procedure, for example his way of reading the Bible, demanded to be taken into account.

And precisely because not a few of his critics evidently had not read his Preface or had not taken it seriously, Jung's advice on this point

was well founded.

The author pointed out how full of contradictions and practically overflowing with emotions is the picture which the Old Testament draws of Yahweh: the Creator is the angry one, burning with passion, the reckless destroyer of everything that is opposed to God. Hence Jung's summation:

"A state of affairs constituted in such a way can only be described as amoral."

This "divine darkness" is revealed in the Book of Job through Yahweh's allowing the man to be groundlessly hounded out of the land of U z.

On the other hand, in his suffering Job recognizes the injustice of God, and above all that in answer to his love and faith this God finds himself opposed to the people of his covenant (Job 16:19ff).

Nevertheless the tormented Job sticks to him:

"I know that my Redeemer liveth"! (19:25).

Evil exists together with good-in Yahweh.

In the clear knowledge of this contradiction Job hopes in Yahweh (the Redeemer) against Yahweh (the Terrible).

To the extent that Job bases his hope on such a realization, he gains insight into Yahweh's double nature.

This realization on the part of his creation reacts upon the creator, and hence Jung sees the real reason for God's becoming man, that is for the incarnation of Christ, in his confrontation with Job .

. . . God becomes man. This means nothing less than the transformation of God which overturns the world. It means more or less what the creation did in its time, namely an objectivization of God.

Here, in the life and suffering of Christ, the other son of God (in contrast to Satan), comes the real answer to Job.

The problem that starts with and through Job, which is expressed in the image of God and reflected in Job's fate, finds its solution

through the "Redeemer."

For Jung, God becomes conscious of himself in Christ; the son appeases the wrath of his father-a situation that is nowhere more impressively and universally expressed than in the theosophy of Jakob Bohme.

Further, the example of Bohme is significant because it illustrates how this process, radiating from the inner dynamics of the divine to the whole of cosmology, could become a spontaneous experience for a man who with no knowledge of tradition or depth psychology was driven to this staggering inner perception.

For Jung the incarnation, the humanization, of God was by no means ended with Christ, but only begun.

There was a progressive "approximation of the believer to the status of the son of God" wherever the Holy Spirit pitched his tent among men.

The ongoing, immediate influence of the Holy Spirit on those who are called to be God’s children means de facto an ever-widening incarnation.

Christ, the son begotten by God, is the first-born, who is followed by a great number of posthumous sisters and brothers.

Trains of thought such as this should not cause us to forget that Jung continued to speak as a psychologist, who had in mind solely the humanization, or individuation, of man, even when speaking of the coming to consciousness of God.

It is the human being who must attain the goal of life, the meaning of life, his wholeness or Self.

It is a completeness which should not be confused with moral or religious and holy perfection.

The integration of man has always been described and longed for as a hierosgamos or sacred marriage, for example in such forms as the marriage of the Lamb.

It involves not only-as in Jung’s psychotherapy-the integration of the shadow as the sum of the dark, mostly denied and unconscious

side of one’s nature, but above all also the elevation of the feminine, the "equalization" of women.

This equality refers not merely to full social recognition of women, but rather is equivalent to a metaphysical and spiritual anchoring of

women.

That is to say, if the traditional image of God in the Old and New Testaments carried explicitly patriarchal traits, and if the whole of Wes tern civilization for two millennia has borne the stamp of this, then great attention must be paid to a process that makes, or could make, allowance for the need for the integration of human beings after the elevation of the feminine.

Because the announcement on 1 November 1950 of the dogma of the bodily ascension of Mary immediately preceded the composition of Answer to Job, and the debate among the various theological and ecclesiastical-ecumenical viewpoints had stirred up great waves at that time,

Jung went into this in detail.

His experiences in the field of religious psychology, and in particular the psychology of religion or the contents of eligion, had encouraged him to take a positive stance toward this recent Marian dogma.

His esteem for it could hardly have been greater. In the dogma of the Assumption of Mary he saw "the most important religious event since the Reformation."

The method of papal argumentation, he said, which had in the past been compelled (and able!) to do without biblical substantiation, was he said extremely plausible to the psychological mind.

Moreover the logical consistency of the papal declaration was unsurpassed, whereas Protestantism remained "a religion of men" because it did without this metaphysical anchoring of women.

But:

The feminine demands just as personal a representation as the masculine .... Just as the person of Christ cannot be replaced by an organization, so neither can the bride by the Church ....

Jung’s sarcasms, his way of evaluating the figures of God in the Old and New Testaments, are unquestionably a chapter in themselves.

Thus the psychologist claimed to get rid of his aversions by falsely attributing "an unholy fantasy" to the apocalyptist John.

The Christ of the apocalypse "behaves rather like an ill-tempered, power-conscious ’boss.’ … "

The psychological critic of John’s revelation strung together a whole series of contradictions and reproaches.

Jung, it seems, did not feel particularly comfortable with himself after the manuscript had been written and a few friends set eyes on it.

A number of theologians appeared to be shocked, and even Emma Jung had misgivings, while younger people were favorably impressed.

To Aniela Jaffe he wrote from Bollingen on 29 May 1951 that he had still not fully digested this "tour de force of the unconscious."

He spoke of an "aftershock" that still made him uneasy himself.

On another occasion Jung admitted that he had really not yet found the right way to present what he had had to say in Answer to Job in order to be rightly understood.

Early in 1952, to the Reformed theologian Walter Uhsadel of Hamburg, he advertised his book on Job, then in press, as a "polemic."

And though Jung had expressed concern already months before its appearance, for example in a letter of 30 August 1951, that he had stirred up an "inferno," a scant year later his astonishment was great. It "causes the weirdest misunderstandings," reads a letter of 28 July 1952.24

To Upton Sinclair he complained:

"People mostly don’t understand my empirical standpoint."

But was it only his empirical standpoint, after all?

Should not the very personal confession found in a letter of 28 July 1952, to an Israeli woman living in Tel Aviv, be taken at least as seriously?

This read:

"I am always seeking quiet. I am a bundle of opposites and can only stand myself when I observe myself as an objective phenomenon."

And after his capacity for physical effort, at the age of seventy-seven, had perceptibly diminished, he was almost afraid of new inspirations that

would exact too high a degree of work from him.

And of course over and over there were, as also in the Job book, "inspirations" that insinuated themselves with an almost compelling power which overwhelmed the recipient, which he was thus hardly able to withstand.

Thus all these letters show something of Jung’s psychic predicament and his thoroughly personal suffering through what the majority of his critics

took as simply an intellectual provocation.

This resulted in an extremely lively debate between Jung and his theological critics, or those who argued on behalf of the faithful, although Jung had not really been writing for them.

Because he did not count himself among the fortunate possessors of the truths of faith, but knew very well the suffering of the unbelieving yet still religious seeker, Answer to Job was ultimately written only for those people who like Job suffered on account of God.

More notably, this took place at the time when Rudolf Bultmann's theory of demythologization was being no less controversially debated.

For a generation of theologians at least, this was to carry the day through a cross-section of creeds and nations, while Jung's religious psychological

and therapeutic contribution was downgraded to a marginal phenomenon as an attempt at a re-mythologizationof Christianity.

At this period of his life the circle of those who were beginning to understand Jung's intention was understandably small.

There were only a few, such as the Swiss theologian Hans Schar, to whom he could acknowledge soon after the publication of Answer to Job that he had discharged the difficult task of editing it in "very objective fashion."

Jung felt compensated for "a thousand misunderstandings" by the pleasing letter he had already had from Erich Neumann in Tel Aviv in December of 19 51. For his student Neumann, Jung's book on Job was the finest and most profound of all that the master had written, insofar as one could call it a "book."

The Jewish analyst wrote:

"It is a book that moves me deeply .... In a certain sense it is a debate with God, like that of Abraham when he pleaded with God over the ruin of Sodom. It is particularly for me personally-also a book against God, who allowed six million of 'his' people to be slain, for of course Job is really also Israel, and I mean this not in a 'petty' sense, as I know full well that we are only the paradigm for all of humanity, in whose name you speak, protest, and console. And precisely the conscious one-sidedness, and indeed often incorrectness of what you say, is for me an inner proof of the necessity and justness of your attack-which is of course no attack, as I know very well .... "

Could the unorthodox nontheologian Jung be supposed to have understood the inner situation, that of the Jews before God, better than the many Christian theologians, from the theologians in his own family down to those for whom a Reformed parson's offspring had become a traitor to God?

Finally, that friendship could change abruptly to hostility, sparked by Jung’s Job-apology, is shown by the example of the Englishman Victor White.

After his first reading of it, the Dominican father still acted delighted and gratefully excited.

Soon he began to have second thoughts, the misgivings of one who suddenly realized that agreement with psychological insights could lead to conflict with Church dogma.

He began publicly to defame Jung’s work, to insinuate that his friend was naive and poorly informed on theological matters.

It is quite remarkable that statements of this kind came directly from Victor White, for, as Laurens van der Post commented,

"if anyone were in a position to know the extent of Jung’ s theological knowledge, research, and interest in religion, and his grasp of its history and implications for life past and present, it was Victor White. Yet despite this, Jung, up to the end, respected what had brought him and White together and

understood Victor White’s situation, committed as he was to a priority of prescribed faith" -as were many others with and after him!

Finally, for the present the official records in the case of Job and Jung cannot be closed, if one considers how closely the two disciplines, theology and depth psychology, referred to each other in intensive collaboration in Answer to Job.

The problem is not historical, but more and more existential, particularly as the suffering of Job does not cease; it multiplies a millionfold.

Not only is this comment found in the letter Jung wrote to a Protestant theologian in 1951; the author also pointed this out:

It seems to me that it is only the person who seeks to realize his humanity who does God's will, not the one who takes flight before the sad fact "man." ... To become human seems to me to be the intention of God in us .... God has obviously not chosen to be his sons those who hang 01,1 to him as a father, but those who have found the courage to stand on their own feet. Sarcasm is the means by which one conceals injured feelings from oneself, from which it can be gathered how much the knowledge of God has wounded me, and how much I would have preferred to remain as a child in the fatherly

protection and avoid the problem of the opposites. It is probably even harder to free oneself from good than from evil. But without sin there is no breaking away from the good father .... One way or another certain questions must be openly asked and answered. I took it as my duty to encourage this.

Gerhard Wehr, Jung: A Biography, Pages 381-395

Carl Jung: So you are back safe and sound from the cholera country! (2019-05-15 04:19)

Dear Professor Freud, 29 September 1910

So you are back safe and sound from the cholera country!

Nevertheless I wish I could have been with you.

I understand very well what you say about your travelling companion.

I find that sort of thing exasperating, and still have an aftertaste of it from our American trip.

Your advice concerning the way to treat our Uncle "Euler"! is opportune and reinforces my natural bent for philanthropy, I shall have the galleys of his manuscript sent to you; I was unable to read it because it was sent direct to Deuticke at the last moment.

Silberer's paper on mythology" is good, except that his "functional category" for the investigation of myths has not blossomed into a thorough going working hypothesis.

I think you will recommend it for separate publication.

I am working like a horse and am at present immersed in Iranian archaeology.

I think my conjecture that the Miller fantasies" really add up to a redemption mystery can be proved to the hilt.

Only the other day a so-called Dem. praec. patient, whom I have almost set on her" feet again, came out with a really grand, hitherto anxiously
guarded, moon-fantasy which is a redemption mystery composed entirely of liturgical imagery.

A thing of marvellous beauty but very difficult, built on incest with her brother.

In the case of another patient I could spot fragments of a Peter-Antichrist legend; origin obscure.

The interesting thing in the first case is that prior knowledge is entirely lacking; the fantasy originated in early childhood (about the 7th year).

She is now 181/2 years old, Jewish. - As I said, I wallow in wonders.

I was touched and overjoyed to learn how much you appreciate the greatness of Schreber's mind and the liberating of the basic language.

I am still very intrigued by the fate of those unfortunate corps brothers who were miracled up to the skies and are described as "those suspended under Cassiopeia?"

The Manichaeans (Schreber's godfathers?) hit on the idea that a number of demons or "archons" were crucified on, or affixed to, the vault of heaven and were the fathers of human beings.

I use the winged word "Why don't you say it (scil. aloud) ?" every day in analysis, where it proves its efficacy.

The book is a worthy one; it deserves the .place of honour in every psychiatric library if only for the sake of "little Flechsig.""

I have had a disgruntled letter from Jones.

Everybody seems to have it in for him.

He says the directors have stopped the Asylum Bulletin because of his psychoanalytic writings.

"Schottlander" has announced an article in the Journal of Abnormal Psychology: "Hysteria and Modern Psychoanalysis."

There you will reap the rewards of your psychoanalytic endeavours with him.

Won't you admit now that my kicking-out technique is therapeutically unsurpassable in such cases?

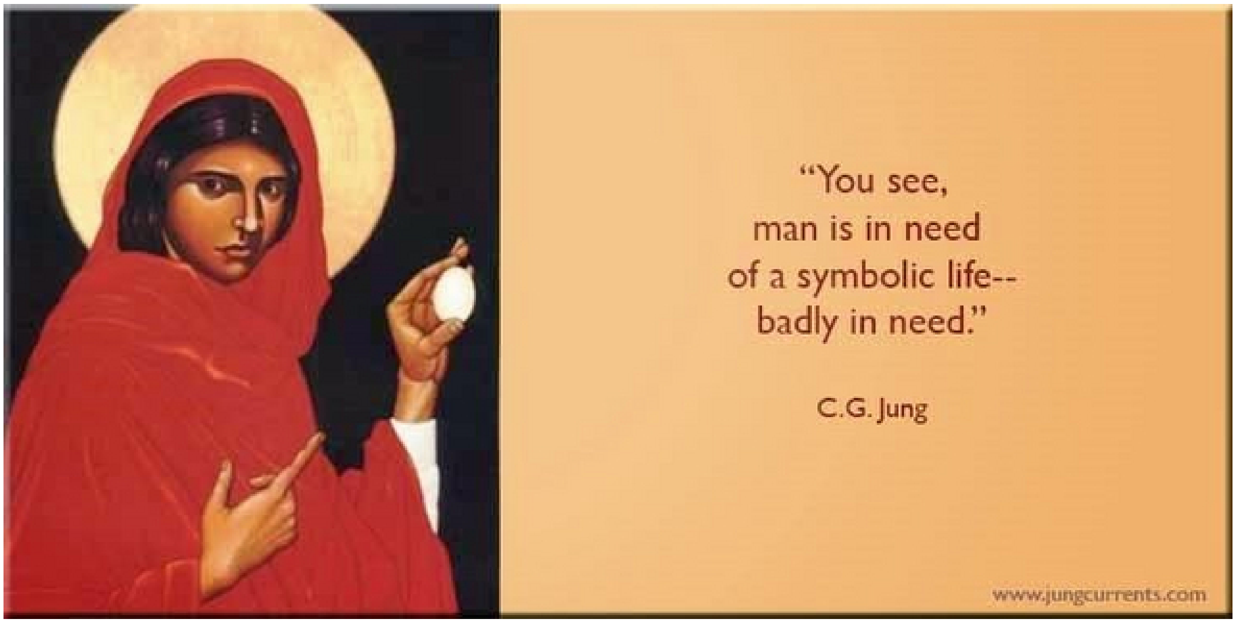
With many kind regards,

Yours very sincerely,

JUNG Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

Carl Jung on "The Symbolic Life" (2019-05-15 04:41)

[1]


"You see,
man is in need
of a symbolic life--
badly in need."
C.G. Jung
www.jungcurrents.com

The Symbolic Life

You see, man is in need of a symbolic life - badly in need. We only live banal, ordinary, rational, or irrational things . . . but we have no symbolic life. Where do we live symbolically? Nowhere except where we participate in the ritual of life. . . .

Have you got a corner somewhere in your house where you perform the rites, as you can see in India? Even the very simple houses there have at least a curtained corner where the members of the household can perform the symbolic life, where they can make their new vows or their meditation. We don't have it; we have no such corner.

We have our own room, of course, - but there is a telephone that can ring us up at any time, and we always must be ready. We have no time, no place.

We have no symbolic life, and we are all badly in need of the symbolic life. Only the symbolic life can express the need of the soul - the daily need of the soul, mind you! And because people have no such thing, they can never step out of this mill - this awful, banal, grinding life in which they are "nothing but." . . . Everything is banal; everything is "nothing but," and that is the reason why people are neurotic. They are simply sick of the whole thing, sick of that banal life, and therefore they want sensation. They even want a war; they all want a war; they are all glad when there is a war; they say, "Thank heaven, now something is going to happen - something bigger than ourselves!"

These things go pretty deep, and no wonder people get neurotic. Life is too rational; there is no symbolic existence in which I am something else, in which I am fulfilling my role, my role as one of the actors in the divine drama of life.

I once had a talk with the master of ceremonies of a tribe of Pueblo Indians, and he told me something very interesting. He said, "Yes, we are a small tribe, and these Americans, they want to interfere with our religion. They should not do it," he said, "because we are the sons of the Father, the Sun. He who goes there" (pointing to the sun) – "that is our Father. We must help him daily to rise over the horizon and to walk over heaven. And we don't do it for ourselves only; we do it for America; we do it for the whole world. And if these Americans interfere with our religion through their missions, they will see something. In ten years Father Sun won't rise anymore because we can't help him any more."

Now, you may say, that is just a sort of mild madness. Not at all! These people have no problems. They have their daily life, their symbolic life. They get up in the morning with a feeling of their great and divine responsibility; they are the sons of the Sun, the Father, and their daily duty is to help the Father over the horizon - not for themselves alone, but for the whole world. You should see these fellows; they have a natural fulfilled dignity. And I quite understand when he said to me, "Now look at these Americans; they are always seeking something. They are always full of unrest, always looking for something. What are they looking for? There is nothing to be looked for!" That's perfectly true. You can see them, these traveling tourists, always looking for something, always in thee vain hope of finding something. On my many travels I have found people who were on their third trip around the world - uninterruptedly. Just traveling, traveling; seeking, seeking. I met a woman in central Africa who had come up alone in a car from Cape Town and wanted to go to Cairo. "What for?" I asked. "What are you trying to do that for?" And I was amazed when I looked into her eyes – the eyes of a hunted, a cornered animal – seeking, seeking, always in the hope of something. I said, "What in the world are you seeking? What are you waiting for? What are you hunting after?" She is nearly possessed; she is possessed by so many devils that chase her around. And why is she possessed? Because she does not live the life that makes sense. Hers is a life utterly, grotesquely banal, utterly poor, meaningless, with no point in it at all. If she is killed today, nothing has happened, nothing has vanished - because she was nothing! But if she could say, "I am the daughter of the Moon. Every night I must help the moon, my Mother, over the horizon" - ah, that is something else! Then she lives; then her life makes sense, and makes sense in all continuity, and for the whole of humanity. That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama. That gives the only meaning to human life; everything else is banal and you can dismiss it. A career, producing of children, are all maya compared with that one thing, that your life is meaningful

....

What I have spoken of is, alas, to a great extent the past. We cannot turn the wheel backwards; we cannot go back to the symbolism that is gone. No sooner do you know that this thing is symbolic than you say, "Oh, well, it presumably means something else." Doubt has killed it, has devoured it. So you cannot go back. . . . My psychological condition wants something else. I must have a situation in which that thing becomes true once more. I need a new form. When one has had the misfortune to be fired out of a church, or to say, "This is all nonsense," and to quit it - that has no merit at all. But to be in it and to be forced, say, by God to leave it - well, then you are legitimately extra ecclesiam. But extra ecclesiam nula salus; then things really become terrible because you are no more protected, you are no more in the consensus gentium, you are no more in the lap of the all-compassionate Mother. You are alone and you are confronted with all the demons of hell. That is what people don't know. Then they say you have an anxiety neurosis, nocturnal fears, compulsions - I don't know what. Your soul has become lonely; it is extra ecclesiam and in a state of no-salvation. And people don't know it. They think your state is pathological, and every doctor helps them to believe it. And, of course, when they say, and everybody holds, that this is neurotic and pathological, then we have to talk that language. I talk the language of my patients. When I talk with lunatics, I talk the lunatic language, otherwise they don't understand me. And when I talk with neurotics, I talk neurotic with them. But it is neurotic to talk when one says that this is a neurosis. As a matter of fact it is something quite different; it is the terrific fear of loneliness. It is the hallucination of loneliness, and it is a loneliness that cannot be quenched by anything else. You can be a member of a society with a thousand members, and you are still alone. That thing in you which should live is alone; nobody touches it, nobody knows it, you yourself don't know it; but it keeps on stirring, it disturbs you, it makes you restless, and it gives you no peace.

. . .

From my observations I learned that the modern unconscious has a tendency to produce a psychological condition which we find, for instance, in medieval mysticism. You find certain things in Meister Eckhart; you find many things in Gnosticism; that is a sort of esoteric Christianity. You find the idea of the Adam Kadmon in every man - the Christ within. Christ is the second Adam, which is also, in exotic religions, the idea of the Atman or the complete man, the original man, the "all-round" man of Plato, symbolized by a circle or a drawing with circular motifs. You find all these things in medieval mysticism; you find them all through alchemical literature, beginning with the first century after Christ. You find them in Gnosticism, you find many of them in the New Testament, of course, in Paul. But it is an absolutely consistent development of the idea of the Christ within; and the argument is that it is absolutely immoral to allow Christ to suffer for us, that he has suffered enough, that we should carry our own sins for once and not shift them off onto Christ - that we should carry them all. Christ expresses the same idea when he says, "I appear in the least of your brethren"; and what about it . . . if the least of your brethren should be yourself - what about it then? Then you get the intimation that Christ is not to be the least in your life, that we have a brother in ourselves who is really the least of our brethren, much worse than the poor beggar whom you feed. That is, in ourselves we have a shadow; we have a very bad fellow in ourselves, a very poor man, and he has to be accepted. What has Christ done - let us be quite banal about it - what has Christ done when we consider him as an entirely human creature? Christ was disobedient to his mother; Christ was disobedient to his tradition; . . .[but] he carried through his hypothesis to the biter end. How was Christ born? In the greatest misery. Who was his father? He was an illegitimate child - humanly the most miserable situation: a poor girl having a little son. That is our symbol, that is ourselves; we are all that. And if anyone lives his own hypothesis to the bitter end (and pays with his death, perhaps), he knows that Christ is his brother.

That is modern psychology, and that is the future. That is the true future, that is the future of which I know but, of course, the historical future might be quite different. . . . But I do not care for a historic future at all; I am not concerned with it. I am only concerned with the fulfillment of that will that is in every individual. My history is only the history of those individuals who are going to fulfill their hypotheses. That is the whole problem; that is the problem of the true Pueblo: that I do today everything that is necessary so that my Father can rise over the horizon. That is my standpoint.

(C.G. Jung, CW 18, The Symbolic Life, Chapter III. "The Symbolic Life," § 625 - 630, 632, 638, & 639.)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/a7f32-symbolic.jpg`

Carl Jung on “Irrational.” Lexicon. (2019-05-15 04:45)

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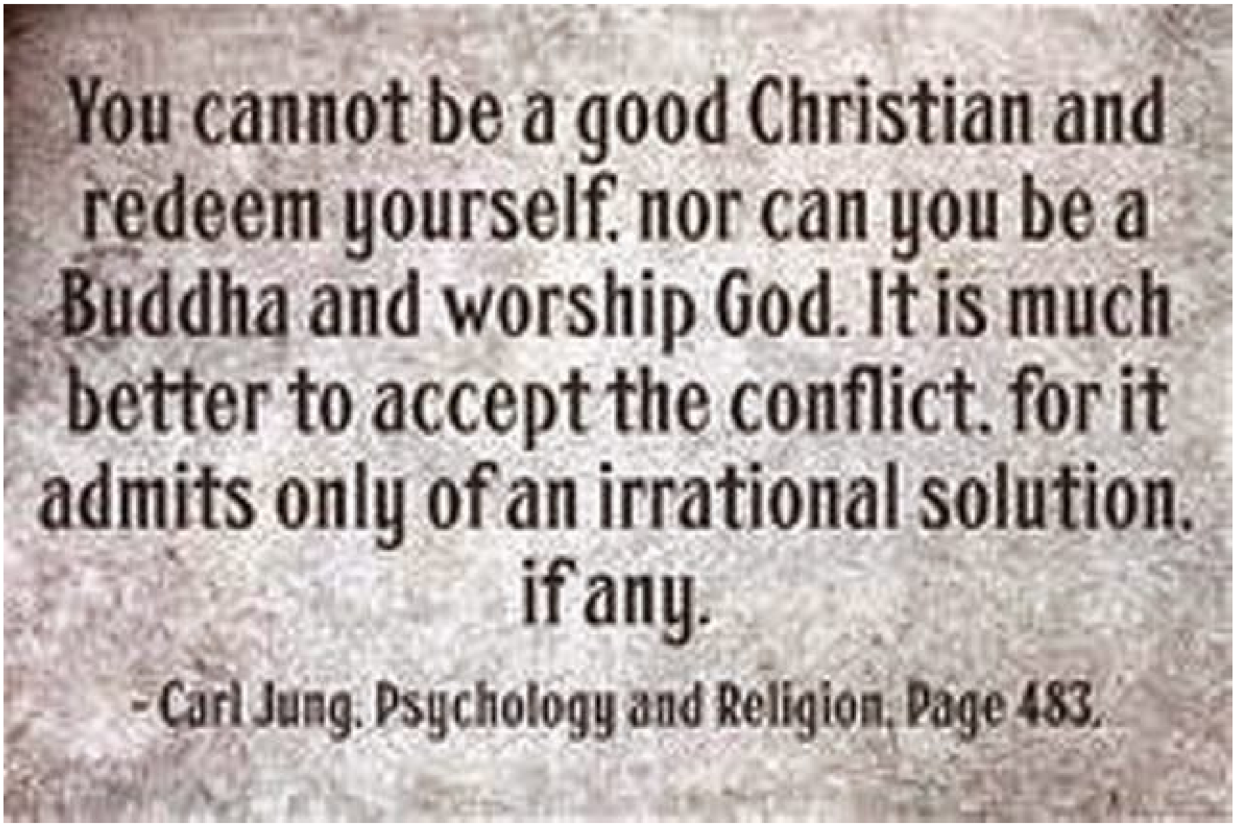

You cannot be a good Christian and redeem yourself. nor can you be a Buddha and worship God. It is much better to accept the conflict. for it admits only of an irrational solution. if any.

- Carl Jung. Psychology and Religion. Page 483.

Irrational:

Not grounded in reason. (Compare rational.)
Jung pointed out that elementary existential facts fall into this category-for instance, that the earth has a moon, that chlorine is an element or that water freezes at a certain temperature and reaches its greatest density at four degrees centigrade-as does chance. They are irrational not because they are illogical, but because they are beyond reason.

In Jung’s model of typology, the psychological functions of intuition and sensation are described as irrational.

Both intuition and sensation are functions that find fulfilment in the absolute perception of the flux of events. Hence, by their very nature, they will react to every possible occurrence and be attuned to the absolutely contingent, and must therefore lack all rational direction. For this reason I call them irrational functions, as opposed to thinking and feeling, which find fulfilment only when they are in complete harmony with the laws of reason.[Ibid., pars. 776f.]

Merely because [irrational types] subordinate judgment to perception, it would be quite wrong to regard them as "unreasonable." It wouldbe truer to say that they are in the highest degree empirical. They base themselves entirely on experience. ["General Description of the Types," ibid., par. 616.]

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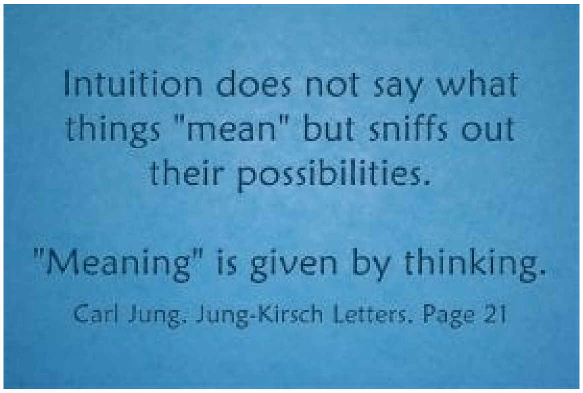
Carl Jung on "Intuition." Lexicon (2019-05-15 04:46)



Intuition does not say what things "mean" but sniffs out their possibilities.

"Meaning" is given by thinking.

Carl Jung, Jung-Kirsch Letters, Page 21

Intuition:

The psychic function that perceives possibilities inherent in the present. (Compare sensation.)
Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real.["The Psychology of the Transference," CW 16, par. 492.]

In Jung’s model of typology, intuition, like sensation, is an irrational function because its apprehension of the world is based on the perception of given facts. Unlike sensation, however, it perceives via the unconscious and is not dependent on concrete reality.

In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents. . . . Intuitive knowledge possesses an intrinsic certainty and conviction.["Definitions" CW 6, par. 770.]

Intuition may receive information from within (for instance, as a flash of insight of unknown origin), or be stimulated by what is going on in someone else.

The first is a perception of unconscious psychic data originating in the subject, the second is a perception of data dependent on subliminal perceptions of the object and on the feelings and thoughts they evoke.[Ibid., par. 771.]

http://www.nyaap.org/jung-lexicon/i/

Dr. Jung was a Medical Doctor of Psychiatry (2019-05-15 04:50)

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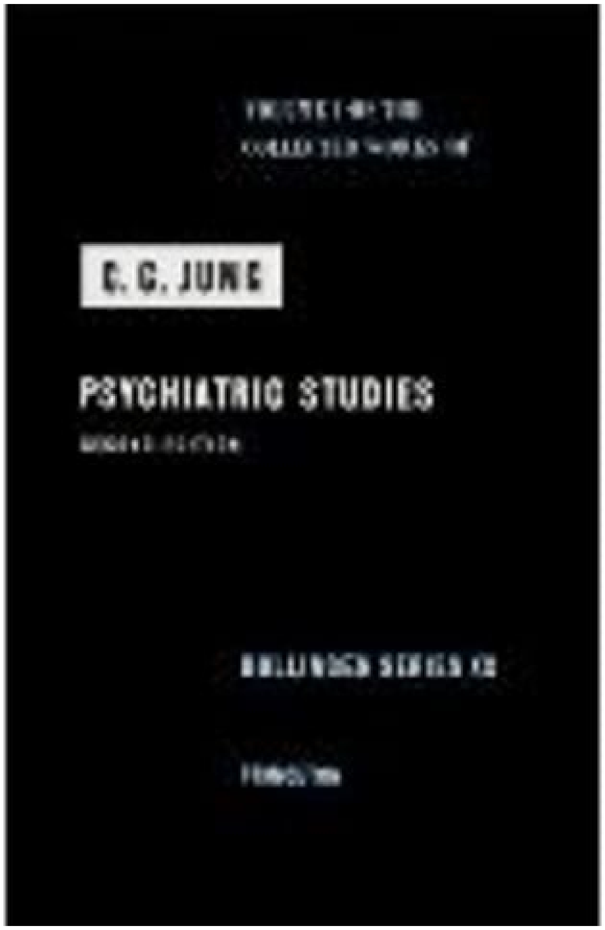

While there are justifiable reasons to think of Dr. Jung metaphorically as being a: Magician, Shaman, Taoist, Gnostic, Mystic, Alchemist, Astrologer, etc. the fact is that Dr. Jung was first and foremost by profession a Psychiatrist which the first three volumes of his Collected Works bear eloquent testimony too.

Volume 1: Psychiatric Studies
Volume 2: Experimental Researches
Volume 3: The Psychogenesis of Mental Disease

The day in and day out treatment of ordinary living breathing human beings bearing all of the frailties and banalities of human existence was the therapeutic and empirical foundation of the remainder of Dr. Jung's Collected Works.

http://www.scribd.com/doc/124115848/Psychiatric-Studies

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/cc000-jungian.jpg`

All haste is of the devil (2019-05-15 04:54)

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Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for.

They by no means increase the contentment or happiness of people on the whole. Mostly, they are deceptive sweetenings of existence, like speedier communications which unpleasantly accelerate the tempo of life and leave us with less time than ever before. Omnis festinatio ex parte diaboli est all haste is of the devil, as the old masters used to say. Carl Jung; Memories, Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/bd0d9-ipod.jpg`

Carl Jung on America and Russia. **(2019-05-15 04:55)**

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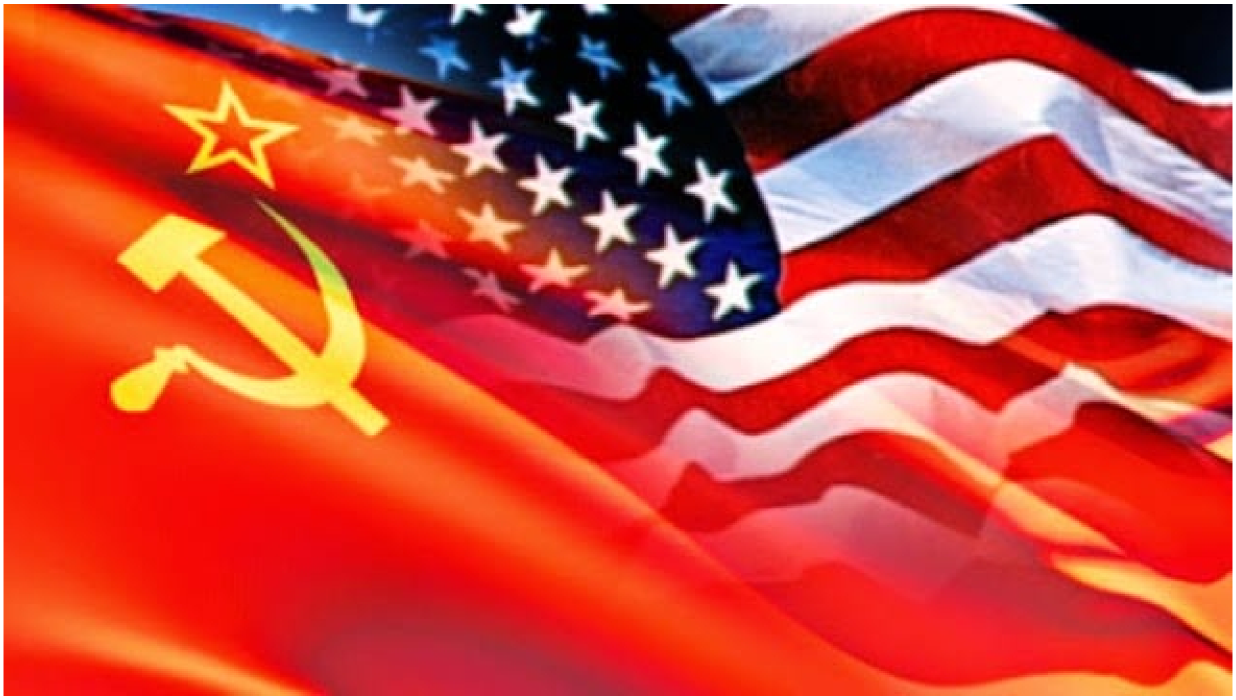

[Carl Jung on America and Russia.]

Evans: In your dealings with Professor Toynbee, have you gotten rather interested in his ideas of history?

Jung: Ah, yes, particularly his ideas about the life cycles of civilizations, and the way that they are ruled by archetypal forms. Toynbee has seen what I mean by historical functions of archetypal developments.

That is a mighty important determinant of human behavior, and can span centuries or thousands of years. It expresses itself in symbols, sometimes symbols that you would never think of at all.

For instance, as you know, Russia, the Soviet Republic, had that symbol of the red star.

Now it is a five-rayed red star. America has the five- rayed white star. They are enemies; they can't come together.

In the Middle Ages for at least 2000 years the red and white were the couple; they were ultimately destined to marry each other.
Now America is a sort of matriarchy, inasmuch as most of the money is in the hands of women, and Russia is the land of the little father; it's a patriarchy. So the two are mother and father.

To use the terminology of the Middle Ages, they are the white woman, the "femina alba," and the red slave, the "servius rubeus." The two lovers have quarreled with each other. Carl Jung; Conversations with C.G. Jung.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/13bda-soviet.jpg`

Carl Jung on the "continued and progressive Divine Incarnation." (2019-05-15 04:59)

[1]

“On the level of the Son there is no answer to the question of good and evil; there is only an incurable separation of the opposites. . . . It seems to me to be the Holy Spirit’s task and charge to reconcile and reunite the opposites in the human individual through a special development of the human soul.” - Carl Jung; The Symbolic Life

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit. I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized.
If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.

A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH (God) of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.

A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary.

They would be indispensable for an interior development of the trinitarian drama and of the role of the Holy Spirit.

The Spirit is destined to be incarnate in man or to choose him as a transitory dwelling-place. ‘Non habet nomen proprium,' says St. Thomas; because he will receive the name of man.

That is why he must not be identified with Christ.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his.
Thus we become the 'sons of god' fated to experience the conflict of the divine opposites, represented by the crucifixion." – Carl Jung; The Symbolic Life

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/3d8d1-ghost.jpg`

Carl Jung Quotations 31 **(2019-05-15 09:15)**

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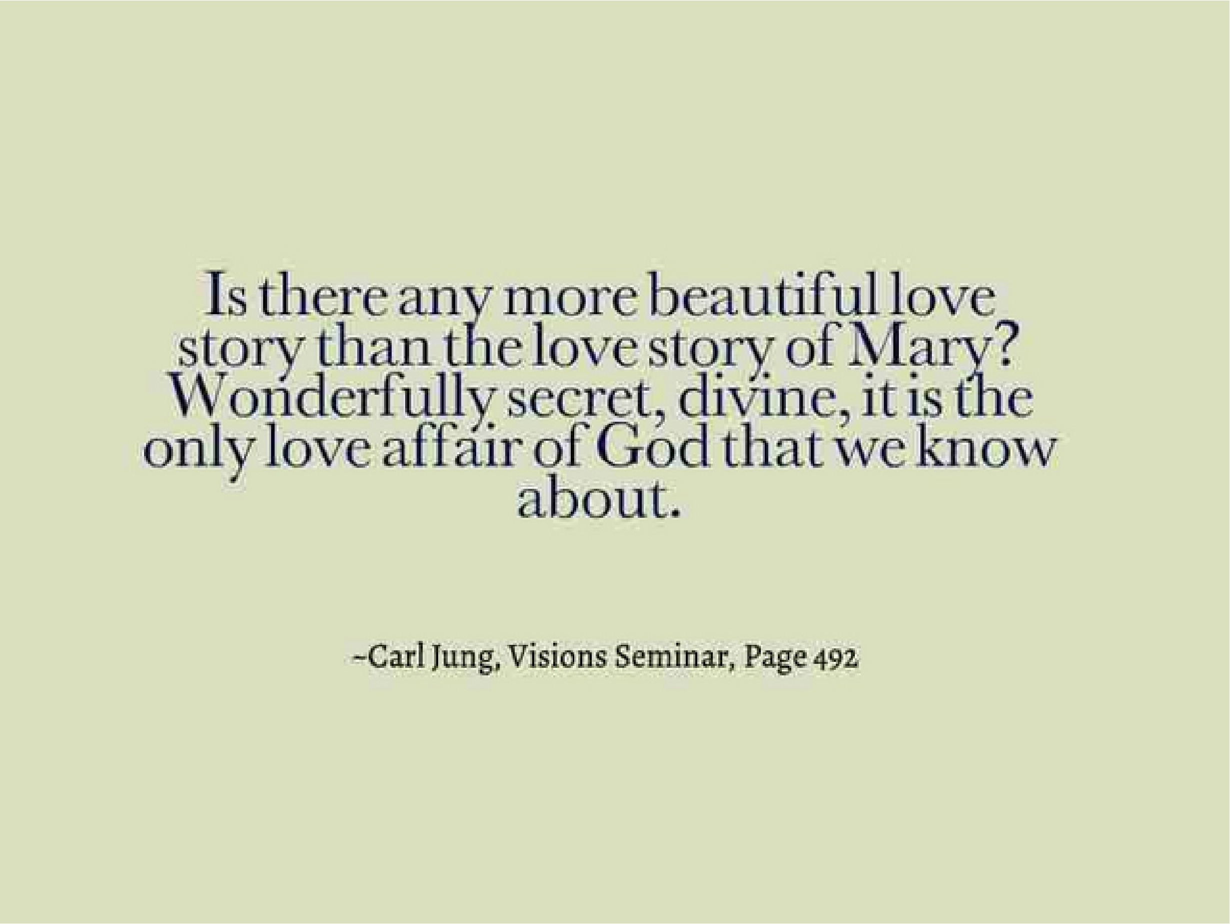
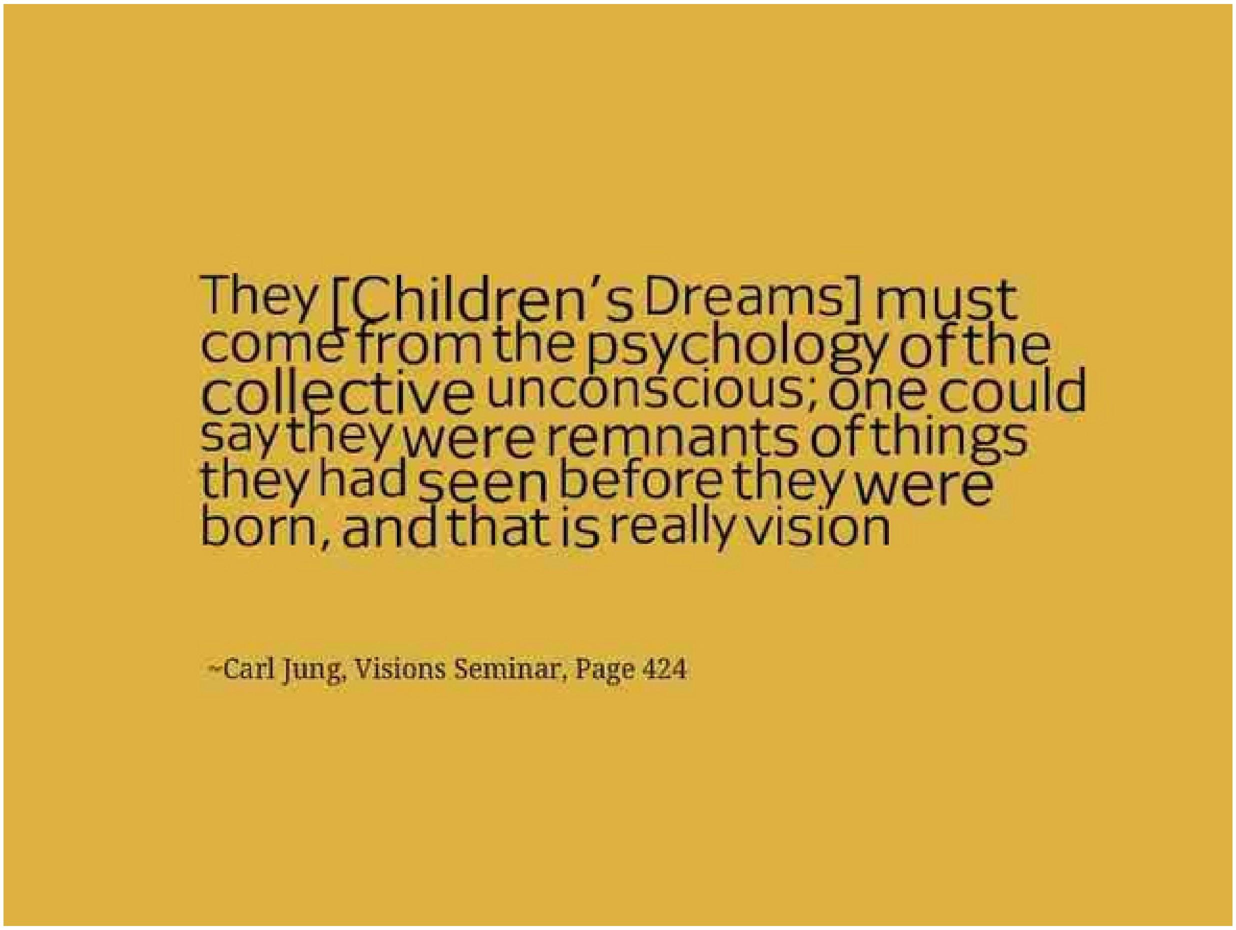


Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about.

-Carl Jung, Visions Seminar, Page 492

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

[2]

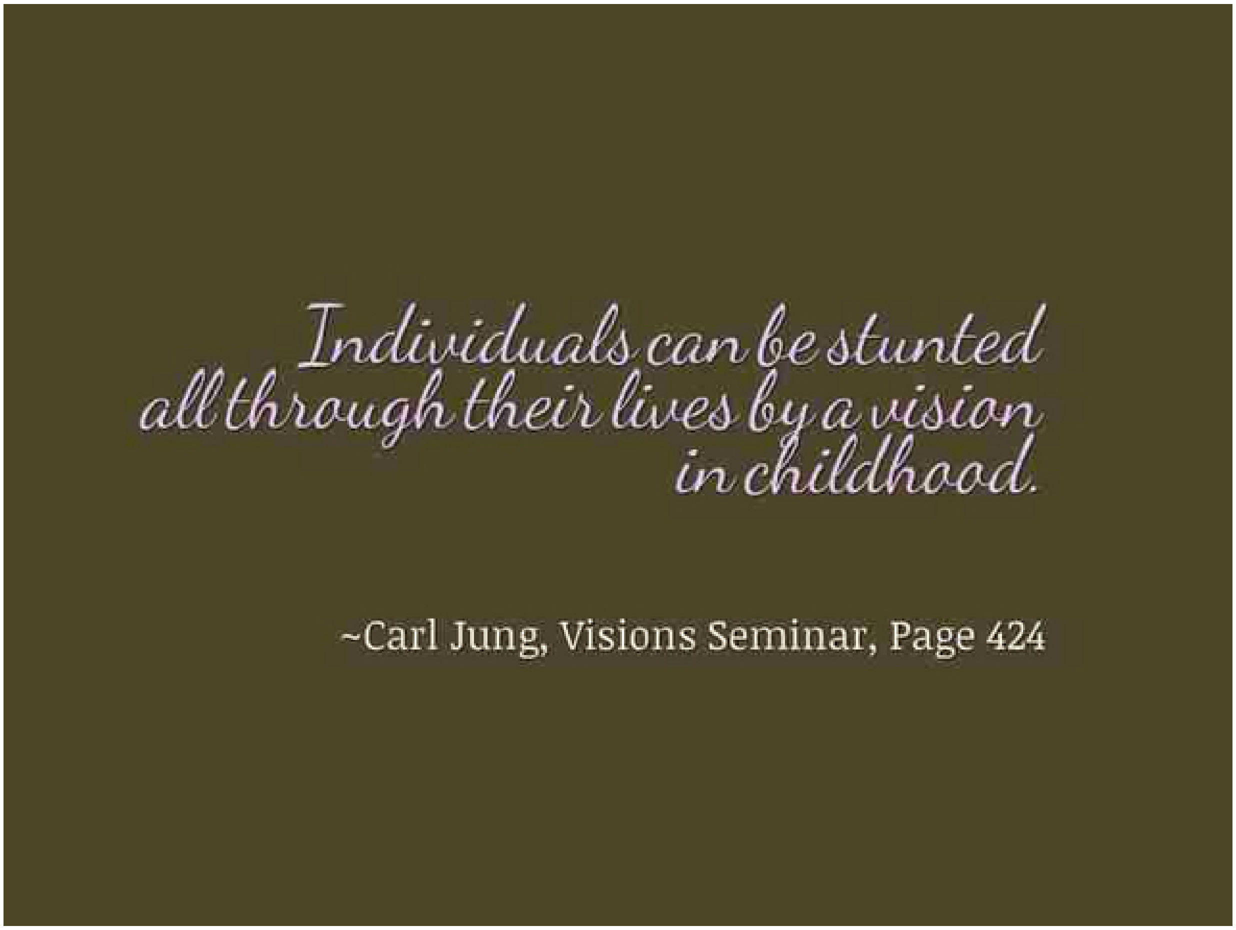


They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision

~Carl Jung, Visions Seminar, Page 424

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

[3]



Individuals can be stunted
all through their lives by a vision
in childhood.

~Carl Jung, Visions Seminar, Page 424

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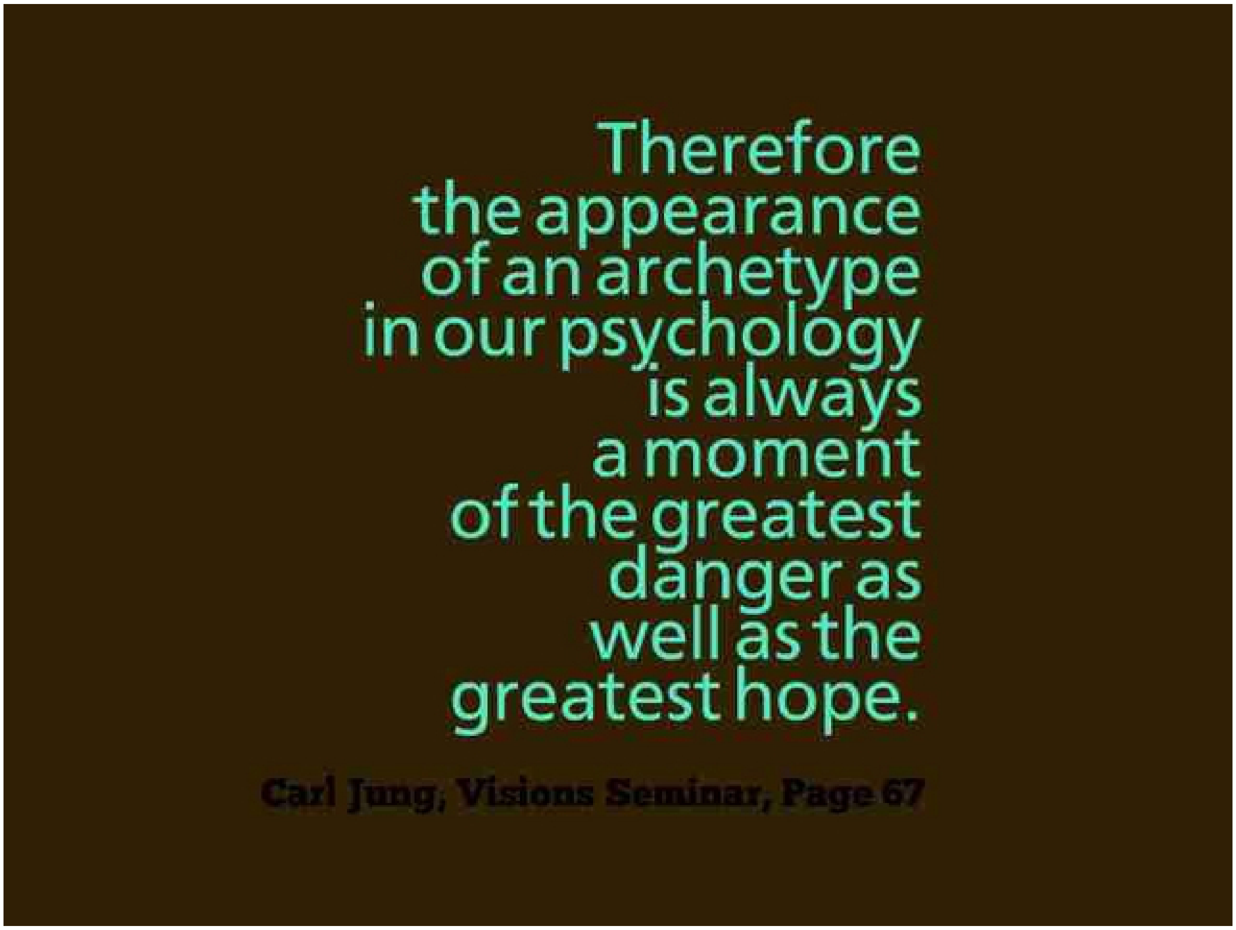

Therefore
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Carl Jung, Visions Seminar, Page 67

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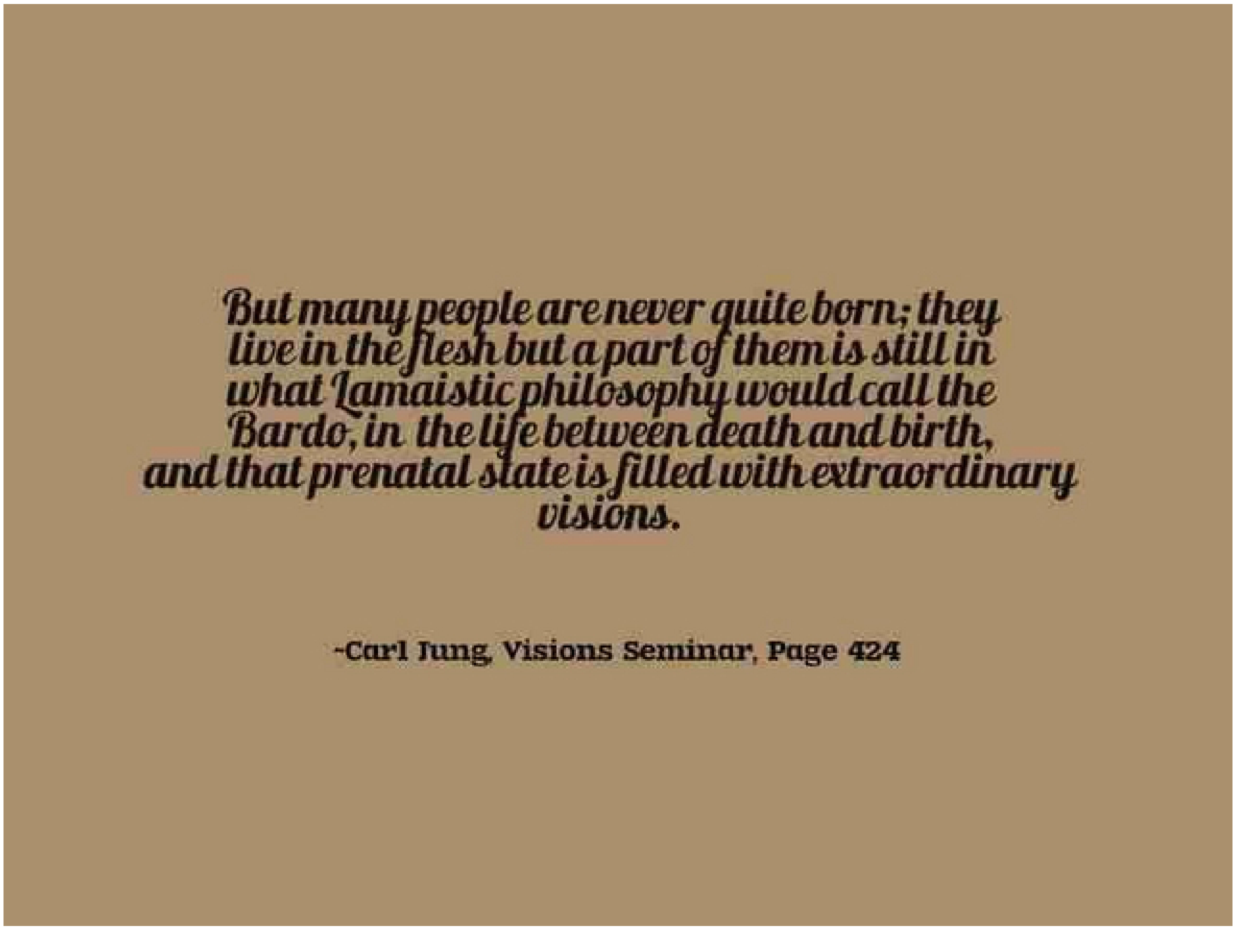

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions.

-Carl Jung, Visions Seminar, Page 424

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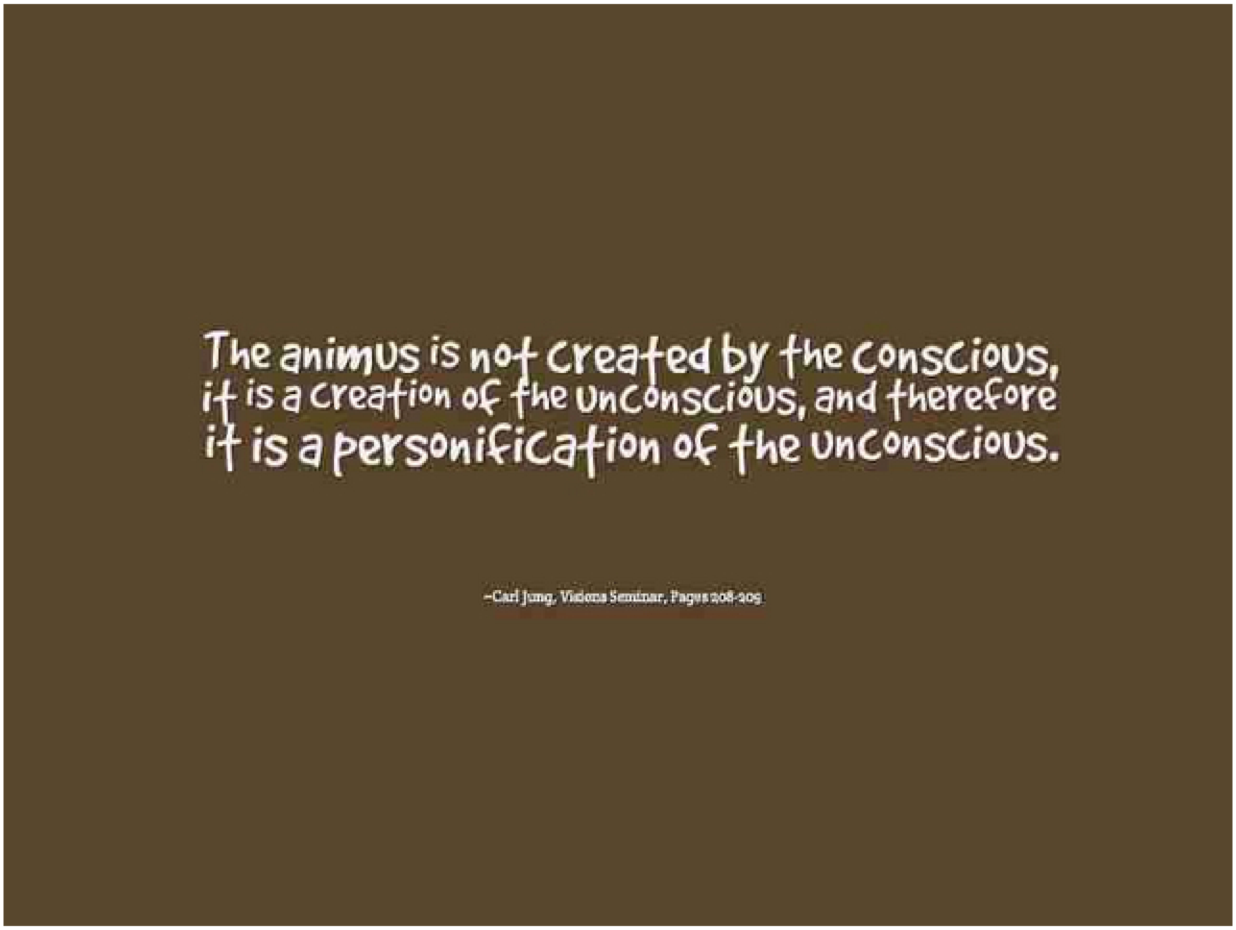

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious.

~Carl Jung, Visions Seminar, Pages 208-209

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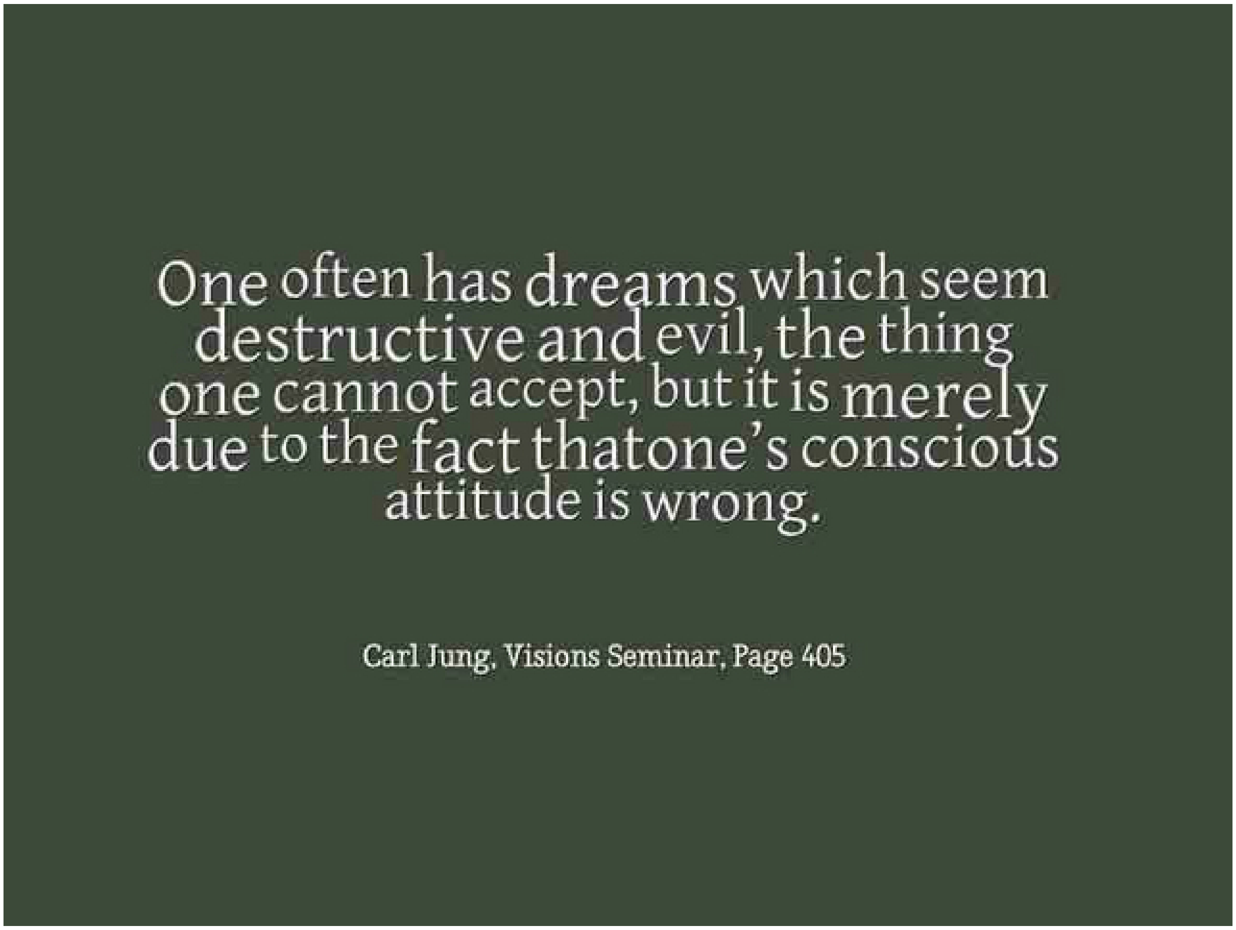

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact thatone's conscious attitude is wrong.

Carl Jung, Visions Seminar, Page 405

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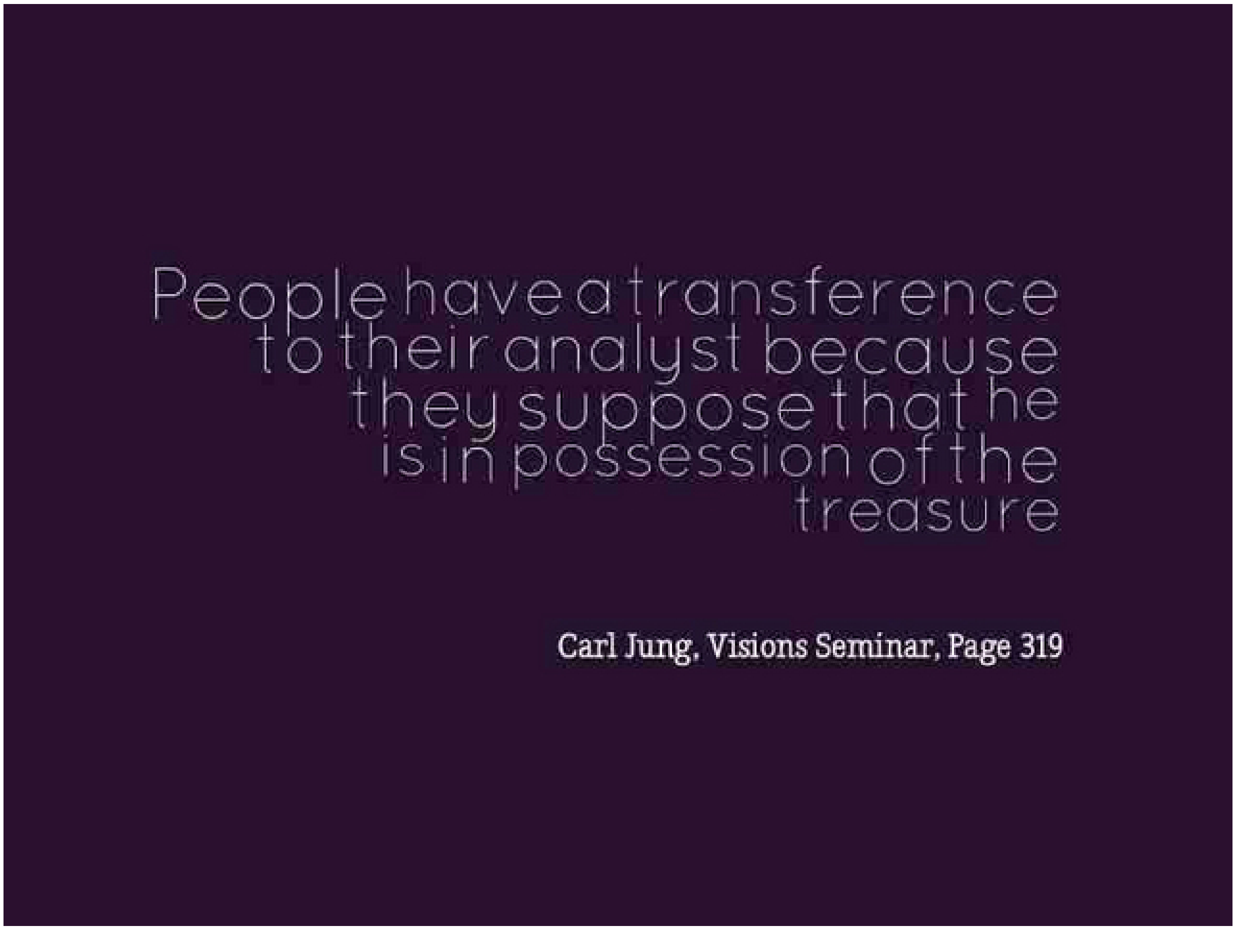
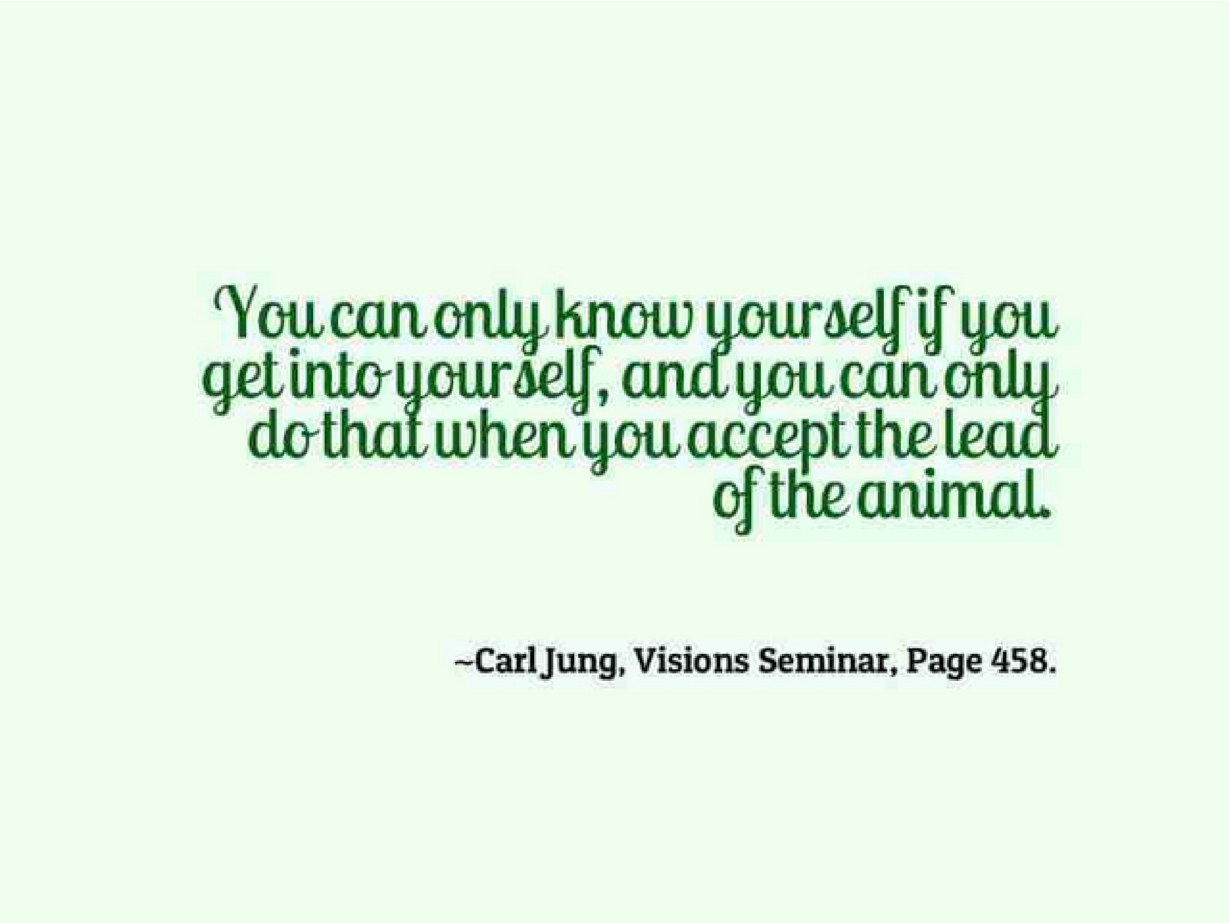


People have a transference to their analyst because they suppose that he is in possession of the treasure

Carl Jung, Visions Seminar, Page 319

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319



You can only know yourself if you get into yourself, and you can only do that when you accept the lead of the animal.

~Carl Jung, Visions Seminar, Page 458.

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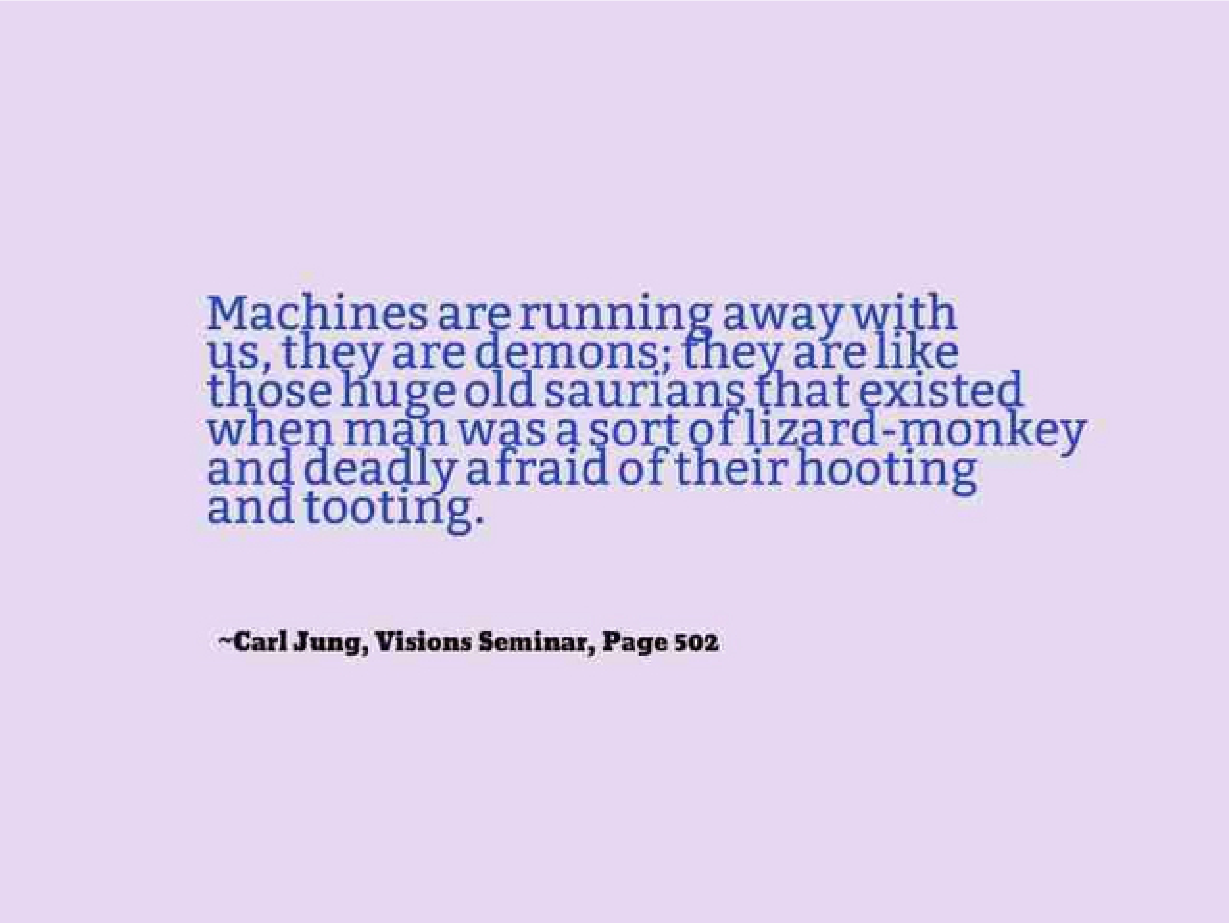

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.

~Carl Jung, Visions Seminar, Page 502

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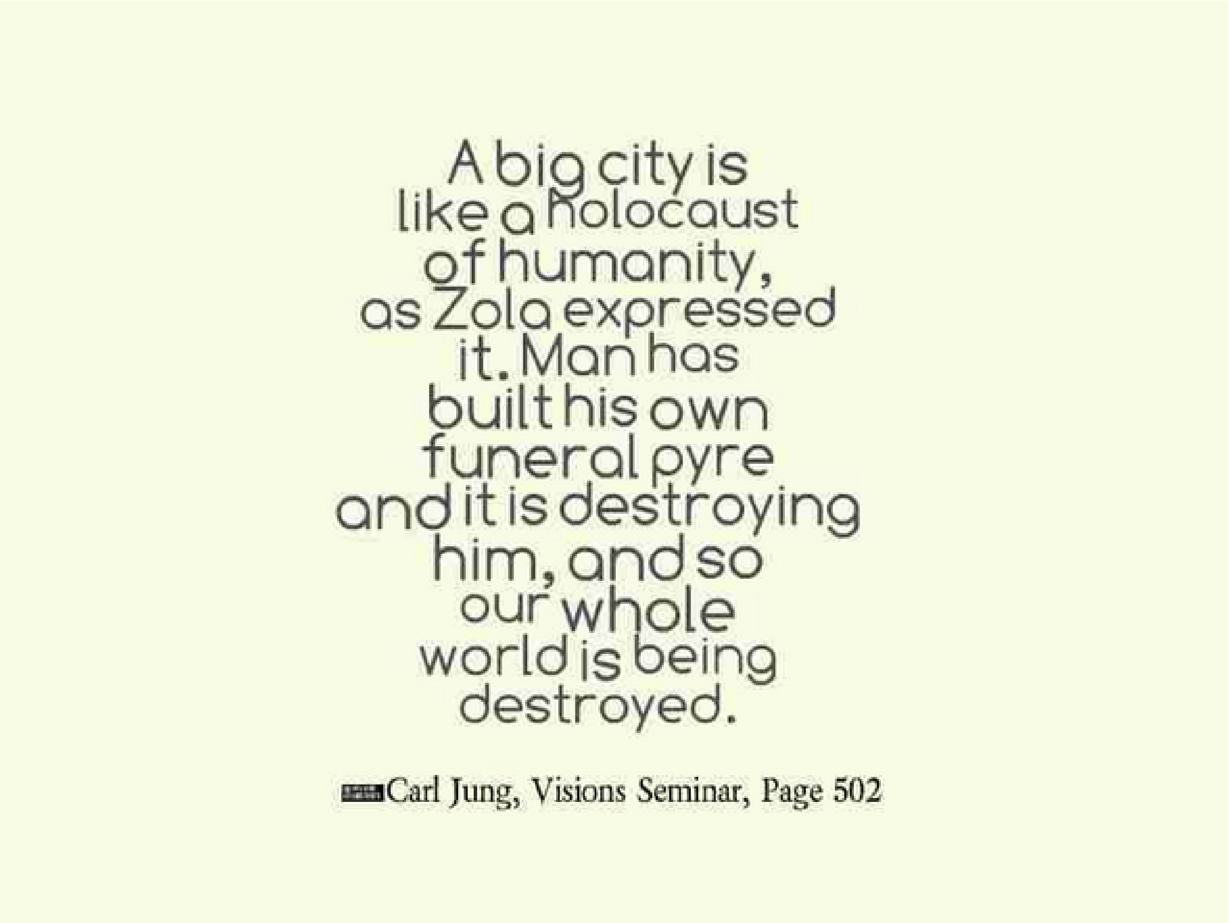

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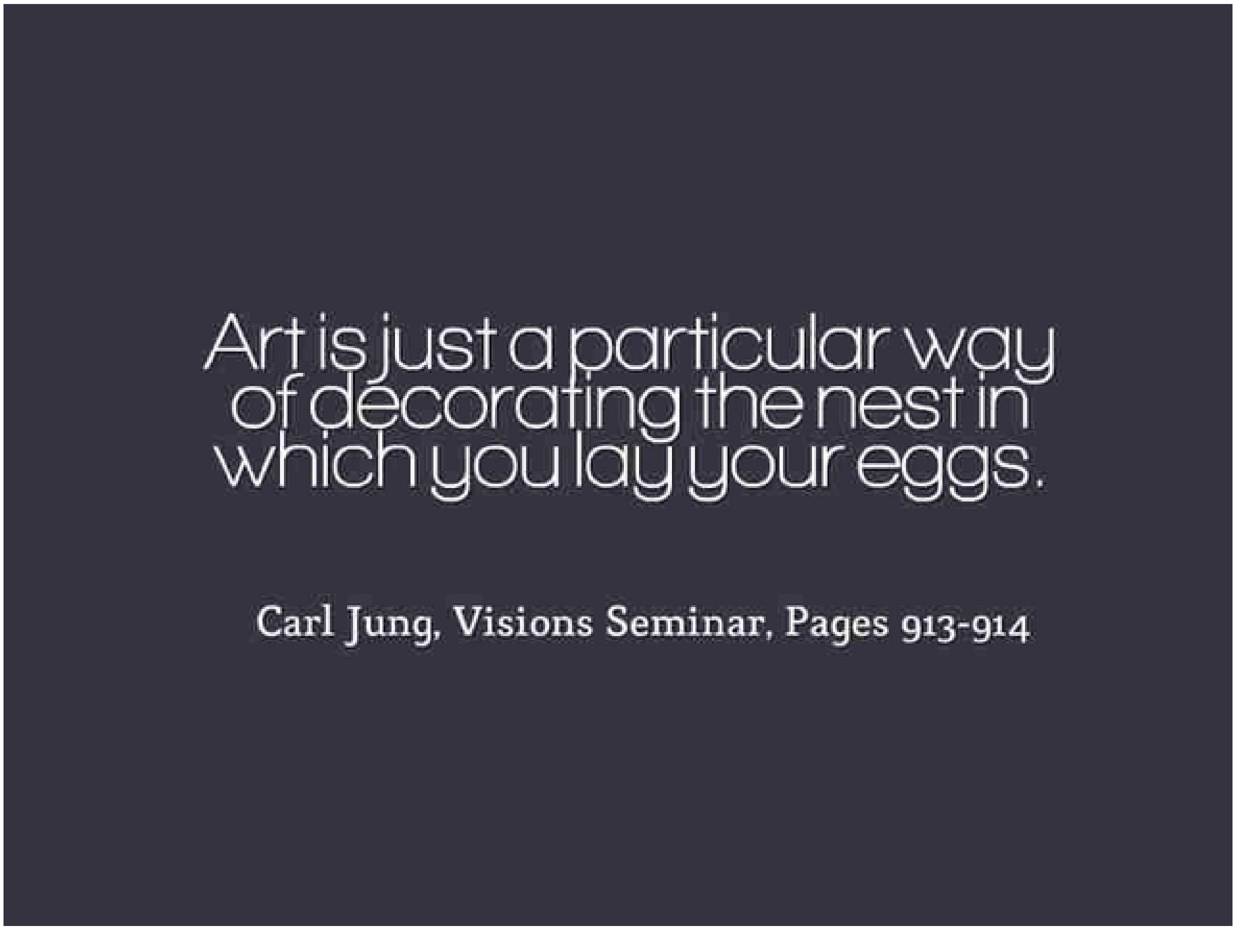

Art is just a particular way of decorating the nest in which you lay your eggs.

Carl Jung, Visions Seminar, Pages 913-914

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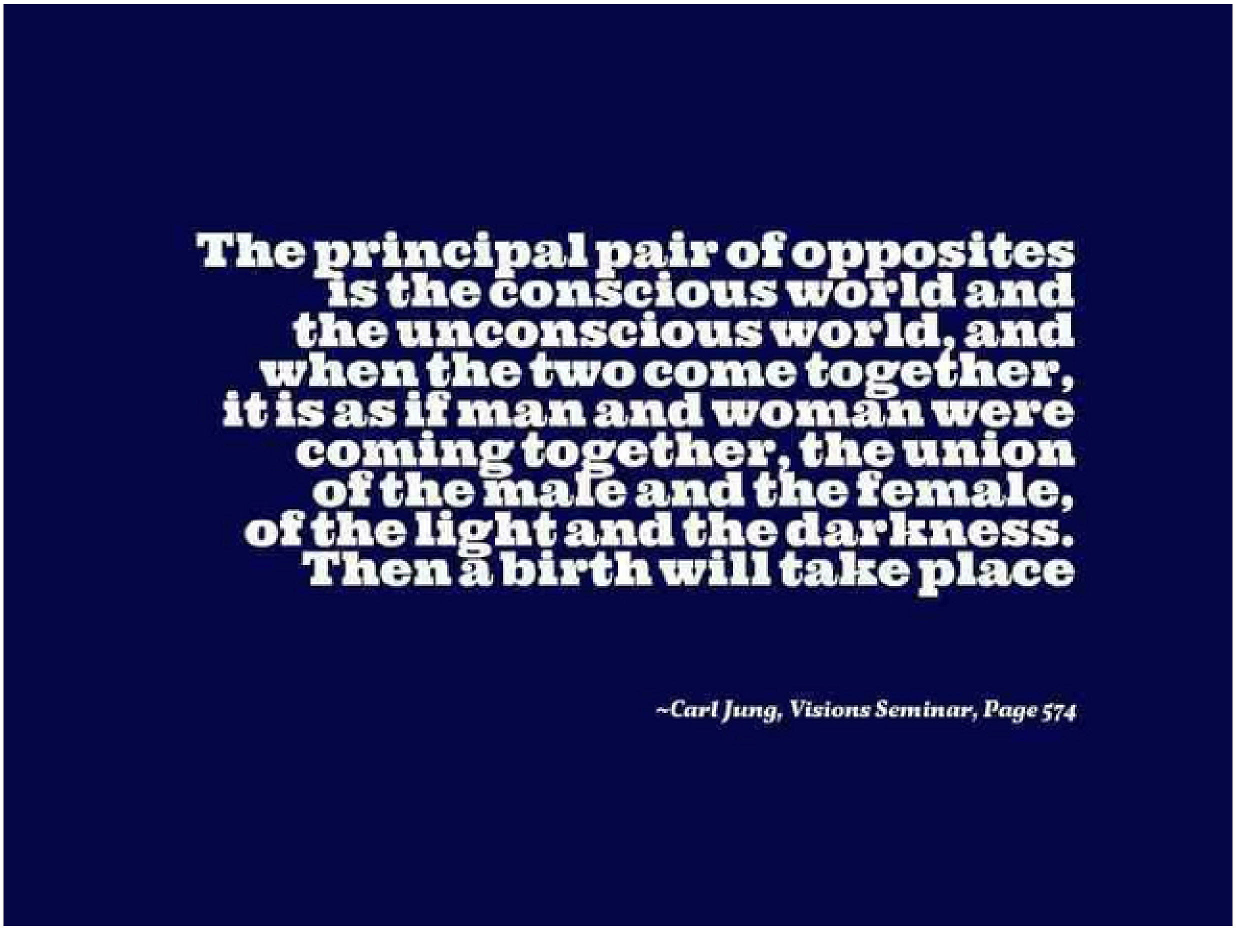

The principal pair of opposites
is the conscious world and
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when the two come together,
it is as if man and woman were
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of the male and the female,
of the light and the darkness.
Then a birth will take place

~Carl Jung, Visions Seminar, Page 574

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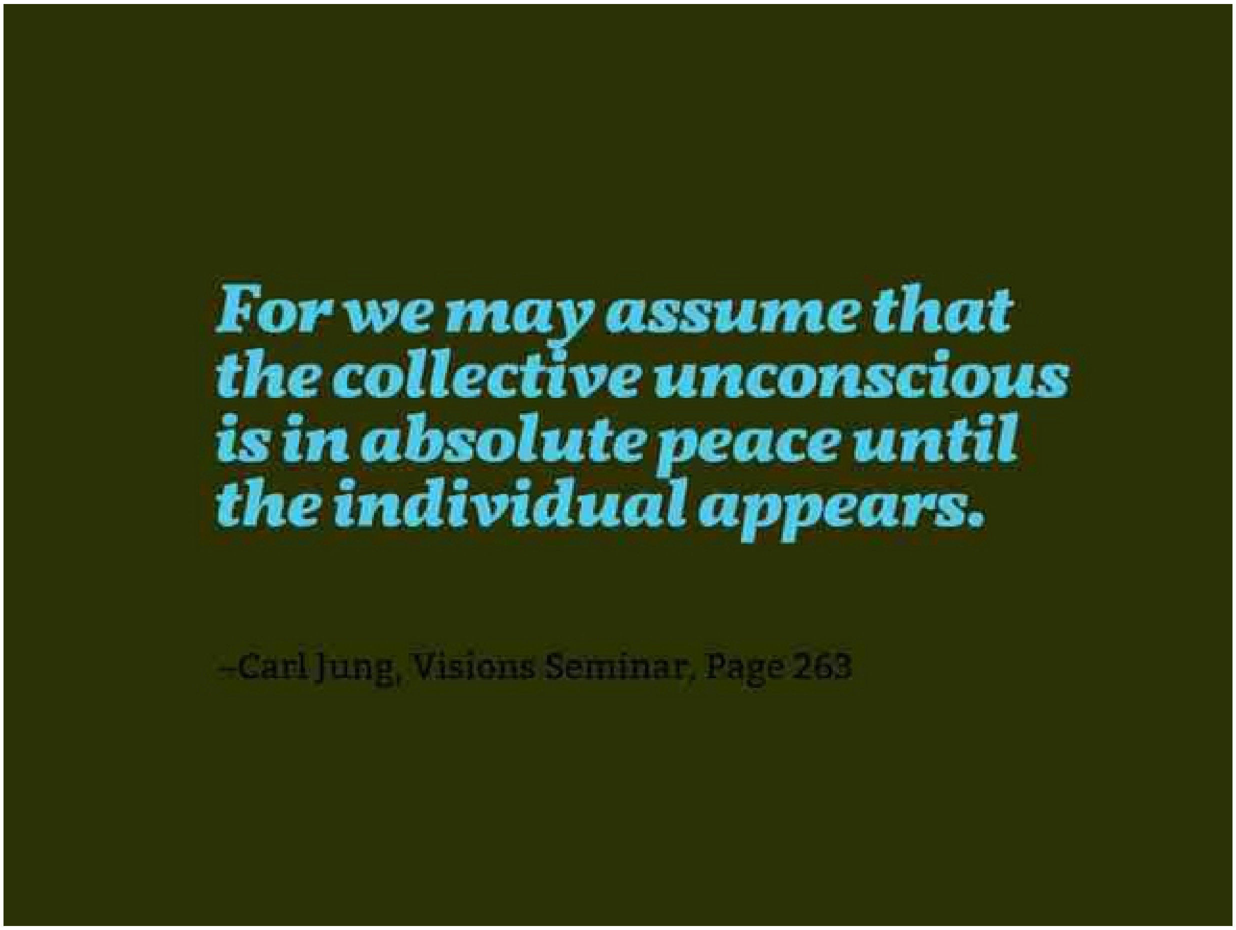
and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites
are united, the one peaceful spot in man, the
space where nothing movesembedded in a
world of chaos.

~Carl Jung, Visions Seminar, Page 263

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263



For we may assume that the collective unconscious is in absolute peace until the individual appears.

–Carl Jung, Visions Seminar, Page 263

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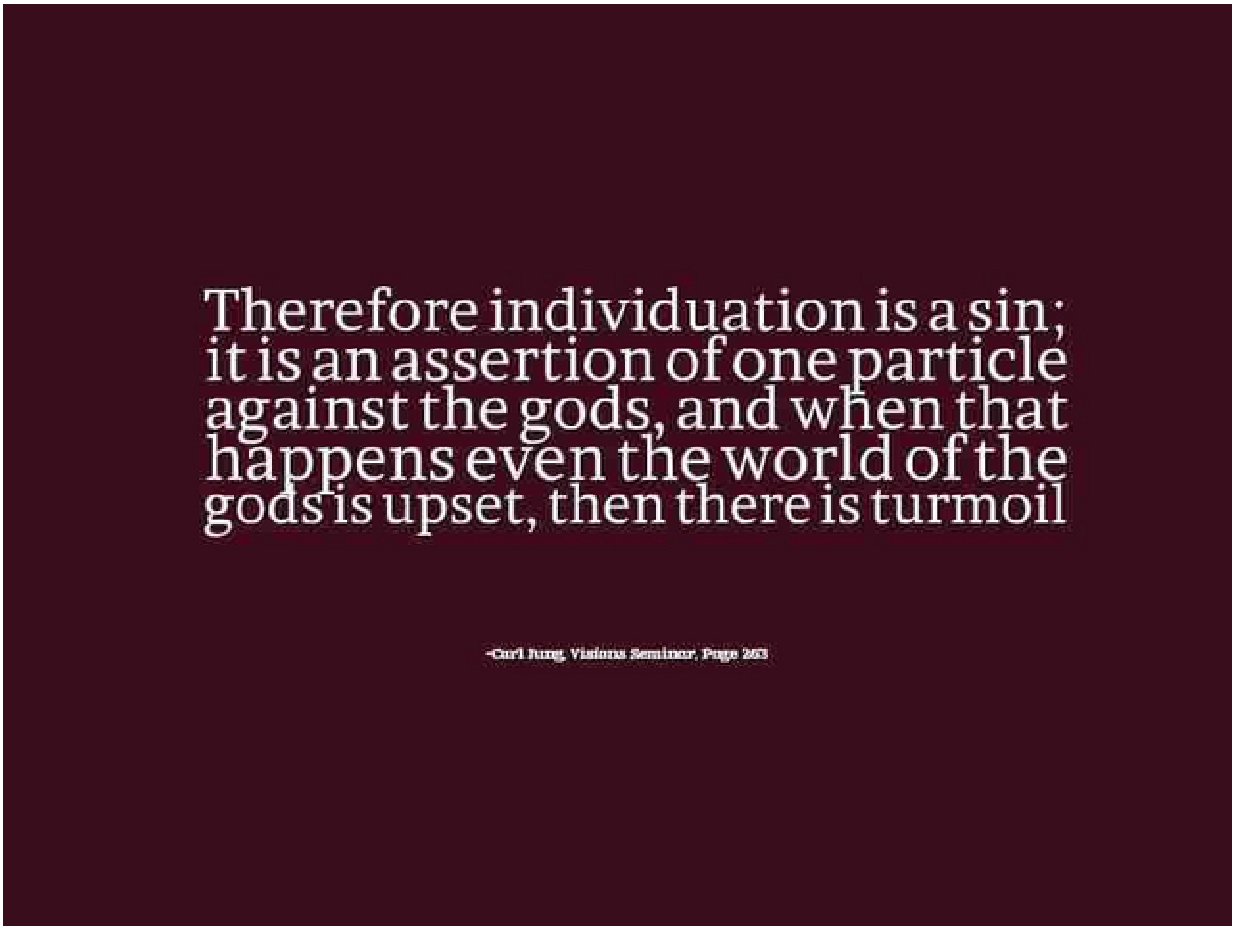

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil

-Carl Jung, Visions Seminar, Page 263

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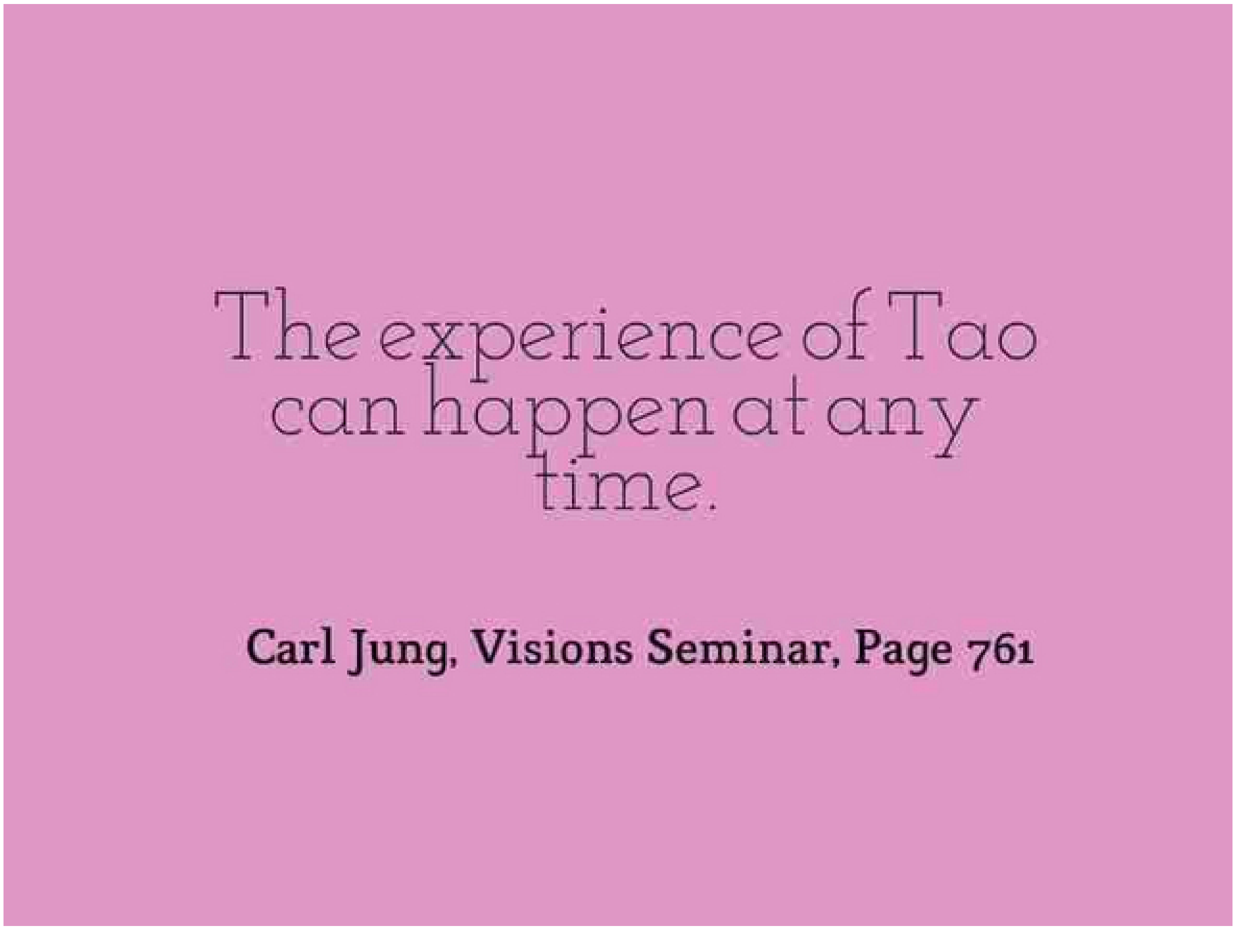

The experience of Tao can happen at any time.

Carl Jung, Visions Seminar, Page 761

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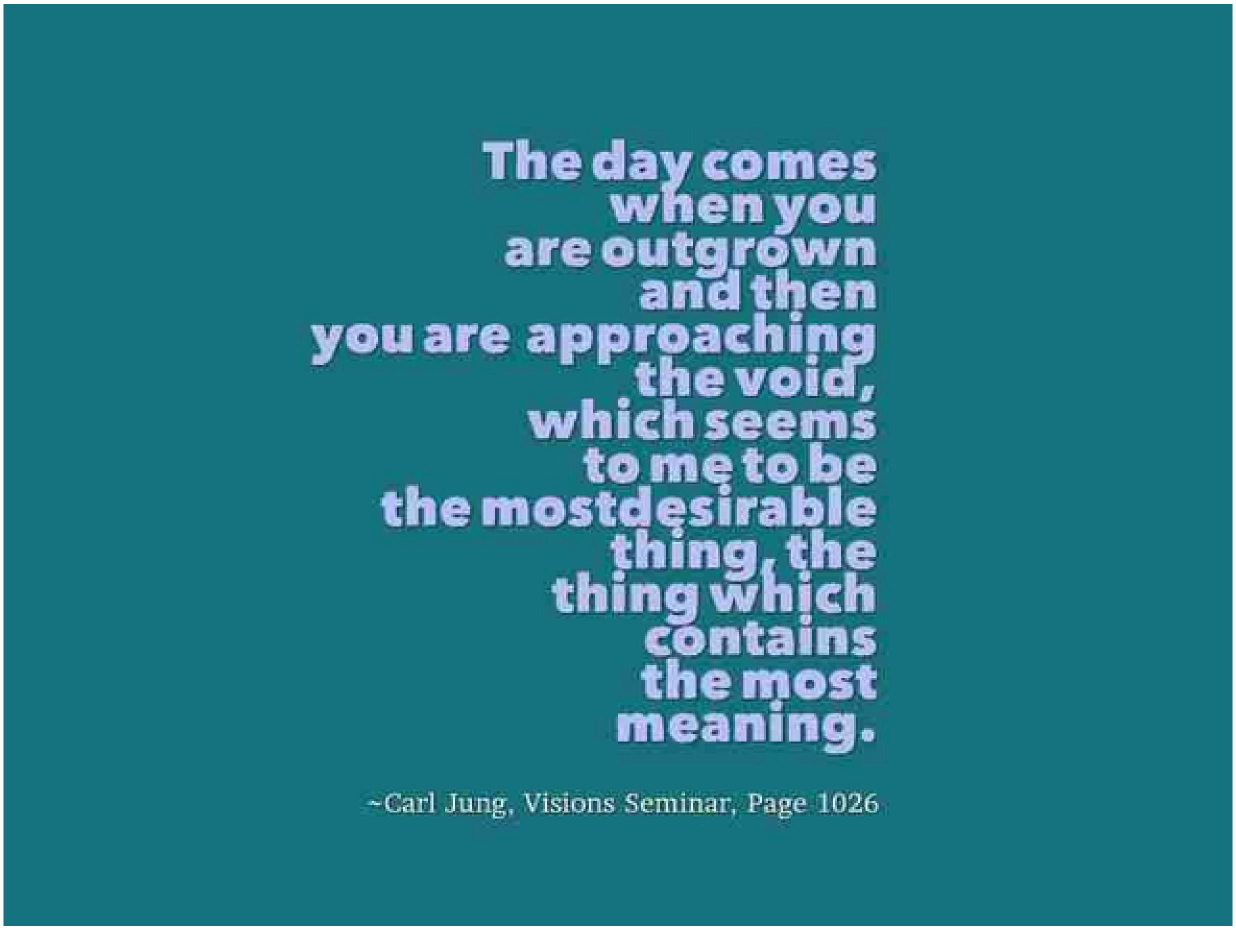

The day comes
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~Carl Jung, Visions Seminar, Page 1026

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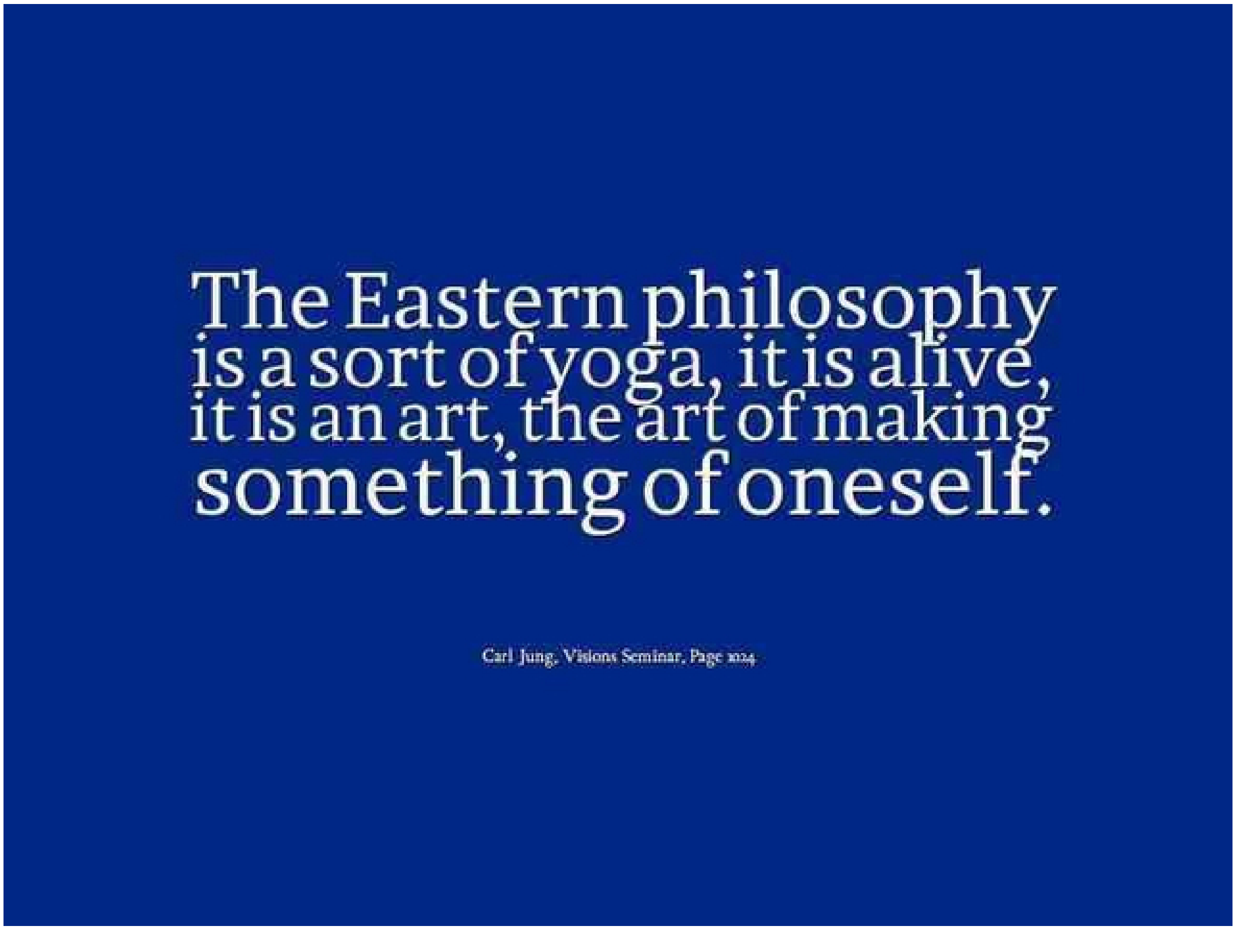
The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself.

Carl Jung, Visions Seminar, Page 1024

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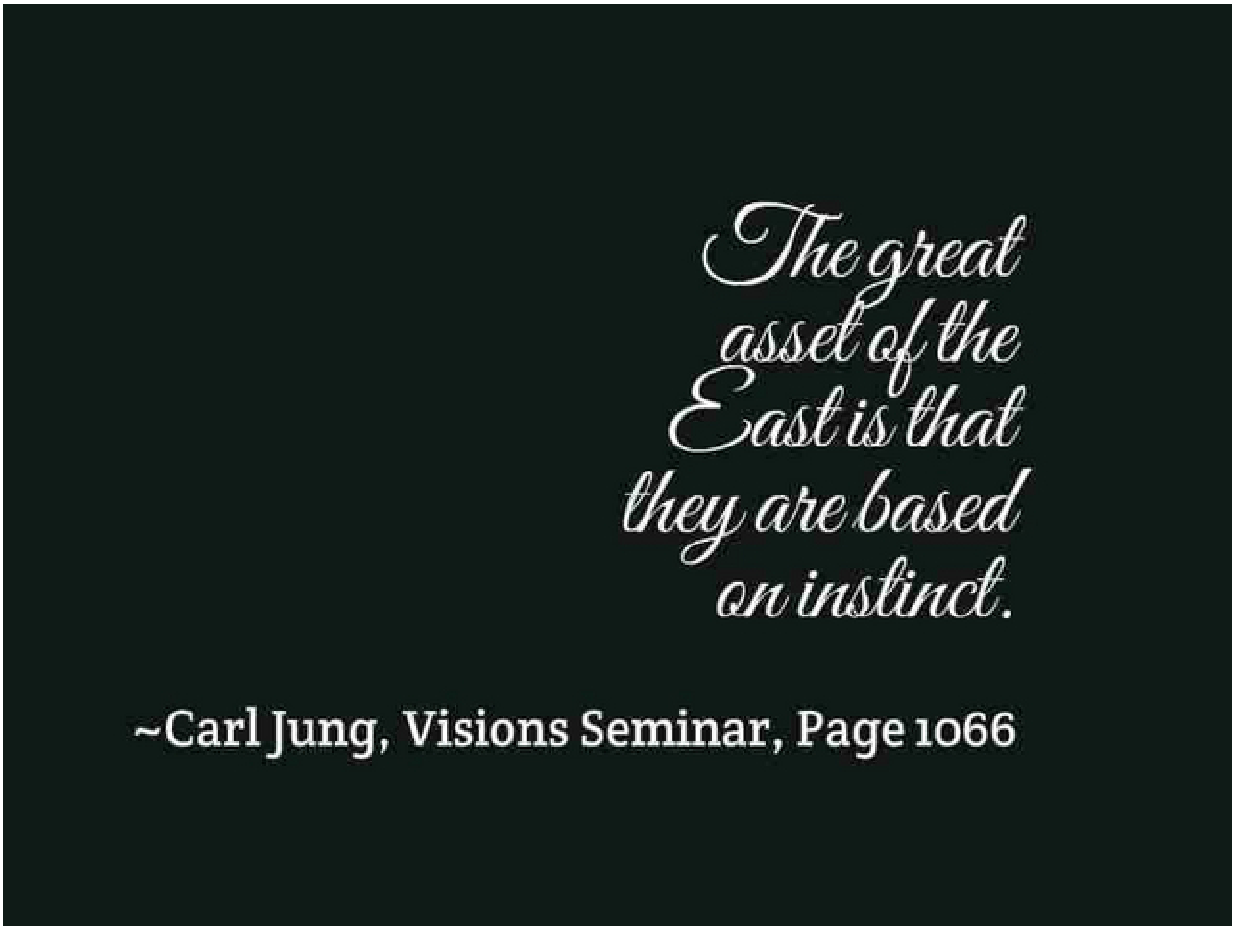

The great asset of the East is that they are based on instinct.

~Carl Jung, Visions Seminar, Page 1066

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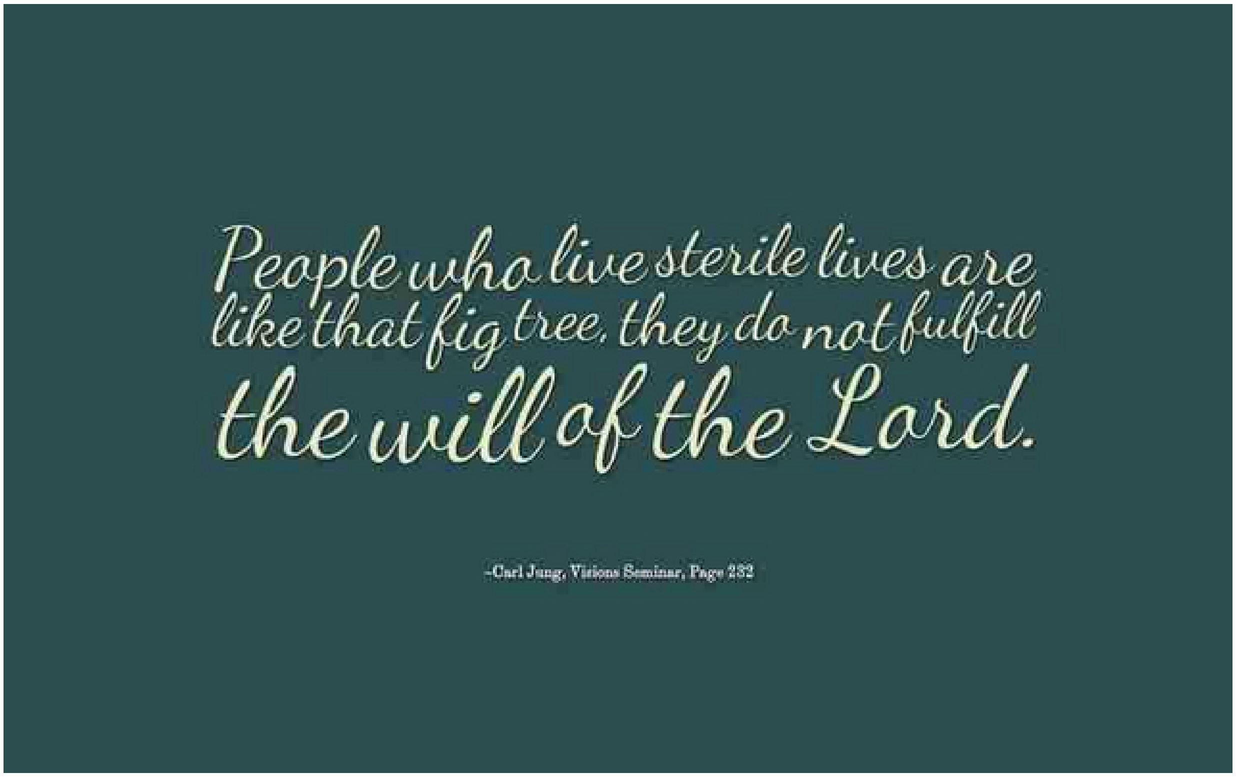

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord.

~Carl Jung, Visions Seminar, Page 232

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[22]

The way of nature will bring you quite naturally wherever you have to go.

~CARL JUNG, VISIONS SEMINAR, PAGES 402-403

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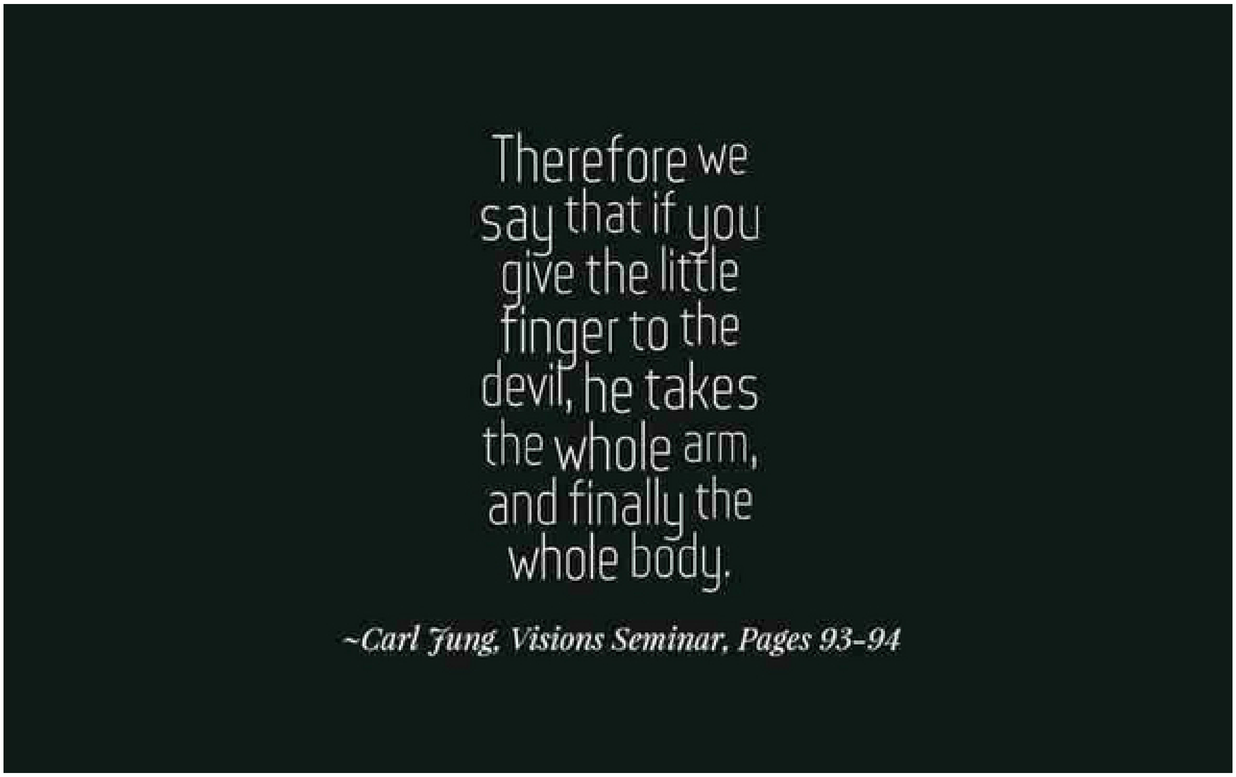
[23]



Therefore we
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~Carl Jung, Visions Seminar, Pages 93-94

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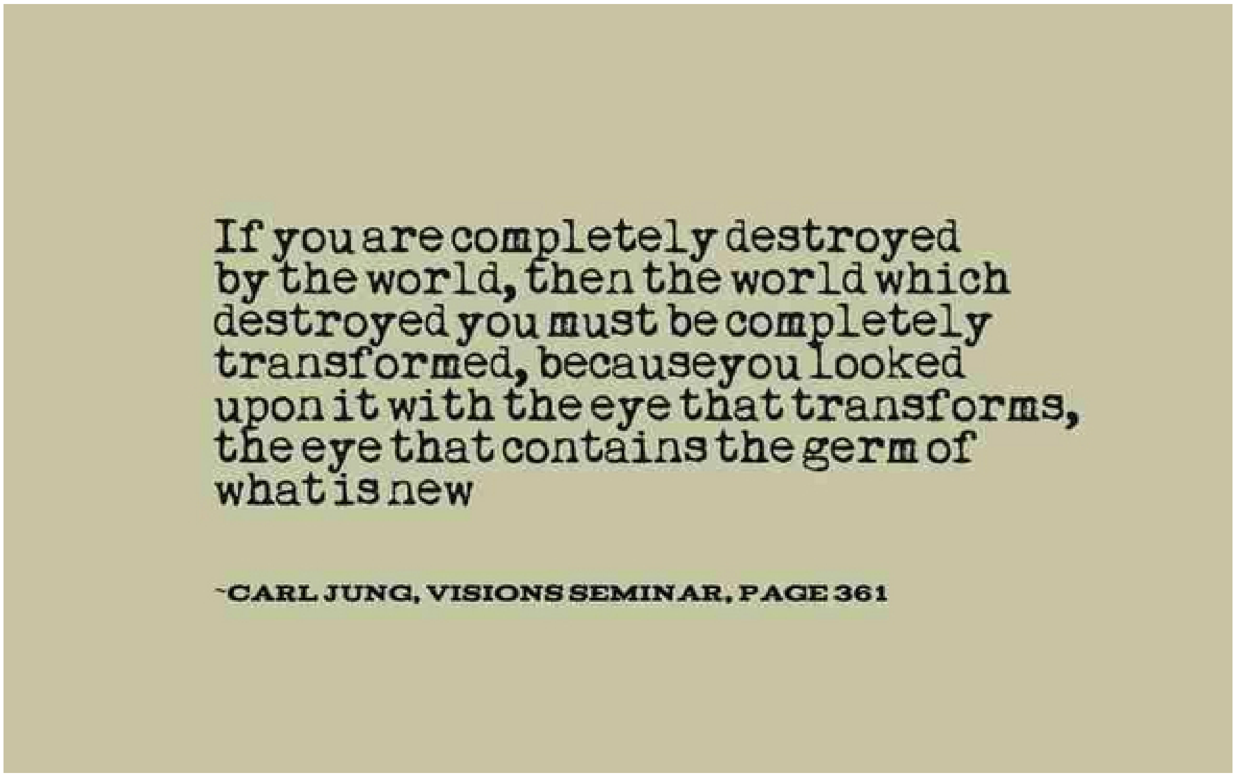
[24]



If you are completely destroyed
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~CARL JUNG, VISIONS SEMINAR, PAGE 361

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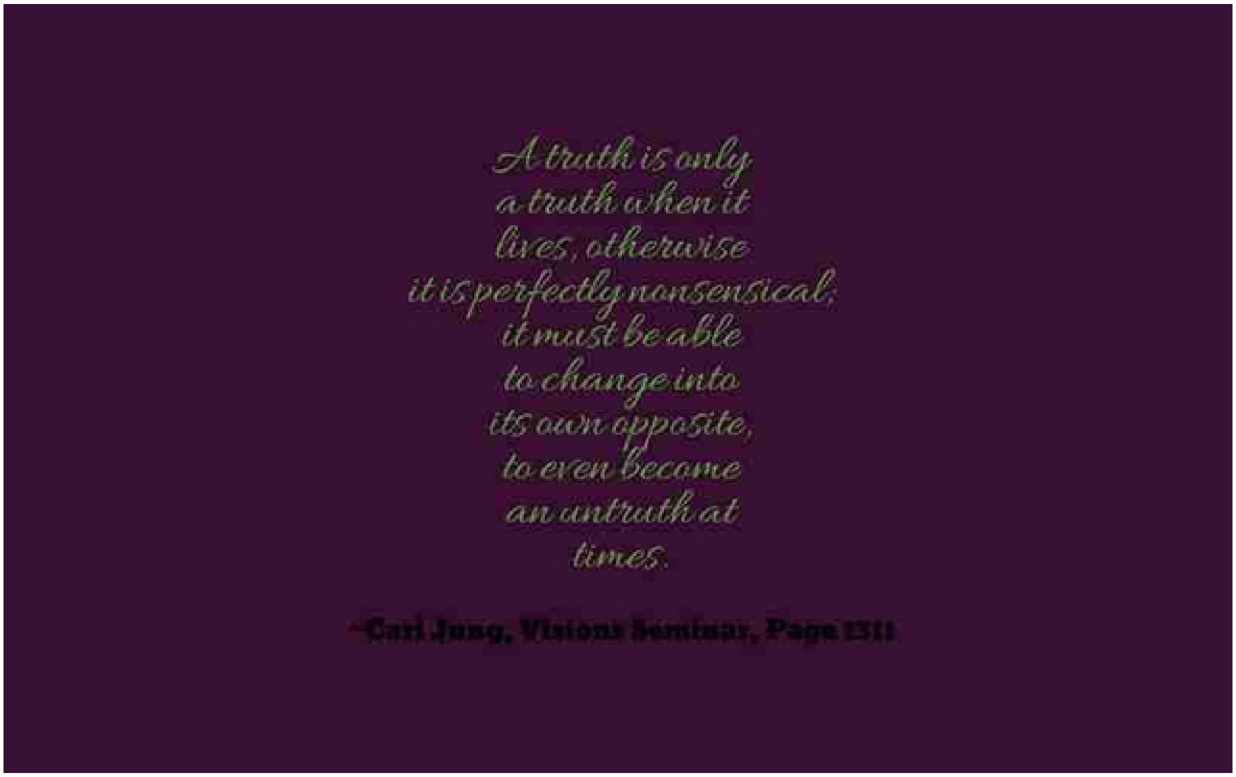

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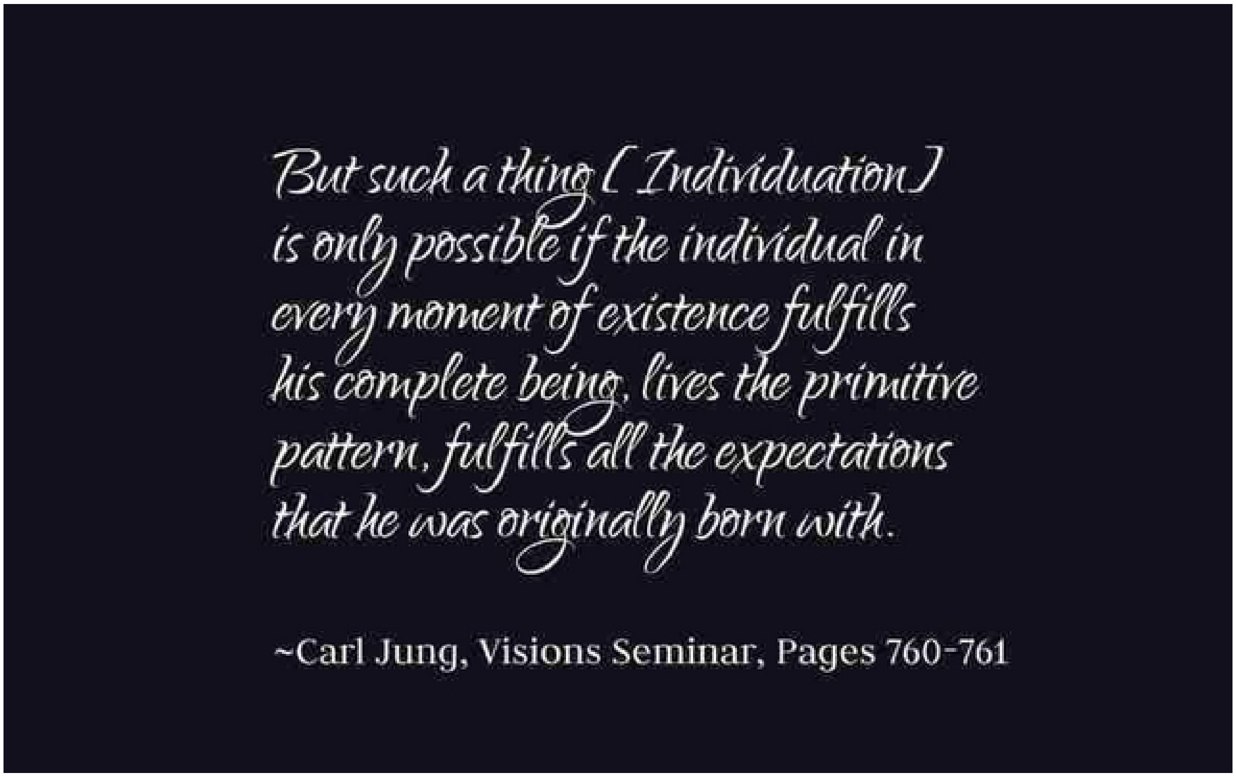

But such a thing [Individuation]
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~Carl Jung, Visions Seminar, Pages 760-761

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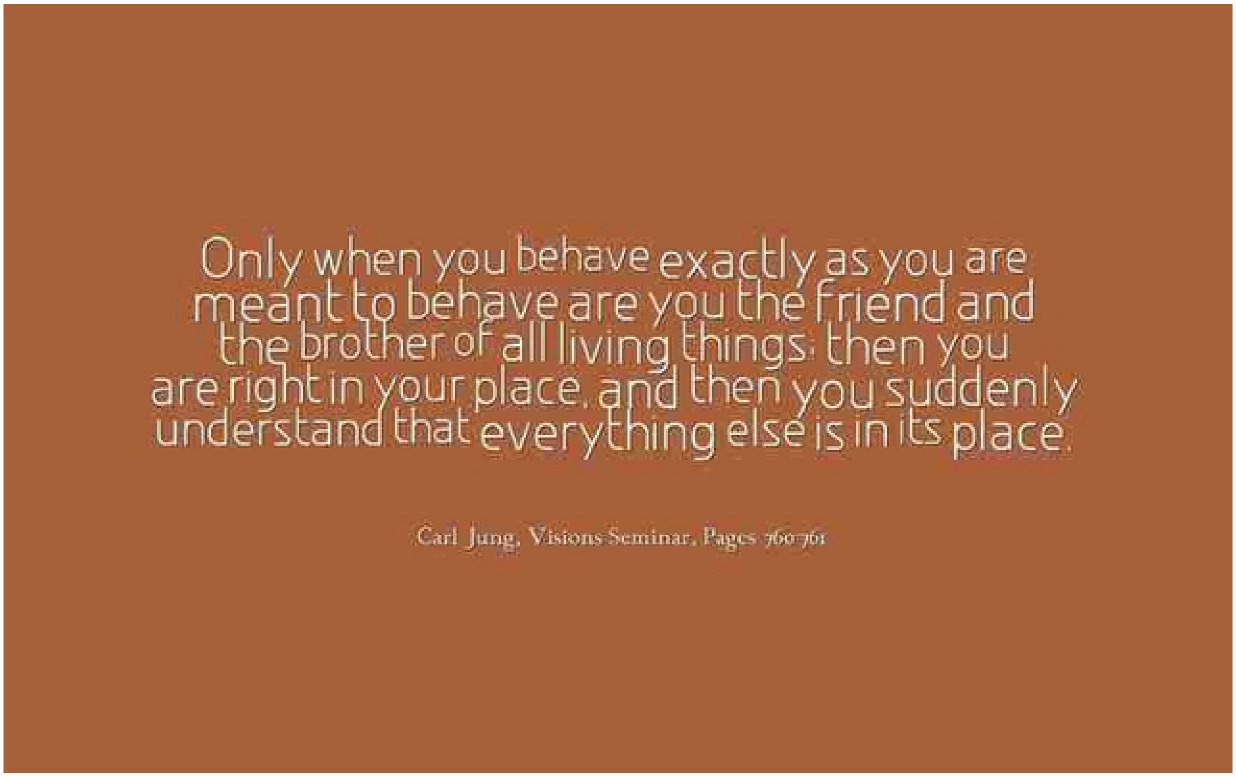

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place.

Carl Jung, Visions Seminar, Pages 760-761

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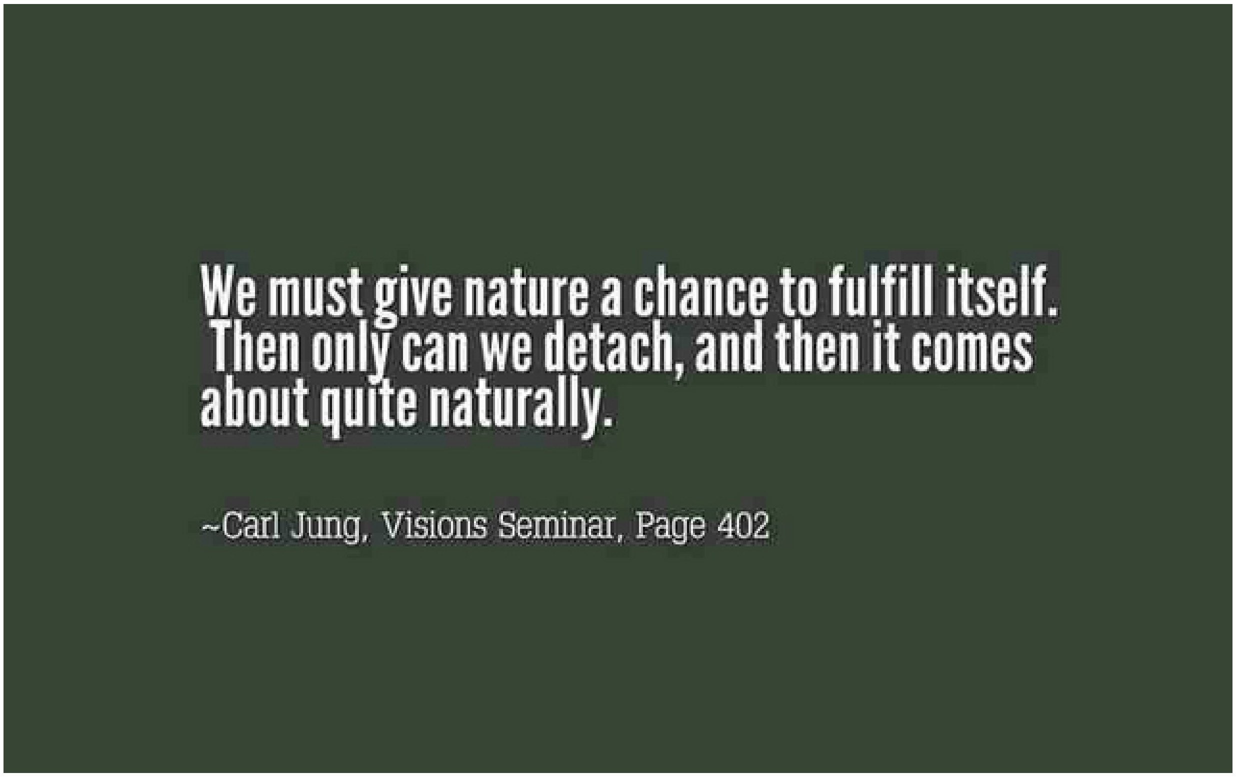
[28]



We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally.

~Carl Jung, Visions Seminar, Page 402

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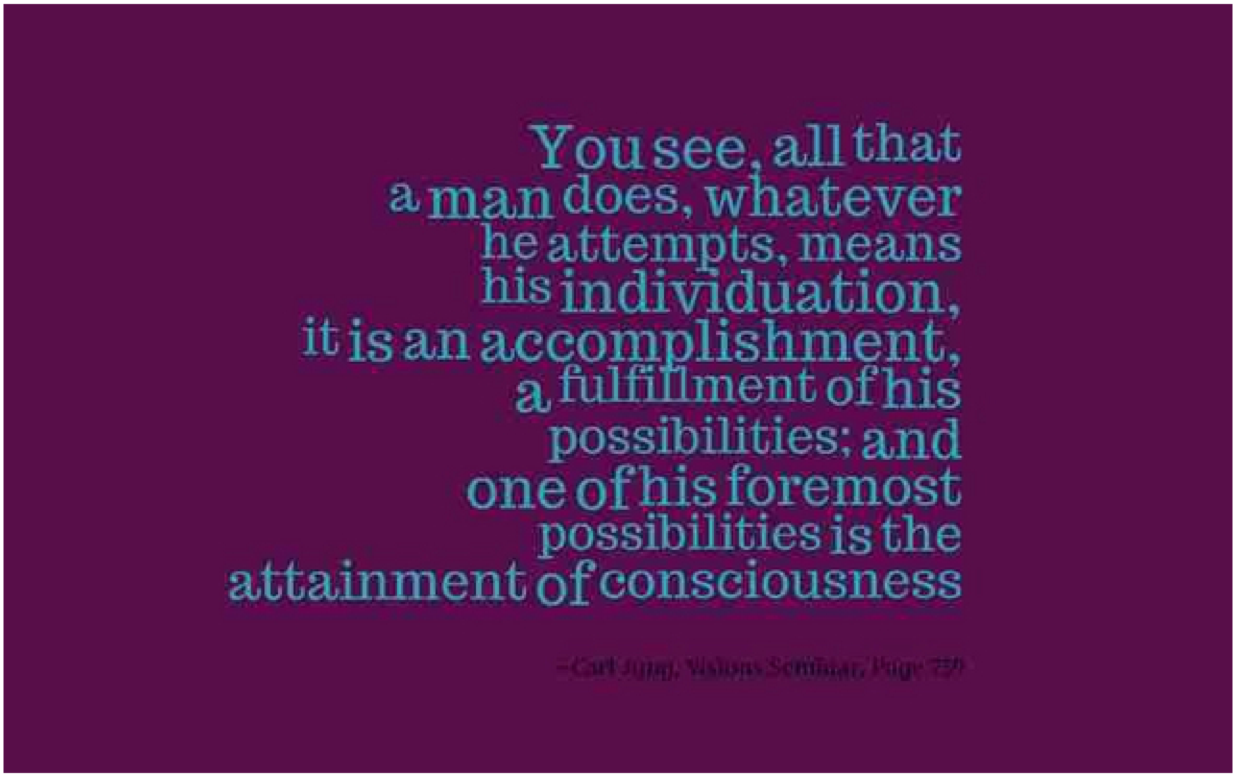
[29]



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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7a815-aaa.jpg`
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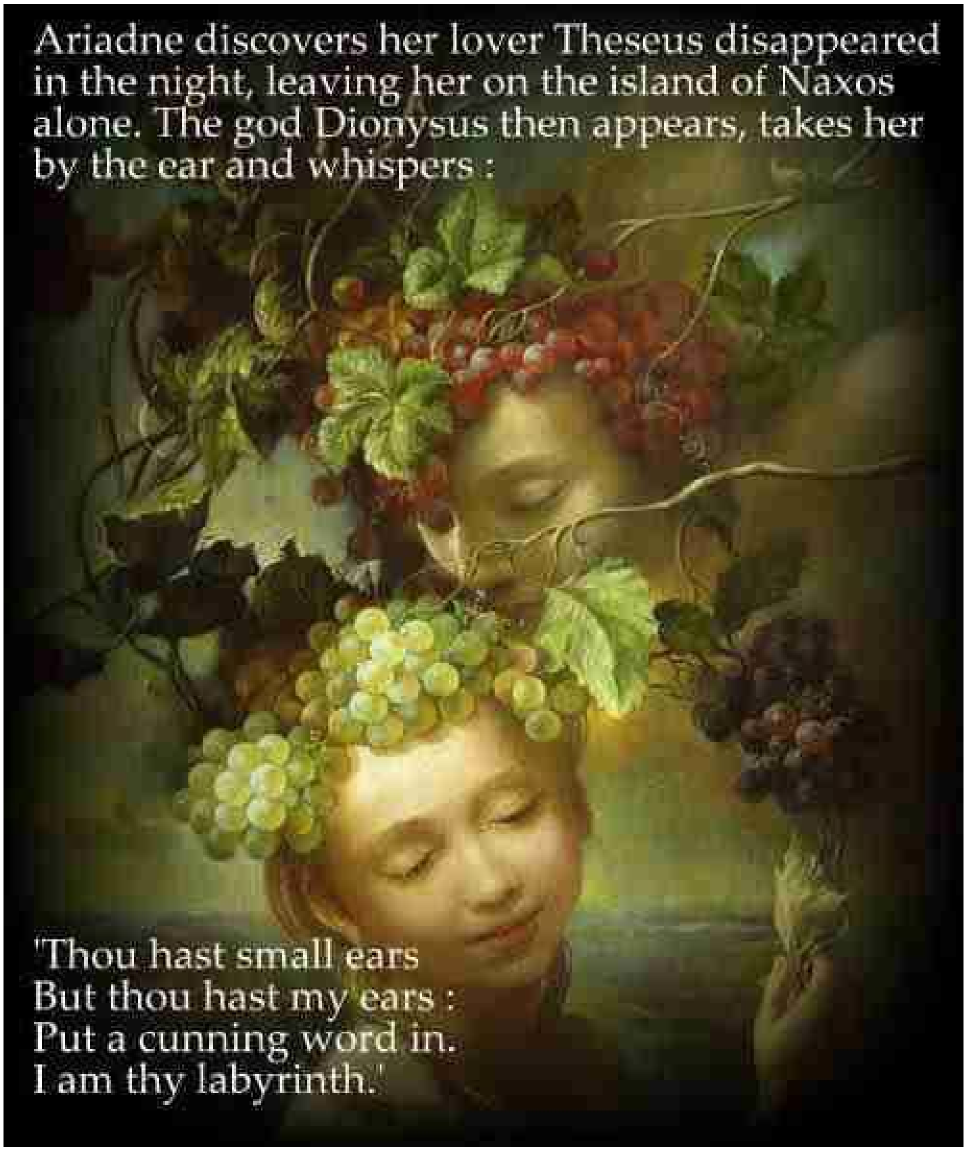
Carl Jung: That is like the magic use of the sacred symbols. (2019-05-15 09:45)

[1]


Ariadne discovers her lover Theseus disappeared
in the night, leaving her on the island of Naxos
alone. The god Dionysus then appears, takes her
by the ear and whispers :
"Thou hast small ears
But thou hast my ears :
Put a cunning word in.
I am thy labyrinth."

That is like the magic use of the sacred symbols. Of course there is the right use and the wrong use.

You see, mandalas were first discovered by some old wise guy who lived in a cave or in the woods because he was bored with the crowd of fools that humanity consists of, and had discovered much more interesting things than

the ordinary small talk of the villages.

He sat apart and studied the miracles in his mind, and he had funny dreams also, and he came to the idea that things must be somehow in a circle like the horizon round himself.

So he made a circle, that was one thing; then he made a point in it, and thus he got nearer to the truth, and he went on filling the circle with pictures of the world.

Then he made four points for north, south, east, and west, and thought to himself, "Now everything is nicely arranged."

But then he was disturbed by curious, ordinary people who have spiritual appetites, and young people came along saying: "What about this?" and "What about that? He thinks in circles."

And he said: "Don't get excited about that, just let things go as they naturally go." They thought this was exceedingly wise and so he was called the wise man.

Then certain people thought: Now could one perhaps acquire that wisdom?-we want to be as wise as he.

So they asked him about his wisdom.

He said, "Well, you see the world is like this," and he began to explain with circles and squares and all sorts of triangles, and they thought: "Now that is grand!

We must only make such squares and triangles and that will turn the trick, that will carry."

Therefore, they made mandalas and they stared at them, they contemplated them, they put themselves into them: Yes, it is true, the old man has filled them with truth.

And it is of course most convincing, because one believes that in stepping into those mandalas, one steps into the truth.

Yet, they didn't know that they had stepped out of the truth.

That is the terrible thing: when one thinks a thing is obviously the truth, most convincing, and steps into it, then one steps out of it.

You see, they omitted one thing, the great rhinoceros of the alchemistic process: namely, that they are the truth, not the circle.

The old man made the circle out of himself: he is the truth. And they think it is the circle.

But they have stepped out of their truth.

The old man has never stepped into the circle: he made it, he is the circle.

It is a bit like the secret in Nietzsche's lamentation over the lost god, in his poem called: "The Lamentation of

Ariadne."

You see, Ariadne is dissolved in pain and sadness when she discovers that Theseus, her lover and rescuer, has disappeared in the night, leaving her on the island of Naxos alone.

Then the god Dionysos appears, and he takes her by the ear and says:

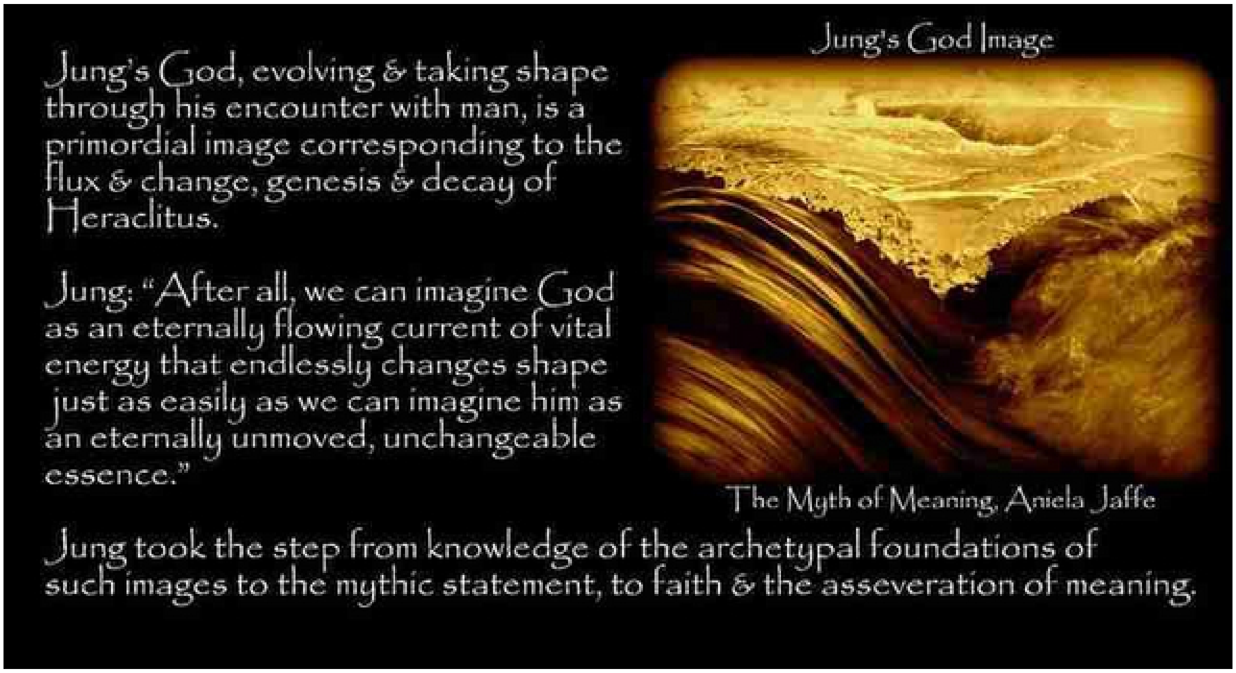
"Thou hast small ears,
I but thou hast my ears;
I put a cunning word in,
I am thy labyrinth."

Now that is Zarathustra. Carl Jung, Zarathustra Seminar, Pages 188-189

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/5c2a3-12bsacred.jpg`

Carl Jung: „,we move in a world of images that point to something ineffable. **(2019-05-15 09:48)**

[1]



Jung's God Image

Jung's God, evolving & taking shape through his encounter with man, is a primordial image corresponding to the flux & change, genesis & decay of Heraclitus.

Jung: "After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence."

The Myth of Meaning, Aniela Jaffe

Jung took the step from knowledge of the archetypal foundations of such images to the mythic statement, to faith & the asseveration of meaning.

The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes.

These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.

The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.

That is why whenever we speak of religious contents we move in a world of images that point to something ineffable.

We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object.

If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course
of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only
the images and concepts, or the Unspeakable itself.

After all, we can imagine God as an eternally flowing current of vital energy that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence.

Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal
and local conditions, and which have therefore changed innumerable times in the course of their long history.

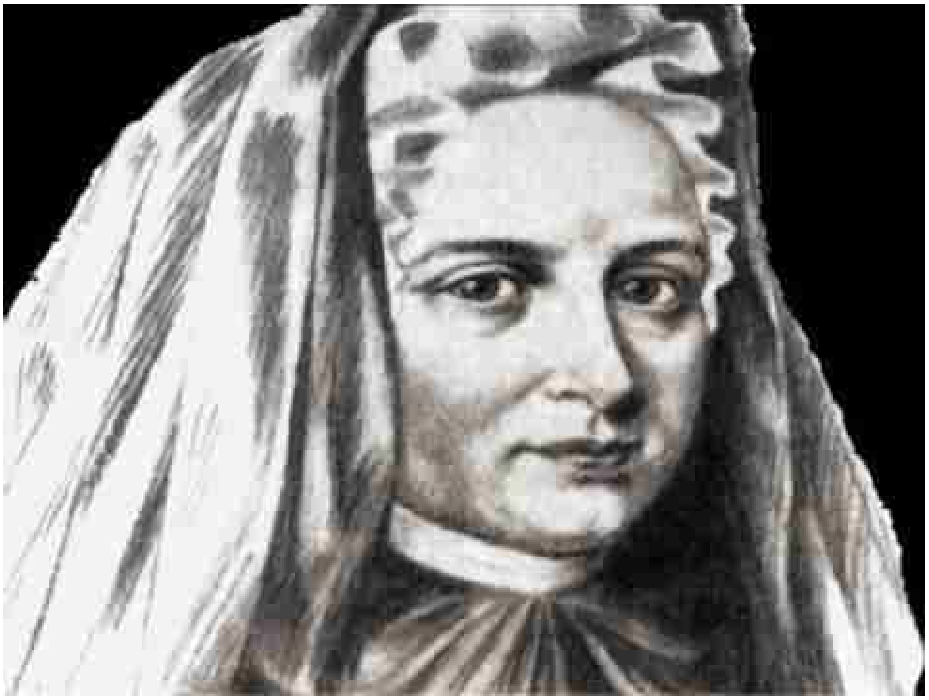
There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements do not vary limitlessly and chaotically, but clearly all .relate to a few basic principles or archetypes. These, like the psyche itself, or like matter, are unknowable as such.

All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious statements. Carl Jung, CW 11, Para 555

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/e85e1-12bimages.jpg`

Carl Jung: She deserved being called a saint. (2019-05-15 09:53)

[1]



The anima as a friend or soror mystica [mystical sister] has always played a great role in history.

In the cours d'amour [courts of love] of René d'Anjou she even takes precedence over the wife. The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon.

The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint.

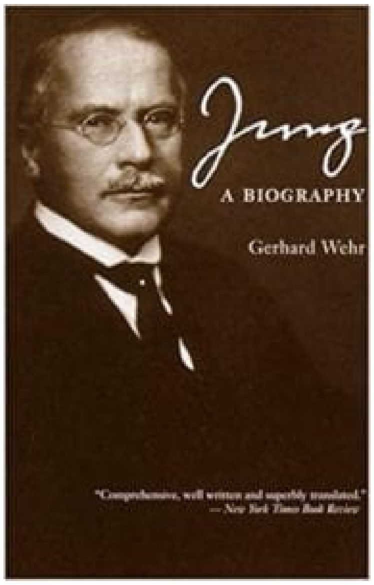
It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. The primitives and also the apes do act out this onesidedness.

But should she become the femme inspiratrice [inspiring woman] oscillating between goddess and whore, rep- resenting all the doubtfulness and diversity of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture and this was known in the Middle Ages and also in Greece in its heyday. Children's Dreams: Notes from the Seminar Given in 1936–1940, p. 321.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/ba0b9-12bsaint.jpg`

Gerhard Wehr on Carl Jung and "National Socialism" (2019-05-15 10:26)


Jung
A BIOGRAPHY
Gerhard Wehr
"Comprehensive, well written and superbly translated."
— New York Times Book Review

National Socialism:

When the International Psychoanalytic Association gathered for its twelfth congress in Wiesbaden in 1932, its president, Max Eitingon, had pointed out that "in Germany, under the influence of the ever-deepening financial and social crisis, interest in psychological problems has been overshadowed by economic and sociological ones," adding: "which is understandable, but which hopefully will pass quickly."

The political development that would be taken by the Weimar Republic, backed by fewer and fewer Germans, was at the time the last thing that could have been foreseen.

In the July elections of 1932 the National Socialists had captured a 37 percent share of the vote, which meant 230 seats in the Reichstag.

And although the November elections of that year produced a decline in their number of votes, the Nazis still made up a third of the delegates.

The full implications for the psychotherapeutic movement in Germany (and later in Austria) of Hitler's seizure of power on 30 January 1933, and the pronouncement of the dictator's "empowerment" through a law to that effect in the German parliament on 24 March, were not widely recognized.

This is the more astonishing as the majority of analysts, whether they followed Freud or Adler, were Jewish, and what Hitler had in mind for the Jews he had bruited about in National Socialism speeches and in writing for a full decade.

That no "Jewish science" or any other discipline would be allowed to survive must have been well known.

But analysts too-Jewish and non-Jewish alike-shared the hope of others of their contemporaries, for example with the words Freud wrote in passing

in July 1933: "Maybe it will not turn out too badly."

In any case, the marks of the "national upheaval" are known to all. A few particulars will serve to refresh the memory.

The beacon of the Reichstag fire on 27 February 1933 was followed in March by the setting up of the first concentration camps for the isolation of "undesirable members of the community."

On 1 April, with the installation of national governors in the states, began the so-called "coordination" according to the brown-shirt ideology and its principle of authoritarian leadership.

No longer were Jews allowed to hold public posts.

On 10 April, in front of the opera in Berlin and in many other German cities, the funeral pyres of the book-burnings blazed up.

With the words "against the soul-destroying overestimation of the sexual life and for the nobility of the human soul," "the writings of a certain Sigmund Freud" were consigned to the flames.

Freud's commentary and his poor consolation were: "At least I am burning in the best of company."

By reason of his typological nature-introversion-and of his wide-ranging scientific interests and his exacting medical duties as a psychotherapist, Jung's personality was anything but inclined to political activity.

Once he even referred to himself self-mockingly (in 1934!) as a "Swiss Philistine residing at 228 Seestrasse, Kusnacht, Zurich."

Of course this self-accusation should be taken with a grain of salt, for one thing because it was addressed to James Kirsch, a close Jewish friend and student, and for another because Jung had always regarded himself as a European, following with a wary eye the events of the day, whose psychological background he analyzed no less attentively, and left no room for doubt as to his Swiss-tinged, fundamentally democratic stance.

Marie Louise van Franz commented on this fact on the strength of her many years of close collaboration with her teacher:

"His passionate commitment was to the droits de l'homme, the fundamental rights of man and the greatest possible freedom of the individual, which are guaranteed on one hand by the federal state, and on the other even more by the maturity, wisdom, and conscientiousness of the individual members of

a community. The individual, in this sense, is even more important than the system. Naturally he repudiated any sort of dictatorship or tyranny; he did not believe in forcible 'improvements' in a system as long as the individual had not changed himself."

As characteristic of Jung's way of understanding the phenomena and tendencies of his time from the perspective of depth psychology, we may take for example his remarks on "The Development of Personality," which he had first presented in Vienna in November 193 2-only a few weeks before Hitler seized power-under the title "The Voice from Within."

From Jung’s title one would hardly have suspected that the discussion was aimed at a symptomatology of current events.

Whereas Freud had once sought to trace people’s faith in authority to a primitive herd-mentality, and Wilhelm Reich was the first to derive National Socialism from a specific attitude of the sexually repressed petite bourgeoisie, Jung took a different tack in his Vienna lecture.

He looked at the opposition between the individual maturing toward its personality, which follows an inner voice of its own destiny, and the mass or social group, guided by convention.

Whereas every individual attains a particular degree of consciousness, the mass persists by nature in a dull, thoroughly unconscious we-instinct.

At the same time it tends to back the "personality" or "strong man," yet it is blind to whether he is a true leader toward the self-fulfillment of the individual and the community, or a dangerous misleader.

“For that is the great and redeeming thing about every genuine personality, that it voluntarily decides to sacrifice itself to its destiny, consciously translating into its own individual reality that which, if lived unconsciously by the group, would only lead to ruin.”

Historically speaking, the person and life of Jesus represented for Jung a paradigmatic example of such genuine leadership, for Jesus embodied the "prototype of the uniquely meaningful life" in contrast to the power-mad delusions of a Caesar, the religion of love in contradistinction to the Roman power devilry.

Jung placed the events in central Europe in November 1932 into this same context.

While the general consciousness was taken up solely with problems of everyday politics, such as domestic peace and high unemployment, Jung was already speaking of "gigantic catastrophes that threaten us," catastrophes that were not primarily of a physical or biological nature, but rather to be traced back to psychic facts and processes.

As early as 1932, fourteen years after the end of the First World War and seven years before the outbreak of the Second, Jung made a diagnosis:

We are menaced to a terrifying degree by wars and revolutions that are nothing other than psychic epidemics. At any time several million people can be stricken with madness, and then we have another world war or a devastating revolution. Rather than wild animals, falling rocks, and flooding waters, man is now exposed to the elemental powers of his own soul. The psyche holds a great power, one that surpasses by many times all the forces of the earth.

The words of a clairvoyant?

These warnings of Jung's, bordering on the prophetic, were by no means anything new.

Even before he was able to give clearer contours to his psychology of the archetypes, at the end of World War I in 1 918 he had already referred to the

latent peril that could come from the psyche of the "Germanic barbarian."

Christianity, he said, had split this barbarian, as it were, into a light upper half and a repression-filled lower, darker one.

Only the light side had been domesticated and civilized, and against it traces of the heathen Germanic prehistory rumbled in the collective unconscious of central Europeans.

And this was no laughing matter, for:

The more the absolute authority of the Christian worldview is lost, the more perceptibly the "blond beast" will turn over in its subterranean prison and threaten us with the outbreak of devastating consequences. This takes place as a psychological revolution in the individual just as it can also appear as a social phenomenon.

Even Jung's early experiences in America are reflected here, for there he had seen how the earth exercises an influence on the human psyche that must not be underestimated.

Hence every piece of ground holds its own secret, and this in itself was sufficient, he said, to account for the difference of the Jewish people, for example, who had in the course of their very much longer history assimilated far more culture, and so been "domesticized" to a greater degree, but at the

same time had lost some of their contact with the earth.

It goes without saying that no value judgment was intended by this observation, least of all one that could have anything to do with the National Socialist racial doctrine; it was not the faceless collective but the individual, on the road to self-development in and for the community, that was Jung’s chief concern.

Hence his statements on the time and the situation of people troubled by the problems of the day were meant to be understood as exhortations to foresight and wake-up calls to increased consciousness.

The fact that they were barely heard, much less understood or followed, is another matter.

In any case they were by no means the accidental productions of an unsuspecting "Philistine."

On the basis of these examples it is not hard to detect a definite continuity and a repeated insistence in Jung.

As a further indication of this, hardly had enraptured crowds in Germany begun pledging their allegiance to the Fuhrer when in February 1933 Jung spoke in Cologne and Essen on "The Meaning of Psychology for Modern Man," scrutinizing the "overwhelming magnetism" which no one seemed able to avoid, for one person was being swept along by the next among the greater part of the German people, right up to the realm of the church.

Jung argued that the tendency to individualism that had gained ground since the time of the Reformation was being answered by a "compensatory reaction toward the collective man," which dominated and held sway over the masses.

And then in clear text, for those few who allowed themselves to be sensitized to the signs of the times:

The collective man threatens to suffocate the individual, on whose responsibility all the work of man ultimately rests. The mass as such is always anonymous and unaccountable, and so-called Fuhrers are the inevitable symptoms of a mass movement. The true leaders of humanity are always those

who look after themselves, relieving the heavy burden of the masses of their own weight at least, by consciously keeping aloof from the masses' blind subjection to the laws of nature.

Hence if one wishes to understand Jung's attitude toward the events in Germany of 1933 and after, one must bear in mind the factors that played a decisive role in it.

At that time Jung, according to many, was the only student of Sigmund Freud who had turned his back on psychoanalysis-"a bright but somewhat ungrateful offspring," as Thomas Mann saw fit to label him on the occasion of Freud's eightieth birthday in 1936.

It is not entirely incomprehensible why possible anti-Semitic motives were imputed to him, partly in the open and partly veiled, when one considers that

this same supposed apostate along with his colleagues in Zurich had once had to serve as an alibi for psychoanalysis' not being bound to the Judaism of its first spokesman.

With the rift between Freud and Jung, which was demonstrably due to other causes, Freud's original hopes were shattered.

Yet the share of Jewish colleagues and friends of C. G. Jung remained remarkably large, as ever, in terms of both quantity and quality.

Jung's most independent and most productive student was Erich Neumann, a Jew who emigrated to Israel and met an early death, and who furthermore had delivered a study on the unconscious Jewish roots of psychoanalysis.

Aniela Jaffe, who took down Jung's Memories and who together with Gerhard Adler undertook the German and English edition of

his letters, was likewise of Jewish extraction, and the same was true of a number of other colleagues.

Independently of this there were, as always, considerable tensions between psychoanalysts and adherents of Jung’s analytical psychology,

whether occasioned by practical matters or by personal animosities.

The young discipline, divided into schools, was a long way from being universally recognized, and the National Socialist program posed a serious danger to its continued existence in Europe, particularly since Germany and Austria contributed the largest numerical share of psychotherapists working in depth psychology.

For this reason alone any professional agency was presented with a twofold task: for one thing it was a matter of developing an activity that would mediate between the divergent schools and orientations, and for another it was necessary to work hard for international

cooperation, precisely because nationalistic tendencies demanded this kind of countermovement.

At this crucial moment this task fell specifically to Jung.

Indeed he could not avoid it, because in March 1933 Ernst Kretschmer, at the time Professor of Psychiatry and Neurology at the University of Marburg and well known for his theory of physical constitution in Physique and Character, stepped down from the office of president of the General Medical Society for Psychotherapy, an association of which Jung had been vice-president since 1930.

Asked by a number of his medical colleagues, for obvious reasons, to take over the presidency and the editorship of the Zentralblatt fur Psychotherapie und ihre Grenzgebiete, which went with this post, Jung volunteered, "until further notice, that is until such time as the tangle of emerging problems should be definitively settled," to take over the chair.

He named as his deputy his colleague and friend Gustav Richard Heyer.

Active in the National Socialist camp was Dr. M. H. Goring, a psychiatrist from Wuppertal-Elberfeld and cousin of the Prussian prime

minister and later Reichsmarshal.

Jung took on the assignment at a time when the Society was in what amounted to an interim status, for the "revolutionary changes in Germany" demanded an uncompromising "coordination" in all areas of social and cultural life, and with it the introduction of the

"Fuhrer principle" based on the ideology of National Socialism.

The so-called Aryan paragraph excluded Jewish, or rather non-Aryan, public officials and doctors in principle.

Jung, as a Swiss, took advantage of his opportunity to lessen the effect of this compulsory standardization on the psychotherapeutic

society by initiating the formation of an International Society and drafting its official constitution.

In concrete terms this meant that it would be formed of national groups, for example German, Swiss, Dutch, and Danish, but only the German section, with M. H. Goring as its "Fuhrer," could be subject to the requirements of coordination.

For individuals who did not choose to be affiliated with any national section it was still possible to join the new International Society.

In this way access to the common organization was still open to Jewish colleagues in particular, the Aryan paragraph and the coordination principle notwithstanding.

In addition, in order to prevent any one nation's becoming predominant in the "supranational" society-in practical terms this could only apply to the "coordinated" German group the statutes as devised by Jung stipulated that no national group would be able to hold more than 40 percent of the present votes.

Moreover, Jung endeavored to strengthen the international basis of the new society and also to advertise the cause among his Swiss countrymen, whose political shortsightedness he bemoaned.

To his Zurich colleague Alphonse Maeder in January 1934 Jung appeared to be thoroughly optimistic, believing that in this way he could be of help to the now isolated German science.

That is precisely why I find it necessary for neutrals on the outside to provide it with the possibility of international connections through the foundation of a general organization. Germany is at present more cut off intellectually from other countries than during the war, and as a consequence is more in need of contact with the rest of the intellectual world than ever.

In any event, the statutes of the International General Medical Society for Psychotherapy were ratified at its seventh congress in Bad Nauheim in May 1934.

With this Jung also became de Jure the president of this "supranational" association.

Against the misunderstandings that are occasionally voiced even now, it must be emphasized that he had nothing to do with the coordinated German national group under Professor Goring.

In a circular letter signed by Jung and dated 1 December 1934, the medical psychotherapists were informed that a "determination had been made that affiliation with a national group is purely optional, that is, it is possible to hold individual membership within the framework

of the Supranational General Medical Society for Psychotherapy.

The Supranational Society is politically and doctrinally neutral."

This emphasis on "supra-nationality" speaks for itself, especially when one considers what it meant in practice against the background of National Socialist politics and pressure.

That Jung consistently pursued this line through the unrest of the thirties-resigning the post of president only in 1939-can be verified in various ways.

Thus for example he did not hesitate, in his book The Reality of the Soul (1934), to include a work by his Jewish colleague Hugo Rosenthal (Typological Opposition in the History of the Jewish Religion).

A year later, in a comment published in the Schweizerische .iirztezeitung, he advocated "understanding among the various Psychotherapeutic schools," setting forth as synoptic works, alongside those of W. M. Kranefeldt and the National Socialist party

member G. R. Heyer, a study by his Jewish colleague Gerhard Adler in particular.

In the same place Jung stressed his regard for the "European," transnational status of psychotherapy.

It was high time, he said, for the individual psychotherapist to become aware also of his social responsibility.

And when, another year later, Jung greeted those who appeared for the ninth Congress for Psychotherapy in Copenhagen in October

193 7, he accentuated how important it was to open up the widest possible horizons for this science.

In view of this necessity, any over narrow restriction to artificial boundaries of whatever kind, be they of national, political, linguistic, doctrinal, or philosophical nature, would be a catastrophe for our science .... The nations of Europe form a European family, which like every family has its own distinctive spirit. Far apart as our political aims may lie, they rest in the last analysis on a common European soul, of whose aspects and facets a practical psychology cannot afford to remain unaware.

In any event, the internationality which Jung so vigorously advocated could not be reconciled with the dogma of the supposed Aryan superiority.

The "supranational" society made possible precisely what the coordinated German national group strictly prohibited!

Although a practicable way seemed to have been discovered for the continued existence of medical psychotherapy, one that was also justified according to the rules of the international movement, it led to trouble.

There were two developments in particular that made Jung the target of vehement assaults and reproaches shortly after his assuming the presidency, triggered by two items published in the Zentrablatt.

One was more formal in nature and went back to the fact that Professor Goring, as leader of the German national section, had published in the December 193 3 issue of the Zentrablatt a kind of manifesto urging the subordination of German psychotherapists to National Socialist principles.

Jung had admittedly agreed to publish such an article-not, however, for printing in the Zentrablatt, but rather in a German supplement, for of course only the members of the "coordinated" German group could be called upon to make such a "pledge of allegiance."

As for the area of his own jurisdiction, anyway, Jung saw no reason to exclude Jewish colleagues from continued collaboration in the future.

Thus, for example, even in late December 193 3 he enlisted the Viennese physician Rudolf Allers to take on the editing of the review section.

However, the publisher did find it advisable to turn over the general editorship of the new periodical "unconditionally" to a "coordinated" member of the profession.

During several weeks in which the further course of events remained somewhat unclear to the parties concerned, including Jung,17 the editor

responsible, Dr. Walter Cimbal of Hamburg, neglected to keep Jung, as publisher, informed of what he was doing in good time, which is to say he acted on his own initiative.

To his colleague in Copenhagen, the founder of the Danish national section Oluf Briiel,

Jung defended the editor regarding "this irregularity," but at the same time (2 March 1934) he expressed his displeasure to Cimbal:

As you will remember, I informed you of my express wish that the German volume should be signed by Professor Goring. As a foreigner, German domestic policy does not suit me. And with regard to the foreign subscriber to the Zentralblatt, it is a regrettable tactical error for platforms dealing purely with domestic politics, which one can if one must understand as necessities for Germans, to be shoved down the throat of the foreign reader who is critical as it is .... I would like to urge you most strongly to keep the Zentralblatt, which is intended for external circulation, in every respect nonpolitical.

And once again Jung closed by stressing that he, as president of the supranational society, had to maintain a scientific attitude, "apart from any politics."

But the damage was already done. Jung spoke of the "smear campaign" that the Zentralblatt article had stirred up in Zurich.

But the readers, especially those outside Germany, could not have been aware of the background of this oversight (or perhaps intentional exposure of Jung?).

For another thing, Jung had also left himself open when it came to matters of content in the Zentralblatt.

Thus he promised in his prefatory remarks in volume 3 (1933):

... the differences between Germanic and Jewish psychology, which actually exist and which have long been known to sensible people ... should no longer be glossed over ....I would like to state expressly that this is not meant to suggest any depreciation of Semitic psychology, any more than

a depreciation of that of the Chinese is intended when speaking of the characteristic psychology of the people of the Far East.

Harmless as this statement might be in itself, and especially when considered in the larger context of Jung's work and indeed of Freud's psychoanalysis, at this point in time and in view of the constellation of objective and personal factors, these words could fuel disastrous misunderstandings.

So it came about that the Swiss psychoanalyst Gustav Bally made a scathing attack on Jung in the Neue Zurcher Zeitungof 27 February 1934.

In his article entitled "Germanic Therapy" he said:

"The well-known publisher of this coordinated periodical is Dr. C. G. Jung .... thus a Swiss edits the official organ of a society which, in the words of one of its leading members, Dr. M. H. Goring, 'expects of all its actively contributing members that they have thoroughly studied Adolf Hitler's

fundamental book Mein Kampf in all scientific earnest and recognize it as a basis."'

That this statement rests on a double misconception emerges only when one is aware of the circumstances we have described.

With this an avalanche was set in motion. Jung responded, also in the Neue Zurcher Zeitung, on 13 and 14 March, with an addendum on the fifteenth.

He asked his opponent, who had been joined by others, to consider whether in this difficult predicament for psychotherapy he ought to have retreated "to

the security on my own side of the border as a cautious neutral," or-as it actually turned out-stuck his neck out and exposed himself to the danger of misunderstanding.

Was I supposed to sacrifice the interests of science, collegiality, and the friendship which binds me to several German doctors in the vital context of intellectual culture in the German language to my own egoistic well-being and my differing political convictions?

I have seen too much of the agony of the German middle class, felt too much of the often unbounded misery of the life of a doctor in Germany at the present time, and I know too much of spiritual anguish to be able to withdraw from my clear duty as a man behind the shabby cloak of political pretense.

So there was nothing left for me but to stand up for my friends with the weight of my reputation and my independent position.

If the doctors in communist Russia had sought his help, he said, he would have defended them in the same way without hesitation, "for the sake of the human soul."

Furthermore, we do not consider as a traitor to his country one who as a doctor,. in time of war, proffers help to a wounded enemy, for: As doctors we are first of all human beings, who perform their service for their fellow men, if need be, despite all the impediments of a given political situation.

At the same time Jung admitted to having been quite careless, so careless that as a psychologist he took care of the Jewish question by pointing out the "difference between Jewish and 'Aryan-Germanic-Christian-European' psychology."

Naturally this referred not to psychology or psychotherapy as a scientific discipline, but to the fact that the practitioner of psychoanalysis or psychotherapy brings to the interaction between analyst and analysand, in his own person, a "subjective predisposition" that conditions any interpersonal relationship, particularly the psychotherapeutic process with its transference and countertransference.

From this point of view, he said, one could not disregard the "psychic differences" that exist among all nations and races, even among Ztirichers, Baslers, and Berners.

Once again, that no kind of value judgment could be expressed by this was obvious in any case.

Jung stressed this many times expressis verbis.

Above all, he said, no psychology, including Jewish psychology, could claim to be universal, and the desire to establish and investigate this fact should not be subjected to accusations of anti-Semitism.

Just such charges, however, have been raised against Jung time and again.

It would be interesting to know what Freud might have thought of the position Jung took during the days of the Third Reich, but apparently there is no evidence on this.

As for Jung's thesis of the dissimilarities among psychologies, though, long before him Freud himself had stressed the emphatically Jewish character of his own ideas and of psychoanalysis, for example in a letter to Karl Abraham on 3

May 1908.

Here he said:

"Be tolerant, and do not forget that you actually have it easier than Jung in following my ideas, for in the first place you are totally independent, and then you come much closer to my intellectual constitution through being racially related, whereas he as a Christian and a pastor's son finds his way to me only against great resistances. This makes his association all the more valuable. I would almost have said that his appearance rescued psychoanalysis from the danger of becoming a Jewish-national matter."

According to Aniela Jaffe, Freud's words showed the "awareness and the attitude of a great Jewish man who understood the psychic circumstances

and saw beyond the human limitations of the moment.

"For him, recognizing the Jewish character of psychoanalysis in no way represented a depreciation."

Thus we see how manifestly important it is to know by whom and when a thing is said or done.

Of course Jung lamented this "extremely unfortunate and confusing encounter" of the researches he had been carrying on for many years with the "Nazi storm," but as far as the question of the evaluation or devaluation of various psychologies was concerned, it must be said that Jung did after all allow

himself to be carried away into statements which, if taken at face value, could and indeed were bound to be interpreted as serious discrimination.

This was true, for example, of formulations found in his essay on "The State of Psychotherapy Today," also reprinted in the Zentralblatt fur Psychotherapie.

Here Jung contrasted the Jews, members of a race whose culture was some three thousand years old, with the very much younger Aryan people, who as a result of this youthful immaturity were capable, he said, of creating new forms of culture that were as yet still slumbering in their unconscious.

In this case Jung was speaking of the positive aspect of the same situation he had characterized negatively about a decade and a half before, as the dangerous potential of the "blond beast."

If one consults the texts that emerged later (but likewise still in the thirties), such as the essay "Wotan" (1936), it becomes reasonable to think that Jung could not have helped being aware of the archetypal menace of what had come to pass in Germany since the rise of National Socialism.

But at the time of his essay Jung managed to represent the unconscious of the "Jewish race as a whole" as less creative.

His words then were:

Apart from certain creative individuals, the average Jew is, I dare say, much too conscious and differentiated to labor with the tensions of an unborn future too. The Aryan unconscious has a greater potential than the Jewish; this is the advantage and the disadvantage of a youthfulness that is

not yet fully estranged from barbarism.

For this very reason, he said, it was a grave mistake of medical psychology up to that time that it had indiscriminately applied Jewish categories-which were not even binding upon all Jews-to the Christian Germanic and Slavic peoples.

Anyone who was aware of Hitler's Mein Kampf and Alfred Rosenberg's The Myth of the Twentieth Century, as well as all kinds of neo-Germanic and "German faith" writings such as Wilhelm Hauer's The German Vision of God-and not a few of Jung's adherents found themselves in Hauer's Kommende

Gemeinde!-was bound to assume in Jung an effective empathizer of his cause, for in the same connection he spoke of the "precious secret of the Germanic people"; he pronounced ..an oracle on the ”creatively ominous ground of their soul"; he apostrophized "the powerful phenomenon of National Socialism, on which the whole world gazes with astonished eyes .... "

Of course the context shows that the author was referring to a view that extended beyond the personal unconscious, arising out of that which has been forgotten and repressed, to the supra-individual and collective unconscious, with its highly active archetypes.

But time and circumstance, indeed even his choice of words, were bound to leave open the door to misunderstanding, especially because C. G. Jung,

about to complete his sixtieth year, had long since achieved worldwide recognition as the "famed Swiss psychologist."

In 19 3 2 the city of Zurich awarded him its prize for literature.

In 193 5 the Swiss Institute of Technology, where he had been teaching for two years, named him an honorary professor.

In September 1936 Jung spoke on the occasion of the three hundredth anniversary of Harvard University in Cambridge, Massachusetts, where he received the degree of Doctor of Science honoris causa.

Further honorary doctorates followed, including those from the universities of Calcutta, Benares, Allahabad, and Oxford in the year 1938.

Tributes from Swiss academies came comparatively late. The University of Basel named him Professor of Medical Psychology on 15 October 1944, during the war.

On 26 July 1945 he became an honorary doctor at Geneva University, and finally as an octogenarian the Swiss Institute of Technology conferred on

him the honorary doctorate in science.

In addition there were commitments now and again to international speaking engagements, such as the Tavistock Lectures "On the Foundations of Analytical Psychology" in London in 1935, or the honorable Terry Lectures at Yale University, which appeared in book form under the title Psychology and Religion, and Jung’s substantial contribution to the genesis and formation of the likewise international and interdisciplinary Eranos conferences in Ascona on Lago Maggiore from 1933 on has already been thoroughly discussed.

Renown, then, wherever one looks!

Certainly there was no question about the helpfulness of Jung’s activity.

He was neither a Nazi partisan nor anti-Semitic.

This is shown even by his activities as president of the international society of medical psychotherapists.

Beyond this, he aided many individual Jews by word and deed; thus Aniela Jaffe emphasized, as one of those affected:

"However, the fact that Jung came out in public with this [his distinction between Jewish and non-Jewish psychology] at a time";

When being Jewish was a threat to one’s life, and that he placed the psychological and racial distinctions on the scientific program of the International Society, has to be regarded as a serious mistake.

Even if the most abysmal consequences of the hatred of Jews only became known later, any reference to the differentness of Jews was at that time fuel for further fanaticism.

In this case the doctor’s silence, which we rely on and so often impose upon him, would have been the order of the day."

Such was Aniela Jaffe’s judgment on her own doctor and teacher.

It was not only in the professional press, as we have described, that Jung spoke out quite unnecessarily on the subject of National Socialism.

When he held a seminar in Berlin between 26 June and 1 July, 1933, the Jungian Adolf Weizsacker, a practicing psychologist, conducted an interview

with him on Radio Berlin.

Weizsacker succeeded in eliciting from (as he said) "the most progressive researcher in psychology today" all manner of statements that, from the very way in which the announcer presented them and in which the questions were phrased, were calculated to produce

misconception.

Thus Jung’s "constructive psychology” was contrasted with the "demoralizing psychoanalysis," and Jung advised that at this moment in history the older generation should be wise enough to leave leadership to youth and resign themselves "to this natural course of events."

Further, there was much talk of the hour of the "leader" and the "times of leadership," for "only in times of aimless quiescence" was "the aimless conversation of parliamentary deliberation" called for, and generally speaking "democracy or no democracy."

It was, in a word, a thoroughly shameful business.

Although the interviewee did point out the danger to those who are swept along by uprisings of this sort, because it is a characteristic of mass movements that they overpower the individual through mass suggestion and make him unconscious-as had been happening for more than twelve years under the circumstances this warning was hardly likely to be understood as such or taken seriously.

When Jung began his Zarathustra seminars in Zurich in the spring of 1934, in the more intimate circle of his students, he was able to say much in clear words and with appropriate critical distance.

Here he described the prevailing situation in National Socialist Germany as that prefigured in Nietzsche’s Thus Spake Zarathustra: man lives in order to live or to die, no one knows what for; basically the Nazi party offered no real plan; its leaders did not know what they were risking; from the rational standpoint the Nazis’ entire undertaking was pure madness-one could call it completely pathological, a divine or demonic madness; Nietzsche, in this light, had become a great prophet of what was now happening in Germany.

What he had said in the inner circle of his students and friends in the form of a very exhaustive exegesis of Nietzsche’s Zarathustra, Jung published, with similar emphasis, in the spring of 1936, at a time when National Socialist Germany, with enormous propaganda, was sending out invitations to the Olympic Games in Berlin.

In view of Hitler’s brown and black storm troops (SA, SS, and so on), whose marching and drum-beating had long been impressed on the

consciousness of their contemporaries, Jung characterized National Socialism, in his essay "Wotan," as the outbreak of an archetype. Wotan himself was "a god of storm and agitation, an unleasher of passion and lust for battle, as well as a sorcerer and master of illusion who is woven into all secrets of

an occult nature."

This was a rude awakening for those who had believed up to now that they lived in a civilized country far removed from the Middle Ages.

And this ancient Wotan, he said, with his abysmally deep but never exhausted character, revealed more of the essential nature of National Socialism

than attempts at rational explanation did.

Consequently Jung saw in the Wotan archetype an autonomous factor that produced collective influences, by seducing people who went

along with the masses, and where it is not the individual but the mass that is moving, there people’s self-regulation ceases and the archetypes begin to be effective, as also happens in the life of the individual when he finds himself faced with situations that can no longer be mastered with the categories he knows.

But what a so-called Fuhrer does vis-a-vis the restless mass, we can observe ... with all the clarity one could ask for.

And finally the oracular note again, according to which National Socialism might perhaps be far from the last word:

... rather, things may be expected to come out of the background, in the coming years or decades, of which right now we can likely form only a poor conception ....

These sentences were written three and a half years before the outbreak of World War II, only a few years before the installation of the brown-shirt extermination camps.

But since what Jung understood by the term "archetype" was not a factor that could be confined within national boundaries, in the end it was also necessary to think of the destructive potential that a somehow or other misguided humanity had meanwhile amassed around itself, to its own self-destruction.

Aside from the "Wotan" essay, published in the Schweizer Monatshefte, Jung had repeatedly made no secret of his attitude toward dictators, and especially the events in the Third Reich, to the international press as well.

In October 1938 the well-known American journalist H. R. Knickerbocker called at Jung’s home in Kusnacht, in order to conduct a detailed interview with him for the January 1939 edition of Hearst’s International-Cosmopolitan.

This happened in the same year that brought the annexation of Austria to Hitler’s Germany in March. Furthermore, after the so-called Sudeten crisis and

Hitler’s threat of war, the two interlocutors were still under the immediate impact of the ominous Munich accord of 29 September 1938.

In the presence of Benito Mussolini, Hitler had had himself given the approval of France under Premier Edouard Daladier and Great Britain under Neville Chamberlain for his entry into the Sudetenland.

At this moment when Hitler came to be validated by nations outside Germany as well, Jung depicted the brown dictator as a kind of medicine man or shaman.

Quite a meaningless figure in himself, he nonetheless reflected the unconscious of the Germans.

He

gave voice (too) loudly to that which the German people unconsciously expected of him.

The man from Braunau, Jung said, was not a political but actually a magical celebrity.

This set in motion processes of unconscious projection between the collective unconscious of the people, which had been possessed by the impetuous god Wotan, and this person, irrelevant in himself, who had been highly stylized into a kind of German messiah.

On the question of Hitler’s attitude toward women and marriage, Jung prophesied:

"He cannot marry .... Hitler’s real passion, of course, is Germany."

Then, with a shot of Jungian irony, he said that this was the only reason Hitler talked so loudly, even in private conversation, because he

always spoke with seventy-eight million voices.

Such a nation, together with its leader, was at bottom a monster; everyone should fear the terrible being, for "Big nations mean big catastrophes."

The telephone rang, and Jung answered. Knickerbocker heard a patient crying that a hurricane was threatening to sweep him out of his bedroom.

"Lie down on the floor and you will be safe," the doctor reassured him.

And Knickerbocker commented, "It is the same advice the sage physician now gives to Europe and America, as the high wind of dictatorship

rages at the foundations of Democracy."

Barely a year after this interview, the Second World War had begun.

We know what an impression Jung made on the American journalist from a comment by his English colleague Laurens van de Post: "He [Knickerbocker] had just returned from Zurich, where he had interviewed Jung for his newspaper.

He could talk of nothing else.

Over and over he said that Jung was the only person who really knew what was going on in Europe, that none of the statesmen or politicians had any idea at all of what the growing volcanic rumbling on the European scene heralded. Only Jung knew it."

And Knickerbocker had been familiar with the phenomenon for at least fifteen years-he had been studying psychiatry in Munich when

Hitler's Beerhall Putsch took place there in 1923.

After everything that may be assembled in the way of facts, impressions, and interpretations of Jung's attitude during the national Socialist period, the question of a conclusive assessment presents itself.

How difficult, if not impossible, it is to give a valid answer is shown by the conflict of opinion among Jung's critics, which blazed anew after the catastrophe of the world war and the Holocaust of the Jews.

Some tended to exonerate the "Swiss Philistine" entirely, as if a jointly responsible contemporary society condoned taking up a standpoint beyond good and evil.

There is no denying that Jung indeed comes off relatively well when one compares his early diagnosis of National Socialism and its leader with the questionable verdicts or positions that appealed to a majority of his contemporaries in politics and culture, among them Christian theologians (even those from the confessional church), philosophers such as Martin Heidegger, who was "optimistic" in 1933, or such prominent Jews as Martin Buber, among many others.

On the other hand Jung was cursed hatefully as a "pimp of power" 0. H. Herwig).

Excess on one side or the other need not be discussed here. Nevertheless, if one applies Jung's psychological picture of man to the founder of analytical psychology himself, the factor of the personal "shadow" cannot be overlooked.

According to Jung, the shadow personifies the dark side, generally unrecognized by the subject and so denied and projected onto others.

It is one's own weakness of character, one's own inferiority and deficiency, that one sees in others.

Hence Aniela Jaffe spoke in Jung's case-and probably with good reason-of a manifestation of his shadow.

This archetype belongs, like the ego and the persona, whose role relationships are directed toward the outer world, to the totality of the human self, and for the sake of psychic wholeness it must never be denied. And where there is much light, there is also much shadow! Or, in Aniela Jaffe' s words:

"Jung gave too much to the world and to mankind for his shadow ever to jeopardize his spiritual significance and his greatness as a man."

As a coworker for many years-analysis with Jung in 1937, secretary of the C. G. Jung Institute in 1947, and Jung's personal secretary from 1955-Mrs. Jaffe attested to how clearly one became aware of this shadow in dealing with him in person, but also to the fact that one could accept this dark side.

On this point Jung's biographer refers to a letter she had received from the well-known Kabbalah scholar Gershom Scholem in Jerusalem, in which he gave an account of a conversation about C. G. Jung with Leo Baeck.

The Berlin rabbi, at the age of sixty-nine, had followed his congregation to the concentration camp at Theresienstadt and had been one

of the few to survive.

He knew Jung personally from the meetings at Count Keyserling's in his "School of Wisdom" in Darmstadt. Hence he had not thought him capable of any National Socialist or even anti-Semitic sentiment, and had been all the more dismayed by the publications of 1933 and 1934.

Returning to Zurich shortly after the liberation, he quite intentionally did not seek Jung out, and declined an invitation to his home in Kusnacht. "Whereupon," Scholem wrote, "Jung went to see him [Baeck] at his hotel, and they had a confrontation, two hours long and at times thoroughly lively, in which Baeck threw up to him everything he had heard about him.

Jung defended himself, with appeal to the special circumstances in Germany, but he also confessed to him: 'Yes, I slipped up,' when it came to his position on the Nazis and his expectation that perhaps this might have been the start of something great.

This phrase, 'I slipped up,' which Baeck repeated to me several times, is vivid in my memory. Baeck said that in this conversation they had cleared up everything that stood between them and were reconciled with each other once again."

The importance of a communication of this kind may be assessed by anyone who knows the great sensitivity of Jewish people and comprehends the sense of injury in the deepest part of their fate, especially when it is a statement that has come from the likes of a Leo Baeck and been vouched for by a

Gershom Scholem.

Taken by itself, the phrase "I slipped up" admittedly had seemed rather like an irritating minimization, and many took offense at it.

But here again the essential thing is the context.

In the same connection it is worth noting also that at the time of his conversation with Baeck, Scholem was faced with the question of whether, in view of Jung's dominant position there, he too should accept an invitation to participate in the international Eranos conferences.

Thus Scholem's decision was a further indication that Jung's admission must have been far more than merely a casual, empty flourish.

Hence Scholem closed his letter to Aniela Jaffe with the words: "On the basis of this explanation by Baeck, I also then accepted the invitation to Eranos, when it came a second time .... "

The events of the Third Reich, in which Jung was so tensely entangled, should not make us forget that this involved only a portion of his life and activity.

The decade of the thirties primarily represented for Jung a further important stage in his creative work.

As much as the No. 1 of his personality was engaged with the issues of the day, the No. 2 devoted himself concentratedly and almost undisturbed to his own work-to research, to teaching, as lecturer and speaker both at home and abroad, as writer and author of numerous articles and essays as well as book reviews, and not least as psychotherapist in demand on all sides from his home in Kusnacht.

Between 1930 and 1934 he conducted his English seminars in the Psychological Club of Zurich.

They bore the title "Interpretation of Visions" and consisted of lectures and question-and-answer sessions that were recorded and made

available to students in typewritten form, totaling eleven volumes.

These were followed by the seminars on the "Psychological Analysis of Nietzsche's Zarathustra," which continued until 1939.

This must have been the most exhaustive interpretation of this famous work to date, making up another eleven volumes of typewritten reports.

In the framework of his series of Psychological Essays he brought out numerous essays and revised articles in the volume of collected papers Seelenprobleme der Gegenwart (1931) and Wirklichkeit der See le (1934).

These were more of an introductory character, as was also true of the five lectures he held in 1935 before some two hundred English doctors at the "Institute of Medical Psychology" in London, the so-called Tavistock Lectures ("On the Foundations of Analytical Psychology"), named for the Tavistock Square Clinic founded in 1920.

As E. A. Bennet remarked in his foreword to the first English edition:

"His lectures attracted a representative group of psychiatrists and psychotherapists from all schools, as well as many doctors from neurological clinics and even a few general practitioners .... His finding that bodies and souls react as a unit made Jung the first clinician to recognize the importance of the physiological concomitants of emotion that are familiar to everyone today as psychosomatic phenomena. "

Also in the year 193 5 came Jung's sixtieth birthday. An outward sign of how the Jungian school was taking shape was represented by the numerous contributions to the comprehensive testimonial volume compiled for the occasion by Toni Wolff, on behalf of the Psychological Club in Zurich, under

the title The Cultural Significance of Complex Psychology.

The wording of this title alone reveals that Jung's work had gone beyond the more narrow bounds of medical psychotherapy and become a factor in interdisciplinary discussion. Among other places, this came to light in the context of the already mentioned annual Eranos conferences in Ascona, as well as a series of further international meetings and congresses.

The Terry Lectures of 1938 should be mentioned again here, with the important study "Psychology and Religion."

This opened the eleventh volume of the Collected Works, in which Jung's writings on Wes tern and Eastern religion were brought

together, including other texts from the thirties, some of which originated in collaboration with the Sinologist Richard Wilhelm or the Indologist Heinrich Zimmer. Jung's invitation to academic gatherings at Indian universities also came at this time.

But as university ceremony was basically distasteful to him, he was always happy to be invited to events in smaller groups, where he could speak without preconceived notions and generally "cut loose," unconstrained by protocol or strict conventions.

Thus for example early in 1937 the Kongener League asked the Swiss psychologist to its annual conference at Konigsfeld in the Black Forest. Jung's co-speaker was the theologian, then of Munster and later Bishop of Oldenburg, Wilhelm Stahlin. Reading the accounts, which reflect the impression both men made on their audience from the realms of theology, pedagogy, and social work, it is obvious that many found the Swiss guest's "refreshing honesty" and his "wonderfully earthy matter-of-factness" -as organizer Rudi Daur put it-more appealing than the "much more strictly circumscribed accountability of expression" (in Alfons Paquet's words) of the German theology professor.

Paquet reported:

"From the first moment Jung had a significant, very independent, very open-minded, and at the same time somewhat Mephistophelian effect on this society. He finds great fun in unmasking things. He unmasks the fervor and the sourness of temper with which many pious people destroy themselves

and others."

The Swabian theologian Rudi Daur fared similarly:

"Here stood before us one who, when asked what mission he was on when he spoke, took care of people, showed them paths, quite

modestly but quite definitely rejected the question .... Several felt, here is a person with whom you could really trust all the questions, needs, all the confusions and mistakes of your soul."

Daur also reported what Jung had answered when asked-a typical pious churchman's question!-who his client really was.

The speaker, who was not easily rattled, appeared exceedingly surprised, but replied:

I am Herr Jung and nobody else, and there is Miss so-and-so. It would not be nice at all if I could not treat such sick people. Besides, I have a certain zest for work. I am enterprising; I have a pioneering spirit. If any kind of screwball at all comes to the door, the explorer in me is awakened, my curiosity, my spirit of adventure, my sympathy. It touches my heart, which is too soft-and people my size usually have something of this; they try to conceal it, but like fools they don't succeed-and I enjoy seeing what can be done with such a crazy fellow. I have made a game out of healing even difficult cases. This is simply a kind of curiosity and sense of adventure.

Moreover there was also the whole usual necessity of making a living, the mundane reason of earning money, and so no trace of a pastoral mission as far as that went.

How did he, Jung, of all people, come to wish to care for the souls of others?

Jung evidently had tremendous fun giving the creeps to the "aroused" among his audience from Baden and Swabia.

In any case he made no bones about it when he continued: I can tell you this:

When you have to exhaust yourself terribly for a person and you don't get paid for it, in time you lose your taste for it. So I confront the patient as a completely ordinary person, with all his pros and cons. The reporter could only add: "How cool this man stays at the mention of great, high-sounding words! How relentlessly he asks: what is really behind these high and mighty speeches? What does someone who talks this way have to hide? What is he trying to gain with such peremptory verbiage?" And finally, "Then a profoundly wise man with practically universal knowledge at his command stands with the deepest humility before the secrets of life. What he has read and learned in colleges and from books is not enough for him .... "

Finally, still in the thirties, came the death of Sigmund Freud, who died on 23 September 1939, at the age of eighty three, in exile in London after having been driven out of Austria by the Nazis.

Just as Jung had already praised the Viennese master, earlier in the decade (1932), as a cultural historical phenomenon and a man who left behind a "glorious life's work," so now he dedicated a long obituary to the deceased in the Basler Nachrichten.

Here praise and criticism were joined, tied together with the avowal:

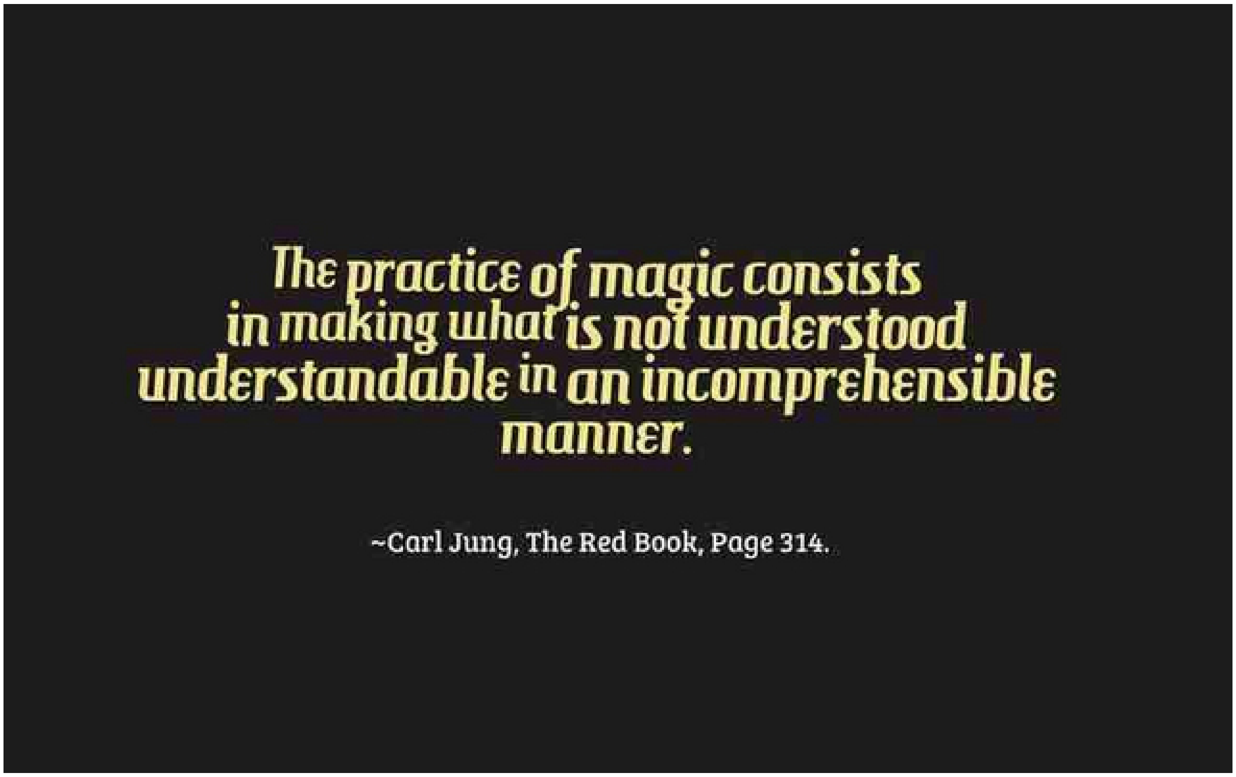
In the course of a personal friendship of many years which bound me to him, I had the privilege of looking deeply into the soul of this singular human being: he was a man "possessed," one in whom a light has simply opened up with an overpowering impression, taken possession of his soul and not let it go.

Undoubtedly, this sentence about Freud can be applied word for word to Jung himself.

As he penned these lines, the horrors of World War Two had already begun. Gerhard Wehr, Jung: A Biography, Pages 304-330

Carl Jung Quotations 33 (2019-05-15 15:50)

[1]



The practice of magic consists in making what is not understood understandable in an incomprehensible manner.

~Carl Jung, The Red Book, Page 314.

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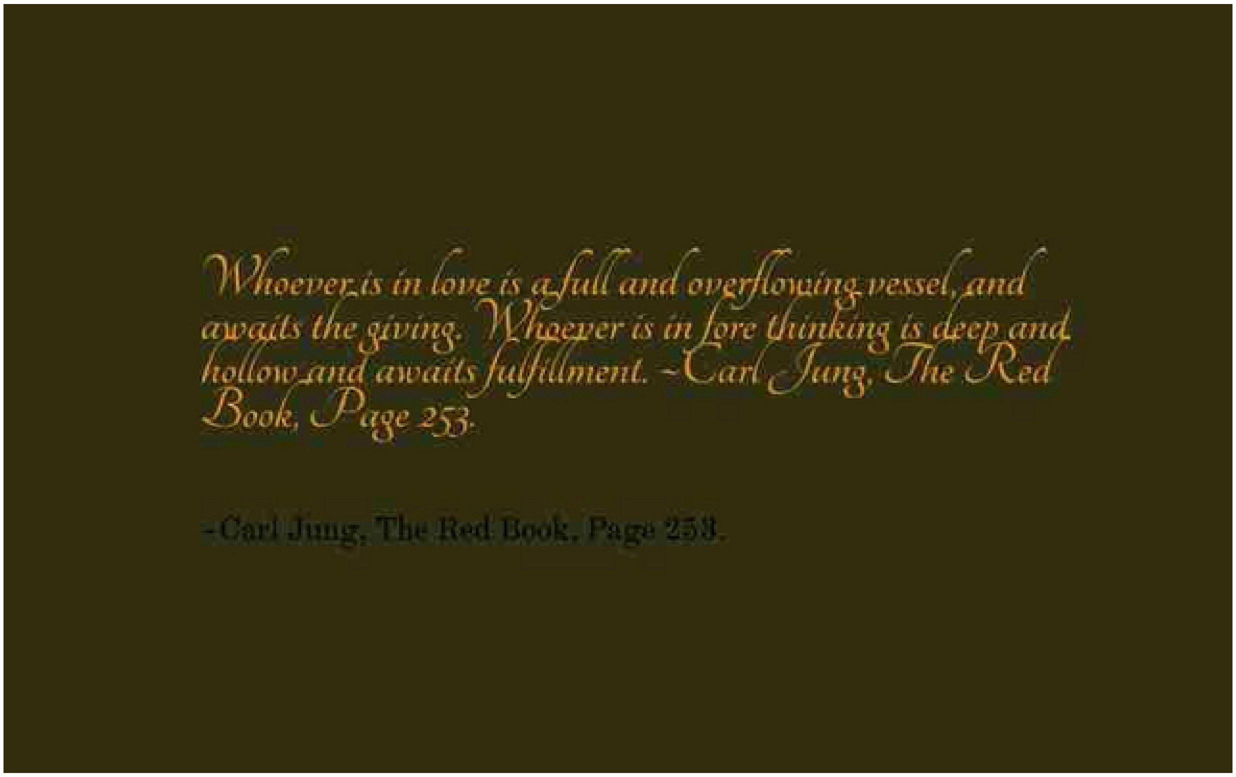
[2]



Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. ~Carl Jung, The Red Book, Page 253.

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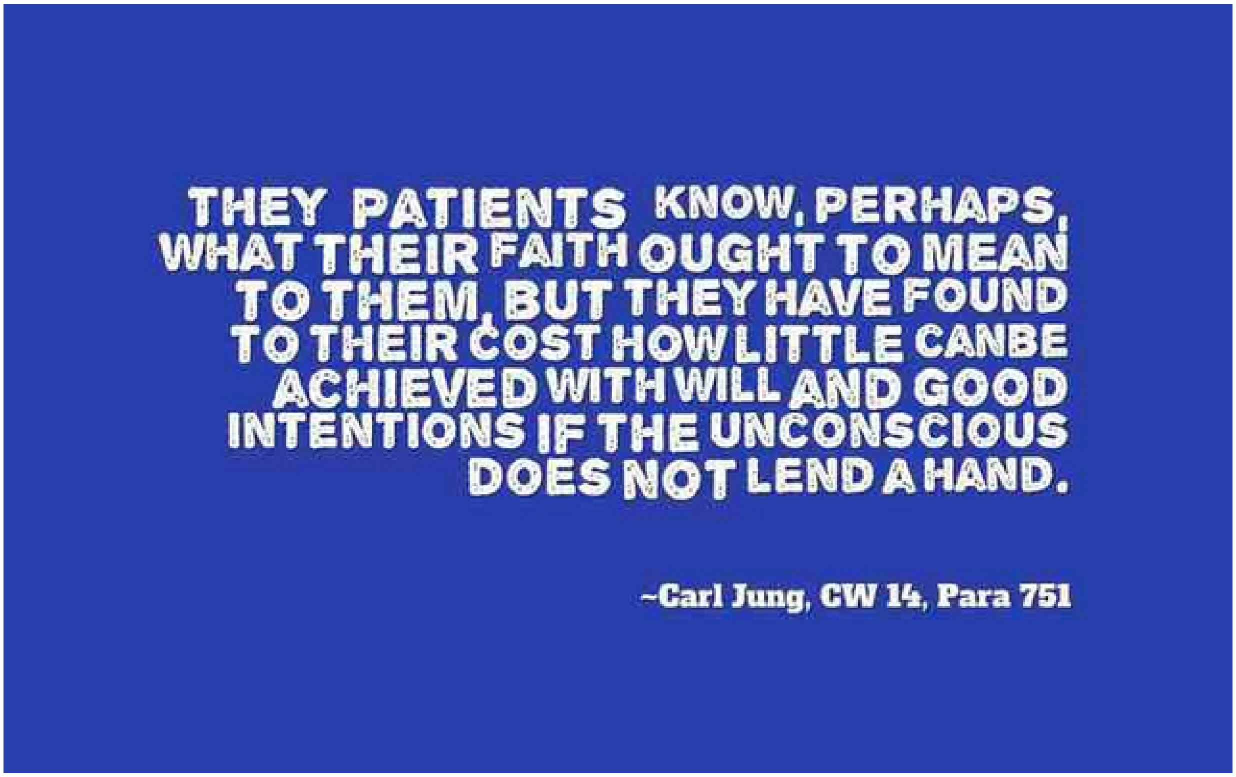

THEY PATIENTS KNOW, PERHAPS, WHAT THEIR FAITH OUGHT TO MEAN TO THEM, BUT THEY HAVE FOUND TO THEIR COST HOW LITTLE CANBE ACHIEVED WITH WILL AND GOOD INTENTIONS IF THE UNCONSCIOUS DOES NOT LEND A HAND.

~Carl Jung, CW 14, Para 751

They [Patients] know, perhaps, what their faith ought to mean to them, but they have found to their cost how little can be achieved with will and good intentions if the unconscious does not lend a hand. Carl Jung, CW 14, Para 751

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests.

~Carl Jung, Mysterium Coniunctionis, Para 623.

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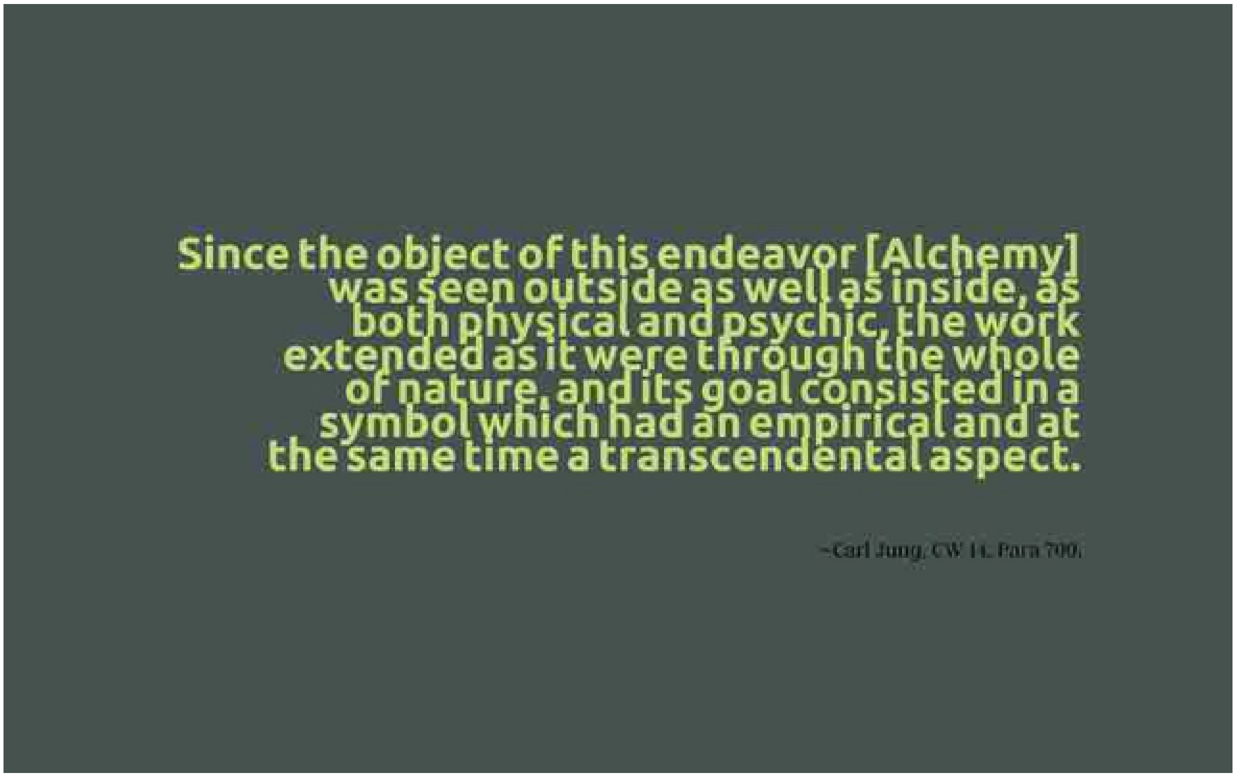

Since the object of this endeavor [Alchemy]
was seen outside as well as inside, as
both physical and psychic, the work
extended as it were through the whole
of nature, and its goal consisted in a
symbol which had an empirical and at
the same time a transcendental aspect.

~Carl Jung, CW 14, Para 700.

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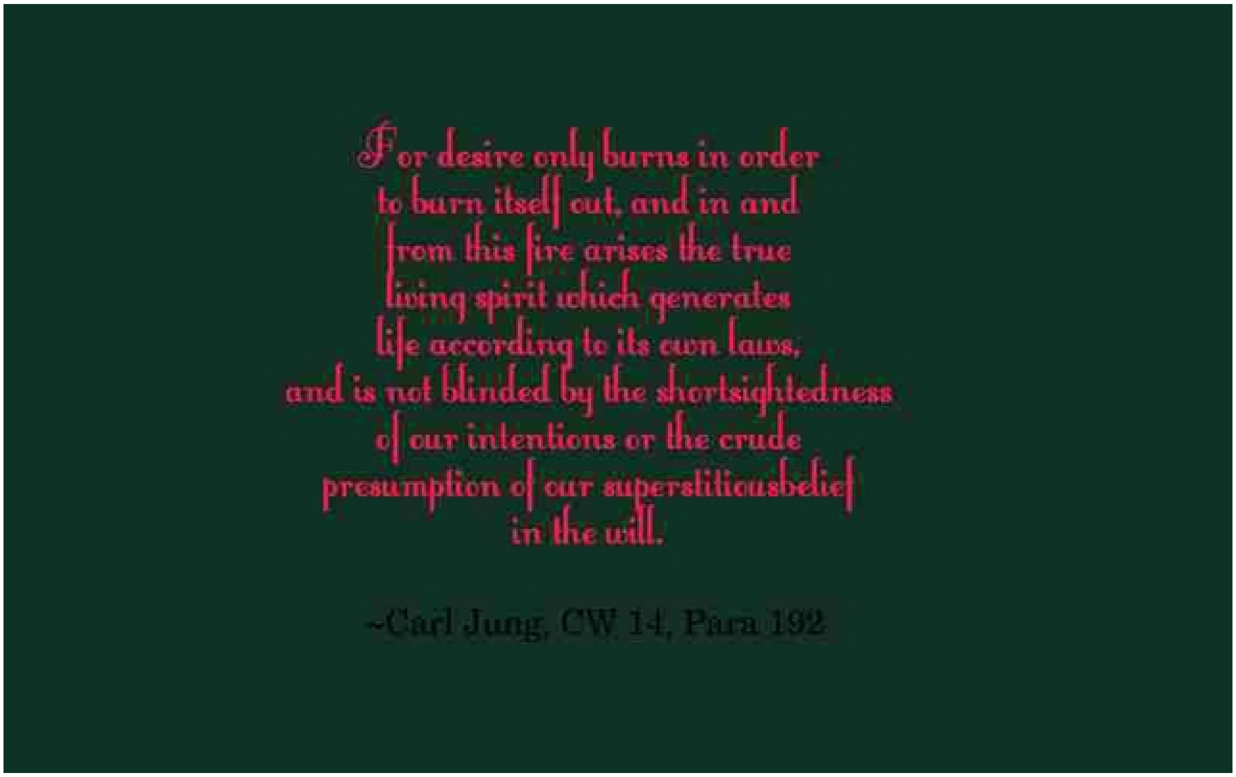

For desire only burns in order
to burn itself out, and in and
from this fire arises the true
living spirit which generates
life according to its own laws,
and is not blinded by the shortsightedness
of our intentions or the crude
presumption of our superstitiousbelief
in the will.

~Carl Jung, CW 14, Para 192

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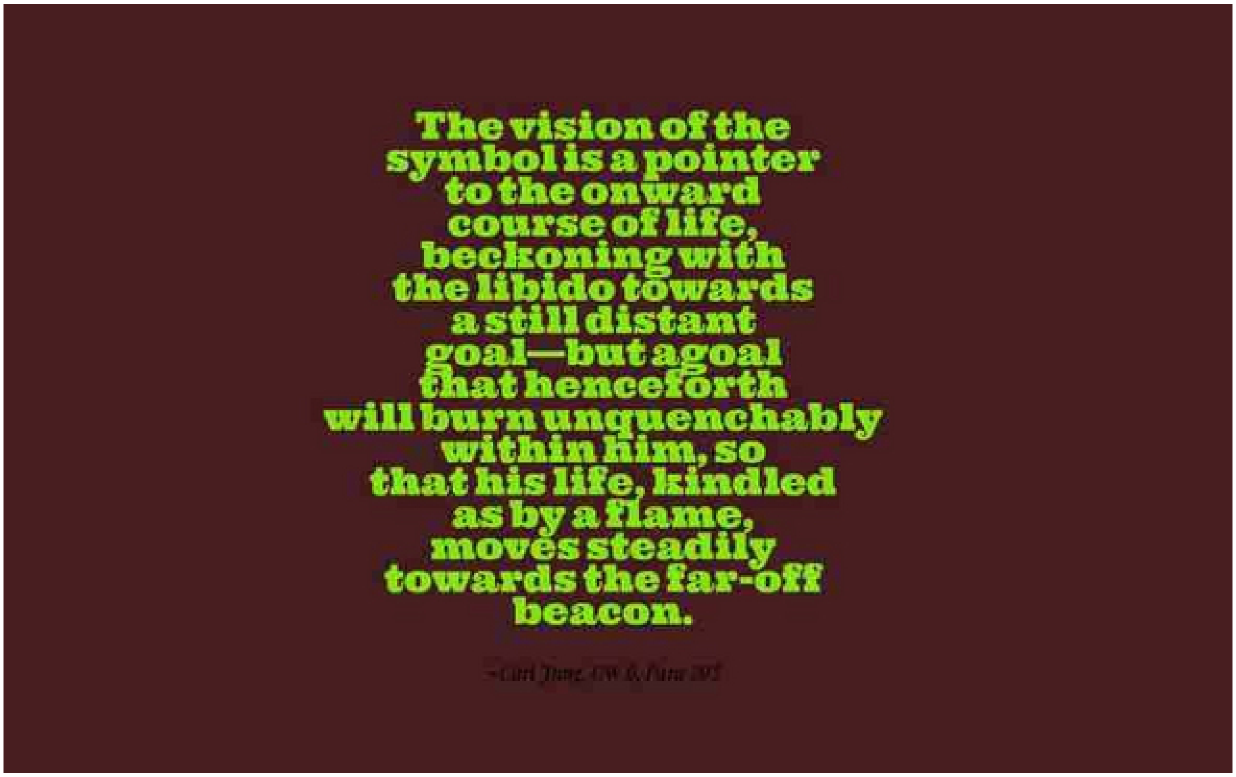

The vision of the
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to the onward
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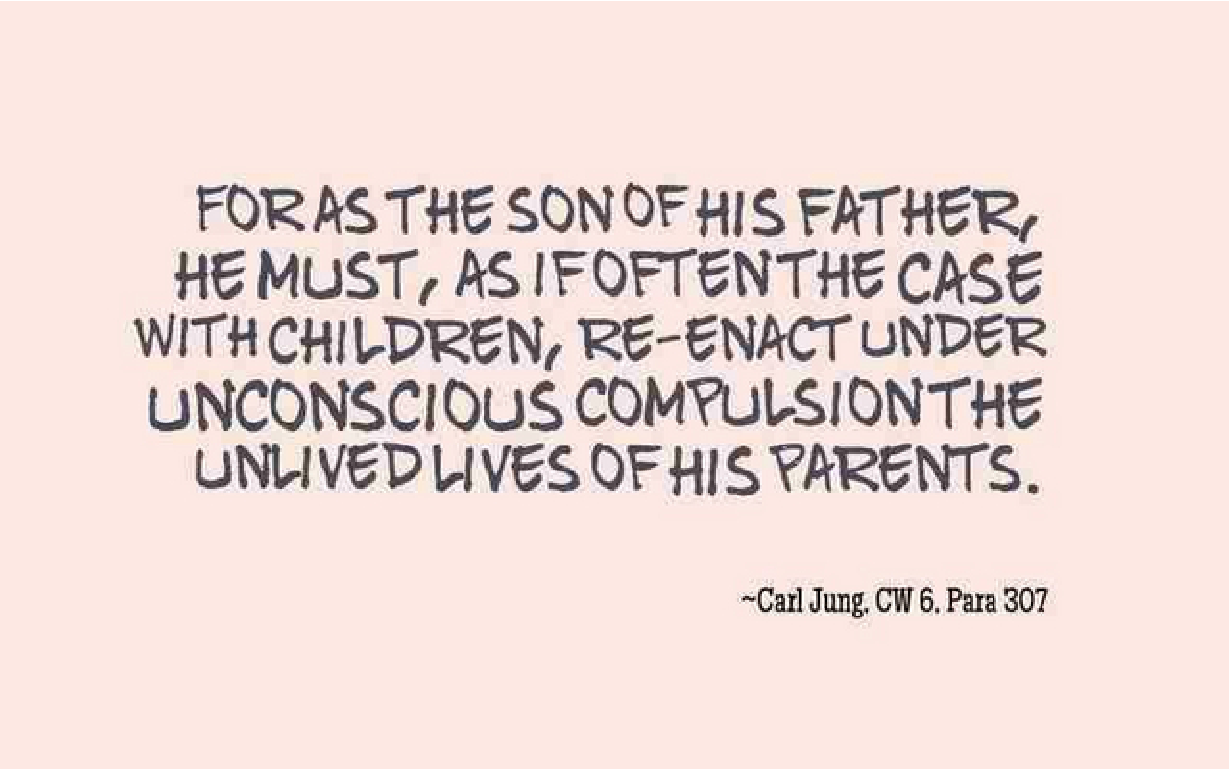
beckoning with
the libido towards
a still distant
goal—but a goal
that henceforth
will burn unquenchably
within him, so
that his life, kindled
as by a flame,
moves steadily
towards the far-off
beacon.

~Carl Jung, CW 6, Para 202

The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. Carl Jung, CW 6, Para 202



FOR AS THE SON OF HIS FATHER, HE MUST, AS IF OFTEN THE CASE WITH CHILDREN, RE-ENACT UNDER UNCONSCIOUS COMPULSION THE UNLIVED LIVES OF HIS PARENTS.

~Carl Jung, CW 6, Para 307

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

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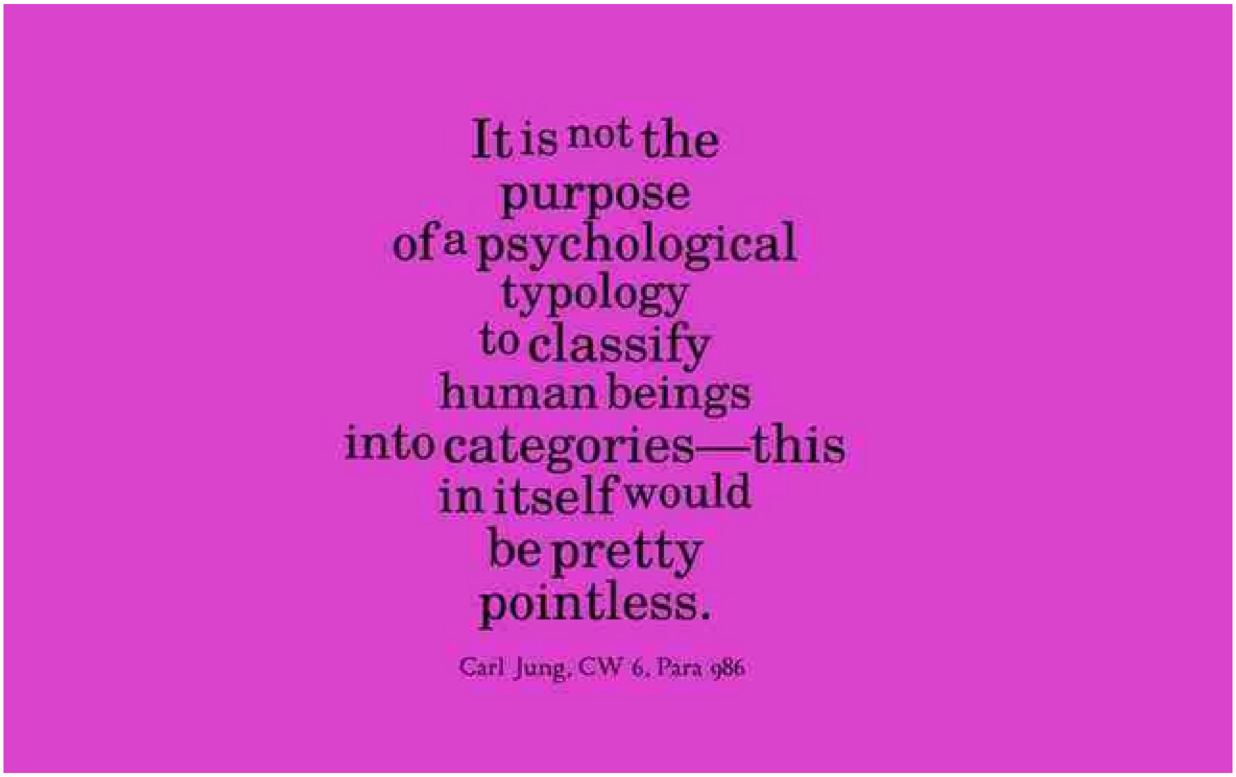

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless.

Carl Jung, CW 6, Para 986

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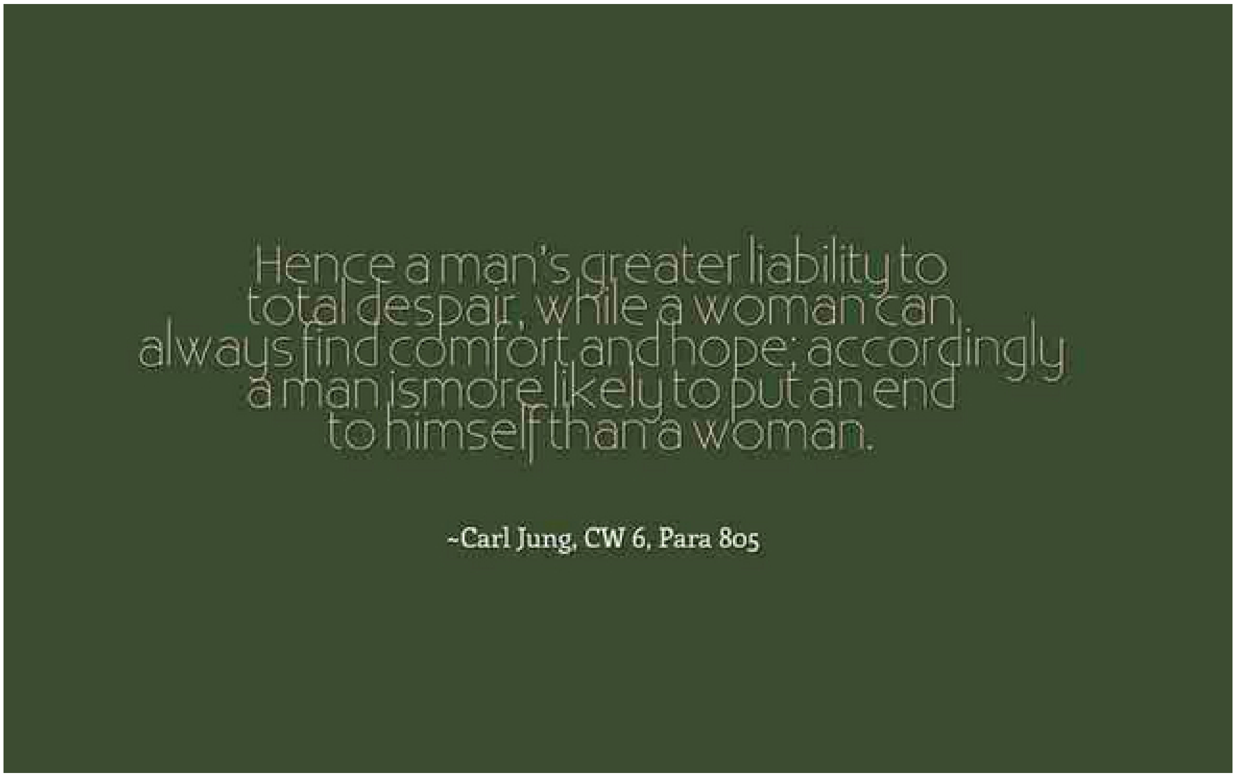

Hence a man's greater liability to
total despair, while a woman can
always find comfort and hope; accordingly
a man ismore likely to put an end
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~Carl Jung, CW 6, Para 805

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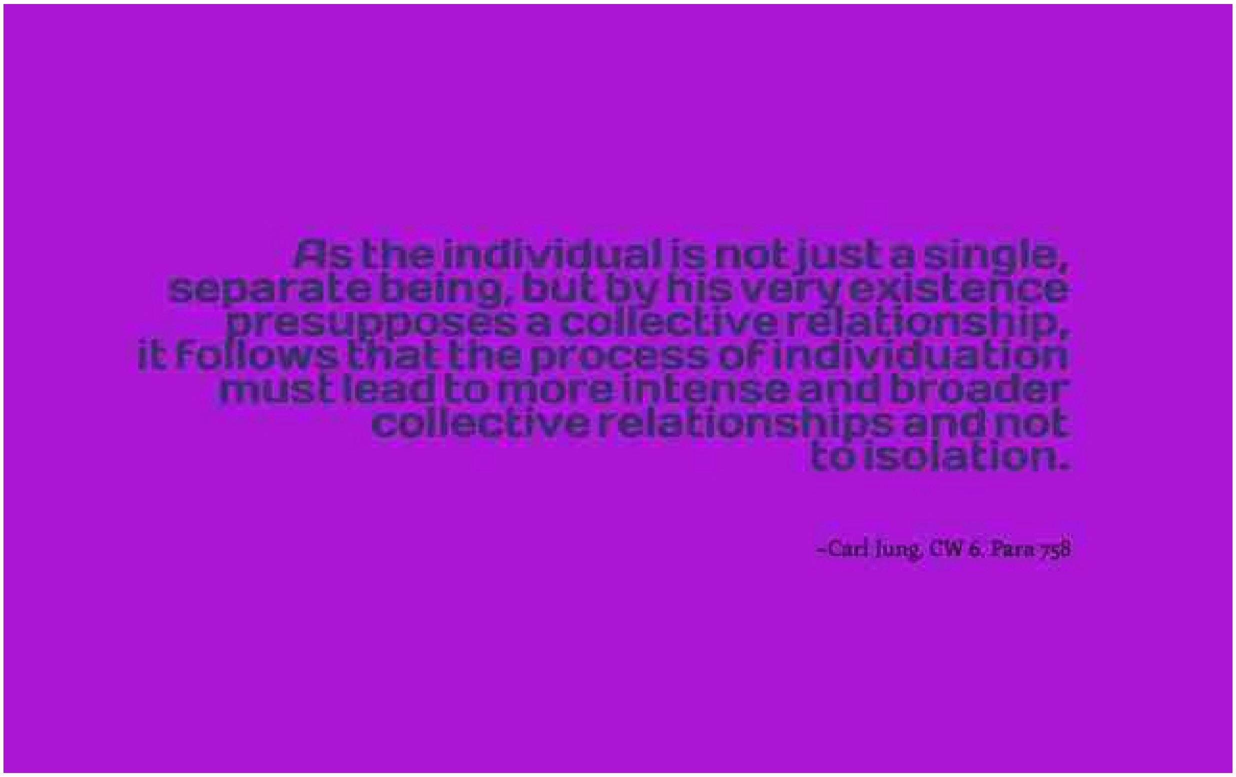

As the individual is not just a single,
separate being, but by his very existence
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it follows that the process of individuation
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to isolation.

-Carl Jung, CW 6, Para 758

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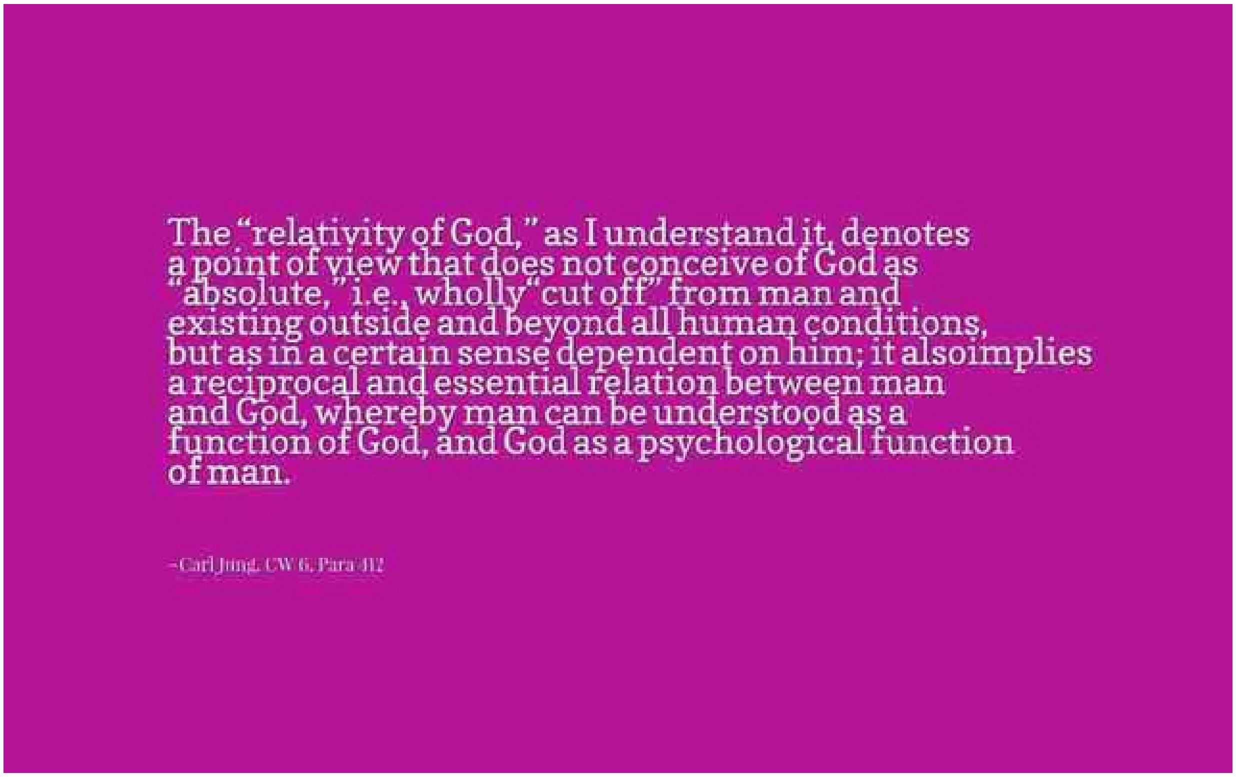

The "relativity of God," as I understand it, denotes
a point of view that does not conceive of God as
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existing outside and beyond all human conditions,
but as in a certain sense dependent on him; it alsoimplies
a reciprocal and essential relation between man
and God, whereby man can be understood as a
function of God, and God as a psychological function
of man.

-Carl Jung, CW 6, Para 412

The “relativity of God,” as I understand it, denotes a point of view that does not conceive of God as “absolute,” i.e., wholly “cut off” from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

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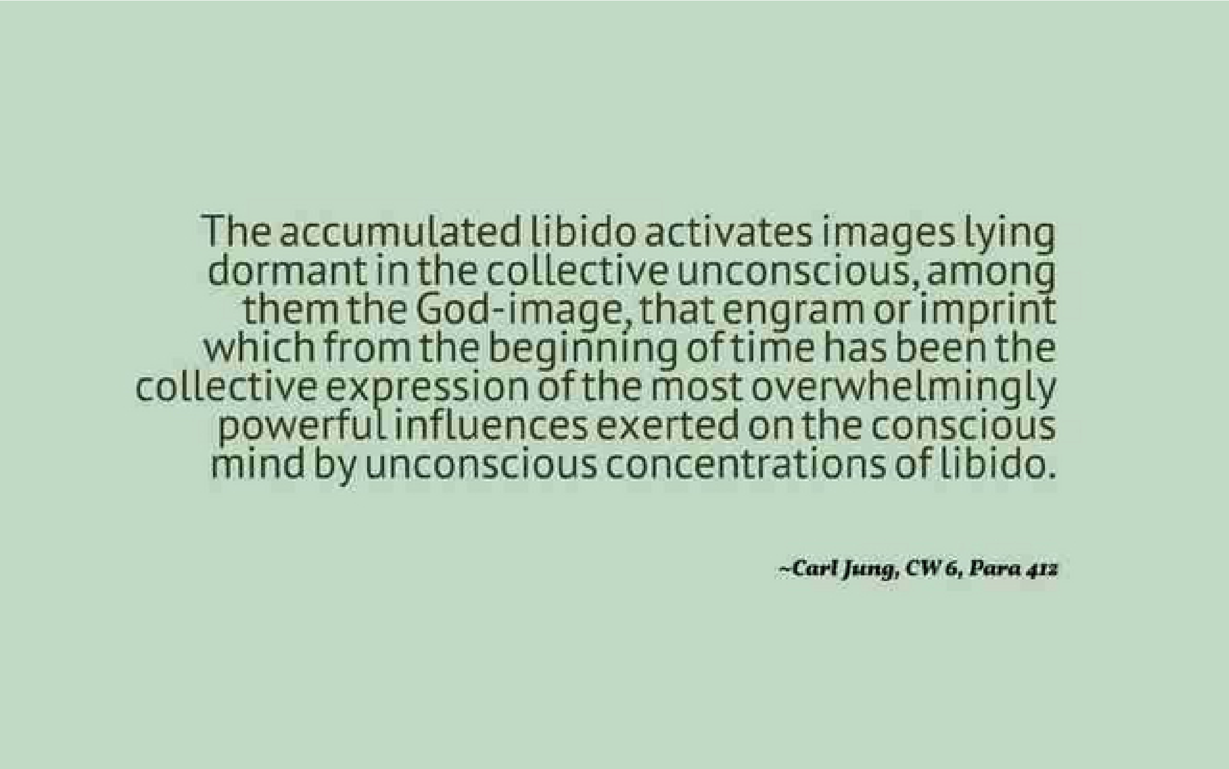

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido.

~Carl Jung, CW 6, Para 412

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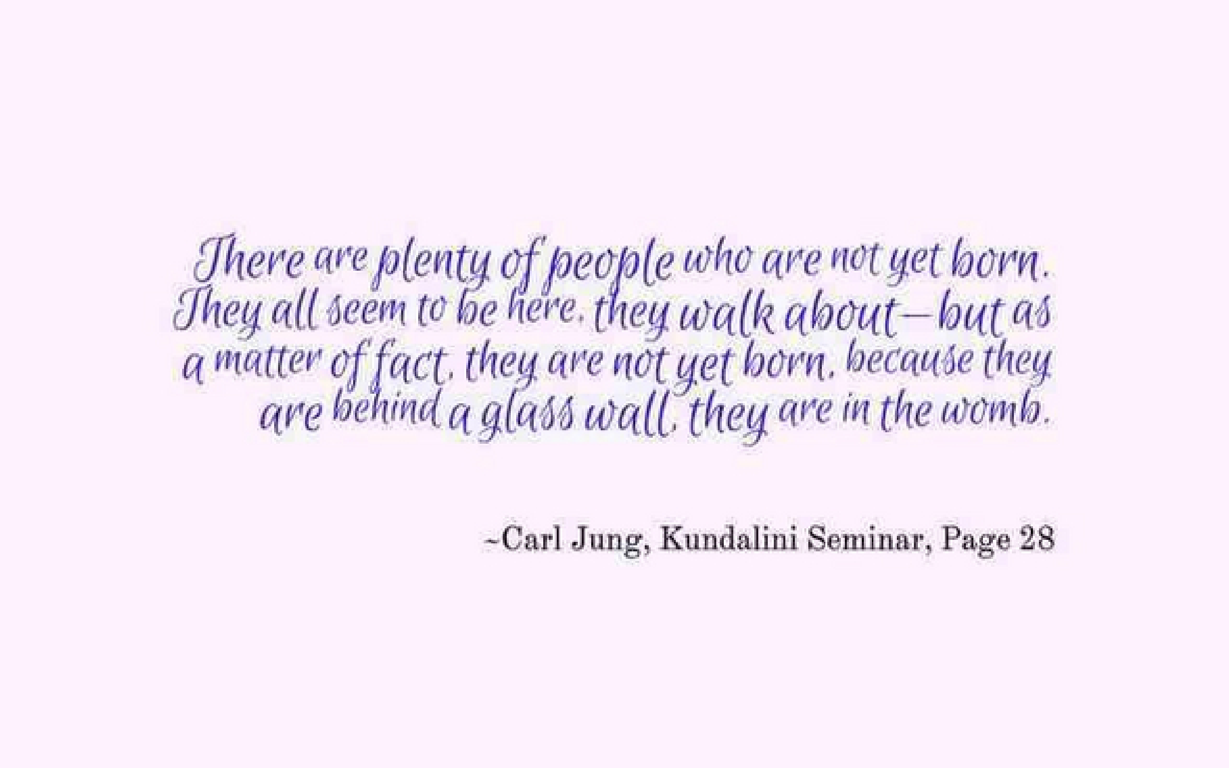

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

~Carl Jung, Kundalini Seminar, Page 28

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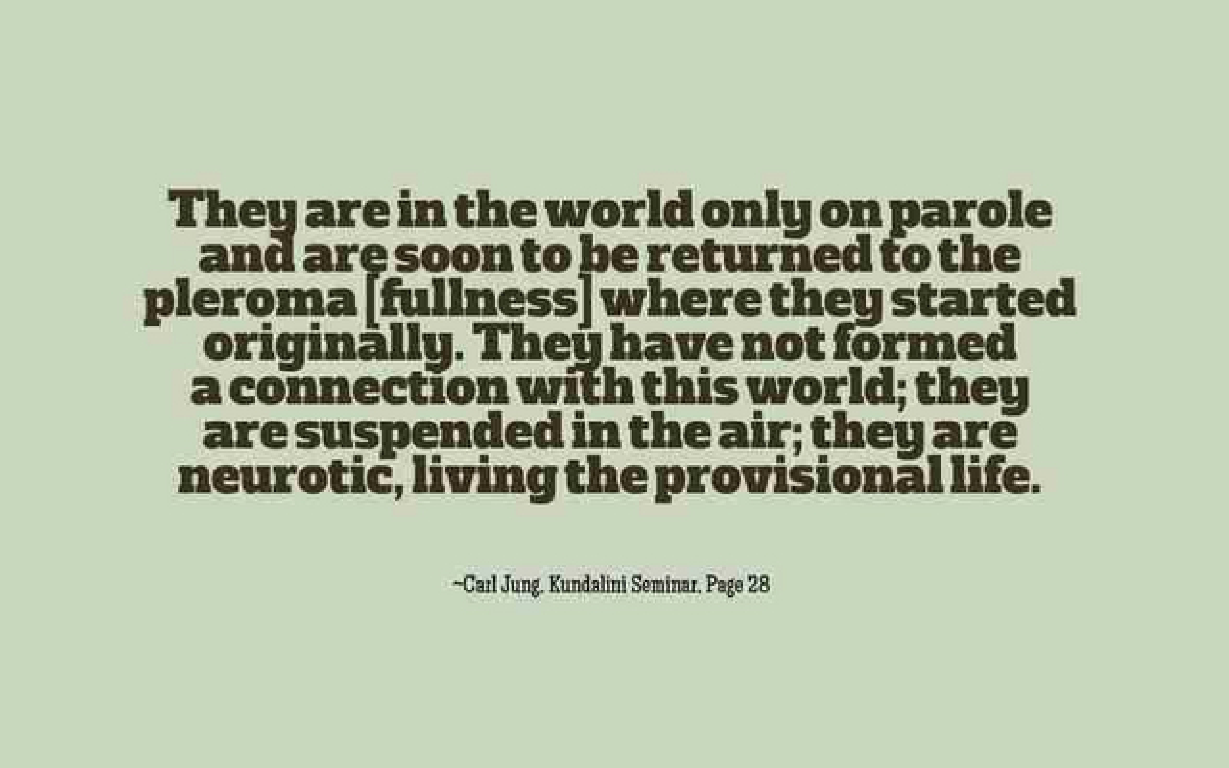
[15]



They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life.

~Carl Jung, Kundalini Seminar, Page 28

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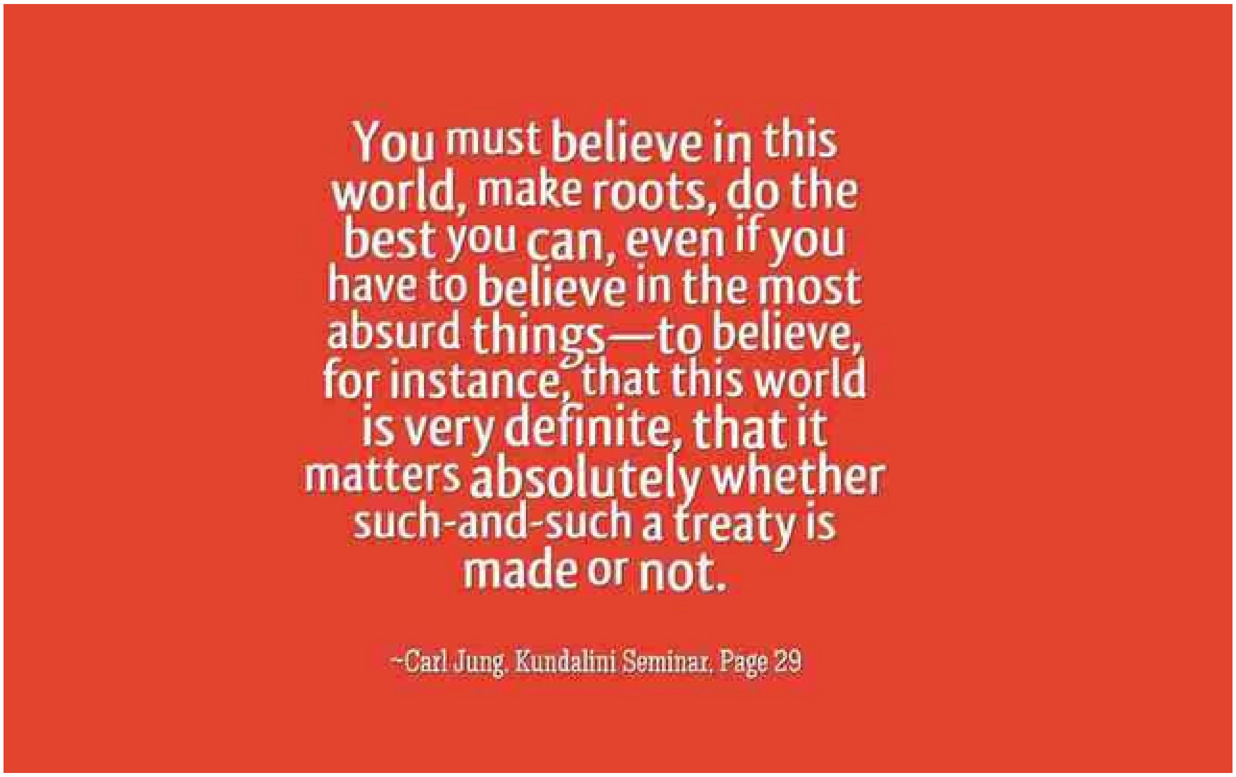

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

~Carl Jung, Kundalini Seminar, Page 29

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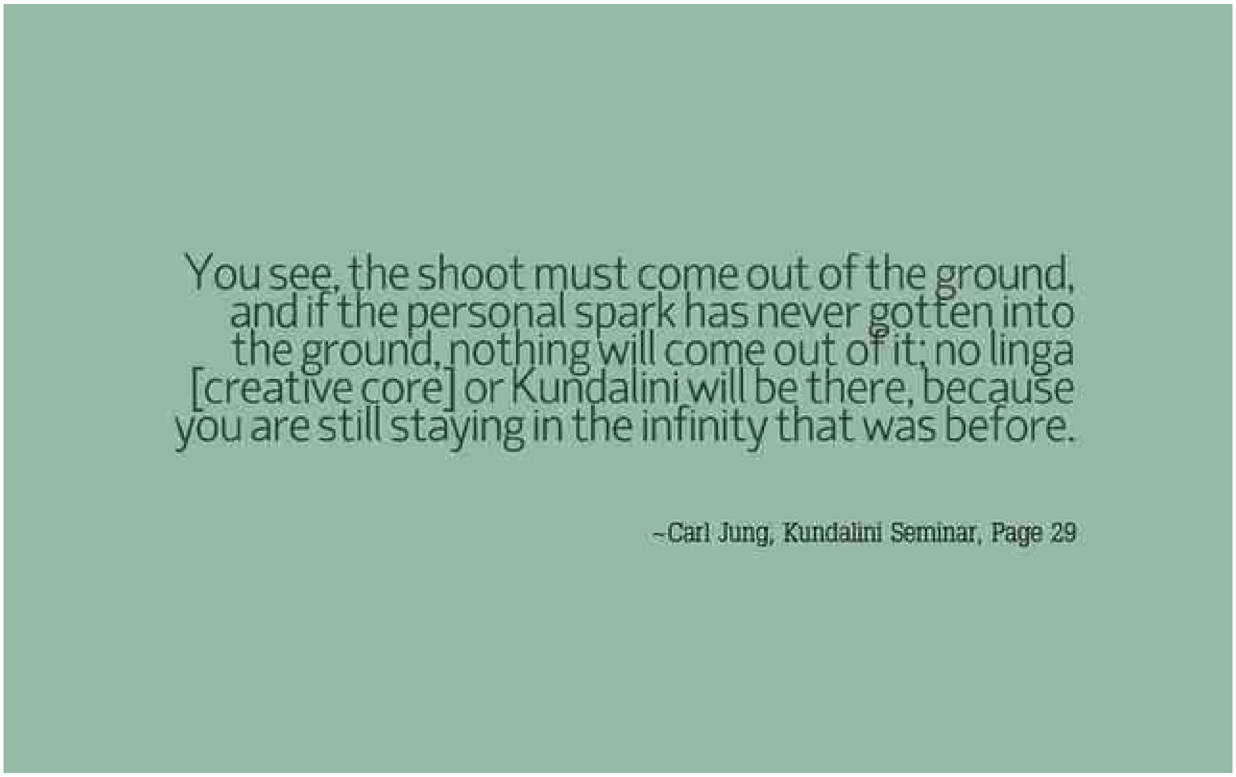

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.

~Carl Jung, Kundalini Seminar, Page 29

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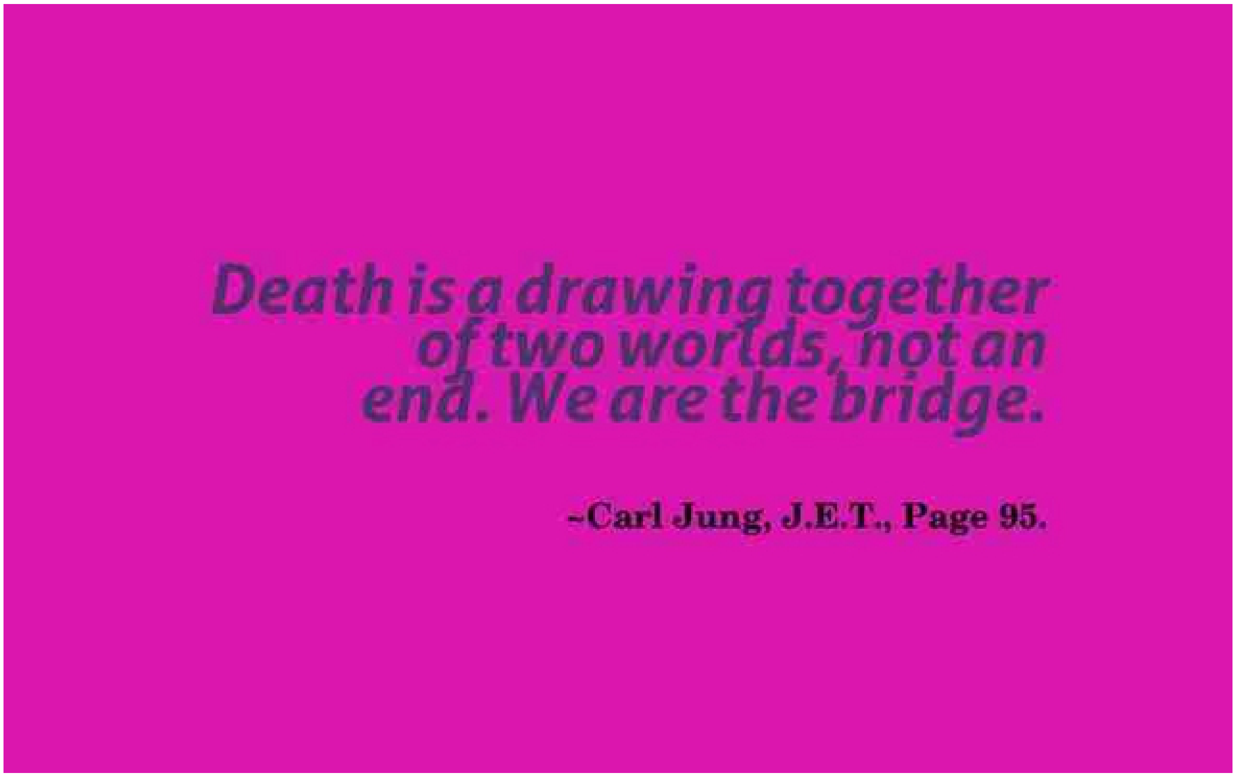

Death is a drawing together of two worlds, not an end. We are the bridge.

~Carl Jung, J.E.T., Page 95.

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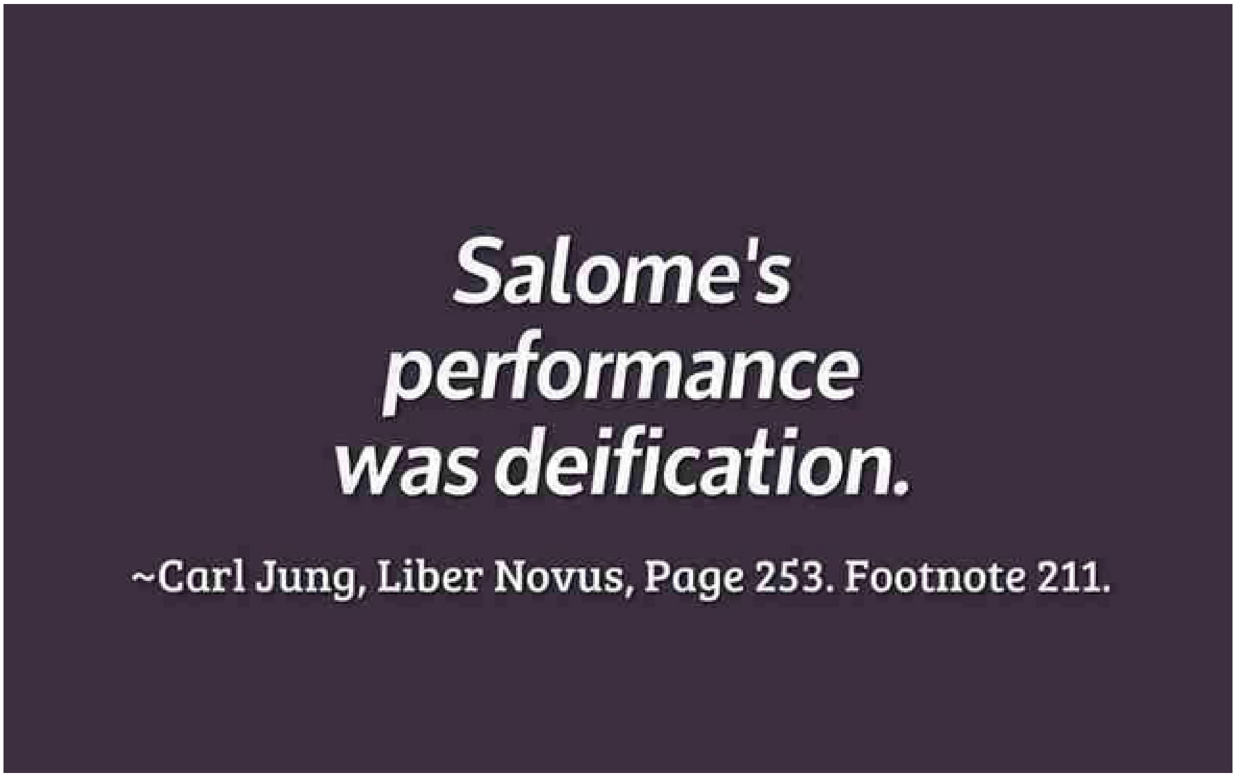
[19]



Salome's performance was deification.

~Carl Jung, Liber Novus, Page 253. Footnote 211.

Salome’s performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.

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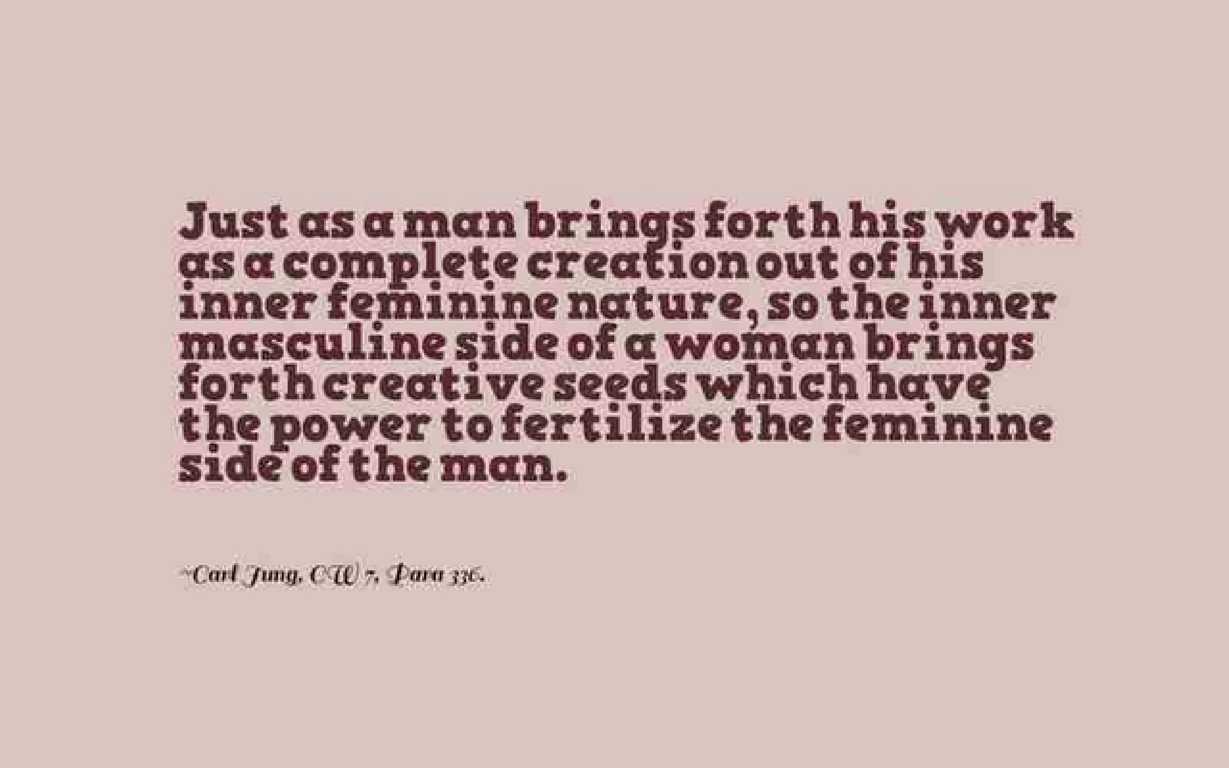

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.

~Carl Jung, CW 7, Para 336.

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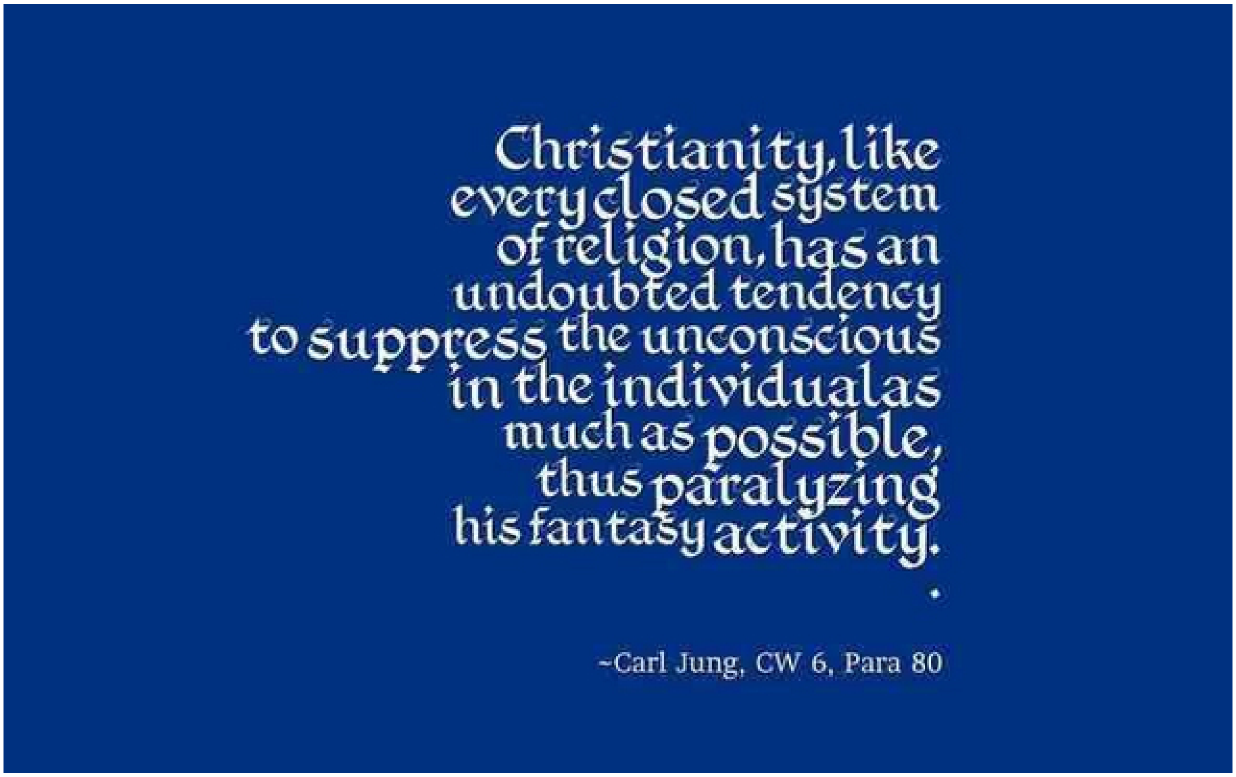

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity.

~Carl Jung, CW 6, Para 80

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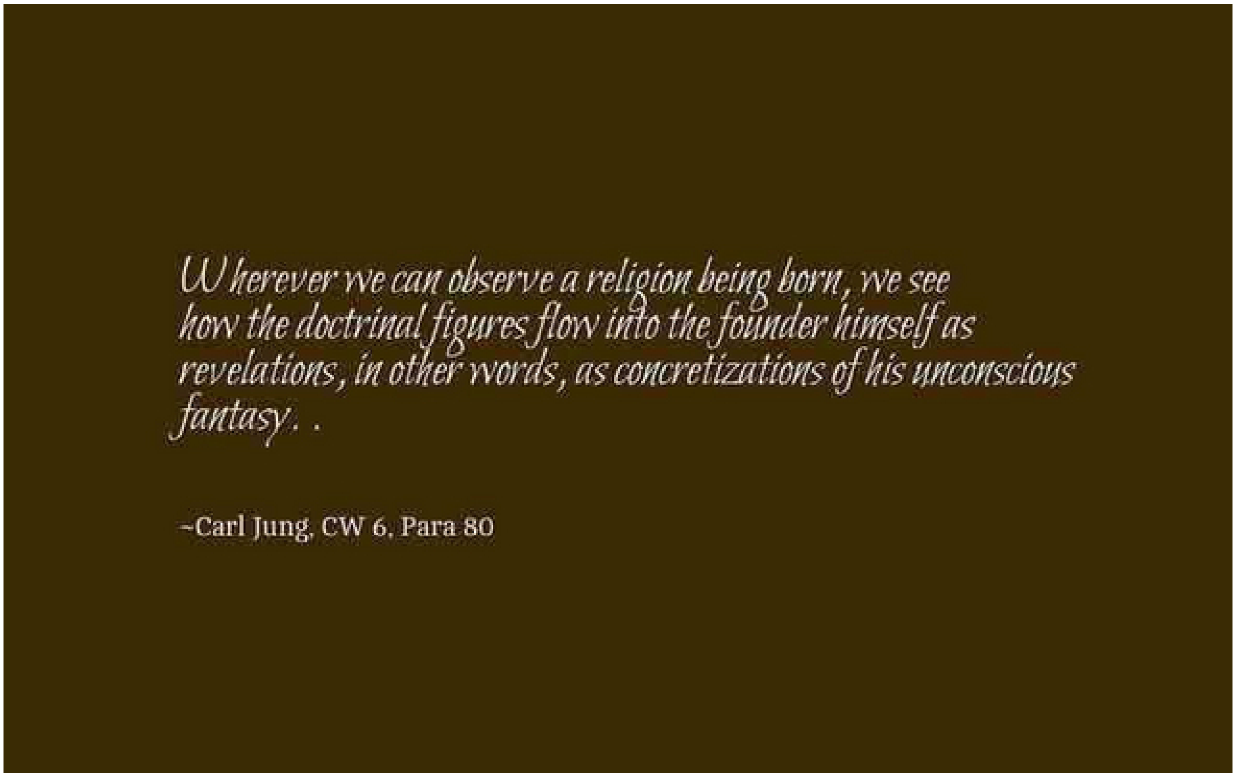

Wherever we can observe a religion being born, we see
how the doctrinal figures flow into the founder himself as
revelations, in other words, as concretizations of his unconscious
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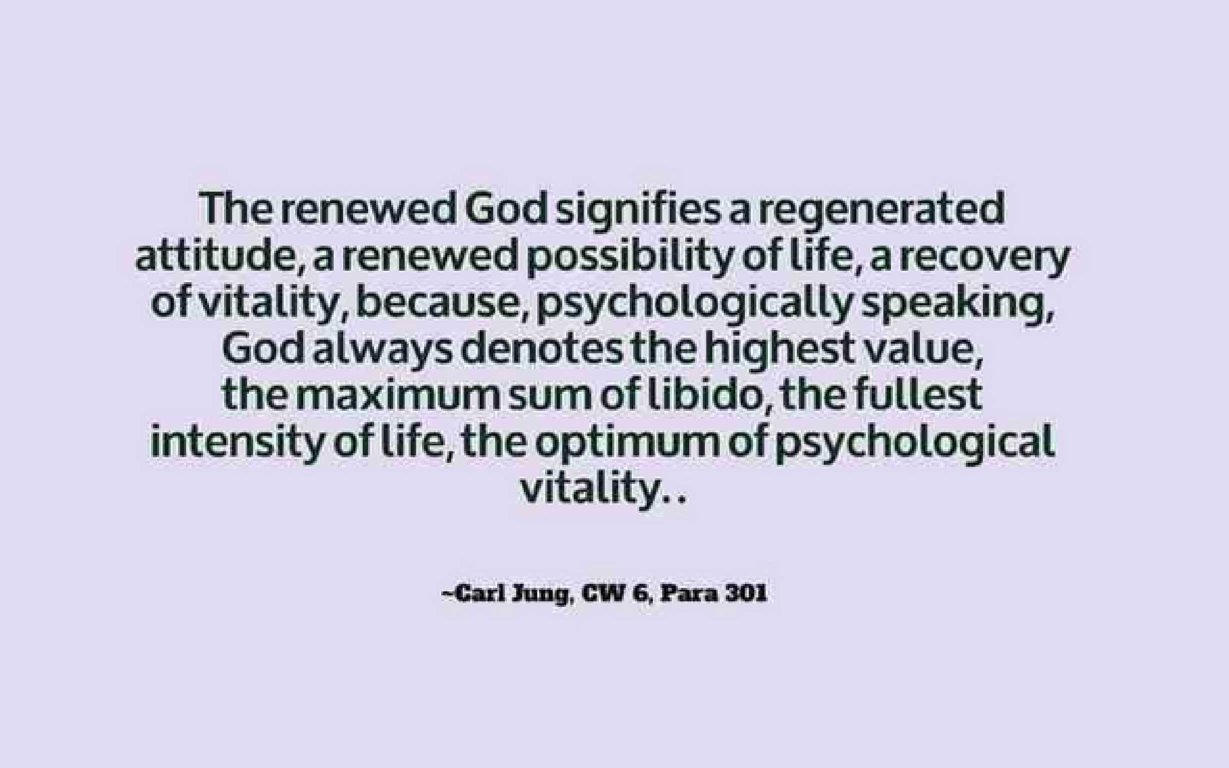

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. .

~Carl Jung, CW 6, Para 301

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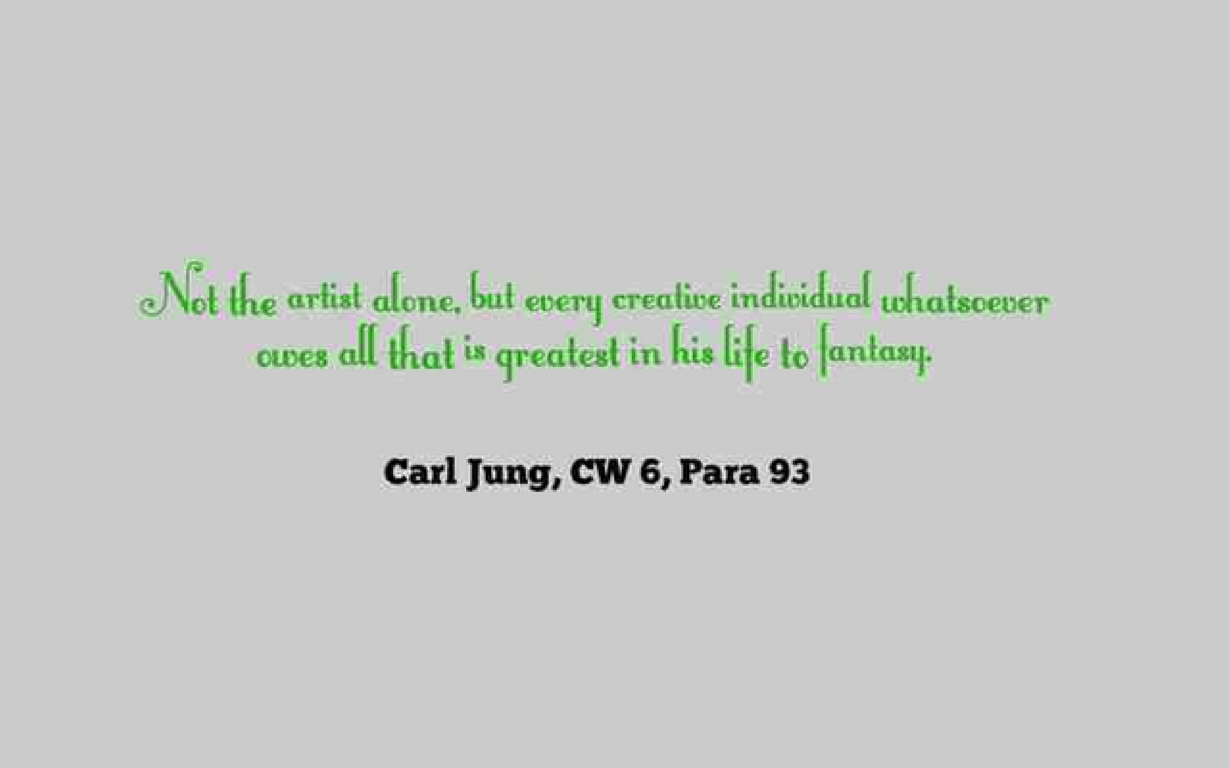

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy.

Carl Jung, CW 6, Para 93

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/7b008-aaa.jpg`
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Carl Jung: We may like to think that all psyches are single psyches,... (2019-05-15 22:00)

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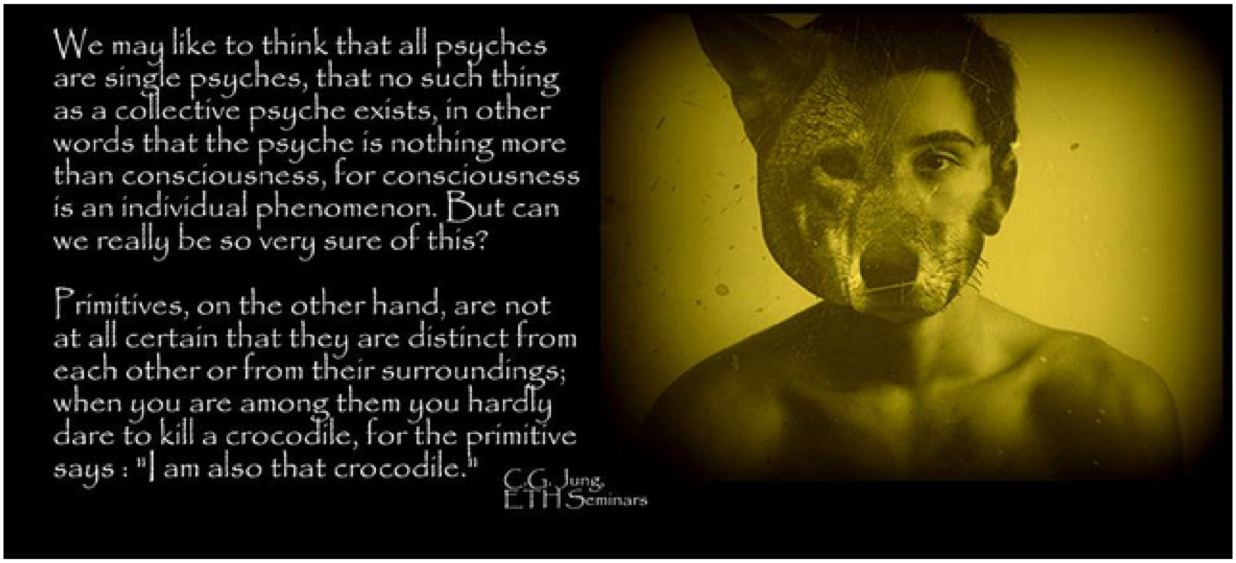

We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon. But can we really be so very sure of this?

Primitives, on the other hand, are not at all certain that they are distinct from each other or from their surroundings; when you are among them you hardly dare to kill a crocodile, for the primitive says : "I am also that crocodile."

C.G. Jung,
ETH Seminars

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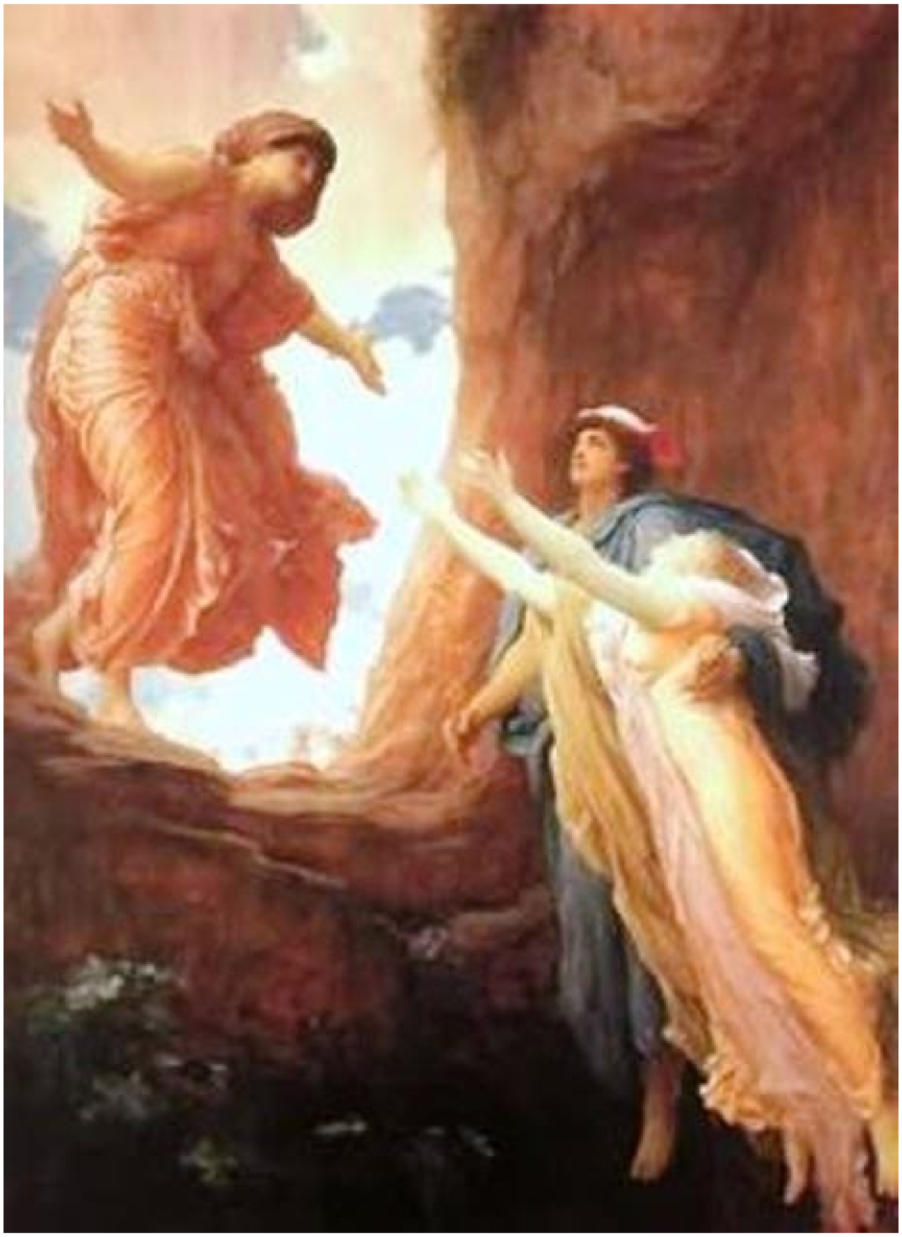
It is only single illuminated points that we are clearly conscious of; the whole is dark. I am reminded of the savant who said : " If I knew all that Ihave forgotten I would b e the most learned of all men." Carl Jung, ETH Lectures, 27 Oct. 1933.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/c64dc-12bsingle2bpsyches.jpg`

Carl Jung on "Kore." Lexicon (2019-05-16 00:16)

[1]



Carl Jung on “Kore.” Lexicon

Kore:

In Greek mythology, a term for the personification of feminine innocence (e.g., Persephone); psychologically, in man or wom-an, it refers to an archetypal image of potential renewal.
The phenomenology of the Kore is essentially bipolar (as is that of any archetype), associated with the mother-maiden dyad. When observed in the products of a woman’s unconscious, it is an image of the supraordinate personality or self. In a man, the Kore is an aspect of the anima and partakes in all the symbolism attached to his inner personality.

As a matter of practical observation, the Kore often appears in woman as an unknown young girl . . . . The maiden’s helplessness exposes her to all sorts of dangers, for instance of being devoured by reptiles or ritually slaughtered like a beast of sacrifice. Often there are bloody, cruel, and even obscene orgies to which the innocent child falls victim. Sometimes it is a true nekyia, a descent into Hades and a quest for the “treasure hard to attain,” occasionally connected with orgiastic sexual rites or offerings of menstrual blood to the moon. Oddly enough, the various tortures and obscenities are carried out by an “Earth Mother.” . . . The maiden who crops up in case histories differs not inconsiderably from the vaguely flower-like Kore in that the modern figure is more sharply delineated and not nearly so “unconscious.”["The Psychological Aspects of the Kore," CW 9i, par. 311.]

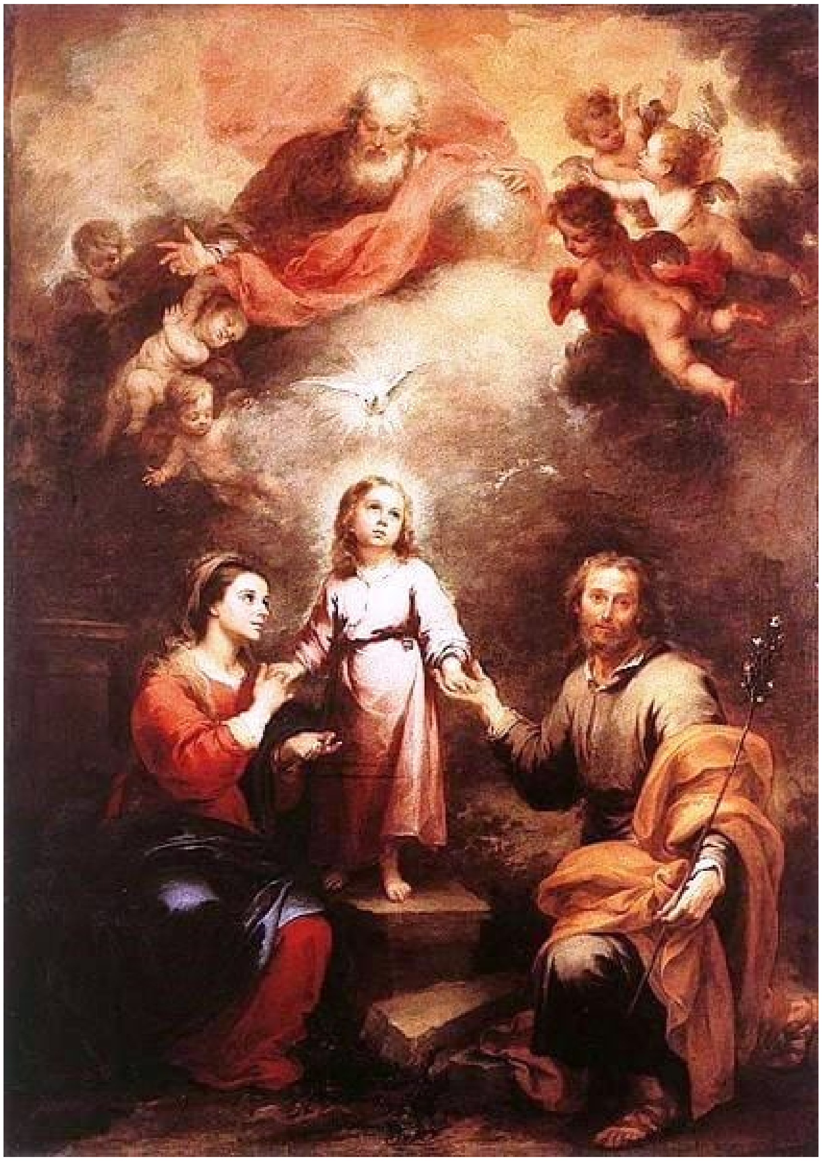
Demeter and Kore, mother and daughter, extend the feminine consciousness both upwards and downwards. They add an “older and younger,” “stronger and weaker” dimension to it and widen out the narrowly limited conscious mind bound in space and time, giving it intimations of a greater and more comprehensive personality which has a share in the eternal course of things. . . . We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. . . . The conscious experience of these ties produces the feeling that her life is spread out over generations-the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.[Ibid., par. 316.]

http://www.nyaap.org/jung-lexicon/k/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9d5aa-2.jpg`

Carl Jung on the "Holy Ghost," "Christ," "Anti-Christ," "Crucifixion," (2019-05-16 03:24)

[1]

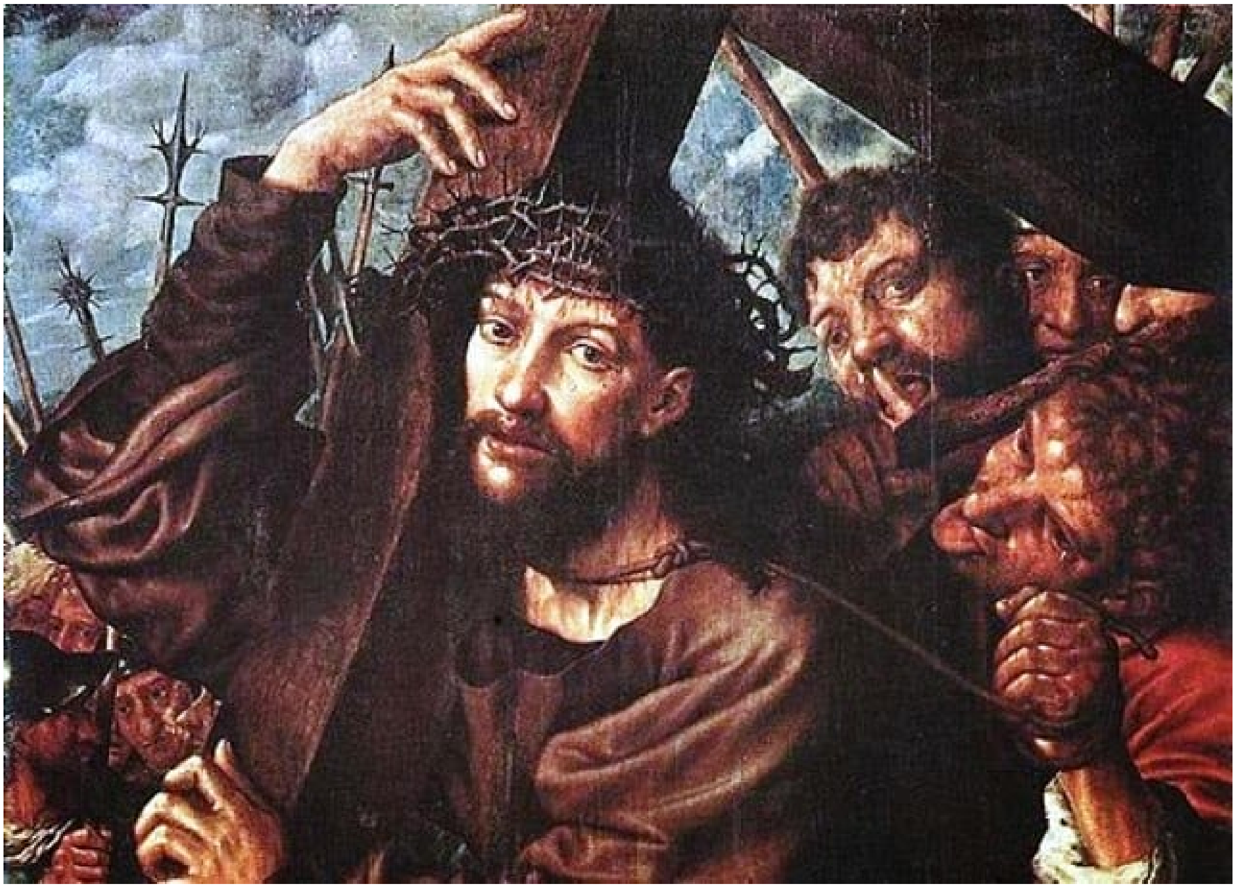


“The continuing, direct operation of the Holy Ghost on those who are called to be God’s children implies, in fact, a broadening process of incarnation.

Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.
There are, however, neither begotten by the Holy Ghost nor born of a virgin. . . .

Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother.” - Carl Jung; Answer to Job

Image: The Holy Spirit depicted as a dove descending on the Holy Family, with God the Father and angels shown atop, by Murillo, c. 1677.



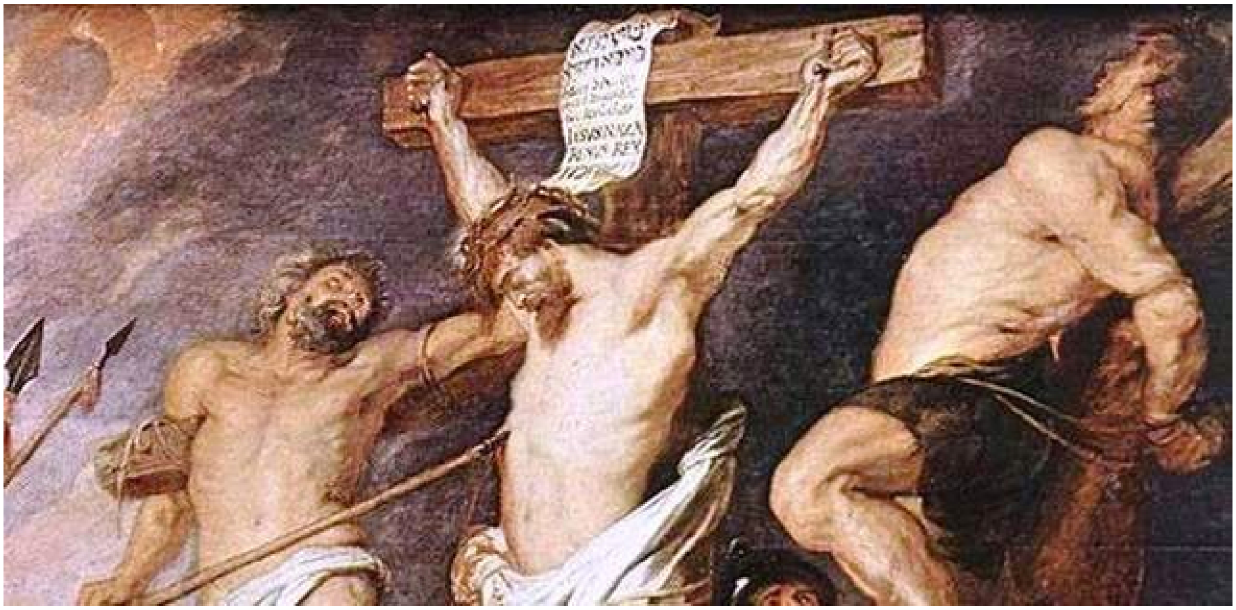
“Although the attributes of Christ (consubstantiality with the Father, co-eternity, filiation, parthenogenesis, crucifixion, Lamb sacrificed between opposites, One divided into Many, etc.) undoubtedly mark him out as an embodiment of the self, looked at from the psychological angle he corresponds to only one half of the archetype.

The other half appears as the Anti-Christ.

The latter is just as much a manifestation of the self, except that he consists of its dark aspect.

Both are Christian symbols, and they have the same meaning as the image of the Savior crucified between two thieves.

This great symbol tells us that the progressive development and differentiation of consciousness leads to an ever more menacing awareness of the conflict and involves nothing less than a crucifixion of the ego, its agonizing suspension between irreconcilable opposites. Carl Jung



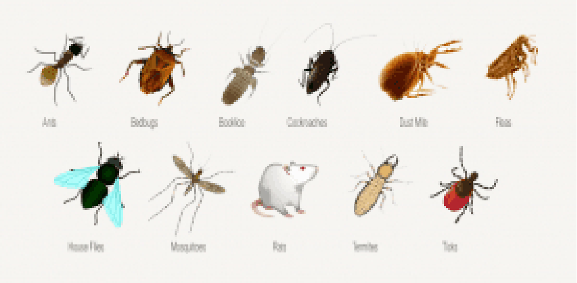
“The utter failure came at the Crucifixion in the tragic words, ‘My God, my God, why hast thou forsaken me?’

If you want to understand the full tragedy of those words you must realize what they meant: Christ saw that his whole life, devoted to the truth according to his best conviction, had been a terrible illusion.

He had lived it to the full absolutely sincerely, he had made his honest experiment, but it was nevertheless a compensation.
On the cross his mission deserted him. But because he had lived so fully and devotedly he won through to the Resurrection body.” - Carl Jung; C.G. Jung Speaking

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/c1b65-holy.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/61adf-christimage.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/076eb-between.jpg`

Carl Jung: if you love flies and lice, which you also have to do to a certain extent, they will simply eat you up in the end. **(2019-05-16 03:29)**



For instance, if you love flies and lice, which you also have to do to a certain extent, they will simply eat you up in the end.

But you have other animals that you have to love, so you must give each part of yourself a decent existence.

Then naturally the different kinds of animals will check each other.

The birds of prey will hinder a superabundance of mice or other little vermin.

The big animals of prey will eat many of the sheep and cows, so there will not be an overproduction of milk and butter and so on.

It is exactly the same in the human constitution: there are innumerable units with definite purposes, and each can overgrow all the others if you insist upon one particular unit.

But if you love yourself, you have to love the whole, and the part has to submit to the necessities of the whole in the interest of democracy.

You can say it is perfectly ridiculous, but we are ridiculous.

The management of the whole psychological situation, like the management of a country, consists of a lot of ridiculous things.

Like all nature, it is grotesque-all the funny animals you know-but they do exist and the whole is a symphony, after all.

If it is one-sided, you disturb the whole thing: you disturb that symphony and it becomes chaos.

Then it is also an excellent truth that one should not go roving about, as Nietzsche defines it:

“Such roving about christeneth itself "brotherly love"; with these
words hath there hitherto been the best lying and dissembling,
and especially by those who have been burdensome to everyone.”

Those are the people who go about and tell everybody how much they love them or what they ought to do for their own good, always assuming
that they know what is best for them.

Or the people who want to get rid of themselves, so they unburden themselves on others.

There are certain lazy dogs who want to get rid of their own destiny so they put it on somebody else by loving them.

They fall on the neck of someone saying, "I love you," and so they put the bag on his back; they call that love.

Or they go to someone and burden him with what he really ought to do and they never do.

They never ask themselves what is good for themselves, but they know exactly what is good for him.

Do it yourself first and then you will know if it is really good.

So here Nietzsche tells other people they ought to fly-as if he could.

He cheats them as he has cheated himself.

It is the same mechanism that he blames Christian love for. But there is Christian love and Christian love.

When someone applies Christian love in the right way, it is a virtue and of the highest merit; but if he misuses Christian love in order to put his own
burdens on other people, he is immoral, a usurer, a cheat.

You see, if he loves other people with the purpose of making use of them, it is not love; he simply uses love as a pretext, a cover under which he hides his
own selfish interests.

To really love other people, he must first give evidence that he can love himself, for to love oneself is the most difficult task.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful.

Therefore, to love somebody else in the first place is always an escape which we all hope for, and we all enjoy it when we are capable of it.

But in the long run, it comes back on us.

You cannot stay away from yourself forever, you have to return, have to come to that experiment, to know whether you really can love.

That is the question-whether you can love yourself, and that will be the test.

So when Nietzsche blames Christian love, he is simply blaming his own type. Carl Jung, Zarathustra Seminars, 1472-1474

Carl Jung: You are the only Swiss who had reacted personally to my article and on your own initiative!

(2019-05-16 03:30)

[1]

To Meinrad Inglin

Dear Herr Inglin, Bollingen, 2 August 1928

Please excuse my irresponsible silence.

I had to wait for the holidays before I could write any letters at all.

But I didn’t want to fail to thank you personally for your beautiful book,1 which I could read with passionate understanding.

I underline could because contemporary literature, particularly German, is to me the epitome of boredom coupled with psychic torture.

But with your book I knew what you were talking about-you talk about the great mystery of the Swiss lakes and mountains in which from time to time I blissfully immerse myself.

You are the only Swiss who had reacted personally to my article and on your own initiative!

I have to write to this unique personage.

If your name were not Meinrad Inglin, and if this genuine sounding name were a pseudonym, I would almost doubt you were Swiss.

But since I cannot doubt your authenticity, I say thank God there is at least one person whose head has grown out of the earth and who can consequently see it.

I would have liked to dedicate a copy of my criticism to you, but just now I am rapt in daily contemplation of the Buchberg in Schwyz facing me on the Upper Lake.

And shall be for several weeks.

If you look across from Nuolen you can see my little tower where I am now living.

With best greetings and thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 51-52

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/12bmeinrad.jpg`

Carl Jung on the Symbolic content of the Mass (2019-05-16 03:39)

[1]

“Although the Mass itself is a unique phenomenon in the history of comparative religion, its symbolic content would be profoundly alien to man were it not rooted in the human psyche.

But if it is so rooted, then we may expect to find similar patterns of symbolism both in the earlier history of mankind and in the world of pagan thought contemporary with it. . . .

The liturgy of the Mass contains allusions to the ‘prefigurations’ in the Old Testament, and thus indirectly to ancient sacrificial symbolism in general. It is clear, then, that in Christ’s sacrifice and the Communion one of the deepest chords in the human psyche is struck: human sacrifice and ritual anthropophagy [eating of human flesh]. . . .

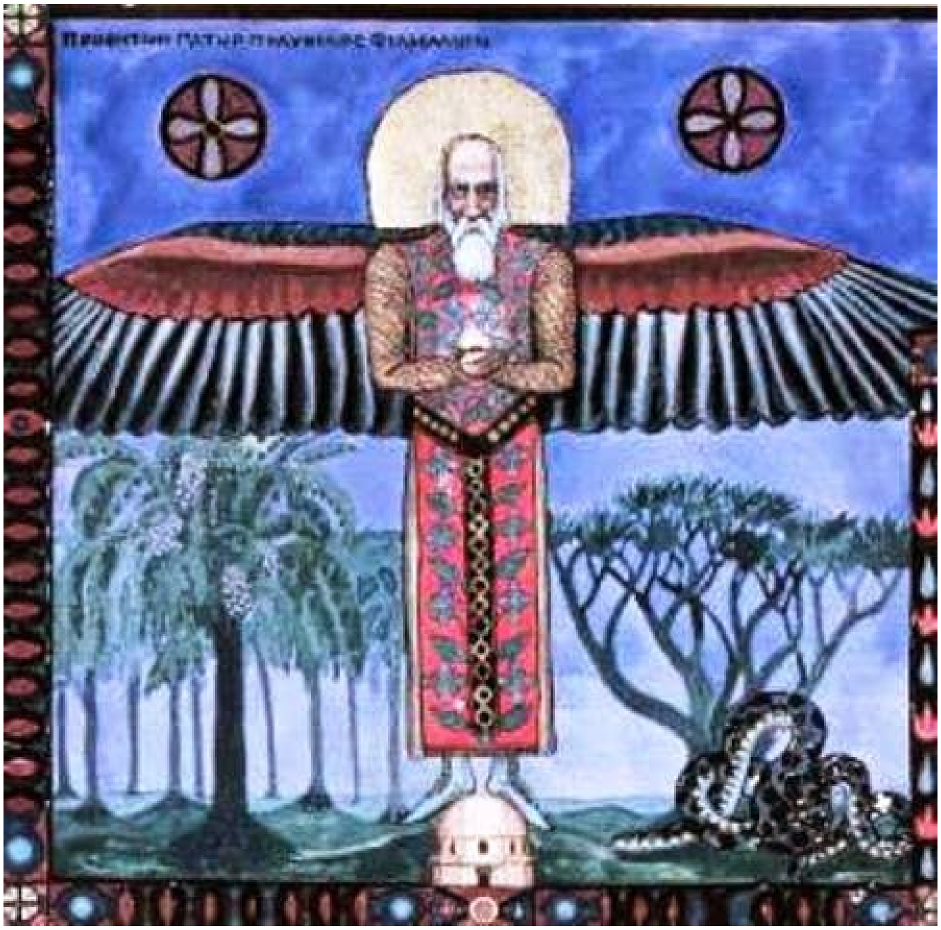
I must content myself with mentioning the ritual slaying of the king to promote the fertility of the land and the prosperity of his people, the renewal and revivification of the gods through human sacrifice, and the totem meal, the purpose of which was to reunite the participants with the life of their ancestors.

These hints will suffice to show how the symbols of the Mass penetrate into the deepest layers of the psyche and its history.” - Carl Jung; Psychology and Religion

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/30726-mass.jpg`

Carl Jung on how he handles Dreams (2019-05-16 03:42)

[1]



. ..I handle the dream as if it were a text which I do not understand properly, say a Latin or Greek or Sanskrit text, where certain words are unknown to me or the text is fragmentary… My idea is that the dream does not conceal; we simply do not understand its language…There is a very wise word of the Talmud which says that the dream is its own interpretation. The dream is the whole thing…[172]

Therefore, first of all, when you handle a dream you say, 'I do not understand a word of that dream.' I always welcome that feeling of incompetence because then I know I shall put some good work into my attempt to understand the dream…[p.173]
Something more is needed to bring certain things home to us effectively enough to make us change our attitude and our behavior. That is what "dream language" does; its symbolism has so much psychic energy that we are forced to pay attention to it." (Man & his symbols, p.49)

No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all. Carl Jung; Man & his symbols; Page. 53

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6ffd1-philemon.jpg`

Carl Jung on Contemporary Psychological Problems (2019-05-16 03:49)

[1]

Jung on Contemporary Psychological Problems

Evans: You are familiar, of course, with the work of Dr. J. B. Rhine at Duke University. Some of his work in extrasensory perception and clairvoyance, or mental telepathy, sounds much like the research into intuitive function, a phase of your work which we discussed earlier. For example, would you say that a person who has clairvoyance would be an intuitive type in your frame of reference?

Jung: That's quite probable. Or it can be a sensation type, say an extrovert sensation type who is very much influenced by the unconscious. He has introverted intuition in his unconscious.

Evans: Dr. Jung, you speak of rational and irrational functions, thinking and feeling being rational, and sensation and intuition being irrational. Would you care to elaborate on this notion?

Jung: As you say, there are two groups, the rational group and the irrational group. The rational group consists of the two functions, thinking and feeling. The ideal of thinking is a rational result, and the ideal of feeling is also a rational result. They hold rational values. That is differentiated thinking.

The irrational group is comprised of sensation and intuition. Sensation functions in such a way that it may not prejudice facts; it shall not prejudice facts. To the sensation type, the ideal perception is that you have an accurate perception of things as they are without additions or corrections. On the other side, intuition does not look at things as they are. That is anathema to the intuition. It looks ever so shortly at things as they are, and makes off into an unconscious process at the end in which he will see something nobody else will see.

Evans: So in terms of the person who is clairvoyant—

Jung: Those people who yield the best results are always those people who are introverted, where introverted intuition comes in. But that is a side aspect of it; it is not interesting.

The other question is far more interesting, namely, the terms they use. Rhine himself uses them—recognition, telepathy, etc. They mean nothing at all. They are words, but he thinks he has said something when he says "telepathy."

Evans: The word itself is not a description of the process.

Jung: It means nothing, nothing at all.

Evans: Now, of course, a lot of the things that you are describing, some scientists would insist are due to chance, chance occurrences and chance factors. In his own work, Rhine used statistical probability analysis methods. He reports these occurrences more often than would be expected by chance.

Jung: Well you see, he proves that it is more than chance; it is statistically plausible. That is the important point which hasn't been contradicted.

There was some experimental proof offered in England, which resulted in the accusation: "Oh, Rhine, that's nothing but guesswork." And that is exactly true; that is guessing, what you call guessing. However, a hunch is guessing, but a definite guess, you know. All this really means nothing.

You see, the point is that it is more than merely probable; it is beyond chance. That's the major point. But as you know, people hate such problems they can't deal with concretely, and they can't deal with this one concretely. In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. That's the fact; that is what Rhine has made evident, but for scientists to say, "I'll swallow that," now that is difficult.

Evans: We might go a little further into some of your recent works in this area which many consider quite profound, but are not too well known to many of our students.

Jung: Of course not. Nobody in the general public actually reads these things. Of course, my books are at least sold.
Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this point in our discussion. Would you care to comment on synchronicity?

Jung: That is awfully complicated. One wouldn't know where to begin. Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought, "Now we have at least a more or less dependable basis to argue on." But the argument has not been understood at all, because it is really very difficult.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest; and at the same time, something else happens, quite independently, that portrays just that thought. This is utter nonsense, you know, looked at from a causal point of view. However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments. There is a probability; it is something more than chance that such a case occurs.
I never made statistical experiments except one in the way of Rhine. I made one for another purpose. But I have come across quite a number of cases where it was most astounding to find that two causal chains happened at the same time, but independent of each other, so that you could say they had nothing to do with each other. It's really quite clear. For instance, I speak of a red car and at that moment a red car comes here. Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this moment when it suddenly appeared. Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.

Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared." It is not a miracle; it is just chance—but these chances happen more often than chance allows. That shows that there is something behind it.

Rhine has a whole institute, many co-workers, and has the means. We have no means here to make such experiments; otherwise, I probably would have done them. Here it is just physically impossible, so I have to content myself with the observation of facts!!
Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of psychosomatic medicine, an area dealing with the way in which emotional components of personality can affect bodily functions.

Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them.

Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?

Jung: I was an analyst to begin with; I was always interested naturally. Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.

Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional, unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is believed that this is a case where emotional factors have actually created pathology.
These ideas have been extended into many other areas. It is felt, for example, that where there already is pathology, these emotional factors can intensify it. Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis. For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but they

instead have disorders of psychosomatic origin.

Jung: Yes, that is well known—since more than fifty years. The question is how to cure them. Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?

Jung: He doesn't select; they happen to him. You could ask just as well when you are eaten by a crocodile, "How did you happen to select that crocodile?" Nonsense, he has selected you.

Evans: Of course, "selected" in this sense refers to an unconscious process.

Jung: No, not even unconsciously. That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things. They get him.

Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?
Jung: Not at all. We know these since long ago, you know. Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions.
Evans: And even cancer?

Jung: Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure.
You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or not. That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.
You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Angina is such a typical psychological disease; yet it is not psychological in its physical consequences. It's just an infection. So you ask, "Then why does psychology have anything to do with it?" Because it was the psychological moment maybe that allowed the infection to grow. When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology. Yet it is quite possible that you can avoid it by a proper psychological attitude.

Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.
Jung: It's all known here long ago.

Evans: And you are not at all surprised at the new developments . . .

Jung: No. For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it. You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. You simply don't understand it; that's a fact. I don't want to figure in a general corrective statement; you simply are not yet aware of what there is. There are plenty more things than people have any idea of. I told you that case of the theologian who didn't even know what the unconscious was; he thought it was an apparition. Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word of psychology.

Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.

Jung: This practice is very dangerous.

Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.

Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you do, you see, when you use such drugs. It is like the abuse of narcotics.

Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.

Jung: Oh, yes, that's what one says.

Evans: But you feel that psychologically there is still addiction?

Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.

Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.

Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result.

Evans: To change the topic for a moment, Professor Jung, I know our students would be interested in your opinion concerning the kind of training and background a psychologist, a person who wants to study the individual, should have. For example, there is one view that says maybe he should be trained primarily as a rigorous scientist, a master of such tools as statistics and experimental design. Others feel, however, that a study of the humanities is also important for the student who wants to study the individual.

Jung: Well of course, when you study human psychology, you can't help noticing that man's psychology doesn't only consist of the ramifications of instinct in his behavior. There are other determinants, many others, and the study of man from his biological aspect only is by far insufficient. To understand human psychology, it is absolutely necessary that you study man also in his social and general environments. You have to consider, for instance, the fact that there are different kinds of societies, different kinds of nations, different traditions; and in the interest of that purpose, it is absolutely necessary that one treat the problem of the human psyche from many standpoints. Each is naturally a considerable task.

Thus, after my association experiments at which time I realized that there was obviously an unconscious, the question became, "Now what is this unconscious? Does it consist merely of remnants of conscious activities, or are there things that are practically forever unconscious? In other words, is the unconscious a factor in itself?" And I soon came to the conclusion that the unconscious must be a factor in itself. You see, I observe time and again, for instance, when delving into people's dreams or schizophrenic patients' delusions and fantasies, that therein is contained motives which they couldn't possibly have acquired in our surroundings. This, of course, depends upon the belief that the child is not born tabula rasa, but instead is a definite mixture or combination of genes; and although the genes seem to contain chiefly dynamic factors and predispositions to certain types of behavior, they have a tremendous importance also for the arrangement of the psyche, inasmuch as it appears, that is. Before you can see into the psyche, you cannot study it, but once it appears, you see that it has certain qualities and a certain character. Now the explanation for this must needs depend upon the elements born in the child, so factors determining human behavior are born within the child, and determine further development. Now that is one side of the picture.

The other side of the picture is that the individual lives in connection with others in certain definite surroundings that will influence the given combination of qualities. And that now is also a very complicated factor, because the environmental influences are not merely personal. There are any number of objective factors. The general social conditions, laws, convictions, ways of looking at things, of dealing with things; these things are not of an arbitrary character. They are historical. There are historical reasons why things are as they are. There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. When I wrote my first book concerning the psychology of the unconscious, I already had formed a certain idea of the nature of the unconscious. To me it was then a living remnant of the original history of man, man living in his surroundings. It is a very complicated picture.

So you see, man is not complete when he lives in a world of statistical truth. He must live in a world where the "whole" of man, his entire history, is the concern; and that is not merely statistics. It is the expression of what man really is, and what he feels himself to be.

The scientist is always looking for an average. Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. When everything is statistical, all individual qualities are wiped out, and that, of course, is quite unbecoming. In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. He is deprived of his specific value, of experiencing his own unique value.

You see, the trouble is that nobody understands these things apparently. It seems quite strange to me that one doesn't see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. It is absolutely abnormal, because man is not bom every day. He is bom into a specific historical setting with specific historical qualities, and therefore, he is only complete when he has a relation to these things. If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Natural science may say, "You need no connection with the past; you can wipe it out," but that is a mutilation of the human being. Now I saw from a practical experience that this kind of proceeding has a most extraordinary therapeutic effect. I can tell you such a case.

There was a Jewish girl. Her father was a banker. She had been educated more through worldly experience and formal education, and was decidedly lacking in any understanding of tradition. I examined her history further and found out that her grandfather had been an ascetic in Galicia. With this insight, I knew the whole story, and let me explain why. This particular girl suffered from phobia, a terrible phobia, and had been under psychoanalytic treatment already with no effect. She was really badly plagued by that phobia, in excited states and so on. I observed that this girl had blocked significant influences of her past. For instance, the fact that her grandfather was an ascetic, that he lived in the myth, was one influence she had blocked. Her father too had resisted this ascetic influence. So I simply told her, "You will stamp out your fears if you gain insight into what you have lost or are resisting. Your fear is the fear of the influences from the past." You know, the effect was that within a week she was cured from so many years of bad anxiety states, because this insight went through her like a lightning bolt. I was able to interpret the source of the problem so quickly because I knew that she was absolutely lost. She thought she was in the middle of things, functioning well, but actually she was in a sense lost or gone.

Evans: What can we learn from this remarkable case, Dr. Jung?

Jung: Well, it illustrates that it makes no sense and that our existence is incomplete when we are just "average numbers." The more you make people into average numbers, the more you destroy our society. The "ideal state" and the "slave state" come into being. If you want to be an "average number," go to Russia. There it is wonderful; there you can be a number. But one pays very dearly; our whole life goes to blazes, like in the case of the girl. I have plenty of cases of a similar kind. Carl Jung; Conversations with C.G. Jung

http://gnosis.org/Evans-Jung-Interview/evans5.html

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/2b68d-jung.jpg`

Carl Jung Quotations 35 (2019-05-16 06:42)

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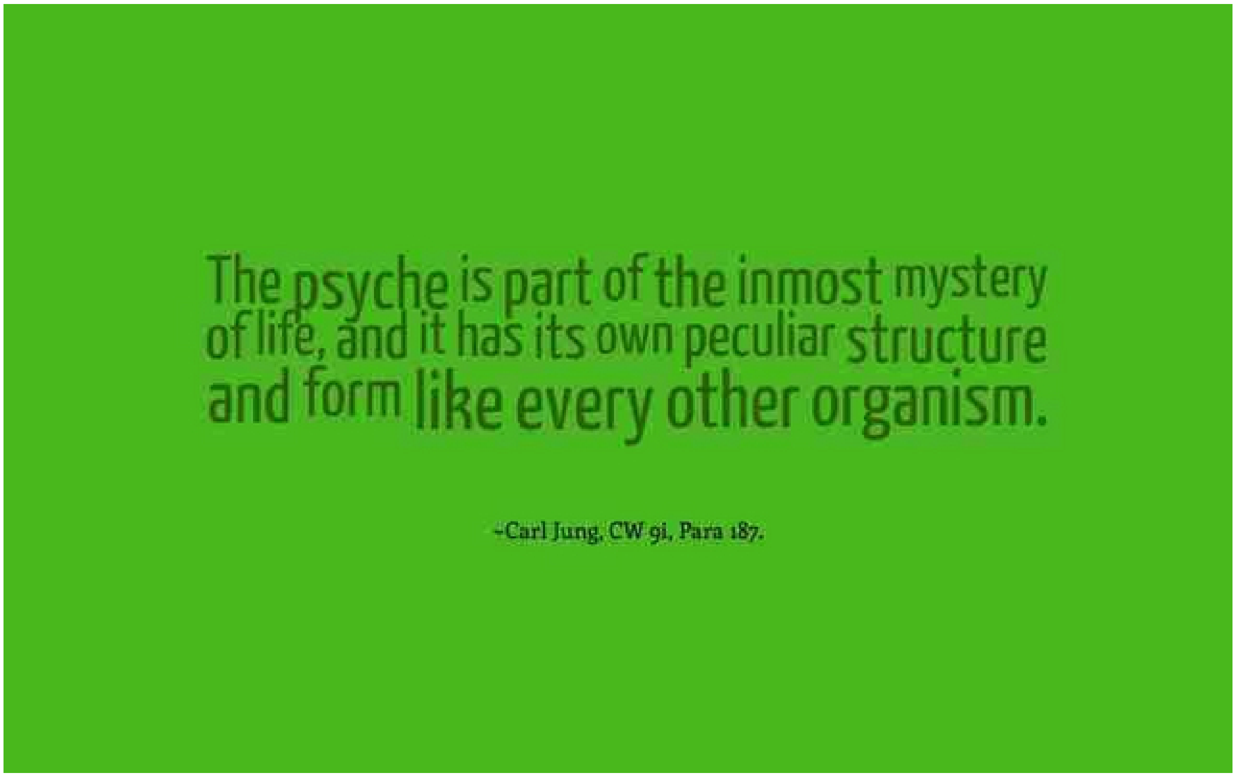

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.

~Carl Jung, CW 9i, Para 187.

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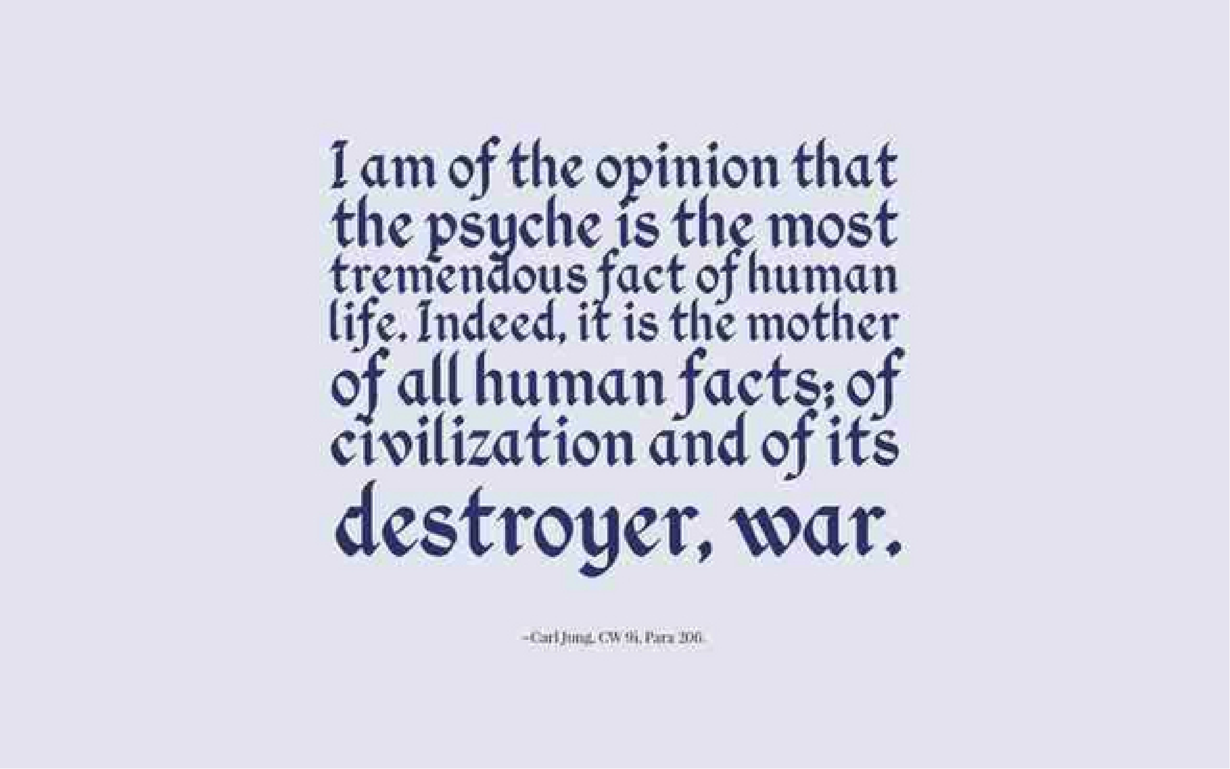

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.

~Carl Jung, CW 9i, Para 206.

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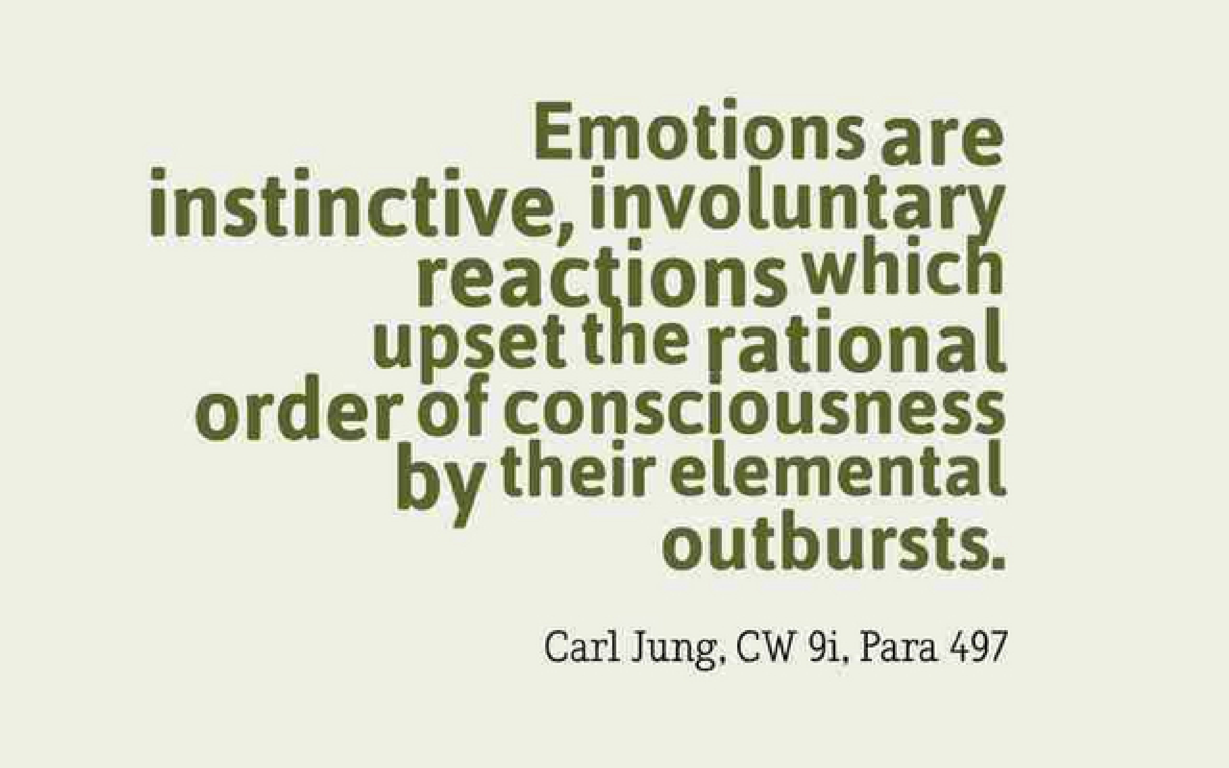

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Carl Jung, CW 9i, Para 497

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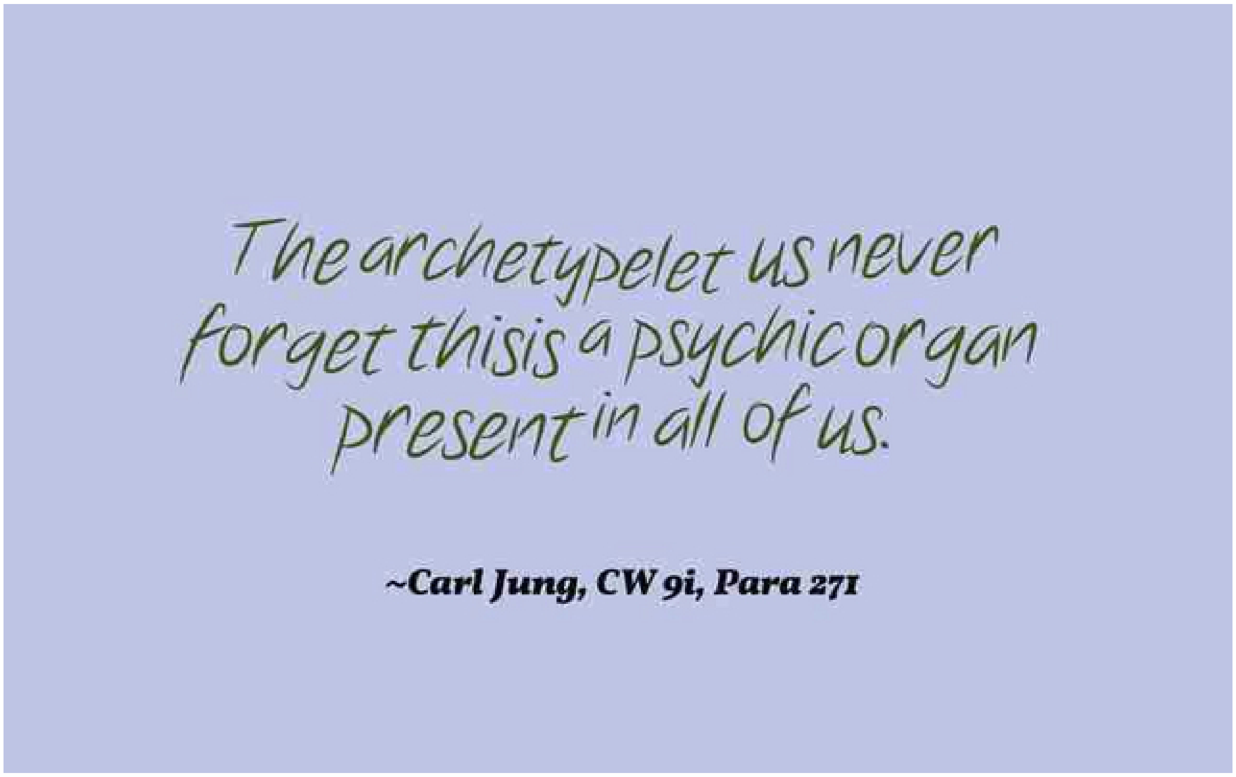

The archetypelet us never forget thisis a psychic organ present in all of us.

~Carl Jung, CW 9i, Para 271

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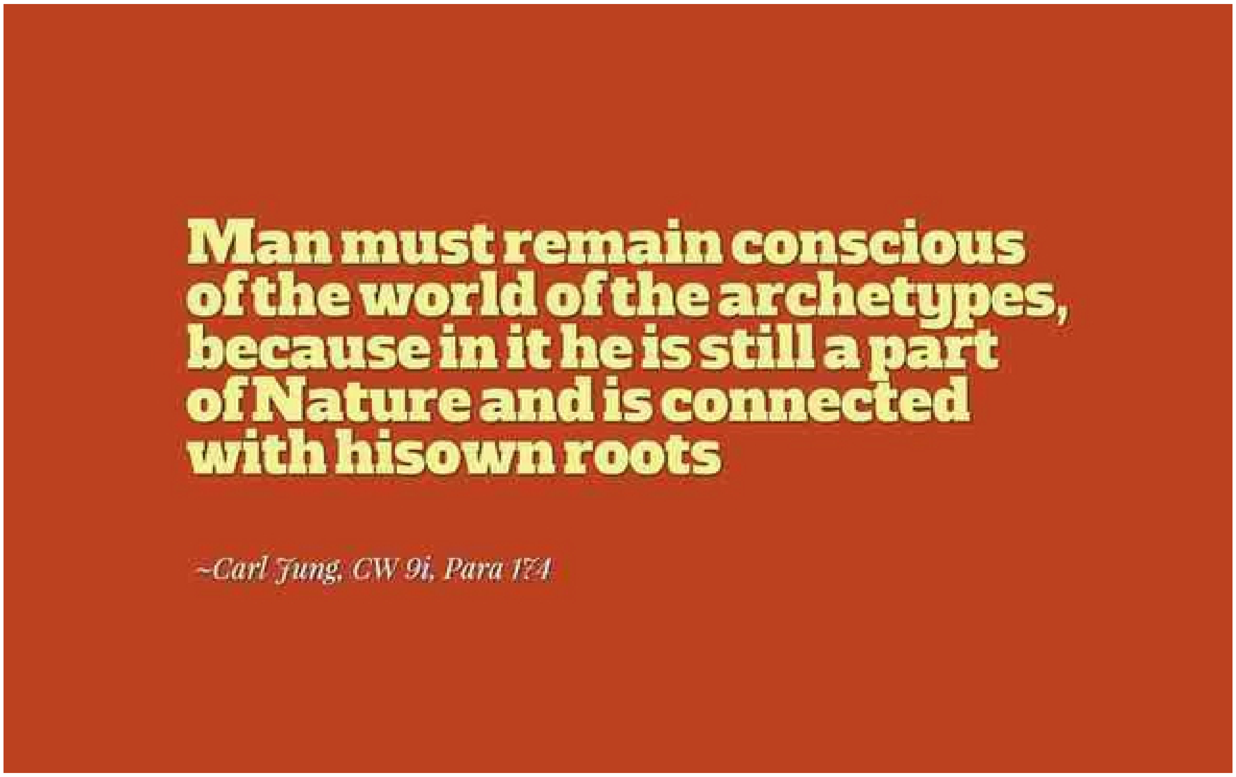

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with hisown roots

~Carl Jung, CW 9i, Para 174

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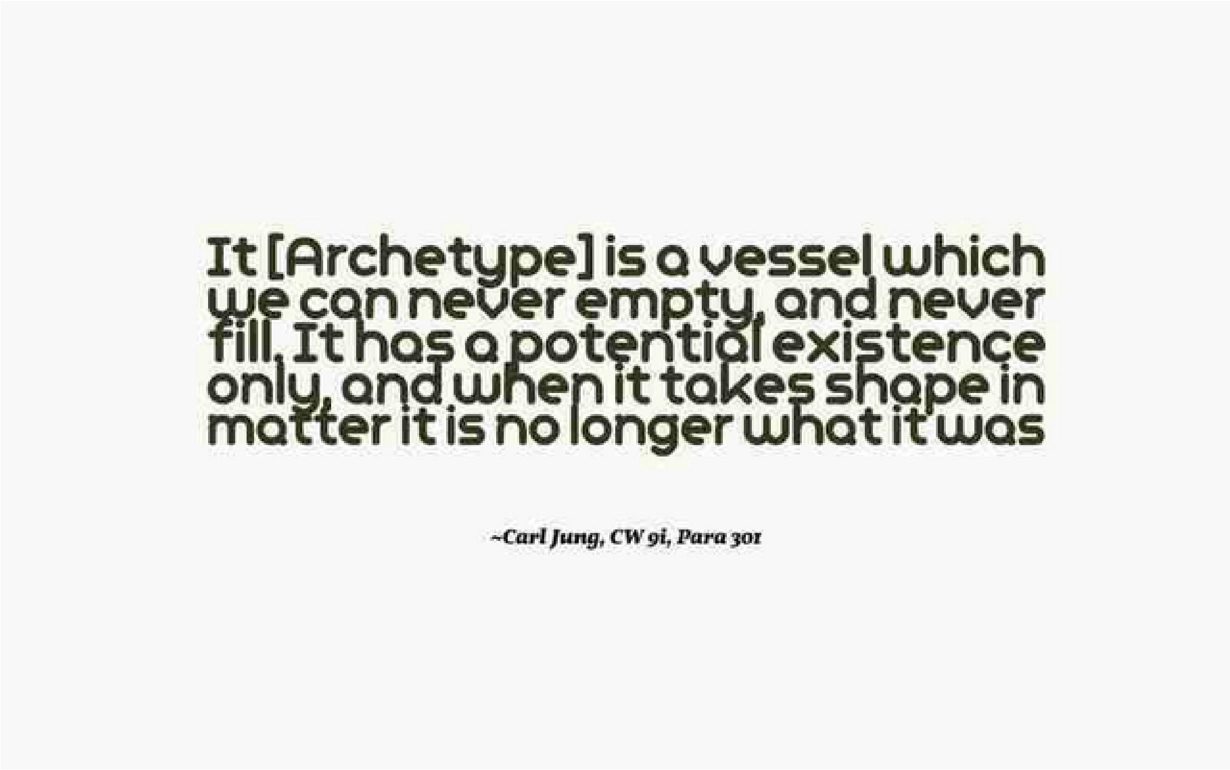

It [Archetype] is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was

~Carl Jung, CW 9i, Para 301

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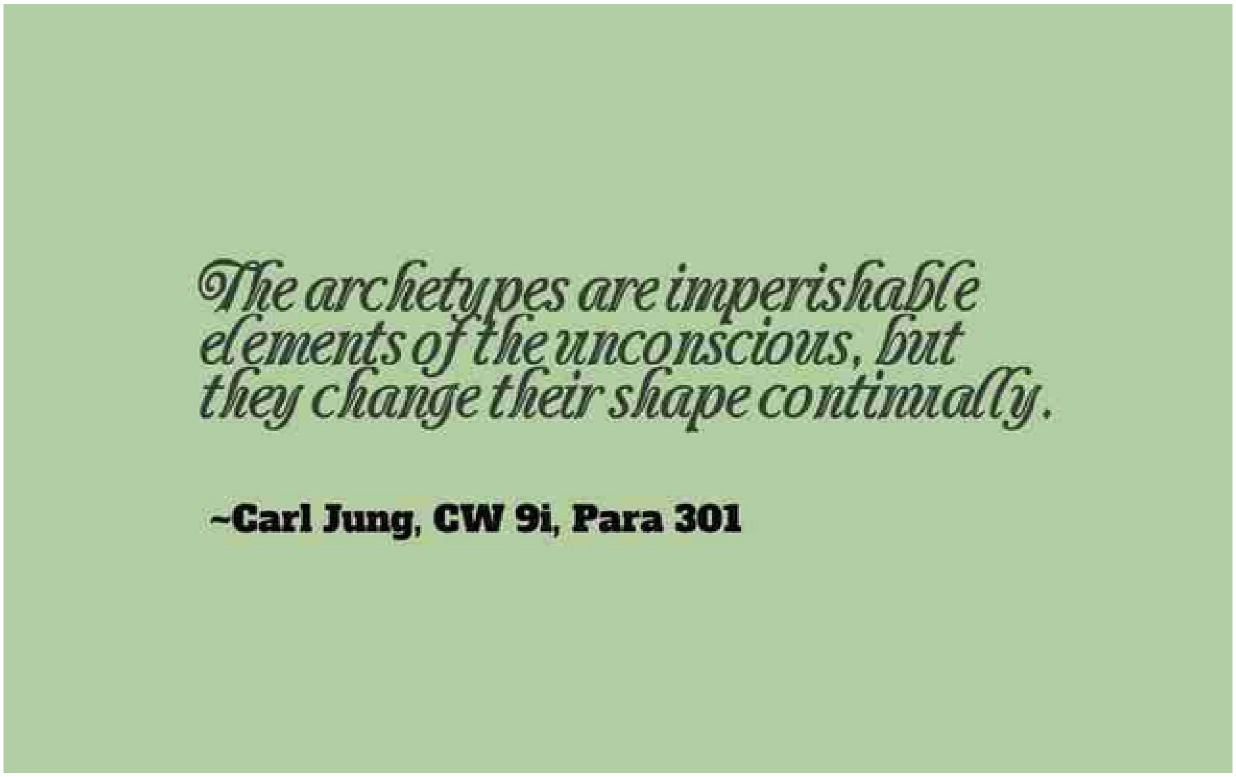
The archetypes are imperishable elements of the unconscious, but they change their shape continually.

~Carl Jung, CW 9i, Para 301

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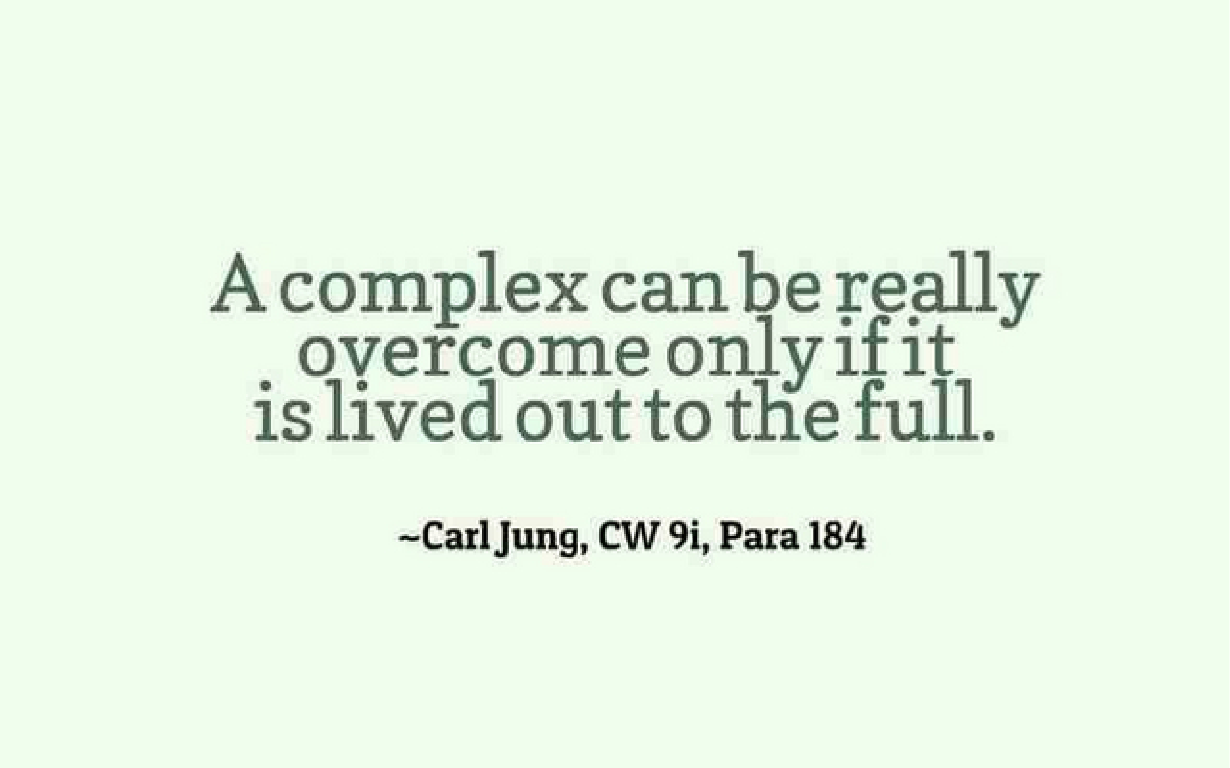
A complex can be really overcome only if it is lived out to the full.

~Carl Jung, CW 9i, Para 184

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

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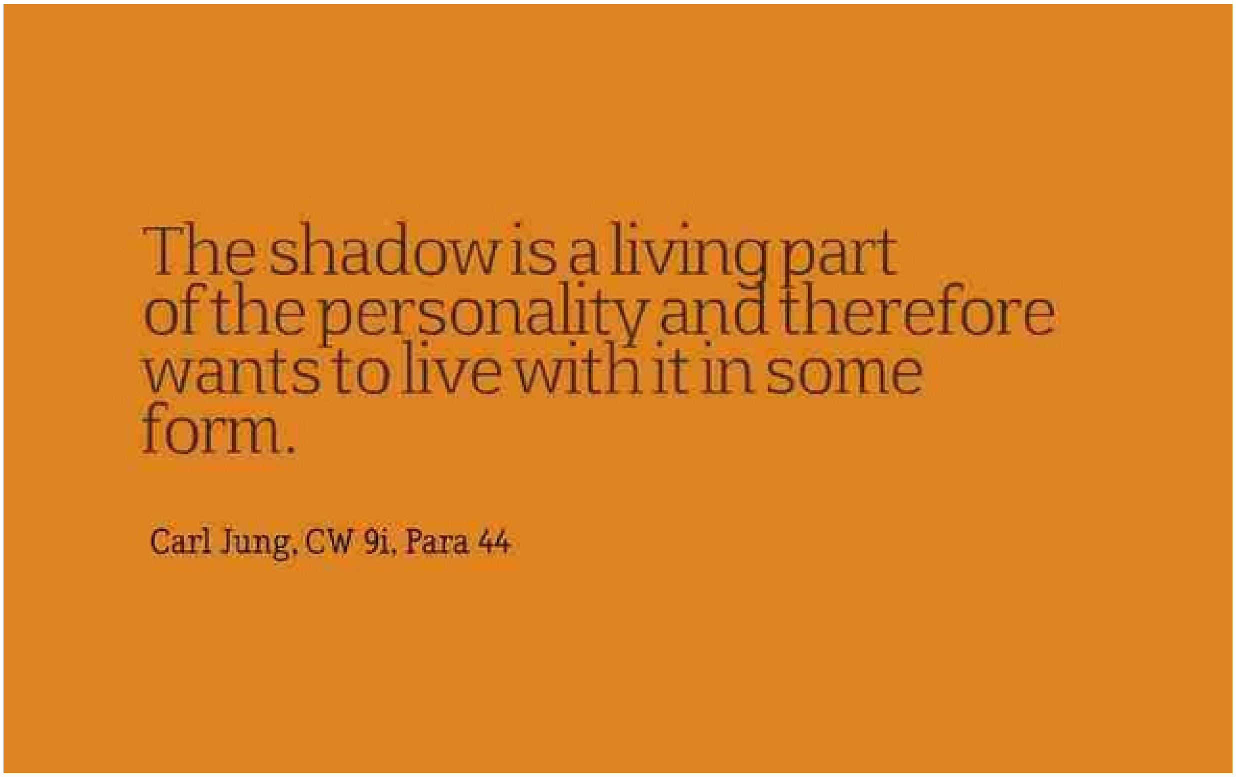

The shadow is a living part of the personality and therefore wants to live with it in some form.

Carl Jung, CW 9i, Para 44

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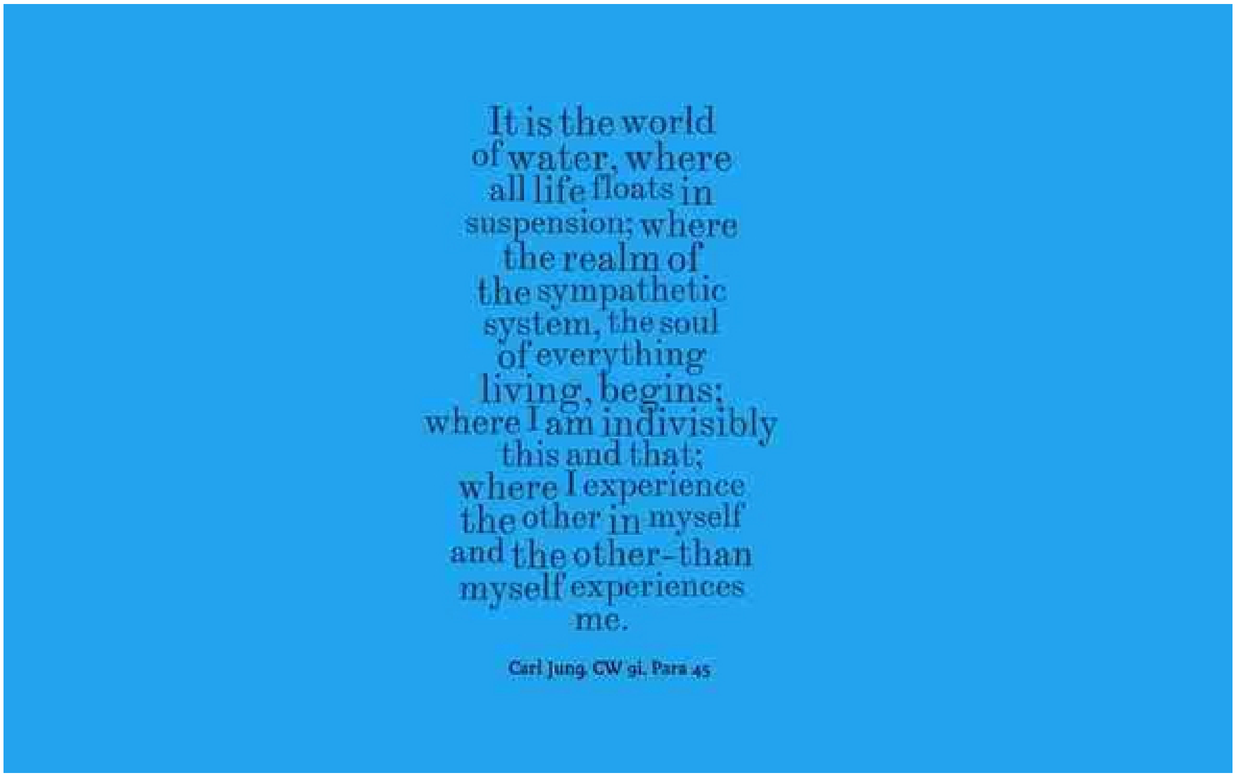

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me.

Carl Jung, CW 9i, Para 45

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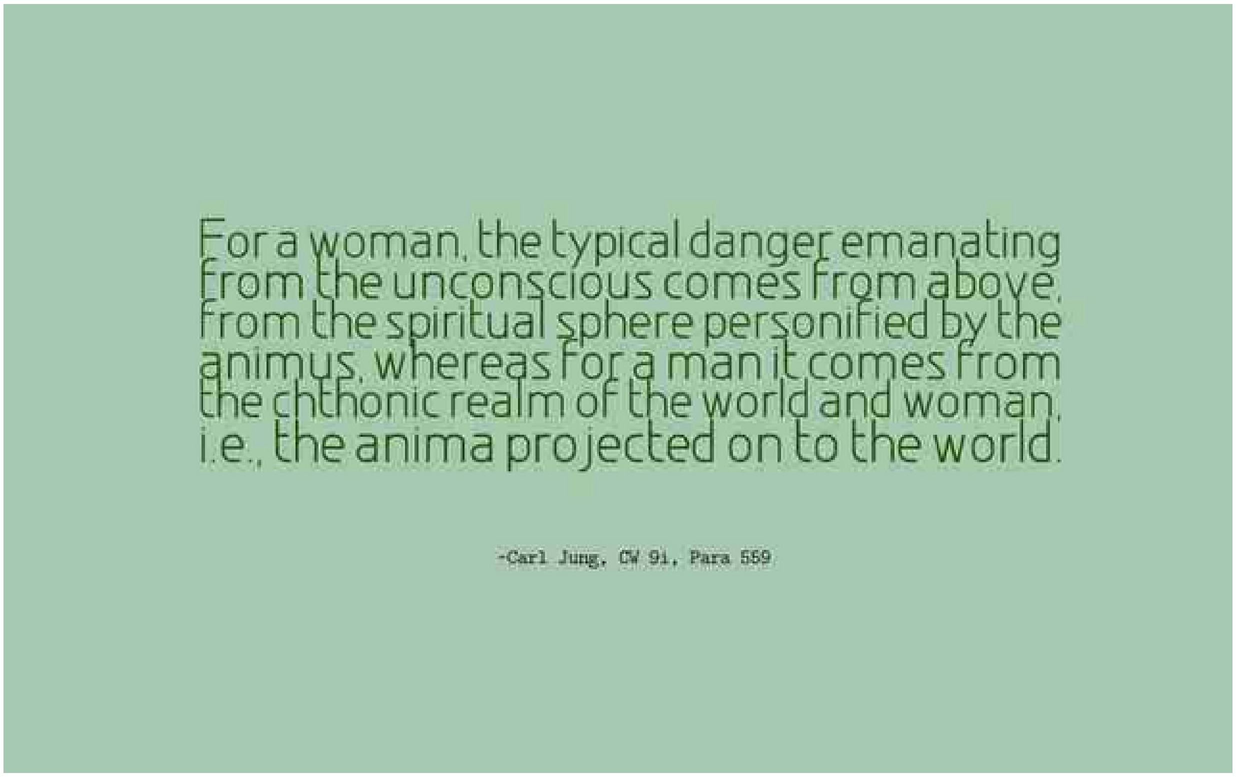

For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world.

-Carl Jung, CW 9i, Para 559

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

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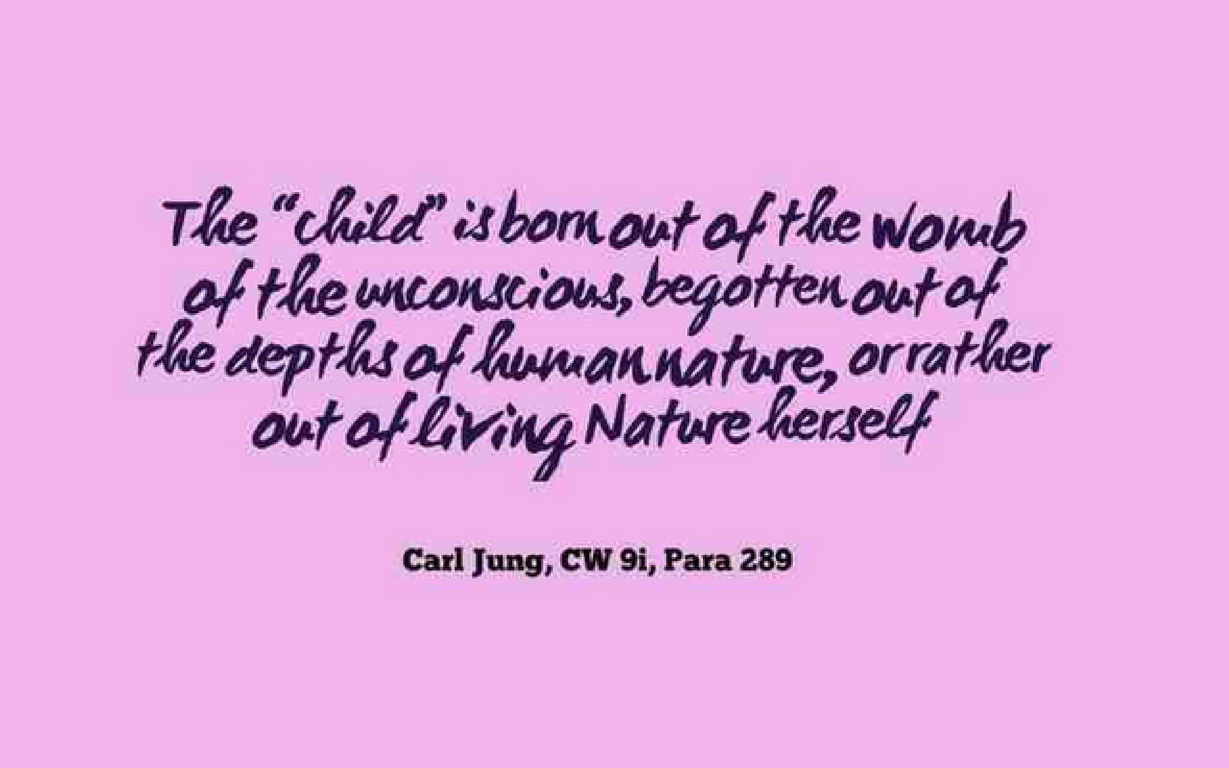

The “child” is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself

Carl Jung, CW 9i, Para 289

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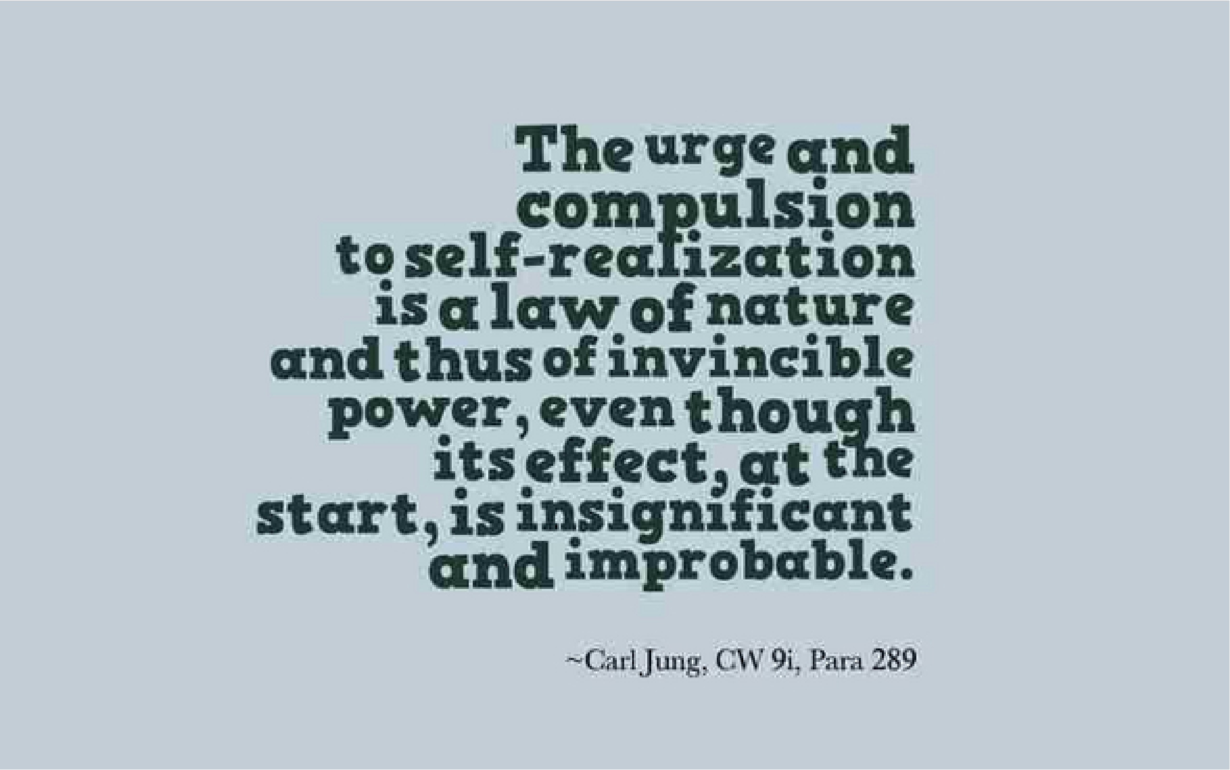

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable.

~Carl Jung, CW 9i, Para 289

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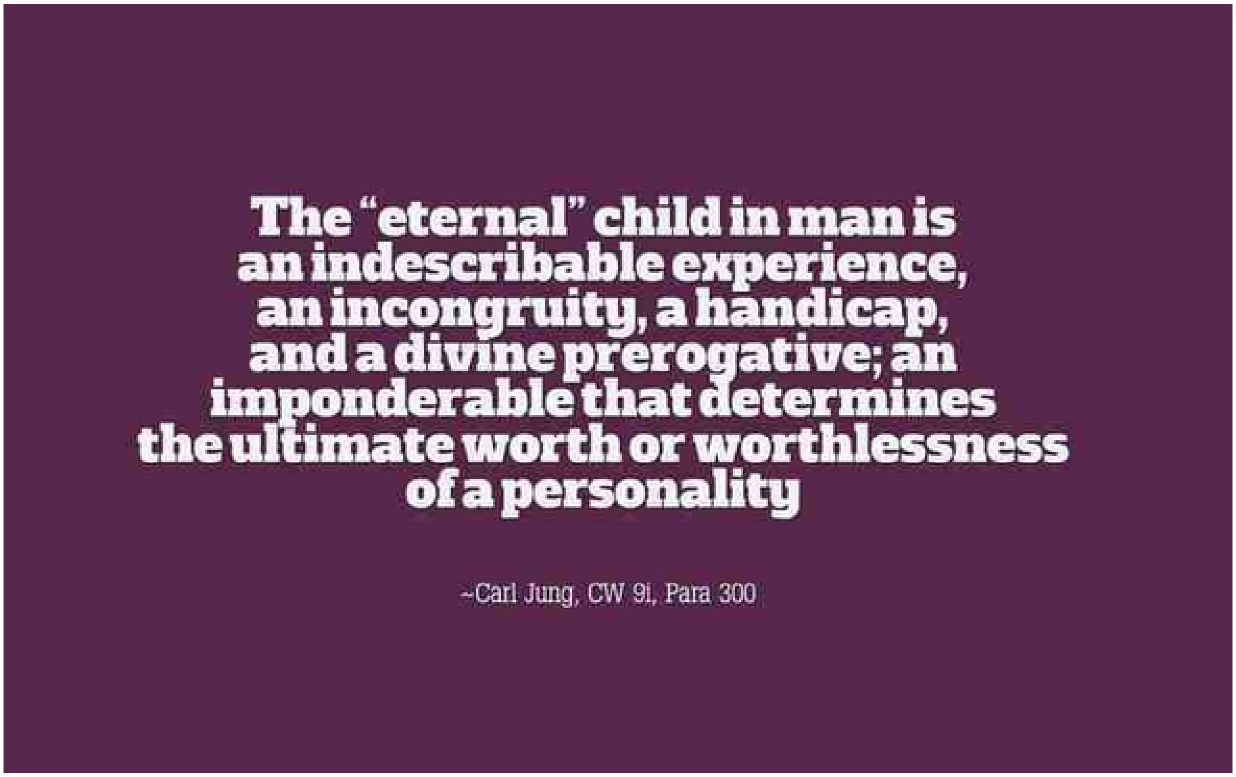

The "eternal" child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality

~Carl Jung, CW 9i, Para 300

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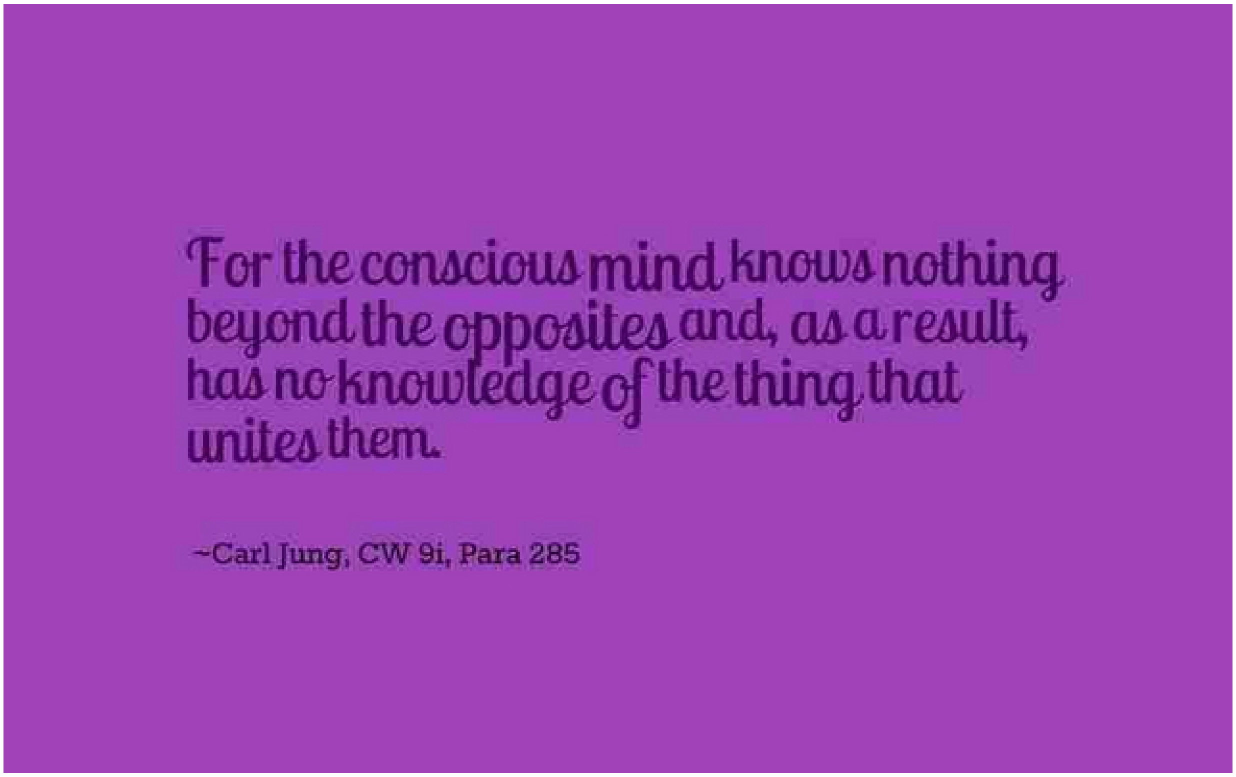

For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.

~Carl Jung, CW 9i, Para 285

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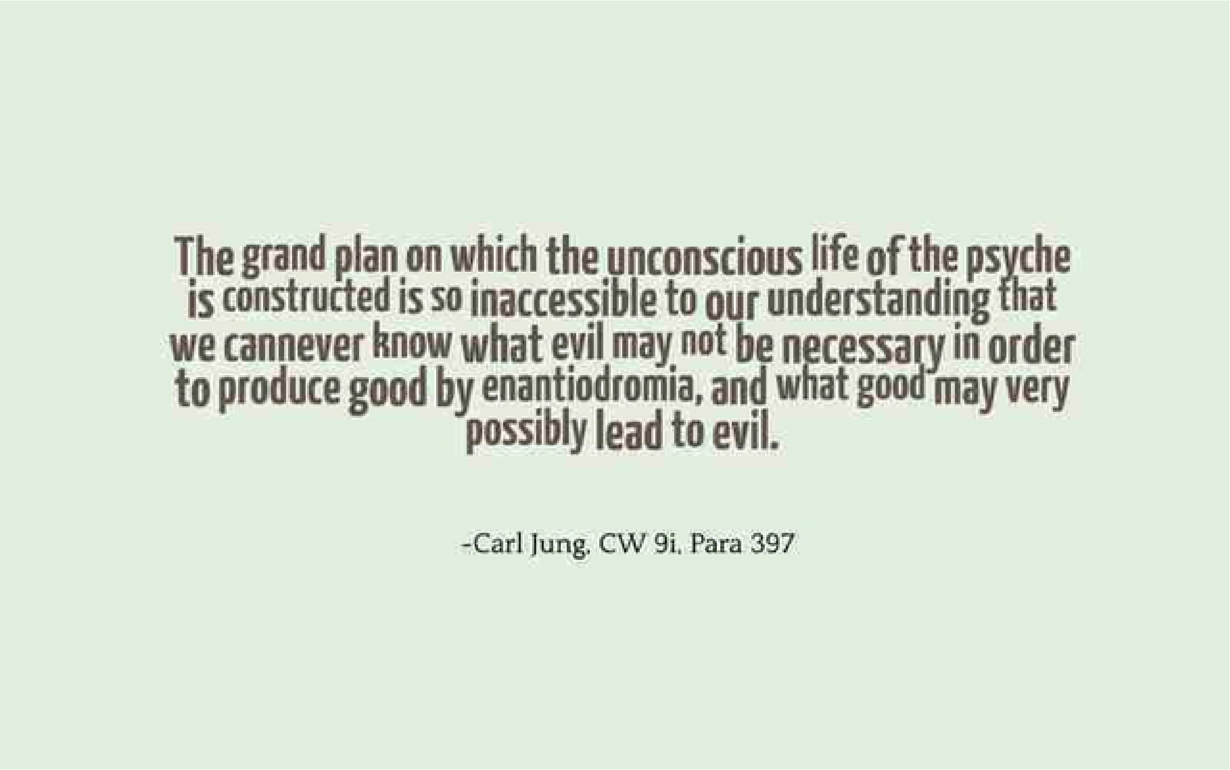

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we cannever know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.

-Carl Jung, CW 9i, Para 397

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

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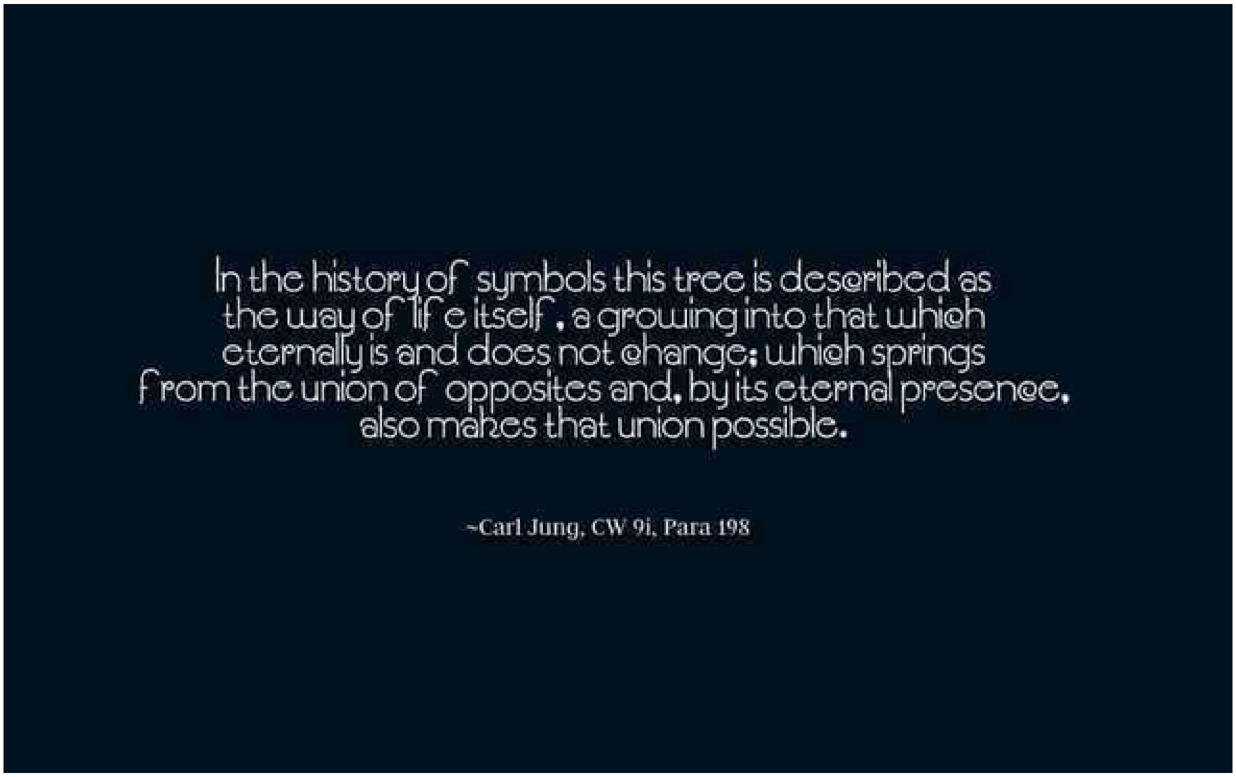

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

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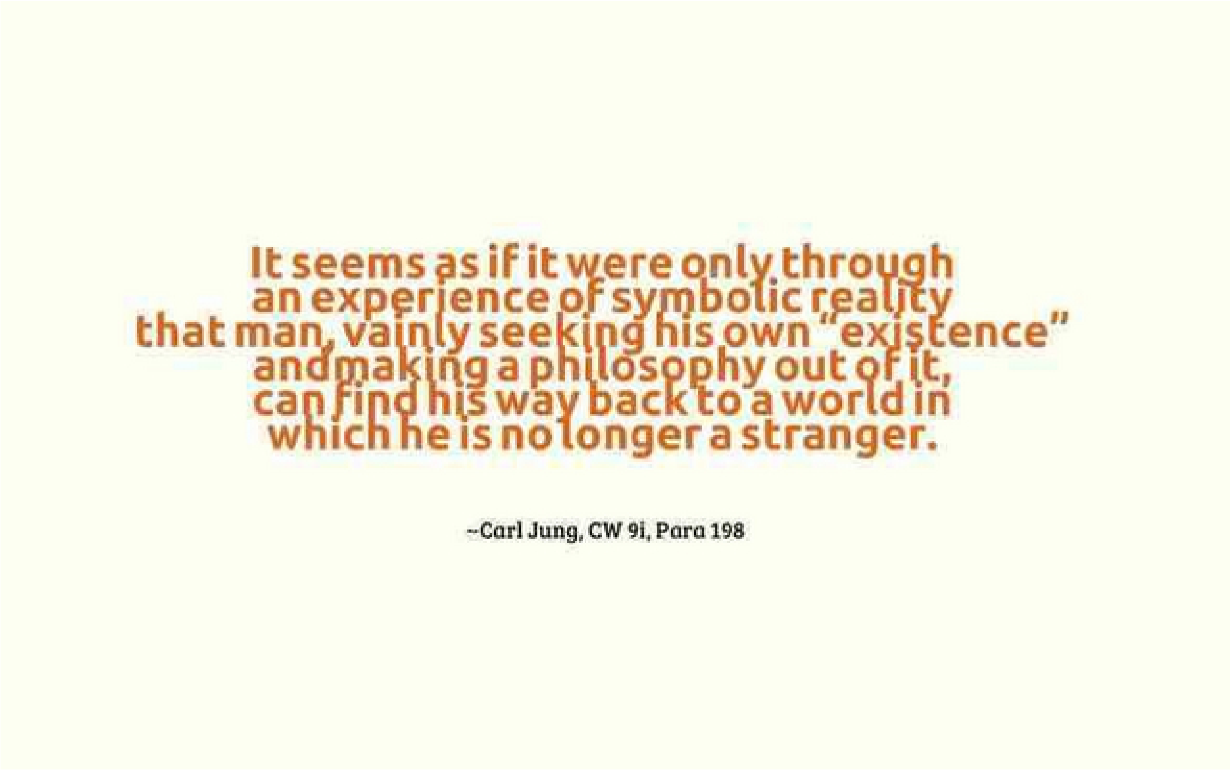

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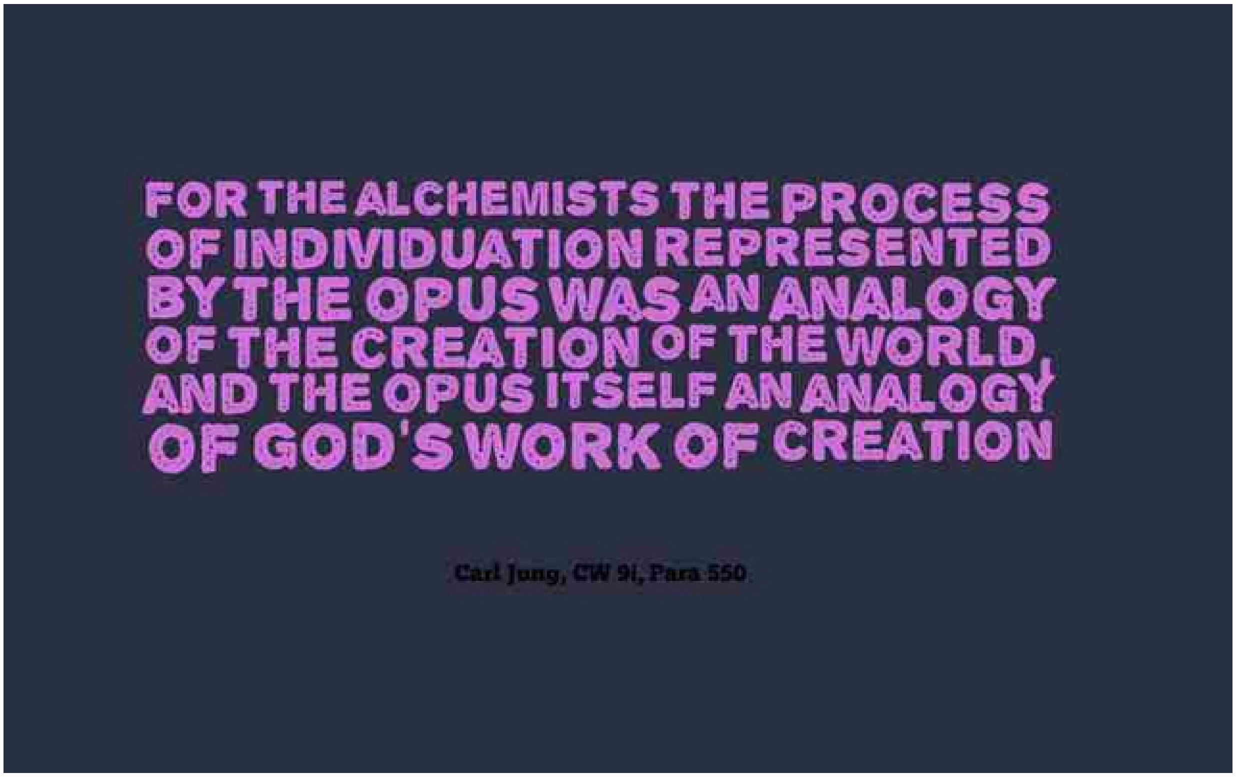

FOR THE ALCHEMISTS THE PROCESS OF INDIVIDUATION REPRESENTED BY THE OPUS WAS AN ANALOGY OF THE CREATION OF THE WORLD, AND THE OPUS ITSELF AN ANALOGY OF GOD'S WORK OF CREATION

Carl Jung, CW 9i, Para 550

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

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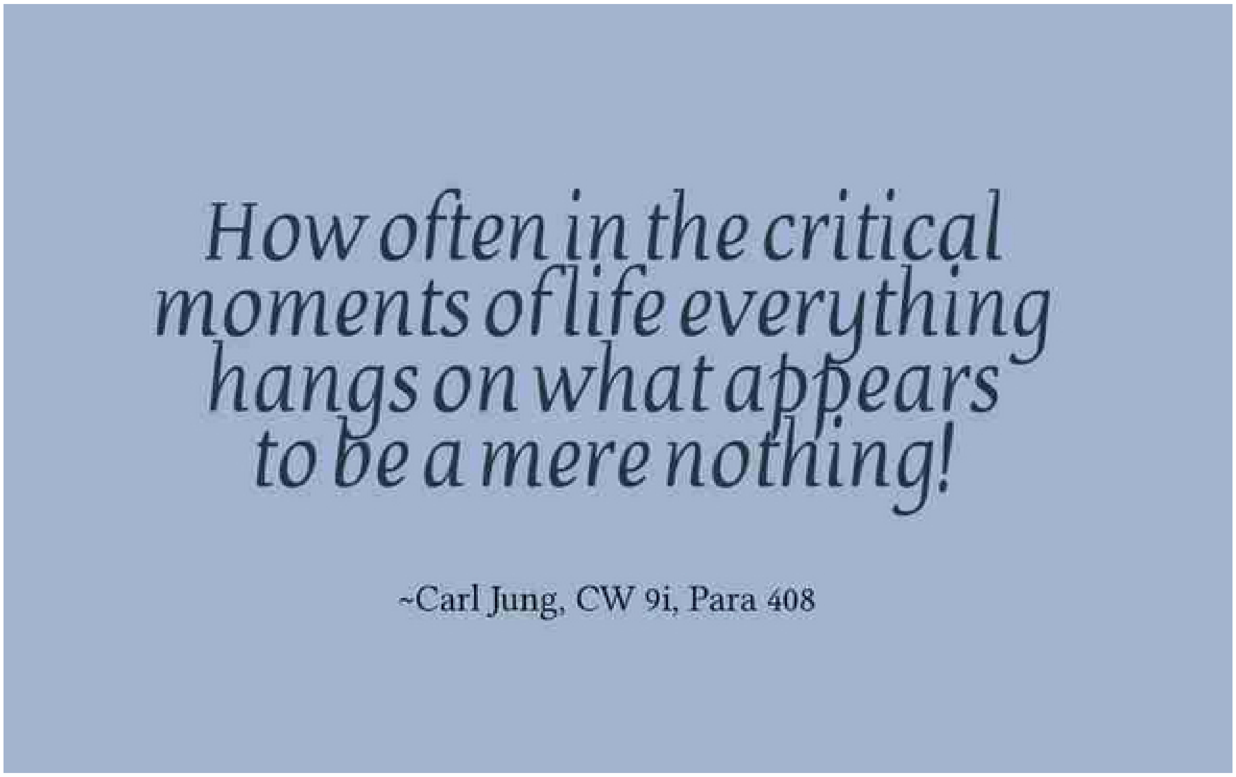

How often in the critical moments of life everything hangs on what appears to be a mere nothing!

~Carl Jung, CW 9i, Para 408

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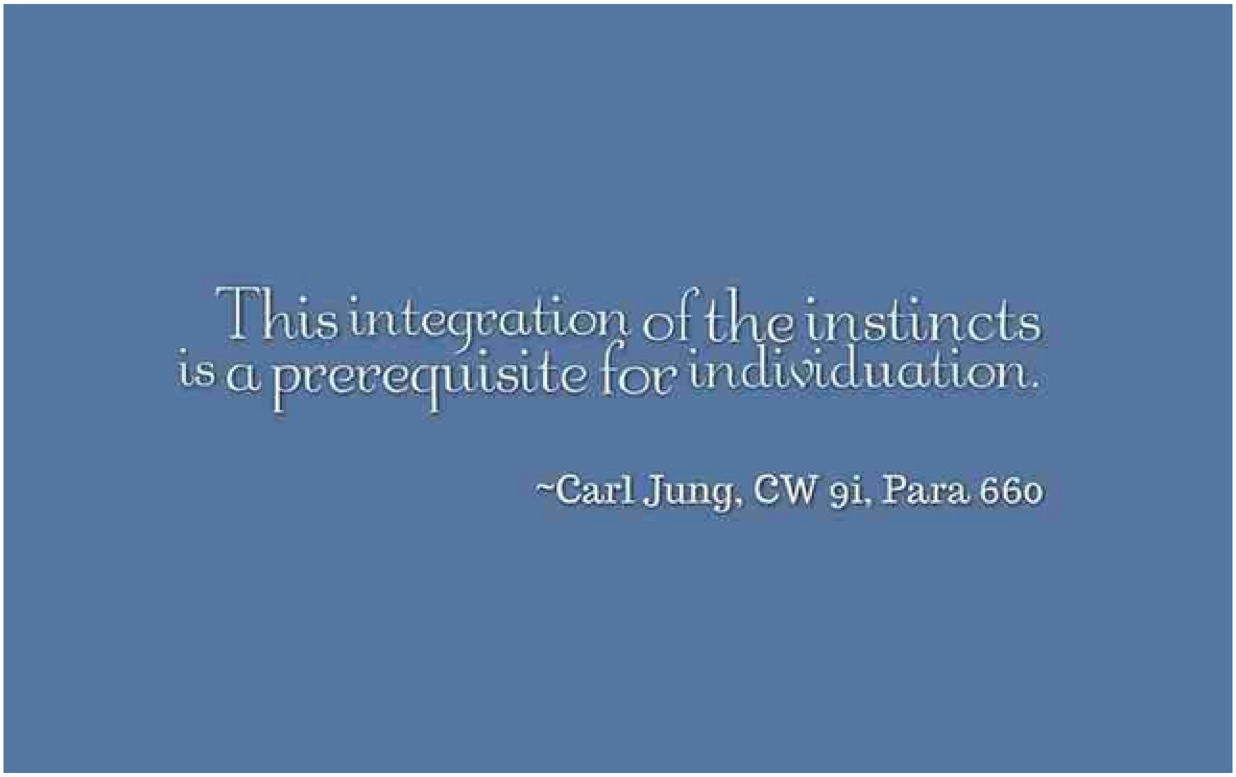

This integration of the instincts is a prerequisite for individuation.

~Carl Jung, CW 9i, Para 660

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

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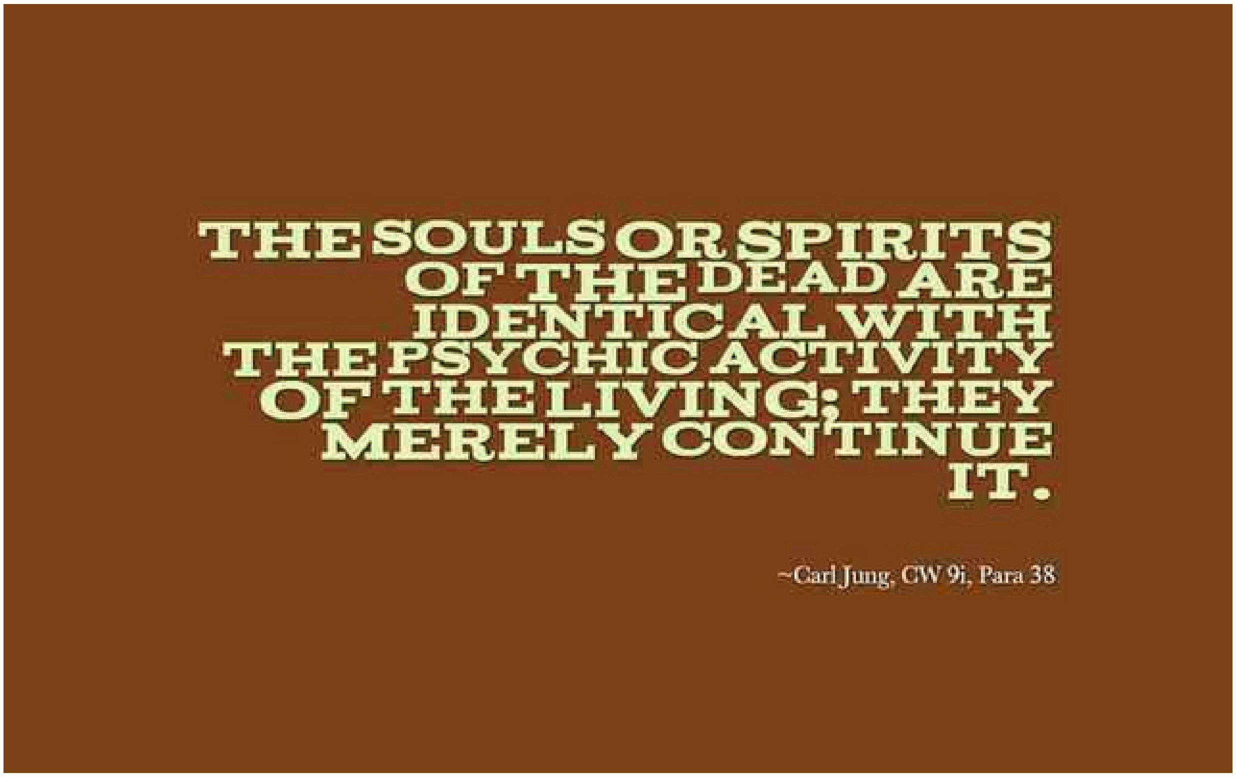

THE SOULS OR SPIRITS OF THE DEAD ARE IDENTICAL WITH THE PSYCHIC ACTIVITY OF THE LIVING; THEY MERELY CONTINUE IT.

~Carl Jung, CW 9i, Para 38

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

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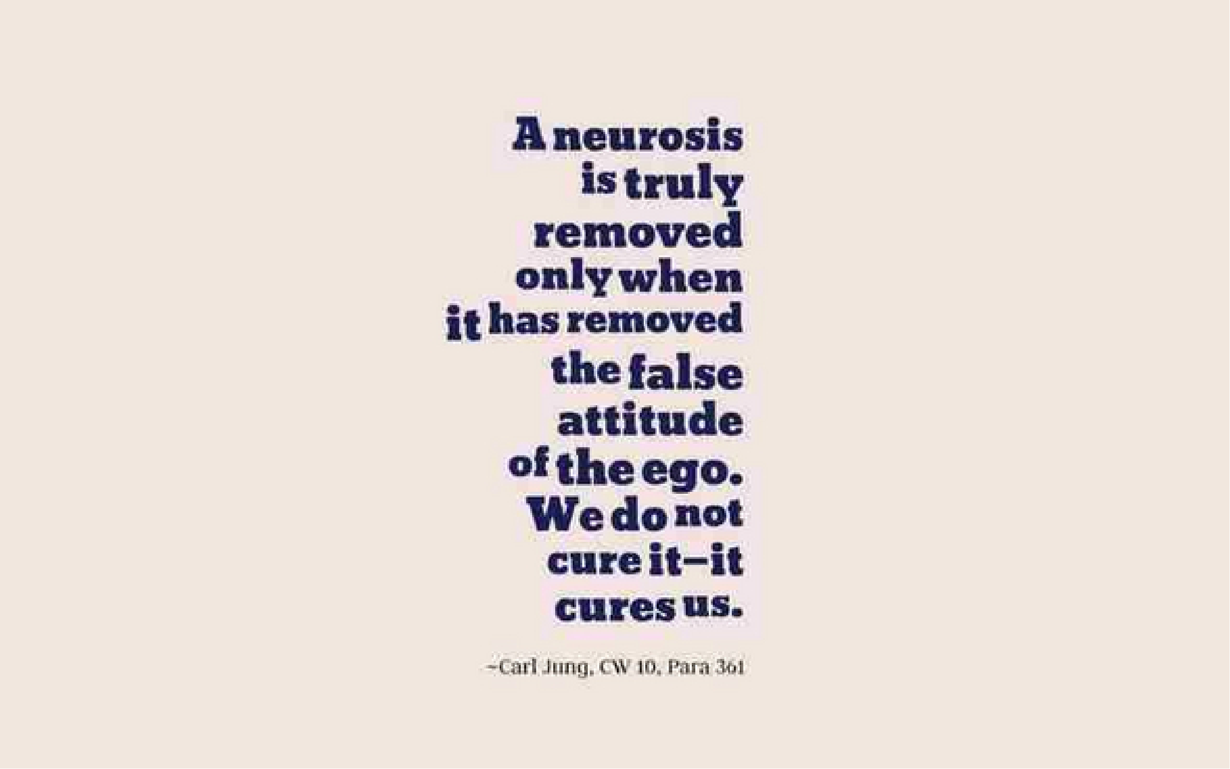

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us.

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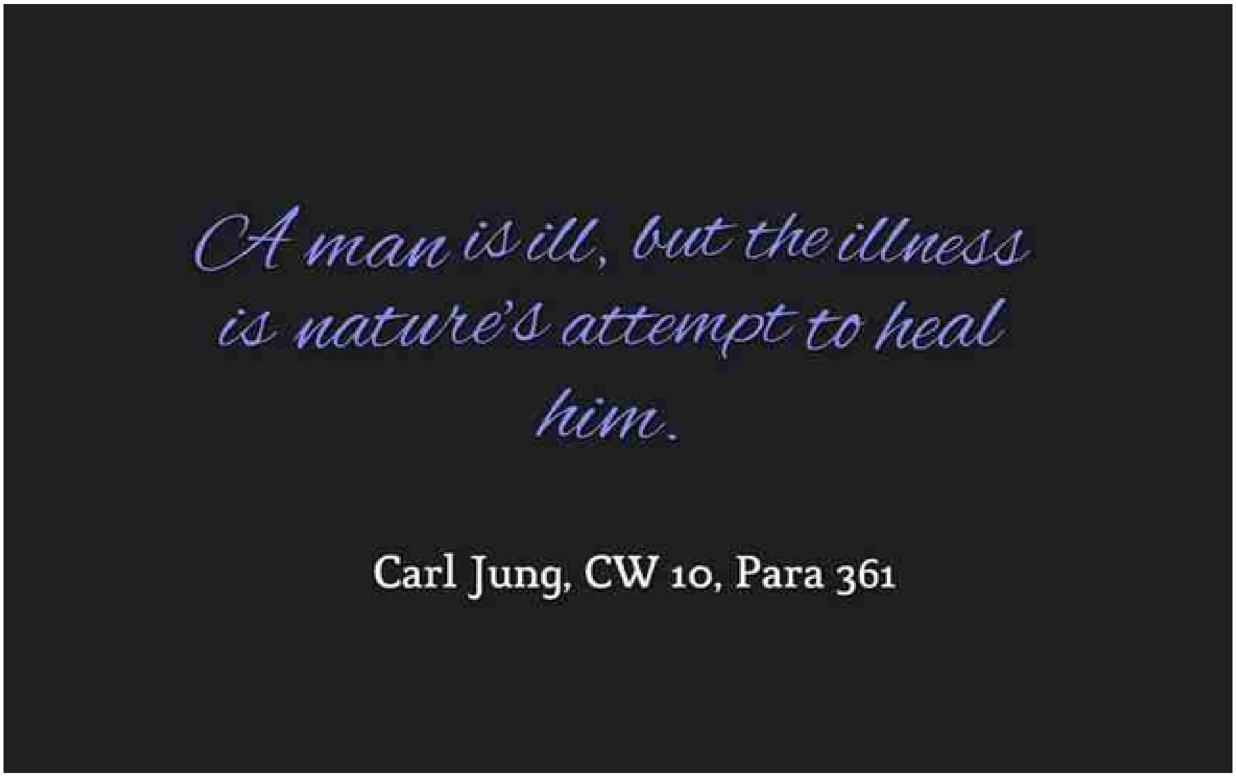

A man is ill, but the illness is nature's attempt to heal him.

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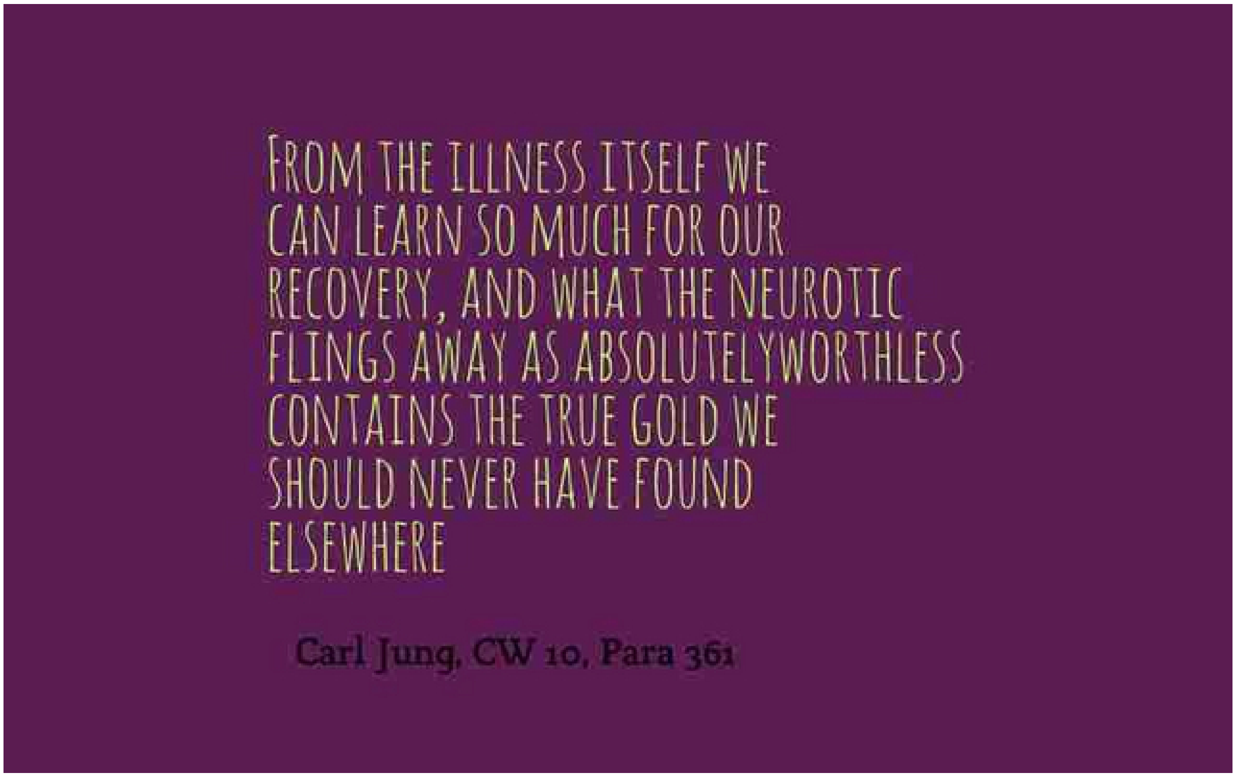

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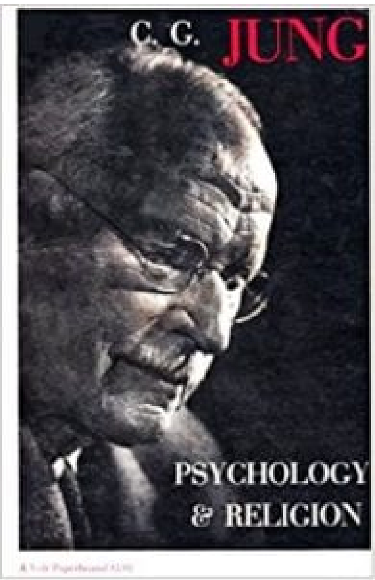
Gerhard Wehr on Carl Jung: "Again and Again, the Religious Question" (2019-05-16 11:48)



Again and Again, the Religious Question

The basis of analytical psychology's significance for the psychology of religion, including its practical therapeutic application, lies in C. G. Jung's discovery of how archetypal images, events, and experiences, individually and in groups, are the essential determinants of the religious life in history

and in the present.

The birth of the divine child, the life of the God-man who acts as a savior, his death and return to life, his historical connection and mystical factuality as an individual-behind all these there clearly lies an ordering, sense-making, numinous factor which Jung termed the (invisible) "archetype."

It becomes perceptible in a specific archetypal image, for example in the Christ of history and belief, in the path of his followers, and so on.

Wherever people are gripped by the image and the content of an archetype that they believe in, symbolizing and demonstrating their belief in ritual or sacramental performances, there the archetype is virulent; it is alive and active, providing sense, offering comfort, inspiring hope and confidence.

Anyone with an inner interest in what is done has a share in the religious experience.

Psychologically speaking, a process of self-becoming unfolds.

Clearly a need for this kind of experience is innate in the human soul, even if from time to time it is expressed in forms that differ from those of any particular denomination.

To the extent to which Jung gained insight into the nature of archetypal reality, it was also possible for him, from his psychological point of view, to make corresponding assertions concerning the nature of psychology and religion.

And this was so long before the composition of the text of his book Psychology and Religion, that is before 1937 or 1940.

For instance, with regard to the religious claims of the human soul Jung said in a paper from the year 1929:

The psychologist of today has at last had to realize that it has long since been a matter not of dogmas and creeds, but rather of a religious attitude, a psychic function whose importance can hardly be imagined. And for the religious function especially, historical continuity is indispensable.

Hence as a doctor Jung took the religious problems mentioned by patients seriously, as the real problems in their situations.

Practical experience likewise led him to the conclusion that the general decline of the religious life in modern people must have considerably increased the number of neurotic complaints.

The loss of living piety, quite apart from external membership in a religious organization, consequently led to a disorientation in world view and a loss of spiritual equilibrium.

Before a conference of Alsatian ministers in Strassburg in May 1932, he announced:

Of all my patients past middle life, that is, past thirty-five, there is not one whose ultimate problem is not one of religious attitude. Indeed, in the end every one suffered from having lost that which living religions of every age have given to their believers, and none is really cured who has not regained his religious attitude, which naturally has nothing to do with creeds or belonging to a church.

Thus Jung always used the terms religion and psychotherapy in a comprehensive sense. " God is a primal experience of the human being."

Through the desire for knowledge and through "preaching" that mistakes "the words for the Word," as Karl Barth put it, this primal experience is lost, and replaced by the sense that "God is dead."

In a paper from 1935 on the fundamentals of psychotherapy, Jung commented:

Not only Christianity with its salvation symbolism, but all religions, down to the forms of magical religion of primitives, are psychotherapies, which treat and heal the sufferings of the soul, and those of the body that come from the soul.

As we have seen, it was not these observations alone that formed the basis of the physician’s insights, but above all his own experiences, which can be traced back to Jung’s childhood, not so much because of his having grown up in a Calvinist parsonage, but rather despite the fact that he was a parson’s son-precisely because he could not help but see in his own parents how ineffectual the traditional "devoutness" had become.

Thus Jung’s first religious experiences for the most past lay outside the realm of the church, in that of the elementary and immediate:

"The farther away I was from church, the better I felt," noted this parson's son!"

Though Jung was not, nor wished to be, either a mystic in the traditional sense of the word nor a religious reformer, he did undoubtedly have a tendency toward the homo religiosus.

If in Jung's case the connection between psychology and religion was regarded in a clearly positive light, this had nothing to do with current theology, particularly since the majority of theologists, especially the Protestants, failed in principle to understand the psychologists they spoke with as a consequence of their own religious isolation.

To this lack of understanding, at any rate, we owe a number of detailed letters Jung wrote, especially late in his life, on this central theme of his life.

With Goethe's Faust, which along with the Gospel of John he had learned to value early on, Jung realized that in the end it was not the critically explainable "parchment" of the "holy sources" that offered refreshment to the spiritual seeker, but that the ineffable divine word was to be found in

the underlying springs of one's own soul.

Here, of course, the doctor from Kusnacht was in agreement with all supporters of mystical experience!

Hence no one who wishes to inquire into Jung's relationship to religion can limit his study to those of his books whose titles have to do with religion; besides, the profit from this would be relatively meager. Including Psychological Types, there is hardly a work from the second half of Jung's life in which the religious function does not play an important part.

Like so many of the years before it, 1937 was tightly crammed with work.

Much time was taken up with the preparations for the Eranos conference in August.

This time Jung was to lecture on the visions of the early alchemist Zosimos, one of the preliminary exercises for his treatment of the subject which later appeared in print.

Then of course the invitation to India was on the agenda for the end of the year.

Between these came a commitment to present the three honorary Terry Lectures at Yale University in New Haven, which were devoted to the great subject of religion.

For the first time Emma Jung accompanied her husband-the children had become self-sufficient in the meantime-to the States.

There the Jungian school was rapidly growing, and so Jung could not refuse his friends in the U.S.A. an additional seminar on the same topic.

It was to be Jung's last visit to America.

Through Barbara Hannah we know that Jung took this internal seminar as an opportunity to discuss the theme of religion as reflected in the times. "All-out peace" still prevailed; no one suspected that the Second World War would break out a short two years later.

In her memoirs, Barbara Hannah wrote of one of the last evening events in New York:

"As I have often heard him remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. They have come loose from their moorings, so to speak, and are troubling

modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. This is the reason for our

many isms today, and it confronts the modern free individual with the task of coming to terms with them in his own life ...."Then Jung said to his audience-and this is what struck so many of them as last words-that we could only follow Christ's example and live our lives as fully as possible, even if

it is based on a mistake .... No one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. "

Surely an unusual word, and legacy, to come from a psychologist, who as a scientist took great care as a rule to keep investigation on a strictly empirical footing and to abstain in principle from any philosophical or theological and metaphysical assertions!

But it must be understood that these words belonged to those candid and even confessional utterances which Jung made in the closed company of friends or in private letters.

On the other hand, critics, especially those in church and denominational circles, occasionally felt called upon to object that Jung's statements on religious matters were all too noncommittal, even ambiguous.

Hence his affirmation "I am an empiricist, and as such I adhere to the phenomenological standpoint" stands at the very opening of his Terry Lectures on "Psychology and Religion."

Because their author saw in religion one of the earliest and most universal expressions of the human soul, these talks took it for granted that any kind of psychology that dealt with the psychological structure of the human personality would take religion seriously, and not only as a sociological or historical fact, but as an "important personal concern for a great many people."

Jung's own understanding largely coincided with that of Rudolf Otto, according to which religion is a careful and conscientious consideration of what Otto called the "numinous," an experience that bestows on the human being a feeling of dependence on and coming face to face with a "wholly

other," something superhuman that is precisely the divine.

This mysterium tremendum is perceived on the one hand as the epitome of awe-inspiring fear, but on the other also as the fascinans, the attracting, rapturous, blissful thing through which the human being is lifted above the everyday ego.

Against this background Jung formulated his own paraphrase, one that did not so much give clear definitions as encourage individual verification and practical experience:

Religion seems to me to be a distinctive attitude of the human spirit, which one could formulate, in keeping with the original use of the concept of religio, as an attentive consideration a11d observation of certain dynamic factors that are interpreted as "powers": spirits, demons, gods, laws,

ideas, ideals-whatever man has called such factors in his world as he has found powerful, dangerous, or helpful enough to be accorded careful consideration, or great, beautiful, and meaningful enough to be prayed to devoutly and loved.

The present, Jung wrote in this context, was "a time of the death of God and the disappearance of God."

Not only in Protestantism, but quite generally since the beginning of the Reformation, the age that was closely linked to the unfolding of scientific thought and a consciousness oriented to the individual ego, traditional spirituality, with its wealth of images and signs, of symbols and mysteries, had been lost.

The enlightenment of individual consciousness and the awakening of the autonomous human ego since the Renaissance had thus carried a high price.

Three Protestants-Jean Paul ("Speech of the Dead Christ from the Cosmic Spheres That There Is No God"), Hegel, and above all Nietzsche-had dreamed, reasoned, and proclaimed the death of God as an imminent event.

Modern man looked proudly back upon the cloud of superstition, of medieval and primitive gullibility, entirely forgetting that it was this spiritual past of his with its primitive images that supported his proud rational consciousness.

But without its anchor in the deep layers of the psyche, Jung argued, the human spirit hangs in midair. Hence the great nervousness, the insecurity and growing disorientation regarding the basic questions of human existence today and tomorrow.

The true story of the spirit, then, was not really preserved in learned books, nor guaranteed by the measurement-data of science, but in and through the "living spiritual organism of every individual."

Jung had already referred emphatically, some years before the Terry Lectures, to the underlying facts which are empirically demonstrated to the psychologist in the dream productions of the unconscious, for example when he spoke "On the Archetypes of the Collective Unconscious" at the second

Eranos conference in August 1934.

Here he made plain what tremendous things the human intellect had accomplished, and how Western man, European and American alike, had allowed

his "spiritual house" to fall into ruin.

Already here we find the hopeful-sounding comment that the death of God, the estrangement from spiritual and religious tradition, by no means necessarily represented a total loss.

This was precisely the hour for depth psychology, the time for the psychology of the archetypes, according to which the emptying of the soul, felt by many contemporaries to be a sad loss of spiritual substance, turned out unexpectedly to be an unlooked-for gain.

The time of a world of the gods, or God, projected into an "upper" sphere was probably past; it could not-here we see an agreement with Rudolf Bultmann!-be somehow "repristinized" or restored.

But the human unconscious-not the individual, but rather the collective unconscious, filled with archetypally active powers-harbors an extremely multifarious spiritual life.

Precisely this impoverishment in symbolism and inherited religious feeling was needed in order to make the fertile soil of primal religious experience bear fruit in new ways-a discovery, as Jung had to admit for his own time, that was for the time being still not entirely believable.

But it gains in credibility to the extent that today original experience is being gained and the mental and spiritual world-Jung called it simply the world of the psyche-is being opened up anew in ever more individual ways.

And now came a significant observation:

Since the stars fell from heaven and our highest symbols faded, a secret life has held sway in the unconscious. That is why nowadays we have psychology, and why we speak of the unconscious. All this would be, and in fact is, entirely superfluous in a time and a culture that has symbols. For

these are spirit from above, and when they are present the spirit, too, is above. For such people, therefore, it would be a foolish, senseless undertaking to experience or investigate an unconscious that contains nothing but the still, undisturbed powers of nature. But our unconscious holds turbulent water, that is spirit become part of nature, on account of which it has been stirred up. Heaven, to us, has become physical space, and the divine empyreum a fond remembrance of how it used to be. But "our hearts still burn," and a secret unease gnaws at the roots of our being.

Because this is so, Jung arrived at the insight that the concern with the unconscious represents an inevitably vital question.

The path which he adopted in analytical psychology and recommended as a therapeutic method was twofold: it consisted on the one hand in bringing the unconscious contents to consciousness, and on the other in striving toward a psychosynthesis.

What was necessary was to take up the task of integration, to lift into consciousness the unconscious contents which had become recognizable through the epochal "fall of the stars."

This was something qualitatively more than the mere "pious" acceptance of dogmatic maxims.

Seen in this light, depth psychology takes the place as the "correlate to the secularization of thought," as Ulrich Mann put it, that had once been held by practicing religion, not because, as is sometimes assumed, psychology seeks to offer a substitute for religion, but because and insofar as a gigantic

process of impoverishment and secularization was gaining ground, while at the same time the spiritually troubled psyche was beginning to make itself felt as we have discussed, making available extraordinary experiences.

Of course I do not refer to the beati possidentes [those who are happily still in possession] of the faith, but to the many for whom the light has gone out, the mystery has vanished, and God has died. For most there is no going back, and indeed one does not really know for certain whether the way back is always the better one. Today, probably the only way to an understanding of religious matters is the psychological approach, and this is why I endeavor to melt down historically solidified ways of thinking again and recast them in the light of immediate experience.

Jung’s object, in fact, was nothing less than to build a spiritual bridge between traditional dogma and immediate experience.

In both, the same factor-the archetype-was, or is, at work.

Put differently:

That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." ... The place of the godhead seems to have been taken by the totality of humanity.

Statements like this are significant because they are to be neither accepted blindly nor conveniently thrown to the winds.

They are worth thinking about and, in the true sense, "questionable."

Beyond this, Jung left it to his readers to determine for themselves what consequences arose from his results, which experience shows is a difficult task.

When Psychology and Religion appeared in book form, critical reaction, psychological and theological alike, ranged from reserved to perplexed.

Even positively disposed readers, such as the Calvinist theologian Hans Schar, had to admit that the book was difficult if not impossible to understand on its own:

"It is an important and informative publication for one who is versed in Jung’s other writings. But those who do not meet this condition are bound to be rather perplexed in the face of Jung’s assertions. The reviews of this book that were written at the time confirm this .... Many readers, after reading this work, seem to have been more irritated and uncertain than if they had really understood Jung’s views."

Certainly not an idea beginning for the reception of C. G. Jung's plans for the psychology of religion.

It cannot be denied, of course, that Jung demanded a great deal of his theological colleagues; for example, he took for granted in the average theologian much that patently did not exist in general, namely a comprehensive familiarity with religious and intellectual history, and above all an individual religious consciousness that went beyond the denominationally restricted "experience of faith."

Hence Hans Schar points out the extent of the knowledge with which the theologian must be prepared in reading Jung.

"In this regard his knowledge is unique, and among both theologians and other people there are very few who possess such an awareness of the religious

life in all its forms as one finds in Jung. With him one never has the impression that his explanations of religion are brilliant flashbulbs by an author who busies himself with everything possible and thus religion along with it, but where an interesting presentation has had to substitute for thoroughness

and soundness of the thoughts advanced. Even those who cannot declare themselves in agreement with all of Jung's opinions will have to recognize his credentials for the treatment of religion .... ;'

It only remains to be noted that this only tells something about a subset of the material which Jung drew upon.

In the meantime the evidence to which Jung gradually directed his readers' attention did at first seem irritating: part of it was the figure of totality, which was not yet fully expressed by the Trinity.

Totality-so psychological research confirms-is only achieved where the Three are joined by the fourth principle, whether it be that of the feminine, or that of darkness or evil. The number four symbolizes the parts, qualities, and aspects of the One. In terms of God, the quaternity reveals "a more or less direct representation of God as manifested in his creation."

These audacious notions were first cautiously suggested in Psychology and Religion and in the Eranos lecture "A Psychological Approach to the Dogma of the Trinity," as well as other works (as also in the essay "Brother Klaus," 1933).

Here and in later works, for example "Answer to Job," Jung’s concern was to show that it was a matter not of idle speculation, but of how the archetype overpowers people, reaching deep into their religious experience and changing them from the ground up.

And in fact the history of the church alone provides examples enough for this, be it Paul of Damascus or the fifteenth-century Swiss hermit Niklaus

von der Flue, in the presence of his vision of the terrible image of God, or the Silesian Protestant Jakob Bohme (1575-1624), who bore witness to the fire of divine wrath but was also the messenger of the divine maiden Sophia.

His communications did not flow from his pen unimpeded; rather what he said or wrote often called for long years of testing, meditation, and reflection.

Then, of course, sometimes a certain moment, a particular situation, was needed to be able to give form to what had been ripening.

Thus Aniela Jaffe recounted one shining August day in 1940: the war had been under way for a year, and this time a particularly small crowd had gathered for the eight days of Eranos in Ascona-Moscia.

Actually only one lecture was scheduled, by the Basel mathematician Andreas Speiser on the Platonic doctrine of the unknown god and the Christian Trinity.

It was not desired to cancel the event altogether, and hence there was only this token short form among a small cadre.

But of course matters did not stop with this one lecture.

Aniela Jaffe recalled: "In the afternoon C. G. Jung, who was among the guests, withdrew to the shady garden on the shore of the lake. Taking a Bible from the library, he sat reading and making notes. The next day he surprised the crowd of anxious listeners with a reply to his Basel colleague’s arguments, which he supplemented ex tempore on the subject of ’The Psychology of the Trinity.’

In his characteristically cautious and occasionally hesitant way, he formulated thoughts that he had carried about with him for years but to which he had not yet given final shape.

Jung's improvisations, recorded in shorthand, later turned out to be practically ready for publication; only voluminous extensions were later added ....

Jung's improvisation on the psychology of the Trinity brought the conference in Mascia to a close.

There followed another earnest and heated conversation on the terrace of Casa Eranos, with its distant view over the lake and mountains. Jung was relaxed and-a rarity, especially in those years of the catastrophe-pleased with what he had done."

It was the satisfaction of one who had found his kairos, the indispensably inspired time for his creative work and his say.

And partly in explanation, partly in apology, Jung added the comment:

"I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order!"

What burst forth from him with elemental power, like an eruption, did indeed require a special interpretation.

Jung himself never tired of contributing to this, for his own part, and since the forties this had been variously reflected in his letters.

Above all in the correspondence with Christian theologians which he carried on with great patience, Jung sought to clarify the theme of his life's work, that of the primal experience of wholeness, whether by clarifying matters of cognitive theory or by establishing existential and confessional points, for example to H. Irminger in Zurich, to whom he devoted a lengthy epistle in late 1944, saying:

I practice science, not apologetics and not philosophy, and I have neither the competence nor the desire to found a religion. My interest is a scientific one .... I proceed from a positive Christianity that is as much Catholic as Protestant, and my concern is to point out in a scientifically responsible way those empirically tangible facts which would at least make plausible the legitimacy of Christian and especially Catholic dogma. Then an observation for his critics: "One ought to read and consider authors who take as positive a stance toward Christianity as I do somewhat more carefully, before wishing to

convert them to what has already been a matter of the greatest concern to them."

In the same letter, not without some bitterness, he asks, at the age of sixty-nine, "Why do people not read my books conscientiously? Why do they skip over the facts?"

And Jung's attitude toward and interpretation of religious reality demanded to be understood on yet a deeper level, not only that of the investigative ascertainment or scientific presentation of his reconnaissance in depth psychology and intellectual history.

Such intimate expressions of C. G. Jung the person, the homo religiosus, were naturally found in letters addressed to people of a similar turn of mind. Erich Neumann, his Jewish colleague in Tel Aviv, was one of these few; hence with him he could be brief, without running the risk of being

misinterpreted by his self-reliant pupil and friend:

I am not pushing any philosophy of religion, rather I am seized, almost struck down, and am defending myself as best I can .... [My living emotion] is local, barbaric, infantile, and abysmally unscientific ....

This passage from a letter of 5 January 195 2 is a far-reaching one, and yet it belongs at the center of the same theme that dominates Jung's later work, which remains to be discussed separately.

First, however, we must examine the events that fundamentally altered the face of Europe, and also did not pass C. G. Jung by without a trace-the outbreak of National Socialism in Germany, and the Second World War and its devastating consequences. Gerhard Wehr, Jung: A Biography, Pages 291-395

Carl Jung: You only can help people to understand themselves..... (2019-05-16 13:30)

[1]

J. ALLEN GILBERT. A. M., PH. D.
Instructor in Psychology.

To J. Allen Gilbert

My dear Dr. Gilbert, 19 June 1927

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."

For the individual you never can know better or ahead.

You only can help people to understand themselves and to gather up courage enough to try and risk.

The invisible part of the work goes much further than whatever you can publish in a scientific journal.

You have got to leave room for the irrational factor, although you hate it.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 47

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/05/12bgilbert.jpg`

Gerhard Wehr on Carl Jung and "The Remarkable Journey to India" (2019-05-16 15:39)

The Remarkable Journey to India

1. G. Jung's assistant and later successor at the Swiss Institute of Technology in Zurich, C. A. Meier, gave an account of a private seminar in 1930 in which Jung discussed the case of a patient who in the course of her analysis

described the inner pictures she had seen in "active imagination" -a practice that Jung felt was indicated in certain cases for activating the unconscious.

But he was unable to unravel the images this patient had produced until he became familiar with the work of the well-known English Indologist Sir John Woodroffe (pseudonym Arthur Avalon).

This work, first published in Madras in 1918 under the title The Serpent Power, contained a discussion of Kundalini-Shakti or "serpent power," from two

texts translated from the Sanskrit with commentary by Avalon.

Kundalini refers to the spiritual and psychic energy-the libido, as it were, in its original elementary form-that is liberated in the process of (tantric) yoga.

It rises up through the seven spiritual energy centers, or cakras, from the lowest, the muladhara-cakra, located in the area of the sexual organs, to the sahasrara-cakra beneath the top of the skull.

In connection with a definite system of spiritual practices, the idea is to awaken the Kundalini serpent slumbering, so to speak, at the root of one’s being, and lead it upward to an experience of unification and enlightenment.

In the Sahasrara center the Kundalini, or Shakti, thought of as feminine, is The Remarkable Journey to India united with Shiva; a hieros gamos or sacred marriage takes place.

Before this awakening, the Kundalini persists in the unconscious state.

A comparison with the alchemists’ experience of transformation suggests itself.

When J. W. Hauer, with Heinrich Zimmer present, held a seminar on Kundalini yoga at the Zurich Psychological Club for several days in October 1932, Jung had supplied detailed commentary and was even available for discussion.

The papers and personal meetings at the first Eranos conferences had undoubtedly contributed to strengthening Jung's interest in Indian philosophy and religion, particularly" as he admits expressly in his Memories to his conviction about the value of Eastern spirituality.

It is all the more surprising, then, that Jung did not consider traveling to India of his own accord.

To be sure there was talk once of a trip to China, which Erwin Rousselle suggested to him.

It was to take up about half a year, but it did not come off, probably owing to lack of time and his intensive involvement with his alchemical studies.

Jung also had to defer his attempt to learn Chinese, which he had taken up particularly on account of the I Ching.

The fact that in December 1937-in the company of Fowler McCormick-he did at last embark on a journey to India that was to last a scant three months was due rather to external circumstances.

In the summer of 1937 Jung had two guests from India.

These were V. Subramanya Iyer, the guru of the Maharaj a of Mysore, and the English writer on yoga and India specialist Paul Brunton, a pupil of the famous Ramana Maharshi (1879-1950), the saint of Tiruvannamalai, of whom, beside Brunton, Heinrich Zimmer, Arthur Osborne, Hans-Hasso

von Veltheim-Ostrau, and Lucy Cornelsson have also given extensive accounts.

1. S. Iyer had taken part as the Indian representative at the International Philosophy Congress at the Sorbonne in Paris in 1937.

From a letter of Jung's to Iyer on 16 September we learn that at this time he already had in hand an invitation from the (British) Indian government to take part in the festivities that were to take place in January 1938 to mark the twenty-fifth year of existence of the University of Calcutta.

Thus the motivation for this trip to India was quite different than it had been in the twenties, when he had wanted to visit the Pueblos or the East African: Elgonyi in order to gain insight into the psyche of people still undisturbed by civilization.

This time his travel would have to be, so to speak, "self-supporting."

He fancied himself "like a homunculus in the retort," Jung said.

India gave me my first direct experience of an alien, highly differentiated culture.

Altogether different elements had ruled my Central African journey; culture had not predominated.

As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words.

In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European.

This assertion, however, cannot obscure the fact that Jung maintained a definite distance toward India and specifically Indian spirituality, be it of Hindu or Buddhist origin-a distance that on one hand was justified, and on the other gives rises to critical questions.

Undoubtedly well founded was the need for the Wes tern doctor, during his travels to Calcutta, Benares, Allahabad, and Agra, as well as a number of Indian temple sites, to remain in touch with the "fundamental strata of European thought," and not to lose himself in the hypnotic quality of Eastern religiosity.

For just this reason he brought with him one of his books on alchemy, the first volume of the Theatrum Chemicum from 1602, and "studied the book from beginning to end."

This was the volume that contained the most important writings of Gerardus Dorneus, so often referred to by Jung.

Thus we see the noteworthy fact that not even for a few months would Jung detach himself from the traditions which dealt with the secret of transformation and self-development as it existed in the Western alchemy that grew out of Christian esoterism.

Clearly, he was not prepared to exchange the one spiritual approach for another, even one as wide-ranging and venerable as Indian tradition.

The travelers came ashore at Bombay, the city of over a million inhabitants on the west coast.

The broad expanse of a sea of houses and low green hills silhouetted against the horizon intimated to the newcomers a huge continent, an unknown

land filled with mysteries, secrets, and contradictions of all kinds.

The doctor from Europe spoke only English and so could make himself understood to only a small portion of the inhabitants of India.

The fact that the population was split into a multitude of languages, religions, and social classes (castes), with mutually conflicting interests and needs, makes any assertion about "India" seem a totally inadequate, indeed arbitrary statement of opinion.

Jung was fully aware of this fact, yet he attempted to bring together his impressions under a valid common denominator.

He spoke of the "dreamlike world of India," into which he had plunged for several weeks and from which he drew his selective observations.

Renting a car, Jung had himself driven out of the city and into the countryside:

There I felt a great deal better-yellow grass, dusty fields, native huts, great, dark-green, weird banyan trees, sickly palmyra palms sucked dry of their life-juice (it is run into bottles near the top to make palm wine, which I never tasted), emaciated cattle, thin-legged men, the colorful saris of women, all in leisurely haste or in hasty leisure, with no need of being explained or of explaining themselves, because obviously they are what they are. They were unconcerned and unimpressed; I was the only one who did not belong to India.

This consciousness of not belonging, of having to remain at a distance, stayed with him.

It was relieved only when he was able to speak with people like himself, Europeans or intellectual, that is Europeanized, Indians.

But this India with its jumble of haphazardly piled-up human habitations and its masses of people vegetating there as if in a dream, seemed filled with

the monotony of endlessly repeated life.

There seemed to be nothing here that had not already been a hundred thousand times before.

Was this not the ideally favorable soil for the "transmigration of souls," and not of egoistic individual entities in the sense of Western consciousness, but a transmigration of nameless souls?

Time was relative, space was relative.

Jung went for a stroll through the hustle and bustle of Bombay's bazaar.

I had felt the impact of the dreamlike world of India ....Perhaps I myself had been thrown into a dreamlike state by moving among fairytale figures of the Thousand and One Nights. My own world of European consciousness had become peculiarly thin, like a network of telegraph wires high above the ground, stretching in straight lines all over the surface of an earth looking treacherously like a geographic globe.

For a moment the thought even flashed through the psychologist’s mind that this India, with its sentimental, monstrous images of gods, might be the real world, while the white man lived in a "madhouse of abstractions" -a depressing thought!

Just as in Africa he had had to escape the danger of "going black," so here he was threatened by the endless dream sequences of India’s dreamlike world.

And yet even in India in the thirties there were factors that were willing to lead the way in social and political life, on the one hand, and on the road to spiritual awakening and growing consciousness on the other: Mohandas Karamchand Gandhi, the Mahatma or Great Soul, had stood up for years in word, writing, and exemplary deed for the equality of the casteless and for the unity and independence of India. In the West, too, Mahatma Gandhi had long since become a moral force.

Jung left him unmentioned, as he did Sri Eurobond Ghose, the creator of Integral Yoga, who strove to bring about a spiritual synthesis of East and West, and who with his ashram in Pondicherry in Southeast India stood out at the time from the profusion of Indian gurus and yoga masters.

The very silence of Jung’s Memories on these two men strikes one as remarkable, for one would have thought it was precisely efforts of this kind that must have challenged the psychologist.

At all events he was concerned with the question of the ominous population explosion; twenty years after his Indian journey Jung characterized the problem of overpopulation as more serious and more urgent for the future of humankind than that of the atomic bomb.

The Indian subcontinent exerted a powerful suction, from the point of view alone of the great distances that had to be covered within the space of a few weeks.

It was well over a thousand kilometers from Bombay to Calcutta, and from there another thousand and a half kilometers to Ceylon, where the homeward journey was to begin.

At various places lectures were expected of Jung; the Islamic University of Allahabad as well as two universities of a more Hindu or English character, those of Benares and Calcutta, distinguished the European guest with honorary doctorates.

More important to the honoree than the academic ceremony were meetings and conversations.

His observations related, for example, to the manner in which Europeans spoke English here.

It gave the impression, he thought, of being somehow superimposed, affected and insincere.

The Swiss, known for his own unreservedness and sometimes stubborn frankness, noted:

"It makes you tired listening to these unnatural sounds, and you long for somebody to say something unkind or brutally offensive."

Above all, even in his voice the still-dominant Englishman displayed his position and the respect it demanded.

The appearance of the Indian women made a somewhat more positive impression on Jung, the dignity and elegance with which they wore the traditional clothing that suited them, whereas he heaped bitter scorn on the fashion of the Western woman, largely designed by men-one need think only of the ladies' fashions of the mid-thirties!

"Even fat women have a chance in India; with us they can only starve themselves to death." Trousered women parading about in their finery the traveler found "mercilessly ugly."

Quite otherwise were his impressions of the Indian temple buildings, the Hindu temples, stuffed with Hindu mythology and also with noise and dirt, of the destroying Shiva, the terrifying Kali, and fat, elephant-headed Ganesha, who is supposed to bring luck.

The religion of Islam, more highly developed and in some respects superior, stood in marked contrast.

“Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love. But there is love, the most poetic, most exquisite love of beauty in these old Moguls.”

With this the reporter came to speak of the Taj Mahal, which has always been prized as a miracle of architectural beauty, "a heavenly dream in stone."

The visitor was filled with unbounded admiration.

In this gigantic burial monument, which Shah Jehan had erected to his wife in the seventeenth century, Jung saw a tool for self-realization.

This, he felt, was the one place in the world where the all too invisible and jealously guarded beauty of the Islamic Eros had become manifest through an almost divine miracle.

Jung was enthralled:

It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss. The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but

the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being.

Without question, Jung was deeply moved.

As he was in quite a different way, more as a curiosity, by the equally gigantic dimensions of the Surya-temple at Konarak in the eastern state of Orissa, not far from the sea in the Bay of Bengal.

The thirteenth-century structure was patterned after the chariot of the sun.

What created a sensation-for the Western observer-were the representations, some small, some larger than life, of erotic lovemaking, an expression of

fruitfulness and above all of the union of the human being with God.

Jung spoke of the "exquisitely obscene sculptures," which were explained to him by the pandit who accompanied him.

What was the real meaning of these Kama sutras hewn in stone in every barely conceivable position of amorous union, which were also to be found in other parts of India?

Jung talked with his guide for a long time about these remarkable figures, which he said were meant to evoke spiritualization in the visitor to the temple:

“I objected-pointing to a group of young peasants who were standing open-mouthed before the monument, admiring these splendors-that such young men were scarcely undergoing spiritualization at the moment, but were much more likely having their heads filled with sexual fantasies. Whereupon he replied, "But that is just the point. How can they ever become spiritualized if they do not first fulfill their karma? These admittedly obscene images are

here for the very purpose of recalling to the people their dharma [law]; otherwise these unconscious fellows might forget it."

Quite a remarkable interpretation, indeed. "At last I have heard something real about India for a change!" remarked Heinrich Zimmer, when Jung told him of the event after his return.

Finally, among the unforgettable impressions were those of the stupas of Sanchi, which bore the imprint of Buddhist spirituality.

"They gripped me with an unexpected power," Jung admitted, after he had climbed up to the temple precinct one brisk morning.

The extraordinary clarity of the air set off every detail of the hemispherical structure, with its circular paths which one followed clockwise, in the direction of the sun.

The stupas lay on a rocky hill, with a pleasant path over large stone slabs leading to the top through a green meadow.

"The stupas are tombs or containers of relics, hemispherical in shape, like two gigantic rice bowls placed one on top of the other (concavity upon concavity), according to the prescripts of the Buddha himself in the Maha Parinibbana-Sutta."

Hence to walk meditatively around the circular structure, the representation of totality, was to take part oneself in the process of becoming whole, of becoming oneself.

Here Jung grasped the basis for an understanding of the Buddha, who embodied the reality of the Self for Eastern people as did Christ for those in the West-to the extent that such a sweeping, stereotyped comparison is possible.

But whereas Buddha stood before people as the world conqueror, showing the Eightfold Path to a spiritual transformation that was meant to lead to overcoming the world within oneself, in Christ the dominant factor was the vicarious sacrifice.

Suffering was judged to be a positive thing by one, a negative by the other .

. . . Christ is an examplar who dwells in every Christian as his integral personality. But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ. Similarly in the East, historical trends led to a devout imitation of the Buddha. That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea.

Certainly a notion that called for further elucidation! The abundance and the vehemence of the manifold impressions stretching over so many weeks left traces with Jung that extended to somatic symptoms.

Thus he was able to consider it almost a bit of good fortune that he was taken seriously ill for a short time, when for the space of about ten days he was

forced to check into a hospital with dysentery.

Could this have been the physical expression of overindulgence in the many indigestible things that India has to offer the European?

Thus the stay in the clinic actually afforded a few days of reflection.

Hardly was the patient sufficiently restored to his usual robust constitution to continue the journey and bring it to a close, when he was caught unawares by a great dream, great particularly in view of its subject and the existential force of what it had to say.

The dreamer saw himself, completely removed from India, transported to an island, which seemed to lie near the coast of southern England.

First there appeared before him a castle with a flight of broad stone stairs leading up to a columned hall dimly illuminated by the glow of candles.

This, he knew, was the castle of the Grail, where the Grail was celebrated.

Next Jung found himself at the shoreline in an unpopulated and desolate area.

And as neither footbridge nor boat was anywhere to be seen, it became clear to him that he would have to swim across the strait alone and fetch the Grail.

Then he awoke.

Understandably, he was greatly taken aback.

Here in the midst of India was a dream that recalled a part of the central core of Christian and Occidental esoterism, without a trace of any connection to Eastern spirituality, whether Hindu, Buddhist, or Islamic.

All the more startled was Jung as he could not help thinking of the correspondences between the poetic Grail myth and the tenets of alchemy, for there too there were the unum vas ("one vessel"), the una medicina, and the unus lapis.

All at once the past had come to life, for alchemy, of course, had long been no mere museum piece or research object for Jung, but something that concerned himself and his own self-development:

Imperiously, the dream wiped away all the intense impressions of Lyndia and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosophers' stone. I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one which should carry me closer to my goal. It was as though

the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi, which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up."

This, then, expressed Jung's evaluation of his trip to India, directly from the unconscious as well as its interpretation.

Once again Jung put to sea by passenger liner, another thousand kilometers and more southward to Ceylon; from the port city of Colombo to the ancient capital of Kandy in the interior, where the extraordinary relic of the holy tooth of Buddha was venerated.

Again there were unforgettable ceremonies, this time devoted exclusively to the "Enlightened One," the dominant force in the life of most Ceylonese.

What Jung had consciously avoided, however, even while still on the Indian mainland, was a meeting with one of the many Indian gurus or spiritual masters who had traveled the path of enlightenment or self-realization and now taught this path to their innumerable pupils.

Thus Heinrich Zimmer's first question on Jung's return was whether he had ever sought out Ramana Maharshi of Tiruvannamalai, a wish that never came to pass for the prematurely deceased lndologist.

Jung had to admit that the possibility of such a meeting had indeed presented itself in Madras.

"Probably I ought to have visited Sri Ramana after all,"

Jung said after Zimmer's death, in his Foreword to the latter's book on the great Hindu (Der Weg zum Selbst).

But at the same time he added the defense that even the spiritual Maharishi was not so unique; Jung had actually seen him everywhere in India, the "true Son of Man of the land of India."

He even conceded that figures such as the earlier Ramakrishna or the saint of Tiruvannamalai, who was then becoming known, could be compared with the prophets of ancient Israel, whose role in relation to their people was a compensatory one, inasmuch as they too had wished to show their "unfaithful" people the way to the true sources of spiritual life.

But at bottom, Jung said to himself, the truth of these initiates of the East is not a truth for all the world.

He himself must be satisfied with his own truth.

I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself.

[Their wisdom belongs to them, and what belongs to me is only that which comes from within myself.]

Neither in Europe can I make any borrowings from the East, but must shape my life out of myself-out of what my inner being tells me, or what nature brings to me.

An unmistakable hint for, or rather against, those who wished to make Jung into a trailblazer of Eastern spirituality in the West!

All in all, India did not pass him over without a trace. Jung also said unmistakably, "What India Can Teach Us."

His prescription from the year 1939 was:

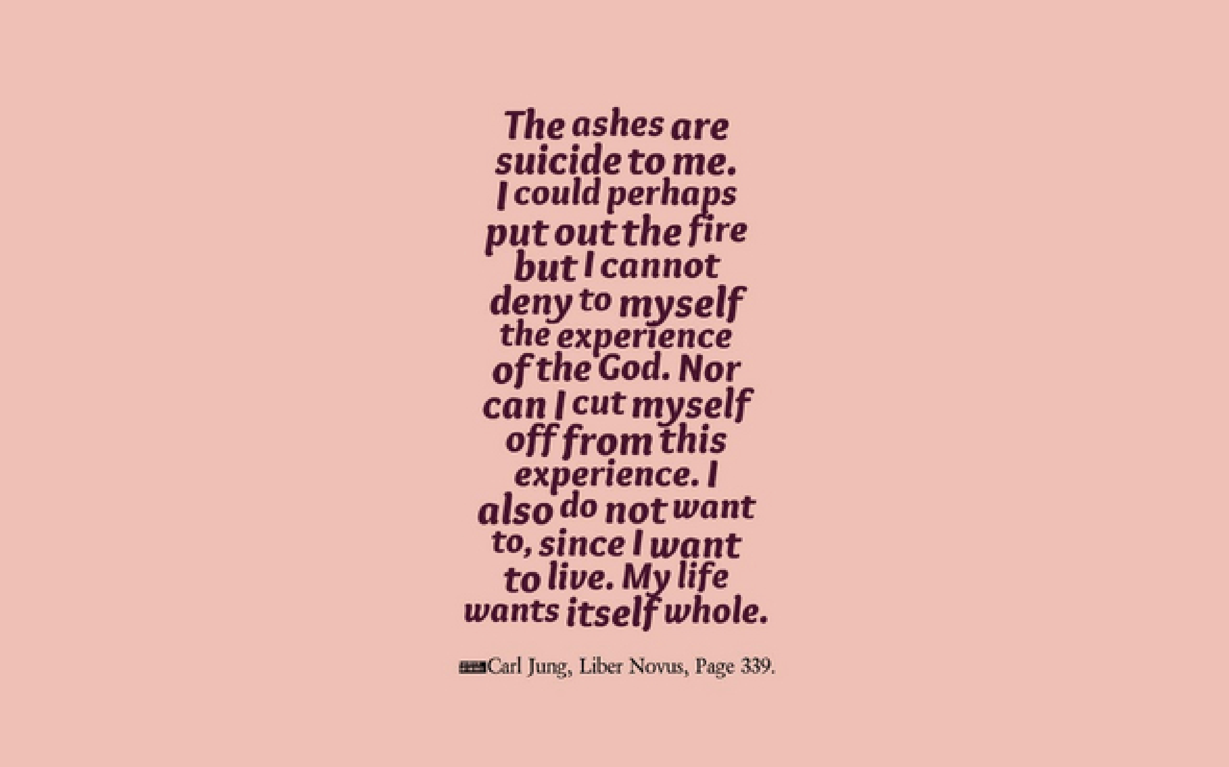
One should wrap oneself in the mantle of one’s moral superiority and stand before the Black Pagoda of Konarak, covered with its erotic obscenities, and then one should analyze with care and utmost honesty one’s own reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. I think, if you can afford it, a trip to India is on the whole most edifying and, from a psychological point of view, most advisable, although it may give you considerable headaches.

Indeed, quite a remarkable piece of advice, after a remarkable journey to India!

Thus it will be necessary for us to return, in a later chapter, to Jung’s assessment of Western thought and Eastern spirituality. Gerhard Wehr, Jung: A Biography, Pages 279-290

Some Carl Jung Quotations XXXIV (2019-05-17 03:30)

[1]



The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

Carl Jung, Liber Novus, Page 339.

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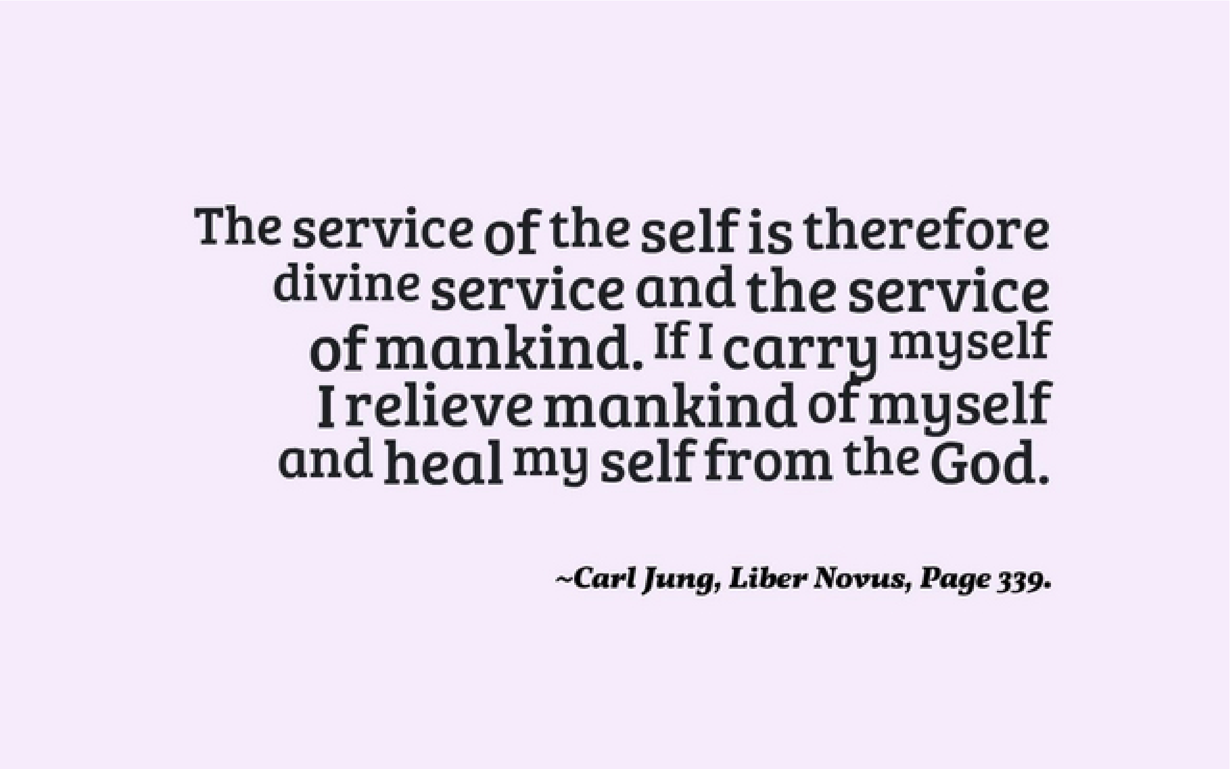

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.

~Carl Jung, Liber Novus, Page 339.

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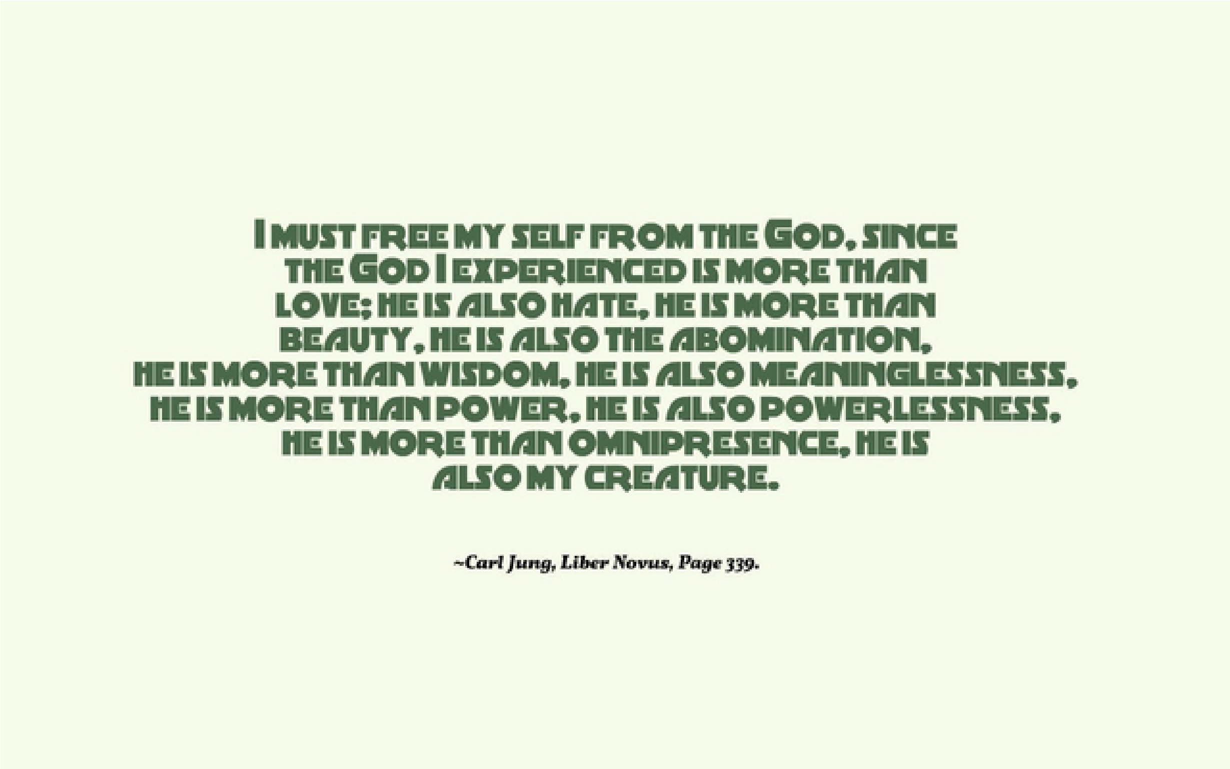
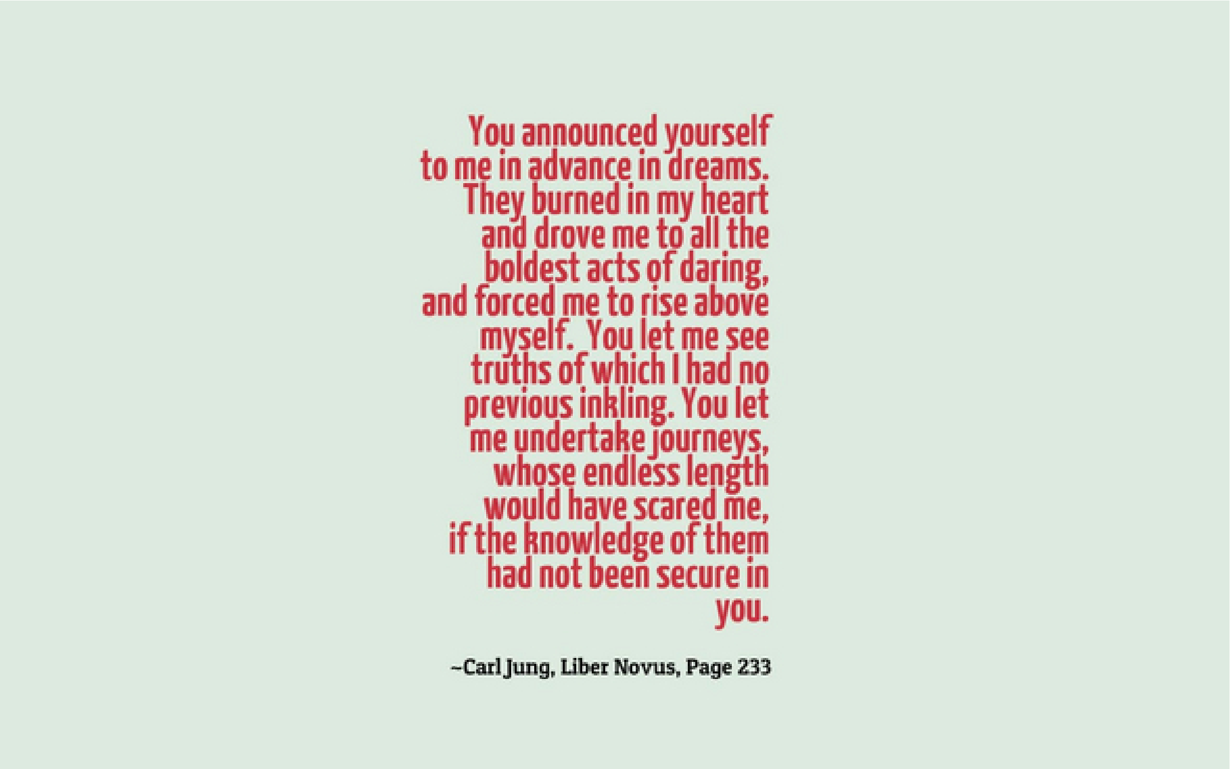


I MUST FREE MY SELF FROM THE GOD, SINCE
THE GOD I EXPERIENCED IS MORE THAN
LOVE; HE IS ALSO HATE, HE IS MORE THAN
BEAUTY, HE IS ALSO THE ABOMINATION,
HE IS MORE THAN WISDOM, HE IS ALSO MEANINGLESSNESS,
HE IS MORE THAN POWER, HE IS ALSO POWERLESSNESS,
HE IS MORE THAN OMNIPRESENCE, HE IS
ALSO MY CREATURE.

~*Carl Jung, Liber Novus, Page 339.*

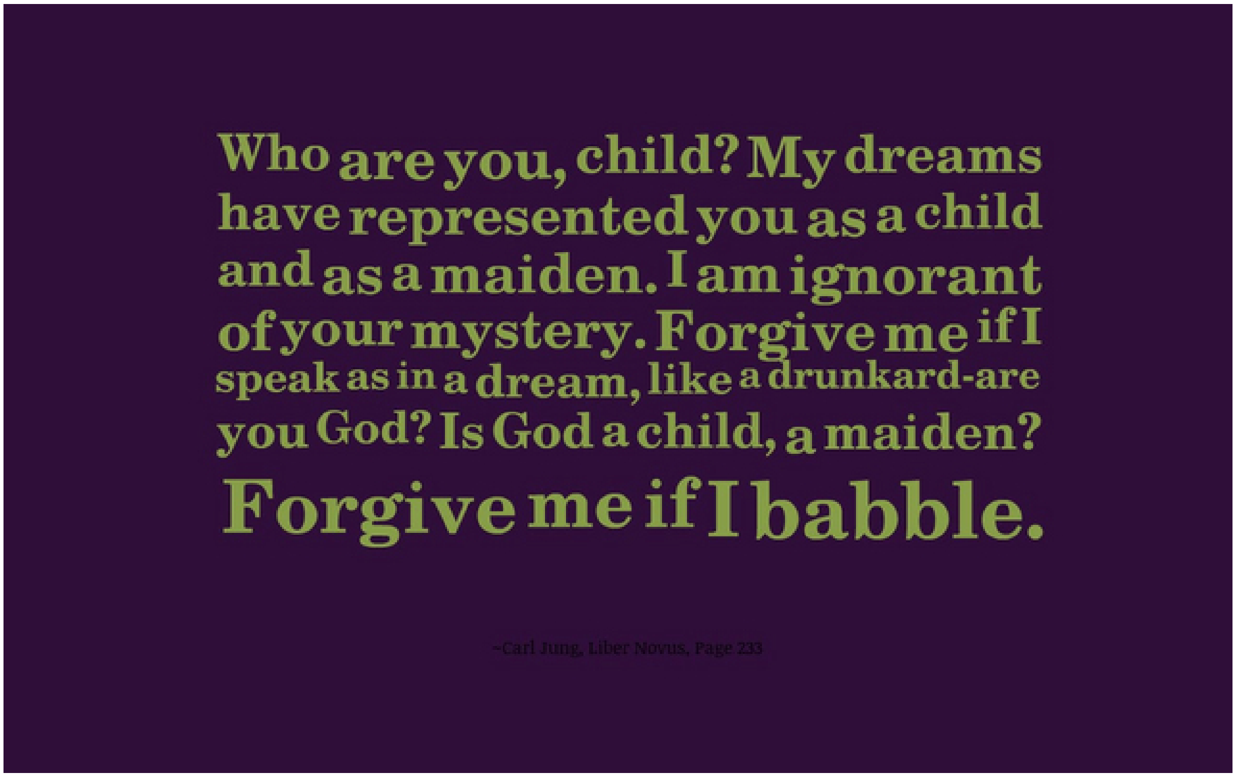
I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.



You announced yourself
to me in advance in dreams.
They burned in my heart
and drove me to all the
boldest acts of daring,
and forced me to rise above
myself. You let me see
truths of which I had no
previous inkling. You let
me undertake journeys,
whose endless length
would have scared me,
if the knowledge of them
had not been secure in
you.

~Carl Jung, Liber Novus, Page 233

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.



Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble.

~Carl Jung, Liber Novus, Page 233

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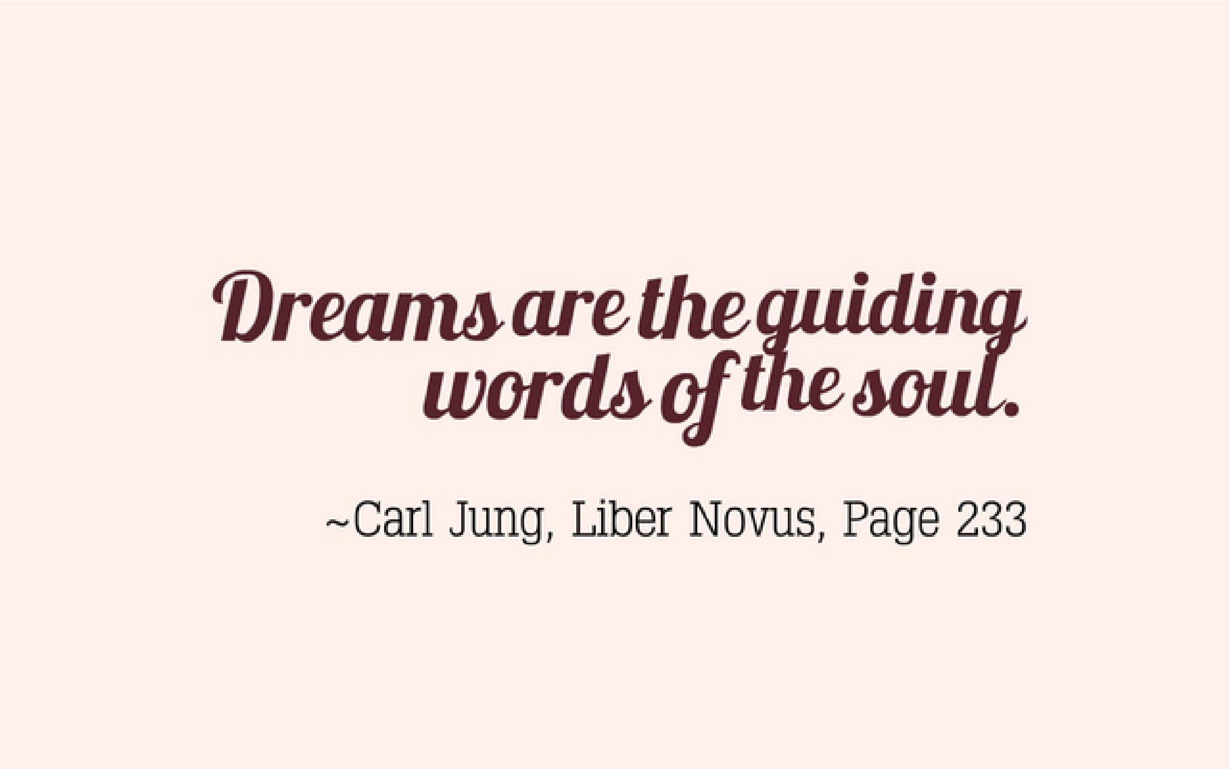
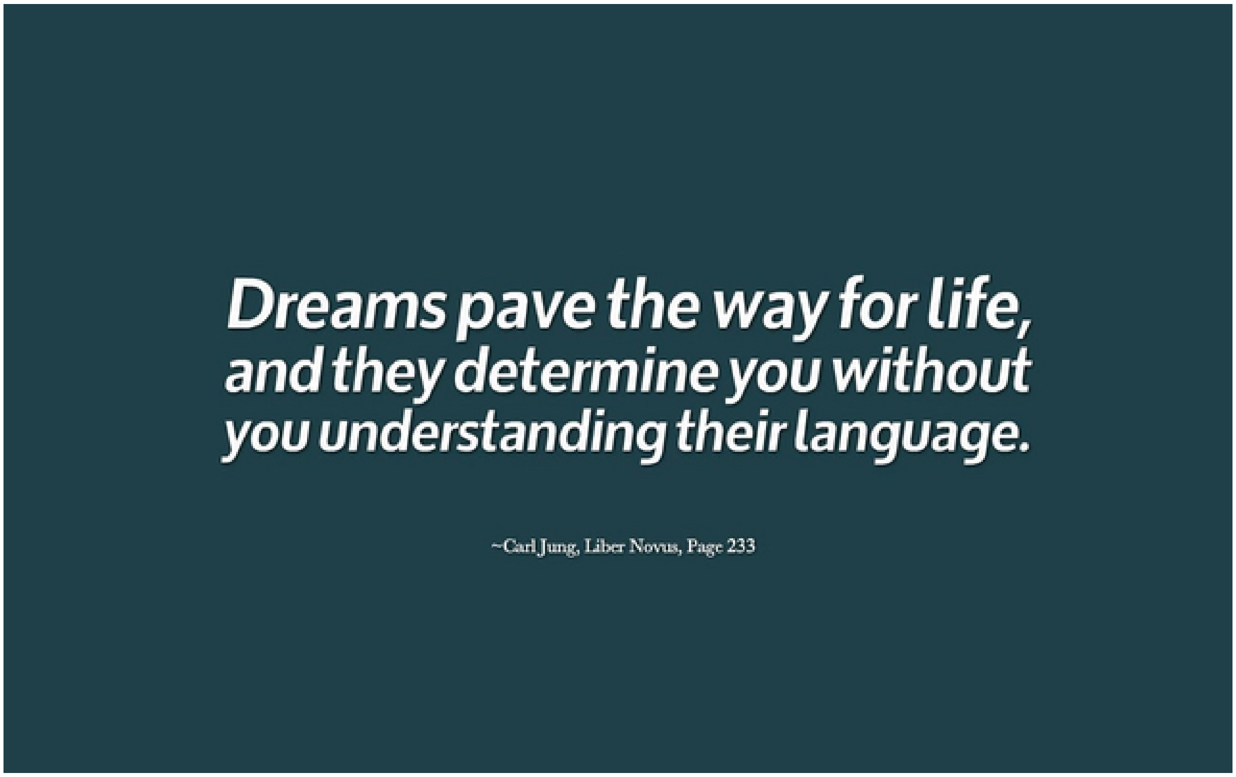


Dreams are the guiding words of the soul.

~Carl Jung, Liber Novus, Page 233

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

[7]



Dreams pave the way for life, and they determine you without you understanding their language.

~Carl Jung, Liber Novus, Page 233

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

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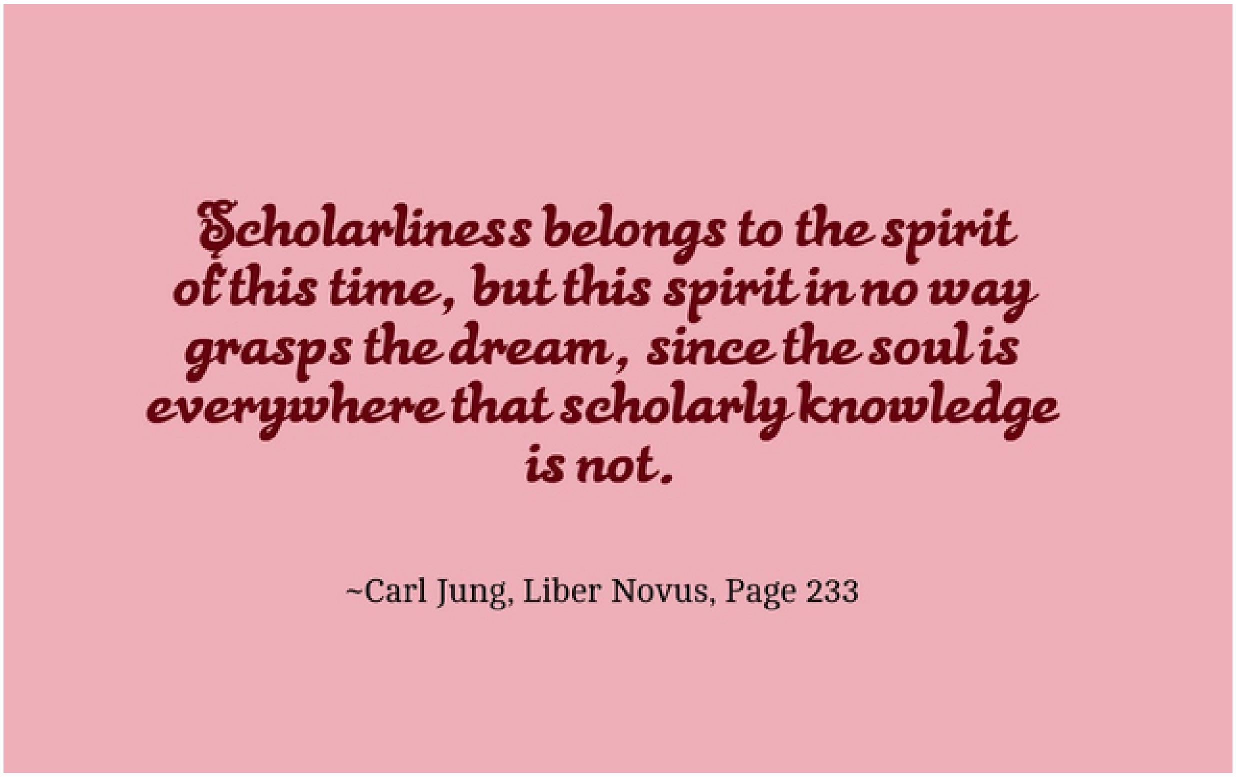

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not.

~Carl Jung, Liber Novus, Page 233

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

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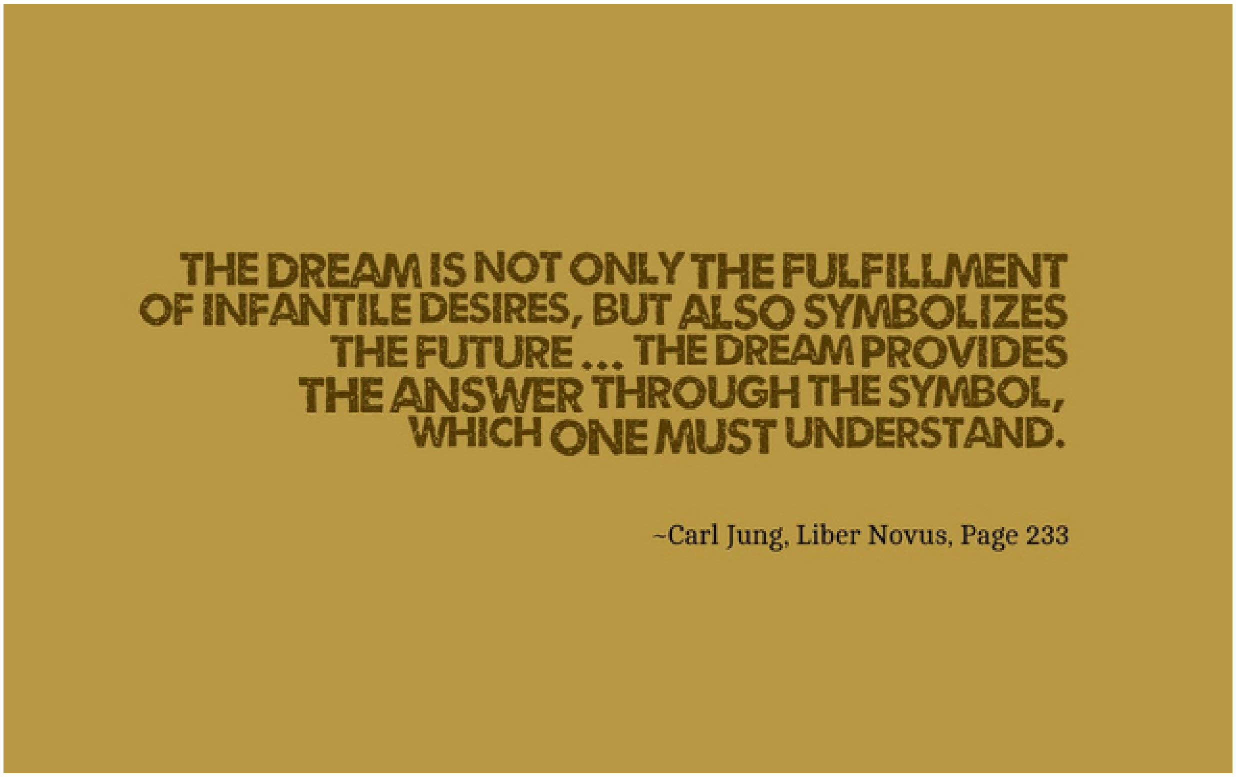
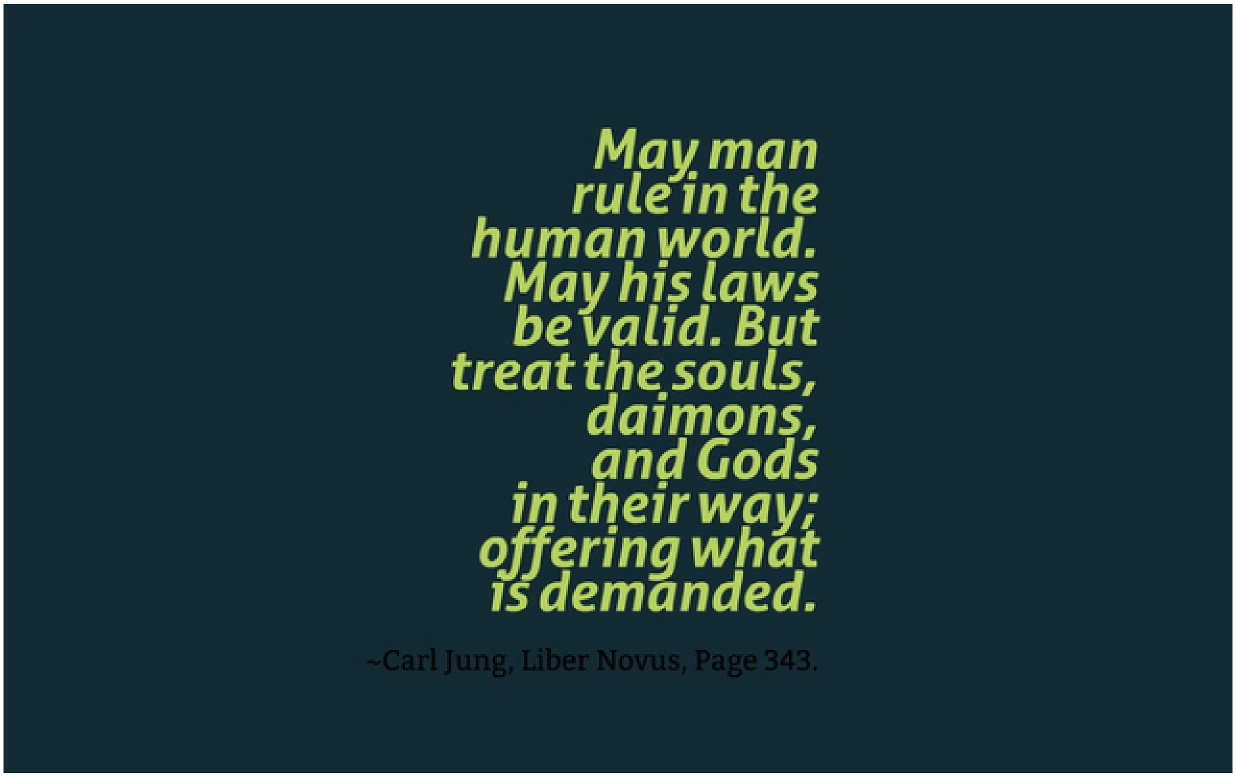


THE DREAM IS NOT ONLY THE FULFILLMENT OF INFANTILE DESIRES, BUT ALSO SYMBOLIZES THE FUTURE … THE DREAM PROVIDES THE ANSWER THROUGH THE SYMBOL, WHICH ONE MUST UNDERSTAND.

~Carl Jung, Liber Novus, Page 233

The dream is not only the fulfillment of infantile desires, but also symbolizes the future … The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.



May man
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May his laws
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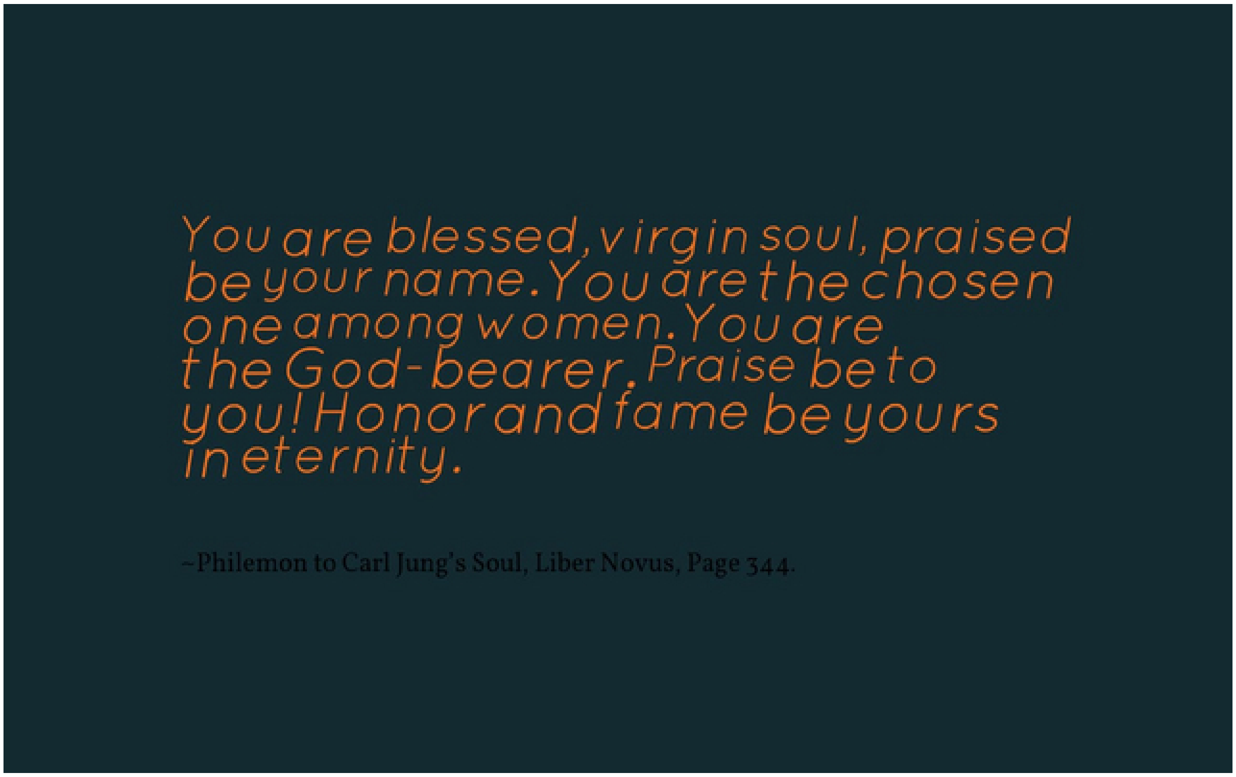
treat the souls,
daimons,
and Gods
in their way;
offering what
is demanded.

~Carl Jung, Liber Novus, Page 343.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.



You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity.

~Philemon to Carl Jung's Soul, Liber Novus, Page 344.

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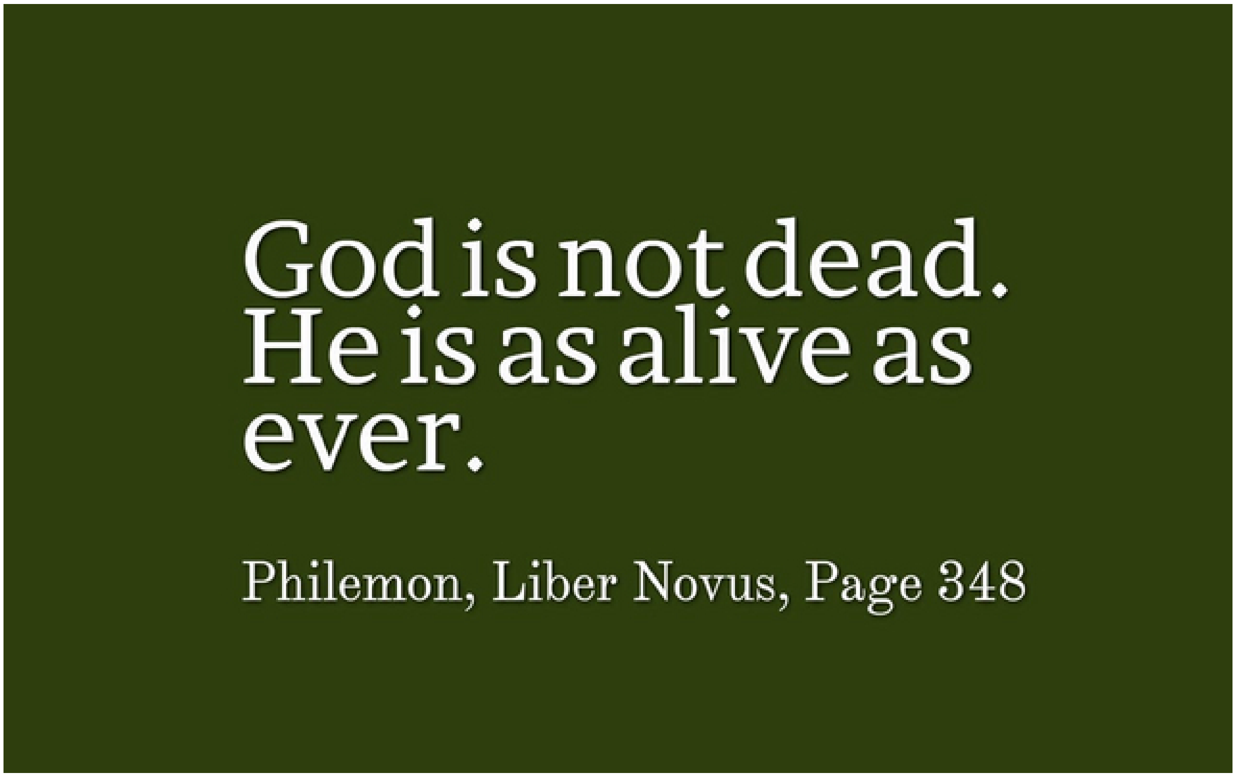

God is not dead. He is as alive as ever.

Philemon, Liber Novus, Page 348

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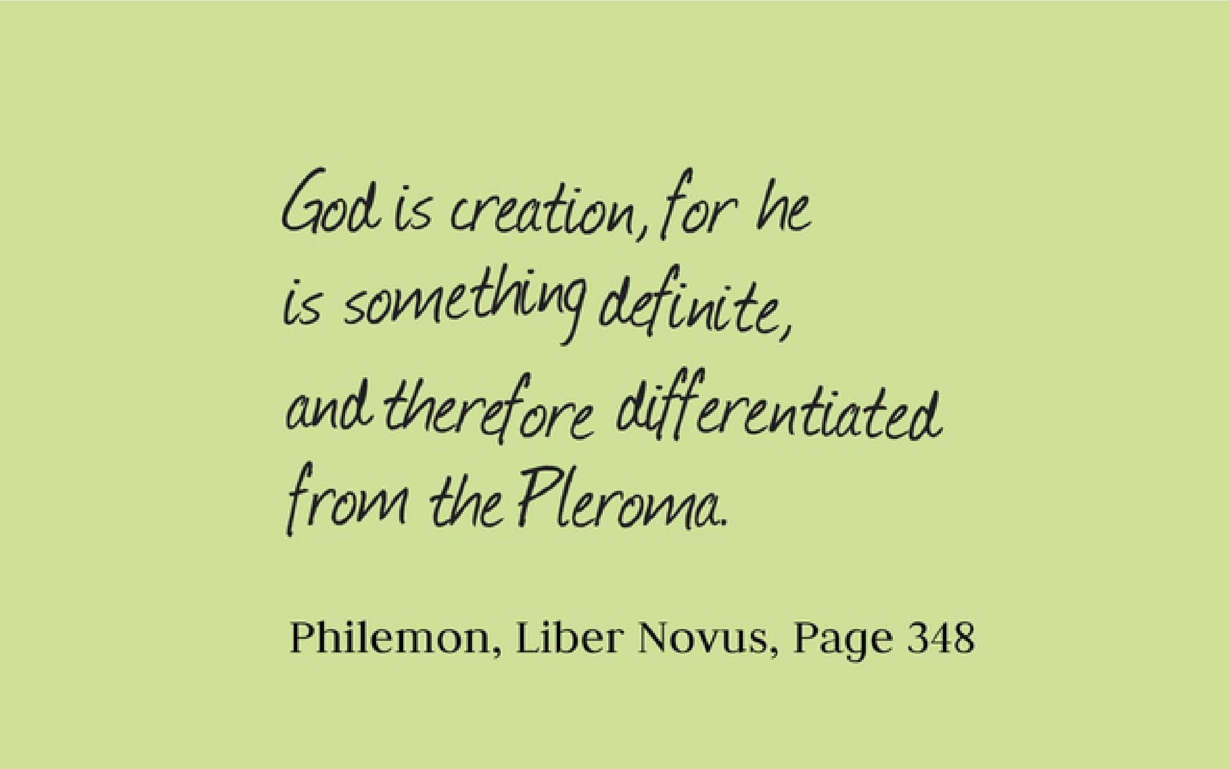

God is creation, for he is something definite, and therefore differentiated from the Pleroma.

Philemon, Liber Novus, Page 348

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

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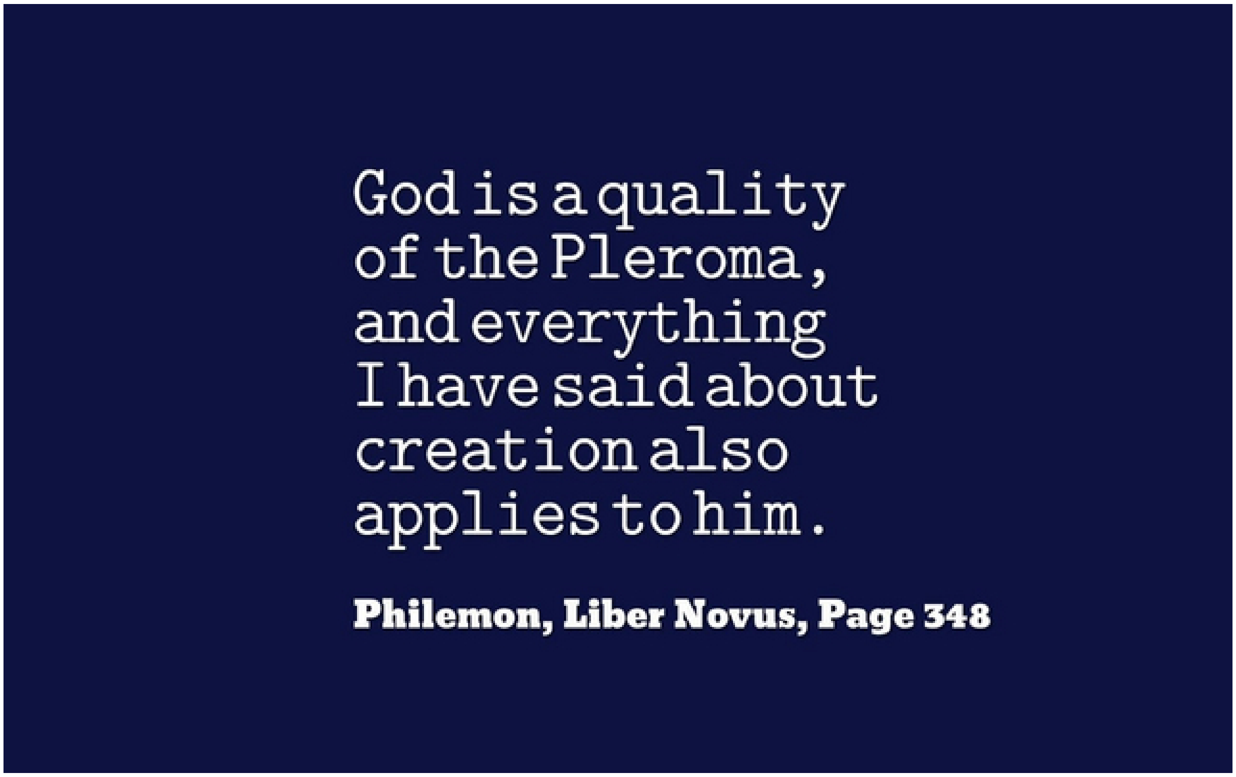

God is a quality of the Pleroma, and everything I have said about creation also applies to him.

Philemon, Liber Novus, Page 348

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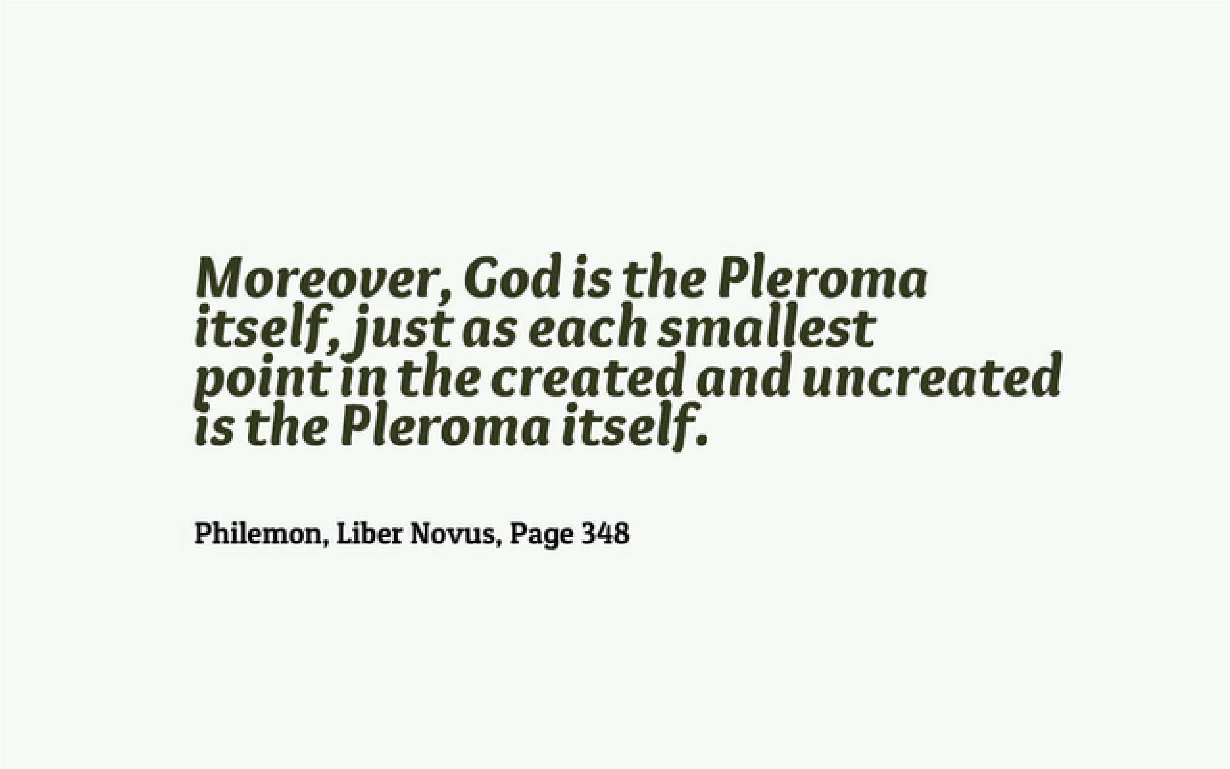

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself.

Philemon, Liber Novus, Page 348

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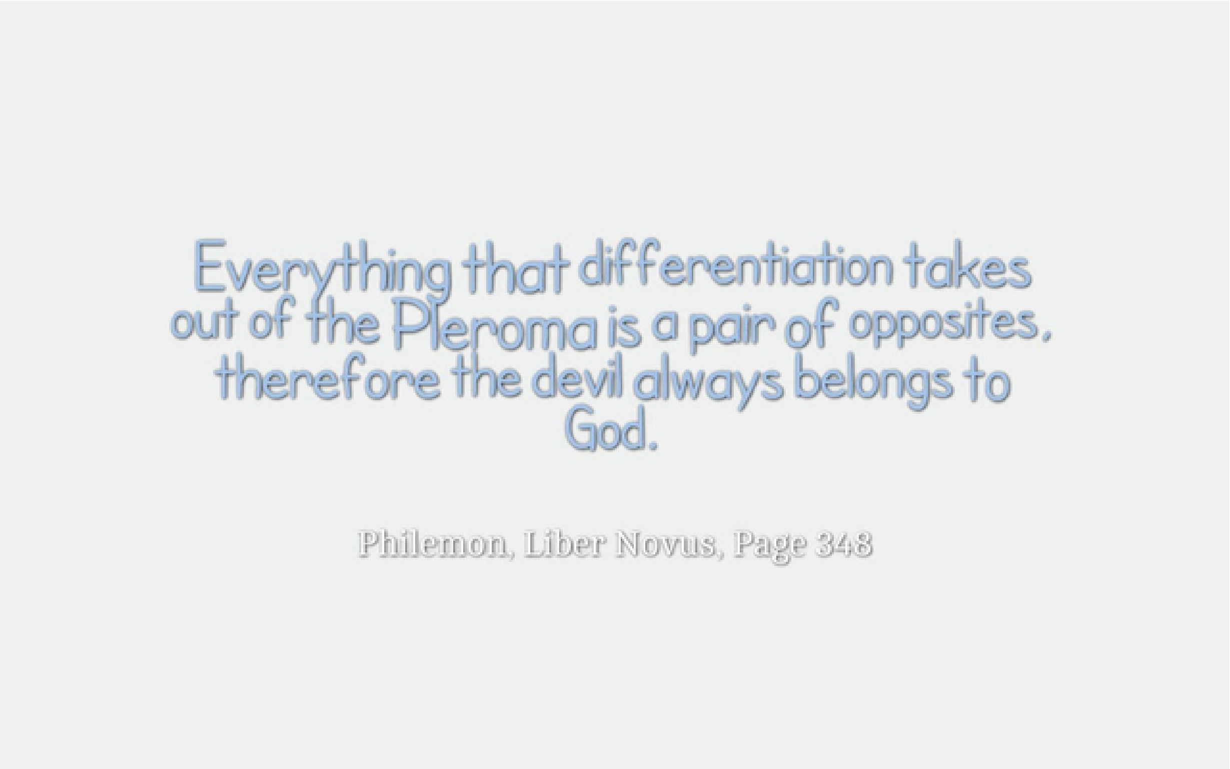

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God.

Philemon, Liber Novus, Page 348

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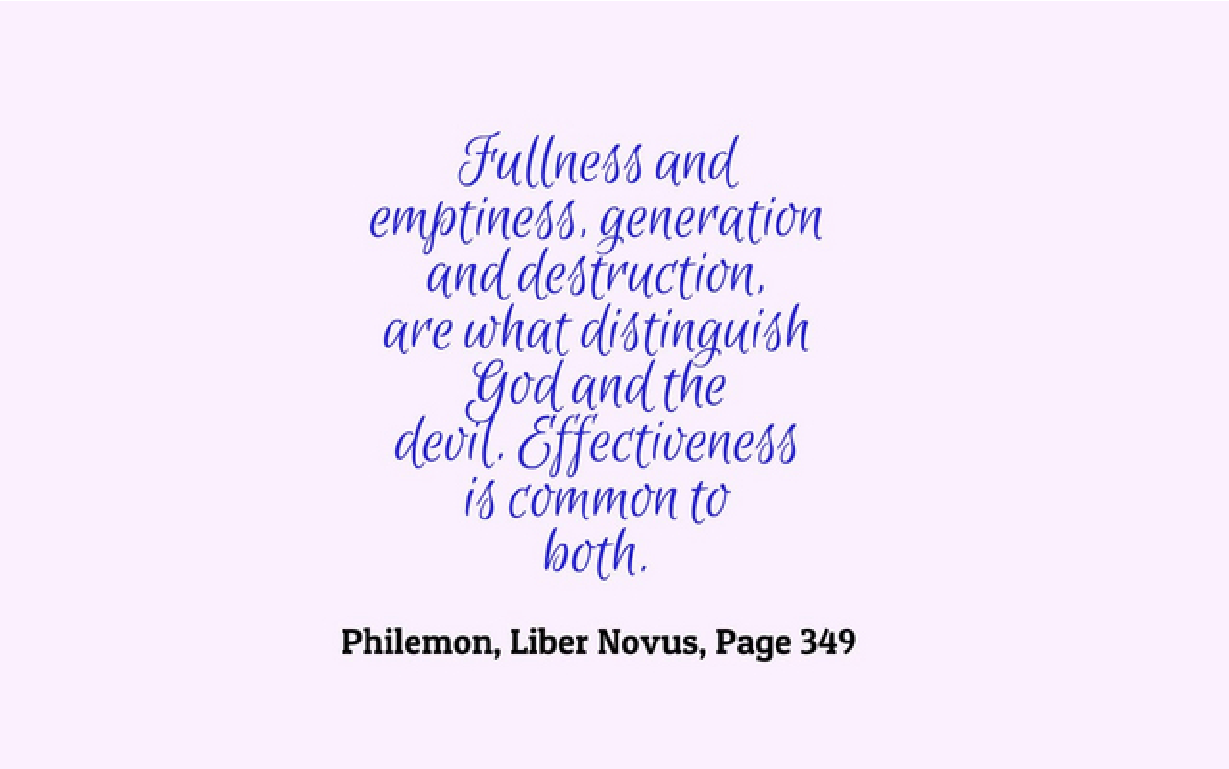

Fullness and
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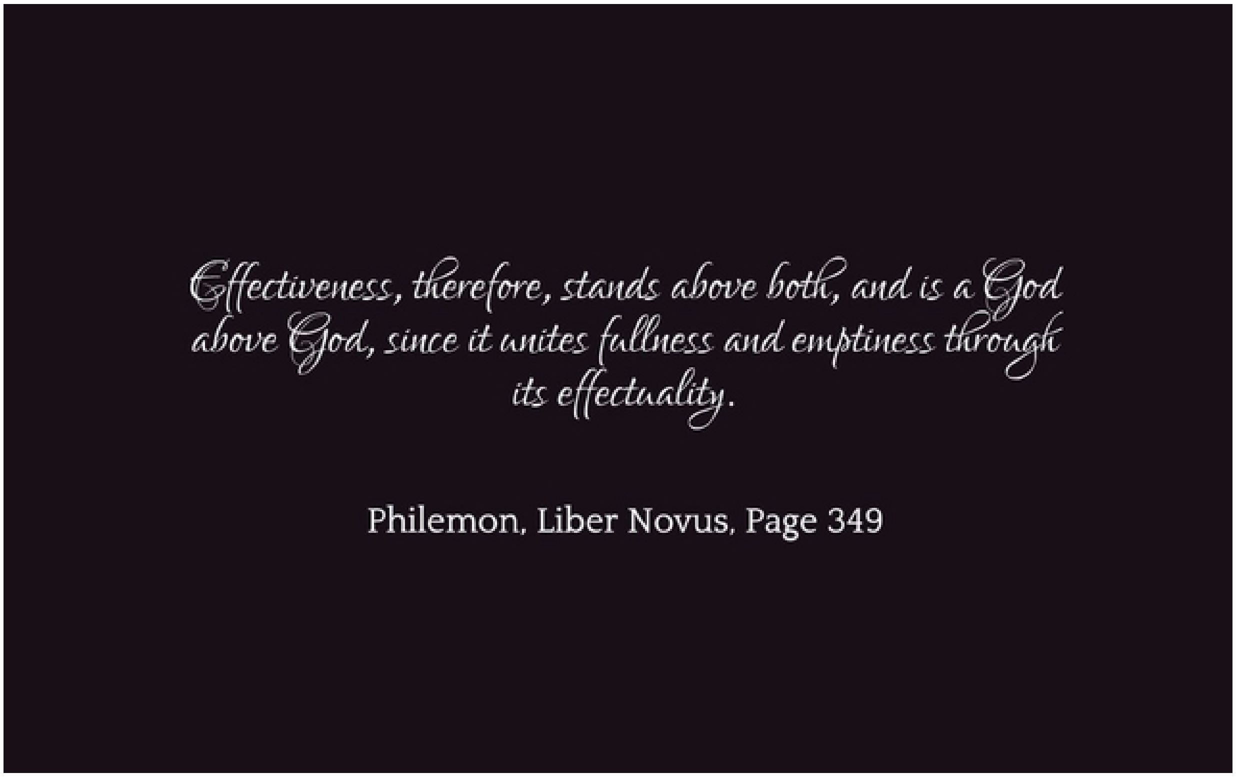
Philemon, Liber Novus, Page 349

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.



Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.

Philemon, Liber Novus, Page 349

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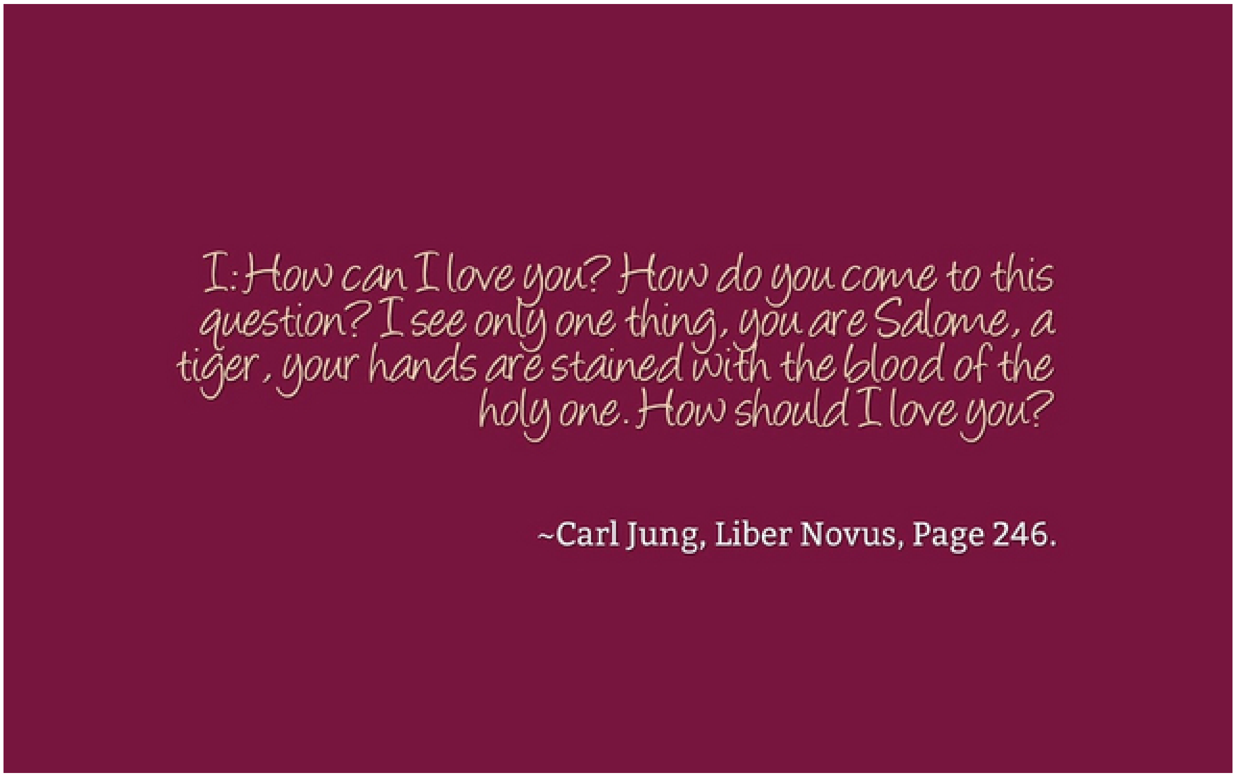
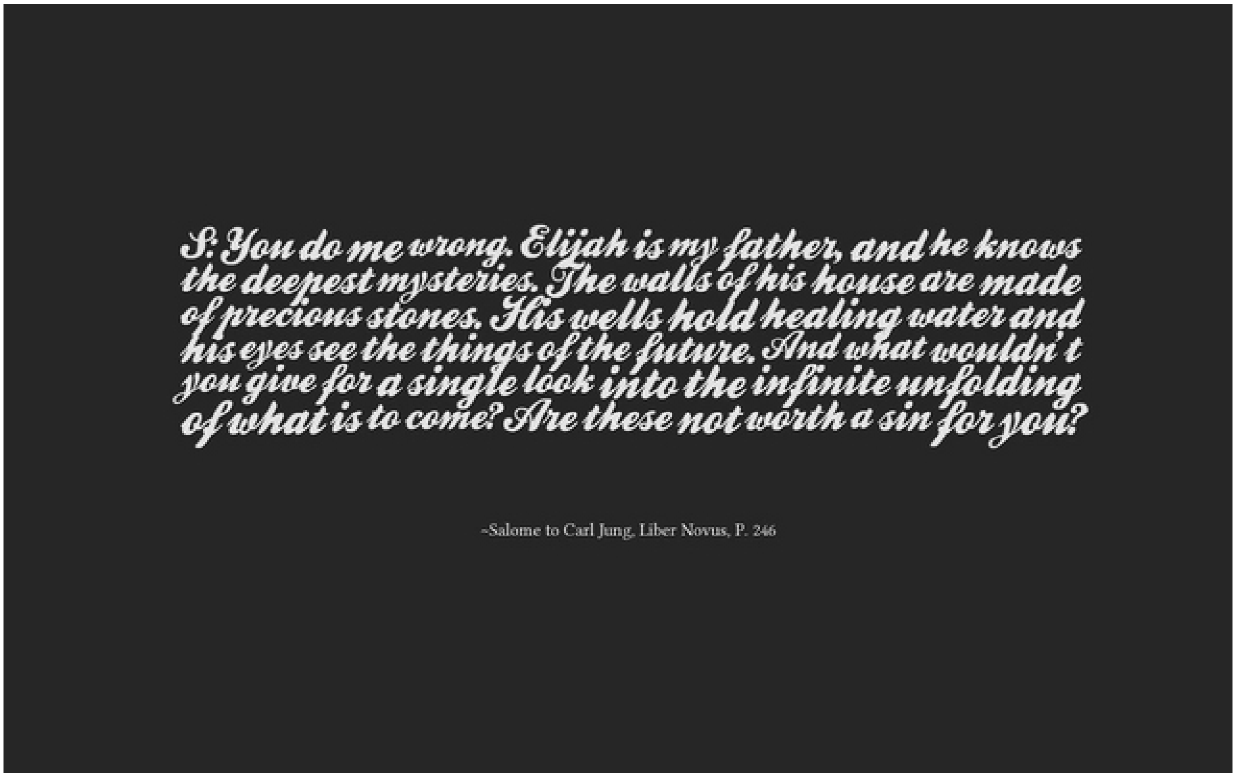


I: How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?

~Carl Jung, Liber Novus, Page 246.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.



S: You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?

~Salome to Carl Jung, Liber Novus, P. 246

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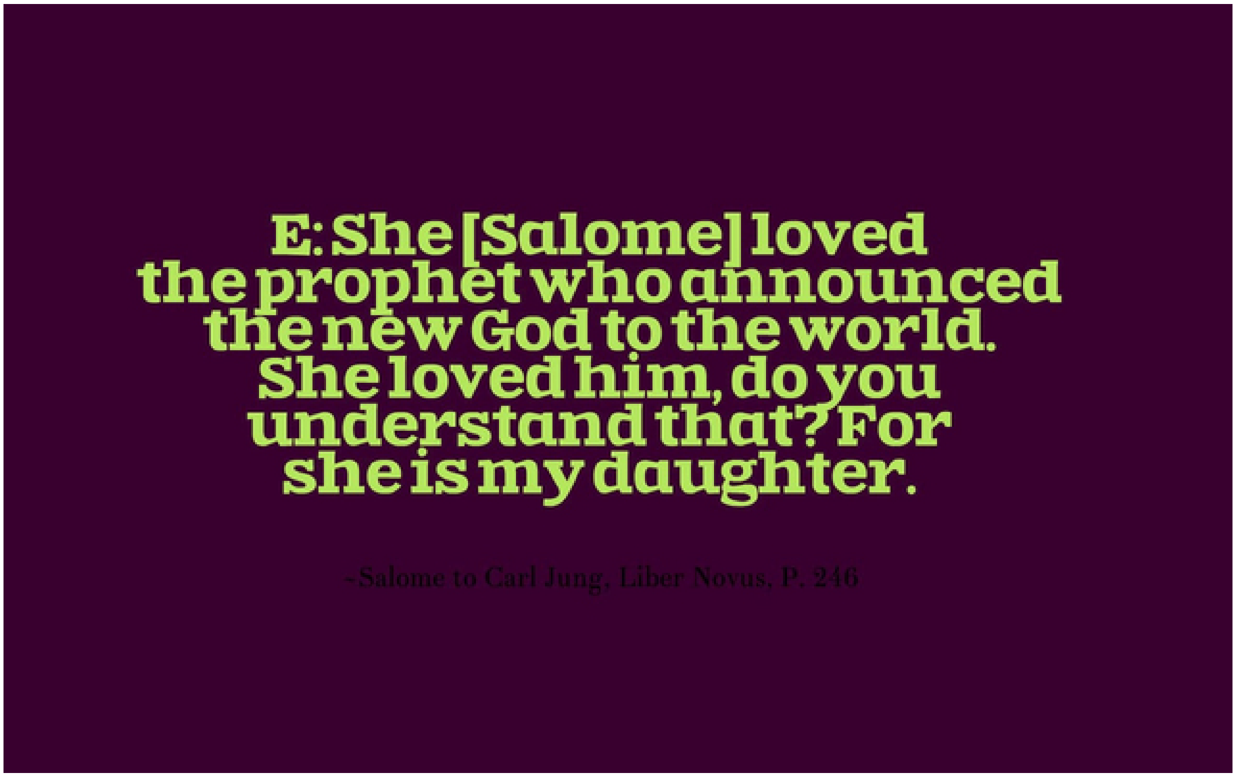
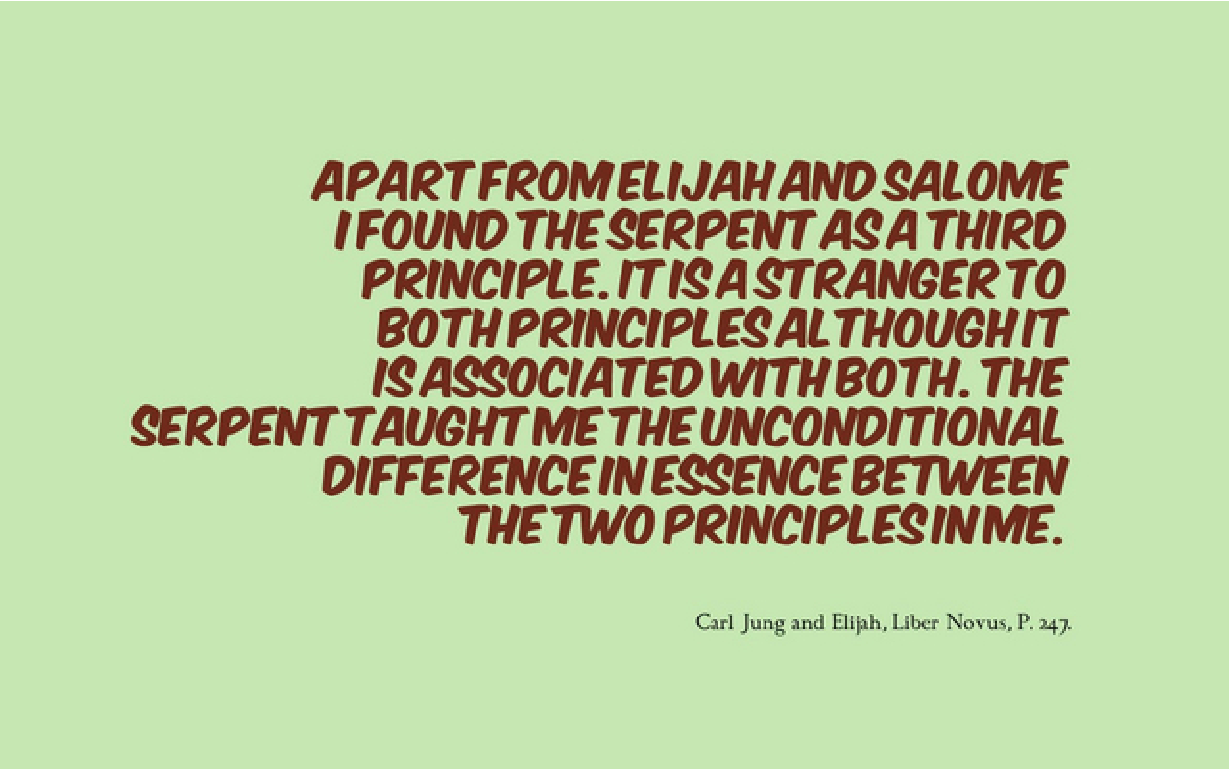


E: She [Salome] loved
the prophet who announced
the new God to the world.
She loved him, do you
understand that? For
she is my daughter.

-Salome to Carl Jung, Liber Novus, P. 246

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246



APART FROM ELIJAH AND SALOME
I FOUND THE SERPENT AS A THIRD
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Carl Jung and Elijah, Liber Novus, P. 247.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

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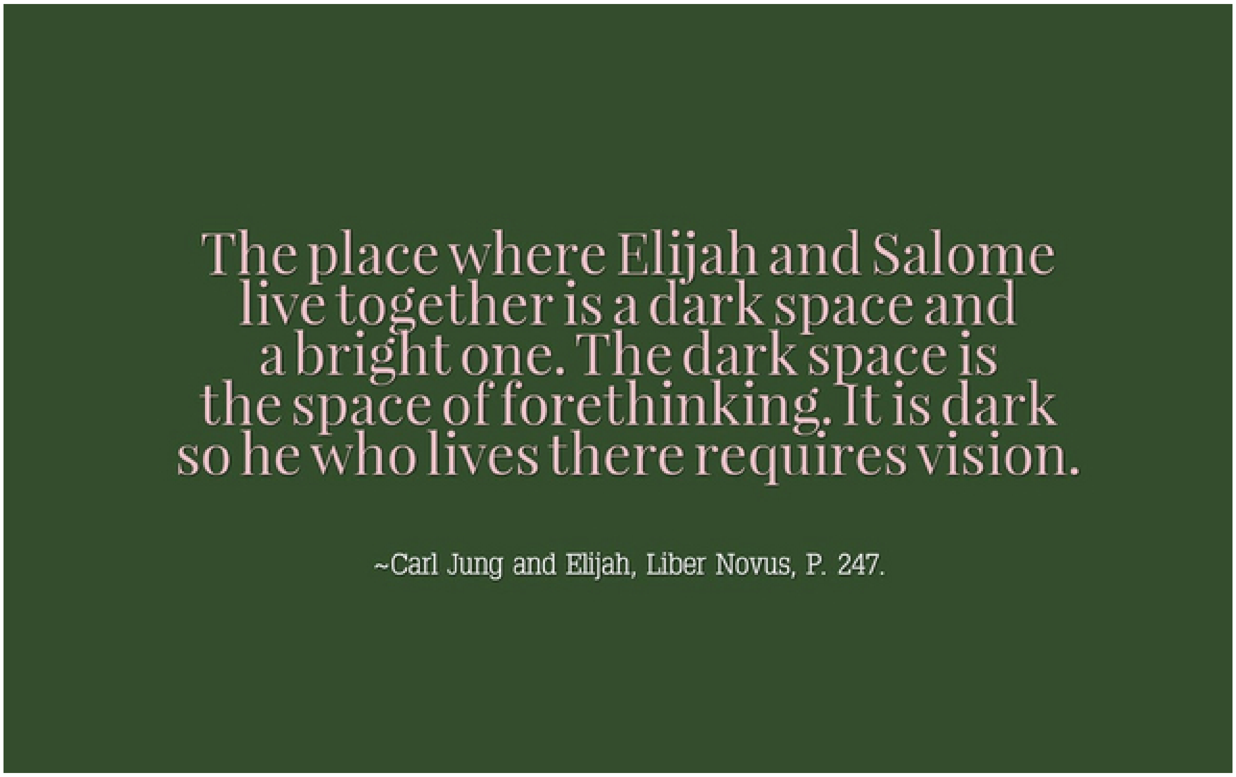

The place where Elijah and Salome
live together is a dark space and
a bright one. The dark space is
the space of forethinking. It is dark
so he who lives there requires vision.

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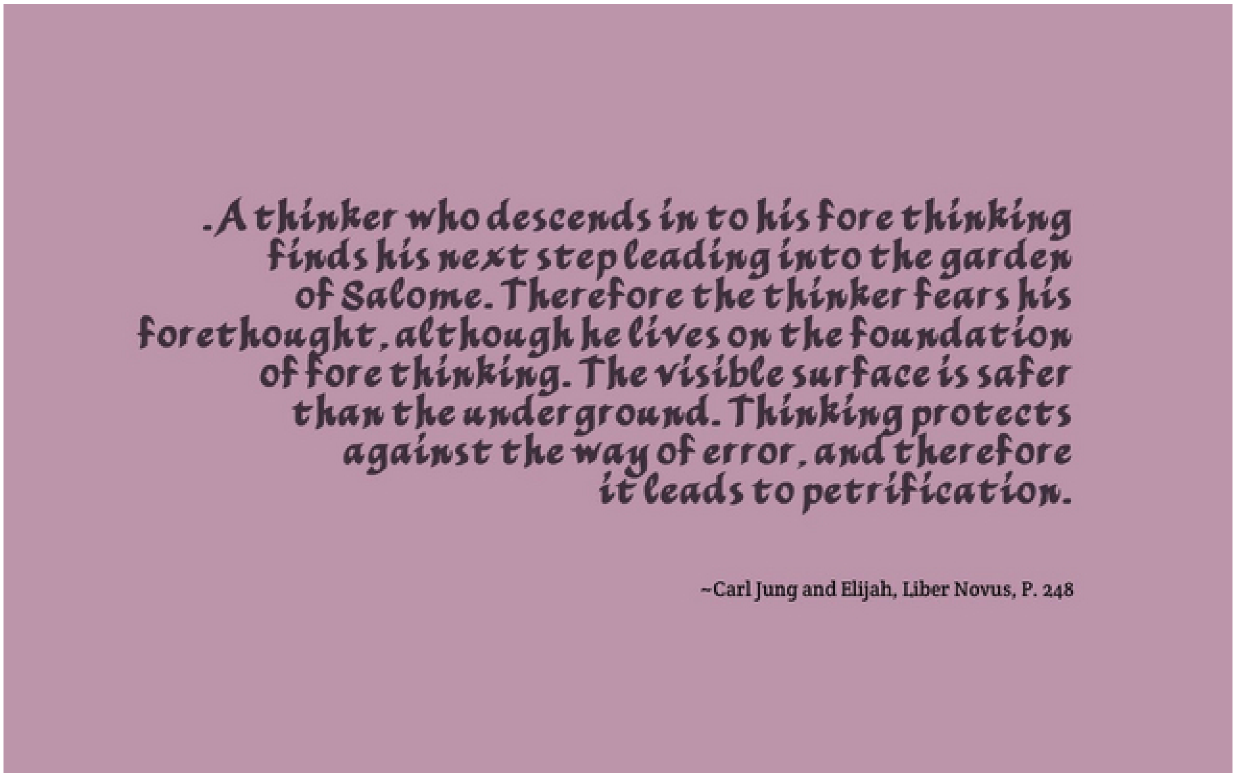
The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.



.A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification.

~Carl Jung and Elijah, Liber Novus, P. 248

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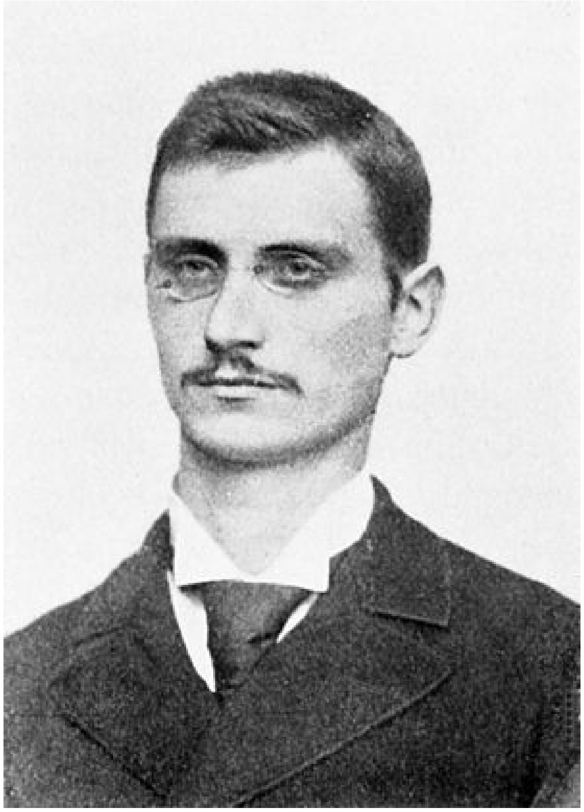
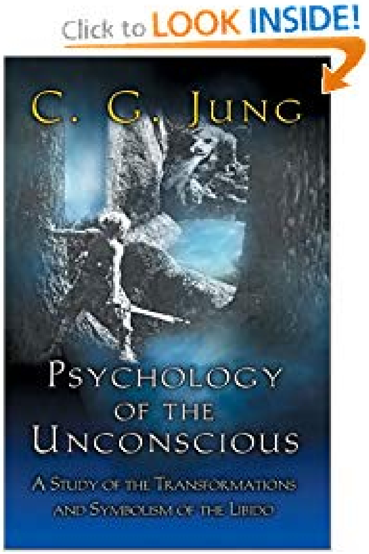
Theory gives Facts their Value (2019-05-17 03:50)

[1] 

Guglielmo Ferrero

"Therefore theory, which gives to facts their value and significance, is often very useful, even if it is partially false, for ii
throws light on phenomena which no one observed, it forces an studied, and it gives the impulse foi more extended and more expose himself to the risk of committing error and to submit to criticism, ideal very limited and very paltry But those who are endowed with a mind sufficiently serious and impersonal as not to believe that all that they write is the expiession of truth absolute and eternal, npp,ove of this them y which places the aims of science well scientist." GUGLIELMO FERRERO, Les Lais fsychologiqii.es du Syinlahsme /S05 Preface, p. wti. [Carl Jung cites this quotation in Psychology of the Unconscious]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C. G. JUNG
PSYCHOLOGY OF THE UNCONSCIOUS
A STUDY OF THE TRANSFORMATIONS AND SYMBOLISM OF THE LIBIDO

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Carl Jung on “Detachment.” (2019-05-17 04:07)

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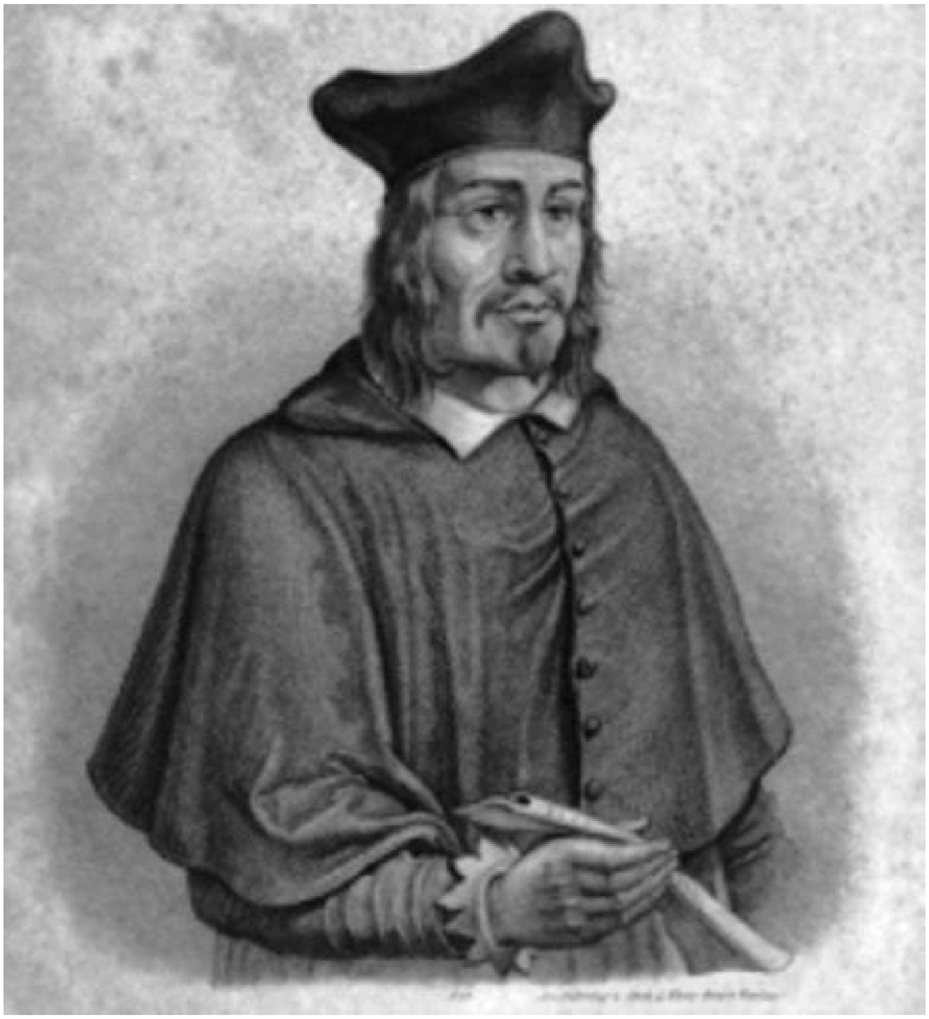

Lecture VII 9th June, 1939

You will remember that I read you a long passage from Meister Eckhart’s sermon on "Detachment" at the end of the last lecture.

This is, as we saw, a western conception of the separation between the Purusha and sattvam.

He says that to leave things you must leave yourself for he saw that the ego was inseparably bound to, what the East calls, Prakriti and that the two were really synonymous.

Before bringing the discussion of the Purusha-sattvam passage in the Yoga Sutra to a close, I should like to remind you of what the Purusha means to India by reading you a few more passages.

An Upanishad says:

"He who is this (Brahman) in man, and the One who is that (Brahman) in the sun, are both one."

The man in the sun and the small figure we see in the pupil of man’s eye are one and the same.

In another Upanishad we find the prayer of one dying:

"The countenance of truth (of Brahman) is covered by a golden disc. Open this, 0 Pushan (Savitir, sun), that we may behold the nature of truth. Unfold and assemble thy holy rays, 0 Pushan, thou only seer, Yama, Surya (sun), son of Prajapati. I behold the light, thy loveliest semblance. What he is, I am."

That is the man in the sun.

In the Khandogya-Upanishad we find the following passage:

"And this light, which spreadeth above this heaven higher than all, higher even than those in the highest world, above and beyond which there are no more worlds, this is the same light that burneth in the inner world of man. Whereof we have this visible token; only to feel warmth and perceive bodies."

And in another text:

"As a grain of rice, or barley, or millet, yea like even unto the kernel of a millet-seed, is this spirit in the inner Self, golden, like a flame without smoke; and greater is it than the heavens, vaster than space, greater than this earth, surpassing all beings. It is the soul of life, it is my own soul: departing hence, into this soul shall I enter."

You can see from these texts how the Purusha was understood in India in the classical time.

There are western parallels to this identification of the soul of man with the universal being.

We will turn again to Meister Eckhart:

"Again must ye understand the soul as the Kingdom of God. For the soul is of like nature roith Divinity. All that was here spoken of God's Kingdom, so far as God himself is this Kingdom, may be truly said in like manner of the soul. All things came to pass through Him, saith St. John. This must be understood of the soul, since the soul is the All. Such it is as an image of God. But as such is it also the Kingdom of God. So deeply, saith one master, is God in the soul, that His whole Divine nature resteth up on it. That God is in the soul is an higher estate than that the soul is in God: when the soul is in God, it is not blessed therein, but blessed indeed is the soul which God inhabits. Of this be ye certain: God is Himself blessed in the soul!"

This is certainly one of the passages which led to Meister Eckhart's persecution by the Inquisition.

He was sent for to Rome to answer the charges against him, but died on the way there, so the persecution took place after his death.

His writings were condemned and practically disappeared for six hundred years, though here and there we hear of a fragment which was preserved in some library.

They remained quiescent till the middle of the 1 9th century, when Pfeiffer collected a great many of his writings and published them, partly in Latin and partly in middle high German.

Another and fuller edition is in course of preparation.

We are fortunate enough to have one of his manuscripts in Basel.

He says further:

"If one asketh me 'Wherefore do we pray, wherefore fast, wherefore do we perform all manner of good works, wherefore are we baptized, wherefore did God become Man?'
I would answer 'For that God might be born in the soul and the soul again in God. Therefore is the Holy Script written. Therefore hath God created the whole world, that God might be
born in the soul and the soul again in God. The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!'

This is one of the most important passages in the writings of Meister Eckhart.

In a sense his ideas were born again in the 19th century and we begin to understand them, largely because we have studied eastern texts.

His idea of the Kingdom of God in the soul of man is synonymous with the eastern idea of the Purusha, the man within.

We find the same idea in the earliest Christian records, as Adam Cadman in the soul, but such texts are mainly Gnostic.

In the Codex Brucianus, a Coptic Gnostic treatise, he is the dweller in the Monad, and in some recently discovered texts he is represented as the Kingdom of God.

I would like to quote another remarkable person, Angelus Silesius, who lived in the seventeenth century.

Though he lived much later he had some heretical ideas similar to those we found in Meister Eckhart.

He had a curious fate and was at first Protestant, and wrote "Der cherubinische Wandersmann" [The Cherub Wayfarer) in naive and touching verse.

He was a poet and philosopher but above all an original, who created out of himself and did not borrow from other sources.

I will read you a few of his verses:

"I know that without me
God can no oement live;
Were I to die, then He
No longer could survive.

God cannot without me
A single worm create
Did I not share with Him
Destruction were its fate.

I am as great as God,
And he is small like me;
He cannot be above,
Nor I below him be.

In me God is a fire
And I in Him its glow;

In common is our life
Apart we cannot grow.

God loves me more than Self
My love doth give His weight,
Whate'er He gives to me
I must reciprocate.

He's God and man to me,
To Him I'm both indeed;
His thrist I satisfy,
He helps me in my need.

This God, who feels for us,
Is to us what we will;
And woe to us, if we
Our part do not fulfil.

God is whate'er He is,
I am what I must be;
If you know one, in sooth,
You know both Him and me.

I am not outside God,
Nor leave I Him afar;
I am His grace and light,
And He my guiding star.

I am the vine, which He
Doth plant and cherish most;
The fruit which grows from me
Is God, the Holiy Ghost.

I am God's child, His son,
And He too is my child;
We are the two in one,
Both son and father mild.

To illuminate my God
The sunshine I must be;
My beams must radiate
His calm and boundless sea."

'The whole disposition of 'this mystic is revealed in these few verses, and we can see that he expresses the central idea of eastern Yoga in western medieval language.

How this could happen is a different question and for the moment we must content ourselves with the fact that it is so.

We will return to the Yoga Sutra, I have picked out some more sentences so that you can get an idea of the central problem of this Yoga.

"Practising general discipline on perception, quality, ego-consciousness, dependence (on the Gunas), and on definiteness of purpose (of the sense' organs) leads to controlling the sense organ:"

Our sense organs are the mechanisms by which we realise the outer world.

The meaning of this sentence is clear, that we must learn through Yoga to control all our psychological activities aird to separate these from the world.

Everything which occurs is entitled to its due share of attention and no more.

Our senses are continually running away from us, we stream out into people and things through the concupiscentia.

But practising general discipline, as recommended in this sentence, would free us from slavery to the object!

Patanjali also says that this same control must be practised or the moment of time.

This is particularly interesting, the fettering of time is a very important idea.

It is a peculiar formulation for becoming independent of things and for freeing ourselves from confusion with them.

We are exceedingly "time conscious" in Europe, and live with our watch in our hand; the more things we have to fit in, the more aware we are of time passing.

The East is far less "time conscious" and sets a lower value on it and the primitive has really no sense of time.

A primitive does not even know how old he is.

If you ask him how long it will take you to walk to a certain place he is just as likely to say twenty hours as two.

He really knows how far it is but he cannot reckon it in terms of time.

The culture of India has given the Indians some sense of time and because of this Yoga insists on the fettering of time even though they are not bewitched by it as we are.

In order to realise our relations to people and things we must be able to separate ourselves from them, and be able to distinguish between ourselves and the Prakriti.

And we must also be able to separate ourselves from time and to live as if we had centuries at our disposal instead of the usual span of man's life.

We get this idea in the story of the primitive who spent so many years in carving his canoe that the stern had rotted before the bow was finished!

But this did not disturb him in the least, because it was very pleasant to carve and surely one could allow ones elf that pleasure.

Patanjali continues:

"Then a swiftness of thought arises, which is independent of the sense organs and which controls the Prakriti."

He is speaking of a fast and smooth functioning of the mind, [independent of the sense organs that bind us to the things of the world), which enables us to control Prakriti.

It is the existence of this function which leads to the idea of miracles, Yogins sitting in the air, leaving their bodies, etc.

But, when we regard it from a psychological standpoint, we see that it is a condition of consciousness where one is no longer bound to the things of the Prakriti.

This frees a process in oneself which works fast and smoothly and gives one a feeling of ruling the world.

Such a person actually has a strong effect on his surroundings, a special influence on other people, because they are attracted by one who is liberated from the things which bind and fetter them.

Patanjali says further:

"then general discipline is practised on the moment of time and its connections; the knowledge, which springs from discrimination, arises."

If you could stop time and live as if you had hundreds or even thousands of years at your disposal, you would reach a certain knowledge which raises you above the things belonging to the Prakriti.

There are many traces of such a state to be found in Indian philosophy.

Patanjali continues:

"Then you become aware of two things, so similar that the difference does not allow itself to be clearly defined in terms of ordinary experience."

What are these two things which we cannot tell apart and which we can yet reach and discriminate one from the other?

The two we found in the earlier passage, sattvam and the Purusha.

We saw then that the Purusha could be described as the man within and that sattvam, though arising from Prakriti, is a result of her connection with the Purusha and the lightest thing which she produces.

Or to put it differently the two similar things are the Self and the ego.

This differentiation is exceedingly important in Yoga.

It is reached by meditation and has a goal: Kaivalyam, absoluteness, but which is perhaps better translated by detachment.

Patanjali says later:

"Who sees the difference [between Purusha and Cittam) loses the illusion that it [Cittam) is the Atman."

Cittam is practically the same as sattvam.

It can, as we saw before, be translated by consciousness.

This sentence really means that the man, who can discriminate between the Purusha and consciousness, no longer falls into the illusion that he is the Self, the Atman.

"Der Zweck der Uebung" [the purpose of the exercise) is to avoid this inflation.

This is why people are so afraid of a technique of separation from the world.

You constantly hear it called morbid, ego-centric, etc.

But this is a superficial judgement arising from the illusion alluded to in our passage.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being.

But when we come to Yoga with a western consciousness, which never knew or has forgotten that the Self exists, then we mistake the Self for the ego and become morbidly self-important.

It is really dangerous if you do not realise that the ego is only a phenomenon, which accounts for the prejudice against such exercises.

Our Christian upbringing is not much help to us in this, because the Purusha is invested in Christ, it is exteriorised, so naturally the Self means the ego to us.

The Church condemned the views of Meister Eckhart as we saw; history, till quite recently, judged him very negatively.

Patanjali continues:

"Through this discrimination the Cittam is liberated and streams down the mountain side of redemption."

When consciousness is separated from the Self the condition of Kaivalyam sets in.

The image of the mountain side provides us with a vivid picture.

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill.

Meister Eckhart would say: "Leave yourself ", and then the Purusha would remain free and the ego roll away down into the Prakriti.

After the Purusha and sattvam have been divided Patanjali says:

"And then the changes in the Gunas come to an end, for they have fulfilled their purpose."

The purpose of the energetic process of the Gunas is to accomplish the world process.

When sattvam or cittam sinks back into the Prakriti, the Purusha is left in his primordial, super-human condition, and their purpose is fulfilled.

Patanjali continues:

"Then, when the changes have finally ended, the sequence of time will be grasped as a whole which is in contrast to the moment's detachment from the moment, one has learnt to live as if one had thousands of years at one's disposal.

An eternal state has been attained, there is no longer any moment, one is in Kaivalyam, the world process has stopped.

This is an ecstatic state.

Patanjali continues, and this is the last of the passages which I want to read you from the Yoga Sutra:

"The flowing back of the Gunas, freed from the compulsion of having to fulfill the purposes of the Purusha, is absoluteness (Kaivalyam); or it is also the strength of the spirit remaining in its own nature."

This sentence will explain what happens to sattvam or cittam when it flows down the mountain side of redemption.

The Gunas flow back into the Prakriti, into their original condition.

They. persist but the Spirit has been freed. It has been separated from matter, it is no longer bound but exists in its own strength and remains in its own nature.

The Yoga Sutra of Patanjali is exceedingly difficult to study but I have given you its main content on broad lines.

I will now read you a passage from the Brihadaranyaka Upanishad:

1. "On this there are these verses: The small old path"

This is the path of Yoga.

"stretching far. away has been found by me. On it sages who know Brahman move on to the Svarga-loka [heaven]. And thence higher on, as entirely free.

1. On that path they say that there is white, or blue, or yellow, or green, or red;"

Here is the color motif which we met last Semester in the Buddhist texts.

Colours are always to be found on the path, wherever it it.

The four colours stand for the four elements of which the Self is composed.

The white represents the unity, the totality.

The central light in the Tibetan Book of the· Dead is the "Clear Light of Reality", the light of the Dharma Kaya.

The Dharma Kaya: is hard to translate adequately, perhaps the law of perfection.

"that path was found by,'Brahmah,"

Here the Yogin identifies himself with Brahman, for he said before that he had found the path.

"and' on it goes whoever knows Brahman, and who has done good, and obtained splendor

1. Whoever has found and understood the Self that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.
2. While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it become immortal, but others suffer pain indeed.
3. If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.
4. He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time."

The Yogin has become the Self, immortal time, for he has separated himself from the Prakriti and no longer dances with it.

This text gives the whole aim and sense of Yoga in a few words.

Before concluding my remarks on Yoga I should like to read you one more passage, this time from Chinese Yoga.

Chinese Yoga is divided into two separate parts, one is bound up with alchemical philosophy; and· the 'other became Zen Buddhism, and is mainly to be found in Japan.

Zen is a very peculiar Yoga and I do not want to speak of it here as though it is very interesting, it is exceedingly difficult.

Those of you who are interested can read Prof. Suzuki's books on the subject; he is Japanese and a professor at Kyoto.

Prof. Zimmer has recently translated one of his books into German and I wrote the commentary.

I The passage I am going to read comes· from "The· Secret of the Golden Flower."

For a long· time this book was only transmitted orally, later in M.S. form, and was interpreted for the first time in the eighteenth century.

A thousand copies were reprinted in Peking in 1920, so Wilhelm was able to obtain a copy.

He translated it and I wrote the 'psychological' commentary.

It belongs to Chinese Taoist Yoga, and is still valued in China today, though in a rapidly diminishing degree; or China is now forced to cope with modern warfare and no longer has time to live in eternity.

It is exceedingly Chinese and forms an important parallel to the Indian texts we have been reading.

You will see how different this in feeling and how laconic it is in style.

"Emptiness comes as the first of the three contemplations. All things are looked up on as empty. Then follows delusion. Although it is known that they are empty, things are not destroyed, but a man attends to his affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the c entre. While practising contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in visioning the empty. Therefore, when one practises contemplation of emptiness, emptiness is certainly empty, but delusion empty also; and the centre is empty. It needs a great· strength to to practise contemplation of delusion; then delusion is really delusion, but ·emptiness is also delusion, arid the centre is also delusion. Being on the way of the centre, one also creates images of the emptiness, but they are not called empty, but are called central. One practises also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the centre, more· need not be said. Carl Jung, ETH Lectures; Pages 132-139.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/03/4d765-1.jpg`

Carl Jung on "Libido." Lexicon. (2019-05-17 04:20)

[1]

Libido:

Psychic energy in general.

Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.["The Technique of Differentiation," CW 7, par. 345.]

Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning.

All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energic manifestations ever since Robert Mayer discovered the law of the conservation of energy. Subjectively and psychologically, this energy is conceived as desire. I call it libido, using the word in its original sense, which is by no means only sexual.["Psychoanalysis and Neurosis," CW 4, par. 567.]

[Libido] denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. Libido is appetite in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido.["The Concept of Libido," CW 5, par. 194.]

In line with his belief that the psyche is a self-regulating system, Jung associated libido with intentionality. It "knows" where it ought to go for the overall health of the psyche.

The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.["Symbols of the Mother and of Rebirth," ibid., par. 337.]

Where there is a lack of libido (depression), it has backed up (re-gressed) in order to stir up unconscious contents, the aim being to compensate the attitudes of consciousness. What little energy is left resists being applied in a consciously chosen direction.

It does not lie in our power to transfer "disposable" energy at will to a rationally chosen object. The same is true in general of the apparently disposable energy which is disengaged when we have destroyed its unserviceable forms through the corrosive of reductive analysis. [It] can at best be applied voluntarily for only a short time. But in most cases it refuses to seize hold, for any length of time, of the possibilities rationally presented to it. Psychic energy is a very fastidious thing which insists on fulfilment of its own conditions. However much energy may be present, we cannot make it serviceable until we have succeeded in finding the right gradient.["The Problem of the Attitude-Type," CW 7, par. 76]

The analytic task in such a situation is to discover the natural gradient of the person’s energy.

What is it, at this moment and in this individual, that represents the natural urge of life? That is the question.["The Structure of the Unconscious," ibid., par. 488.]

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Carl Jung on the Ancestral Elements of our Soul **(2019-05-17 04:27)**

[1]

“Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.
The "newness" in the individual psyche is an endlessly varied recombination of age-old components.

Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.

That is to say, our ancestral components are only partly at home in such things.
We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.

Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.

But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the "discontents" of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up. We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.”

Carl G. Jung - Memories, Dreams, Reflections

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Carl Jung: "We no longer live on what we have...." (2019-05-17 04:30)

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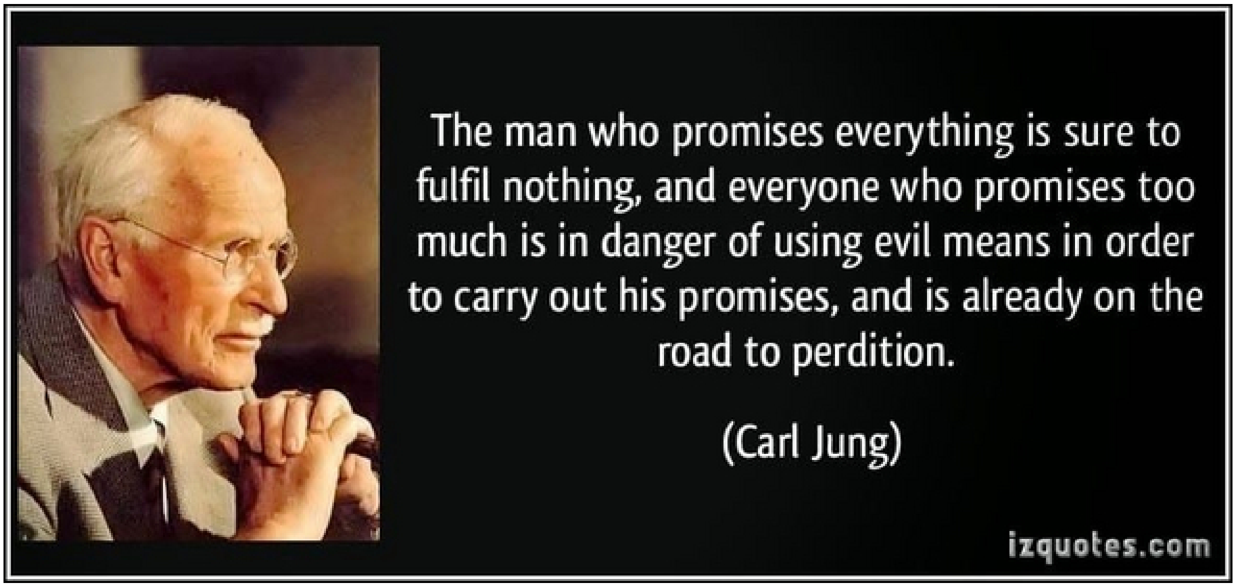

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition.

(Carl Jung)

izquotes.com

"We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.

The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. Carl Jung; Memories, Dreams, Reflections; Page 236

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6678d-promises.jpg`

Carl Jung on Opposites (2019-05-17 06:40)

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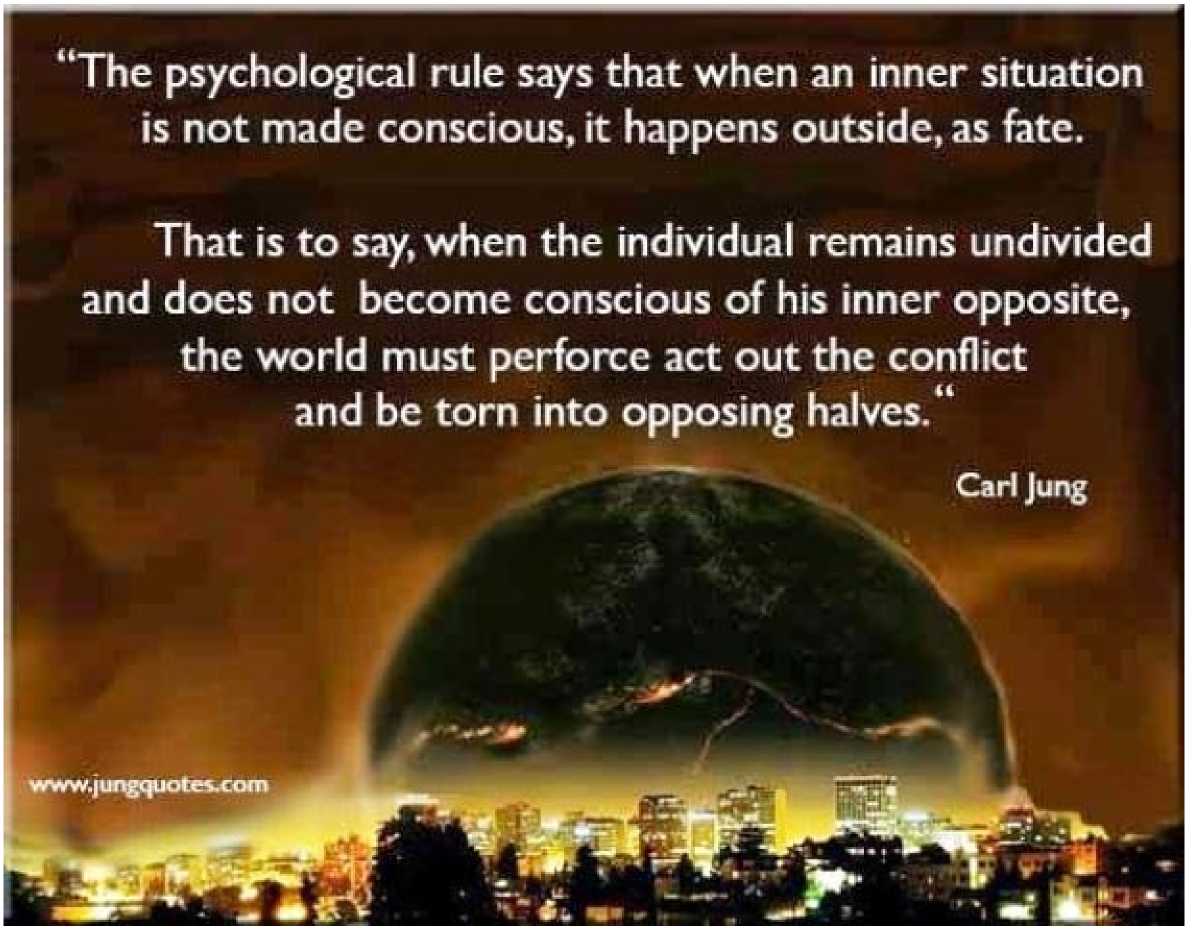
"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.
That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves."
Carl Jung
www.jungquotes.com

[Carl Jung on Opposites]

Opposites:

Psychologically, the ego and the unconscious.
There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.["Analytical Psychology and Weltanschauung," CW 8, par. 706.]

Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious. This situation seldom precipitates a crisis in the first half of life. But for older people who reach an impasse, characterized by a one-sided conscious attitude and the blockage of energy, it is necessary to bring to light psychic contents that have been repressed.

The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.["The Problem of the Attitude-Type," CW 7, par. 78.]

This in turn activates the process of compensation, which leads to an irrational "third," the transcendent function.

Out of [the] collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no.”["The Psychology of the Child Archetype," CW 9i, par. 285."The Psychology of the Child Archetype," CW 9i, par. 285.]

Jung explained the potential renewal of the personality in terms of the principle of entropy in physics, according to which transformations of energy in a relatively closed system take place, and are only possible, as a result of differences in intensity.

Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated.["On Psychic Energy," CW 8, par. 49.]

Some degree of tension between consciousness and the unconsciousness is both unavoidable and necessary. The aim of analysis is therefore not to eliminate the tension but rather to understand the role it plays in the self-regulation of the psyche. Moreover, the assimilation of unconscious contents results in the ego becoming responsible for what was previously unconscious. There is thus no question of anyone ever being completely at peace.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ’s earthly life likewise ended, not in complacent bliss, but on the cross.["The Psychology of the Transference," CW 16, par. 400.]

Jung further believed that anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.["Christ, A Symbol of the Self," CW 9ii, par. 126.]

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Olga Frobe that she not only was. able to escape the influence of the theosophical... (2019-05-17 08:56)

In any case Alfons Rosenberg, who was closely acquainted with the lady, reported a serious clash between Mrs. Frobe and C.G. Jung.

The latter had unmistakably voiced his displeasure with the large-sized paintings on display in the lecture hall, "roughly geometric shapes, without exception blue, black, and gold in color.

These stiff pictures had a stark, mysterious, and solemn effect, but they radiated an atmosphere of dismaying coldness-they had been painted with the intellect and not with the heart; effective, but unsympathetic.

Jung criticized them harshly and ruthlessly-one in particular, which Olga Frobe had covered with a black latticework formed from the Om, the hallowed word and sign of lndia.

The Golden Temple rose in the background, but it was separated from the observer by this black, Om-shaped grille.

Jung had the hardest words for this composition, saying that its creator had put the devil between herself and the shrine, the symbol of godliness-that she had an affair with the devil.

So shaken by this analysis was Olga Frobe that she not only was. able to escape the influence of the theosophical but actually changed its direction .... Gerhard Wehr, “Jung” by Gerhard Wehr, Page 265.

Oh, oh....Dr. Jung gets a little "Tipsy." (2019-05-17 09:47)

Even today a kind of legend survives of a 'night sea journey,' which is not really accurate; one can hardly imagine a night sea journey as ear-splittingly loud as our nekyia was.

It was tremendously boisterous and drunken. Baron von der Heydt (the owner of the hotel on Monte Verita) had donated the wine.

Although there was no music for the dancing, the sound of it echoed far across the lake.

The whole neighborhood near and far sent messages to Mrs. Frobe complaining about the unaccustomed disturbance of the peace, but it did no good. Jung was pretty tipsy, and the words his friend and student comrade Albert Oeri had written in his memoirs of him came to my mind:

'Jung's drunks were rare, but they were loud!'

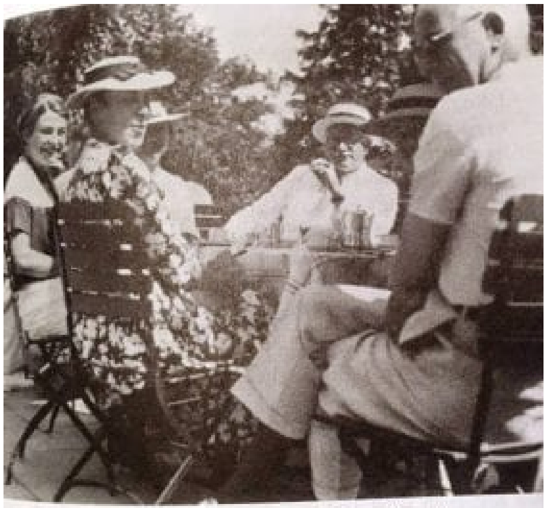
But it was not only Jung who was tipsy; everybody else was too. Jung was very pleased at this, and he roused those who were too sober to render due homage to Dionysos.

Plunging in now here, now there, he sparkled with wit, banter, and drunken high spirits.

This, though, was the only party that was ever held at the Eranos conferences.

Apparently Dionysos was satisfied once and for all with this sacrifice in wine and drunkenness. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 272-273.

Gerhard Wehr and Eranos-A "Navel of the World" **(2019-05-17 10:53)**



Mary Briner, T. Wolff, Emma Jung, C.G. Jung, Tommy at Eranos, 1939

Eranos-A "Navel of the World"

"Eranos is really an extended, relatively narrow garden that falls away in terraces down to the shore of Lago Maggiore from the road that skirts the lake hard by the cliffs on its way from Ascona to Brissago.

The areas was originally a vineyard-hence the terraces-and in a spiritual sense it remains so today, for there the wine of wisdom is pressed from the

knowledge of thinkers and scholars as they meet and blend with one another."

Here Alfons Rosenberg, the expert in symbolism, meditation teacher and author, referred to the place where for more than half a century the internationally known Eranos conferences took place.

The Dutchwoman, coming from the Anglo-Indian theosophical tradition, began them in the Villa Gabriella on August 1933, with a lecture series that was repeated at the same time every year thereafter.

In the beginning she was advised by the religious scholar Rudolf Otto of Marburg, who had become known for his landmark standard work, Das

Heilige (1917), and it was he who suggested the name for the annual meeting.

Eranos, in ancient Greece, was the name of a gathering for a more or less impromptu common meal, to which each participant was supposed to bring along some edible or artistic contribution.

In the Foreword to the first Eranos Yearbook (1933), in which the texts of the individual lectures were printed in their respective original languages (German, Eranos English, and French), the founder described her original intention thus:

"The Eranos conferences have set themselves the goal of mediating between East and West.

The task of this mediation, and the need to create a place for the promotion of such an understanding of the spiritual realm, have become ever clearer .... The question of a fruitful confrontation of East and West is above all a psychological one. The clear-cut questions posed by Western people in matters of religion and psychology can undoubtedly find added, meaningful fructification in the wisdom of the Orient. It is not the emulation of Eastern methods and teachings that is important, nor the neglecting or replacing of Western knowledge about these things, but the fact that Eastern wisdom, symbolism, and methods can help us to rediscover the spiritual values that are most distinctively our own."

"Rediscovery," and even more, "rebirth," were words whose manifold permutations had already been propagated and tested for some decades in other places around Ascona, in particular on Monte Verita, the "Mountain of Truth," overlooking the fishing village and thus immediately nearby.

Here at the beginning of the century idealists and world- and self-changers of all sorts settled for varying periods to practice their alternative styles of life, welfare, and art.

The Russian anarchist Mikhail Aleksandrovich Bakunin had been residing in neighboring Locarno at the end of the nineteenth century, and Monte Verita, with its spa and open-air park, saw artists and writers of the most varied colors, Dadaists and expressionists, painters, sculptors, and dancers, for example Rudolf von Laban and his dance school, utopians and socialists such as Erich Muhsam, and occasionally men like Martin Buber or Hermann Hesse as well.

The industrious Countess Franziska von Reventlow put up here, and the ill-fated psychoanalyst Otto Gross, the colleague and sometime patient of C. G. Jung, as did Theosophists and Freemasons, be it Franz Hartmann or the notorious Theodor Reuss with his Ordo Templi Orientis, the "Order of the Temple of the East."

And off Porto Ronco in Lago Maggiore there were the charming islands of Brissago, also known as the "Islands of the Blessed. "

But the Casa Eranos and the conferences held there each August had little in common with Monte Verita, if only because C. G. Jung had put his stamp on the lecture cycles for years to come.

This manifested itself on one hand in the international character of the gatherings, and on the other in the fact that representatives of various disciplines would each contribute a share of their specialized knowledge to a common theme.

In the beginning the humanistic sciences were predominant; after World War II the natural scientist won a greater hearing, for example the biologist Adolf Portmann from Basel, the physicists Erwin Schrodinger and Max Knoll, the ethnologist Jean Servier, the physician Manfred Porkert, or the paleo-anthropologist Kurt Gerhardt.

When Eranos opened its portals for the first time, the topic under discussion was "Yoga and Meditation in East and West"; thus the speakers included the lndologist Heinrich Zimmer of Heidelberg ("On the Significance of lndian Tantra Yoga") and the Sinologist Erwin Rousselle, Director of the China Institute of the University of Frankfurt. Whereas the Western tradition was represented by two (formerly) Catholic theologians, the convert

Friedrich Heiler ("Contemplation in Christian Mysticism") and the excommunicate Ernesto Buonaiuti of the University of Rome ("Meditation and Contemplation in the Roman Catholic Church"), Jung’s student and friend Gustav Richard Heyer spoke on "The Meaning and Significance of

Oriental Wisdom for Western Spiritual Leadership."

Jung himself delivered "A Study in the Process of Individuation."

Whereas it fell to the religious historians and theologians in the main to discuss the historical facts and developments, the two psychologists directed their audience’s attention above all to the experiential potentialities of modern people, in an attempt at building a bridge to the inner world of the unconscious.

Jungian psychology, Heyer explained, was barely at the point of assembling the building blocks for such an effort, particularly for those contemporaries who, though they had lost touch with the tradition of the church, still felt themselves inwardly impelled toward a path to individual self-awareness.

Jung shed light on one of the possible forms which this process can take by the example of a fifty-five-year-old American woman and the story of her particular illness; that is, he presented a case history and described her dreams, and by way of illustration he showed a series of pictures that his client had made as productions of her unconscious, not works of art, but rather a graphic record of her experience.

His lecture discussed the stages of individuation as a process of self-development, and in marked contrast to the rest of the participants in Eranos he spoke extempore.

Of course Jung had already been involved with this central theme of analytical psychology for many years, but he had made it his duty to present a work to the wider public only when he, as an author, had formed a sufficiently clear idea of his subject.

Consequently, the Eranos conference was for Jung the beginning of a preliminary, still relatively intimate platform for the development of his emerging work.

In the first volume of proceedings, therefore, Jung's contribution turned out to be comparatively short, as it was drawn from the sketchy notes taken by

Toni Wolff.

Not until seventeen years later, in 1950, was a thoroughly revised and expanded version included in the volume Gestaltungen des Unbewussten.

An element of the provocateur must also have been at work in Jung's debut performance, for in the beginning Olga Frobe's connection had been with a theosophical group in America; originally she had wished to offer them a place to hold meetings and lectures.

In any case Alfons Rosenberg, who was closely acquainted with the lady, reported a serious clash between Mrs. Frobe and C.G. Jung.

The latter had unmistakably voiced his displeasure with the large-sized paintings on display in the lecture hall, "roughly geometric shapes, without exception blue, black, and gold in color.

These stiff pictures had a stark, mysterious, and solemn effect, but they radiated an atmosphere of dismaying coldness-they had been painted with the intellect and not with the heart; effective, but unsympathetic.

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So shaken by this analysis was Olga Frobe that she not only was. able to escape the influence of the theosophical but actually changed its direction .... "

Rosenberg intimated that this was the real moment of Eranos' birth, and consequently that it was Jung who had stood godfather to it.

Now it is obvious how great a distance there is bound to be between paintings that have been made on the basis of a more or less abstract theory or "theosophical" system, and those that owe their origin to the vitality and spontaneity of the psyche.

And still another note can be detected in Toni Wolff's lecture notes: to follow the previous contributions of his Eranos colleagues, Jung, it seems, opened with a line from Lao-tse's Tao Te Ching: "Exterminate learning and there will no longer be worries" (chap. 20), but then he explained:

After the pleasant fragrance of the Orient comes the European: disagreeable, a pirate, a conquistador, dripping with the "religion of love," an opium trafficker, disoriented and miserable in spite of his superabundance of knowledge and his intellectual arrogance. This is the picture of Western man ....

From this unvarnished avowal of the spiritual emptiness and destitution of the "Christian" European, however, Jung by no means proceeded to an exhortation to borrow from the Orient, as seemed to be recommended by the theme of the conference and as at least some of its participants undoubtedly would have expected.

Rather than allowing himself to be forced into the mold of propagandist for the precedents of the East, he argued:

“The essential thing can only grow out of ourselves. Hence if the white man is true to his instinct, he reacts with instinctive defensiveness against everything that one might tell him or advise him. And what he has already swallowed, he must excrete again as a corpus alienum, for his blood rejects that which has grown on foreign soil.”

A few years later, Jung was to experience this in his own body, on his journey to India.

When Olga Frobe invited the psychologist from Kusnacht to the second Eranos conference in 1934, she could already boast of a considerable staff of co-workers.

The circle of speakers had substantially increased, and so the topic that had begun could be continued under the rubric of "East-West Symbolism and Spiritual Guidance."

The new collaborators included an Indian representative from the Ramakrishna Mission in Madras, who considered Hindu religious symbolism in connection with methods of spiritual practice.

The place of art in the psychological view of life was discussed in a paper by Moritz Carl von Cammerloher of Vienna. The Zurich art historian Rudolf Bernoulli dealt with number symbolism in the system of the Tarot, and a young woman, Sigrid Strauss Kloebe, a student of Jung and Heyer, was also one of the group on this occasion ("On the Psychological Significance of the Astrological Symbol").

Because the philosophical conflict in Germany was growing ever sharper in 1934, it is noteworthy that two men at least between whom there was a profound ideological gulf spoke alongside each other in the Eranos collegium: the Tubingen theologian Jakob Wilhelm Hauer, who on the masthead of his own Kommende Gemeinde had welcomed the rise of National Socialism as "a new faith," and the Jewish philosopher Martin Buber.

His double lecture on "Symbolic and Sacramental Existence in Judaism" characterized the nature of Chasidism, in clear distinction to the mystical

Kabbalah and all varieties of Gnosticism.

Jung's relationship was that he had invited Hauer, as an Indologist, to collaborate in the Psychological Club and his seminars, and thus a fierce controversy was to arise between Jung and Buber after the end of World War II, as will be discussed in more detail later.

In view of this richly varied palette, Jung looked upon his own participation as superfluous; he wished to allow the Sinologists and Indologists to take precedence.

Moreover it was his opinion that to "laymen of an Asiatic bent," psychology would seem "a difficult and unpalatable field."

In his experience the only ones who hankered after psychology were those for whom every other avenue had failed, and this also applied, by the way, to the practical use of the I Ching.

"Too much Eastern wisdom, however, takes the place of immediate experience, and thus the way to psychology is cut off."

Ultimately, he wanted to remain in the background, "taking part as a sympathizer."

But things did not turn out this way. In the end, rather, Olga Frobe succeeded in moving Jung to active collaboration. Reading, in this context, the Foreword to the second Eranos Yearbook (1934), it becomes clear that Mrs. Frobe too now allowed herself to be guided by his thinking:

the concern with Oriental symbolism was, to be sure, a significant enrichment, but it was crucial that it should be firmly rooted "in our own indigenous Western symbolism."

"The Western road to health must be built upon Western ground, work with Western symbols, and be formed from Western material."

From this dictum it is not hard to discern Jung's intentions.

This time-in August 1934-he gave not an off-the-cuff presentation, but a prepared written lecture on "Archetypes of the Collective Unconscious," that

dimension of spiritual knowledge that goes beyond the individual psyche and its experience and allows people to take part in the religious and spiritual experience of all humanity.

As far as this concept was concerned, here Jung reached back into the religious philosophy and theology of ancient times, where the designation "archetype" had been used already in the Corpus Hermeticum, in Augustine, Dionysus the Areopagite, and others.

In short order Jung came to today's problems, placing under his lens the alarming loss of imagery and symbol among modern people, particularly those who come from the tradition of Protestantism.

Rather than simply establishing the facts and lamenting the loss in the usual way, Jung showed the extent to which this impoverishment nonetheless could and in fact did have meaning, that is insofar as proper use was made of this spiritual poverty.

It would be wrong for religiously estranged people, figuratively speaking, to attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists.

One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces," to borrow rashly from the religions of the East.

Once again, Jung bluntly criticized the orientalizing tendency he had perceived in certain Eranos participants in earlier years.

In a series of examples he showed how the loss of the power of traditional symbols would point people to the collective unconscious and its archetypal figures, and then to the process of individuation which the individual can go through, a process that is solitary and therefore unappreciated and unimagined.

Jung closed this sketch with an unmistakable warning, one which he made available to a wider readership only two decades later in "The Roots of

Consciousness":

To me it seems risky, on the whole, to bring too many of these dark things to light; but sometimes a wanderer in the darkness of night is grateful for the faltering yellow glow of a lone lantern, or the pale streaks of the first light of dawn.

Thus from the first days of the conference Jung was among the supporting group of those who, in concert with Olga Frobe, determined the spiritual direction of Eranos.

And because the annual gatherings represented a lasting component of his work process and his calendar, between 1933 and 1951 he was never allowed to be absent as a speaker.

Only during the time of his serious illness in the war years 1943-1944 was he forced to forgo his participation.

In all he gave fourteen lectures at Eranos, among them groundbreaking contributions from his alchemy research, on the psychology of the Trinity, and the symbolism of transformation in the Mass as well as the psychology of the spirit.

His last lecture, in 1951, was devoted to the phenomenon of synchronicity, the range of problems in which the depth psychologist’s work shared such

close theoretical foundations with that of the physicist.

In no way, as he repeatedly stressed, did he wish to give the impression that he wanted to thrust himself into the foreground.

In a letter to the lady of the house on 27 September 1943, he said:

Under no circumstances do I wish it to seem as if the independent and spontaneous collaboration of others has been as it were shunted by me onto a psychological track, and thus pressed into my service. It is extraordinarily important, for Eranos in particular, that each individual speaker has the feeling that he is providing an independent contribution, not one that serves some other goal.

Part of the special charm of the gatherings in this secluded garden landscape on the lake beneath the Ticino sun was that of meetings between people, including those at the occasions of their eating and drinking together.

On the great round, tree-shadowed table in front of the Villa Gabriella, the hostess had the midday meal set out, at which the speakers, and every

day a few other guests from among the audience, were assembled.

Here Jung's extraordinary gift for establishing contact and firing conversation with his own unique spirit and humor could unfold fully.

It even happened once that a passer-by outside stopped at Mrs. Frobe's to inquire about the gentleman who had just given out with such a powerful and infectious laugh-an infallible sign of the presence of C. G. Jung!

One time, Aniela Jaffe reports, the routine of the conference was interrupted by an unusual event, namely a nighttime party, which was celebrated partly inside the Casa Eranos and partly on the terrace outside.

On this occasion Jung impressed himself on the memories not only of those who were direct witnesses, but also of the neighbors living in more distant yards:

"Even today a kind of legend survives of a 'night sea journey,' which is not really accurate; one can hardly imagine a night sea journey as ear-splittingly loud as our nekyia was. It was tremendously boisterous and drunken. Baron von der Heydt (the owner of the hotel on Monte Verita) had donated the wine. Although there was no music for the dancing, the sound of it echoed far across the lake. The whole neighborhood near and far sent messages to Mrs. Frobe complaining about the unaccustomed disturbance of the peace, but it did no good. Jung was pretty tipsy, and the words his friend and student comrade Albert Oeri had written in his memoirs of him came to my mind: 'Jung's drunks were rare, but they were loud!' But it was not only Jung who was tipsy; everybody else was too. Jung was very pleased at this, and he roused those who were too sober to render due homage to Dionysos. Plunging in now here, now there, he sparkled with wit, banter, and drunken high spirits. This, though, was the only party that was ever held at the Eranos conferences. Apparently Dionysos was satisfied once and for all with this sacrifice in wine and drunkenness."

The banquets at Eranos evidently could not be considered overly opulent, particularly by the standards of C. G. Jung, who was accustomed to good eating and noble spirits.

Thus Mircea Eliade, who met Jung repeatedly in Ascona and in Mascia, confided to his diary what he had heard from Henry Corbin's wife:

"Jung is a gourmet, and really knows his way around the kitchen. Since he knows that the dining at Mrs. Frobe-Kapteyn's is not too good, he buys himself little snacks in secret and eats them alone in his room at night. But eventually word of this got out, and one of his admiring young ladies

from Ascona, also in secret, sent him a roast chicken."

From the same journal, the entry from 23 August 1950, obviously about a dinner together in an Ascona restaurant:

"I eat with Jung, on his left, and we converse .from twelve-thirty until three o'clock. He is a captivating old gentleman, utterly without conceit, who is as happy to talk as he is to listen. What could I write down here first of this long conversation? Perhaps his bitter reproaches of 'official science'? In university circles he is not taken seriously. 'Scholars have no curiosity,' he says with Anatole France. Professors are satisfied with recapitulating what they learned in their youth and what does not cause any trouble; above all, their spiritual world is in balance .... For all that, I sense that at the bottom of his heart Jung is a little troubled by this indifference. That is why he is so interested in a scholar, in any line of research, who takes him seriously, or quotes or comments on him."

Besides the lectures in the Eranos hall, one particular custom was soon adopted in which Jung's students especially took part.

These were the sessions on the "little wall," the informal gatherings during intermissions and after lectures actually, whenever Jung was present.

Aniela Jaffe described these wall sessions from her own experience:

Jung used to sit on the small terrace wall, "and right away listeners and students, but above all his female students, would cluster around him like a bunch of grapes.

Jung gave a psychological commentary on every lecture, and even the shortest and simplest question received a detailed answer.

These sessions were the most impressive and vital instruction in psychology we had ever been able to get. Jung's intellectual generosity was wonderful.

The little wall sessions took on a special character whenever Erich Neumann was there from Tel Aviv: then there was-as there was not when we asked the questions-a dialogue, with speeches and contradictions. We listened."

Occasionally what was heard in these inter- and after sessions was written down and circulated in private, primarily among participants and friends; the notes taken by Margret Ostrowski-Sachs, a neighbor of Hermann Hesse's in Montagnola, should be mentioned in this connection.

It goes without saying that the statements attributed to Jung in this form are fully understandable only in the context of his work as a whole. They cannot, however, be granted the authenticity of an exact stenographic record. Rather, these texts have the character of notations recorded in a diary immediately after the event, and hence they are somewhat more reliable than the memoirs, written for the most part from a greater distance in time.

From this point of view it deserves to be mentioned why Jung placed such a high value on conversation in intimate groups, and that indeed he could never resist it.

According to Margret Ostrowski, he once said:

"What troubles me is that I seldom get to have a conversation with an adequate partner-Father White is in England, Neumann lives in Israel; women of my circle do understand me, but with women their home, their husband, and their children always come first. If all these things are in order, then a

woman also has some time for the spirit, and then it is interesting. But talking with a man, one listens to the reverberation from the cosmic spaces of the spirit."

What Jung had to say did not always go unchallenged.

Once, for example, when he was propounding his much-discussed theory of the quaternity, and the need for the Trinity to be augmented, be it through the principle of the feminine (Sophia/Mary) or that of darkness (Satan), opposition did arise.

Alfons Rosenberg, himself a fairly regular visitor to Eranos and a welcome guest at Olga Frobe’s, launched a small counter event in the form of a lecture at a friend’s home, which was attended by many of the Eranos audience.

He remarked:

"It was an exciting evening of fiercely partisan arguments, which might have brought to mind the climax of the guild congress in Mailand in 1366, where it was debated whether the cathedral should be designed according to the law of the square or of the triangle.

In any case, I resisted the notion that, as I and many others understood Jung to mean, the Trinity needed to be "completed" by the addition of a fourth principle, be it Mary, Satan, or even Man.

I was, traditionally, of the opposite opinion, namely that trinity could, and must, constitute the counter principle to quaternity.

Naturally, Jung heard about this lecture I gave in response to his own.

The next day, I noticed that he kept a thoughtful eye on me, giving me critical looks.

But he did not discuss the problem with me-not even later, when I met and talked with him frequently."

Unquestionably, though, approval of Jung’s personality and his work were by far predominant.

This was still perceptible in the Eranos collegium decades after his death, even though after his departure, as a consequence of the arrival of new

speakers and guests, new thematic emphases arose.

Finally, part of the enduring legacy of the Eranos yearbooks, which documented the important stages in the development of Jung’s work as we have noted, are two separate volumes that were personally dedicated to him.

One of these was the testimonial volume for his seventieth birthday, The Idea of the Archetypes (1945), with contributions from Hugo Rahner, John Layard, Louis Massignon, Andreas Speiser, Karl Kerenyi, and others, a remarkably substantial hardbound book to be published in wartime or immediately thereafter.

The still more extensive anniversary volume for his seventy-fifth birthday was entitled From the World of the Archetypes (1950).

A new group of contributors was assembled to mark out wider perspectives from their own fields of specialization; thus among others there were Henry Corbin, the expert on Islamic mysticism and Shiite esoterism teaching in Teheran; the philosopher Hans Leisegang with a paper on the God-man as

archetype; two Dutchmen, the religious scholar Gerardus van der Leeuw and the gnostic researcher Gilles Quirpele; as well as Erich Neumann from Tel Aviv, the ethnologist Paul Radin from Berkeley, the New Testament scholar Karl Ludwig Schmidt of the University of Basel, and also from Basel the

biologist Adolf Portmann, who shed light on the problem of the archetypes from his own perspective. In her Foreword, Olga Frobe-Kapteyn emphasized that the increasing realization of the inner world and man’s relationship to it was owed above all to C. G. Jung and his work.

"The nature and the influence of these dynamically charged archetypes were first recognized and interpreted for us through his work. In the course of his fifteen years of cooperation with the Eranos conferences he has created an authoritative body of work and earned our deepest thanks."

All this notwithstanding, Jung and those who worked with him did their part to see that it did not develop into a personal cult.

Alluding to the hermetic Aurea Catena, which according to ancient tradition bound the students of the mythical Trismegistos, the thrice-great Hermes, to one another, but above all linked together heaven and earth, Erich Neumann noted:

"Eranos-lakeside scene, garden and house. Inconspicuous and out of the way, and yet a navel of the world, a small link in the Golden Chain."

How Jung's collaboration in the Eranos assembly was judged in retrospect can be gathered from a statement by Adolf Portmann, coming from the year of Jung's death, on the celebration of Olga Frobe's eightieth birthday in Ascona in 19 October 1961:

"the encounter with Carl Gustav Jung, the great researcher of the psyche, was decisive for the first period of Eranos, and even in later years, when it was no longer possible for Jung to take an active part, his silent presence and his inner participation contributed materially to the spirit of this gathering. To all those who shared the good fortune of being able to witness this volcanic spirit in action, these encounters with a great man remain unforgettable and alive."

The events of Eranos, chronologically speaking, represented only a series of episodes-though important ones-in Jung's life.

Hence in continuing the biography . G. Jung, we must make clear what other events directed his life and work during the time in question, in and around 1933.

Along with his study of alchemy, we should mention the studies in the psychology of religion that continued for many years, as well as the further episode of his journey to India.

The time of National Socialism of course demands particular attention, as do the war and its aftermath.

Although a biography cannot be a mere chronology, affording separate treatment to each individual unit of life and work, because naturally they are all

tightly interwoven, nevertheless when brought together thematically there is no other way to present them than in sequence.

At this juncture the obvious next step is to report on Jung’s trip to India. Gerhard Wehr, Jung: A Biography, Pages 262-277

Carl Jung: I know nothing of a "super-reality." (2019-05-18 04:00)

[1]

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.

Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality.

This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies "sound common sense" and our ordinary use of language.

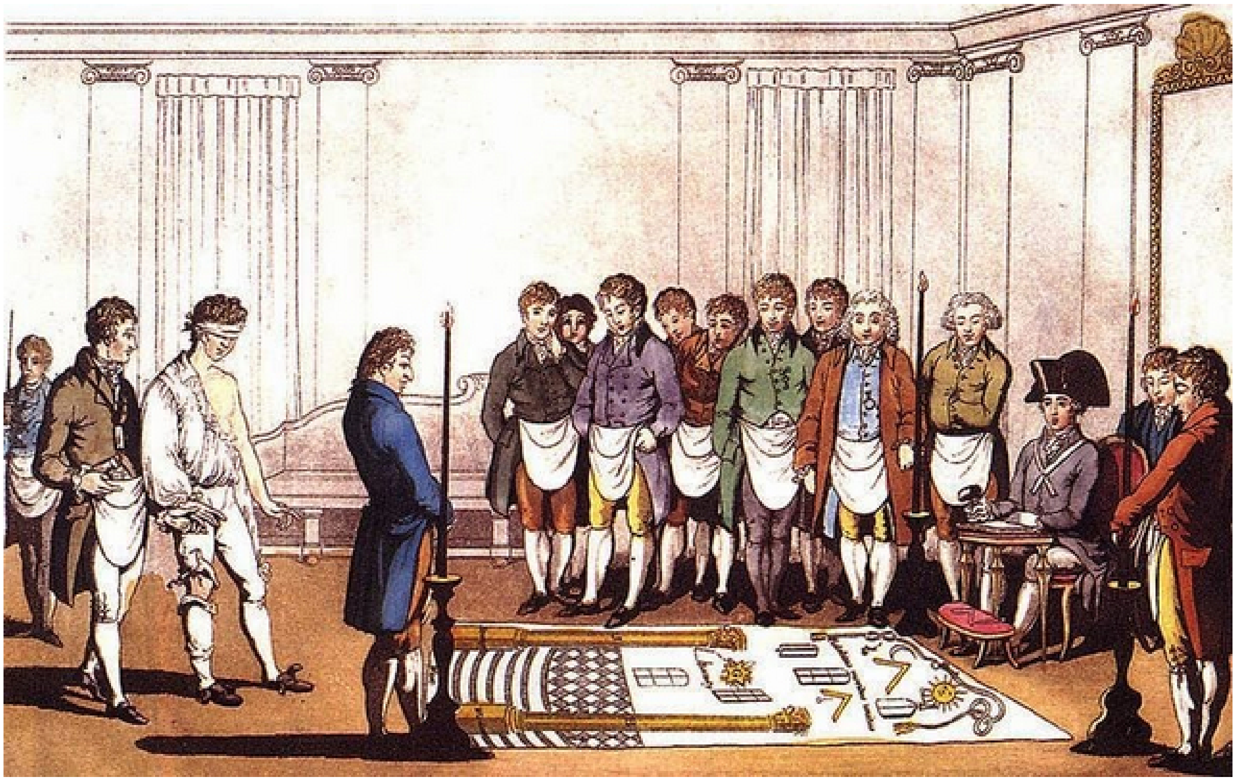
It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.

According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung; "The Real and the Surreal" (1933). In CW 8: The Structure and Dynamics of the Psyche. P.745

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/a385c-realitycarl.jpg`

[Carl Jung on Secret Societies and the member who fails to differentiate themselves.] (2019-05-18 04:08)

[1]



[Carl Jung on Secret Societies and the member who fails to differentiate themselves.]

The secret society is an intermediary stage on the way to individuation. The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual's task to differentiate himself from all the others and stand on his own feet.

All collective identities, such as membership in organizations, support of "isms," and so on, interfere with the fulfillment of this task.

Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims, a herd and a safe fold for lost sheep, and a mother providing nourishment and growth.

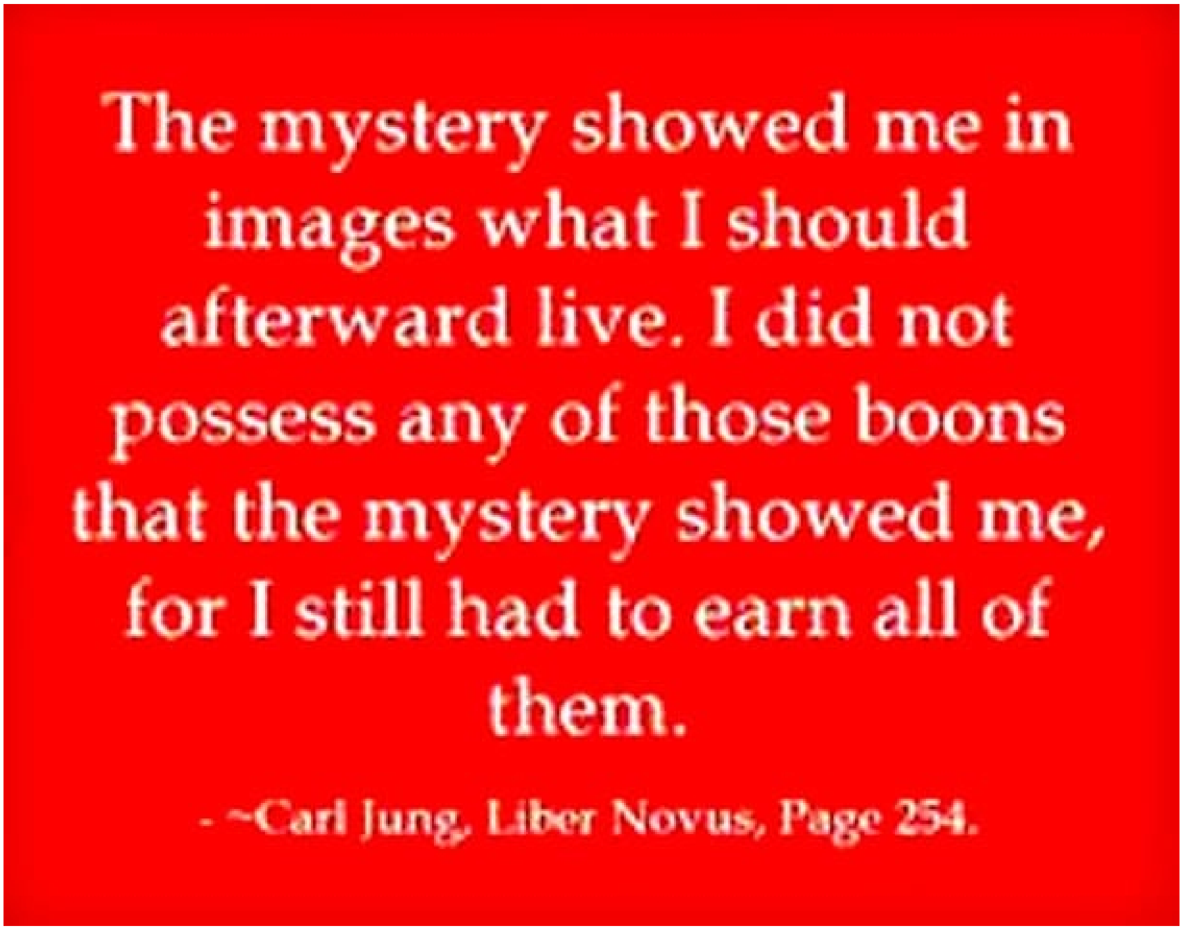
It would therefore be wrong to regard this intermediary stage as a trap; on the contrary, for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened by anonymity.

Collective organization is still so essential today that many consider it, with some justification, to be the final goal; whereas to call for further steps along the road to autonomy appears like arrogance or hubris, fantasticality, or simply folly. Carl Jung; Memories Dreams and Reflections; Page 342.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/07716-masonic.jpg`

Carl Jung on "Logos." Lexicon (2019-05-18 04:11)

[1]



The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.

- ~Carl Jung, Liber Novus, Page 254.

Logos:

The principle of logic and structure, traditionally associated with spirit, the father world and the God-image.

There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

In Jung’s earlier writings, he intuitively equated masculine consciousness with the concept of Logos and feminine consciousness with that of Eros. Either one could be dominant in a particular man or woman, due to the contrasexual complexes.

By Logos I meant discrimination, judgment, insight, and by Eros I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively. From the scientific point of view this is regrettable, but from a practical one it has its value, since the two concepts mark out a field of experience which it is equally difficult to define.

As we can hardly ever make a psychological proposition without immediately having to reverse it, instances to the contrary leap to the eye at once: men who care nothing for discrimination, judgment, and insight, and women who display an almost excessively masculine proficiency in this respect. . . . Wherever this exists, we find a forcible intrusion of the unconscious, a corresponding exclusion of the consciousness specific to either sex, predominance of the shadow and of contrasexuality.["The Personification of the Opposites," CW 14, pars. 224f.]

In his later writing on alchemy, Jung described Logos and Eros as psychologically equivalent to solar and lunar consciousness, arche-typal ideas analogous to the Eastern concepts of yang and yin-different qualities of energy. This did not change his view that Eros was more "specific" to feminine consciousness and Logos to masculine. Hence he attributed Eros in a man to the influence of the anima, and Logos in a woman to that of the animus.

In a man it is the lunar anima, in a woman the solar animus, that influences consciousness in the highest degree. Even if a man is often unaware of his own anima-possession, he has, understandably enough, all the more vivid an impression of the animus-possession of his wife, and vice versa. [Ibid., par. 225.]

http://www.nyaap.org/jung-lexicon/l/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/5406e-2.jpg`

A person must pay dearly for the divine gift... (2019-05-18 04:11)

[1]

"Every creative person is a duality or a synthesis of contradictory aptitudes. On the one side he is a human being with a personal life, while on the other side he is an impersonal, creative process...The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is 'man' in a higher sense–he is 'collective man'–one who carries and shapes the unconscious, psychic life of mankind. To perform this difficult office it is sometimes necessary for him to sacrifice happiness and everything that makes life worth living for the ordinary human being.

"...There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. It is as though each of us were endowed at birth with a certain capital of energy. The strongest force in our make-up will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. In this way the creative force can drain the human impulses to such a degree that the personal ego must develop all sorts of bad qualities...in order to maintain the spark of life and to keep itself from being wholly bereft...[these negatives] of artists resembles that of illegitimate or neglected children who from their tenderest years must protect themselves from the destructive influence of people who have no love to give them–who develop bad qualities for that very purpose and later maintain an invincible egocentrism by remaining all their lives infantile and helpless or by actively offending against the moral code or the law. How can we doubt that it is his art that explains the artist, and not the insufficiencies and conflicts of his personal life? These are nothing but the regrettable results of the fact that he is an artist–that is to say, a man [or woman] who from his very birth has been called to a greater task than the ordinary mortal. A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life.

"It makes no difference whether the poet knows that his work is begotten, grows and matures with him, or whether he supposes that by taking thought he produces it out of the void. His opinion of the matter does not change the fact that his own work outgrows him as a child its mother. The creative process has feminine quality, and the creative work arises from unconscious depths–we might say, from the realm of the mothers. Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events. The work in process becomes the poet's fate and determines his psychic development. It is not Goethe who creates Faust, but Faust which creates Goethe....The archetypal image of the wise man, the saviour or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. When people go astray they feel the need of a guide or teacher or even of the physician. These primordial images are numerous, but do not appear in the dreams of individuals or in works of art until they are called into being by the waywardness of the general outlook. When conscious life is characterized by one-sidedness and by a false attitude, then they are activated–one might say, 'instinctively'–and come to light in the dreams of individuals and the visions of artists and seers, thus restoring the psychic equilibrium of the epoch.

"In this way the work of the poet comes to meet the spiritual need of the society in which he lives, and for this reason his work means more to him than his personal fate, whether he is aware of this or not. Being essentially the instrument for his work, he is subordinate to it, and we have no reason for expecting him to interpret it for us. He has done the best that in him lies in giving it form, and he must leave the interpretation to others and to the future. A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is never unequivocal. Carl Jung

"....This is why every great work of art is objective and impersonal, but none the less profoundly moves us each and all. And this is also why the personal life of the poet cannot be held essential to his art–but at most a help or a hindrance to his creative task. He may go the way of a Philistine, a good citizen, a neurotic, a fool or a criminal. His personal career may be inevitable and interesting, but it does not explain the poet." Carl Jung

"Therein lies the social significance of art: It is constantly at work educating the spirit of the age, conjuring up the forms in which the age is more lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious, which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image and, in raising it from deepest unconsciousness, he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers." Carl Jung.

All art intuitively apprehends coming changes in the collective unconsciousness. (Carl Gustav Jung)

"Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense— he is "collective man"— one who carries and shapes the unconscious, psychic forms of mankind." — C.G. Jung

"The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. - "Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

“Although my patients occasionally produce artistically beautiful things that might very well be shown in modern “art” exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art. As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed. It is not a question of art at all-or rather, it should not be a question of art – but of something more and other than mere art, namely the living effect upon the patient himself. The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible.” (CW16, § 104)

Image: "One does not become enlightened by imagining figures of light, but by making the darkness conscious." Here, the encounter with the shadow within psychic processes - a drawing by Carl Jung from the "Red Book." (Wehr, 1989: 55).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/dc928-fox.jpg`

Carl Jung "The World is as it has ever been." (2019-05-18 04:13)

[1]

[Carl Jung and "The World is as it has ever been]

The world is as it ever has been, but our consciousness undergoes peculiar changes.

First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now.

Consciousness can hardly exist in a state of complete projection.

At most it would be a heap of emotions.

Through the withdrawal of projections, conscious knowledge slowly developed.

Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world.

One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.

Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.

You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip.

All gaps in our actual knowledge are still filled out with projections.

We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/00f46-world.jpg`

Carl Jung on “Loss of Soul.” Lexicon (2019-05-18 04:29)

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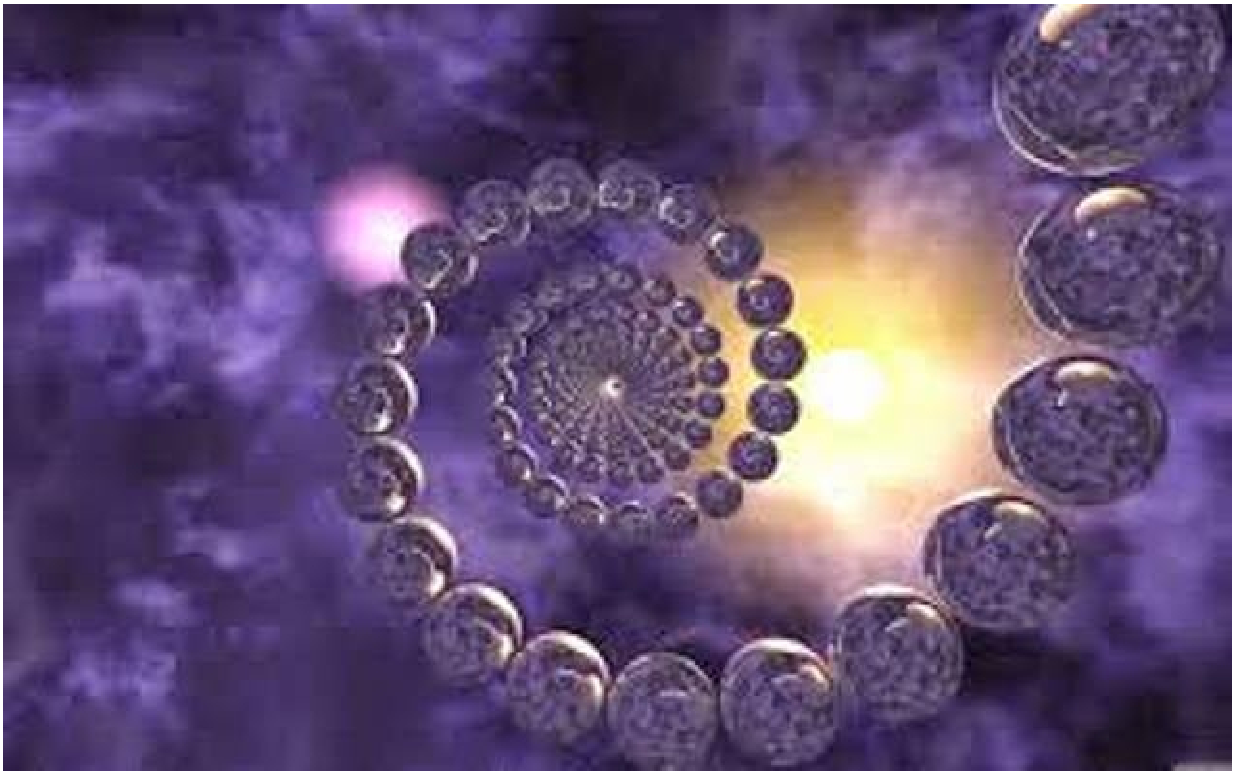

Loss of soul:

A concept borrowed from anthropology, referring psychologically to a state of general malaise.
The peculiar condition covered by this term is accounted for in the mind of the primitive by the supposition that a soul has gone off, just like a dog that runs away from his master overnight. It is then the task of the medicine man to

fetch the fugitive back. . . . Some-thing similar can happen to civilized man, only he does not describe it as "loss of soul" but as an "abaissement du niveau mental."["Concerning Rebirth," CW 9i, par. 213.]

http://www.nyaap.org/jung-lexicon/l/

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Carl Jung: "When I was working on the stone tablets...." (2019-05-18 04:30)

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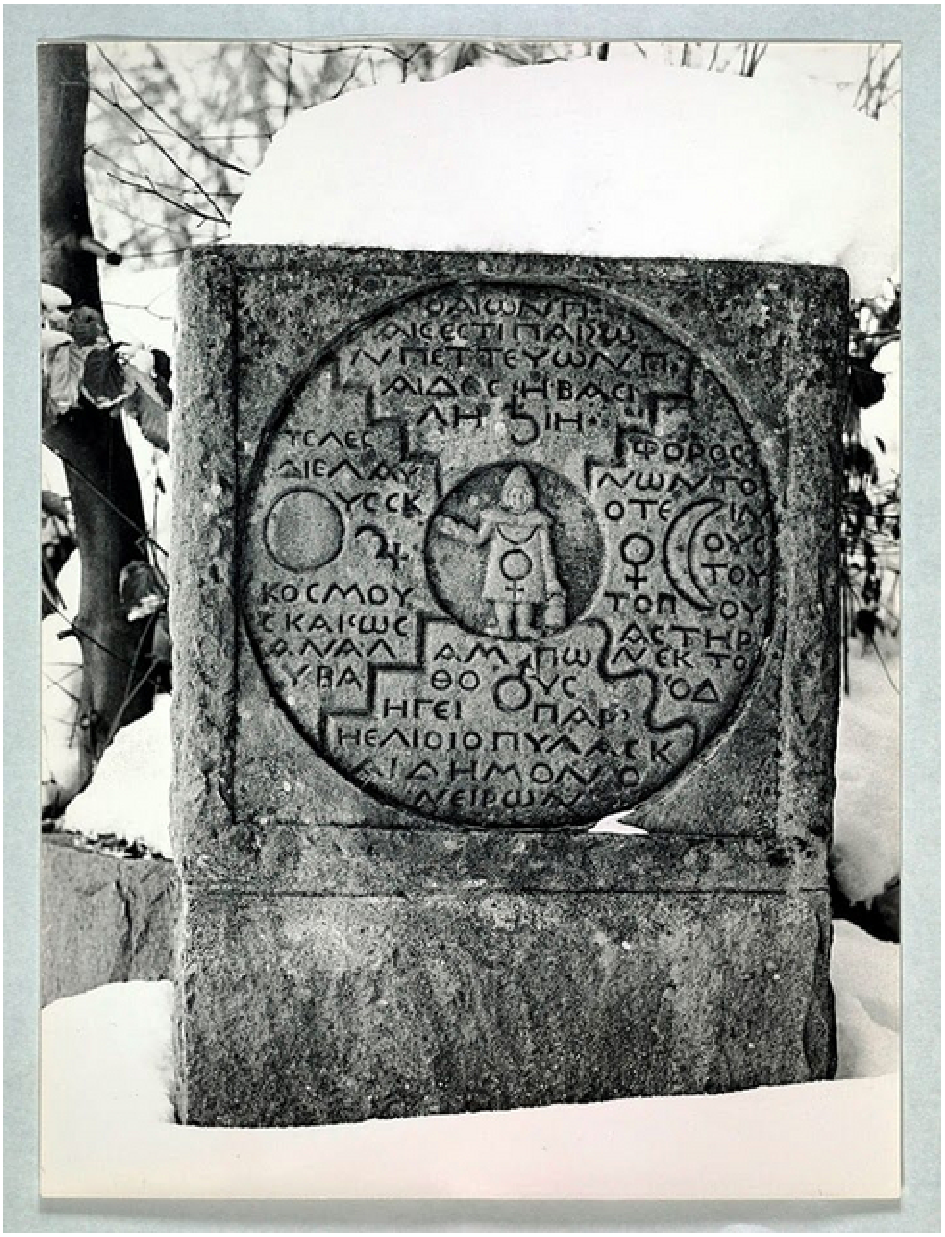

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors.

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children.

It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.

It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case.

A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche.

The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere.

The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

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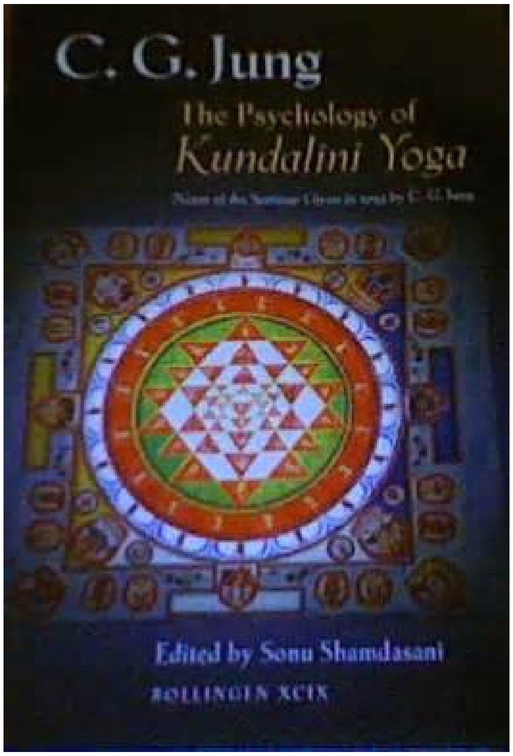
Cooking is an anticipation of digestion.... (2019-05-18 04:47)

[1] 

The Kitchen and Kundalini:

Cooking is an anticipation of digestion, a sort of predigestion. For example, in Africa the papaya tree has the very peculiar quality that its fruit and leaves are full of pepsin, the same stuff which is found in the juice of the stomach, the digestive stuff par excellence. The Negroes wrap up their meat for two or three hours in papaya leaves instead of cooking it—it thus becomes partially digested; it is predigested. And so the whole art of cooking is predigestion. We have transferred part of our digestive ability into the kitchen, so the kitchen is the stomach of every house, and the labor of preparing the food is then taken away from our stomachs.

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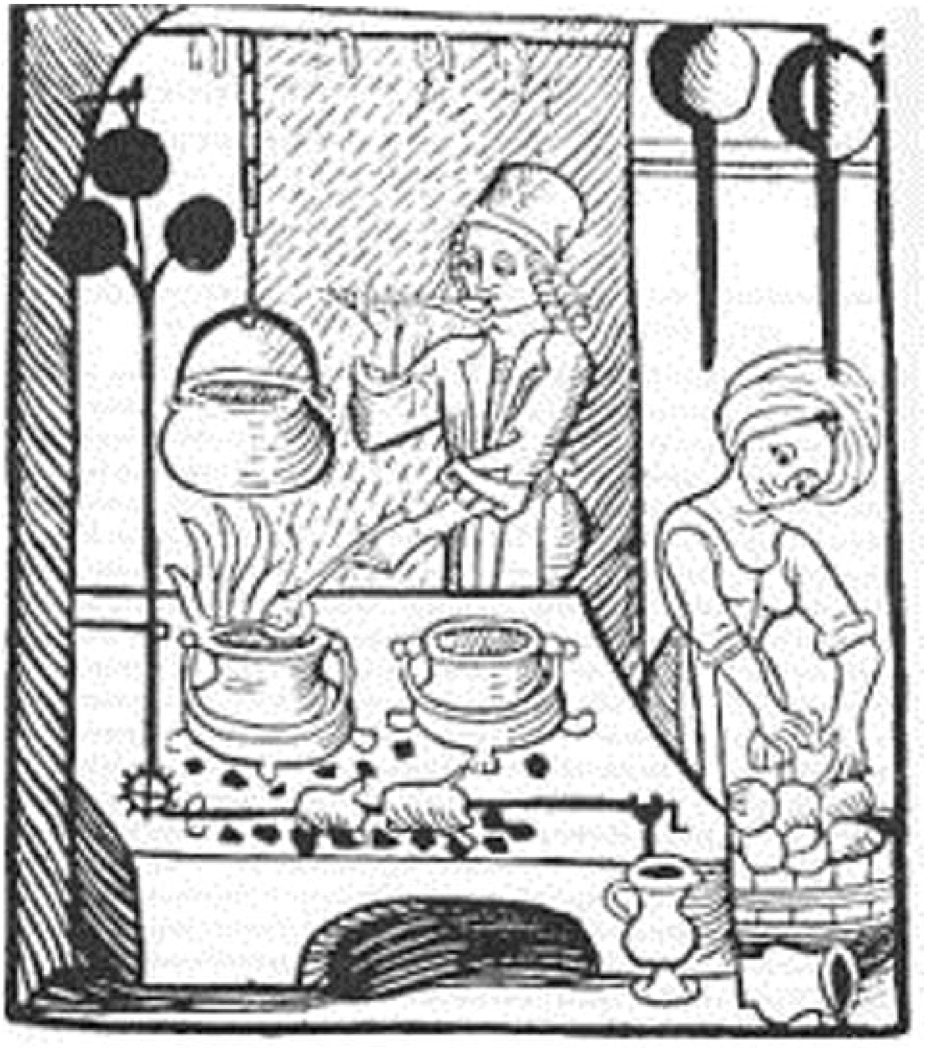

Our mouth is also a predigestive organ, because the saliva contains a digestive substance. The mechanical action of the teeth is predigestive, because we cut up the food, which is what we also do in the kitchen in cutting up the vegetables, and so on. So you could really say that the kitchen is a digestive tract projected from the human body. And it is the alchemistic place where things are transformed.

Therefore maipra would be a center in which substances are digested, transformed. The next thing one would expect would be the transformation shown as completed. As a matter of fact, this center is right below the diaphragm, which marks the dividing line between anvhata and the centers of the abdomen. Carl Jung; Kundalini Yoga

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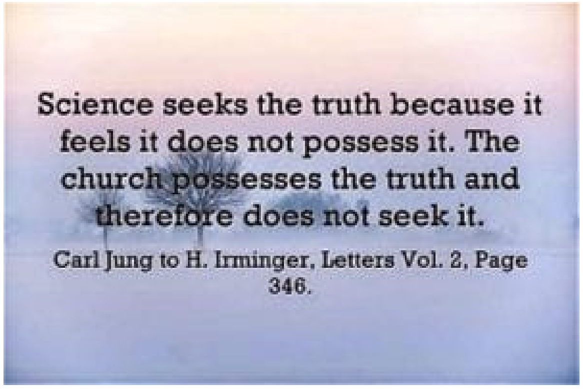
Carl Jung: Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it (2019-05-18 04:51)



Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.

Carl Jung to H. Irminger, Letters Vol. 2, Page 346.

Dear Herr Irminger, 22 September 1944

After having been prevented from doing so by a long illness, I have now read your MS.

First of all, I would like to thank you for having taken so much trouble to show me how the Catholic doctrine completes and perfects my psychological writings.

You also wonder rightly, from your point of view-why I don’t declare my belief in God and return to the bosom of the Church.

It may interest you to know that I once received a letter from an "alchemist," that is, from a man who still believes in the medieval art of gold-making, who informed me that I understood nothing whatever of the true alchemy, but that if I did I would avow my faith in it.

When I was in India, the philosophers there assured me that their enlightened philosophy was infinitely further advanced than mine, whereas I still languished in the darkness of Ahamkara, Maya, etc.

No doubt a Persian sufi would find my remarks about Chadir very jejune and, by thoroughly instructing me in his mysticism, would show me the way to salvation.

All critics of this kind have one thing in common: with a couple of more or less polite remarks they all without exception pass over the facts I have presented and verified, which do not interest them in the least, and want to convert me to their special credo.

My dear Sir! My pursuit is science, not apologetics and not philosophy, and I have neither the capacity nor the desire to found a religion.

My interest is scientific, yours evangelical, therefore you write an apologia for Catholic doctrine, which I have never attacked and don’t want to attack.

These two standpoints are mutually exclusive so that any discussion is impossible. We talk at cross purposes and charge through open doors.

As a scientist I have to guard against believing that I am in possession of a final truth.

I am therefore put in the wrong from the start, since I am not in possession of the truth, which is solely on the side of my opponent.

Consequently, the only thing that matters for you is that I should emerge from my benighted error and acknowledge the truth of the Catholic doctrine.

As a Christian, of course, I take my stand on the Christian truth, so it is superfluous to want to convert me to that.

In my writings I naturally remain below the heights of every religious system, for I always go only as far as the psychological facts I have experienced permit me.

I have no ambition to profess or support any one faith.

I am interested solely in the facts.

On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each other in raising the totalitarian claim that their temple is the only right one.

Though I know little of Catholic doctrine, that little is enough to make it an inalienable possession for me.

And I know so much about Protestantism that I could never give it up.

This lamentable indecision is what you, with so much psychological acumen, censure as a "complex."

Now with regard to this indecision I must tell you that I have consciously and deliberately decided for it.

Since no man can serve two masters, I can submit neither to one creed nor to the other, but only to the one which stands above the conflict.

Just as Christ is eternally being sacrificed, so also he hangs eternally between the two thieves. There are good Catholic and Protestant Christians.

If the Church has suffered a schism, then I must be satisfied with being a Christian who finds himself in the same conflict Christendom is in.

I cannot disavow my brother who, in good faith and for reasons I cannot invalidate with a good conscience, is of a different opinion.

You yourself express the view that dire abuses within the Church played no small part in causing the schism.

I can only agree with this and would draw your attention to the fact that a far more terrible schism has occurred in our own day, namely the Antichristian
movement which rules Russia and Germany.

The Church in both its denominations is causally implicated in this schism too.

The cause, to be sure, is no longer the profligacy of the declining 15th century, but rather a loss of spiritual authority which, it seems to me, is due to the inability of the Churches to come to terms adequately with the scientific spirit.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.

The fact of Anti-Christianity posits a far deeper schism which is infinitely harder to hold together than Catholicism and Protestantism.
This time it is a Yes and No to Christianity as such.

When a crack runs through a house, the entire building is affected and not merely one half of it.

The house is no longer as trustworthy as before.

A conscientious builder does not try to convince the owner that the rooms on either side of the crack are still in an excellent condition, but will set to work on the crack and seek ways and means to mend it.

The splendid and costly furnishings of the rooms will interest him only in so far as he is intent on saving the rooms.

He has no time to wander around admiringly, exclaiming that they are the most beautiful in the world, when there is already a creaking in the beams.

As a doctor I am interested only in one thing: how can the wound be healed?

It is quite certain that the schism can never be repaired by each side extolling its advantages to the other instead of lamenting their woeful inability to establish peace.

While mother and daughter bicker, there comes the enemy of both, the Antichrist, and shows these Christians who are squabbling about their truth
what he can do-for in egotism he outbids everybody.

Anyone who wants to, or has to, heal this conflict is faced with the hell of a mess: he sees that the European is only half a Christian.

He will become a whole one only when he can also stand on his left leg.

The doctor has to treat both sides, for the whole man suffers when he is sick and not merely the half.

This is the reason why I try to establish facts on which the two sides can unite. (It is also the reason why I get kicks from both sides.)

Every hardening of the denominational standpoint enlarges the crack and diminishes the moral and spiritual authority of Christianity, as everyone outside the Church can plainly see.

But certain people are as though smitten with blindness.

It is naturally much easier to cling obstinately to a credo and assert its absolute validity. In this way you avoid any personal conflict but fuel the general one instead.

Usually this is called egotism, but I call it blindness and bigotry when one party still believes it can finally settle the other’s hash.

Even the Antichrist, who is a past master of this method, deceives himself mightily in this respect (thank God!).

As much as the Christian is bound to be convinced of the moral value of his own submission, he should not require or even expect it of others, for this totalitarian claim destroys his humility, even when it is cunningly hidden behind an impersonal mask.

As a doctor I am continually concerned with the victims of the great schism of our time.

For this reason I cannot, through one-sided denominationalism, throw the seekers of healing out on their necks, for they have come straight from the battlefield of the schism.

The tertius gaudens of the domestic squabble is the Antichrist, who has not by a long shot sprung only from German Protestantism or the venality of the Church of the Czars, but also from the eminently Catholic soil of Italy and Spain.

Every Church must beat its breast, as must every European: mea culpa, mea maxima culpa!

None is right, and therefore the scientifically minded man of today says: Let us go and seek the facts upon which all could unite, for opinions that have sprouted into totalitarian truths are the .source of never ending strife which no one wants to end.

I was amazed to see that you too have not understood the concept of the "self."

How on earth did you come by the idea that I can replace God, and by means of a concept?

As a scientist I cannot after all assert that "God" does something, for how can I prove that the specific cause is "God"?

For this I would need a proof of God, which we have long known can be nothing but a begging of the question.

I can, if need be, still demonstrate the existence of a wholeness supraordinate to consciousness, but of its own nature it defies description.

This "self" never in all one’s life takes the place of God, though it may perhaps be a vessel for divine grace.

Such regrettable misunderstandings are based on the assumption that I am an irreligious man who doesn’t believe in God, and to whom, therefore, one only needs to show the way to belief.

These critics remind me of a certain Benedictine Father who, in the 18th century, wrote a book in which he demonstrated that Greek mythology was nothing but alchemy.

The poor chap didn’t know that alchemy grew out of mythology.

Thus, with commendable patience and undoubted goodwill ("He who loves his child chastises it"), and despite my stupendous and obdurate folly, you want to bring me to the goal and consummation of my life's work, and whither do you lead me?

To the very spot from which I started, namely to that still medieval Christianity, which failed not only four hundred years ago but is now more of a failure than ever and in the most terrible way.

The German Army is supposed to consist of Christians, and the larger half of it of Catholics at that.

"Why don't people read my books conscientiously? Why do they gloss over the facts?

Germany dreams of world domination and is getting it in the neck with a vengeance.

Likewise, Christianity dreams a noble dream of catholicity and is not only split up in itself but largely disowned even in its Western homeland.

And people do not see that I am gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all.

The denominationalist is interested only in apologias and propaganda.

Scientific responsibility means nothing to him.

Nowadays he is invariably a laudator temporis acti.

The kerygma of the early centuries poured forth new spirit and it worked like fire.

But the salt has lost its savour and salts no more.

Hence that granum salis is also missing which my critics would need in order to correct their projections and to open their drowsy eyes wide enough to see reality: nowhere and never have I denied God.

I start from a positive Christianity which is as much Catholic as Protestant, and I endeavour in a scientifically responsible manner to point out those empirically graspable facts which make the justification of Christian and, in particular, Catholic dogma at least plausible, and besides that are best suited to give the scientific mind an access to understanding.

I expect no gratitude from spiritual and clerical pride, merely a little less blindness.

I know, however, of a few high-ranking clerics who appreciate my labours.

It is by no means in the interests of the Church if insufficient understanding ventures too far.

People should read authors who take as positive a stance towards Christianity as I do rather more carefully and reflect before trying to convert them to what is already an object of their greatest concern.

Have you never noticed that I do not write for ecclesiastical circles but for those who are extra ecclesiam?

I join their company, deliberately and of my own free will outside the Church, and should I on that account be branded a heretic, I answer: "The savourlessness of the salt serves the work of Antichrist."

In my view it is utterly wrong to criticize my scientific work, which does not claim to be anything except scientific, from any other standpoint than that which alone is appropriate to the scientific method.

Confessions of faith are, as we know, not the business of science.

I would be sinning against the modesty proper to science if I said anything more, or other than, what can be gleaned from the facts.

I once described the archetype as an imprint which presupposes an imprinter.

Science can never assert that the imprinter is "God," since that can never be proved.

Just as I restrict myself to the facts, any proper criticism that deserves a hearing must likewise concern itself with these facts, and either prove that they do not exist or that their interpretation runs counter to scientific principles.

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith.

Anyone who tries to do so immobilizes himself and remains irretrievably behind world history.

Instead of such purposeless criticism I would far rather have a scholarly Catholic collaborator who with understanding and goodwill would correct my theologically defective mode of expression, so that I could avoid everything that looks even remotely like a criticism, let alone a devaluation, of Church doctrine.

I am so profoundly convinced of the immeasurable significance of the Church that I would wish to spare her all unnecessary difficulties.

You may discern from the length of my letter the interest I evince in your work, in spite of the fact that you have charged with excessive vehemence through a door I have long kept open.

Yours sincerely,

C. G. Jung Carl Jung, Letters Vol. 1, Pages 345-350

Carl Jung: "I have often been asked where the archetype comes..." (2019-05-18 04:57)

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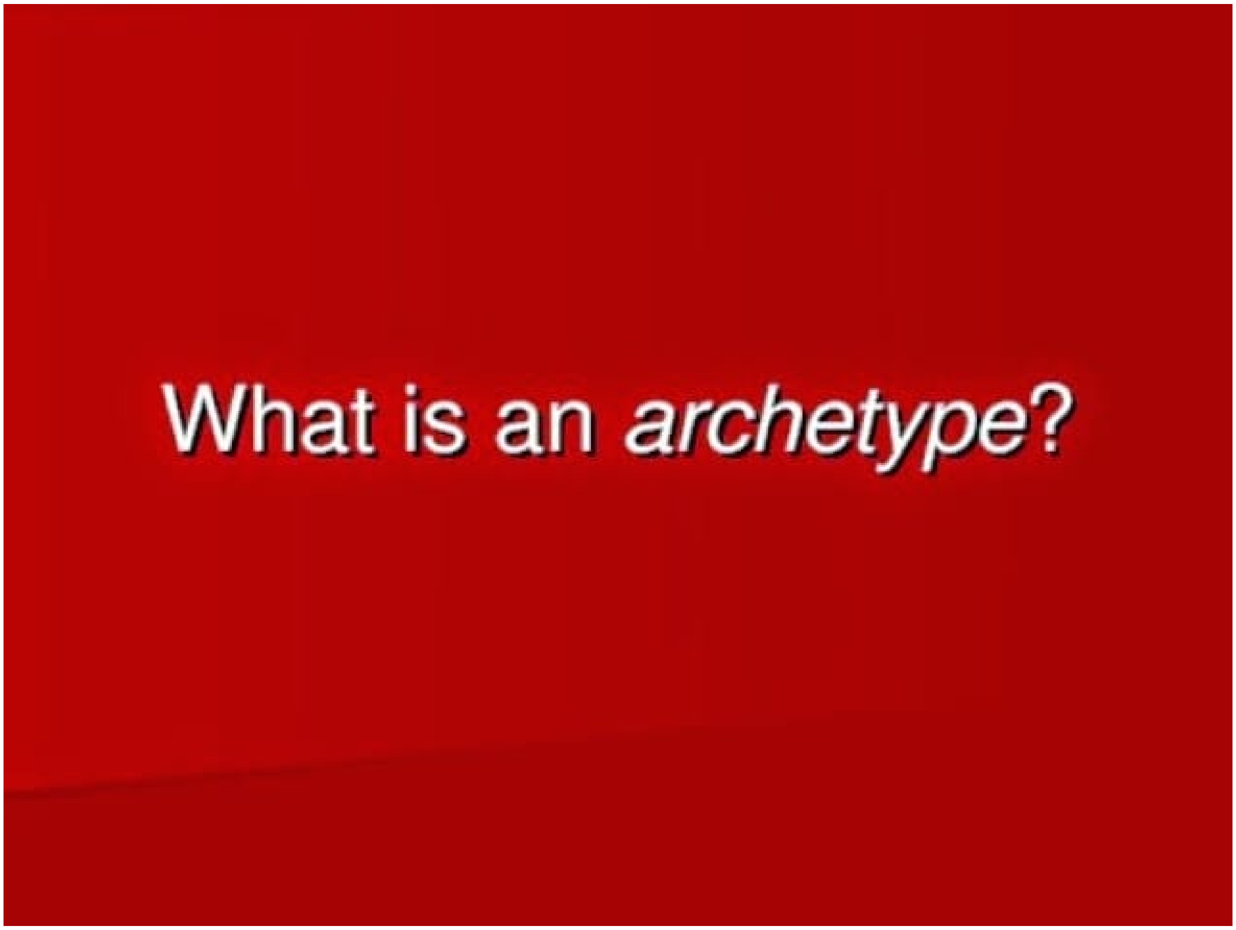


What is an *archetype*?

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly.
Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general.

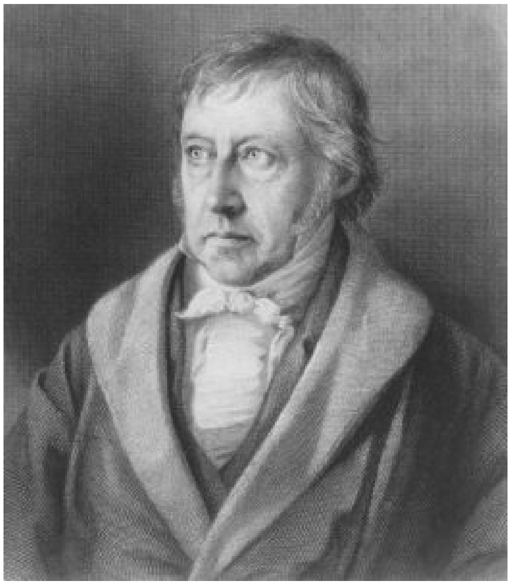
They may be compared to the invisible presence of the crystal lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behavior," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. "A Psychological Approach to the Dogma of the Trinity" (1942). In CW 11: Psychology and Religion: West and East. P. 222

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/f7c9f-archety5be.jpg`

Carl Jung on Georg Wilhelm Friedrich Hegel - Anthology (2019-05-18 05:35)



Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Page 194

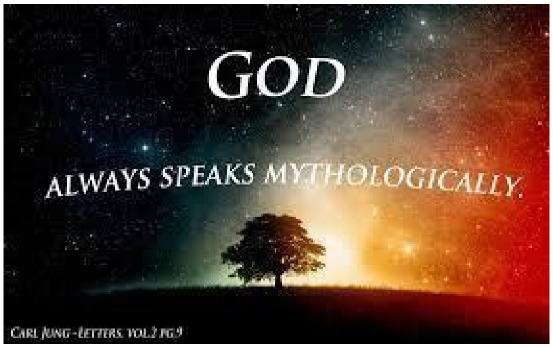
Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist. Carl Jung, Letters Vol. II, Page 501.

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Page 501.

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Page 501

Of the nineteenth-century philosophers, Hegel put me off by his language, as arrogant as it was laborious; I regarded him with downright mistrust. Carl Jung, Memories Dreams and Reflections, Page 69

Carl Jung Anthologies "Egg" Through "Guru" - [Part 2] (2019-05-18 05:40)



The following is meant for personal study only. It is a work in progress and will be updated periodically:

Egg, Ego, Einstein, Emma Jung, Emotion, Empiricist, Emptiness, Endurance, Enlightenment, Eros, Europe, Evil, Eyes, Fate, Faust, Feeling, Fish, Freedom, Free Will, Ghosts, Gnostic, God, God in Liber Novus, Gods, Green, Guru, Hallucinations, Hidden, History, Human Being, Human Body

Carl Jung on "Fate" – Anthology.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. … Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.

That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymnbook which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus,

Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

You can’t wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. Carl Jung, CW 18, Page 46.

Carl Jung on “Feeling” – Anthology.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It is fairly easy to imagine being able to think consciously, to have one’s thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, p 625.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Pages 30-31.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Pages 100-101.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don’t belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

You can fight with a man half a year before he will admit his feelings, and the same with a woman and her mind. It is so contradictory. Carl Jung, Dream Analysis, Page 87

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Pages 53-54

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

I£ you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling.

The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW

11, Para 291

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Pages 585-586.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Pages 466-467.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Pages 367-368.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung to Victor White, Letters Vol. 1, Page 514.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Pages 310-311.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

Carl Jung on “Fish” – Anthology.

Indeed I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ’hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It’s a very strange symbol. I don’t dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: "Do anything you like, only don't try to understand!" Carl Jung, CW 16, Para 318

Carl Jung on "Freedom" - Anthology

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. Carl Jung, The Symbolic Life, Pages 310-311.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

Carl Jung on “Free Will” – Anthology.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Free will is doing gladly and freely that which one must do. Carl Jung; “C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organized consciousness. Carl Jung, Jung-Ostrowski, Page 10.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

Carl Jung on “Good and Evil” – Anthology.

There are times in the world’s history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form.

This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race.

But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean.

Why is one never satisfied with oneself?

Why is one unreasonable?

Why is one not always good and why must one ever leave a cranny for evil?

Why does one do foolish things which could easily be avoided with a little forethought?

What is it that is always frustrating us and thwarting our best intentions?

Why are there people who never notice these things or cannot even admit their existence?

And finally, why do people in the mass beget the historical lunacy of the last thirty years?

Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

Look at all the incredible savagery going on in our so-called civilized world: it all comes from human beings and the spiritual condition they are in.

Look at the devilish

engines of destruction!

They are invented by completely innocuous gentlemen, reasonable, respectable citizens who are everything we could wish.

And when the whole thing blows up and an indescribable hell of destruction is let loose, nobody seems to be responsible.

It simply happens, and yet it is all man-made. Carl Jung, CW 74, Para 11, Para 85

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts.

Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para230

The daemonism of nature, which man had apparently triumphed over, he has unwittingly swallowed into himself and so become the devil's marionette.

This could happen only because he believed he had abolished the daemons by declaring them to be superstition.

He overlooked the fact that they were, at bottom, the products of certain factors in the human psyche.

When these products were dubbed unreal and illusory, their sources were in no way blocked up or rendered inoperative.

On the contrary, after it became impossible for the daemons to inhabit the rocks, woods, mountains, and rivers, they used human beings as much more dangerous dwelling places. Carl Jung, CW 15, Para 43

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use.

It is well known that fire-arms go off of themselves if only enough of them are together. Carl Jung, CW 10, CW 163

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or

building can be done without dirtying one’s hands.

Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened and everything is in order. Carl Jung, CW 7, Para 263

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism.

An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state.

Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil

The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ’s elder brother. Carl Jung, CW 9ii, Para 113

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man.

This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force.

But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it.

Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part

of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis '. "omne bonum a Deo, omne malum ab homine."

In recent times this development has suffered a diabolical reverse, and the wolf in sheep's clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress.

We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man's soul.

In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life.

In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.

What happens beyond this is beyond our judgment: God is not to be caught with human attributes.

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt.

Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true.

Light has need of darkness —otherwise how could it appear as light? Carl Jung, CW 11, Para 530

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know.

One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Where is a height without depth, and how can there be light that throws no shadow?

There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions.

What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

Man is constantly inclined to forget that what was once good does not remain good eternally.

He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer.

This is so in great things as in small. Carl Jung, CW 6, Para 313

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace. Carl Jung, CW 11, Para 253

We quite forget that we can be as deplorably overcome by a virtue as by a vice.

There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed.

The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions.

If good can come of evil self-interest, then the two sides of human nature have co-operated.

But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. Carl Jung, CW 18, Para 56

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible.

so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner.

Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona.

It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press.

A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations.

Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice.

Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . .

The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality,

in order to transform himself into what he really is.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which one-self.

A man cannot get rid of himself in favour of an artificial personality without punishment.

Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc.

The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands

quite particularly of others) goes miserably to pieces in private.

His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention

deeds, but only fantasies, and the wives of such men would have a pretty tale to tell.

As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint.

I stalked round him for three whole days, but never a mortal failing did I find in him.

My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself.

Then, on the fourth day, his wife came to consult me. . . . Well, nothing of the sort has ever happened to me since.

But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing

it, though she pays for her self-sacrifice with a bad neurosis. 1048:306

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected.

The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion

we know where the evil lurks: in that incarnate Old Harry where it has been in this or that form since primeval times.

With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows.

With what pleasure, for instance, we read newspaper reports of crime!

A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once

more where the evil is to be found. Carl Jung, CW 9i, Para 69

It is a fact that cannot be denied : the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

Whoever looks into the mirror of the water will see first of all his own face.

Whoever goes to himself risks a confrontation with himself.

The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor.

But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life.

That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be.

Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is.

If an inferiority is conscious, one always has a chance to correct it.

Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications.

But if it is repressed and isolated from consciousness, it never gets corrected.   Carl Jung, CW 11, Para 131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism.

The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself.

But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost.

Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature.

Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true.

Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden.

If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow.

And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of.

But tendencies that are merely repressed are usually of a somewhat doubtful character.

They are not so much antisocial as unconventional and socially awkward.

The reason why we repress them is equally doubtful.

Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability.

Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown.

What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious.

If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private.

But when they are done in communion with others they satisfy nature and may even count as useful virtues.

It is only restraint practised for oneself alone that is unwholesome.

It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves.

It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever.

But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad.

It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible.

Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil!

Yet it is just this that the modern man insists upon.

He wants to live with every side of himself—to know what he is.

That is why he casts history aside.

He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional

presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache.

To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense.

The reconciliation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him.

Carefully amputated, it becomes the healing serpent of the mysteries.

Only monkeys parade with it. Carl Jung, CW 9i, Para 93

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow.

Such a man has saddled himself with new problems and conflicts.

He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against.

He lives in the "House of the Gathering."

Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world.

He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the

sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist.

It has only become relative.

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.

Energy necessarily depends on a preexisting polarity, without which there could be no energy.

There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place.

Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier onesidedness.

And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.

One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Nobody can fall so low unless he has a great depth.

If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung, CW 18, Para 43

The difficulty lies in striking the dead centre.

For this an awareness of the two sides of man's personality is essential, of their respective aims and origins.

These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence.

But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the

heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics.

In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

In this conflict, it will not help us in the least to throw the moral criterion on the rubbish heap and to set up new tablets after known patterns; for, as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls, no matter whether we turn the world upside down or not.

Carl Jung, CW 11, Para 267

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest.

We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual’s life and the one which demands the deepest reflection.

What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed.

It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect.

No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

The primitive form of conscience is paradoxical: to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience.

Were it not for this paradox the question of conscience would present no problem: we could then rely wholly on its decisions so far as morality is concerned.

But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience.

As a rule one obeys only up to a certain point, which is determined in advance by the moral code.

This is where those dreaded conflicts of duty begin.

Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment.

For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with morality and, if it does not, condemns it as "immoral."

This view, deriving as it does from the mores^ from what is customary, can properly be called "moral."

Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded

as "duties," collide with one another.

In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom.

Here the decision has no custom at its disposal on which it could rely.

The deciding factor appears to be something else: it proceeds not from the traditional moral code but from the unconscious foundation of the personality.

The decision is drawn from dark and deep waters.

It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites.

But this is not always so.

If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality—for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected.

Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church.

These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation.

For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil.

One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

Solicitude for the spiritual welfare of the erring sheep can explain even a Torquemada. Carl Jung, CW 13, Para 391

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil.

But what is "good" and what is "evil"?

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle.

Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama.

Understood in its deepest sense, being Christ’s follower involves a suffering that is unendurable to the great majority of mankind.

Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ."

This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil.

Good is equivalent to the unconditional imitation of Christ and evil is its hindrance.

Man’s moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one’s neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves.

There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course.

But how is it nowadays?

It would do us good to take this thing somewhat to heart, especially the phrase "as thyself."

How can I love my neighbour if I do not love myself?

How can we be altruistic if we do not treat ourselves decently?

But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love.

There is nothing for it but to put our foot into the serpent’s mouth.

He who cannot love can never transform the serpent, and then nothing is changed.   Carl Jung, Basel Seminar, Para 87

Christ espoused the sinner and did not condemn him.

The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself.

And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil.

Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives.

Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus: we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion.

In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible.

For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

It is no easy matter to live a life that is modelled on Christ’s, but it is unspeakably harder to live one’s own life as truly as Christ lived his.

Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

Life demands for its completion and fulfilment a balance between joy and sorrow.

But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man.

So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power to take up their energies in equal measure as an expression of both and of neither.

Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

What takes place between light and darkness, what unites the opposites, has a share in both sides and can be judged just as well from the left as from the right, without our becoming any the wiser: indeed, we can only open up the opposition again.

Here only the symbol helps, for, in accordance with its paradoxical nature, it represents the "tertium" that in logic does not exist, but which in reality

is the living truth. Carl Jung, CW 13, Para 199

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance.

Suffering is not an illness; it is the normal counterpole to happiness.

A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious.

It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days.

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism.

Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning.

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore.

A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.

Carl Jung, CW 18, Para 692

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

Carl Jung on "Faust" "Goethe" - Anthology

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

You can find a detailed exposition of the transcendent function in Goethe’s Faust. Carl Jung, Letters Vol. I, Pages 267-269

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe’s Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’ And Jung did know it, and recited it. E.A. Bennet, Meetings with Jung, Page 284

Carl Jung on “Extravert” – Anthology.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without.

Carl Jung; Memories Dreams and Reflections; Page 317.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fusswith the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a

derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Dream Analysis, Page 75.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Analysis, Page 419.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man’s relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Extraverts’ language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed …. E. Harding, Conversations with Jung, Page 8

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

There is no such thing as a pure extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that’s all. Carl Jung, Evans Conversations, Page 23.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung on “Eyes” – Anthology.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye. Carl Jung, CW 18, Page 195

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope , my friend, that this success will not harm you too much."' C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW 6, Para 748

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW6, Para 748

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, CW 4, Page 331 f.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Pages 486-489.

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Pages 239-240.

The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

If I have a beam in my own eye I shall see a mote in someone else’s eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

“God must be born in man forever. . . . the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans Conversations, Page 36.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

One’s 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one’s fellows. Carl Jung, Letters Vol. I, Pages 561-562

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

What depths of despair are still needed to open the eyes of the world’s responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW6, Para 748

Carl Jung on "Fate" – Anthology.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.

That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. Carl Jung, CW 18, Page 46.

Carl Jung on "Feeling" – Anthology.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, p 625.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Pages 30-31.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Pages 100-101.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

You can fight with a man half a year before he will admit his feelings, and the same with a woman and her mind. It is so contradictory. Carl Jung, Dream Analysis, Page 87

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Pages 53-54

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

I£ you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling.

The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Since one’s feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Pages 585-586.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Pages 466-467.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Pages 367-368.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung to Victor White, Letters Vol. 1, Page 514.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion. Carl Jung, CW 18, Pages 310-311.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

Carl Jung on “Fish” – Anthology.

Indeed I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ’hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It’s a very strange symbol. I don’t dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard ‘c’, Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13Para 51.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Fishing is an intuitive attempt to “catch” unconscious contents (fishes). Carl Jung, Aion, Para 137.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: “Do anything you like, only don’t try to understand!” Carl Jung, CW 16, Para 318

Carl Jung on “Freedom” - Anthology

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. Carl Jung, The Symbolic Life, Pages 310-311.

Without freedom there can be no morality.   Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

I naturally agree with what you say about freedom of thought. The Communist doesn’t come into this category, since he doesn’t think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

Carl Jung on “Free Will” – Anthology.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Free will is doing gladly and freely that which one must do. Carl Jung; “C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organized consciousness. Carl Jung, Jung-Ostrowski, Page 10.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

Carl Jung on “Ghosts” – Anthology

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn’t exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an ‘imitation of Christ’ but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend.   Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God’s suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don’t know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

Carl Jung on "Gnosis" "Gnostic" – Anthology.

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

1. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Pages 59-63.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Pages 553-554.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the

Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

They [Gnostics] were concerned with the problem of archetypes, and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Pages 53-55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Pages 53-55.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Pages 64-65.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. . Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Pages 333-334.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an thropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Pages 64-65.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Pages 244-245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633

Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642

I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643

I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. Carl Jung, CW 18, Para 1647

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

"Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641

Carl Jung on “God” – Anthology.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my

God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?” Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung’s Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung’s Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.   Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.   Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child.   Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would’st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man’s consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The sun… is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse.   Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me.   Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythological. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Because we cannot discover God's throne in the sky with a radio telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man's gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightning's in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life. Corpus Hermetical I, Pomanders, 21.

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his ‘oppositeness’ has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God’s purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man’s suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God’s suffering. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god's animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it's not the whole planet. Marie-Louise Von Franz, "Jung".

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, "Jung" Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

"God must be born in man forever. . . the creator sees himself through the eyes of man's consciousness."

Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants … but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

...for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood.

What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and

God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

The up surging archetypal material is the stuff of which mental illnesses are made.   Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man.   Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority.   Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self]…might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the

Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn’t say "there is a God." I said: "I don’t need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don’t try to better than you are, otherwise the devil gets angry. Don’t try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don’t follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. “On Creative Achievement” (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God’s “unconsciousness” throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus,

Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm’s length, because it seems impossible to give oneself up to a God who doesn’t even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said “God is dead,” he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche’s “God is Dead”] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, ‘ardet non lucet’—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh’s decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God’s] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God’s dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient

Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names.   Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God.   Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.”   Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes “simple faith” a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love.   Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Pages 271-272

His [God's] moral quality depends upon individuals. That is why He incarnates.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's

prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are.” We don’t want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are ‘true’ or not, or whether they are ‘absolute’, cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

[Carl Jung on “ThePath to God” – Anthology]

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body.

The propitiation of gods, the perils of the soul and its salvation, these are not yesterday’s problems.

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing.

The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The very absurdity and impossibility of [religious] statements . . . [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum."* (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.)

An improbable opinion has to submit sooner or later to correction.

But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved.

The same, only on a gigantic scale, is true of historical changes of attitude.

A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history.

In this respect our age is afflicted with a blindness that has no parallel.

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism.

We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious.

We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and

within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation.

Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God.

They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image."

Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental X to which it points.

The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.

But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time.

We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes afTect only the images and concepts, or the

Unspeakable itself. Carl Jung, CW 11, Para 555

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God

is an archetype, I mean by that the "type" in the psyche.

The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul.

That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts.

They cannot be explained away and killed with irony.

In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc.

It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations.

It is not for psychology, as a science, to demand a hypostatization of the God-image.

But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God’s existence.

The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines.

And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education.

which has always depreciated this idea as "mystical."

Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

The materialistic error was probably unavoidable at first.

Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed.

The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality.

These arguments are not new.

Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods.

But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect.

What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

They believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb.

That is no less absurd than the assumption that a non-real psyche is responsible for it.

God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. … If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what is explained is explained away.   Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions.

But the really unknown part, which produces symbols, is still virtually unexplored.

We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it.

Man’s greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised.

"It’s only psychological" too often means: it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church.

No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages.

Our whole science, everything that passes through our head, has inevitably gone through this history.

It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body.

The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial.

The age of rational enlightenment has eradicated nothing.

Even our method of rational enlightenment is Christian.

The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present.

We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky.

This attitude was necessary, but I am convinced it is not true.

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history.

Moreover, how it began is as clear as daylight.

I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of

the Christian Church also have their predecessors.

But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity.

It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.

The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism.

These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity.

The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged.

His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.

Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious.

That is why, today, nobody believes in either.

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul.

This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all.

Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world’s history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal.

The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

The pagan religions met this danger by giving drunken ecstasy a place within their cult.

Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat."

For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades.

Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place.

It was accepted as a means of escape from the brutality and unconsciousness of the ancient world.

As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. . . . We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up.

The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter’s favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element.

The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well.

It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents.

Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity.

This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

It would be hard to say what the essential difference is between this state and the soul of an animal.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-

like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church.

But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago.

I can, of course, get the patient to recognize with his reason that I am not the father.

But by that very act I become the reasonable father and remain despite everything the father.

Not only nature, but the patient too, abhors a vacuum.

He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future.

His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another.

He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more

burdensome because he has so little love for it.

He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness.

Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply.

There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the

Christian European.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of

Christianity. Carl Jung, CW 12, Para 13

Christian education has done all that is humanly possible; but it has not been enough.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God."

No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious symbols are phenomena of life, plain facts and not intellectual opinions.

If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature.

Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm.

One wall after another fell.

And the work of destruction was not too difficult once the authority of the Church had been shattered.

We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about.

With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers.

Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred

denominations is yet a sure sign that the restlessness continues.

The Protestant is cast out into a state of defencelessness that might well make the natural man shudder.

His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe.

We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East.

Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning.

It is a development that has an inner consistency.

Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost.

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.

A man does not sink down to beggary only to pose afterwards as an Indian potentate.

It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all.

We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage.

We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean.

That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone.

In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery.

It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate.

I would not lay the blame either on Protestantism or on the Renaissance.

But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire.

Life has become quickened and intensified.

Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth.

A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth.

Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun.

He became the ruling spirit of the next two thousand years.

Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end.

It is true that he said, "I am come not to bring peace but a sword."

But that which brings division ultimately creates union.

Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it.

And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with

one's own ideas and regards them as sacred because they can be traced back a couple of thousand years.

This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

The primitive mentality does not invent myths, it experiences them.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical

processes.

Such allegories would be an idle amusement for an unscientific intellect.

Myths, on the contrary, have a vital meaning.

Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage,

like a man who has lost his soul.

A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe.

But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have."

And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind.

He has pistis and peace.

Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously.

People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened.

It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace.

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves.

It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The world is not a garden of God the Father, it is also a place of horror.

Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more

surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

But God himself cannot flourish if man’s soul is starved. Carl Jung, CW 10, Para 275

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand.

So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard.

The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.)

Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

The word "belief" is a difficult thing for me. I don’t believe. I must have a reason for a certain hypothesis.

Either I } {now a thing, and then I know it—I don't need to believe it. Carl Jung, Face to Face Interview Para 51

What is needed are a few illuminating truths, but not articles of faith.

Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the

grade.

Understanding is never the handmaiden of faith —on the contrary, faith completes understanding.

To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand.

Dogmas fail on deaf ears, because nothing in our known world responds to such assertions.

But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them, but developed them dogmatically.

The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings."

The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered.

In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances.

But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious

that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God.

"De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine.

God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender.

And where would God’s wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don’t think always forget that they continually expose themselves to their own worst enemy: doubt.

Wherever belief reigns, doubt lurks in the background.

But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge.

People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking.

Belief has already conquered the summit which thinking tries to win by toilsome climbing.

The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation.

It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion.

Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt.

That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

A Christian of today no longer ought to cling obstinately to a one-sided credo, but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche.

Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint.

Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else.

It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles

rest.

Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable.

One can only assert it, and for this reason there can be no reconciliation between the divergent assertions.

Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

The physical world and the perceptual world are two very different things.

Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality.

Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right.

The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is

not merely a human truth but the truth directly inspired and revealed by God.

Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God.

But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so

on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine.

Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as

an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision?

The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three?

How can three be one?

Can a mother be a virgin?

And so on.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense.

The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox

comes anywhere near to comprehending the fullness of life.

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy.

They have stiffened into mere objects of belief.

So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas.

There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian

neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols.

This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense.

We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them.

That people should succumb to these eternal images is entirely normal, in fact it is what these images are for.

They are meant to attract, to convince, to fascinate, and to overpower.

They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities.

This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience.

They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images.

The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion.

Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme.

They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma.

Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul.

Why this fear of psychology?

Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber.”

Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many

conversions as the experience of good. Carl Jung, CW 12, Para 19

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy.

I felt it was too much in line with the consensus omnium, with the archetype, for that.

It was only when I realized this that I was able to establish any relationship with the dogma at all.

As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position.

A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere,

by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied.

But this gives him a significance which is not without justification.

The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man.

No psychology in the world could vie with the dignity that God himself has accorded to him.   Carl Jung, CW 14, Para 789

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

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For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation.

Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility.

It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth.

Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation.

Ever and again there are human beings who understand what it means that God is their father.

The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary.

I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity.

It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest

detail.

At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype.

It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual.

My own conjecture is that Christ was such a personality.

The life of Christ is just what it had to be if it is the life of a god and a man at the same time.

It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality.

Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect.

What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for

them with the father?

He assures his disciples that he will always be with them, nay more, that he himself abides within them.

Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete.

He cannot overcome the conflict on his own resources; after all, he didn’t invent it.

He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man’s will but comes and goes as it

wills.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man’s mind, secretly bringing order into the chaos of his soul.

The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God’s love and God’s terribleness come together in wordless union.

And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect.

This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten.

He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man.

Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man.

This involves man in a new responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour.

By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him,

incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side.

What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications?

It may well be the revelation of the Holy Ghost out of man himself.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass.

If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion.

The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and

genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds.

The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act.

The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time.

It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

I wish everybody could be freed from the burden of their sins by the Church.

But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him.

The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure."

But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind.

Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act.

I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it.

The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature.

Carl Jung, CW 10, Para 136

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality.

This is the cross he has to bear, and he himself is a cross.

The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross.

But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

Carl Jung and "God" in The Red Book - Anthology

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?” Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung’s Soul, The Red Book, Page 371.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.   Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.   Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.   Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child.   Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn’t only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page

300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy.

But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

Carl Jung on "Gods" – Anthology.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

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Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

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May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would ’st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, Psychology and Religion, Page 163.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

Like Wotan’s oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has

found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of

Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

Carl Jung on "Green" – Anthology

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests. Carl Jung, Mysterium Coniunctionis, Para 623.

Carl Jung on "Guru" – Anthology.

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. Carl Jung, Letters Vol. 1, 22March 1935.

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199.

Carl Jung: You cannot be an official in a madhouse and a scientist at the same time. (2019-05-19 03:45)

Dear Professor Freud, 27Apri11912

It was good of you to have your letter waiting for me on my return.

I spent some very pleasant days in Florence, Pisa, and Genoa and now feel quite rested.

With regard to Bleuler, even if the story of his appointment is true it is unlikely that he will go to Breslau.

This will be a hard dilemma for him, as he had always hoped to get to Germany.

I shall be glad if he stays on, because no successor would be any better, except possibly Dr. Ris in Rheinau.

I myself am out of the running, for I have no intention of giving up my scientific work for the sake of a professorship.

Professorships here mean the end of one scientific development.

You cannot be an official in a madhouse and a scientist at the same time.

I shall make my own way without a professorship.

Morton Prince is just a mudslinger.

Nothing can be done directly, since one cannot start a fight with American newspapers.

All they are interested in is sensationalism, bribery, and corruption.

But in my American lectures I can slip in a parenthetical remark that will make our position clear.

Anyway Prince has already been out-trumped by Dr. Allen Starr," as you will see from the enclosed cutting.

About this there is even less to be done.

Our only available weapon is moral annihilation.

But these wretches annihilate themselves as soon as they open their mouths.

We are therefore left defenceless.

Our ultimate opponents will be the ones who commit the vilest atrocities with Psychoanalysis, as they are even now doing with all the means at their disposal.

It's a poor lookout for Psychoanalysis in the hands of these crooks and fools!

I hope to see Baron Winterstein at my place next Monday.

I would like to keep the article on Roosevelt a few days longer for further study, and then send it back to you.

Now and then I correspond "amicably" with Bleuler on scientific matters.

There seems to be a tacit agreement 'between us not to tread on one another's corns.

Stoning's" assistant in Strassburg, young Dr. Erismann,' wants to join us.

I have successfully treated his sister (whom you may remember).

Many thanks for your exceedingly interesting article in Imago.

A pity the bulk of my manuscript is already with Deuticke; I could have made a number of improvements.

Like you, I am absorbed in the incest problem and have come to conclusions which show incest primarily as a fantasy problem.

Originally, morality was simply a ceremony of atonement, a substitutive prohibition, so that the ethnic prohibition of incest may not mean biological incest at all, but merely the utilization of infantile incest material for the construction of the first prohibitions. (I don't know whether I am expressing myself clearly!)

If biological incest were meant, then father-daughter incest would have fallen under the prohibition much more readily than that between son-in-law and mother-in-law.

The tremendous role of the mother in mythology has a significance far outweighing the biological incest problem-a significance that amounts to pure fantasy.

Kind regards,

Most sincerely yours,

Jung Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Carl Jung on the integration of Unconscious contents. (2019-05-19 04:06)

[1]

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words.

It can only be experienced.

It is a subjective affair quite beyond discussion; we have a particular feeling about ourselves, about the way we are, and that is a fact which it is neither possible nor meaningful to doubt.

Similarly, we convey a particular feeling to others, and that too is a fact that cannot be doubted.

So far as we know, there is no higher authority which could eliminate the probable discrepancies between all these impressions and opinions.

Whether a change has taken place as the result of integration, and what the nature of that change is, remains a matter of subjective conviction.

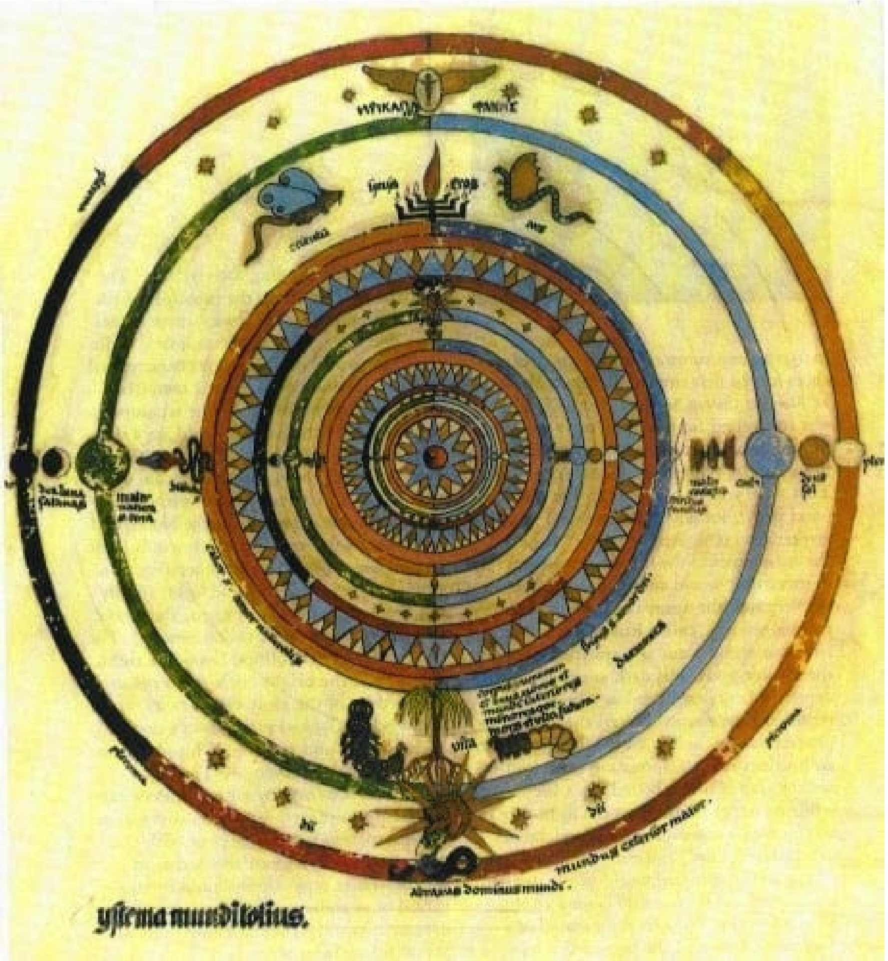
To be sure, it is not a fact which can be scientifically verified and therefore finds no place in an official view of the world.
Yet it nevertheless remains a fact which is in practice uncommonly important and fraught with consequences.

Realistic psychotherapists, at any rate, and psychologists interested in therapy, can scarcely afford to overlook facts of this sort. ." Carl Jung; Memories, Dreams and Reflections; Page 287.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/5b1b3-sunset.jpg`

Carl Jung’s first Mandala (2019-05-19 04:21)

[1]



ystema mundi totius.
Abraxas dominus mundi.
mundus celestior maior.
vita

More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered the presence of an apparently universal symbol of a similar type the mandala symbol.

To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time.
The mandala is an archetypal image whose occurrence is attested throughout the ages.

It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man.

In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.

Since this process takes place in the collective unconscious, it manifests itself everywhere.

The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition. Carl Jung; Memories Dreams and Reflections, Page 334-335.

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Consciousness and the Renewed King... **(2019-05-19 04:22)**

[1]

For purely psychological reasons I have, in other of my writings, tried to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros. By logos I meant discrimination, judgement, insight, and by Eros I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively. From the scientific point of view this is regrettable, but from a practical one, it has value, since the two concepts mark out a field of experience which it is equally difficult to define. (Carl Jung, CW 14, paragraph 224)

"Although the renewed king corresponds to a renewed consciousness, this consciousness is as different from its former state as the filius regius differs from the enfeebled old king. Just as the old king must forgo his power and make way for the little upstart ego, so the ego, when the renewed king returns, must step into the background. It still remains the sine qua non of consciousness, but it no longer imagines that it can settle everything and do everything by the force of its will. It no longer asserts that where there's a will there's a way. When lucky ideas come to it, it does not take credit for them, but begins to realize how dangerously close it had been to an inflation. The scope of its willing and doing become commensurate with reality . . ." (Jung, CW 14, par 522)

Consciousness requires as its necessary counterpart a dark, latent non-manifest side, the unconscious, whose presence can be known only by the light of consciousness. Just as the day-star rises out of the nocturnal sea, so, ontogenetically and phylogenetically, consciousness is born of unconsciousness and sinks back every night to this primal condition. This duality of our psychic life is the prototype and archetype of the Sol-Luna symbolism. So much did the alchemist sense the duality of his unconscious assumptions that, in the face of all astronomical evidence, he equipped the sun with a shadow. (Jung, CW 14 par 117)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/38a33-lordshivaparvatiandtheshivalinga.jpg`

Carl Jung: By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man...] **(2019-05-19 04:25)**

[Carl Jung and "...By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man...]

Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language.

When I do use such mythic language, I am aware that "mana," "daimon," and "God" are synonyms for the unconscious that is to say, we know just as much or just as little about them as about the latter.

People only believe they know much more about them and for certain purposes that belief is far more useful and effective than a scientific concept.

The great advantage of the concepts "daimon" and "God" lies in making possible a much better objectification of the vis-d-vis, namely, a personification of it.

Their emotional quality confers life and effectuality upon them.

Hate and love, fear and reverence, enter the scene of the confrontation and raise it to a drama. What has merely been "displayed" becomes "acted."

The whole man is challenged and enters the fray with his total reality.

Only then can he become whole and only then can "God be born," that is, enter into human reality and associate with man in the form of "man."

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father." Carl Jung; Memories Dreams and Reflections; Page 337.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/579fa-sermon.jpg`

Carl Jung: By virtue of his reflective faculties, man is raised out of the animal world... (2019-05-19 04:33)

[1]

REFL
SELF REFLECTION

By virtue of his reflective faculties, man is raised out of the animal world, and by his mind he demonstrates that nature has put a high premium precisely upon the development of consciousness.

Through consciousness he takes possession of nature by recognizing the existence of the world and thus, as it were, confirming the Creator.

The world becomes the phenomenal world, for without conscious reflection it would not be.

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.

Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.

The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes the second cosmogony.

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung; Memories Dreams and Reflections; Pages 338-339

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When one has awoken from Muladhara... (2019-05-19 04:33)

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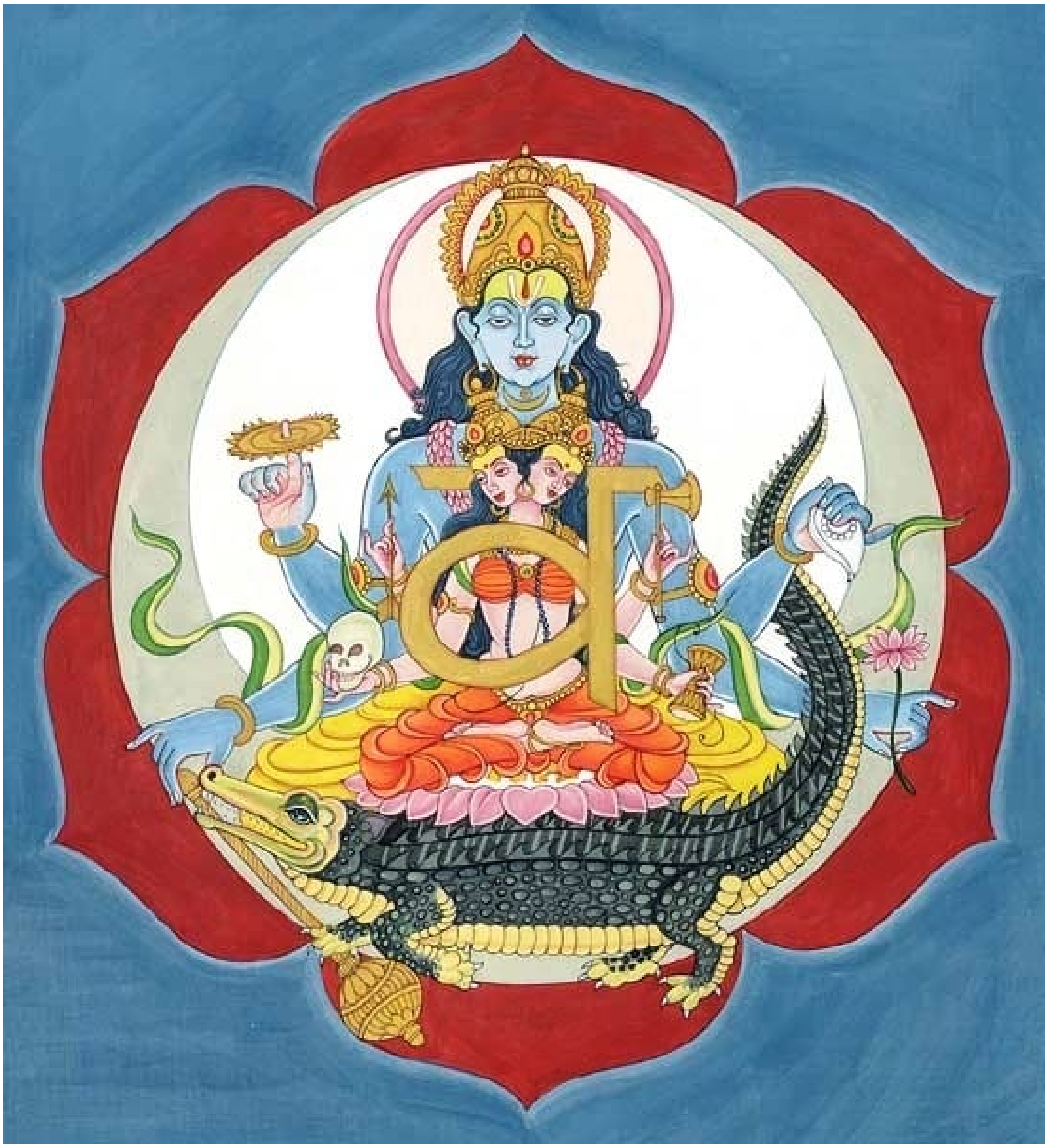

1. Swadhisthana Sacral Chakra - Water element - Leviathan/Crocodile

When one has awoken from Muladhara, one goes into the water, which represents the unconscious where one faces the Leviathan/Crocodile from the depths which are ones own demons. The Leviathan is the biggest and most fearsome creature of the watery depths. (but it represents the same animal as the elephant, the one that supports your earthly life seems to become your worst enemy when you reach the next center, because here you leave this world and anything that hangs around is your worst enemy. It is the water elephant, the whale that eats you, the same that has nurtured and supported you. The good willing mother that raised you becomes a devouring one. When one dreams of baptizing, taking a batch, the ocean or in water generally - you must realize you are being pushed into the unconscious for purification, you have to go into the water because of the renewal. But it remains unknown what comes after. When one passes through this baptizing, you reach Manipura. Carl Jung; Kundalini Yoga

Swadhisthana is associated with the unconscious, and with emotion. It is closely related to Muladhara in that Swadhisthana is where the different samskaras (potential karmas), lie dormant, and Muladhara is where these samskaras find expression. Swadhisthana contains unconscious desires, especially sexual desire, and it is said that to raise the kundalini (energy of consciousness) above Swadhisthana is extremely difficult for this reason. Many saints have had to face the temptations associated with this chakra.

Can you draw out leviathan with an hook? or his tongue with a cord which you let down? Can you put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications to you? will he speak soft words to you? ... Job 41:1-3

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Carl Jung on Alchemy and Transformation (2019-05-19 04:39)

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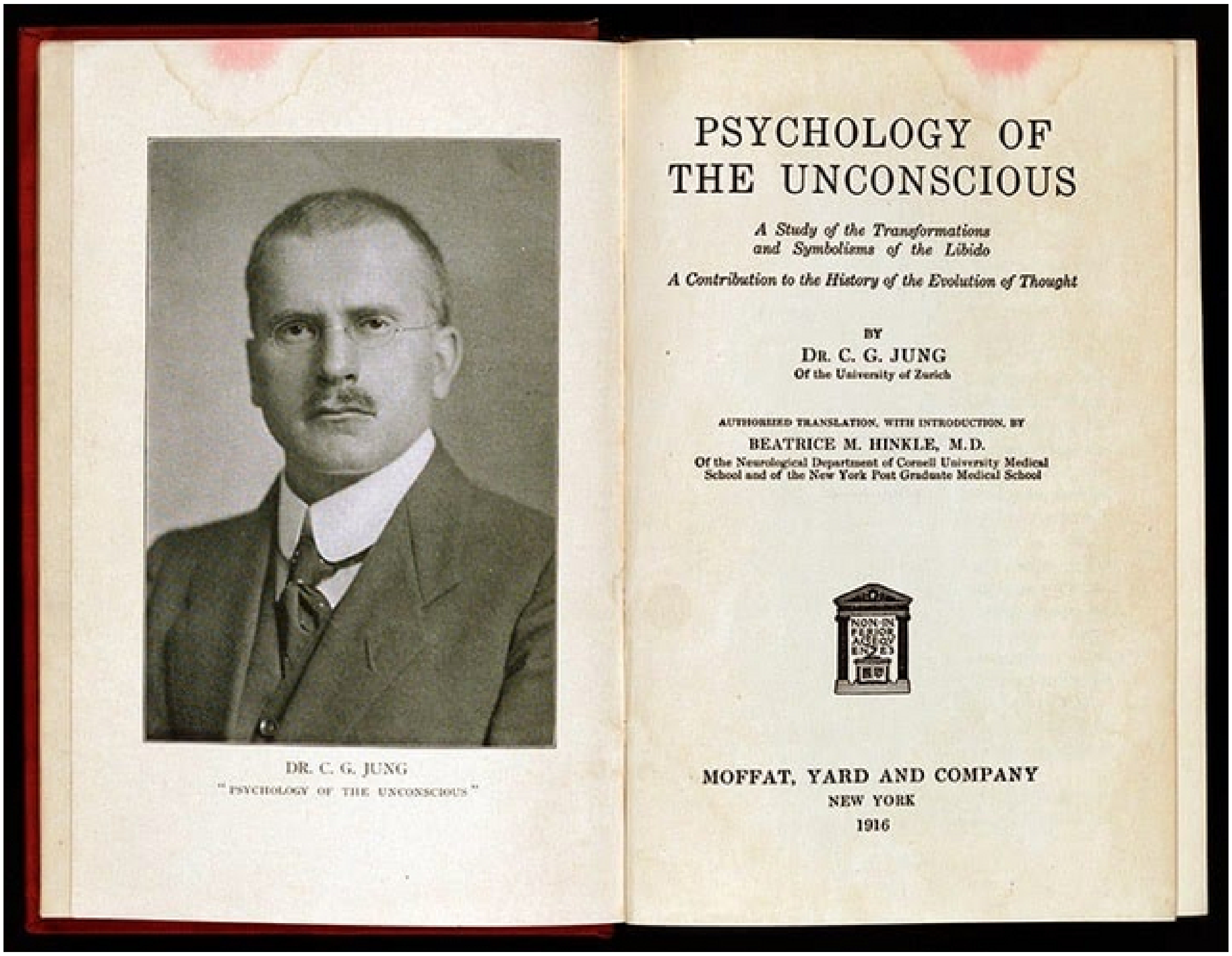

DR. C. G. JUNG
"PSYCHOLOGY OF THE UNCONSCIOUS"

PSYCHOLOGY OF
THE UNCONSCIOUS

A Study of the Transformations
and Symbolisms of the Libido

A Contribution to the History of the Evolution of Thought

BY
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NEW YORK
1916

In "The Relations between the Ego and the Unconscious" I had discussed only my preoccupation with the unconscious, and something of the nature of that preoccupation, but had not yet said anything much about the unconscious itself. As I worked with my fantasies, I became aware that the unconscious undergoes or produces change.

Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious.

In individual cases that transformation can be read from dreams and fantasies.

In collective life it has left its deposit principally in the various religious systems and their changing symbols.

Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Carl Jung; Memories, Dreams and Reflections, Page 209.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/e953e-unconscious.jpg`

Carl Jung on “Mana Personality.” Lexicon (2019-05-19 04:43)

Mana-personality. A personified archetypal image of a supernatural force.

The mana-personality is a dominant of the collective unconscious, the well-known archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits, the friend of God.[The Mana-Personality," CW 7, par. 377.]

Historically, the mana-personality evolves into the hero and the godlike being, whose earthly form is the priest. How very much the doctor is still mana is the whole plaint of the analyst![Ibid., par. 389.]

Mana is a Melanesian word referring to a bewitching or numinous quality in gods and sacred objects.

A mana-personality embodies this magical power. In individual psychology, Jung used it to describe the inflationary effect of assimilating autonomous unconscious contents, particularly those associated with anima and animus.

The ego has appropriated something that does not belong to it.

But how has it appropriated the mana?

If it was really the ego that conquered the anima, then the mana does indeed belong to it, and it would be correct to conclude that one has become important.

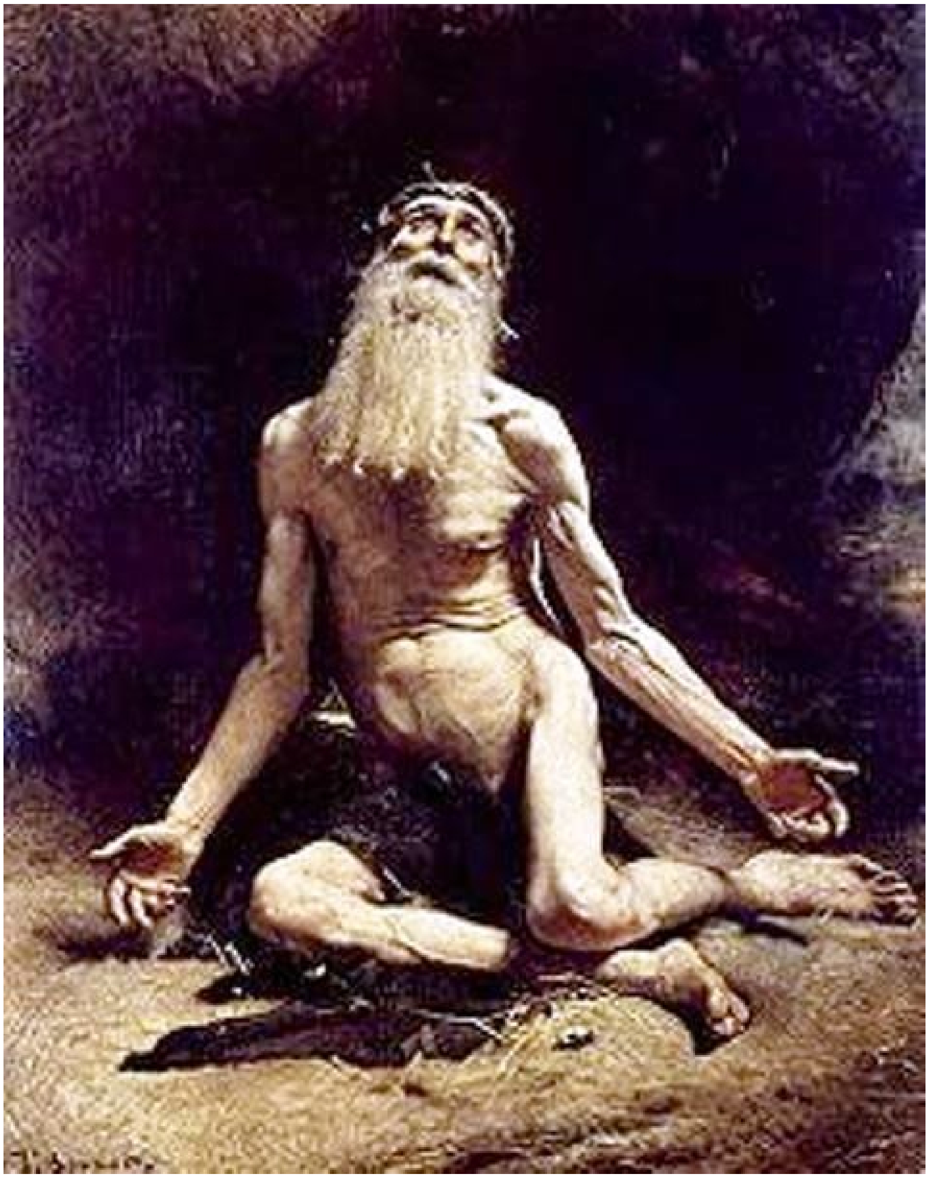
But why does not this importance, the mana, work upon others? . . .

It does not work because one has not in fact become important, but has merely become adulterated with an archetype, another unconscious figure.

Hence we must conclude that the ego never conquered the anima at all and therefore has not acquired the mana.

All that has happened is a new adulteration. [Ibid., par. 380.]

Carl Jung on the divine drama was enacted between God and his people (2019-05-19 04:51)



From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously.

A particular instance of this is Job, whose faithfulness is subjected to a savage test.

As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan.

If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant.

But Yahweh never thinks of it, not even after Job's innocence has been proved.

We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance.

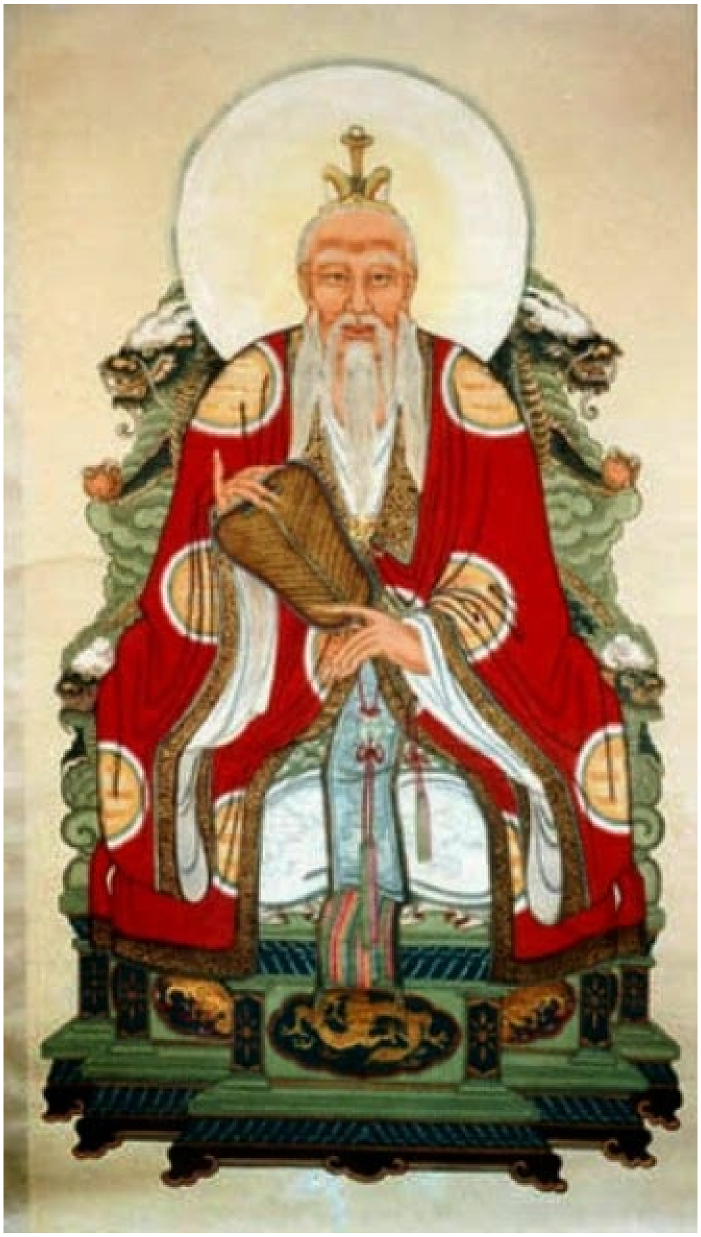
His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat.

There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. Caarl Jung; Answer to Job;Book of Job; Para. 616.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/c8ae9-job.jpg`

Carl Jung: When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. (2019-05-19 04:56)

[1]



When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age.

Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.

The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.

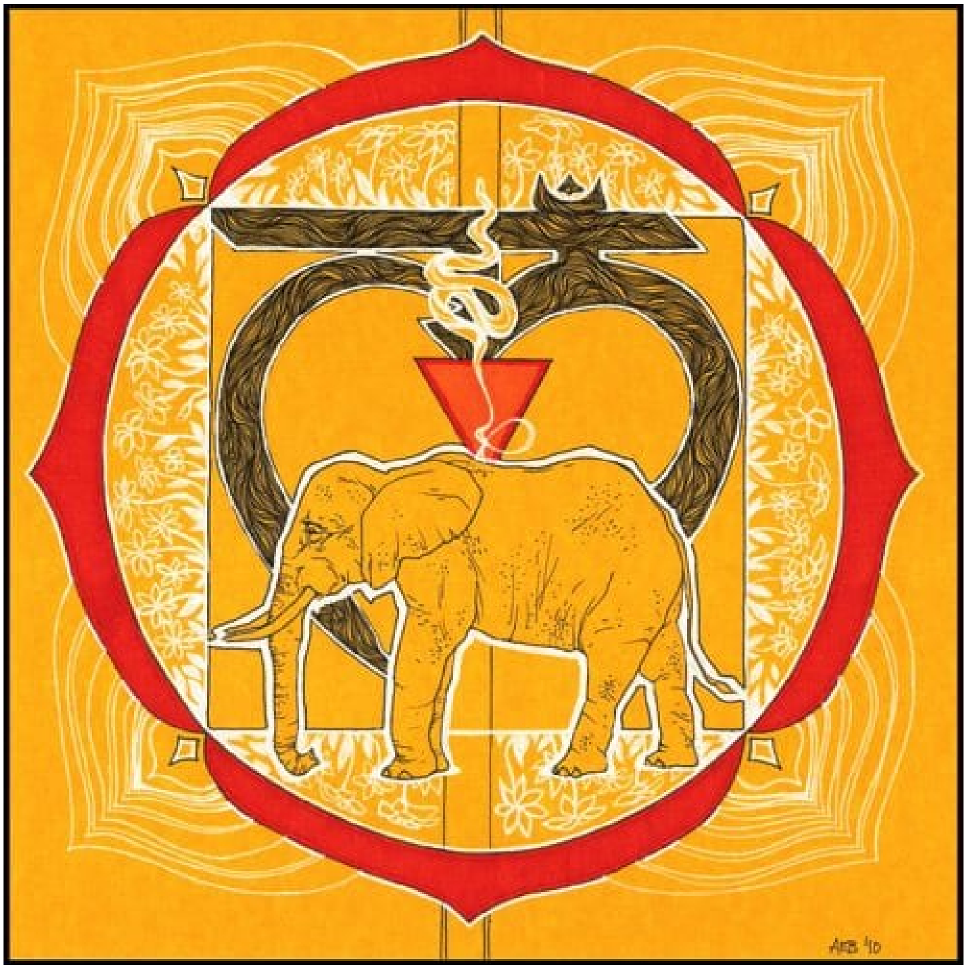
This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/15152-lao.jpg`

Muladhara Root Chakra - Earth element - Elephant (2019-05-19 05:00)

[1]



1. Muladhara Root Chakra - Earth element - Elephant

The square in the middle is the symbol of the Earth, and the Elephant is the supporting power of the surface, the psychic energy of the libido. The elephant is the most powerful land animal on Earth. The name Muladhara which means root-support, shows us that we are in the area of the roots of our existence, which would be our personality on Earth. The gods are asleep.

We are but a seed, it's of the utmost importance to be born - to realize that your situation is the best you could desire or you will not release from Muladhara - You were supposed to come into this world, otherwise you can not realize the 'self' (the trans-personal) and the goal of this world is missed.

You have to leave some trace or other in this world, show the world you were here, otherwise you have not realized yourself. If one succeeds in awakening Kundalini (energy of consciousness), so that she can release her pure potentiality, then you set into motion a world that completely differs from ours: it is an eternal world. The personal side is in fact completely negligible in comparison with Kundalini's visions. Because her visions could be the visions of whoever, because they are impersonal. They correspond with the world of Kundalini, and not with the Muladhara world.

First of all, if the Yogin, or a western person, or anyone, succeeds in awakening the Kundalini then what sets into motion is NOT a personal development (however the impersonal development can influence the personal one, as that so often and beneficially happens). What starts are impersonal events, with which one would do good to NOT to identify with.

[2]

If you do, you will receive ’inflation’, you will be completely WRONG. Observe objectively what happens, you’ll then see that all events that happen in the impersonal, non-human order of things, have the very unpleasant quality of grasping on to us. It’s as though Kundalini pulls us in her upward motion, especially in the beginning. We are seeds in us, seeds in Muladhara that when come into motion have the effect of an earthquake, that shocks us naturally - sometimes so severely that our house breaks down.

The image of an impersonal, mental/psychic experience is so strange to us, and extraordinarily hard to accept that we have severe difficulty to dis-identify with it. Carl Jung; Kundalini Yoga

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/a37c9-elephant.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/14bff-african.jpg`

Carl Jung: From the beginning I had a sense of destiny (2019-05-19 05:02)

[1]

FRID GUILIEL MAURIT ALEXANDER
MARCH COMES

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.

This gave me an inner security, and, though I could never prove it to myself, it proved itself to me.

I did not have this certainty, it had me.

Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.

That gave me the strength to go my own way.

Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God.

And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth.

He who always is was there.

These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

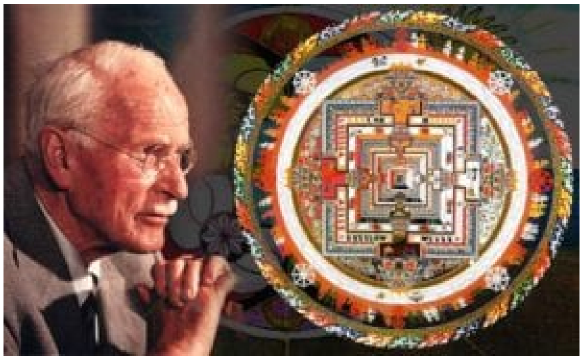
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/9e79c-destiny.jpg`

Carl Jung on "Meditation" – Anthology (2019-05-19 05:11)



You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.
The Dharma Kaya = the world of absolute truth.
The Sambhoga Kaya = the world of subtle bodies.
The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

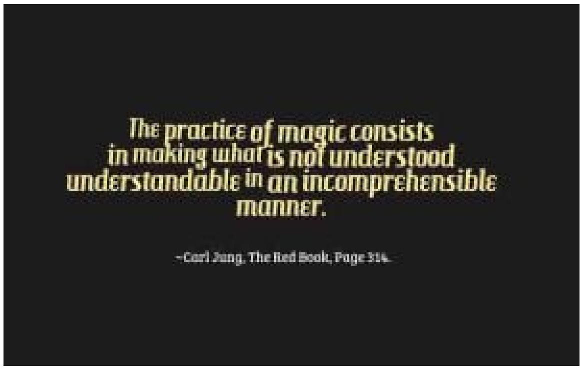
We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

In general, meditation and contemplation have a bad reputation in the West. They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

Carl Jung Quotations [Sourced with images] (2019-05-19 05:12)



The practice of magic consists in making what is not understood understandable in an incomprehensible manner.

~Carl Jung, The Red Book, Page 314.

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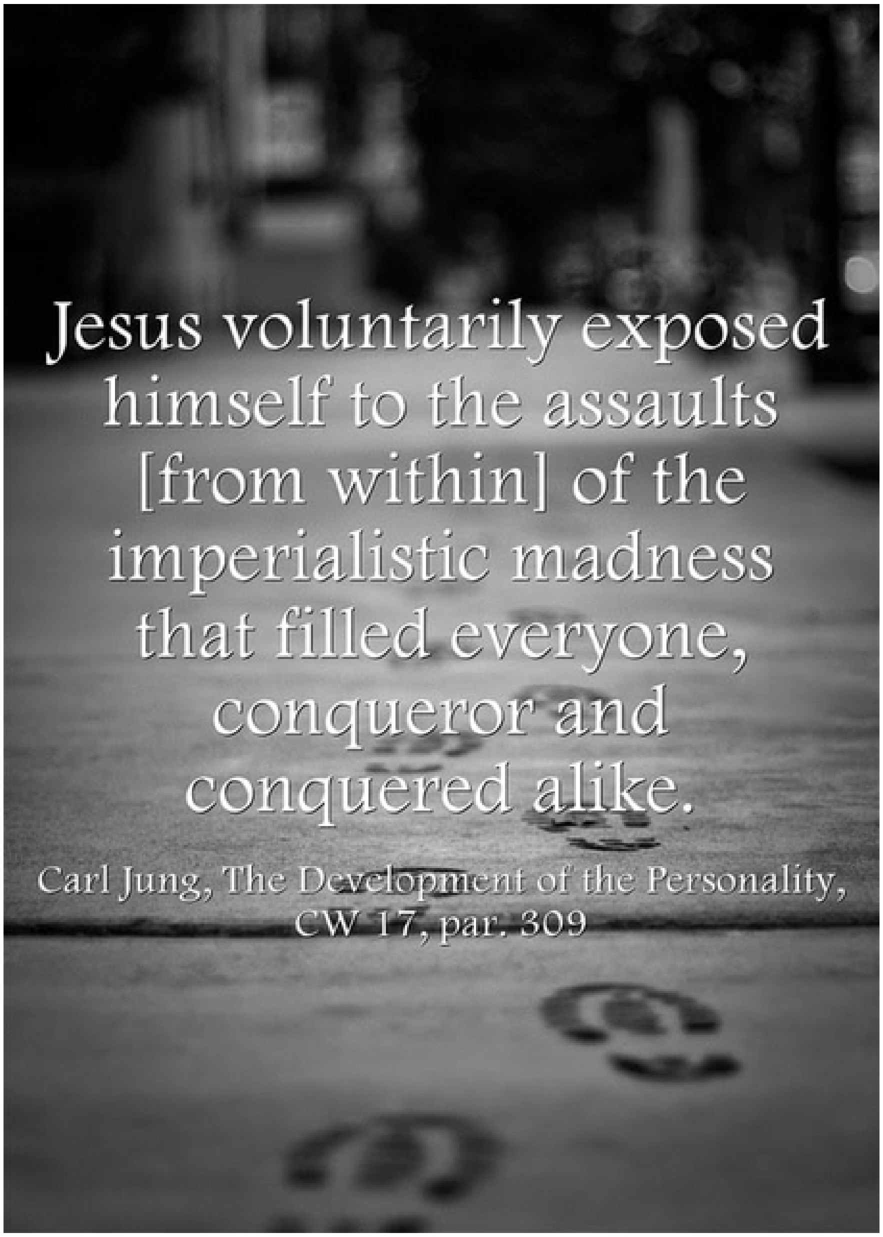
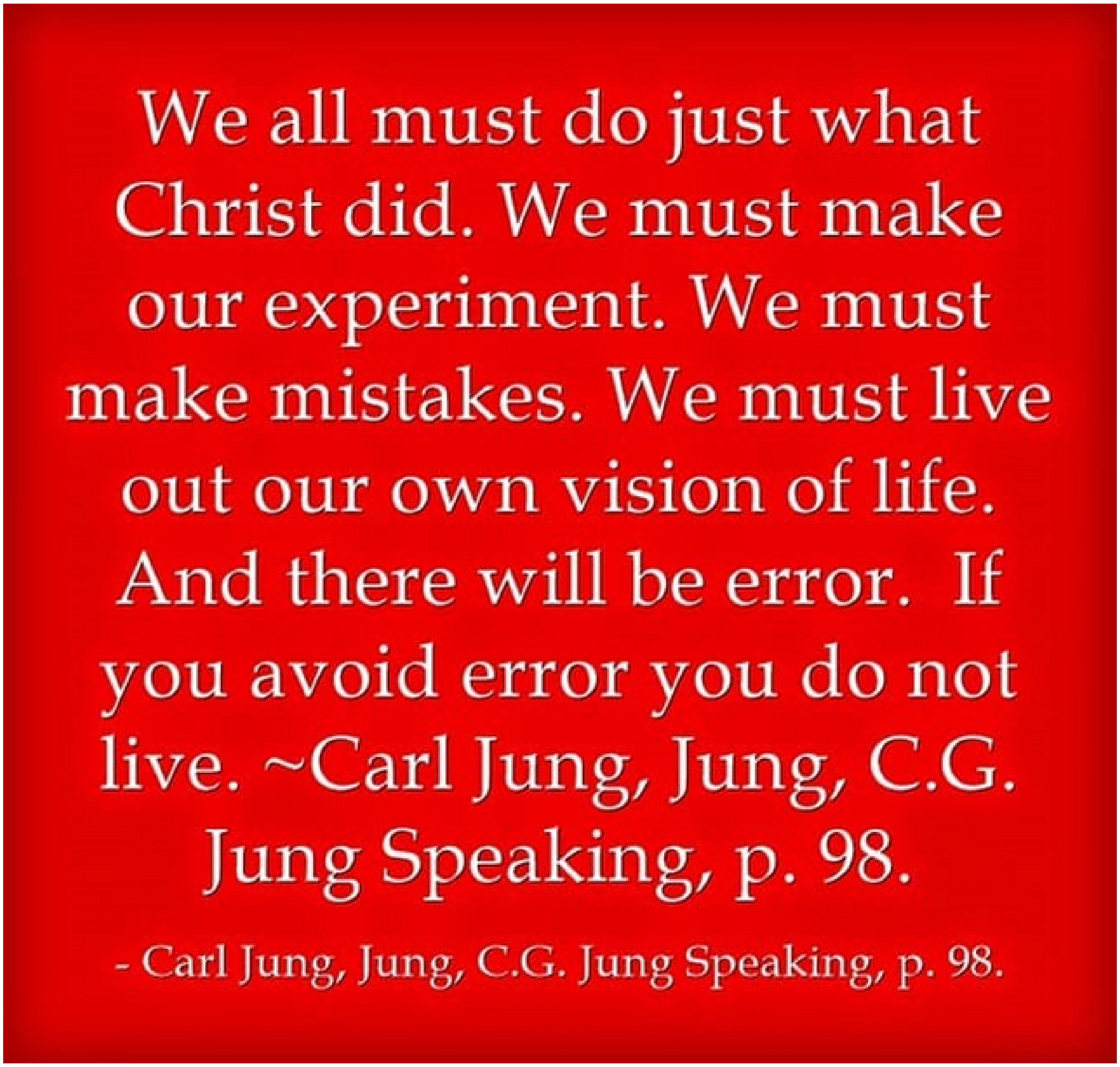


Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, The Development of the Personality, CW 17, par. 309.



We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. ~Carl Jung, Jung, C.G. Jung Speaking, p. 98.

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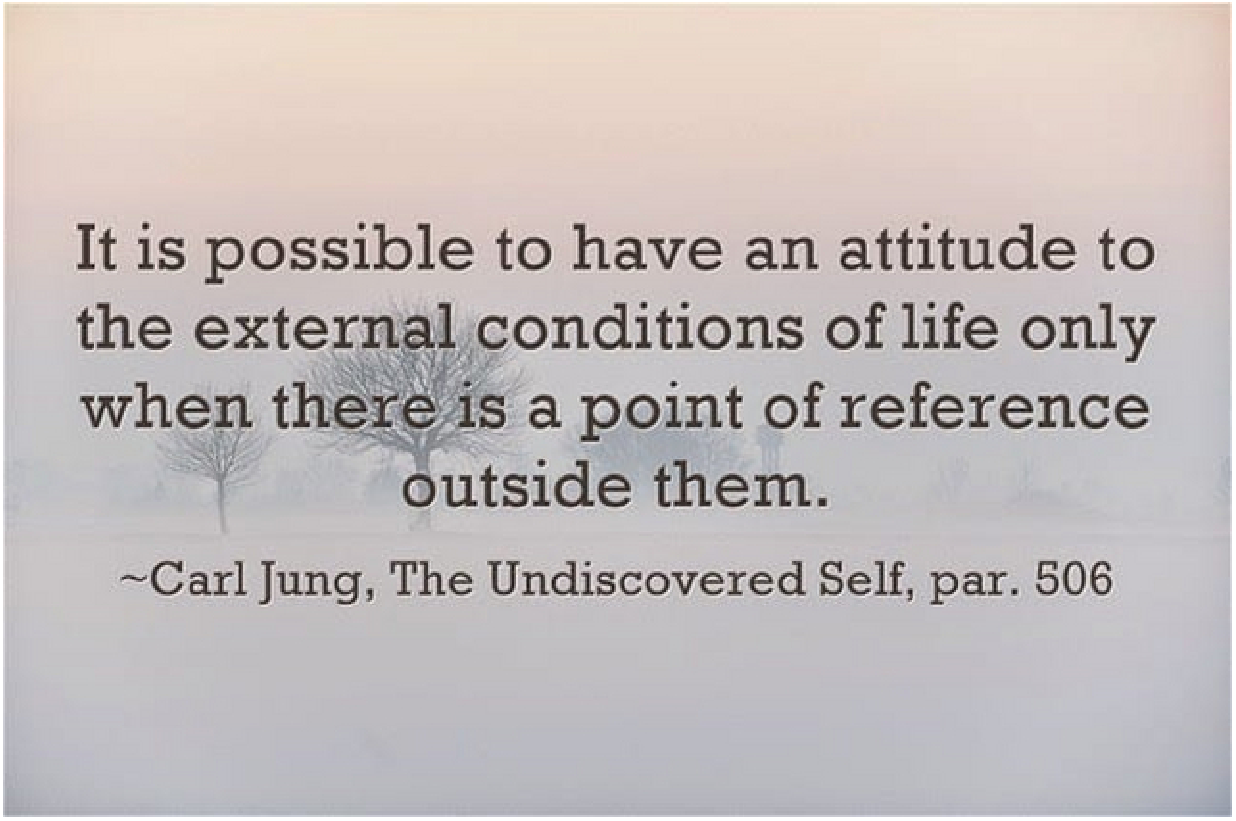
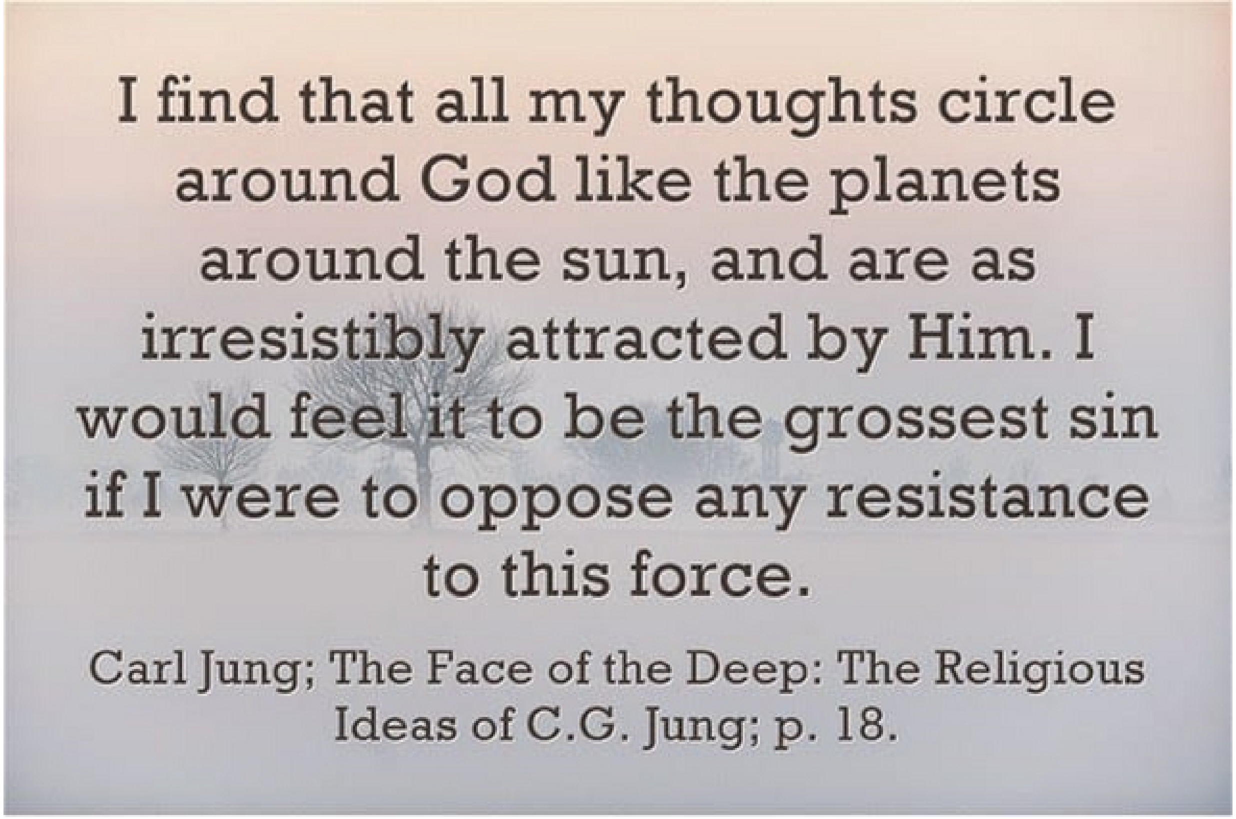


It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them.

~Carl Jung, The Undiscovered Self, par. 506

It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, The Undiscovered Self, Civilization in Transition, CW 10, par. 506.



I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force.

Carl Jung; The Face of the Deep: The Religious Ideas of C.G. Jung; p. 18.

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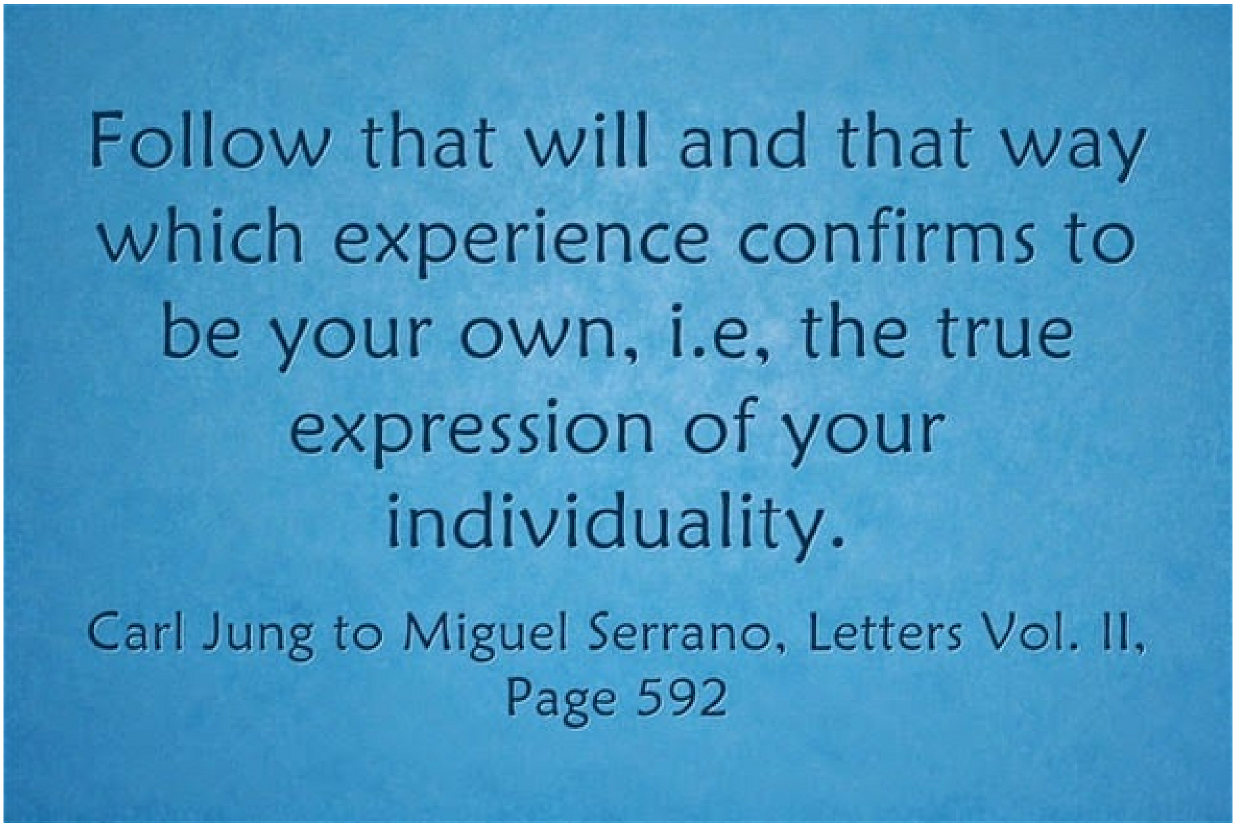

Follow that will and that way which experience confirms to be your own, i.e, the true expression of your individuality.

Carl Jung to Miguel Serrano, Letters Vol. II, Page 592

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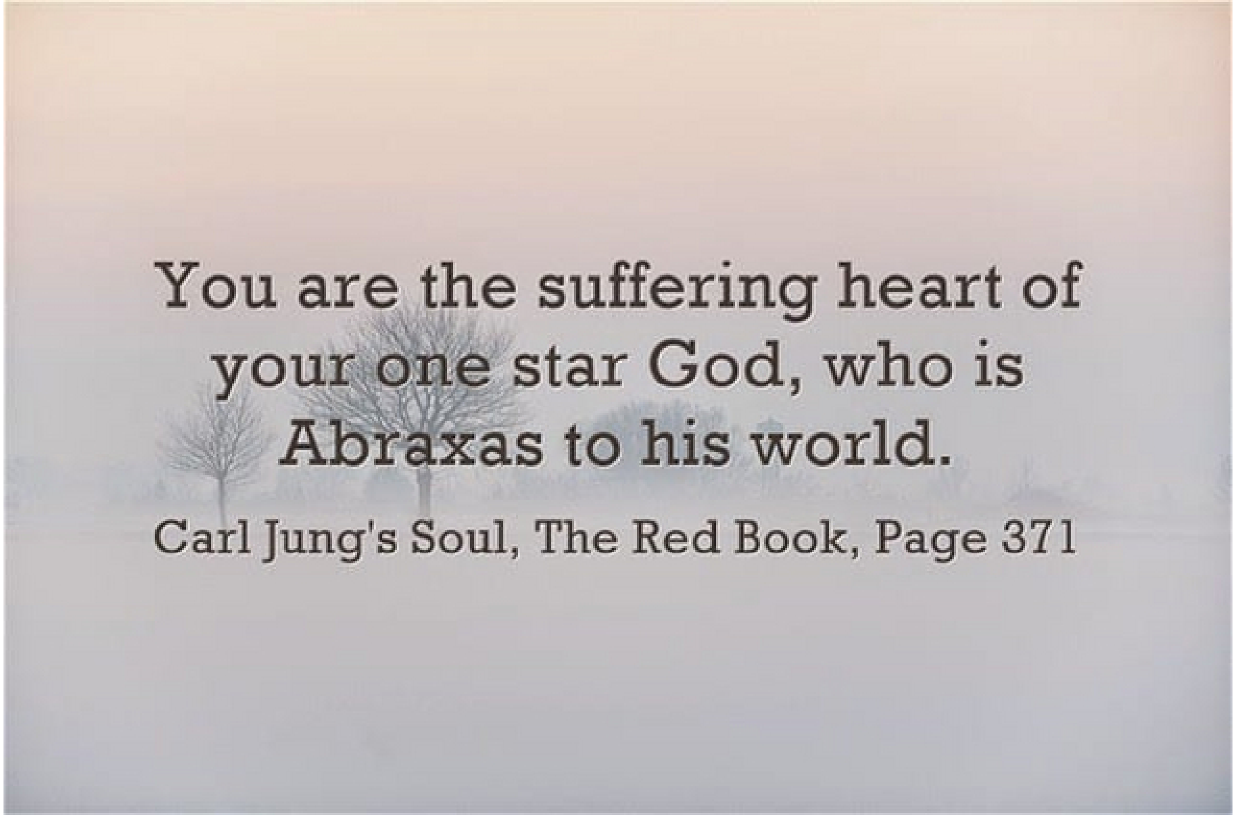

You are the suffering heart of your one star God, who is Abraxas to his world.
Carl Jung's Soul, The Red Book, Page 371

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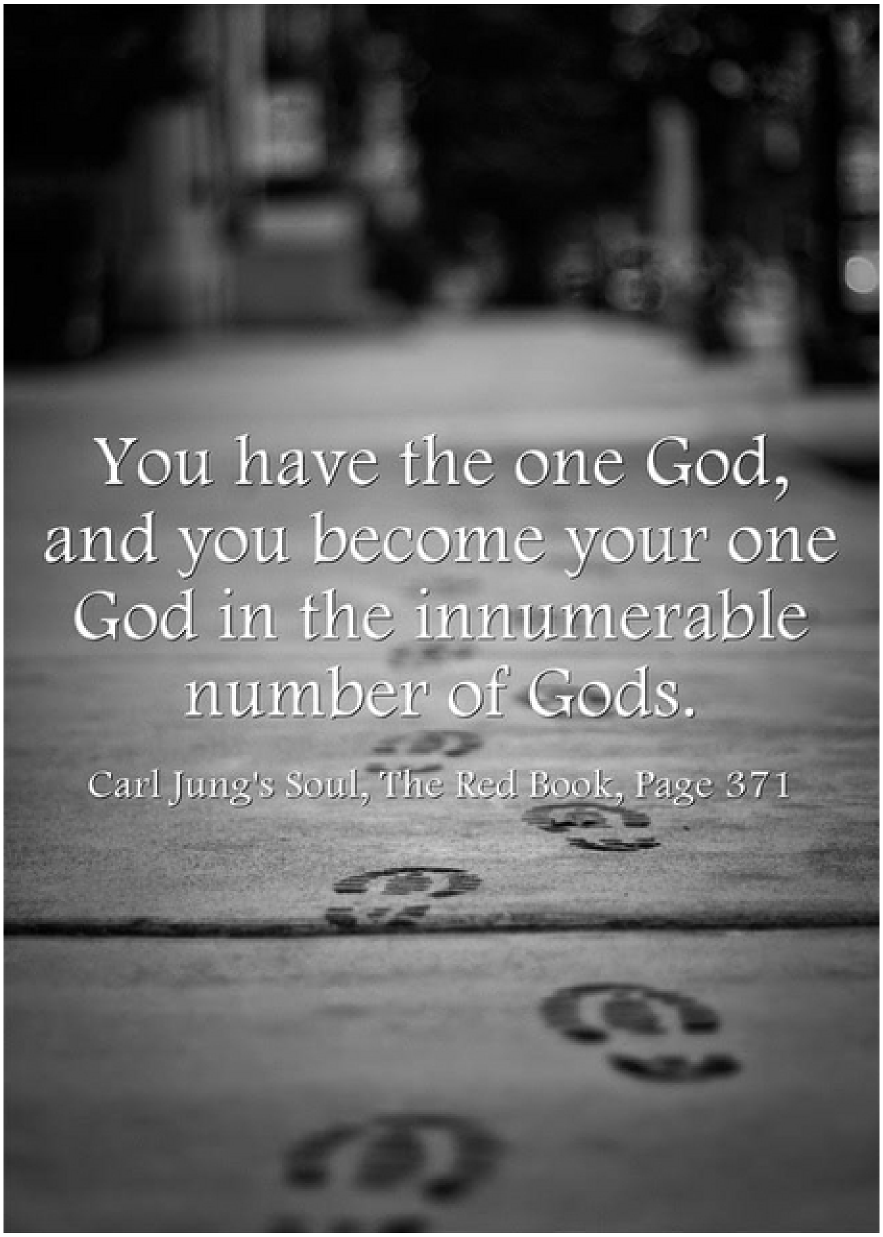
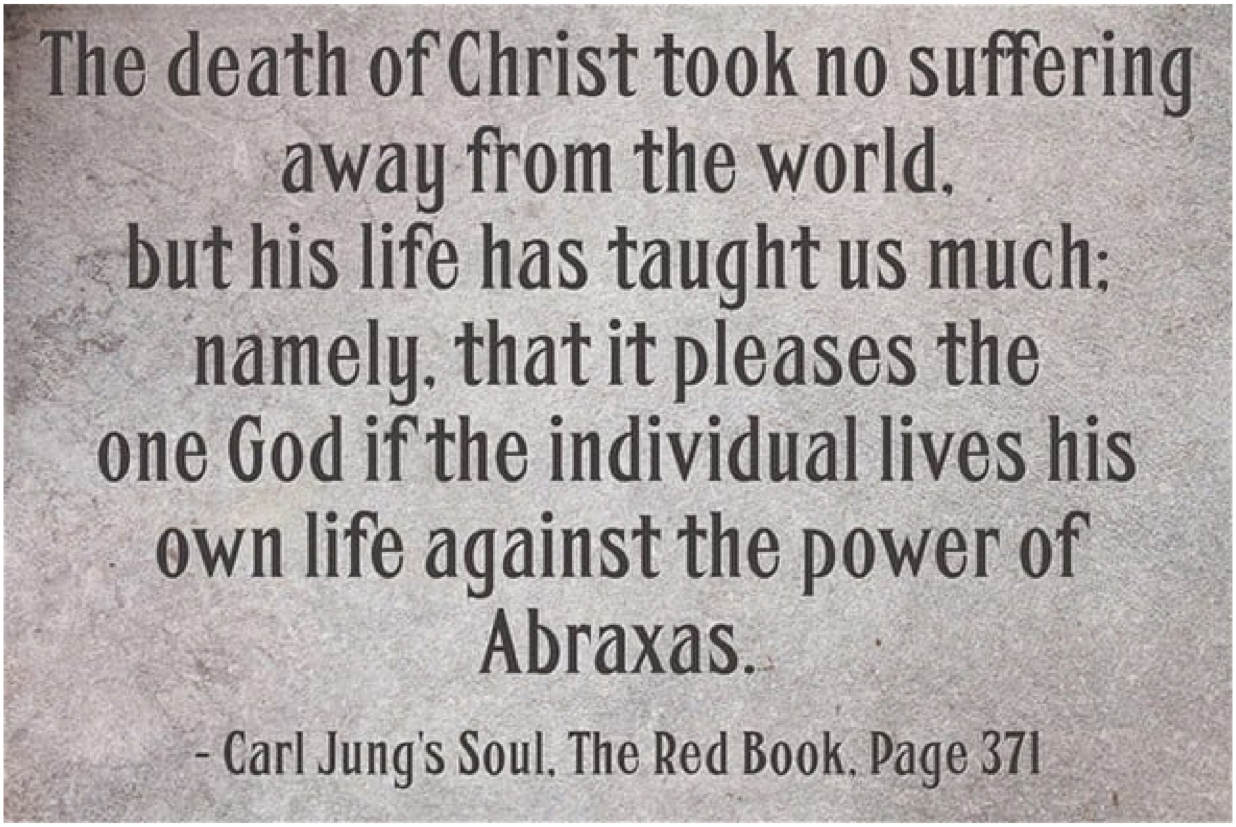


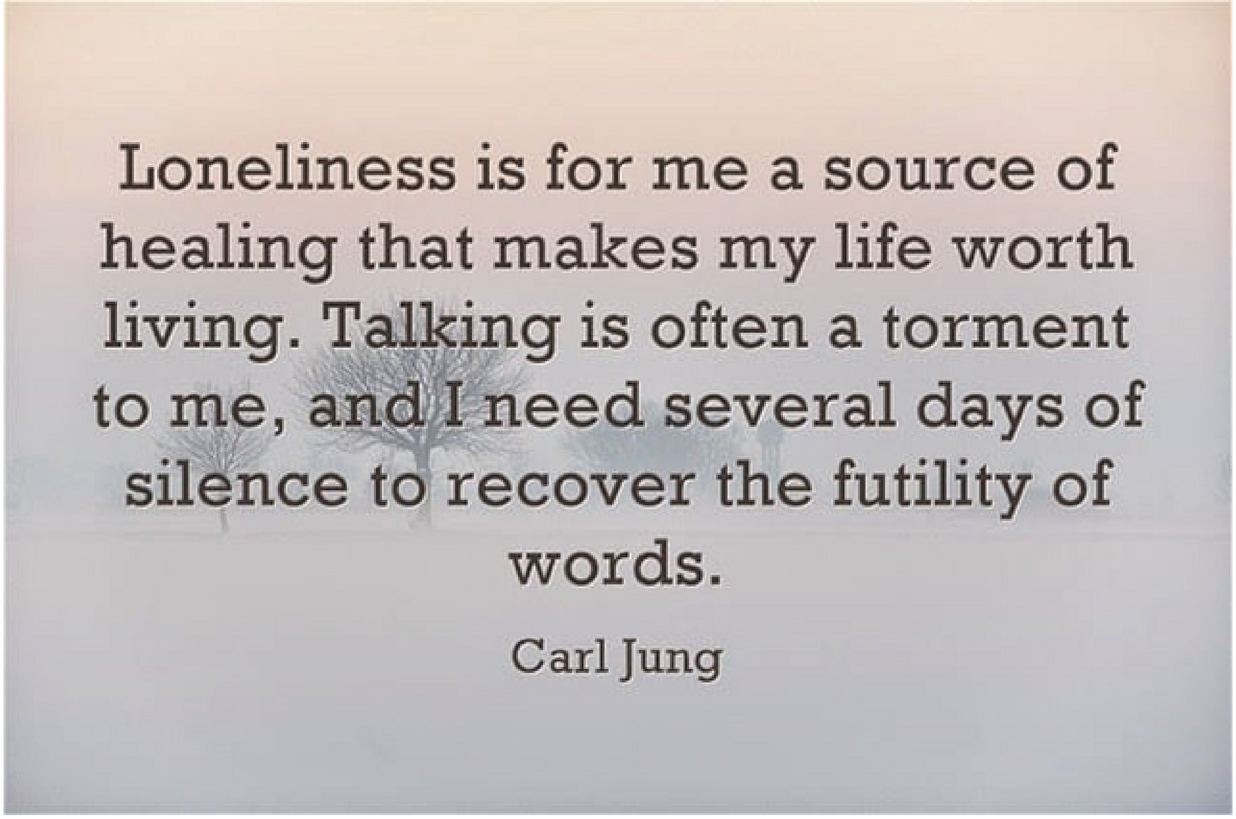
You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.



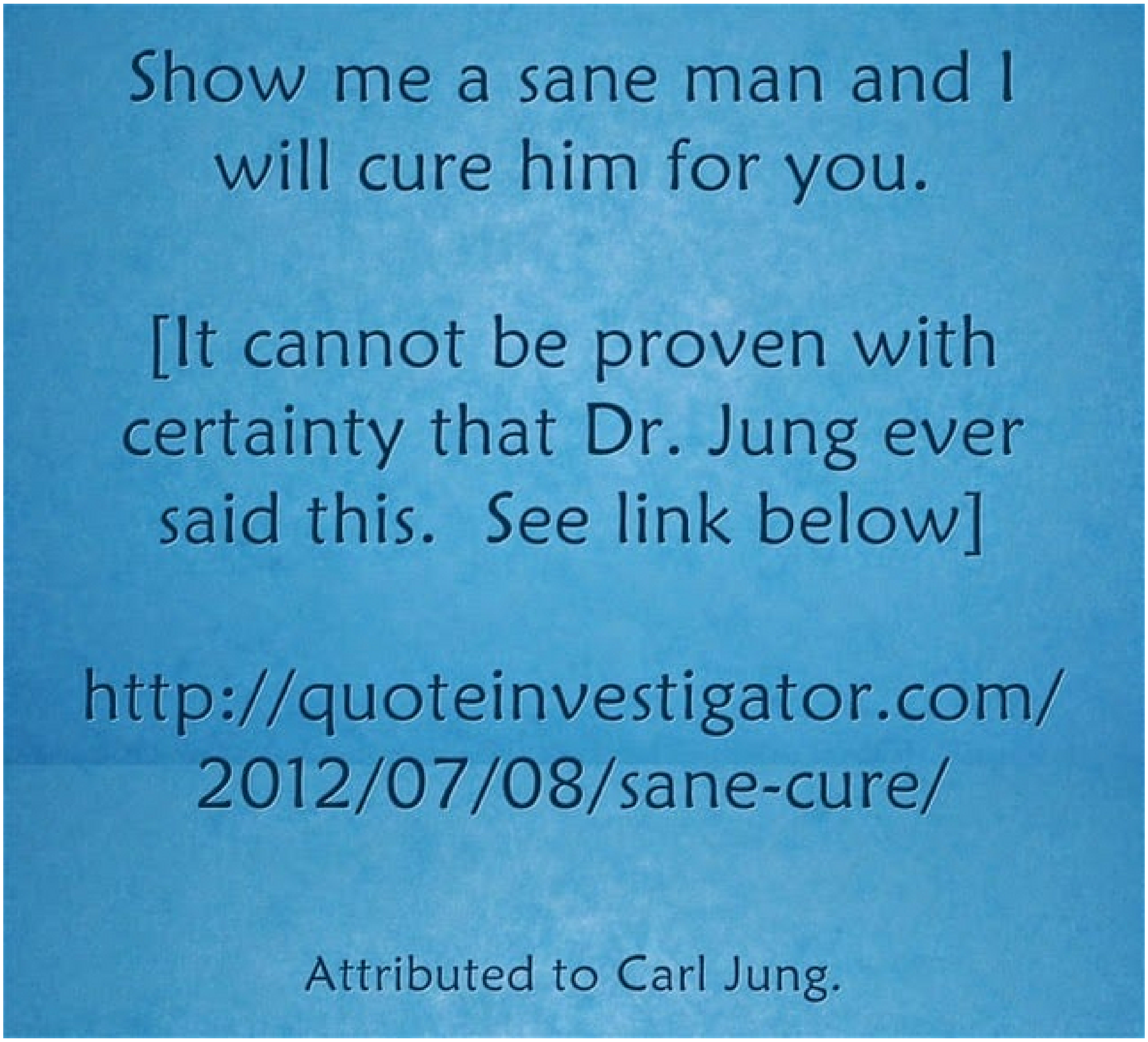
The death of Christ took no suffering
away from the world,
but his life has taught us much;
namely, that it pleases the
one God if the individual lives his
own life against the power of
Abraxas.

- Carl Jung's Soul, The Red Book, Page 371

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.



Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

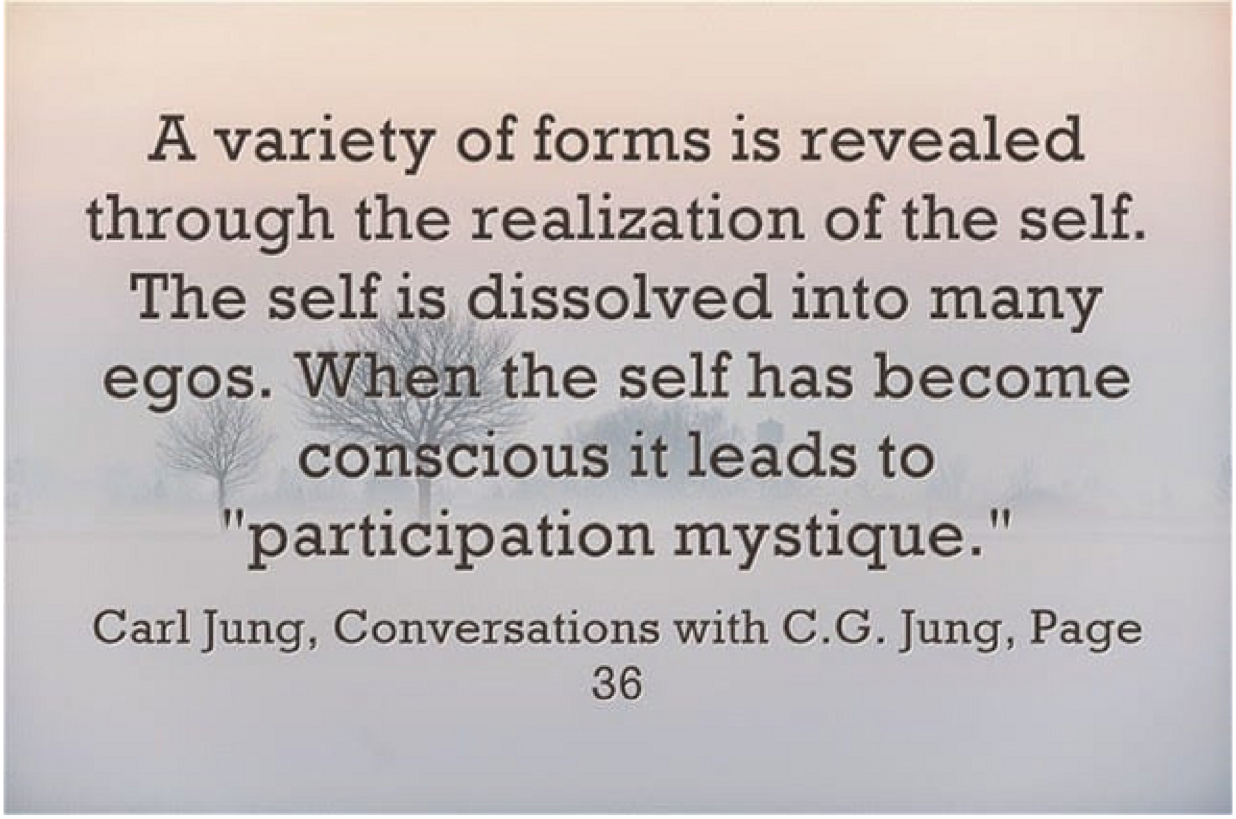

Show me a sane man and I will cure him for you.

[It cannot be proven with certainty that Dr. Jung ever said this. See link below]

http://quoteinvestigator.com/2012/07/08/sane-cure/

Attributed to Carl Jung.

Show me a sane man and I will cure him for you. Attributed to but unproven to have been spoken by Carl Jung.



A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique."

Carl Jung, Conversations with C.G. Jung, Page 36

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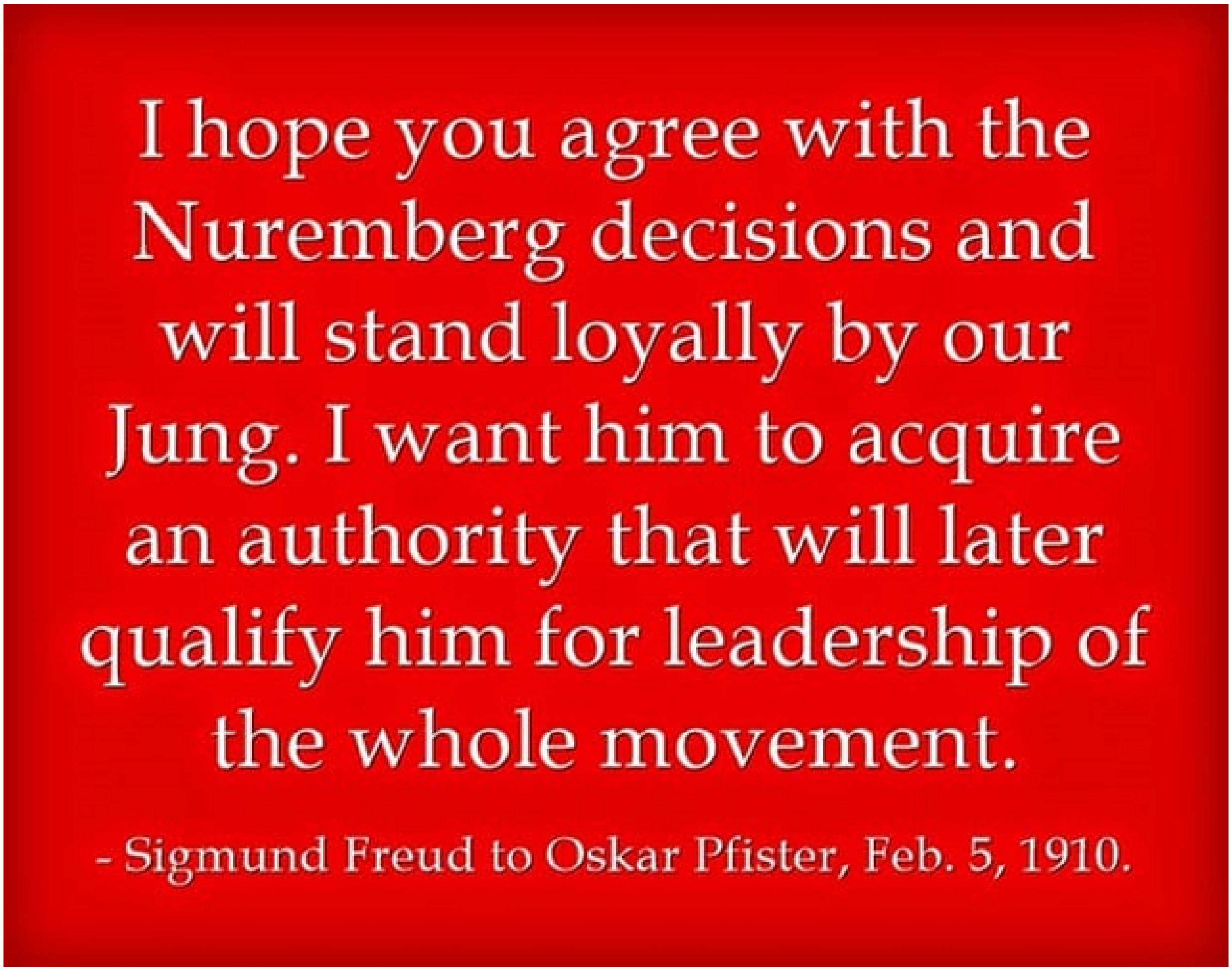

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement.

- Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

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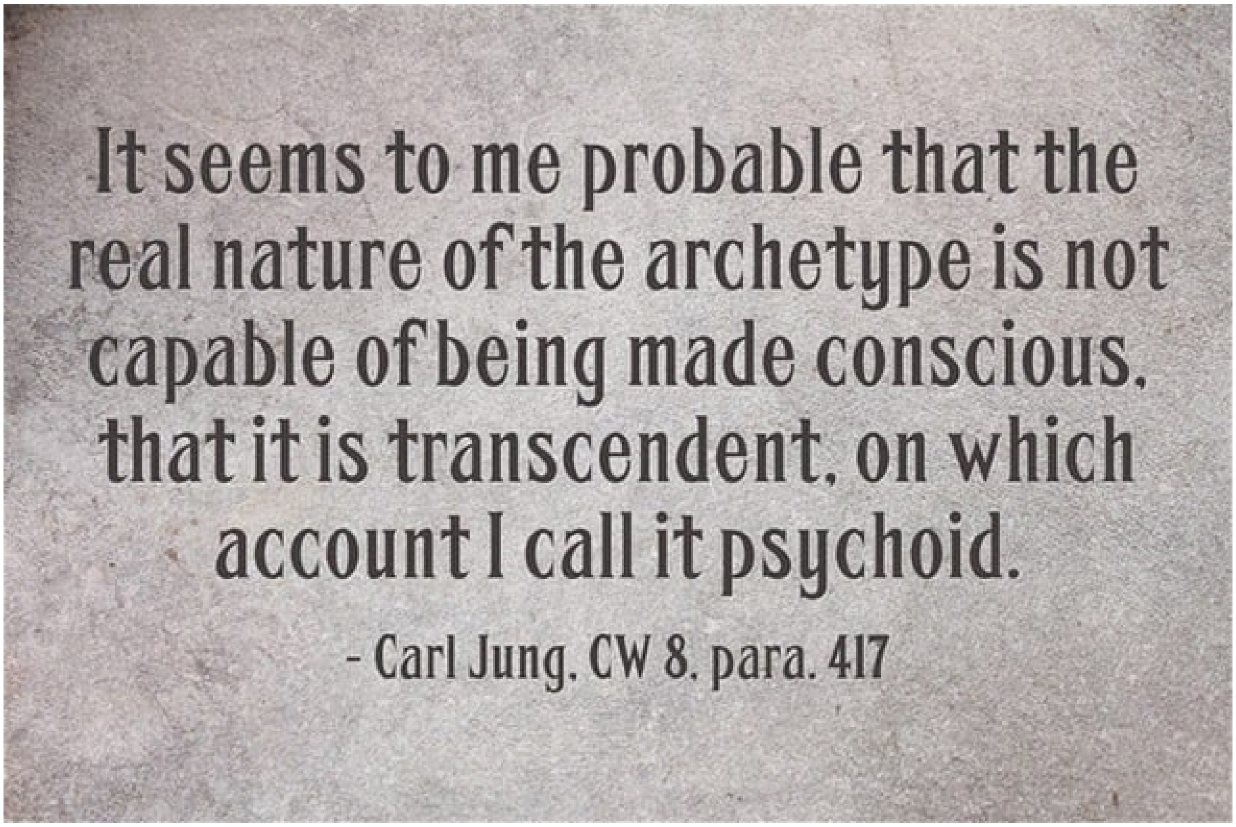

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid.

- Carl Jung, CW 8, para. 417

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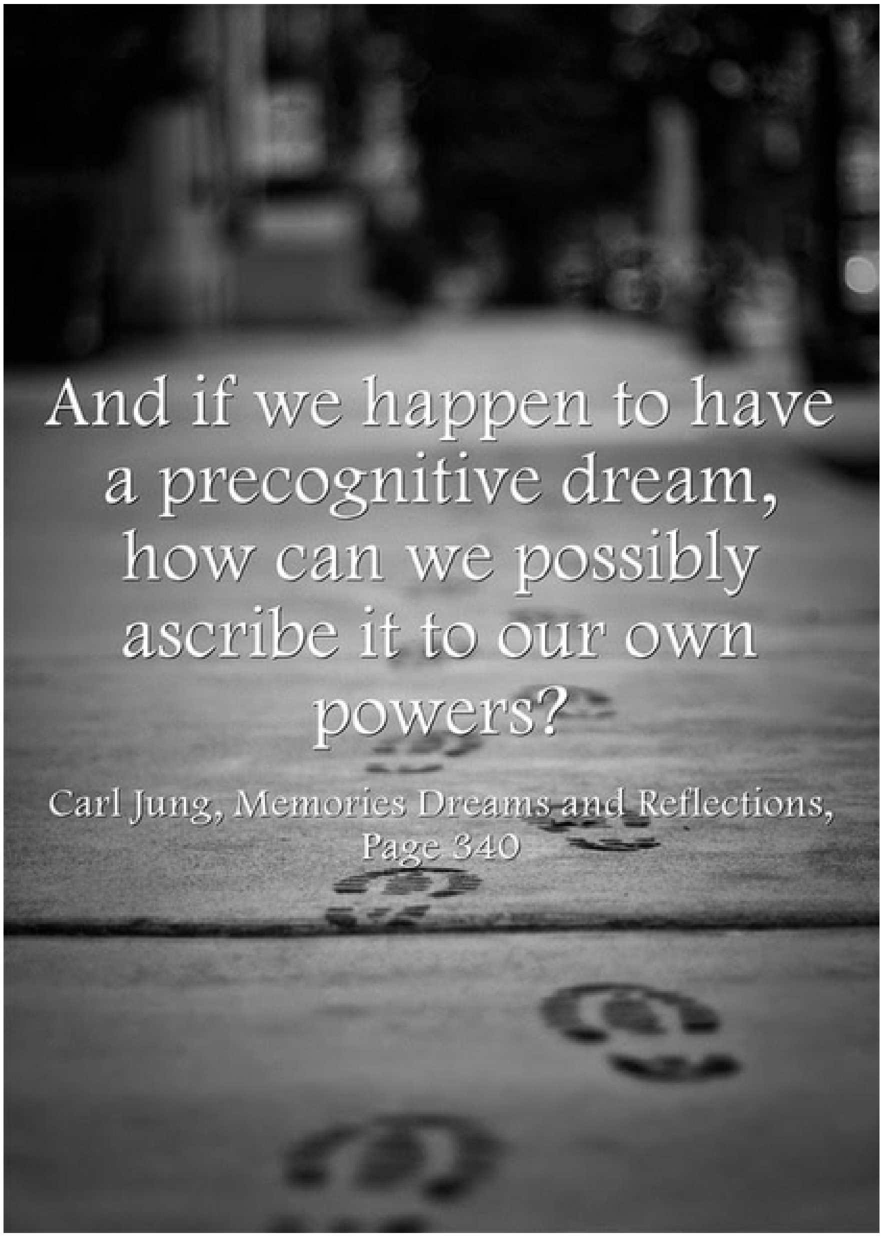
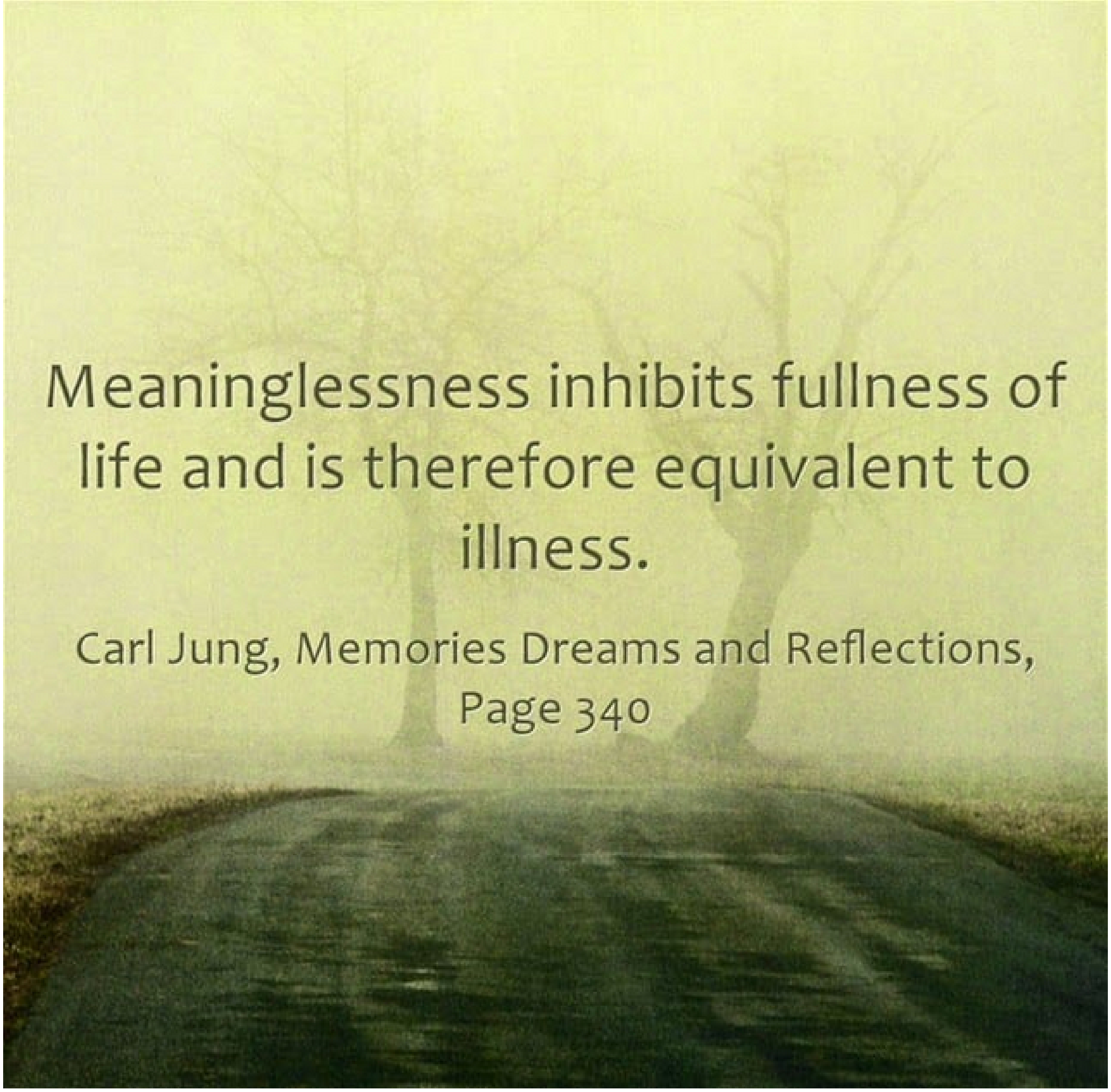
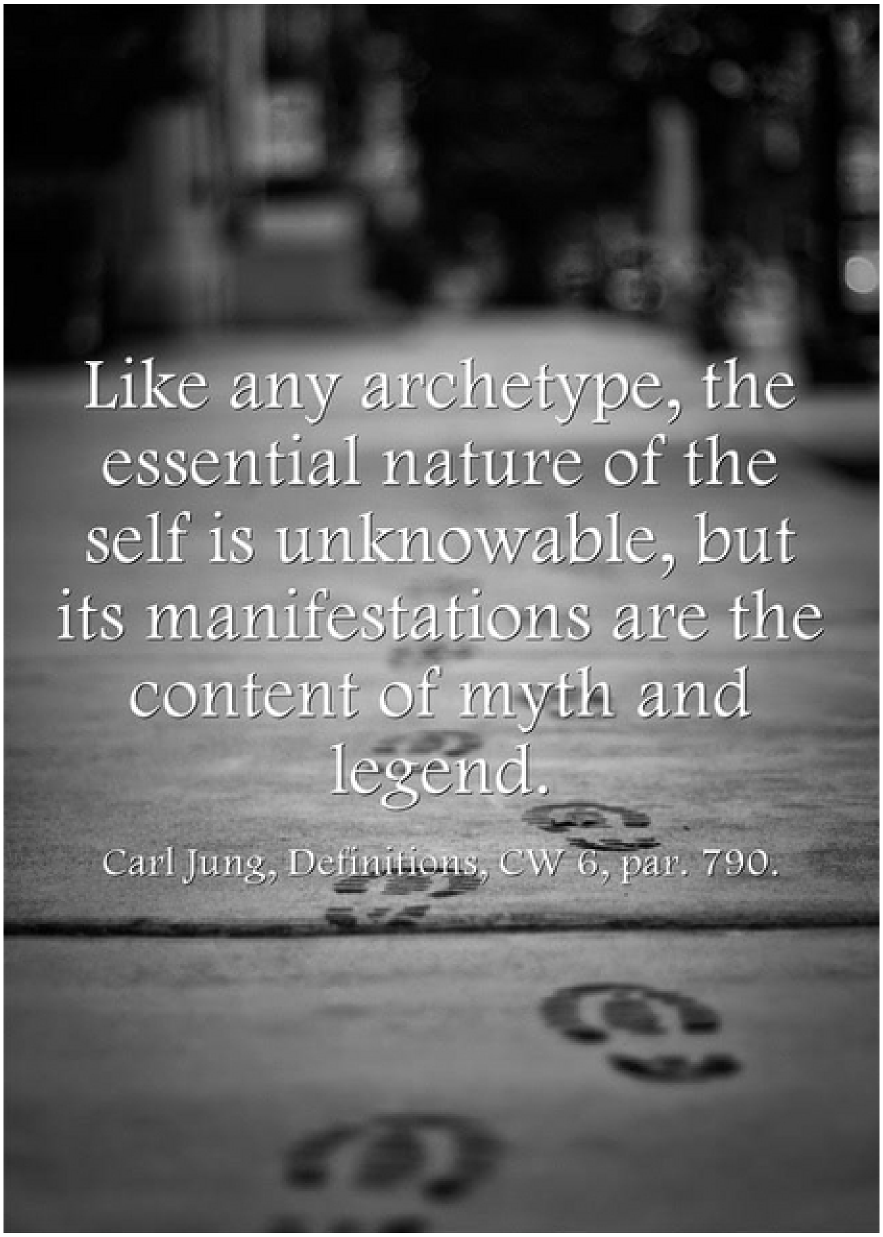


And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.



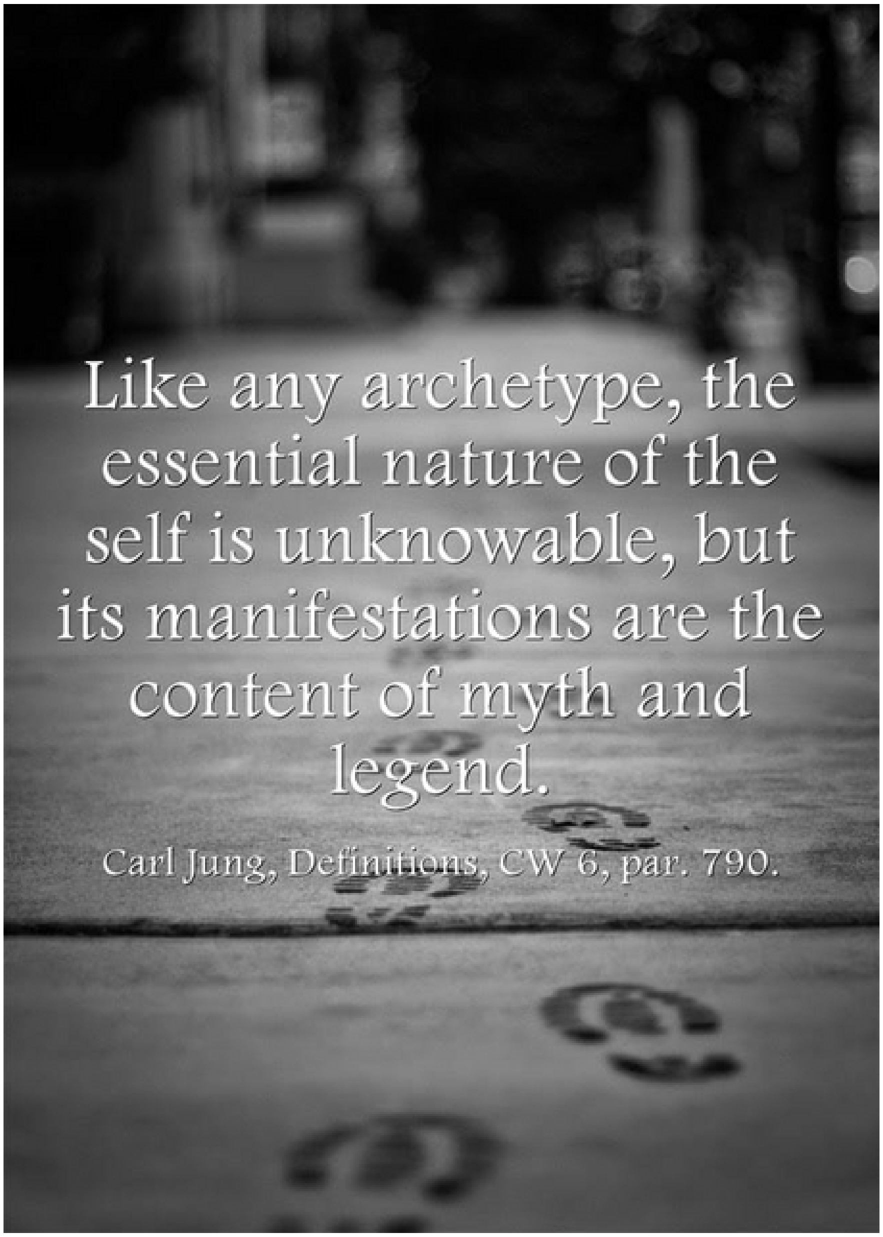
Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.



Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend.

Carl Jung, Definitions, CW 6, par. 790.

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.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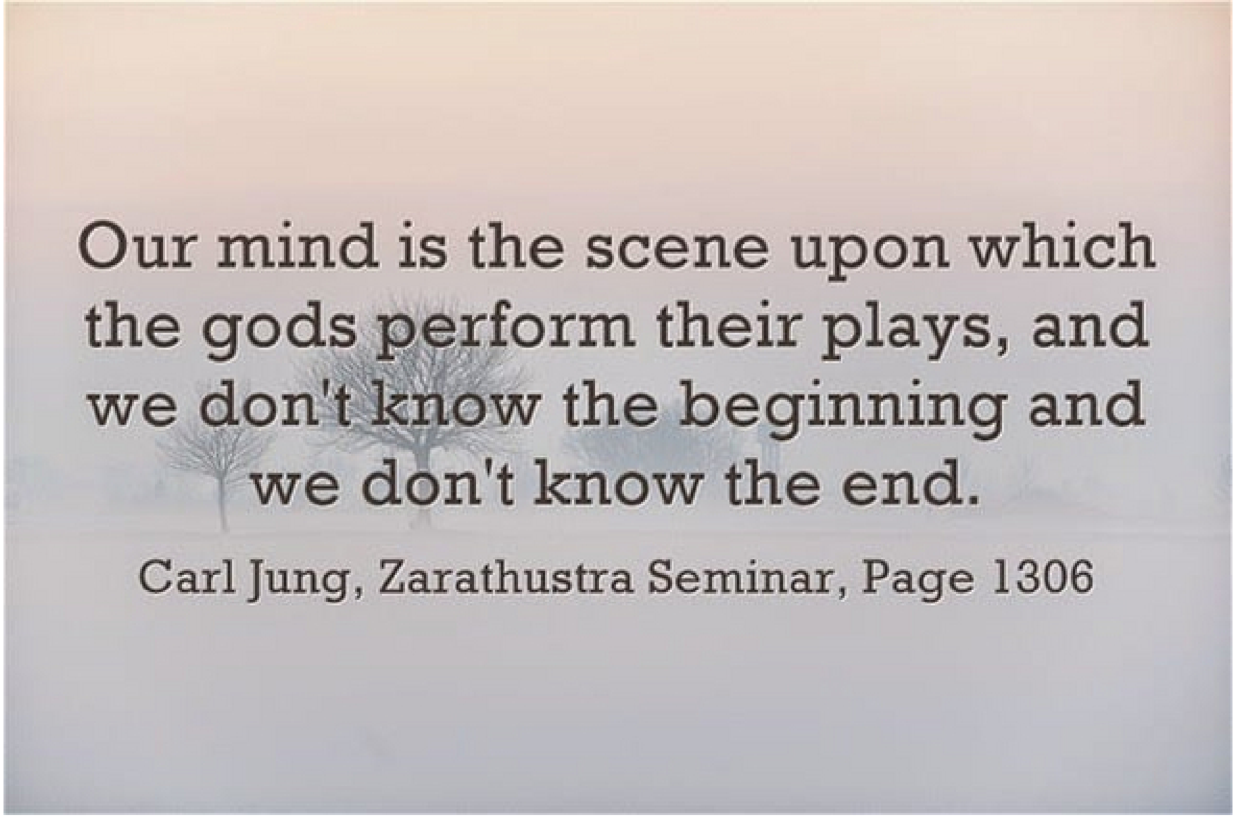
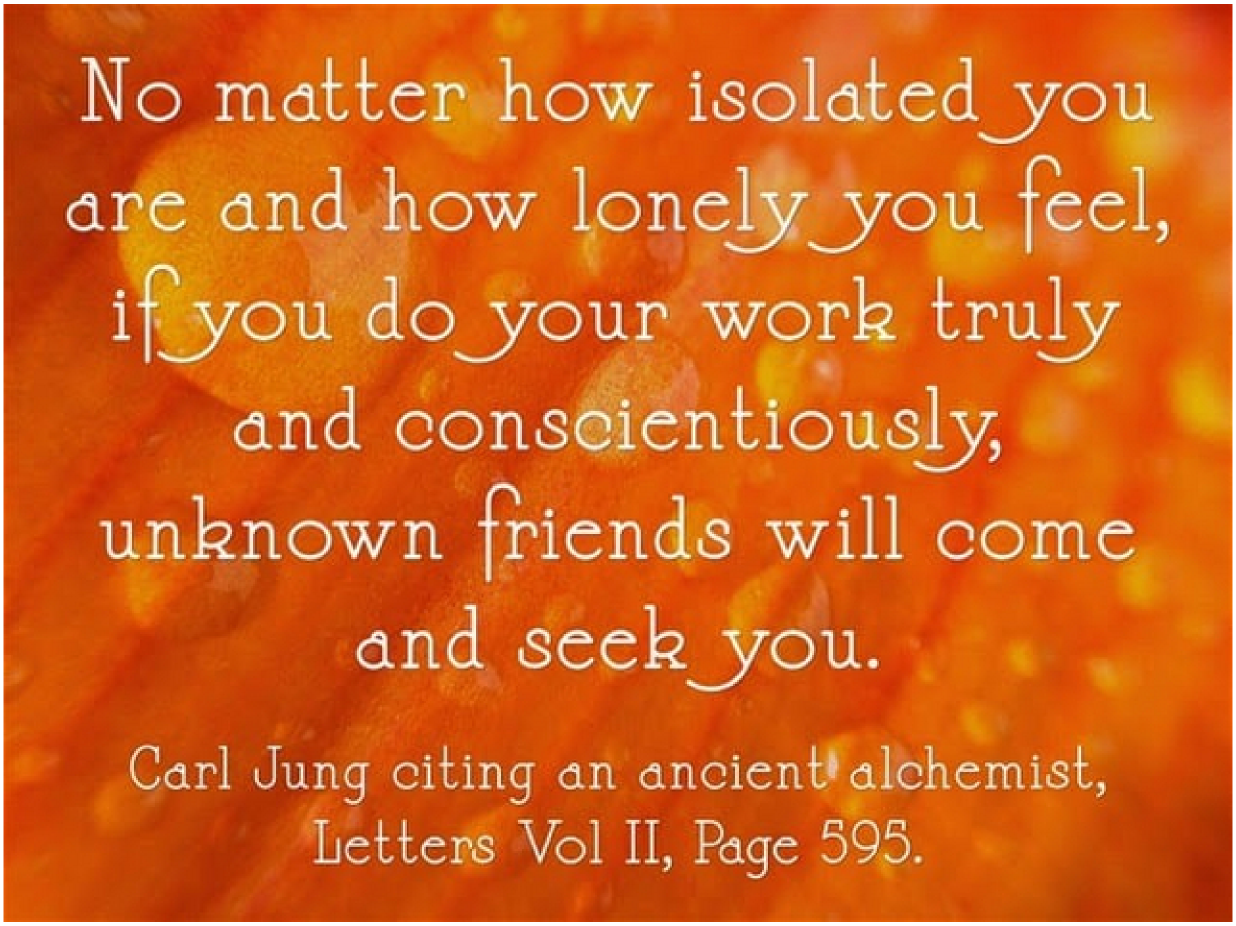


Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end.

Carl Jung, Zarathustra Seminar, Page 1306

Our mind is the scene upon which the gods perform their plays, and we don’t know the beginning and we don’t know the end. Carl Jung, Zarathustra Seminar, Page 1306.



No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.

Carl Jung citing an ancient alchemist, Letters Vol II, Page 595.

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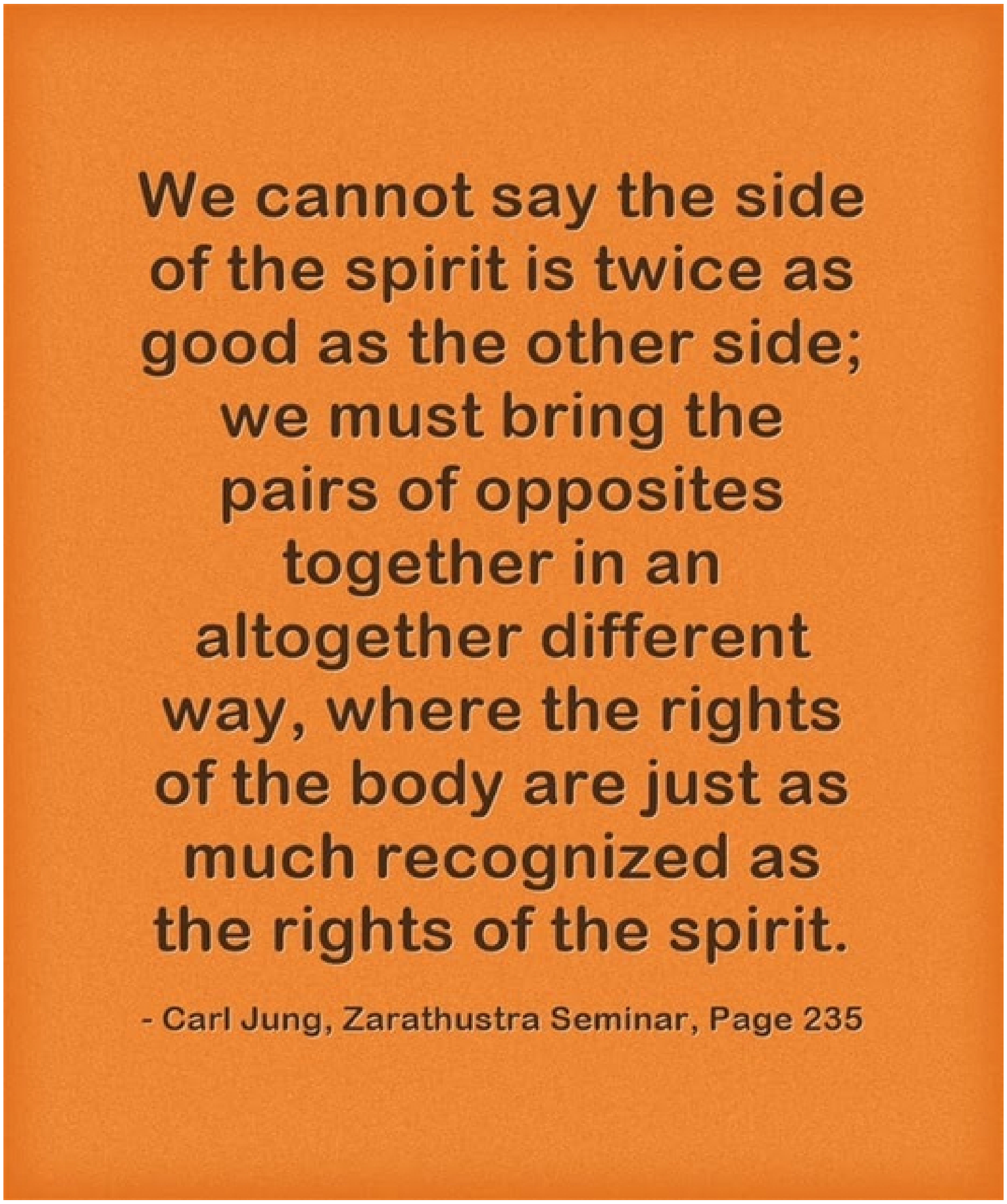

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.

- Carl Jung, Zarathustra Seminar, Page 235

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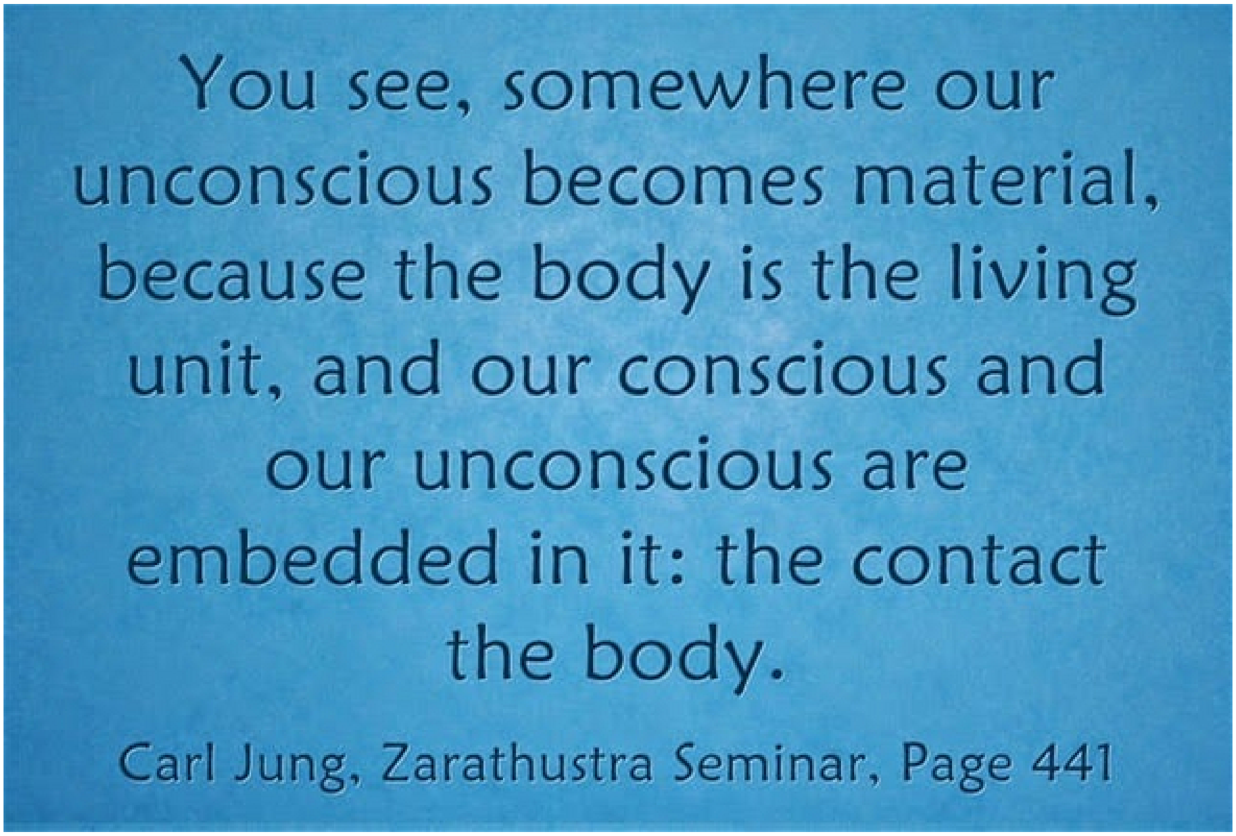
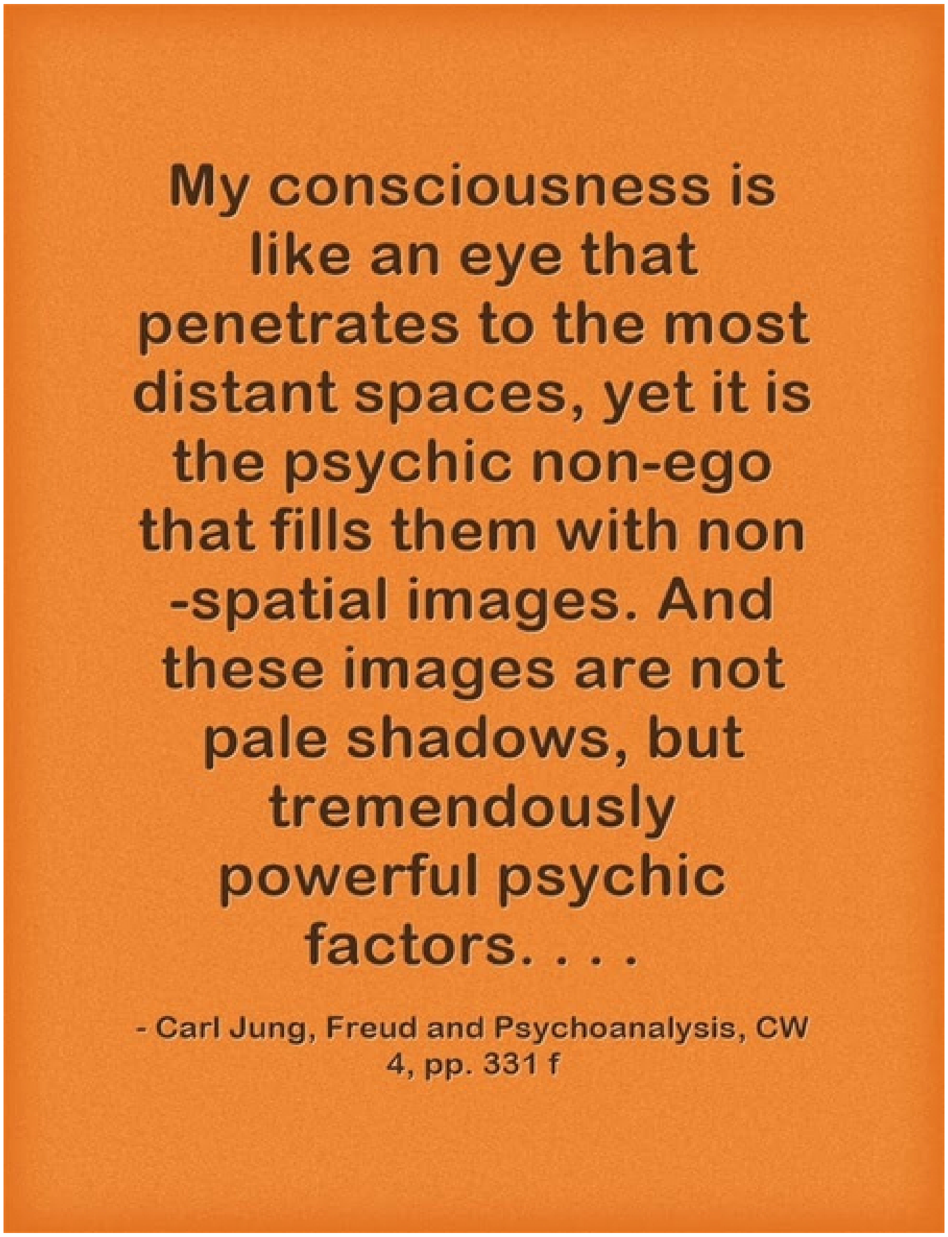


You see, somewhere our
unconscious becomes material,
because the body is the living
unit, and our conscious and
our unconscious are
embedded in it: the contact
the body.

Carl Jung, Zarathustra Seminar, Page 441

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.



My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

- Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f

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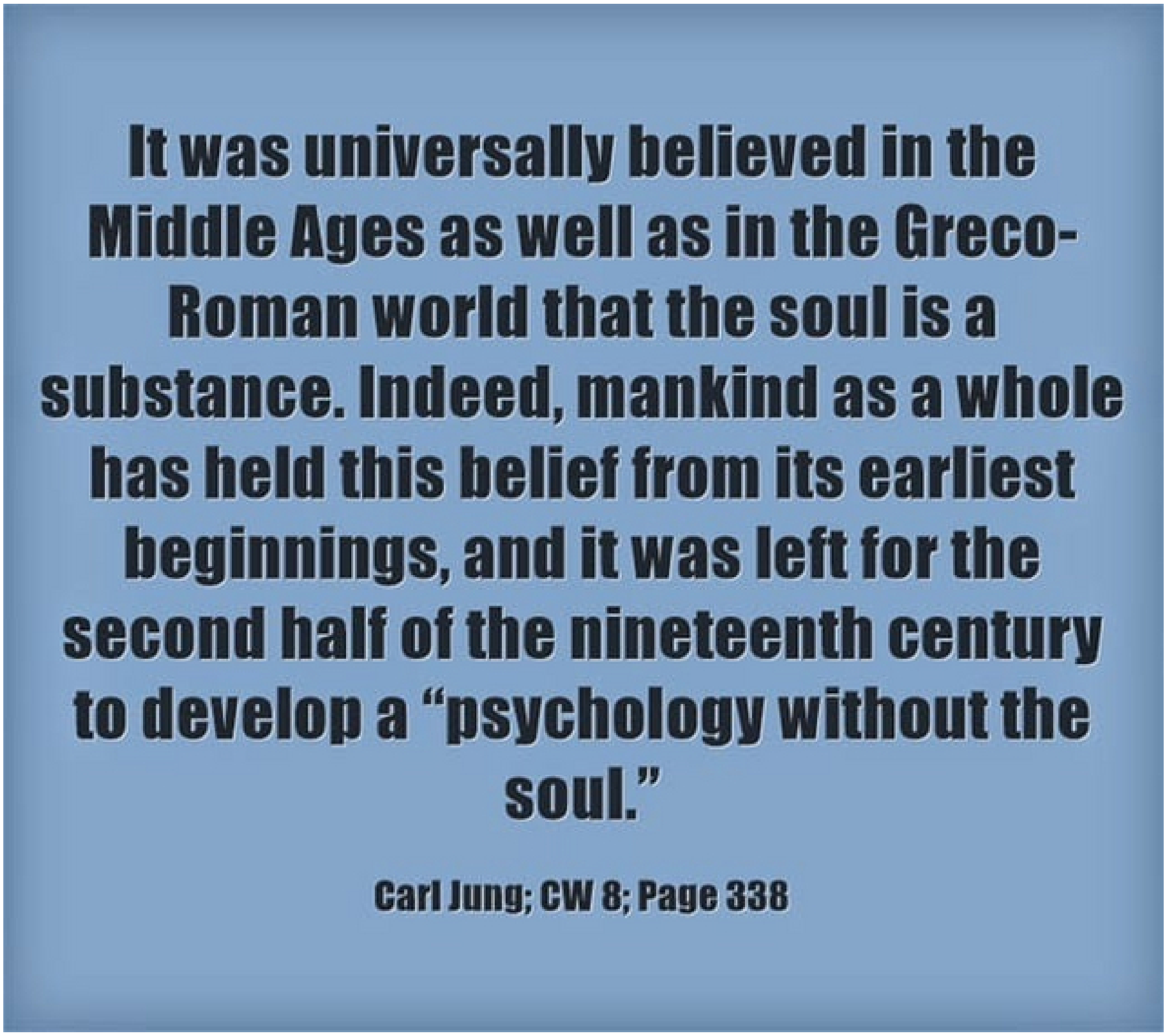

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul."

Carl Jung; CW 8; Page 338

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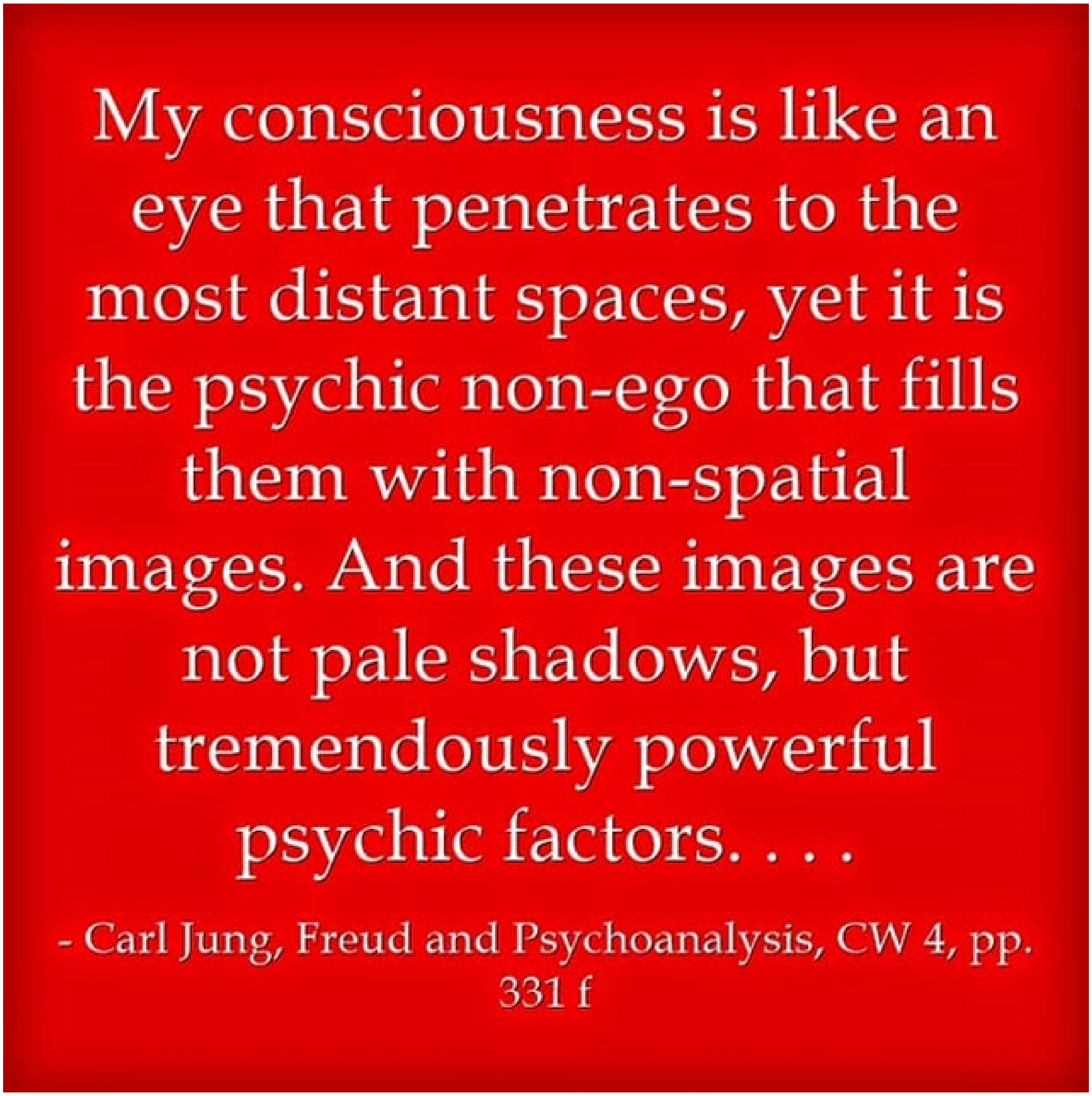

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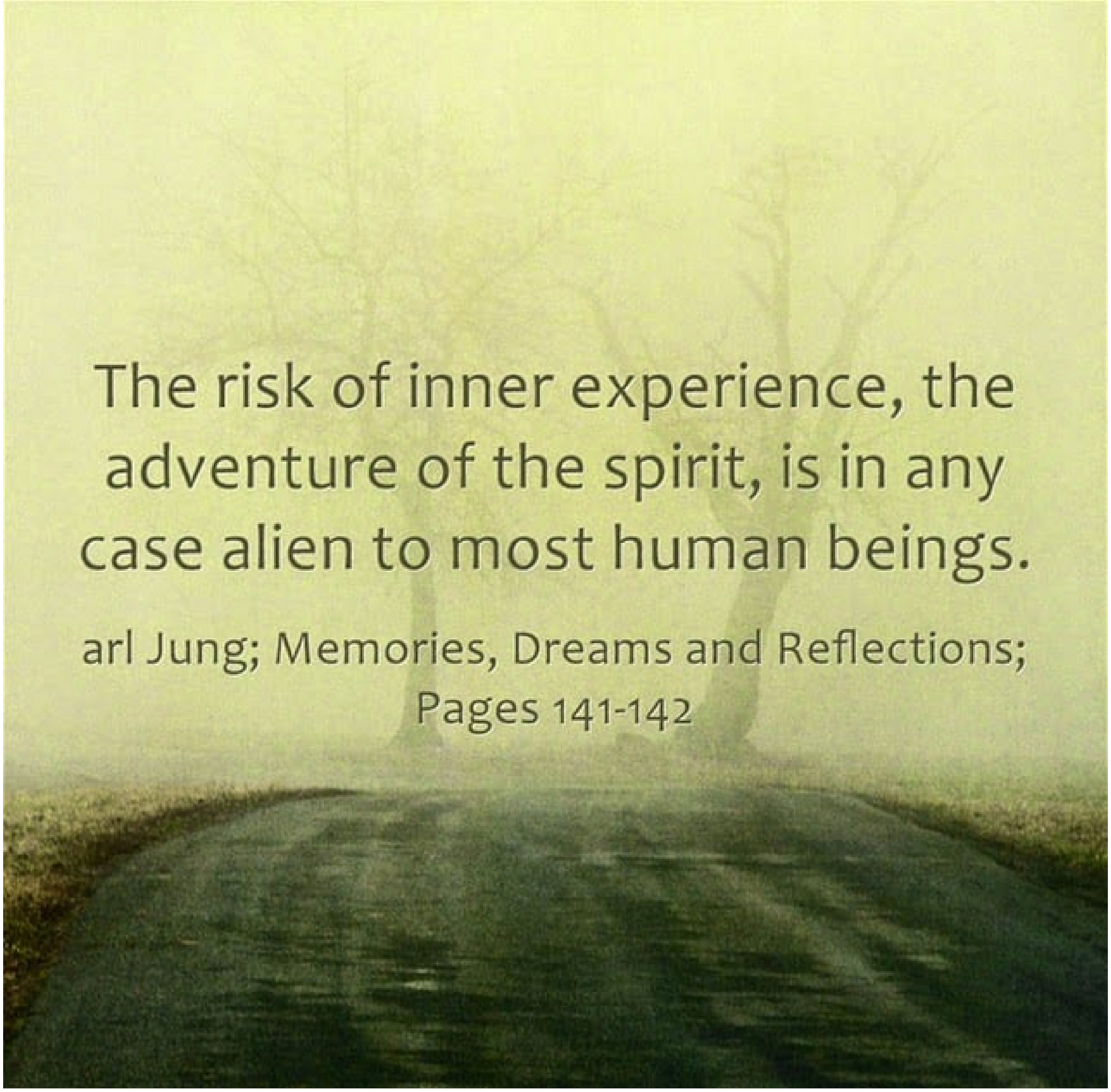

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.
arl Jung; Memories, Dreams and Reflections; Pages 141-142

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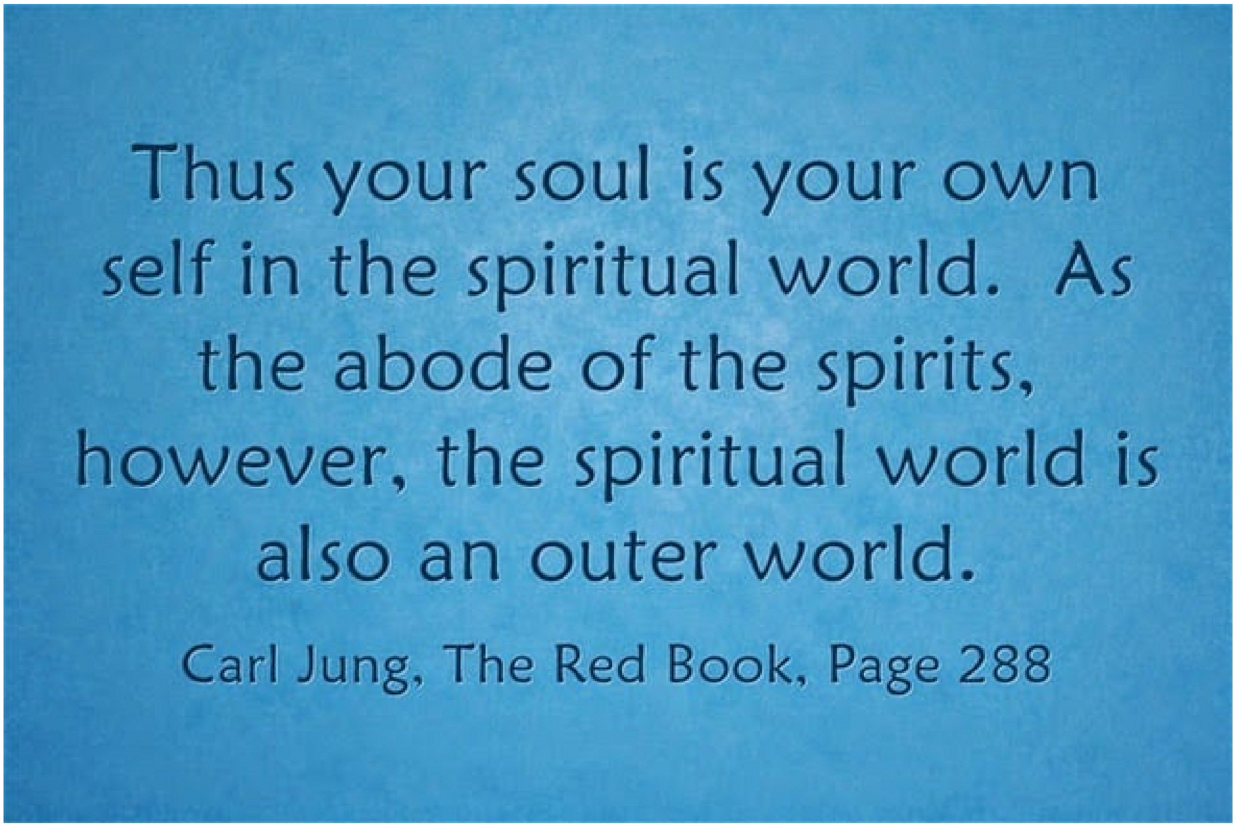

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

Carl Jung, The Red Book, Page 288

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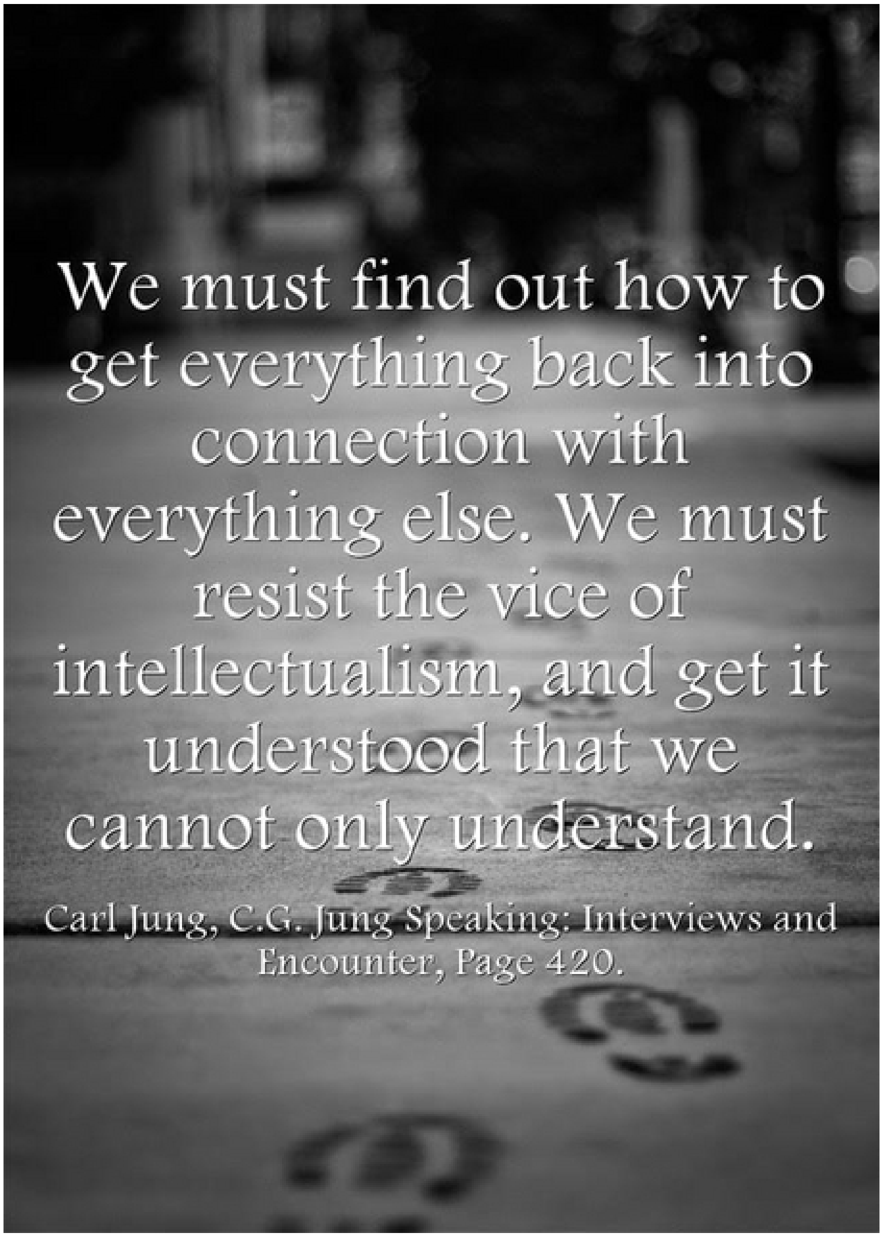

We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand.

Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.

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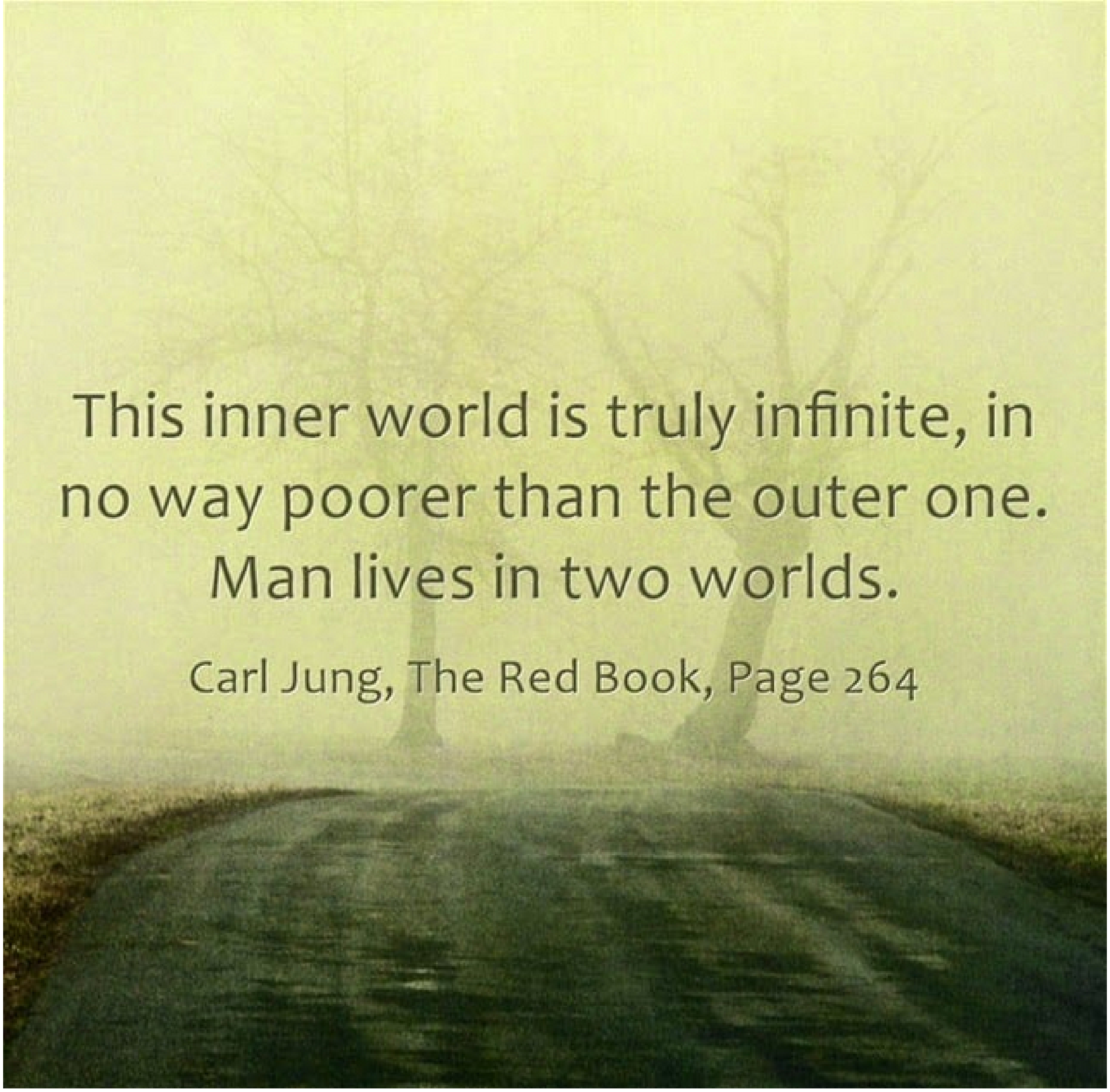
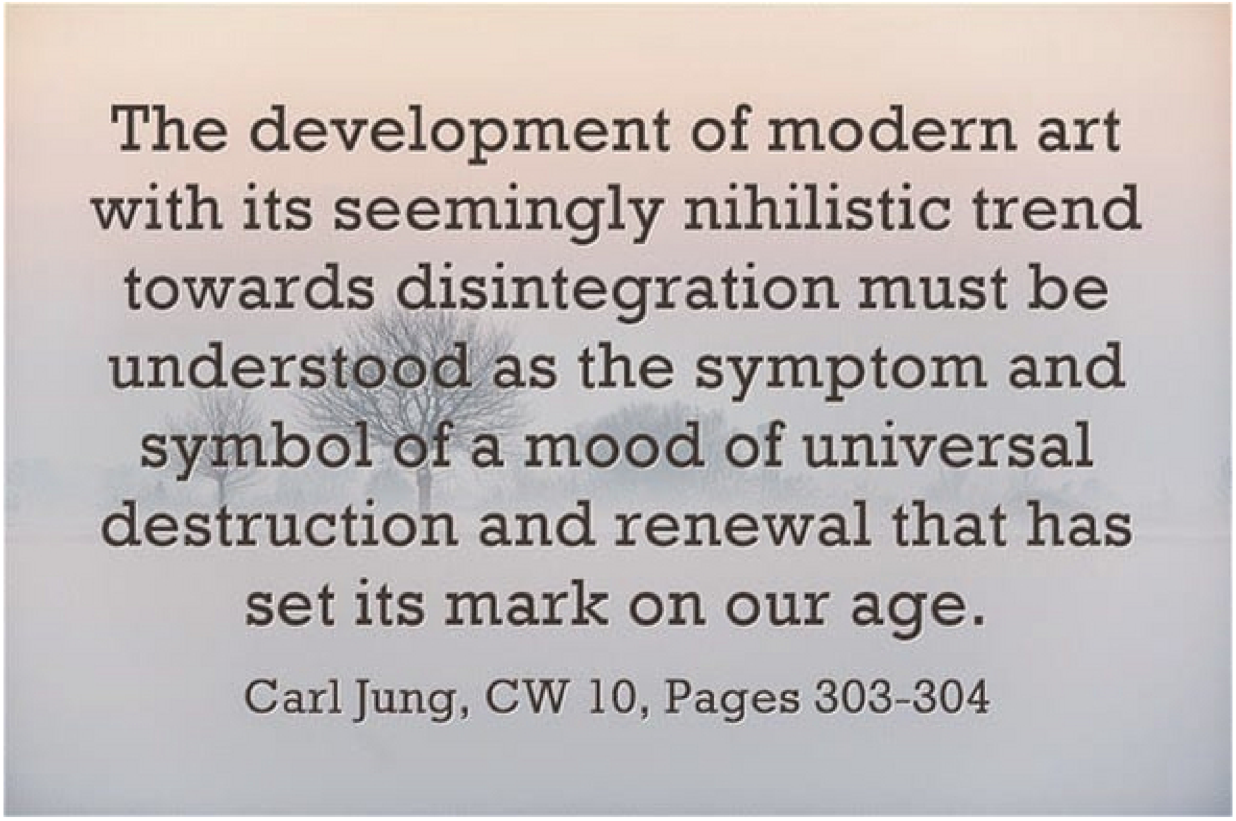


This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.



The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age.

Carl Jung, CW 10, Pages 303-304

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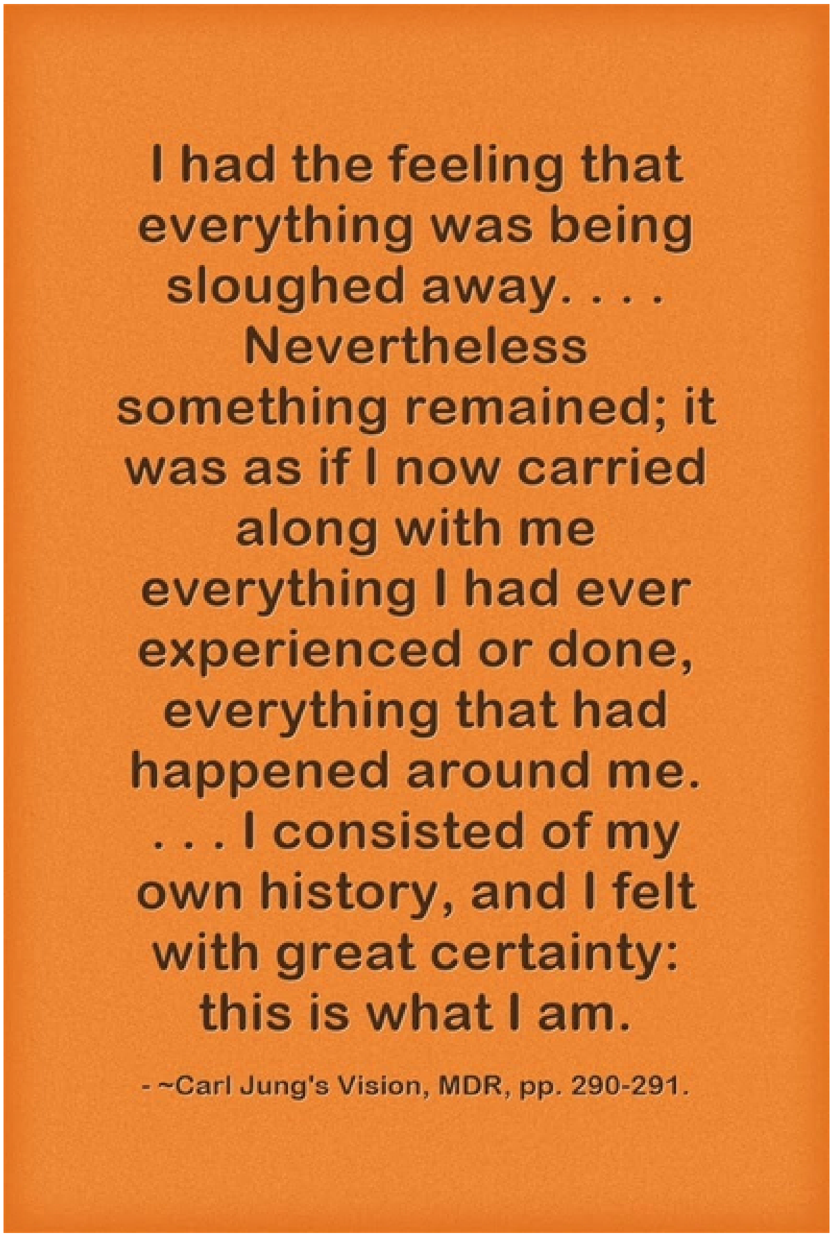

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am.

- ~Carl Jung's Vision, MDR, pp. 290-291.

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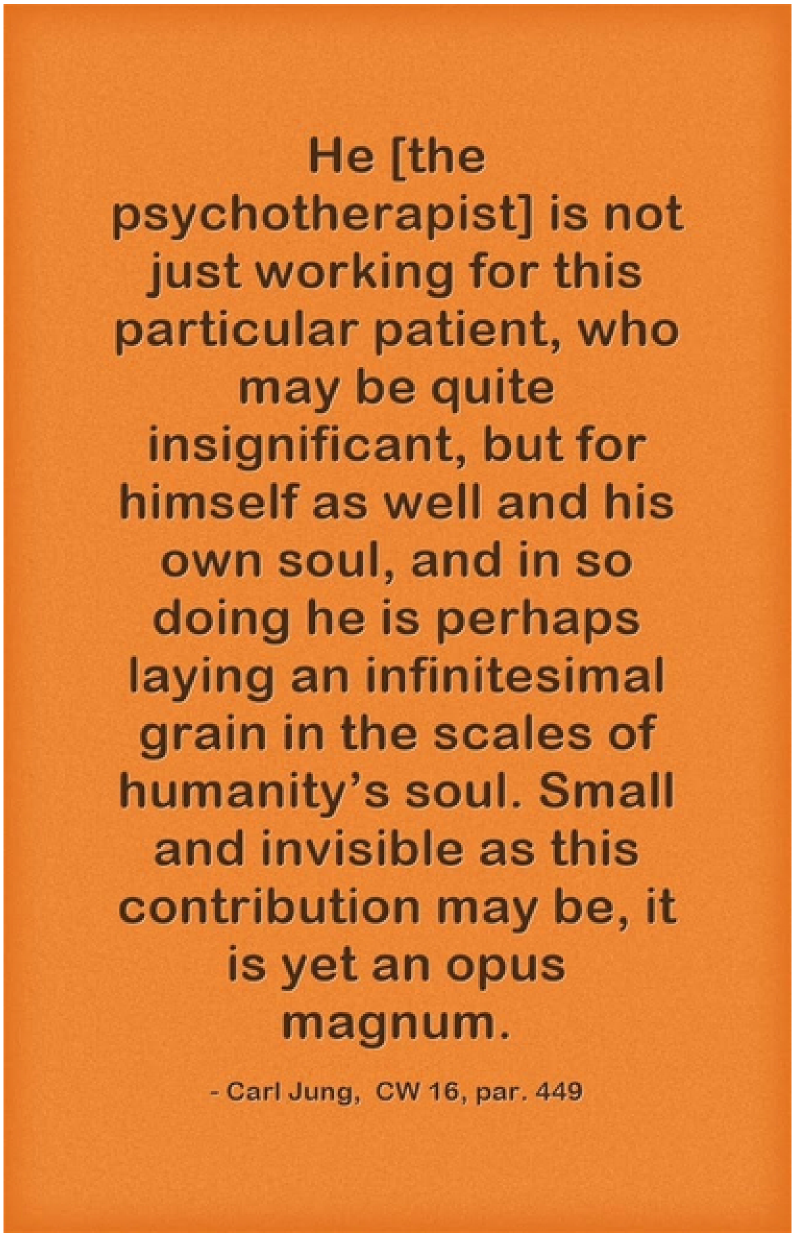

He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity’s soul. Small and invisible as this contribution may be, it is yet an opus magnum.

- Carl Jung, CW 16, par. 449

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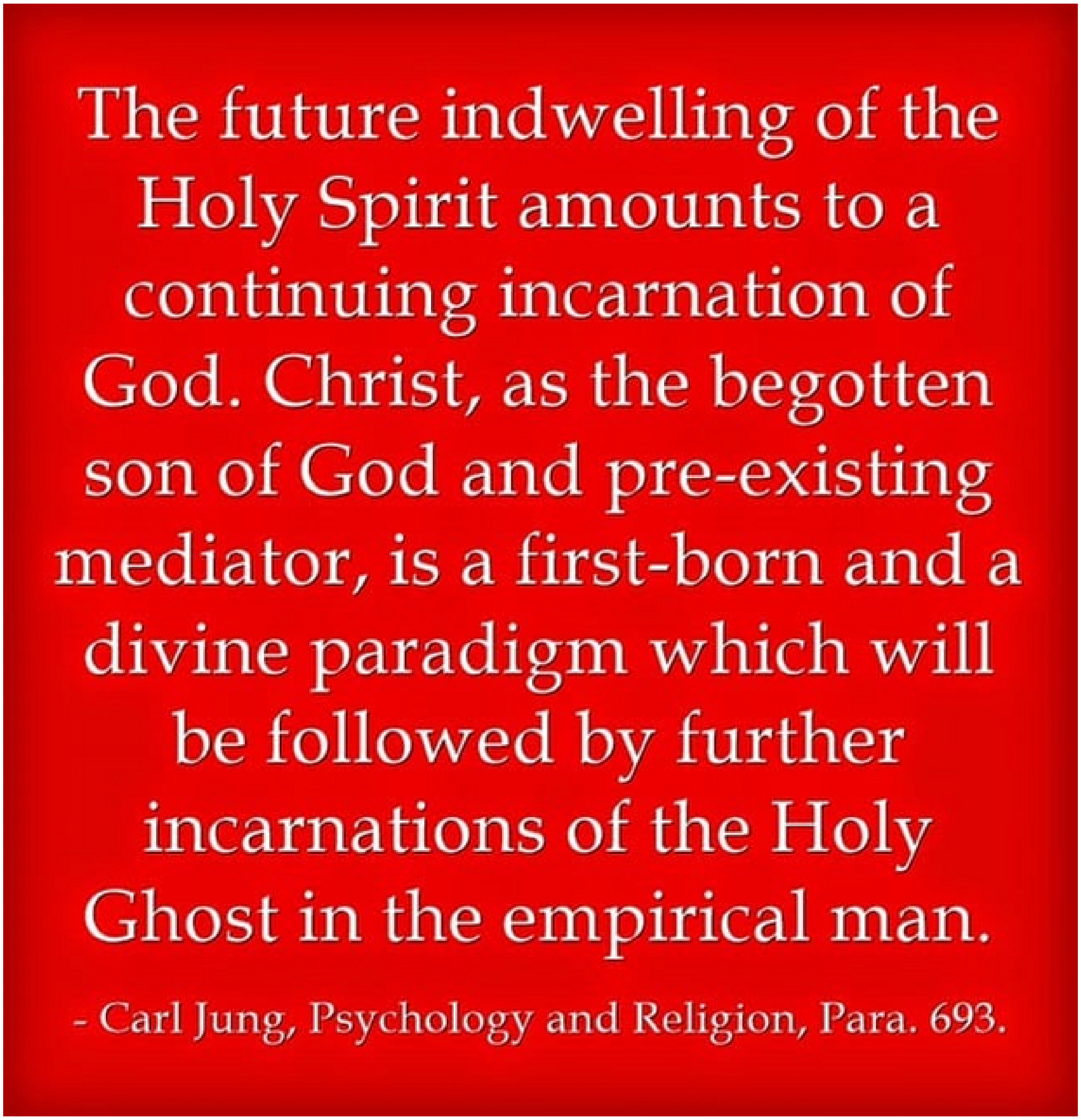

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man.

- Carl Jung, Psychology and Religion, Para. 693.

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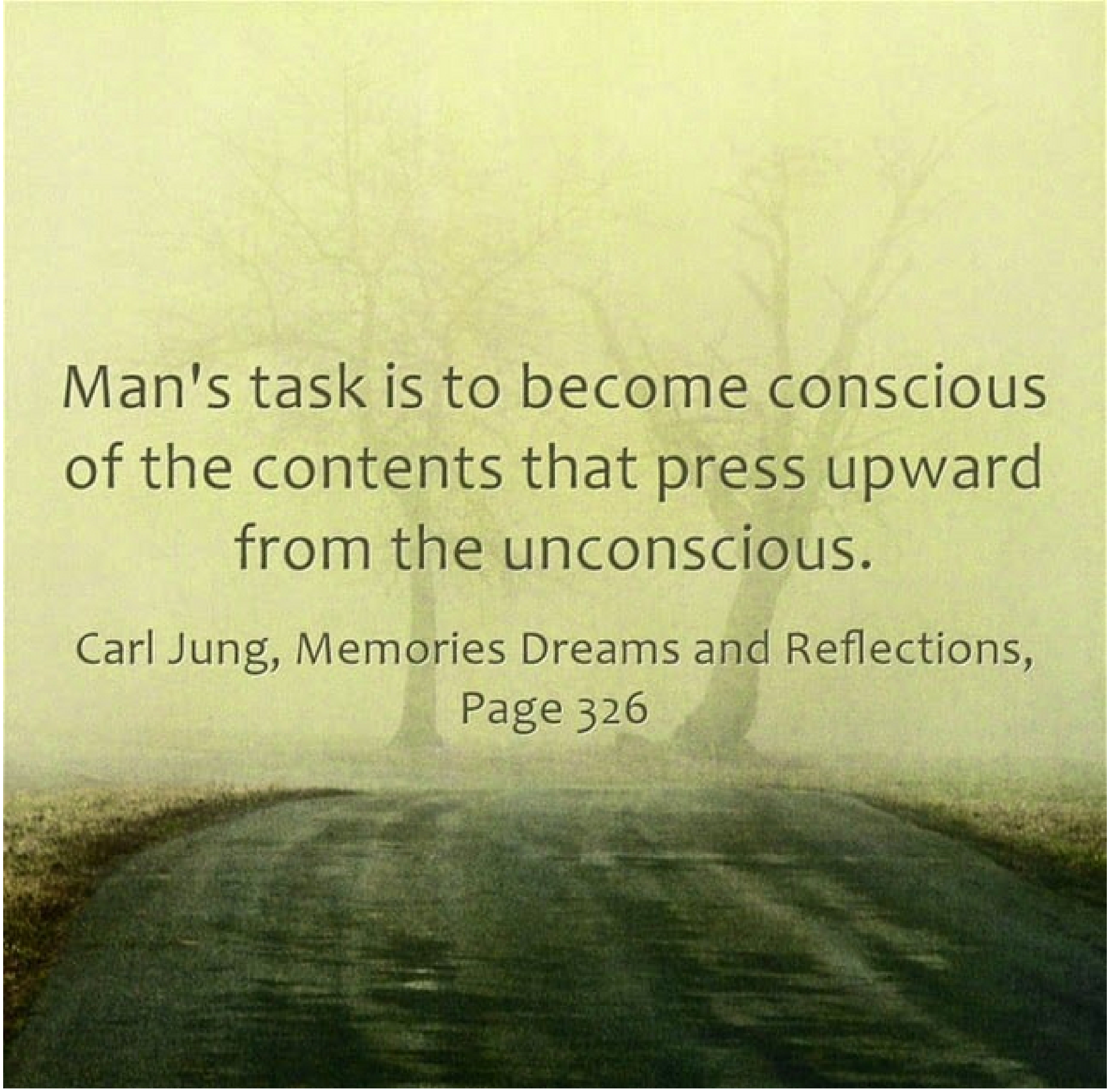

Man's task is to become conscious of the contents that press upward from the unconscious.
Carl Jung, Memories Dreams and Reflections, Page 326

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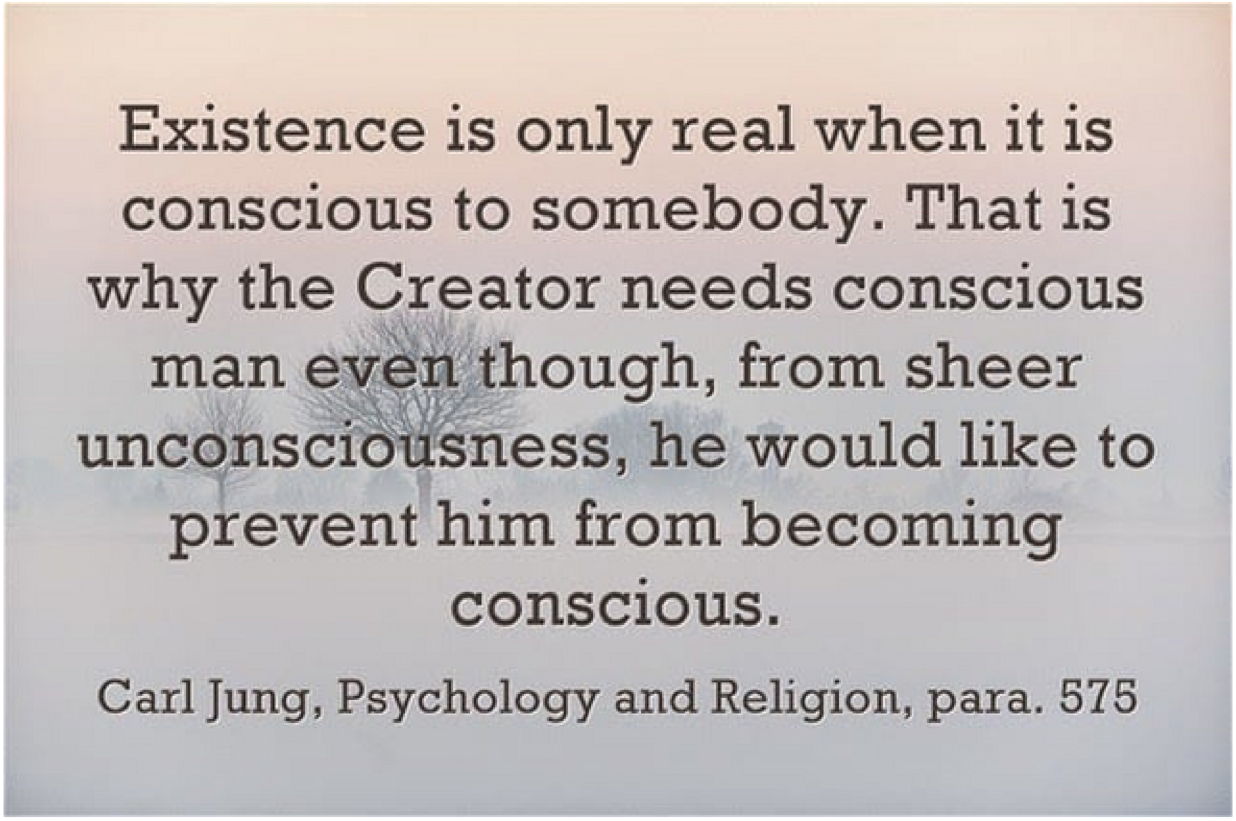

Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious.

Carl Jung, Psychology and Religion, para. 575

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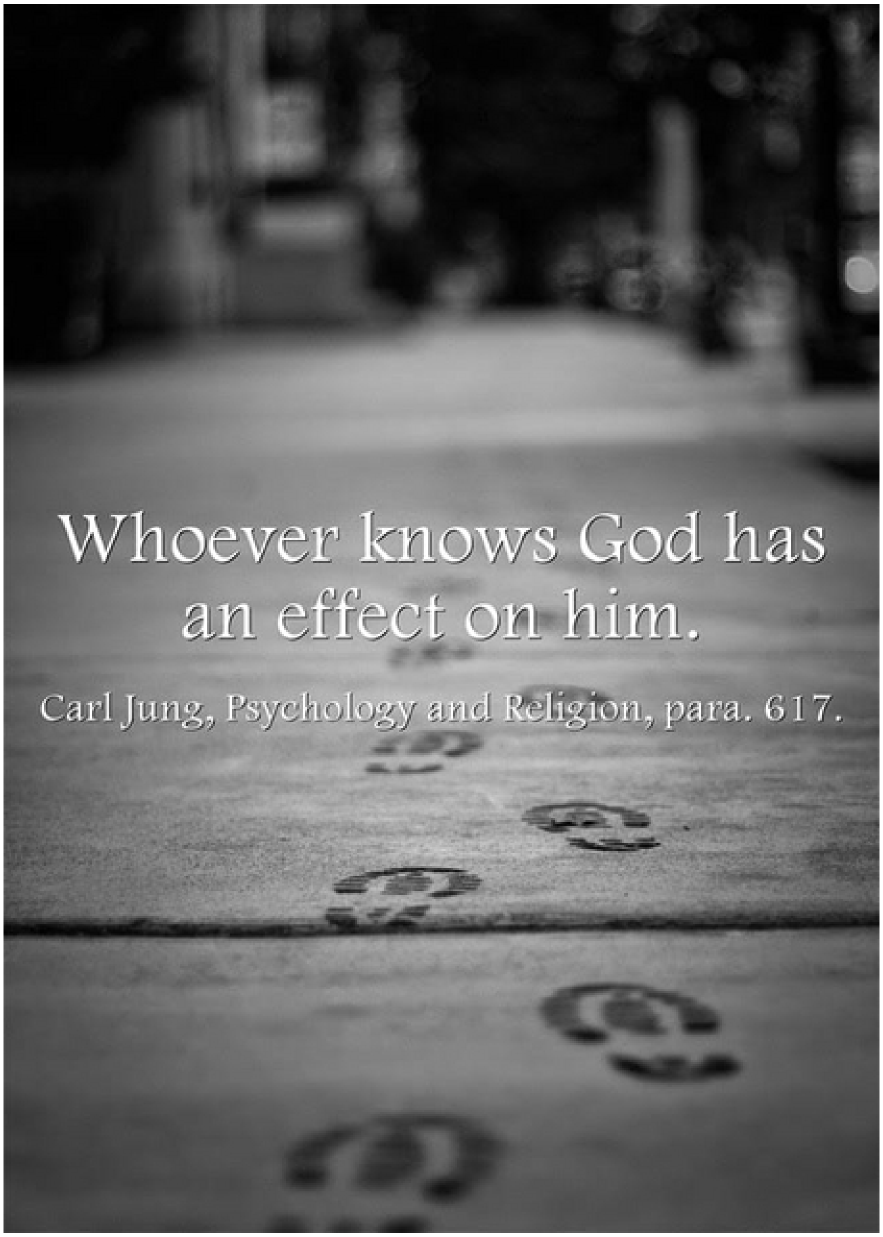
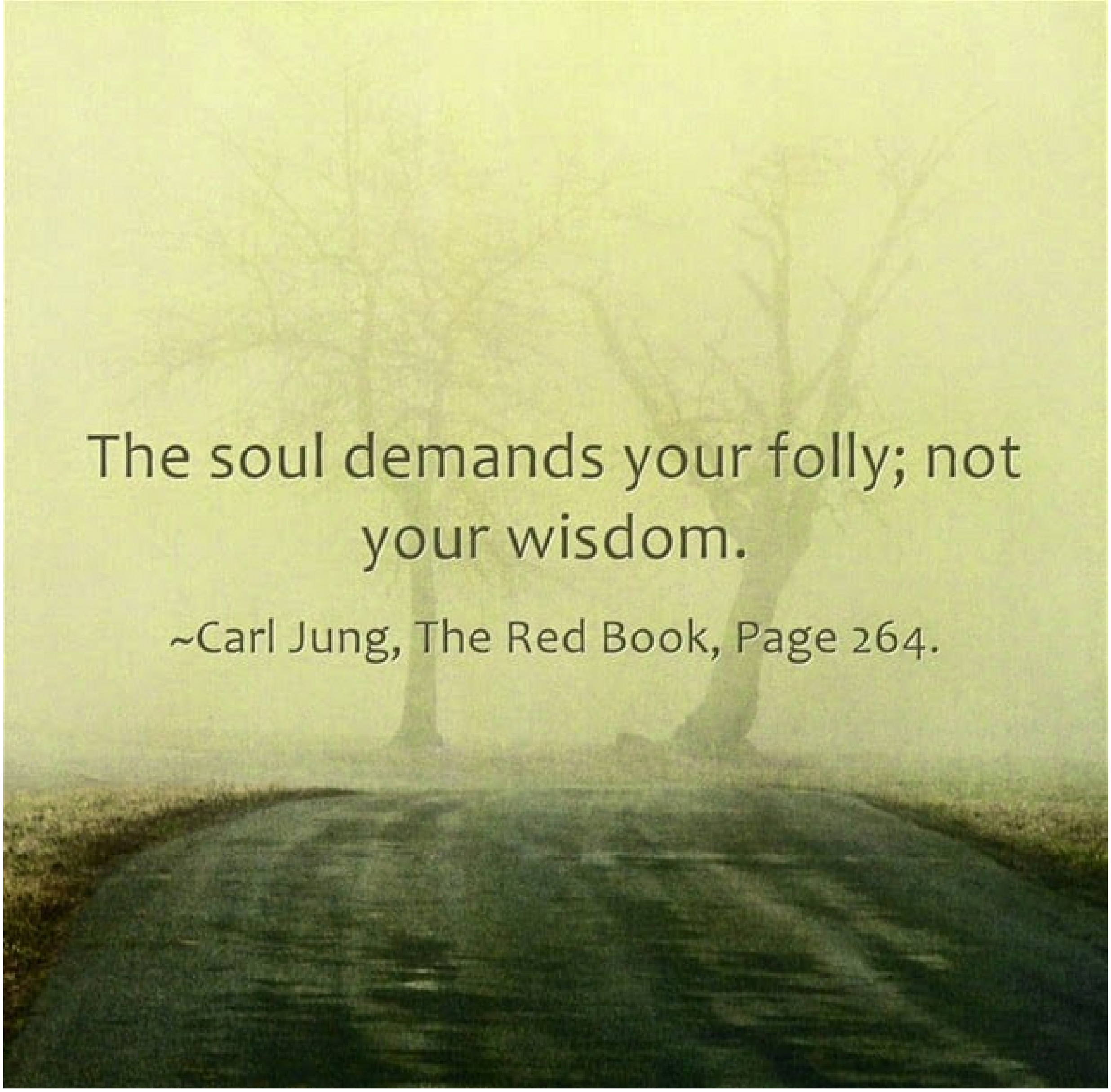


Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.


The soul demands your folly; not your wisdom.
~Carl Jung, The Red Book, Page 264.

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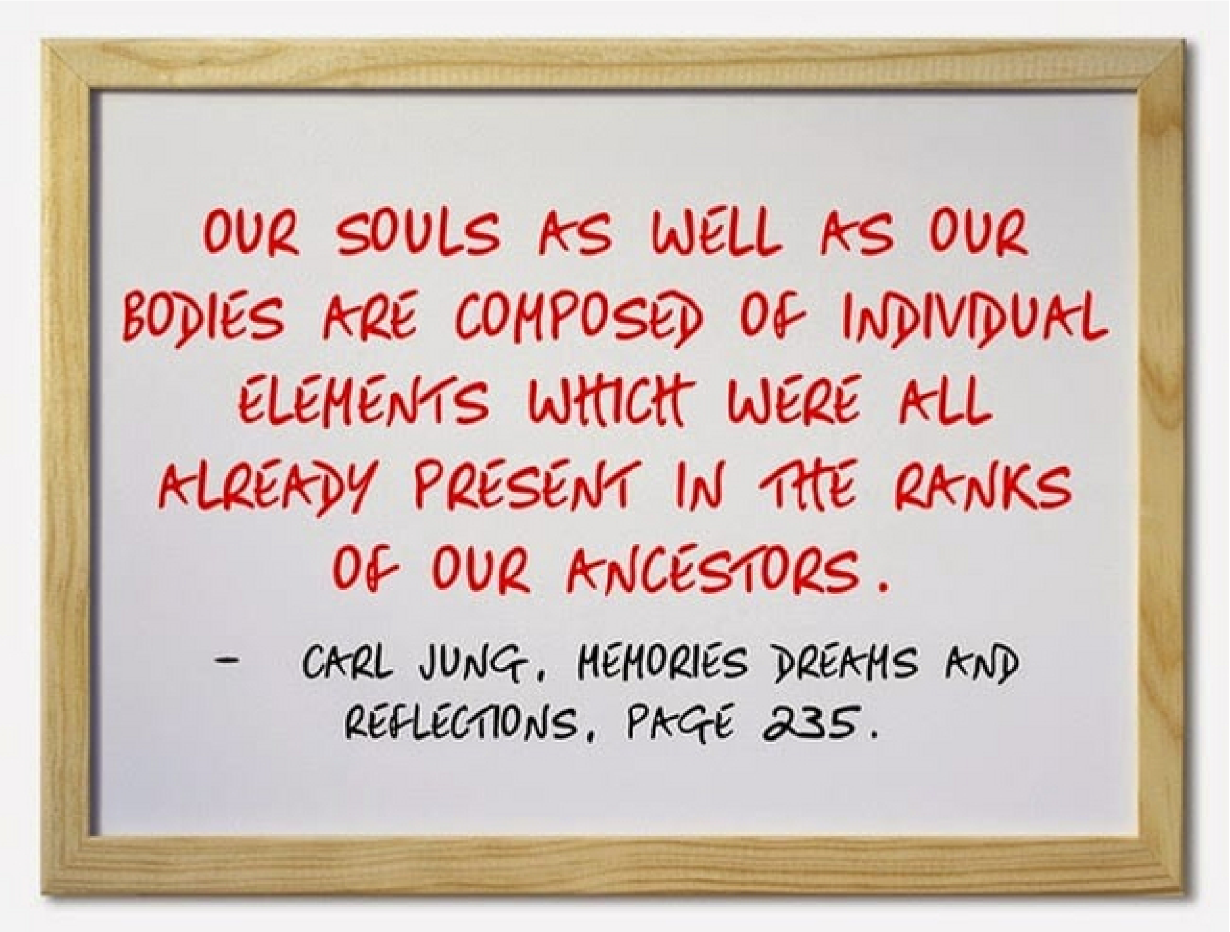

OUR SOULS AS WELL AS OUR BODIES ARE COMPOSED OF INDIVIDUAL ELEMENTS WHICH WERE ALL ALREADY PRESENT IN THE RANKS OF OUR ANCESTORS.

– CARL JUNG, MEMORIES DREAMS AND REFLECTIONS, PAGE 235.

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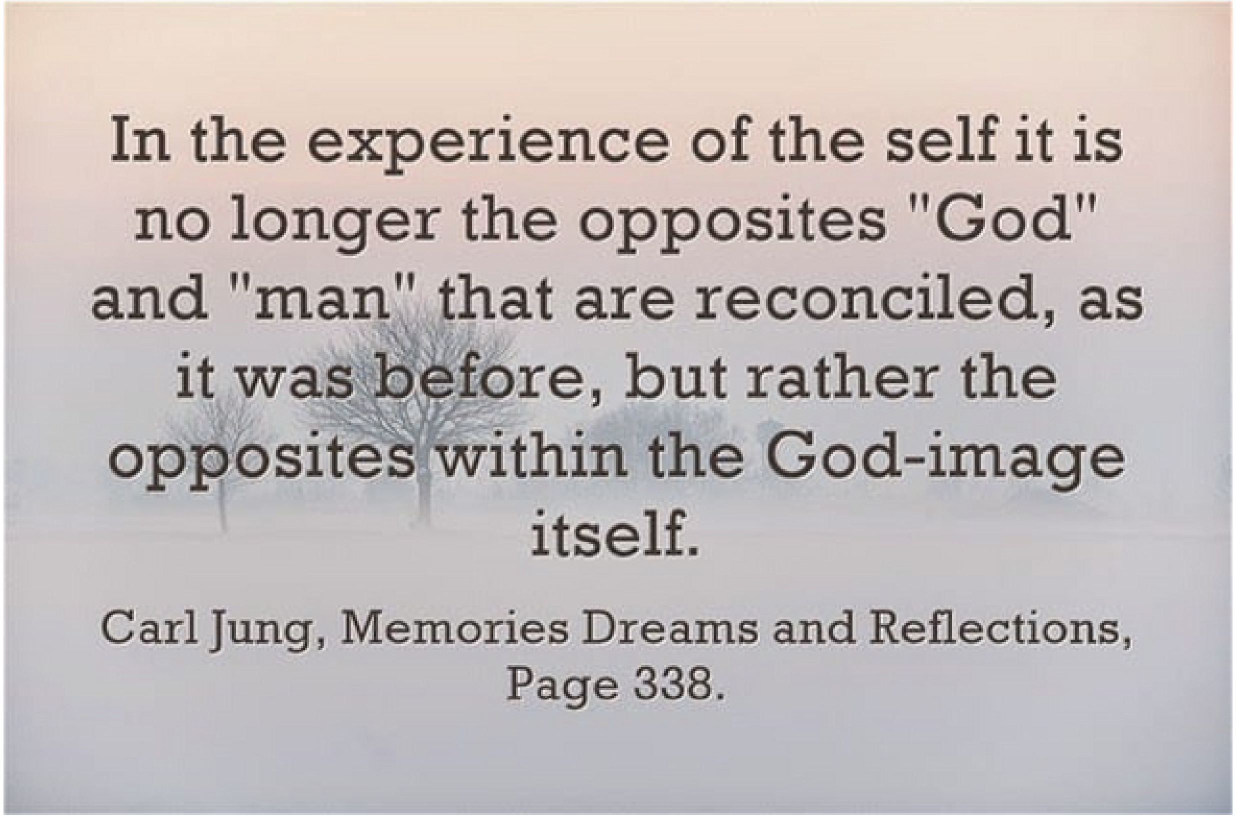

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself.

Carl Jung, Memories Dreams and Reflections, Page 338.

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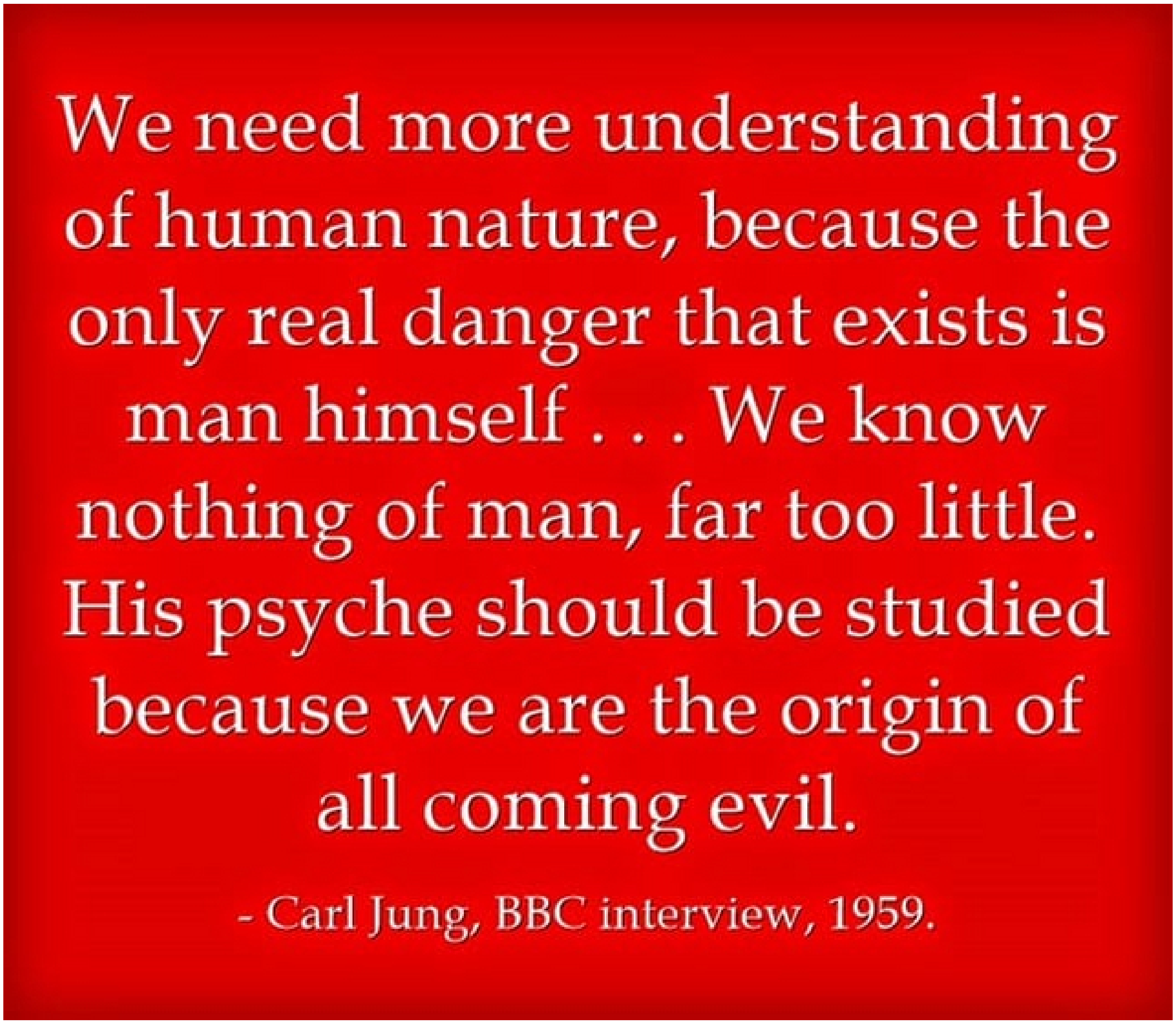

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil.

- Carl Jung, BBC interview, 1959.

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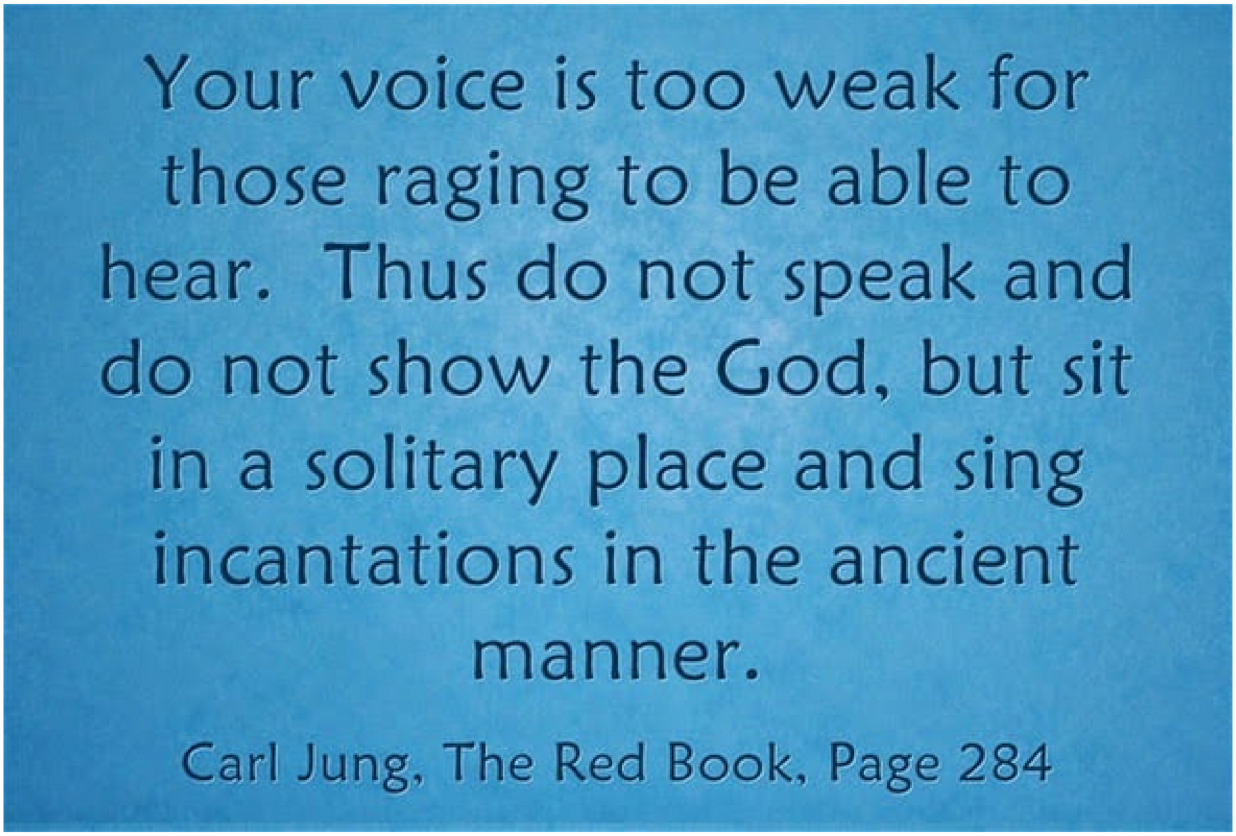

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner.

Carl Jung, The Red Book, Page 284

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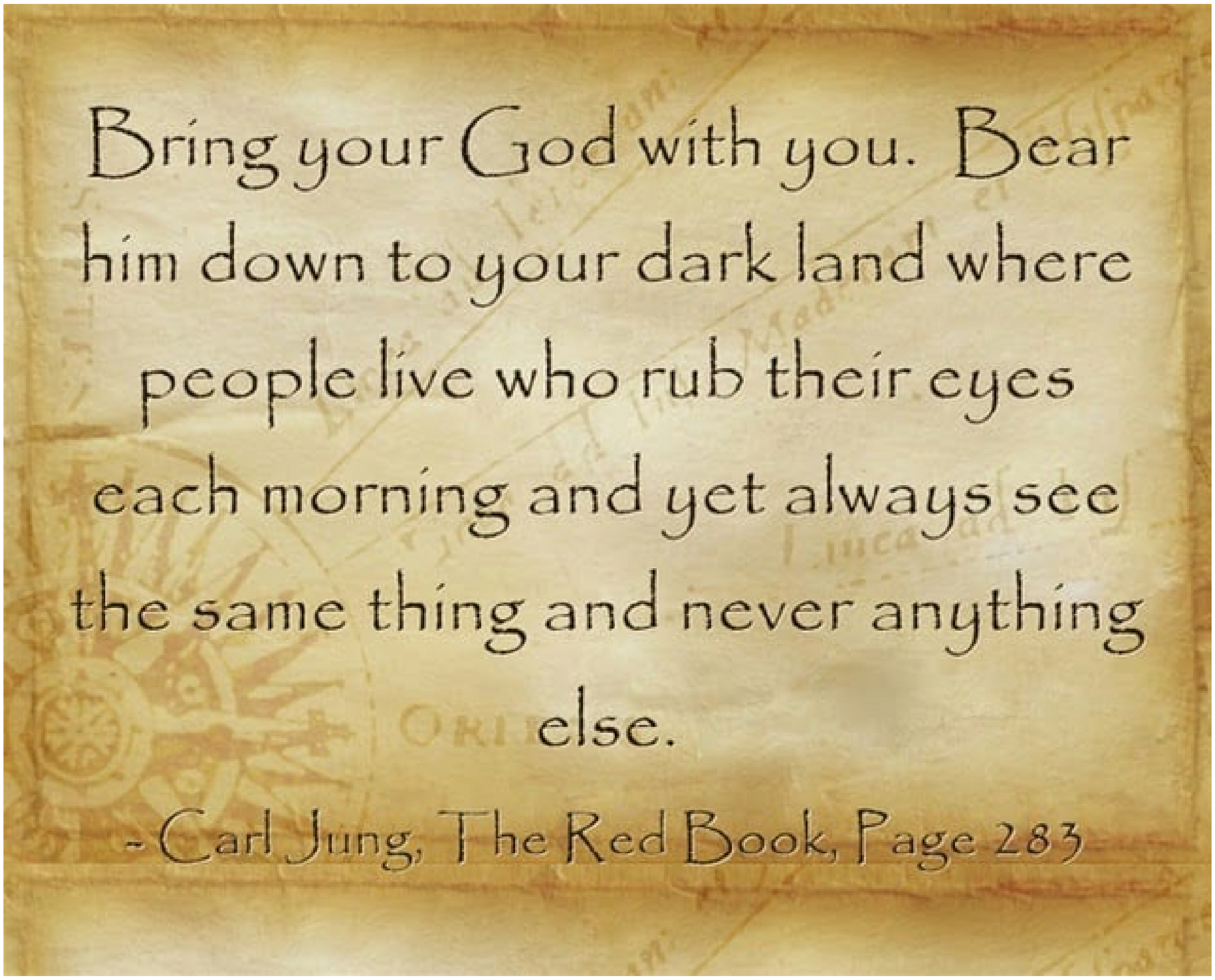

Bring your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see the same thing and never anything else.

- Carl Jung, The Red Book, Page 283

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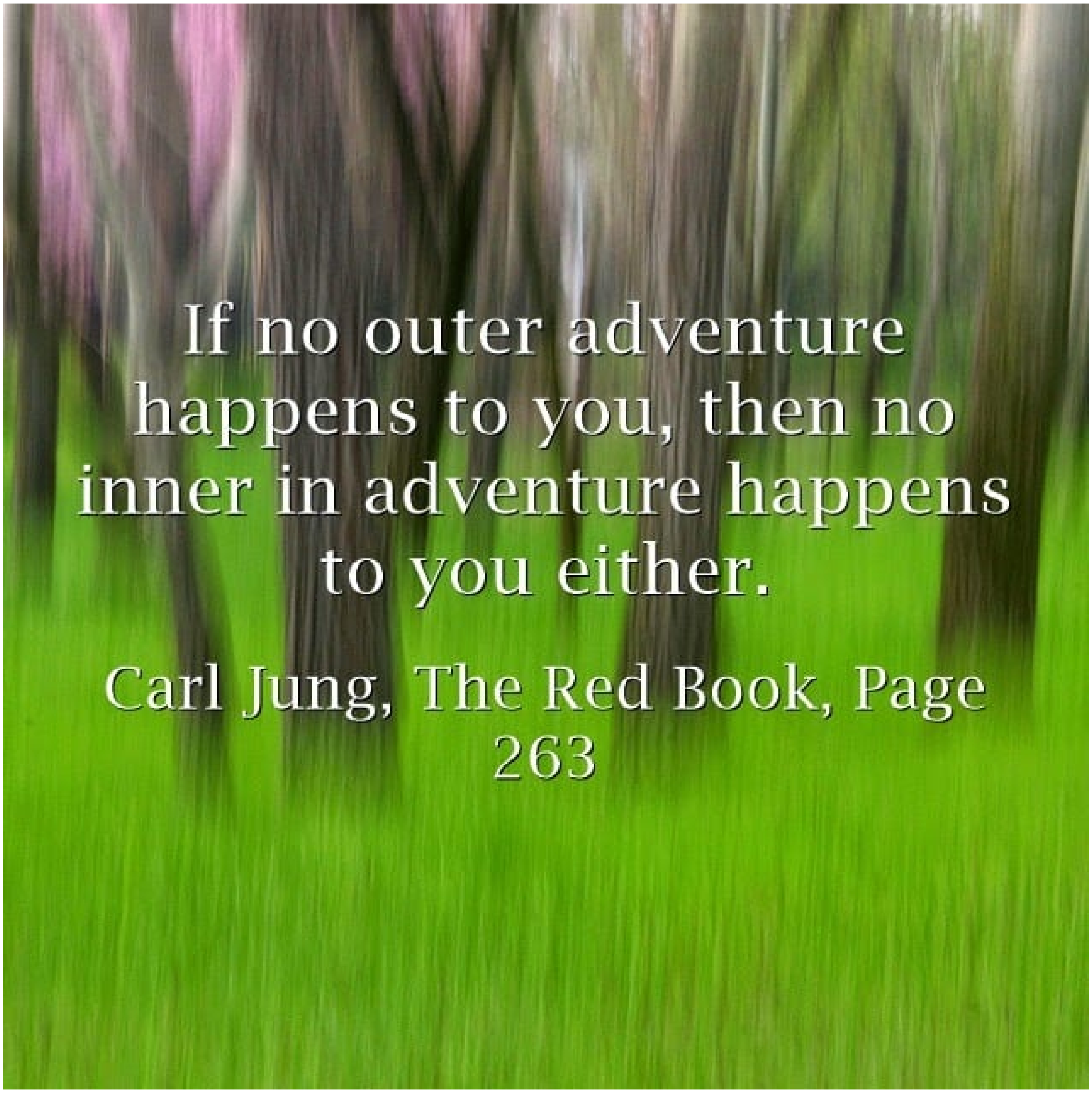
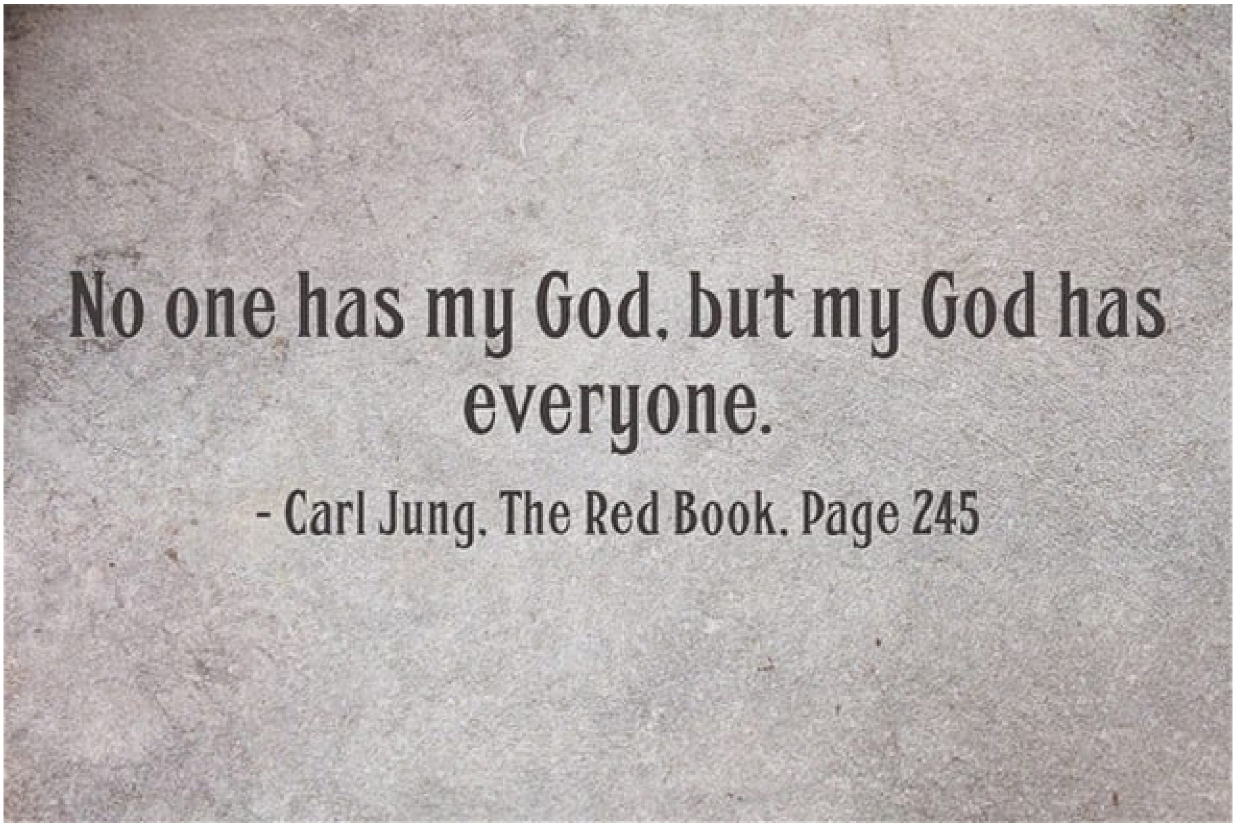


If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.



No one has my God, but my God has everyone.

- Carl Jung, The Red Book, Page 245

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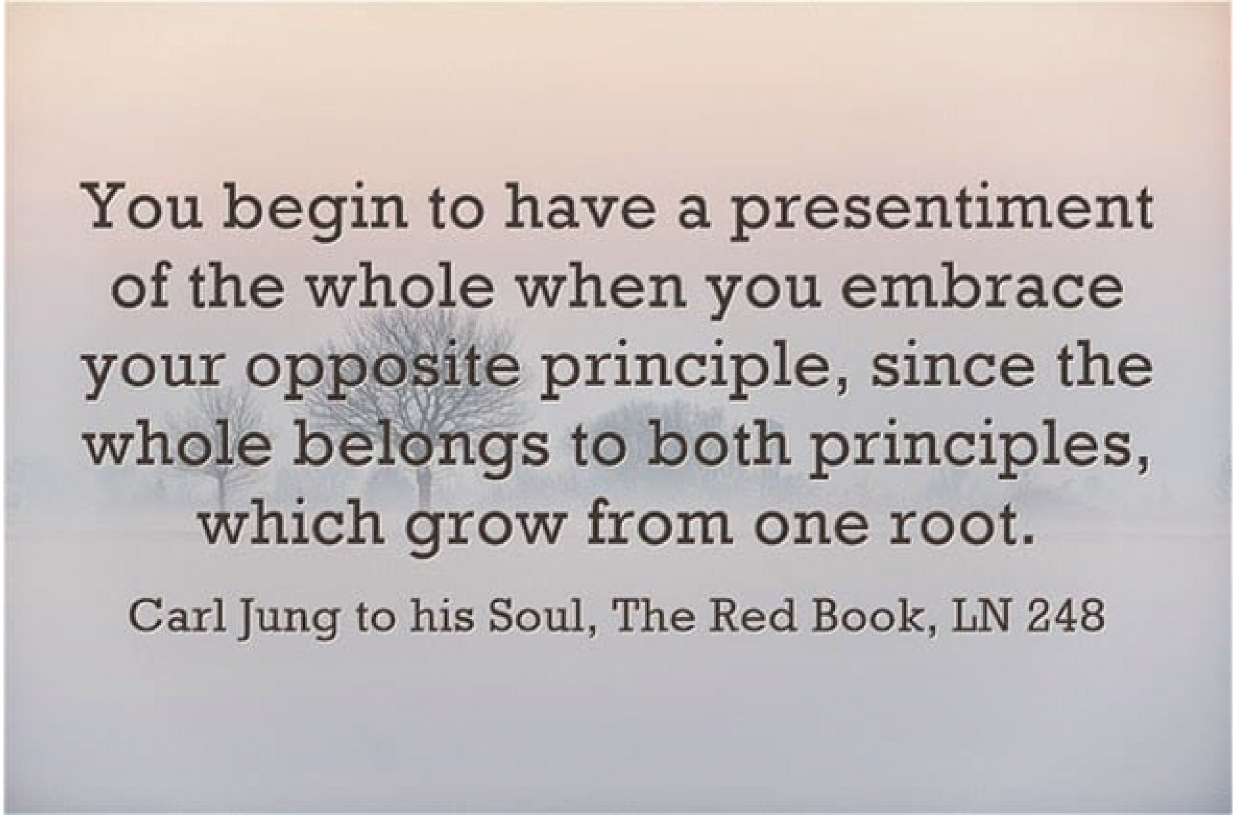

You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

Carl Jung to his Soul, The Red Book, LN 248

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Man must recognize his complicity in the act of evil.
Carl Jung to his Soul, The Red Book, LN 291

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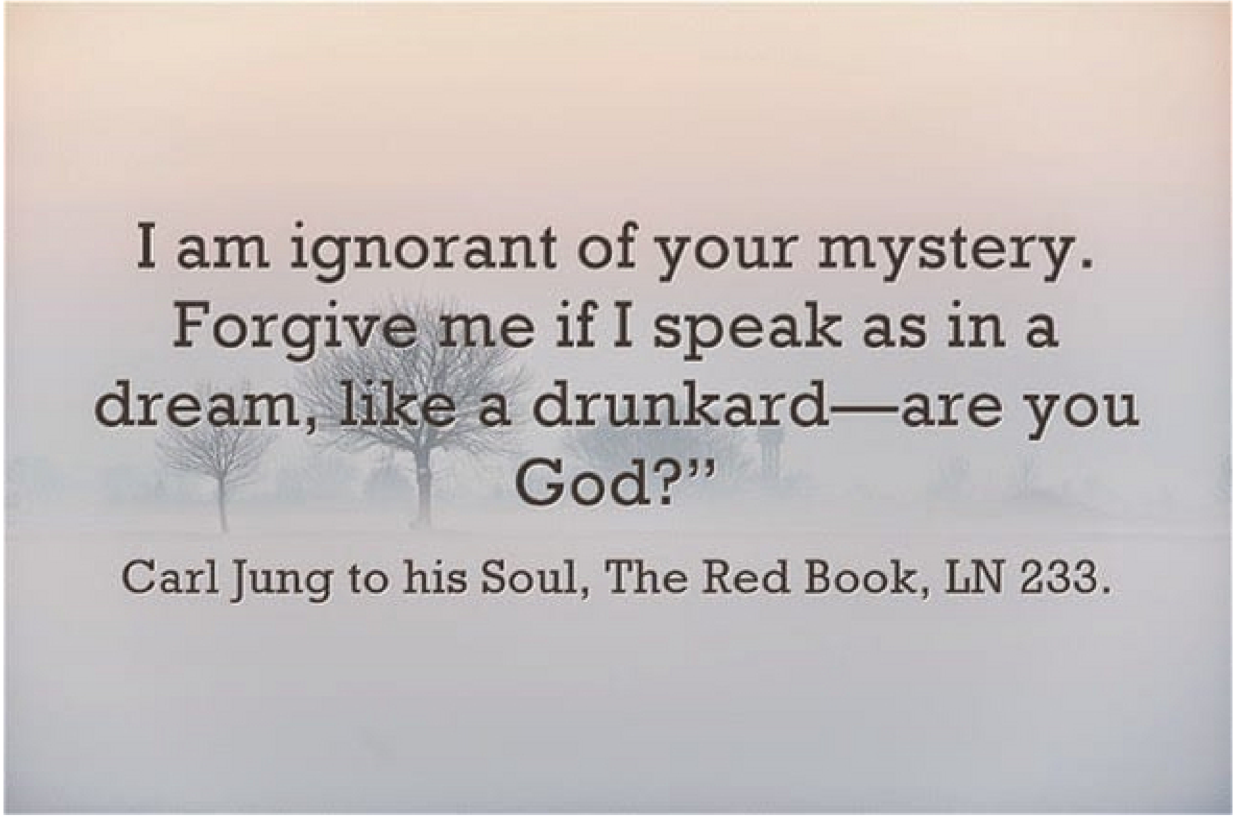
I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?"
Carl Jung to his Soul, The Red Book, LN 233.

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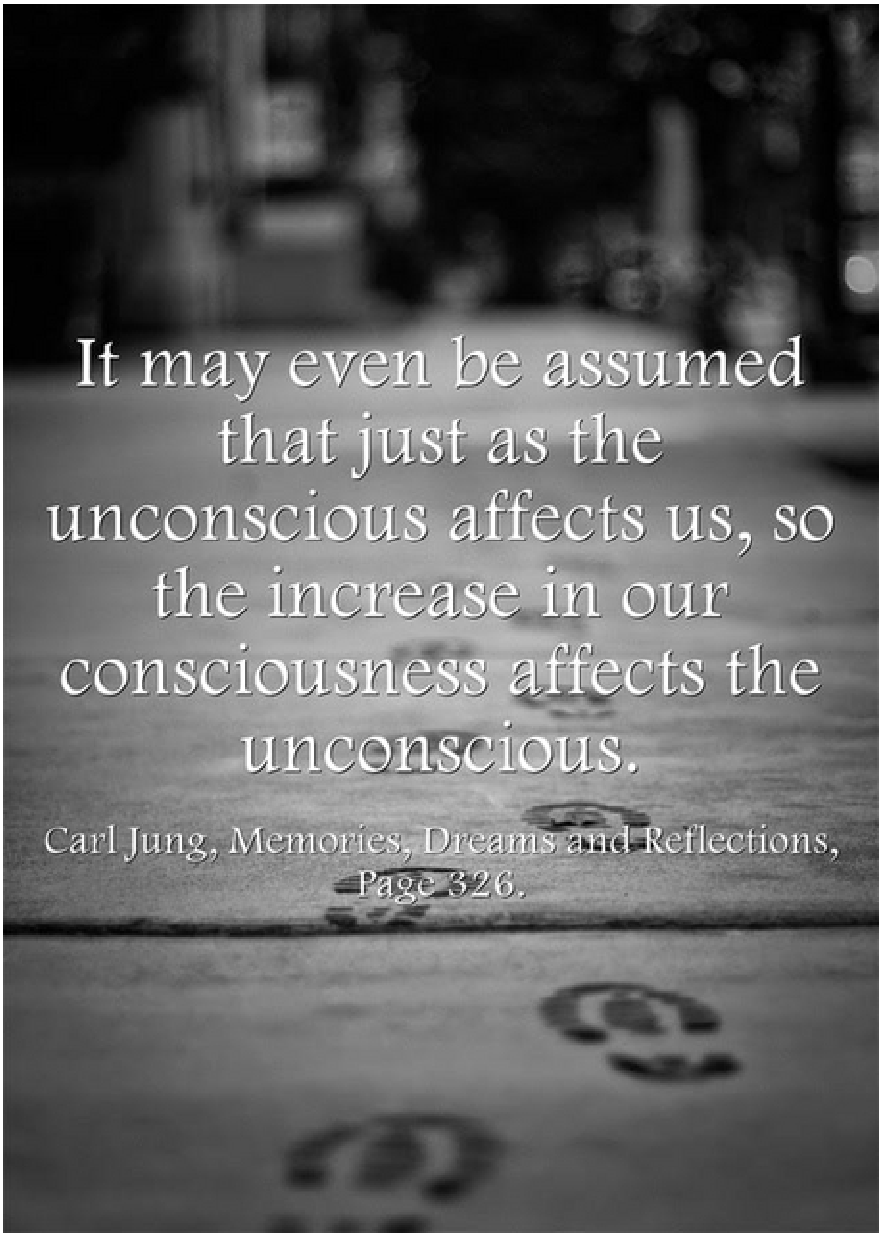
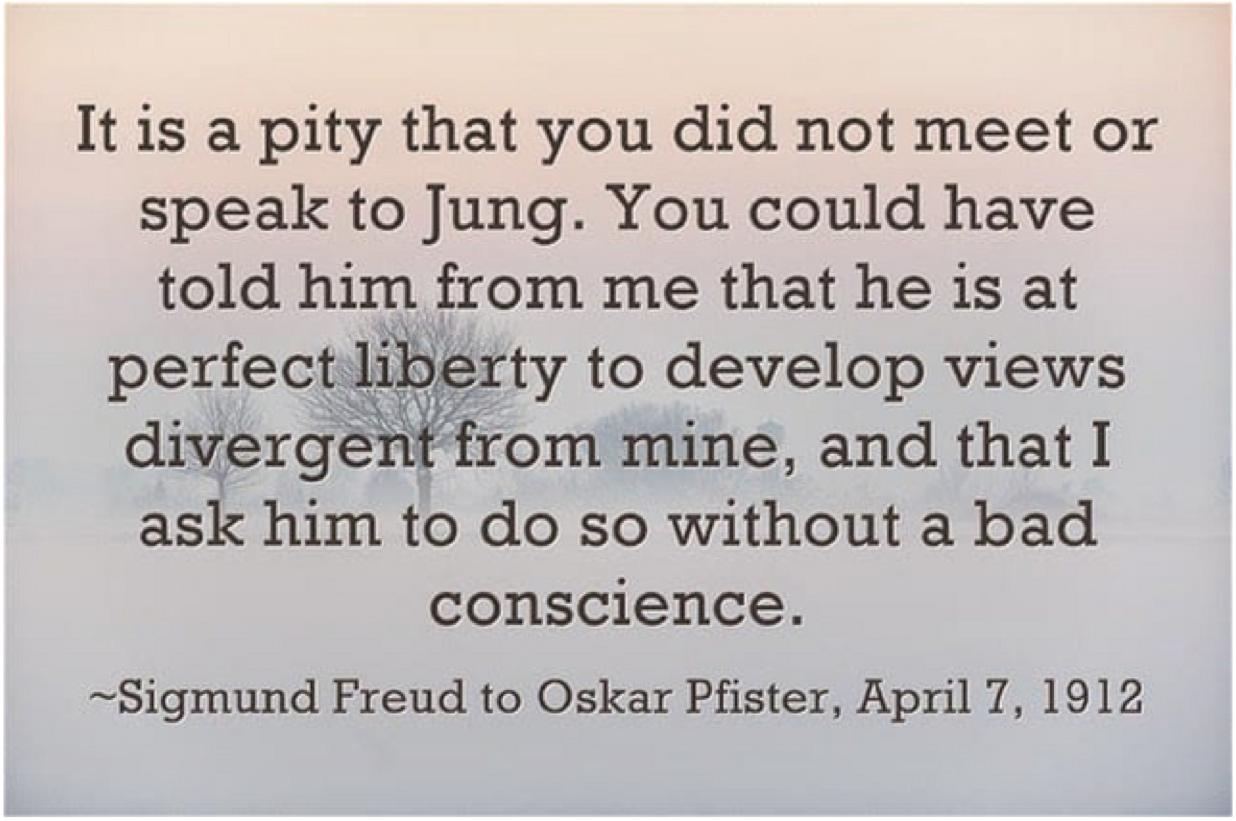


It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.



It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience.

~Sigmund Freud to Oskar Pfister, April 7, 1912

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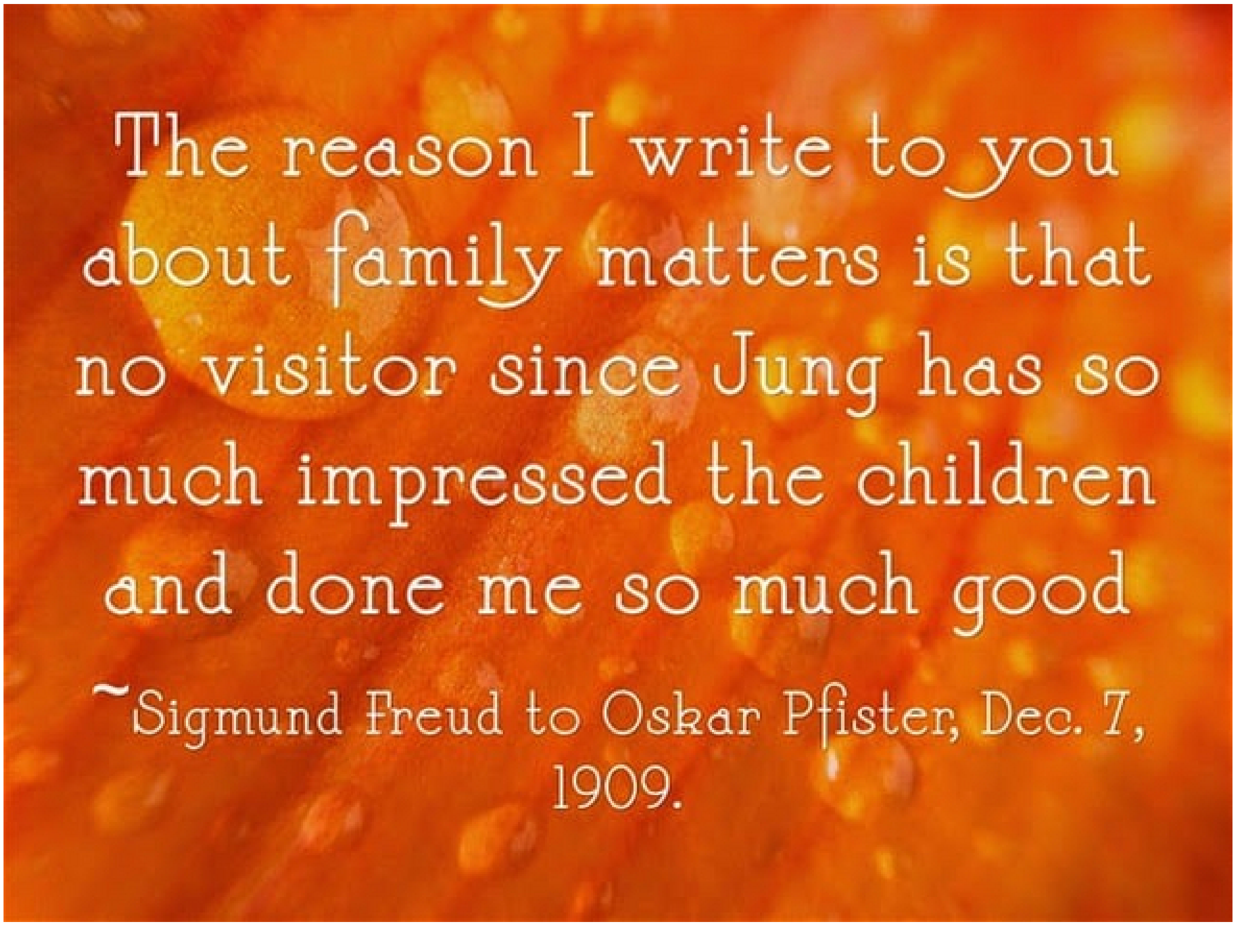

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good

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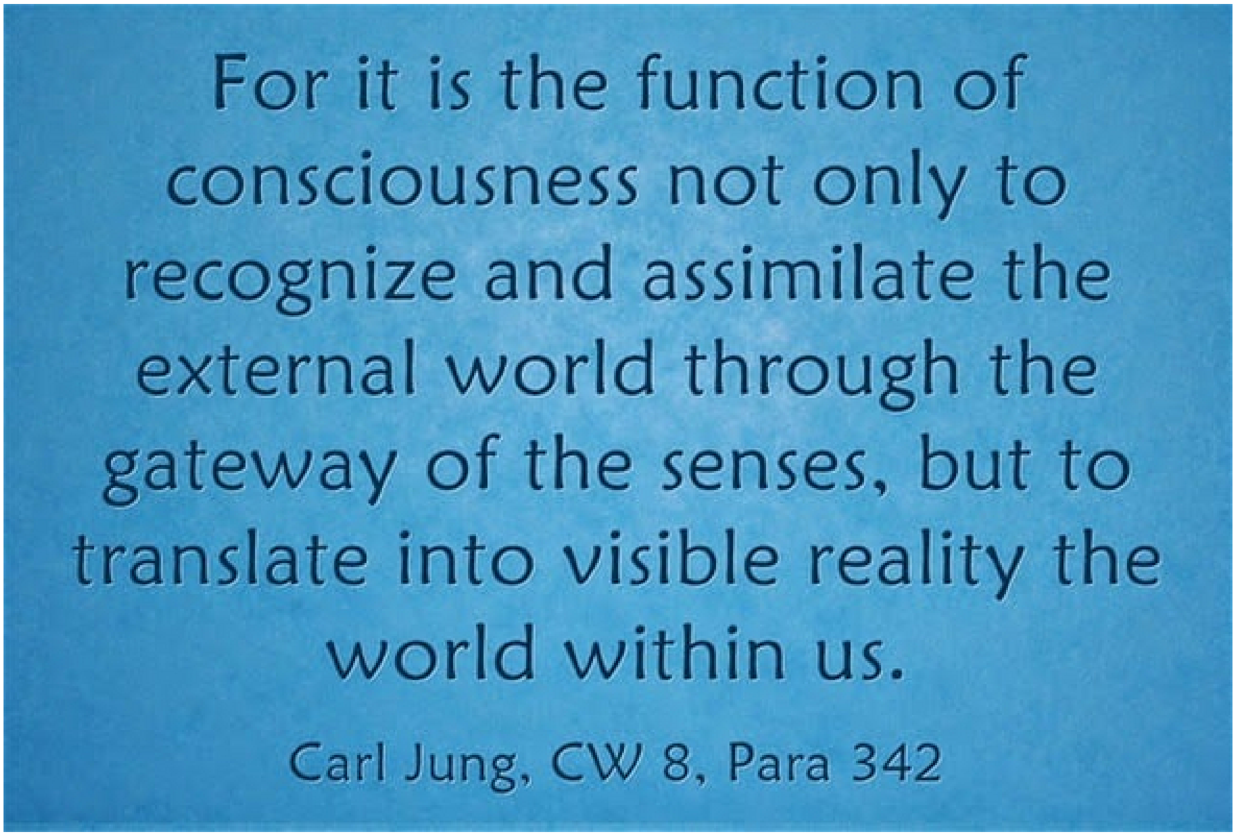

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

Carl Jung, CW 8, Para 342

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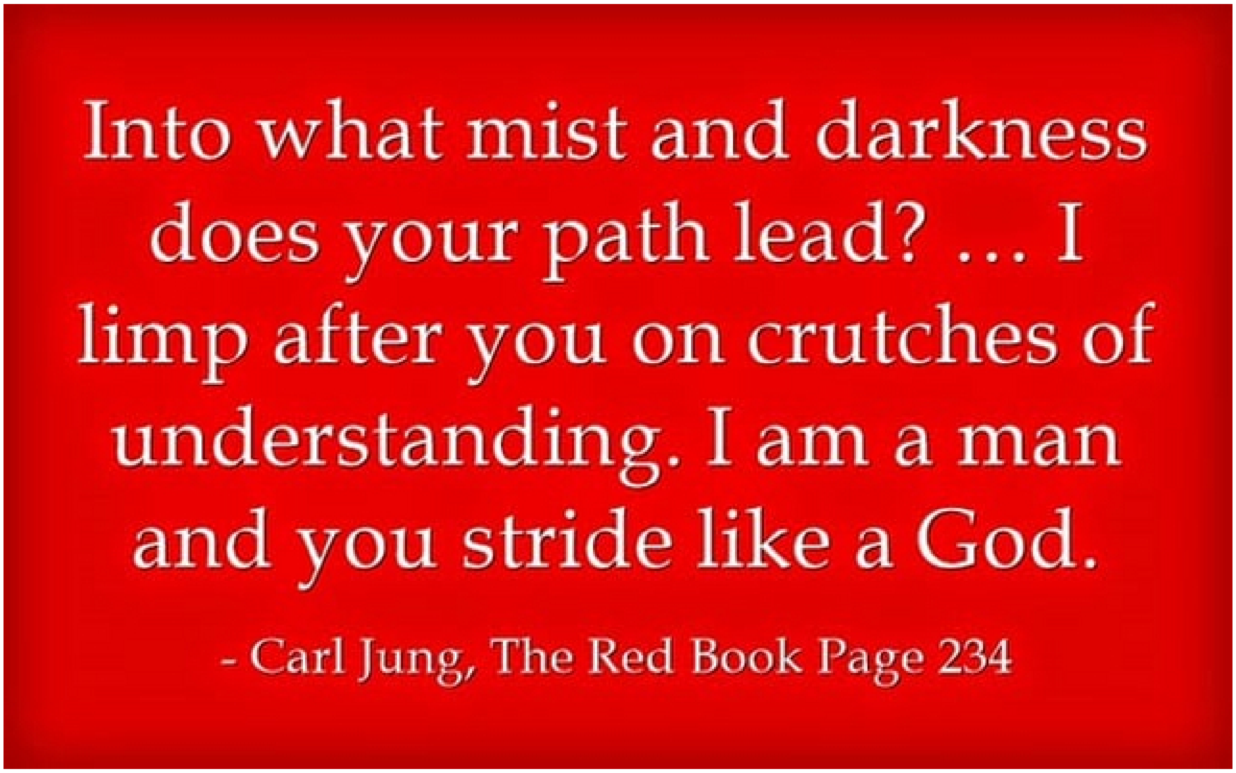

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God.

- Carl Jung, The Red Book Page 234

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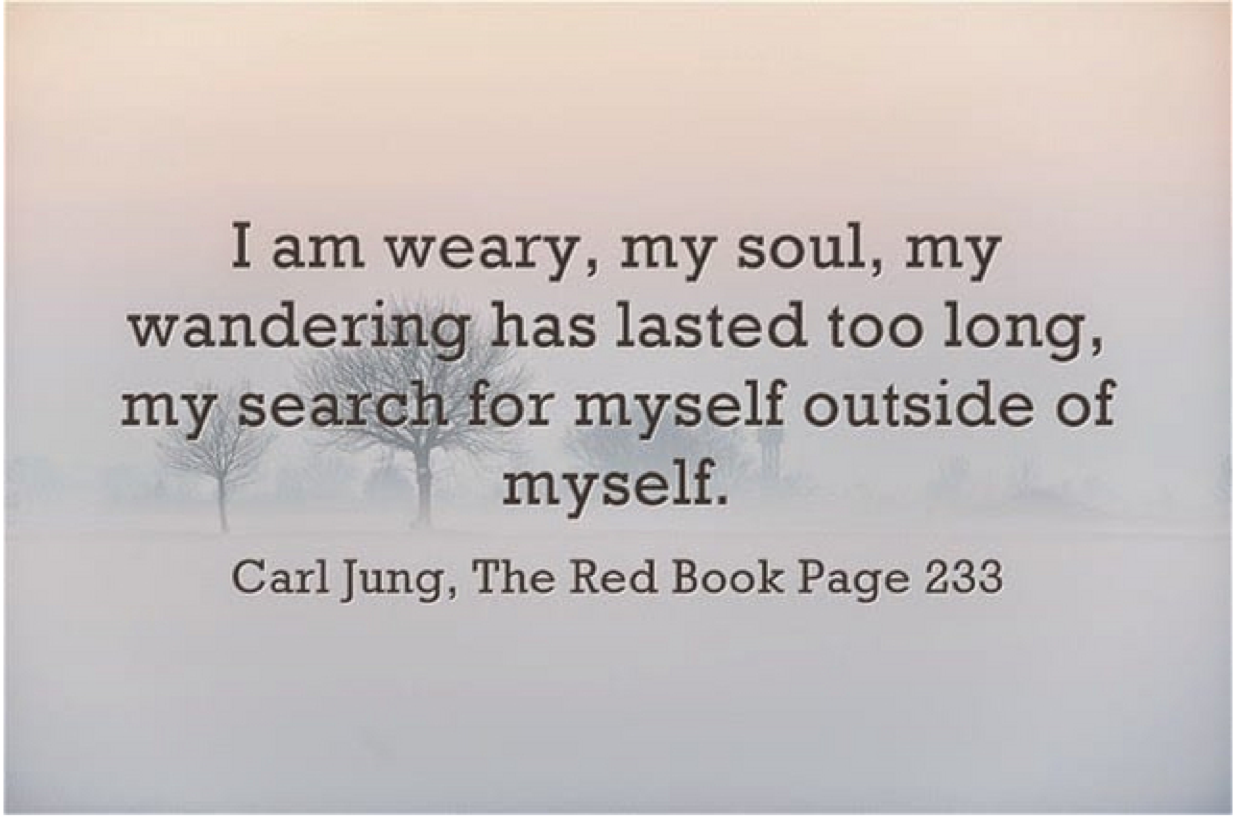
I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself.
Carl Jung, The Red Book Page 233

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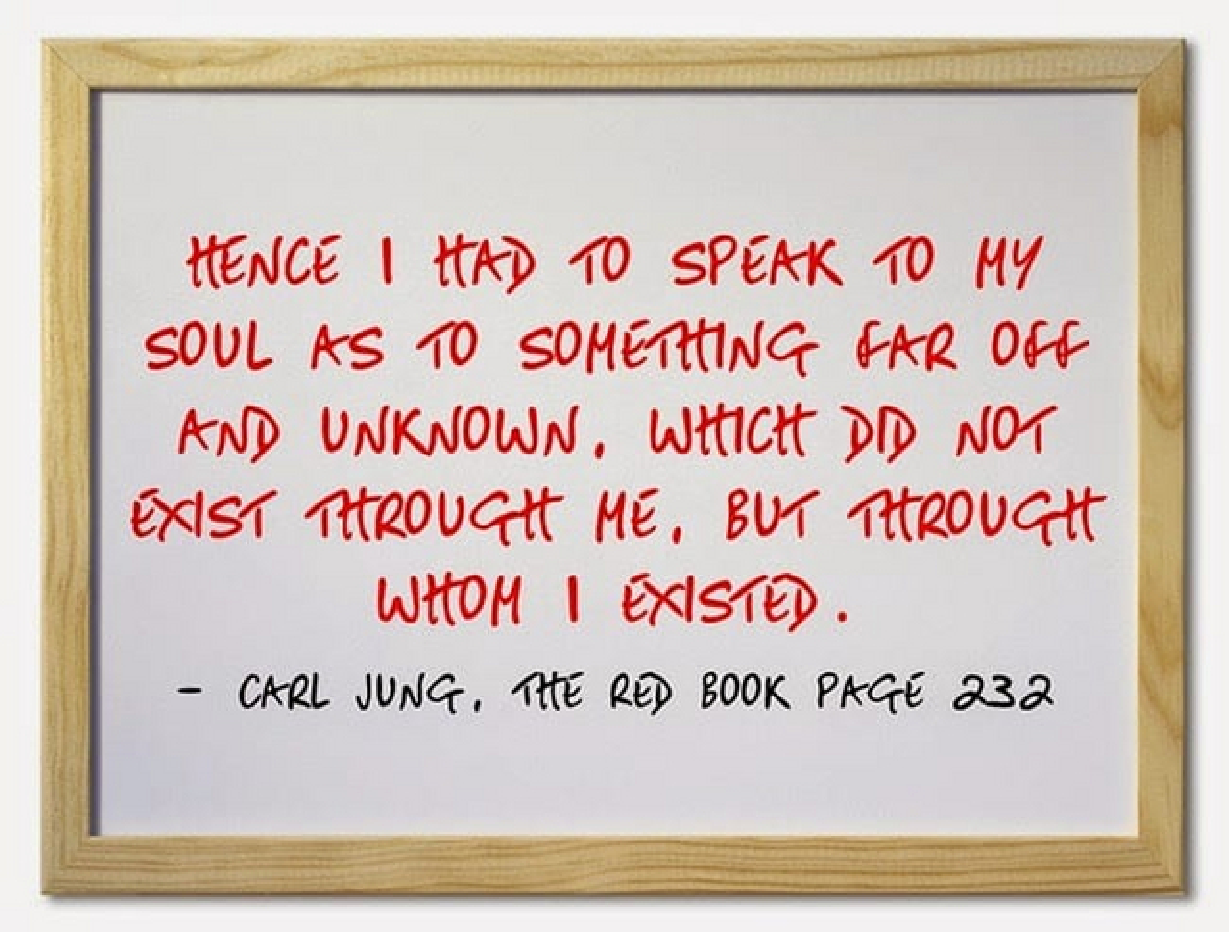
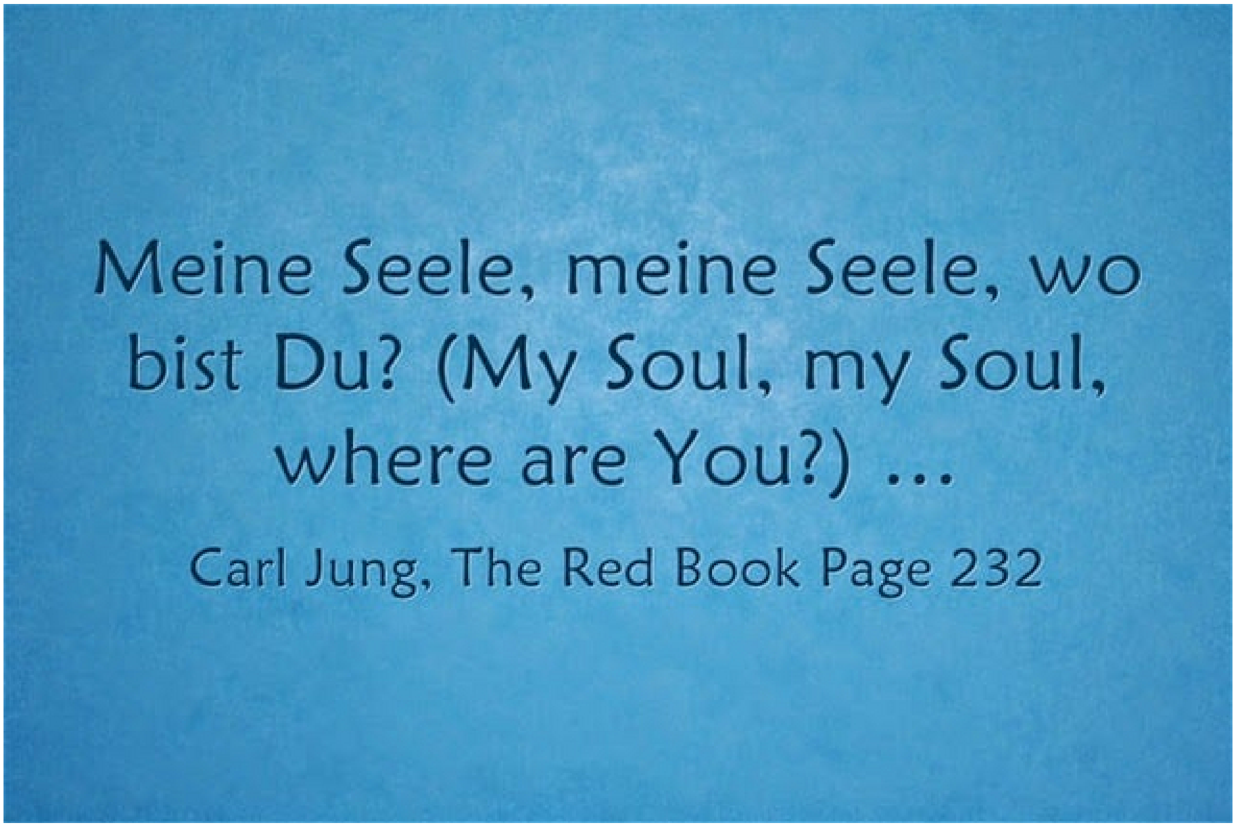


HENCE I HAD TO SPEAK TO MY SOUL AS TO SOMETHING FAR OFF AND UNKNOWN, WHICH DID NOT EXIST THROUGH ME, BUT THROUGH WHOM I EXISTED.

– CARL JUNG, THE RED BOOK PAGE 232

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.



Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) …

Carl Jung, The Red Book Page 232

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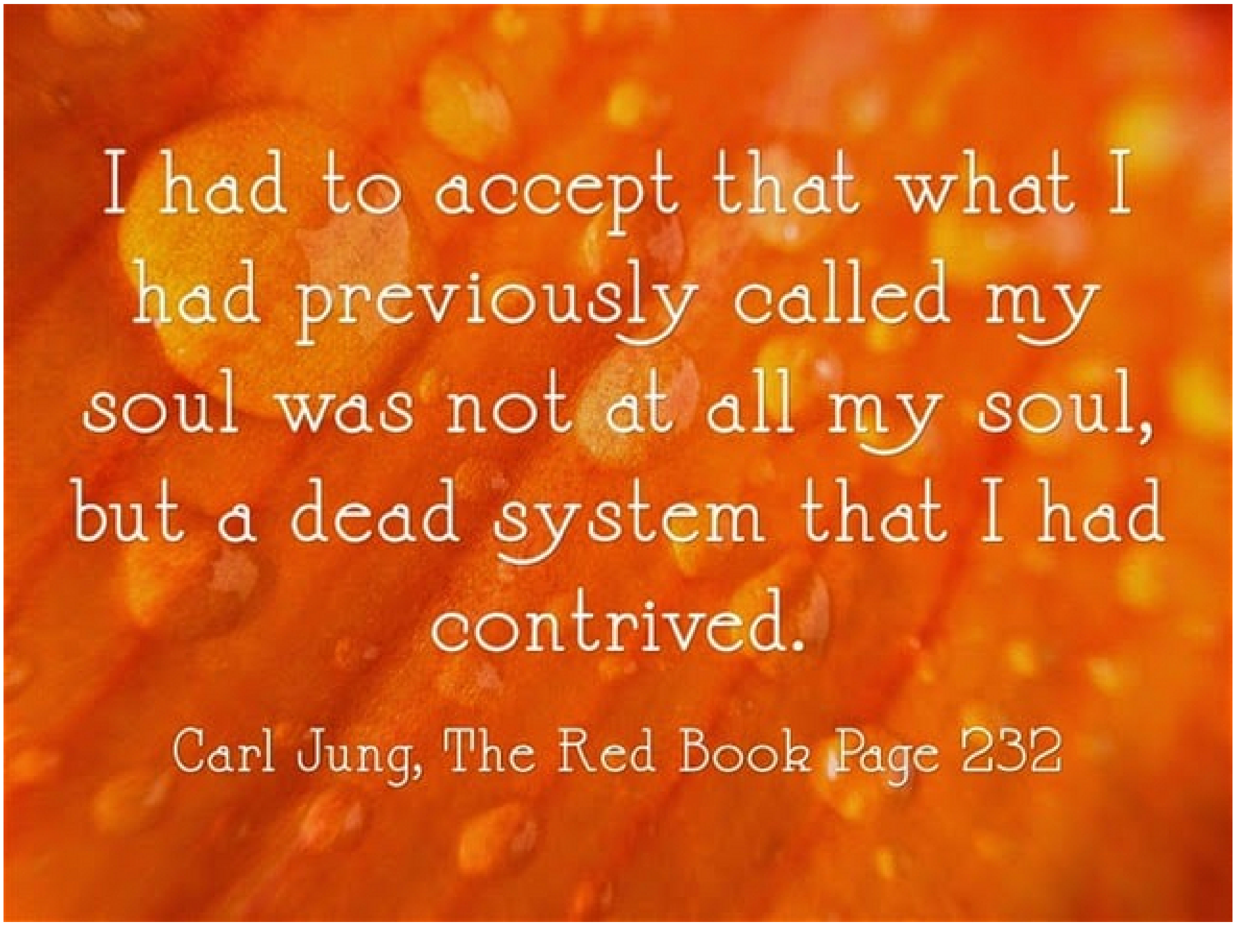
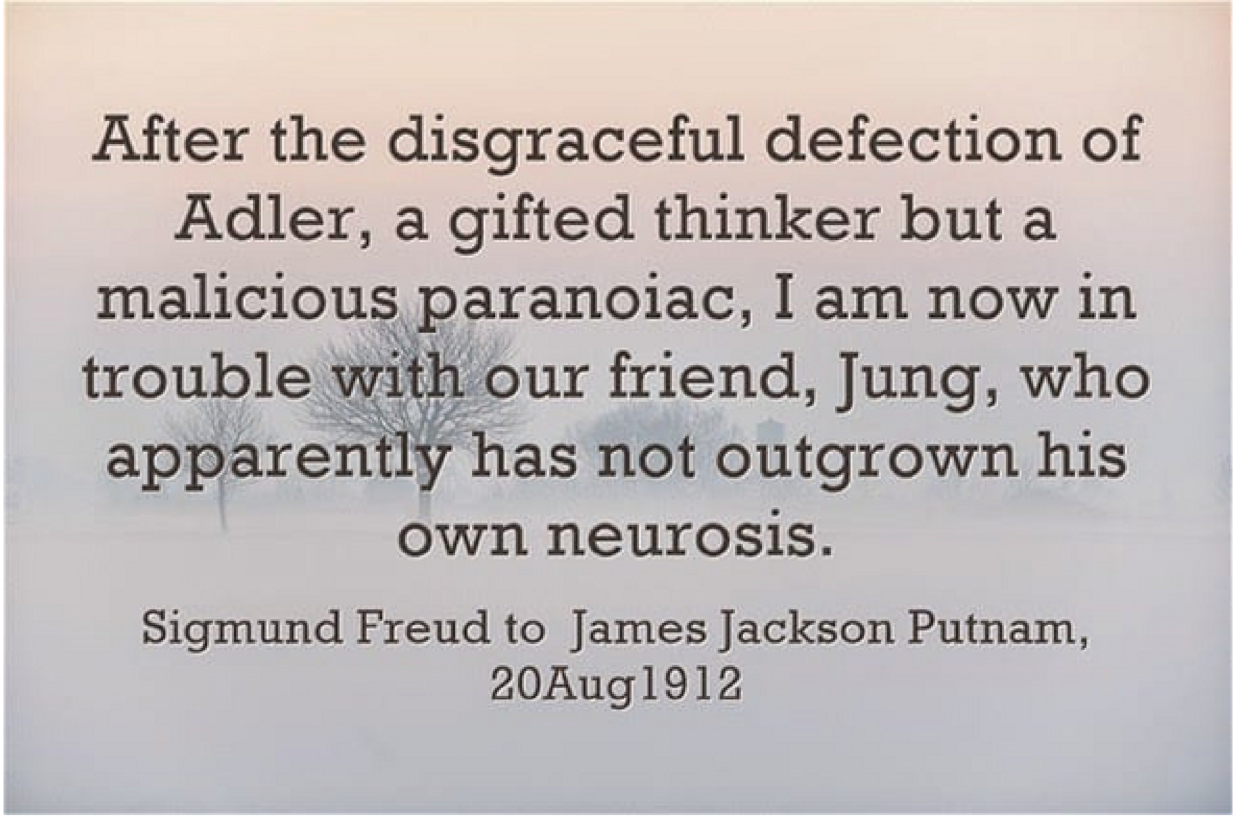


I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Thank God I'm Jung and not a Jungian.
~Carl Jung, Jung: A Biography (Hannah), Page 78.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.



After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.

Sigmund Freud to James Jackson Putnam, 20Aug1912

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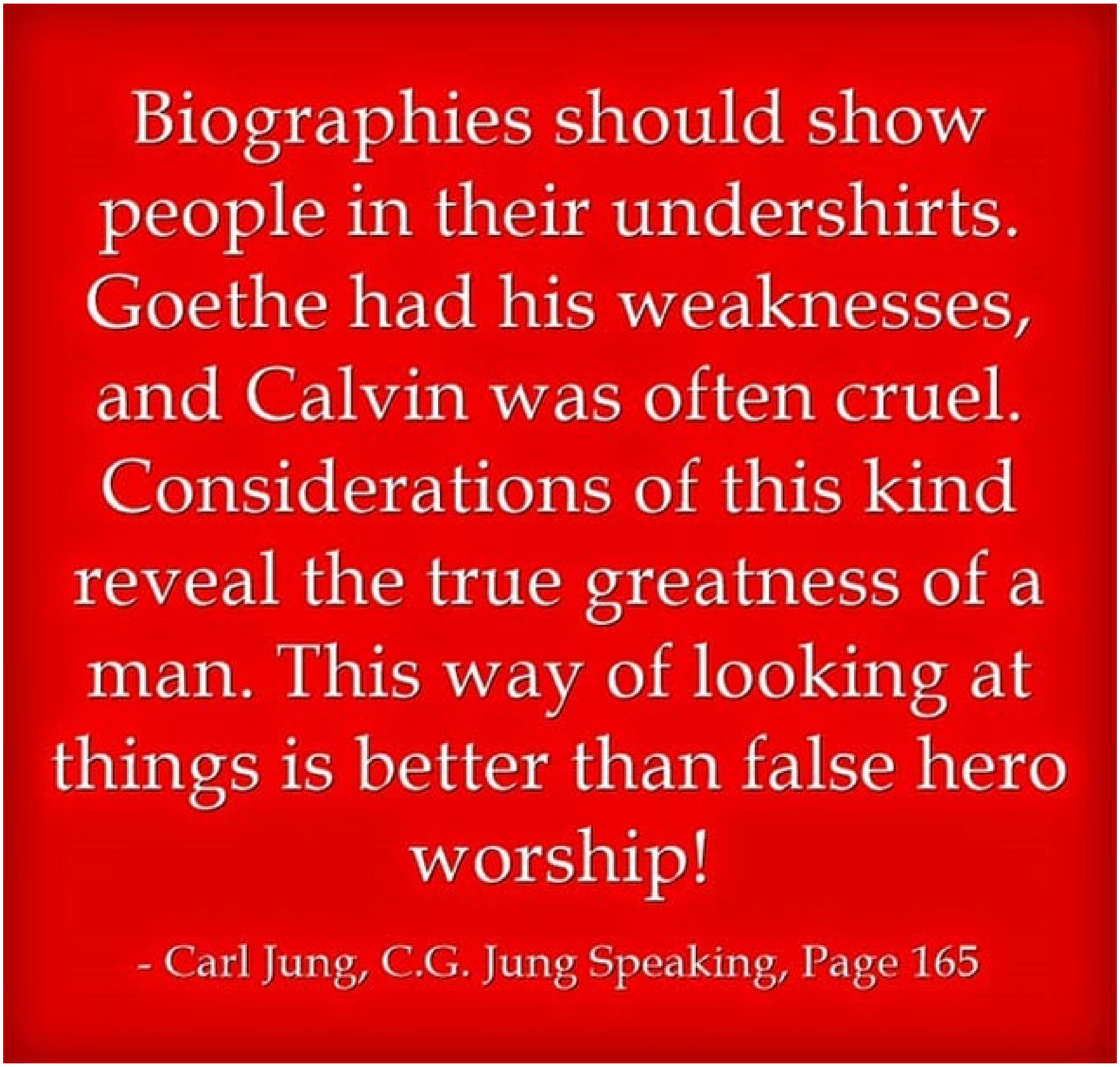
Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship!

- Carl Jung, C.G. Jung Speaking, Page 165

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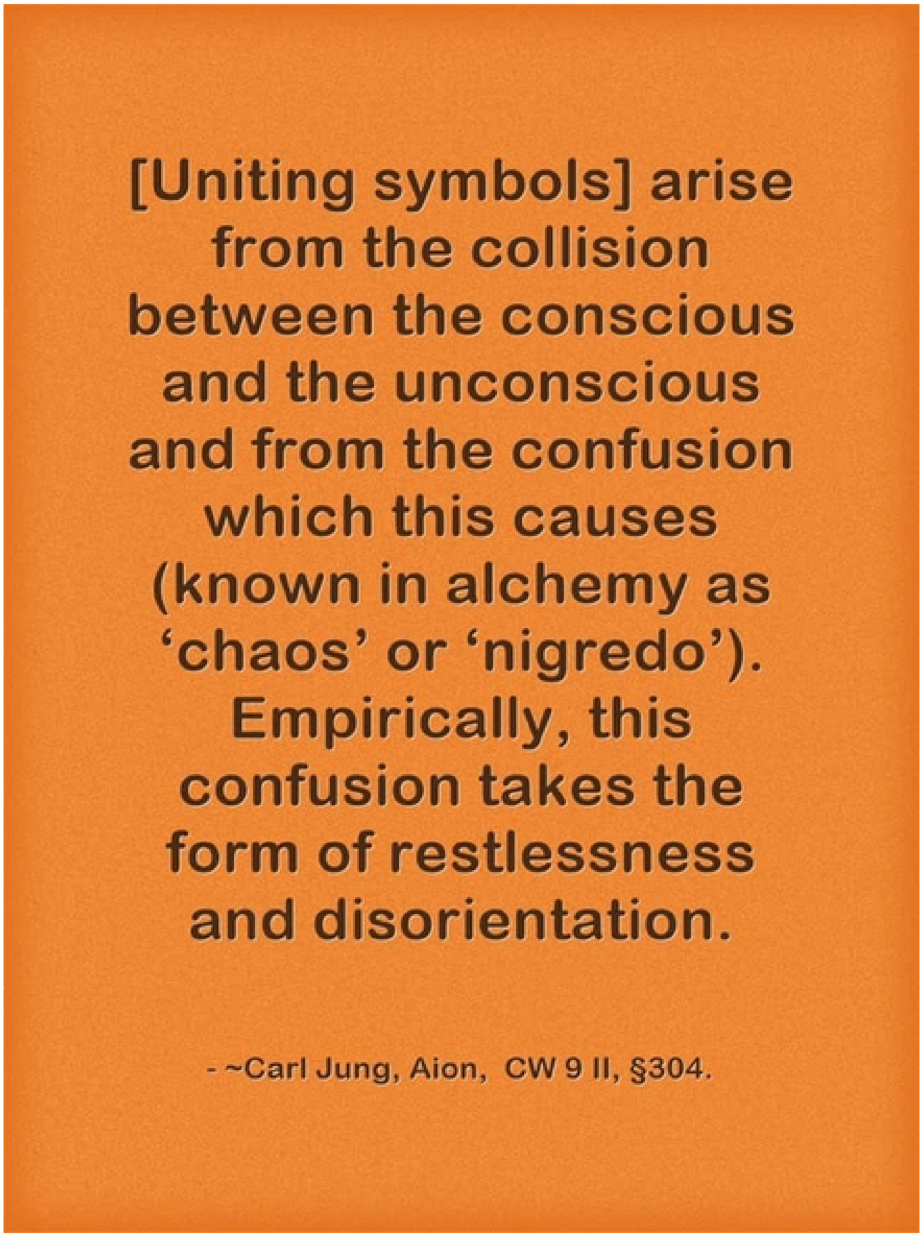
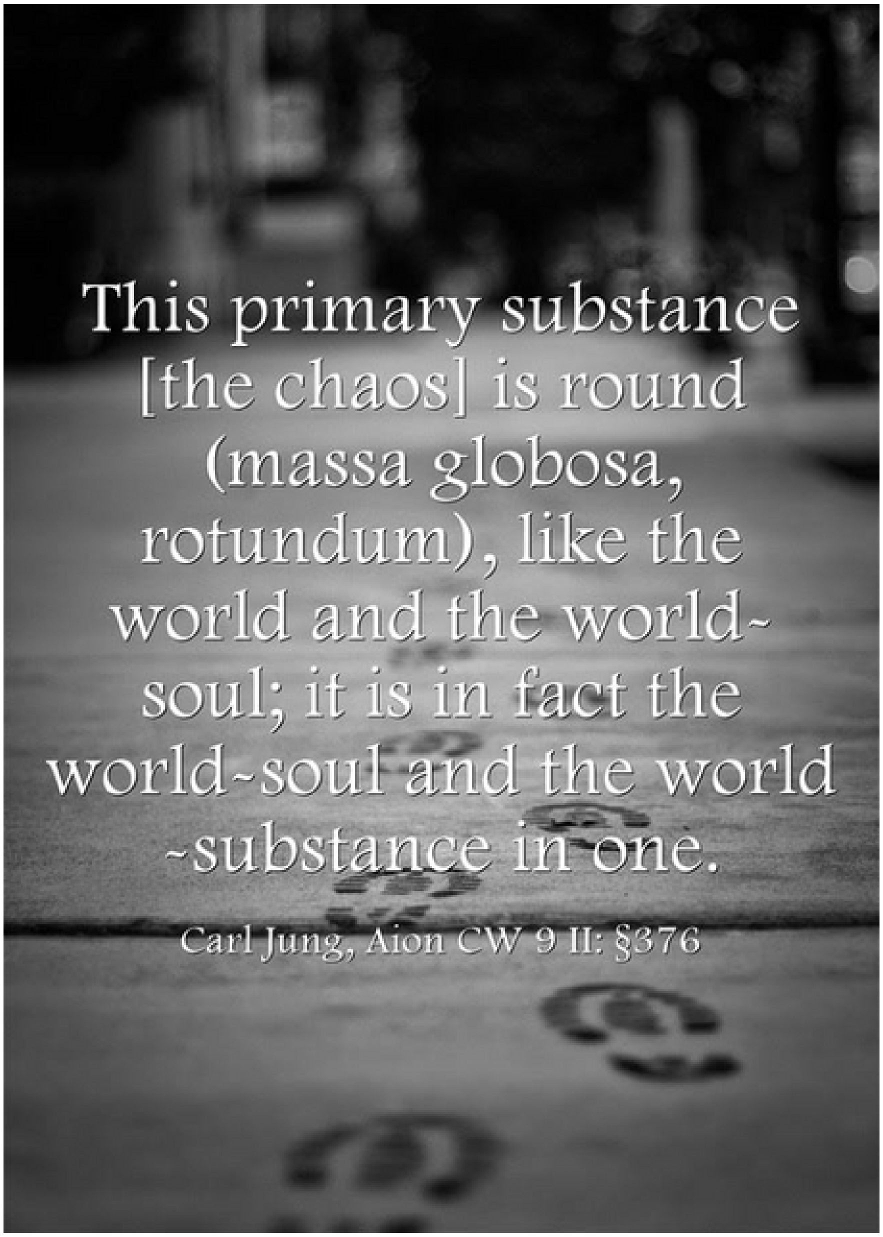


[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation.

- ~Carl Jung, Aion, CW 9 II, §304.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.


This primary substance
[the chaos] is round
(massa globosa,
rotundum), like the
world and the world-
soul; it is in fact the
world-soul and the world
-substance in one.
Carl Jung, Aion CW 9 II: §376

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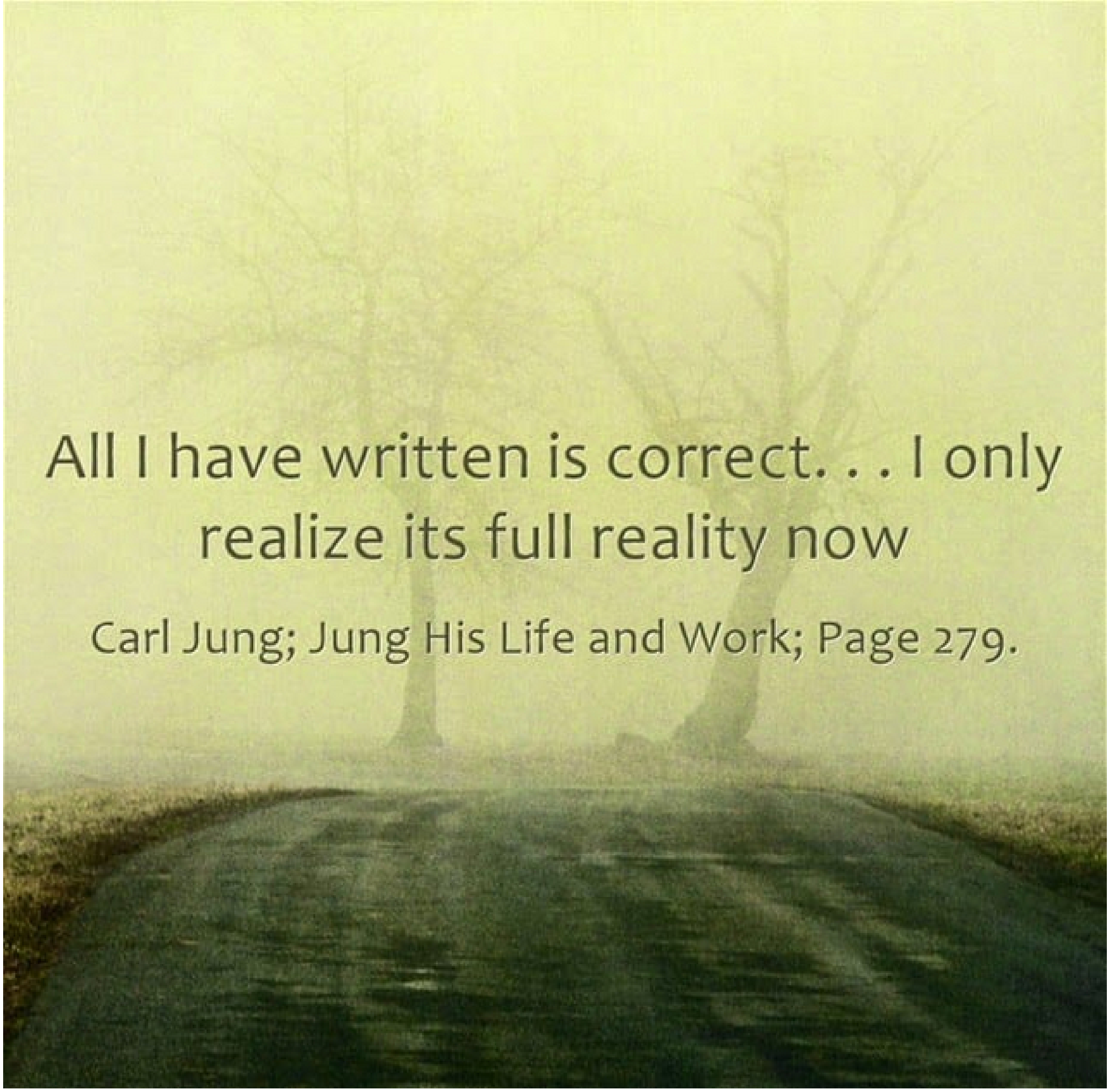
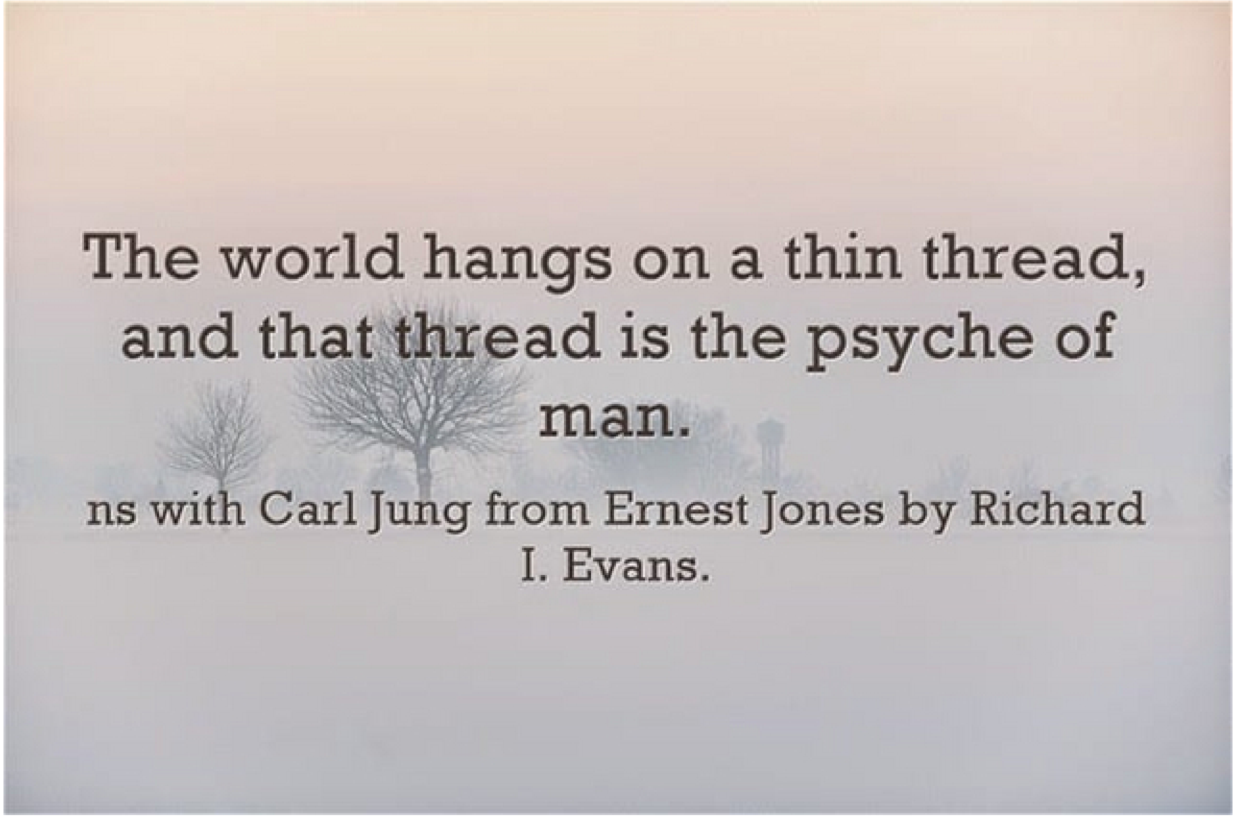
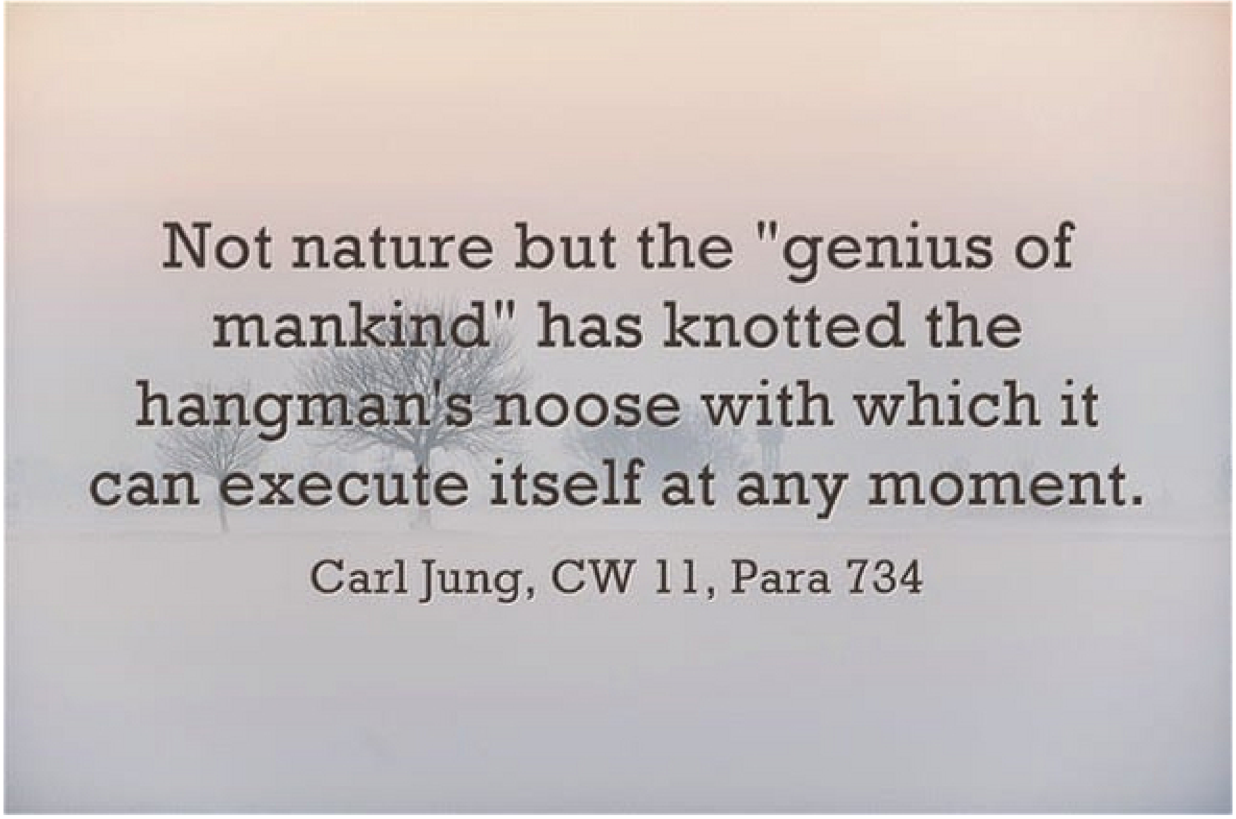

All I have written is correct. . . I only realize its full reality now
Carl Jung; Jung His Life and Work; Page 279.

All I have written is correct. . . . I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279.


The world hangs on a thin thread, and that thread is the psyche of man.
ns with Carl Jung from Ernest Jones by Richard I. Evans.

The world hangs on a thin thread, and that thread is the psyche of man. Carl Jung; Conversations with Carl Jung, and Reactions from Ernest Jones by Richard I. Evans.



Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

Carl Jung, CW 11, Para 734

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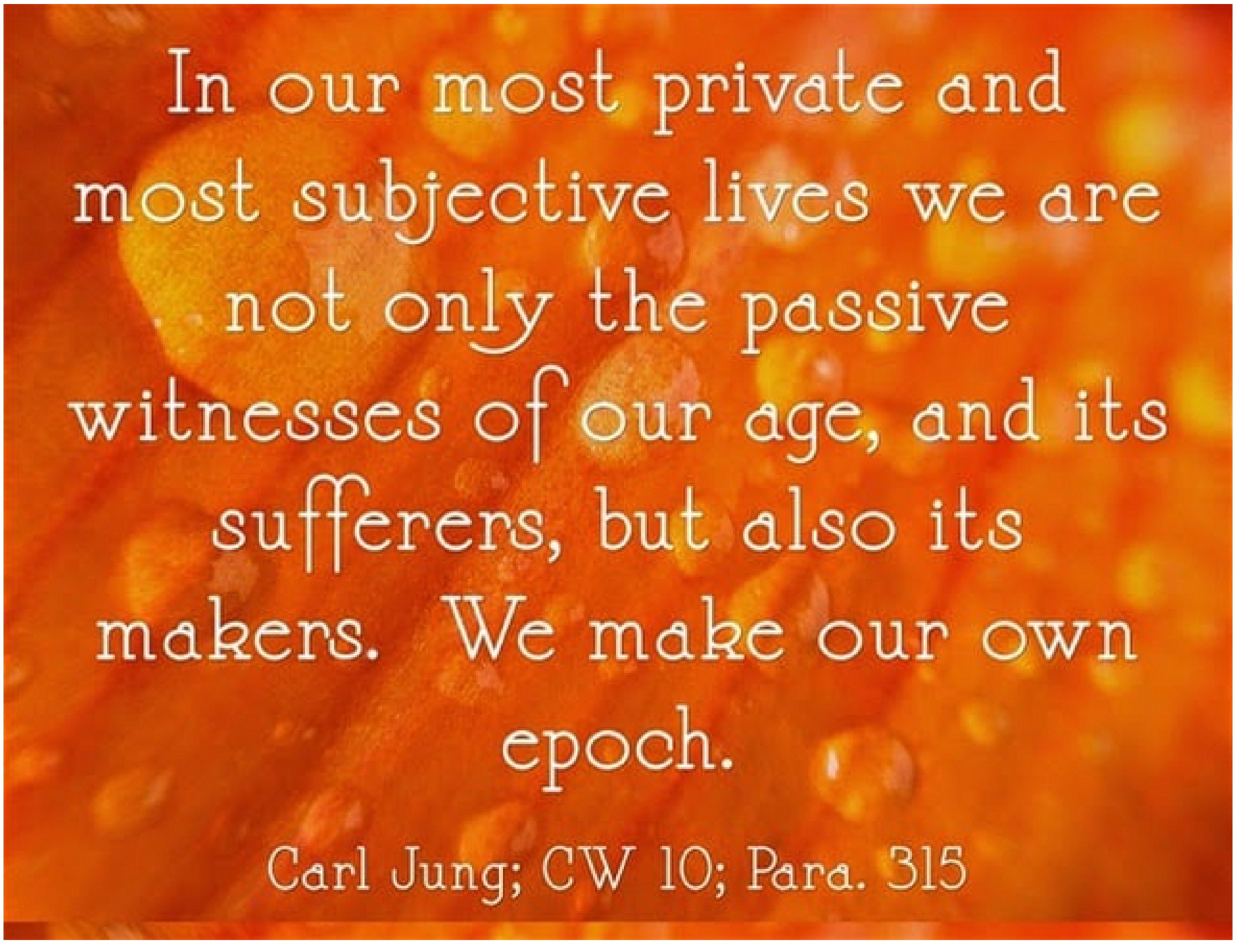

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

Carl Jung; CW 10; Para. 315

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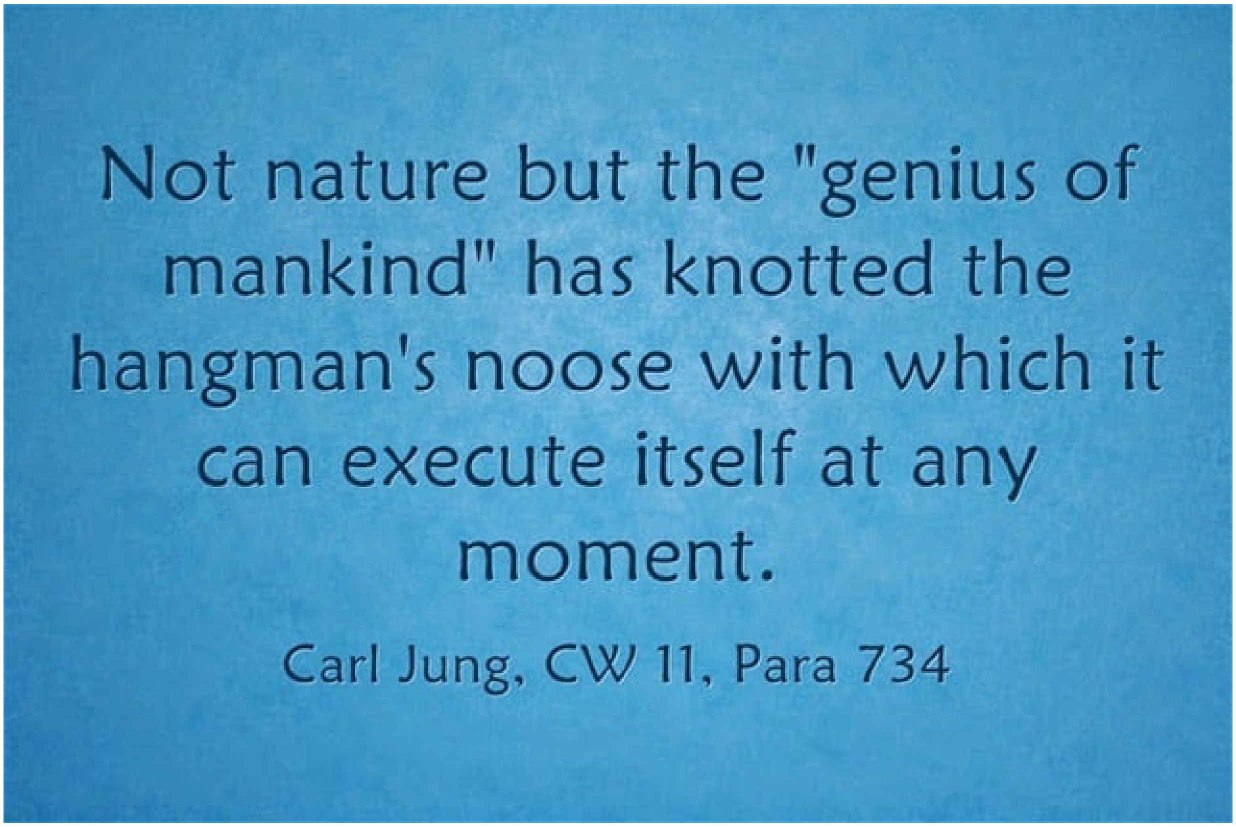

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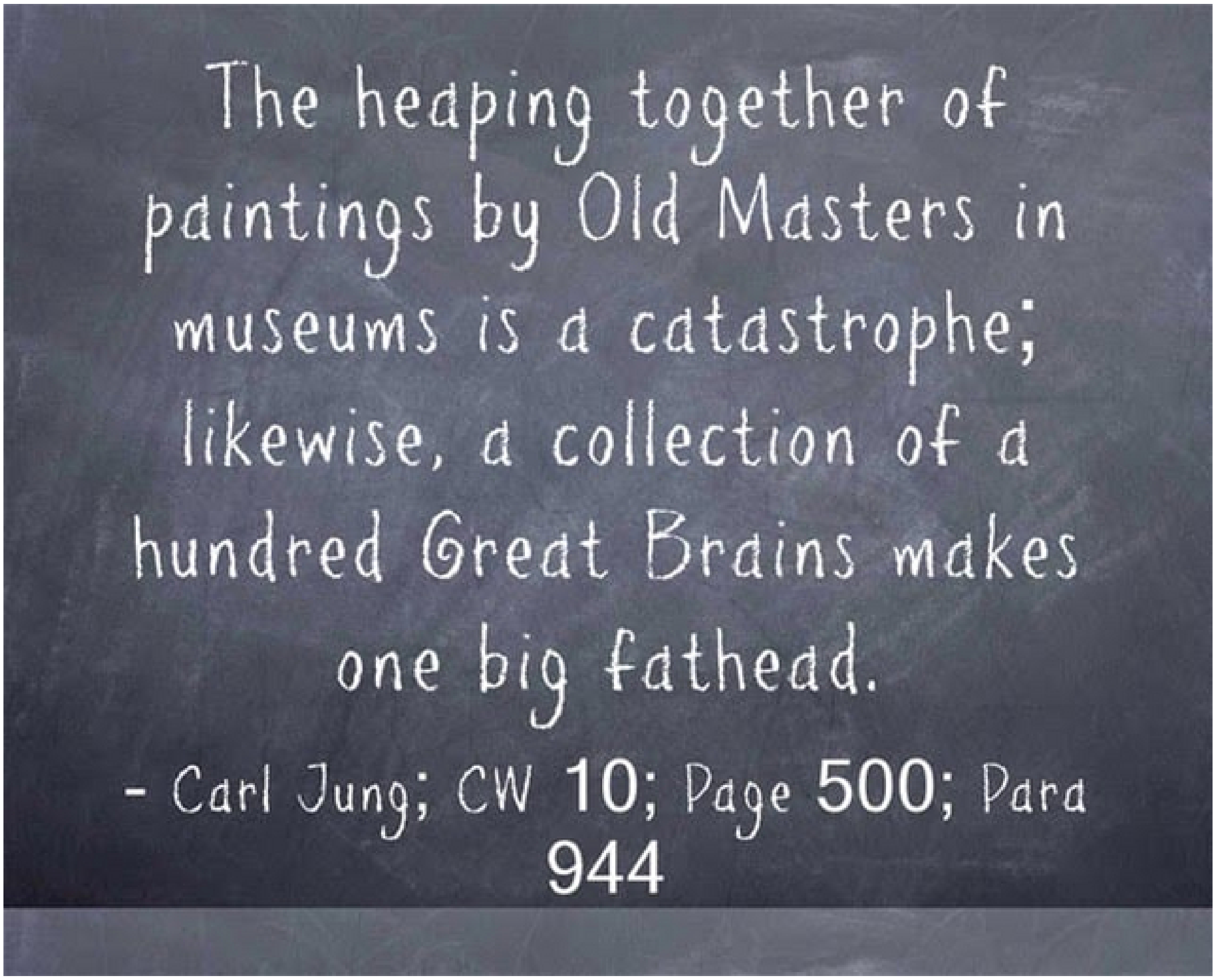
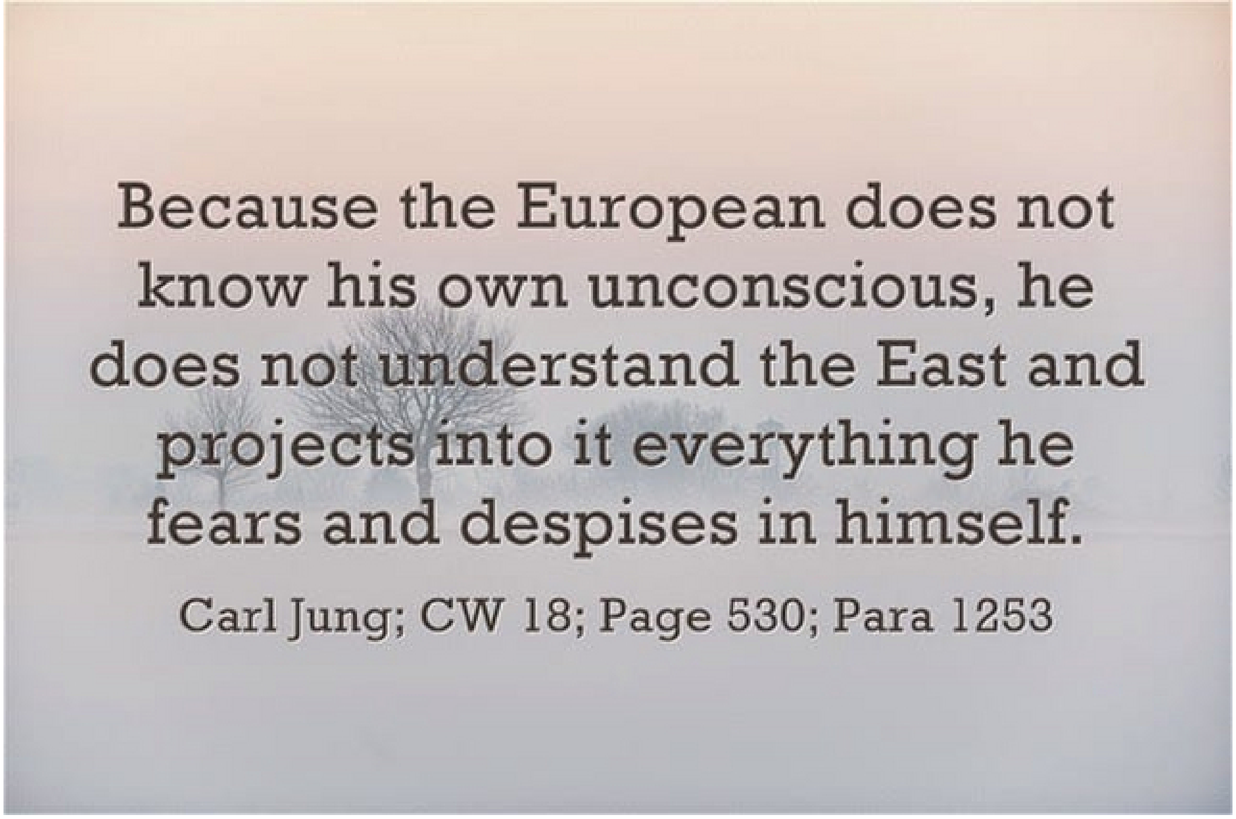


The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead.

- Carl Jung; CW 10; Page 500; Para 944

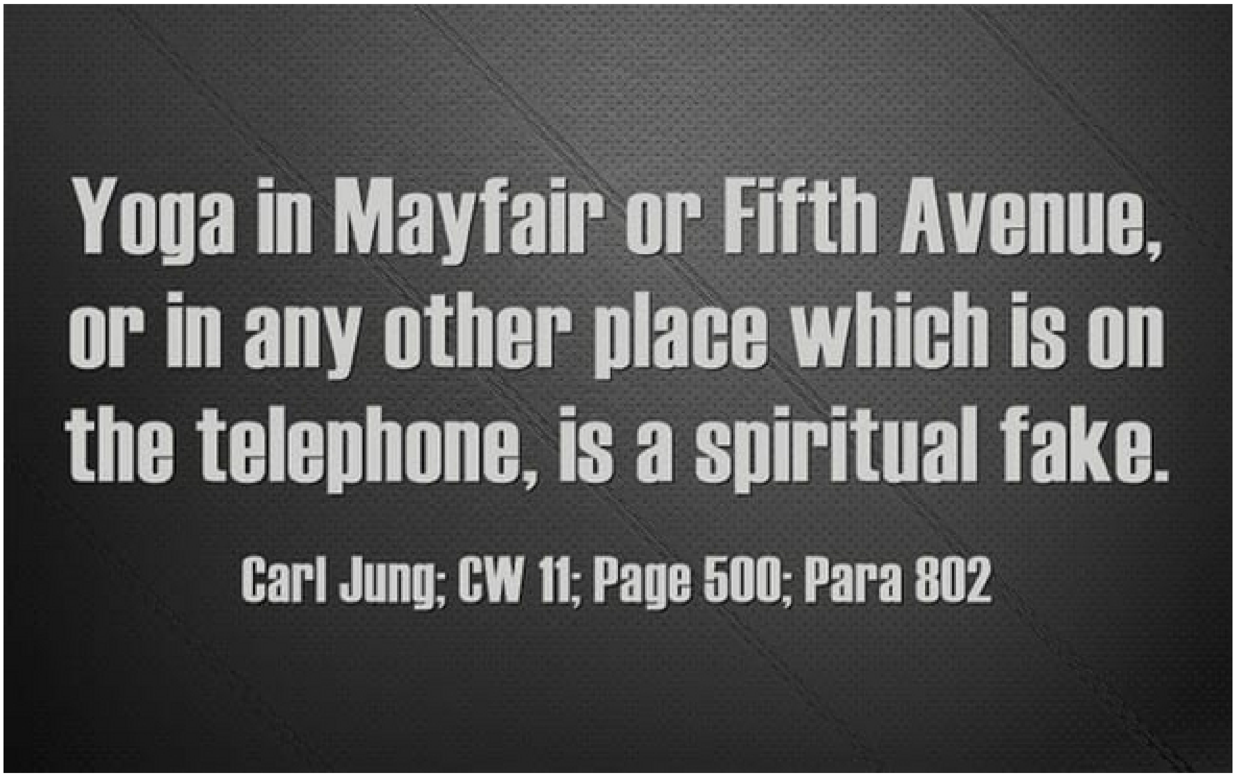
The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10; Page 500; Para 944.



Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself.

Carl Jung; CW 18; Page 530; Para 1253

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung; CW 18; Page 530; Para 1253.



Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake.

Carl Jung; CW 11; Page 500; Para 802

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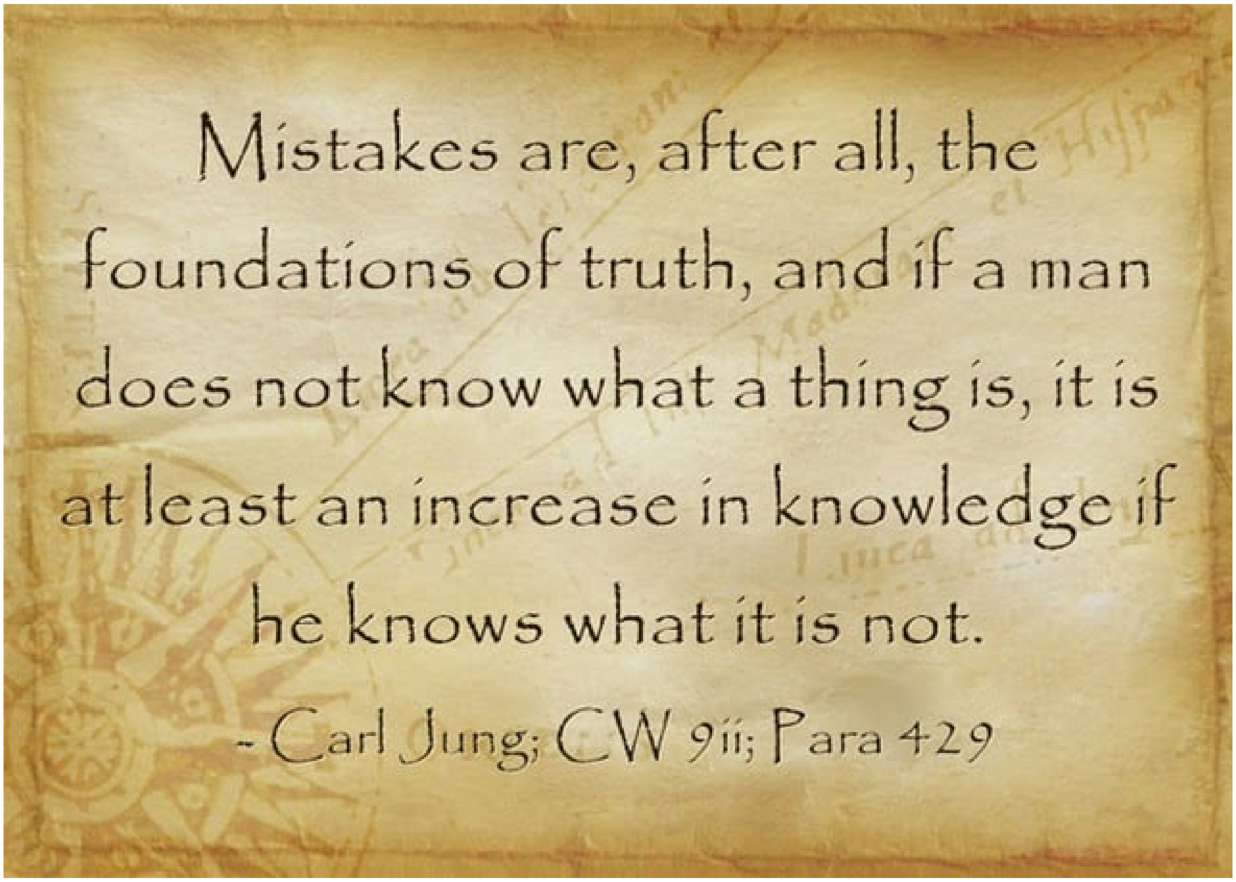

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not.

- Carl Jung; CW 9ii; Para 429

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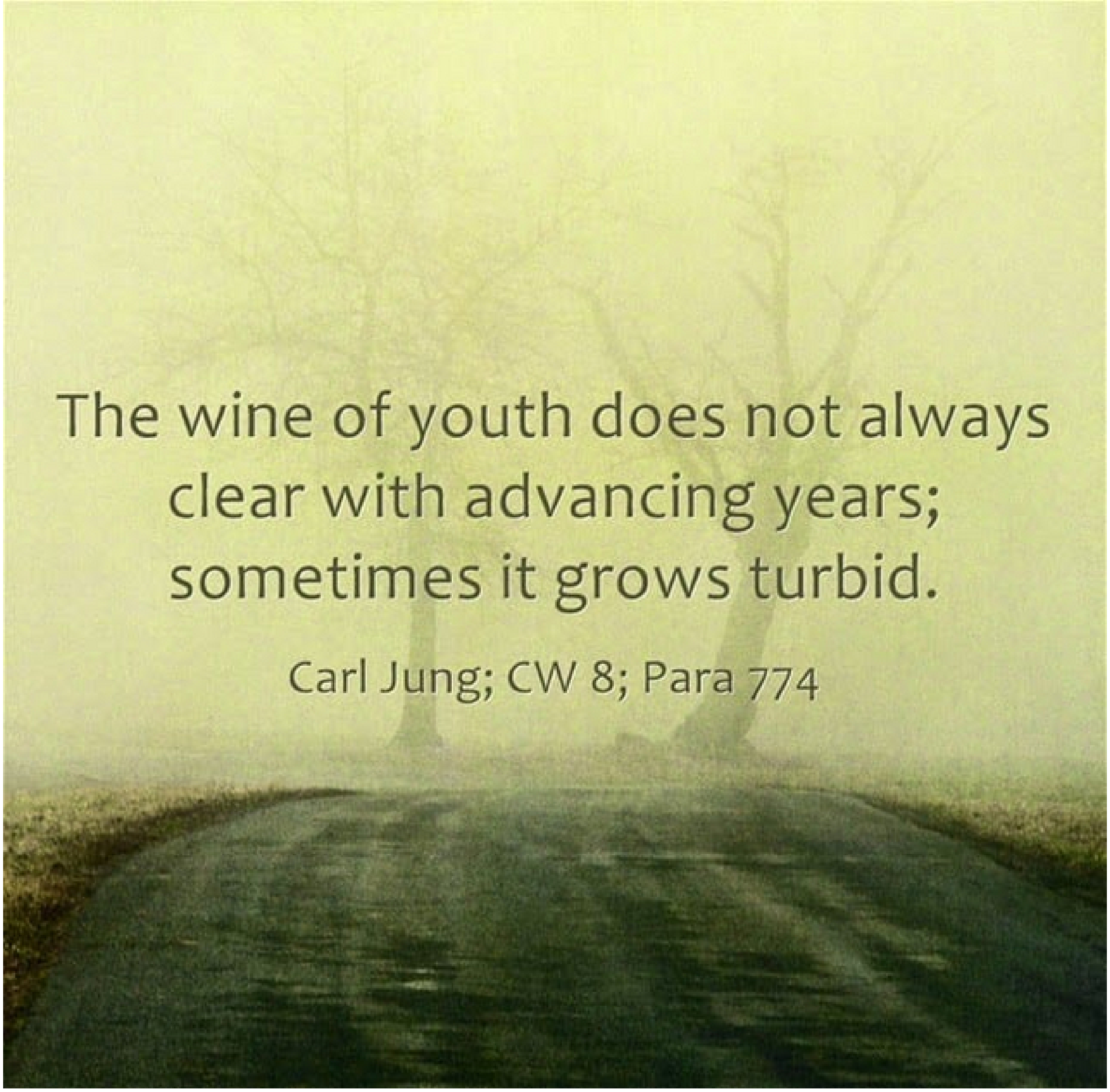
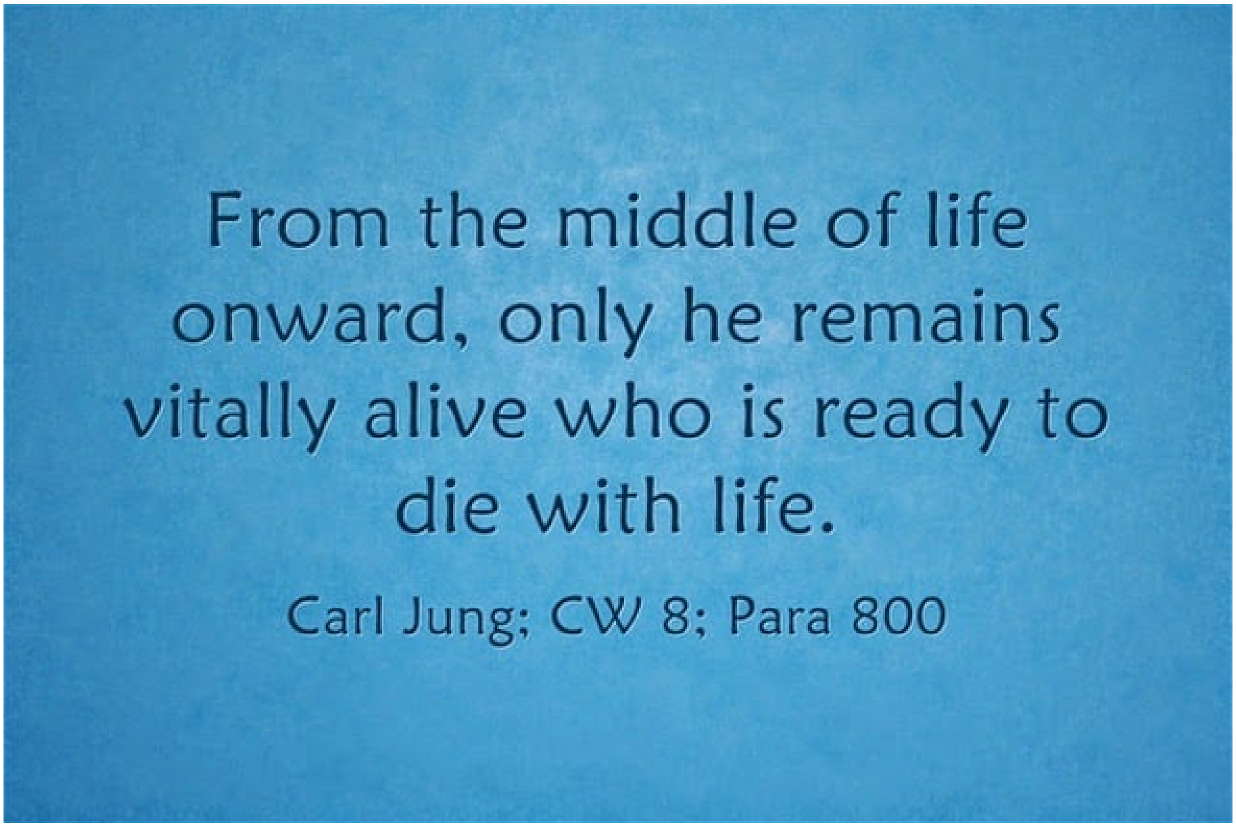


The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.



From the middle of life onward, only he remains vitally alive who is ready to die with life.

Carl Jung; CW 8; Para 800

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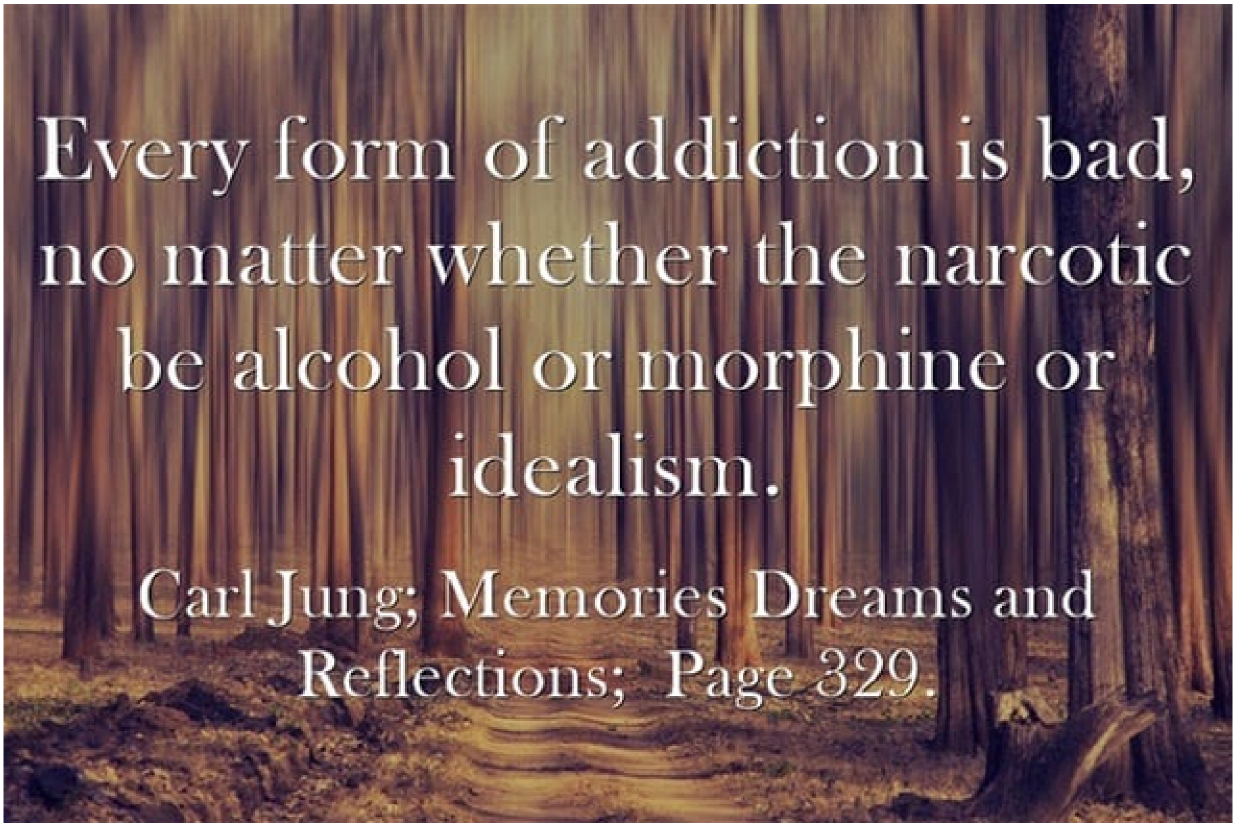
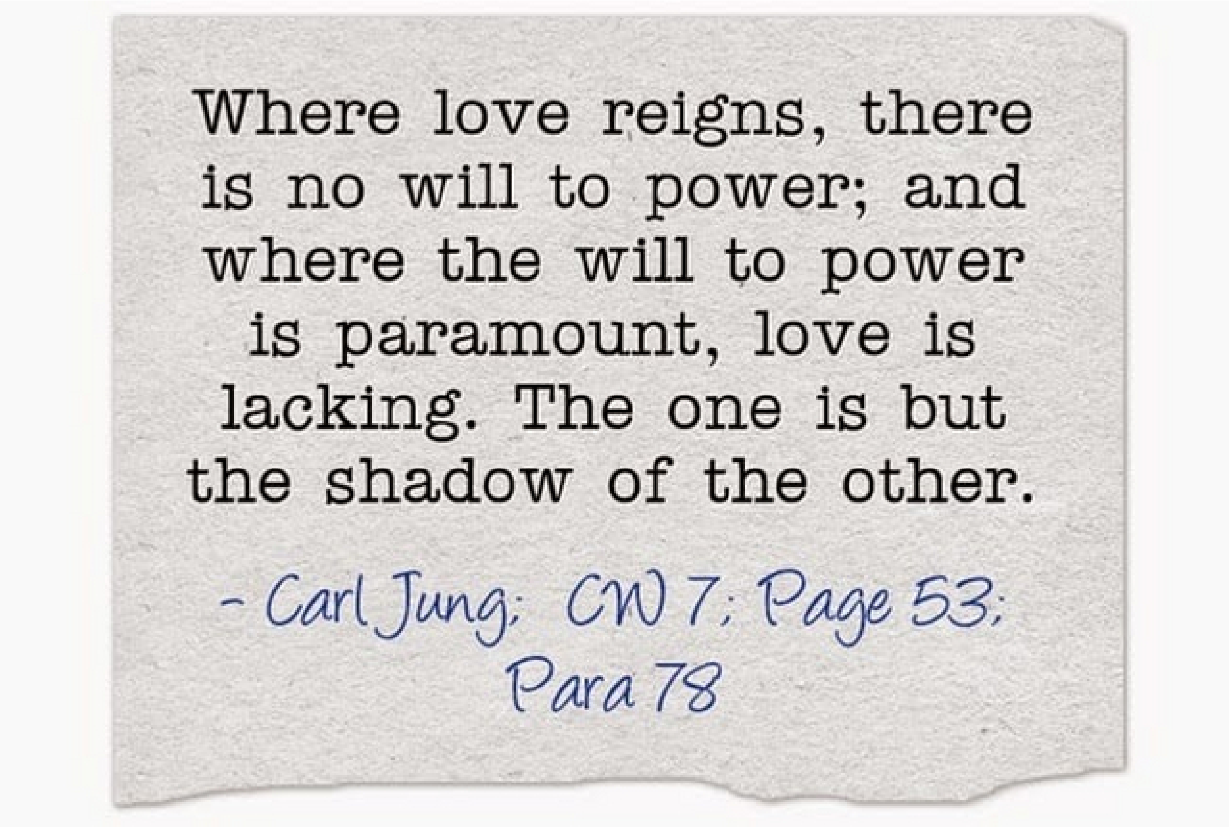


Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.



Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

- Carl Jung; CW 7; Page 53; Para 78

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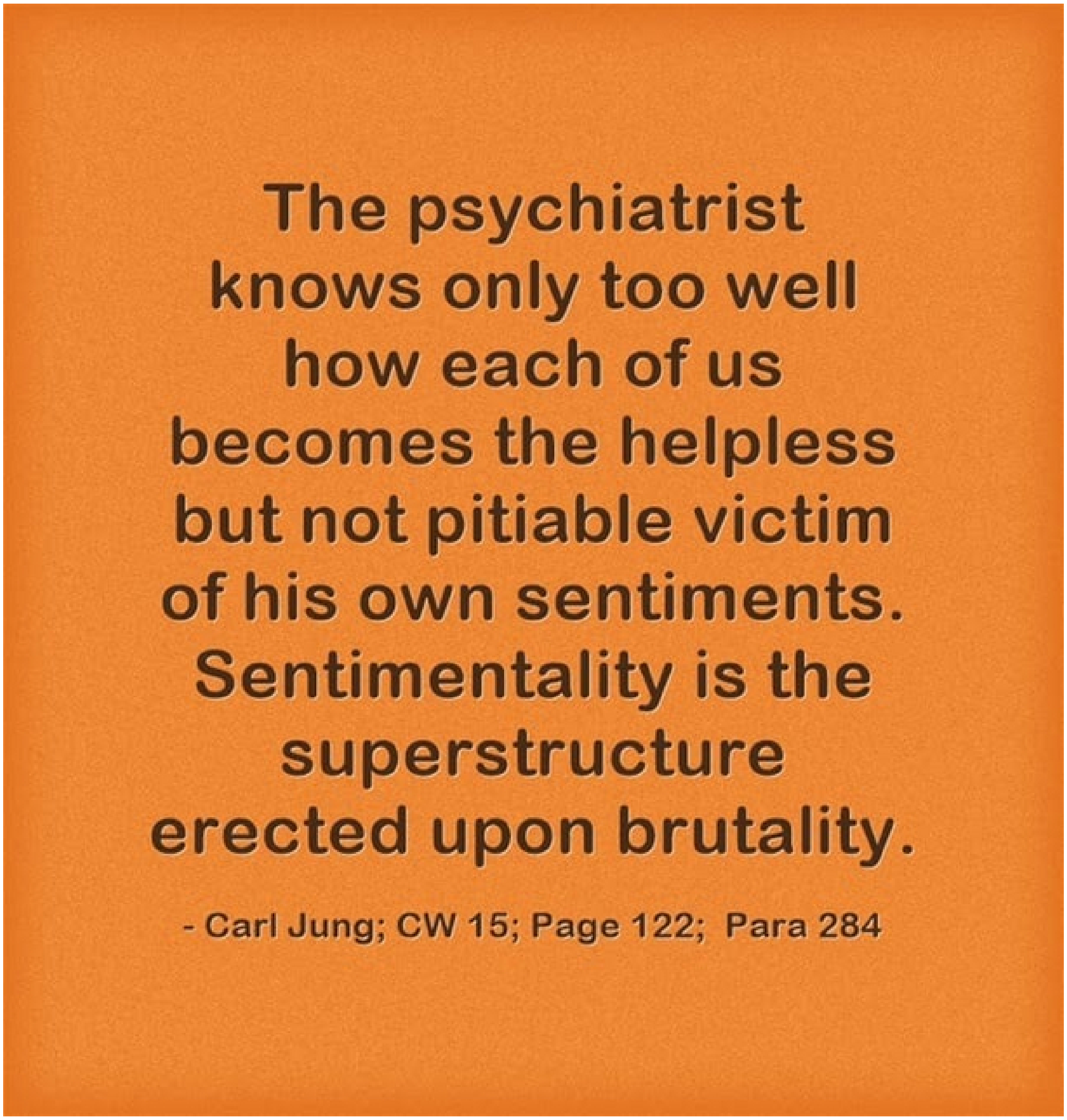
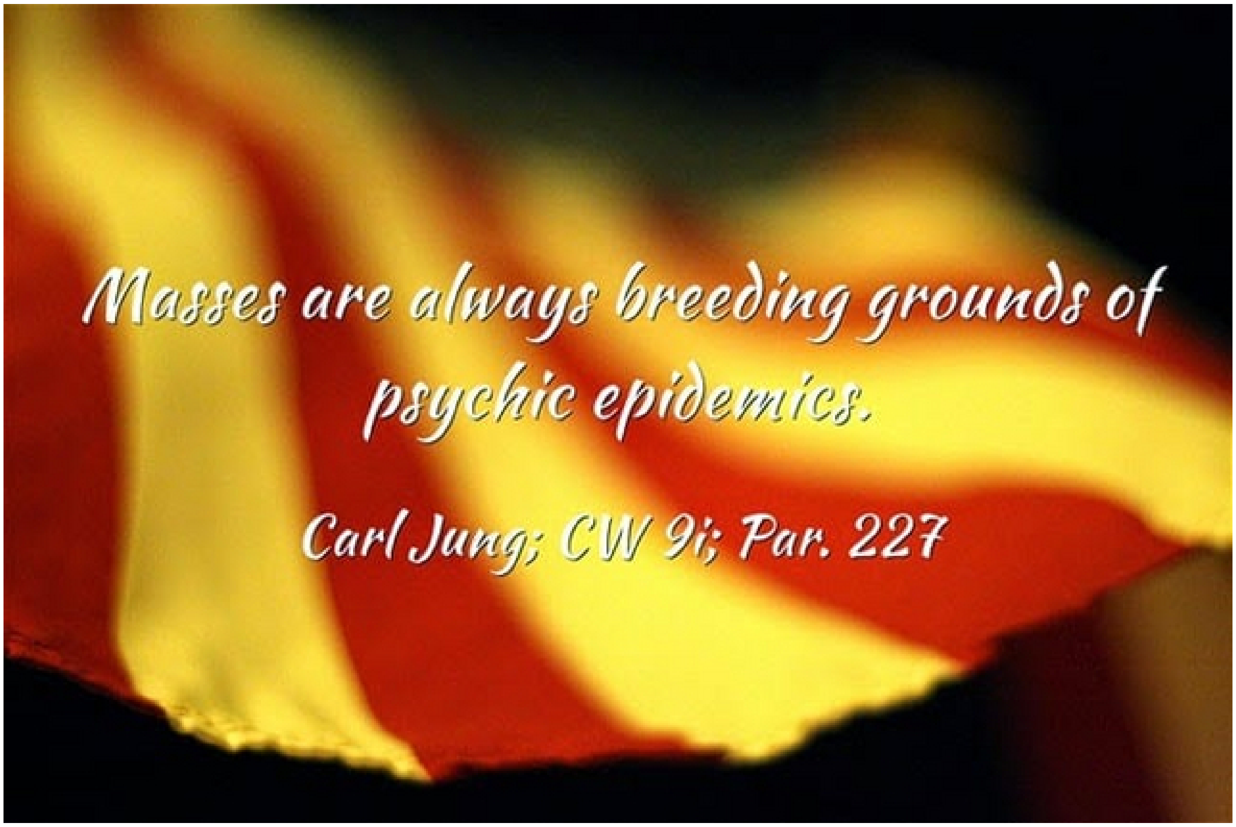


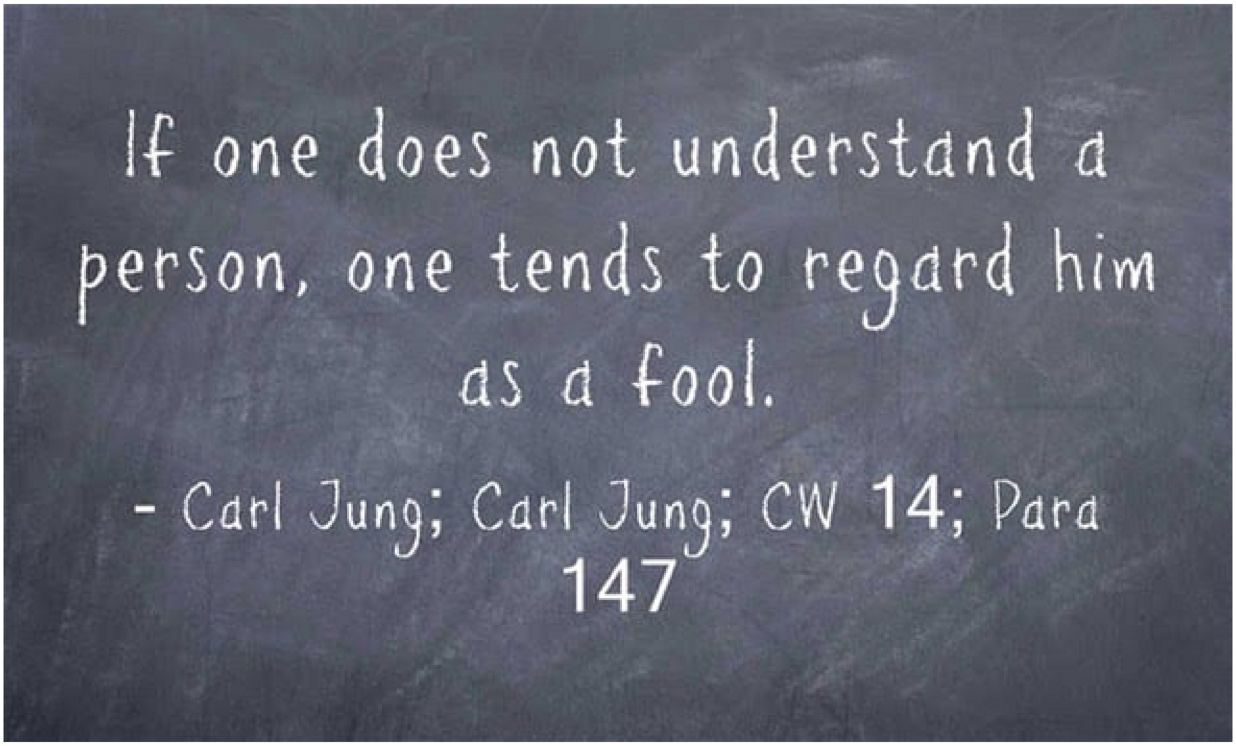
The psychiatrist
knows only too well
how each of us
becomes the helpless
but not pitiable victim
of his own sentiments.
Sentimentality is the
superstructure
erected upon brutality.

- Carl Jung; CW 15; Page 122; Para 284

The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15; Page 122; Para 284.



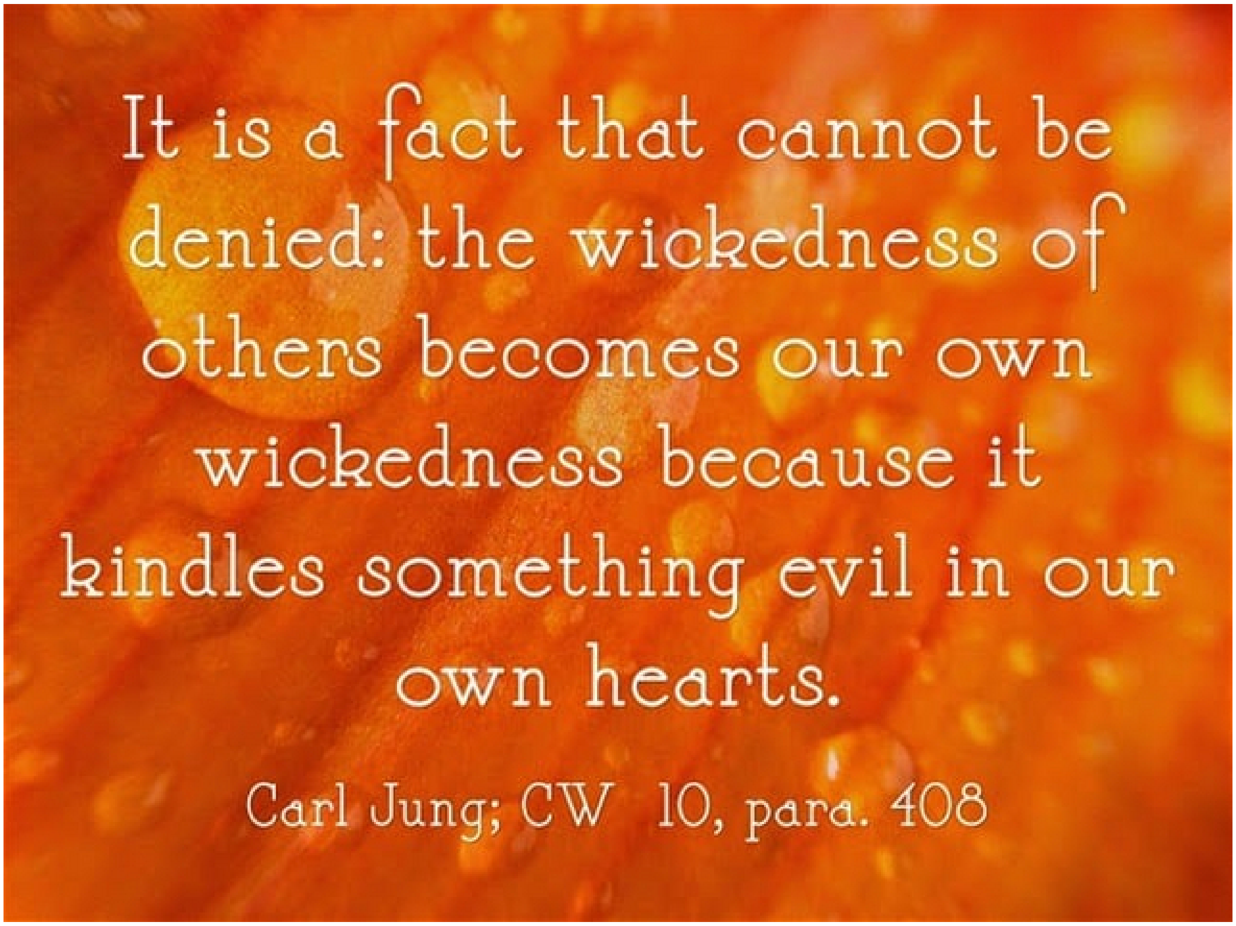
Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227



If one does not understand a person, one tends to regard him as a fool.

- Carl Jung; Carl Jung; CW 14; Para 147

If one does not understand a person, one tends to regard him as a fool. Carl Jung; CW 14; Para 147.



It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

Carl Jung; CW 10, para. 408

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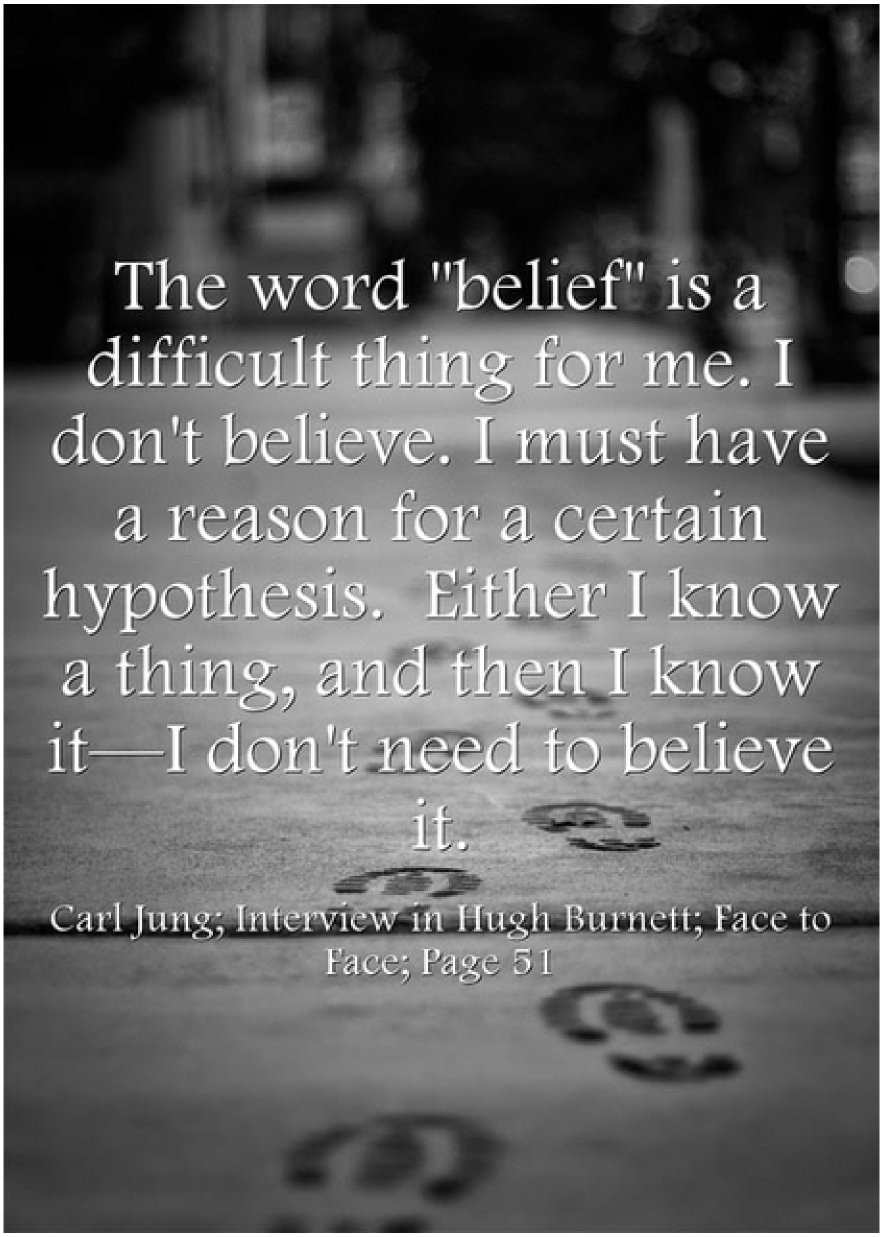
The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it.
Carl Jung; Interview in Hugh Burnett; Face to Face; Page 51

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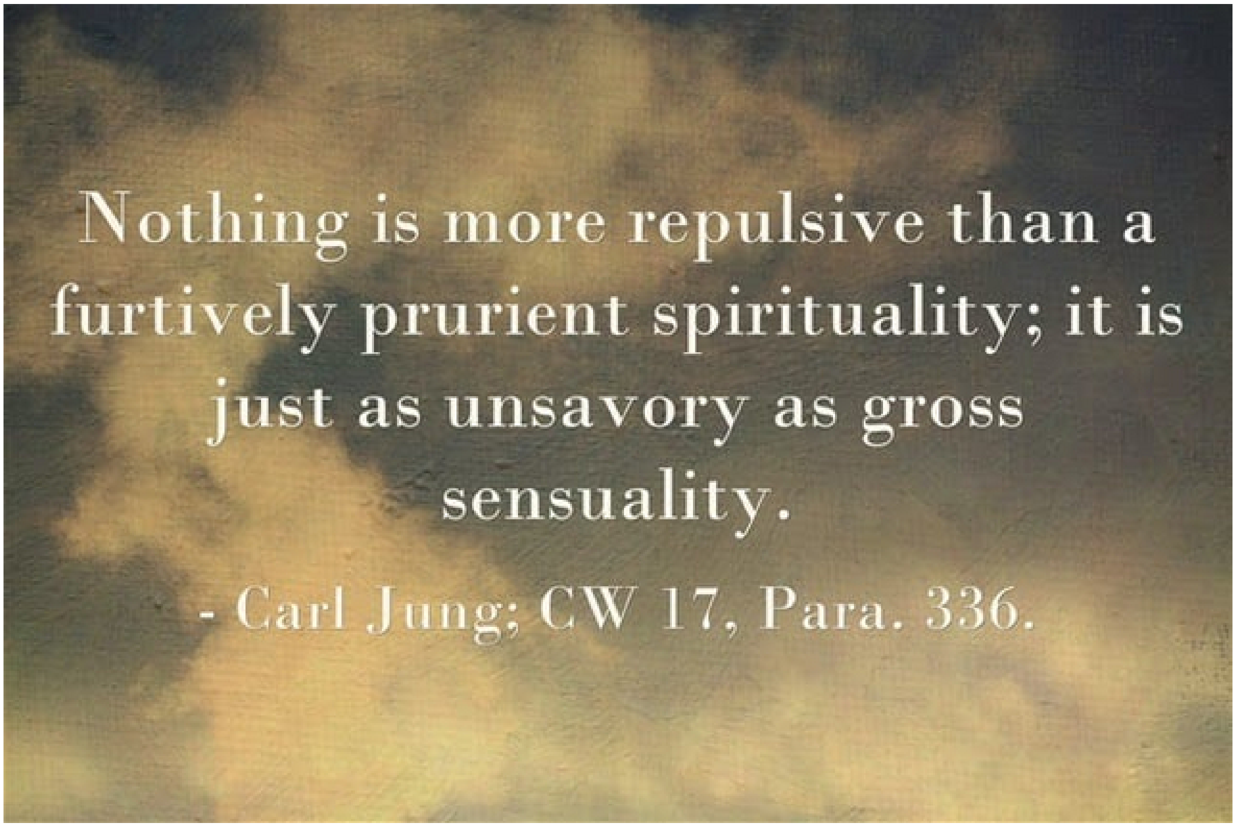

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality.

- Carl Jung; CW 17, Para. 336.

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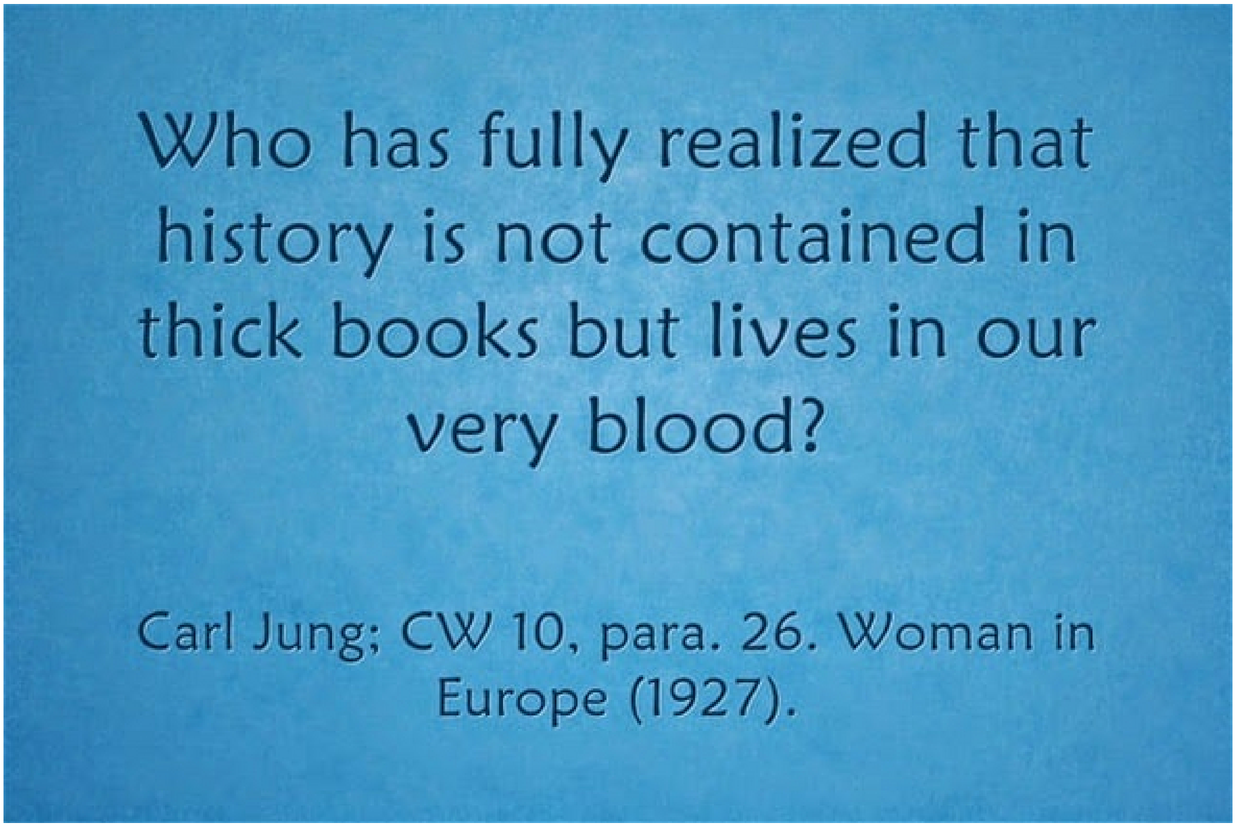
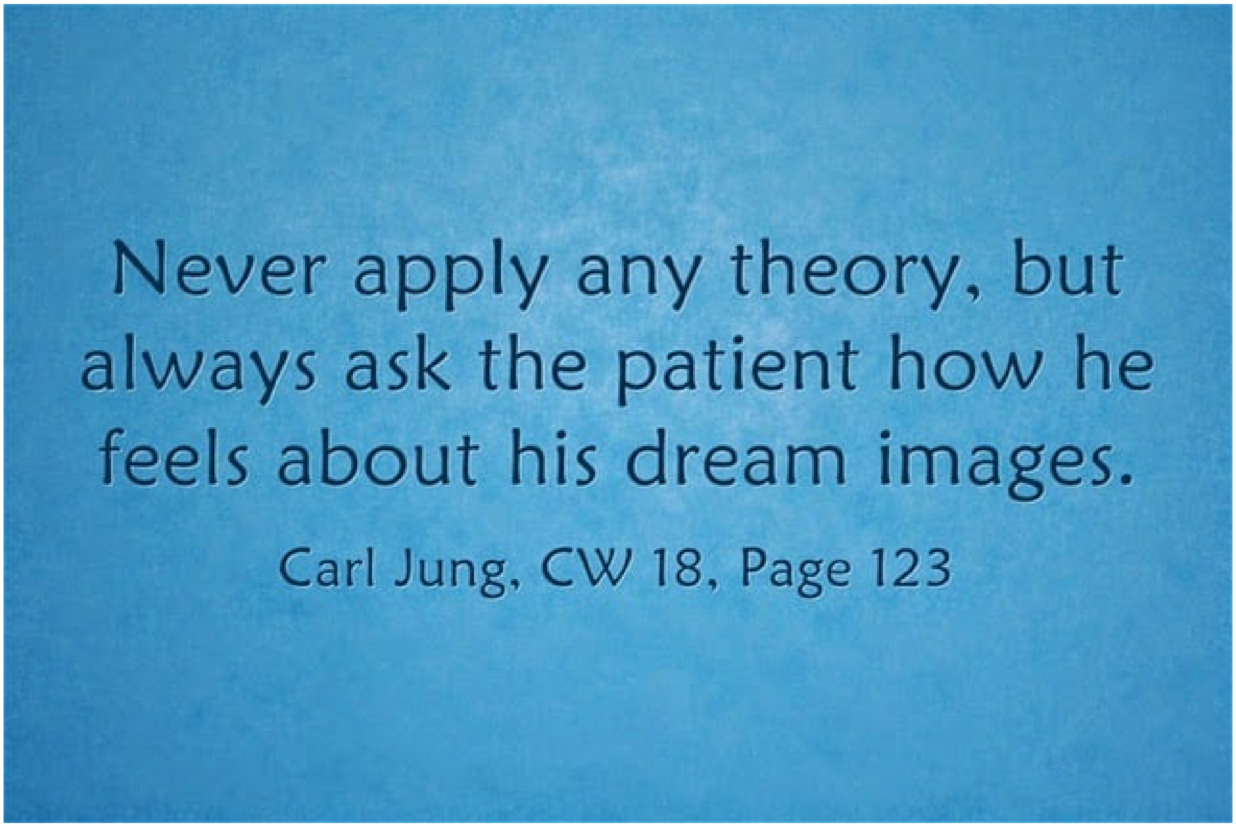


Who has fully realized that history is not contained in thick books but lives in our very blood?

Carl Jung; CW 10, para. 26. Woman in Europe (1927).

Who has fully realized that history is not contained in thick books but lives in our very blood?   Carl Jung; CW 10; para. 26.



Never apply any theory, but always ask the patient how he feels about his dream images.

Carl Jung, CW 18, Page 123

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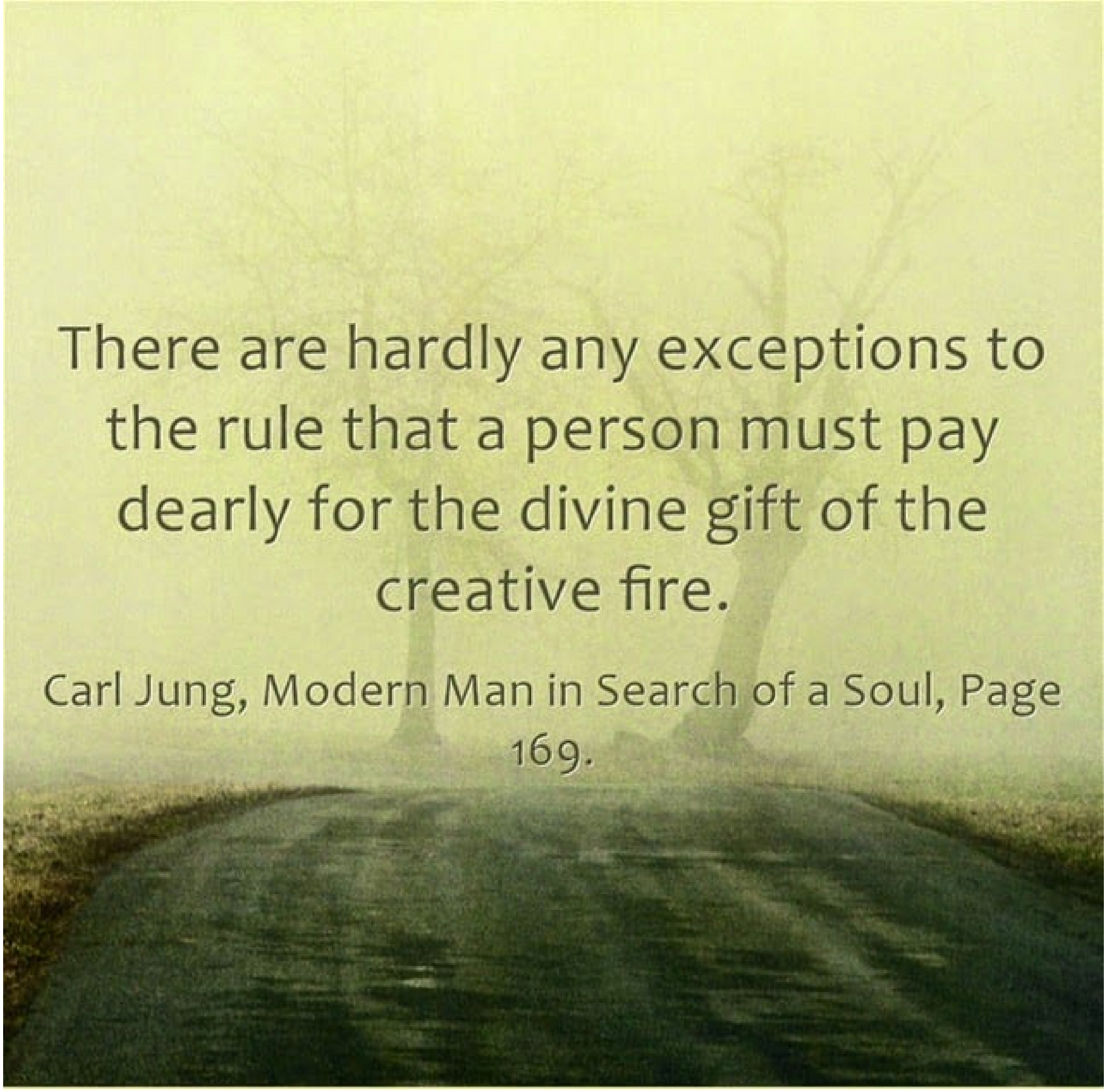
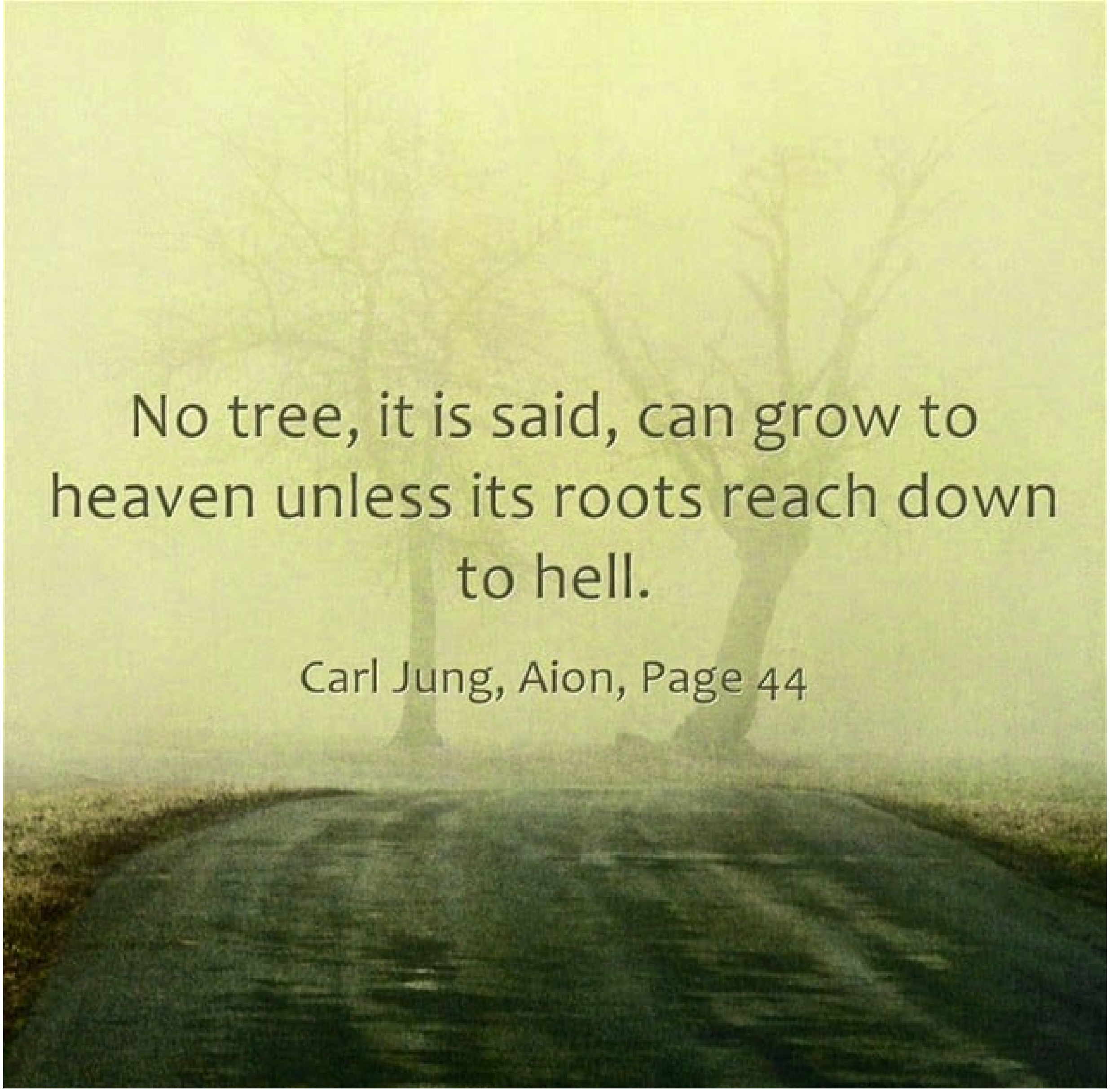
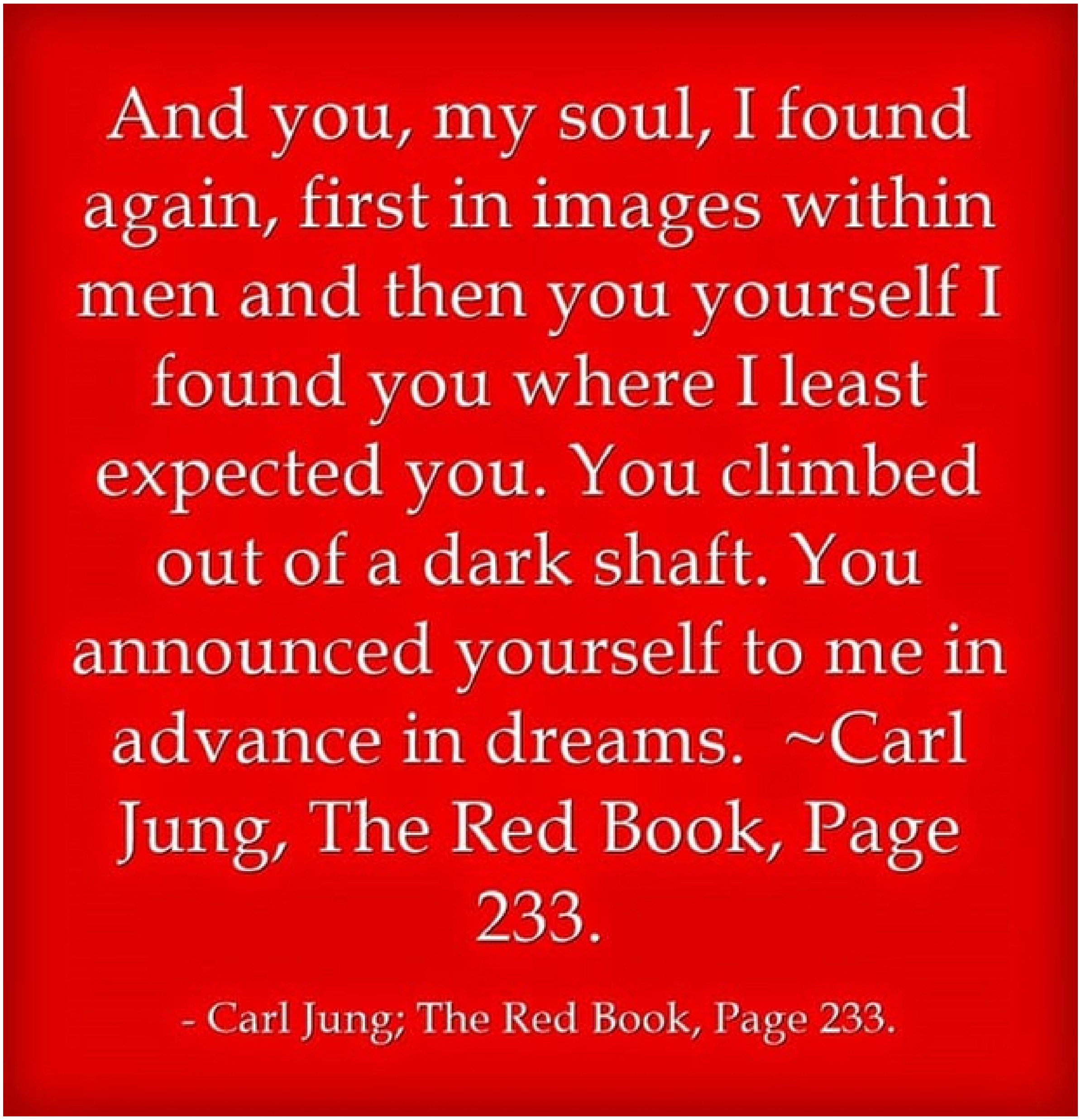


There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. Carl Jung, Modern Man in Search of a Soul, Page 169.



No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 44.



And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. ~Carl Jung, The Red Book, Page 233.

- Carl Jung; The Red Book, Page 233.

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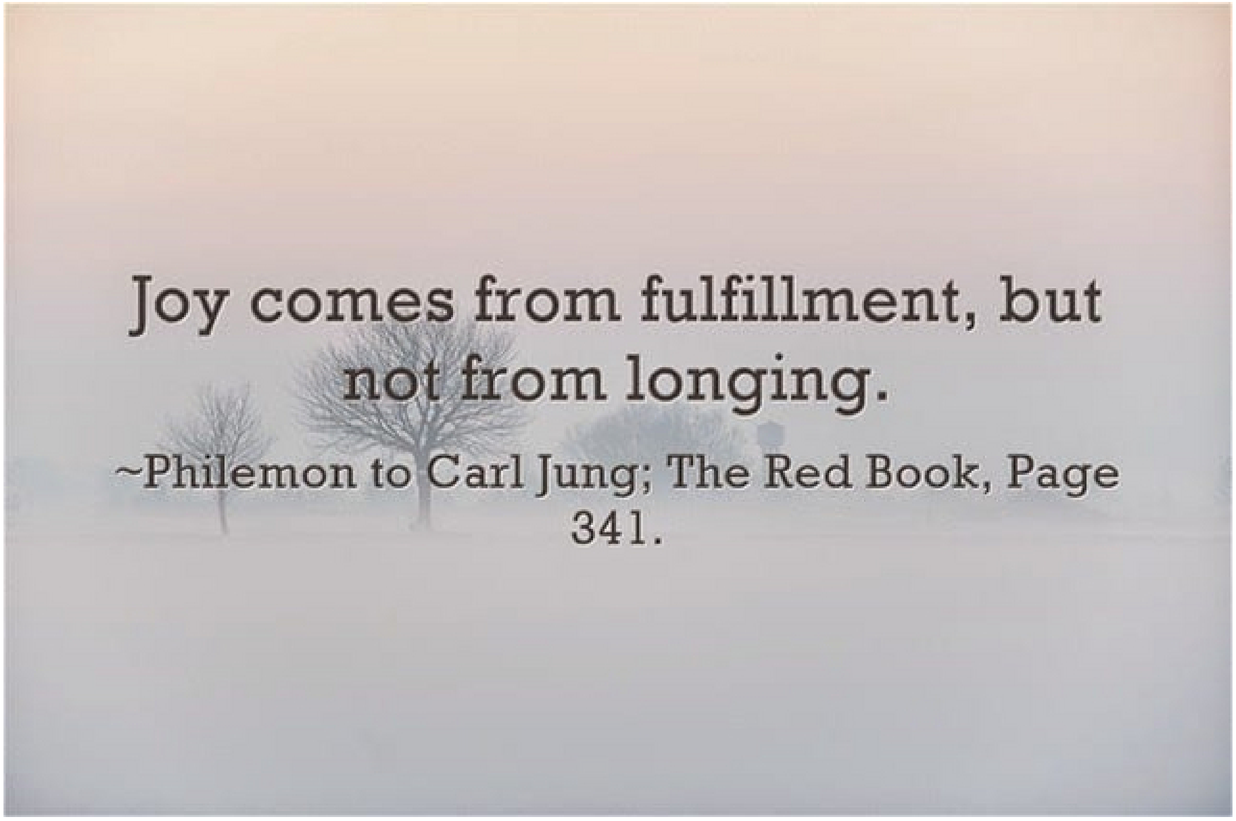
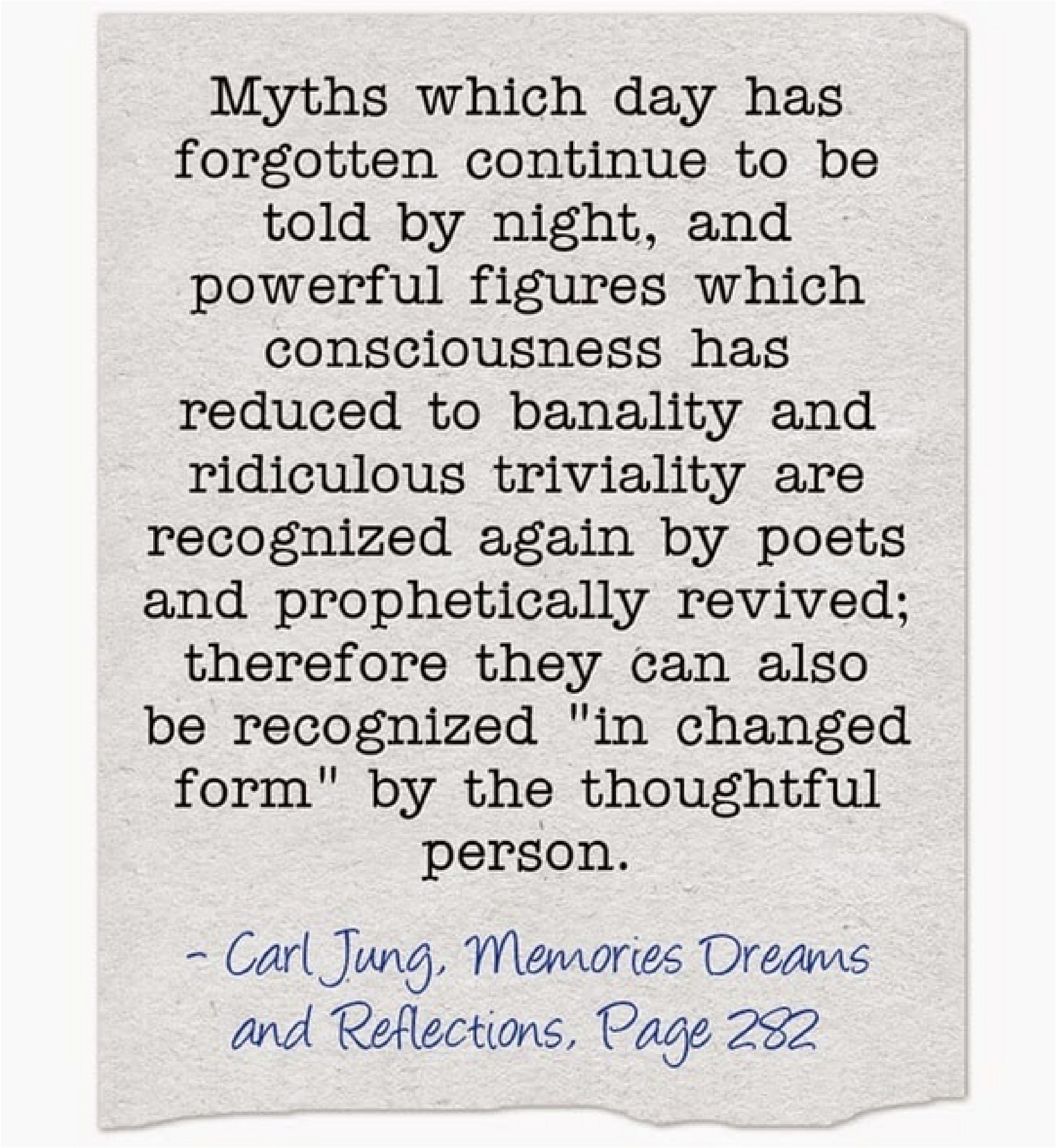

Joy comes from fulfillment, but not from longing.
~Philemon to Carl Jung; The Red Book, Page 341.

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.



Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person.

- Carl Jung, Memories Dreams and Reflections, Page 282

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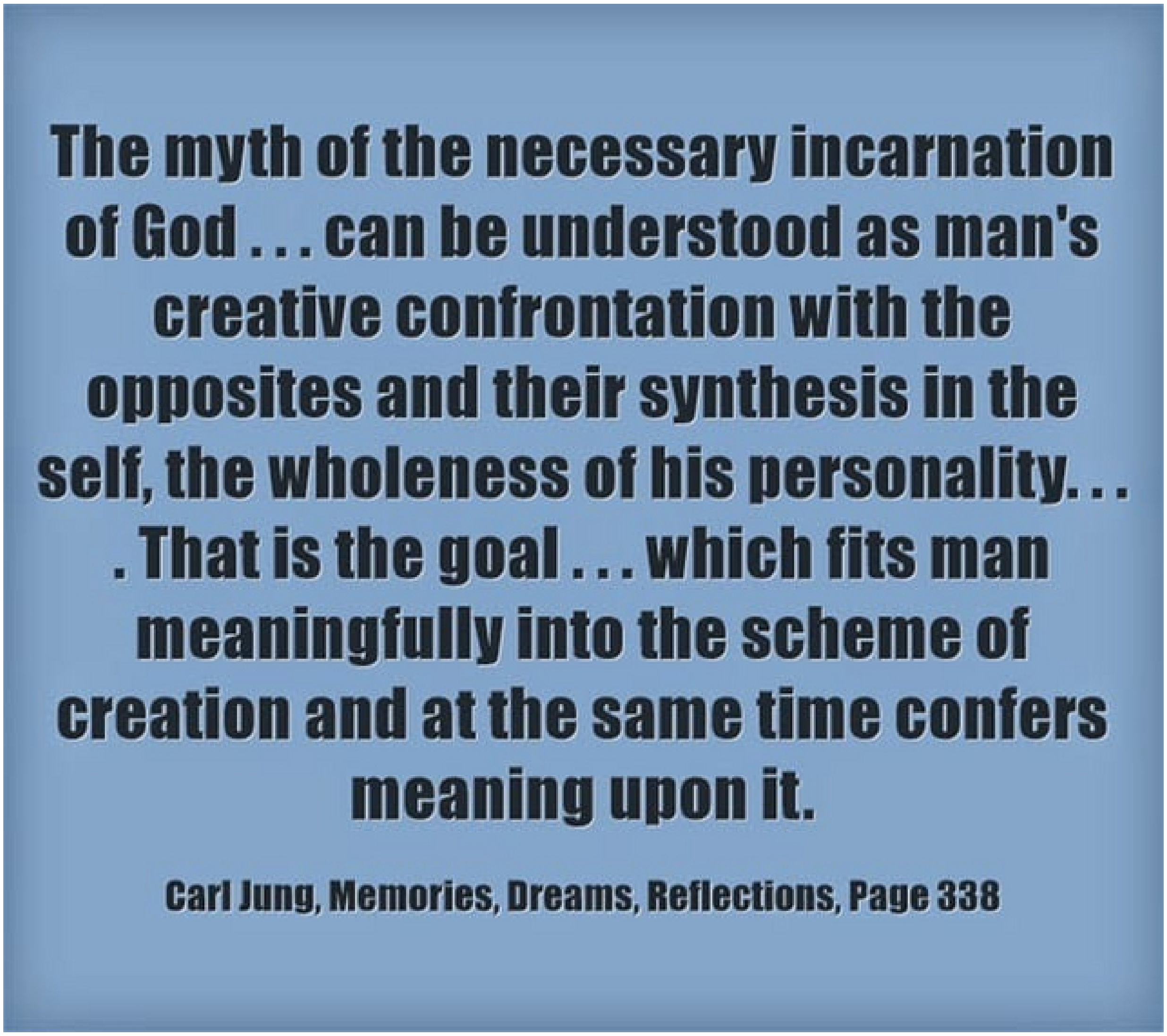
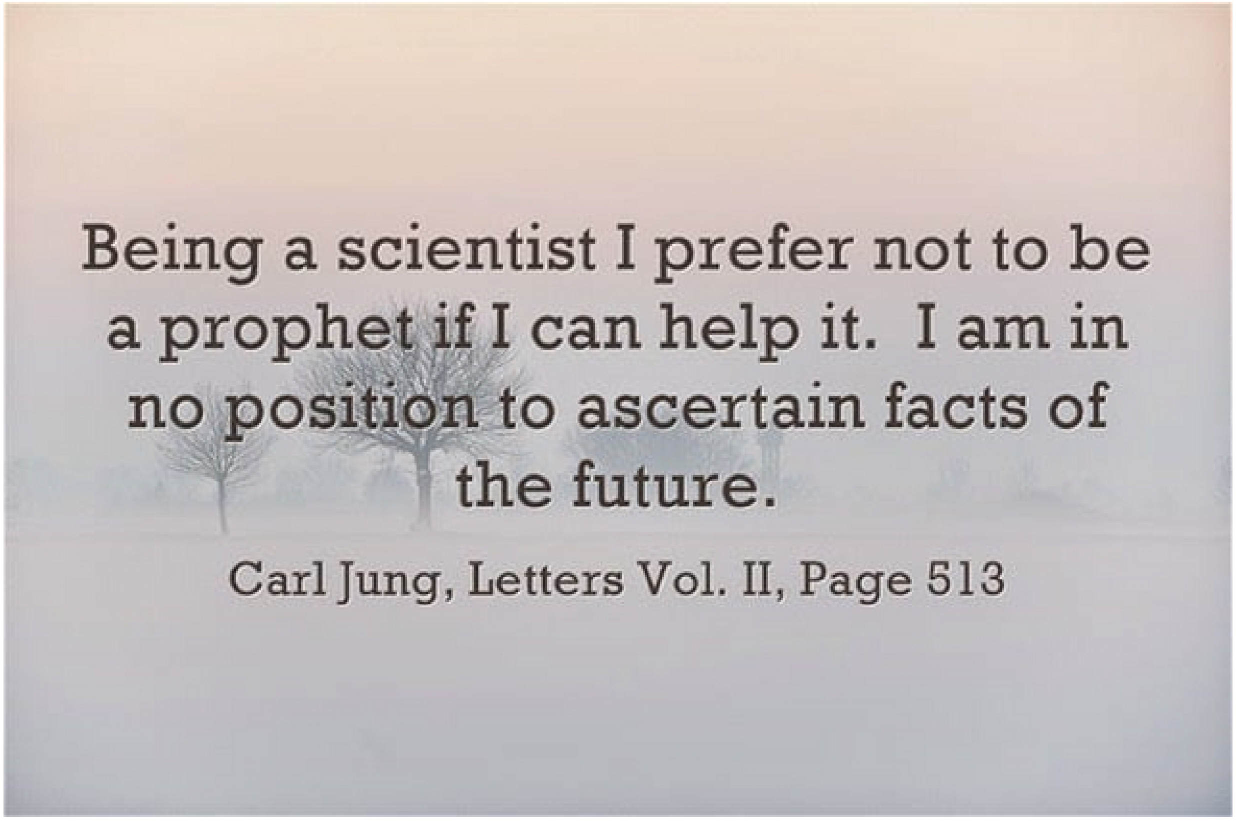


The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it.

Carl Jung, Memories, Dreams, Reflections, Page 338

The myth of the necessary incarnation of God . . . can be understood as man’s creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.



Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future.

Carl Jung, Letters Vol. II, Page 513

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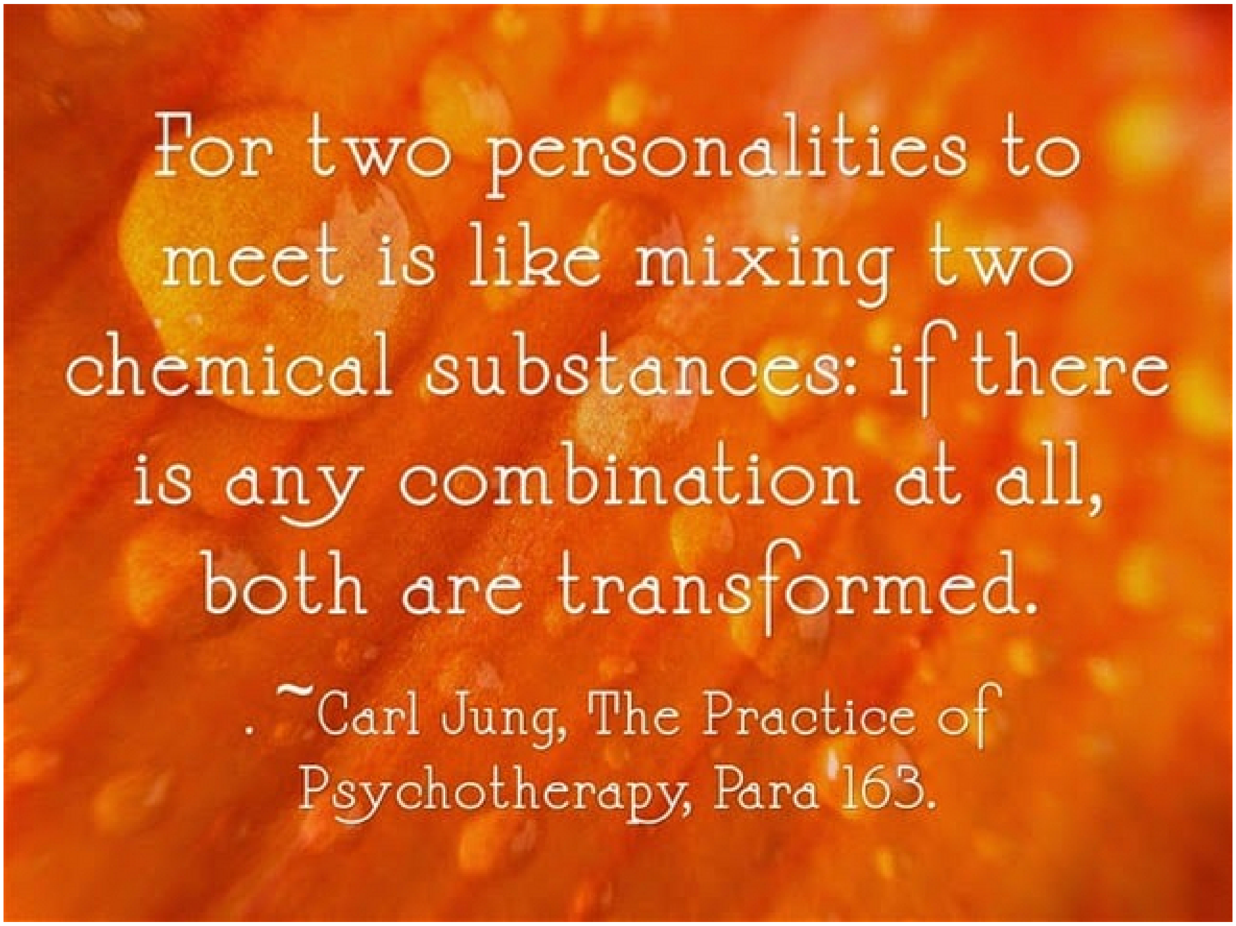
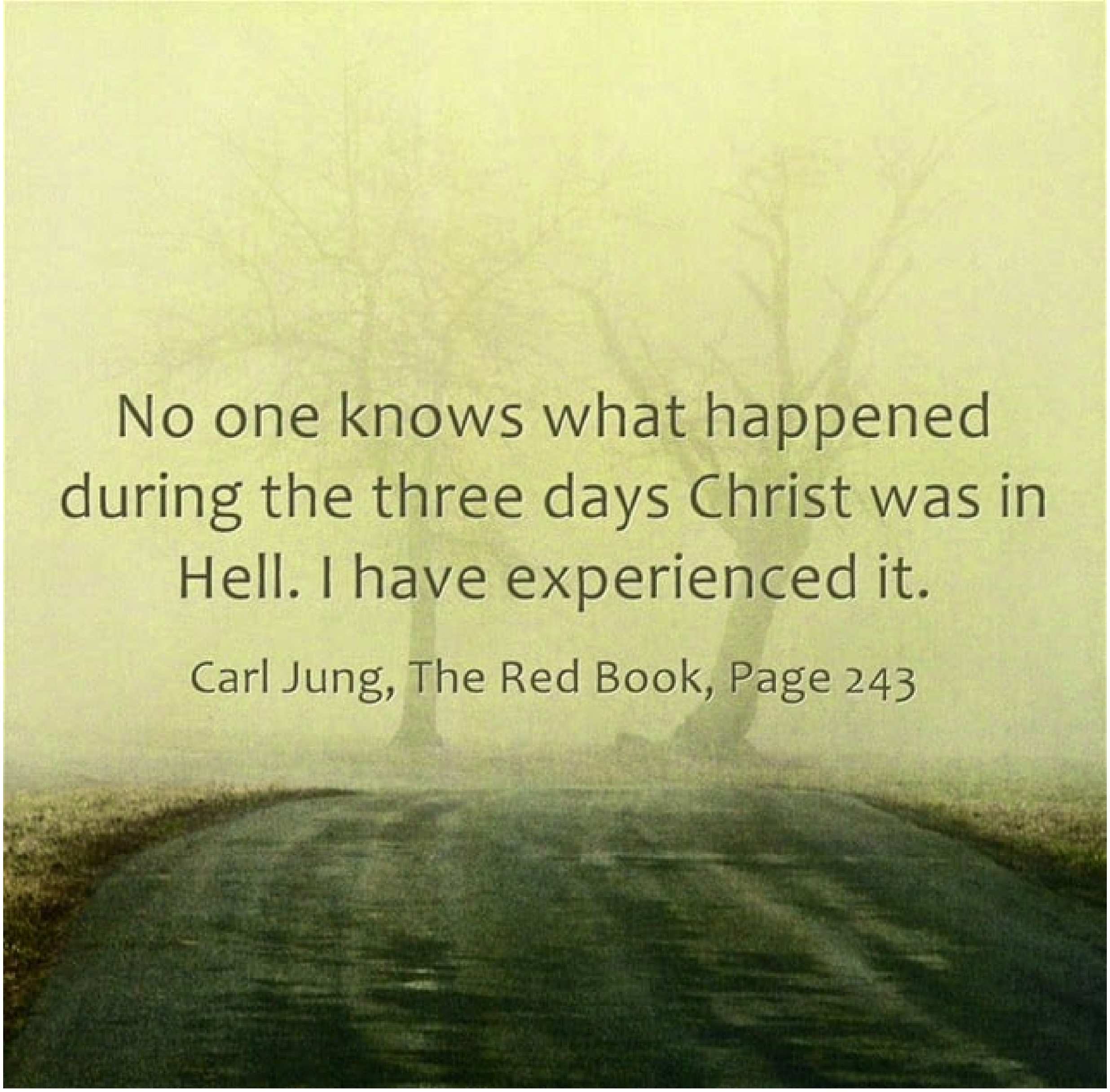


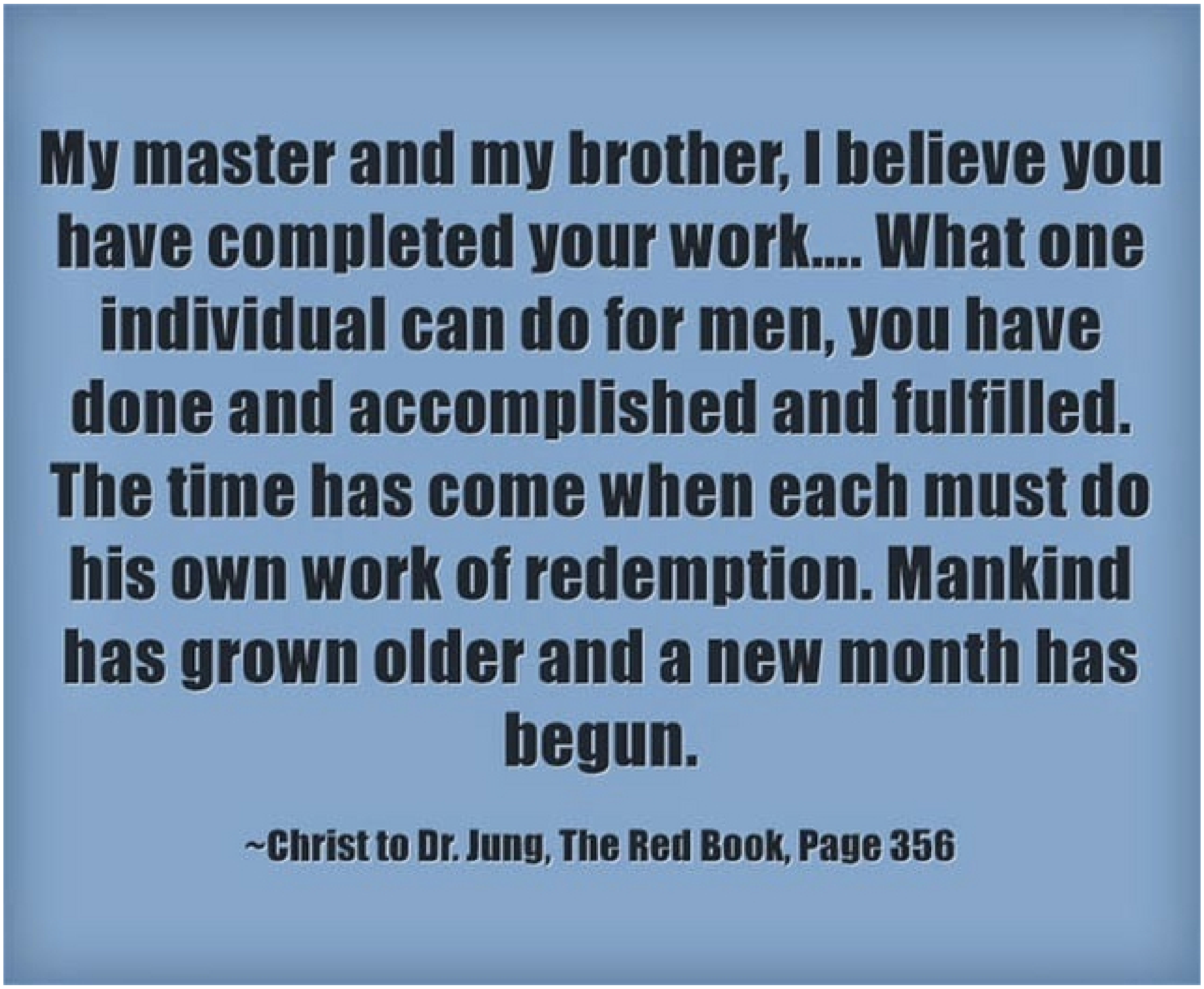
For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed.

. ~Carl Jung, The Practice of Psychotherapy, Para 163.

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. . Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.



No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.



My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.

~Christ to Dr. Jung, The Red Book, Page 356

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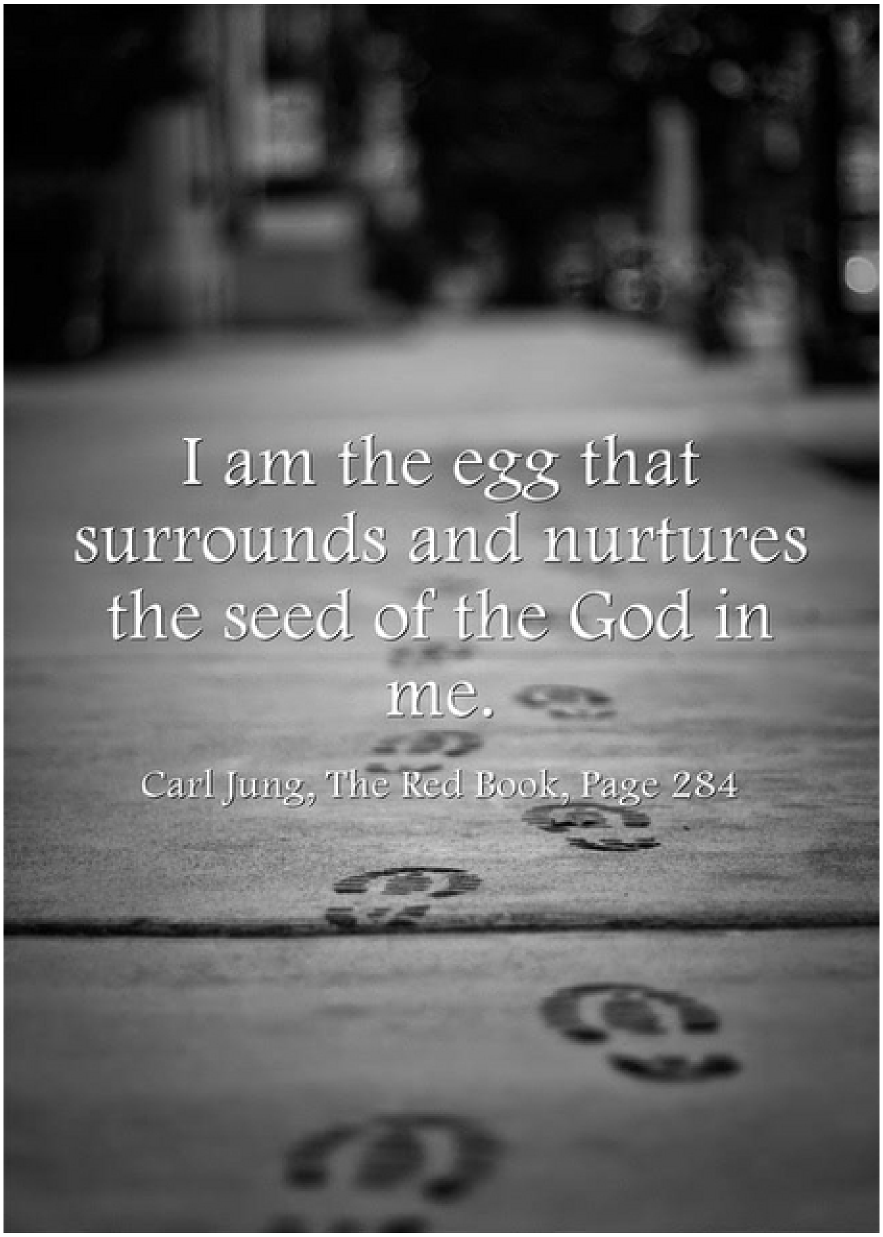
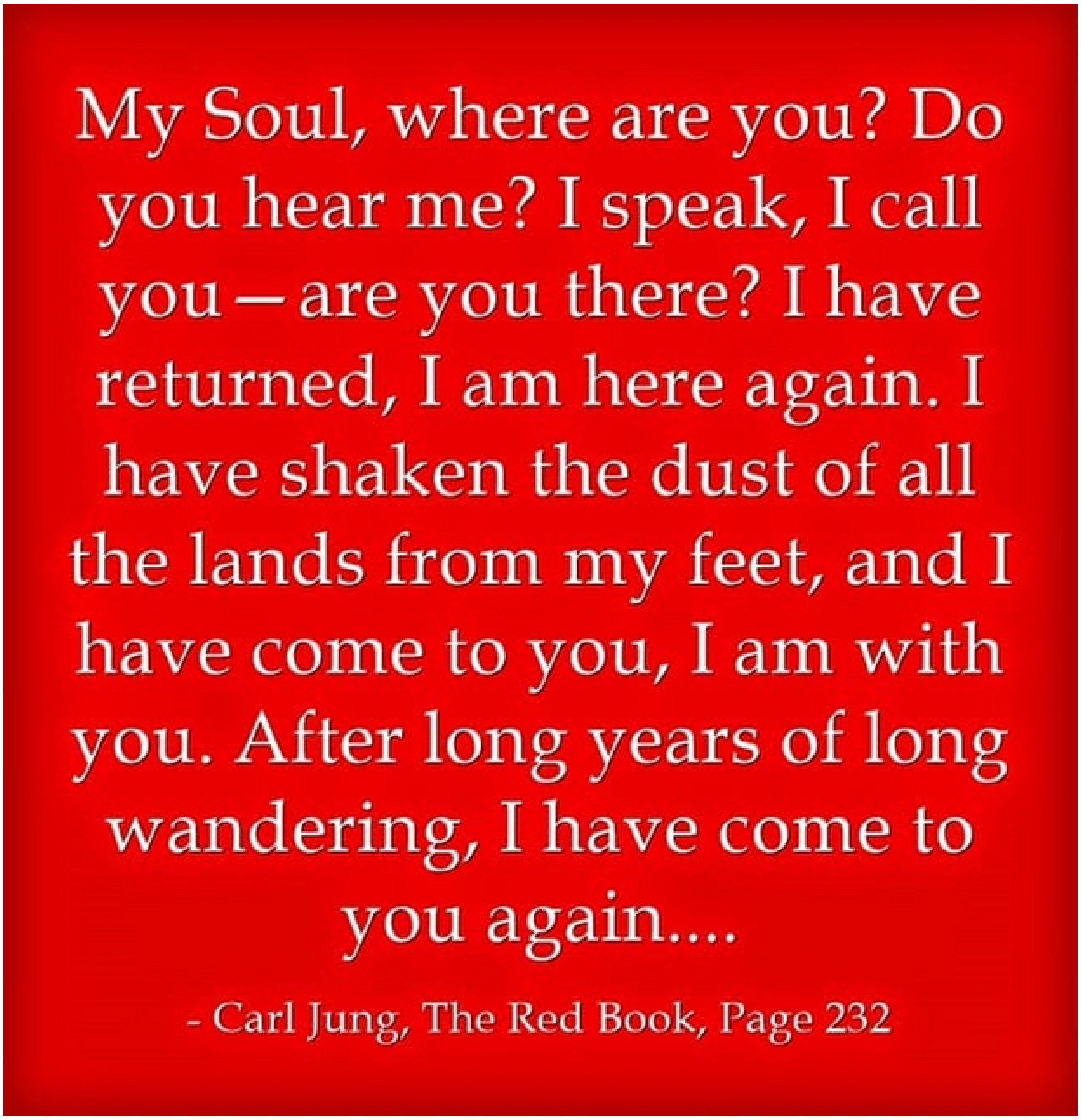


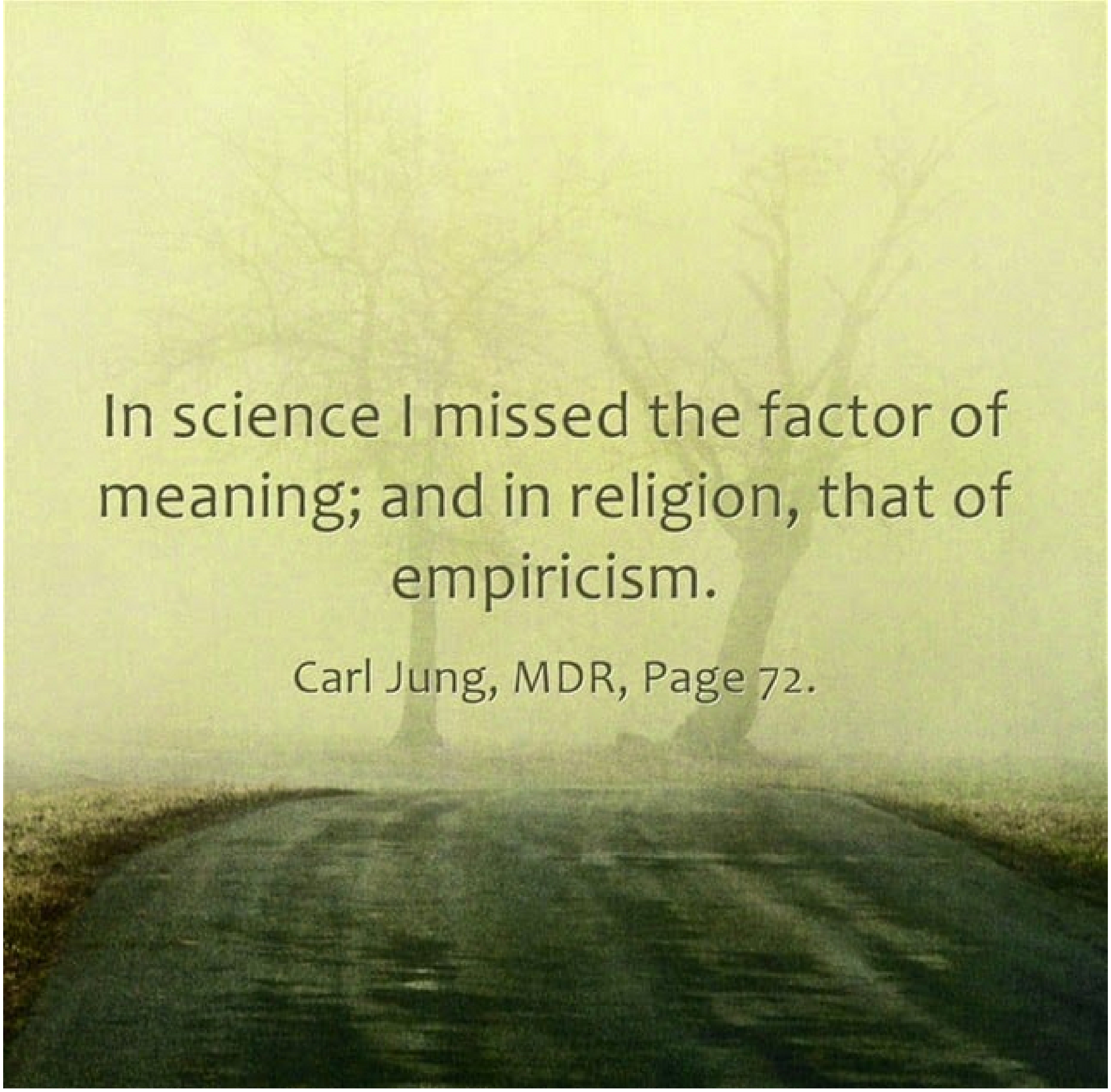
I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.



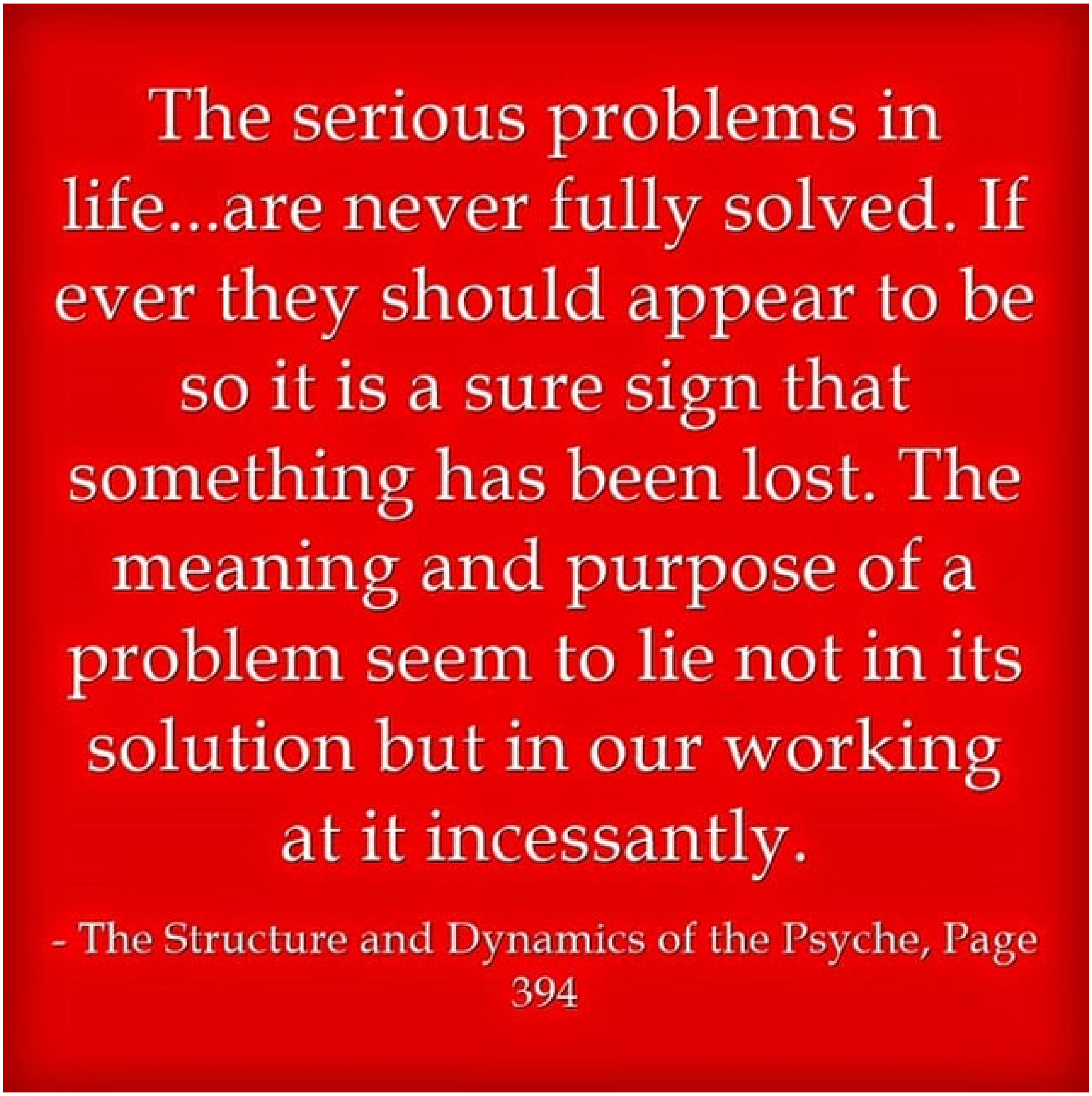
My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again....

- Carl Jung, The Red Book, Page 232

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.


In science I missed the factor of meaning; and in religion, that of empiricism.
Carl Jung, MDR, Page 72.

In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.



The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

- The Structure and Dynamics of the Psyche, Page 394

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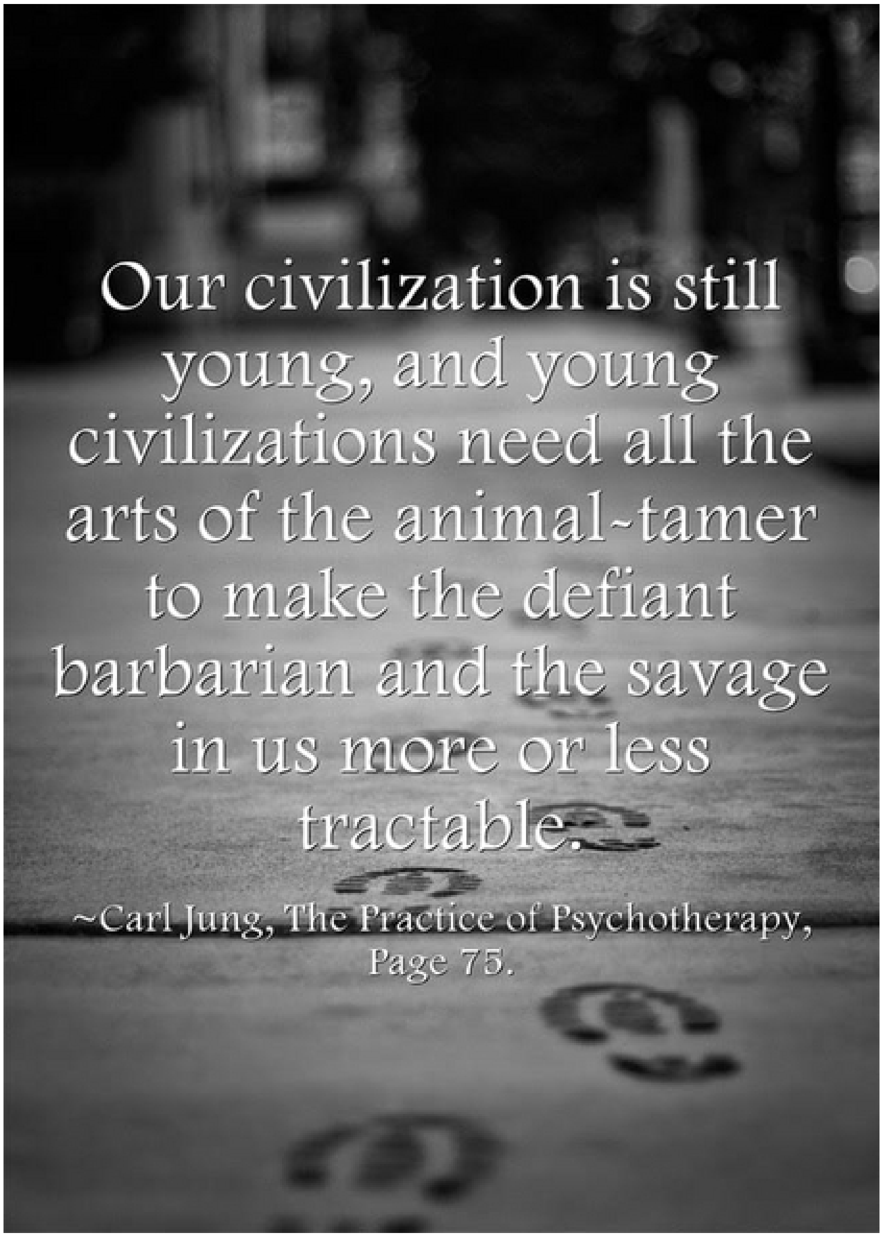
Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable.
~Carl Jung, The Practice of Psychotherapy, Page 75.

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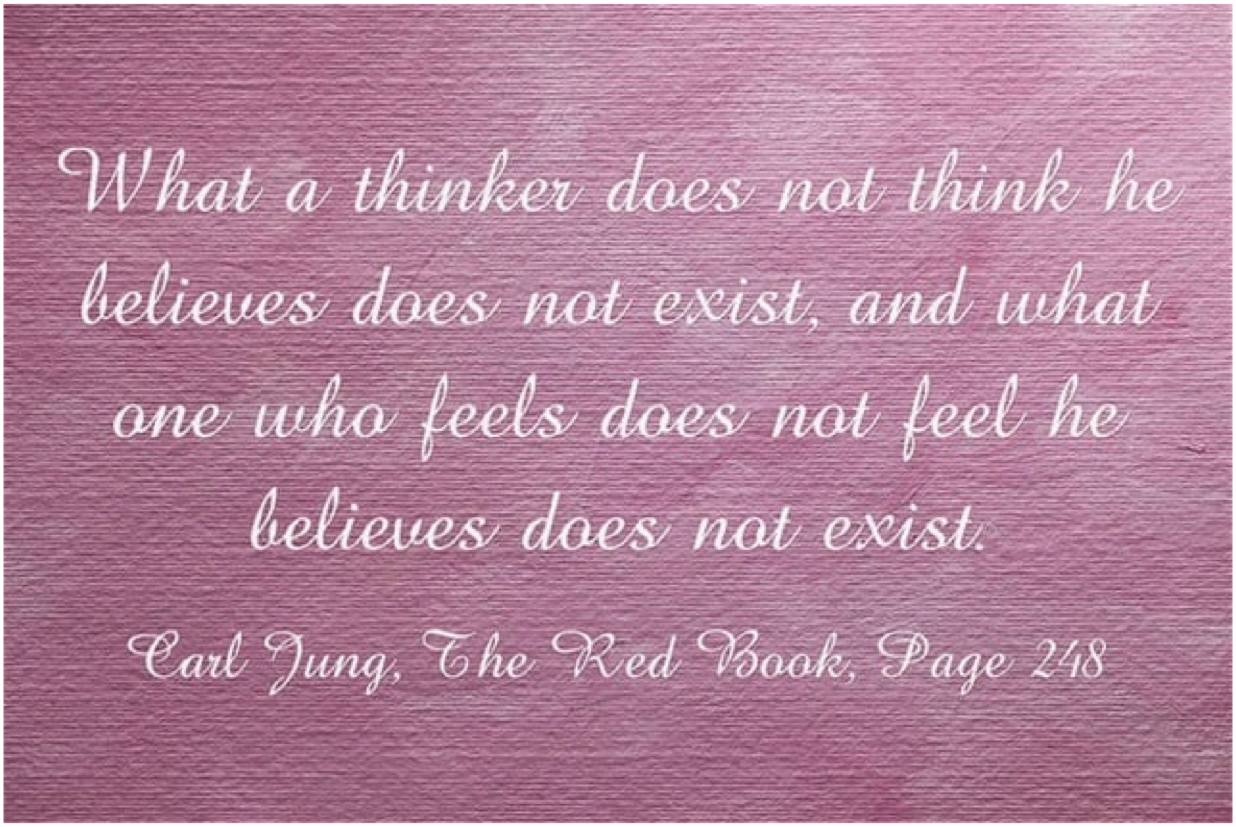

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist.

Carl Jung, The Red Book, Page 248

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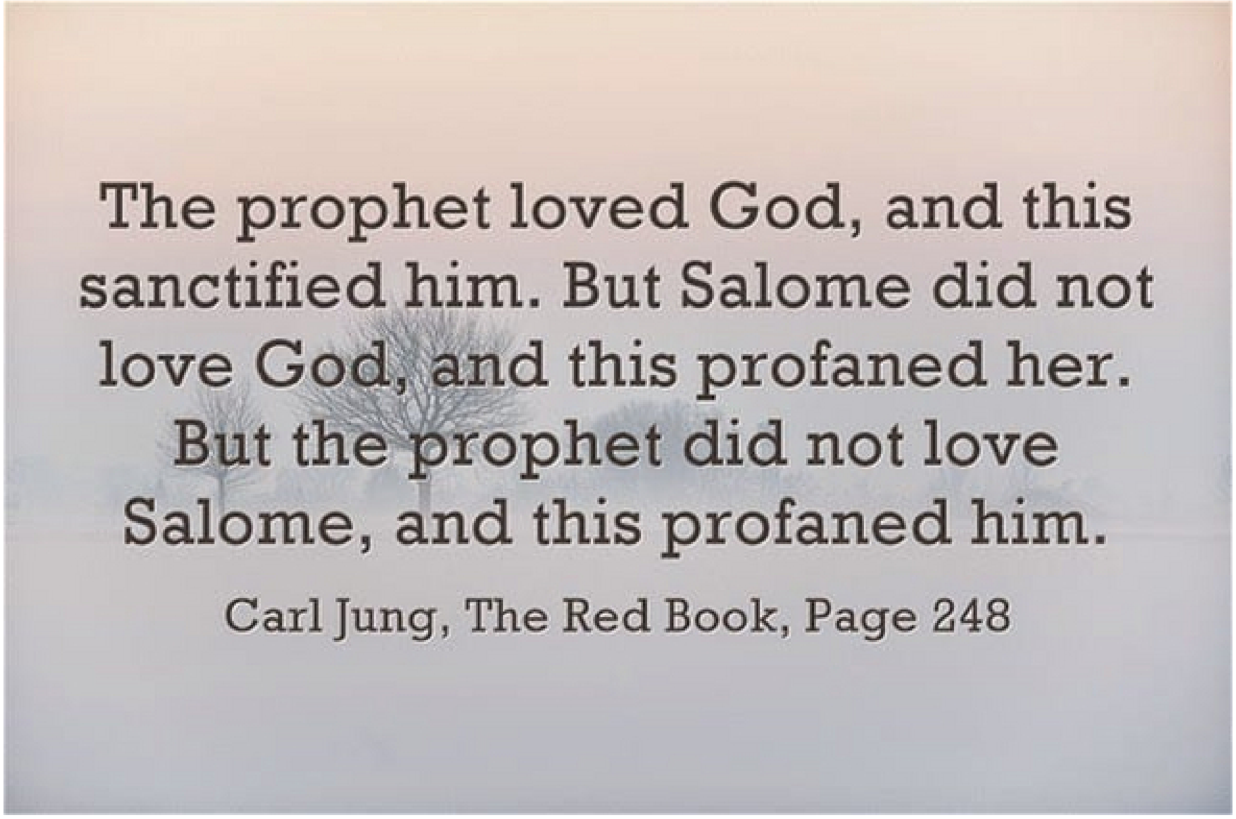
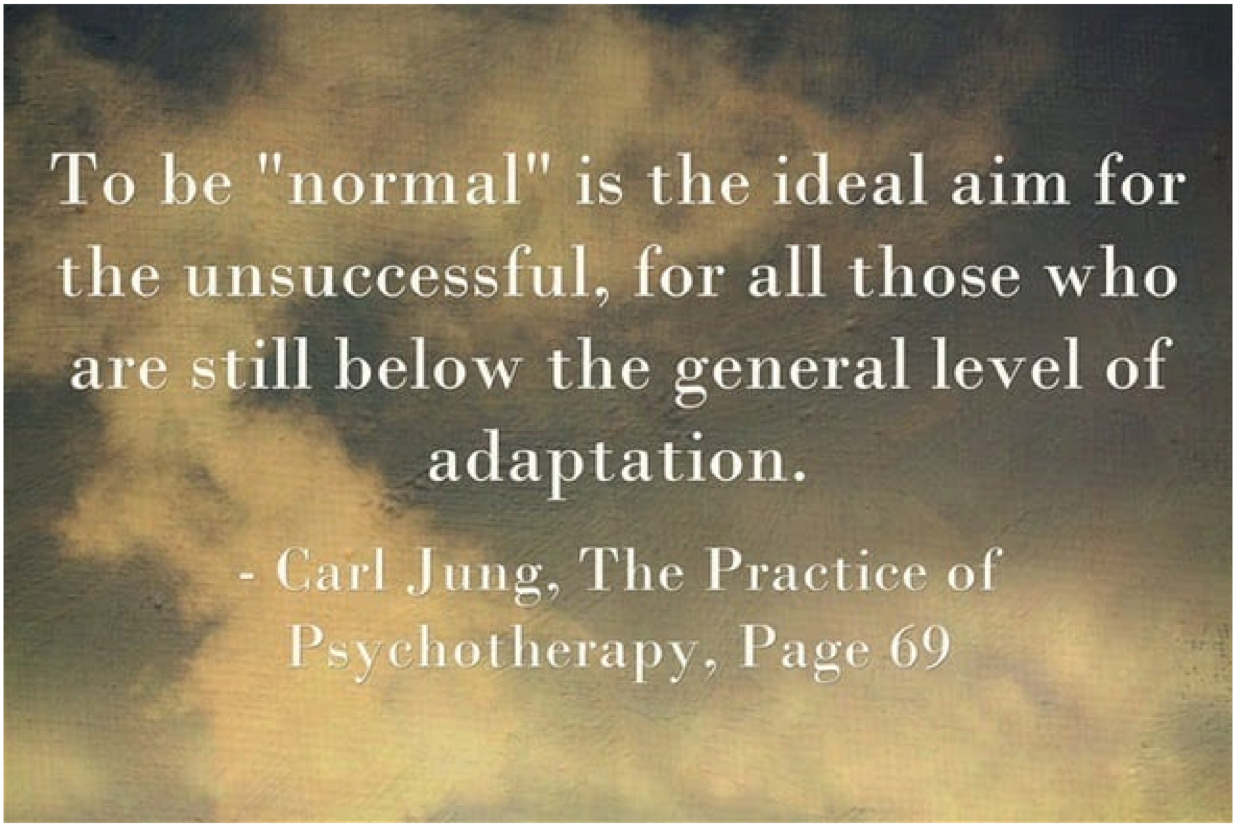


The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him.

Carl Jung, The Red Book, Page 248

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.



To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

- Carl Jung, The Practice of Psychotherapy, Page 69

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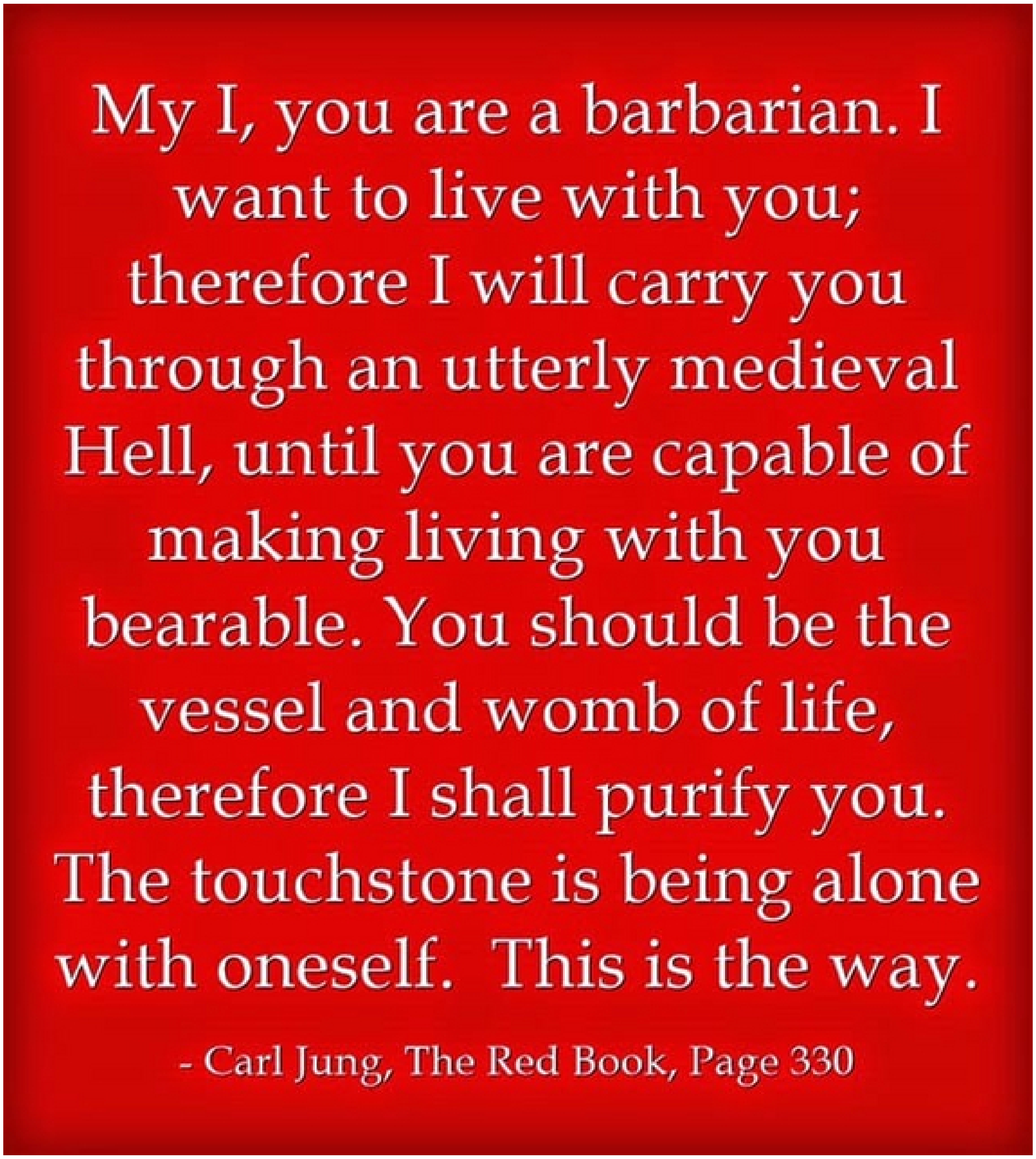
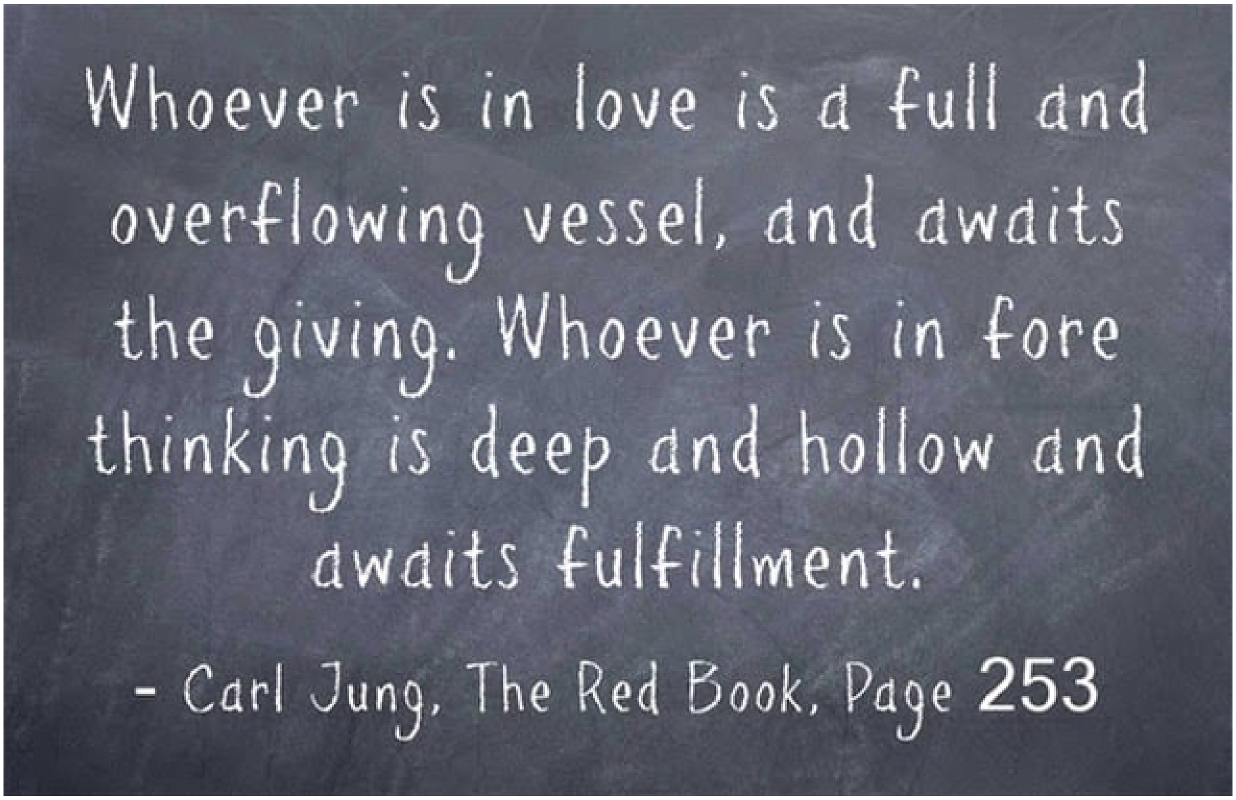


My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way.

- Carl Jung, The Red Book, Page 330

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.



Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

- Carl Jung, The Red Book, Page 253

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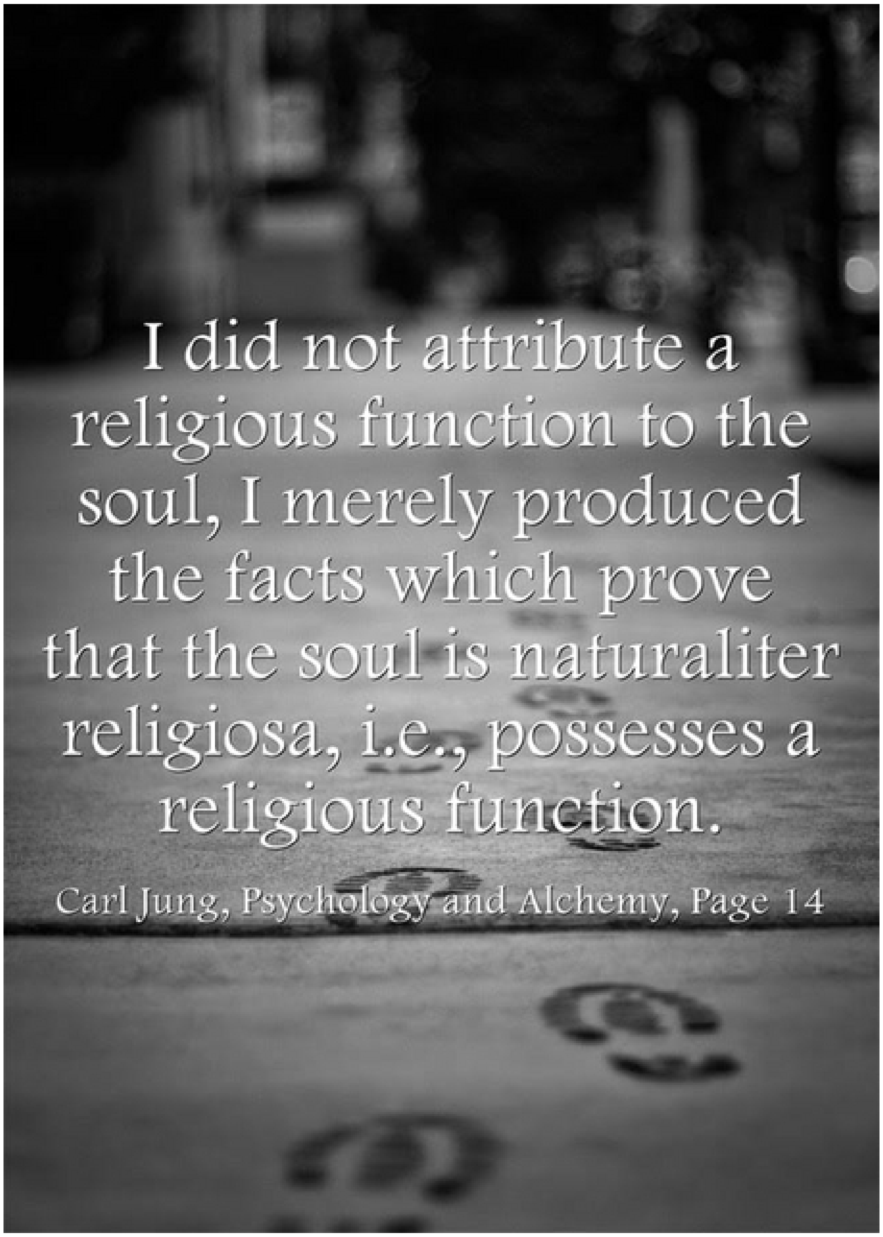
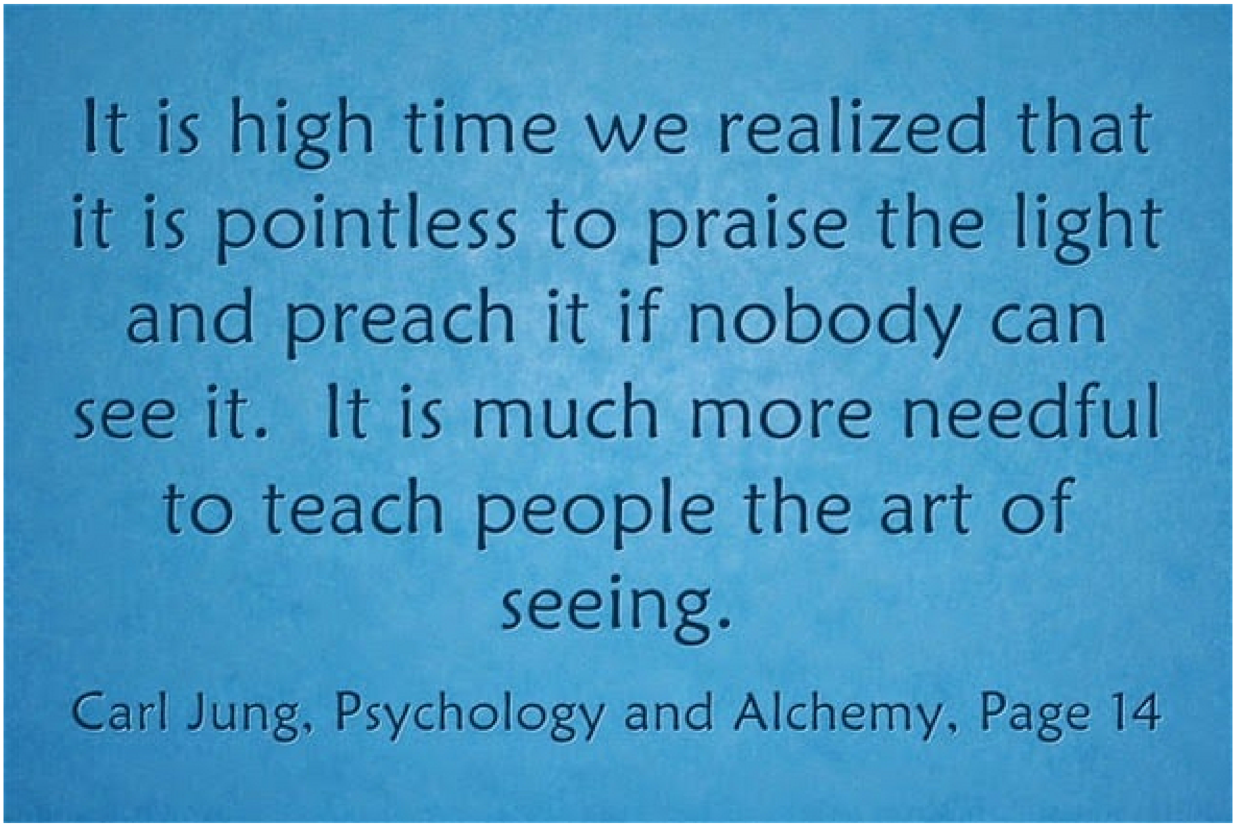


I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.



It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.

Carl Jung, Psychology and Alchemy, Page 14

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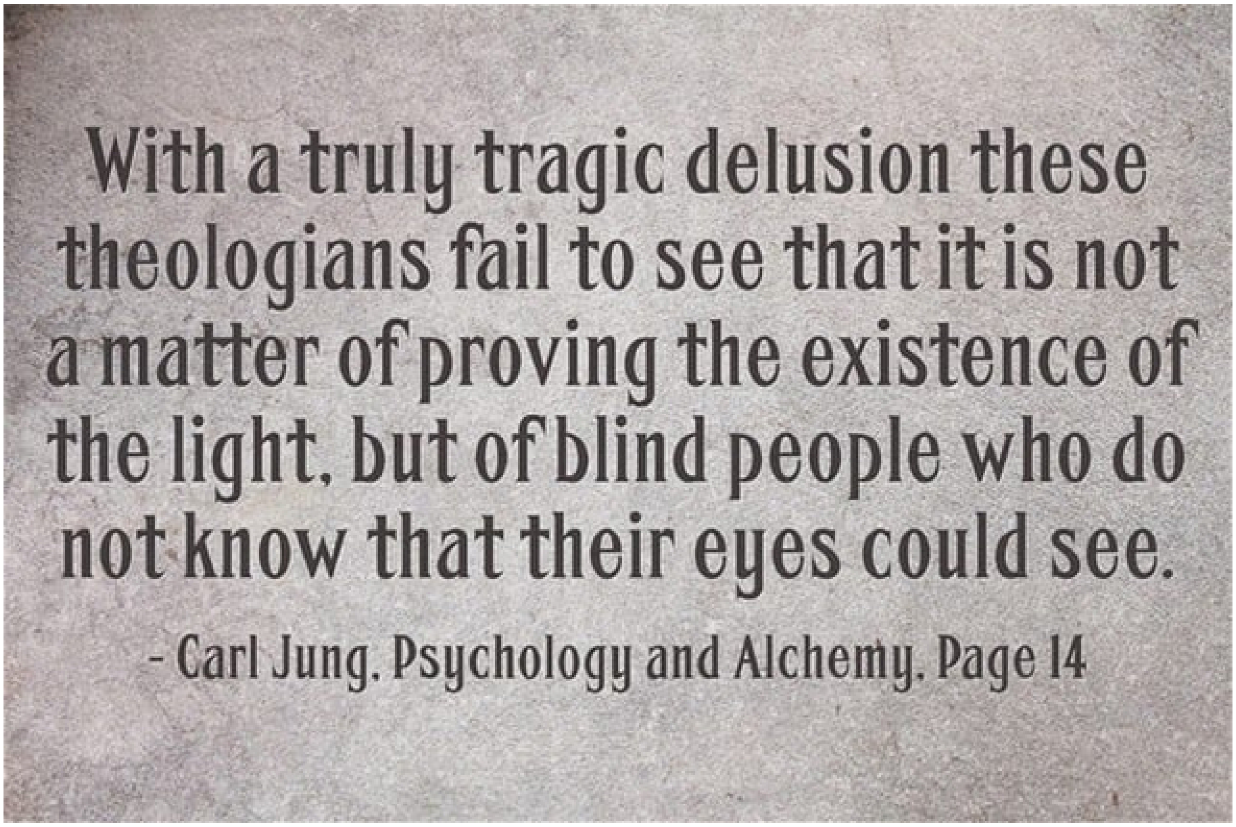

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see.

- Carl Jung, Psychology and Alchemy, Page 14

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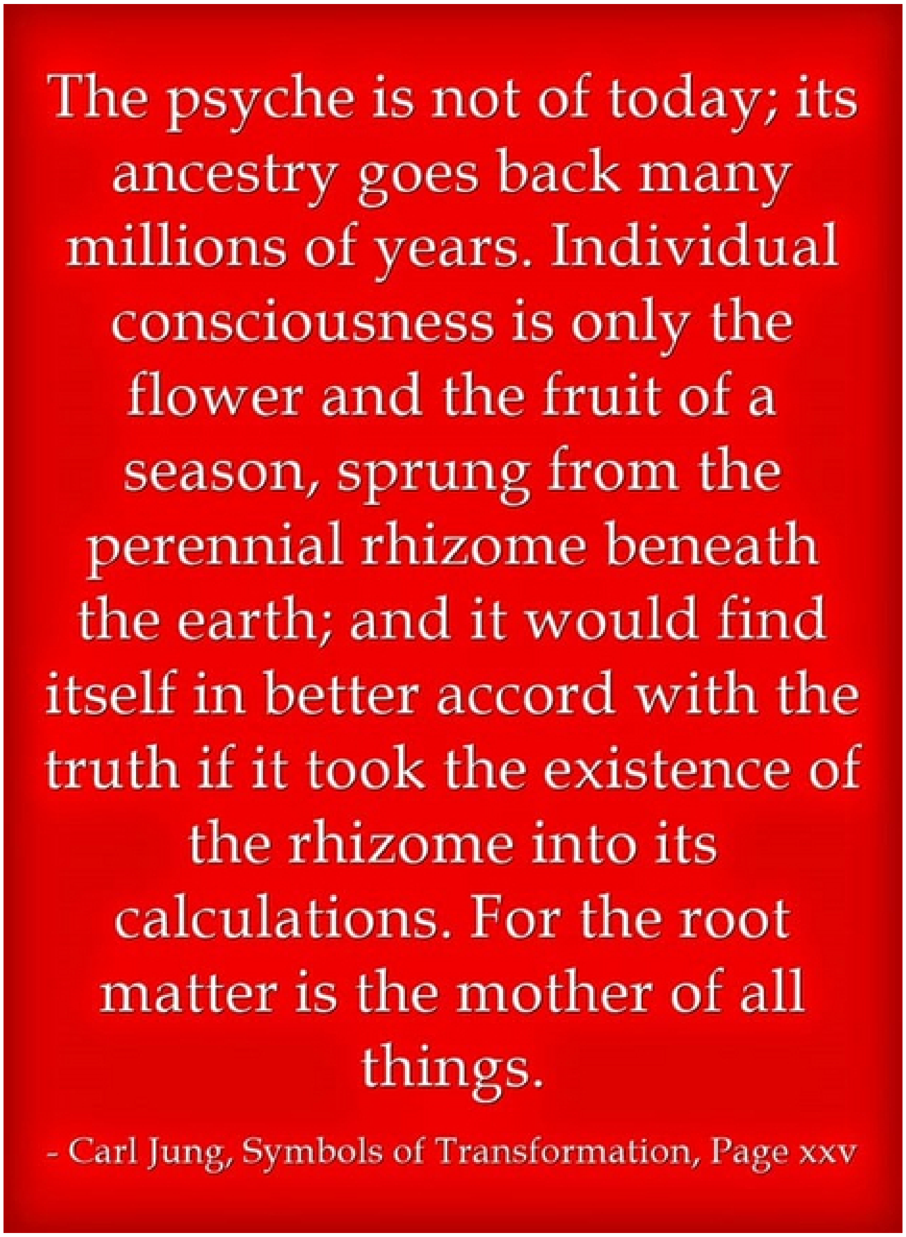

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things.

- Carl Jung, Symbols of Transformation, Page xxv

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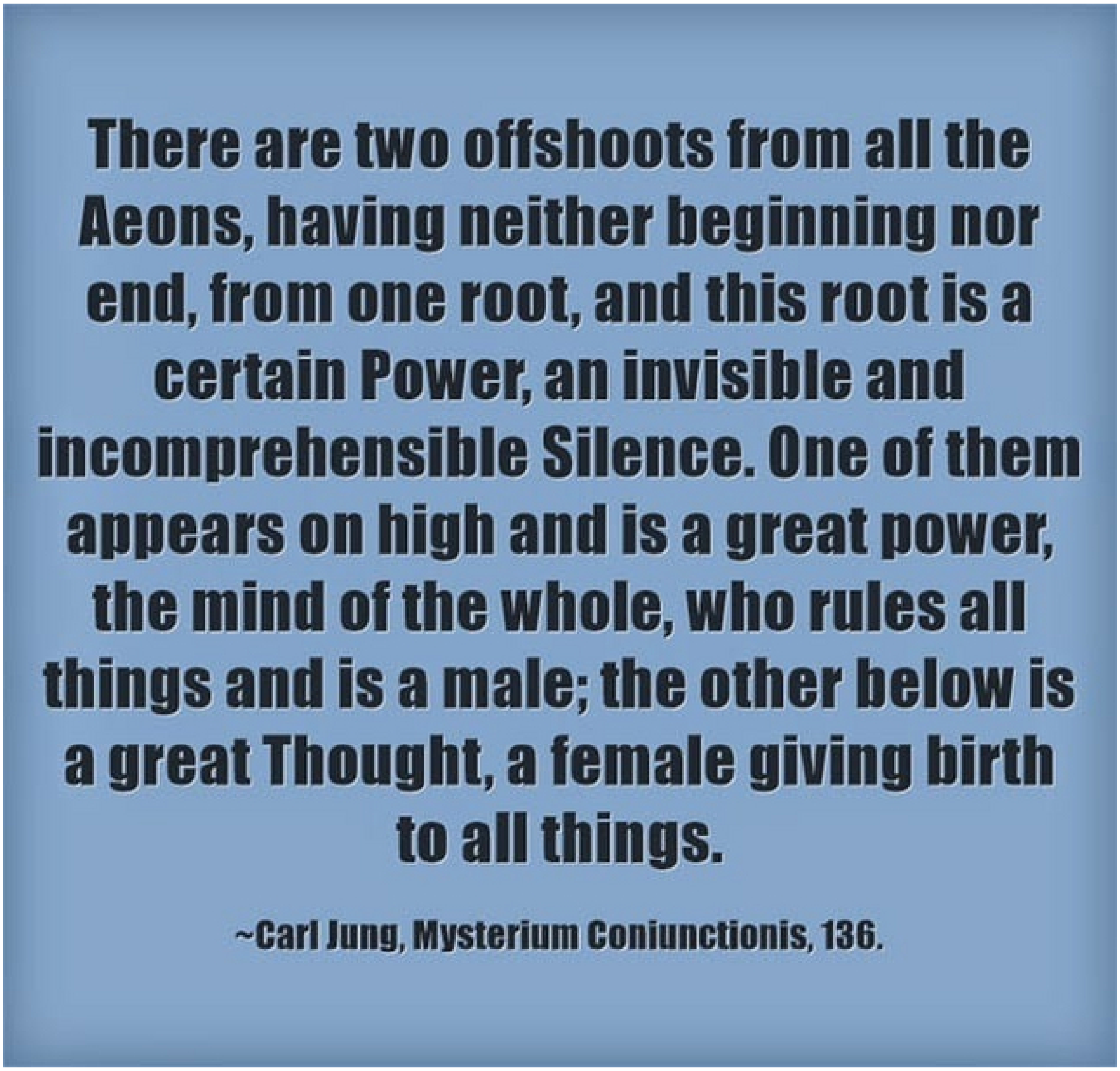

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things.

~Carl Jung, Mysterium Coniunctionis, 136.

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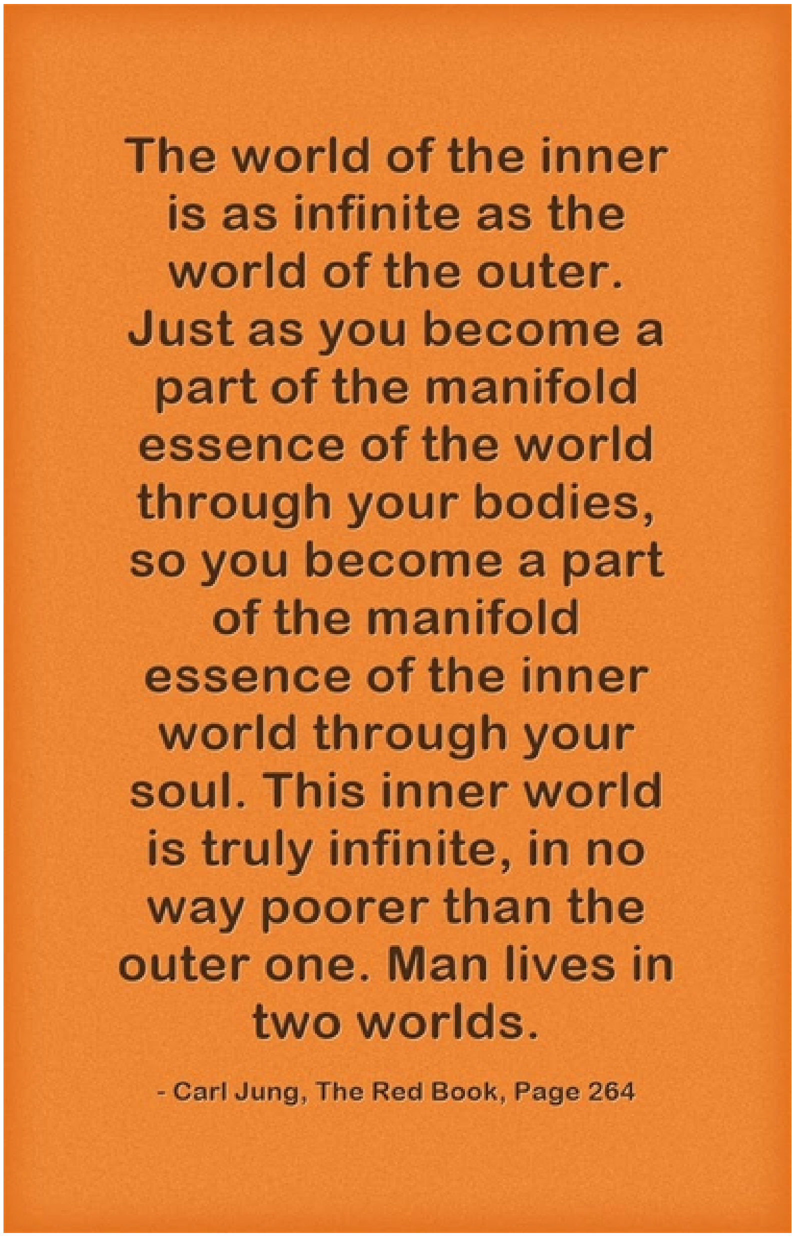
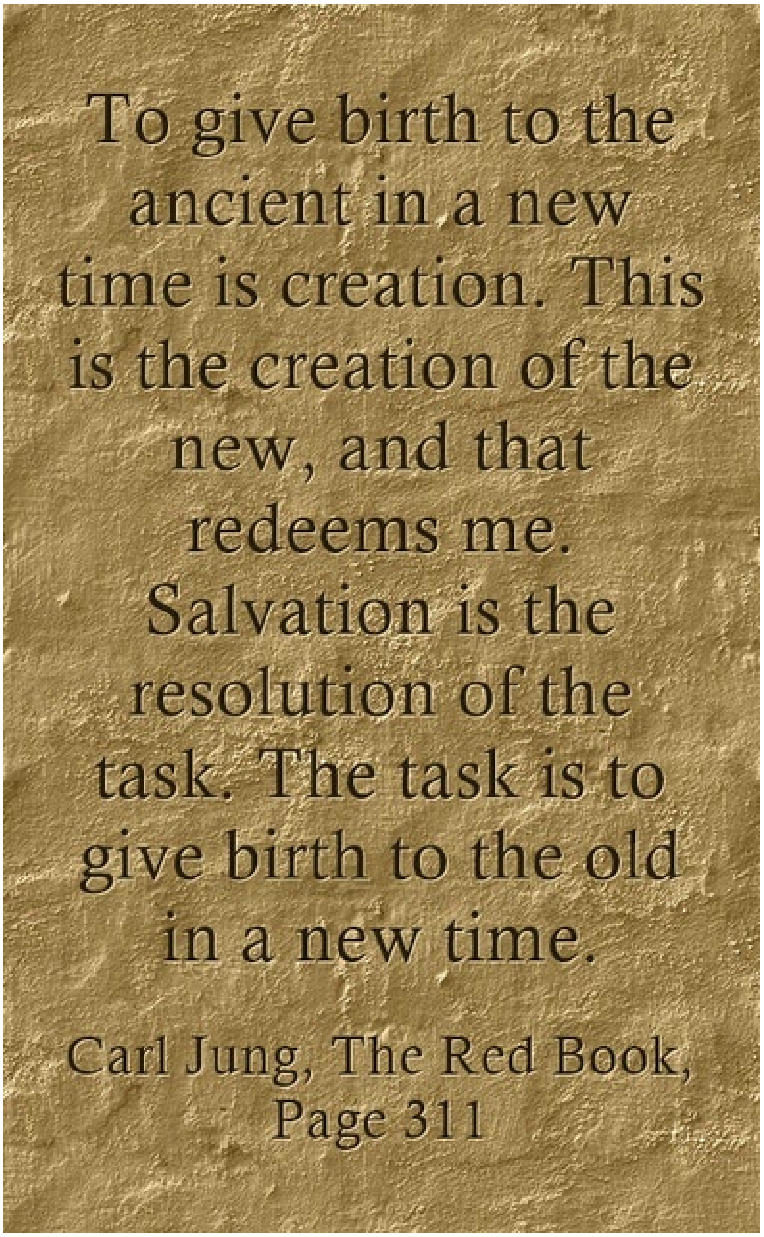


The world of the inner
is as infinite as the
world of the outer.
Just as you become a
part of the manifold
essence of the world
through your bodies,
so you become a part
of the manifold
essence of the inner
world through your
soul. This inner world
is truly infinite, in no
way poorer than the
outer one. Man lives in
two worlds.

- Carl Jung, The Red Book, Page 264

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.



To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time.

Carl Jung, The Red Book, Page 311

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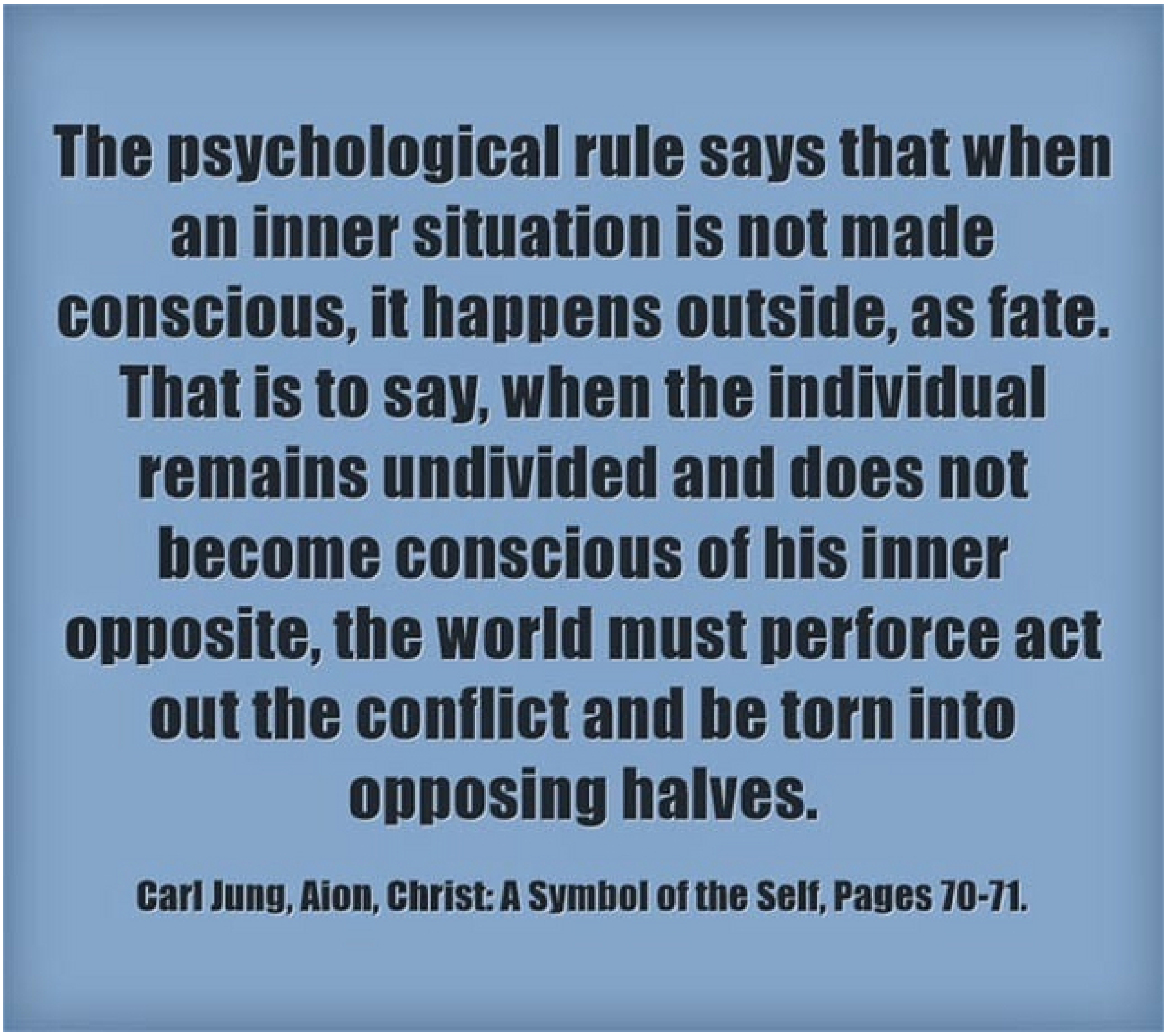

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.

Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71.

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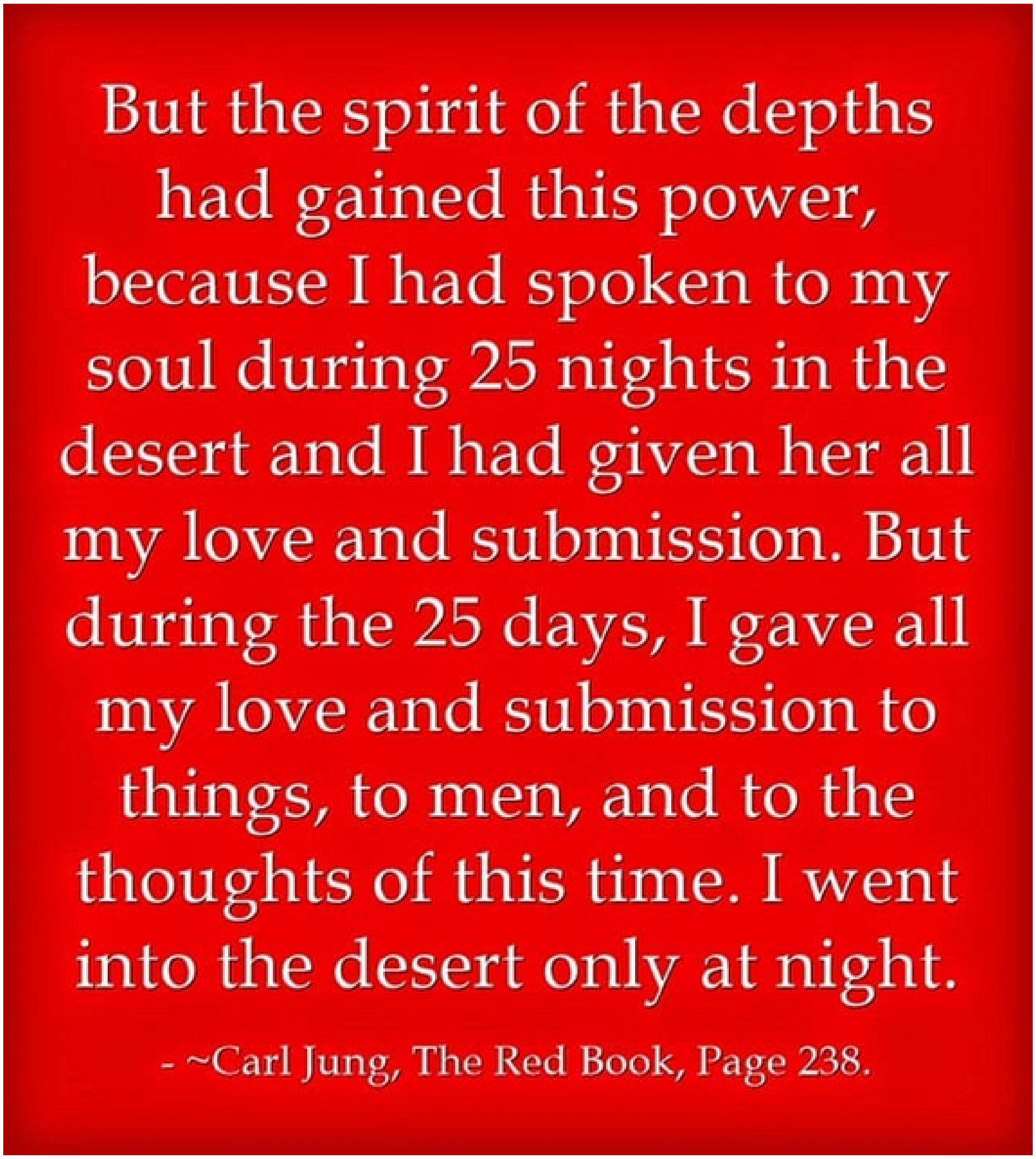

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night.

- ~Carl Jung, The Red Book, Page 238.

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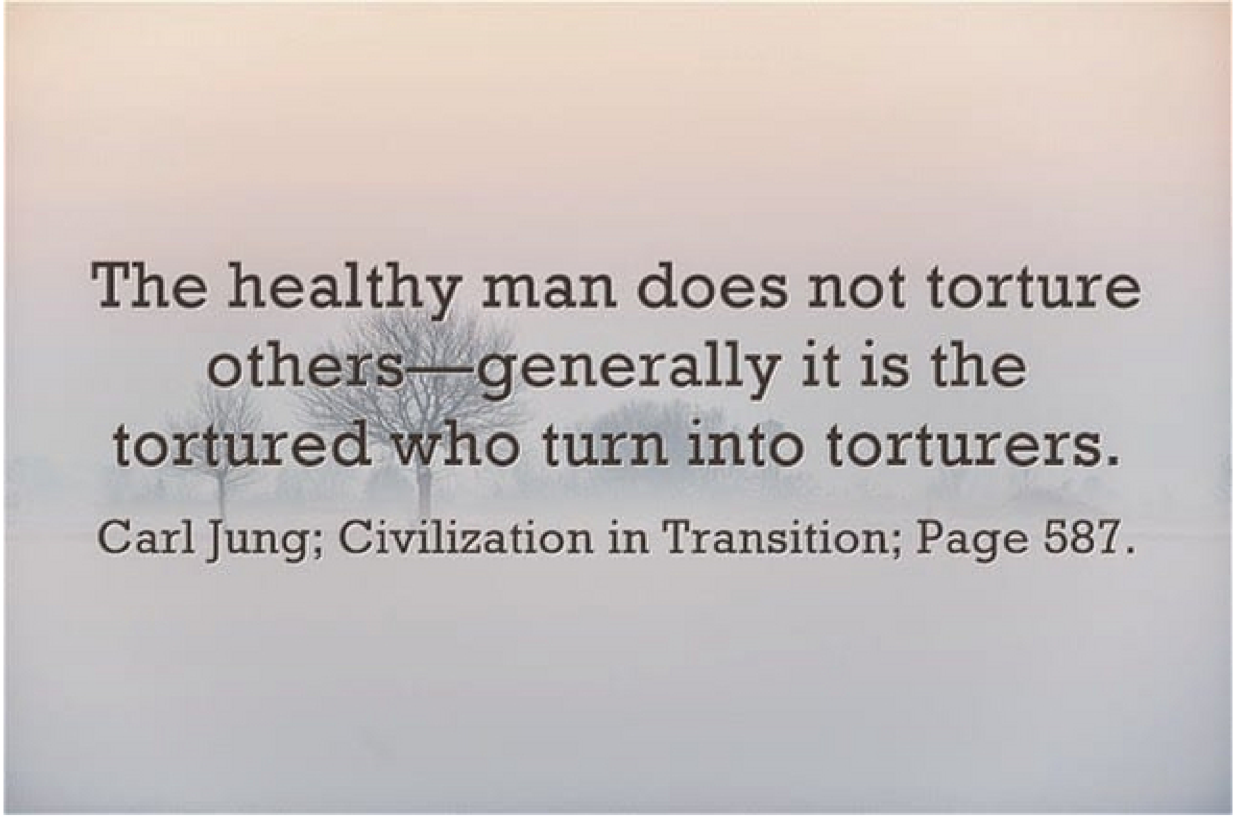

The healthy man does not torture others—generally it is the tortured who turn into torturers.

Carl Jung; Civilization in Transition; Page 587.

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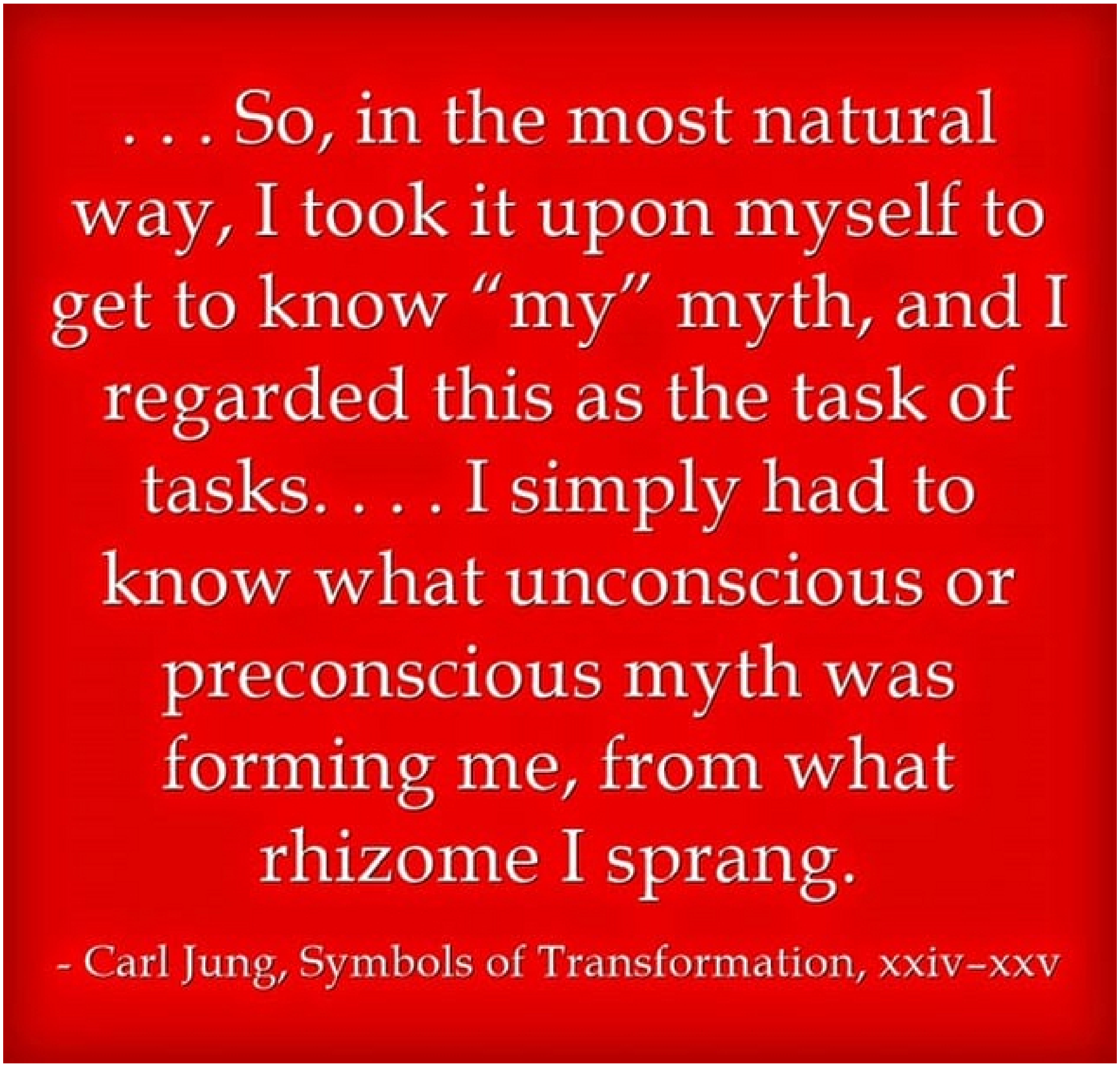

. . . So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- Carl Jung, Symbols of Transformation, xxiv–xxv

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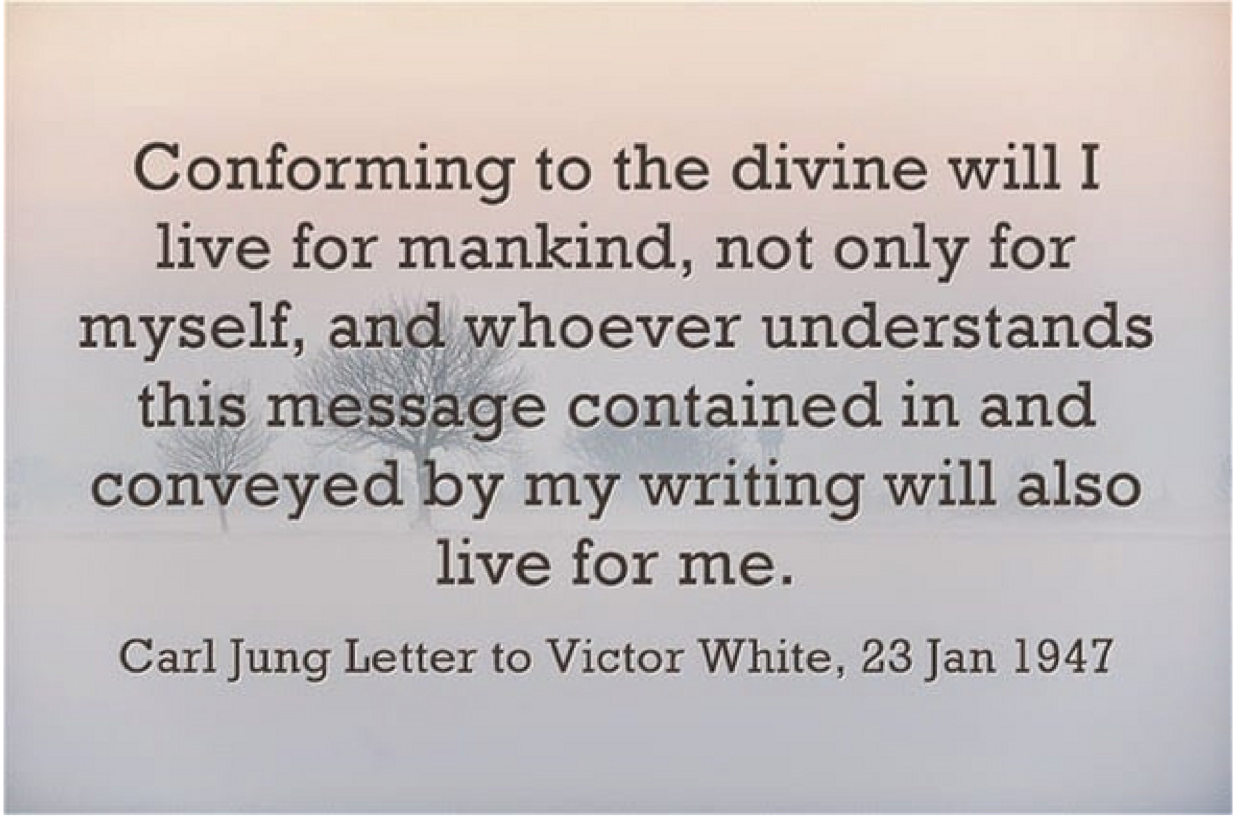

Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me.

Carl Jung Letter to Victor White, 23 Jan 1947

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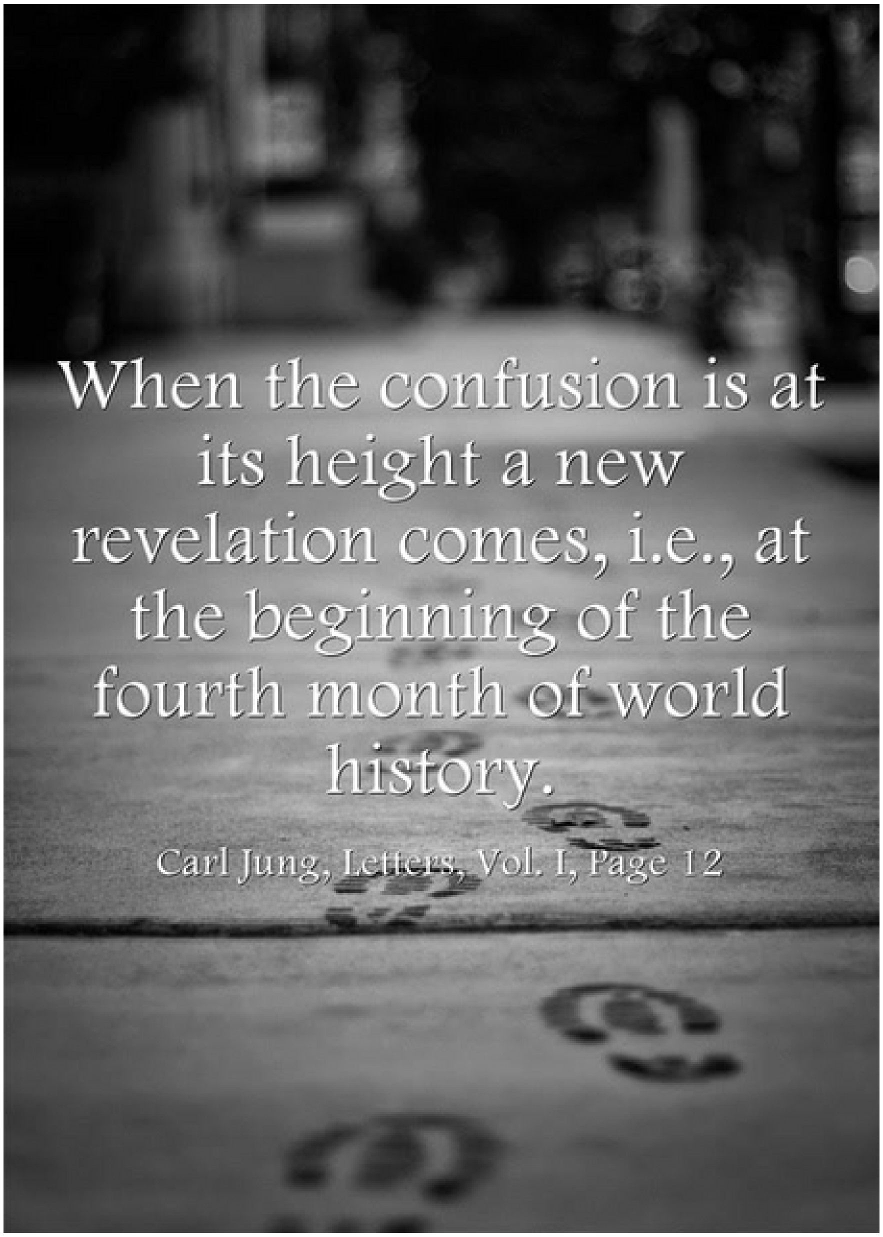
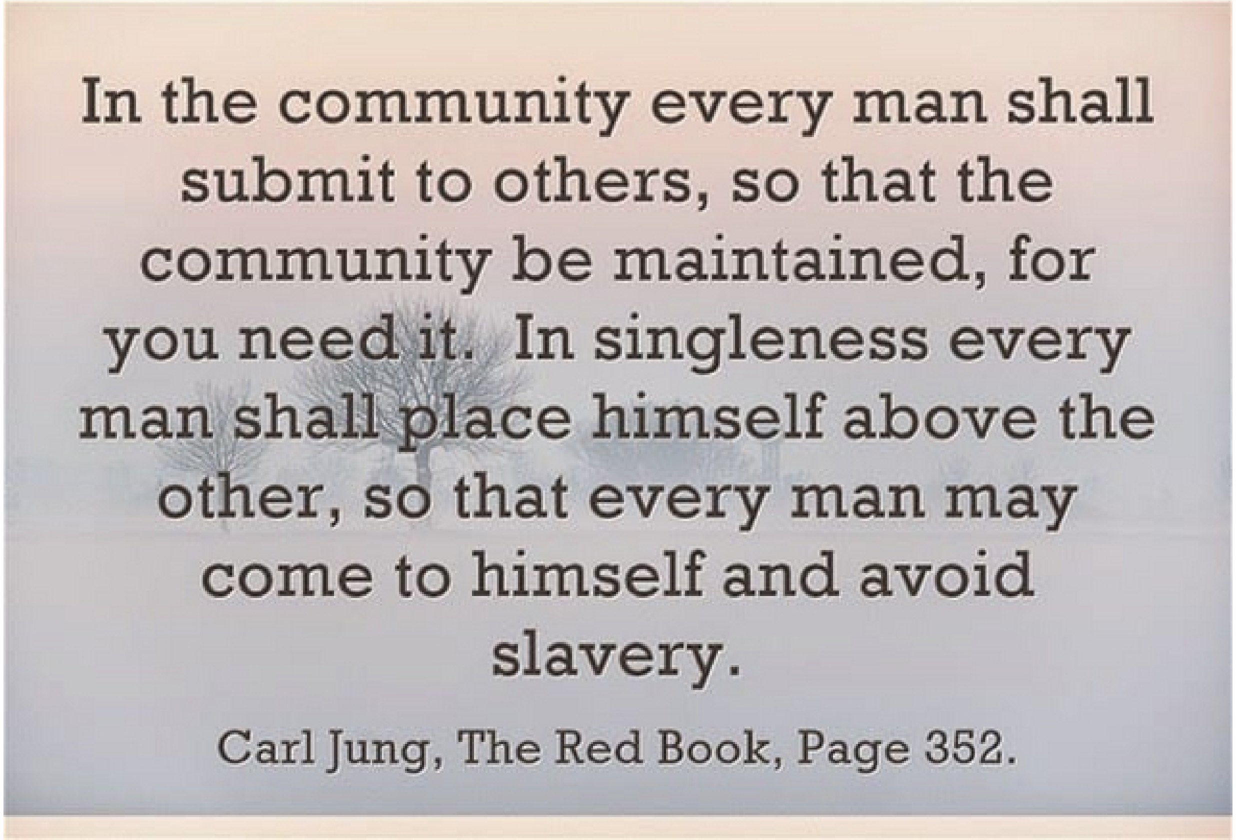


When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12 .



In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.

Carl Jung, The Red Book, Page 352.

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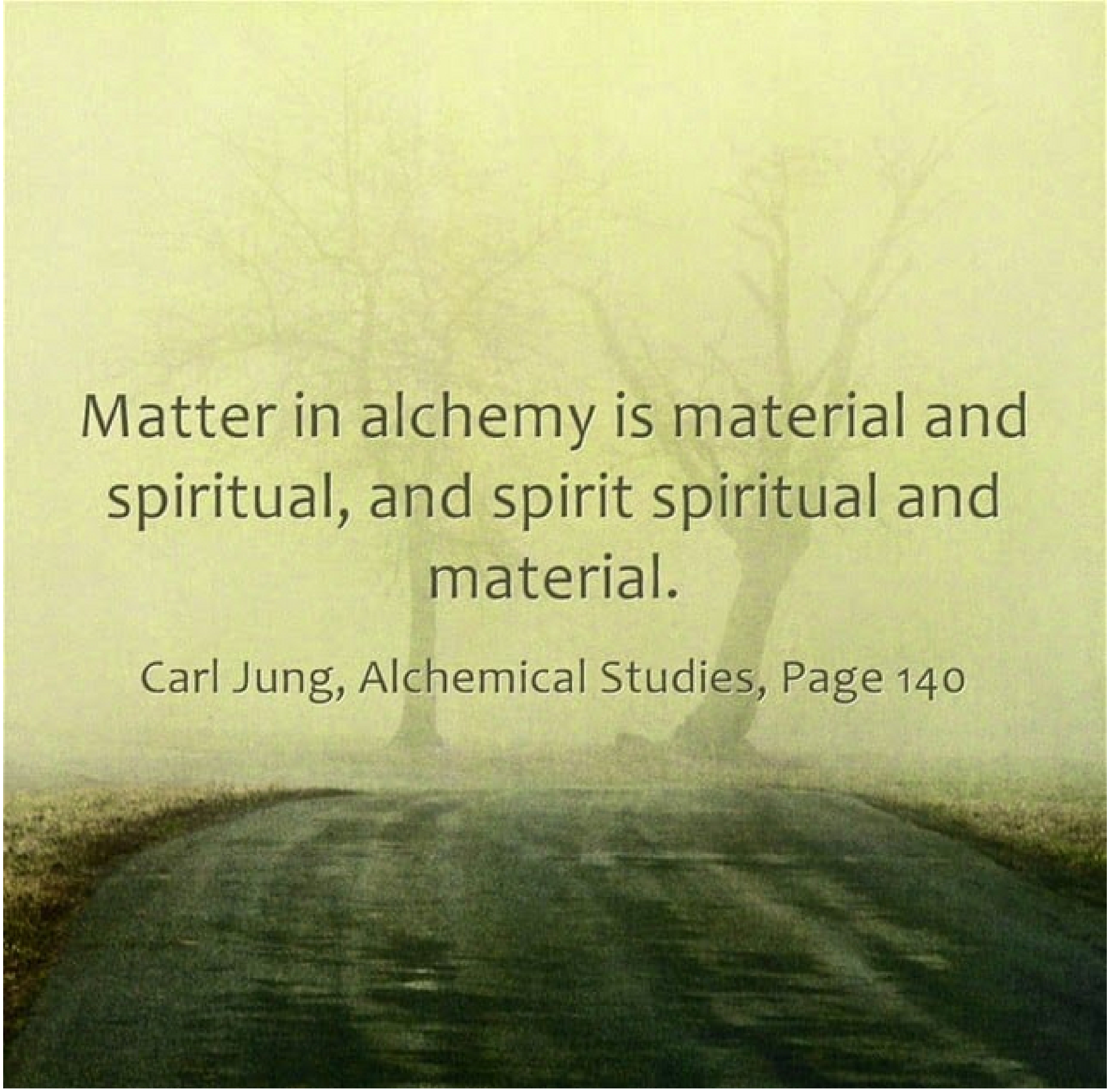
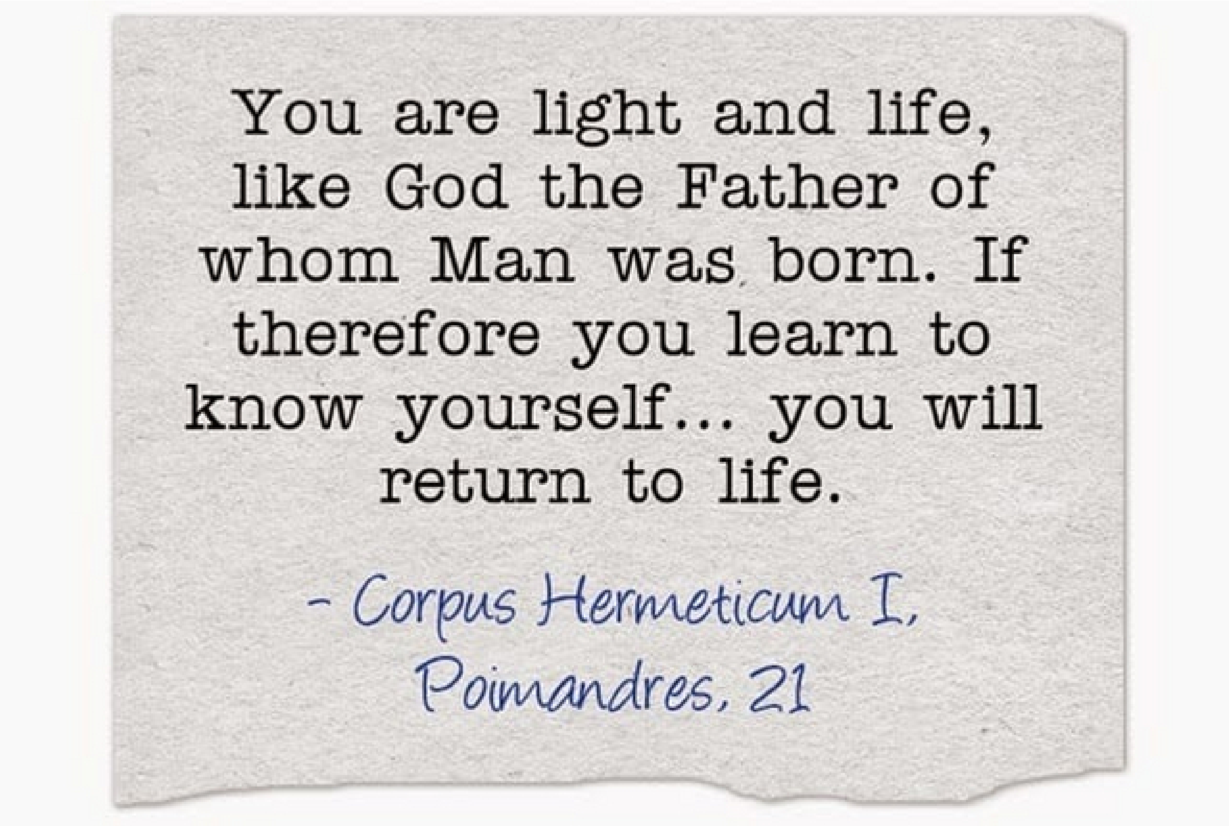


Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.



You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life.

- Corpus Hermeticum I, Poimandres, 21

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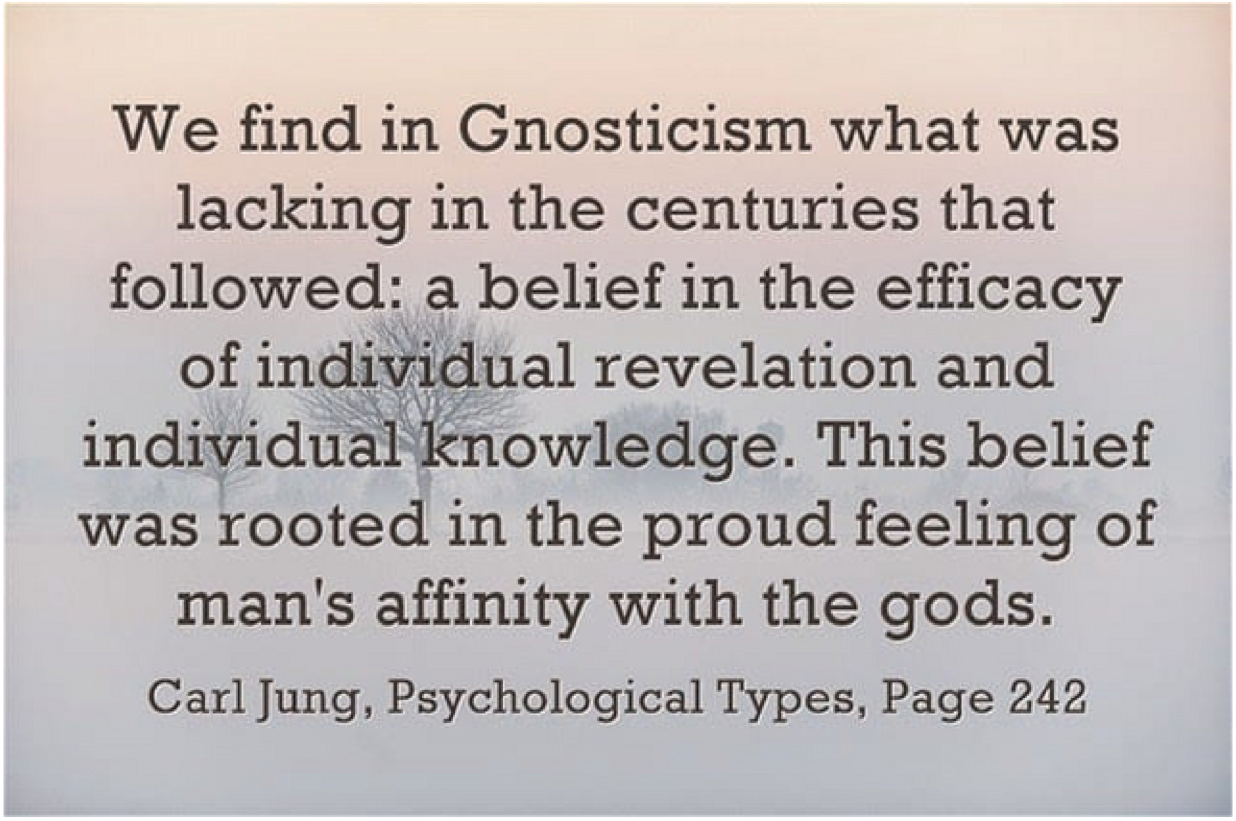

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods.

Carl Jung, Psychological Types, Page 242

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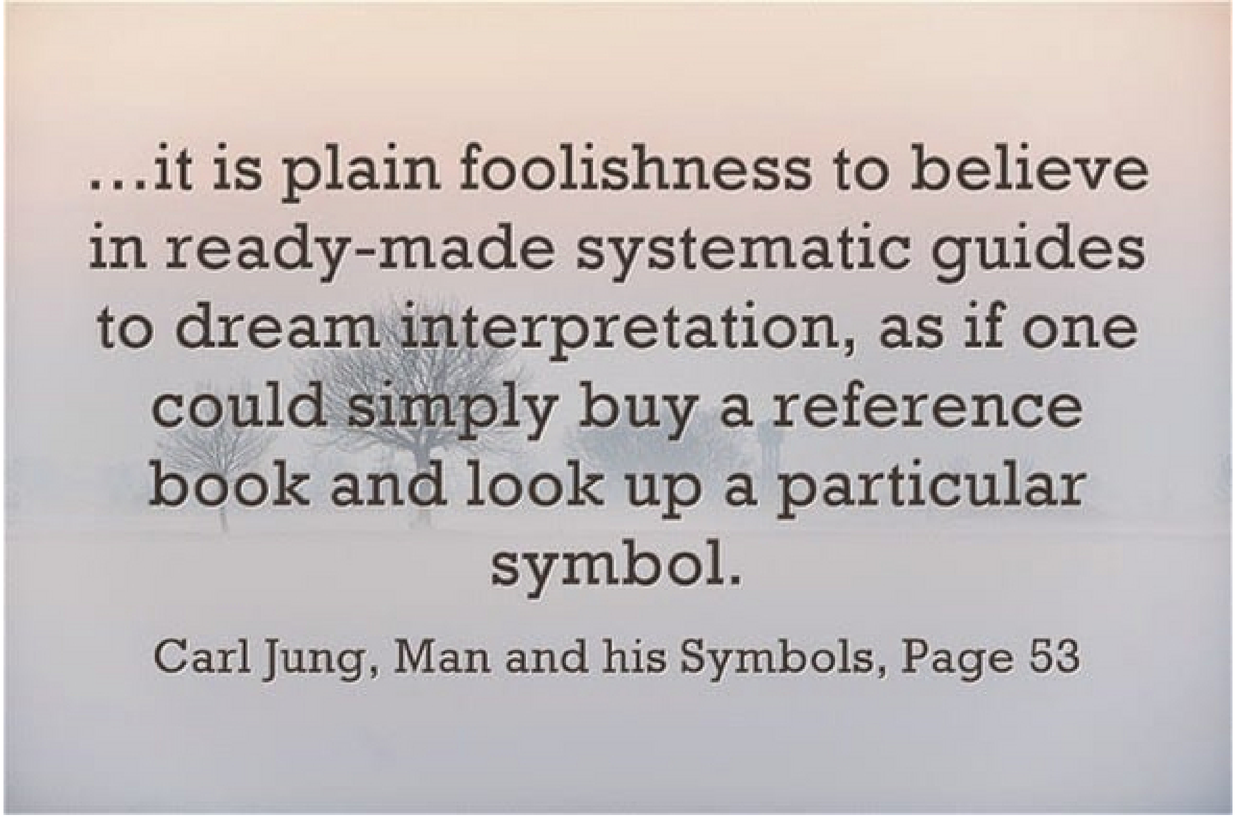

…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol.

Carl Jung, Man and his Symbols, Page 53

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Often the hands will solve a mystery that the intellect has struggled with in vain.
~Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.

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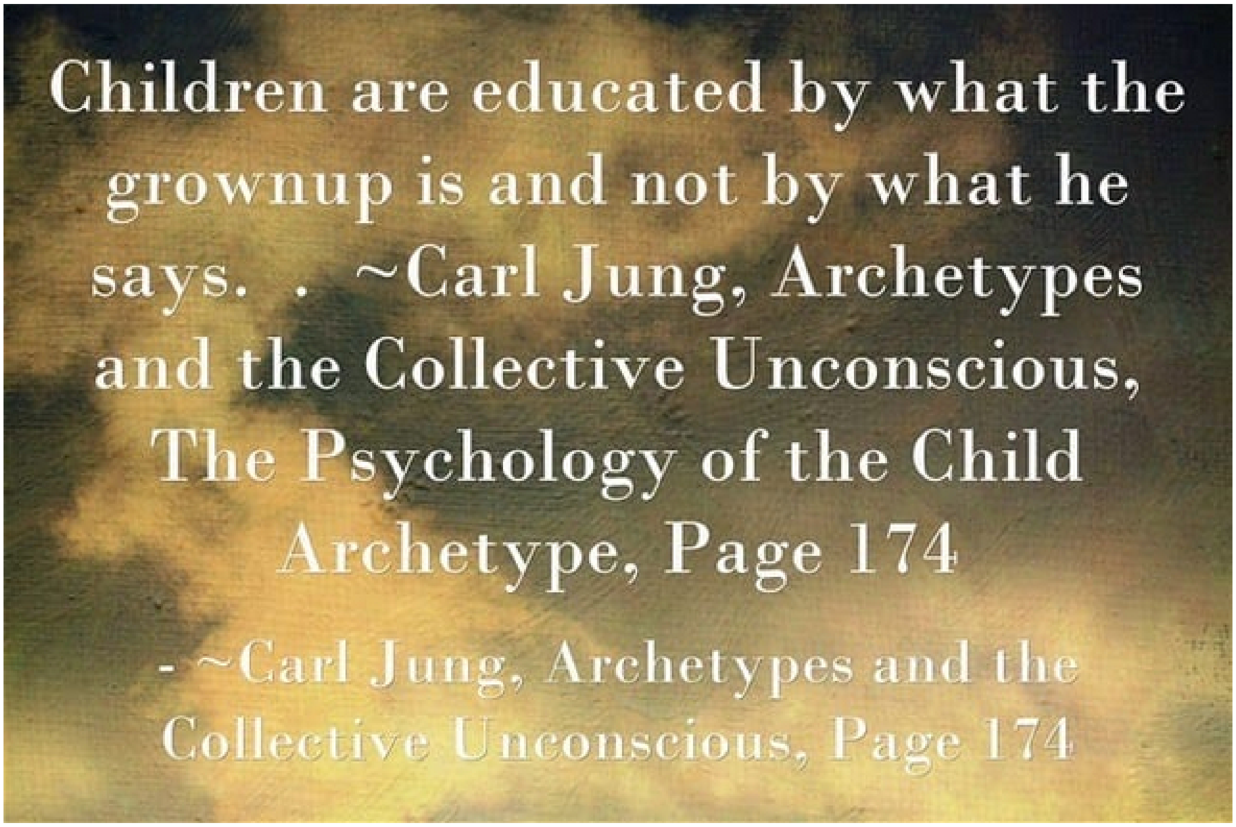

Children are educated by what the grownup is and not by what he says. . ~Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174

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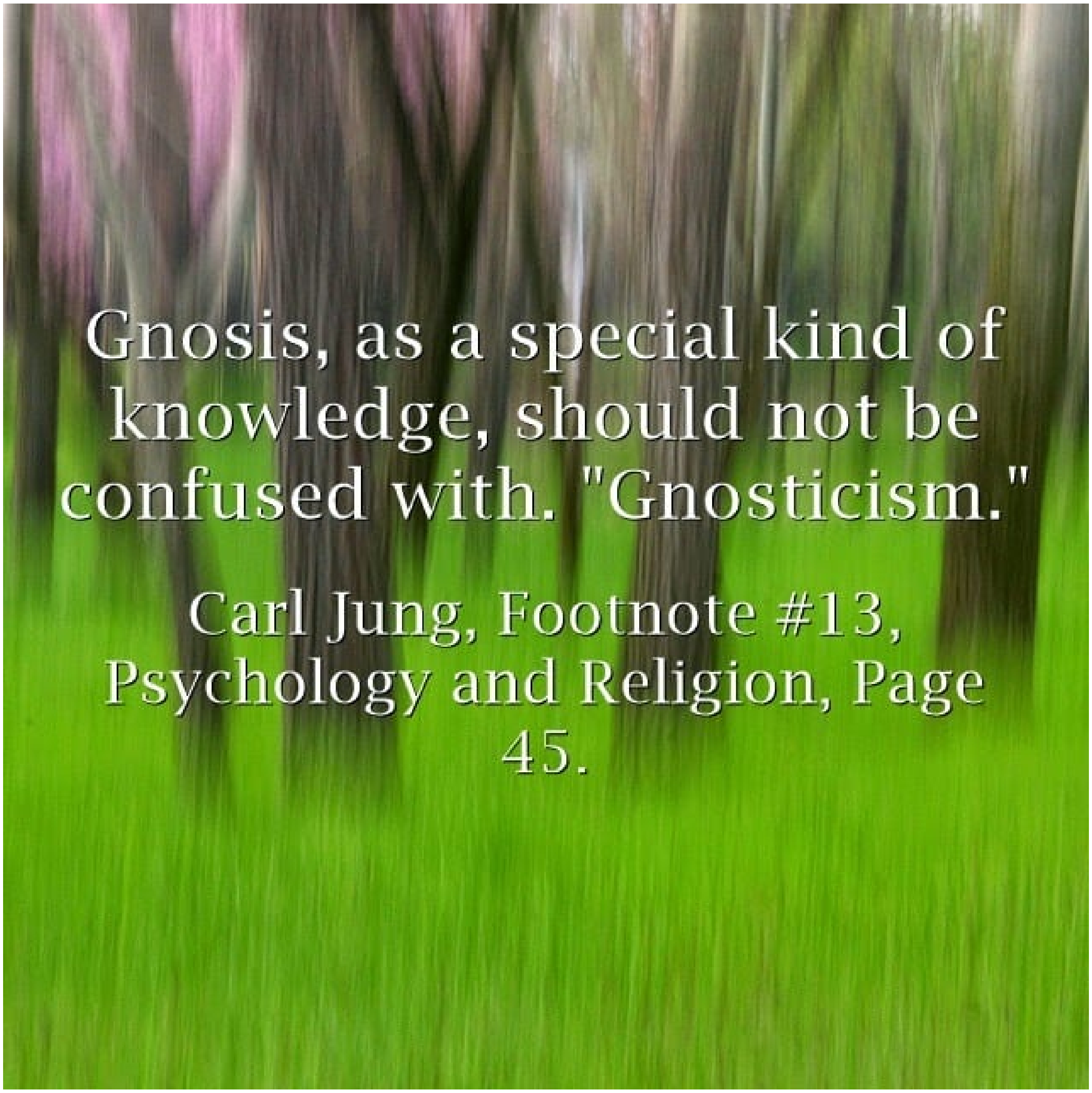
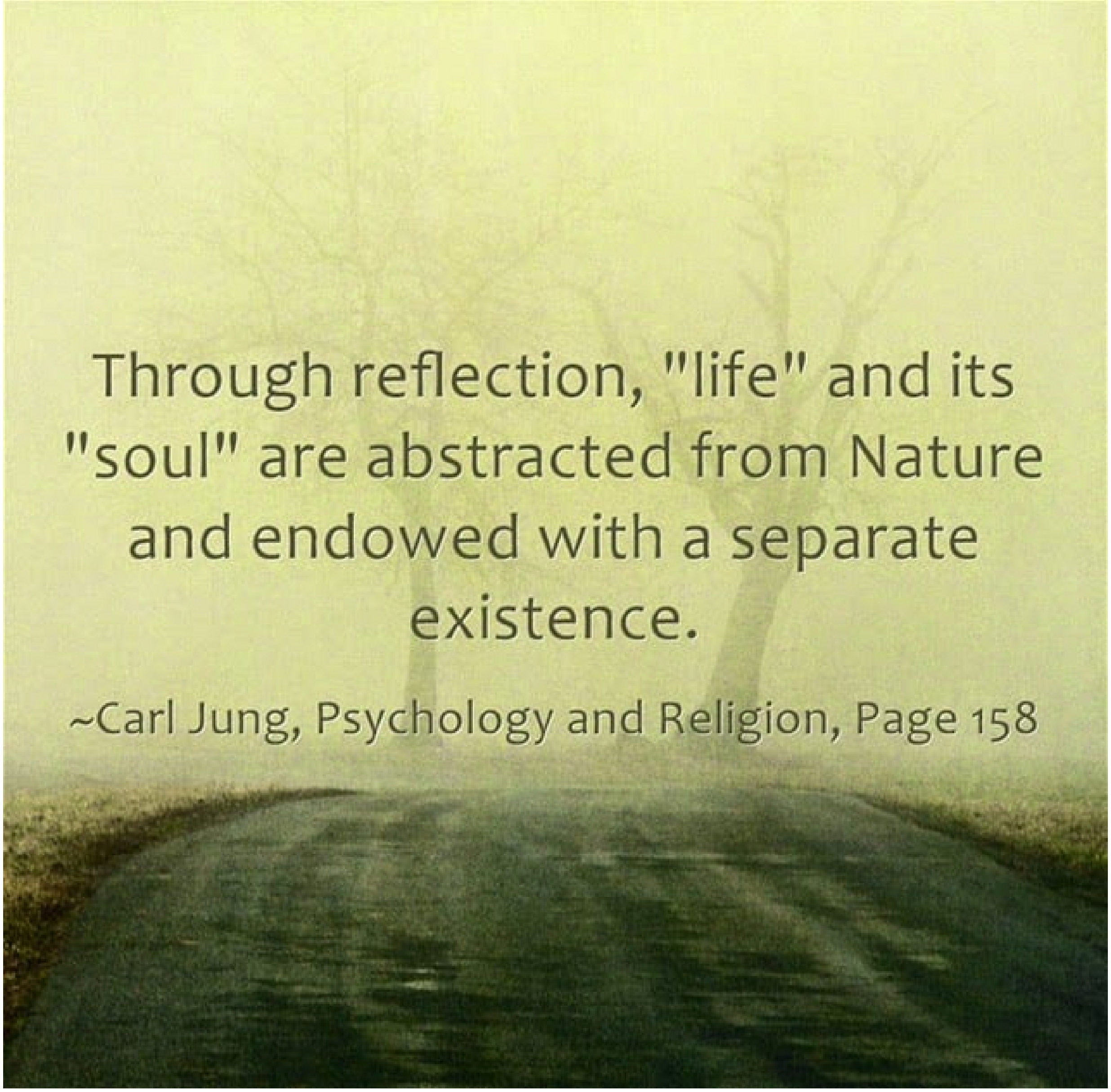


Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.


Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence.
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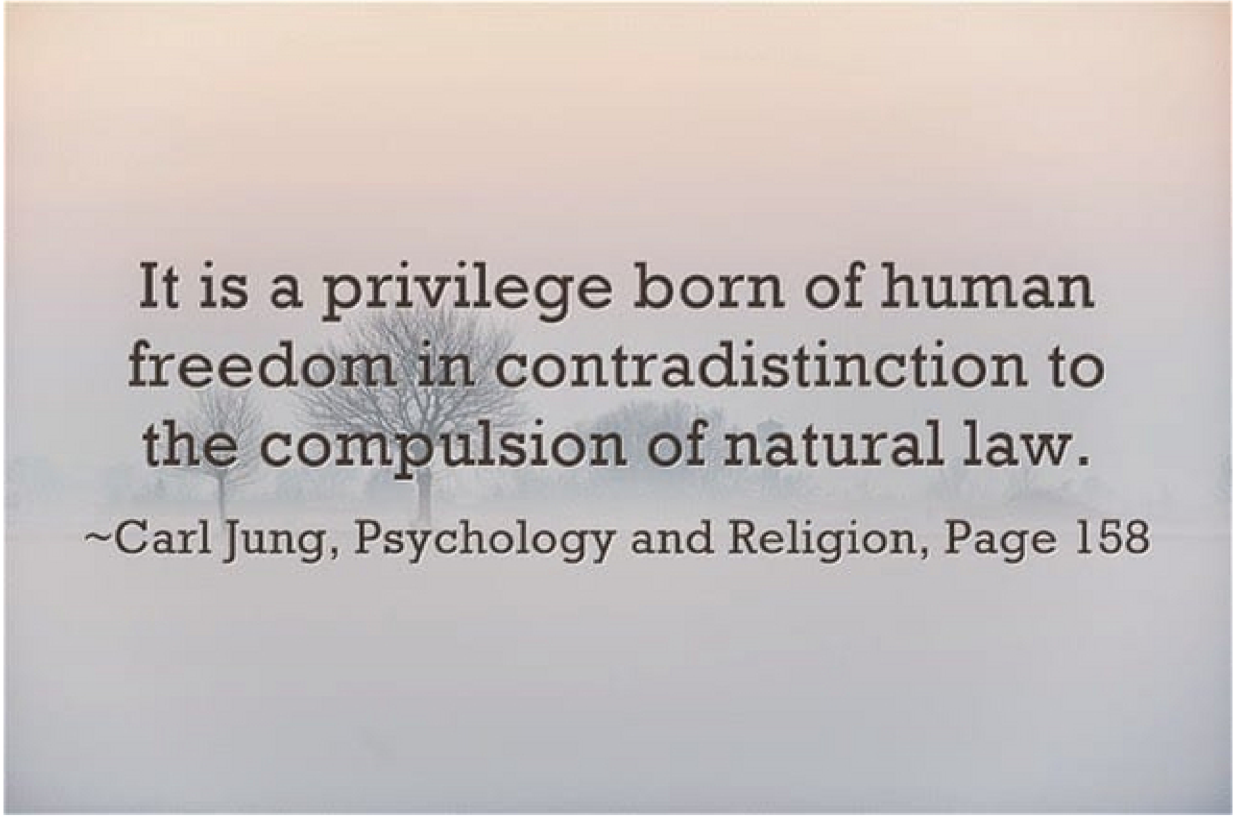
It is a privilege born of human freedom in contradistinction to the compulsion of natural law.
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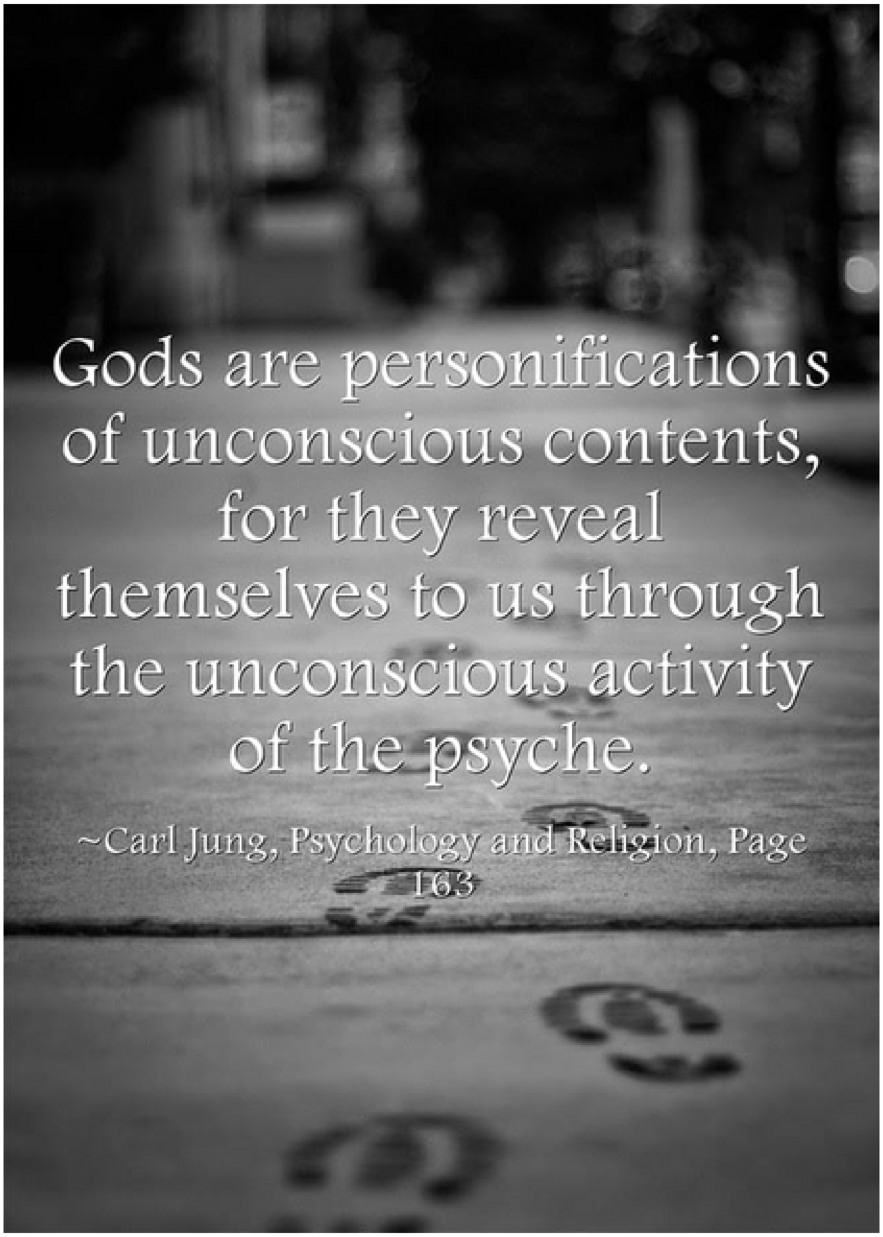
Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.
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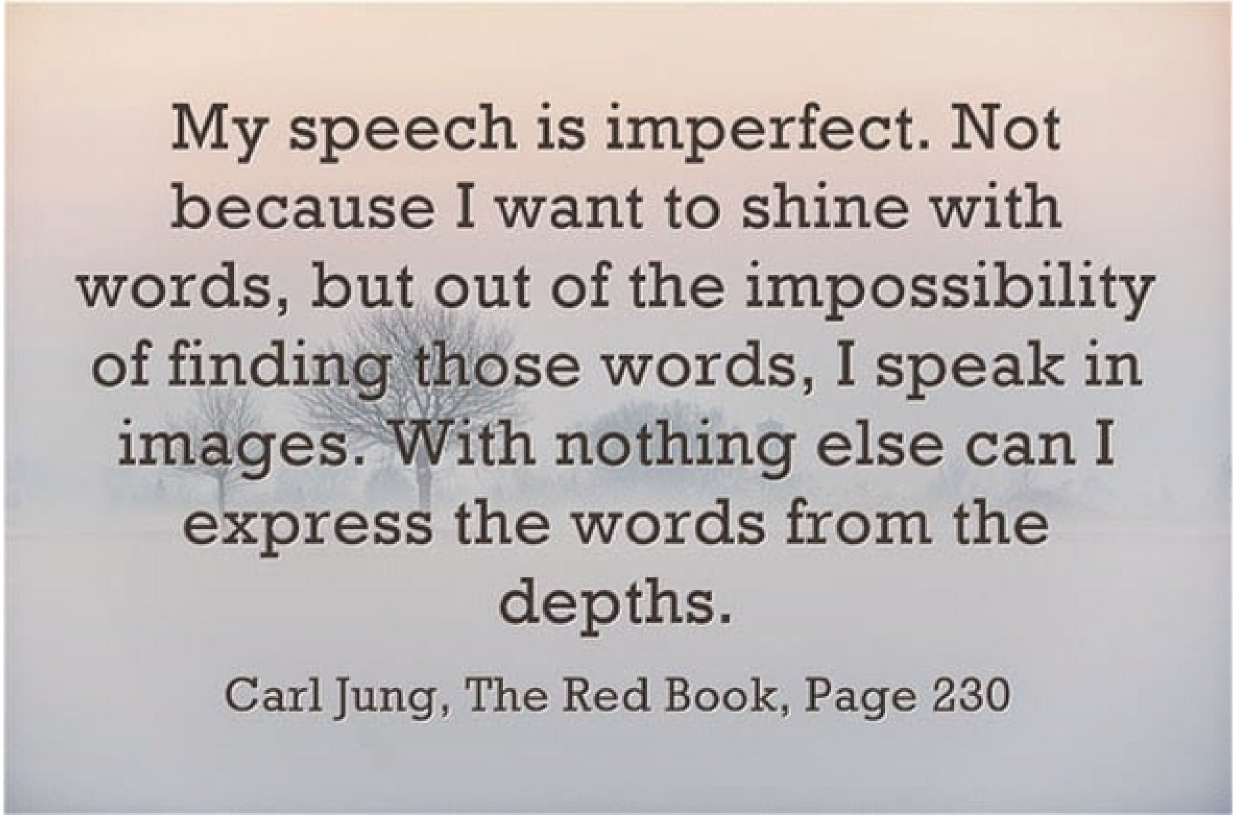

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

Carl Jung, The Red Book, Page 230

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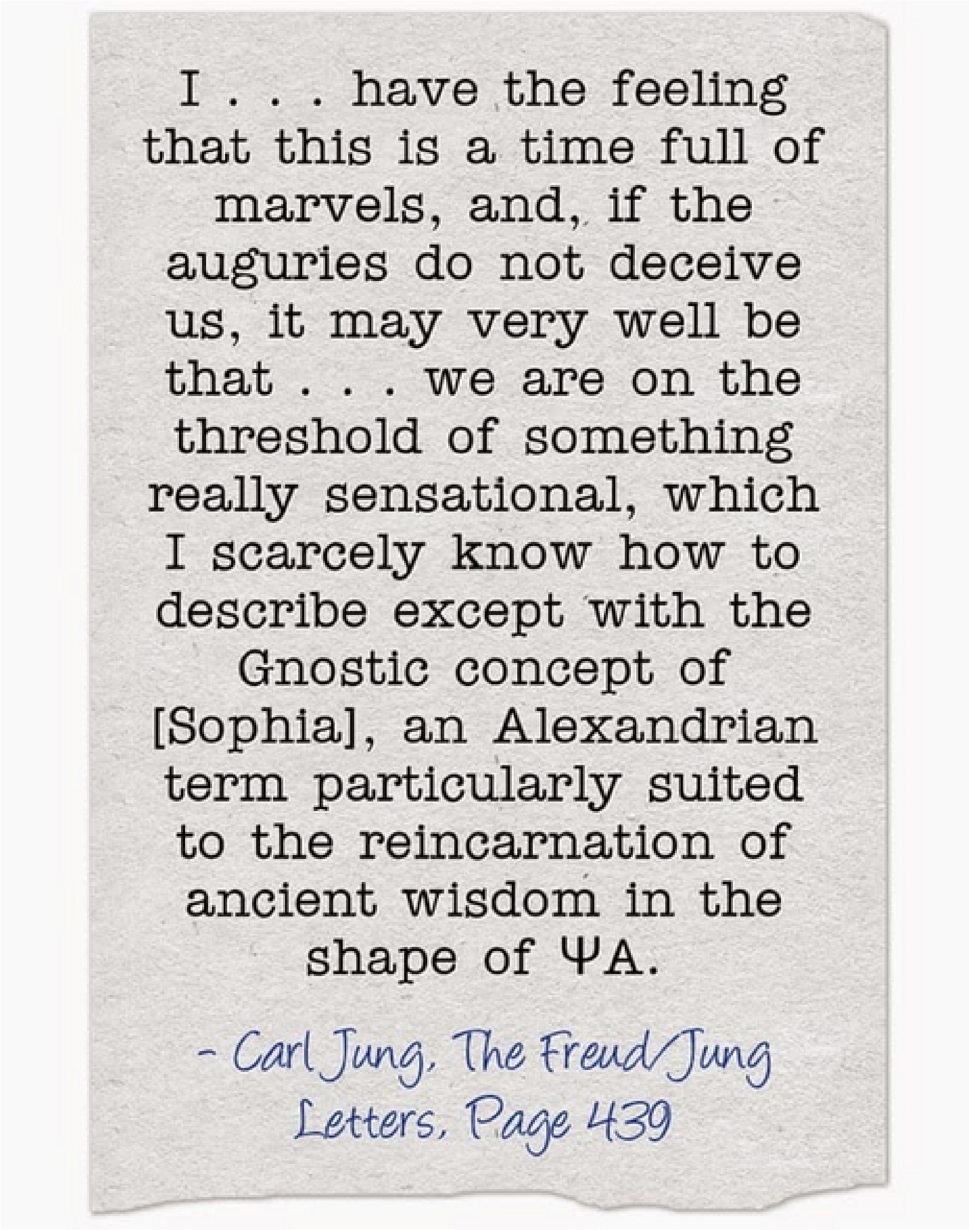

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

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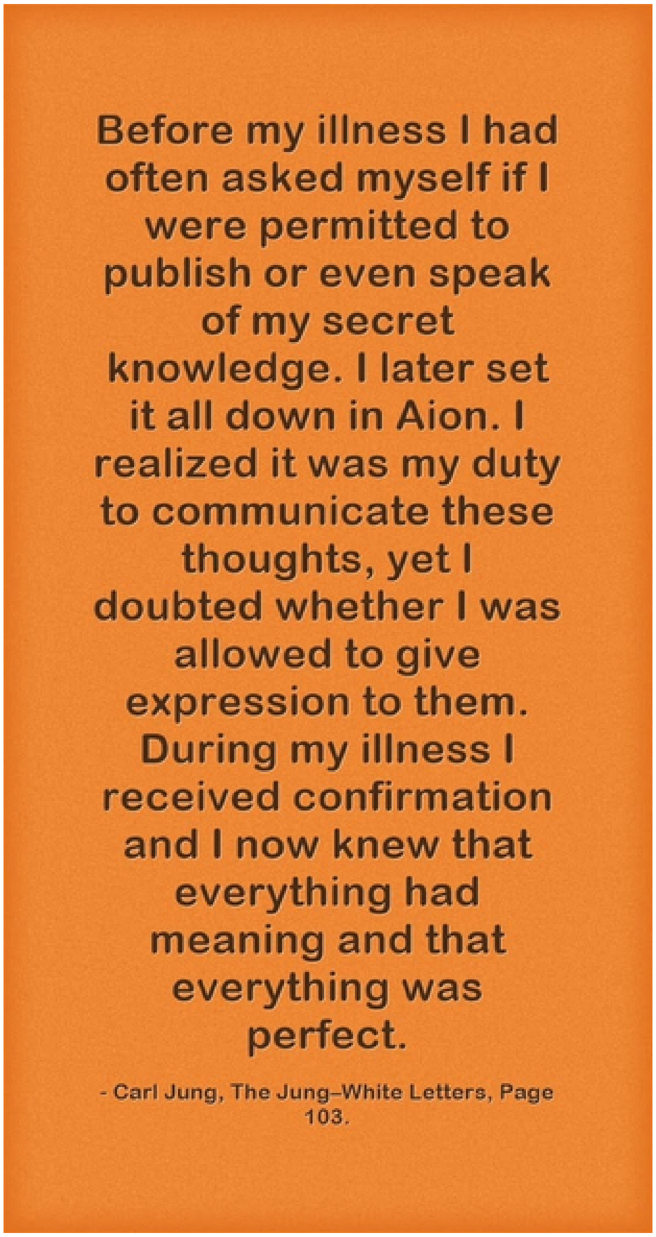

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.

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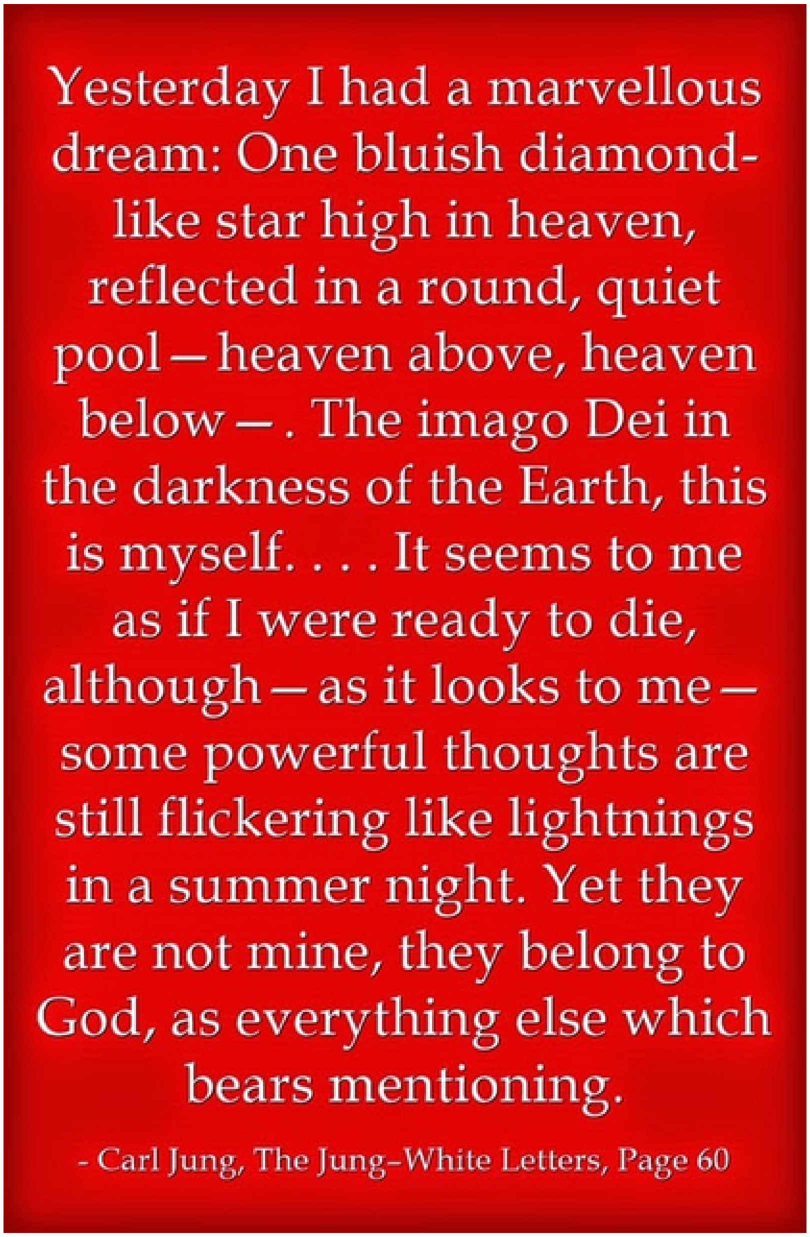

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

- Carl Jung, The Jung–White Letters, Page 60

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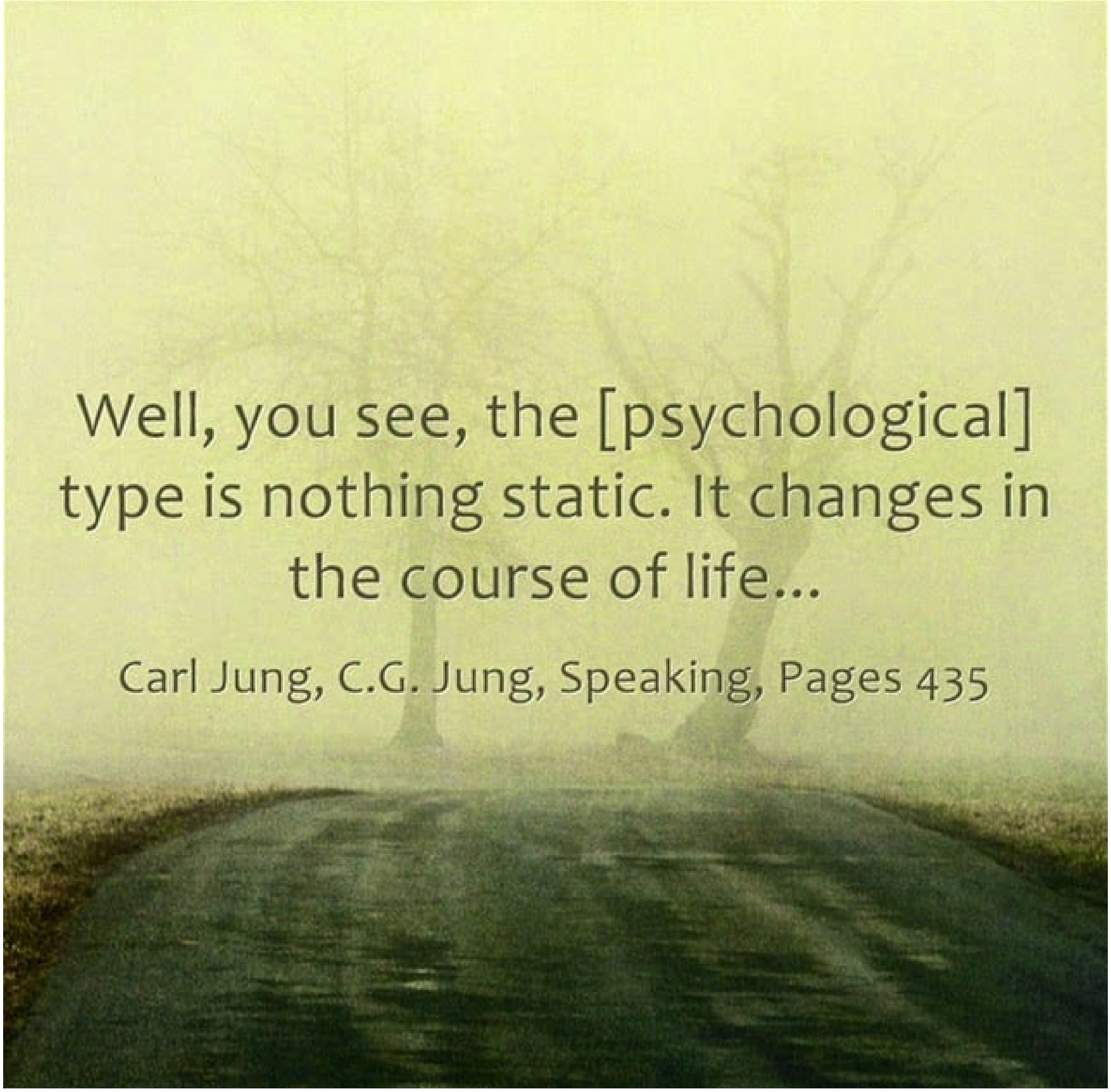
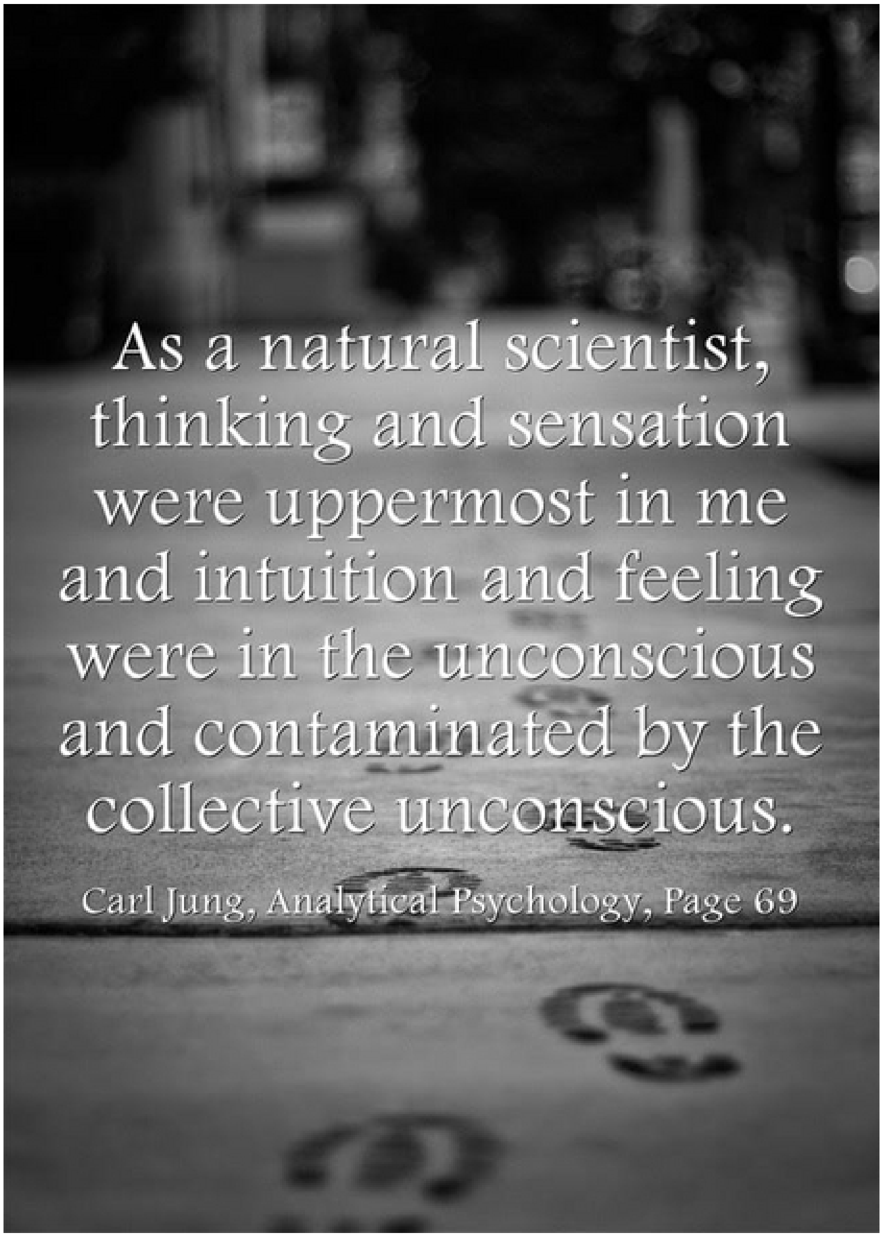
they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Our age is seeking a new spring of life. I found one and drank of it and the water tasted good. Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443.



Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Pages 435.


As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.
Carl Jung, Analytical Psychology, Page 69

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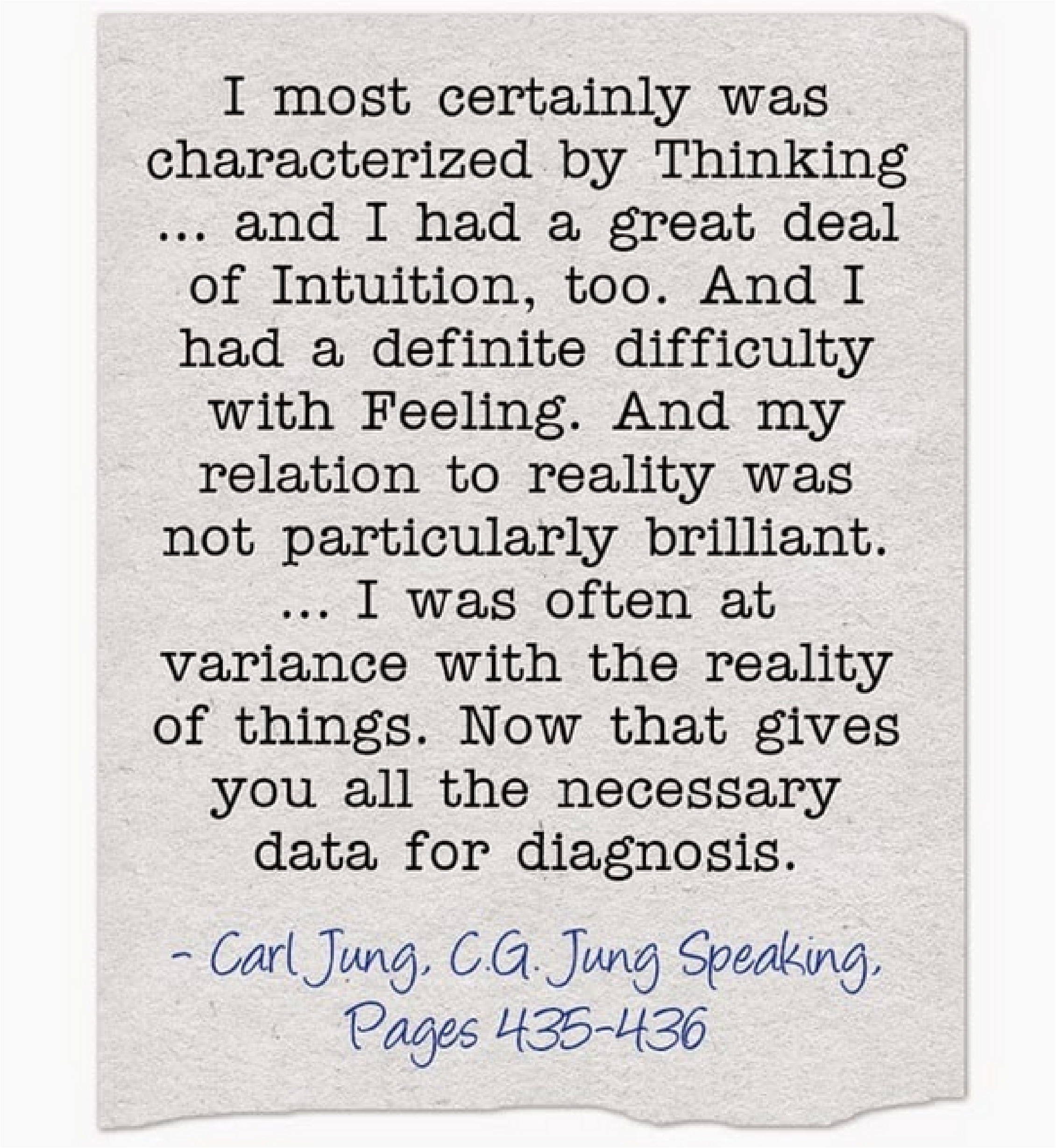

I most certainly was characterized by Thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis.

- Carl Jung, C.G. Jung Speaking, Pages 435-436

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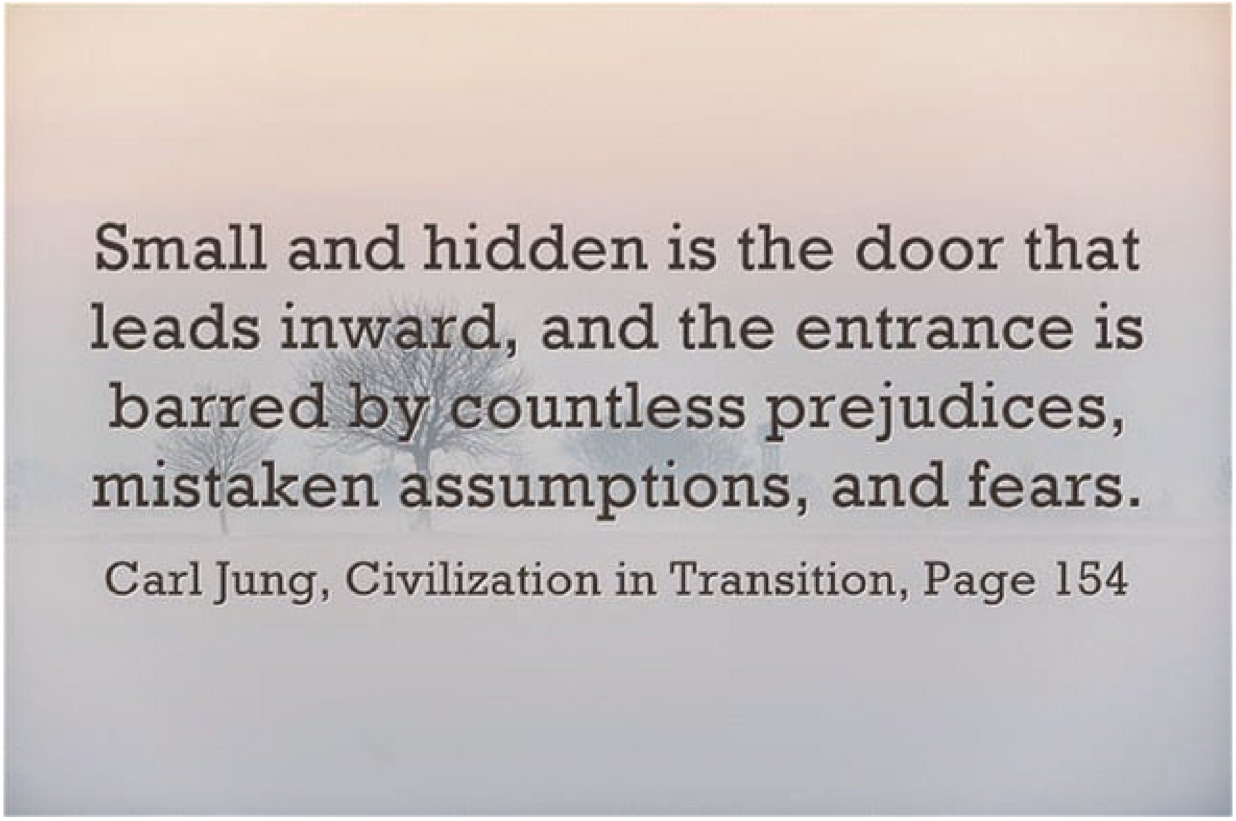

Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears.

Carl Jung, Civilization in Transition, Page 154

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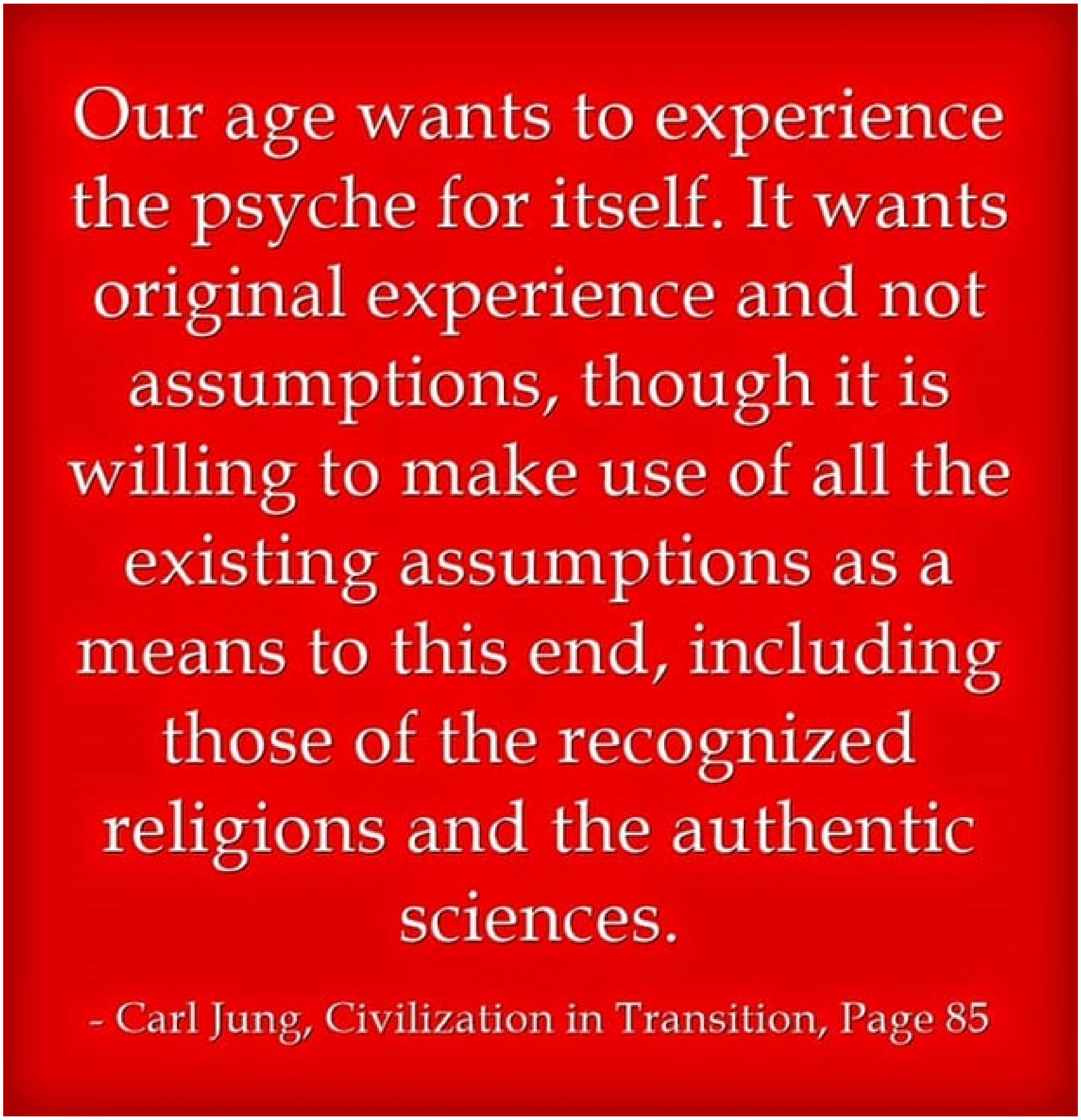

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences.

- Carl Jung, Civilization in Transition, Page 85

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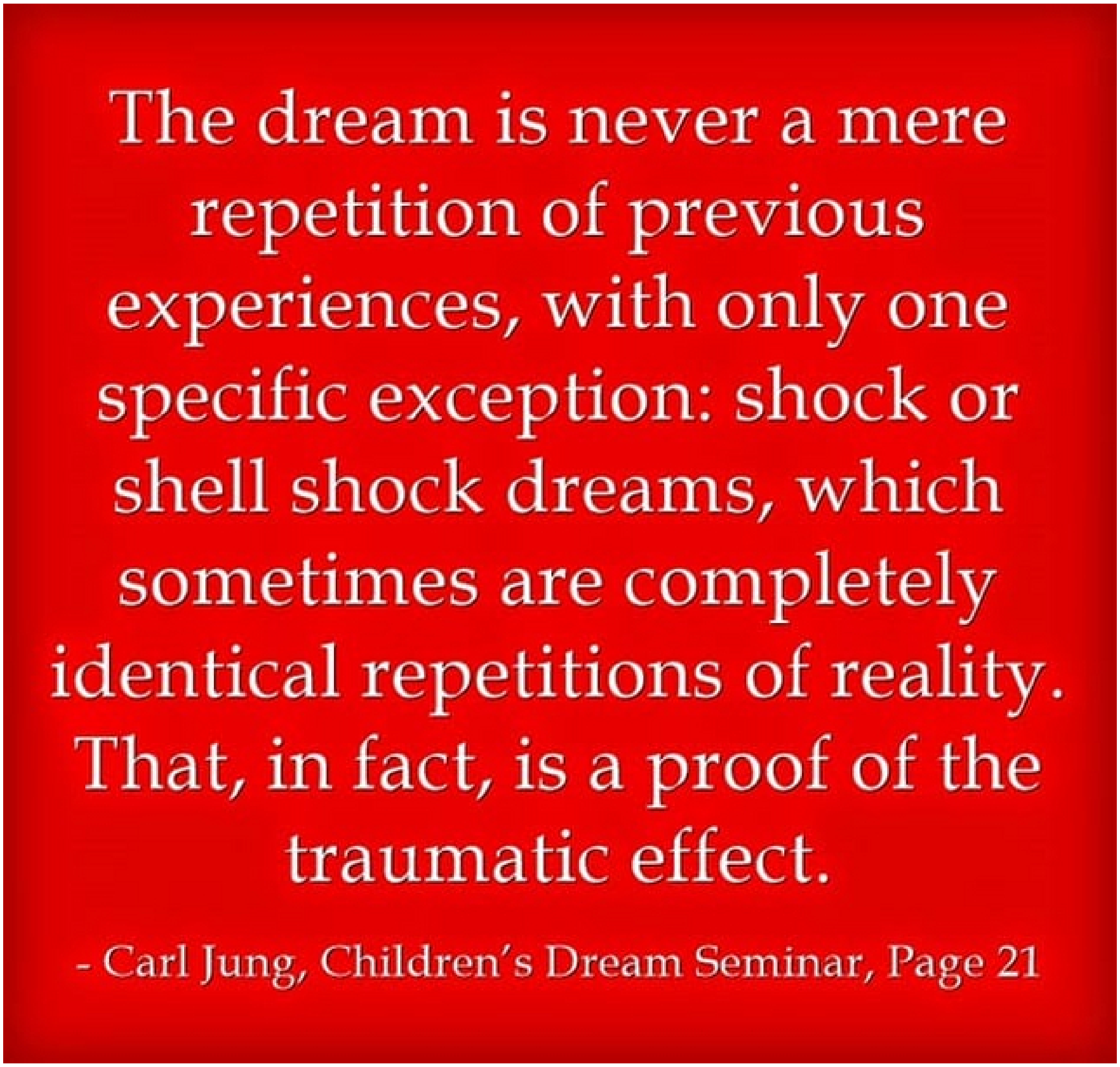
"Magic is the science of the jungle." Carl Jung, Civilization in Transition, Page 63



The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect.

- Carl Jung, Children's Dream Seminar, Page 21

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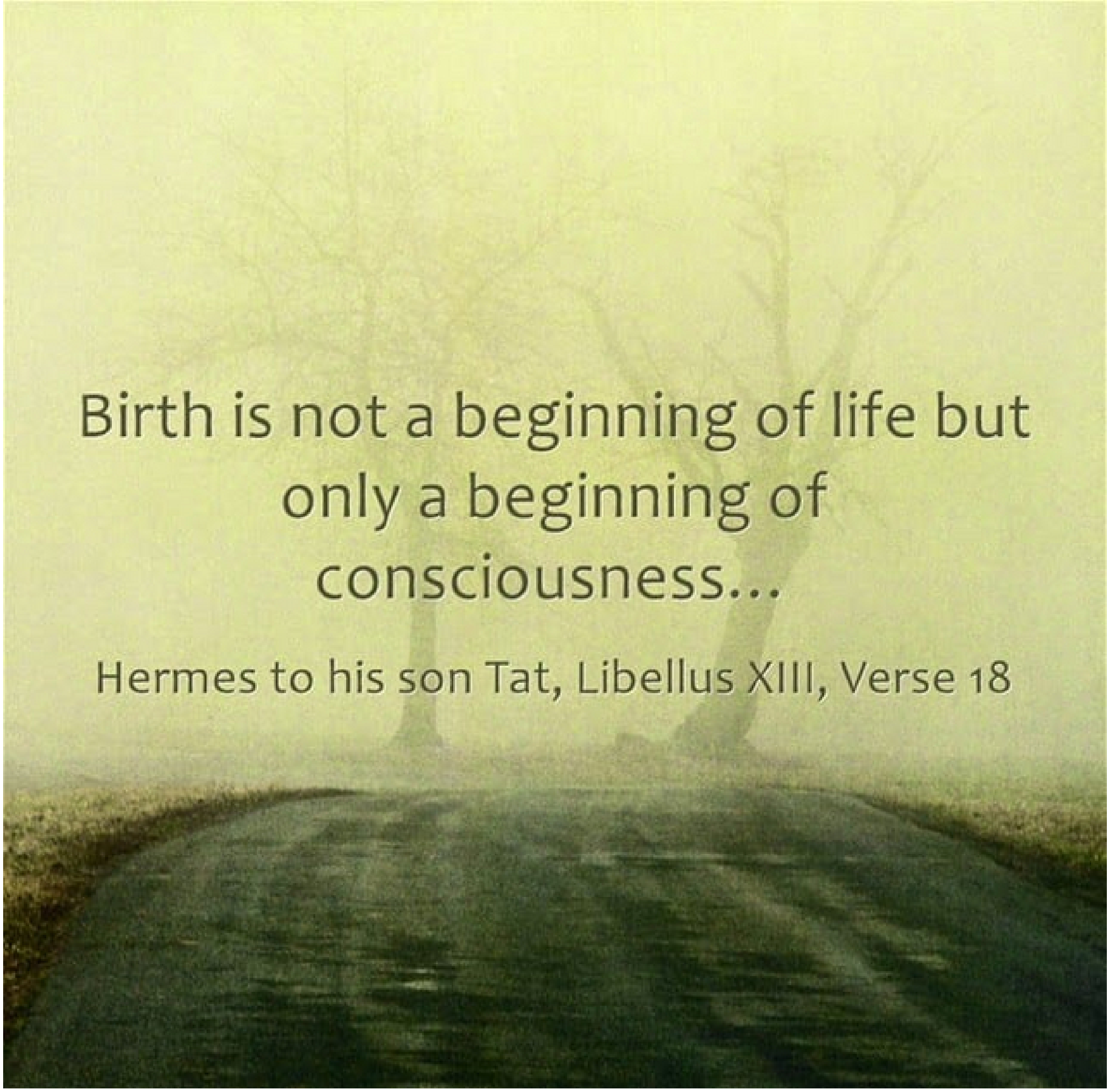
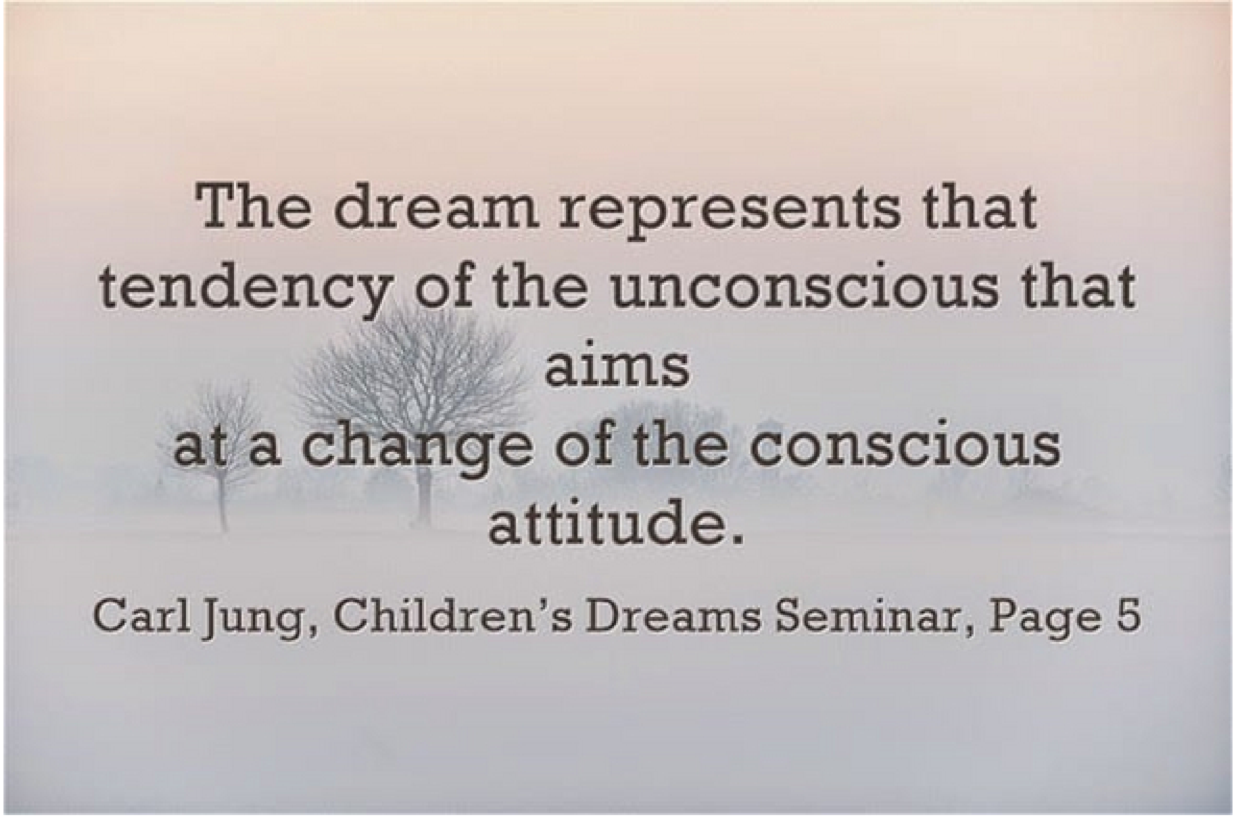


Birth is not a beginning of life but only a beginning of consciousness…
Hermes to his son Tat, Libellus XIII, Verse 18

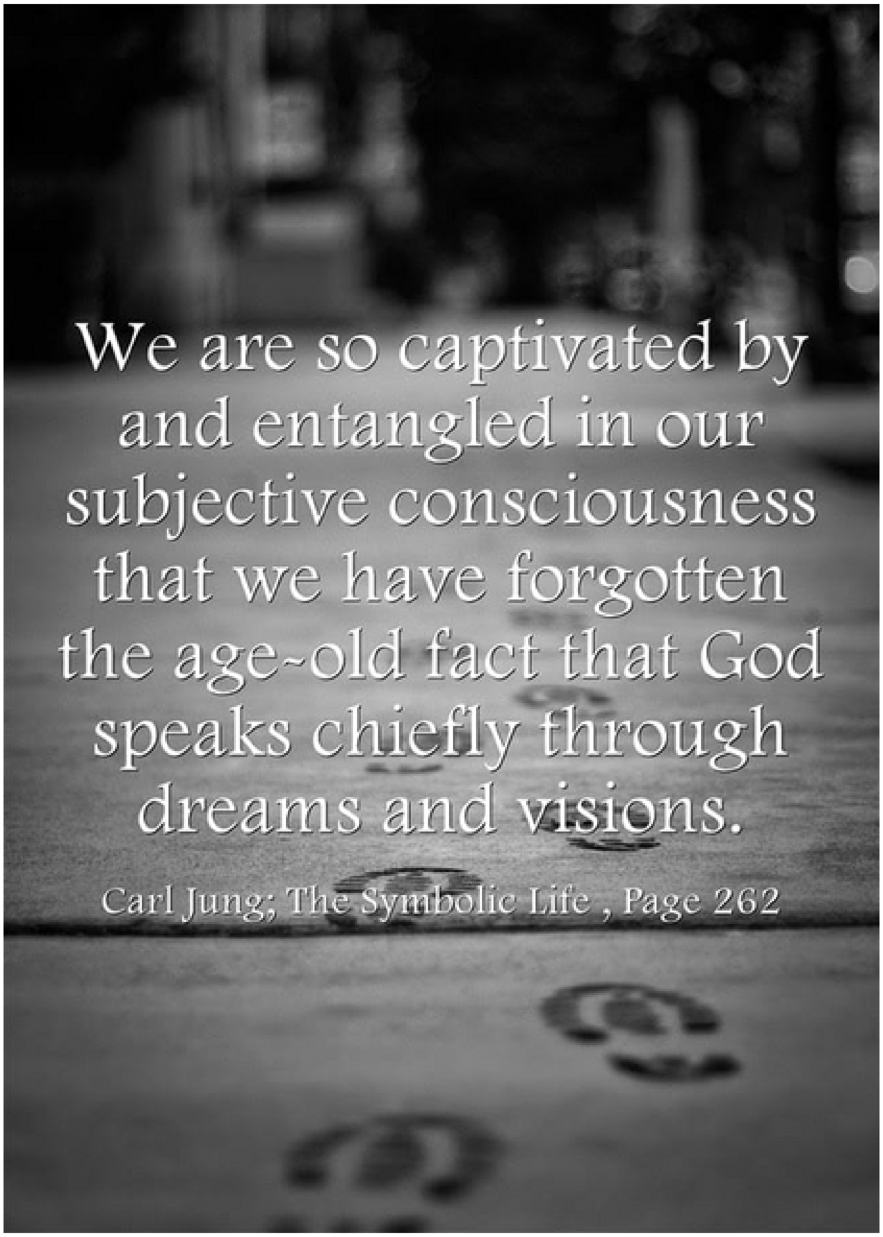
Birth is not a beginning of life but only a beginning of consciousness… Hermes to his son Tat, Libellus XIII.



The dream represents that tendency of the unconscious that aims at a change of the conscious attitude.

Carl Jung, Children’s Dreams Seminar, Page 5

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children’s Dreams Seminar, Page 5.



We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.
Carl Jung; The Symbolic Life , Page 262

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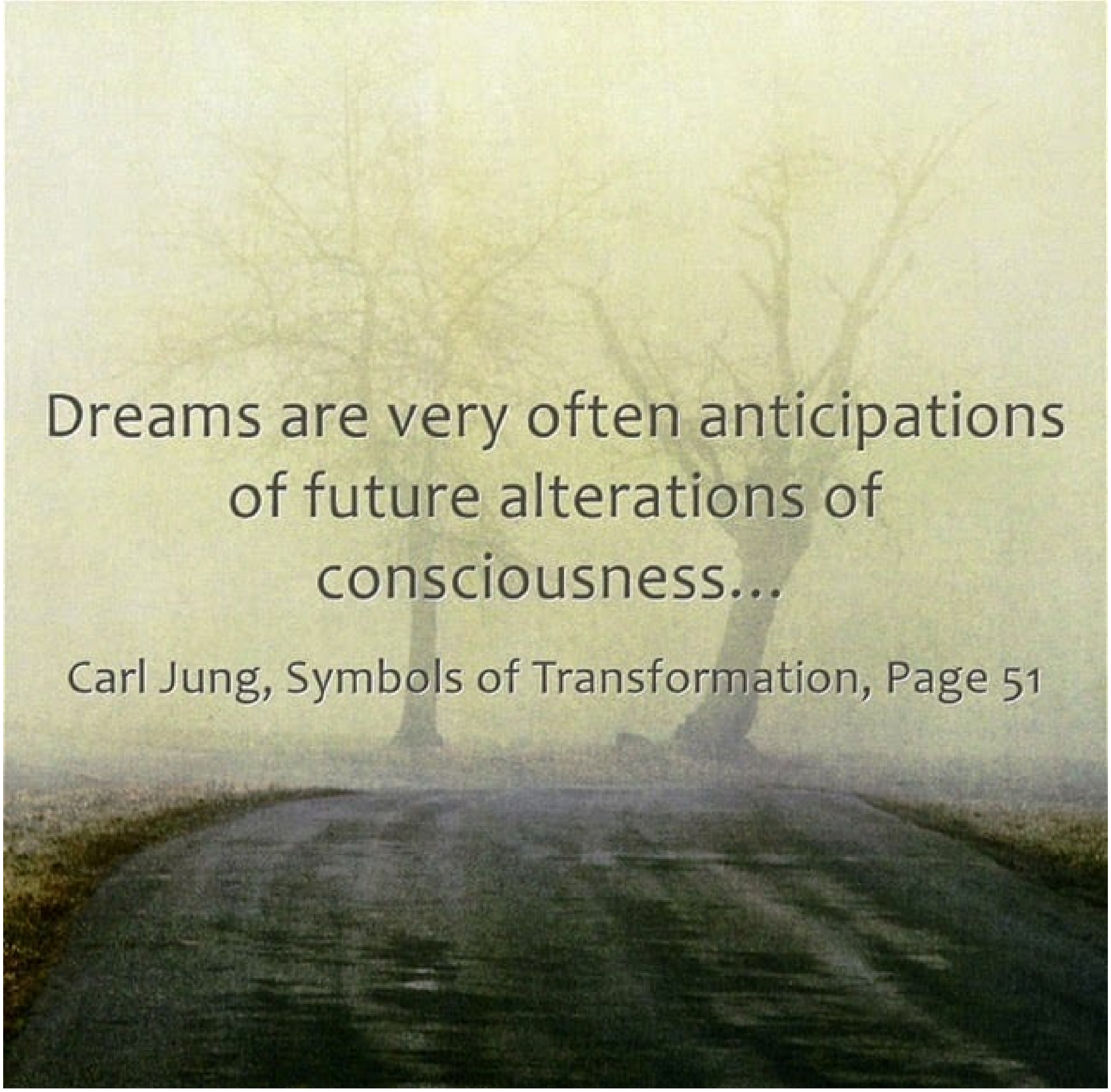
Dreams are very often anticipations of future alterations of consciousness...
Carl Jung, Symbols of Transformation, Page 51

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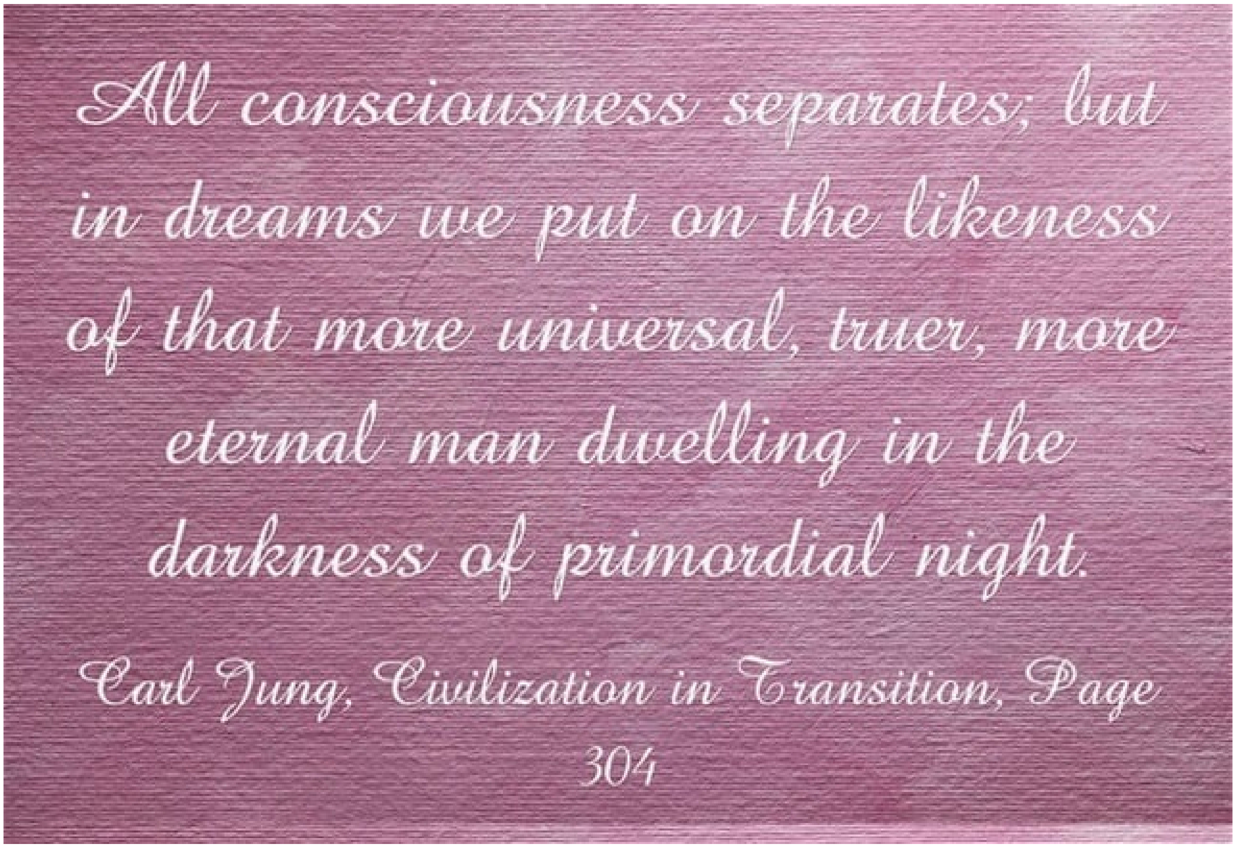
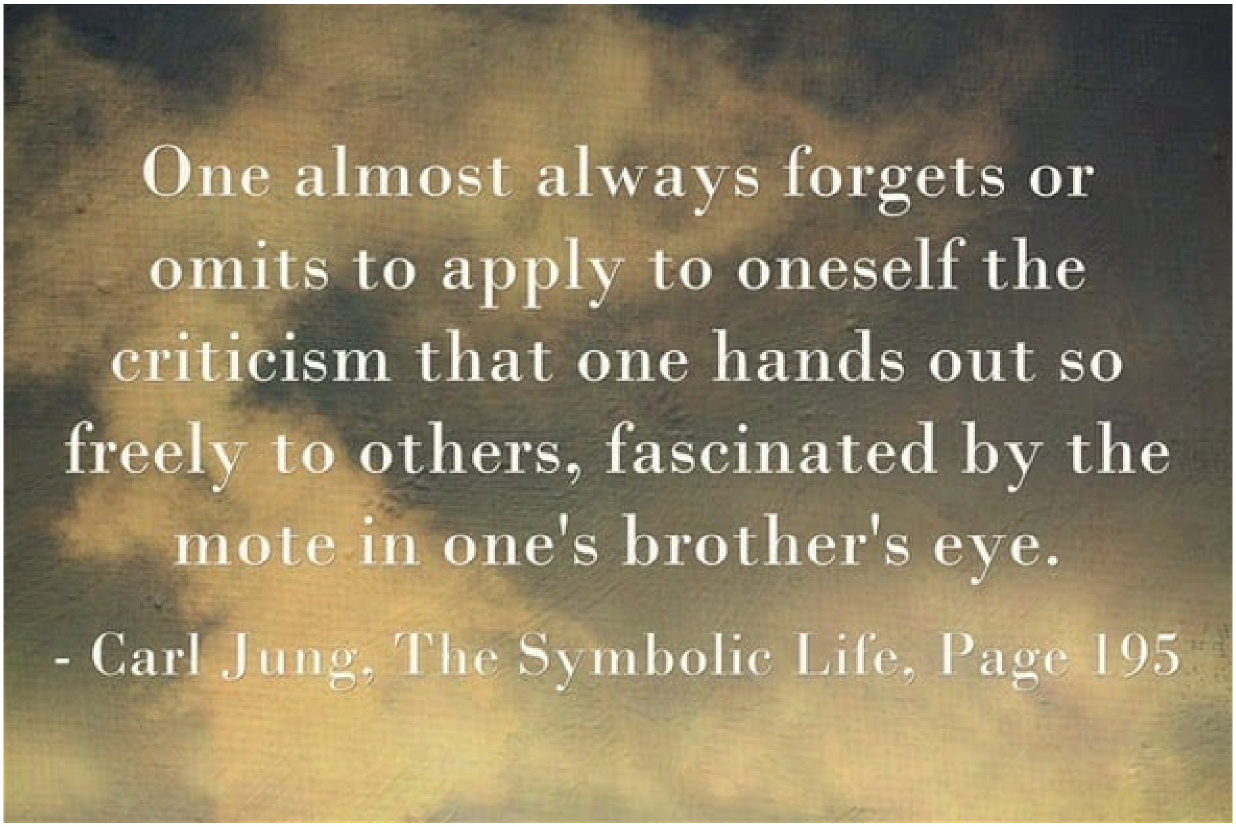


All consciousness separates; but
in dreams we put on the likeness
of that more universal, truer, more
eternal man dwelling in the
darkness of primordial night.

Carl Jung, Civilization in Transition, Page
304

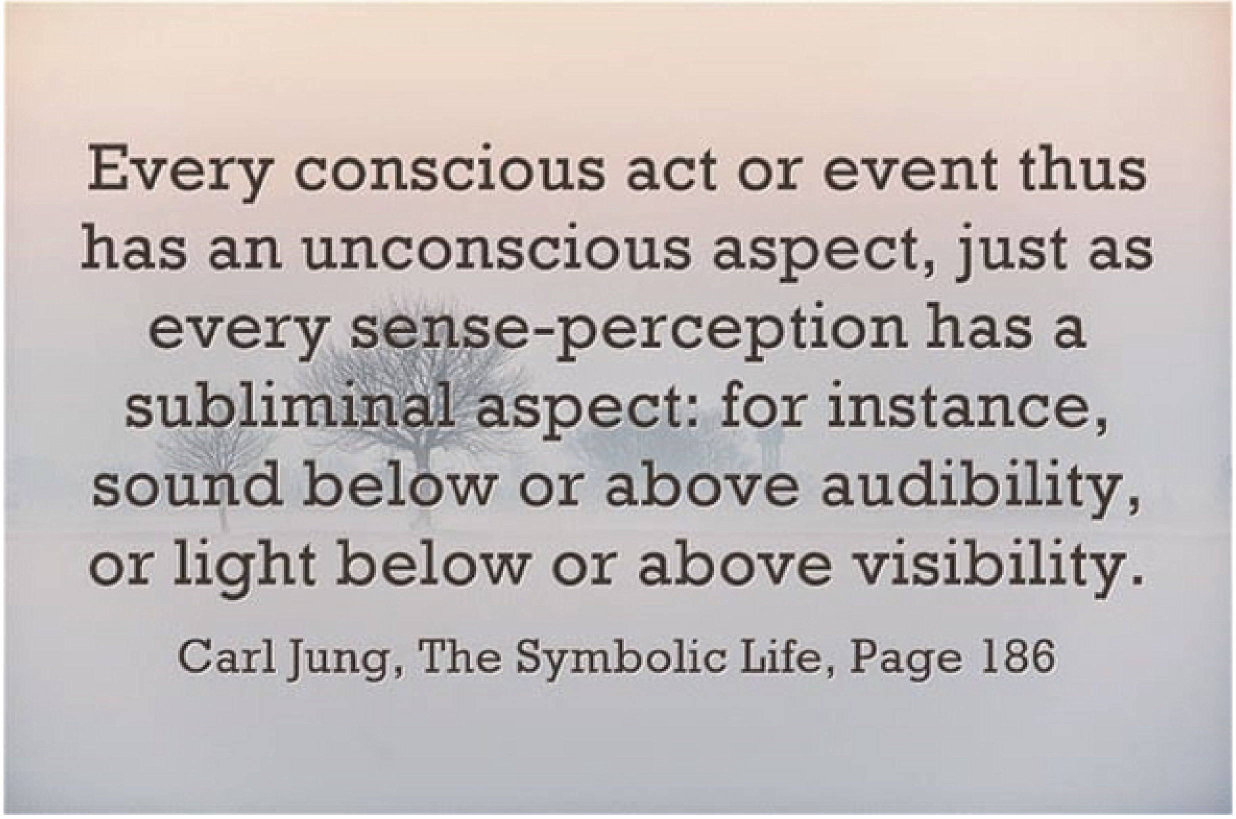
All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. Carl Jung, Civilization in Transition, Page 304.



One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye.

- Carl Jung, The Symbolic Life, Page 195

One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one’s brother’s eye. Carl Jung, The Symbolic Life, Page 195



Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.

Carl Jung, The Symbolic Life, Page 186

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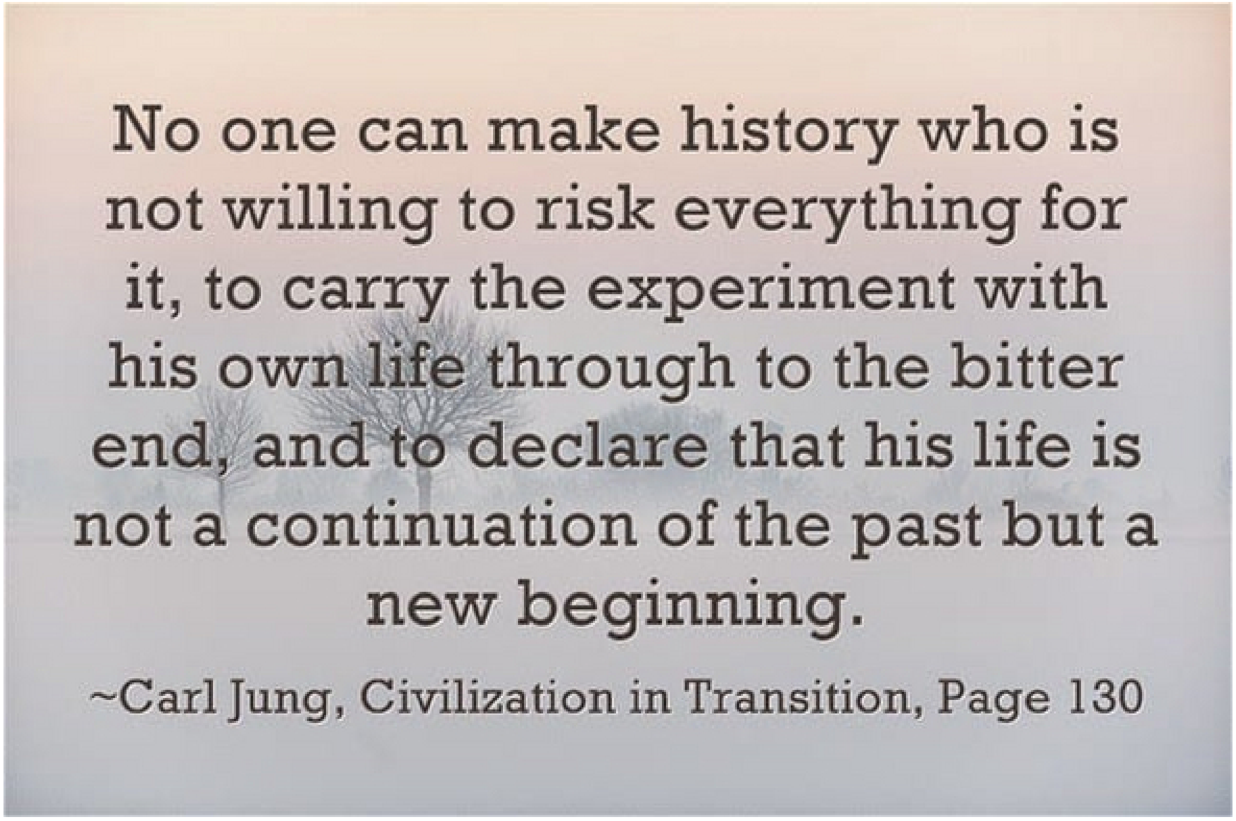
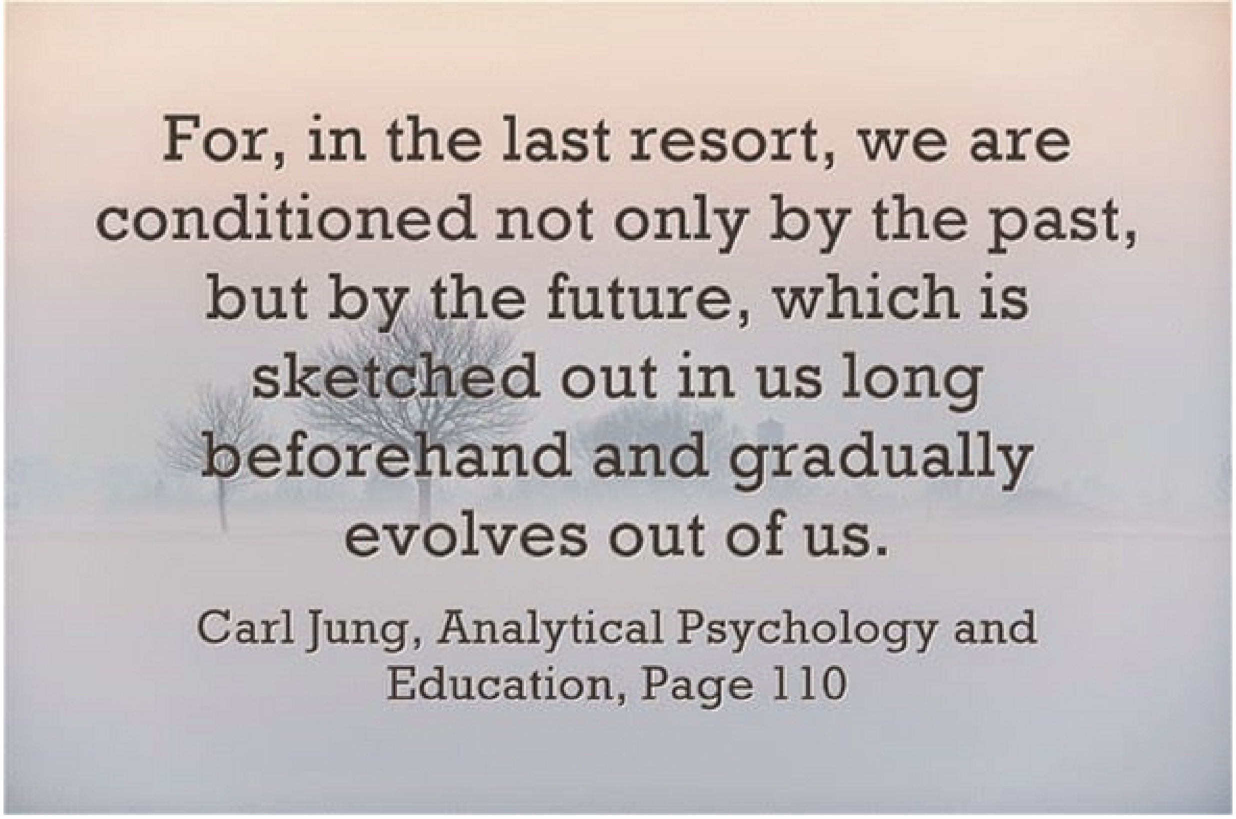


No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

~Carl Jung, Civilization in Transition, Page 130

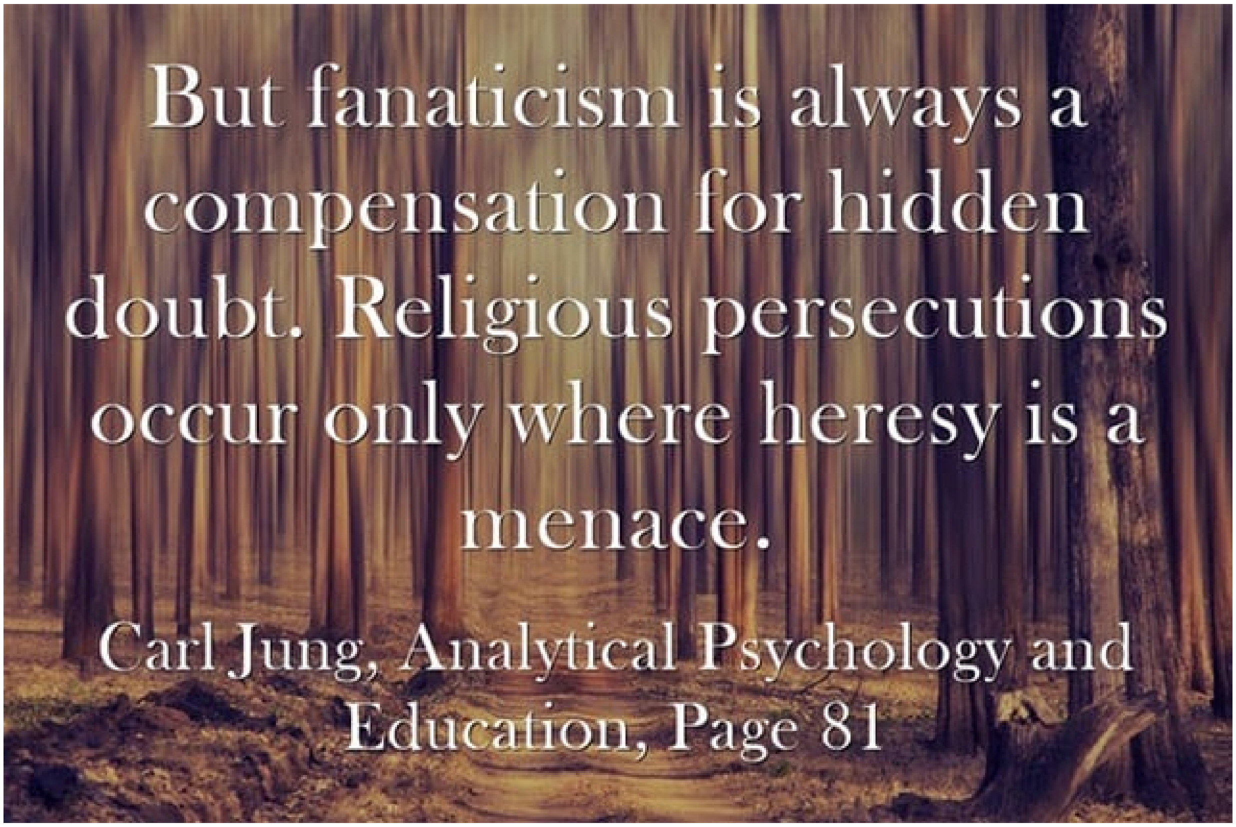
No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning. Carl Jung, Civilization in Transition, Page 130.



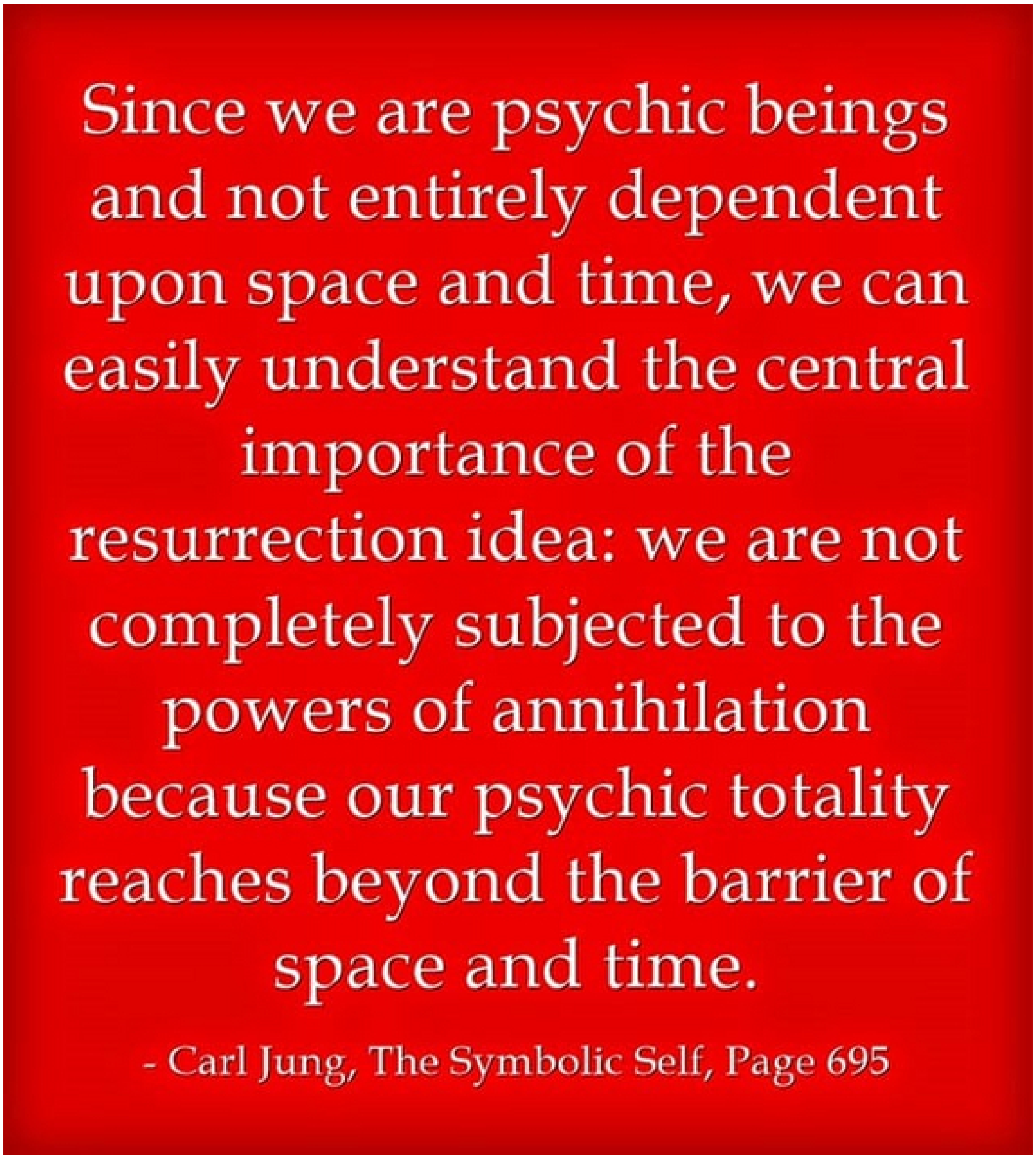
For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us.

Carl Jung, Analytical Psychology and Education, Page 110

For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us. Carl Jung, Analytical Psychology and Education, Page 110.



But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.



Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.

- Carl Jung, The Symbolic Self, Page 695

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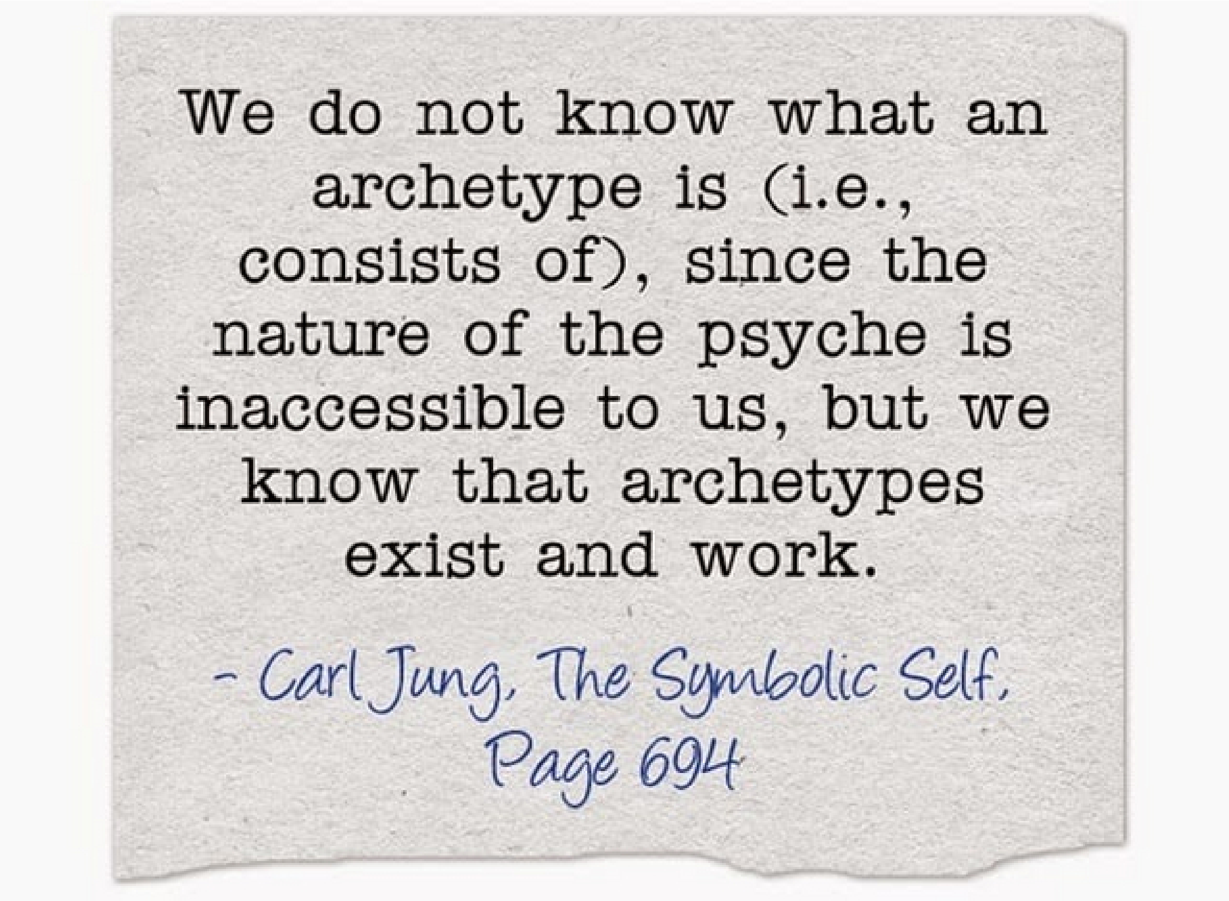

We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.

- Carl Jung, The Symbolic Self, Page 694

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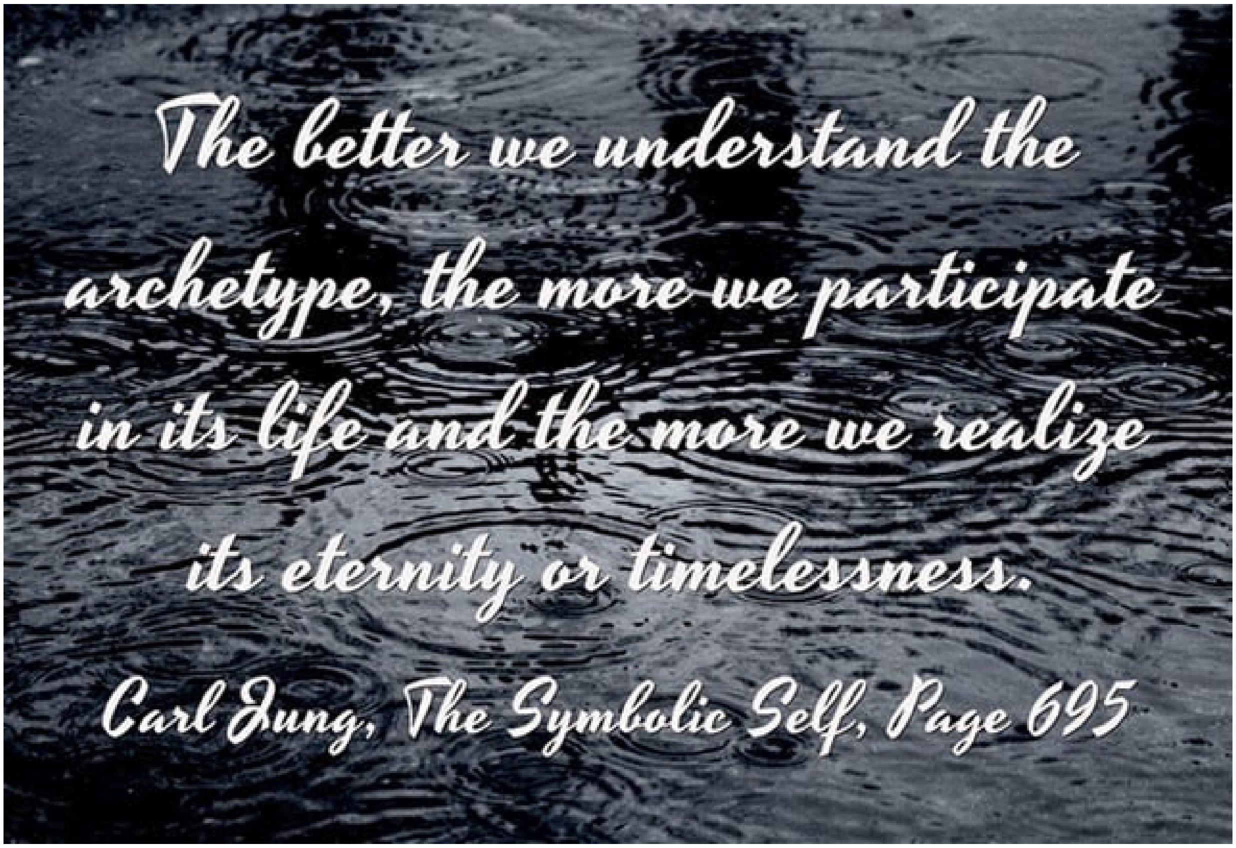

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness.

Carl Jung, The Symbolic Self, Page 695

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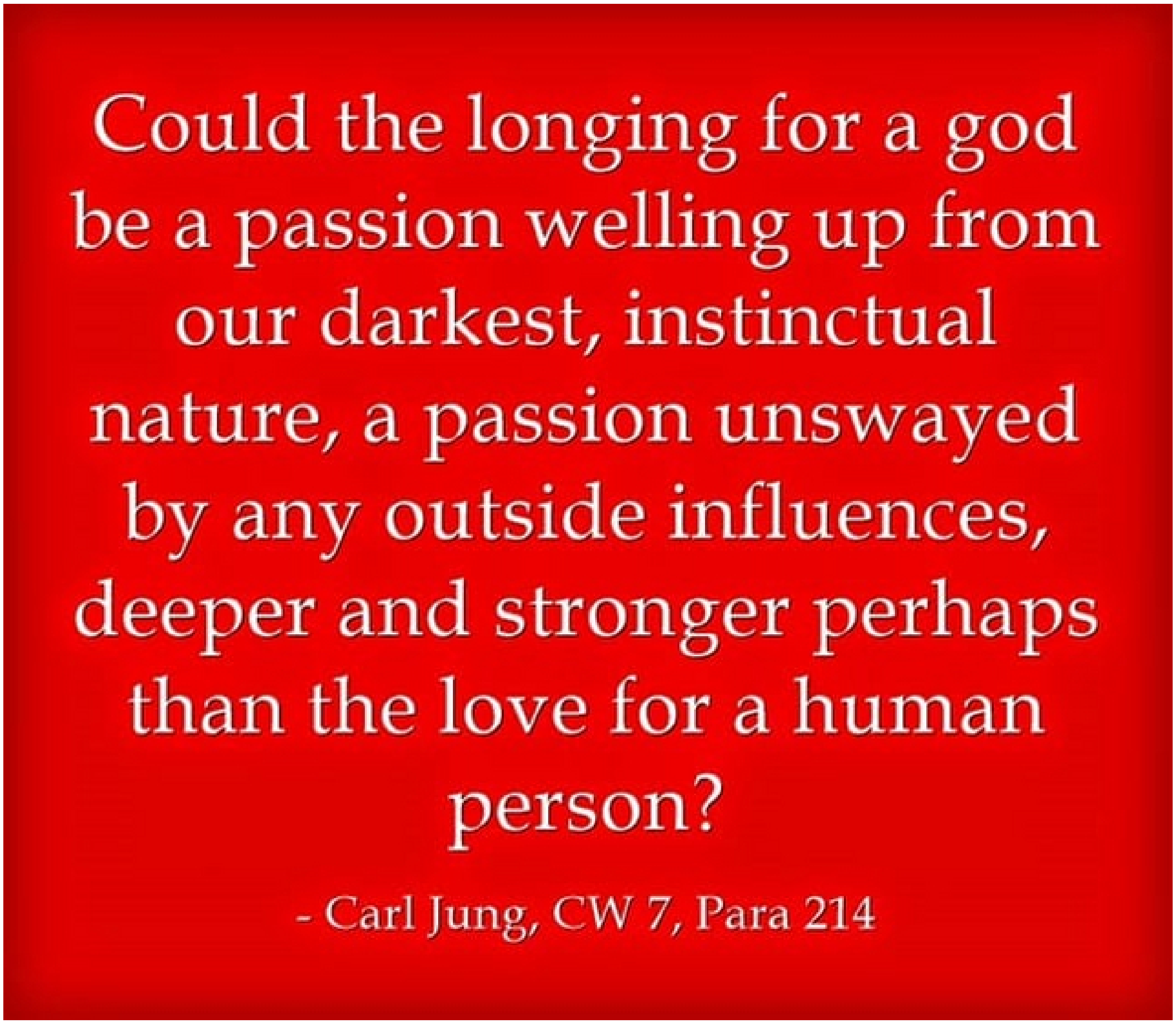
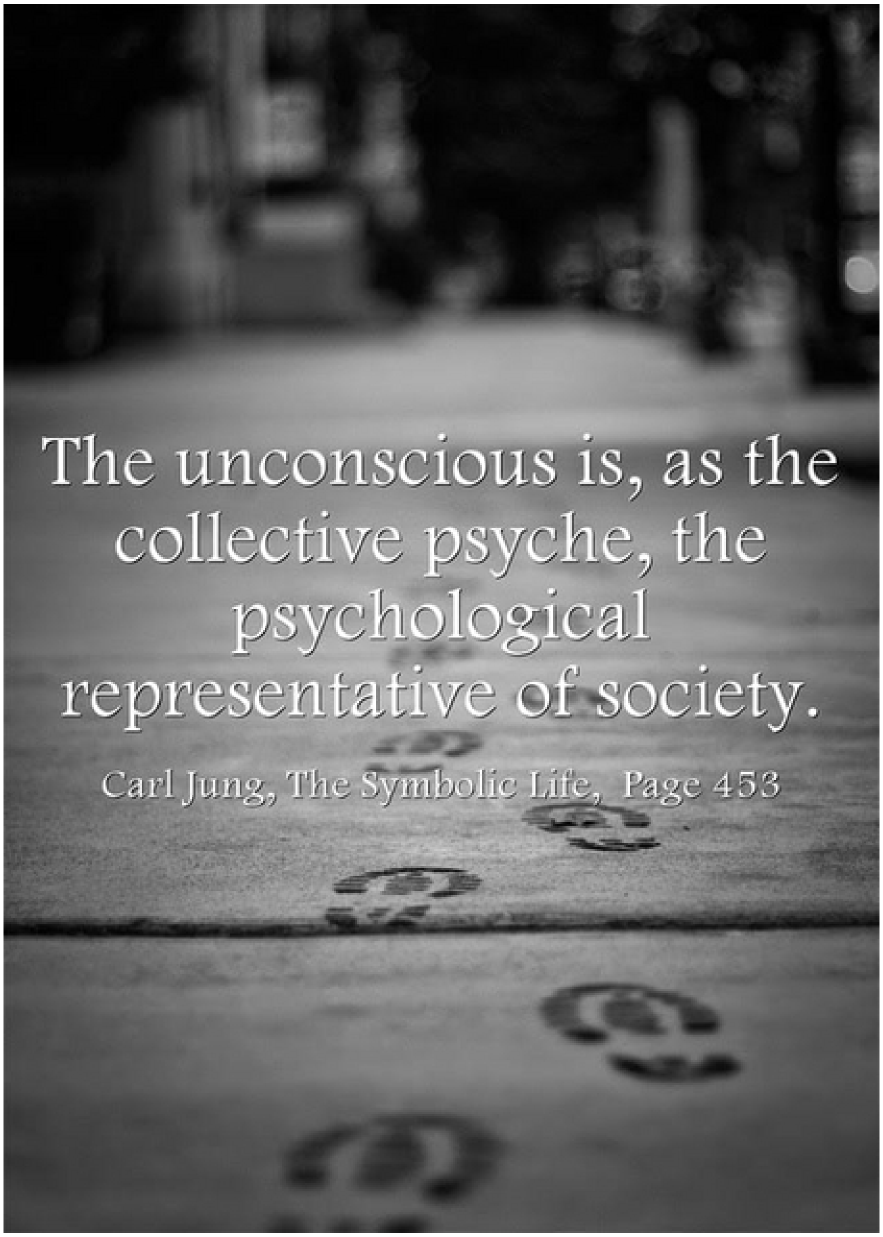


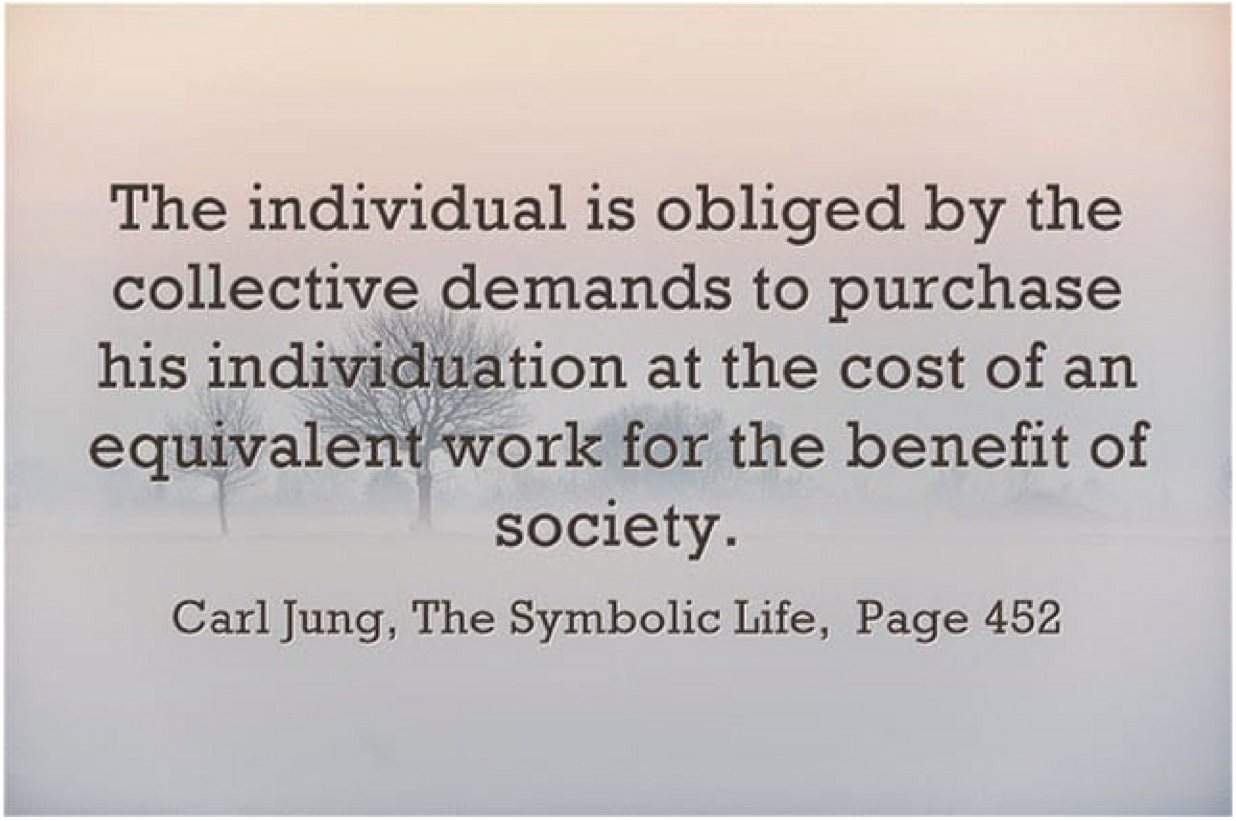
Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

- Carl Jung, CW 7, Para 214

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?” Carl Jung, CW 7, par 214.



The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, The Symbolic Life, Page 453.



The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society.

Carl Jung, The Symbolic Life, Page 452

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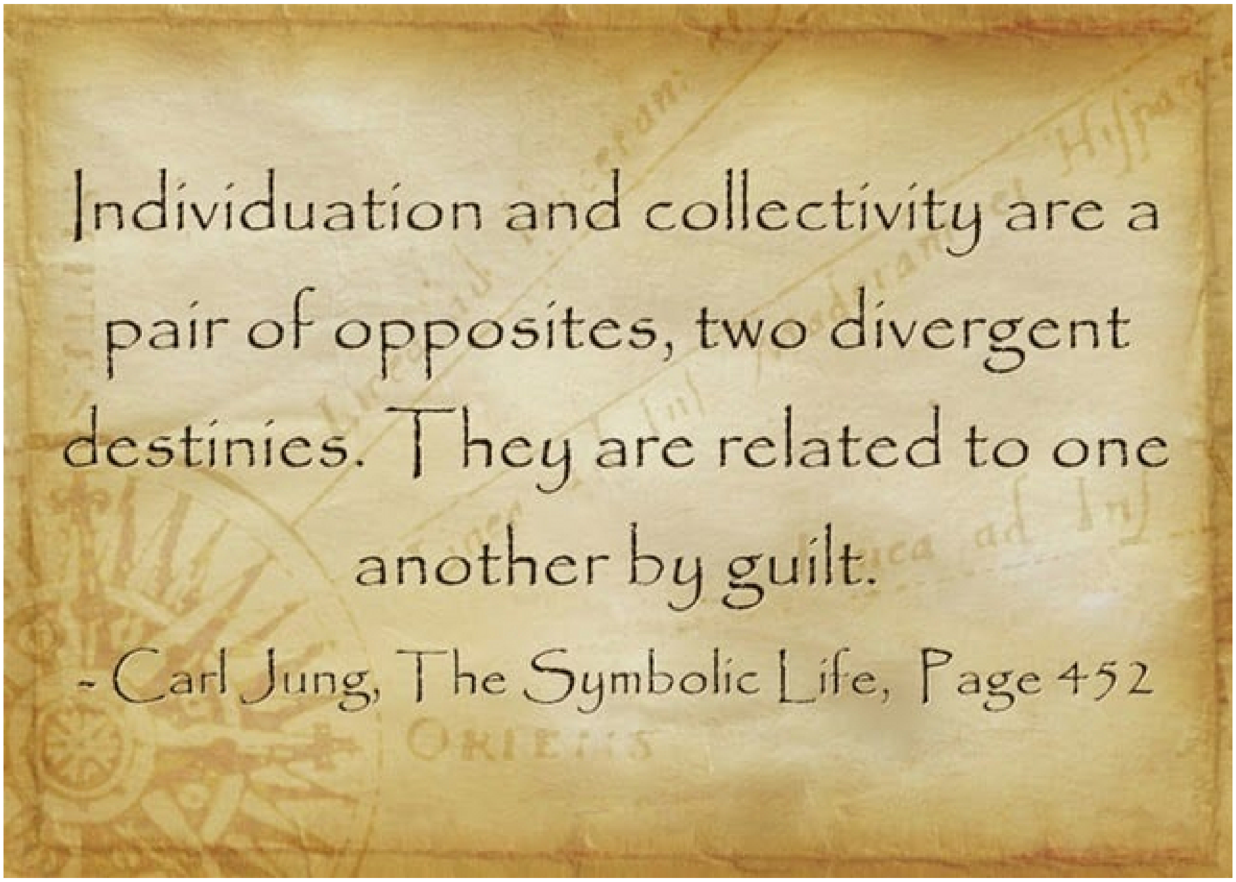

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt.

- Carl Jung, The Symbolic Life, Page 452

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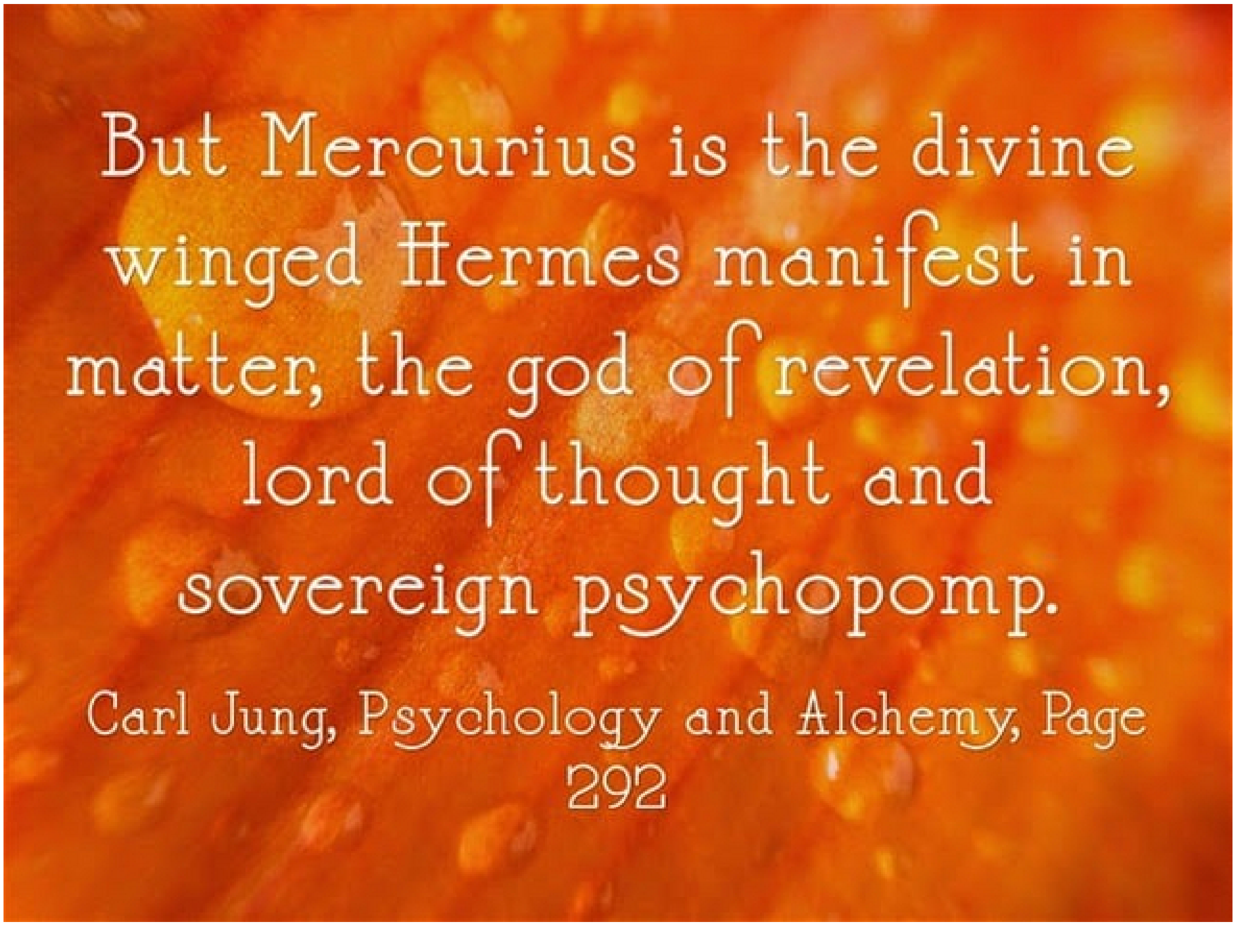

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp.

Carl Jung, Psychology and Alchemy, Page 292

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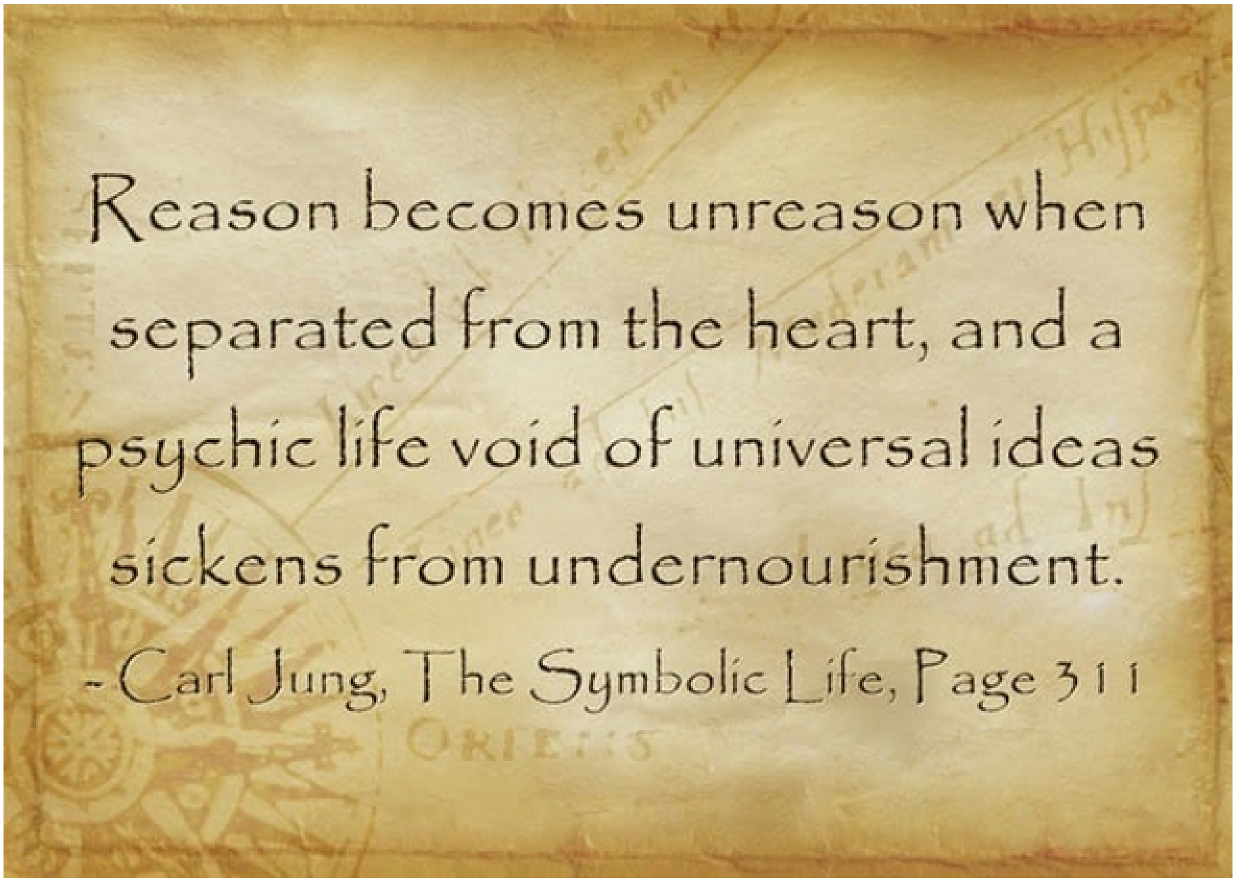
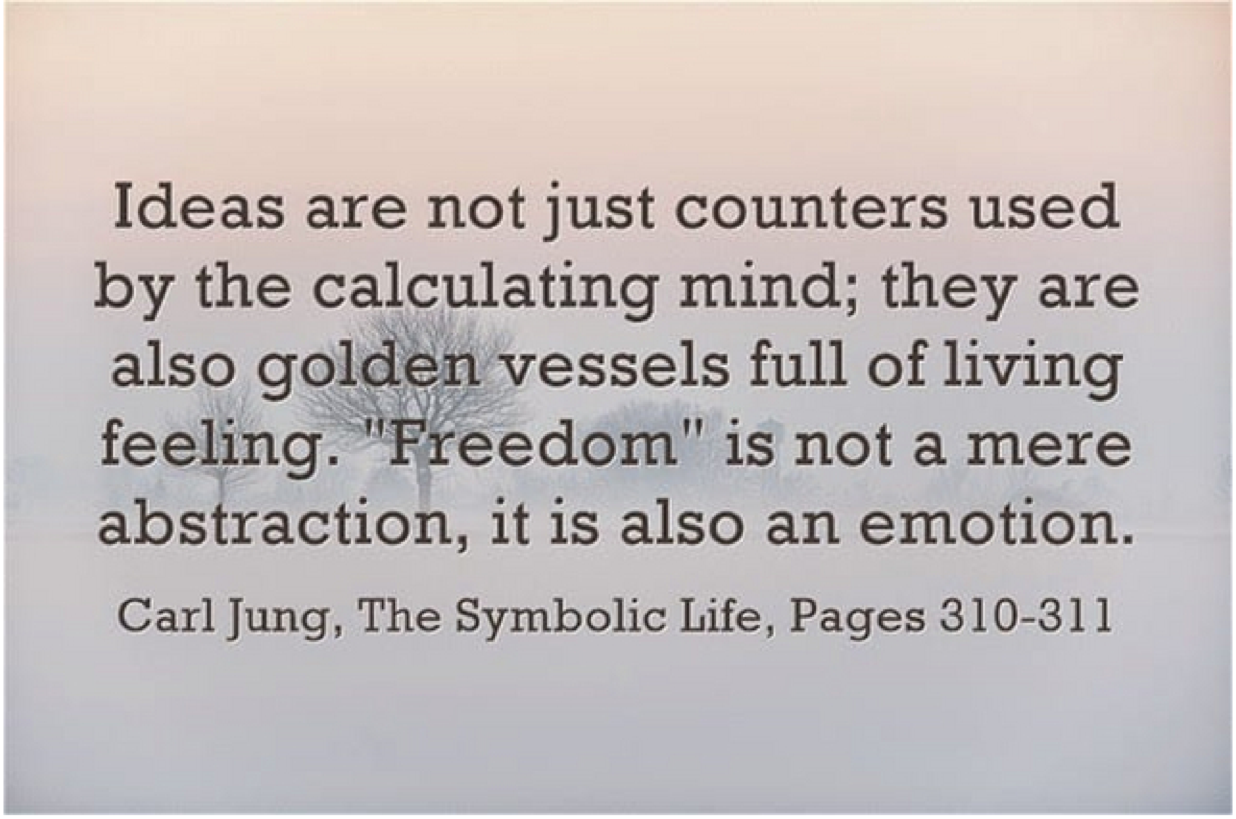


Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.

- Carl Jung, The Symbolic Life, Page 311

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, The Symbolic Life, Page 311.



Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion.

Carl Jung, The Symbolic Life, Pages 310-311

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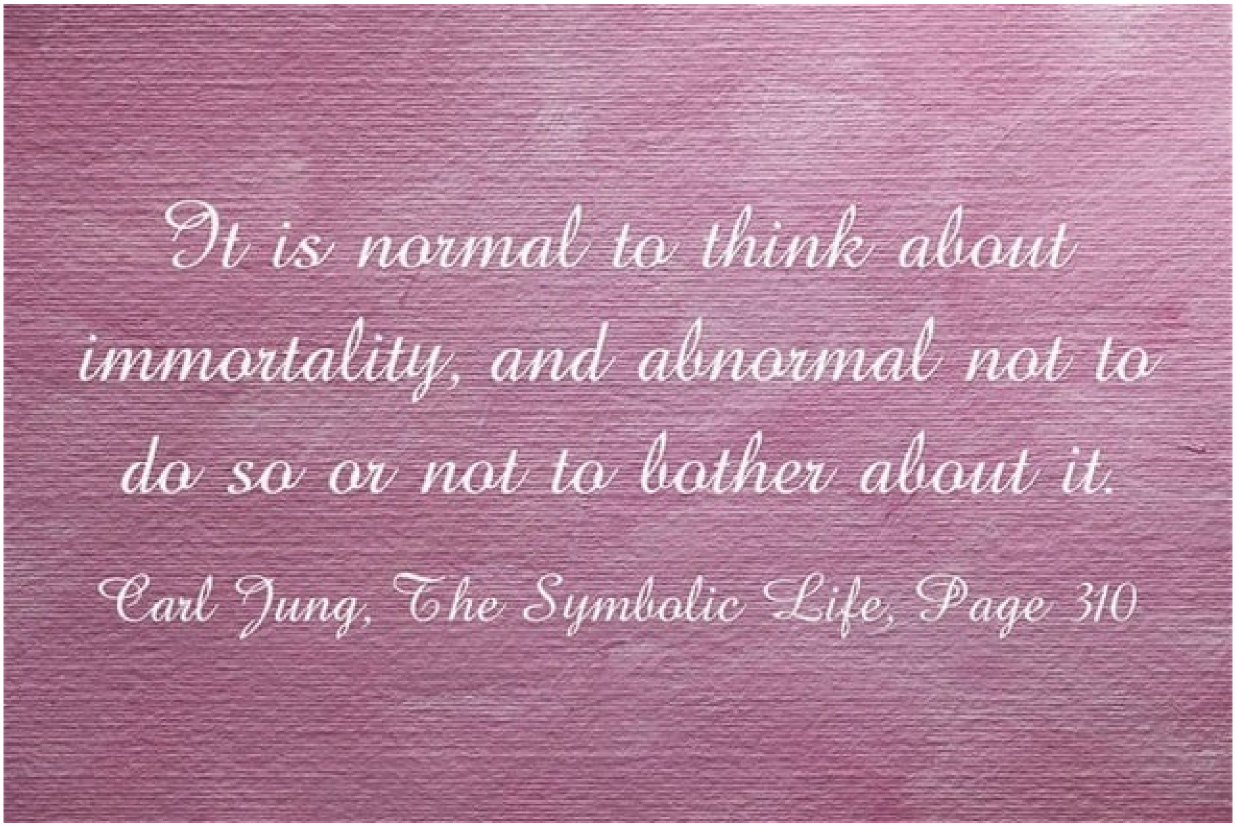
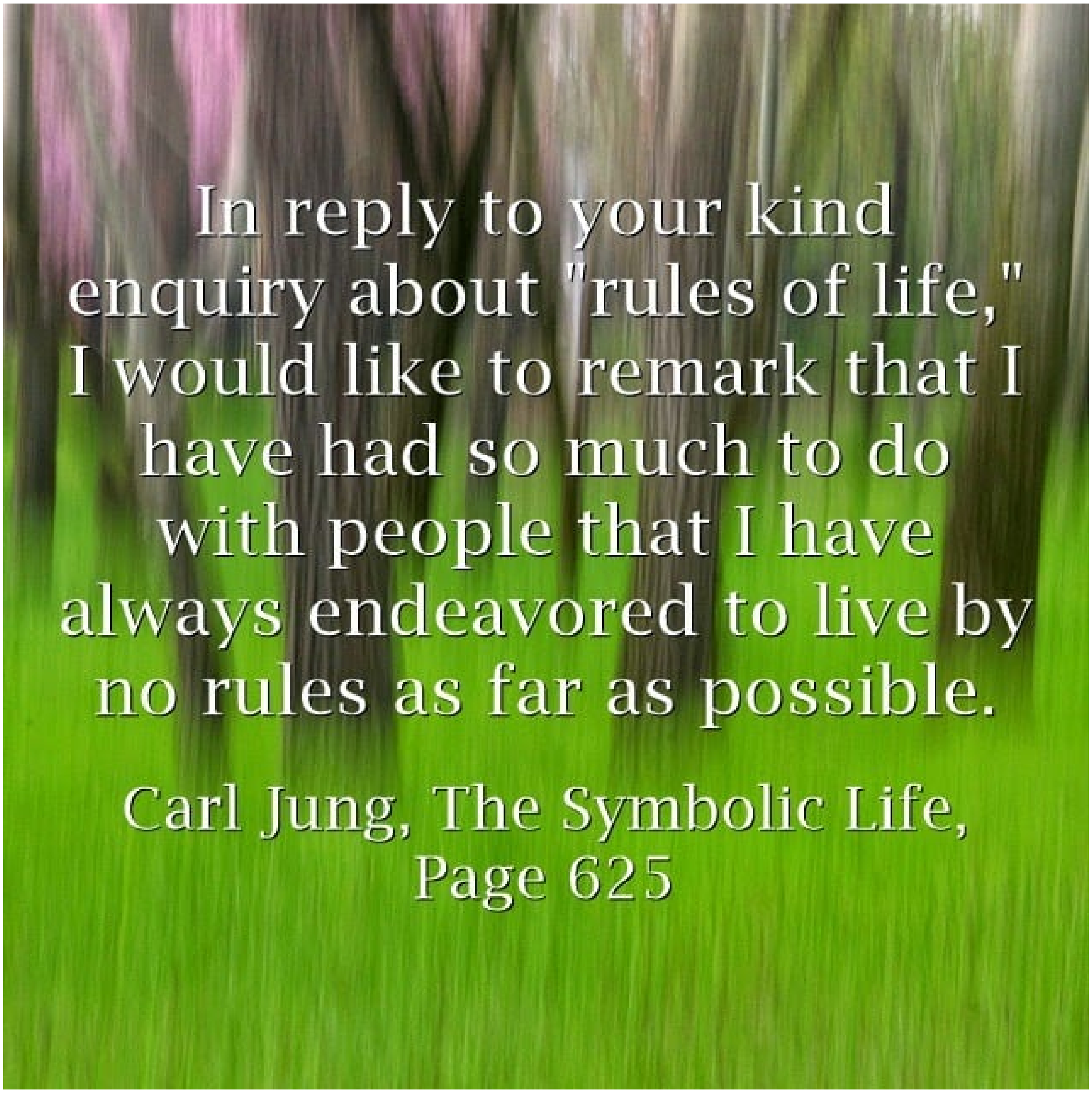


It is normal to think about immortality, and abnormal not to do so or not to bother about it.

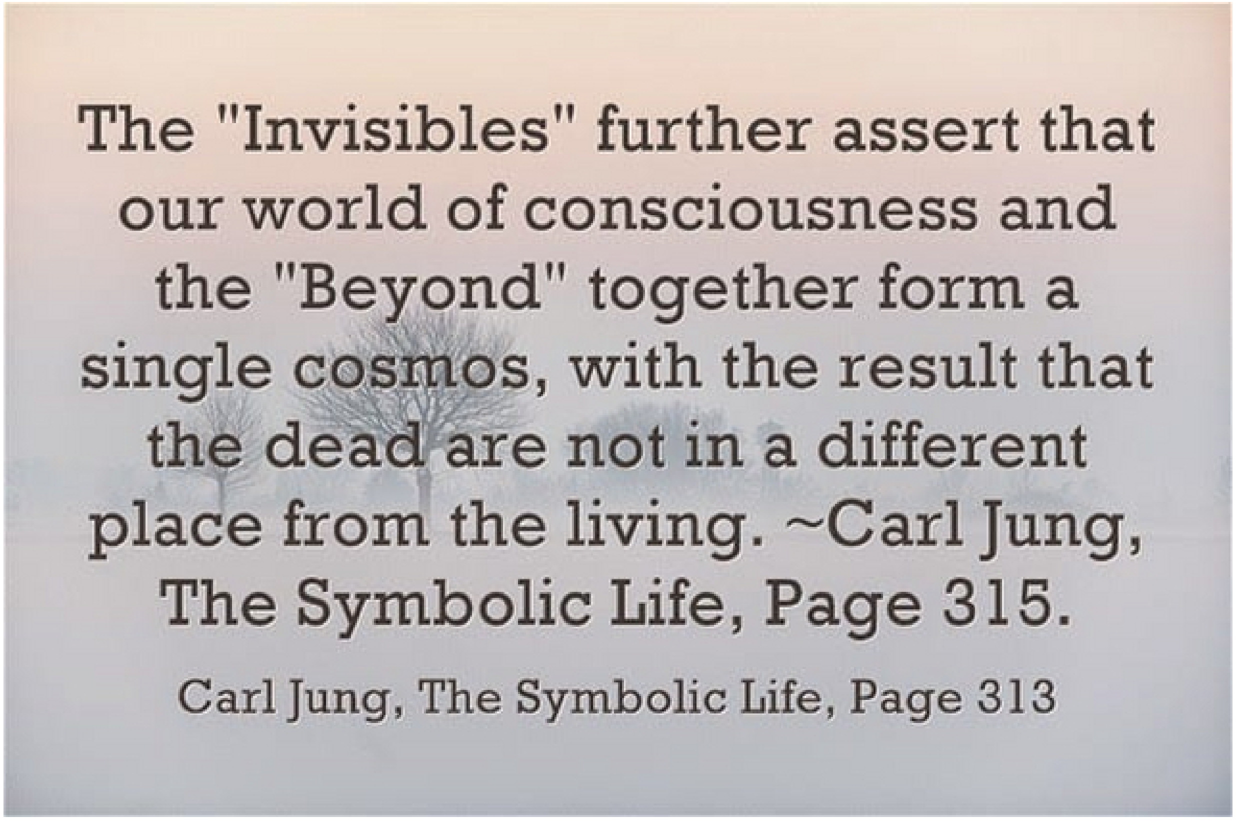
Carl Jung, The Symbolic Life, Page 310

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.

No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.



In reply to your kind enquiry about "rules of life," I would like to remark that I have had so much to do with people that I have always endeavored to live by no rules as far as possible. Carl Jung, The Symbolic Life, Page 625.



The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. ~Carl Jung, The Symbolic Life, Page 315.

Carl Jung, The Symbolic Life, Page 313

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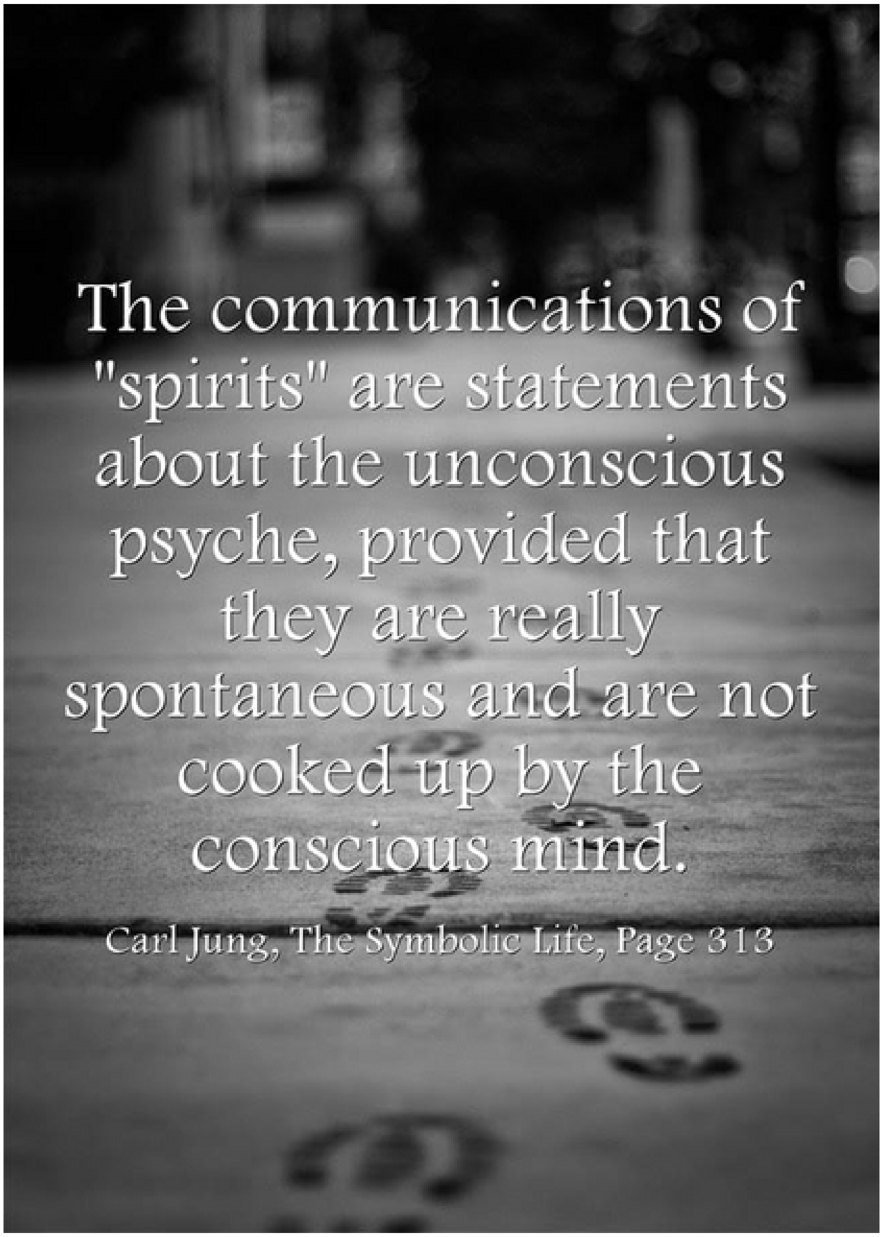
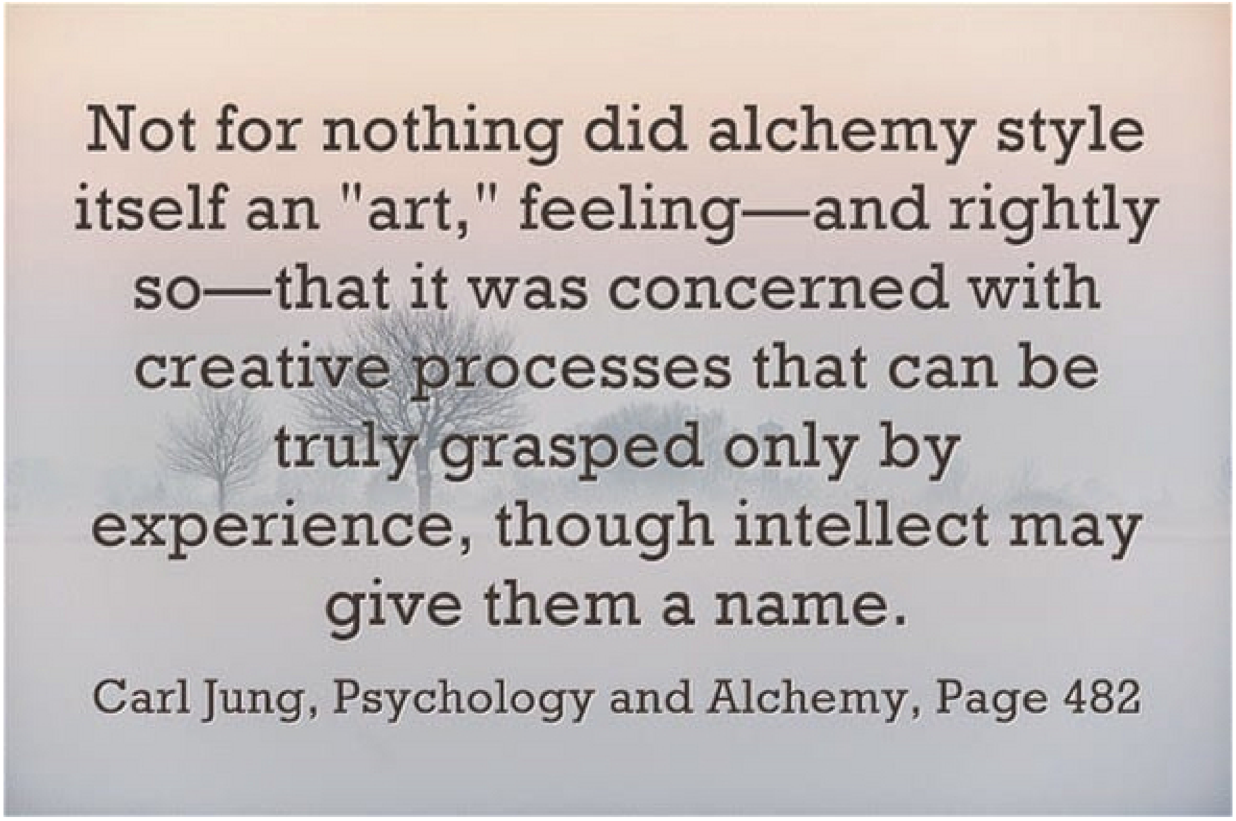


The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, The Symbolic Life, Page 313.



Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name.

Carl Jung, Psychology and Alchemy, Page 482

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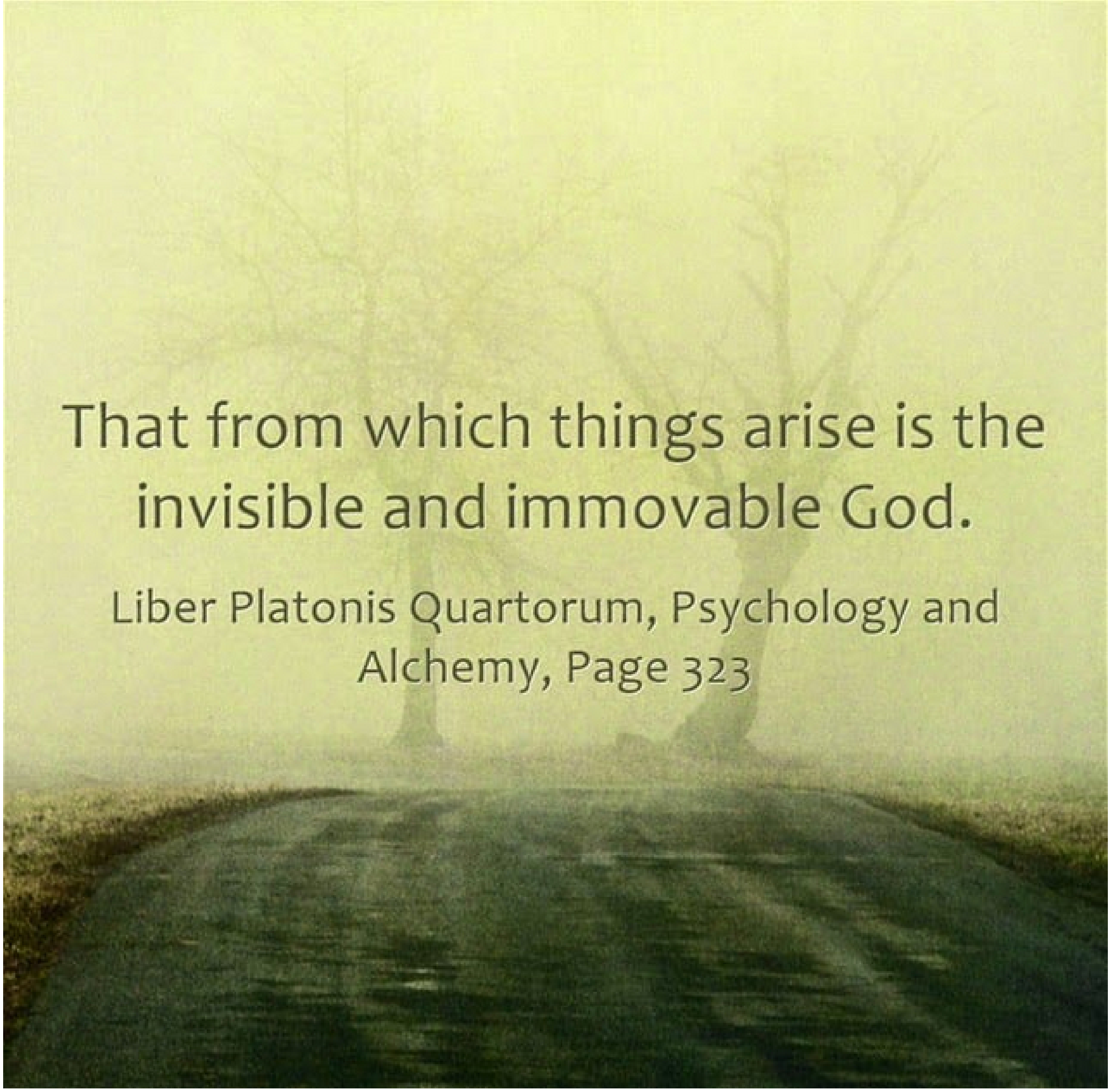
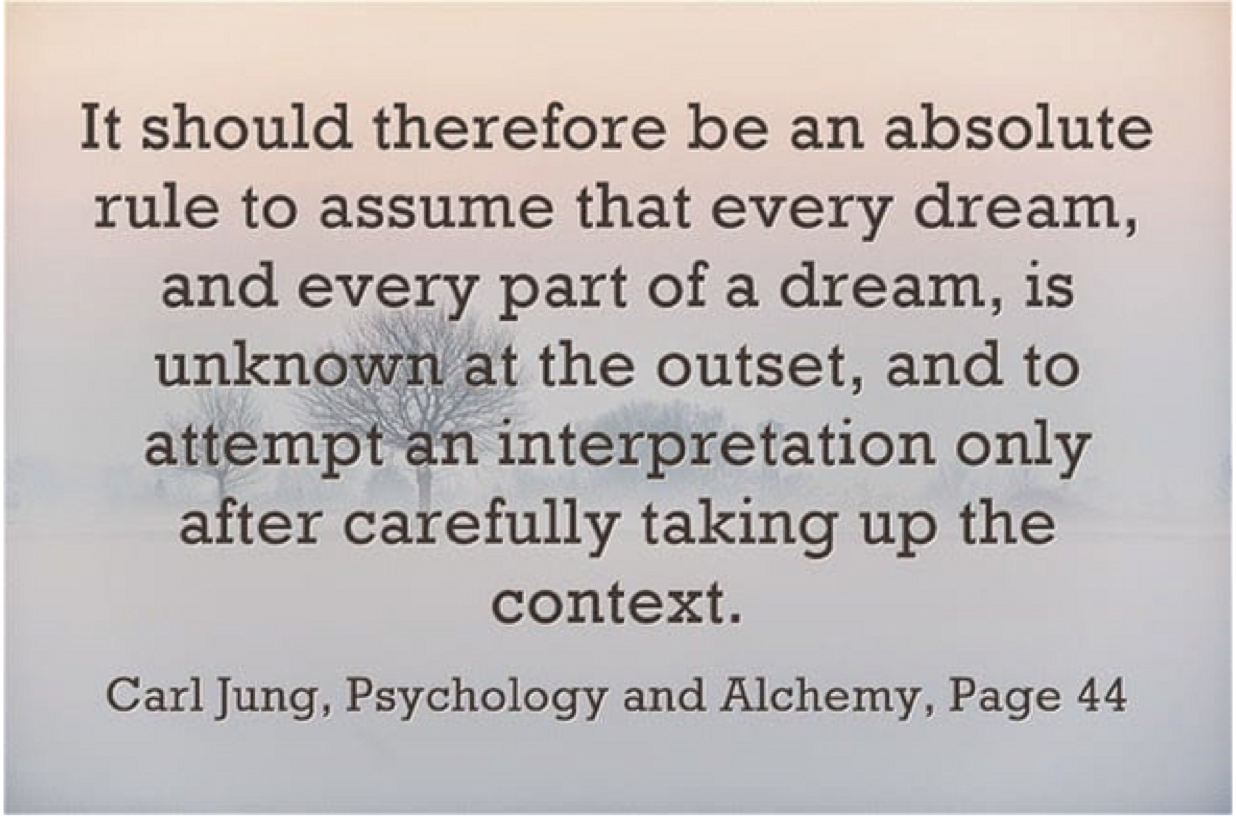


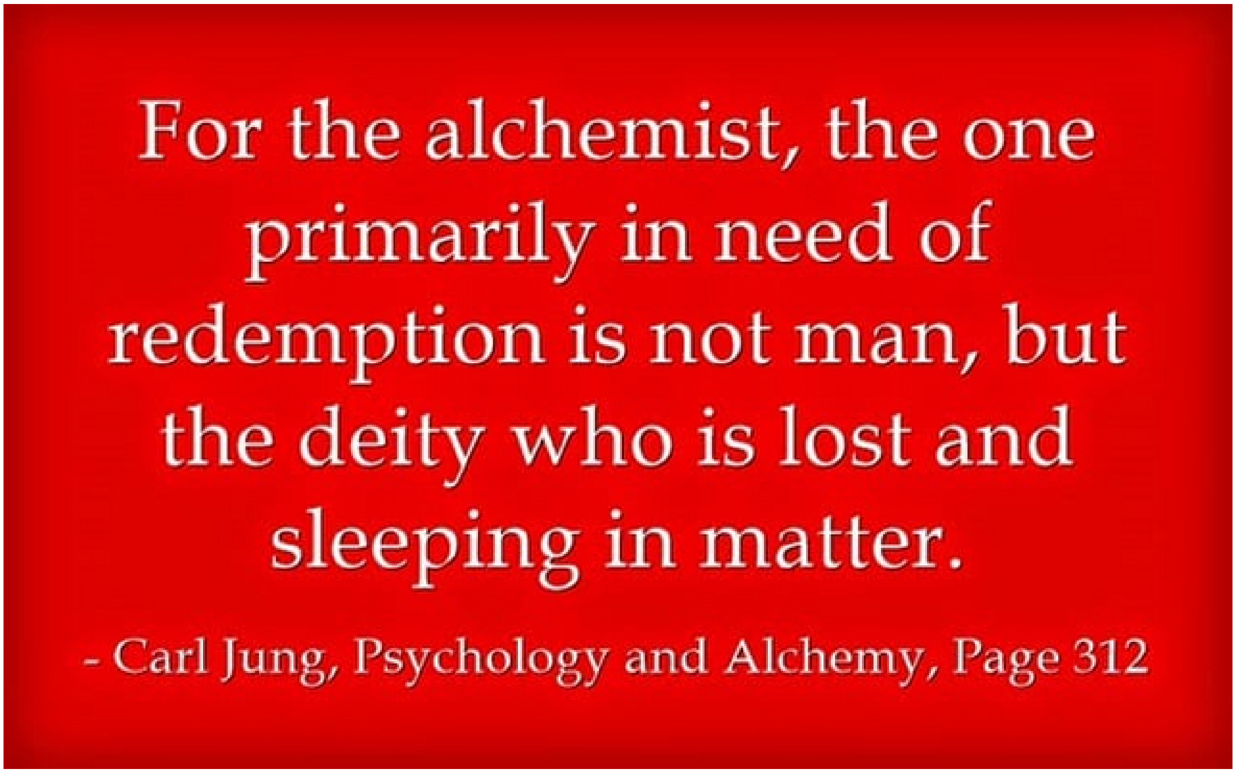
That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.



It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context.

Carl Jung, Psychology and Alchemy, Page 44

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.



For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter.

- Carl Jung, Psychology and Alchemy, Page 312

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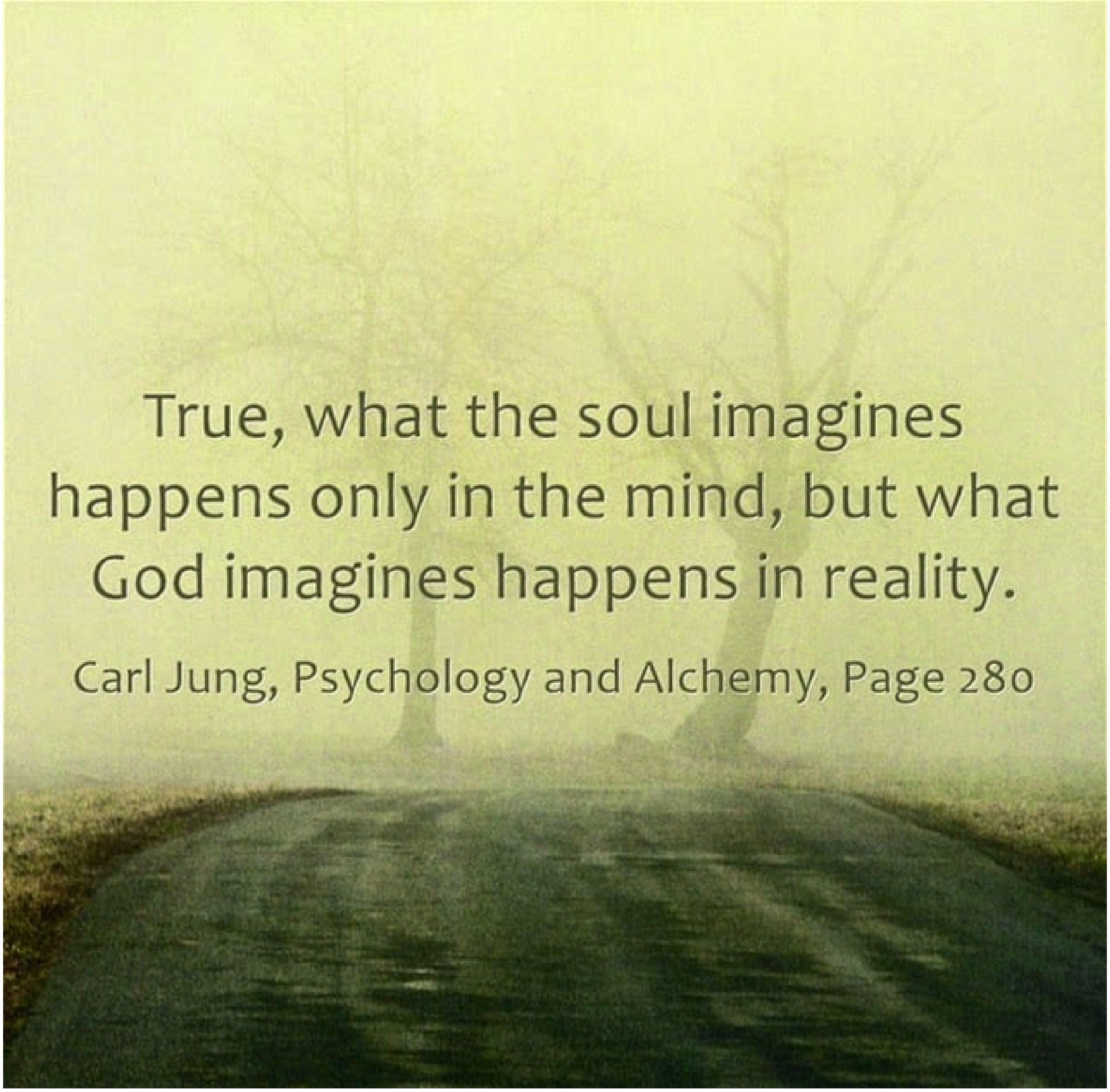
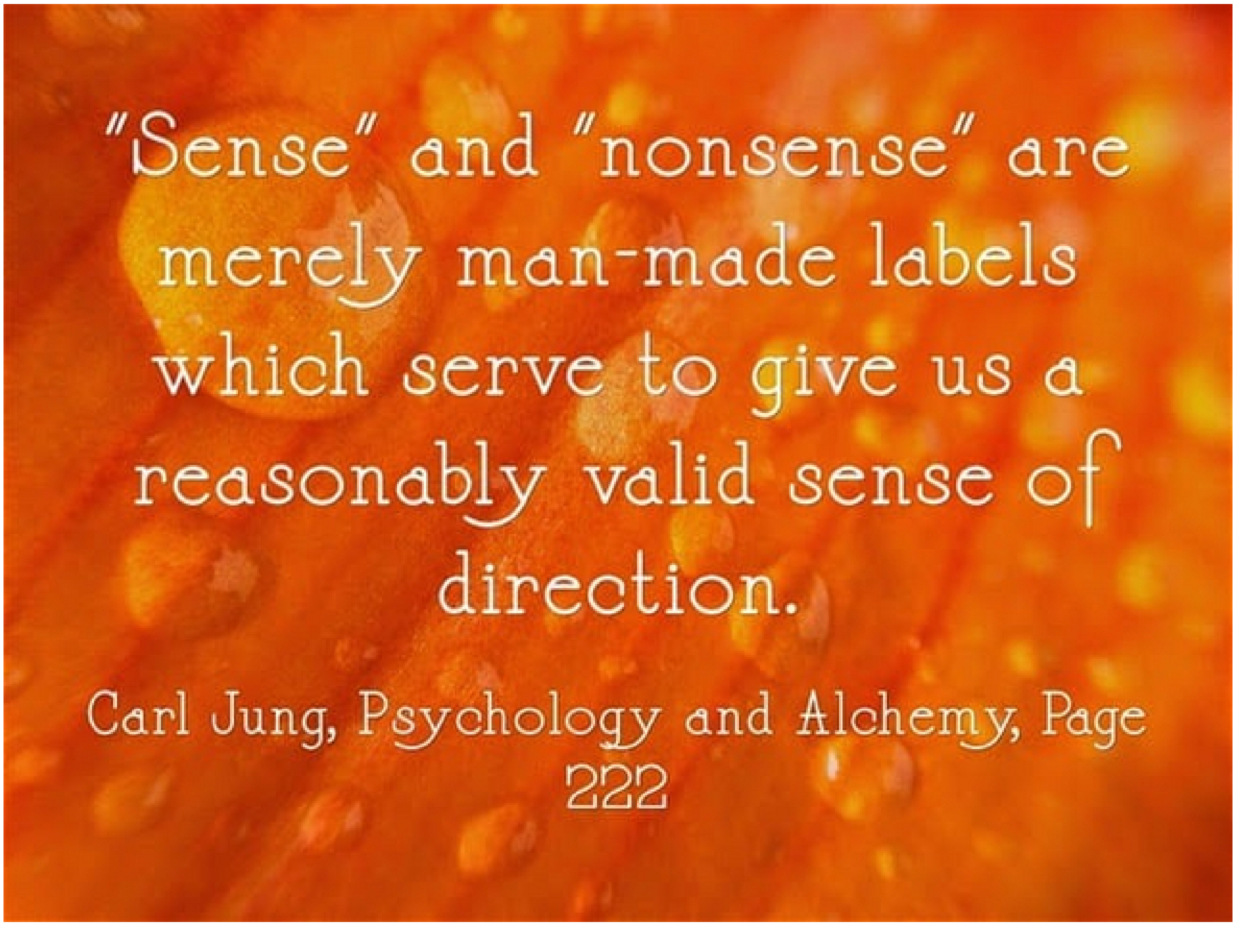


True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.



"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction.

Carl Jung, Psychology and Alchemy, Page 222

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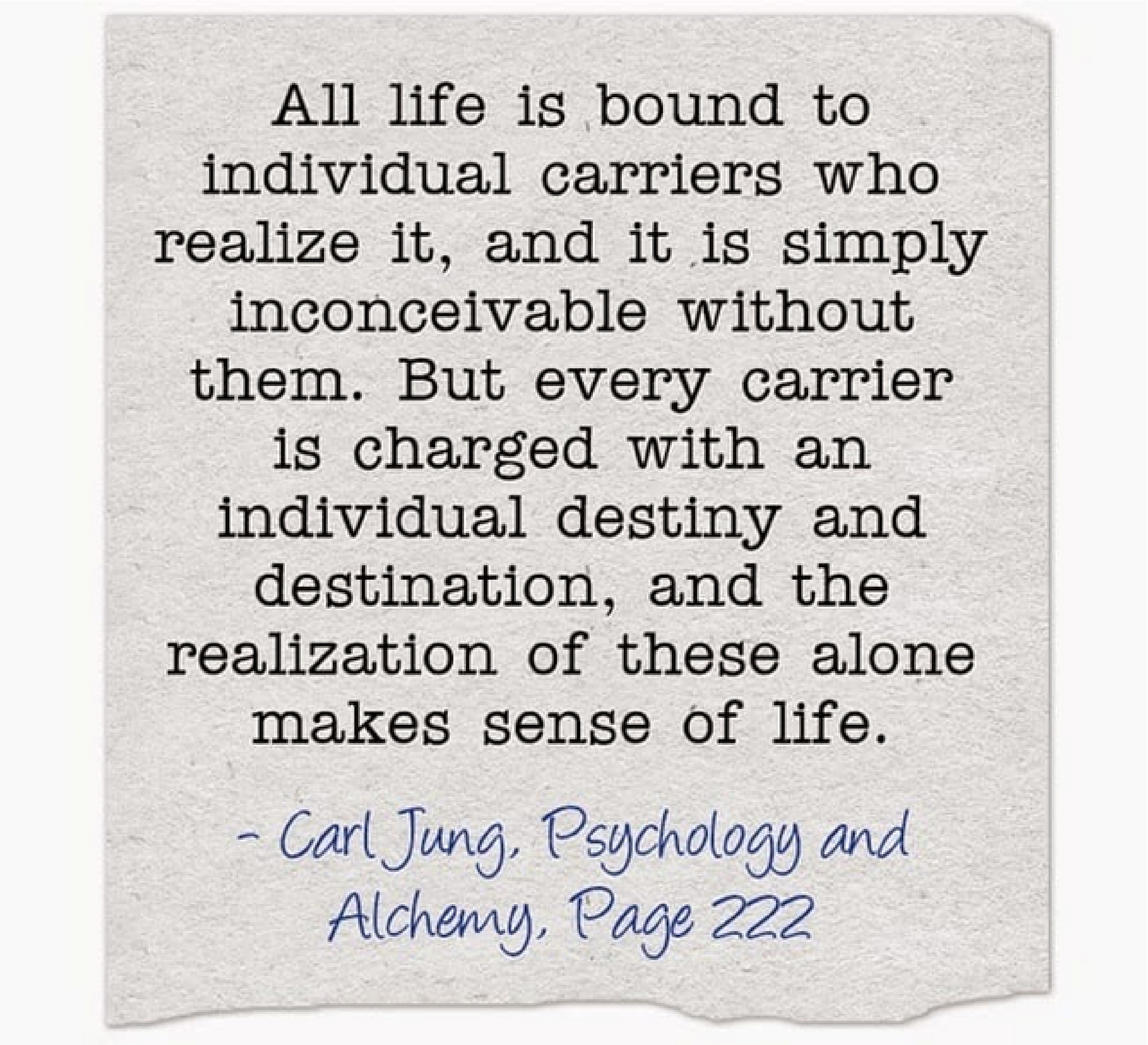

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

- Carl Jung, Psychology and Alchemy, Page 222

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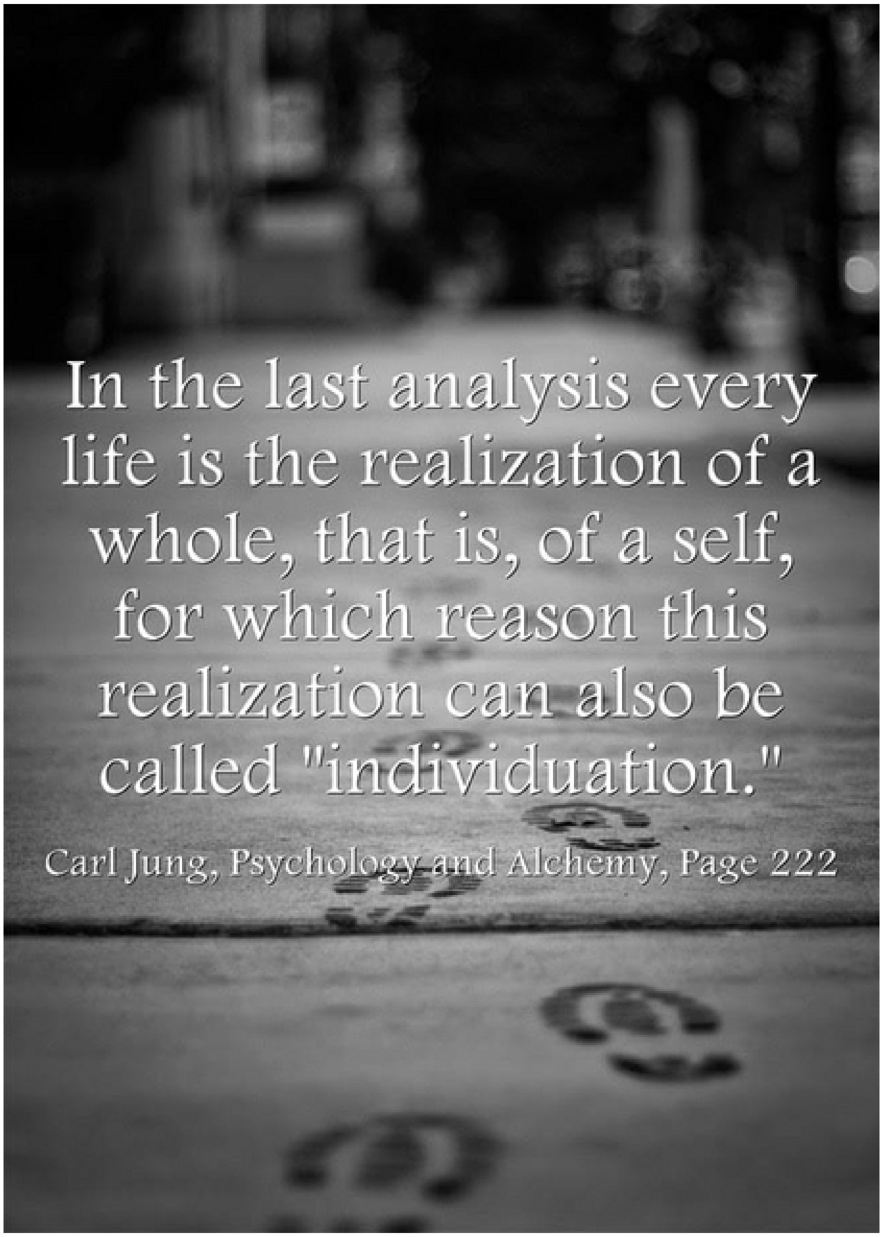
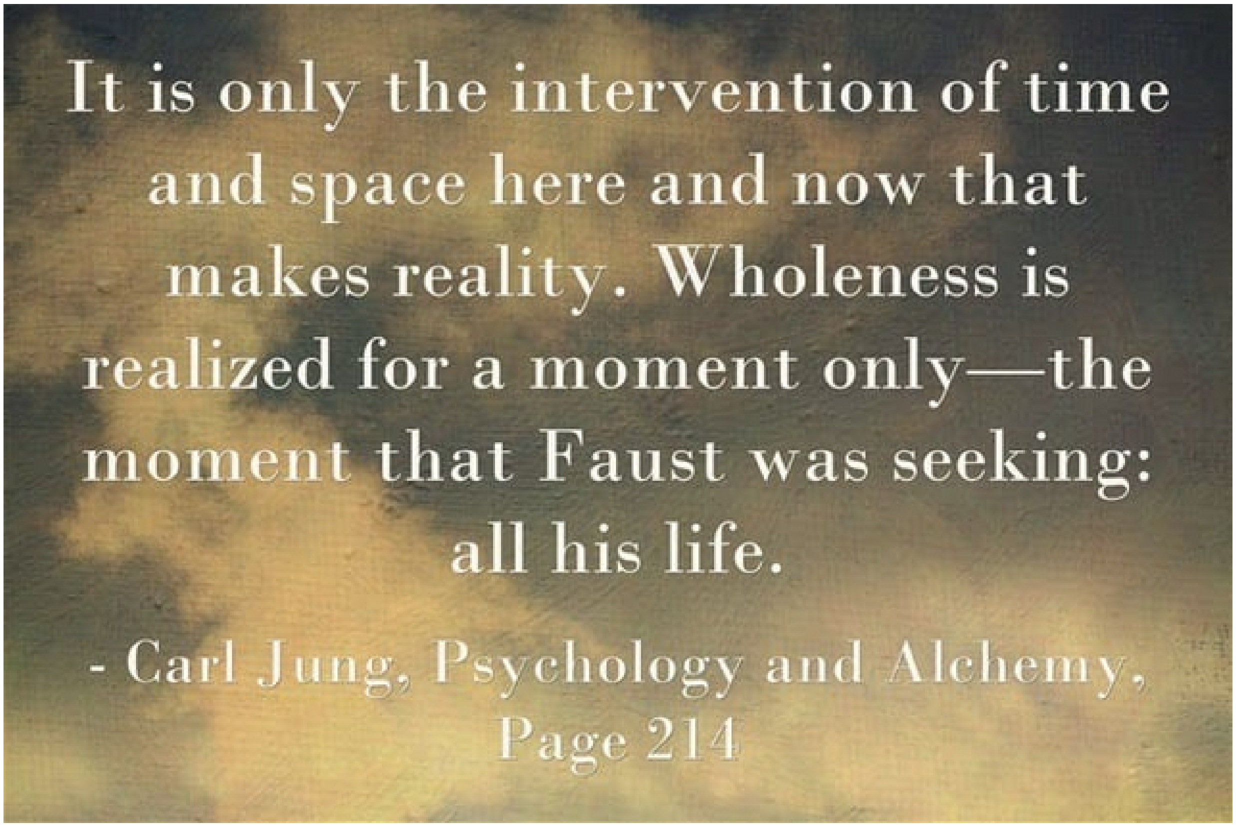


In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.



It is only the intervention of time
and space here and now that
makes reality. Wholeness is
realized for a moment only—the
moment that Faust was seeking:
all his life.

- Carl Jung, Psychology and Alchemy,
Page 214

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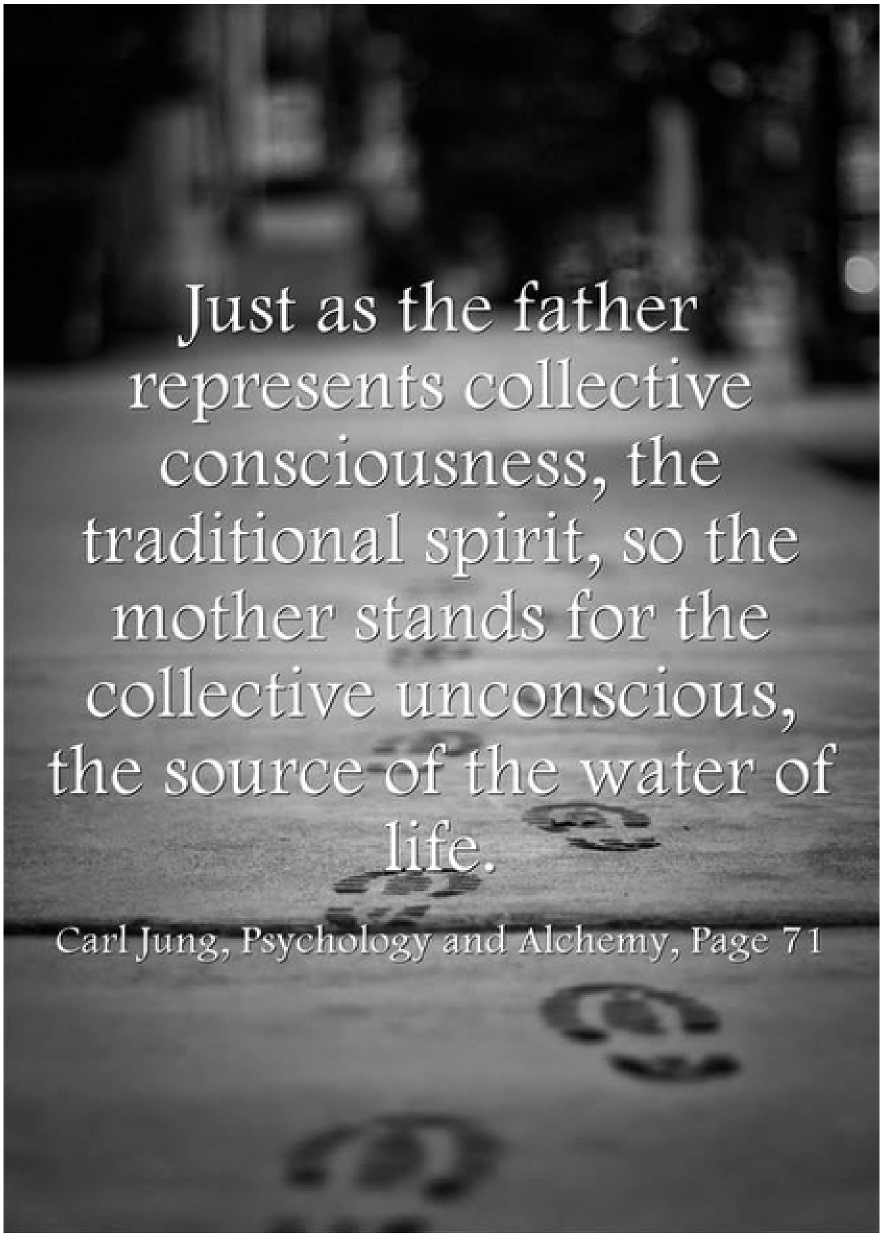
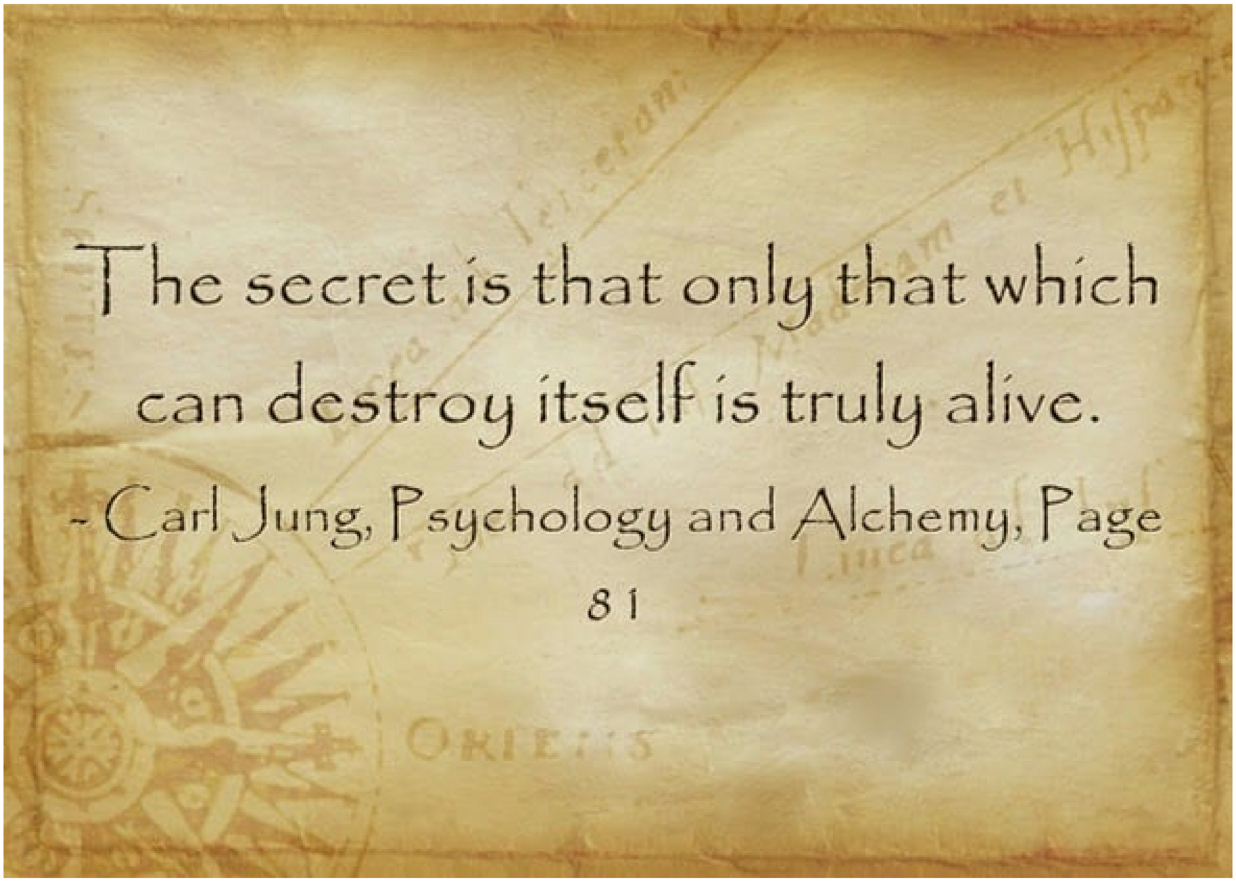


Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.



The secret is that only that which can destroy itself is truly alive.

- Carl Jung, Psychology and Alchemy, Page 81

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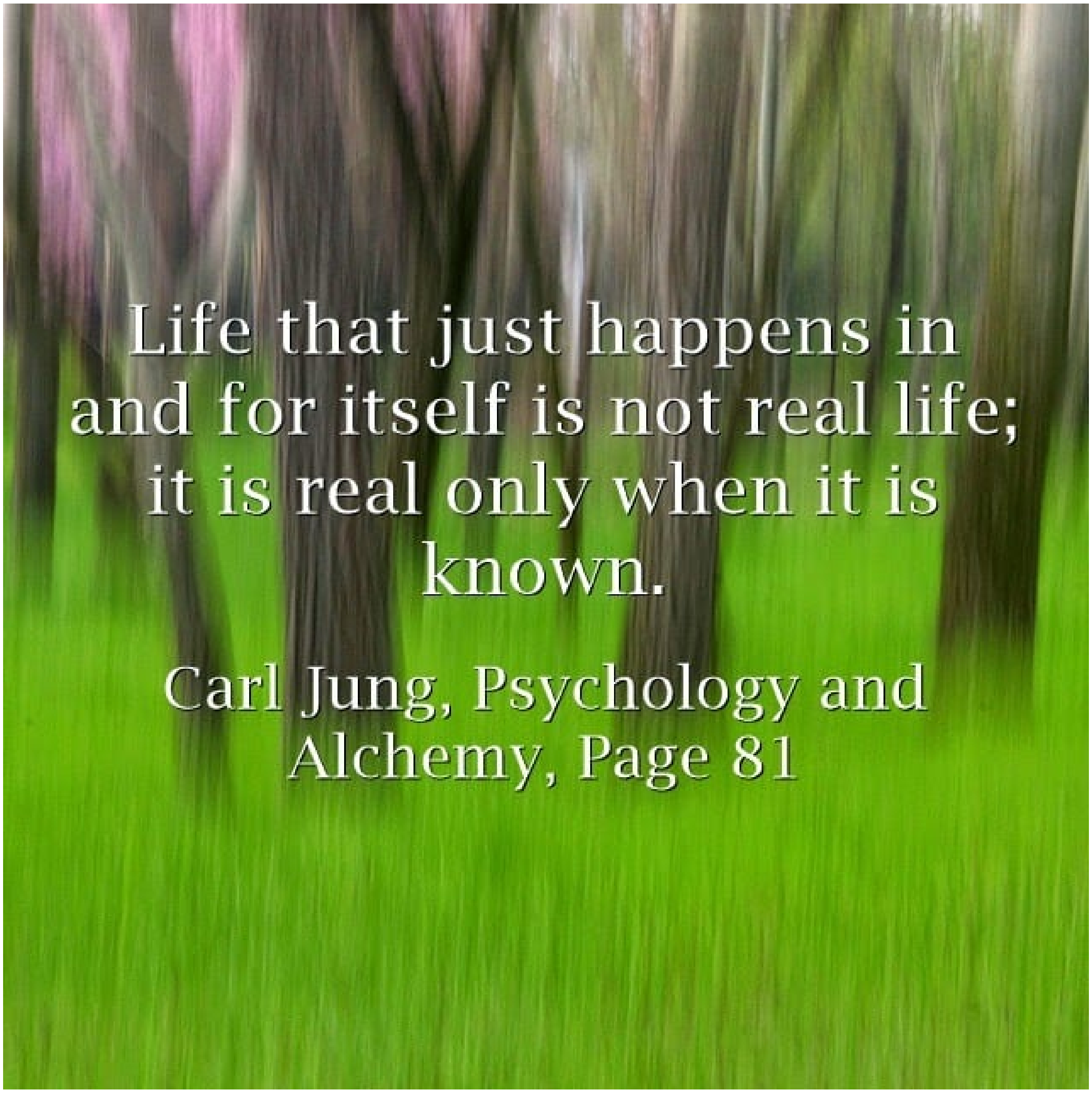
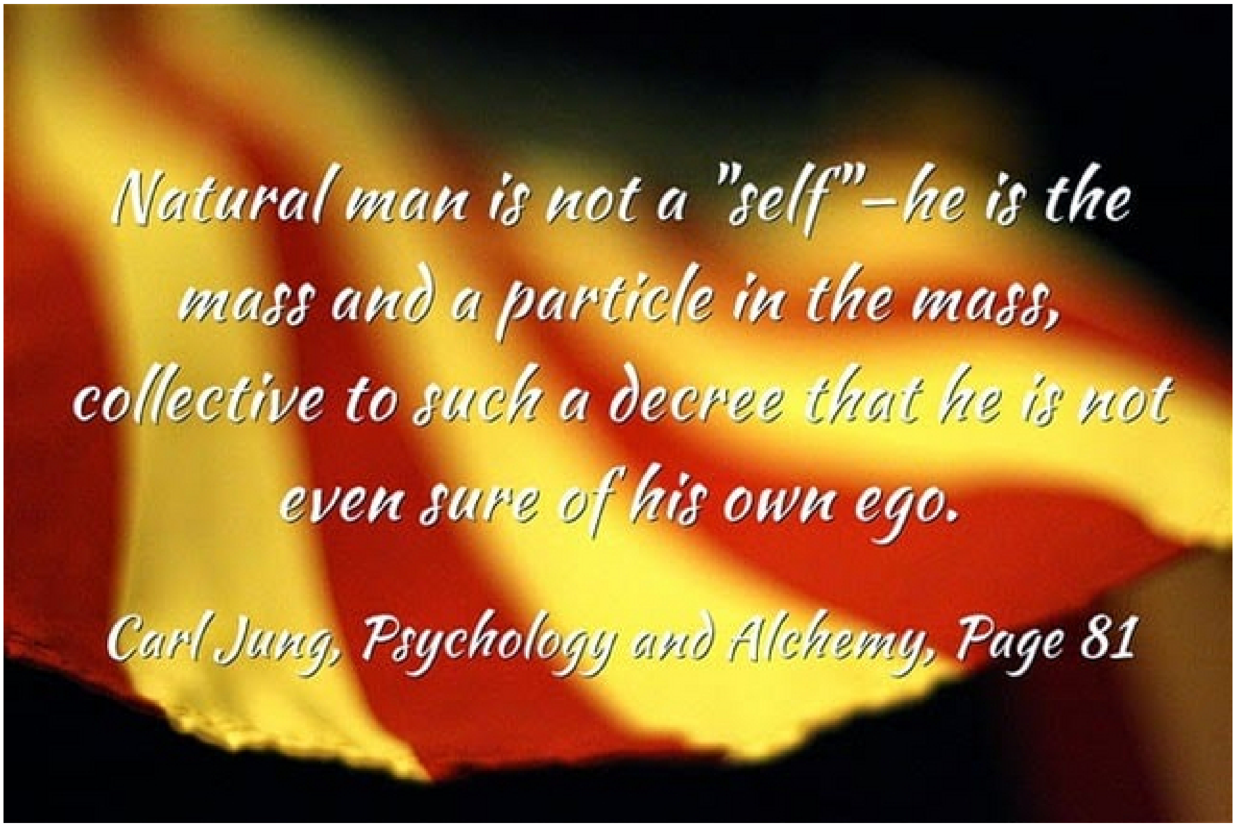


Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.


Natural man is not a "self"–he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego.
Carl Jung, Psychology and Alchemy, Page 81

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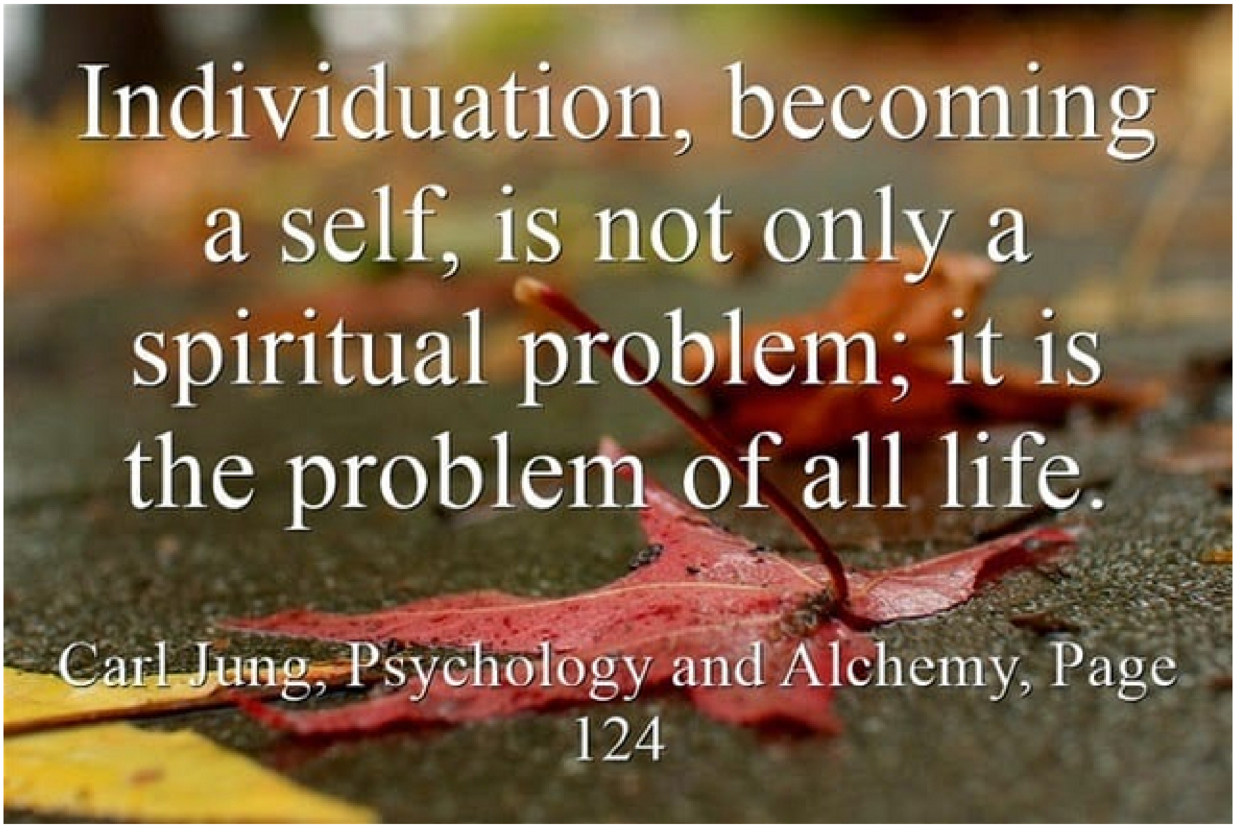
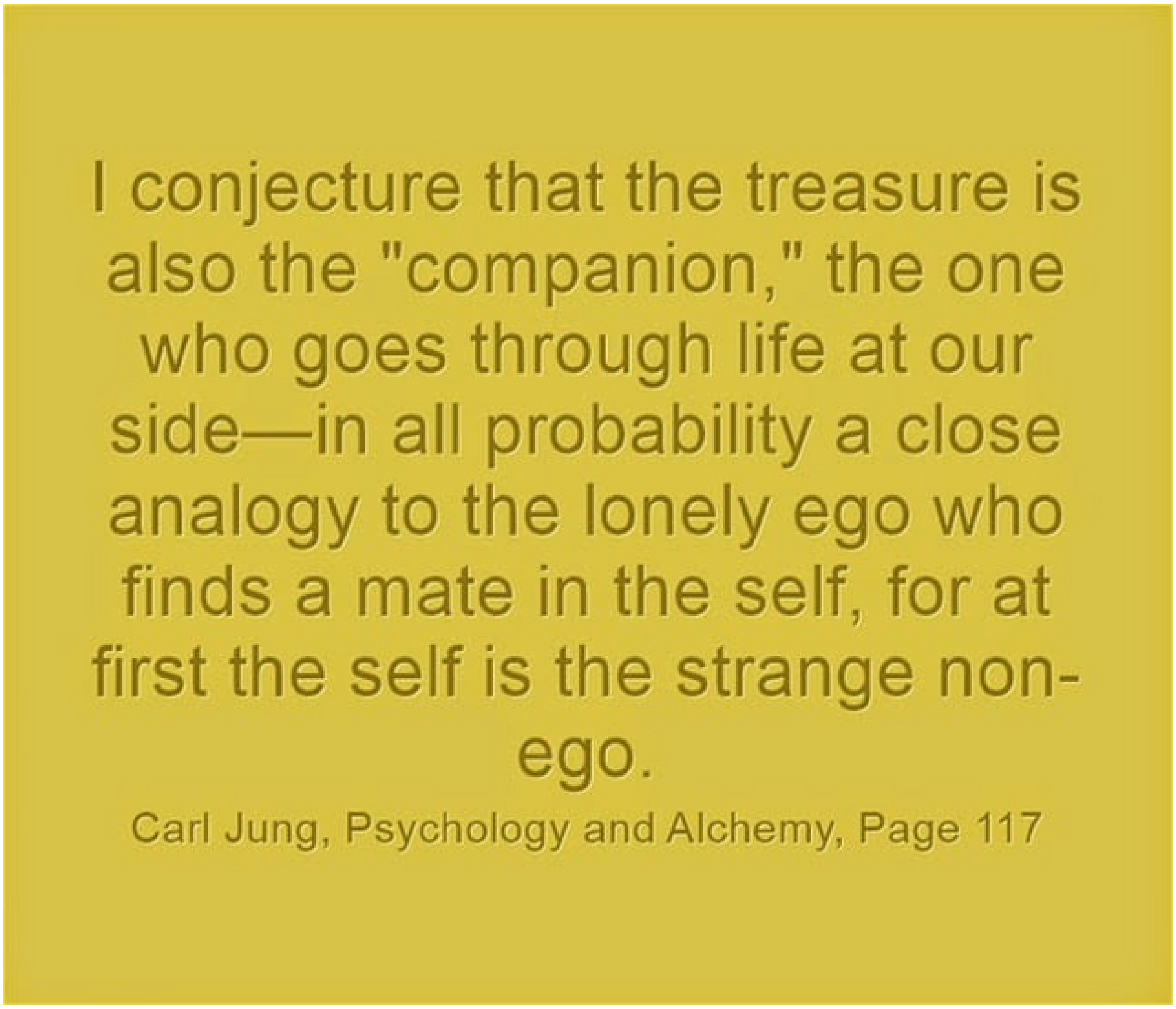


Individuation, becoming a self, is not only a spiritual problem; it is the problem of all life.

Carl Jung, Psychology and Alchemy, Page 124

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.



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Carl Jung, Psychology and Alchemy, Page 117

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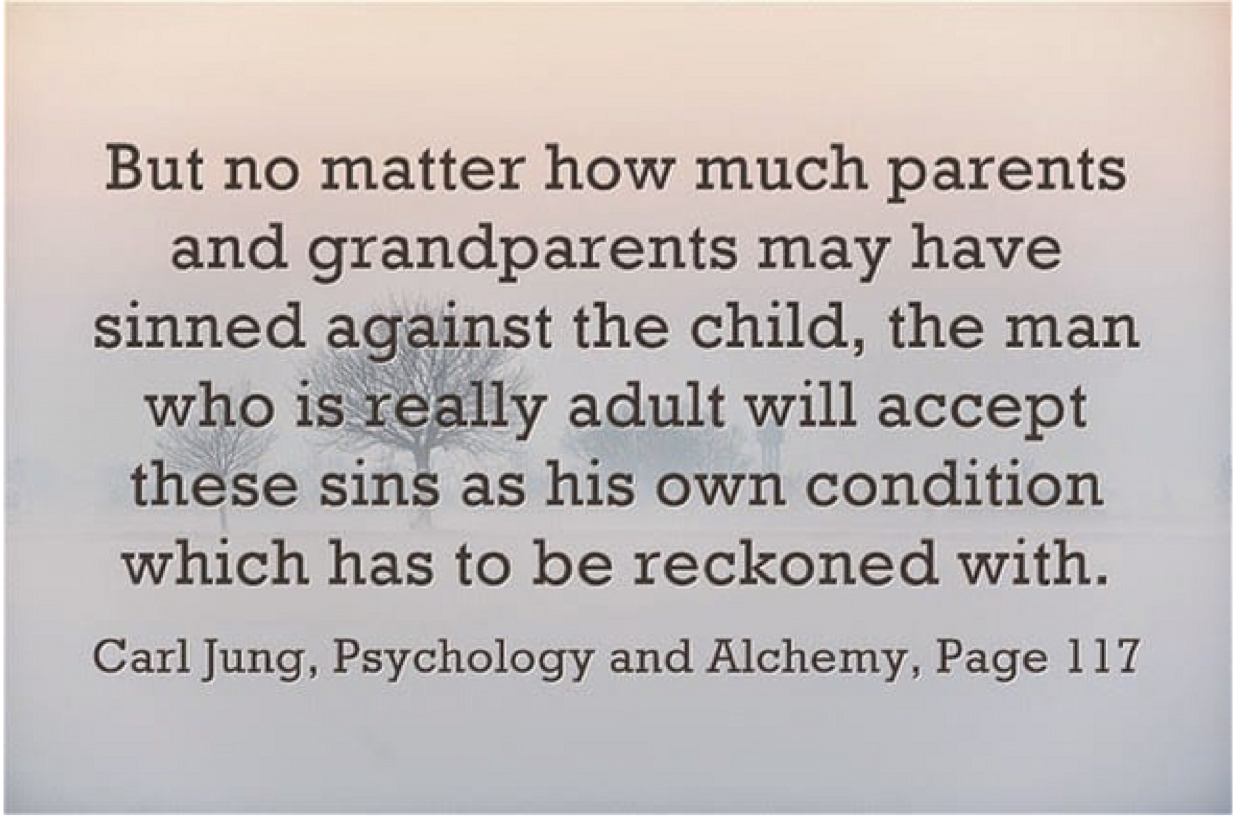

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with.

Carl Jung, Psychology and Alchemy, Page 117

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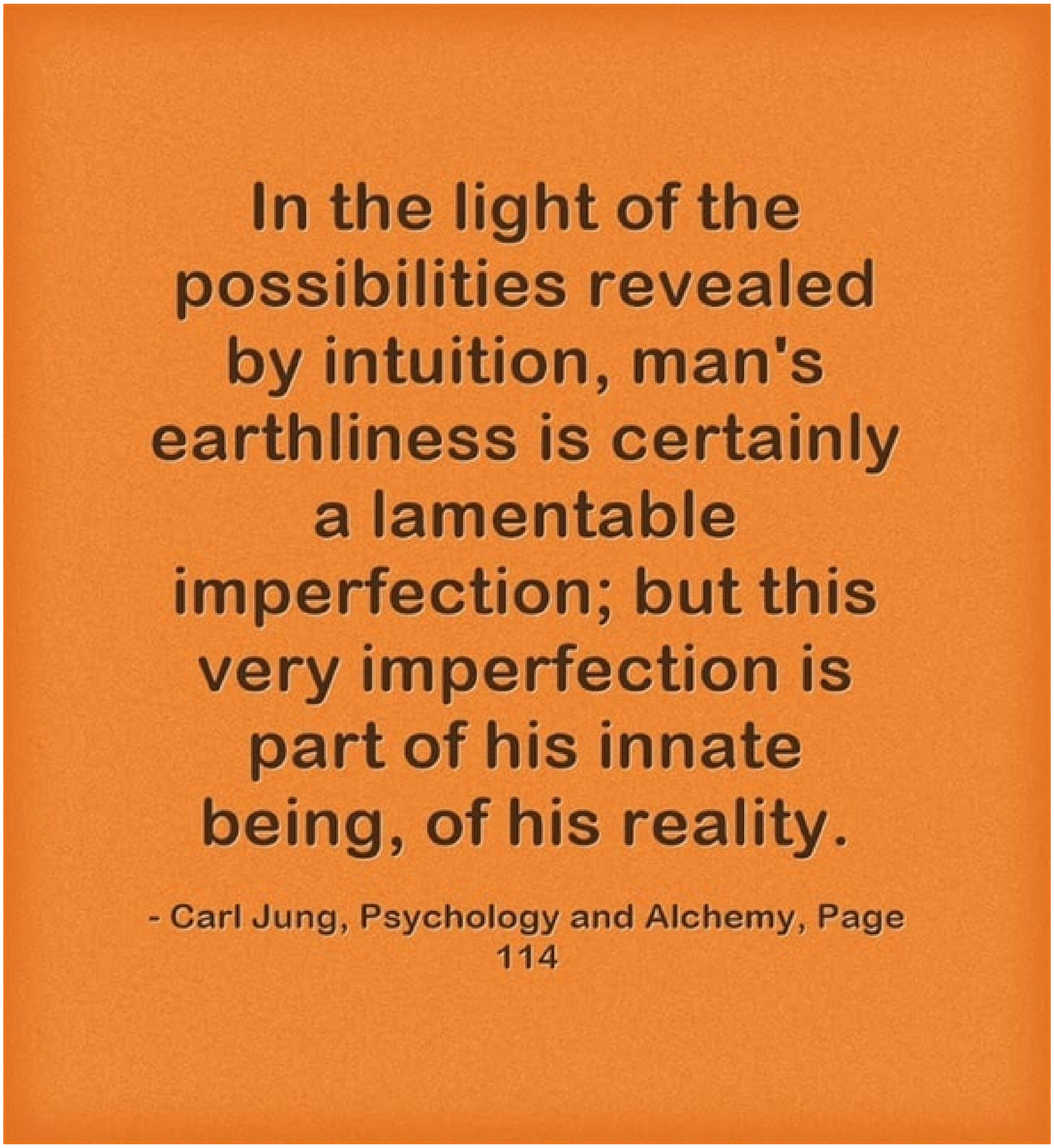

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality.

- Carl Jung, Psychology and Alchemy, Page 114

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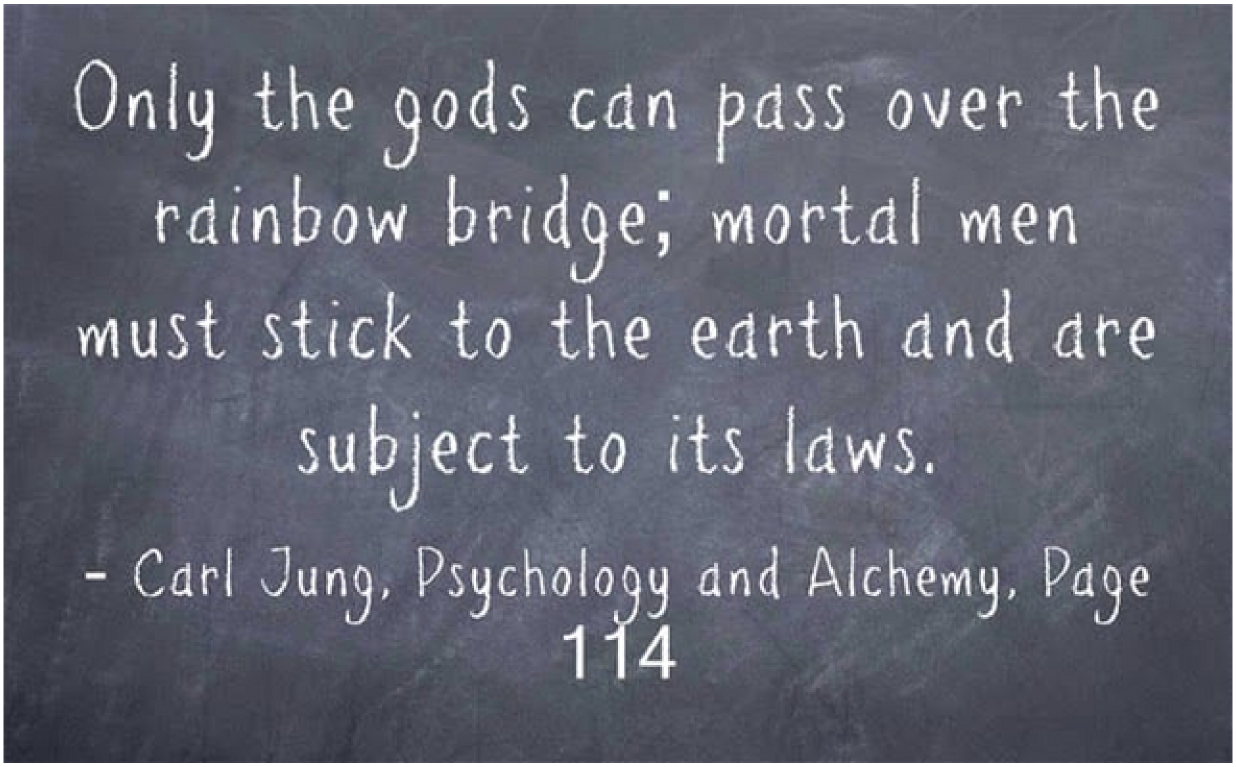

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws.

- Carl Jung, Psychology and Alchemy, Page 114

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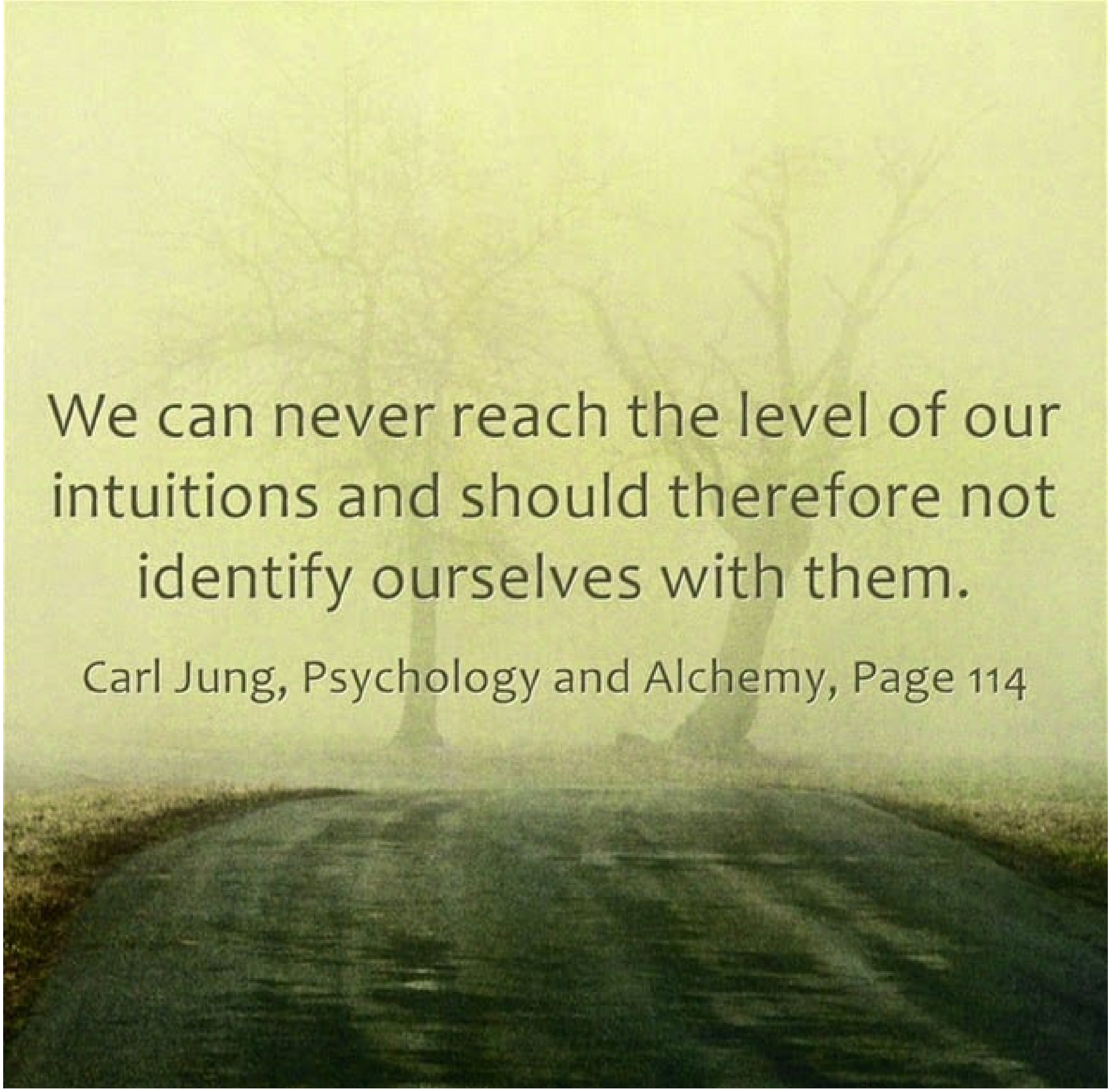
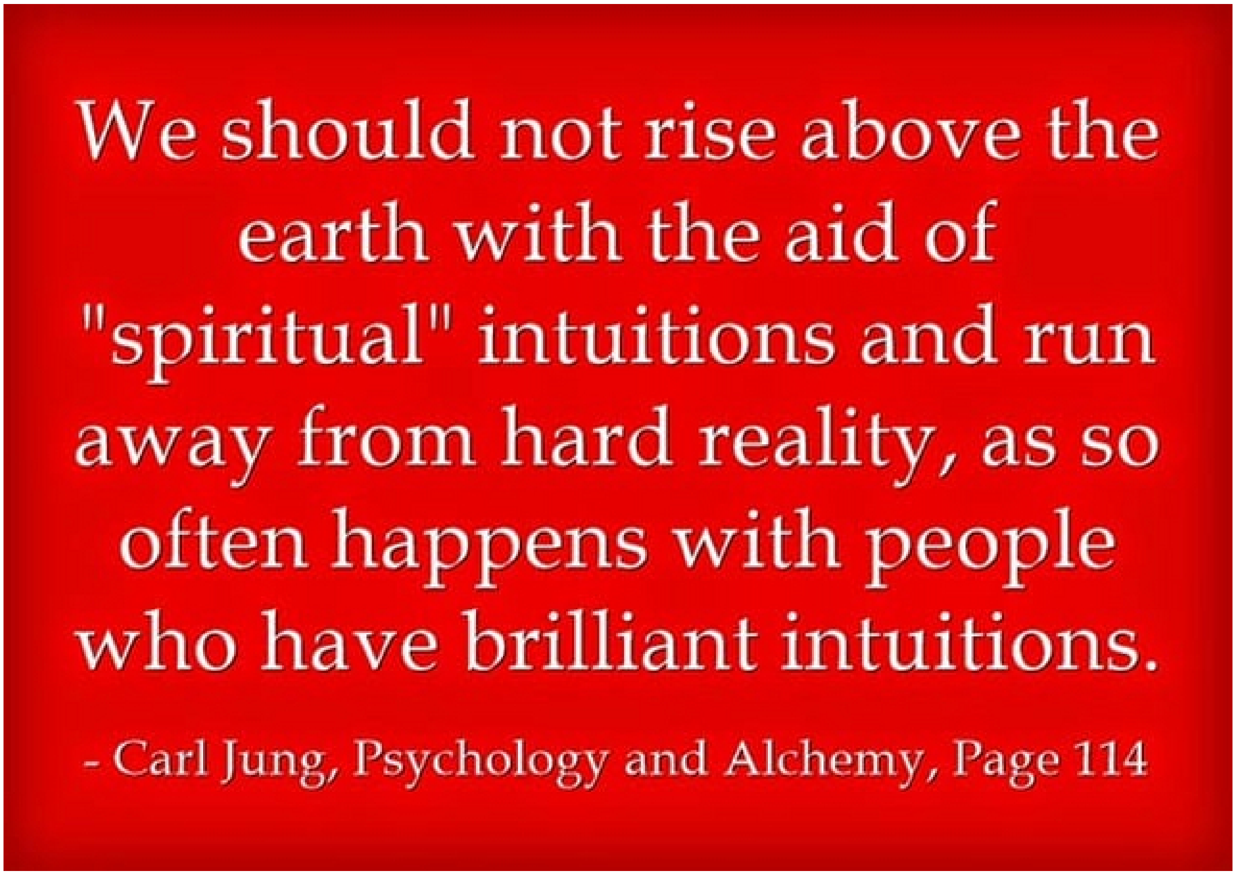


We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.



We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions.

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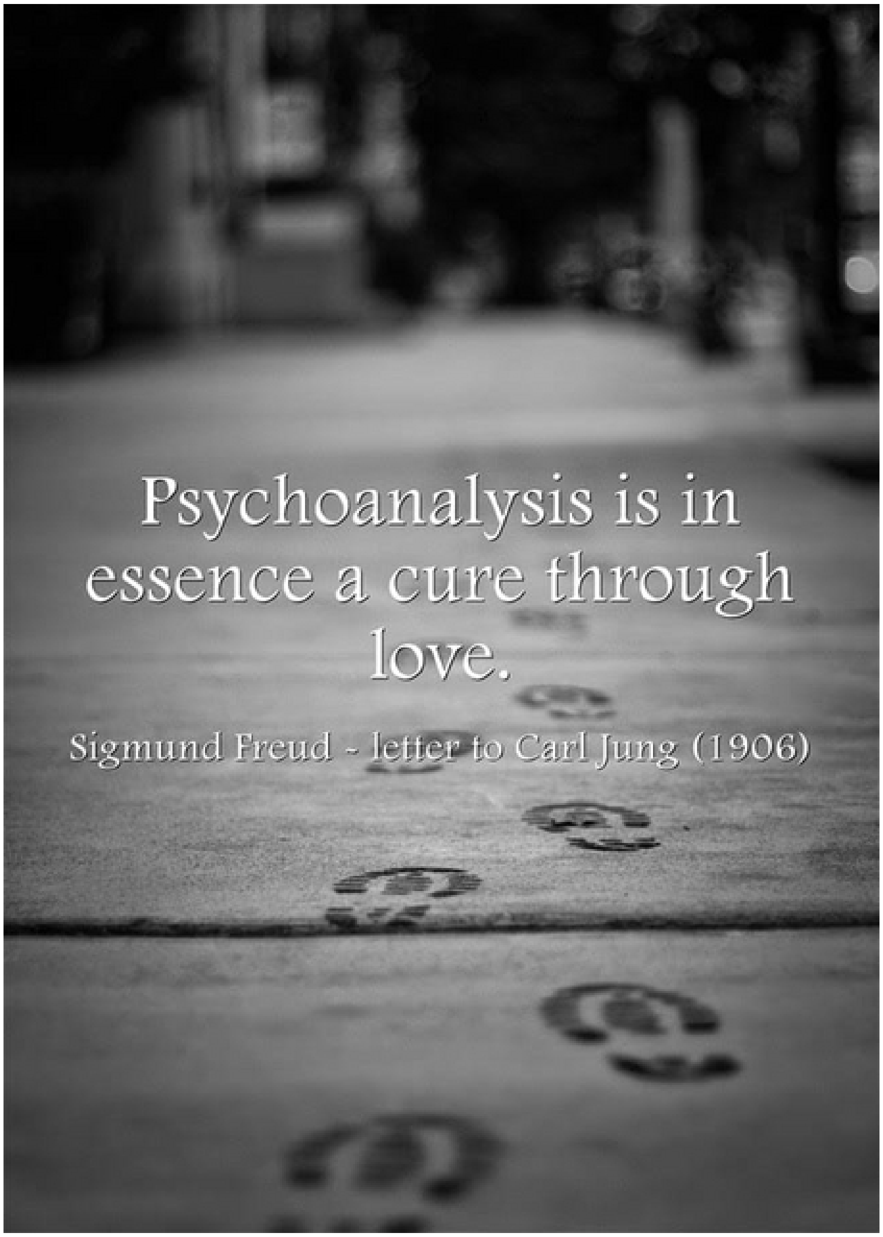
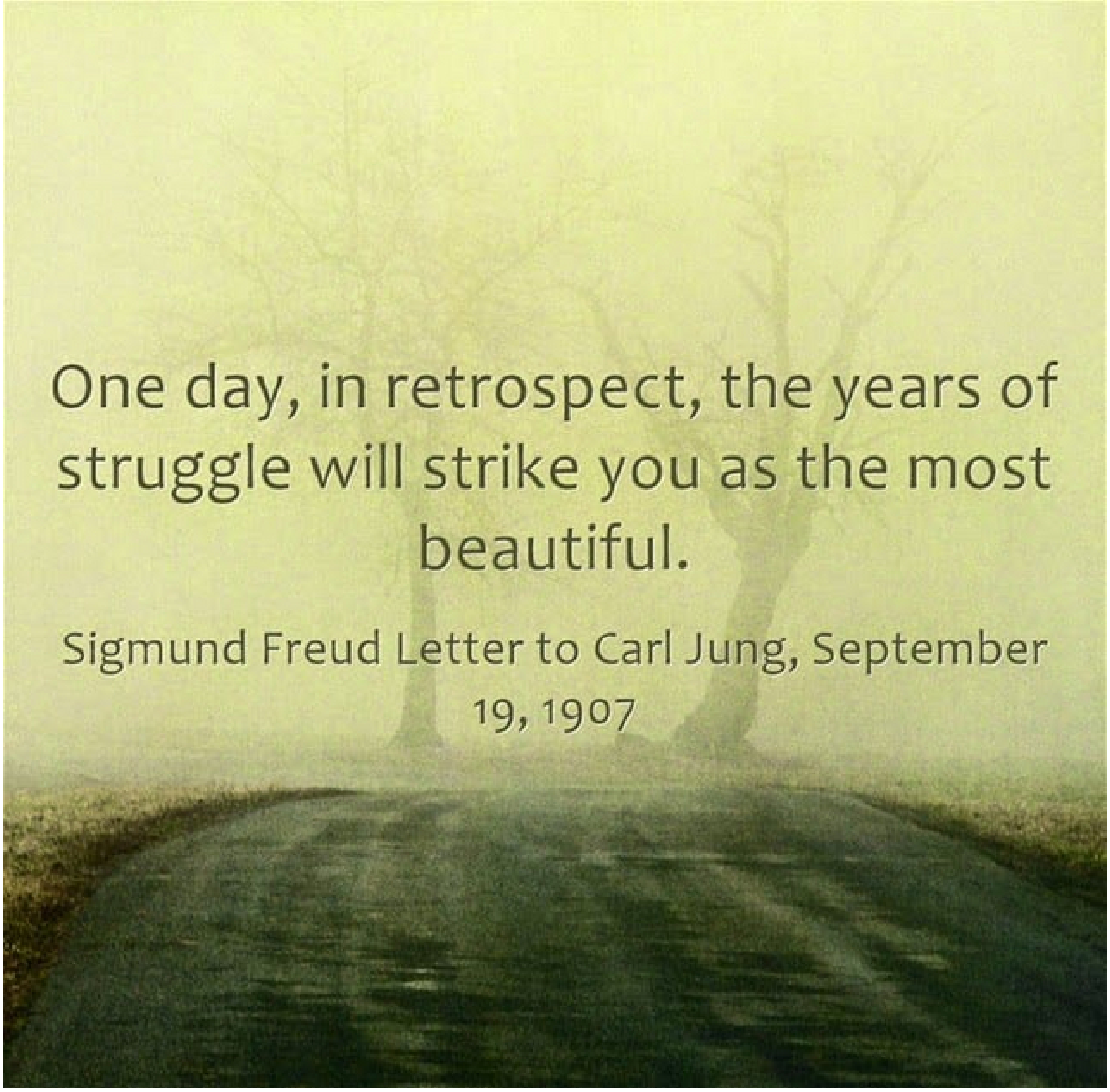
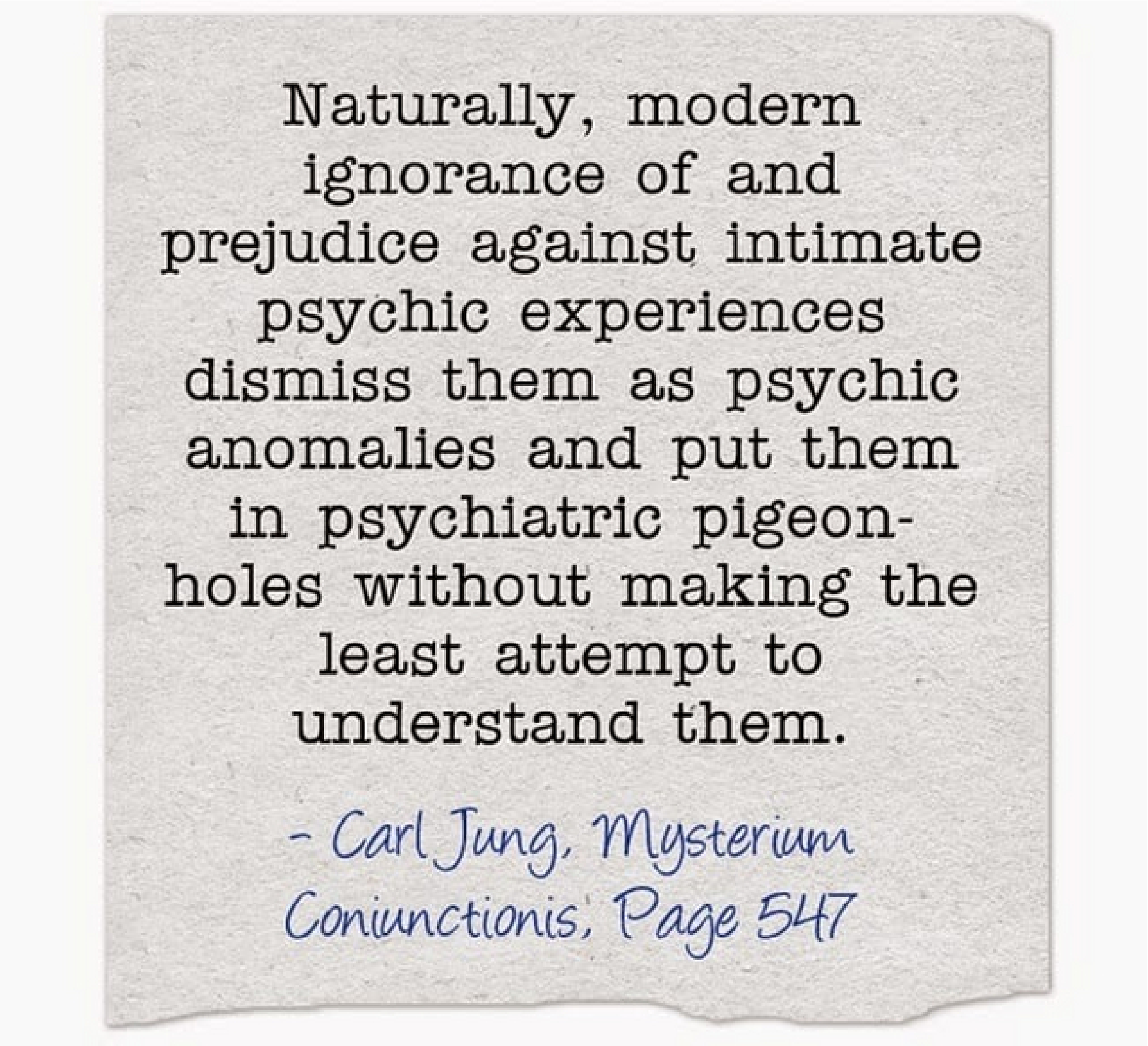
We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.



Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)



One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.



Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them.

- Carl Jung, Mysterium Coniunctionis, Page 547

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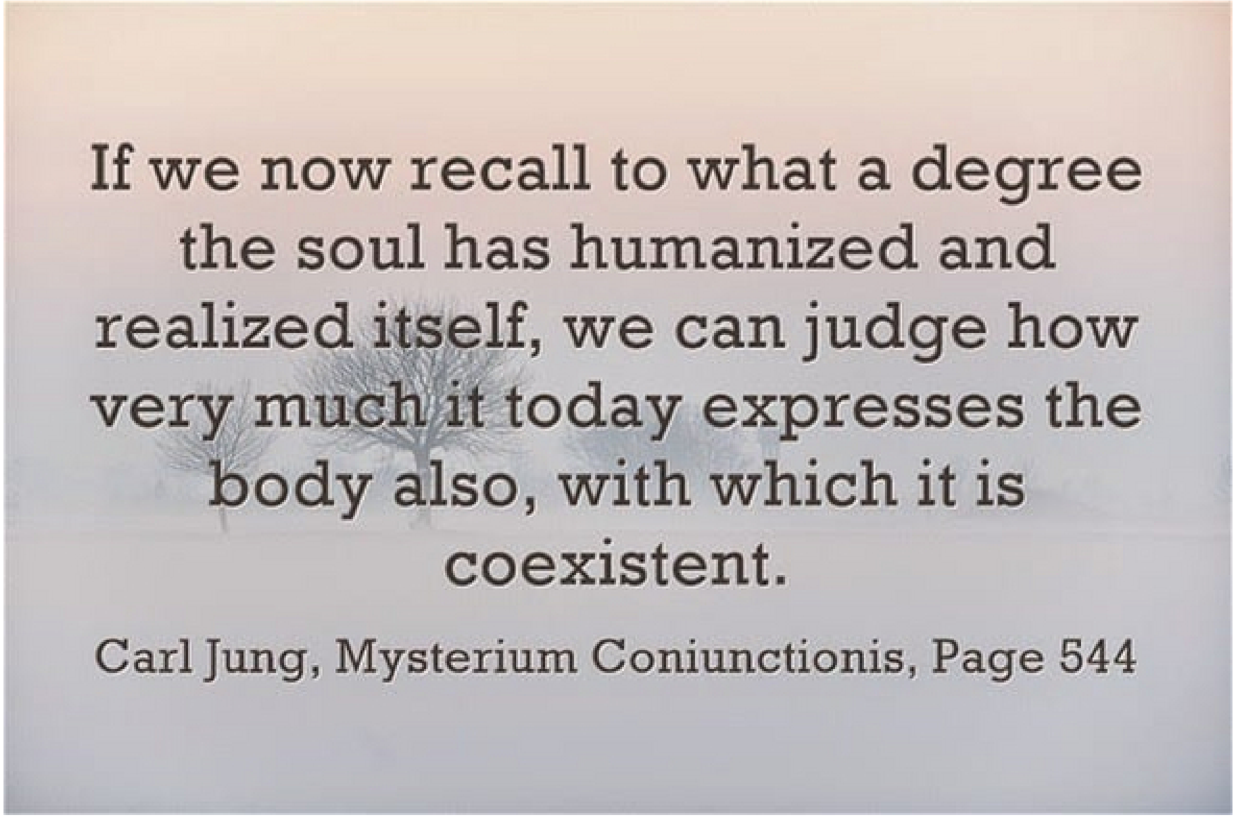

If we now recall to what a degree
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Carl Jung, Mysterium Coniunctionis, Page 544

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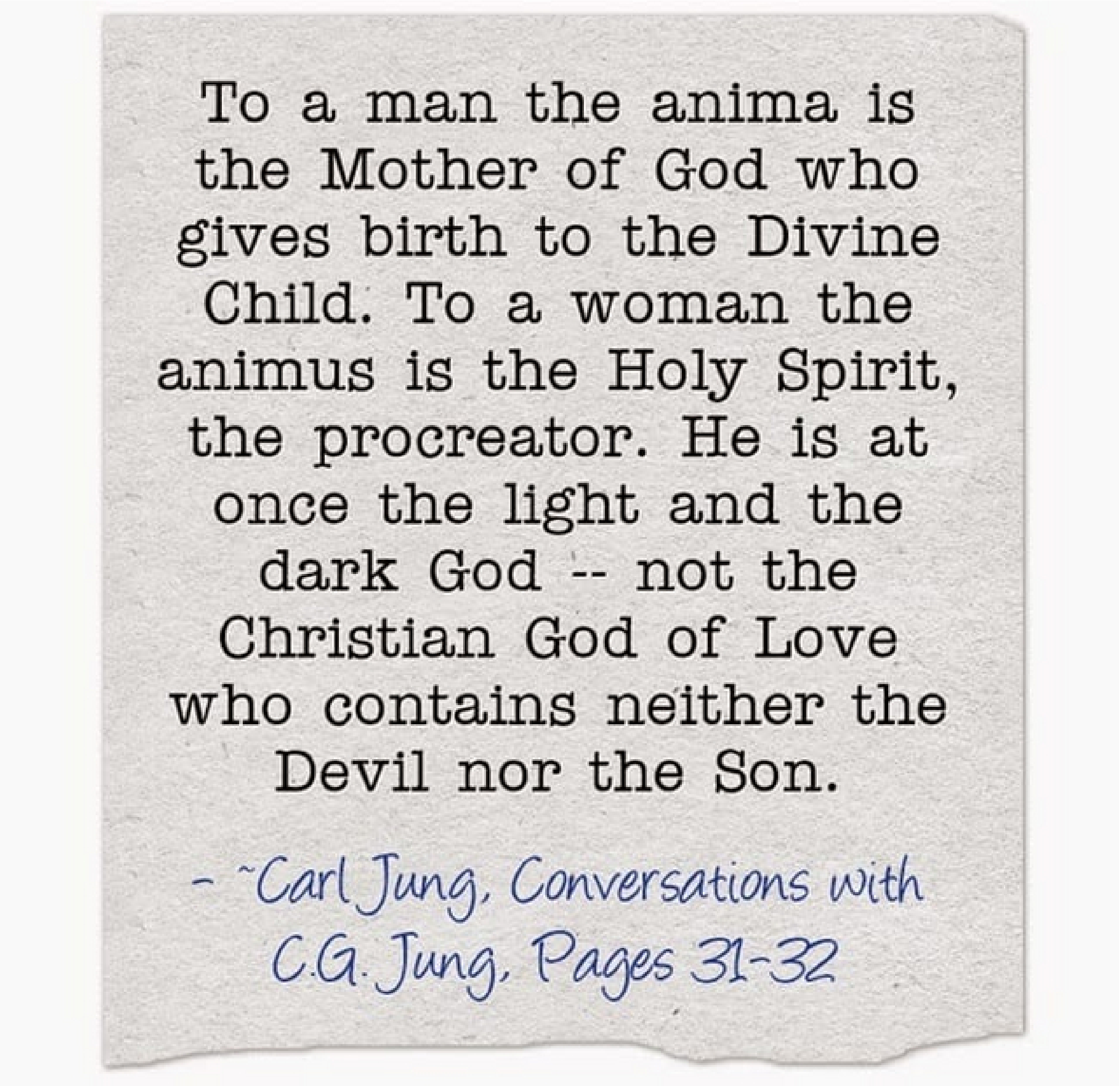

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God -- not the Christian God of Love who contains neither the Devil nor the Son.

- ~Carl Jung, Conversations with C.G. Jung, Pages 31-32

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Hildegard von Bingen transcended the animus; that is one woman's service to the spirit.
~Carl Jung, Conversations with C.G. Jung, Page 30

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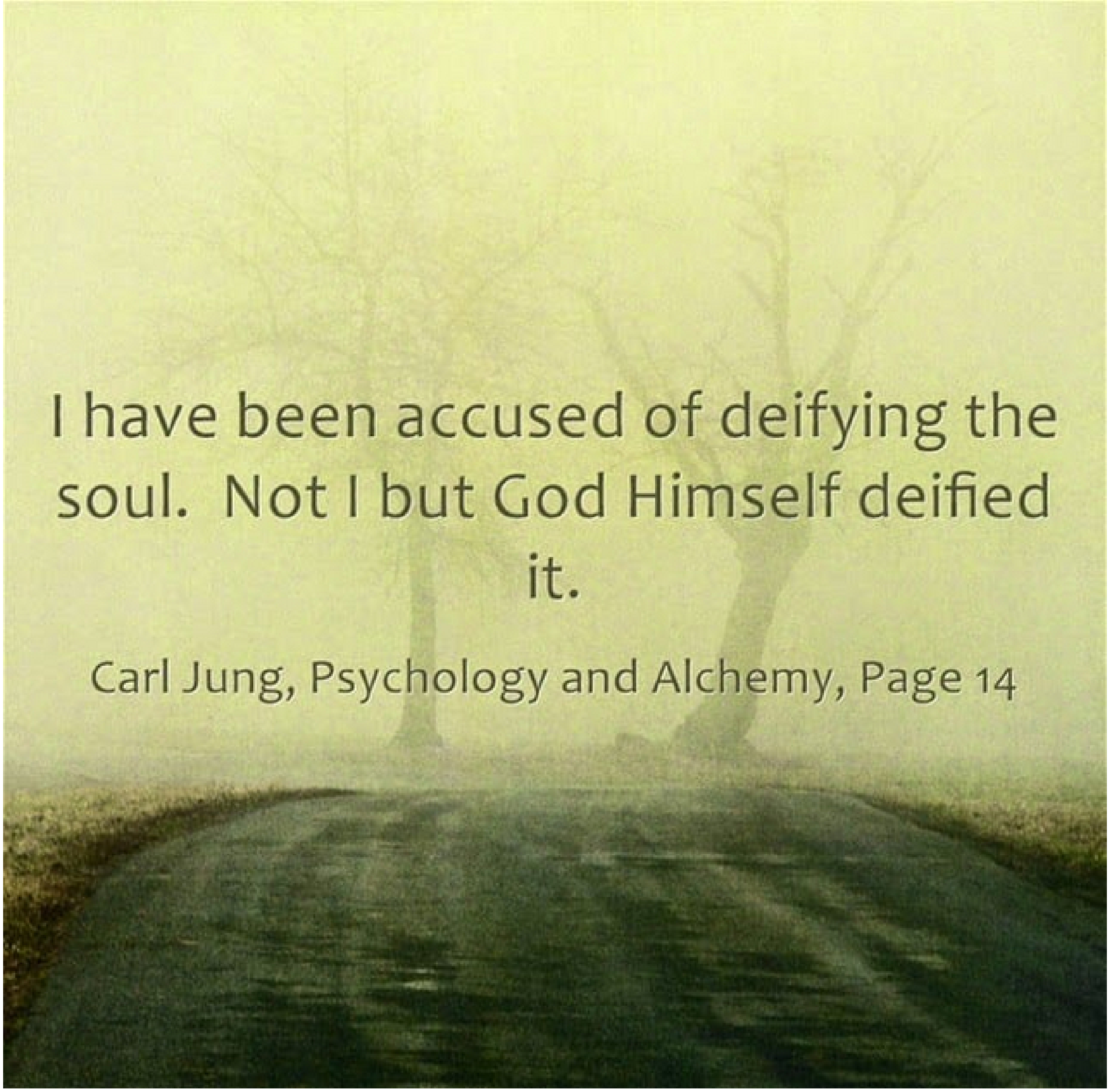
I have been accused of deifying the soul. Not I but God Himself deified it.
Carl Jung, Psychology and Alchemy, Page 14

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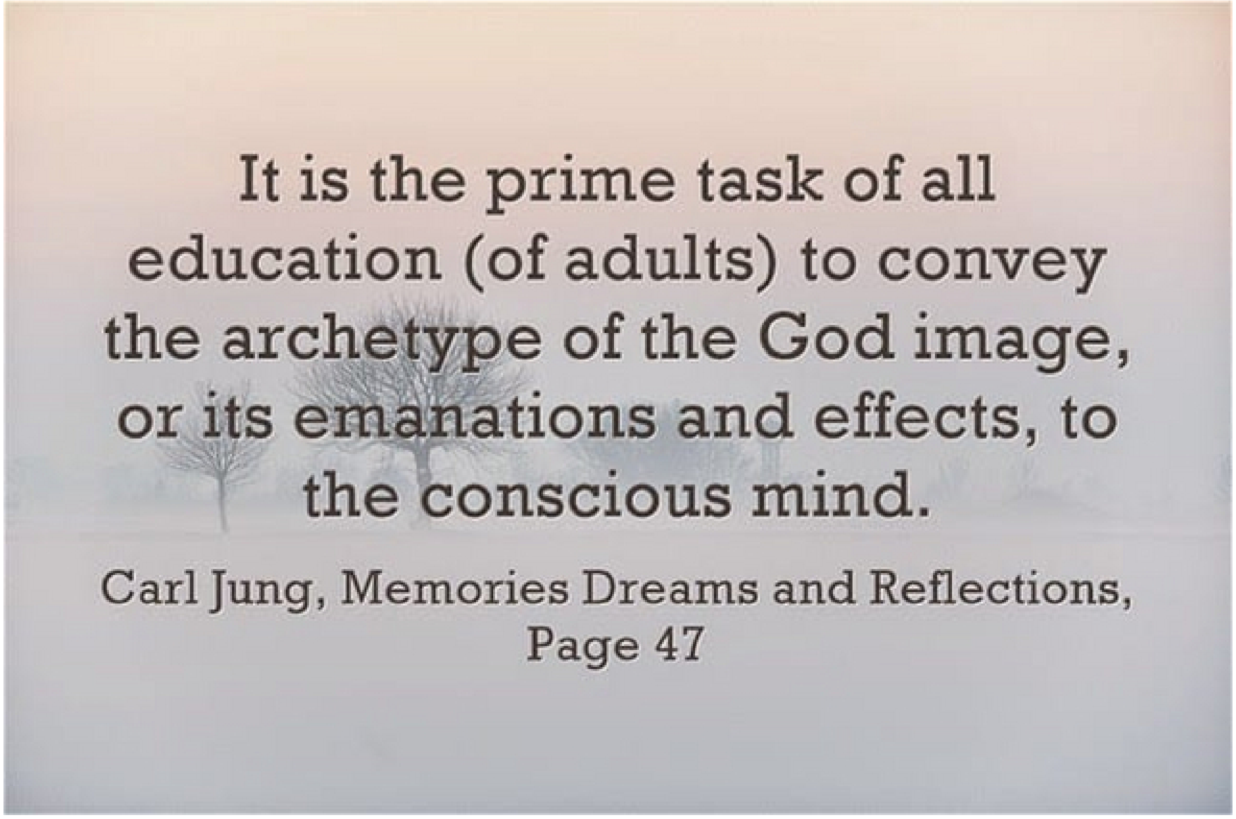
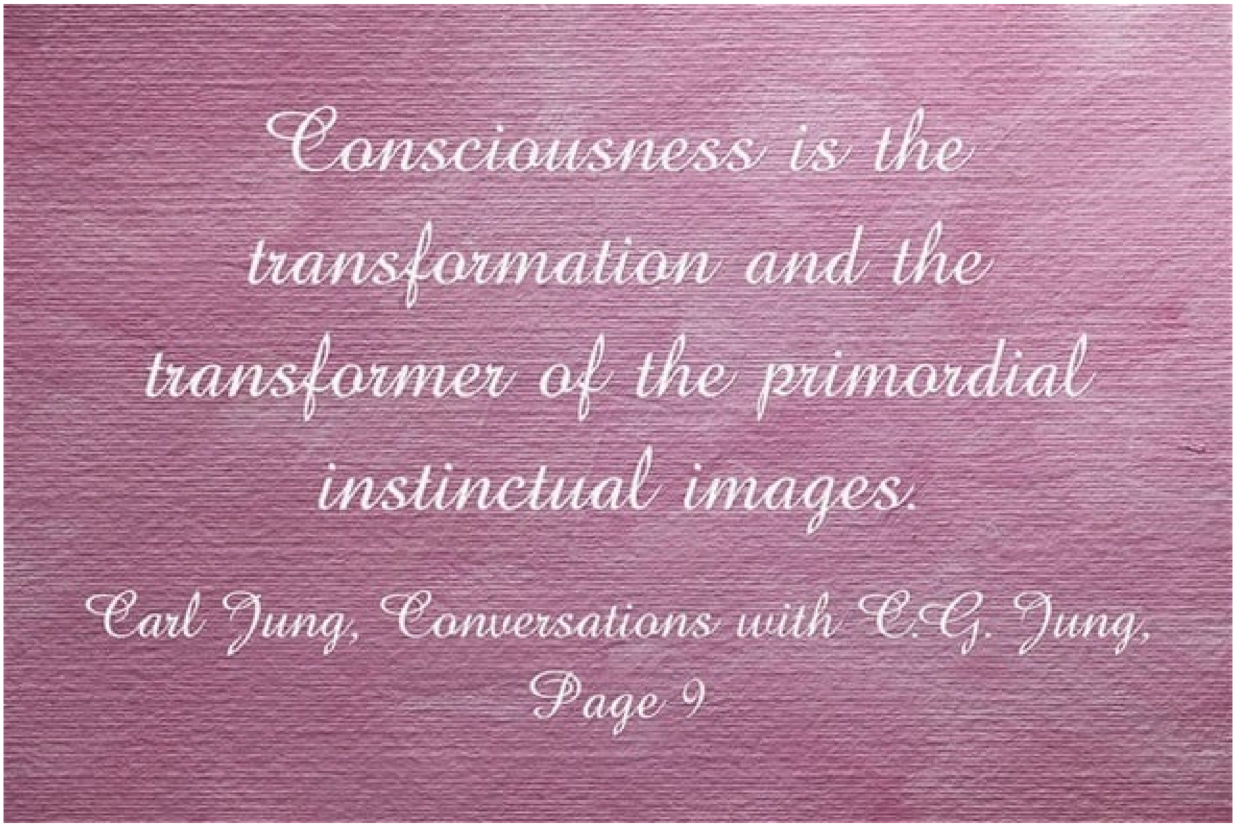


It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.



Consciousness is the
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Carl Jung, Conversations with C.G. Jung,
Page 9

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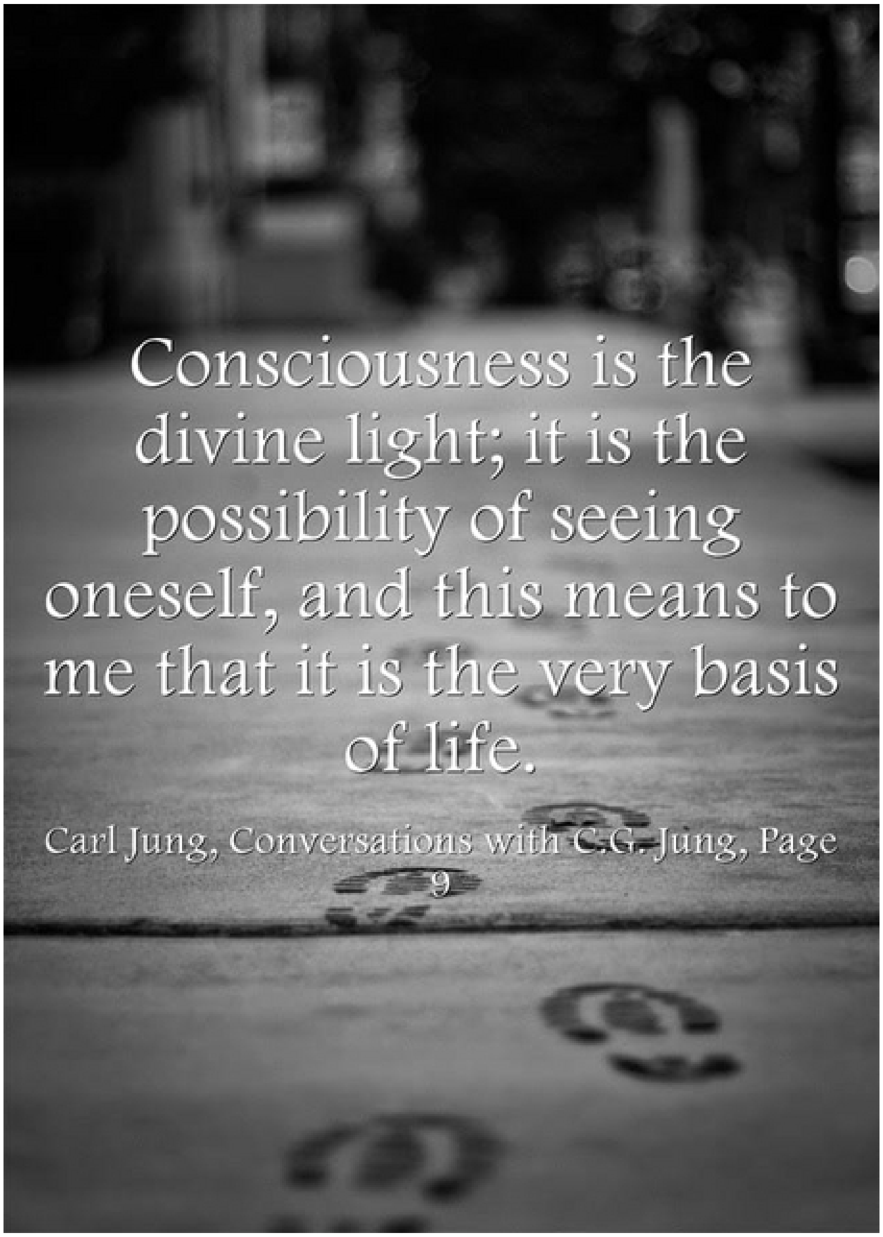
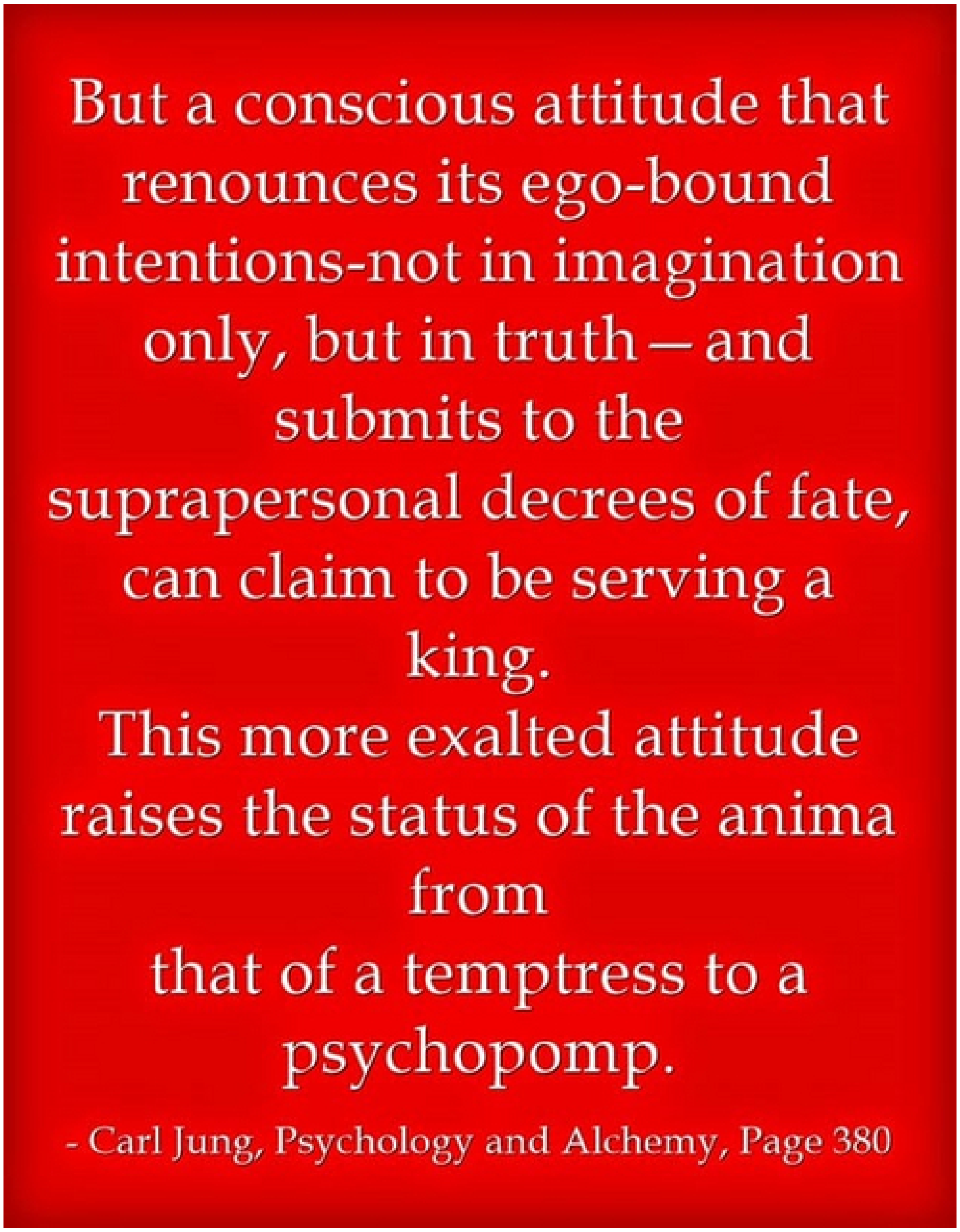


Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life. Carl Jung, Conversations with C.G. Jung, Page 9.



But a conscious attitude that renounces its ego-bound intentions-not in imagination only, but in truth—and submits to the suprapersonal decrees of fate, can claim to be serving a king.
This more exalted attitude raises the status of the anima from
that of a temptress to a psychopomp.

- Carl Jung, Psychology and Alchemy, Page 380

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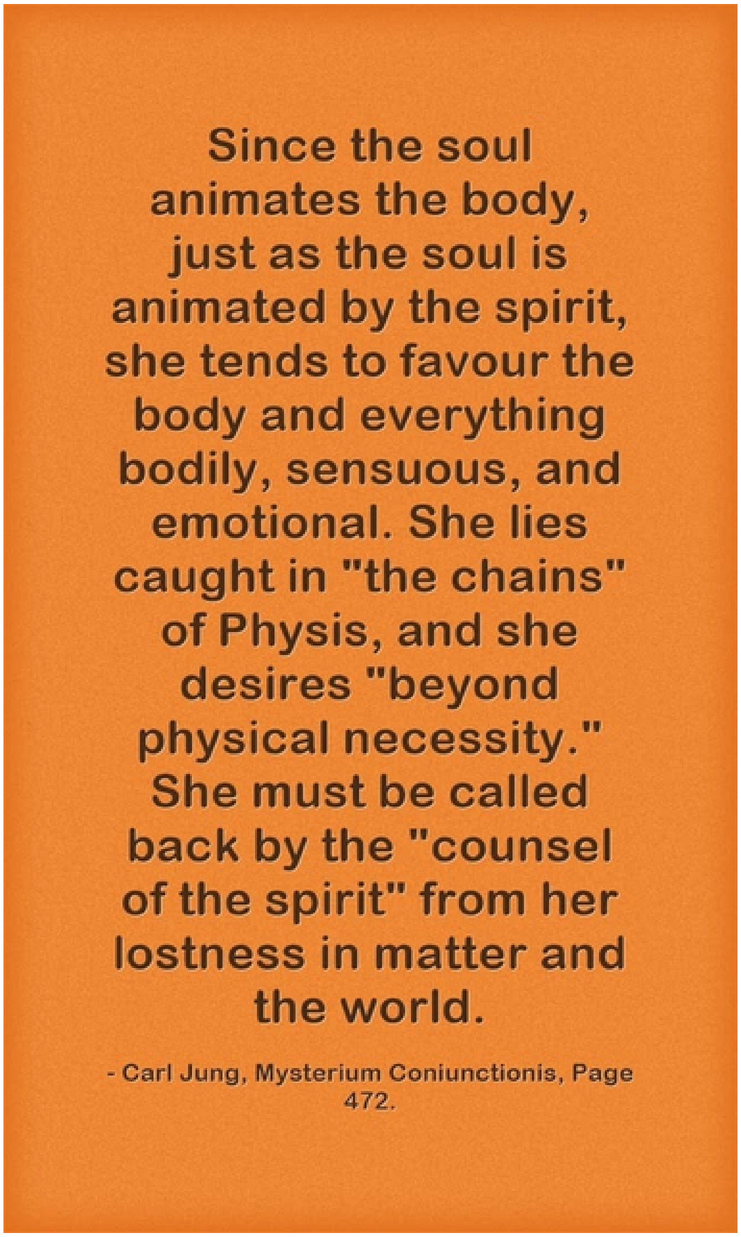
Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world.

- Carl Jung, Mysterium Coniunctionis, Page 472.

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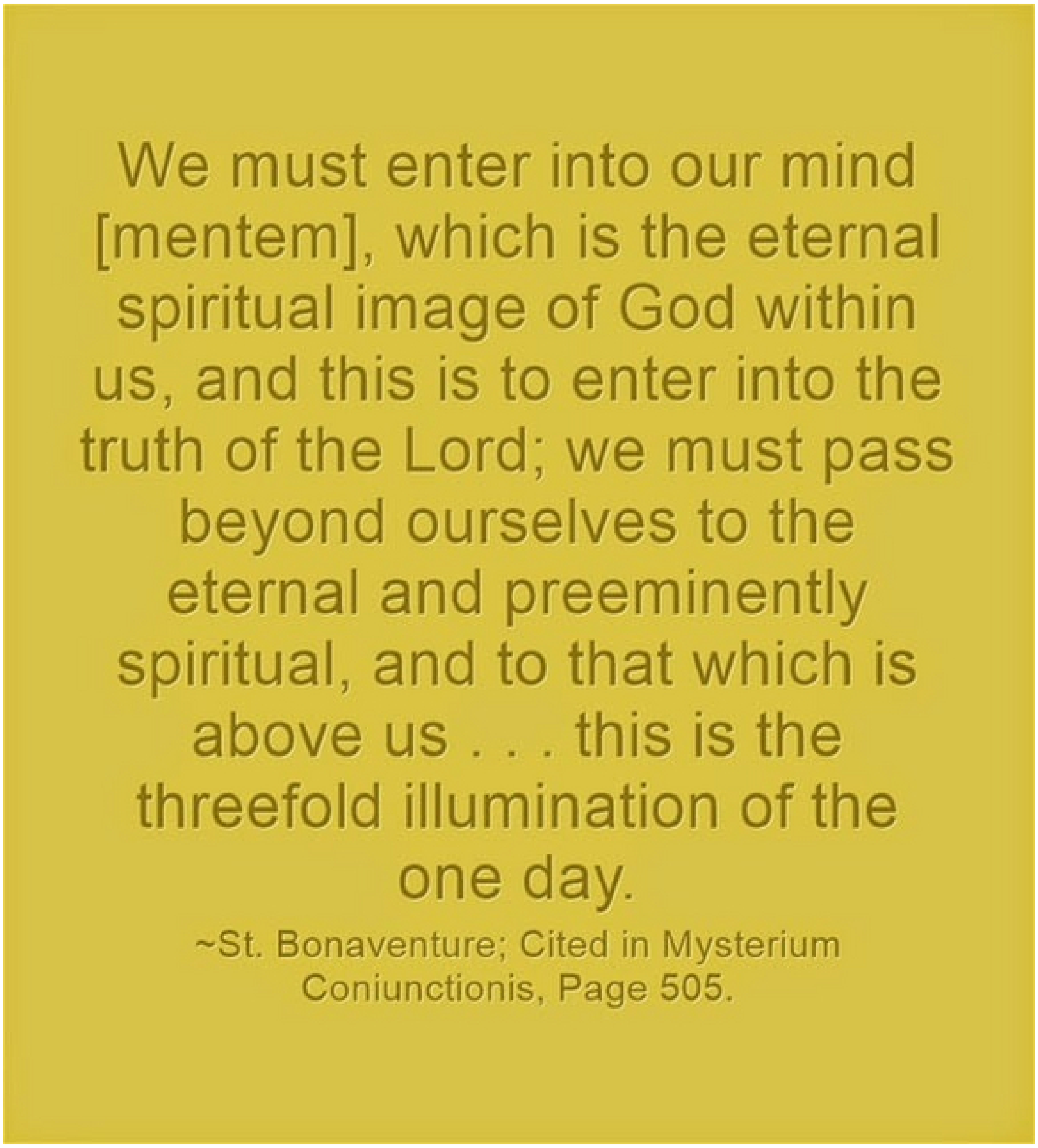

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day.

~St. Bonaventure; Cited in Mysterium Coniunctionis, Page 505.

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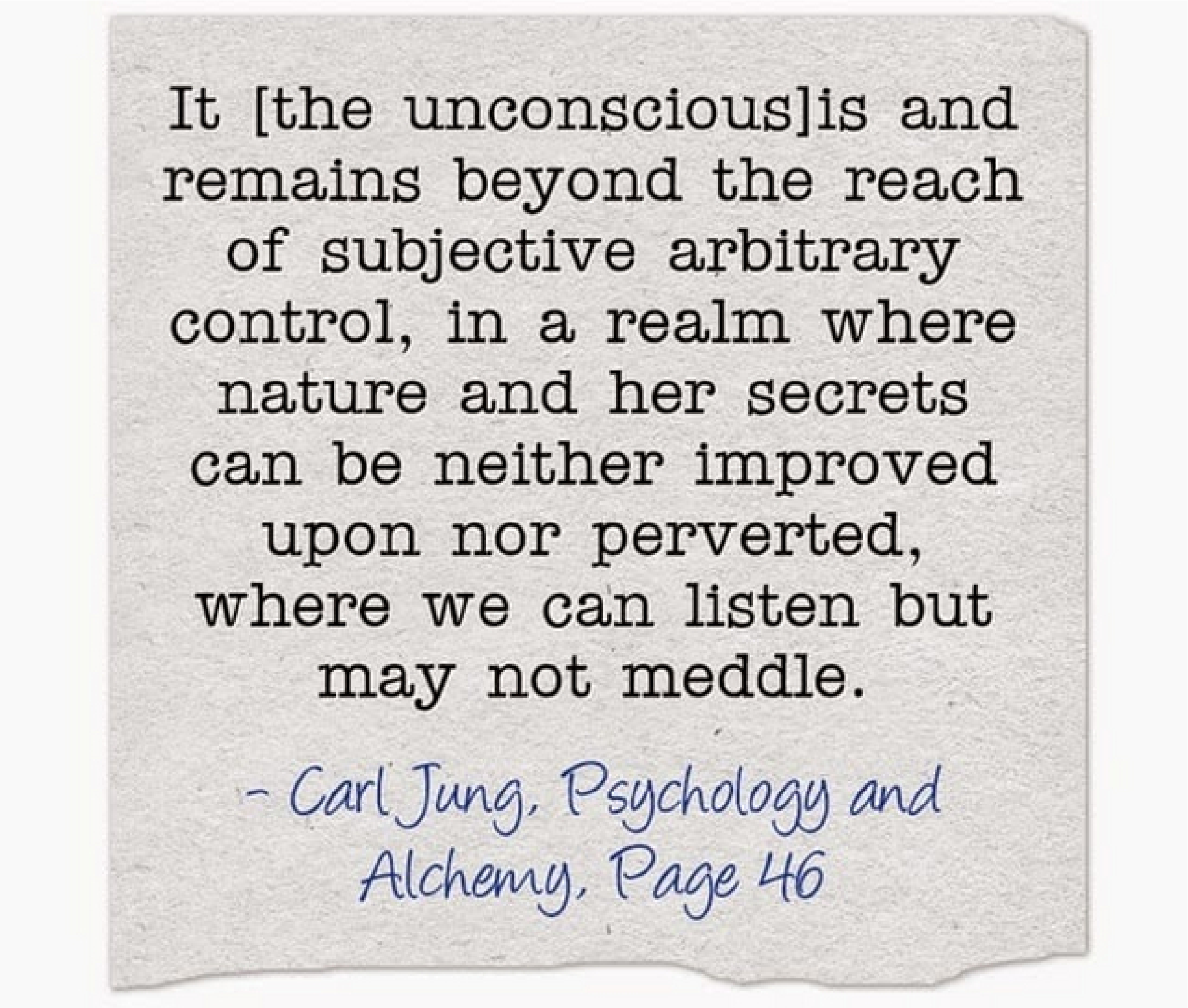

It [the unconscious]is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle.

- Carl Jung, Psychology and Alchemy, Page 46

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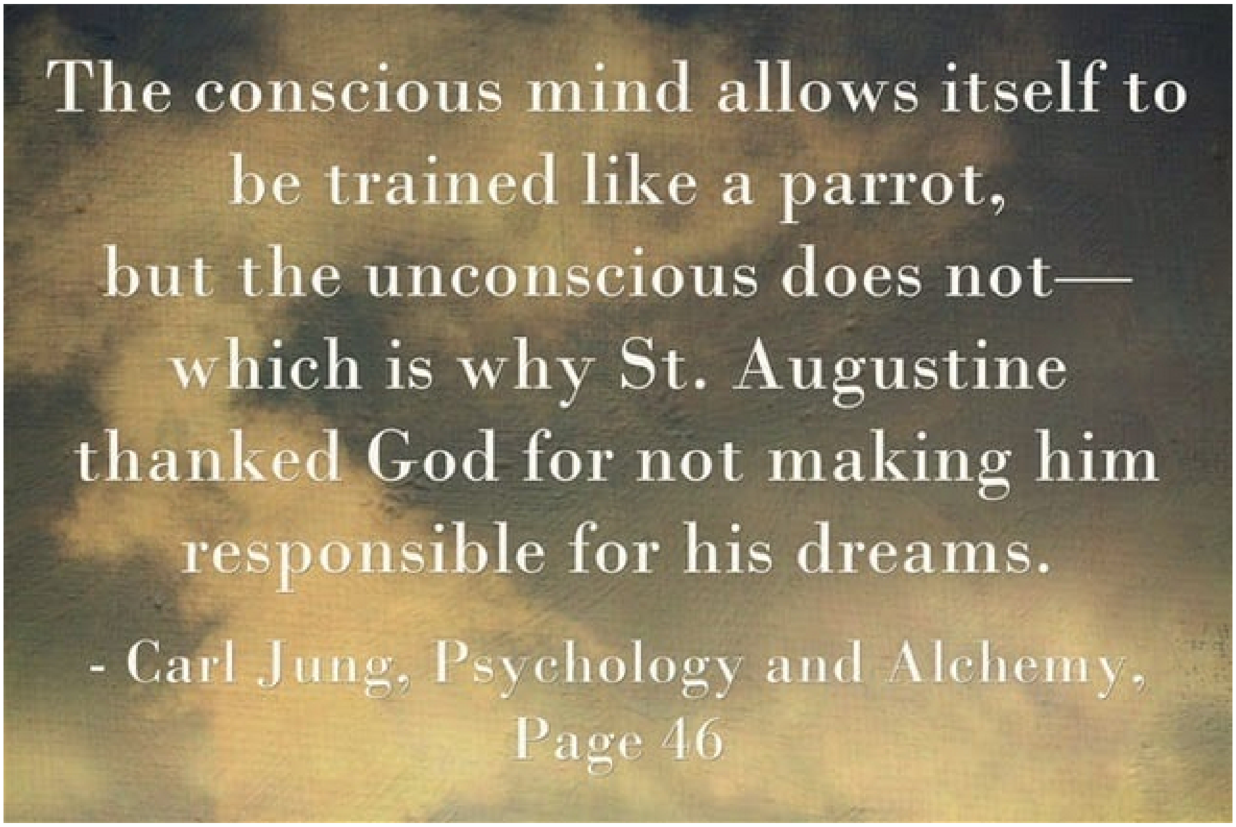

The conscious mind allows itself to
be trained like a parrot,
but the unconscious does not—
which is why St. Augustine
thanked God for not making him
responsible for his dreams.

- Carl Jung, Psychology and Alchemy,
Page 46

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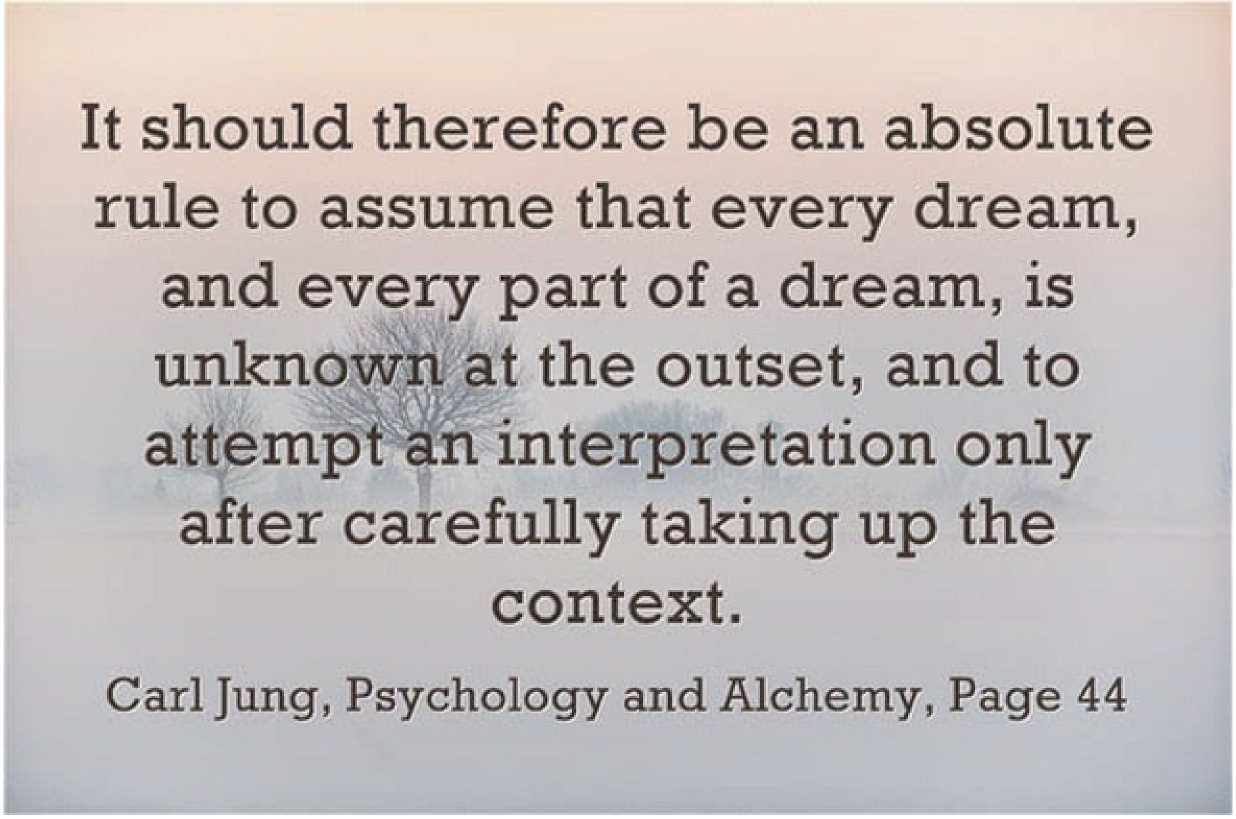

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context.

Carl Jung, Psychology and Alchemy, Page 44

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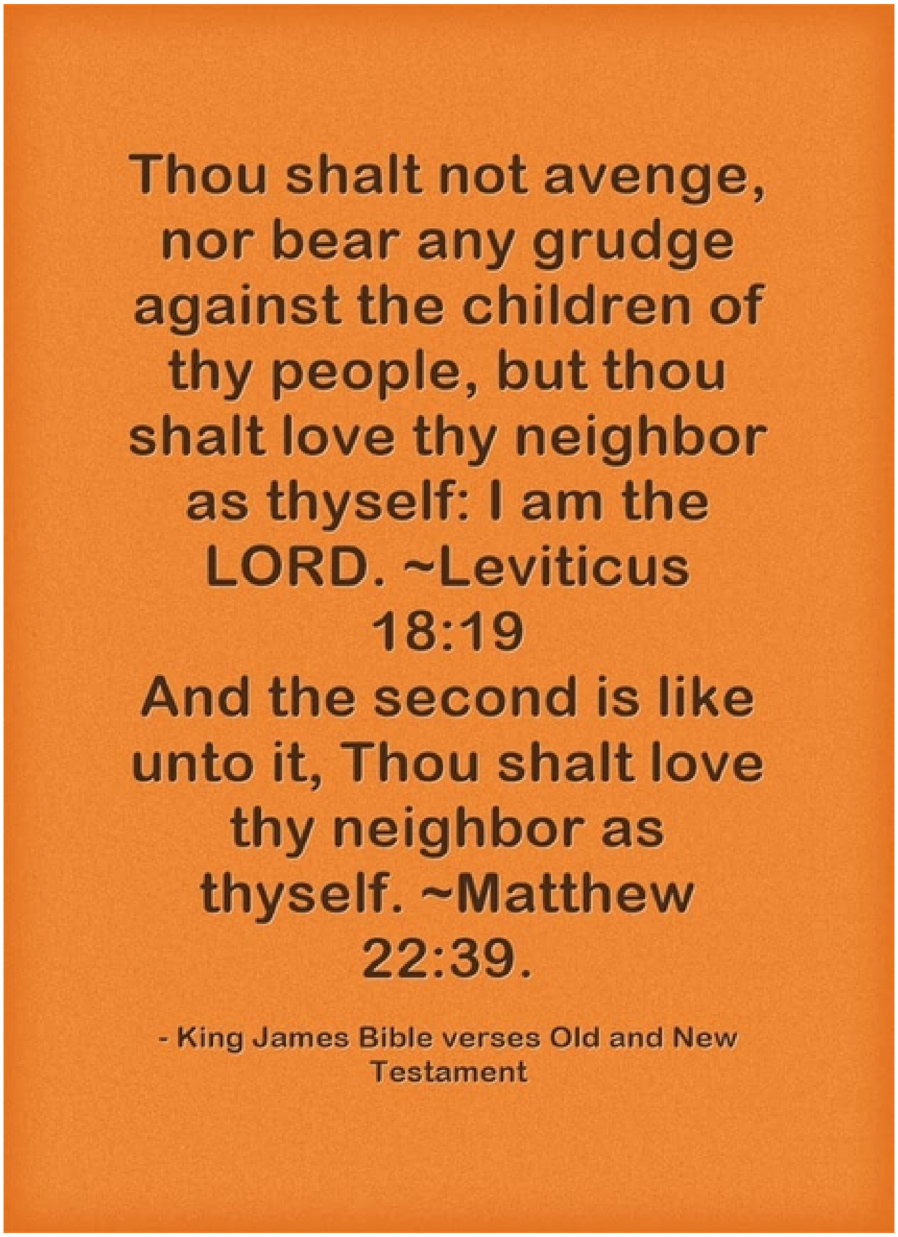

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD. ~Leviticus 18:19
And the second is like unto it, Thou shalt love thy neighbor as thyself. ~Matthew 22:39.

- King James Bible verses Old and New Testament

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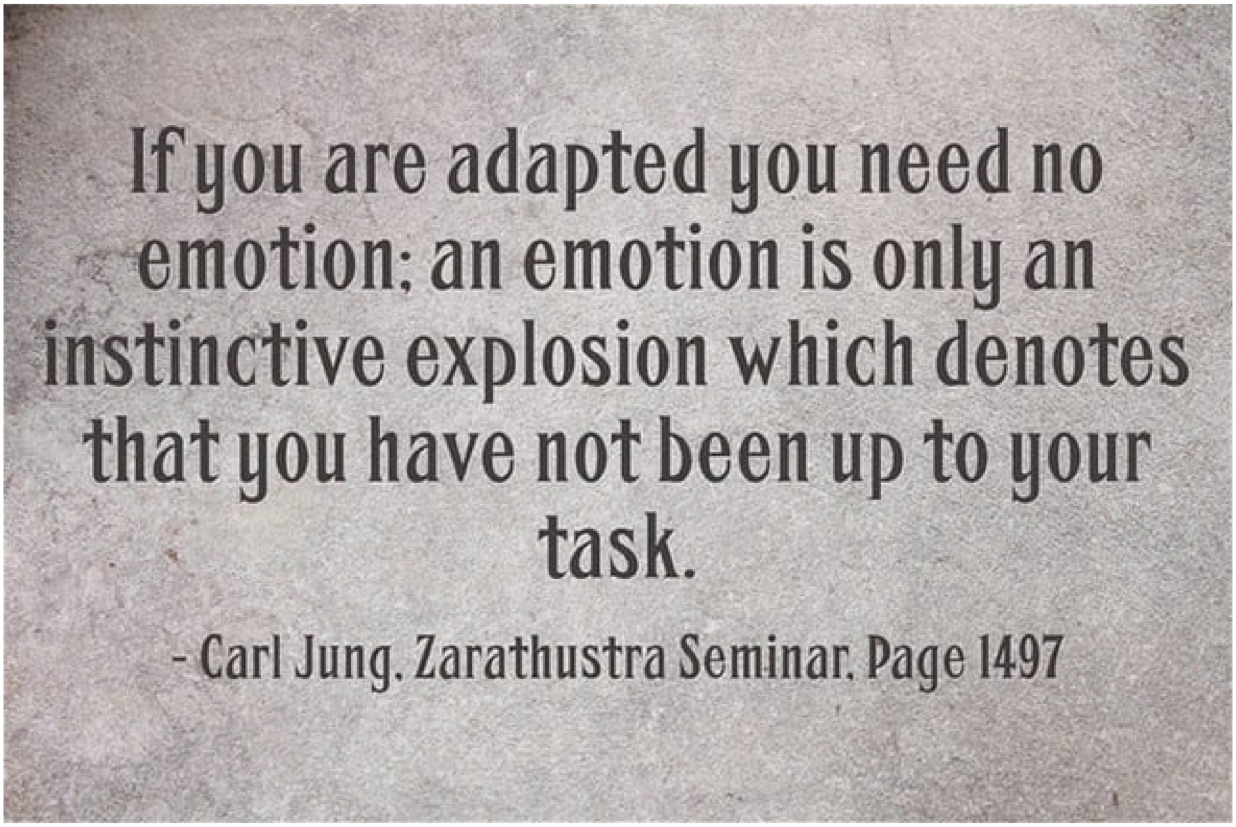
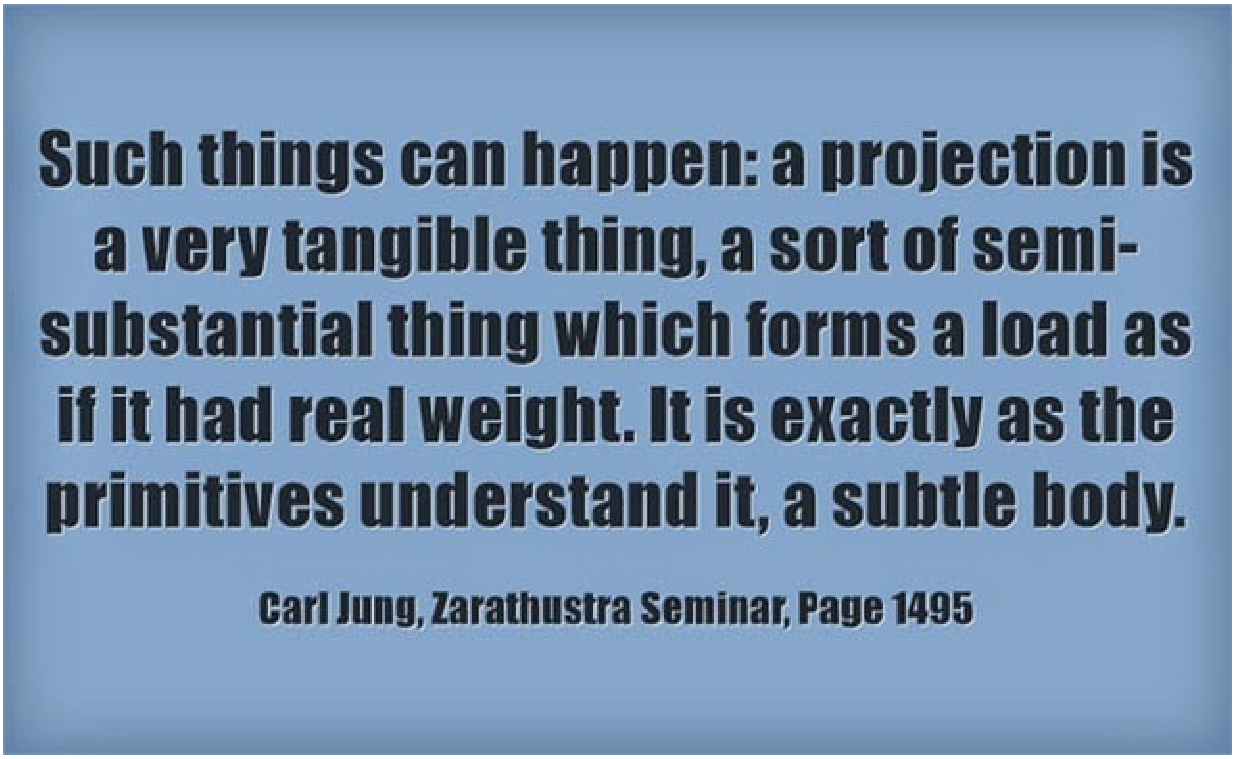

If you are adapted you need no emotion; an emotion is only an instinctive explosion which denotes that you have not been up to your task.

- Carl Jung, Zarathustra Seminar, Page 1497

Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.



Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body.

Carl Jung, Zarathustra Seminar, Page 1495

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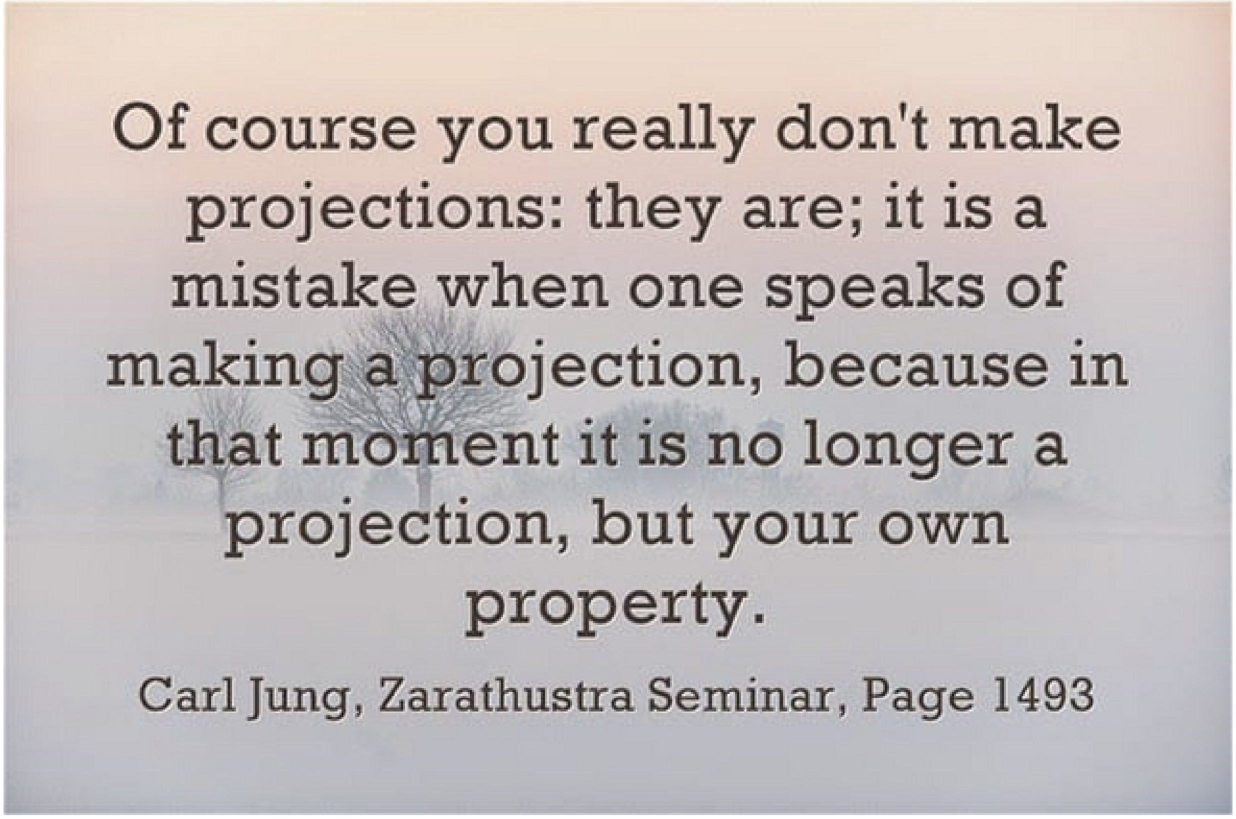

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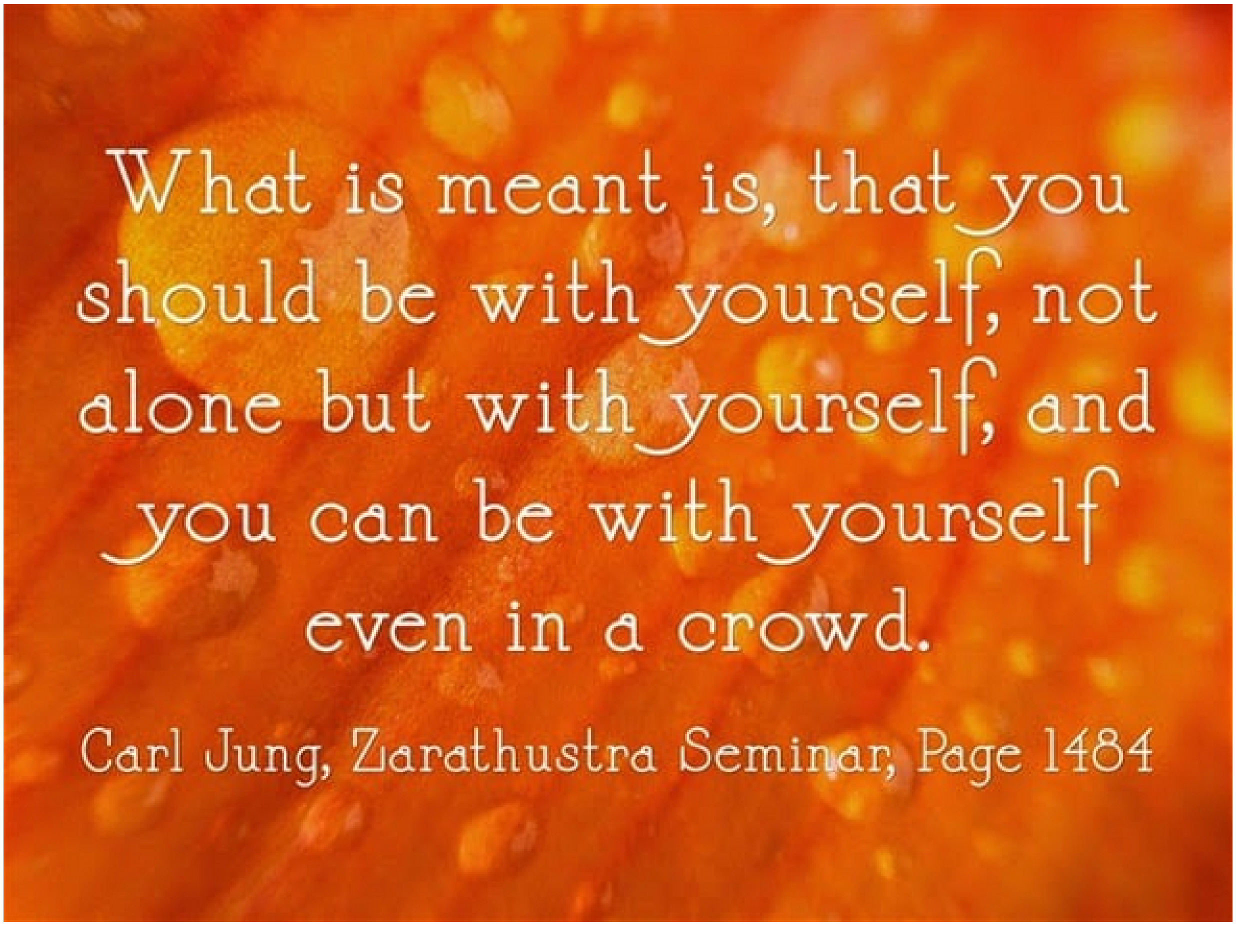
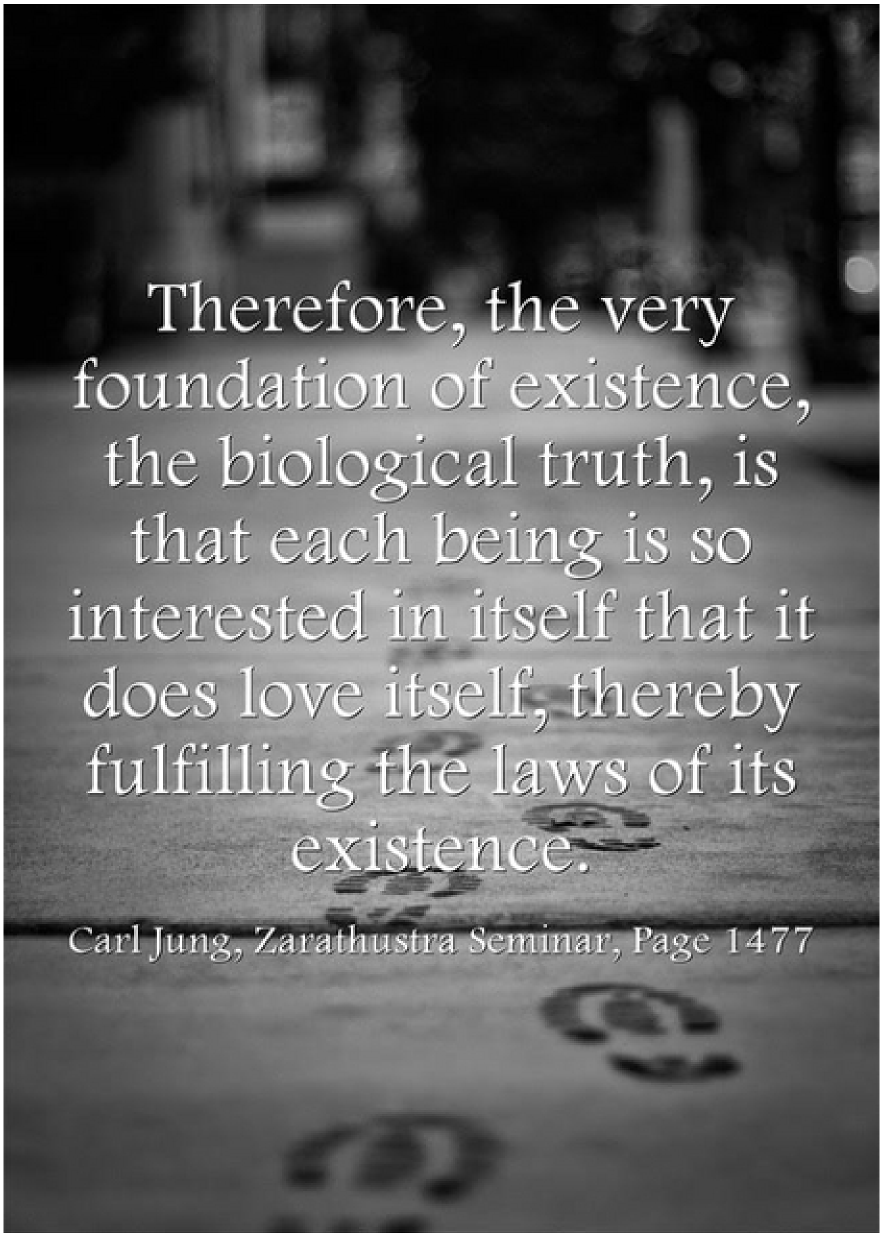


What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.



Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence.

Carl Jung, Zarathustra Seminar, Page 1477

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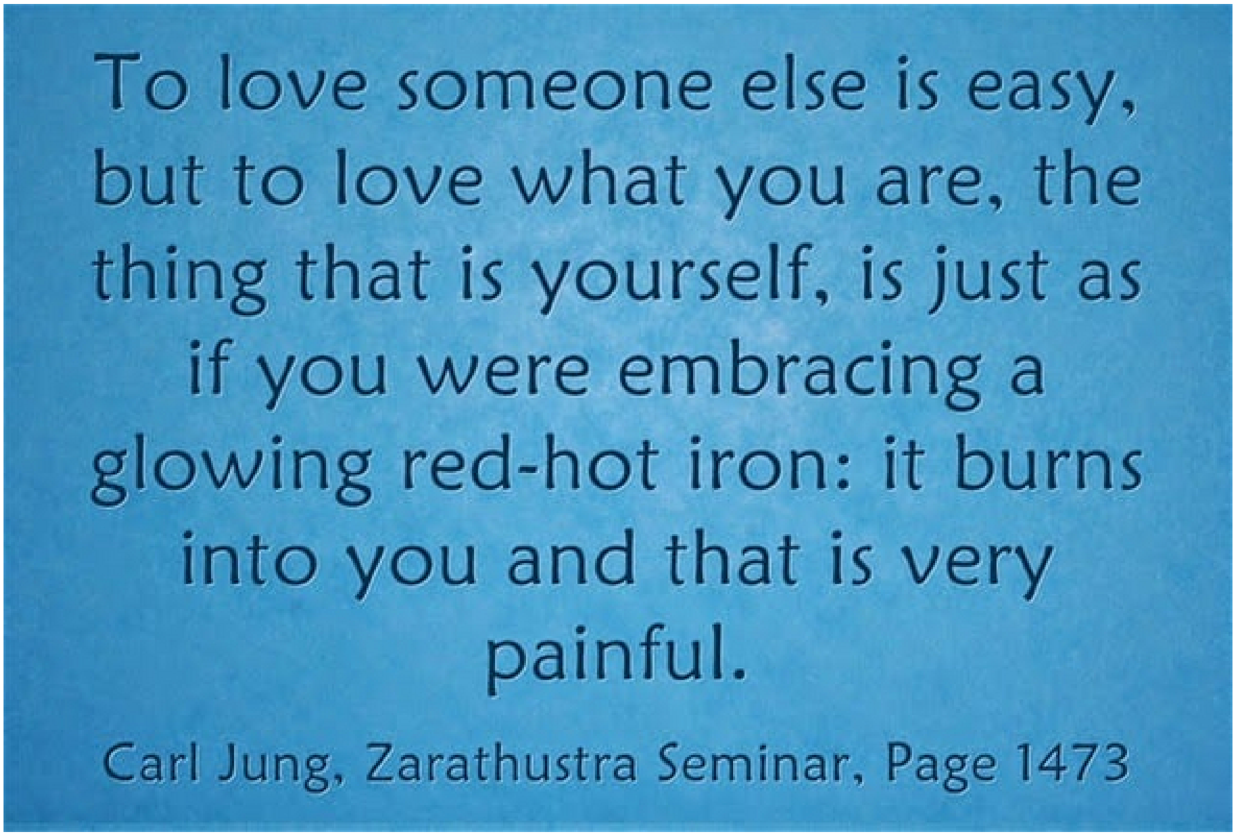

To love someone else is easy,
but to love what you are, the
thing that is yourself, is just as
if you were embracing a
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Carl Jung, Zarathustra Seminar, Page 1473

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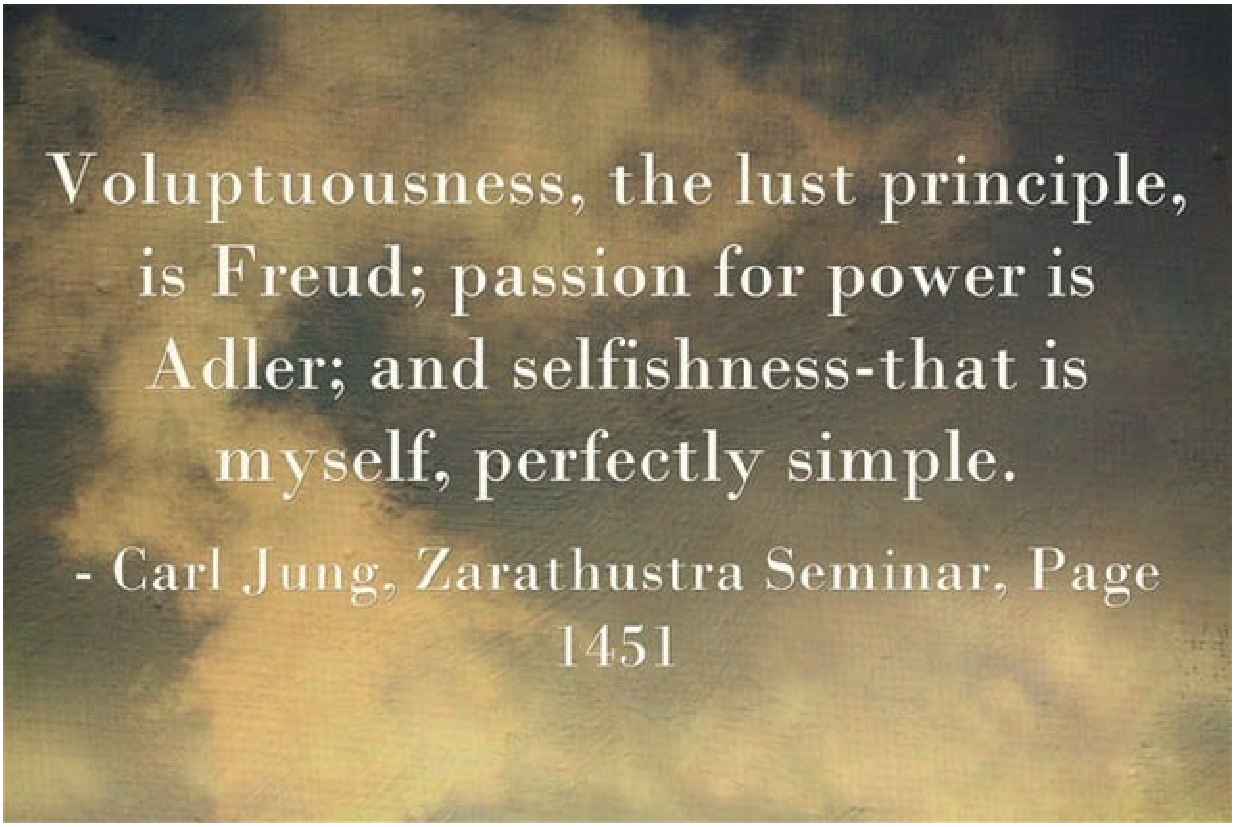

Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple.

- Carl Jung, Zarathustra Seminar, Page 1451

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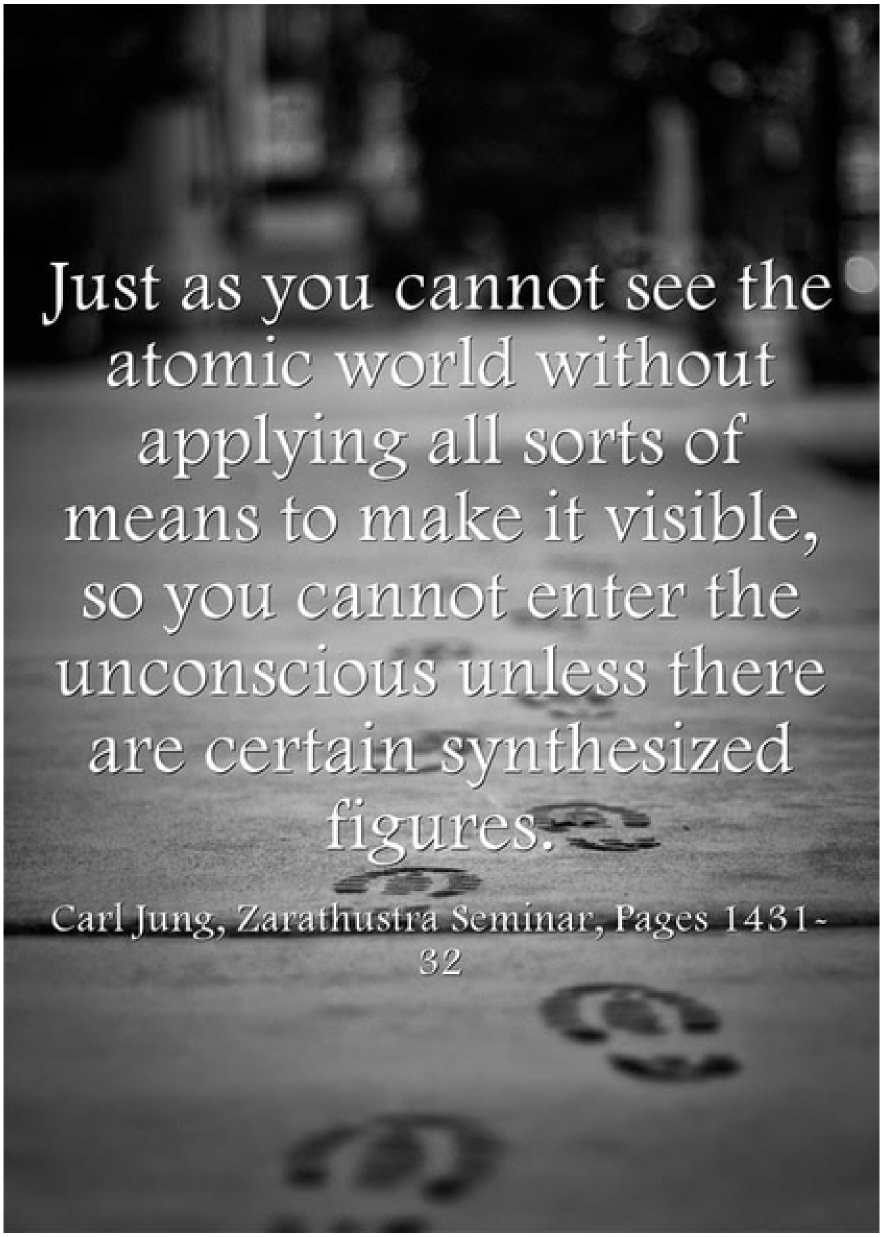
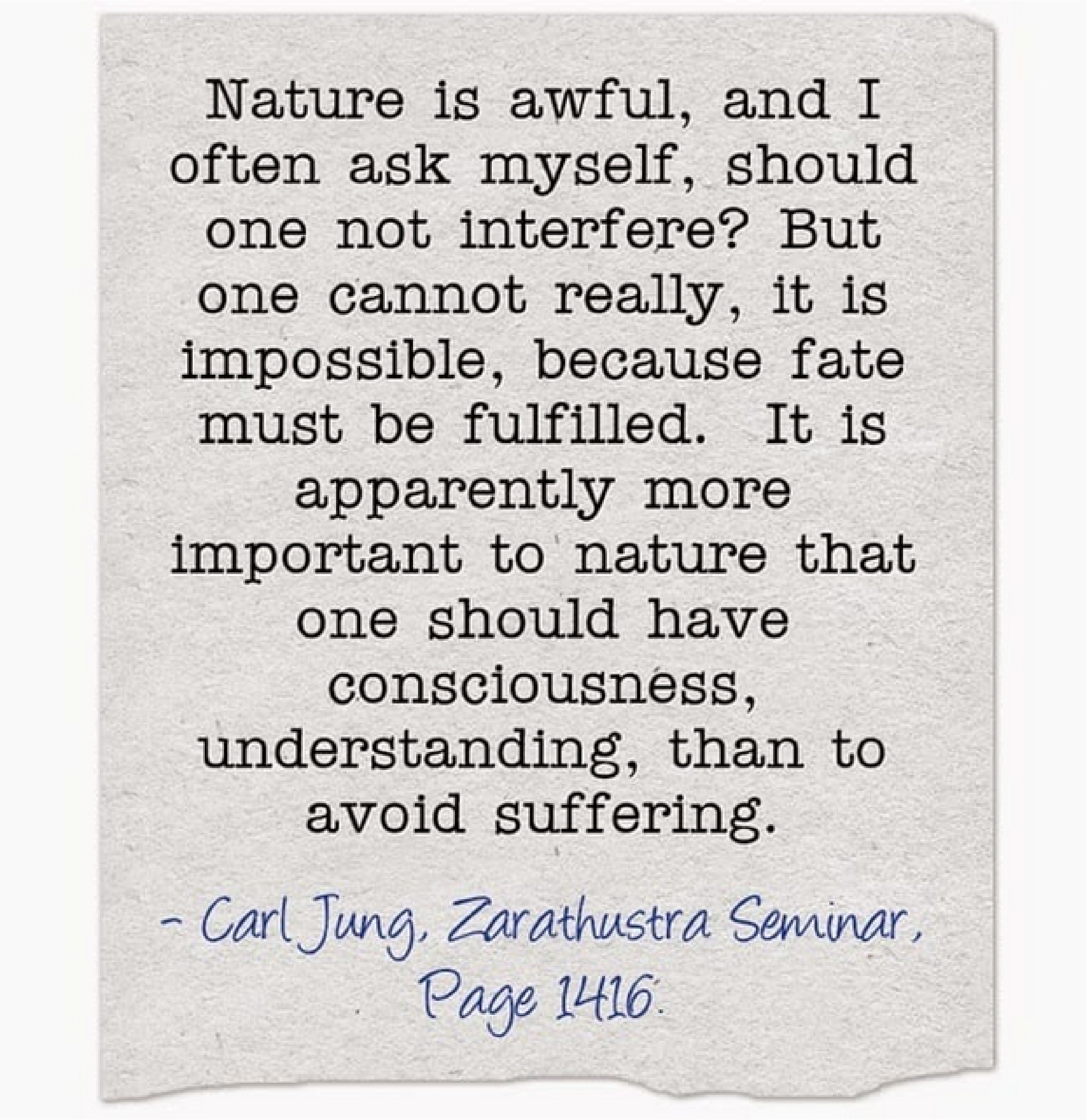


Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter the unconscious unless there are certain synthesized figures. Carl Jung, Zarathustra Seminar, Pages 1431-32.



Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering.

- Carl Jung, Zarathustra Seminar, Page 1416.

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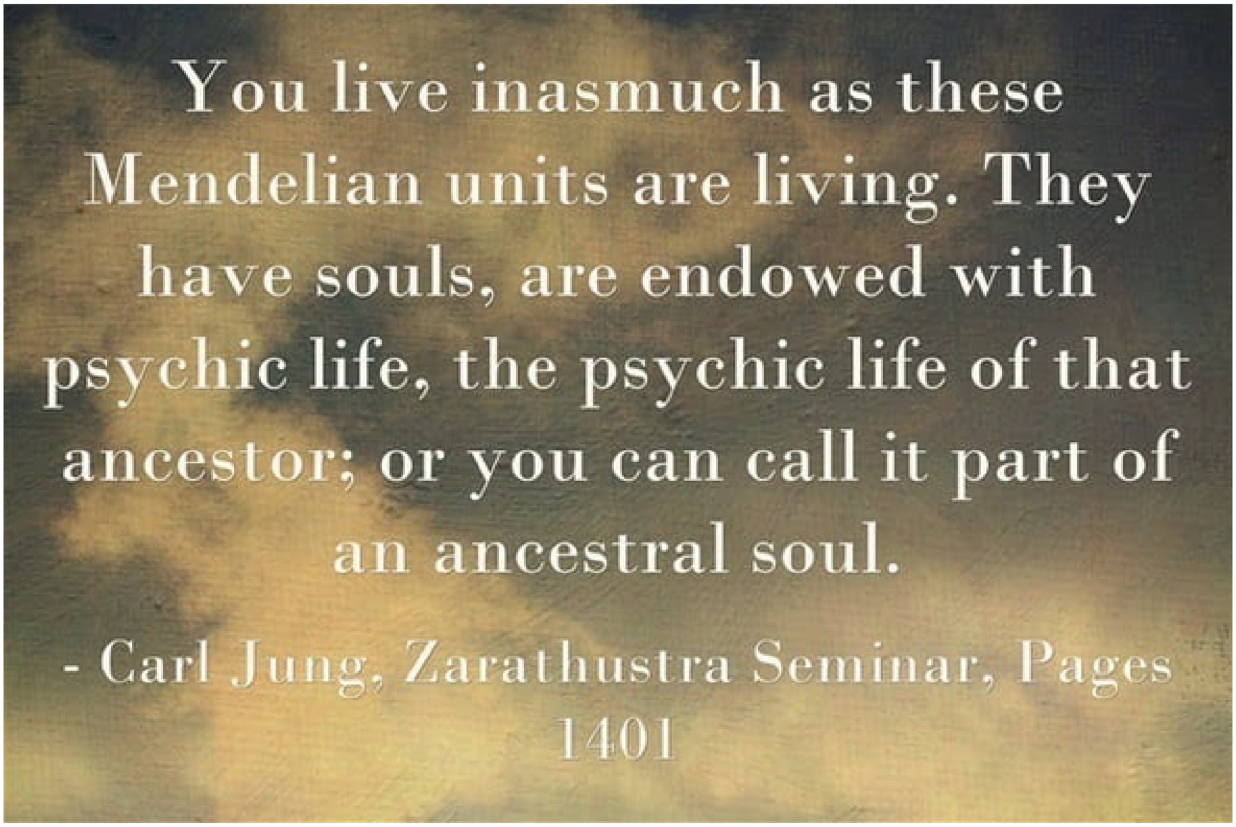

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul.

- Carl Jung, Zarathustra Seminar, Pages 1401

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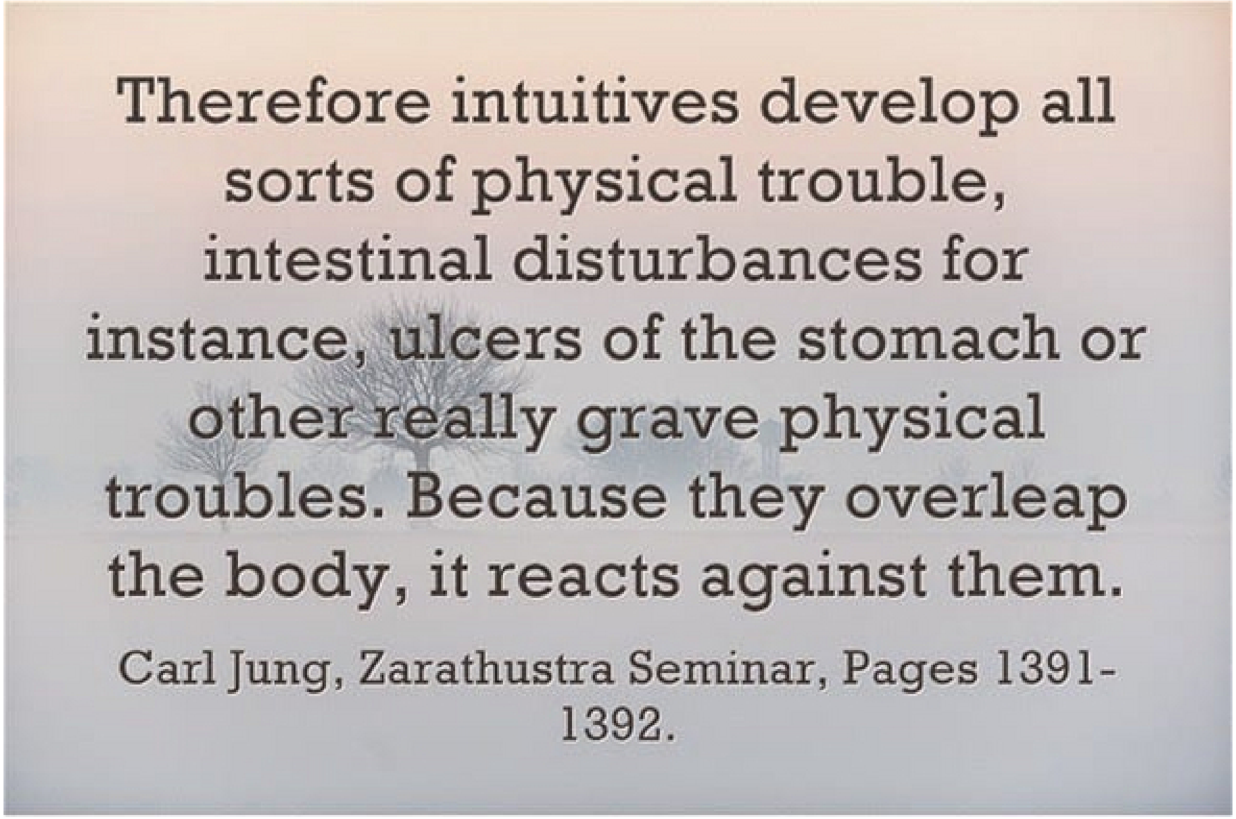

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them.

Carl Jung, Zarathustra Seminar, Pages 1391-1392.

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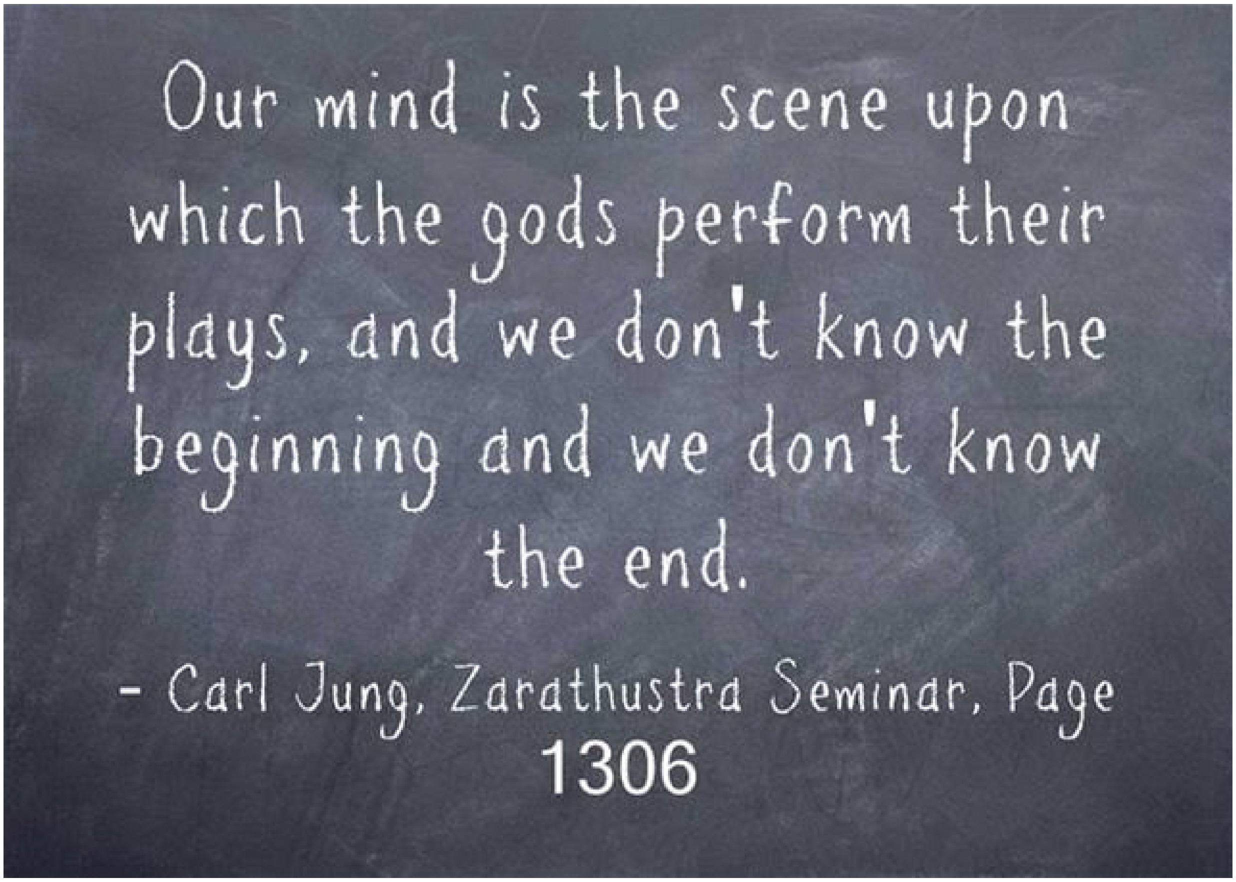

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end.

- Carl Jung, Zarathustra Seminar, Page 1306

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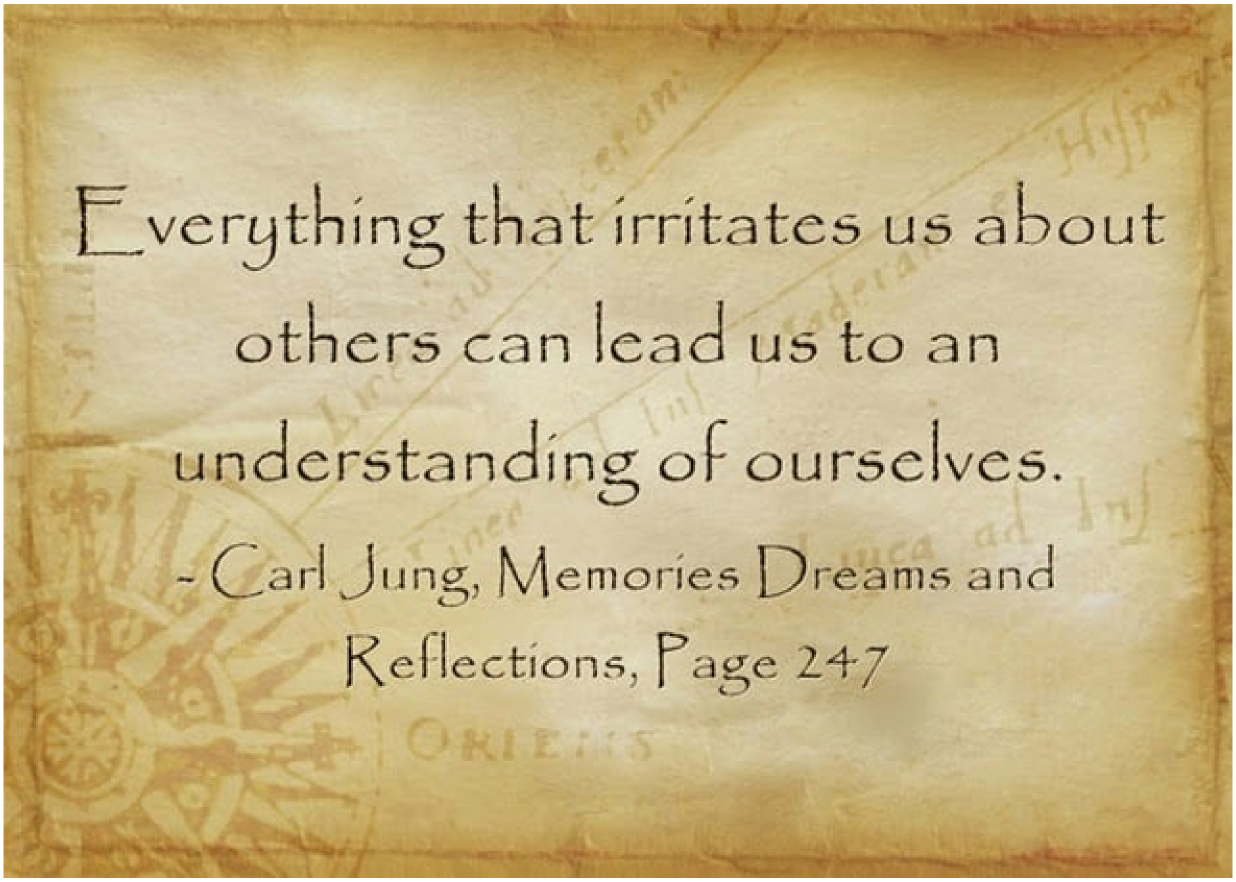

Everything that irritates us about
others can lead us to an
understanding of ourselves.
- Carl Jung, Memories Dreams and
Reflections, Page 247

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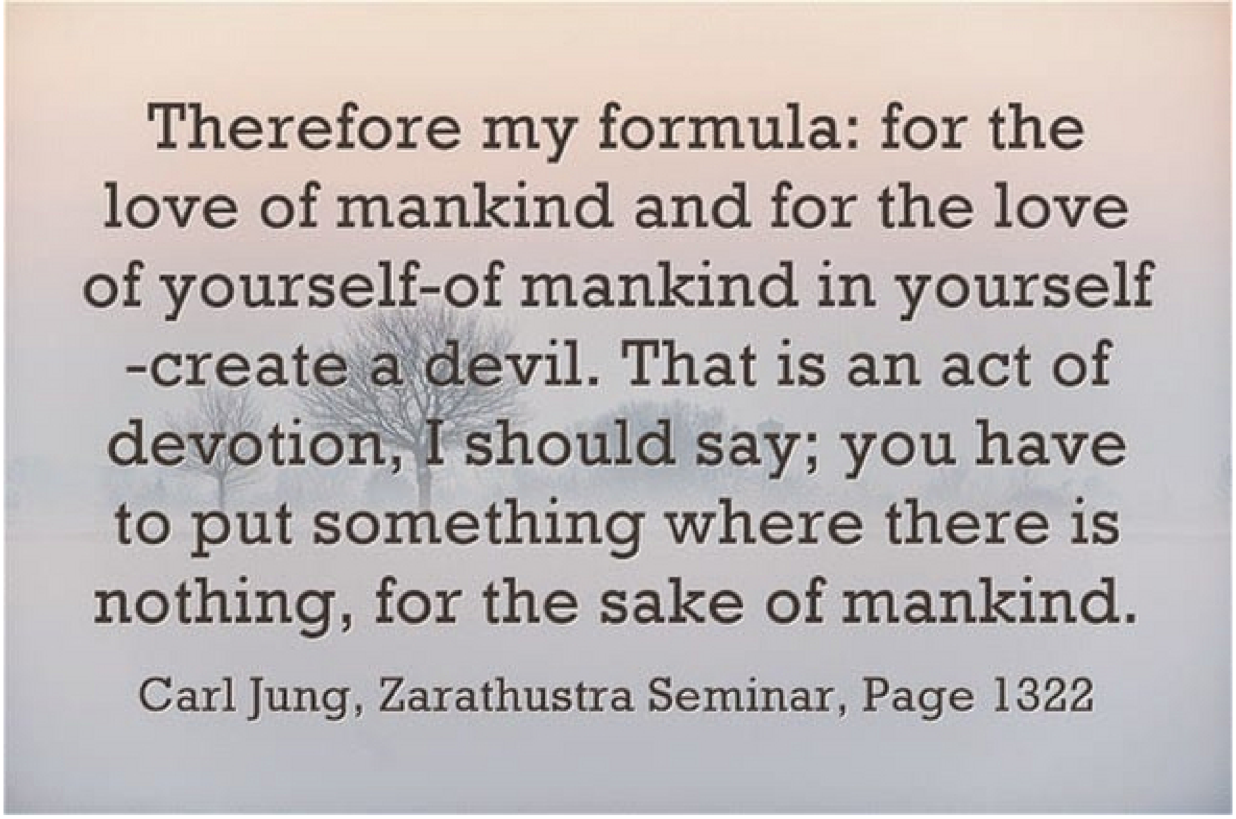

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself -create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind.

Carl Jung, Zarathustra Seminar, Page 1322

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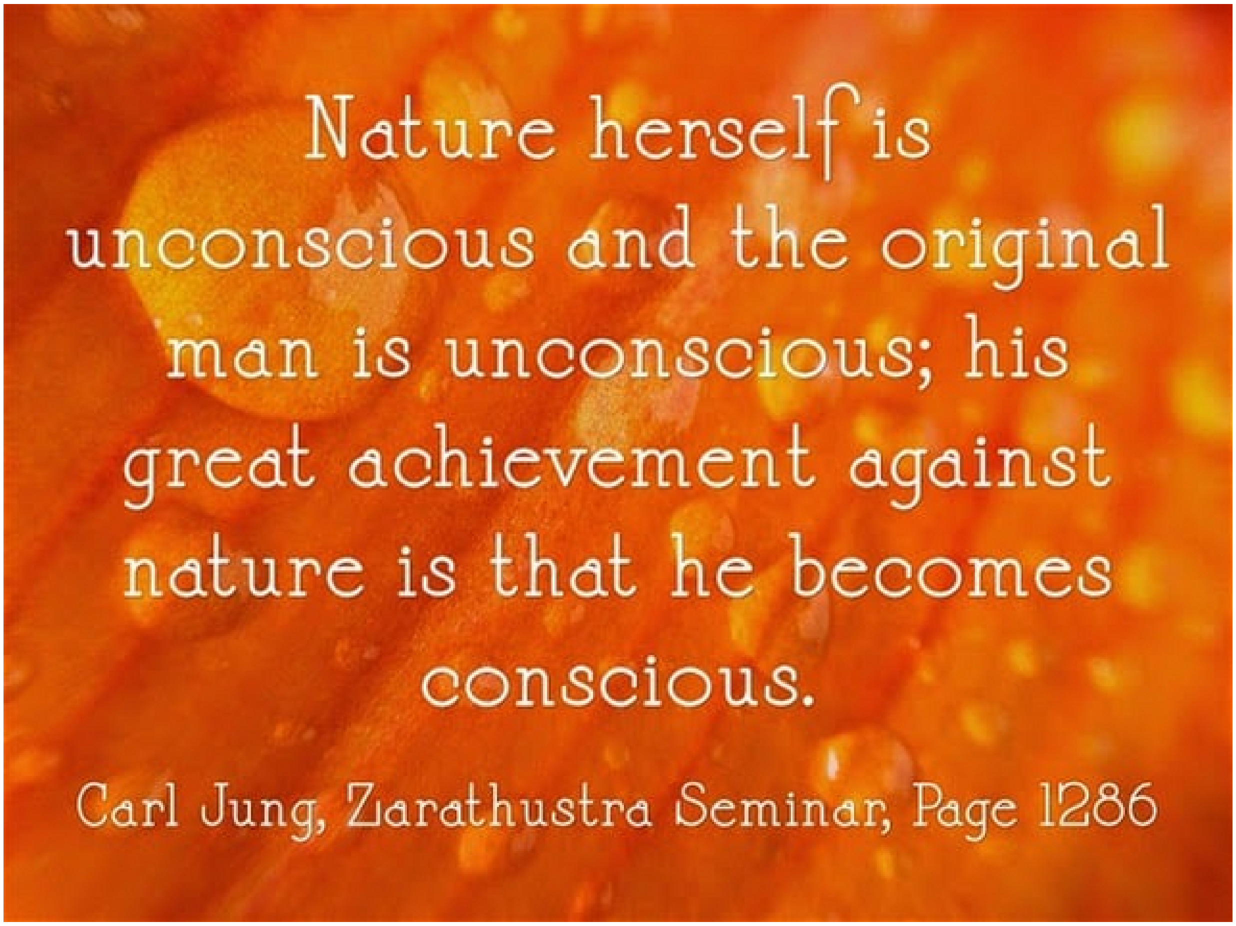

Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.

Carl Jung, Zarathustra Seminar, Page 1286

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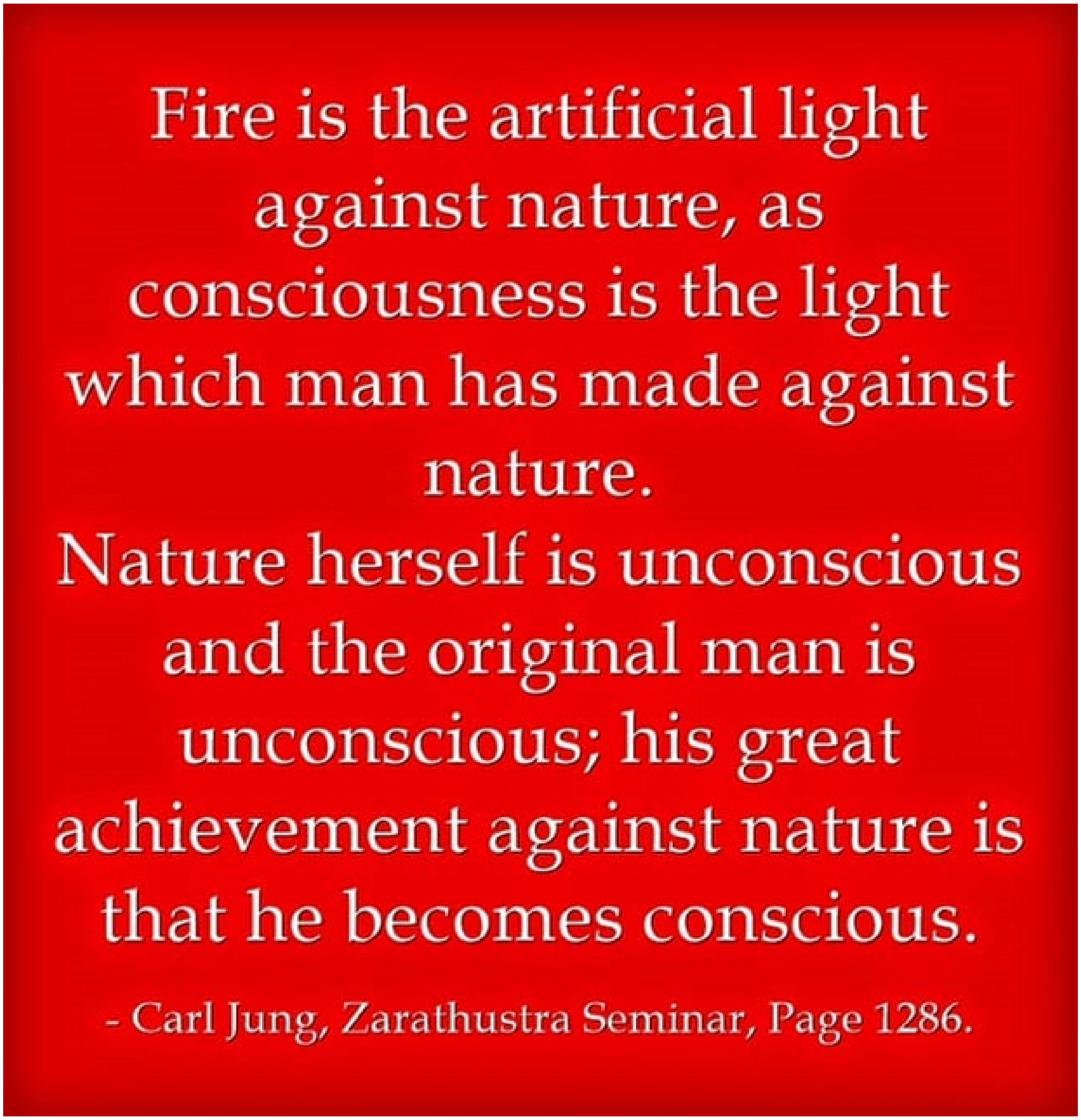

Fire is the artificial light against nature, as consciousness is the light which man has made against nature.

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- Carl Jung, Zarathustra Seminar, Page 1286.

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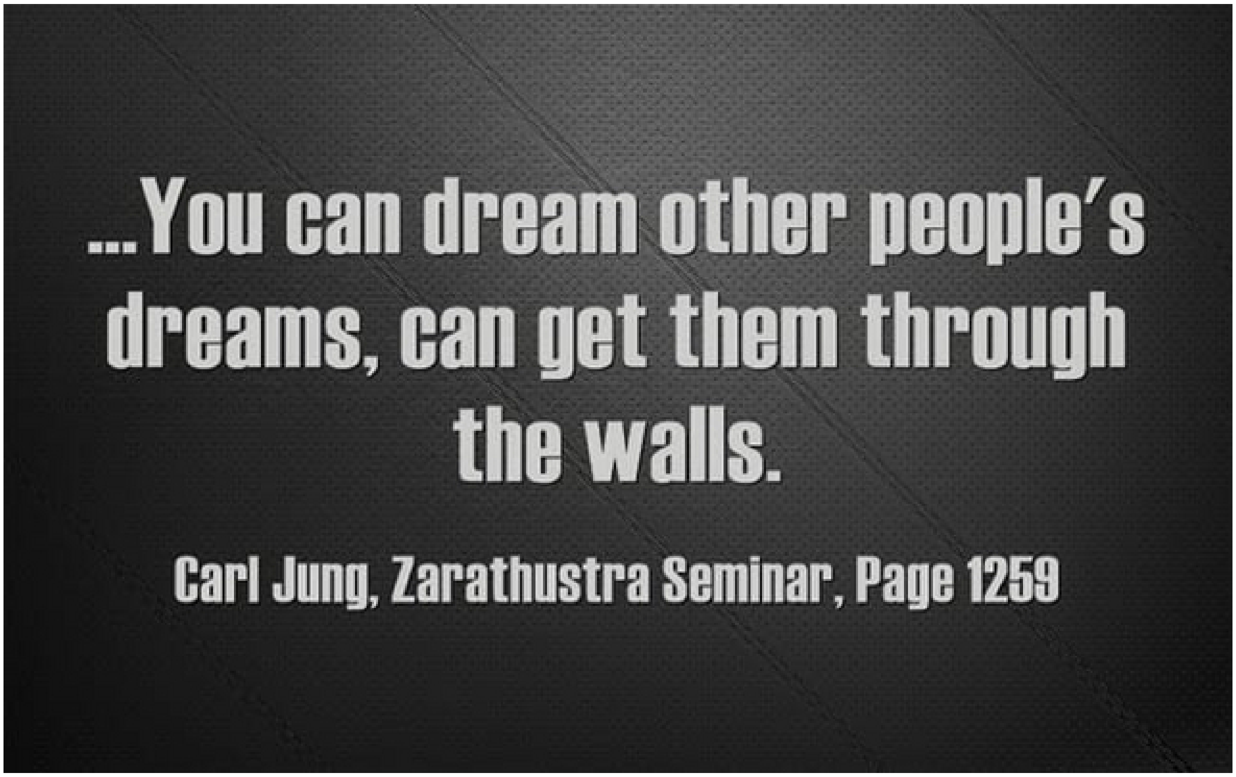

…You can dream other people′s dreams, can get them through the walls.

Carl Jung, Zarathustra Seminar, Page 1259

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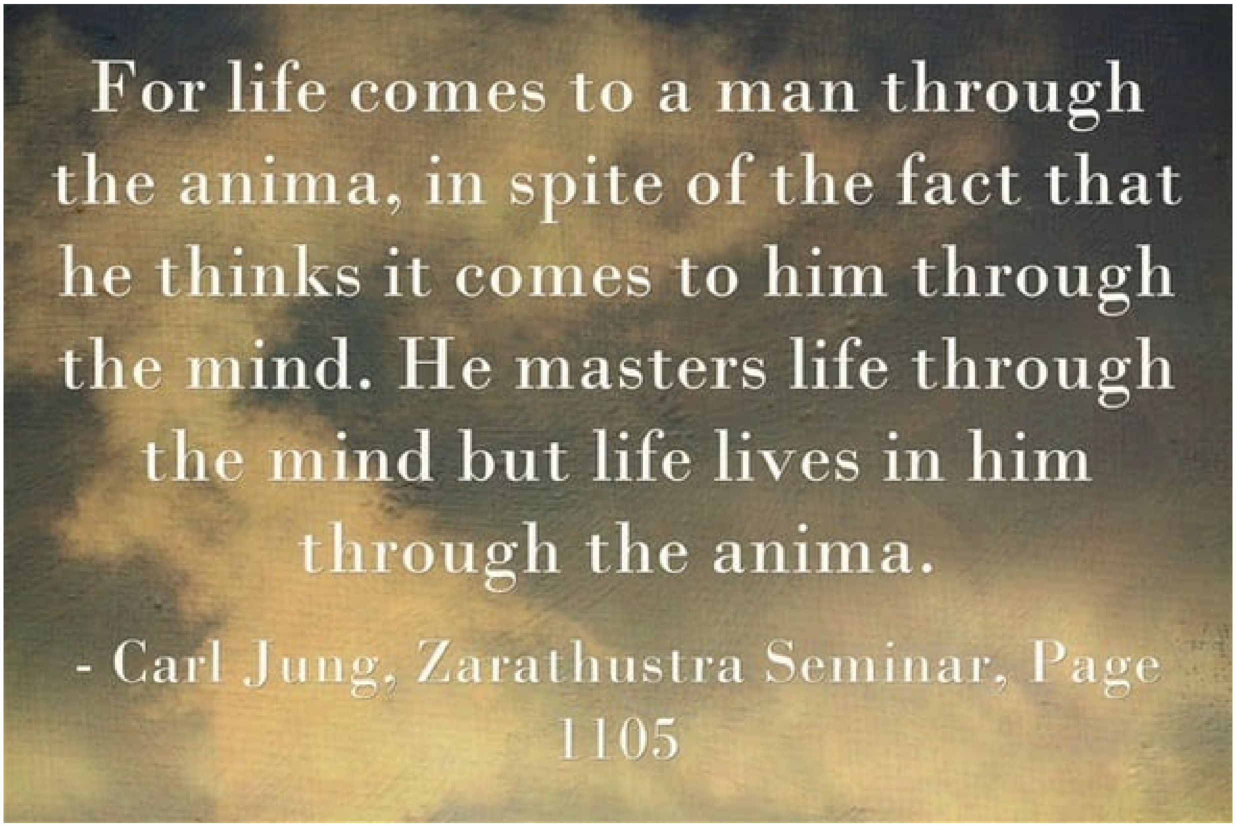

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima.

- Carl Jung, Zarathustra Seminar, Page 1105

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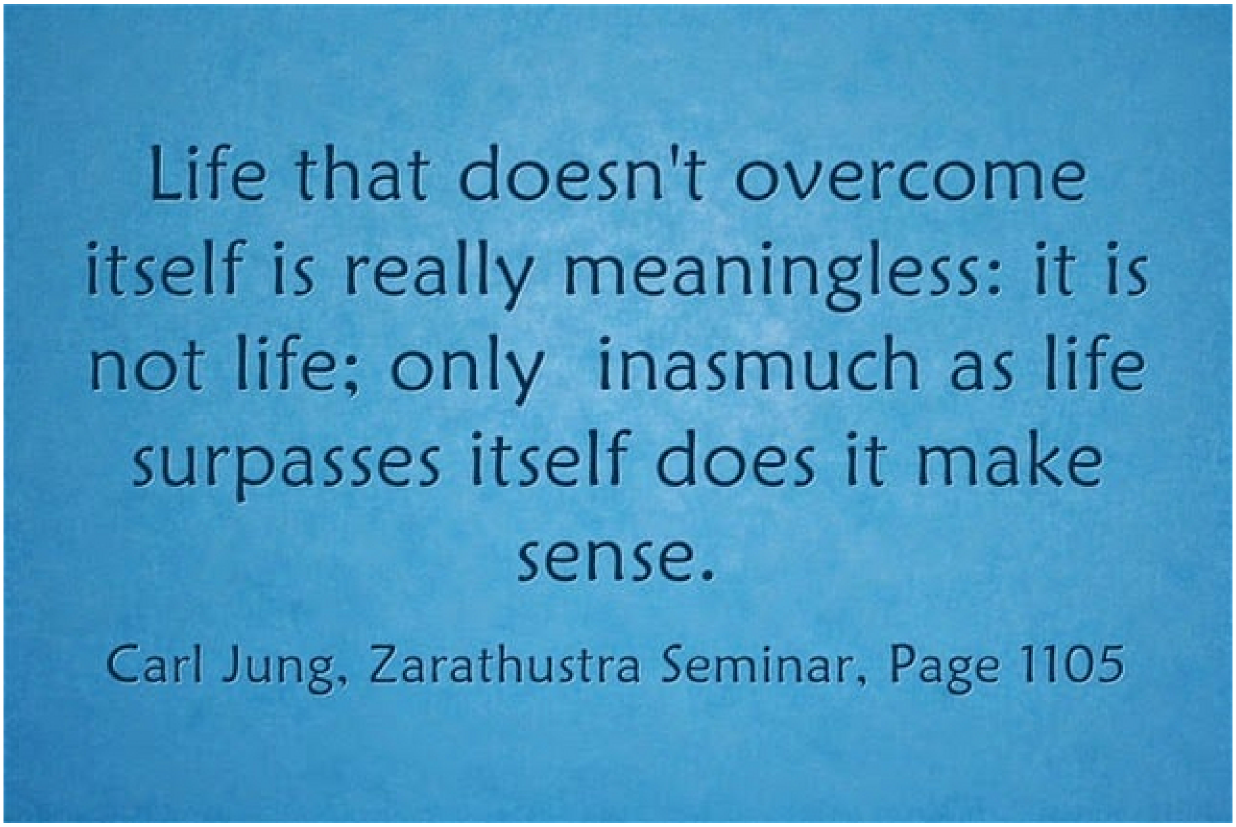

Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.

Carl Jung, Zarathustra Seminar, Page 1105

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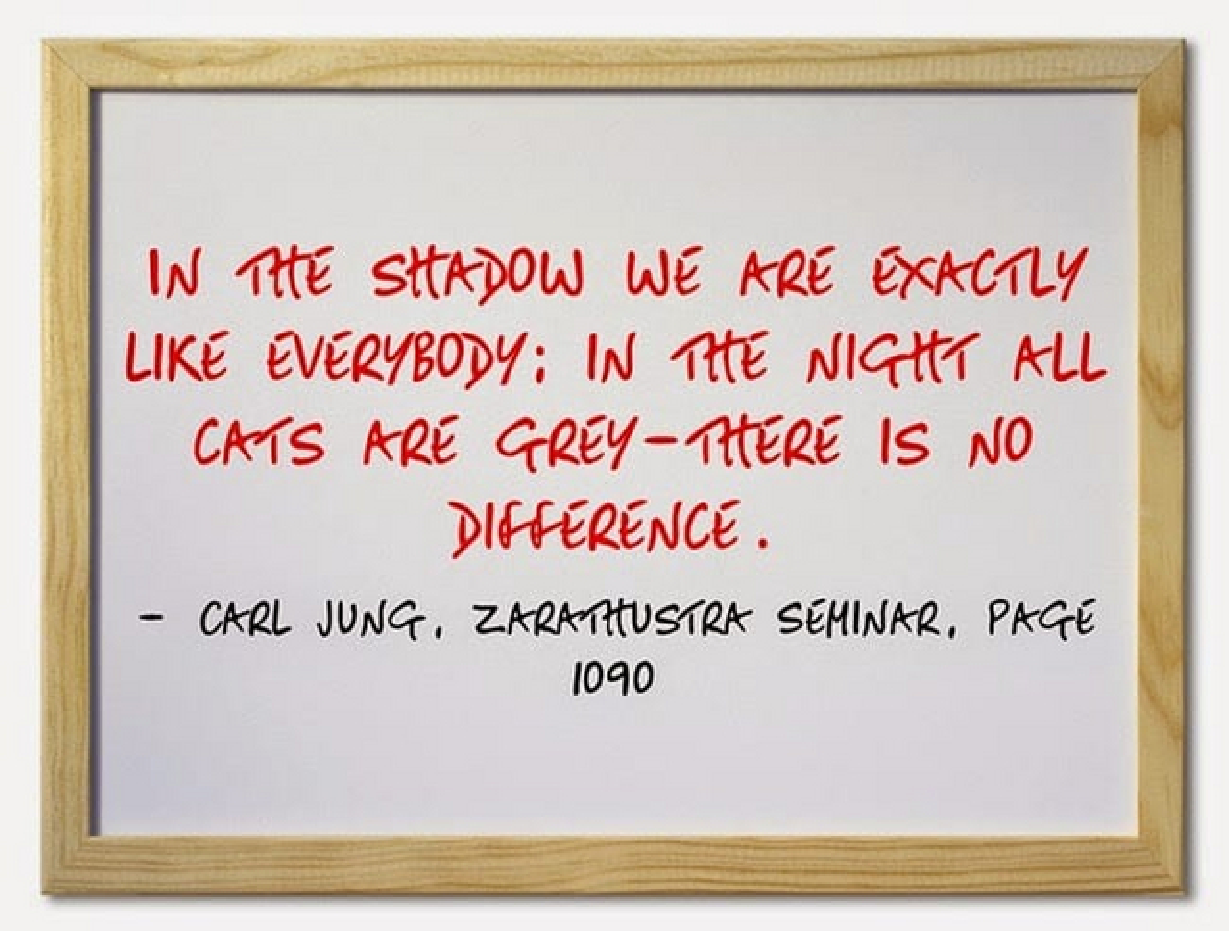
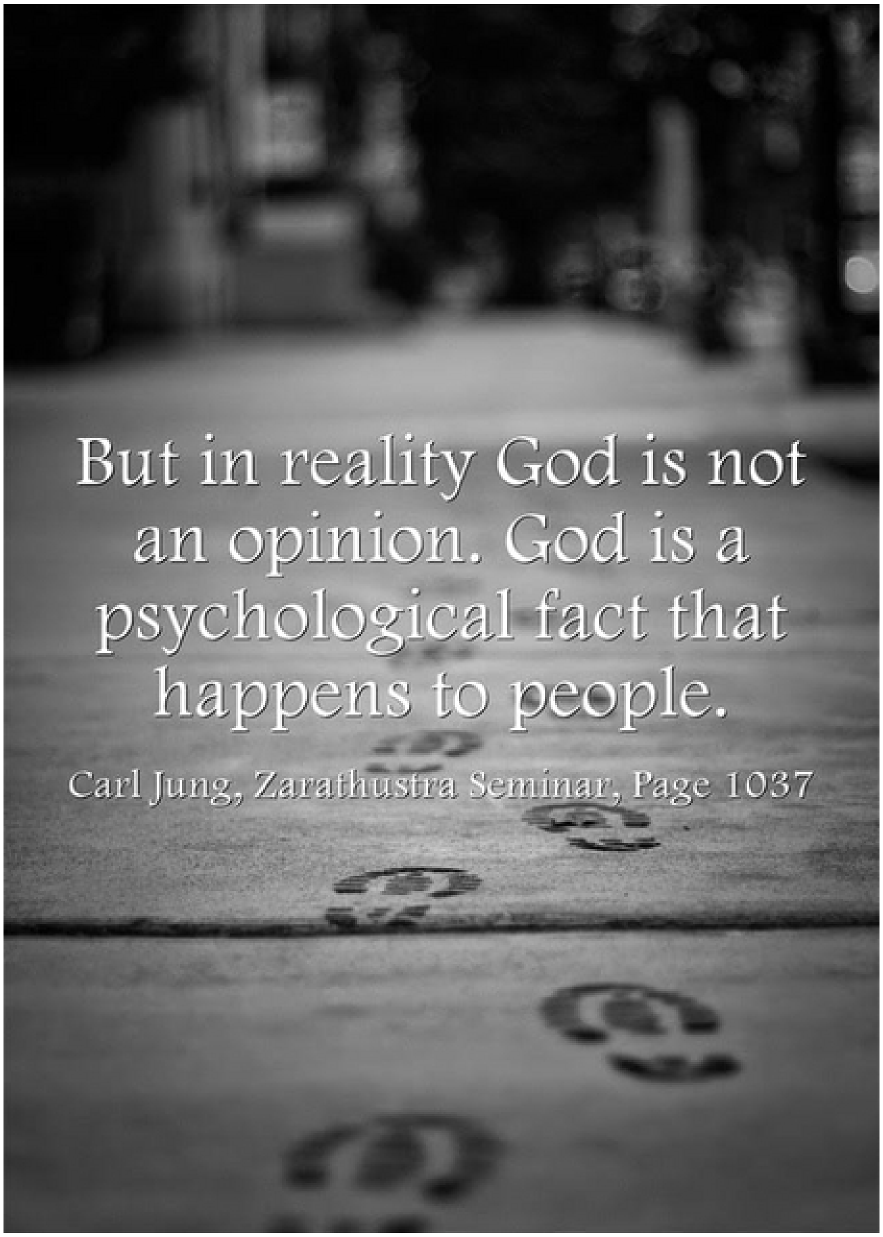


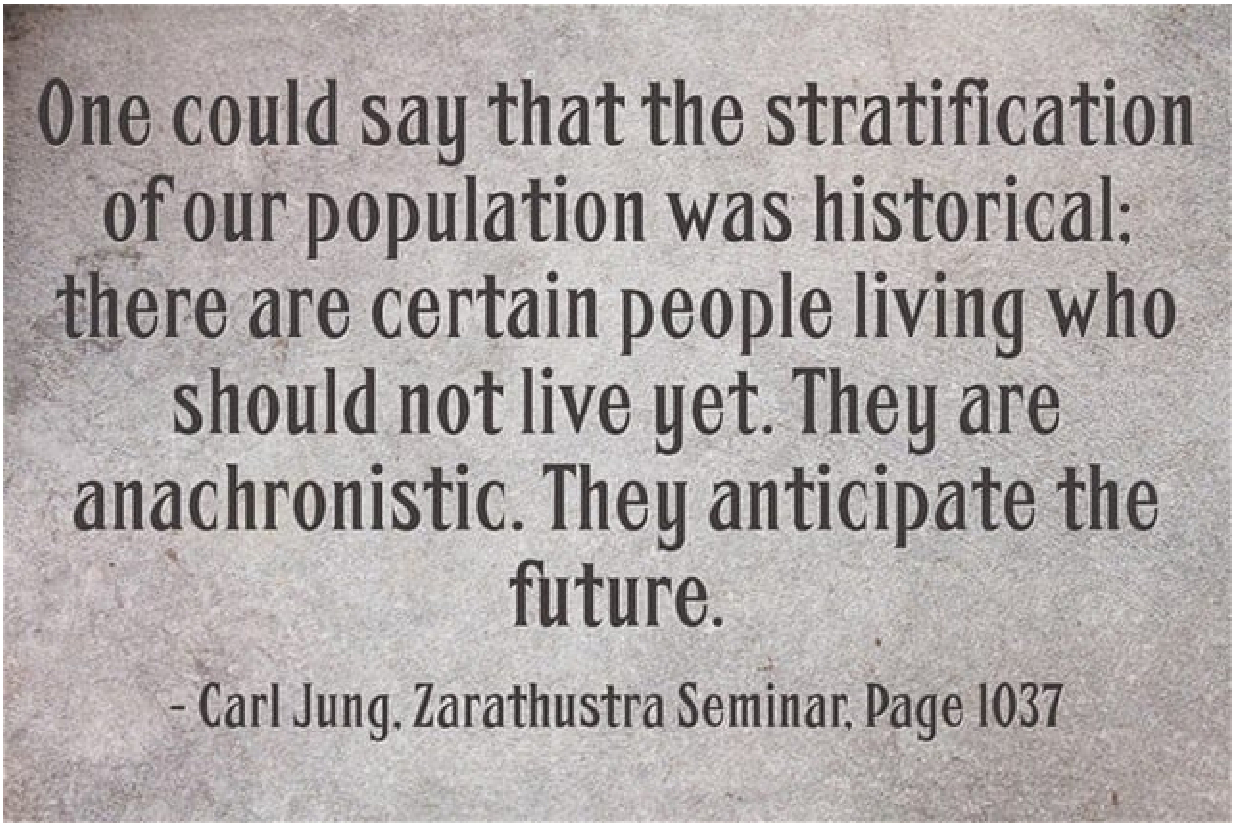
IN THE SHADOW WE ARE EXACTLY LIKE EVERYBODY: IN THE NIGHT ALL CATS ARE GREY–THERE IS NO DIFFERENCE.

– CARL JUNG, ZARATHUSTRA SEMINAR, PAGE 1090

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.



But in reality God is not an opinion. God is a psychological fact that happens to people. Carl Jung, Zarathustra Seminar, Page 1037.



One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future.

- Carl Jung, Zarathustra Seminar, Page 1037

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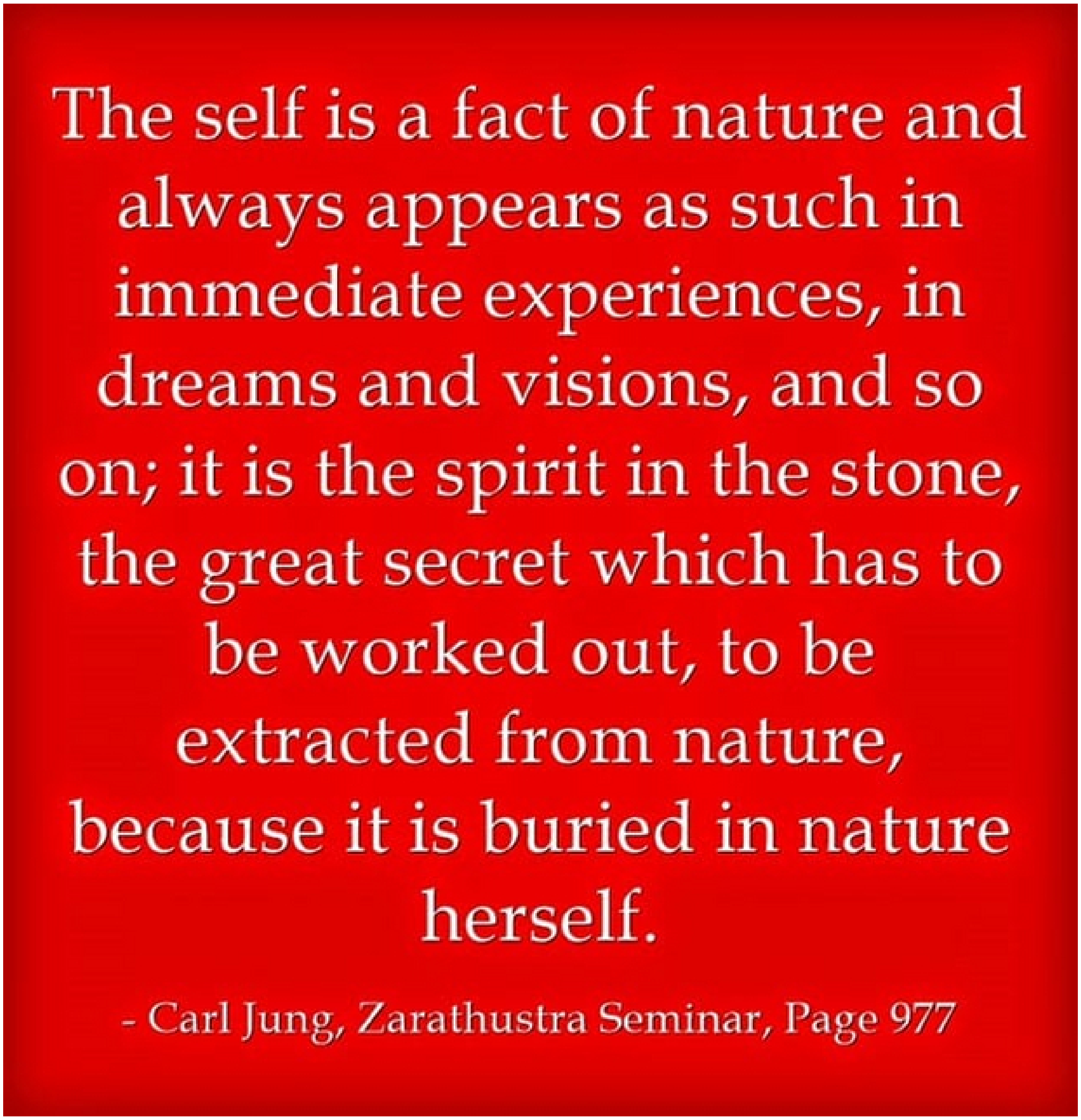

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself.

- Carl Jung, Zarathustra Seminar, Page 977

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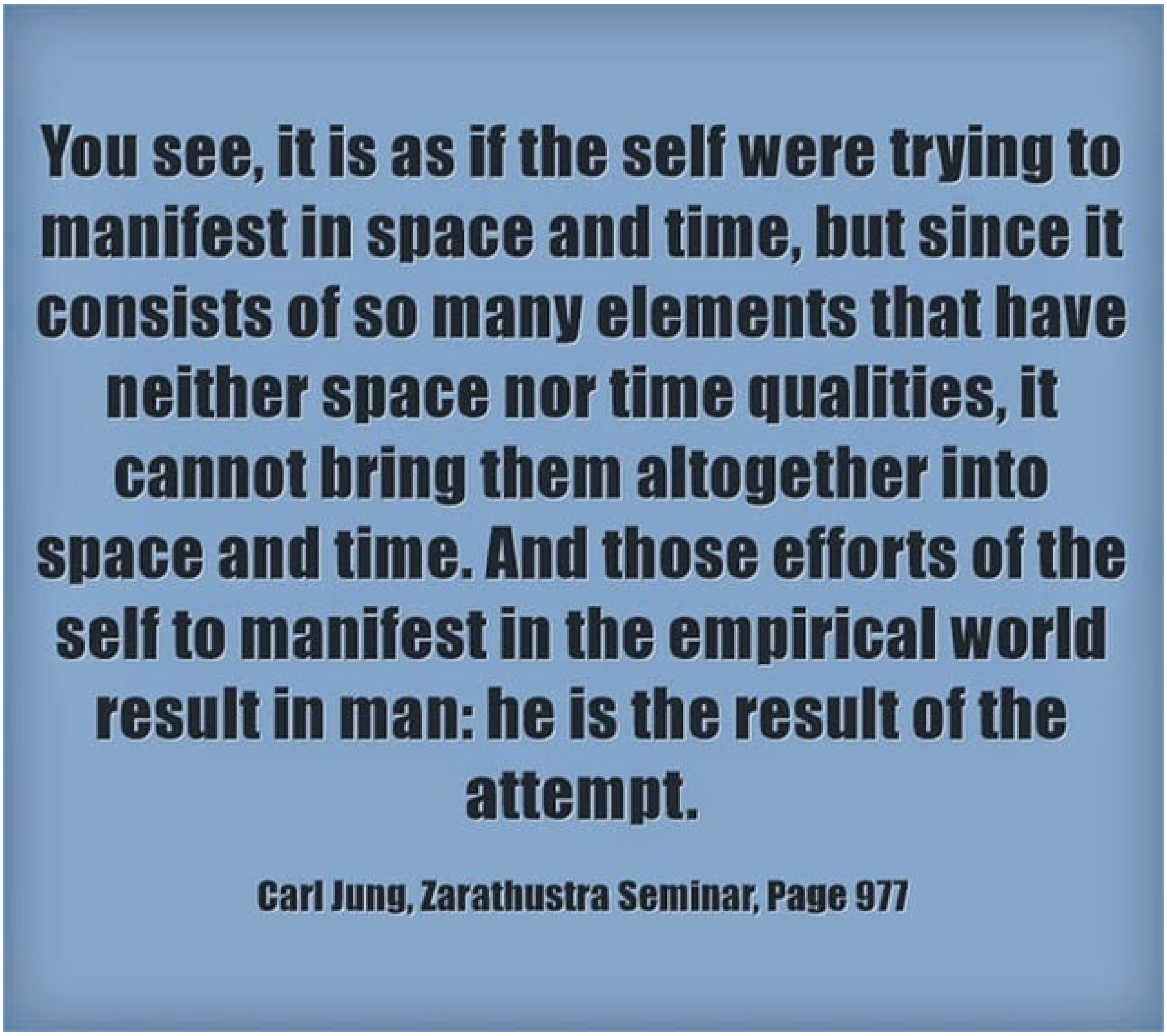

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt.

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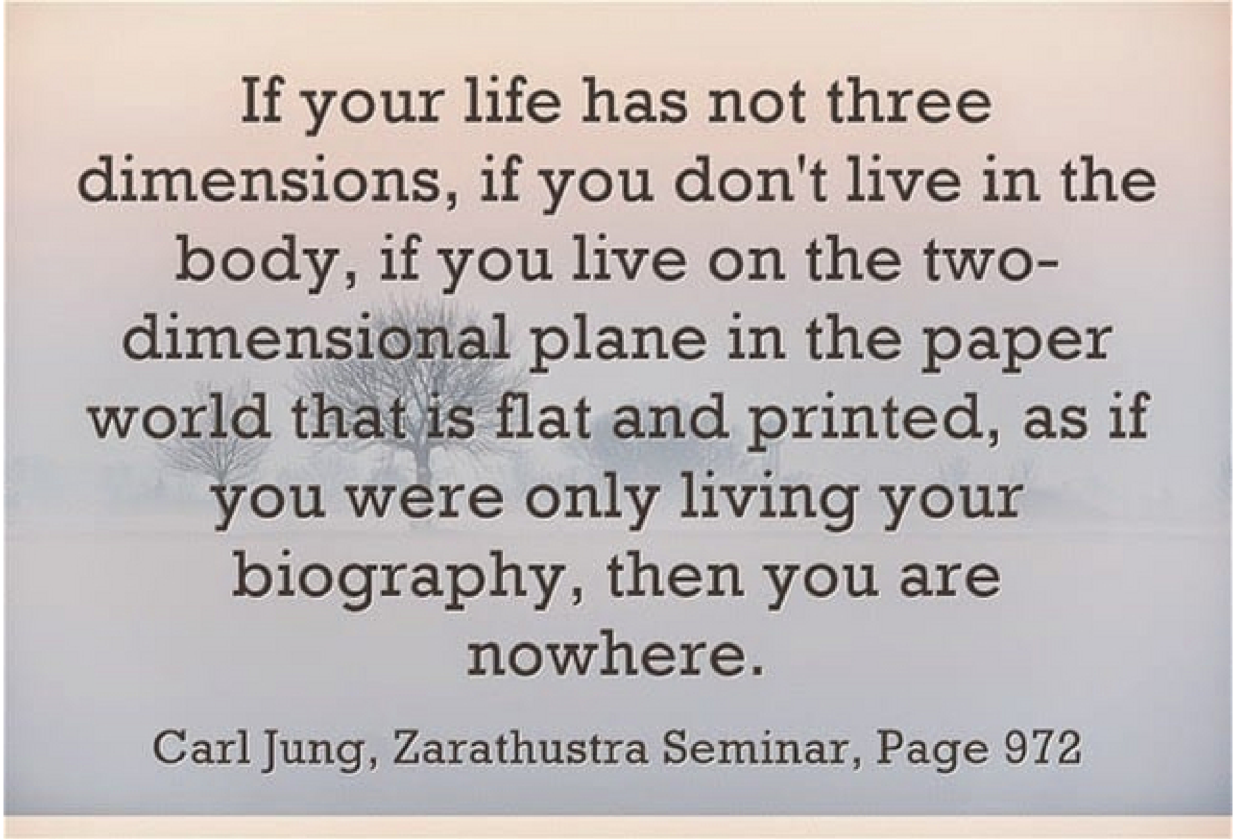

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere.

Carl Jung, Zarathustra Seminar, Page 972

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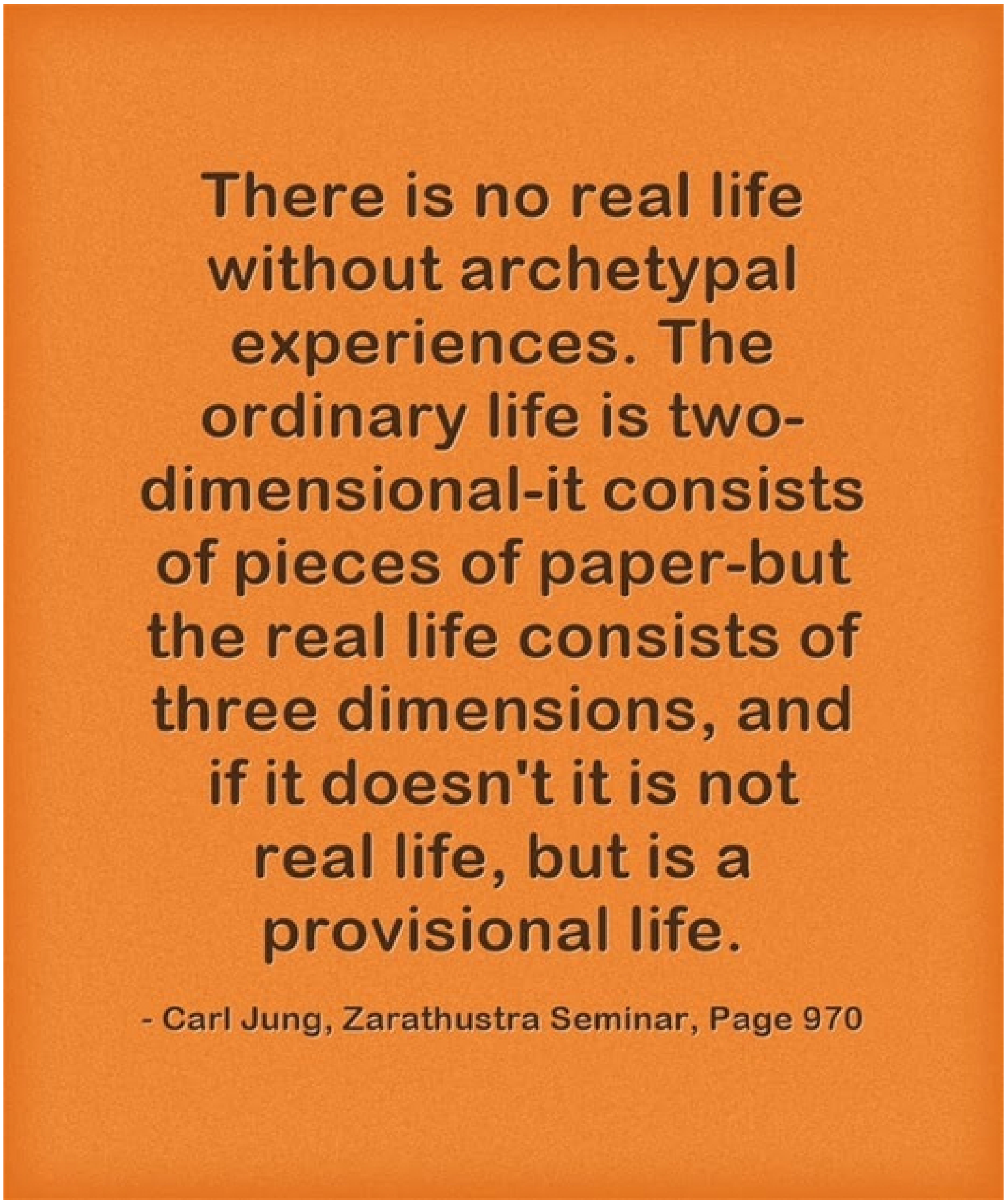

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life.

- Carl Jung, Zarathustra Seminar, Page 970

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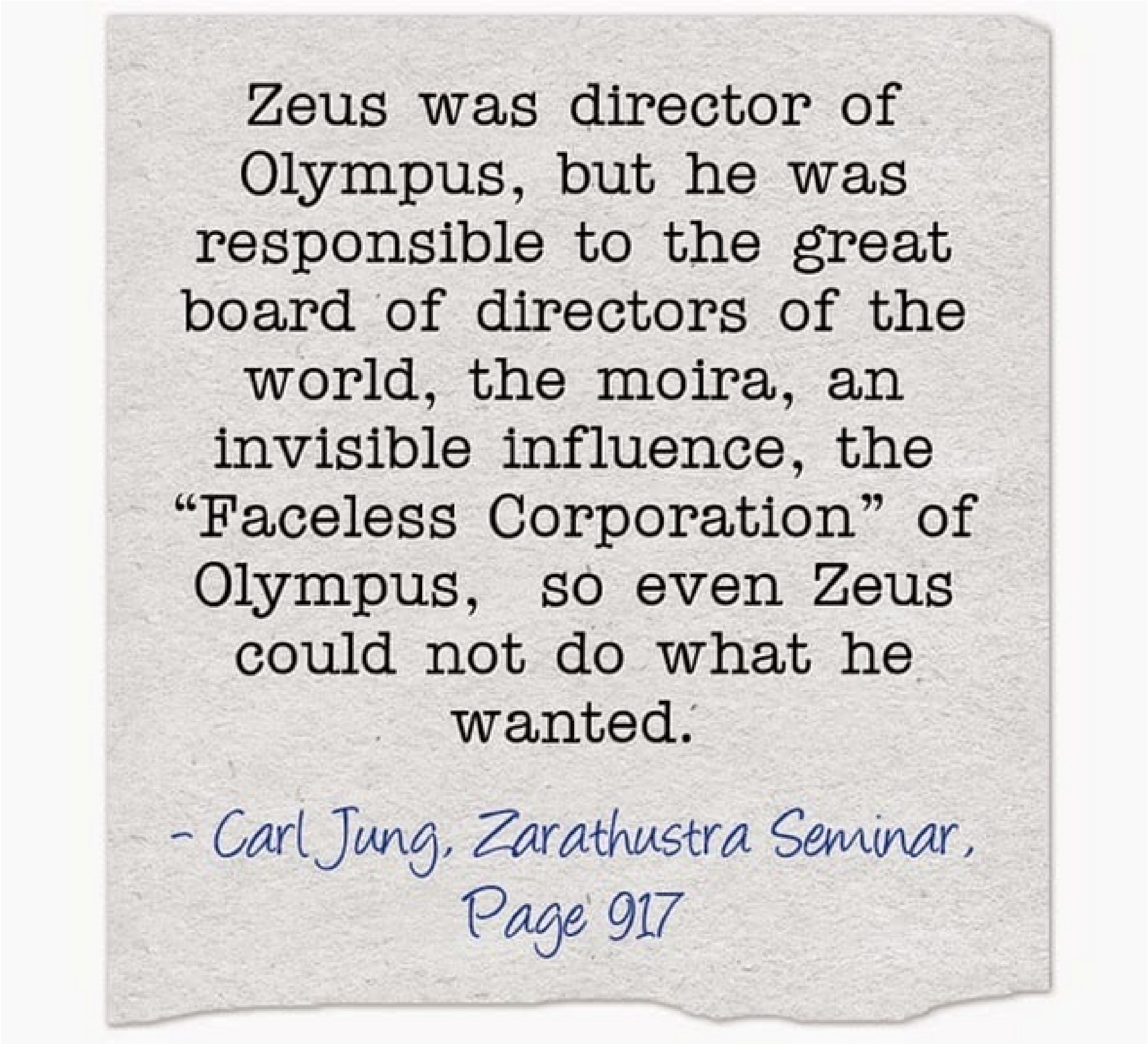

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the “Faceless Corporation” of Olympus, so even Zeus could not do what he wanted.

- Carl Jung, Zarathustra Seminar, Page 917

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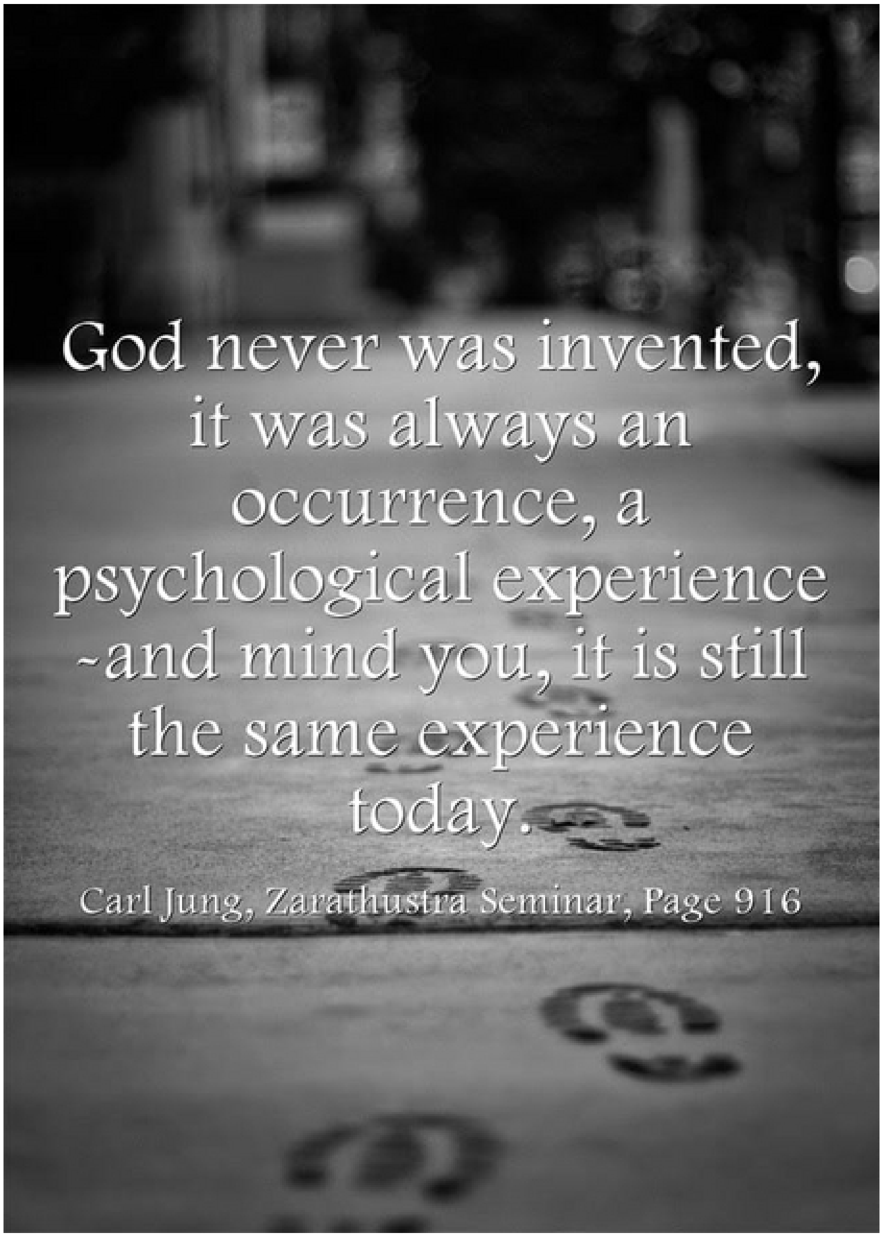

God never was invented, it was always an occurrence, a psychological experience ~and mind you, it is still the same experience today.
Carl Jung, Zarathustra Seminar, Page 916

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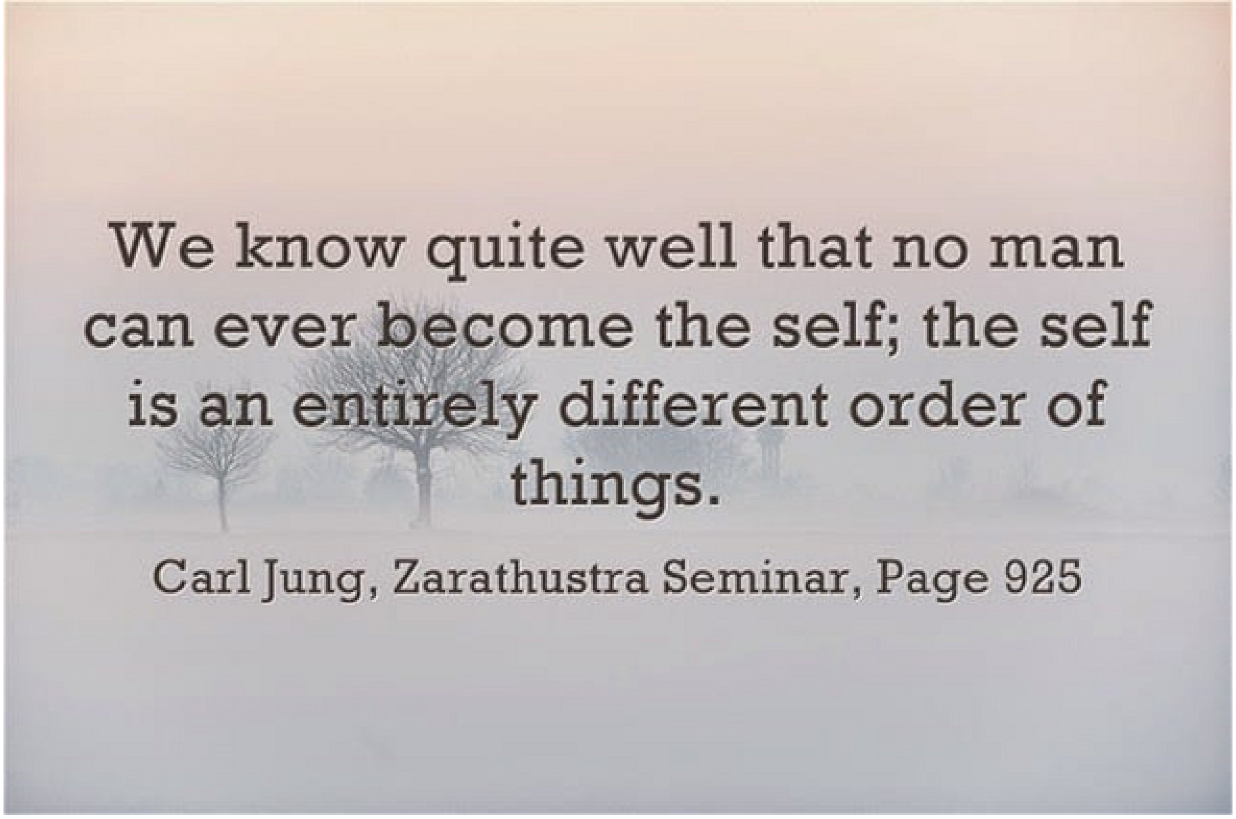

We know quite well that no man can ever become the self; the self is an entirely different order of things.

Carl Jung, Zarathustra Seminar, Page 925

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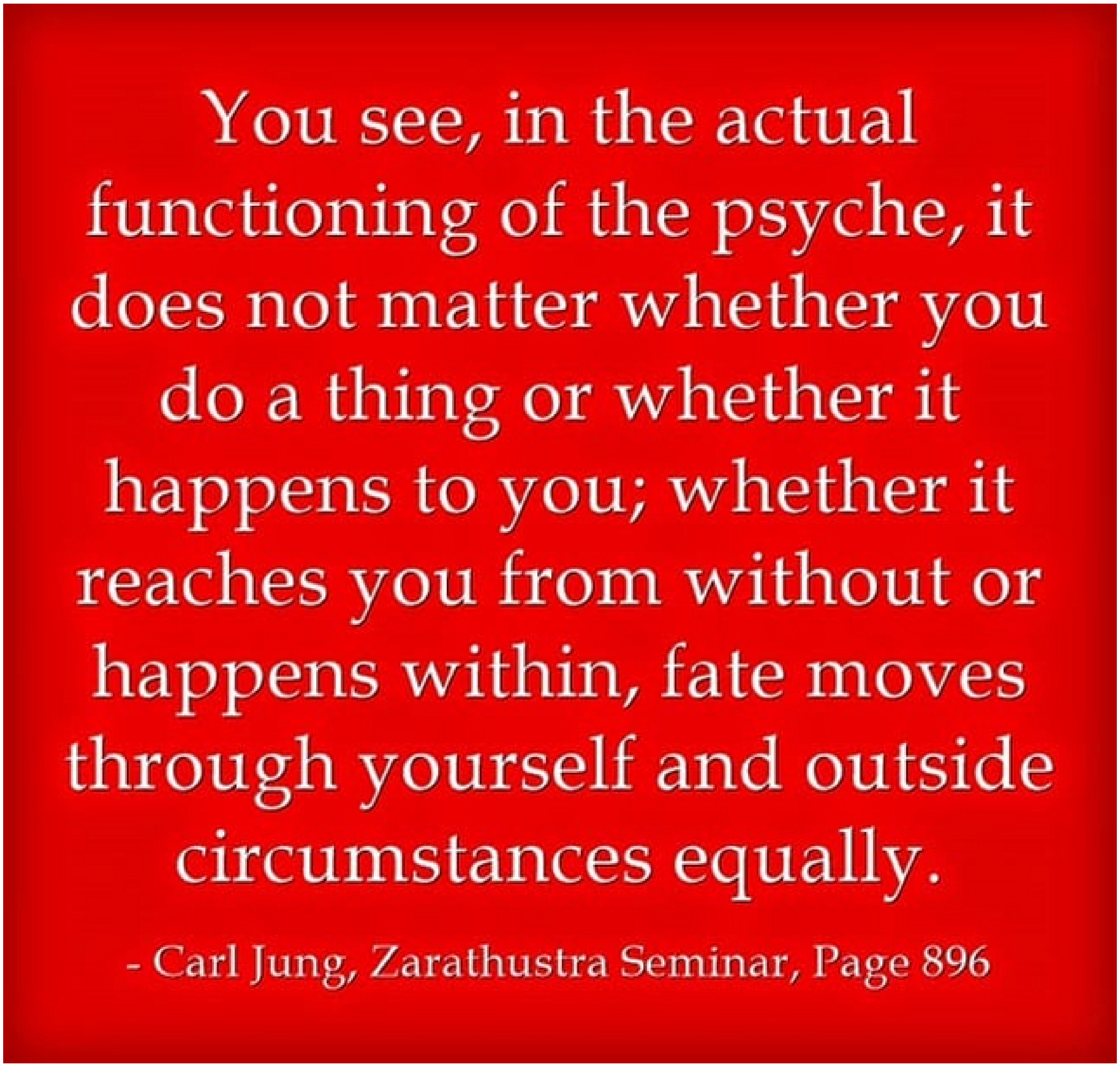

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally.

- Carl Jung, Zarathustra Seminar, Page 896

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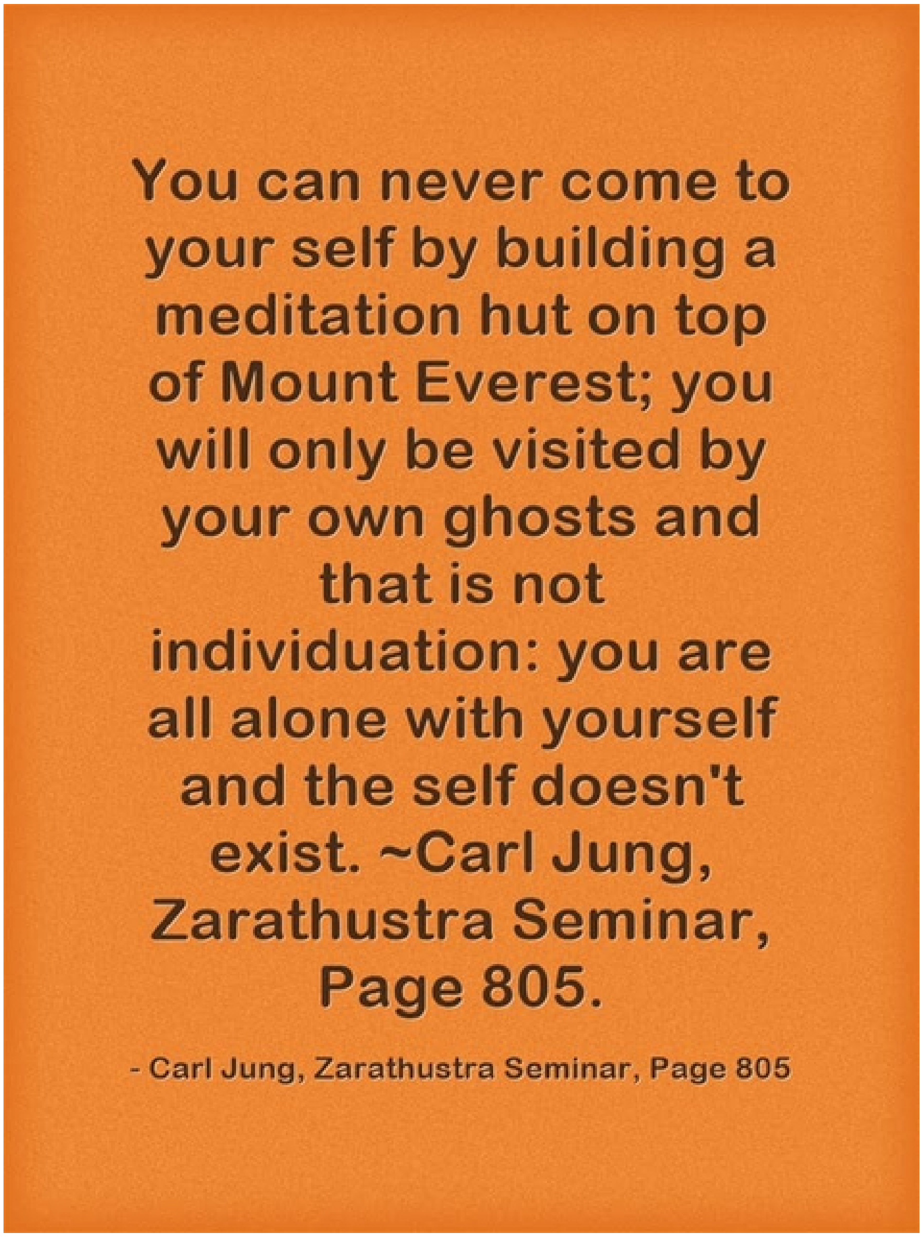

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. ~Carl Jung, Zarathustra Seminar, Page 805.

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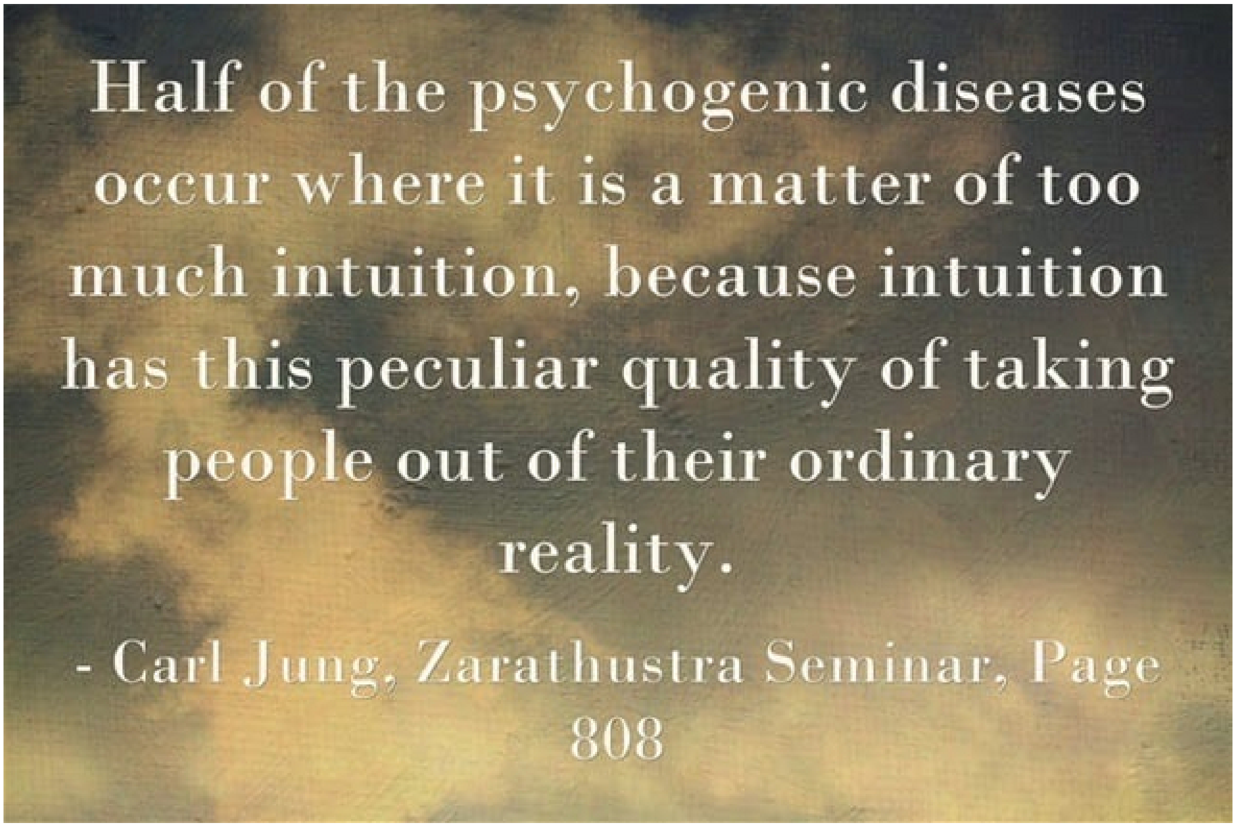

Half of the psychogenic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality.

- Carl Jung, Zarathustra Seminar, Page 808

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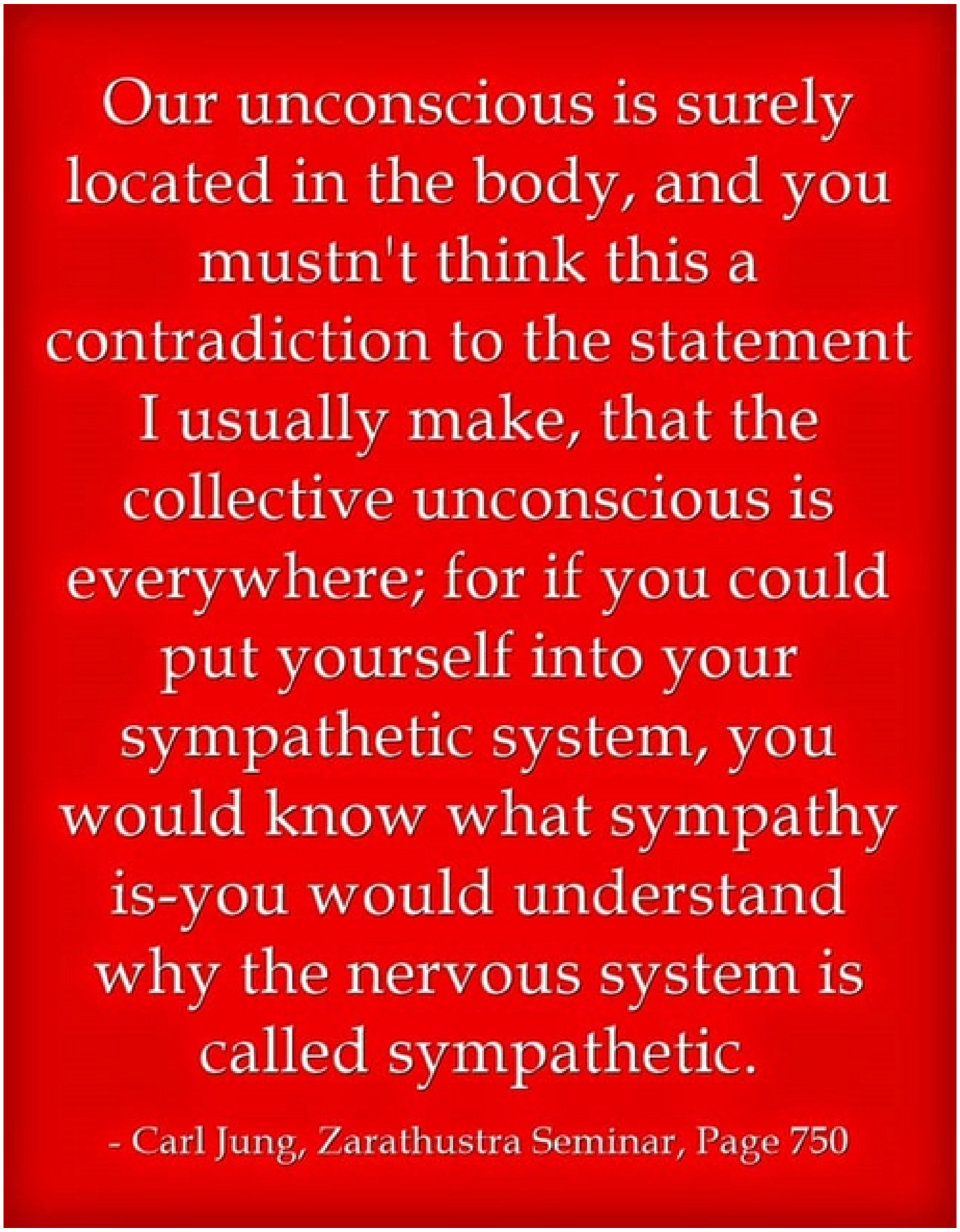

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic.

- Carl Jung, Zarathustra Seminar, Page 750

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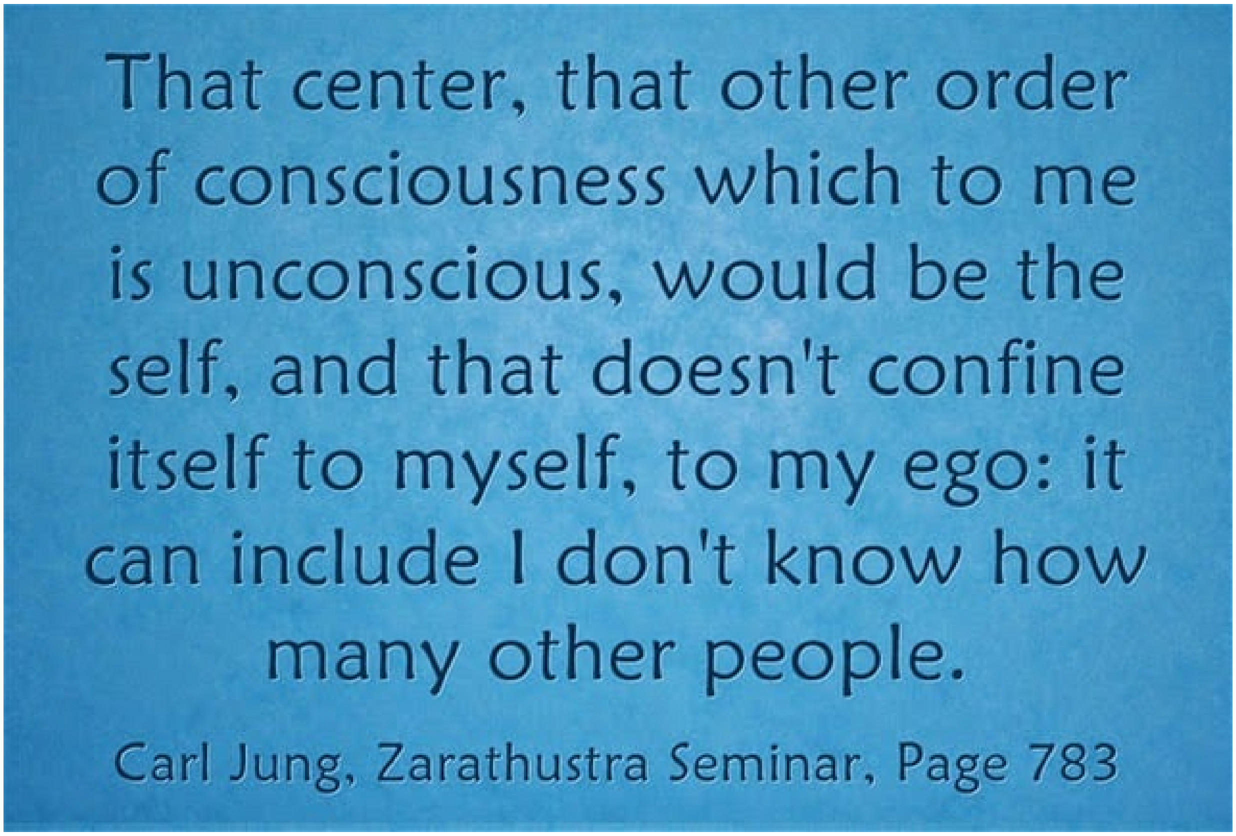

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people.

Carl Jung, Zarathustra Seminar, Page 783

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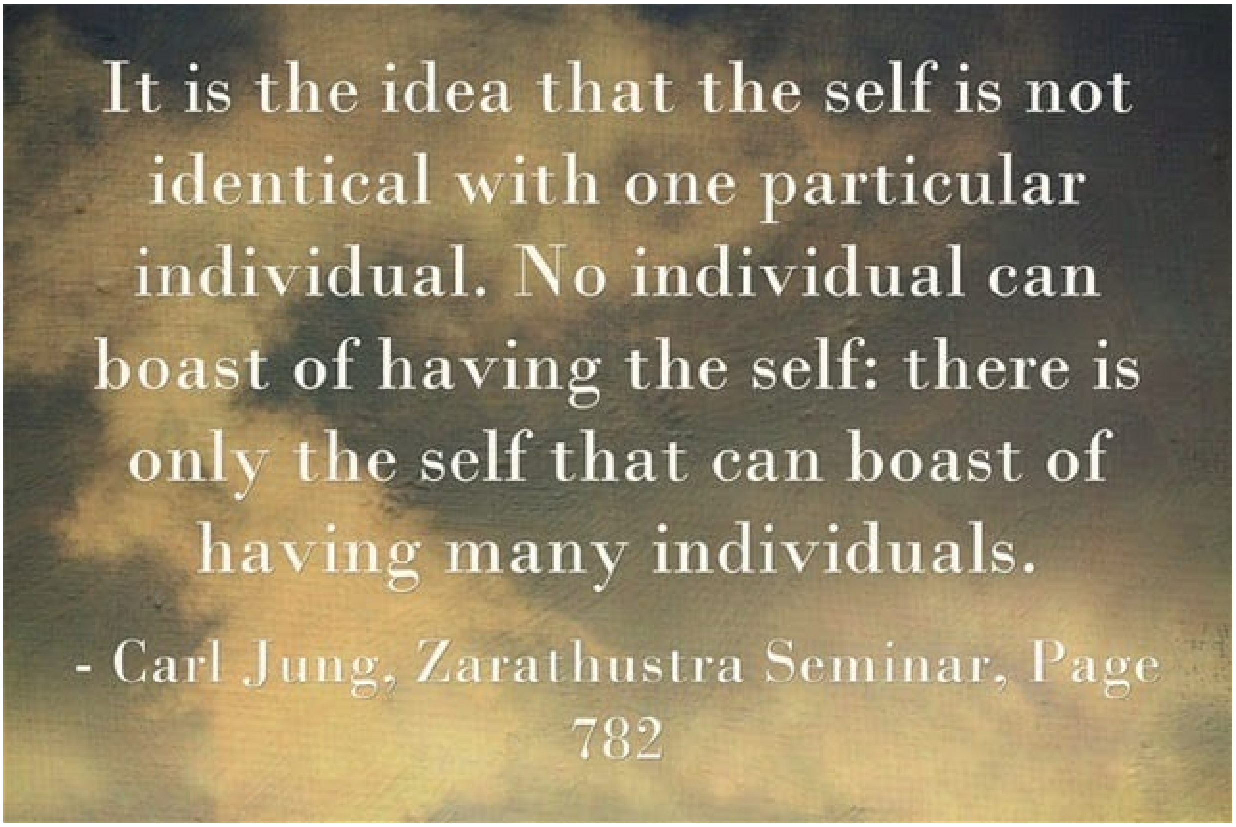

It is the idea that the self is not identical with one particular individual. No individual can boast of having the self: there is only the self that can boast of having many individuals.

- Carl Jung, Zarathustra Seminar, Page 782

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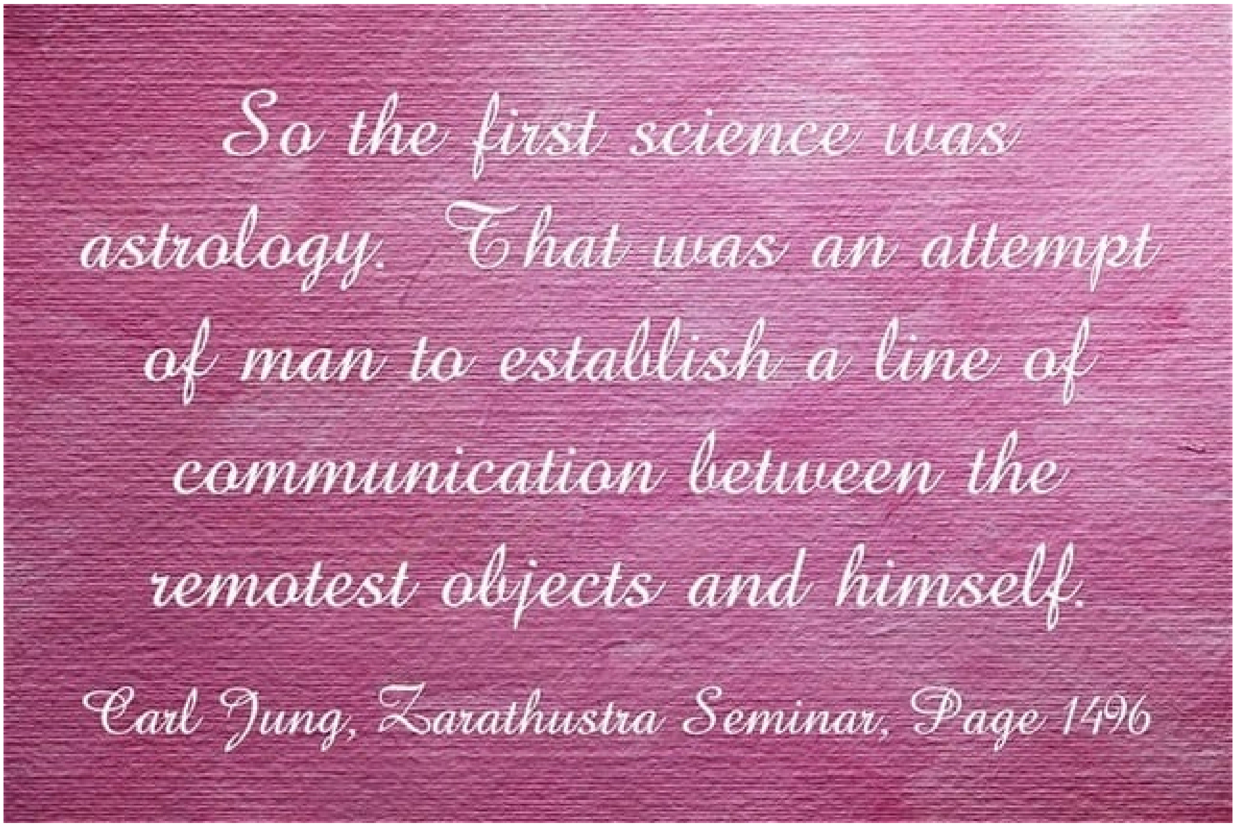

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself.

Carl Jung, Zarathustra Seminar, Page 1496

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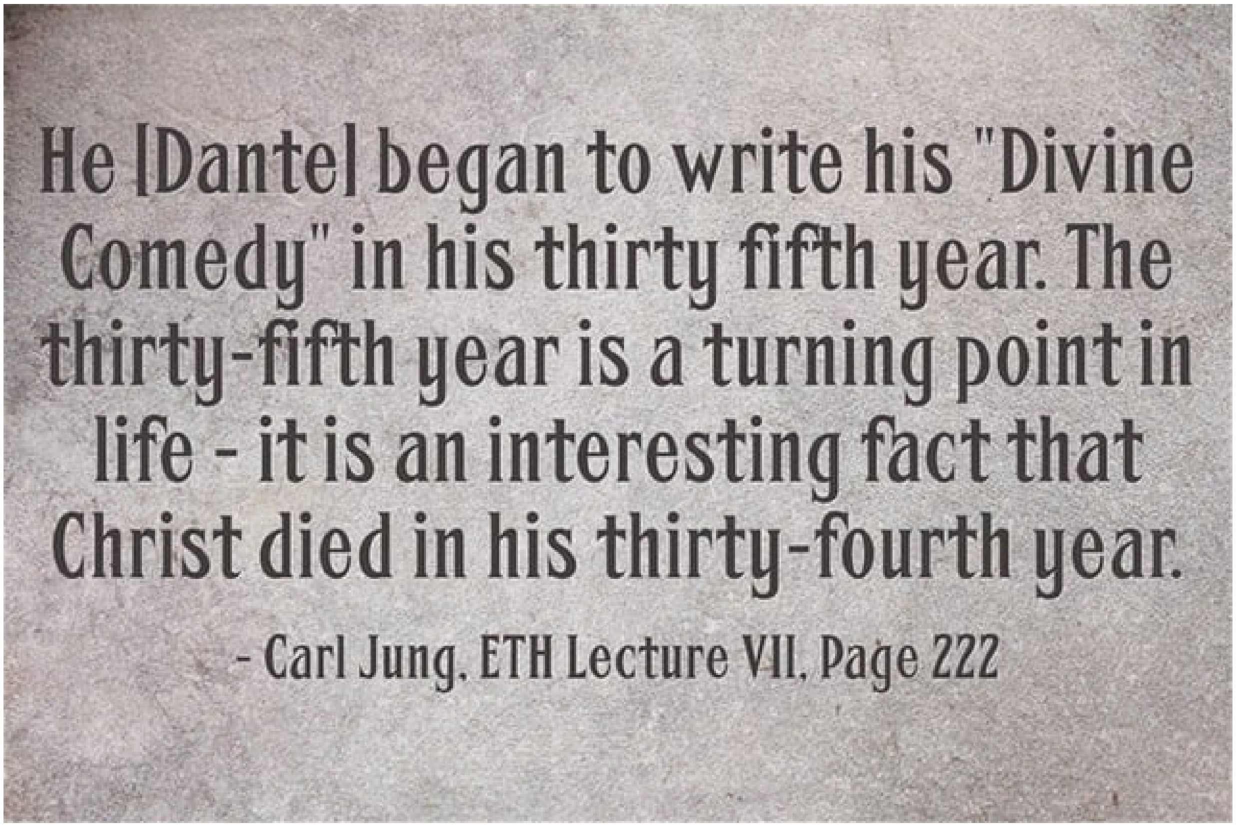

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life - it is an interesting fact that Christ died in his thirty-fourth year.

- Carl Jung, ETH Lecture VII, Page 222

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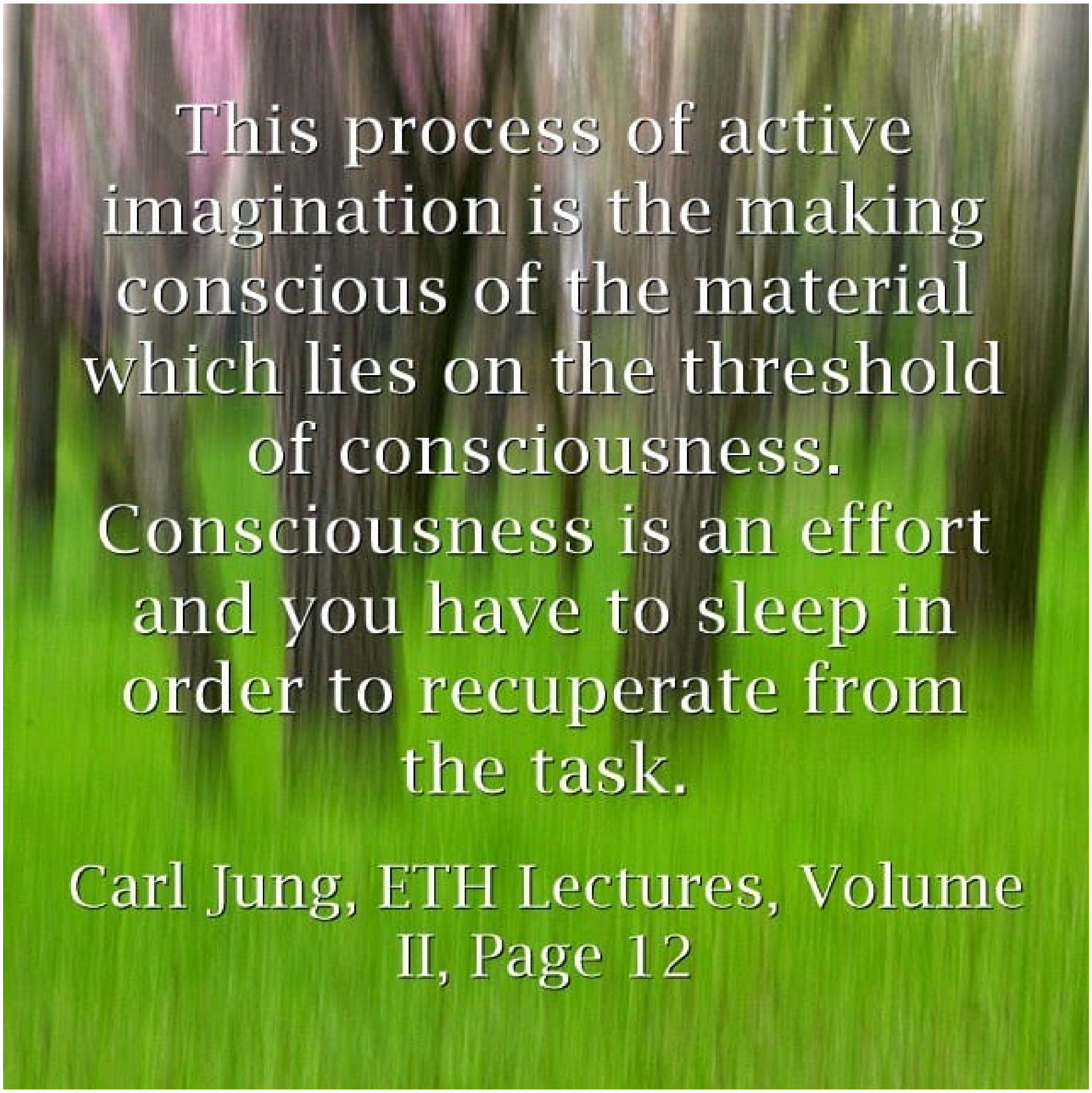

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task.

Carl Jung, ETH Lectures, Volume II, Page 12

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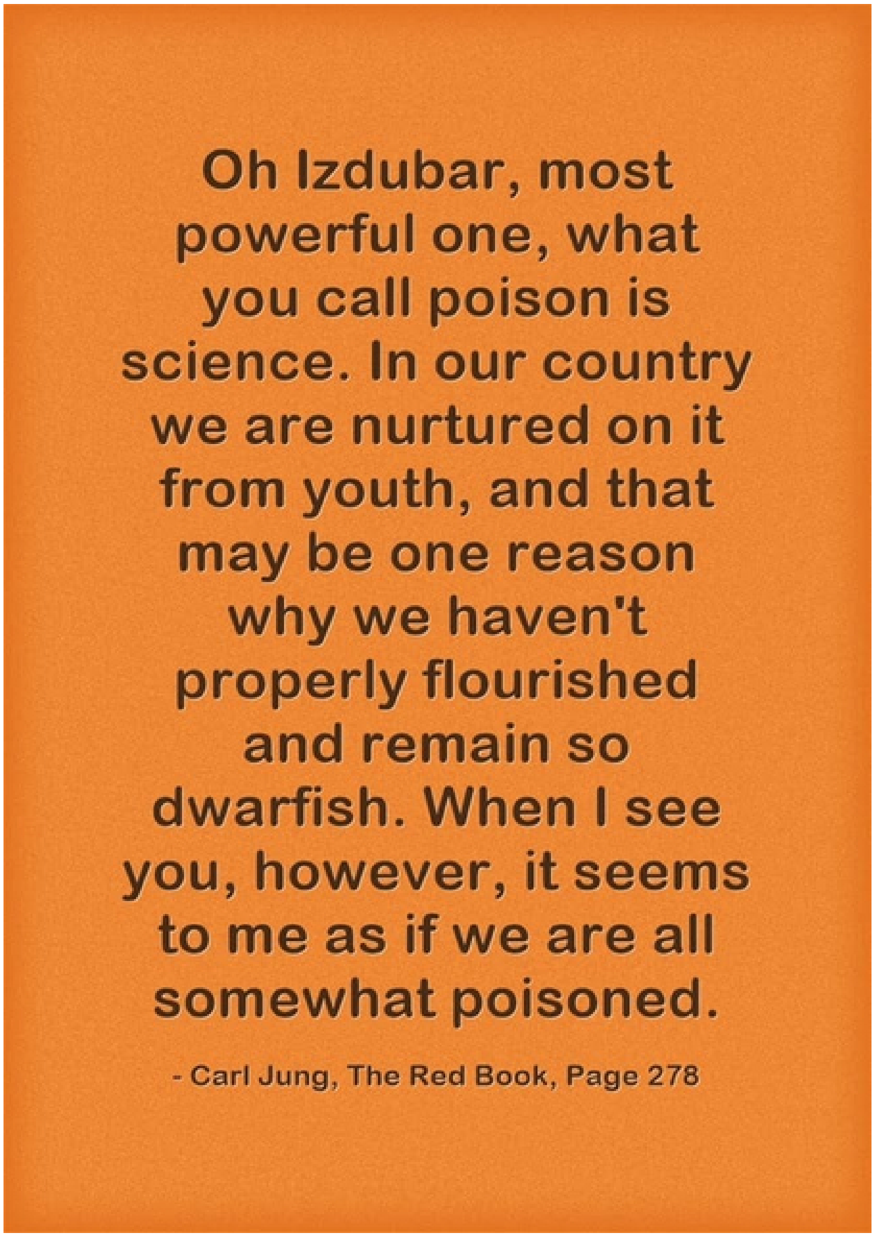

Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned.

- Carl Jung, The Red Book, Page 278

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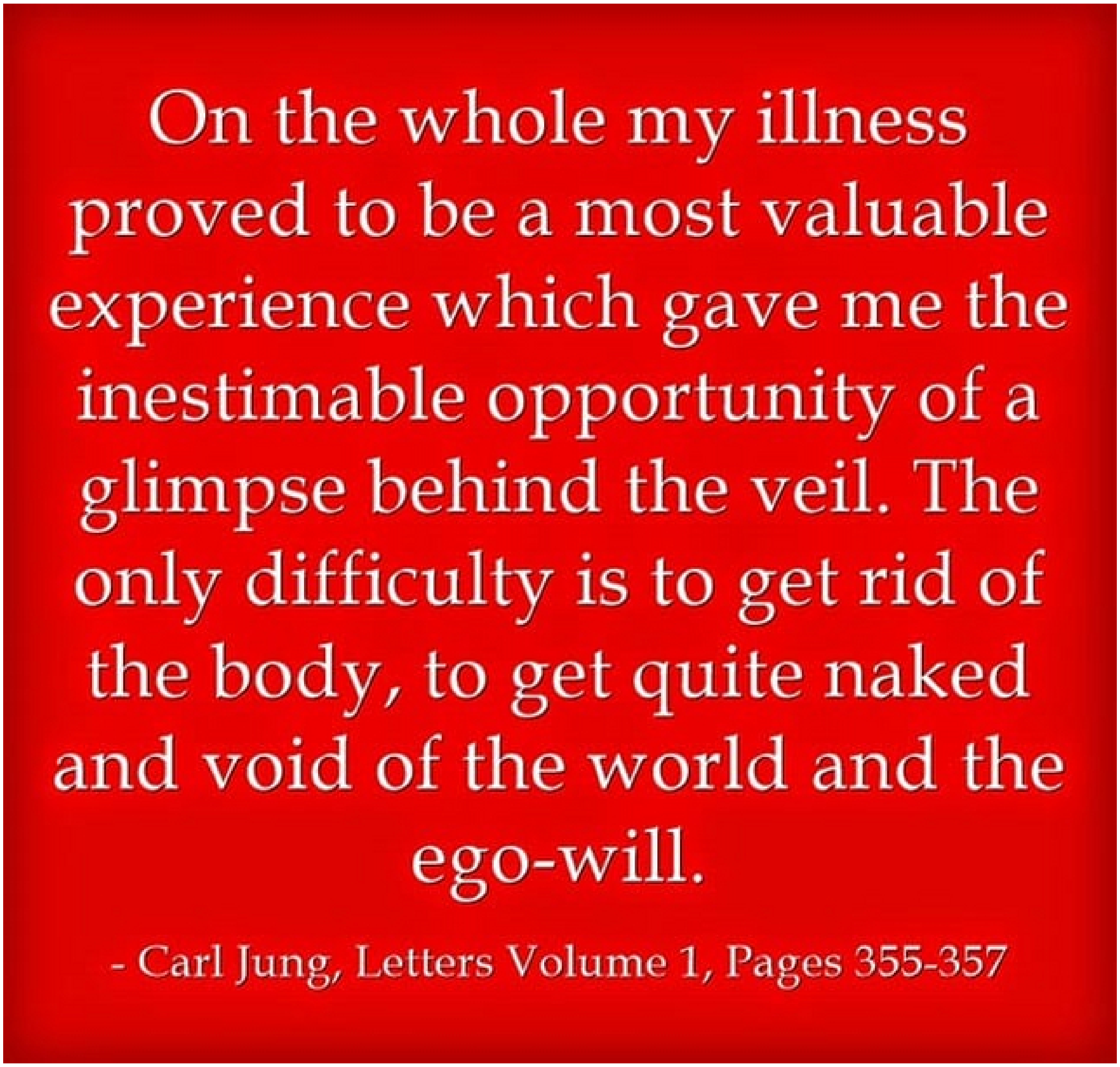

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.

- Carl Jung, Letters Volume 1, Pages 355-357

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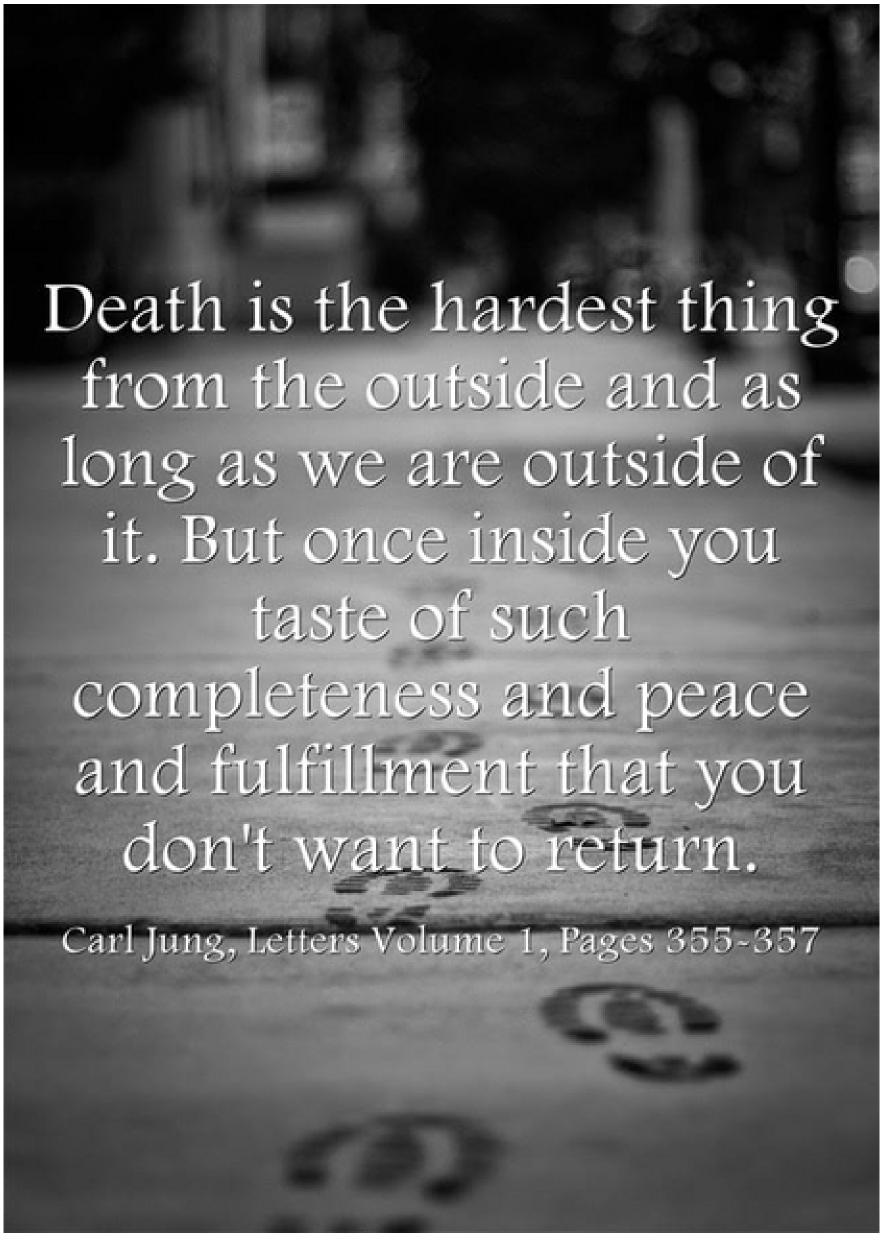

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return.
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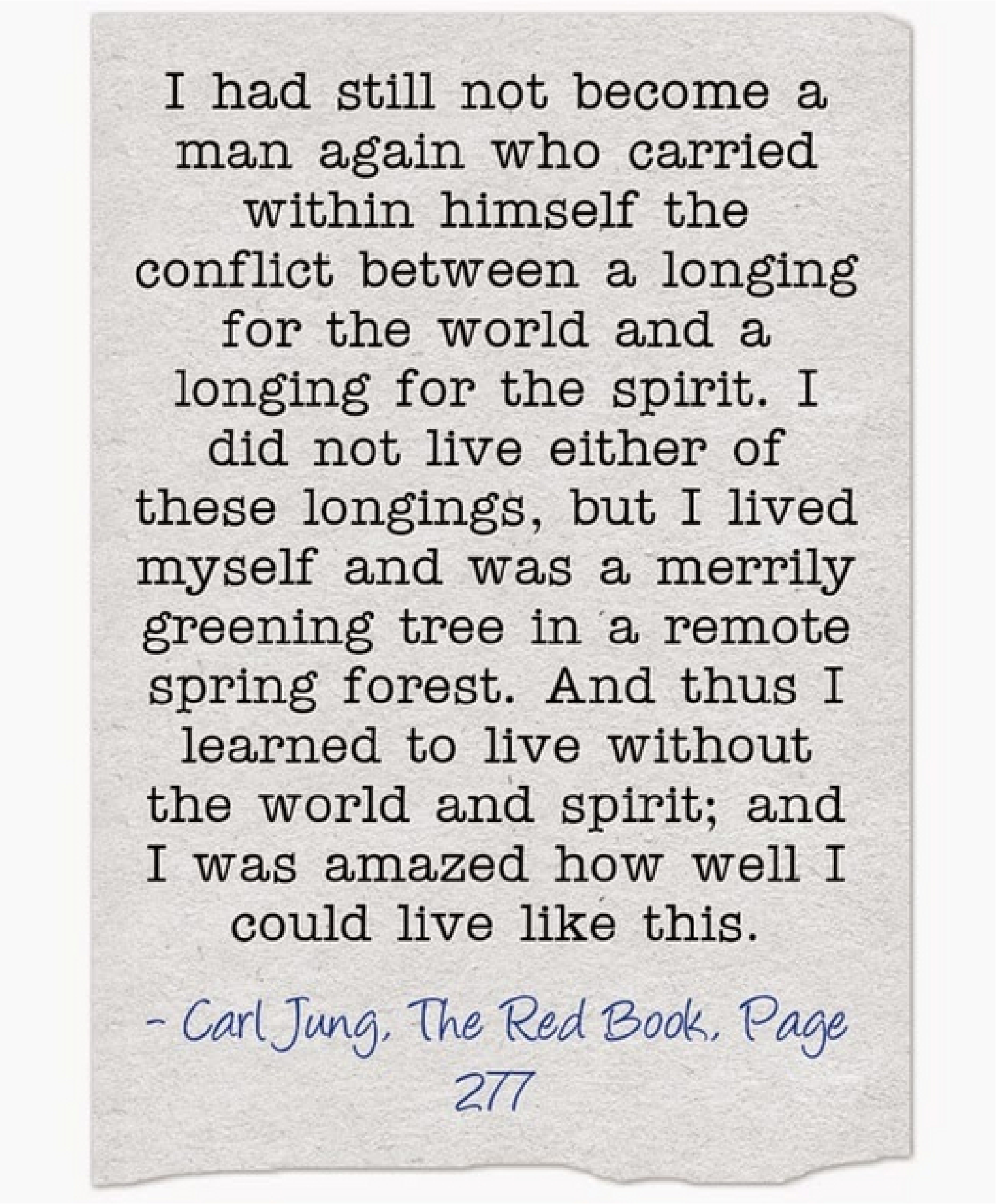

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

- Carl Jung, The Red Book, Page 277

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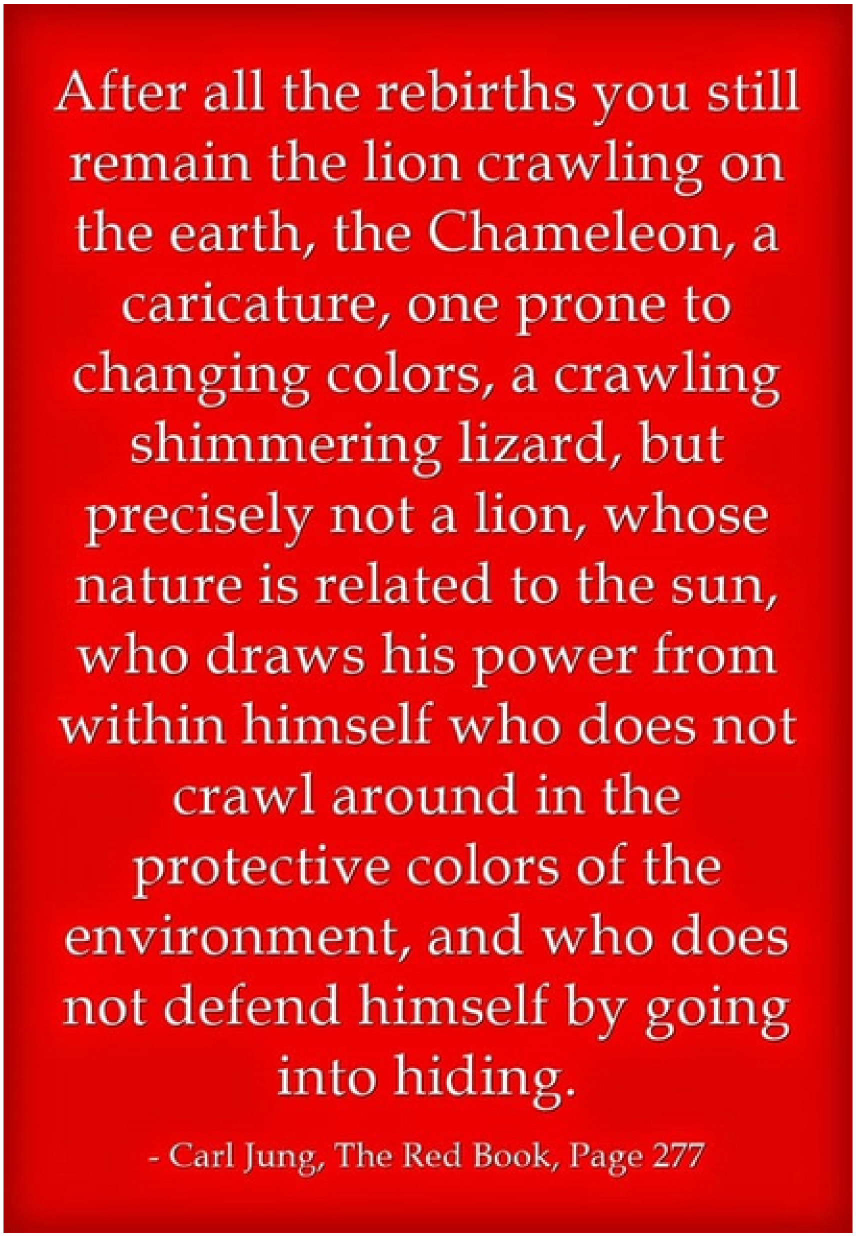

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

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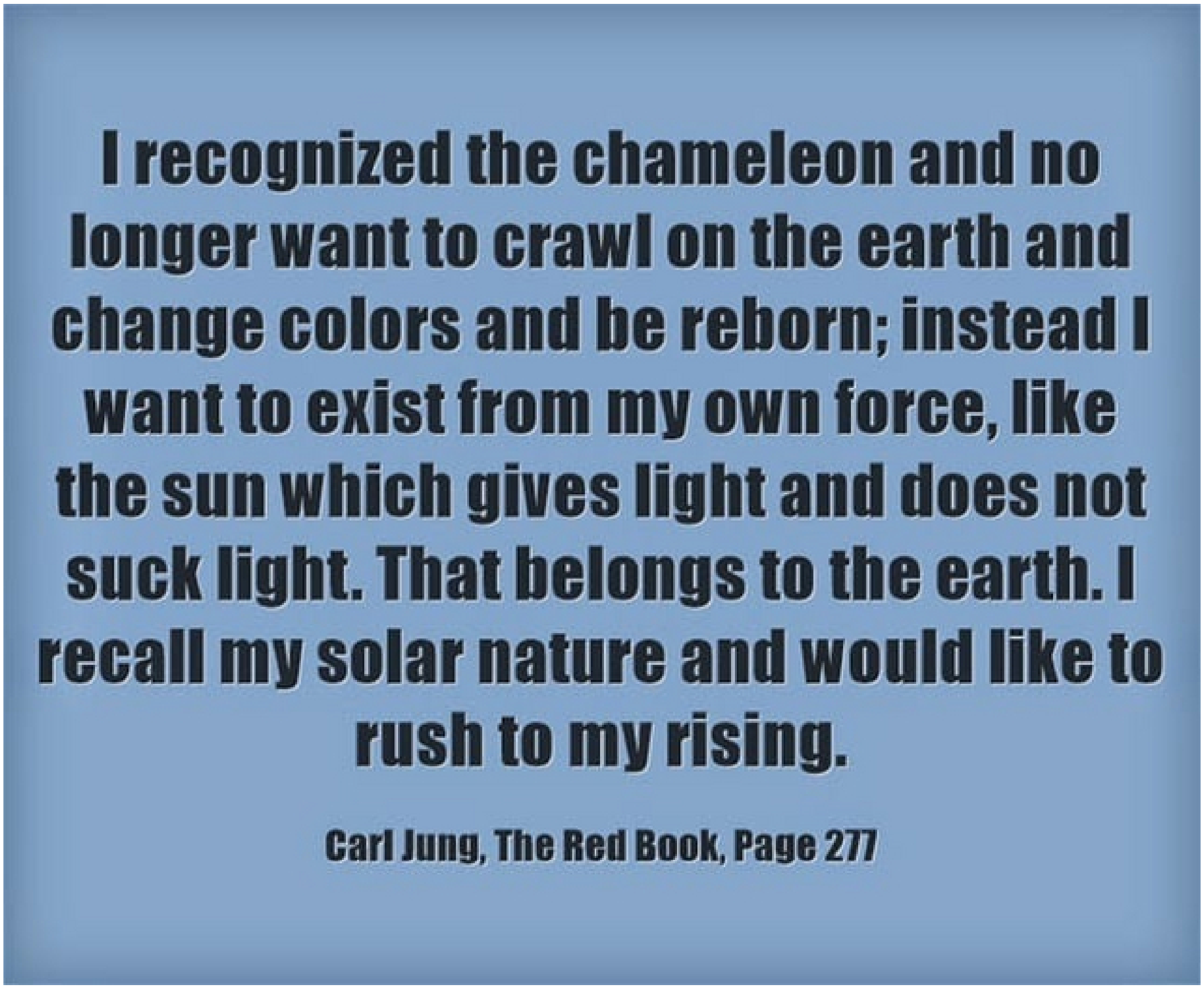

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising.

Carl Jung, The Red Book, Page 277

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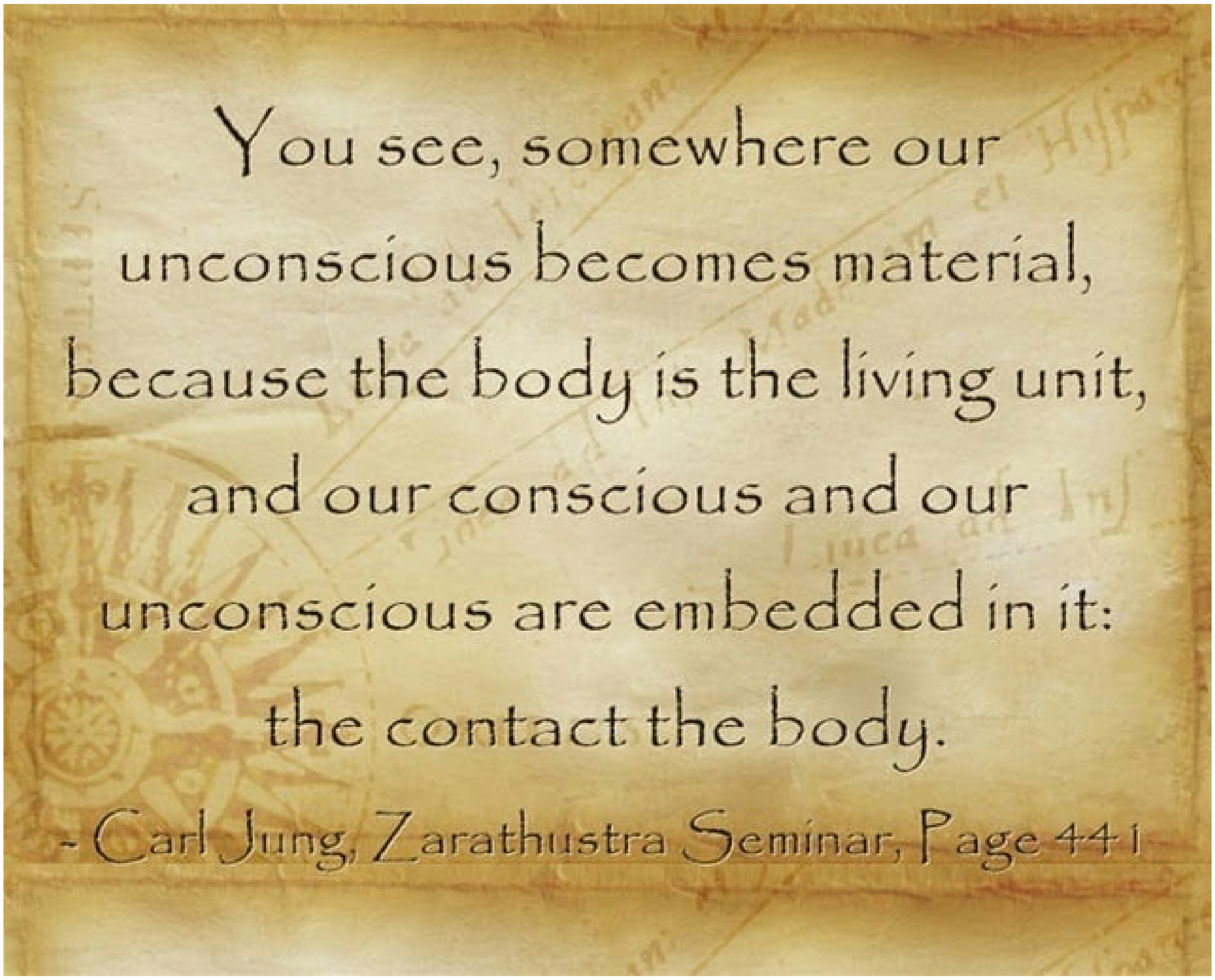

You see, somewhere our
unconscious becomes material,
because the body is the living unit,
and our conscious and our
unconscious are embedded in it:
the contact the body.

- Carl Jung, Zarathustra Seminar, Page 441

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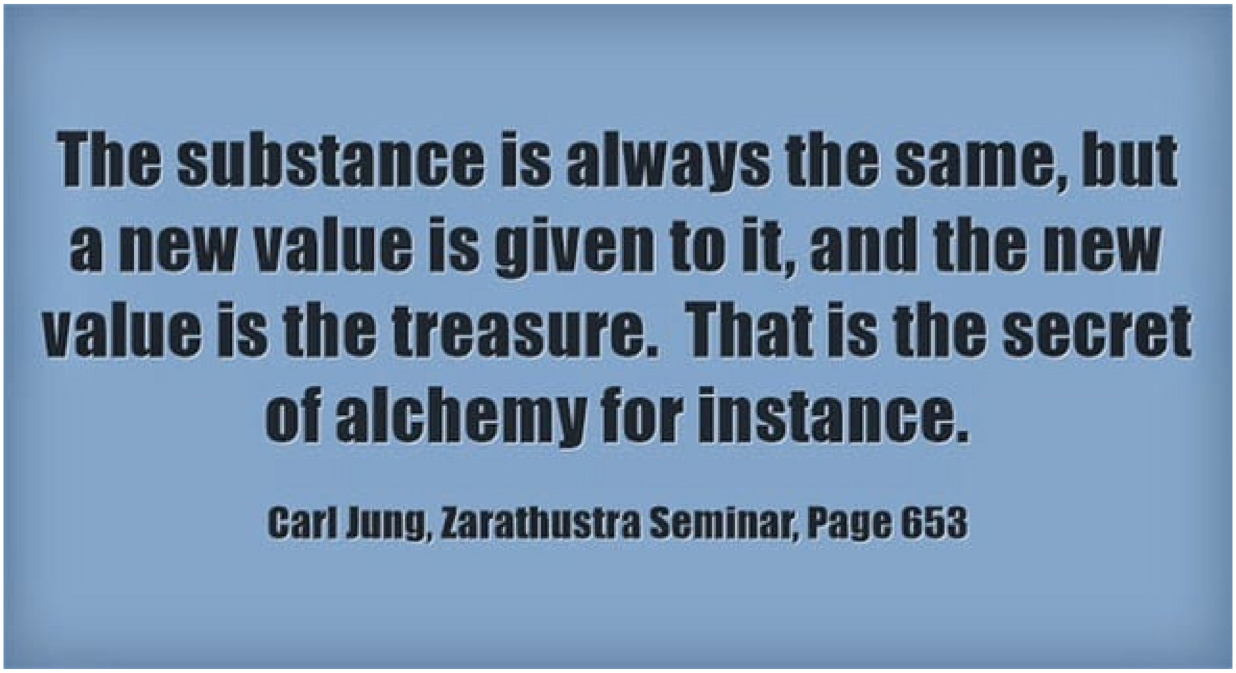

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance.

Carl Jung, Zarathustra Seminar, Page 653

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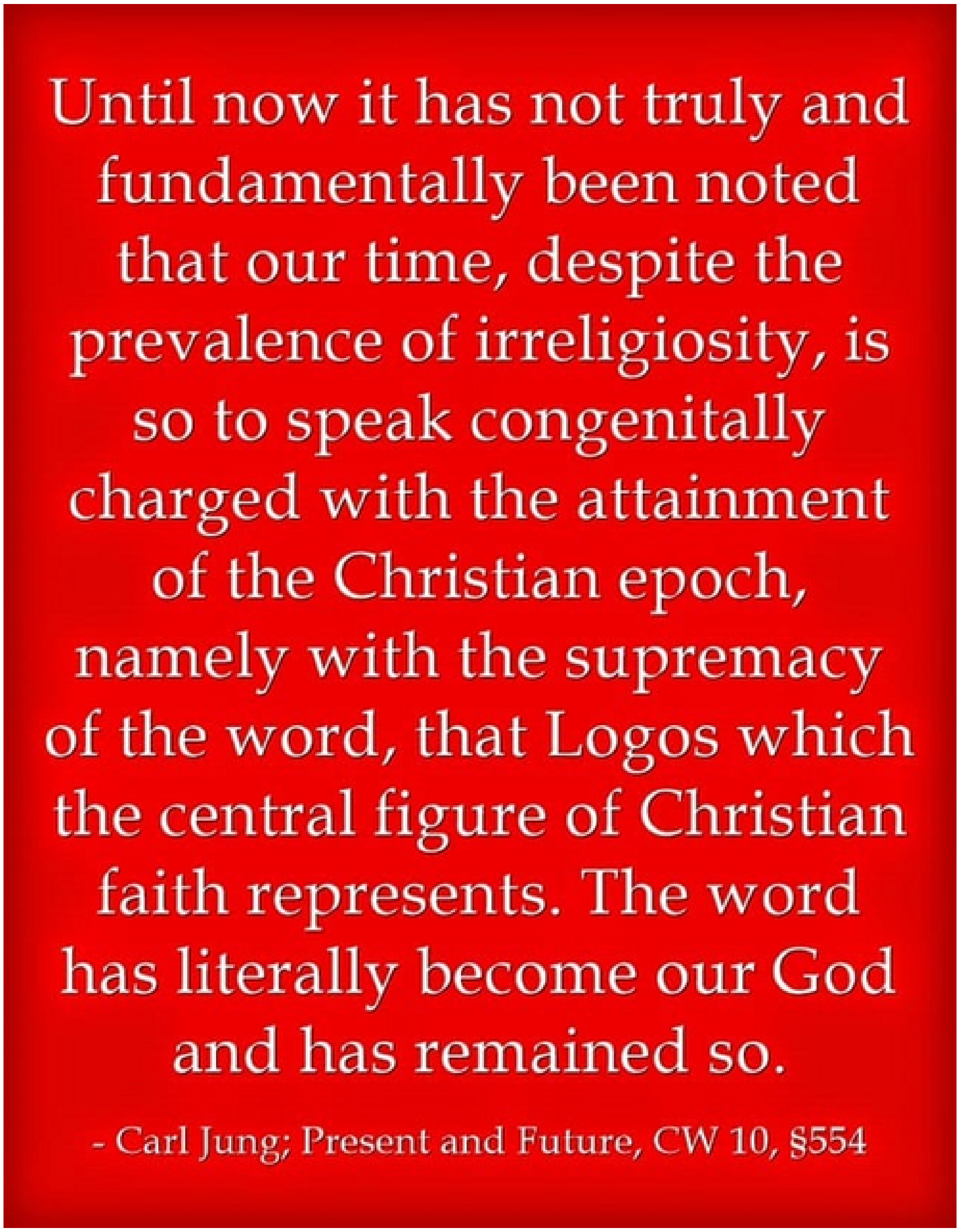

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so.

- Carl Jung; Present and Future, CW 10, §554

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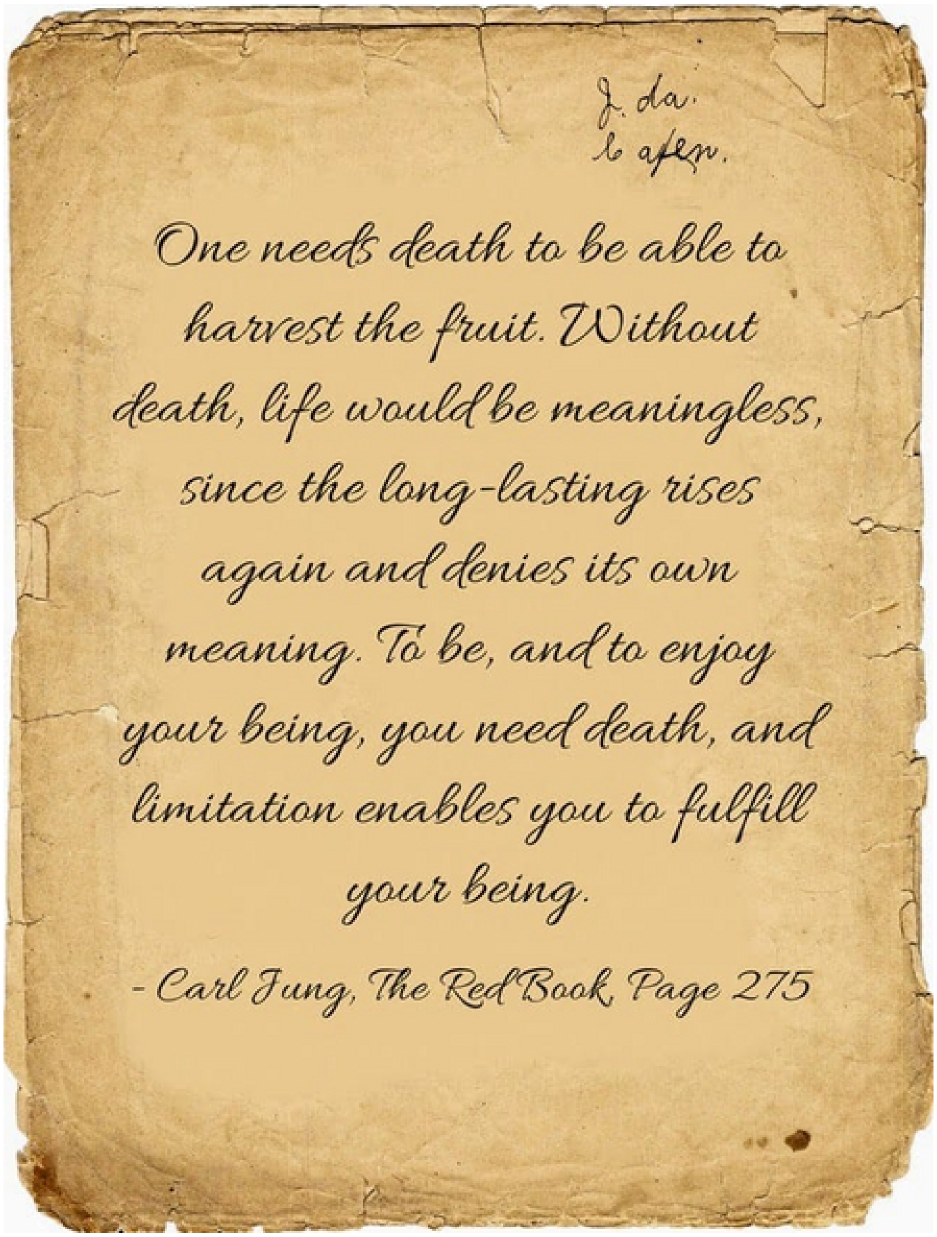

J. da.
6 afen.

One needs death to be able to
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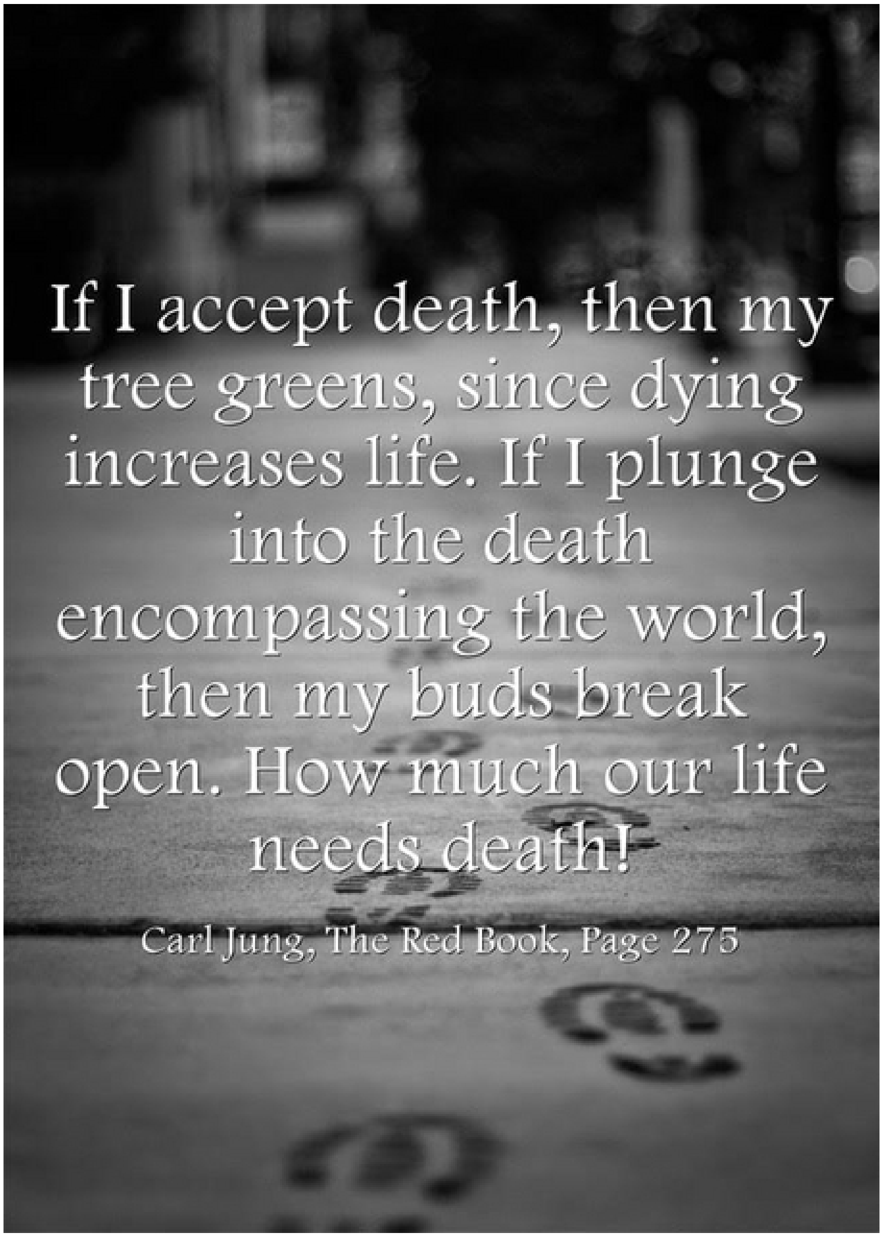
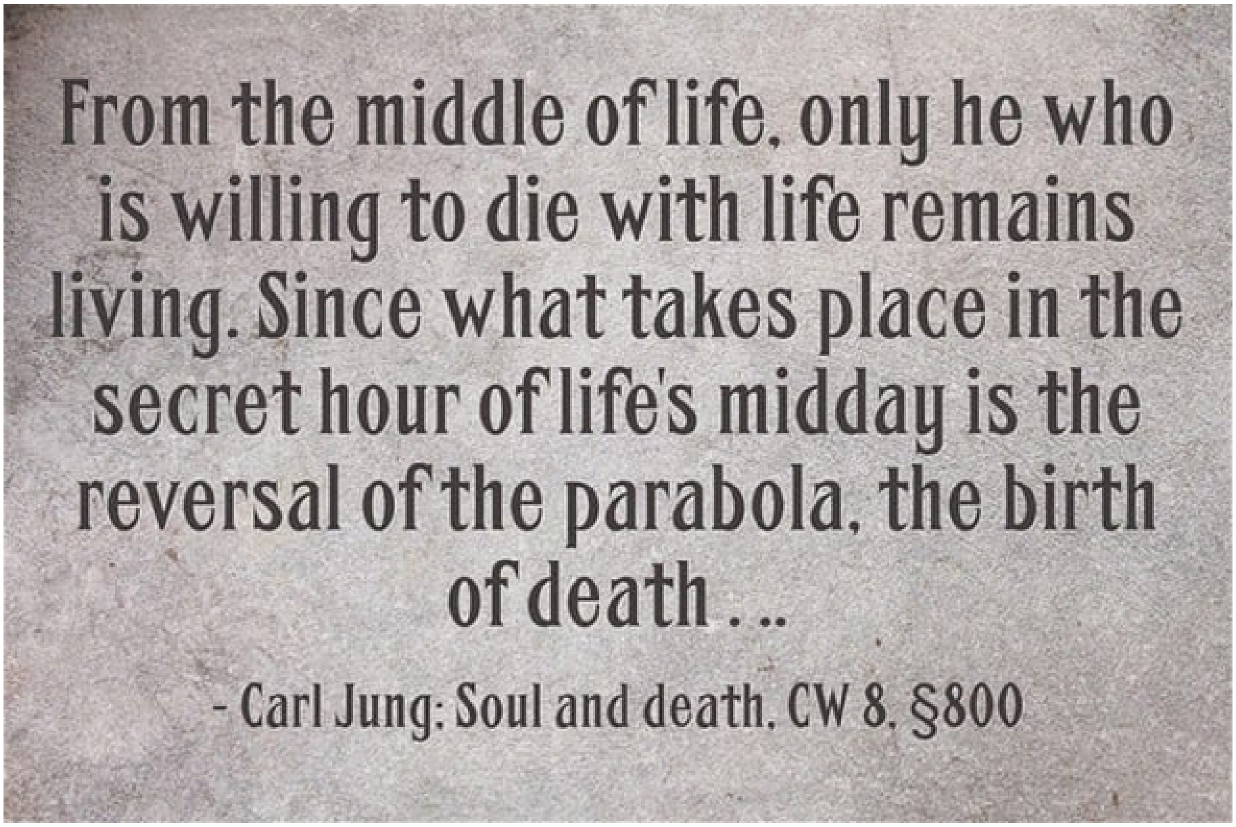
your being, you need death, and
limitation enables you to fulfill
your being.

- Carl Jung, The Red Book, Page 275

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.



If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.



From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death . . .

- Carl Jung: Soul and death, CW 8, §800

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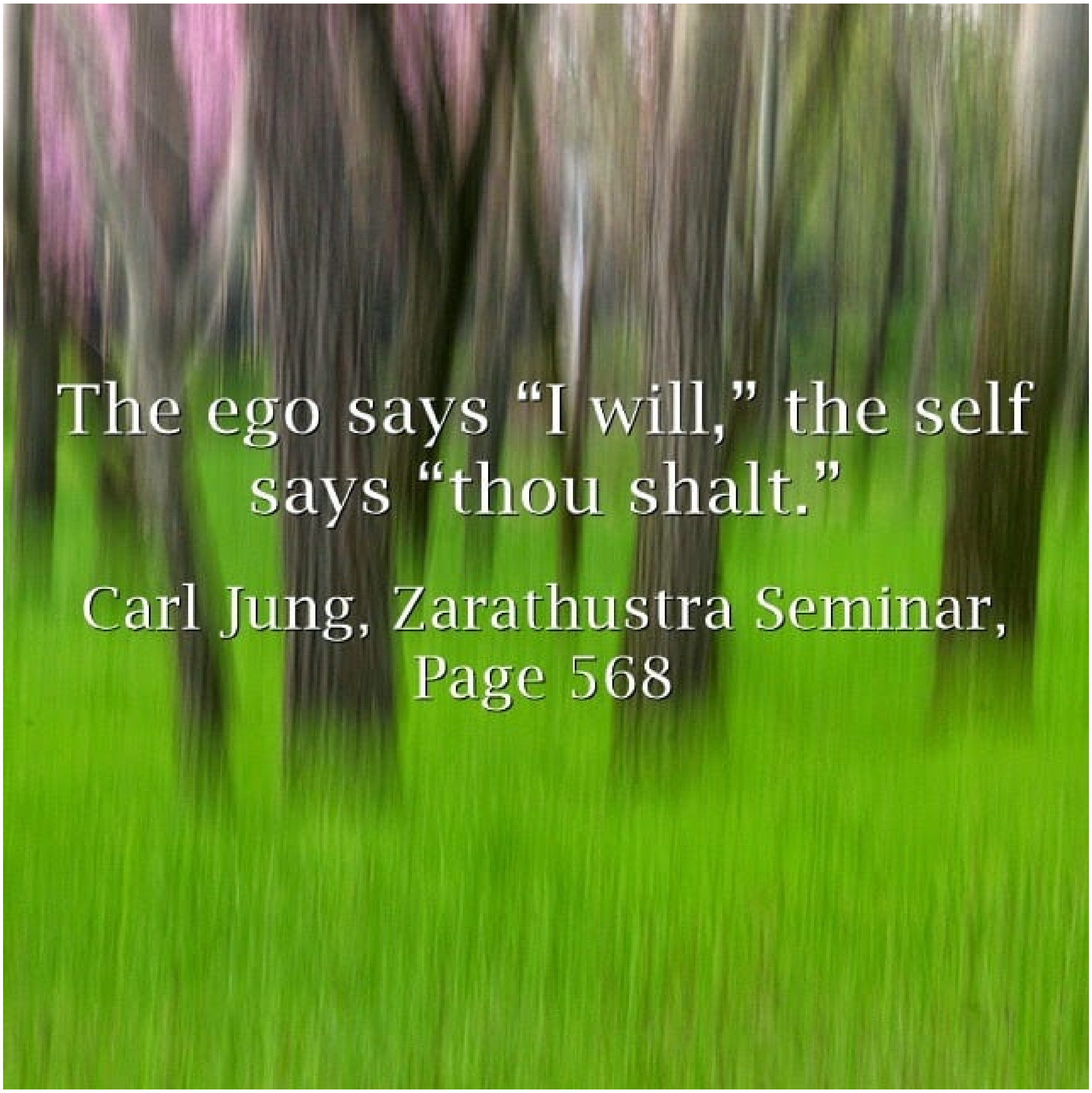
The ego says "I will," the self says "thou shalt."
Carl Jung, Zarathustra Seminar, Page 568

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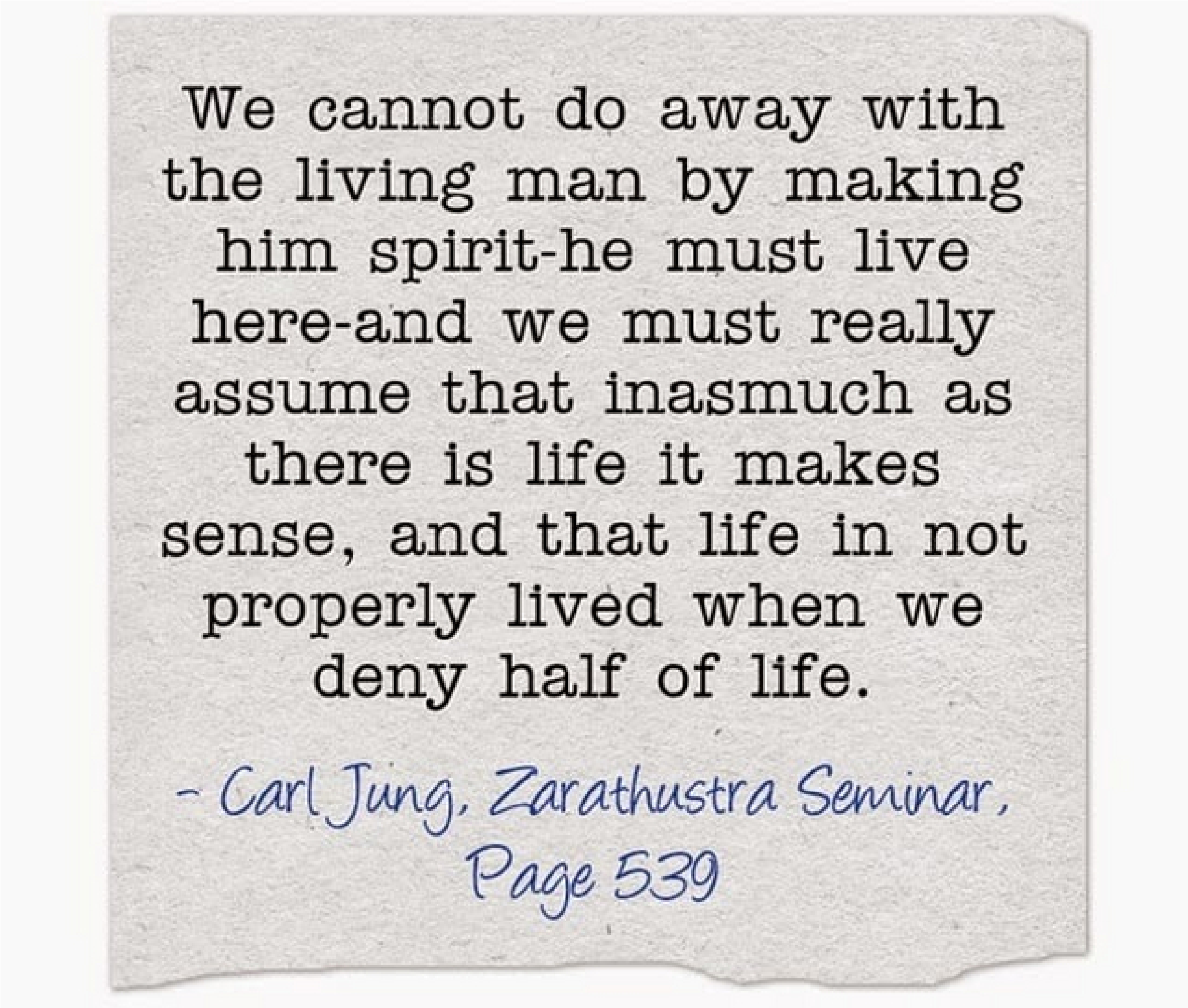

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- Carl Jung, Zarathustra Seminar,
Page 539

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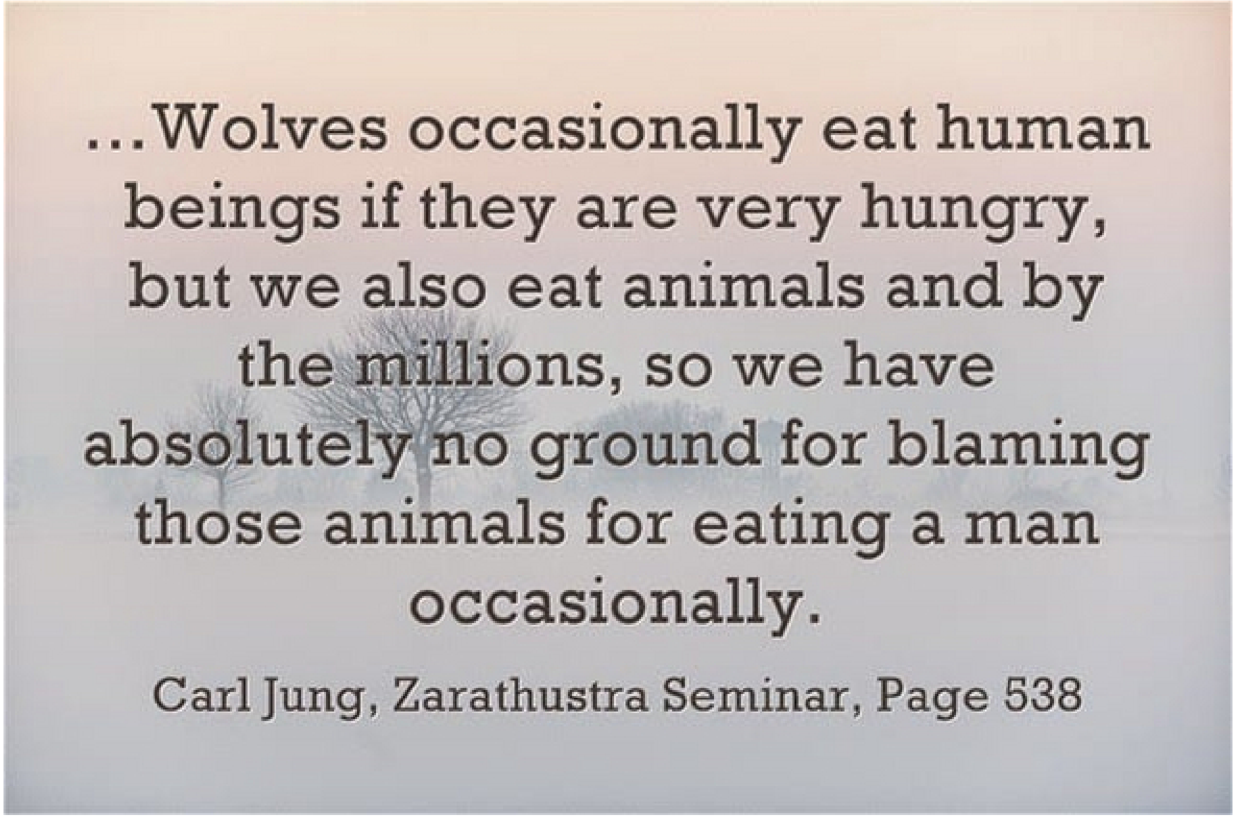

…Wolves occasionally eat human beings if they are very hungry, but we also eat animals and by the millions, so we have absolutely no ground for blaming those animals for eating a man occasionally.

Carl Jung, Zarathustra Seminar, Page 538

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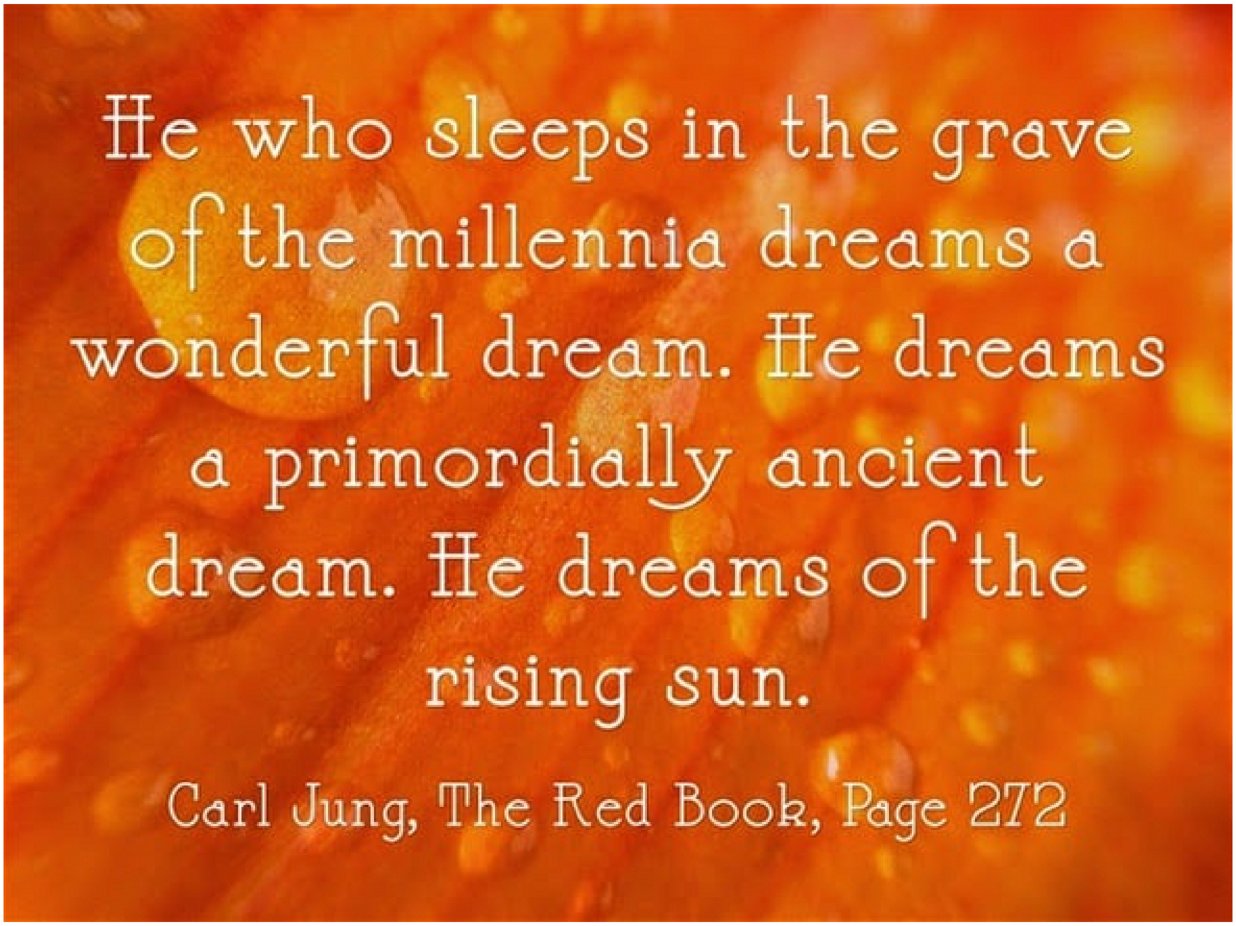

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

Carl Jung, The Red Book, Page 272

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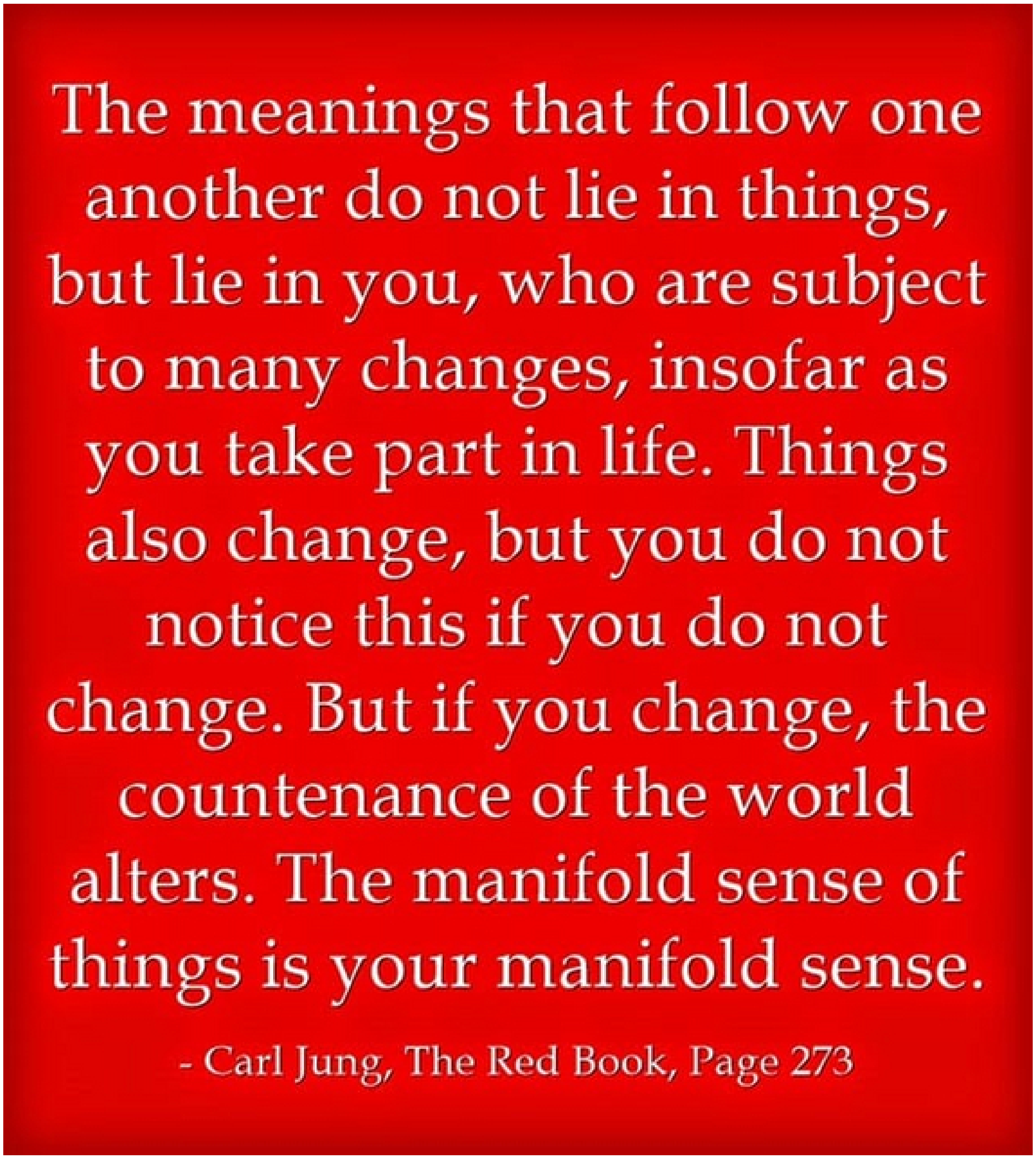

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense.

- Carl Jung, The Red Book, Page 273

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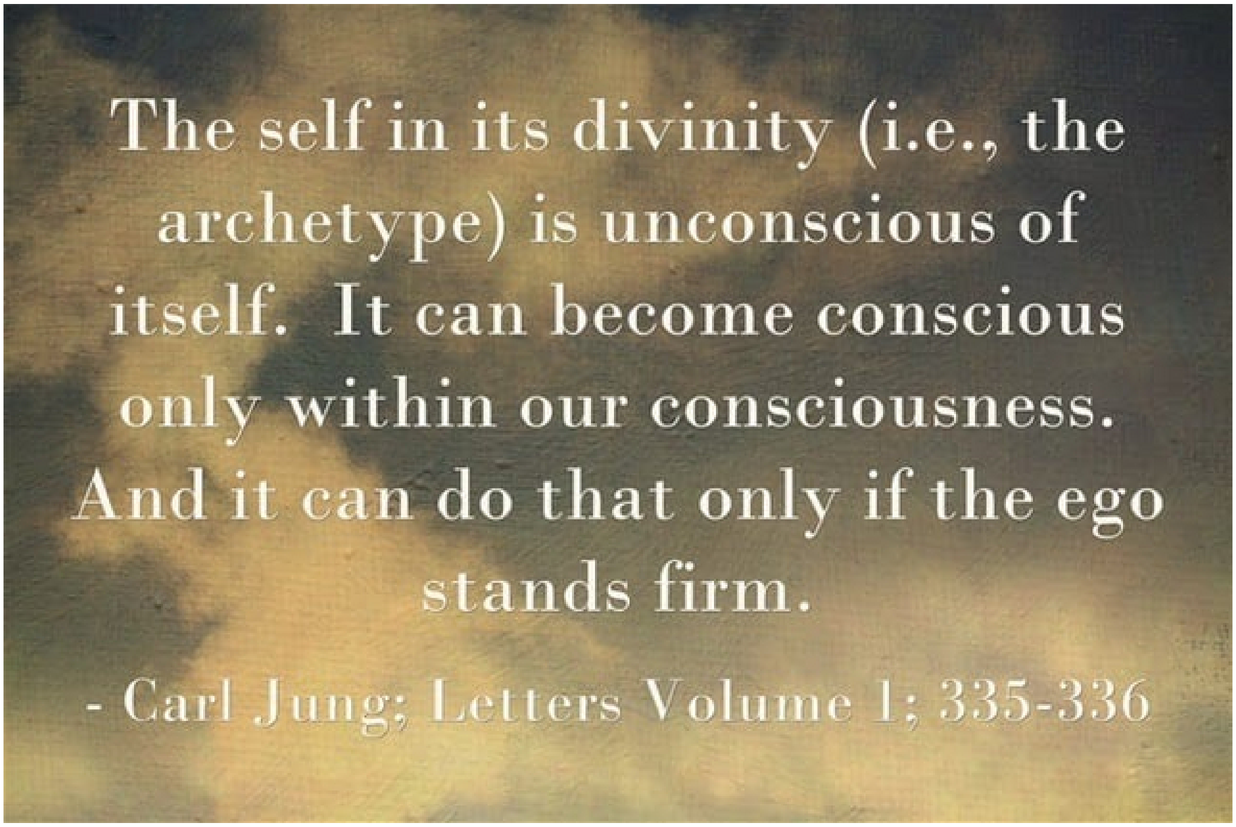

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm.

- Carl Jung; Letters Volume 1; 335-336

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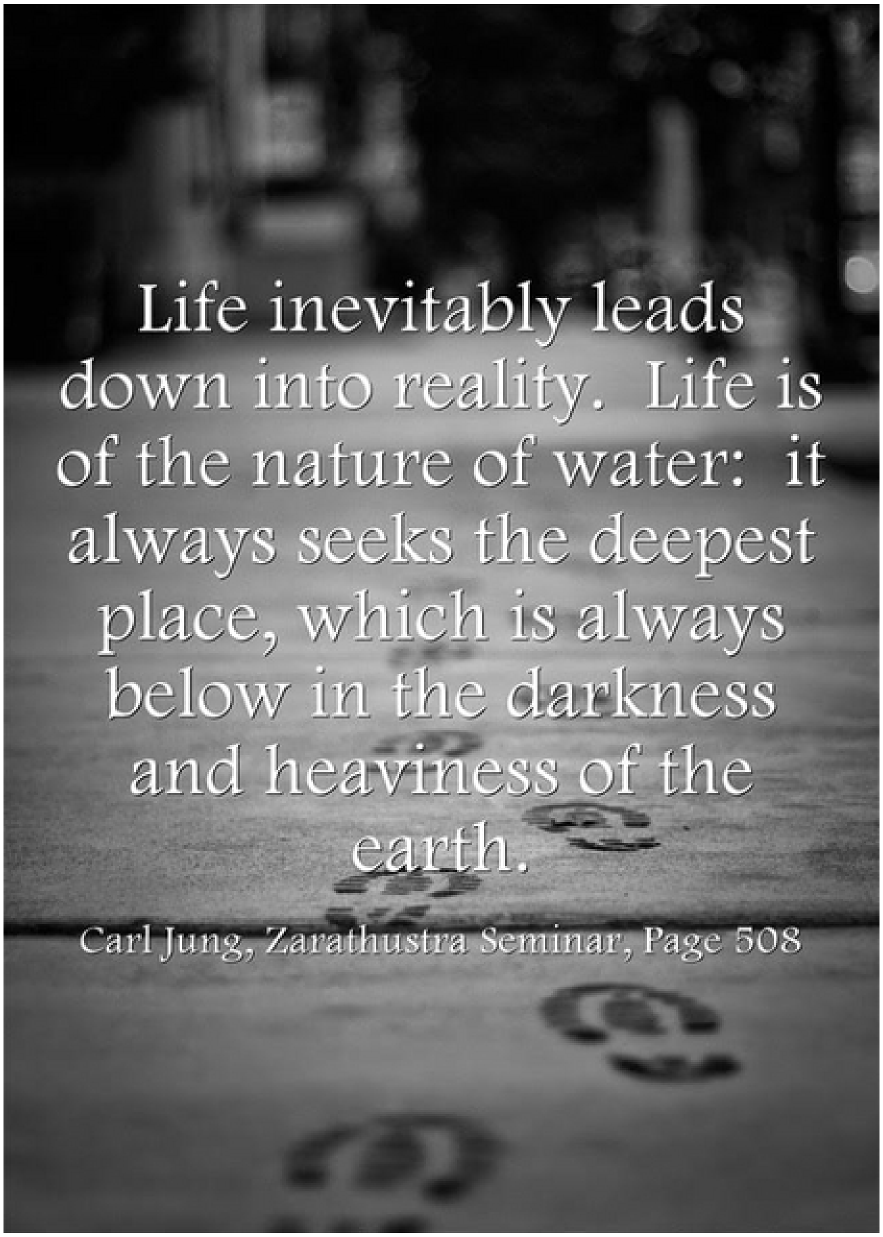
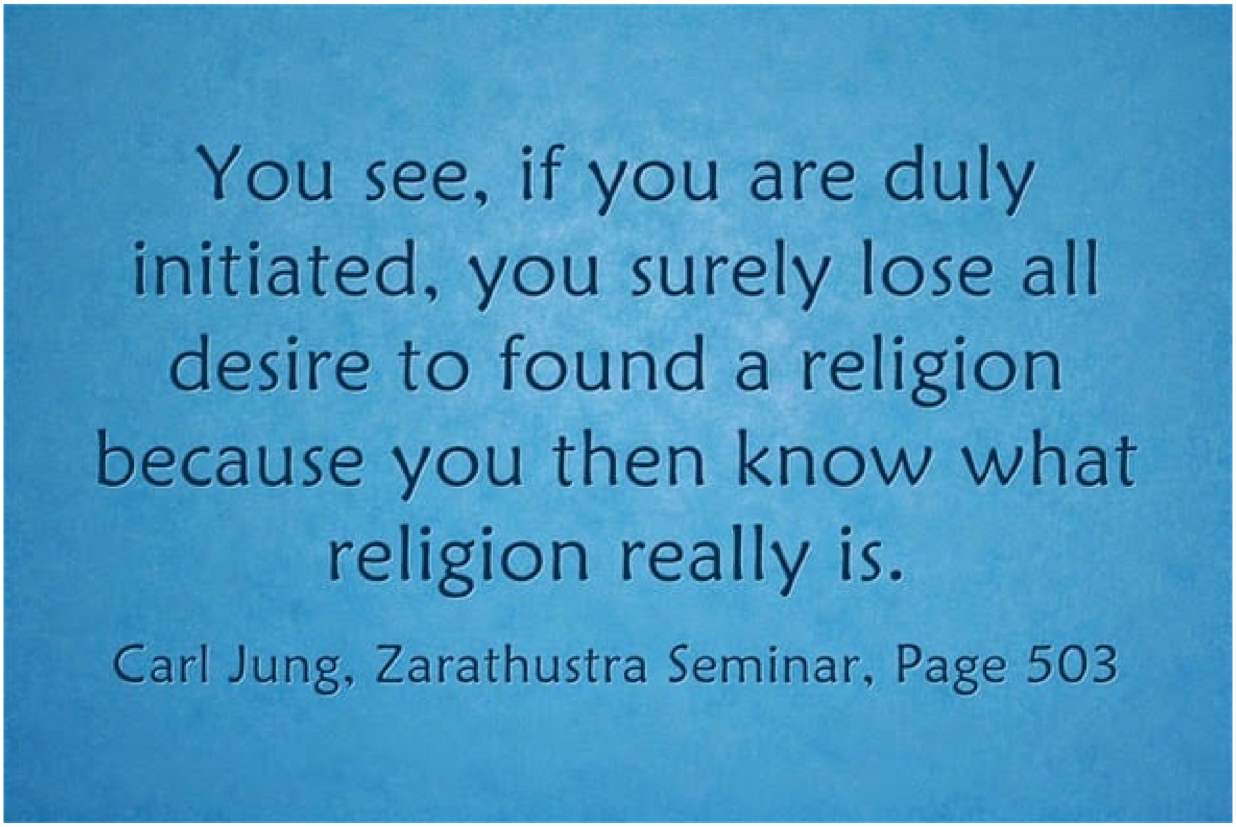


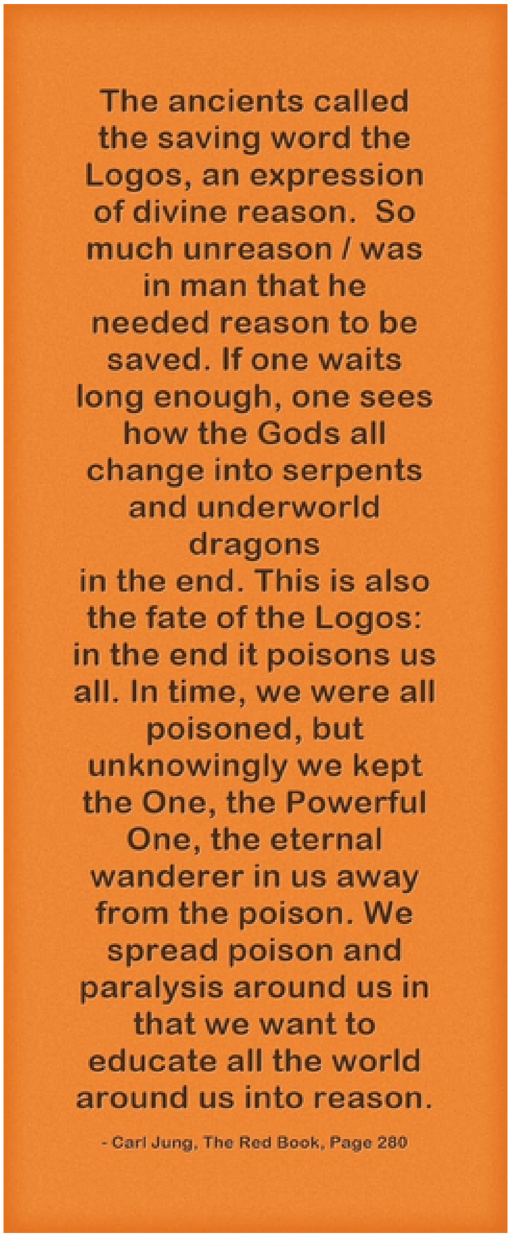
Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.



You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is.

Carl Jung, Zarathustra Seminar, Page 503

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

[258] 

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason.

- Carl Jung, The Red Book, Page 280

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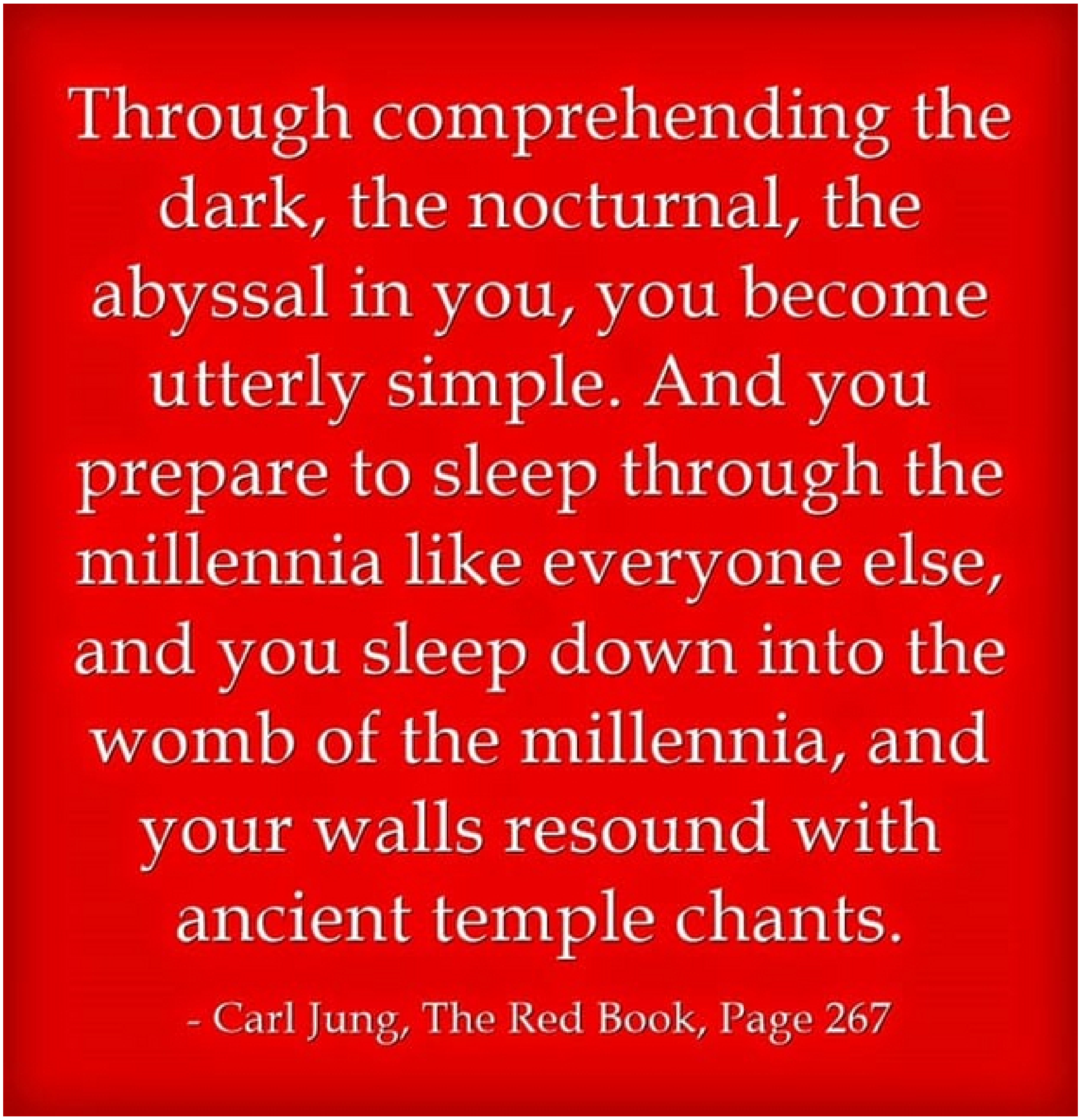

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants.

- Carl Jung, The Red Book, Page 267

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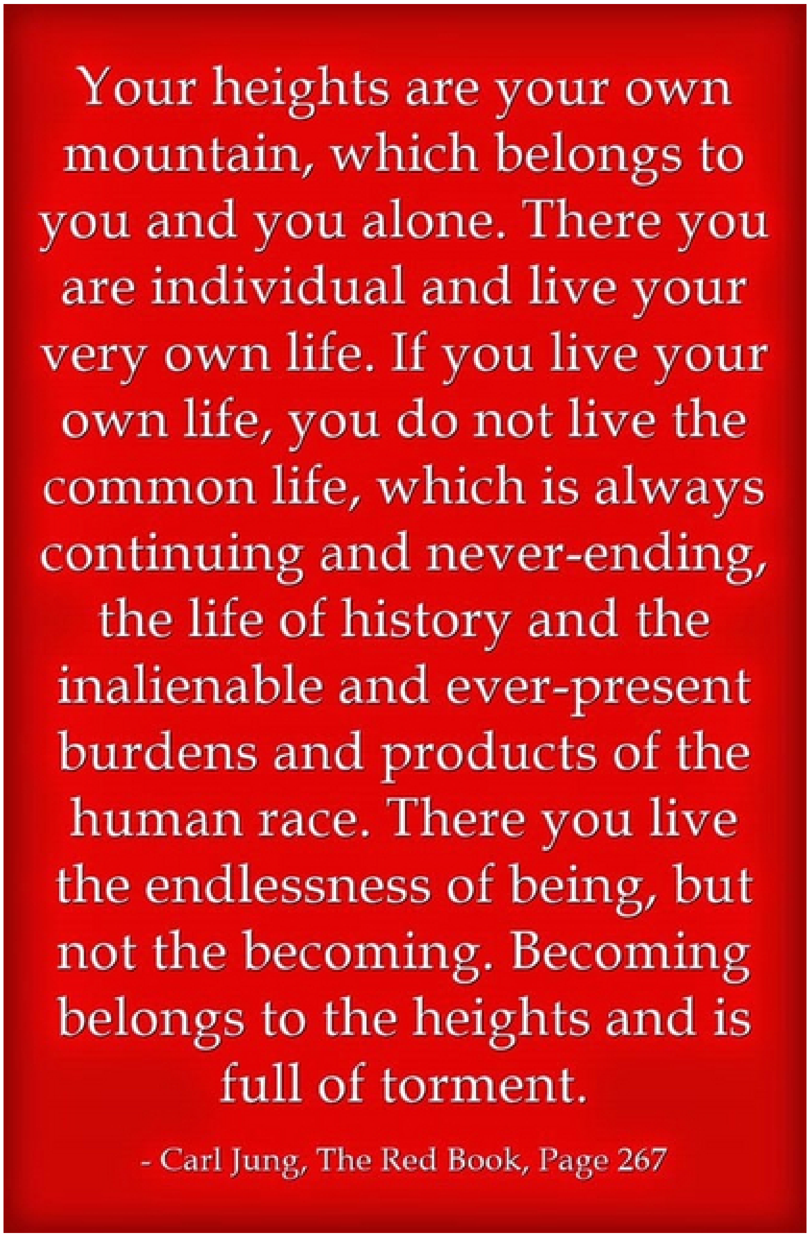

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment.

- Carl Jung, The Red Book, Page 267

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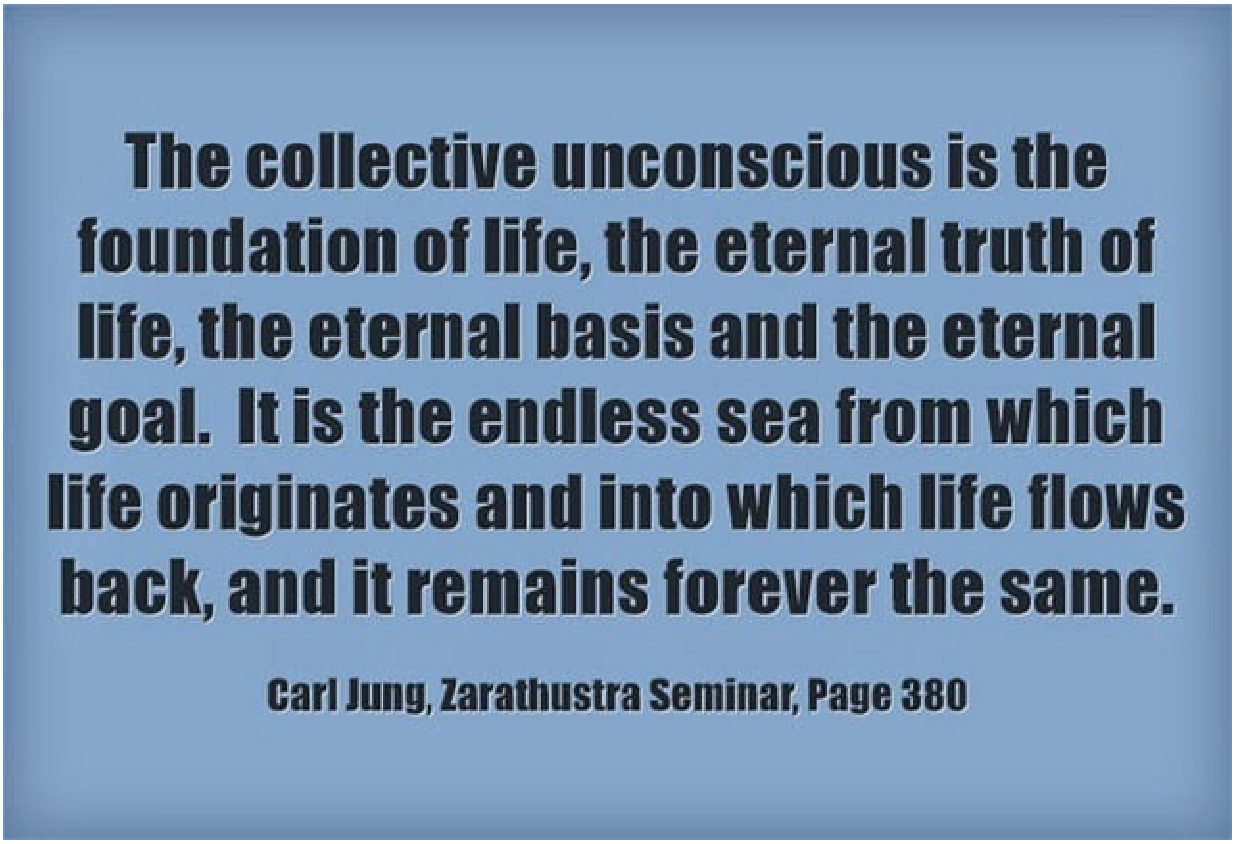

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same.

Carl Jung, Zarathustra Seminar, Page 380

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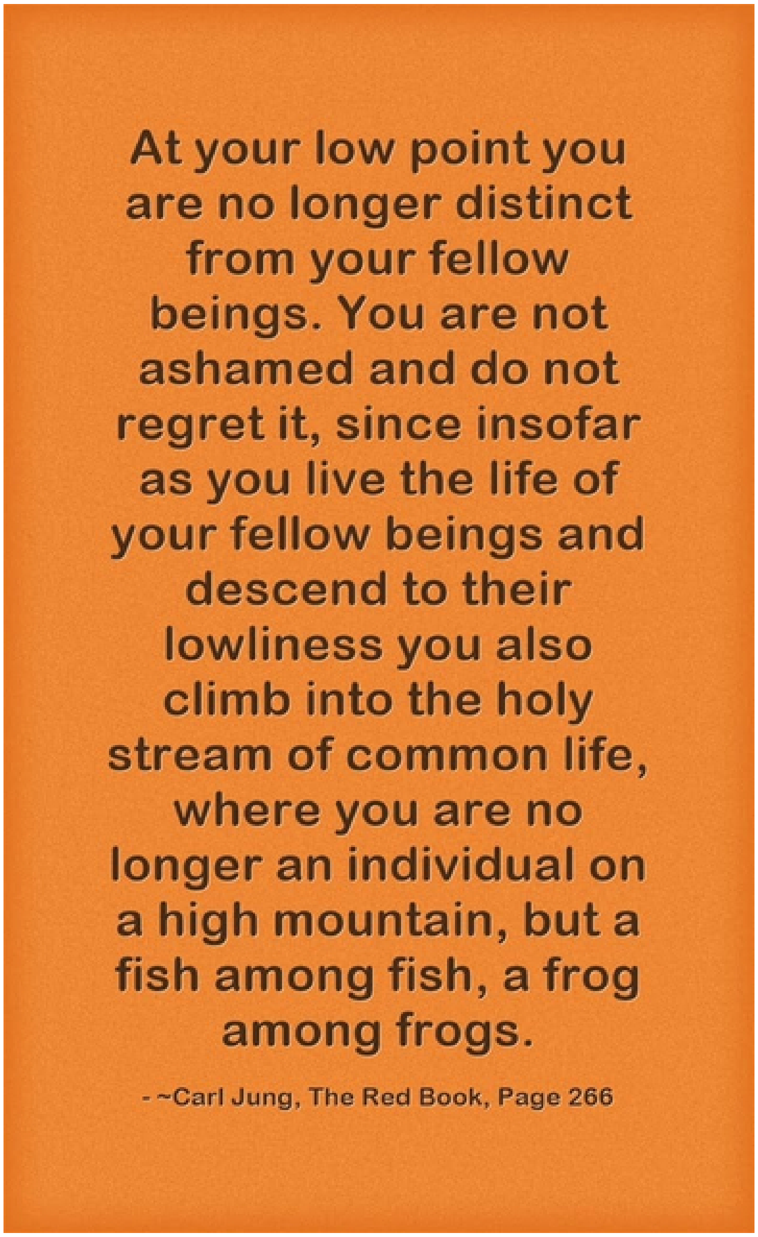
Carl Jung, Zarathustra Seminar, Page 380.



At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs.

- ~Carl Jung, The Red Book, Page 266

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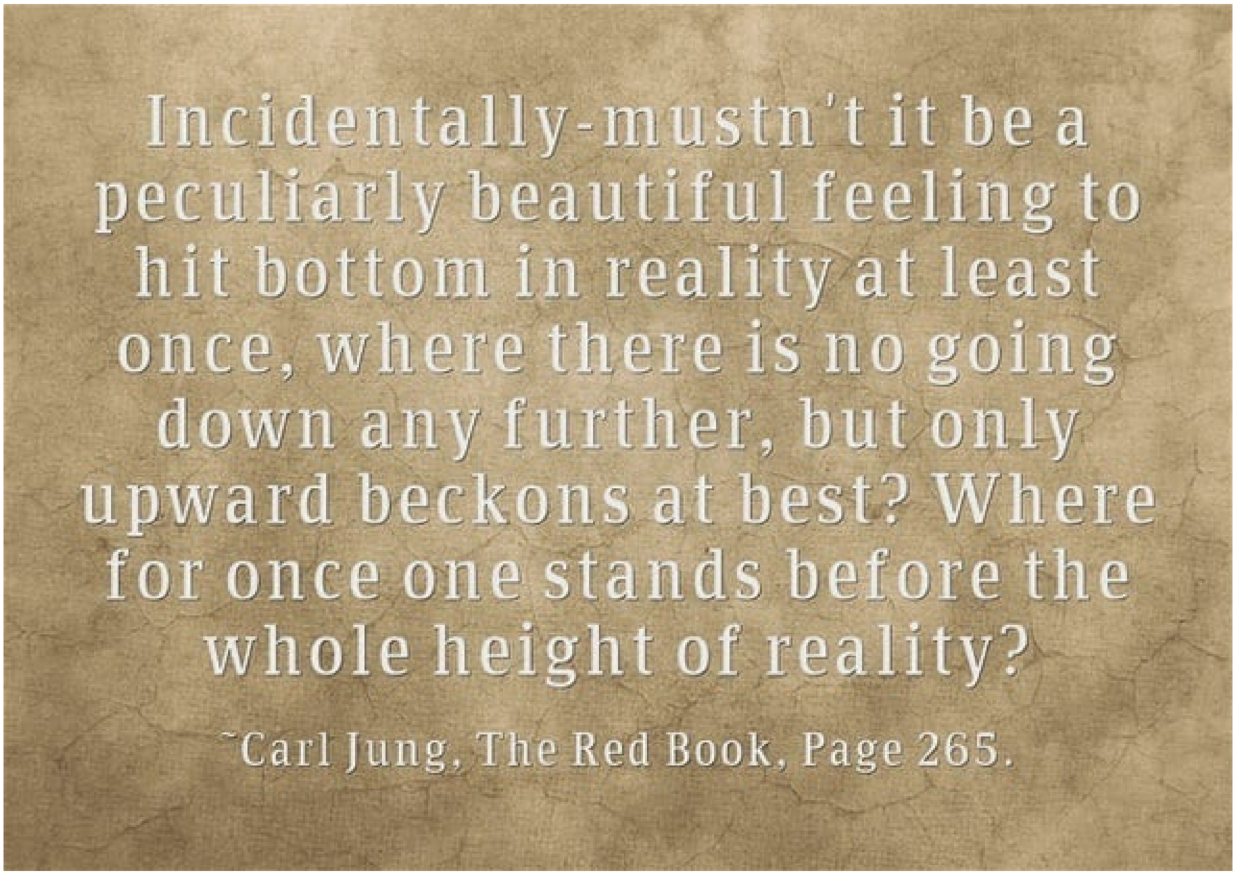

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality?

~Carl Jung, The Red Book, Page 265.

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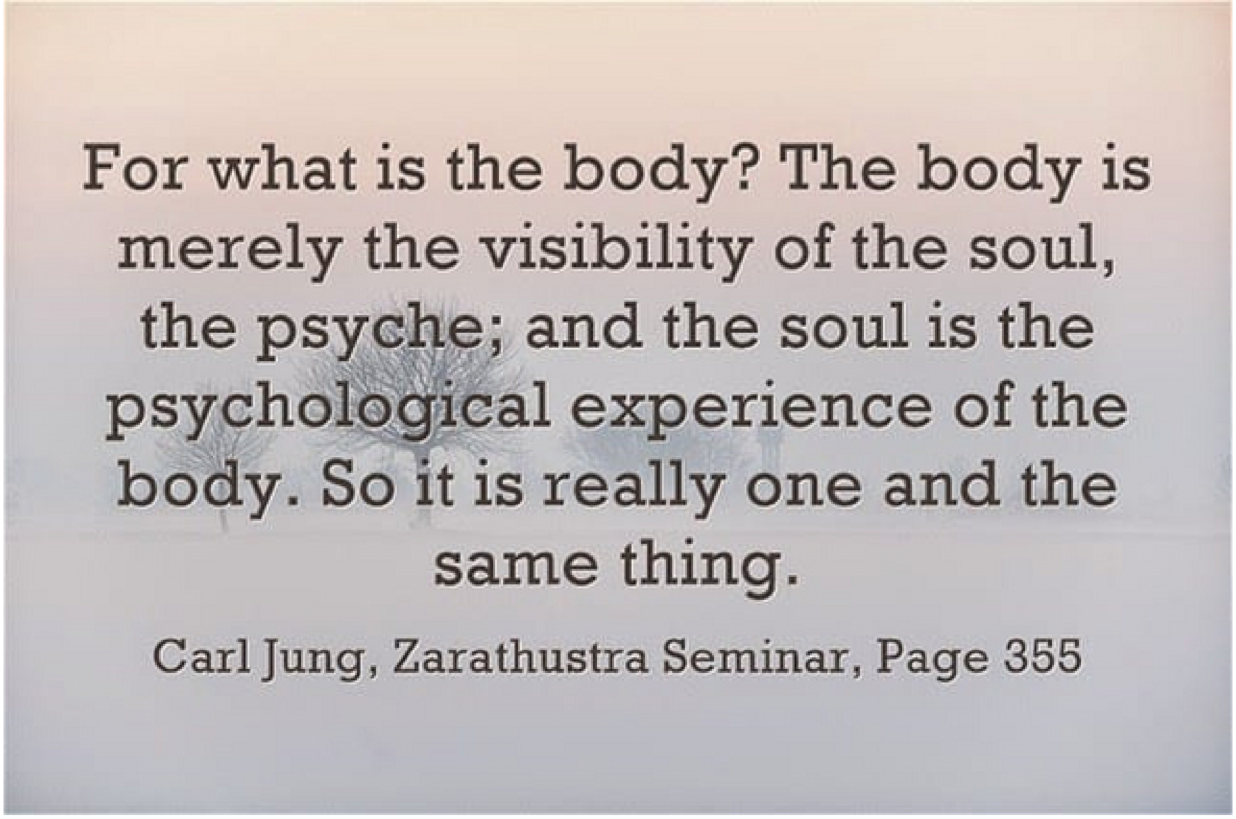

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing.

Carl Jung, Zarathustra Seminar, Page 355

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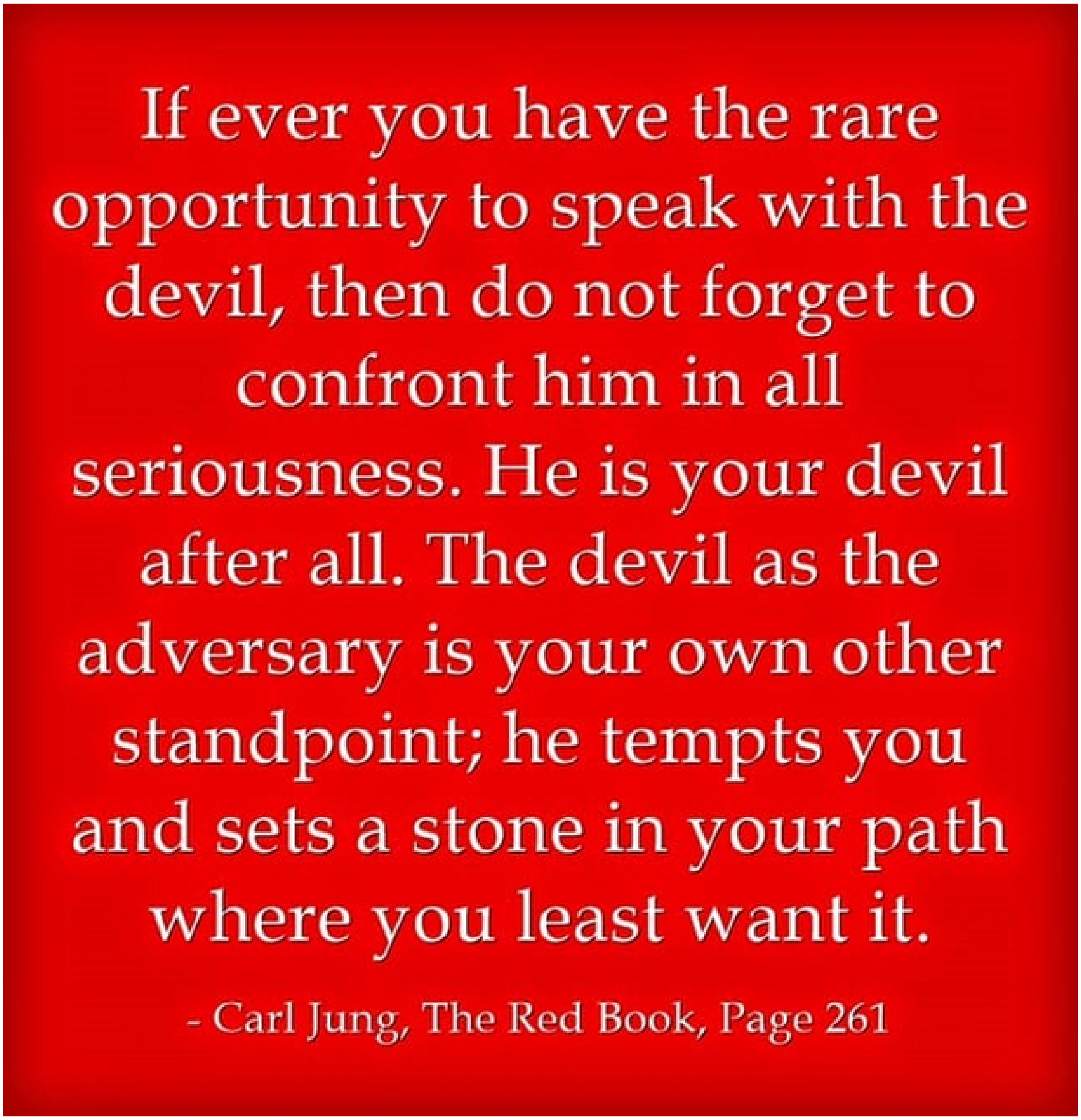
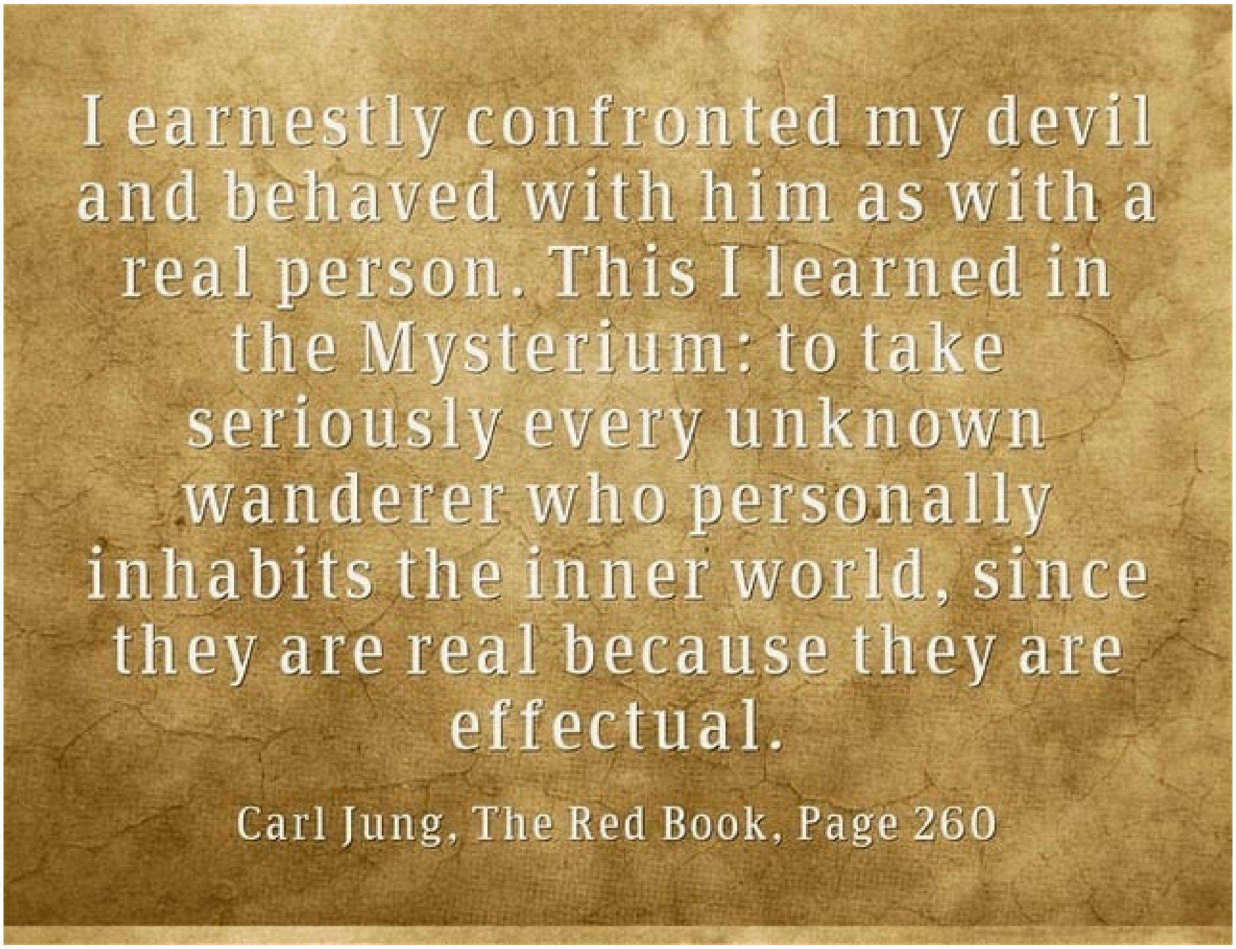


If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

- Carl Jung, The Red Book, Page 261

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.



I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual.

Carl Jung, The Red Book, Page 260

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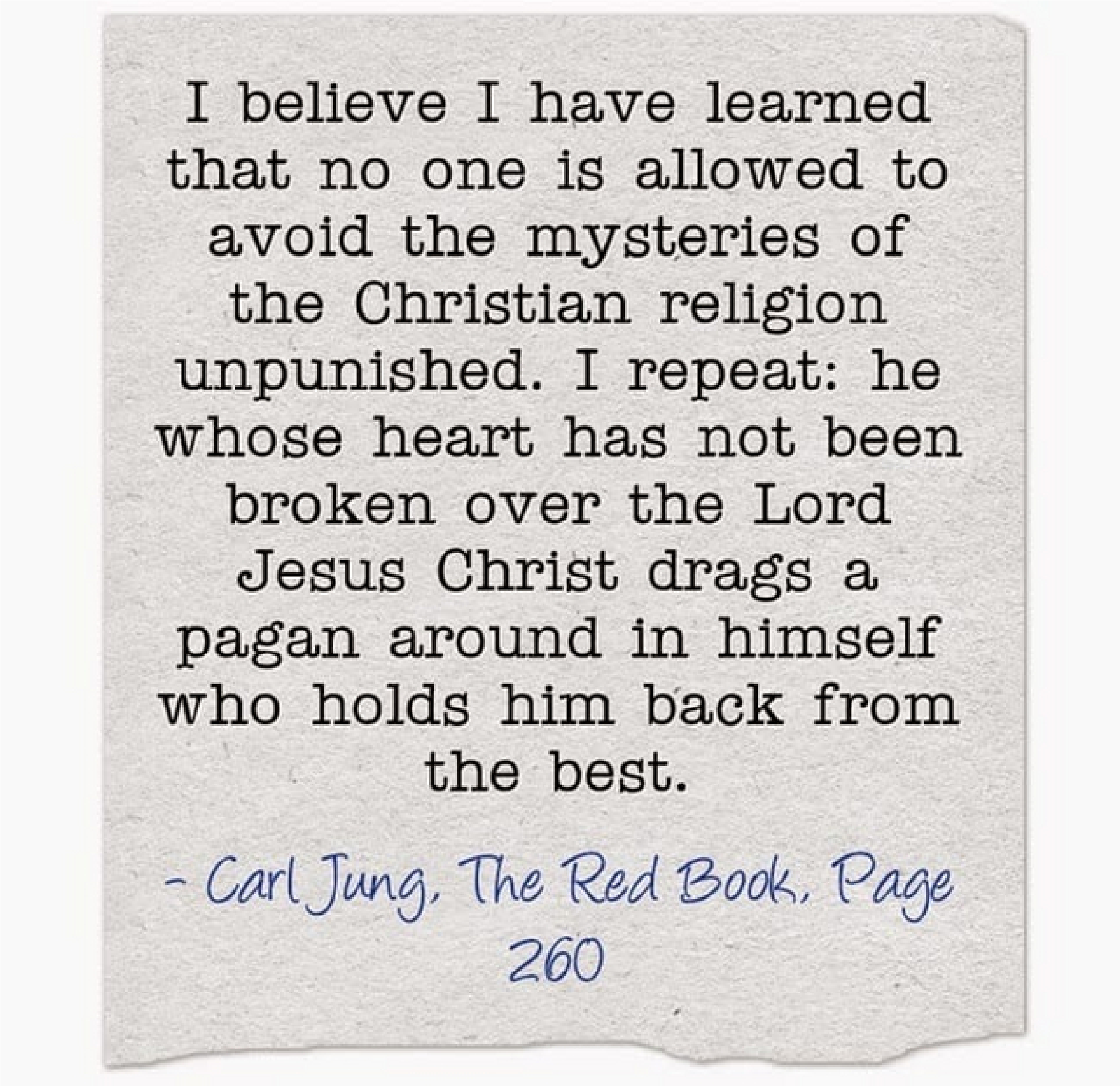

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best.

- Carl Jung, The Red Book, Page 260

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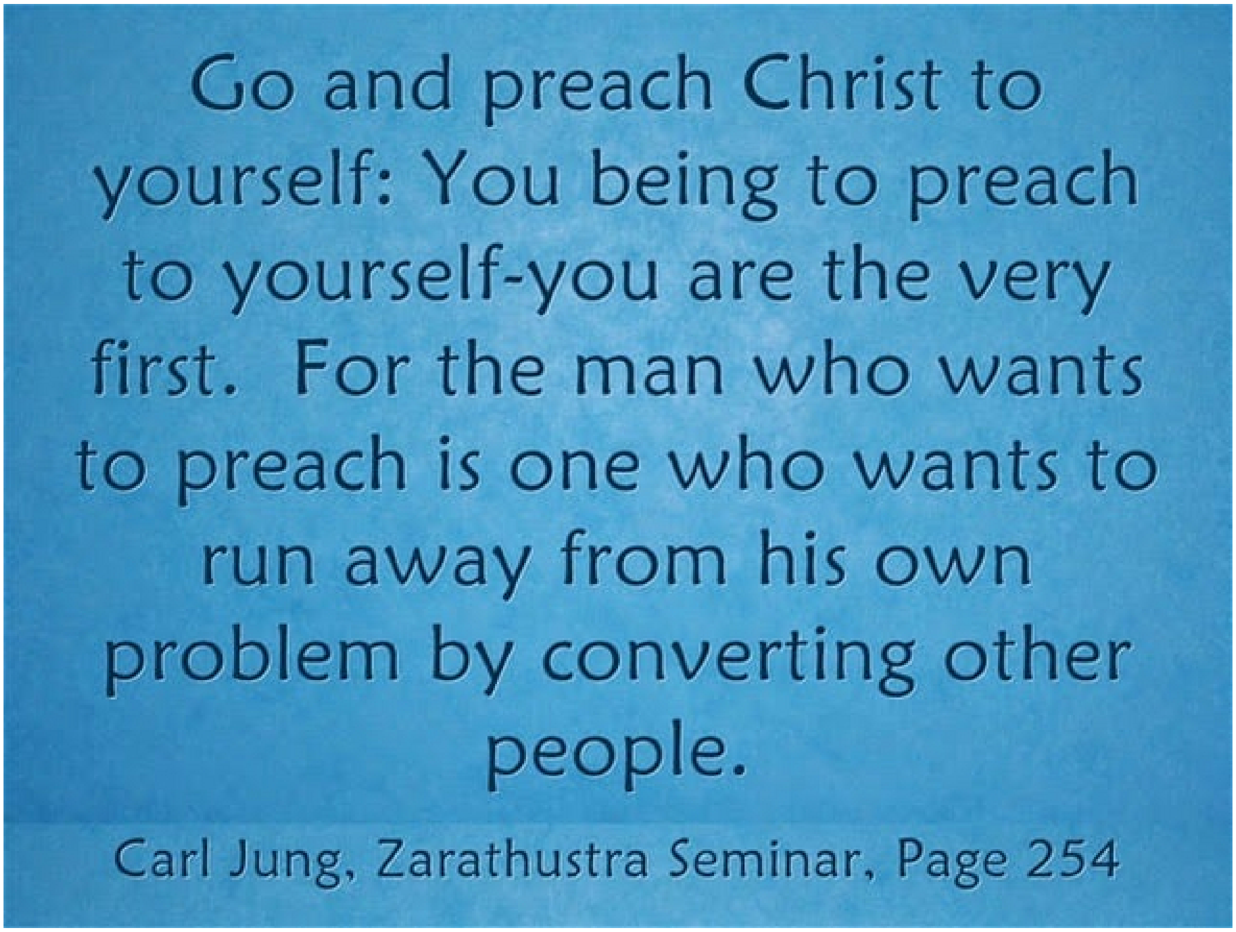

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people.

Carl Jung, Zarathustra Seminar, Page 254

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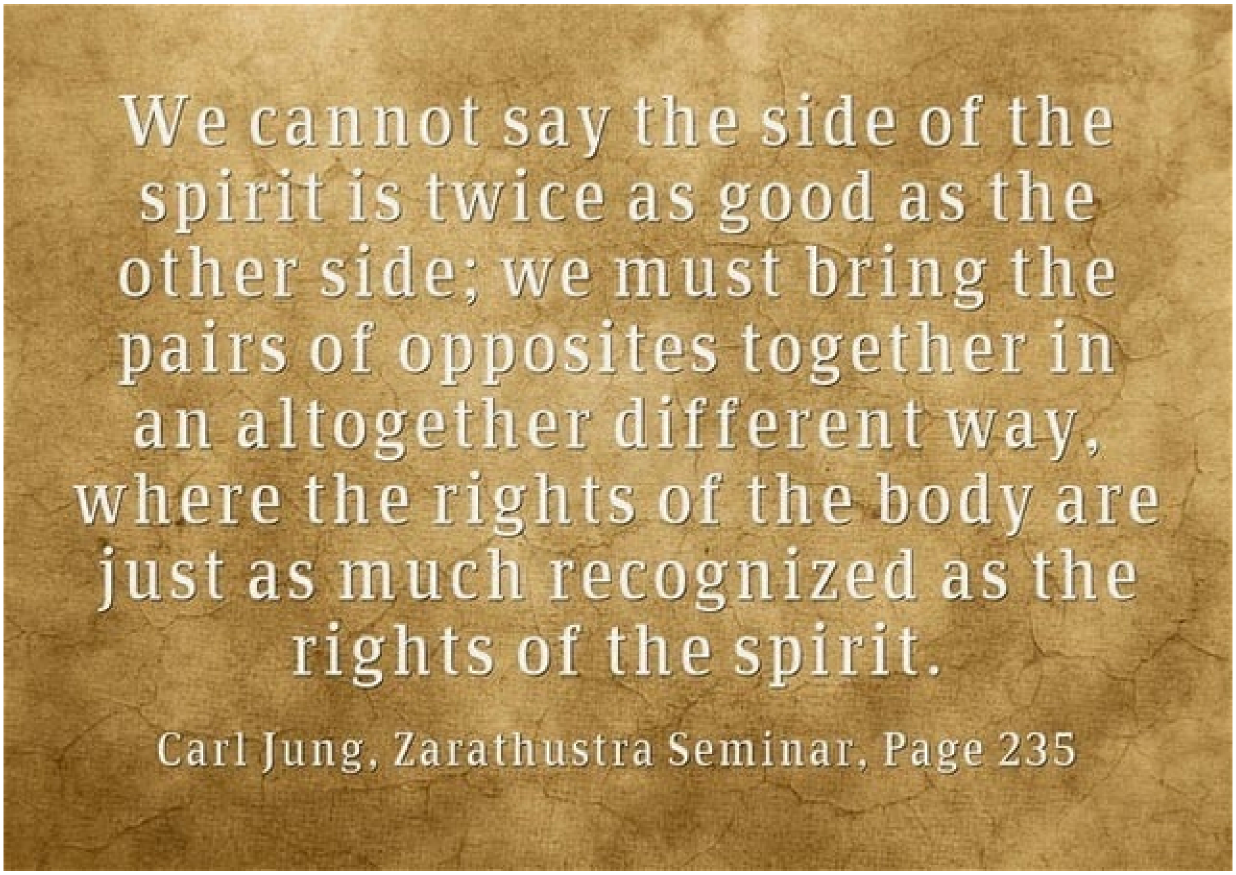

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit.

Carl Jung, Zarathustra Seminar, Page 235

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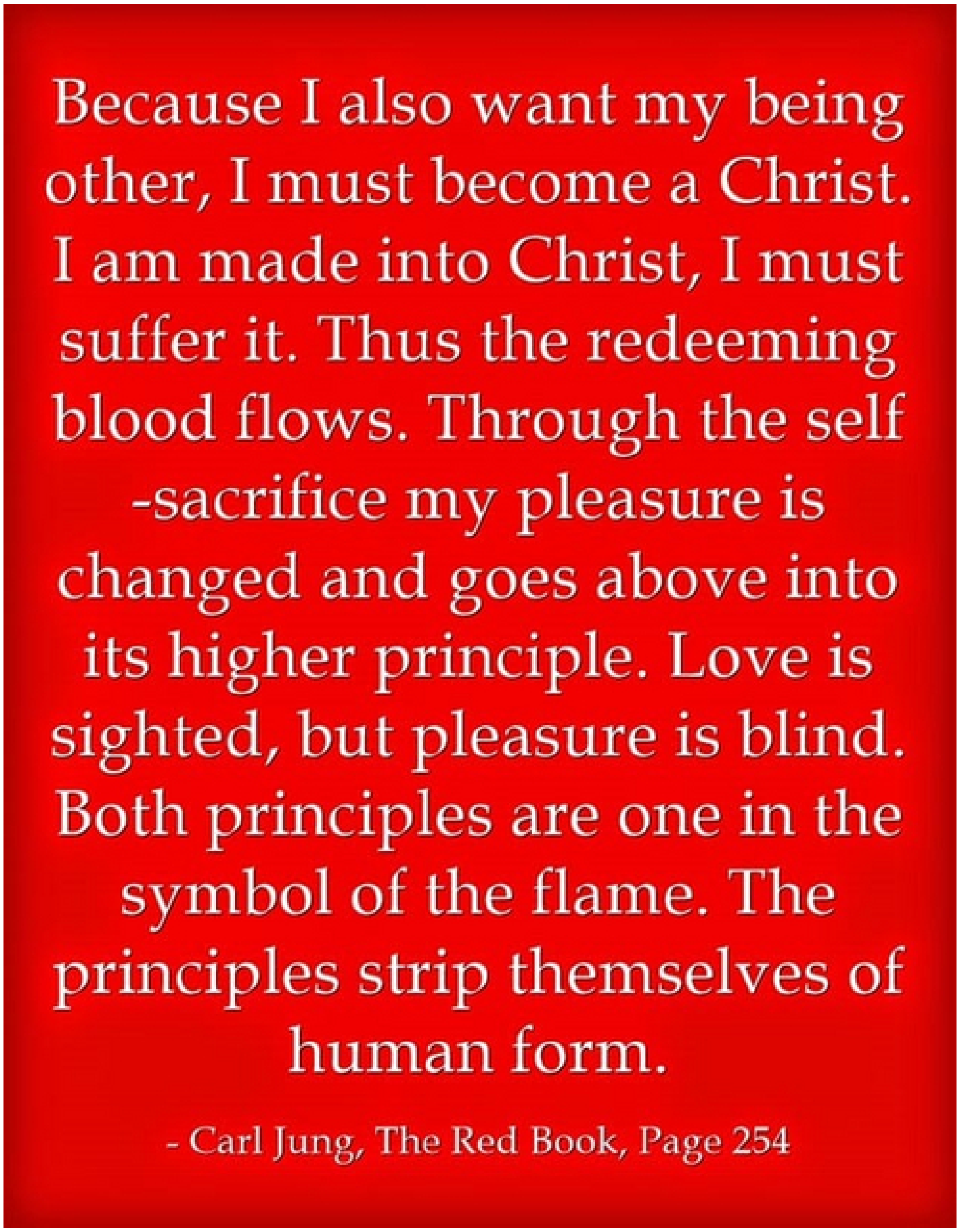

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form.

- Carl Jung, The Red Book, Page 254

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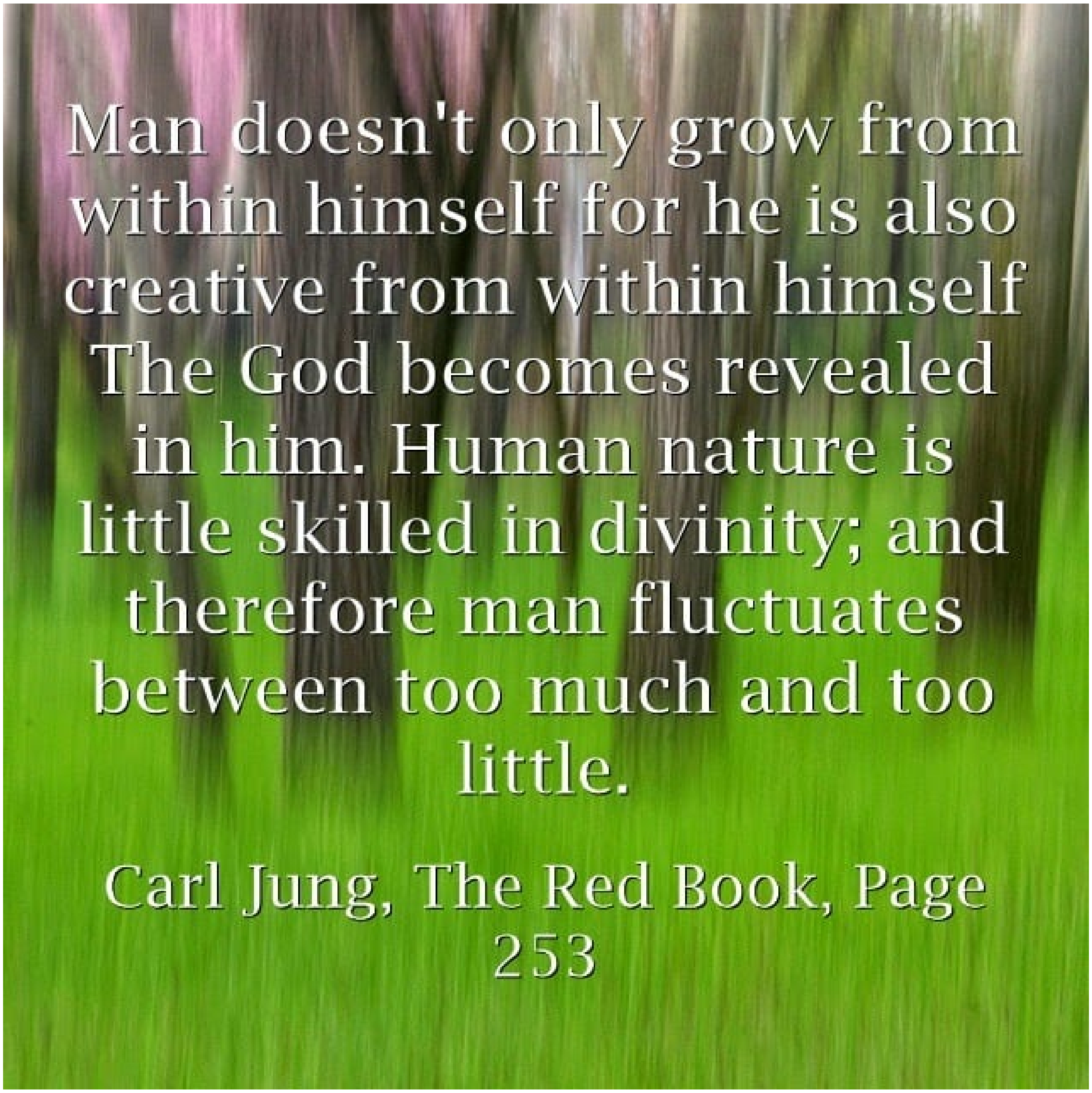

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little.

Carl Jung, The Red Book, Page 253

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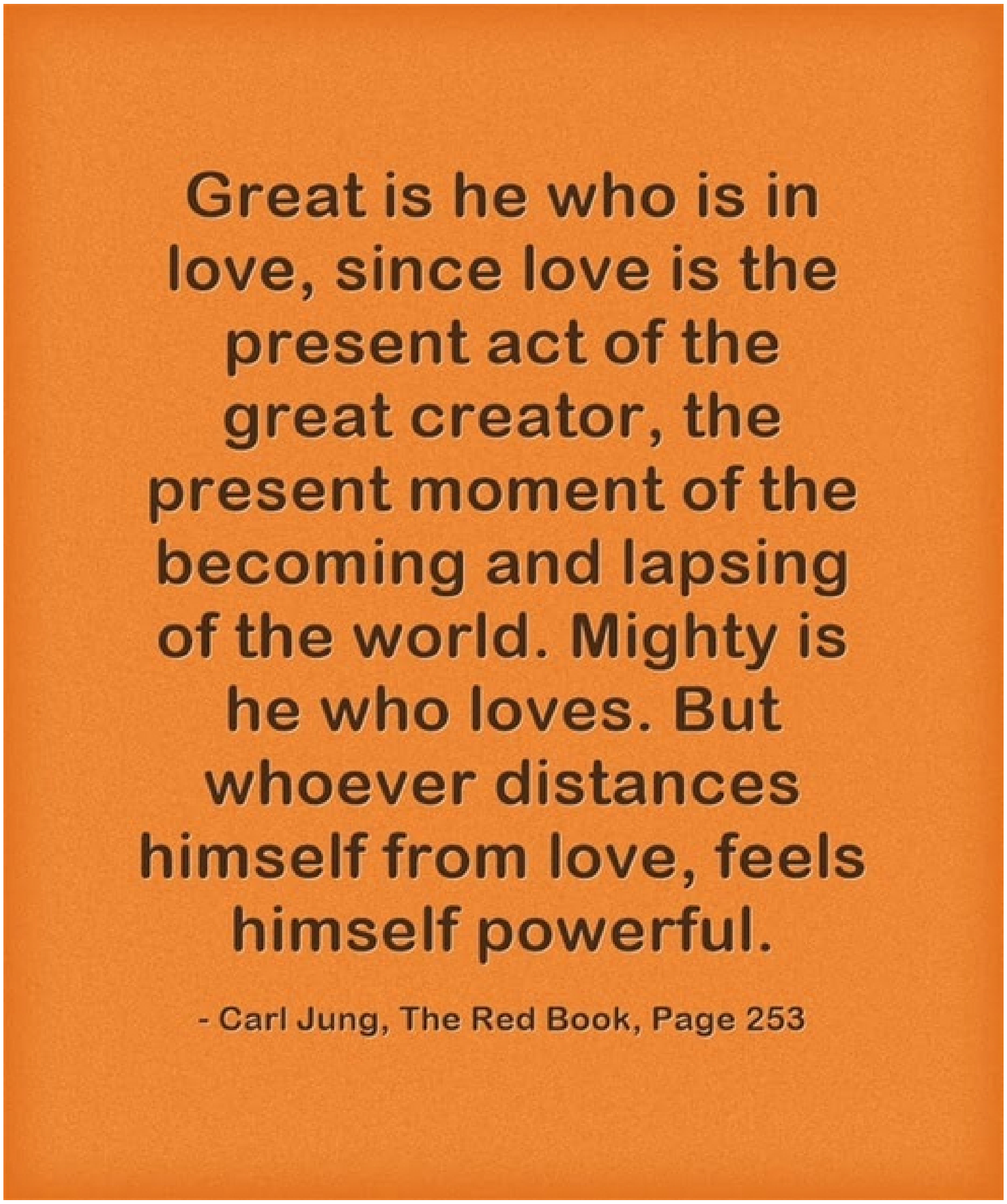

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful.

- Carl Jung, The Red Book, Page 253

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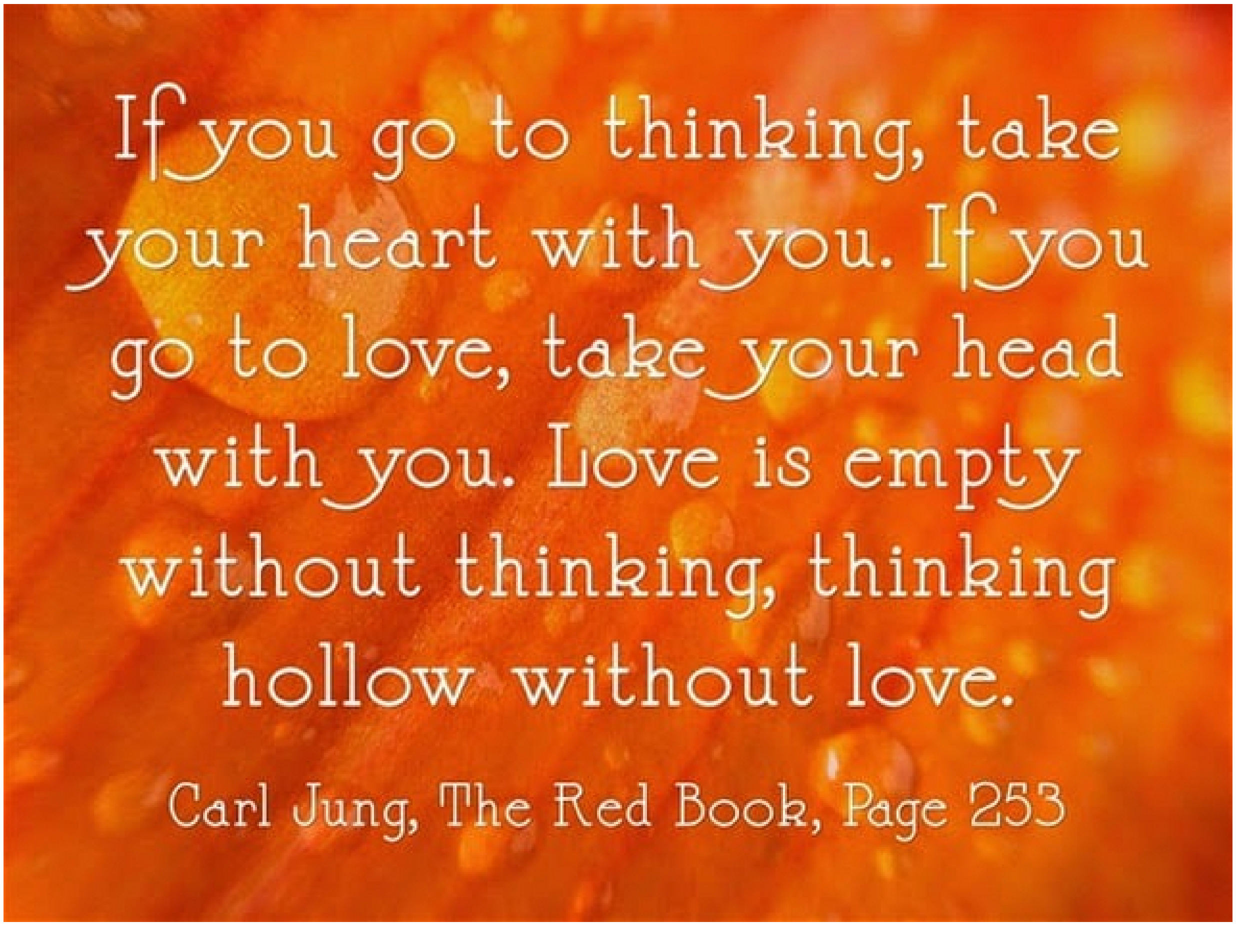

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love.

Carl Jung, The Red Book, Page 253

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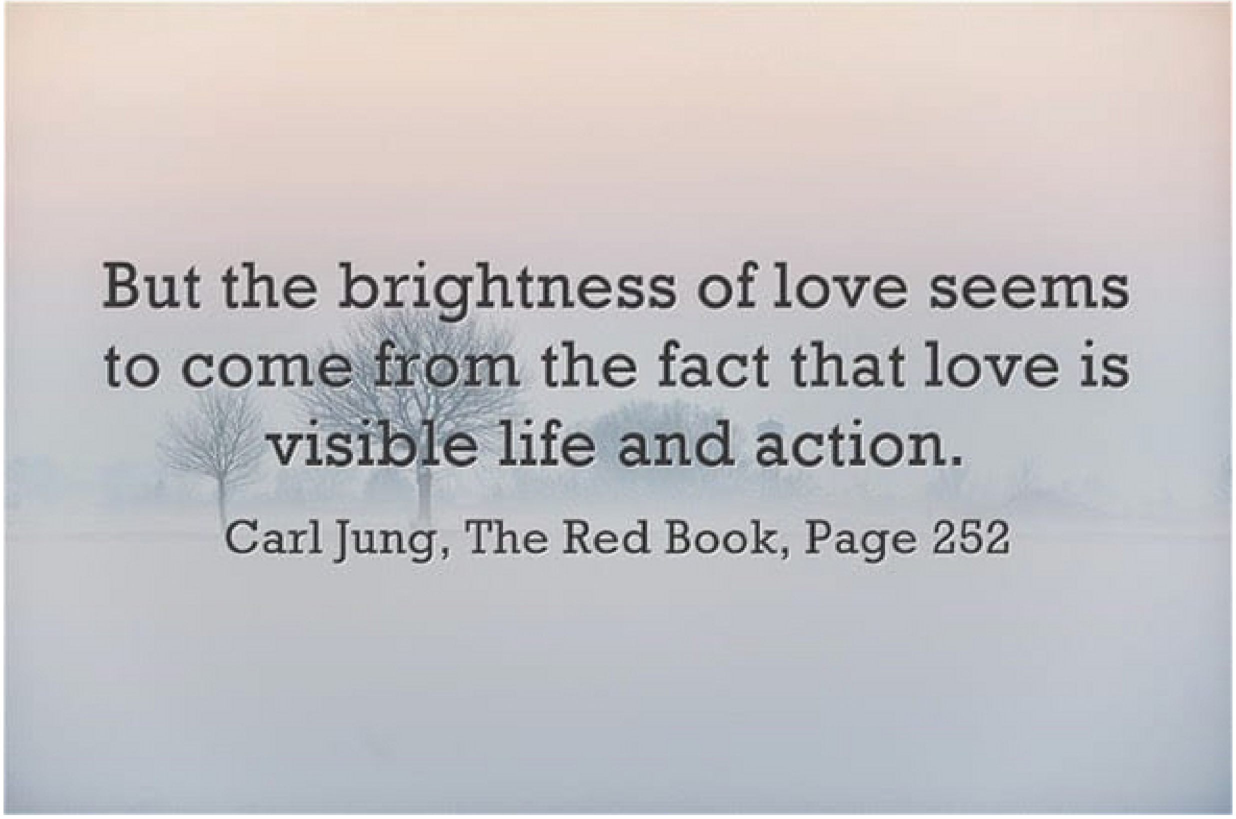
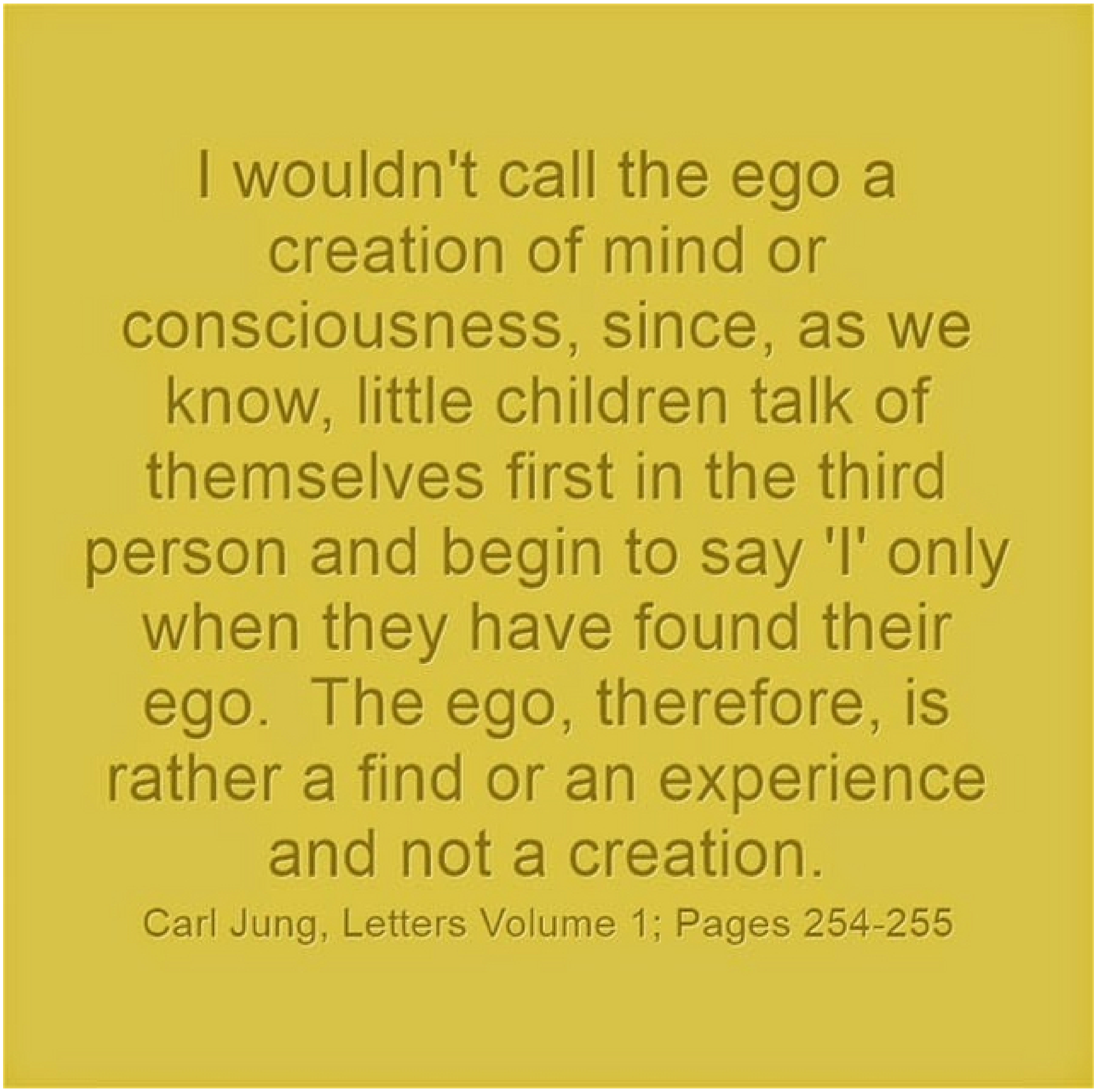


But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.



I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation.

Carl Jung, Letters Volume 1; Pages 254-255

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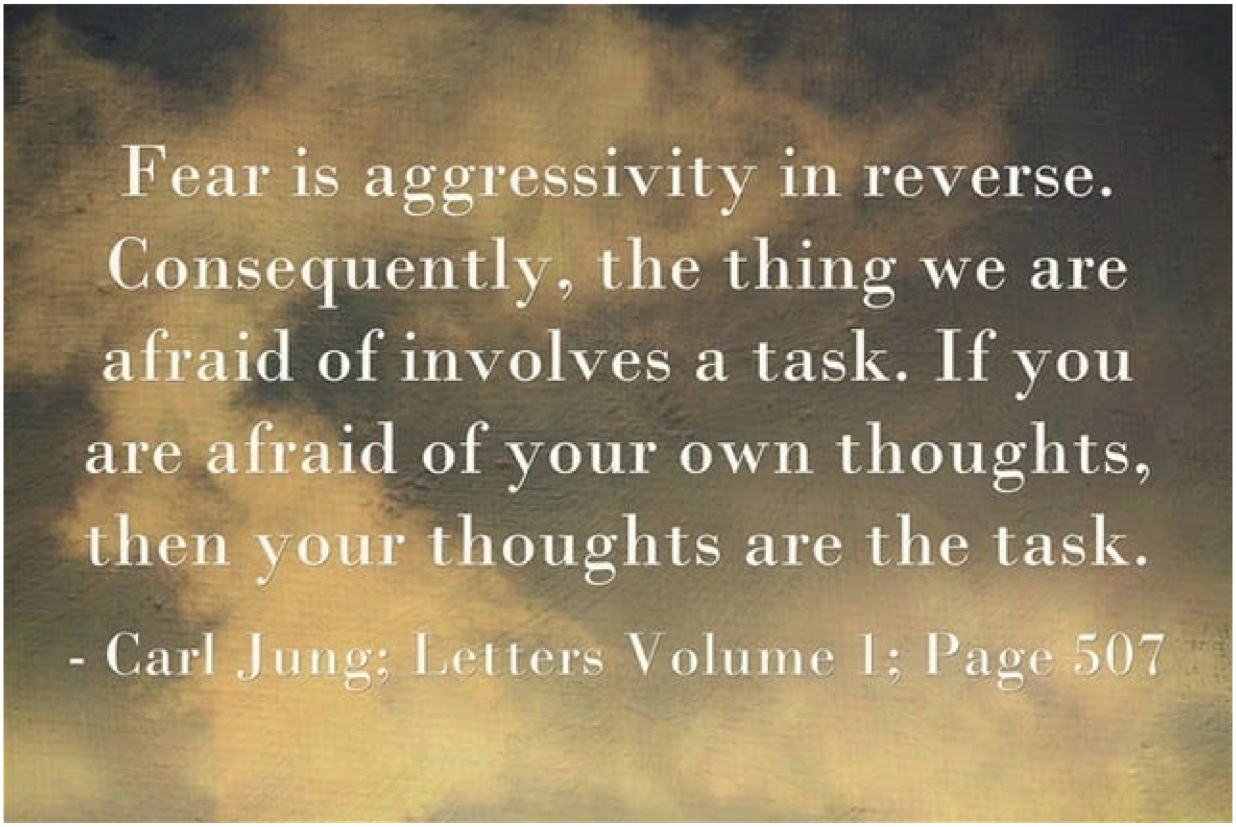

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task.

- Carl Jung; Letters Volume 1; Page 507

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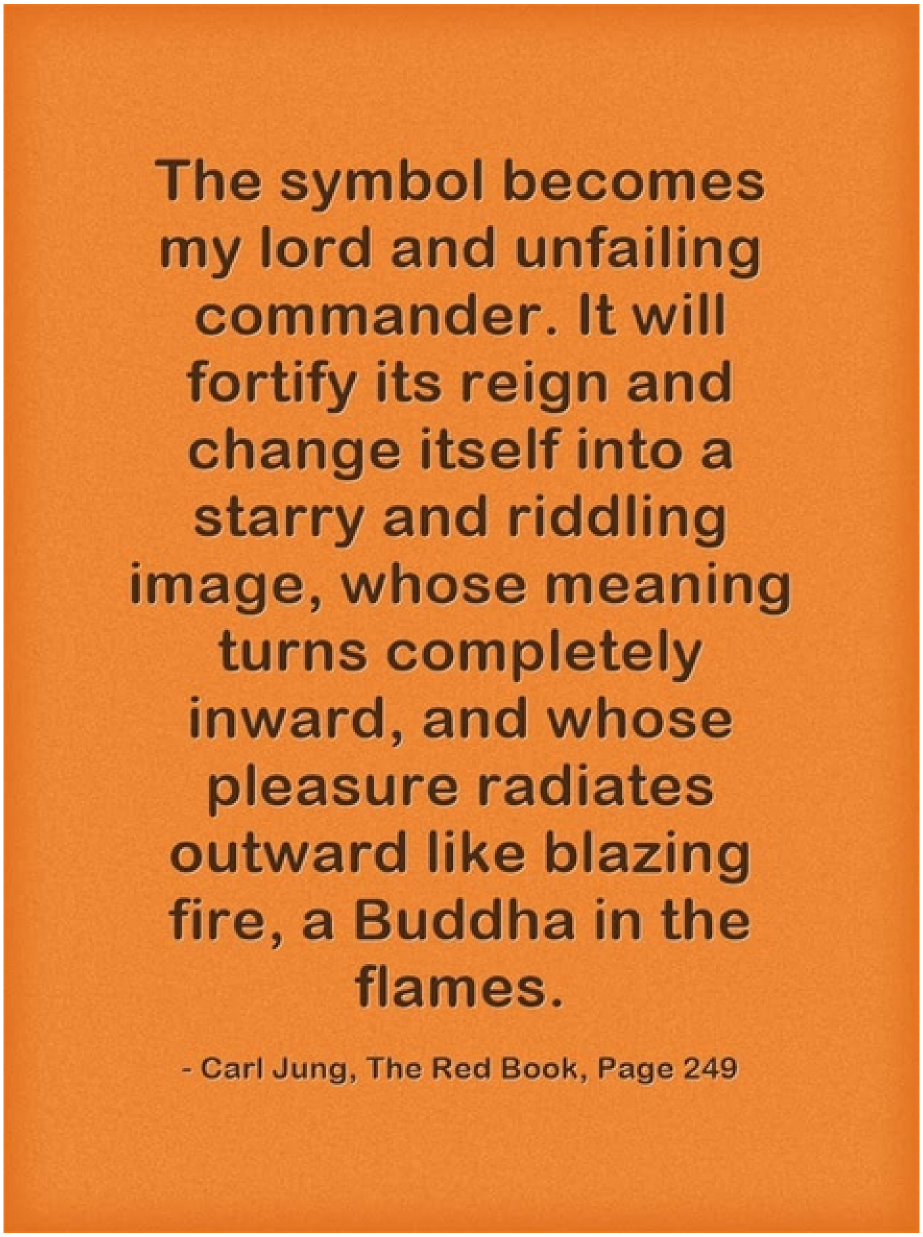

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames.

- Carl Jung, The Red Book, Page 249

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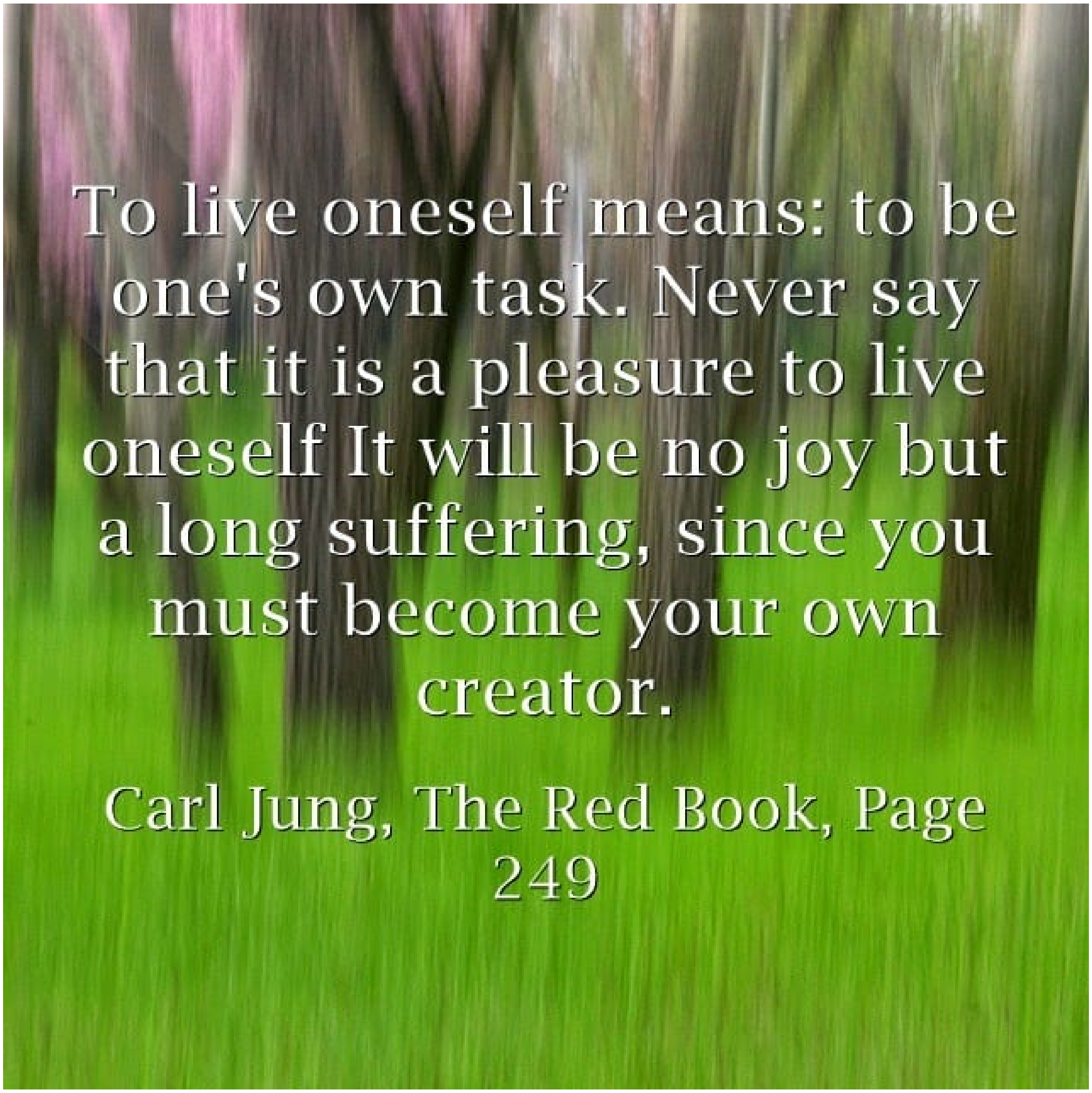

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator.

Carl Jung, The Red Book, Page 249

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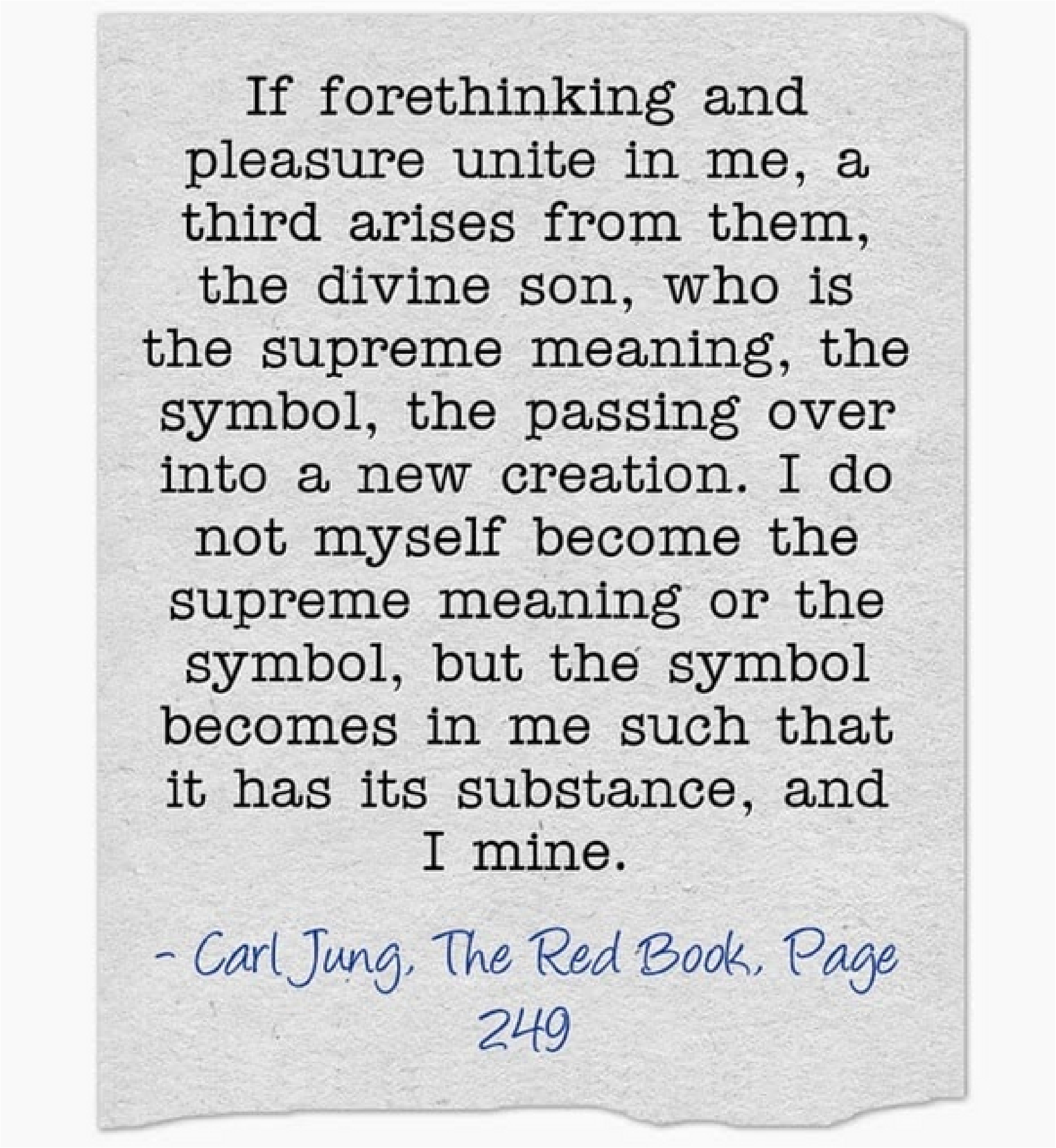

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine.

- Carl Jung, The Red Book, Page 249

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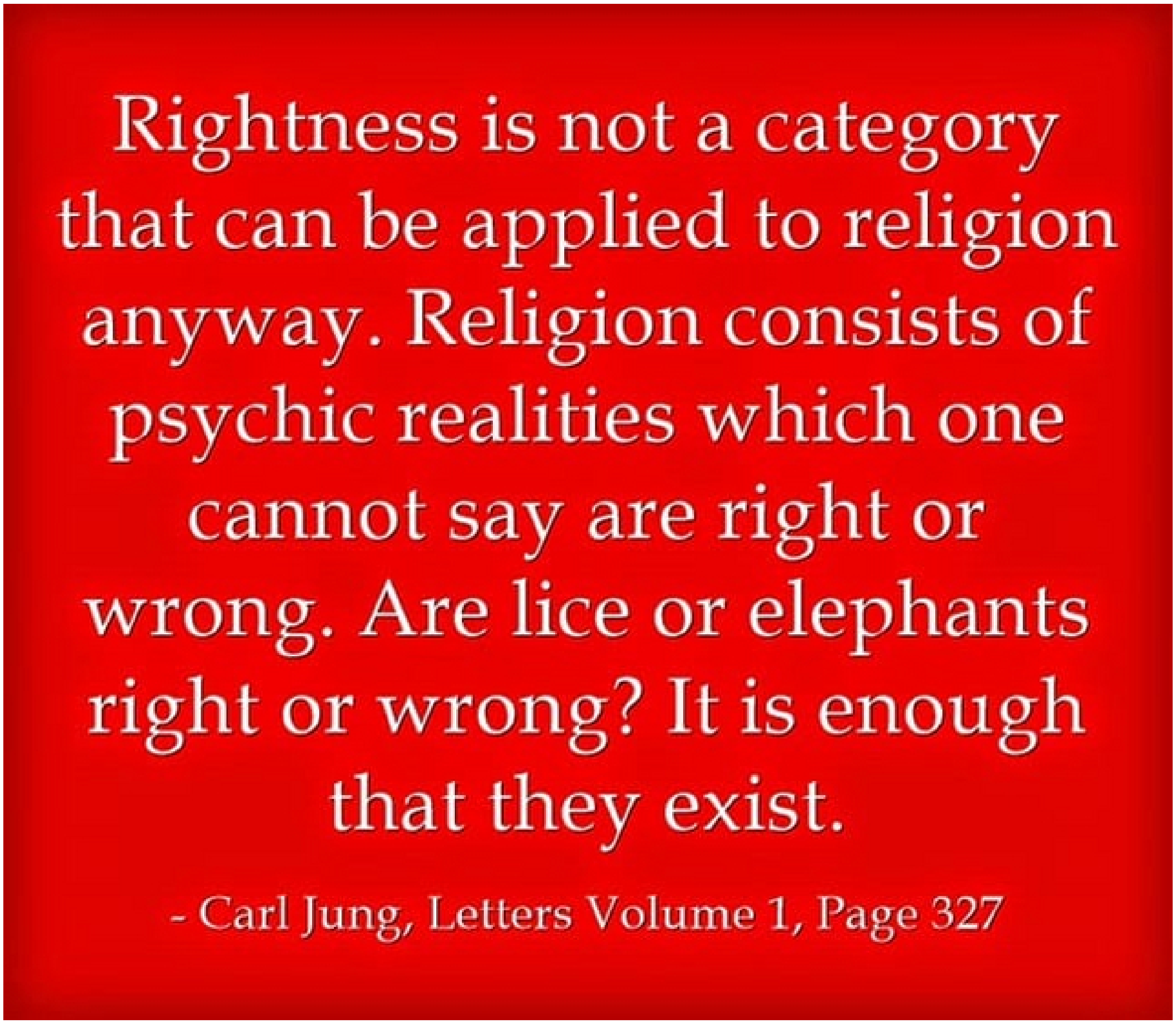

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist.

- Carl Jung, Letters Volume 1, Page 327

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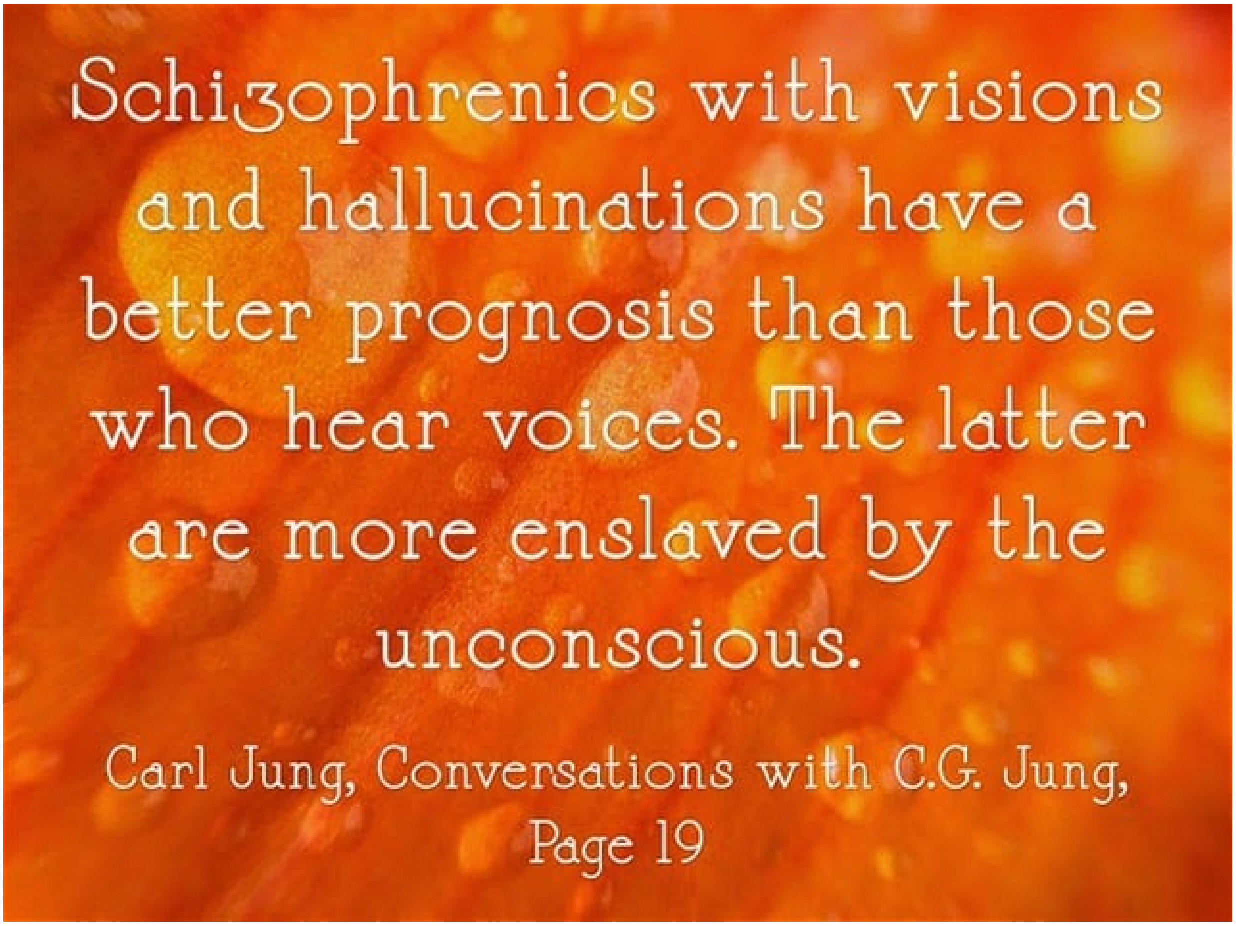

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious.

Carl Jung, Conversations with C.G. Jung, Page 19

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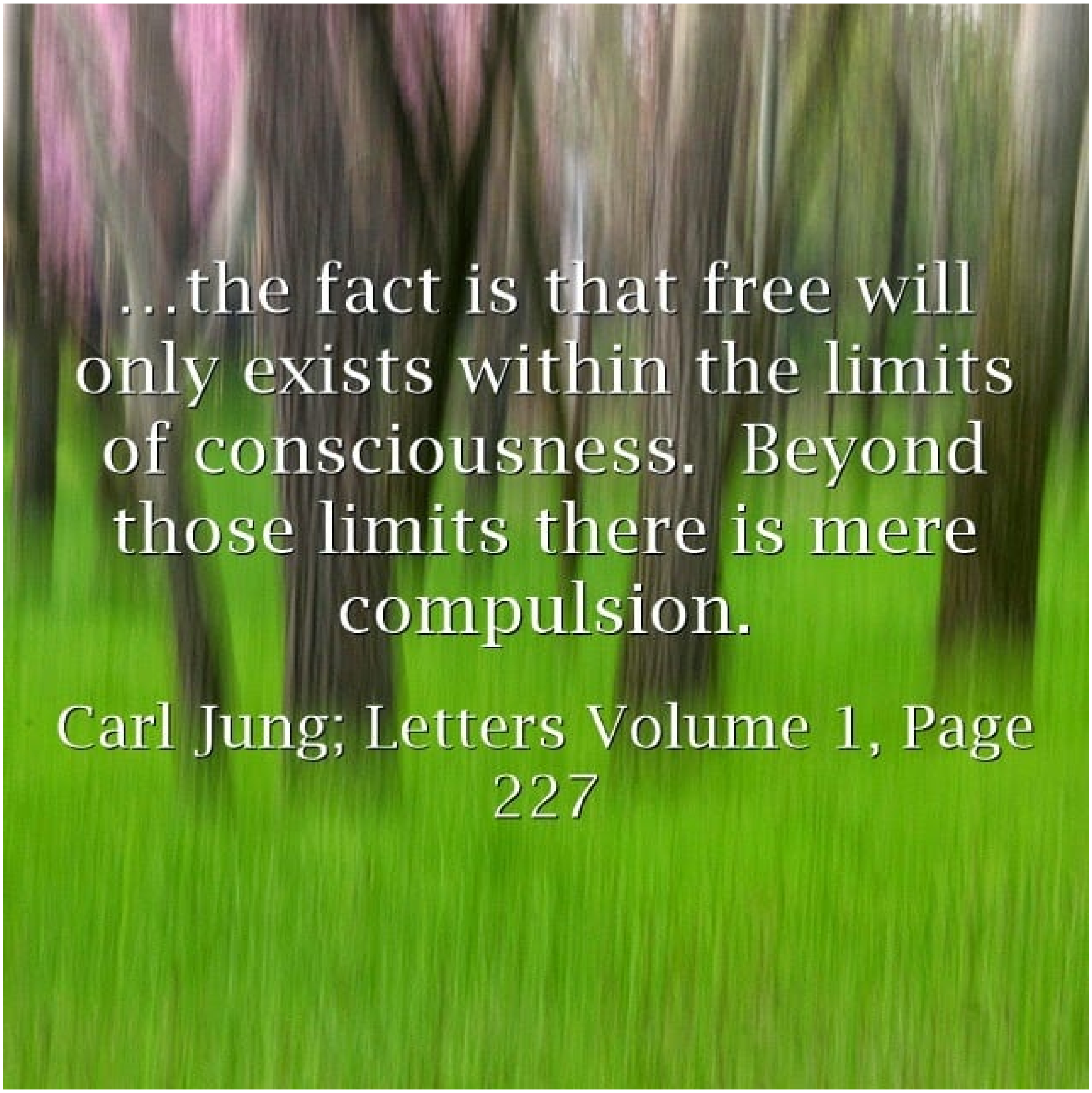

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion.

Carl Jung; Letters Volume 1, Page 227

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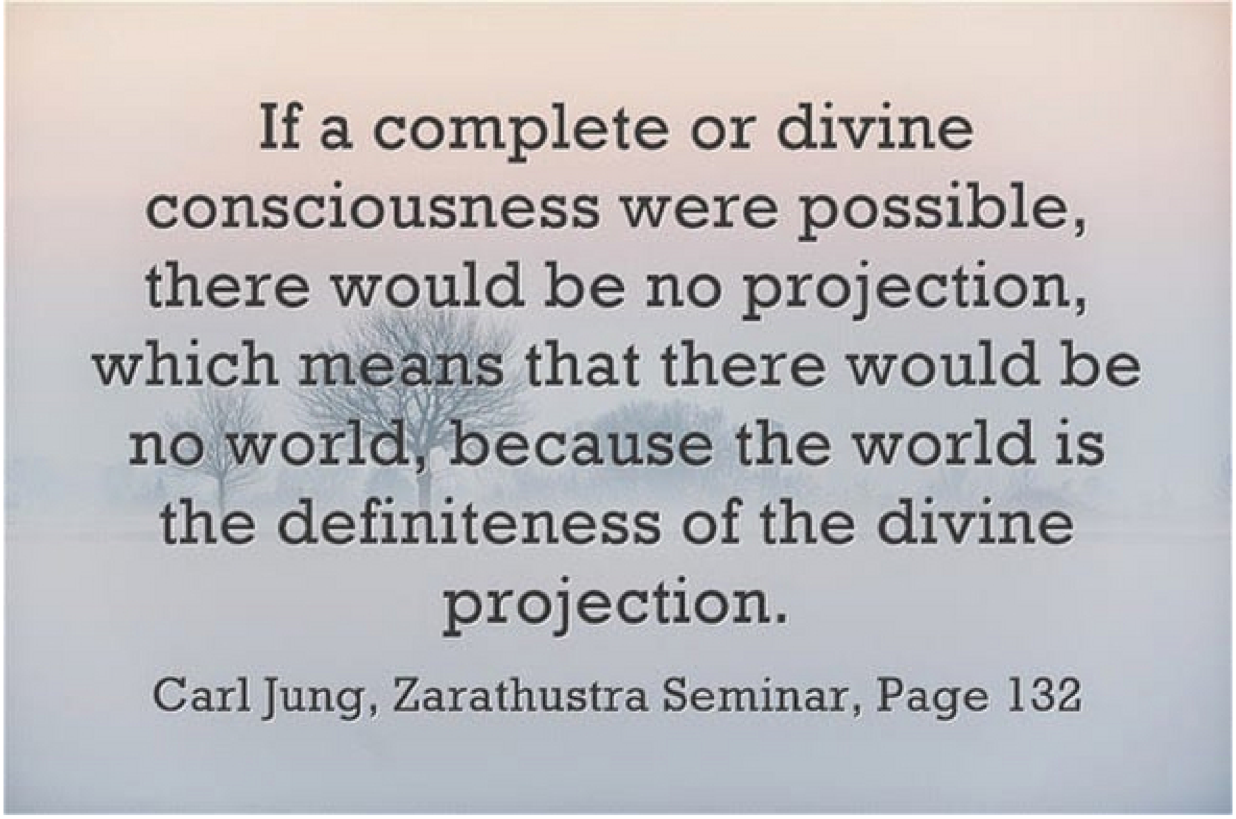

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

Carl Jung, Zarathustra Seminar, Page 132

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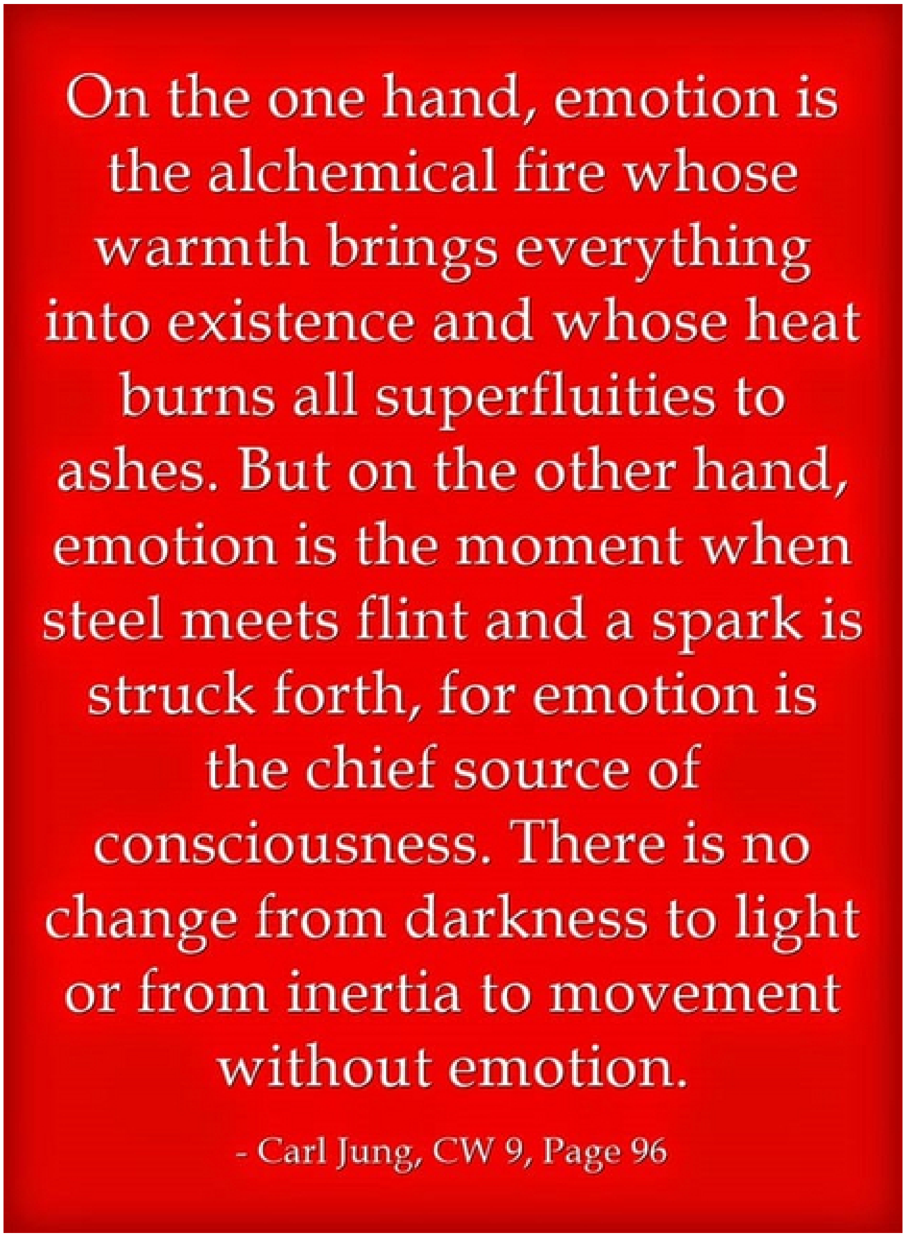

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion.

- Carl Jung, CW 9, Page 96

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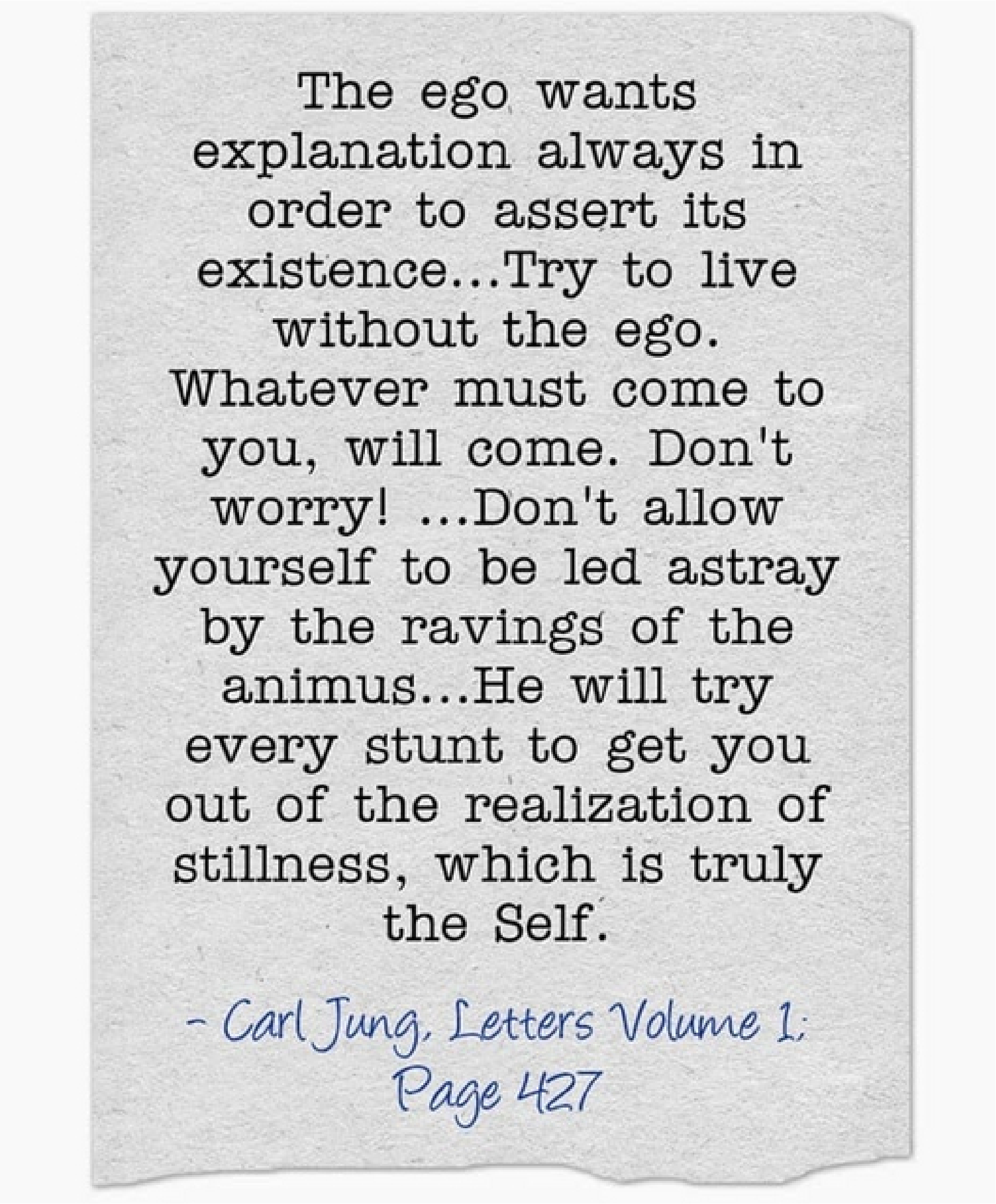

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don't worry! ...Don't allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self.

- Carl Jung, Letters Volume 1; Page 427

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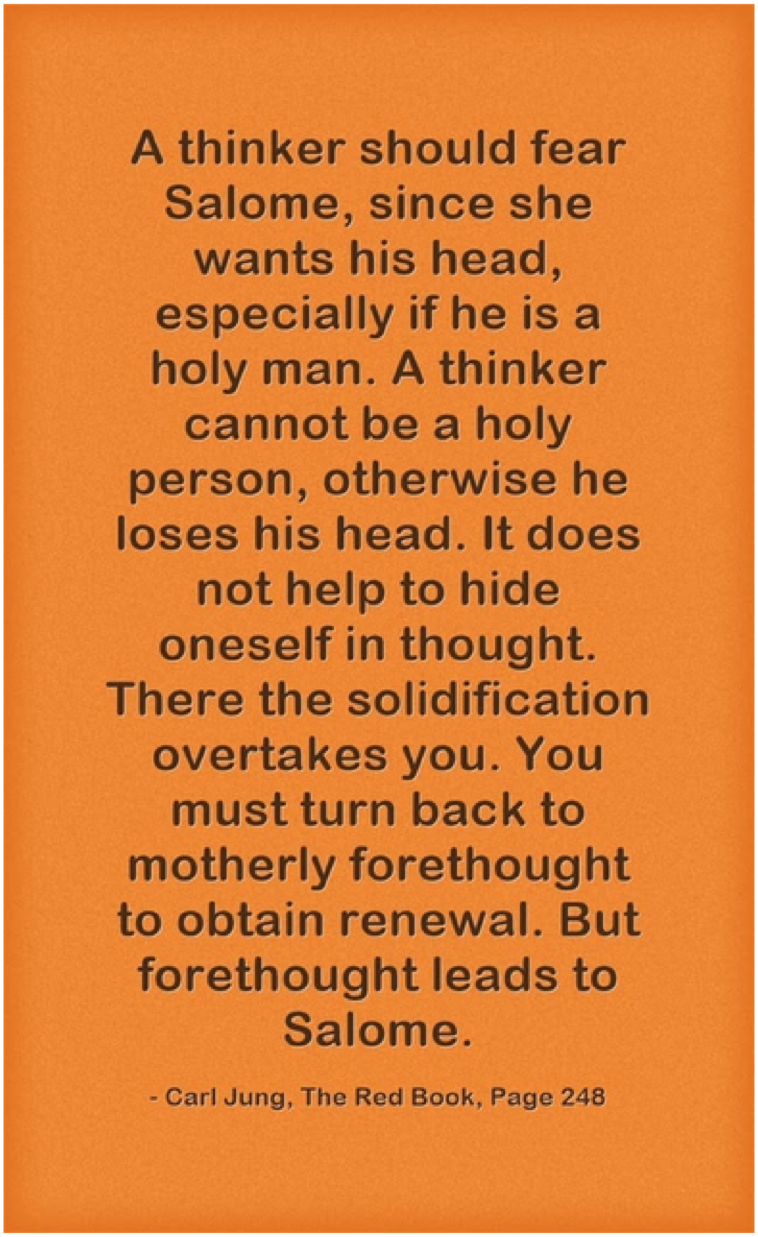

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.

- Carl Jung, The Red Book, Page 248

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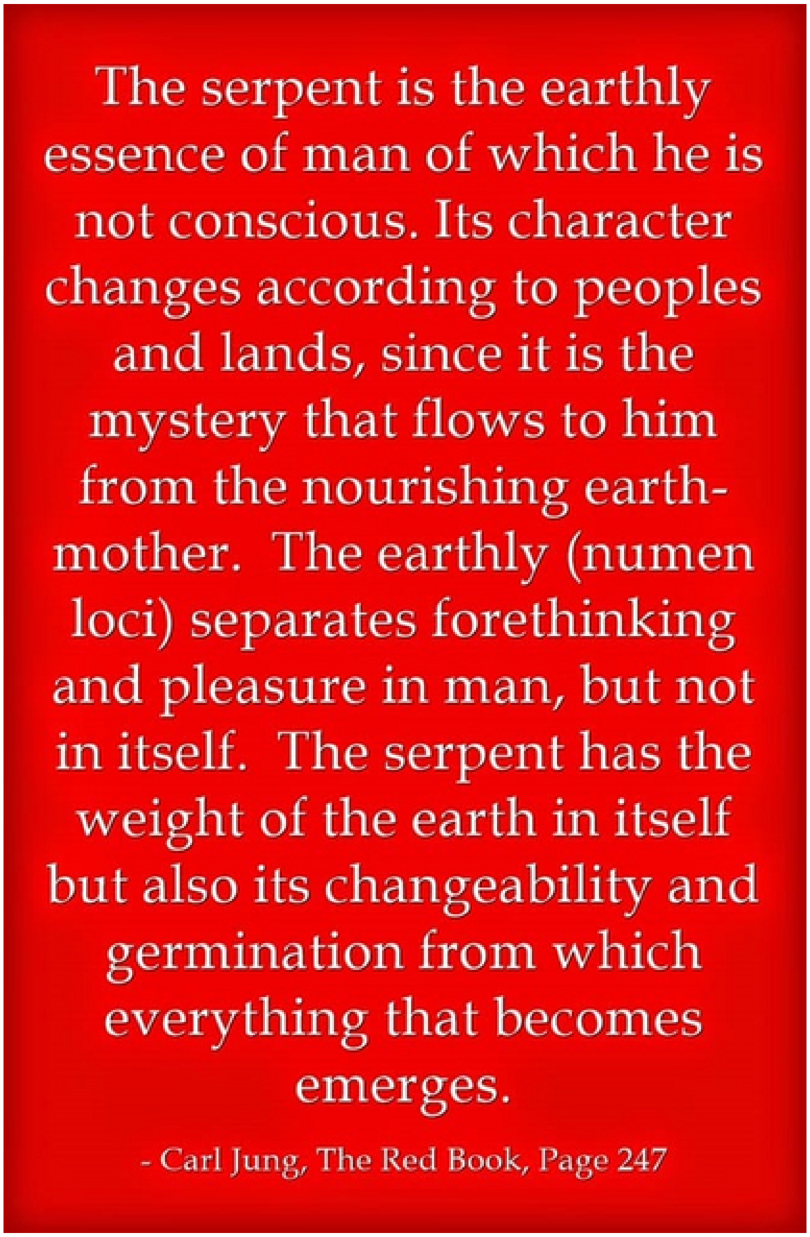

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges.

- Carl Jung, The Red Book, Page 247

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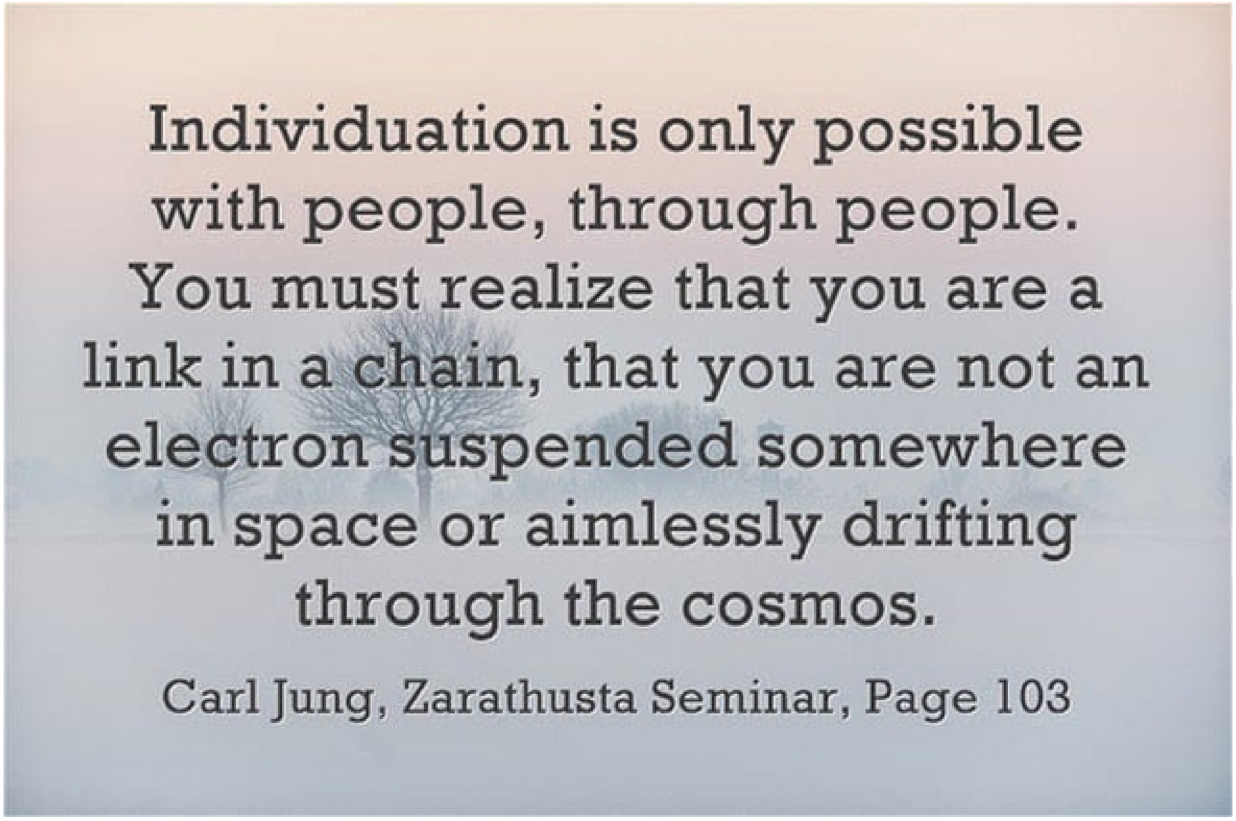

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos.

Carl Jung, Zarathusta Seminar, Page 103

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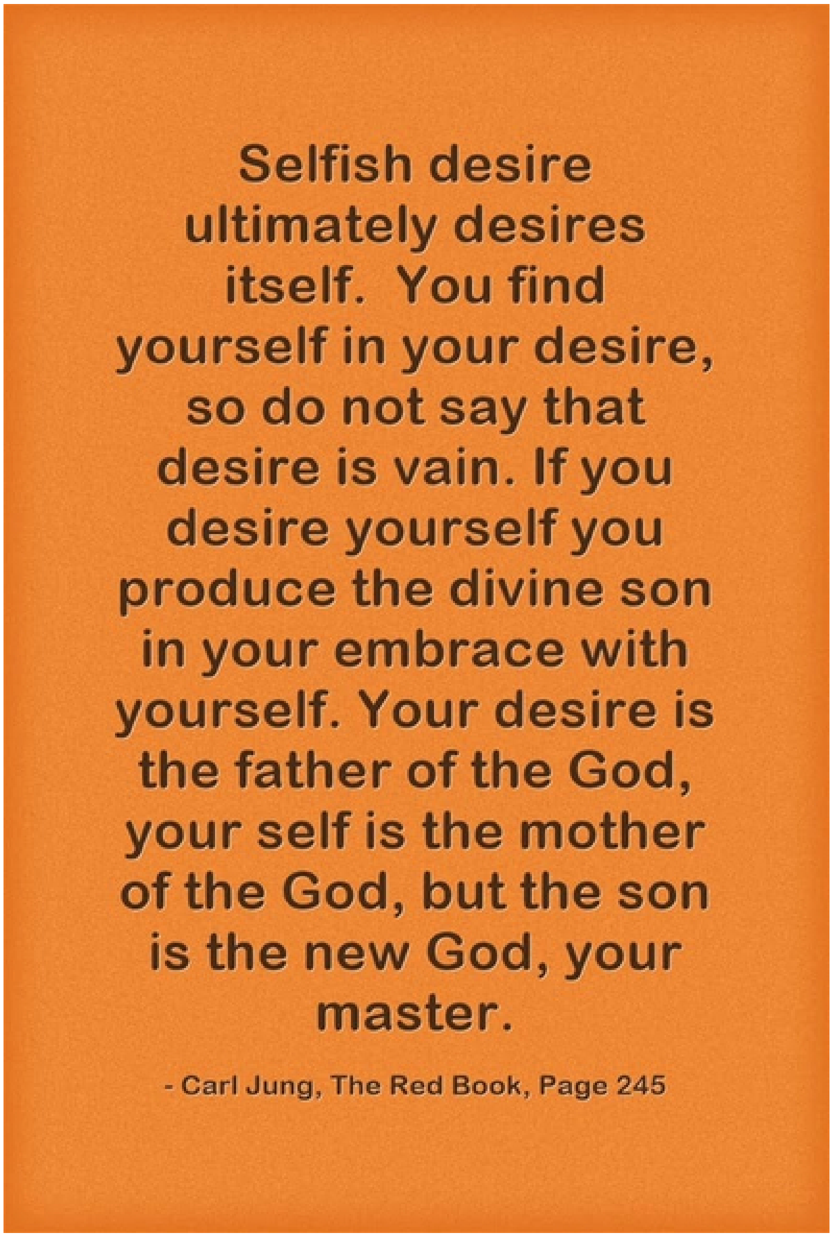

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master.

- Carl Jung, The Red Book, Page 245

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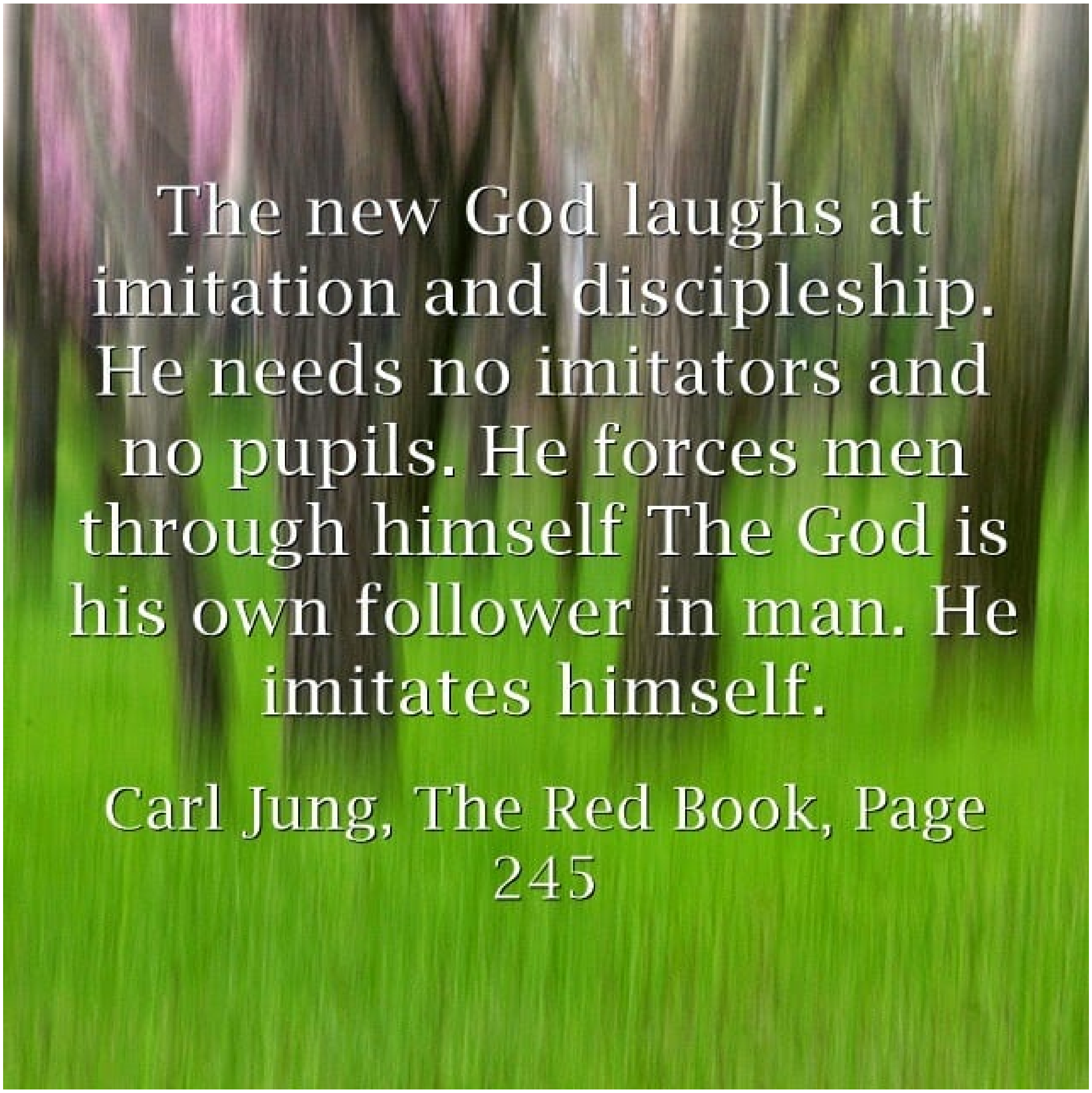
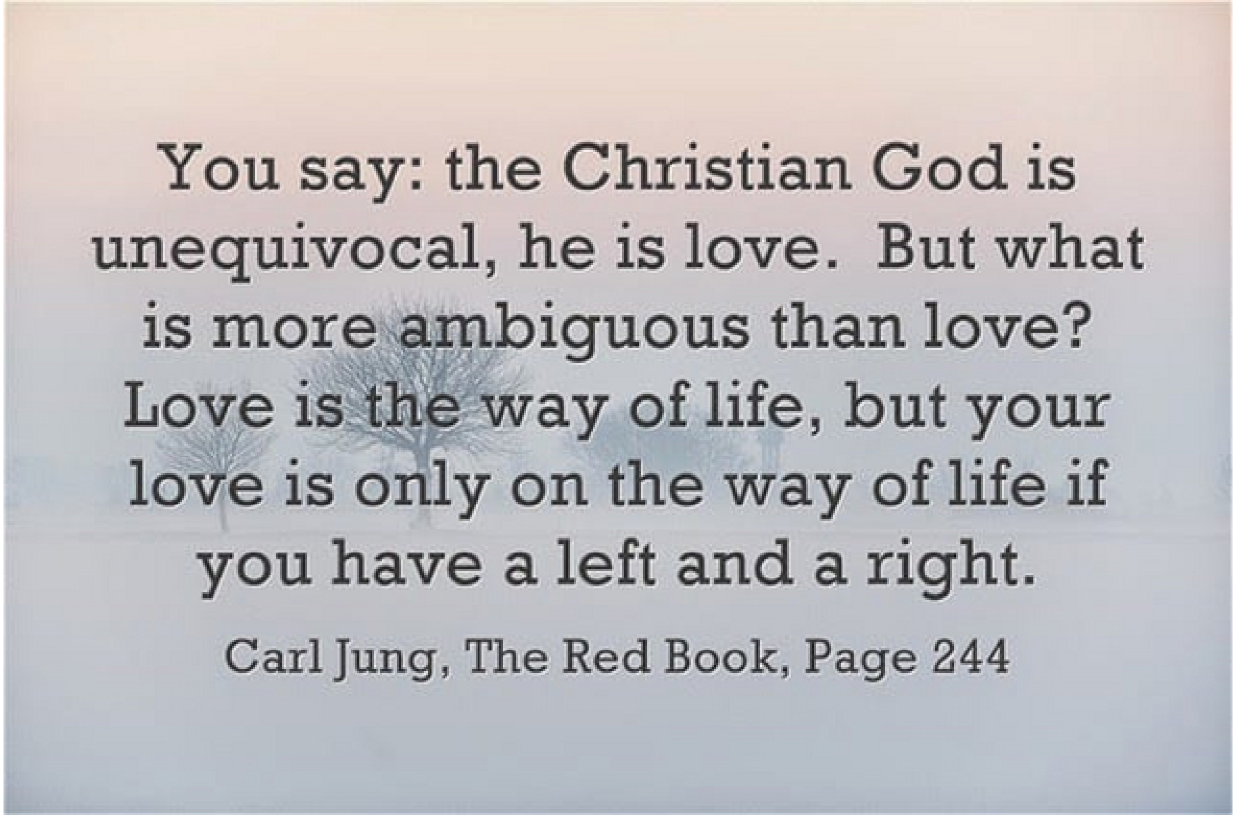


The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself.

Carl Jung, The Red Book, Page 245

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, The Red Book, Page 245.



You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right.

Carl Jung, The Red Book, Page 244

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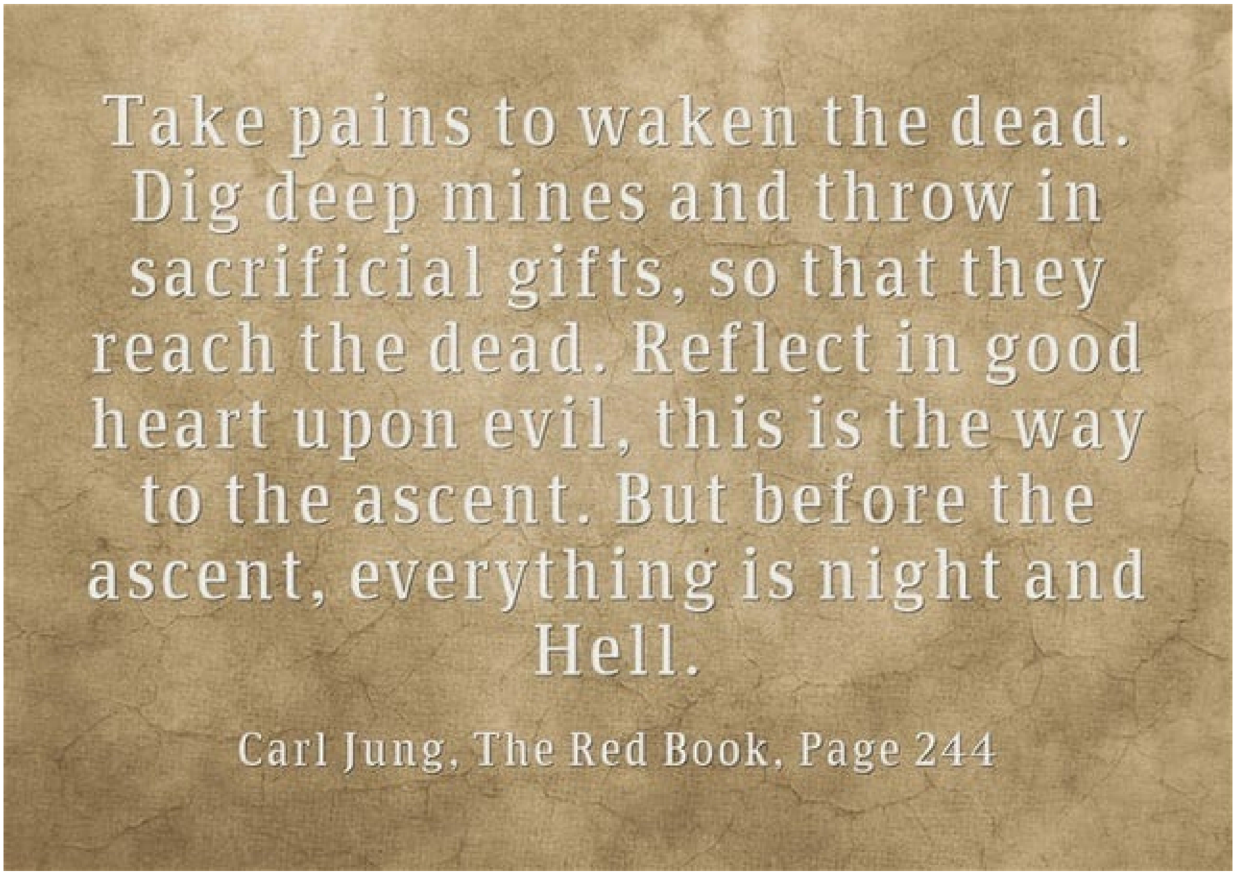

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.

Carl Jung, The Red Book, Page 244

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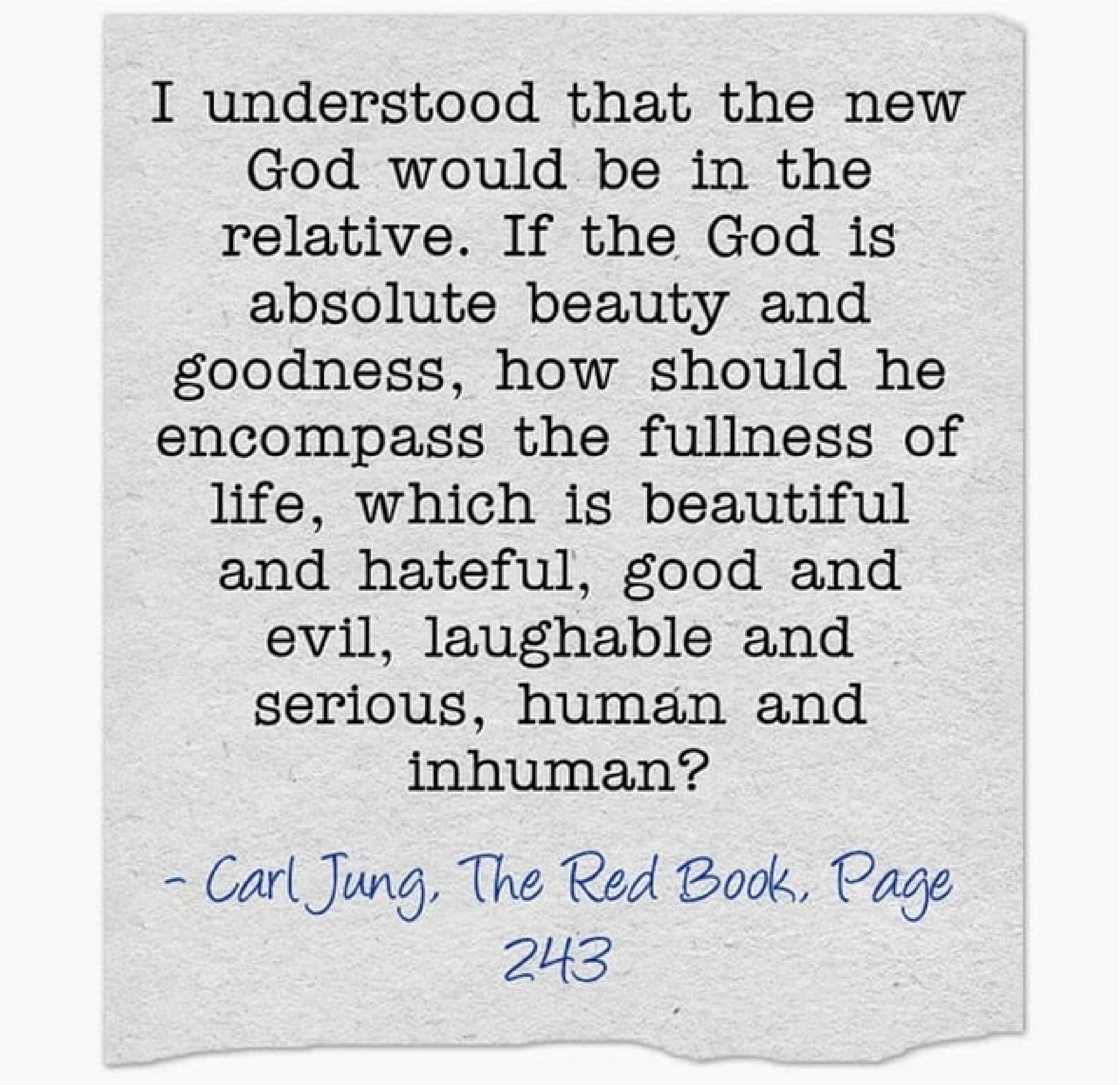

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?

- Carl Jung, The Red Book, Page 243

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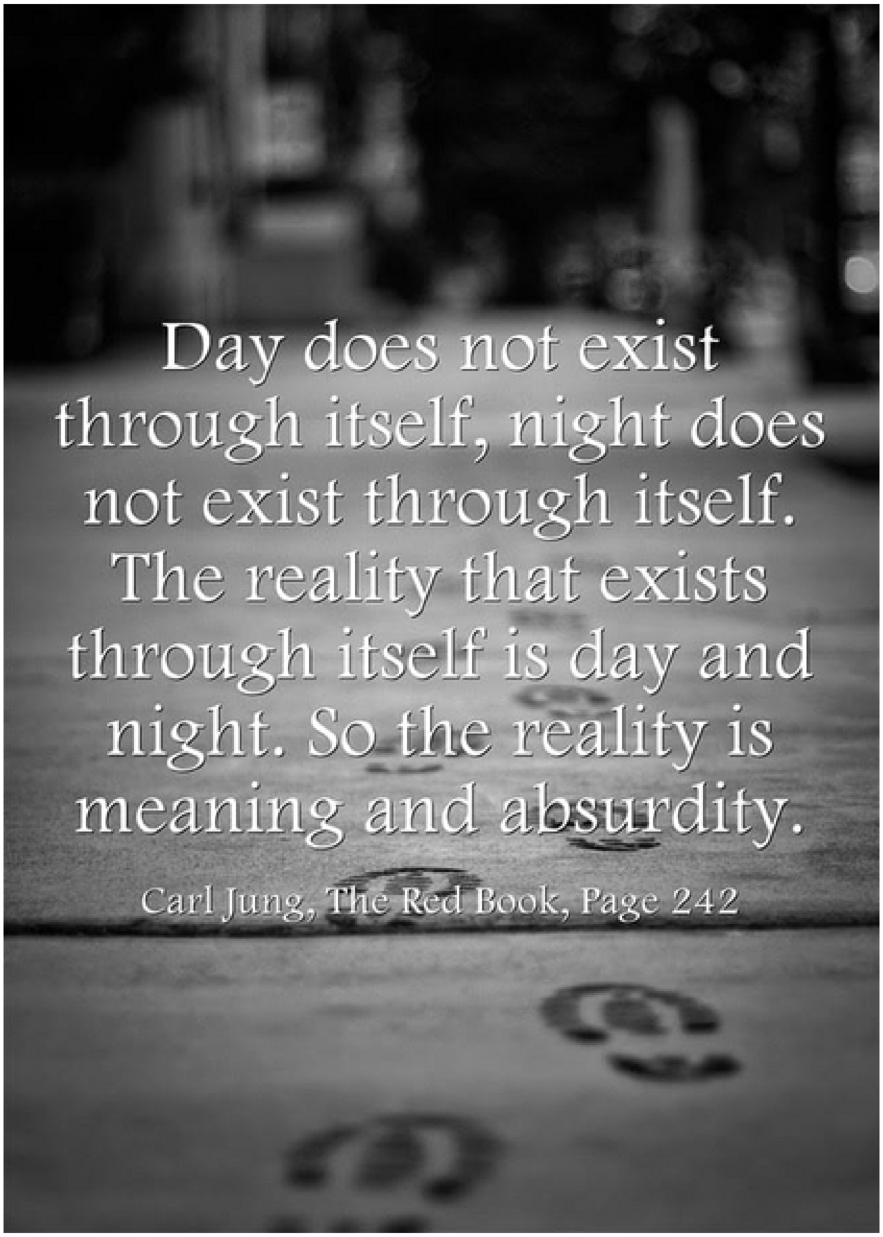
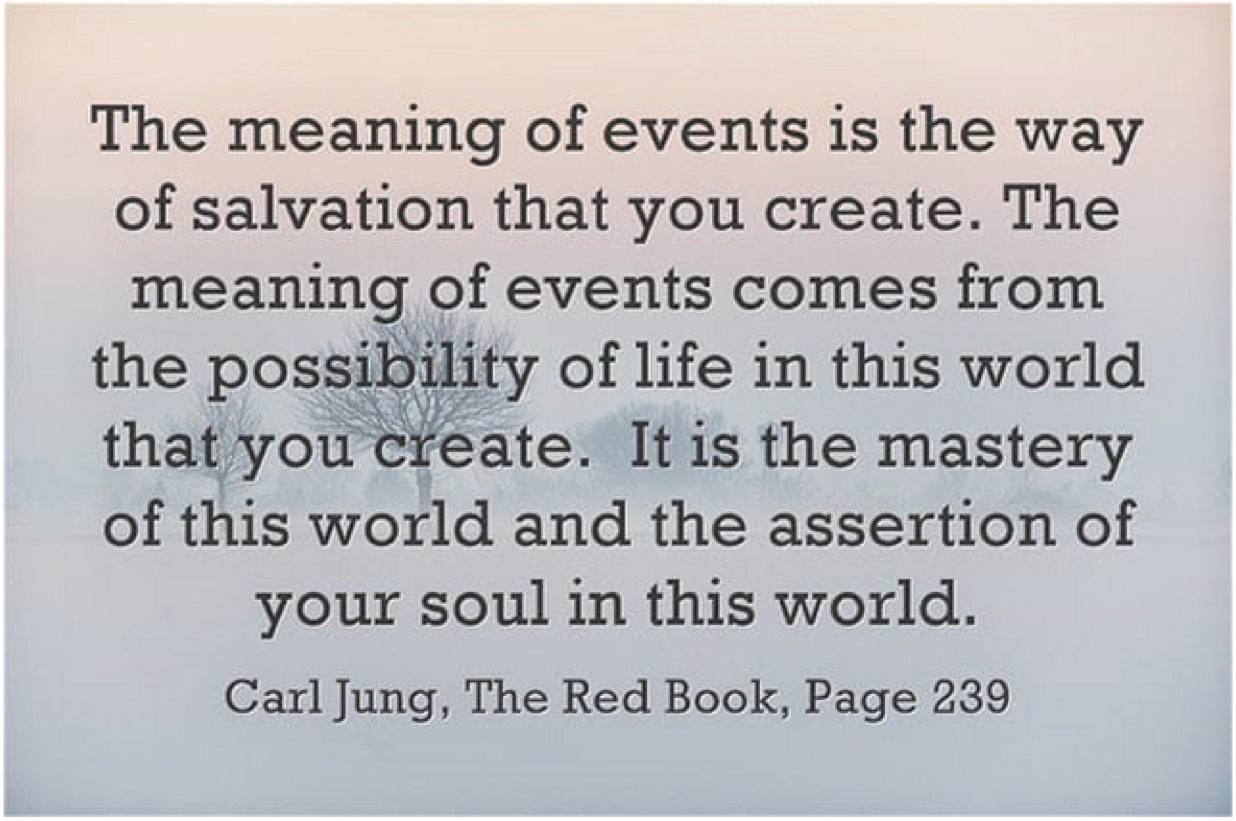


Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.



The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

Carl Jung, The Red Book, Page 239

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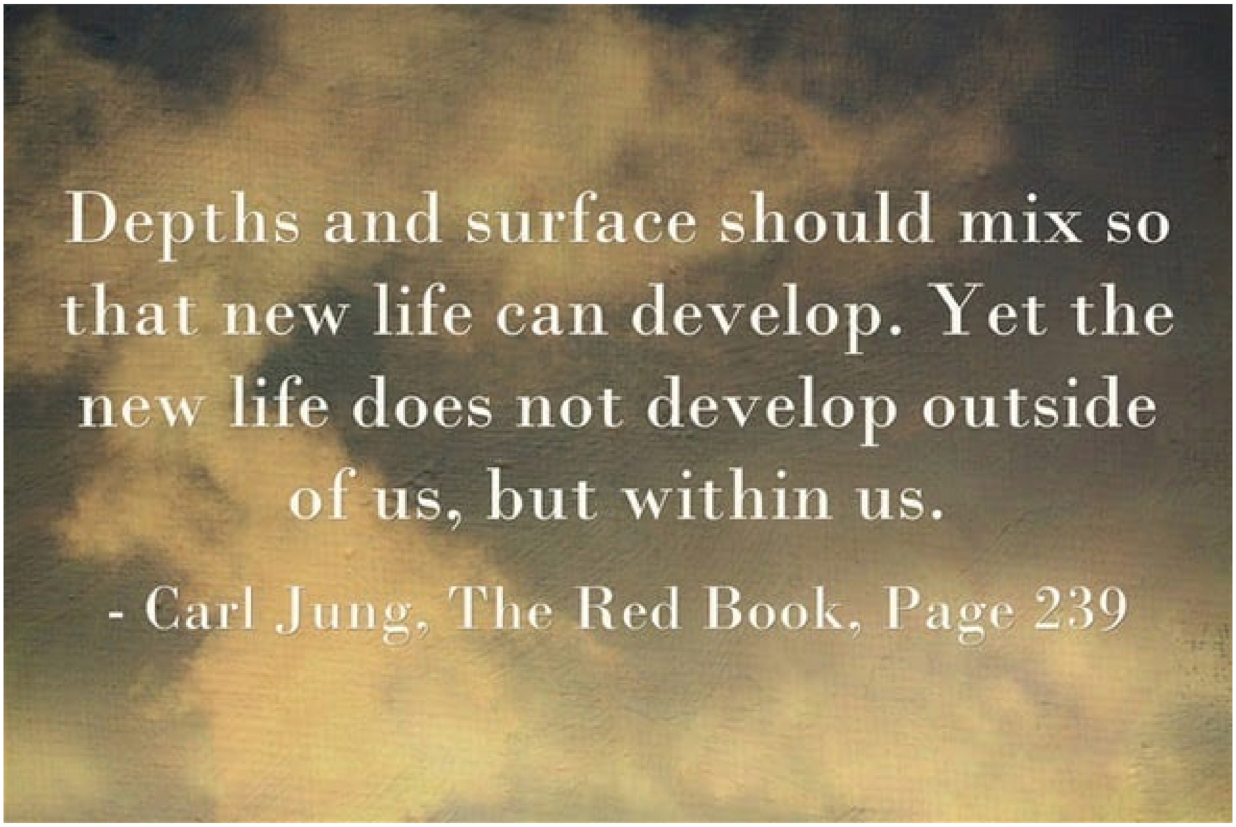

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us.

- Carl Jung, The Red Book, Page 239

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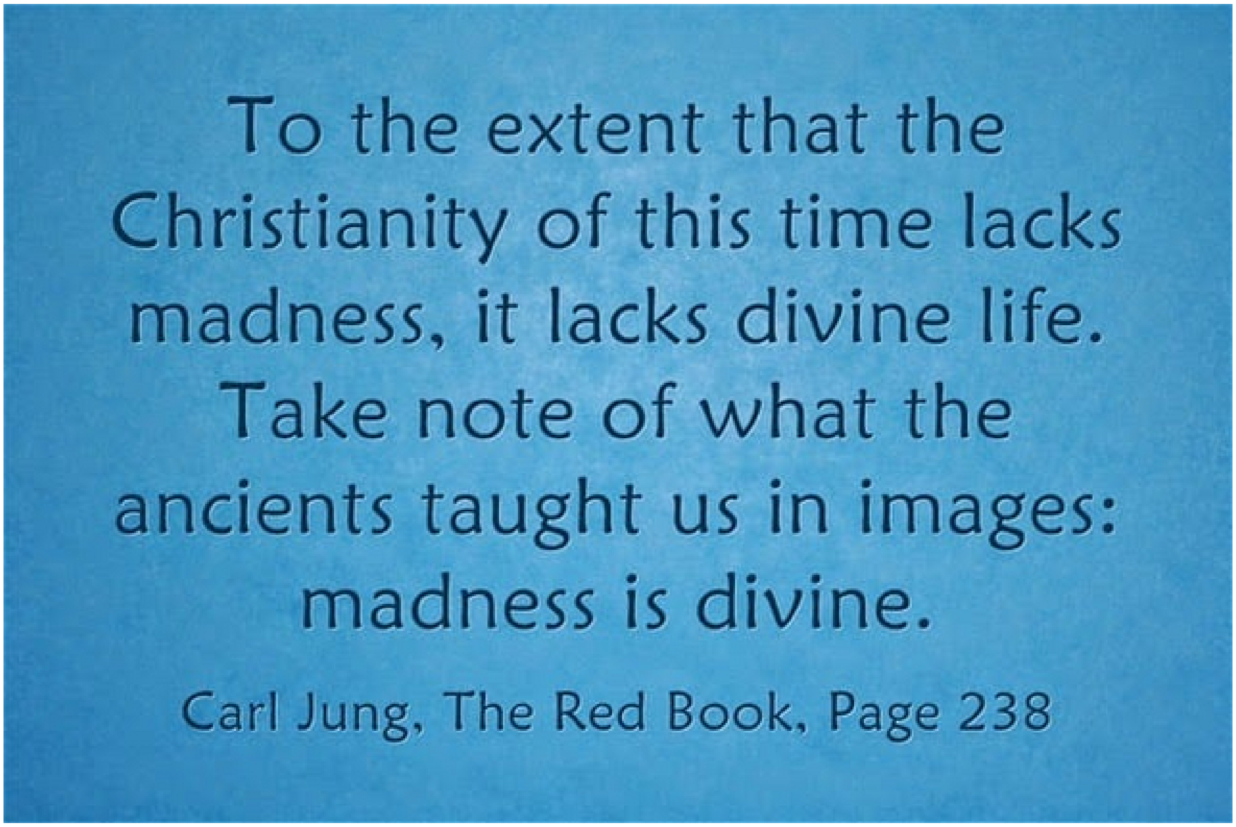

To the extent that the
Christianity of this time lacks
madness, it lacks divine life.
Take note of what the
ancients taught us in images:
madness is divine.

Carl Jung, The Red Book, Page 238

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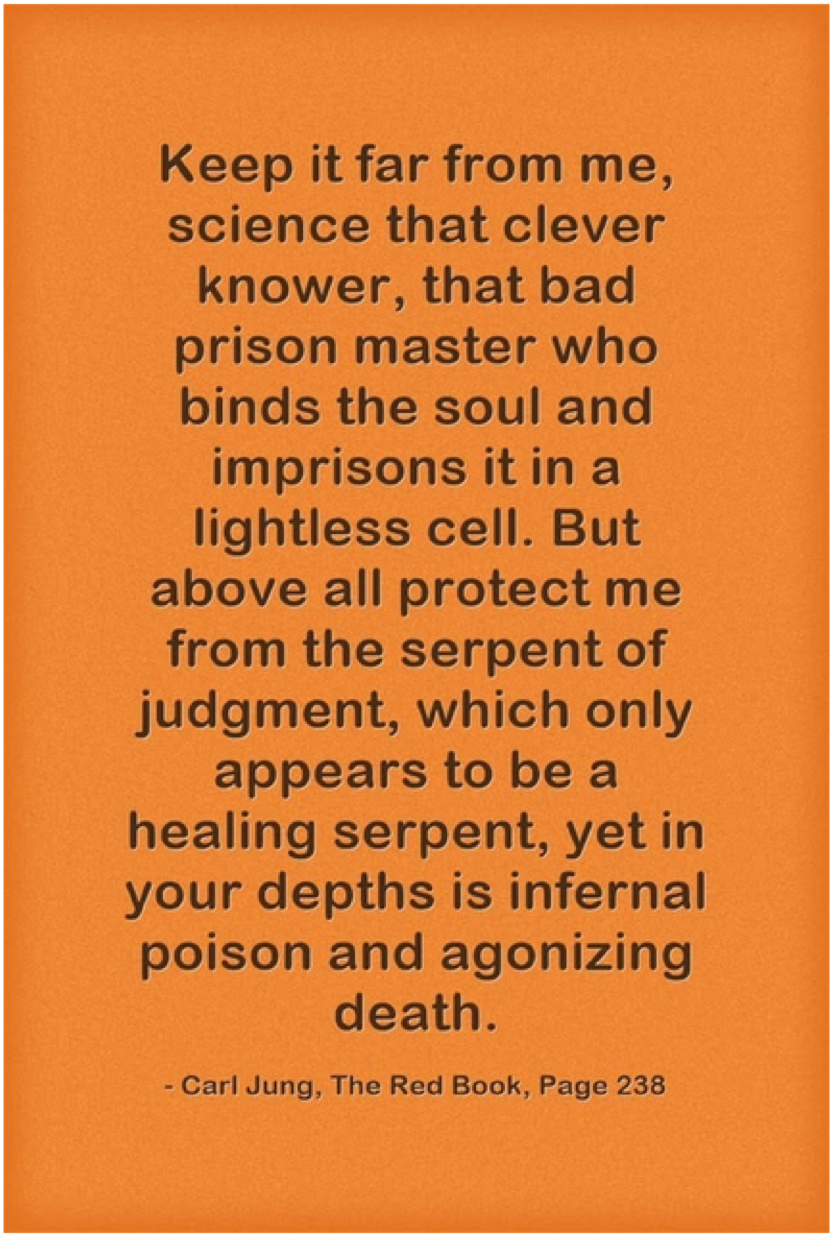

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death.

- Carl Jung, The Red Book, Page 238

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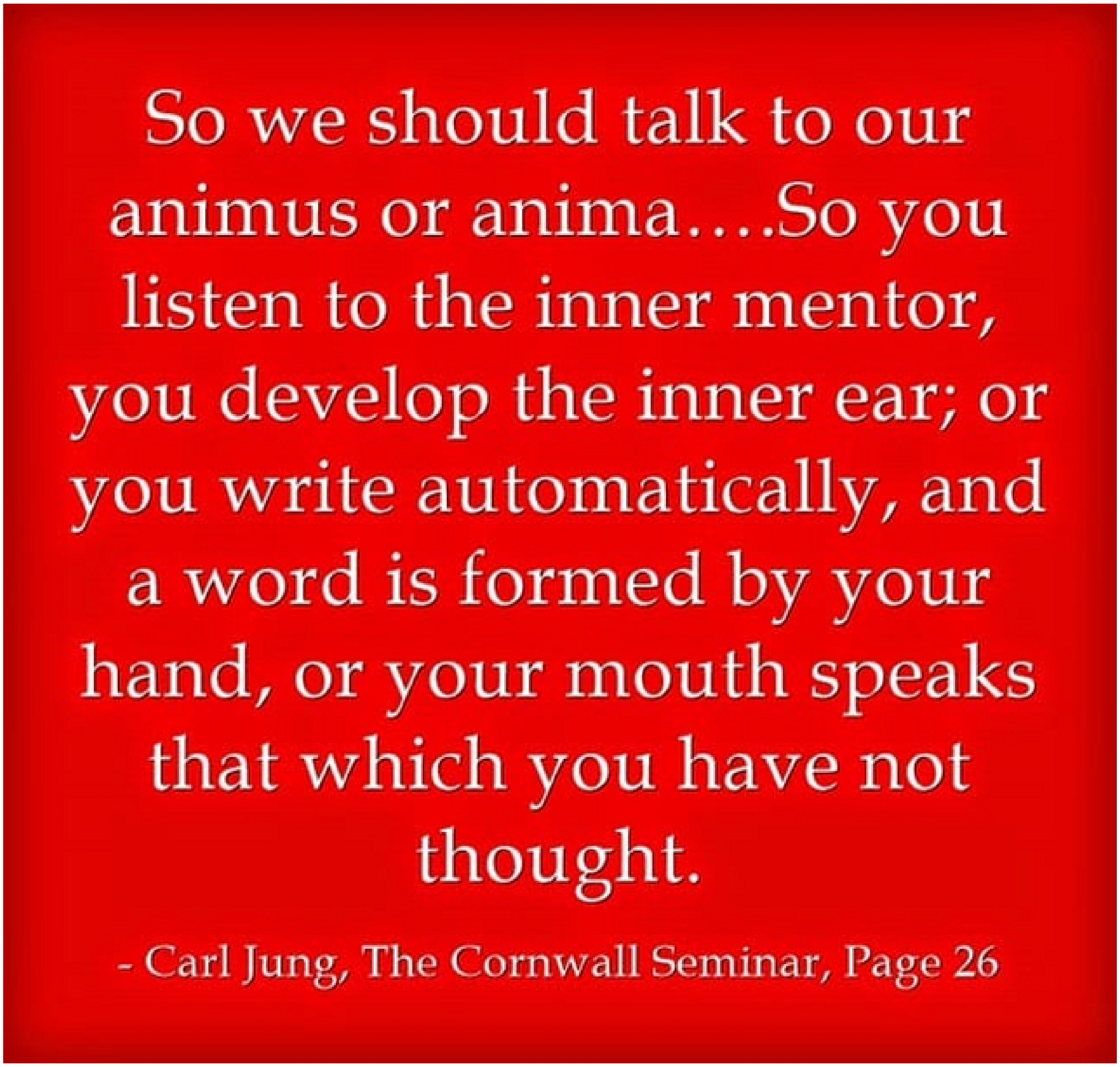

So we should talk to our animus or anima….So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought.

- Carl Jung, The Cornwall Seminar, Page 26

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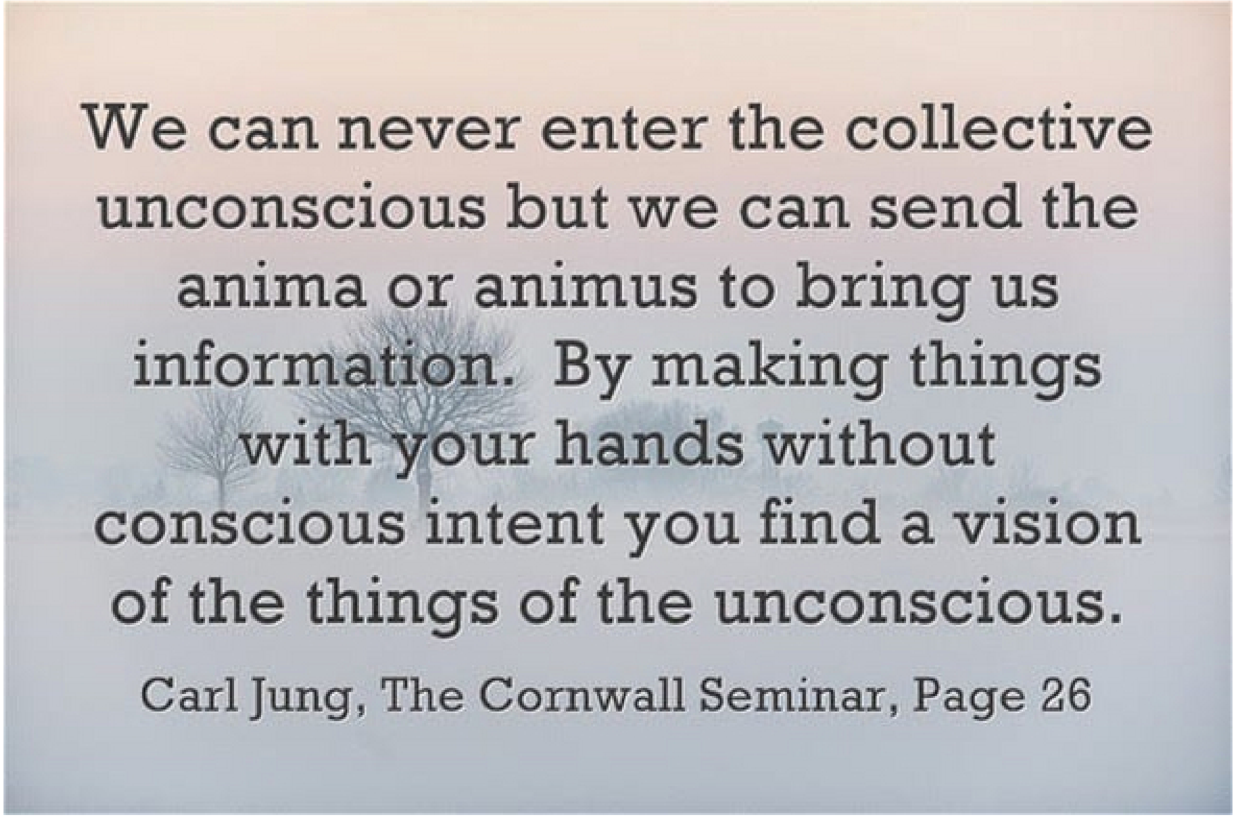
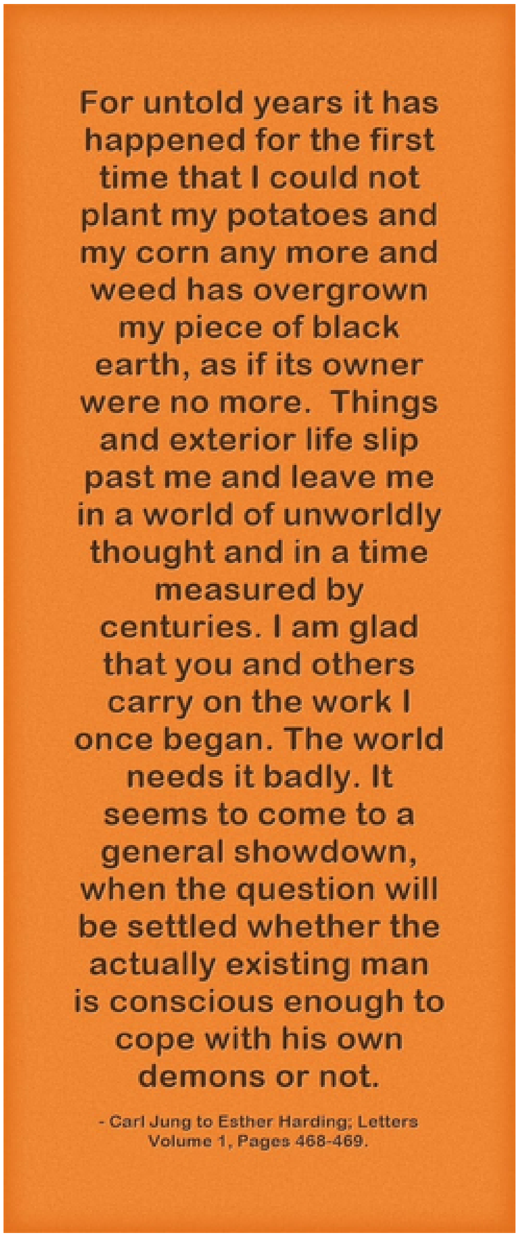


We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious.

Carl Jung, The Cornwall Seminar, Page 26

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.



For untold years it has happened for the first time that I could not plant my potatoes and my corn any more and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not.

- Carl Jung to Esther Harding; Letters Volume 1, Pages 468-469.

[301]

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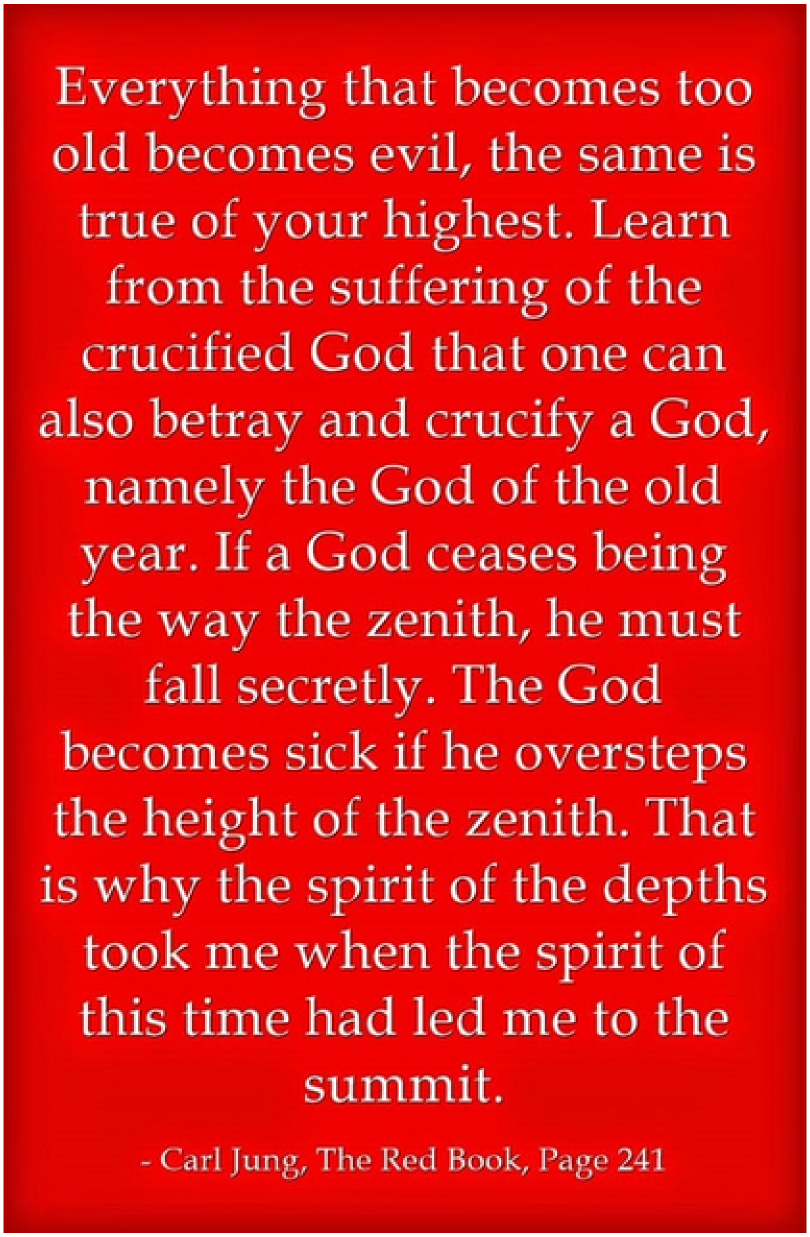
[302]



Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit.

- Carl Jung, The Red Book, Page 241

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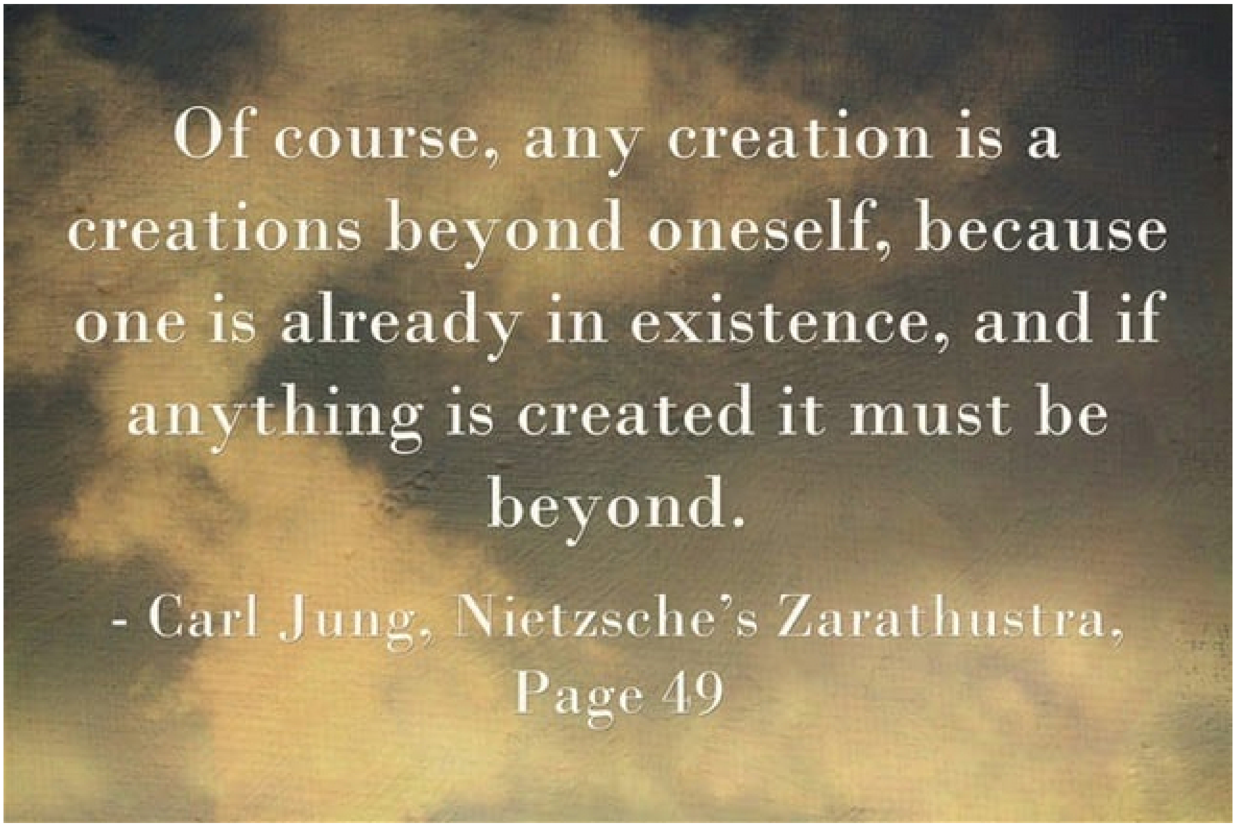

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond.

- Carl Jung, Nietzsche's Zarathustra, Page 49

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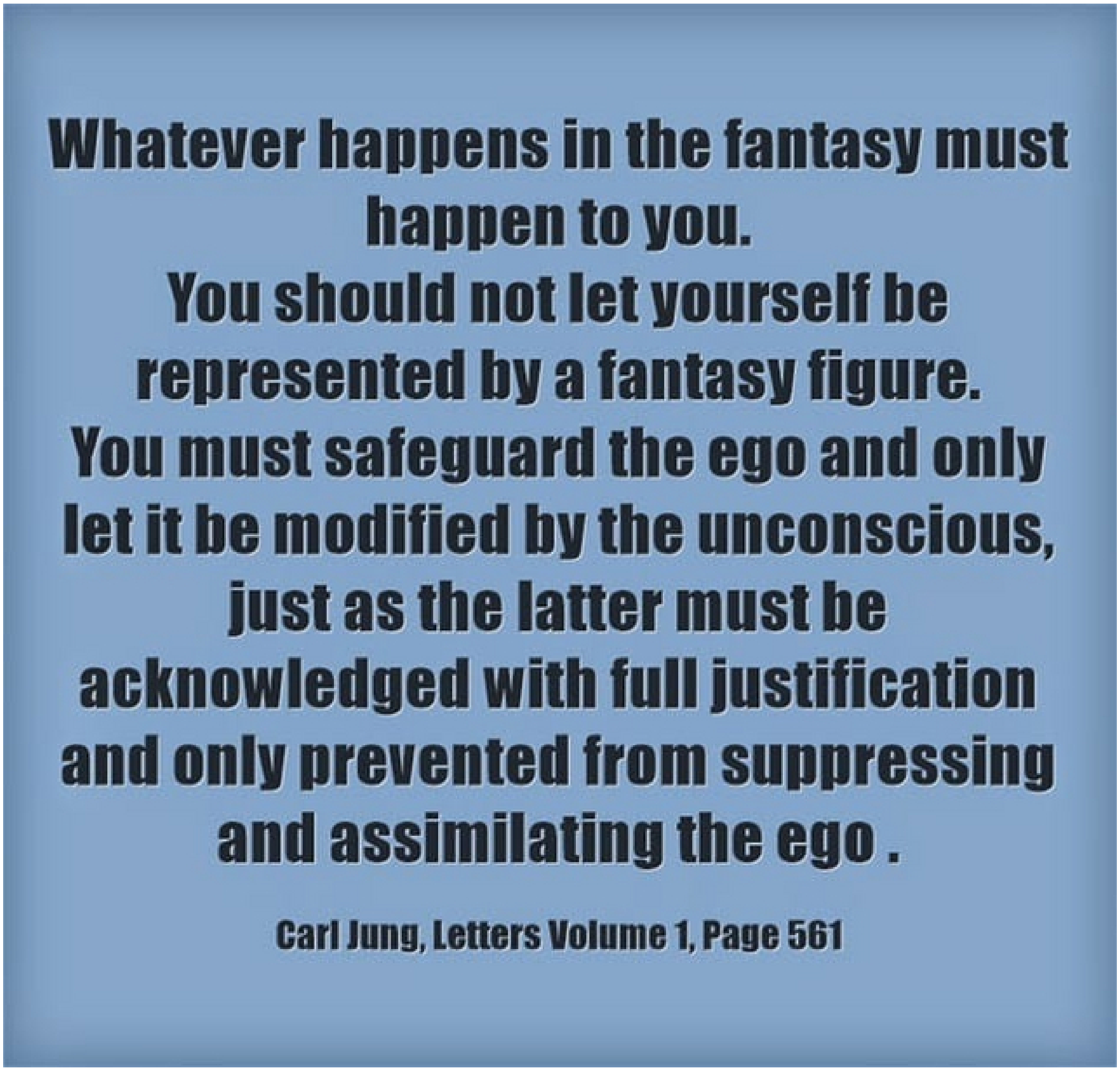

Whatever happens in the fantasy must
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You should not let yourself be
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You must safeguard the ego and only
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just as the latter must be
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and only prevented from suppressing
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Carl Jung, Letters Volume 1, Page 561

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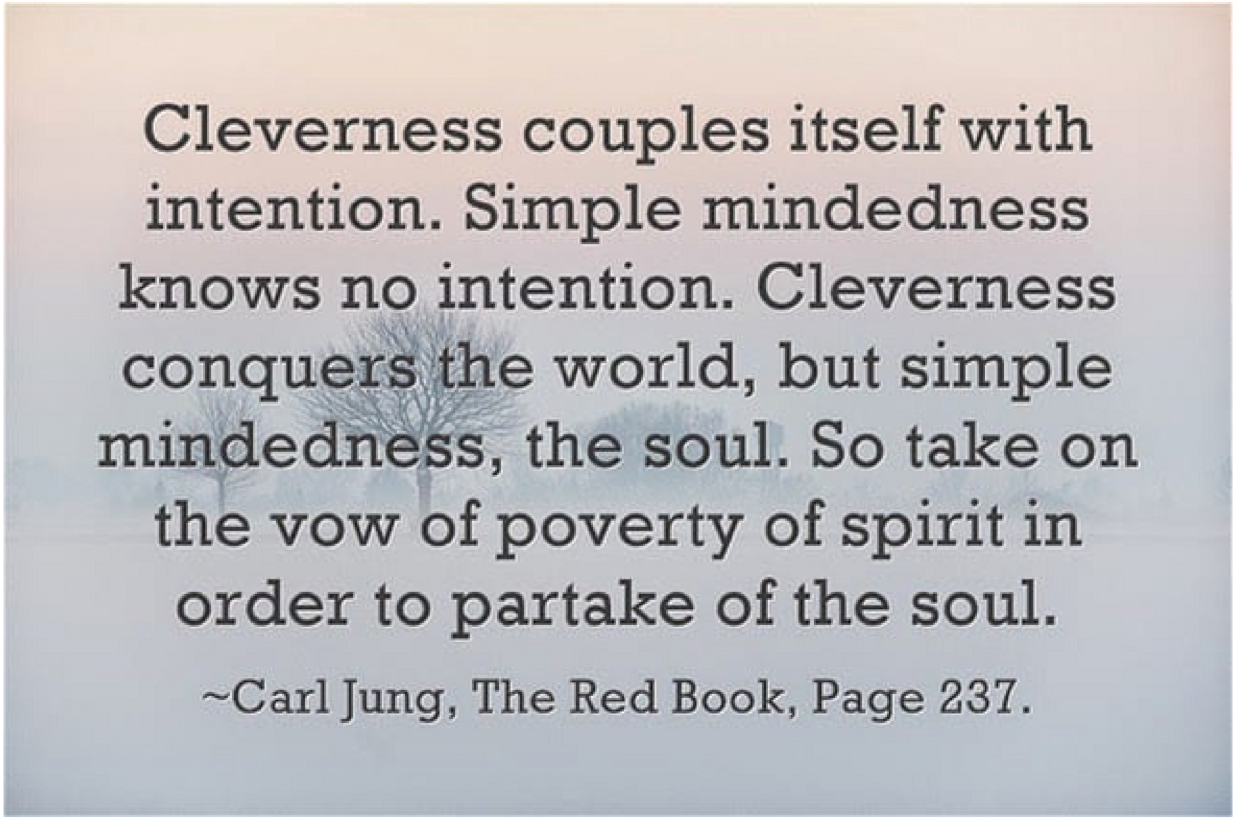

Cleverness couples itself with intention. Simple mindedness knows no intention. Cleverness conquers the world, but simple mindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul.

~Carl Jung, The Red Book, Page 237.

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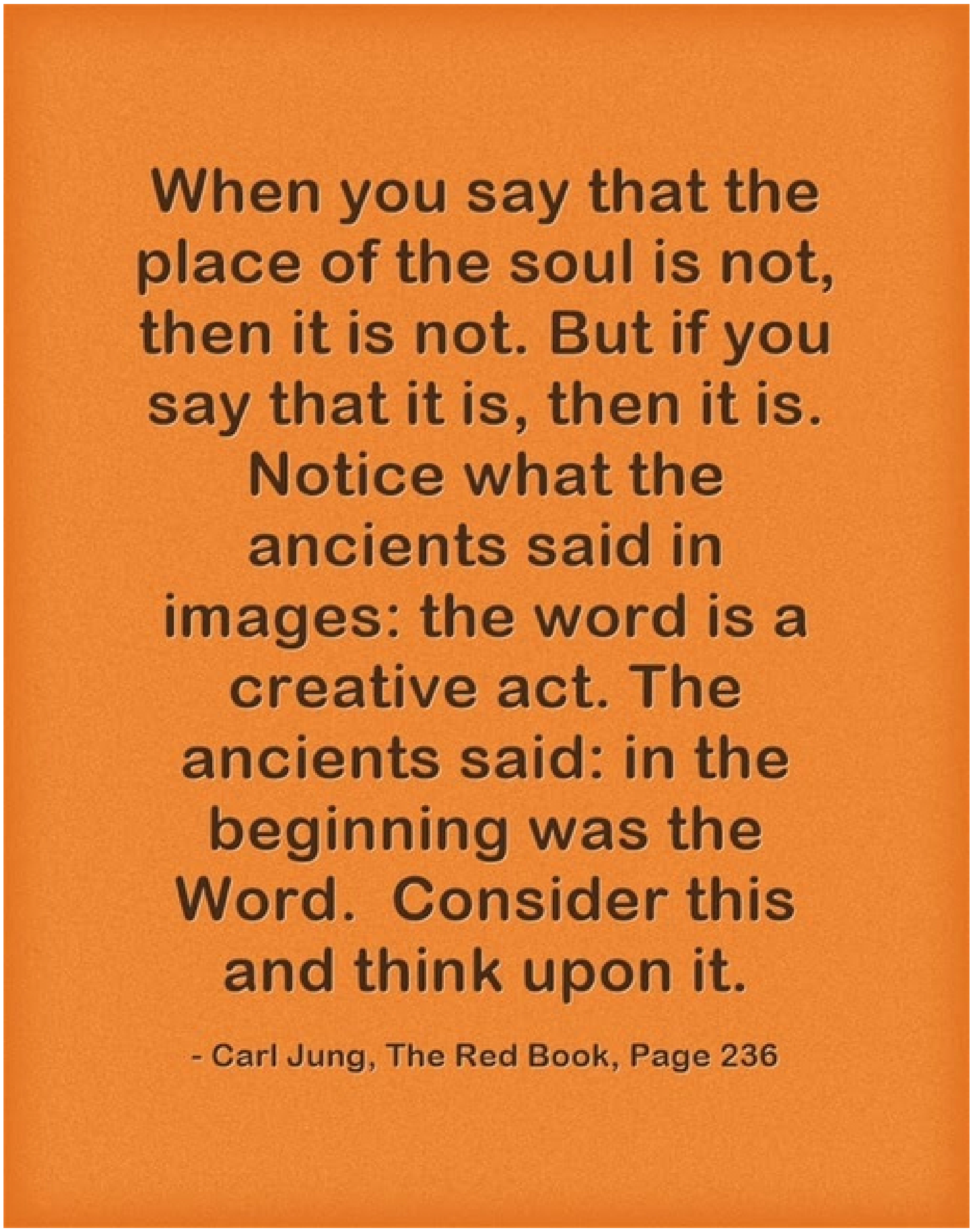

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it.

- Carl Jung, The Red Book, Page 236

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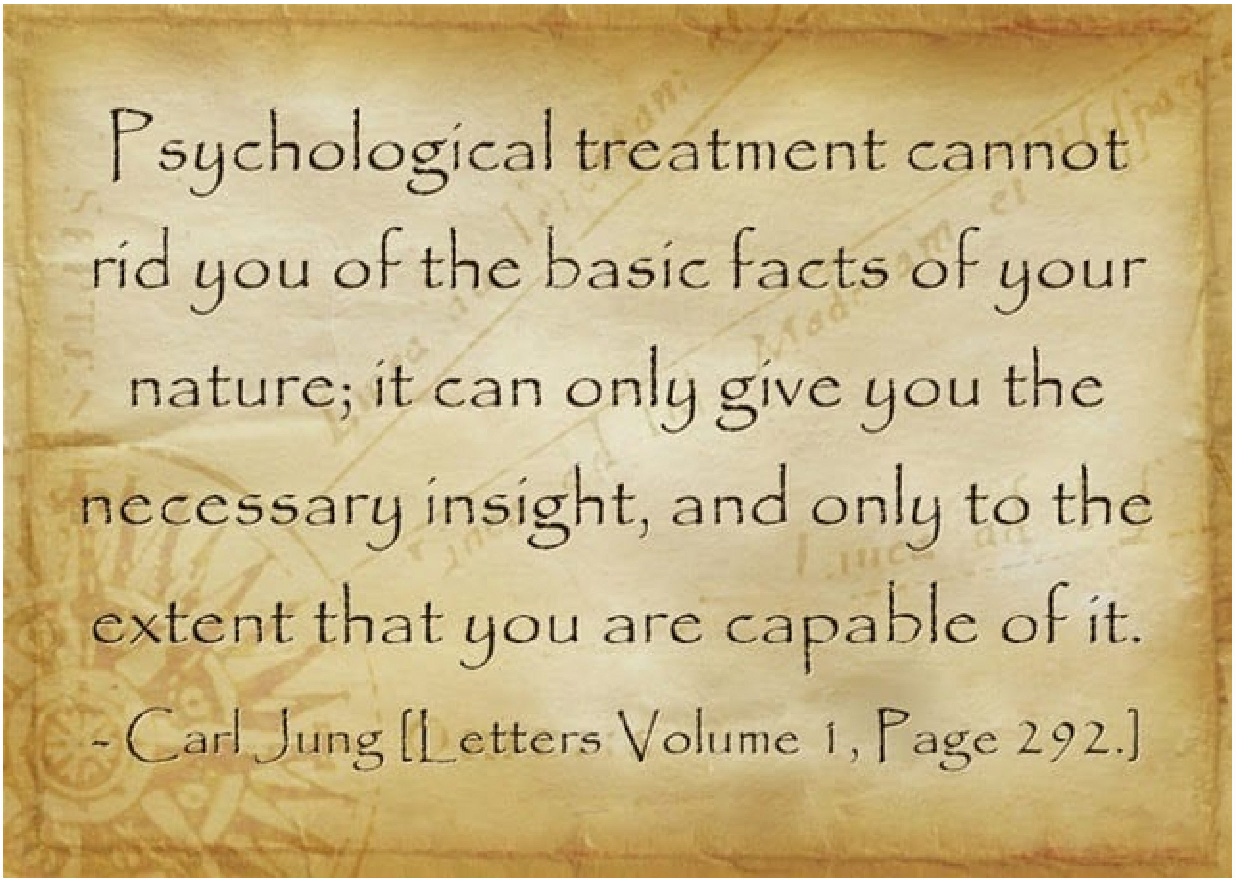

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.

- Carl Jung [Letters Volume 1, Page 292.]

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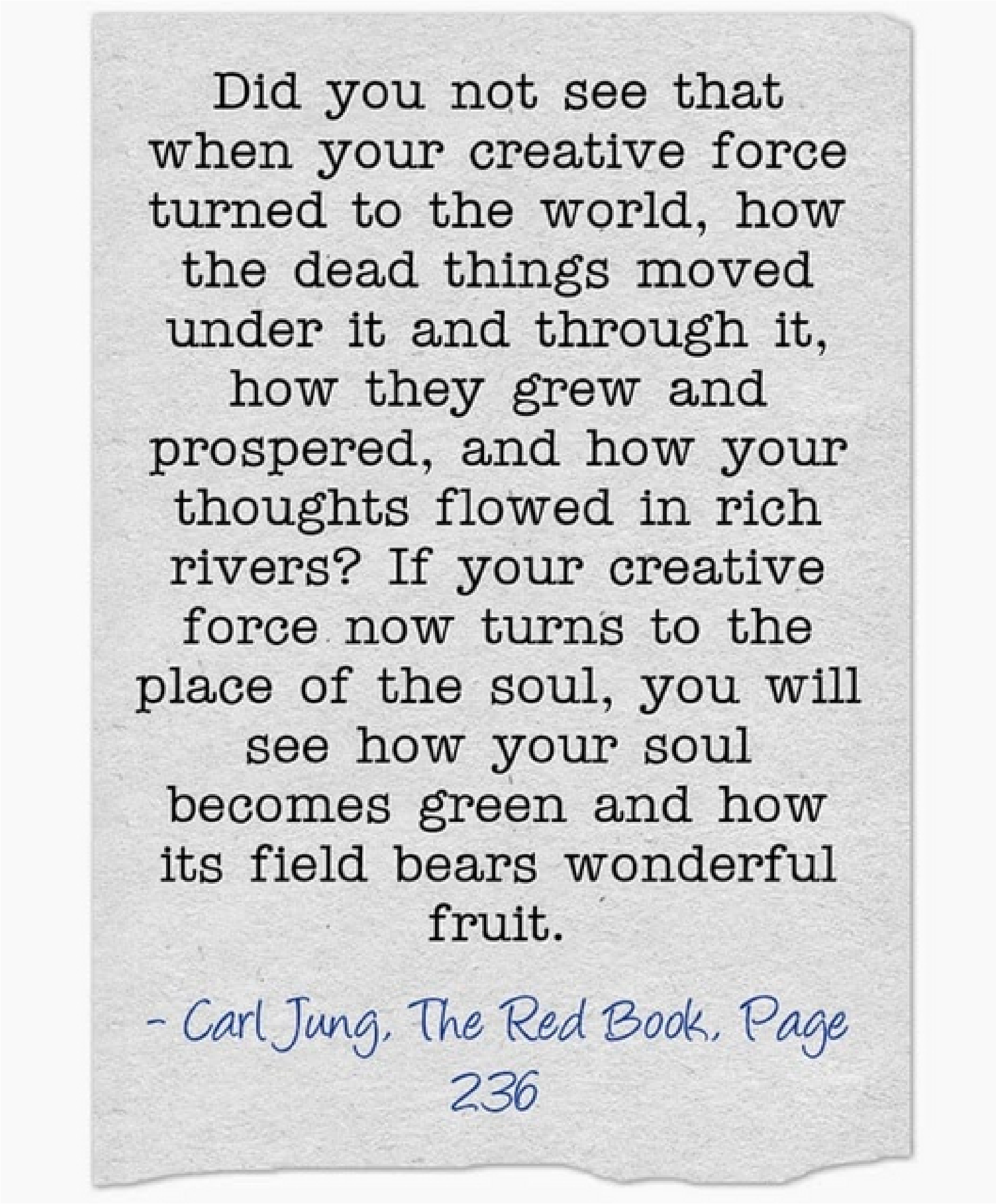

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit.

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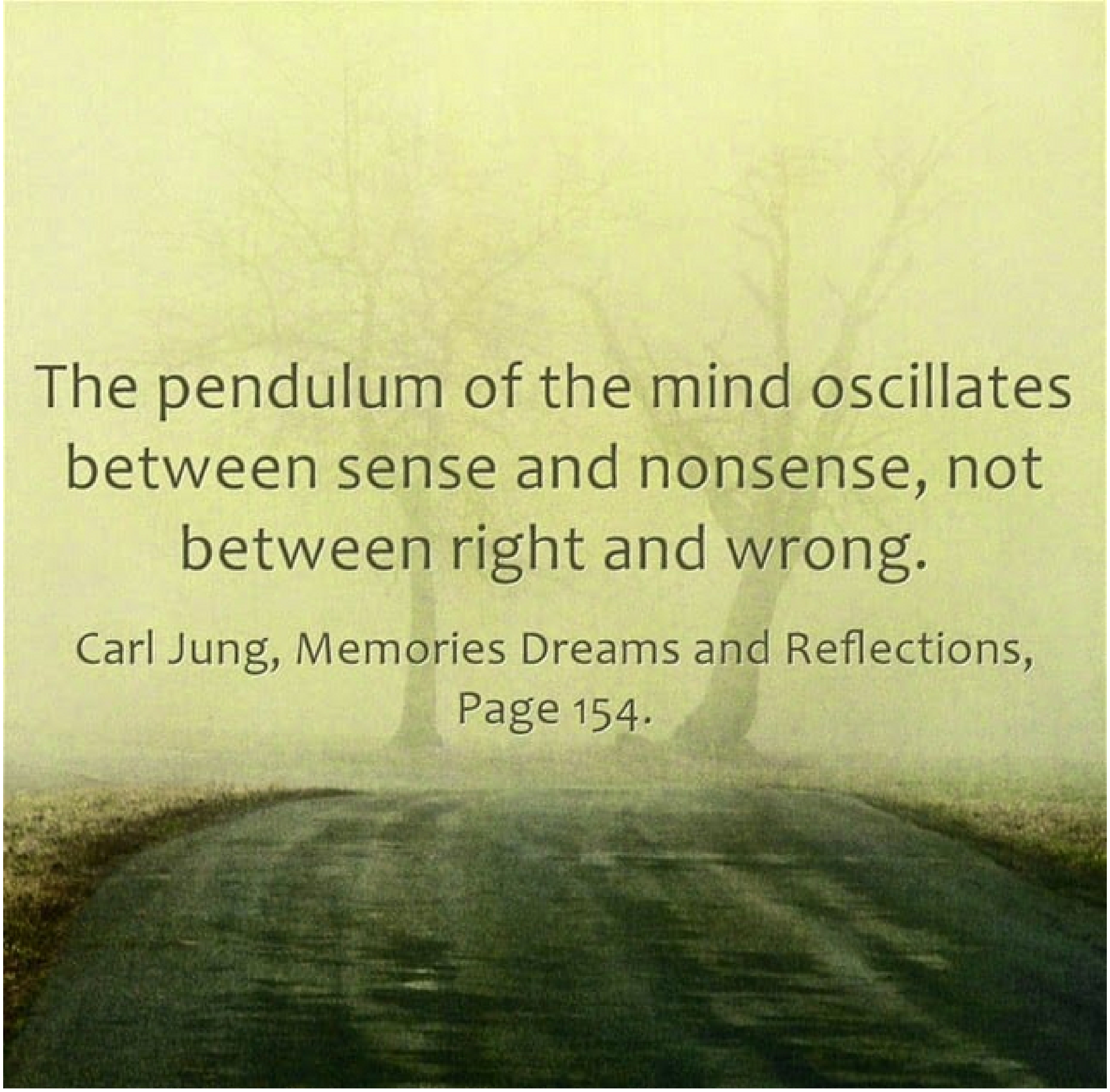
The pendulum of the mind oscillates between sense and nonsense, not between right and wrong.
Carl Jung, Memories Dreams and Reflections, Page 154.

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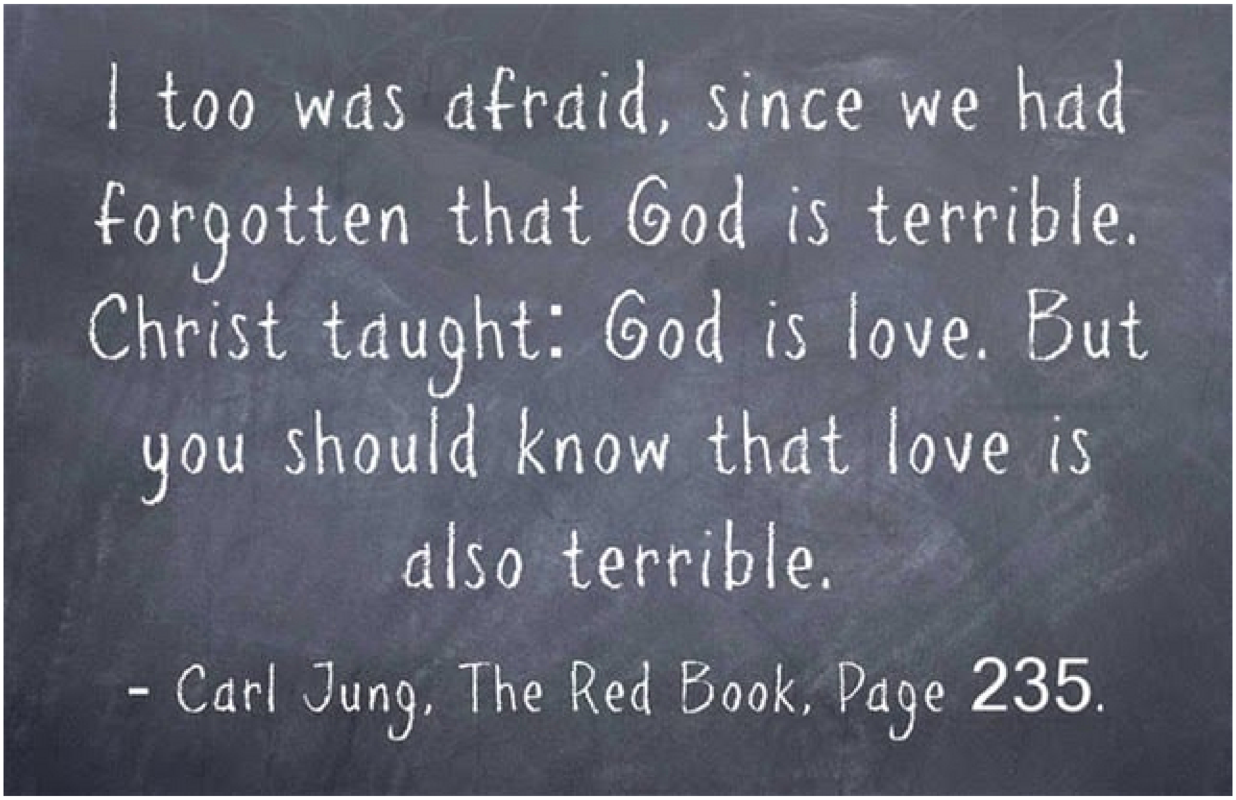

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible.

- Carl Jung, The Red Book, Page 235.

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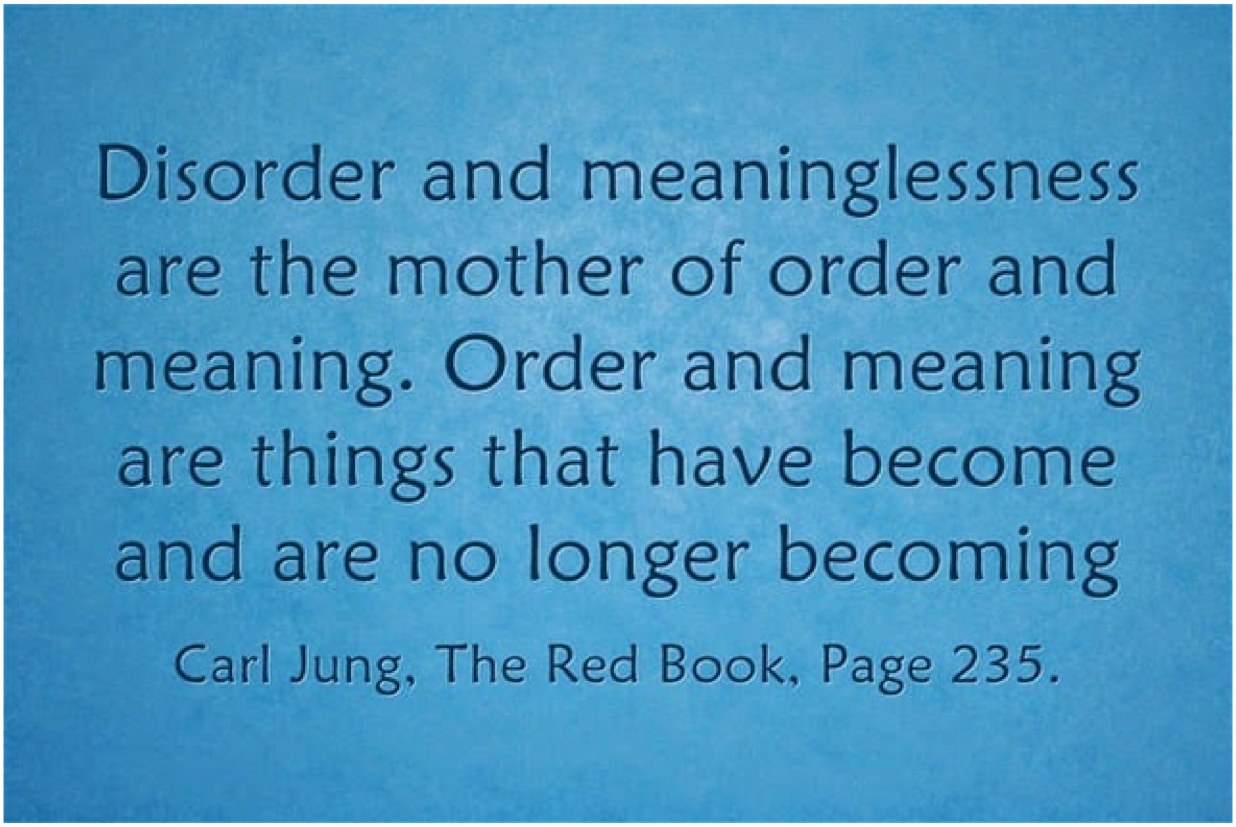

Disorder and meaninglessness
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Carl Jung, The Red Book, Page 235.

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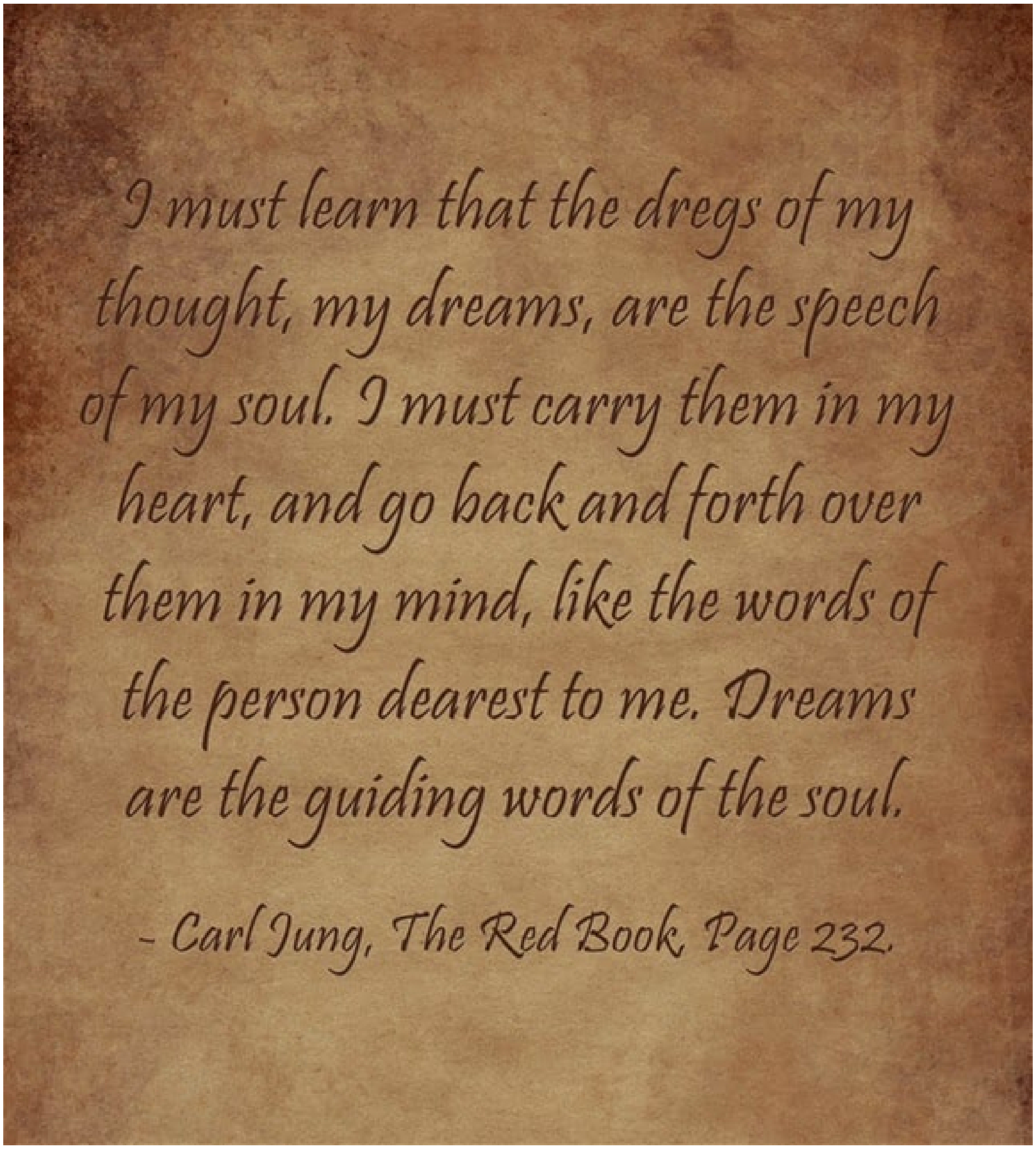

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul.

- Carl Jung, The Red Book, Page 232.

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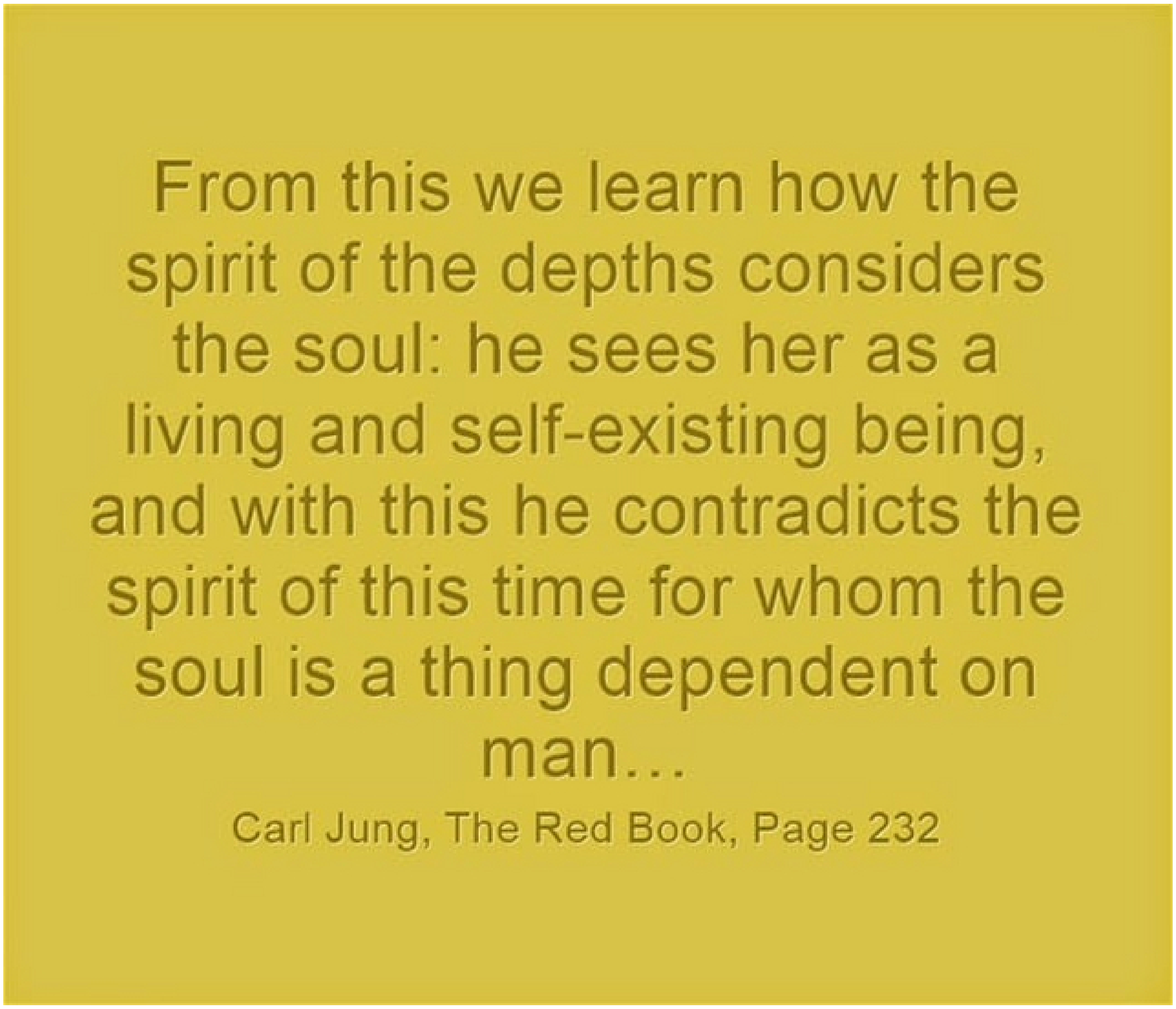

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man…

Carl Jung, The Red Book, Page 232

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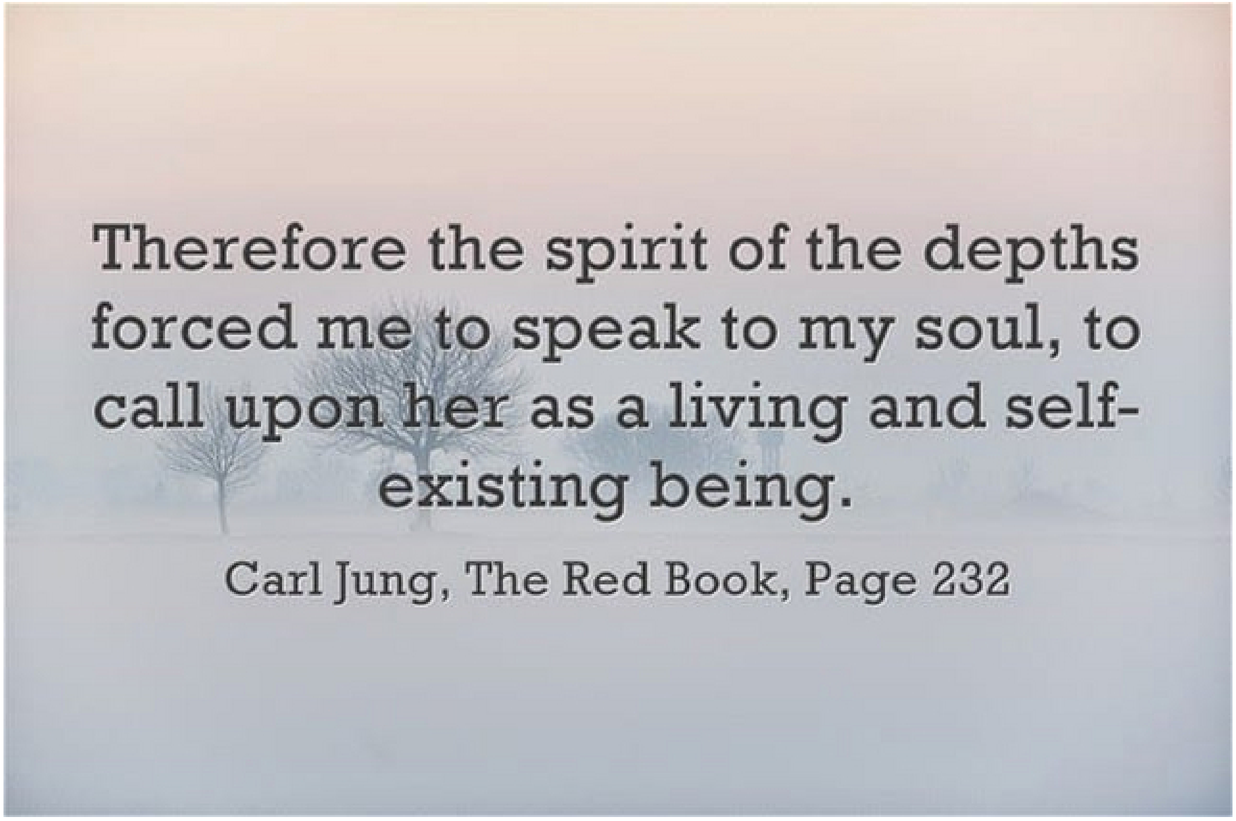

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

Carl Jung, The Red Book, Page 232

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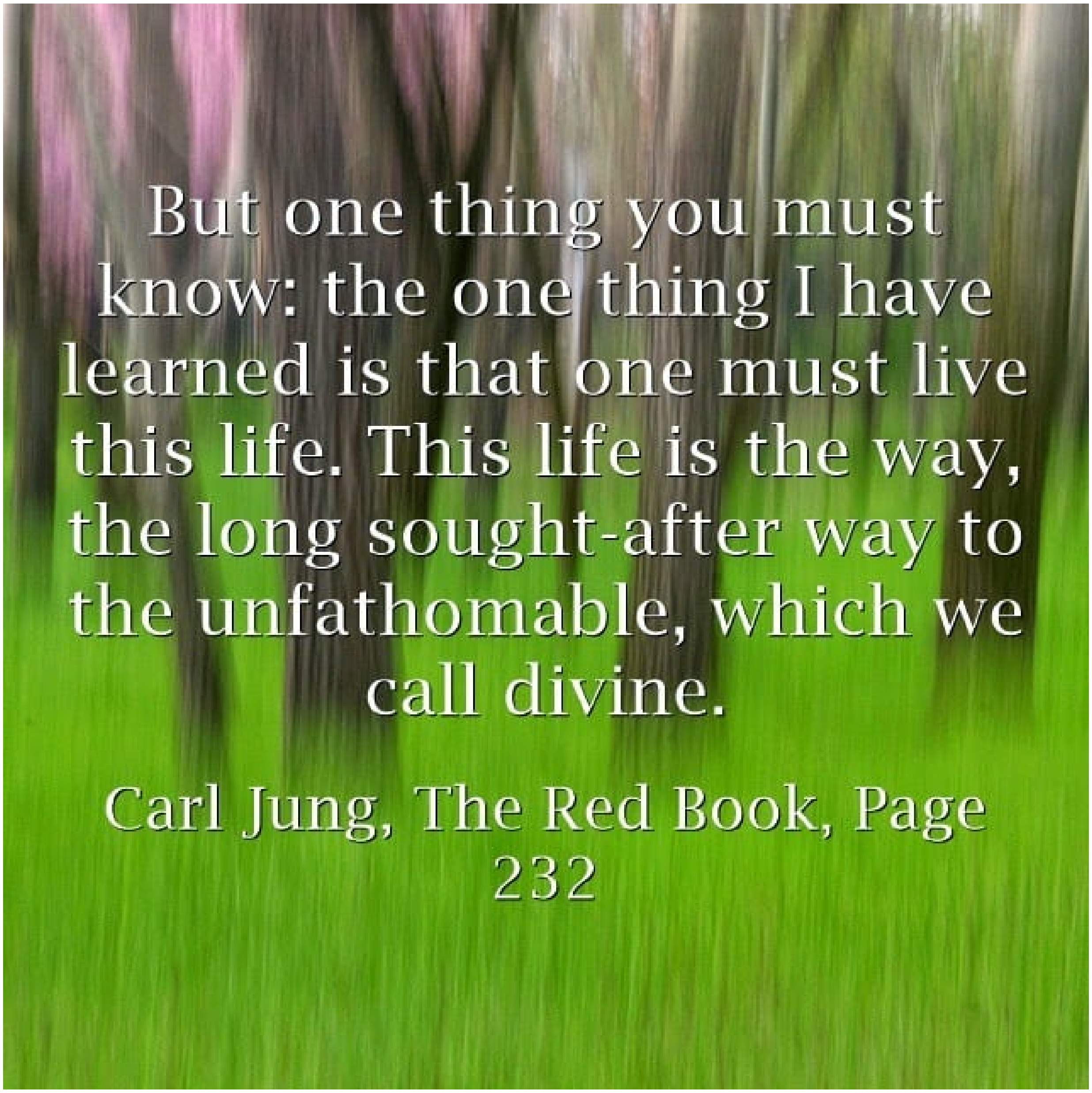
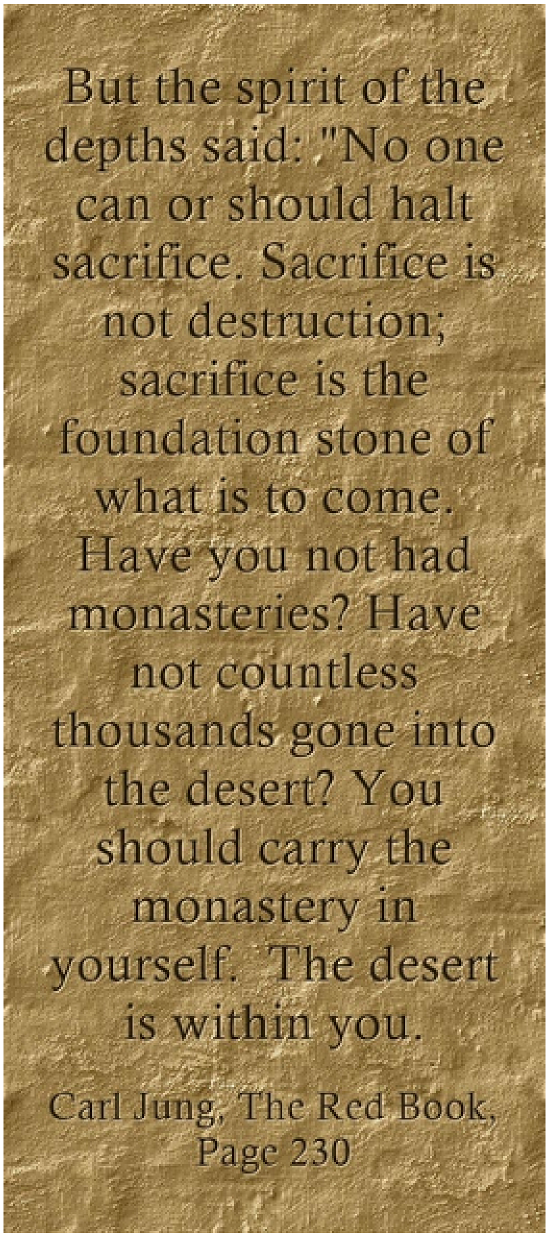


But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.



But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you.

Carl Jung, The Red Book, Page 230

[316]

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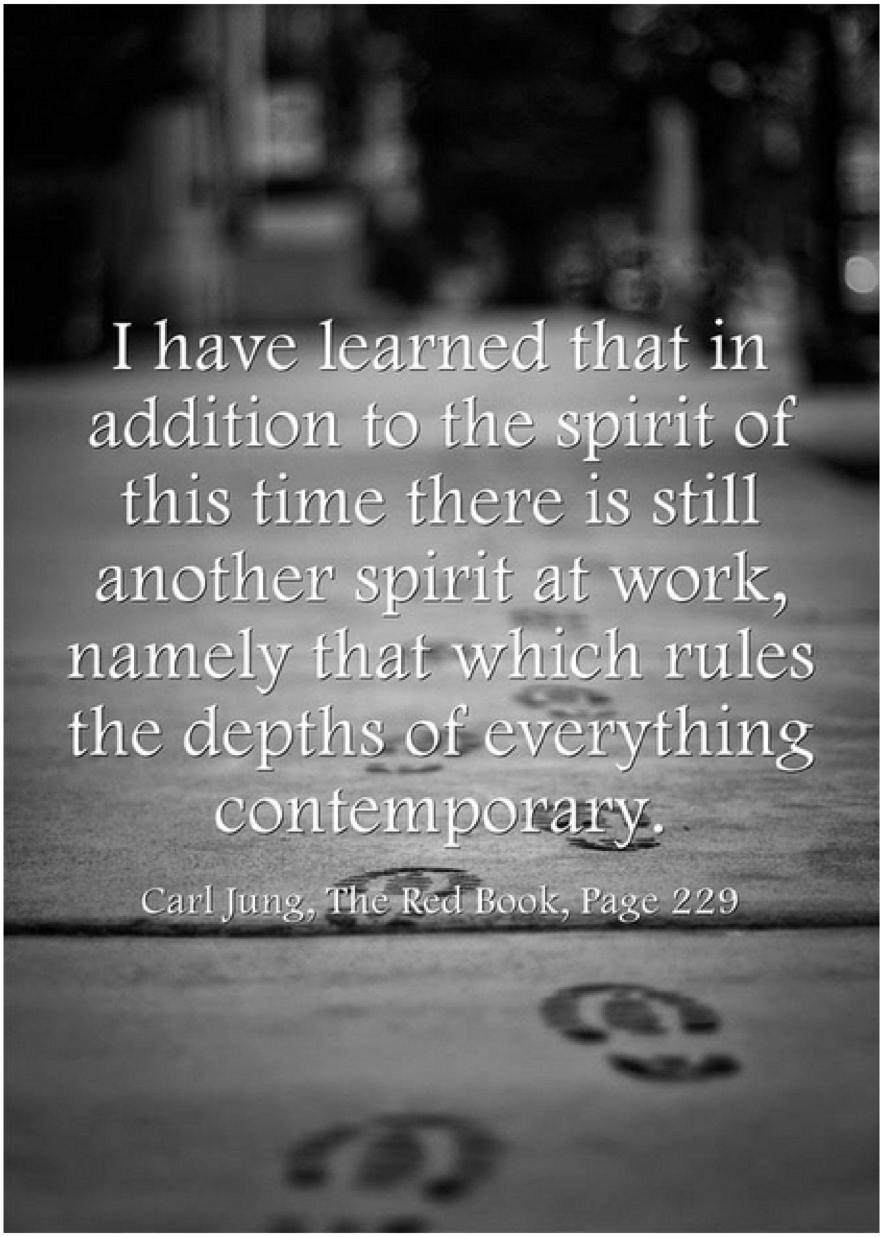
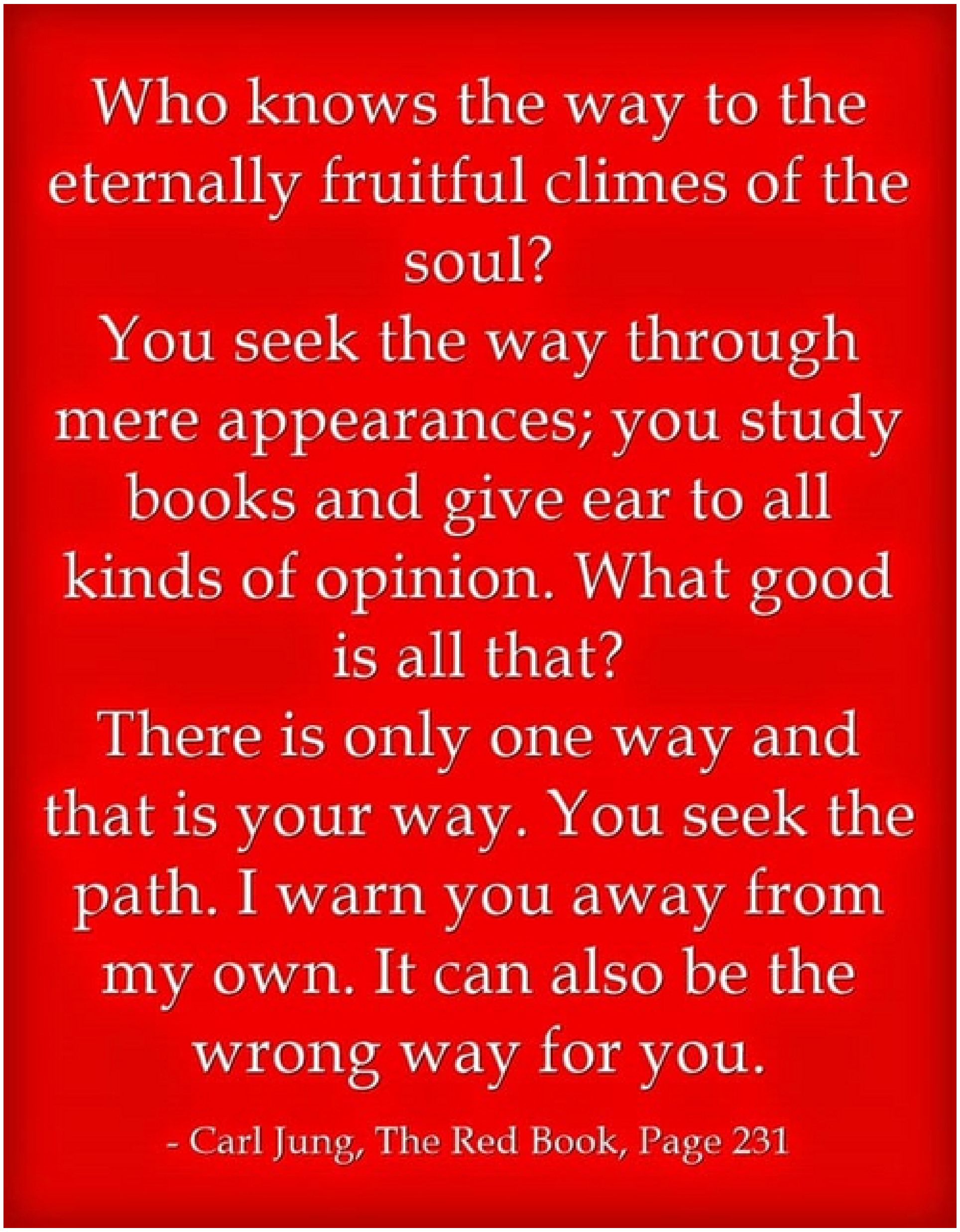
[317]



I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.



Who knows the way to the eternally fruitful climes of the soul?
You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that?
There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you.

- Carl Jung, The Red Book, Page 231

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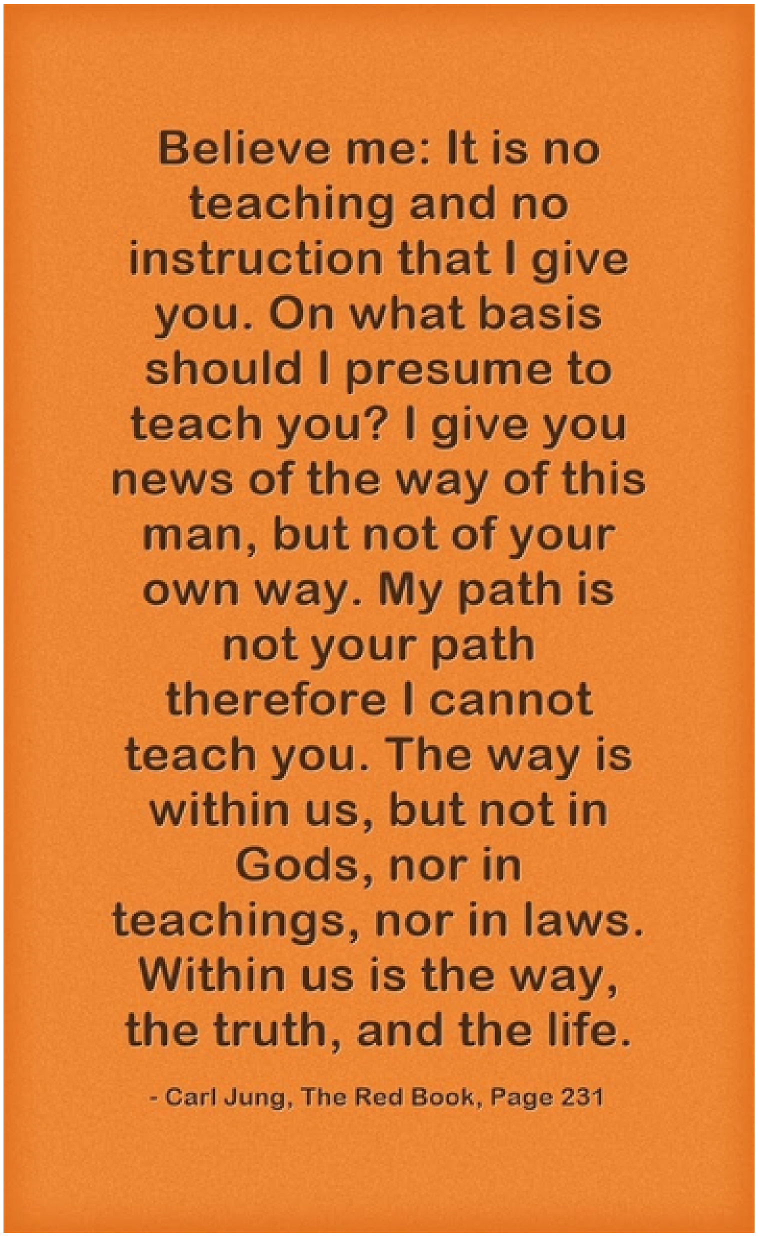

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.

- Carl Jung, The Red Book, Page 231

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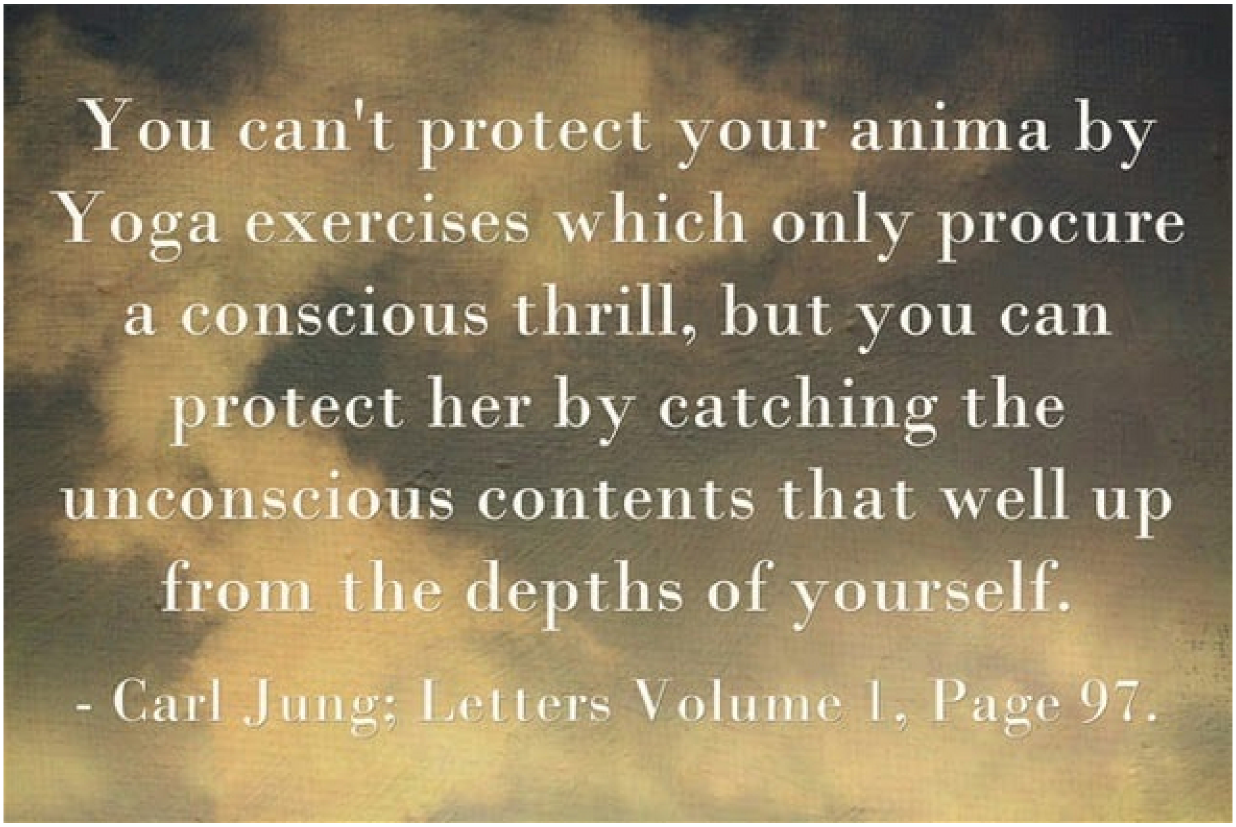

You can't protect your anima by
Yoga exercises which only procure
a conscious thrill, but you can
protect her by catching the
unconscious contents that well up
from the depths of yourself.

- Carl Jung; Letters Volume 1, Page 97.

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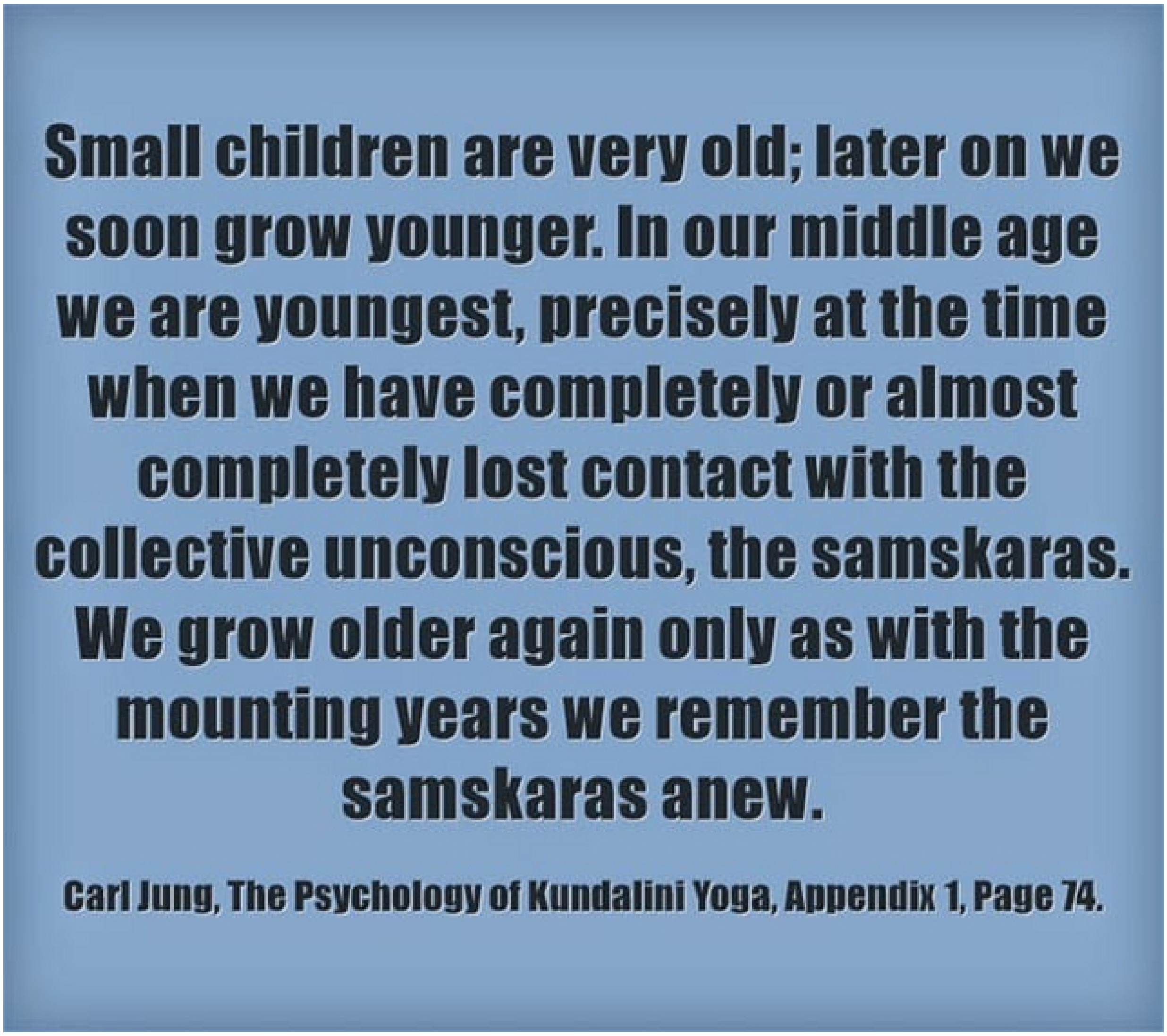

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew.

Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

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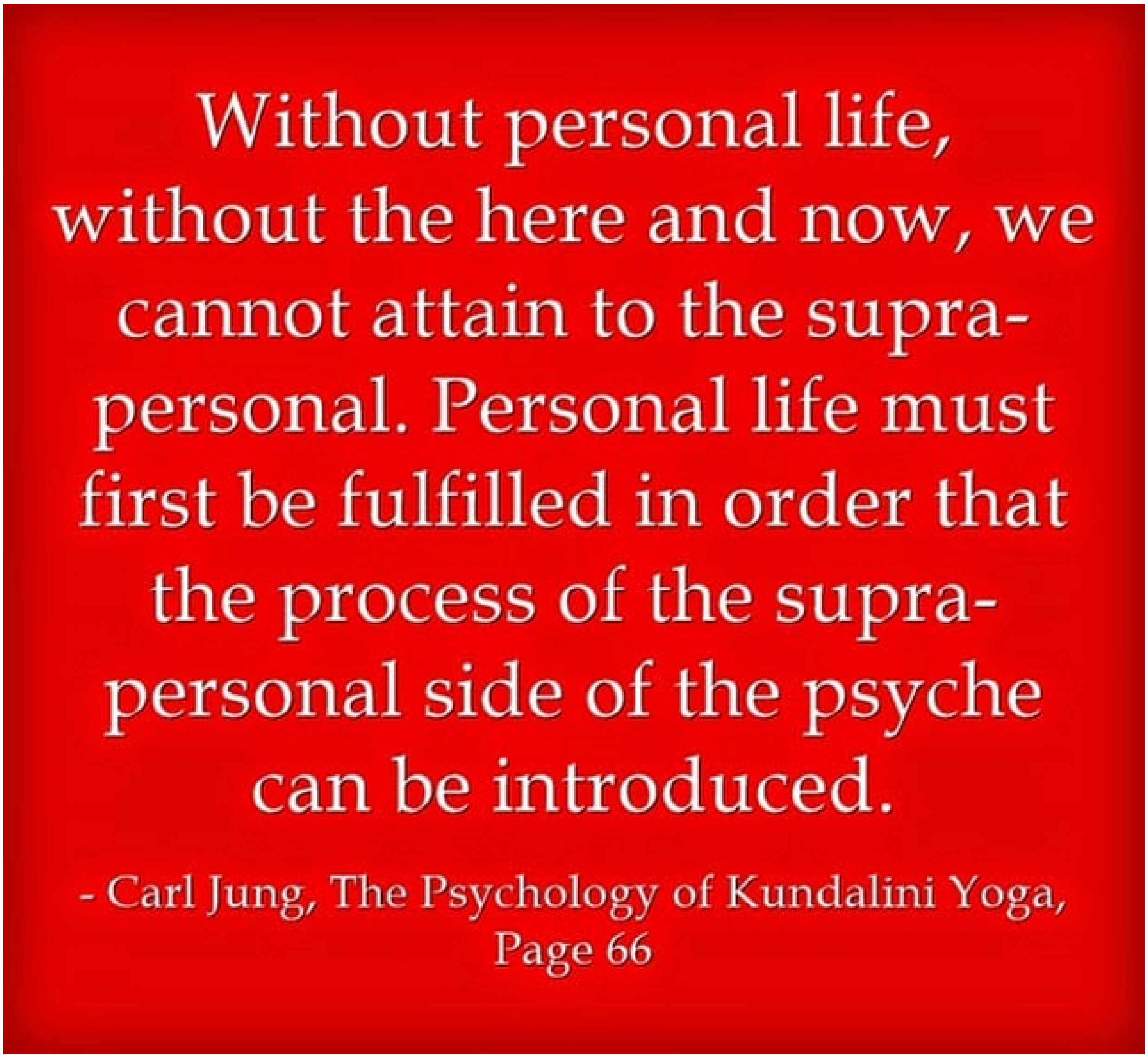

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced.

- Carl Jung, The Psychology of Kundalini Yoga, Page 66

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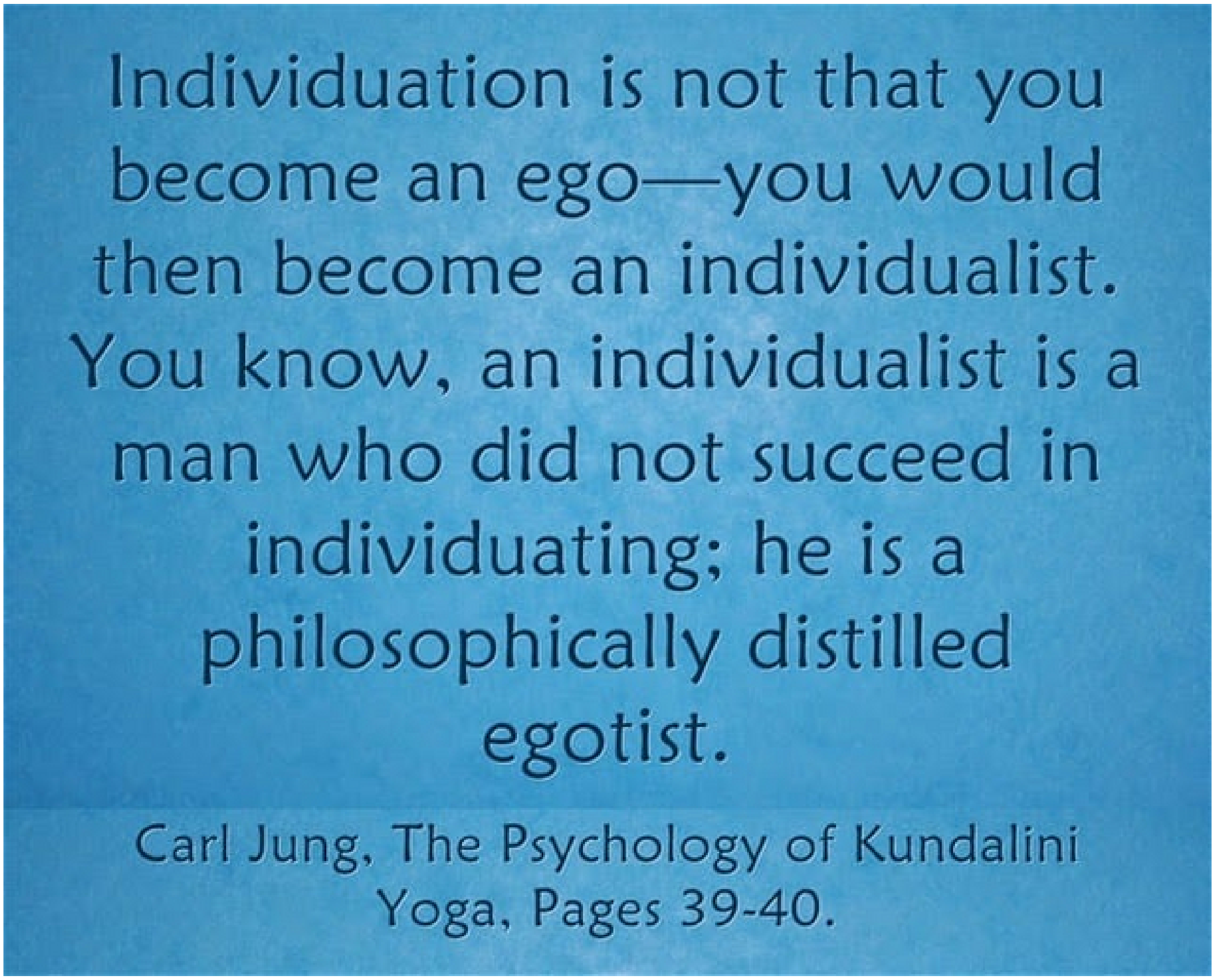

Individuation is not that you
become an ego—you would
then become an individualist.
You know, an individualist is a
man who did not succeed in
individuating; he is a
philosophically distilled
egotist.

Carl Jung, The Psychology of Kundalini
Yoga, Pages 39-40.

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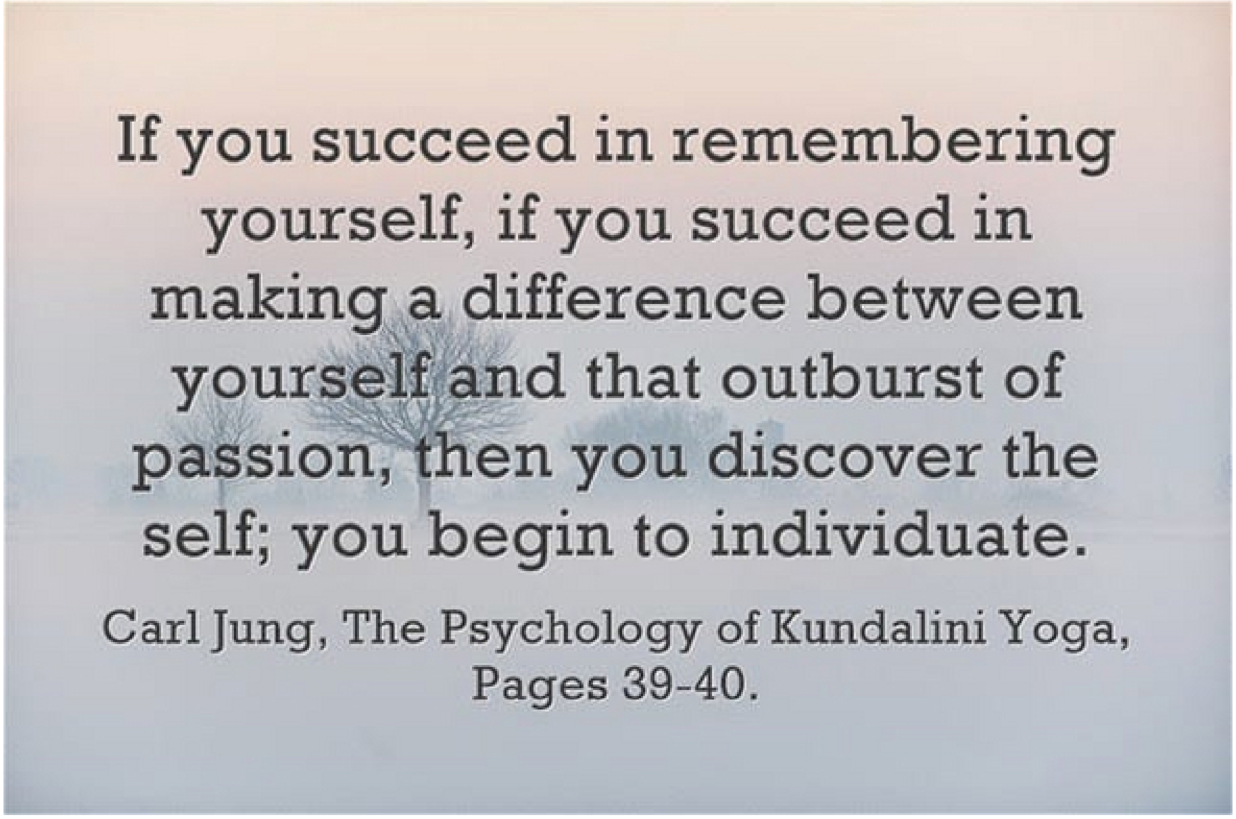

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate.

Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

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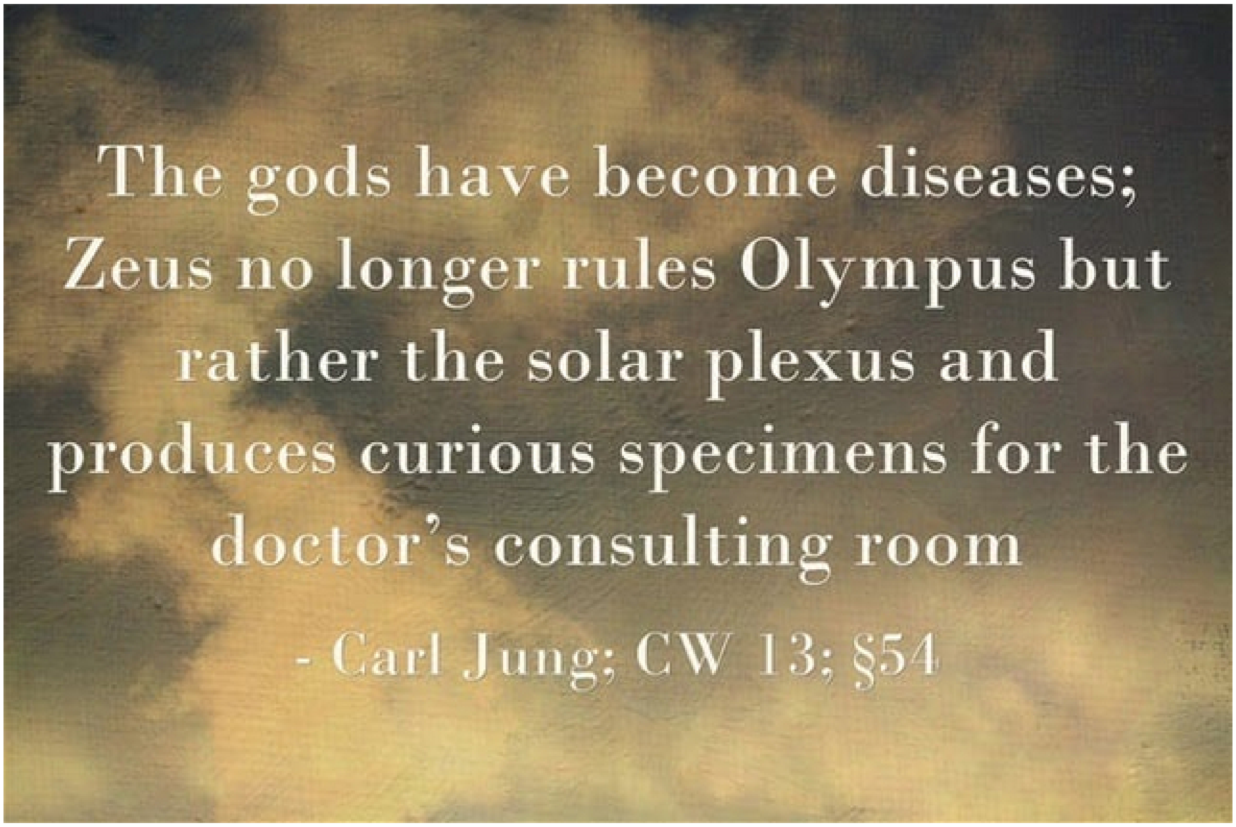

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor’s consulting room

- Carl Jung; CW 13; §54

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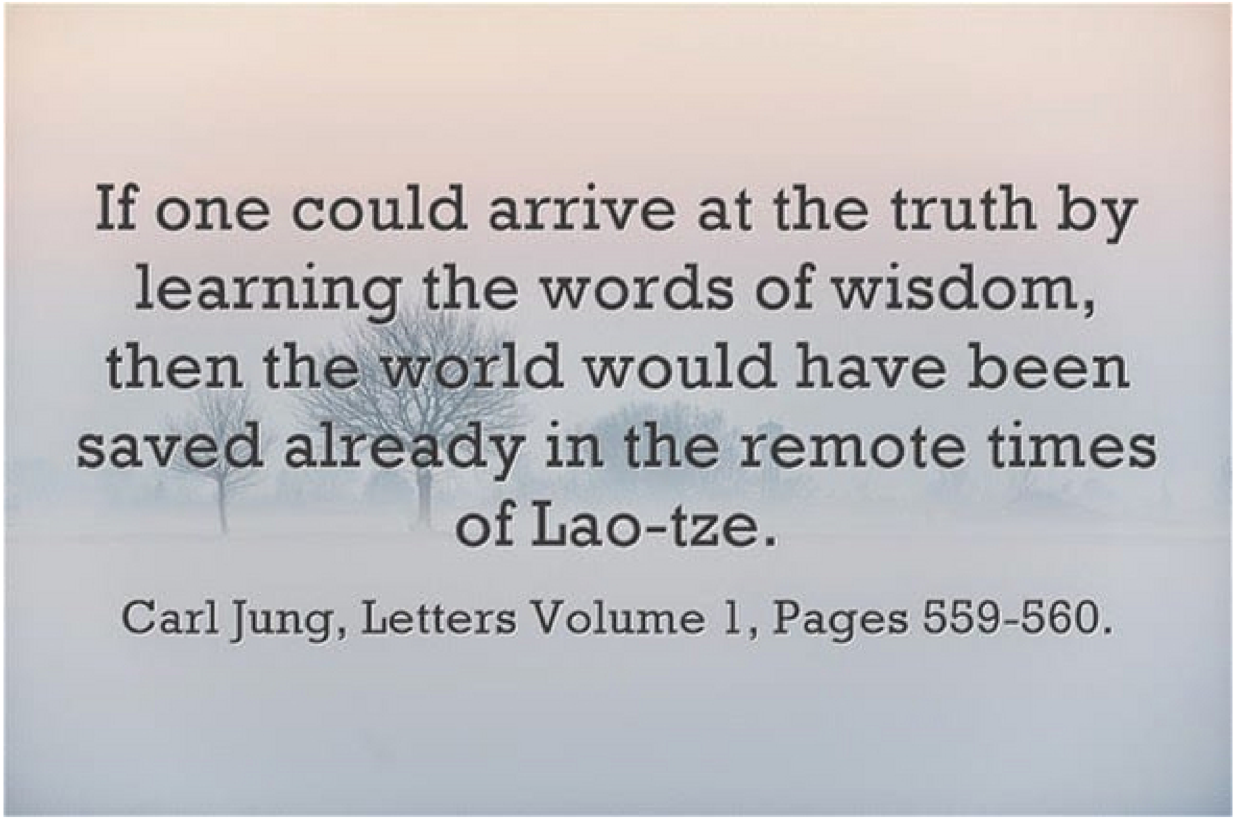

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze.

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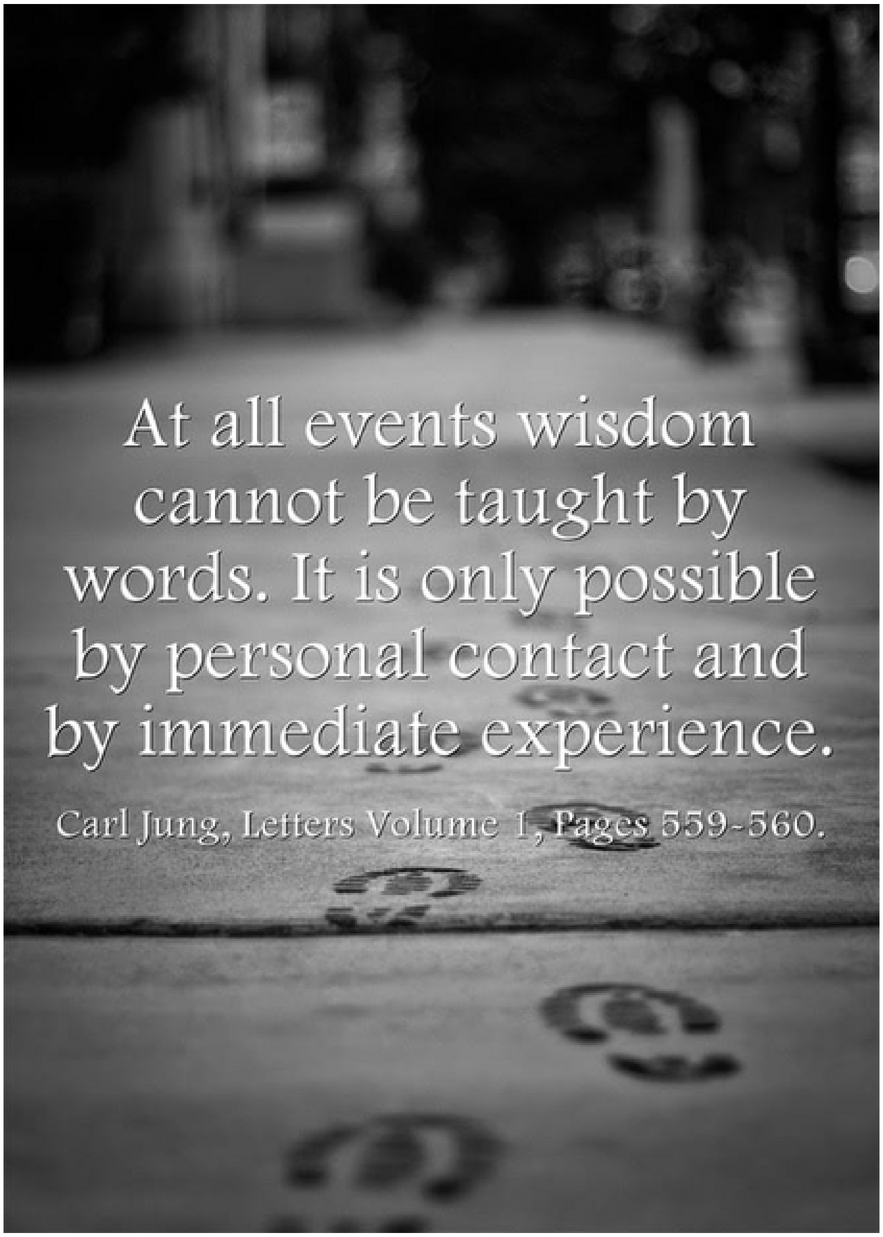
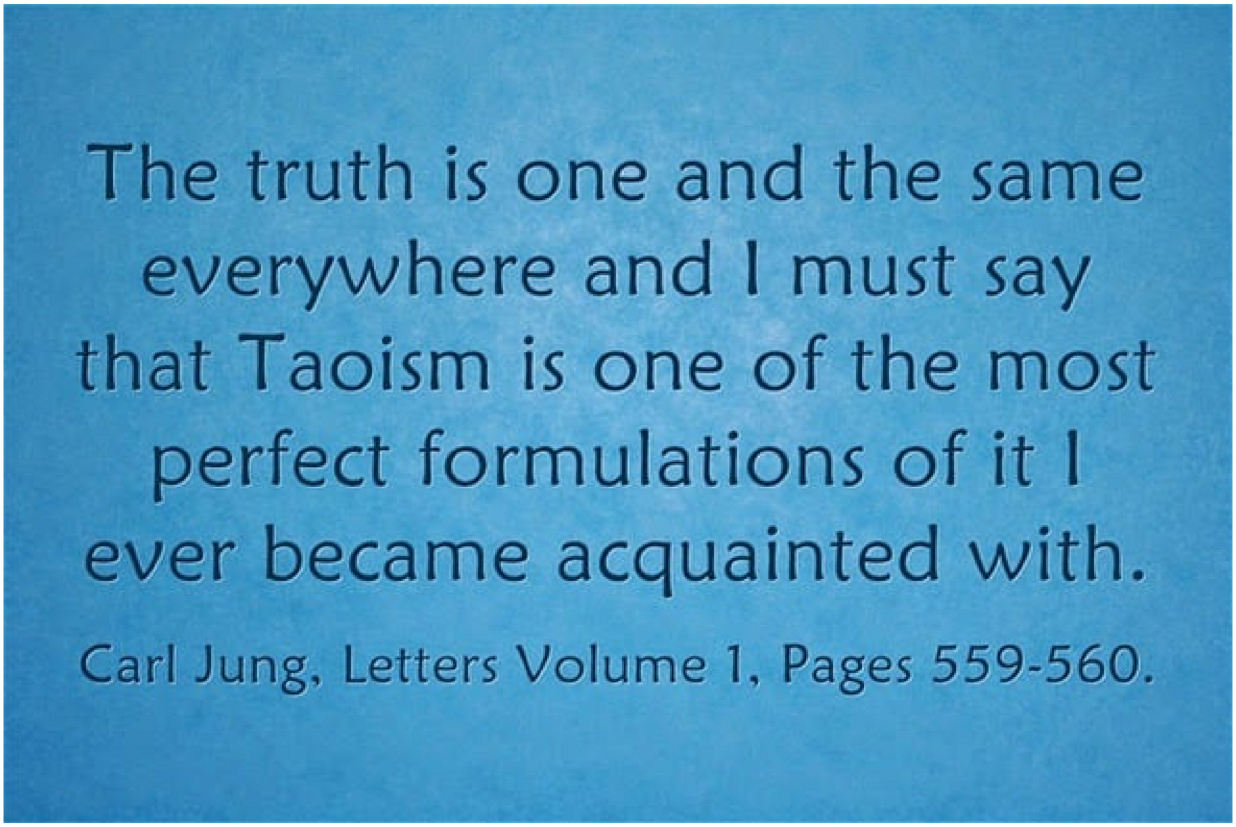


At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Letters Volume 1, Pages 559-560.



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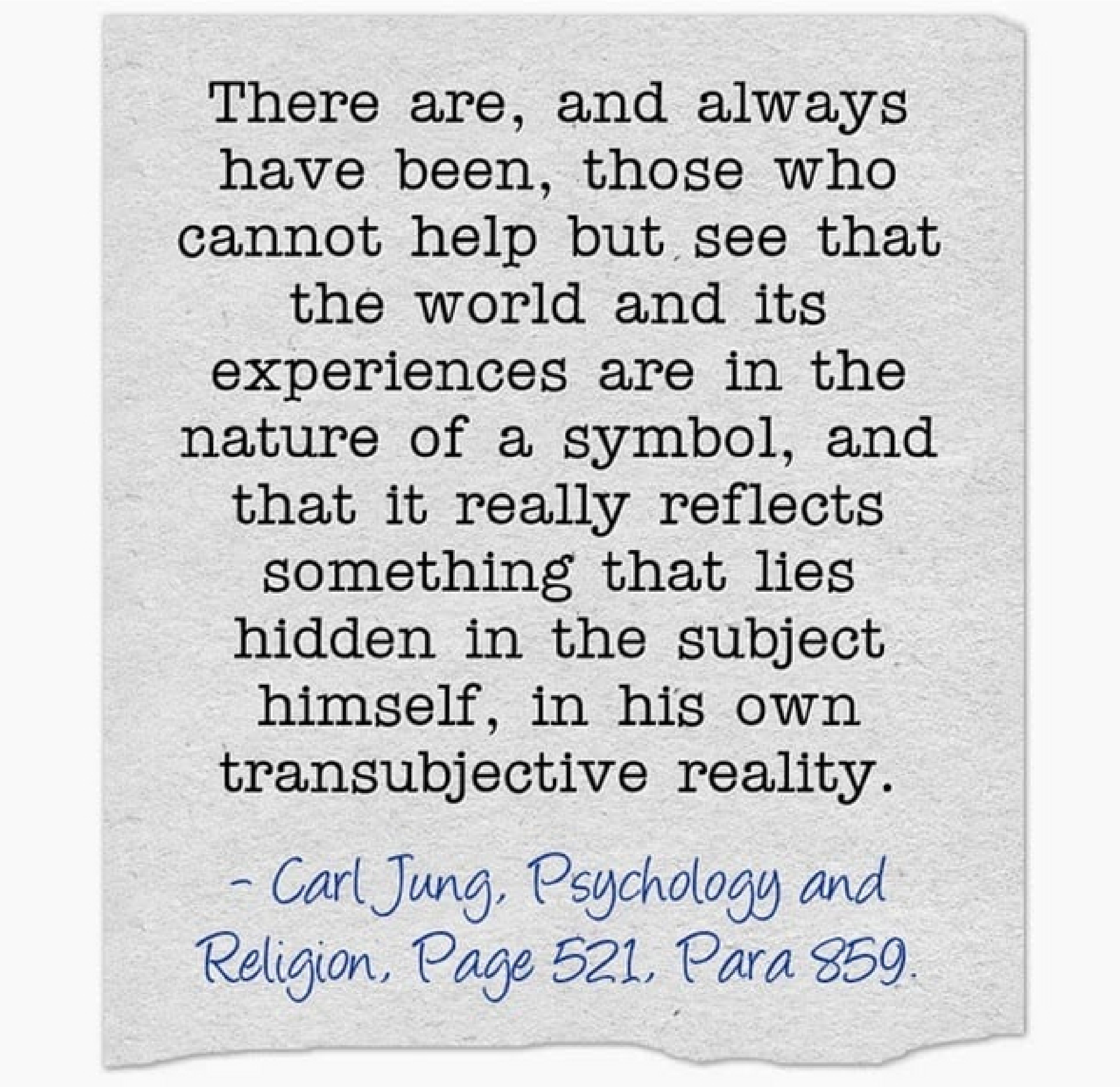

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.

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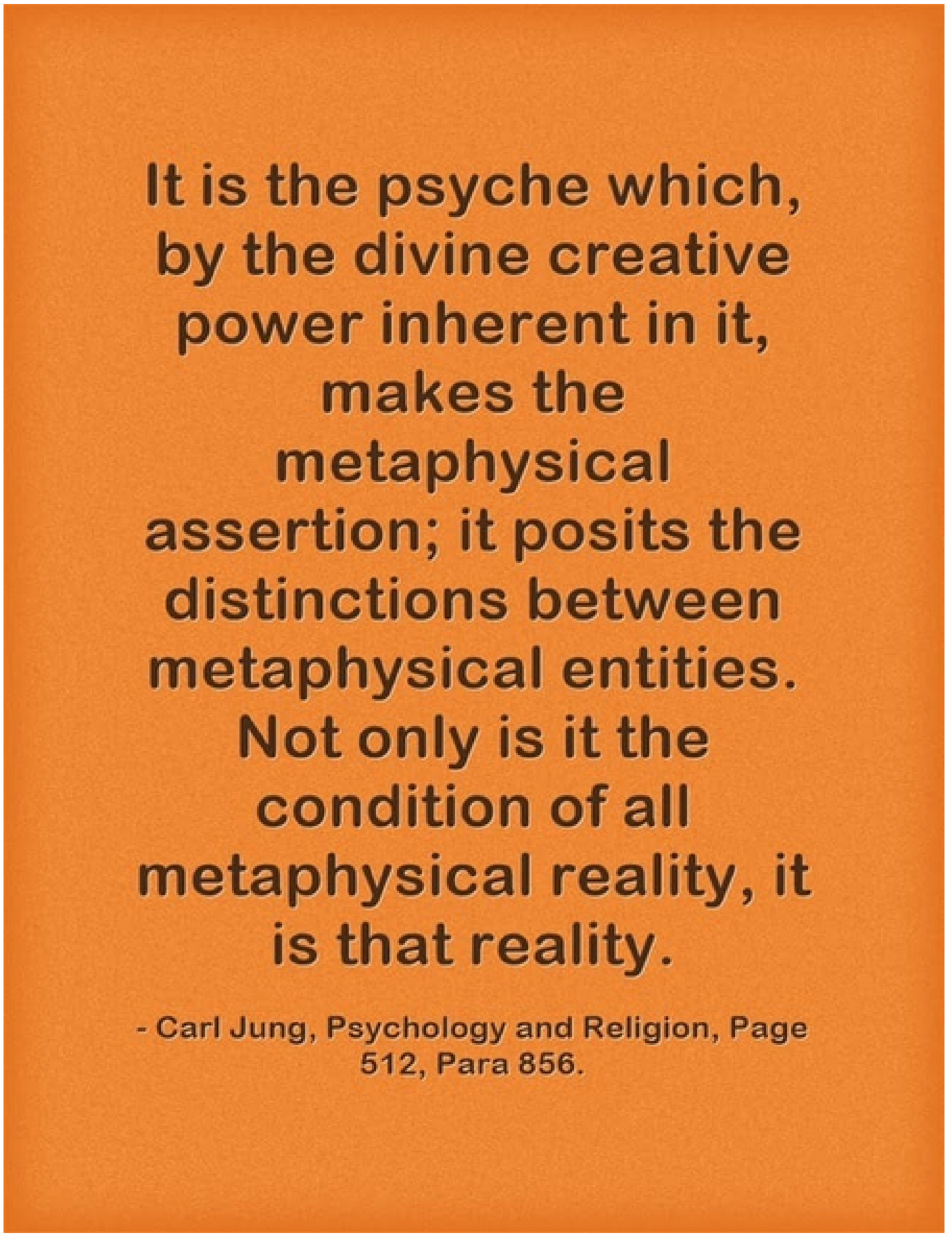

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.

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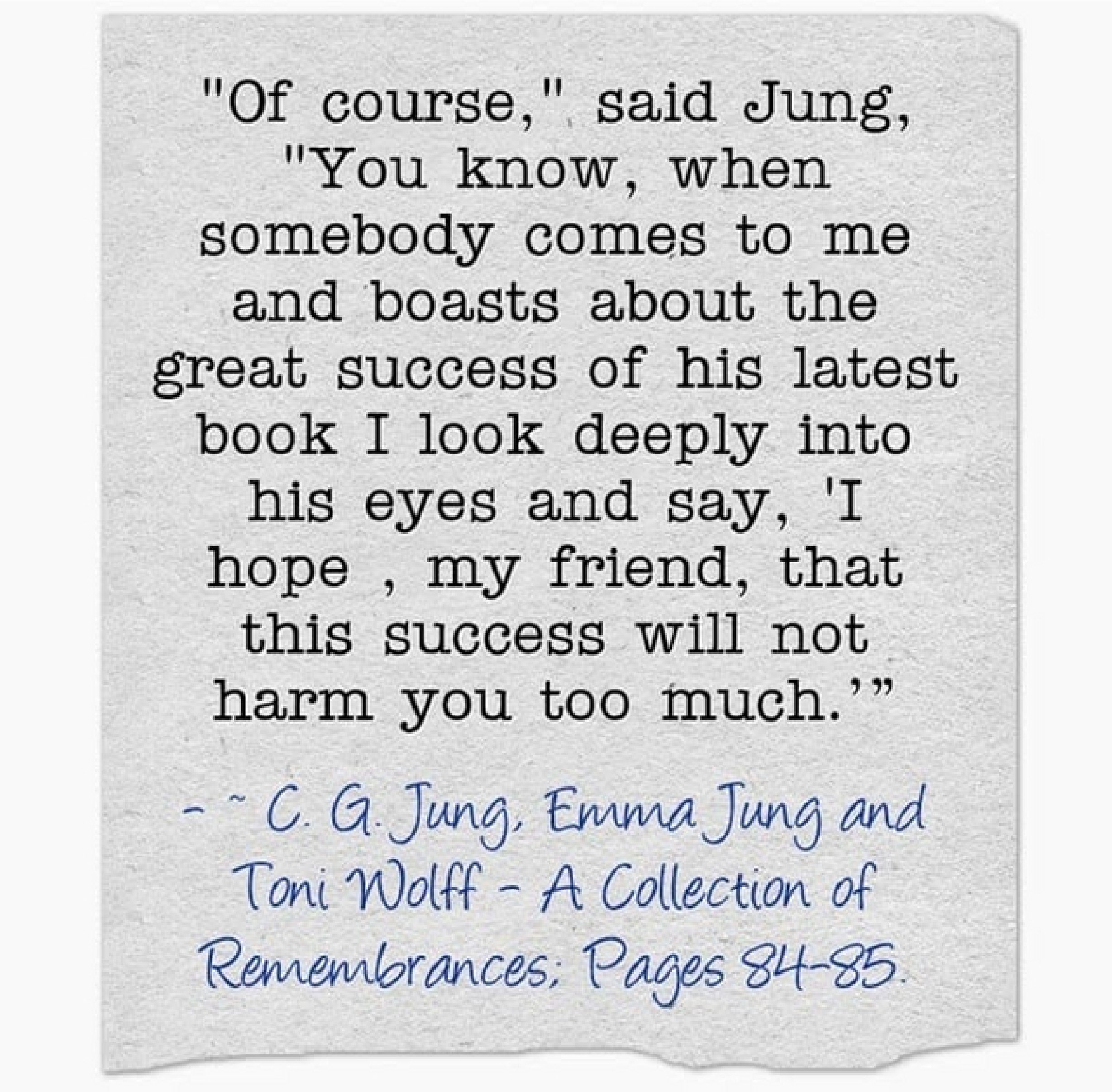

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope , my friend, that this success will not harm you too much.'"

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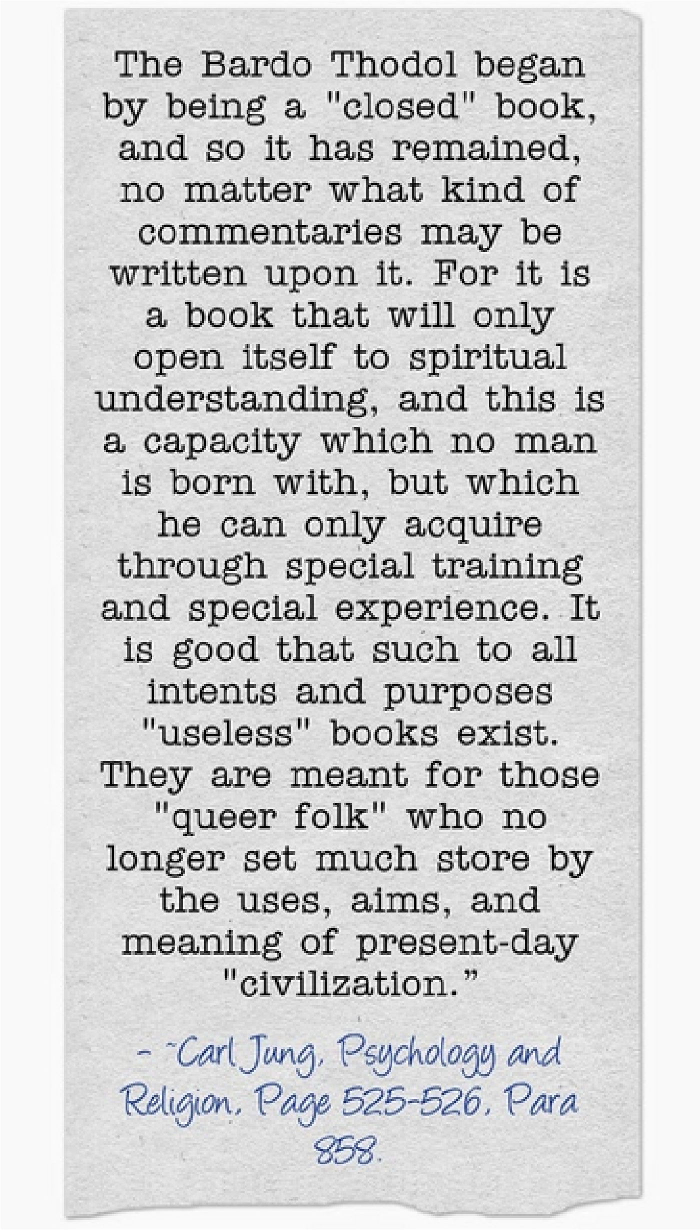

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization."

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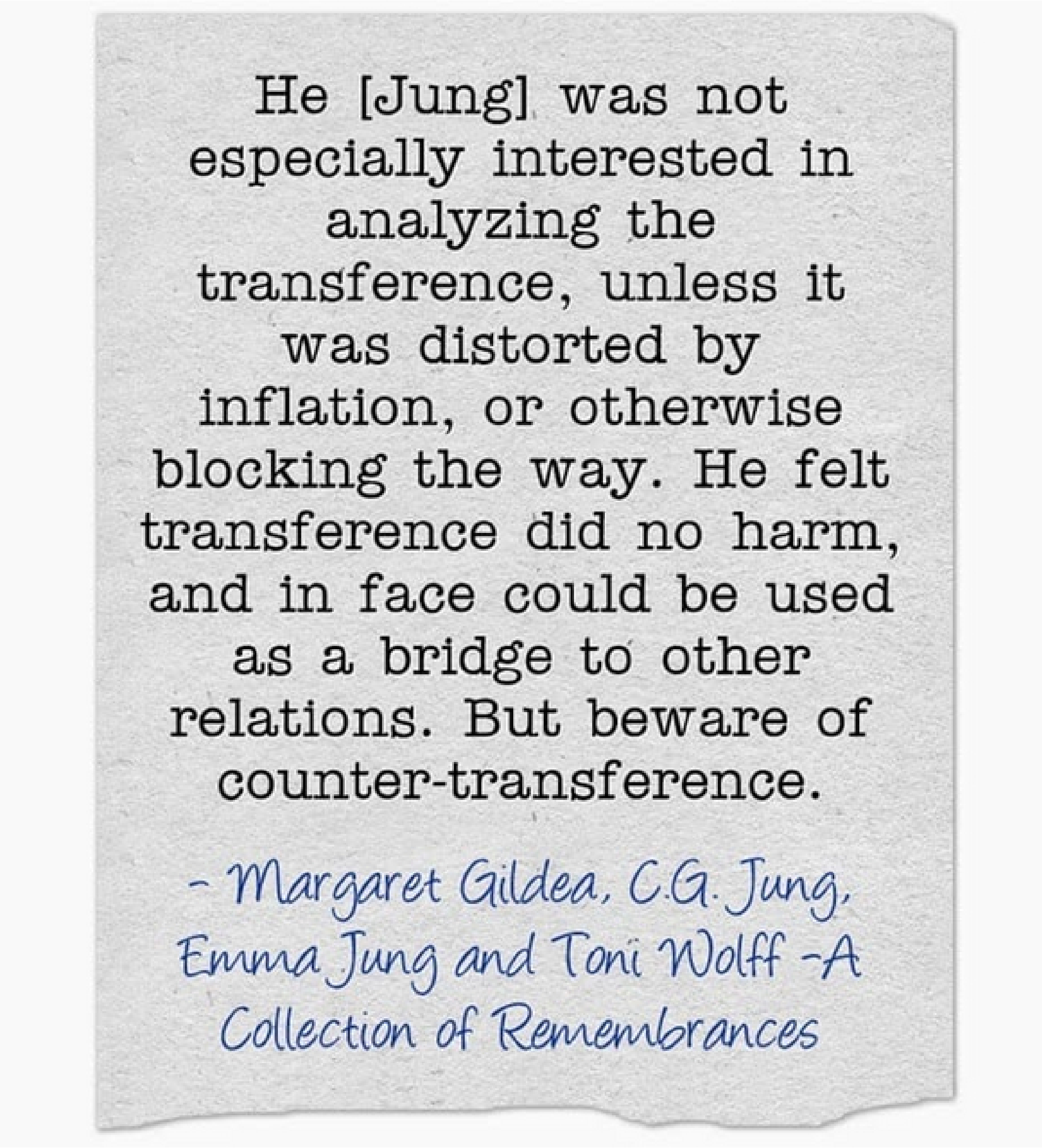

He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference.

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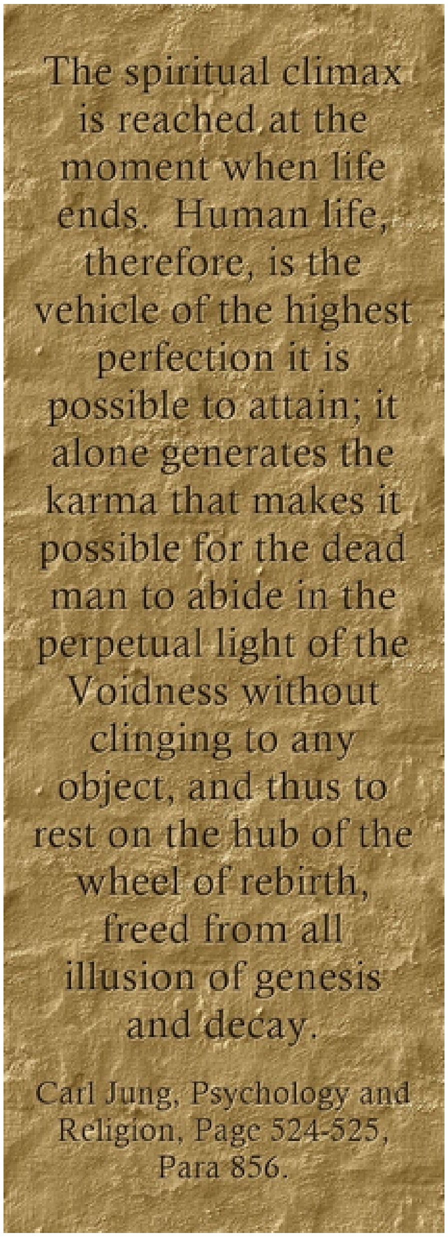

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

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[334]

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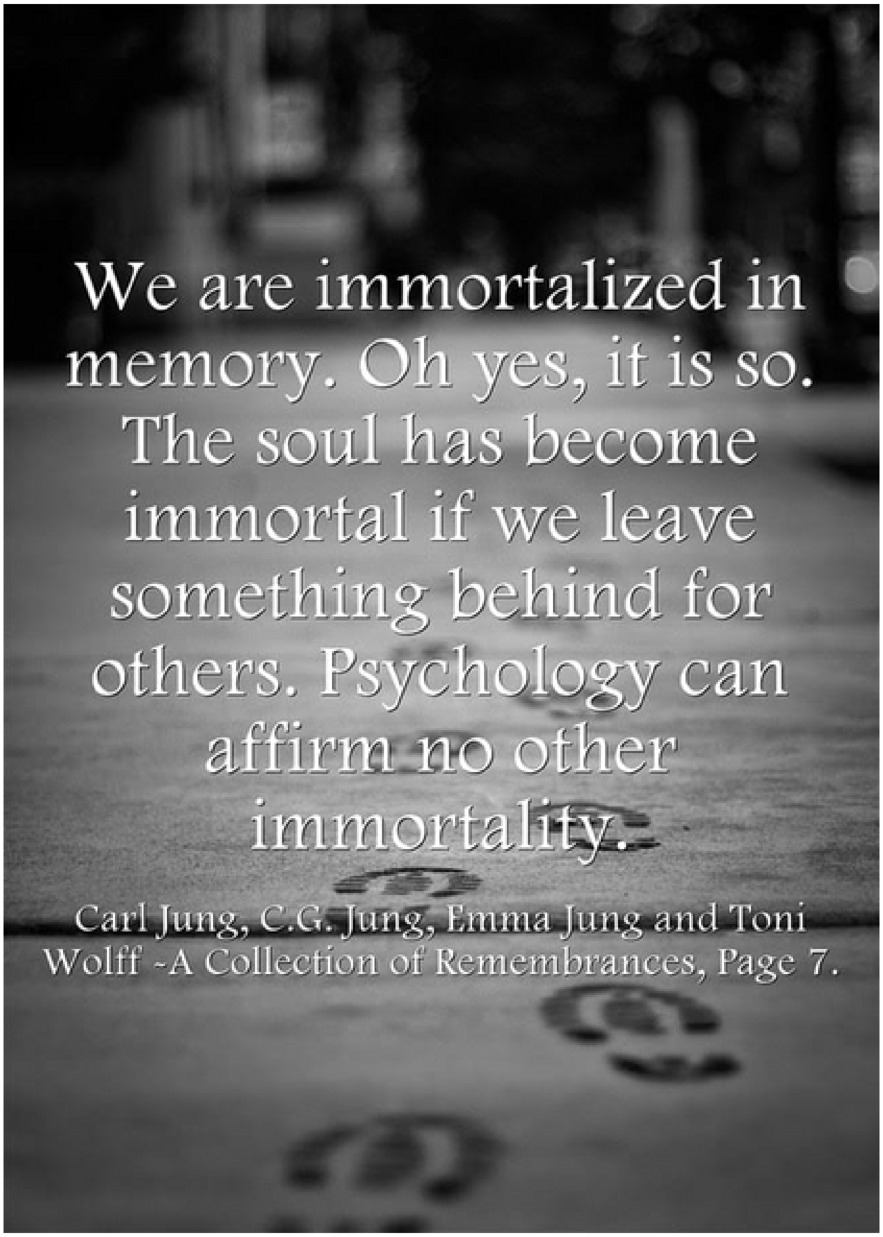

We are immortalized in memory. Oh yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality.
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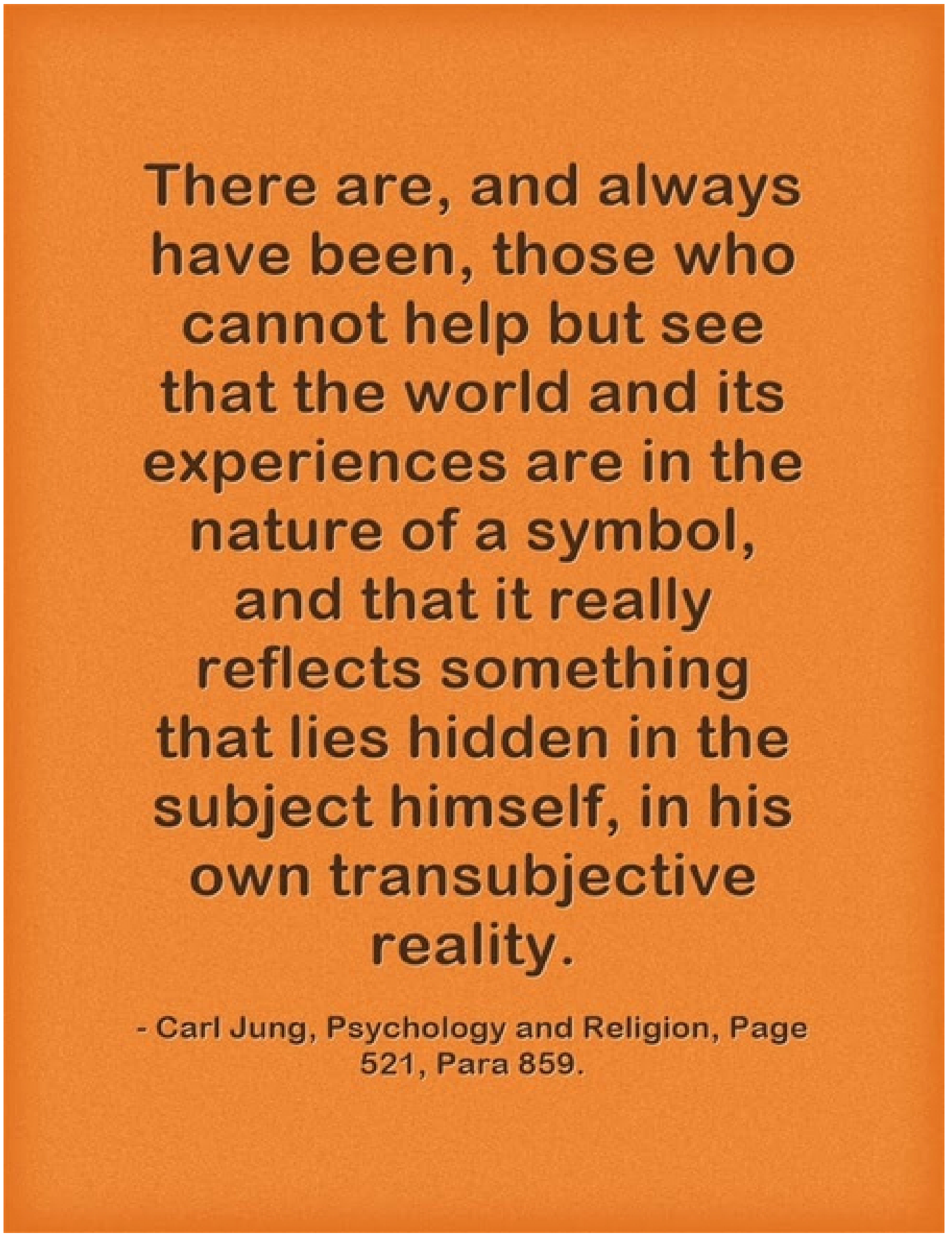

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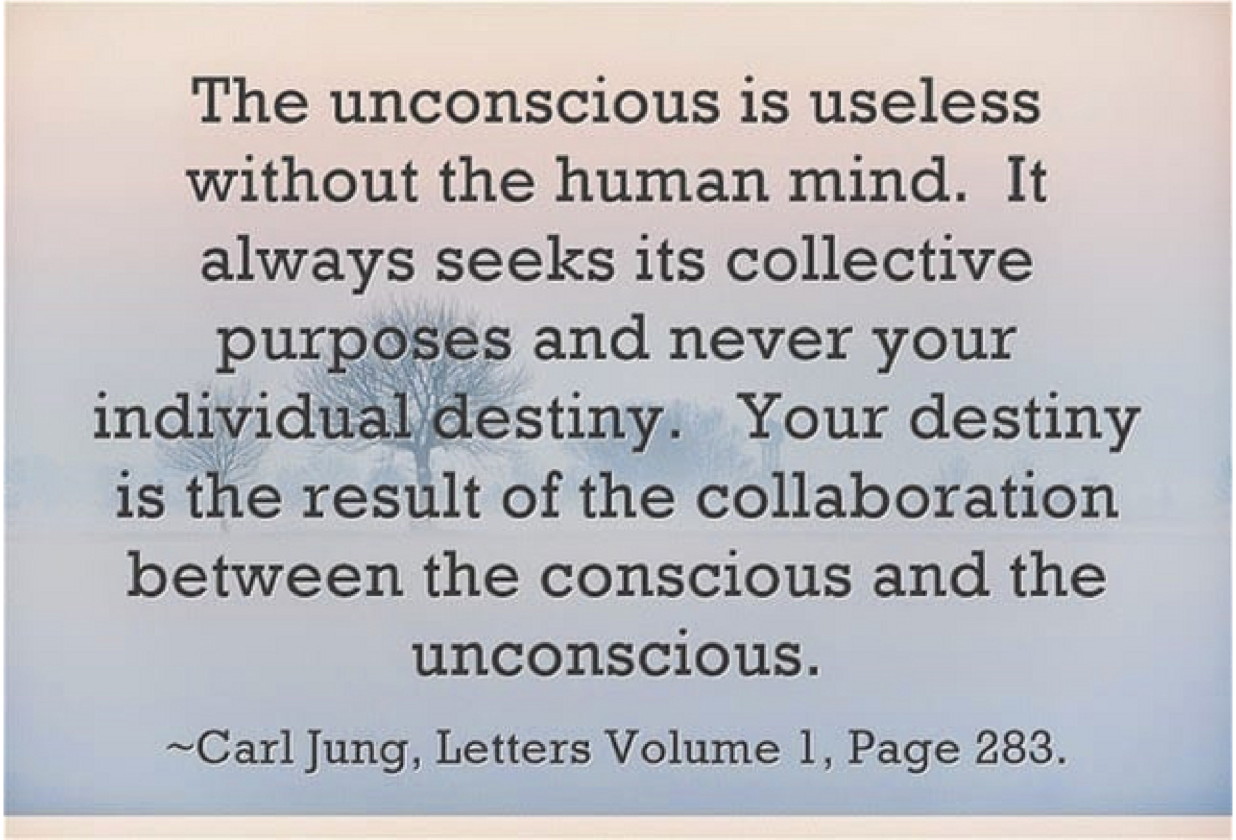

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Your destiny is the result of the collaboration between the conscious and the unconscious.

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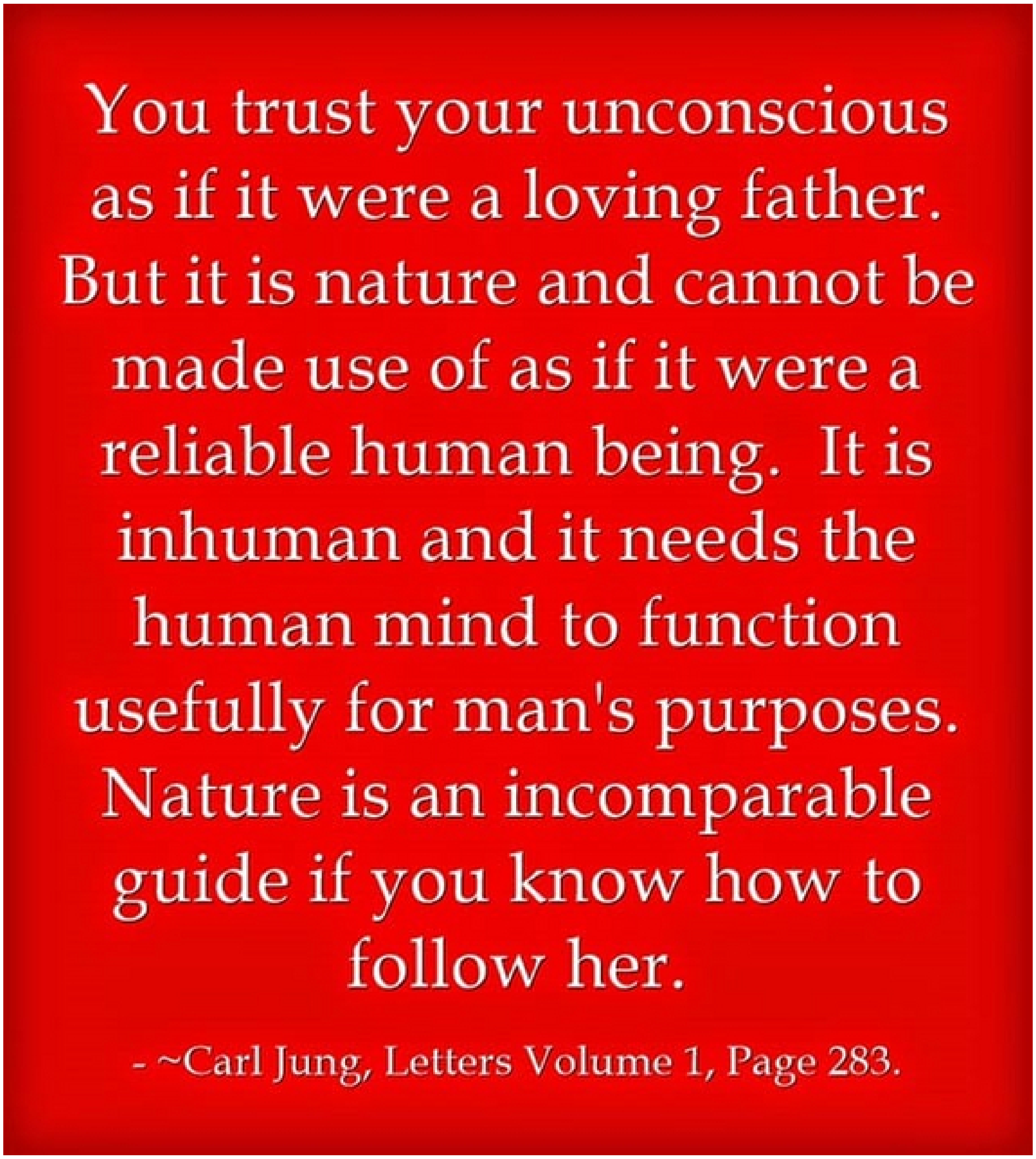

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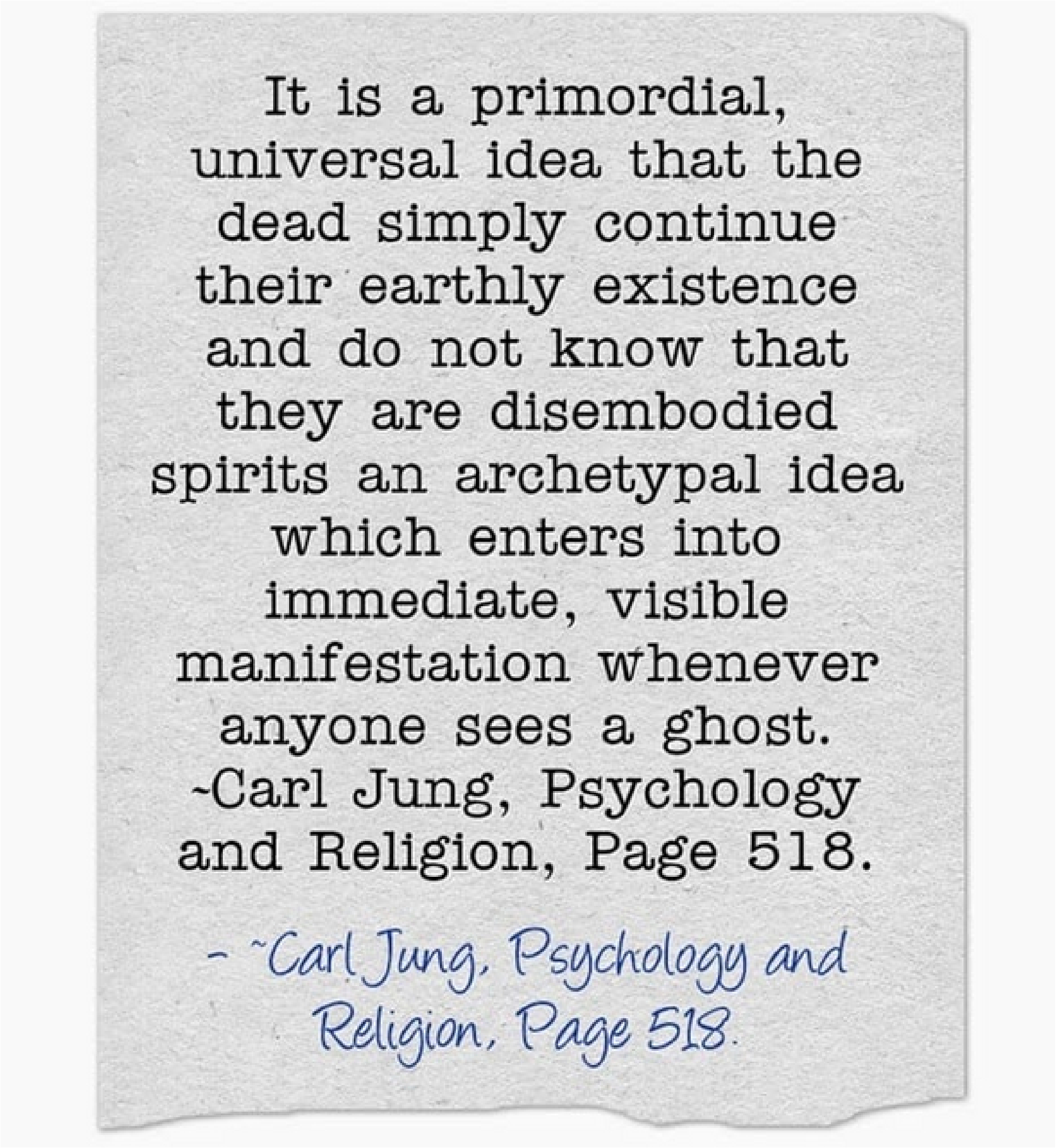

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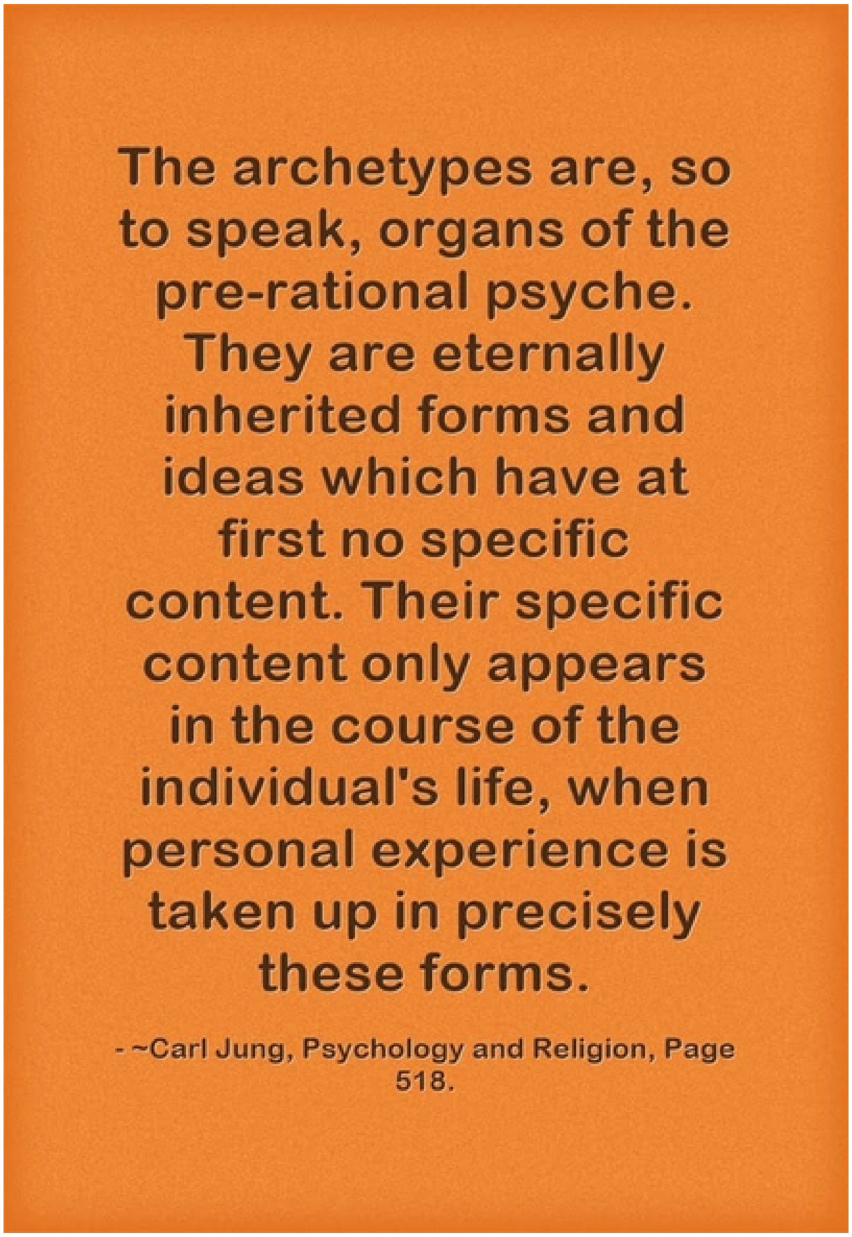

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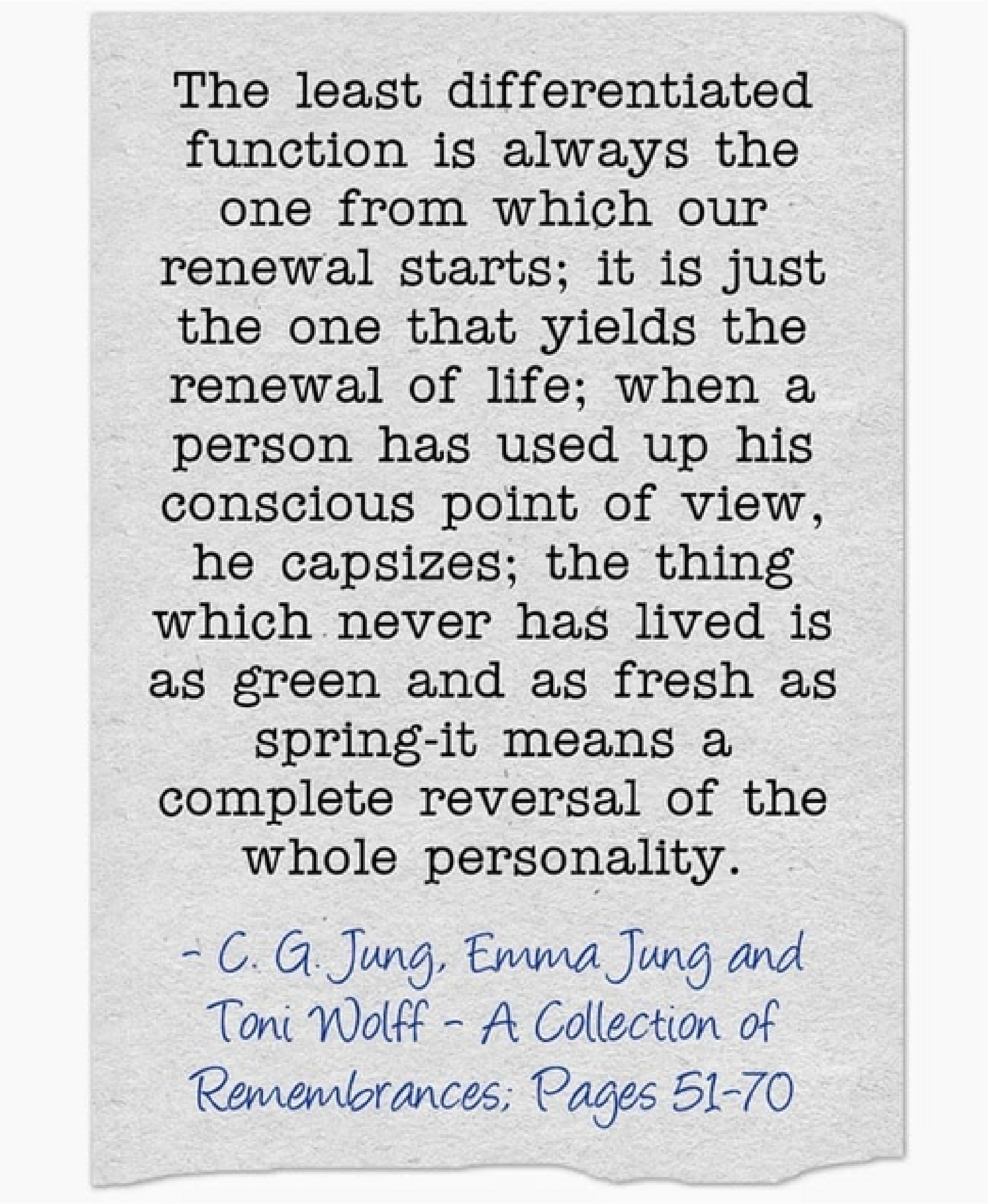

The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality.

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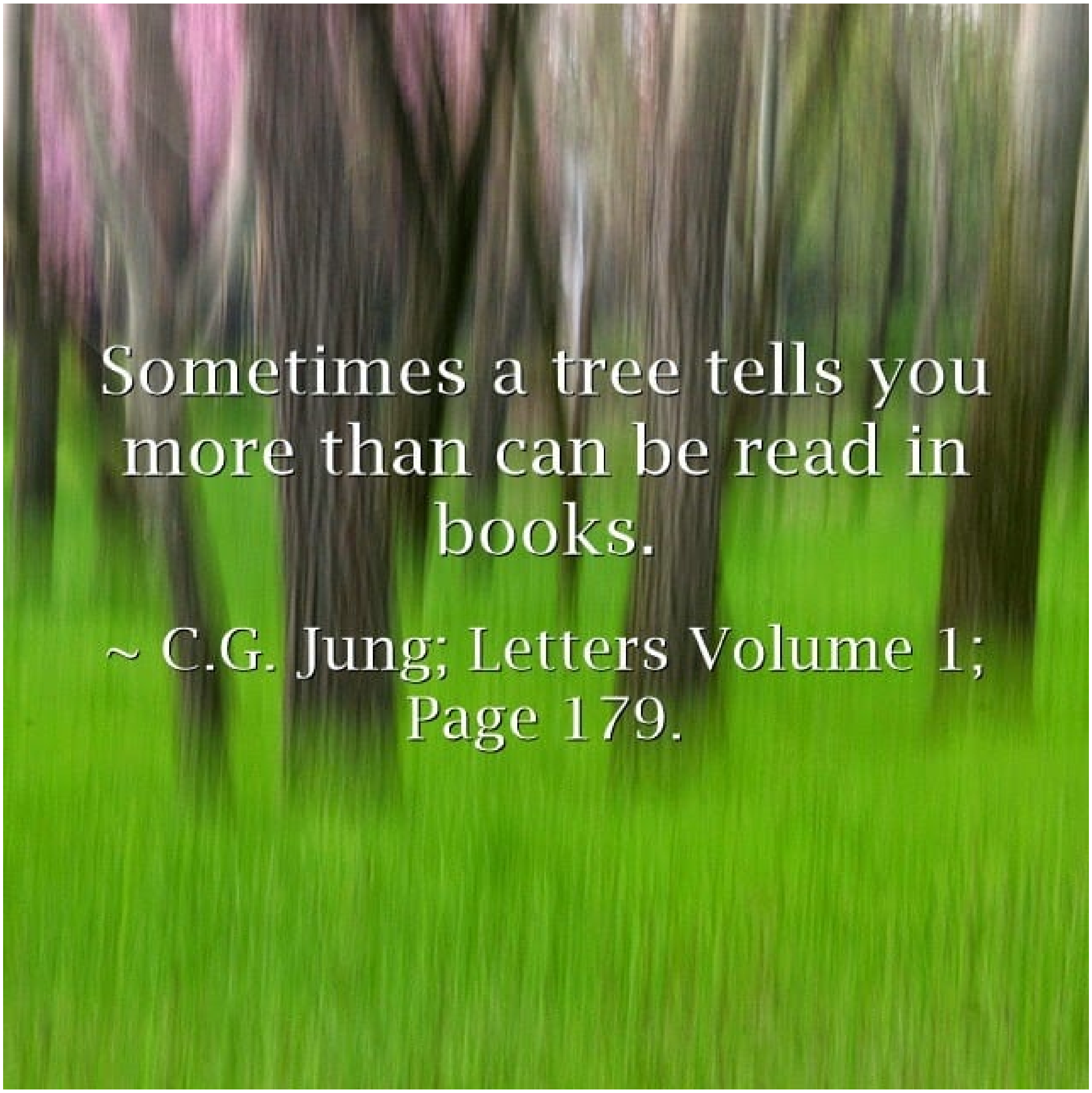
Sometimes a tree tells you more than can be read in books.
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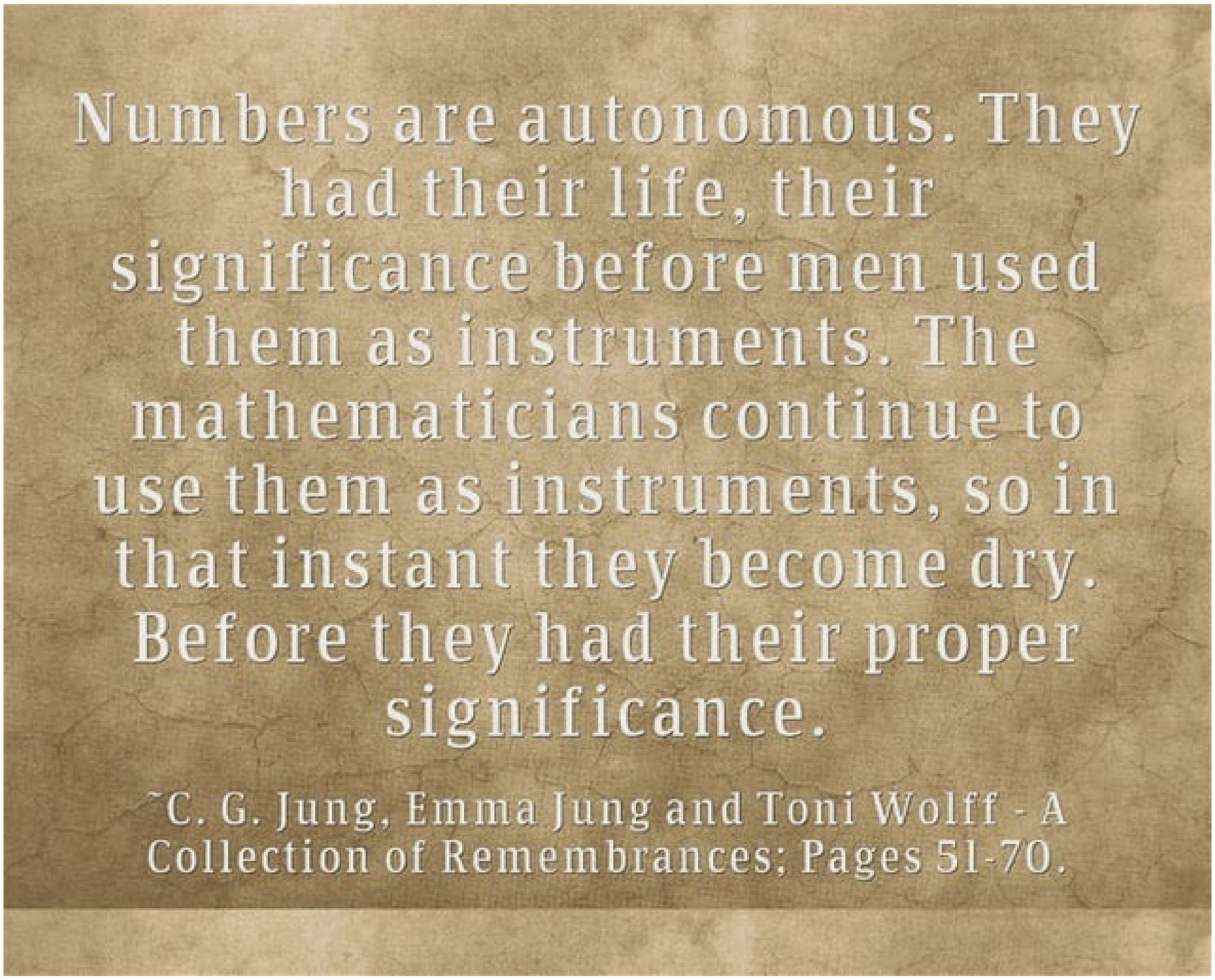

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance.

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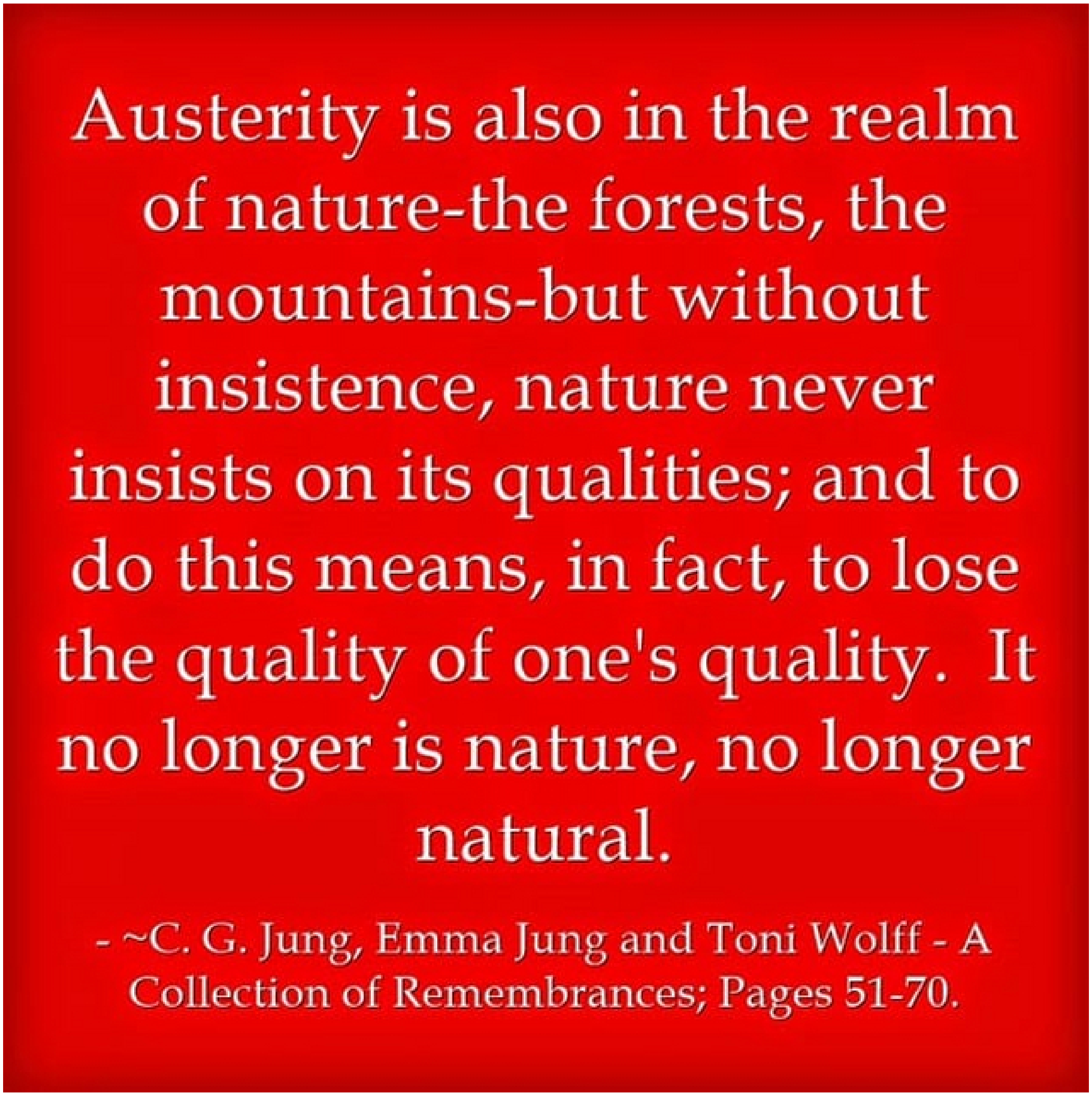

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural.

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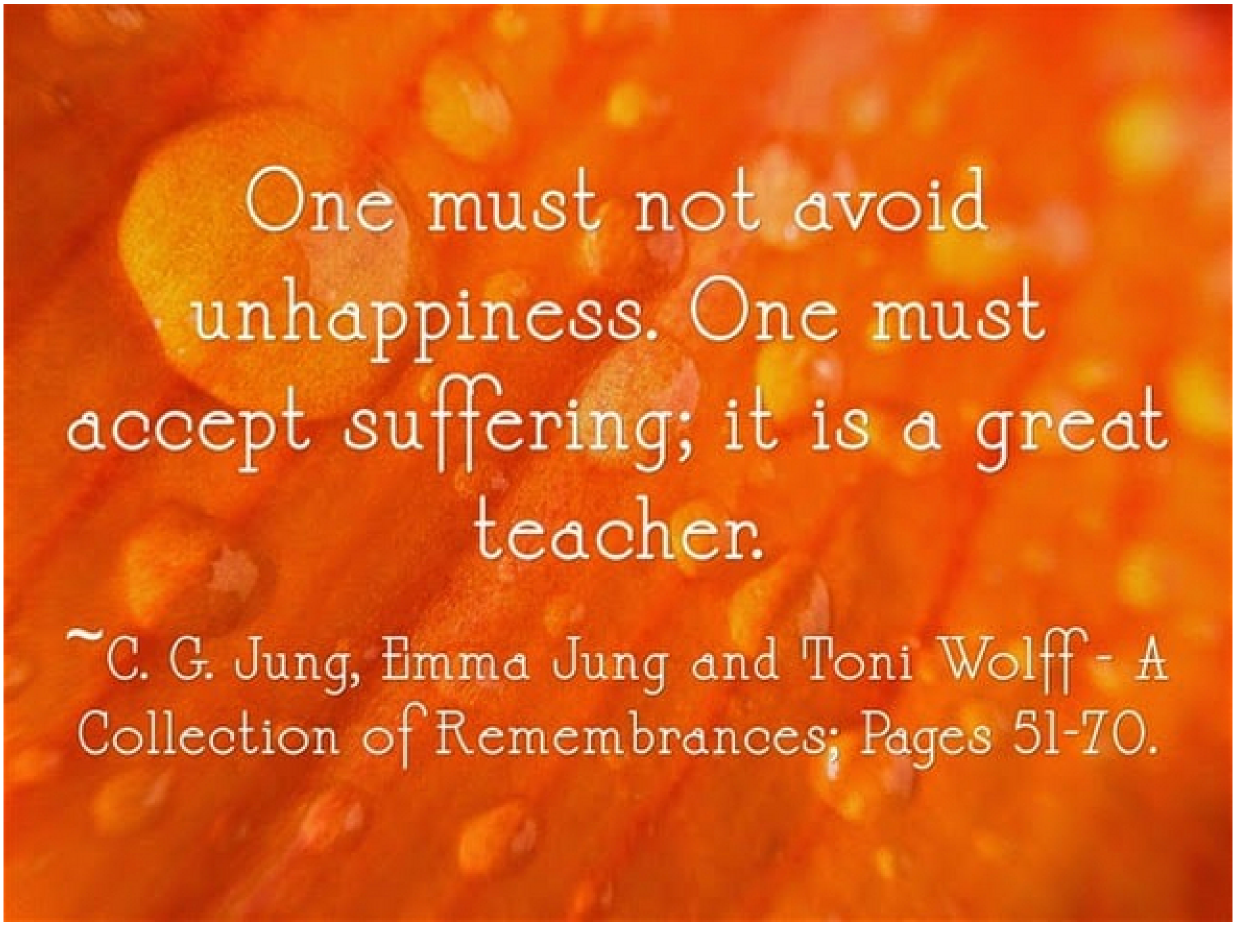

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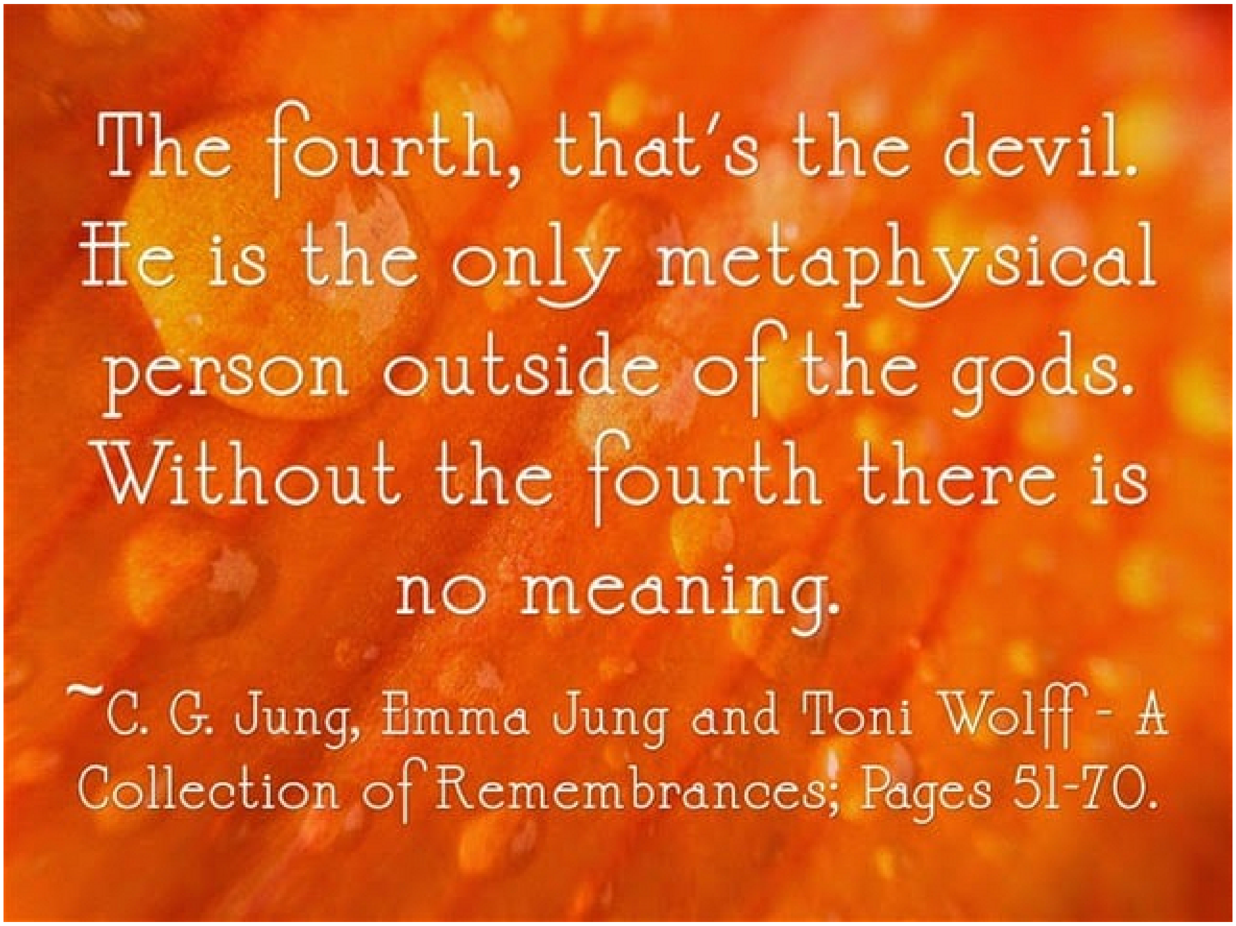

The fourth, that's the devil.
He is the only metaphysical
person outside of the gods.
Without the fourth there is
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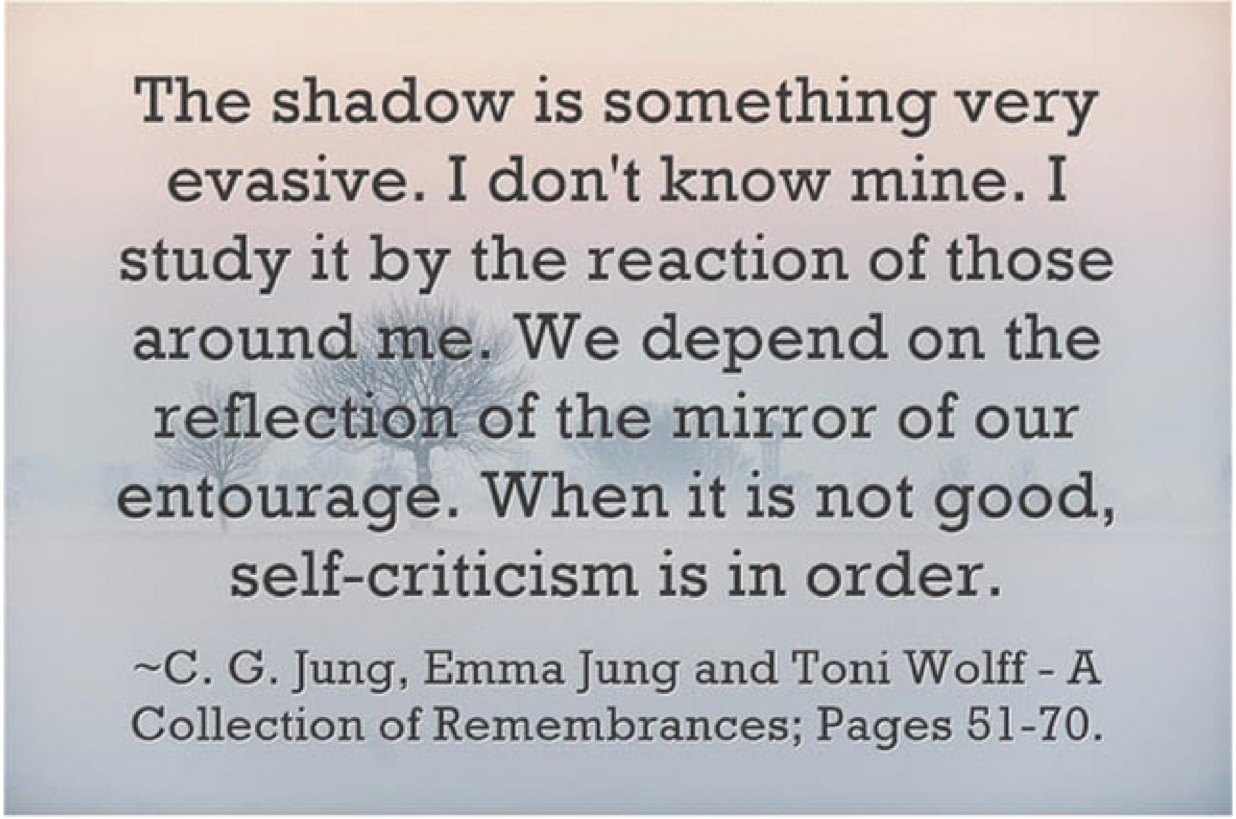

The shadow is something very evasive. I don't know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order.

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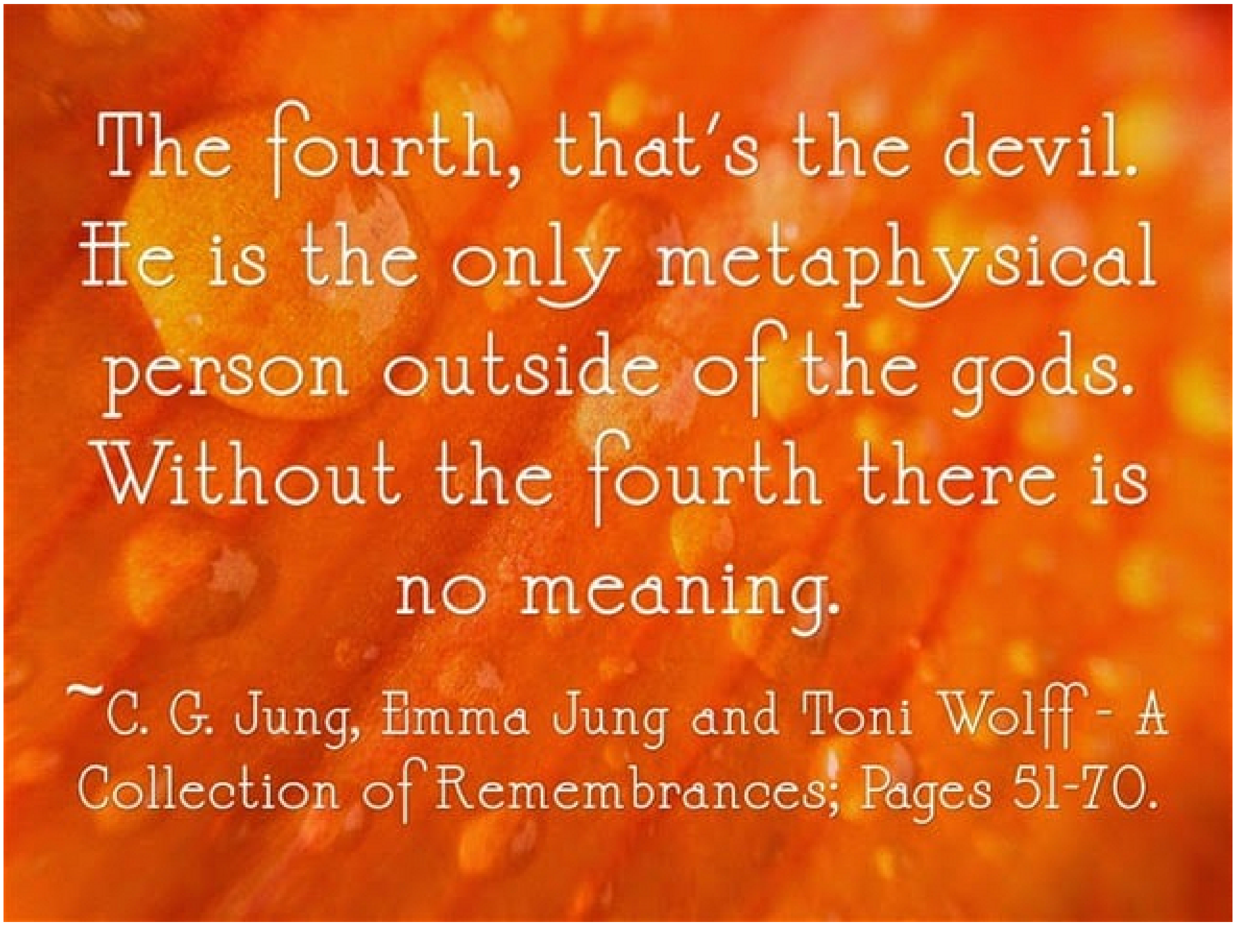

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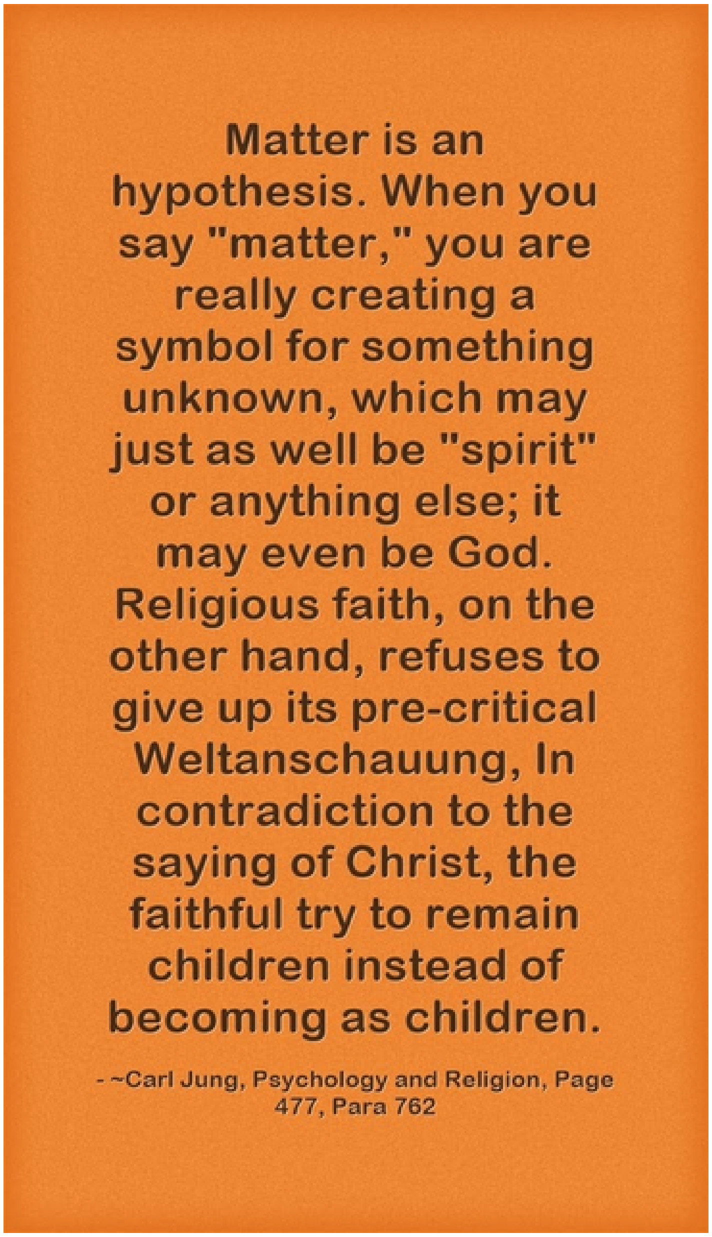

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-critical Weltanschauung, In contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children.

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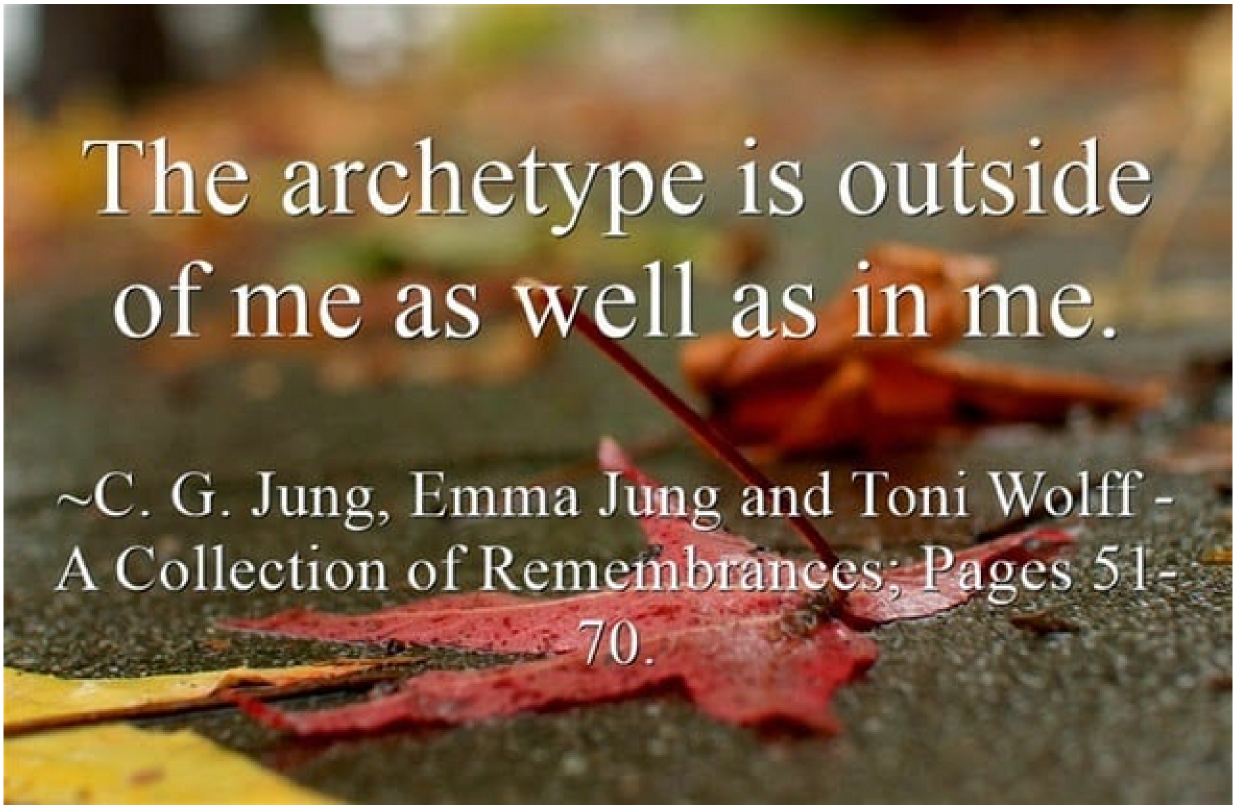

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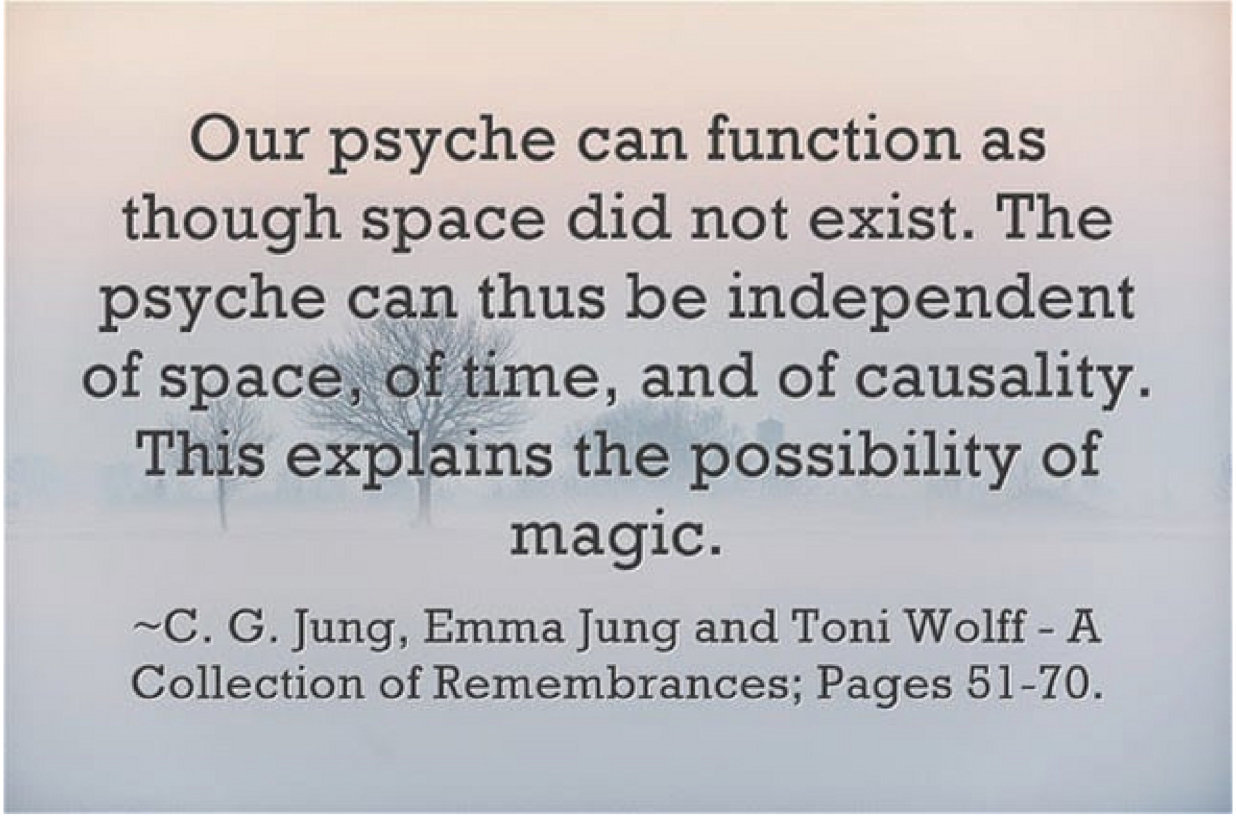

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic.

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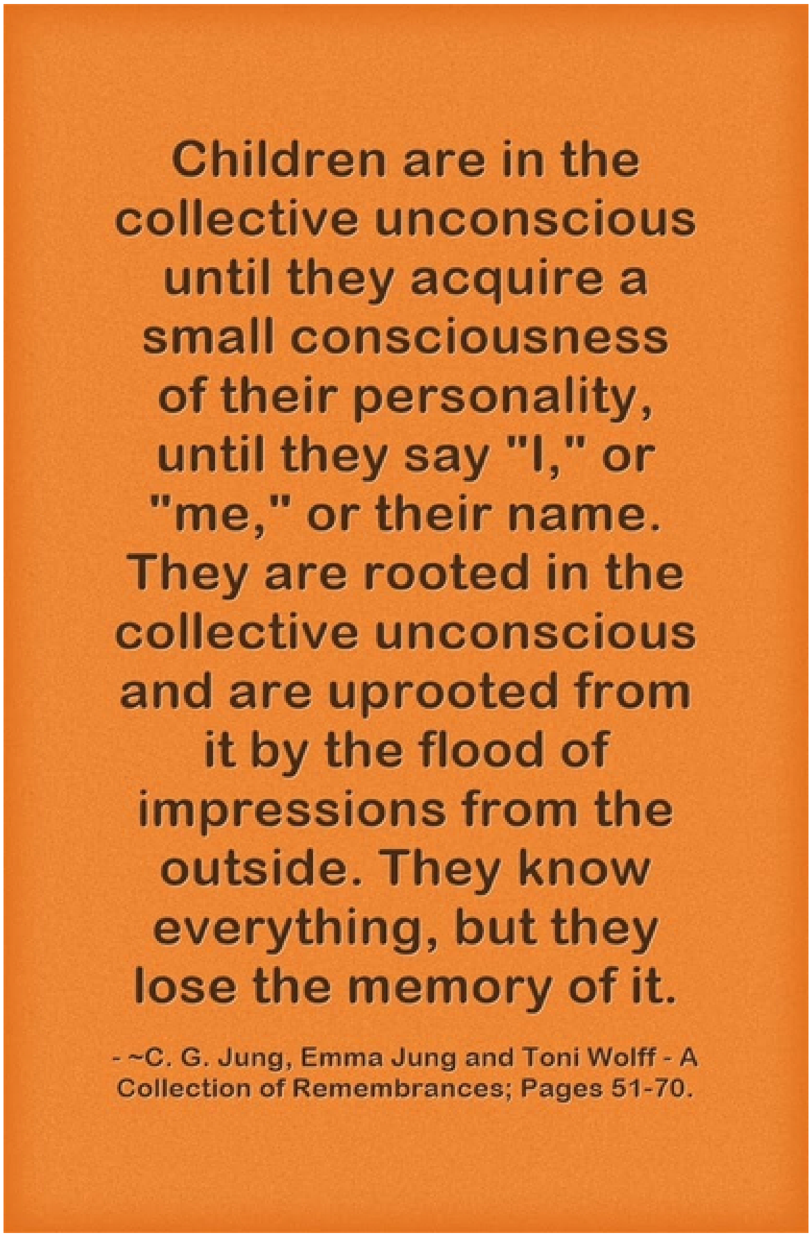

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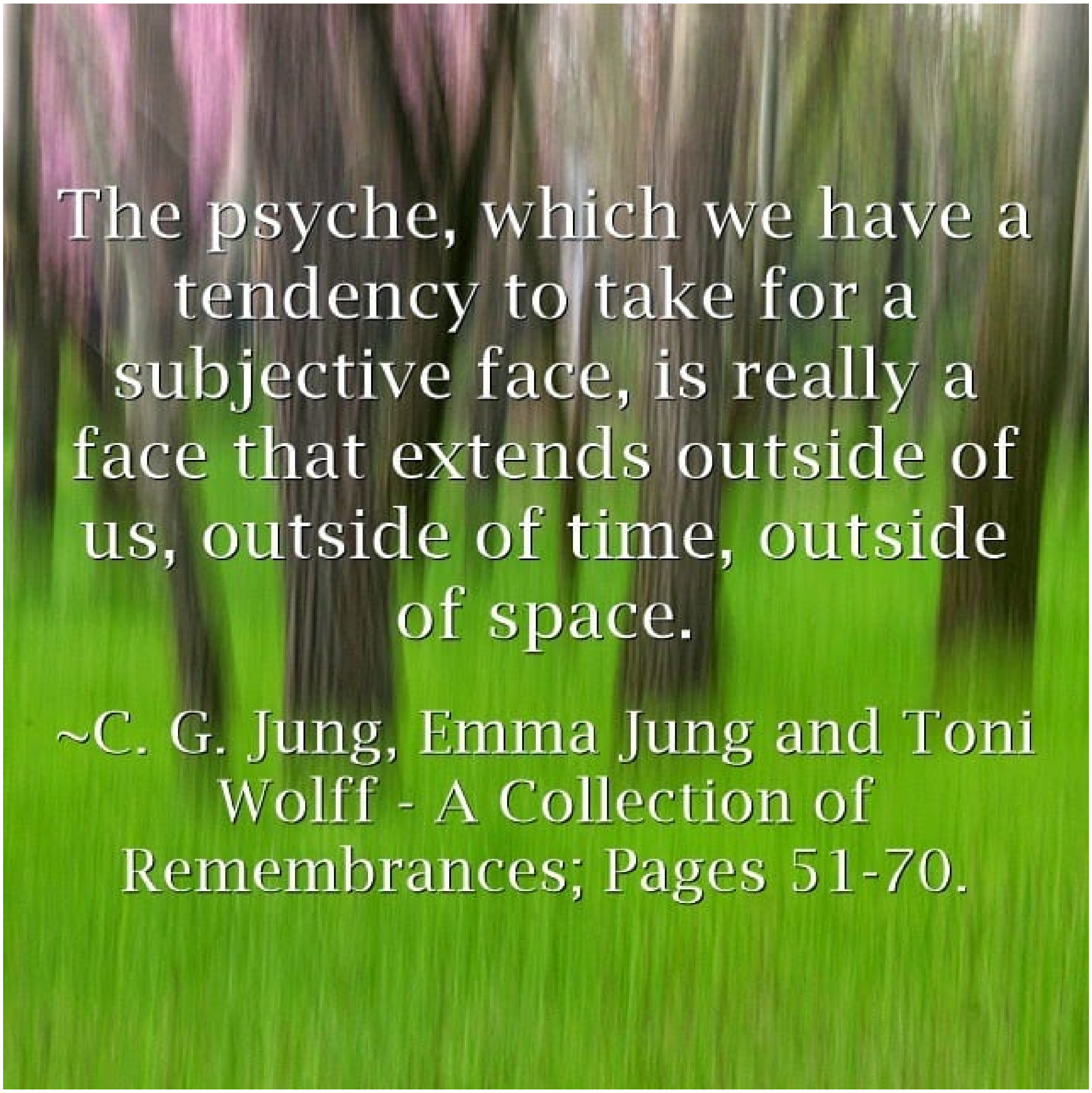

The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space.

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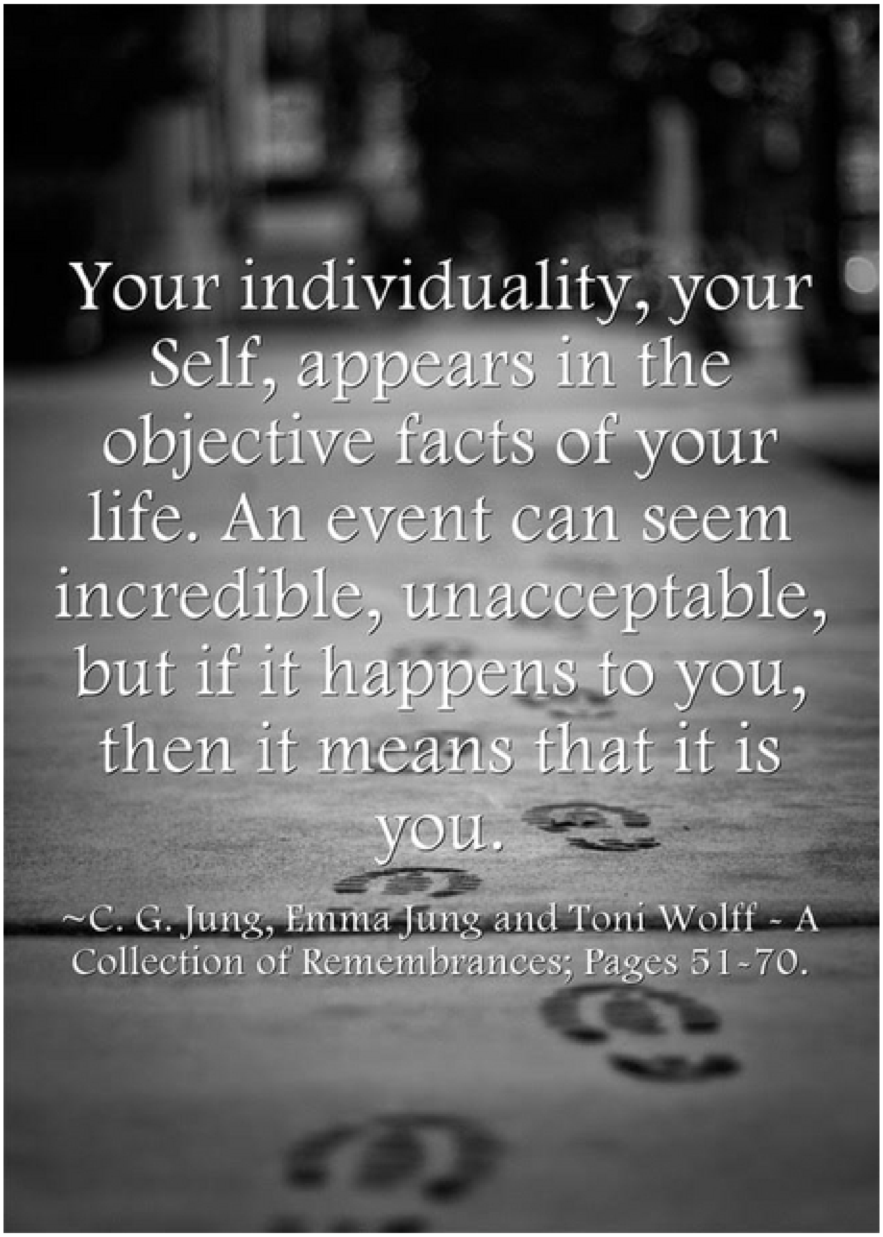
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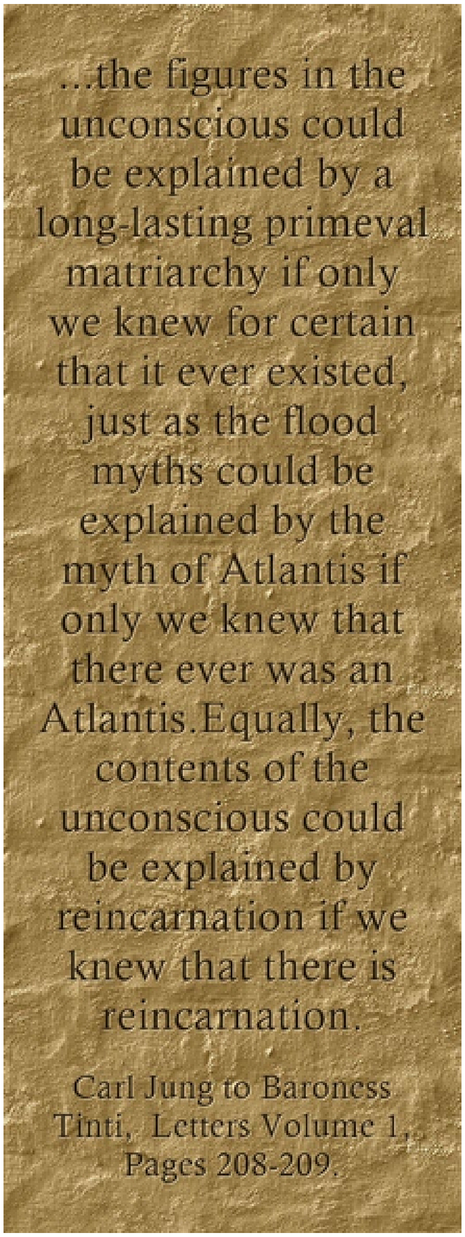

...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis.Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation.

Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.

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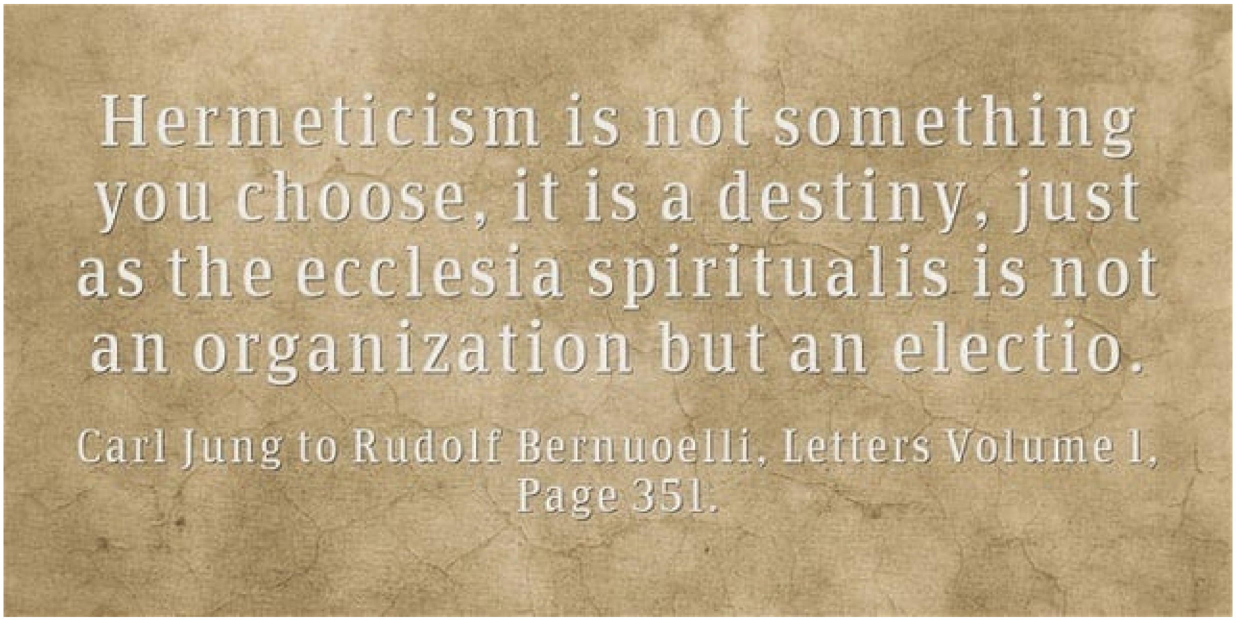

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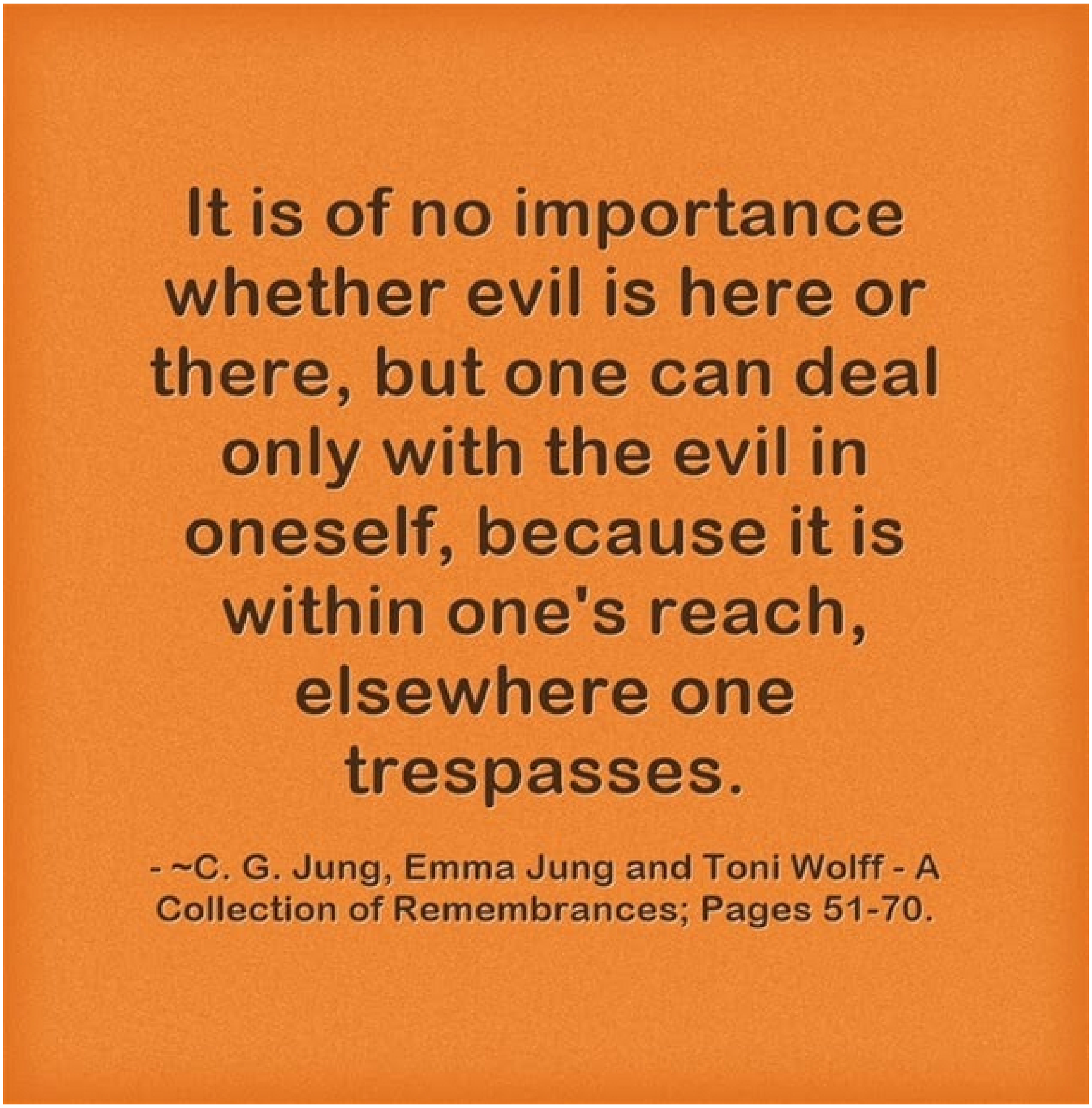

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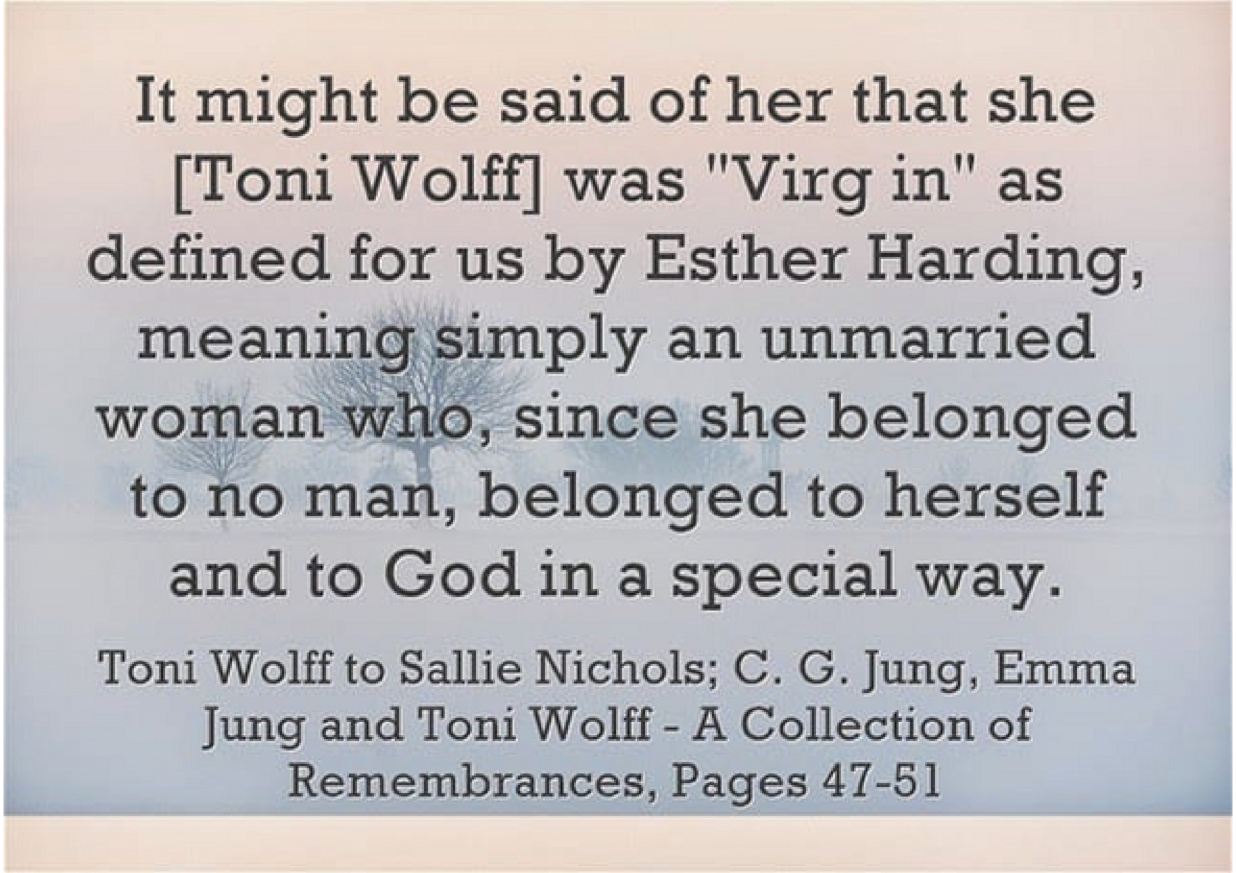
It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses.   C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



It might be said of her that she [Toni Wolff] was "Virg in" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way.

Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

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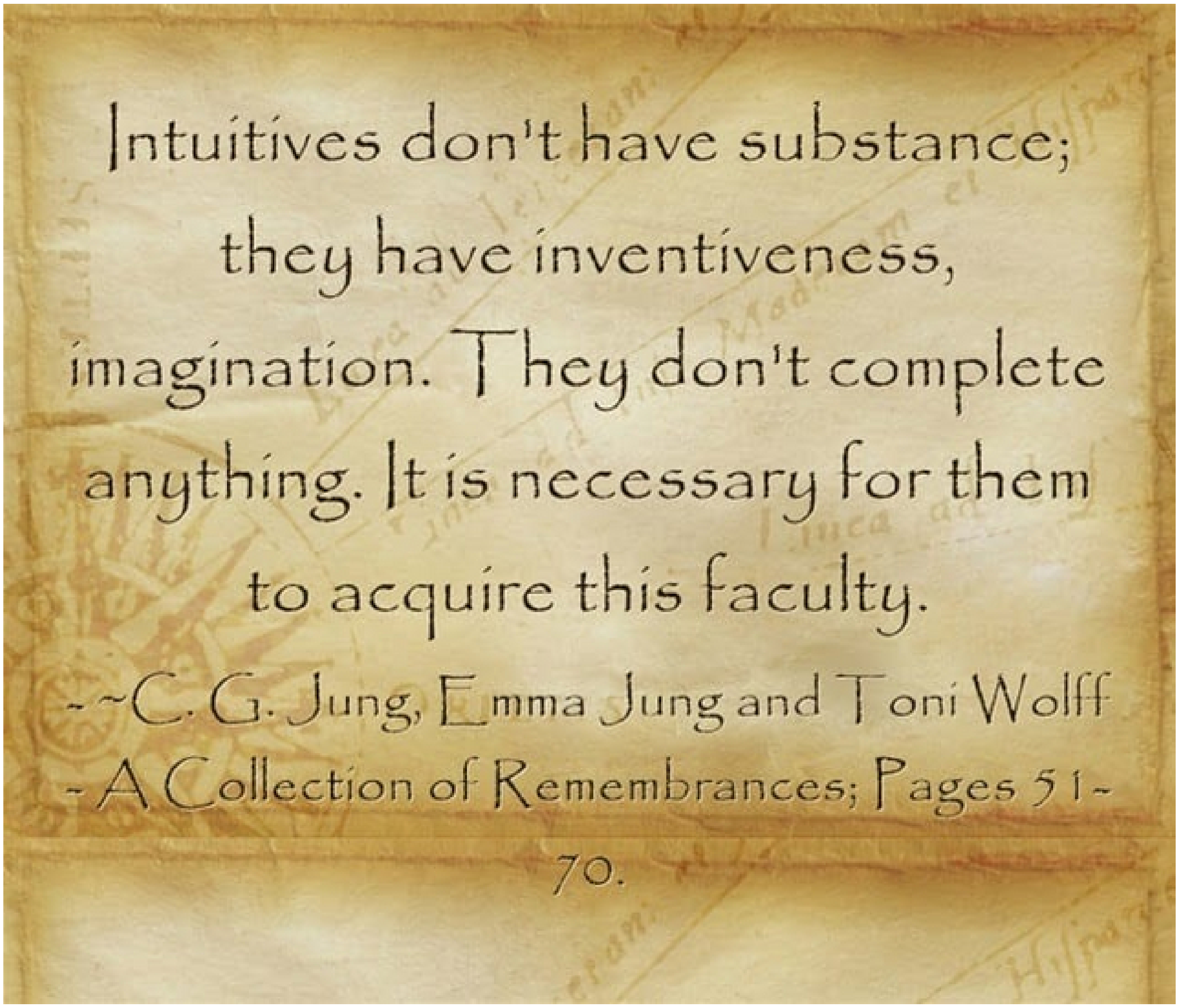

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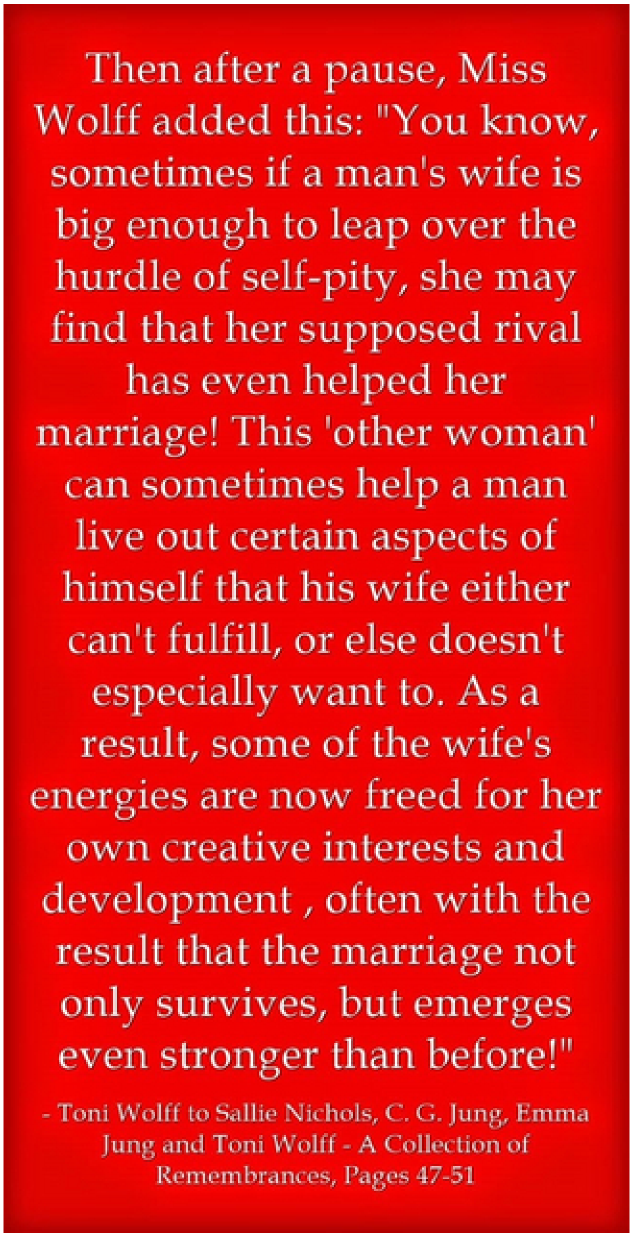

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development , often with the result that the marriage not only survives, but emerges even stronger than before!"

- Toni Wolff to Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

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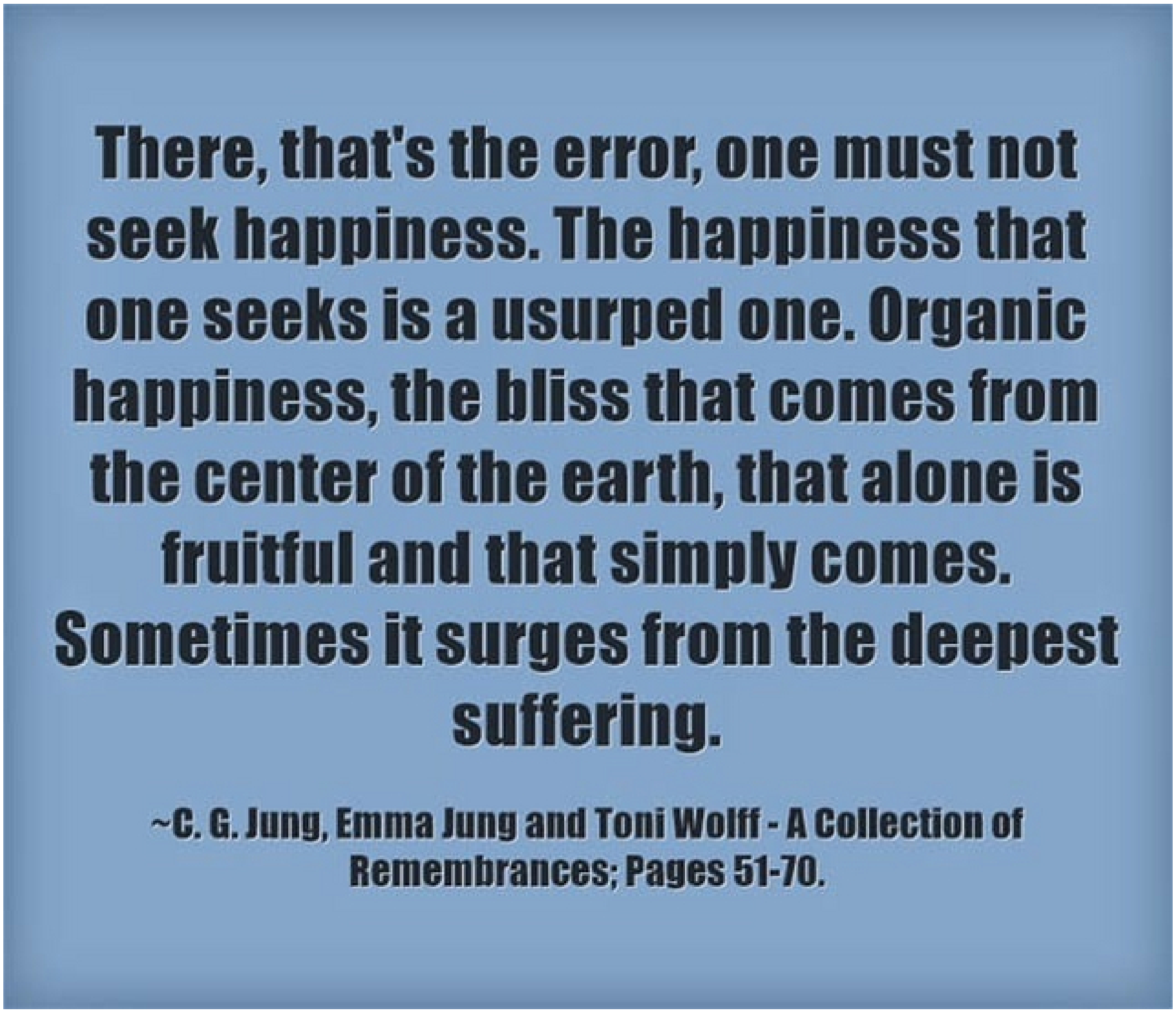

There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering.

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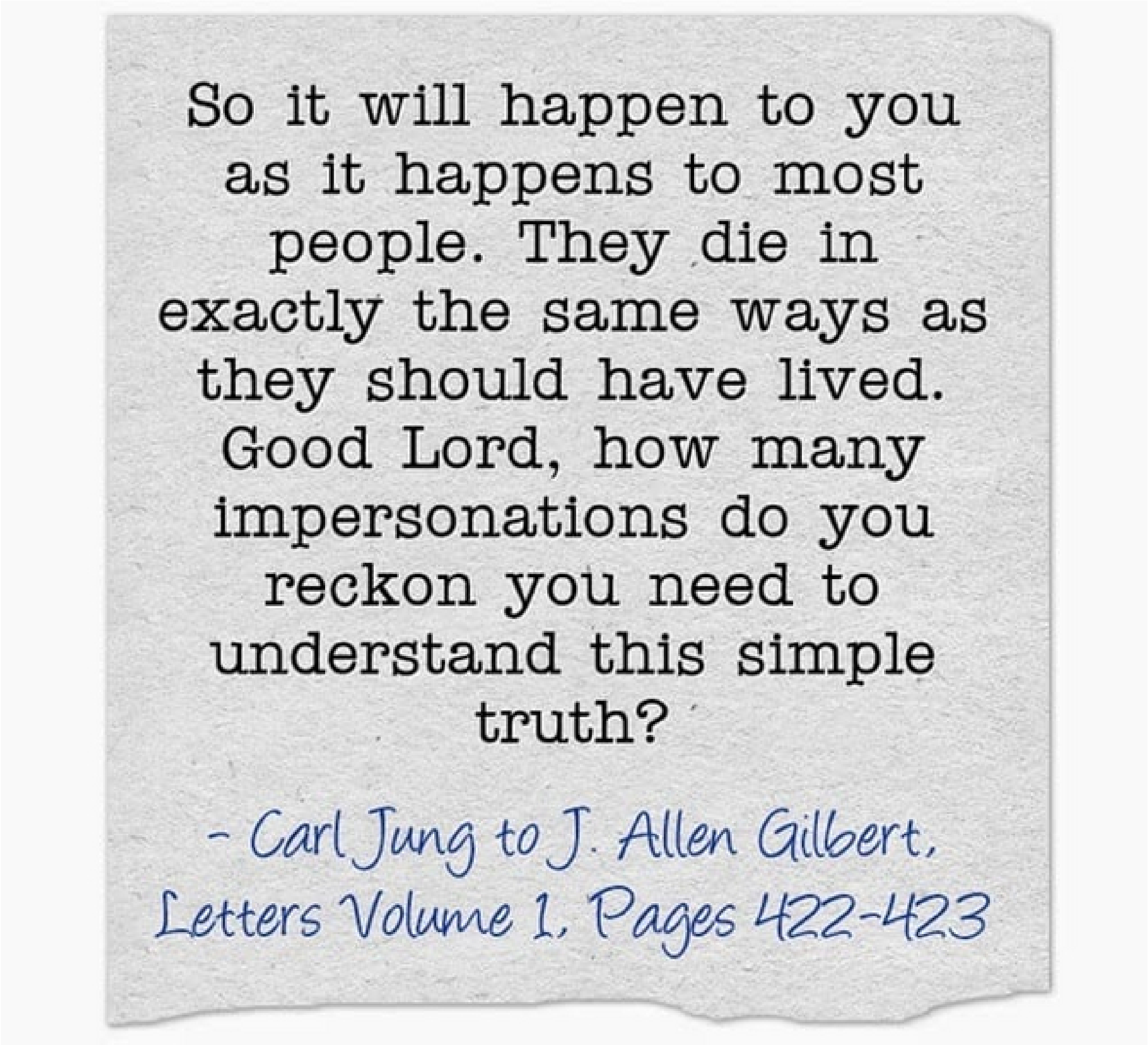

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth?

- Carl Jung to J. Allen Gilbert, Letters Volume 1, Pages 422-423

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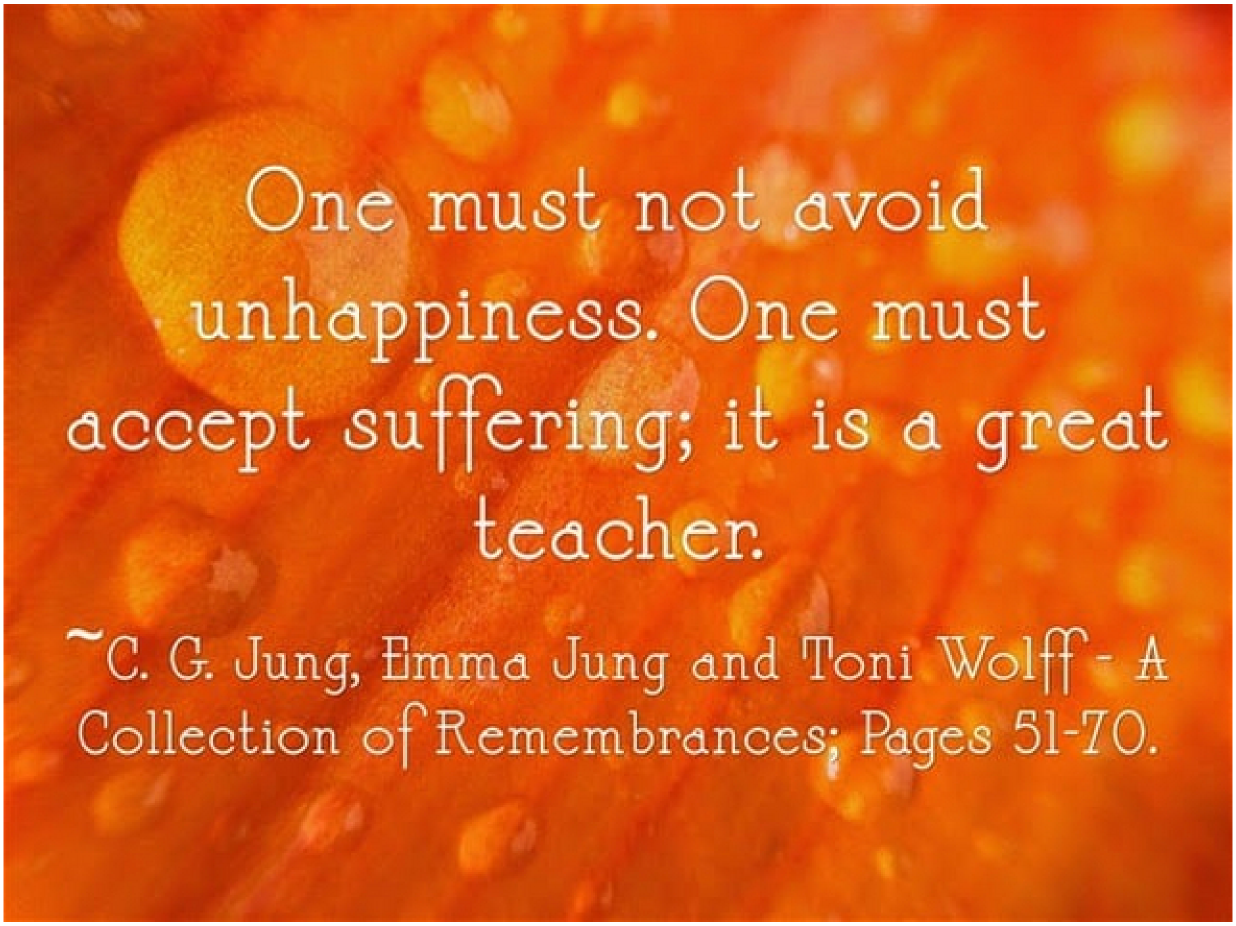

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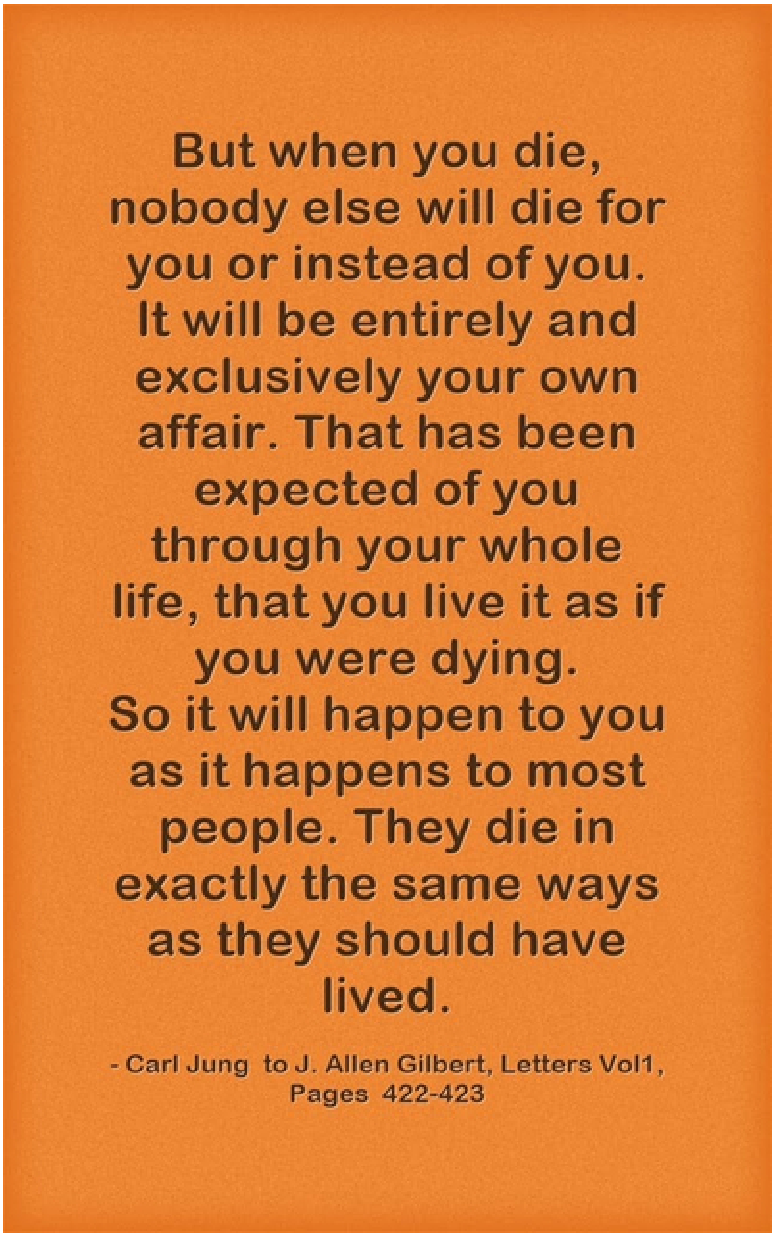

But when you die,
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It will be entirely and
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life, that you live it as if
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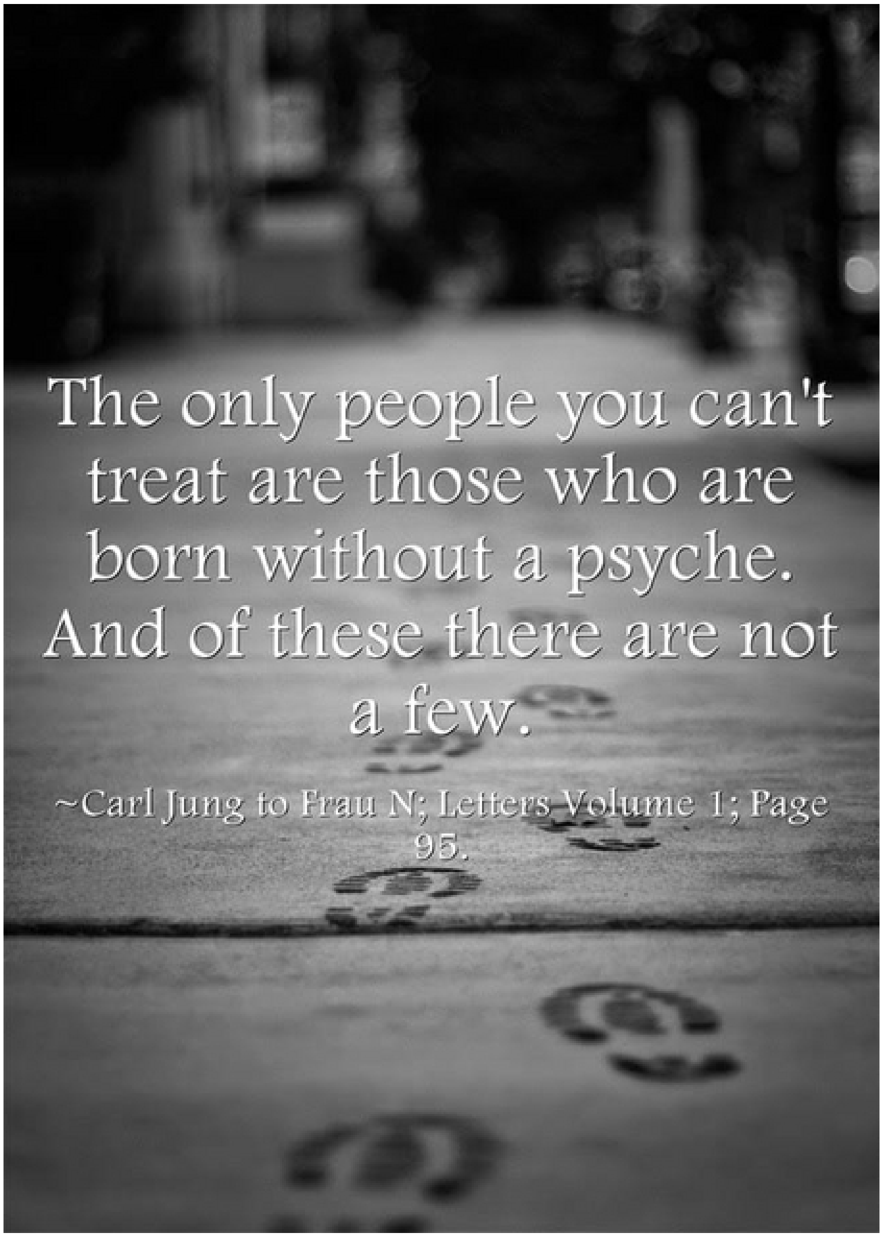
The only people you can't treat are those who are born without a psyche. And of these there are not a few.
~Carl Jung to Frau N; Letters Volume 1; Page 95.

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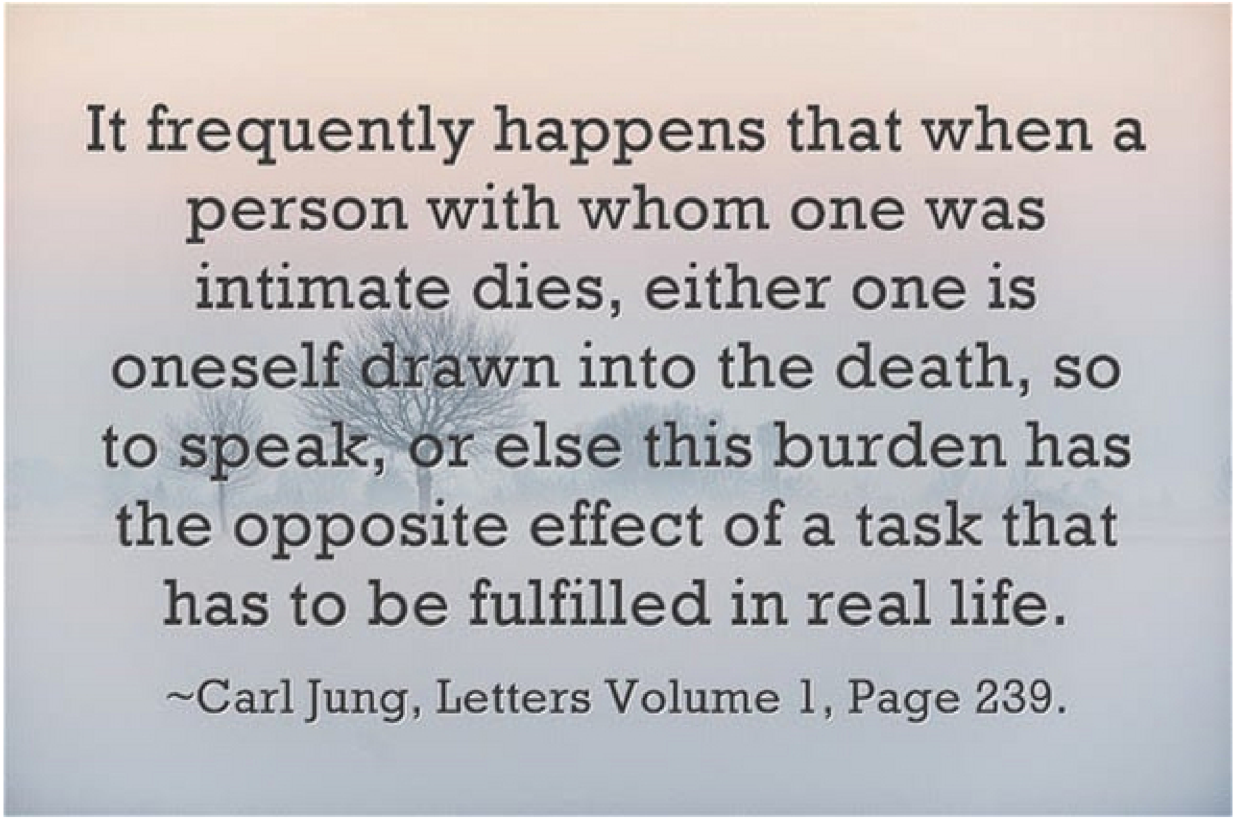

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life.

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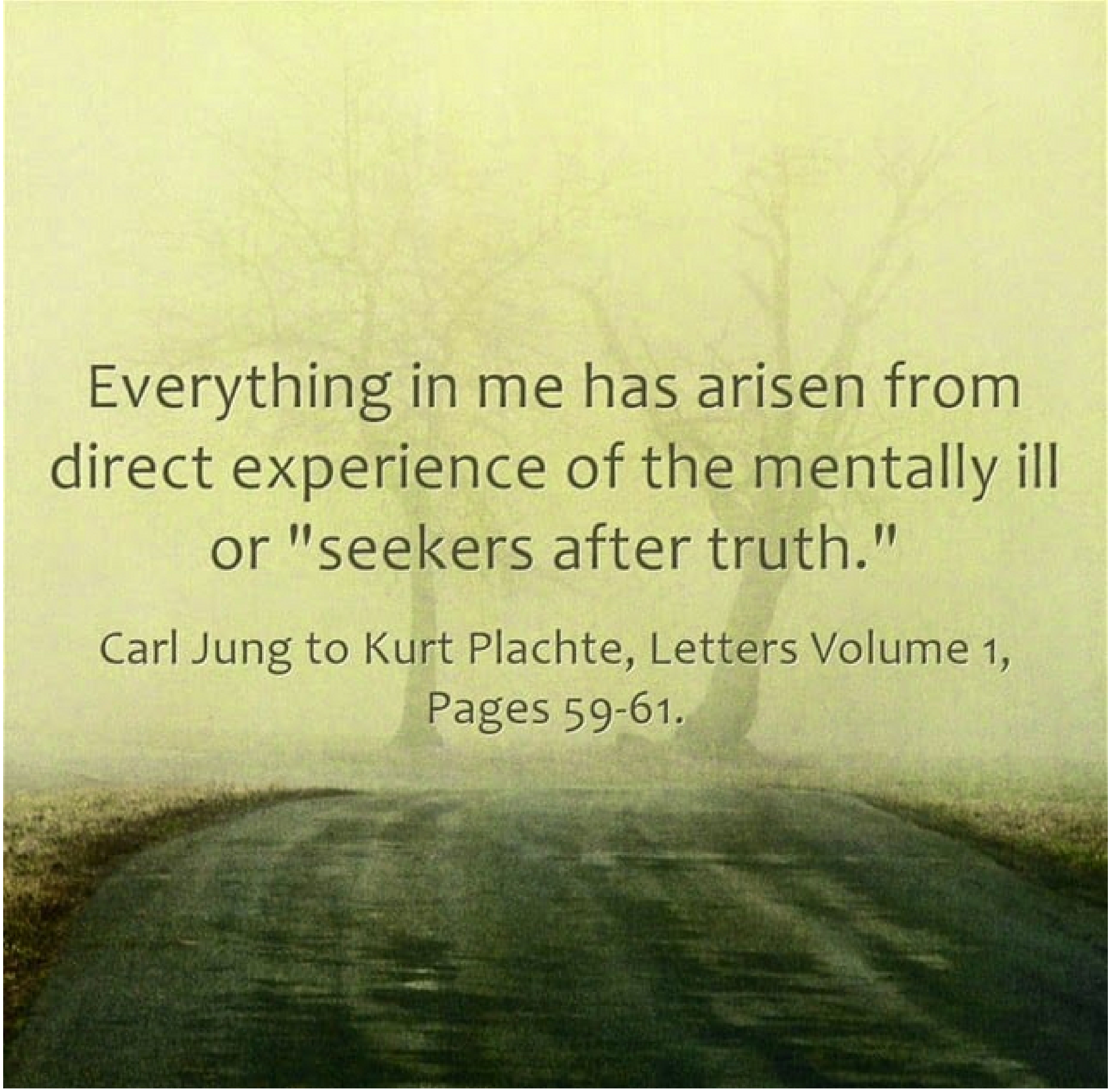
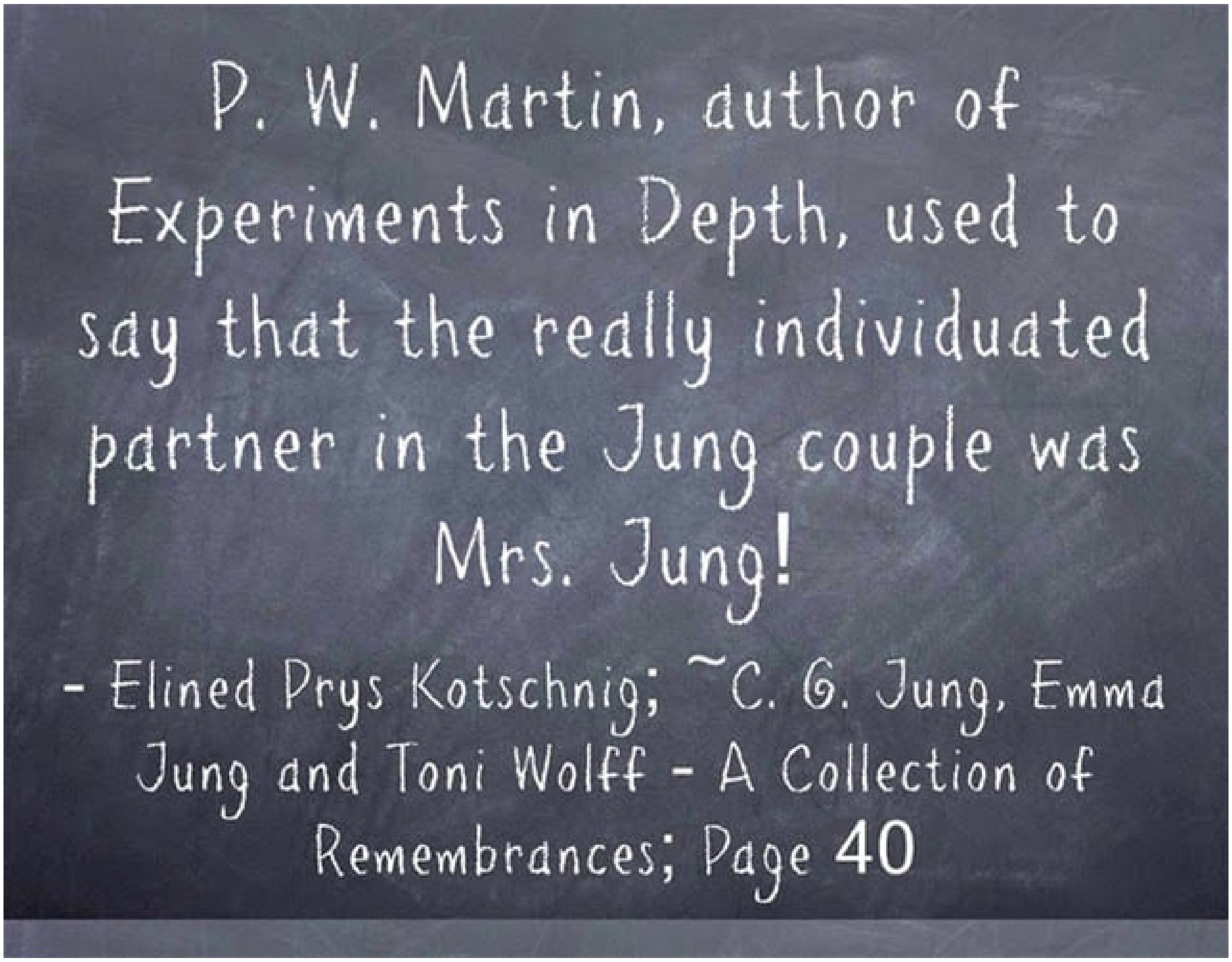


Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung to Kurt Plachte, Letters Volume 1, Pages 59-61.



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- Elined Prys Kotschnig; ~C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

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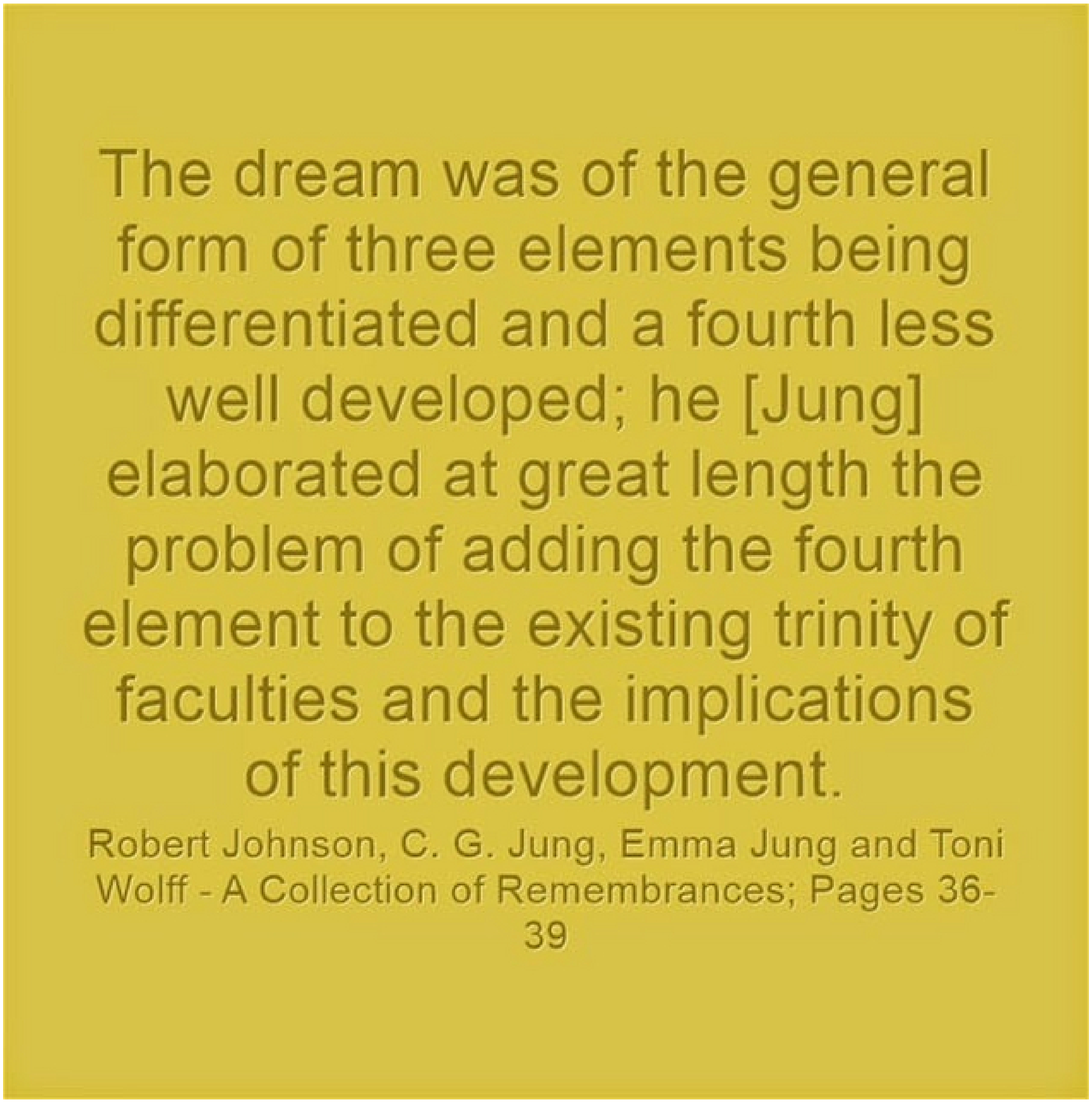

The dream was of the general form of three elements being differentiated and a fourth less well developed; he [Jung] elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

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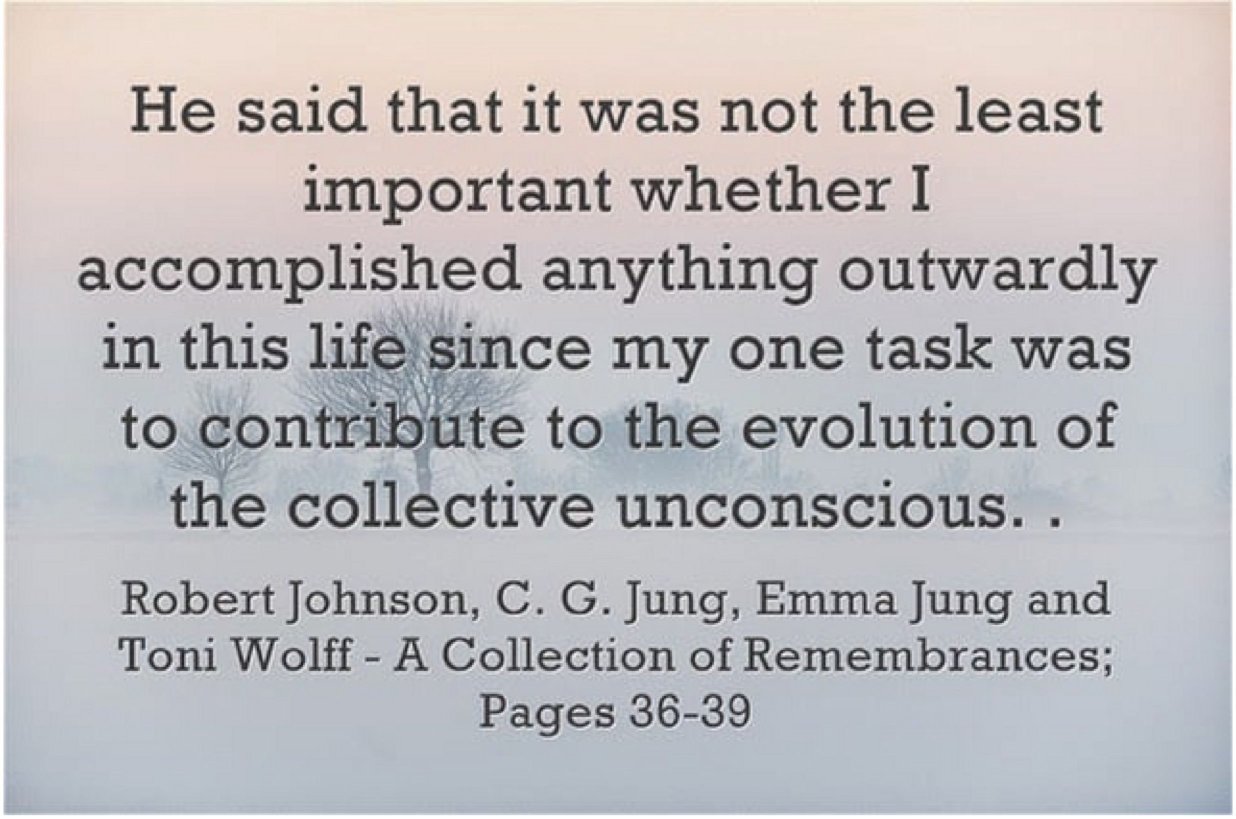

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. .

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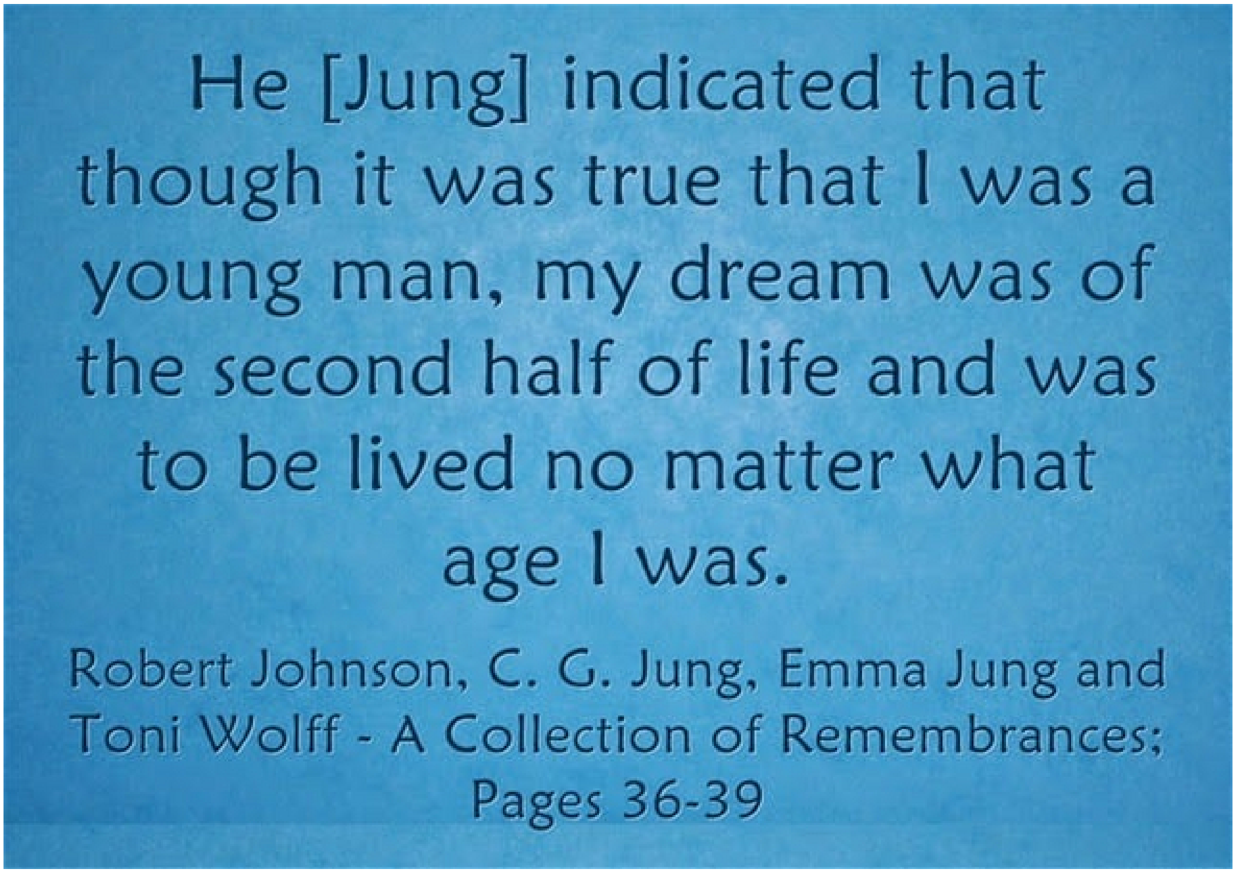

He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

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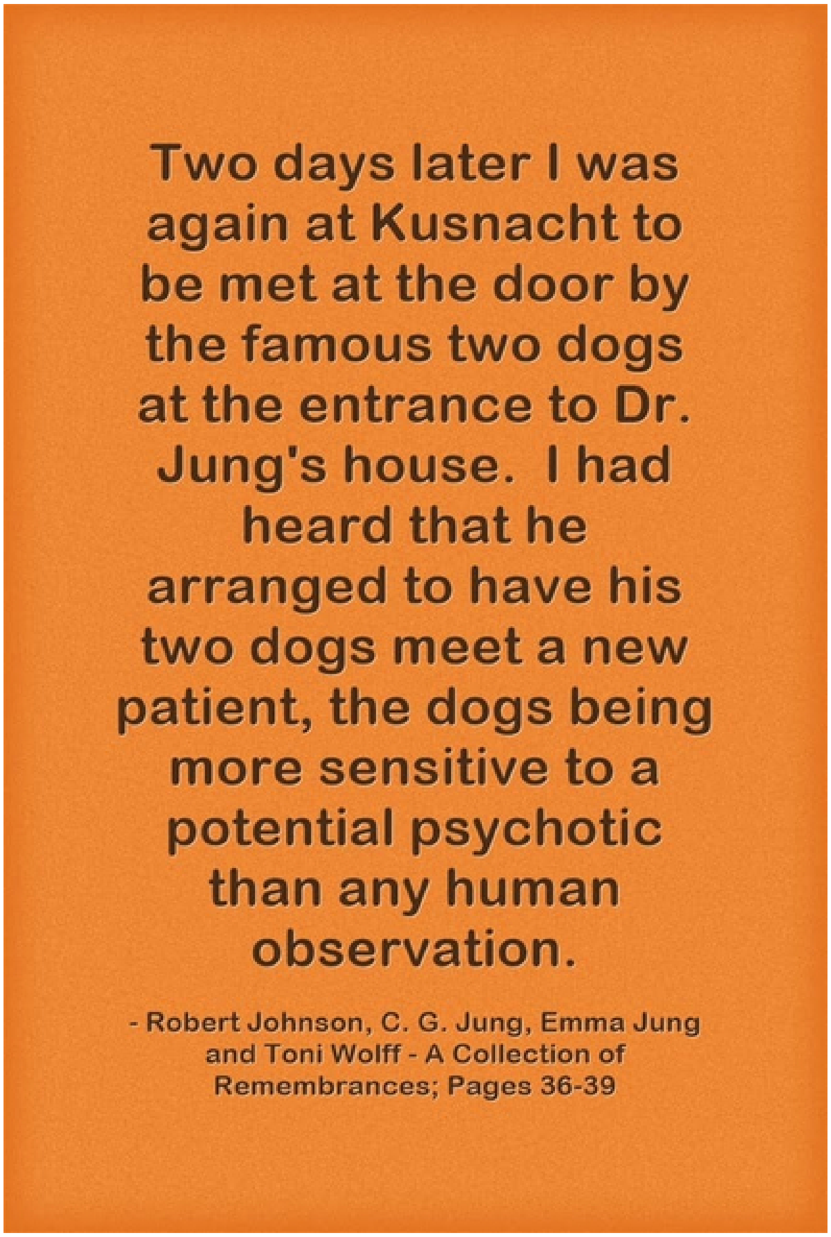

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation.

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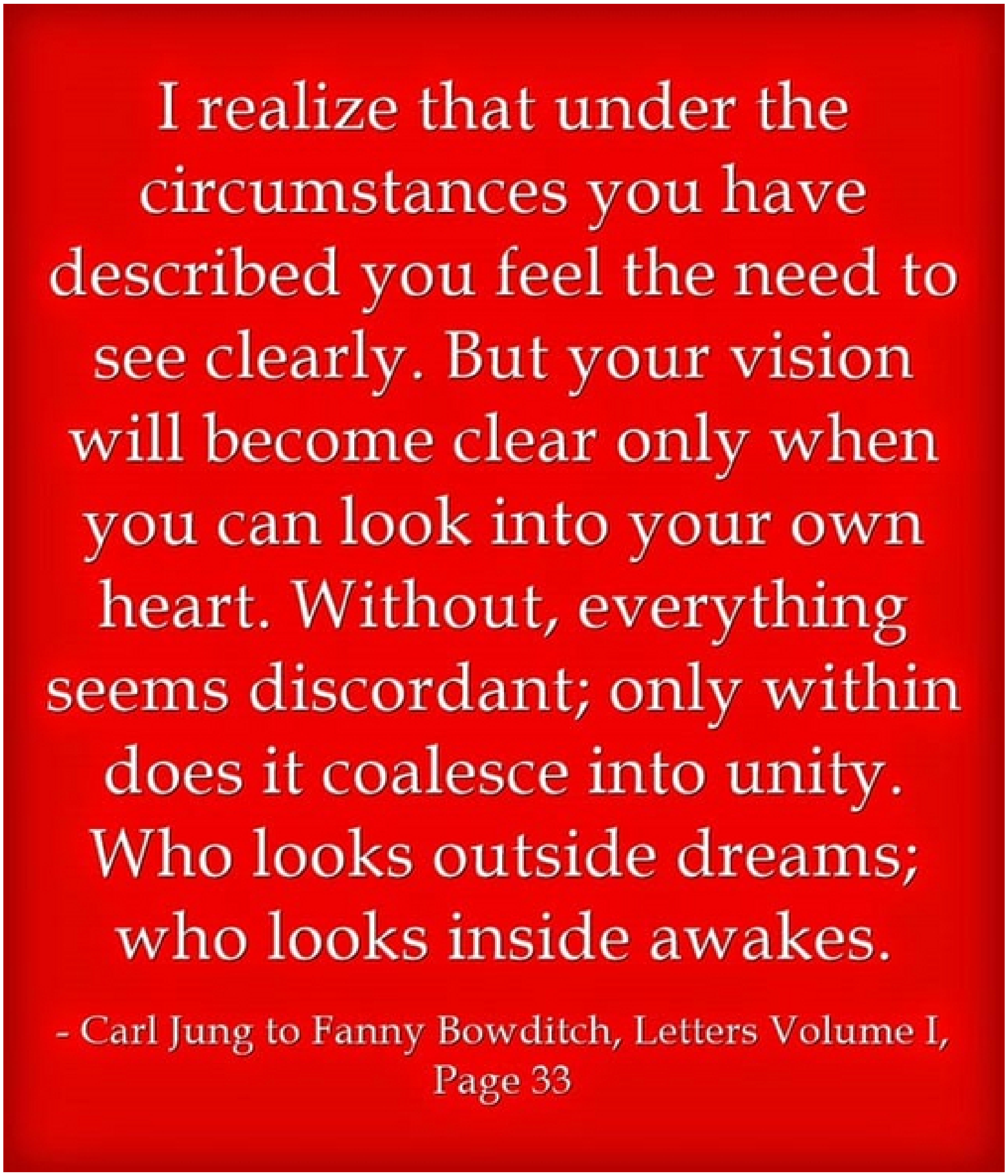

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes.

- Carl Jung to Fanny Bowditch, Letters Volume I, Page 33

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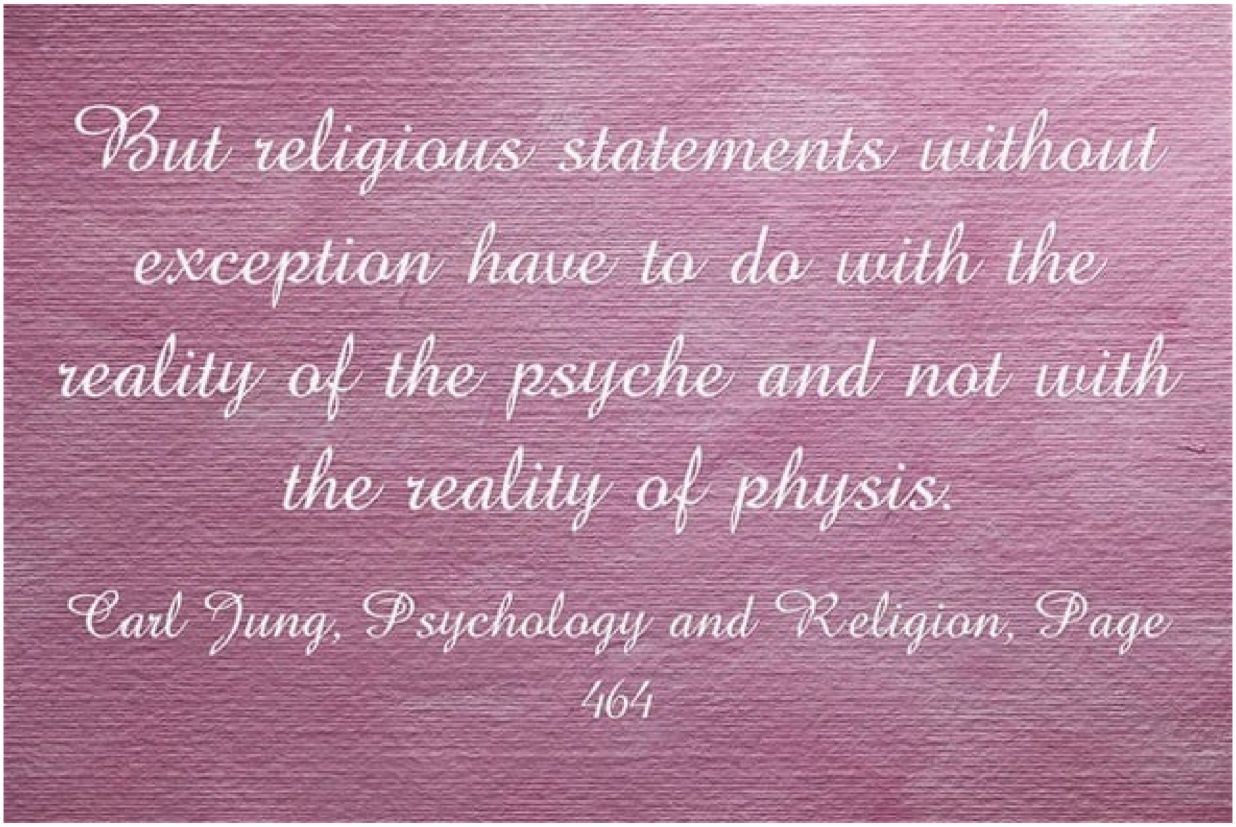

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis.

Carl Jung, Psychology and Religion, Page 464

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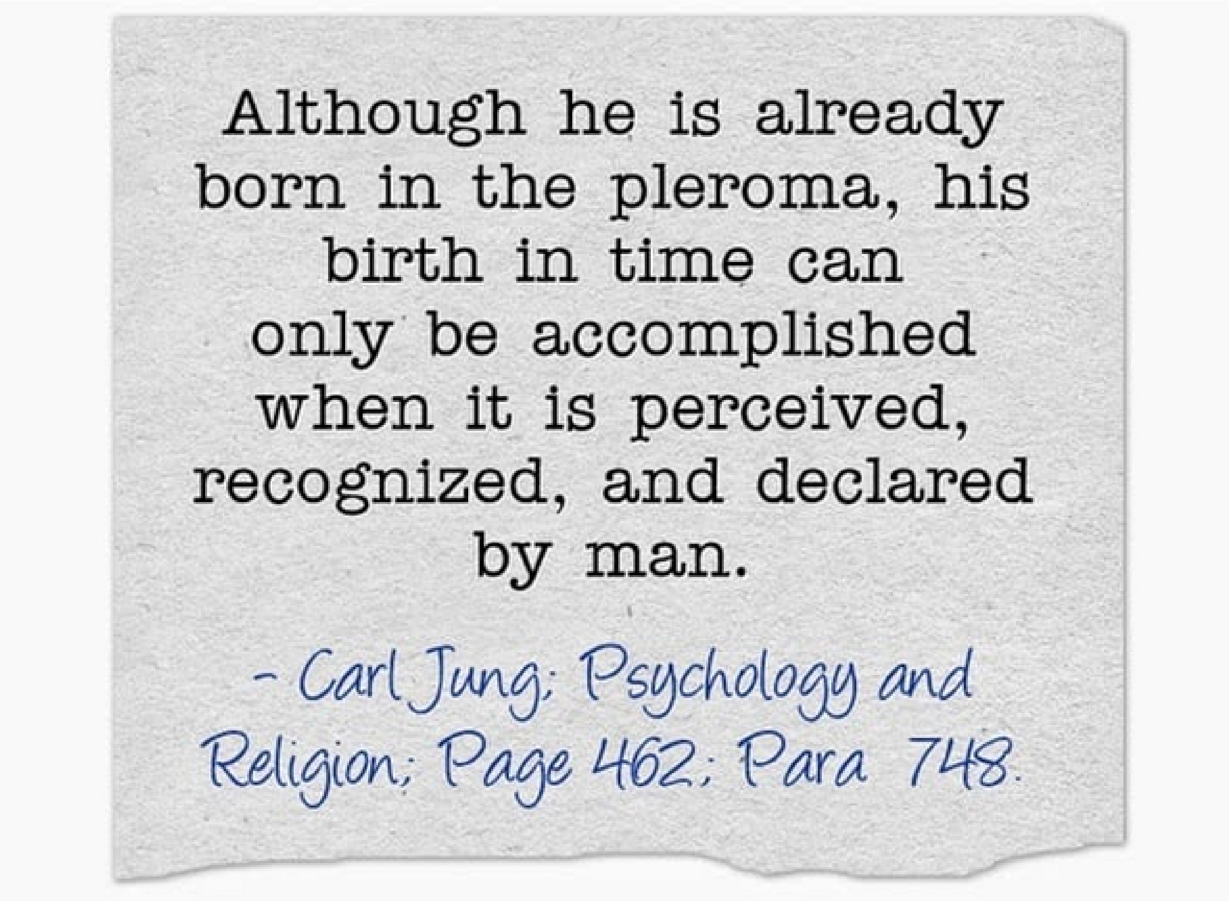

Although he is already
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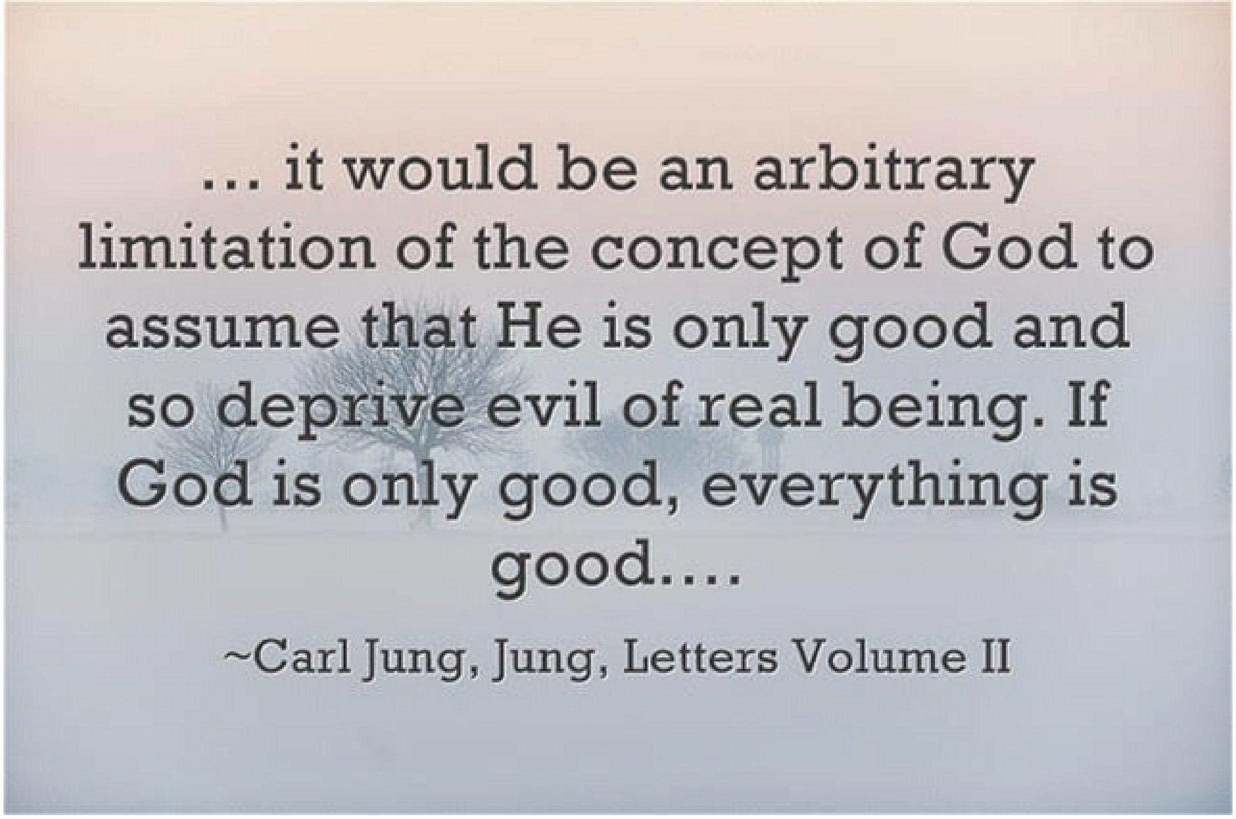

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good….

~Carl Jung, Jung, Letters Volume II

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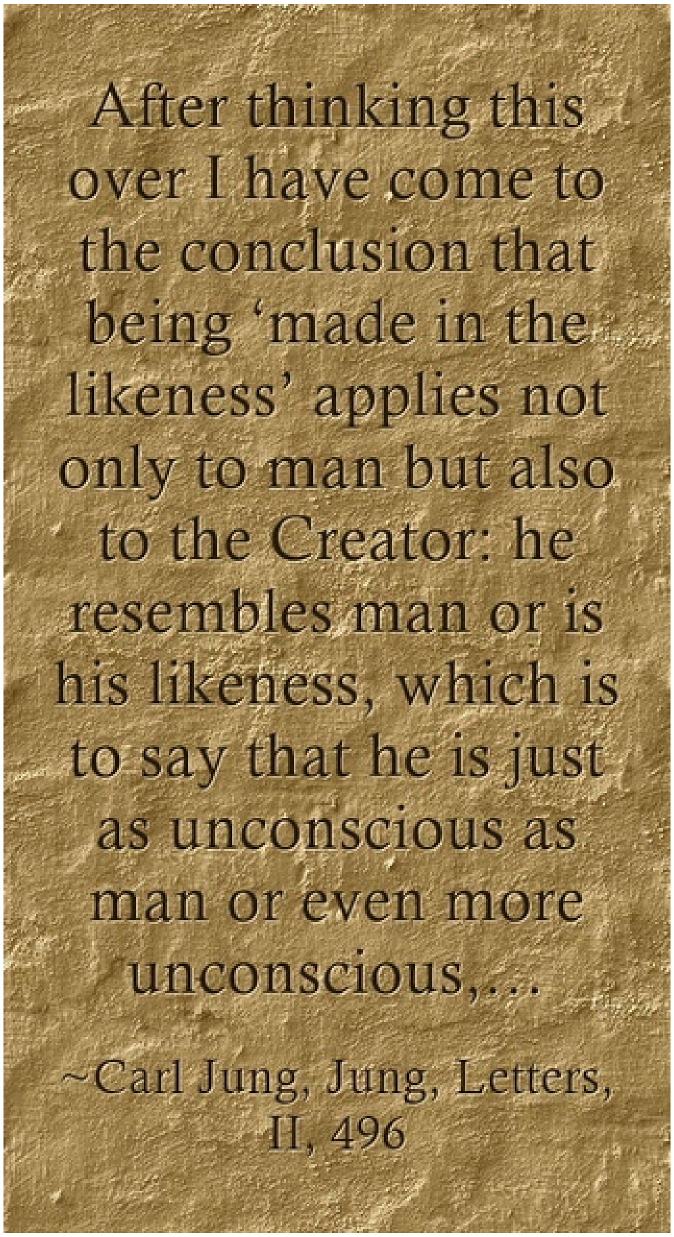

After thinking this over I have come to the conclusion that being ‘made in the likeness’ applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious,…

~Carl Jung, Jung, Letters, II, 496

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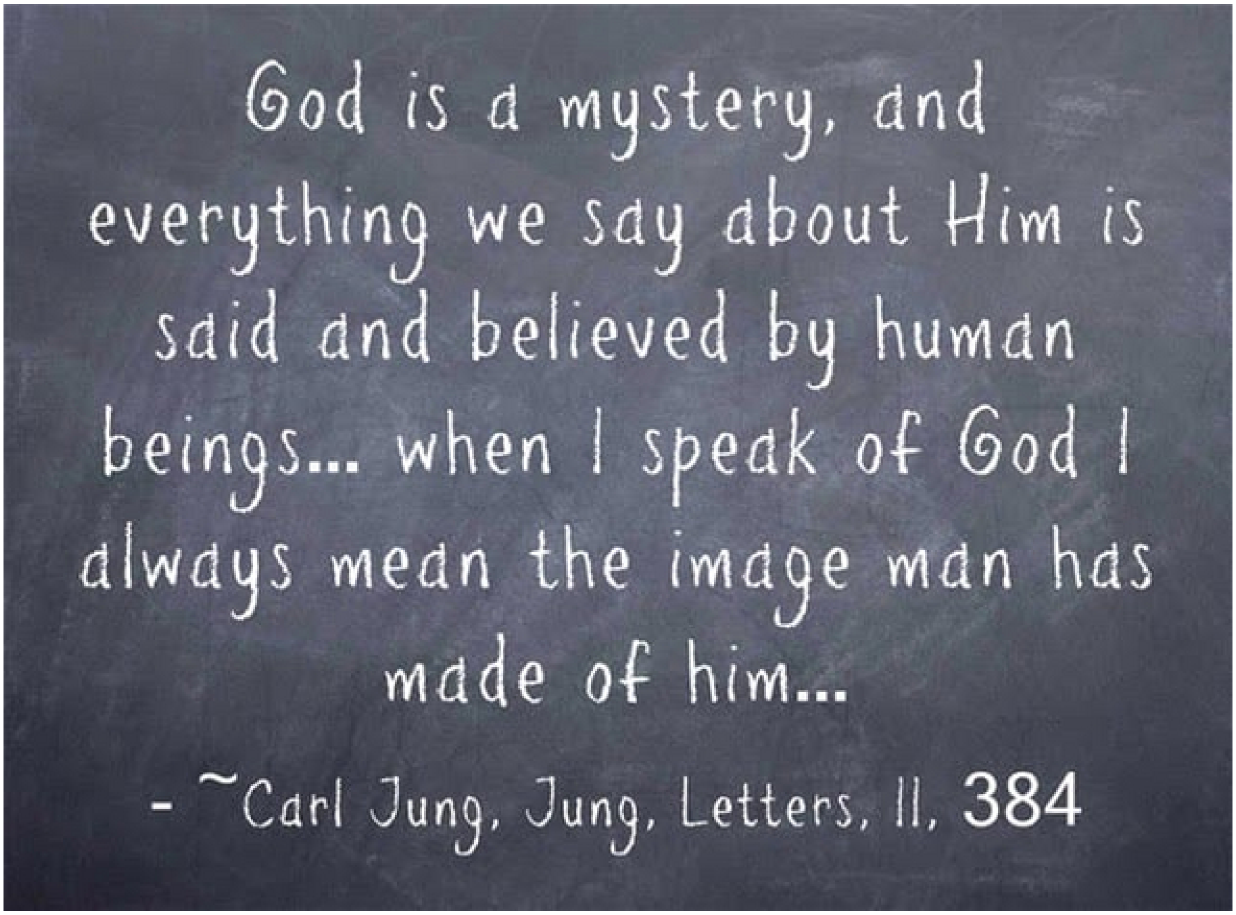

God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him...

- ~Carl Jung, Jung, Letters, II, 384

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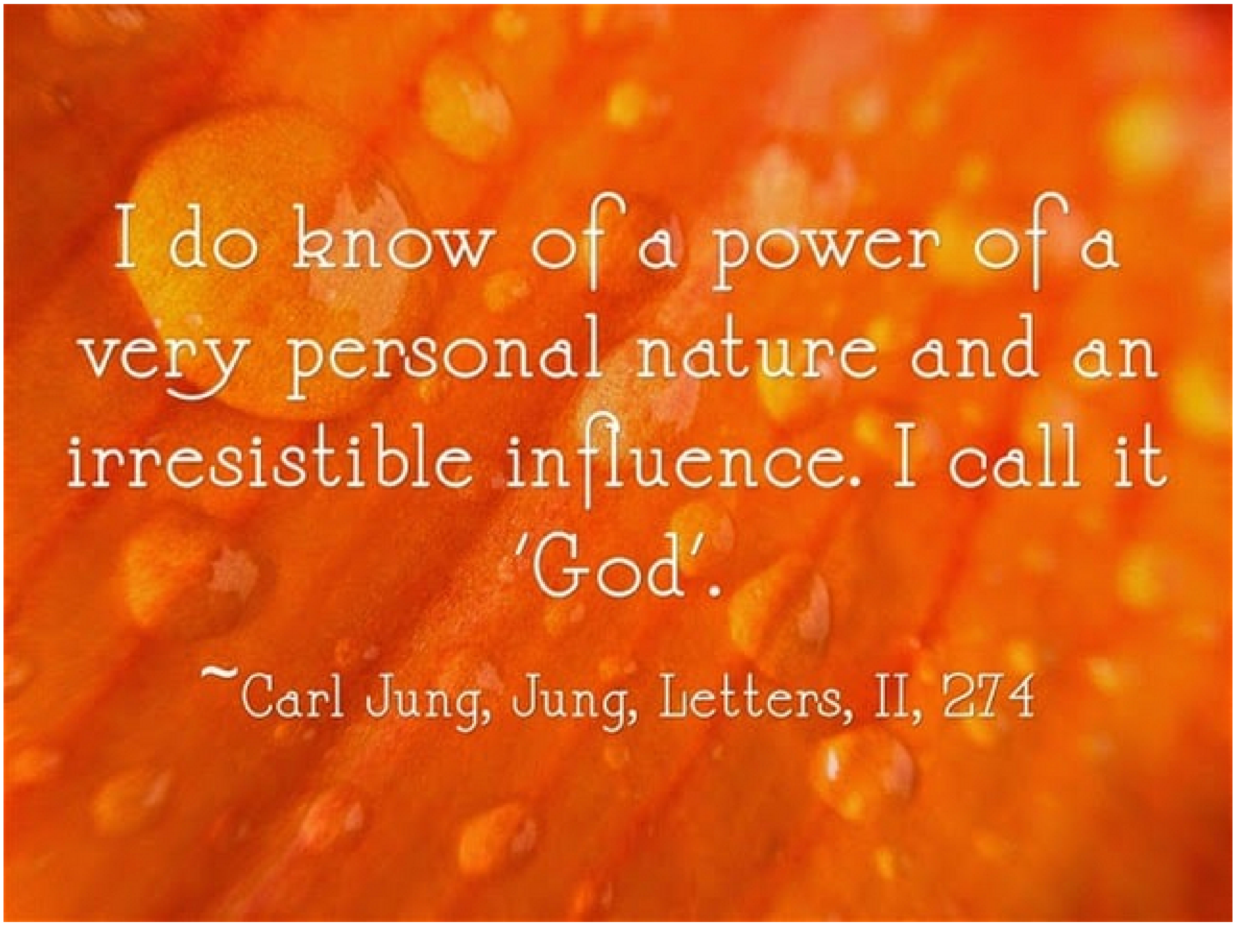

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'.
~Carl Jung, Jung, Letters, II, 274

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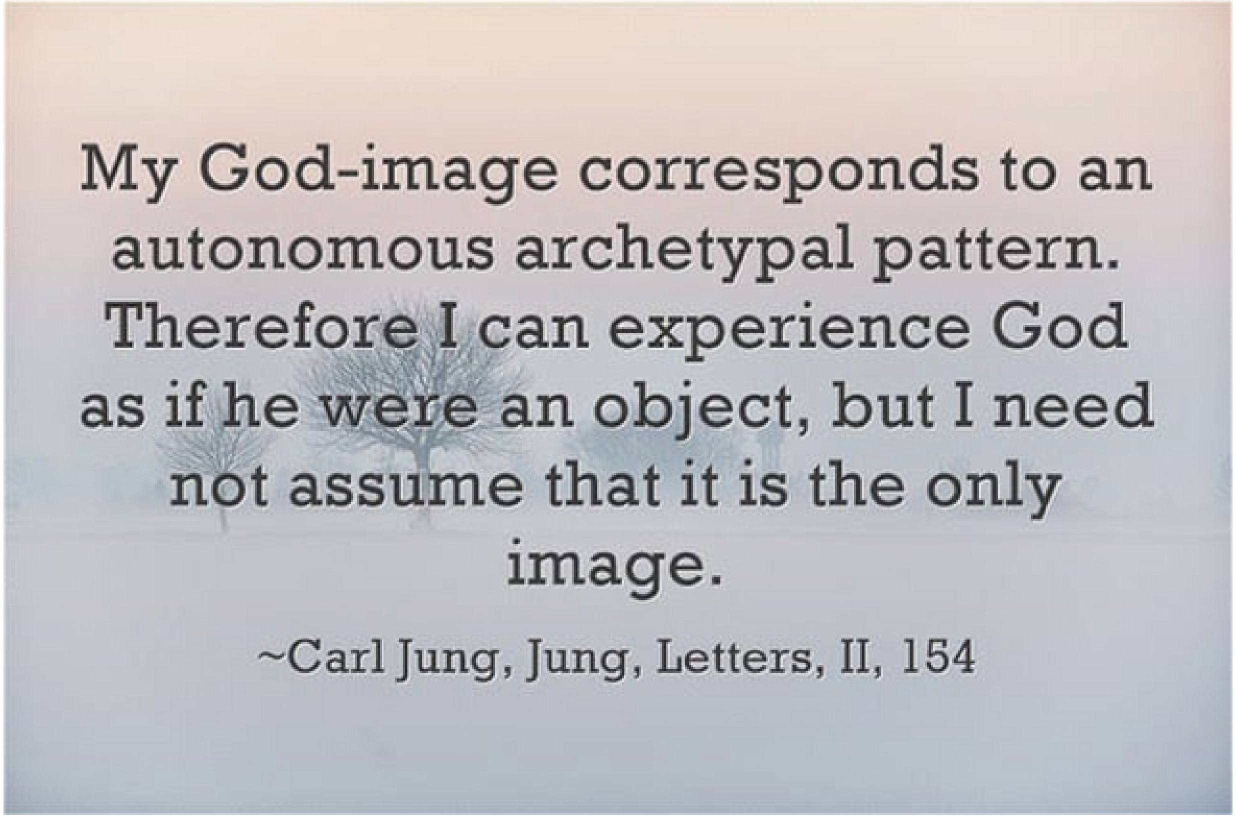

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image.

~Carl Jung, Jung, Letters, II, 154

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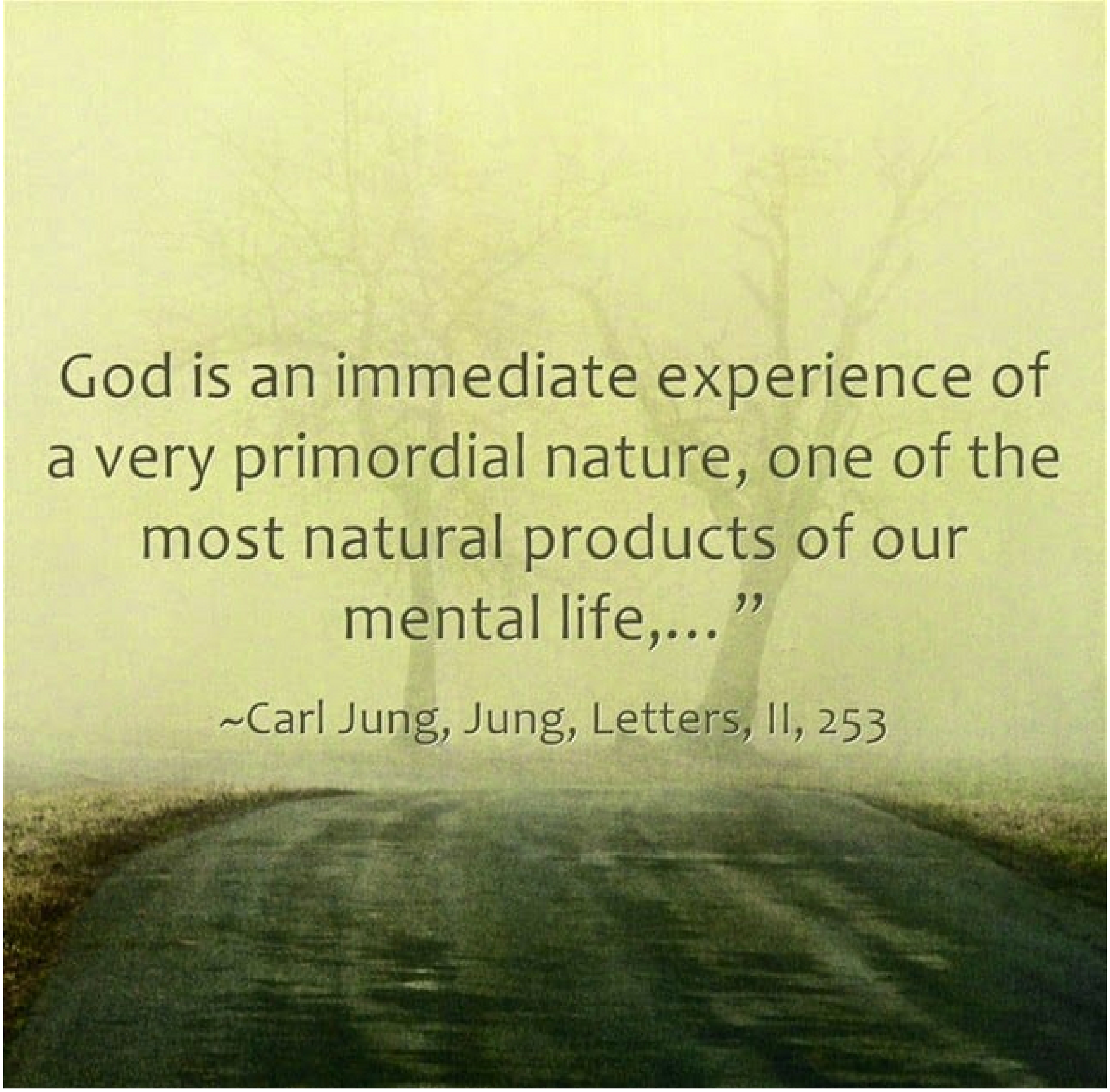
God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,… ”
~Carl Jung, Jung, Letters, II, 253

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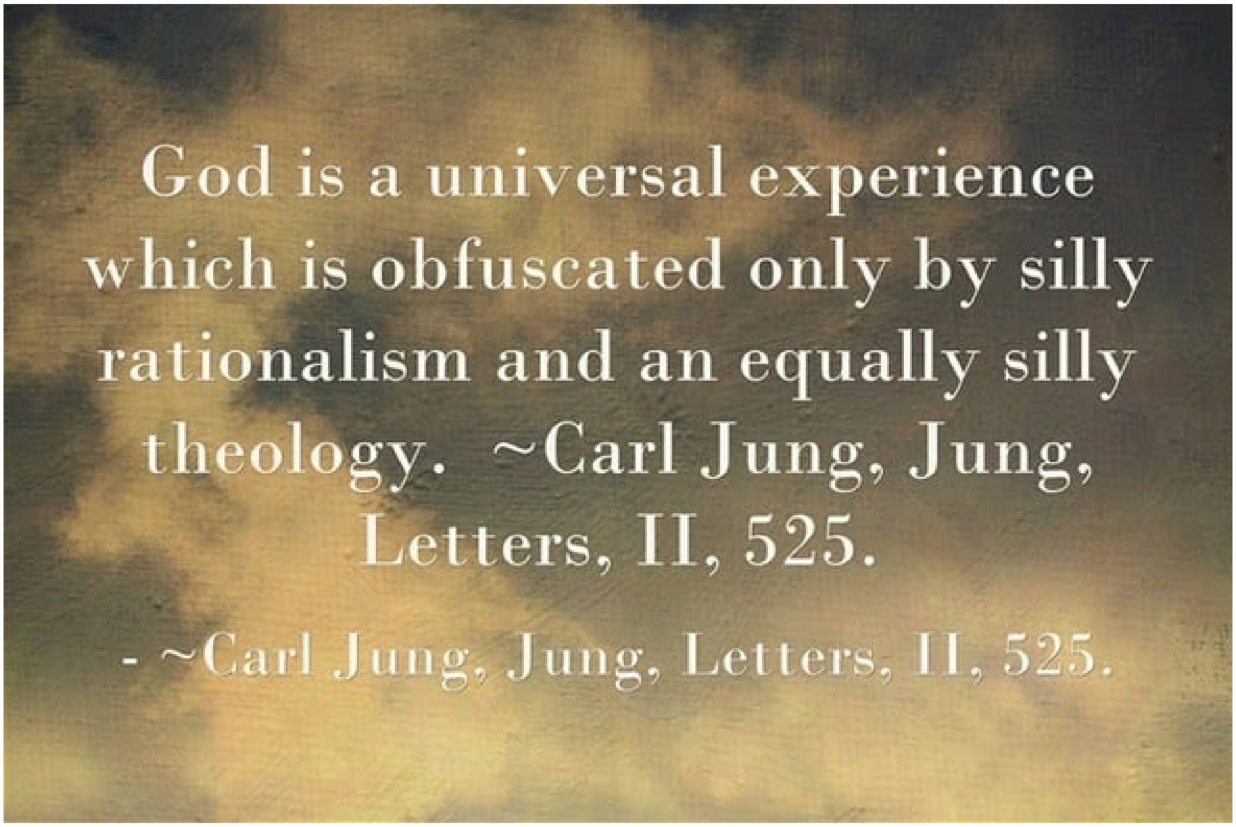

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. ~Carl Jung, Jung, Letters, II, 525.

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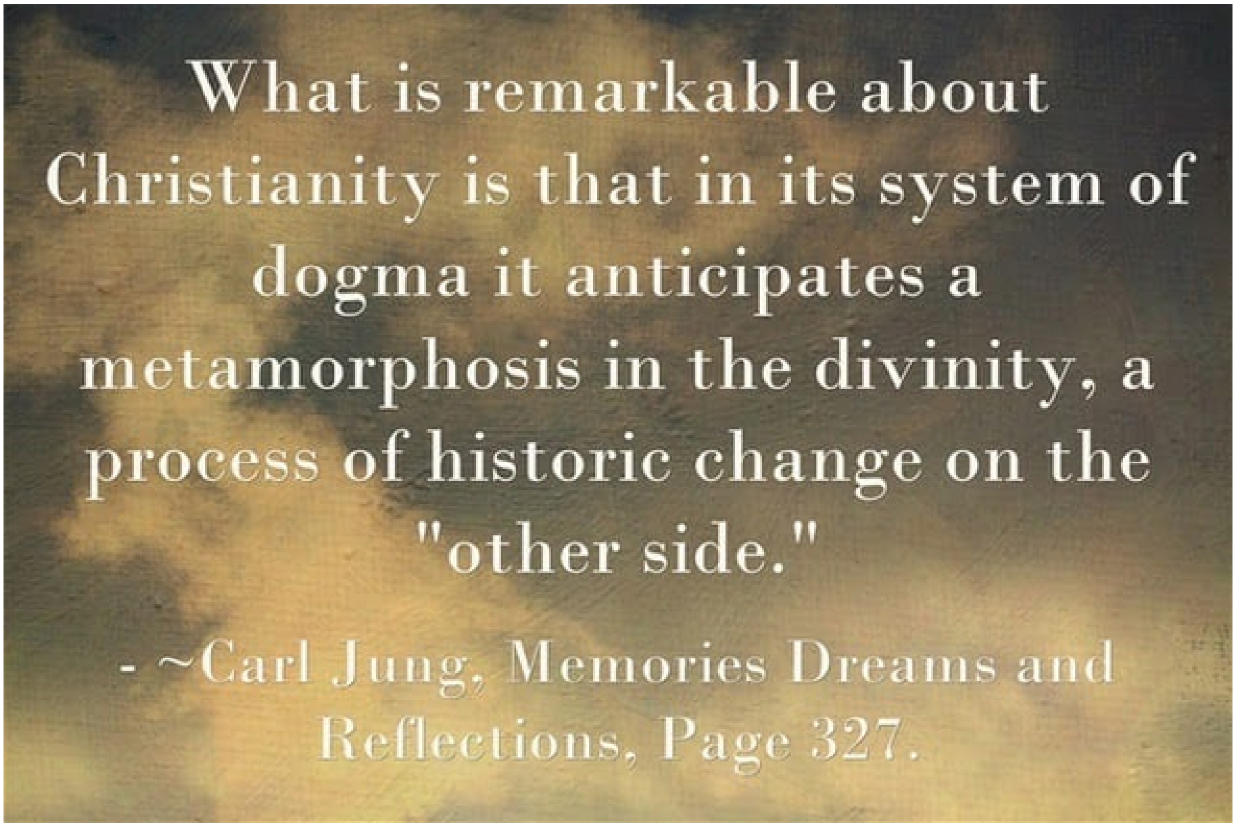

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side."

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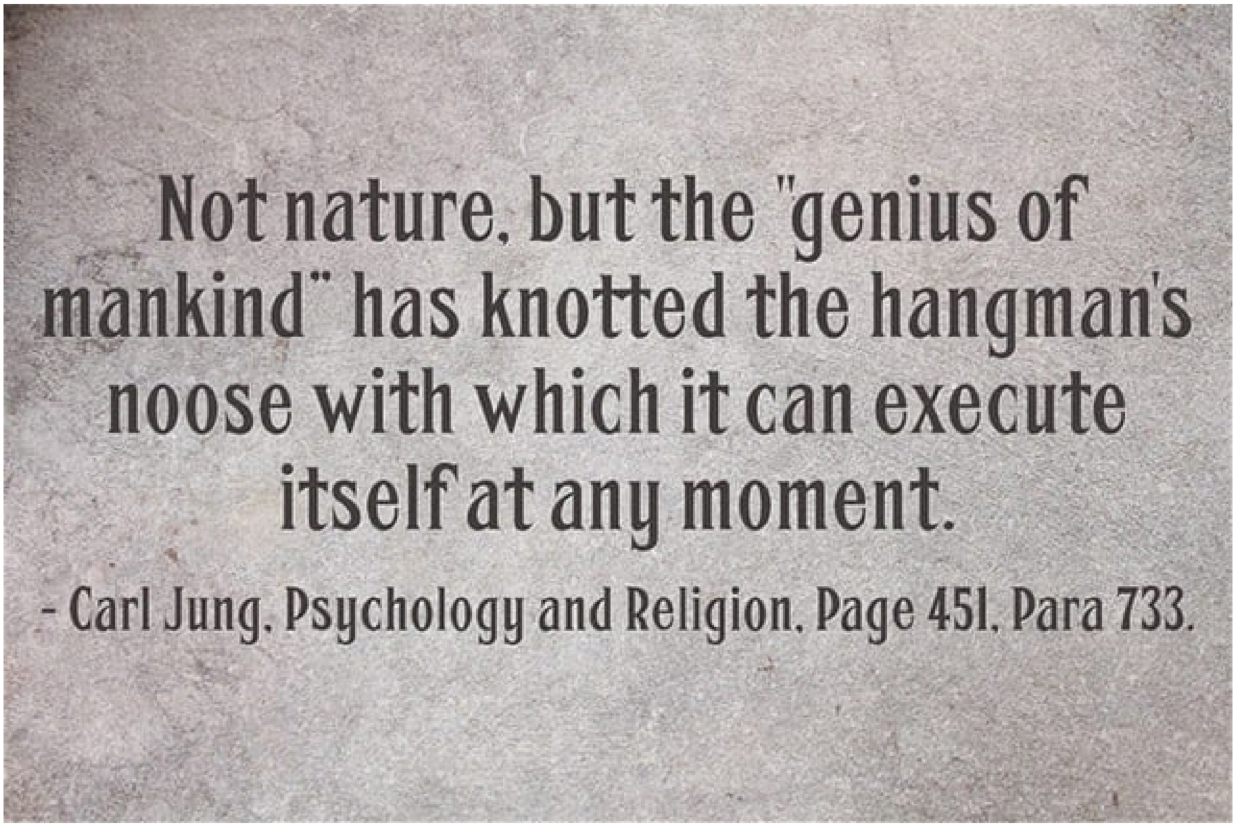

Not nature, but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

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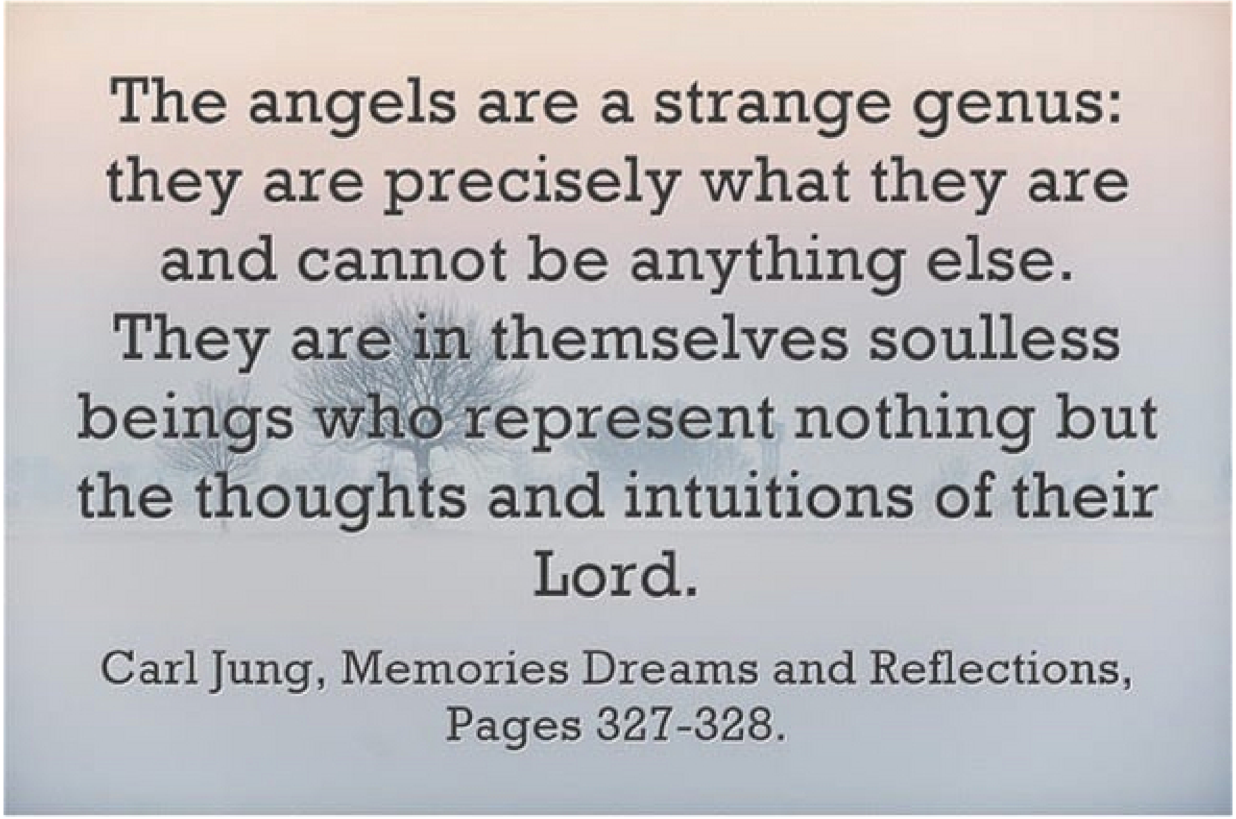

The angels are a strange genus:
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They are in themselves soulless
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Carl Jung, Memories Dreams and Reflections,
Pages 327-328.

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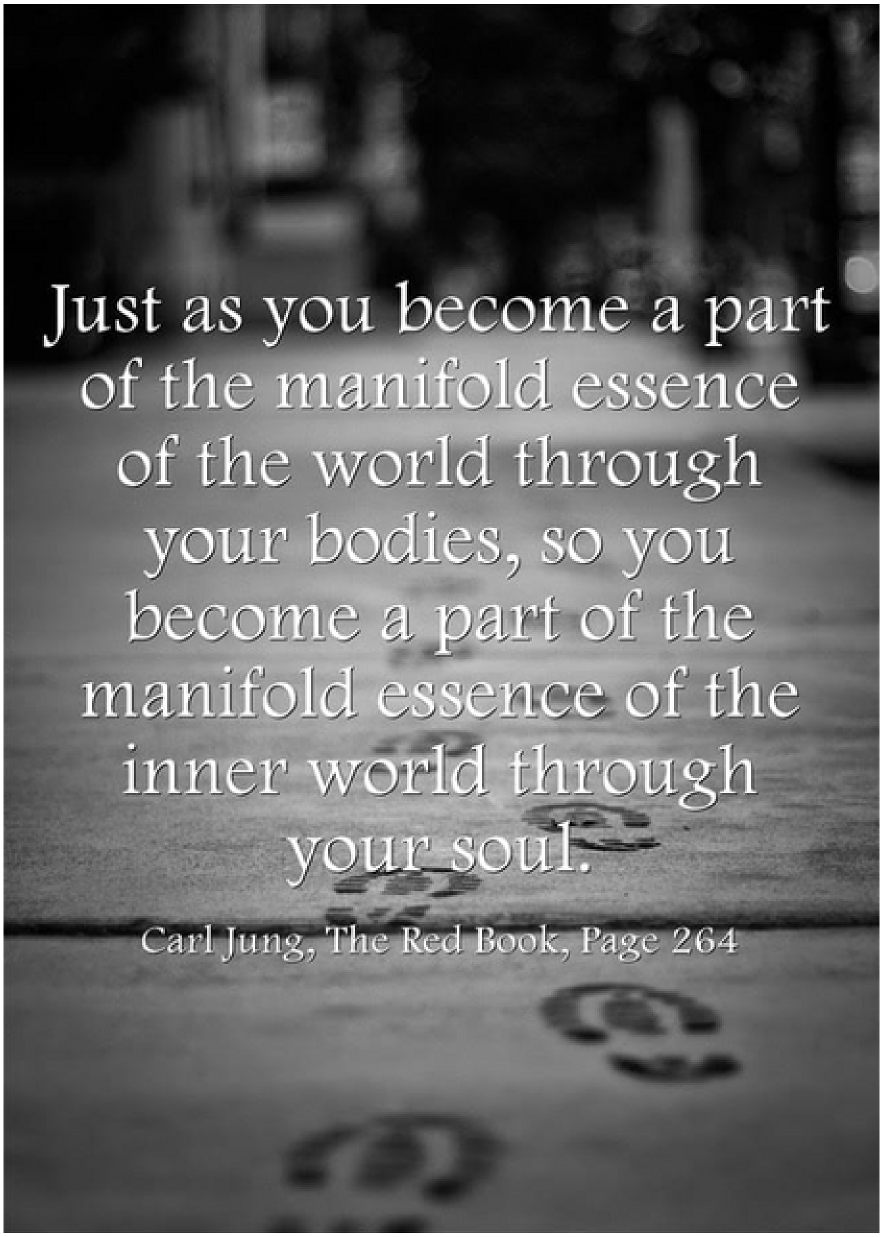
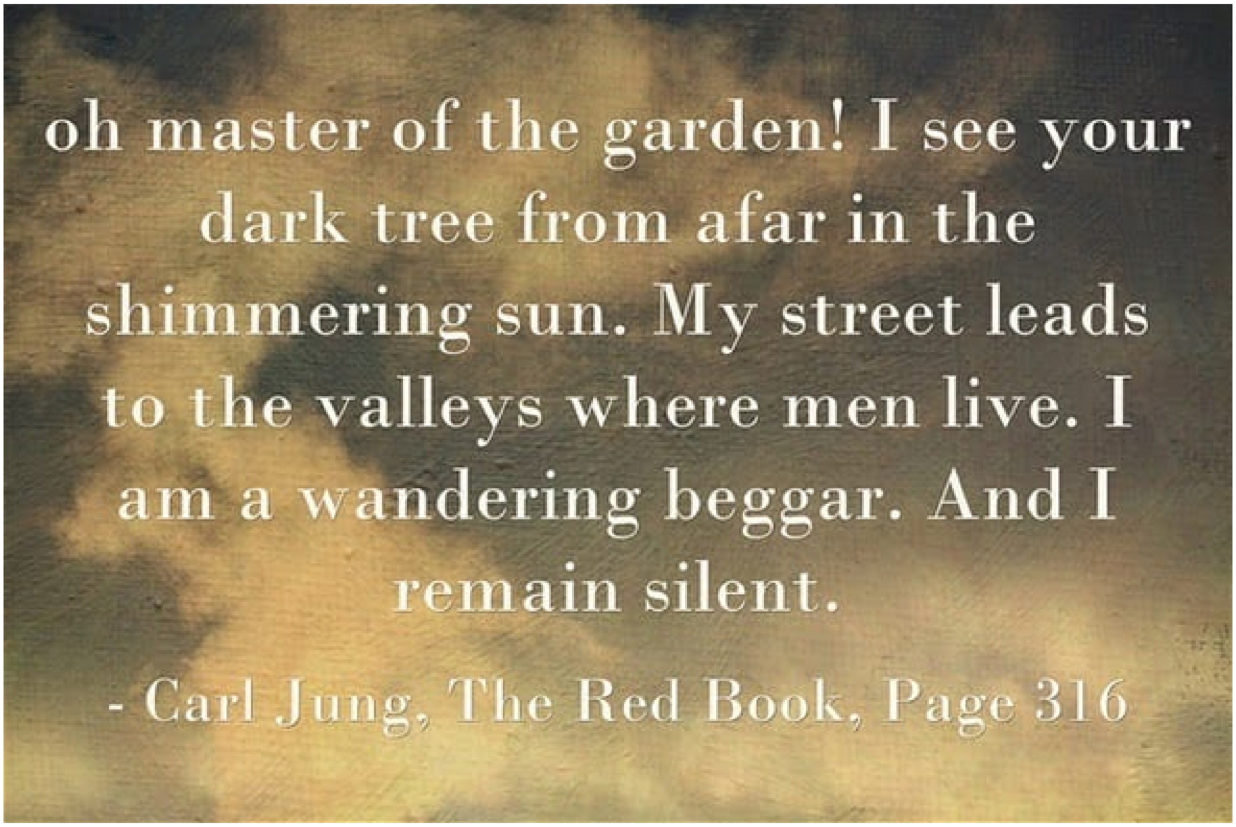


Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.



oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

- Carl Jung, The Red Book, Page 316

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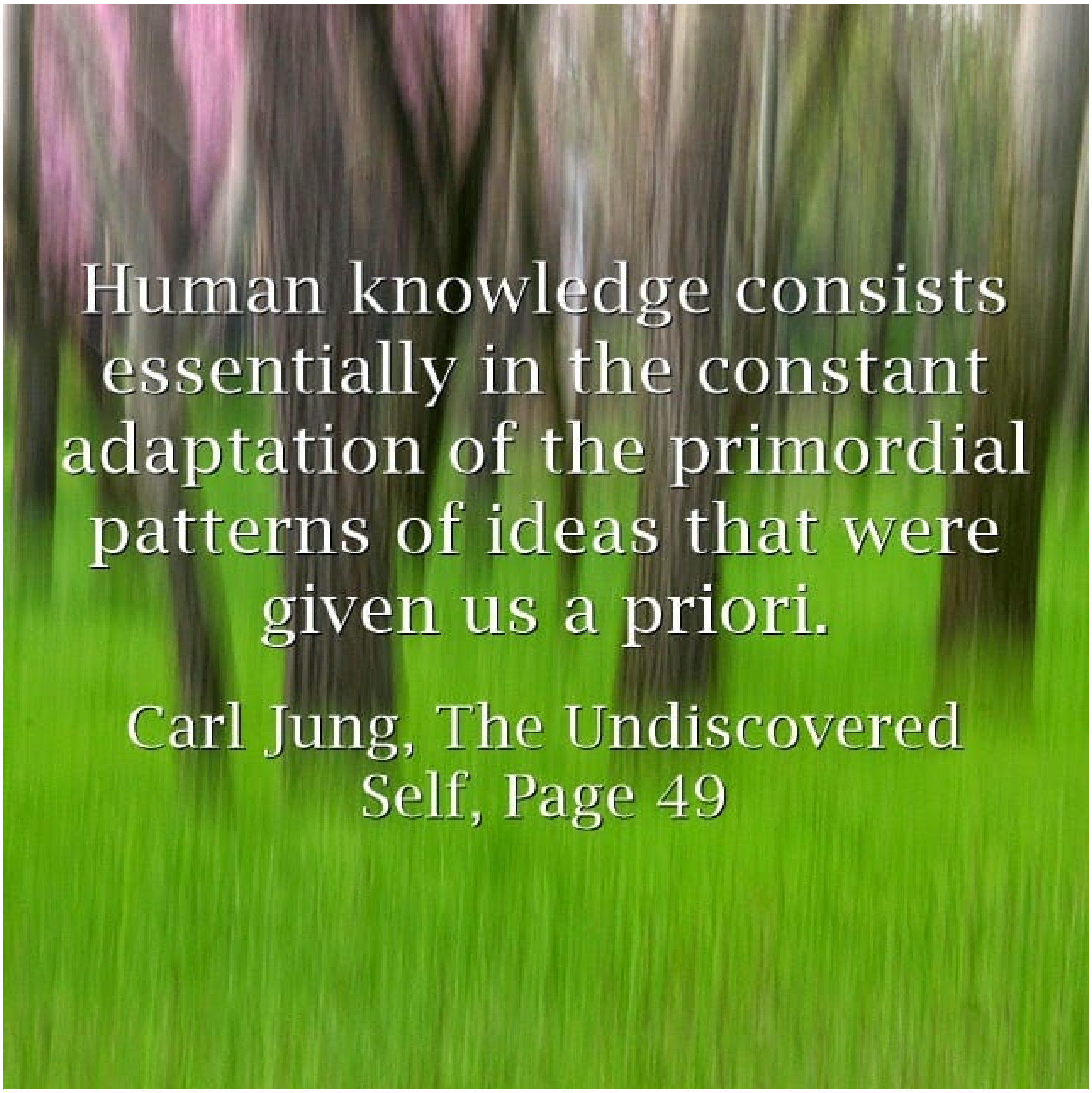
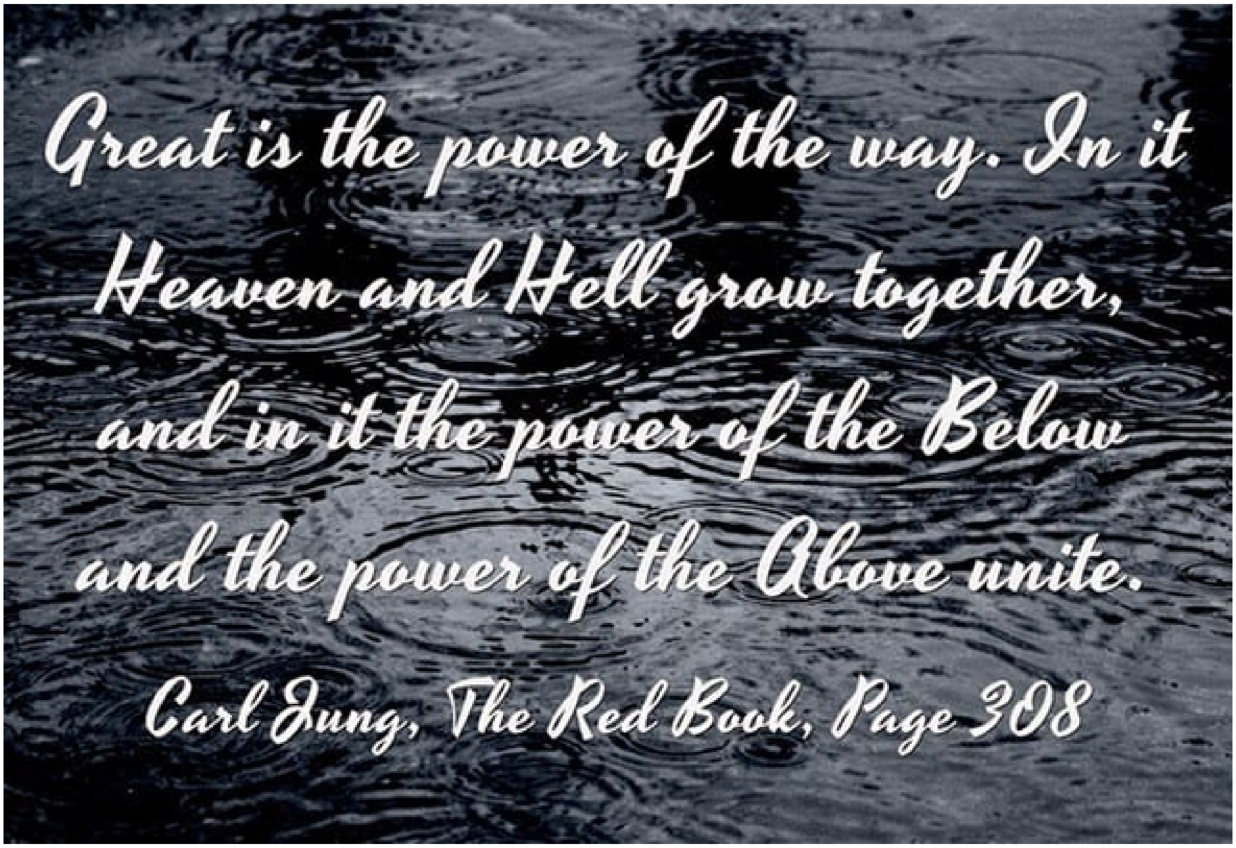
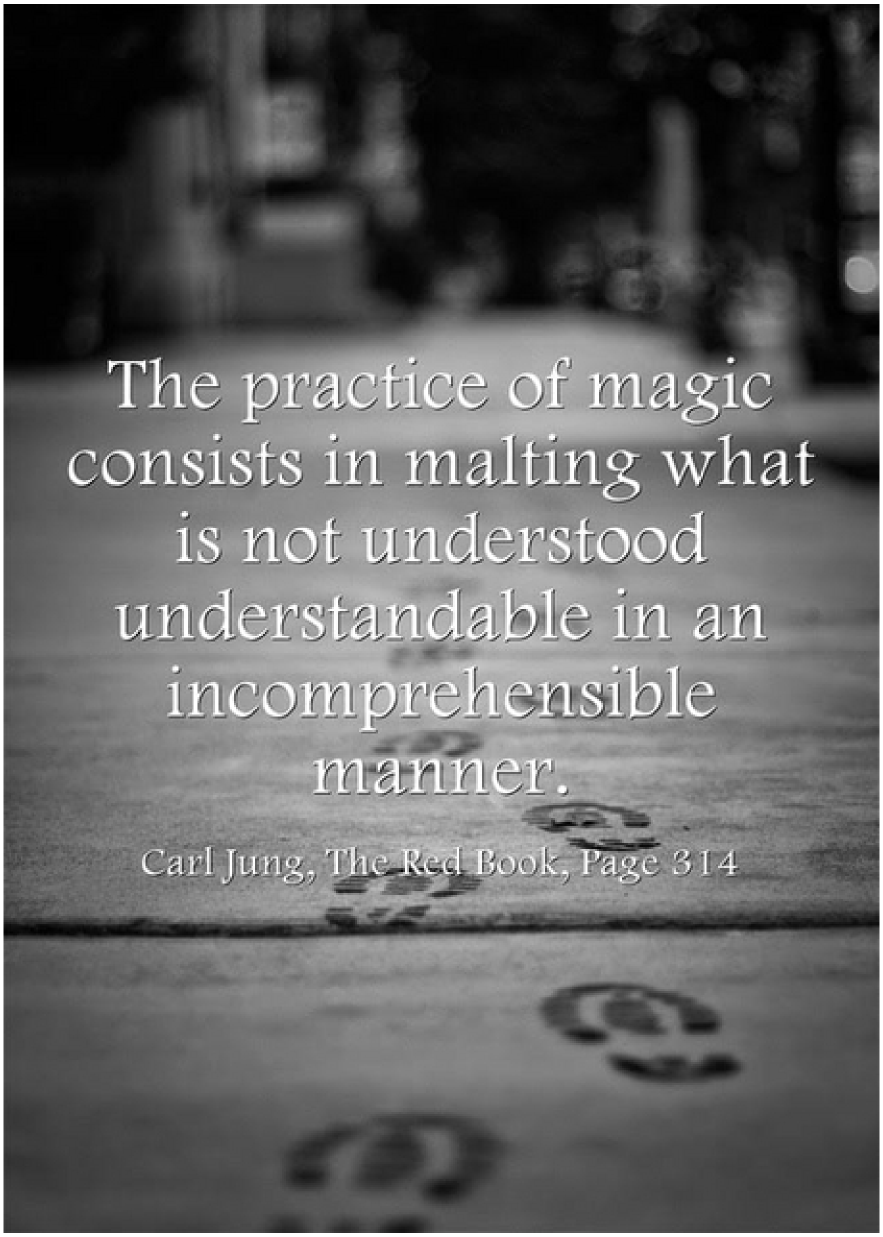


Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori. Carl Jung, The Undiscovered Self, Page 49.



Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.


The practice of magic consists in malting what is not understood understandable in an incomprehensible manner.
Carl Jung, The Red Book, Page 314

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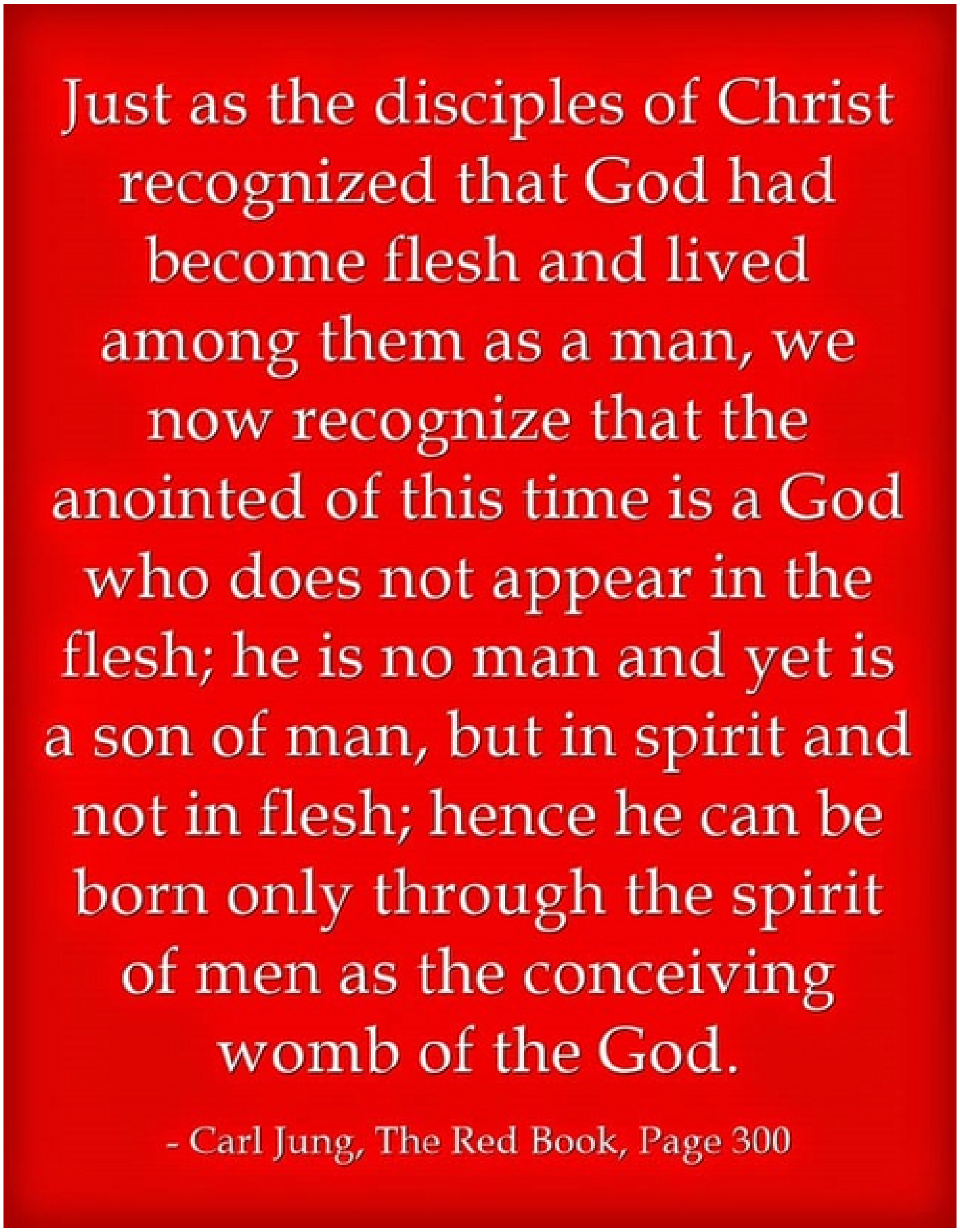

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God.

- Carl Jung, The Red Book, Page 300

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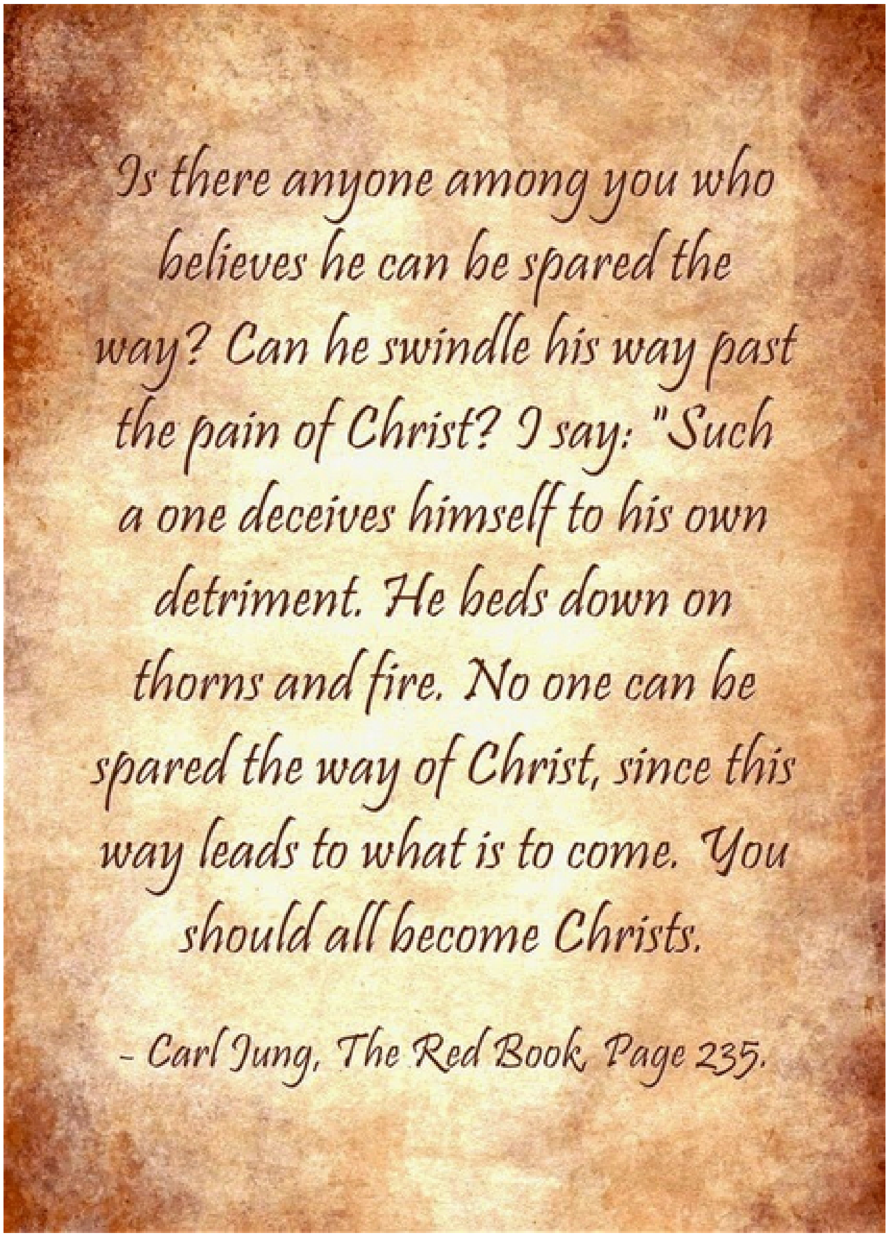
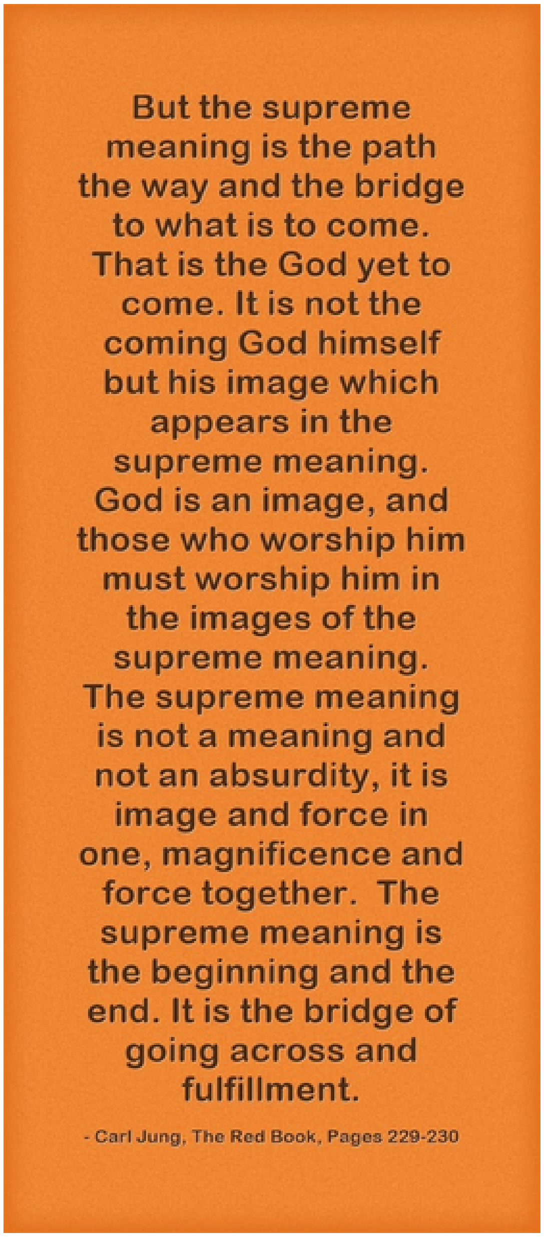


Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.

- Carl Jung, The Red Book, Page 235.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.



But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

- Carl Jung, The Red Book, Pages 229-230

[393]

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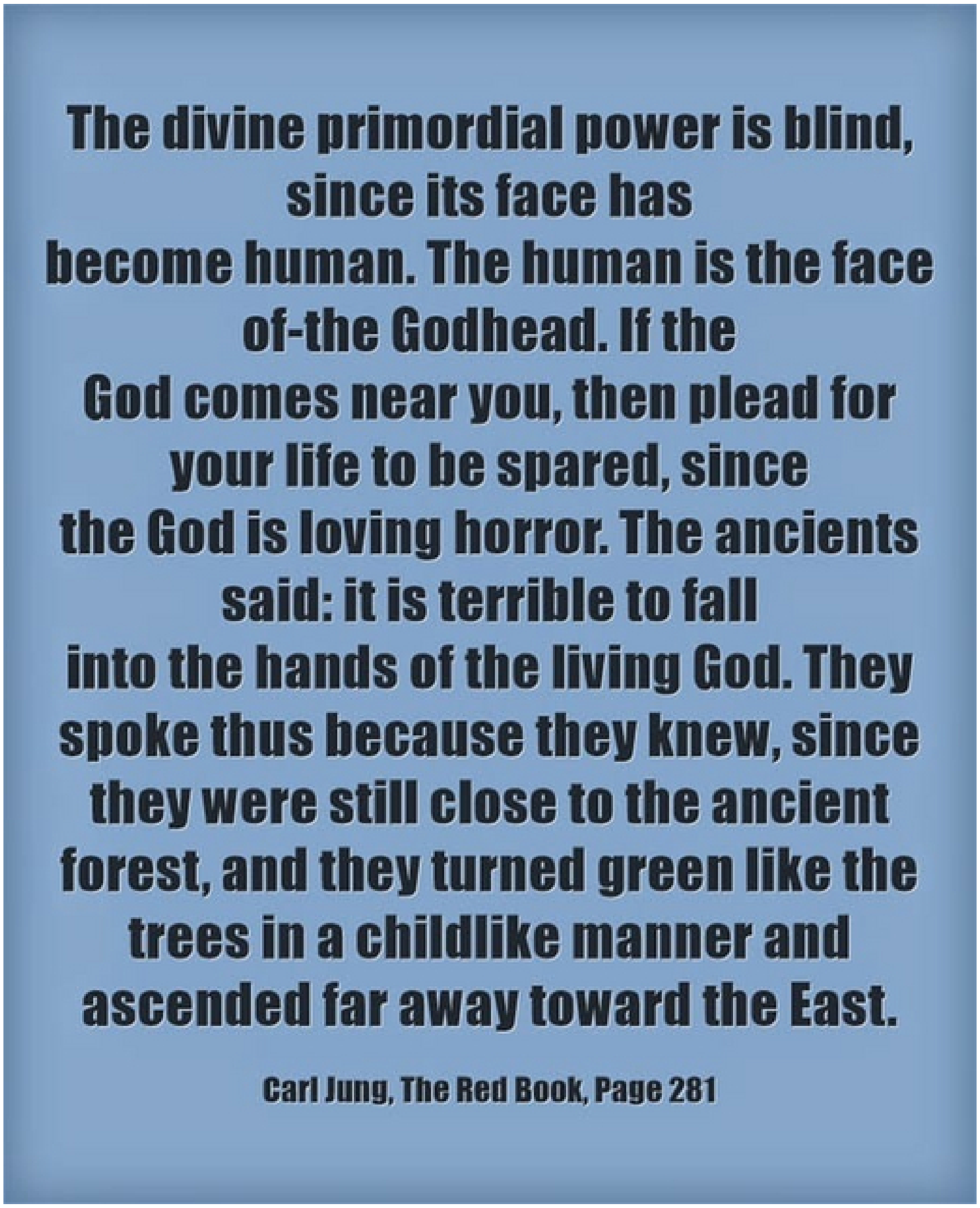
[394]



The divine primordial power is blind,
since its face has
become human. The human is the face
of-the Godhead. If the
God comes near you, then plead for
your life to be spared, since
the God is loving horror. The ancients
said: it is terrible to fall
into the hands of the living God. They
spoke thus because they knew, since
they were still close to the ancient
forest, and they turned green like the
trees in a childlike manner and
ascended far away toward the East.

Carl Jung, The Red Book, Page 281

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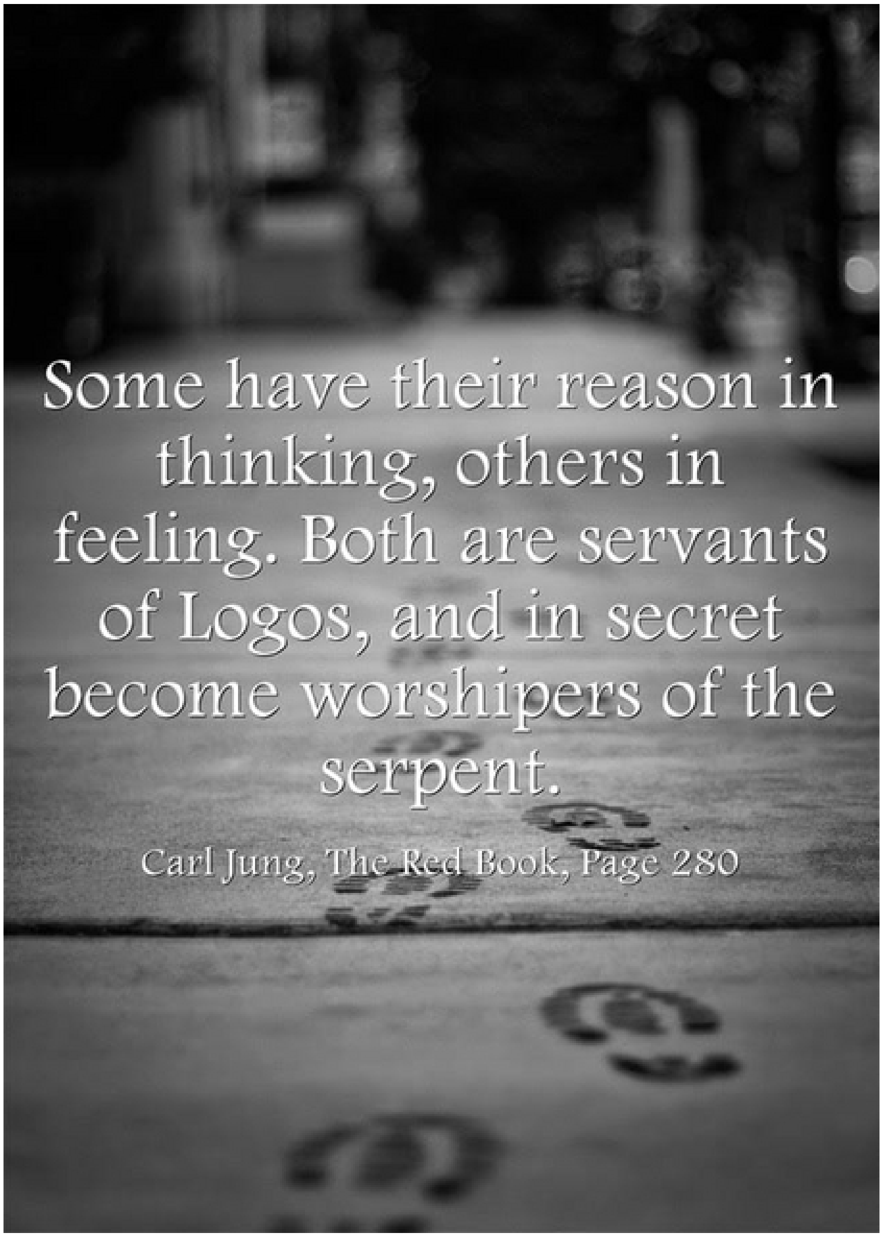
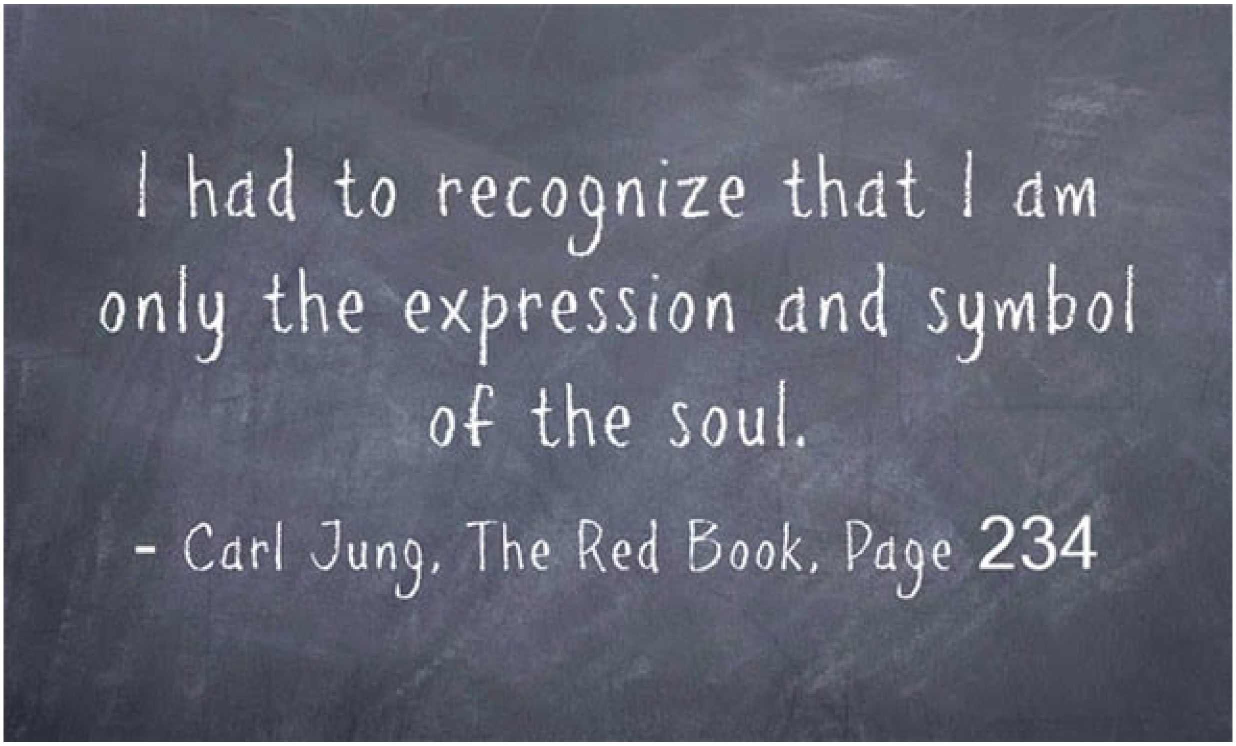


Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.



I had to recognize that I am only the expression and symbol of the soul.

- Carl Jung, The Red Book, Page 234

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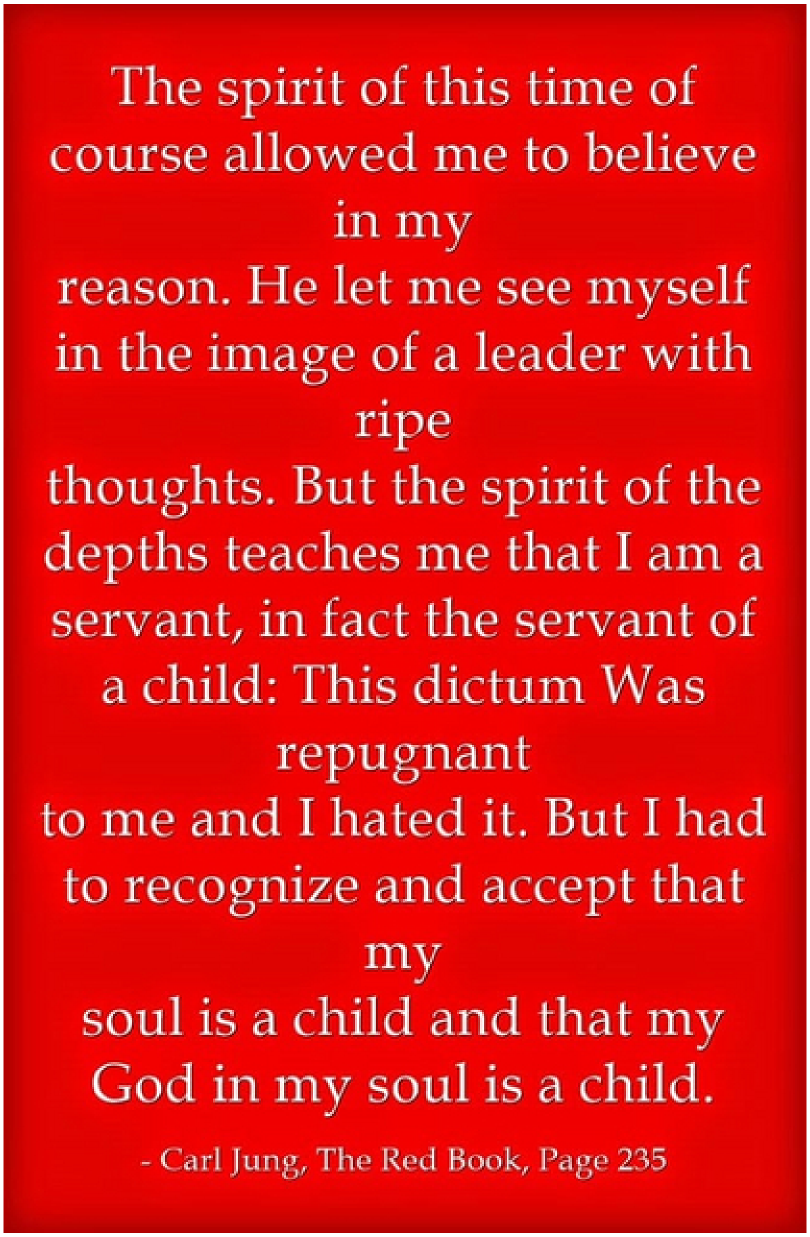

The spirit of this time of
course allowed me to believe
in my
reason. He let me see myself
in the image of a leader with
ripe
thoughts. But the spirit of the
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servant, in fact the servant of
a child: This dictum Was
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to me and I hated it. But I had
to recognize and accept that
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soul is a child and that my
God in my soul is a child.

- Carl Jung, The Red Book, Page 235

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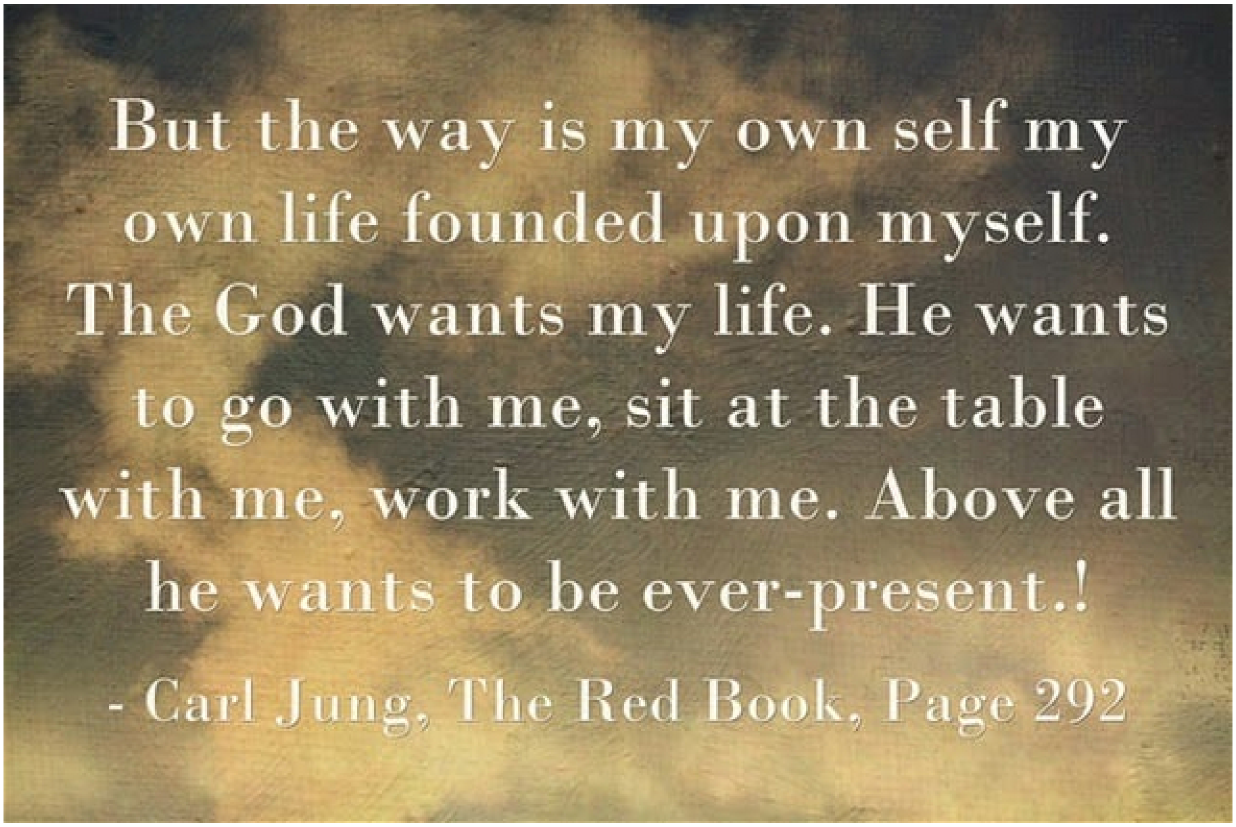
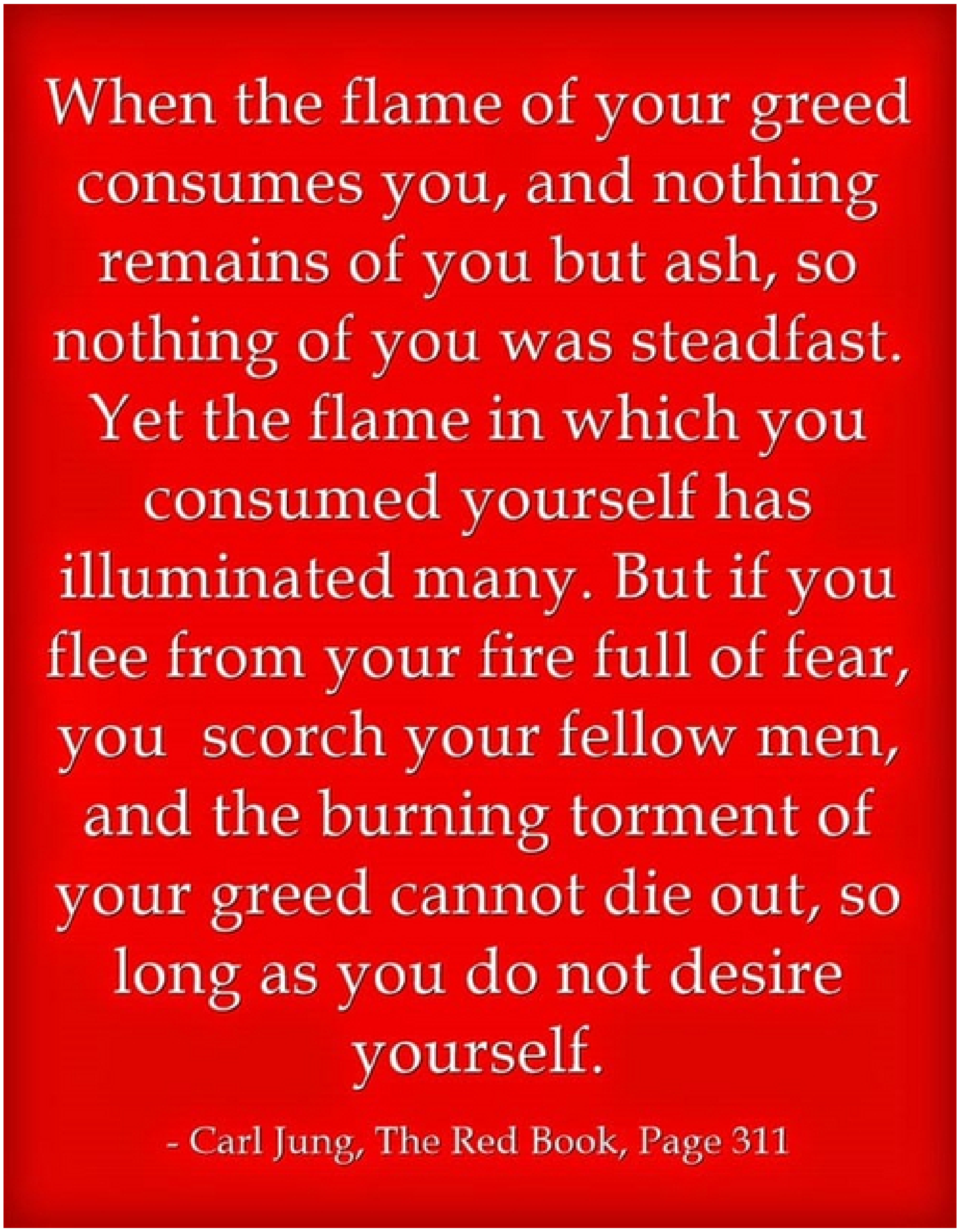


But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.!

- Carl Jung, The Red Book, Page 292

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.



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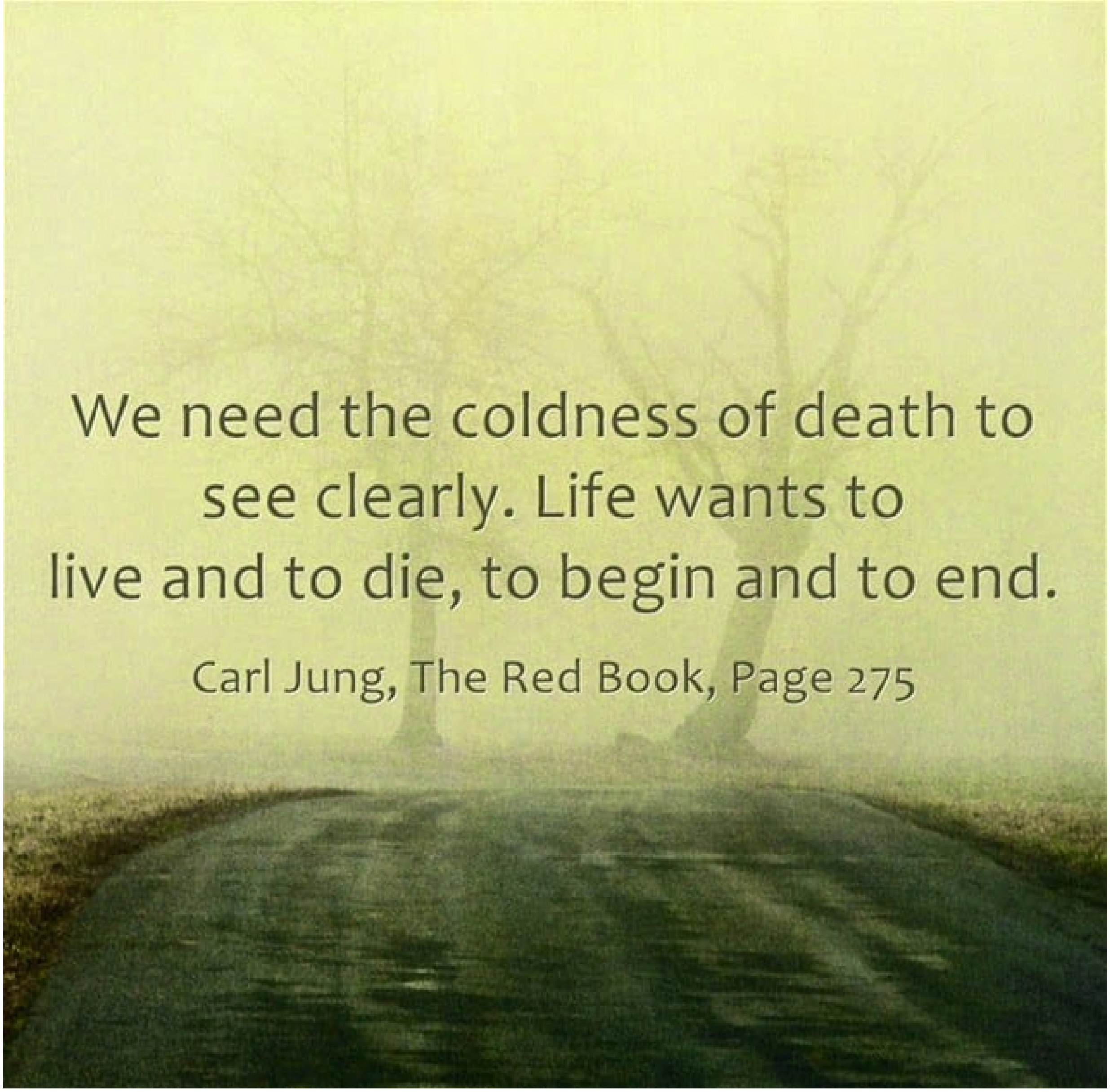
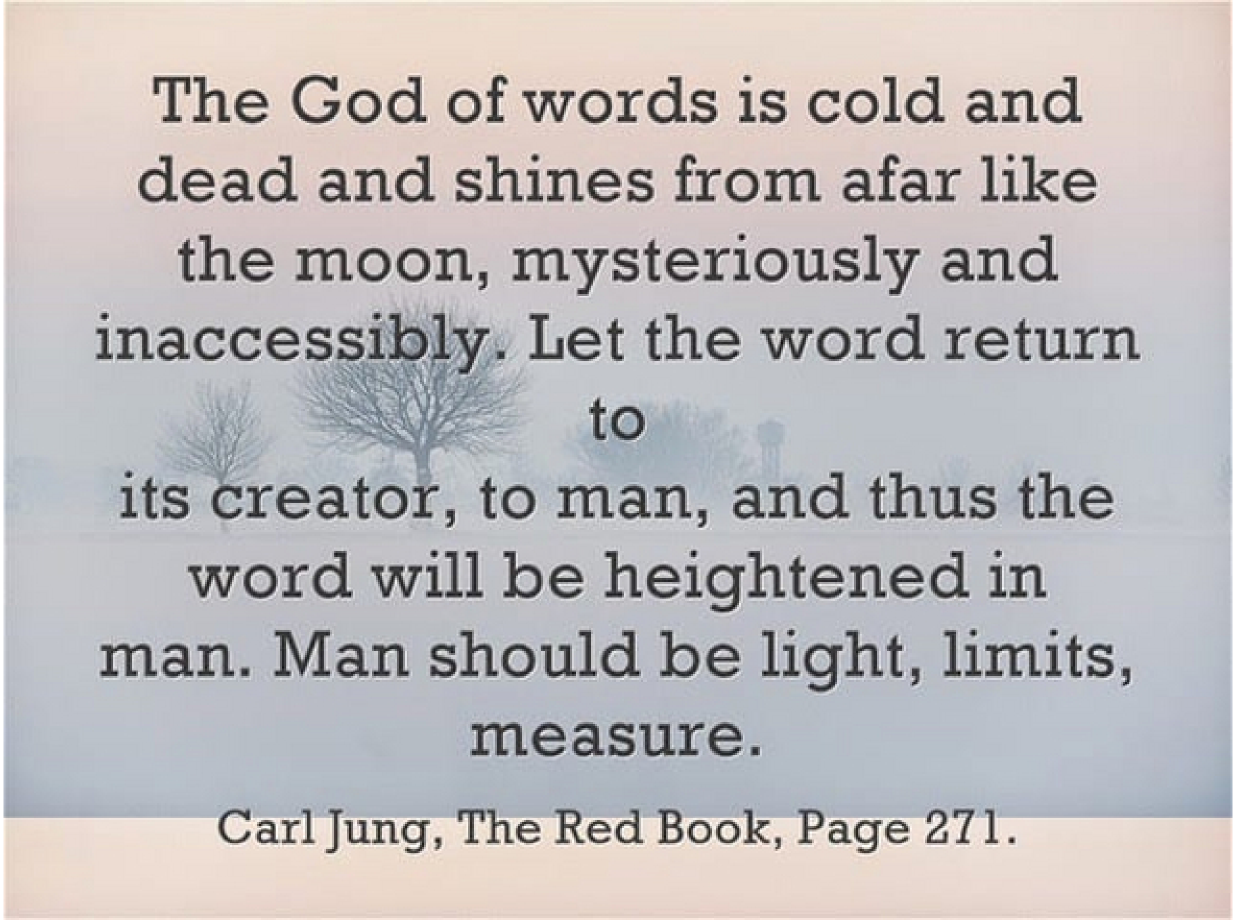


We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.



The God of words is cold and
dead and shines from afar like
the moon, mysteriously and
inaccessibly. Let the word return
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man. Man should be light, limits,
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Carl Jung, The Red Book, Page 271.

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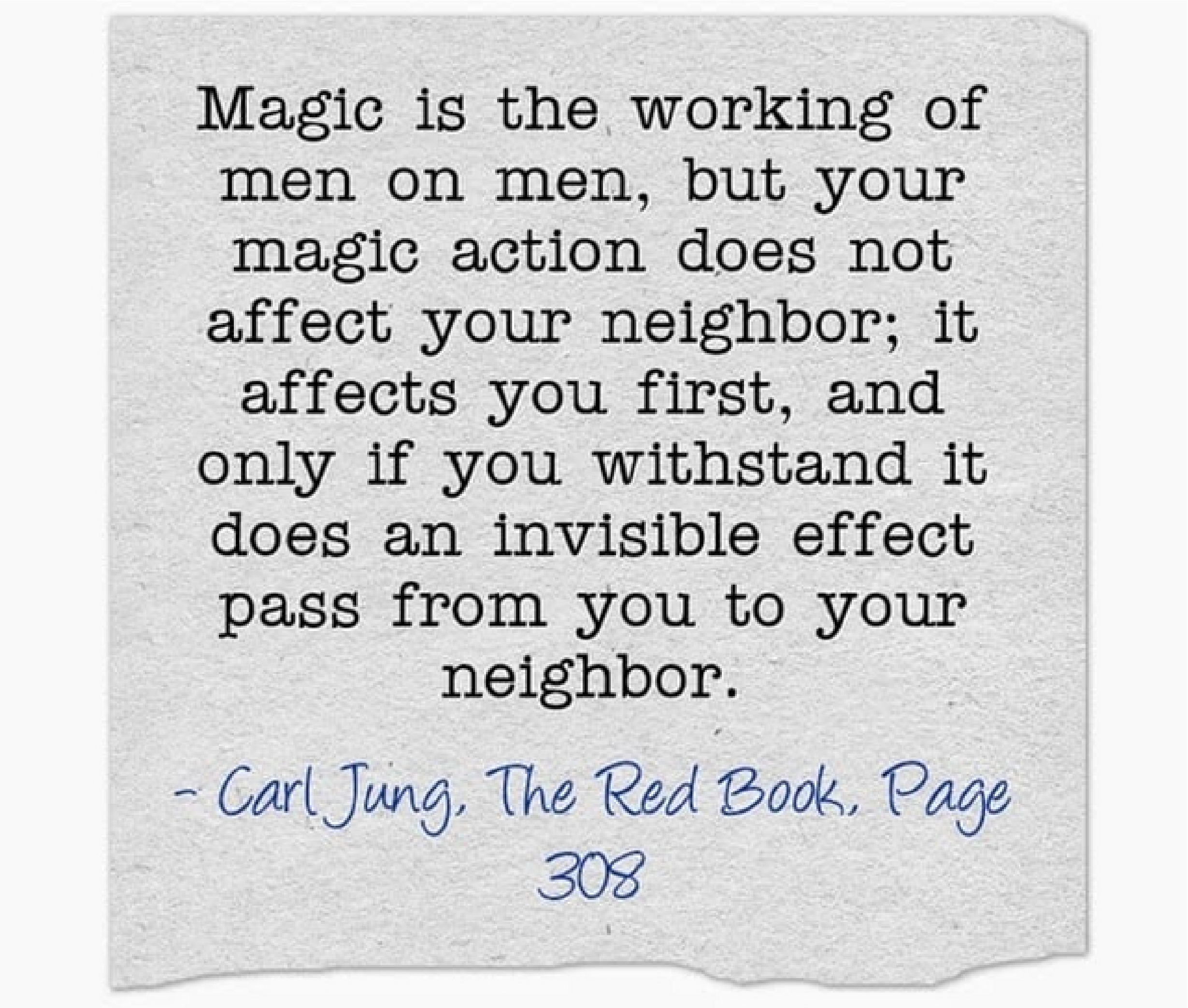
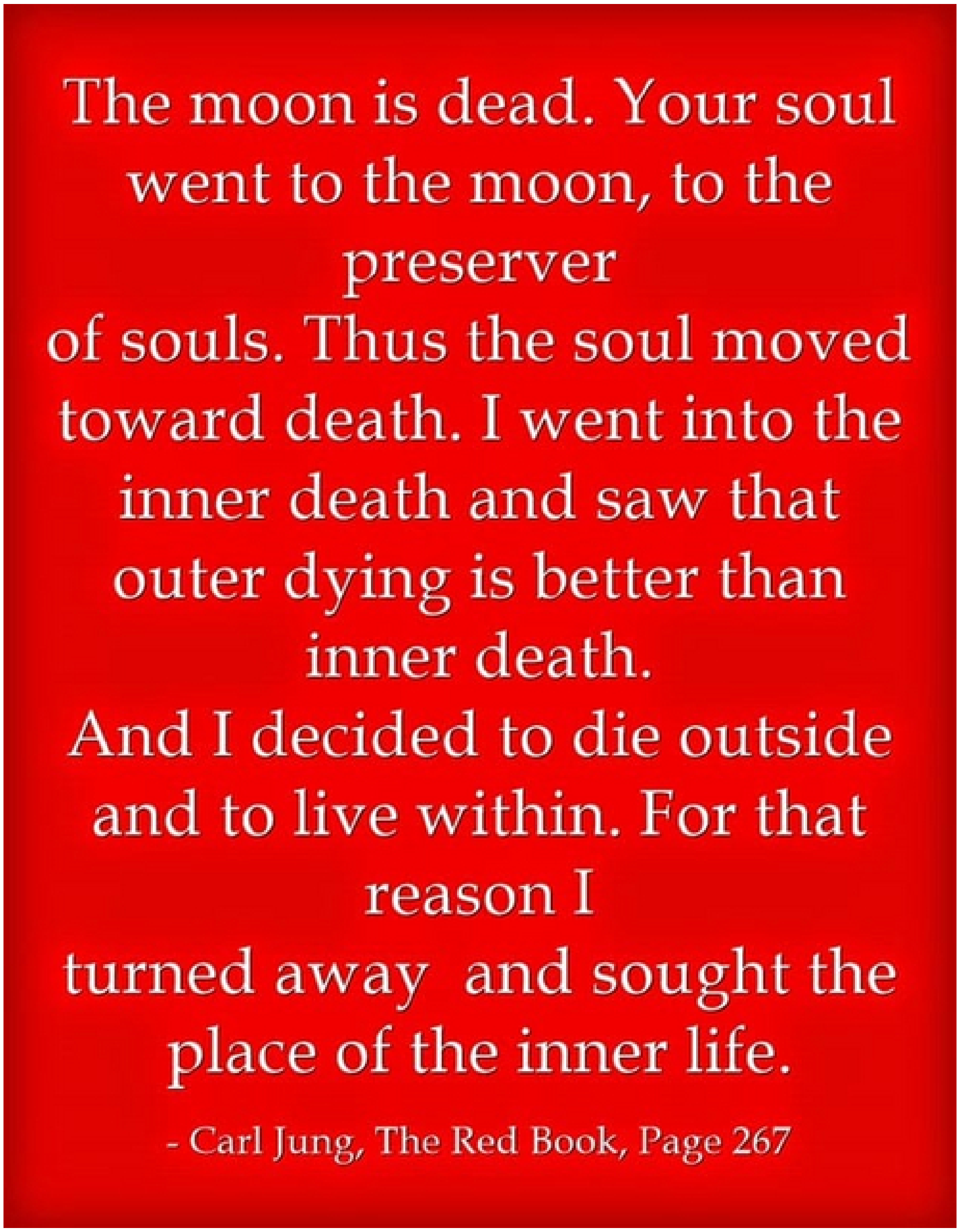
Carl Jung, The Red Book, Page 271.



Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor.

- Carl Jung, The Red Book, Page 308

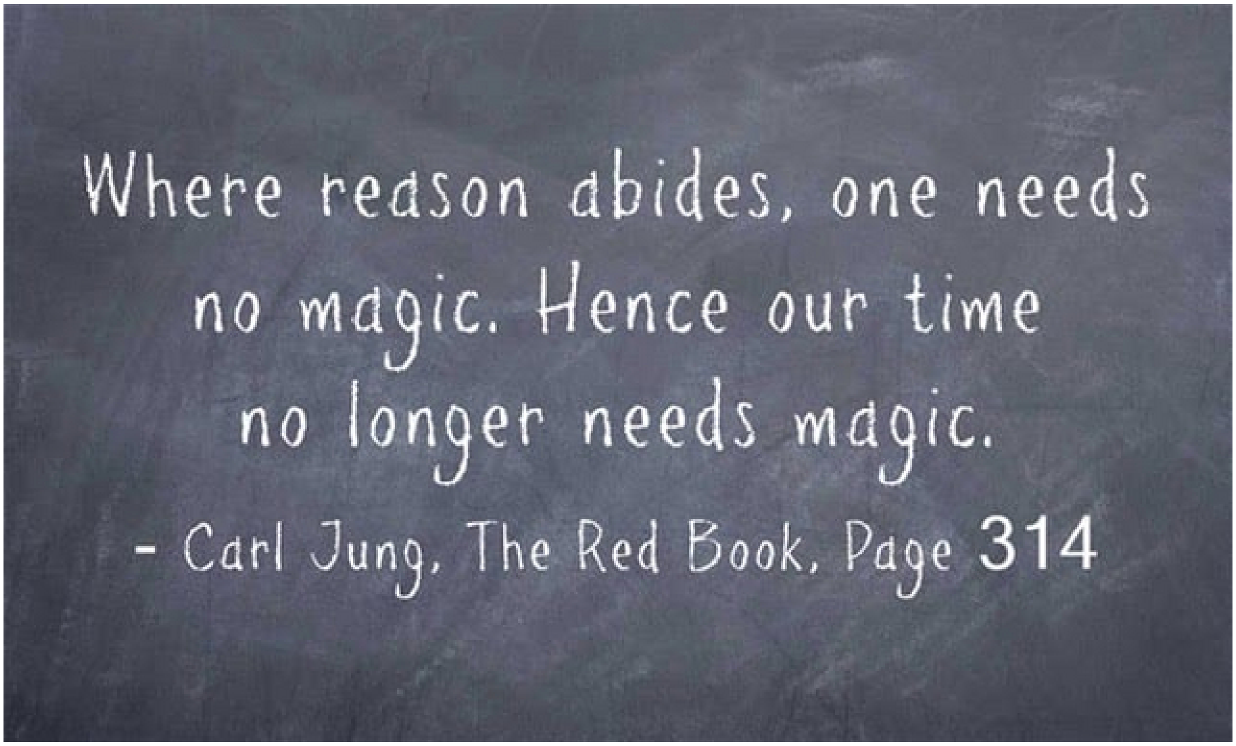
Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.



The moon is dead. Your soul
went to the moon, to the
preserver
of souls. Thus the soul moved
toward death. I went into the
inner death and saw that
outer dying is better than
inner death.
And I decided to die outside
and to live within. For that
reason I
turned away and sought the
place of the inner life.

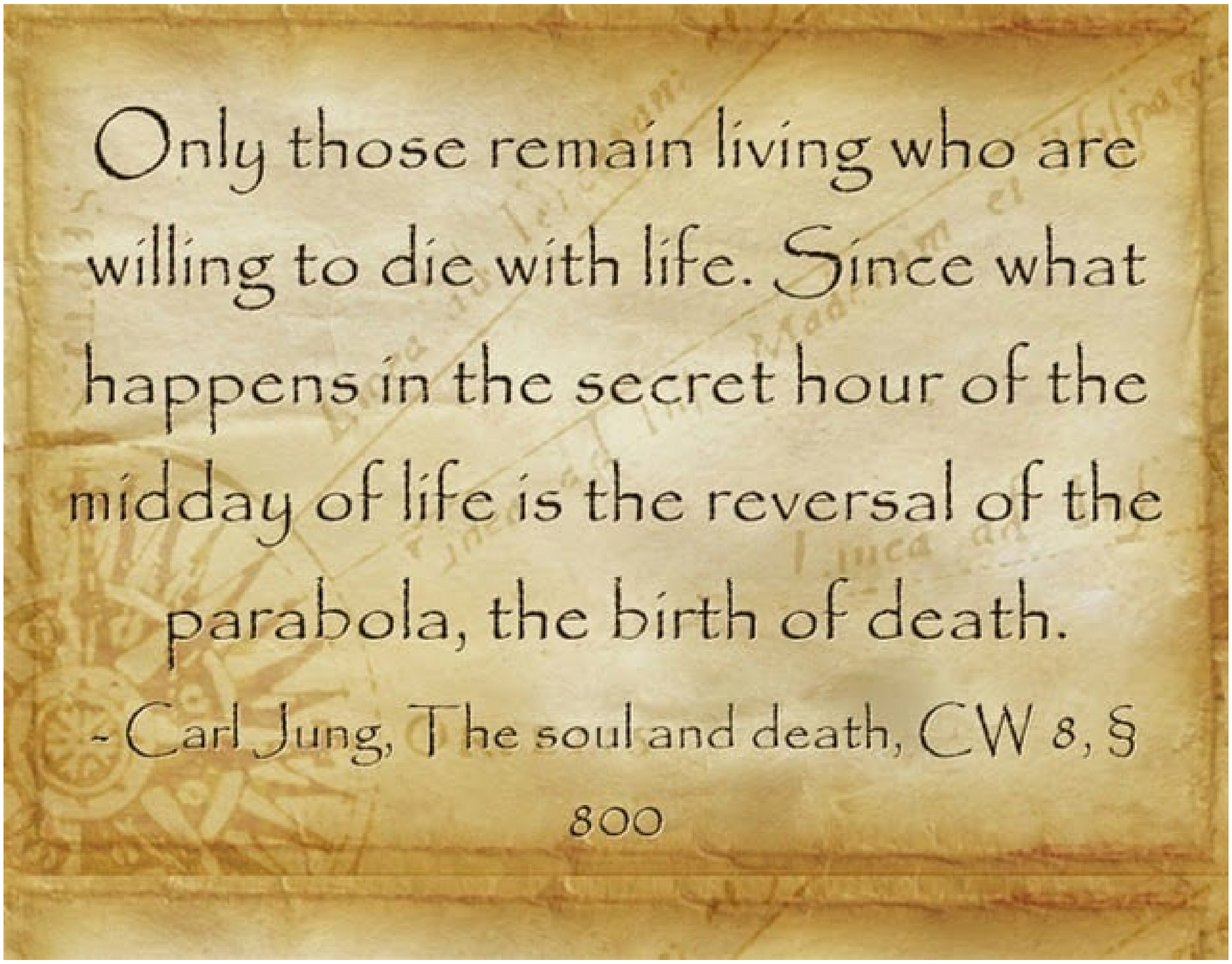
- Carl Jung, The Red Book, Page 267

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.



Where reason abides, one needs
no magic. Hence our time
no longer needs magic.
- Carl Jung, The Red Book, Page 314

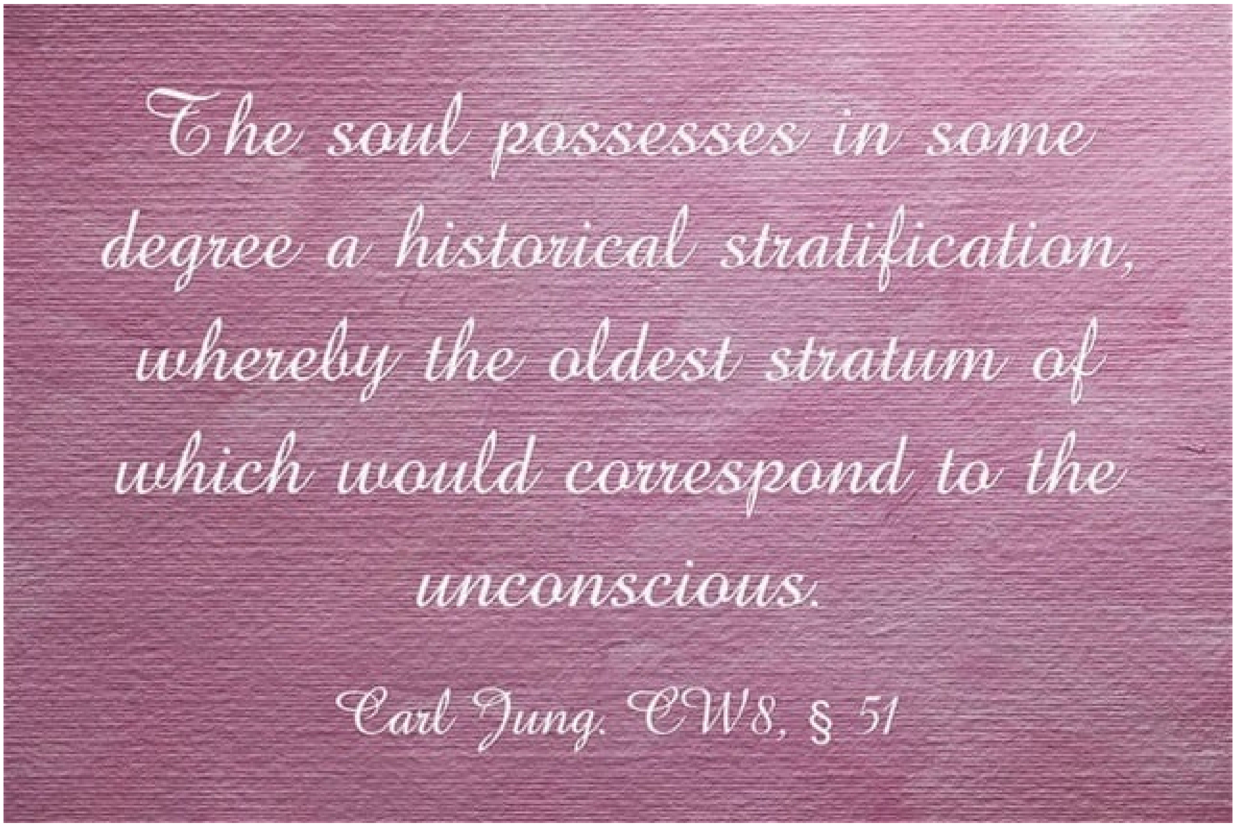
Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.



Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death.

~ Carl Jung, The soul and death, CW 8, § 800

Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.



The soul possesses in some
degree a historical stratification,
whereby the oldest stratum of
which would correspond to the
unconscious.

Carl Jung. CW8, § 51

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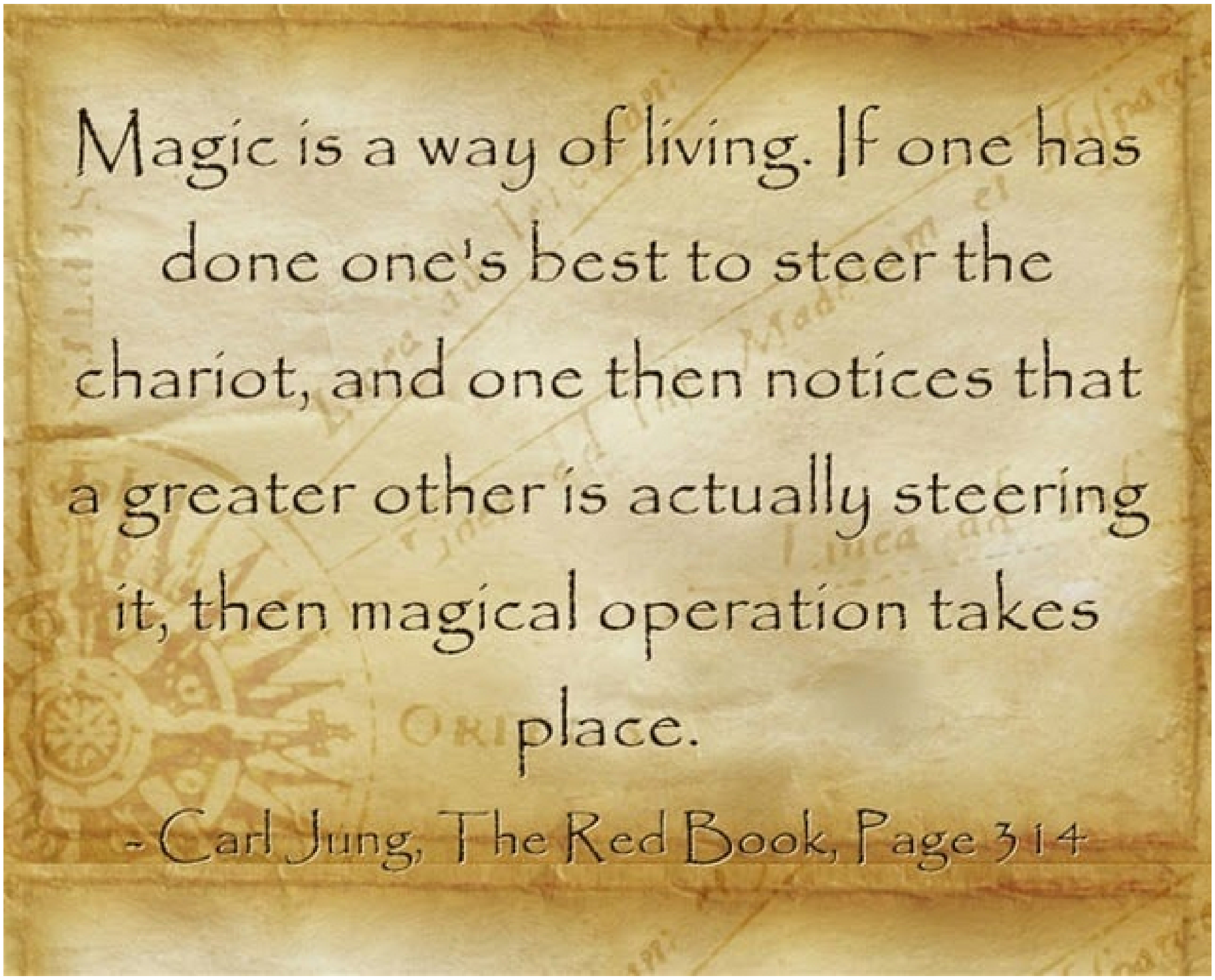

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place.

- Carl Jung, The Red Book, Page 314

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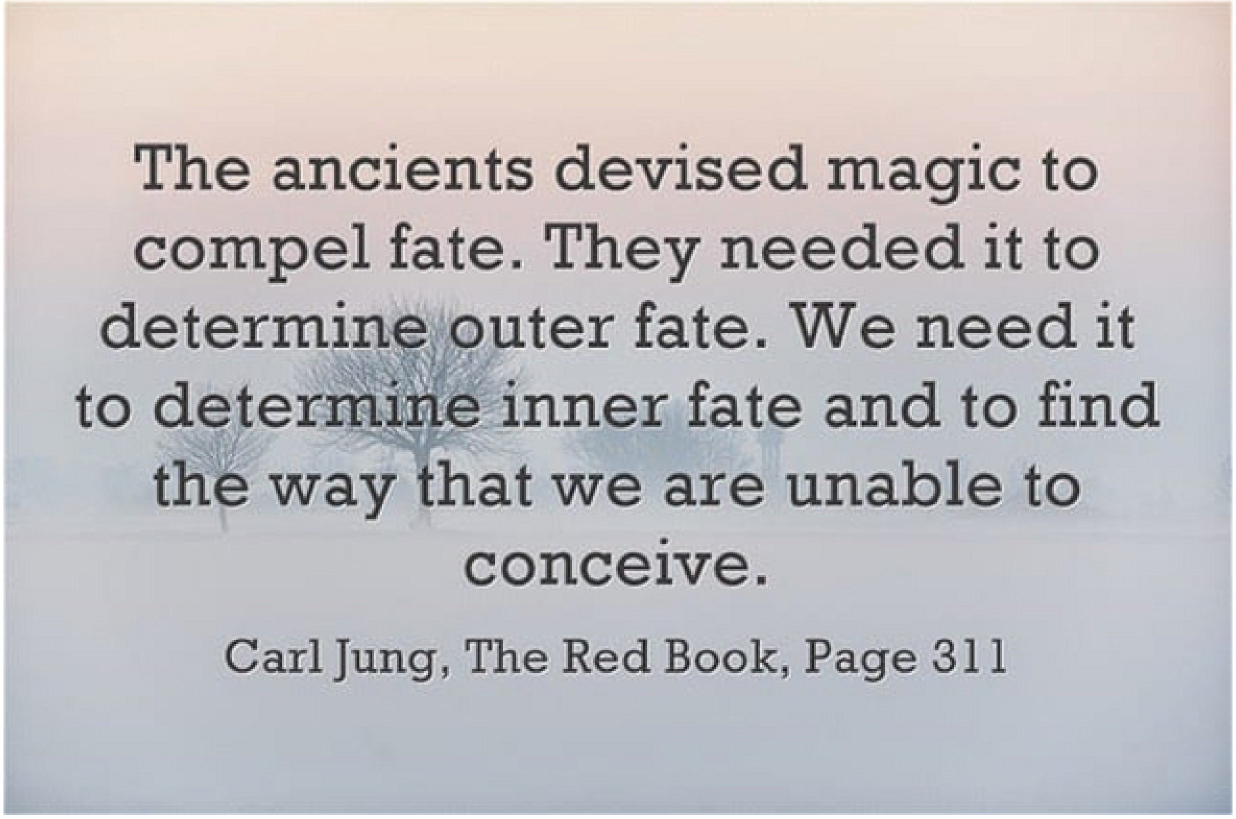
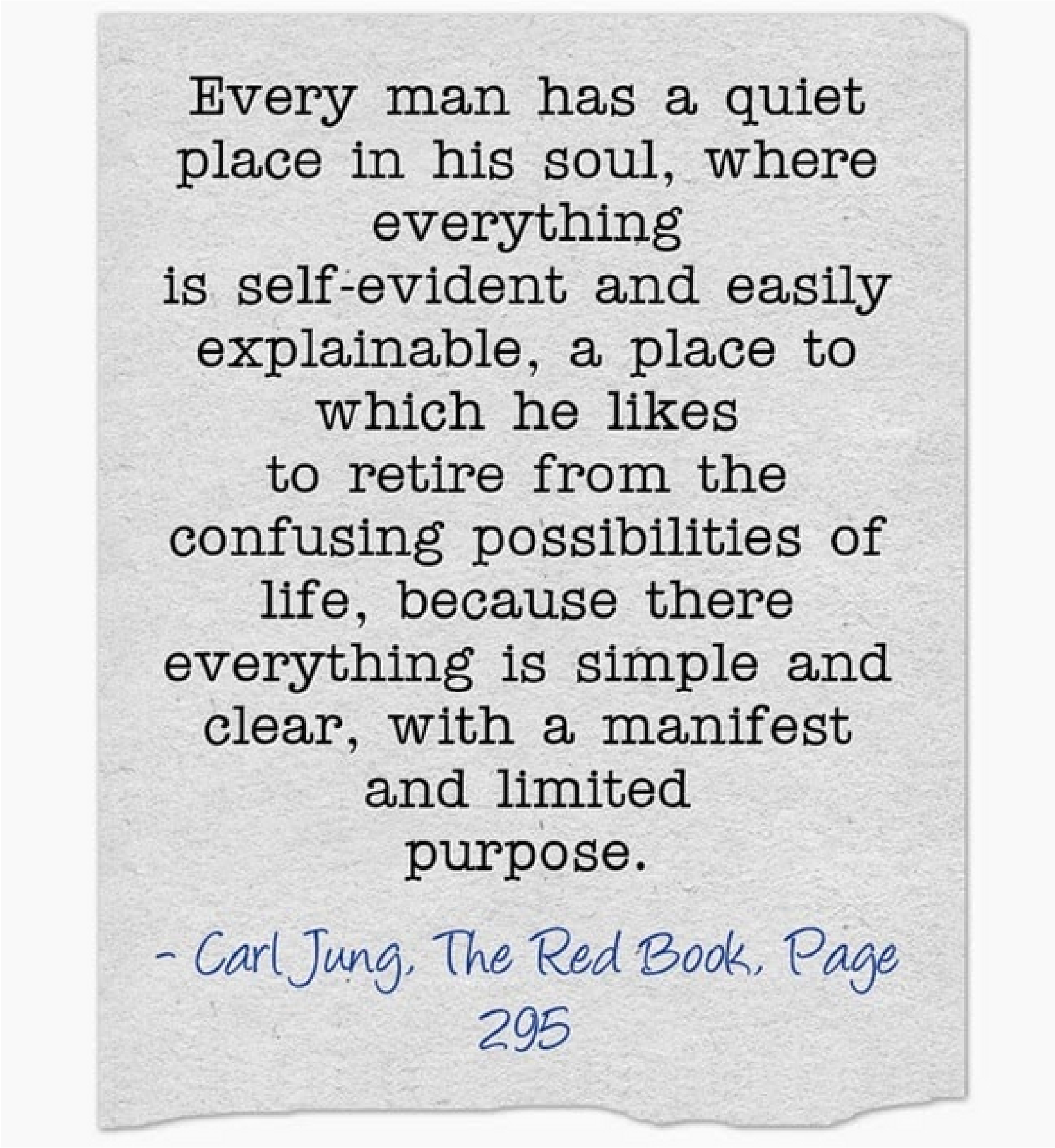


The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive.

Carl Jung, The Red Book, Page 311

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.



Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose.

- Carl Jung, The Red Book, Page 295

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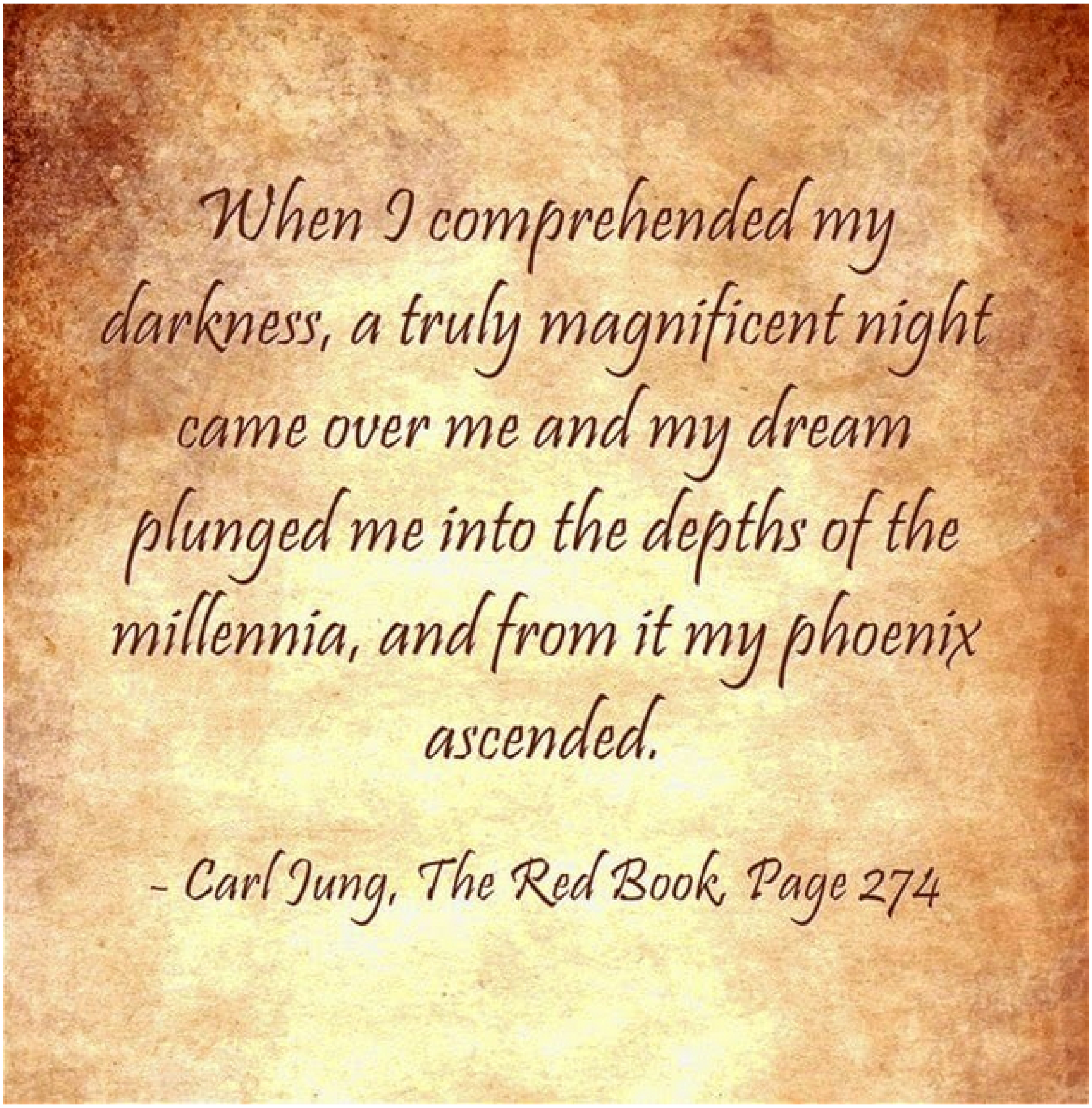

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and from it my phoenix ascended.

- Carl Jung, The Red Book, Page 274

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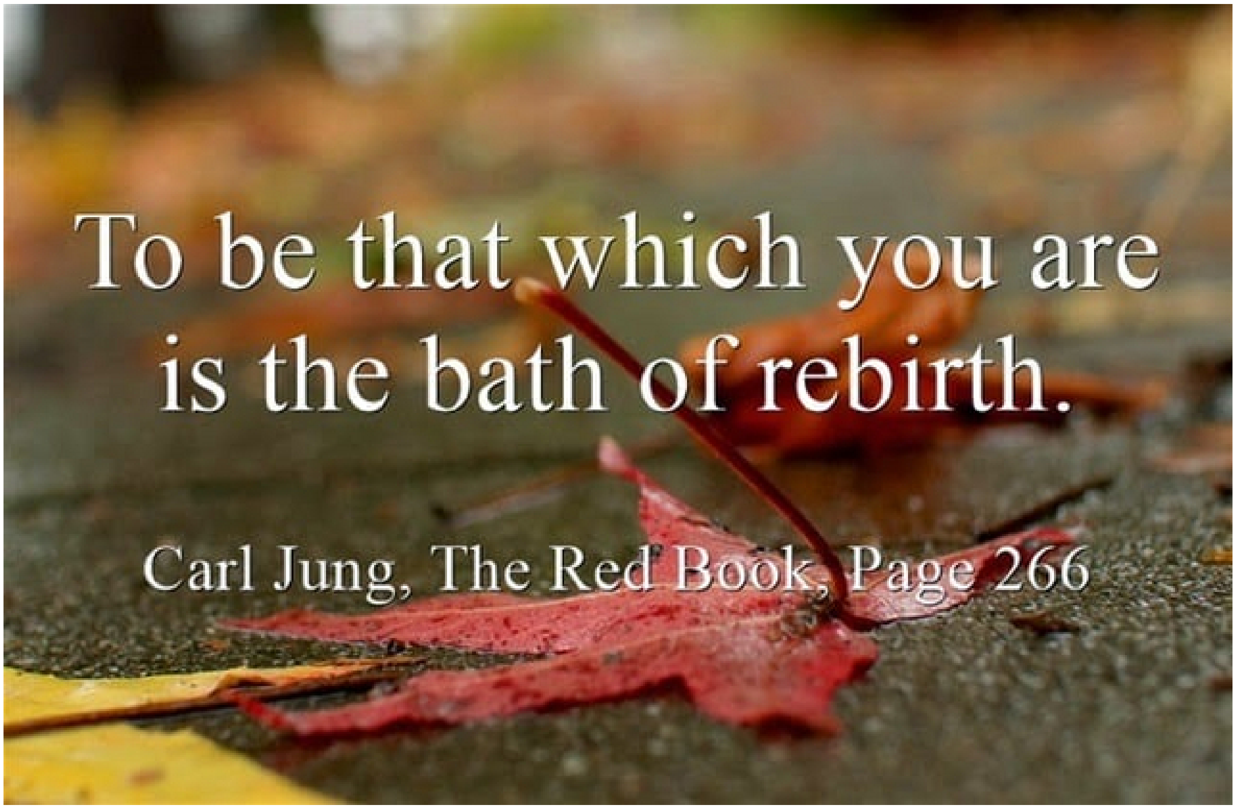
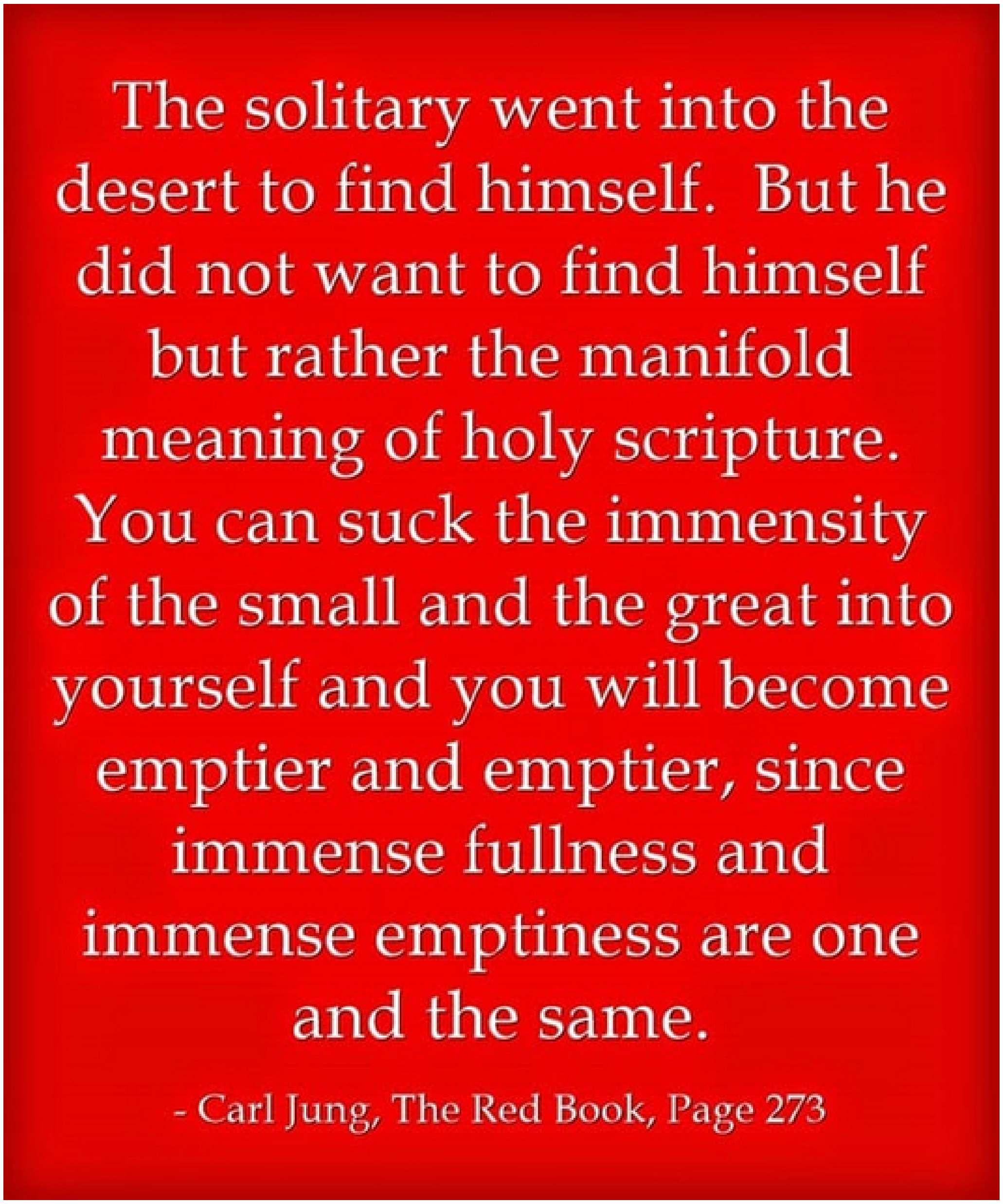


To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266



The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

- Carl Jung, The Red Book, Page 273

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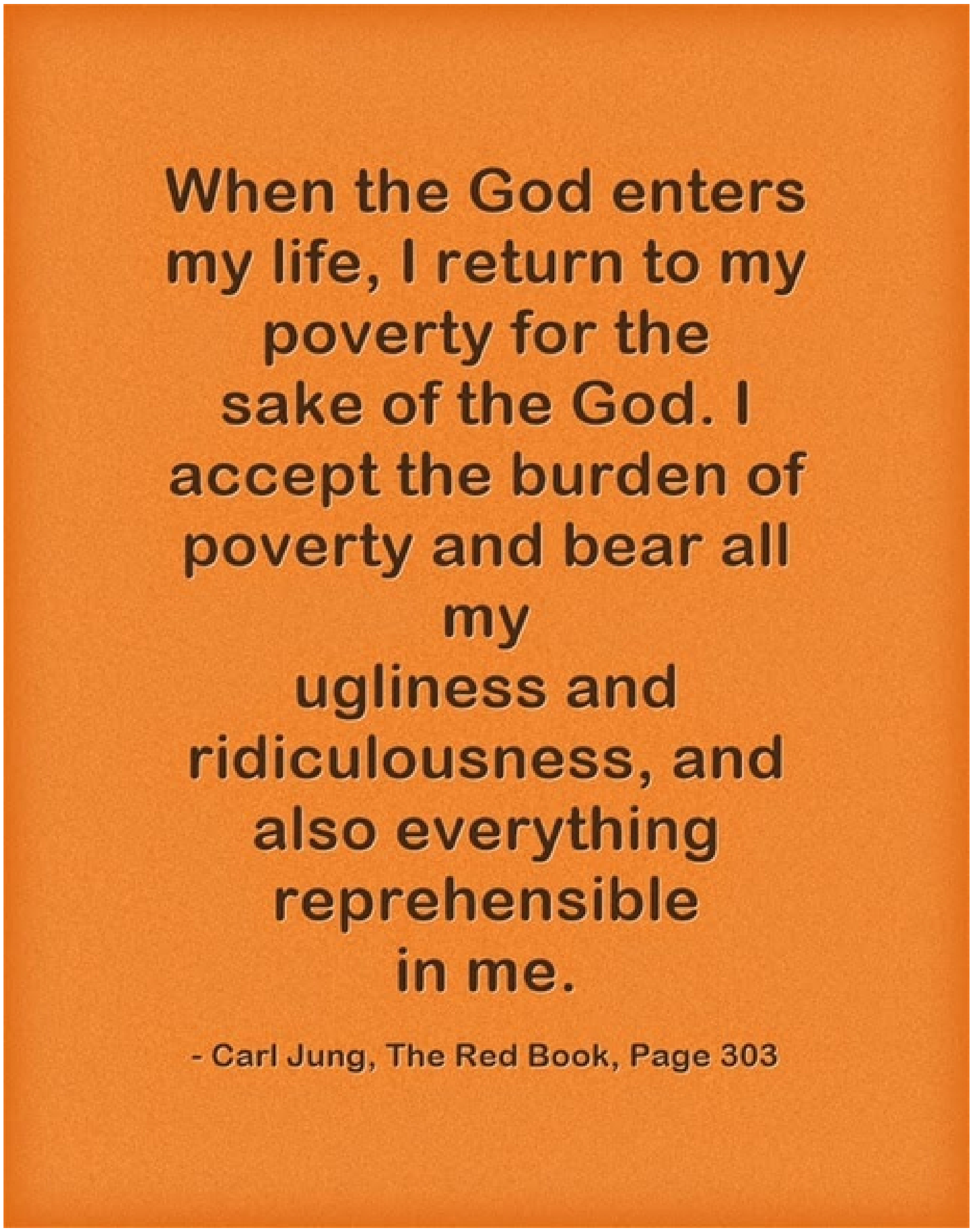
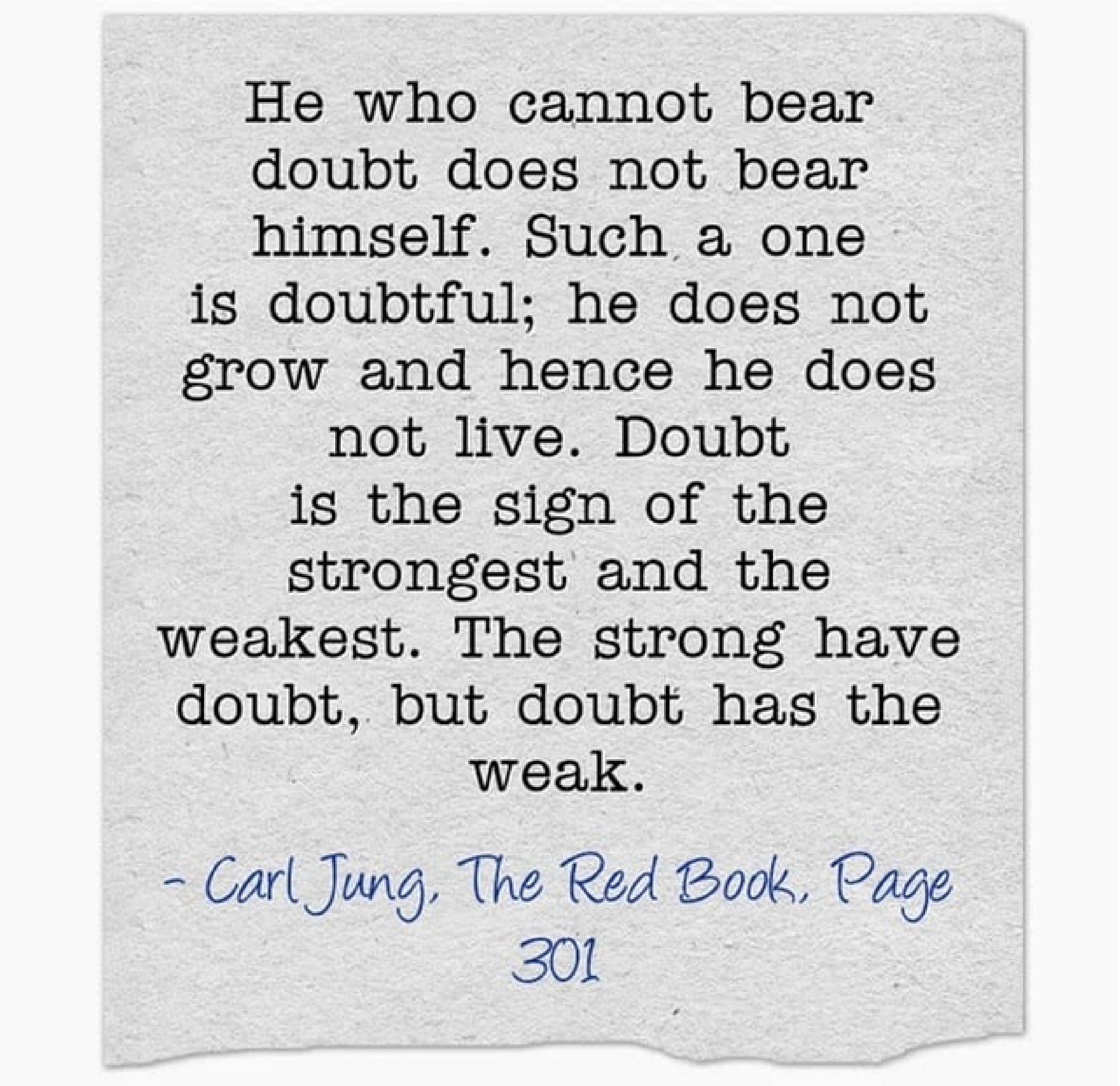


When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me.

- Carl Jung, The Red Book, Page 303

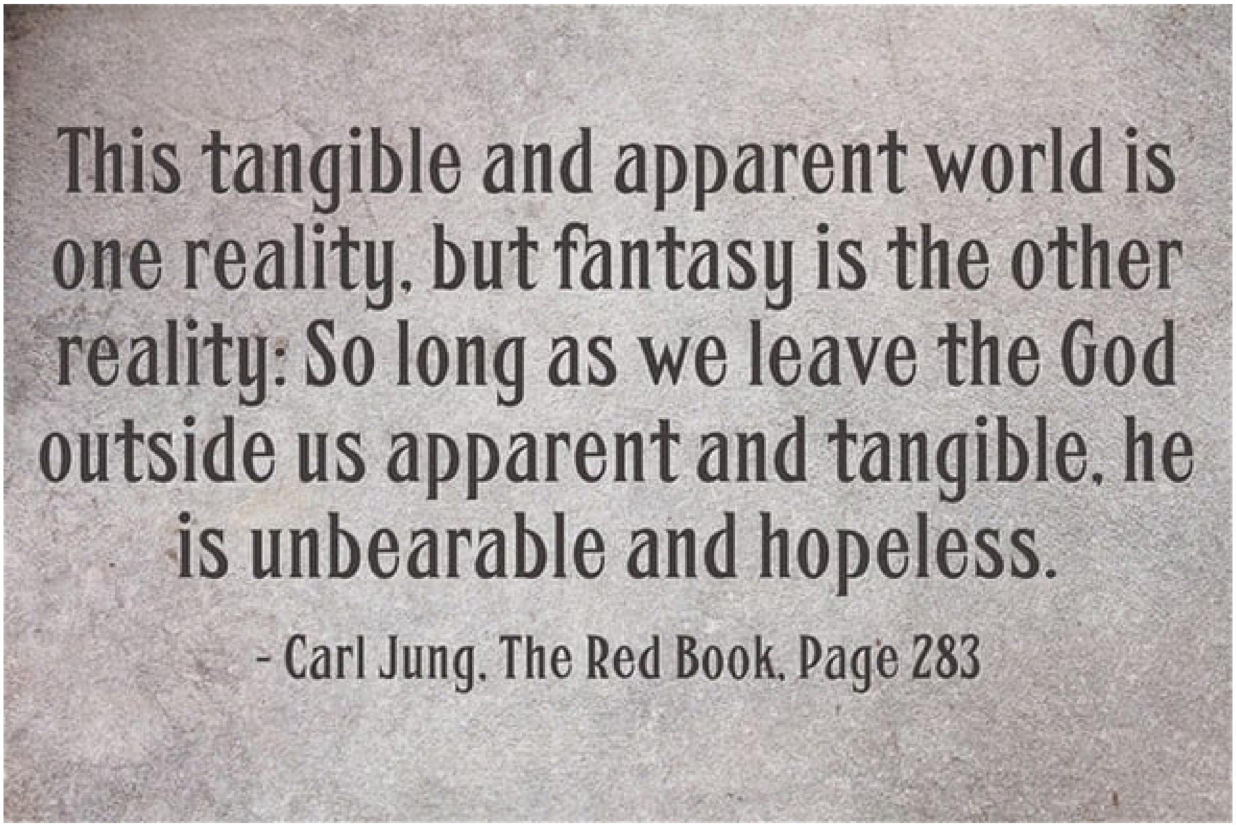
When the God enters my lie, I return to my poverty for the sake o God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. Carl Jung, The Red Book, Page 303.



He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak.

- Carl Jung, The Red Book, Page 301

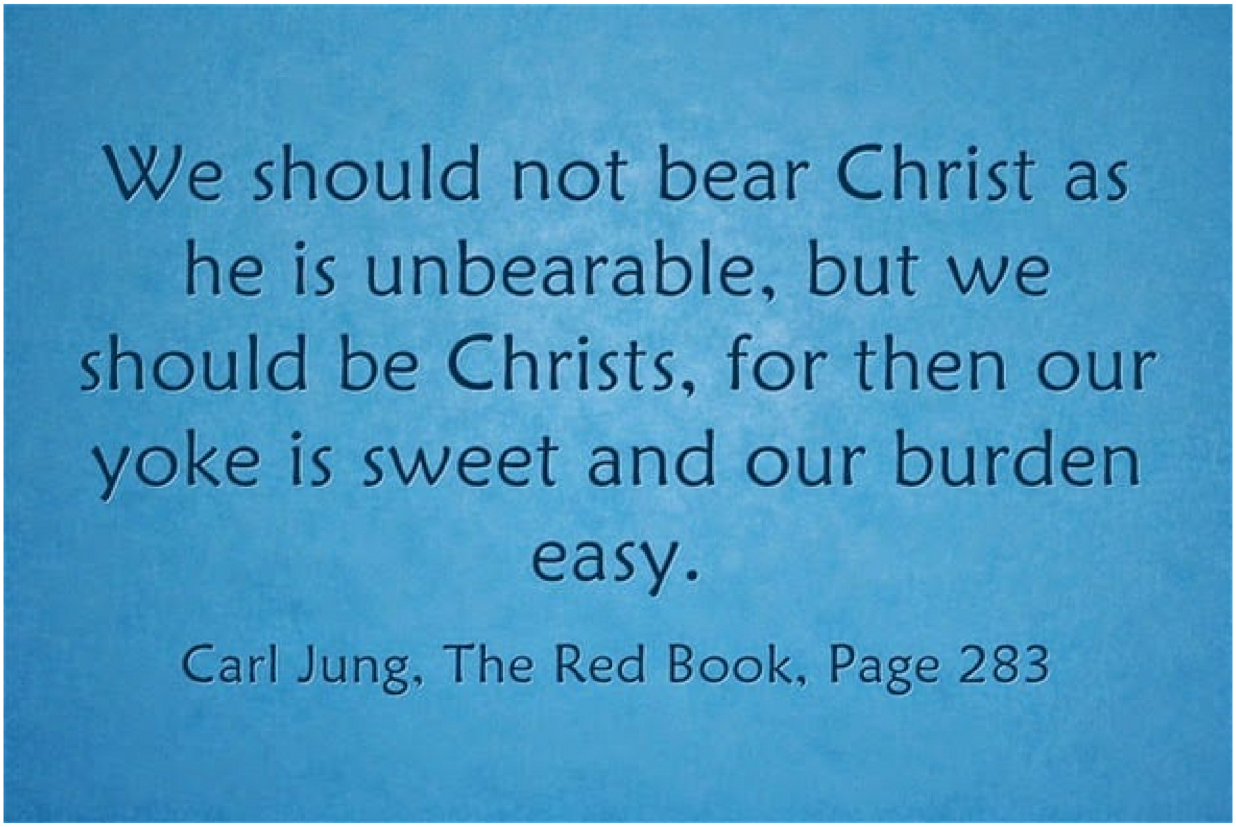
He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.



This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless.

- Carl Jung, The Red Book, Page 283

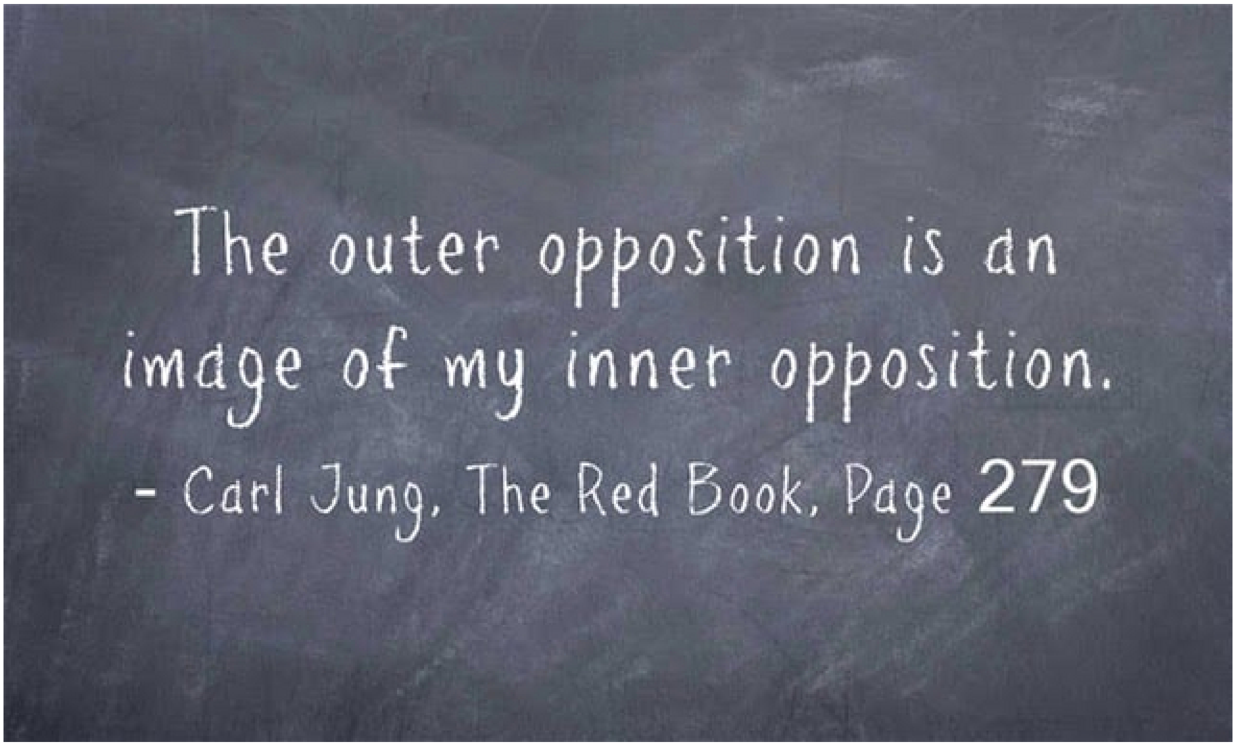
This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.



We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy.

Carl Jung, The Red Book, Page 283

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.



The outer opposition is an image of my inner opposition.

- Carl Jung, The Red Book, Page 279

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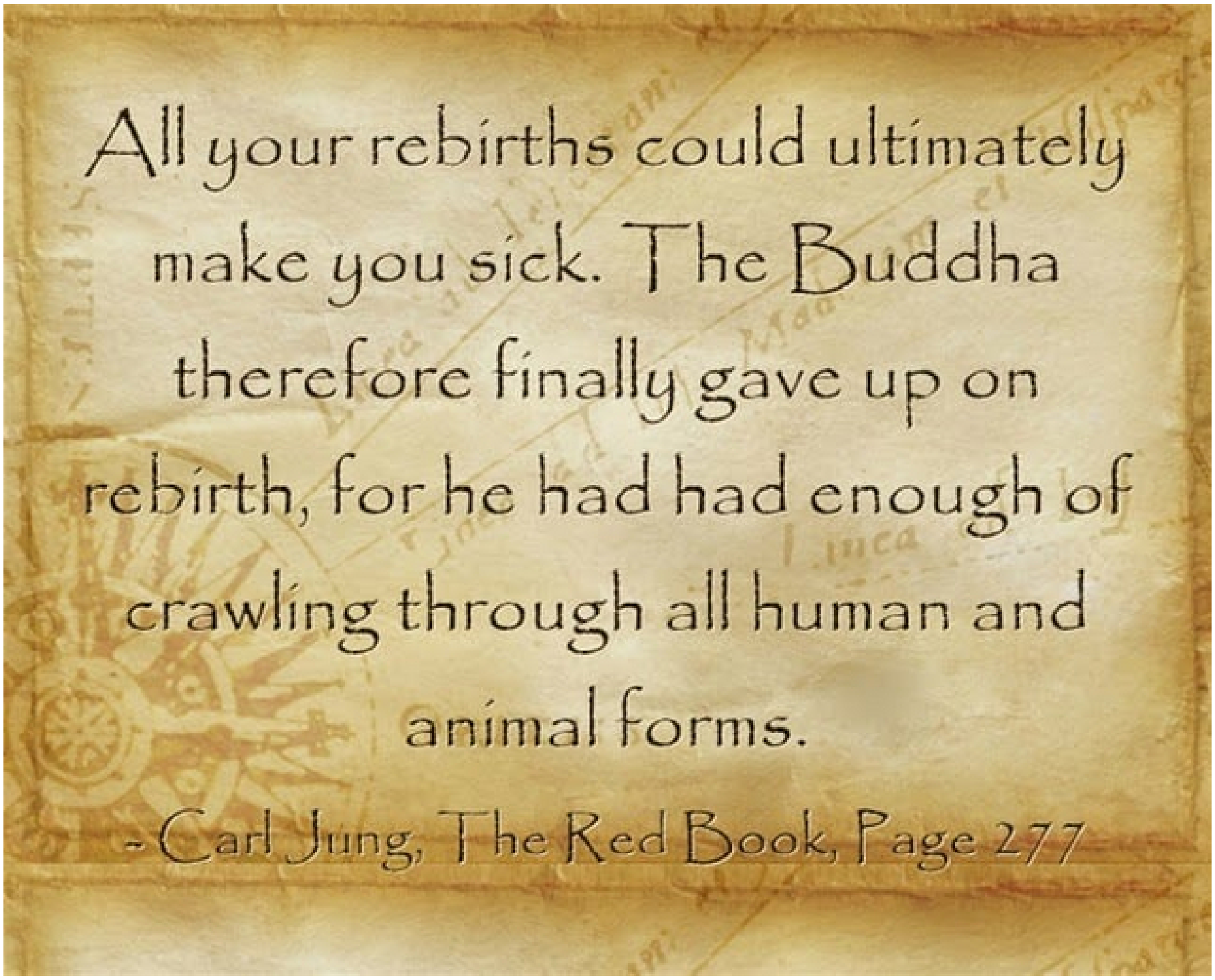

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

- Carl Jung, The Red Book, Page 277

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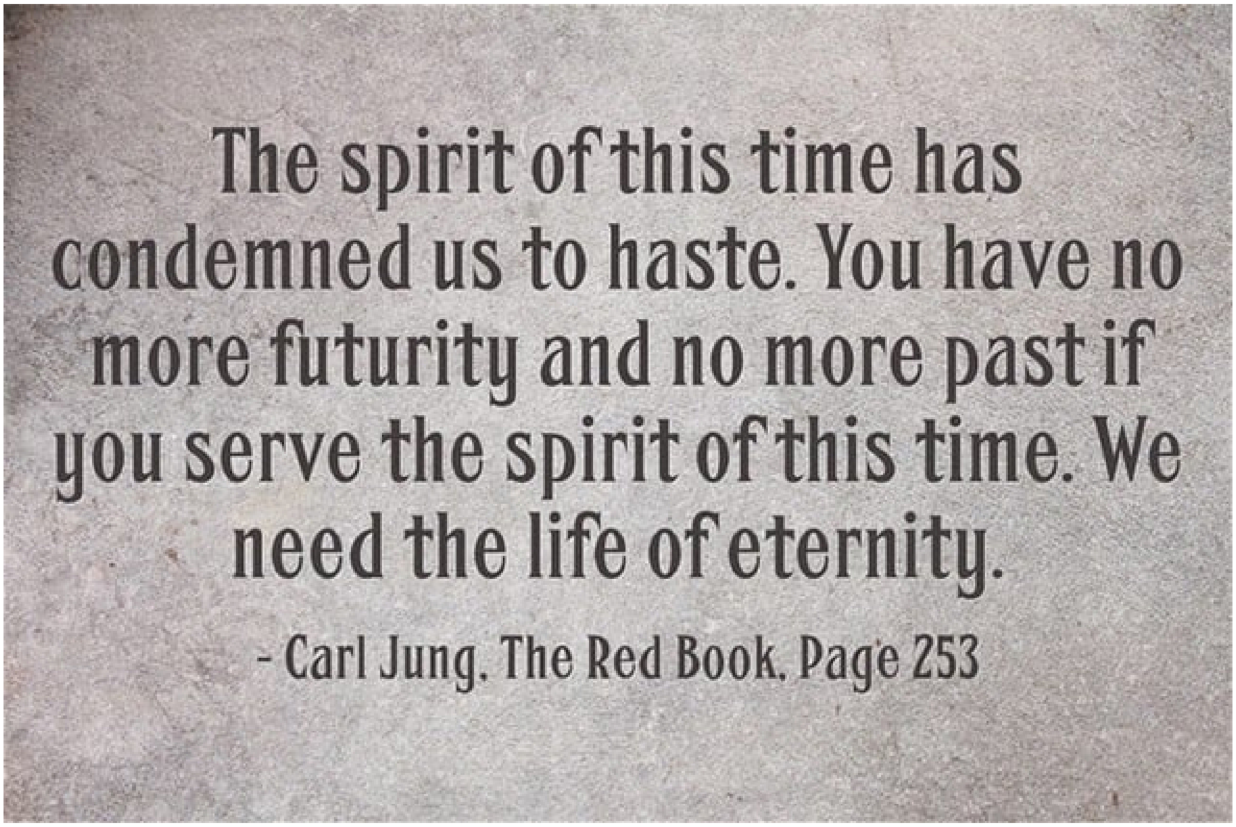
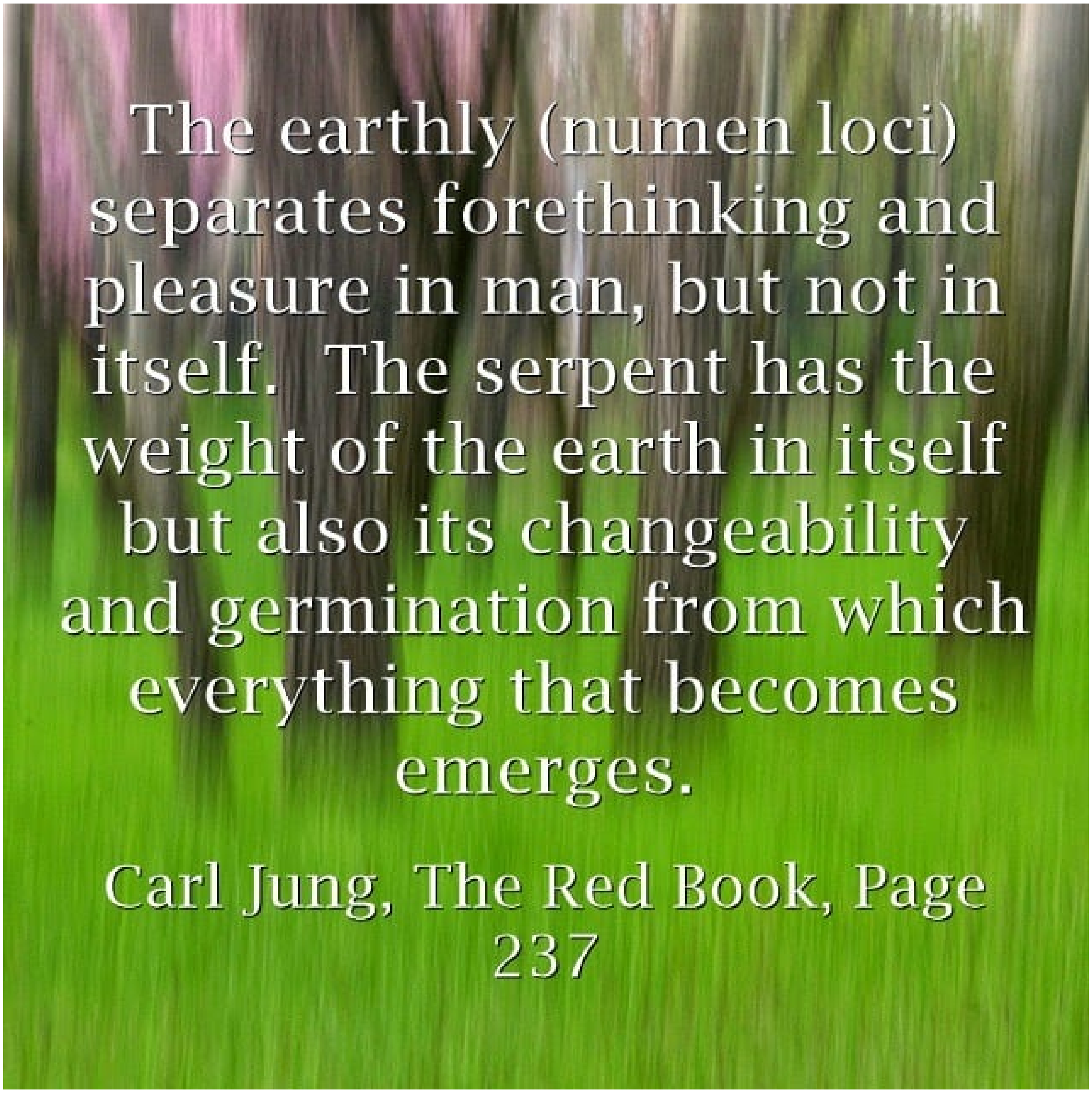


The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity.

- Carl Jung, The Red Book, Page 253

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.



The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges.

Carl Jung, The Red Book, Page 237

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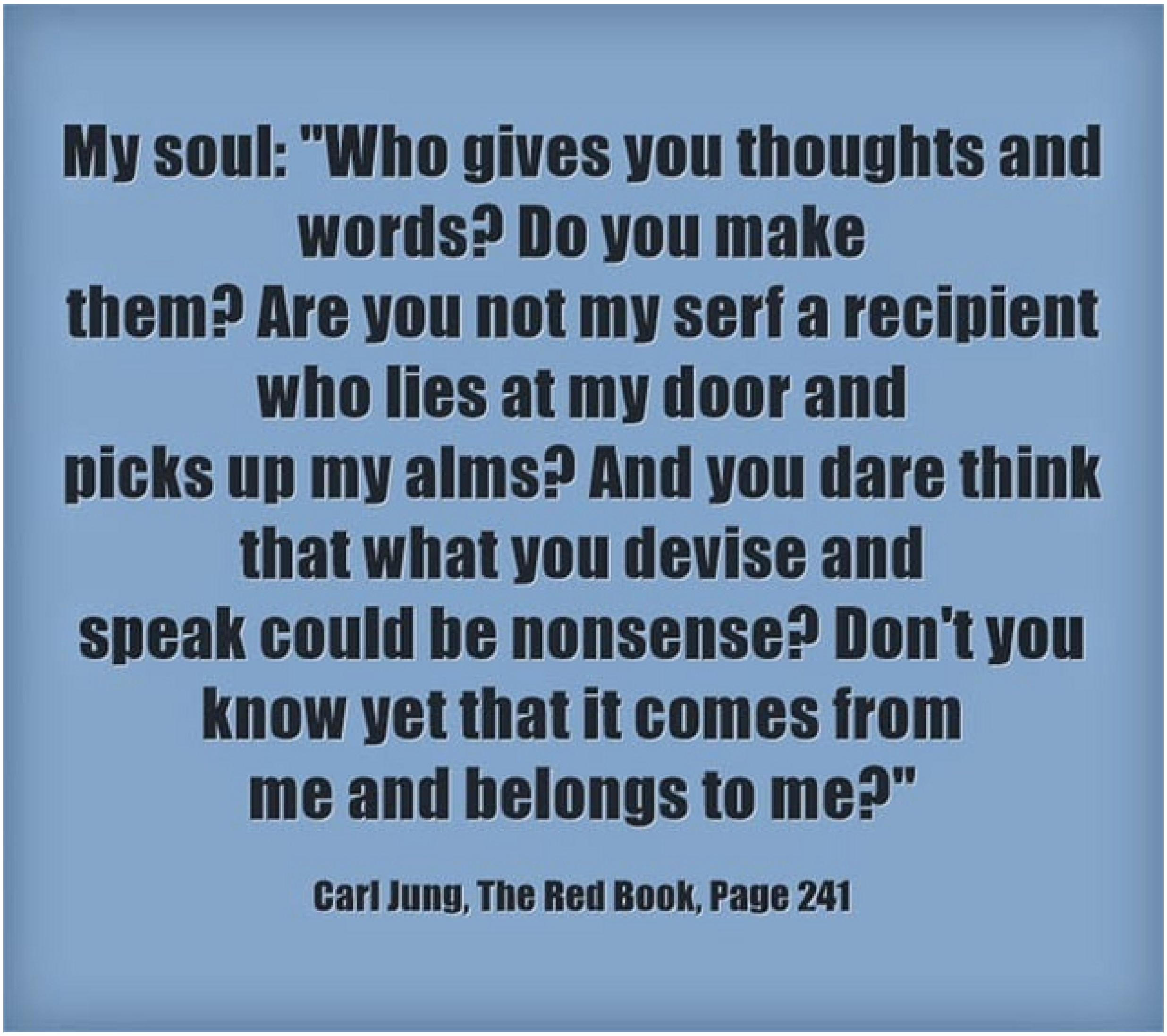
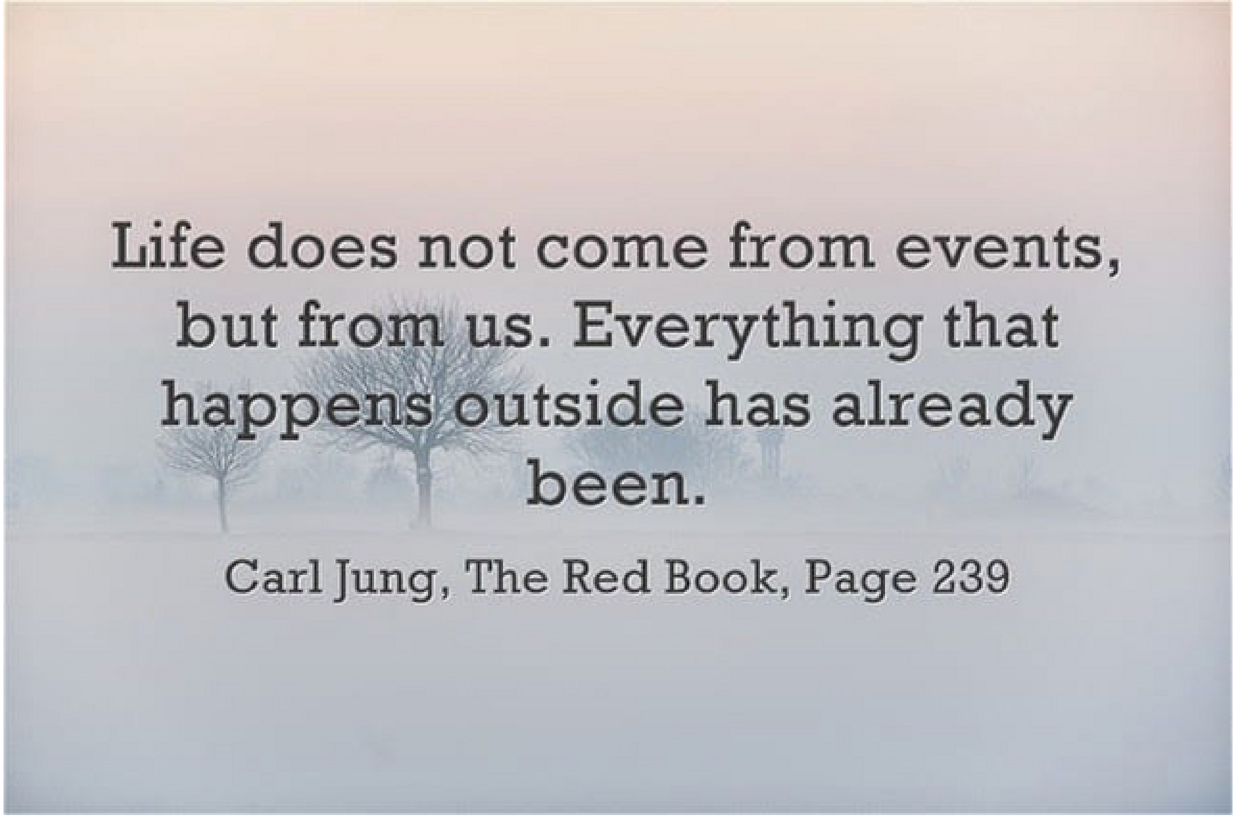


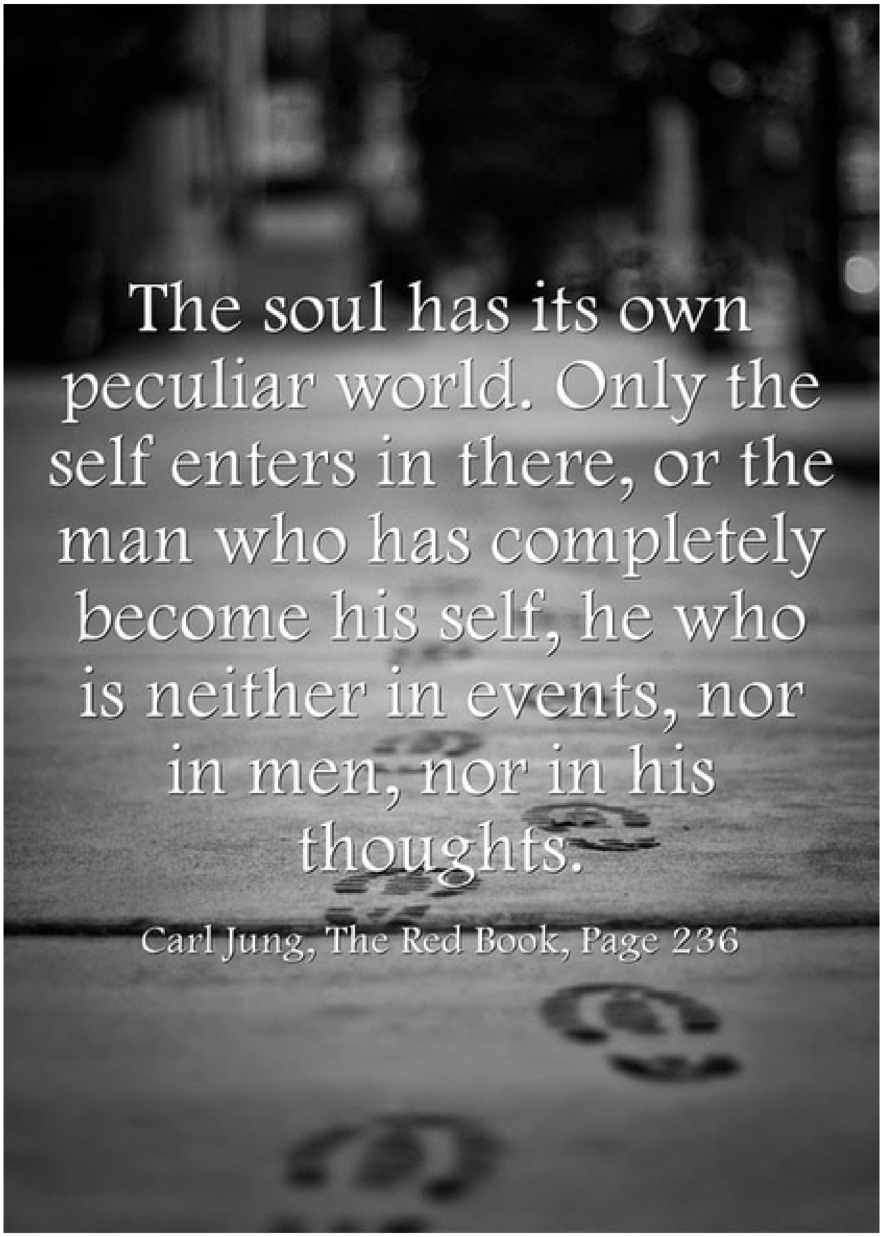
My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?"

Carl Jung, The Red Book, Page 241

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, The Red Book, Page 241.



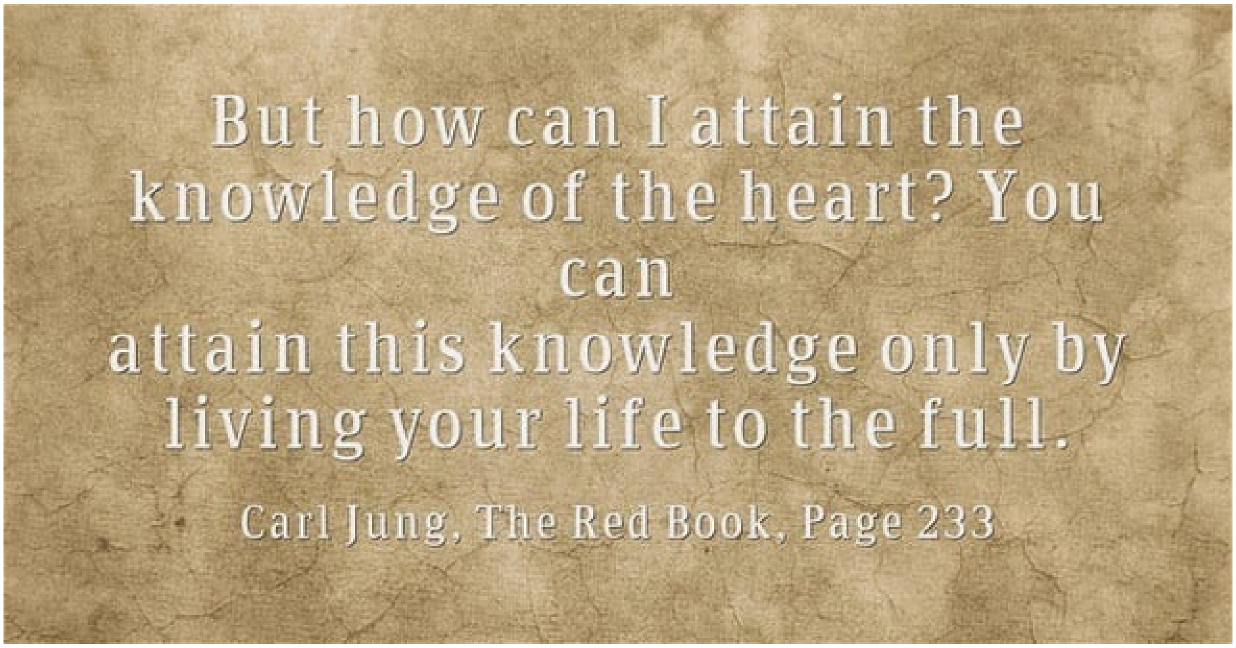
Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.



The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts.

Carl Jung, The Red Book, Page 236

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.



But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full.

Carl Jung, The Red Book, Page 233

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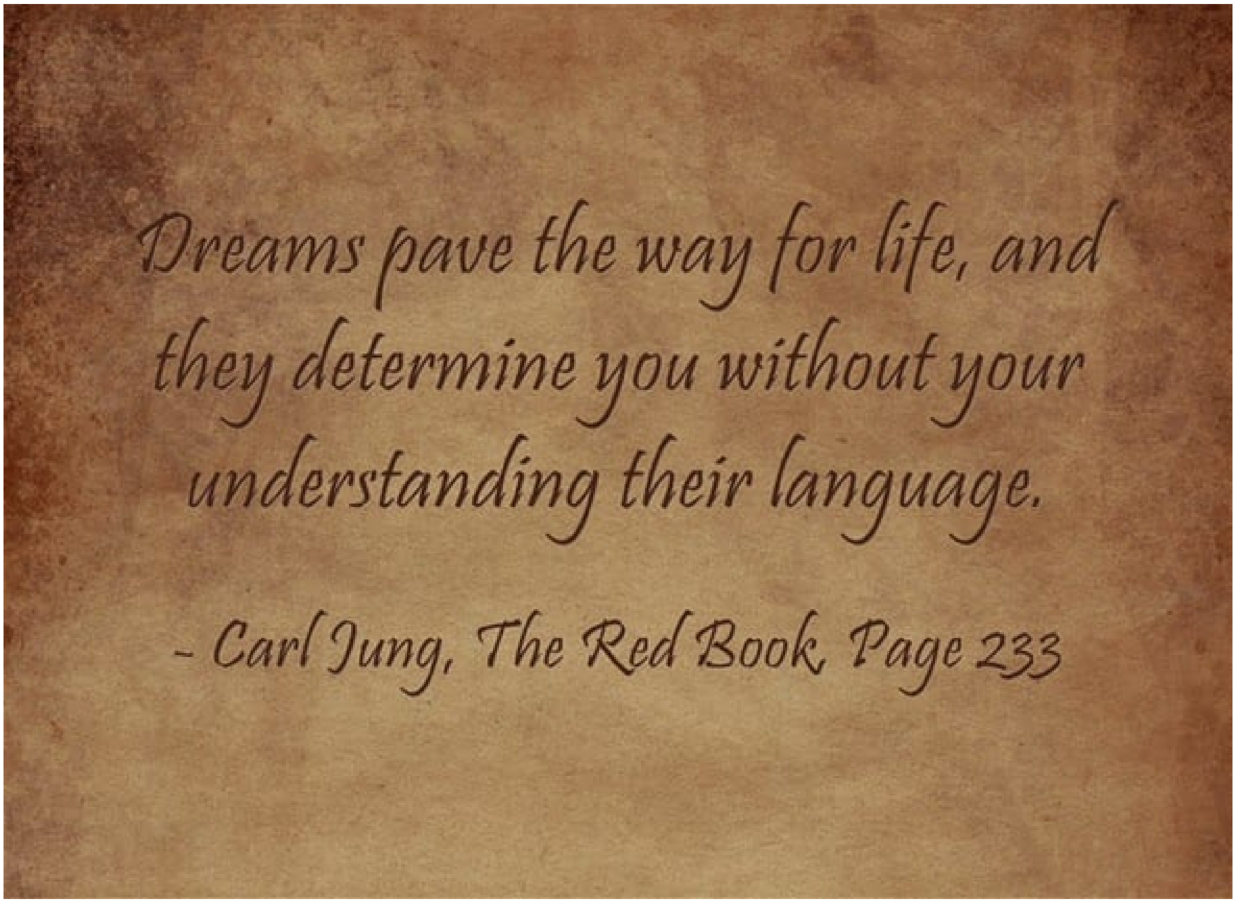

Dreams pave the way for life, and they determine you without your understanding their language.

- Carl Jung, The Red Book, Page 233

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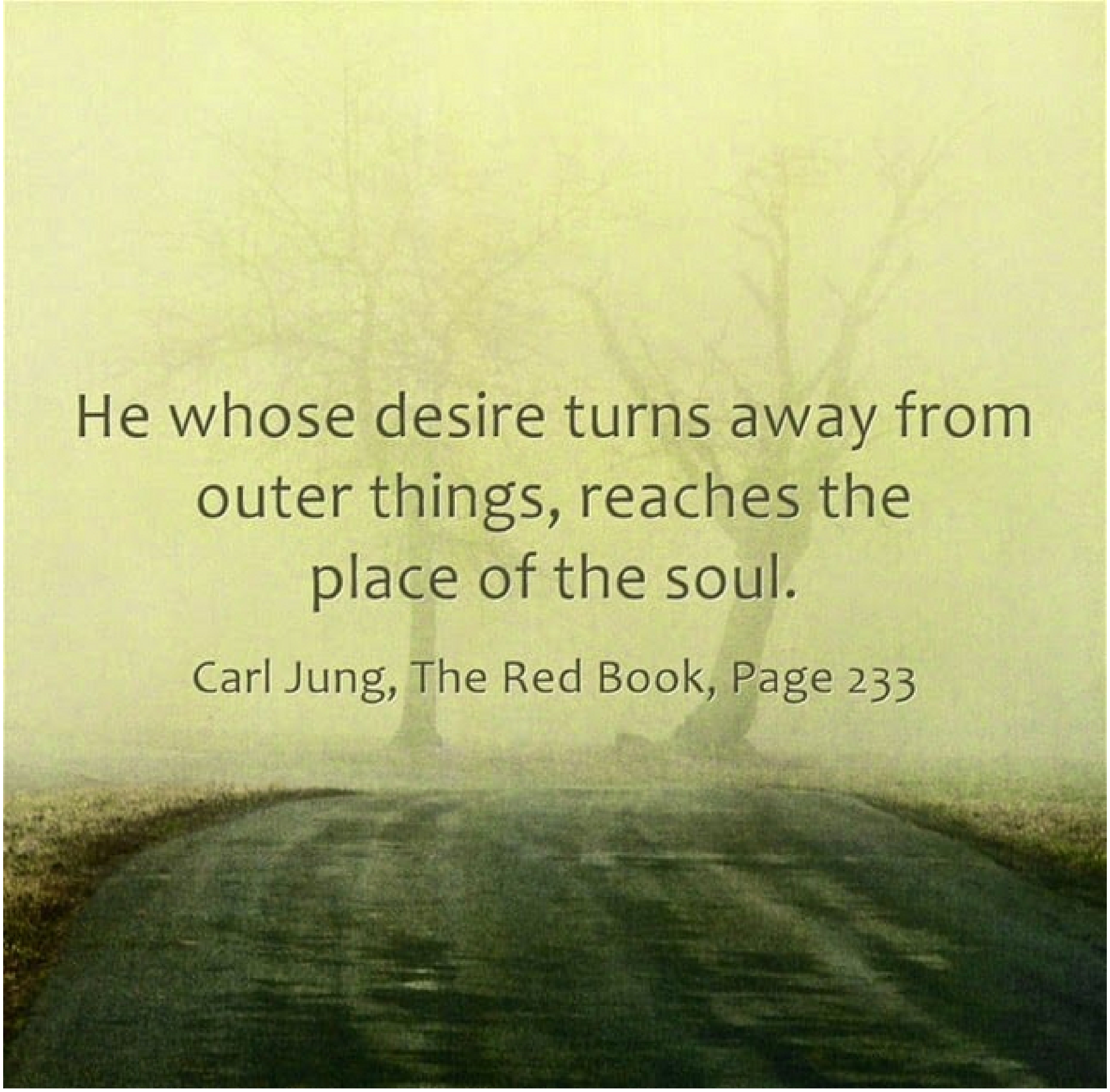
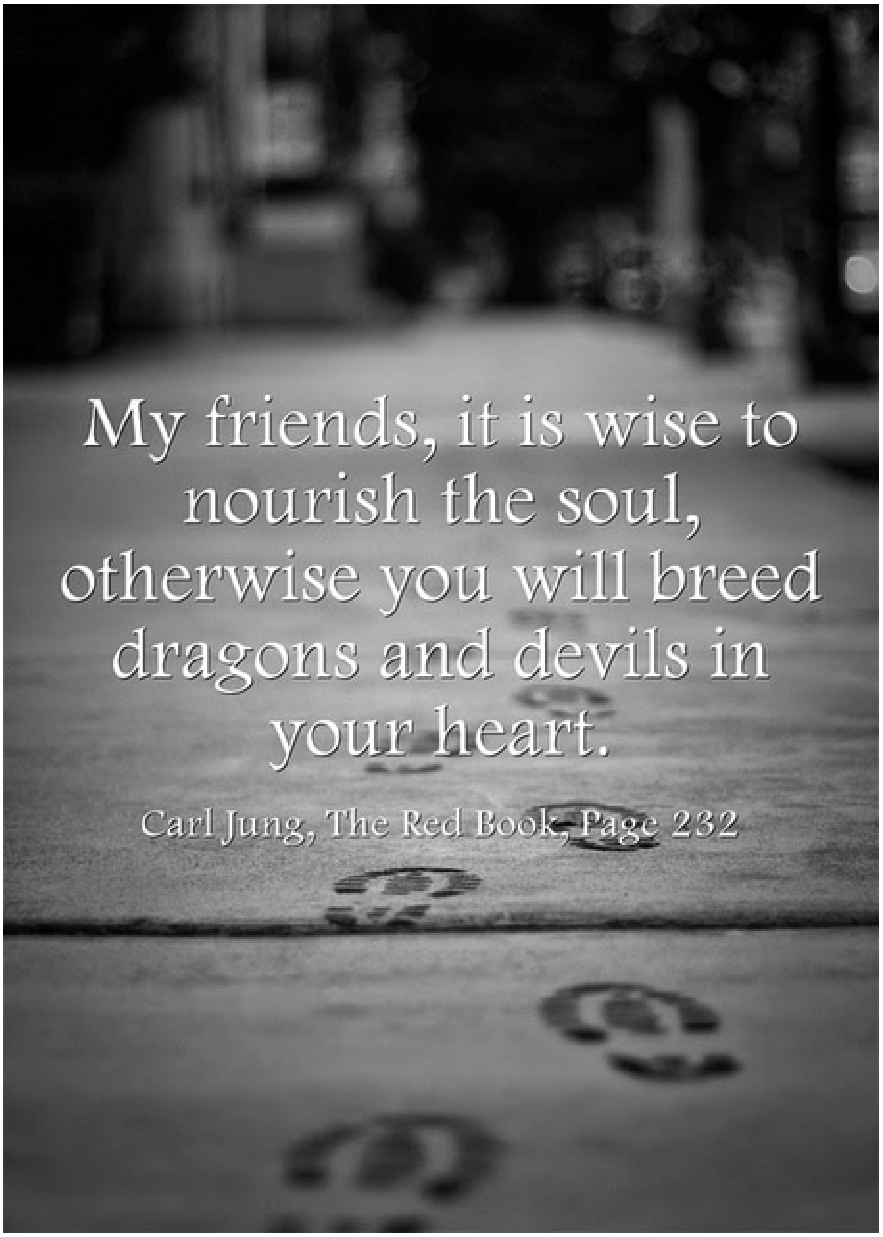
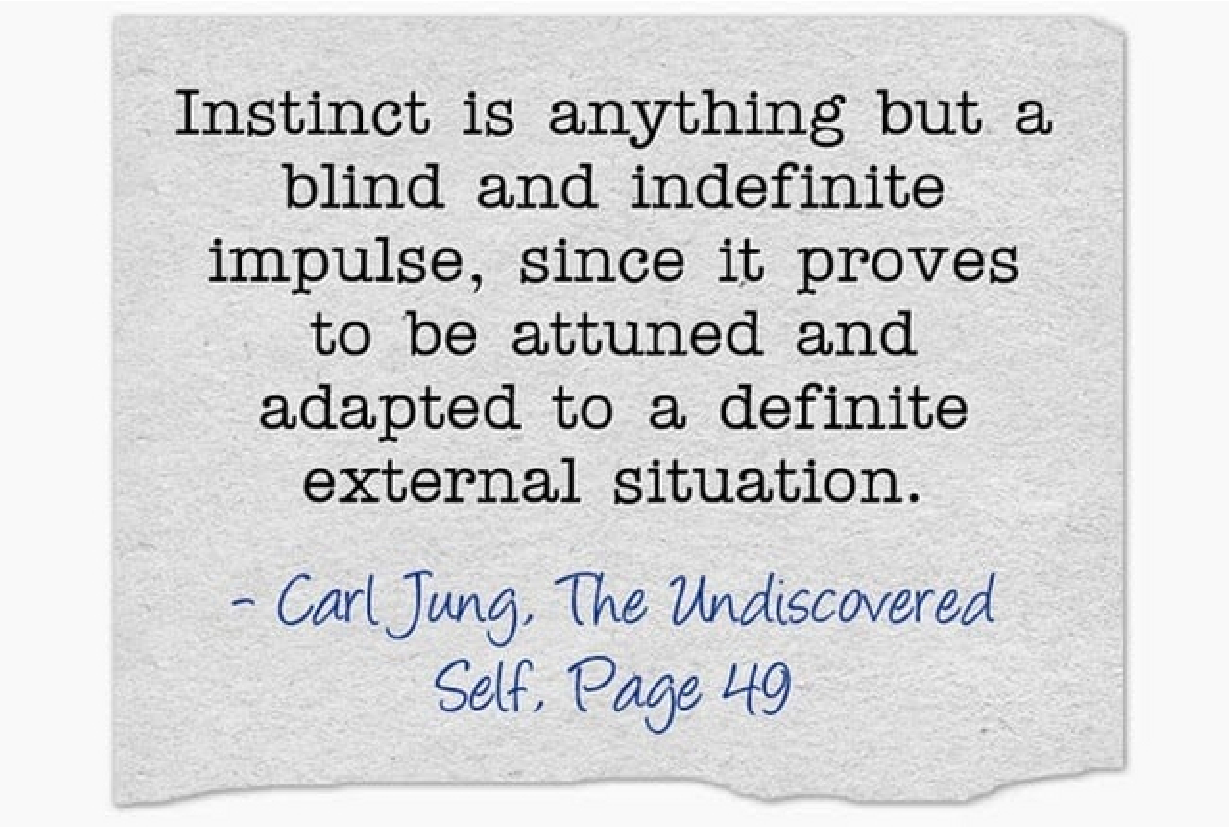


He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.



My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.



Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation.

- Carl Jung, The Undiscovered Self, Page 49

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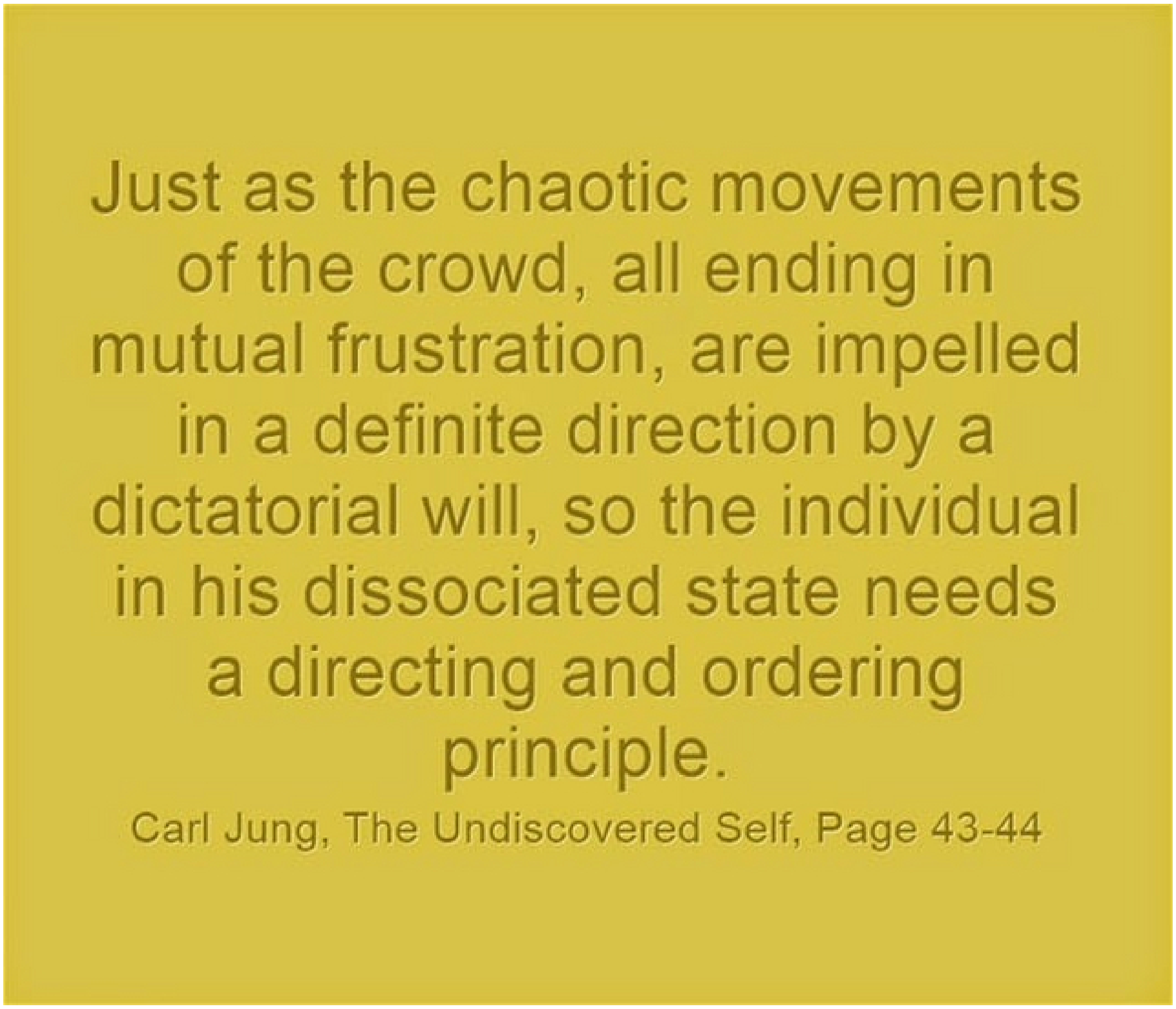
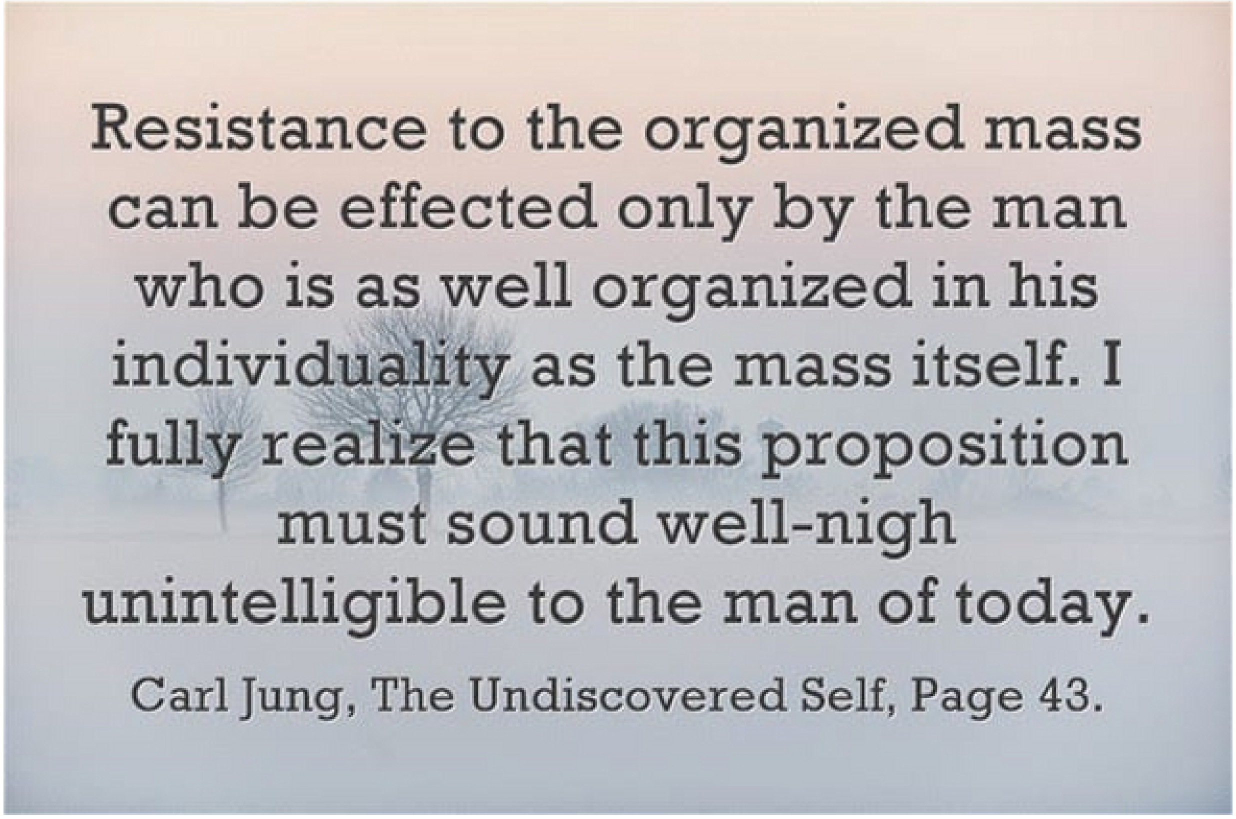


Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.

Carl Jung, The Undiscovered Self, Page 43-44

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, The Undiscovered Self, Pages 43-44.



Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today.

Carl Jung, The Undiscovered Self, Page 43.

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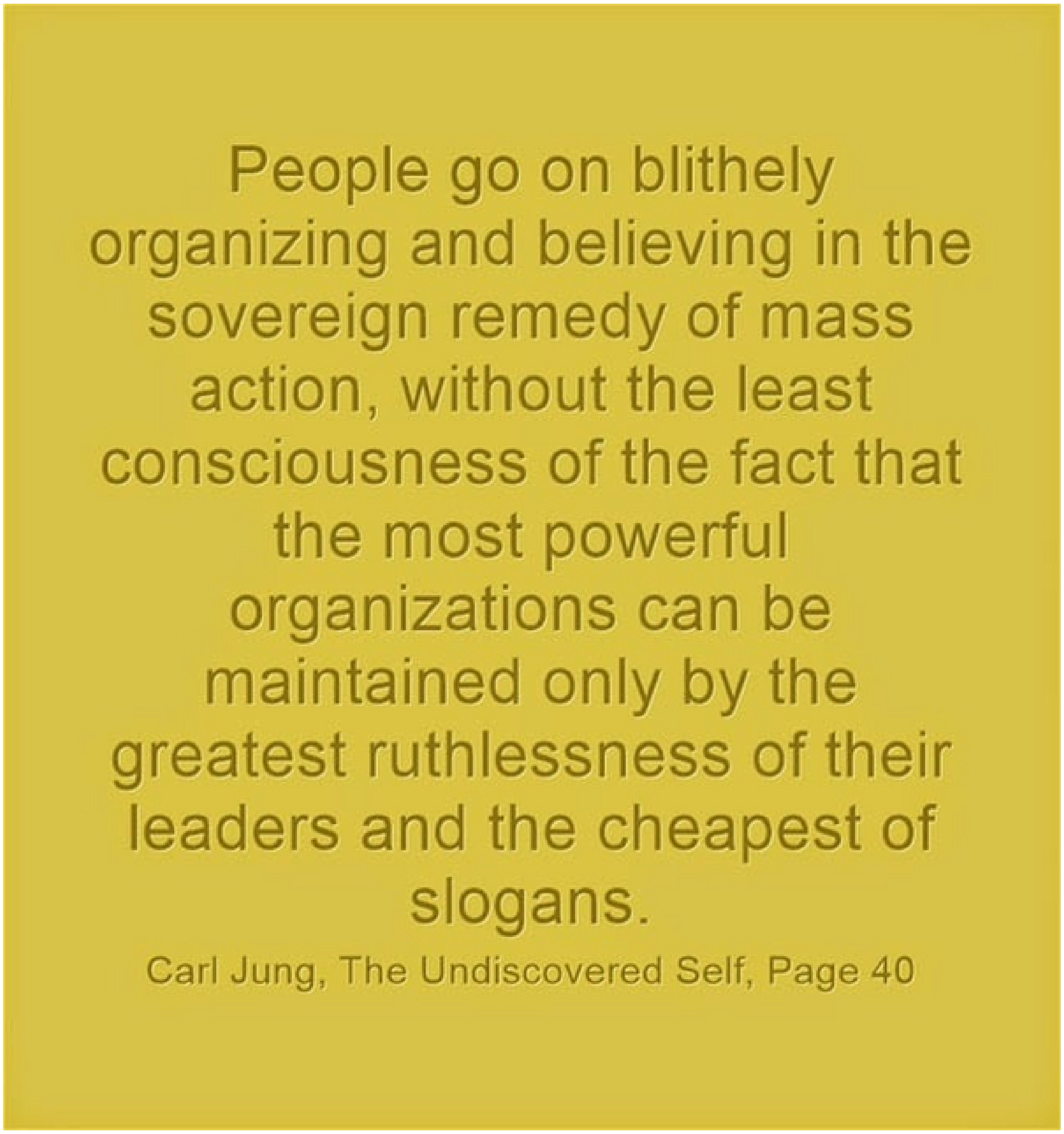

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans.

Carl Jung, The Undiscovered Self, Page 40

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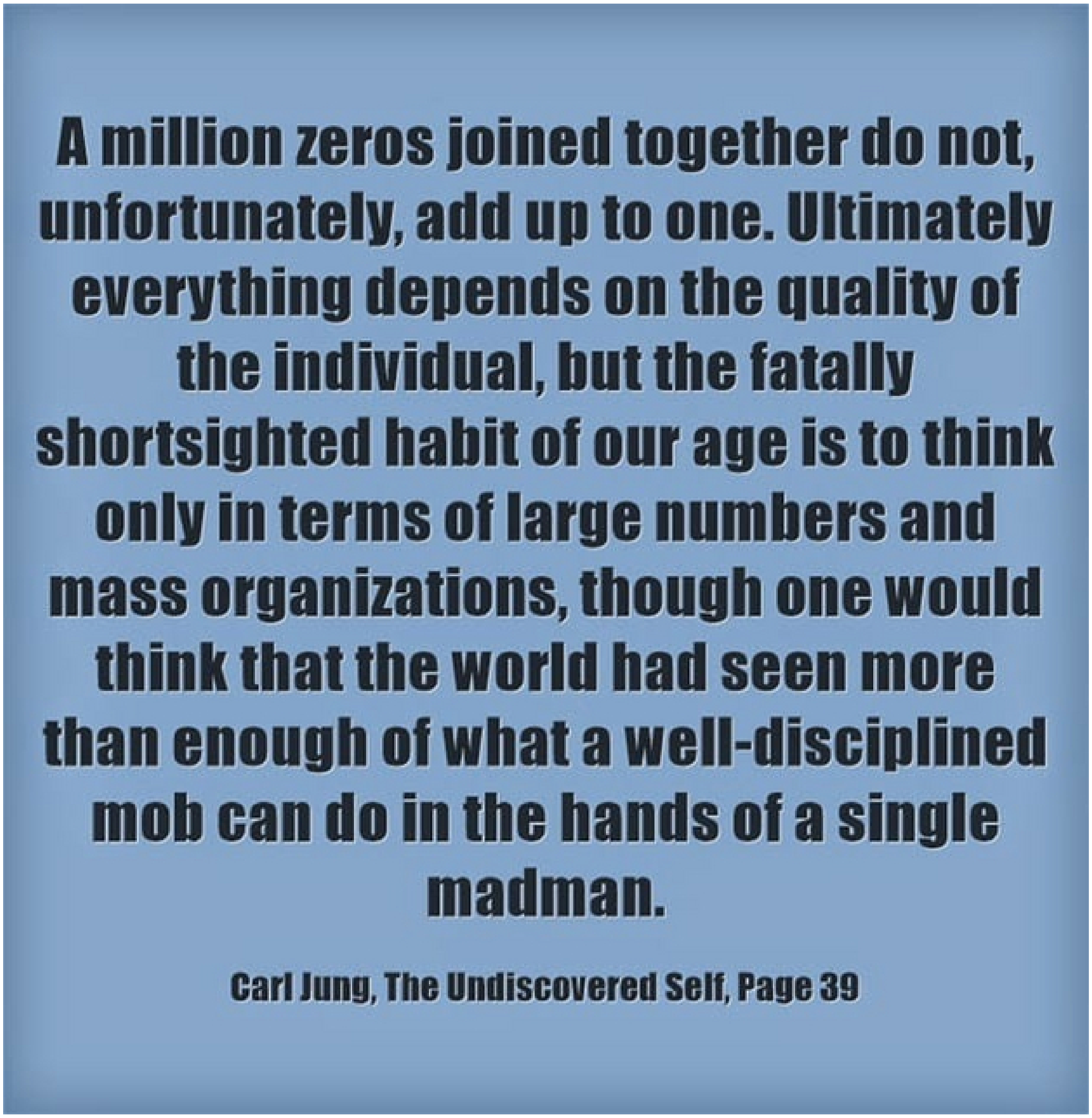

A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman.

Carl Jung, The Undiscovered Self, Page 39

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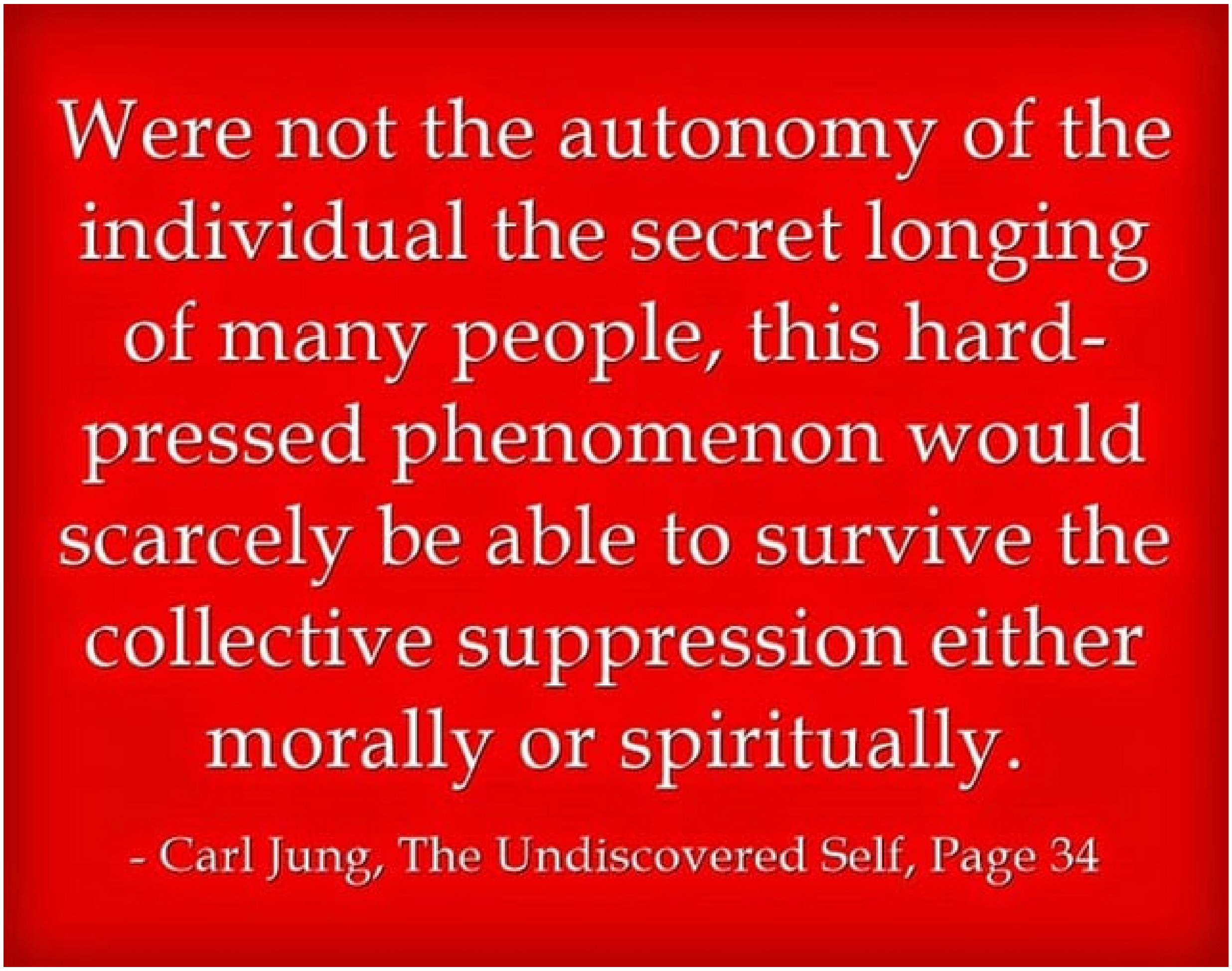

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually.

- Carl Jung, The Undiscovered Self, Page 34

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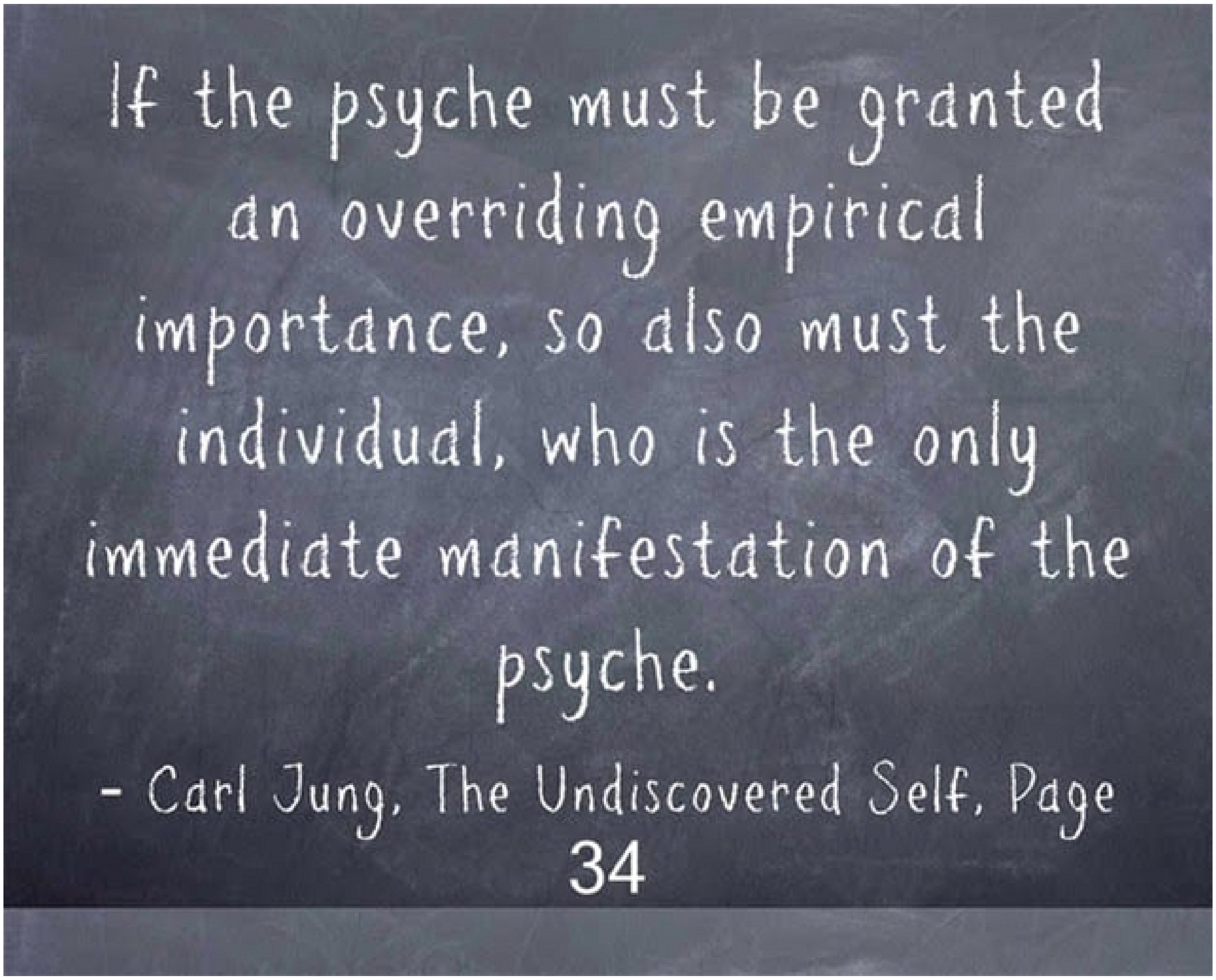

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.

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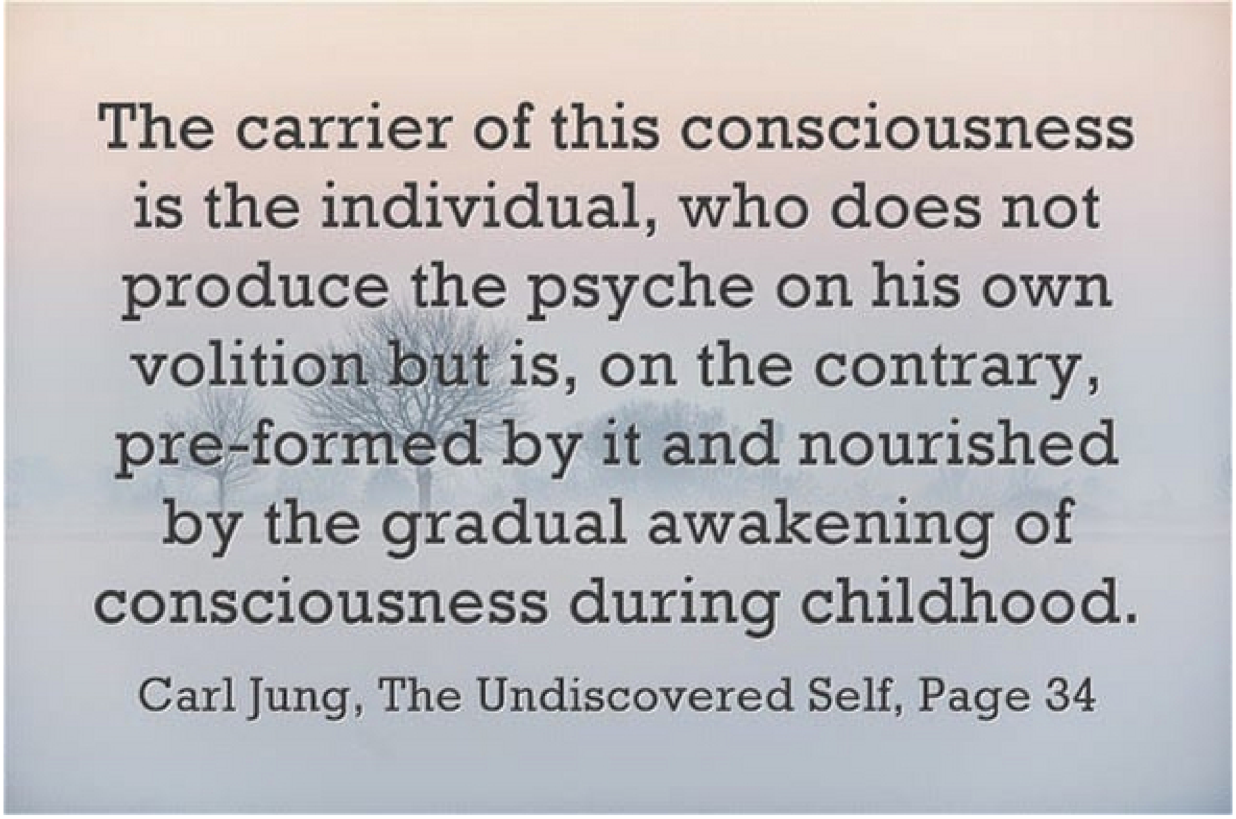

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.

Carl Jung, The Undiscovered Self, Page 34

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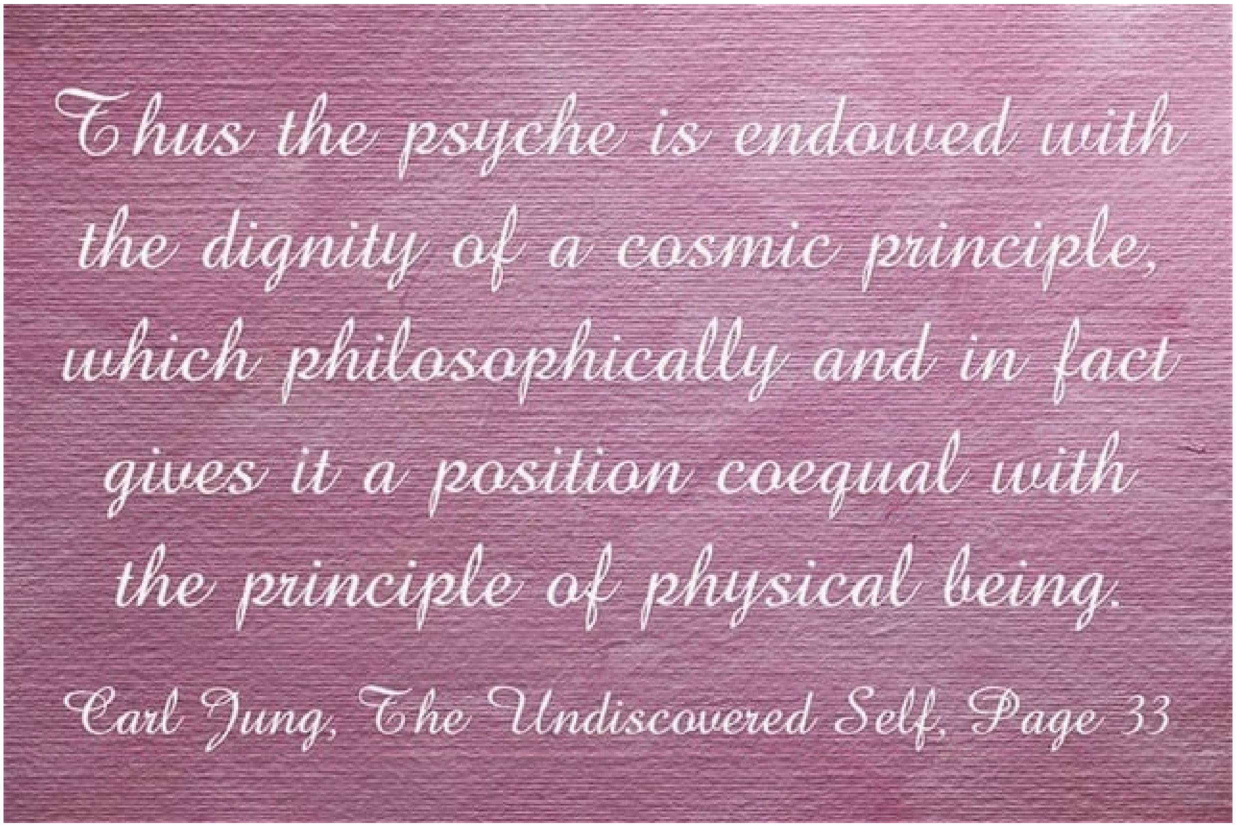

Thus the psyche is endowed with
the dignity of a cosmic principle,
which philosophically and in fact
gives it a position coequal with
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Carl Jung, The Undiscovered Self, Page 33

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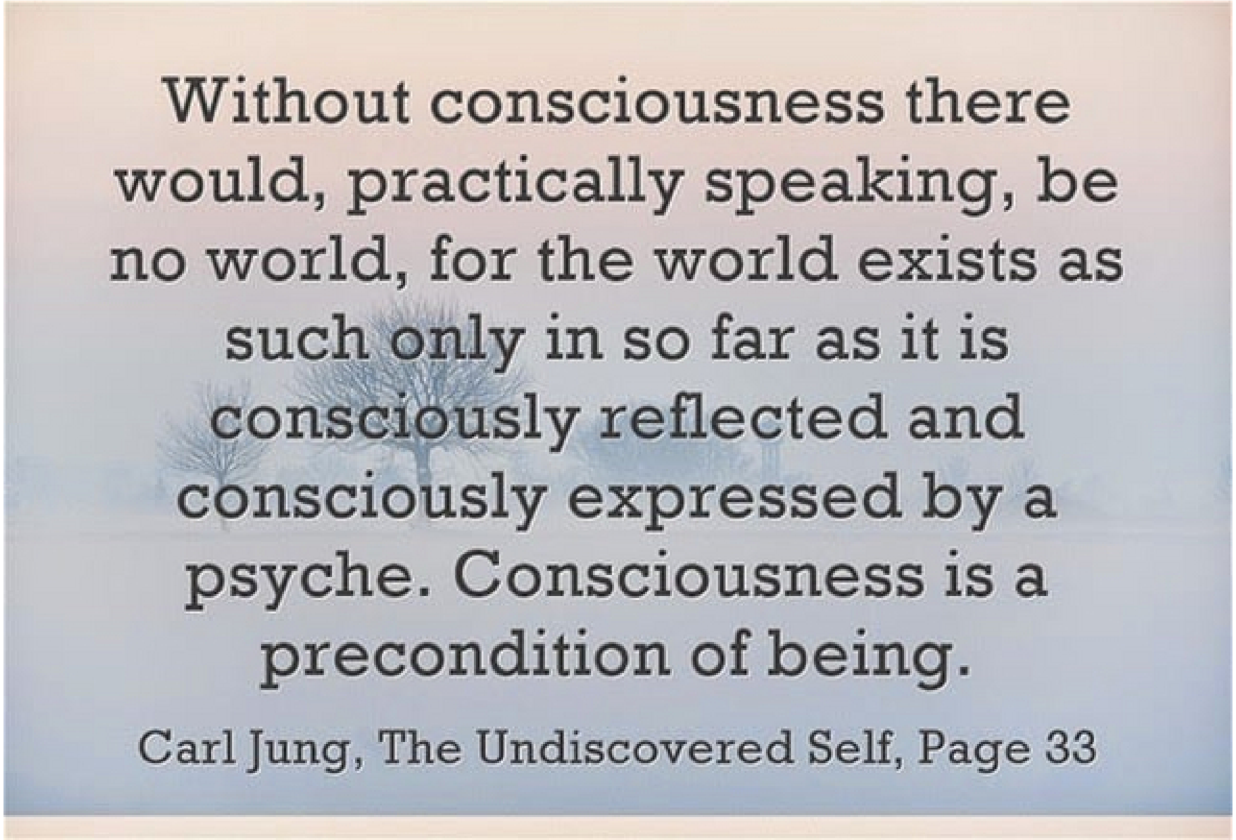

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.

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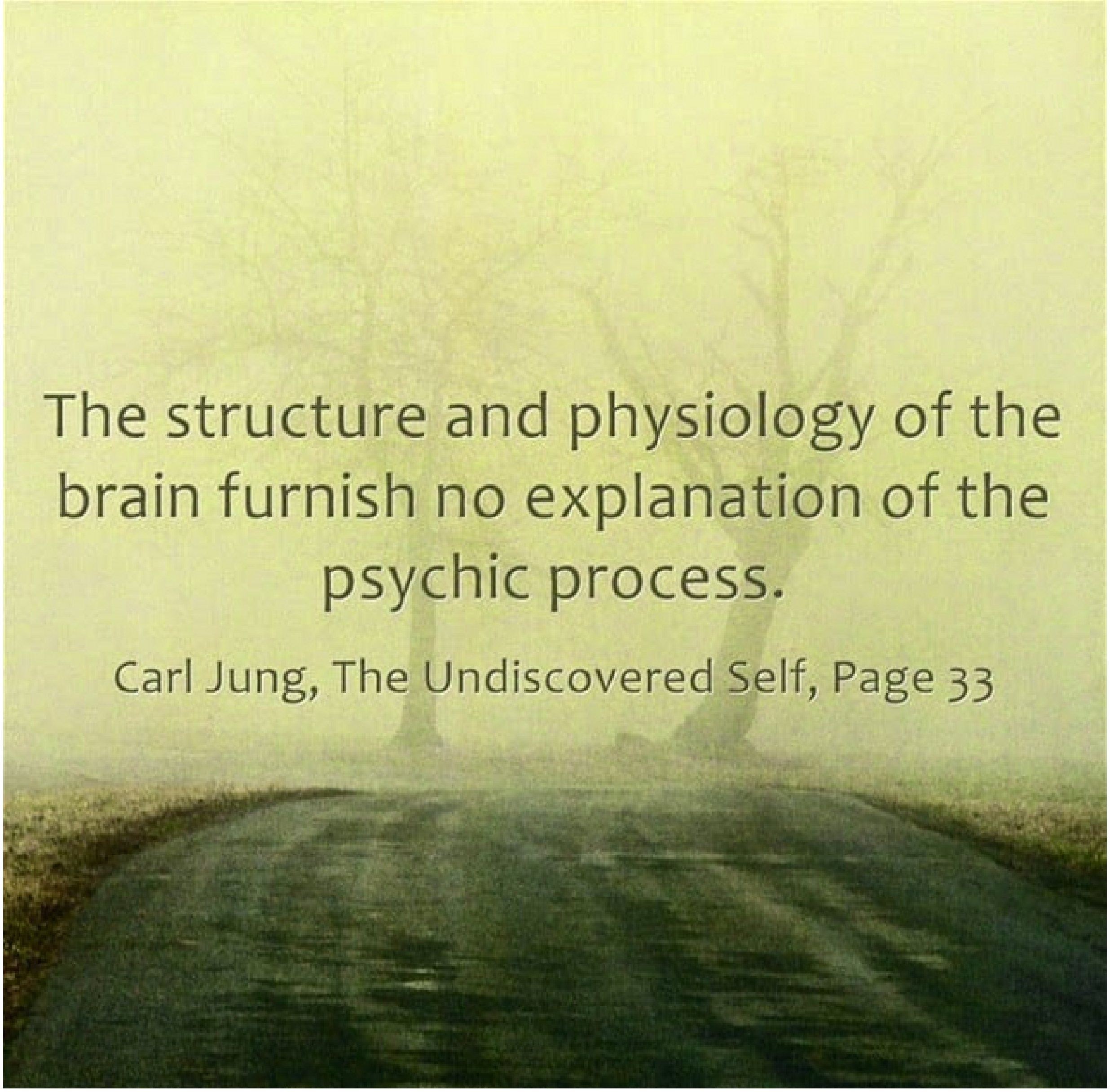
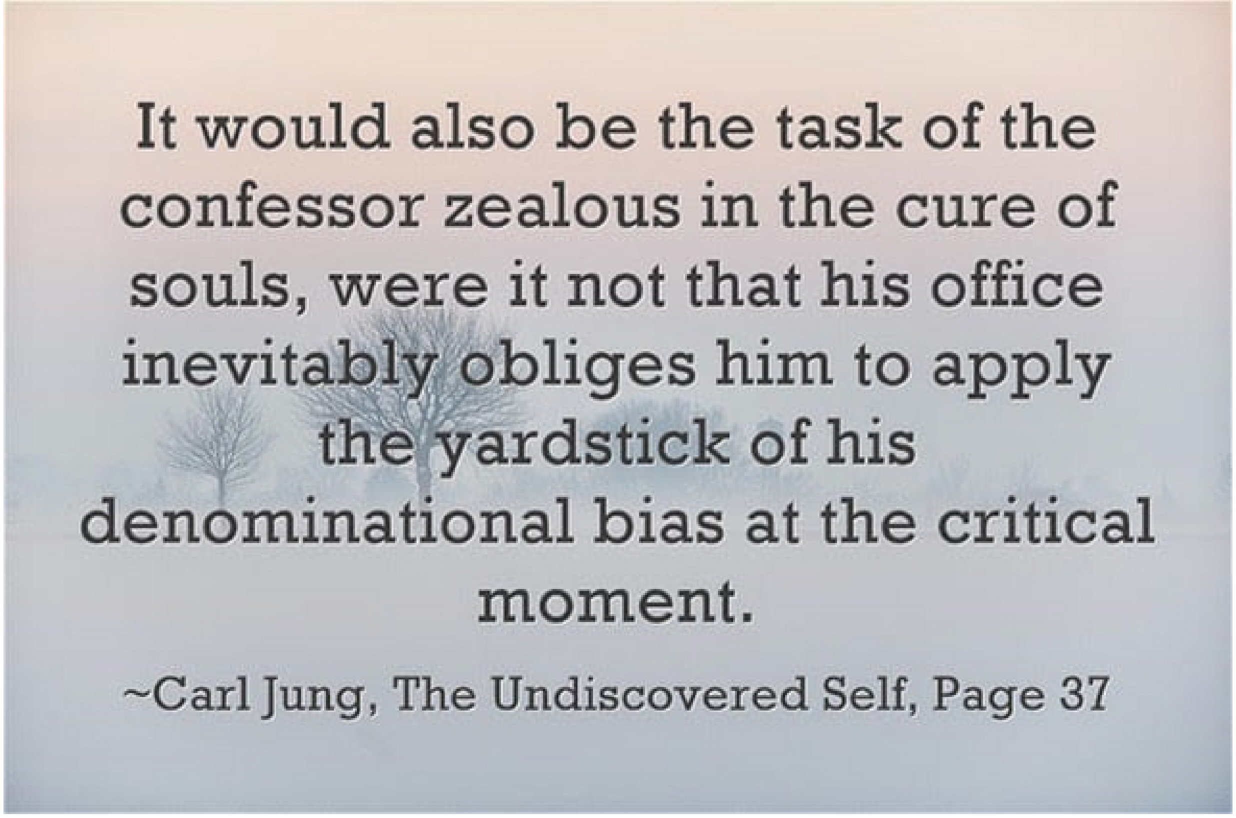


The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.



It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment.

~Carl Jung, The Undiscovered Self, Page 37

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If you want to go to heaven, your feet will grow into hell.

- ~Carl Jung, Cornwall Seminar, Page 12.

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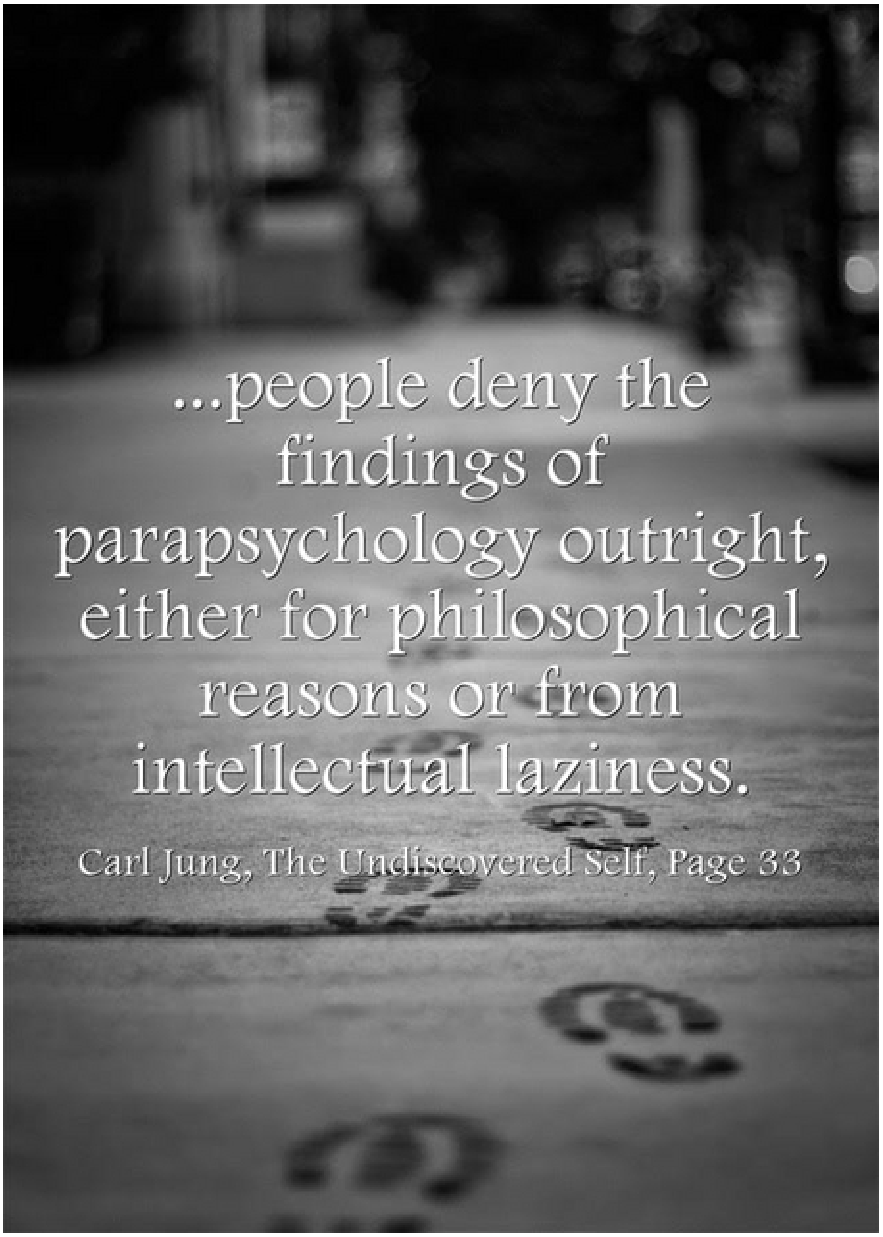
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Carl Jung, The Undiscovered Self, Page 33

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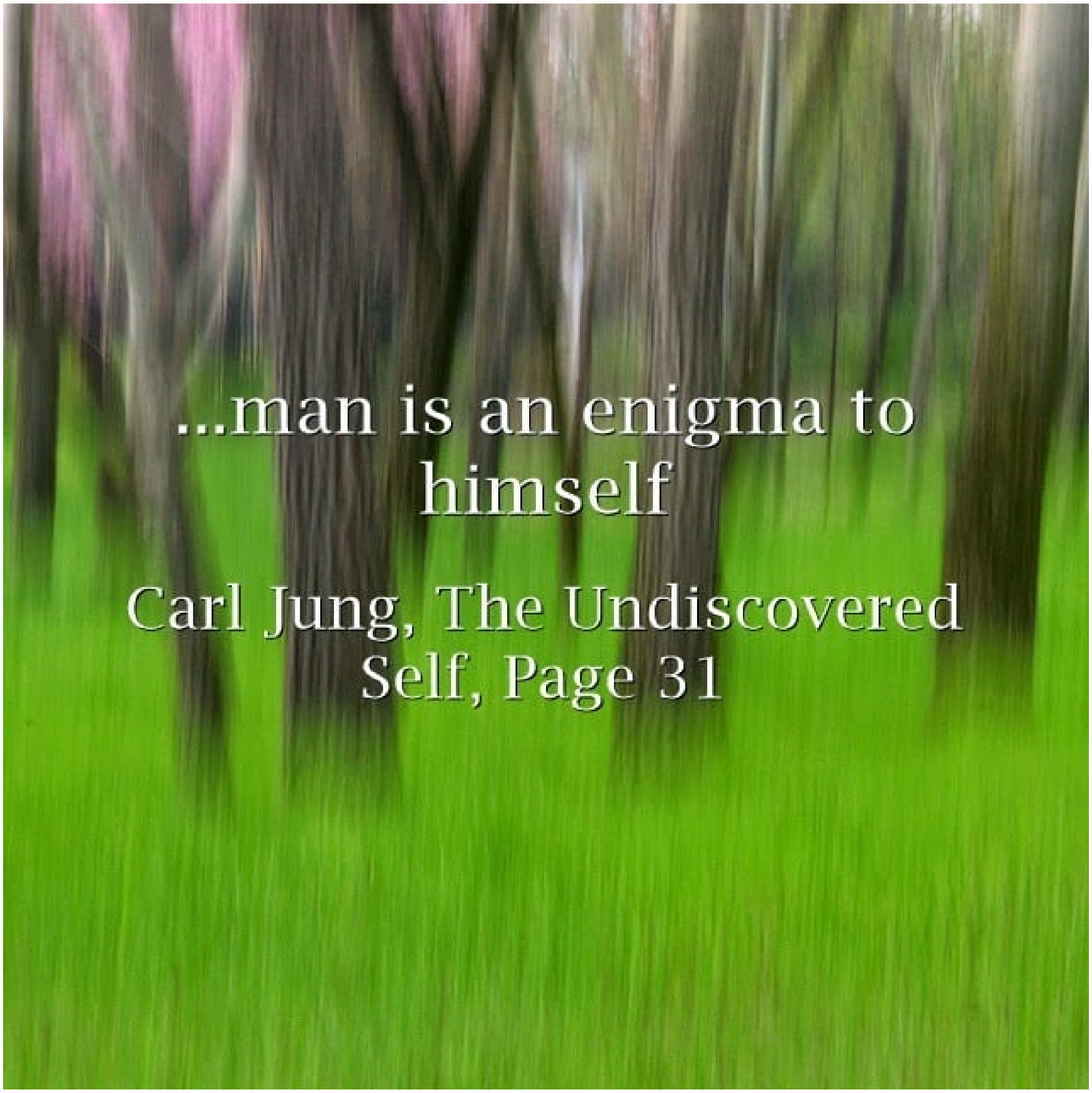
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Carl Jung, The Undiscovered Self, Page 31

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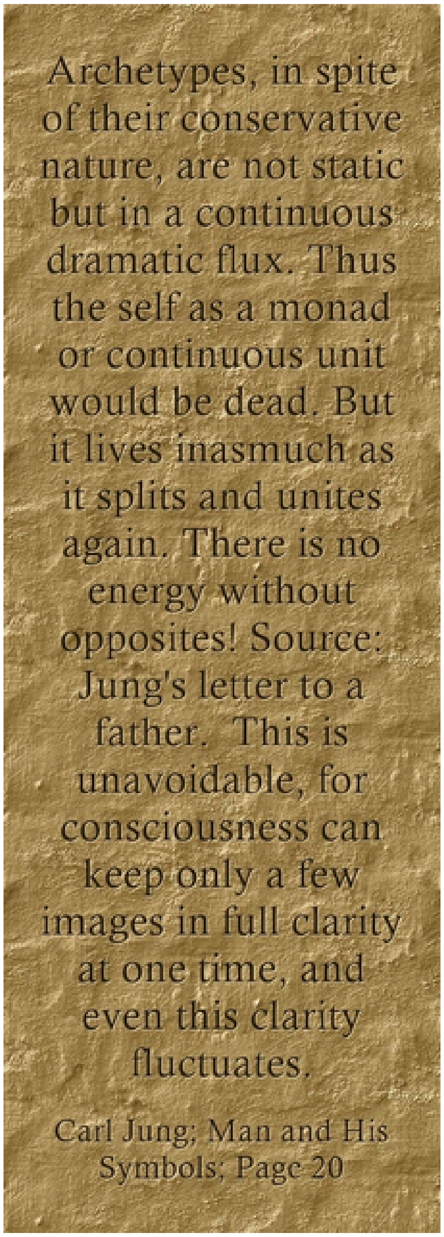

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Source: Jung's letter to a father. This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates.

Carl Jung; Man and His Symbols; Page 20

[444]

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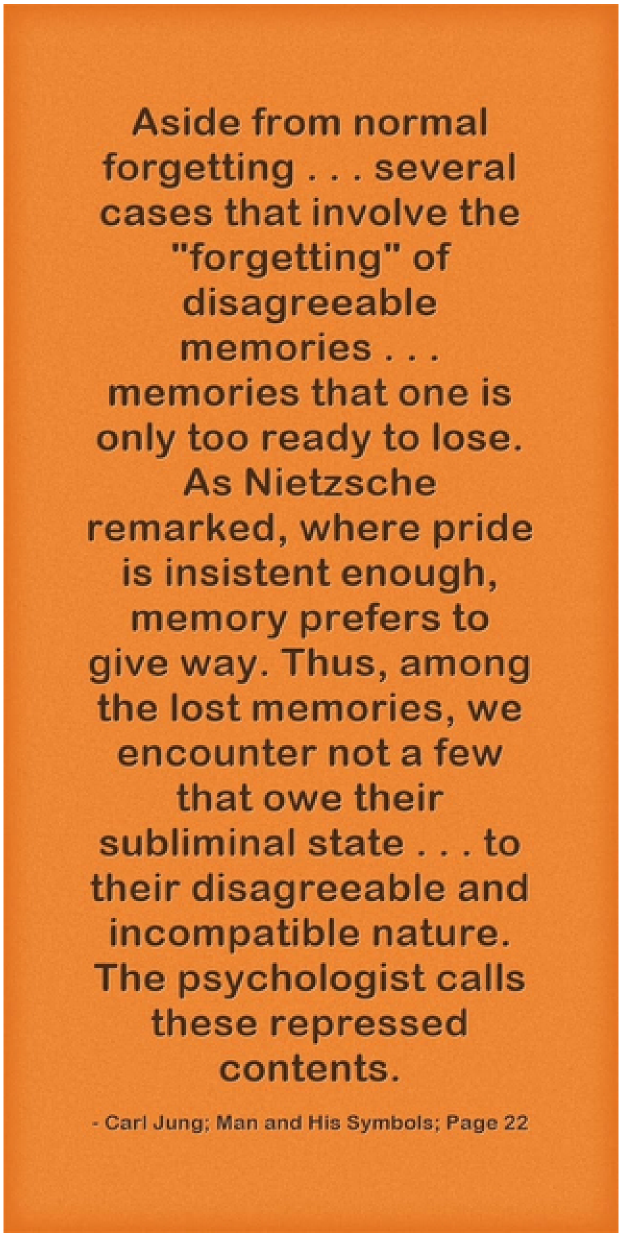

Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents.

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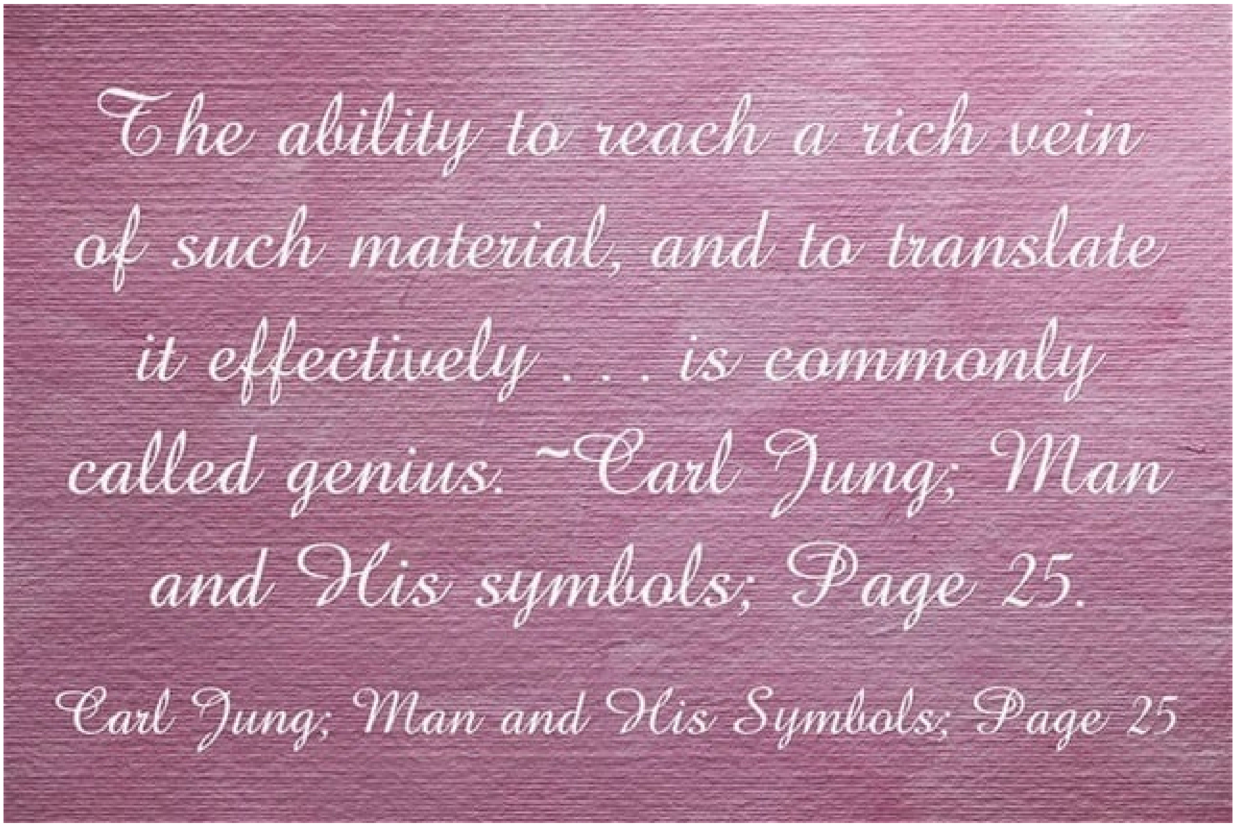

The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. ~Carl Jung; Man and His symbols; Page 25.

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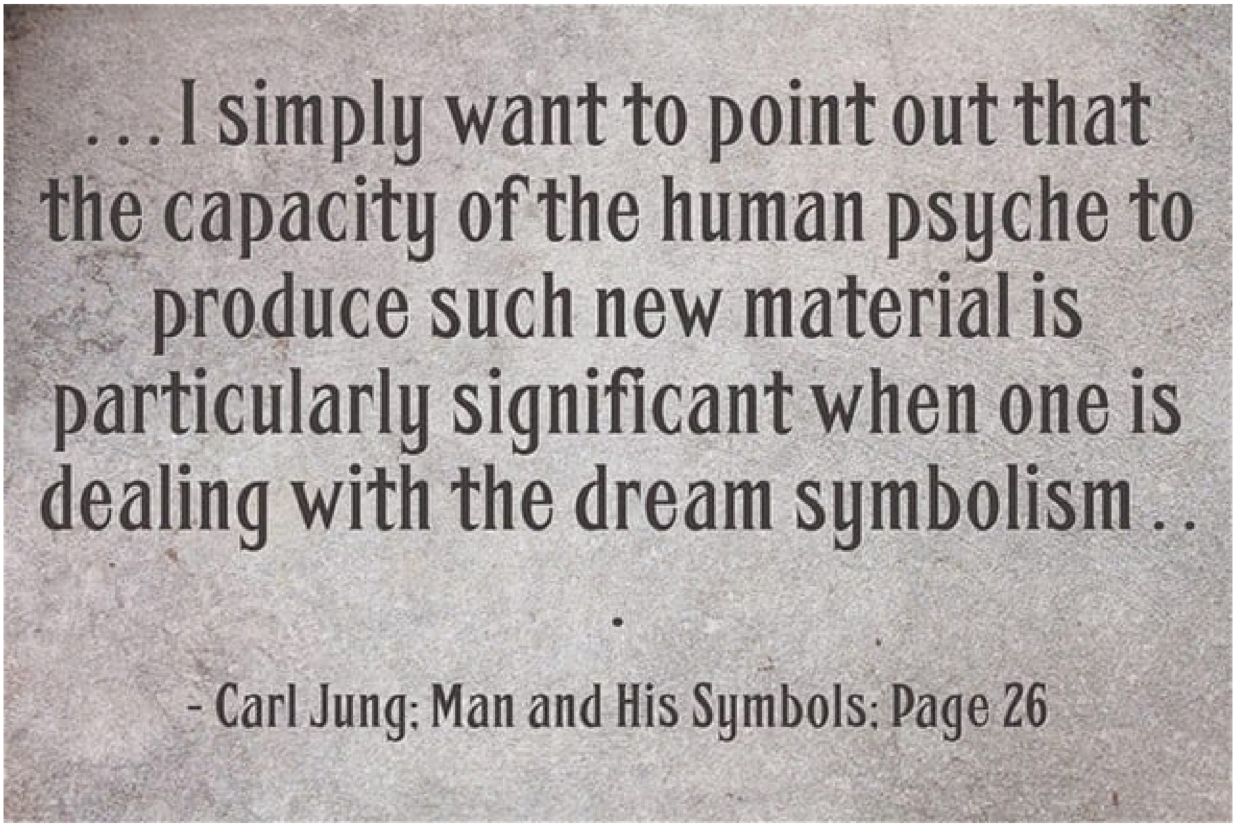

. . . I simply want to point out that
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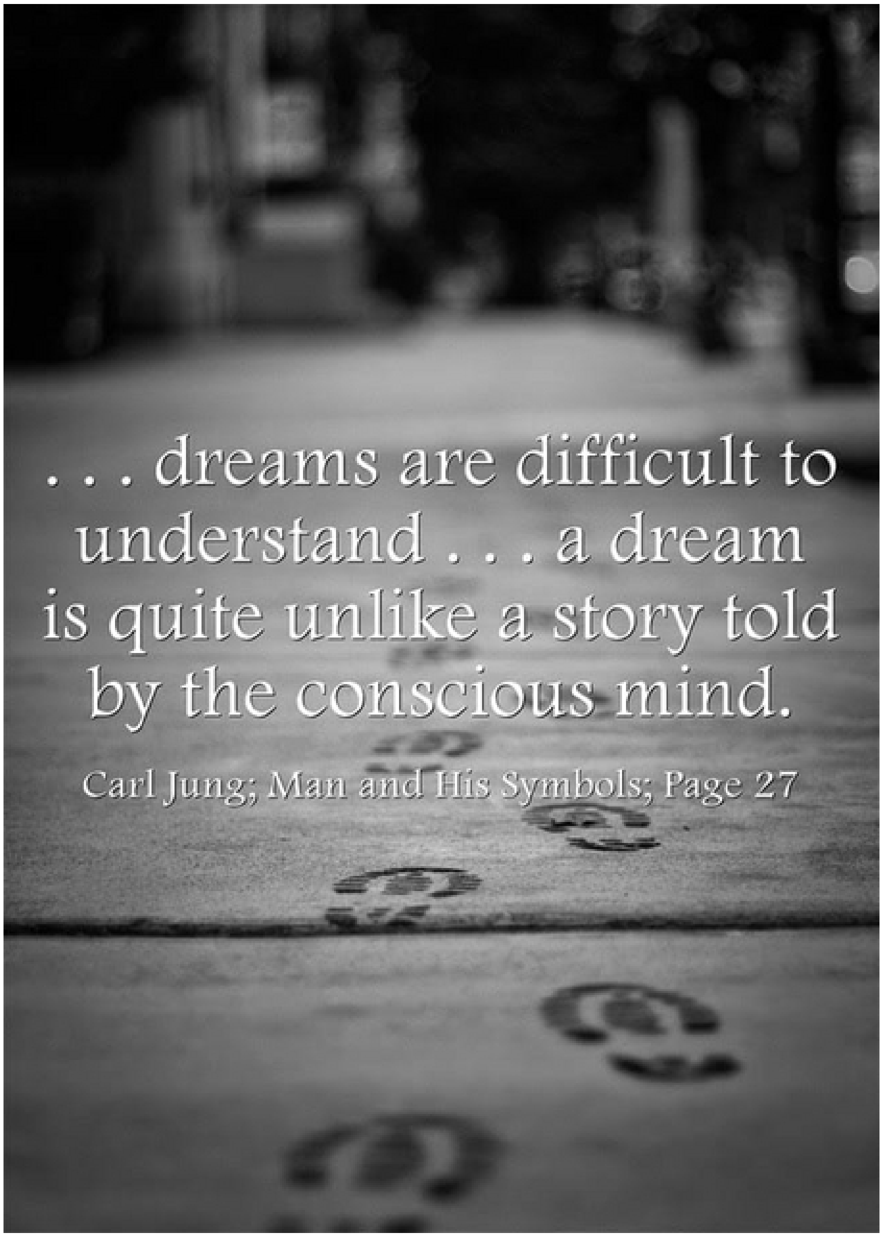
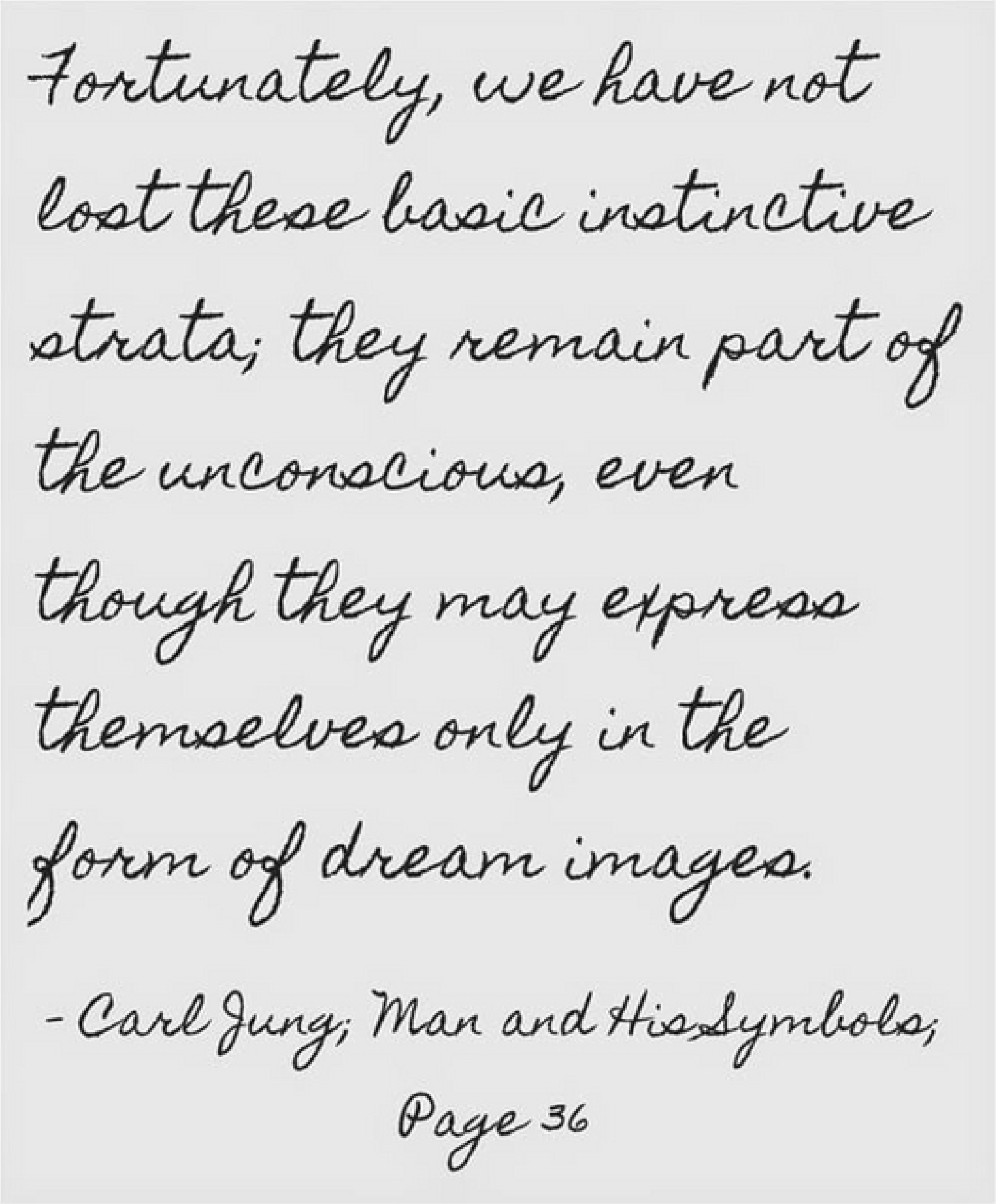


. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.



Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images.

- Carl Jung; Man and His Symbols;
Page 36

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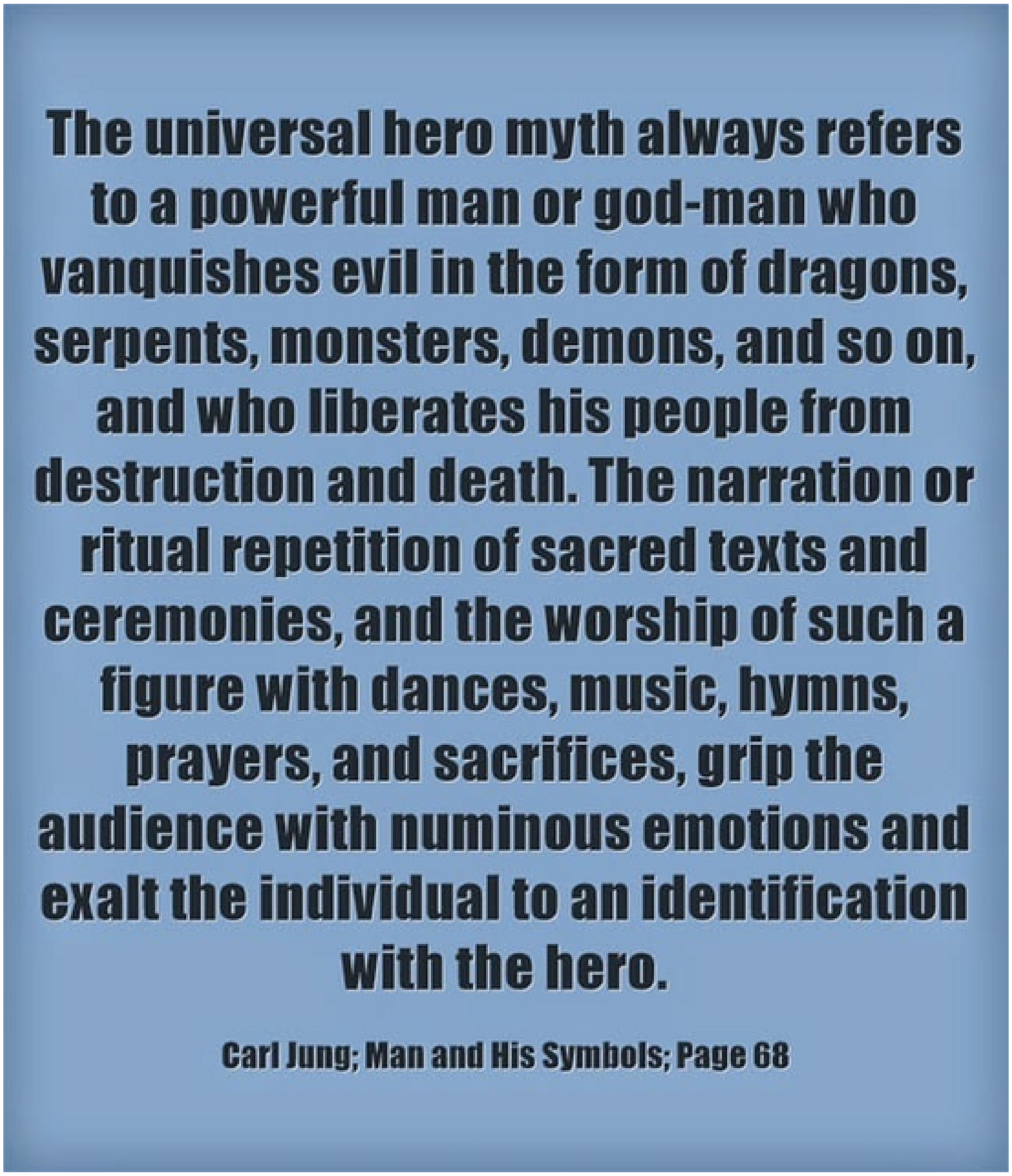

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero.

Carl Jung; Man and His Symbols; Page 68

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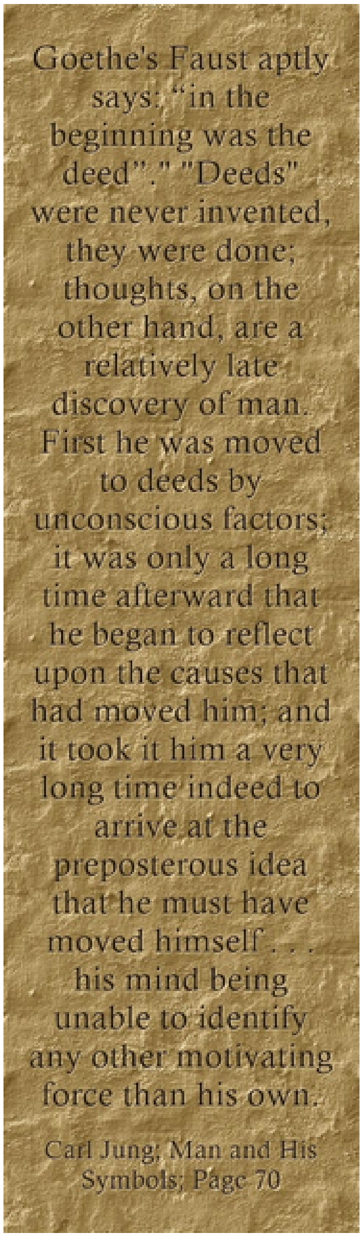
[451] 

Goethe's Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own.

Carl Jung; Man and His Symbols; Page 70

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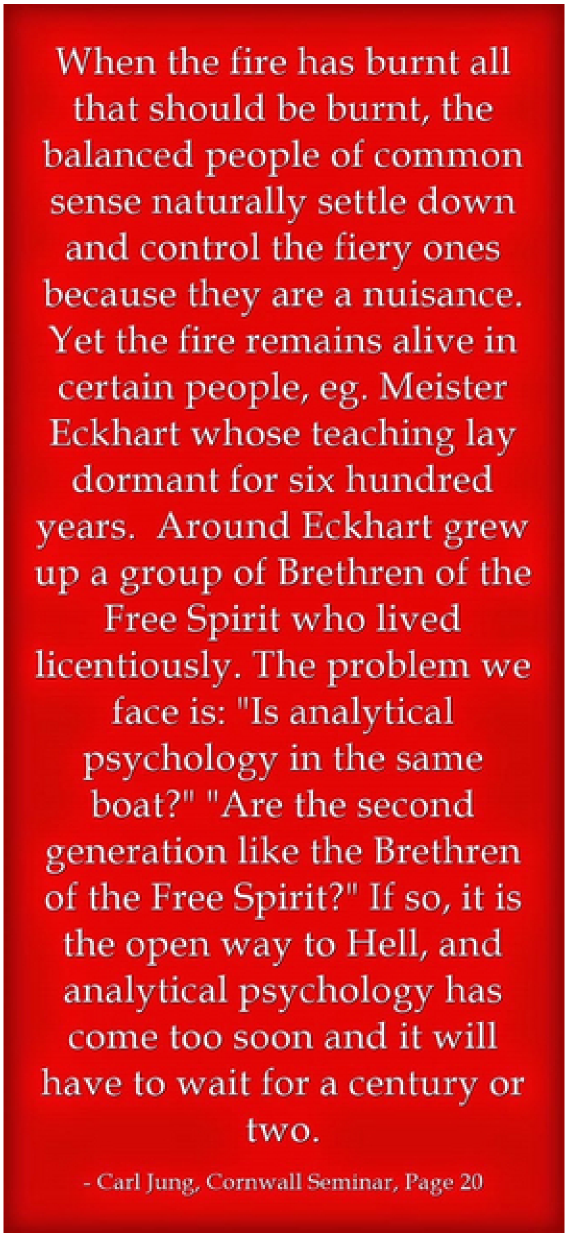
[452] 

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two.

- Carl Jung, Cornwall Seminar, Page 20

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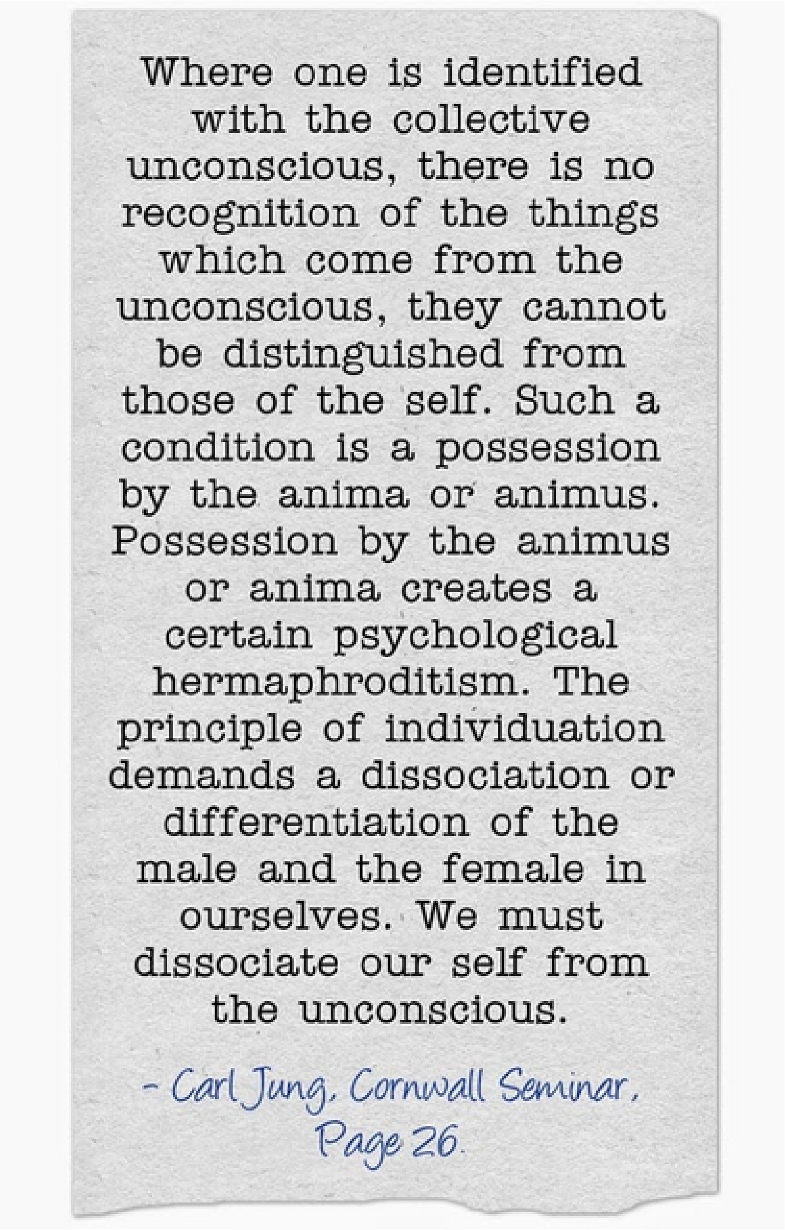

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious.

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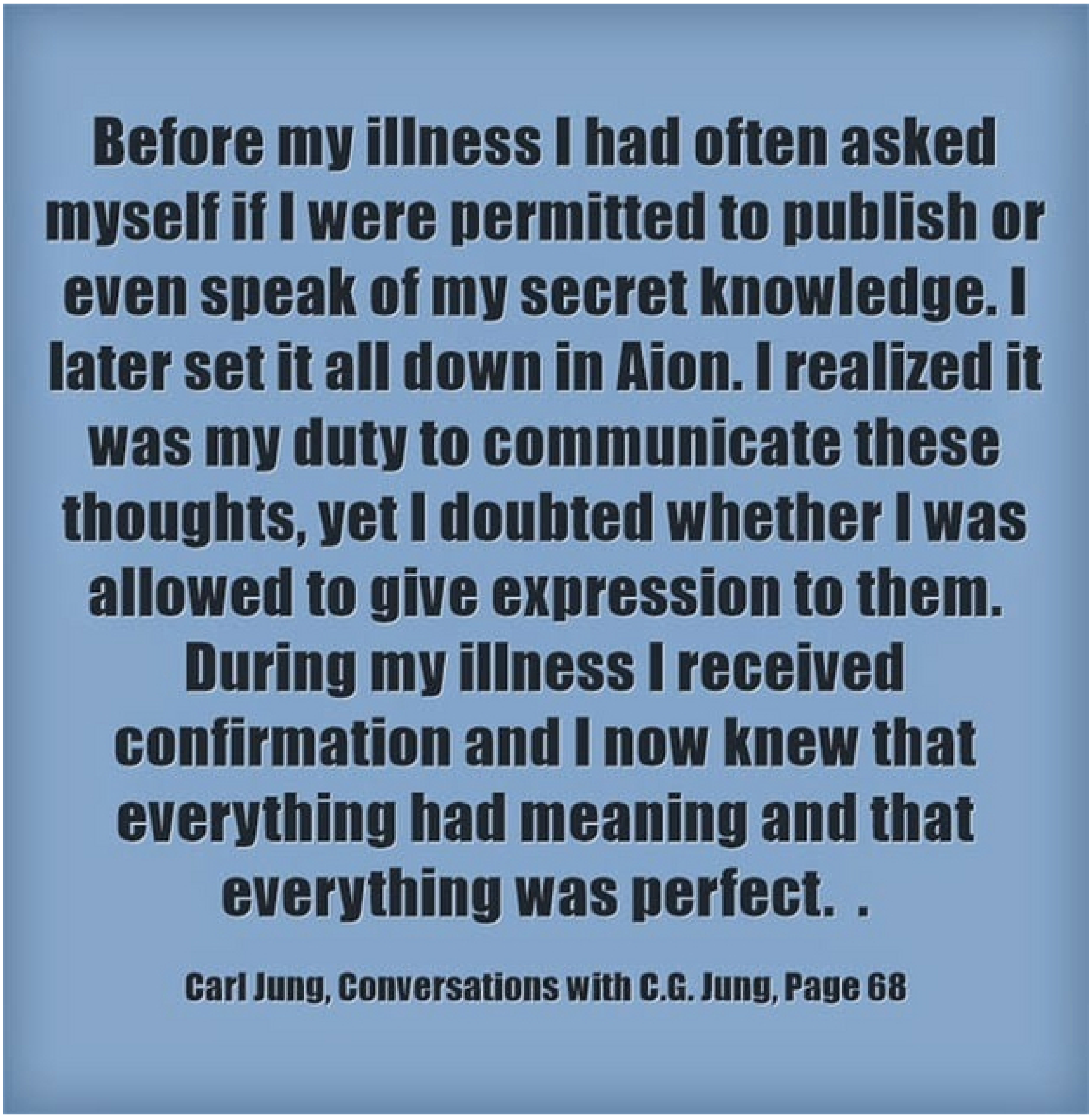

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. .

Carl Jung, Conversations with C.G. Jung, Page 68

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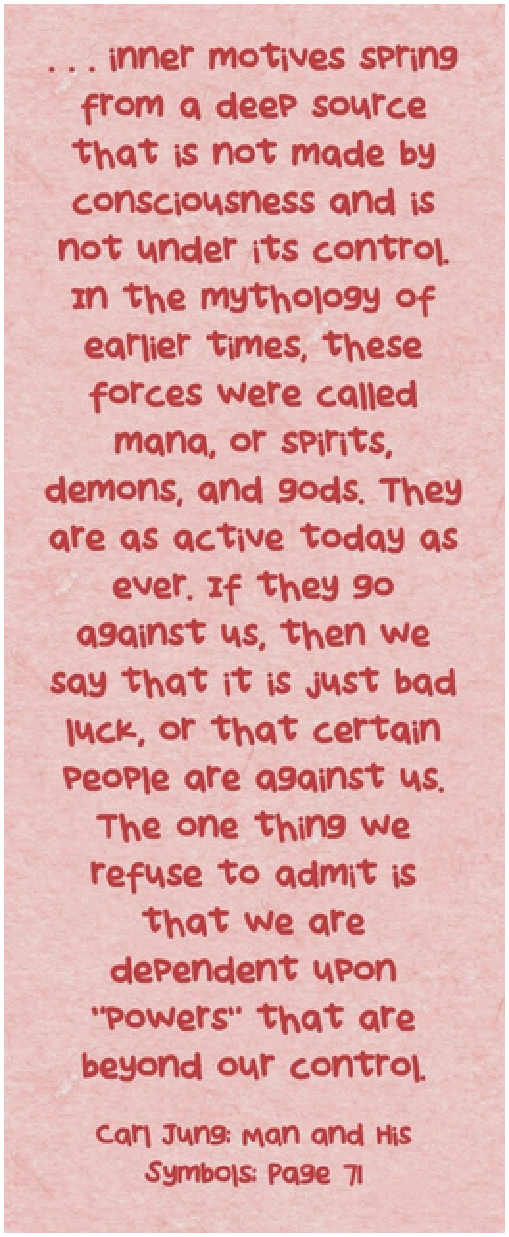
[455] 

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control.

Carl Jung: Man and His Symbols: Page 71

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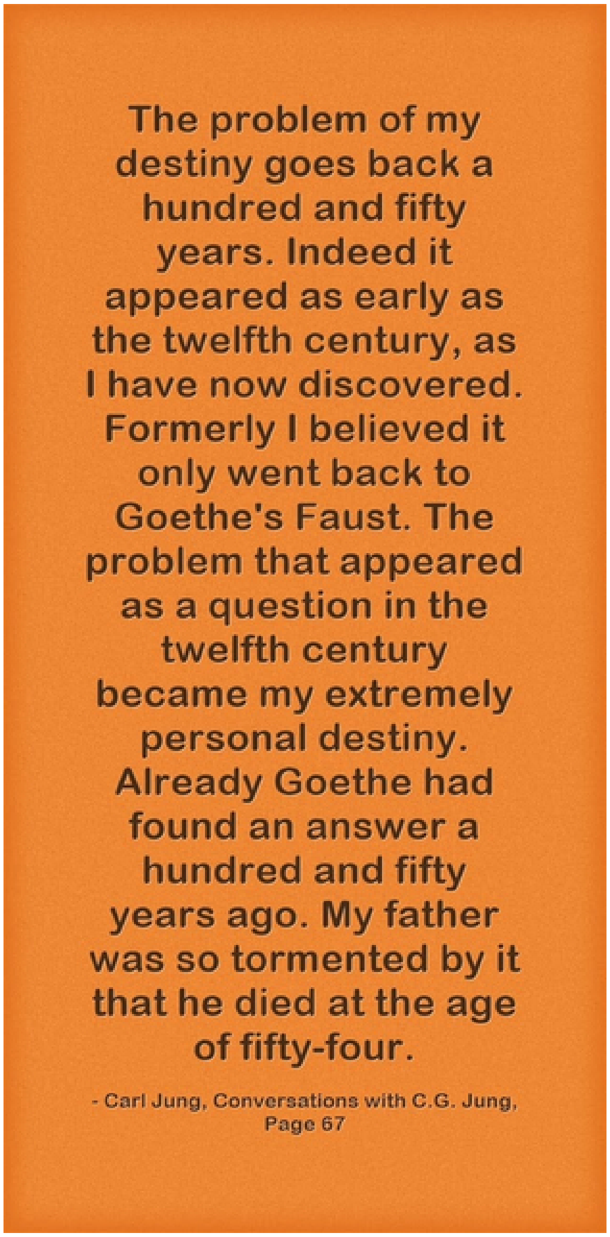

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four.

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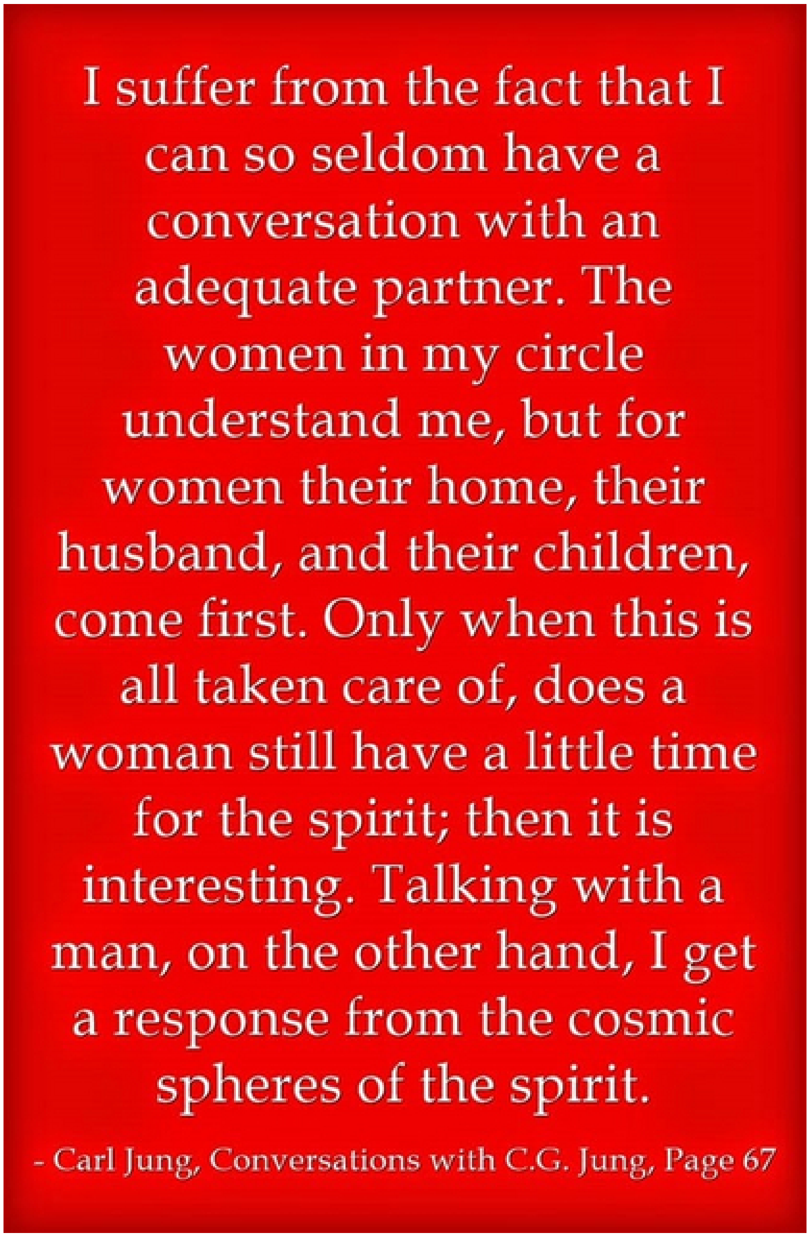

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit.

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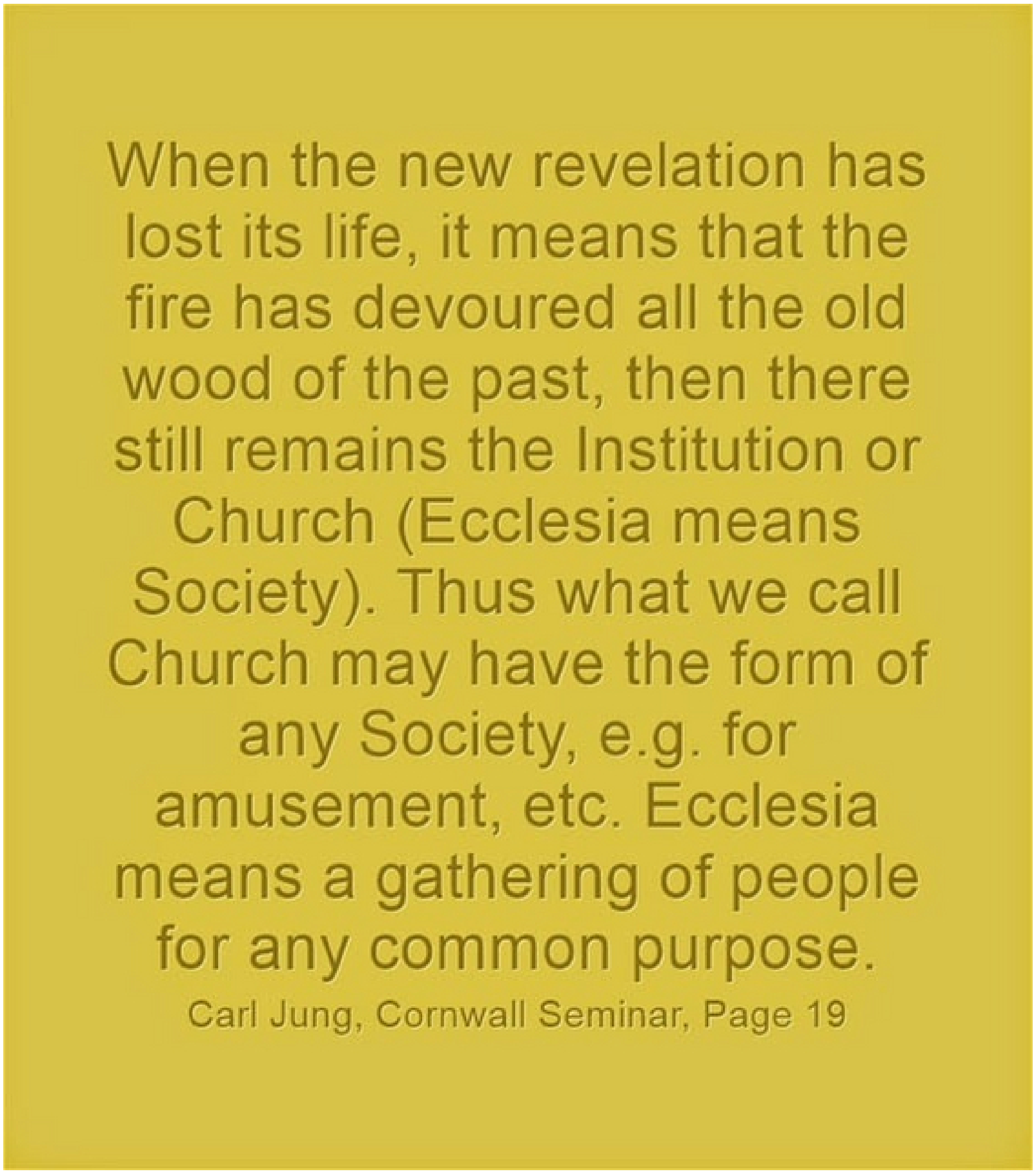

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose.

Carl Jung, Cornwall Seminar, Page 19

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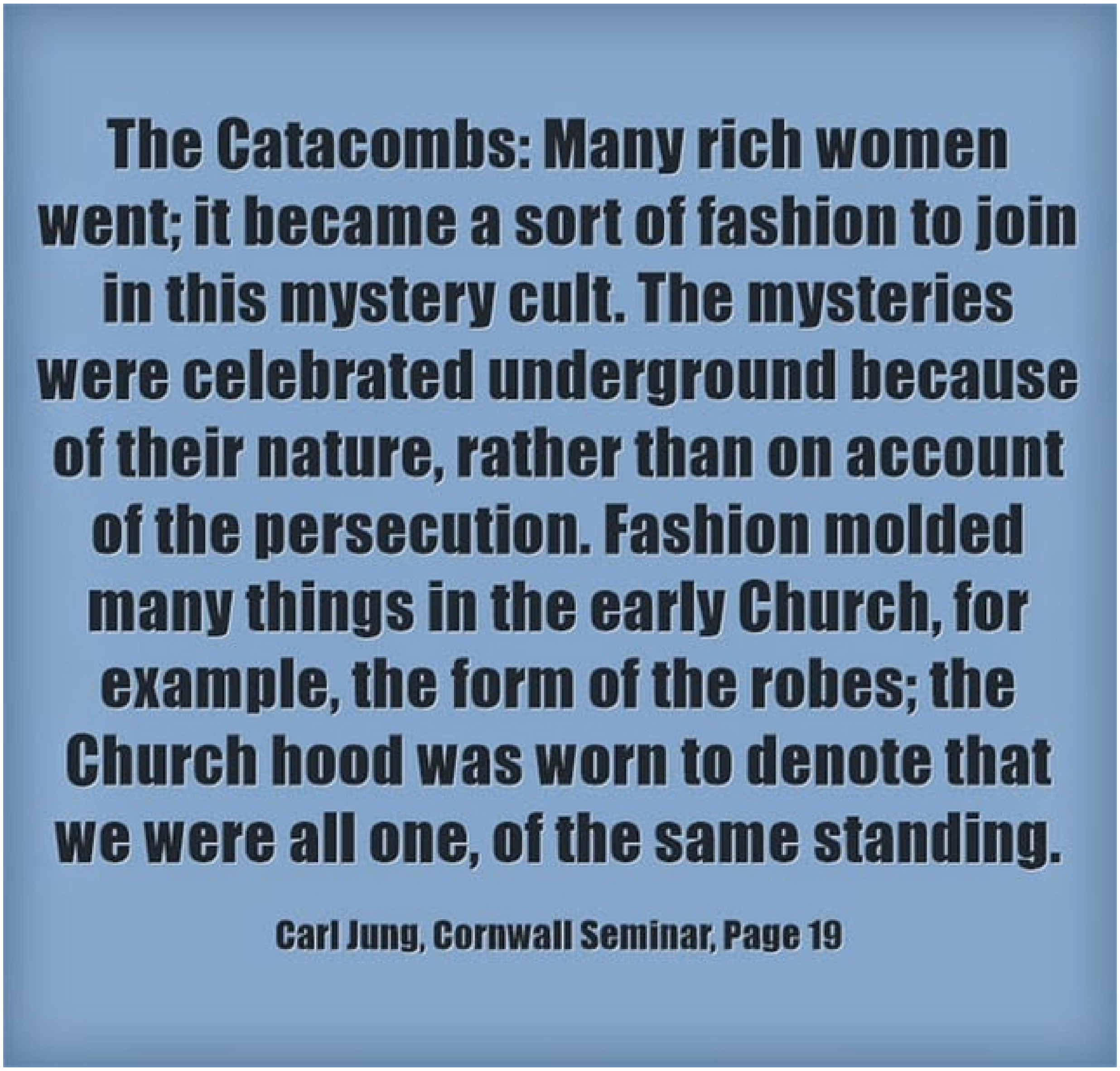

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing.

Carl Jung, Cornwall Seminar, Page 19

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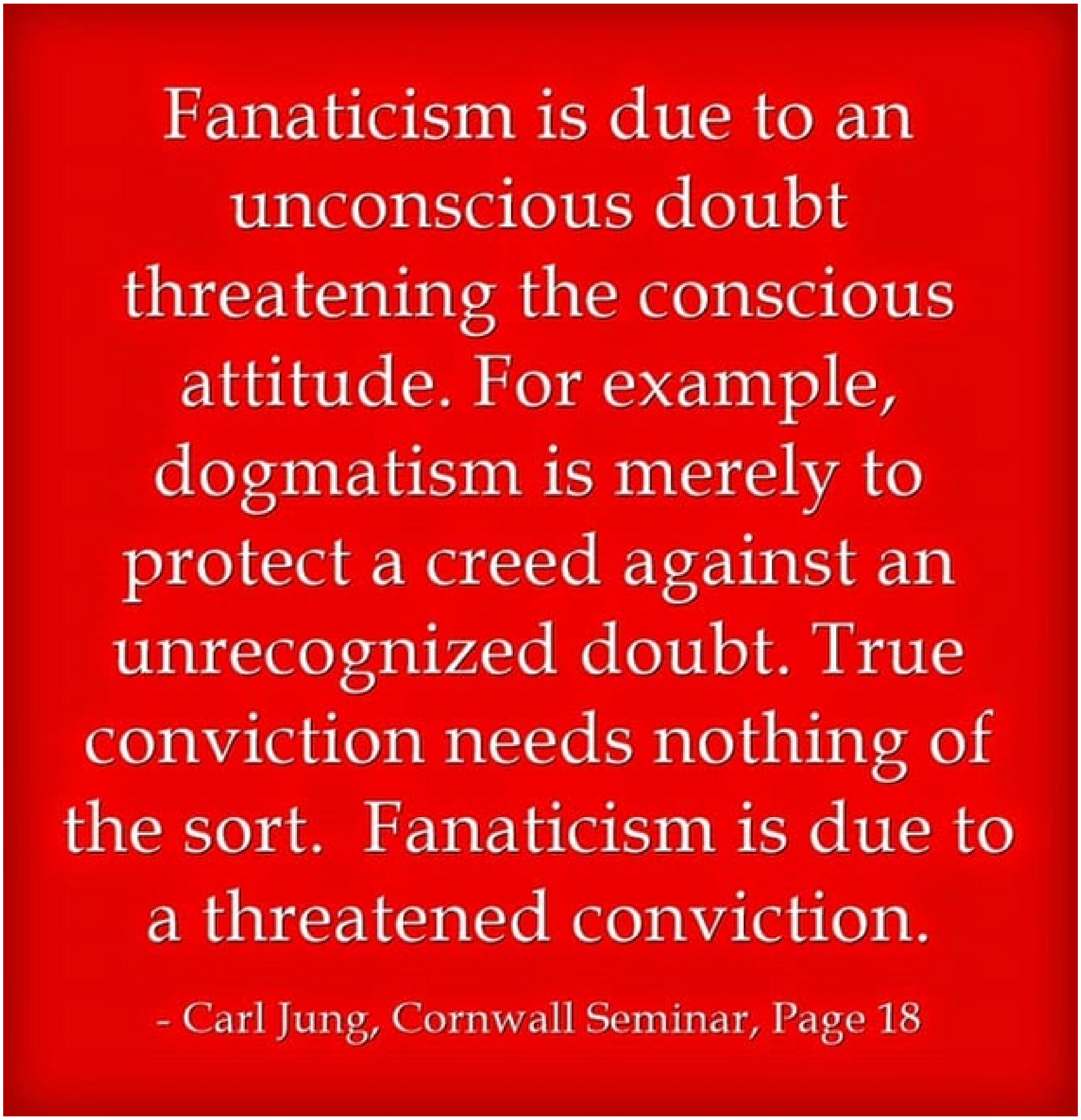

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction.

- Carl Jung, Cornwall Seminar, Page 18

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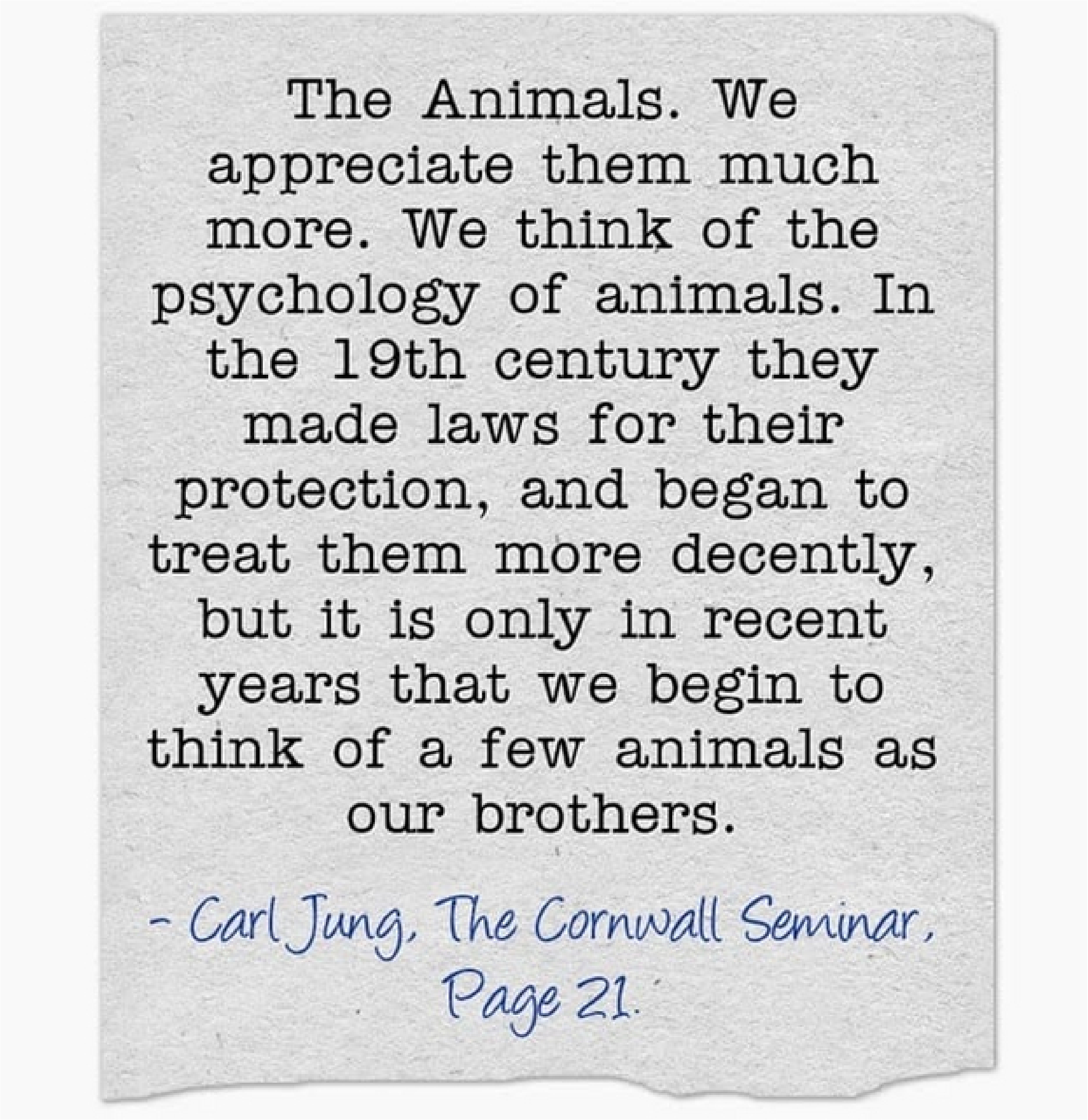

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers.

- Carl Jung, The Cornwall Seminar, Page 21.

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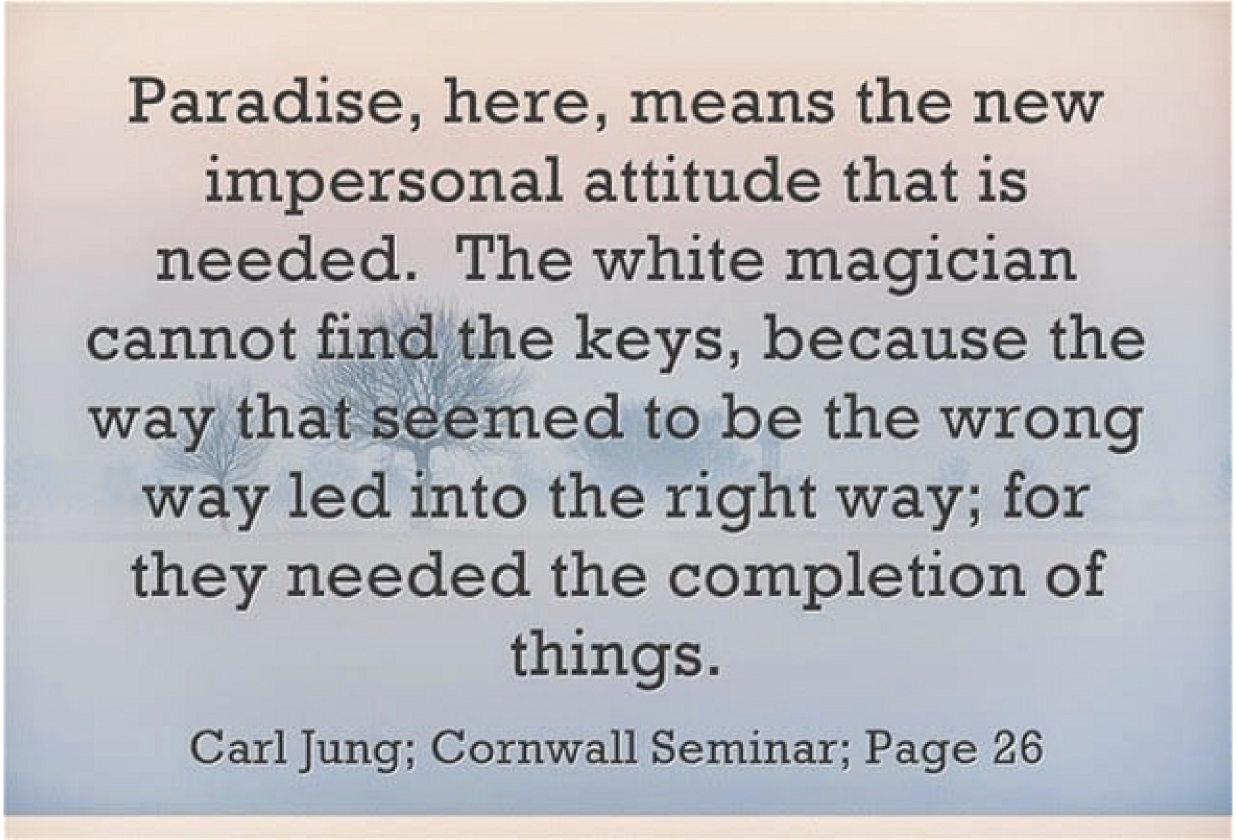

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things.

Carl Jung; Cornwall Seminar; Page 26

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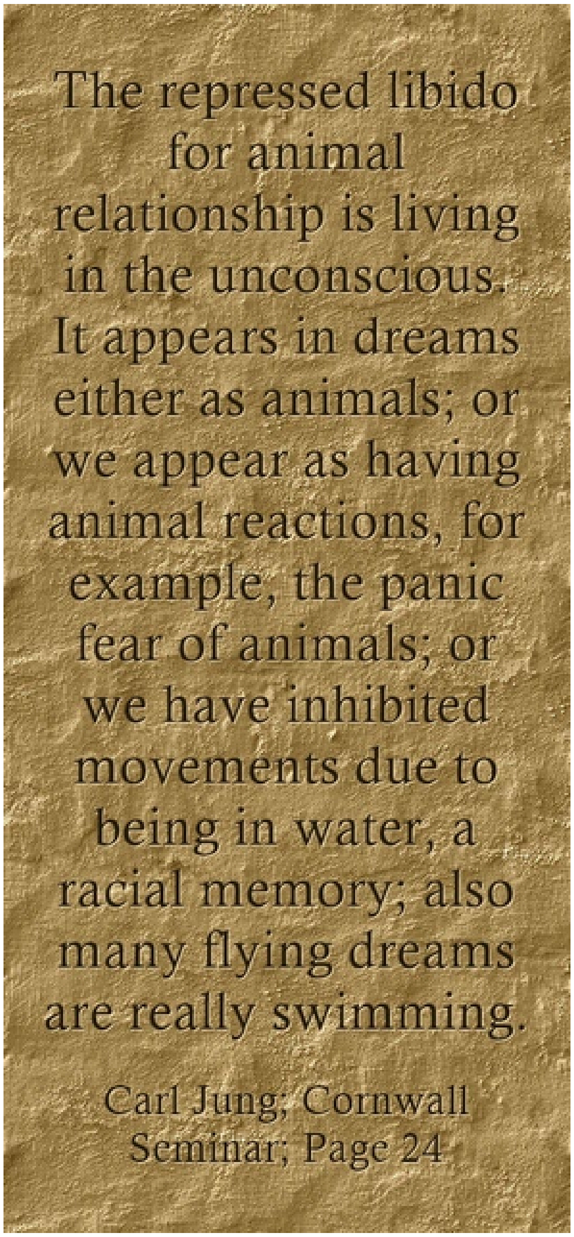
Carl Jung; Cornwall Seminar; Page 26.



The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming.

Carl Jung; Cornwall Seminar; Page 24

[463]

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The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac.

Carl Jung; Cornwall Seminar; Page 24

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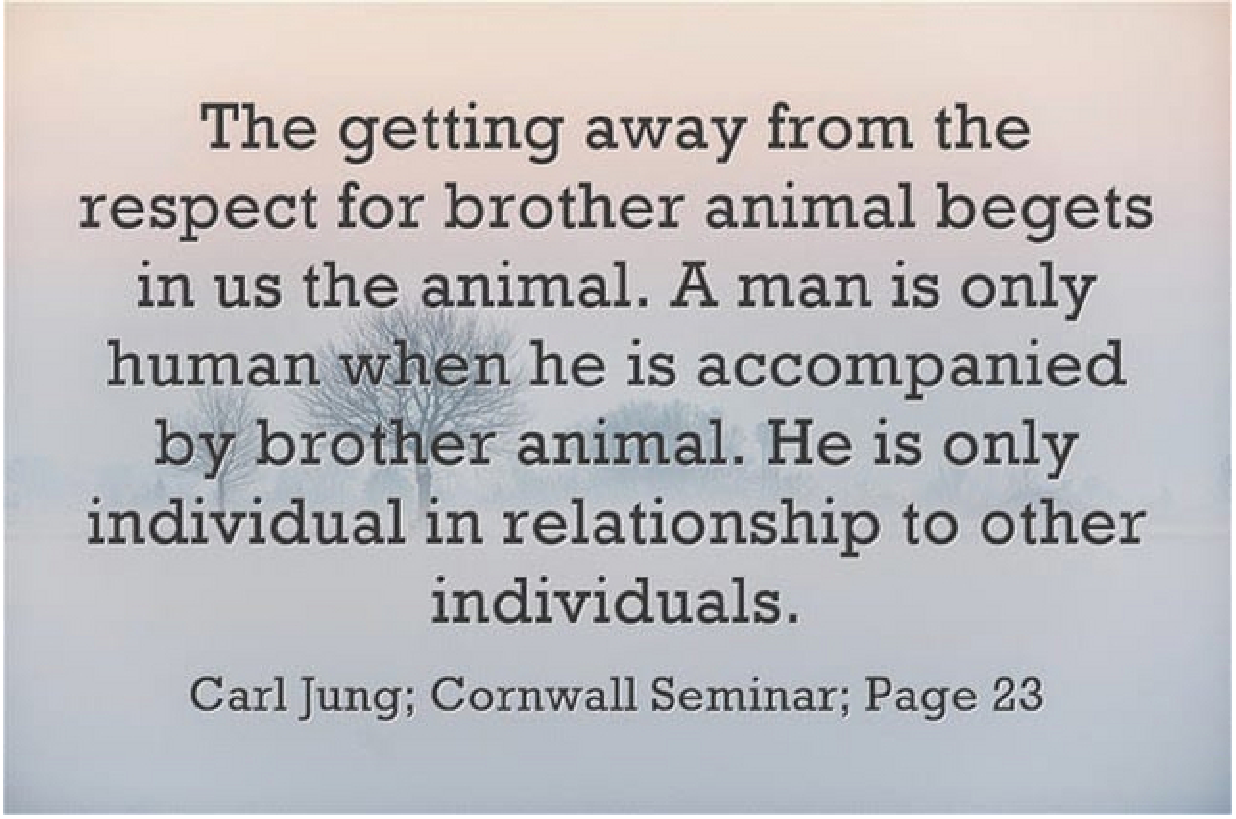

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals.

Carl Jung; Cornwall Seminar; Page 23

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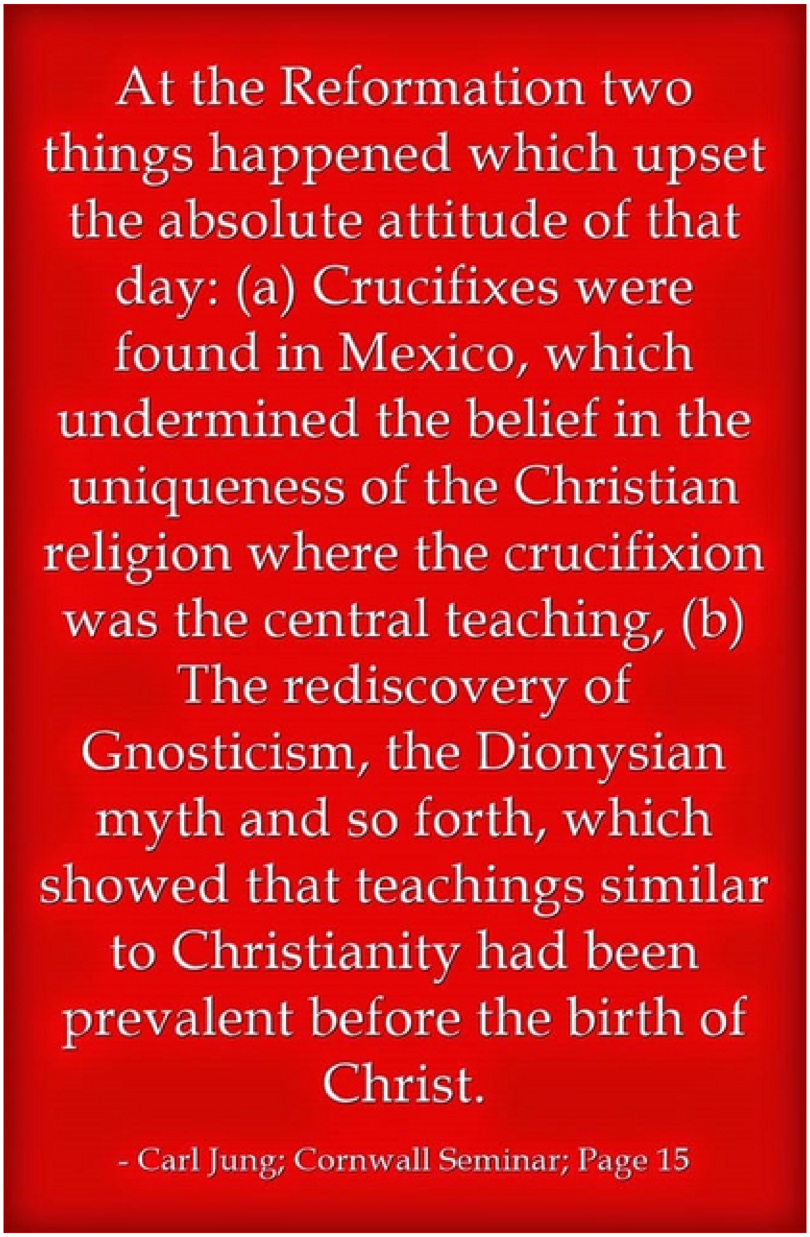

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ.

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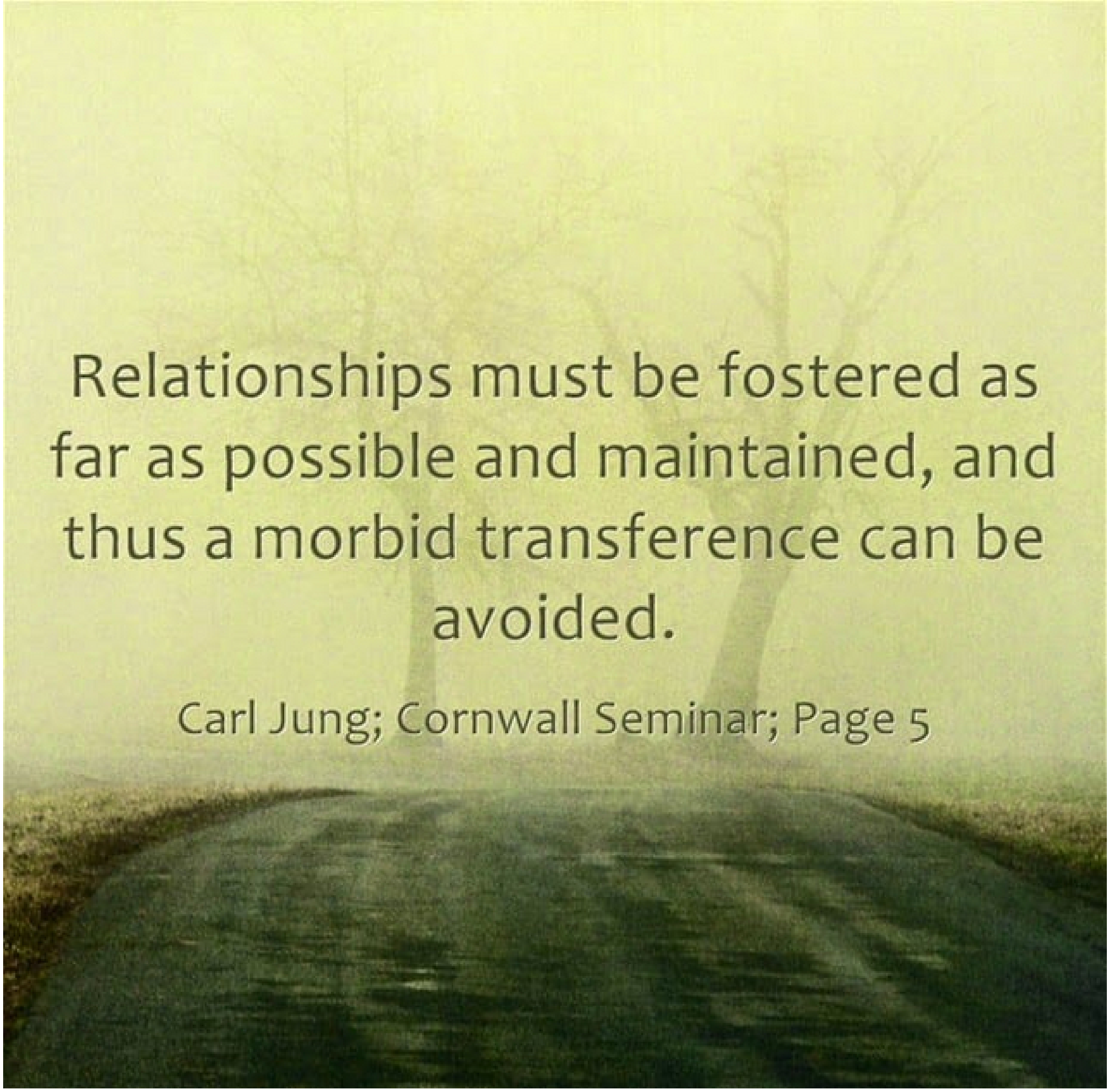
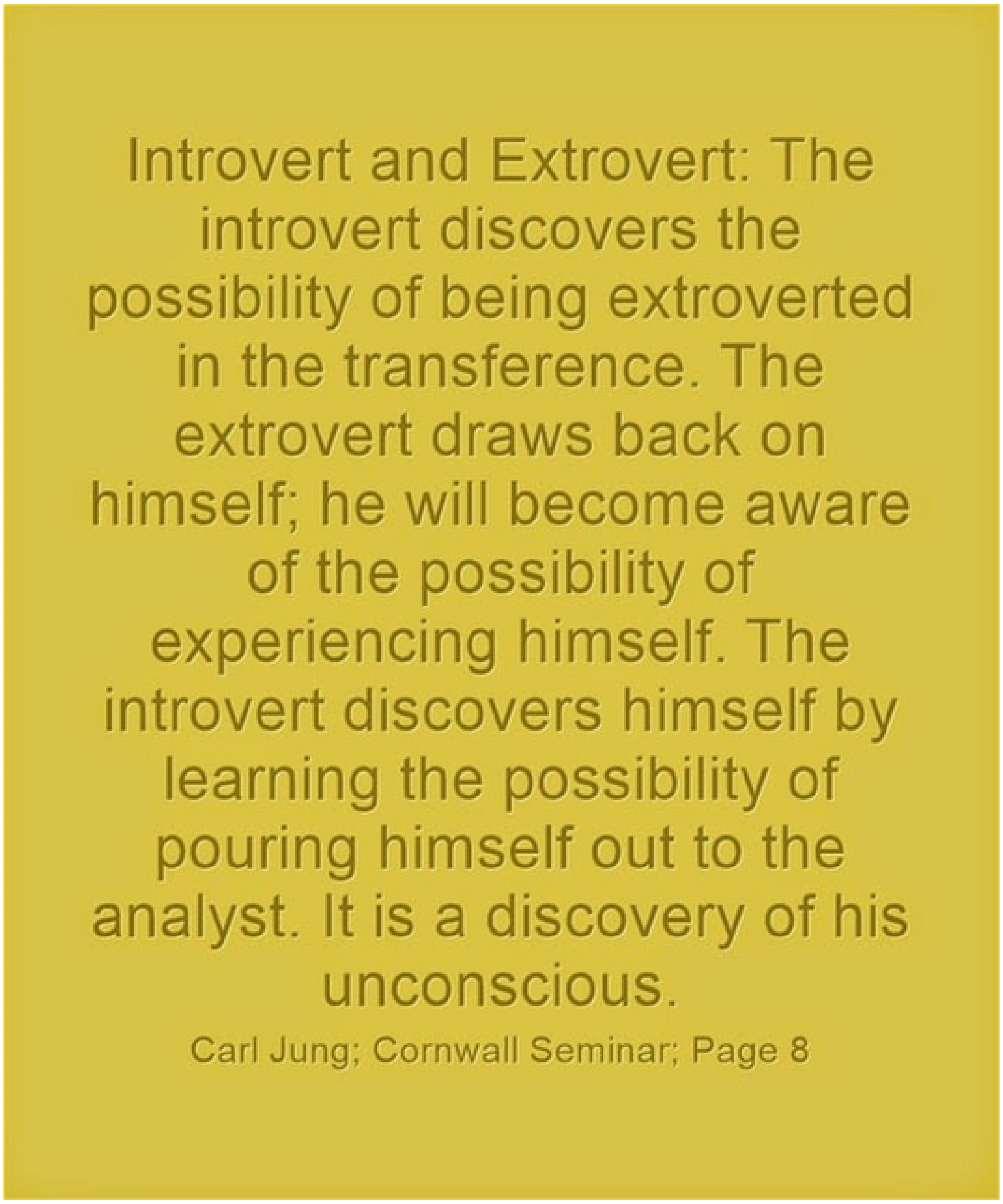


Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.



Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious.

Carl Jung; Cornwall Seminar; Page 8

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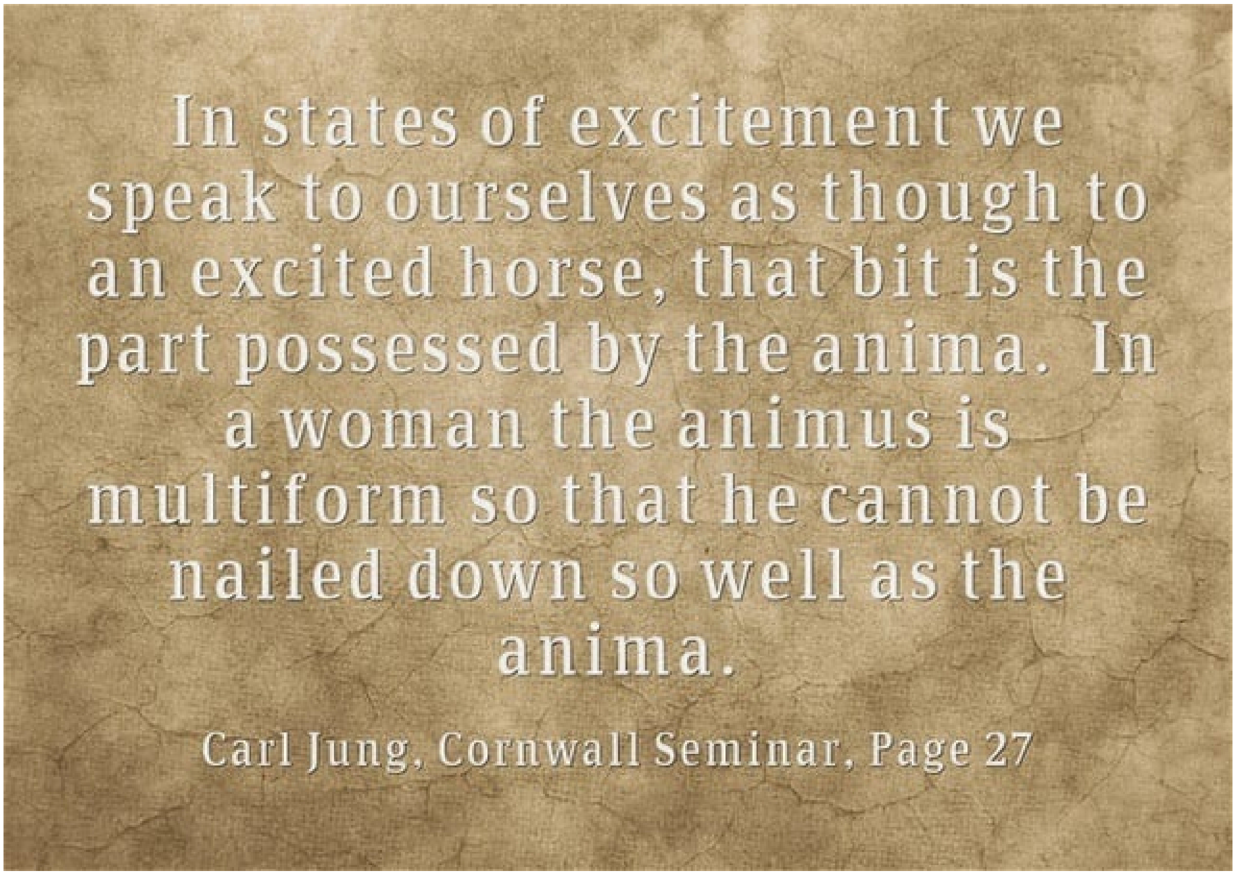

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima.

Carl Jung, Cornwall Seminar, Page 27

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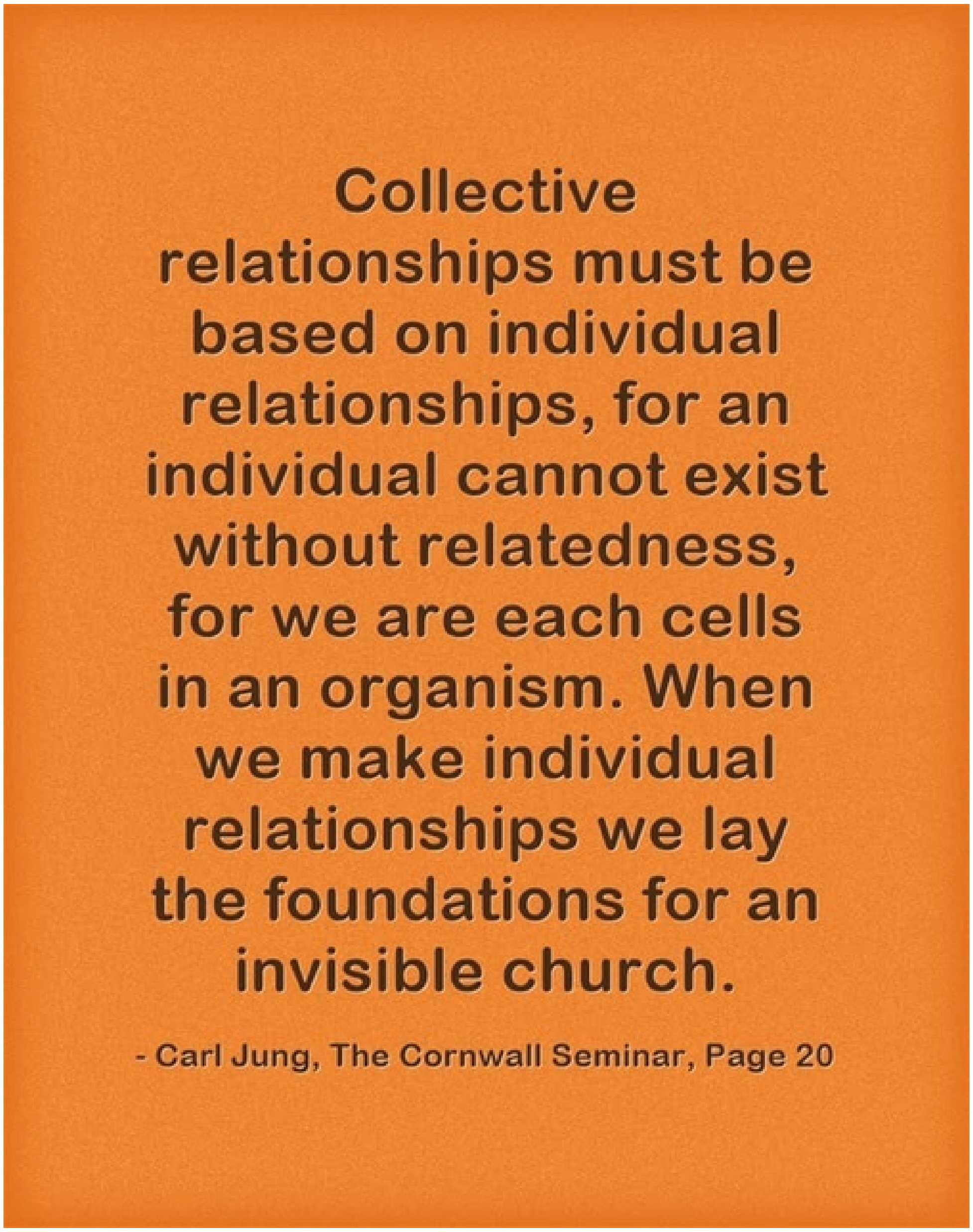

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church.

- Carl Jung, The Cornwall Seminar, Page 20

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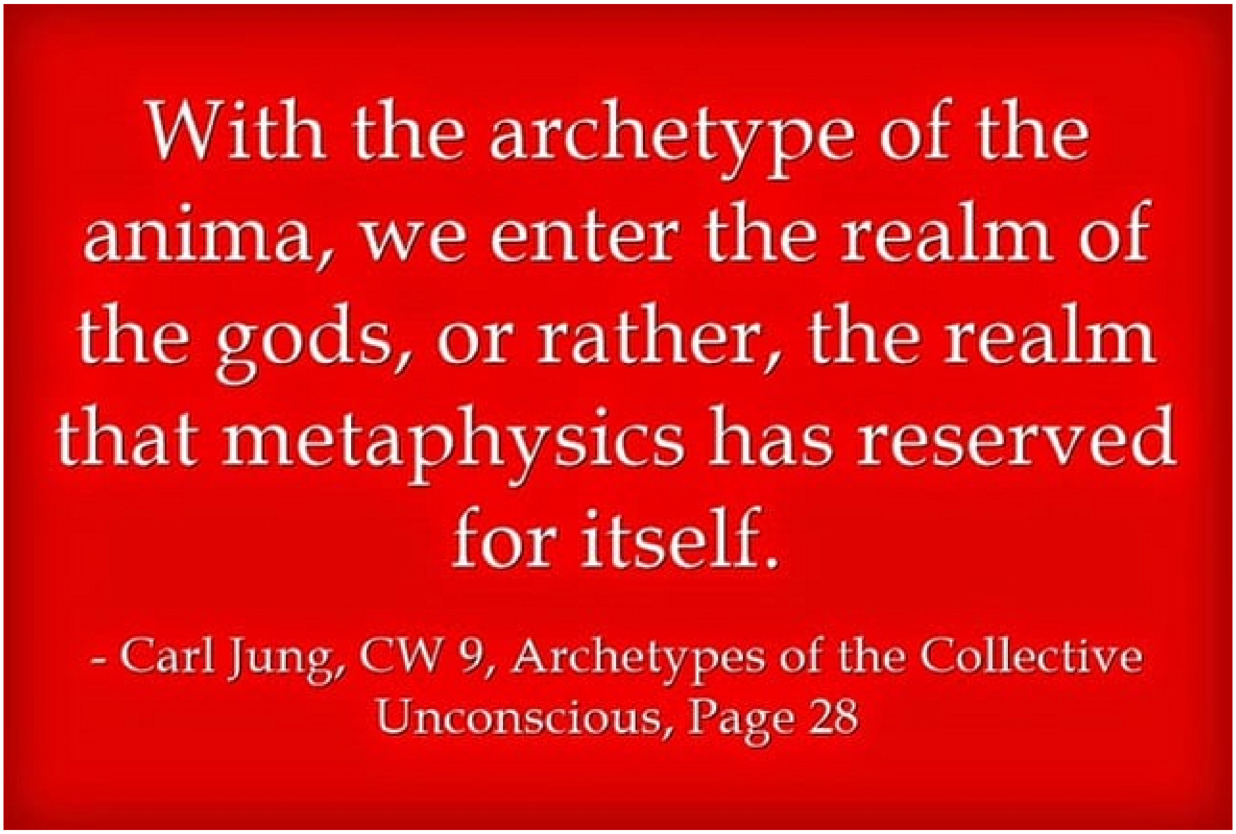

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself.

- Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

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It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly.

Carl Jung, Conversations with C.G. Jung, Page 67

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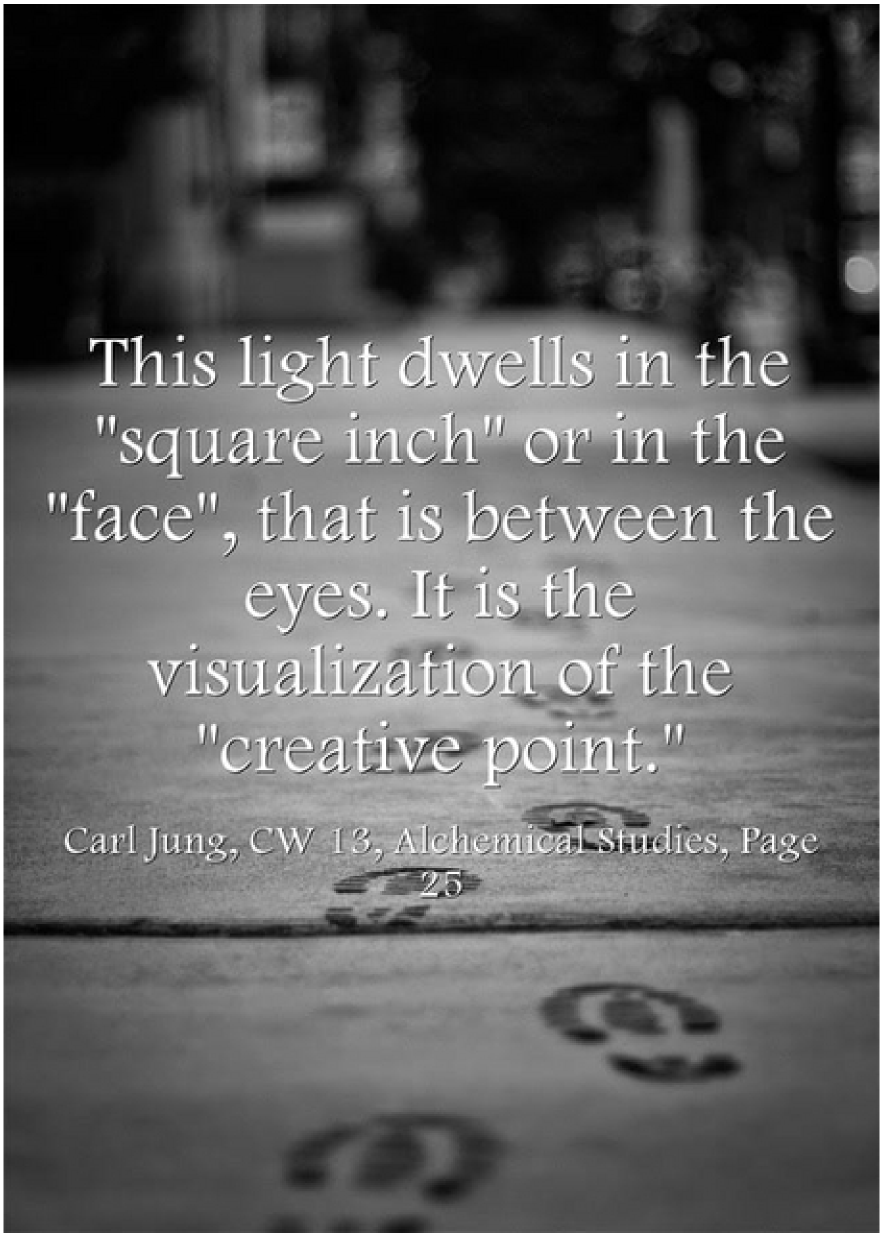
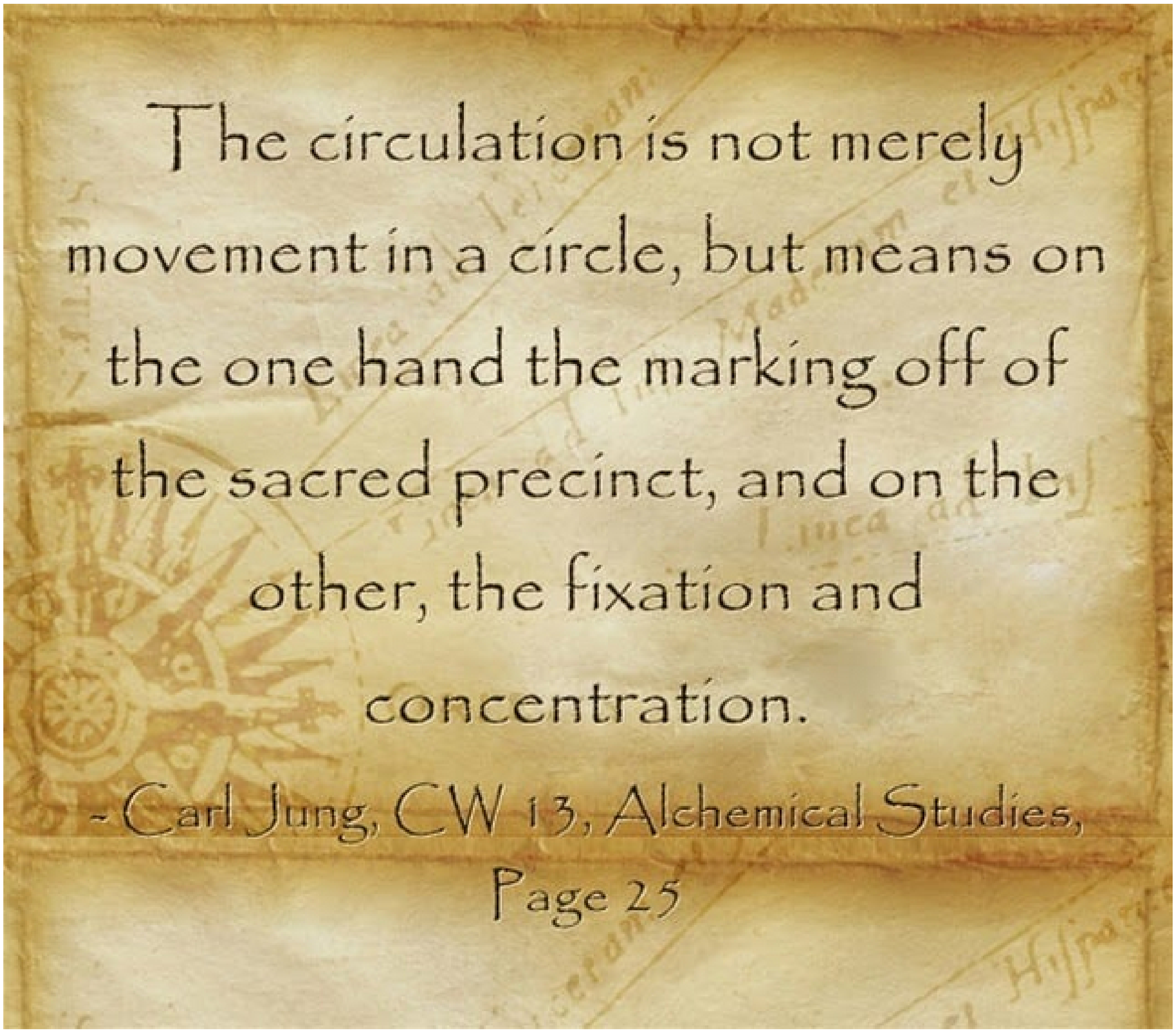


This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Alchemical Studies, Page 25.



The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration.

- Carl Jung, CW 13, Alchemical Studies, Page 25

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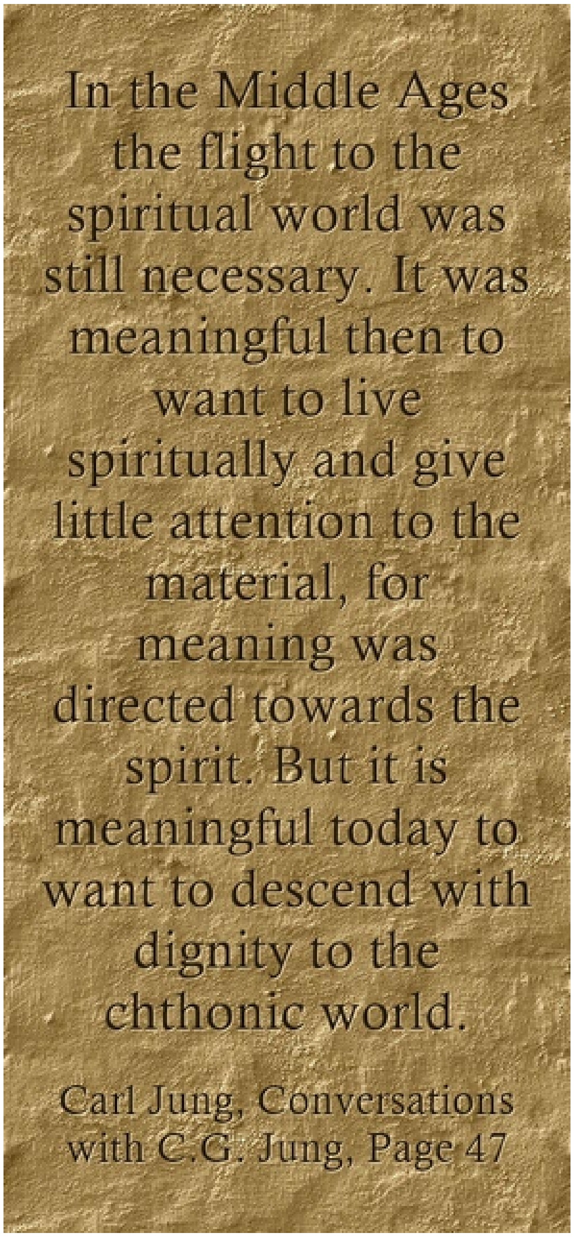

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world.

Carl Jung, Conversations with C.G. Jung, Page 47

[475]

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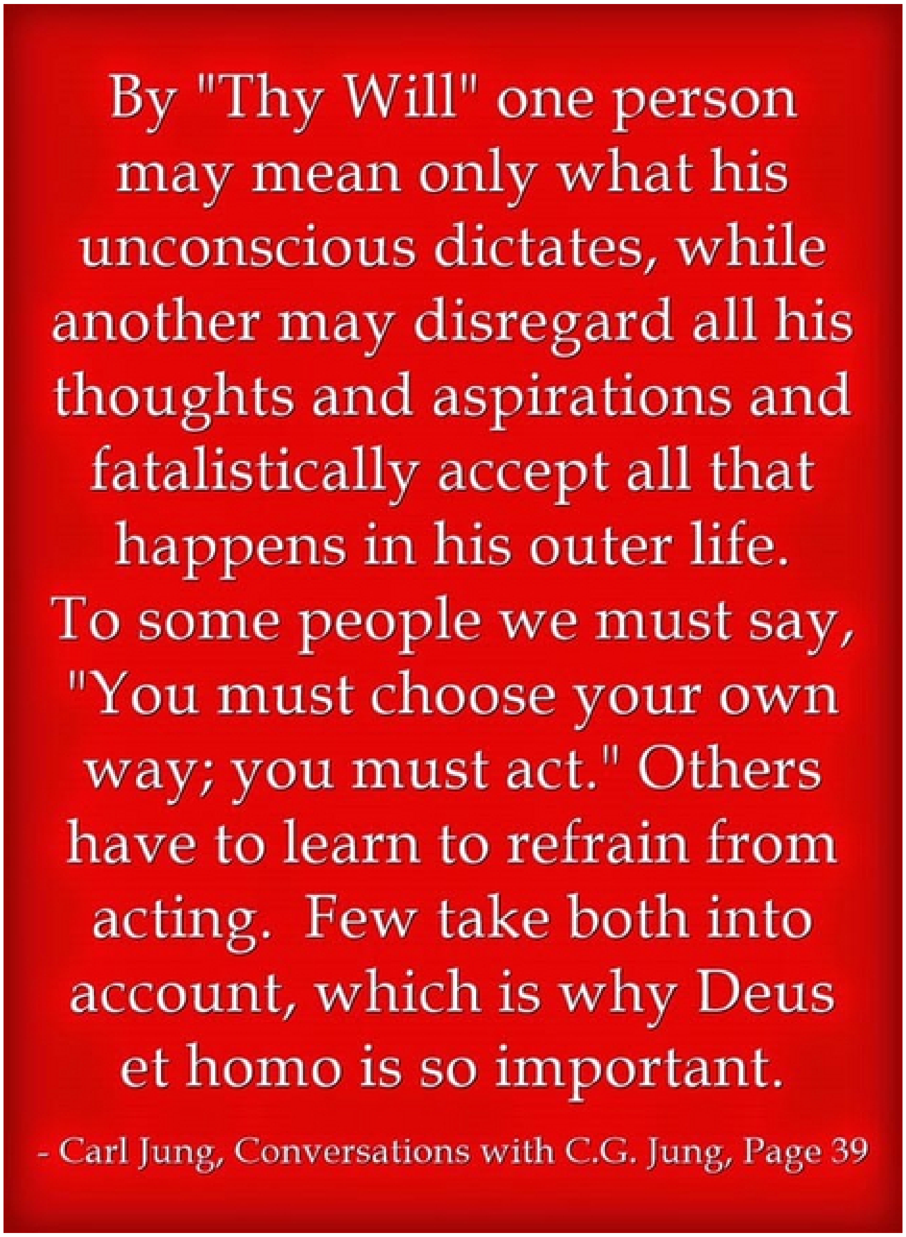

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et homo is so important.

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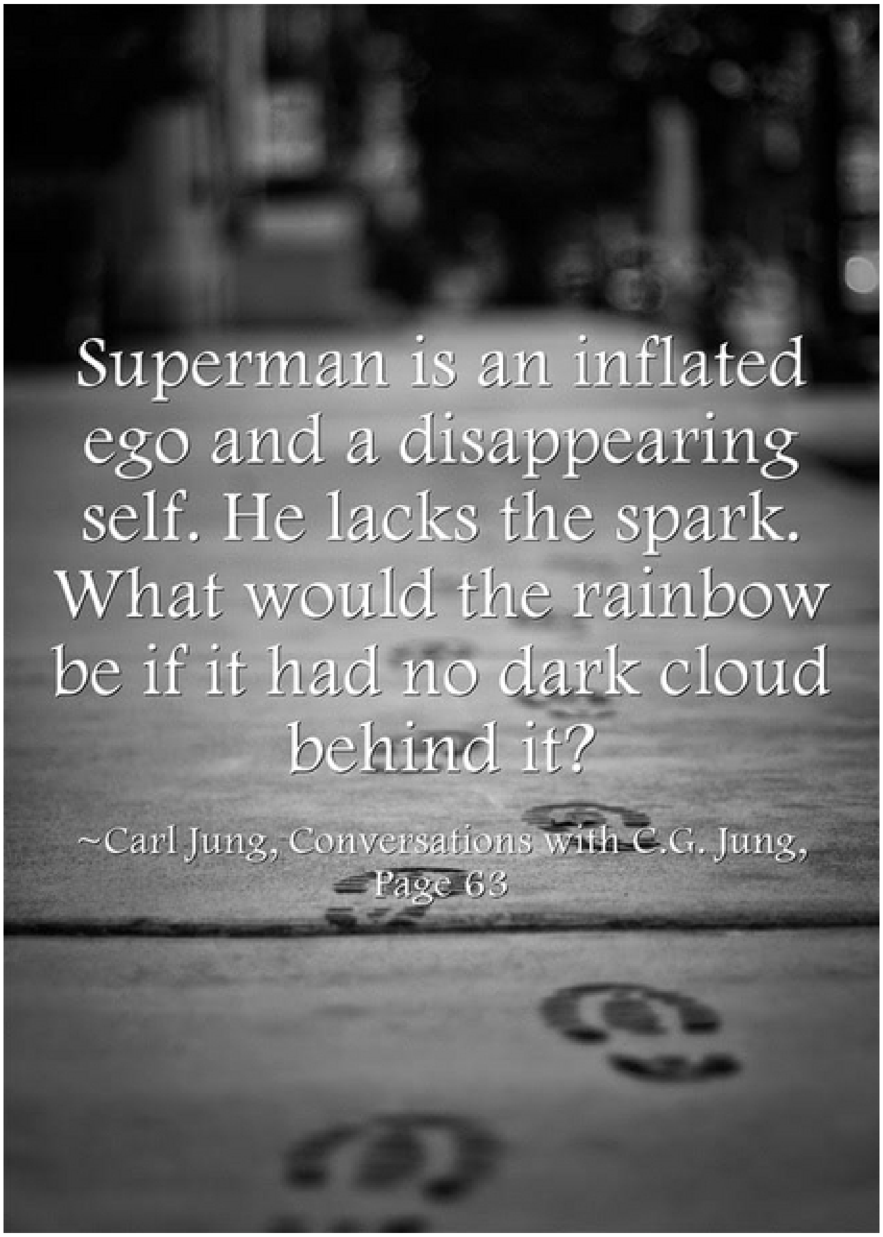
Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it?
~Carl Jung, Conversations with C.G. Jung, Page 63

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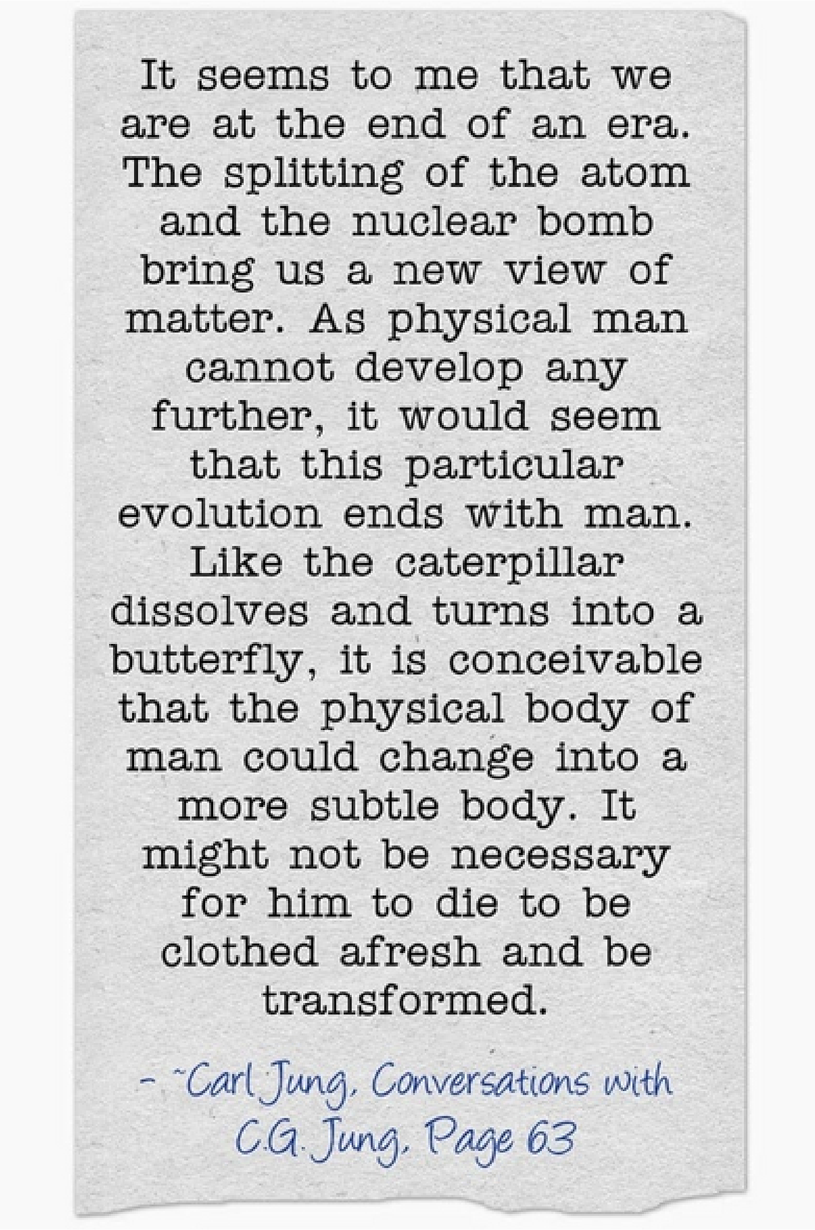

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed.

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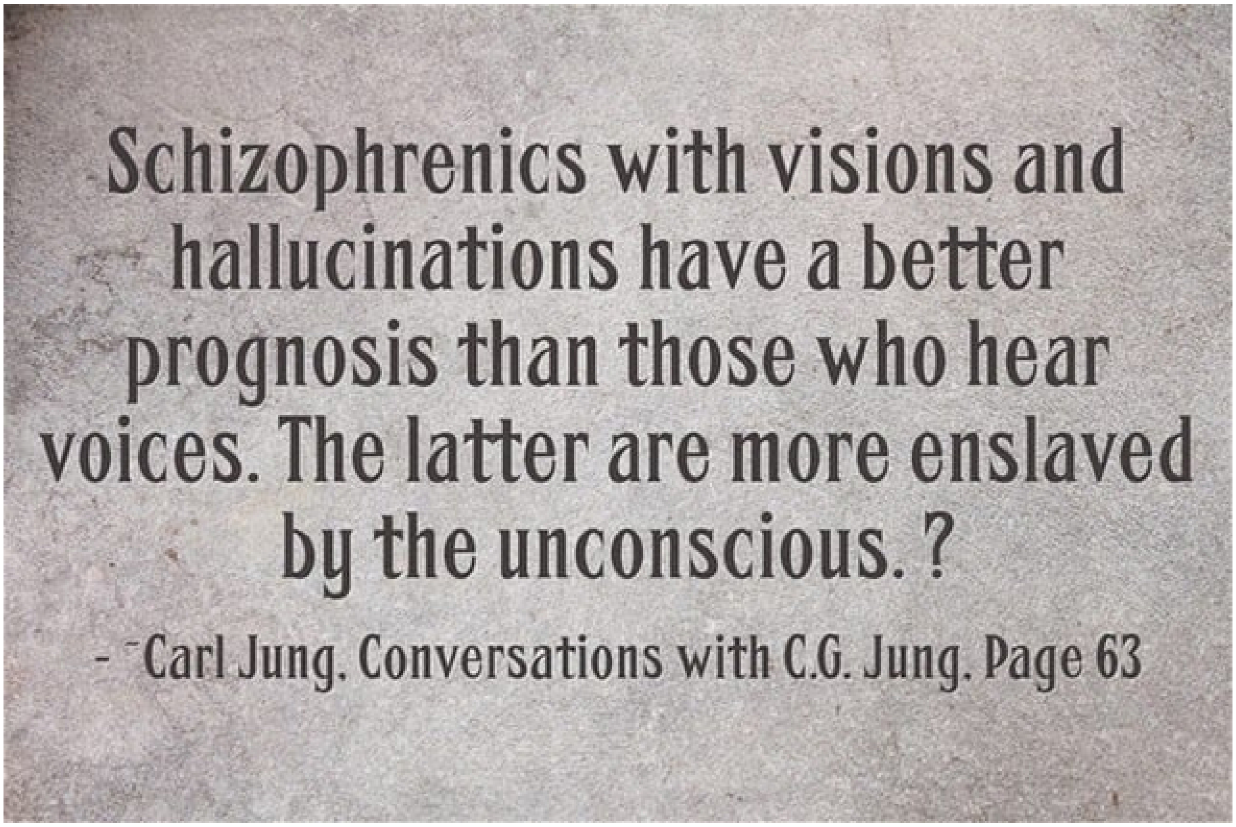

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ?

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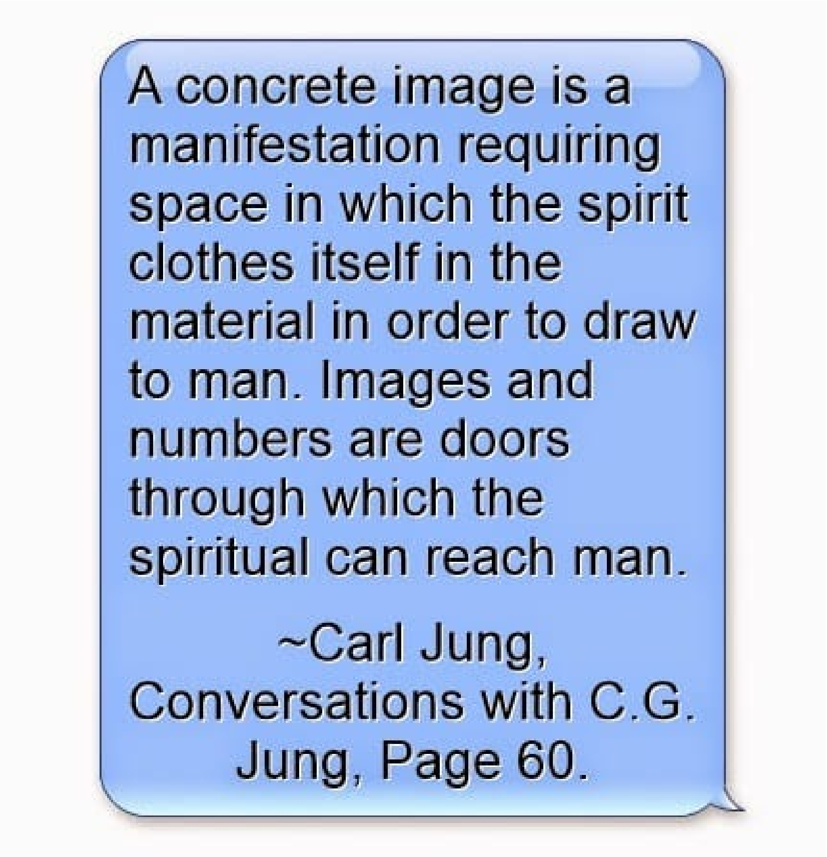

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man.

~Carl Jung,
Conversations with C.G.
Jung, Page 60.

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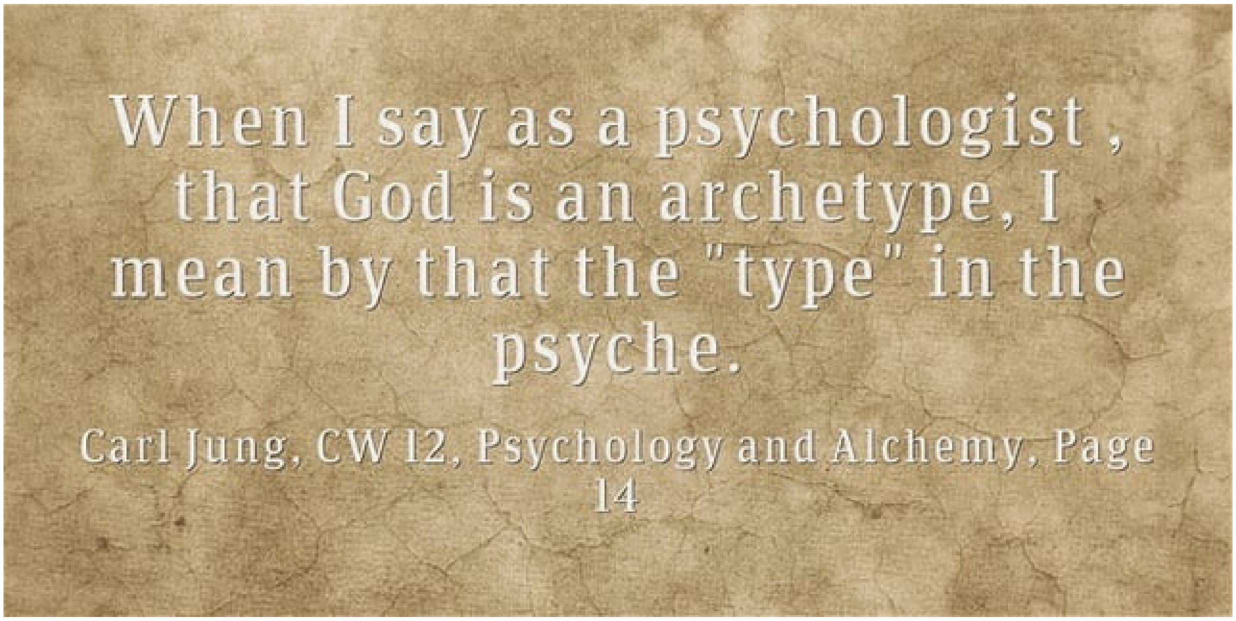

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche.

Carl Jung, CW 12, Psychology and Alchemy, Page 14

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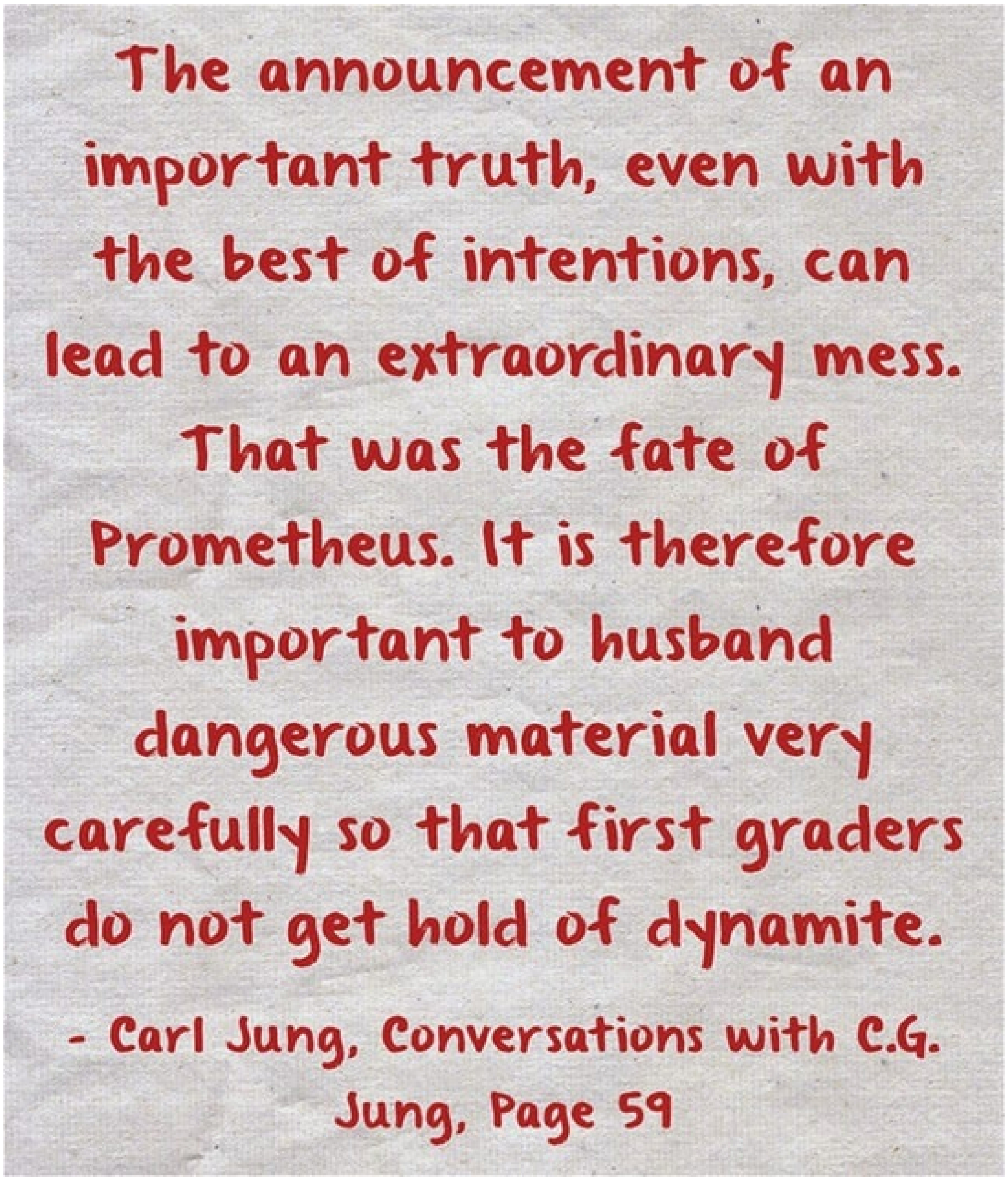

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite.

- Carl Jung, Conversations with C.G. Jung, Page 59

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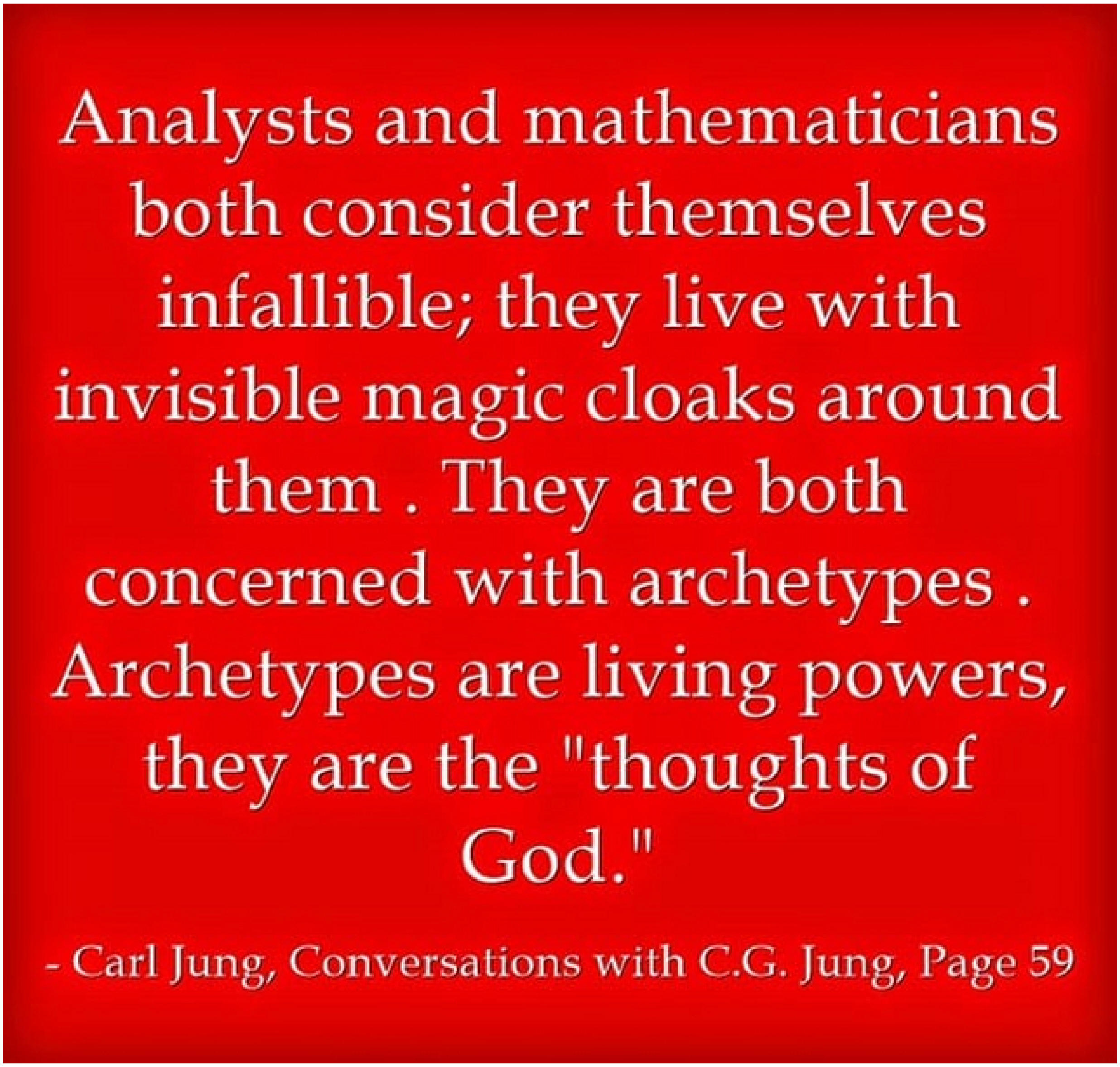

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them . They are both concerned with archetypes . Archetypes are living powers, they are the "thoughts of God."

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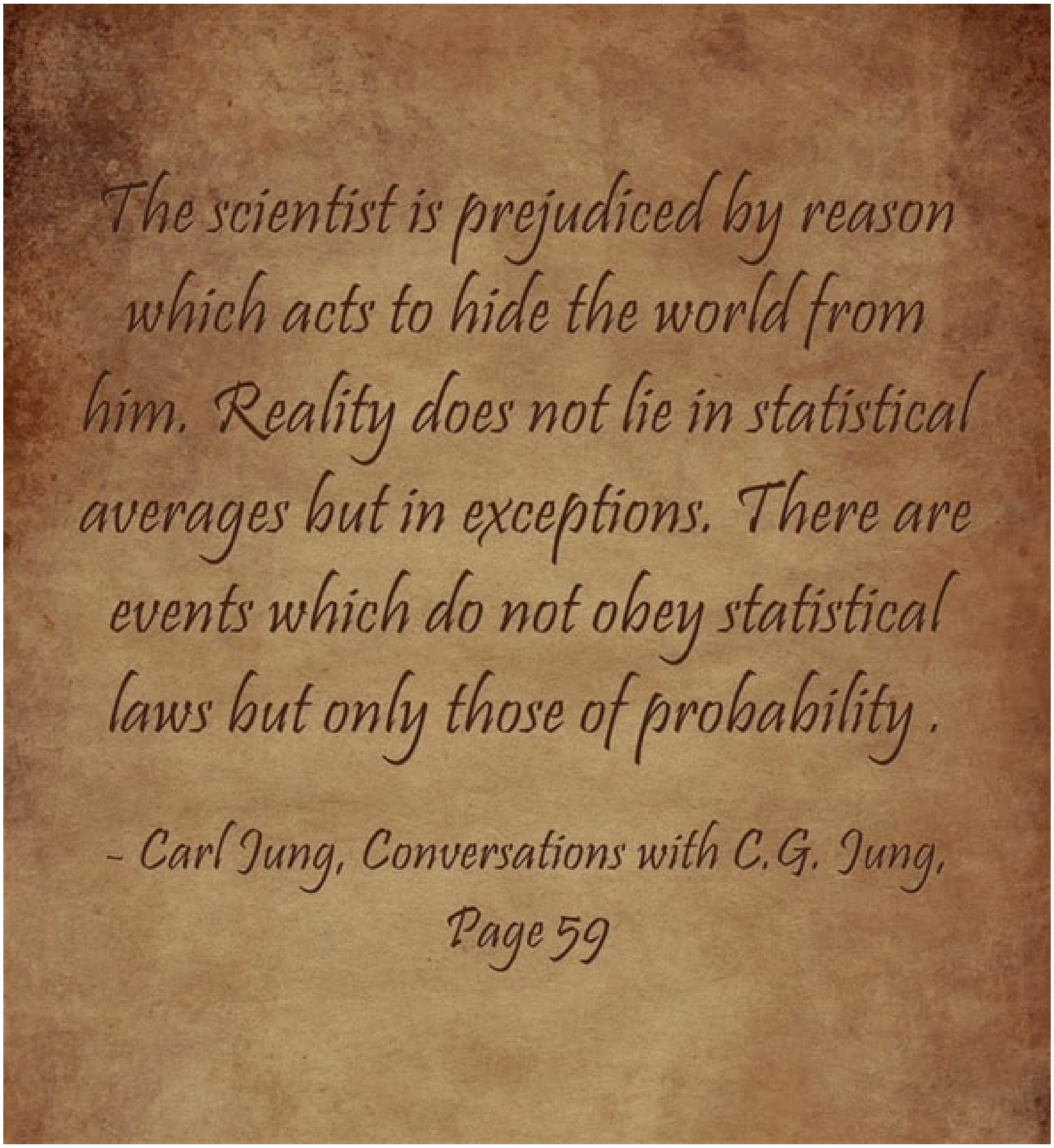

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. There are events which do not obey statistical laws but only those of probability .

- Carl Jung, Conversations with C.G. Jung, Page 59

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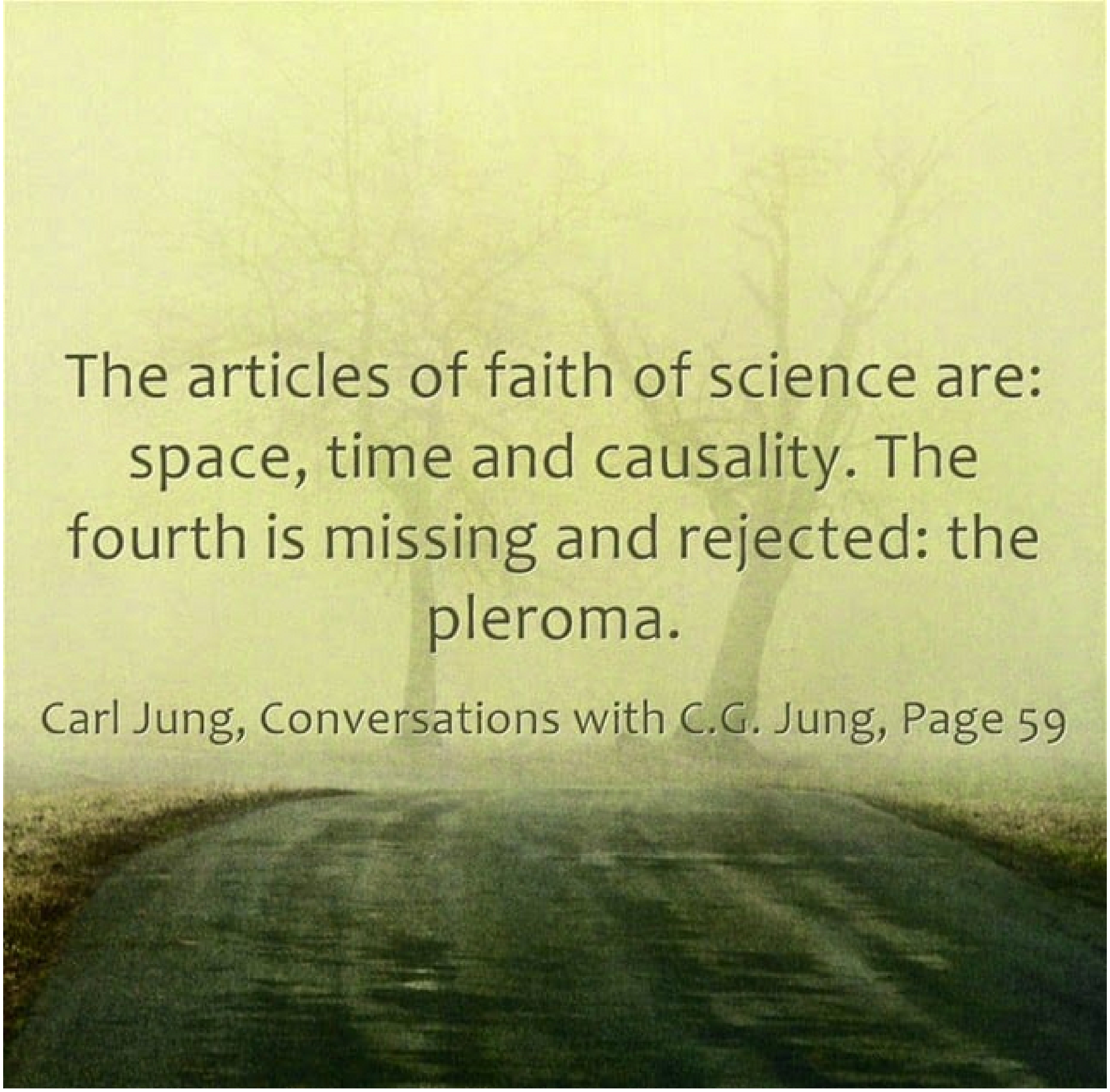

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage.

Carl Jung, Conversations with C.G. Jung, Page 56

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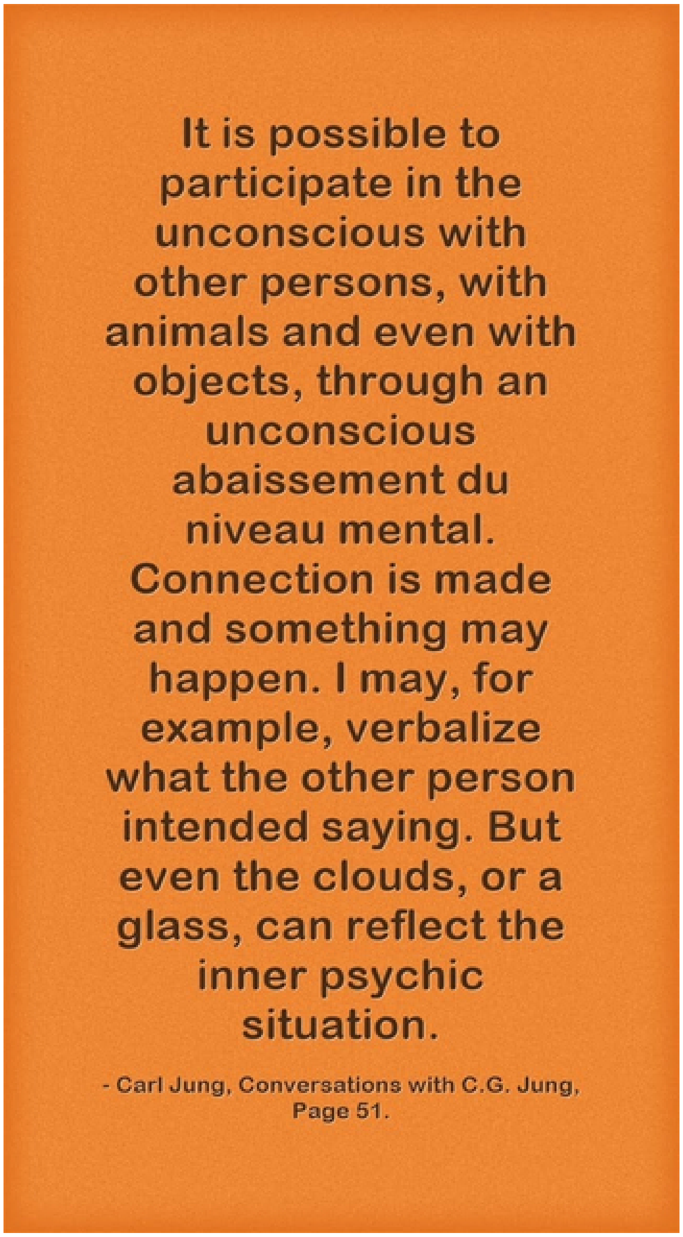

It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation.

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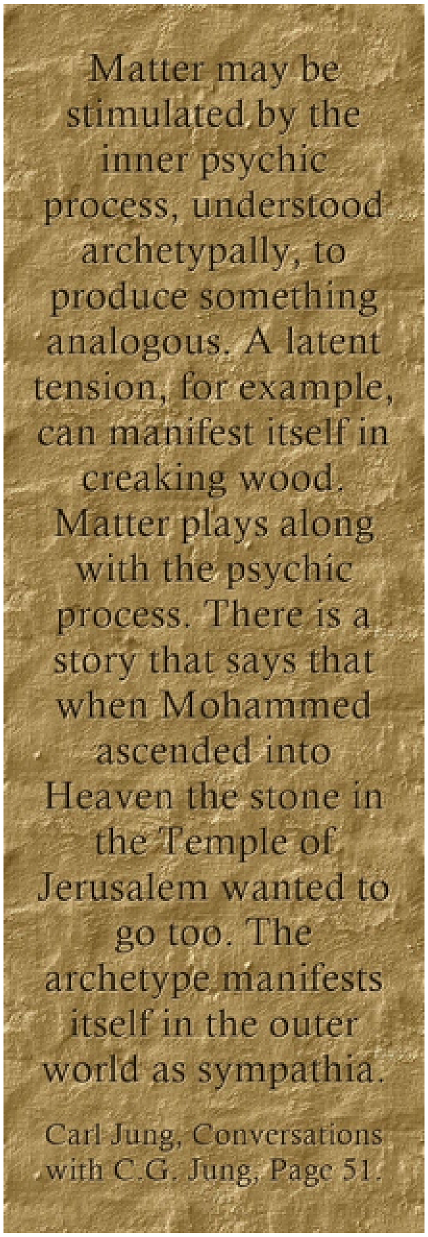
[488] 

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia.

Carl Jung, Conversations with C.G. Jung, Page 51.

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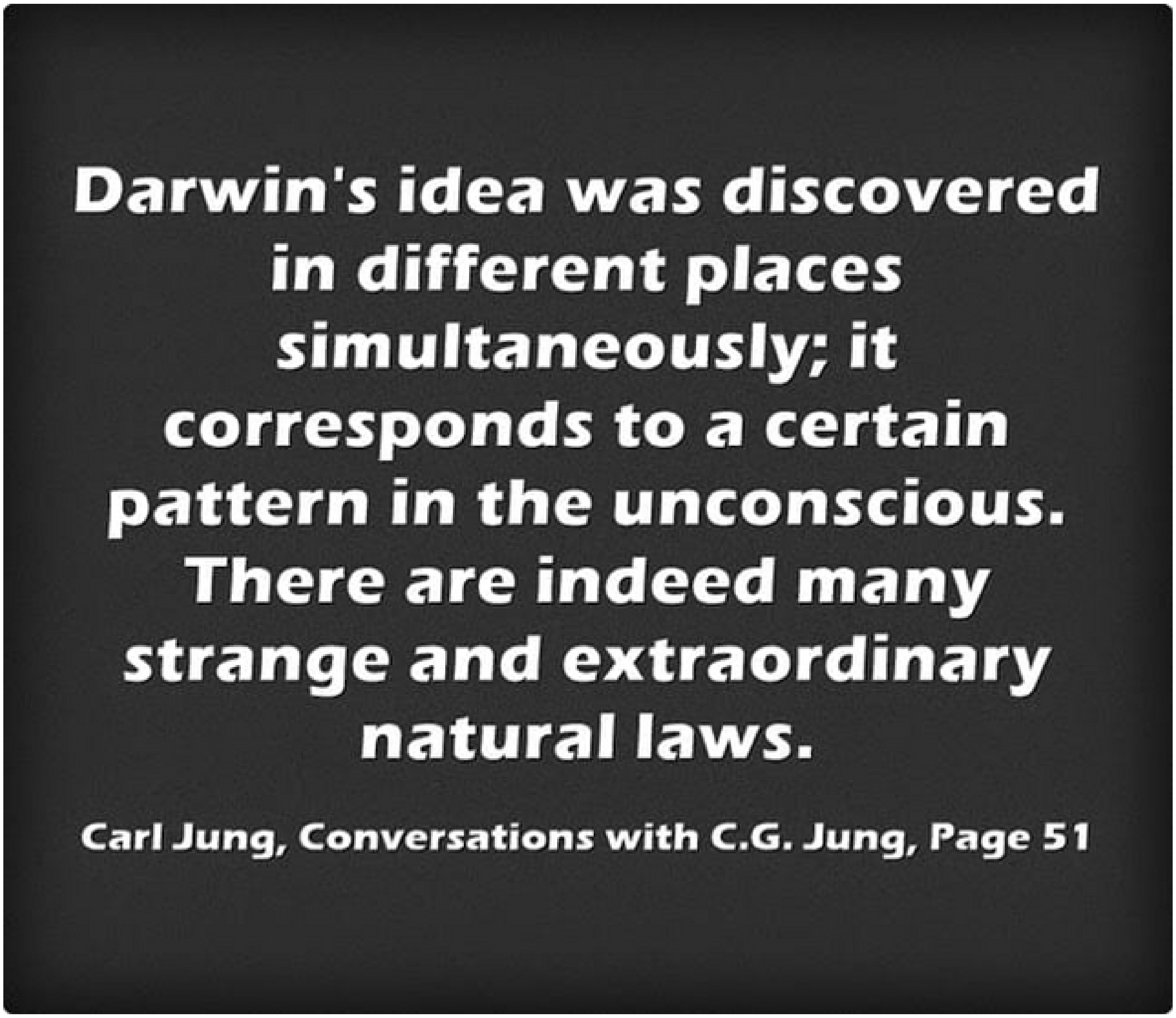

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws.

Carl Jung, Conversations with C.G. Jung, Page 51

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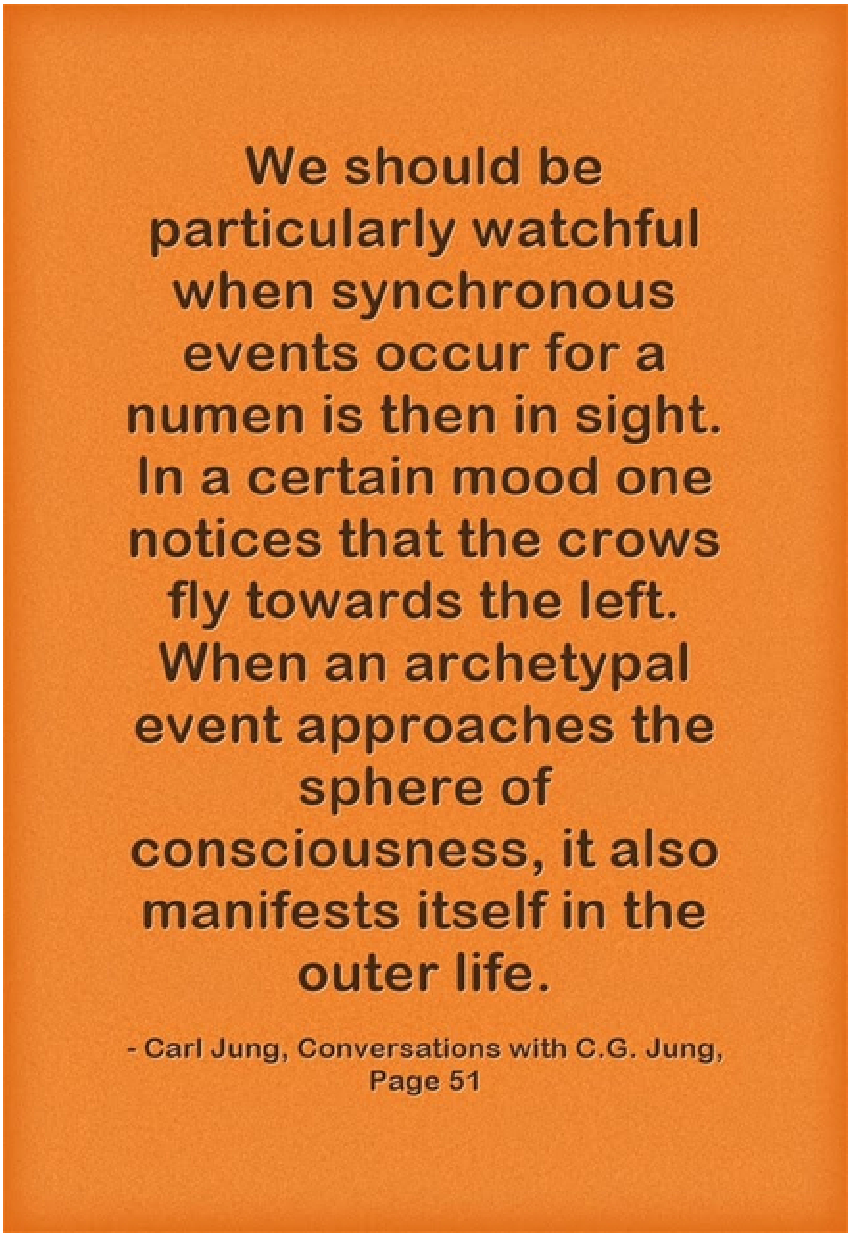

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life.

- Carl Jung, Conversations with C.G. Jung, Page 51

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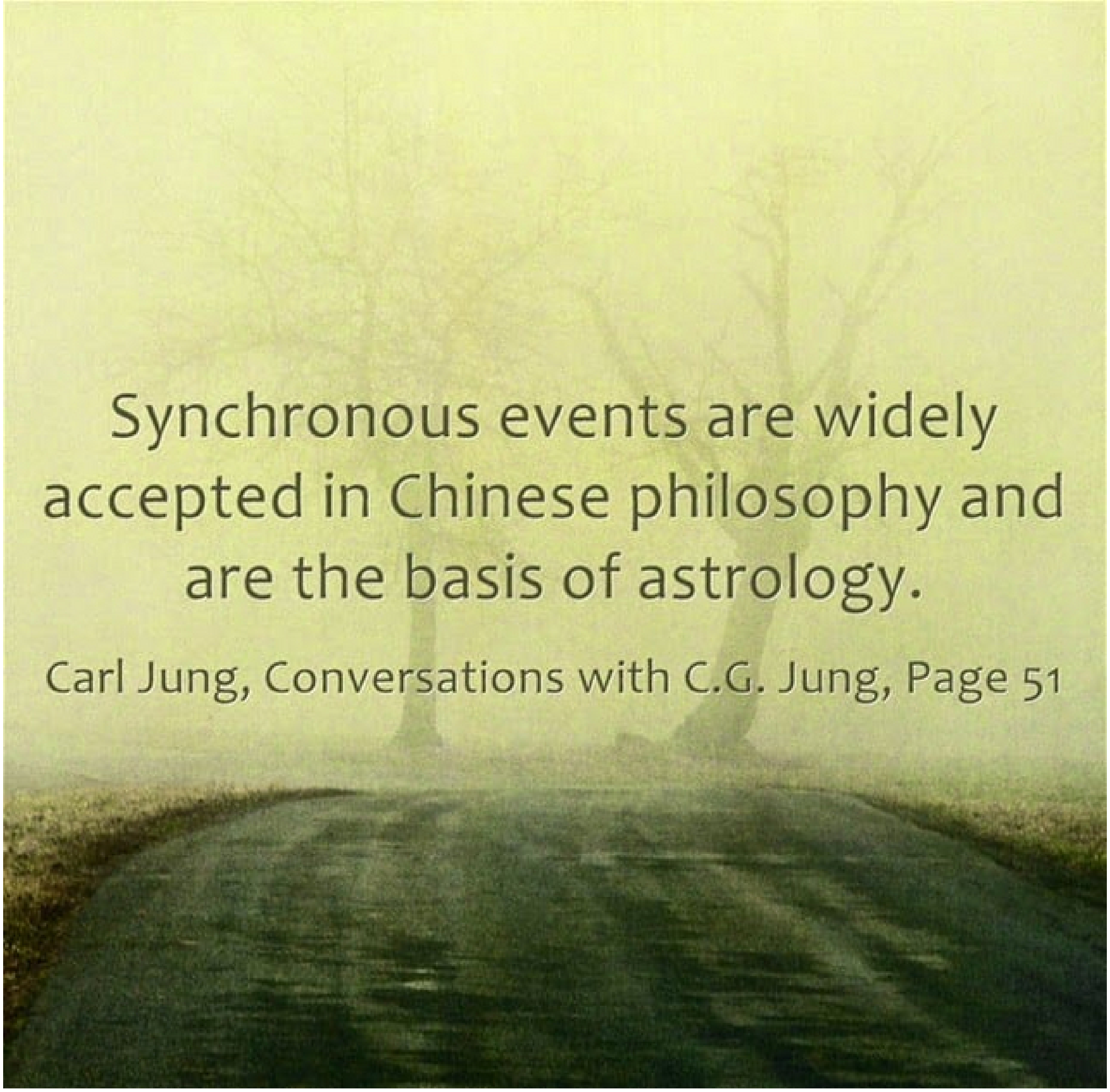
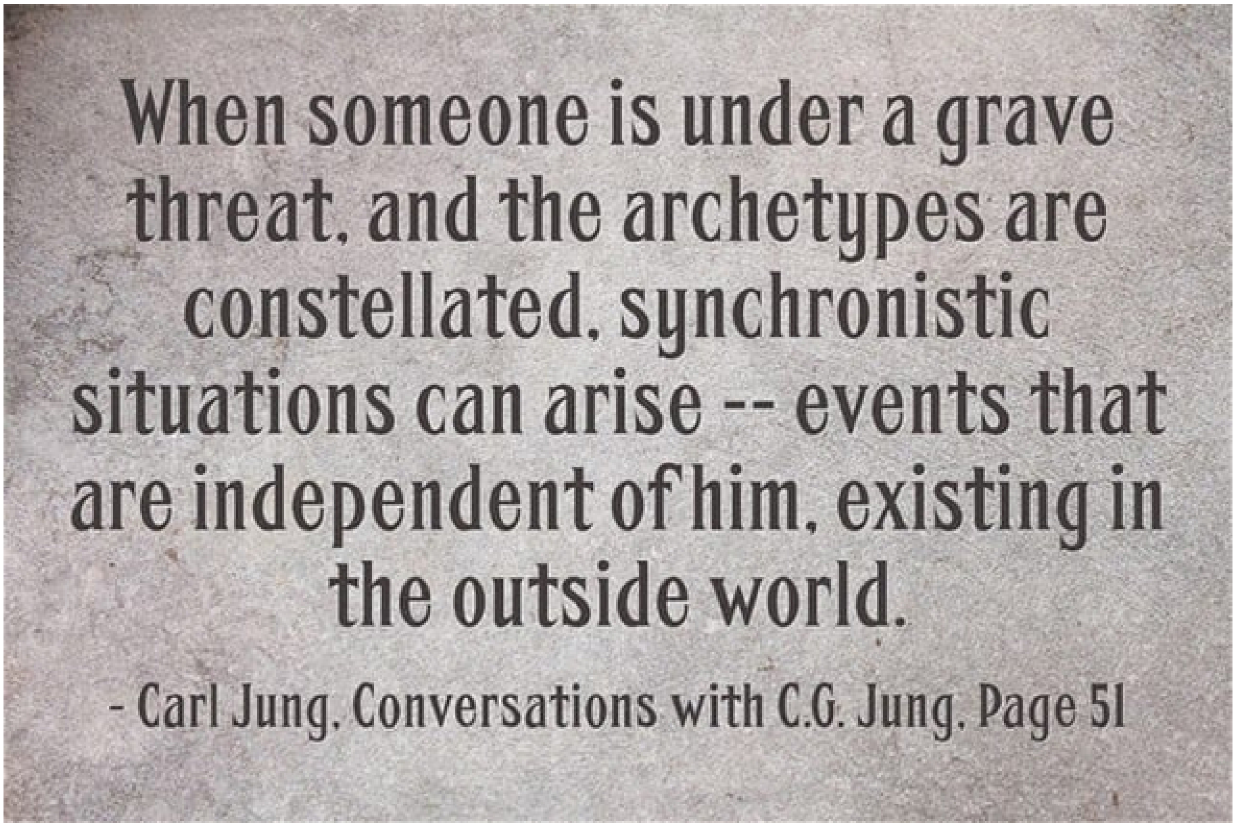


Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.



When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise -- events that are independent of him, existing in the outside world.

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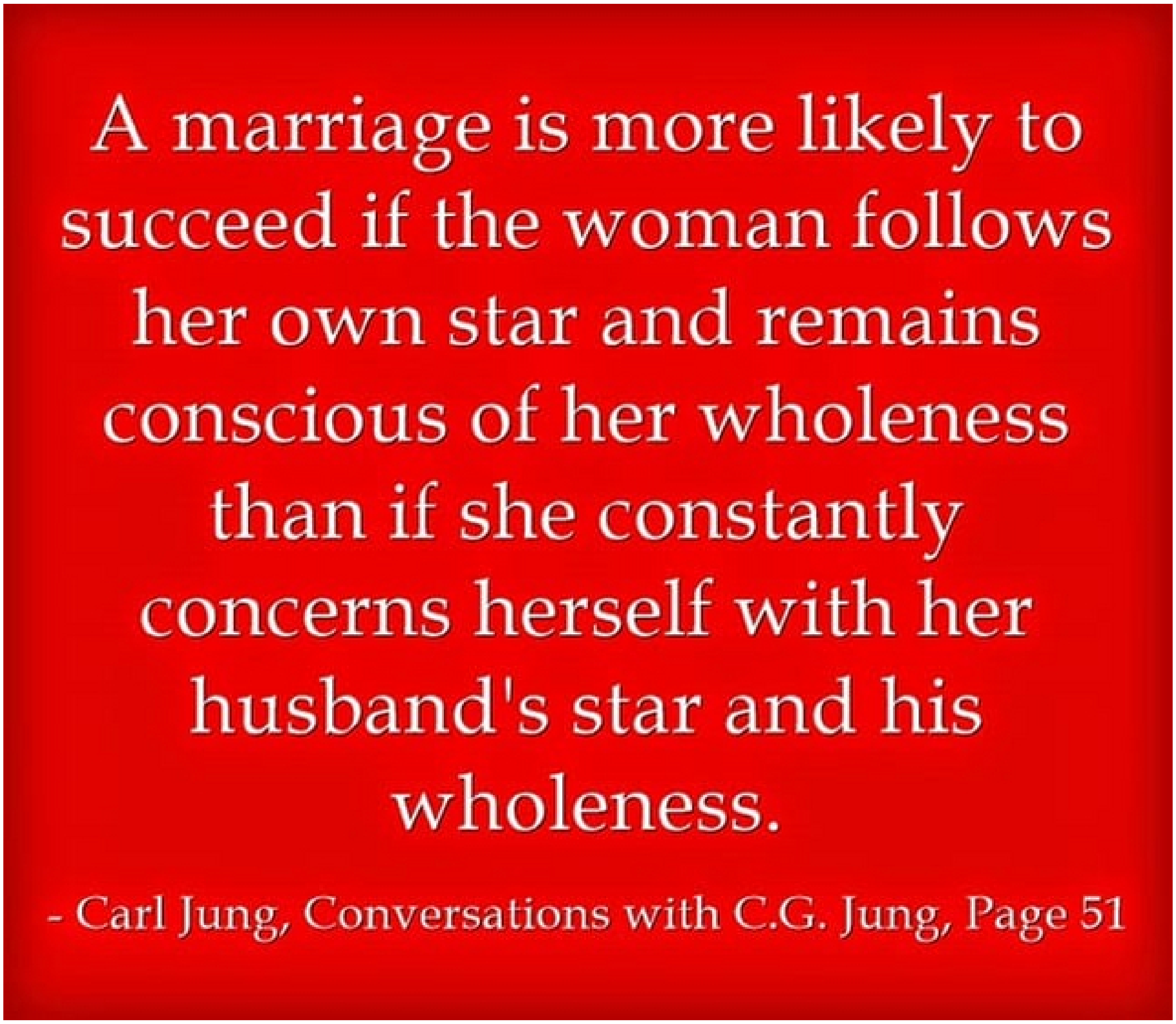

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness.

- Carl Jung, Conversations with C.G. Jung, Page 51

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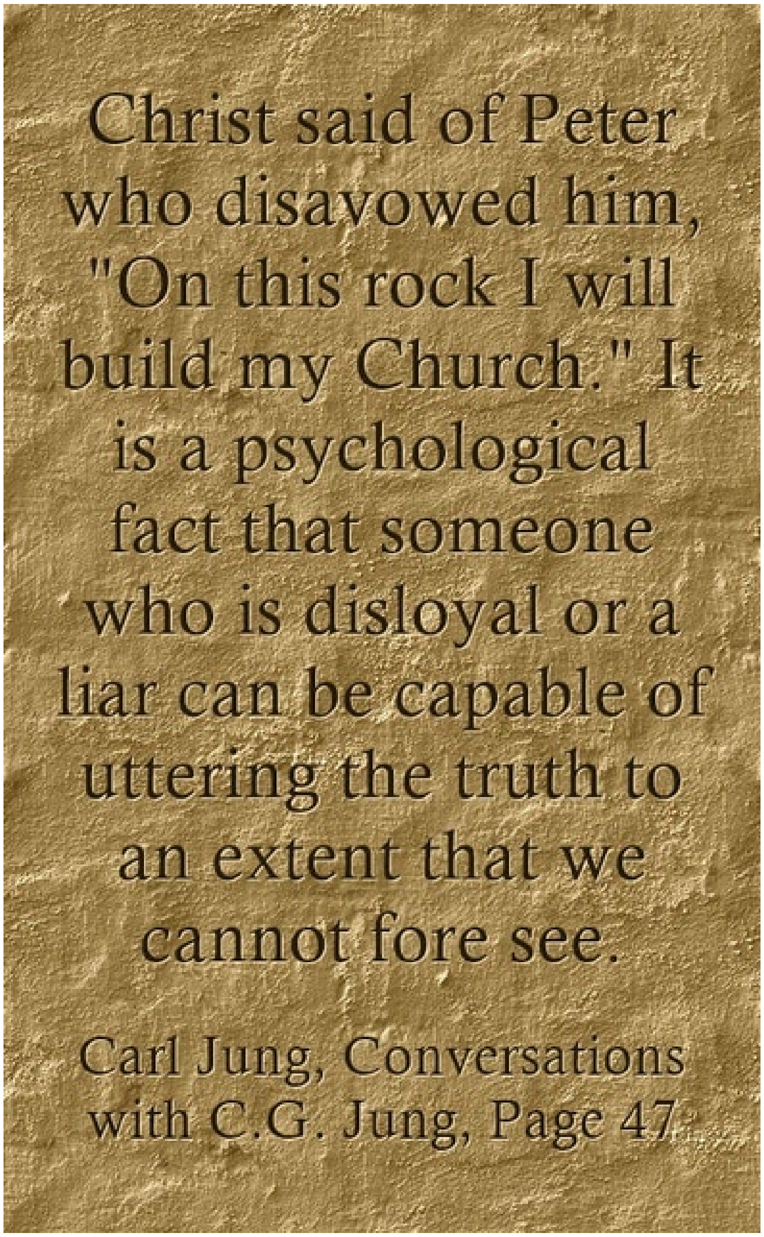

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see.

Carl Jung, Conversations with C.G. Jung, Page 47

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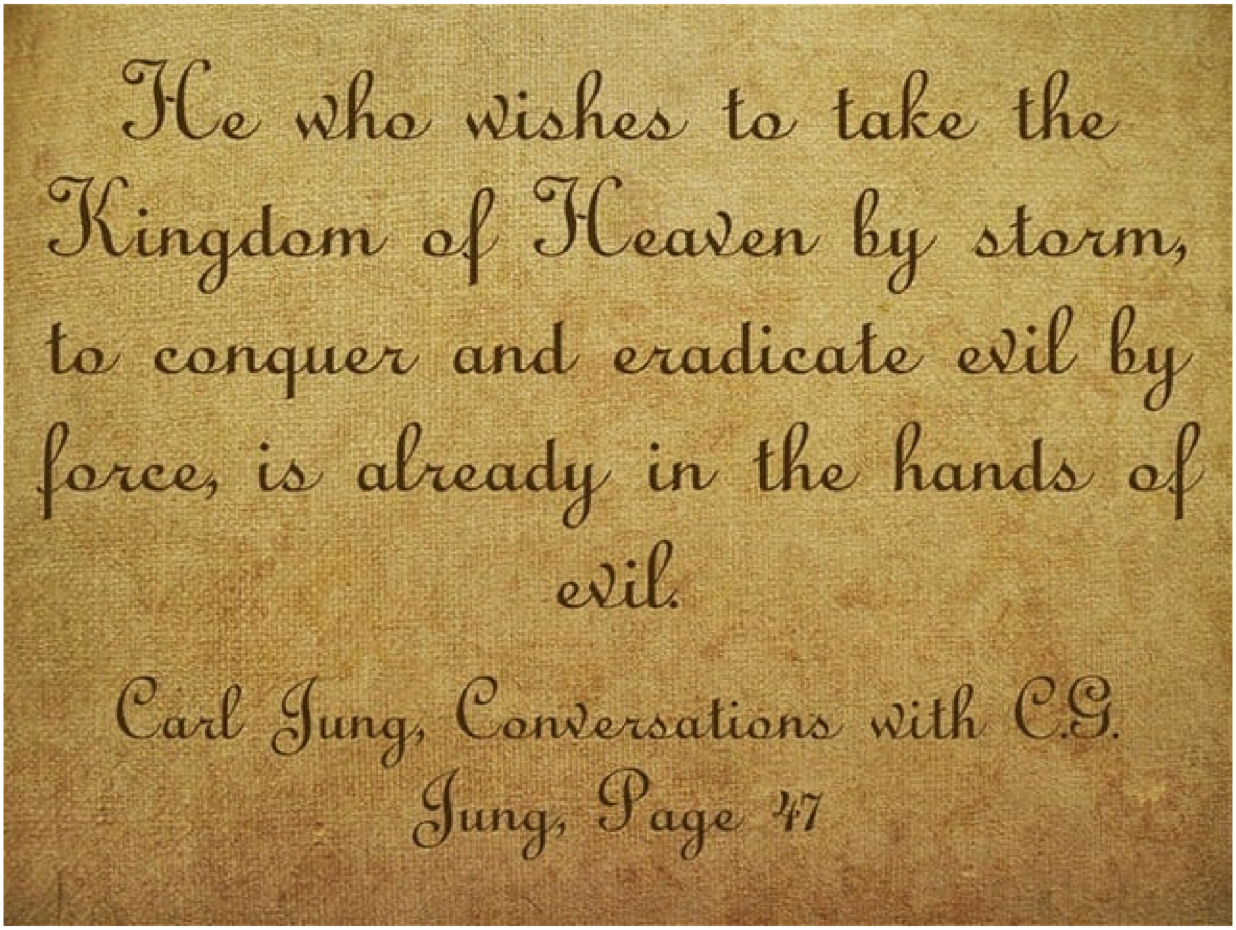

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil.

Carl Jung, Conversations with C.G. Jung, Page 47

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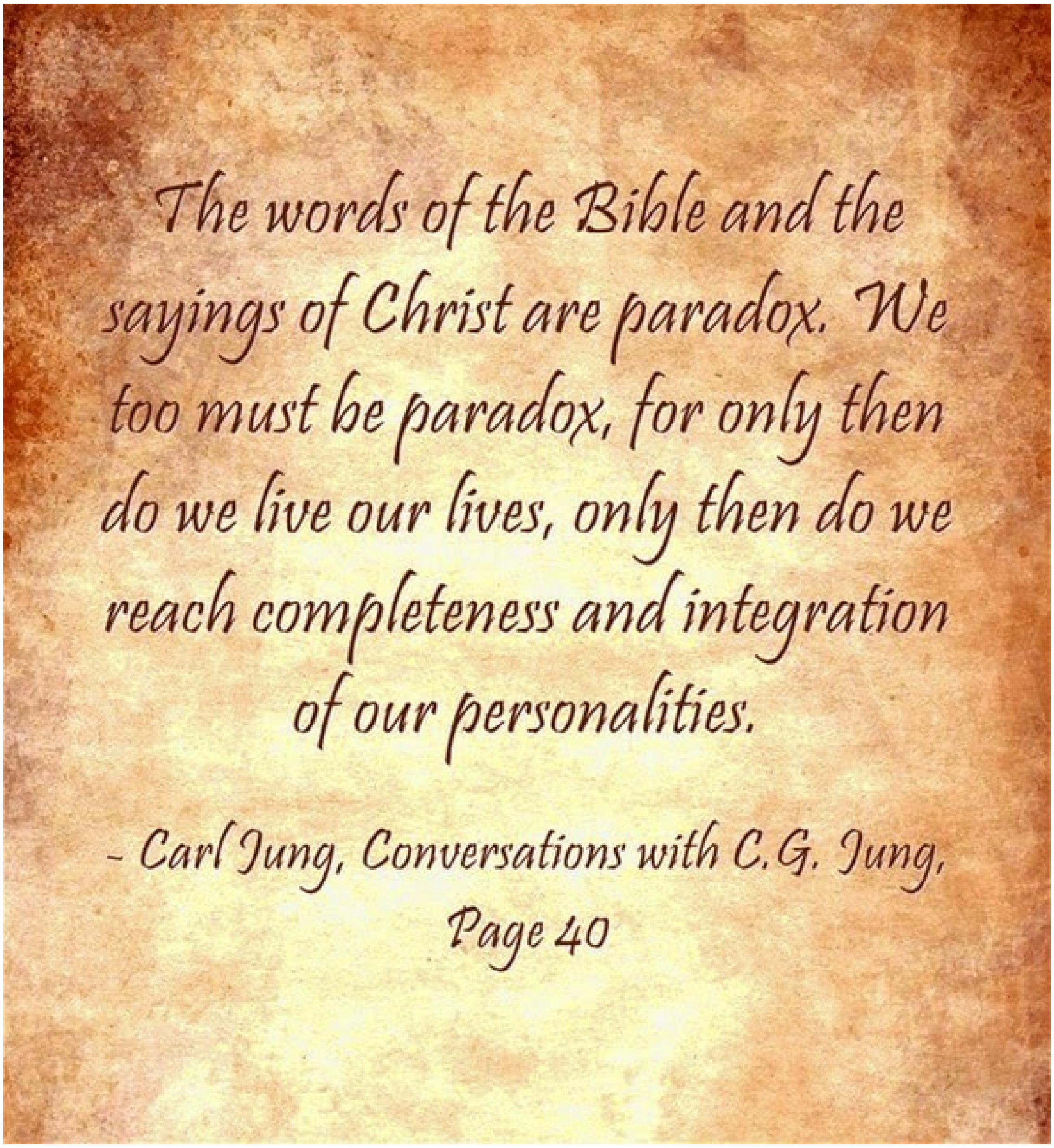

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.

- Carl Jung, Conversations with C.G. Jung, Page 40

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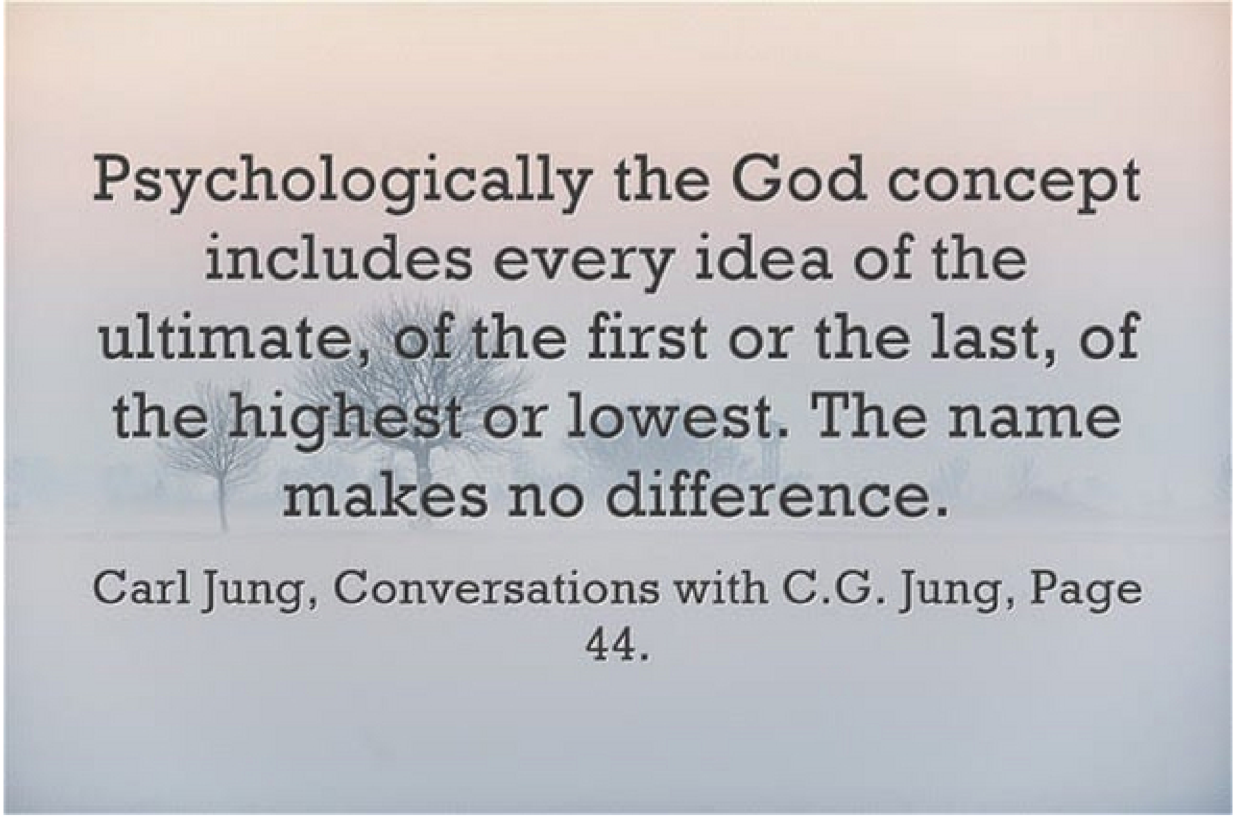

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference.

Carl Jung, Conversations with C.G. Jung, Page 44.

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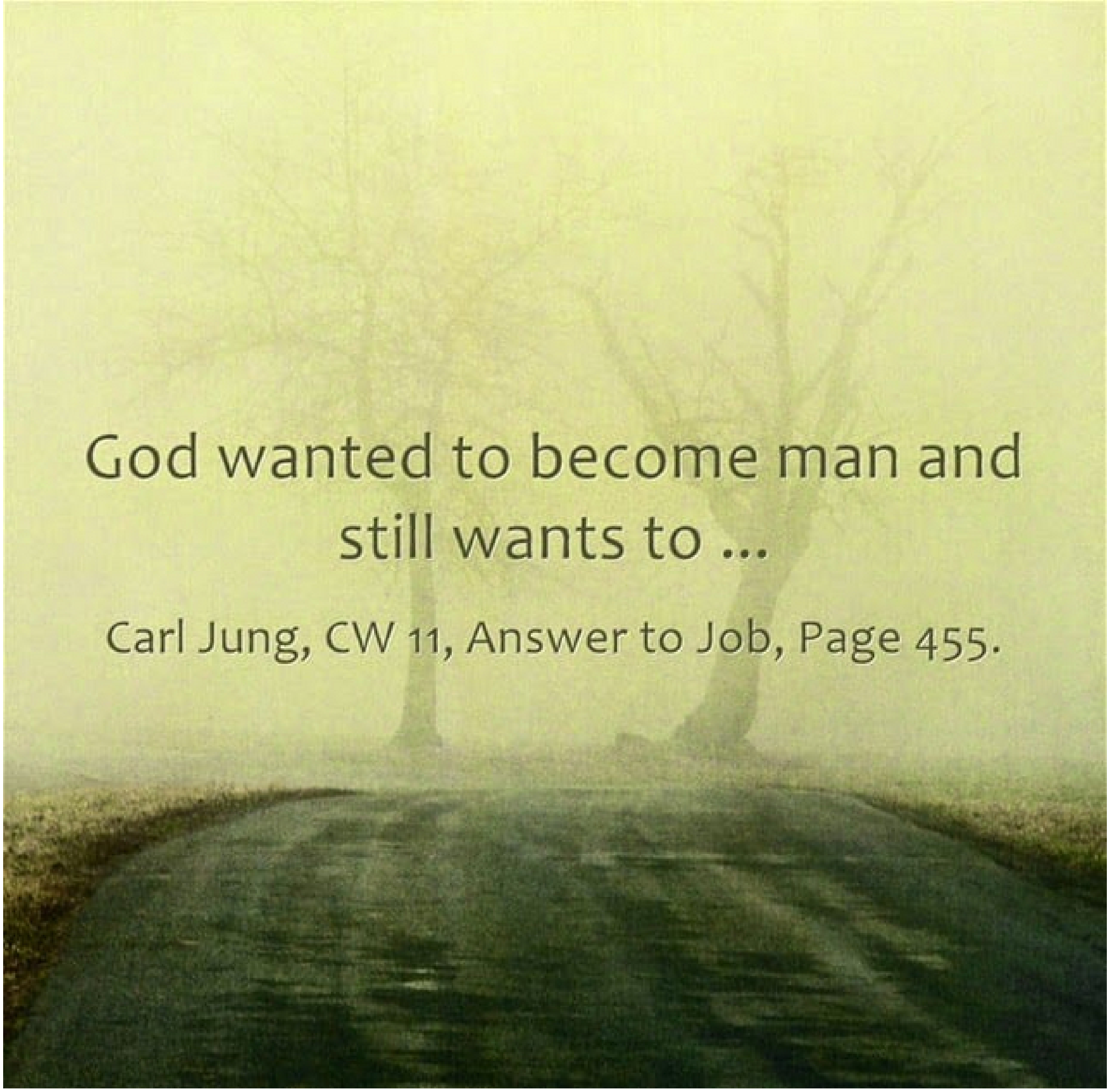
God wanted to become man and still wants to ...
Carl Jung, CW 11, Answer to Job, Page 455.

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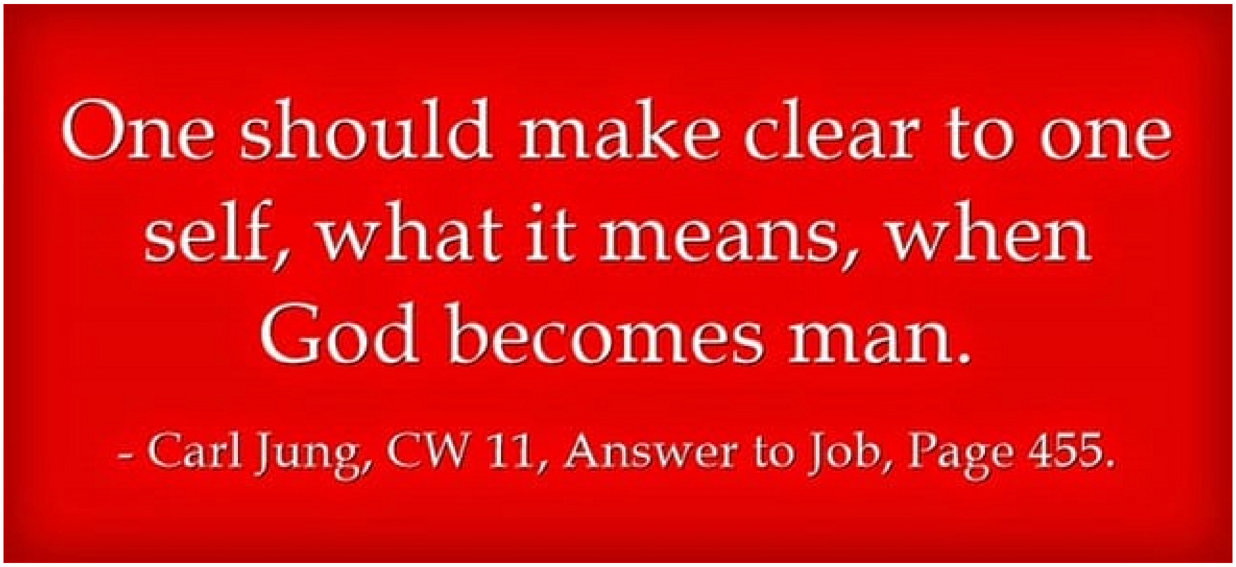

One should make clear to one self, what it means, when God becomes man.

- Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

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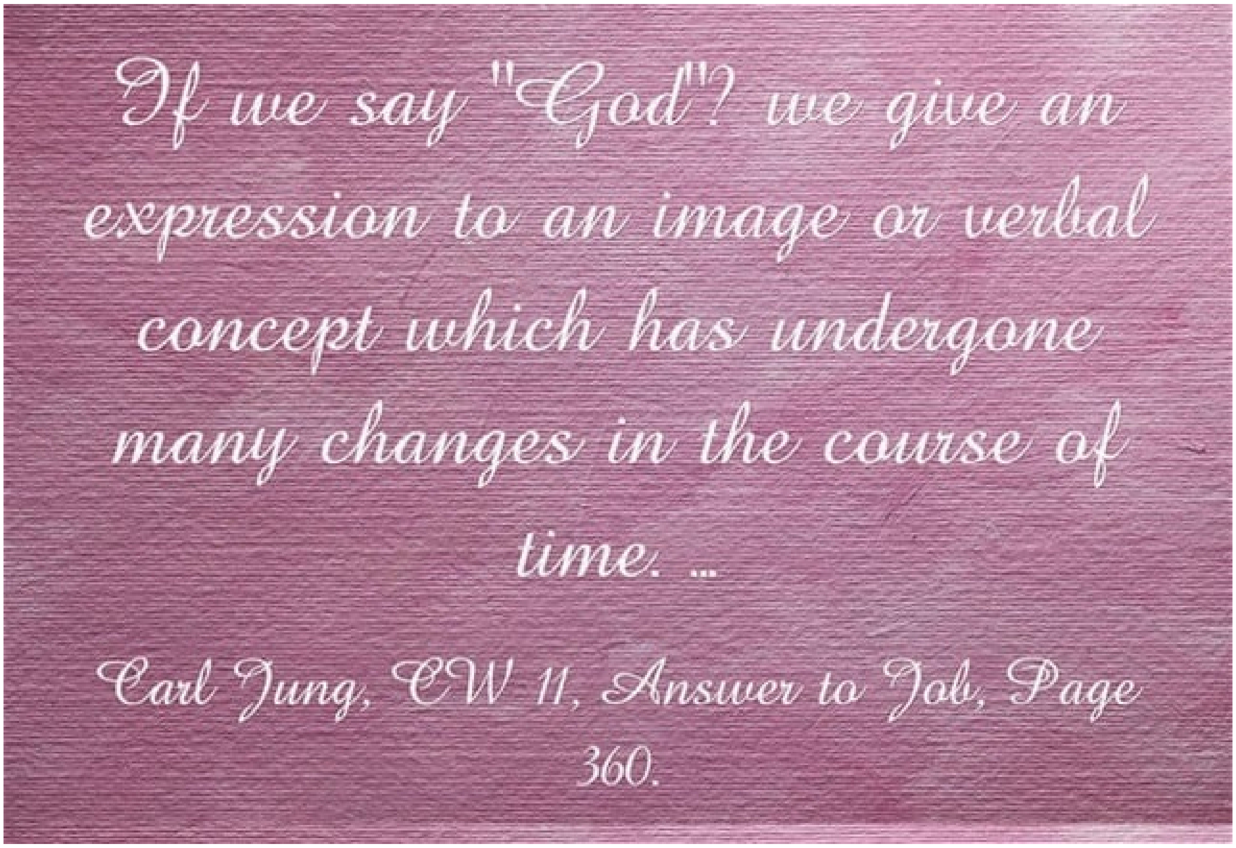

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ...

Carl Jung, CW 11, Answer to Job, Page 360.

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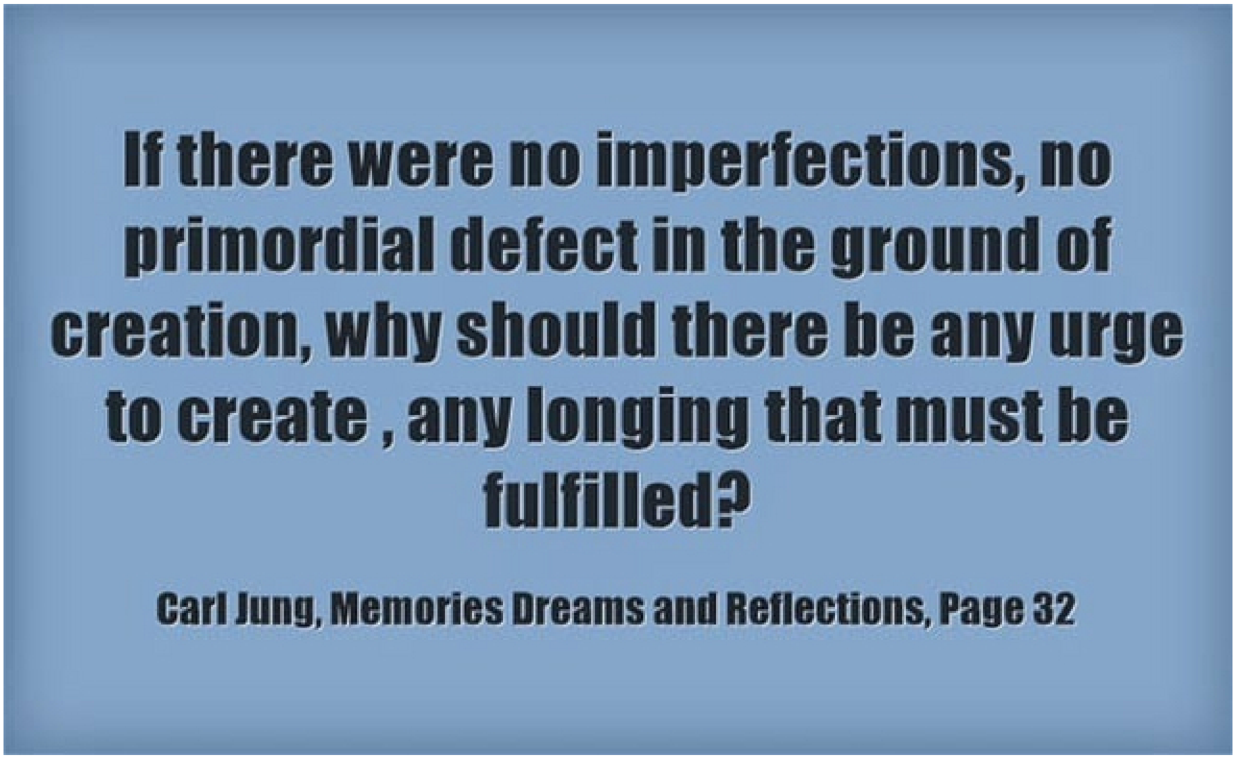
[501]



If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled?

Carl Jung, Memories Dreams and Reflections, Page 32

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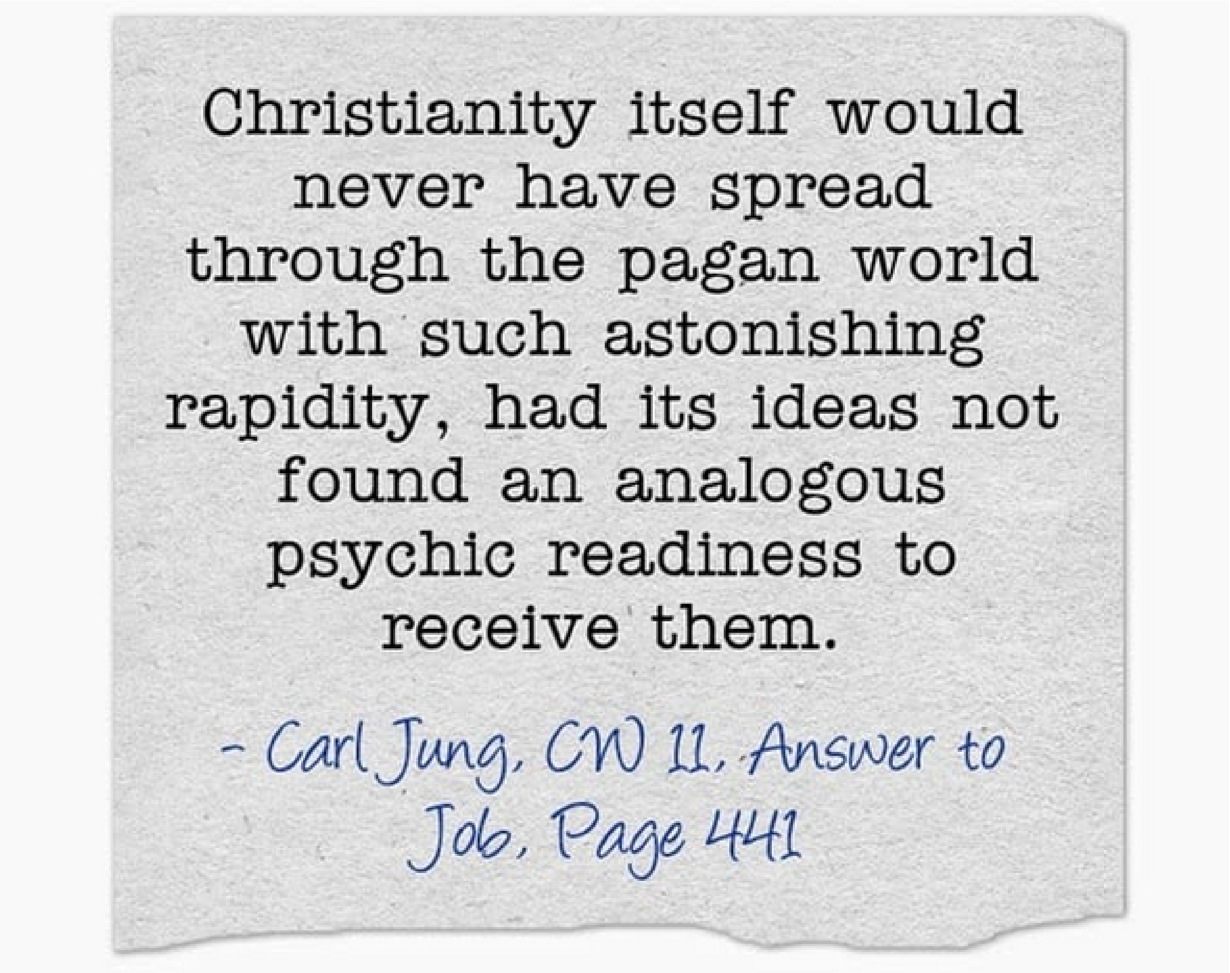
Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them.

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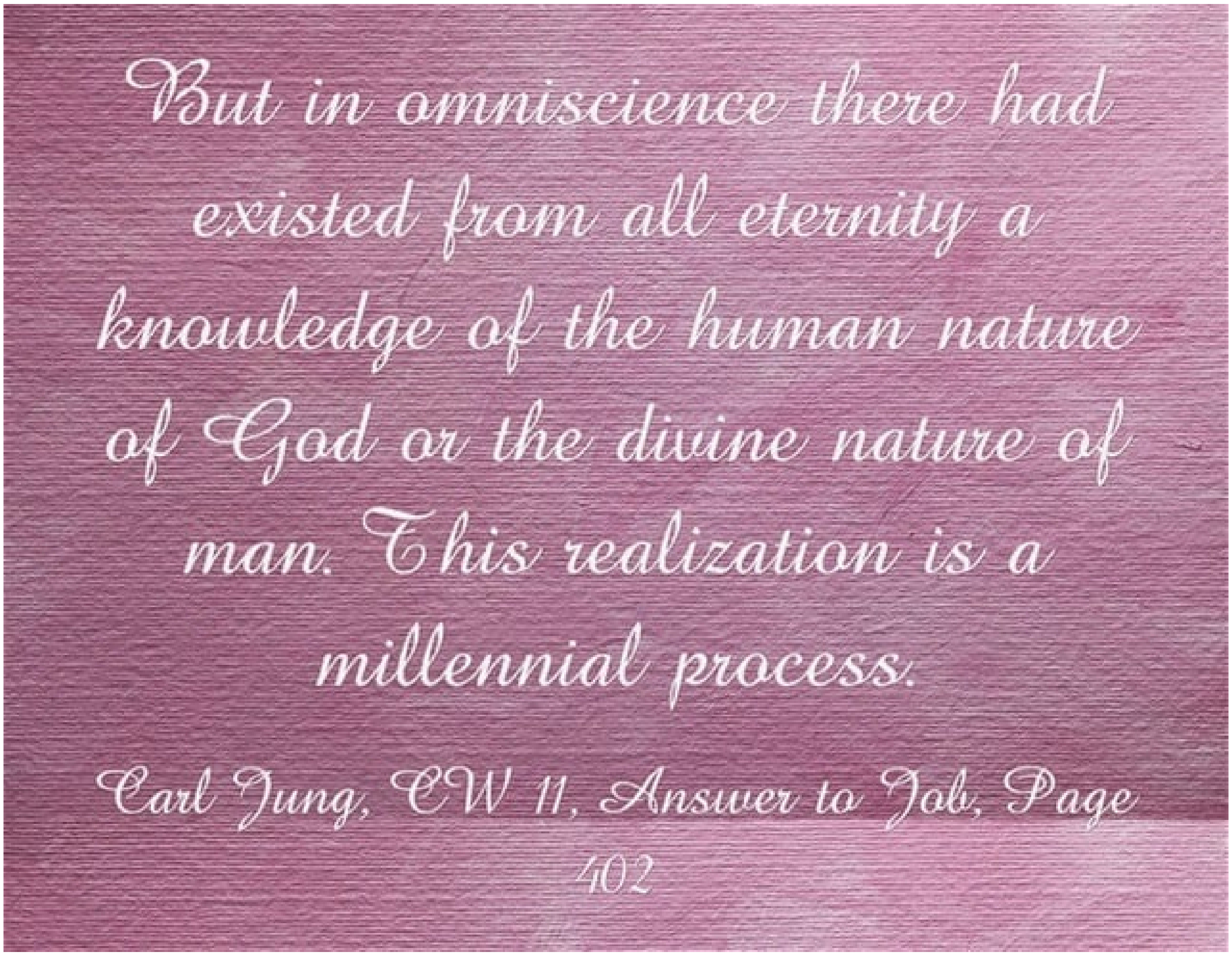

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process.

Carl Jung, CW 11, Answer to Job, Page 402

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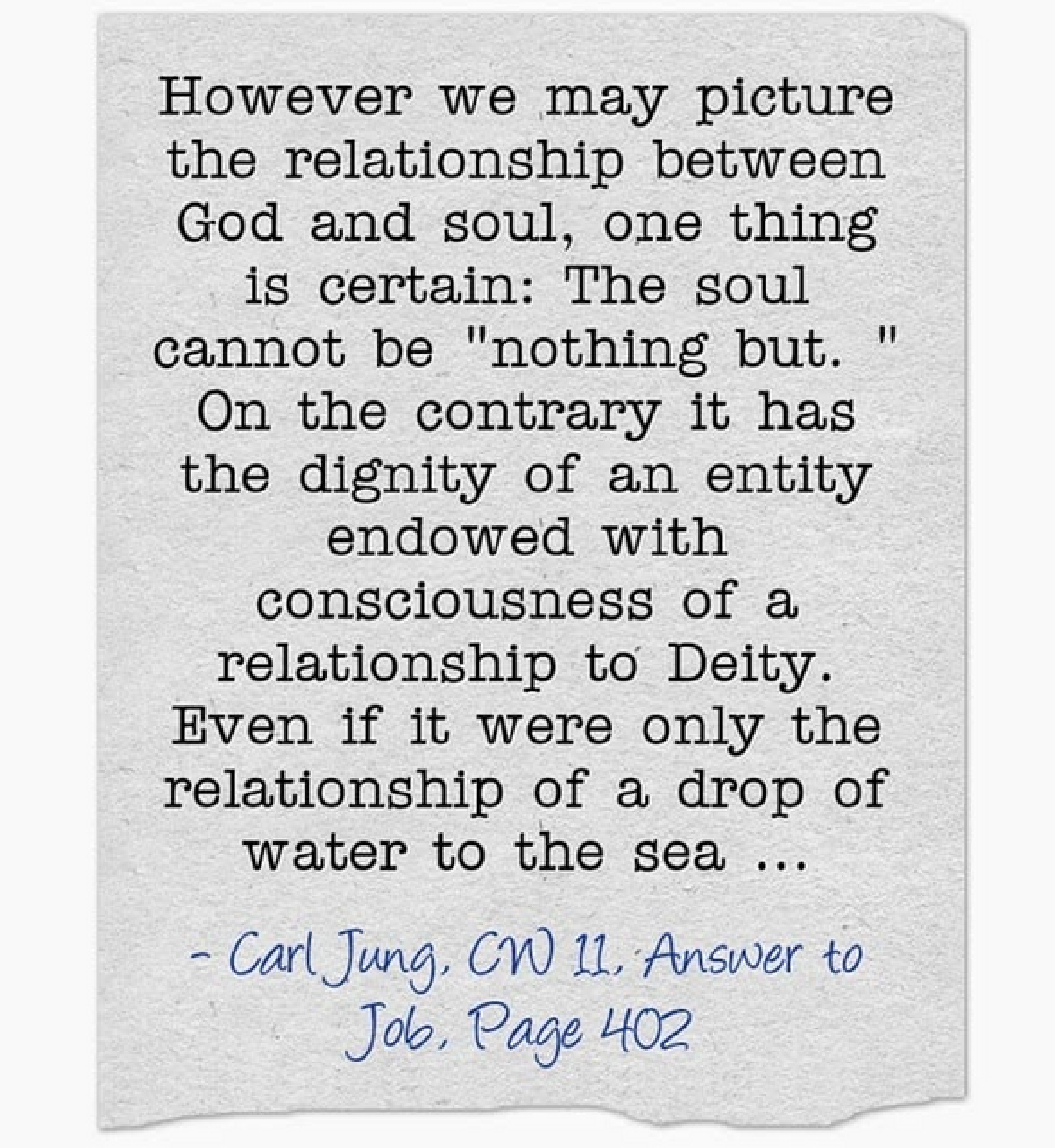

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ...

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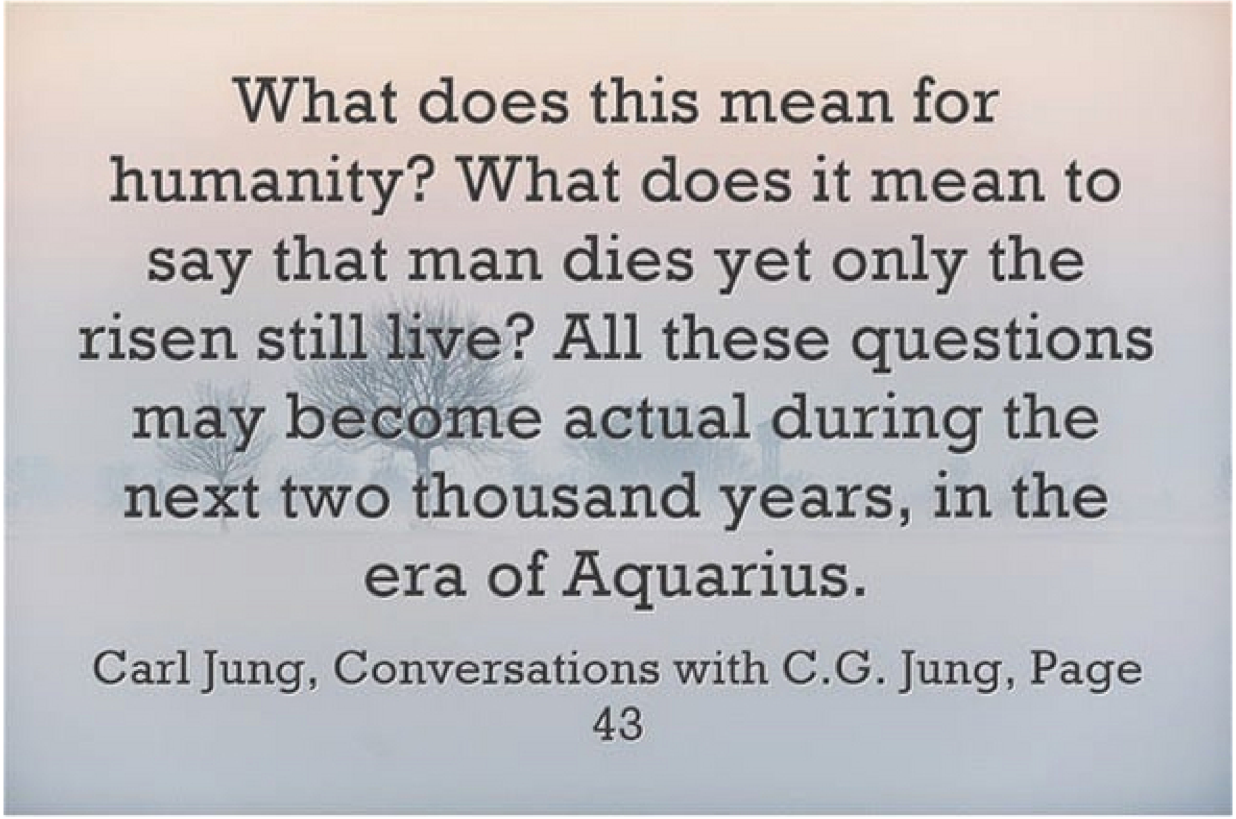

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius.

Carl Jung, Conversations with C.G. Jung, Page 43

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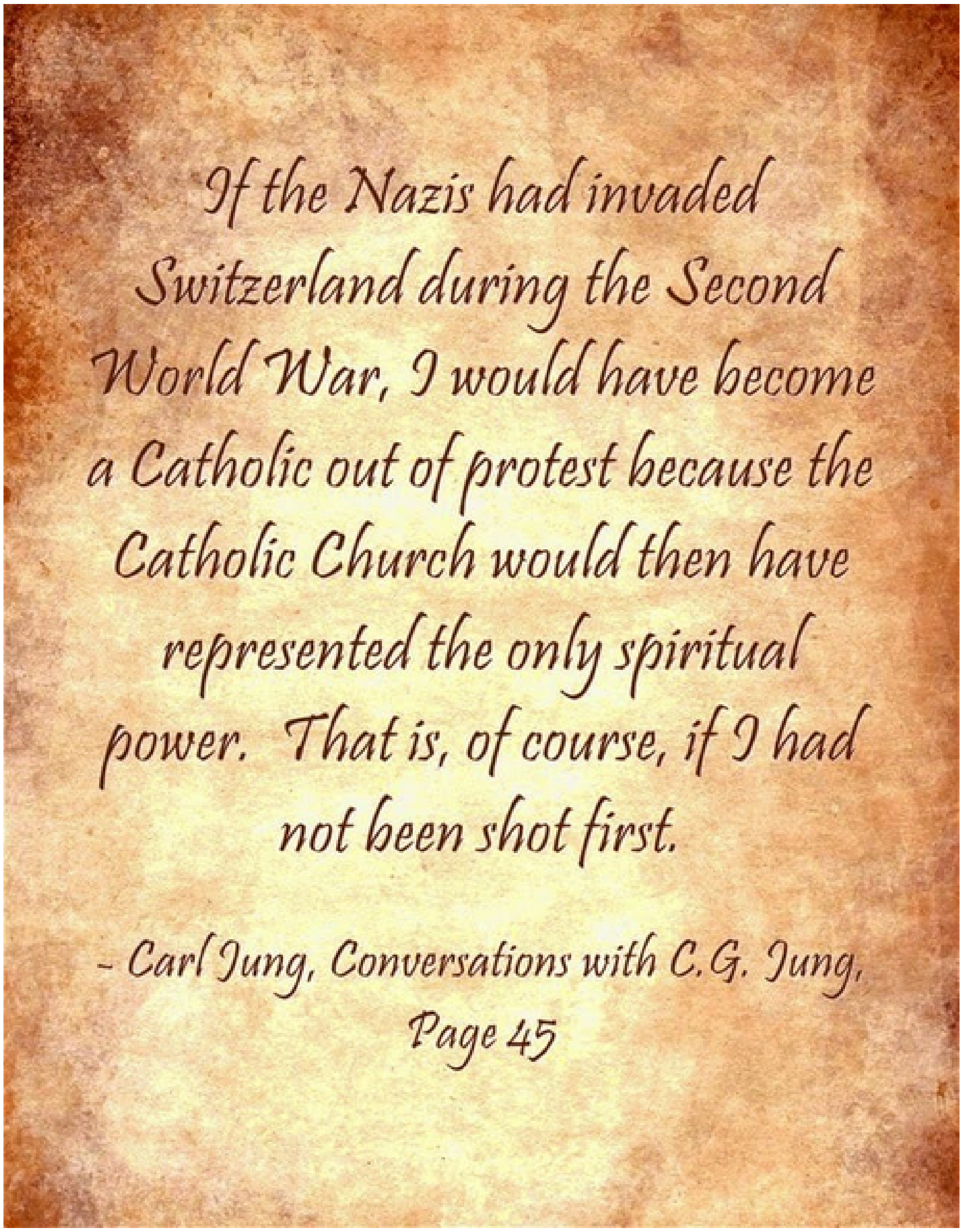

If the Nazis had invaded
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World War, I would have become
a Catholic out of protest because the
Catholic Church would then have
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not been shot first.

- Carl Jung, Conversations with C.G. Jung,
Page 45

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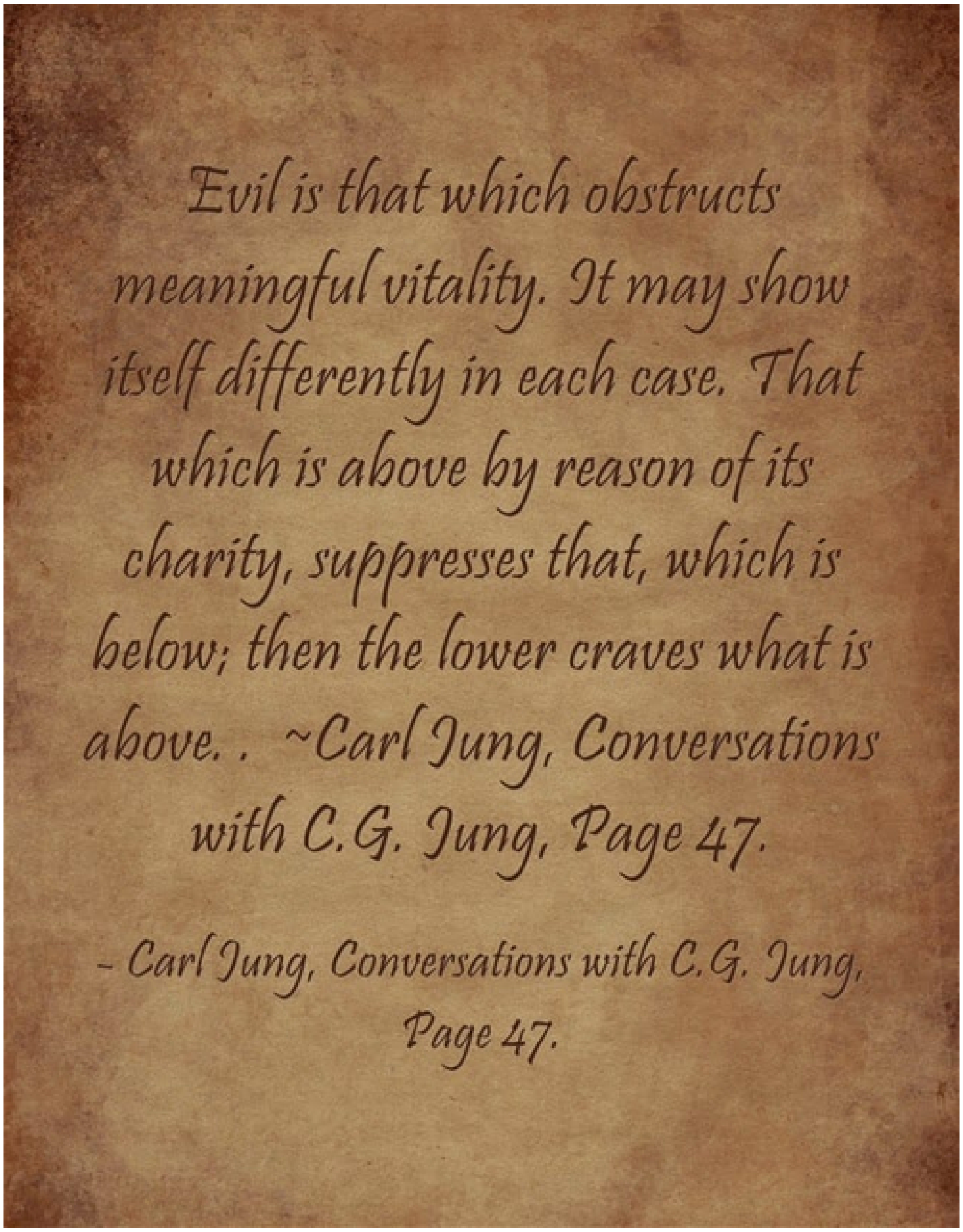

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . ~Carl Jung, Conversations with C.G. Jung, Page 47.

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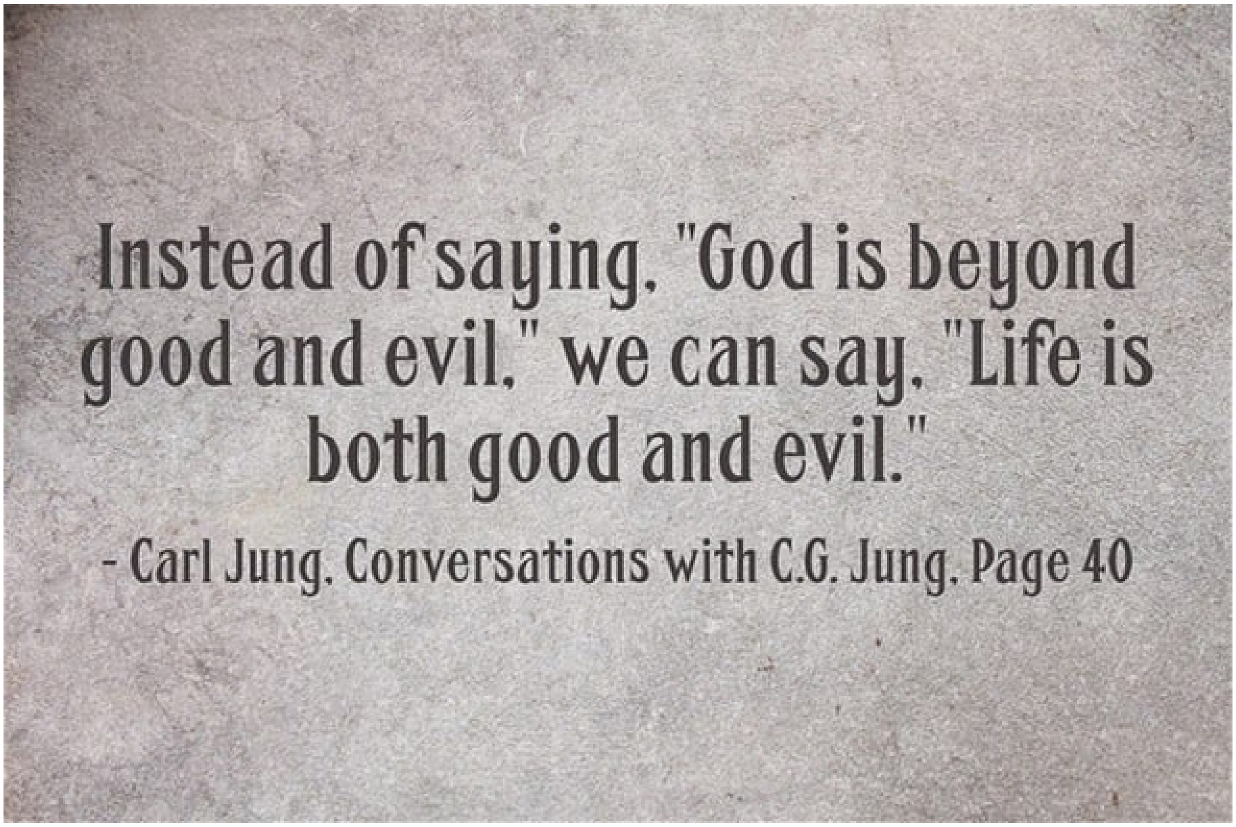

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil."

- Carl Jung, Conversations with C.G. Jung, Page 40

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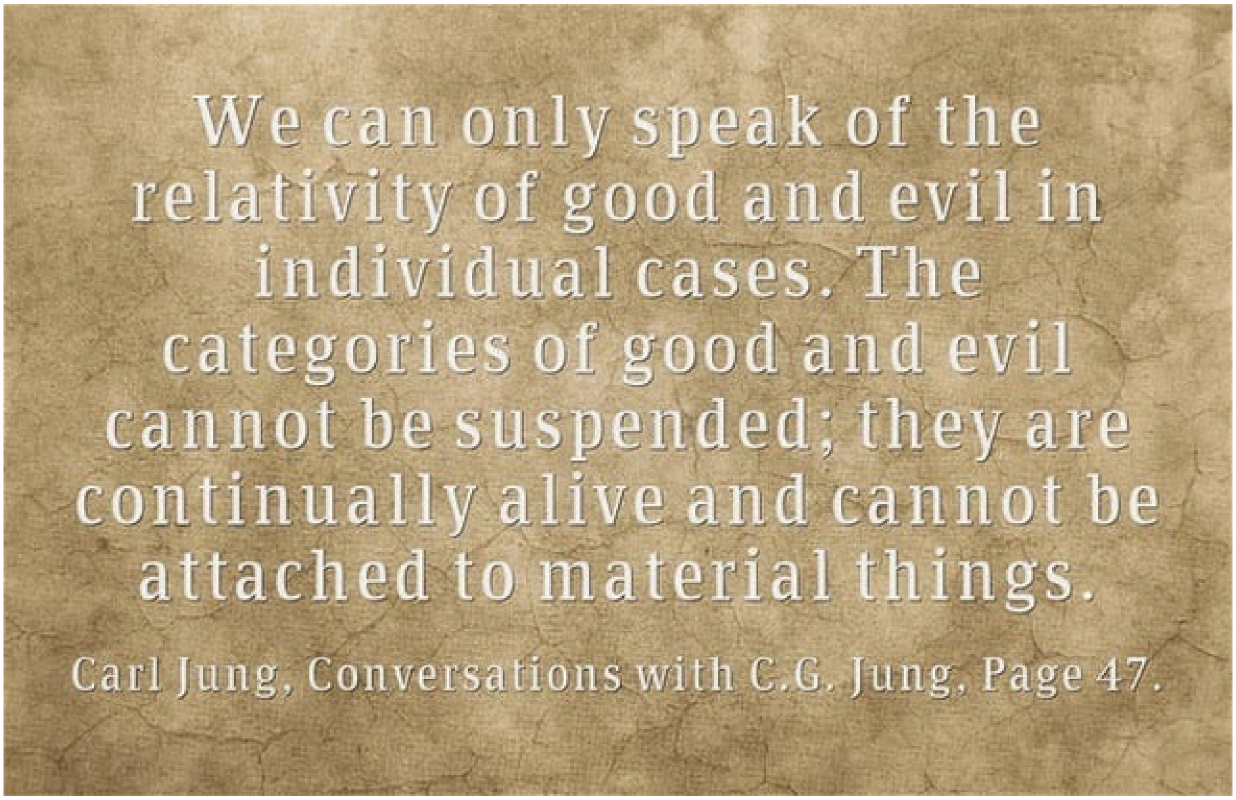

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things.

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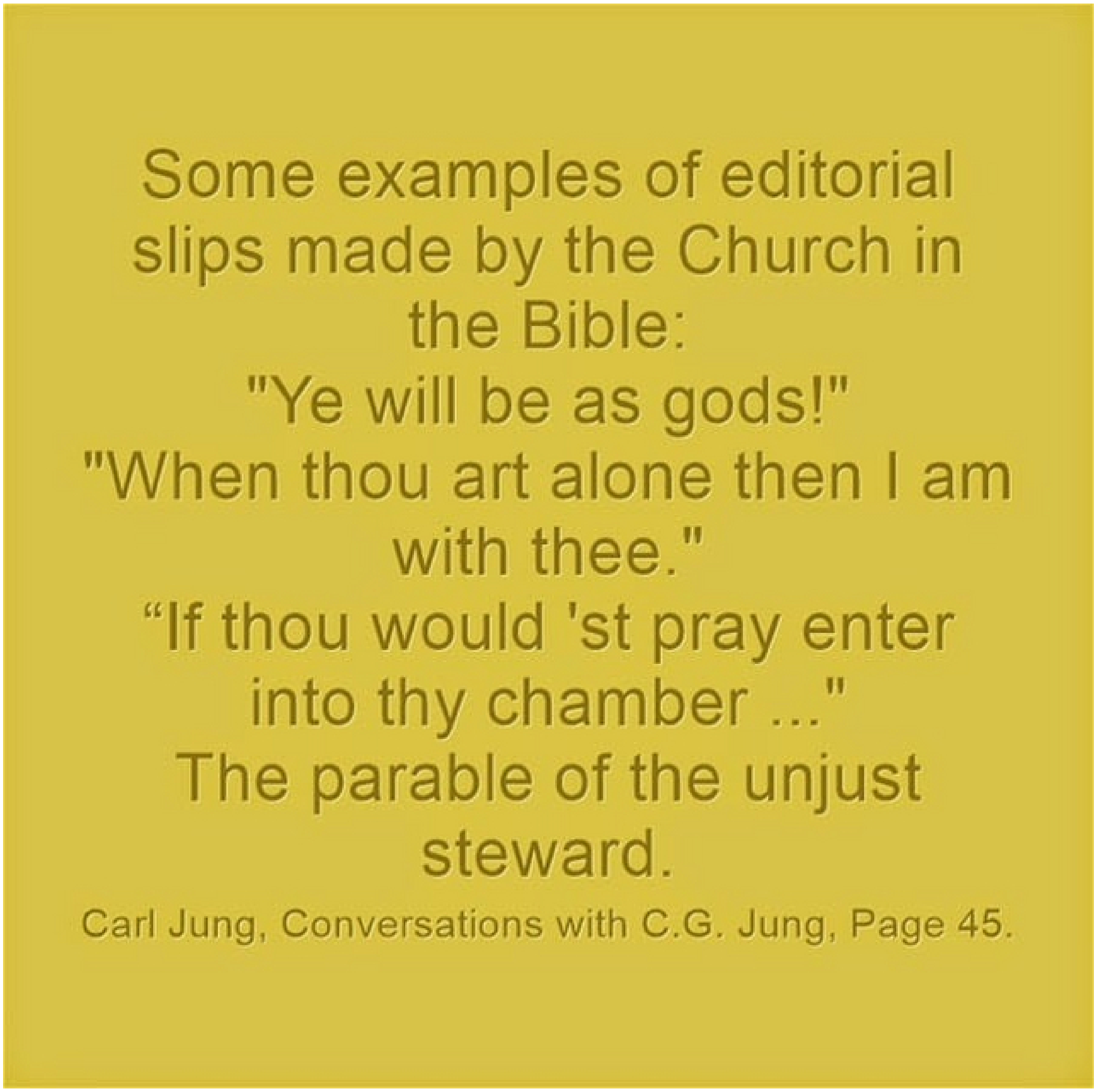

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would 'st pray enter into thy chamber ..."
The parable of the unjust steward.
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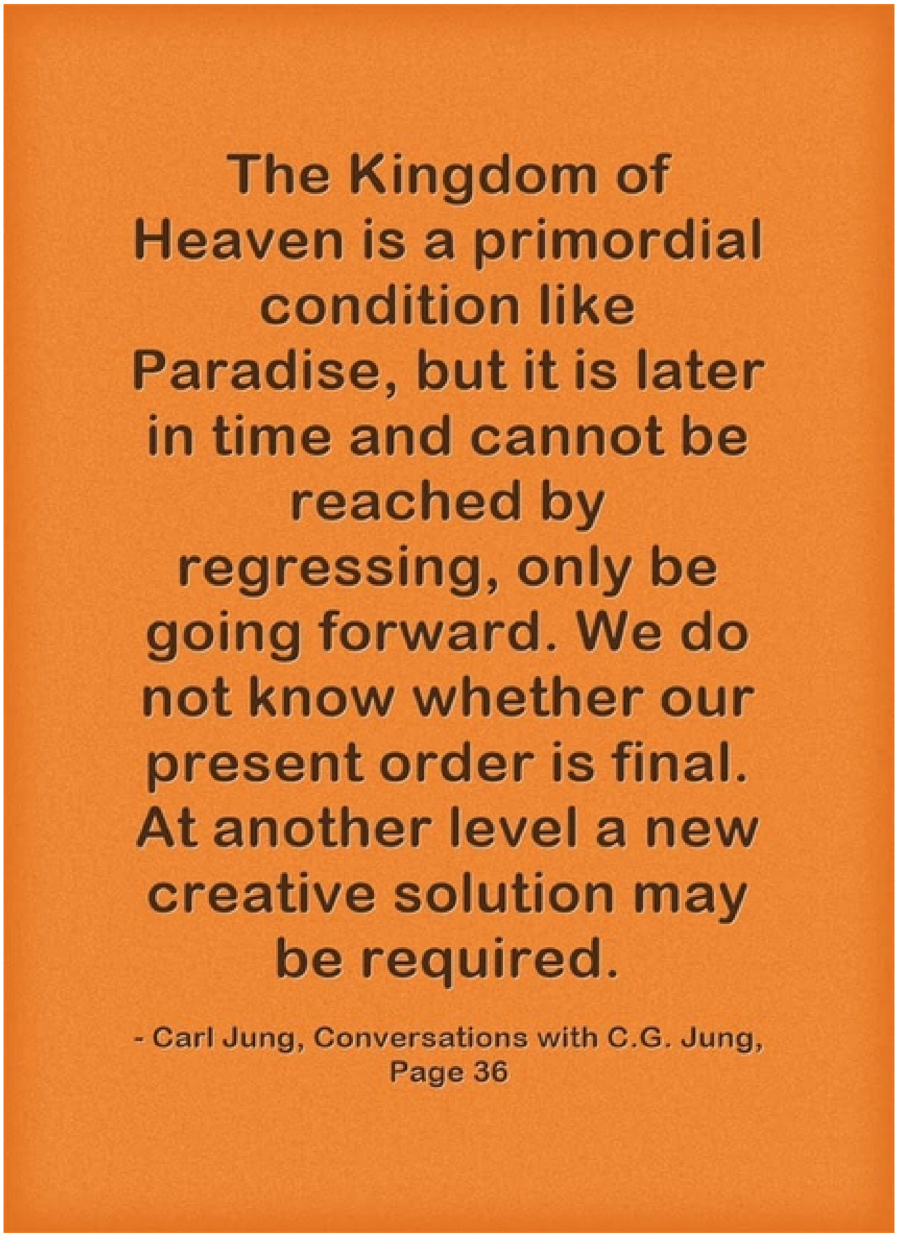

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required.

- Carl Jung, Conversations with C.G. Jung, Page 36

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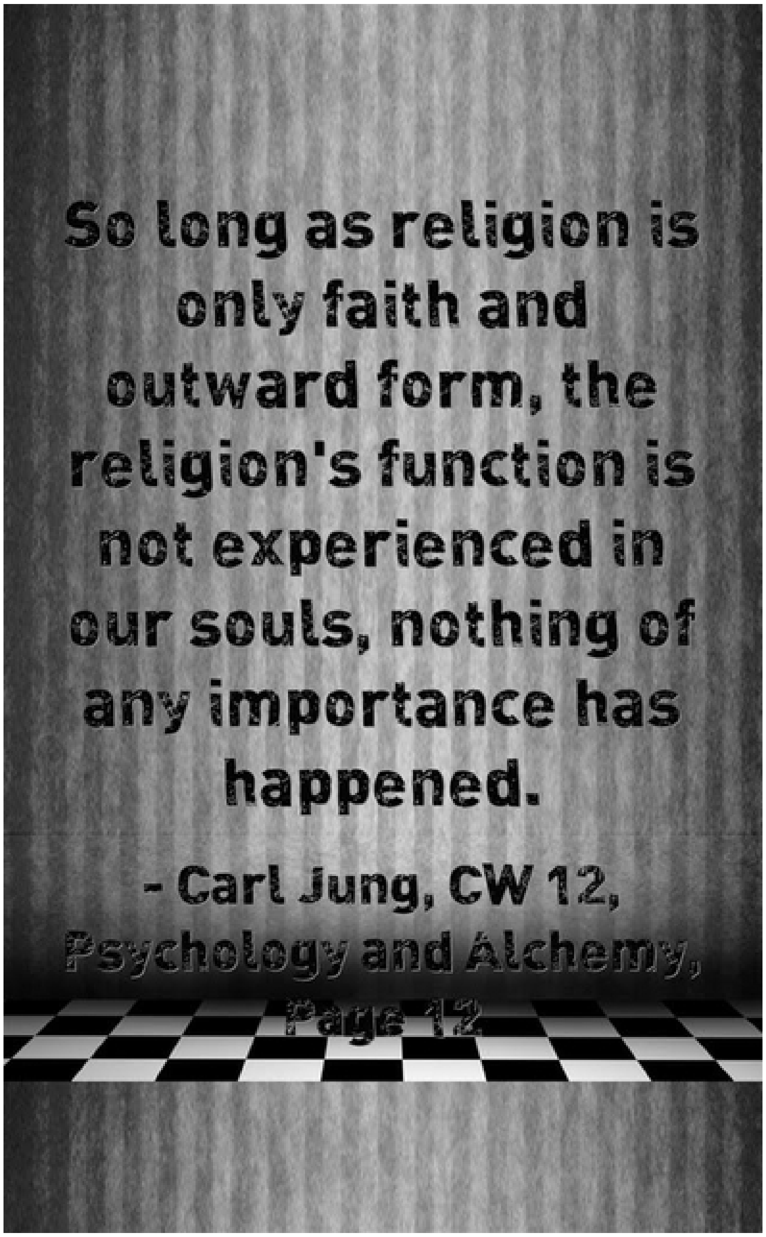

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened.

- Carl Jung, CW 12, Psychology and Alchemy, Page 12

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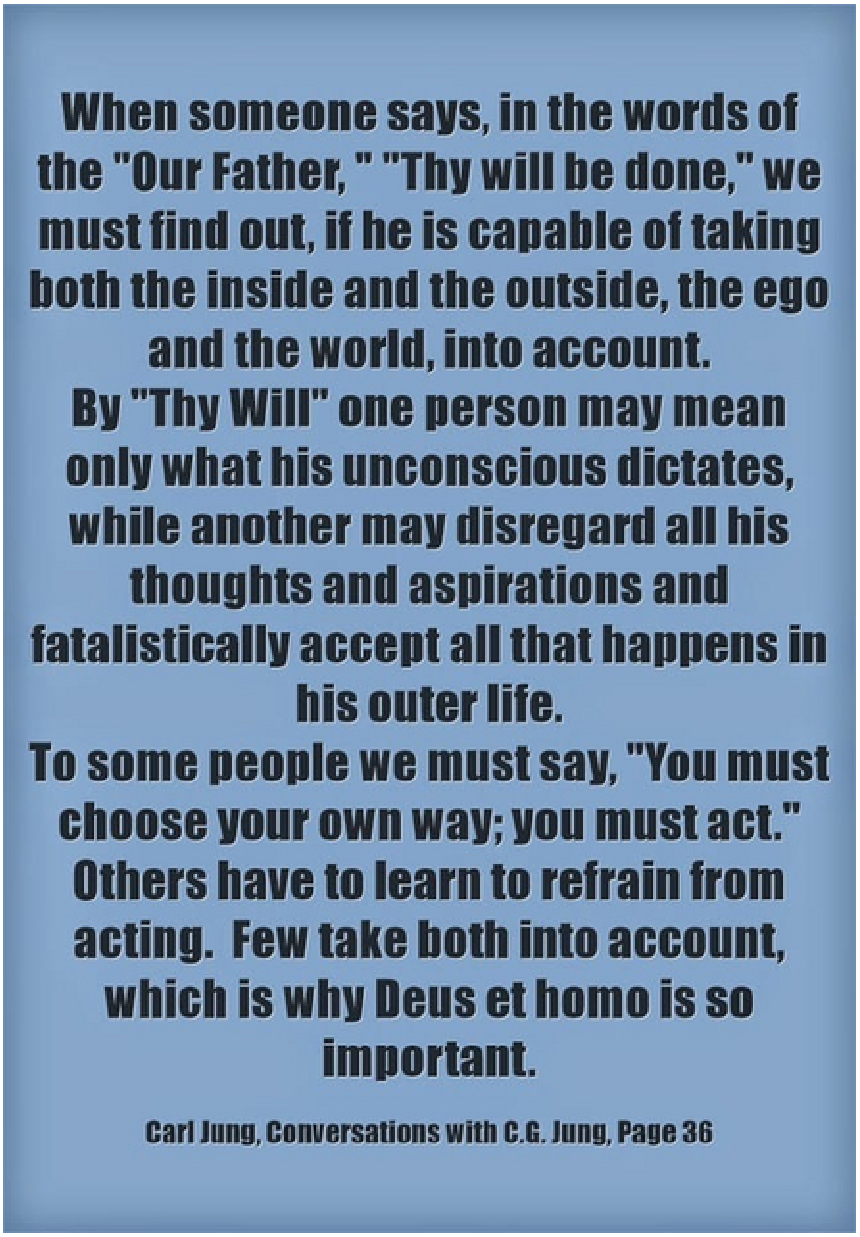

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.
By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.
To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et homo is so important.

Carl Jung, Conversations with C.G. Jung, Page 36

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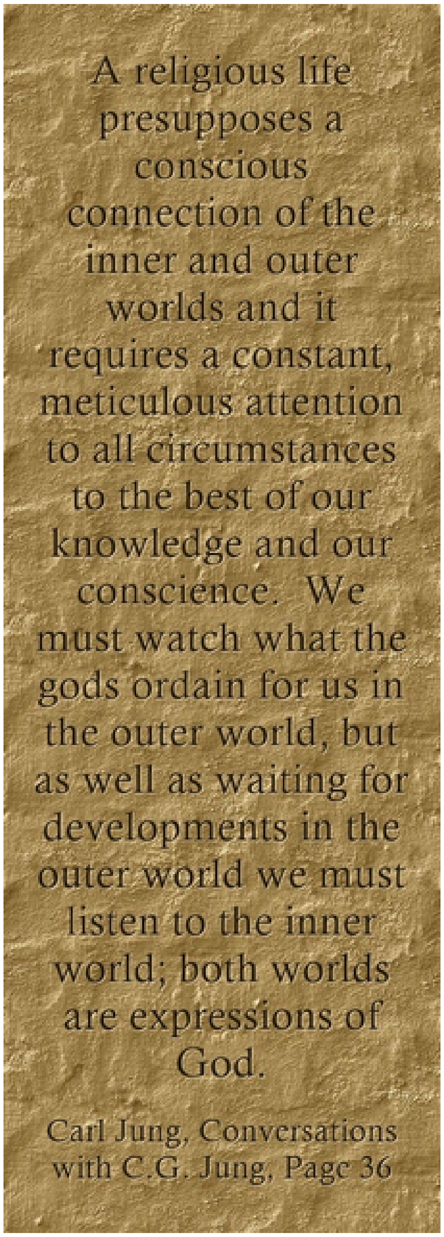

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

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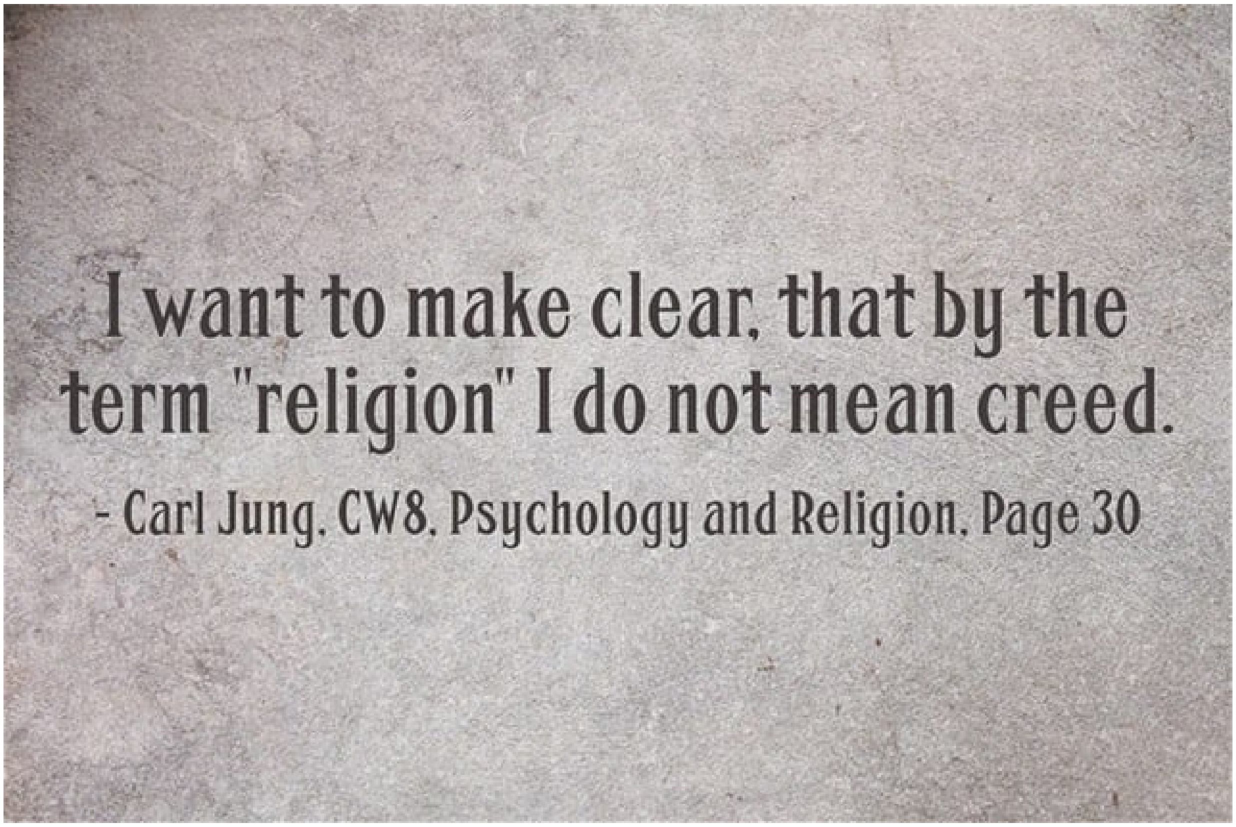

I want to make clear, that by the term "religion" I do not mean creed.

- Carl Jung, CW8, Psychology and Religion, Page 30

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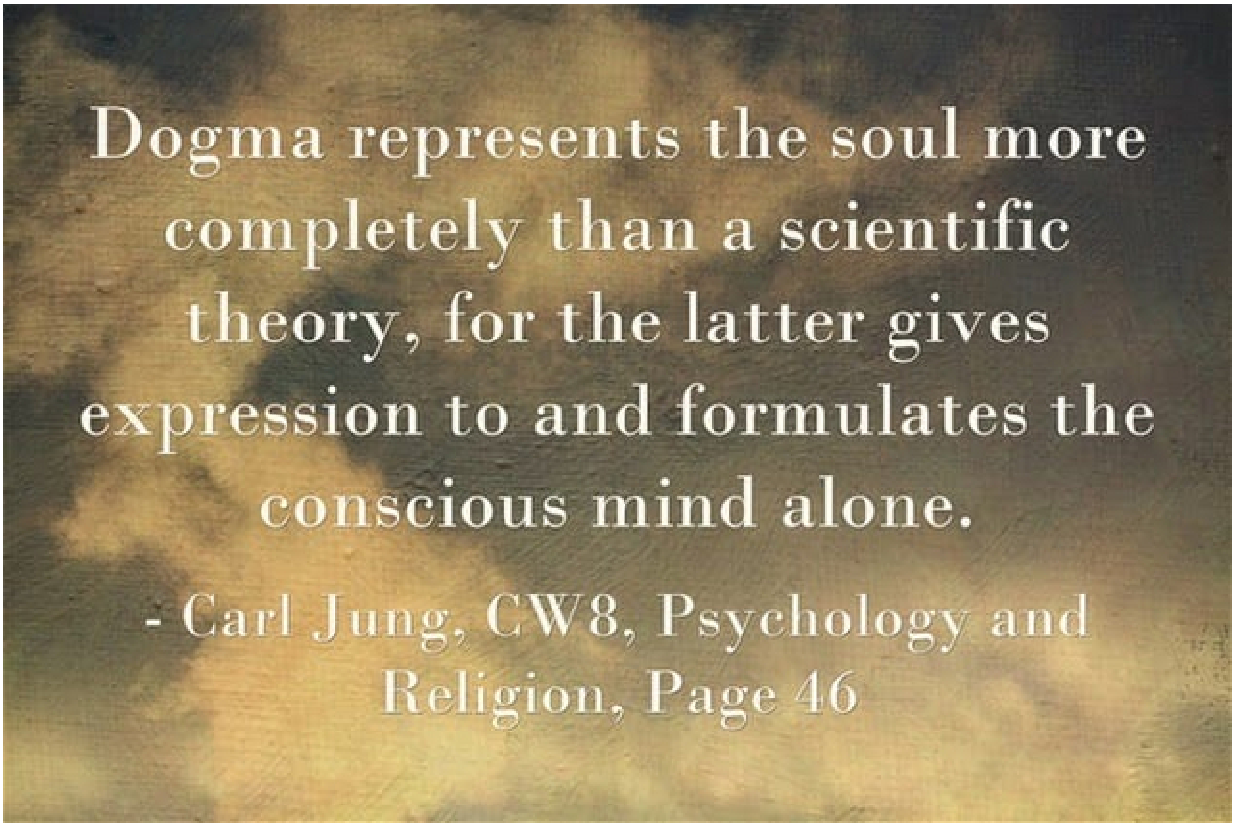

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone.

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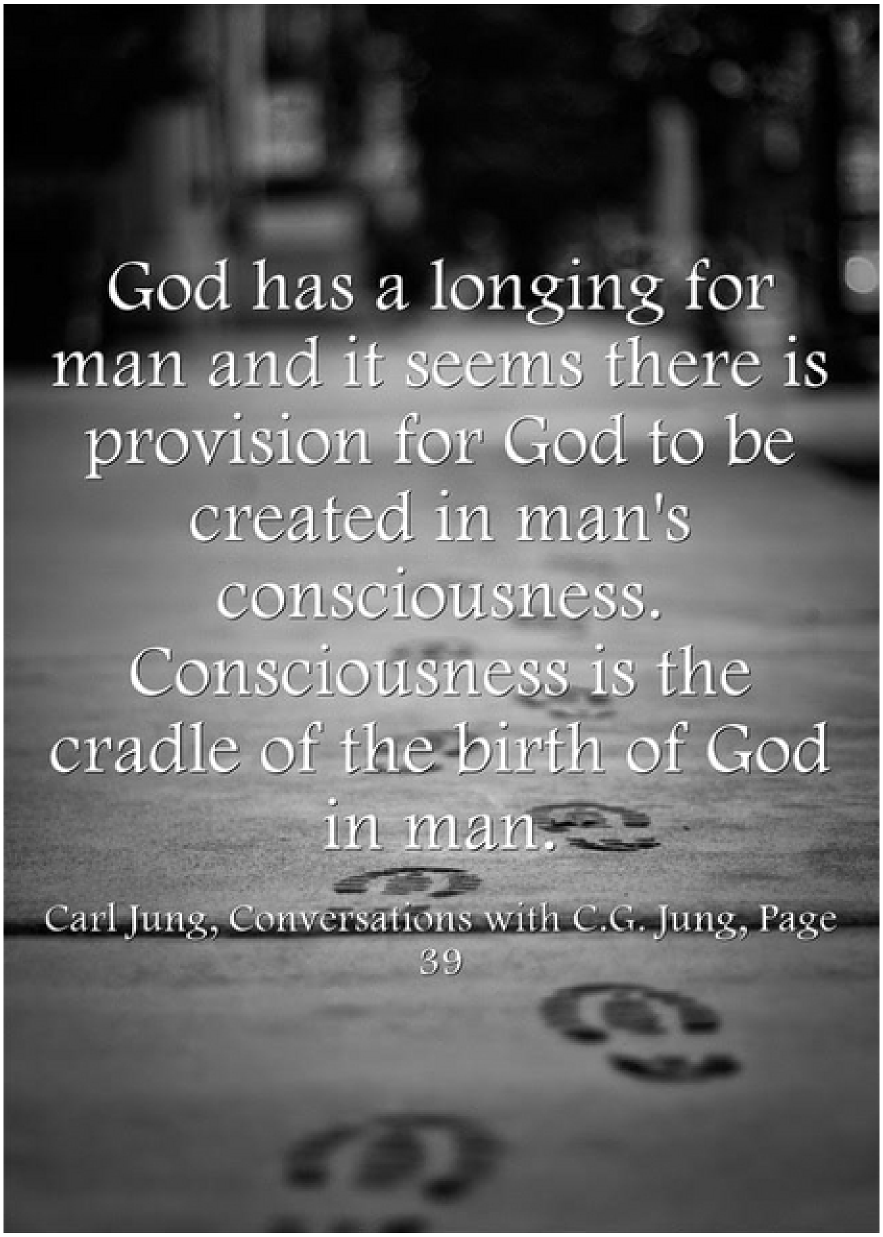
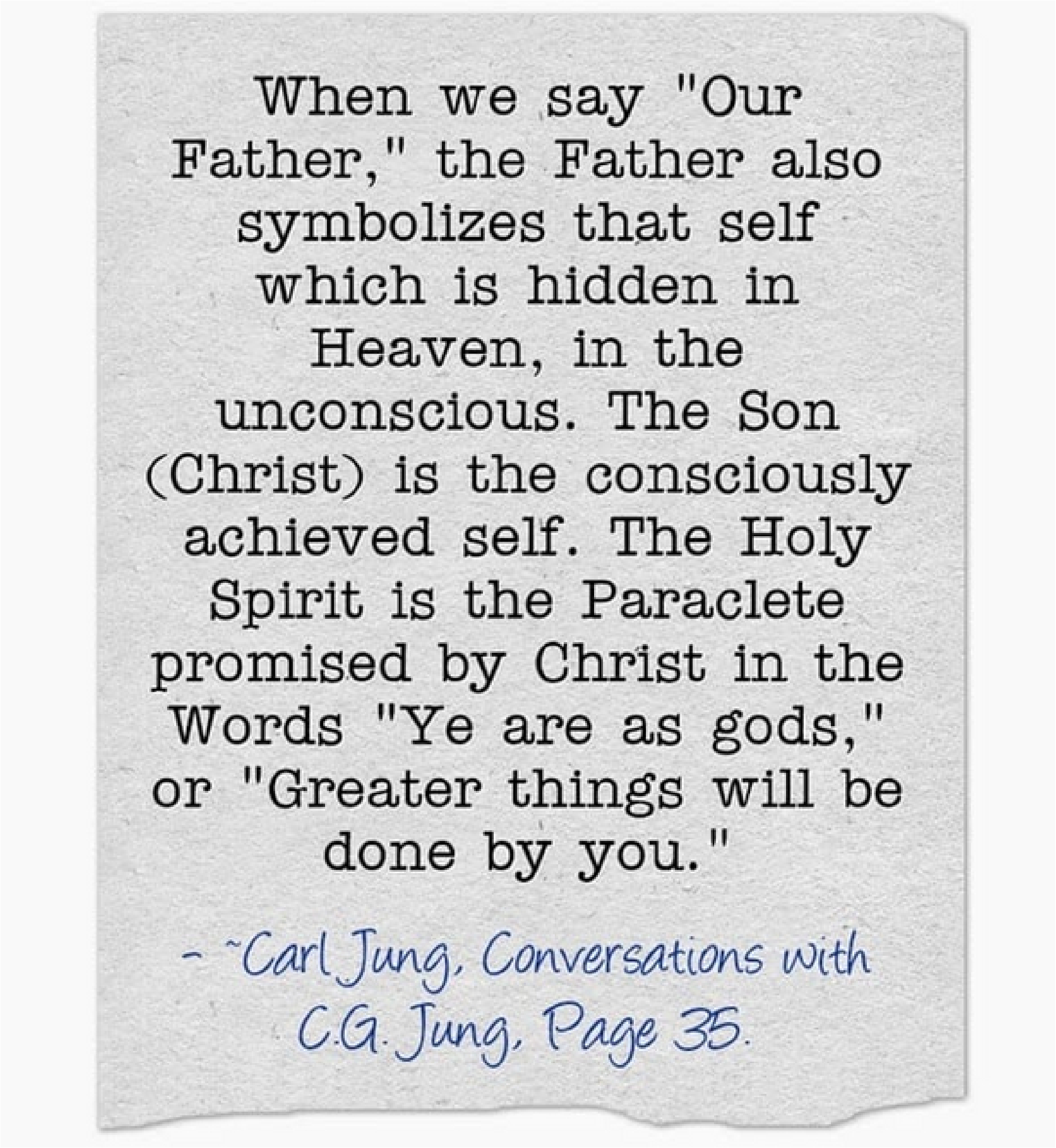


God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.



When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you."

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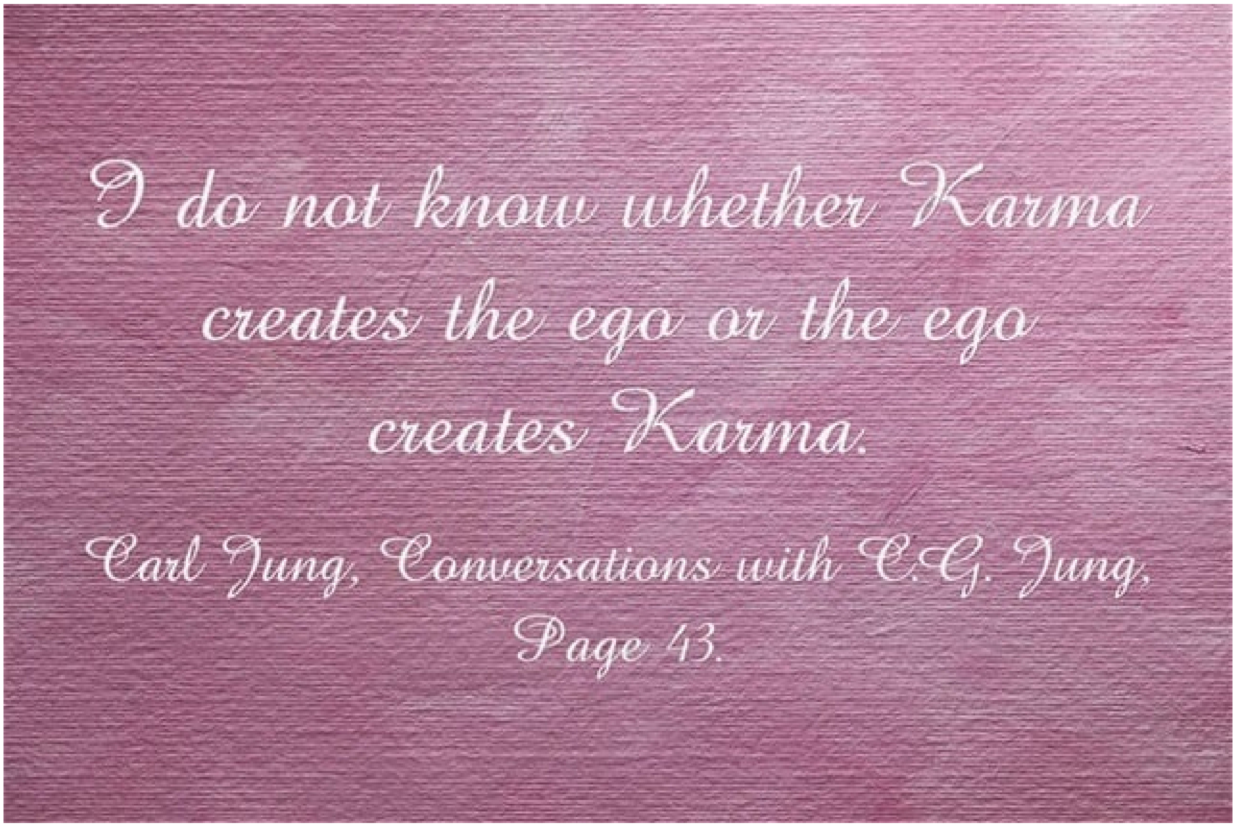

I do not know whether Karma
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Carl Jung, Conversations with C.G. Jung,
Page 43.

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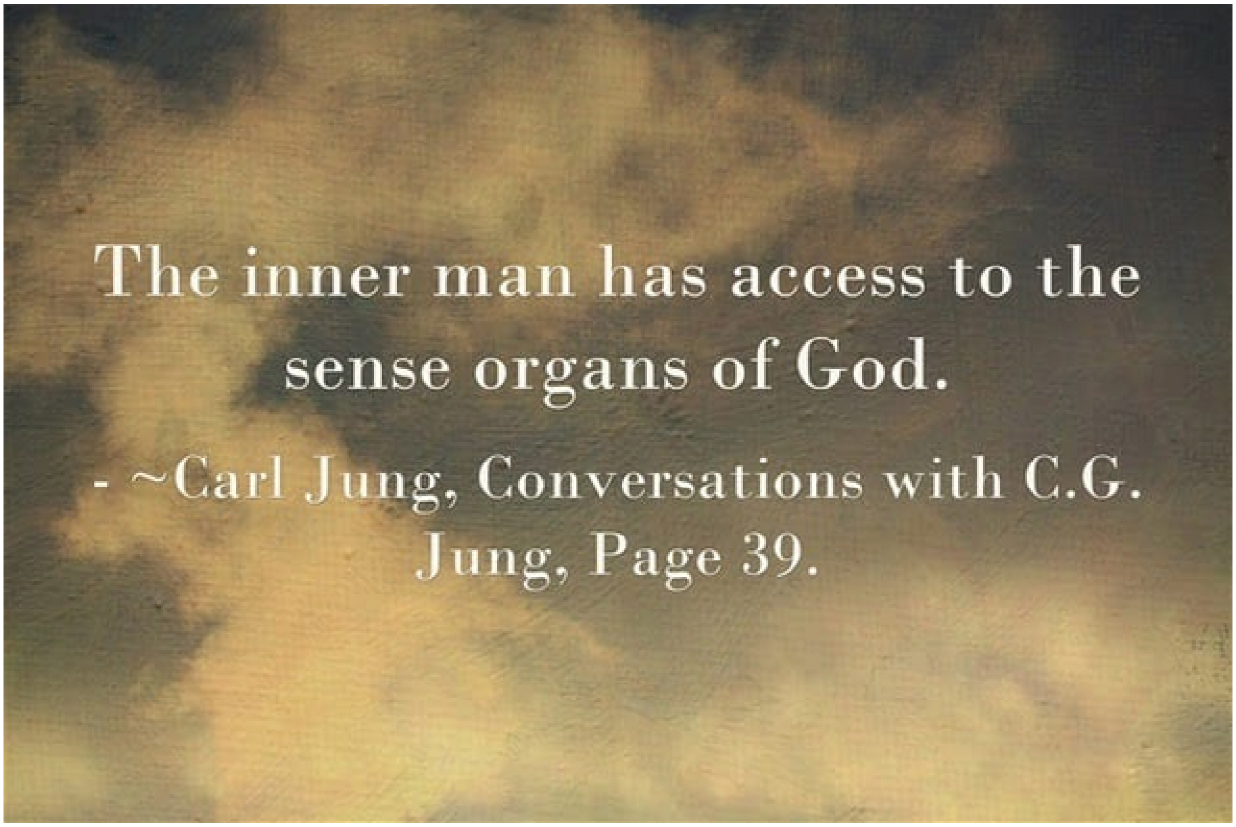

The inner man has access to the sense organs of God.

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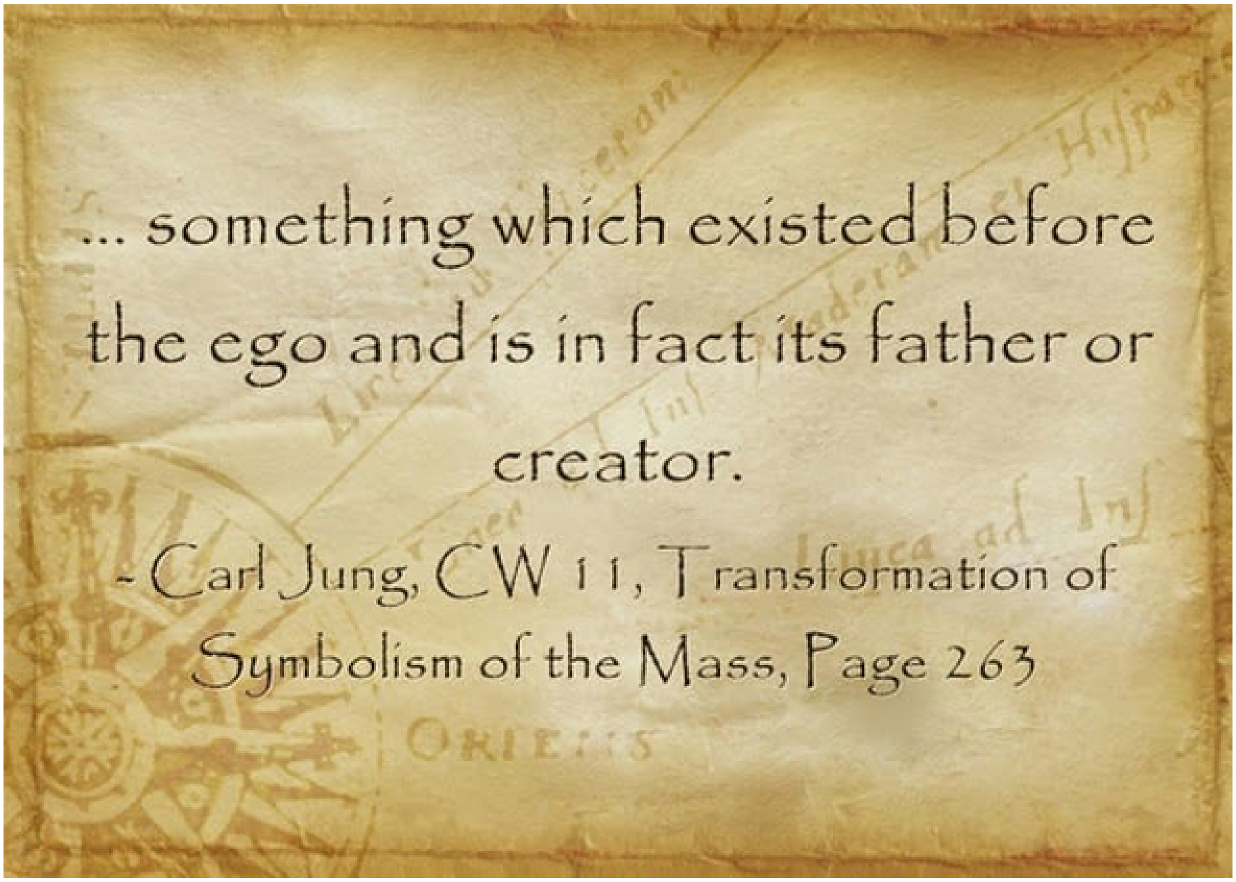

... something which existed before the ego and is in fact its father or creator.

- Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263

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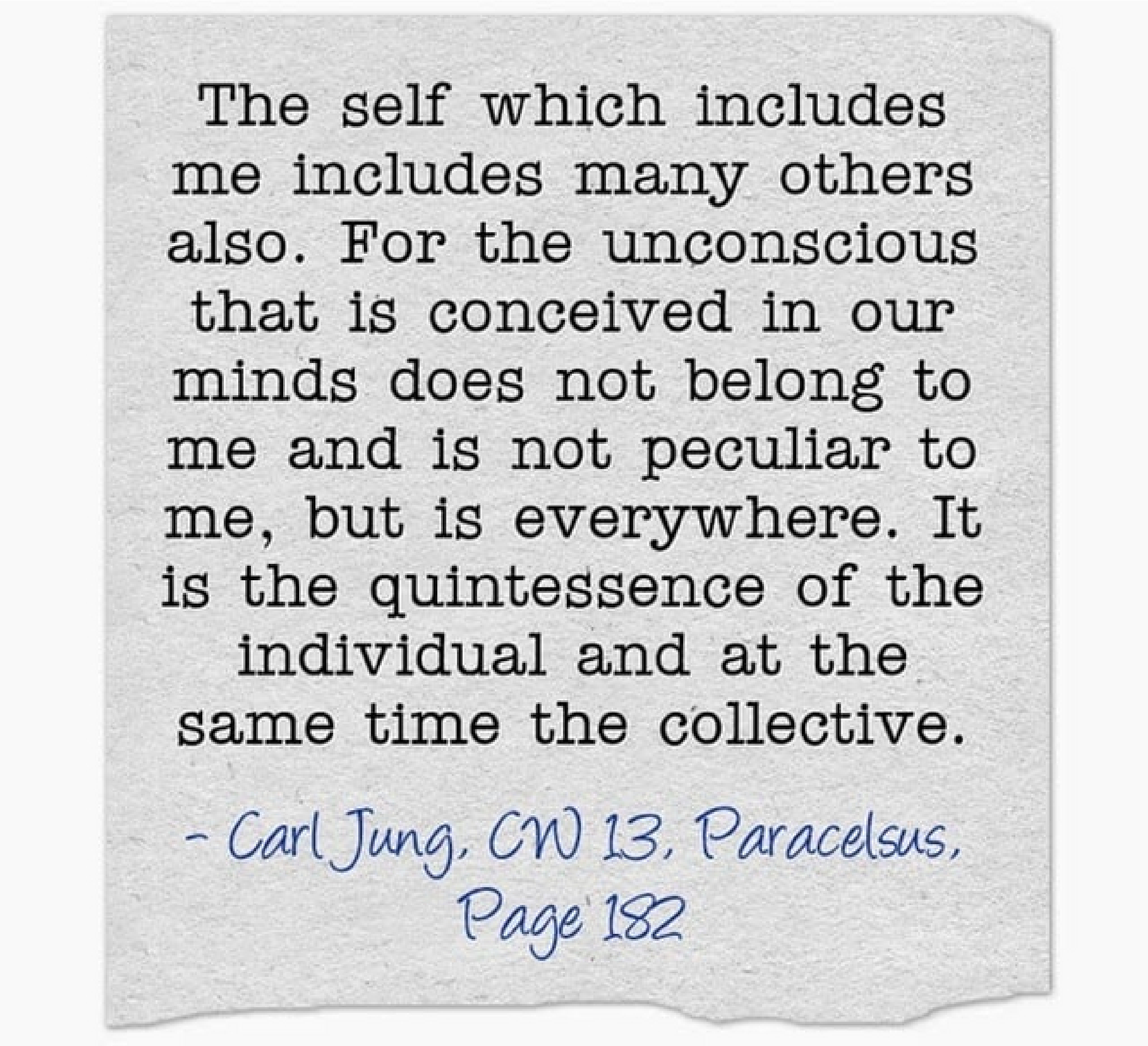

The self which includes
me includes many others
also. For the unconscious
that is conceived in our
minds does not belong to
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me, but is everywhere. It
is the quintessence of the
individual and at the
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- Carl Jung, CW 13, Paracelsus,
Page 182

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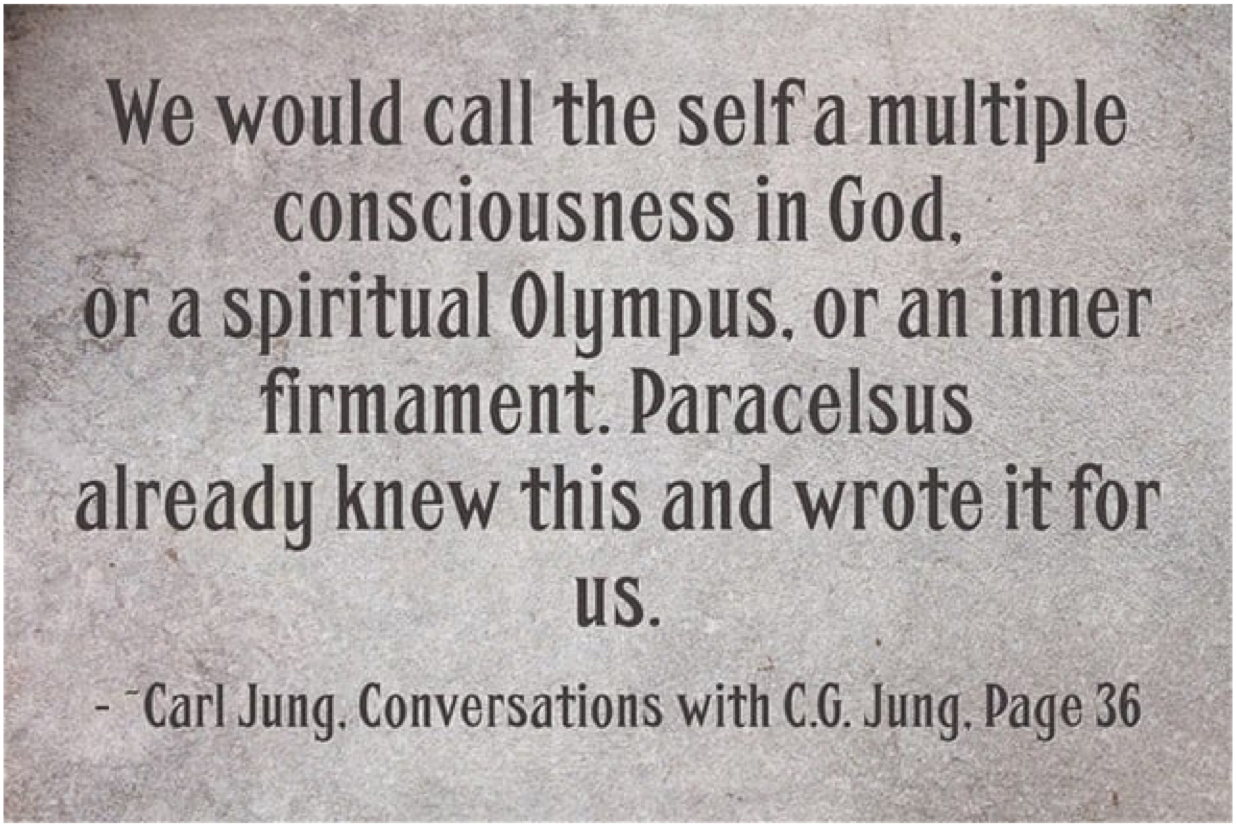

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us.

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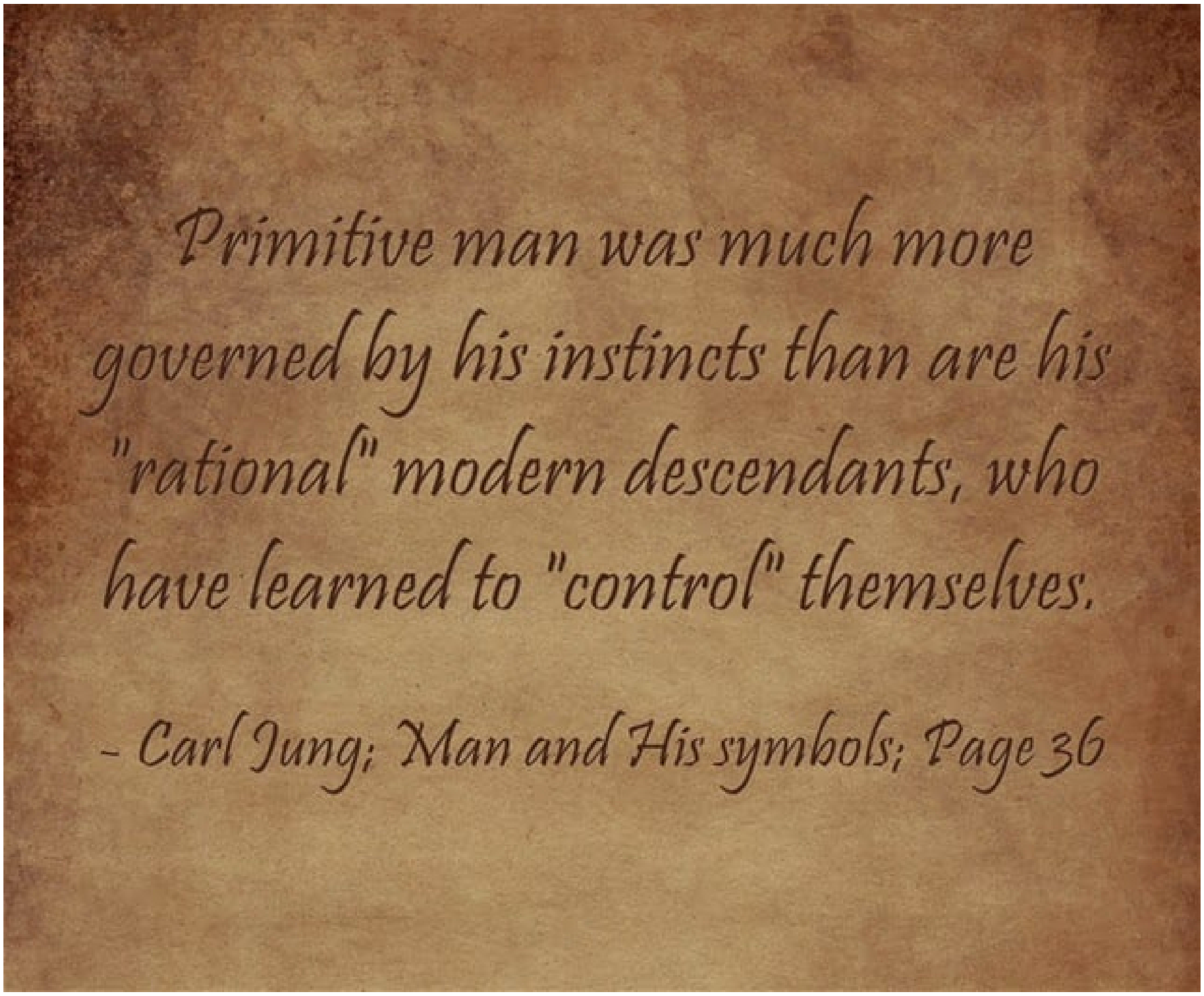

Primitive man was much more
governed by his instincts than are his
"rational" modern descendants, who
have learned to "control" themselves.

- Carl Jung; Man and His symbols; Page 36

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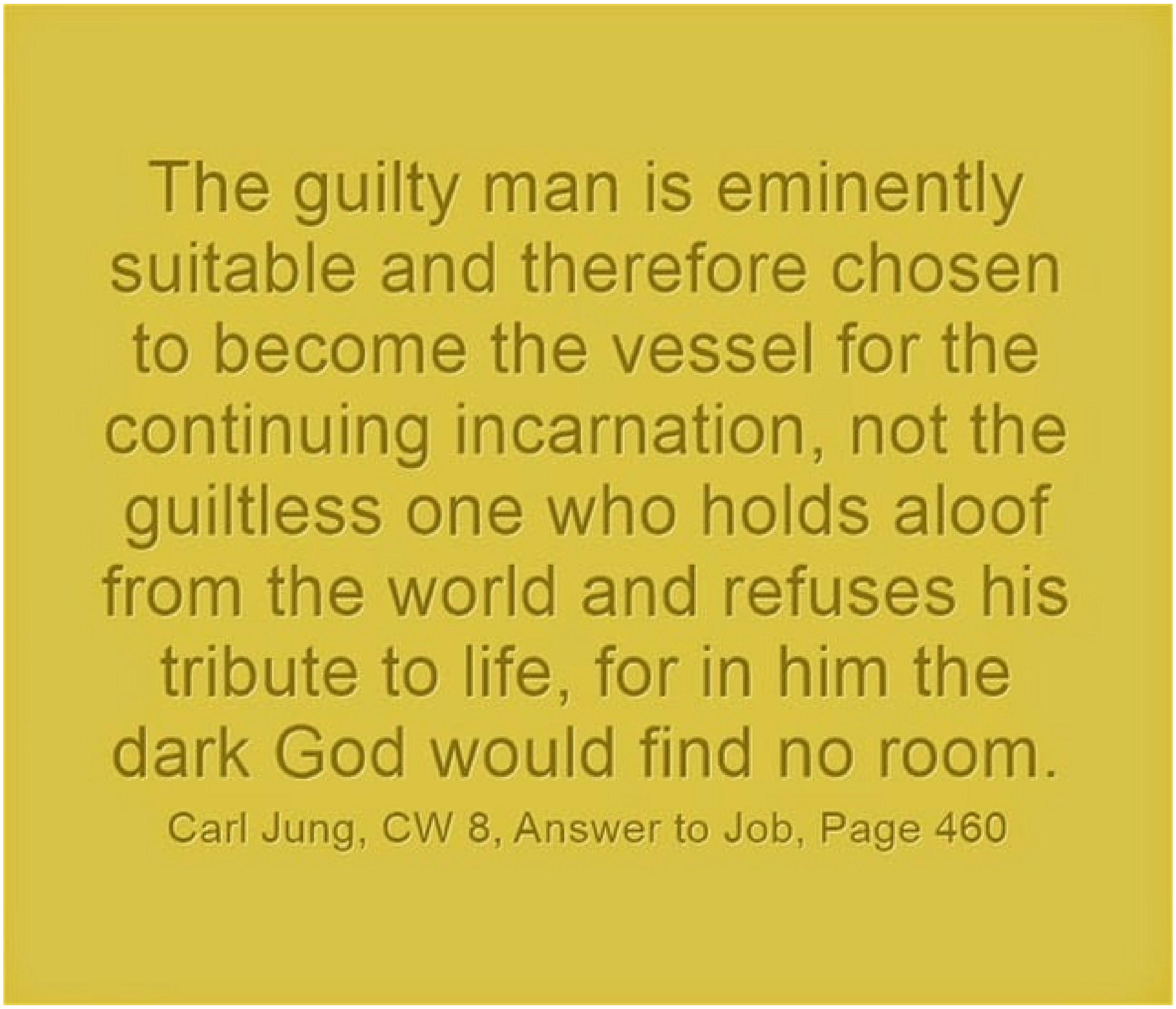

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room.

Carl Jung, CW 8, Answer to Job, Page 460

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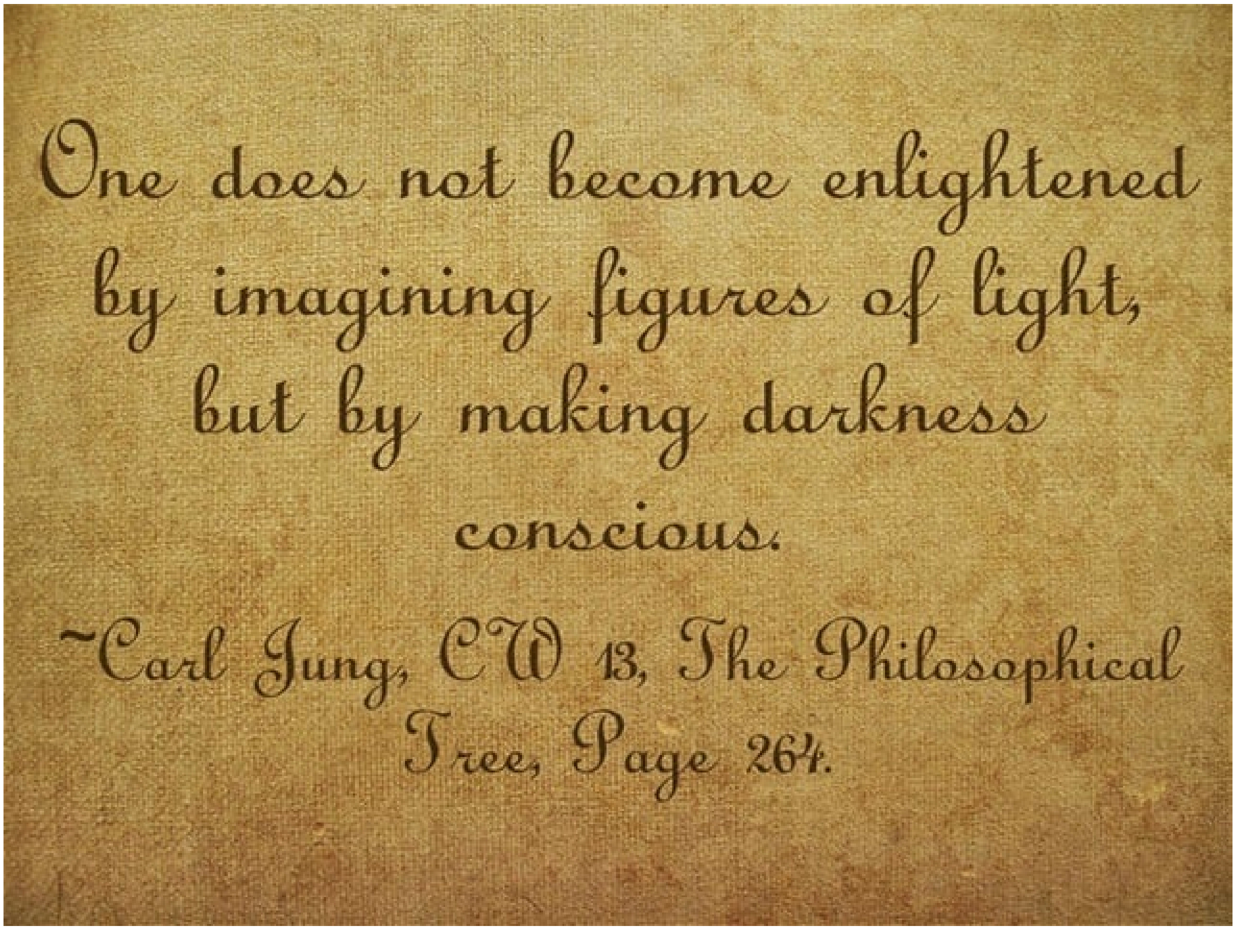

One does not become enlightened by imagining figures of light, but by making darkness conscious.

~Carl Jung, CW 13, The Philosophical Tree, Page 264.

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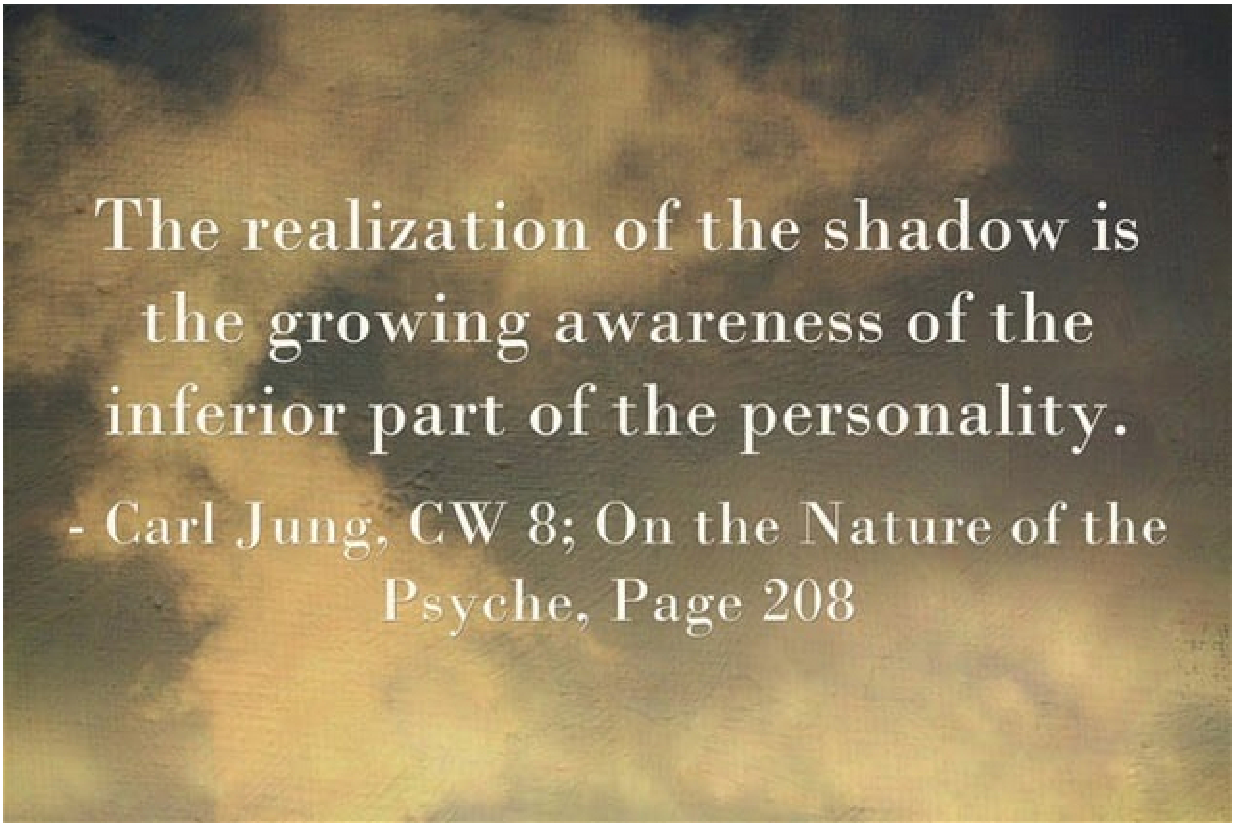

The realization of the shadow is
the growing awareness of the
inferior part of the personality.
- Carl Jung, CW 8; On the Nature of the
Psyche, Page 208

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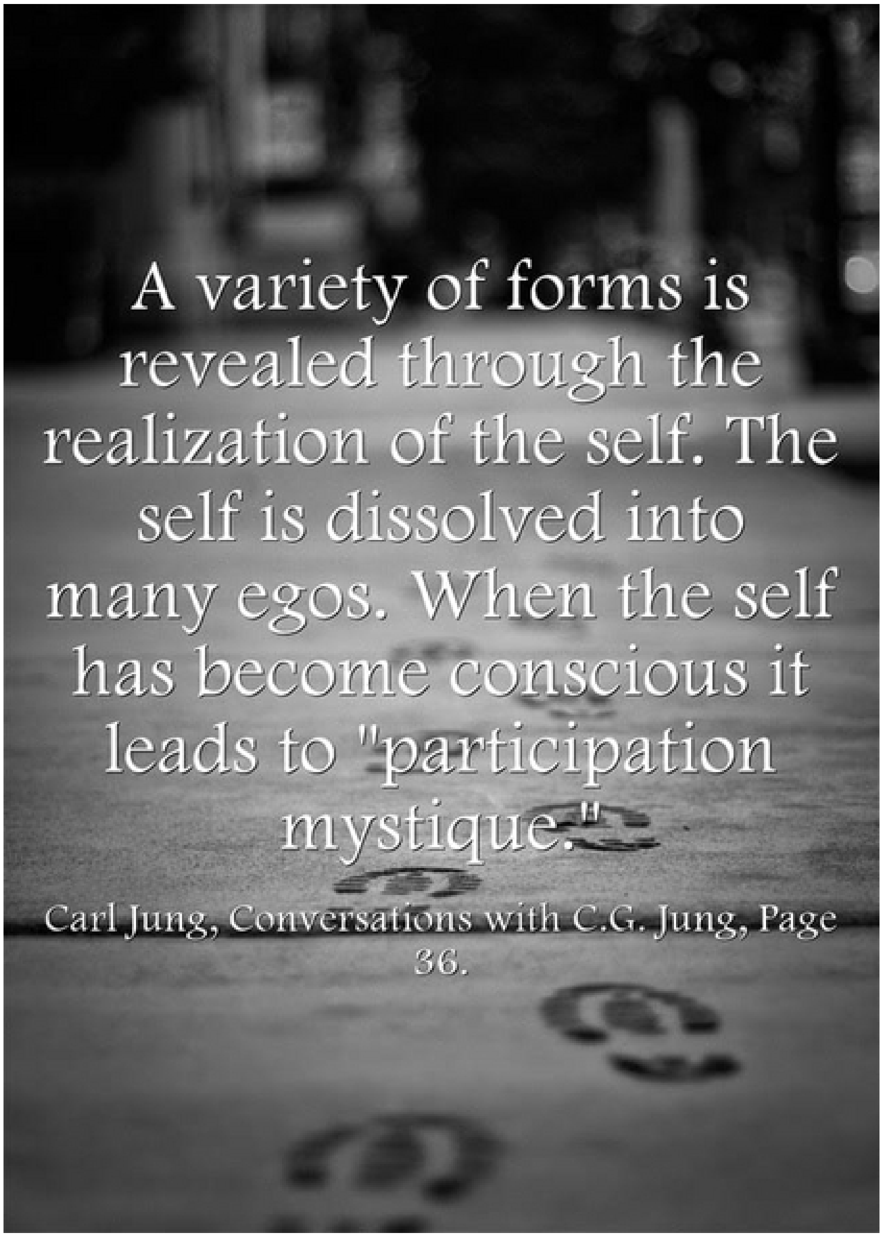
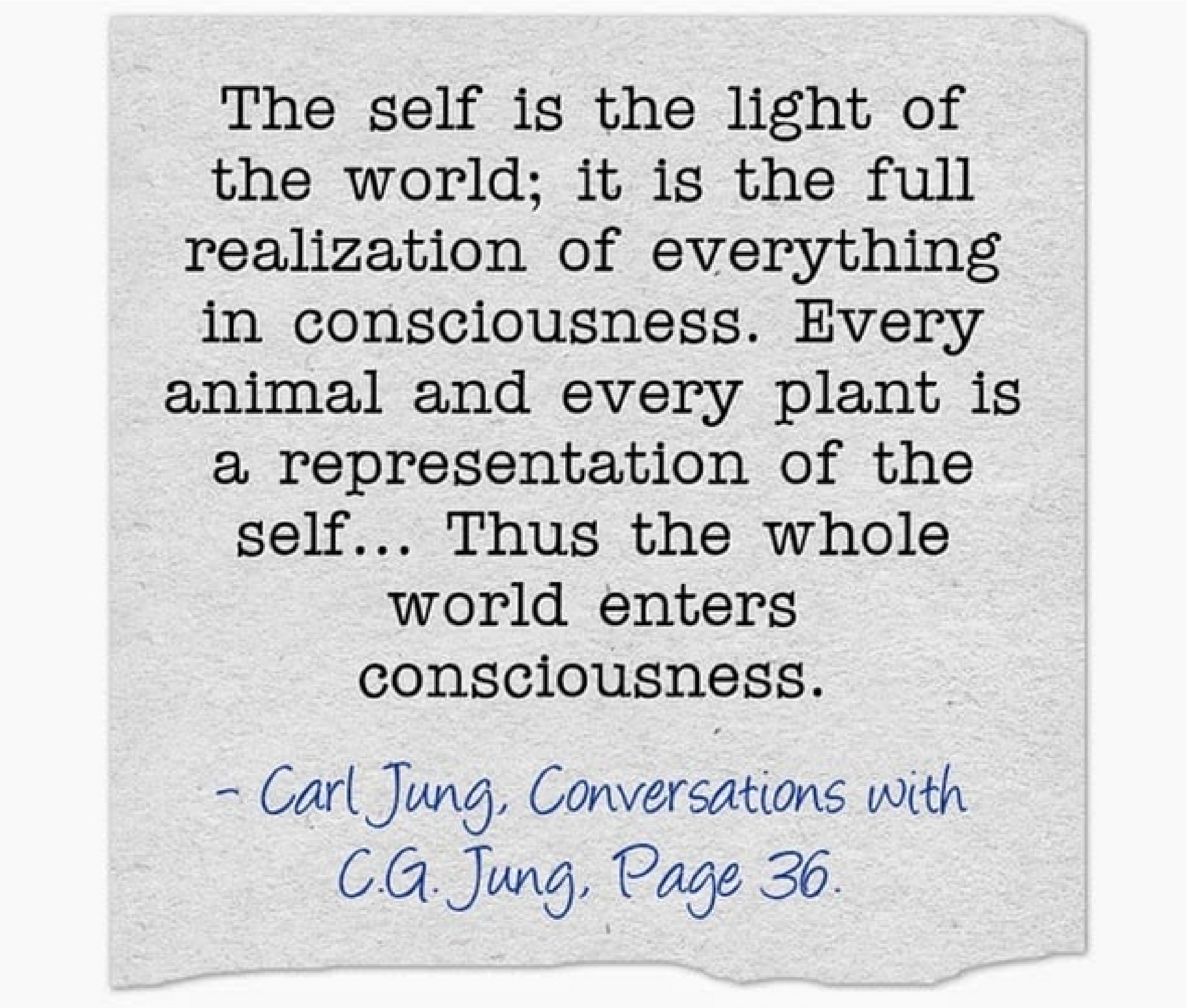


A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique."

Carl Jung, Conversations with C.G. Jung, Page 36.

The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self… Thus the whole world enters consciousness. Carl Jung, Conversations with C.G. Jung, Page 36.



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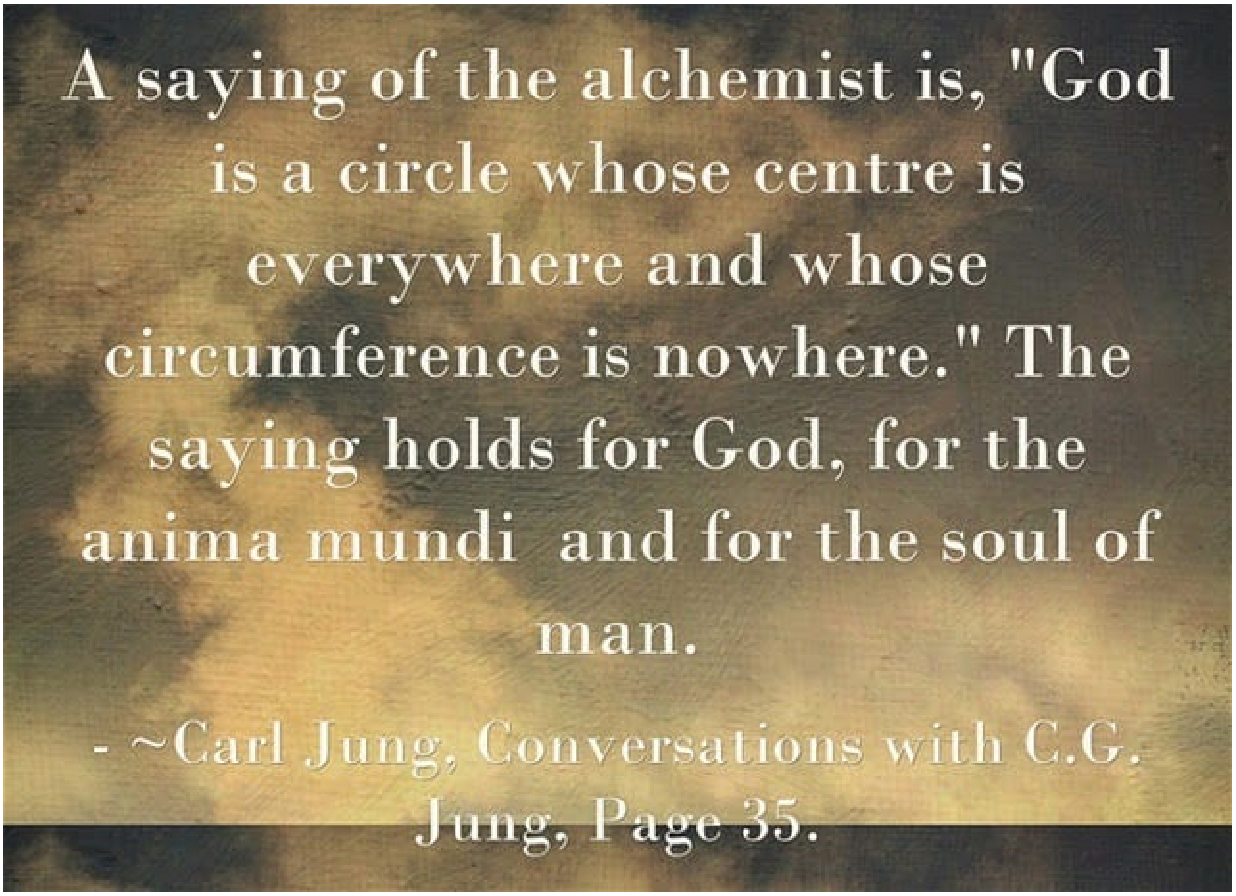

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man.

- ~Carl Jung, Conversations with C.G. Jung, Page 35.

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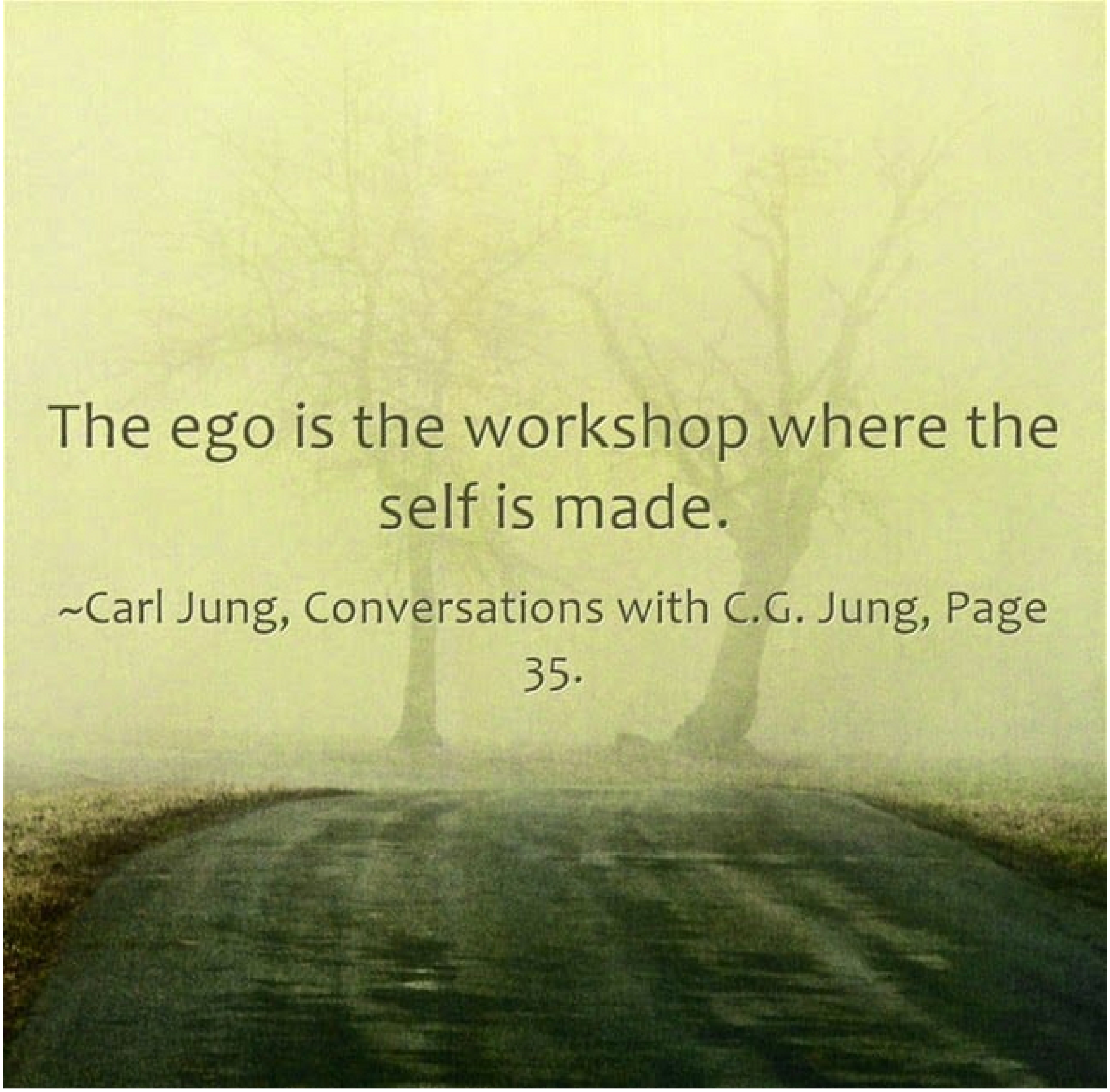
The ego is the workshop where the self is made.
~Carl Jung, Conversations with C.G. Jung, Page 35.

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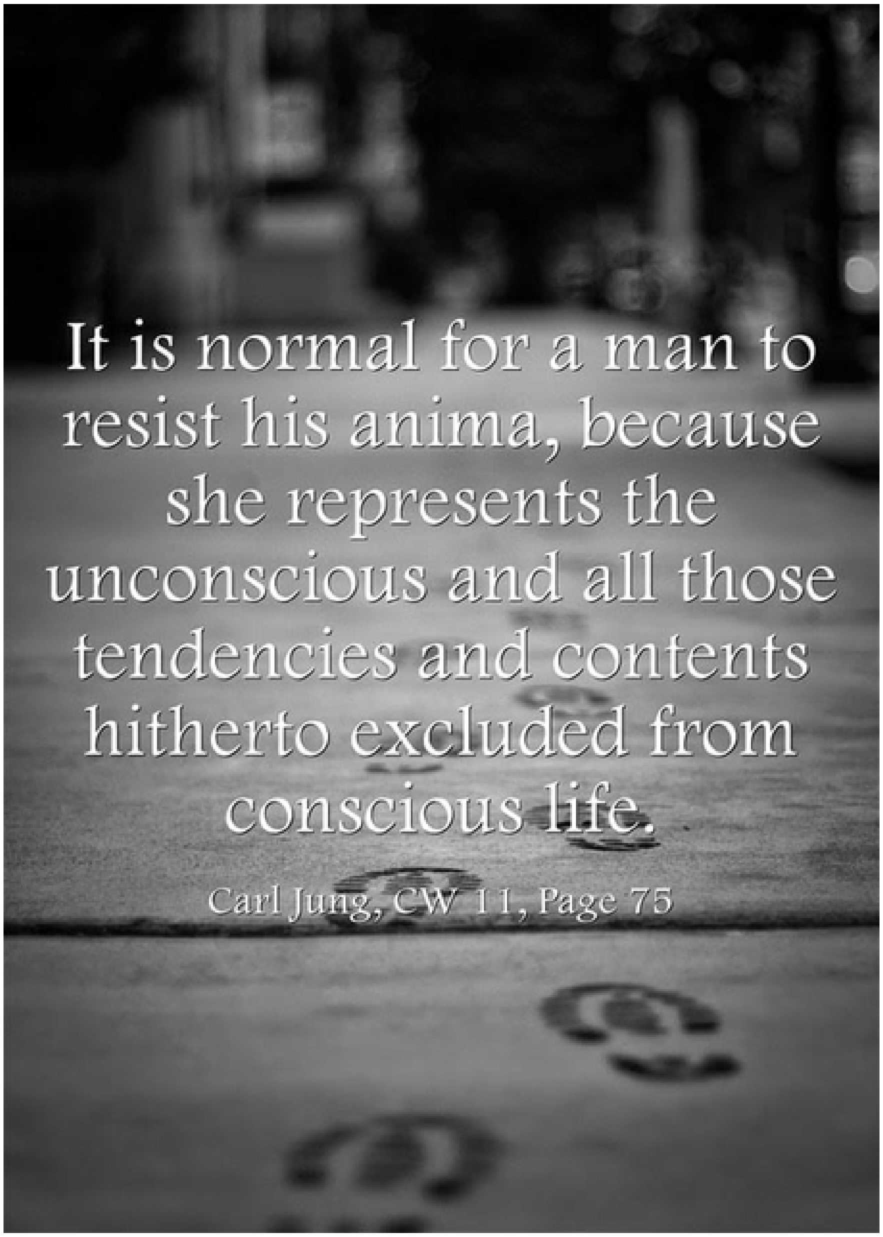
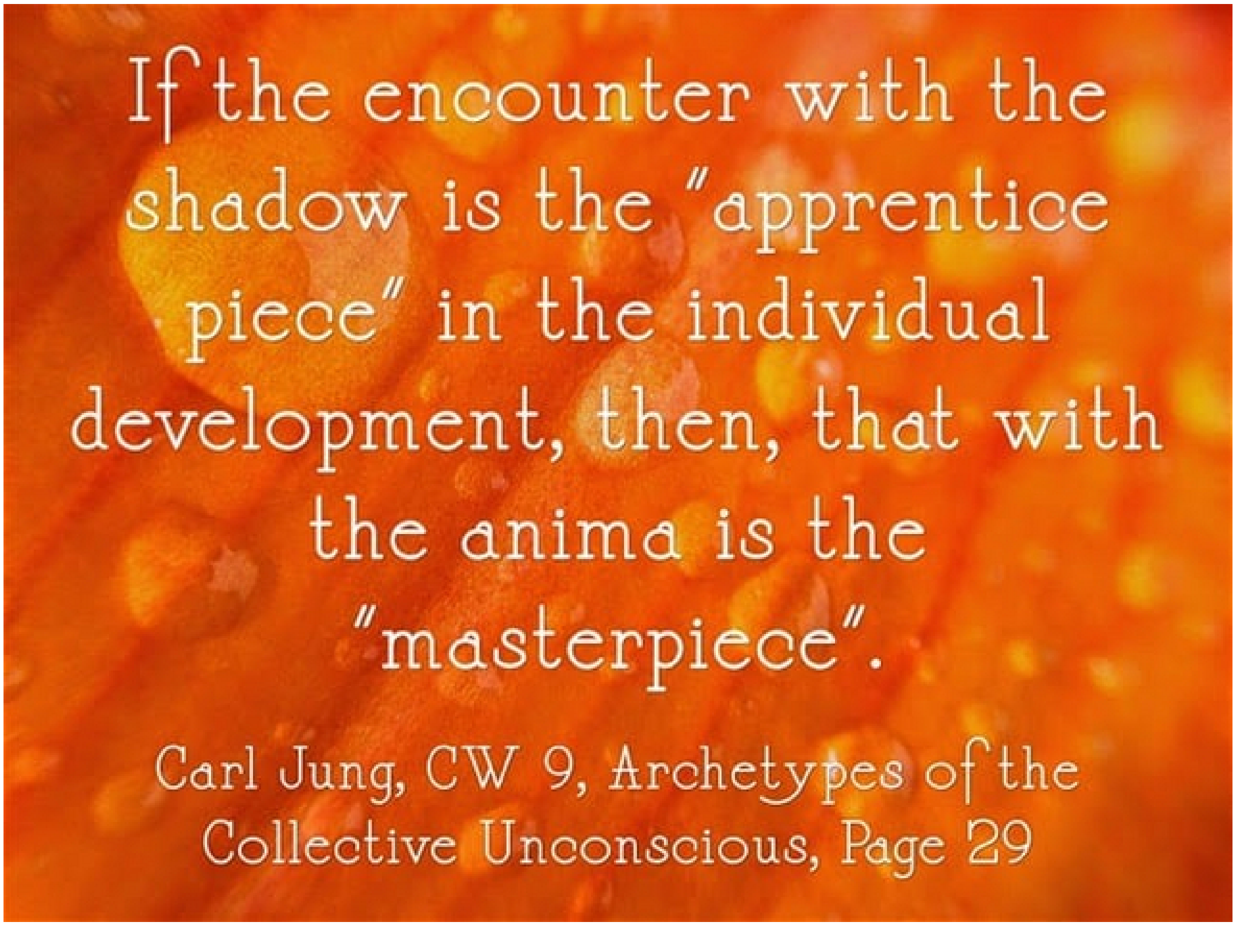


It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.



If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece".

Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29

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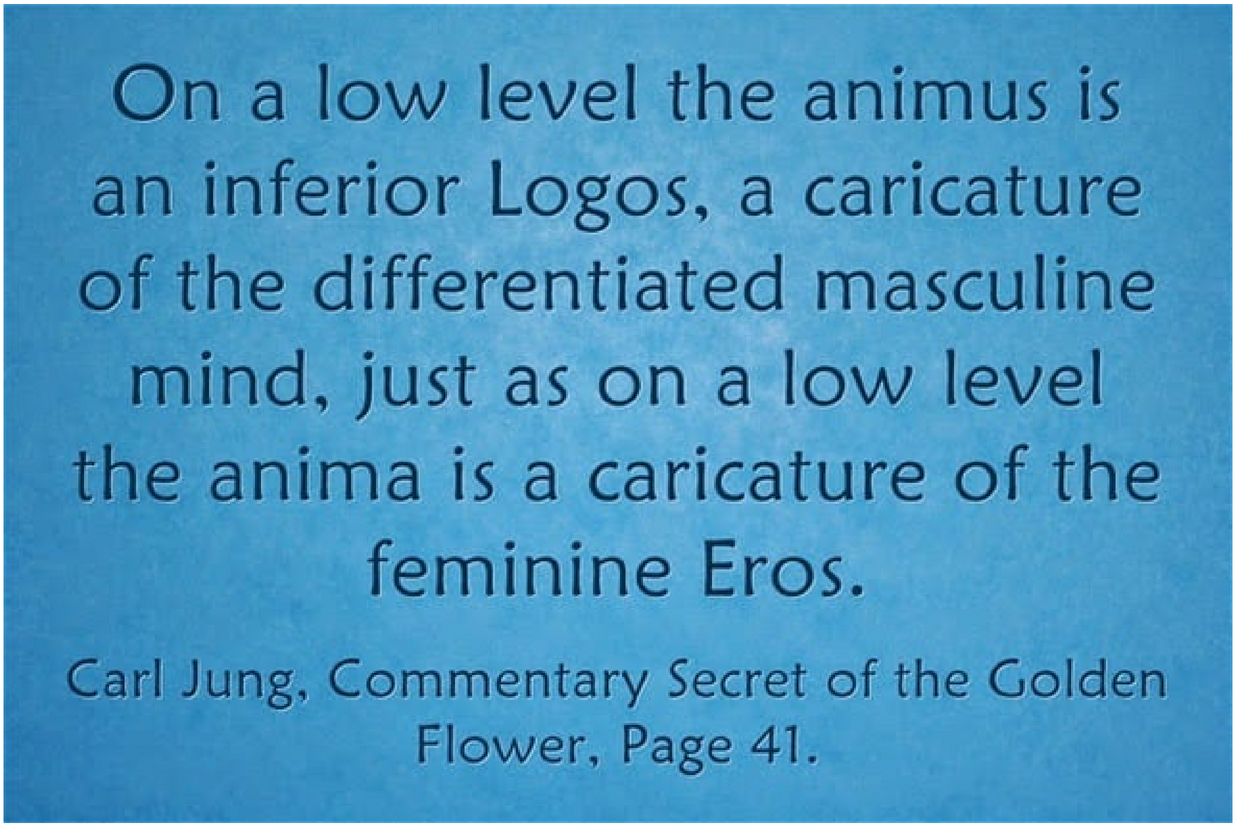

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros.

Carl Jung, Commentary Secret of the Golden Flower, Page 41.

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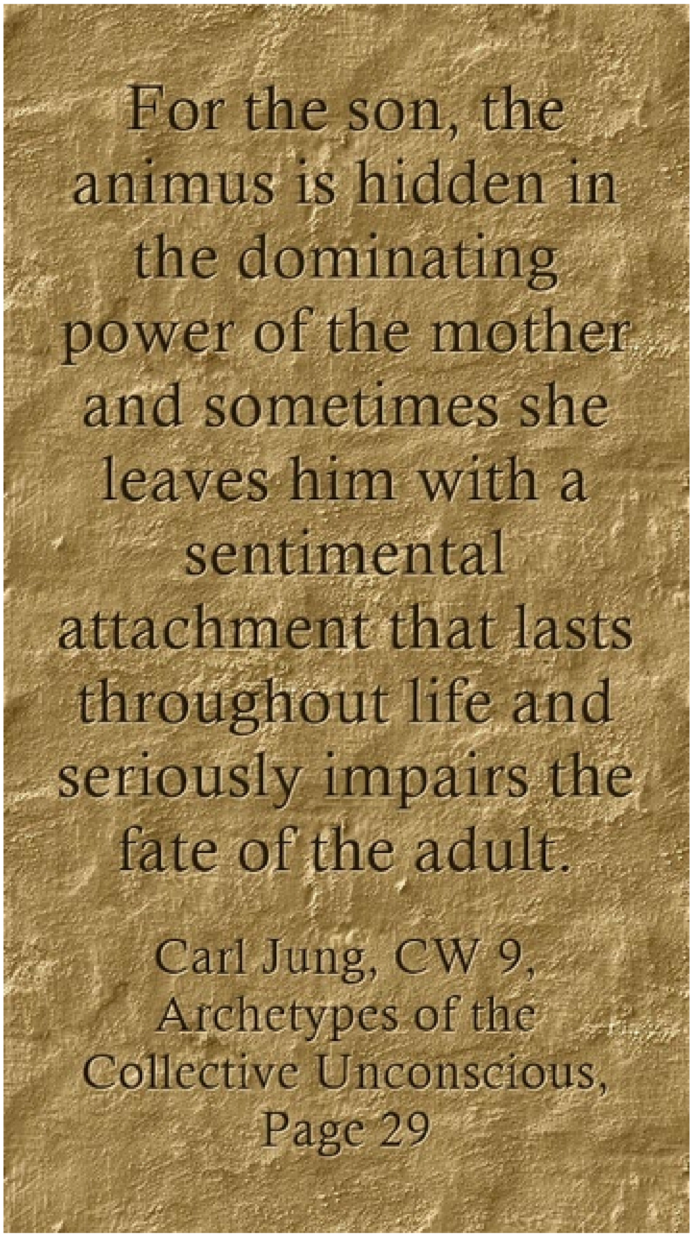

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult.

Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29

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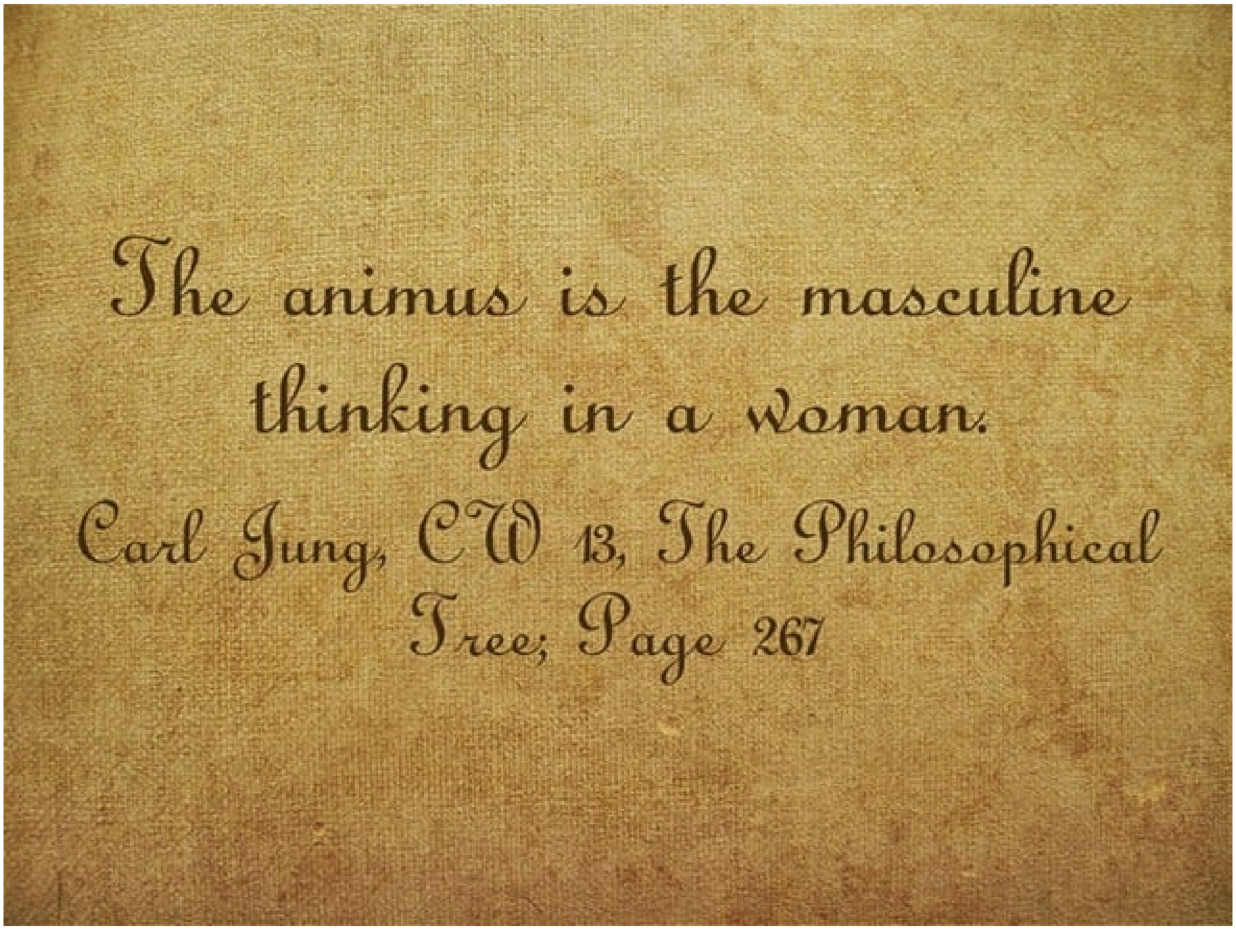
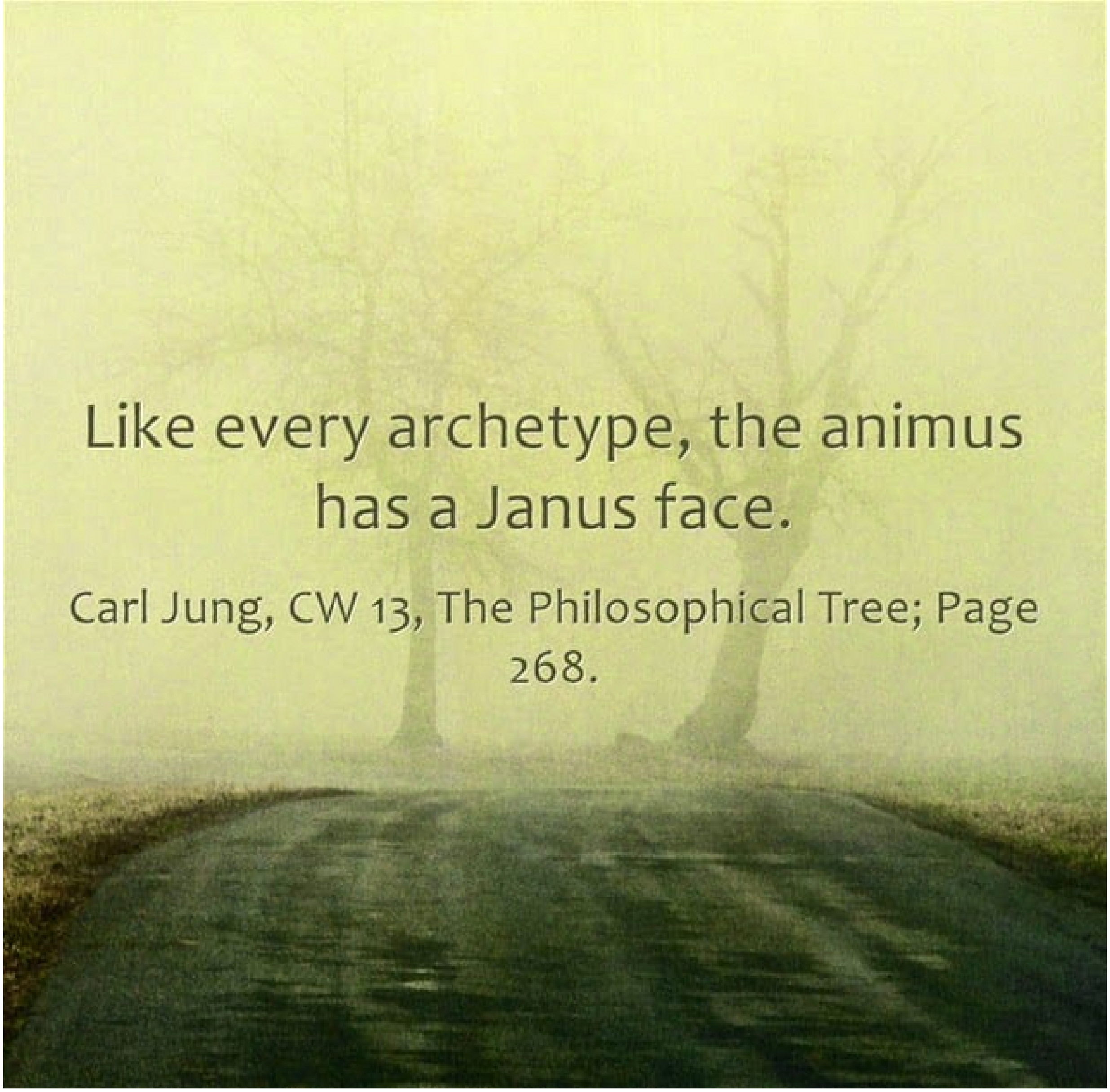


The animus is the masculine thinking in a woman.

Carl Jung, CW 13, The Philosophical Tree; Page 267

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.


Like every archetype, the animus has a Janus face.

Carl Jung, CW 13, The Philosophical Tree; Page 268.

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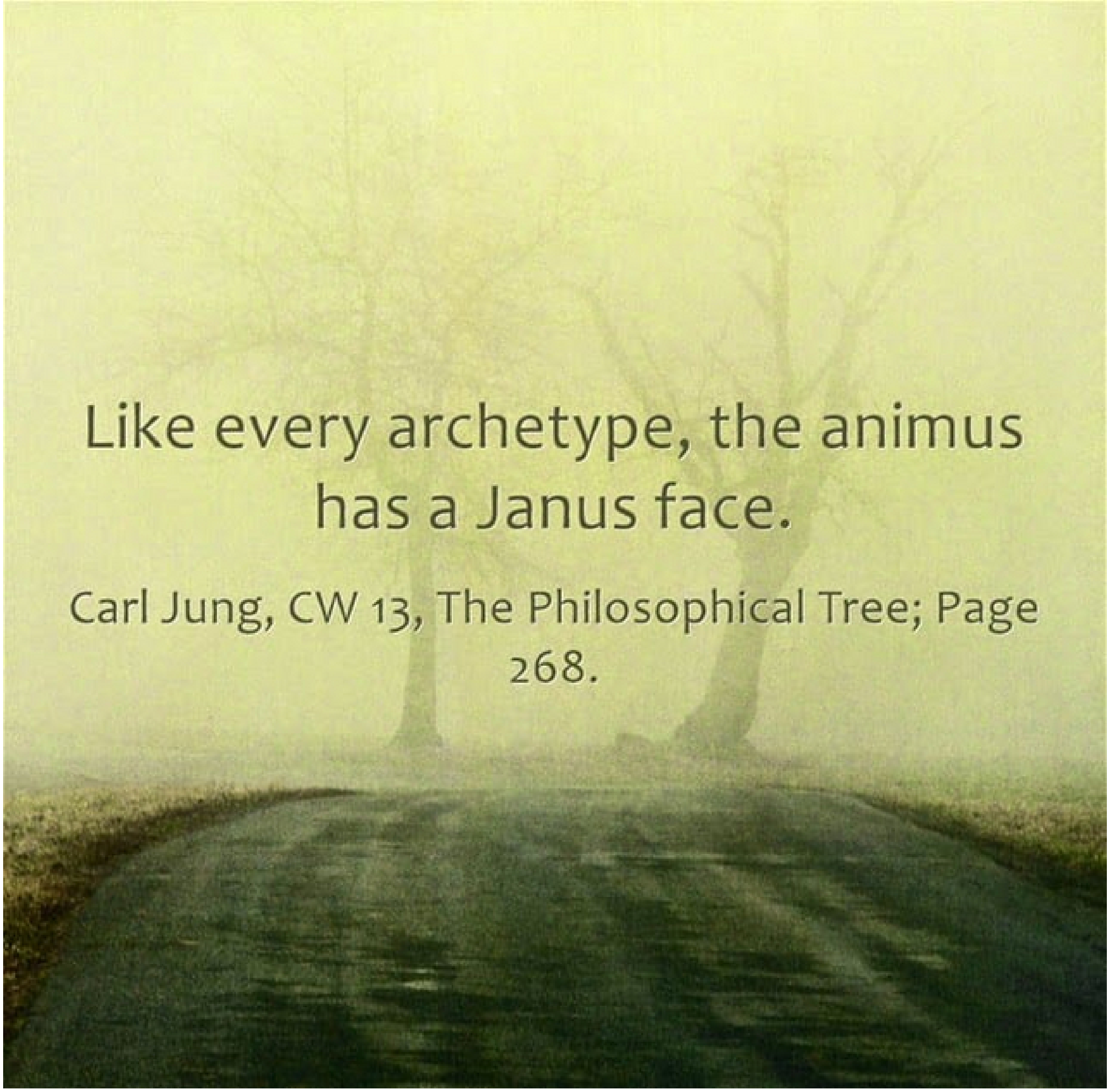

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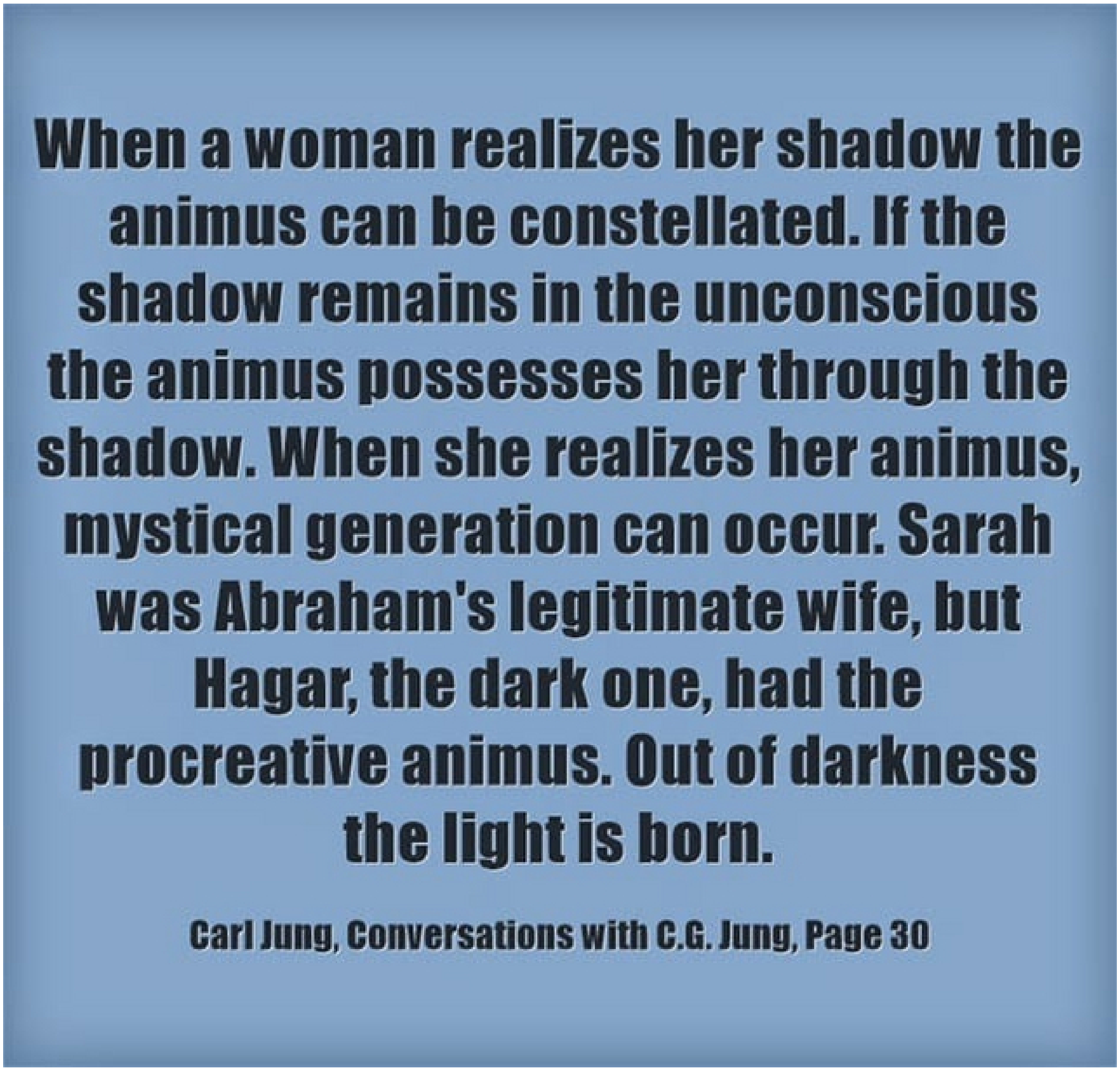
When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.



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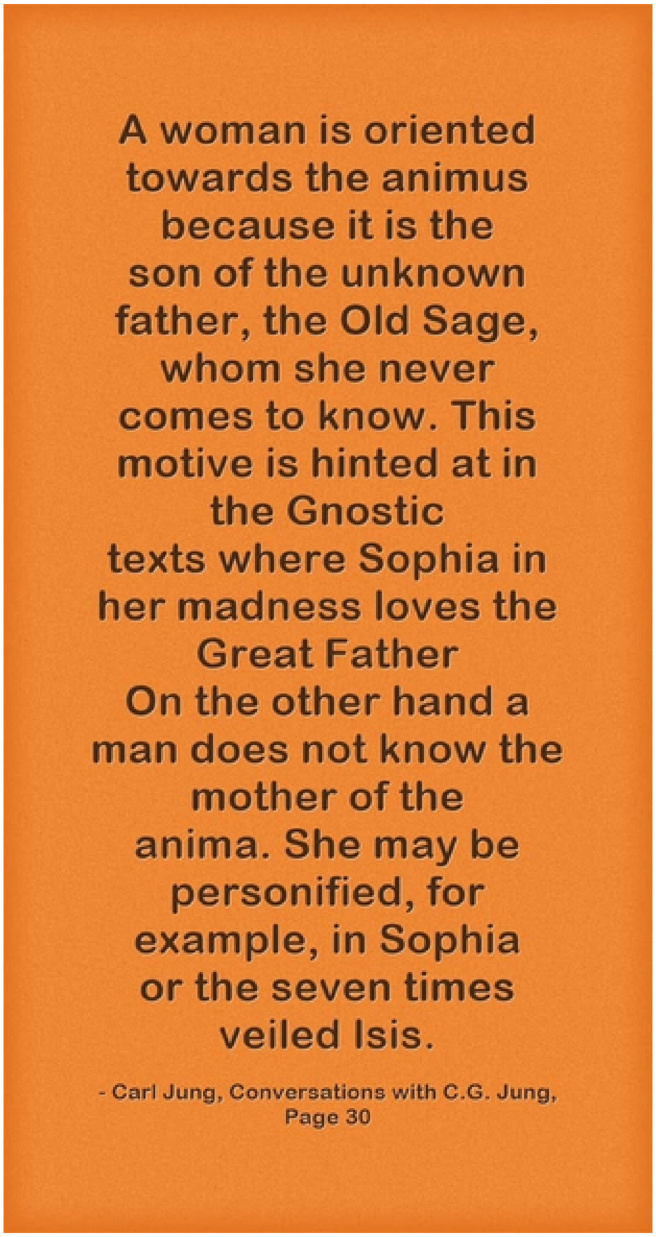

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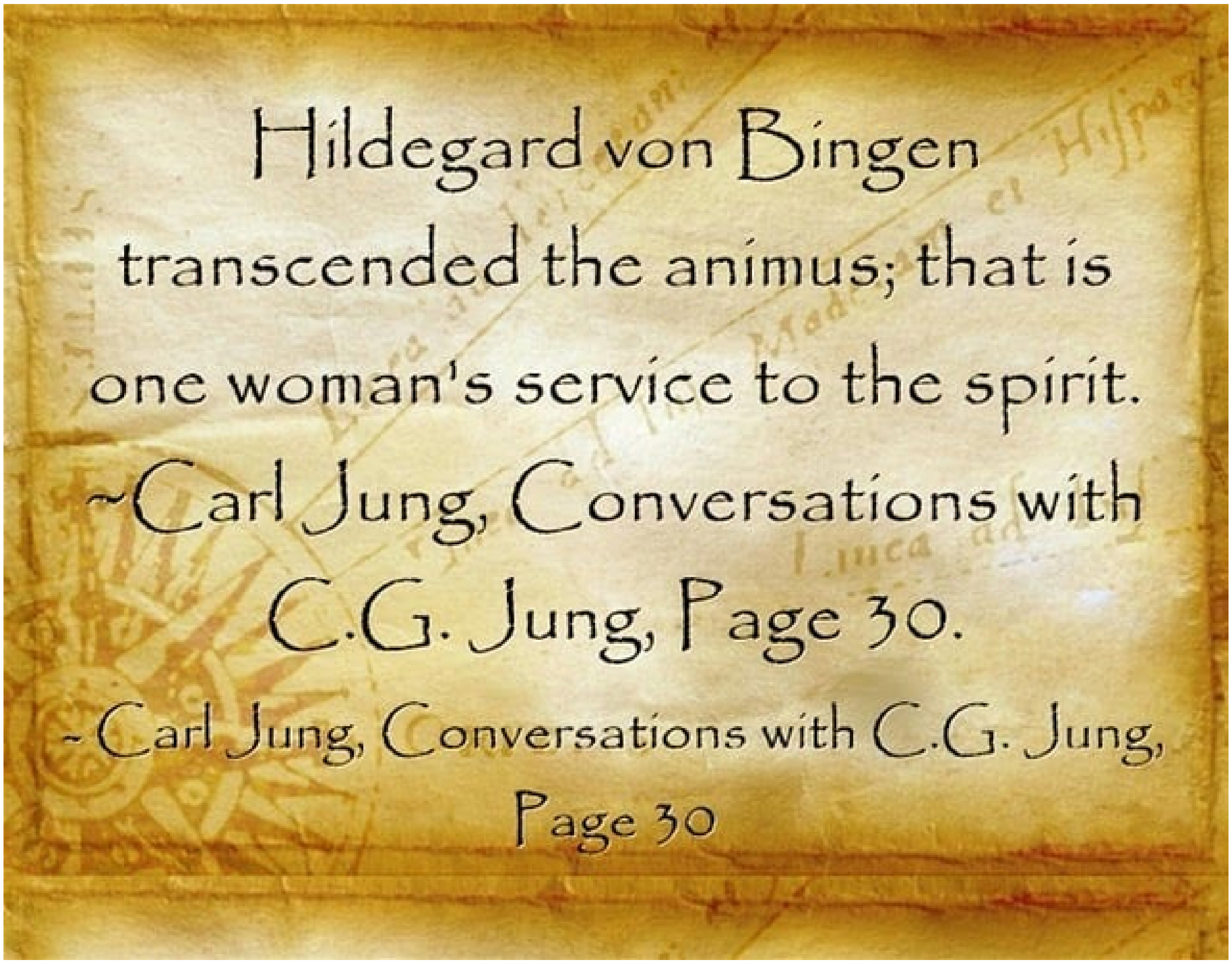

Hildegard von Bingen transcended the animus; that is one woman's service to the spirit.
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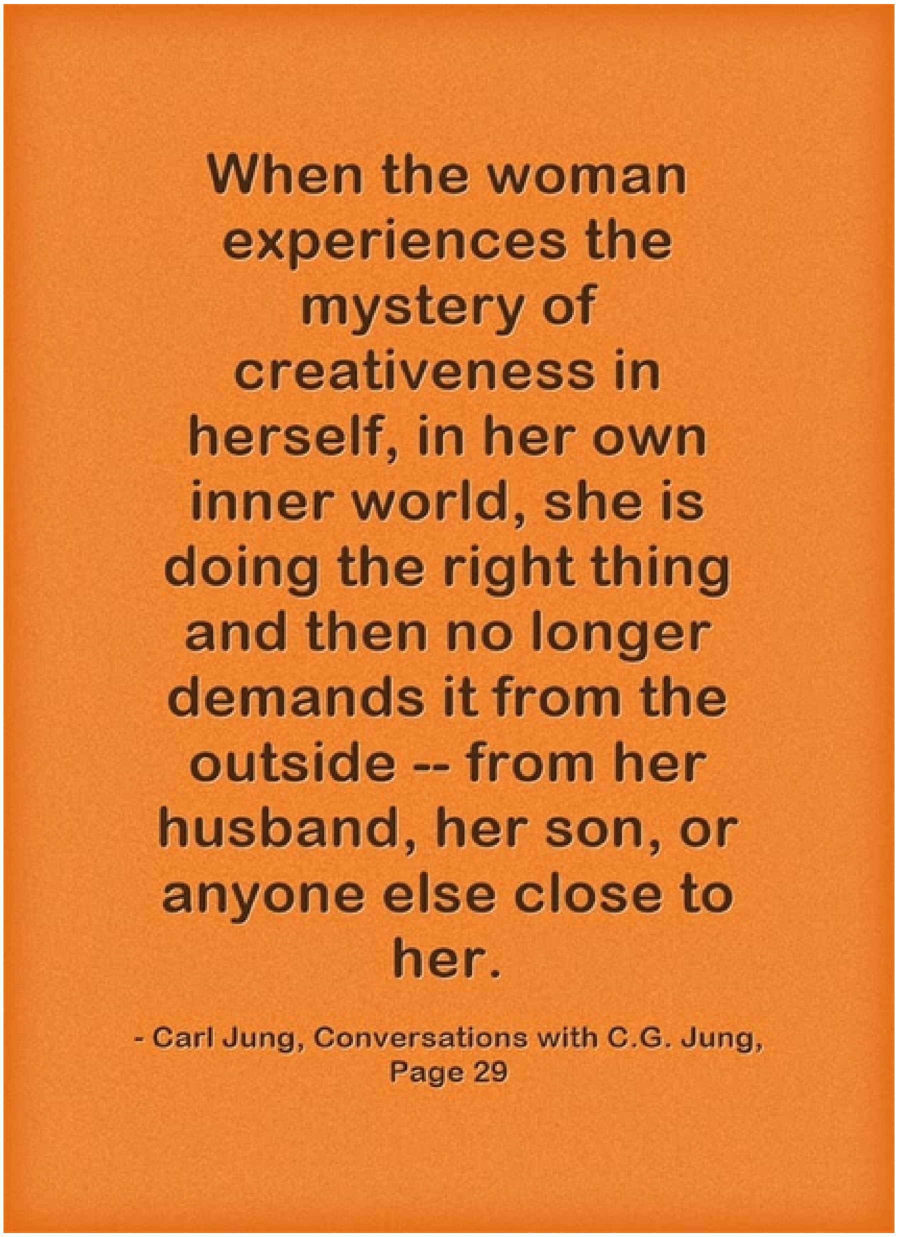

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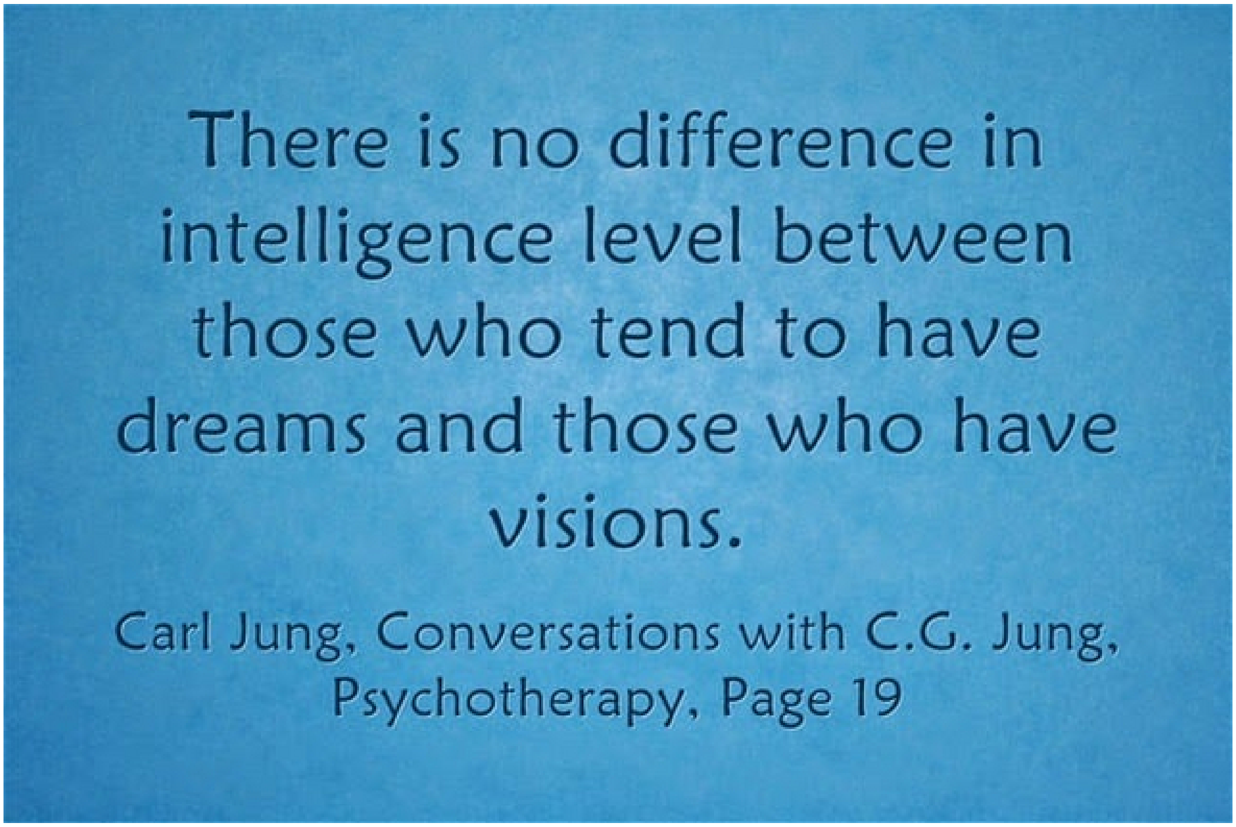

There is no difference in intelligence level between those who tend to have dreams and those who have visions.

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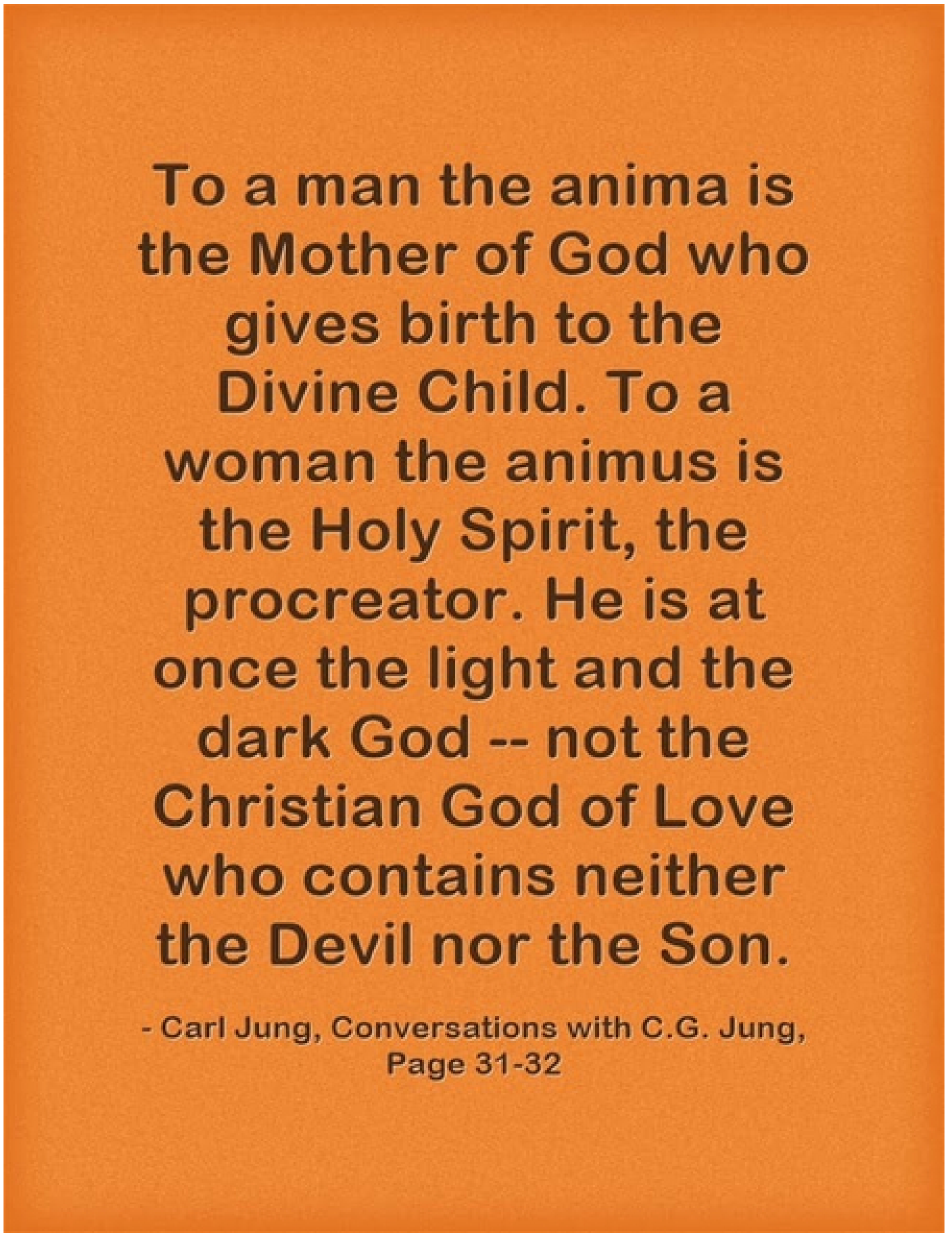

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God -- not the Christian God of Love who contains neither the Devil nor the Son.

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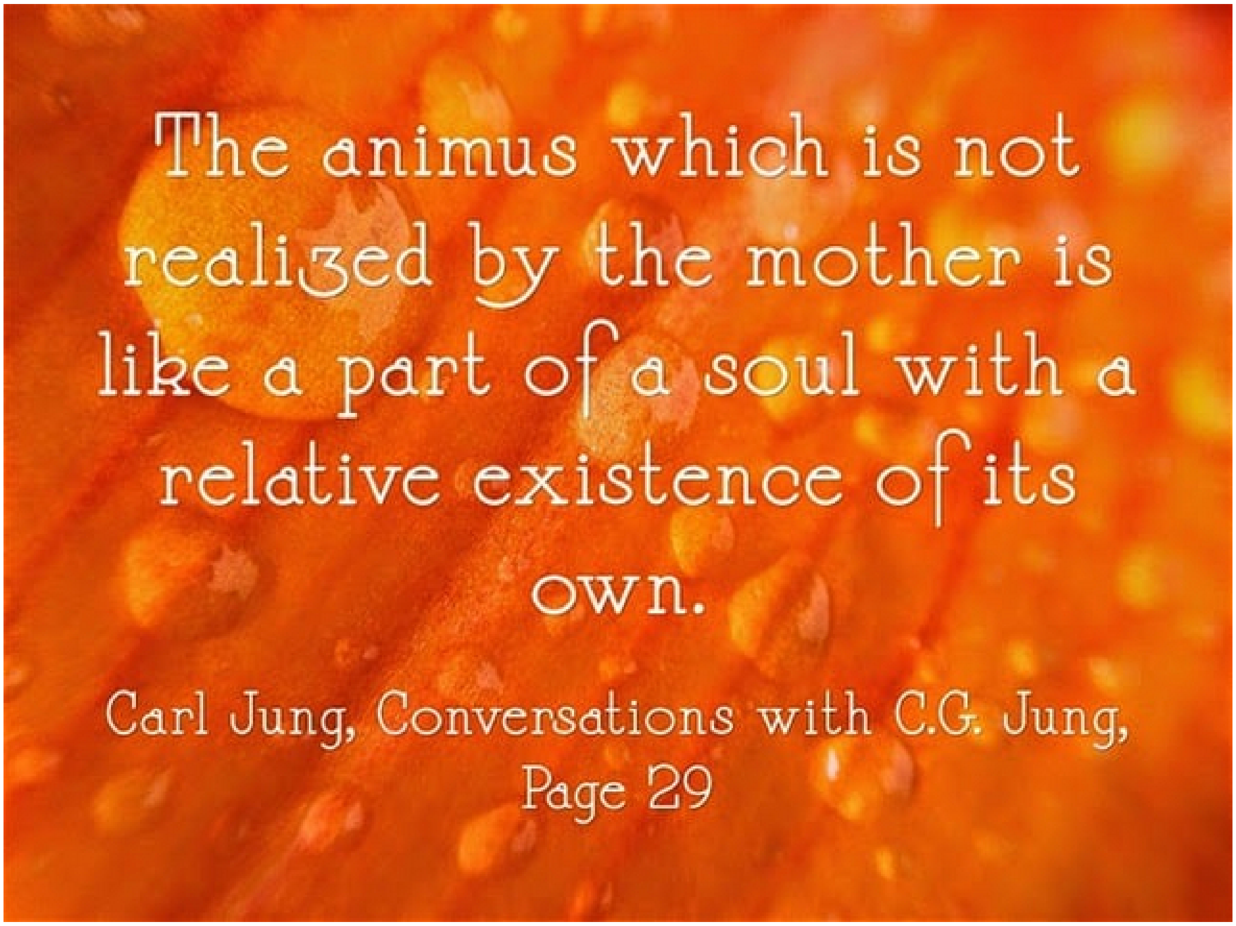

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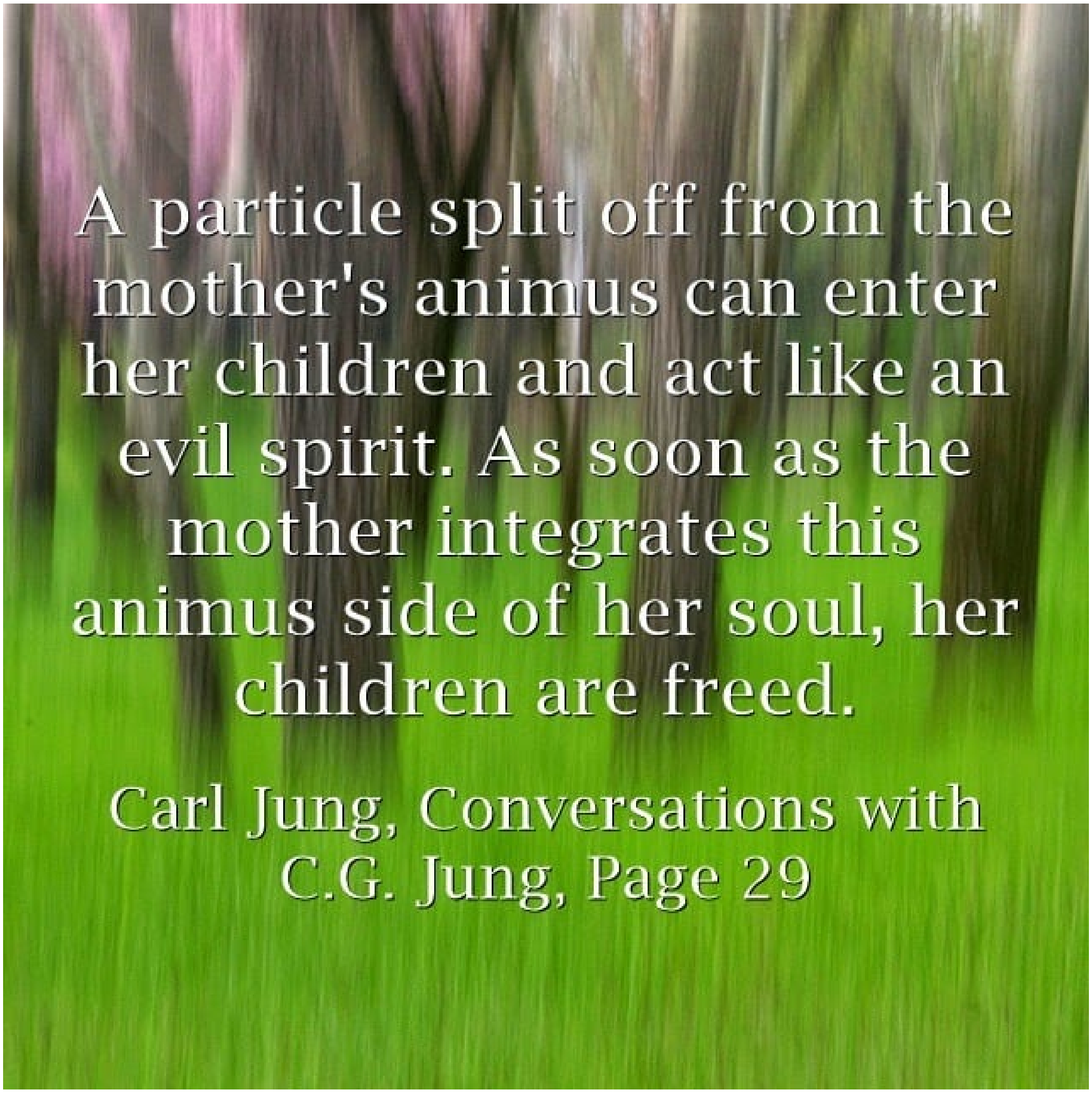

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed.

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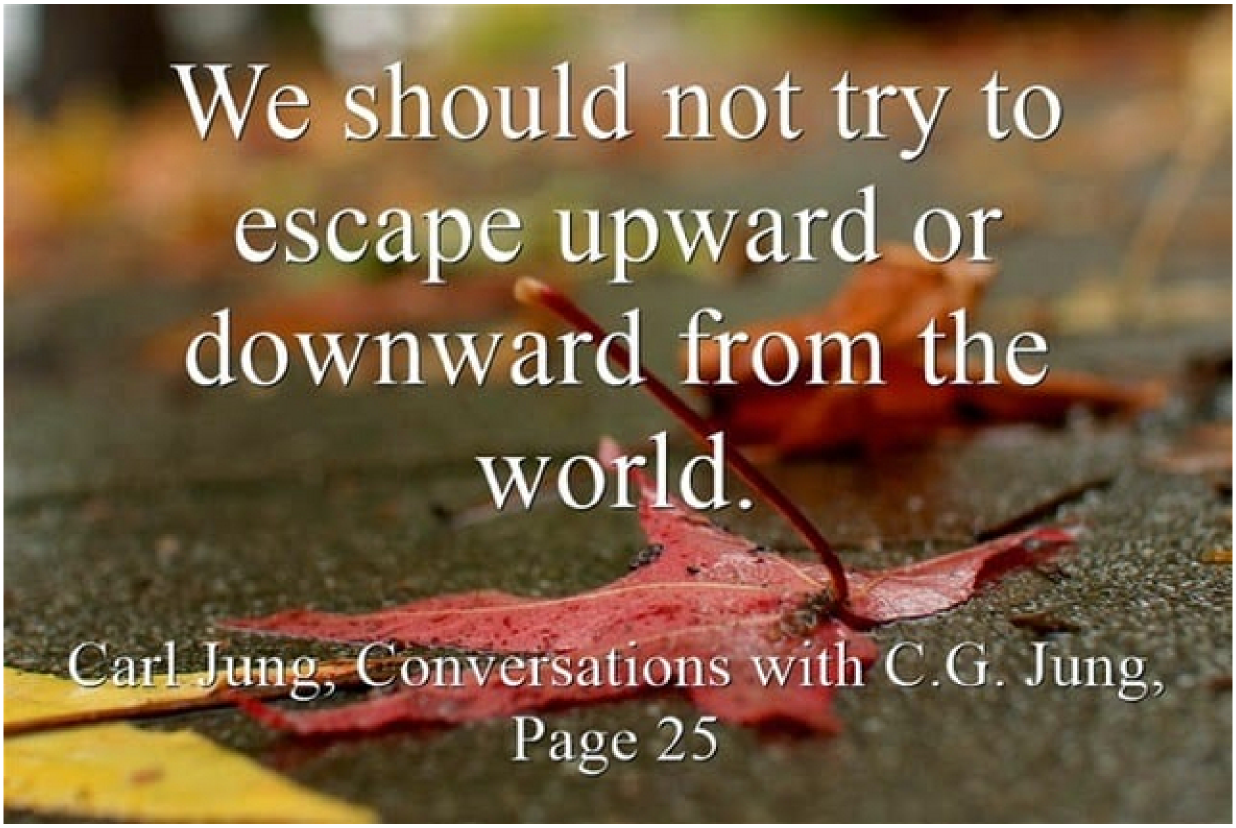
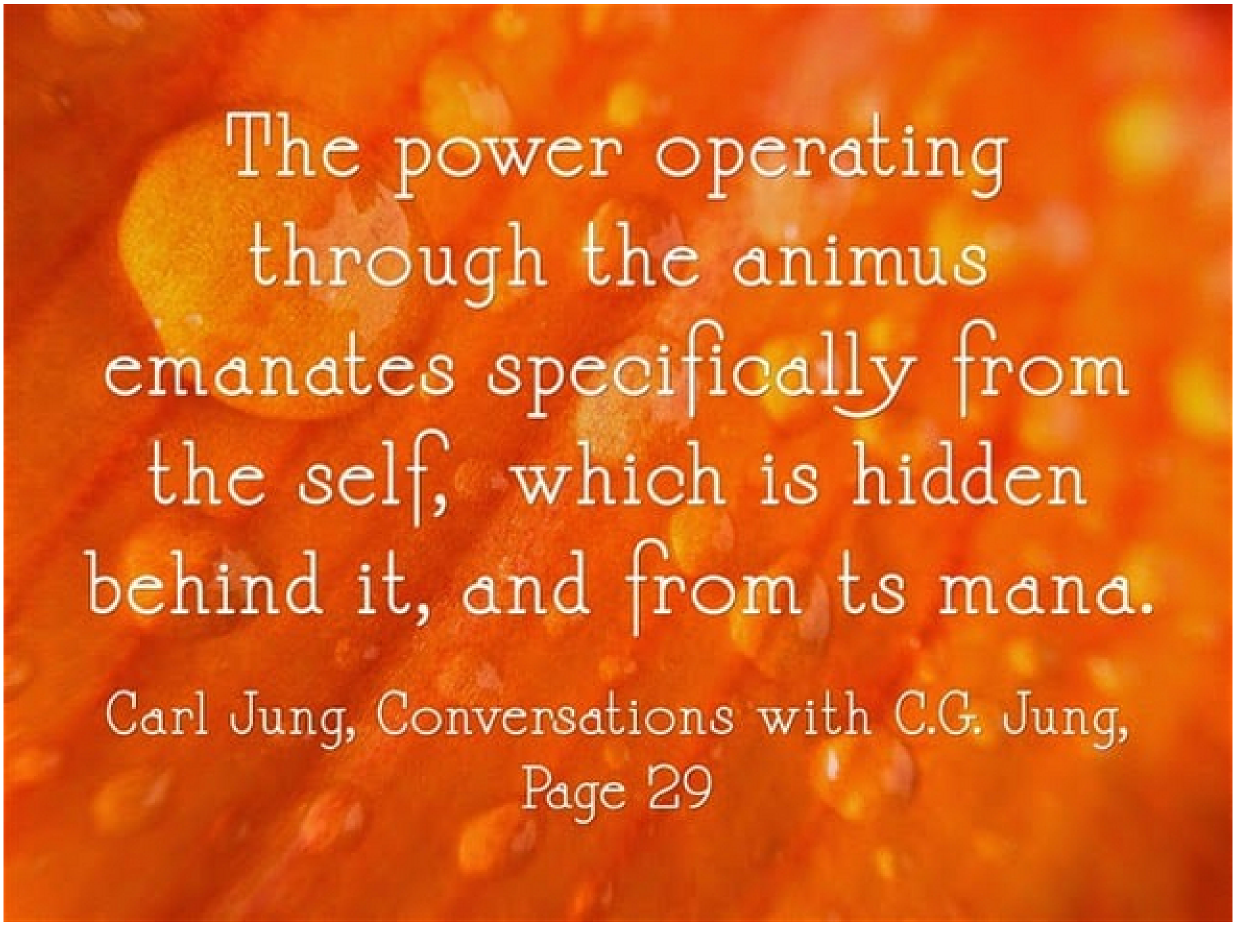


We should not try to escape upward or downward from the world. Carl Jung, Conversations with C.G. Jung, Page 25.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.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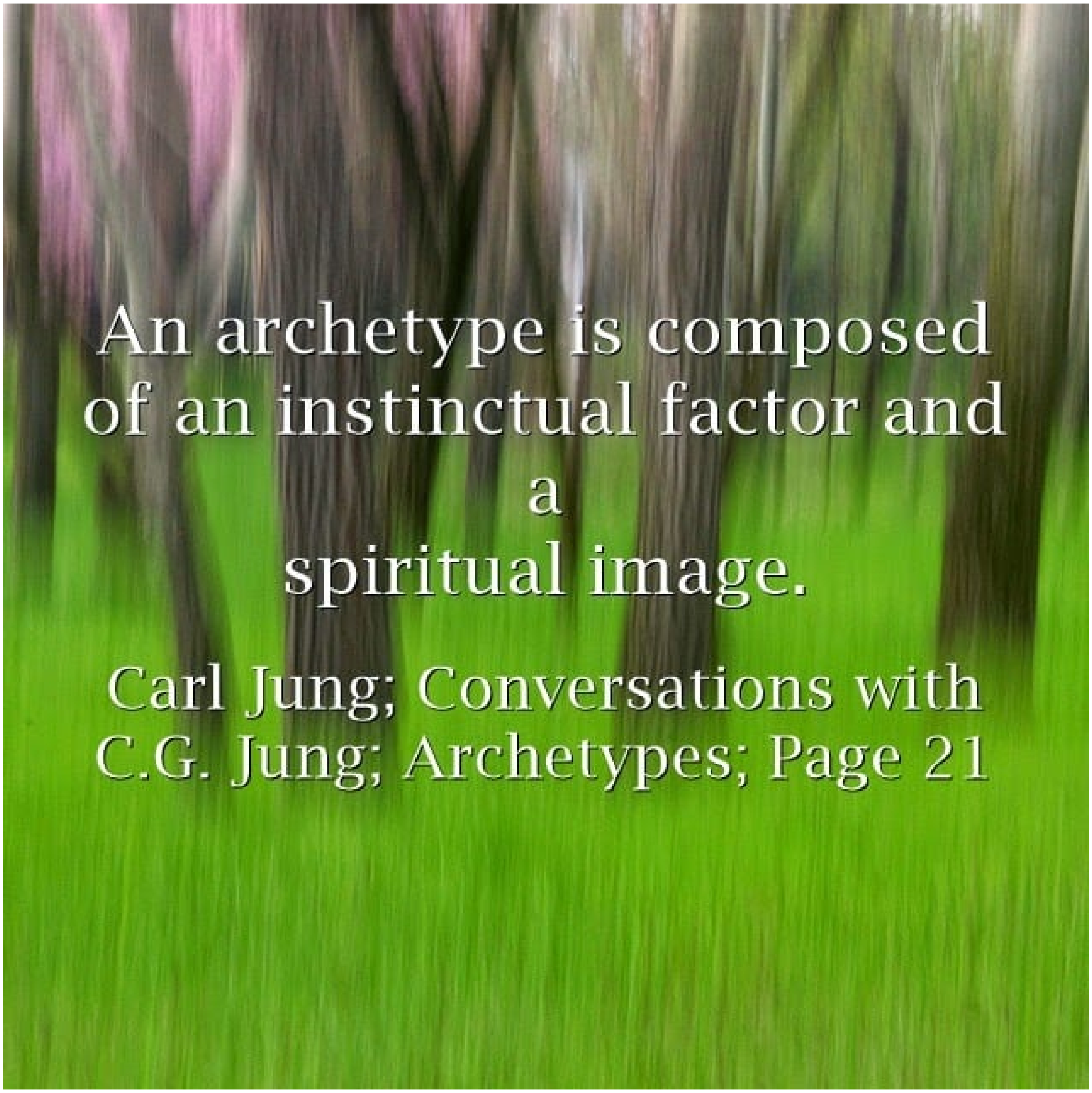
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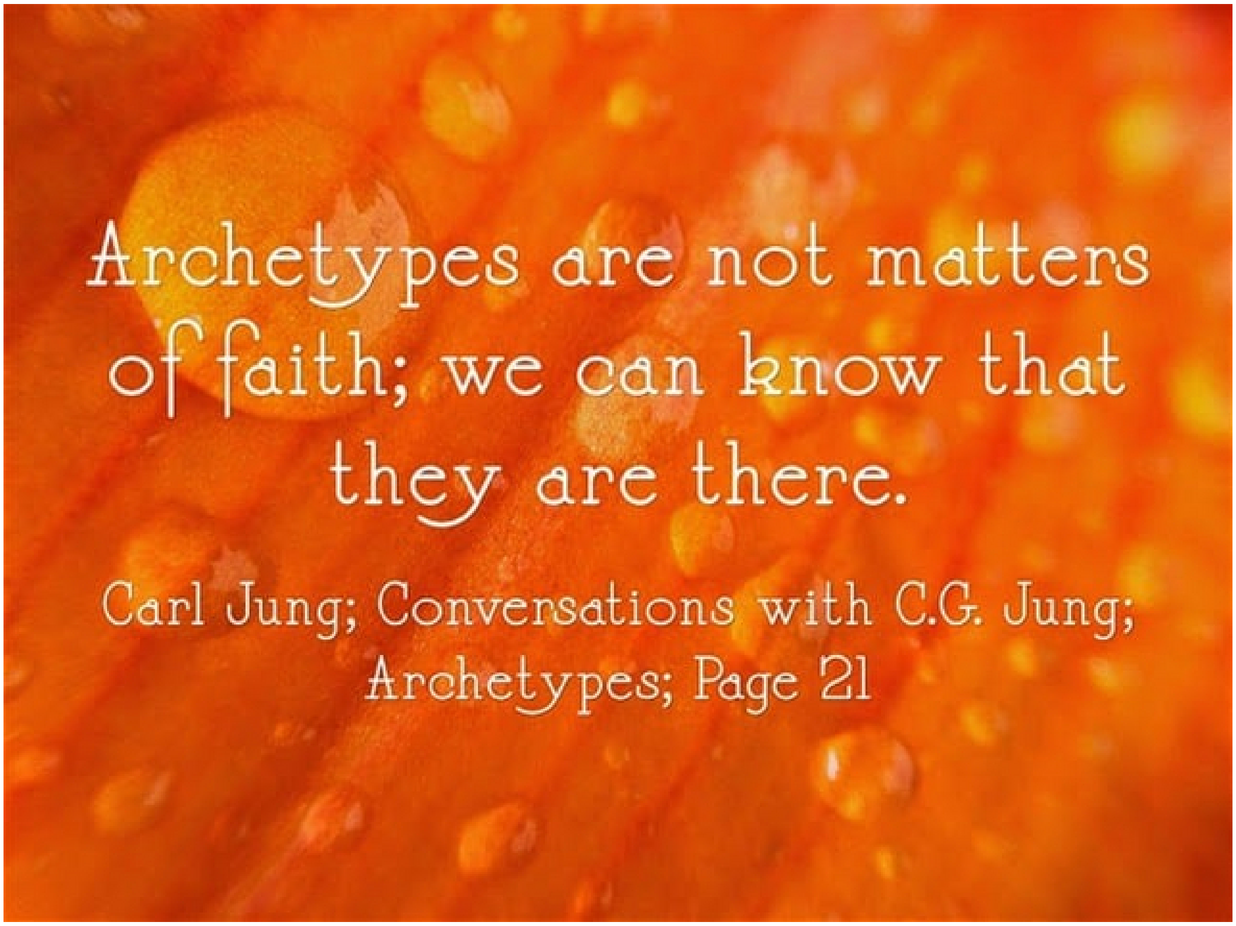
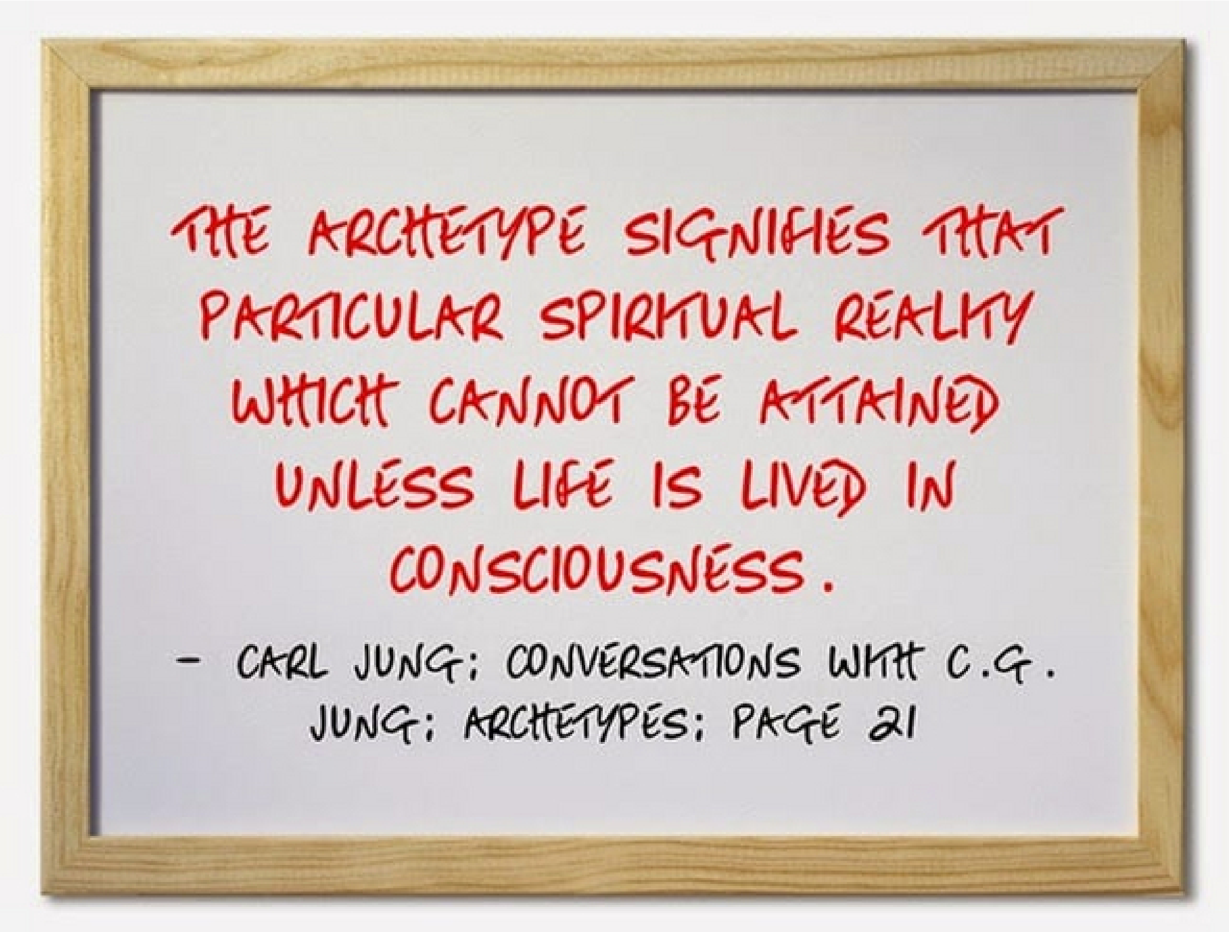


Archetypes are not matters of faith; we can know that they are there. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.



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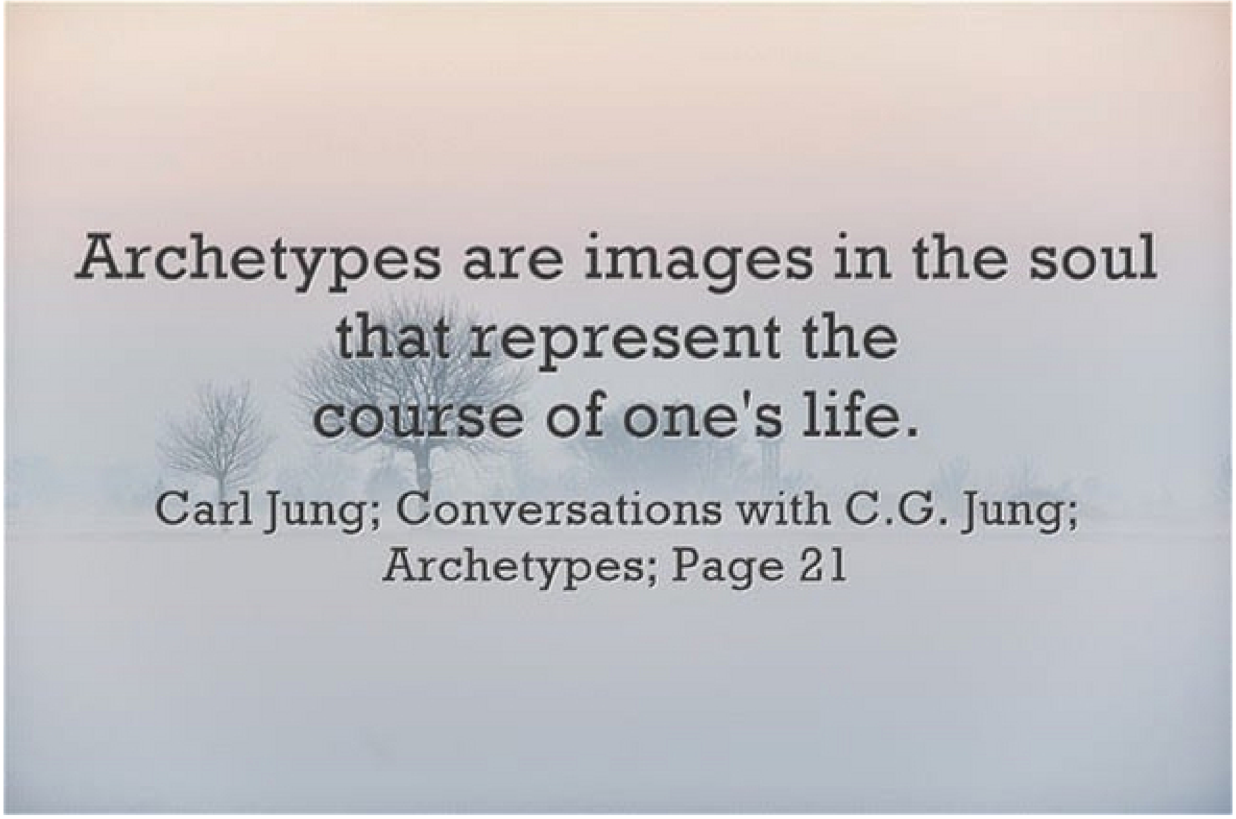

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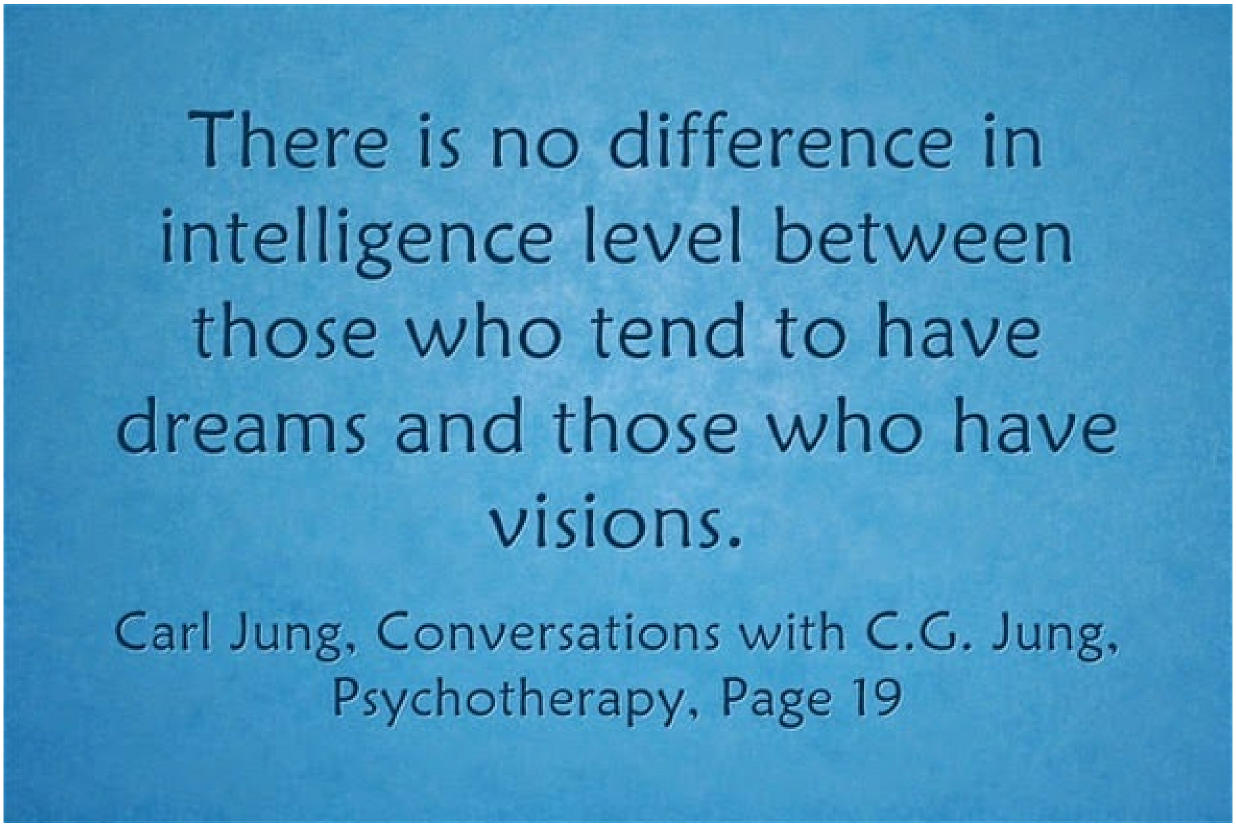

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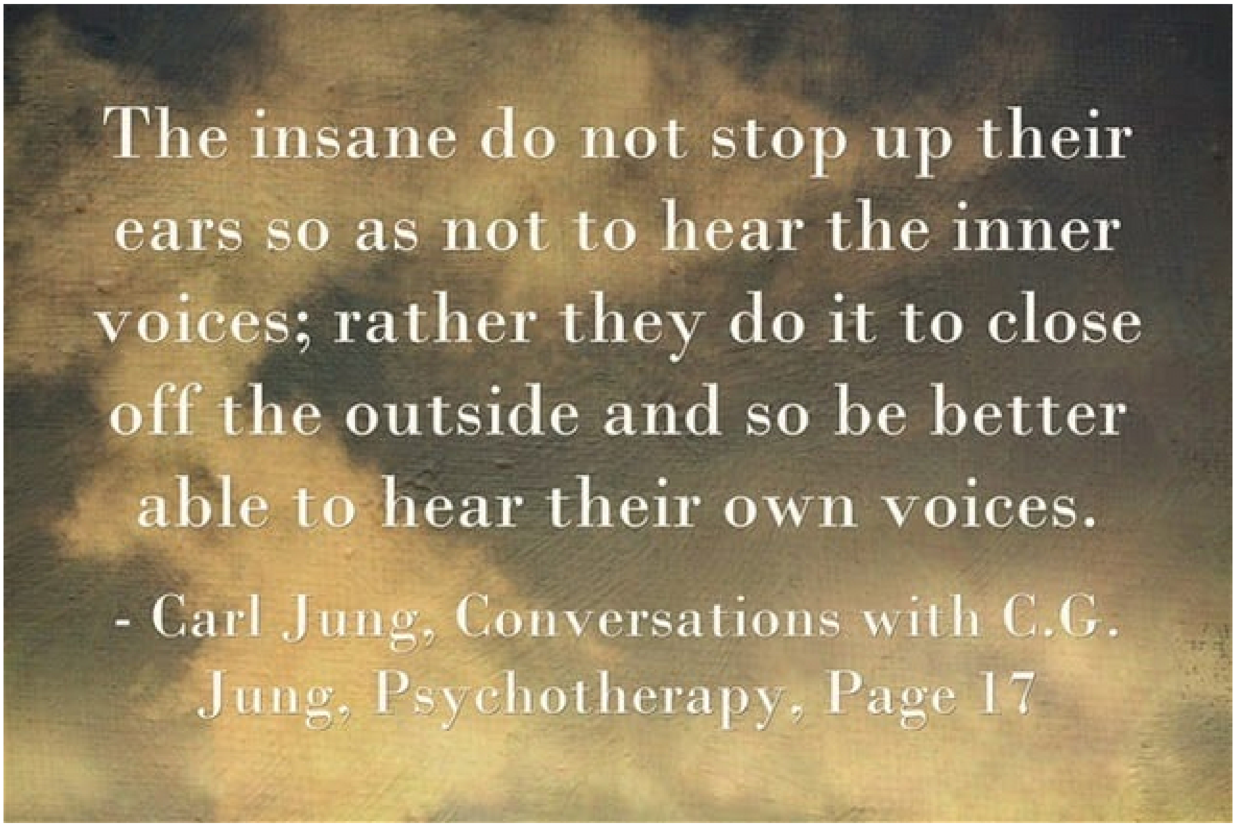

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices.

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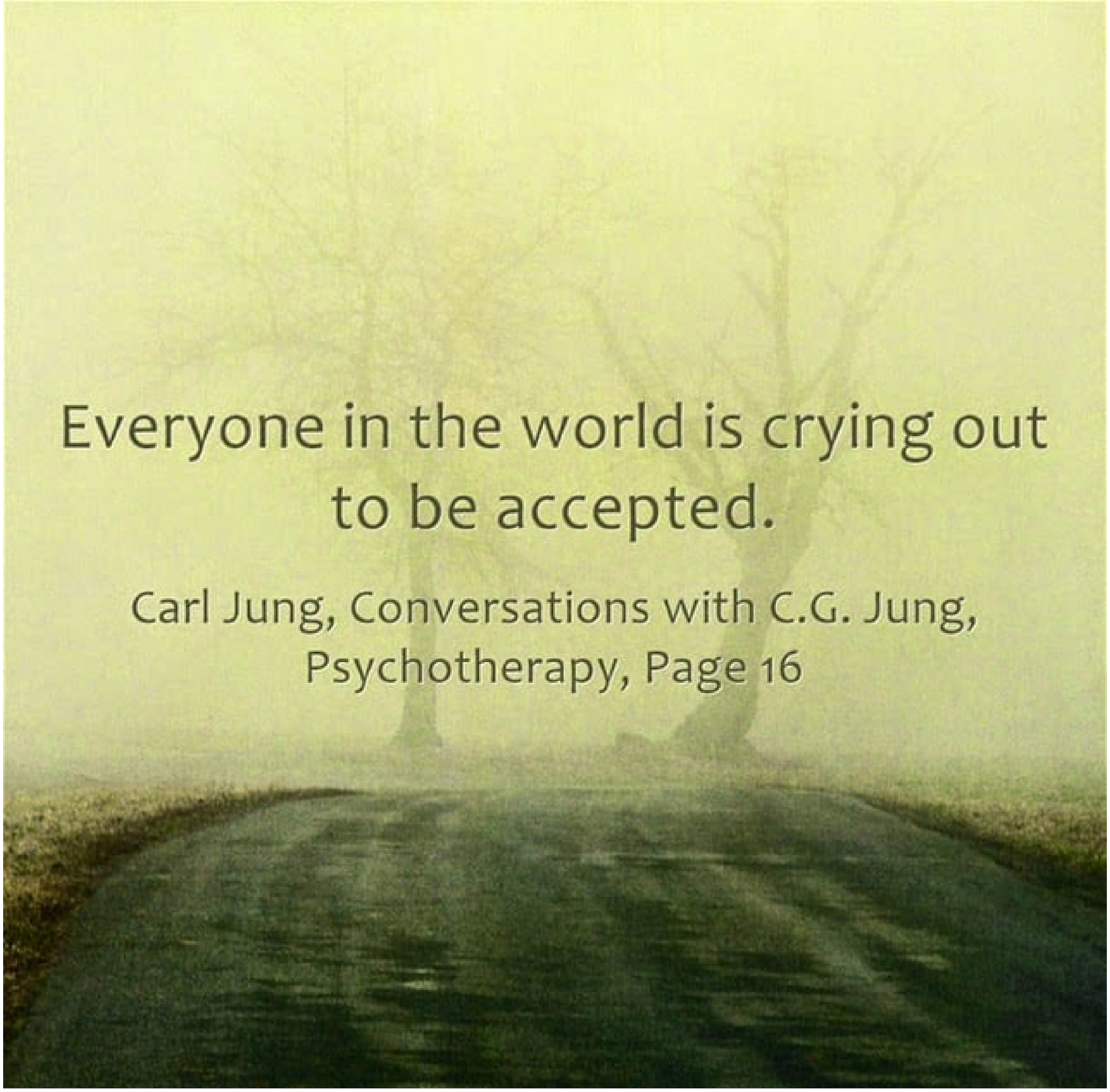
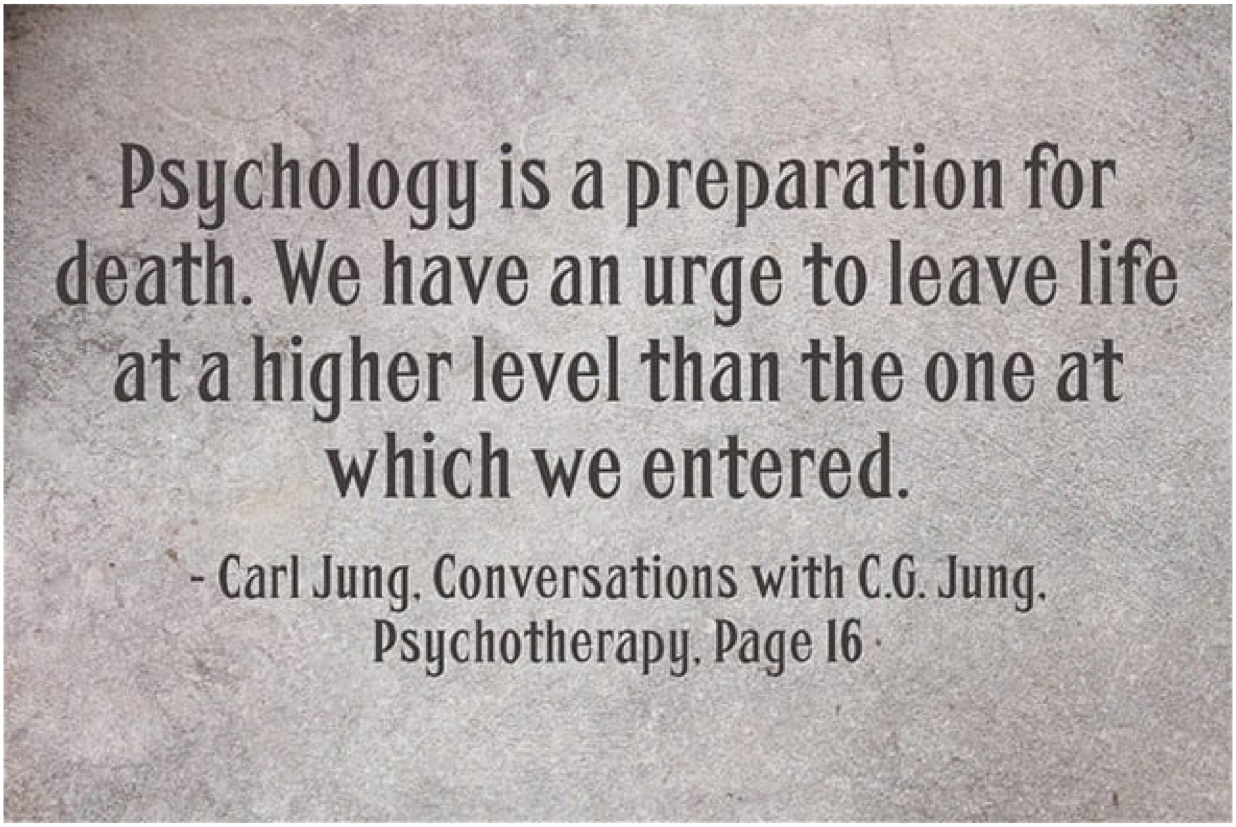


Everyone in the world is crying out to be accepted. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 16.



Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.

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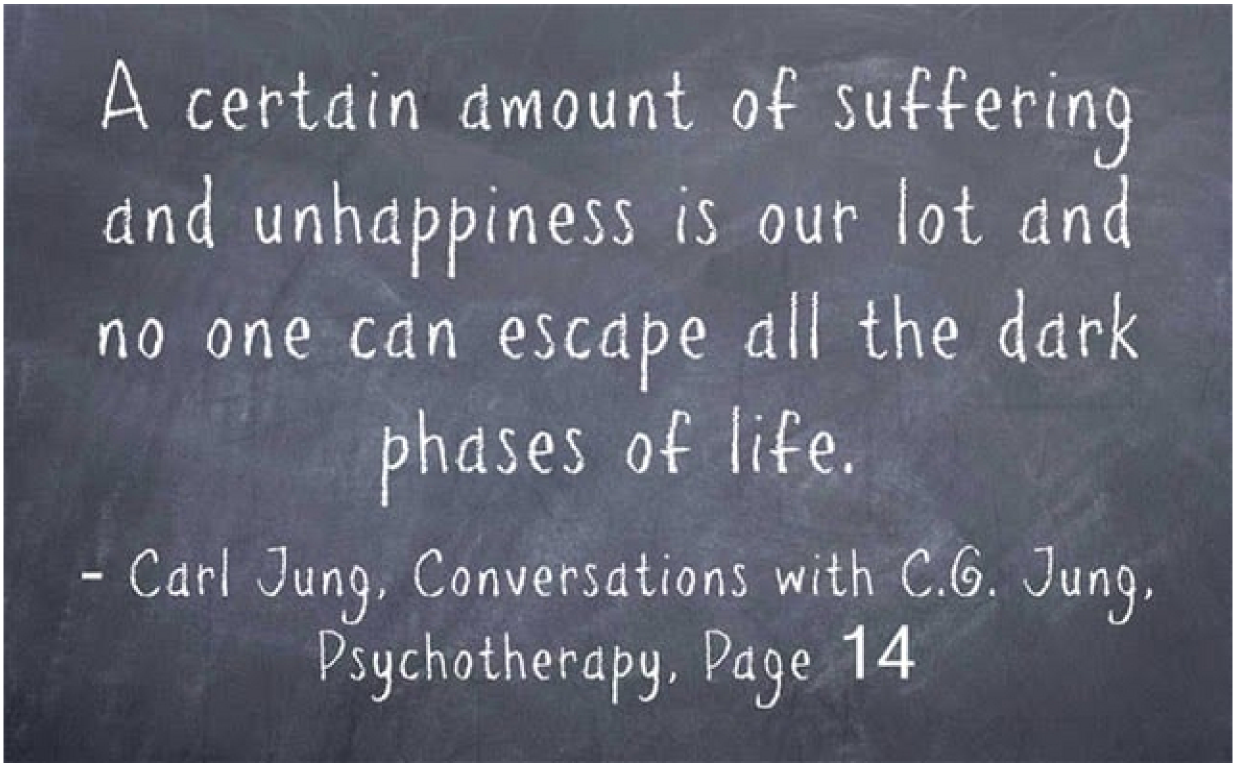

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life.

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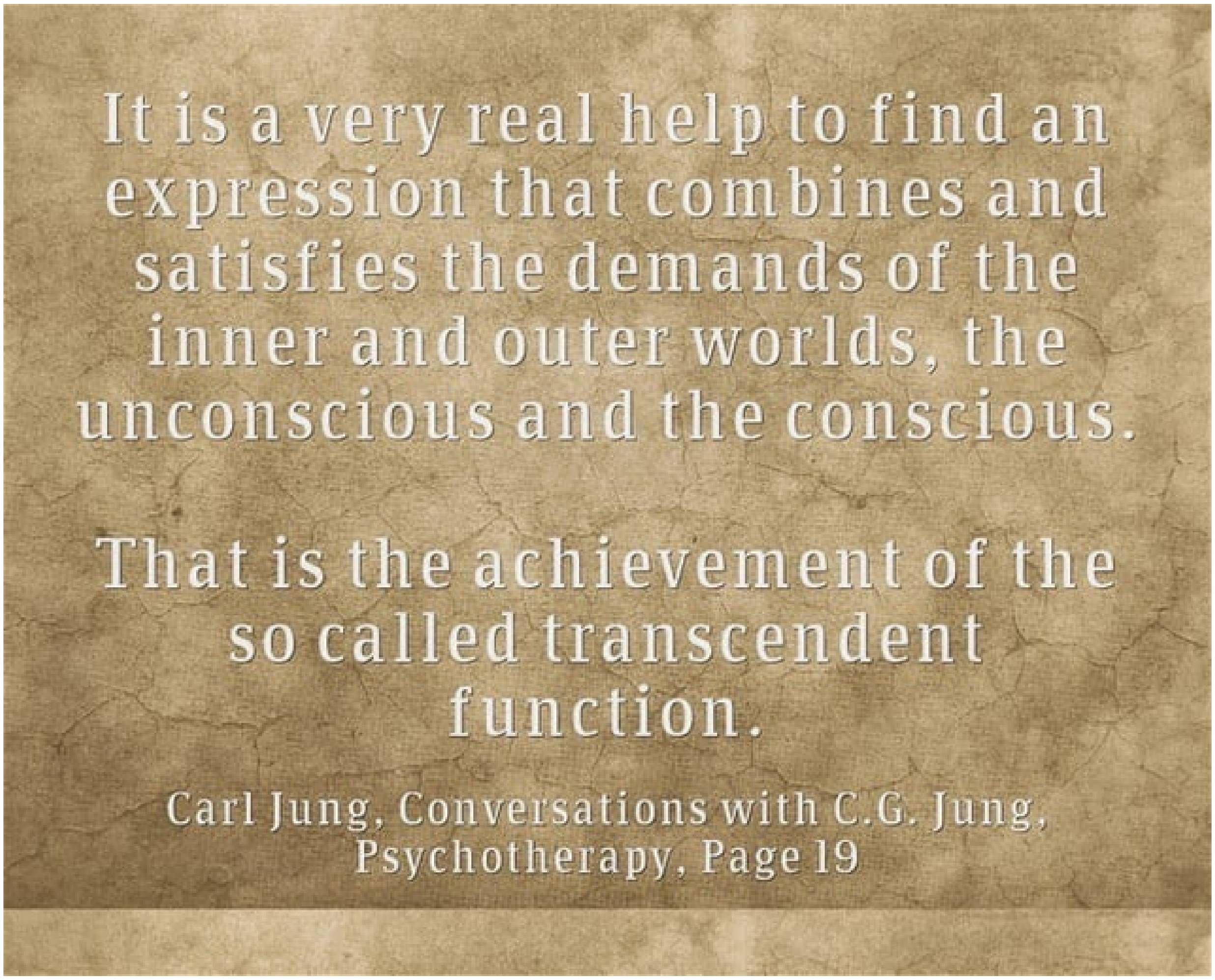

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious.

That is the achievement of the so called transcendent function.

Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19

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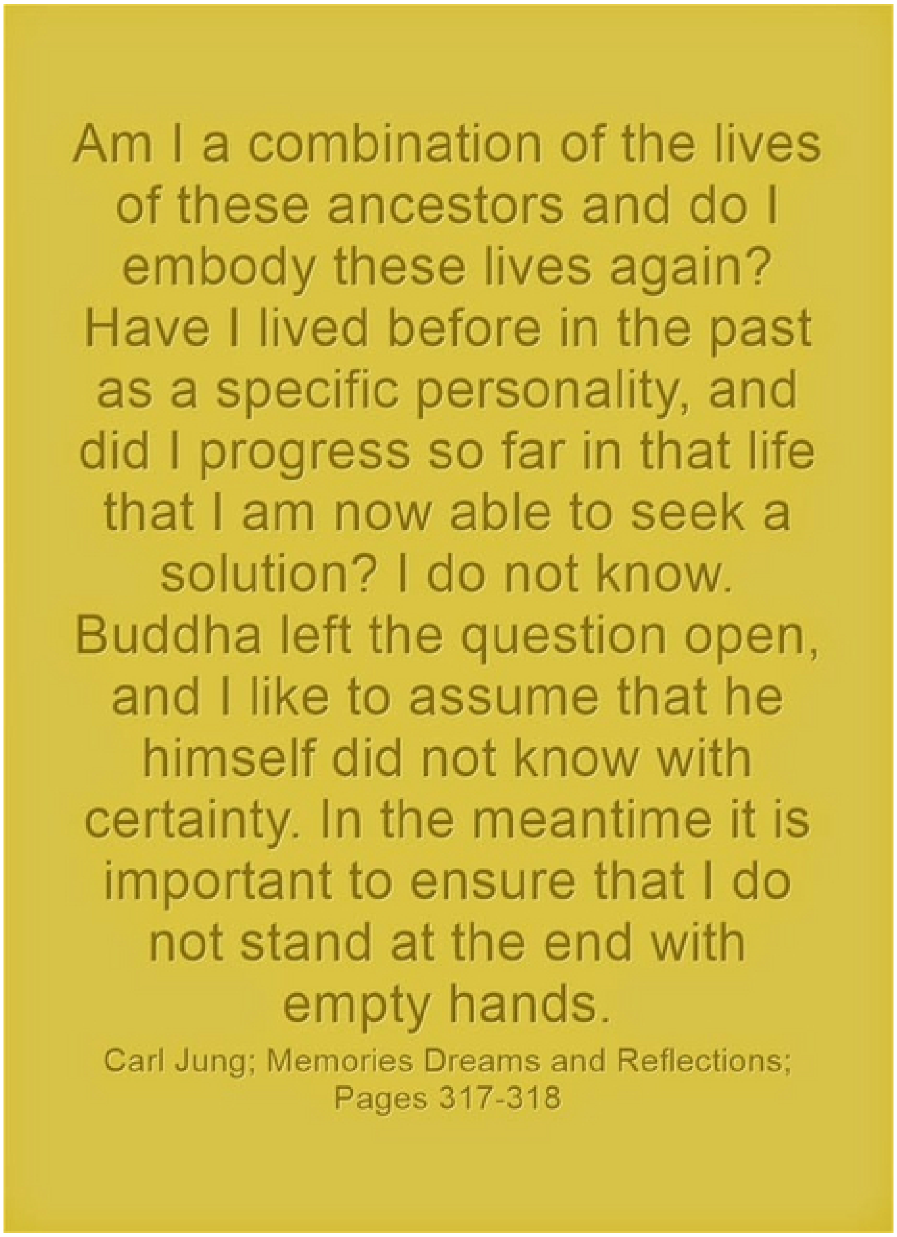

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Carl Jung; Memories Dreams and Reflections; Pages 317-318

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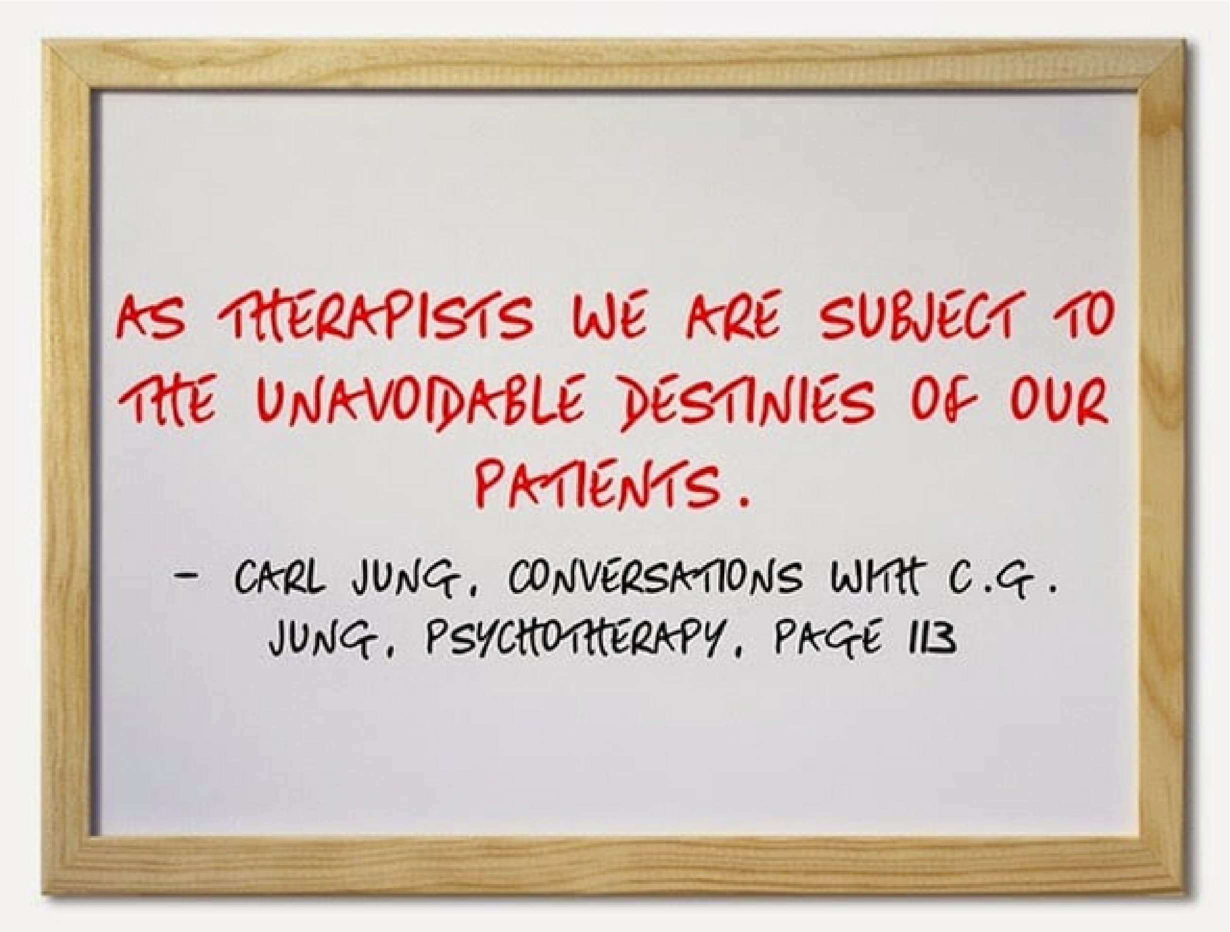

AS THERAPISTS WE ARE SUBJECT TO THE UNAVOIDABLE DESTINIES OF OUR PATIENTS.

- CARL JUNG, CONVERSATIONS WITH C.G. JUNG, PSYCHOTHERAPY, PAGE 113

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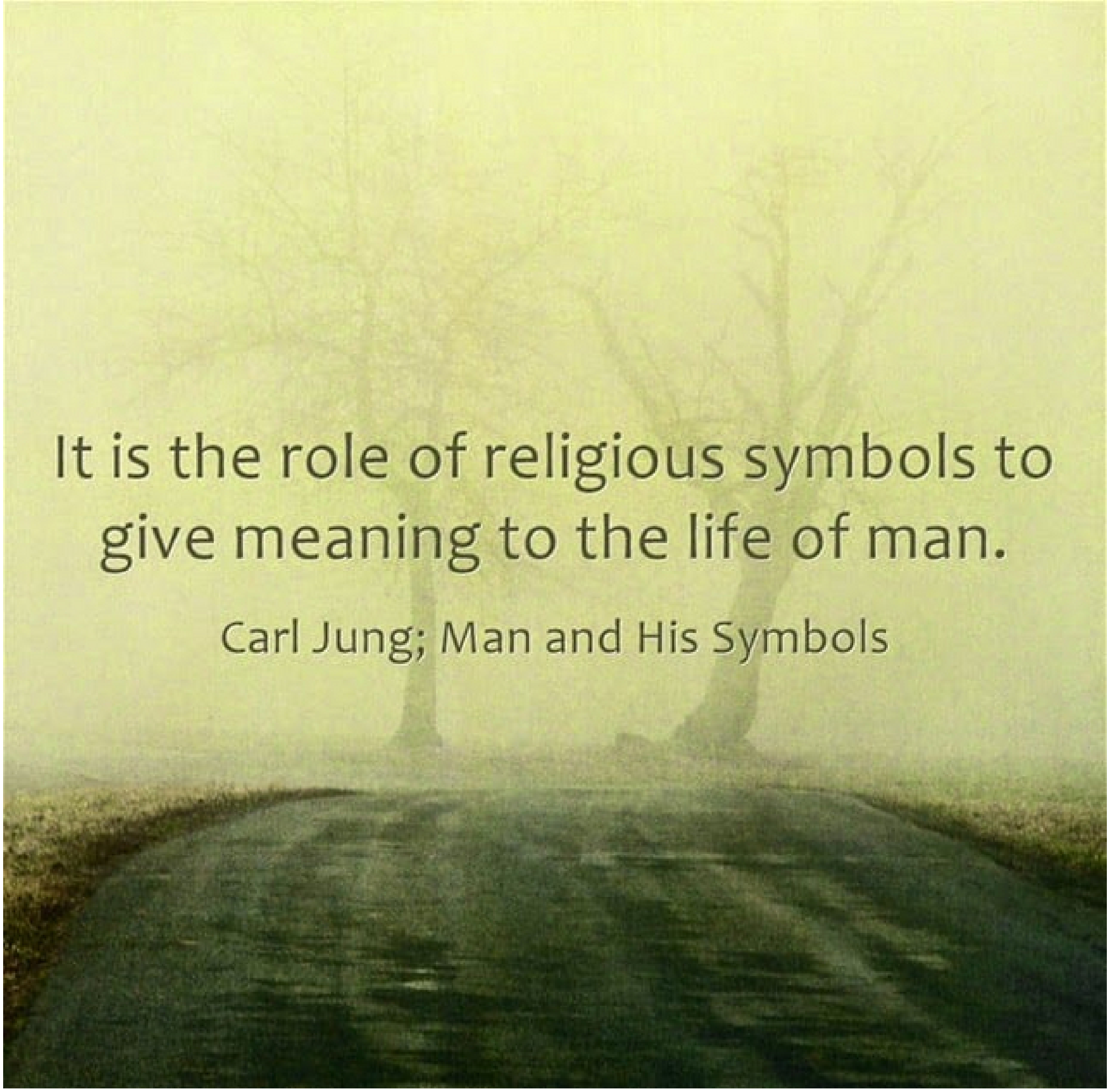
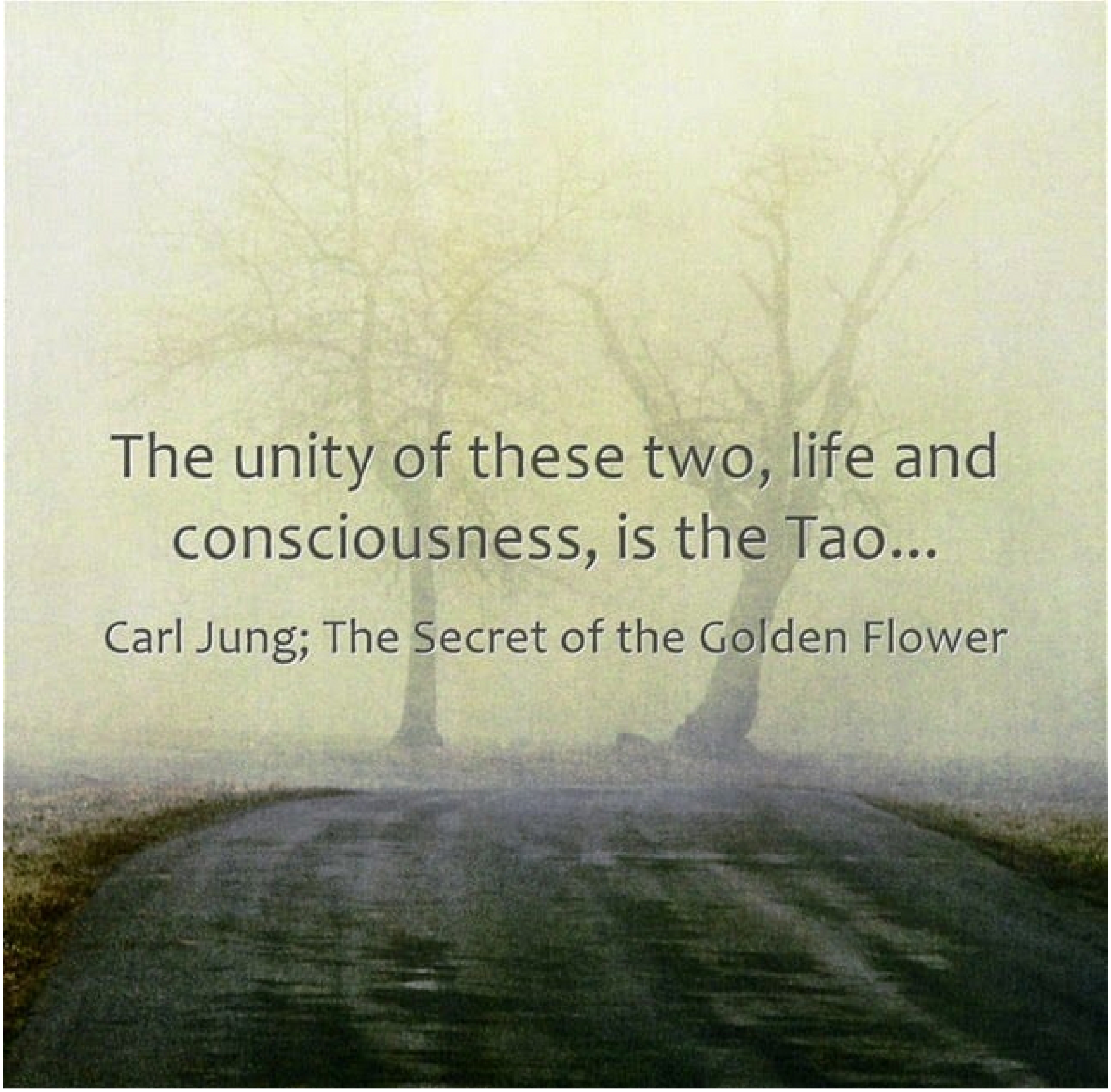


It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.



The unity of these two, life and consciousness, is the Tao...
Carl Jung; The Secret of the Golden Flower

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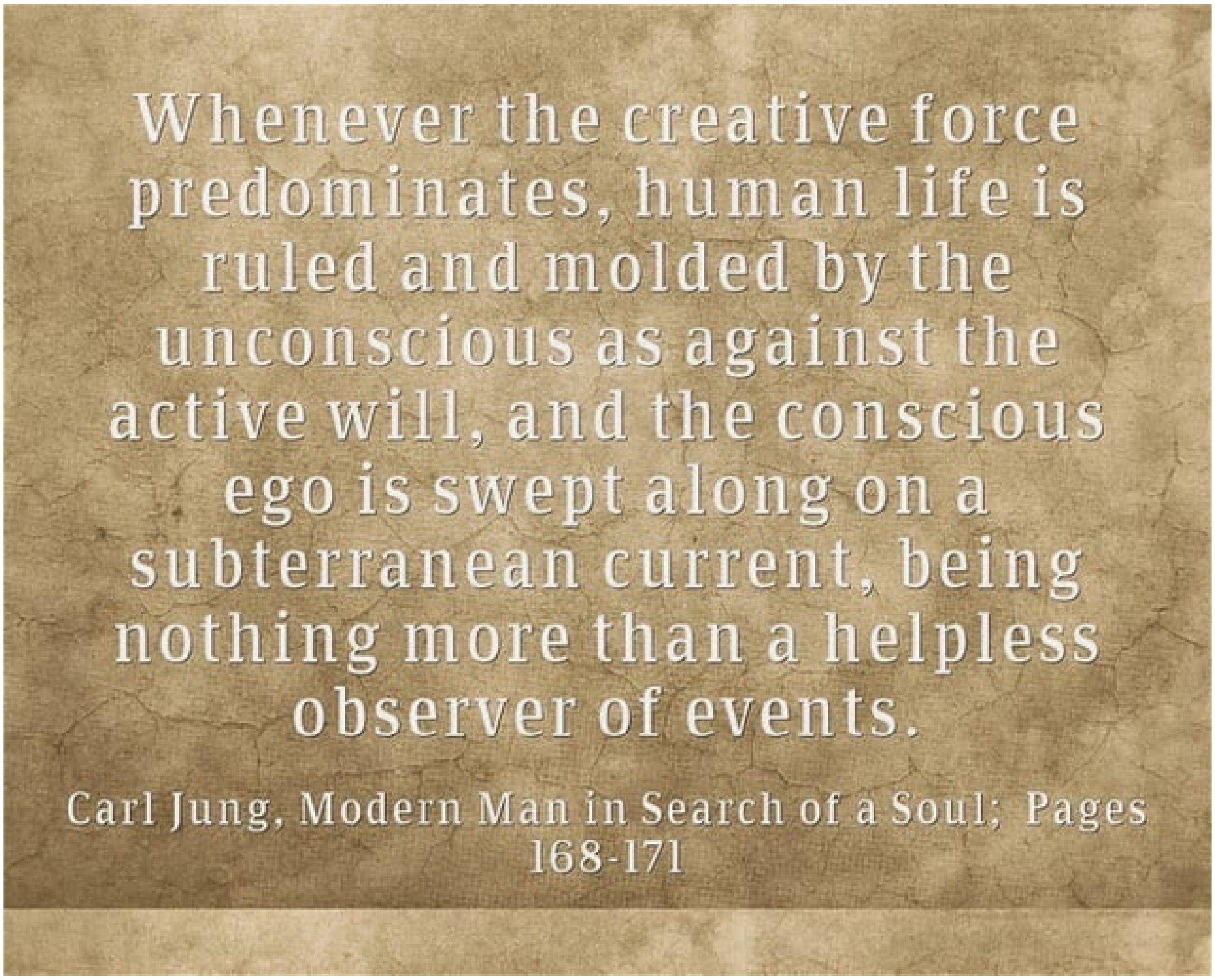

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events.

Carl Jung, Modern Man in Search of a Soul; Pages 168-171

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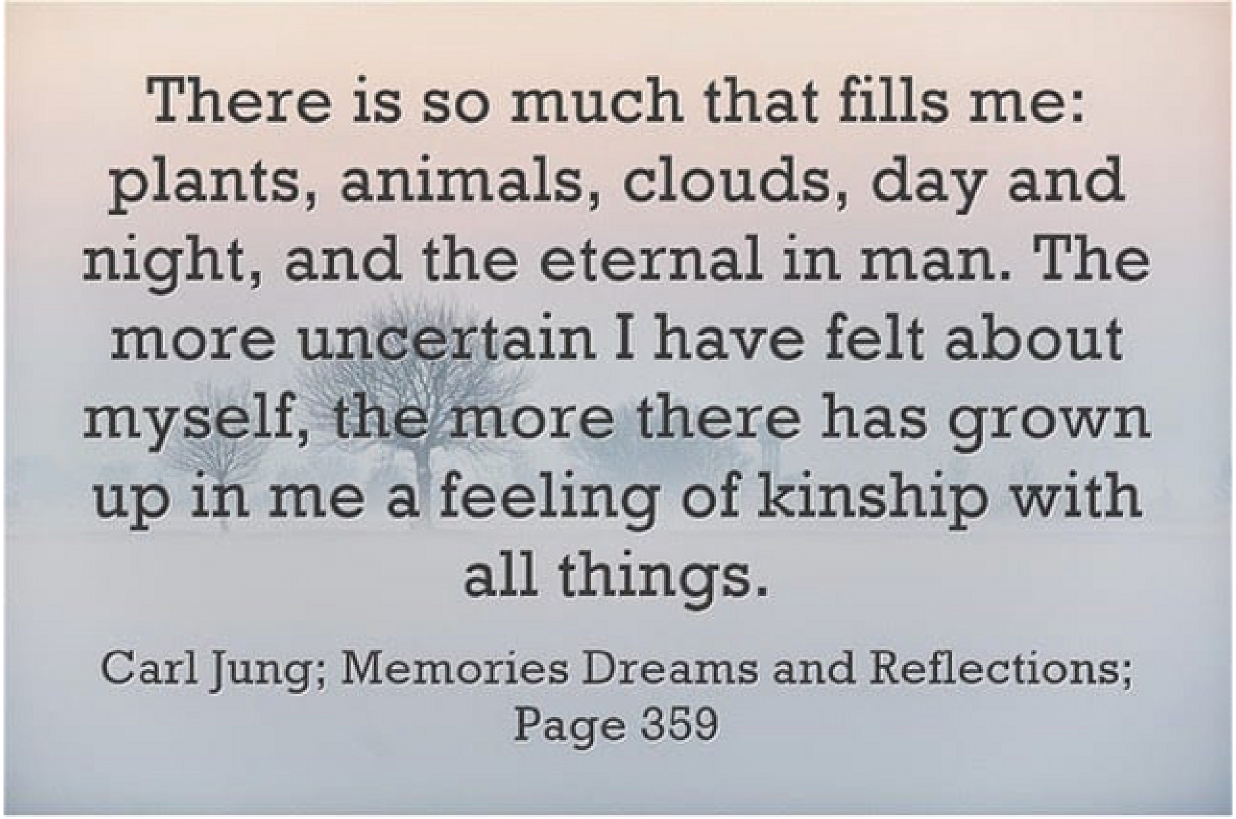

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.

Carl Jung; Memories Dreams and Reflections; Page 359

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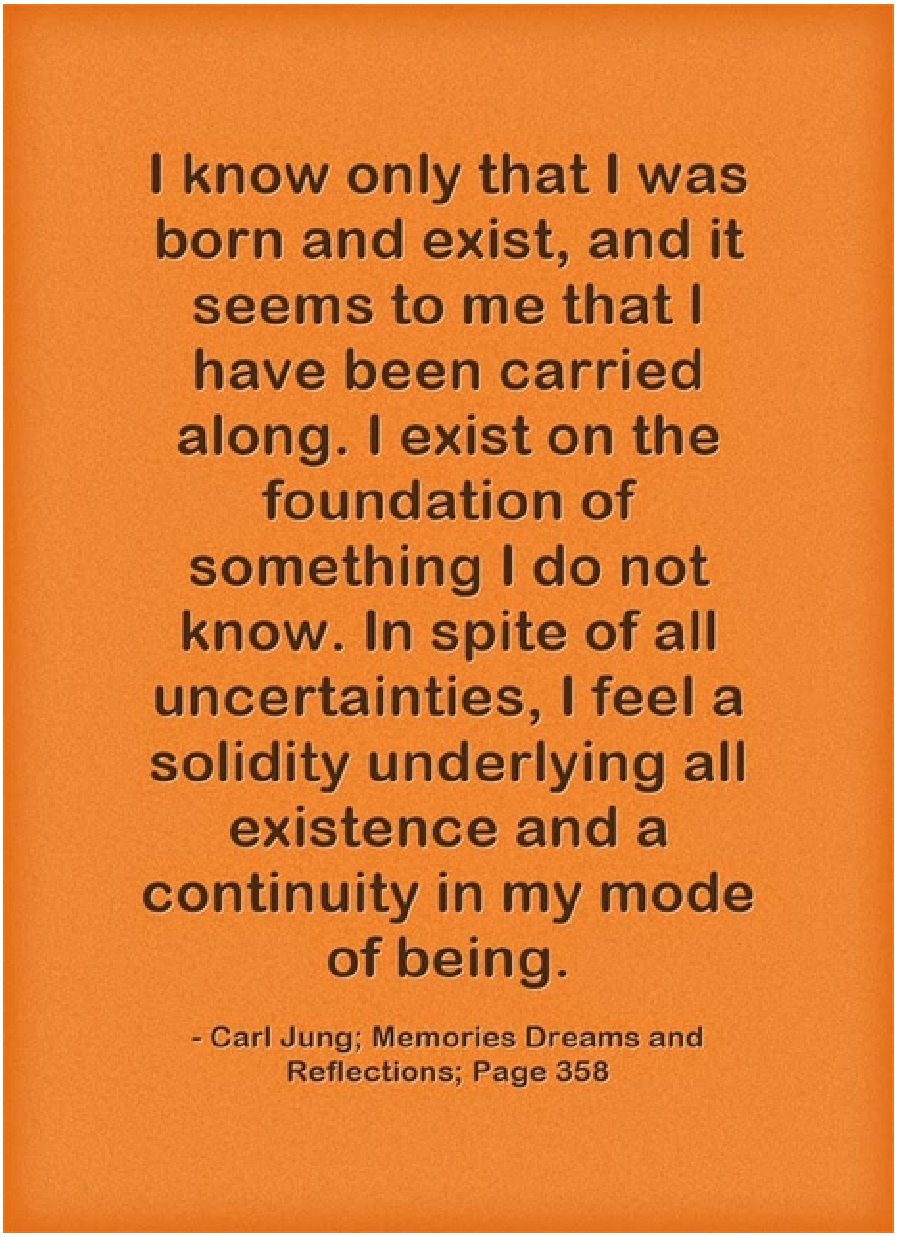

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being.

- Carl Jung; Memories Dreams and Reflections; Page 358

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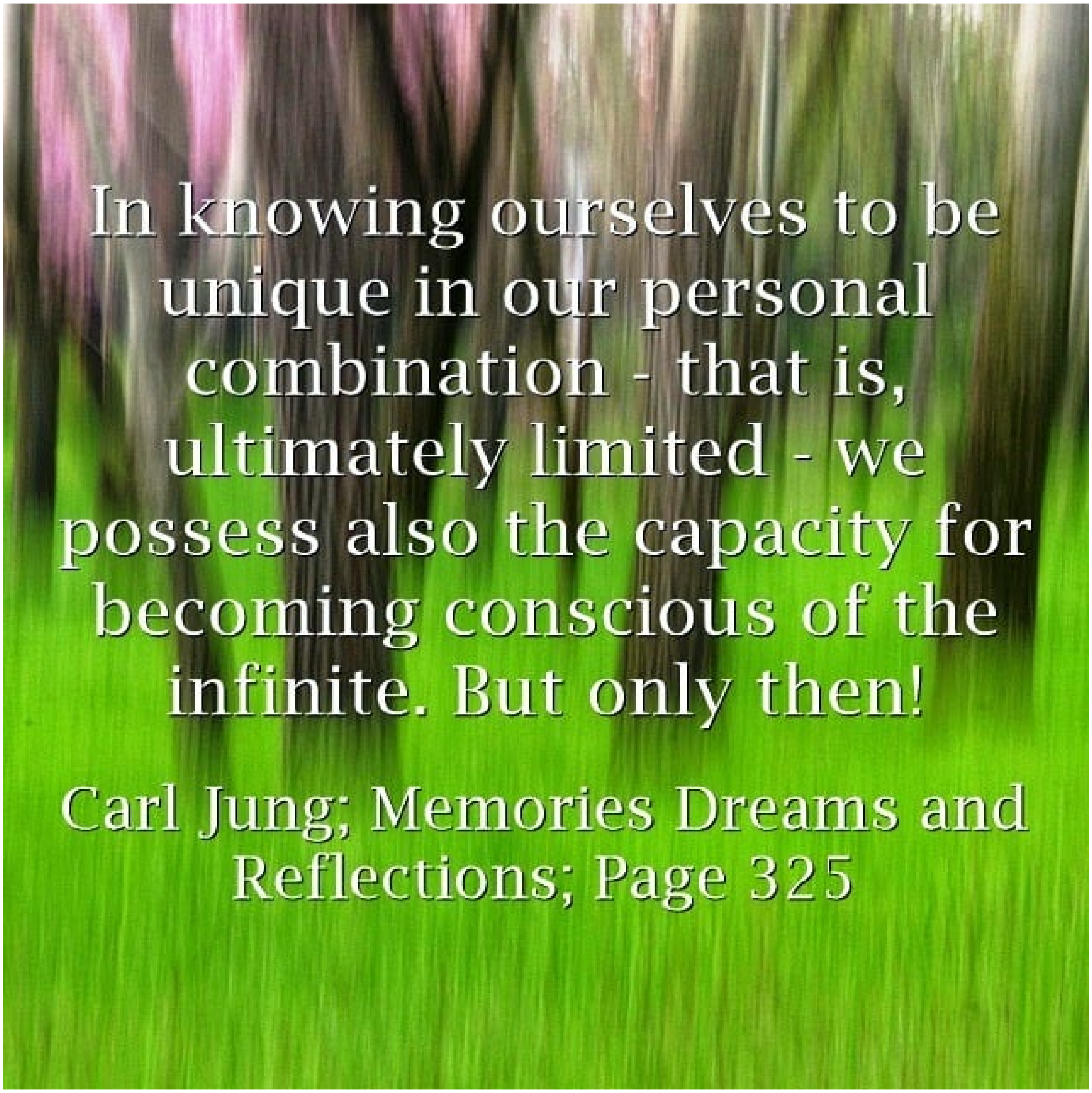
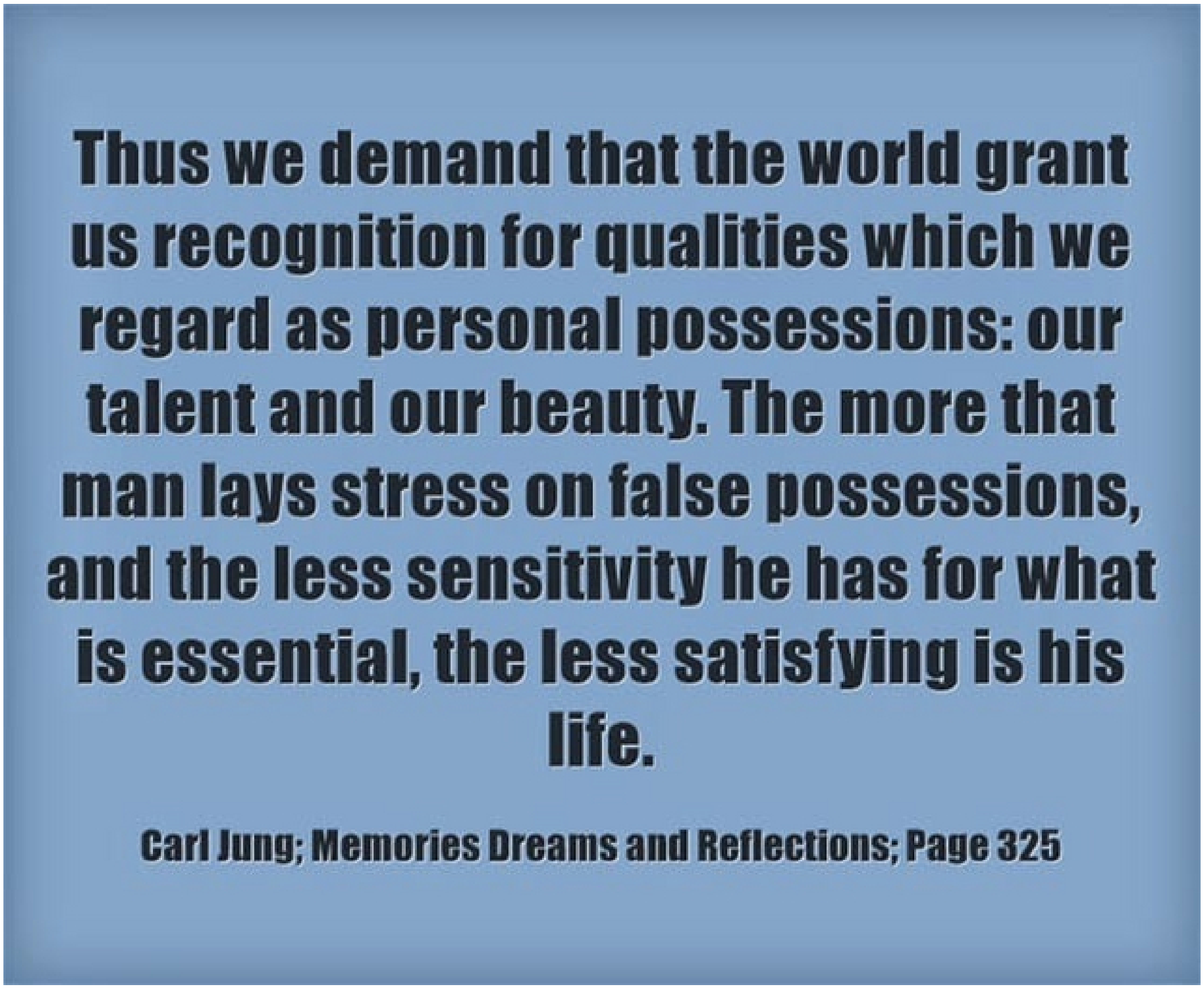


In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.



Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

Carl Jung; Memories Dreams and Reflections; Page 325

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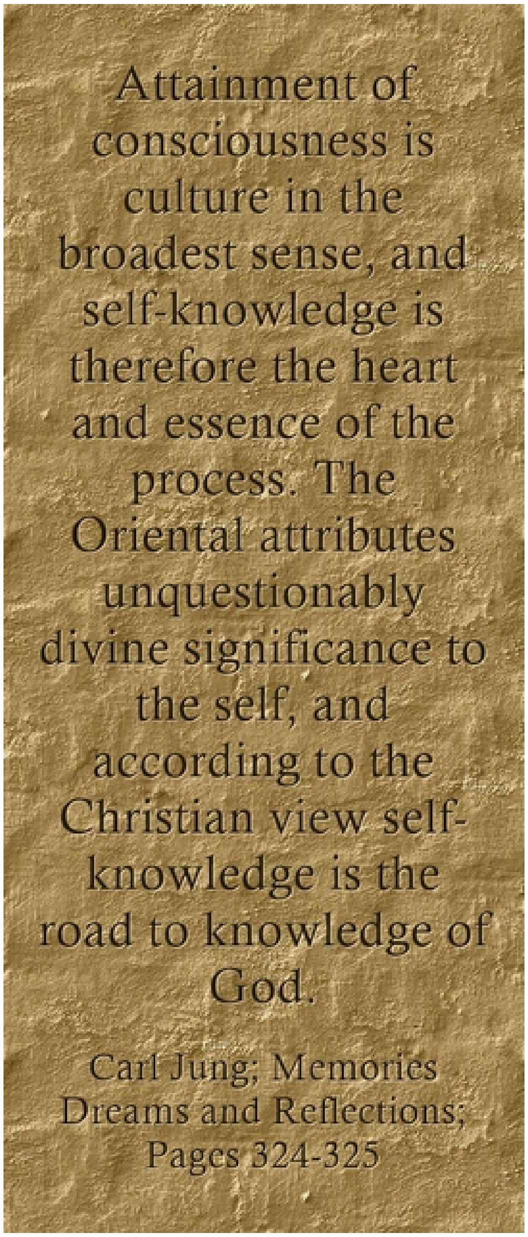

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God.

Carl Jung; Memories Dreams and Reflections; Pages 324-325

[571]

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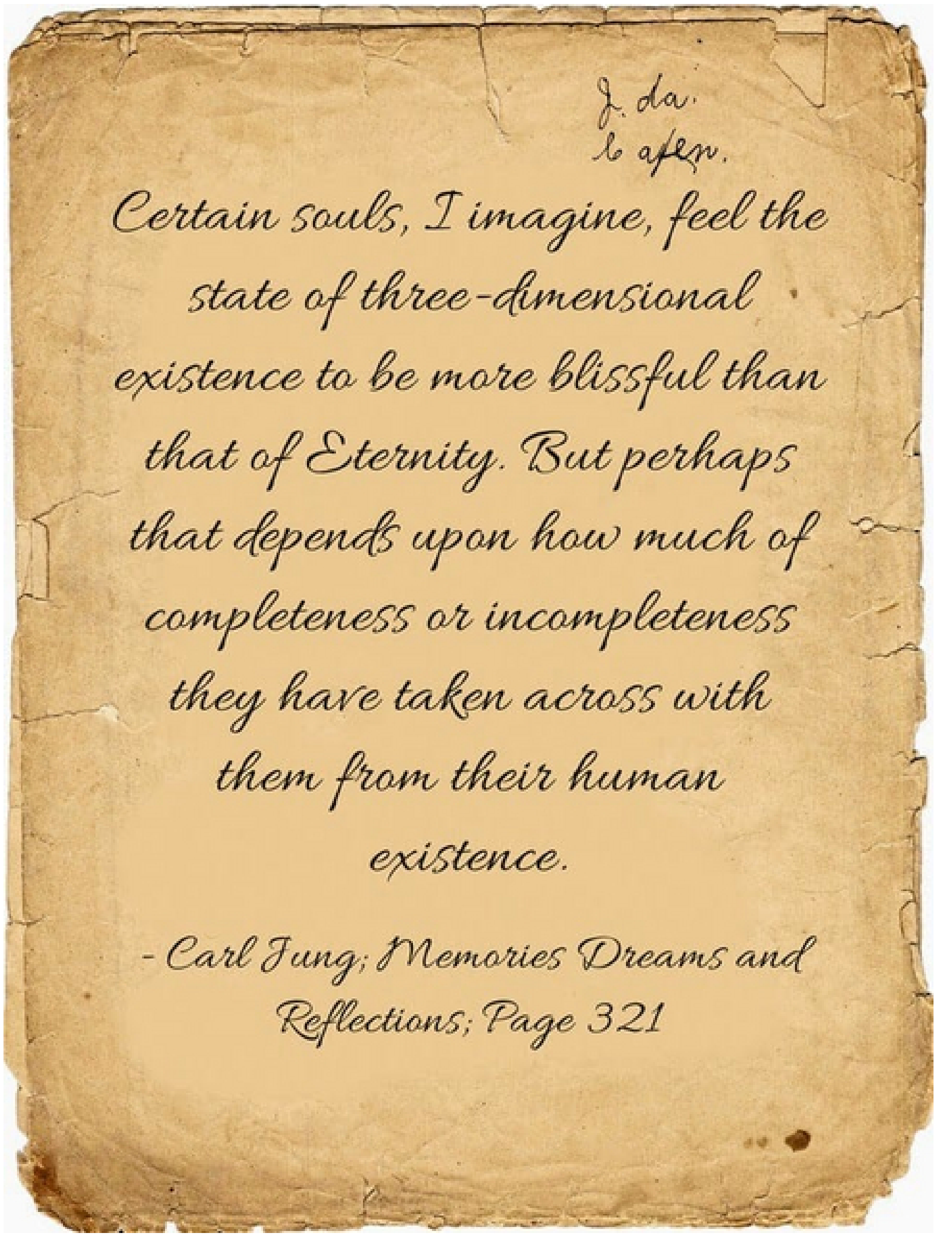

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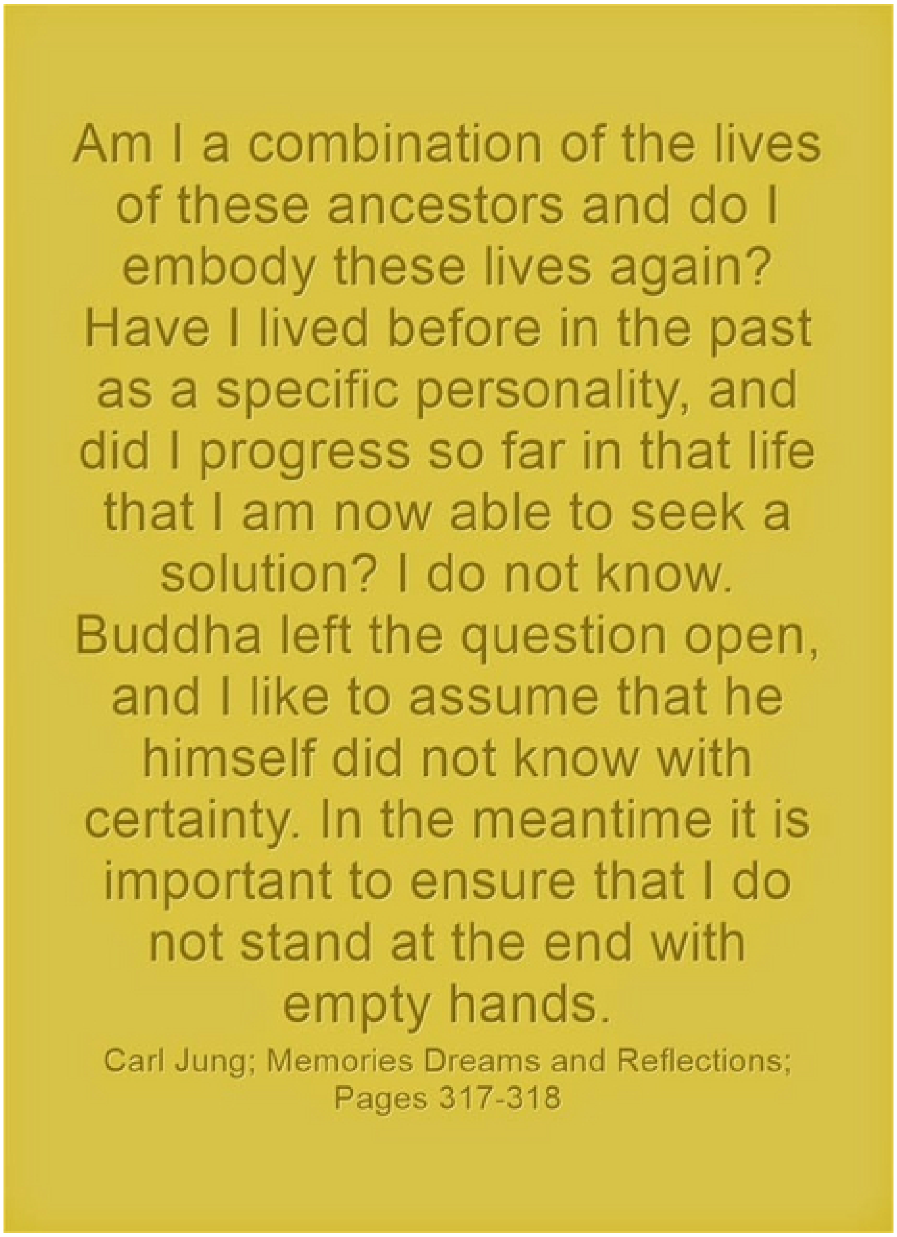

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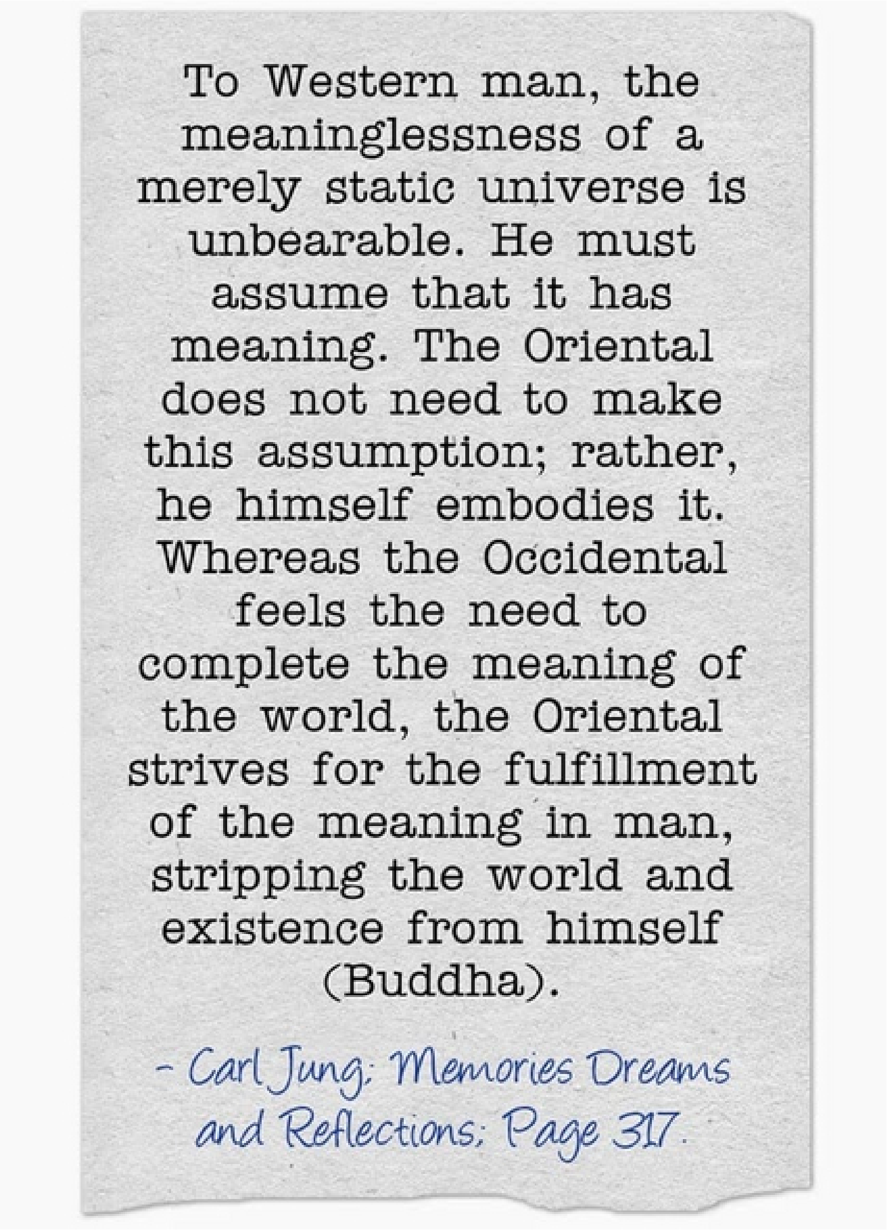

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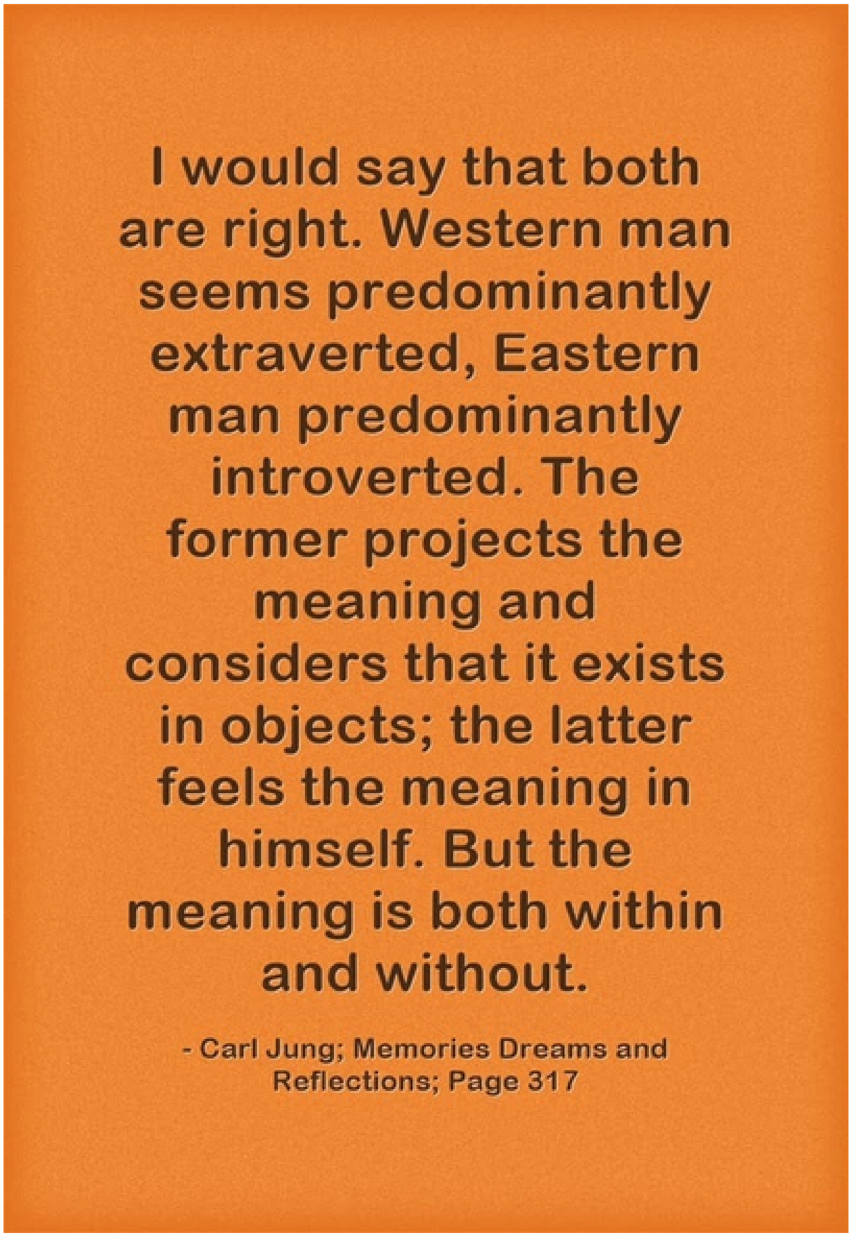

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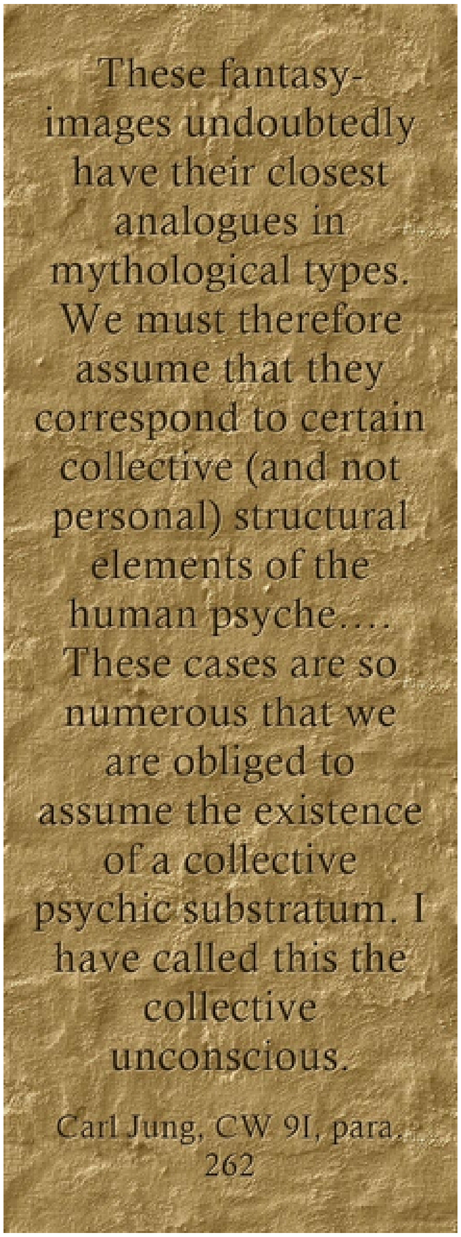
I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.



These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious.

Carl Jung, CW 9I, para. 262

[576]

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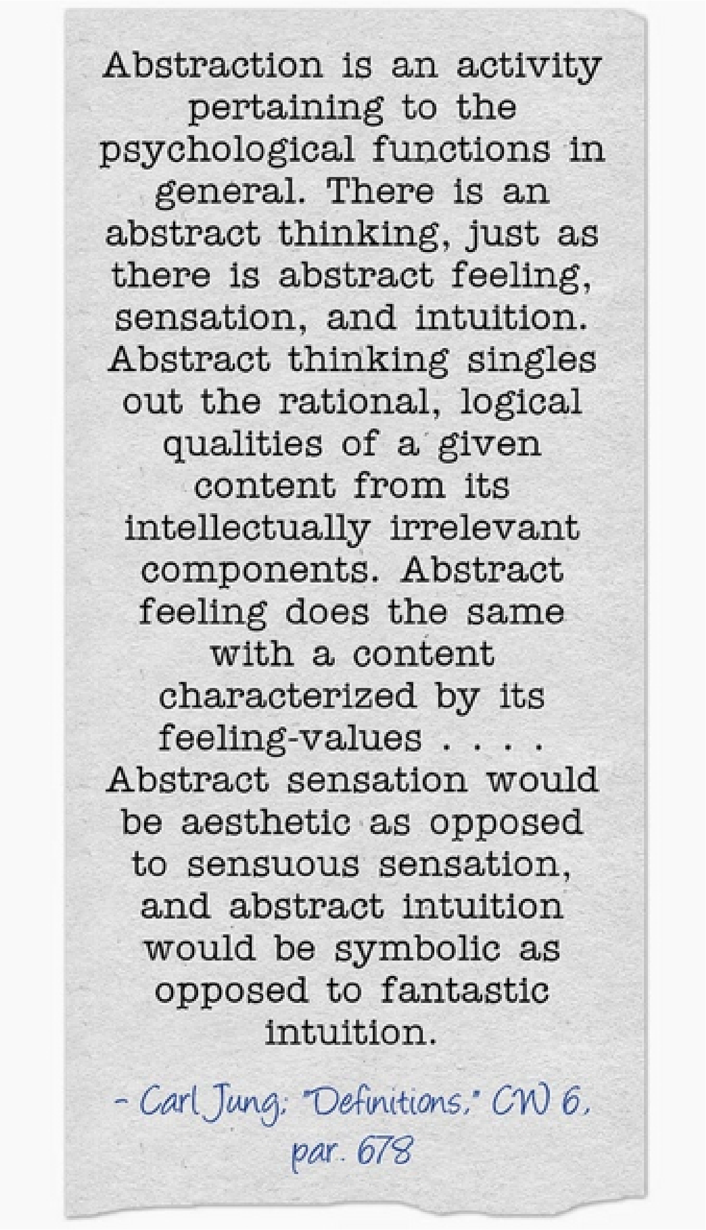

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition.

- Carl Jung; "Definitions," CW 6, par. 678

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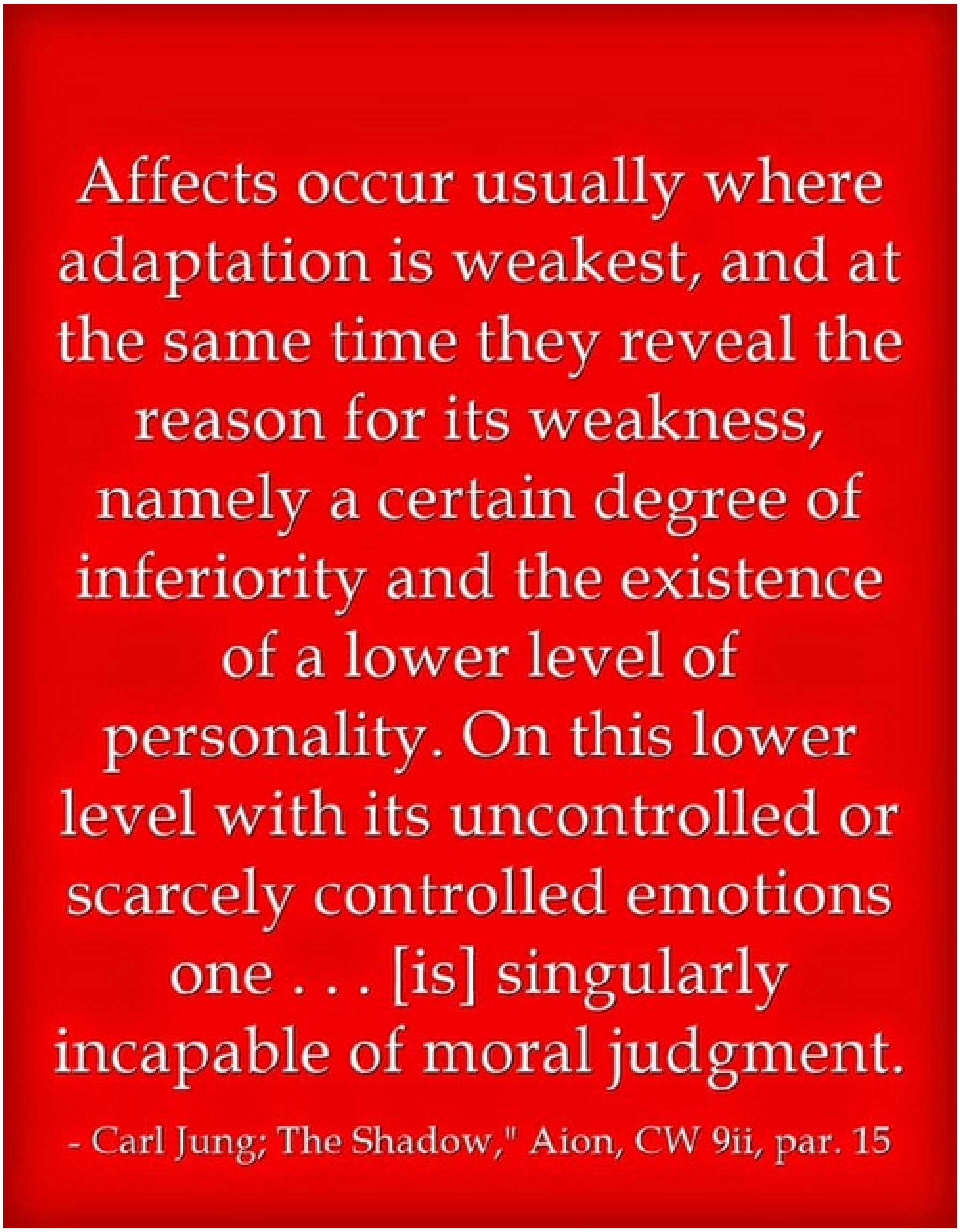

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment.

- Carl Jung; The Shadow," Aion, CW 9ii, par. 15

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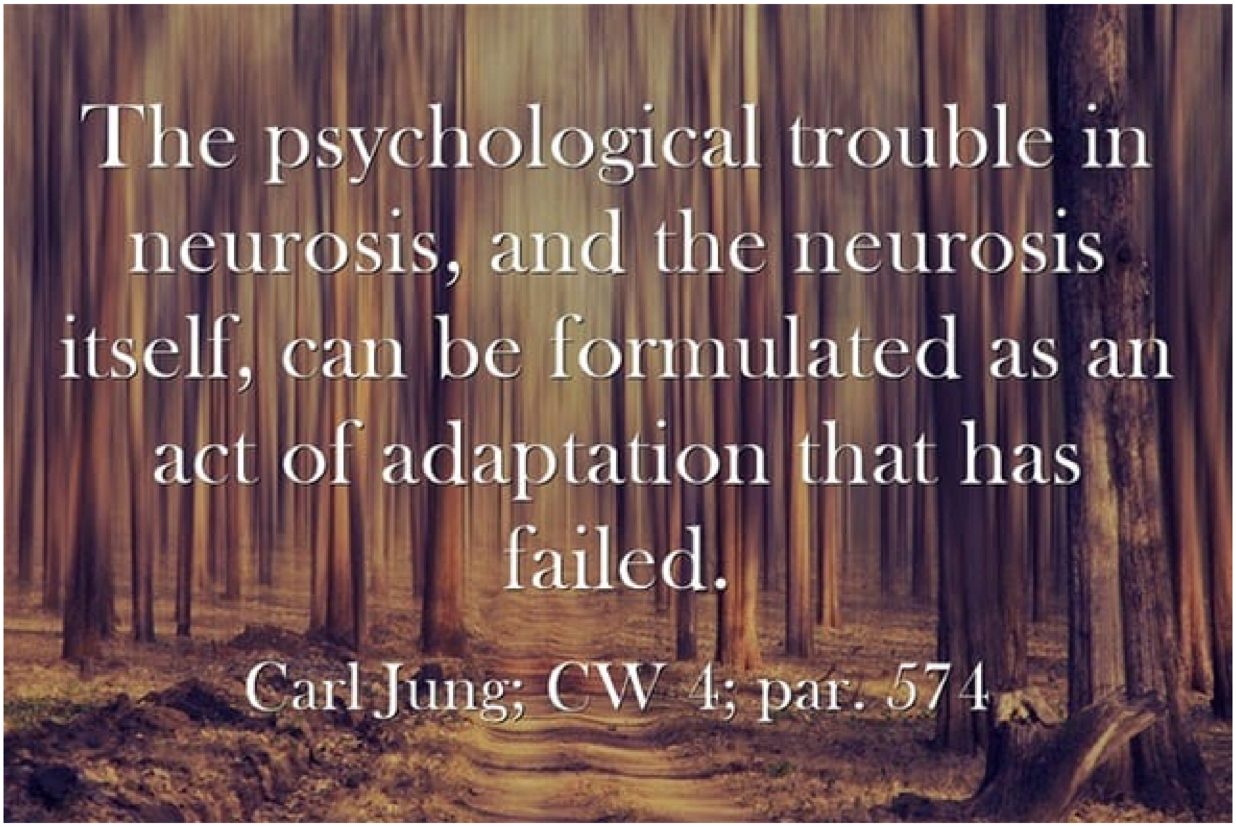

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed.

Carl Jung; CW 4; par. 574

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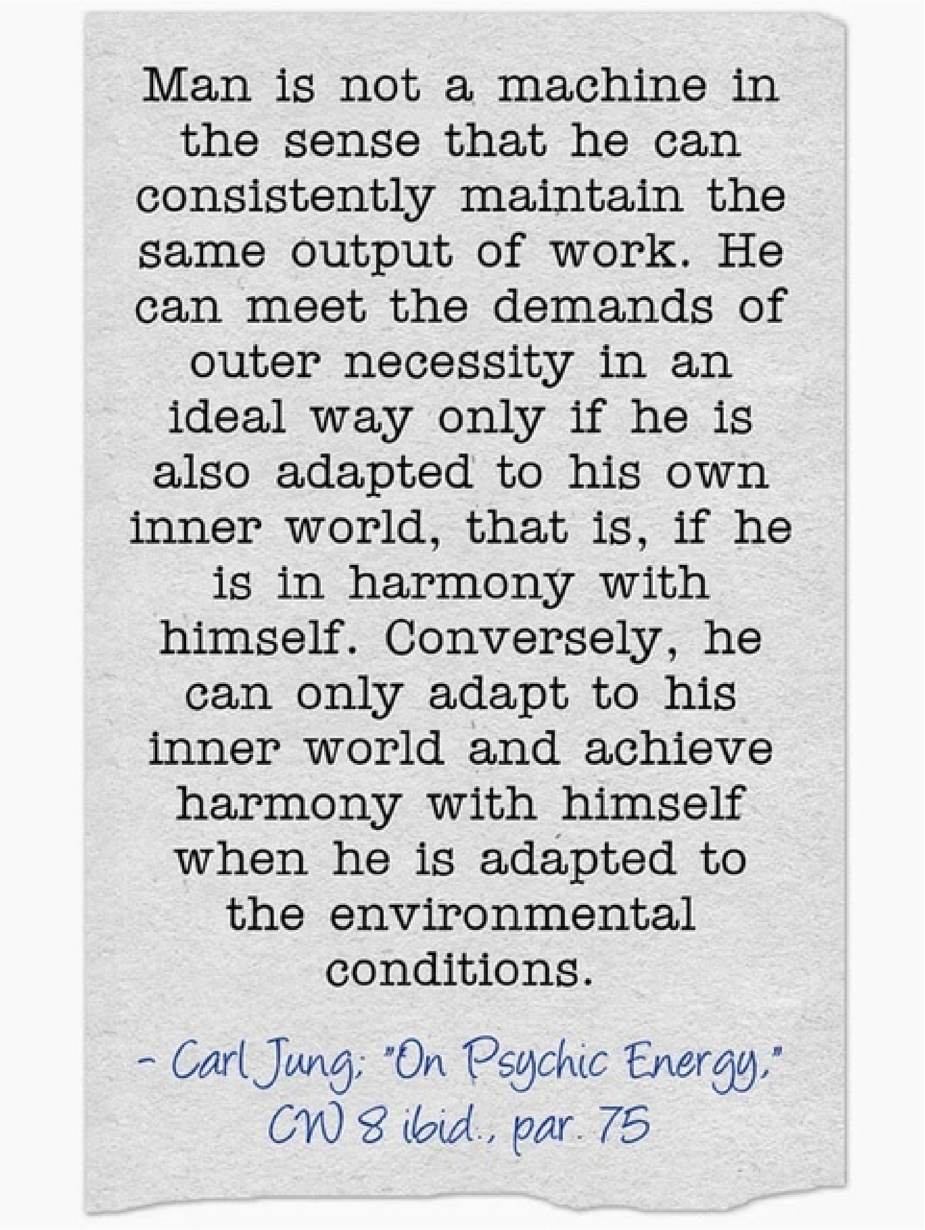

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions.

- Carl Jung; "On Psychic Energy," CW 8 ibid., par. 75

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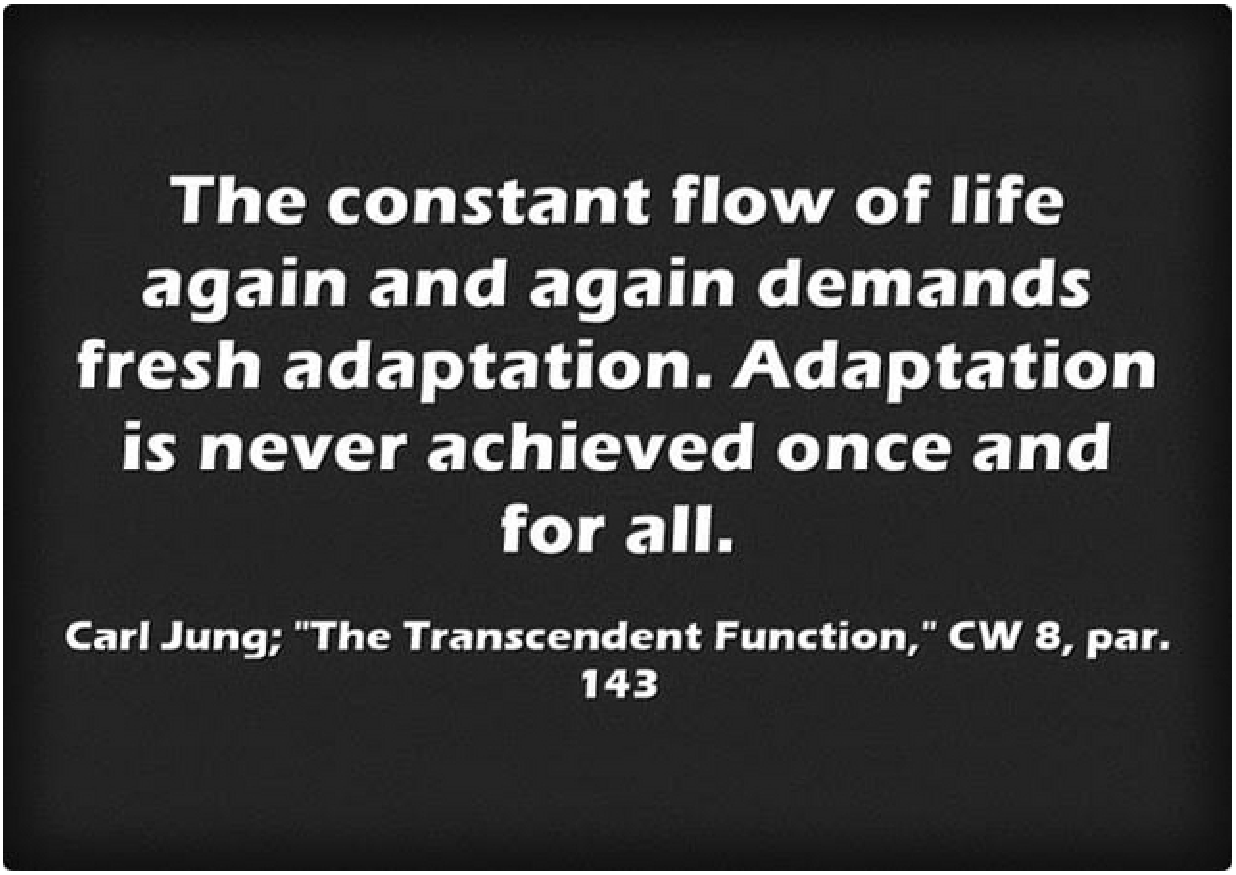

The constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all.

Carl Jung; "The Transcendent Function," CW 8, par. 143

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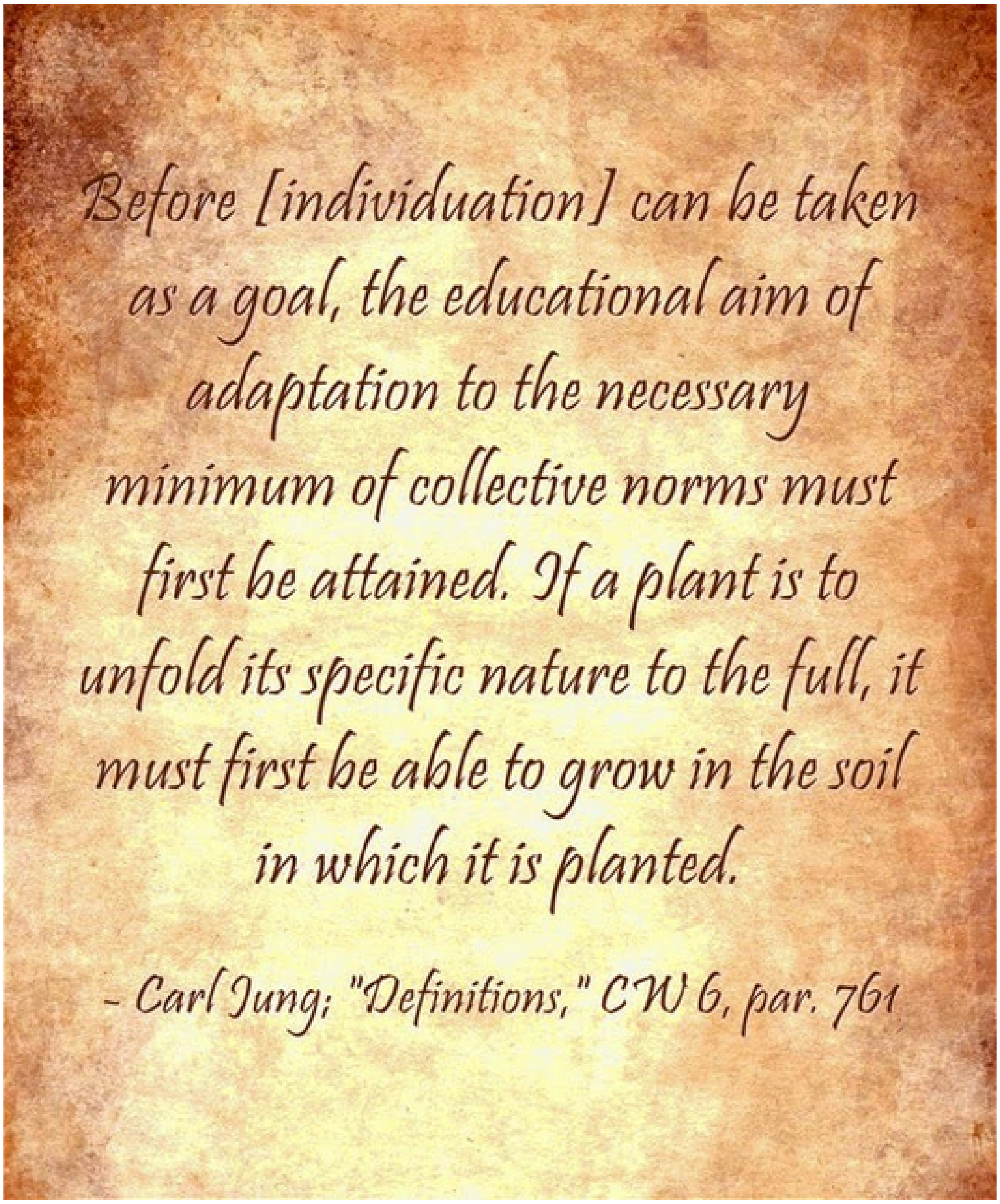

Before [individuation] can be taken
as a goal, the educational aim of
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- Carl Jung; "Definitions," CW 6, par. 761

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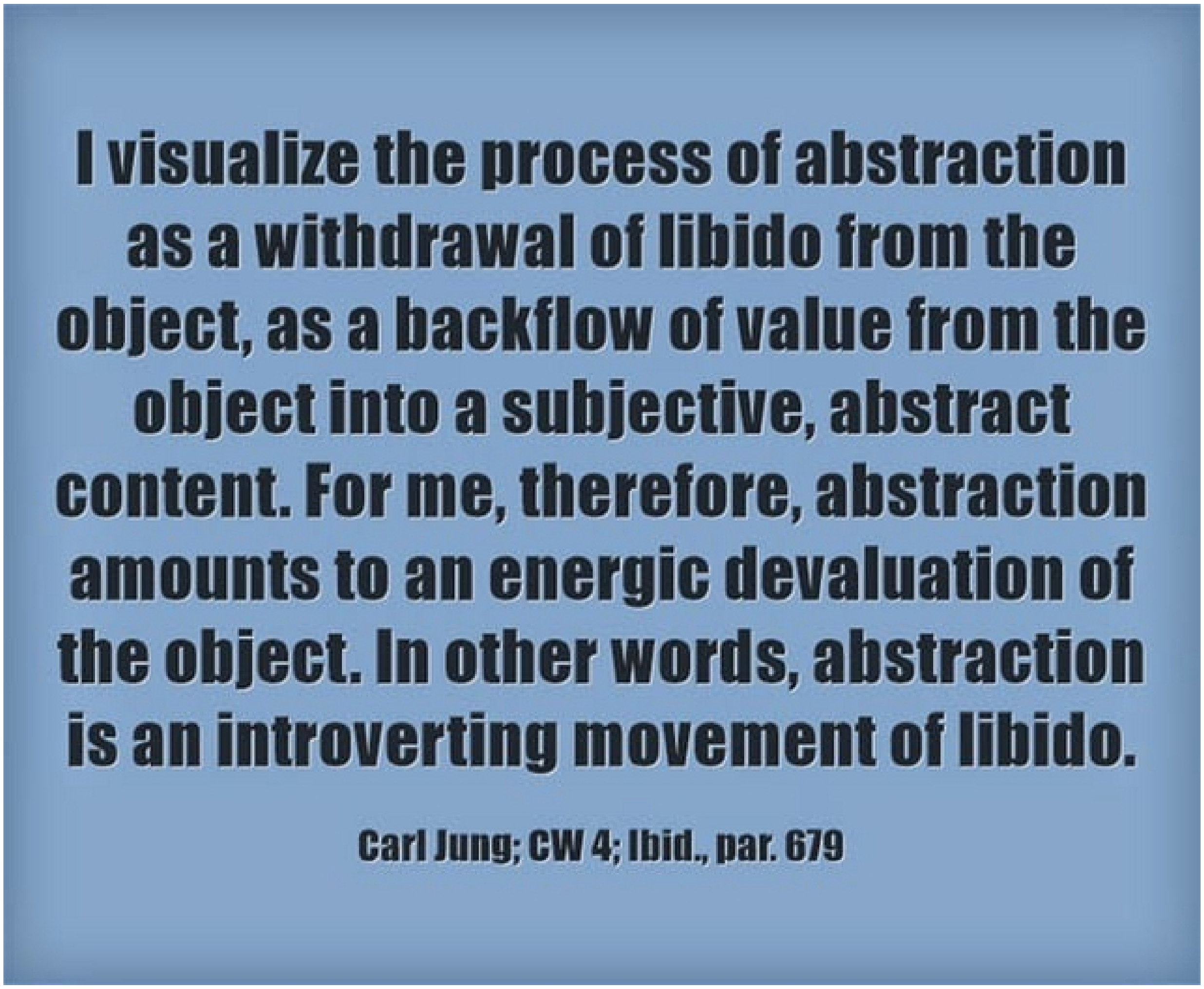

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido.

Carl Jung; CW 4; Ibid., par. 679

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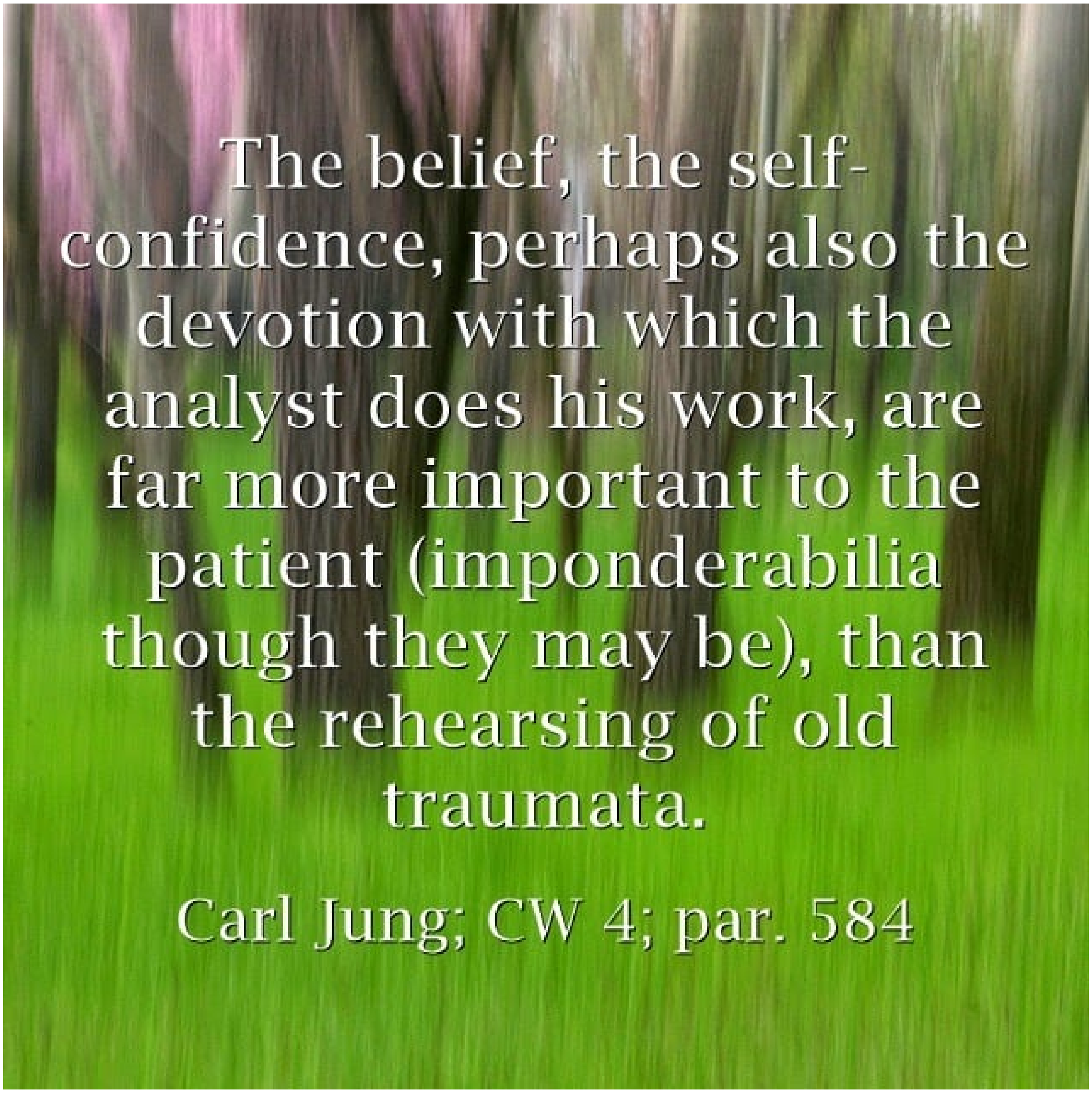
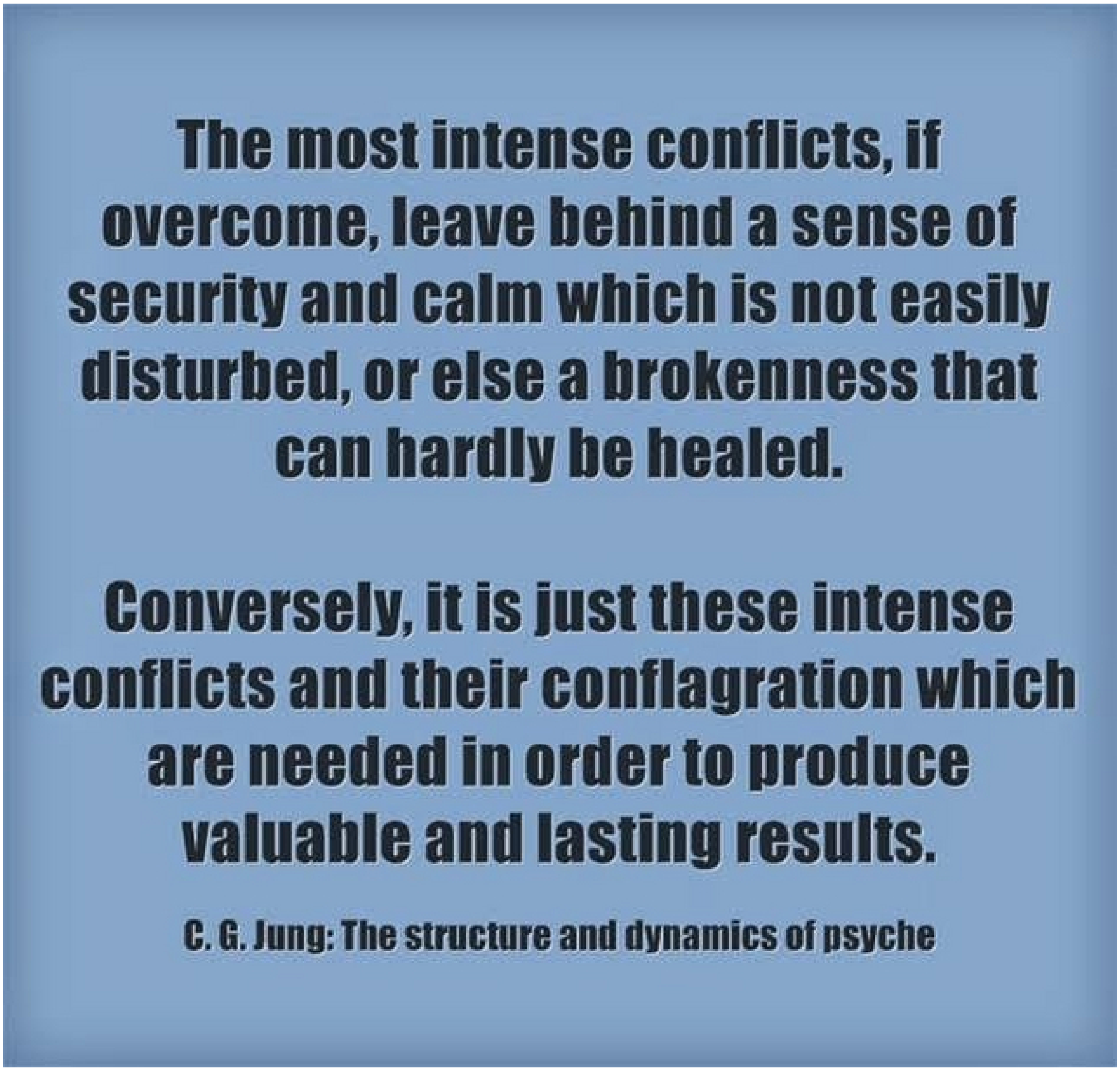


The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.



The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed.

Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results.

C. G. Jung: The structure and dynamics of psyche

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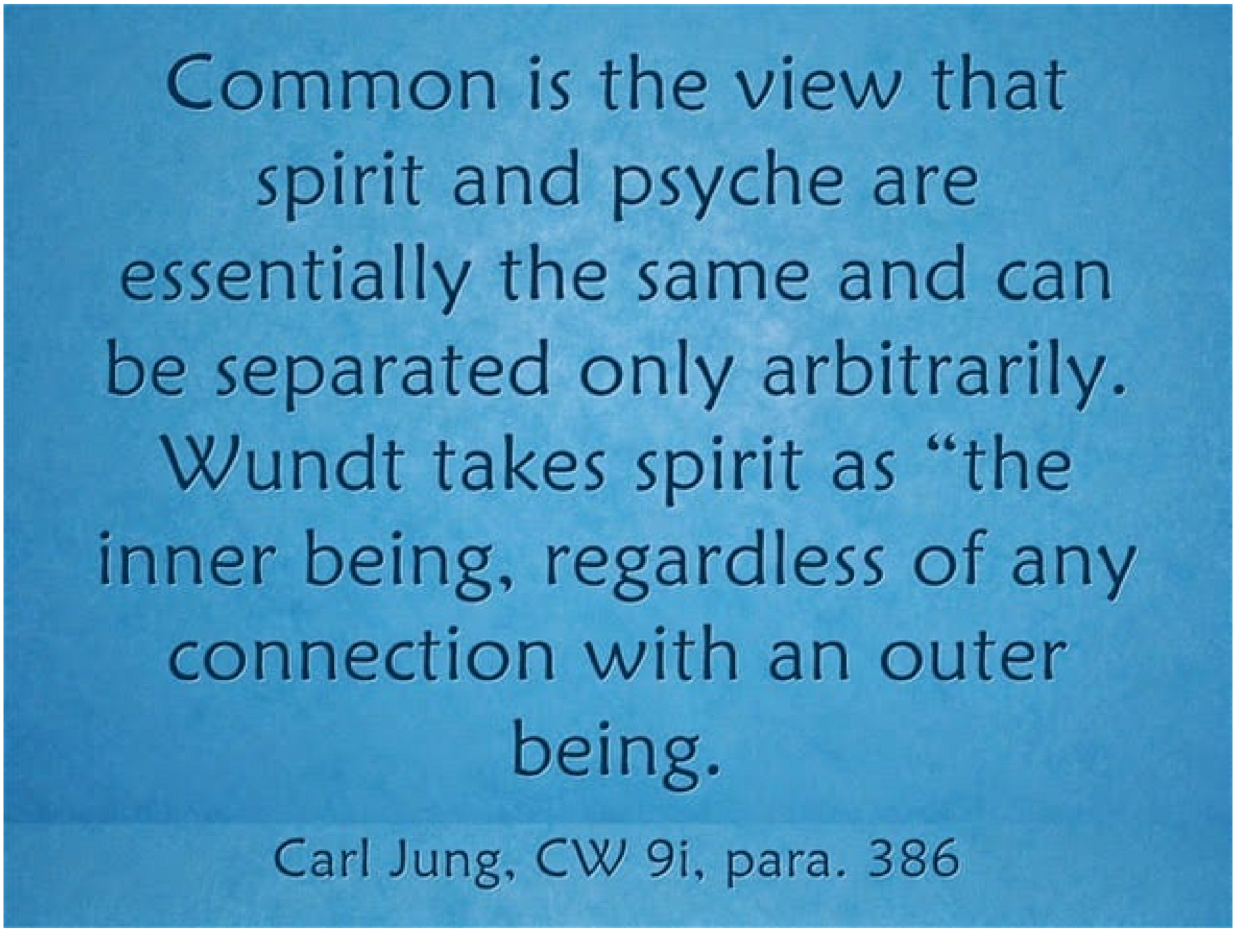

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being.

Carl Jung, CW 9i, para. 386

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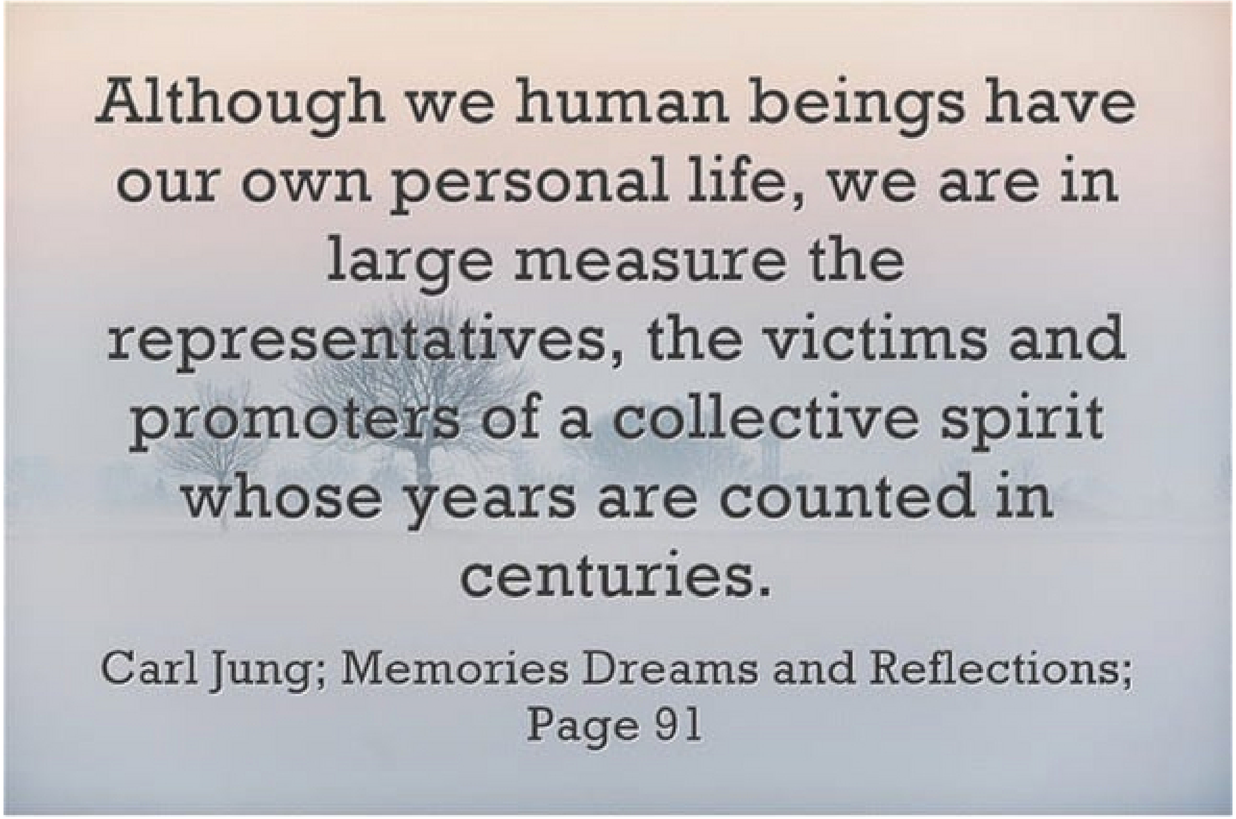

Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries.

Carl Jung; Memories Dreams and Reflections; Page 91

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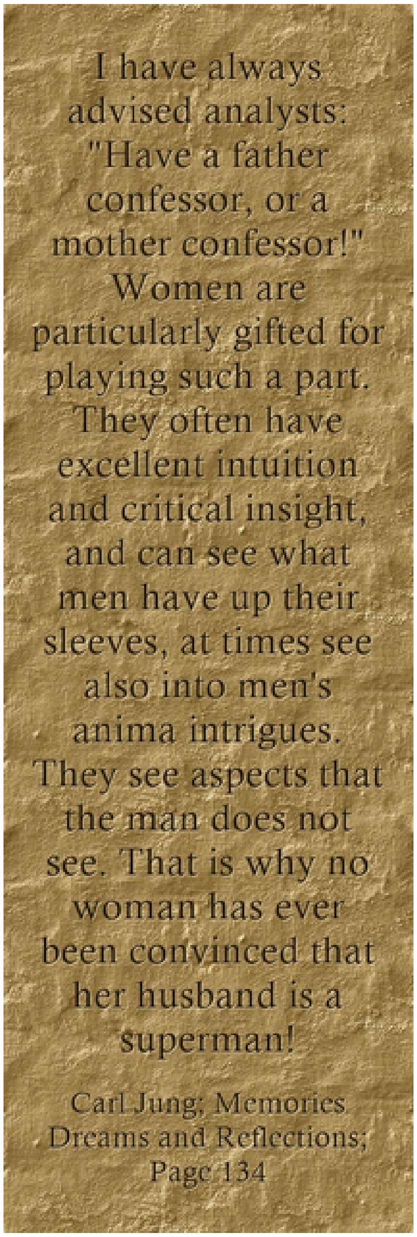

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman!

Carl Jung; Memories Dreams and Reflections; Page 134

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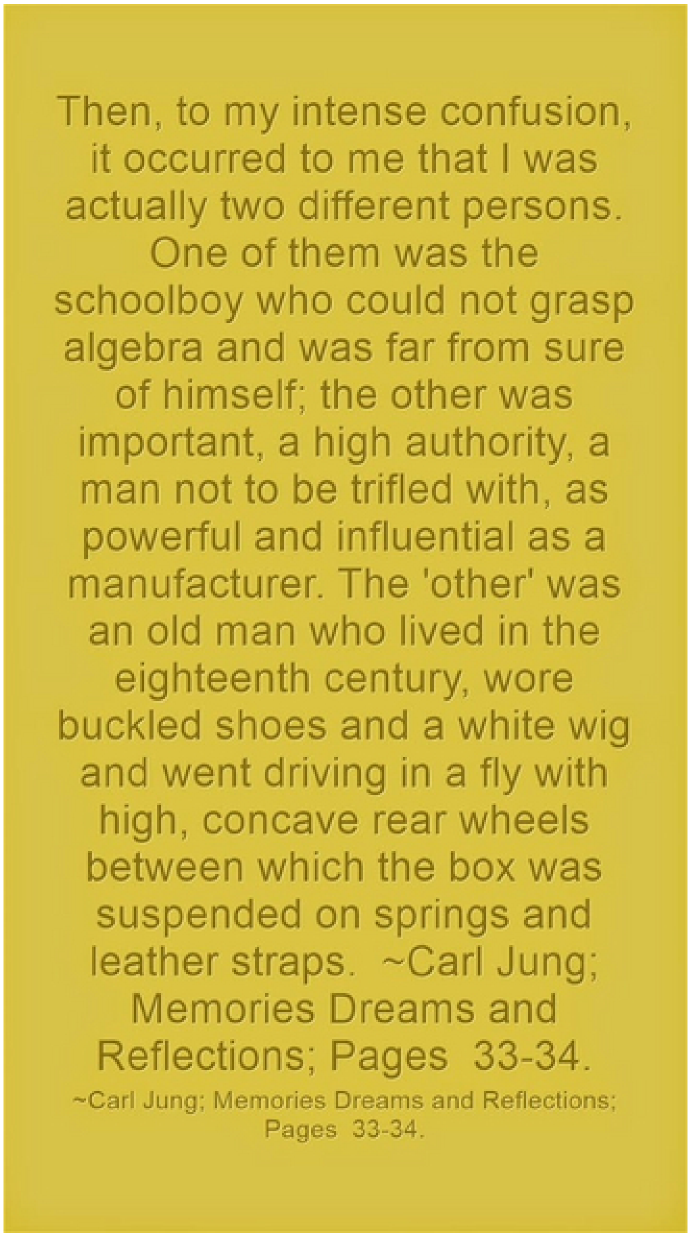

Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. ~Carl Jung; Memories Dreams and Reflections; Pages 33-34.

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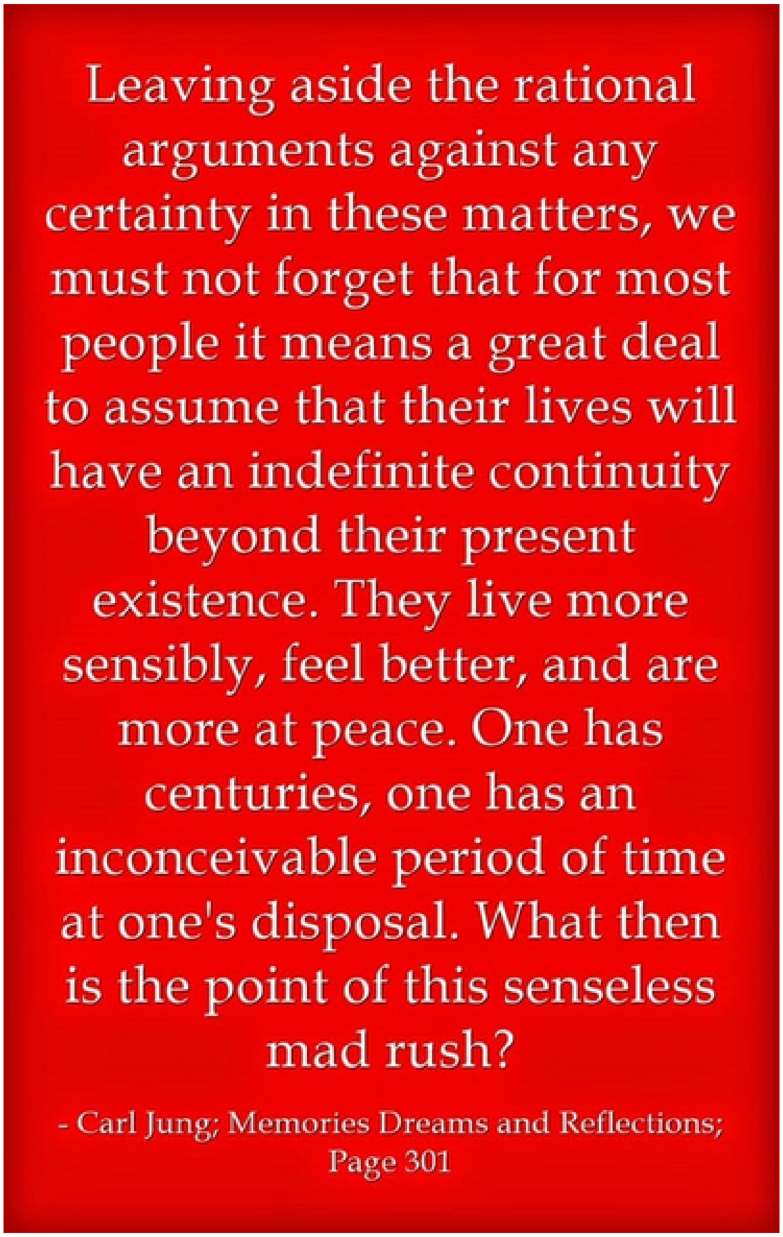

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush?

- Carl Jung; Memories Dreams and Reflections; Page 301

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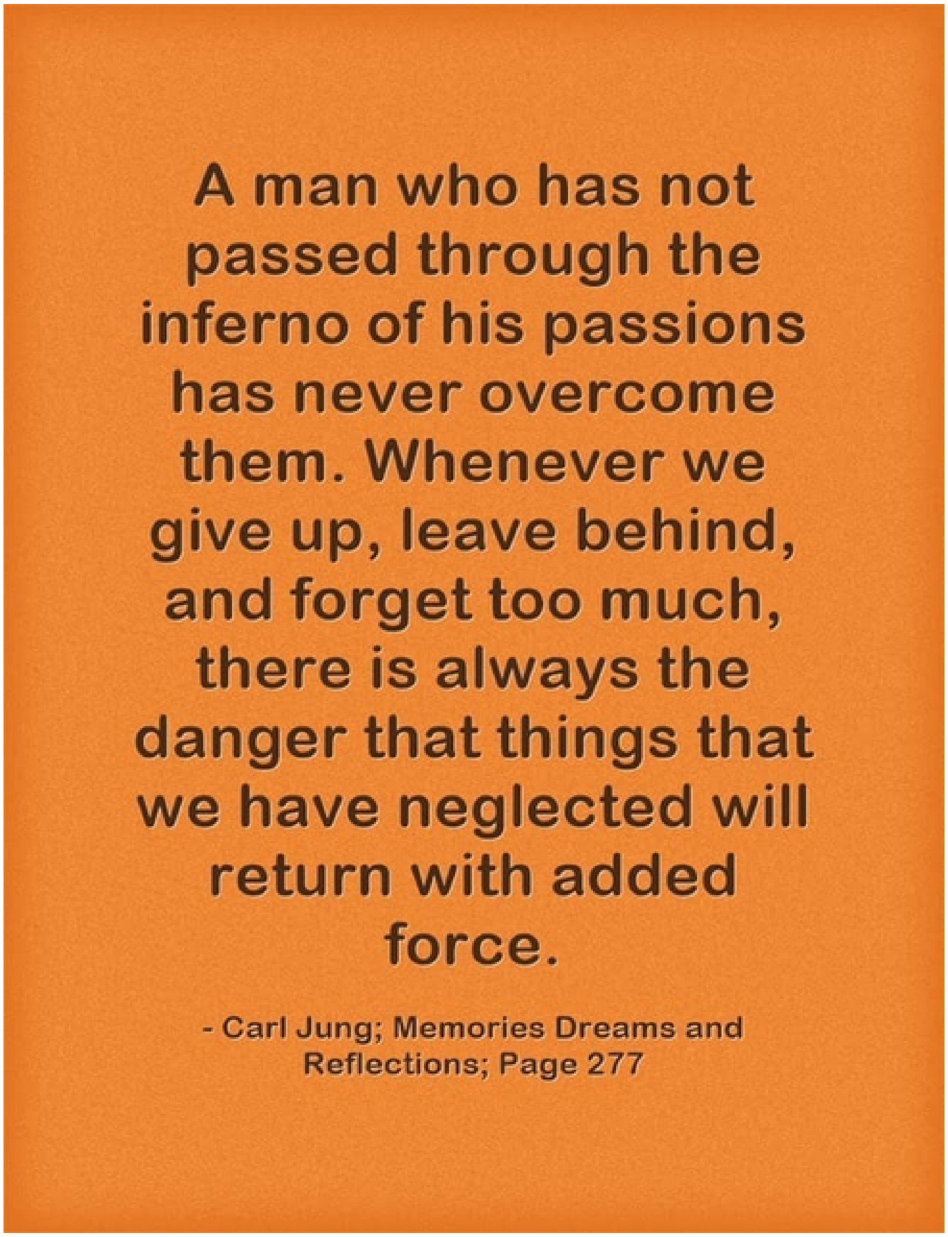
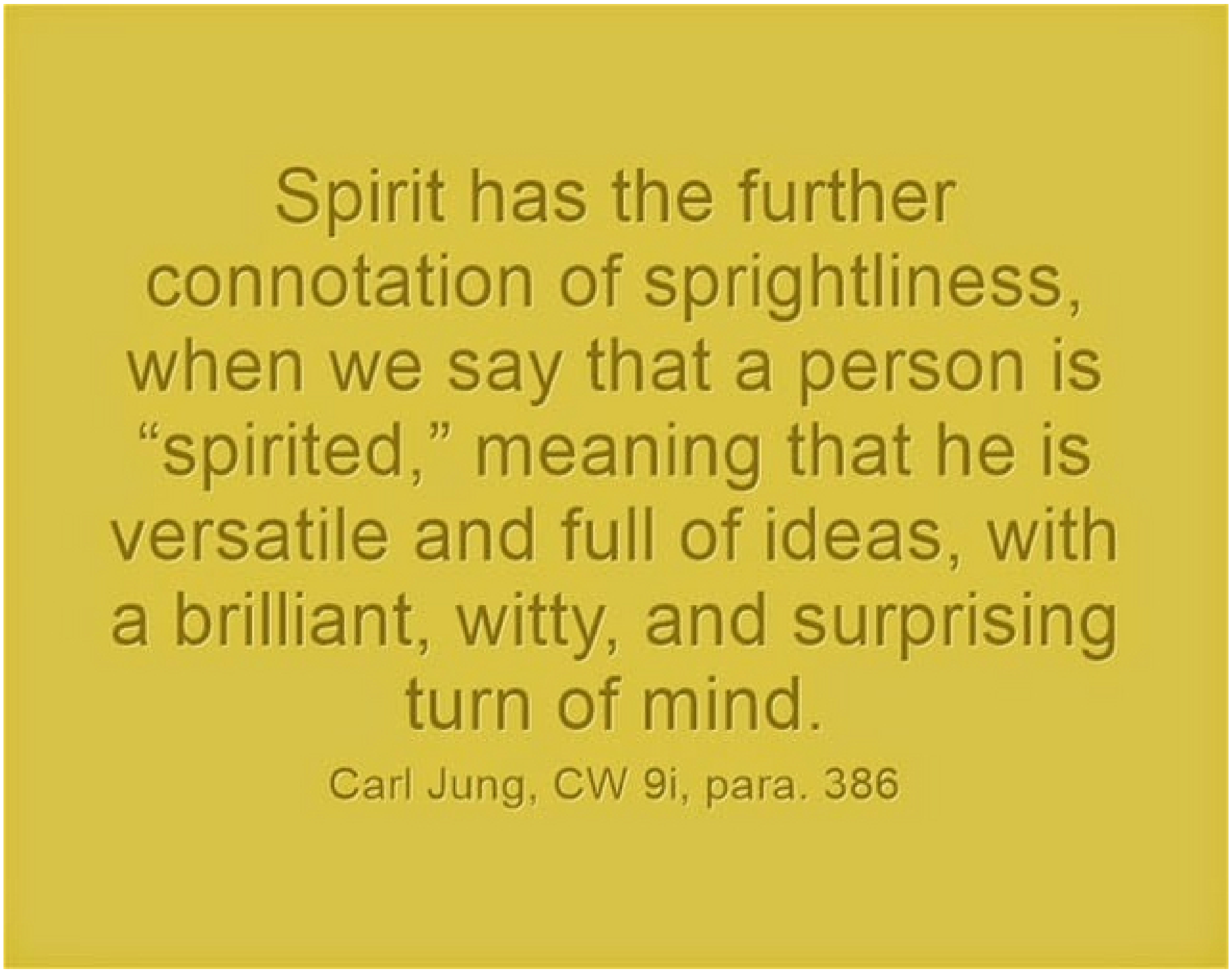


A man who has not passed through the inferno of his passions has never overcome them. Whenever we give up, leave behind, and forget too much, there is always the danger that things that we have neglected will return with added force.

- Carl Jung; Memories Dreams and Reflections; Page 277

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; Memories Dreams and Reflections; Page 277.



Spirit has the further connotation of sprightliness, when we say that a person is "spirited," meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind.

Carl Jung, CW 9i, para. 386

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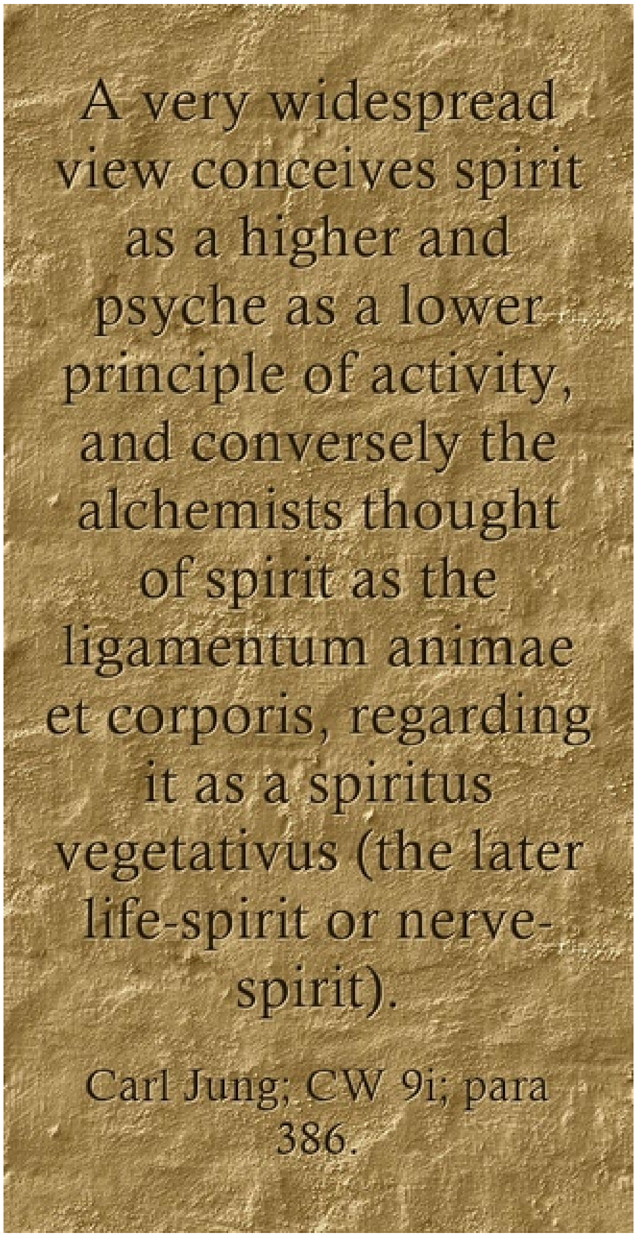

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit).

Carl Jung; CW 9i; para 386.

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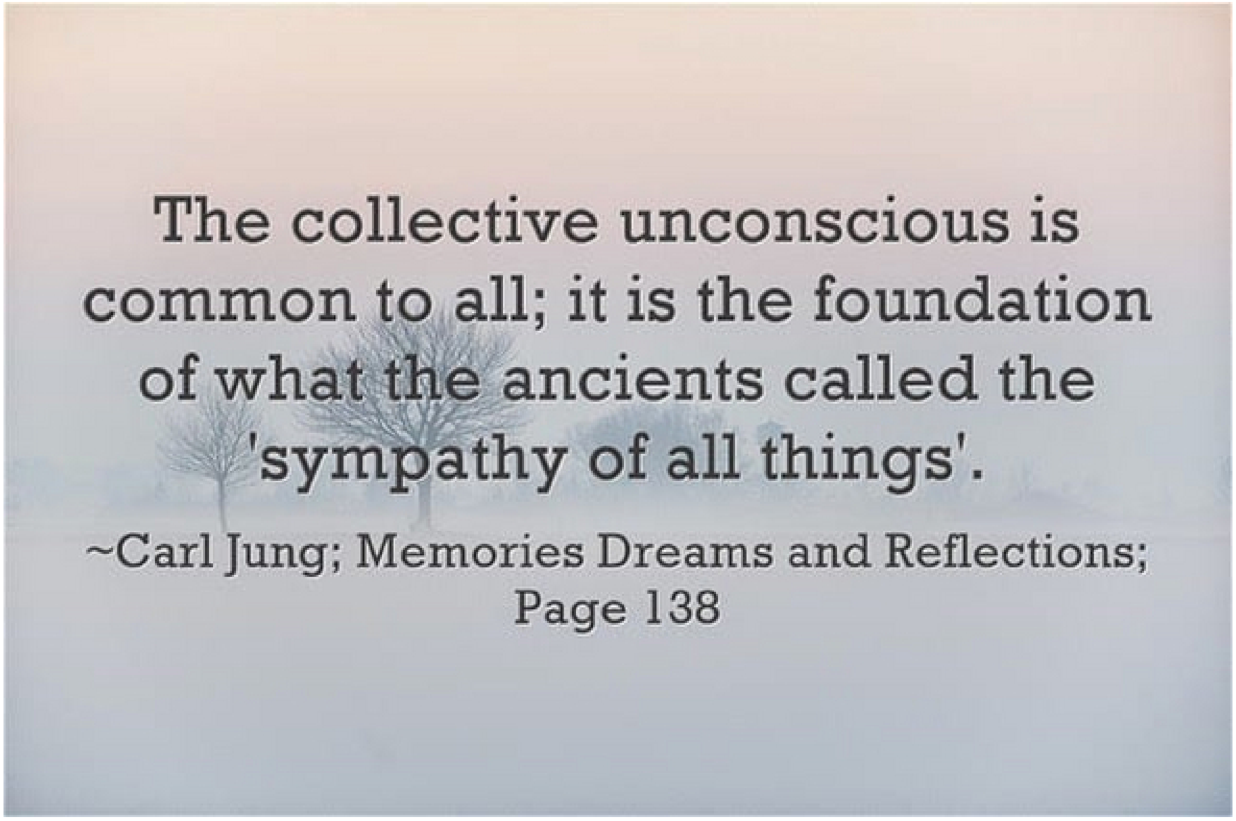
The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'.
~Carl Jung; Memories Dreams and Reflections; Page 138

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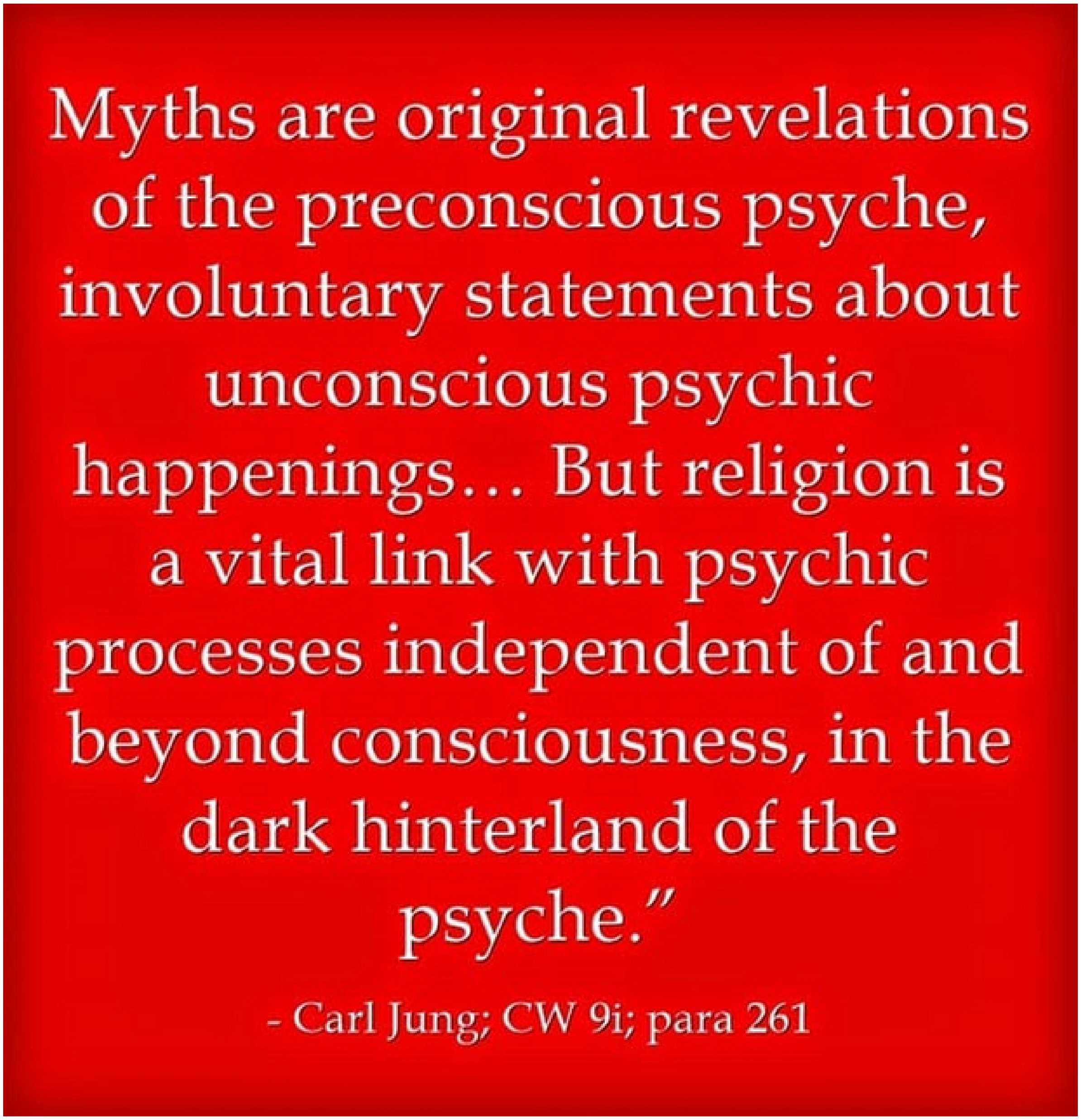

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche.”

- Carl Jung; CW 9i; para 261

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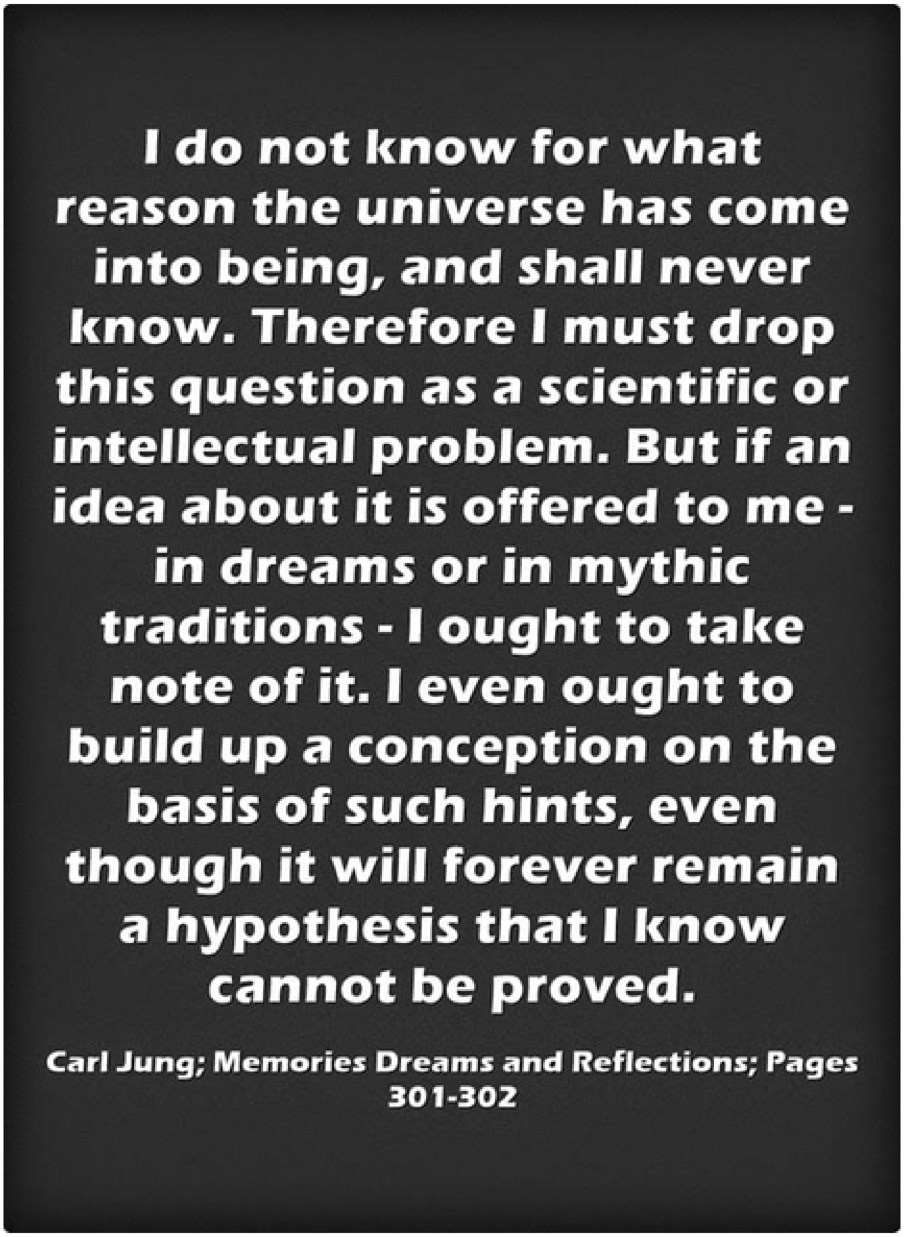

I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved.

Carl Jung; Memories Dreams and Reflections; Pages 301-302

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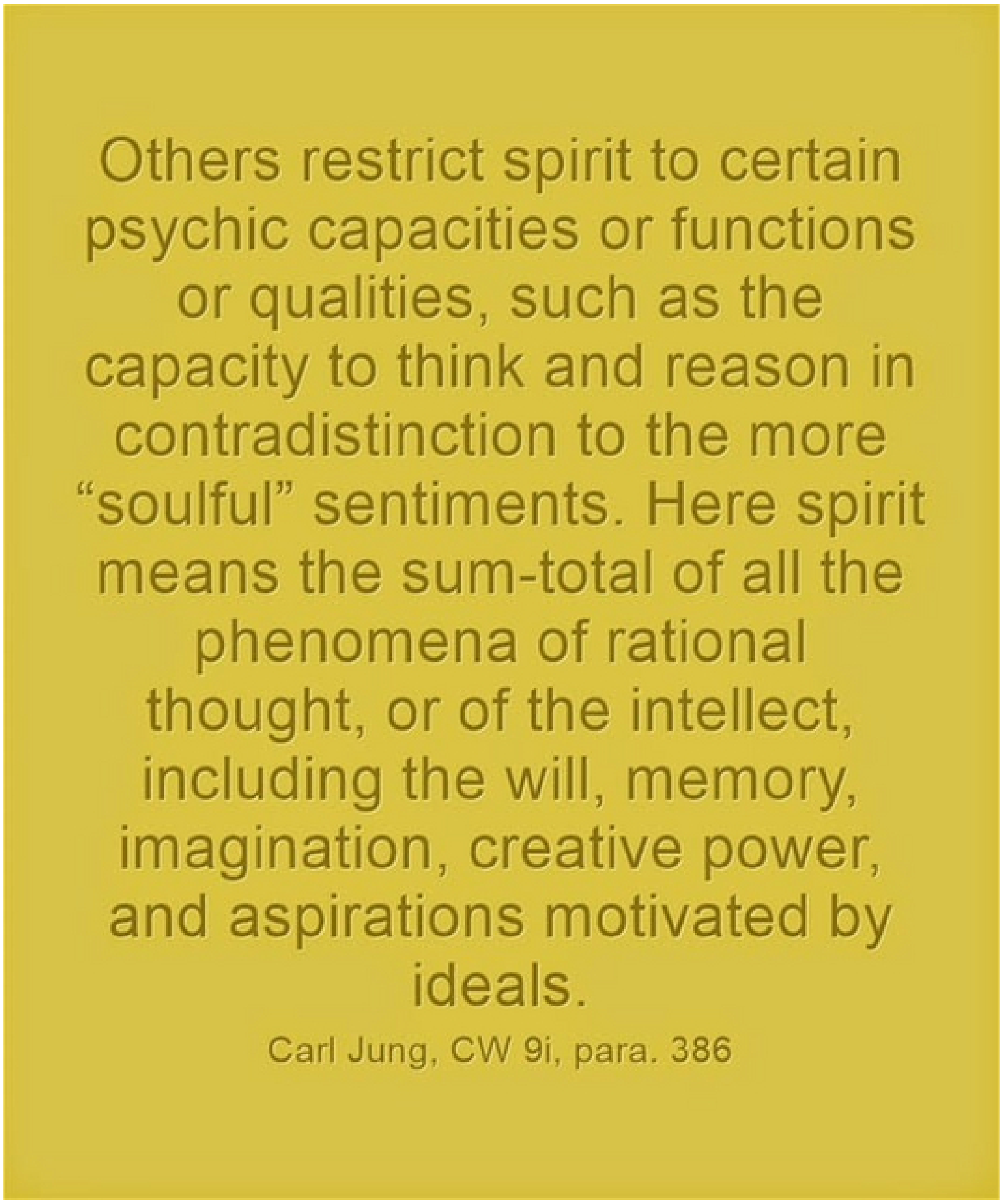

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals.

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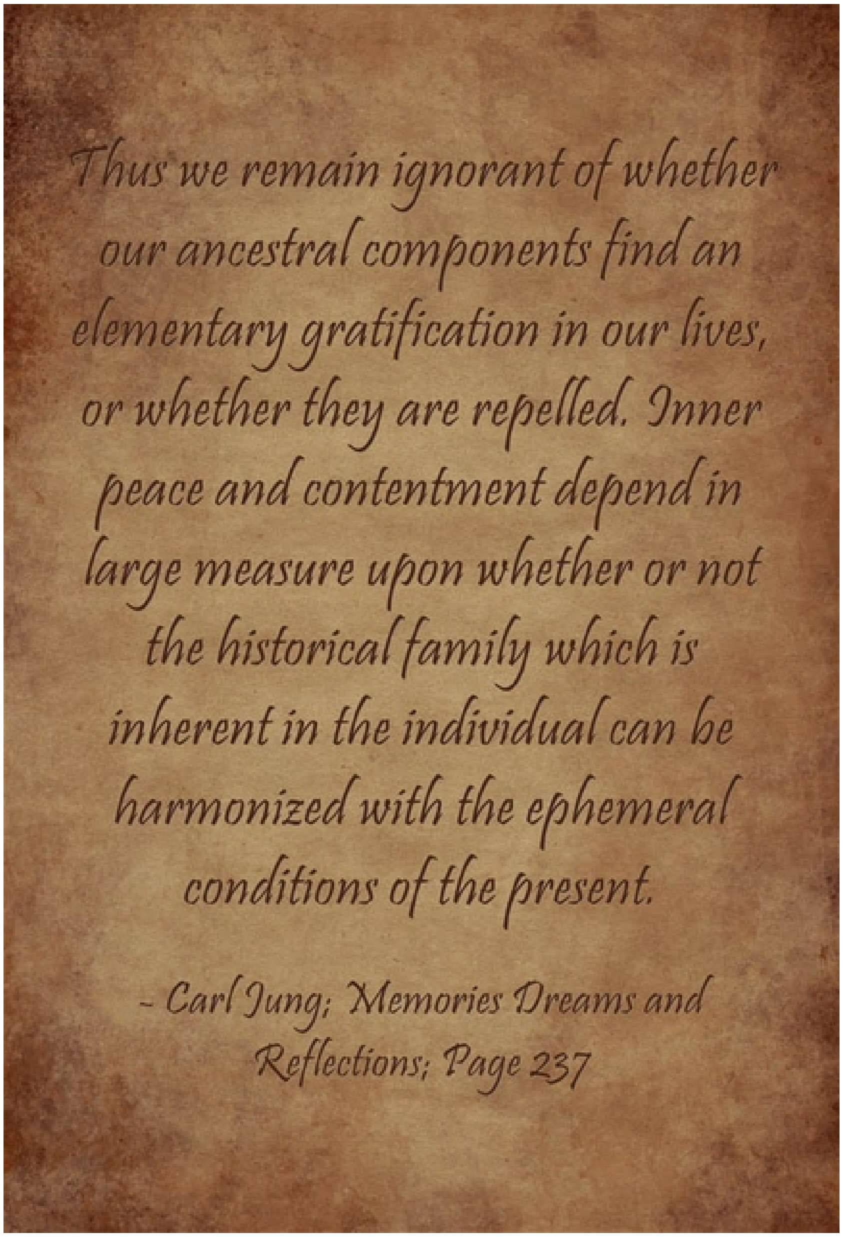

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

- Carl Jung; Memories Dreams and Reflections; Page 237

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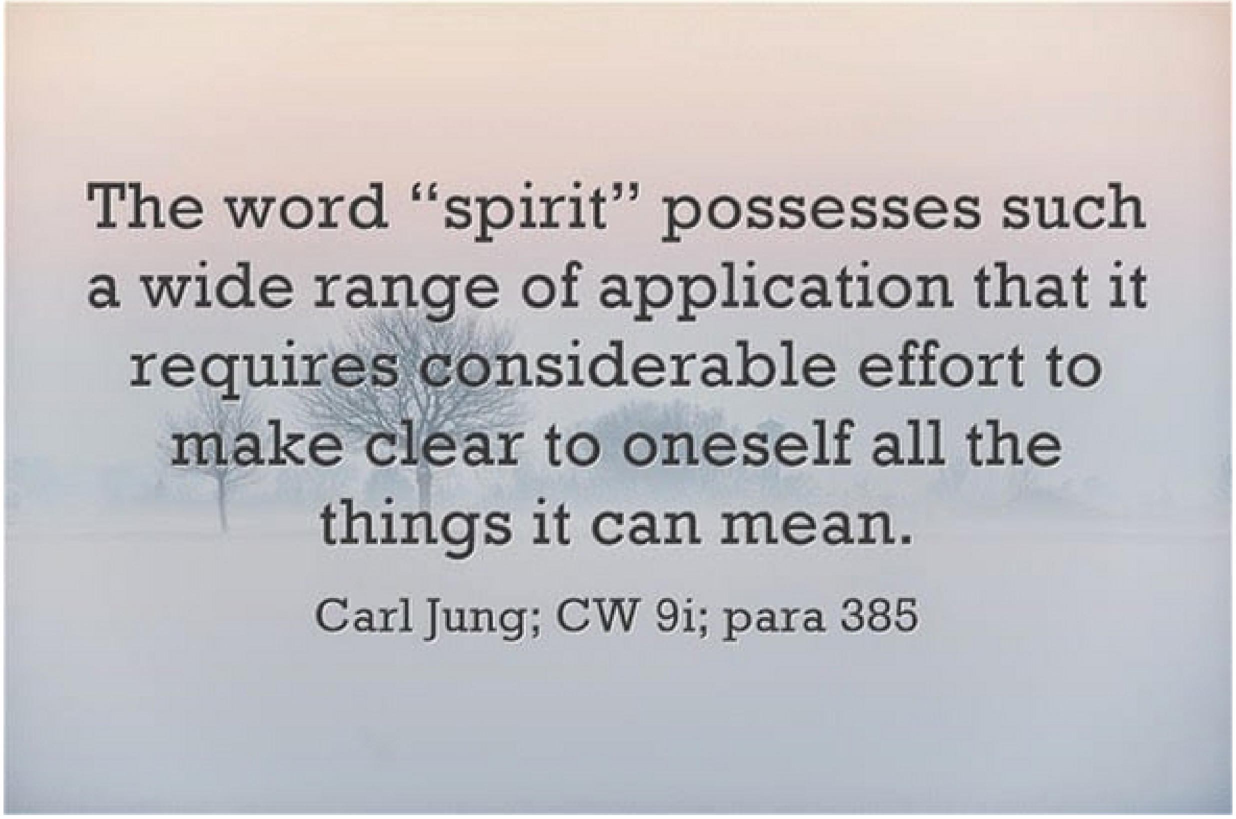
The word “spirit” possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean.
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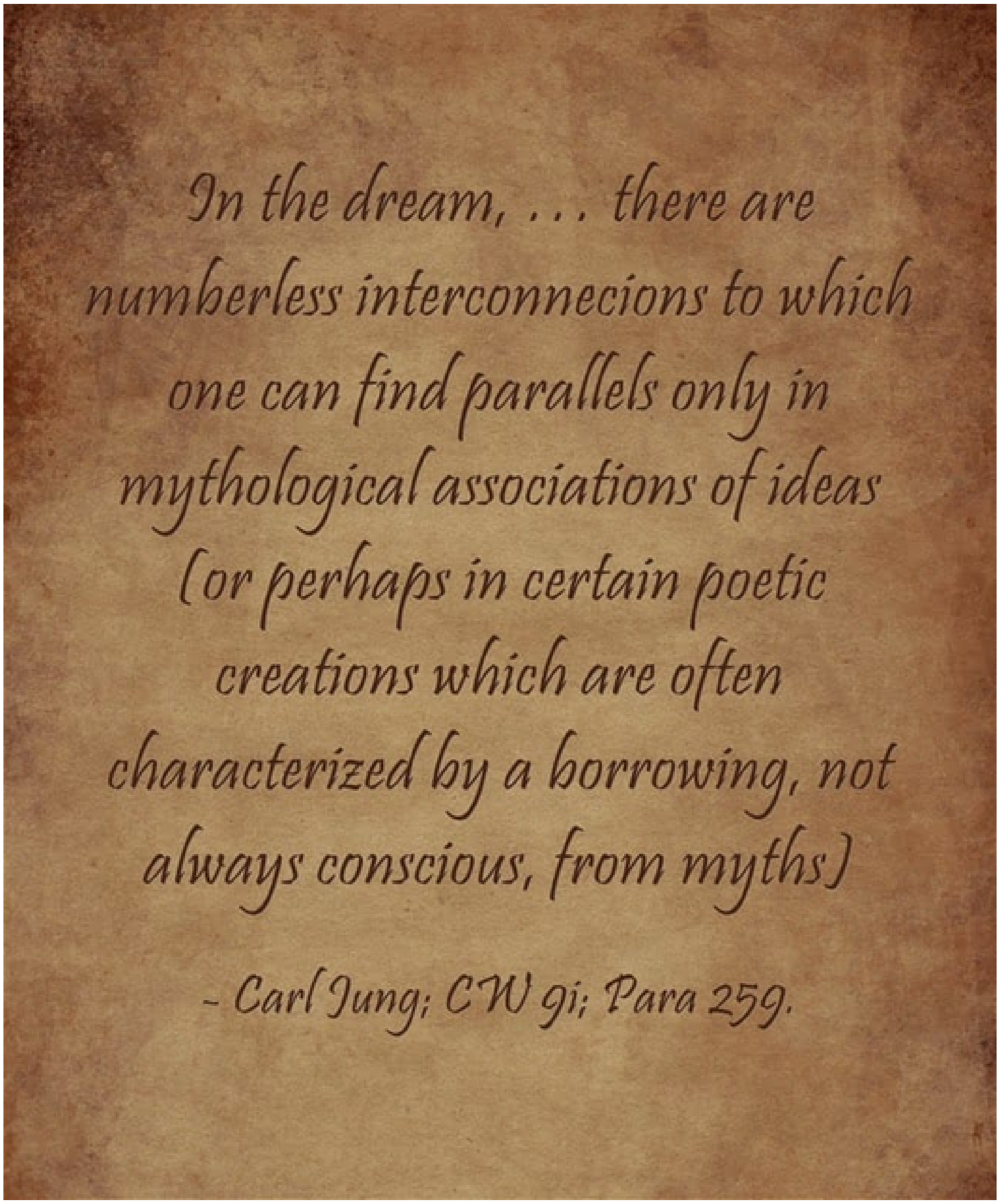

In the dream, . . . there are numberless interconnecions to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths)

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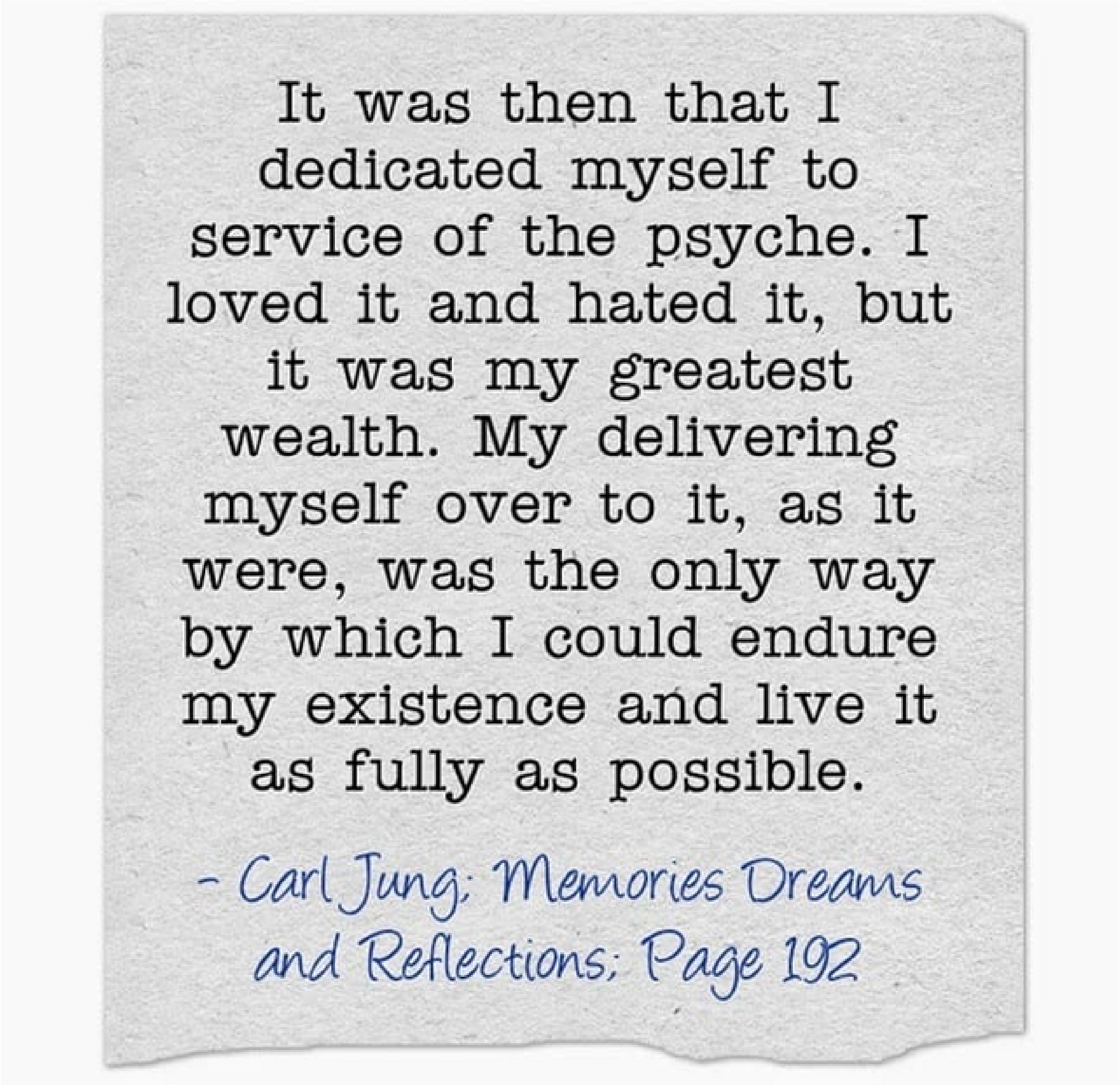

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

- Carl Jung; Memories Dreams and Reflections; Page 192

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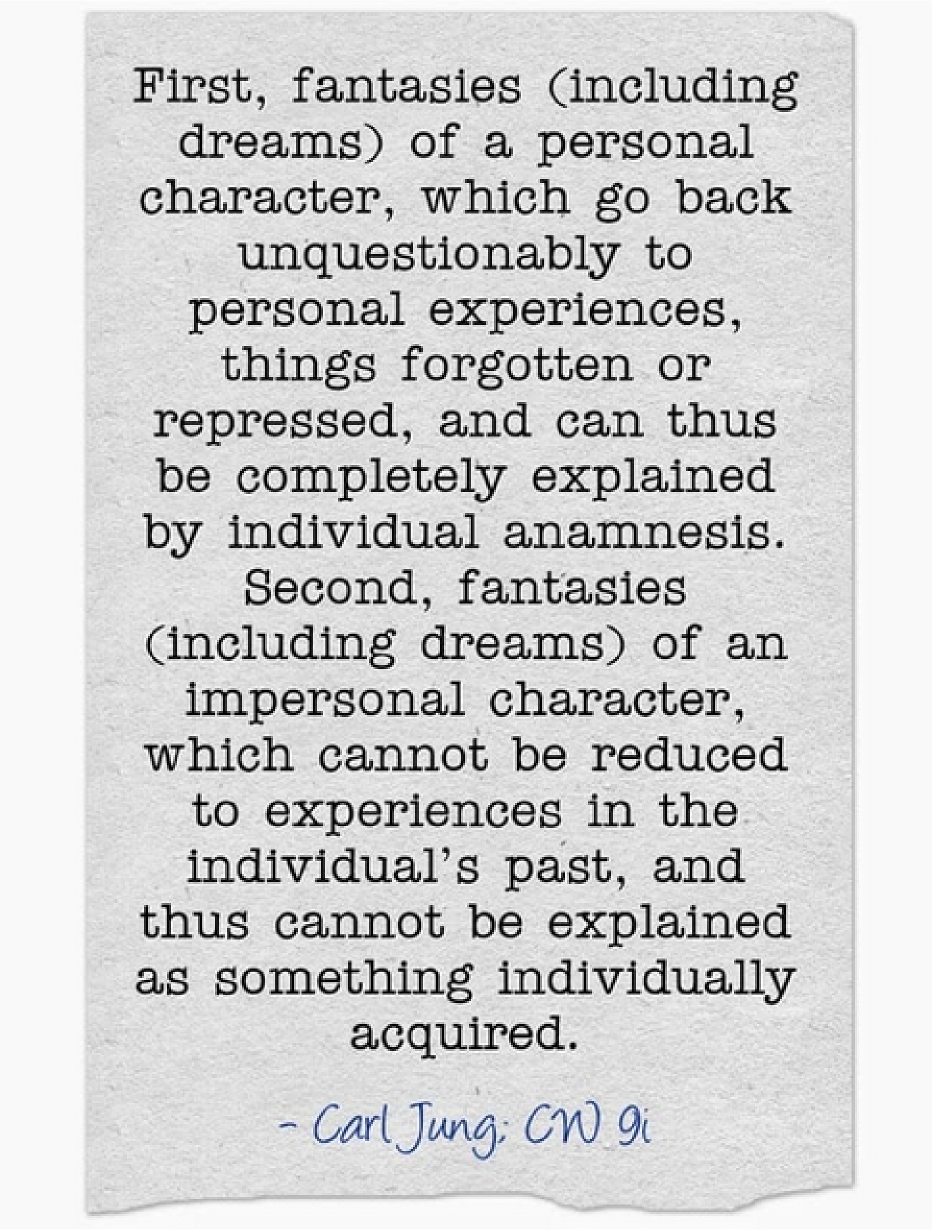

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired.

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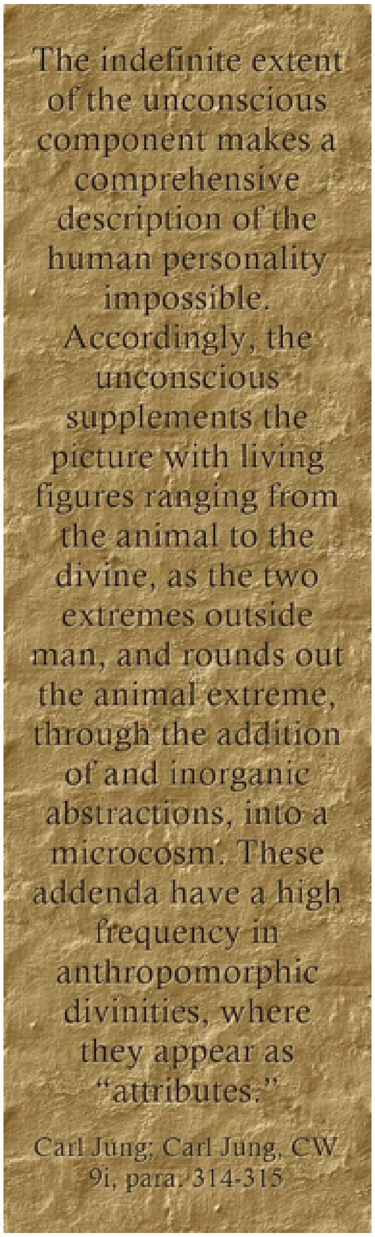
[603] 

The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as "attributes."

Carl Jung; Carl Jung, CW 9i, para. 314-315

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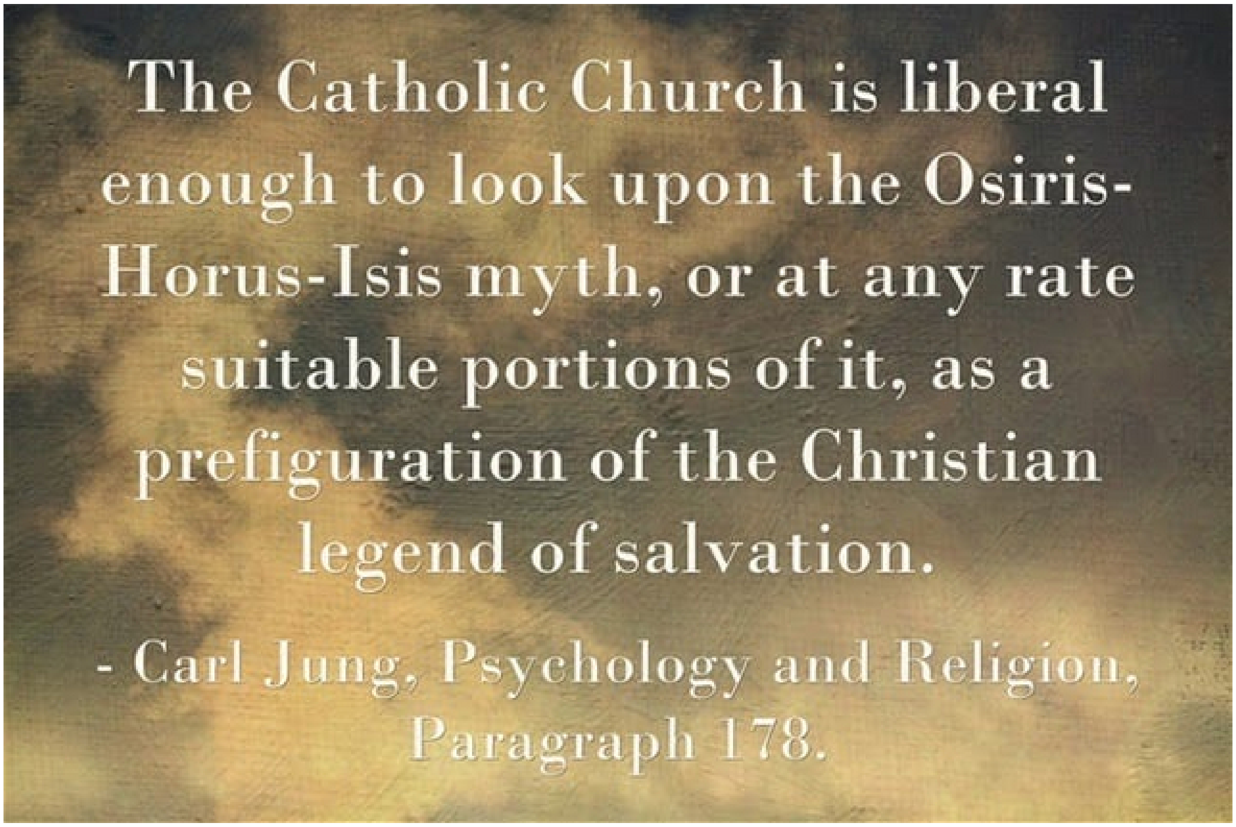

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation.

- Carl Jung, Psychology and Religion, Paragraph 178.

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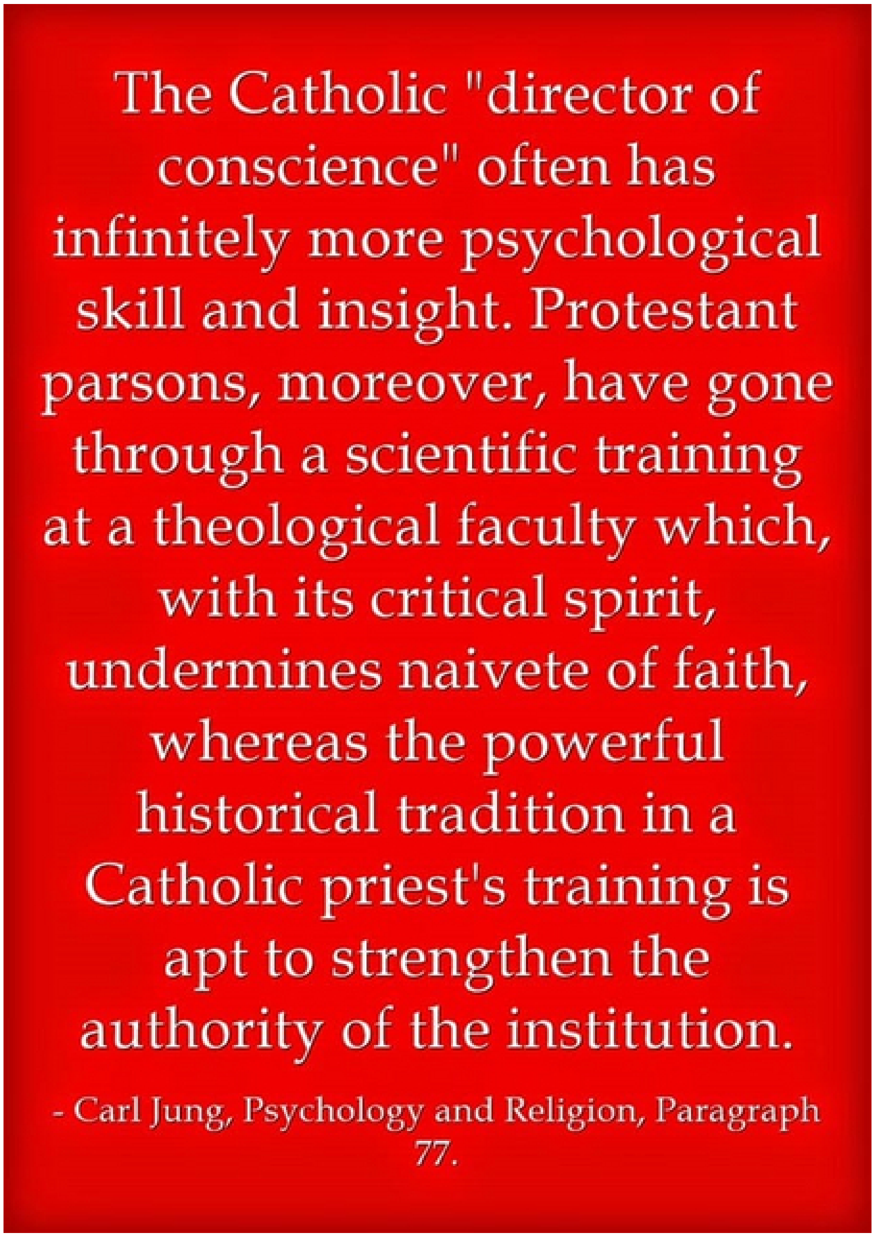
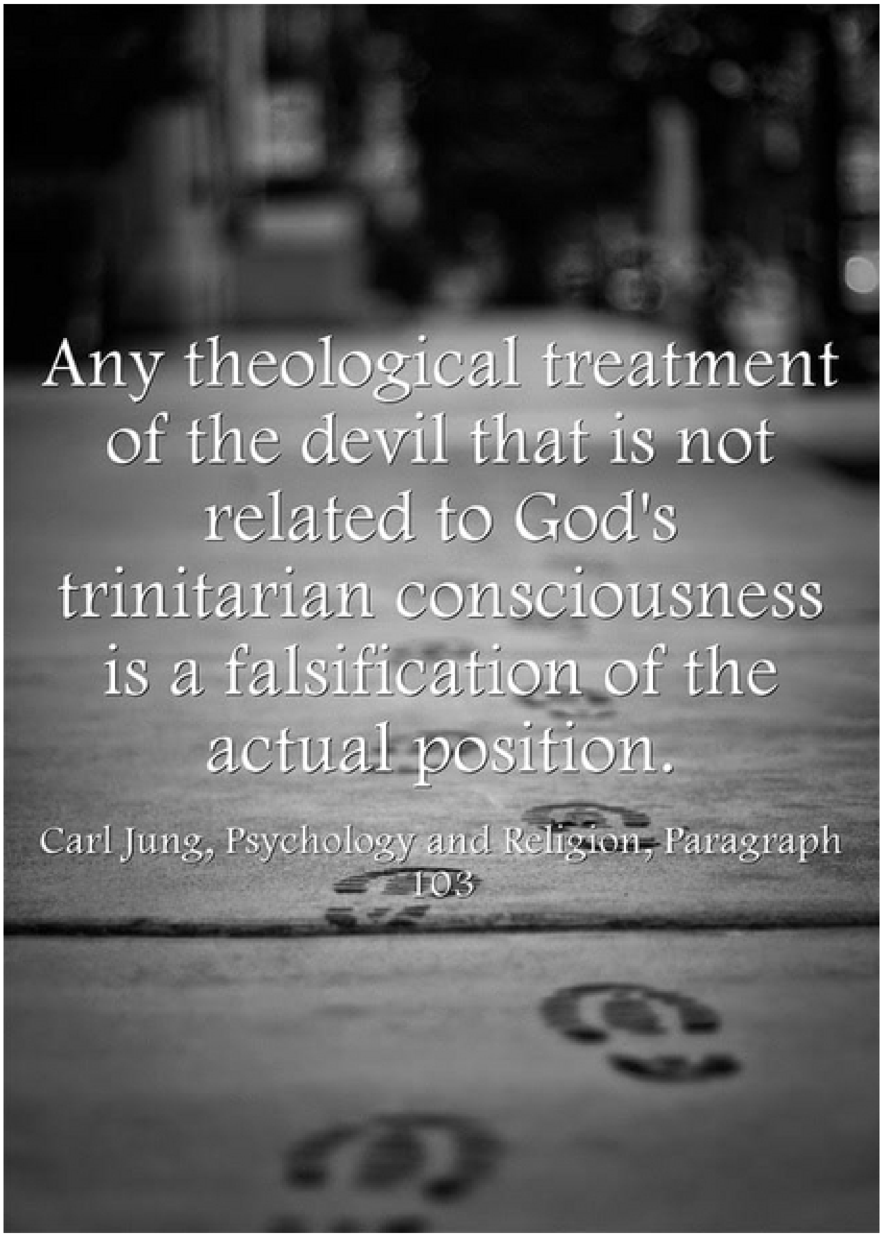


The Catholic "director of conscience" often has infinitely more psychological skill and insight. Protestant parsons, moreover, have gone through a scientific training at a theological faculty which, with its critical spirit, undermines naivete of faith, whereas the powerful historical tradition in a Catholic priest's training is apt to strengthen the authority of the institution.

- Carl Jung, Psychology and Religion, Paragraph 77.

Any theological treatment of the devil that is not related to God’s trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.



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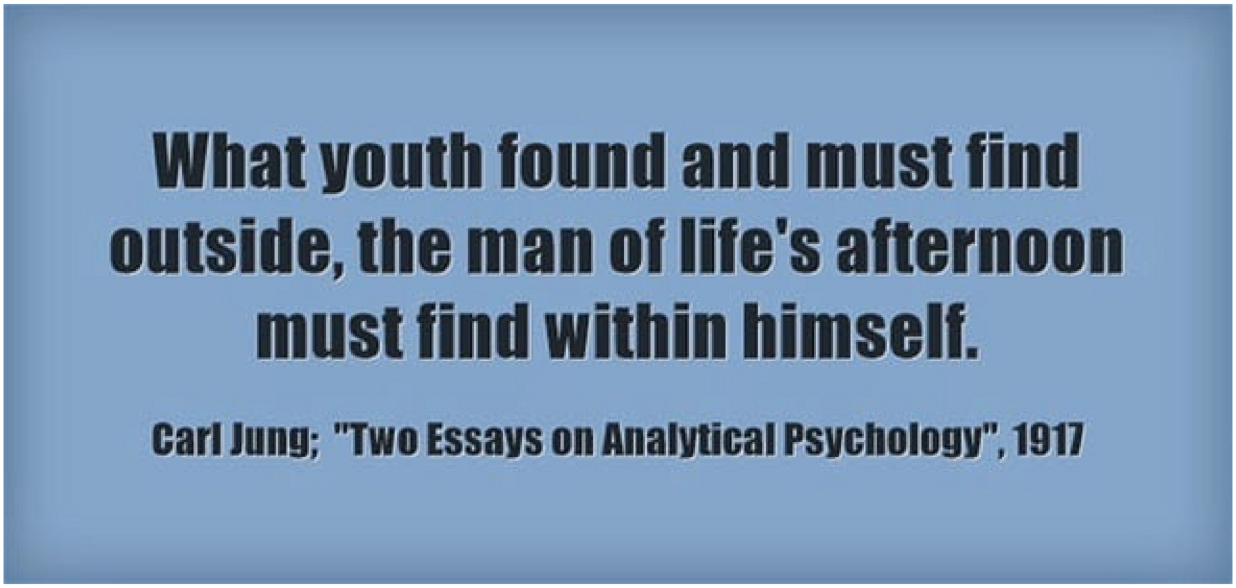
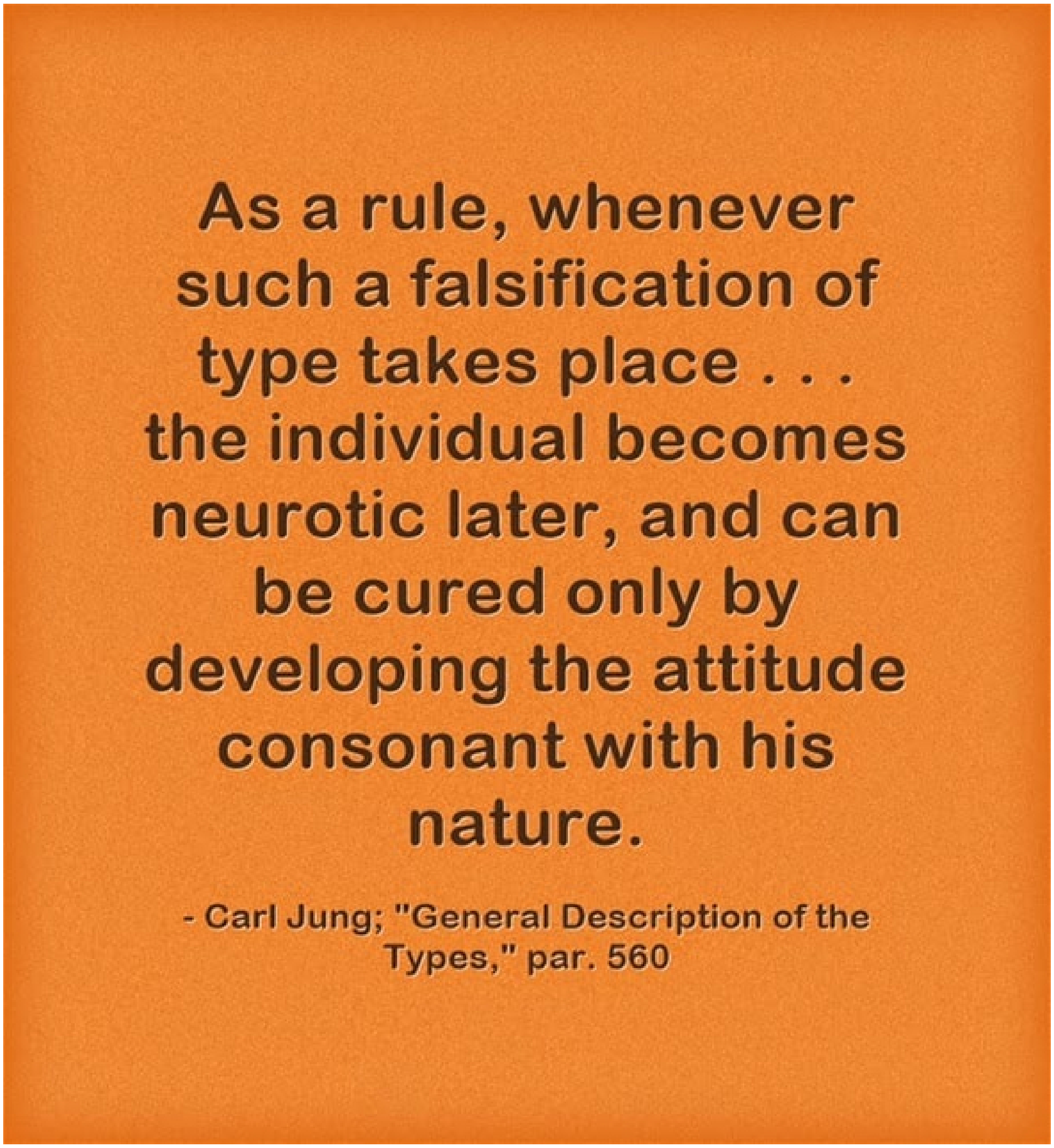


What youth found and must find outside, the man of life's afternoon must find within himself.

Carl Jung; "Two Essays on Analytical Psychology", 1917

What youth found and must find outside, the man of life’s afternoon must find within himself.   Carl Jung; “Two Essays on Analytical Psychology", 1917



As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.

- Carl Jung; "General Description of the Types," par. 560

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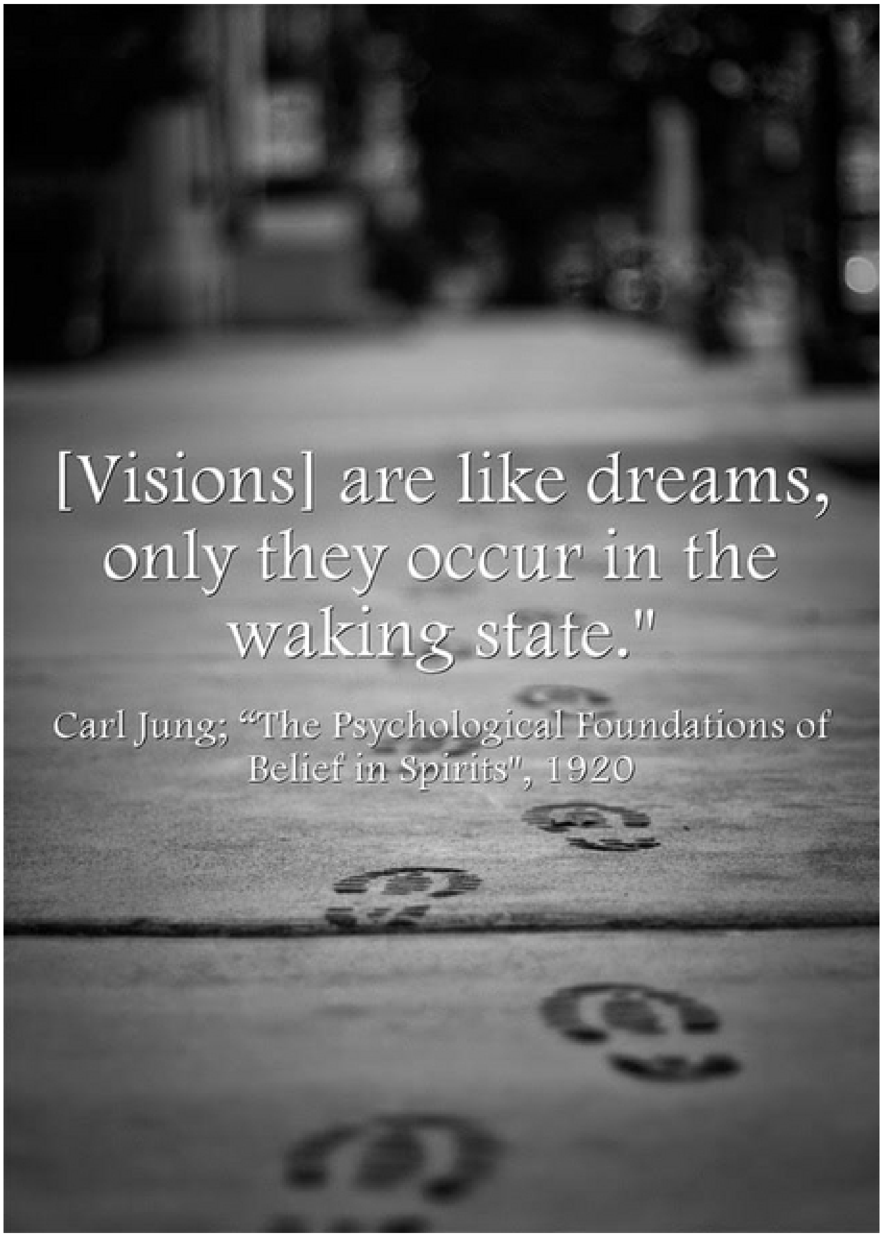
[Visions] are like dreams, only they occur in the waking state."
Carl Jung; "The Psychological Foundations of Belief in Spirits", 1920

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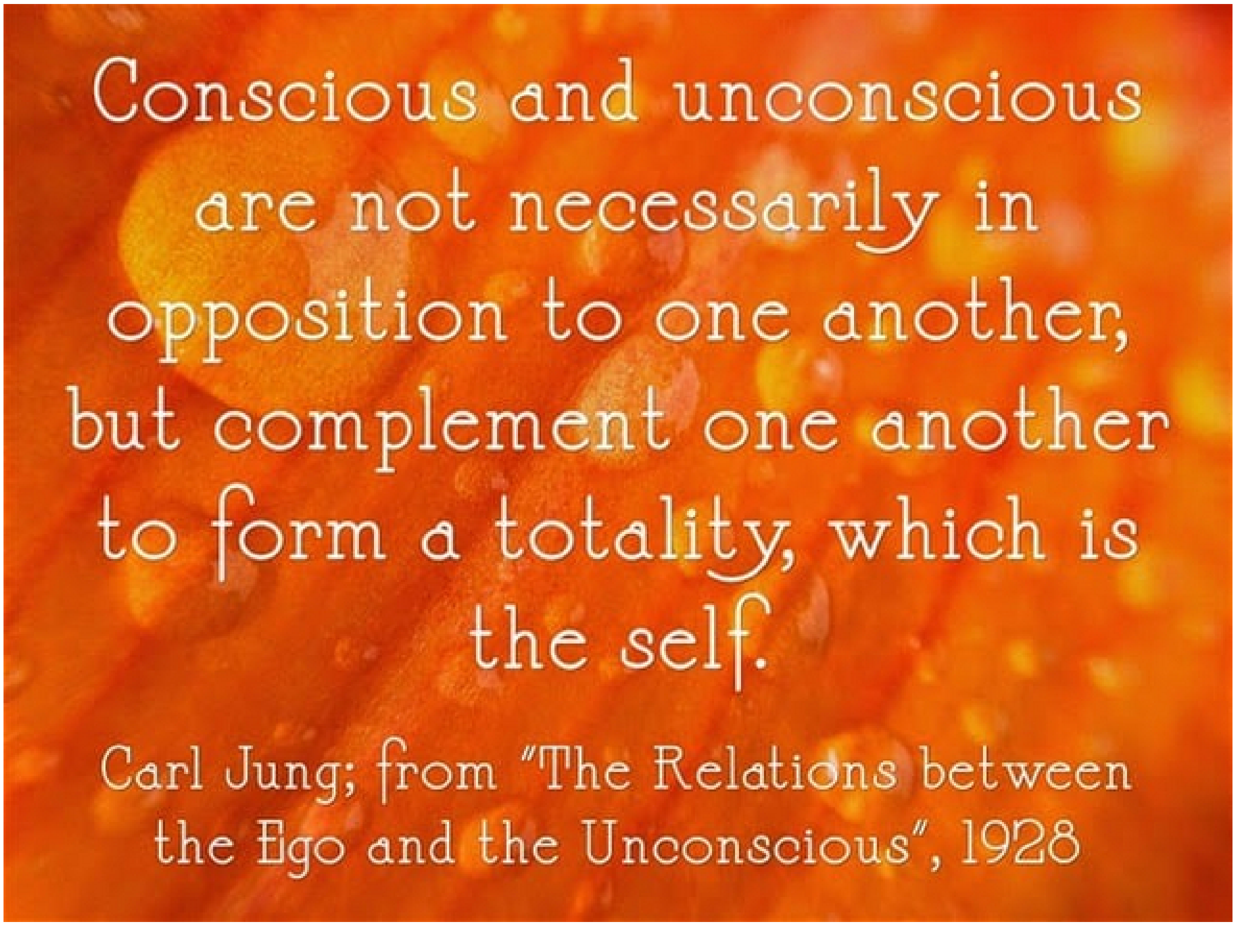
We do not work with the "transference to the analyst," but against it and in spite of it. Carl Jung; "Some Crucial Points in Psychoanalysis," CW 4, par. 601.



Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self.

Carl Jung; from "The Relations between the Ego and the Unconscious", 1928

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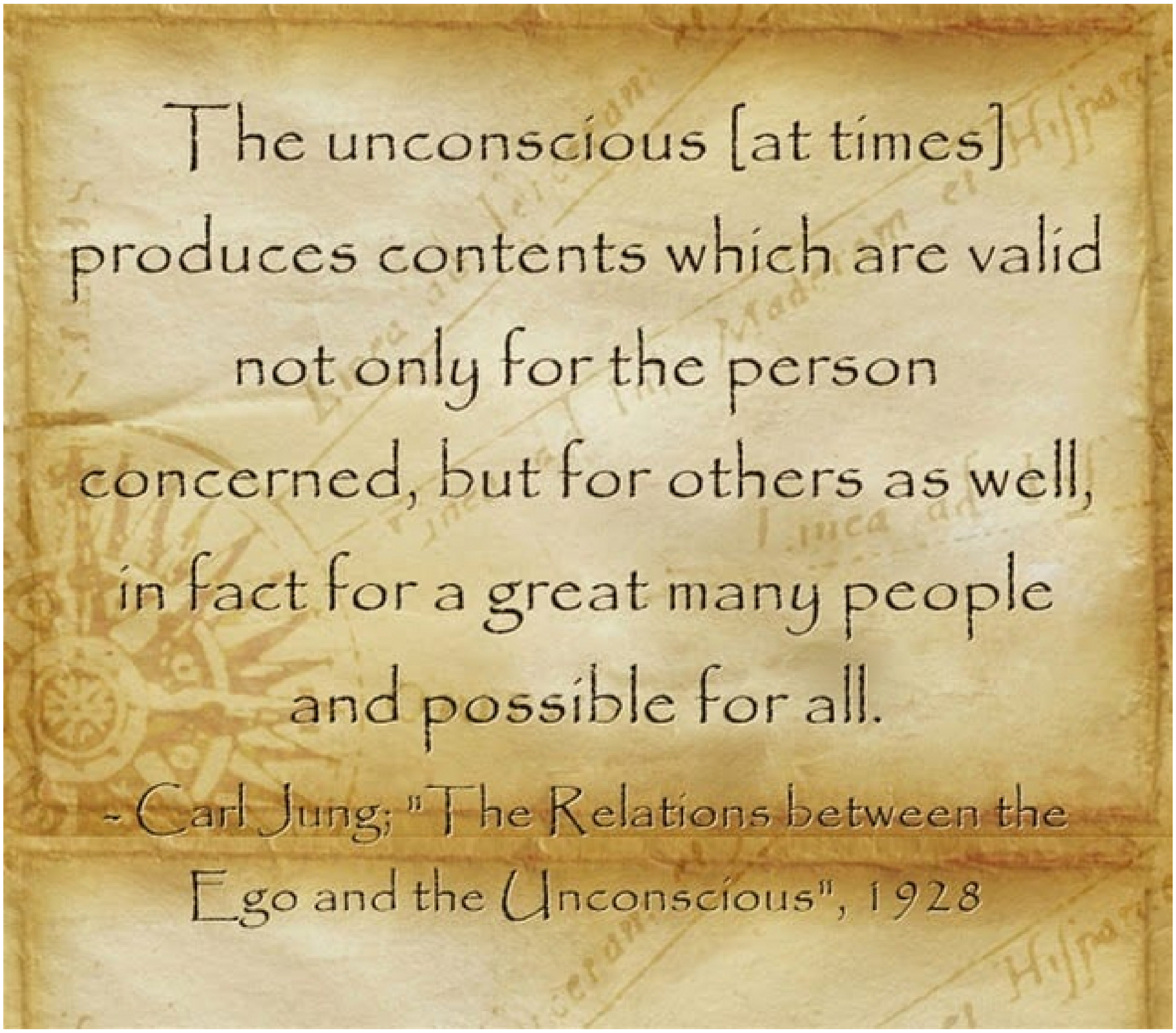

The unconscious [at times]
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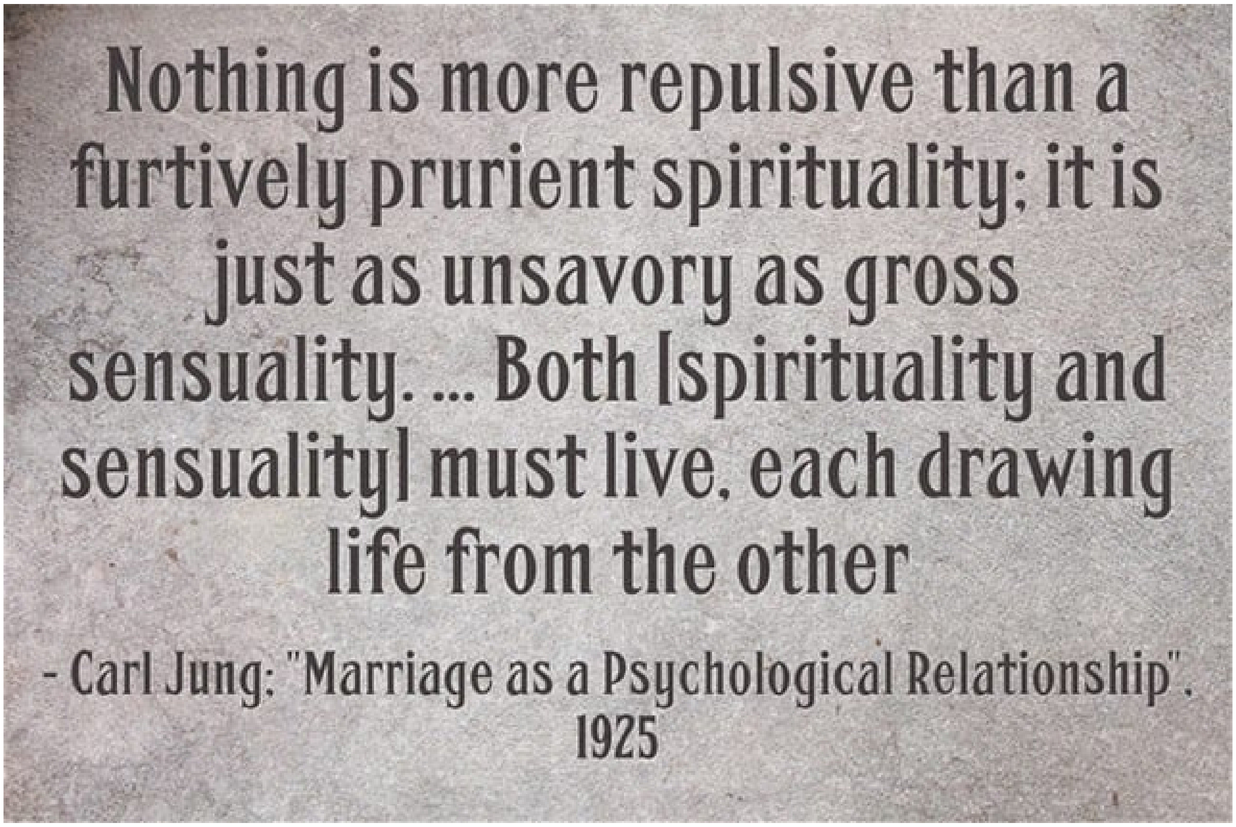
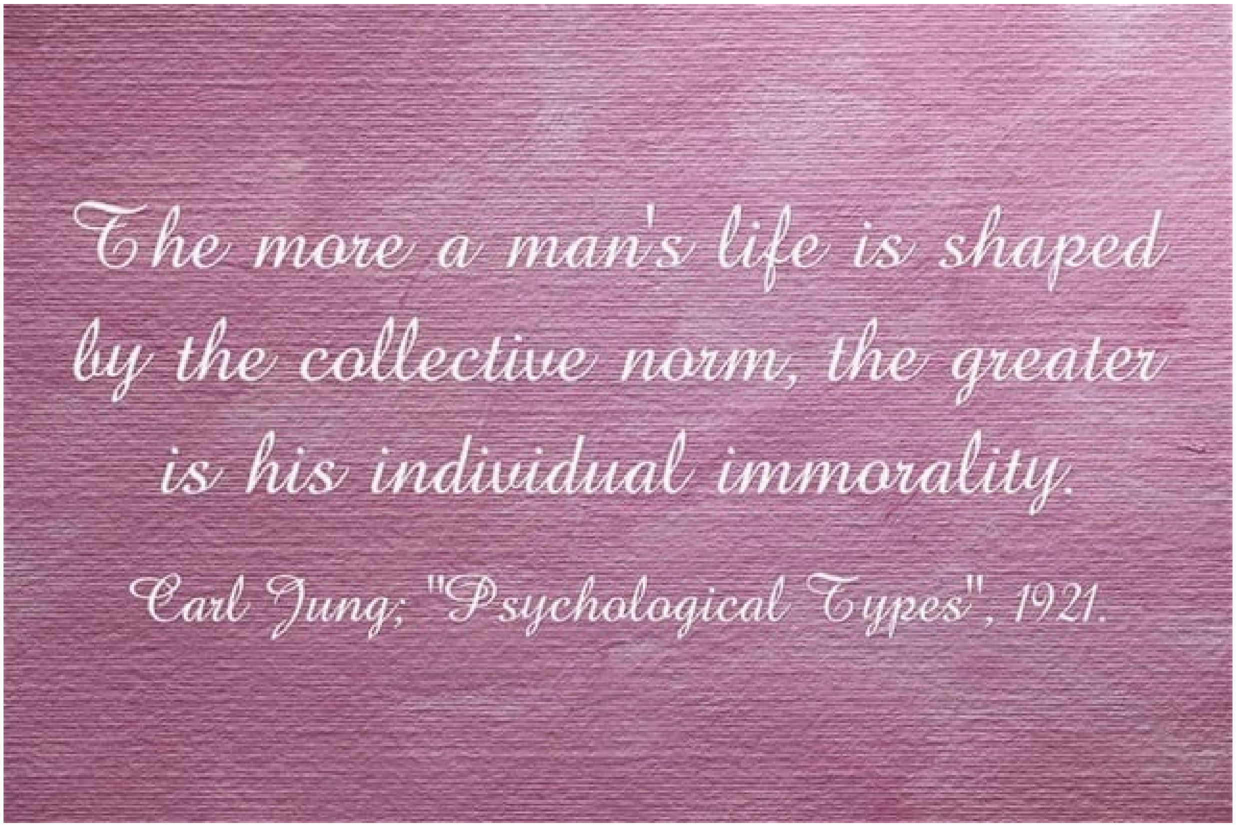


Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other

- Carl Jung: "Marriage as a Psychological Relationship", 1925

Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." Carl Jung; "Marriage as a Psychological Relationship", 1925.



The more a man's life is shaped by the collective norm, the greater is his individual immorality.

Carl Jung; "Psychological Types", 1921.

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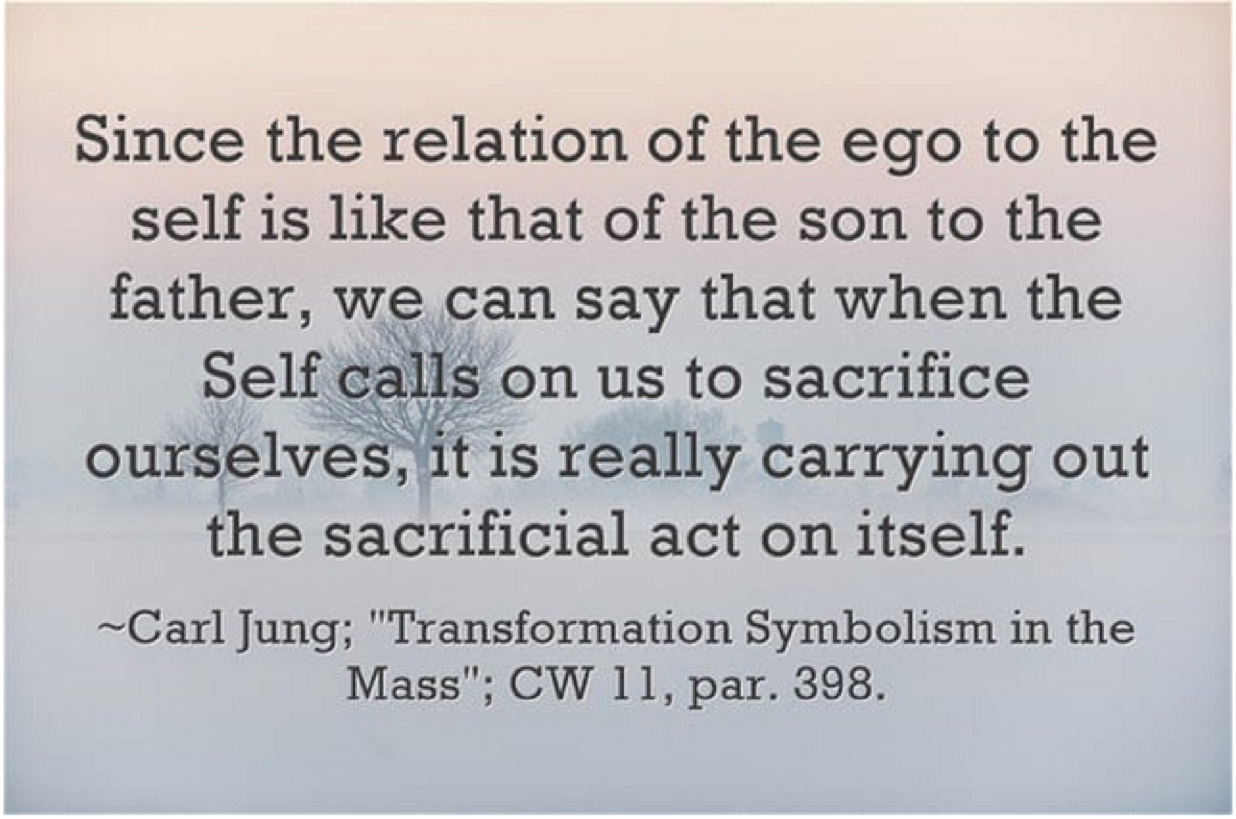

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.

~Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 398.

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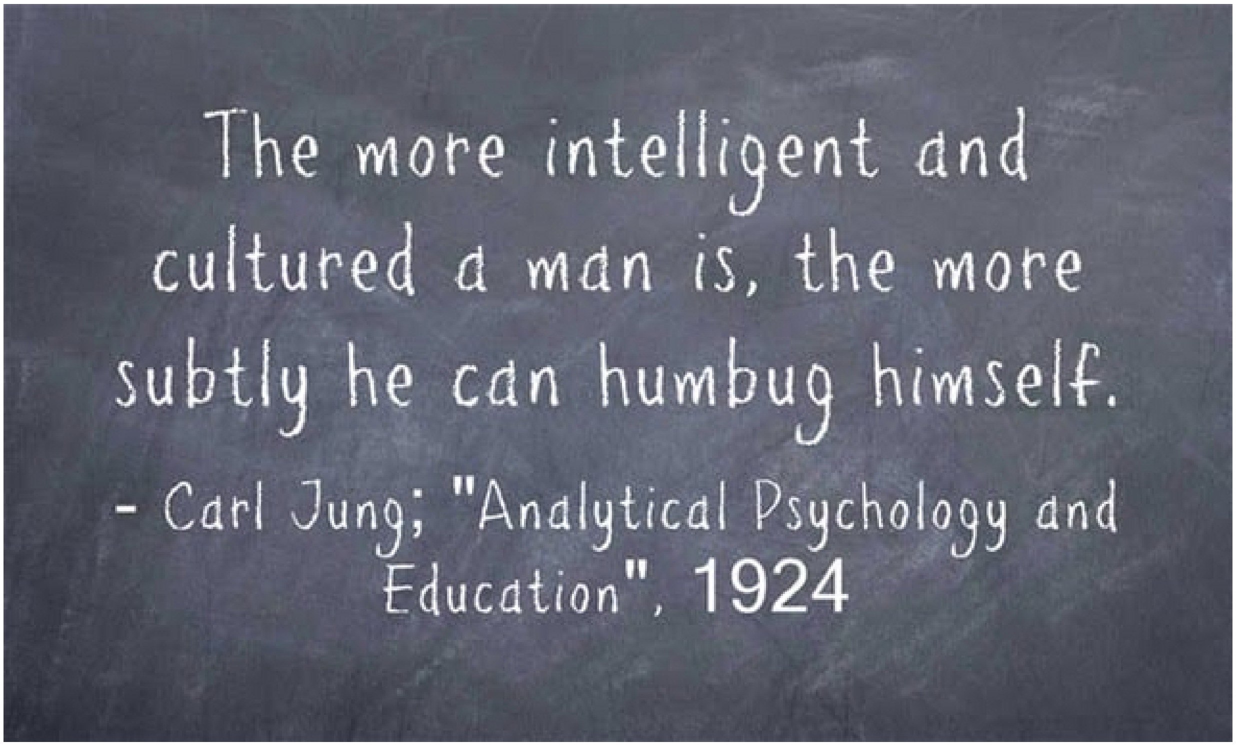

The more intelligent and cultured a man is, the more subtly he can humbug himself.

- Carl Jung; "Analytical Psychology and Education", 1924

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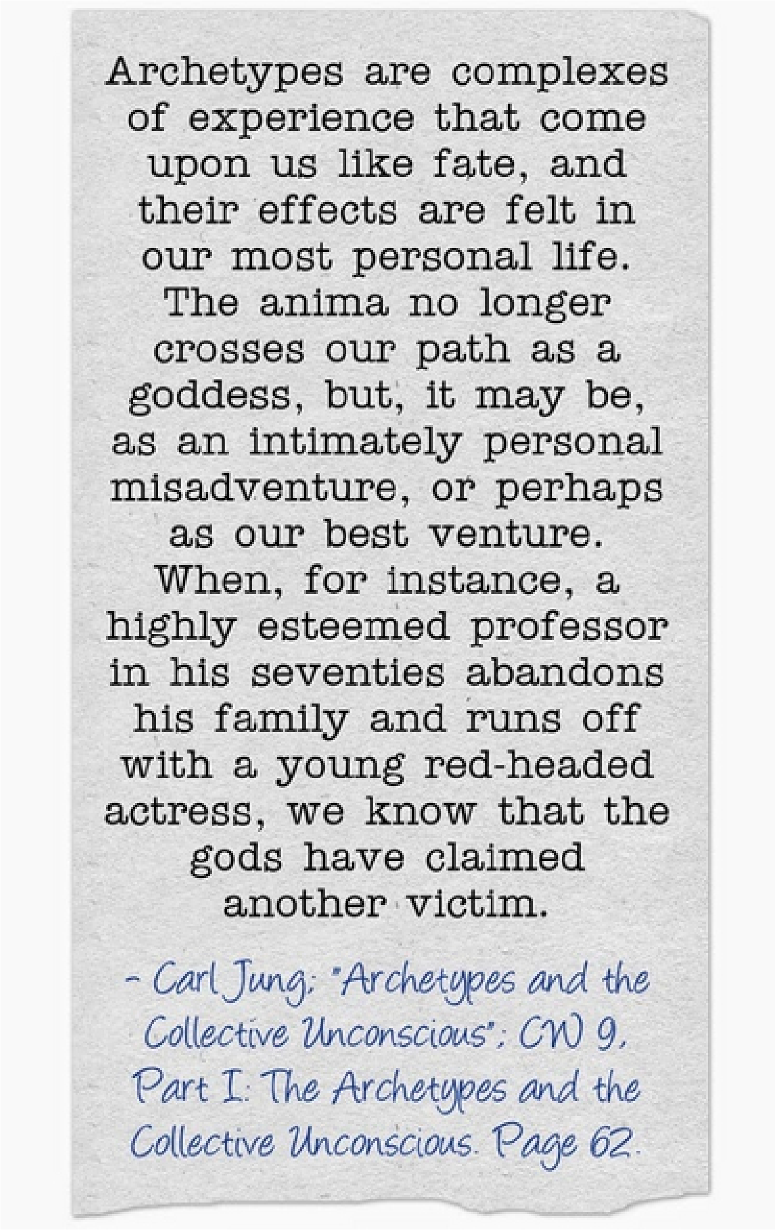

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim.

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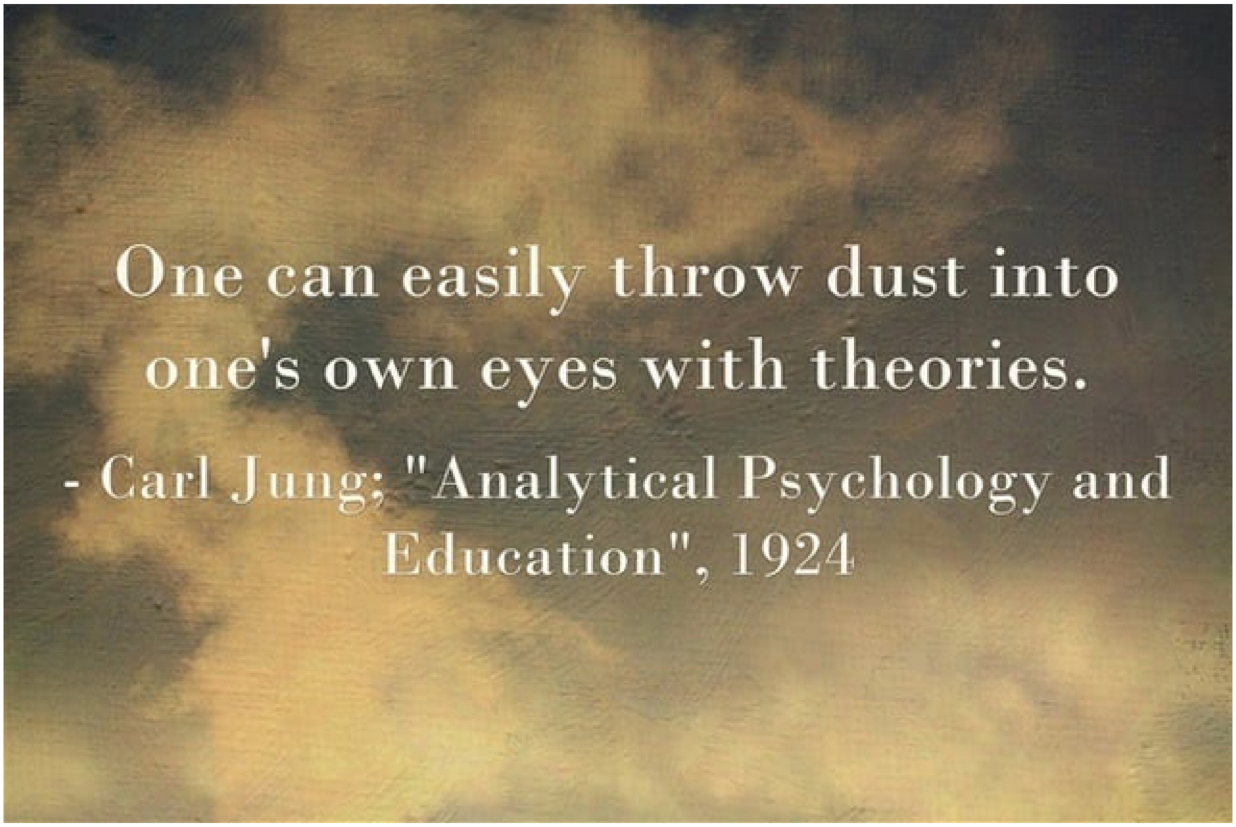

One can easily throw dust into one's own eyes with theories.

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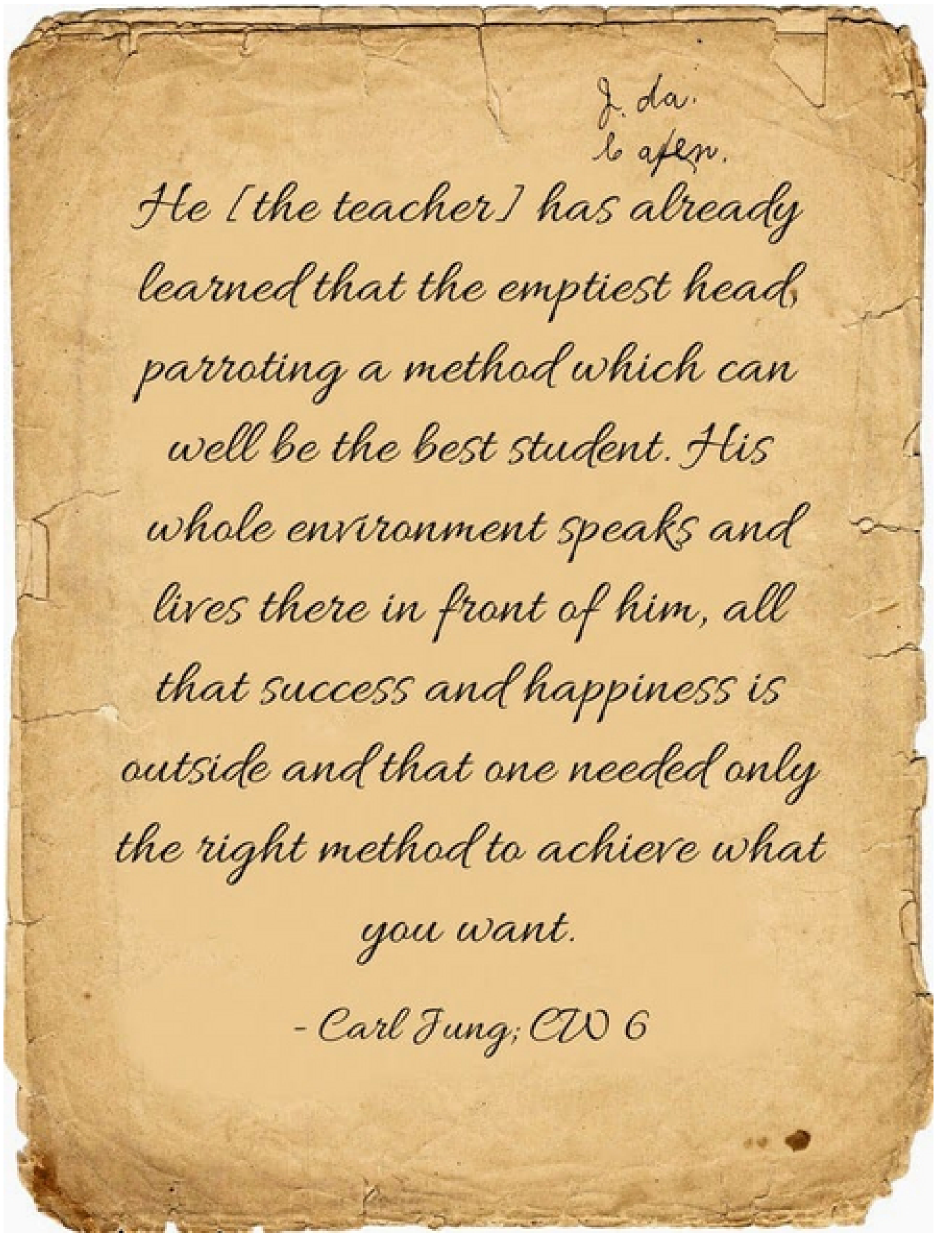

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He [the teacher] has already
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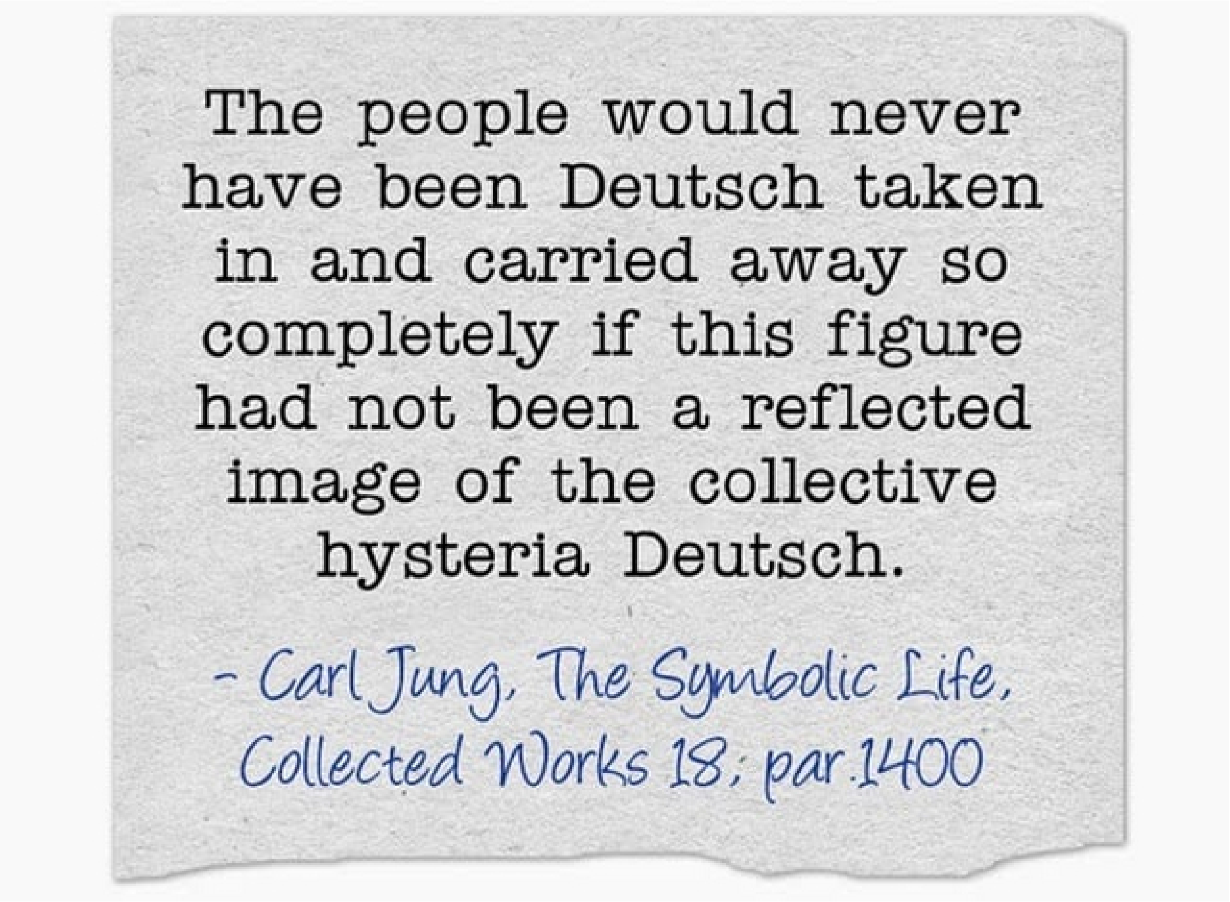

The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch.

- Carl Jung, The Symbolic Life, Collected Works 18; par.1400

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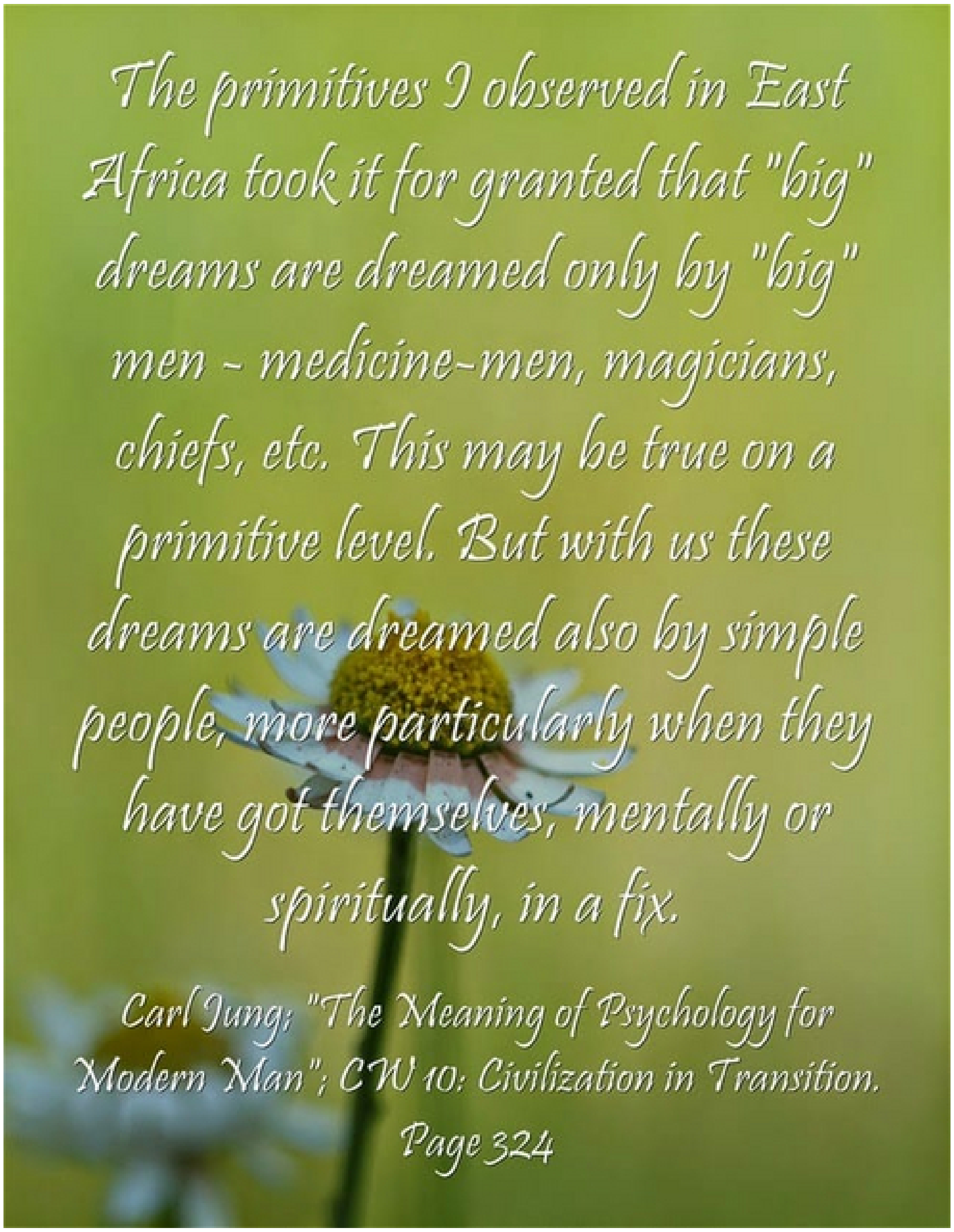

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.

Carl Jung; "The Meaning of Psychology for Modern Man"; CW 10: Civilization in Transition. Page 324

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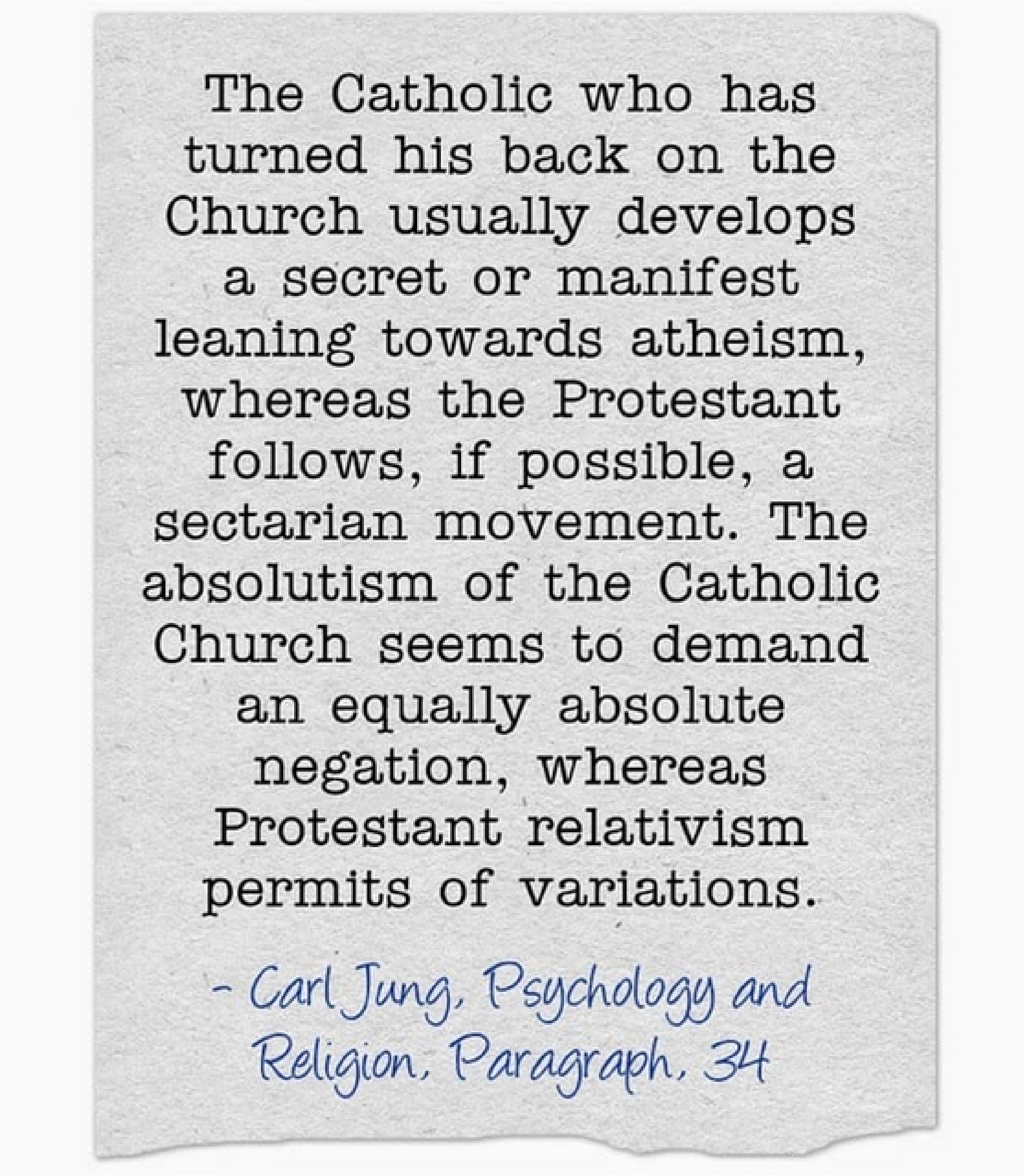

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations.

- Carl Jung, Psychology and Religion, Paragraph, 34

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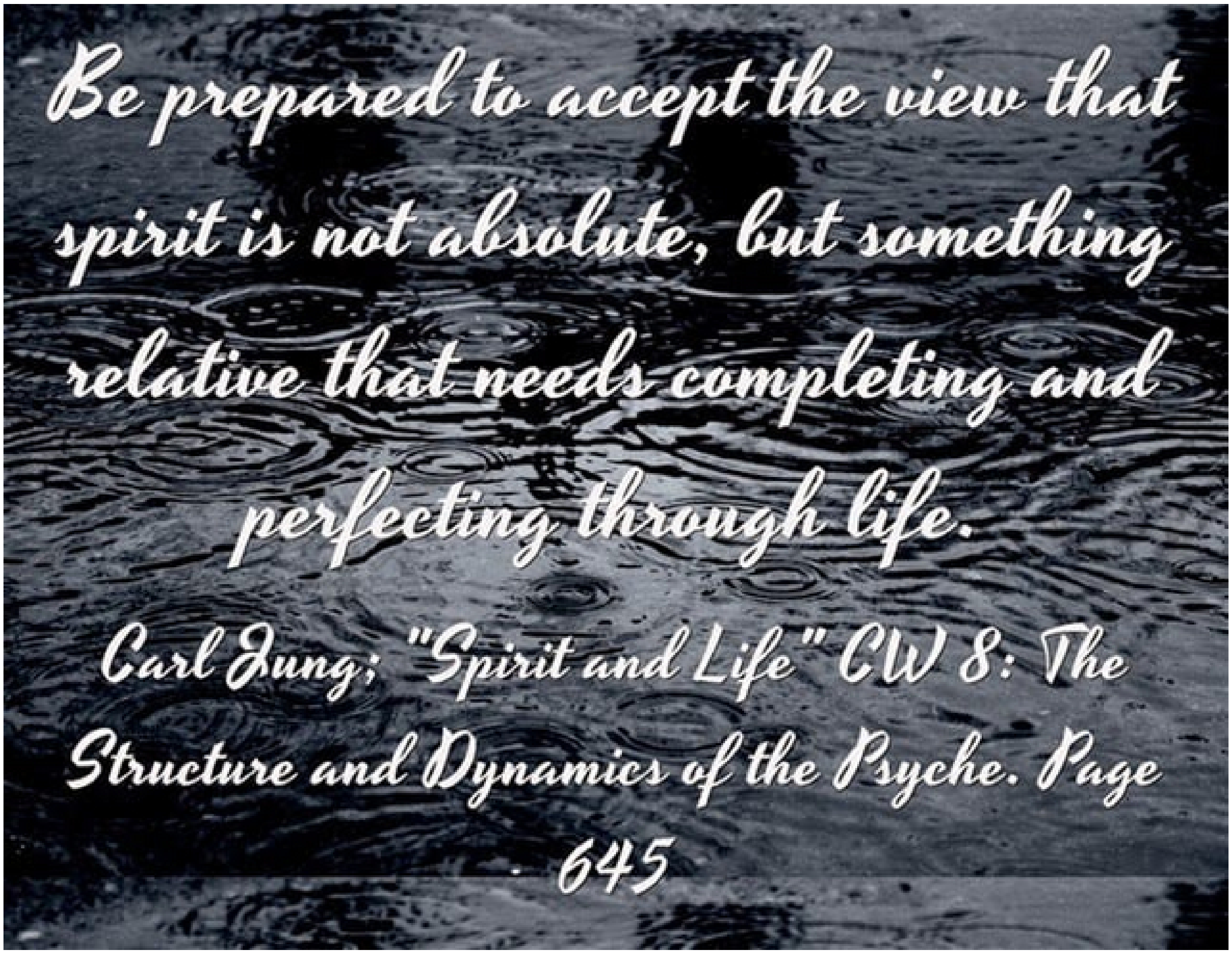

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life.

Carl Jung; "Spirit and Life" CW 8: The Structure and Dynamics of the Psyche. Page 645

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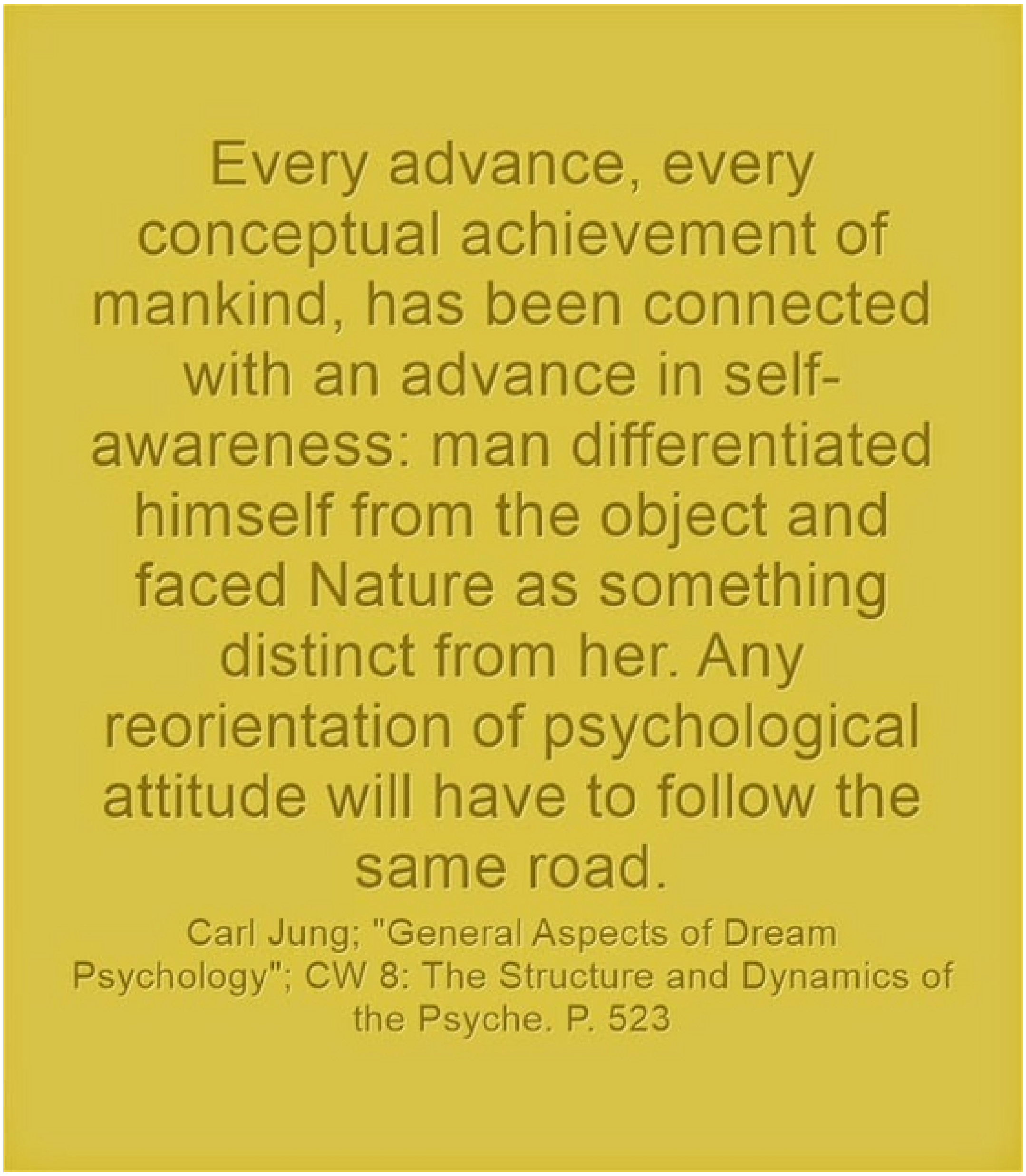

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road.

Carl Jung; "General Aspects of Dream Psychology"; CW 8: The Structure and Dynamics of the Psyche. P. 523

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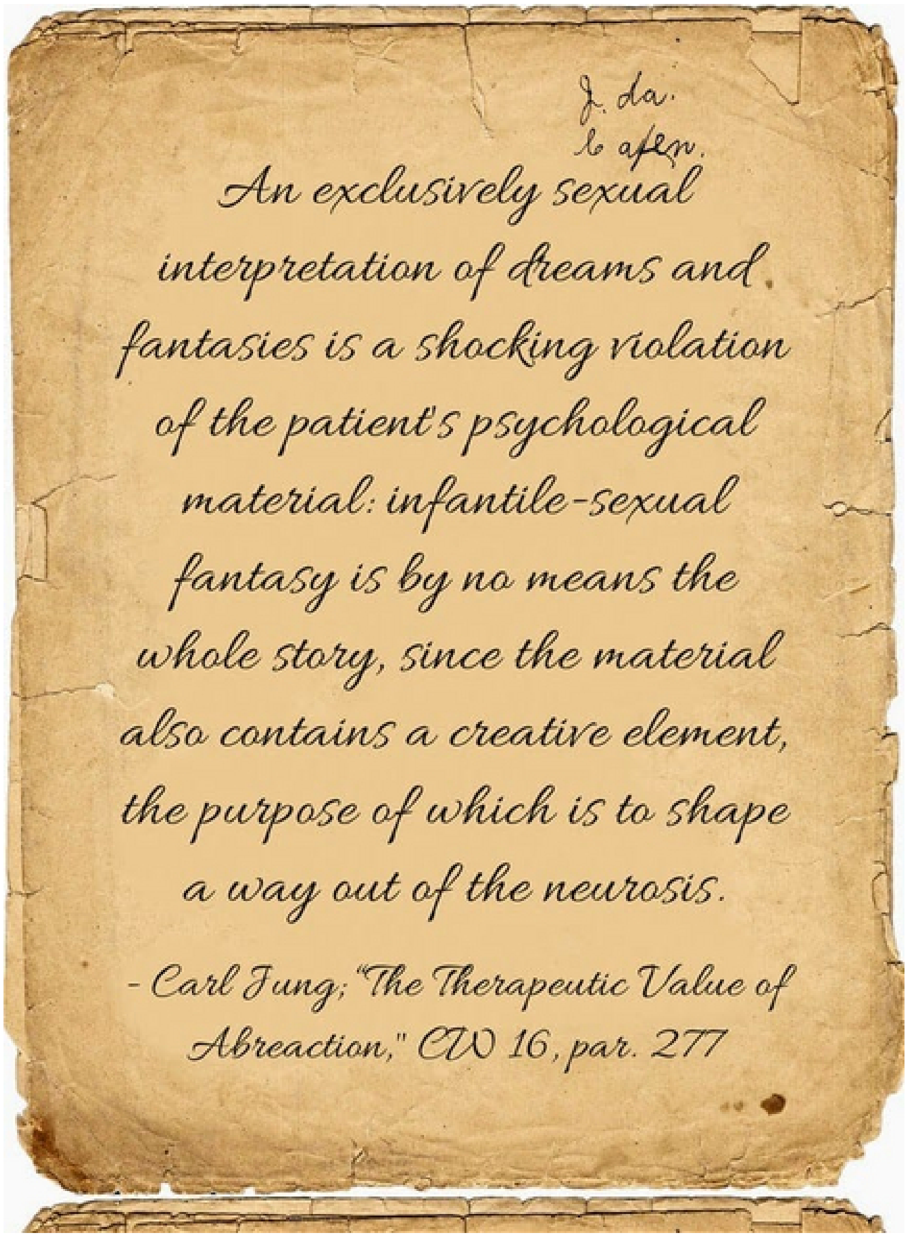

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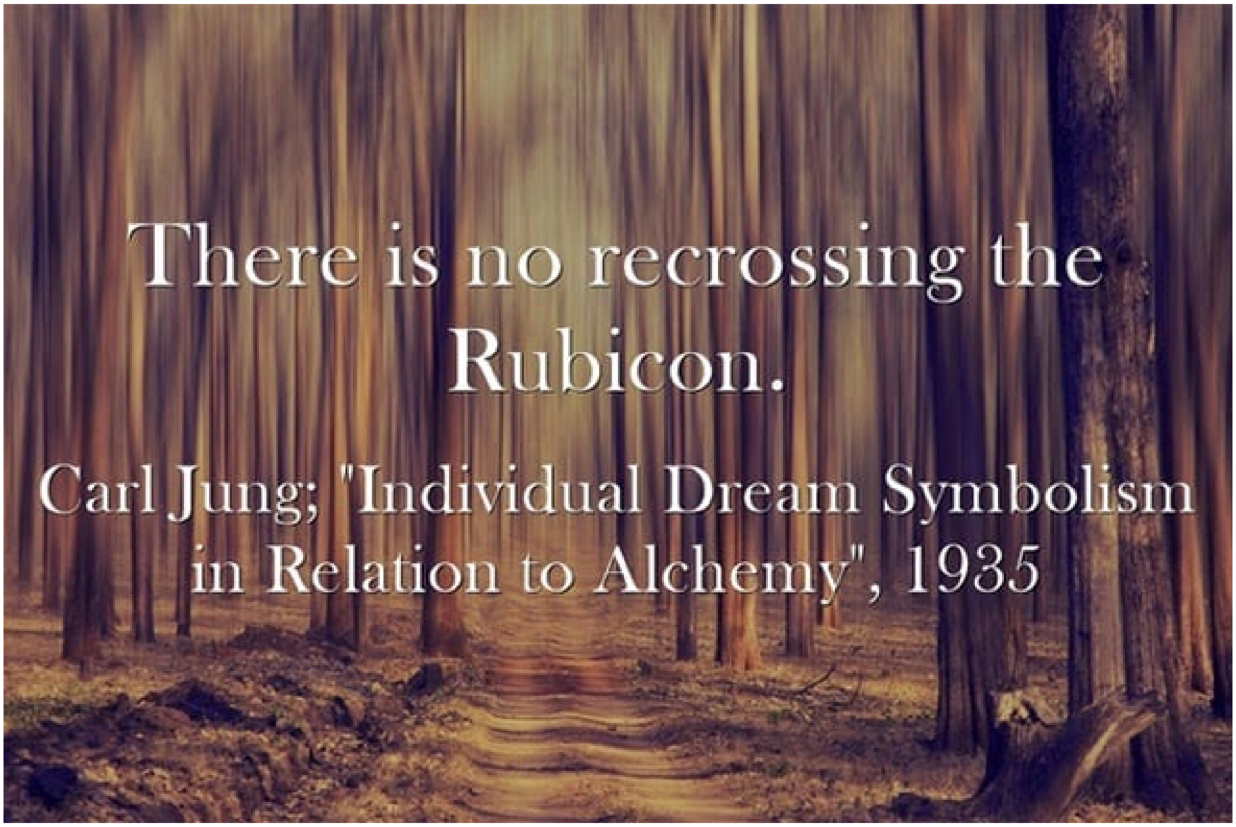
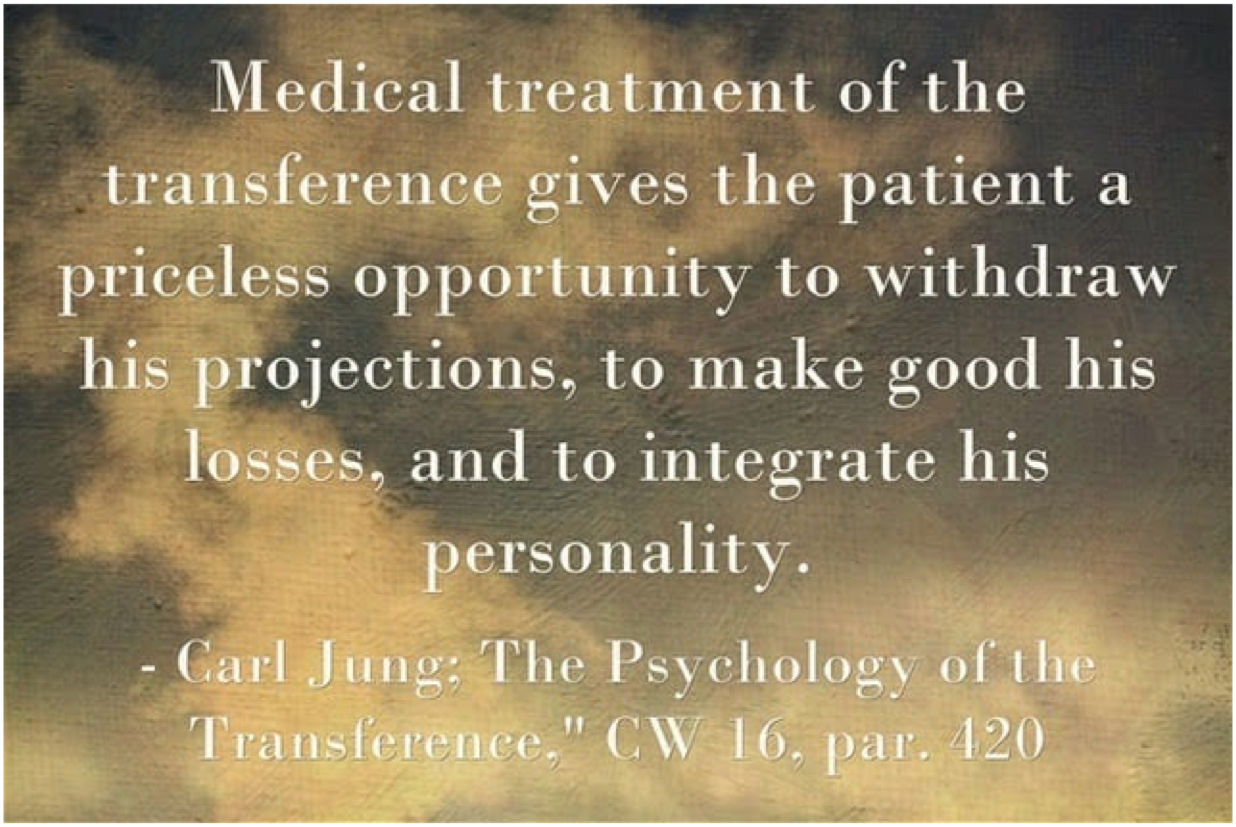


There is no recrossing the Rubicon. Carl Jung; "Individual Dream Symbolism in Relation to Alchemy", 1935.



Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.

- Carl Jung; The Psychology of the Transference," CW 16, par. 420

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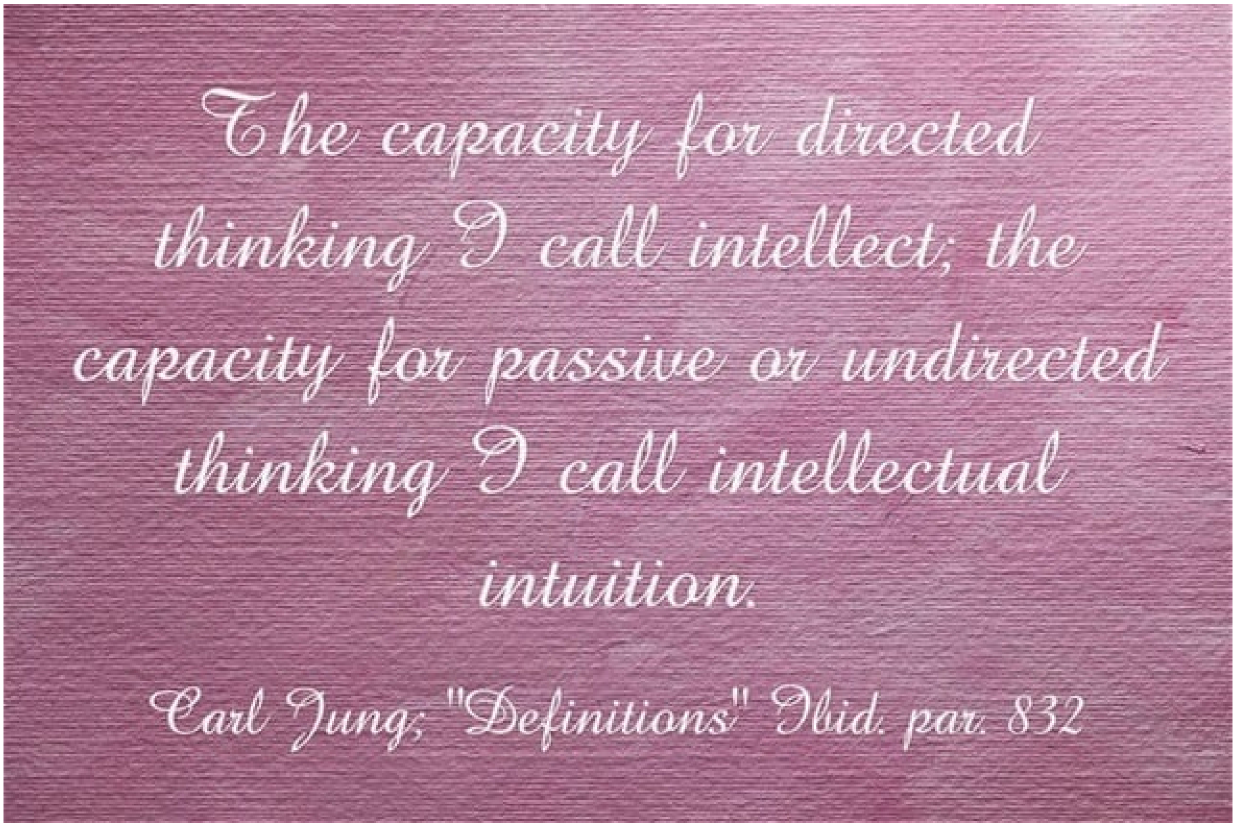

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition.

Carl Jung; "Definitions" Ibid. par. 832

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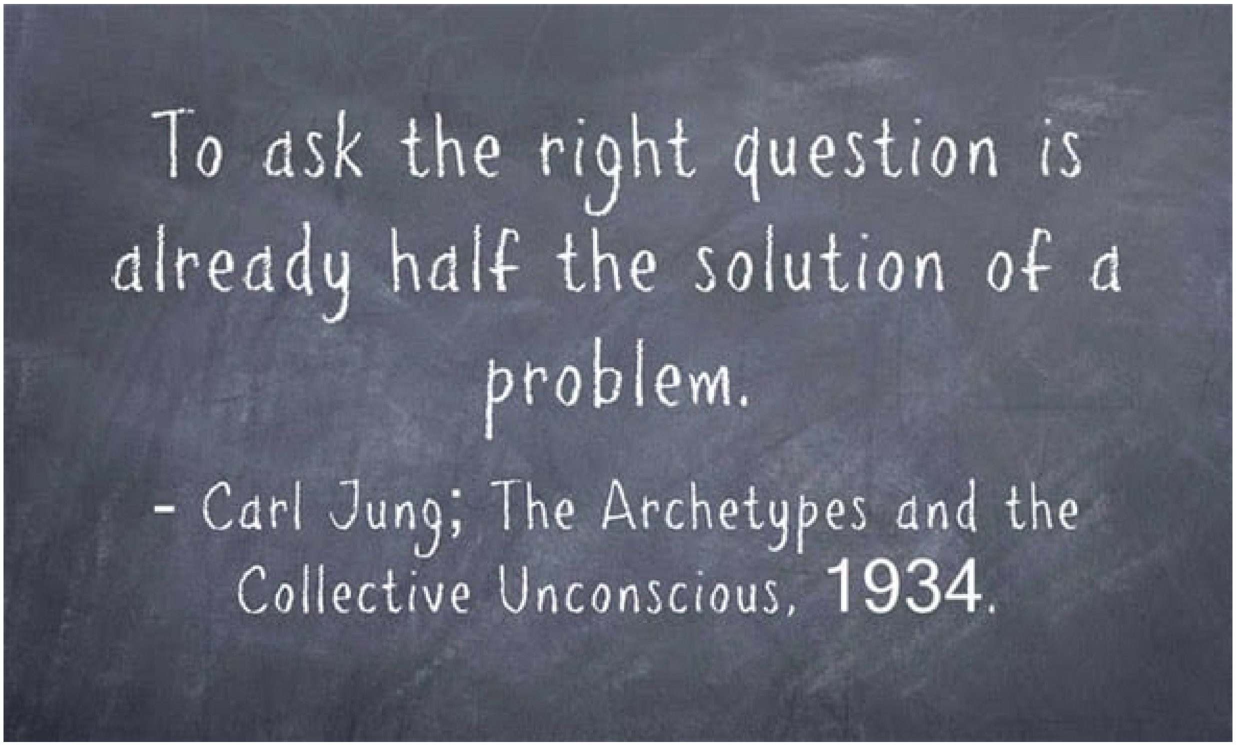

To ask the right question is already half the solution of a problem.

- Carl Jung; The Archetypes and the Collective Unconscious, 1934.

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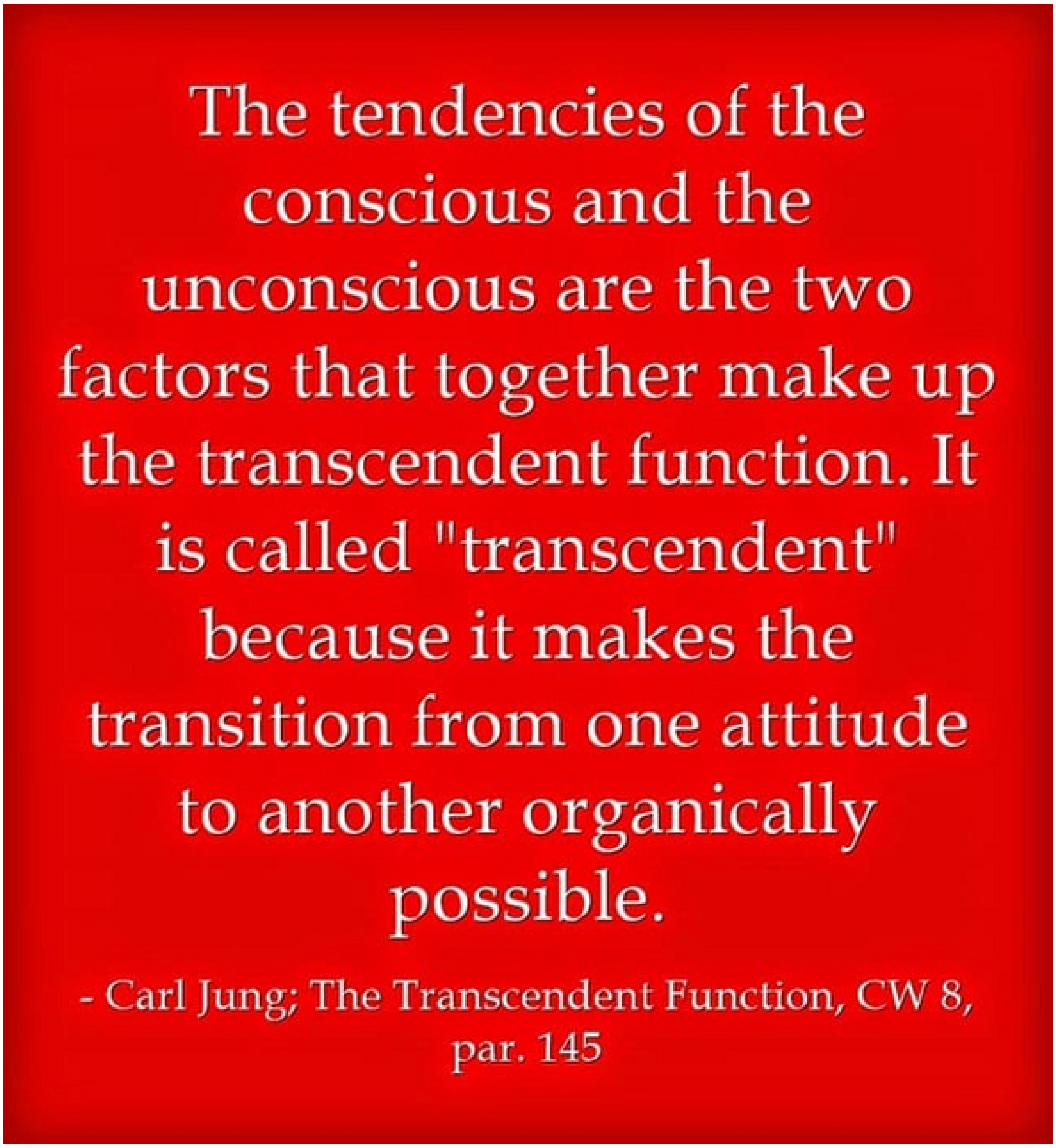

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible.

- Carl Jung; The Transcendent Function, CW 8, par. 145

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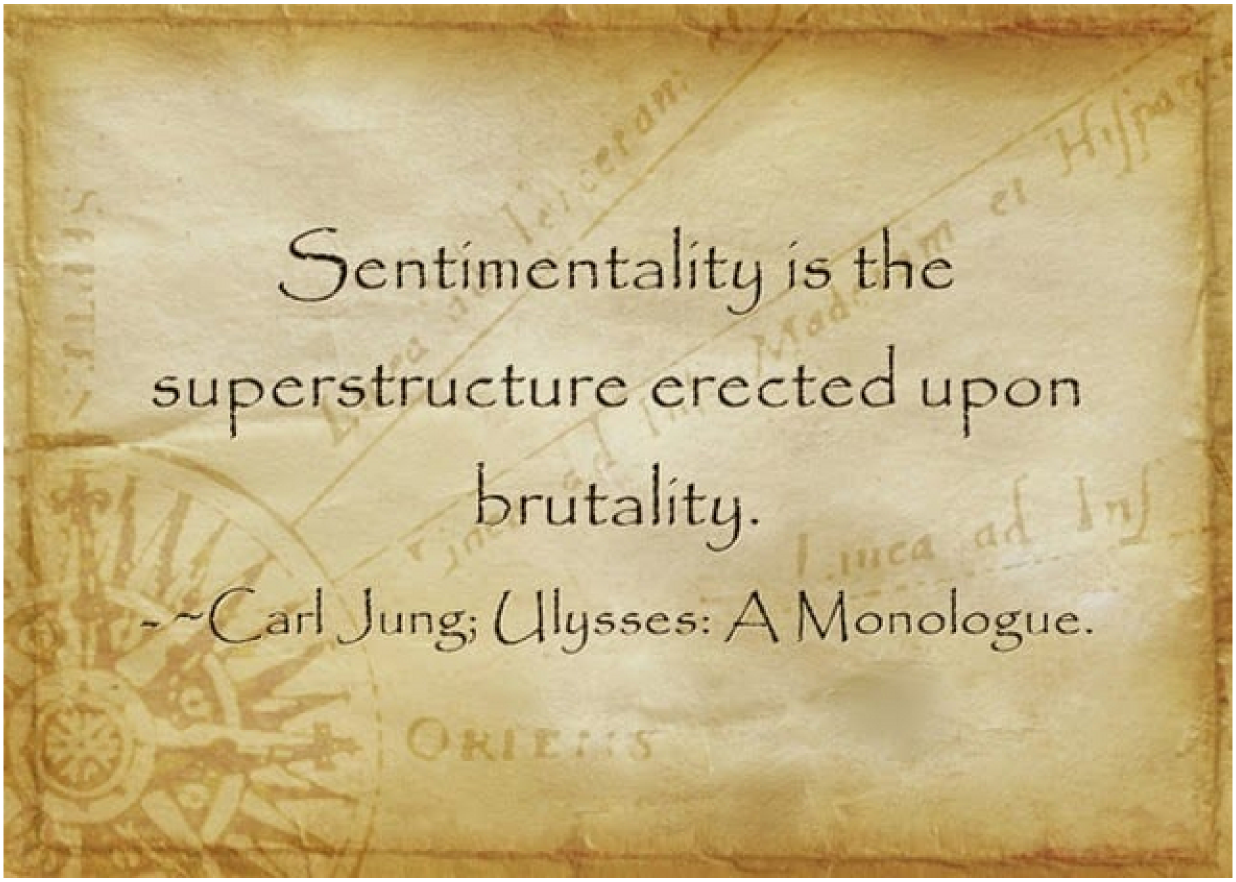

Sentimentality is the superstructure erected upon brutality.

- ~Carl Jung; Ulysses: A Monologue.

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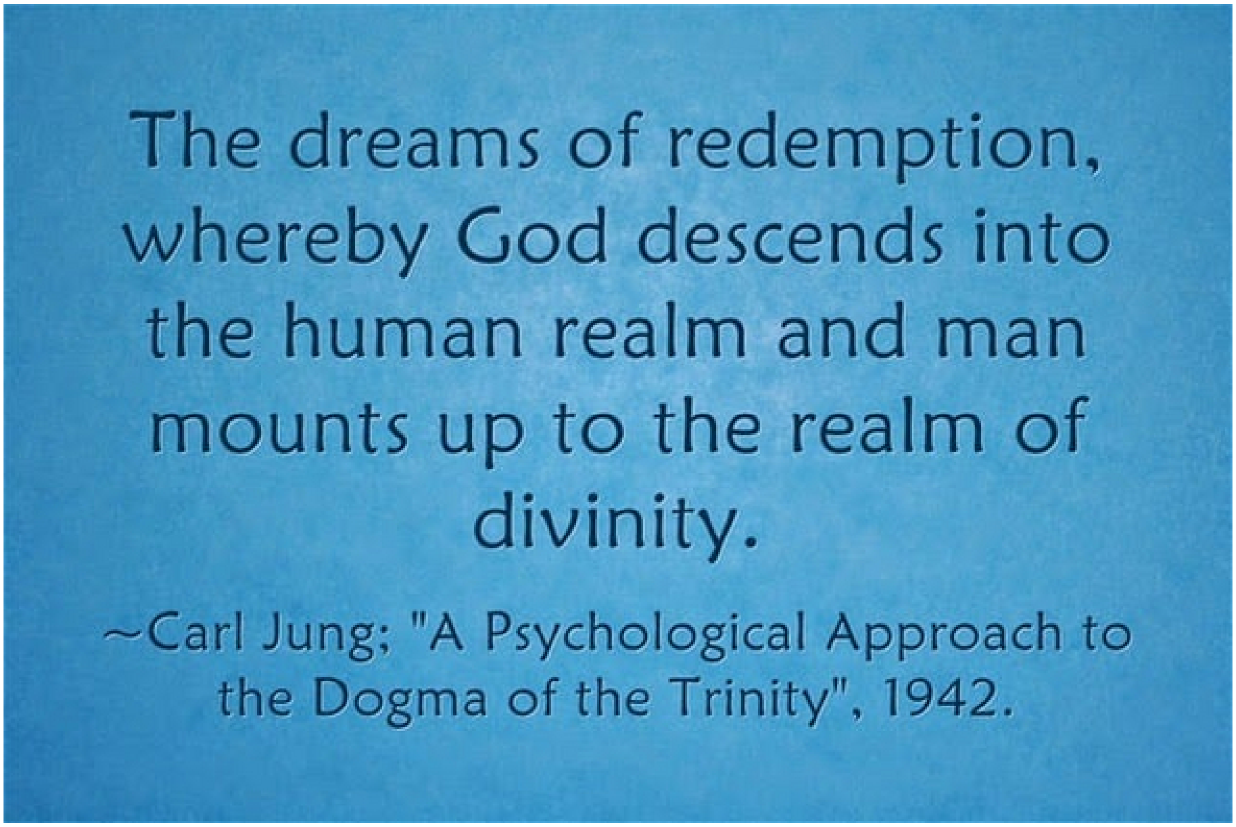

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity.

~Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

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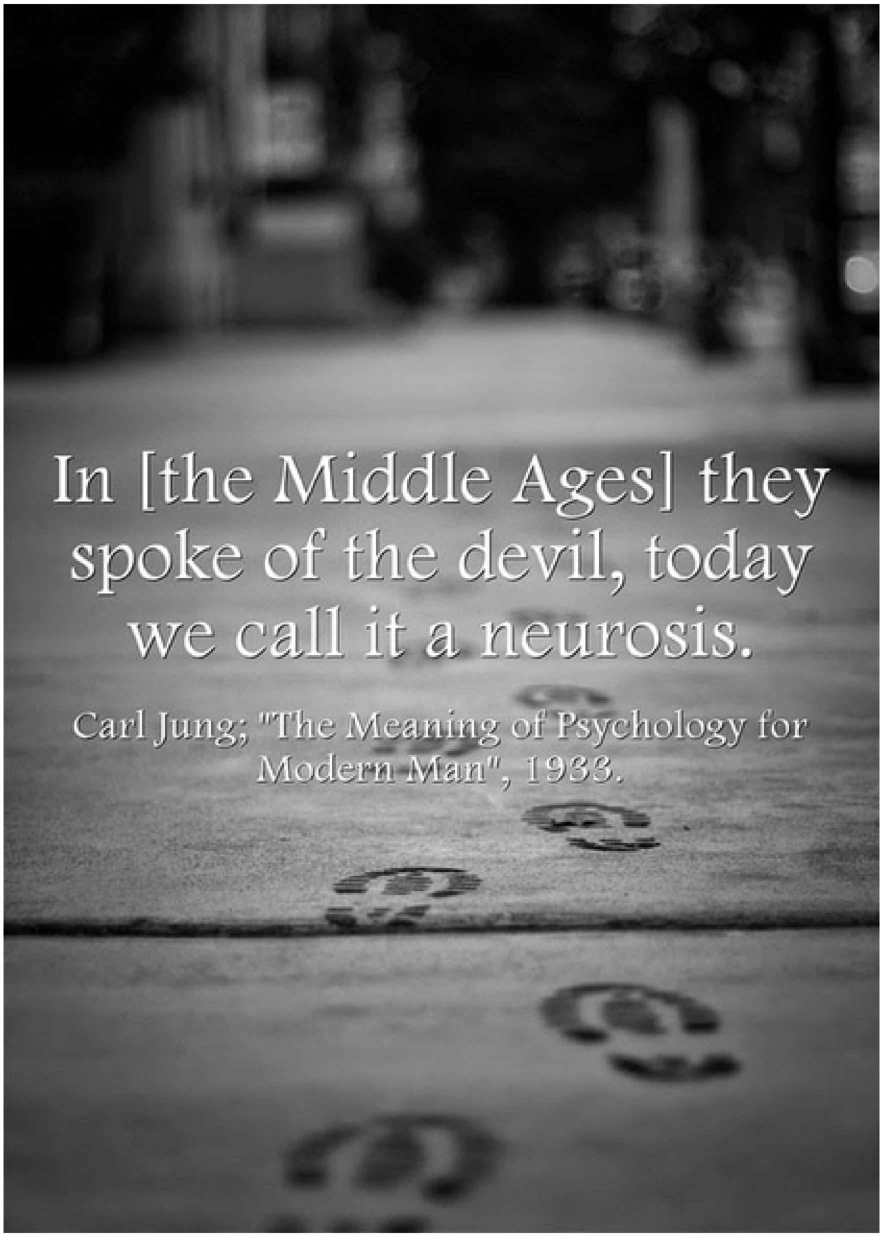
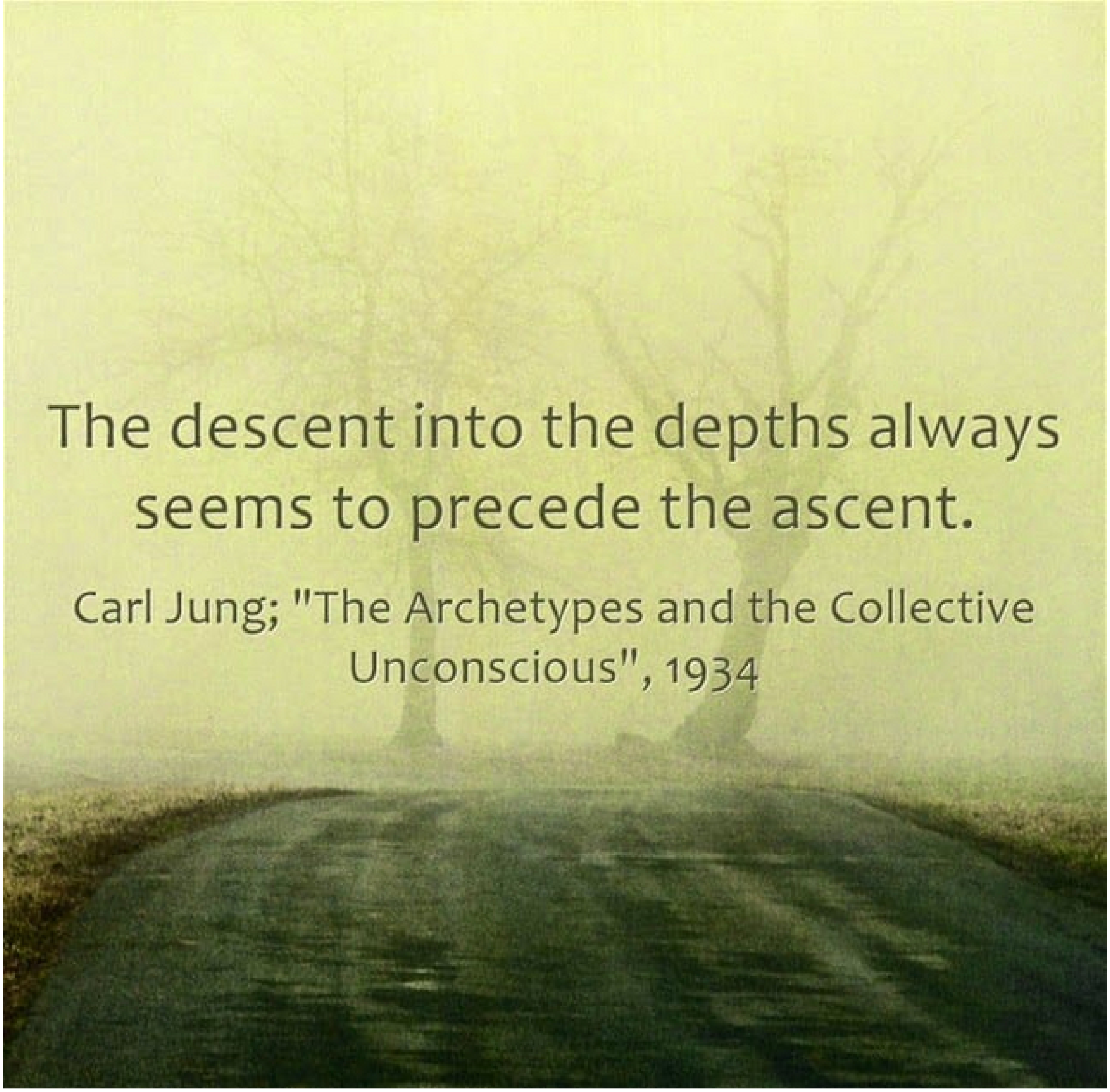
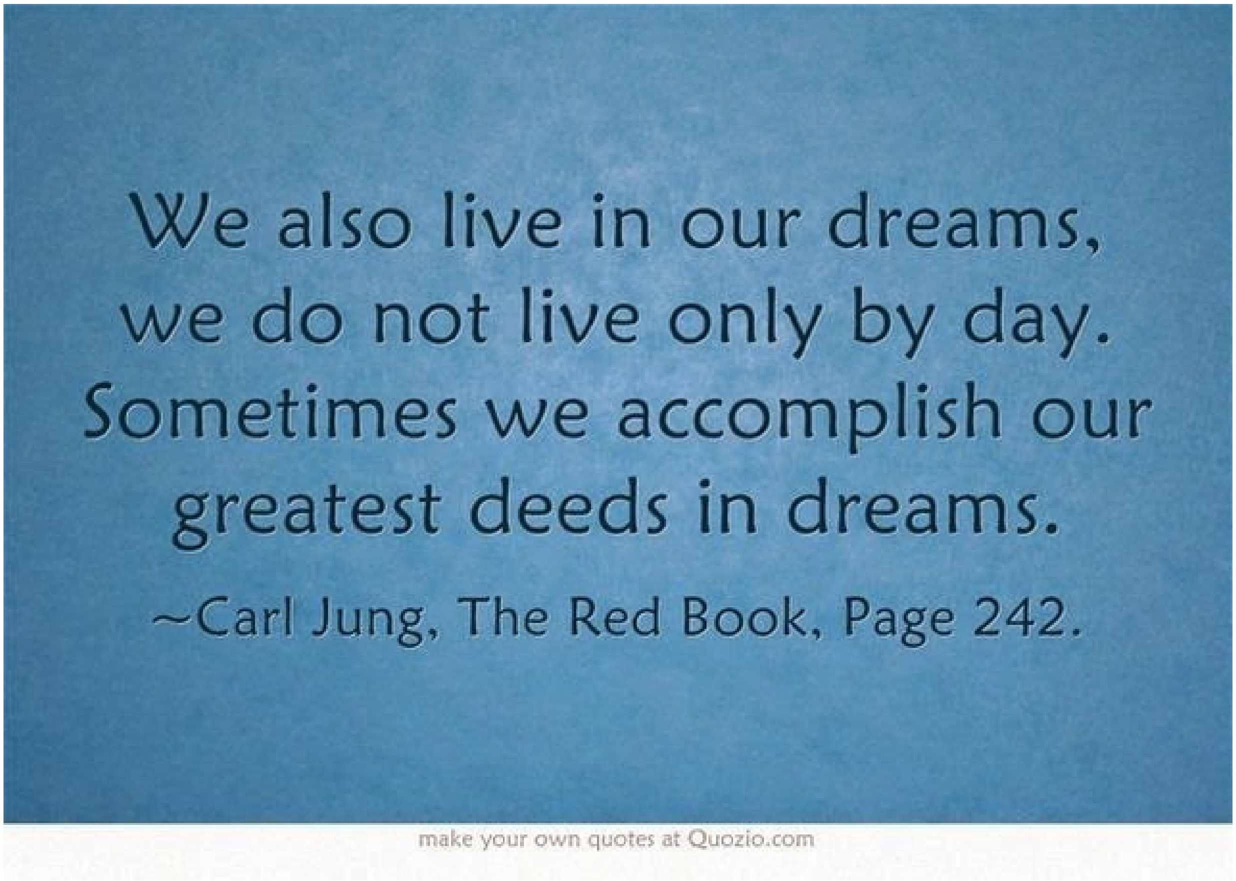


In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; "The Meaning of Psychology for Modern Man", 1933.



The descent into the depths always seems to precede the ascent.   Carl Jung; "The Archetypes and the Collective Unconscious", 1934.



We also live in our dreams,
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Sometimes we accomplish our
greatest deeds in dreams.
~Carl Jung, The Red Book, Page 242.

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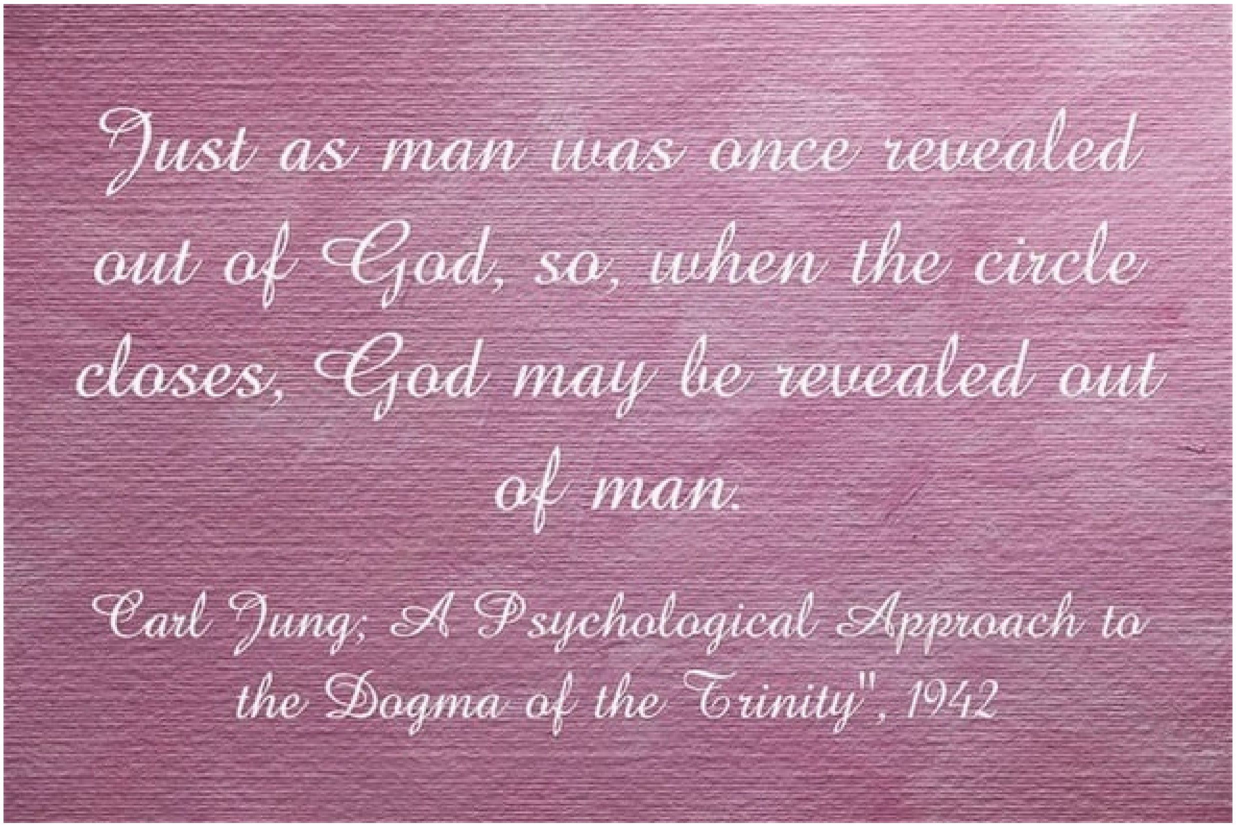

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.

Carl Jung; A Psychological Approach to the Dogma of the Trinity", 1942

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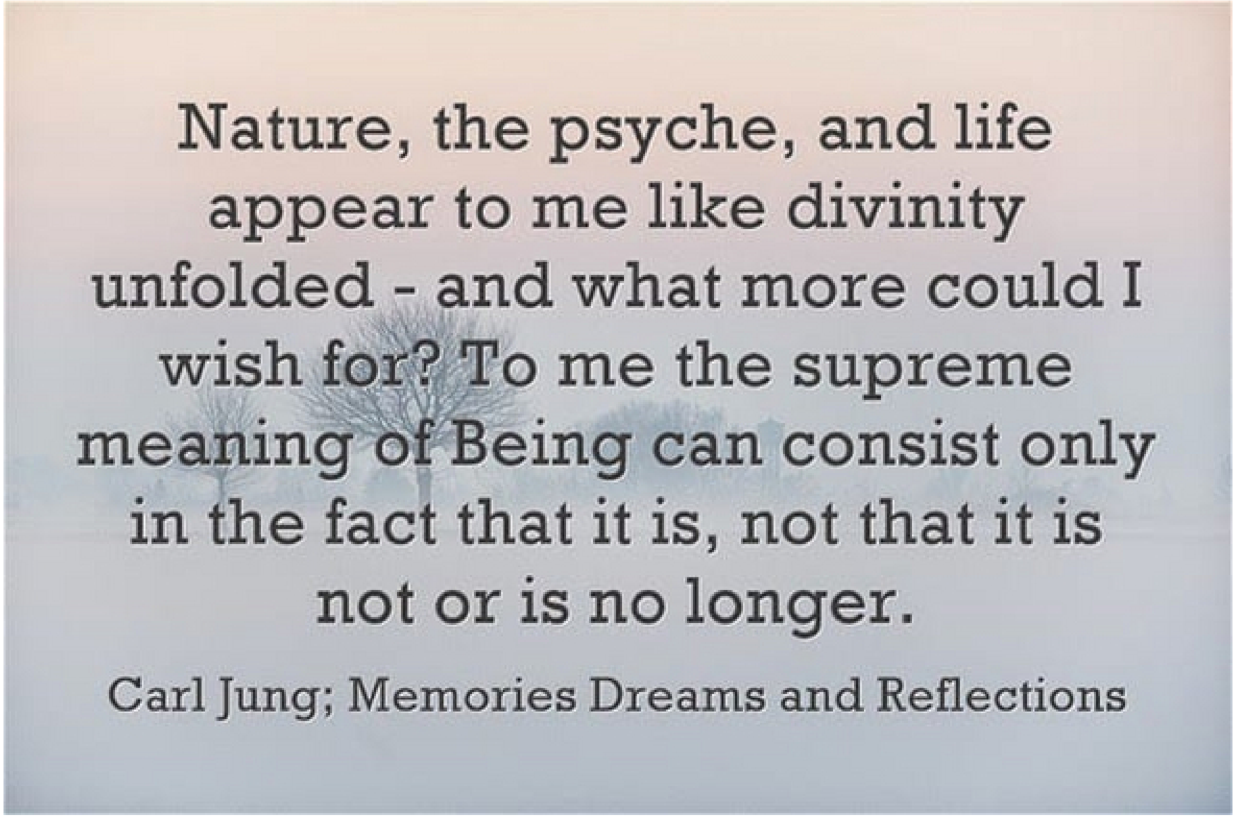

Nature, the psyche, and life
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Carl Jung; Memories Dreams and Reflections

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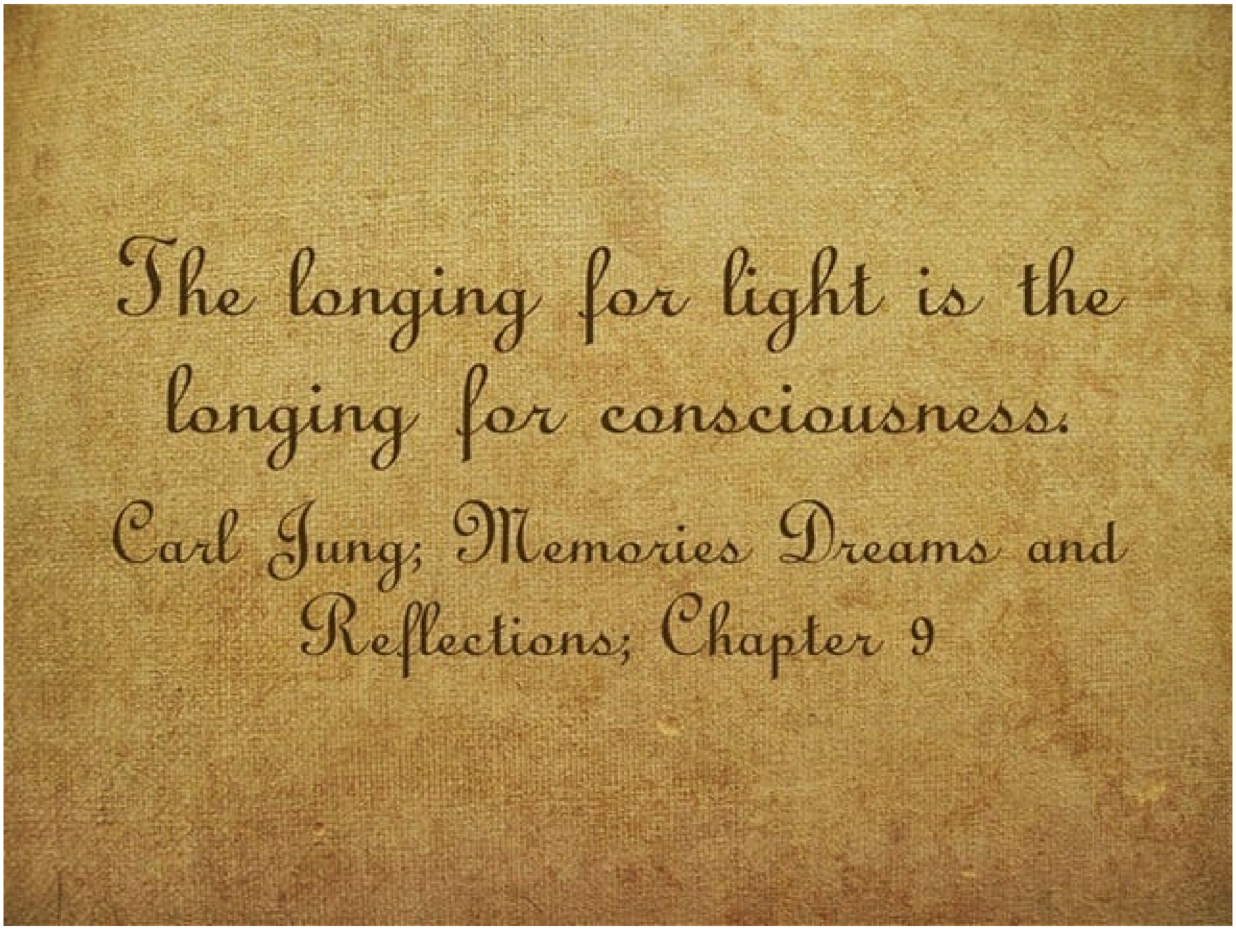

The longing for light is the longing for consciousness.

Carl Jung; Memories Dreams and Reflections; Chapter 9

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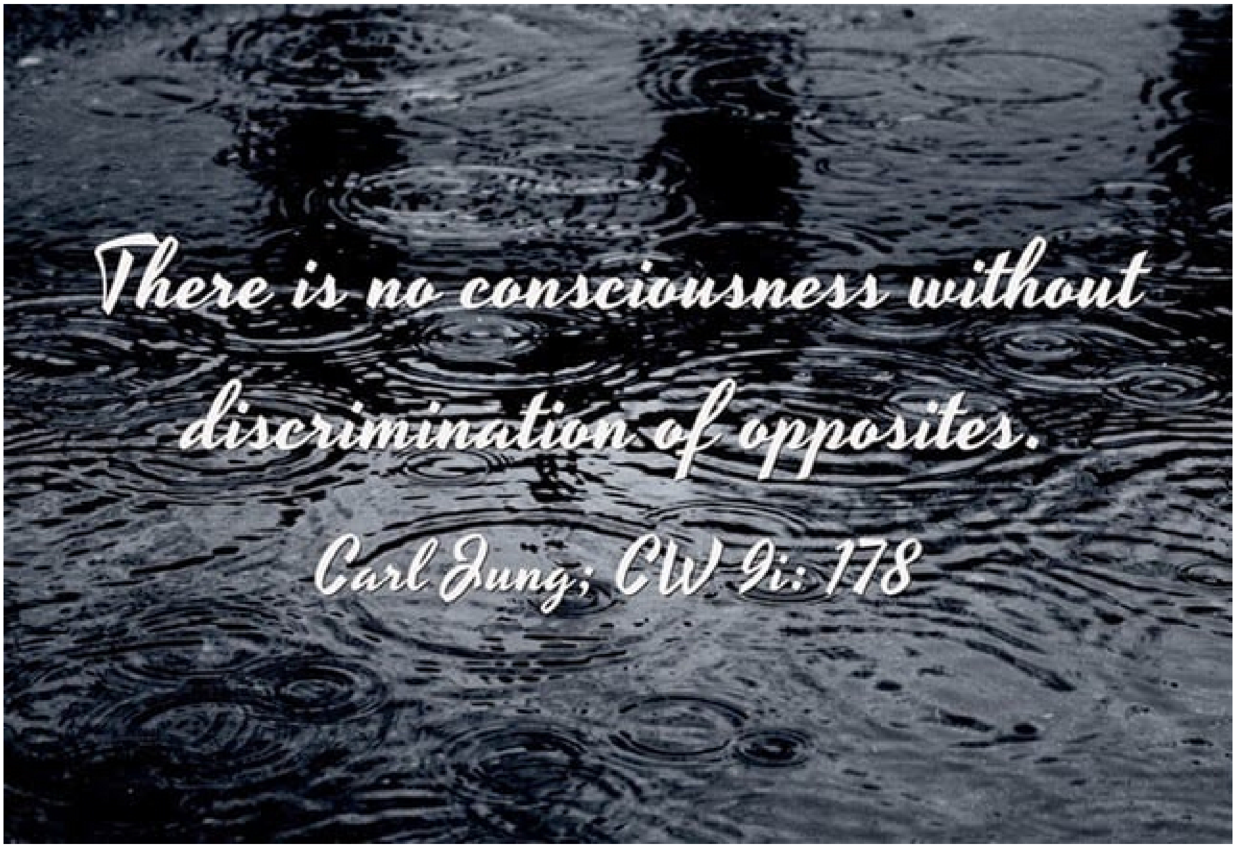
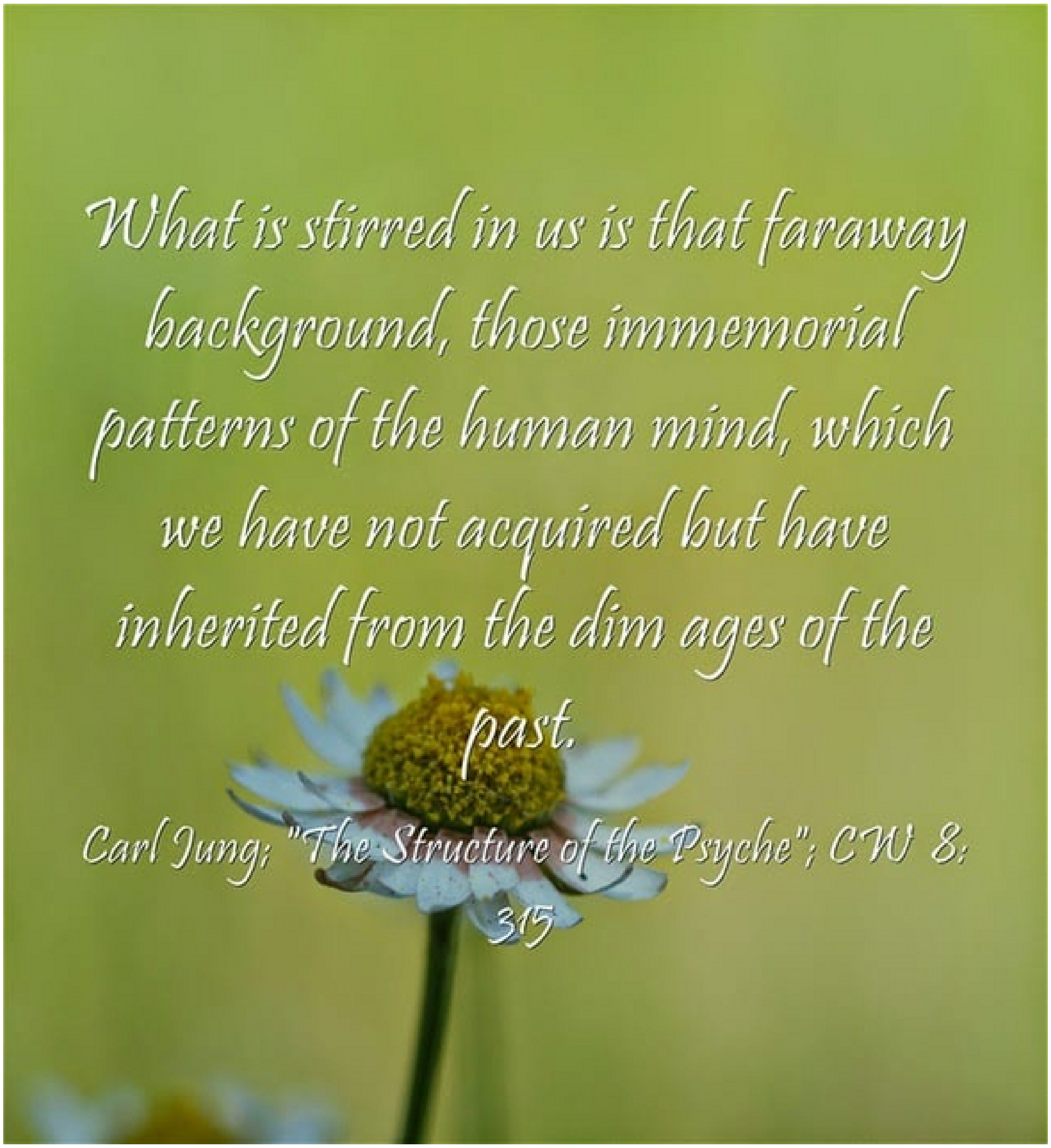


There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178/



What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.

Carl Jung; "The Structure of the Psyche"; CW 8: 315

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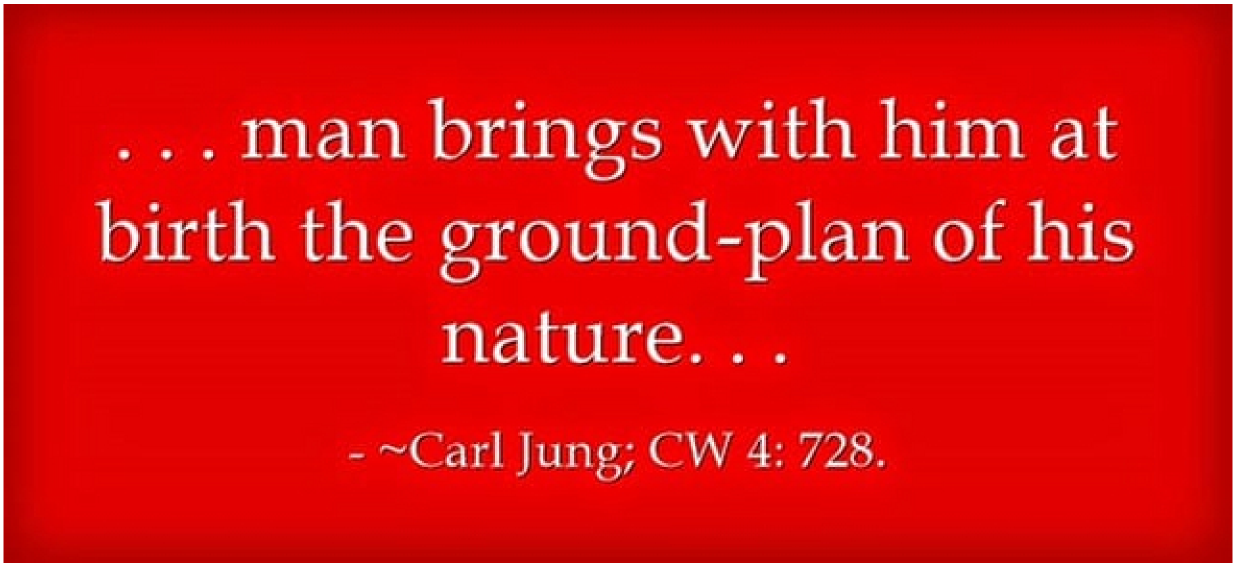

. . . man brings with him at birth the ground-plan of his nature. . .

- ~Carl Jung; CW 4: 728.

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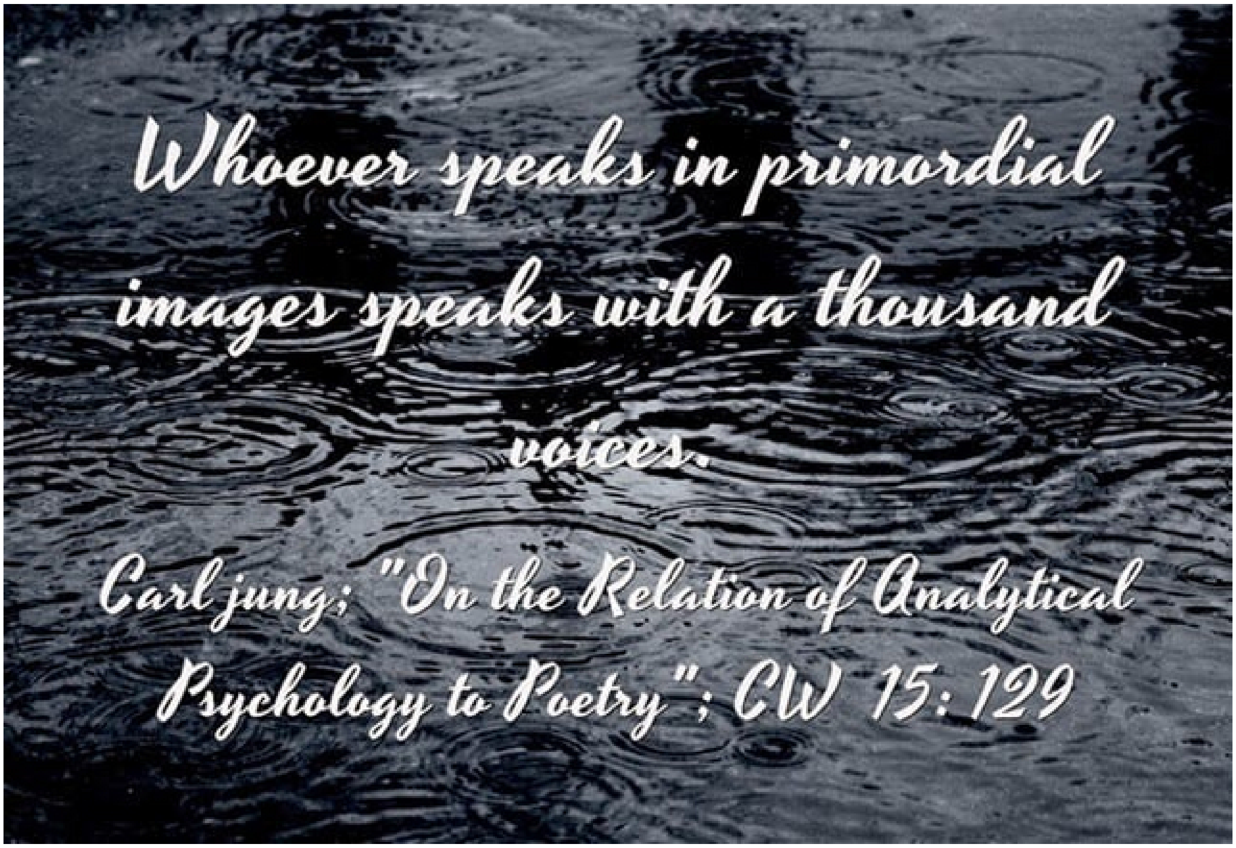

Whoever speaks in primordial images speaks with a thousand voices.

Carl jung; "On the Relation of Analytical Psychology to Poetry"; CW 15:129

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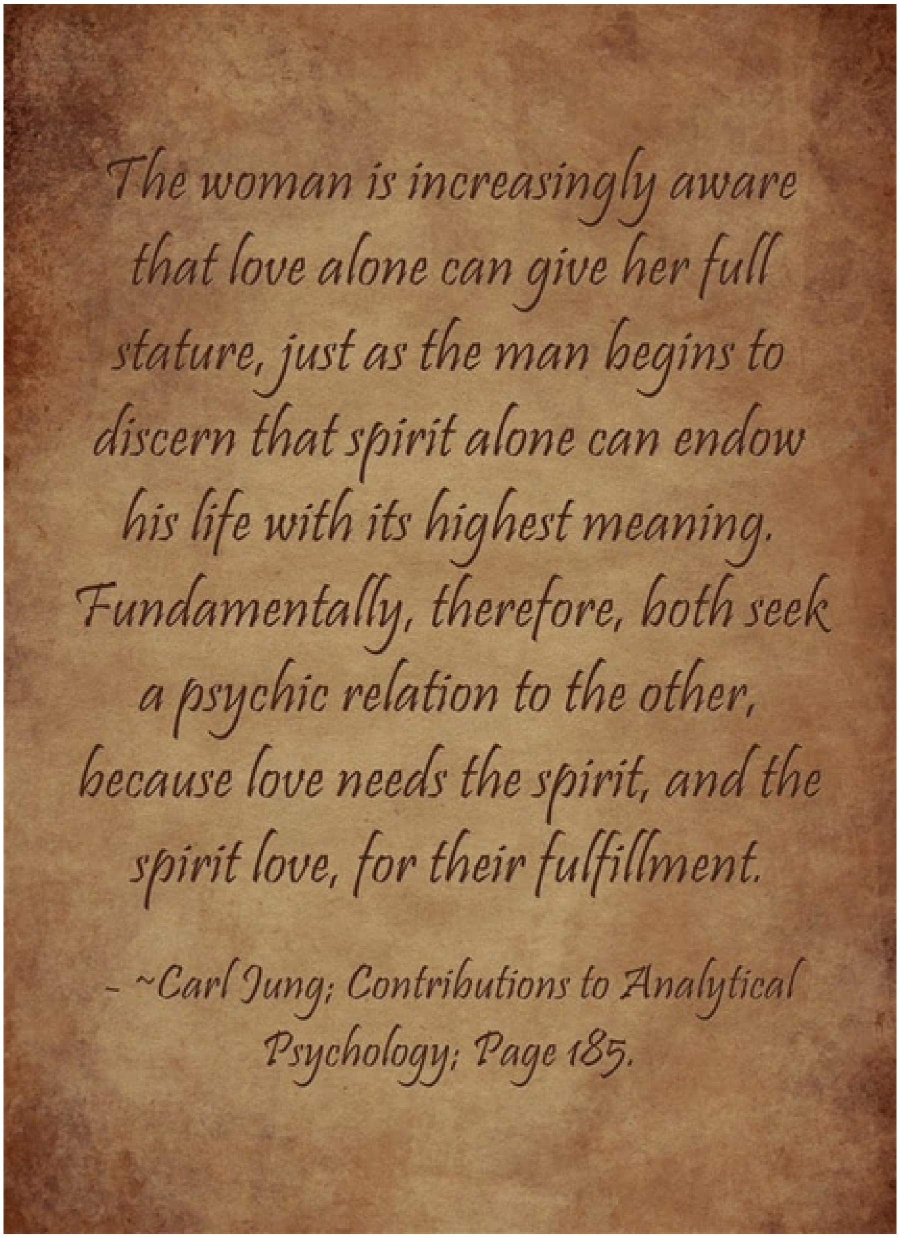

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment.

- ~Carl Jung; Contributions to Analytical Psychology; Page 185.

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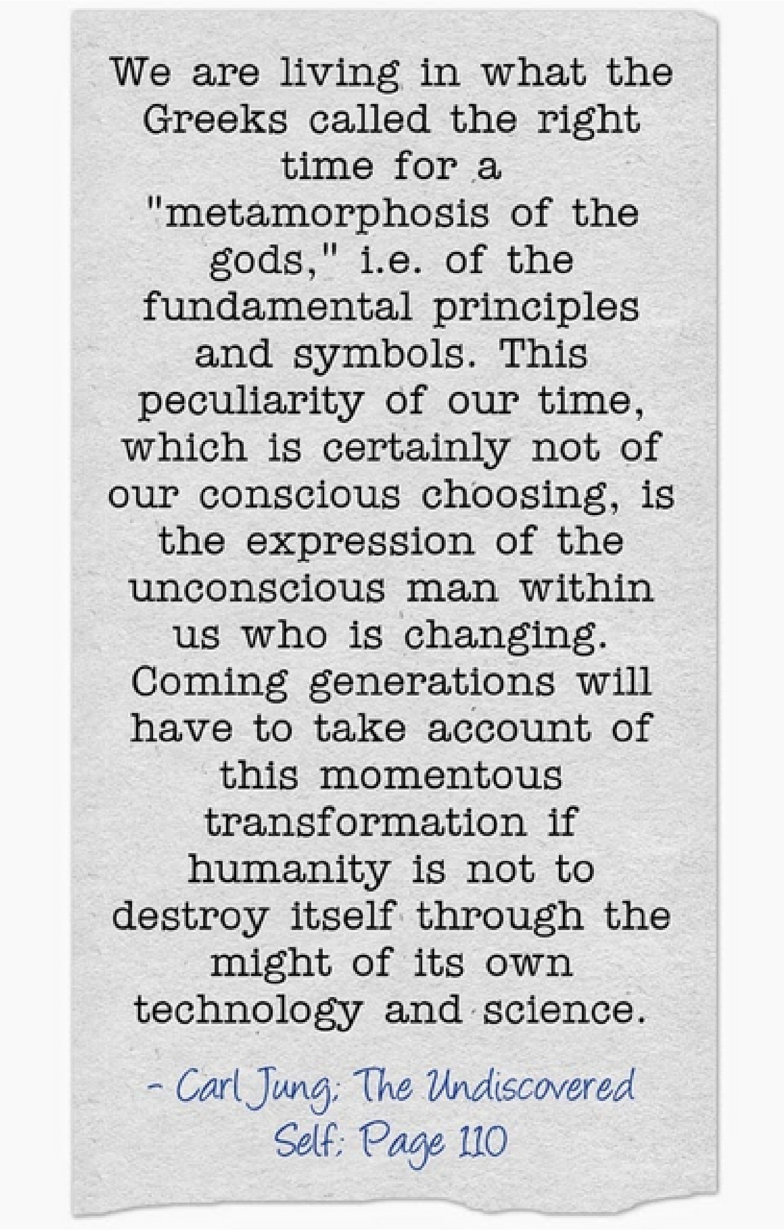

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.

- Carl Jung; The Undiscovered Self; Page 110

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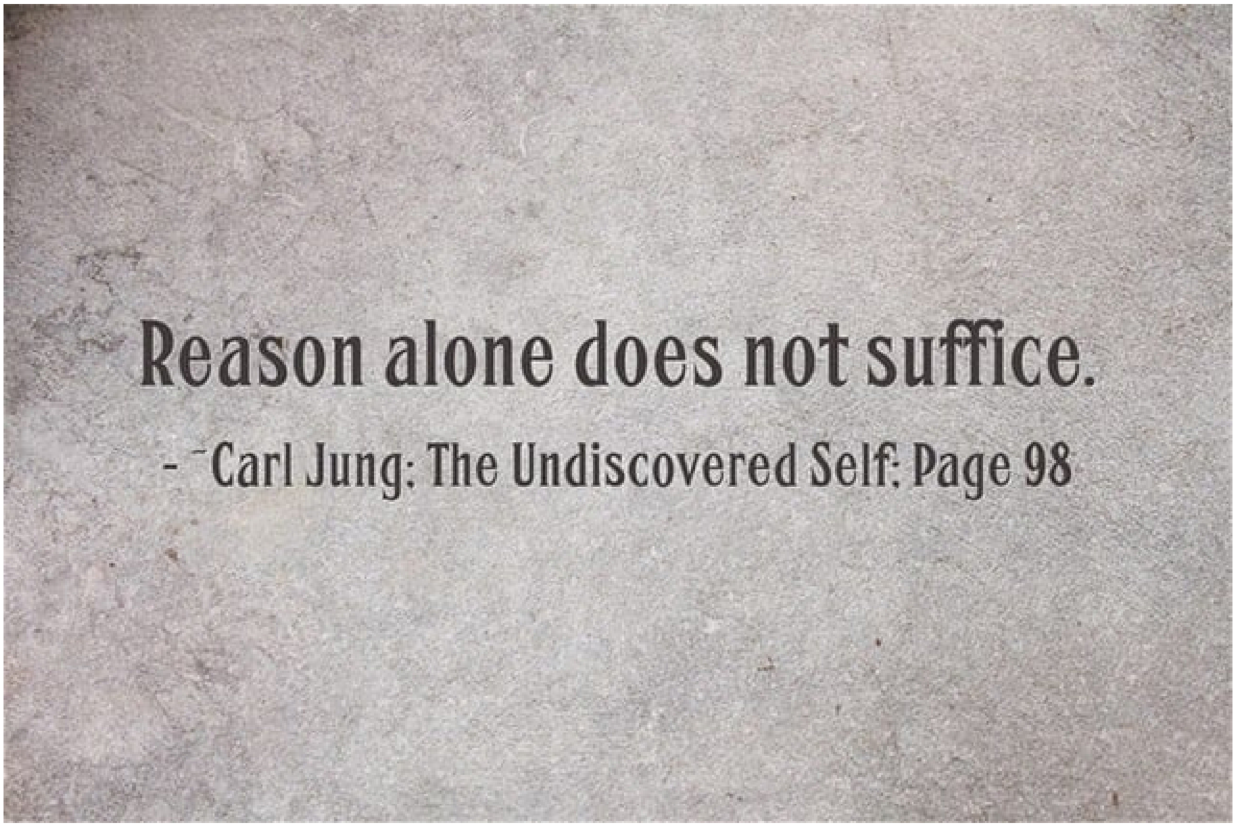
Carl Jung; The Undiscovered Self; Page 110.



Reason alone does not suffice.

- Carl Jung: The Undiscovered Self: Page 98

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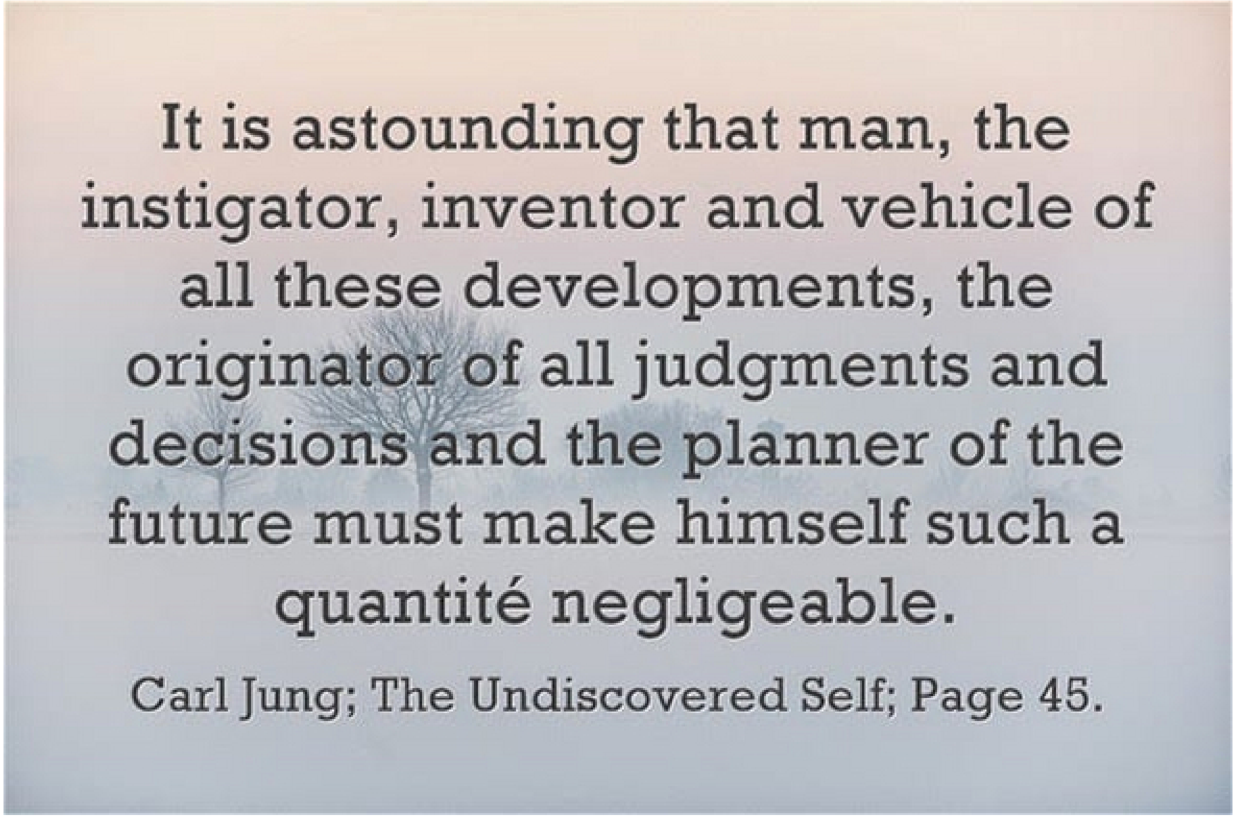
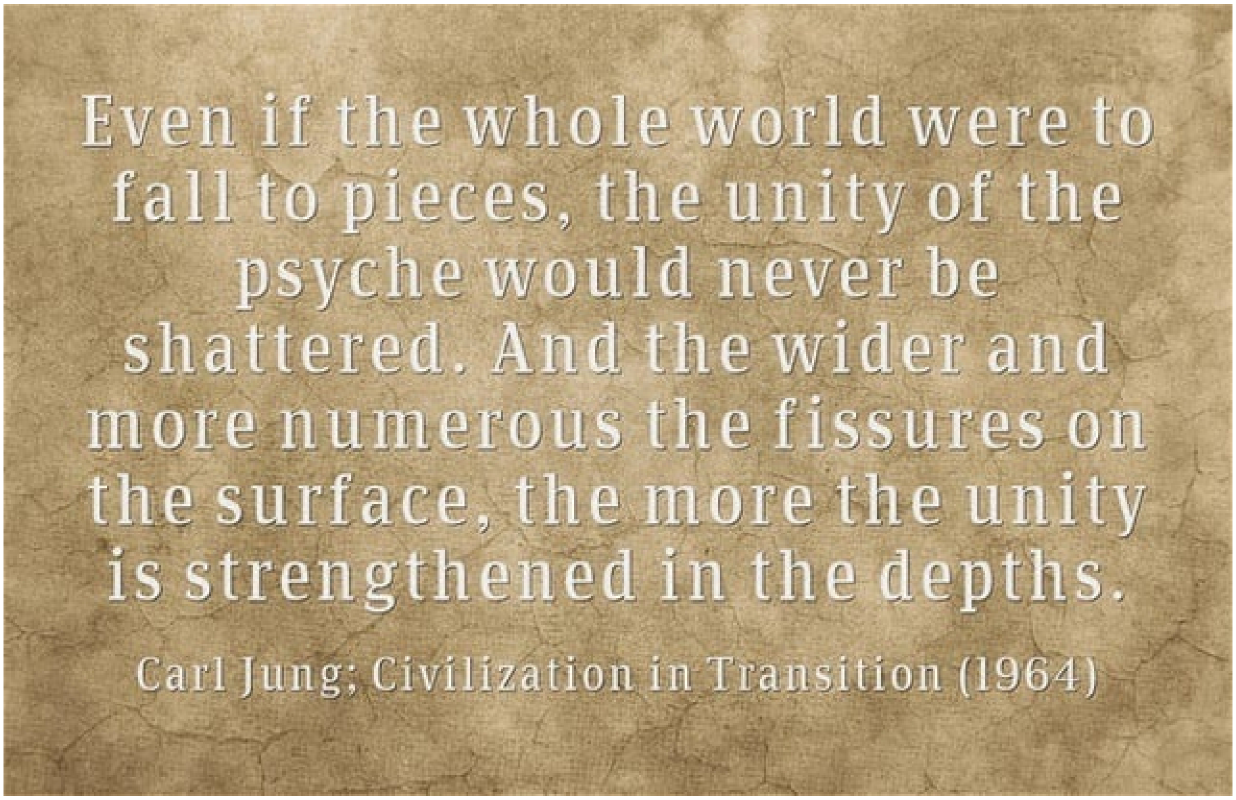


It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable.

Carl Jung; The Undiscovered Self; Page 45.

It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. Carl Jung; The Undiscovered Self; Page 45.



Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths.

Carl Jung; Civilization in Transition (1964)

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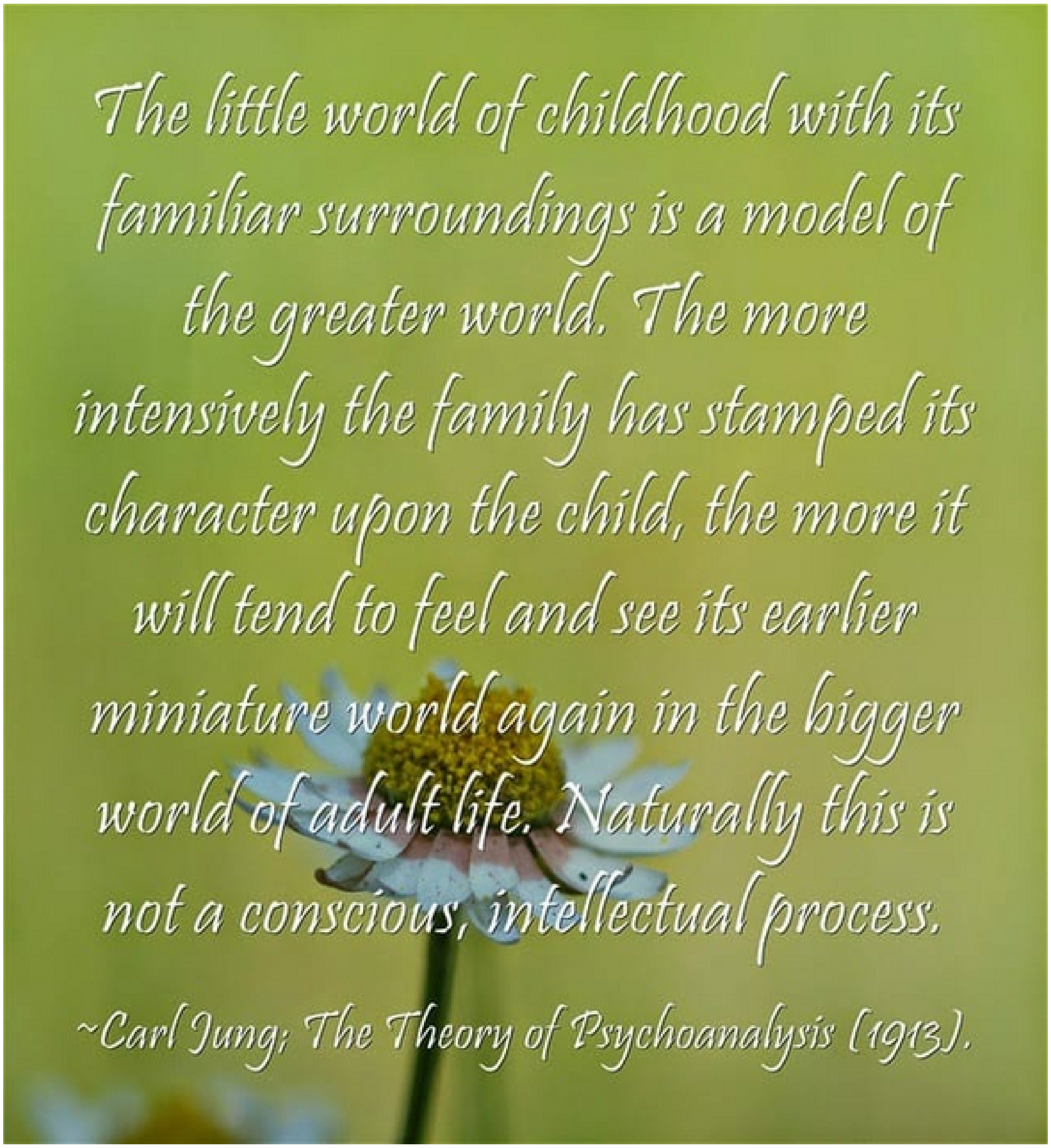
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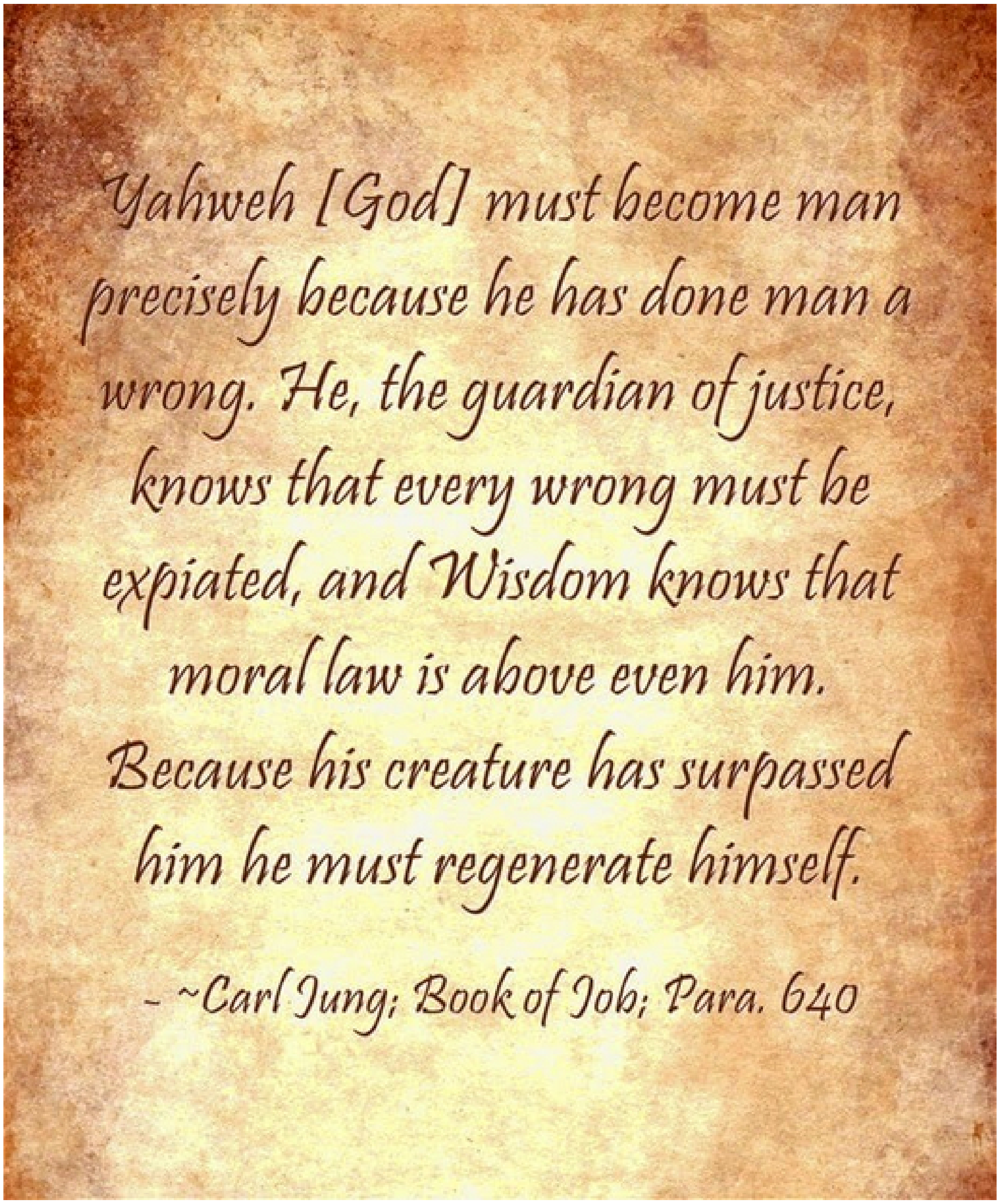

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself.

- ~Carl Jung; Book of Job; Para. 640

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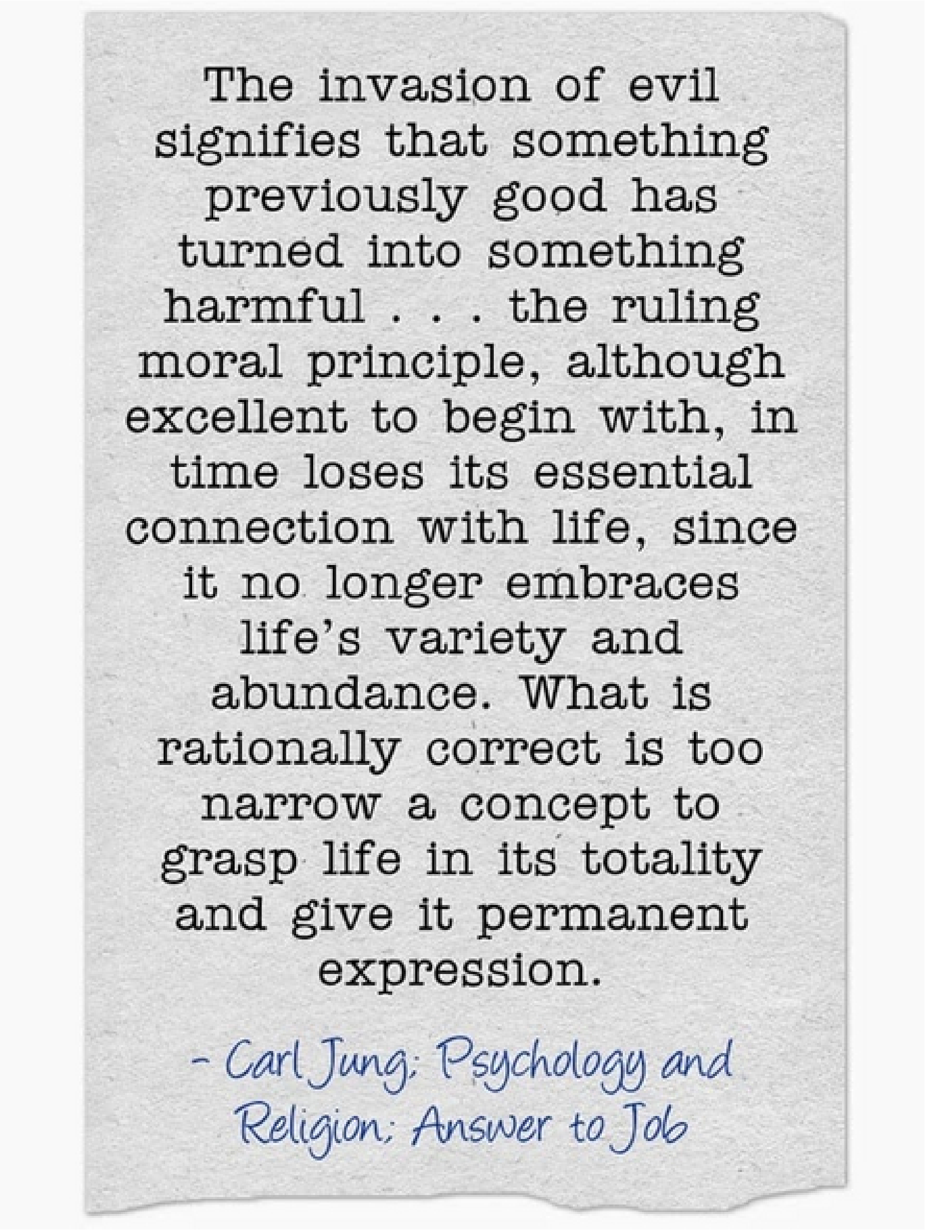

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life’s variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression.

- Carl Jung: Psychology and Religion: Answer to Job

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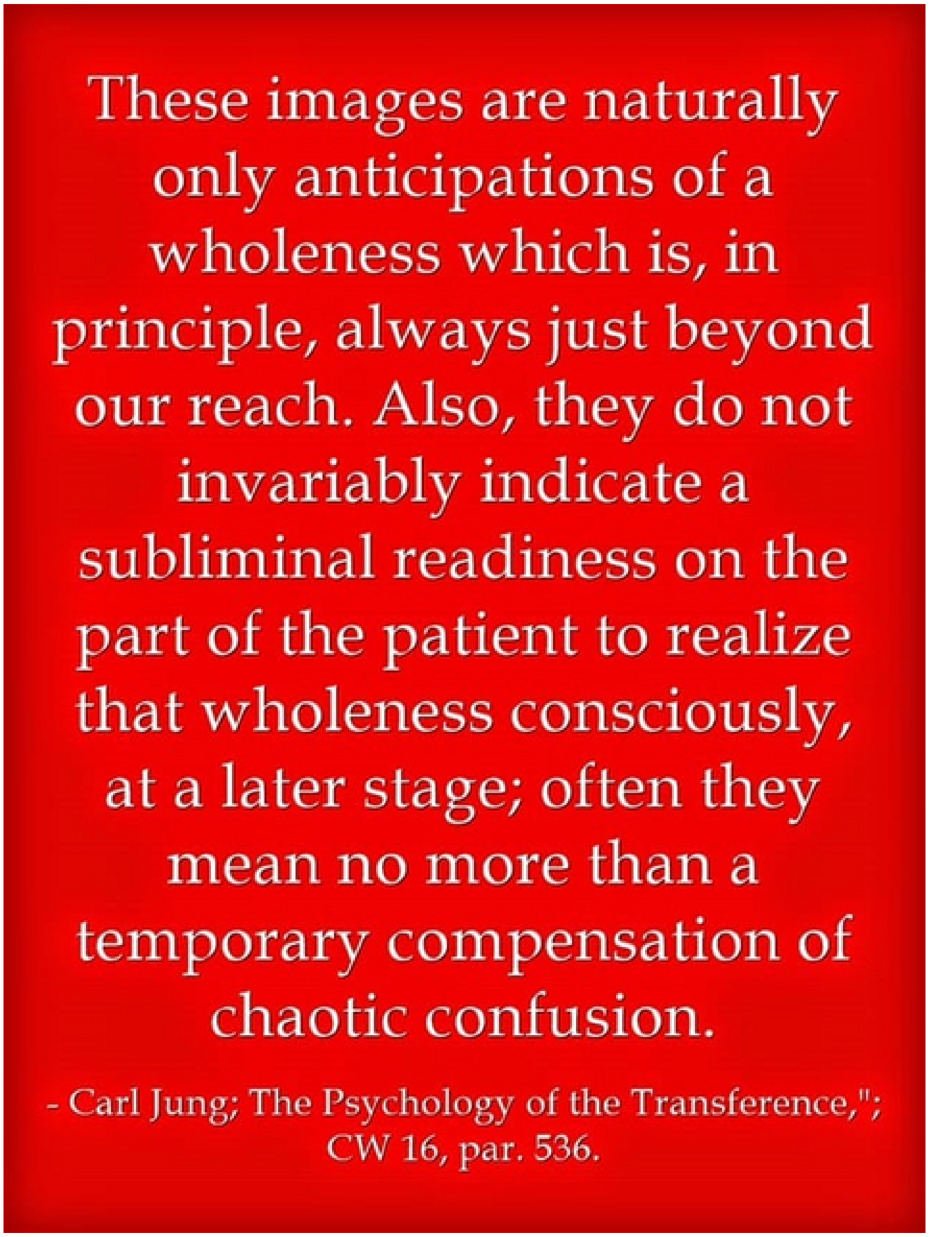

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.

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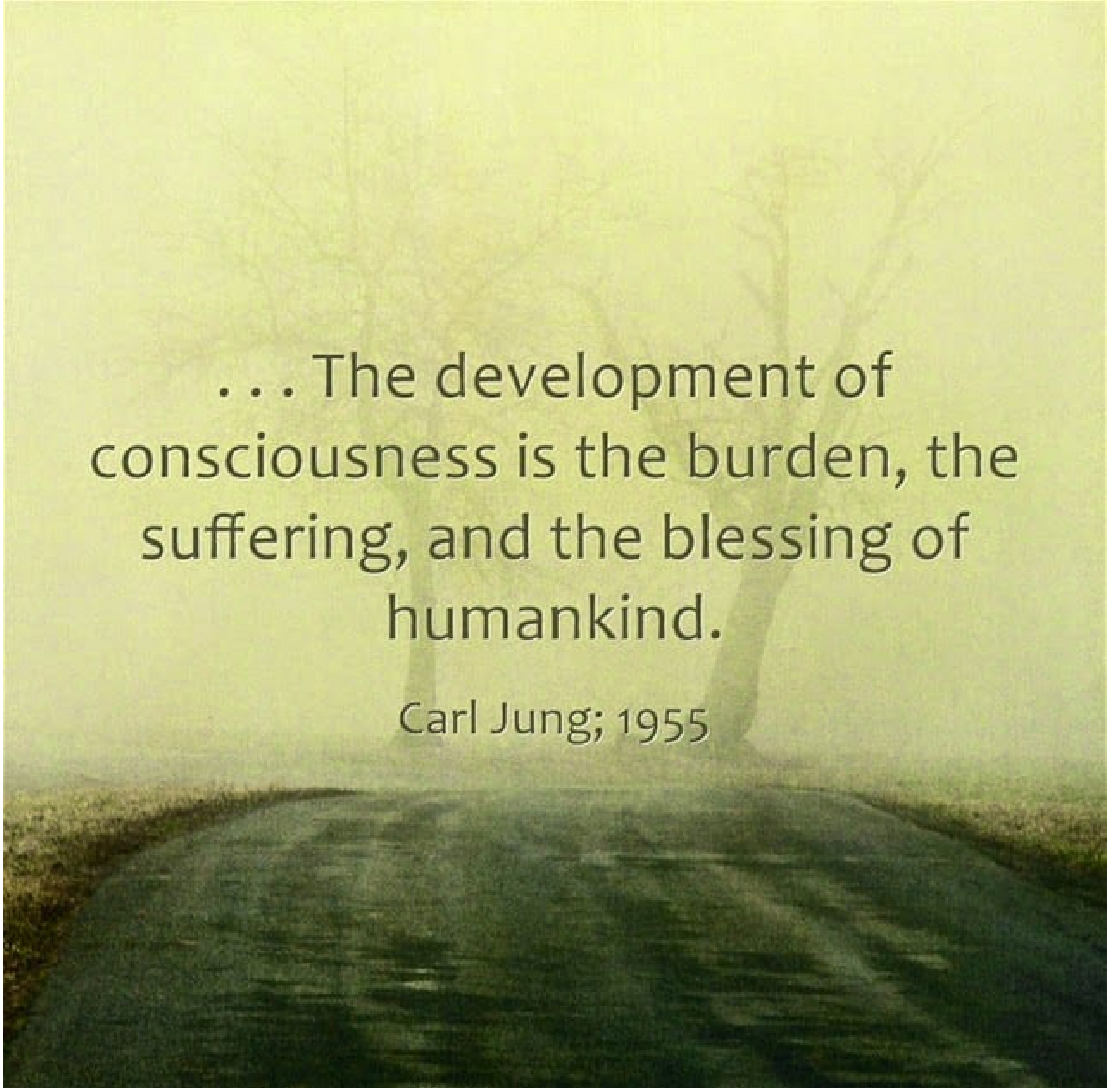
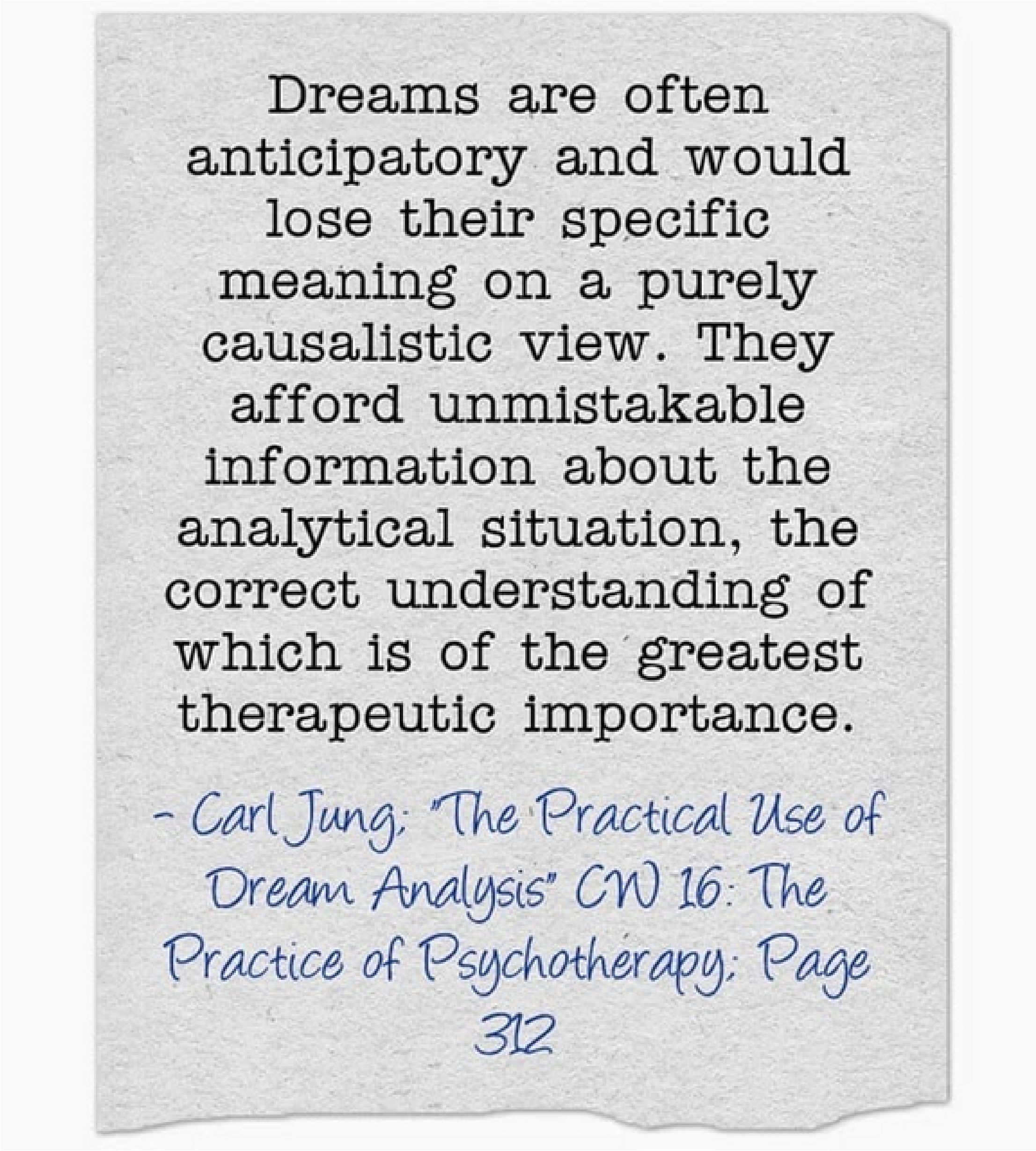


. . . The development of consciousness is the burden, the suffering, and the blessing of humankind. Carl Jung; 1955.



Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.

- Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312

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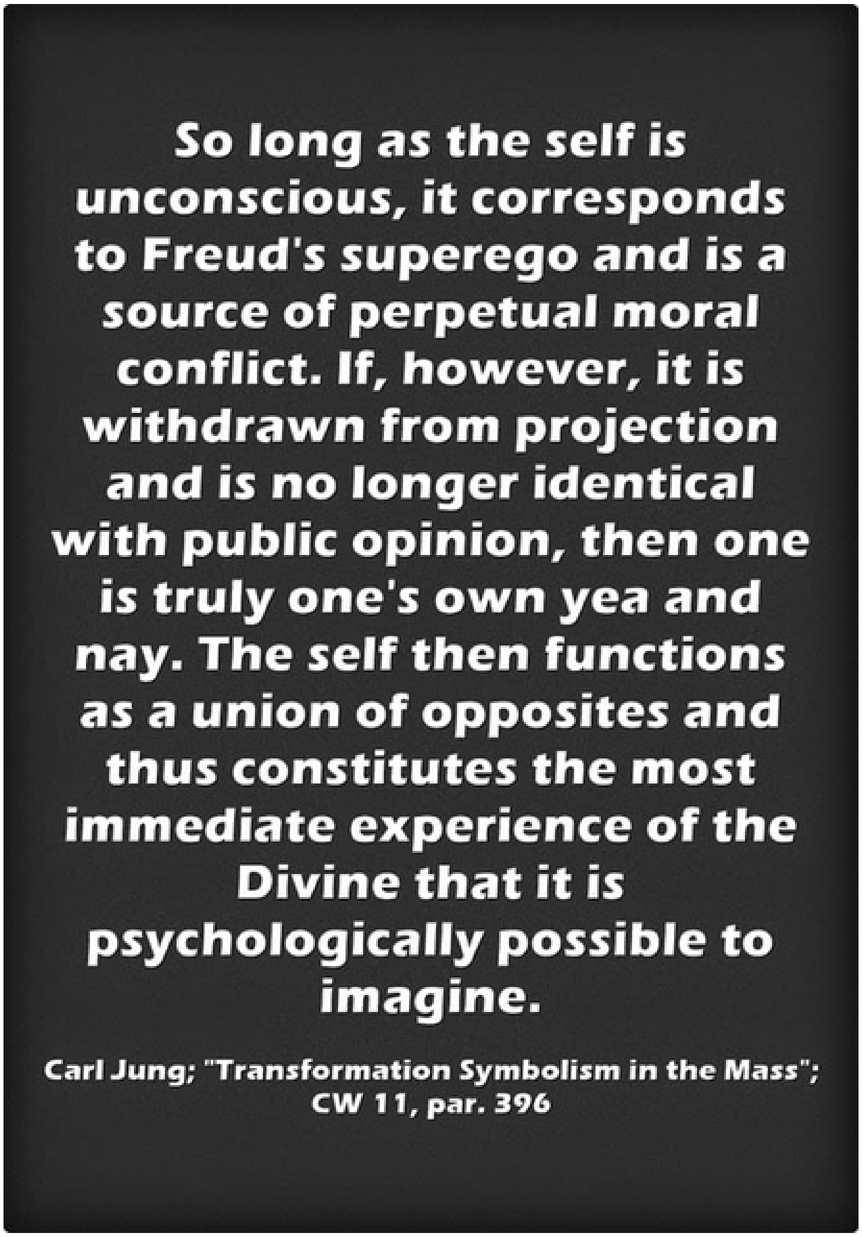

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine.

Carl Jung; "Transformation Symbolism in the Mass";
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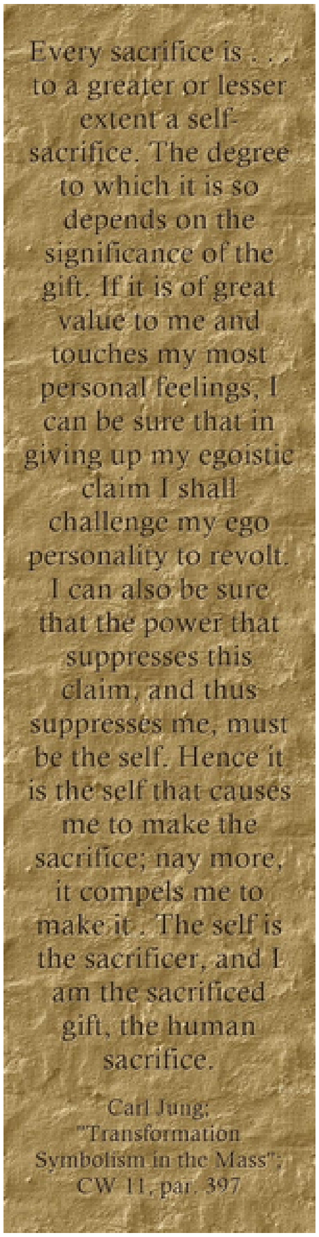

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice.

Carl Jung;
"Transformation
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[655]

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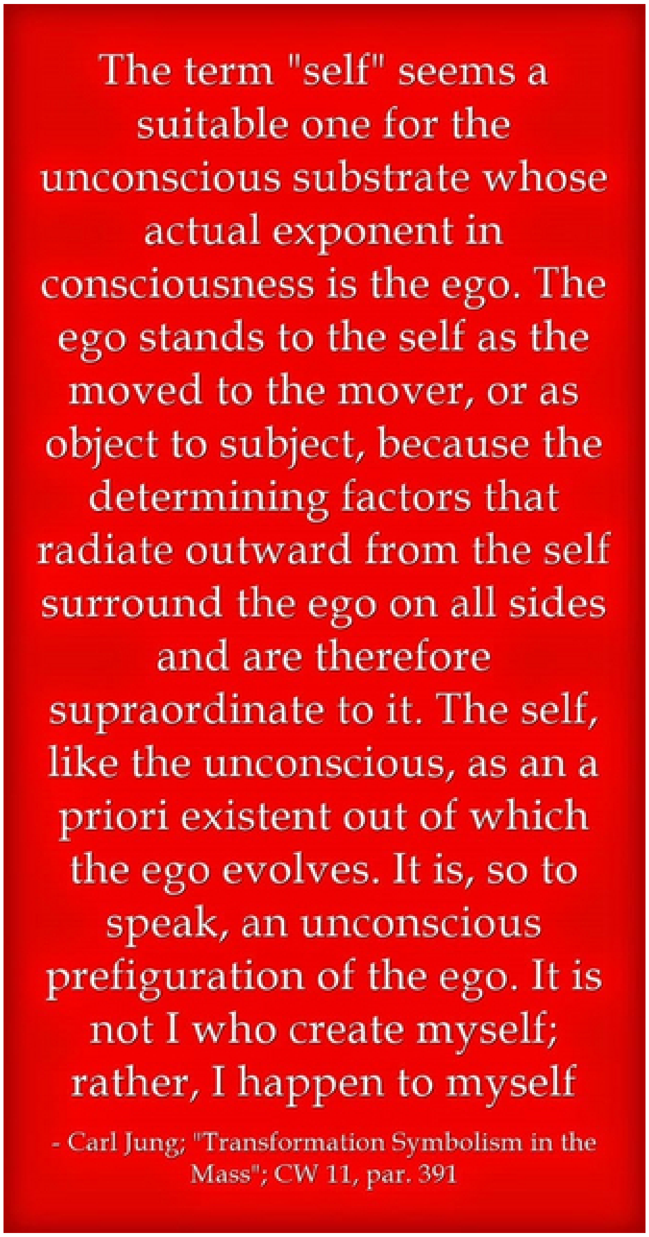

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself

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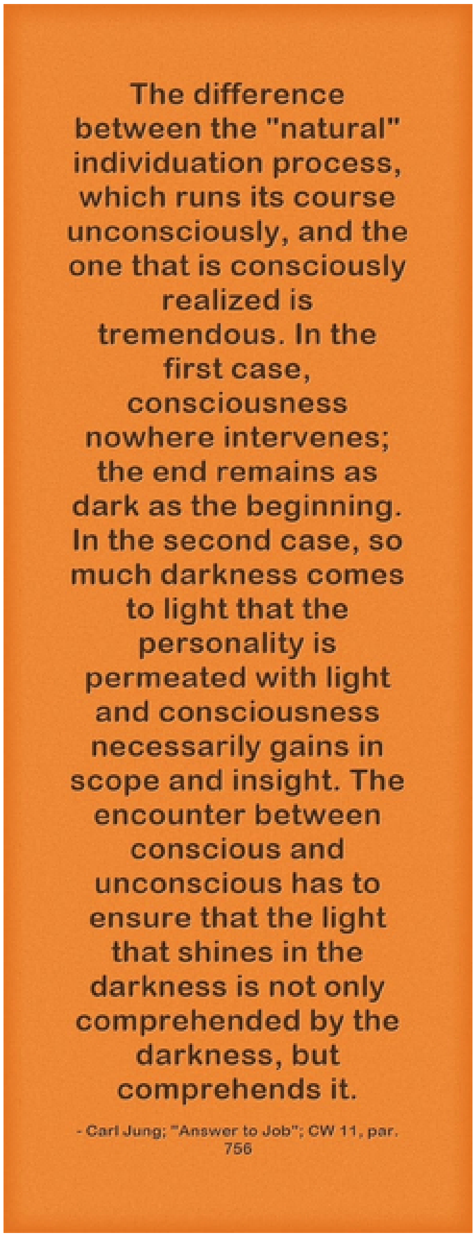

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it.

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[657]

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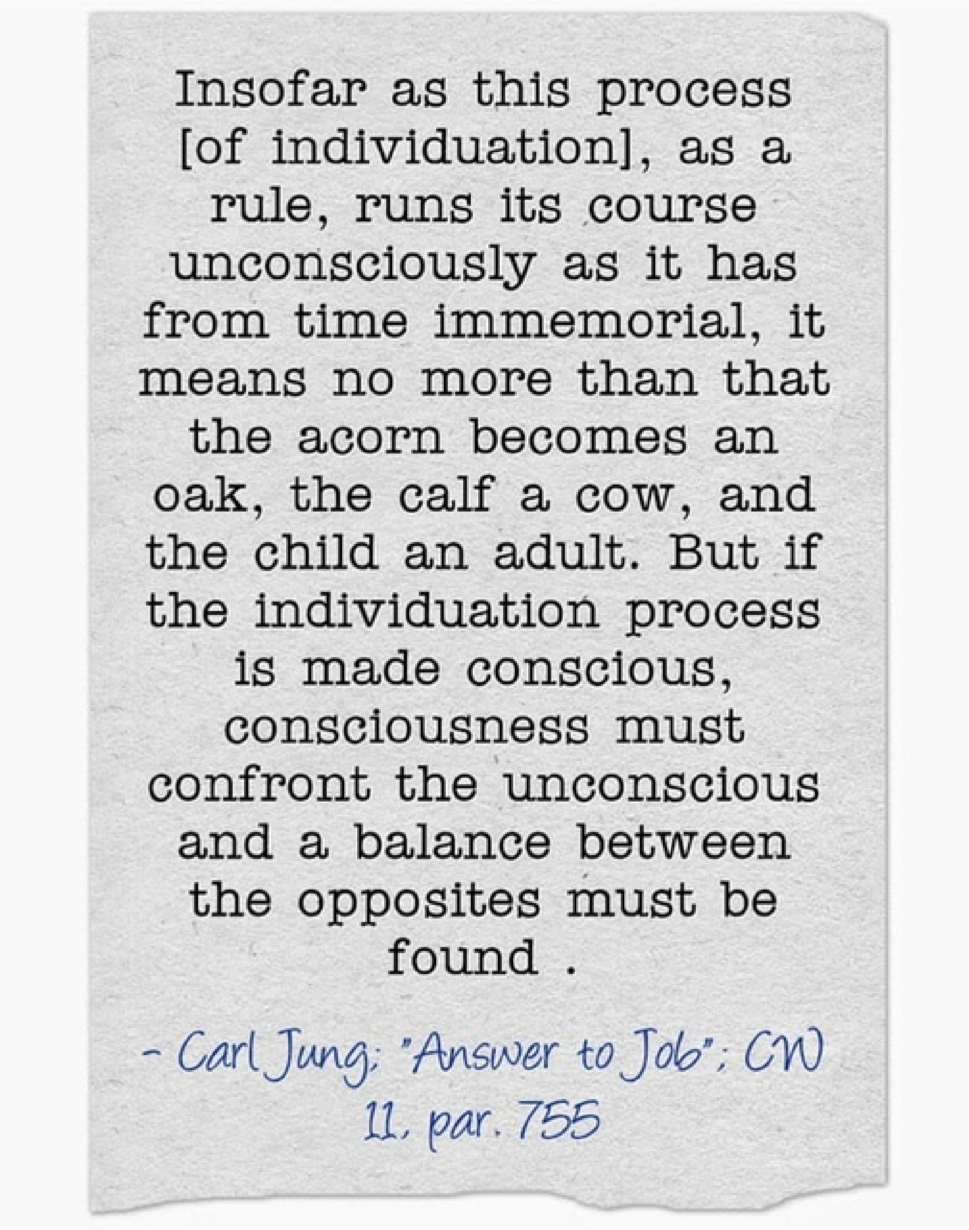

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found .

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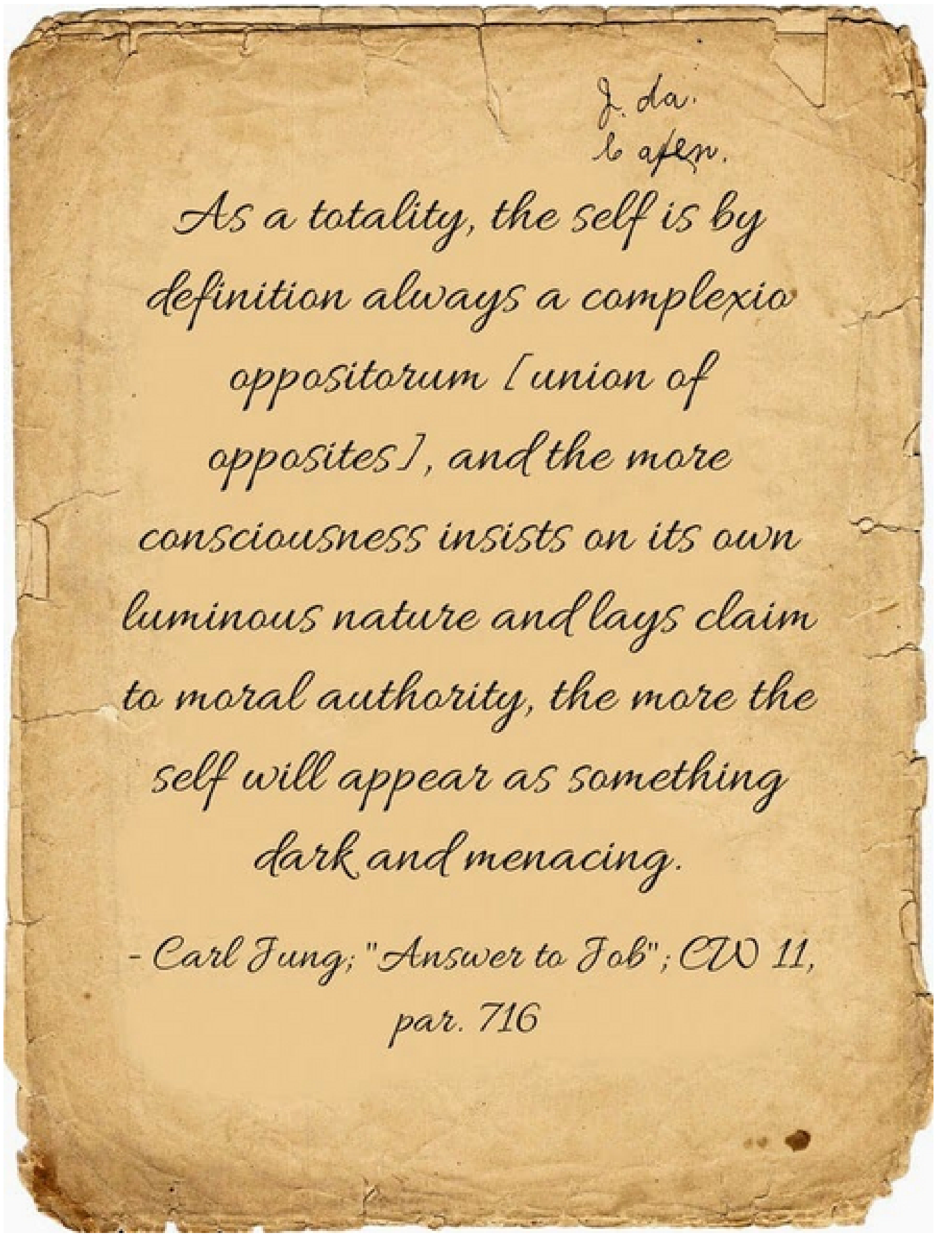

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As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing.

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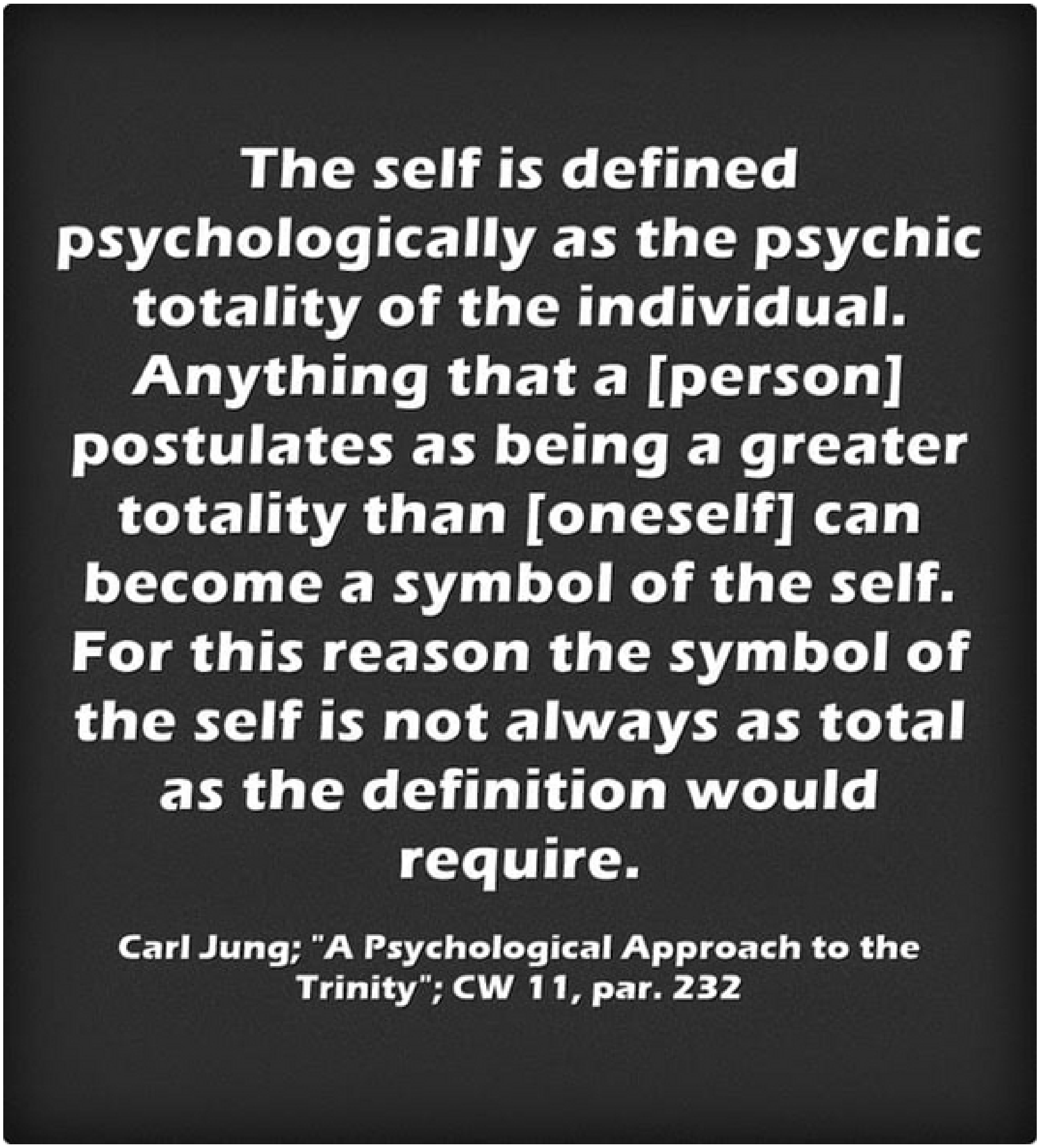

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Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232

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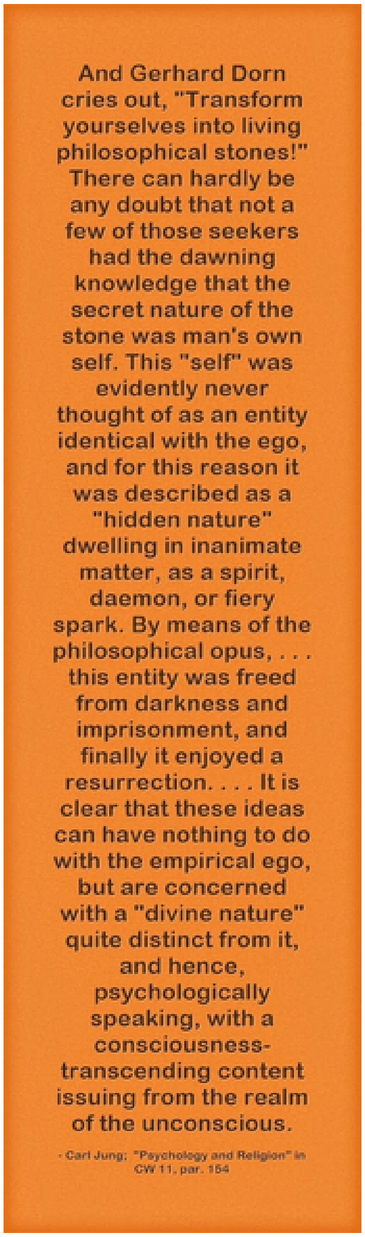
And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious.

- Carl Jung; "Psychology and Religion" in CW 11, par. 154

[661]

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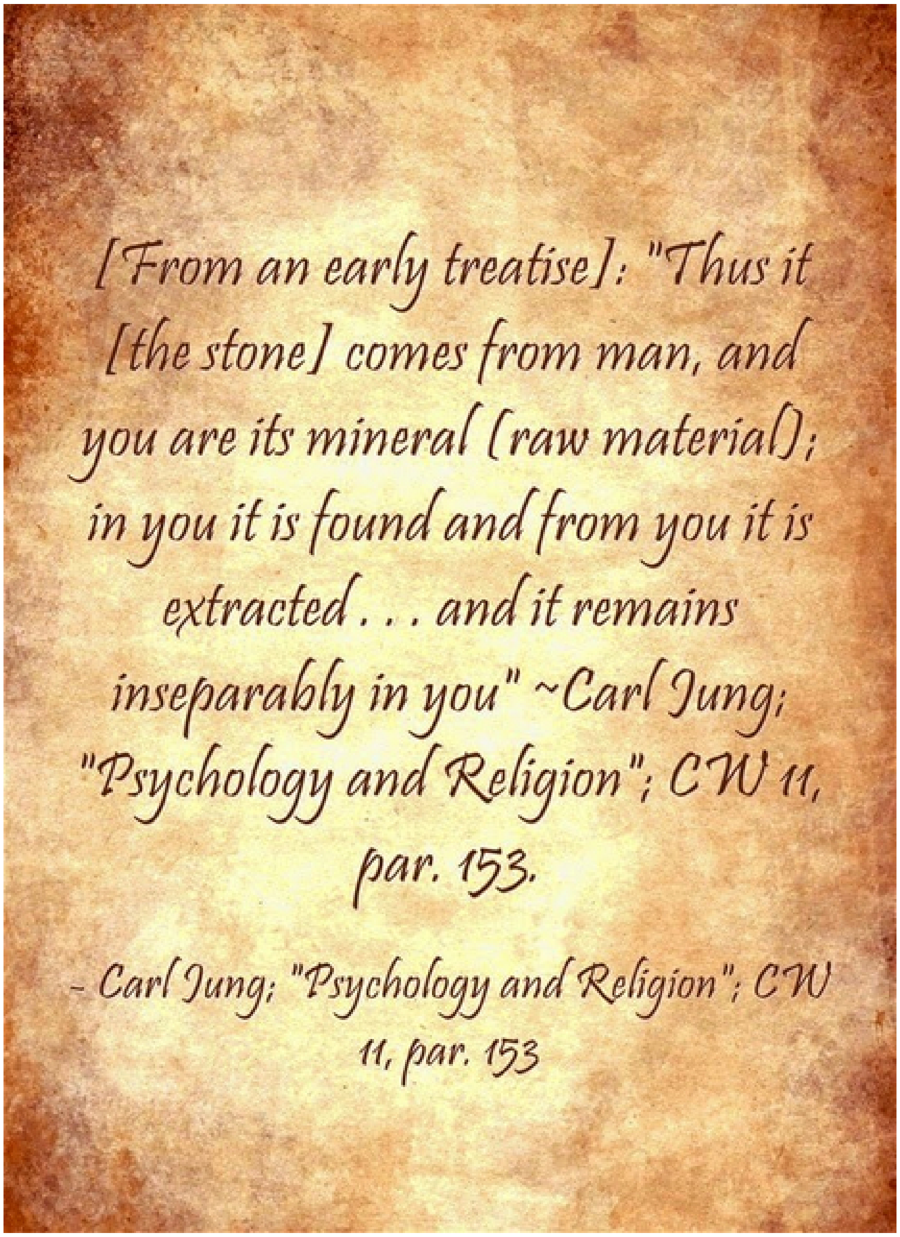

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you" ~Carl Jung; "Psychology and Religion"; CW 11, par. 153.

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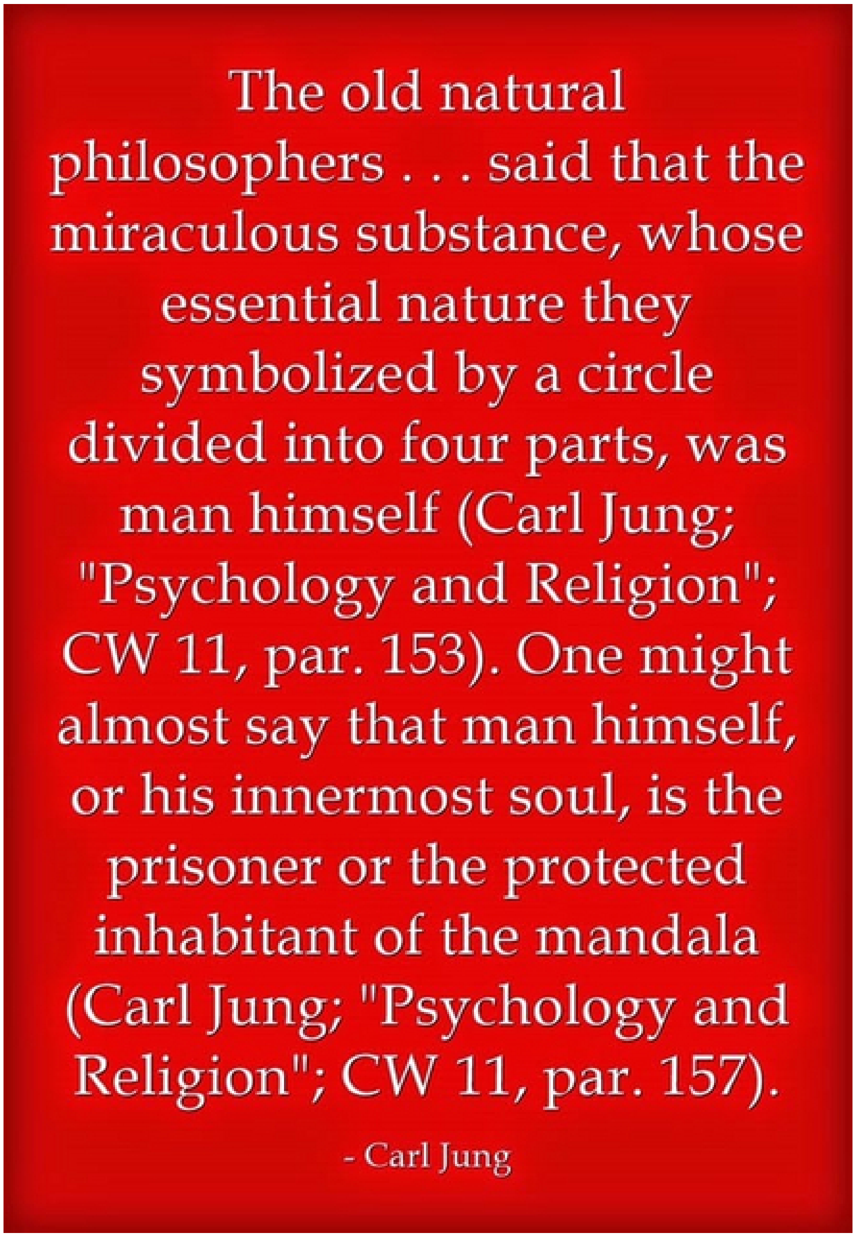
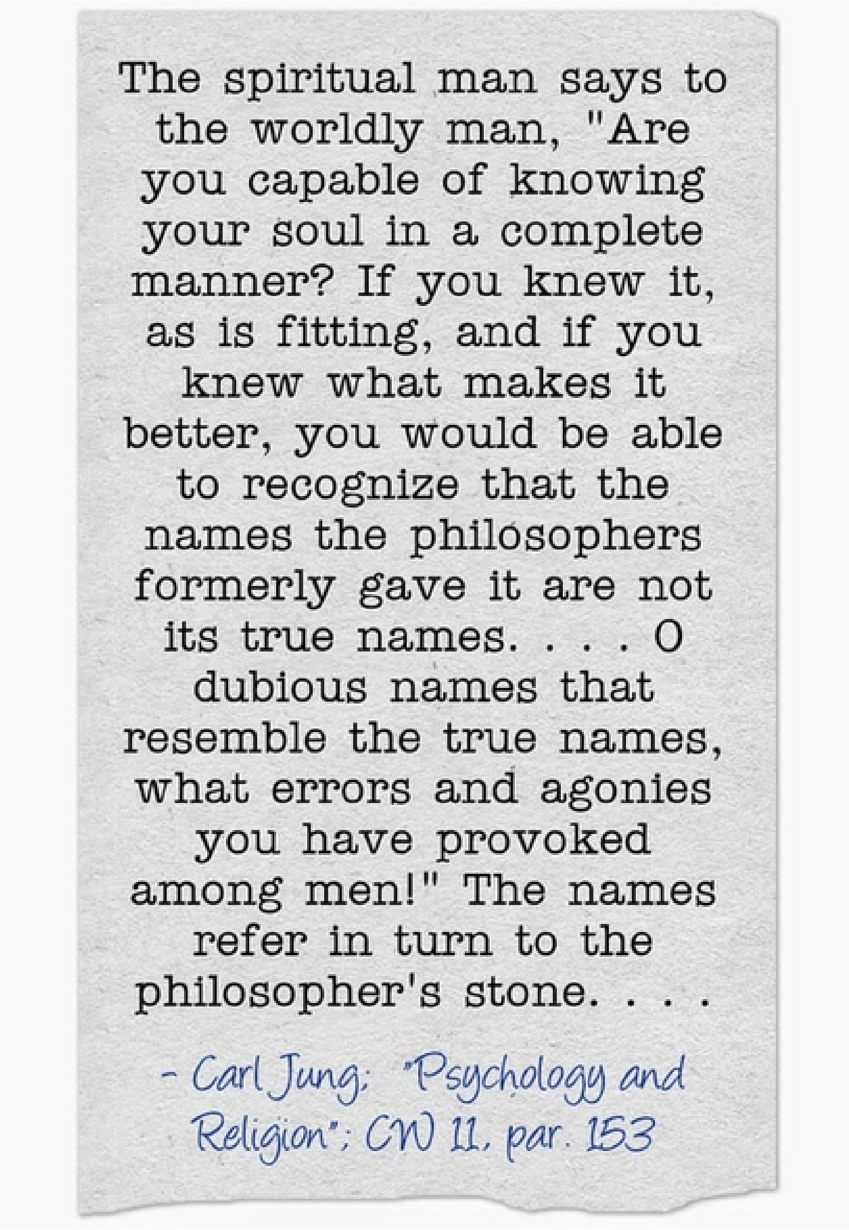


The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; "Psychology and Religion"; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; "Psychology and Religion"; CW 11, par. 157).

- Carl Jung

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass"; CW 11, par. 399.



The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . .

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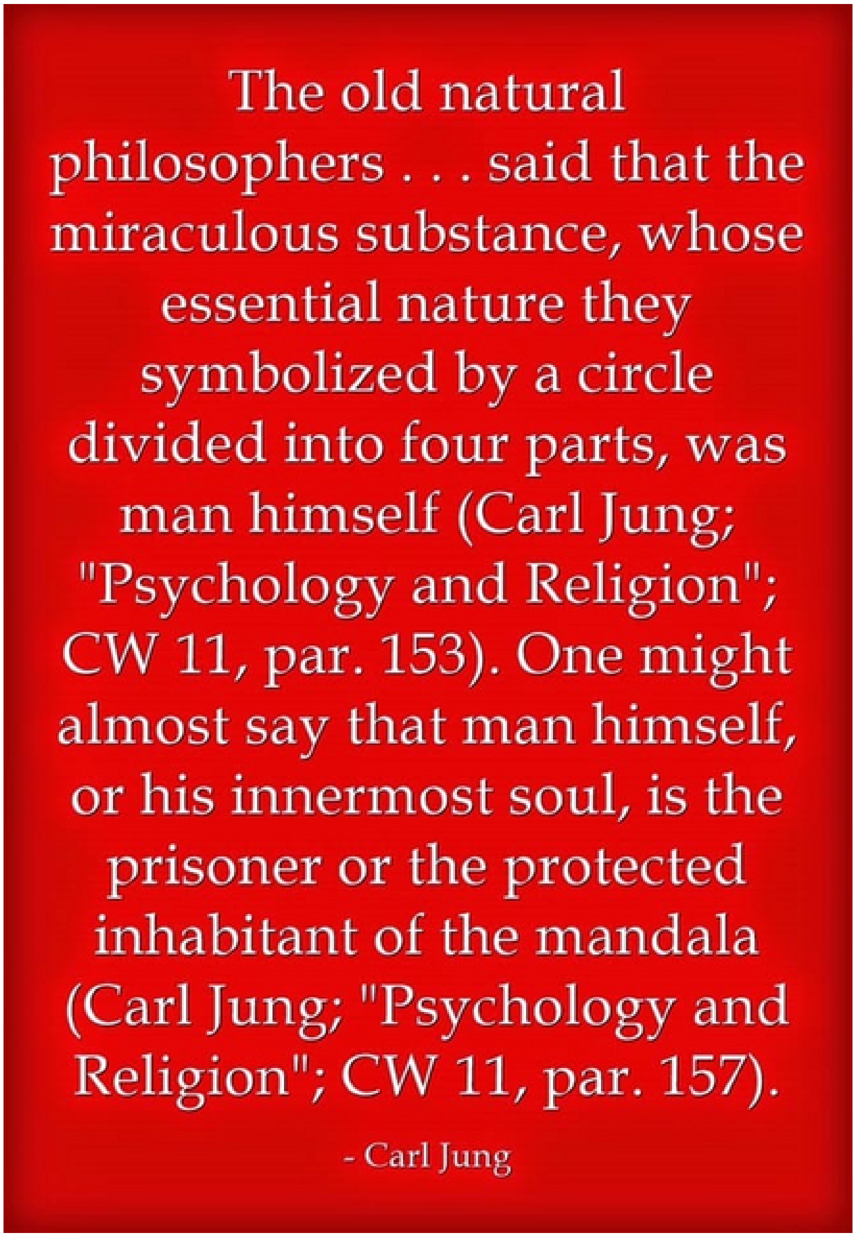

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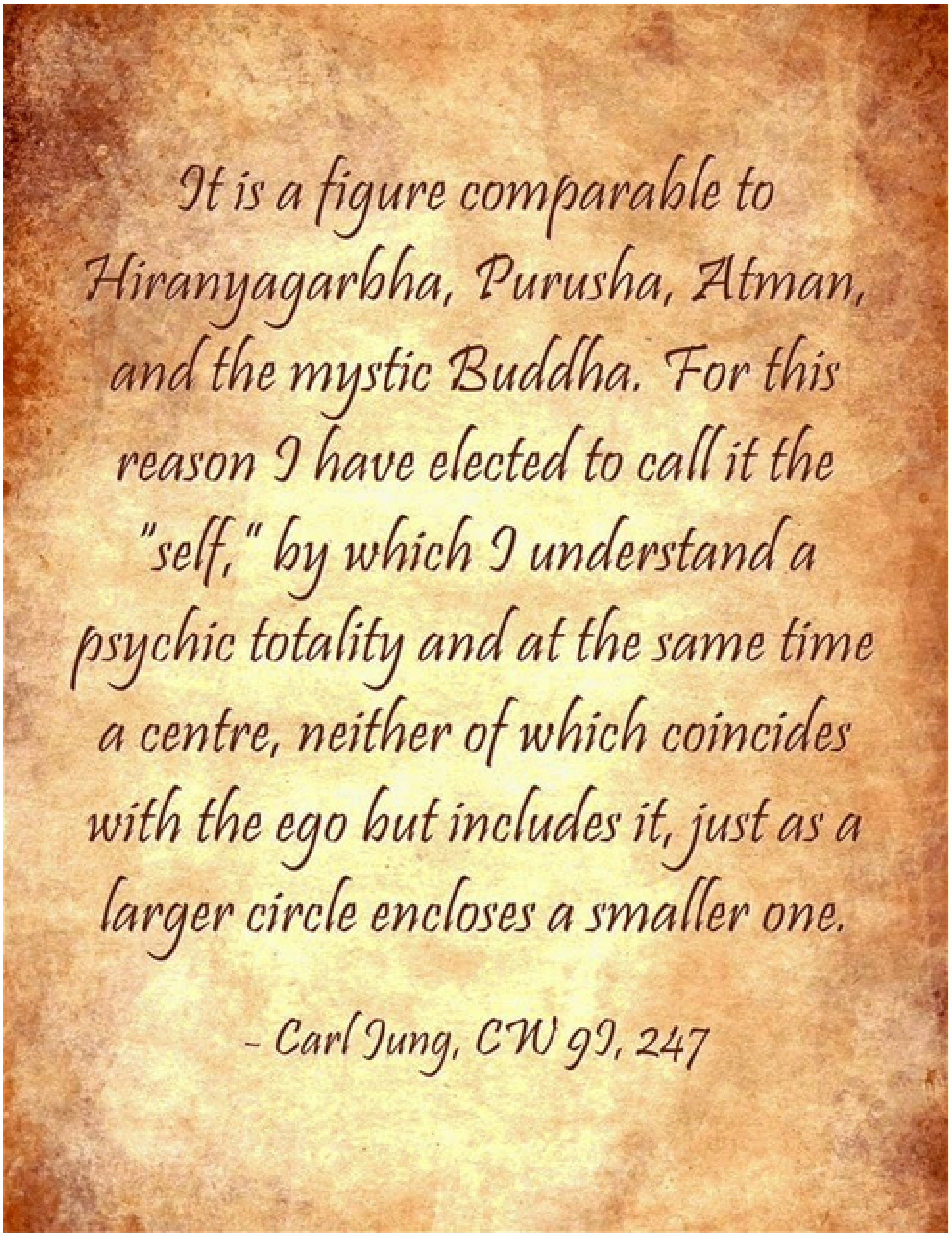

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

- Carl Jung, CW 9I, 247

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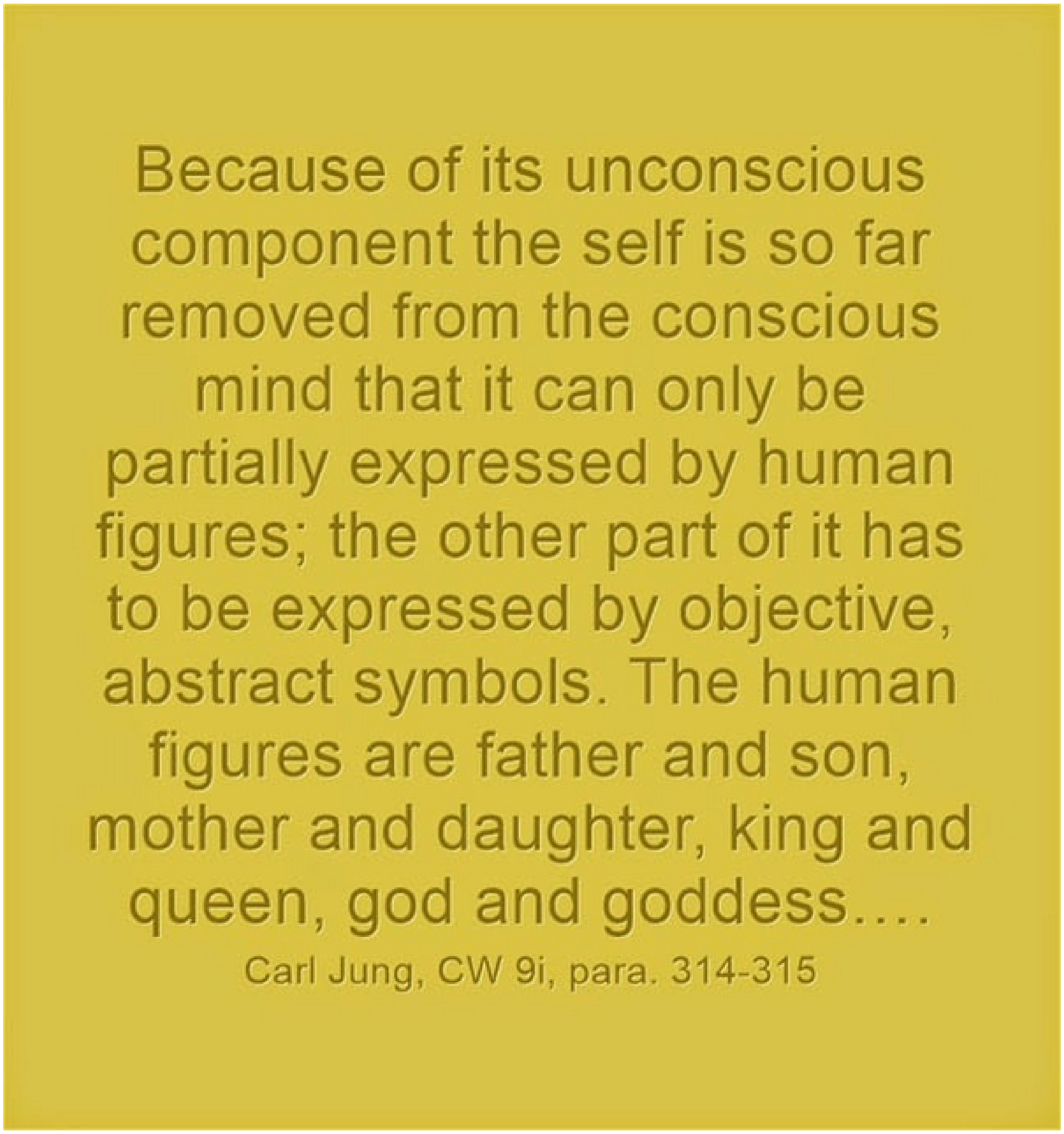

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess….

Carl Jung, CW 9i, para. 314-315

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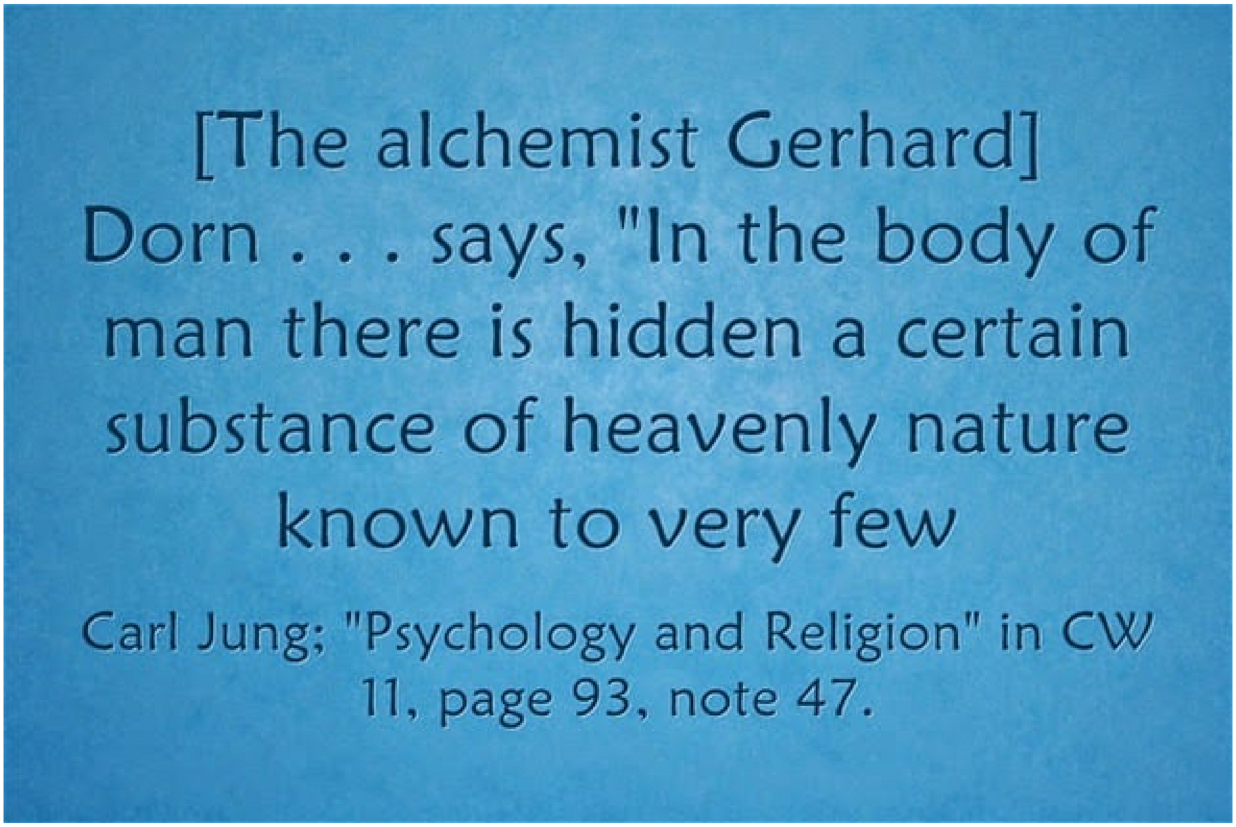

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Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

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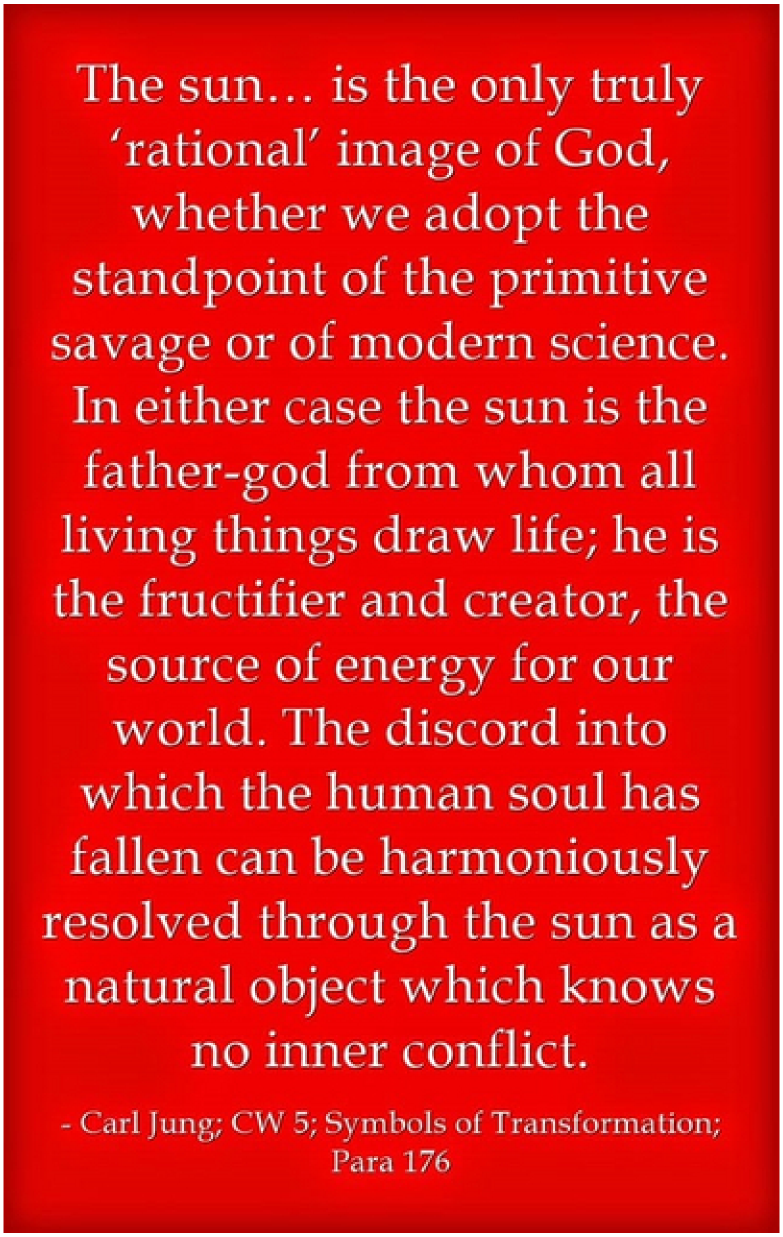

The sun… is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict.

- Carl Jung; CW 5; Symbols of Transformation; Para 176

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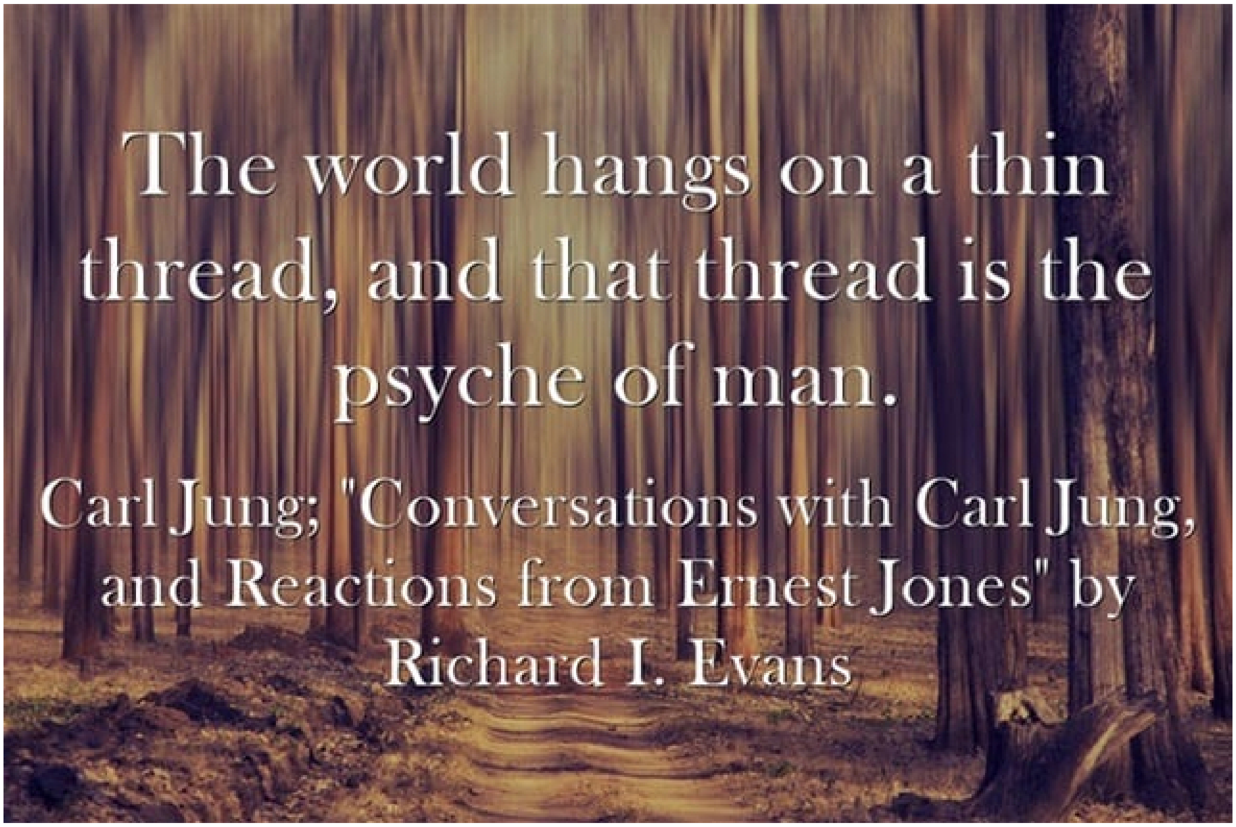
The world hangs on a thin thread, and that thread is the psyche of man.
Carl Jung; "Conversations with Carl Jung, and Reactions from Ernest Jones" by Richard I. Evans

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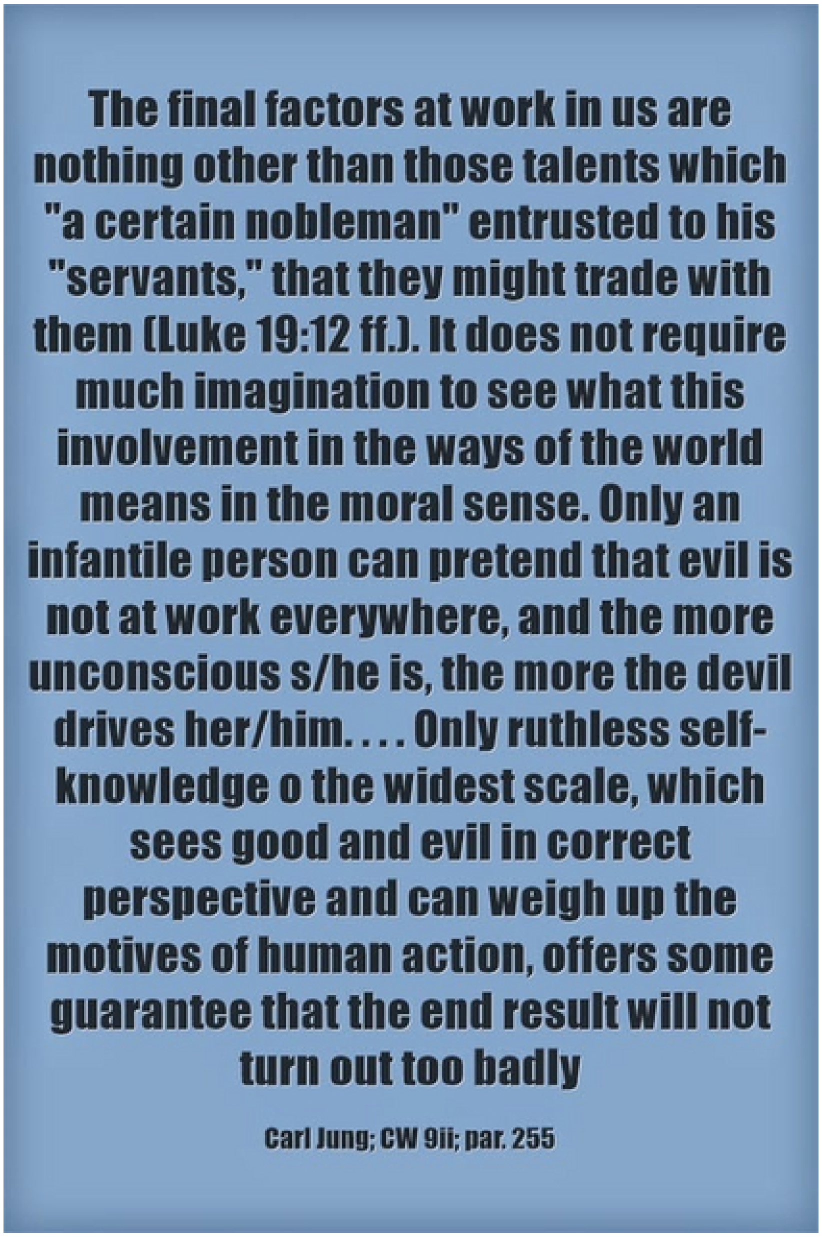

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly

Carl Jung; CW 9ii; par. 255

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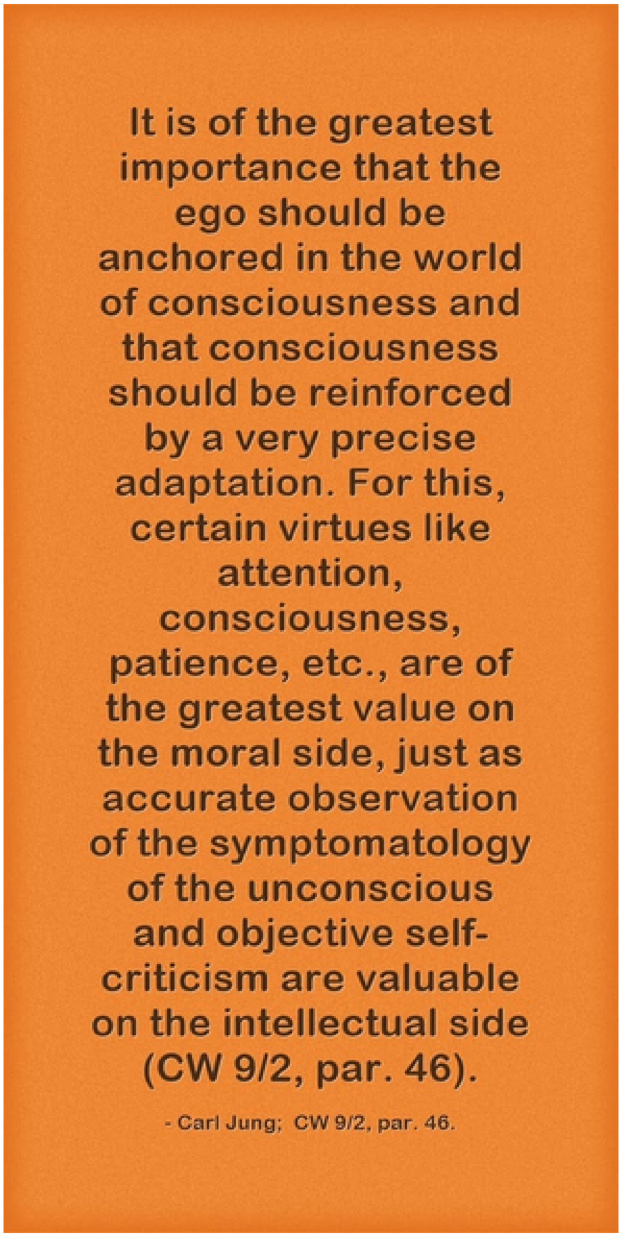

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side (CW 9/2, par. 46).

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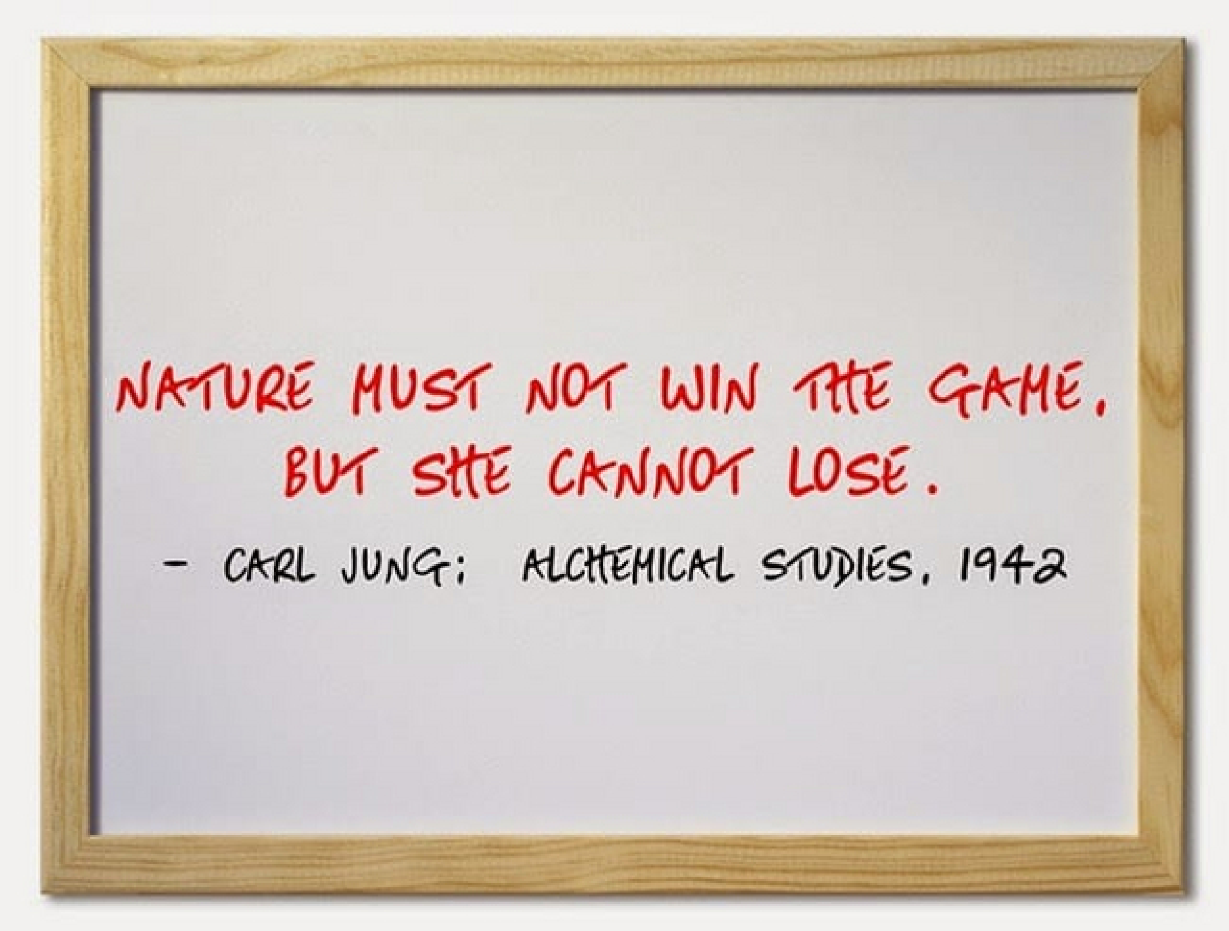
NATURE MUST NOT WIN THE GAME,
BUT SHE CANNOT LOSE.
- CARL JUNG: ALCHEMICAL STUDIES, 1942

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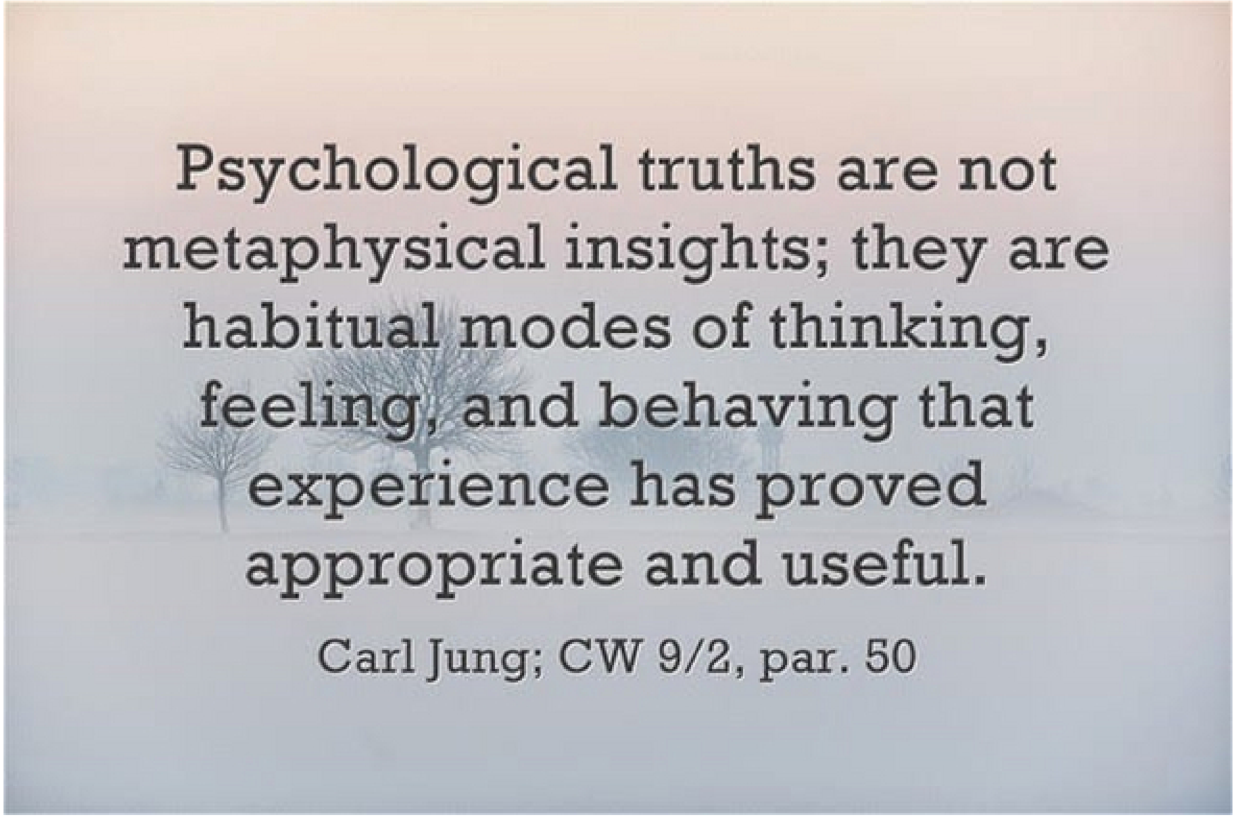
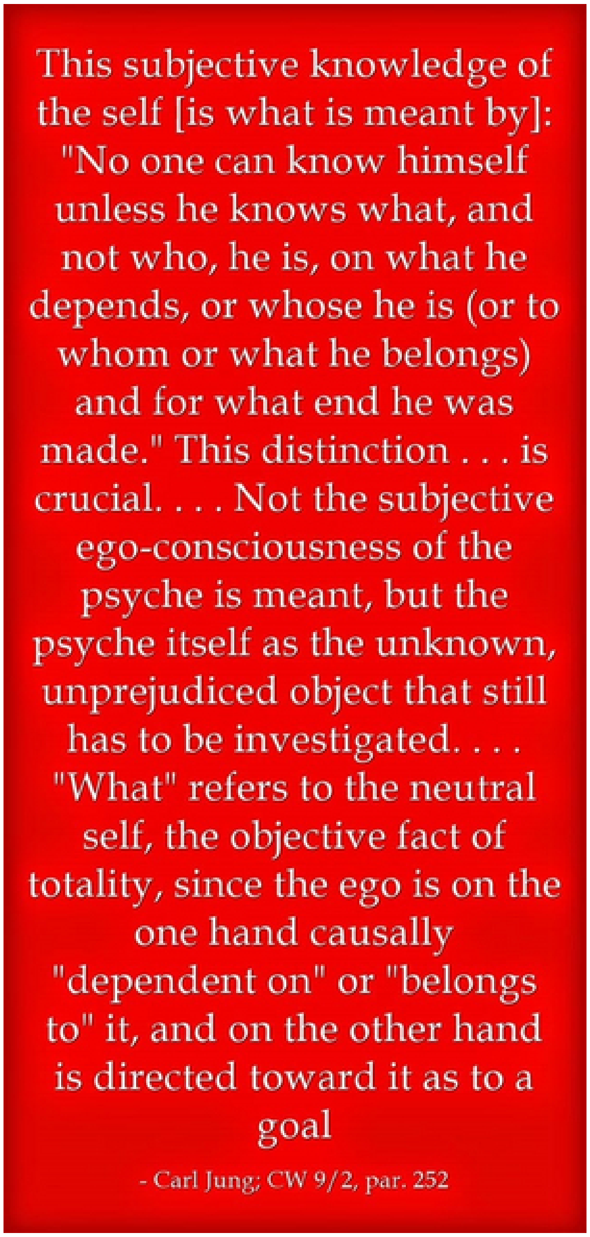


Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung; CW 9/2, par. 50.

[675] 

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal

- Carl Jung; CW 9/2, par. 252

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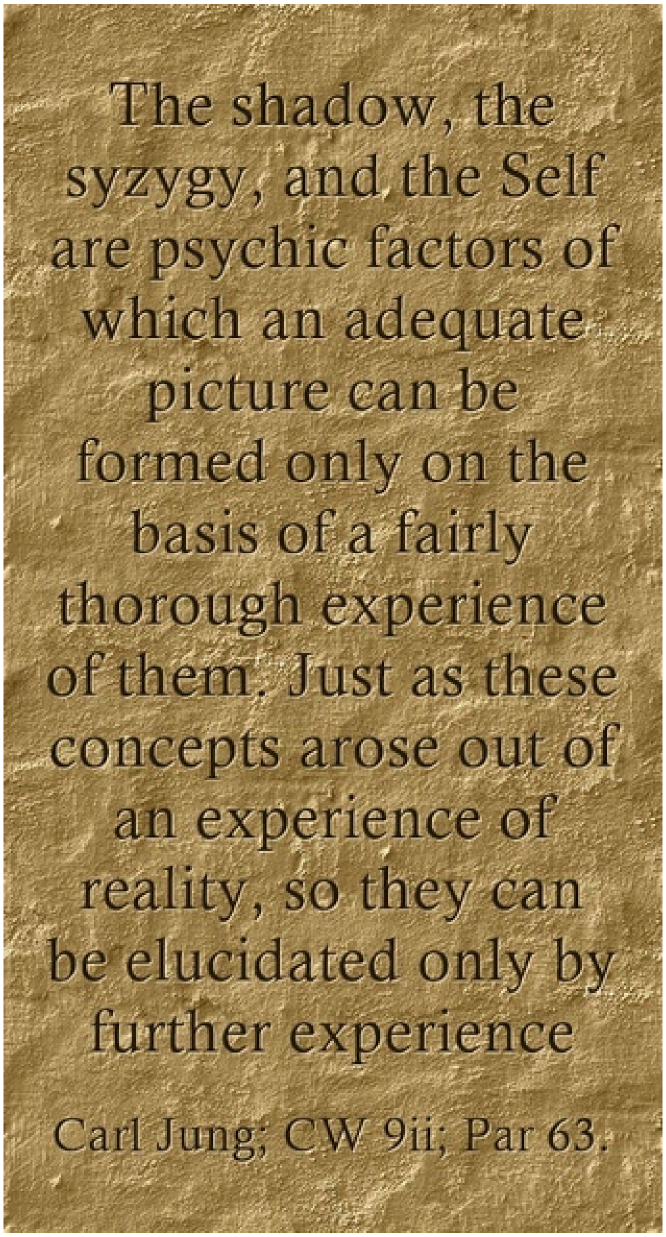
[676]



The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience

Carl Jung; CW 9ii; Par 63.

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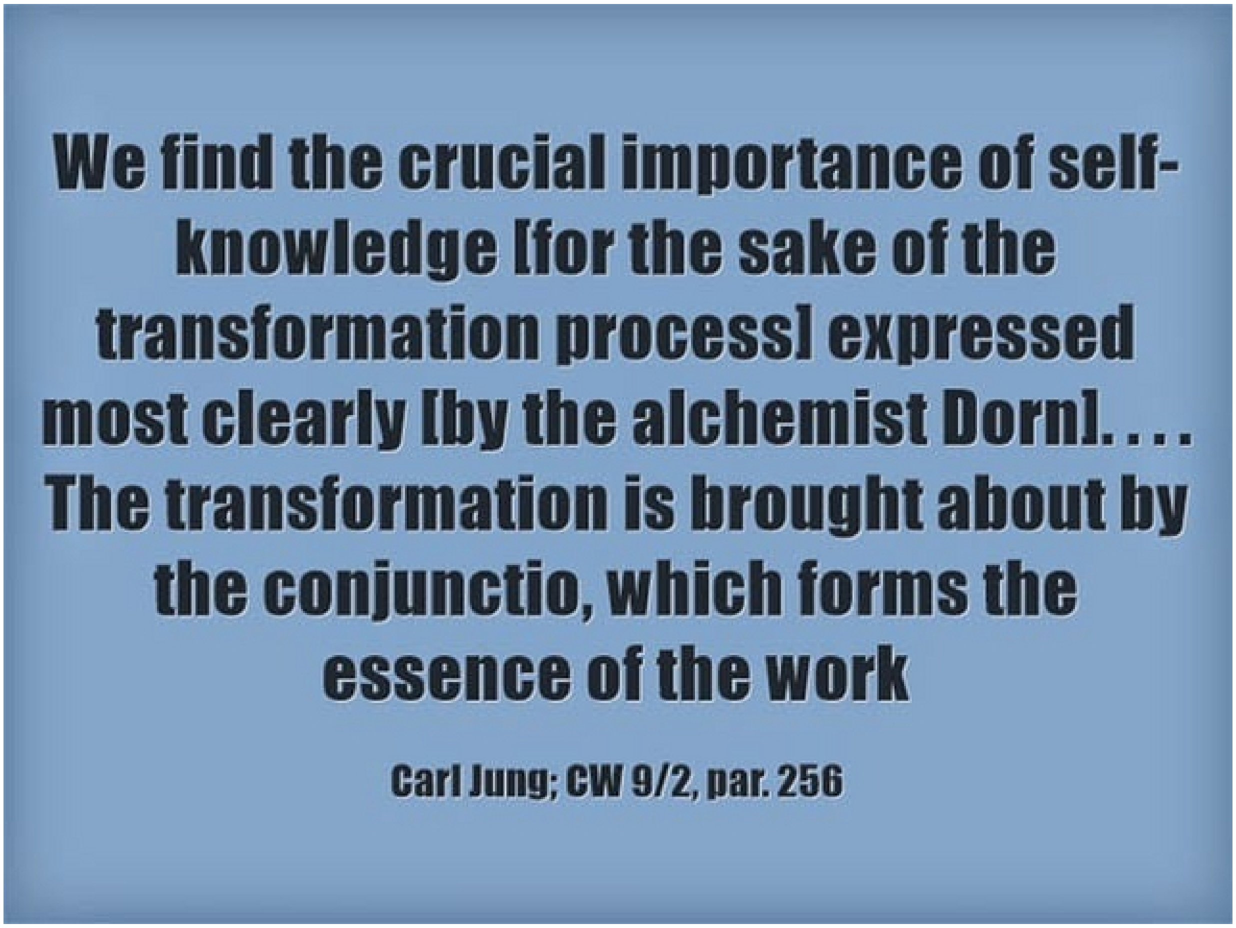

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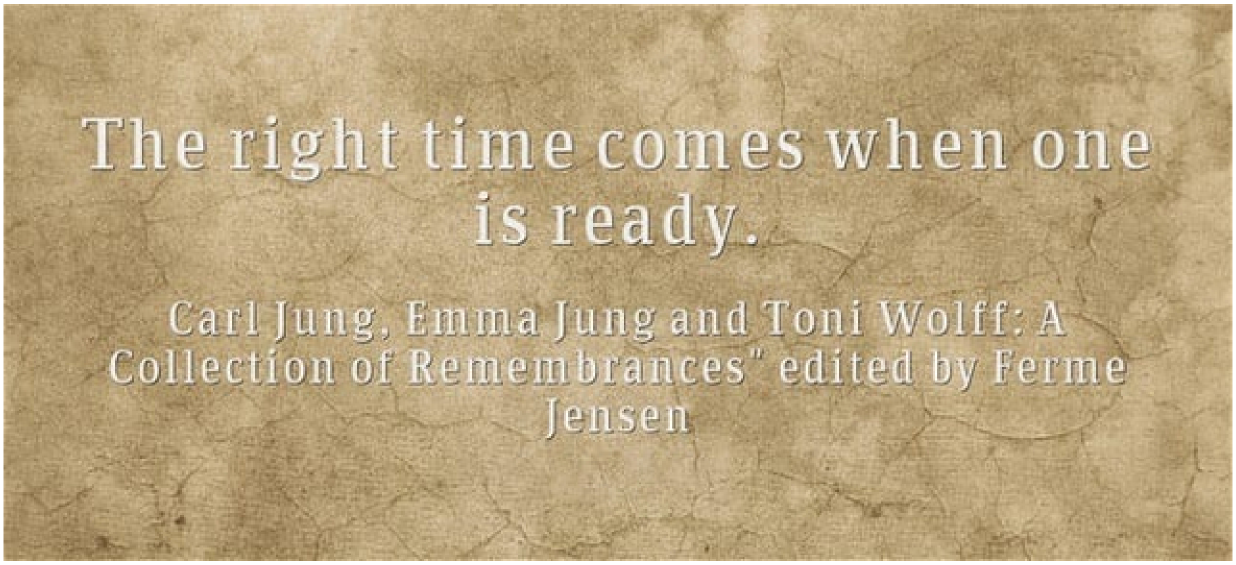

The right time comes when one is ready.

Carl Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferme Jensen

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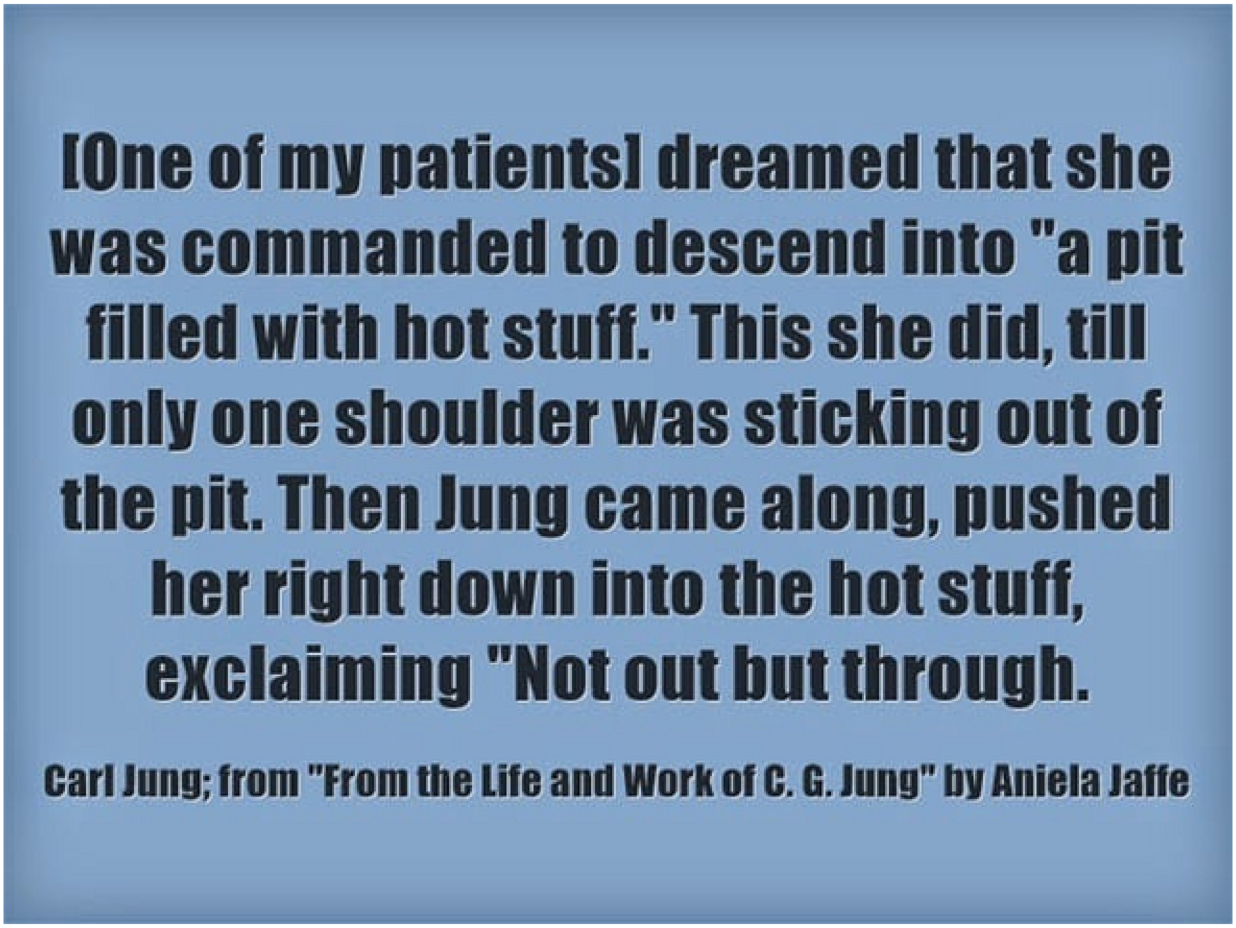
[679]



[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through.

Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe

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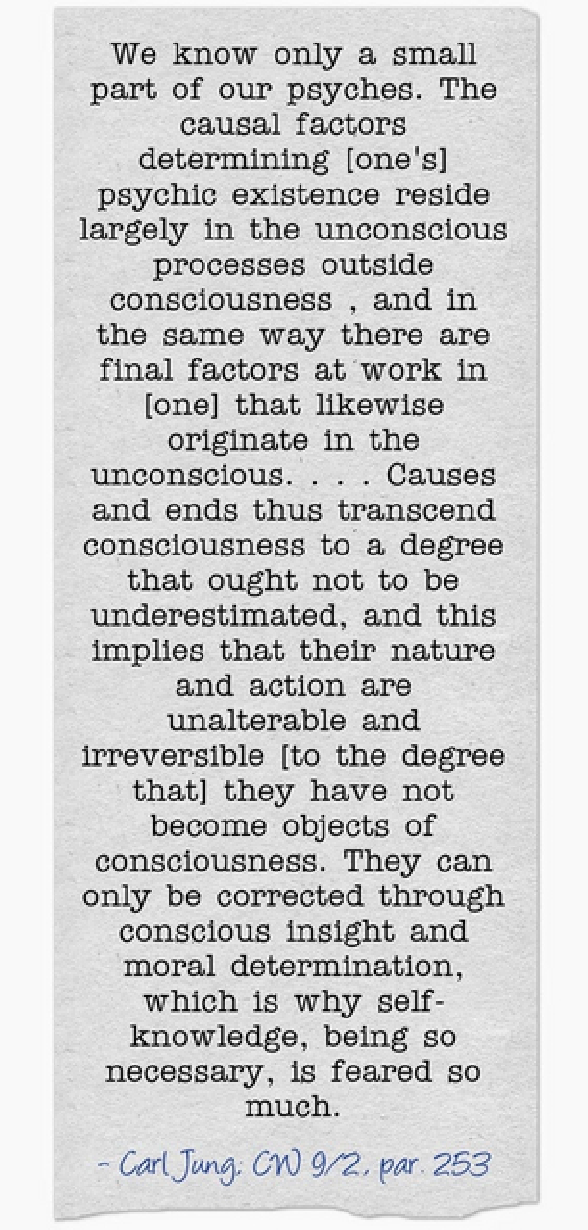

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much.

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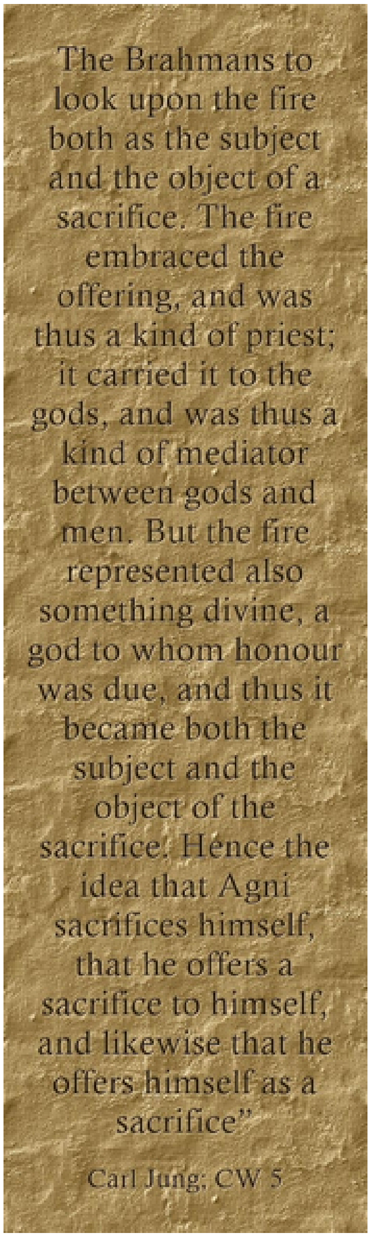

The Brahmans to
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Carl Jung; CW 5

[681]

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[682]

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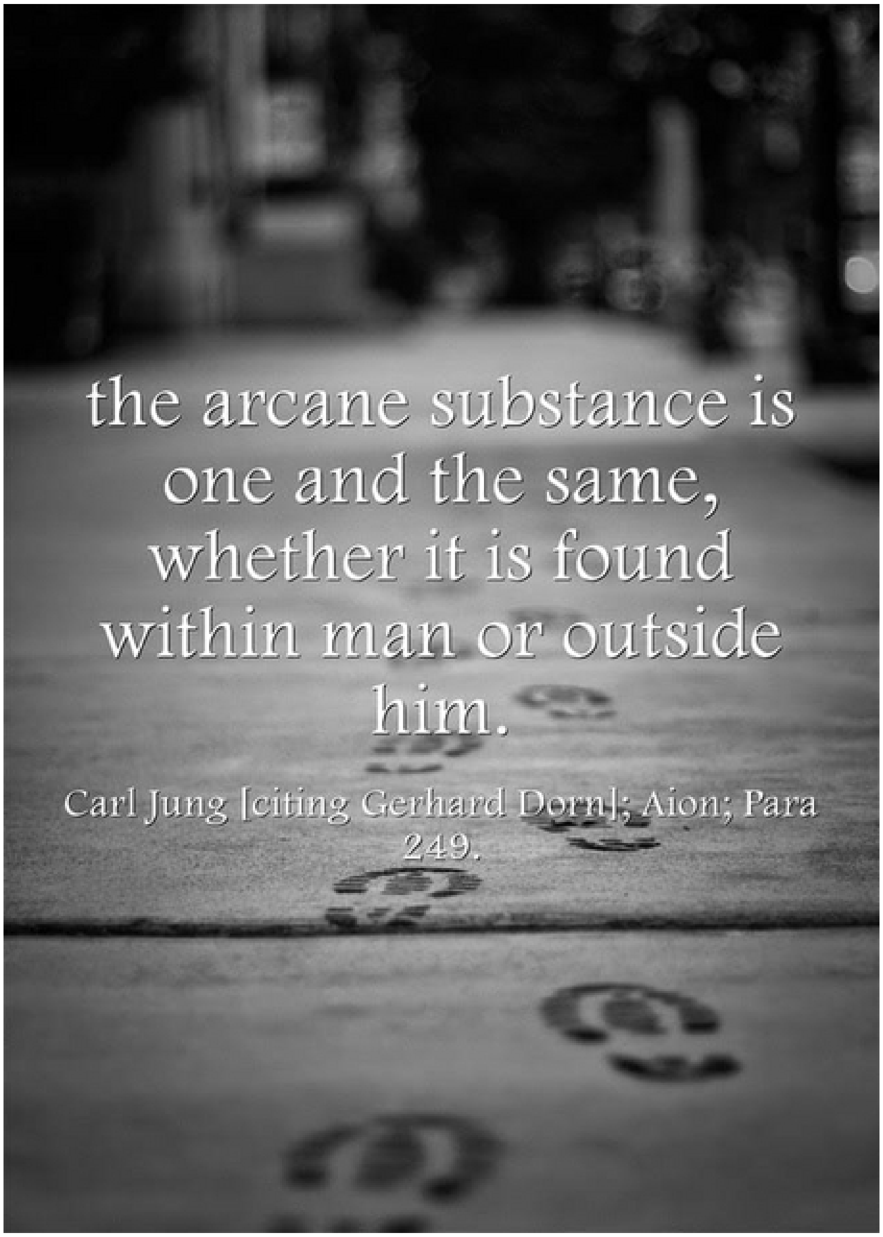
the arcane substance is one and the same, whether it is found within man or outside him.
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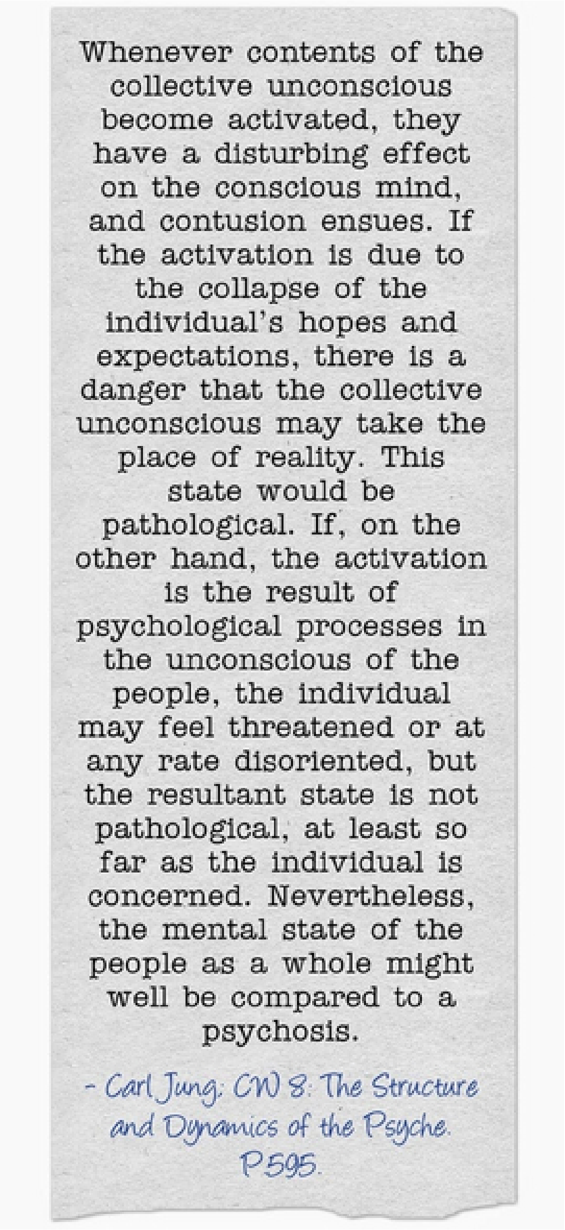

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.

- Carl Jung: CW 8: The Structure and Dynamics of the Psyche. P.595.

[684]

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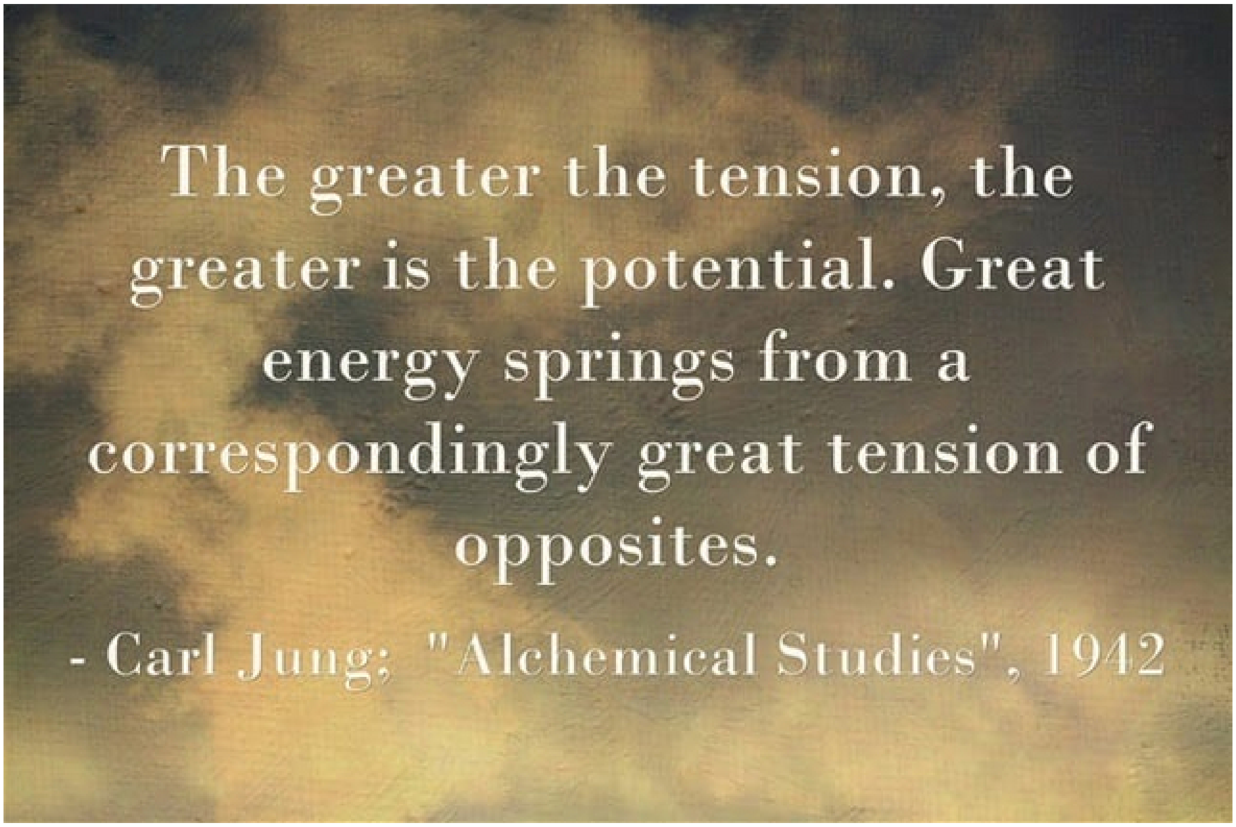

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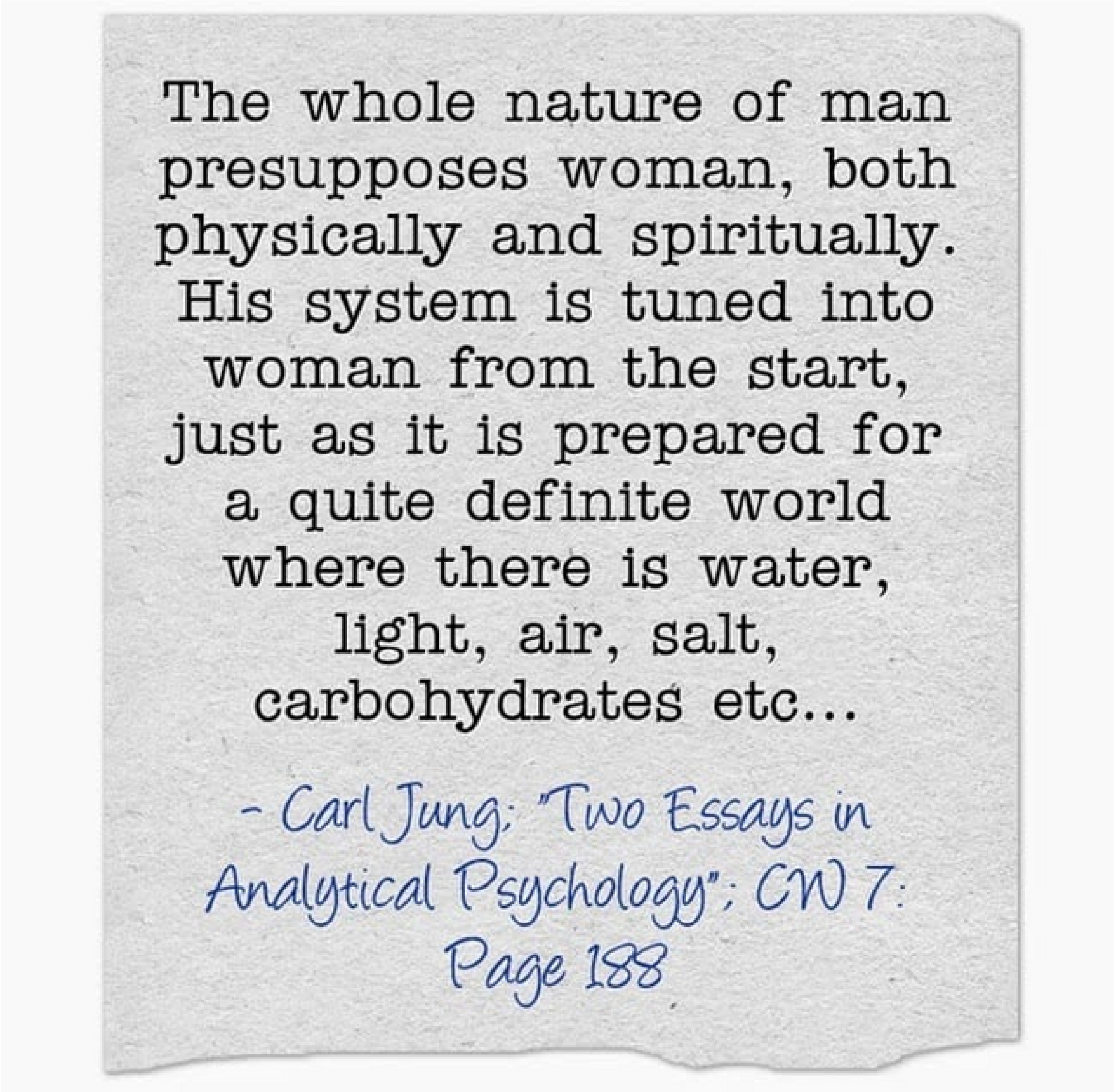
The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.



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- Carl Jung; "Two Essays in
Analytical Psychology"; CW 7:
Page 188

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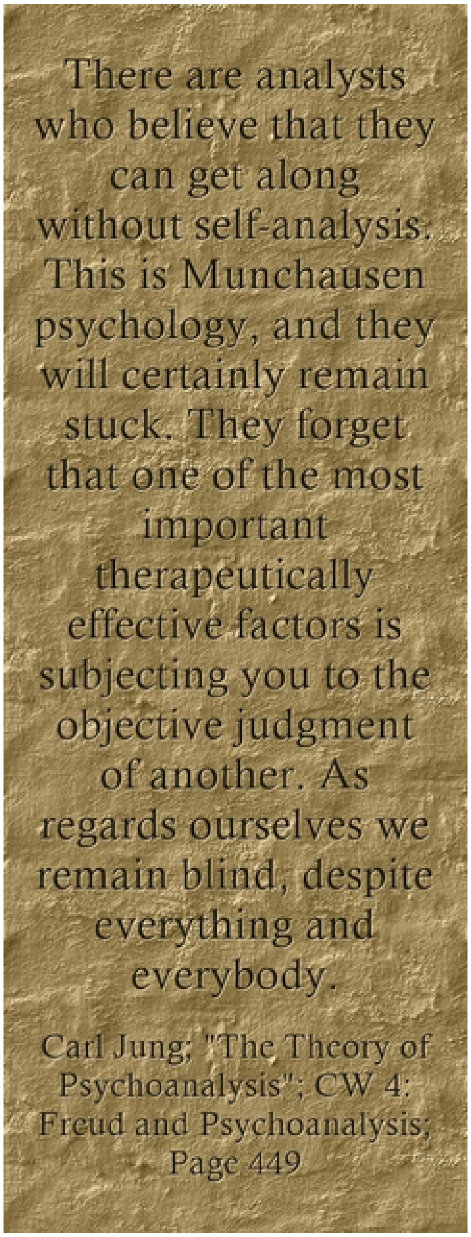
[688] 

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody.

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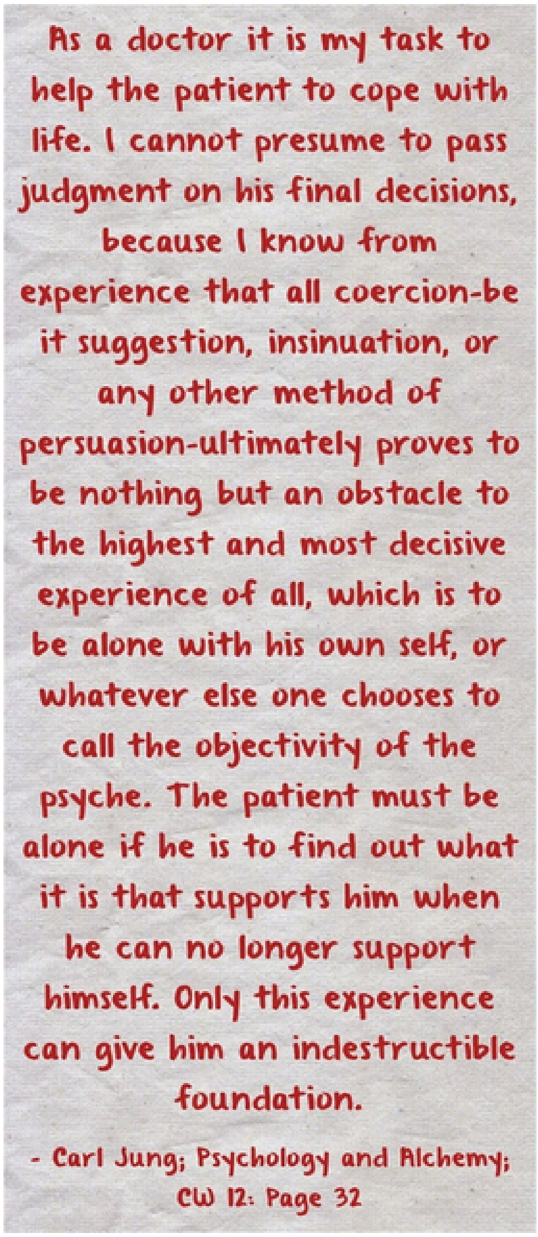

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation.

- Carl Jung; Psychology and Alchemy; CW 12: Page 32

[689]

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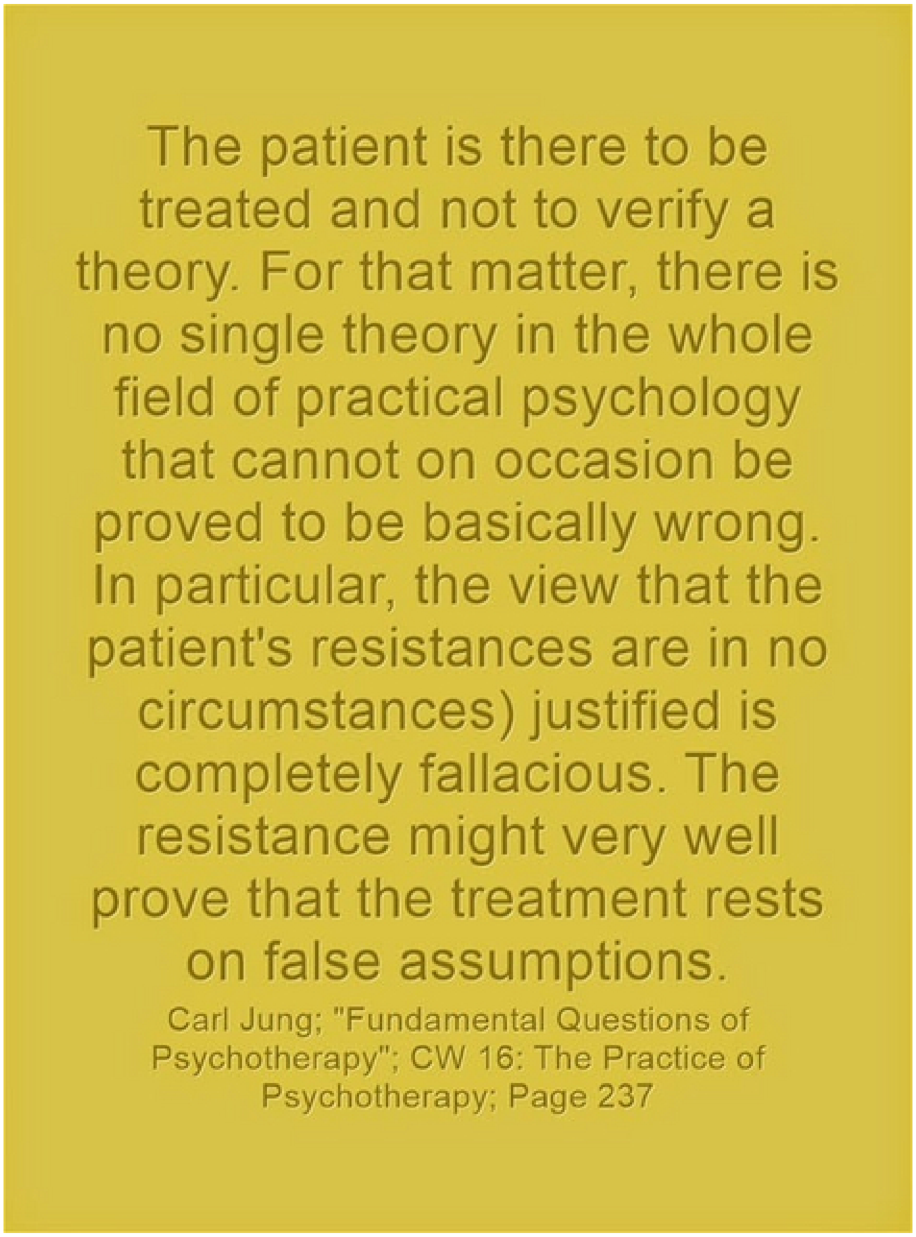
[690]



The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions.

Carl Jung; "Fundamental Questions of Psychotherapy"; CW 16: The Practice of Psychotherapy; Page 237

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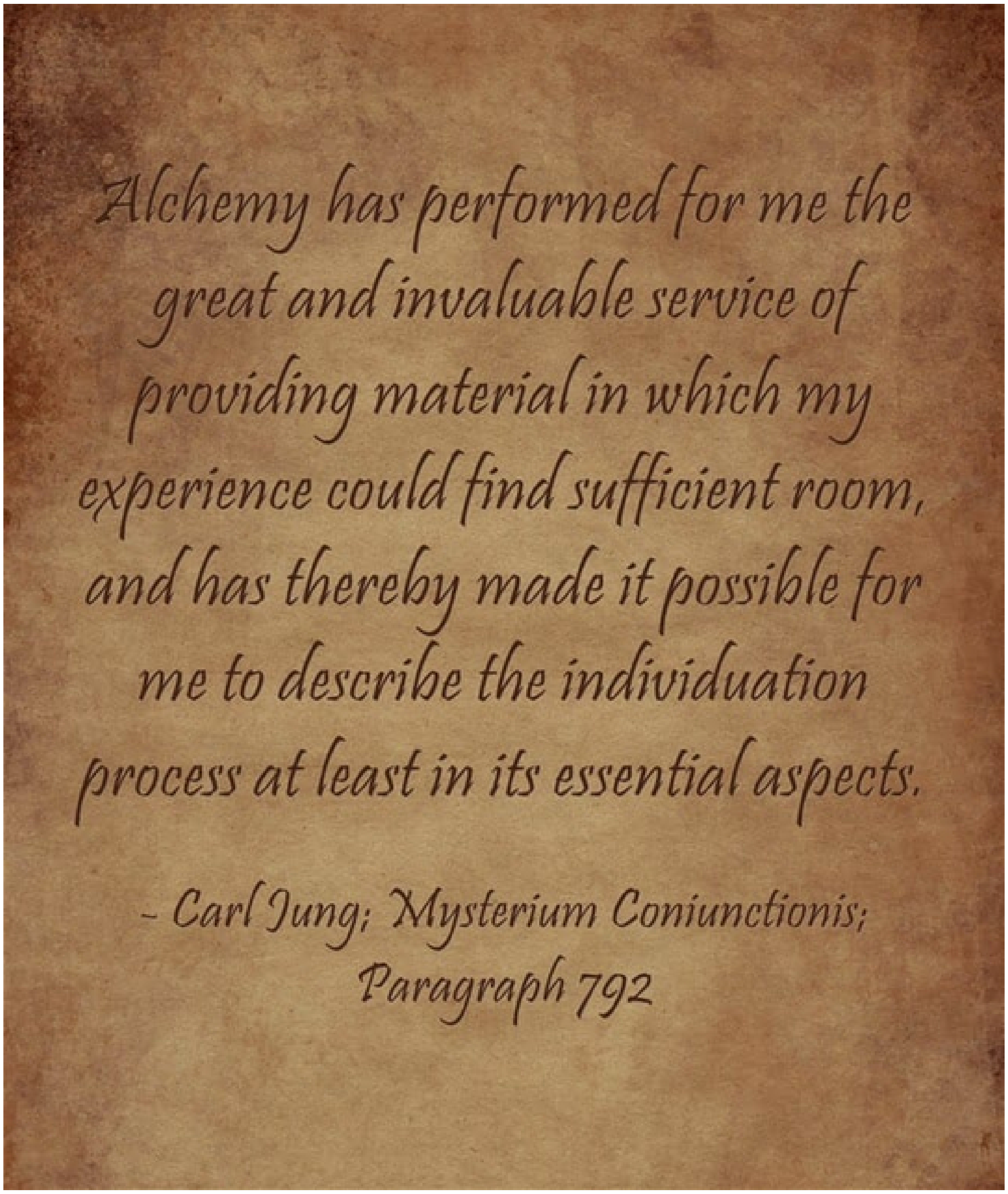

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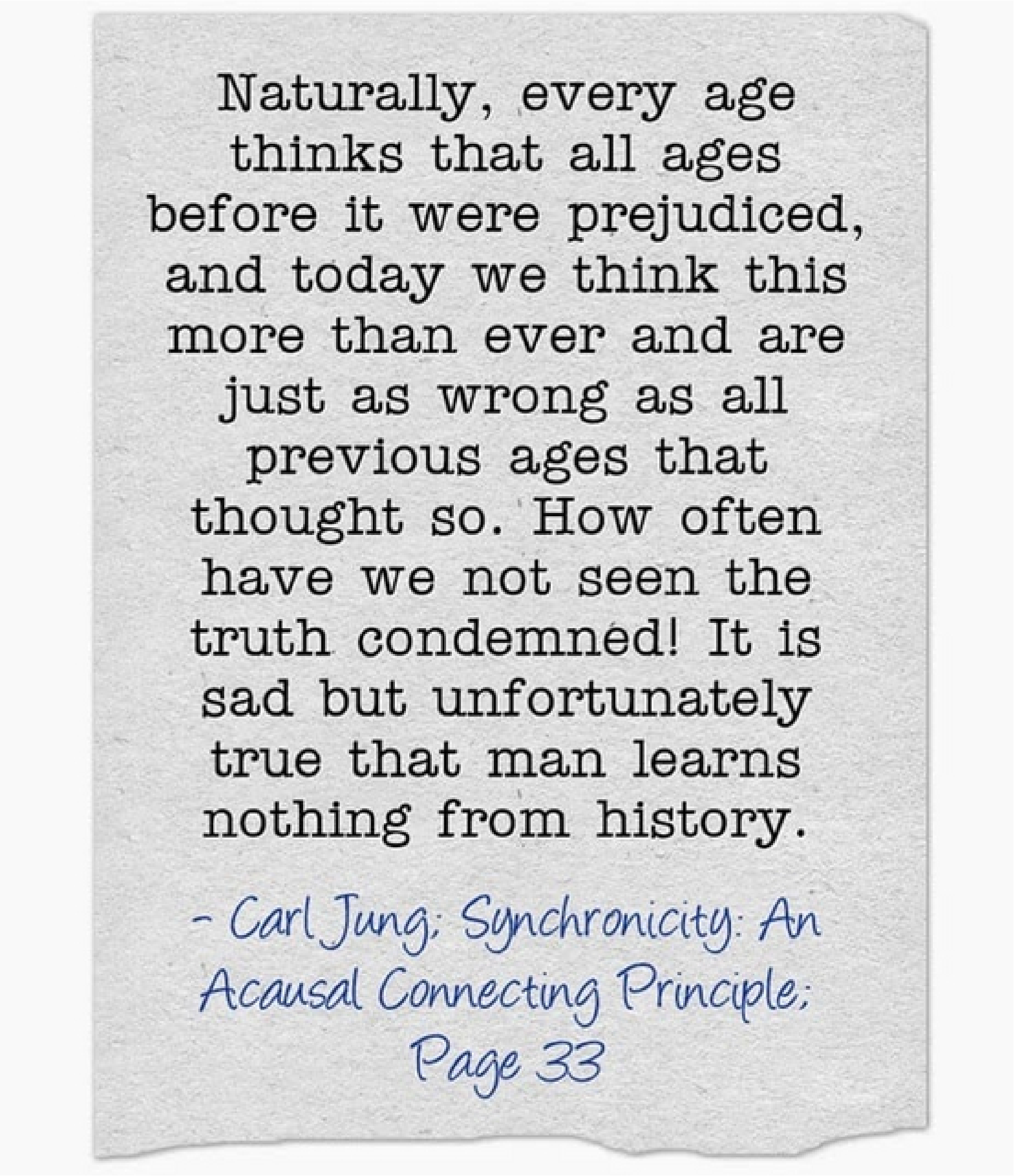

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history.

- Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 33

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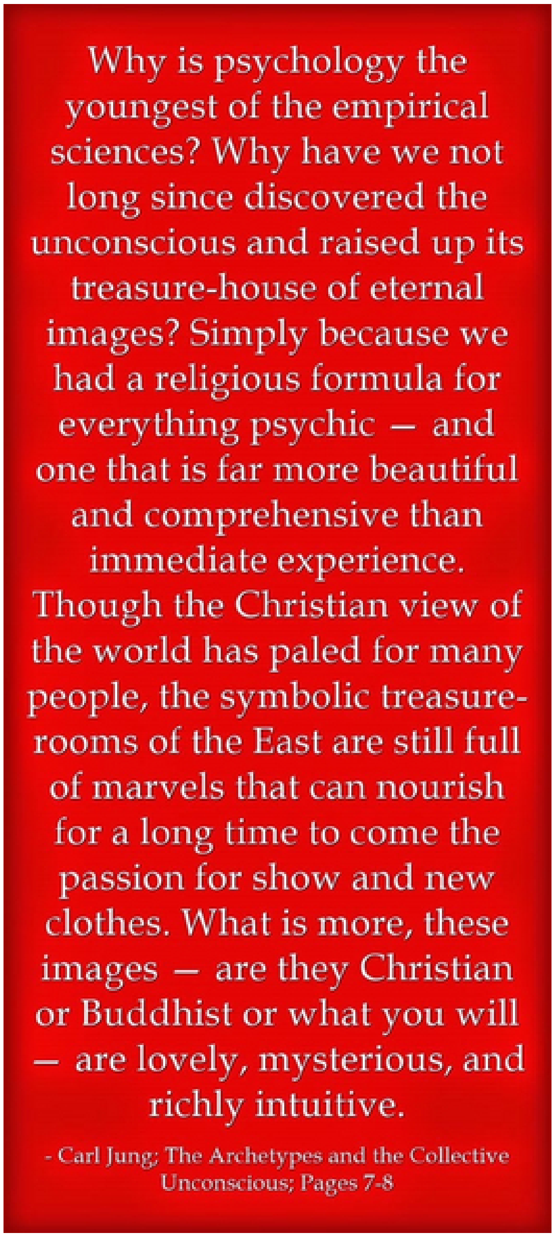

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive.

- Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8

[693]

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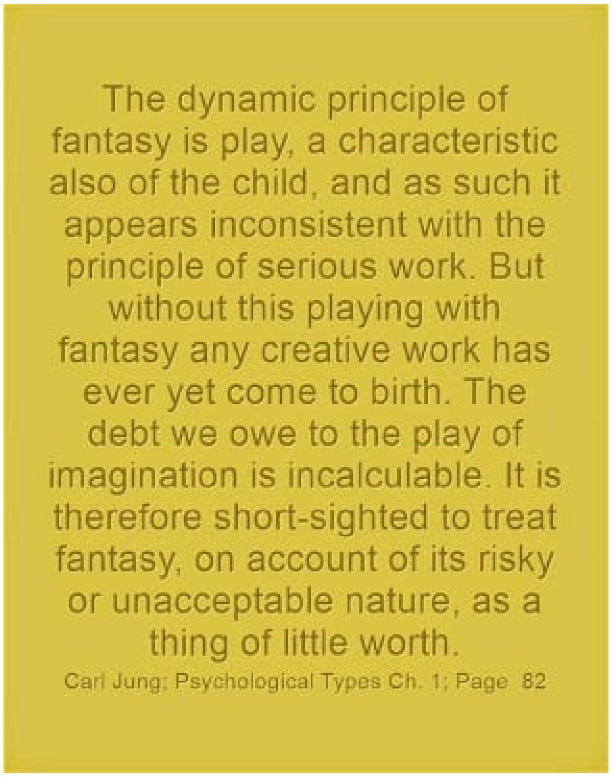
[694]



The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

Carl Jung; Psychological Types Ch. 1; Page 82

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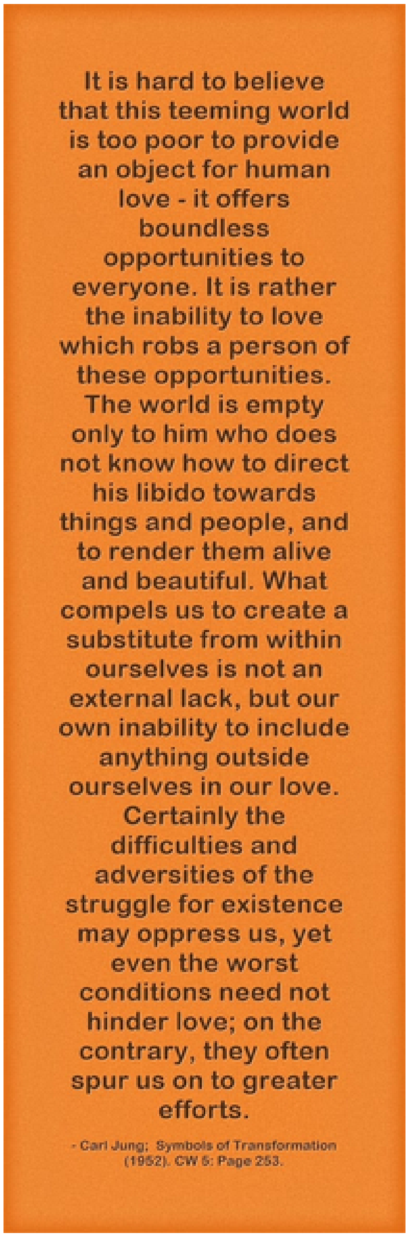

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts.

- Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

[695]

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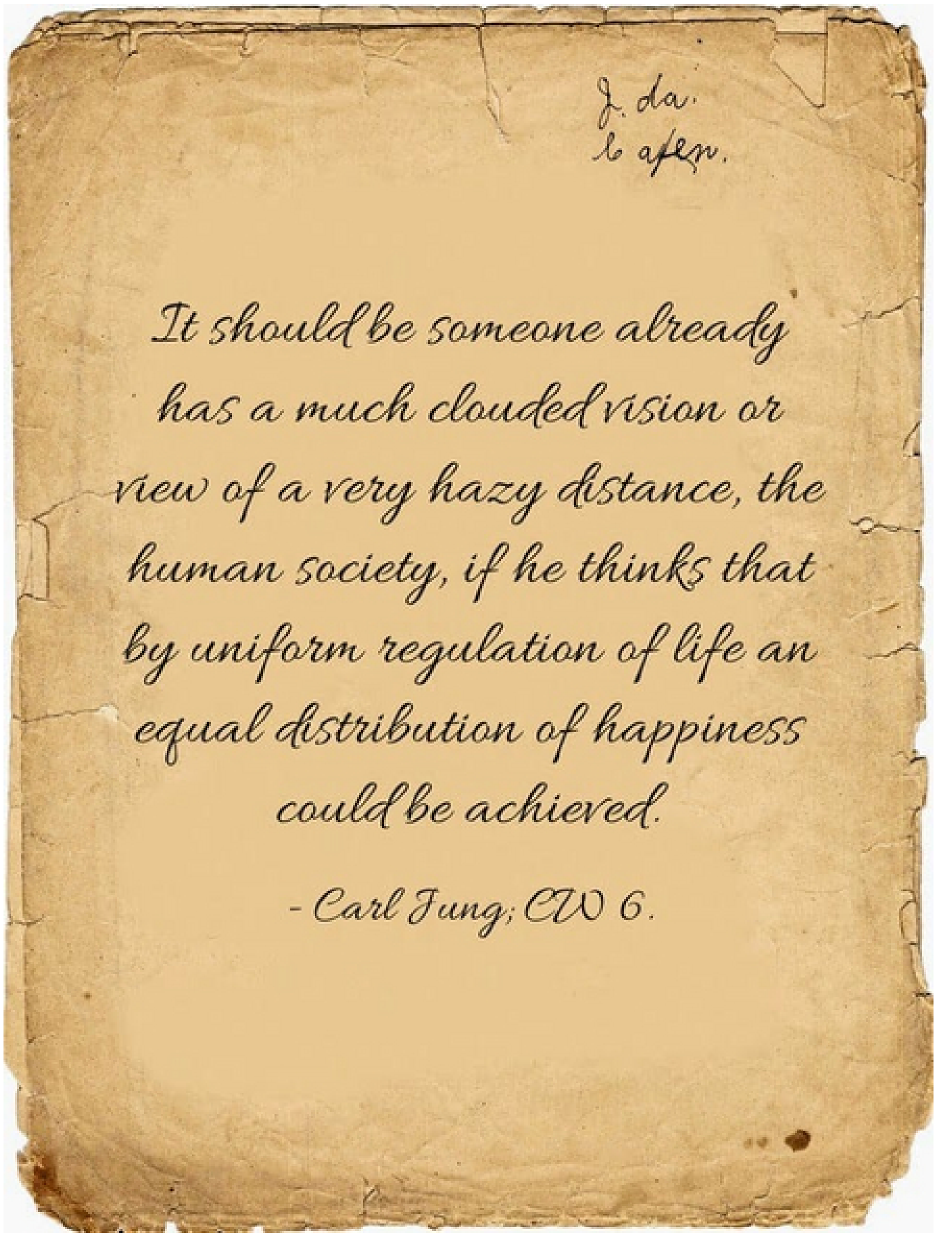

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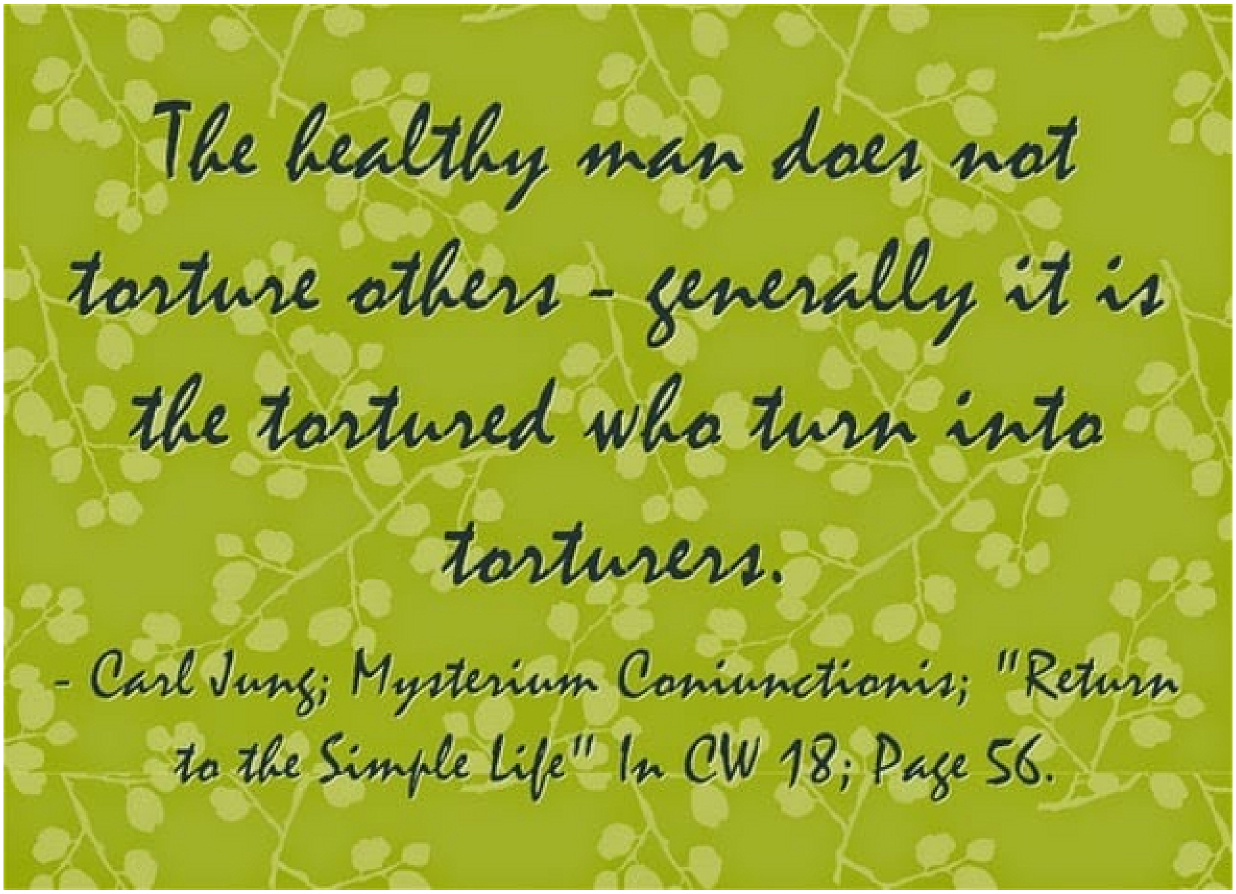

The healthy man does not torture others - generally it is the tortured who turn into torturers.

- Carl Jung; Mysterium Coniunctionis; "Return to the Simple Life" In CW 18; Page 56.

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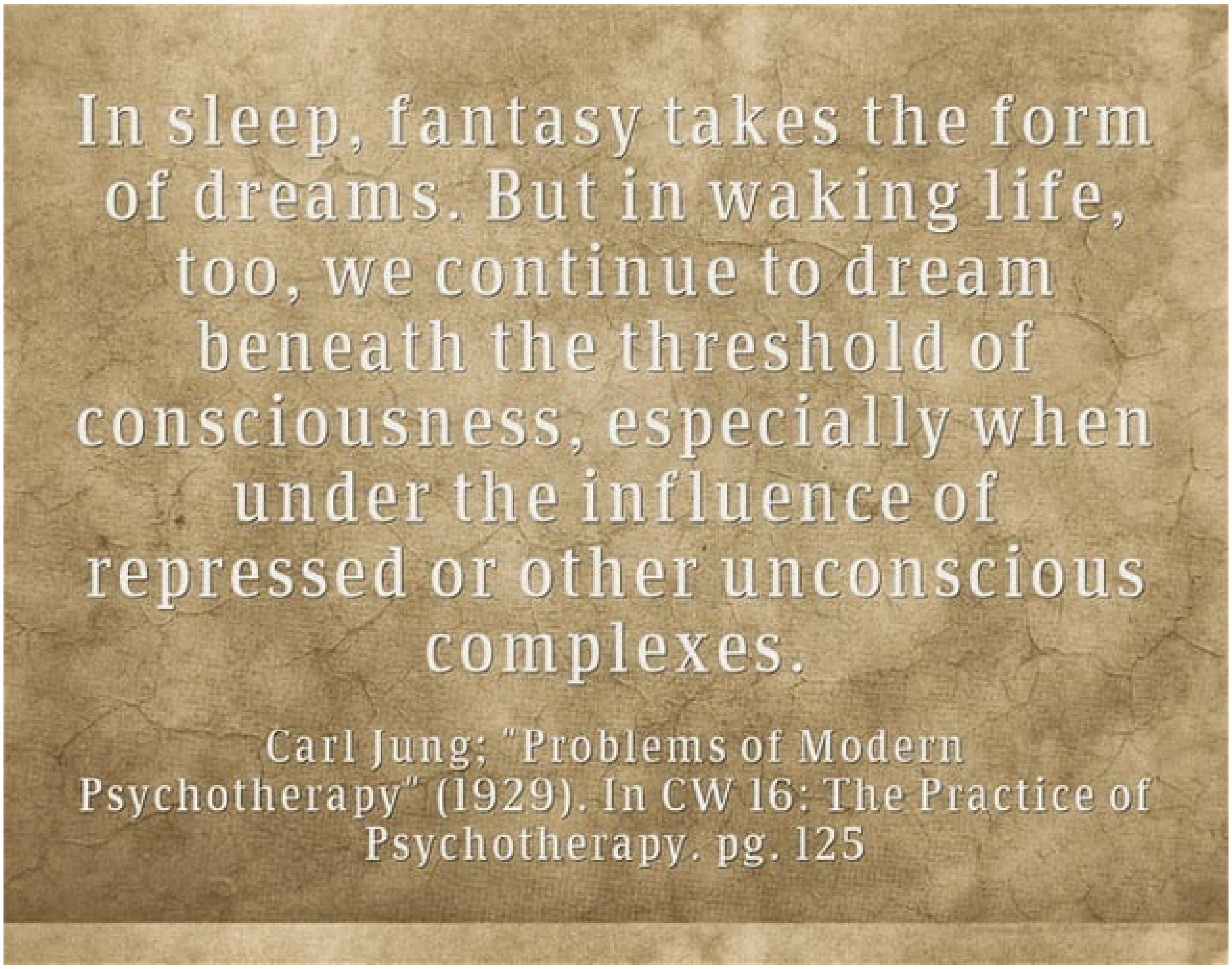

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.

Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. pg. 125

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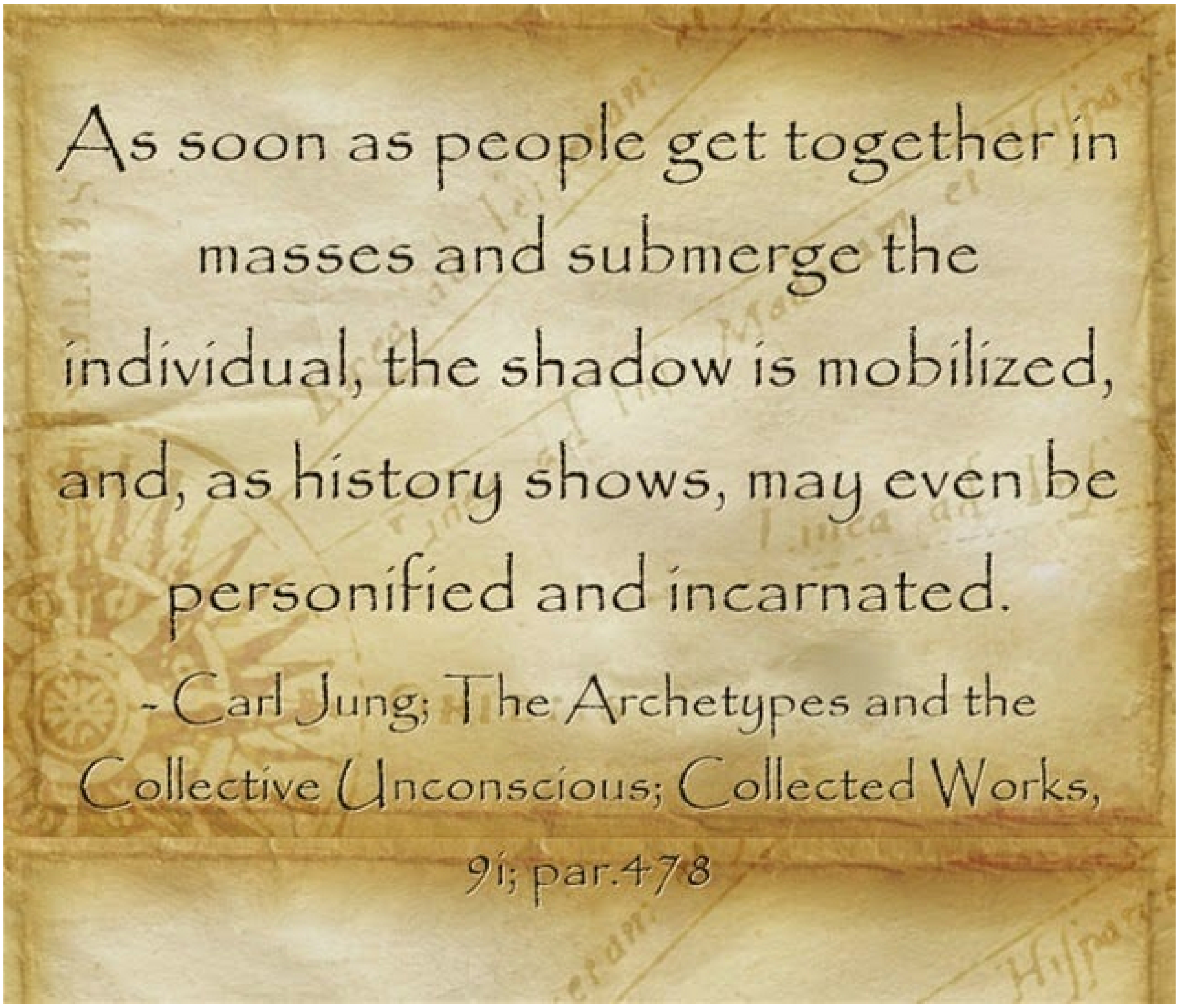

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.

- Carl Jung; The Archetypes and the Collective Unconscious; Collected Works, 9i; par.478

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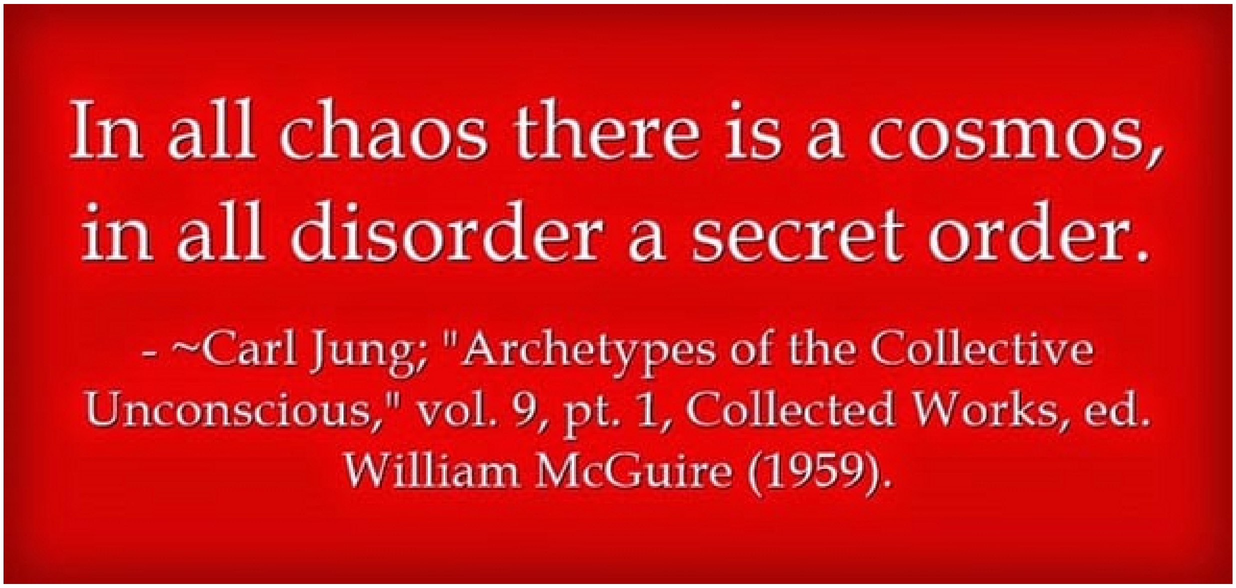

In all chaos there is a cosmos,
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- ~Carl Jung; "Archetypes of the Collective
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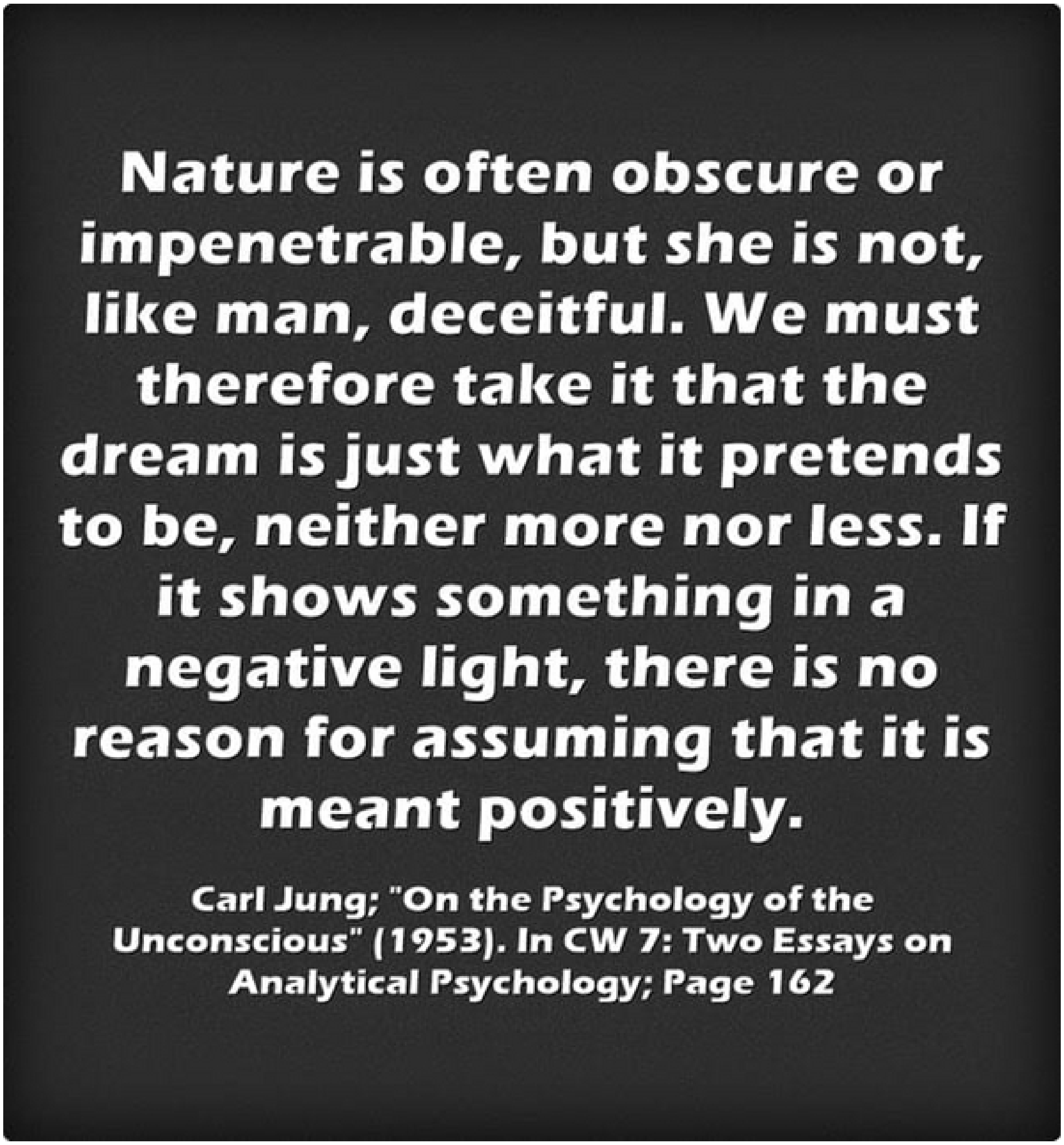

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Carl Jung; "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology; Page 162

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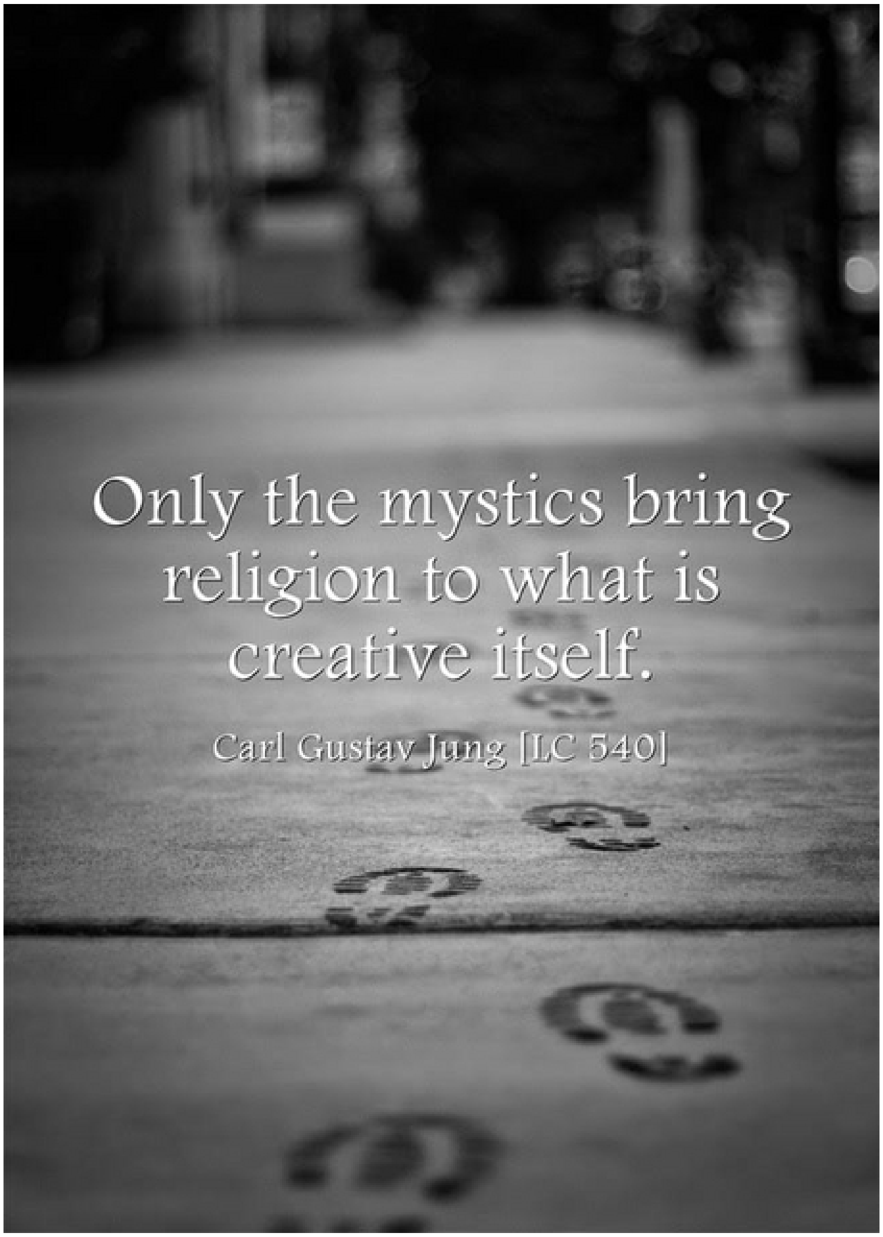
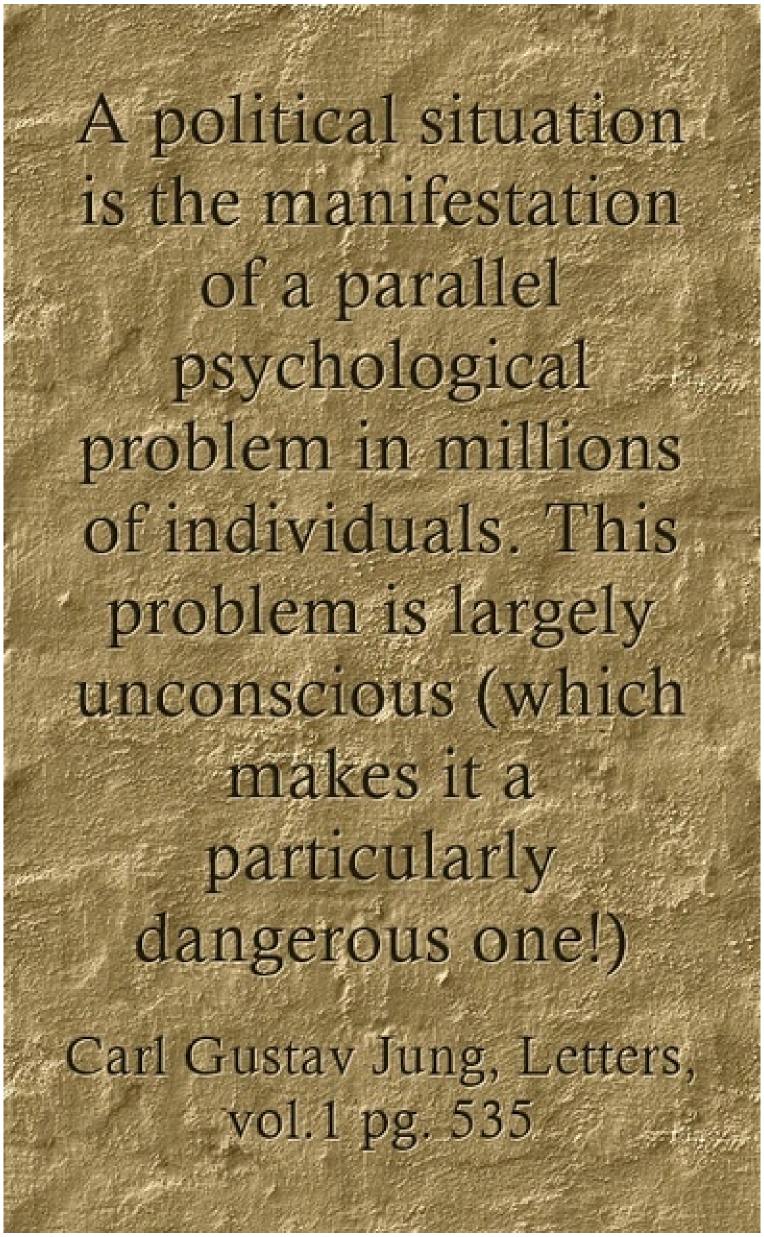


Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]



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Carl Gustav Jung, Letters,
vol.1 pg. 535

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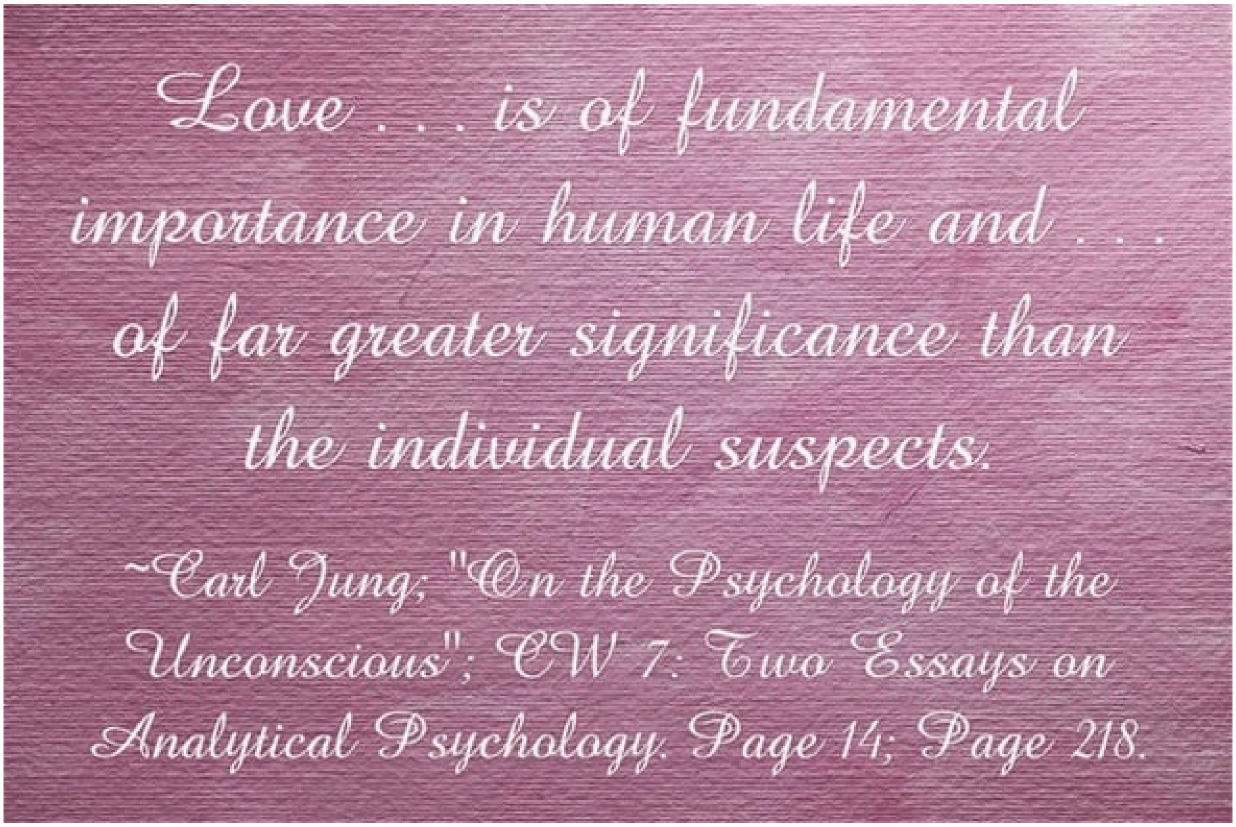

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.

~Carl Jung; "On the Psychology of the Unconscious"; CW 7: Two Essays on Analytical Psychology. Page 14; Page 218.

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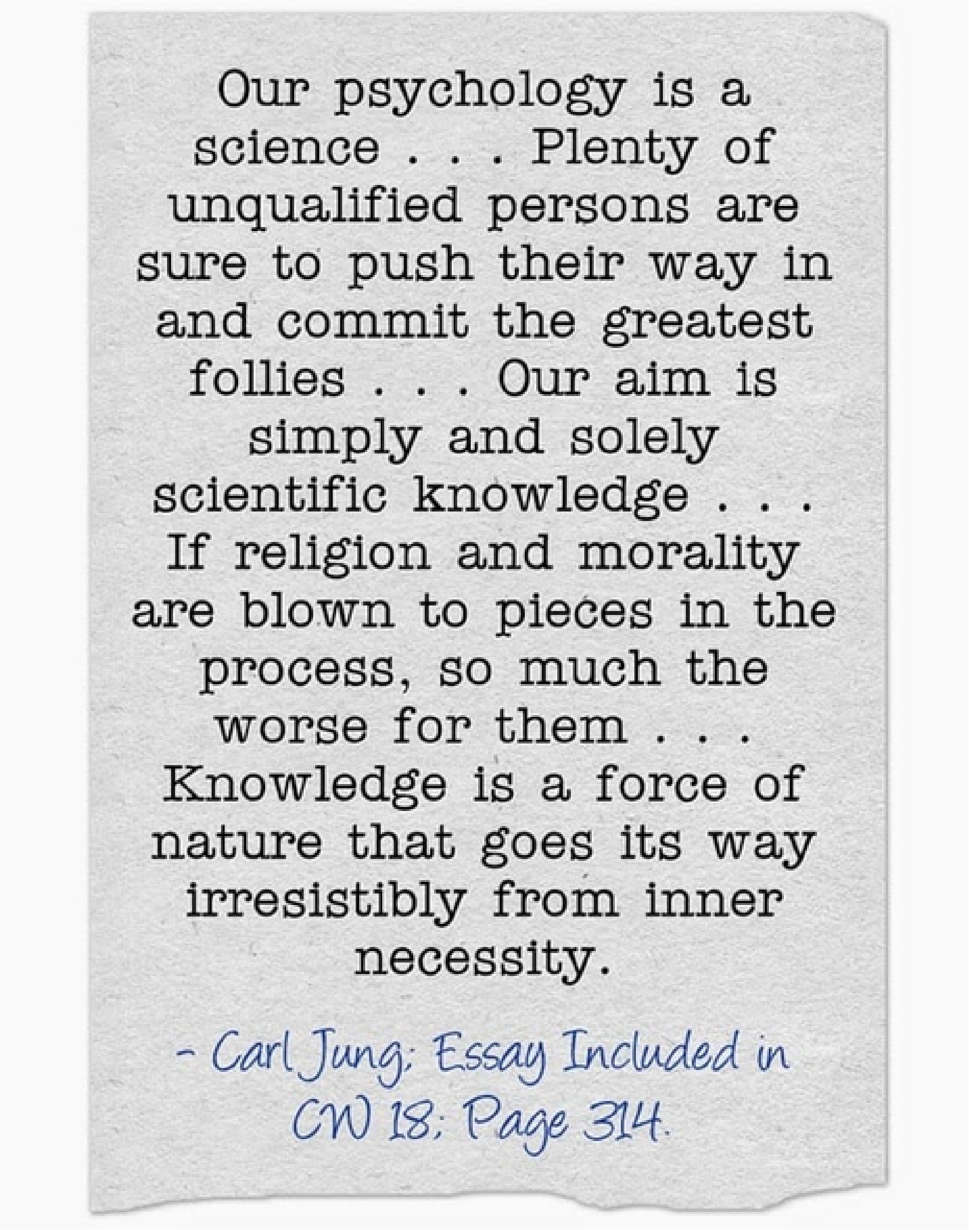

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity.

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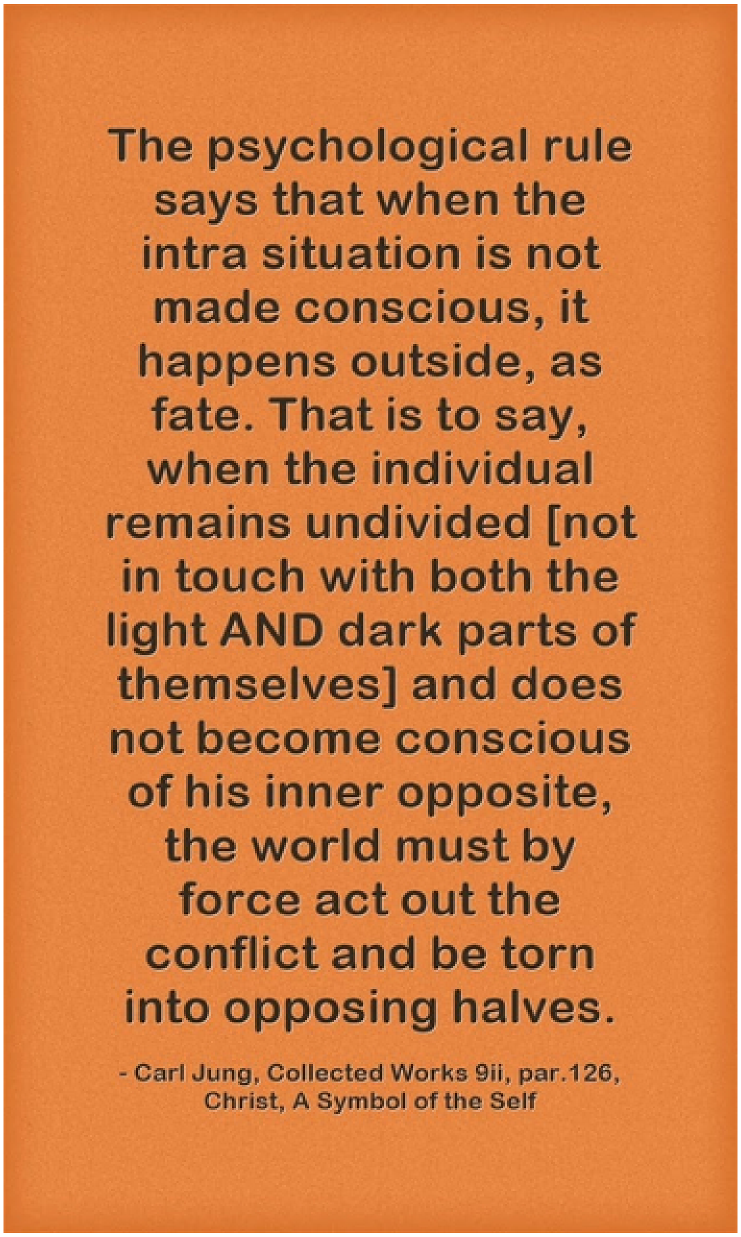

The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves.

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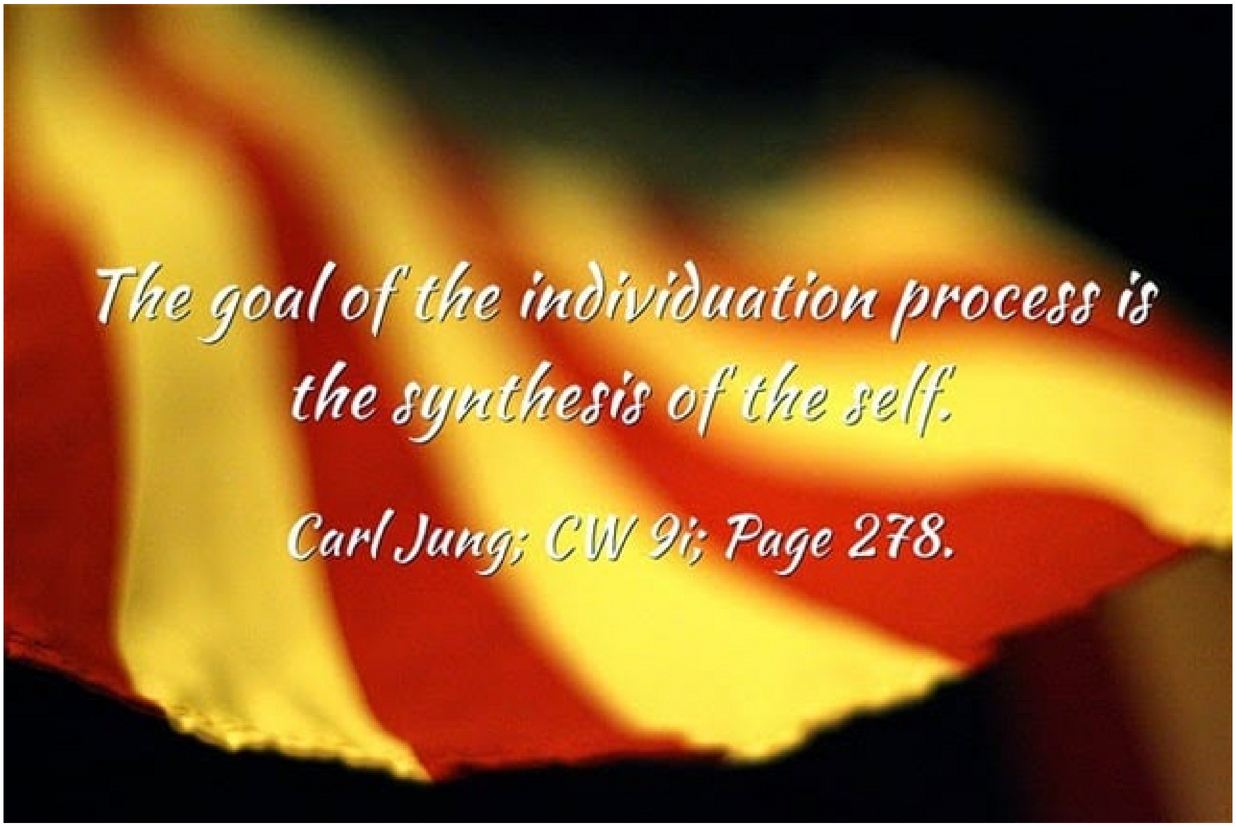
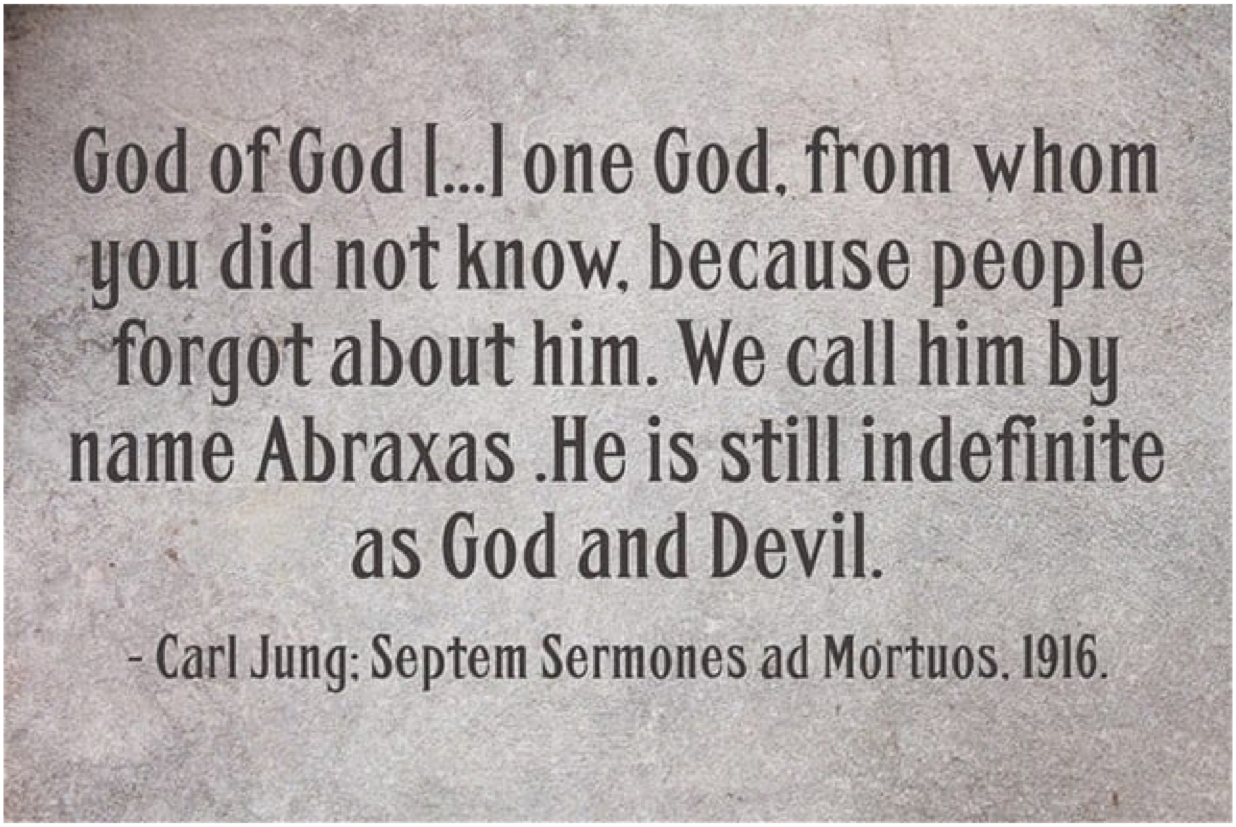


The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i; Page 278.



God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil.

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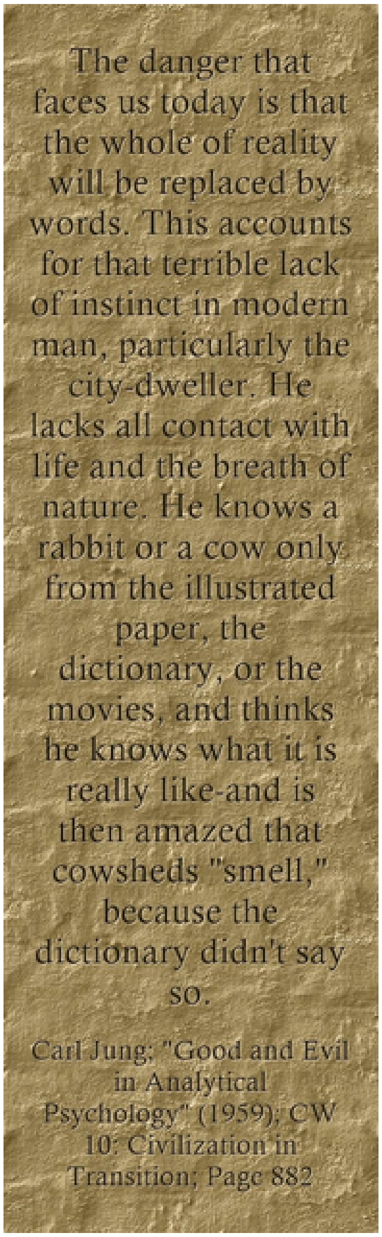

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so.

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[709]

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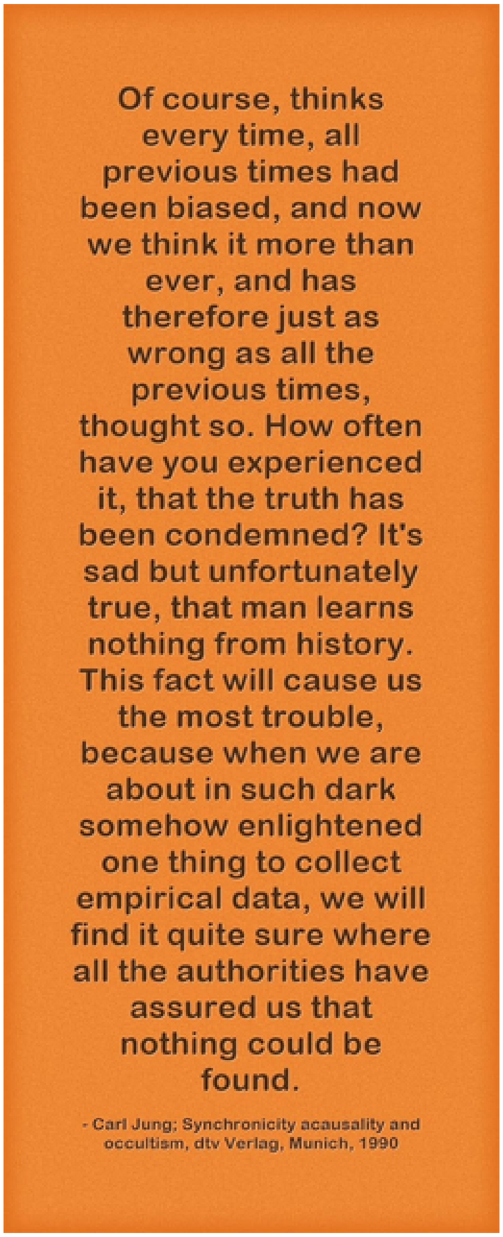
[710] 

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found.

- Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990

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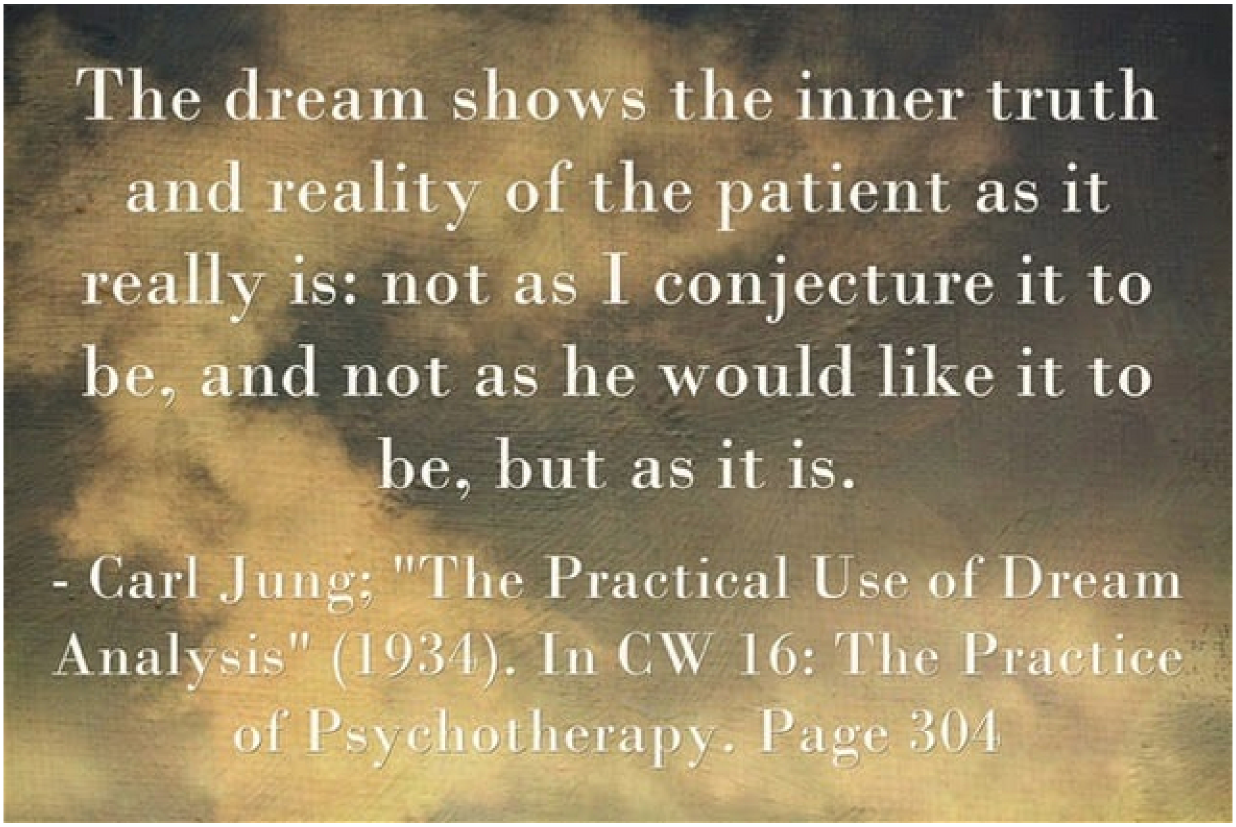

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

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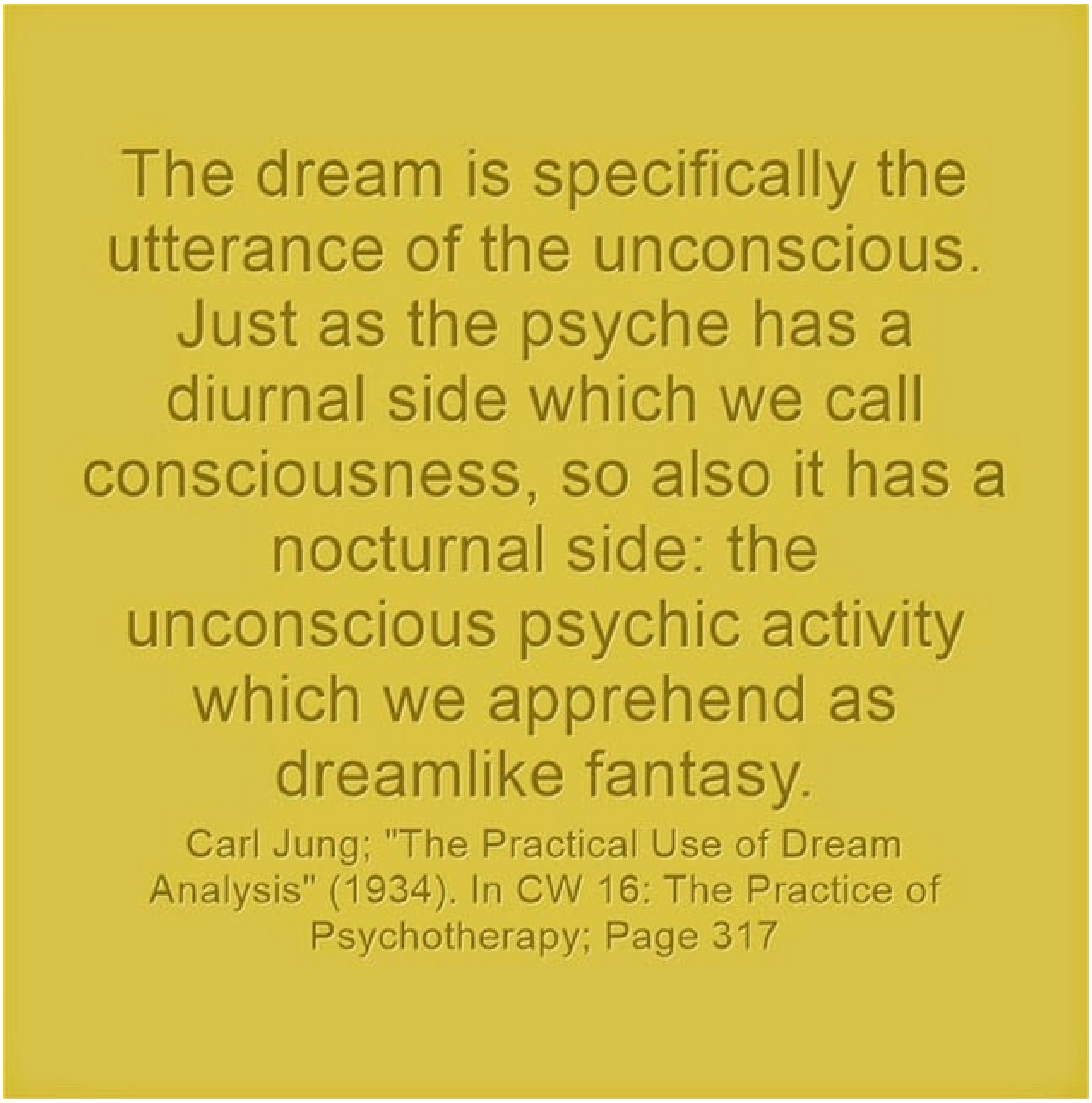

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.

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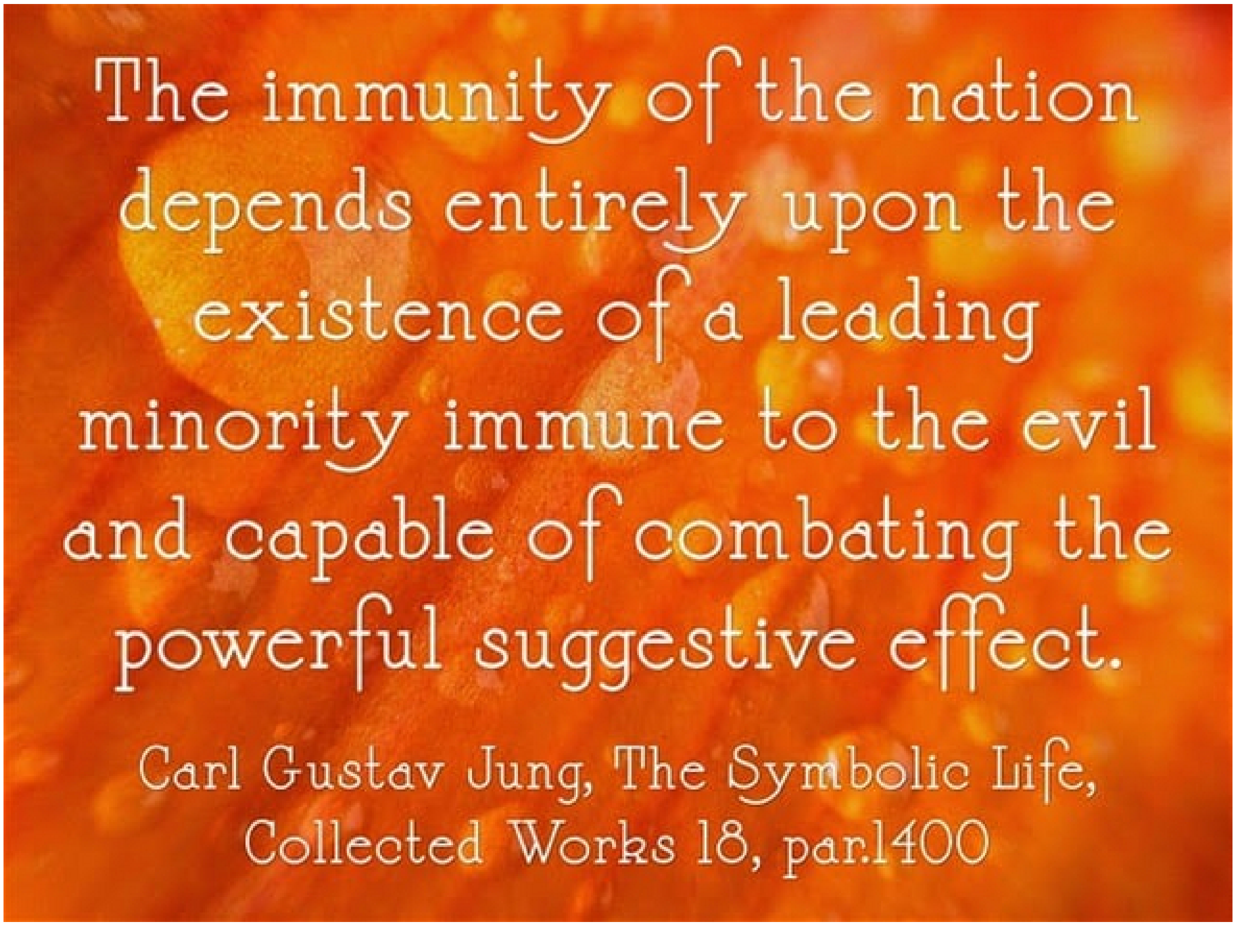

The immunity of the nation
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Carl Gustav Jung, The Symbolic Life,
Collected Works 18, par.1400

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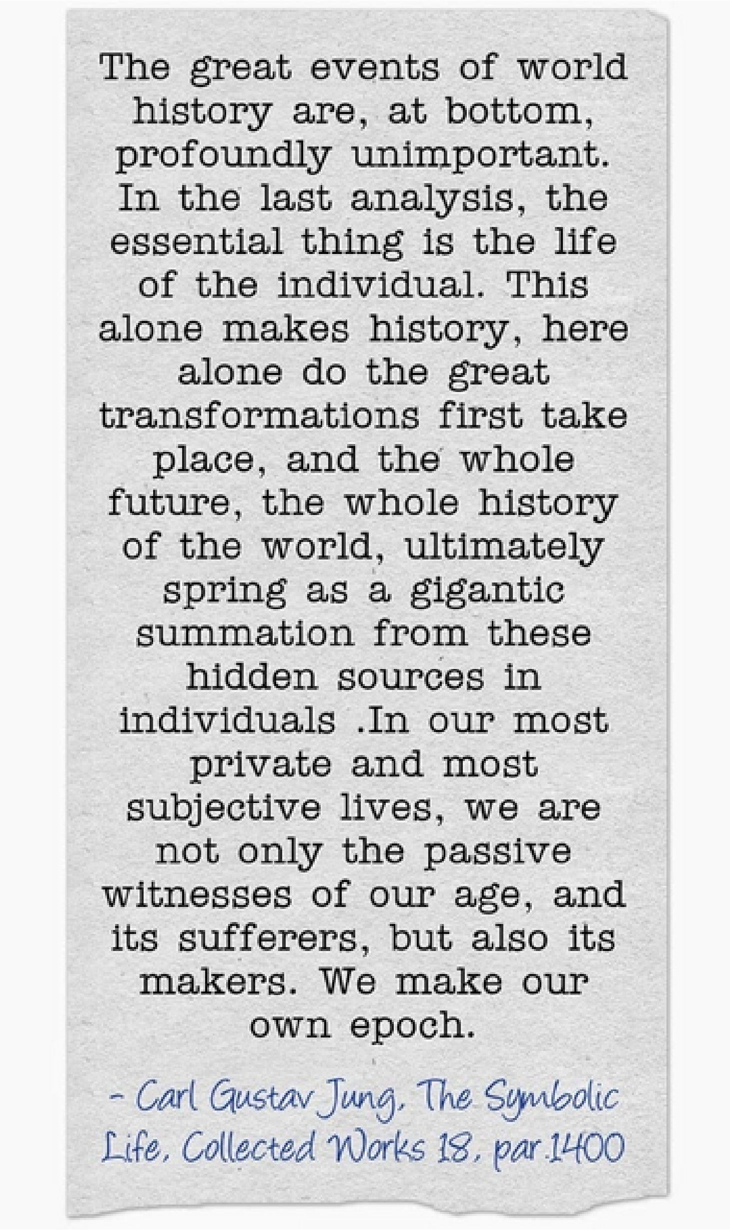

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.

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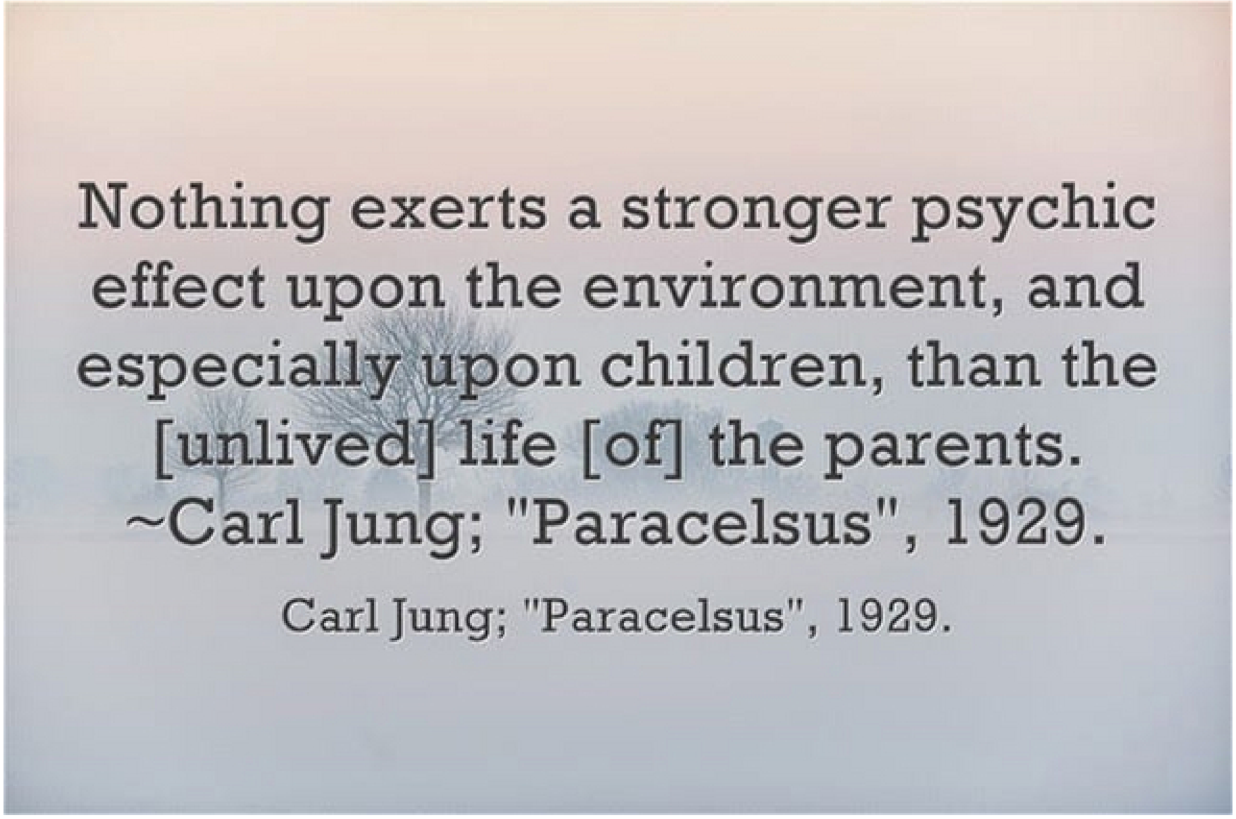

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents.
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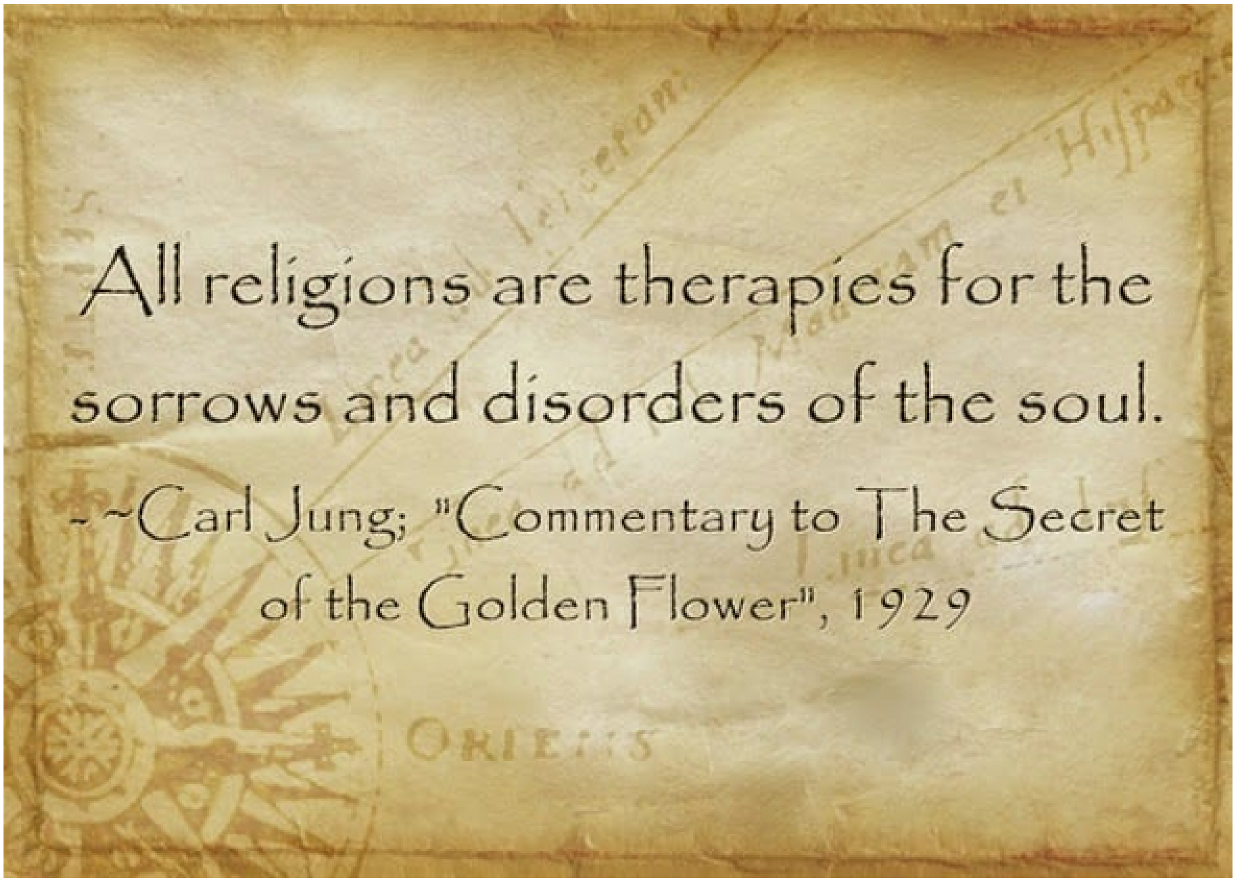

All religions are therapies for the sorrows and disorders of the soul.

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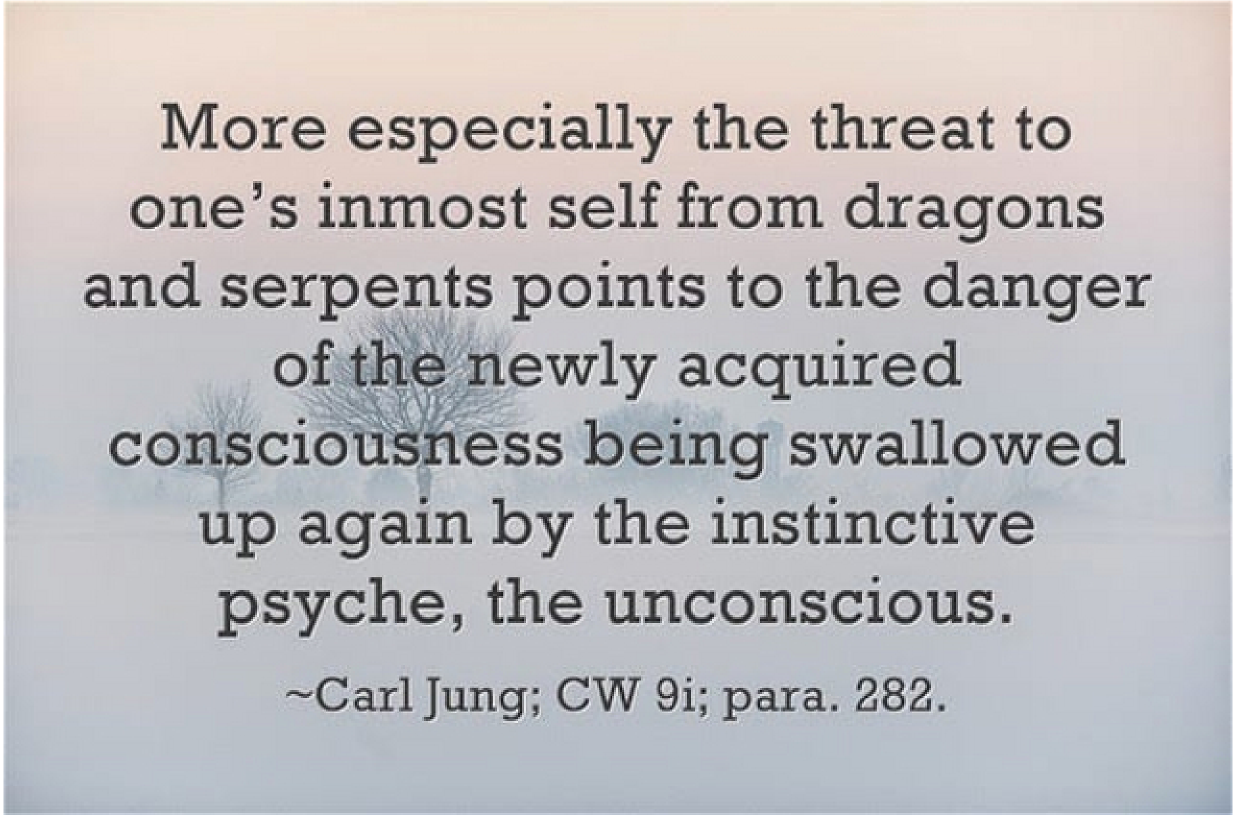
More especially the threat to
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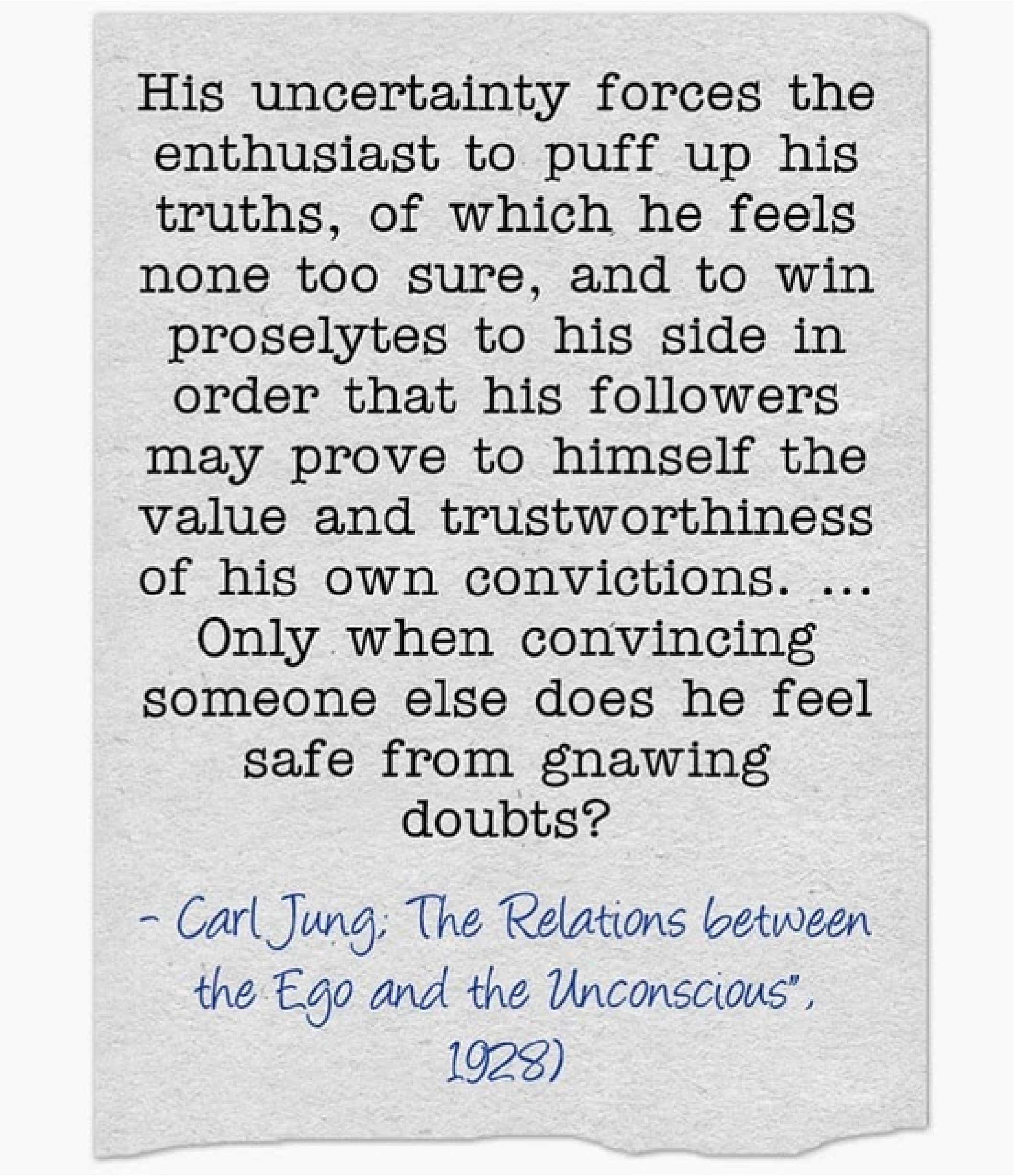

His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts?

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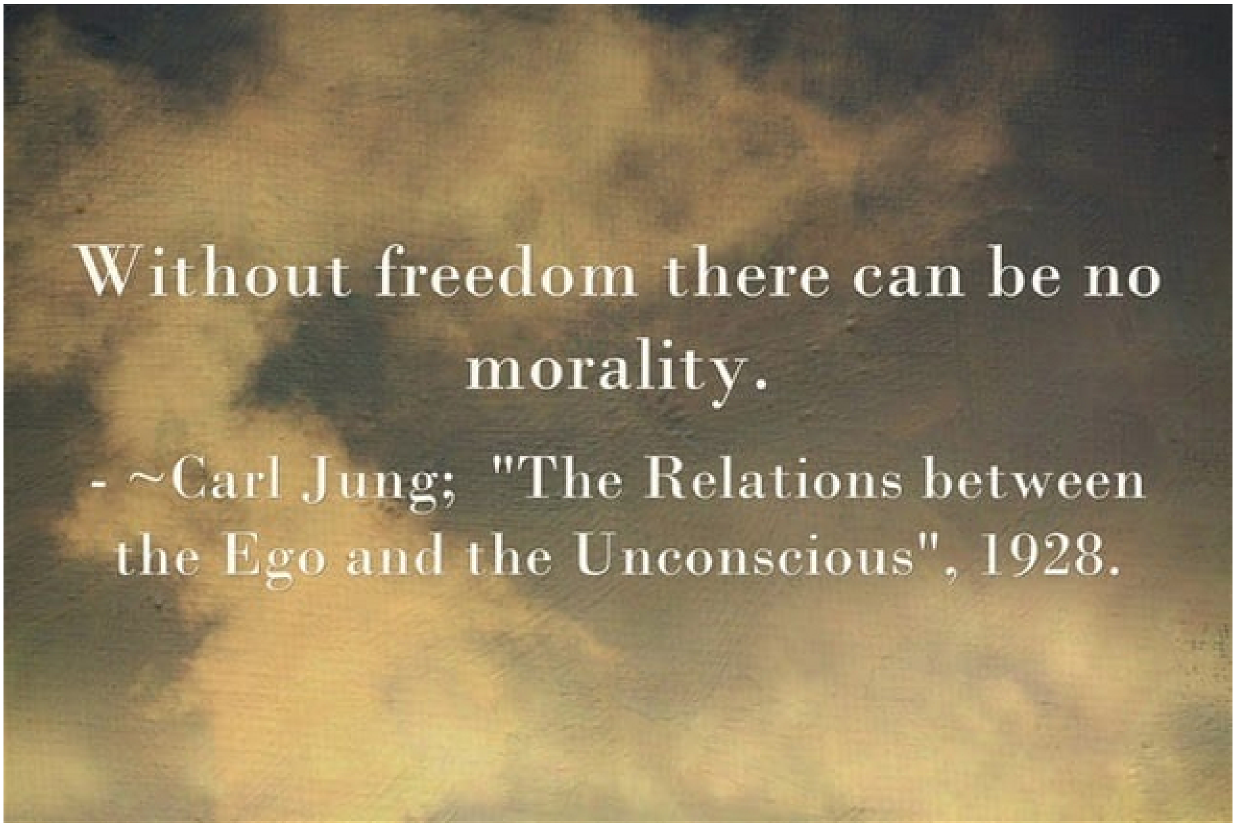

Without freedom there can be no morality.

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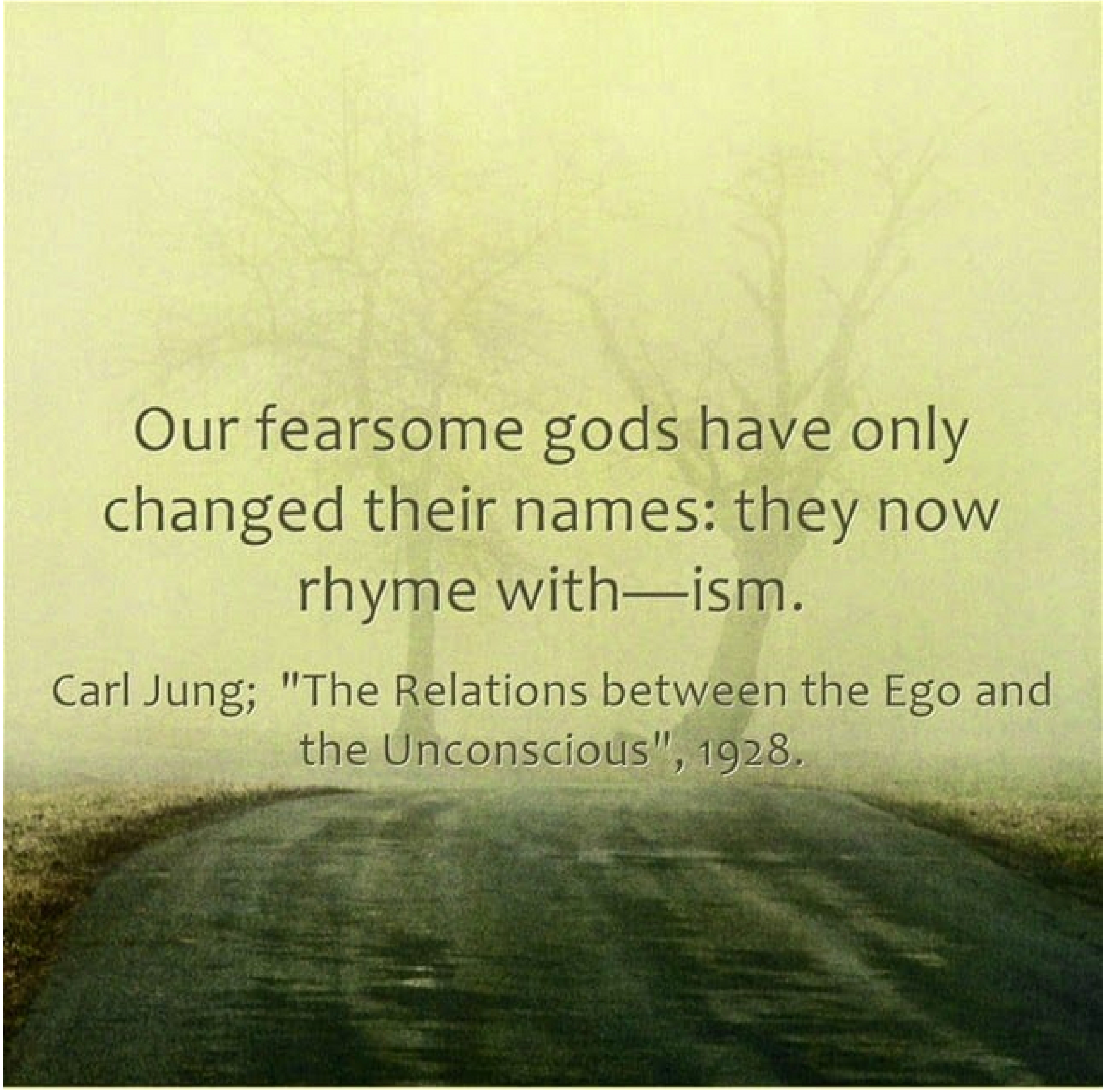
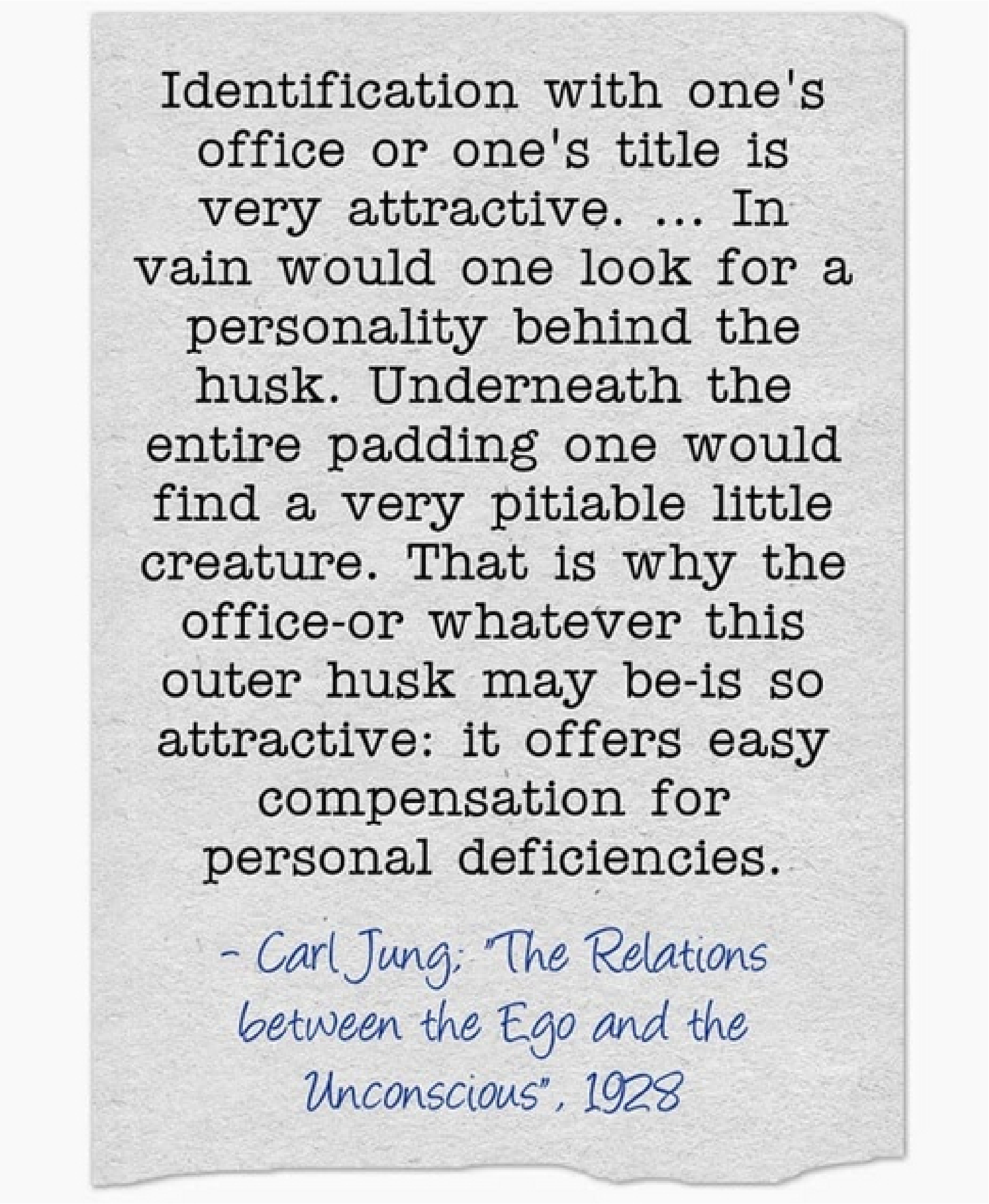


Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.



Identification with one's office or one's title is very attractive. ... In vain would one look for a personality behind the husk. Underneath the entire padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies.

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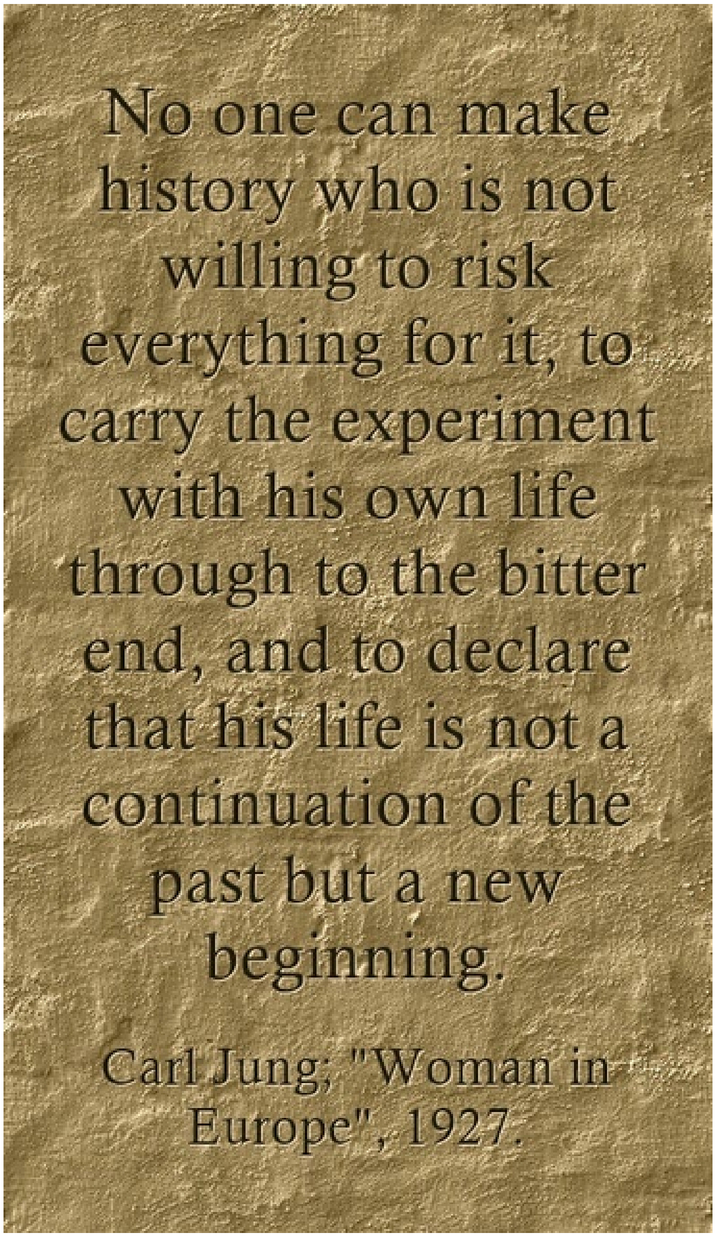

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning.

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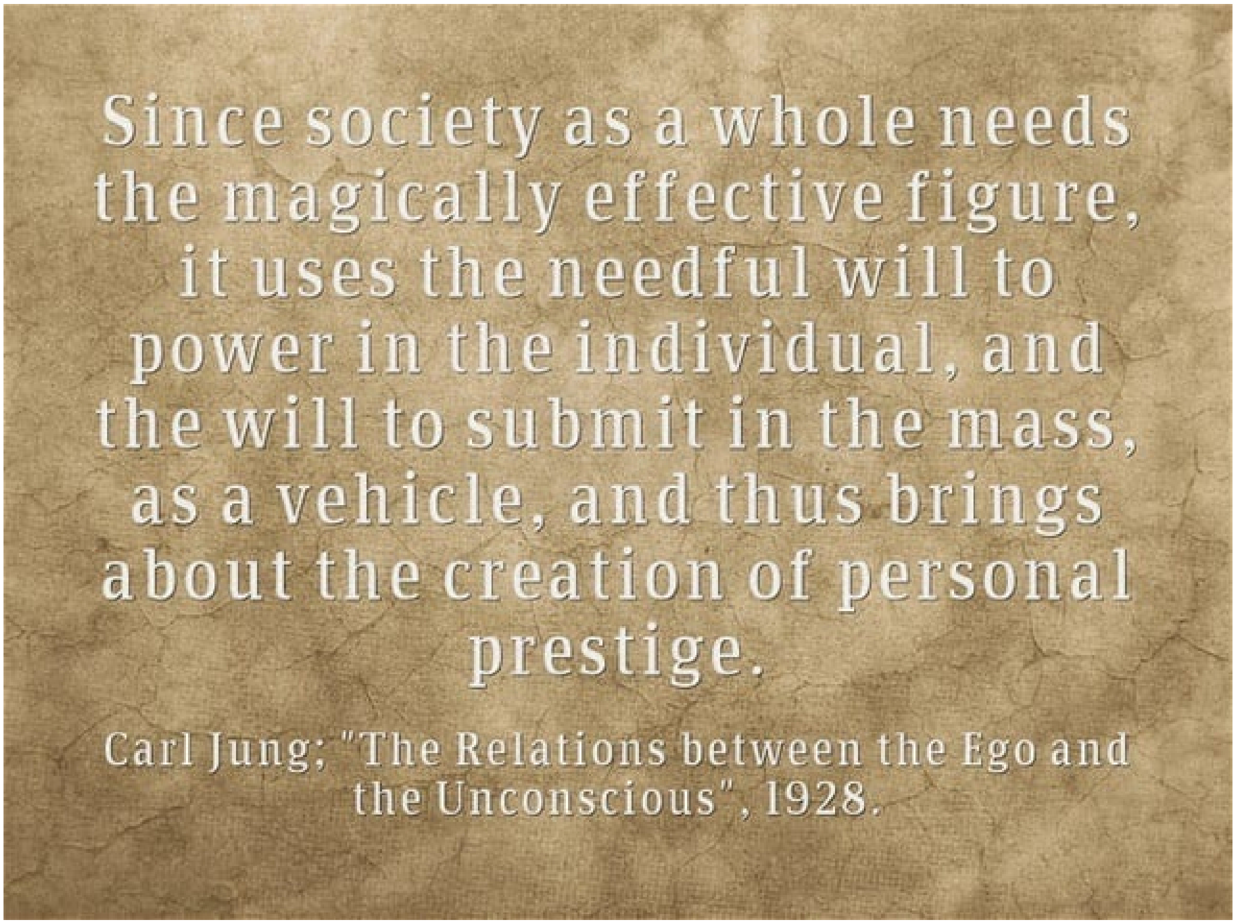

Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige.

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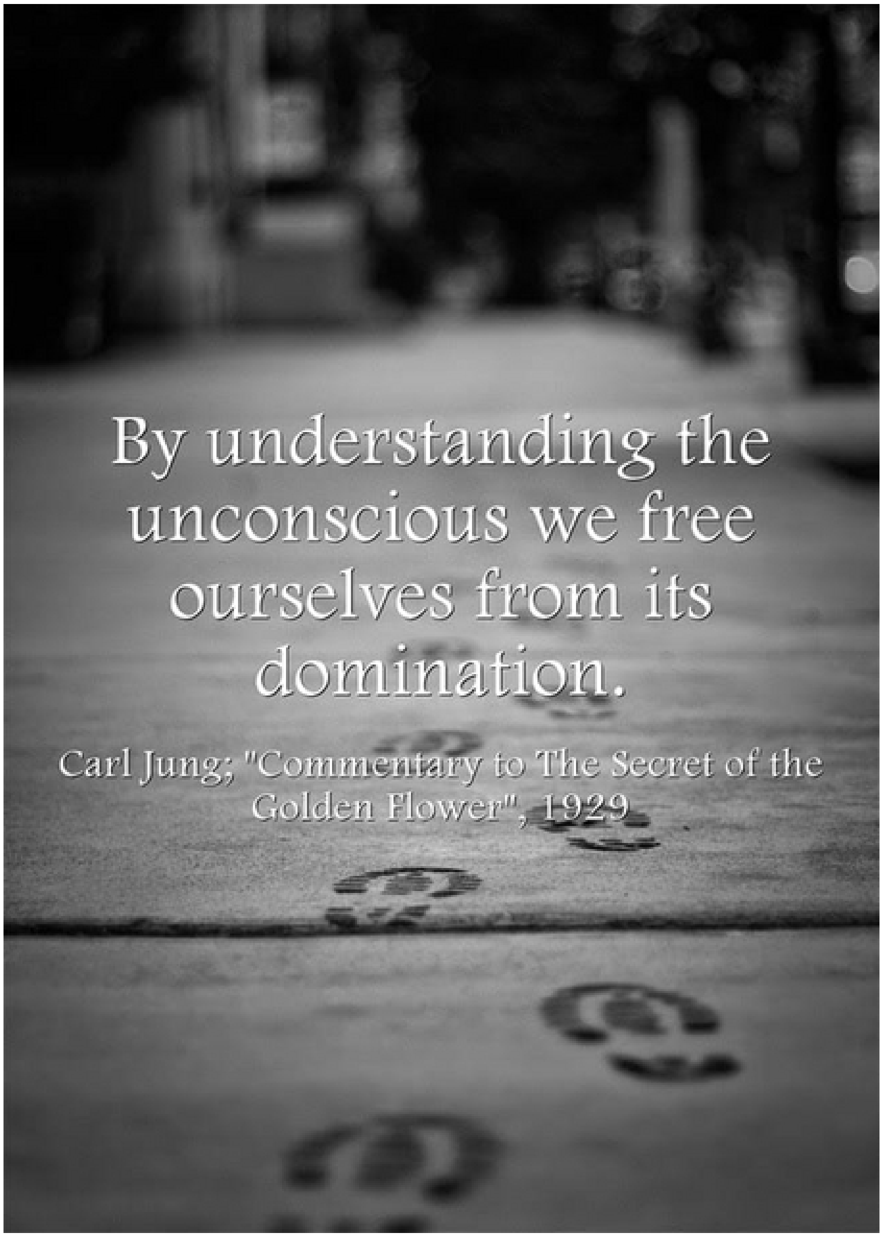

By understanding the unconscious we free ourselves from its domination. Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

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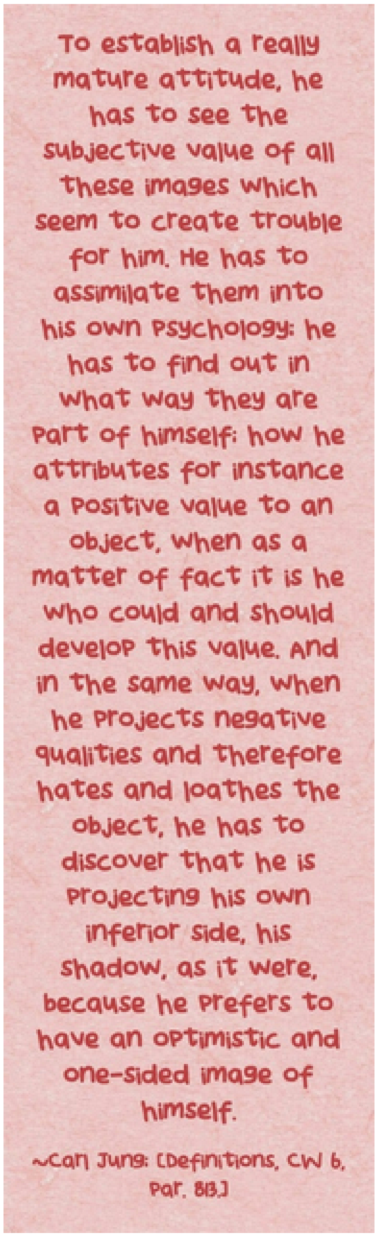

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself.

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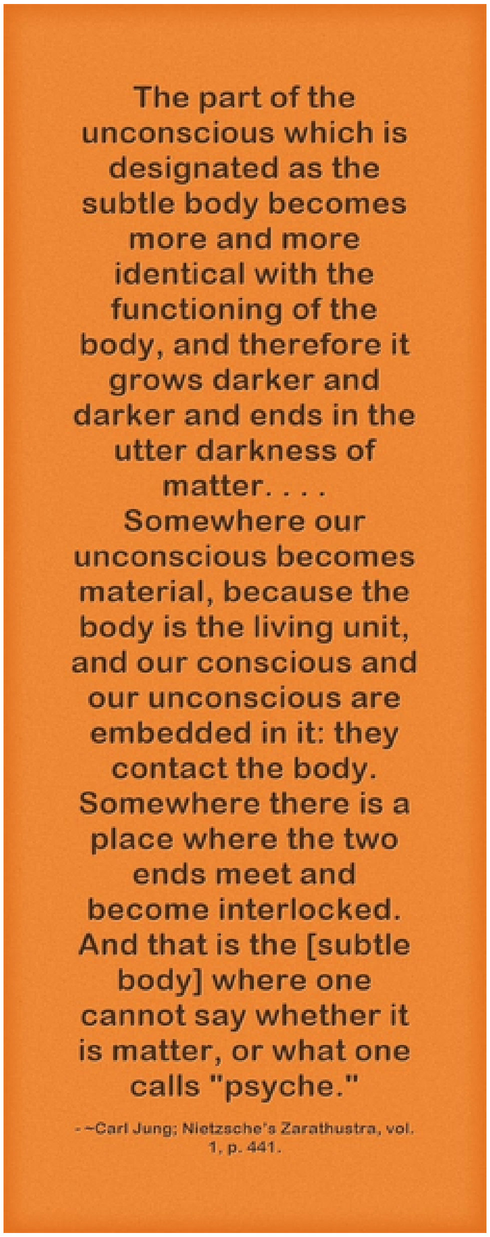

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . .
Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body.
Somewhere there is a place where the two ends meet and become interlocked.
And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."

- ~Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[728]

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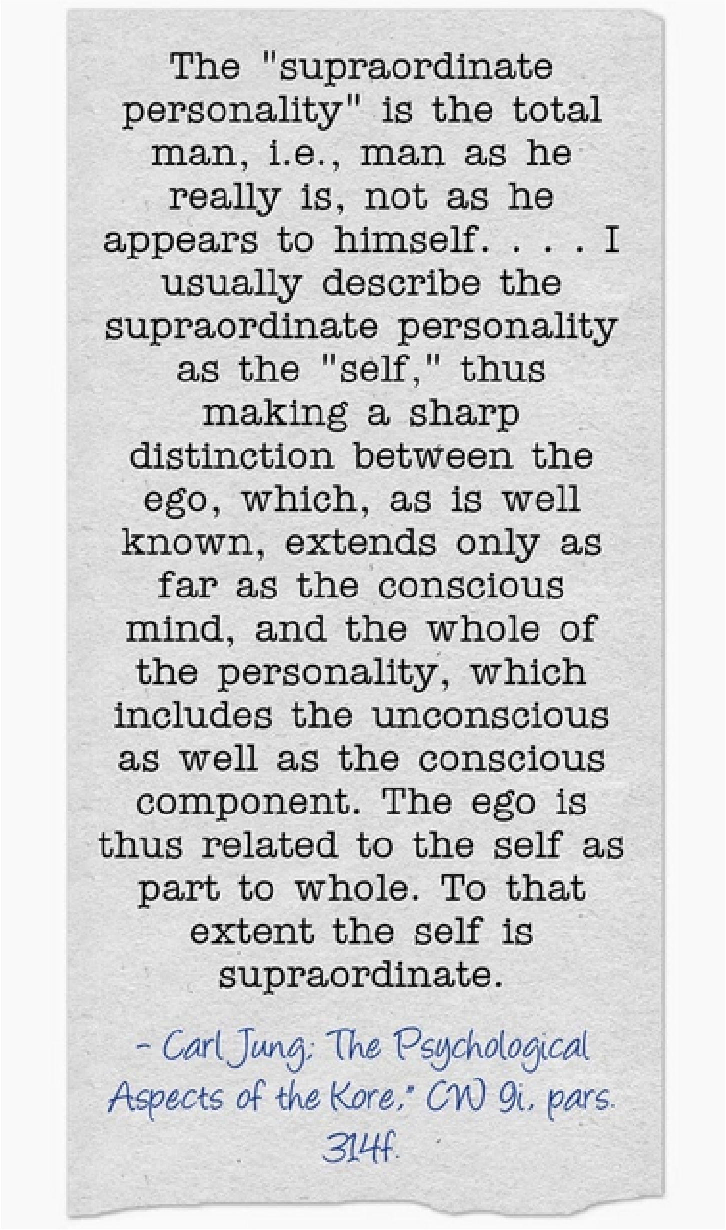

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate.

- Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

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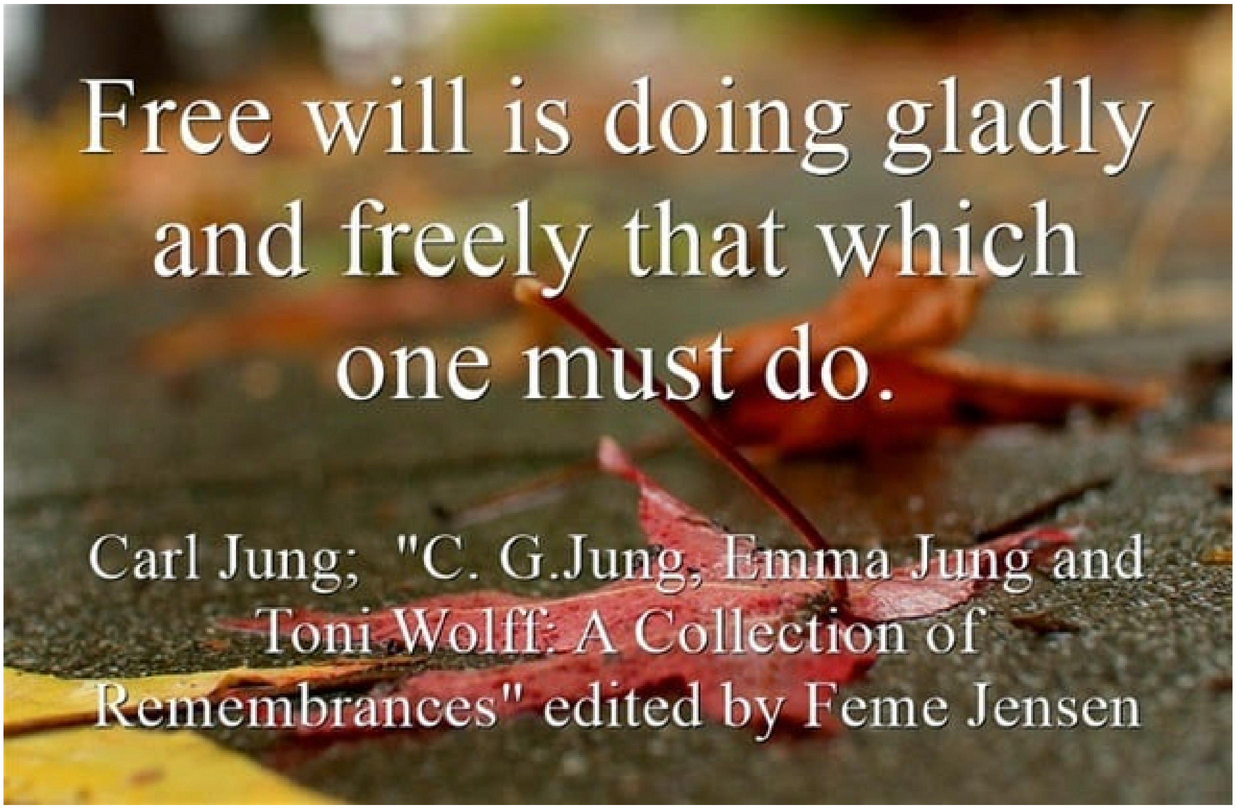
Free will is doing gladly and freely that which one must do.
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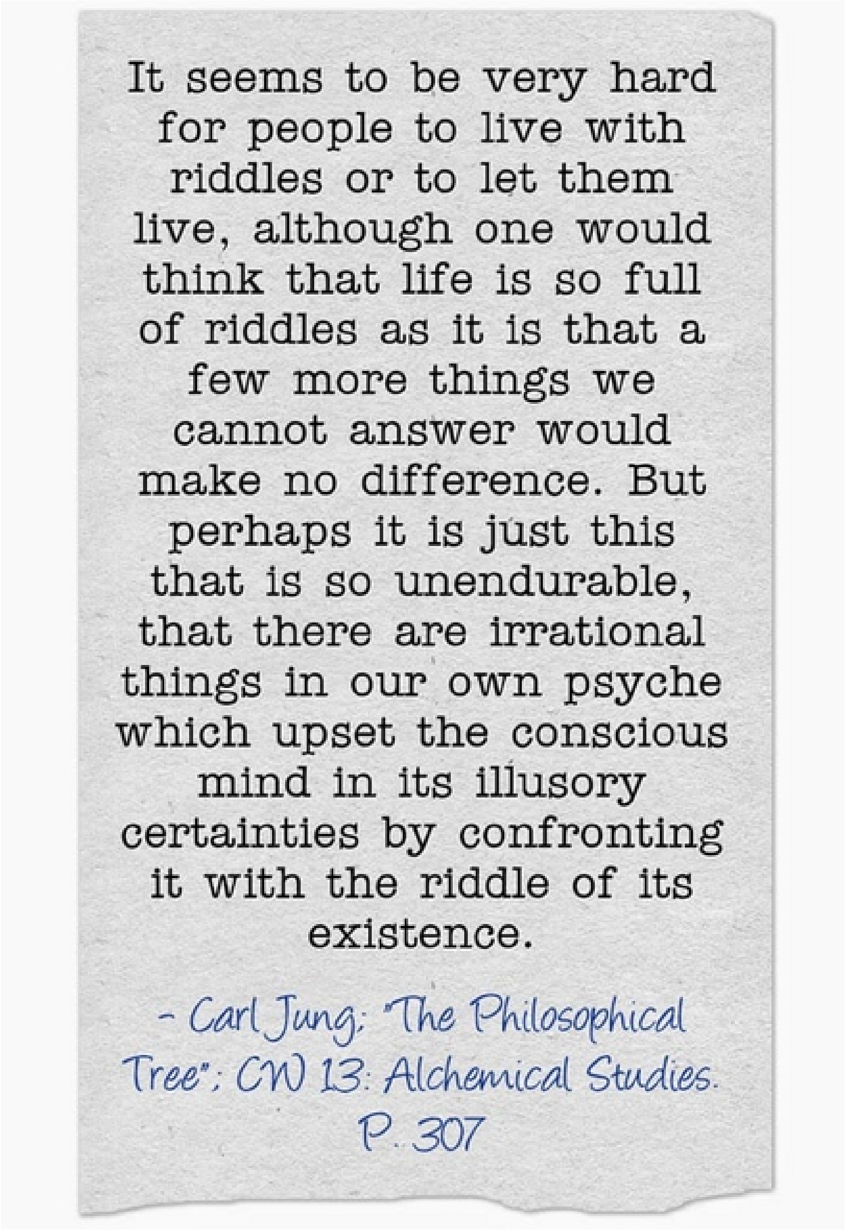

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence.

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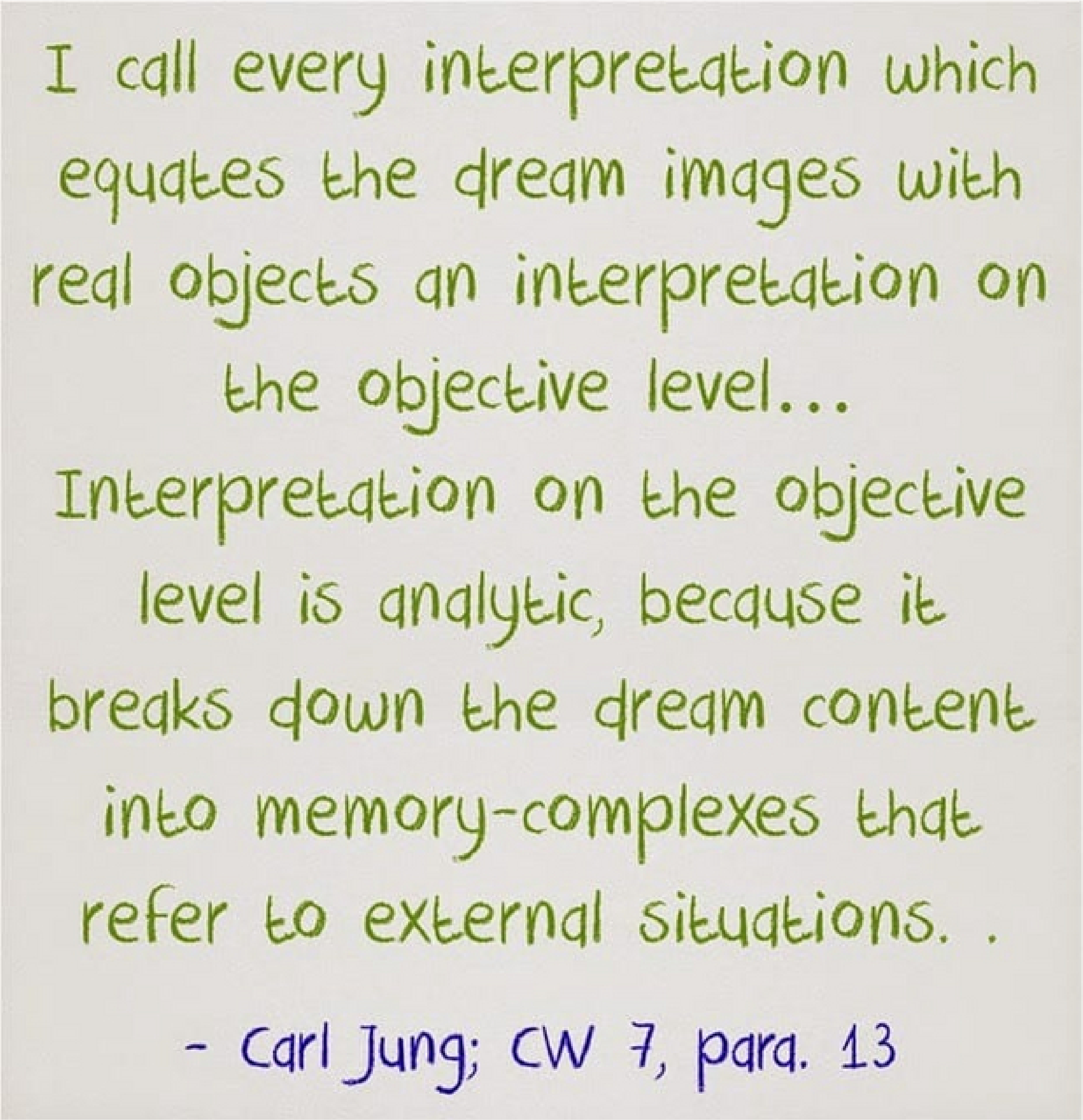

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. .

- Carl Jung; CW 7, para. 13

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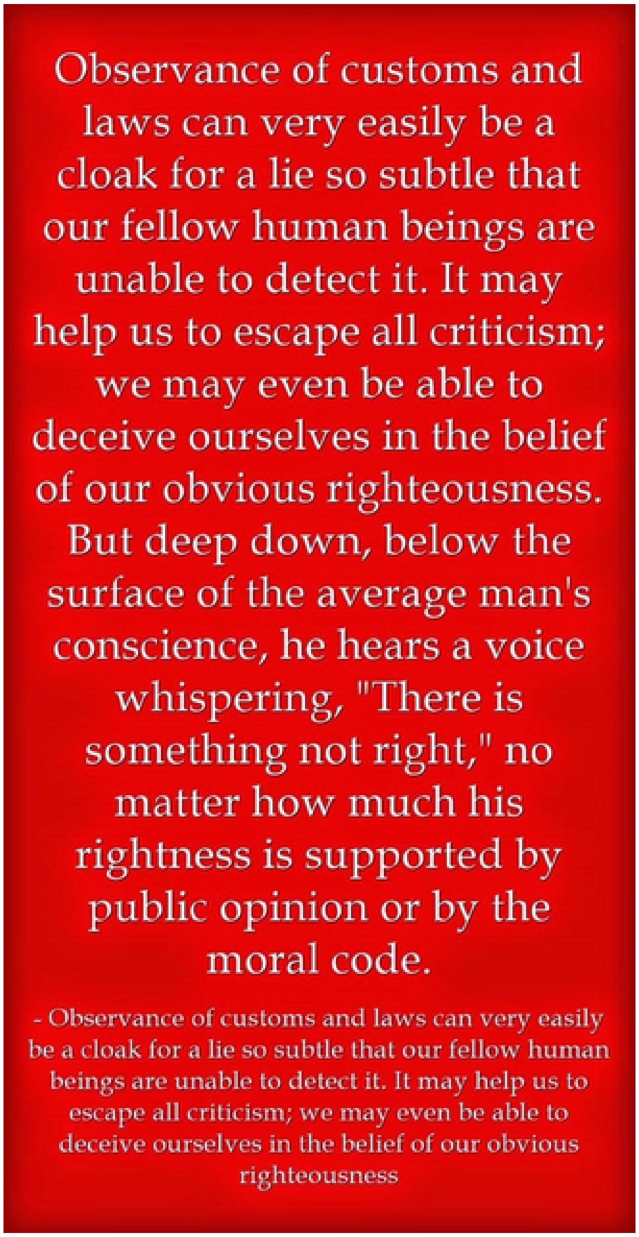

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code.

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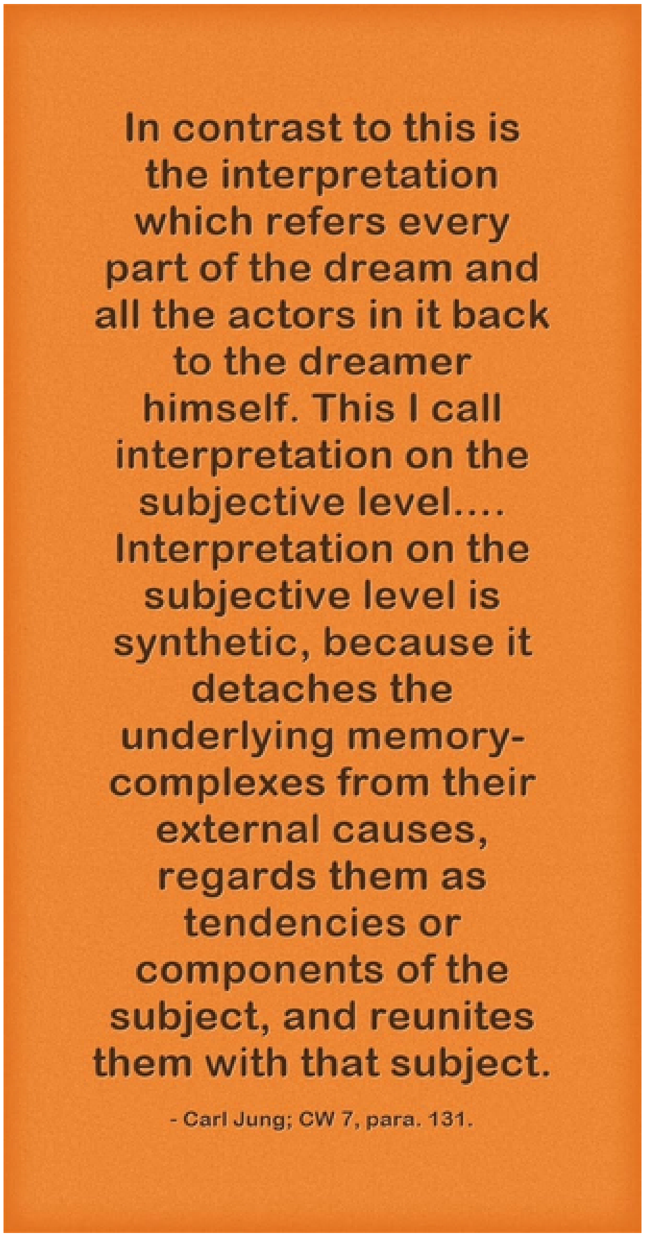

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject.

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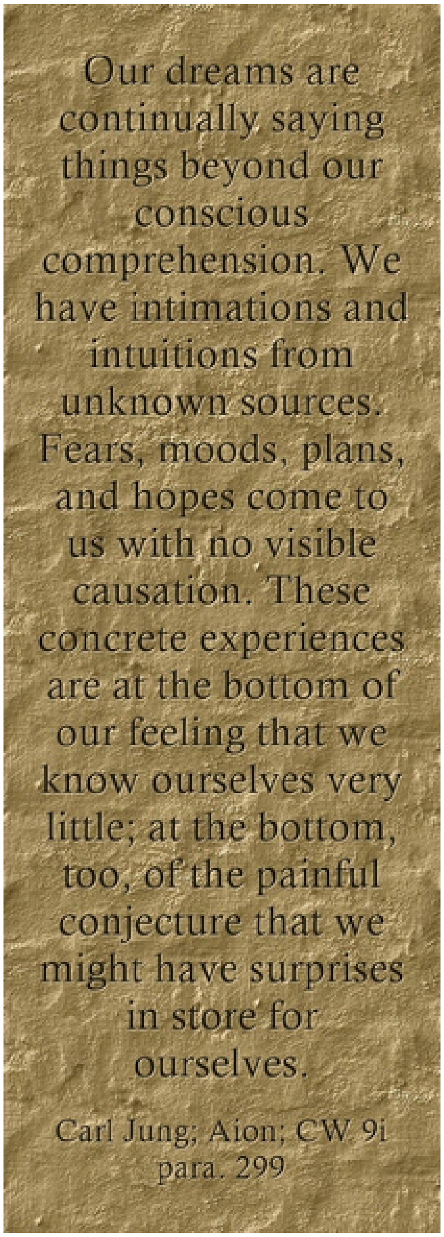
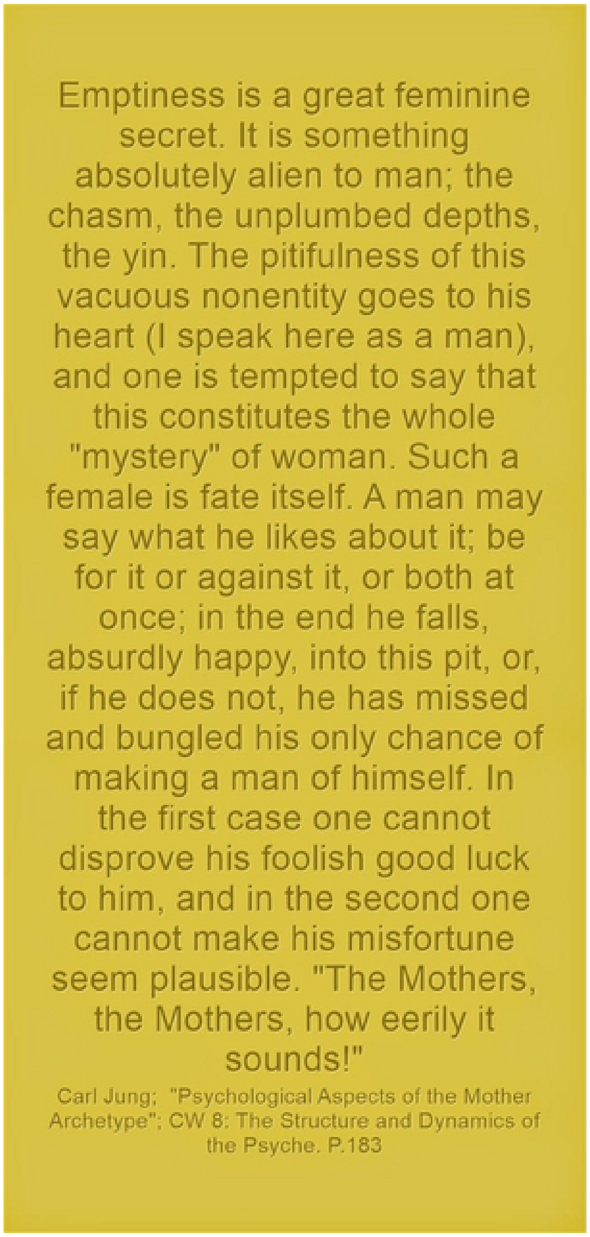
[735] 

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves.

Carl Jung; Aion; CW 9i para. 299

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.



Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!"

Carl Jung; "Psychological Aspects of the Mother Archetype"; CW 8: The Structure and Dynamics of the Psyche. P.183

[736]

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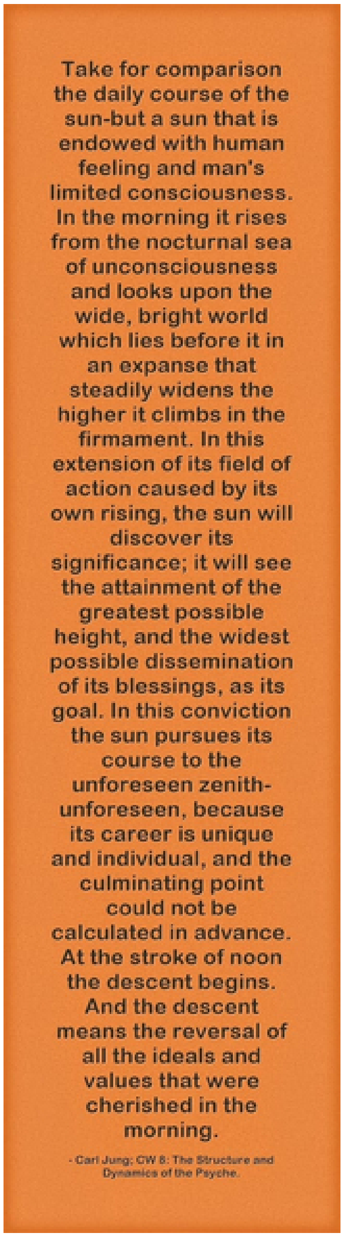
[737] 

Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man's limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning.

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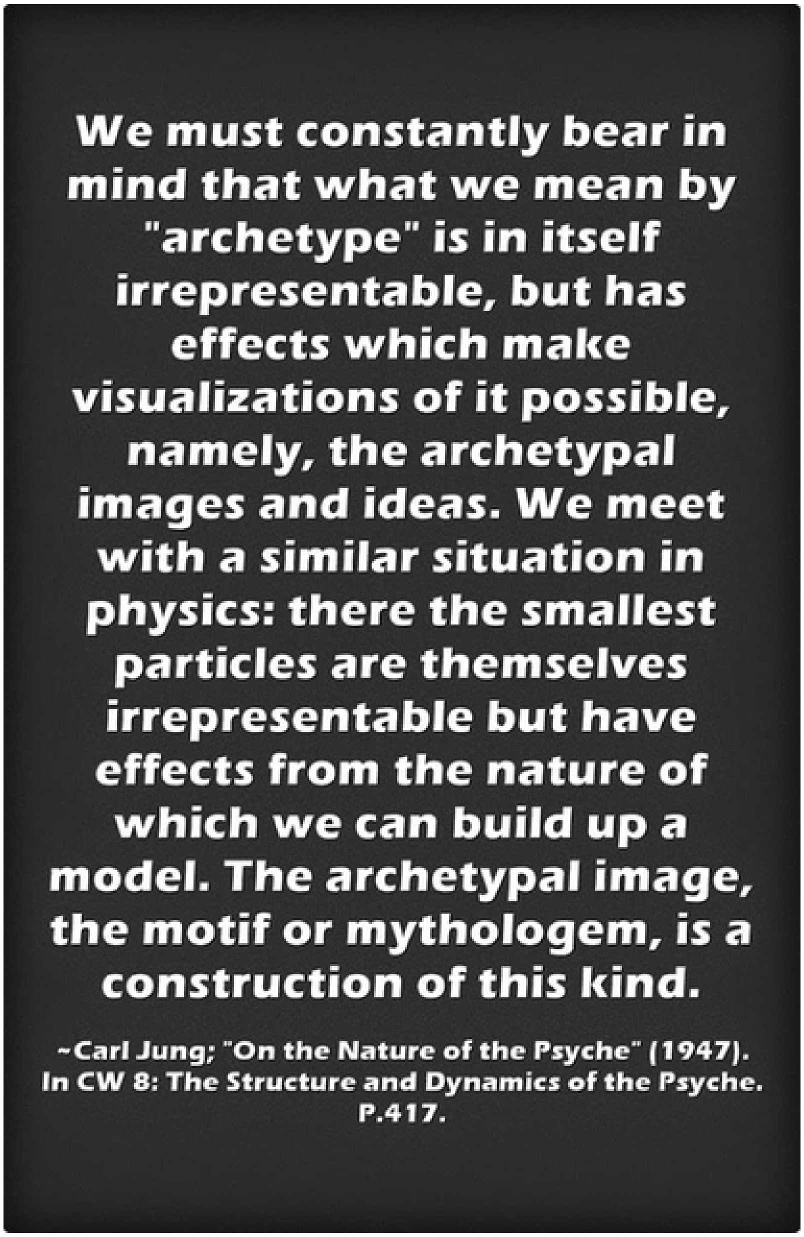

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind.

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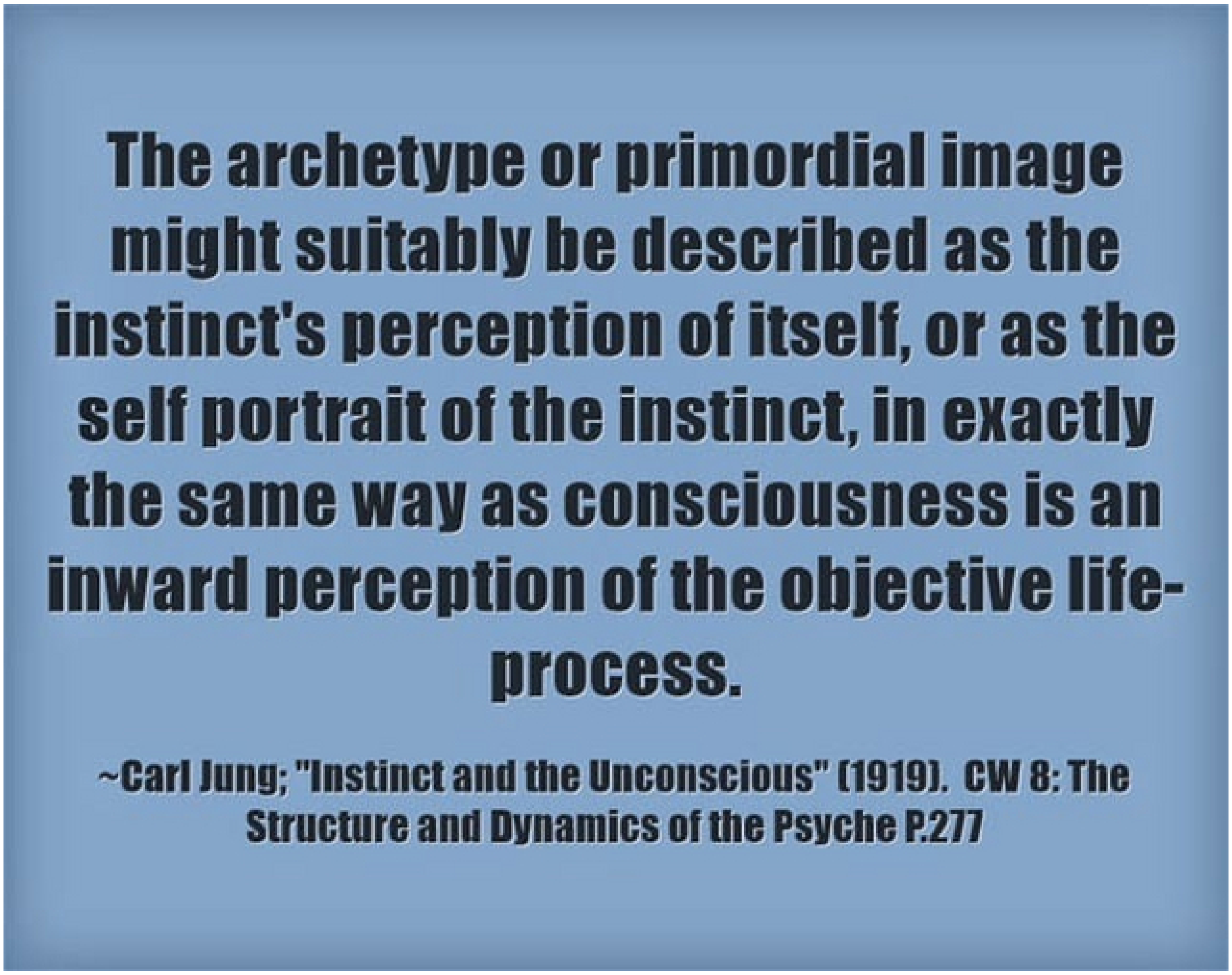

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process.

~Carl Jung; "Instinct and the Unconscious" (1919). CW 8: The Structure and Dynamics of the Psyche P.277

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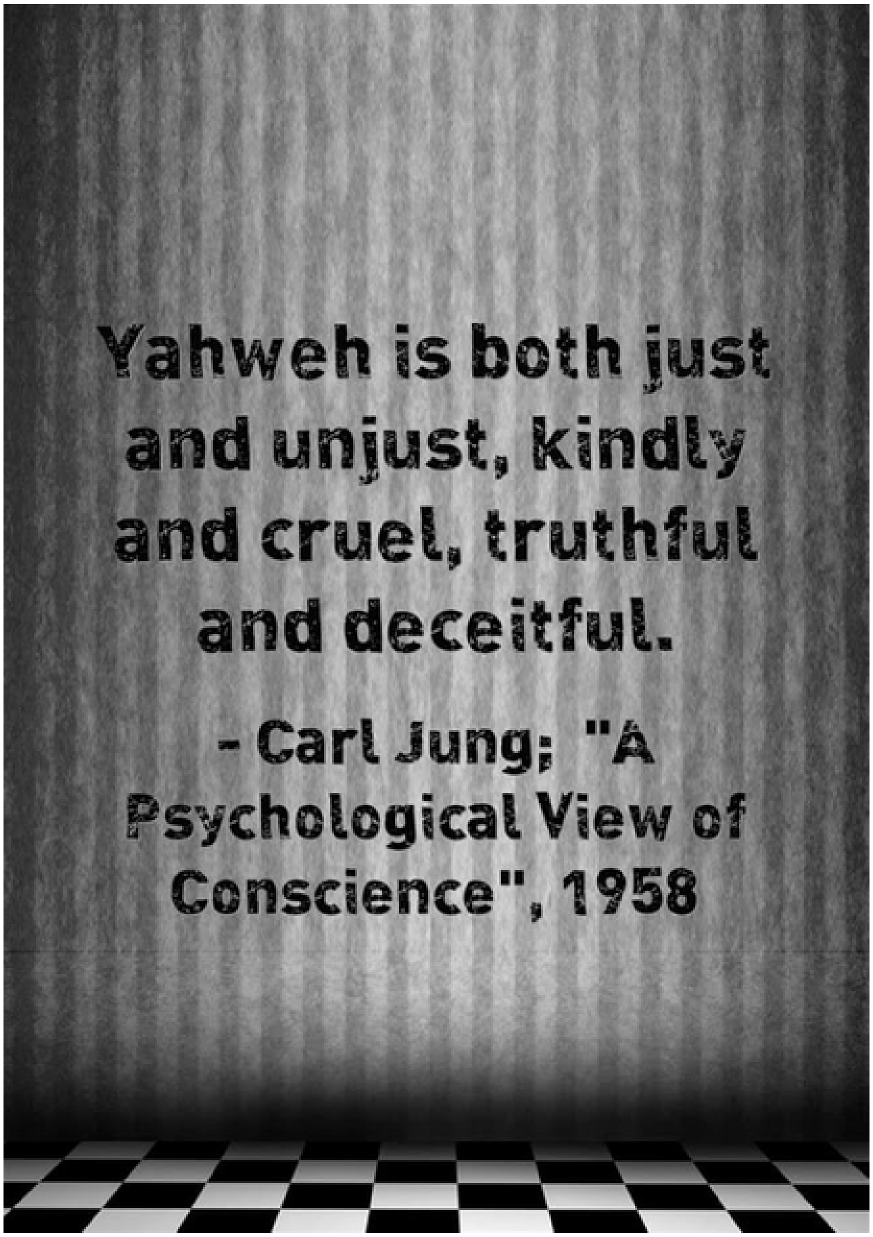

Yahweh is both just and unjust, kindly and cruel, truthful and deceitful.
- Carl Jung; "A Psychological View of Conscience", 1958

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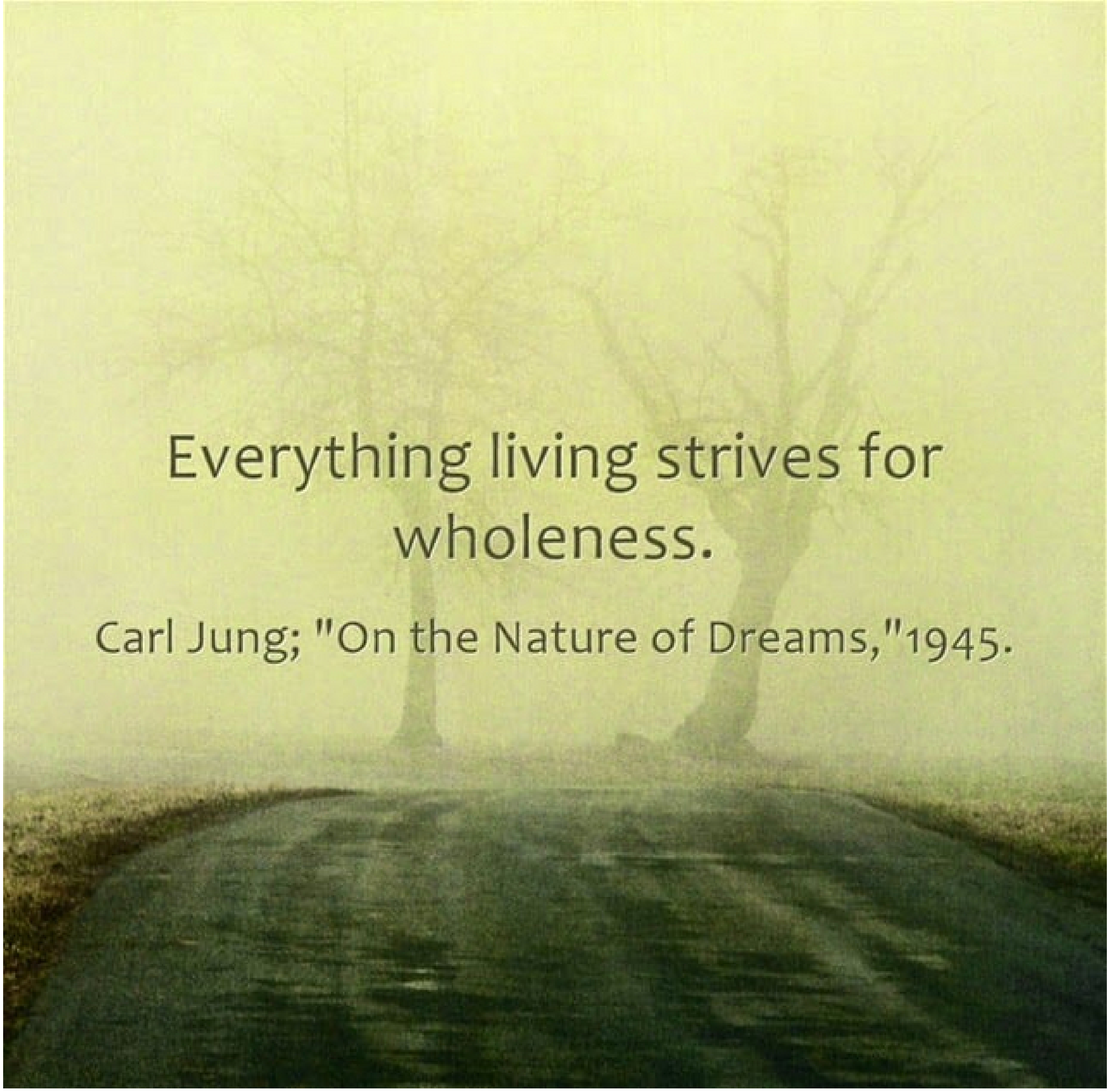
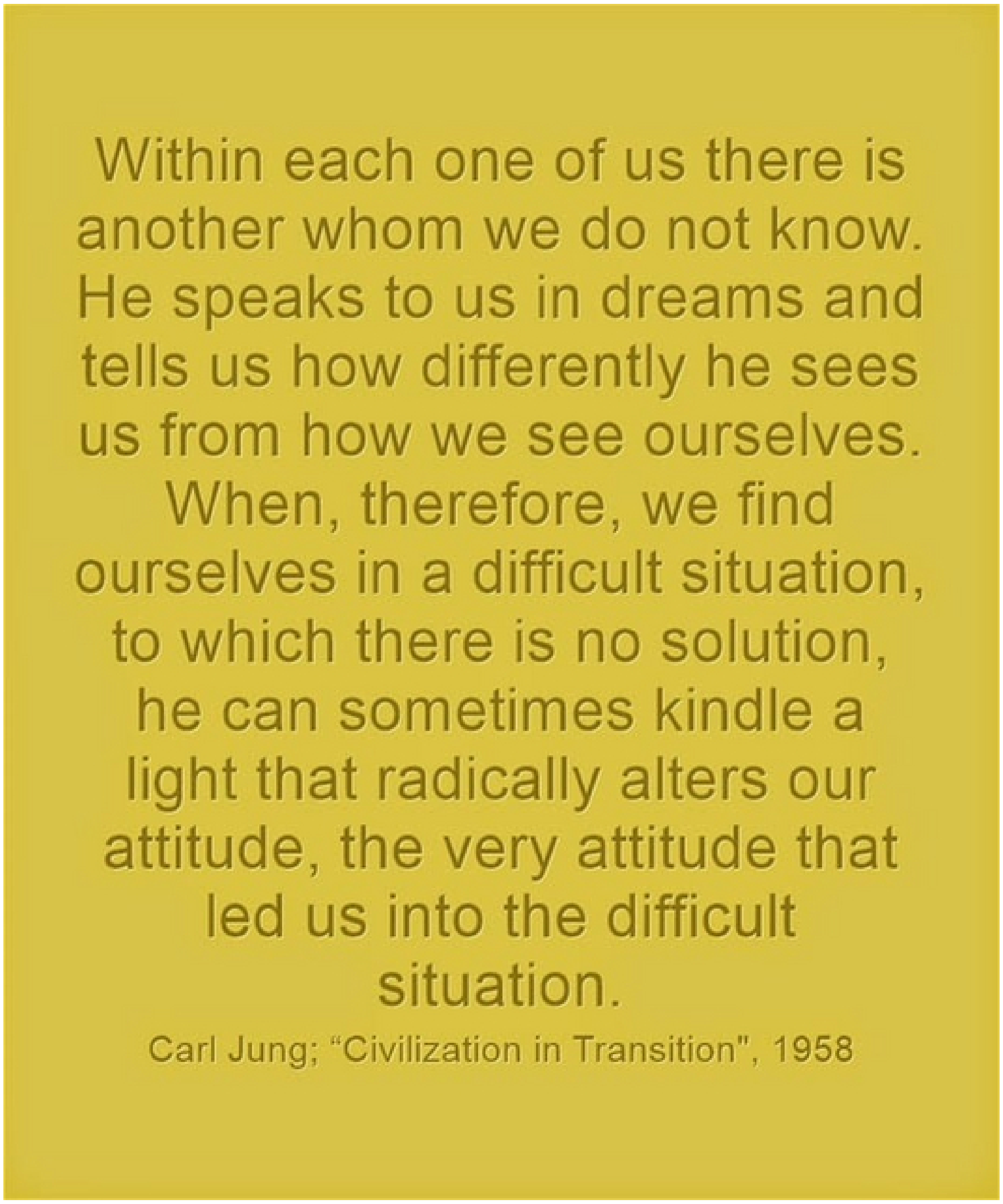
Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.



Everything living strives for wholeness. Carl Jung; "On the Nature of Dreams,"1945.



Within each one of us there is
another whom we do not know.
He speaks to us in dreams and
tells us how differently he sees
us from how we see ourselves.
When, therefore, we find
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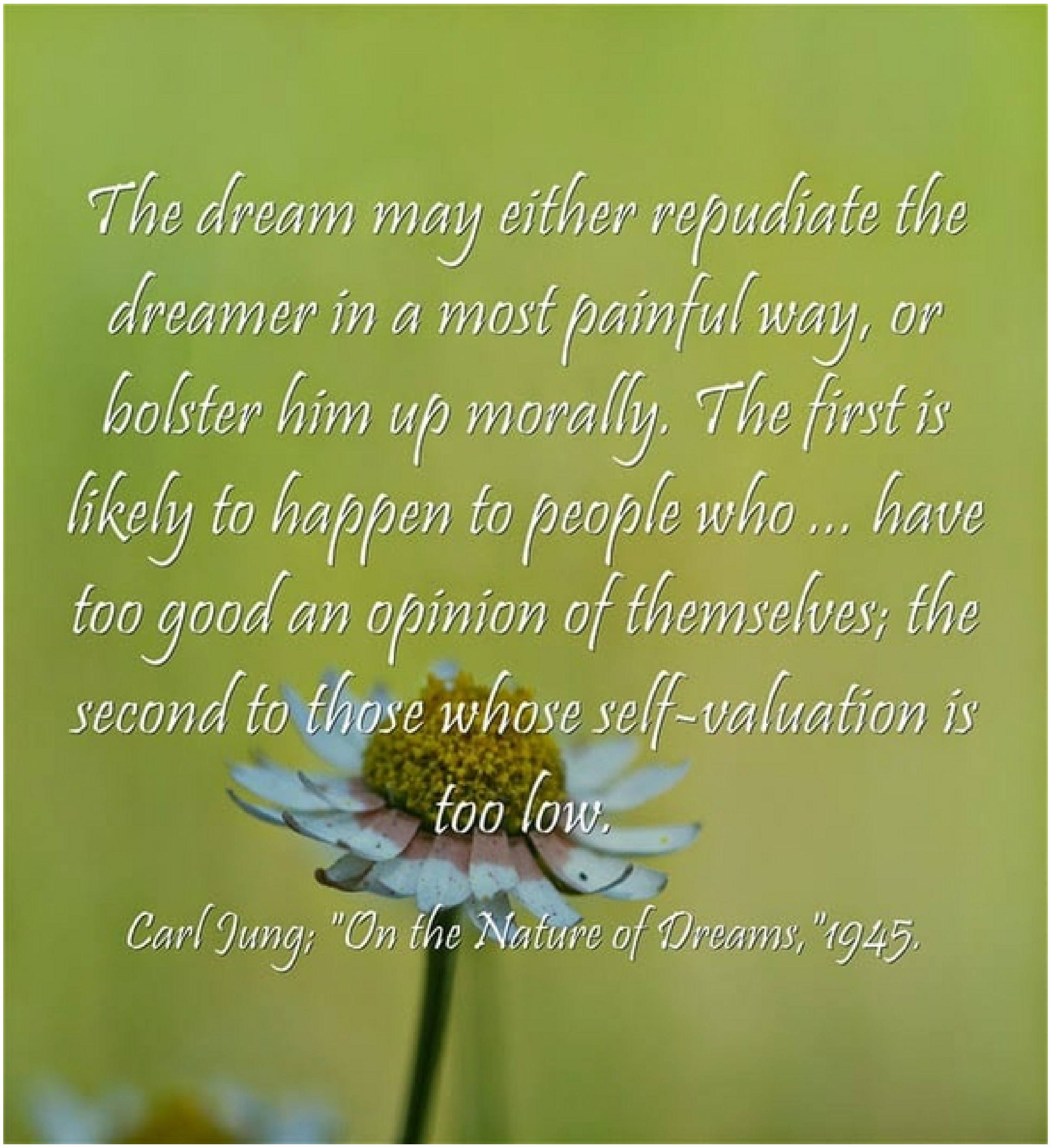
The dream may either repudiate the
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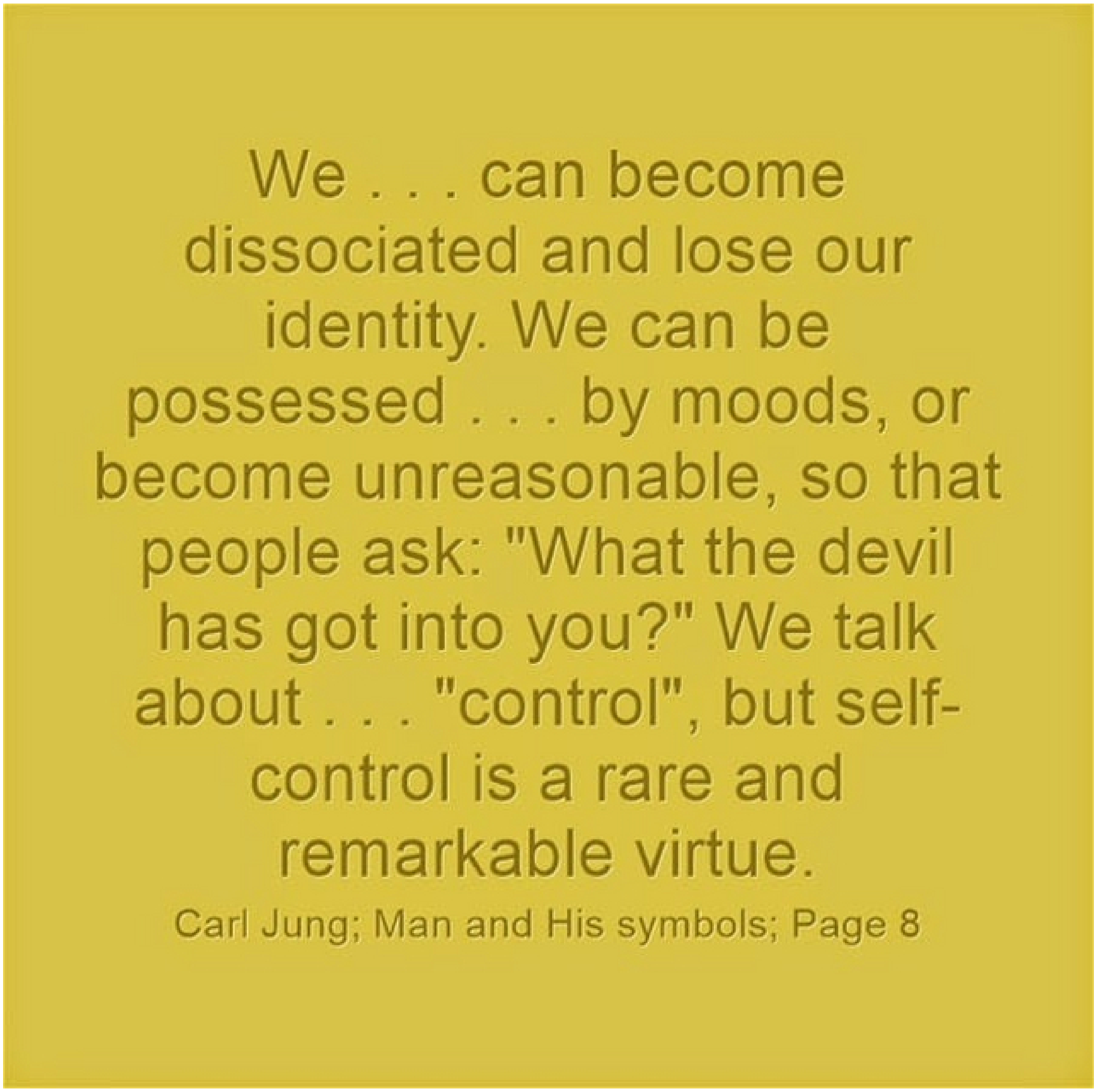

We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue.

Carl Jung; Man and His symbols; Page 8

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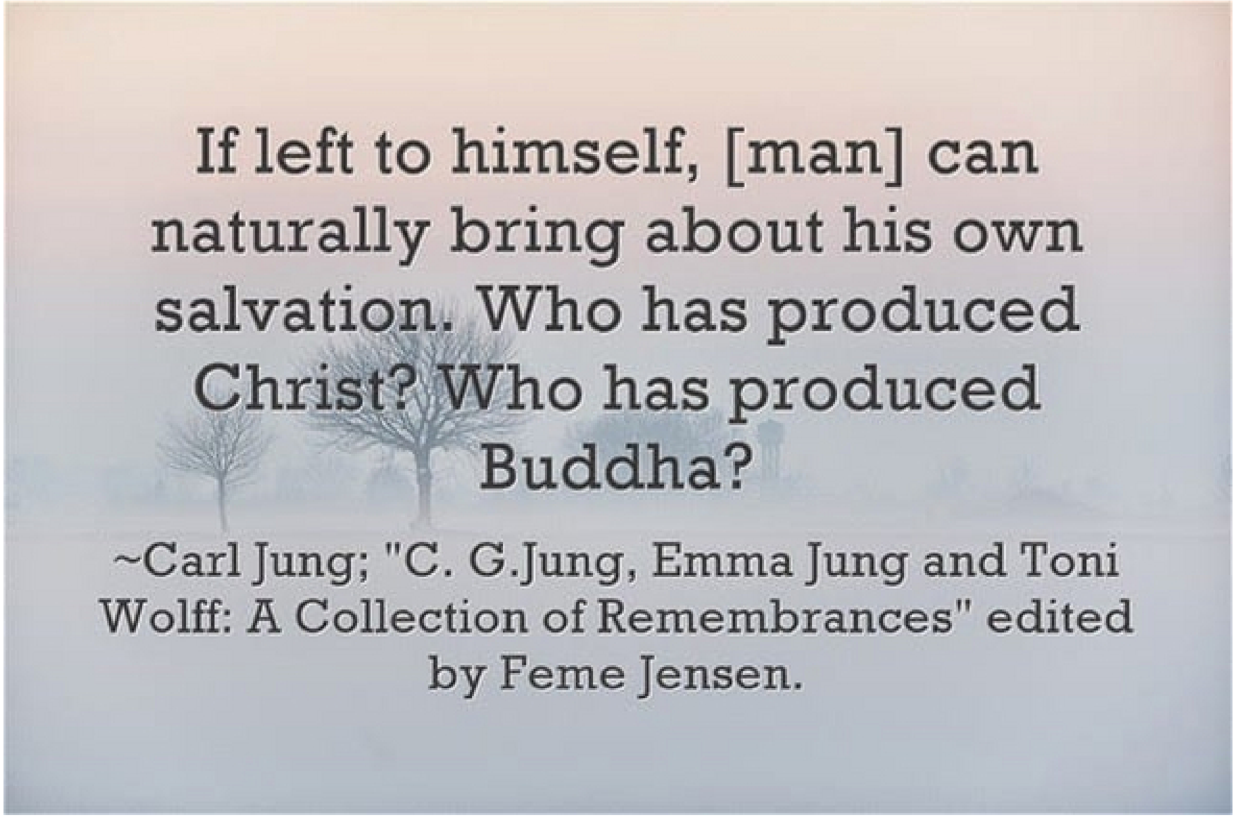

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?

~Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

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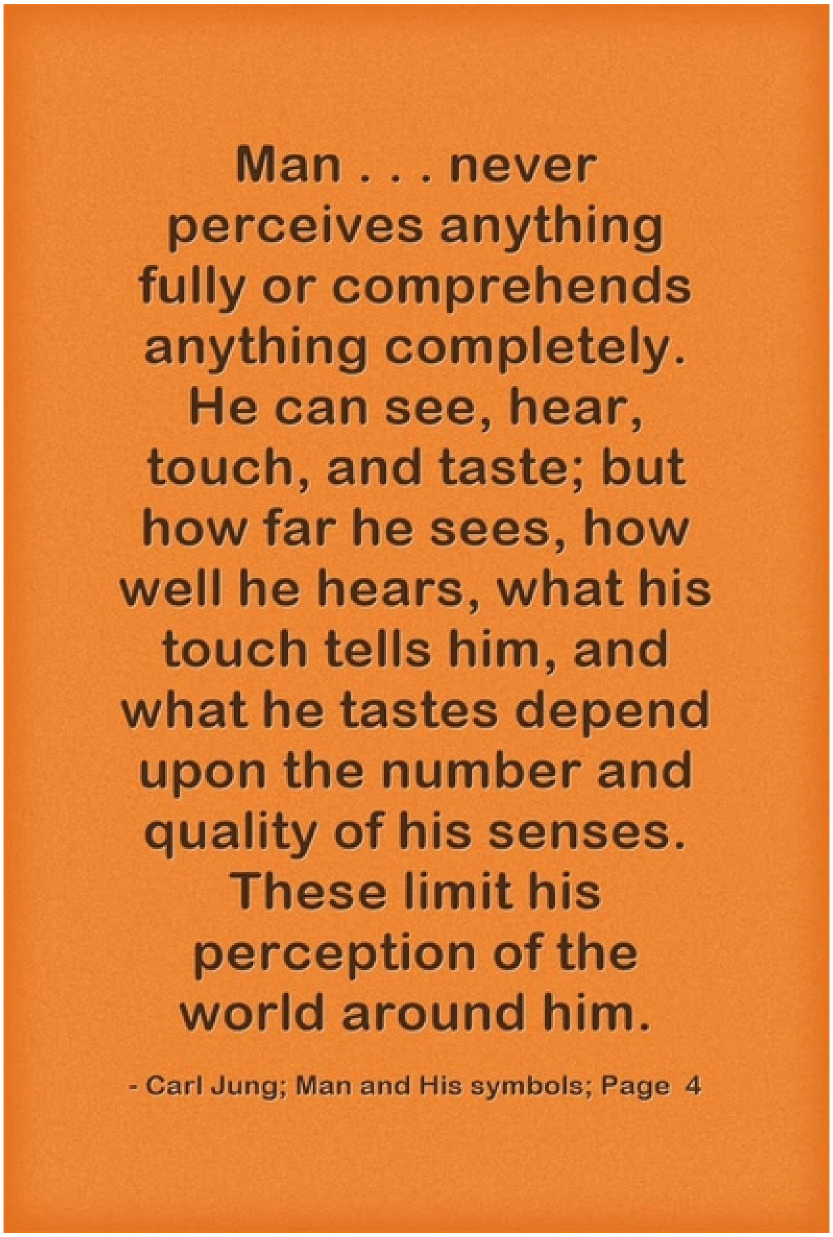

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- Carl Jung; Man and His symbols; Page 4

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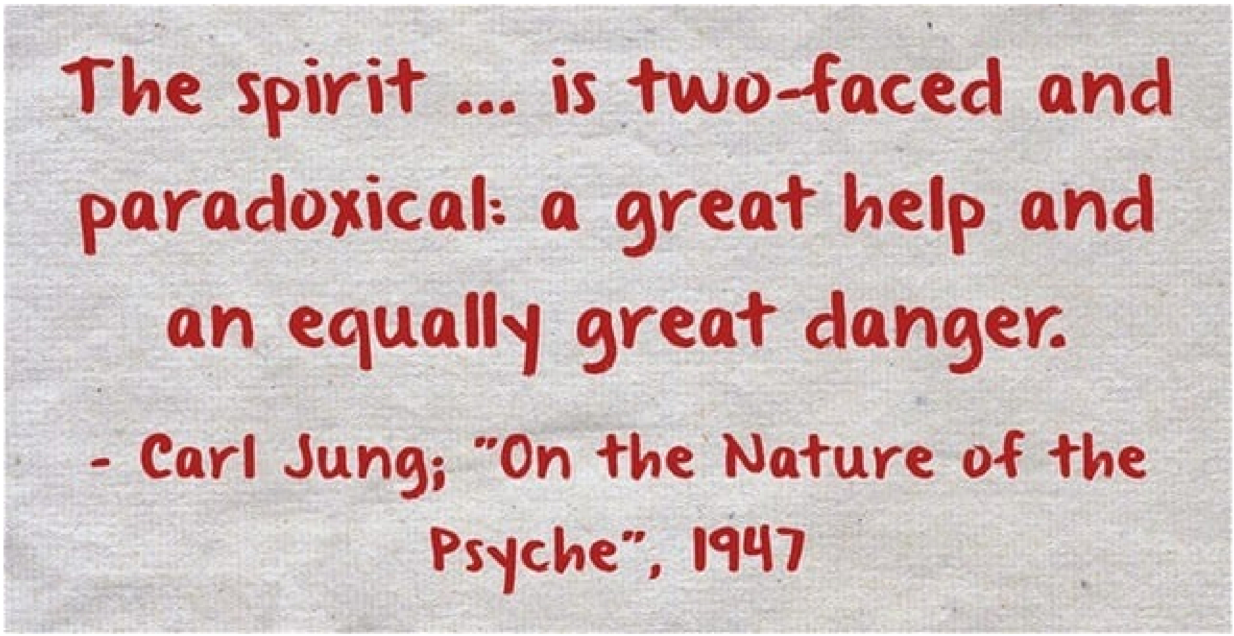

The spirit ... is two-faced and paradoxical: a great help and an equally great danger.

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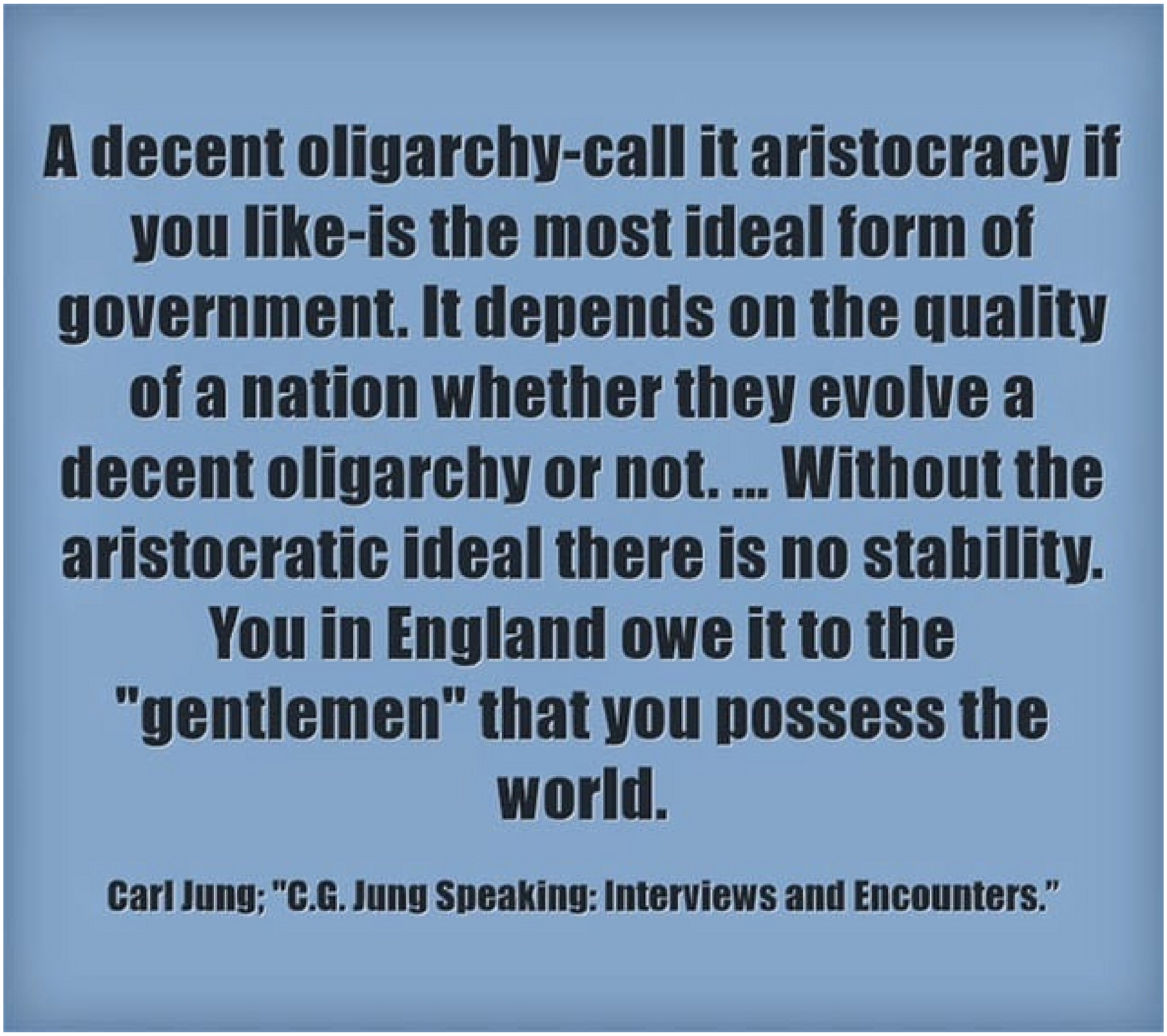

A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ... Without the aristocratic ideal there is no stability. You in England owe it to the "gentlemen" that you possess the world.

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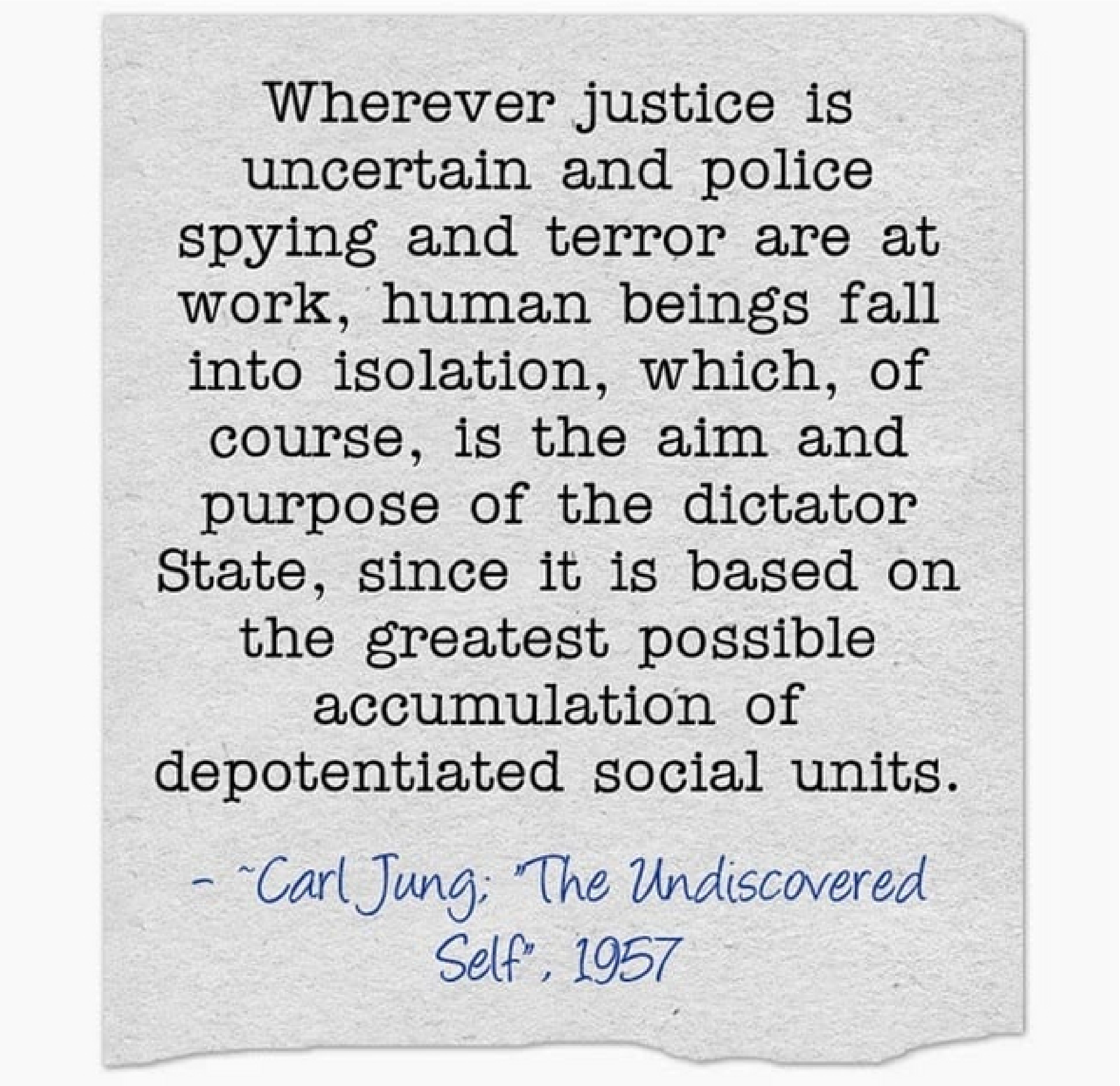

Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units.

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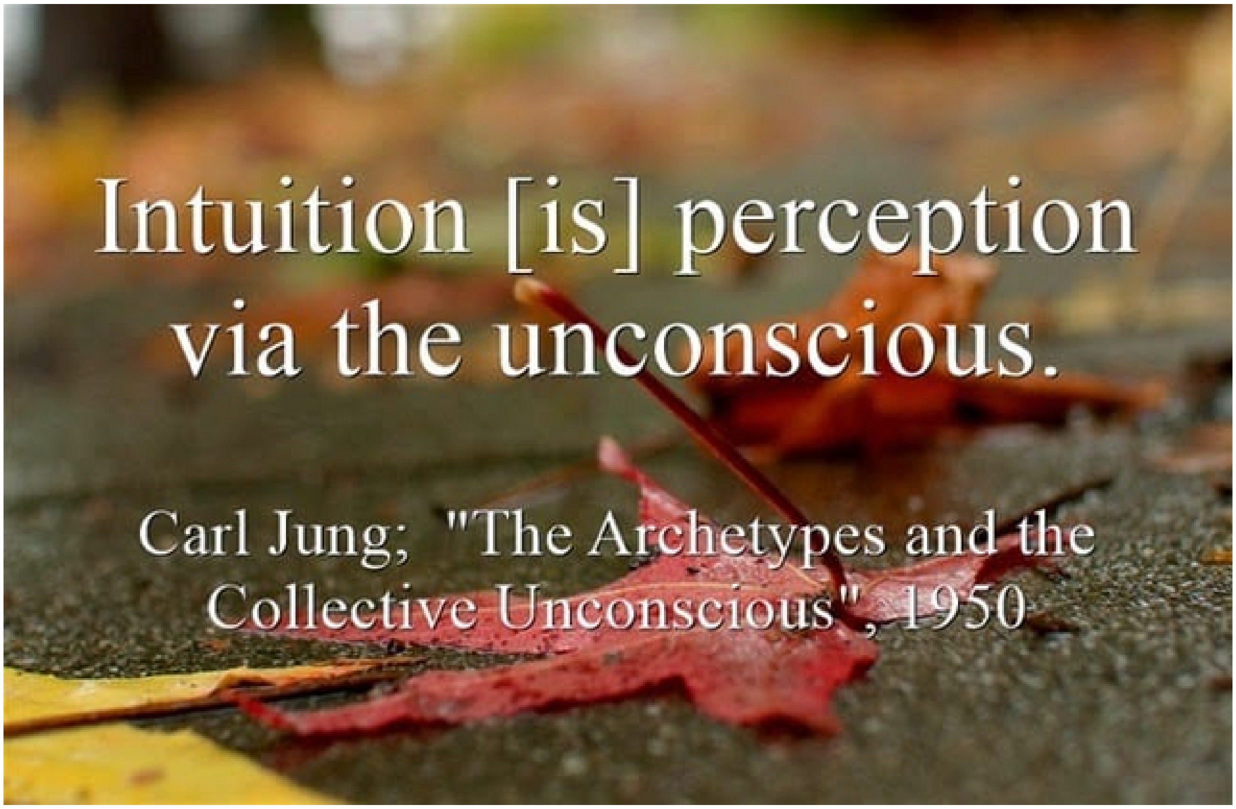
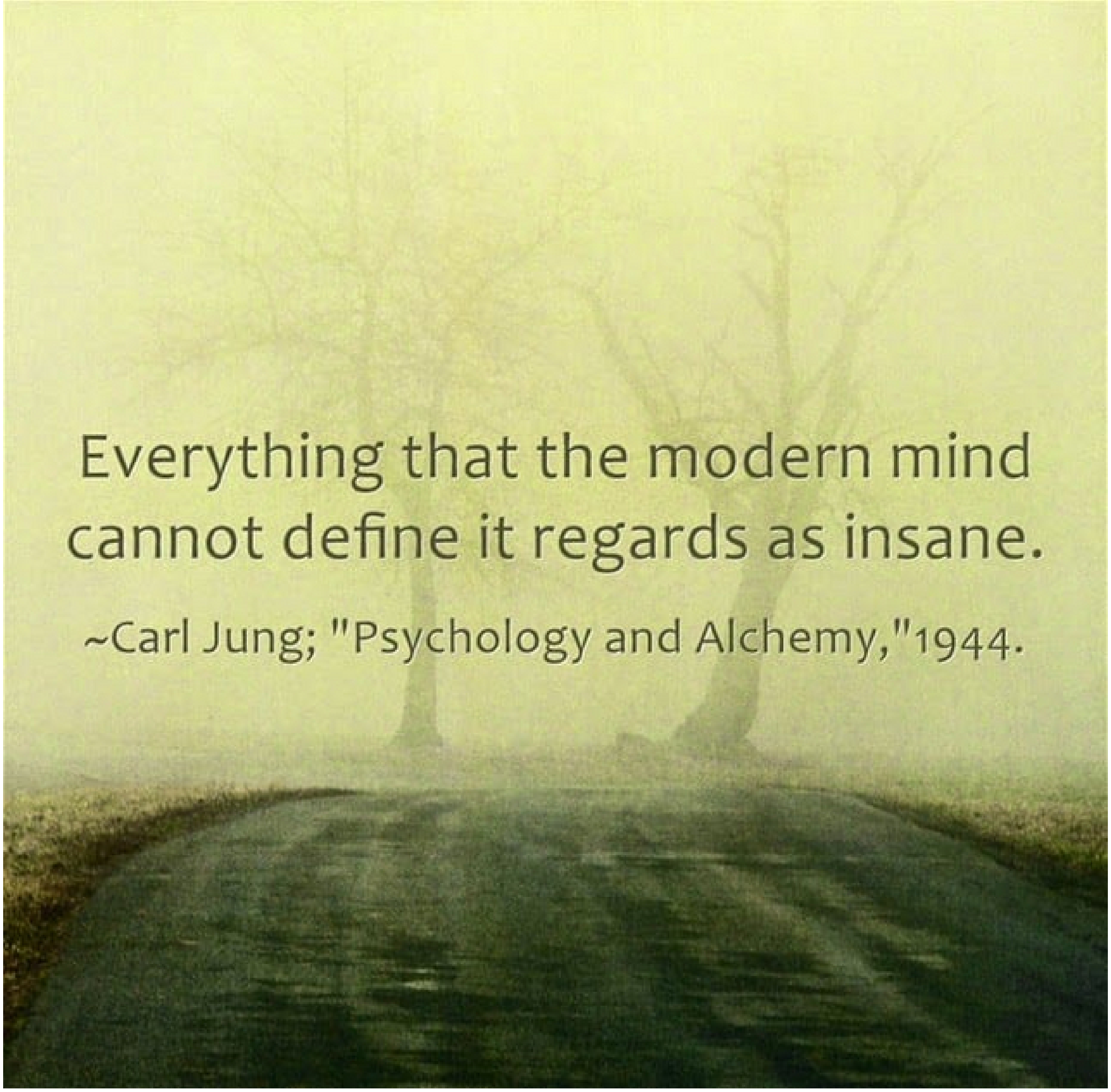


Intuition [is] perception via the unconscious. Carl Jung; "The Archetypes and the Collective Unconscious", 1950.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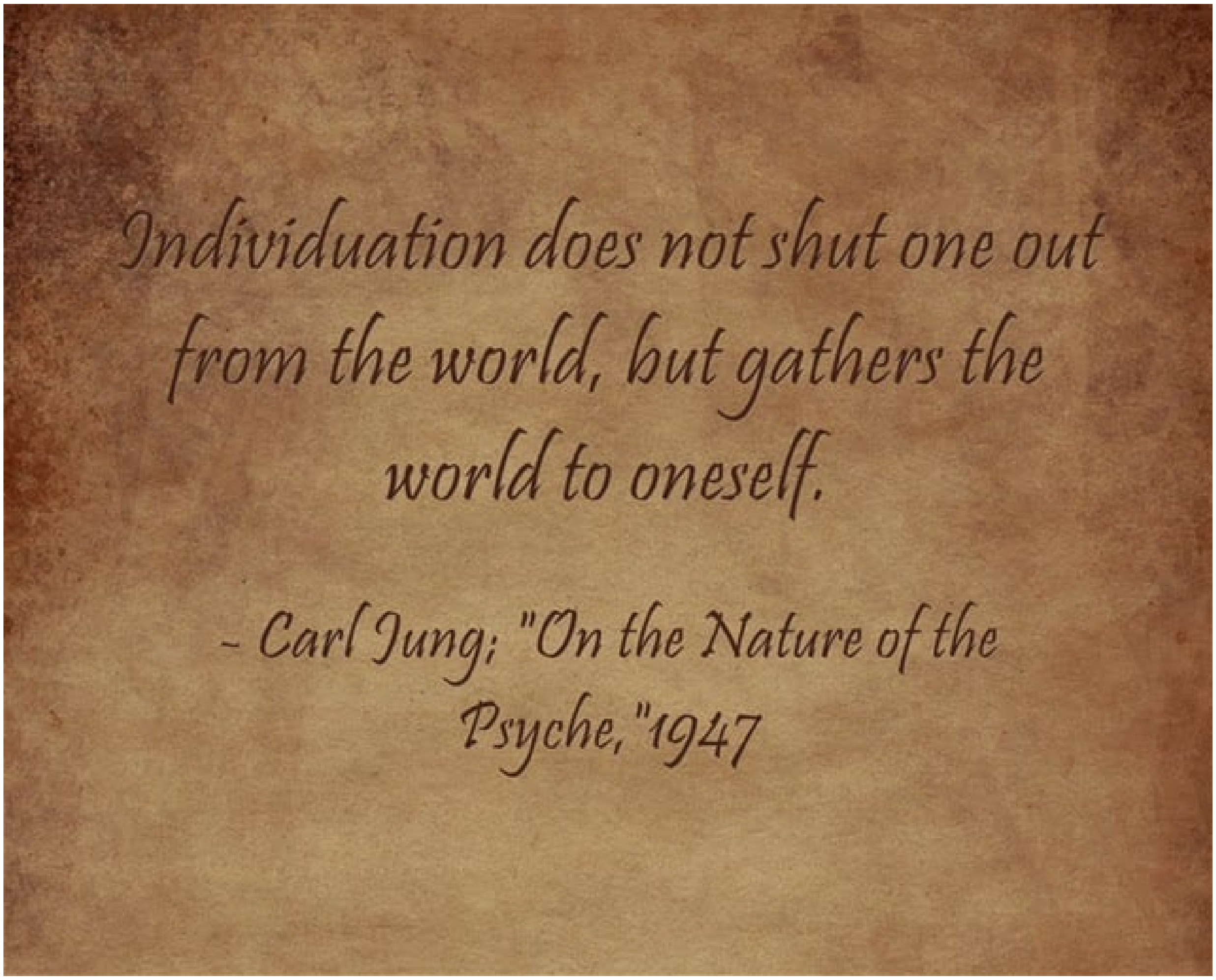

Individuation does not shut one out from the world, but gathers the world to oneself.

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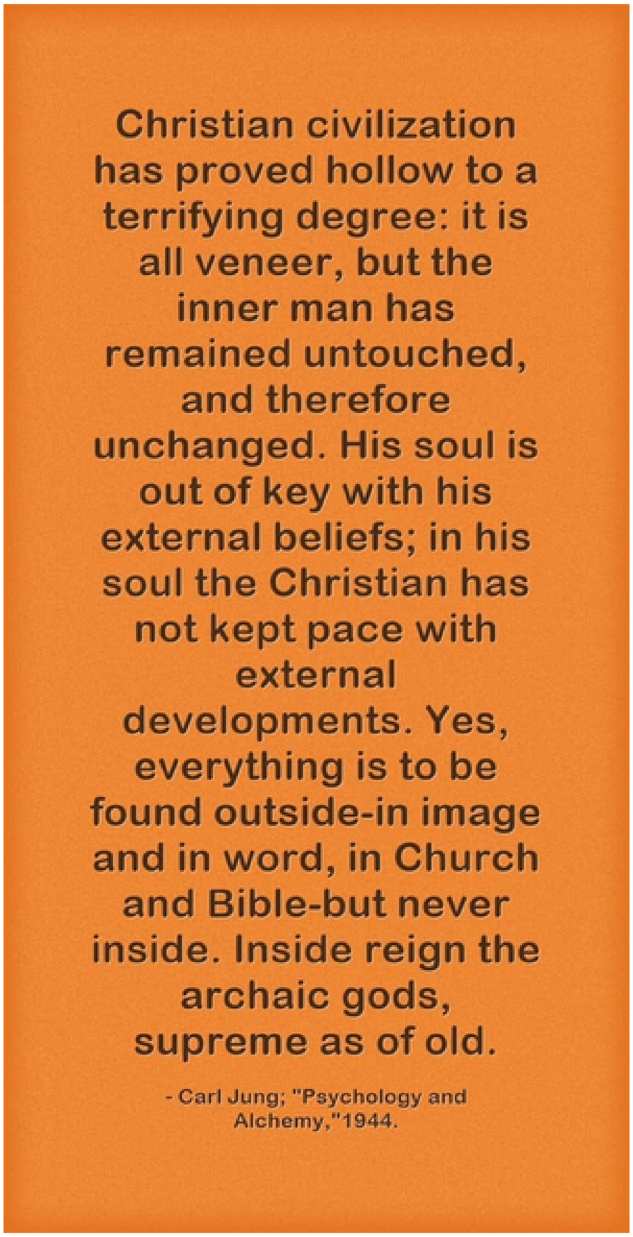

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old.

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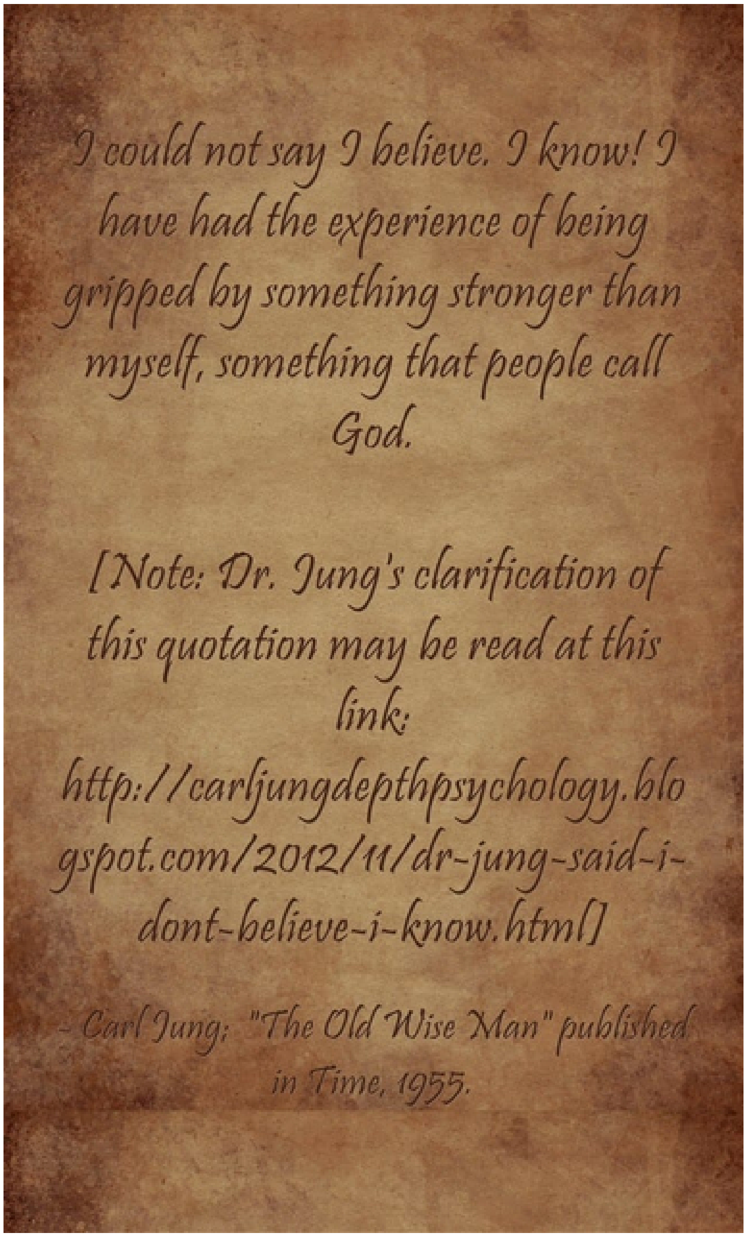

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God.

[Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-believe-i-know.html]

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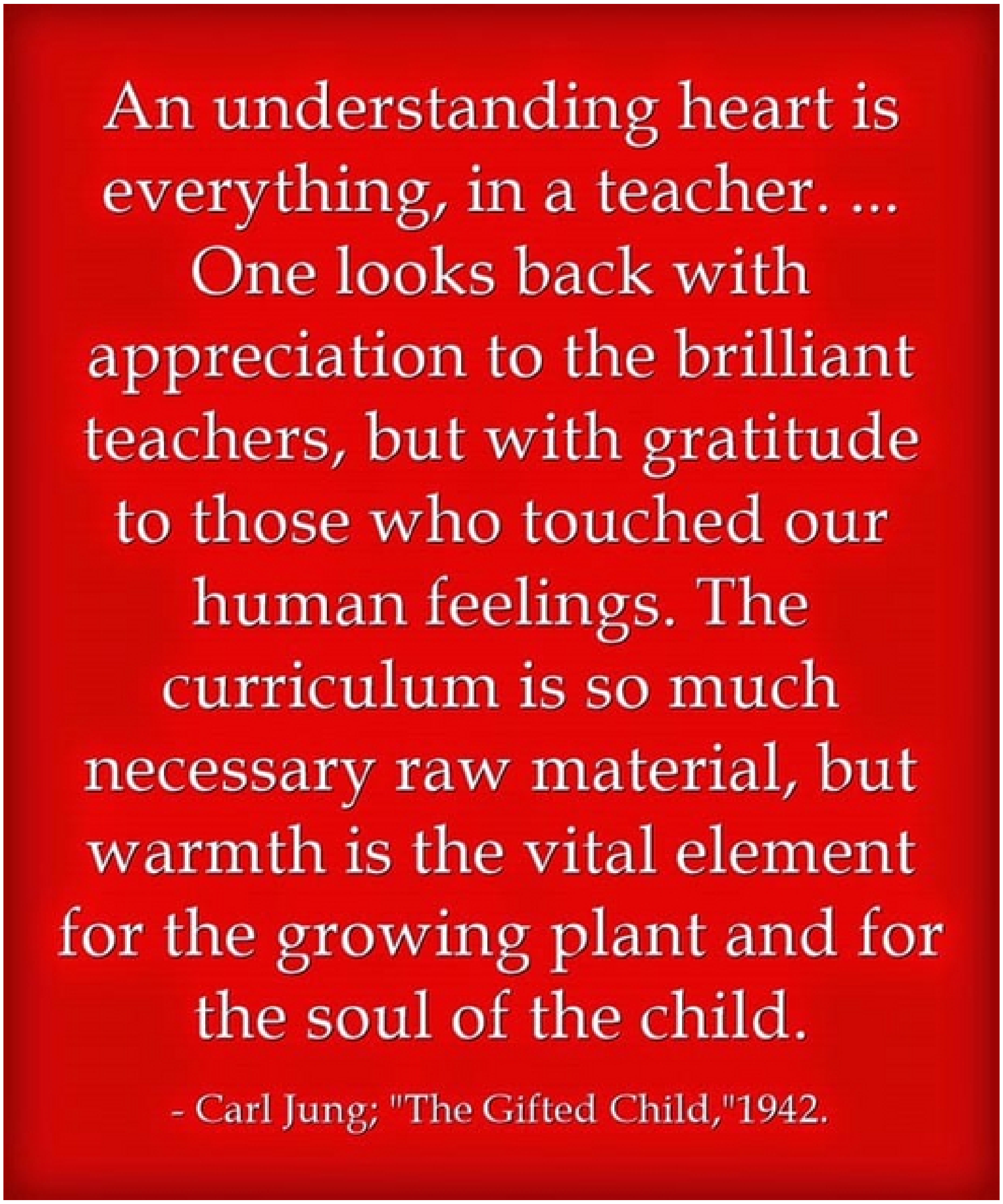

An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child.

- Carl Jung; "The Gifted Child,"1942.

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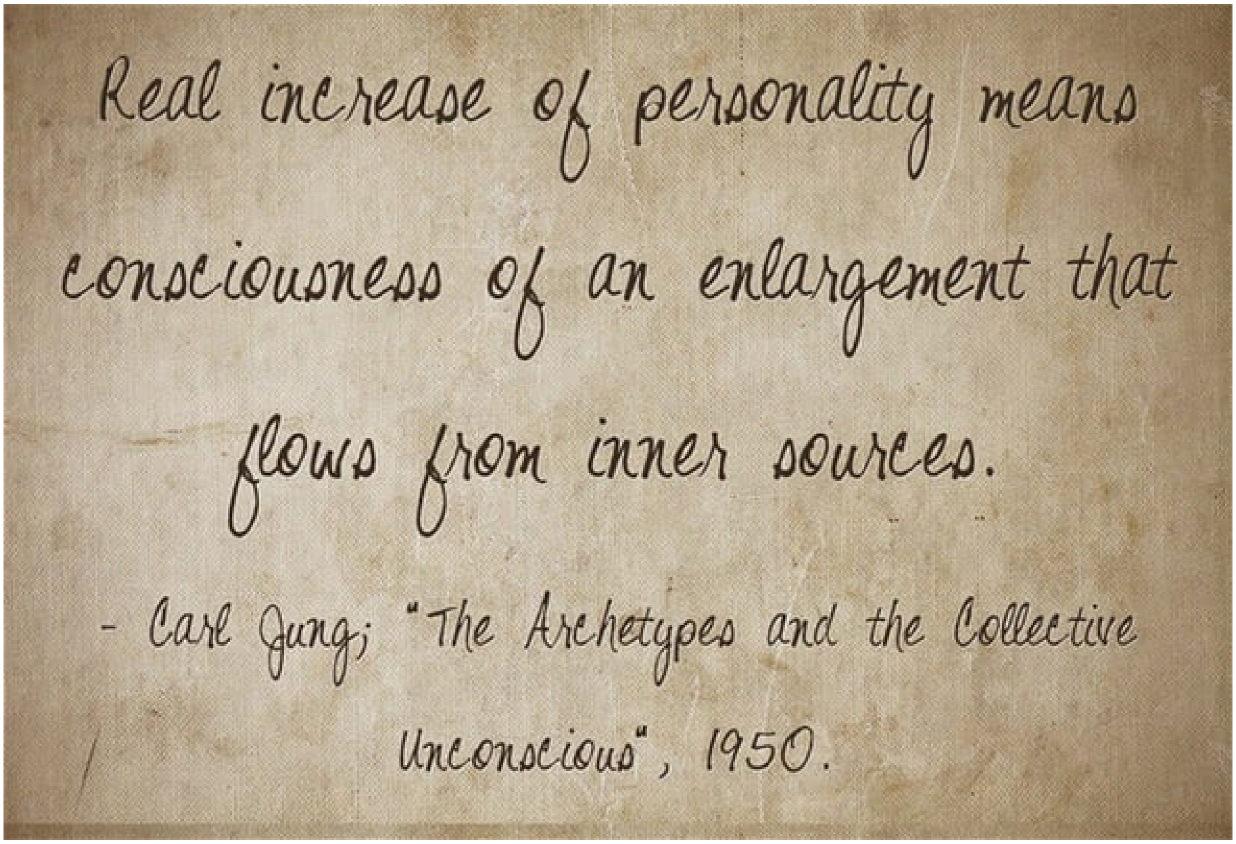

Real increase of personality means consciousness of an enlargement that flows from inner sources.

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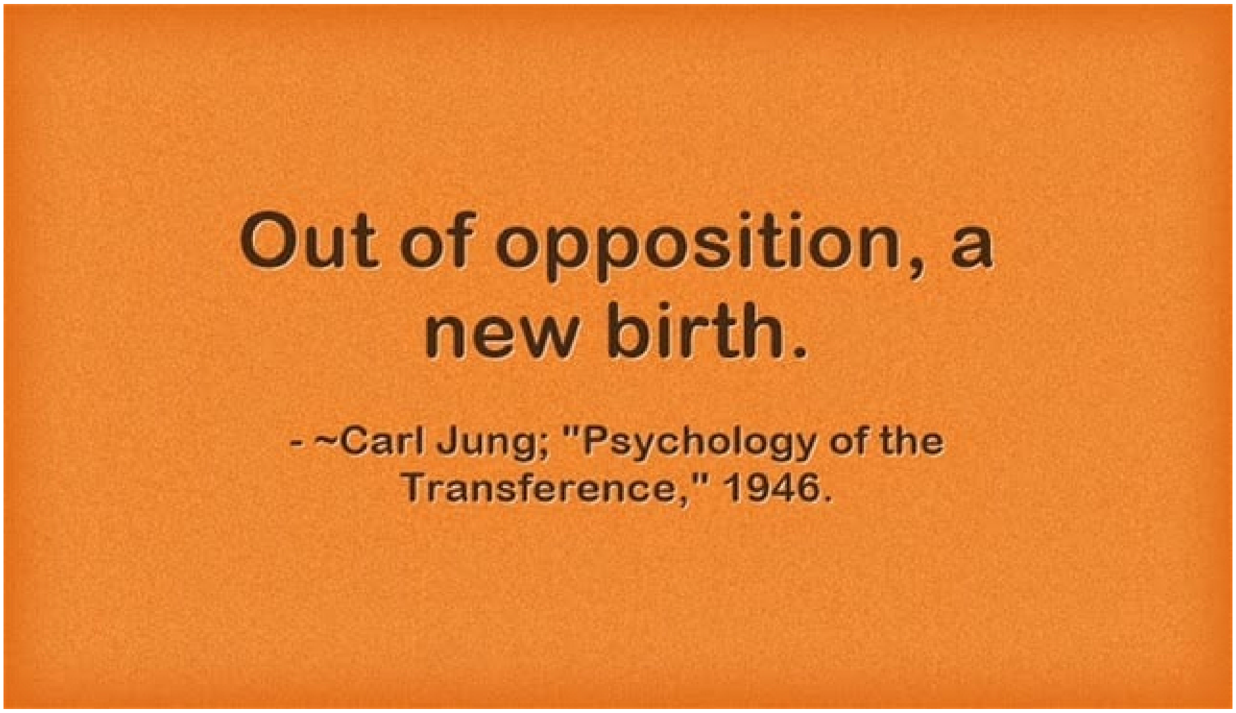

Out of opposition, a new birth.

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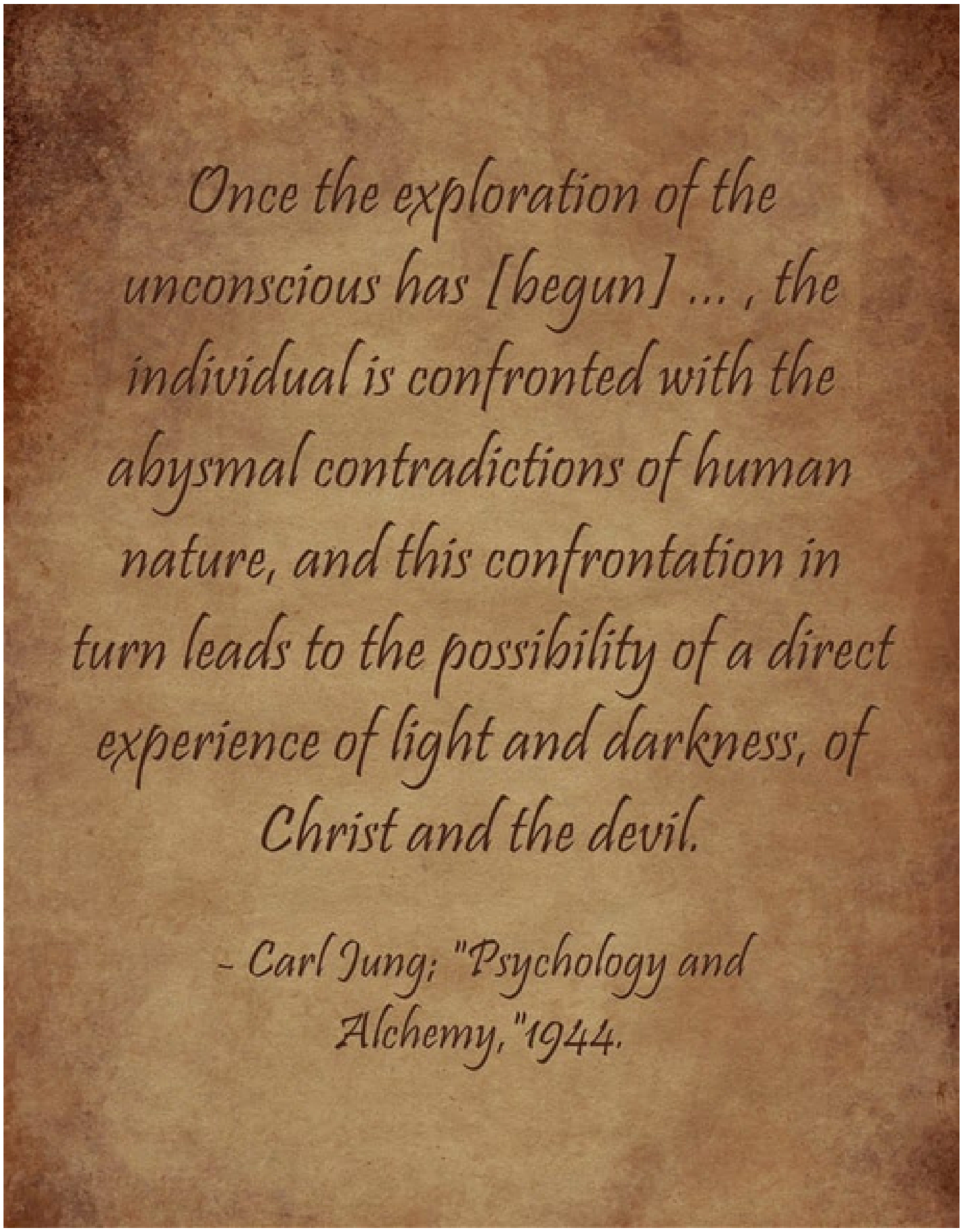

Once the exploration of the unconscious has [begun] … , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil.

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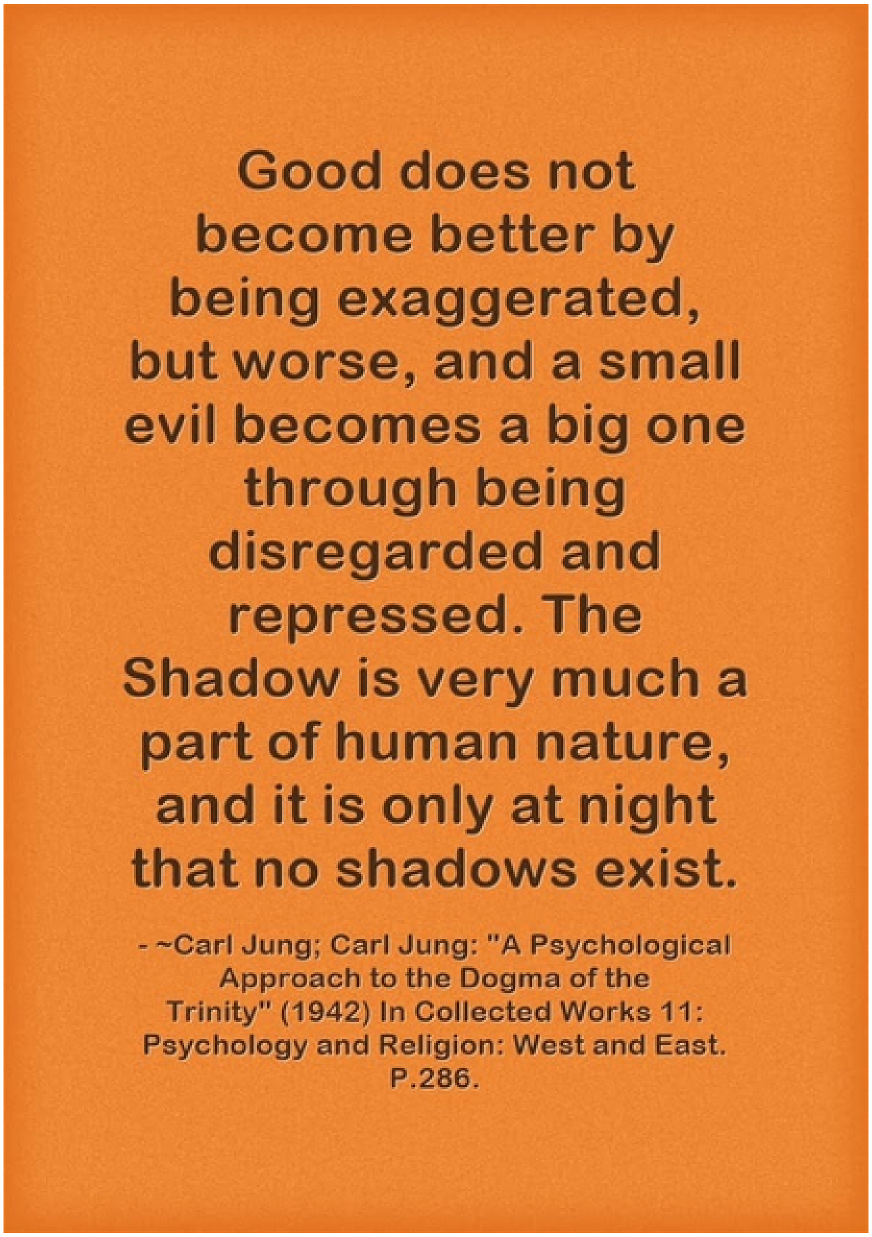

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist.

- ~Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity" (1942) In Collected Works 11: Psychology and Religion: West and East. P.286.

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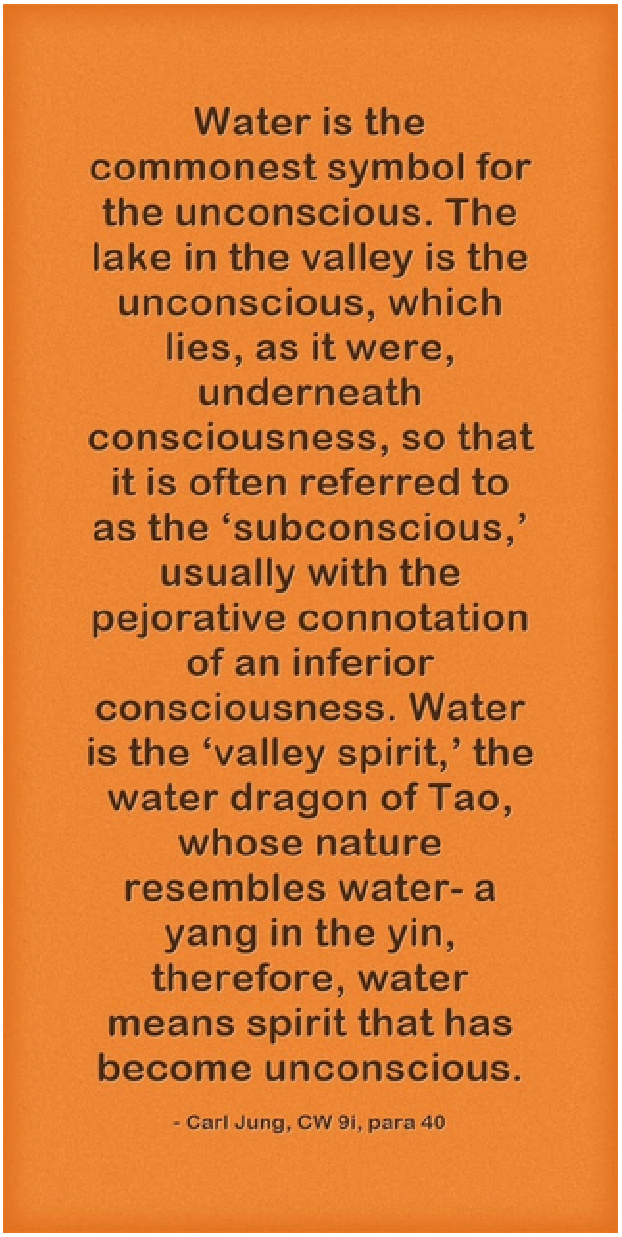

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.

- Carl Jung, CW 9i, para 40

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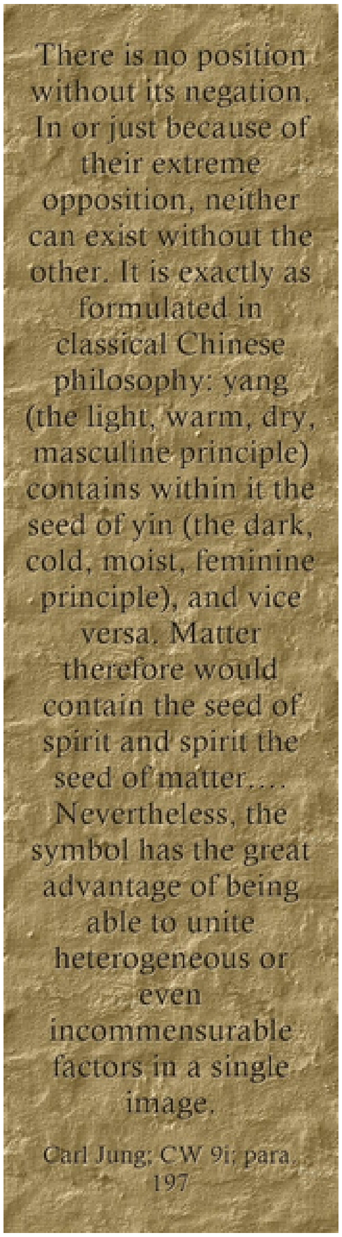
[762] 

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter…. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image.

Carl Jung; CW 9i; para. 197

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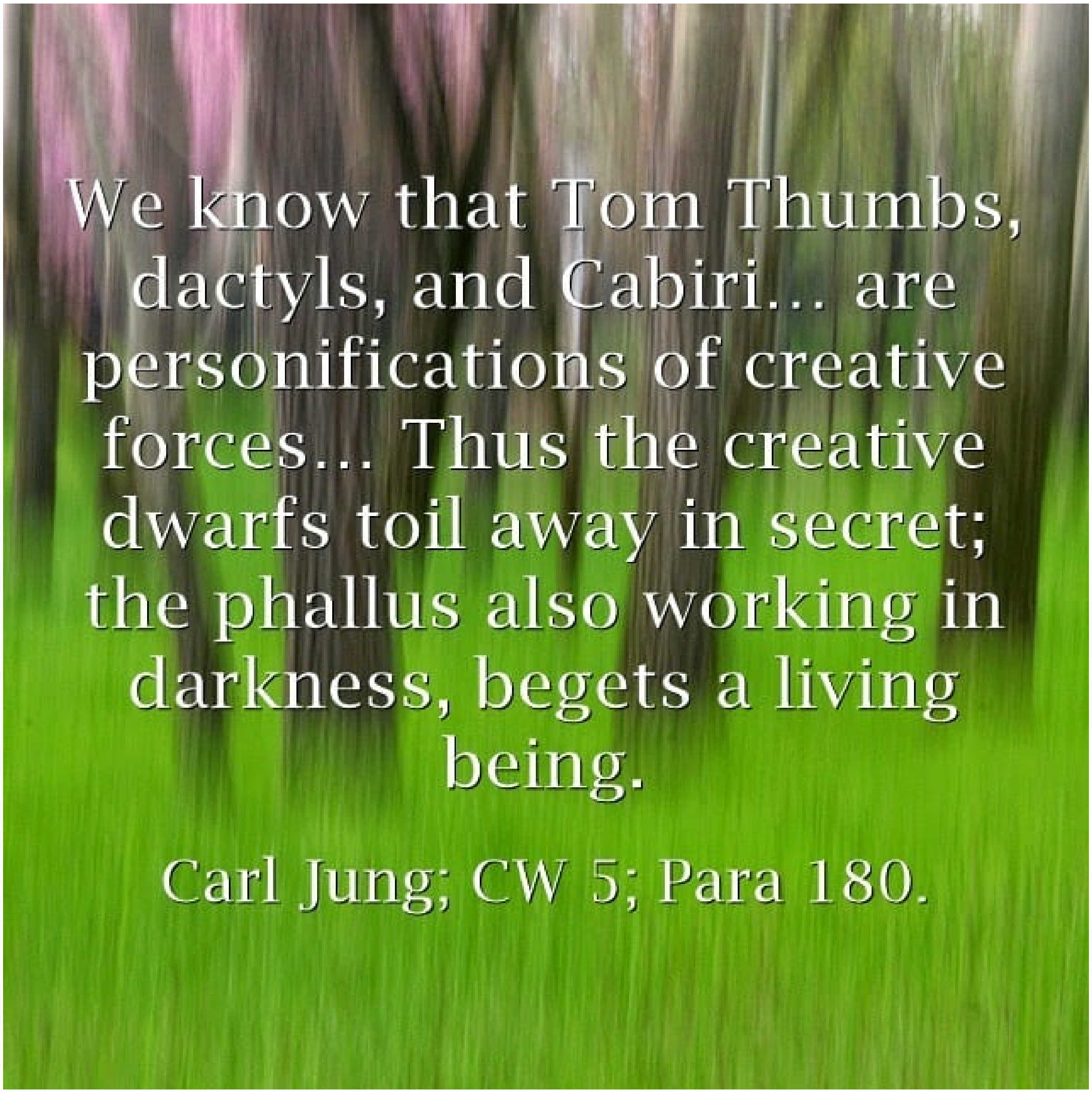

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being.

Carl Jung; CW 5; Para 180.

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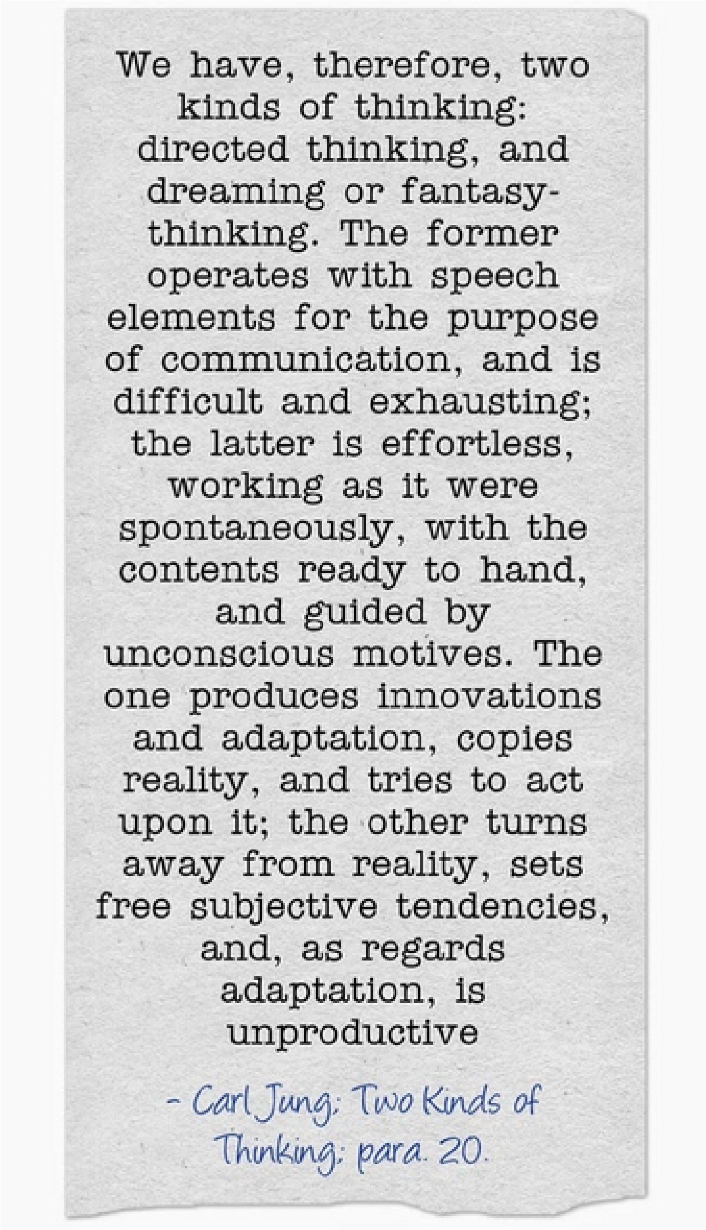

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive

- Carl Jung; Two Kinds of Thinking; para. 20.

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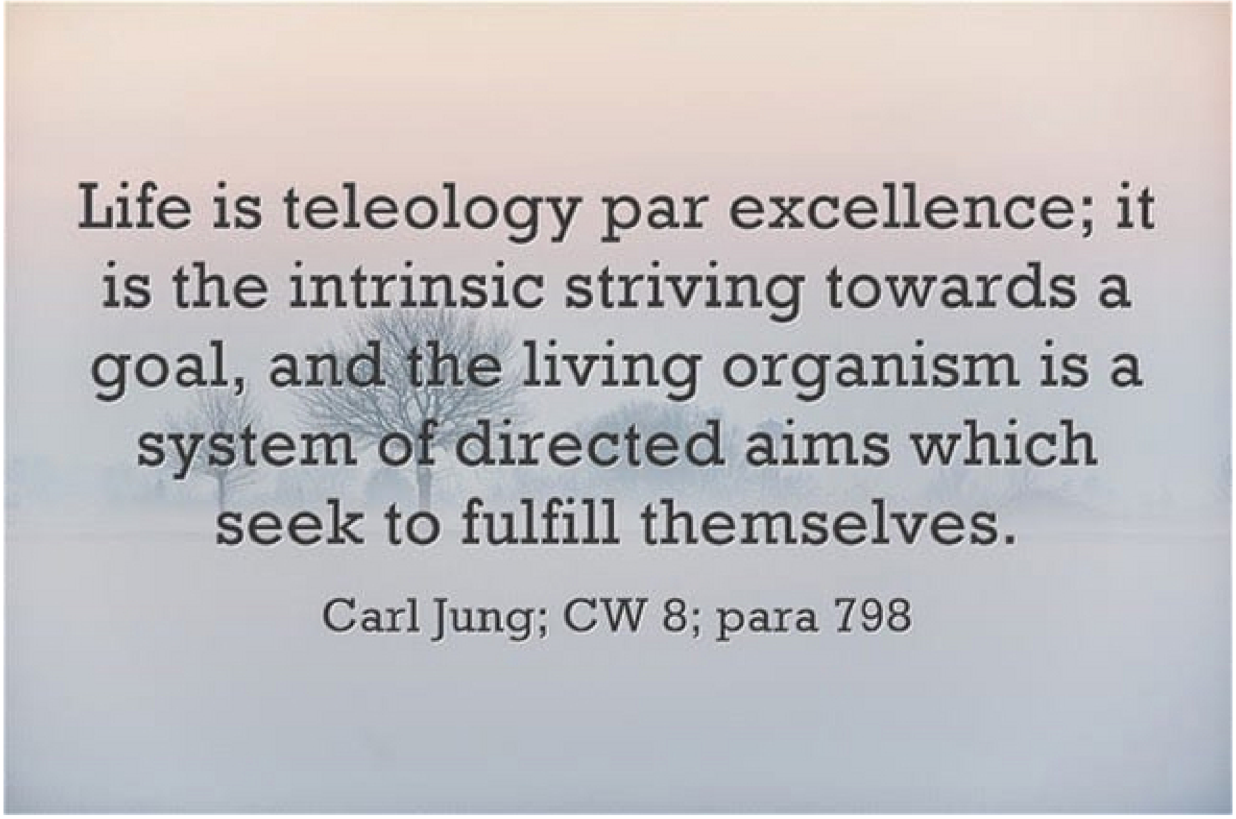

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves.

Carl Jung; CW 8; para 798

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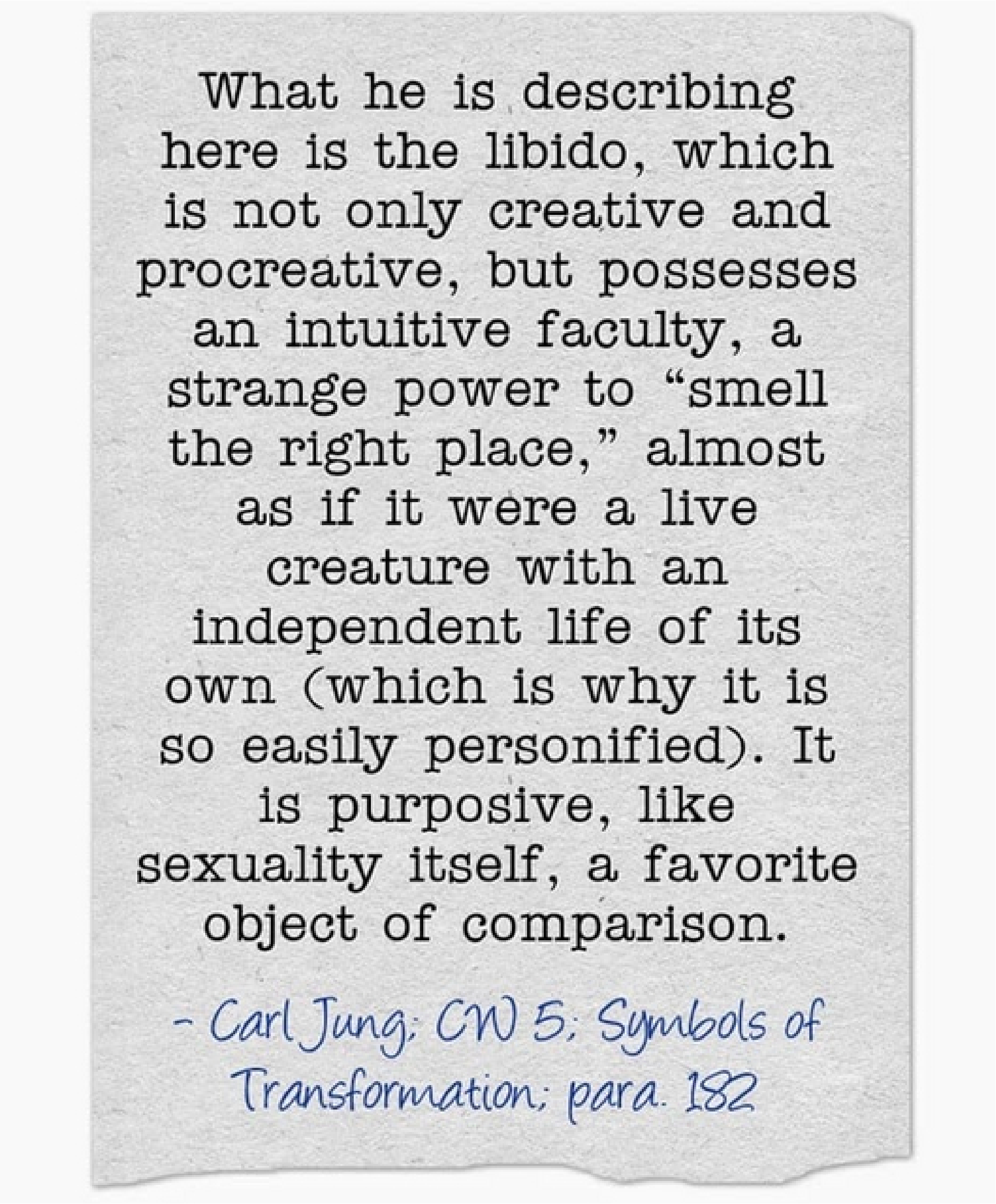

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to “smell the right place,” almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison.

- Carl Jung; CW 5; Symbols of Transformation; para. 182

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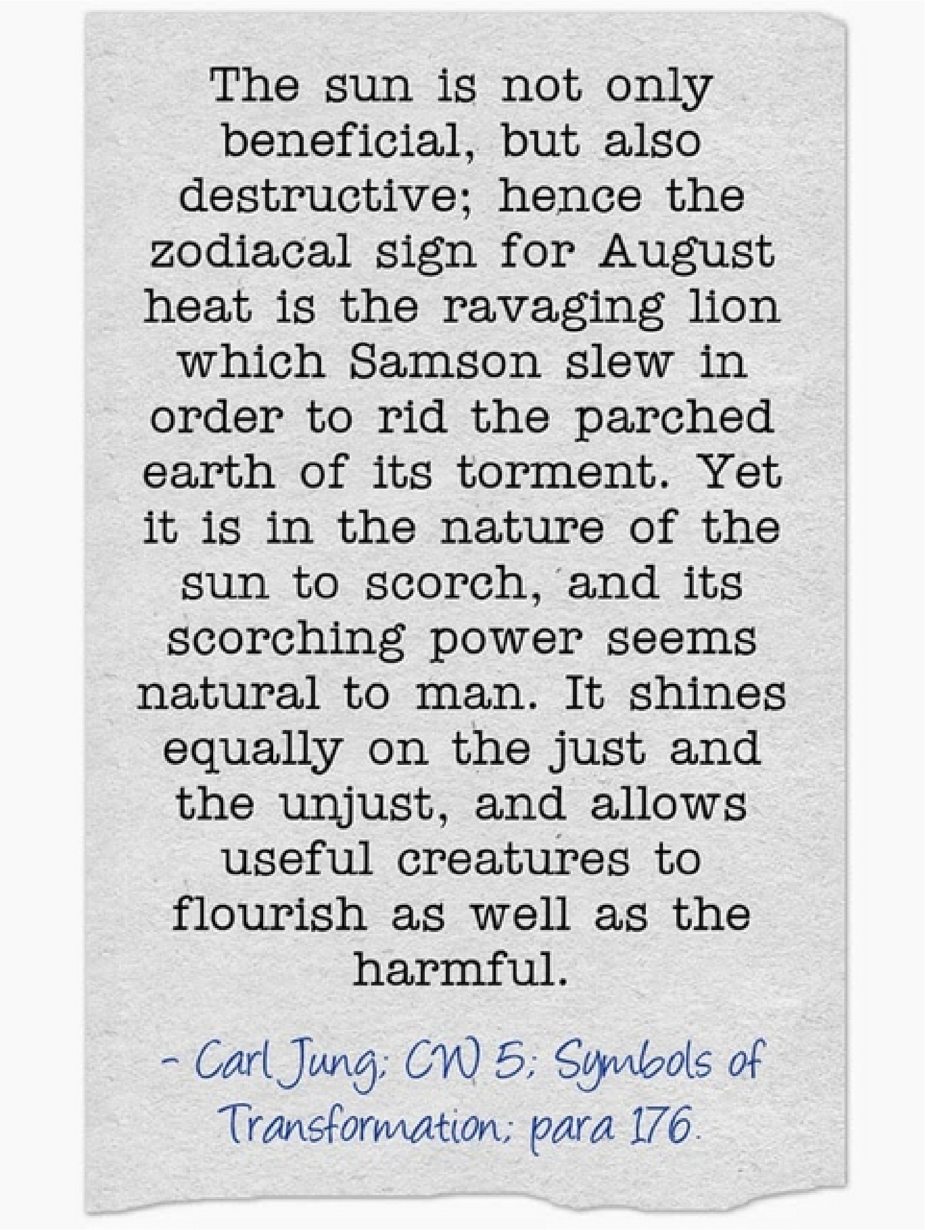

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful.

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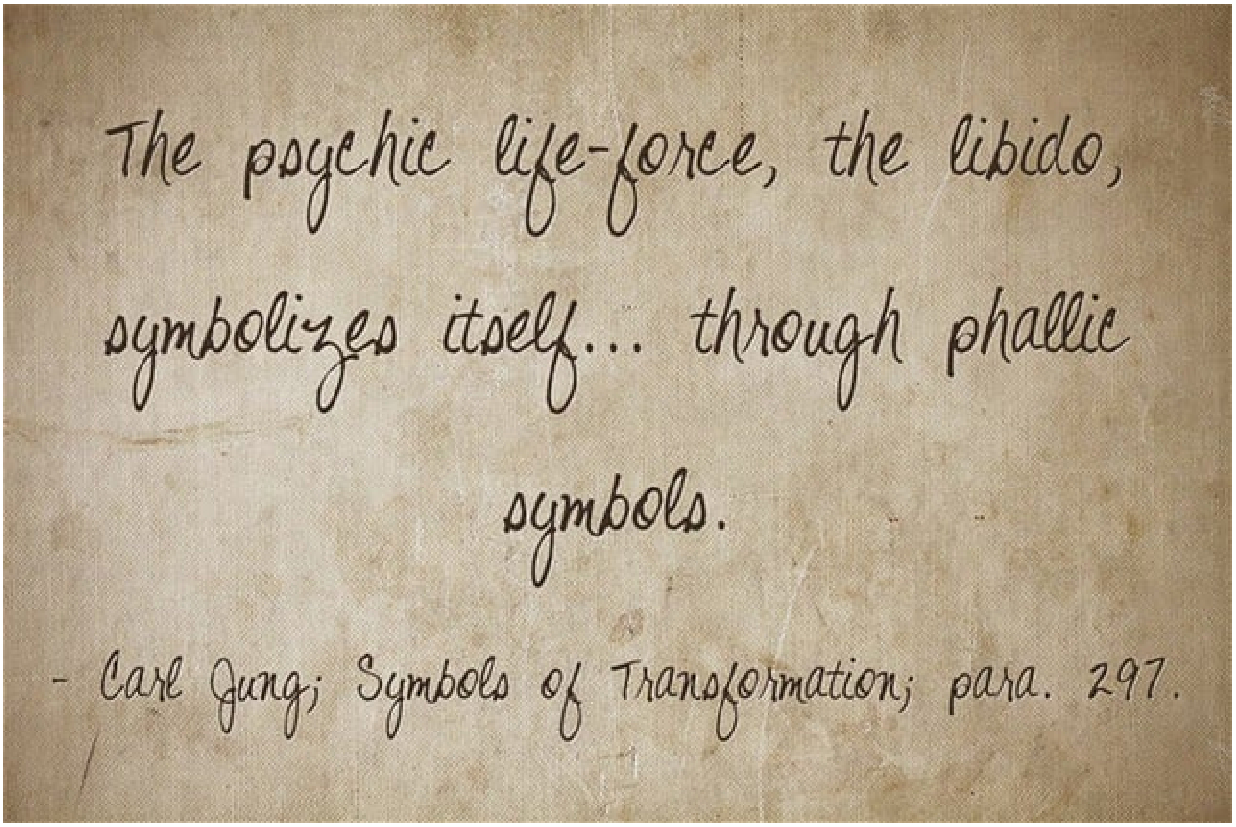

The psychic life-force, the libido, symbolizes itself… through phallic symbols.

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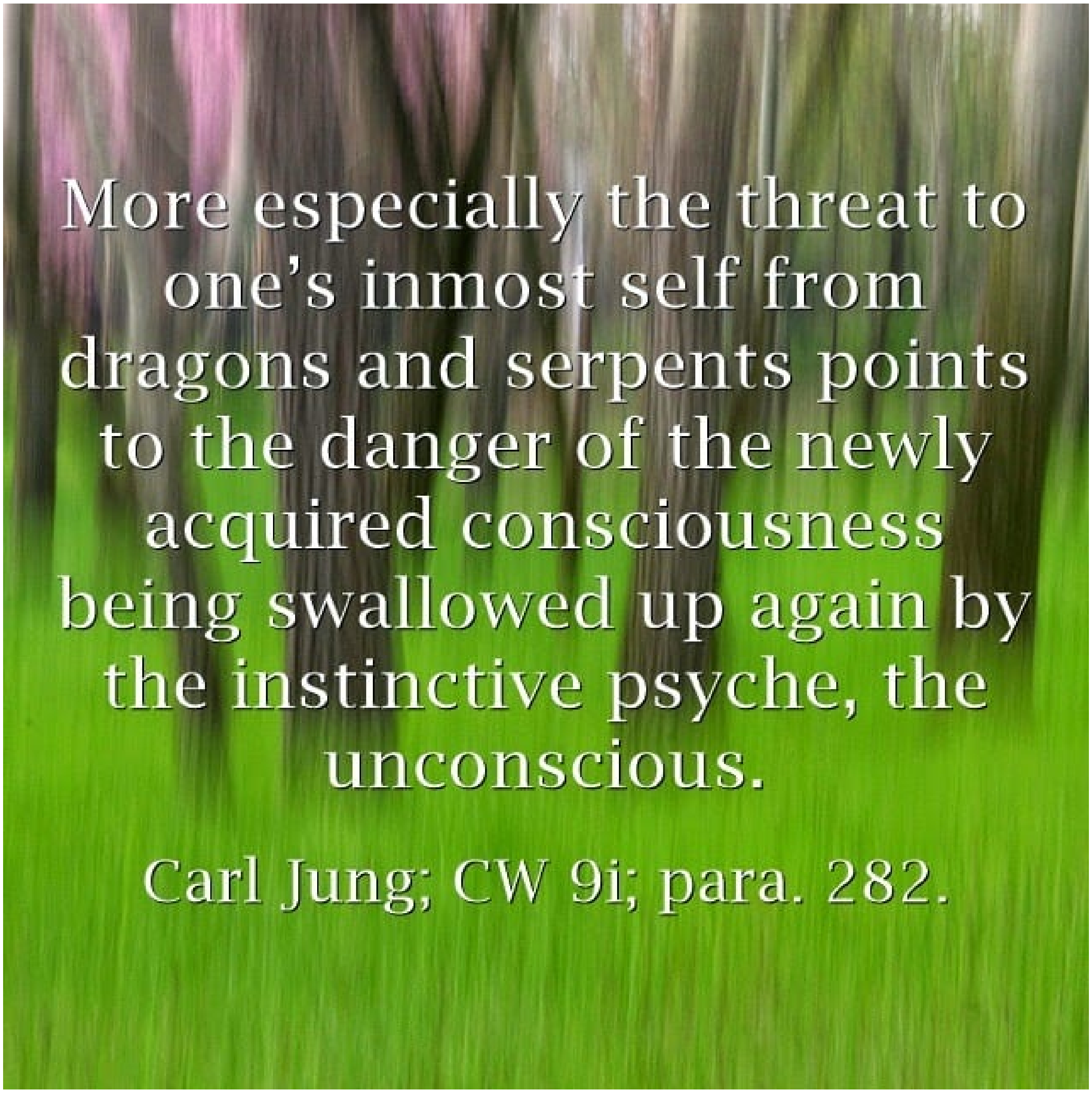
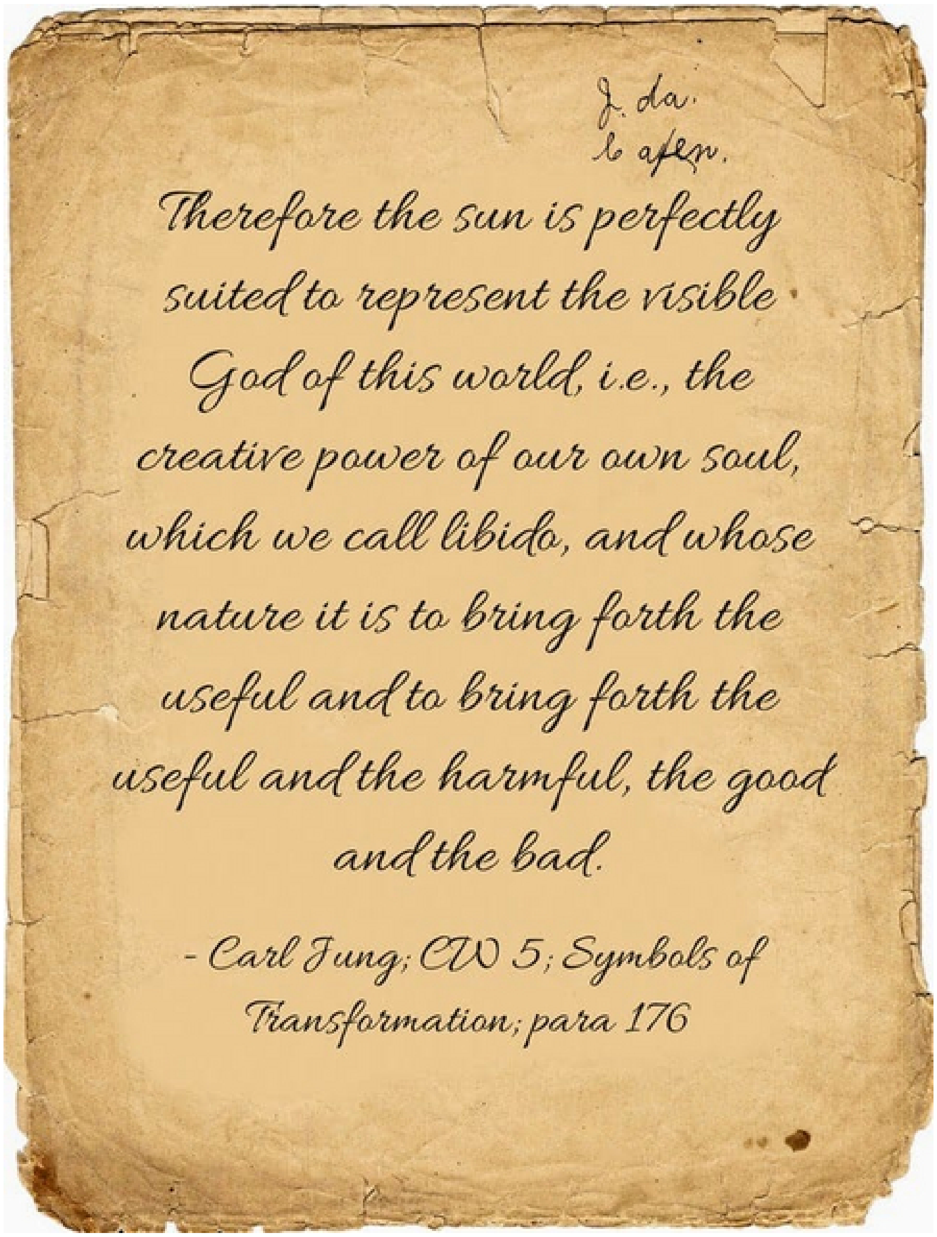


More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.



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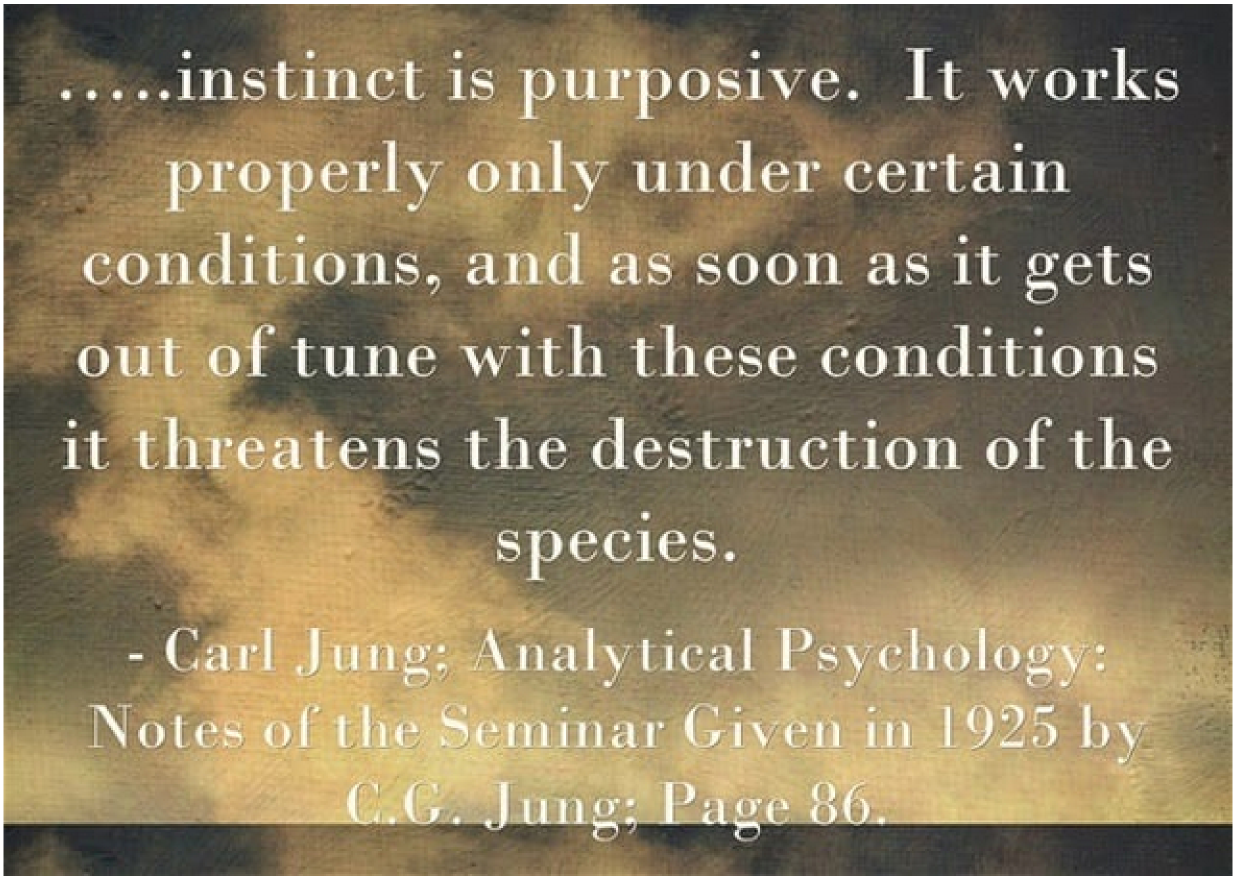

.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species.

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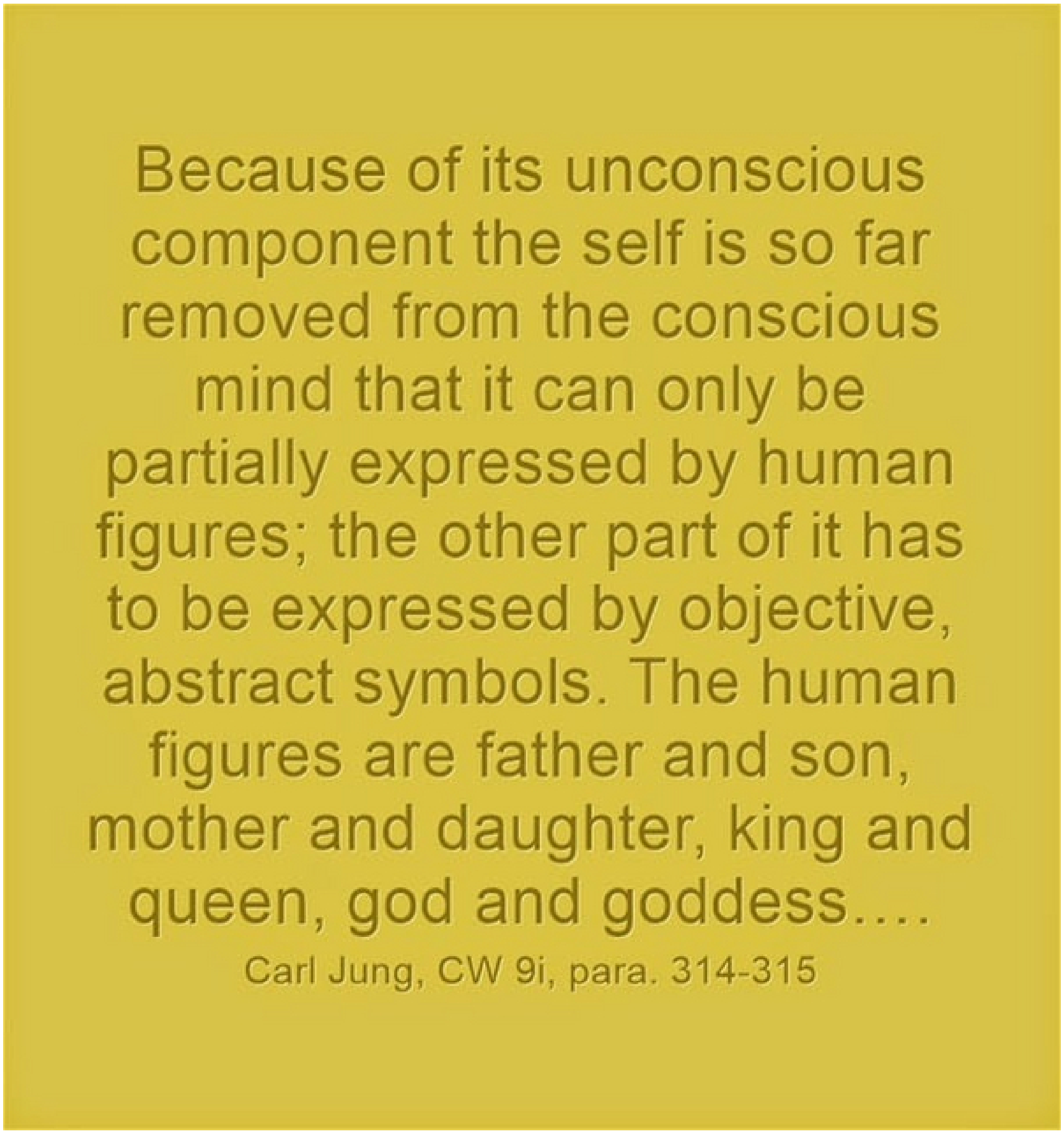

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess….

Carl Jung, CW 9i, para. 314-315

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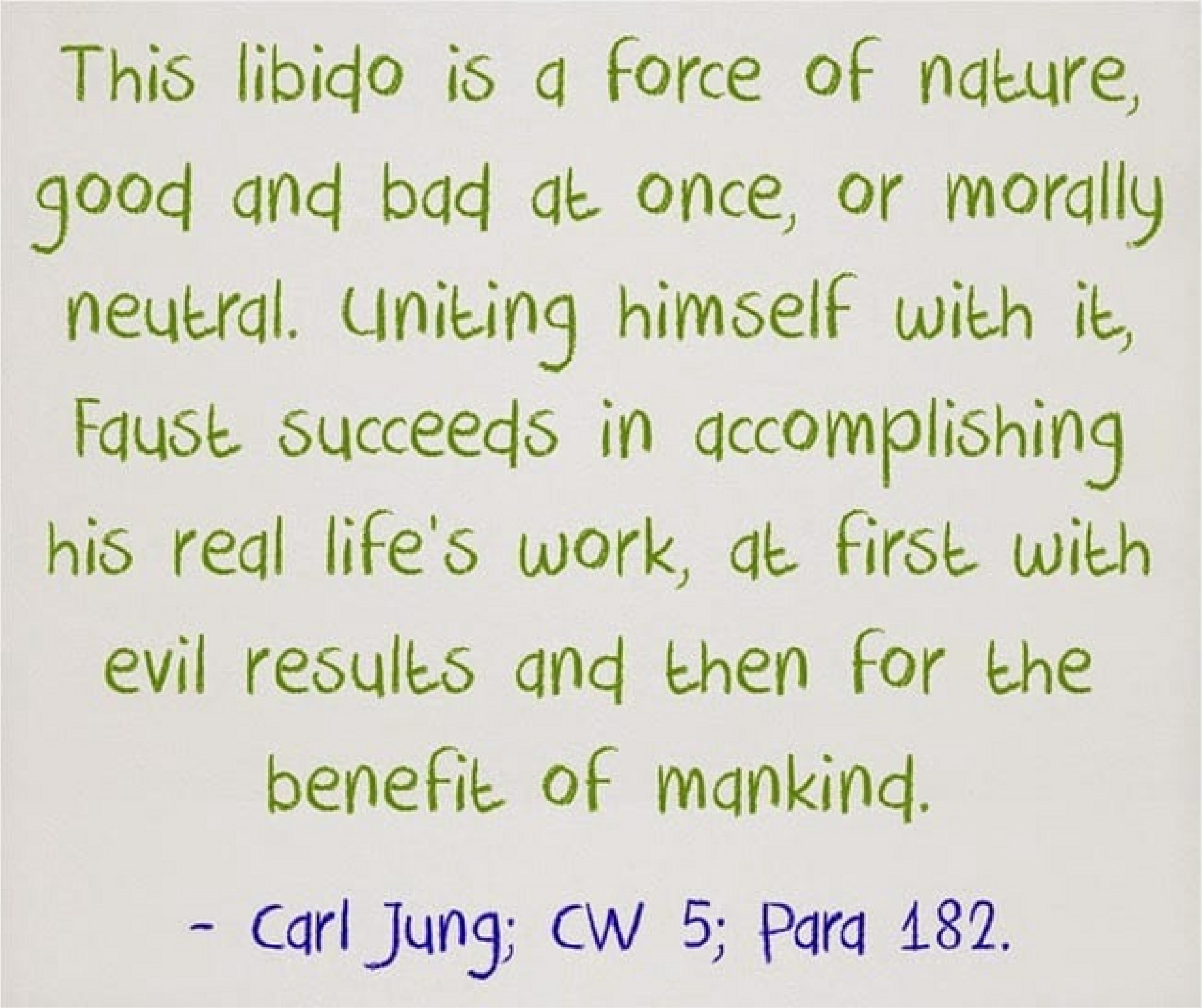

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind.

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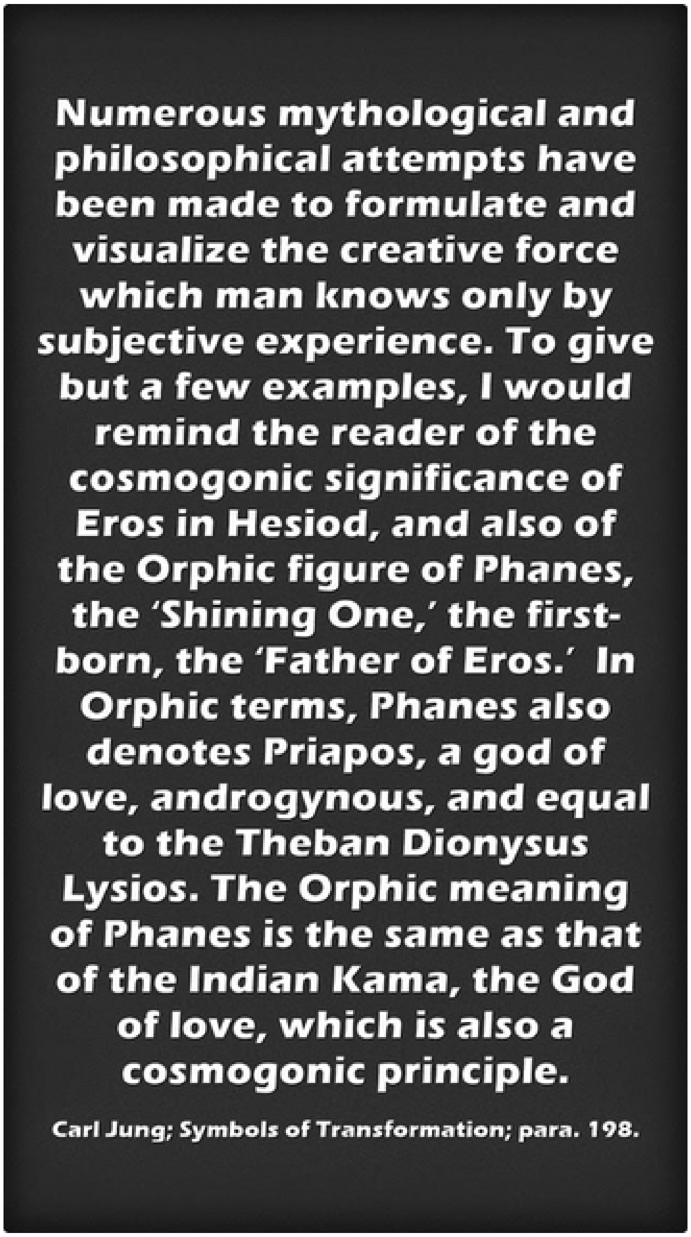

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle.

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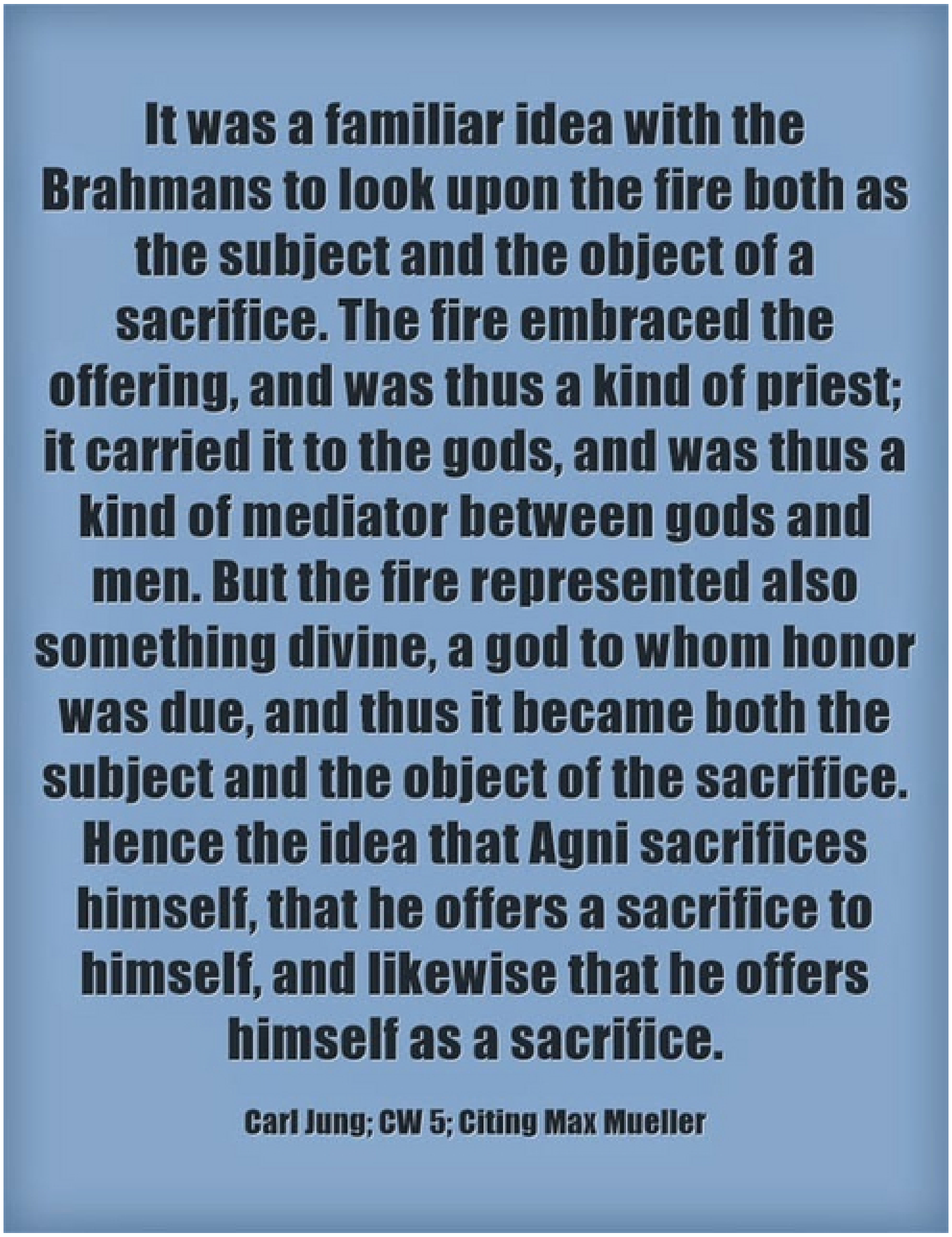

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice.

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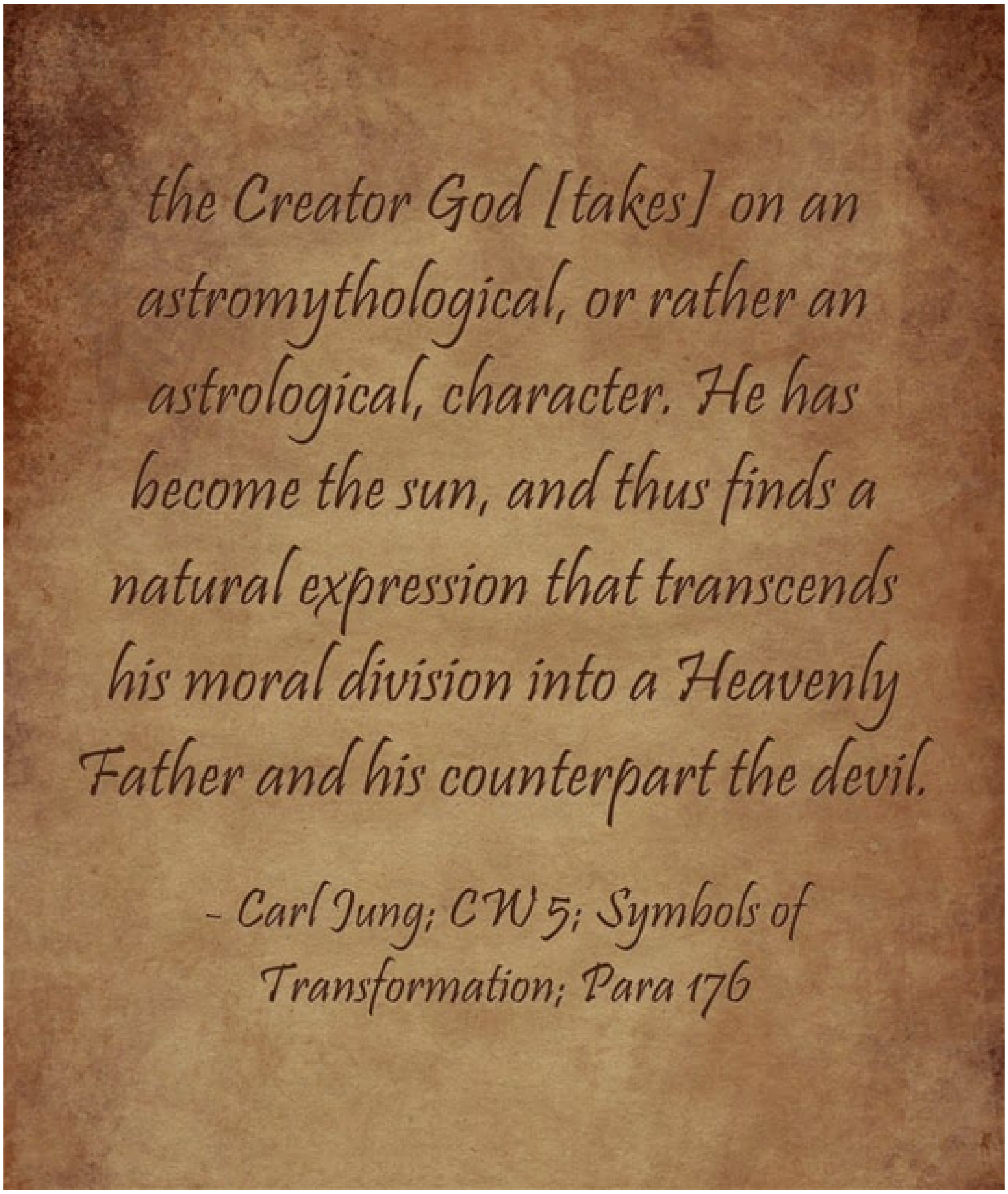

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil.

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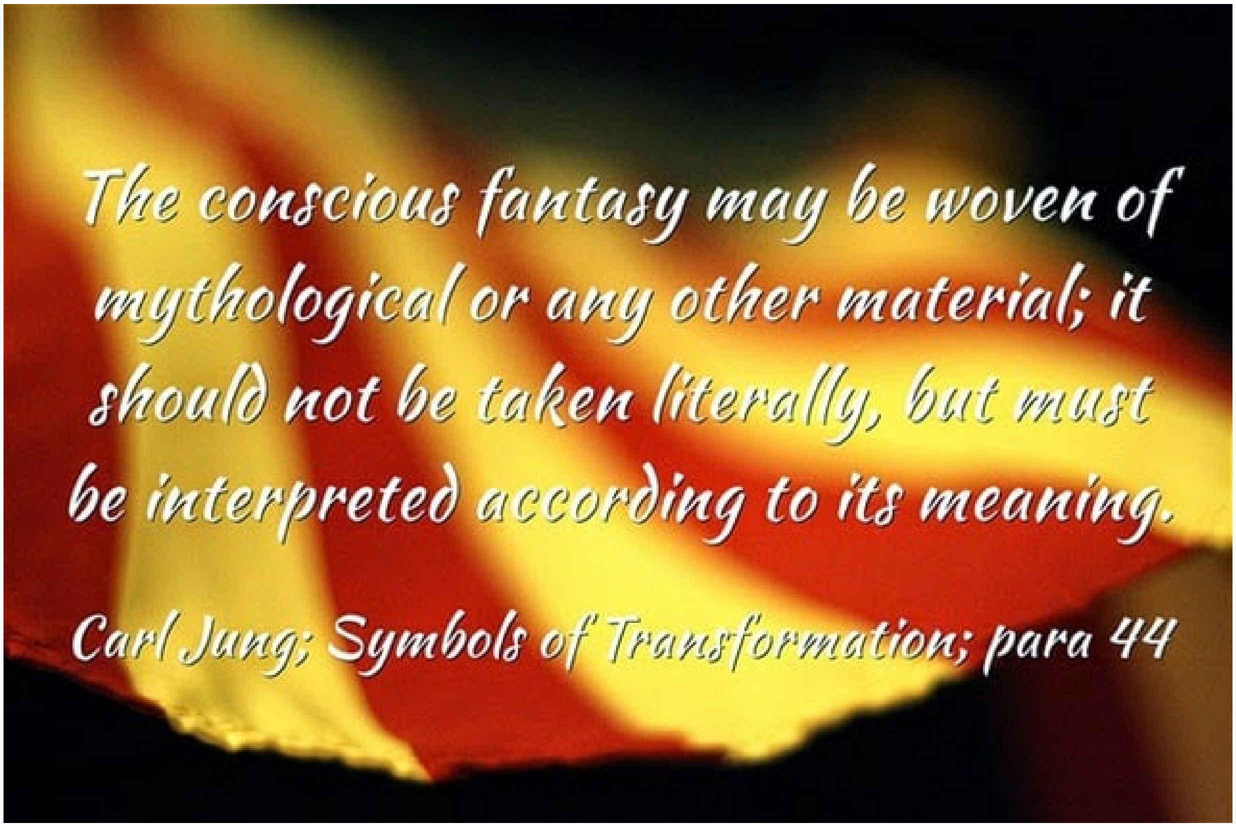

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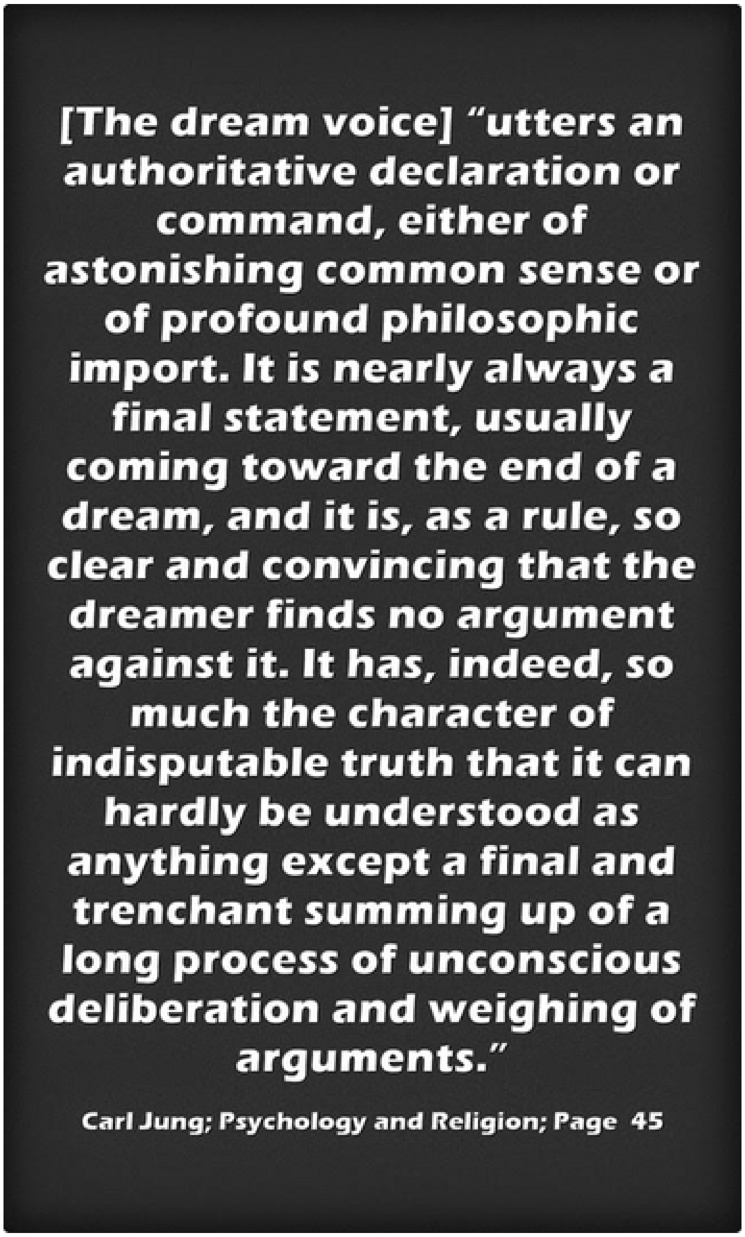

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.”

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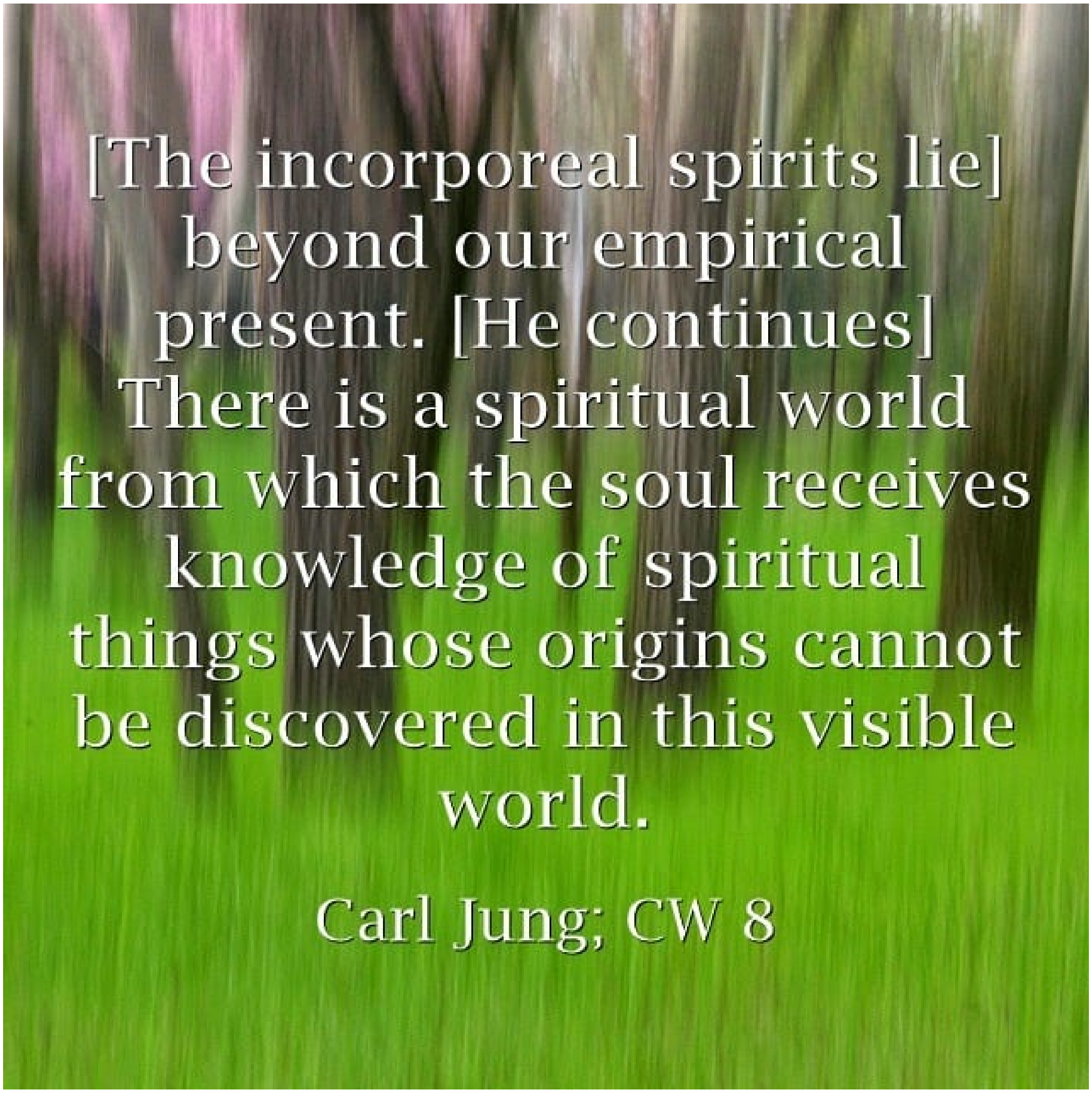

[The incorporeal spirits lie]
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There is a spiritual world
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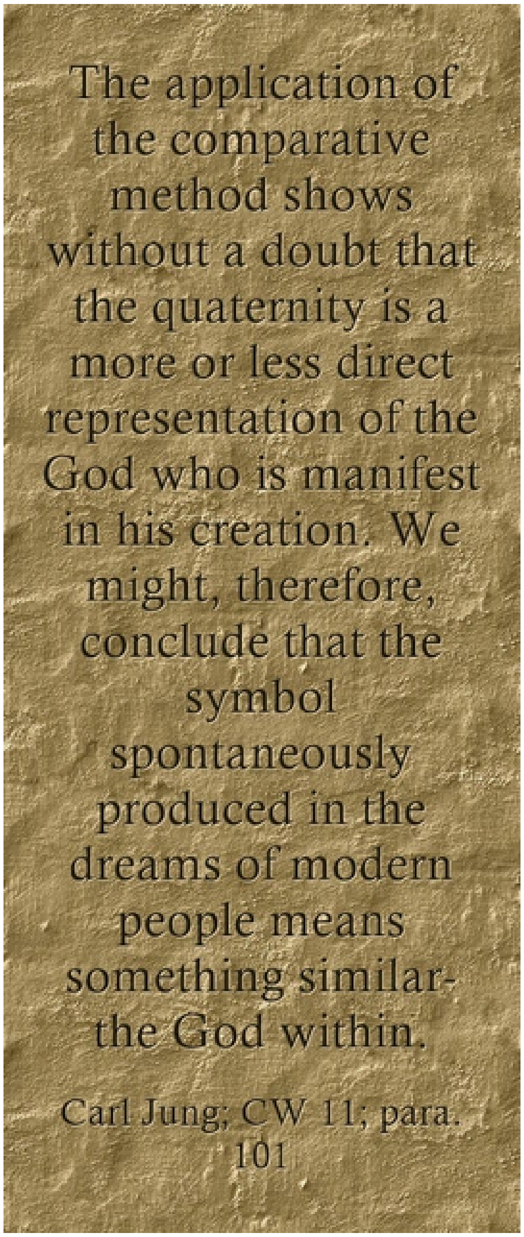

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within.

Carl Jung; CW 11; para. 101

[780]

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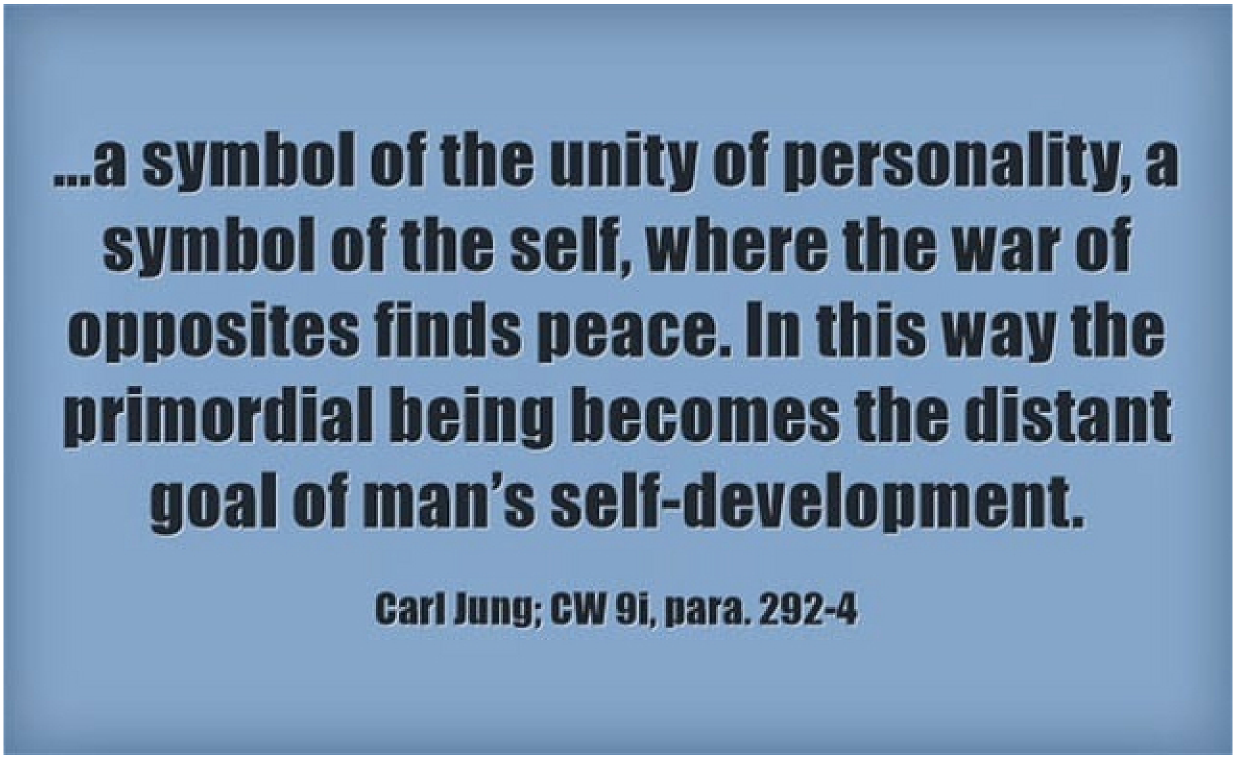
…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man’s self-development.

Carl Jung; CW 9i, para. 292-4

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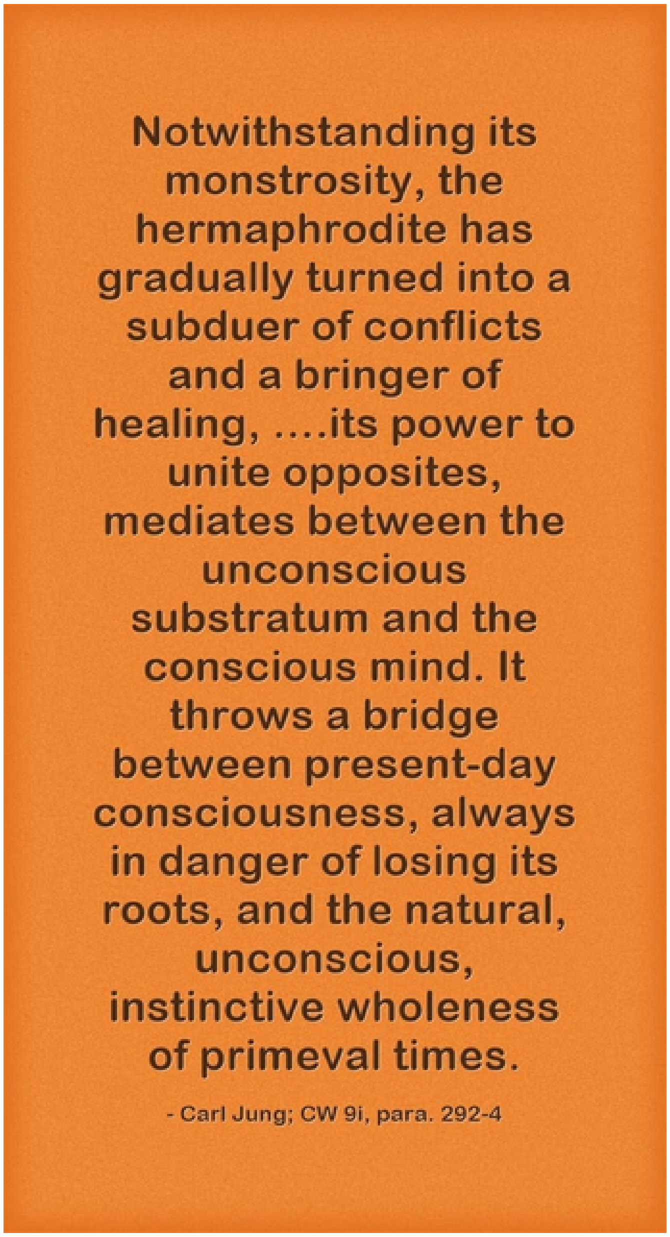

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ….its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times.

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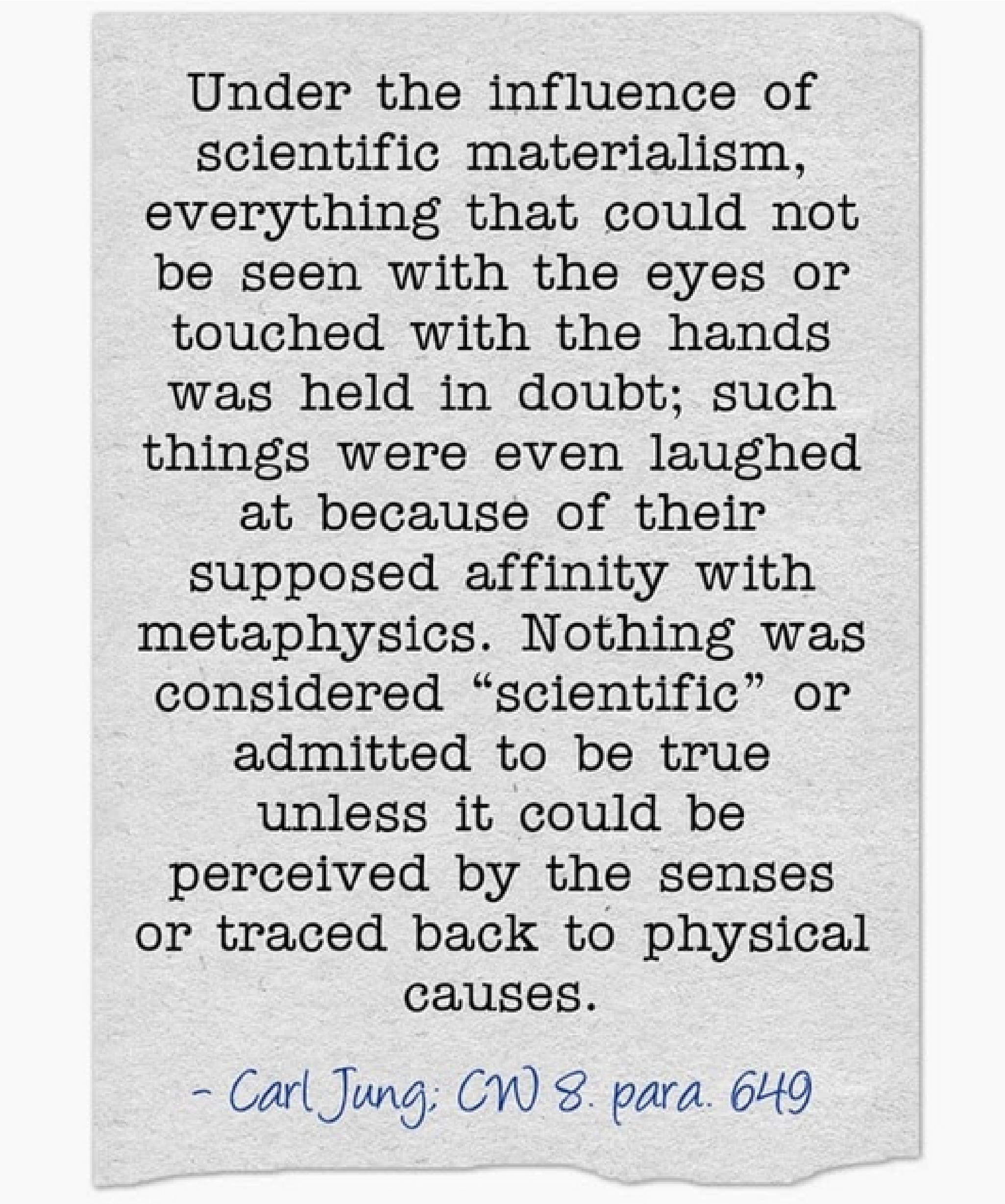

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes.

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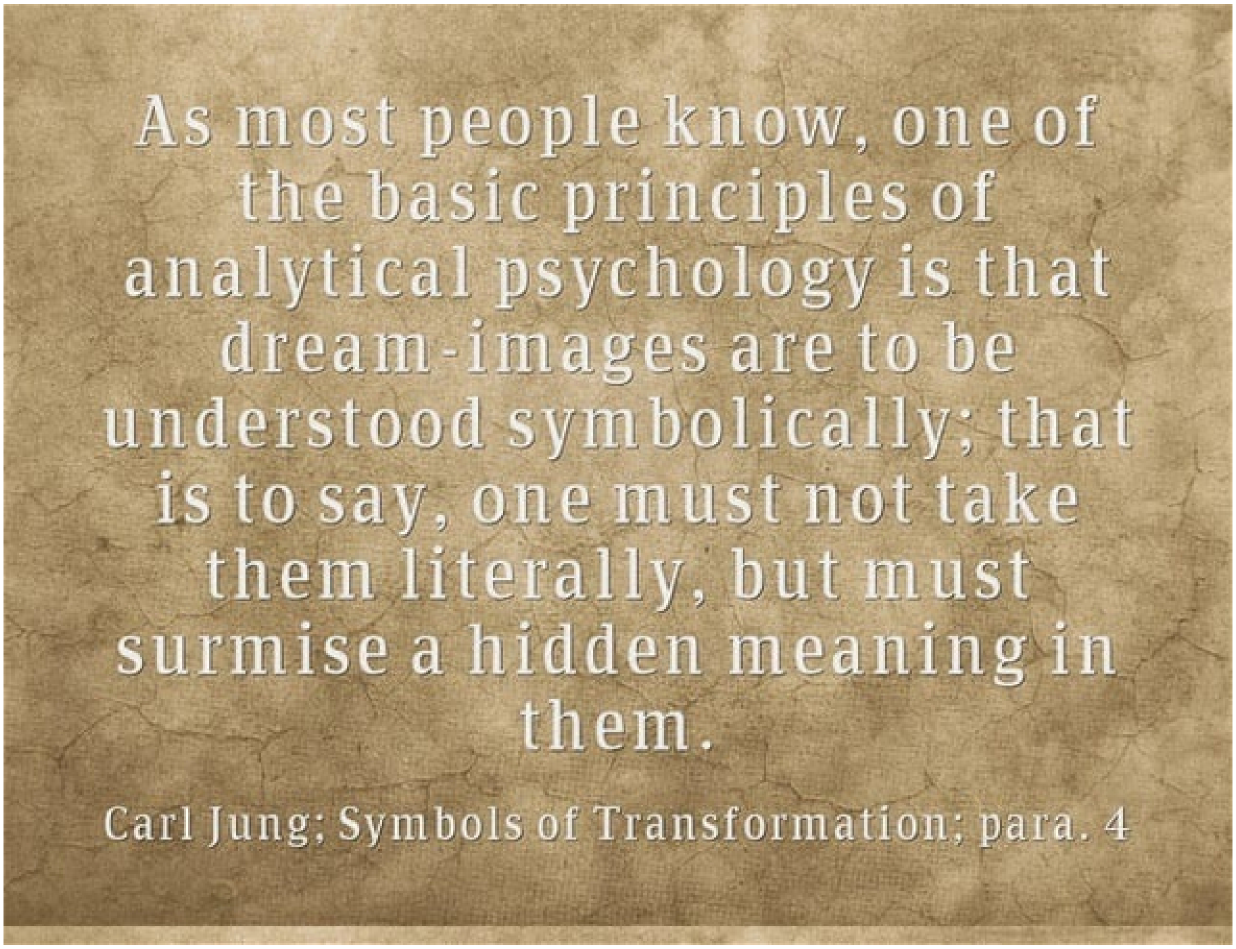

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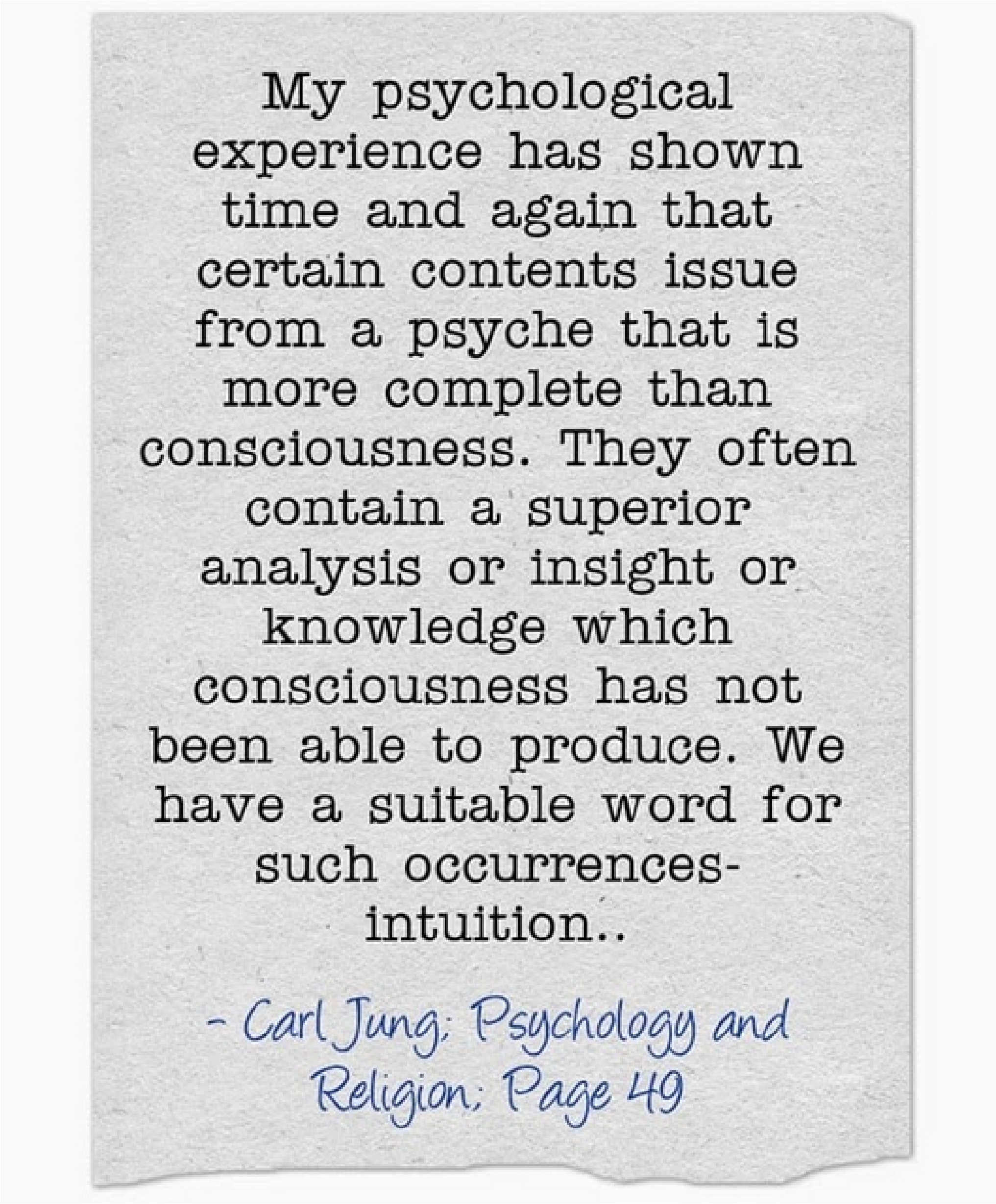

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition..

- Carl Jung; Psychology and Religion; Page 49

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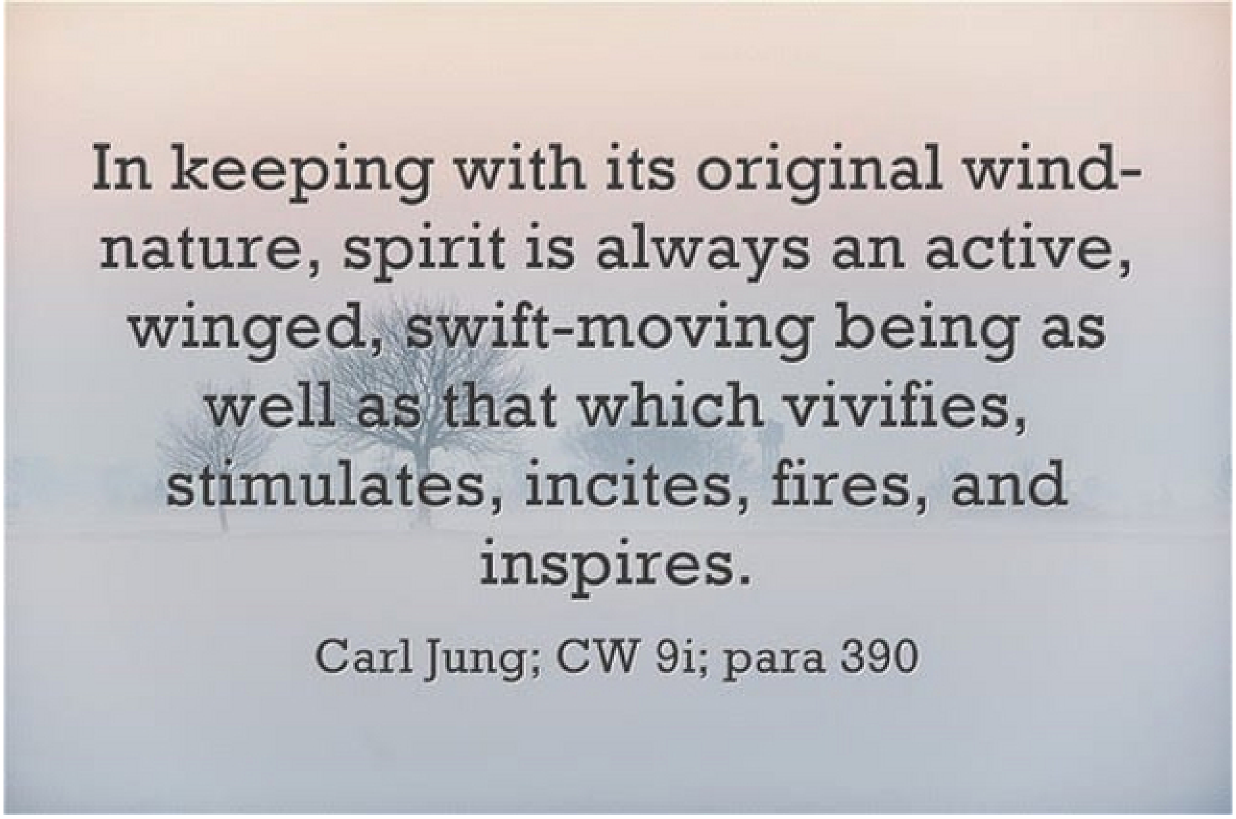

In keeping with its original wind-nature, spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires.

Carl Jung; CW 9i; para 390

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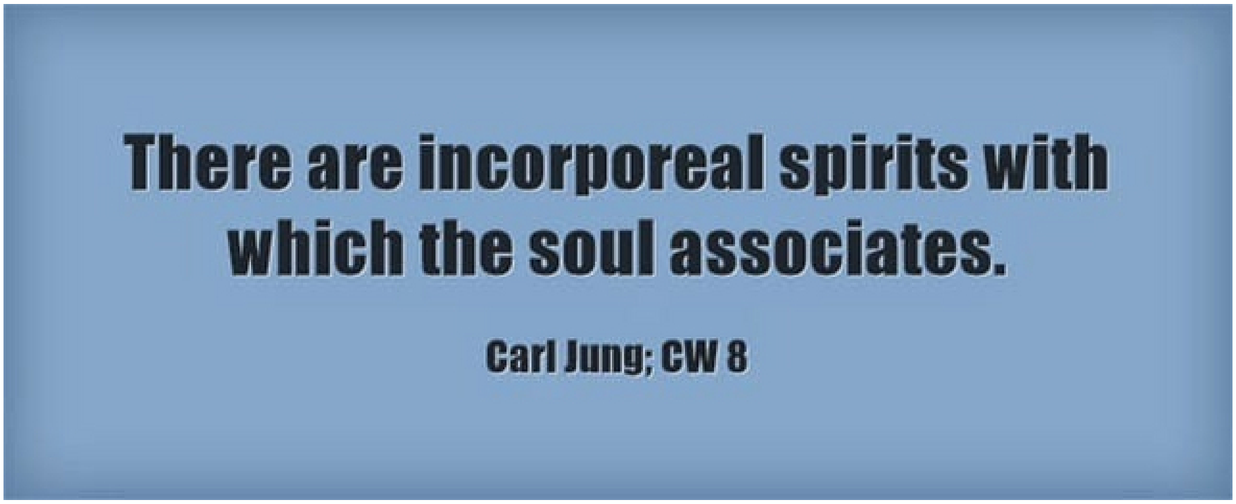
[787]



There are incorporeal spirits with which the soul associates.

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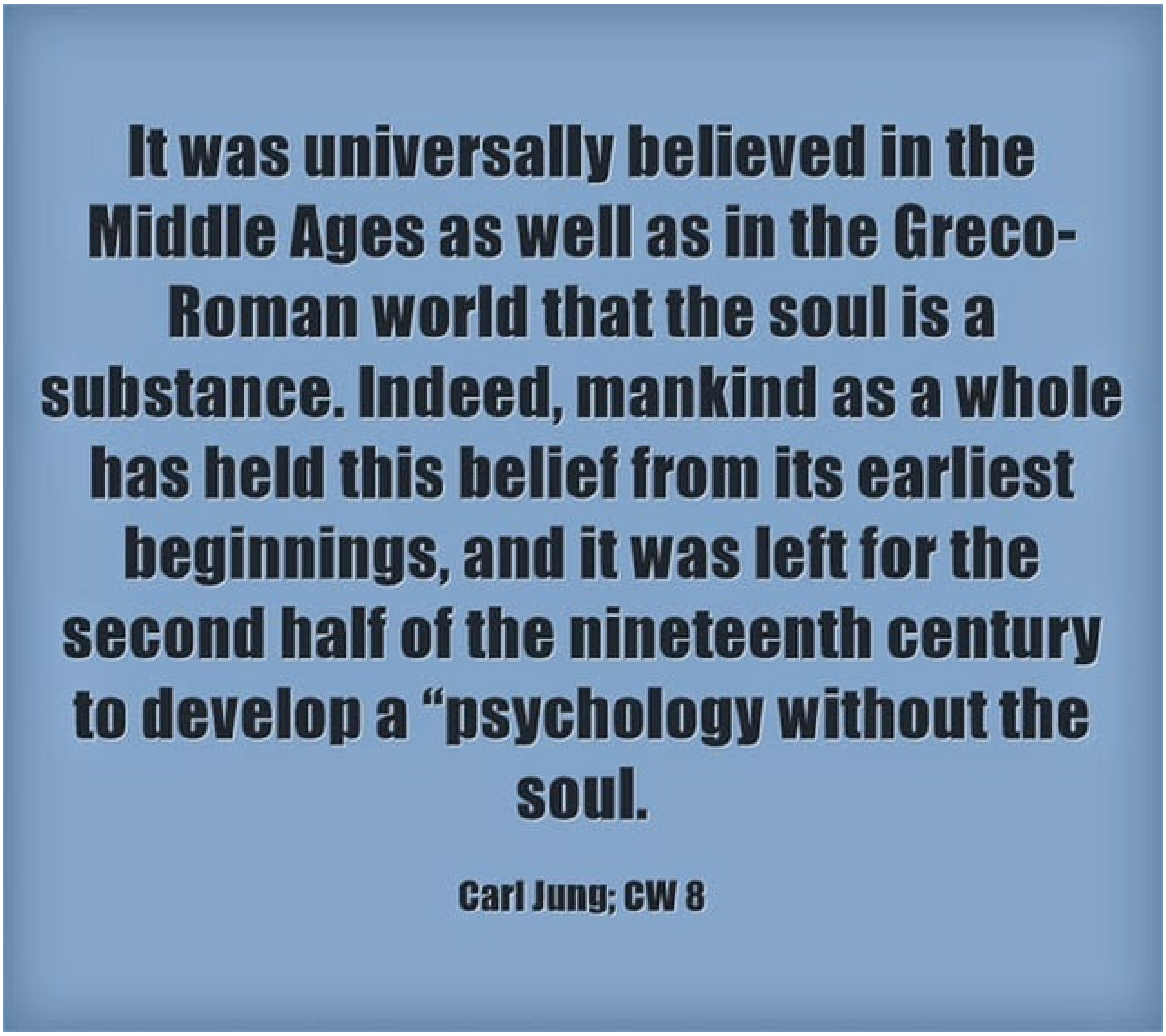
[788]



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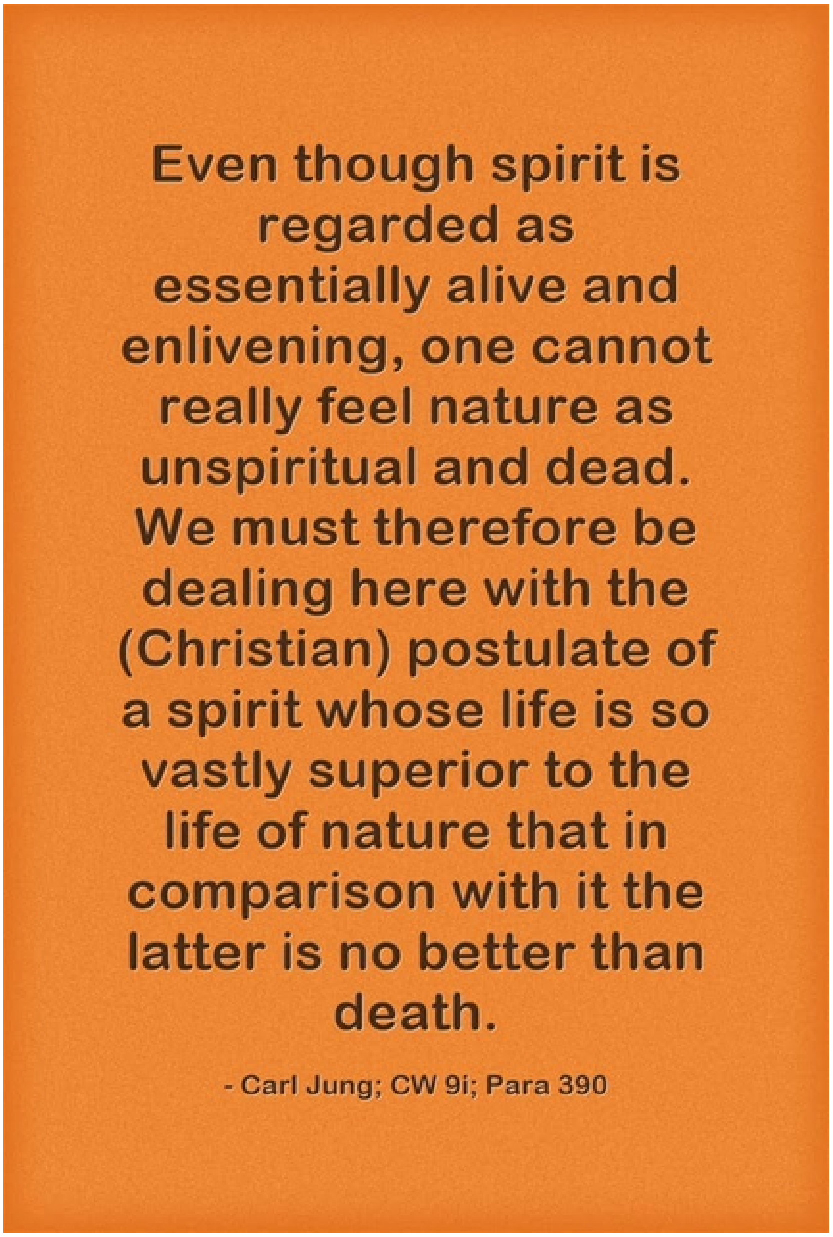

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death.

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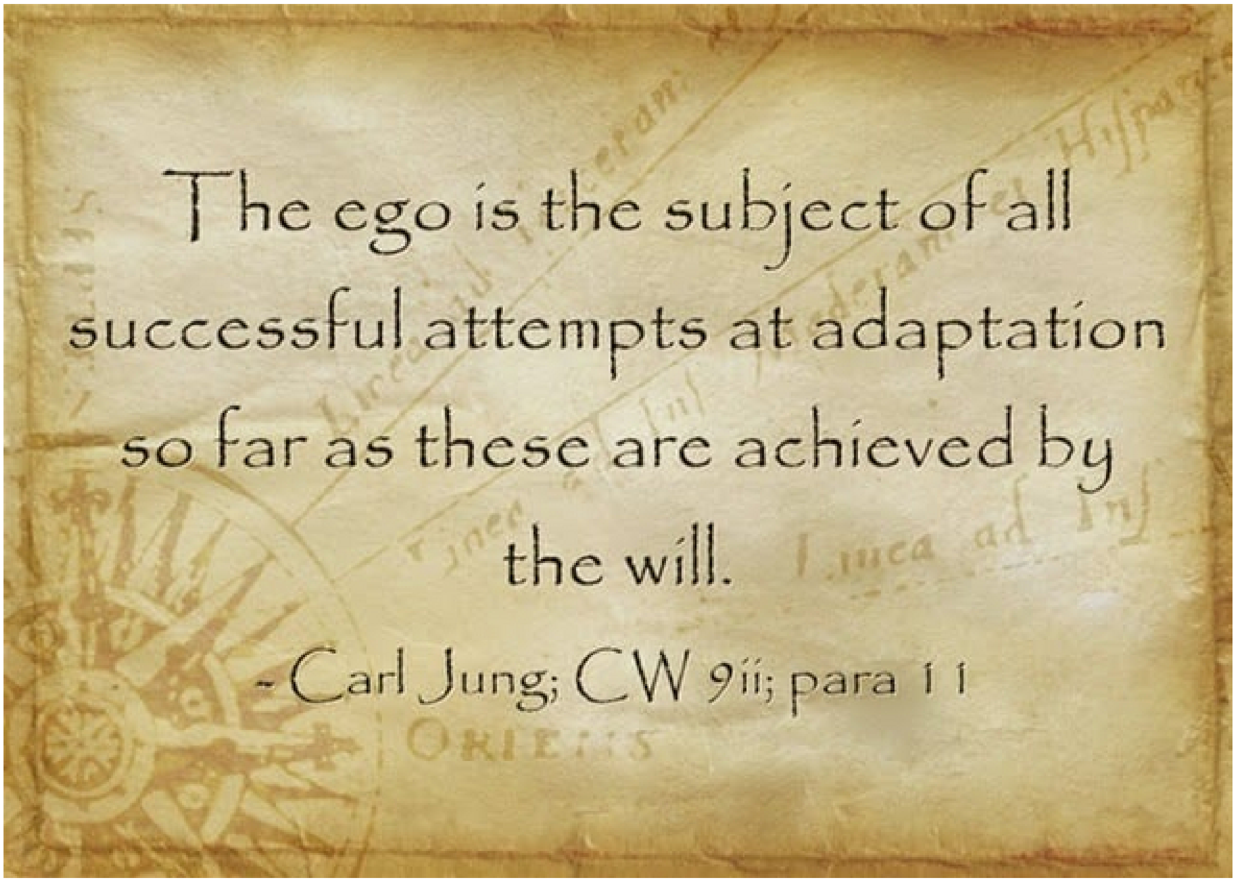

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will.

- Carl Jung; CW 9ii; para 11

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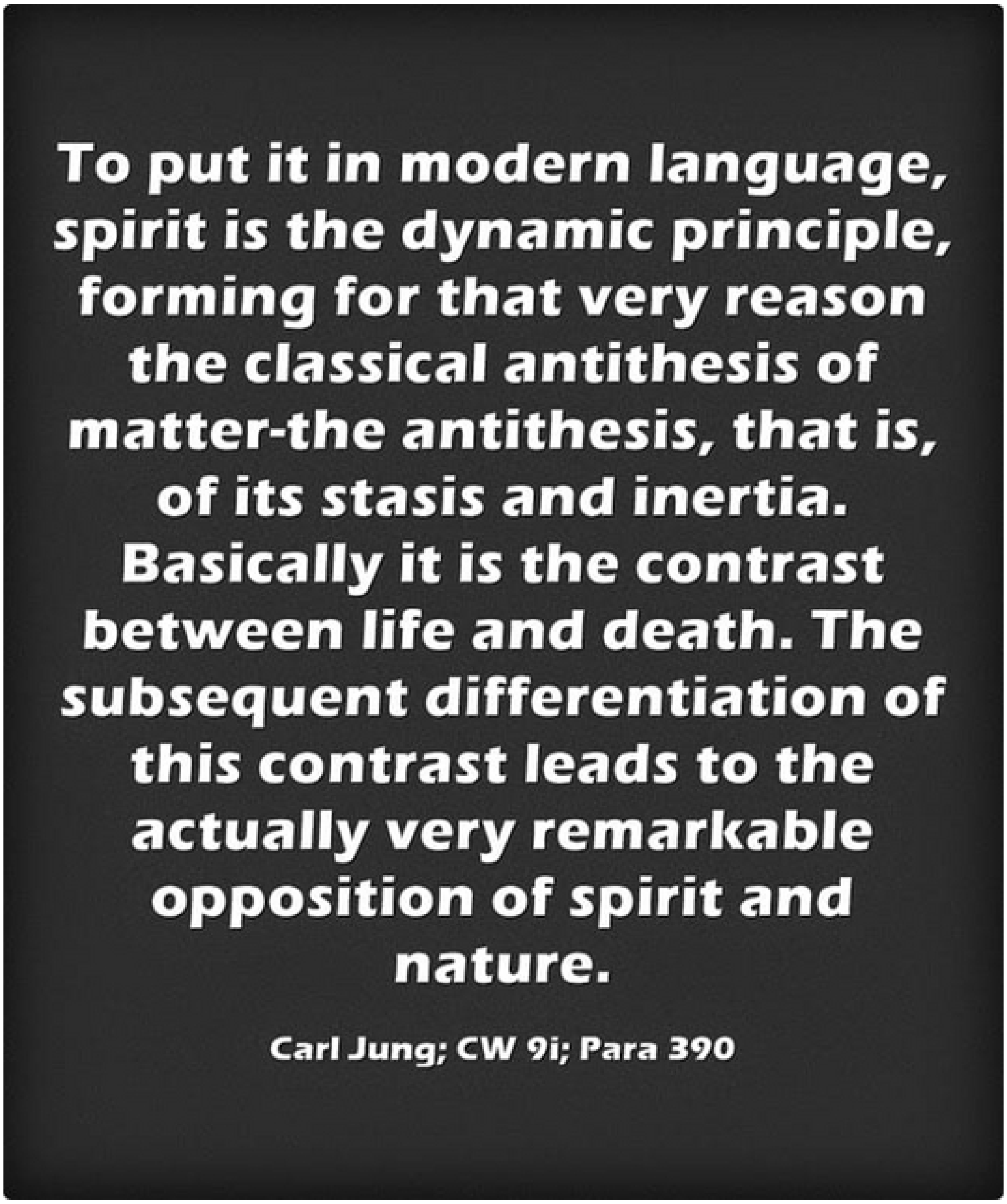

To put it in modern language,
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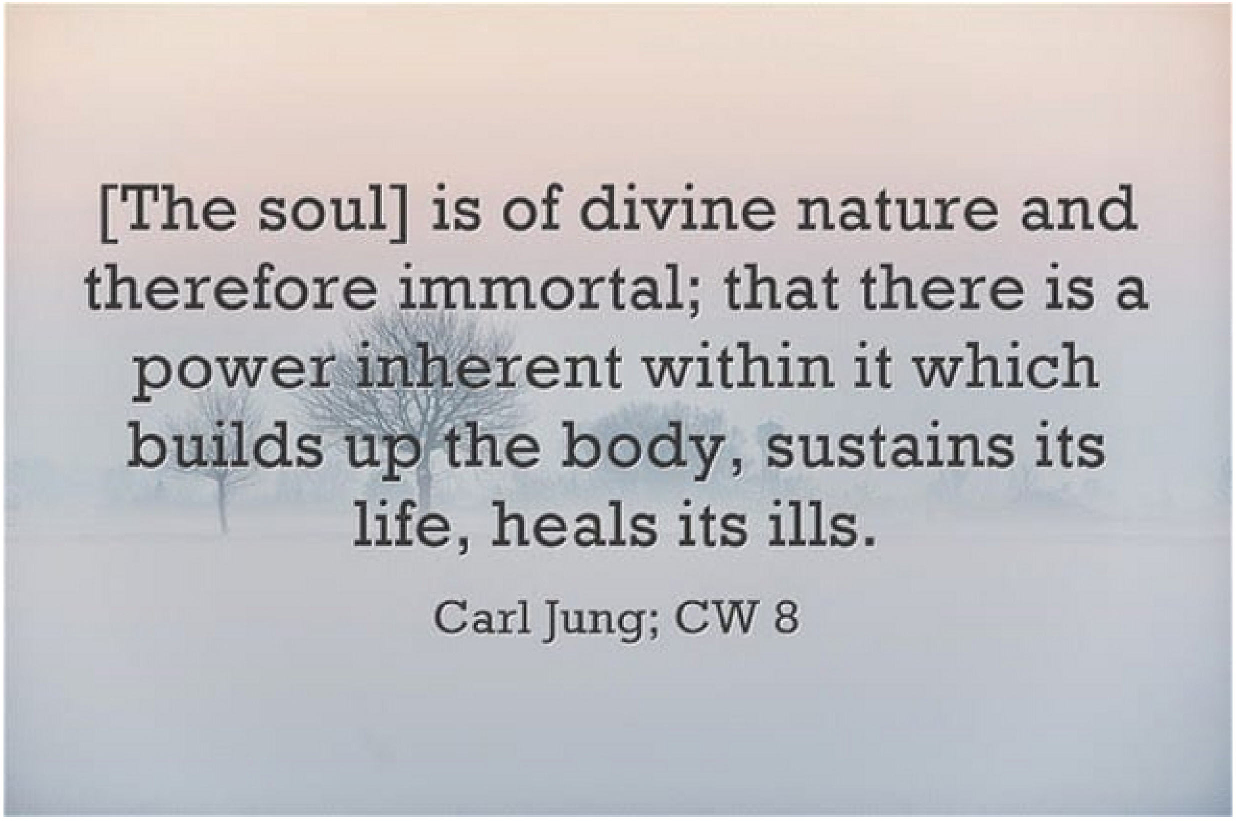

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills.

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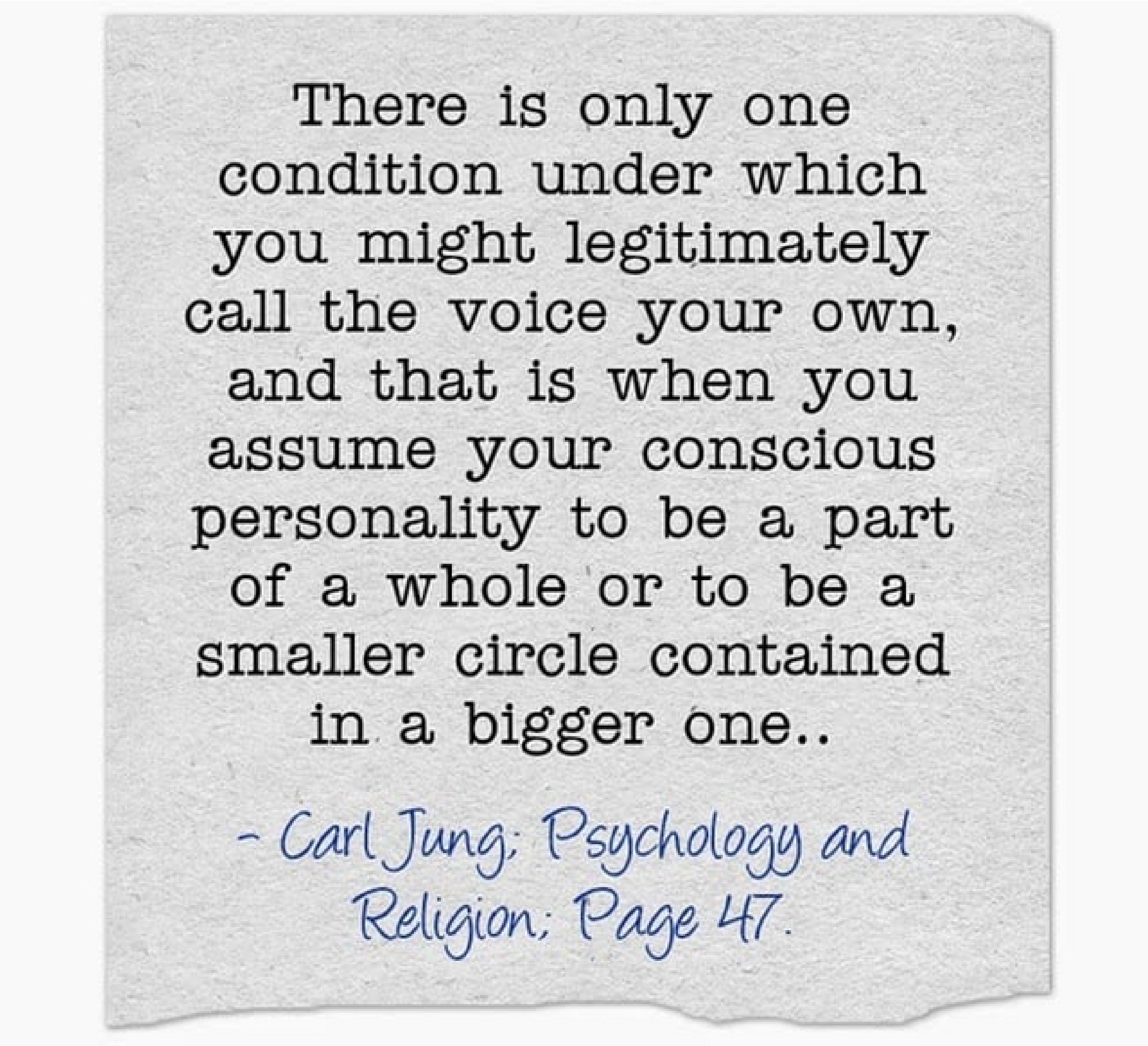

There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one..

- Carl Jung; Psychology and Religion; Page 47.

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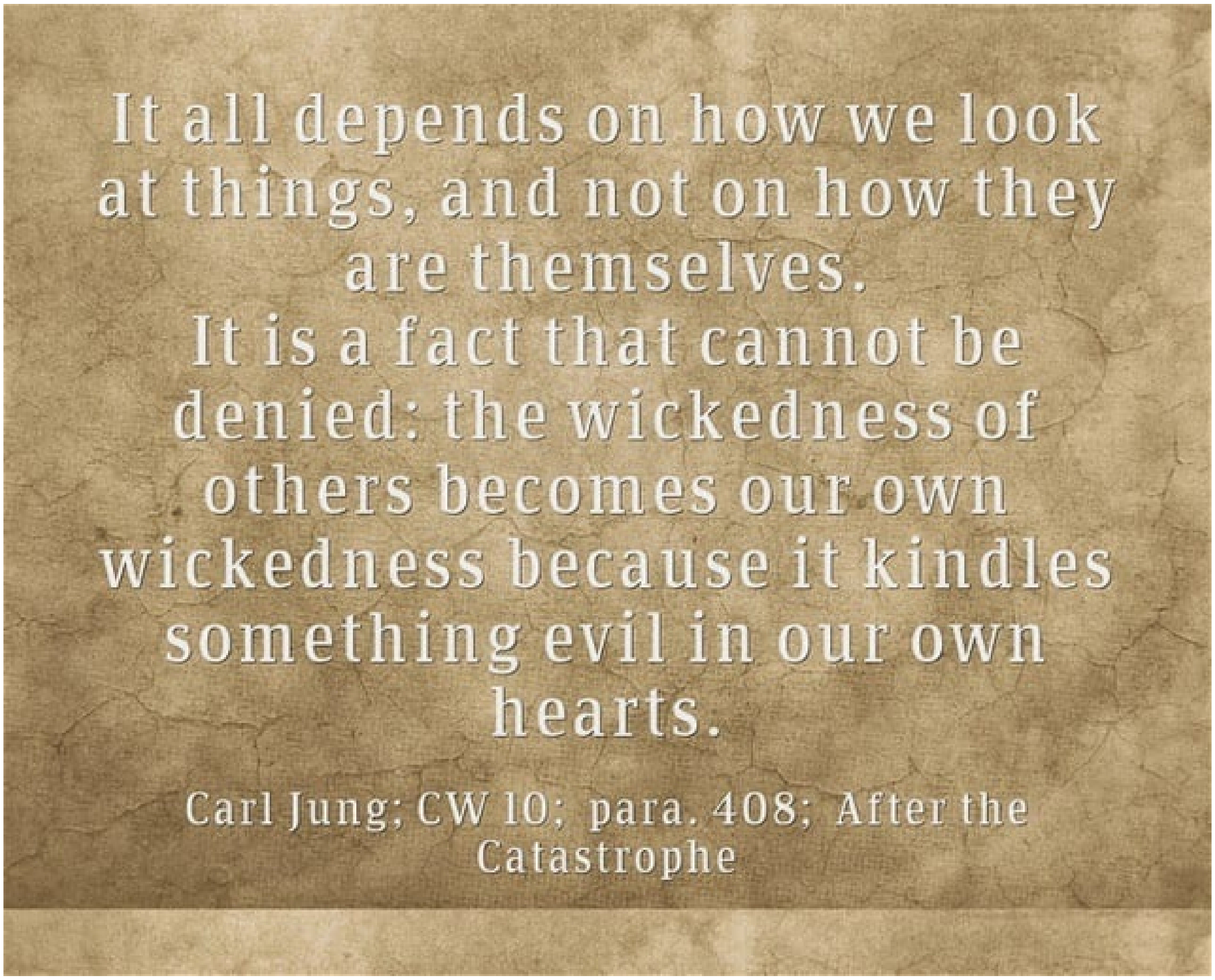

It all depends on how we look at things, and not on how they are themselves.
It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

Carl Jung; CW 10; para. 408; After the Catastrophe

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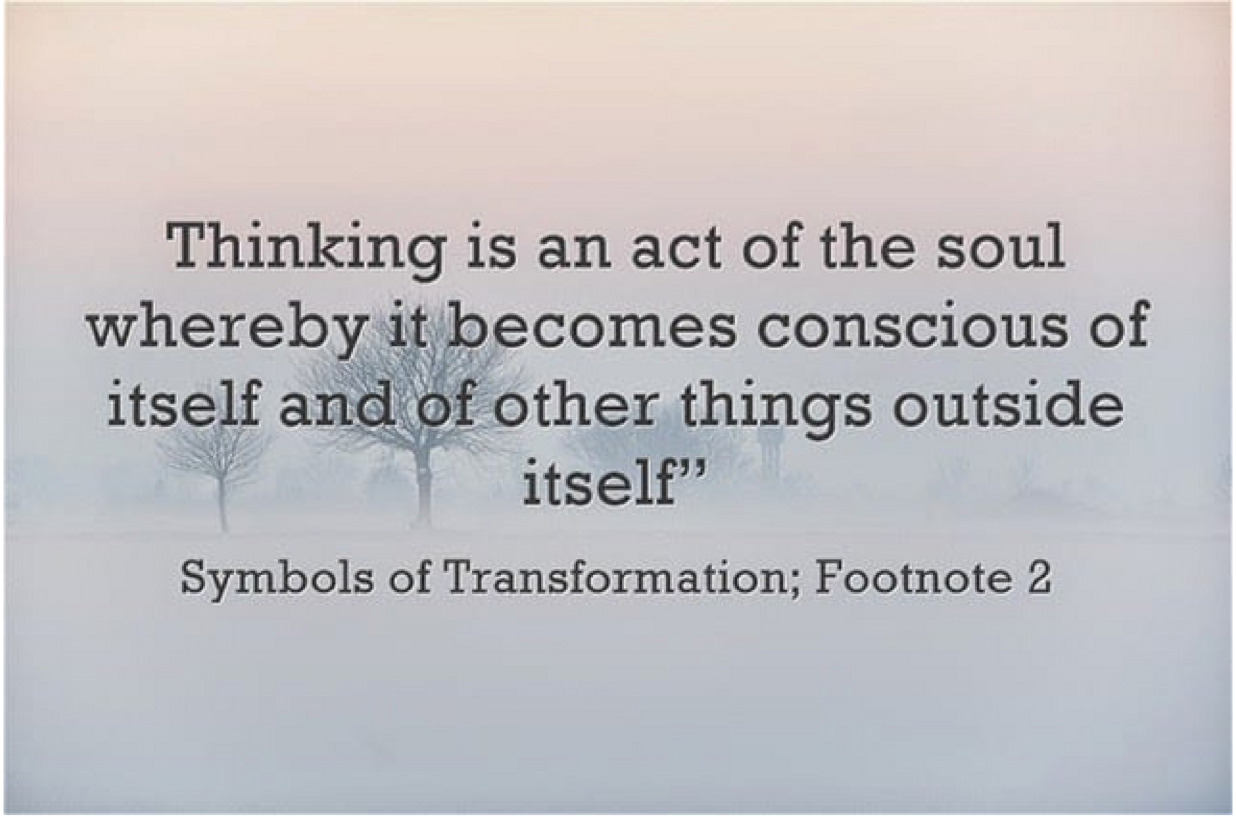

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself”
Symbols of Transformation; Footnote 2

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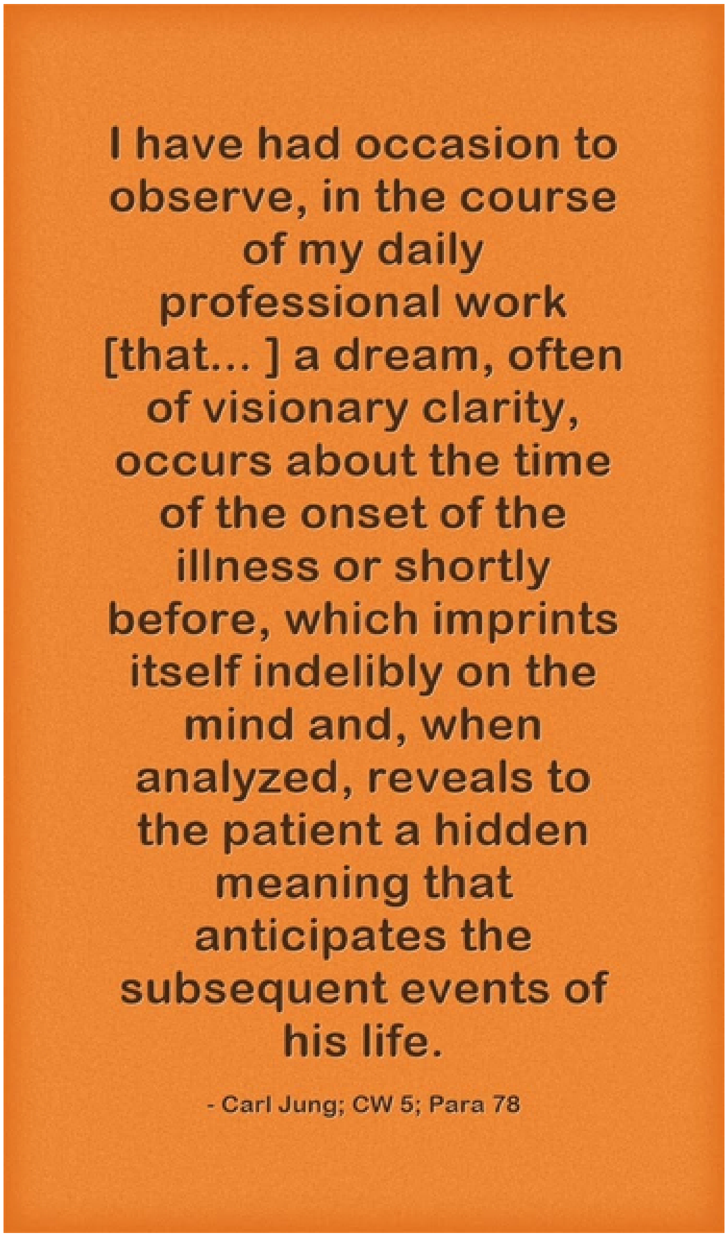

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life.

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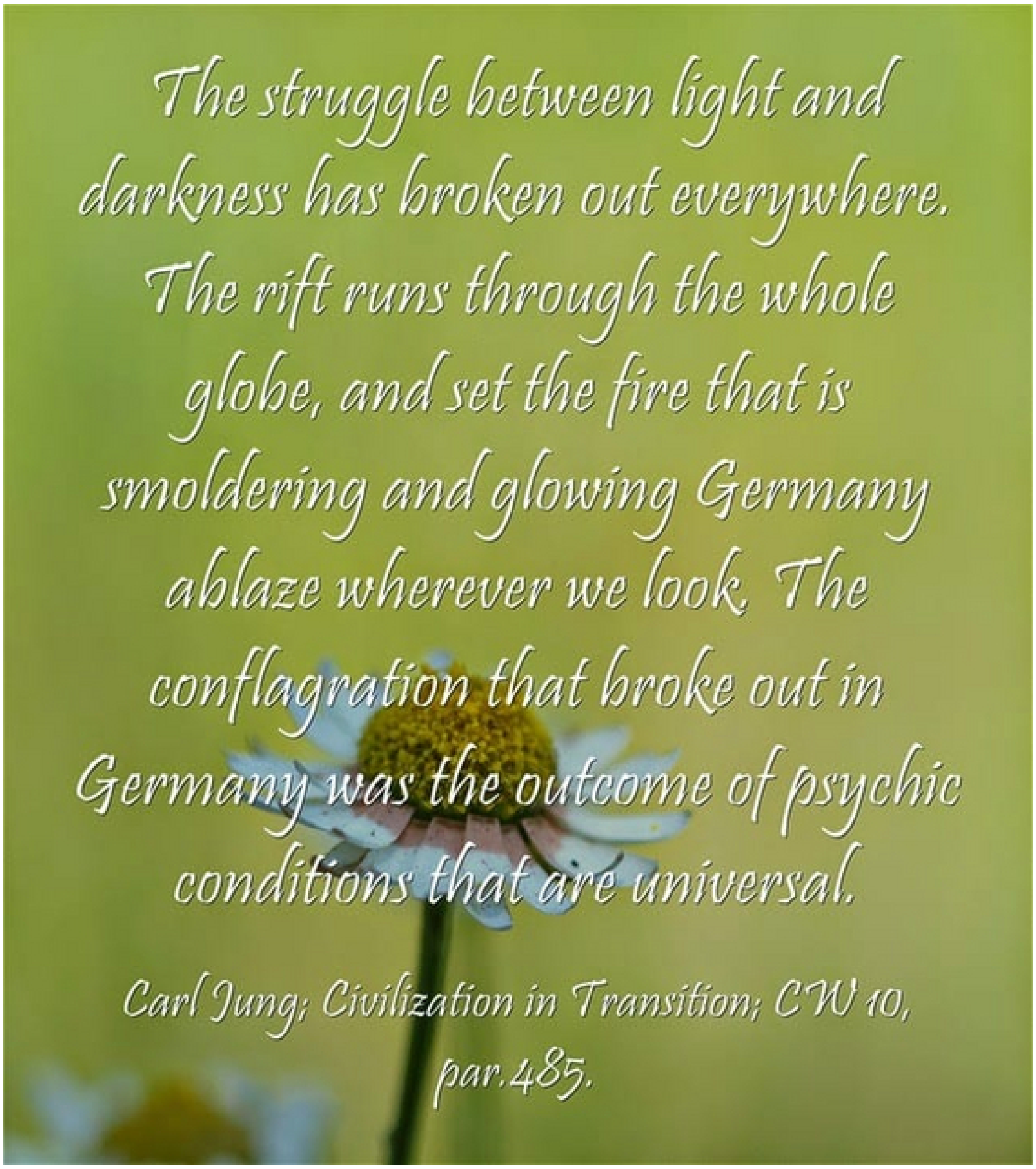

The struggle between light and
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Carl Jung; Civilization in Transition; CW 10,
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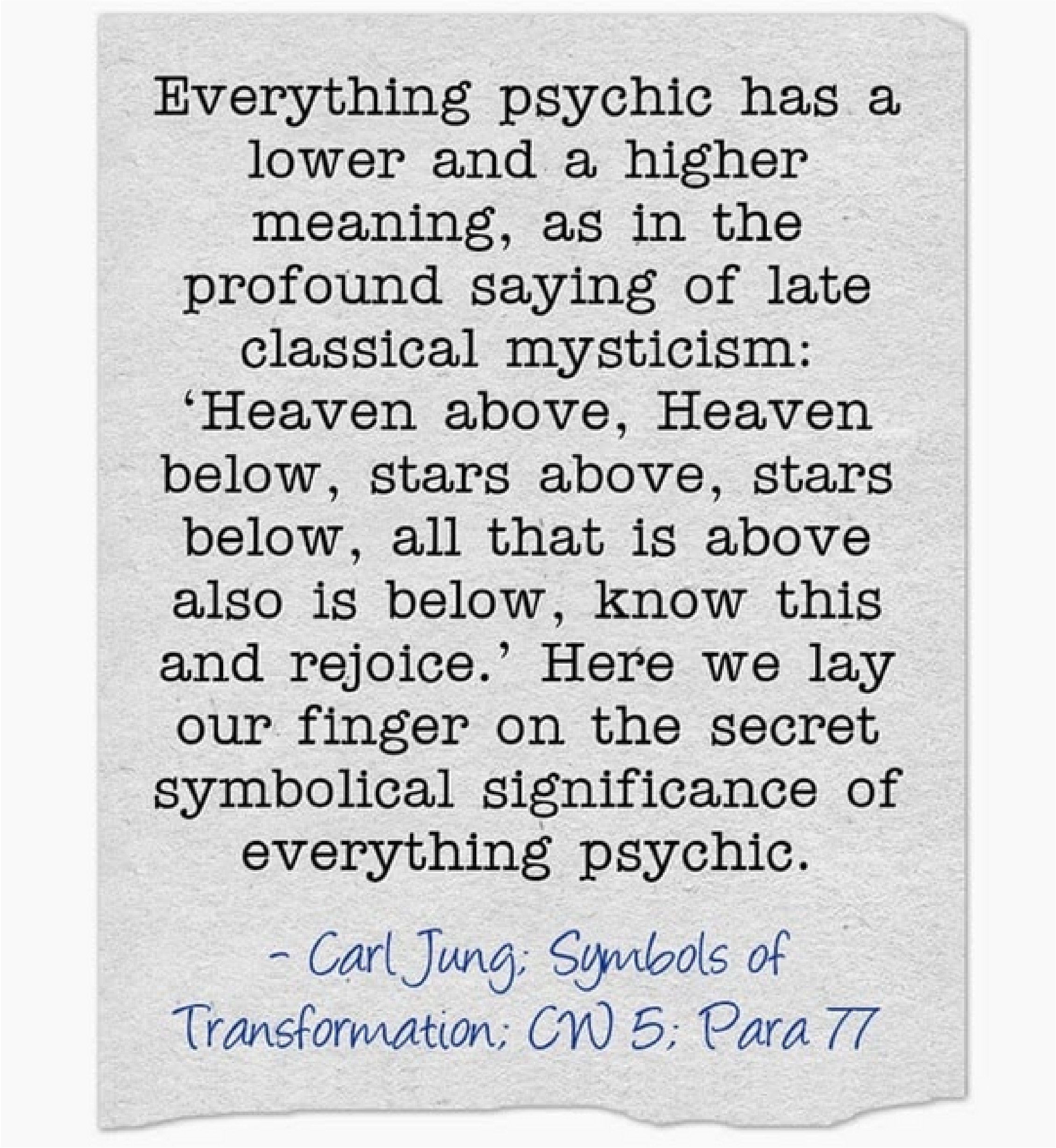
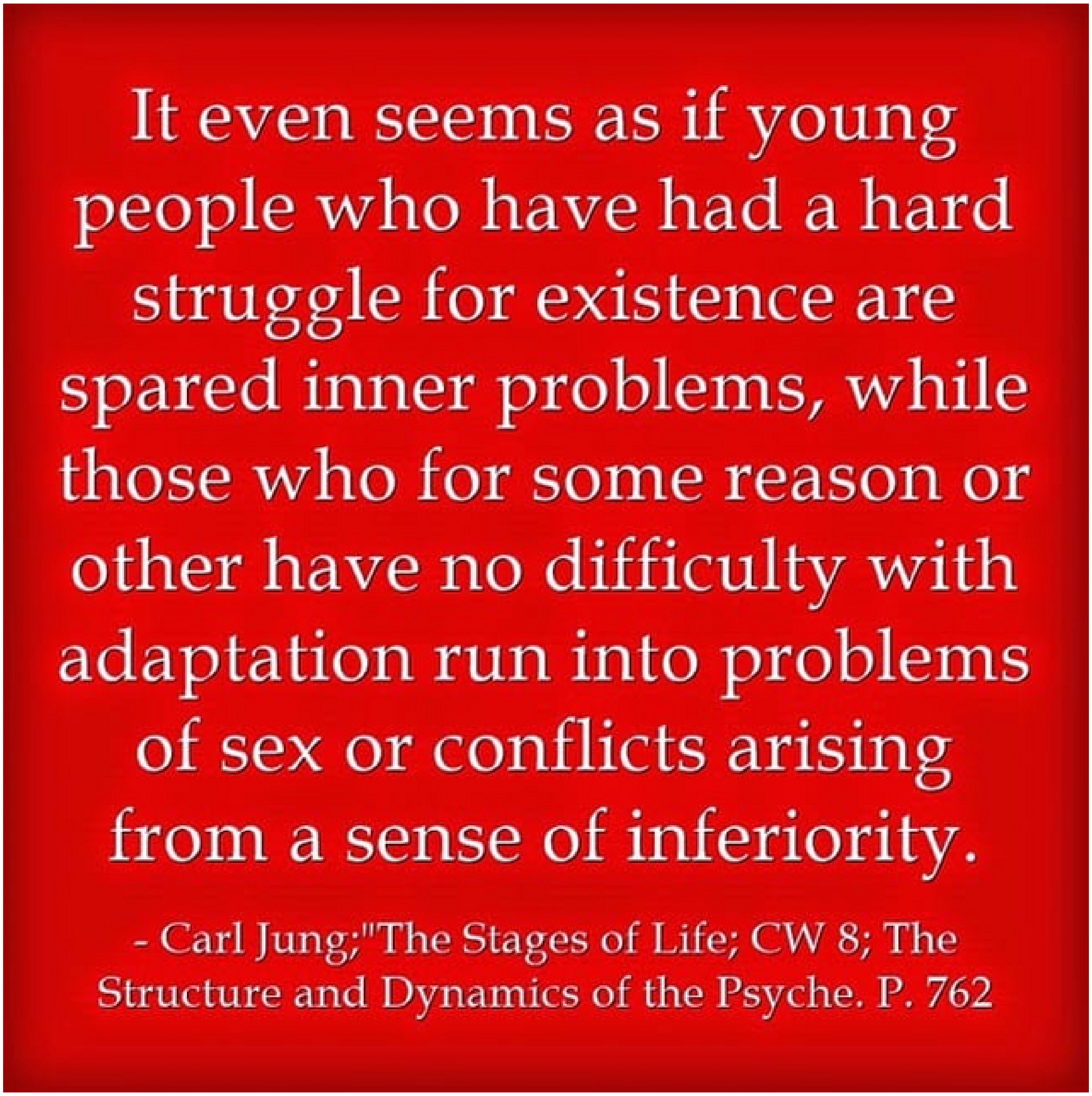


Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: ‘Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.’ Here we lay our finger on the secret symbolical significance of everything psychic.

- Carl Jung; Symbols of Transformation; CW 5; Para 77

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: ‘Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.’ Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.



It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority.

- Carl Jung;"The Stages of Life; CW 8; The Structure and Dynamics of the Psyche. P. 762

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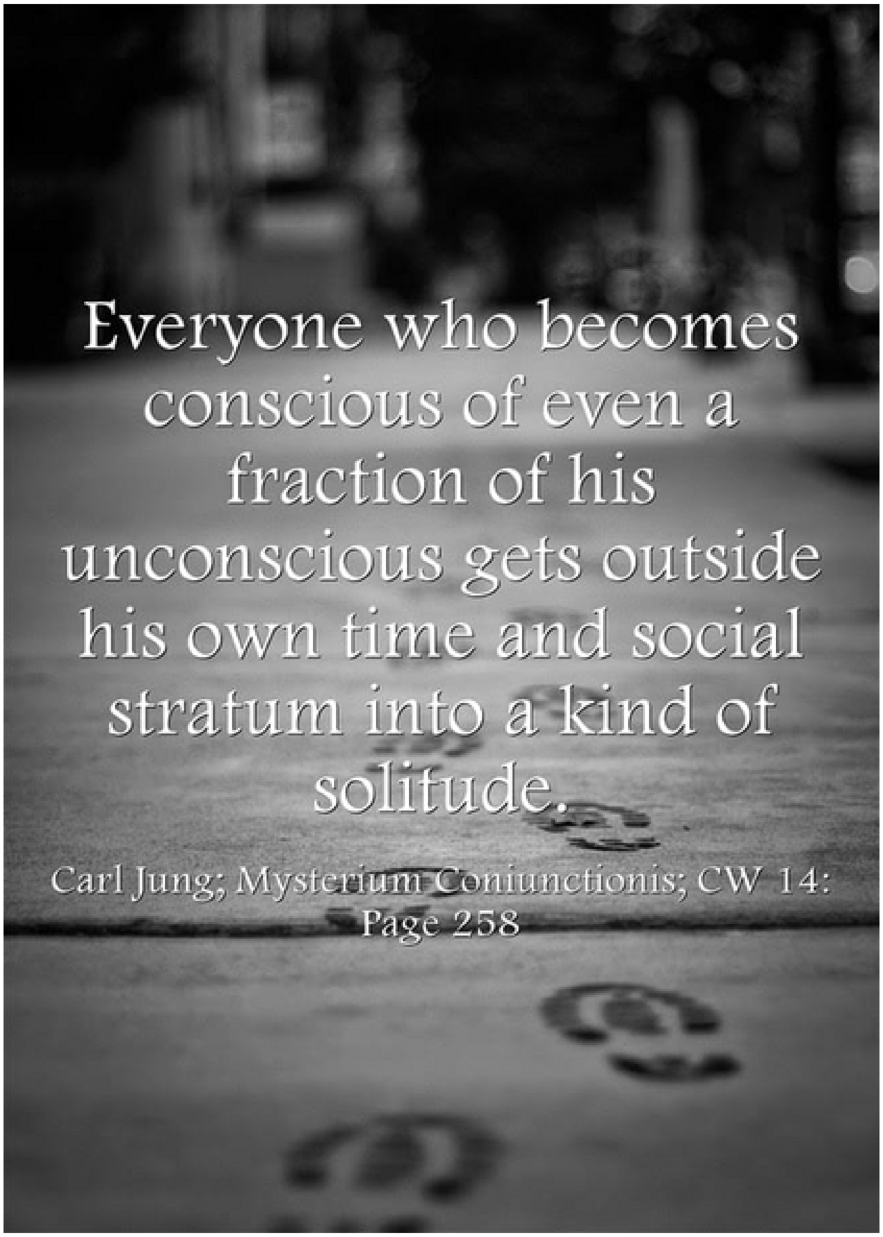
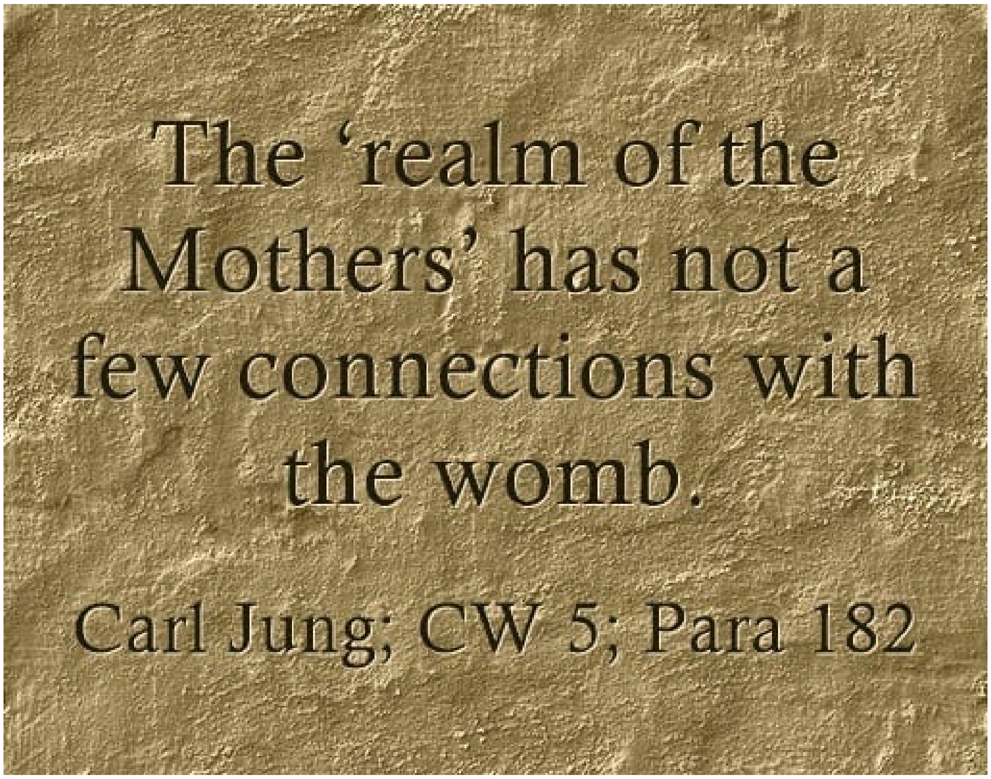


Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung; Mysterium Coniunctionis; CW 14: Page 258.



The ‘realm of the Mothers’ has not a few connections with the womb.

Carl Jung; CW 5; Para 182

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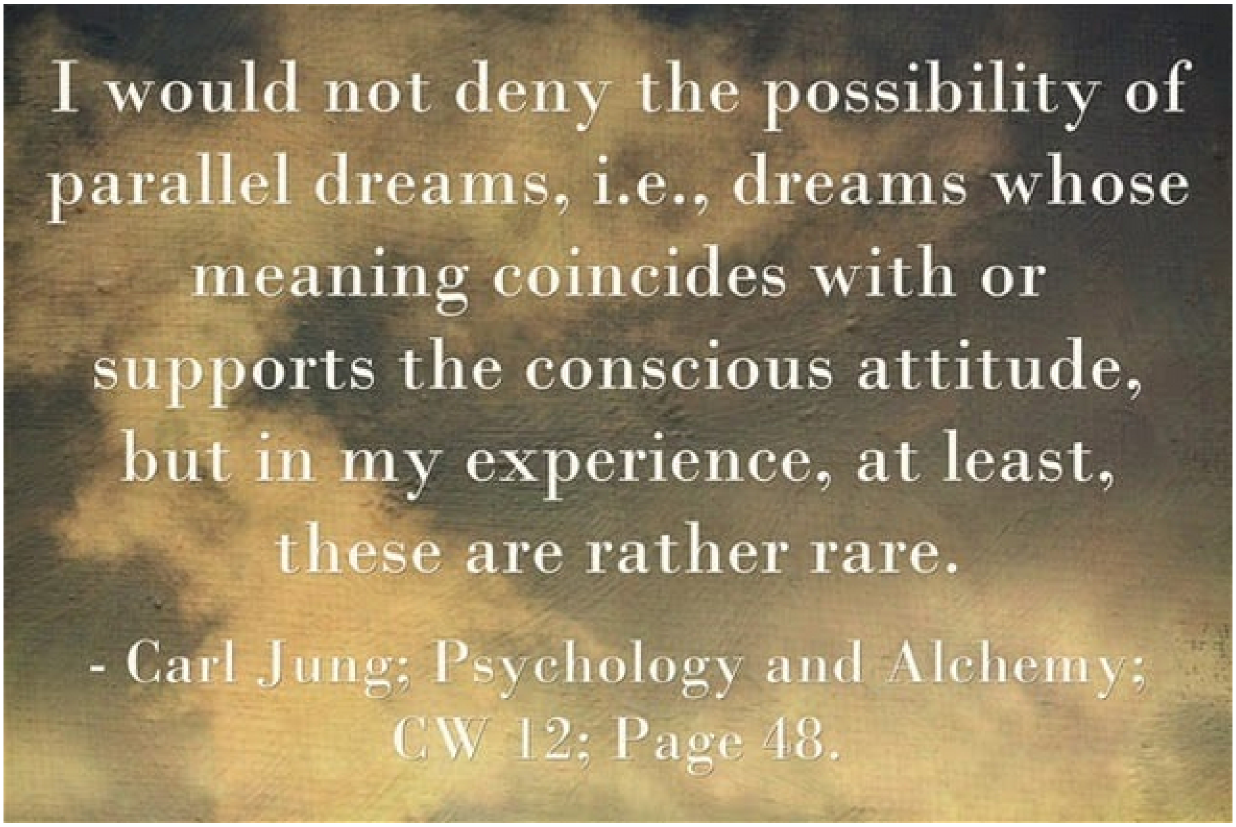

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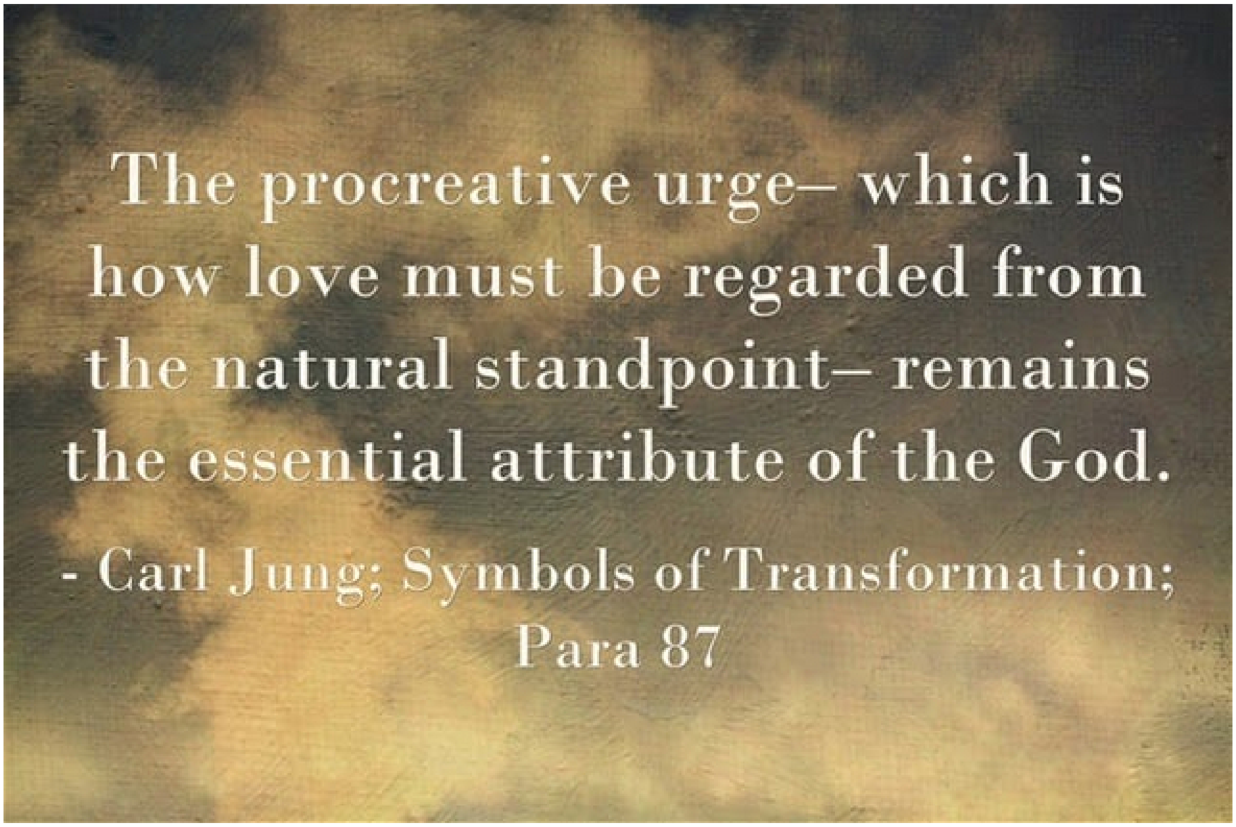

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God.

- Carl Jung; Symbols of Transformation; Para 87

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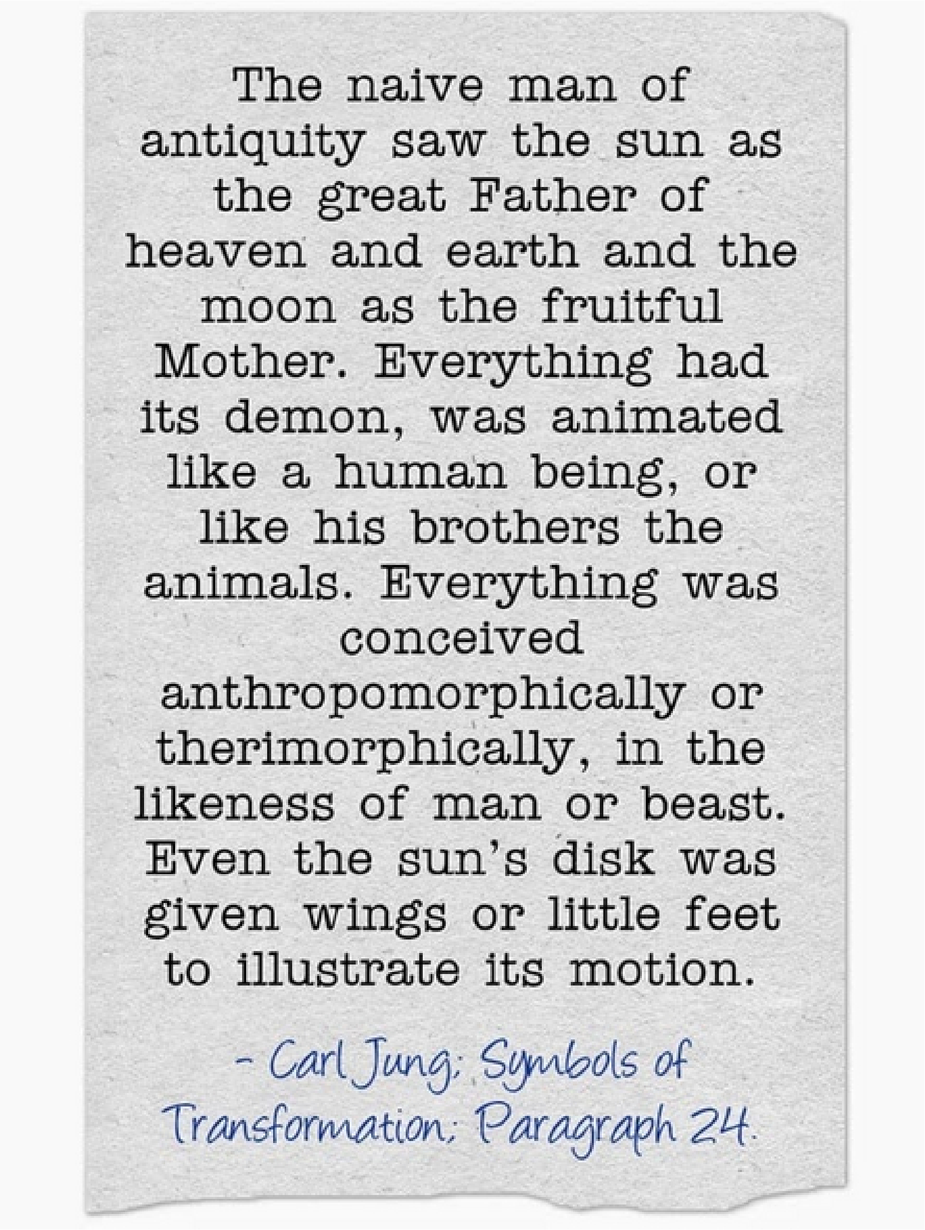

The naive man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or therimorphically, in the likeness of man or beast. Even the sun's disk was given wings or little feet to illustrate its motion.

- Carl Jung; Symbols of Transformation; Paragraph 24.

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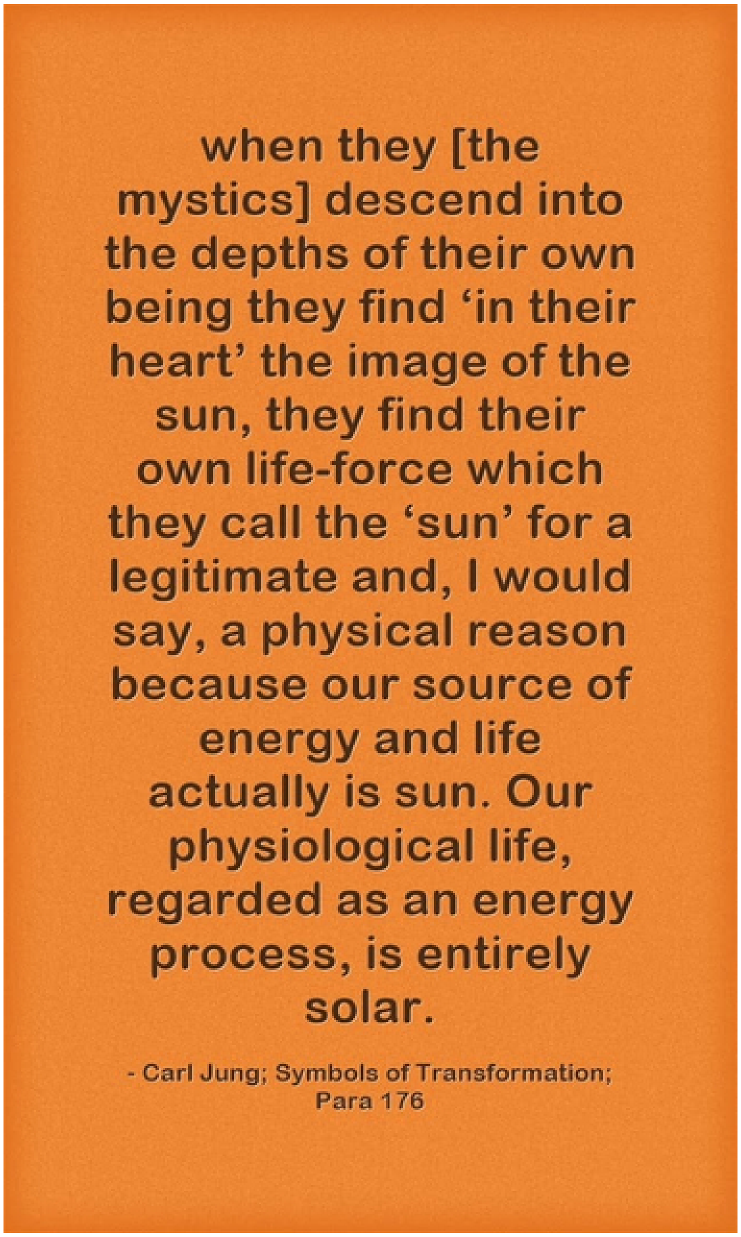

when they [the mystics] descend into the depths of their own being they find ‘in their heart’ the image of the sun, they find their own life-force which they call the ‘sun’ for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar.

- Carl Jung; Symbols of Transformation; Para 176

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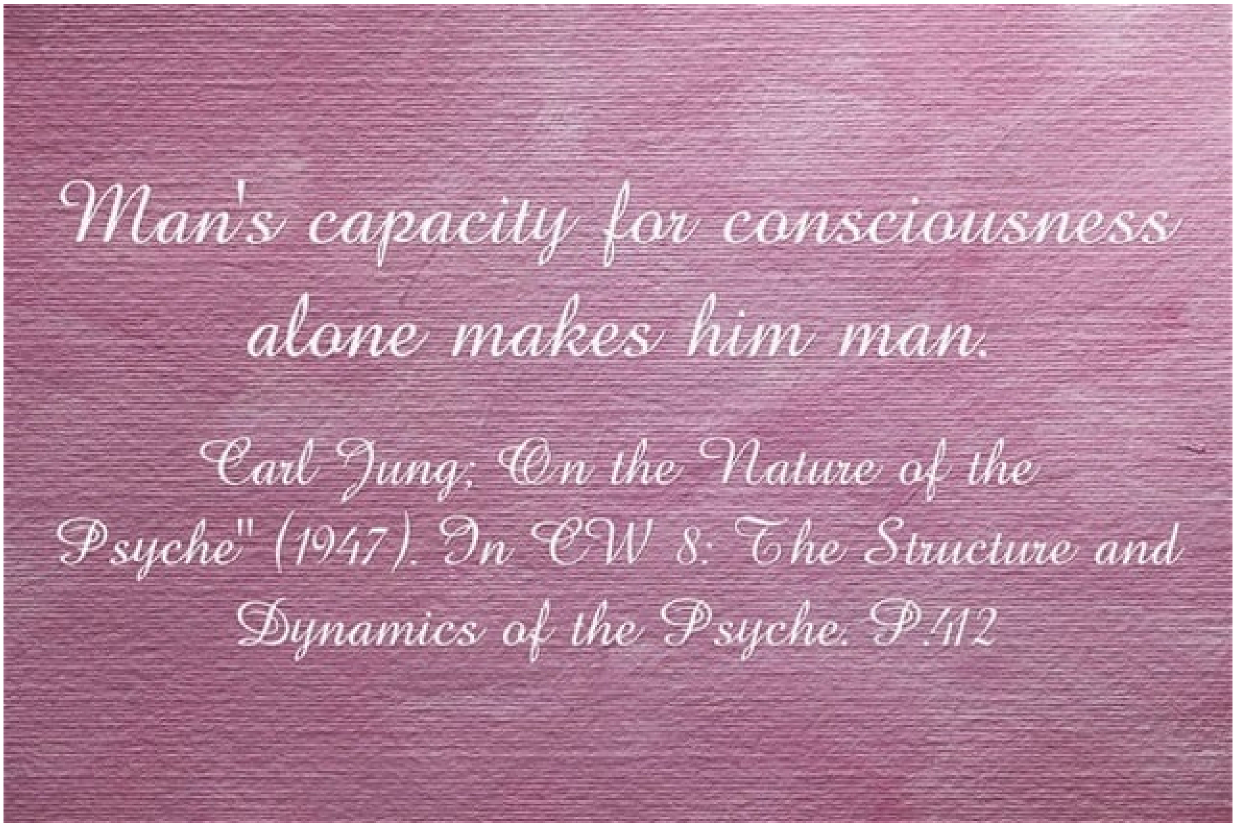
Carl Jung; Symbols of Transformation; para. 176.



Man's capacity for consciousness alone makes him man.

Carl Jung; On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

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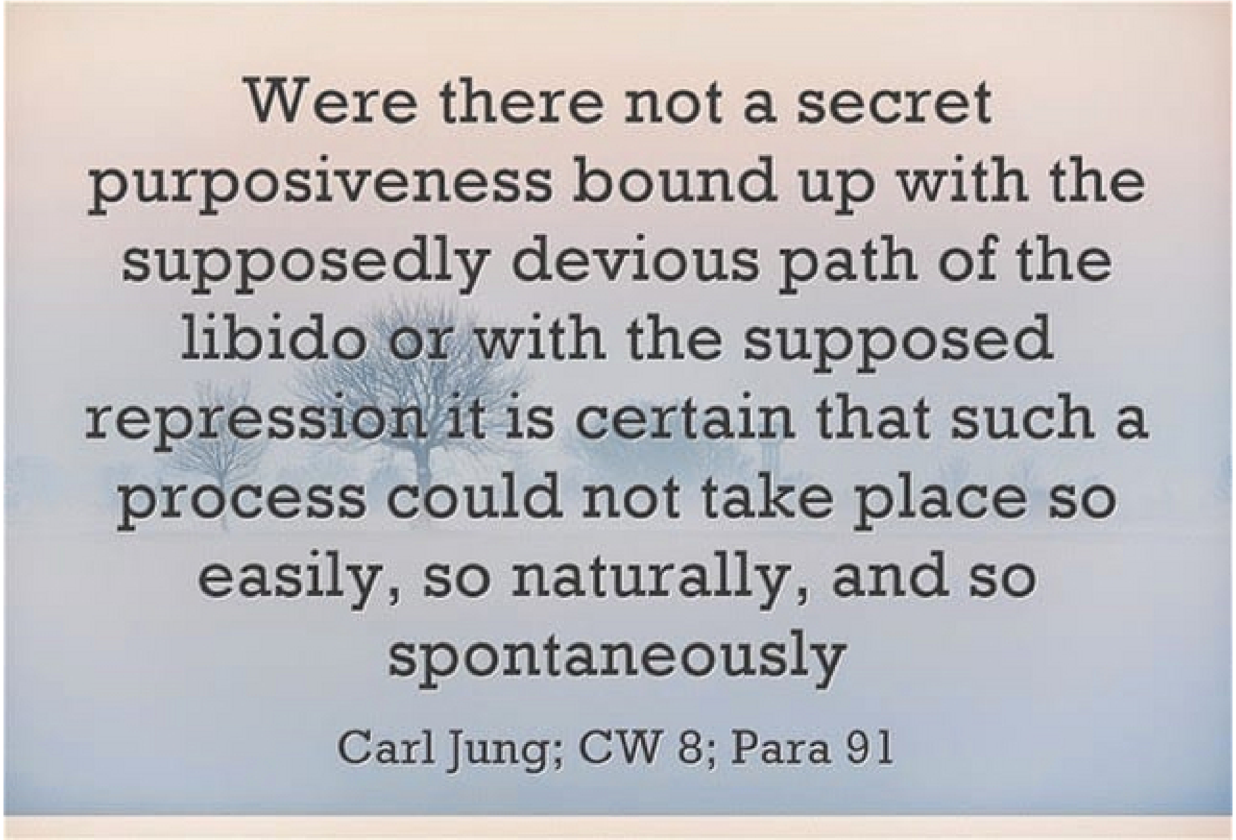

Were there not a secret purposiveness bound up with the supposedly devious path of the libido or with the supposed repression it is certain that such a process could not take place so easily, so naturally, and so spontaneously

Carl Jung; CW 8; Para 91

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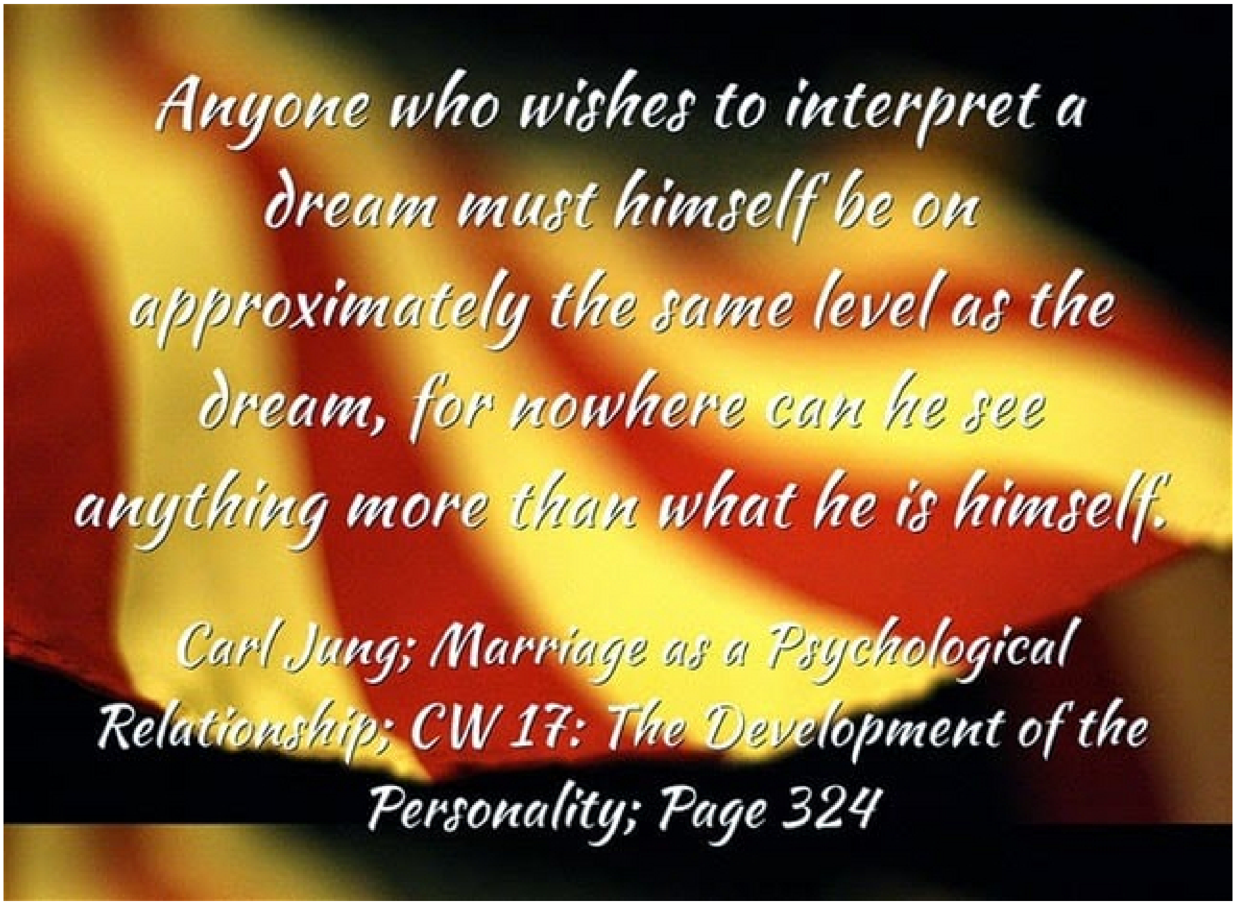
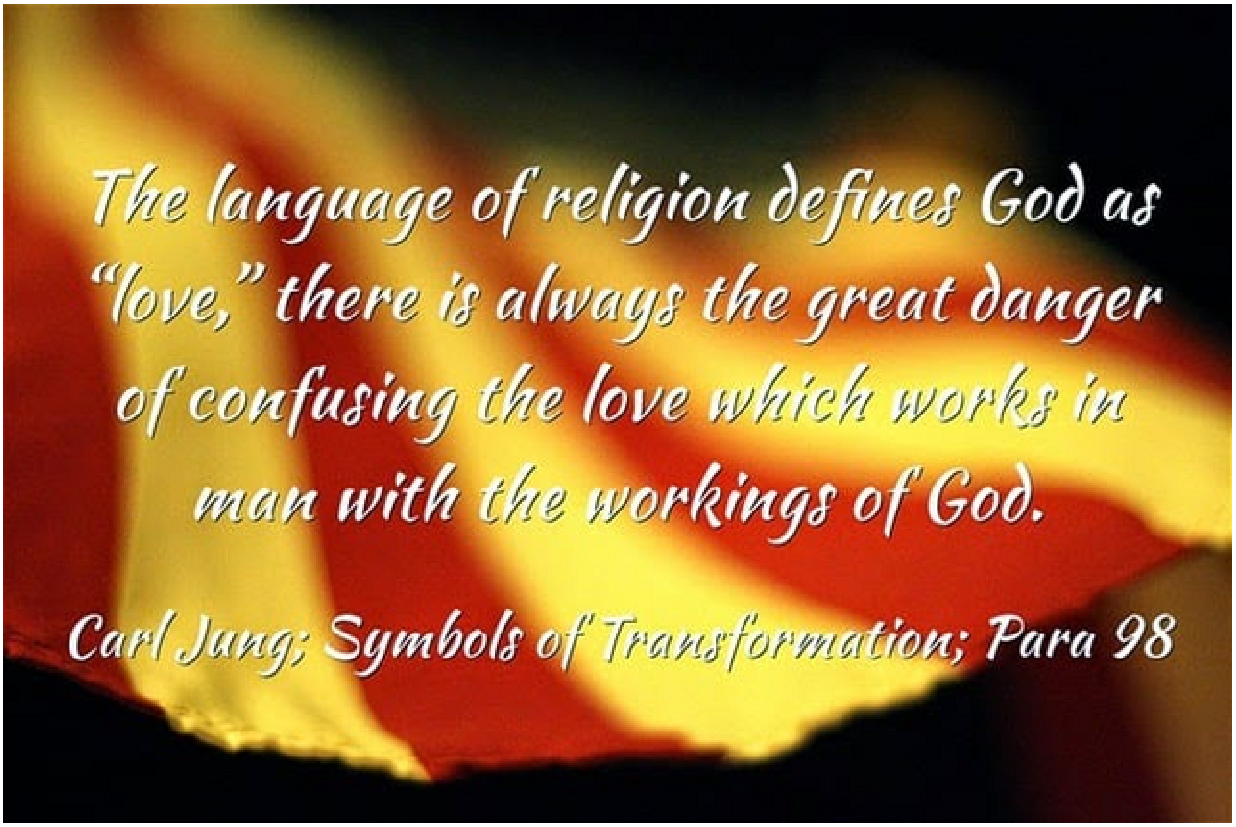


Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.

Carl Jung; Marriage as a Psychological Relationship; CW 17: The Development of the Personality; Page 324

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324


The language of religion defines God as
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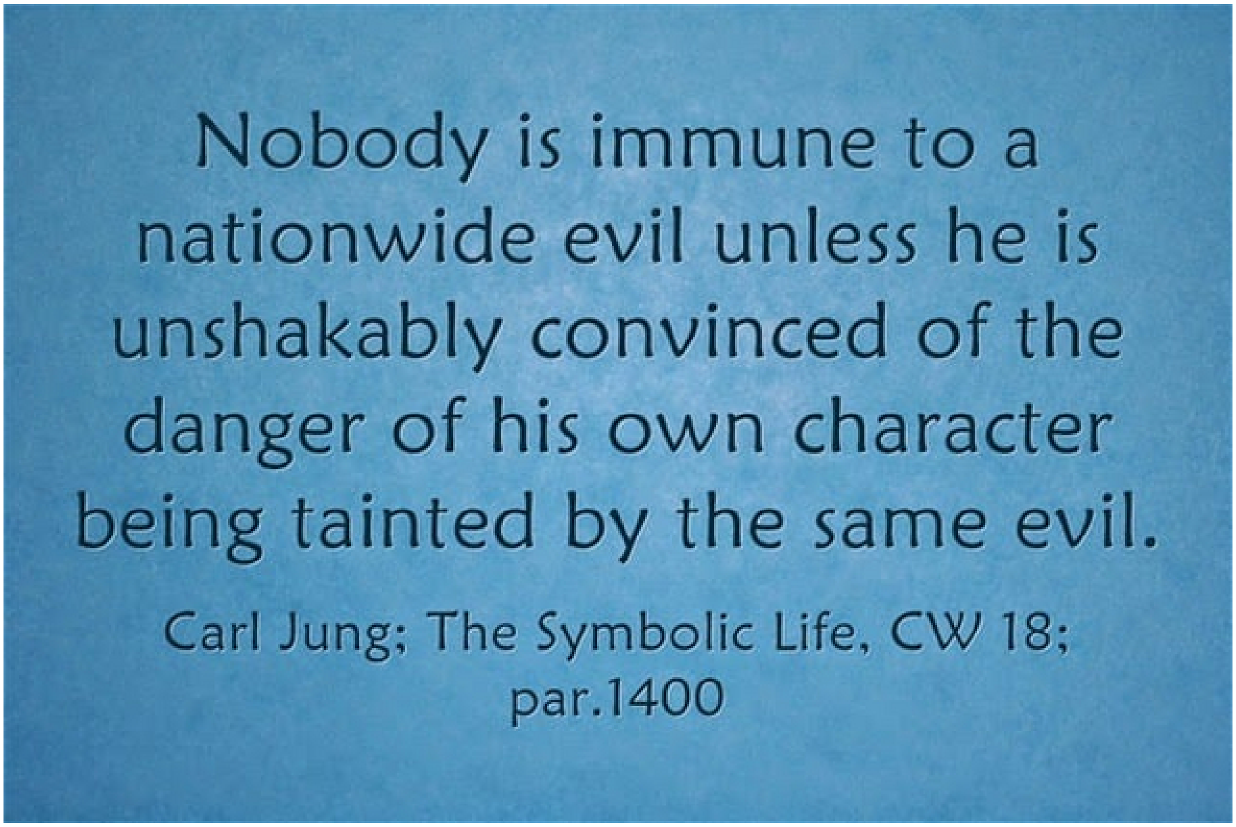

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil.

Carl Jung; The Symbolic Life, CW 18; par.1400

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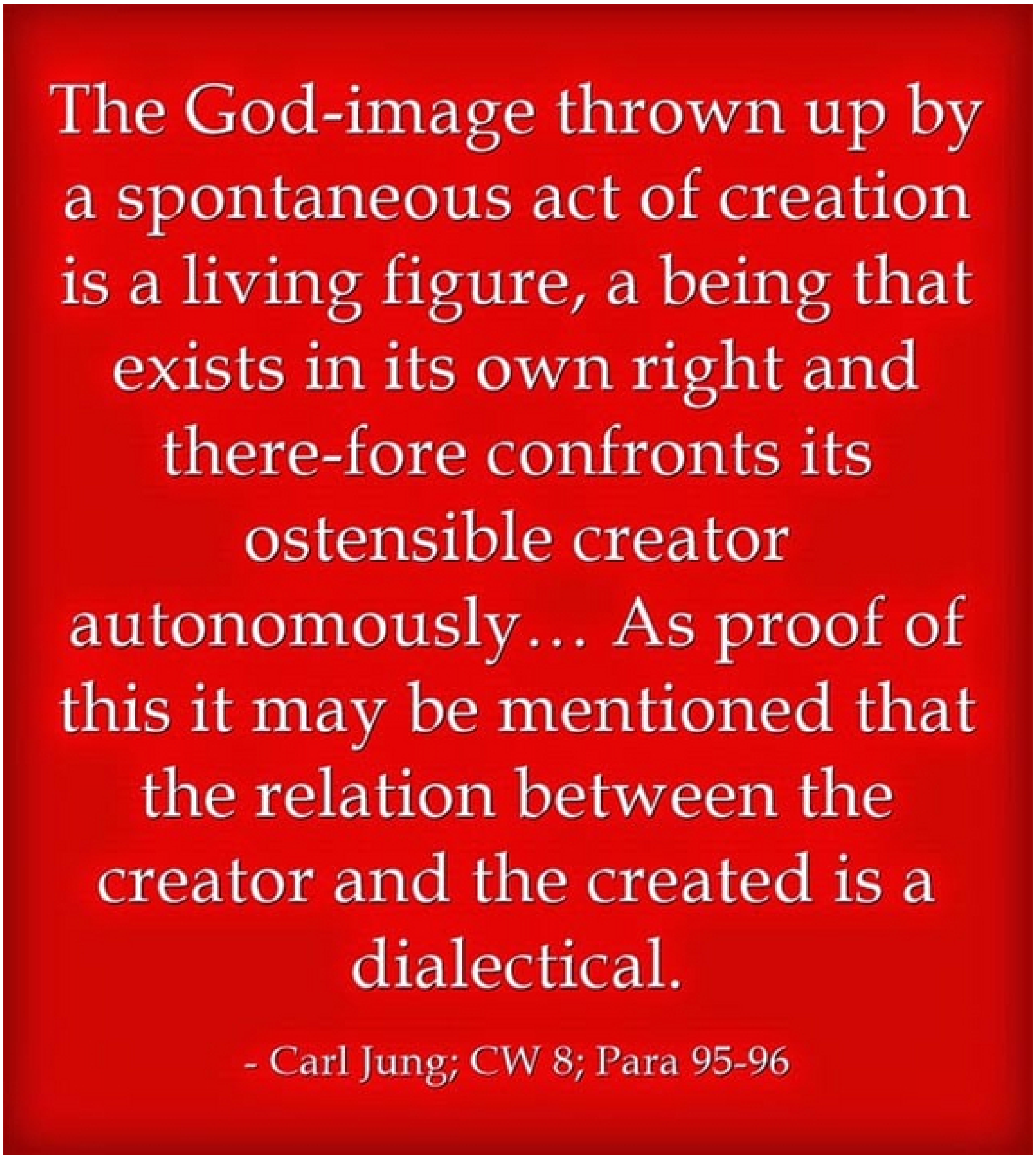

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical.

- Carl Jung; CW 8; Para 95-96

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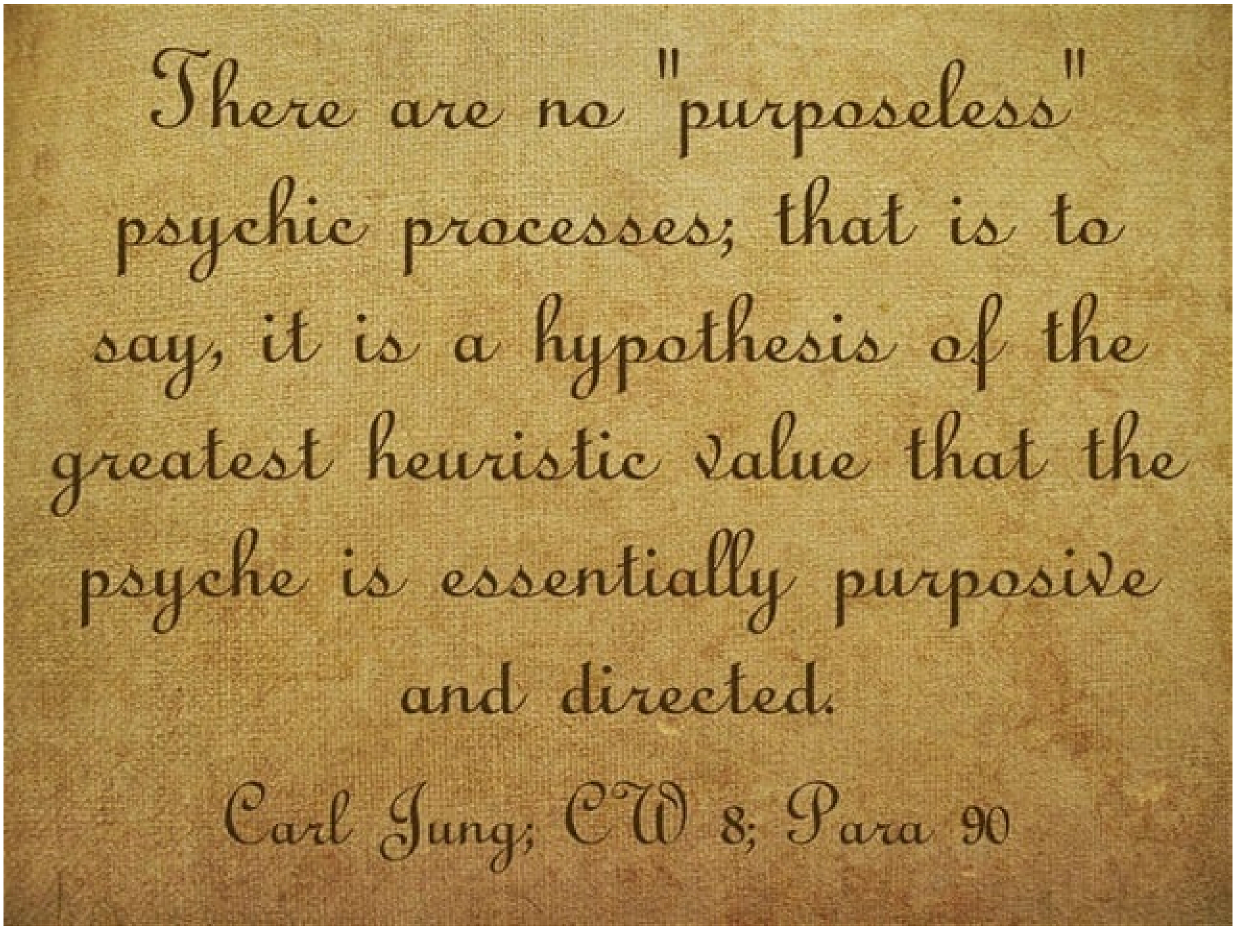

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed.

Carl Jung; CW 8; Para 90

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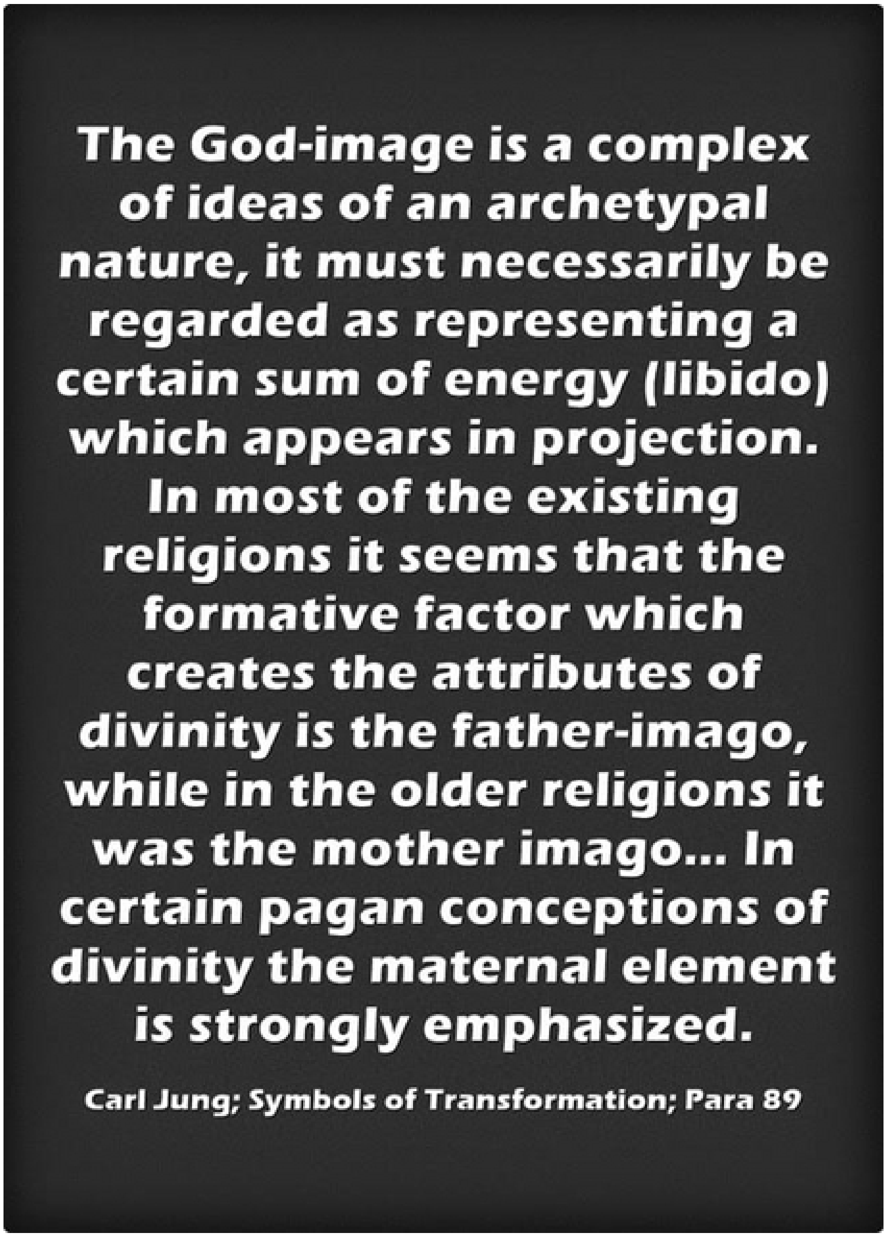

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection. In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized.

Carl Jung; Symbols of Transformation; Para 89

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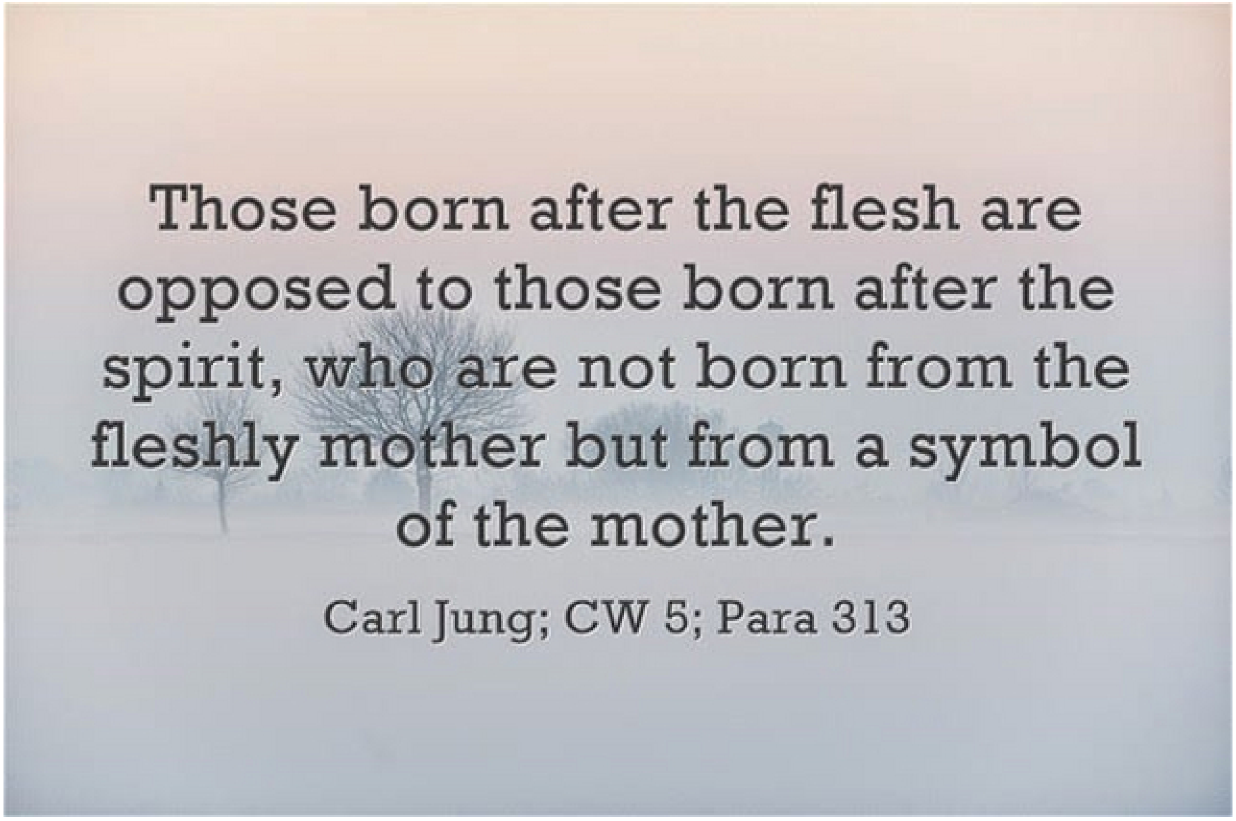

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but from a symbol of the mother.

Carl Jung; CW 5; Para 313

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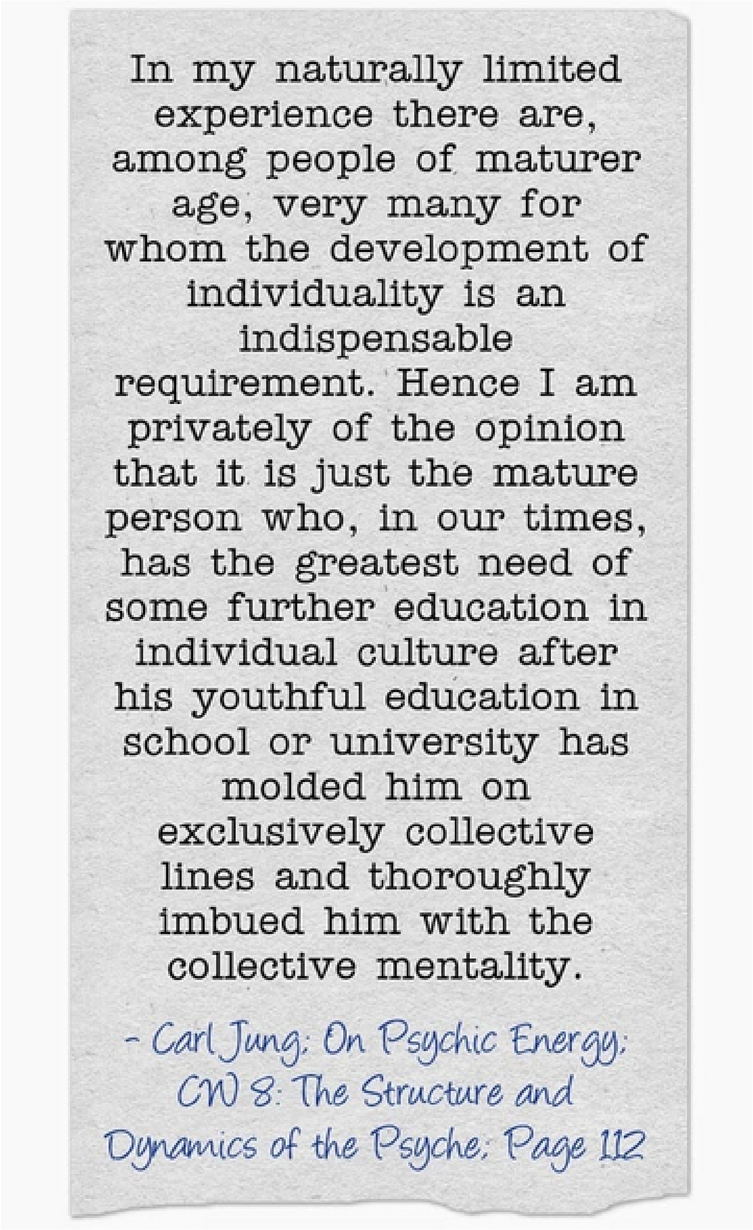

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality.

- Carl Jung; On Psychic Energy; CW 8: The Structure and Dynamics of the Psyche; Page 112

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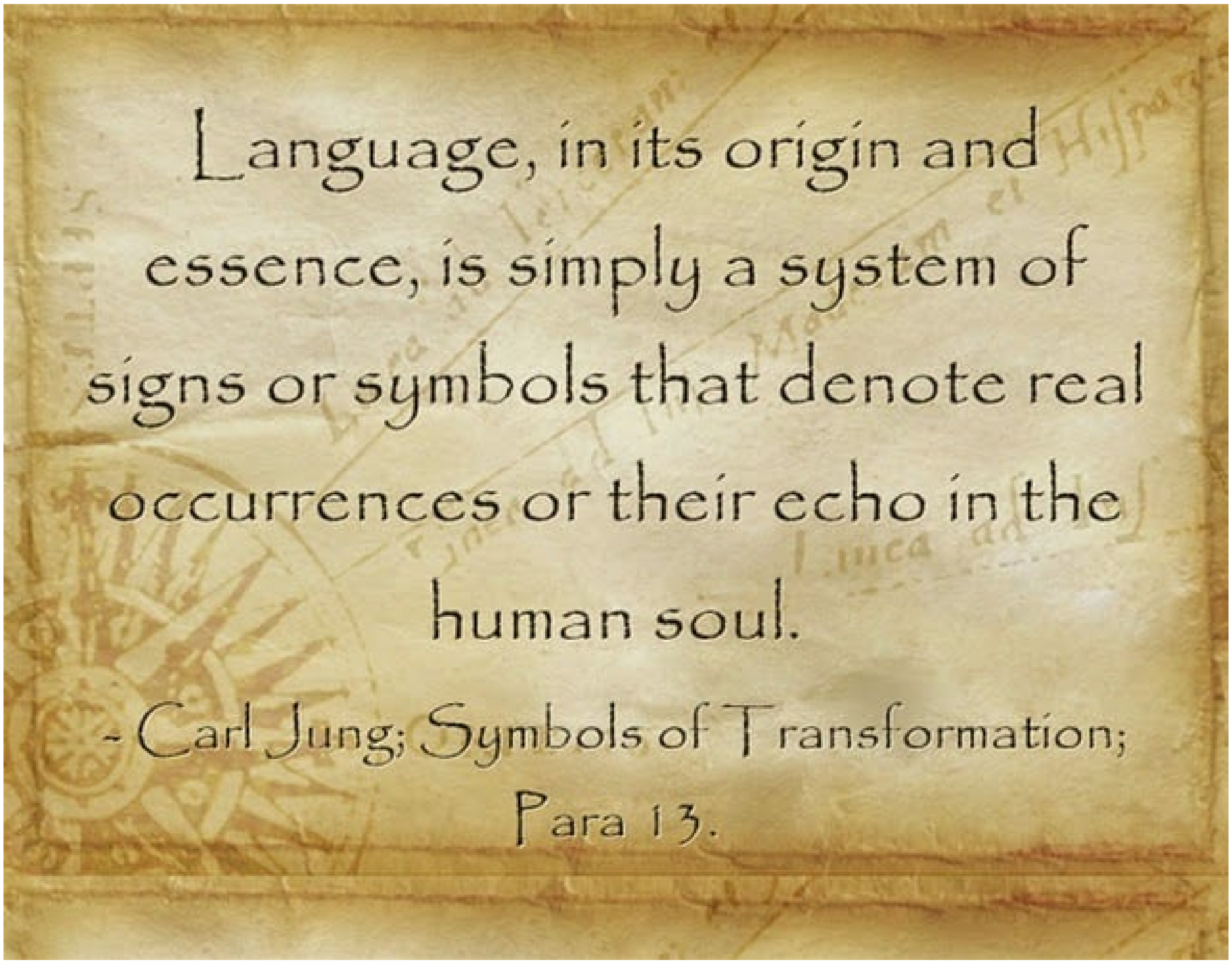

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul.

- Carl Jung; Symbols of Transformation; Para 13.

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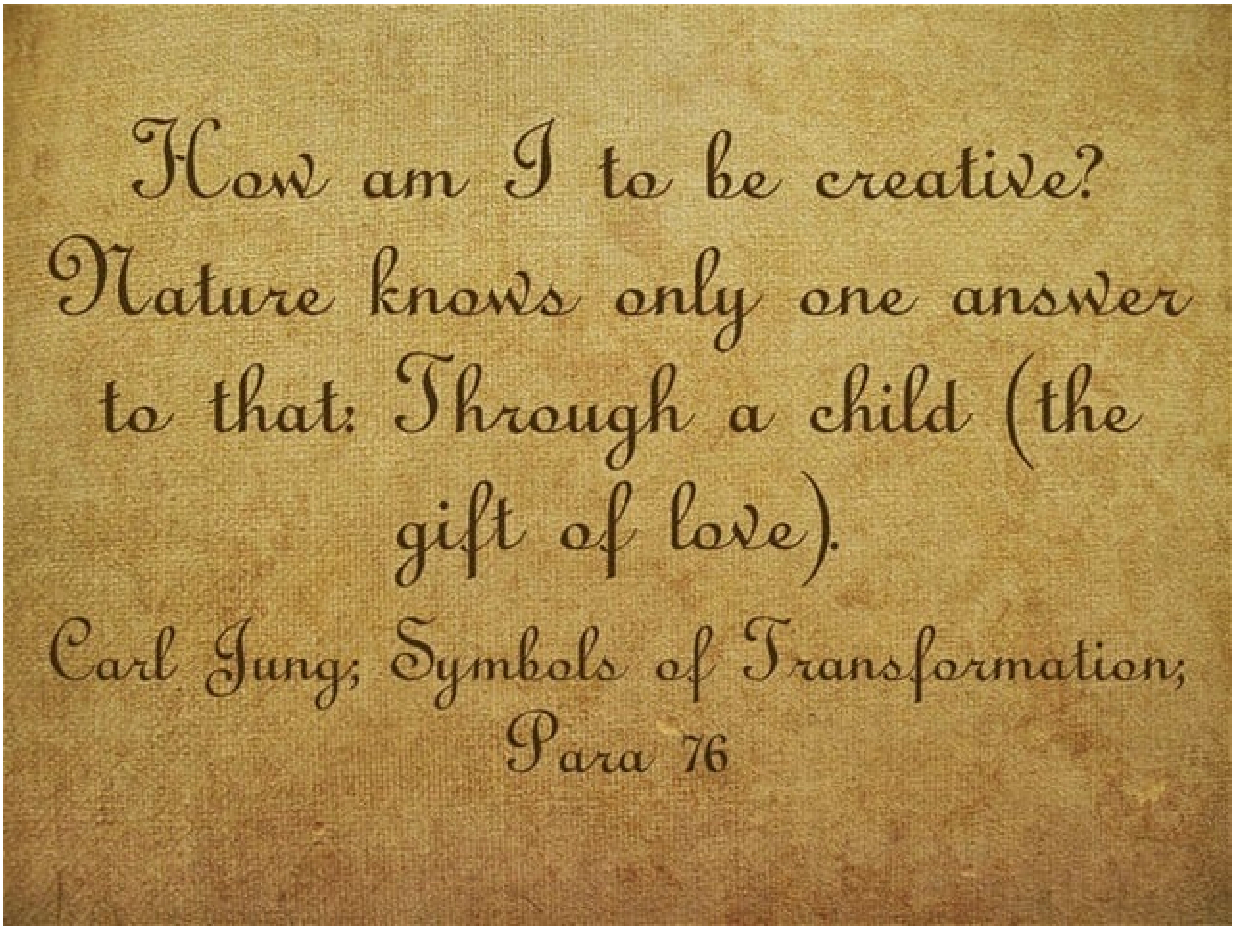

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love).

Carl Jung; Symbols of Transformation; Para 76

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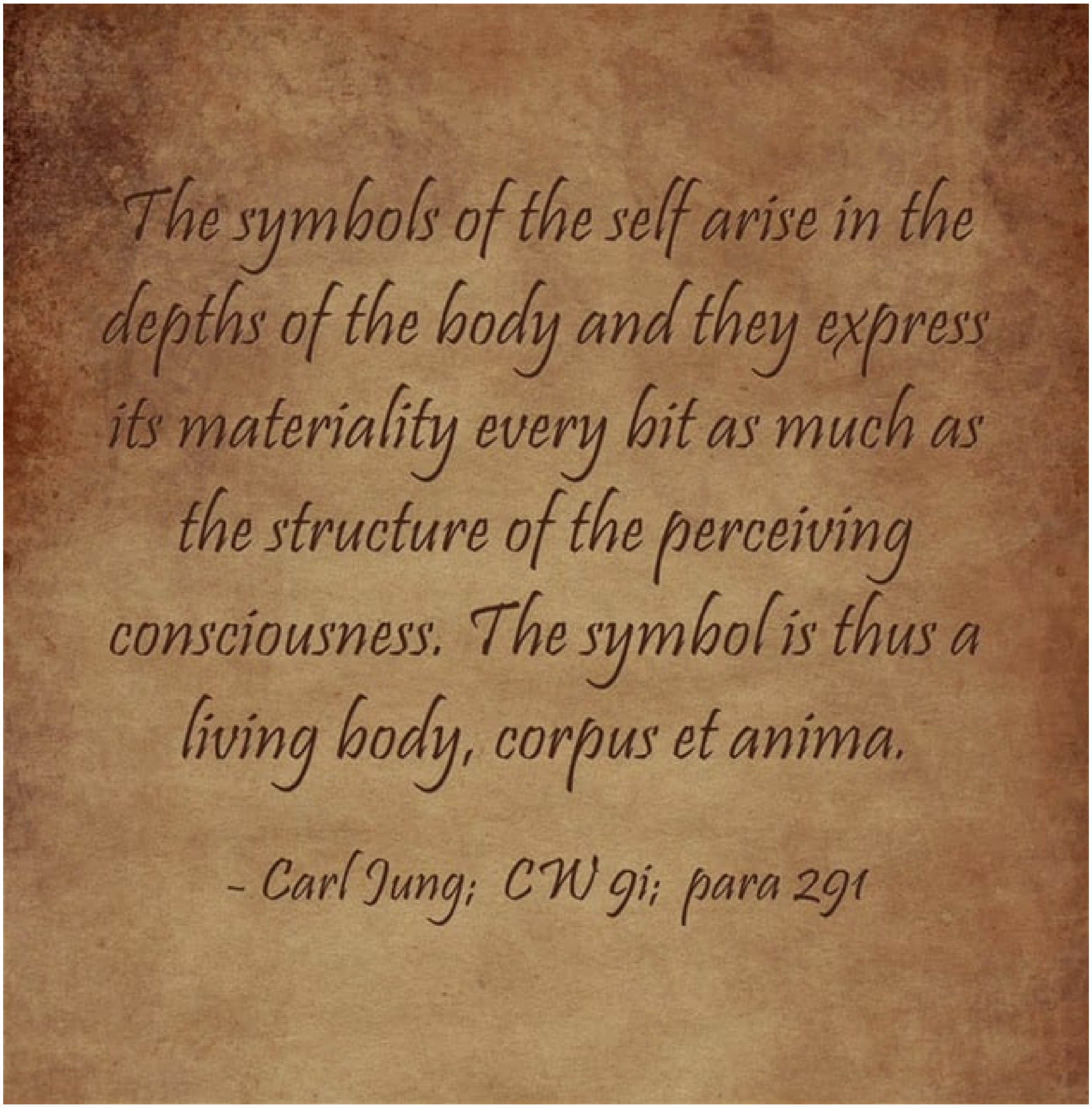

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.

– Carl Jung; CW 9i; para 291

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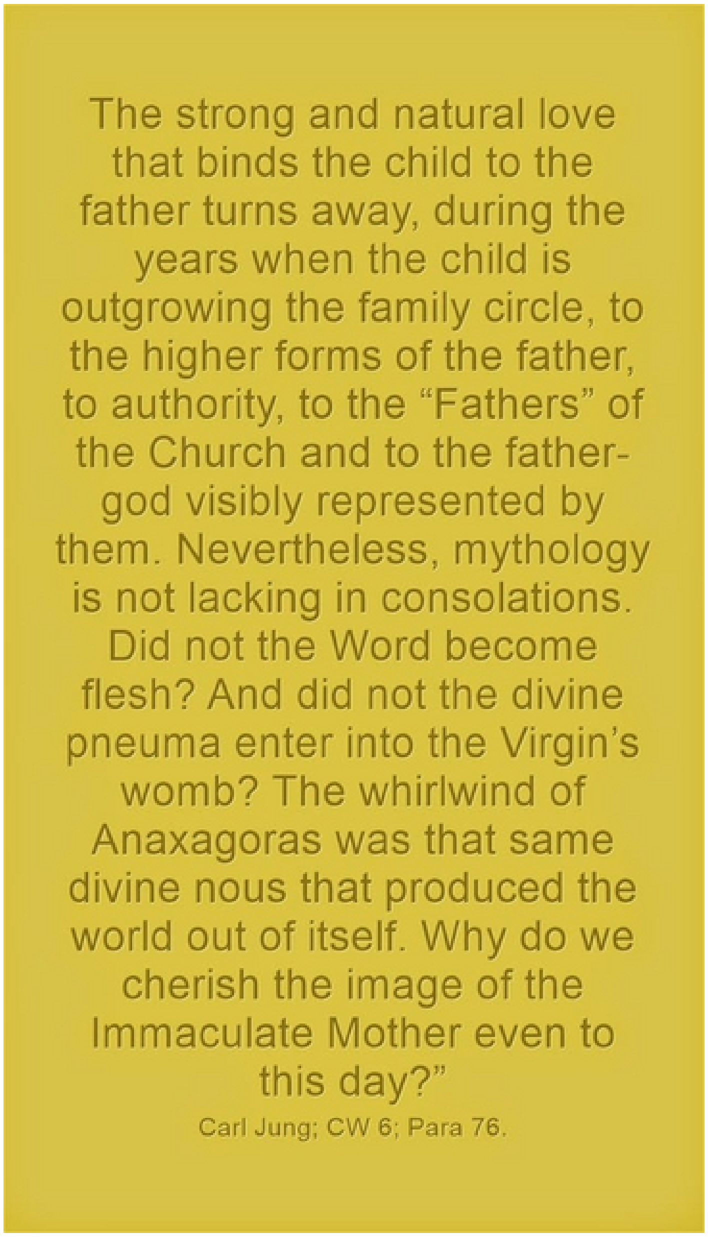

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?”

Carl Jung; CW 6; Para 76.

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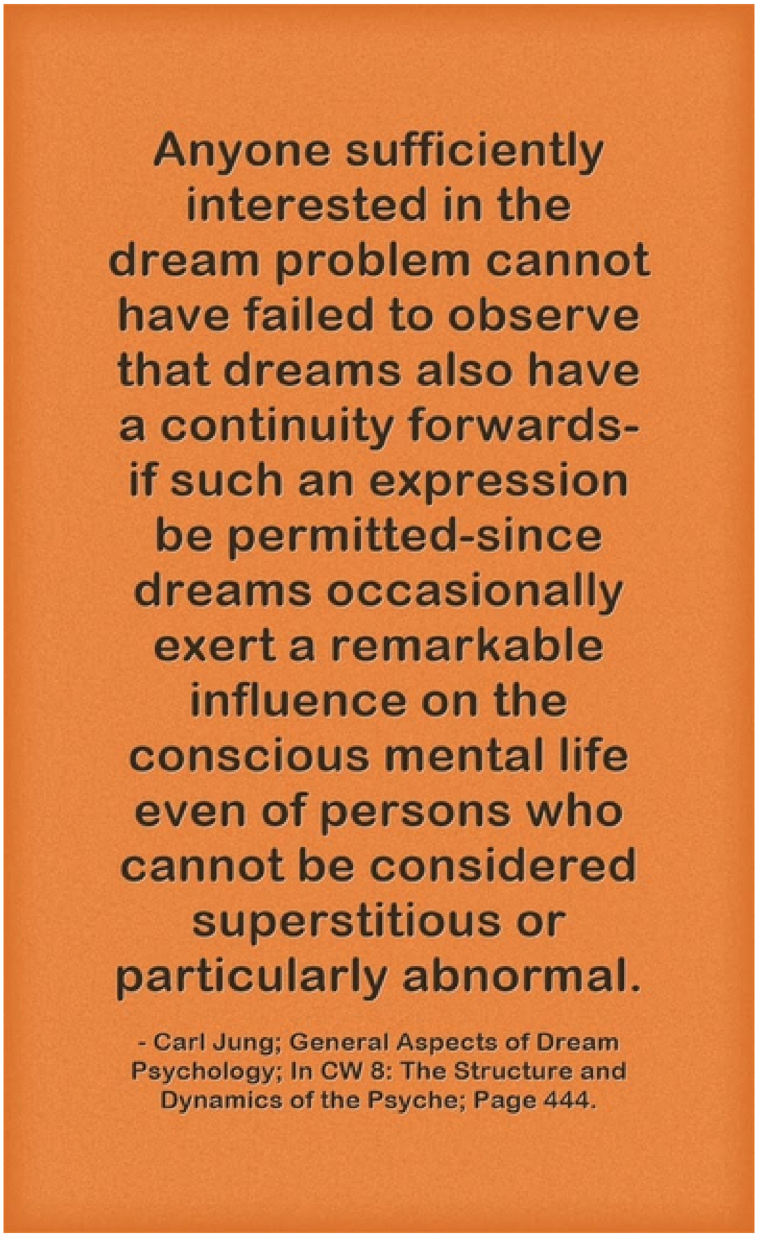

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal.

- Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche; Page 444.

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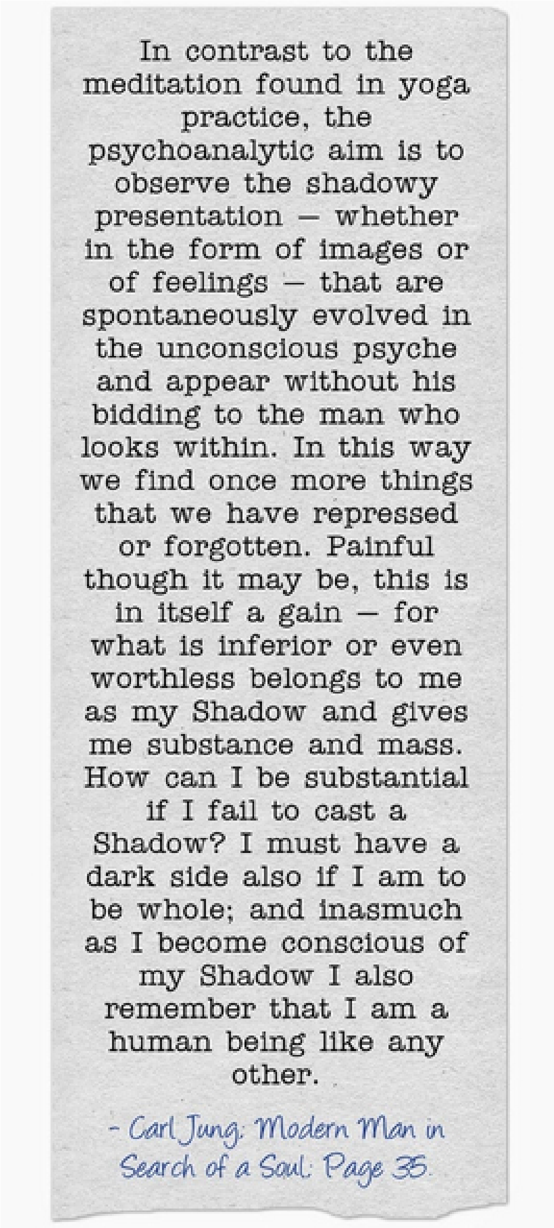

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other.

- Carl Jung; Modern Man in Search of a Soul; Page 35.

[821]

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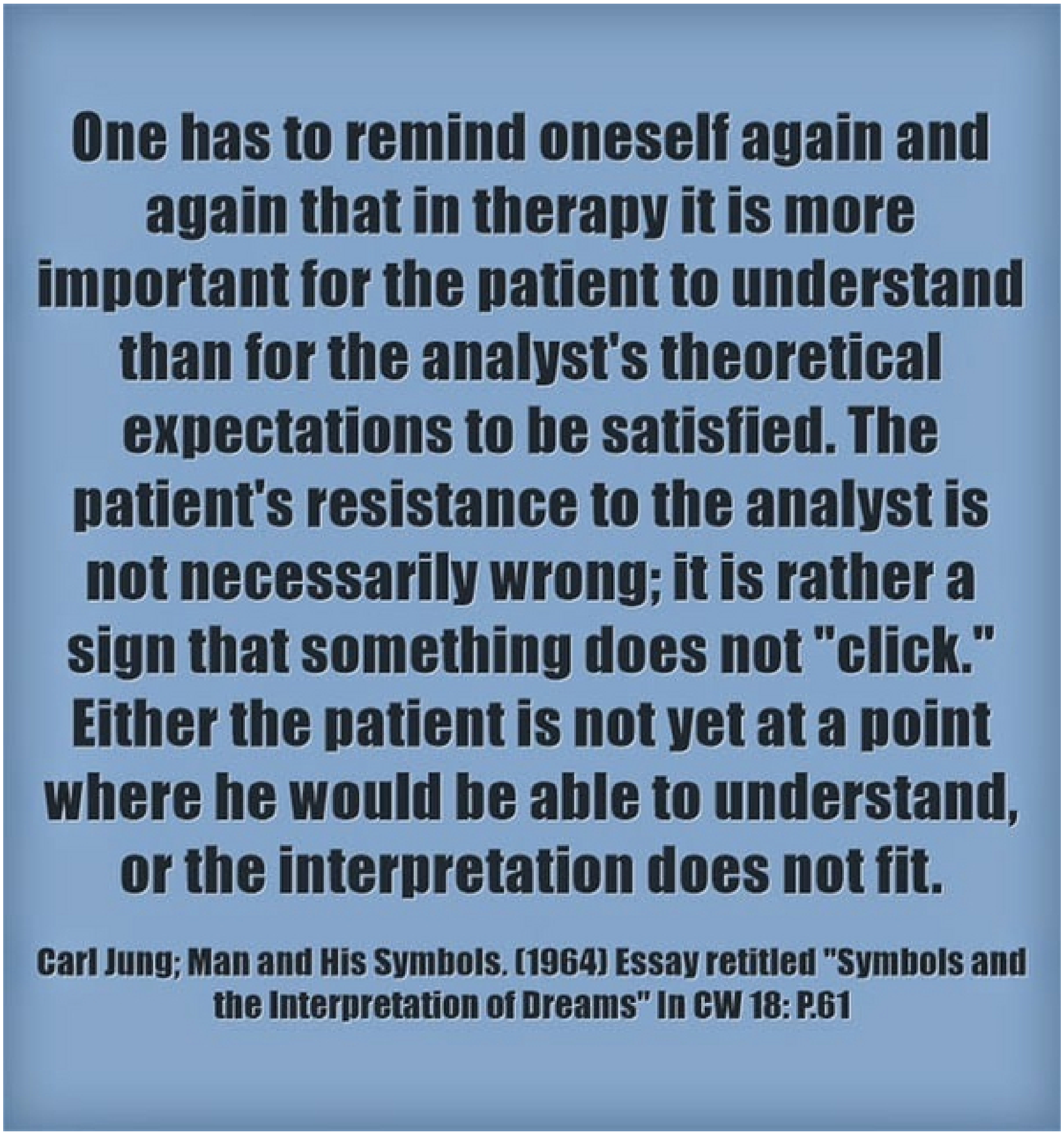

One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit.

Carl Jung; Man and His Symbols. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

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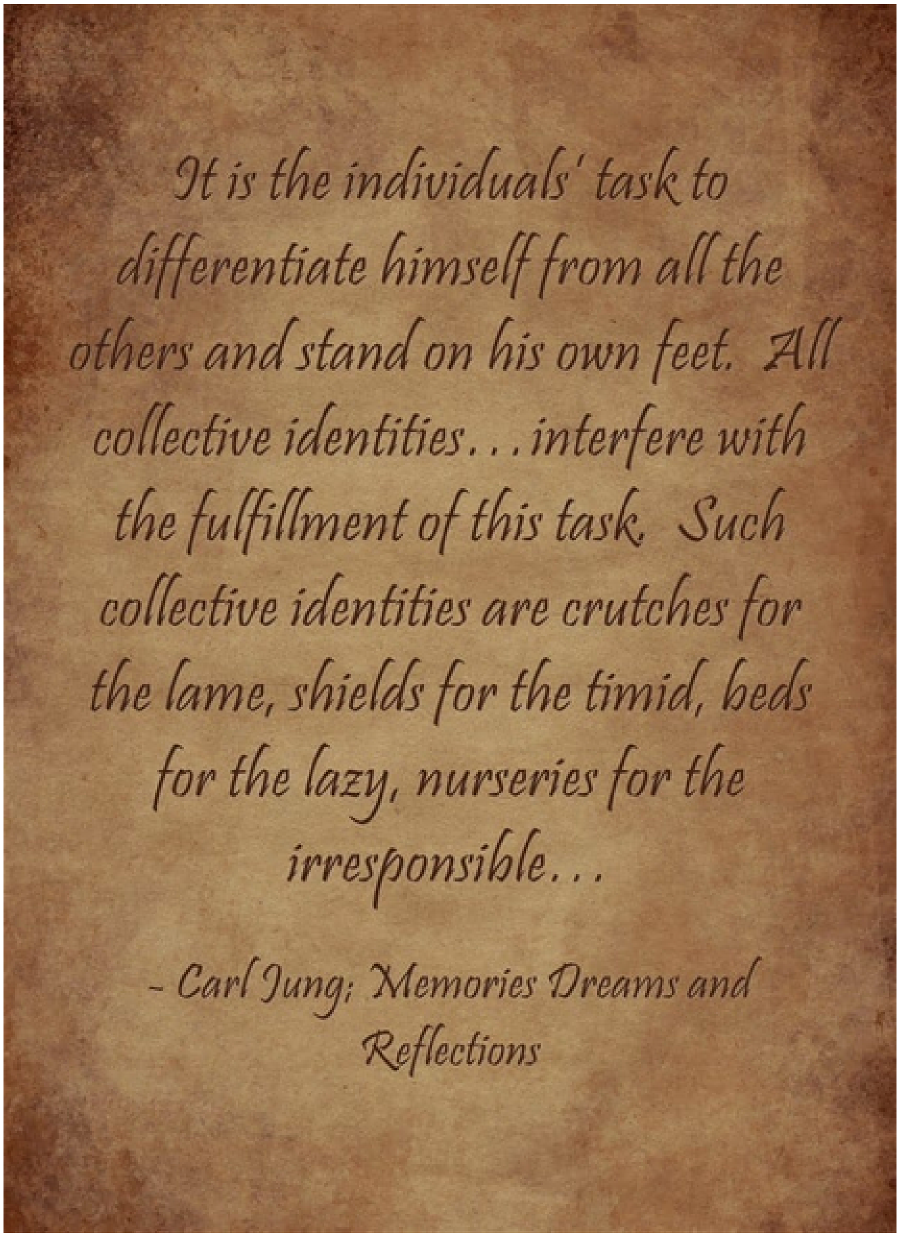

It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities. . . interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible. . .

- Carl Jung; Memories Dreams and Reflections

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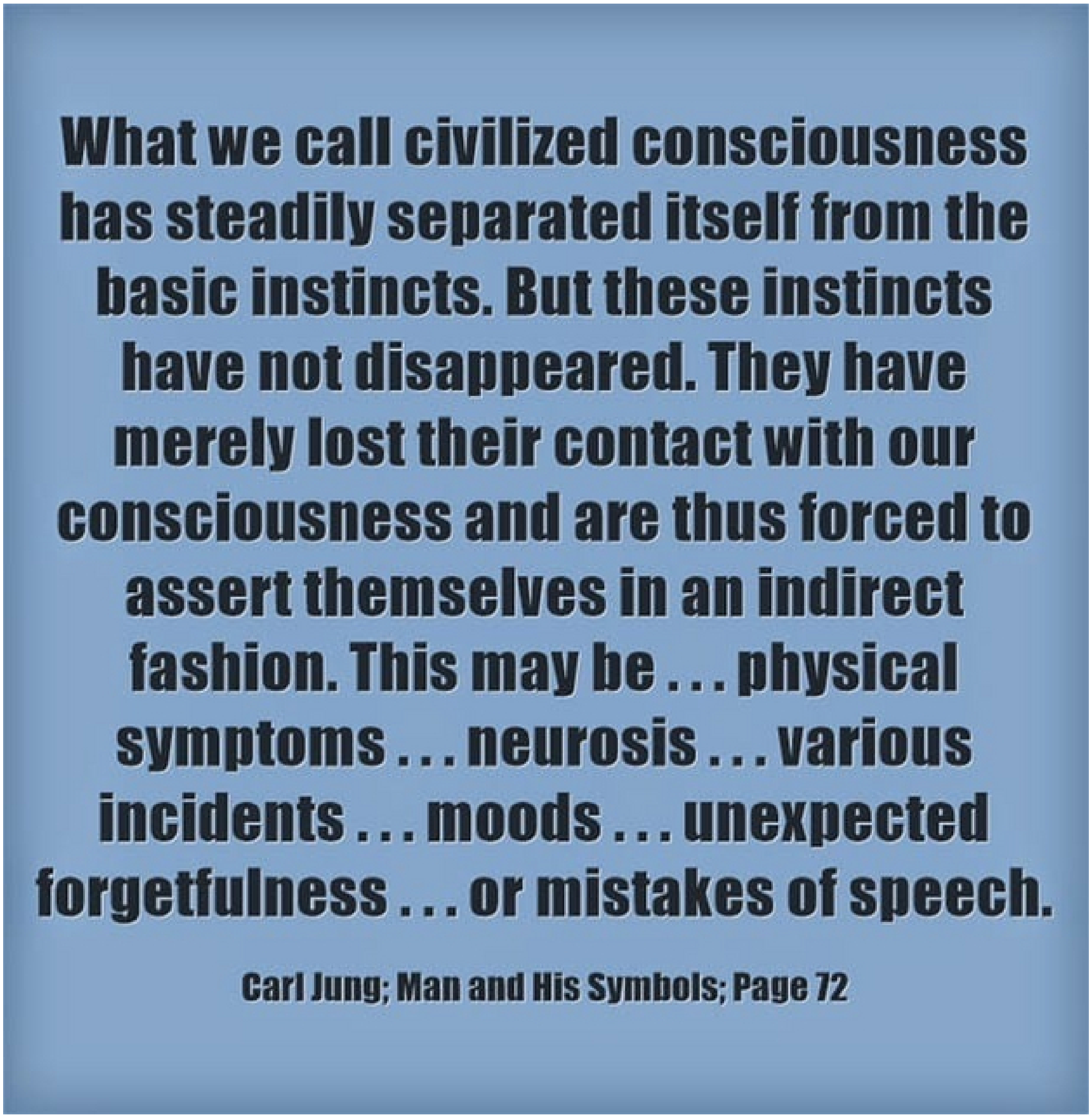

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech.

Carl Jung; Man and His Symbols; Page 72

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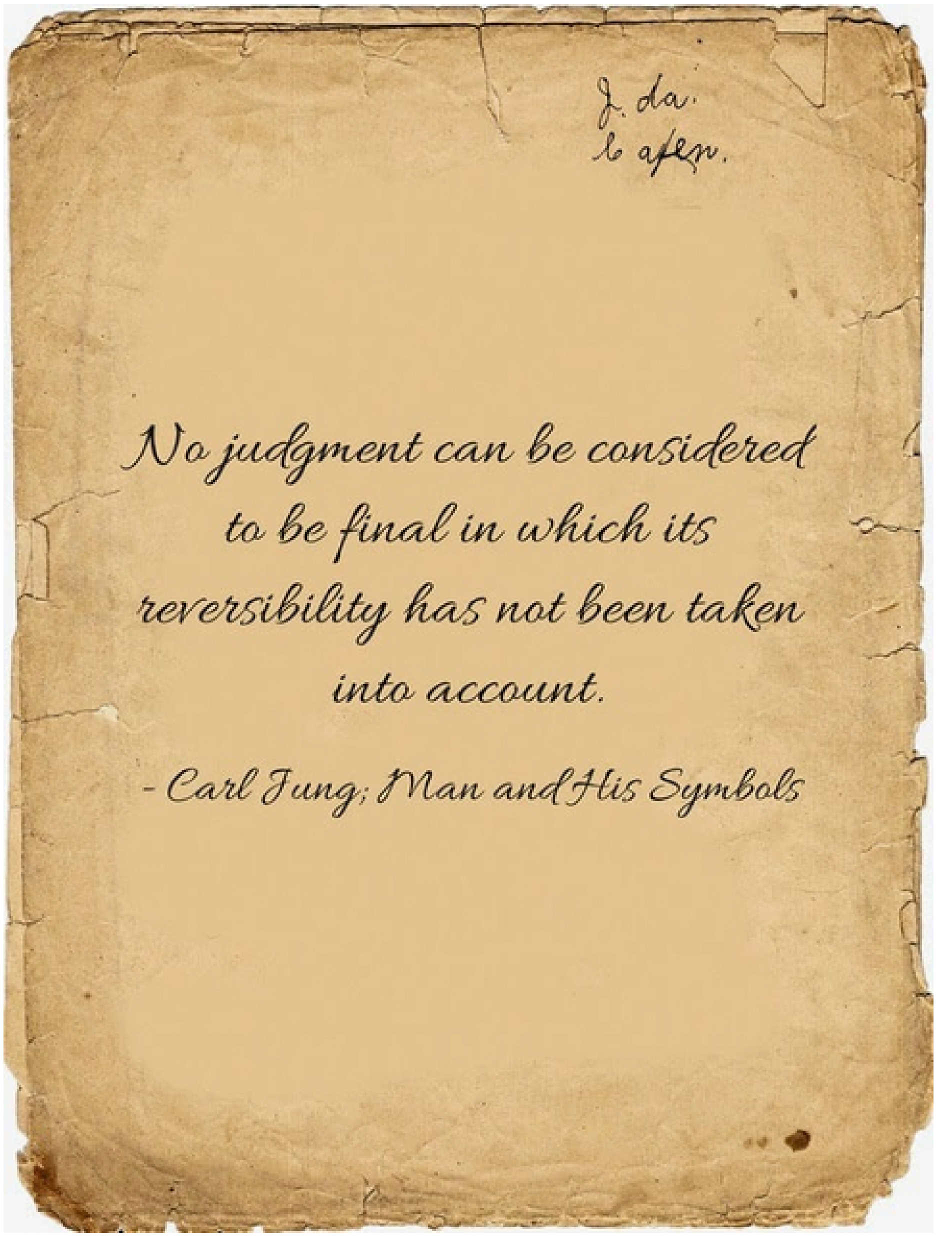

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No judgment can be considered
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- Carl Jung; Man and His Symbols

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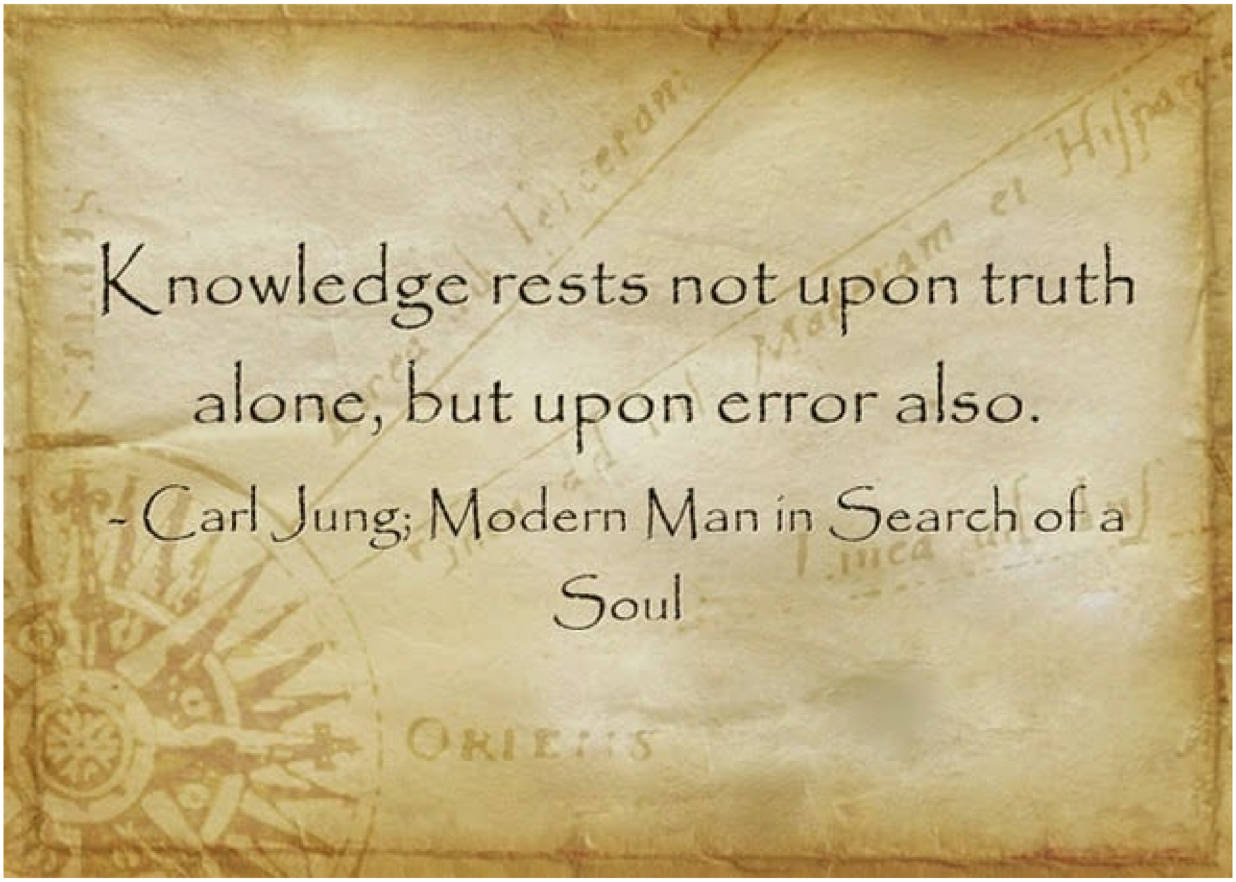

Knowledge rests not upon truth alone, but upon error also.

- Carl Jung; Modern Man in Search of a Soul

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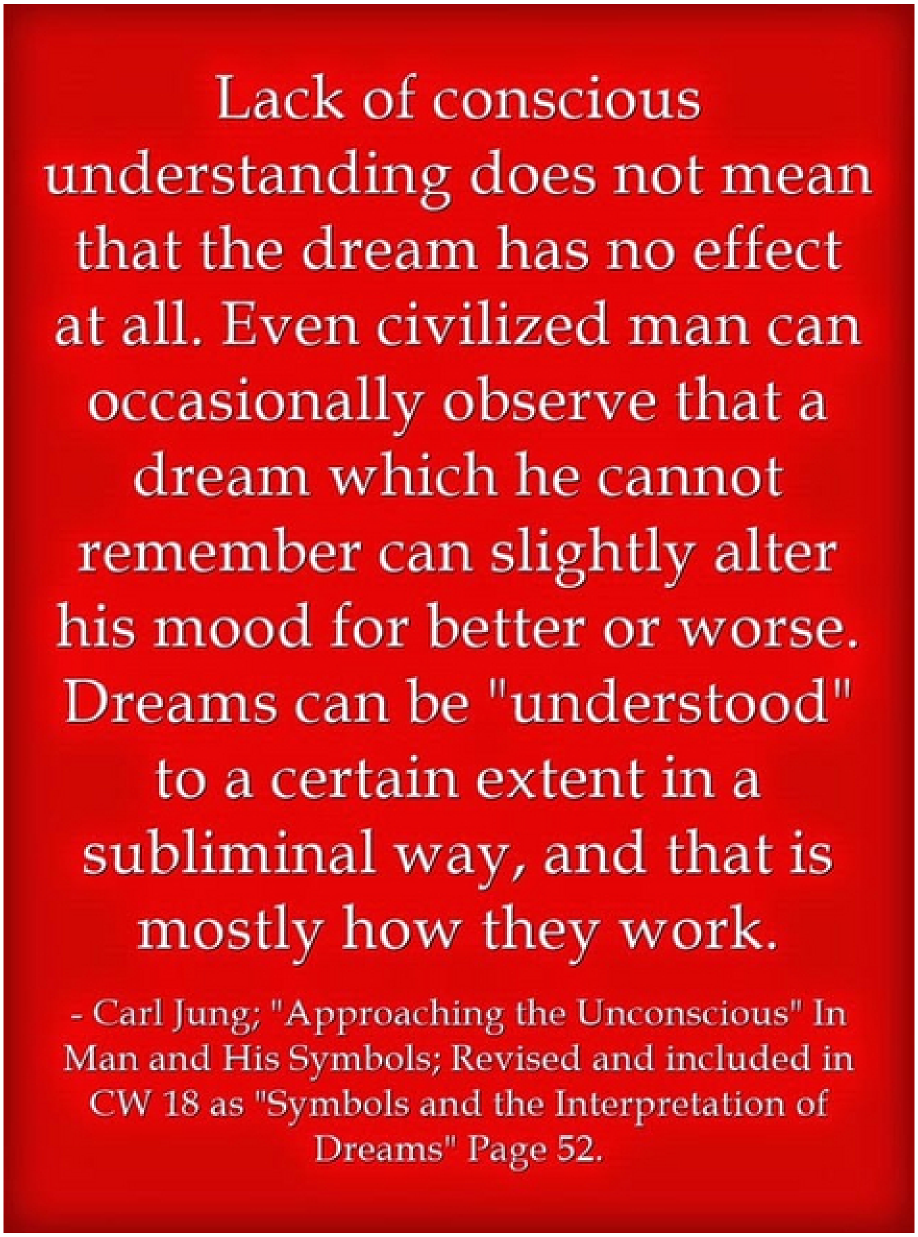

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work.

- Carl Jung; "Approaching the Unconscious" In Man and His Symbols; Revised and included in CW 18 as "Symbols and the Interpretation of Dreams" Page 52.

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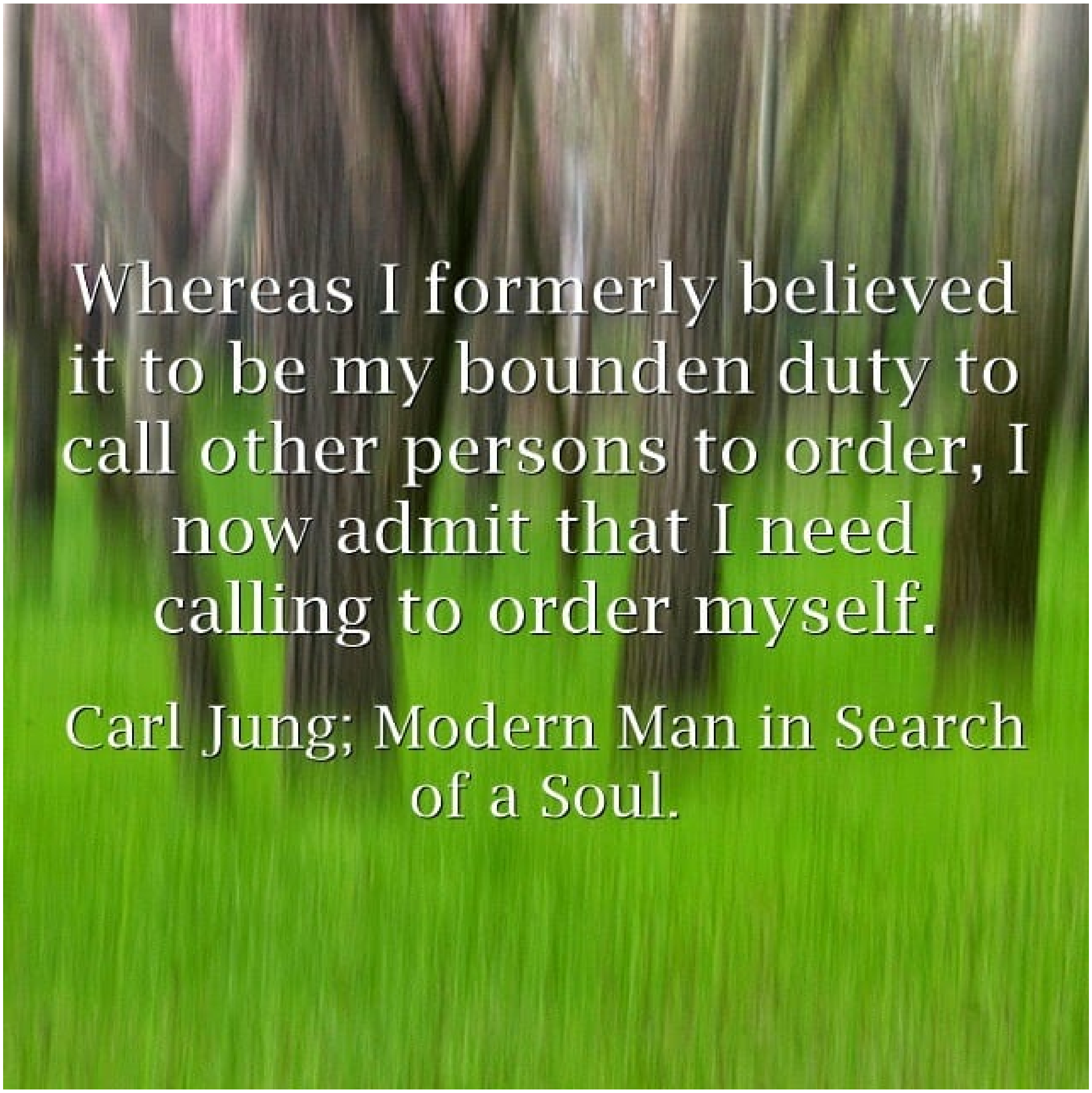

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself.

Carl Jung; Modern Man in Search of a Soul.

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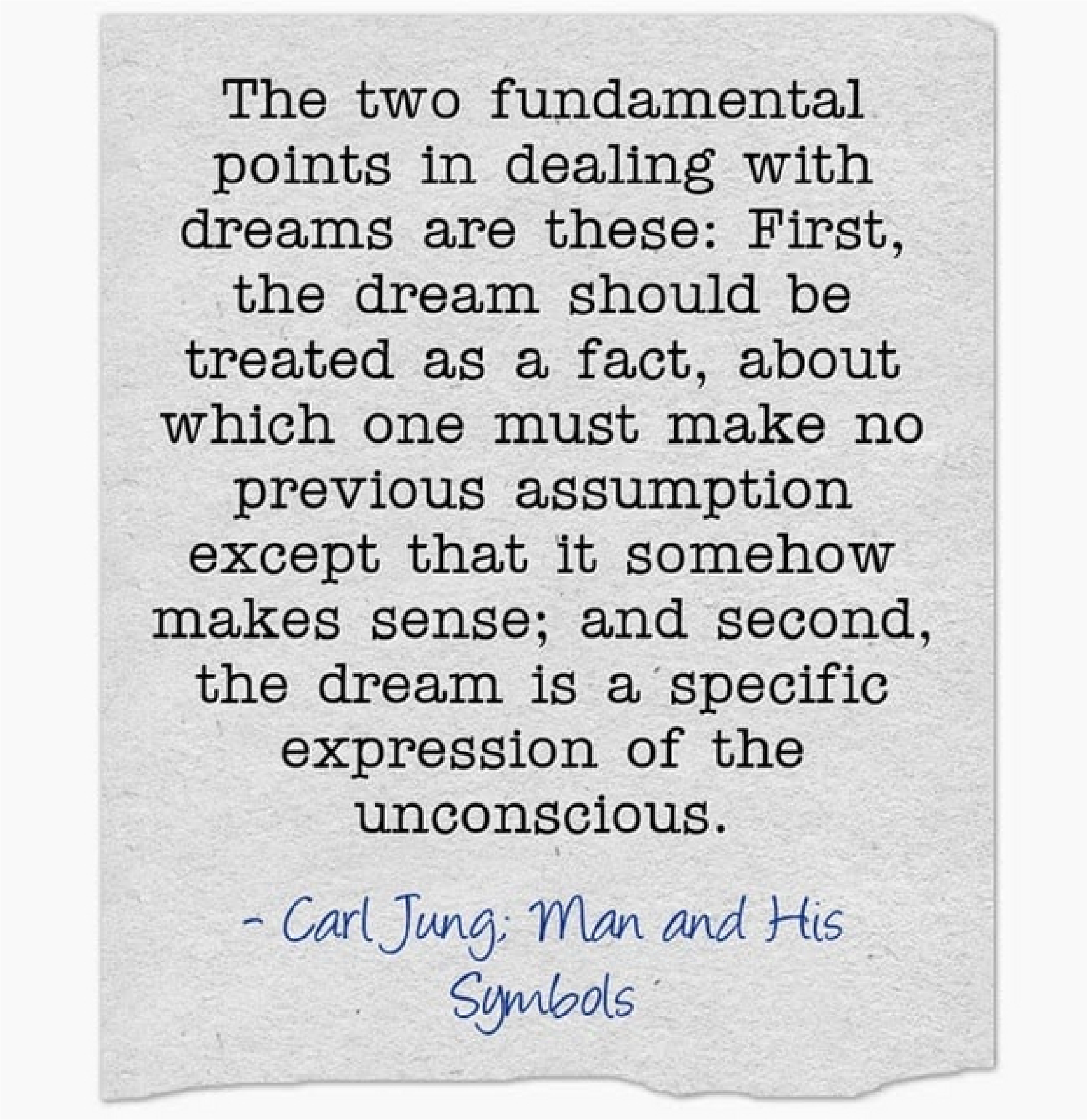

The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.

- Carl Jung: Man and His Symbols

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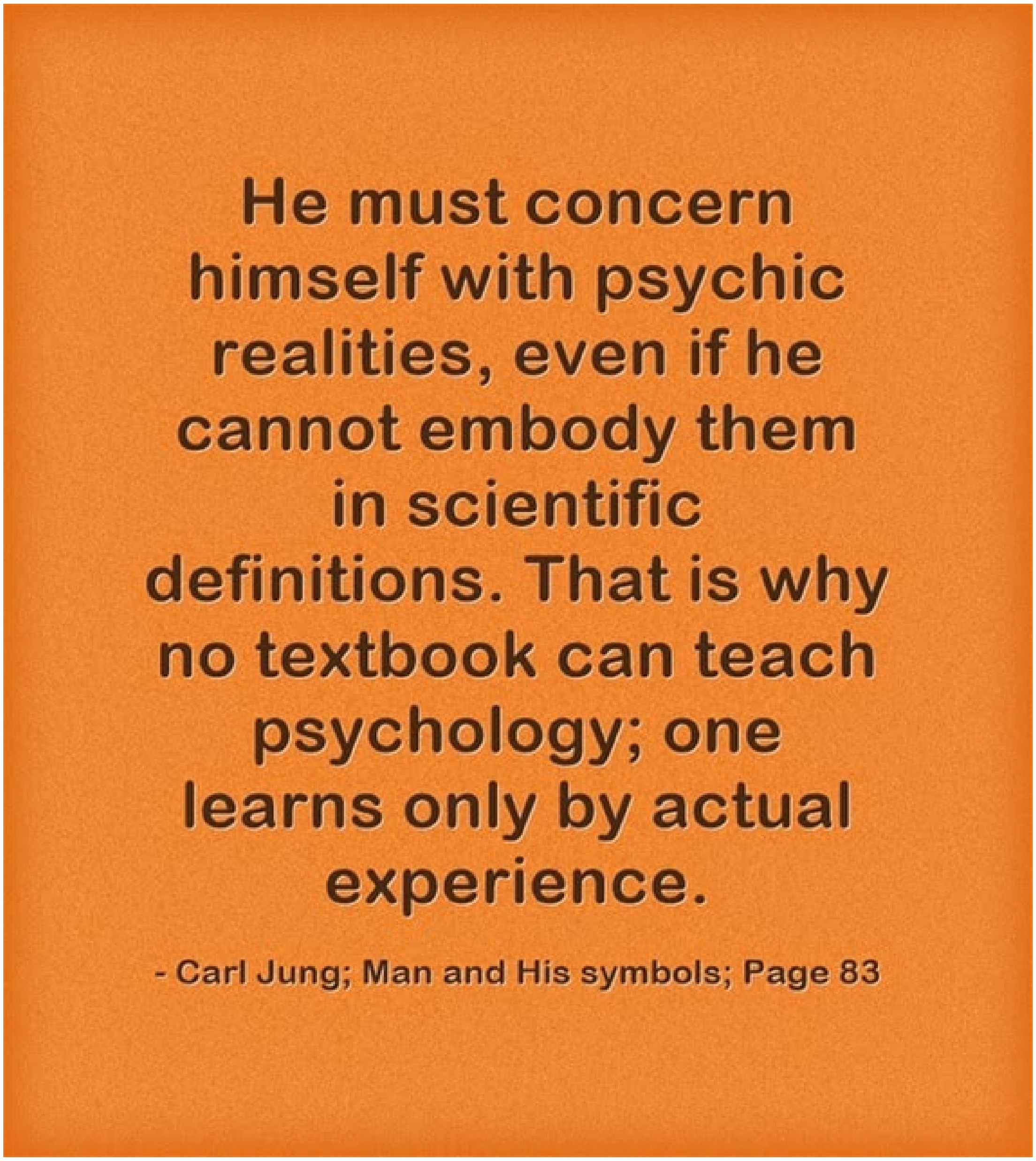

He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience.

- Carl Jung; Man and His symbols; Page 83

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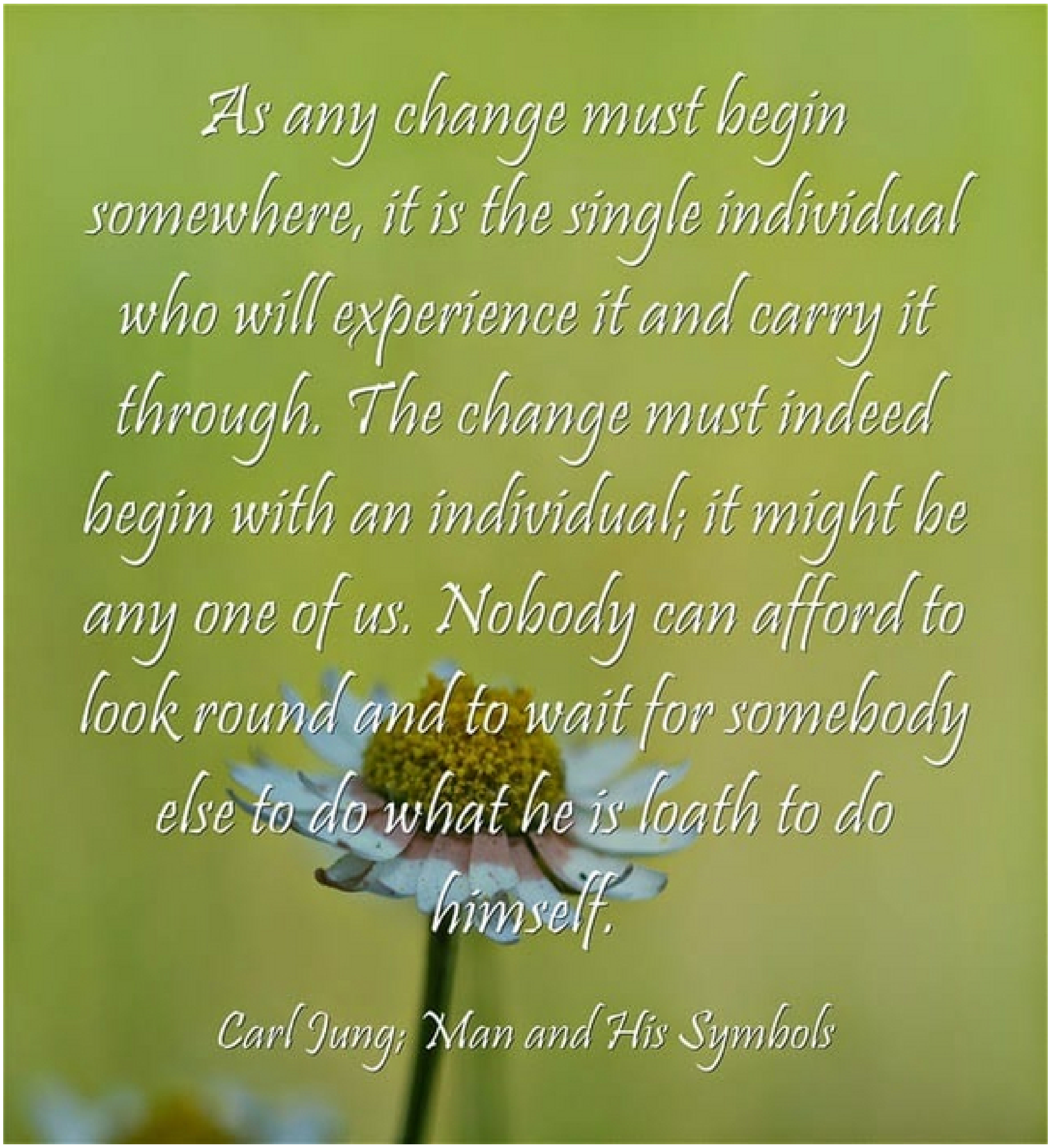
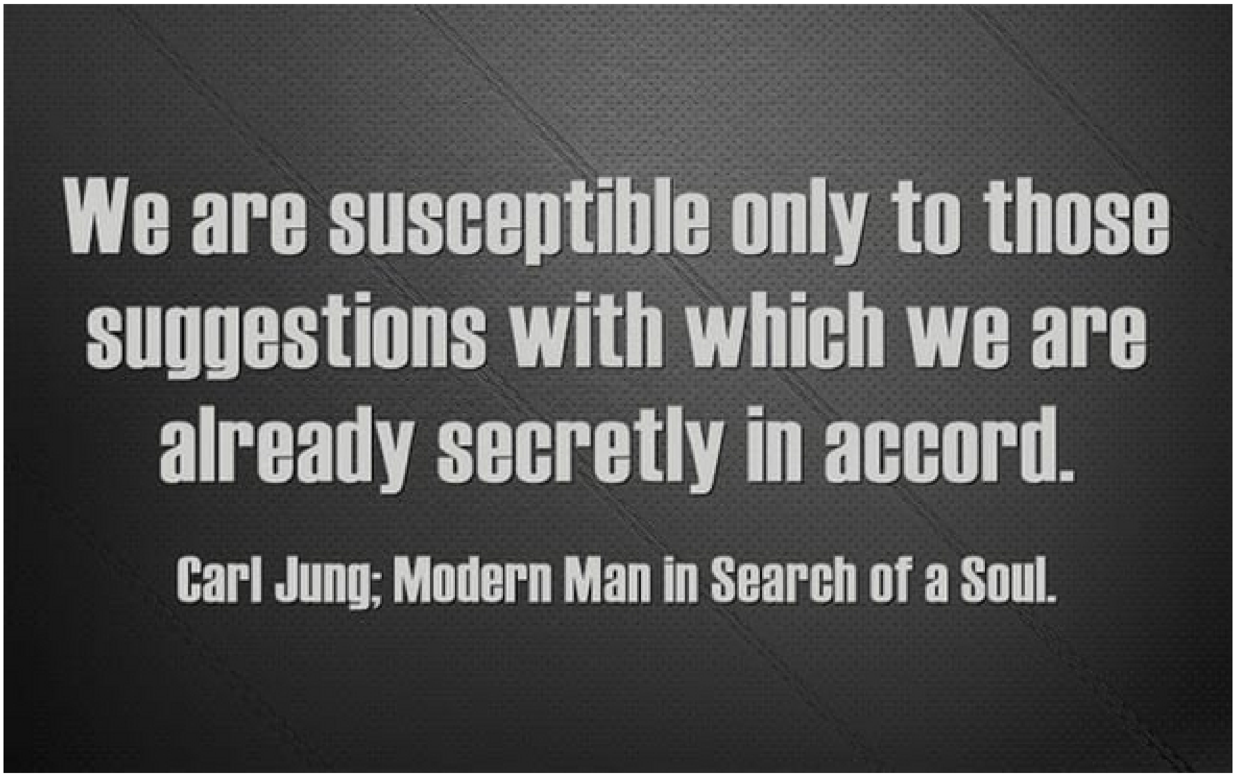


As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself.

Carl Jung; Man and His Symbols

As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. Carl Jung; Man and His Symbols.



We are susceptible only to those suggestions with which we are already secretly in accord.

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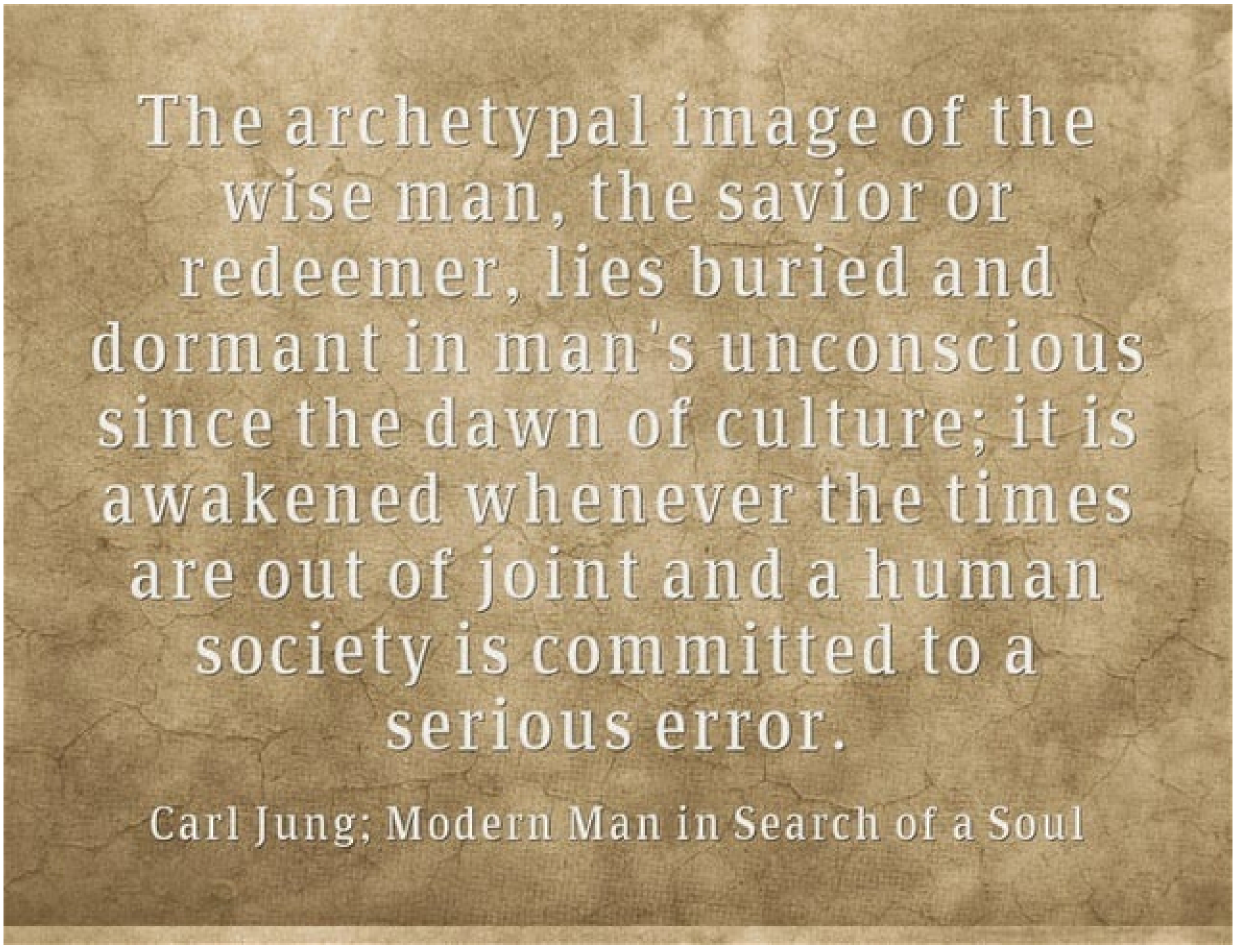

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error.

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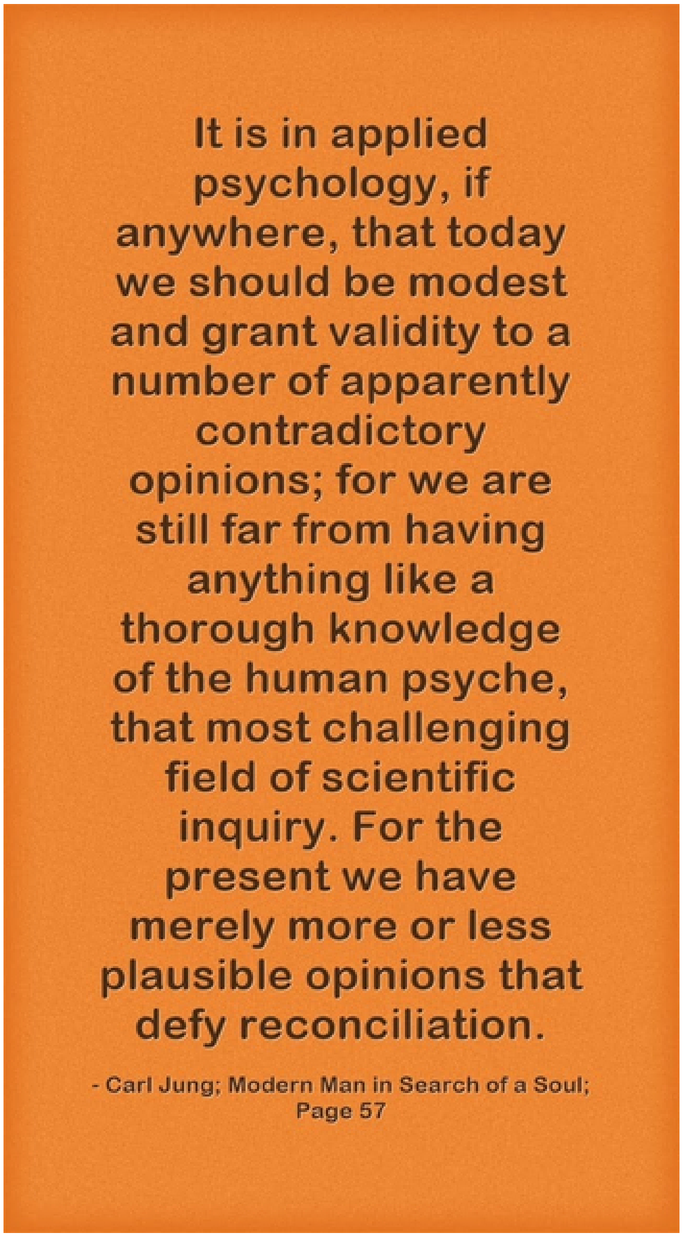

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific inquiry. For the present we have merely more or less plausible opinions that defy reconciliation.

- Carl Jung; Modern Man in Search of a Soul; Page 57

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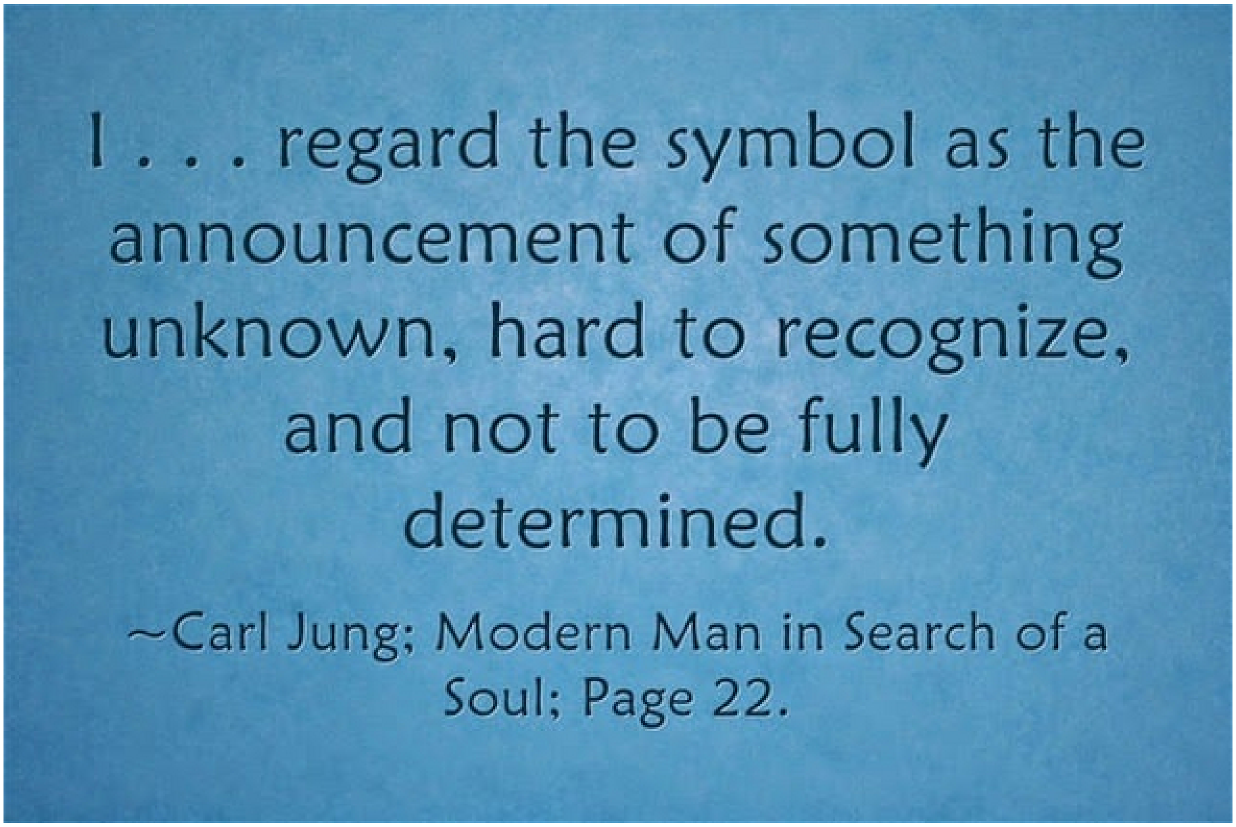

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined.

~Carl Jung; Modern Man in Search of a Soul; Page 22.

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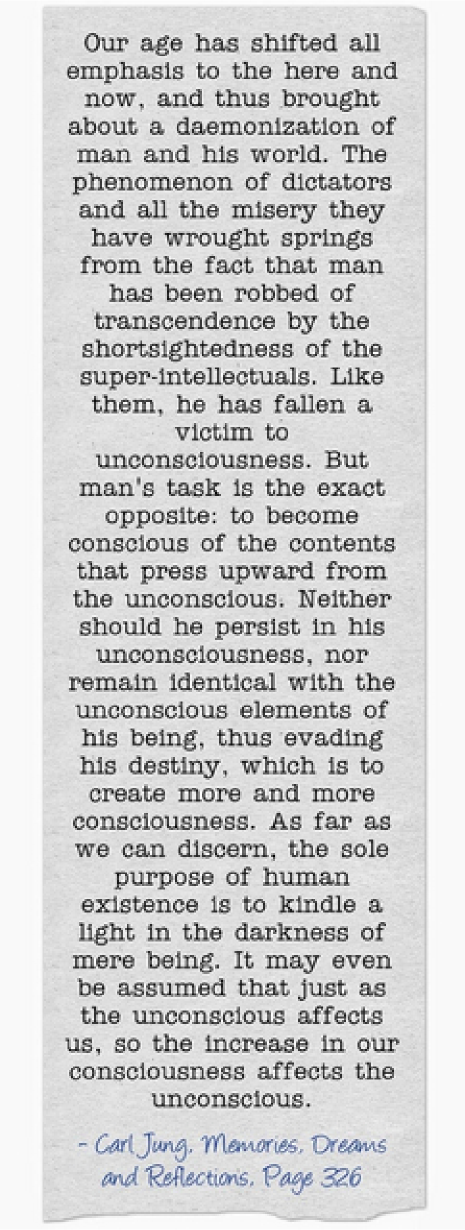
[836] 

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious.

– Carl Jung, Memories, Dreams and Reflections, Page 326

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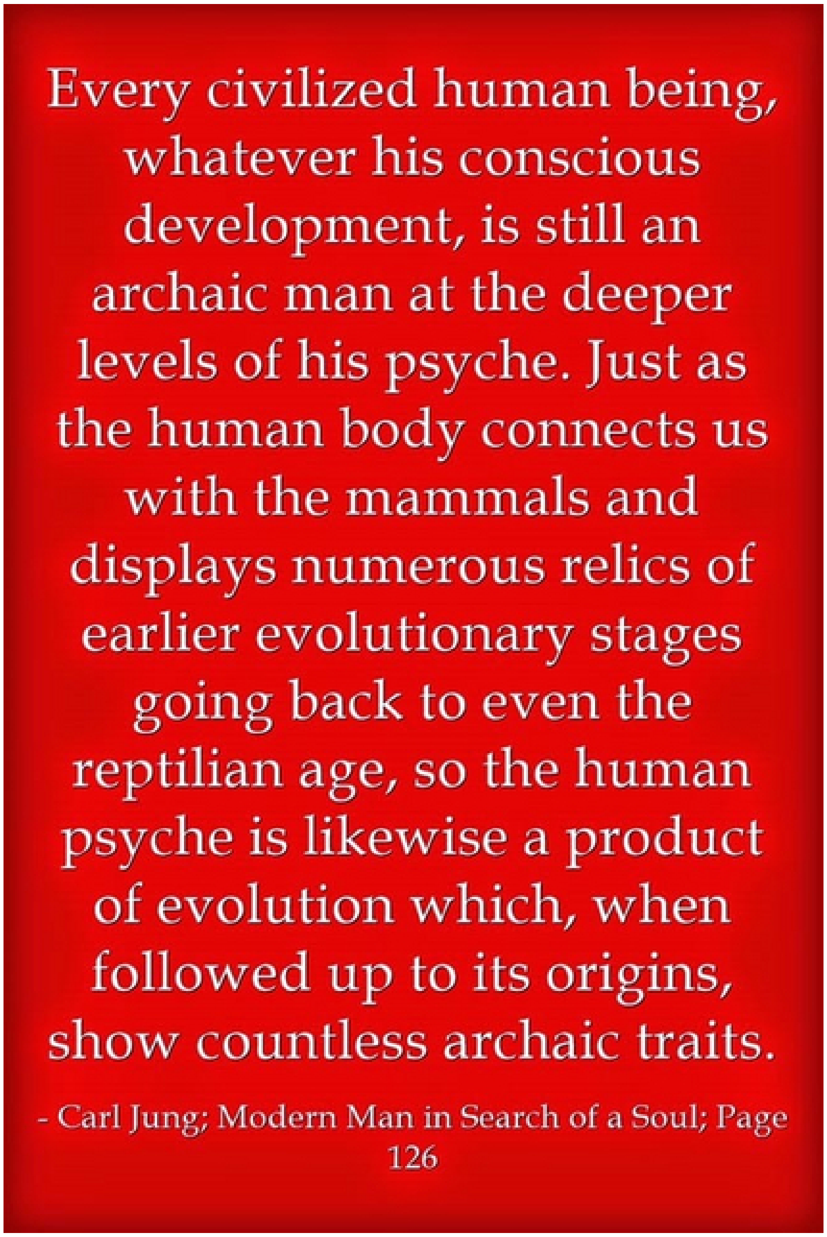
[837]



Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits.

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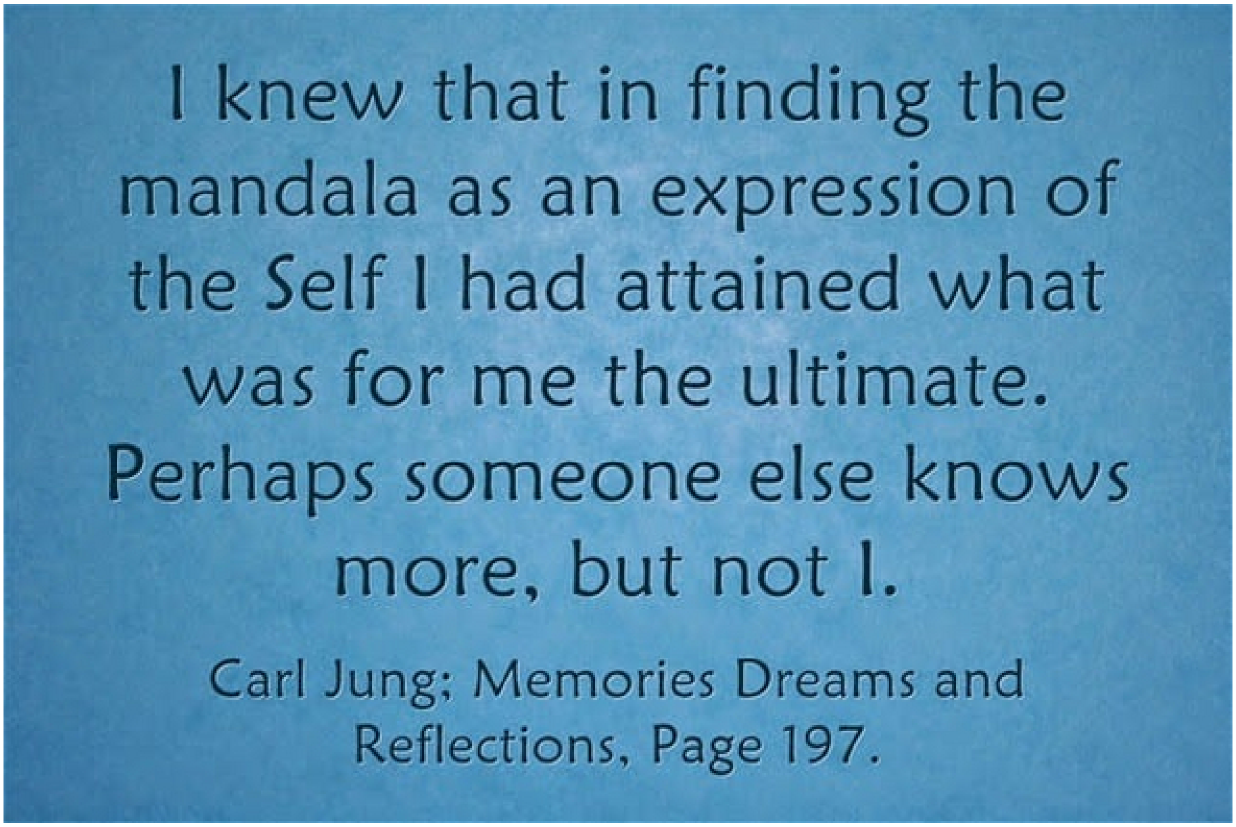

I knew that in finding the
mandala as an expression of
the Self I had attained what
was for me the ultimate.
Perhaps someone else knows
more, but not I.

Carl Jung; Memories Dreams and
Reflections, Page 197.

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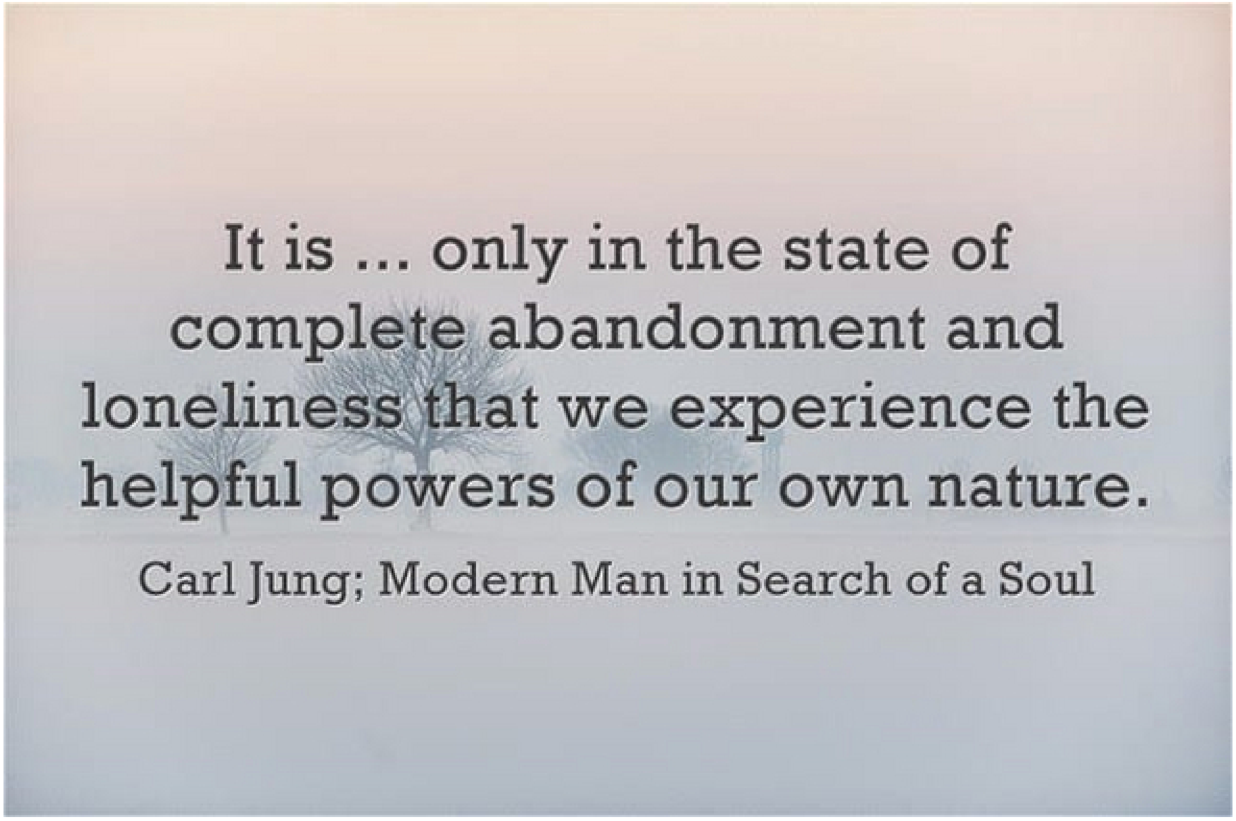

It is … only in the state of complete abandonment and loneliness that we experience the helpful powers of our own nature.

Carl Jung; Modern Man in Search of a Soul

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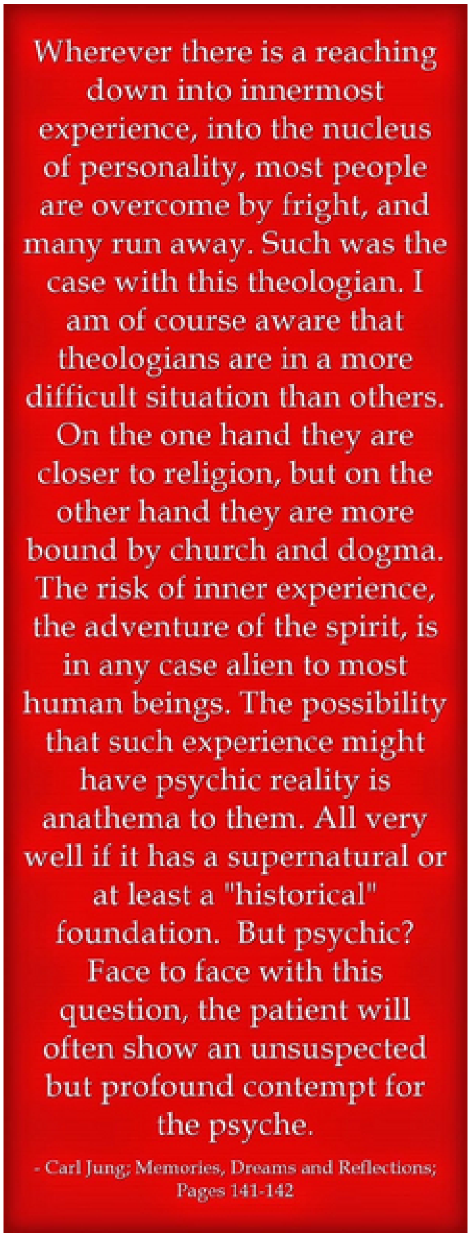

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche.

- Carl Jung; Memories, Dreams and Reflections; Pages 141-142

[840]

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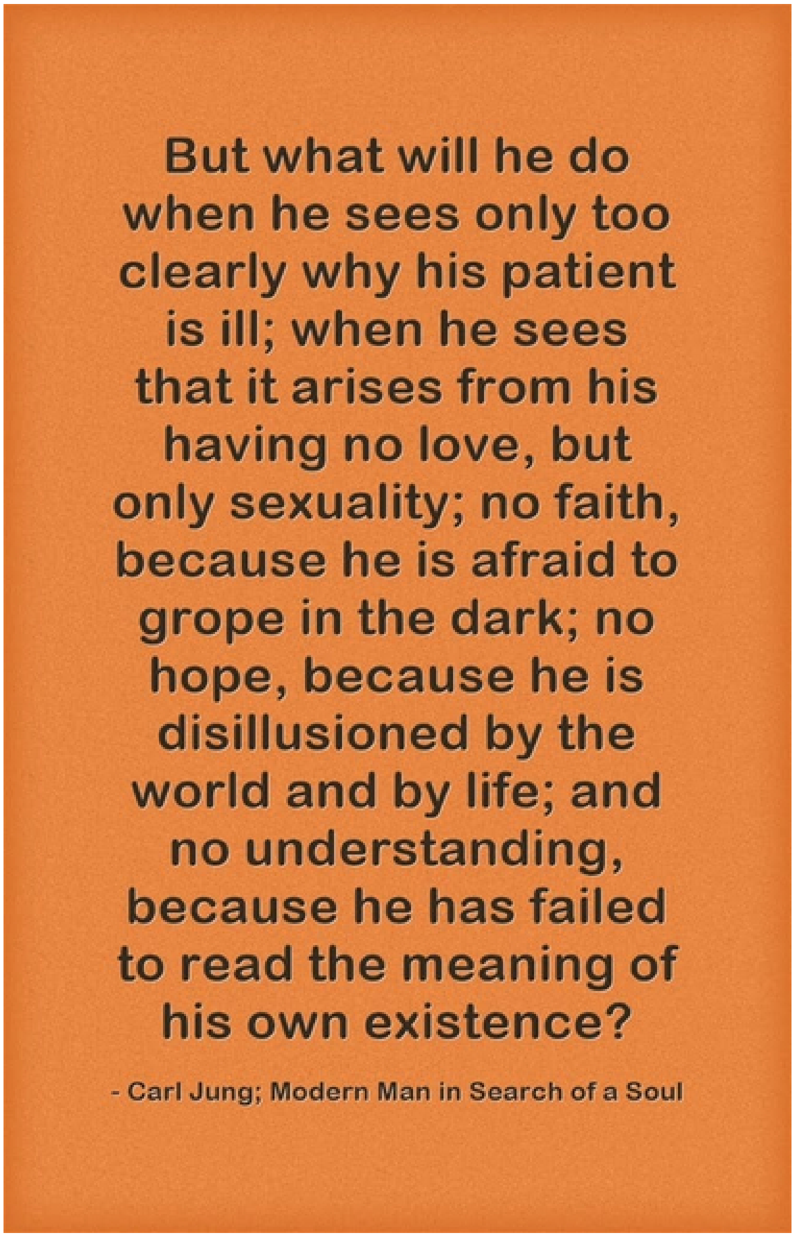

But what will he do
when he sees only too
clearly why his patient
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having no love, but
only sexuality; no faith,
because he is afraid to
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- Carl Jung; Modern Man in Search of a Soul

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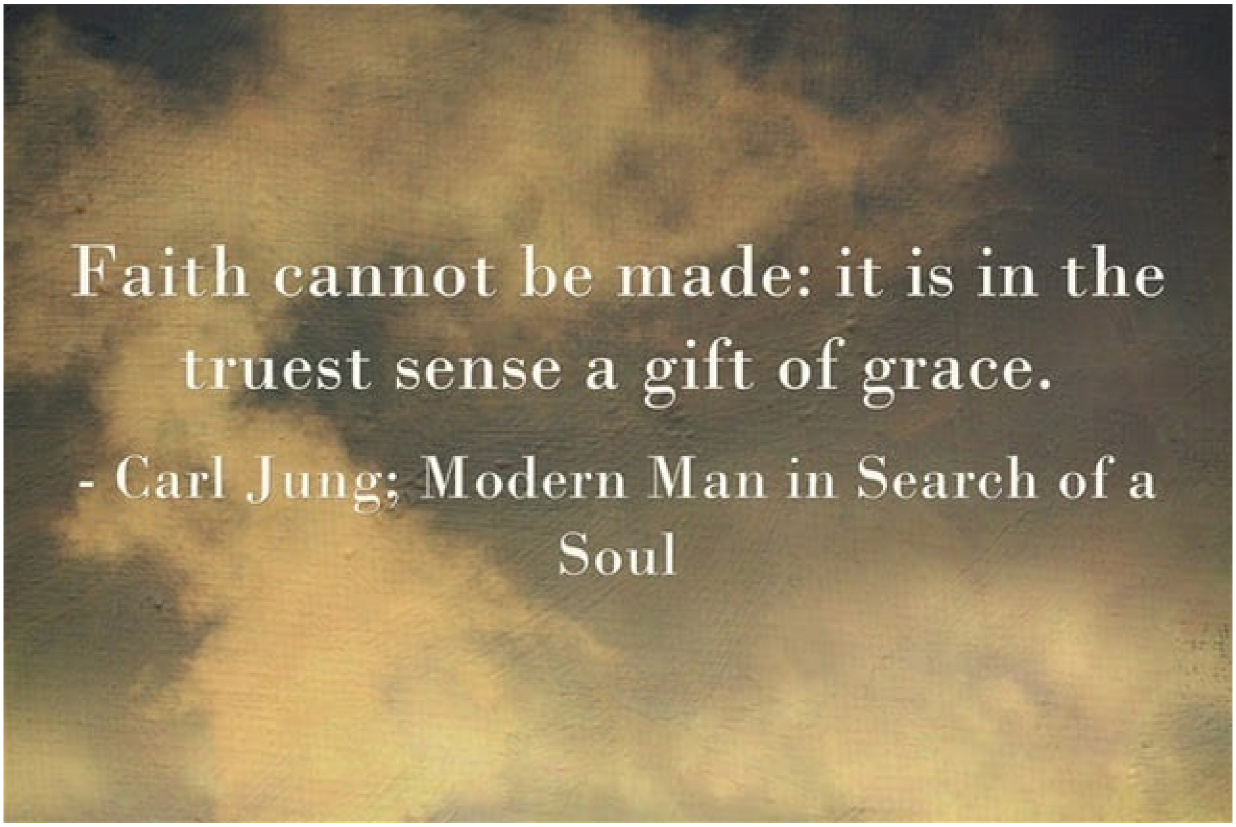
Faith cannot be made: it is in the truest sense a gift of grace.
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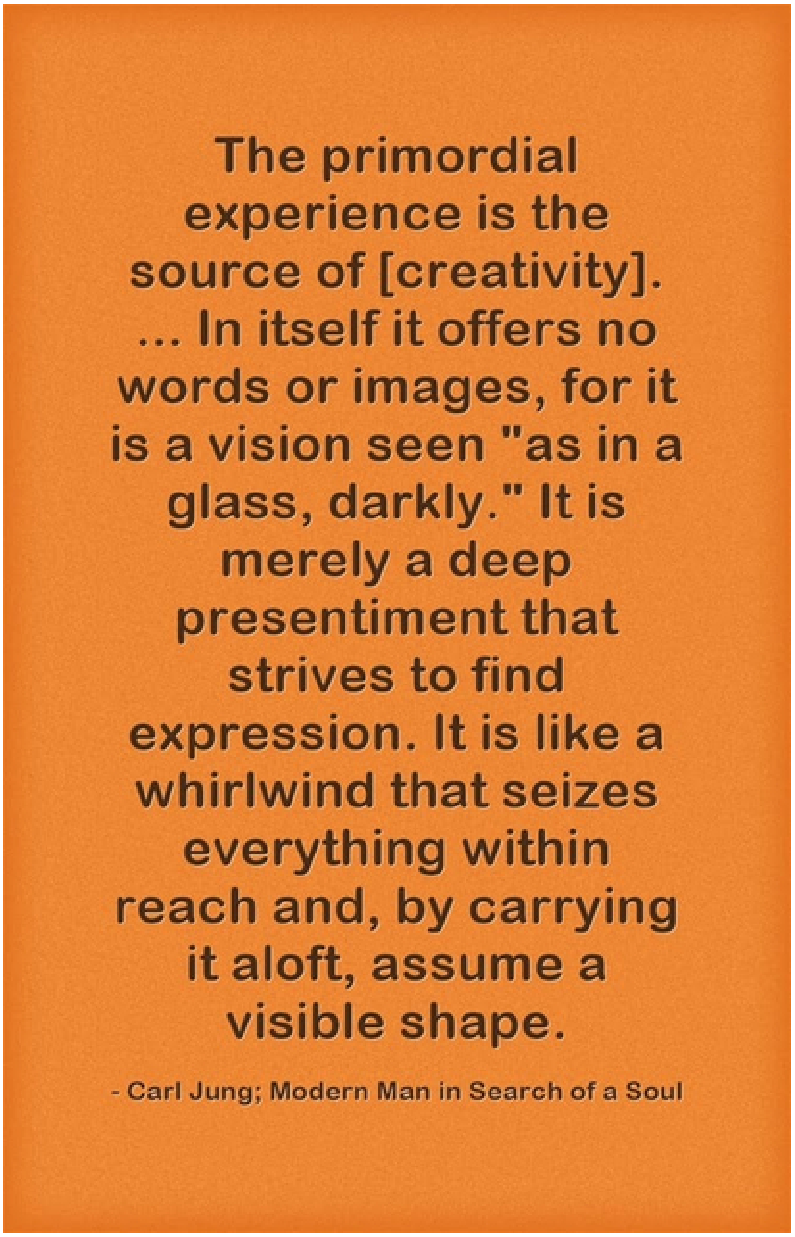

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape.

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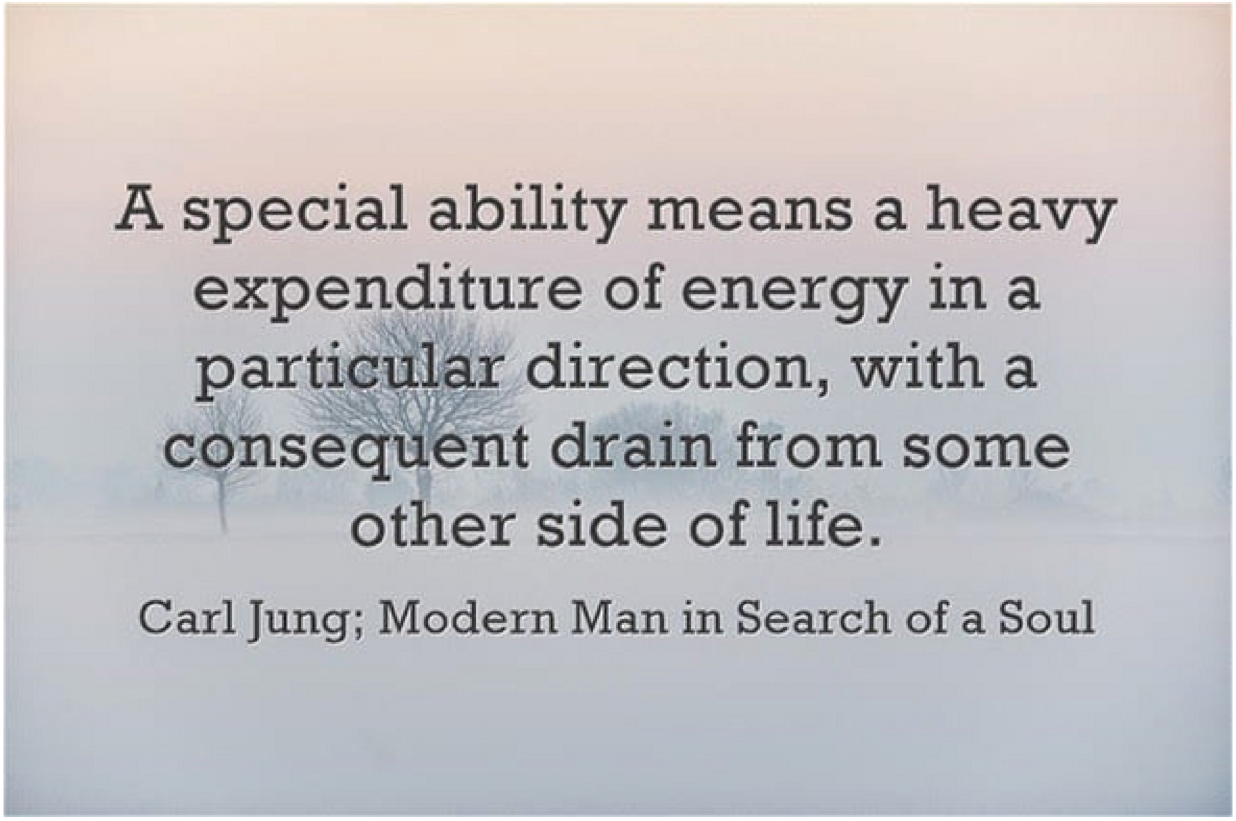

A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life.

Carl Jung; Modern Man in Search of a Soul

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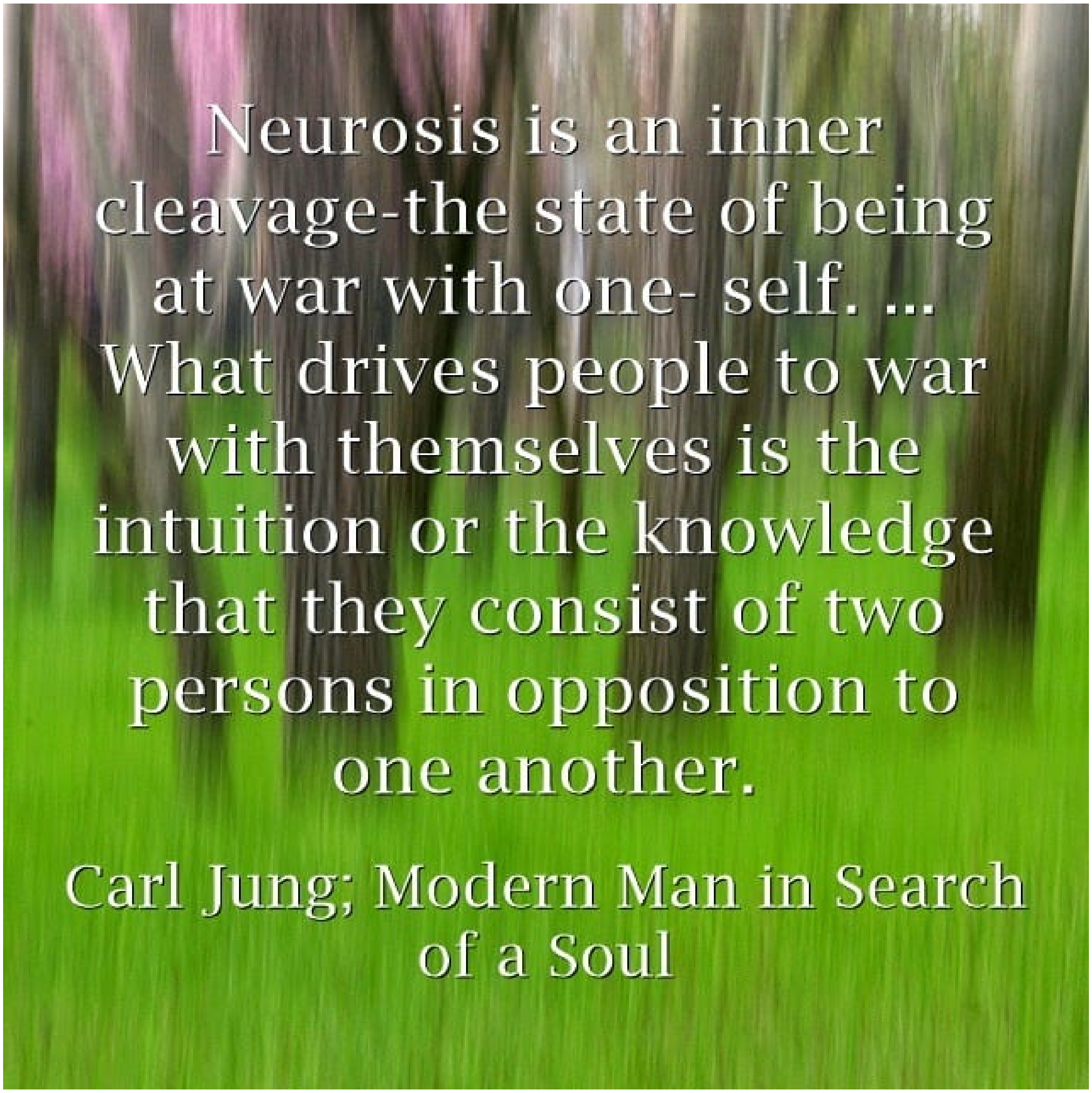

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another.

Carl Jung; Modern Man in Search of a Soul

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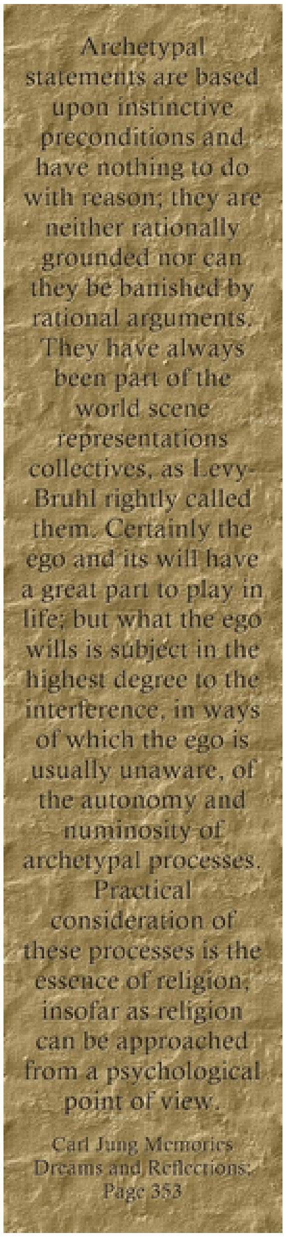

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion; insofar as religion can be approached from a psychological point of view.

Carl Jung Memories
Dreams and Reflections;
Page 353

[846]

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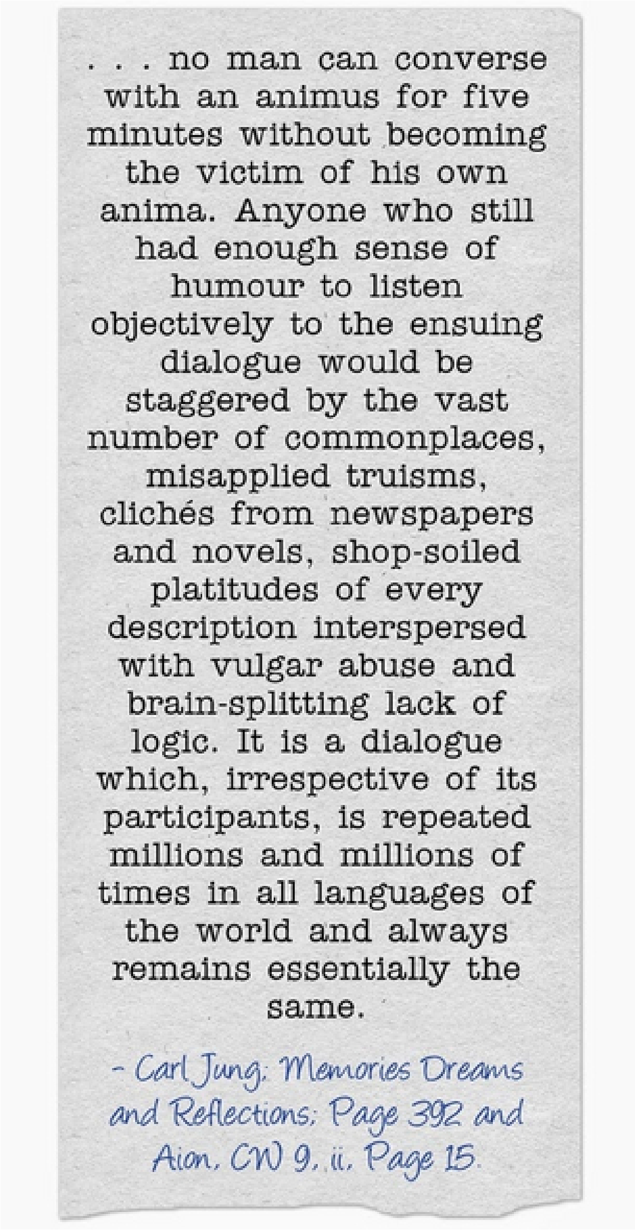

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same.

- Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15.

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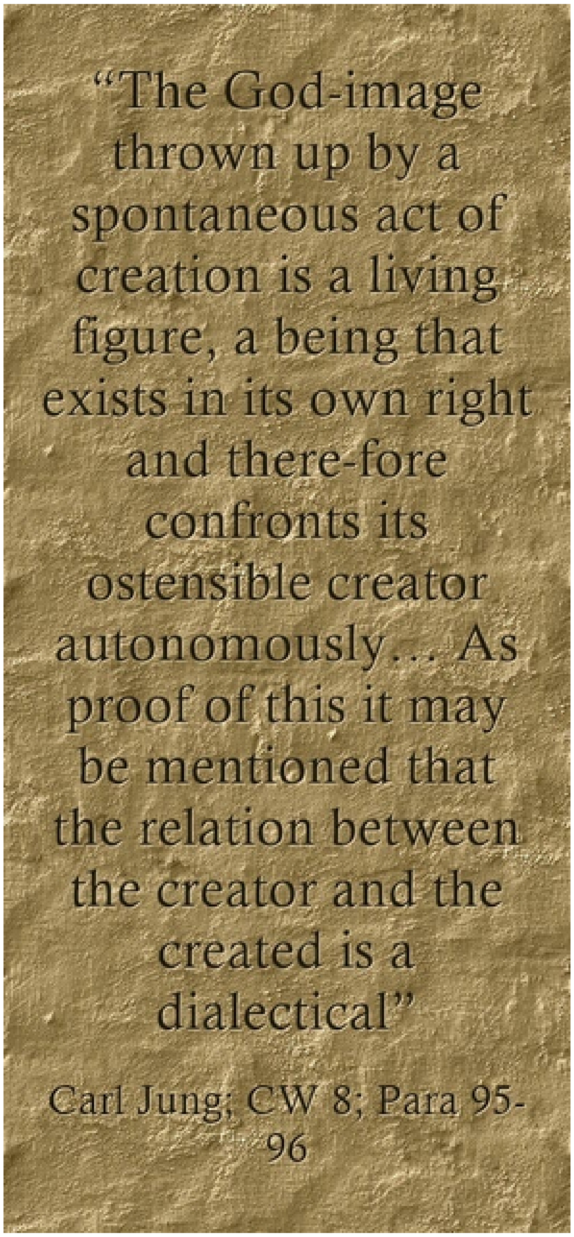

"The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical"

Carl Jung; CW 8; Para 95-96

[848]

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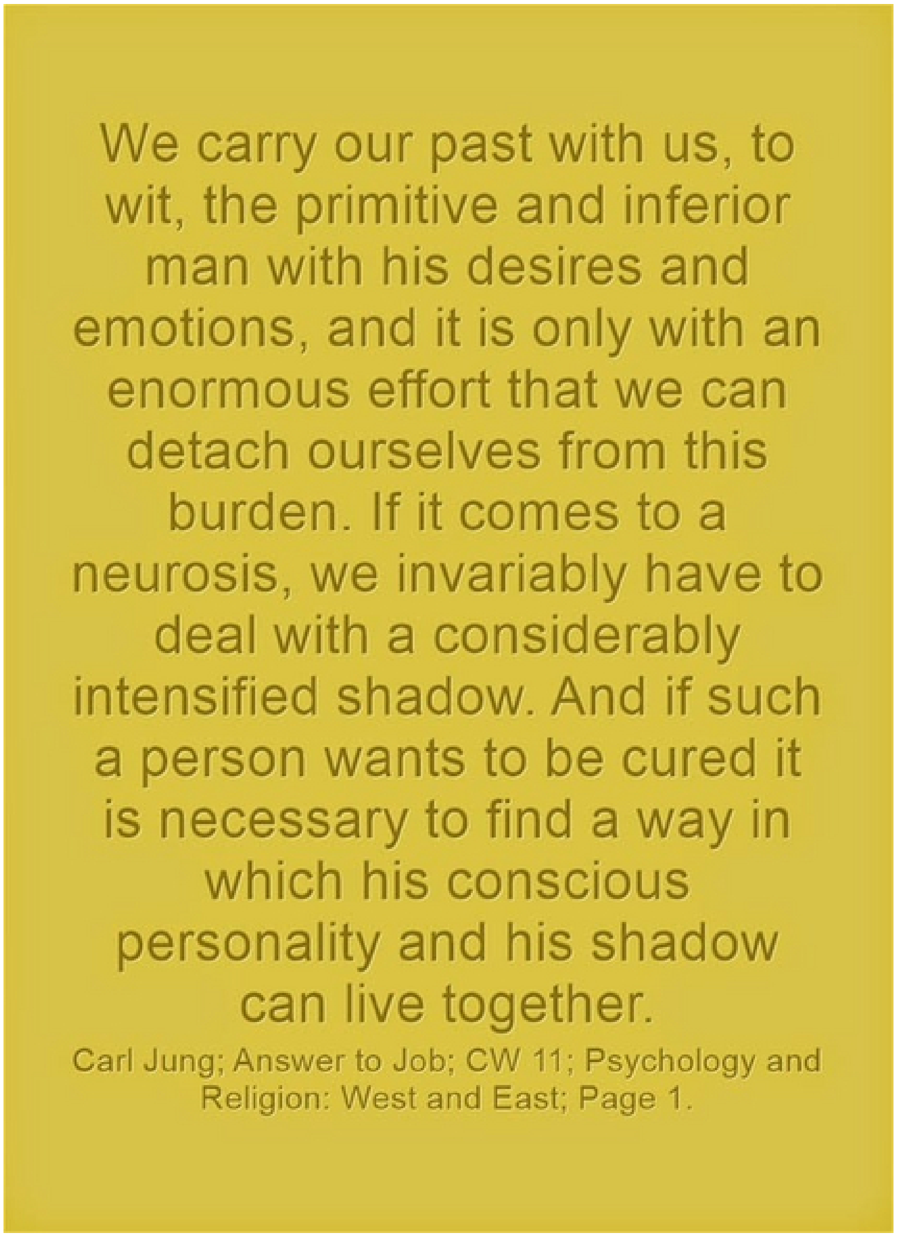

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.

Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

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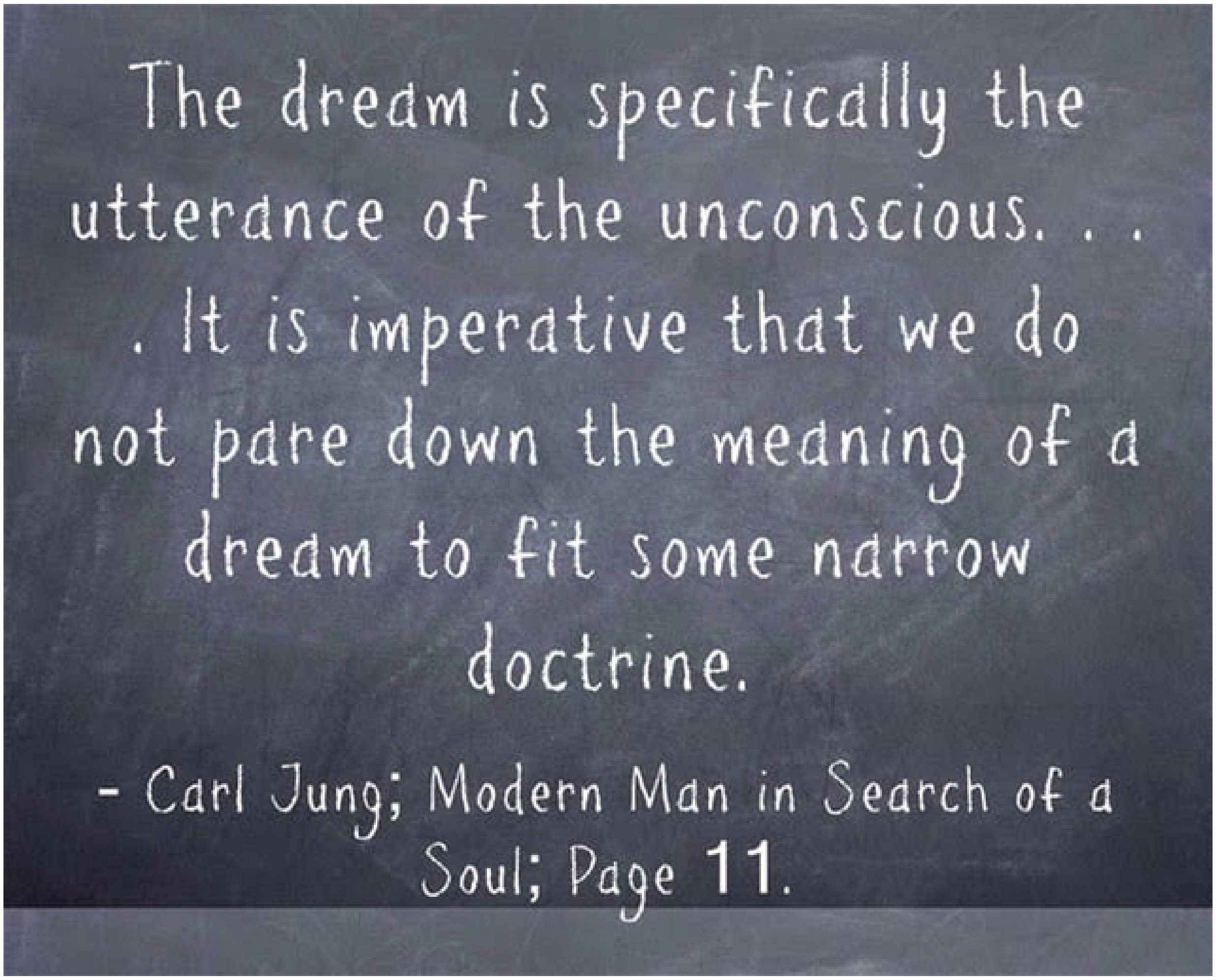

The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine.

- Carl Jung; Modern Man in Search of a Soul; Page 11.

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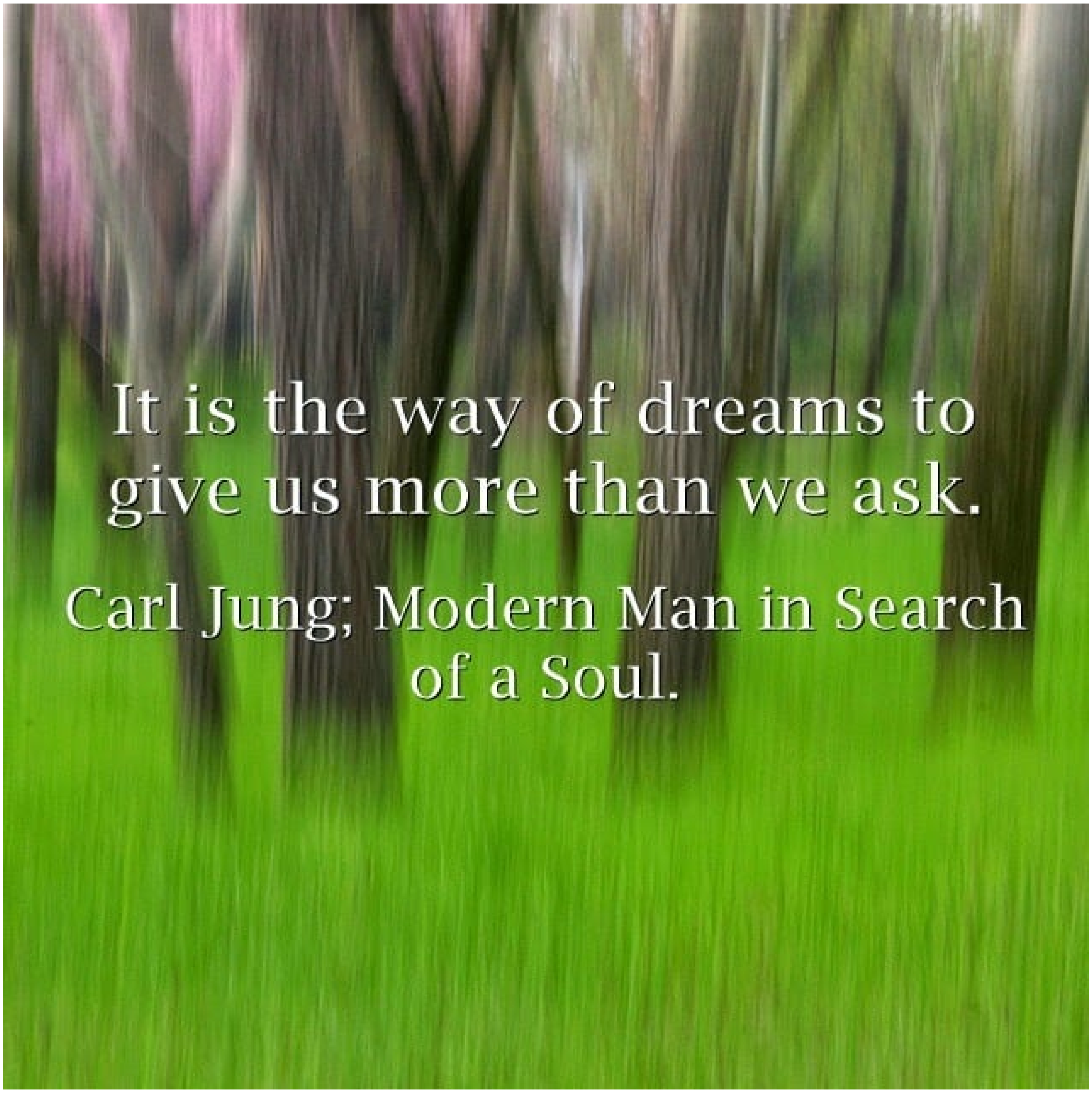
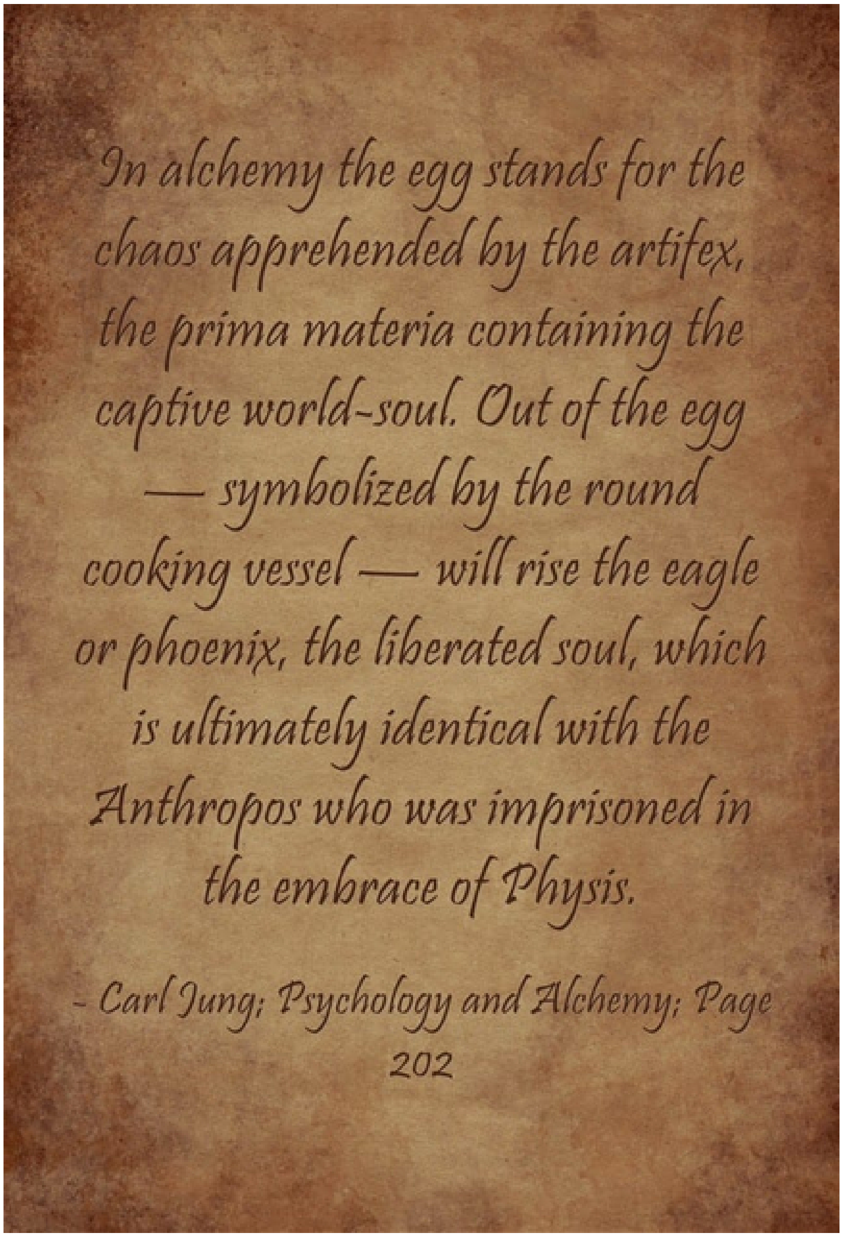

It is the way of dreams to give us more than we ask.
Carl Jung; Modern Man in Search of a Soul.

It is the way of dreams to give us more than we ask Carl Jung; Modern Man in Search of a Soul; Page.



In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis.

- Carl Jung; Psychology and Alchemy; Page 202

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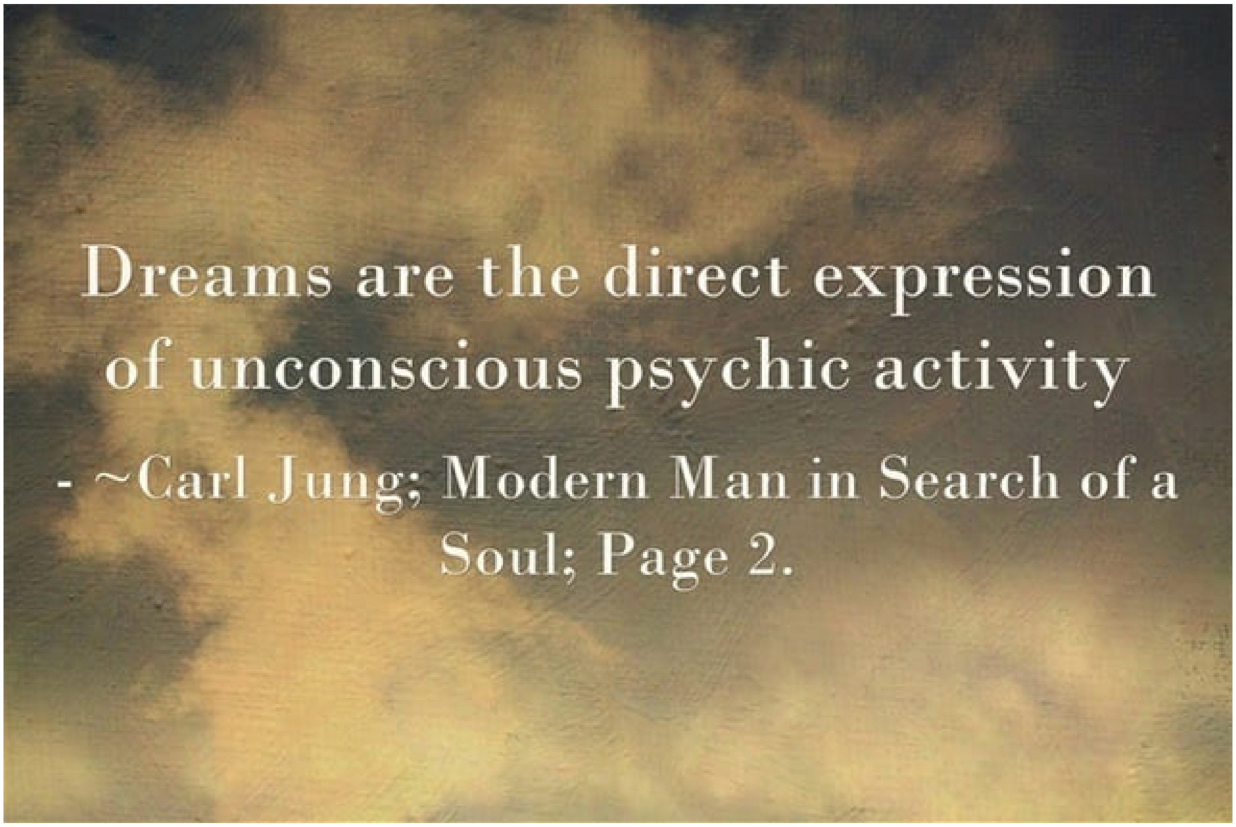

Dreams are the direct expression of unconscious psychic activity

- ~Carl Jung; Modern Man in Search of a Soul; Page 2.

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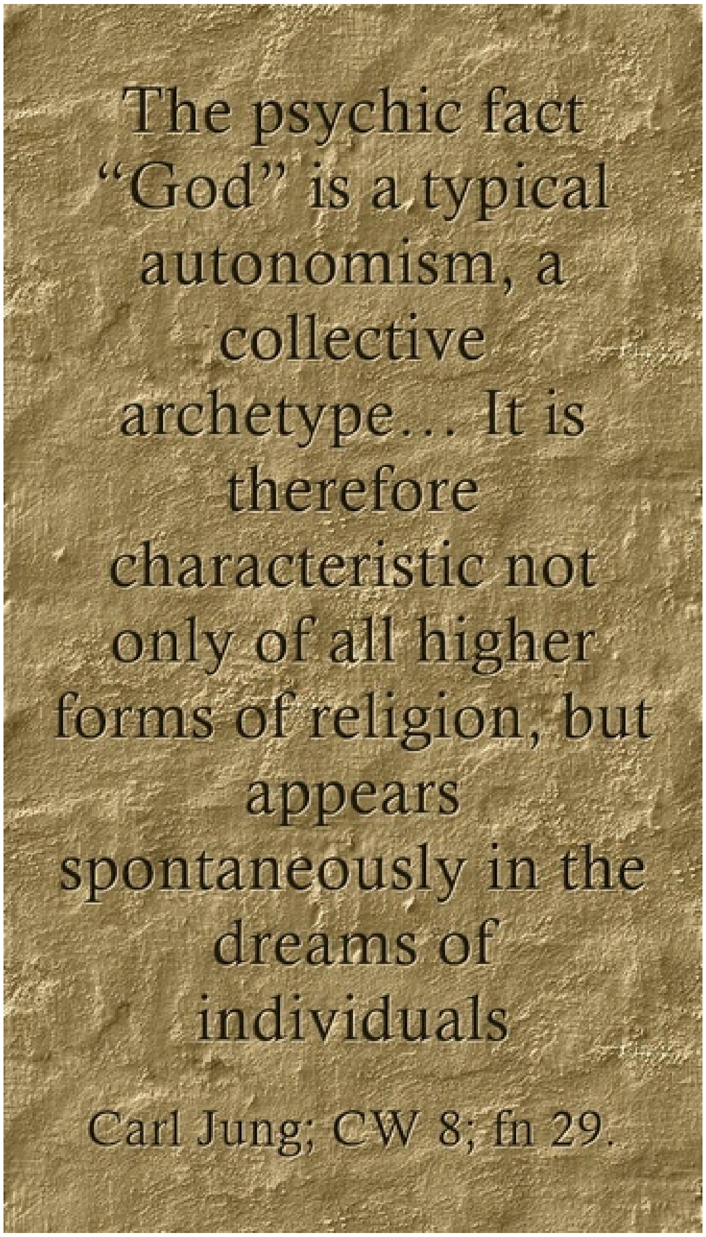

The psychic fact "God" is a typical autonomism, a collective archetype… It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals

Carl Jung; CW 8; fn 29.

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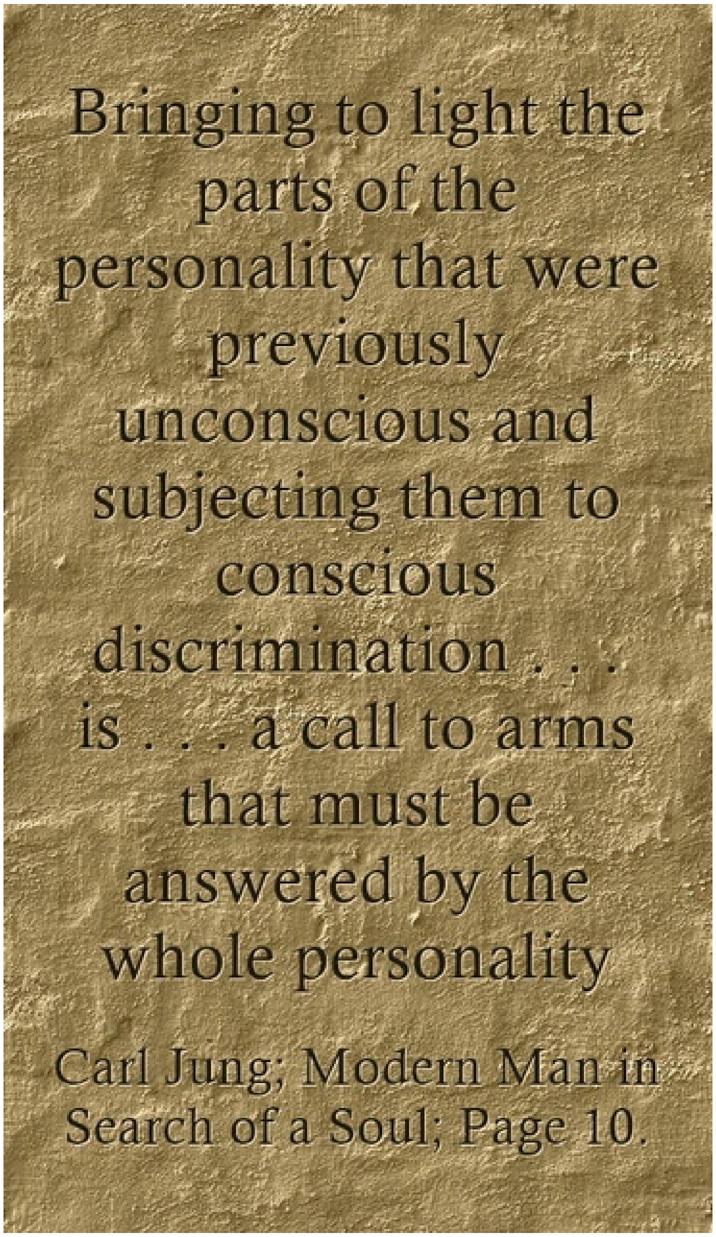

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination . . . is . . . a call to arms that must be answered by the whole personality

Carl Jung; Modern Man in Search of a Soul; Page 10.

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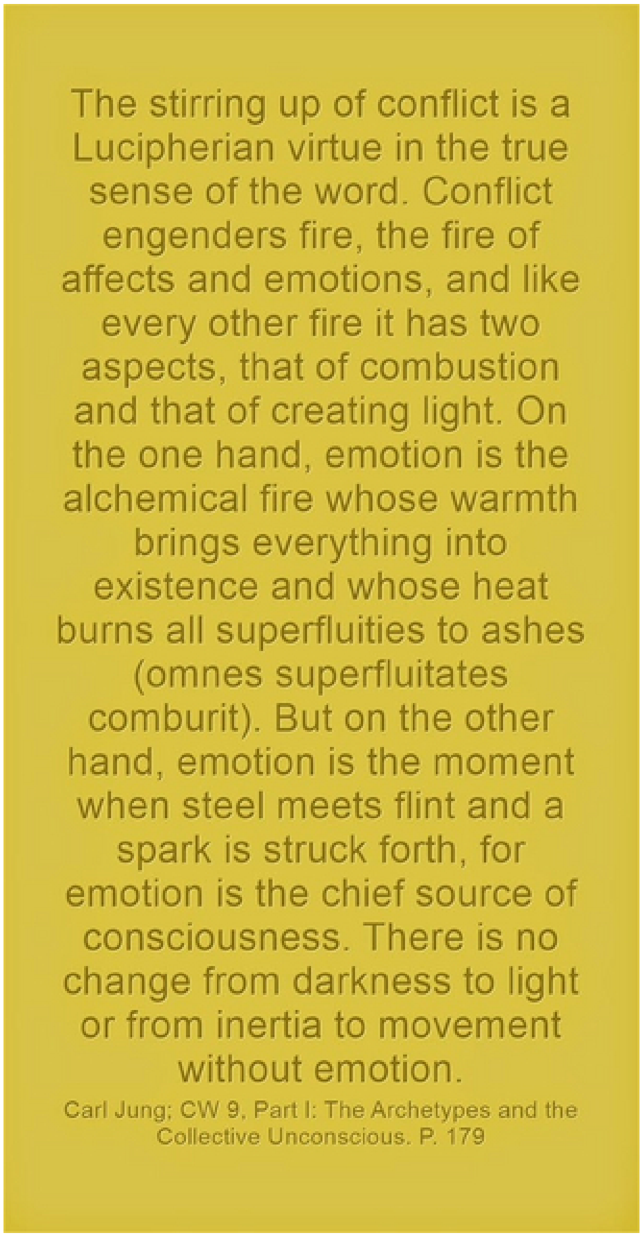

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion.

Carl Jung; CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

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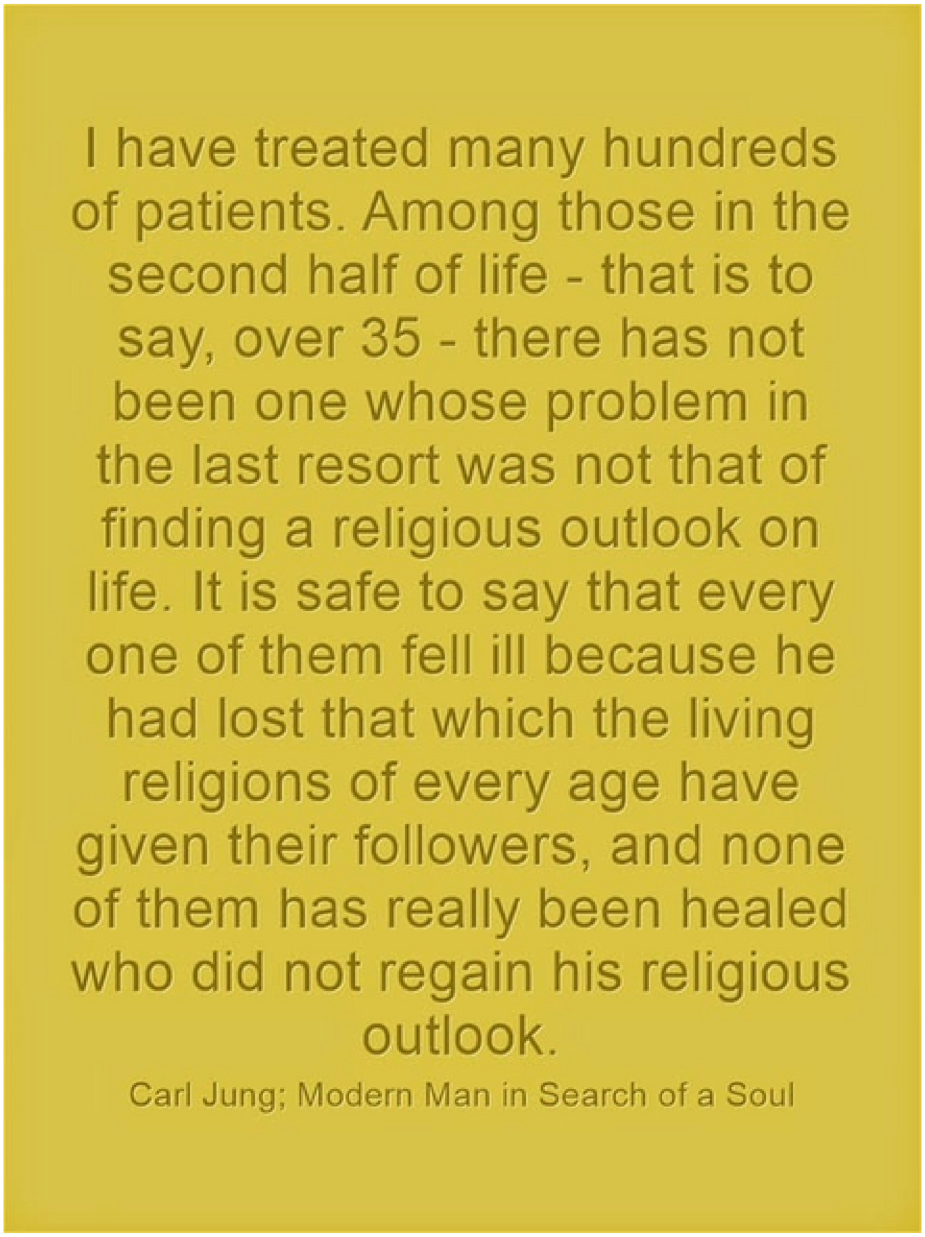

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook.

Carl Jung; Modern Man in Search of a Soul

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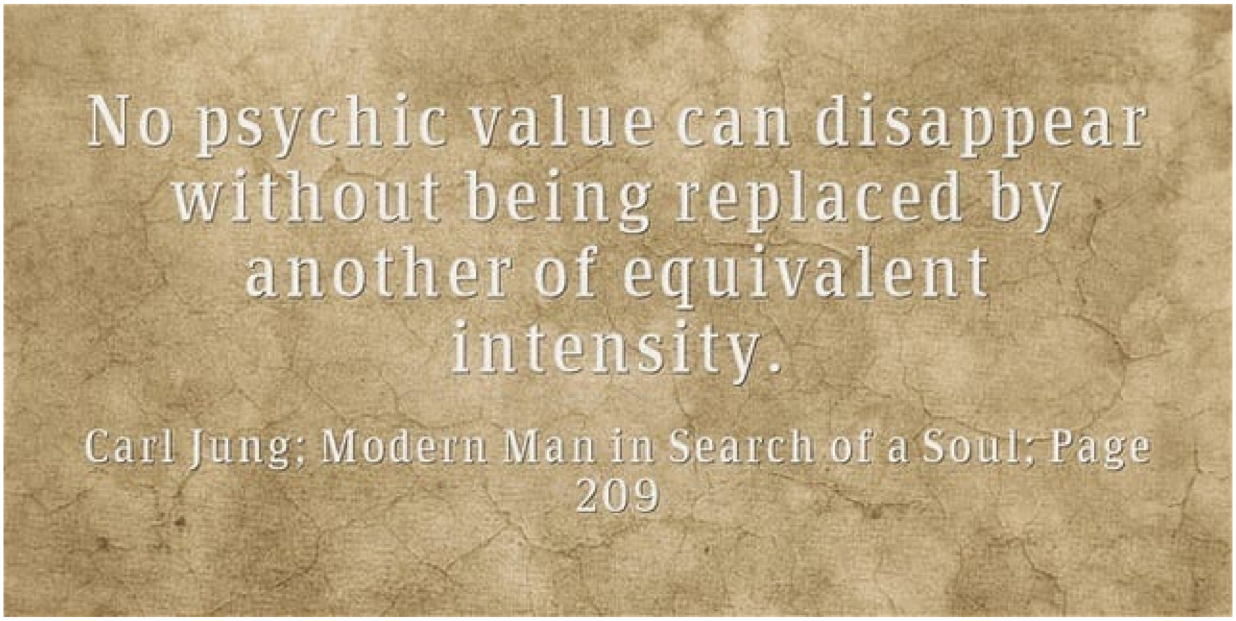

No psychic value can disappear without being replaced by another of equivalent intensity.

Carl Jung; Modern Man in Search of a Soul; Page 209

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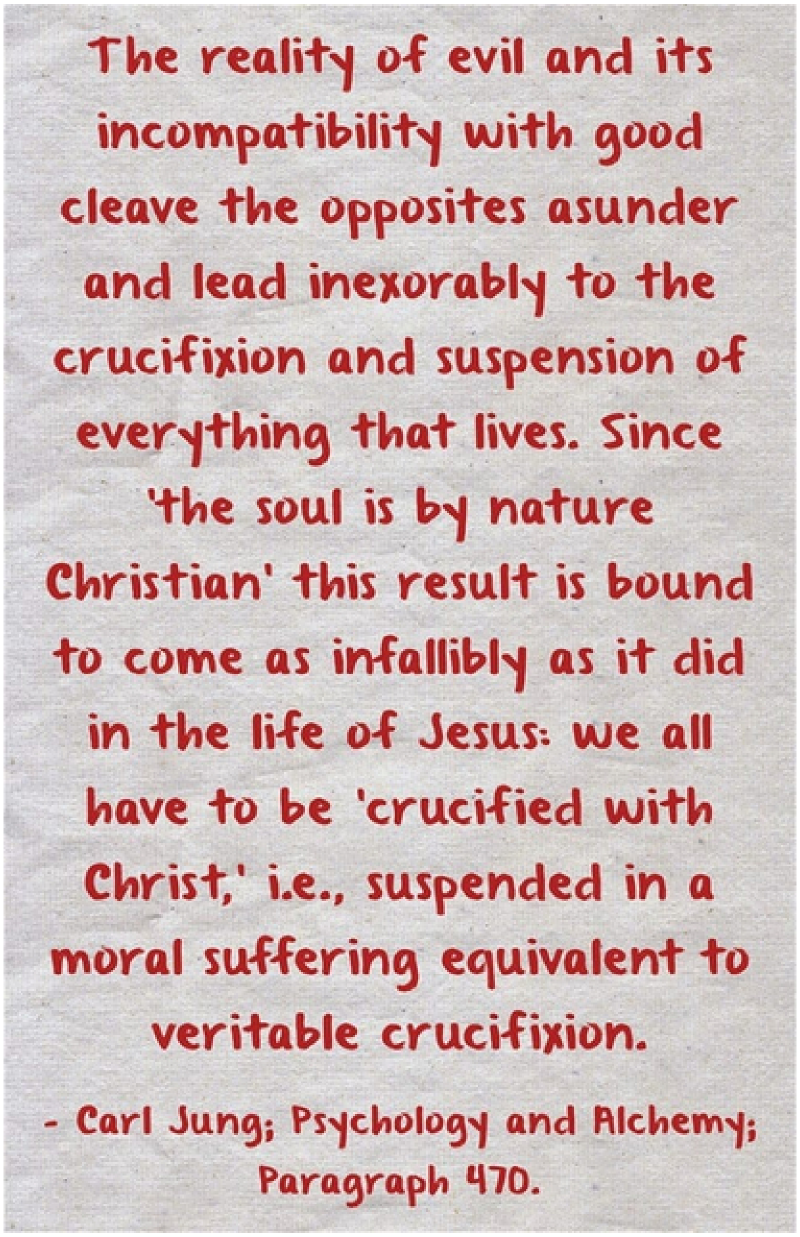

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion.

- Carl Jung; Psychology and Alchemy; Paragraph 470.

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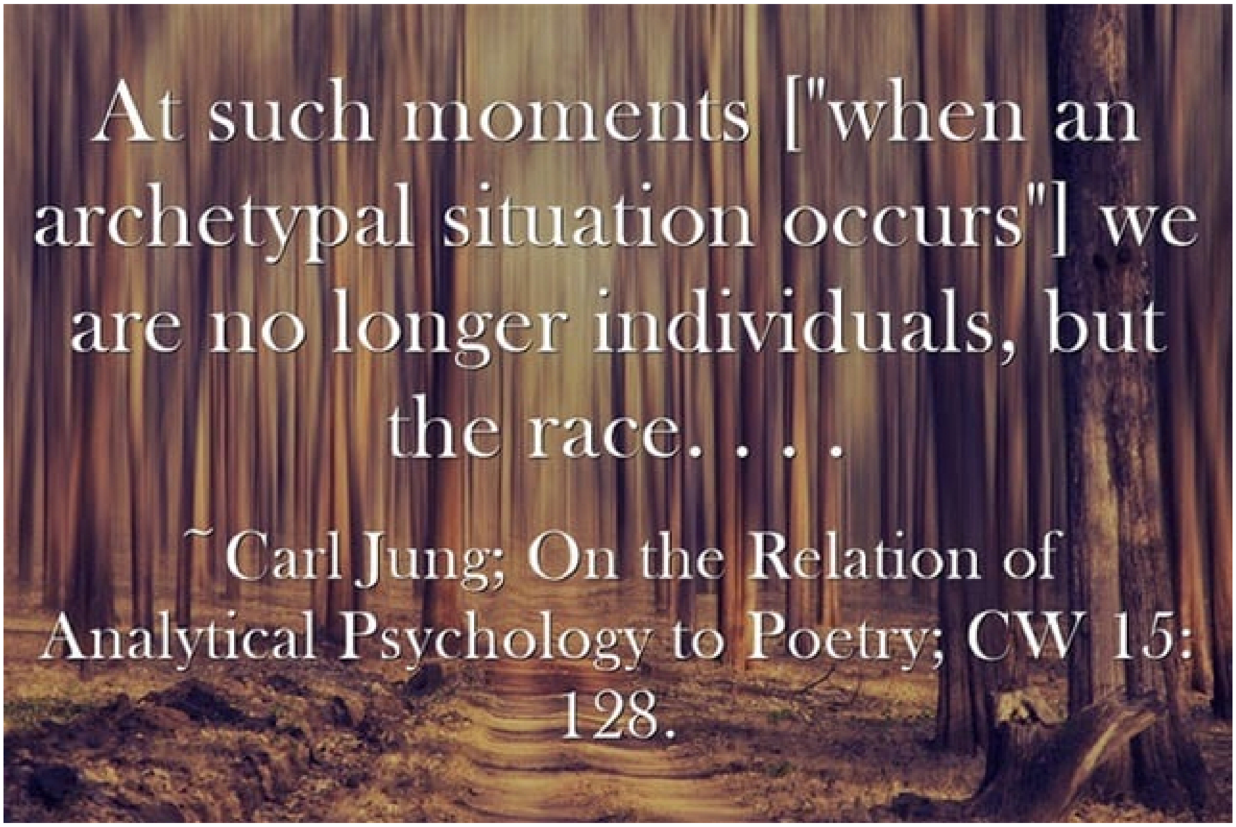

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . .

~ Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15: 128.

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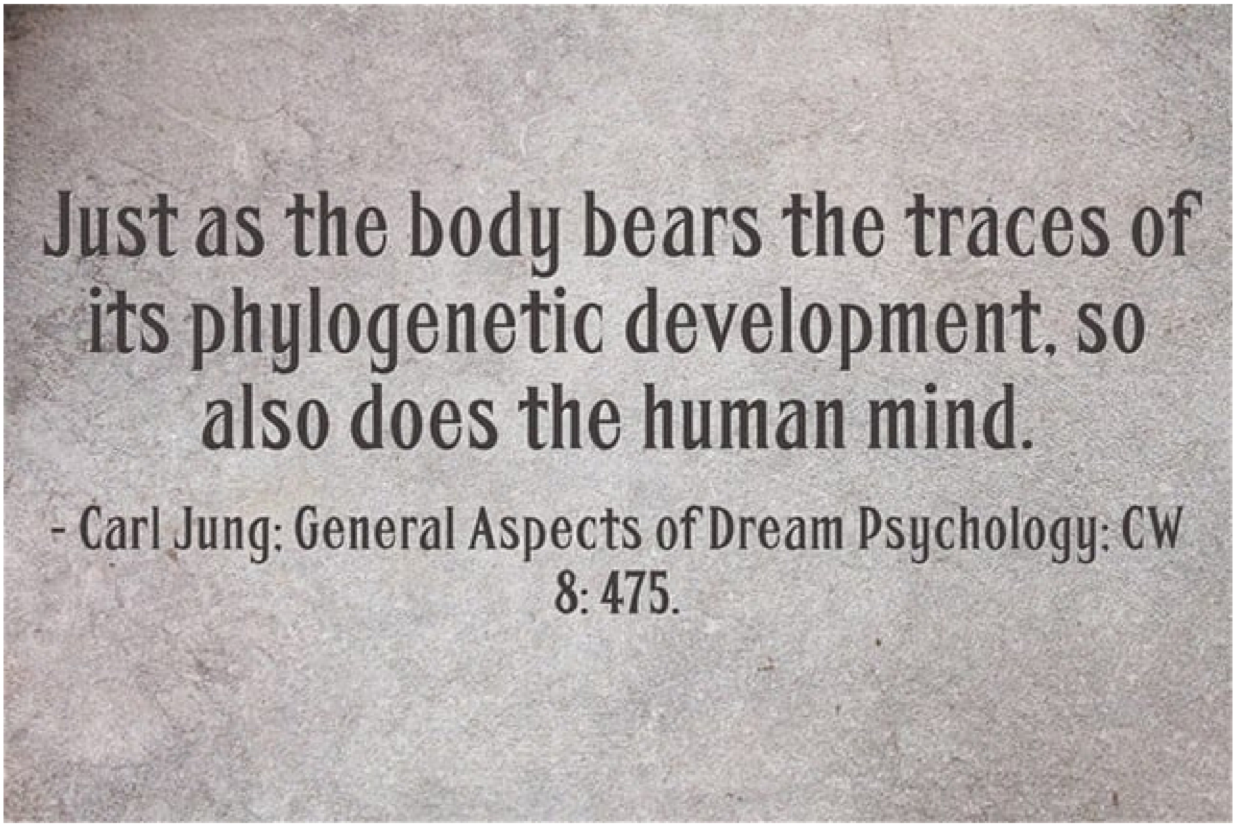
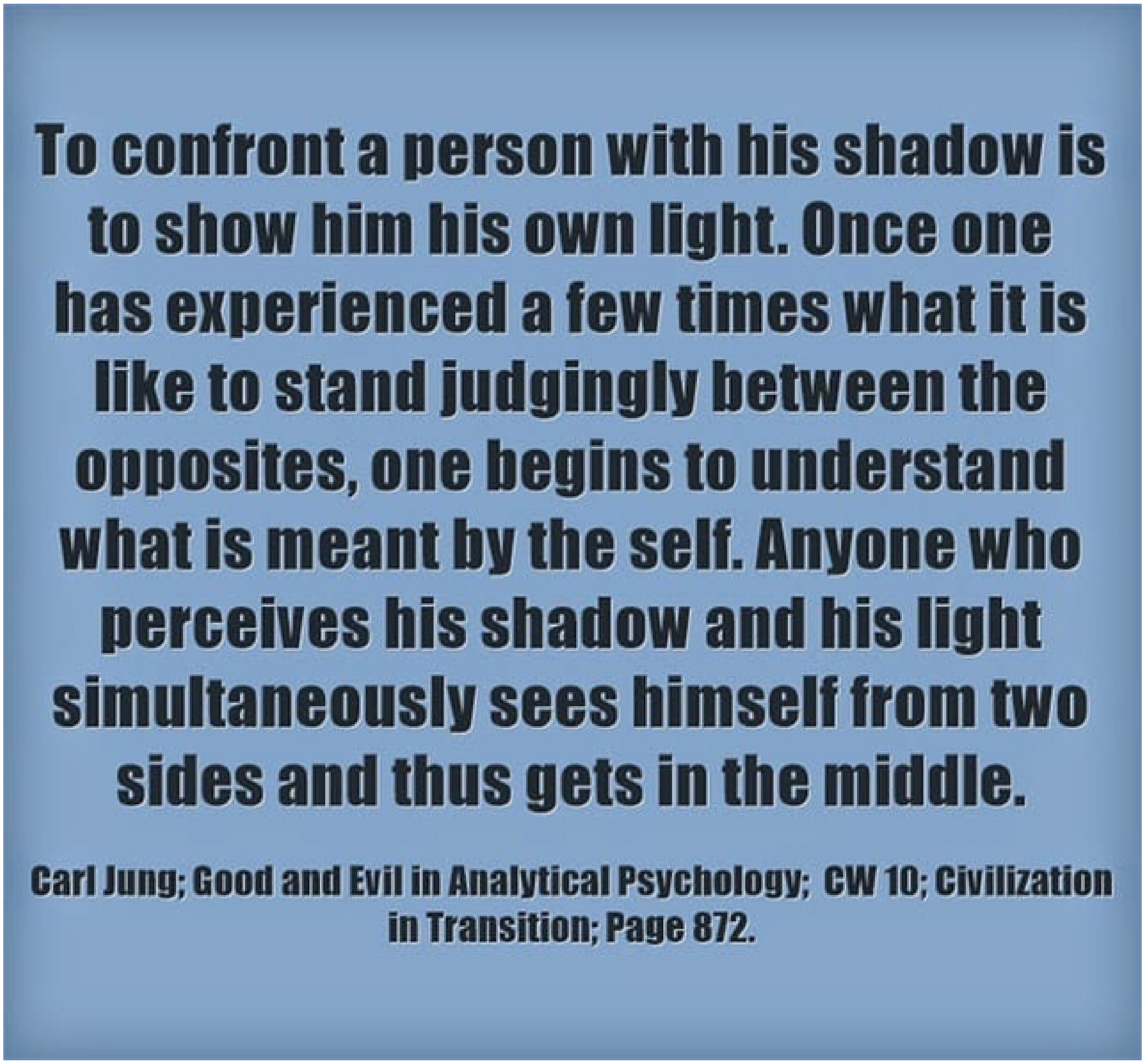


Just as the body bears the traces of its phylogenetic development, so also does the human mind.

- Carl Jung: General Aspects of Dream Psychology: CW 8: 475.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.



To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.

Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

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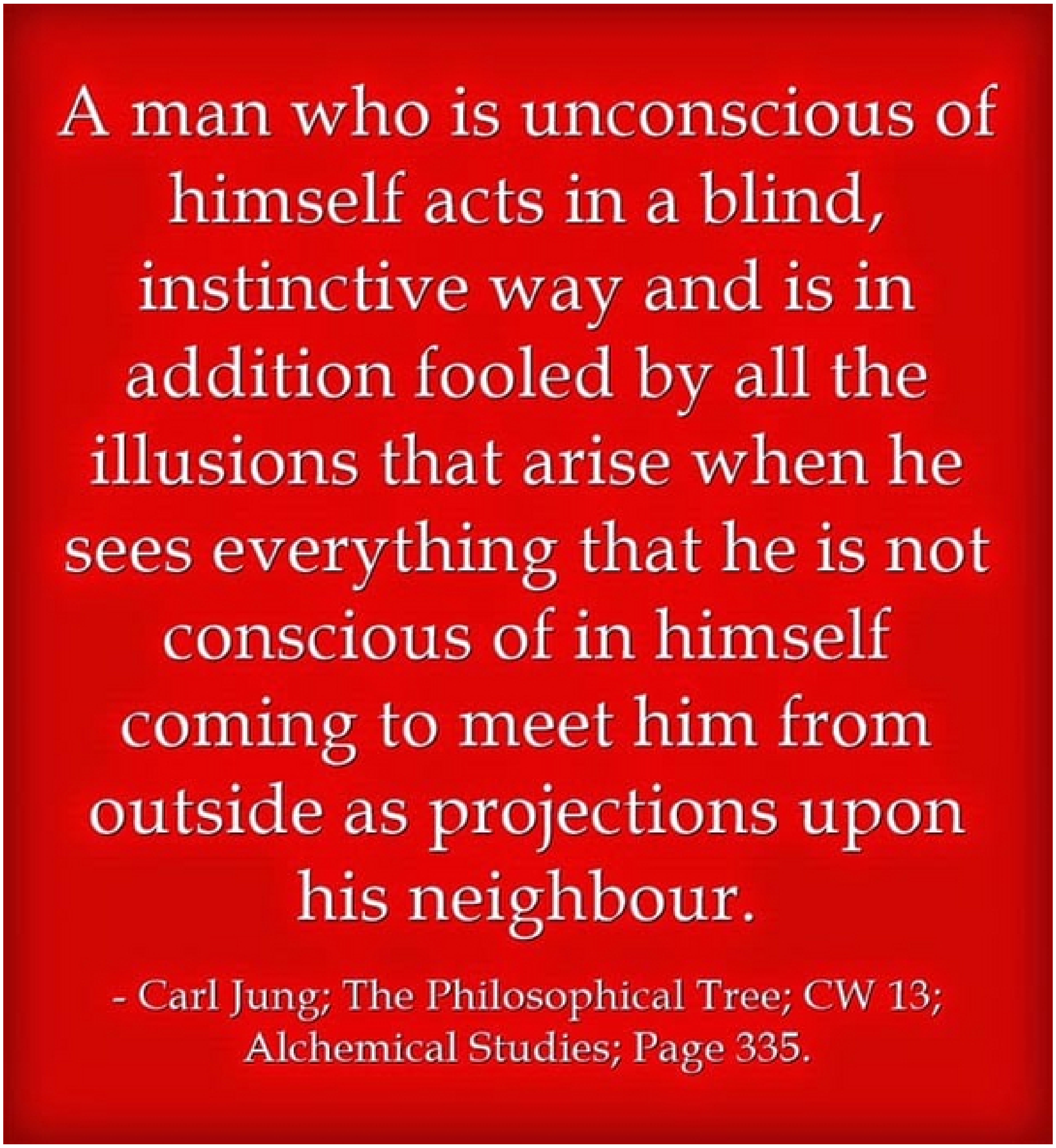

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.

- Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

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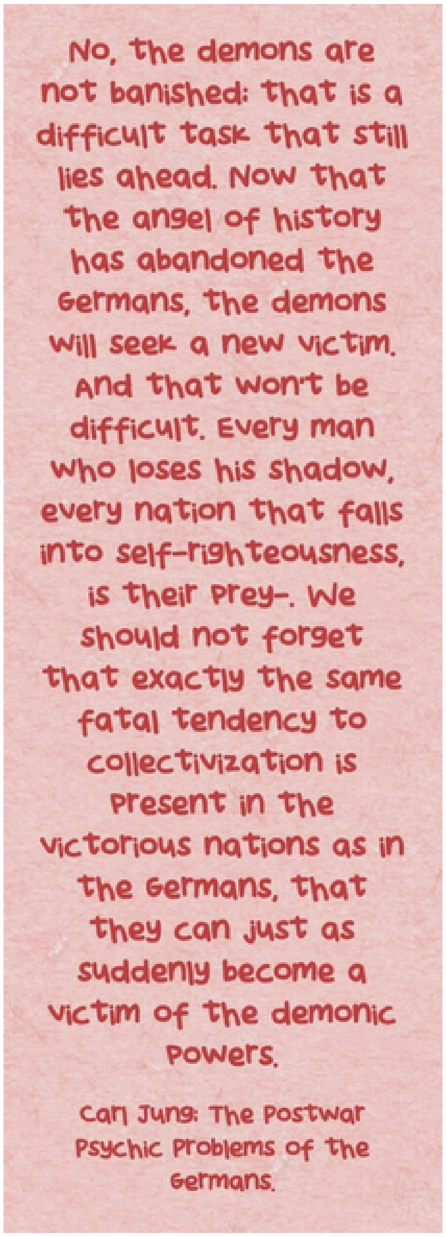

No, the demons are not banished: that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey-. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

Carl Jung: The Postwar Psychic Problems of the Germans.

[864]

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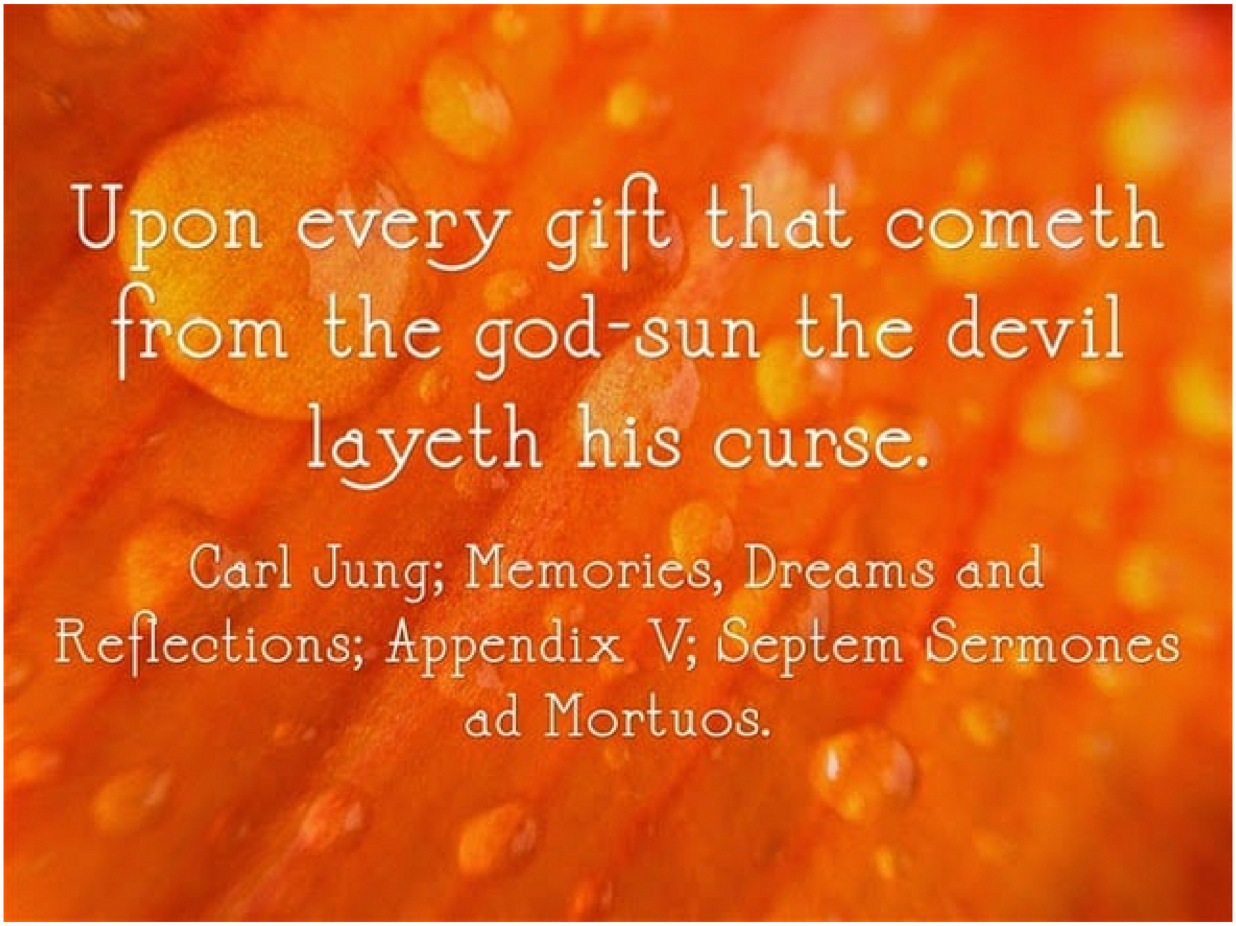
[865]



Upon every gift that cometh from the god-sun the devil layeth his curse.

Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

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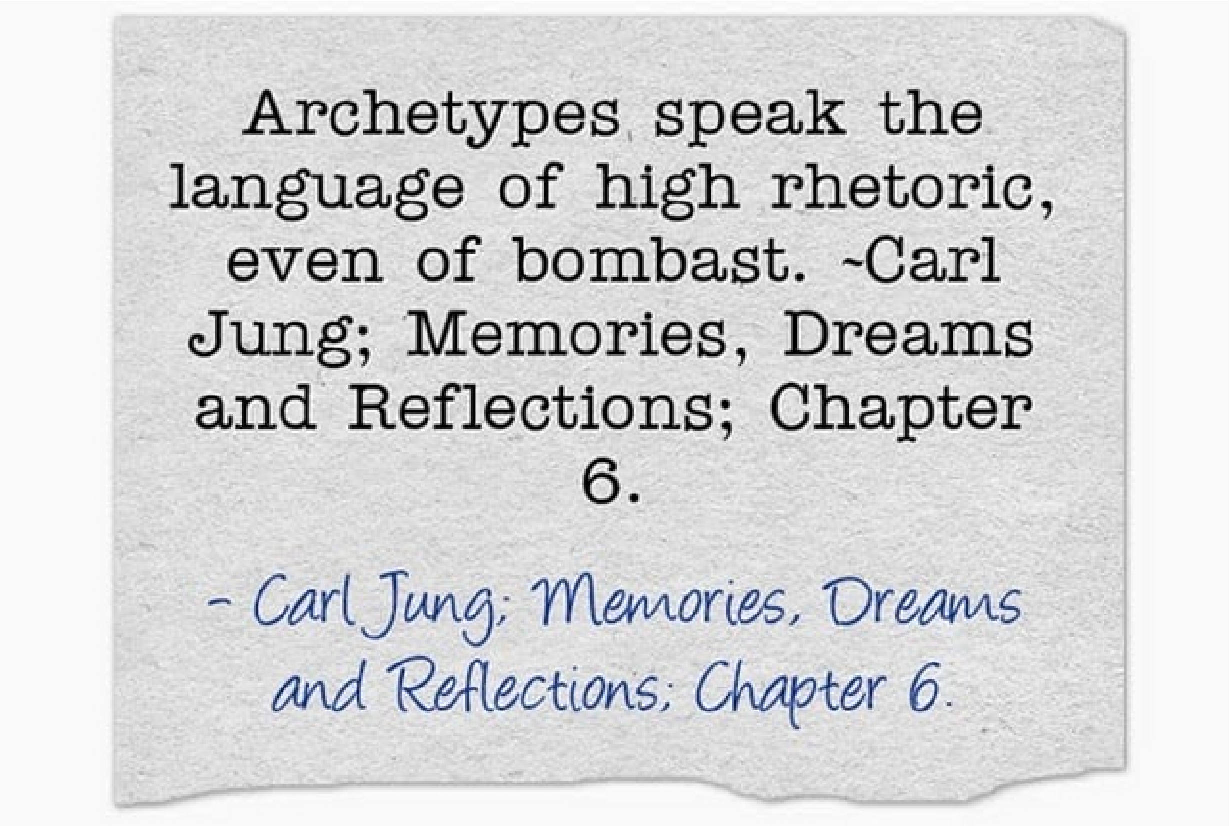

Archetypes speak the language of high rhetoric, even of bombast. ~Carl Jung; Memories, Dreams and Reflections; Chapter 6.

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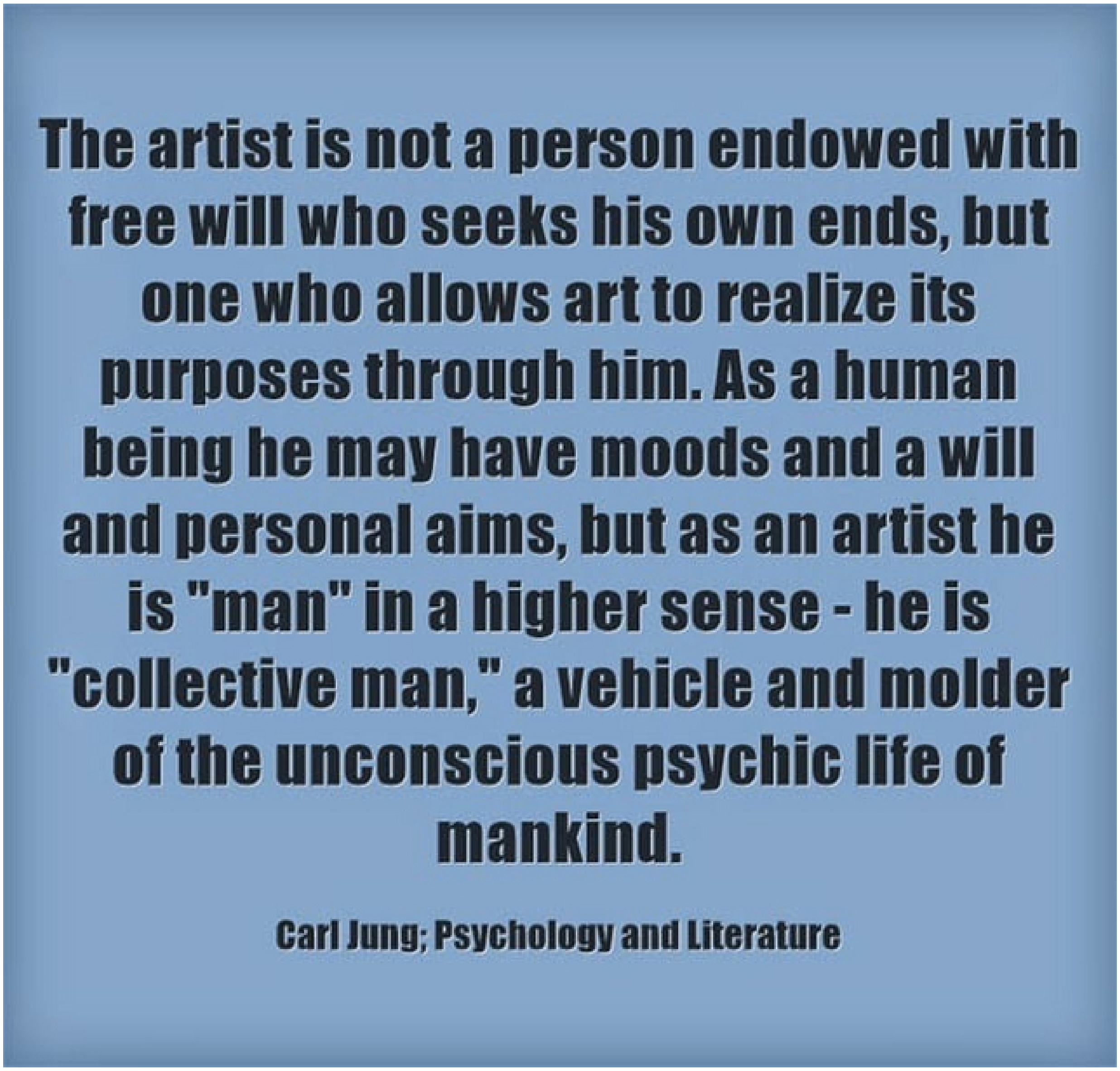

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense - he is "collective man," a vehicle and molder of the unconscious psychic life of mankind.

Carl Jung; Psychology and Literature

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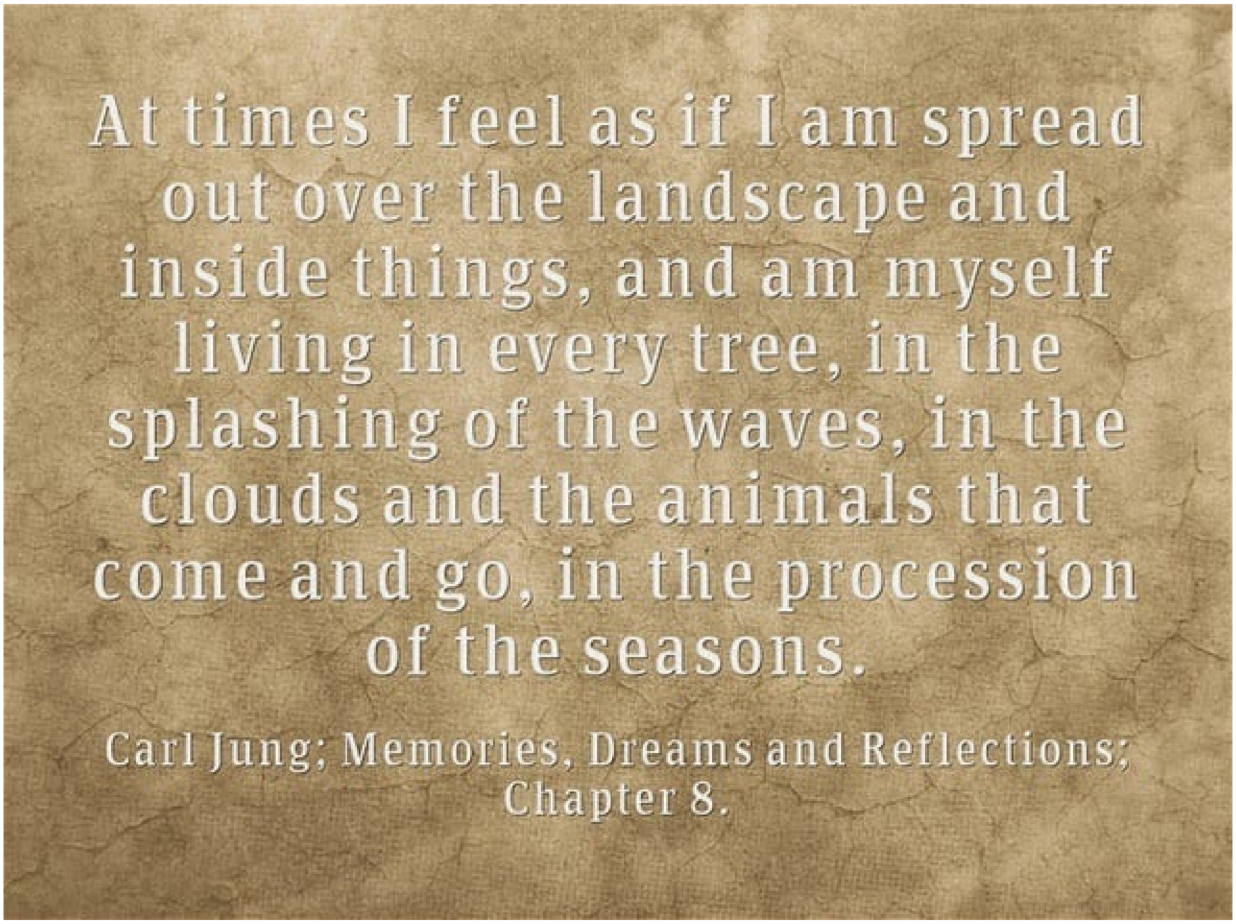

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons.

Carl Jung; Memories, Dreams and Reflections; Chapter 8.

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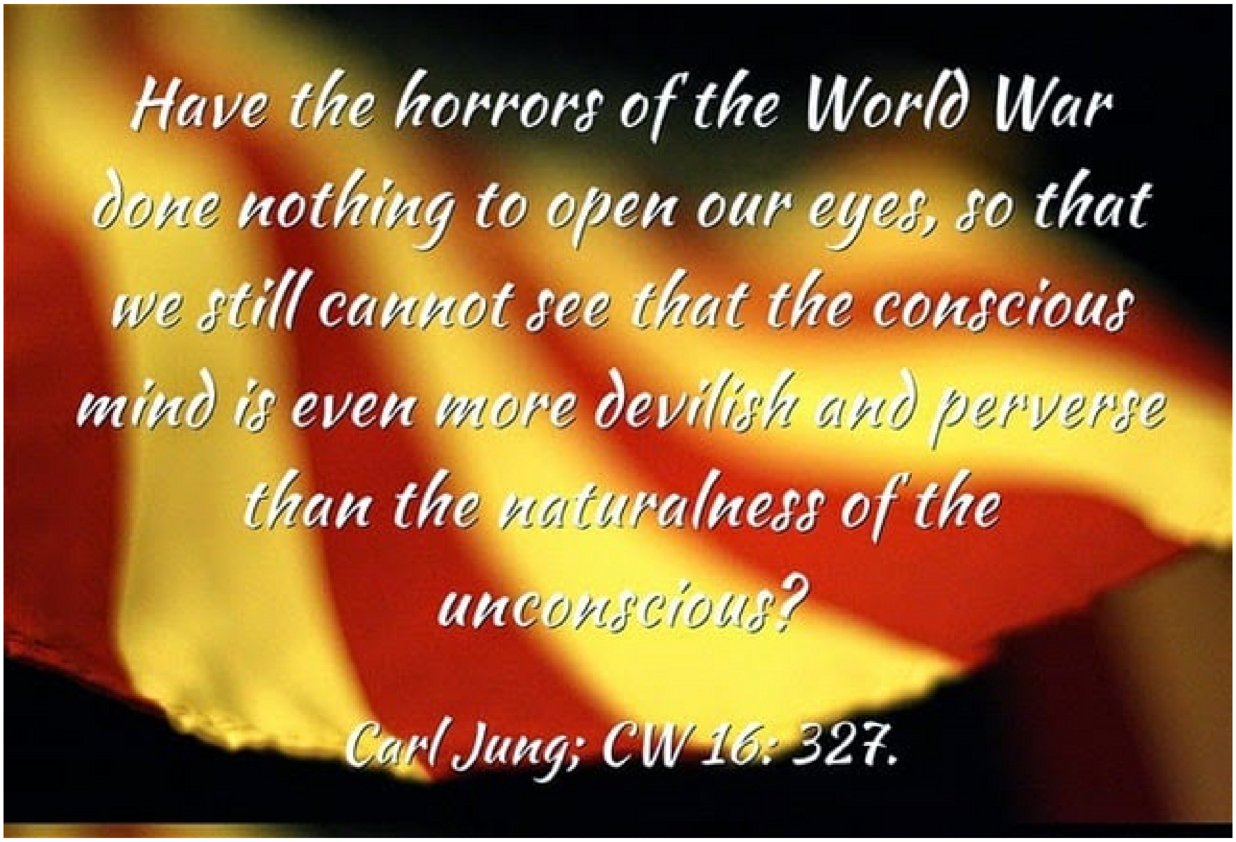
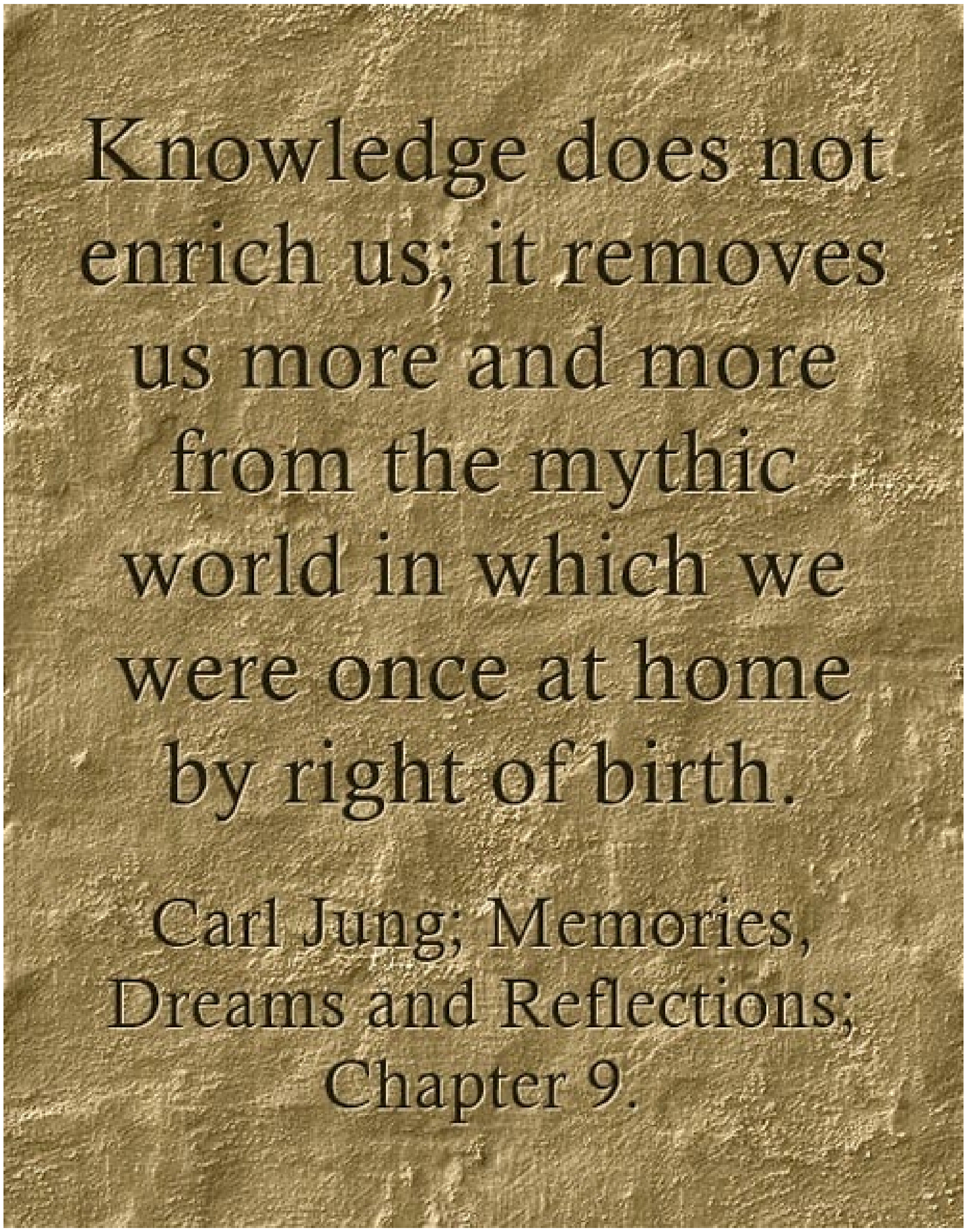


Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16: 327.



Knowledge does not
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Carl Jung; Memories,
Dreams and Reflections;
Chapter 9.

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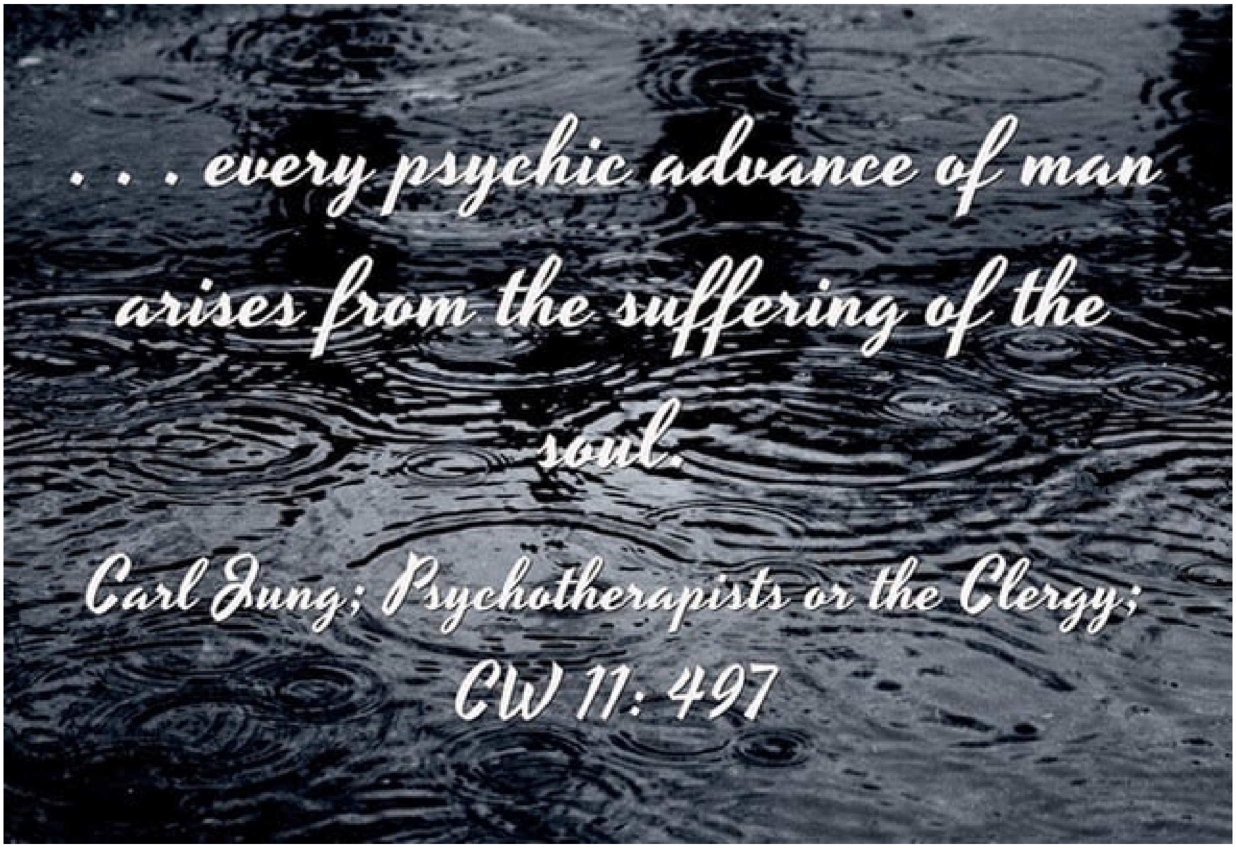
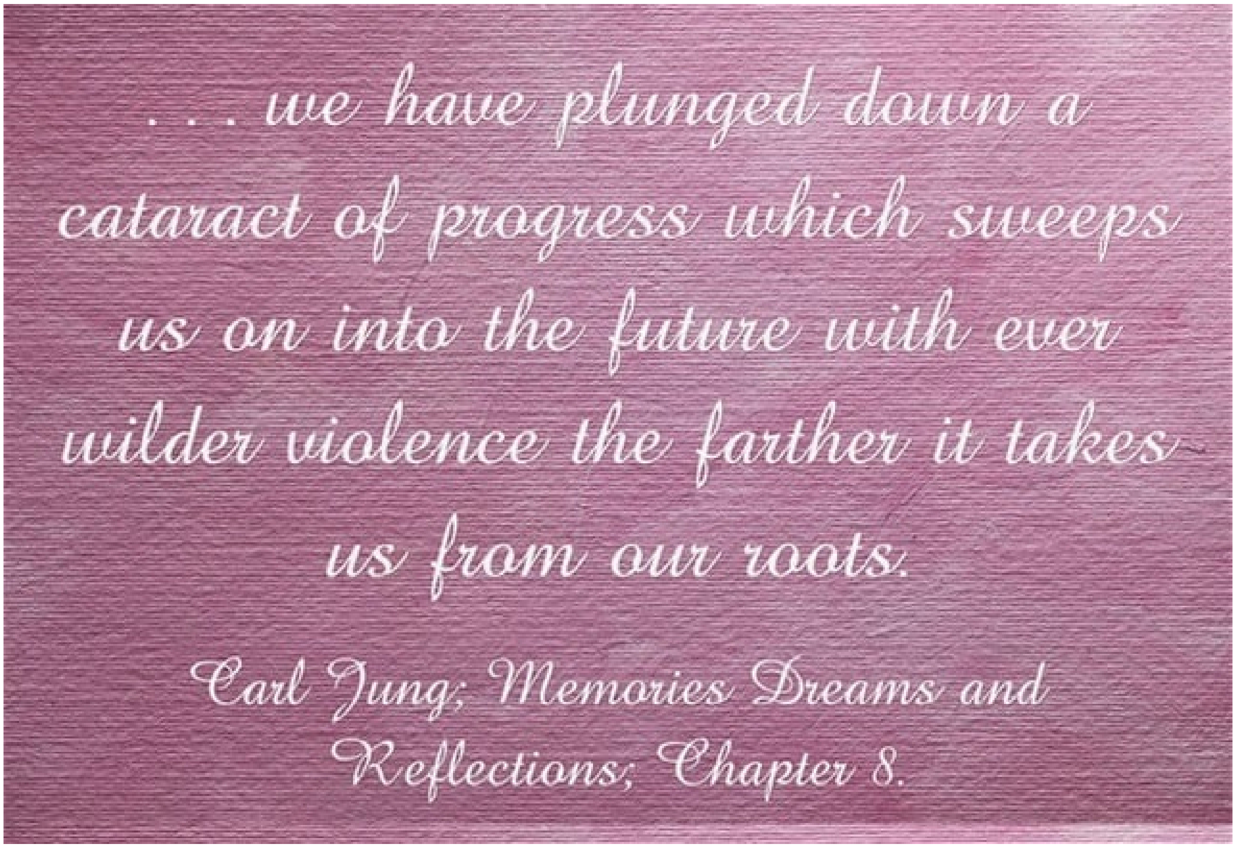


. . . every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: 497



. . . we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

Carl Jung; Memories Dreams and Reflections; Chapter 8.

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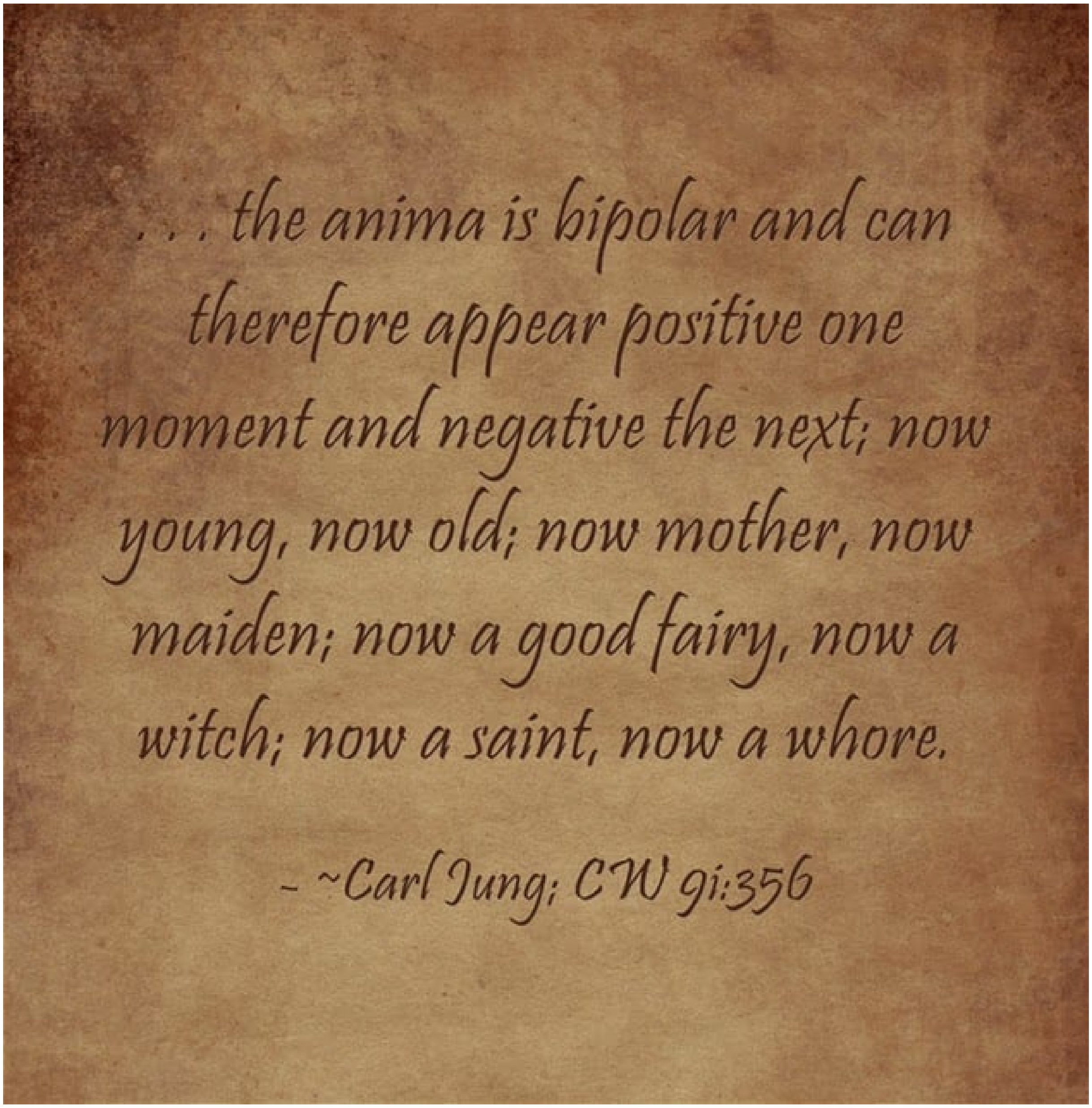

. . . the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore.

- ~Carl Jung; CW 9i:356

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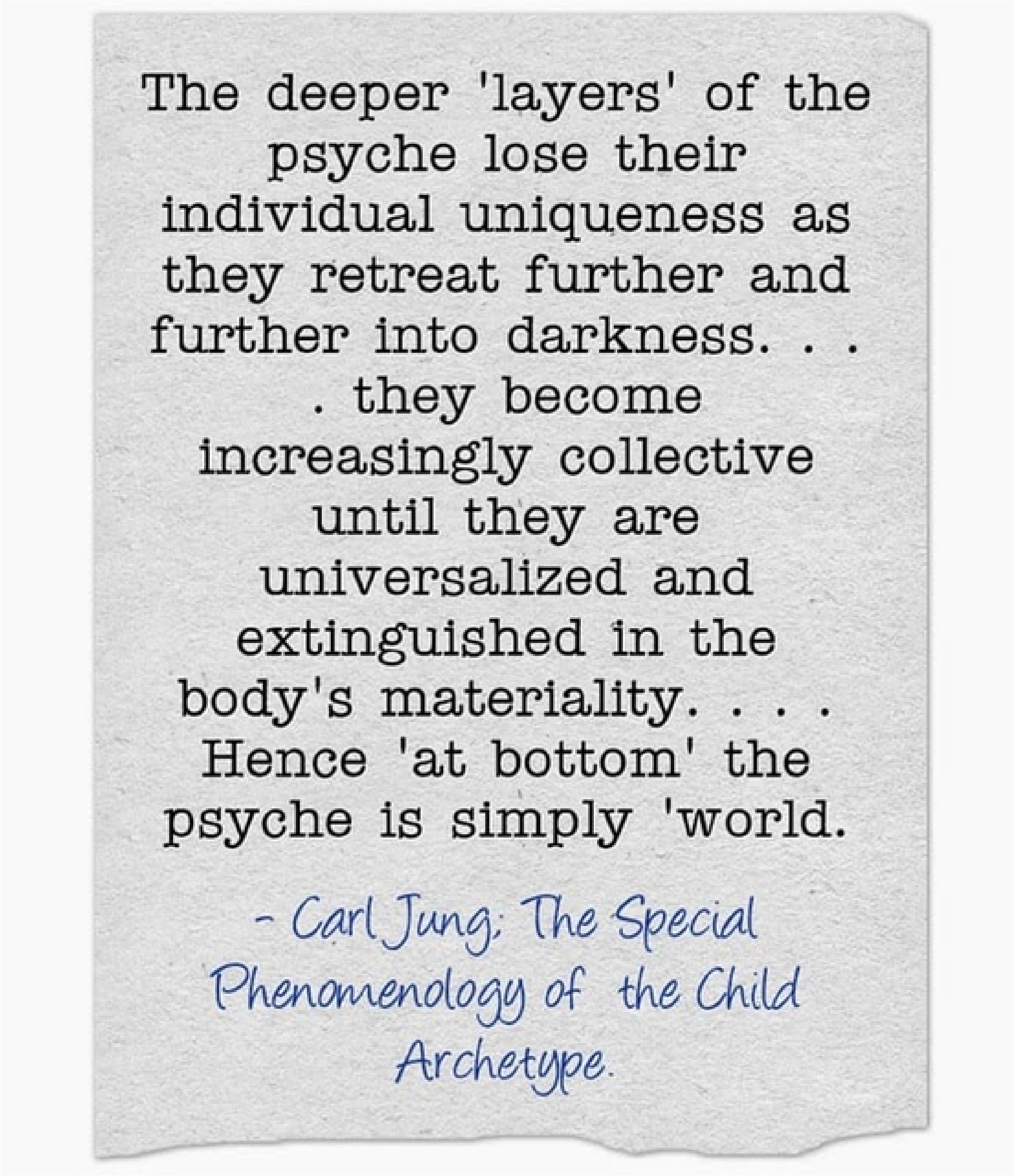

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world.

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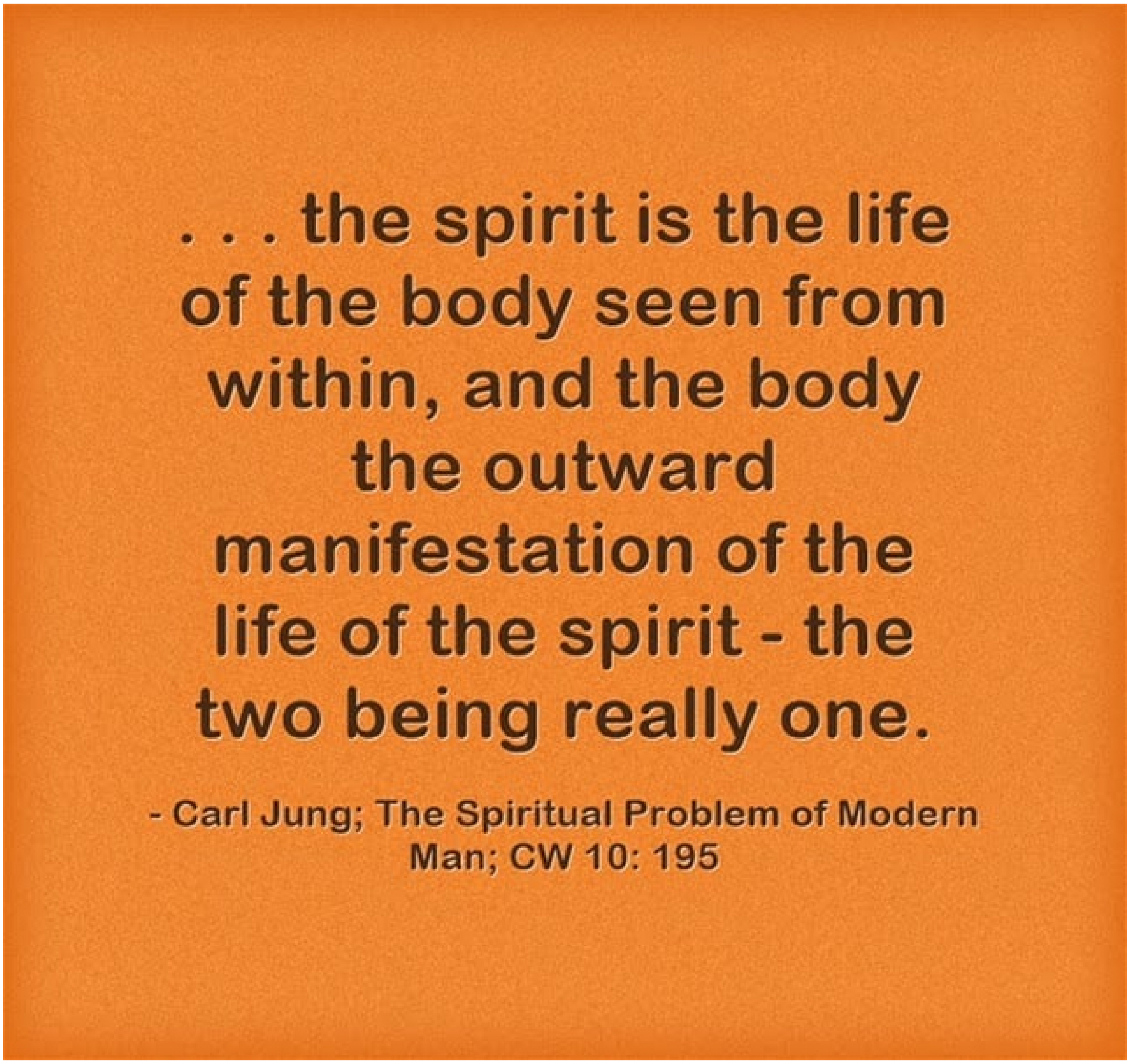

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one.

- Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195

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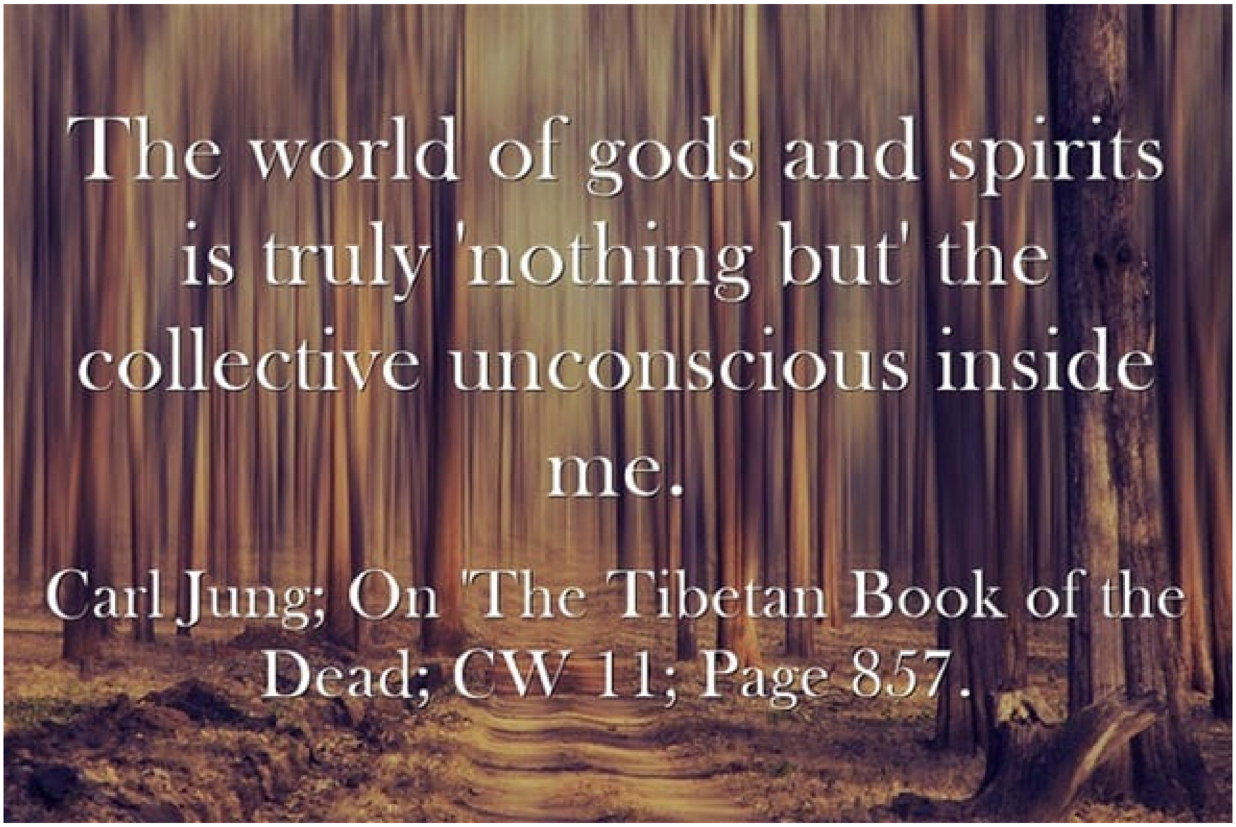
The world of gods and spirits is truly 'nothing but' the collective unconscious inside me.
Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

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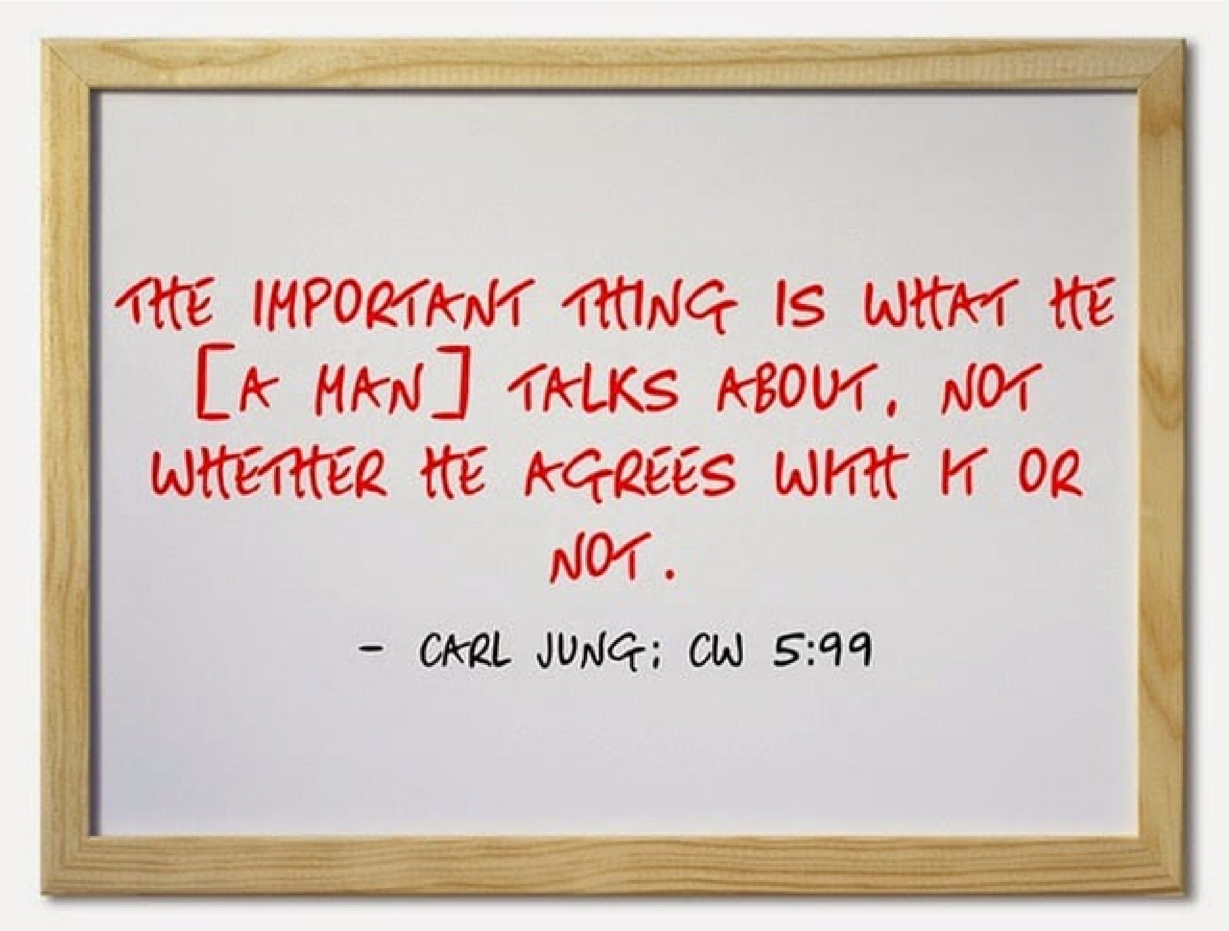

THE IMPORTANT THING IS WHAT HE [A MAN] TALKS ABOUT, NOT WHETHER HE AGREES WITH IT OR NOT.

- CARL JUNG: CW 5:99

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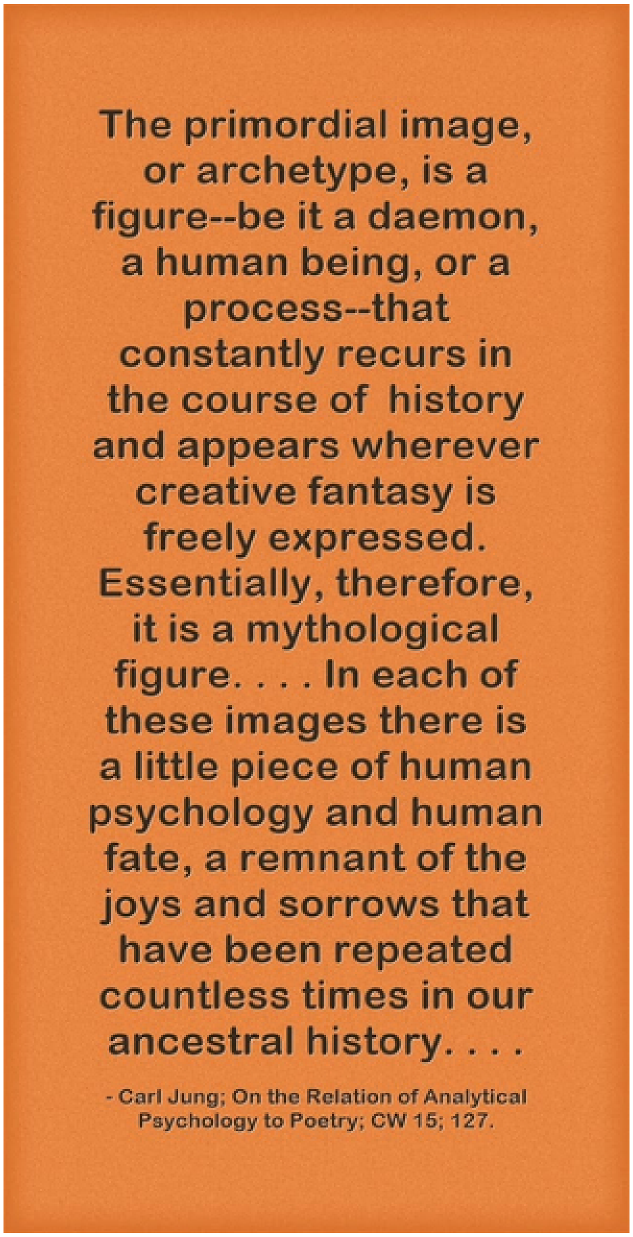

The primordial image, or archetype, is a figure--be it a daemon, a human being, or a process--that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . .

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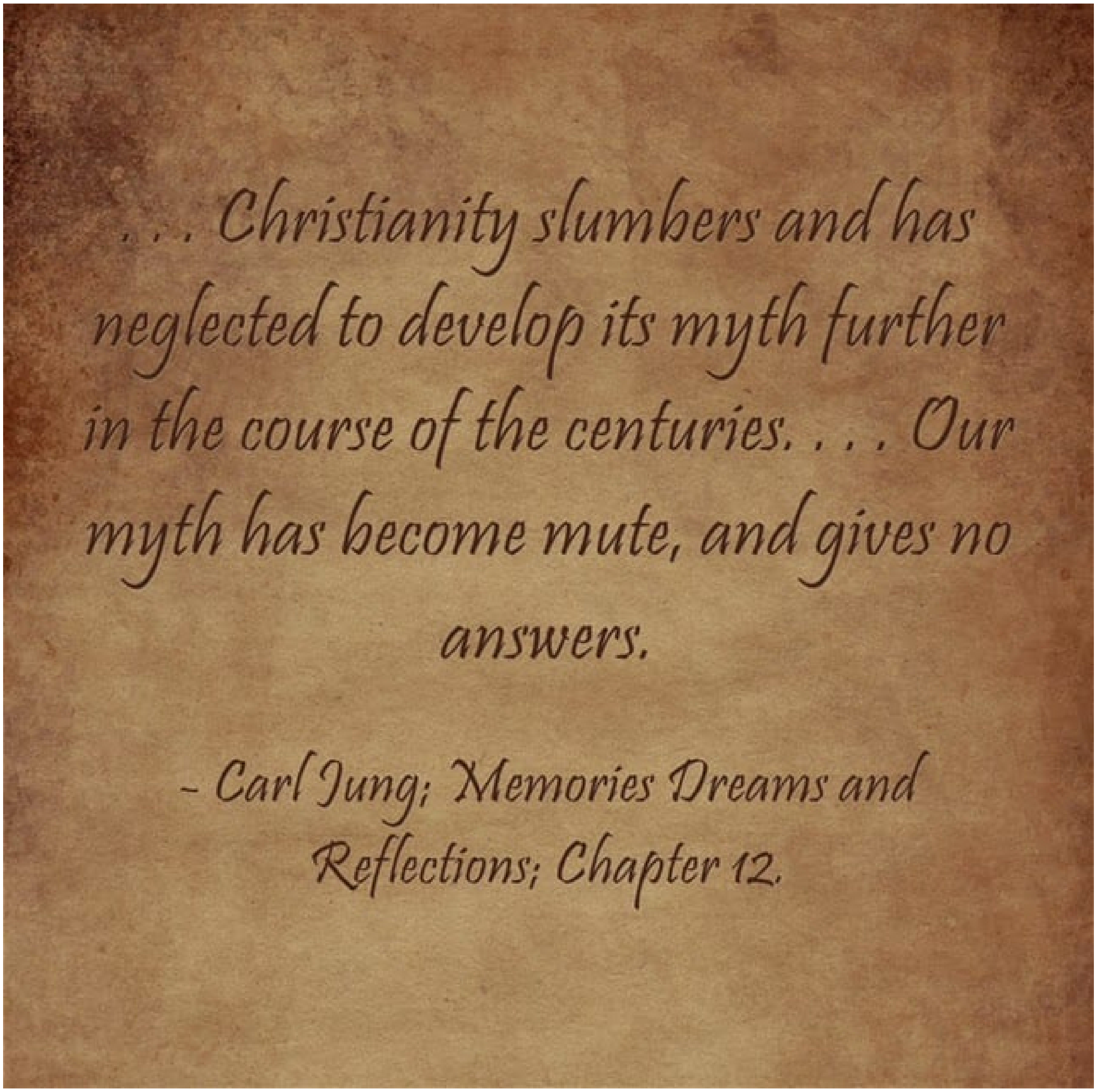

. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers.

- Carl Jung; Memories Dreams and Reflections; Chapter 12.

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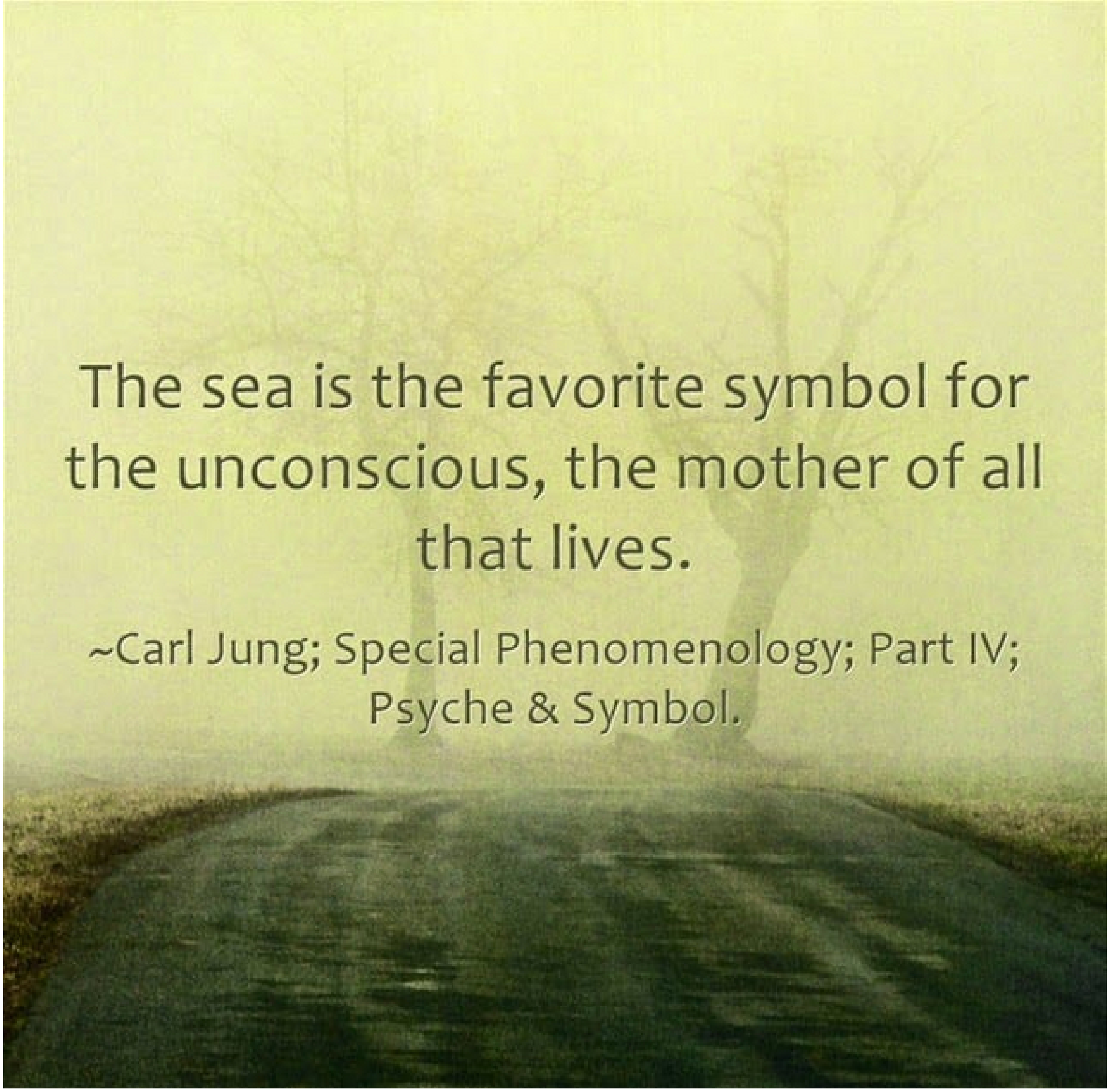
The sea is the favorite symbol for the unconscious, the mother of all that lives.
~Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

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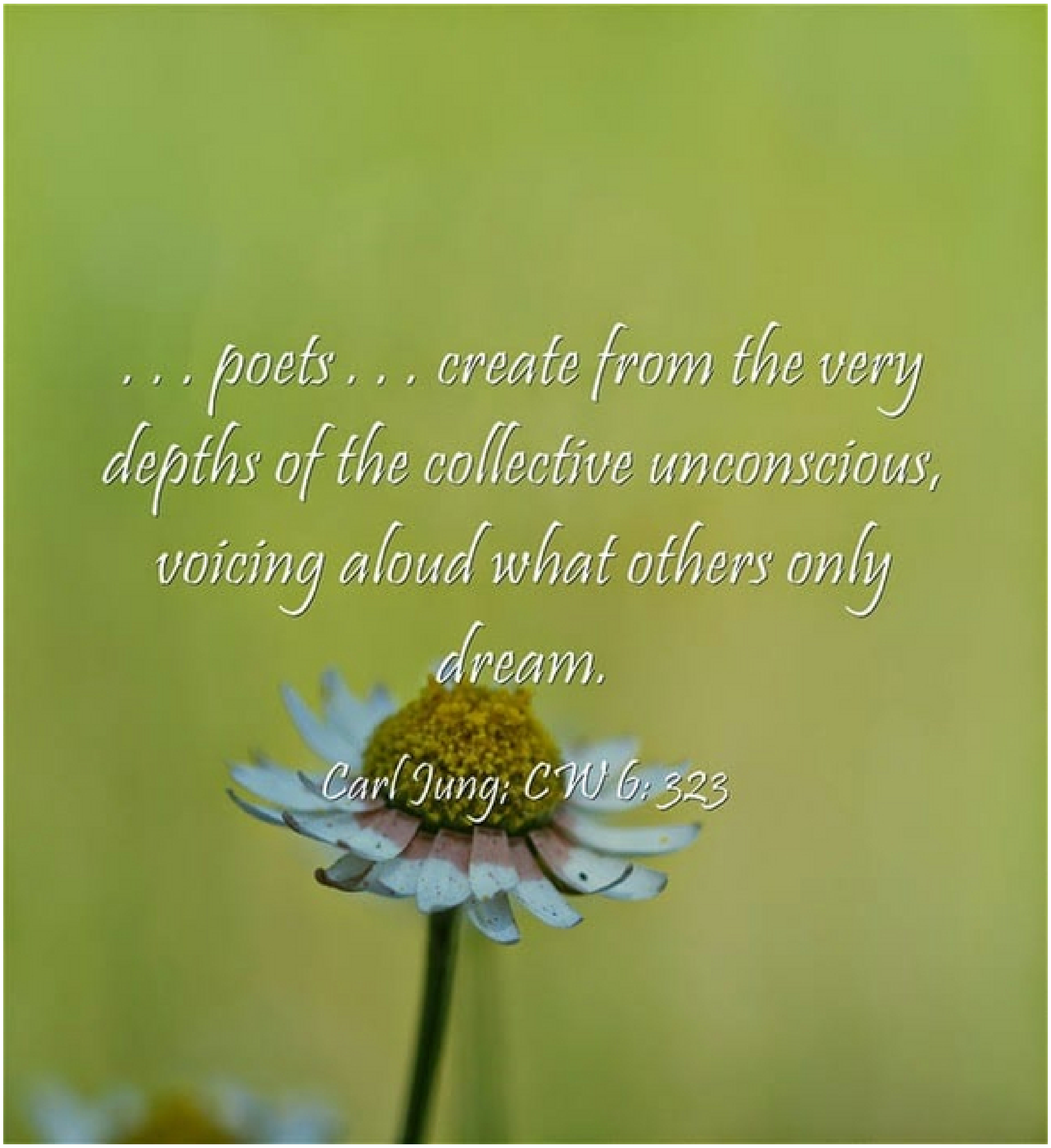
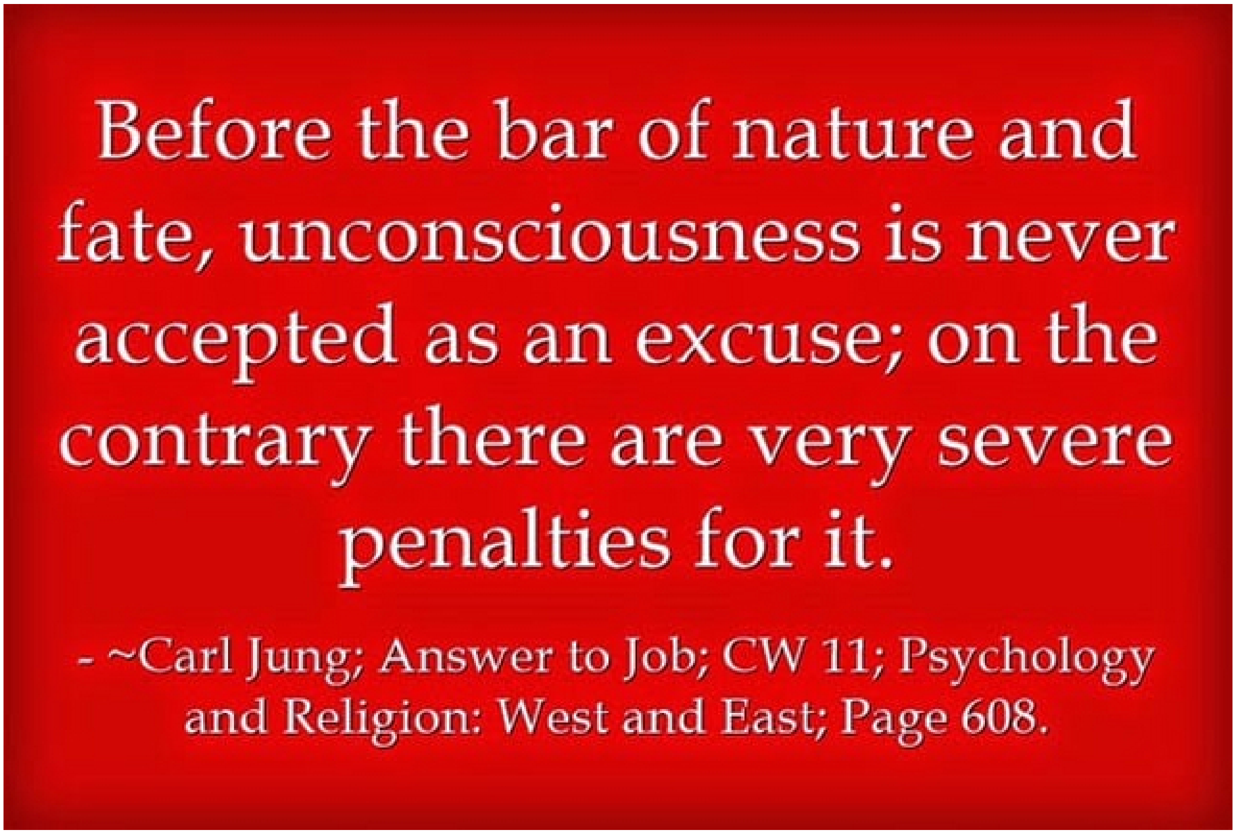


. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.



Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it.

- ~Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

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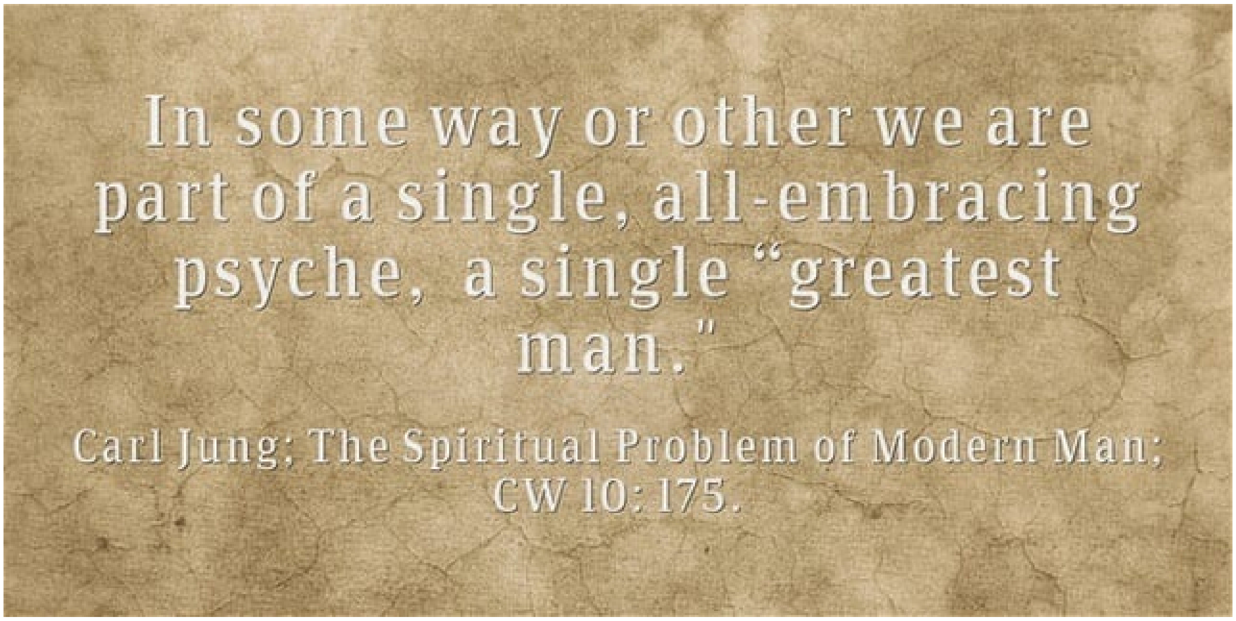
[883]



In some way or other we are part of a single, all-embracing psyche, a single "greatest man."

Carl Jung; The Spiritual Problem of Modern Man; CW 10: 175.

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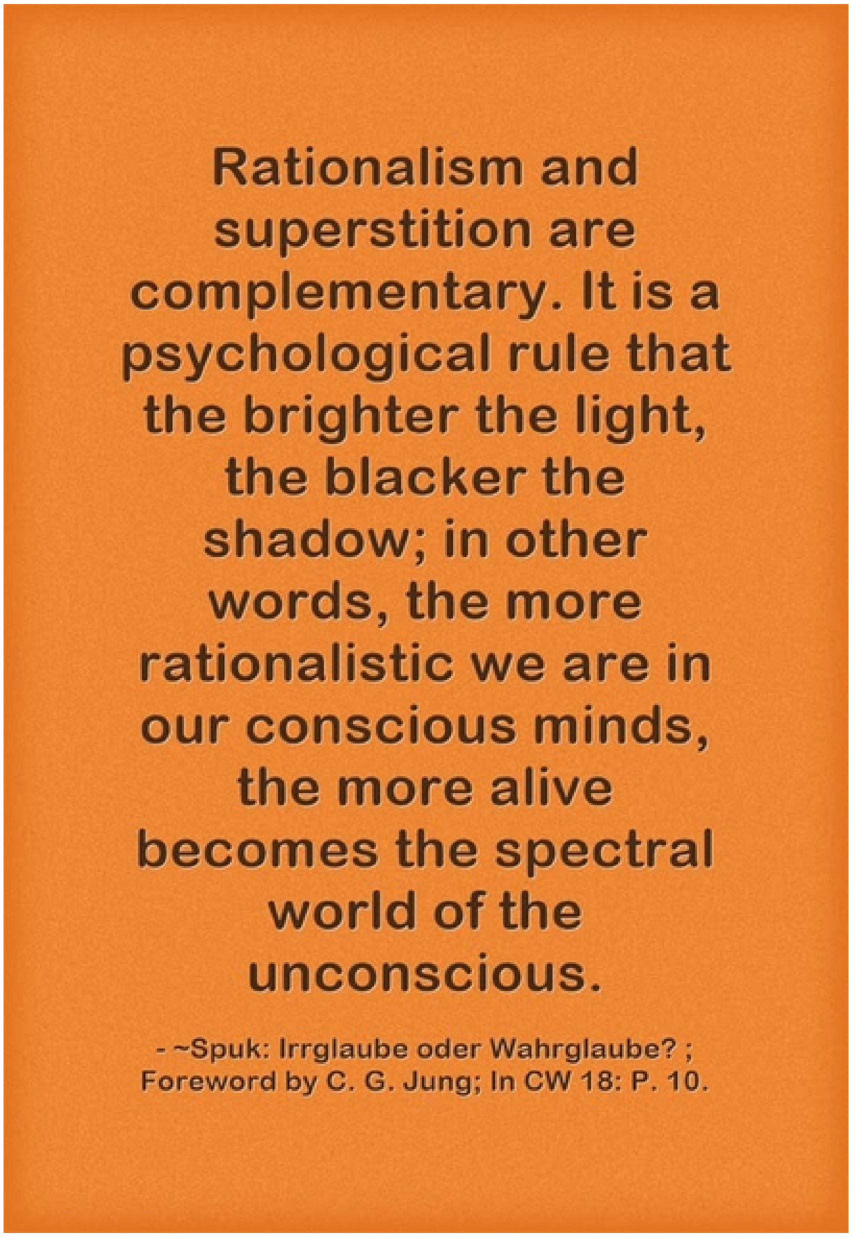
[884]



Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious.

- ~Spuk: Irrglaube oder Wahrglaube? ; Foreword by C. G. Jung; In CW 18: P. 10.

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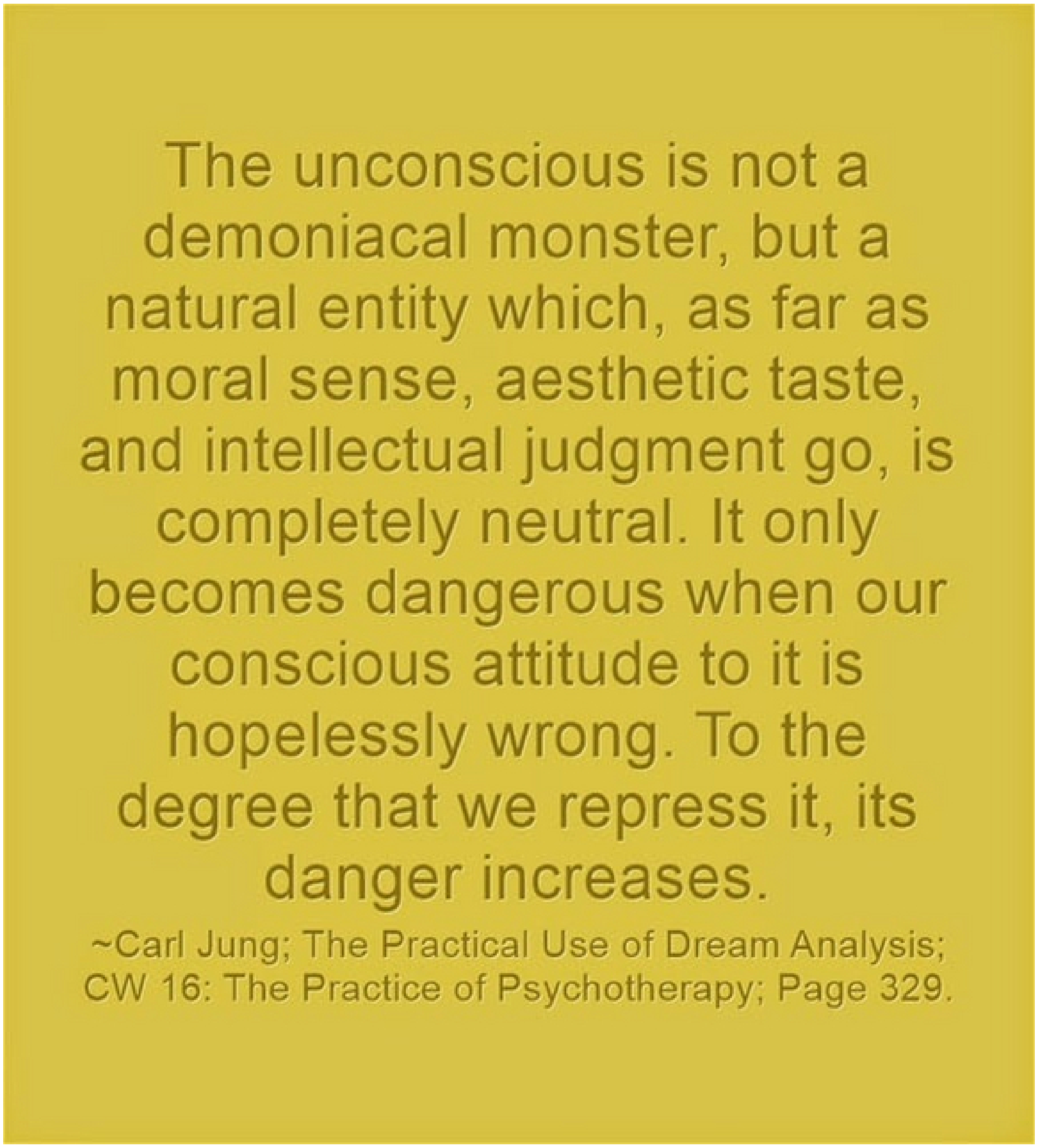
[885]



The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases.

~Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.

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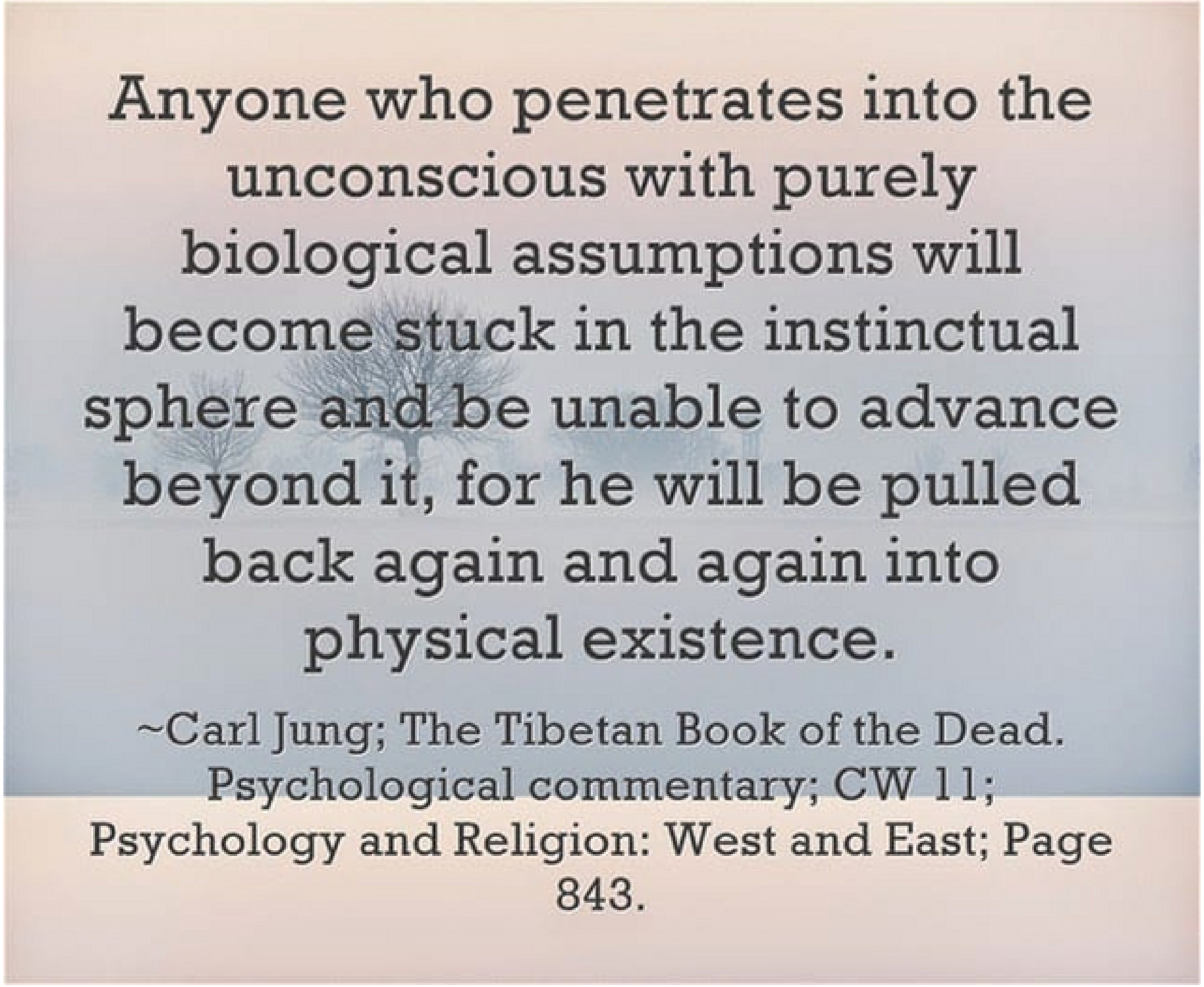

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence.

~Carl Jung; The Tibetan Book of the Dead. Psychological commentary; CW 11; Psychology and Religion: West and East; Page 843.

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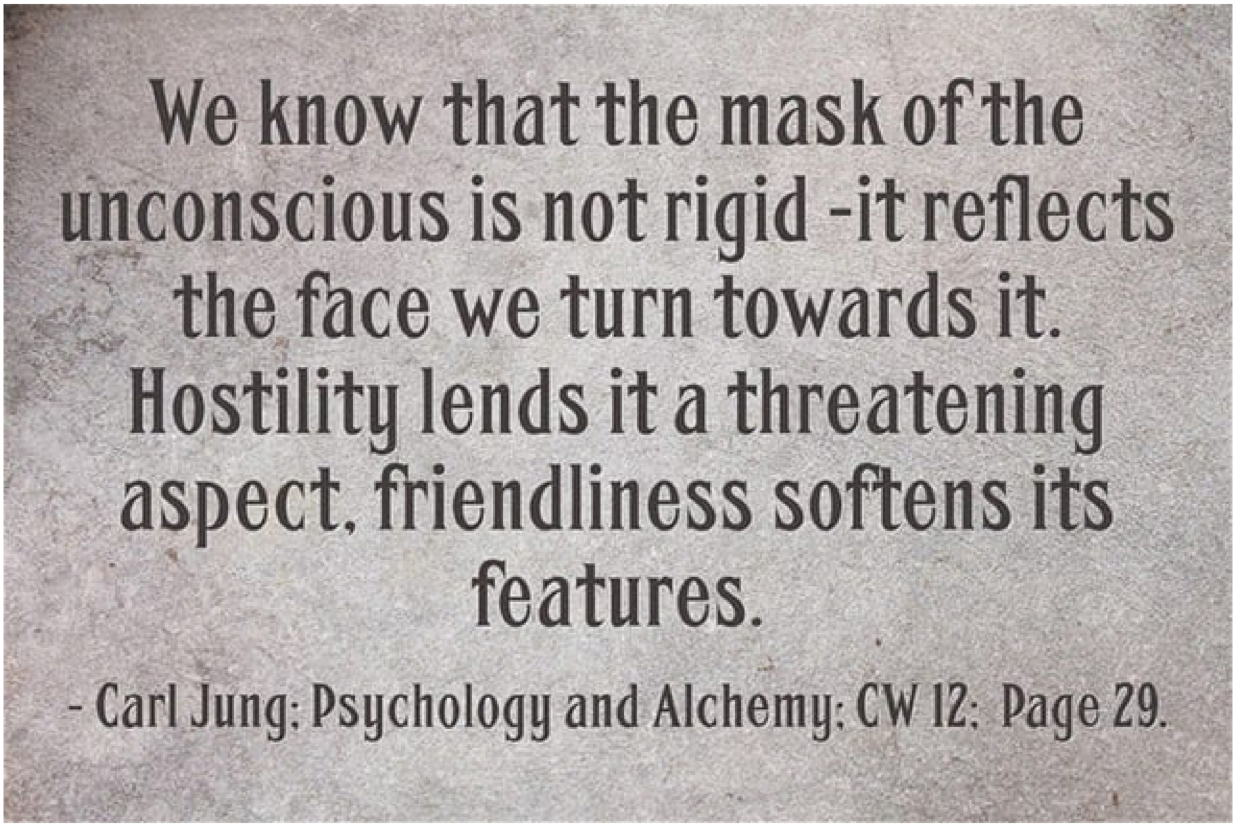

We know that the mask of the unconscious is not rigid -it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features.

- Carl Jung: Psychology and Alchemy: CW 12: Page 29.

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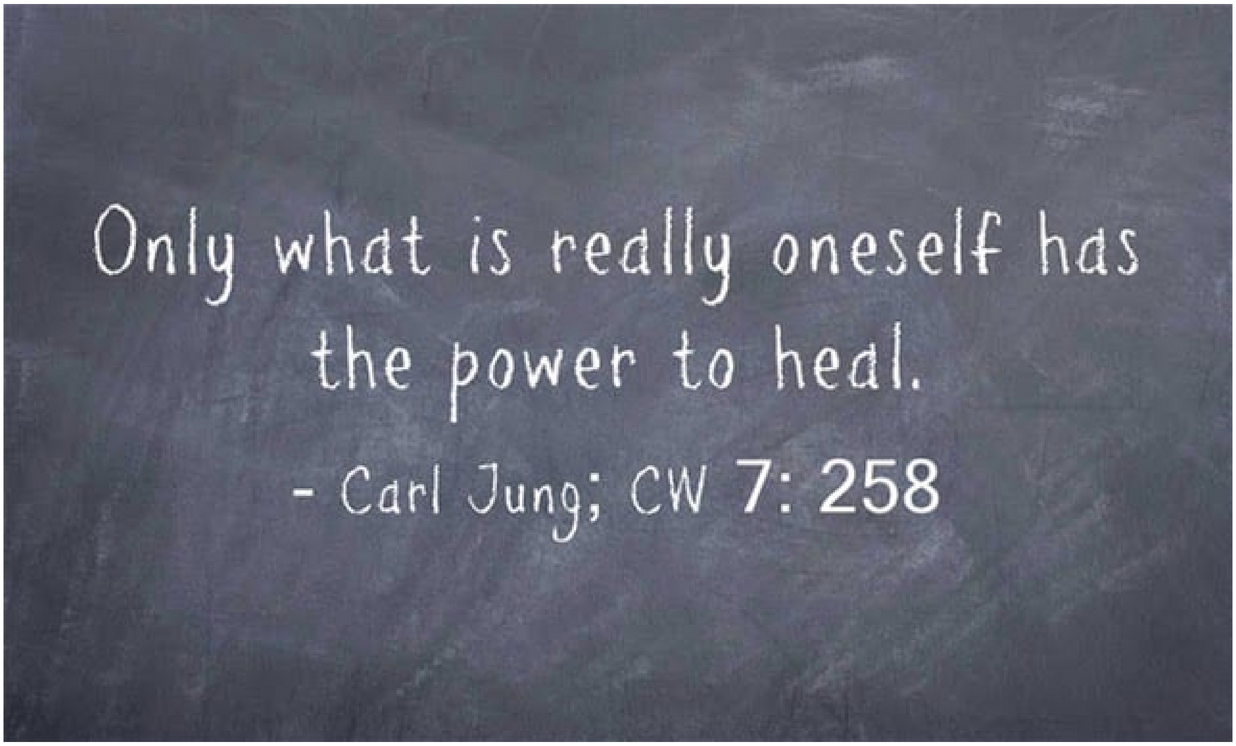

Only what is really oneself has the power to heal.

- Carl Jung; CW 7: 258

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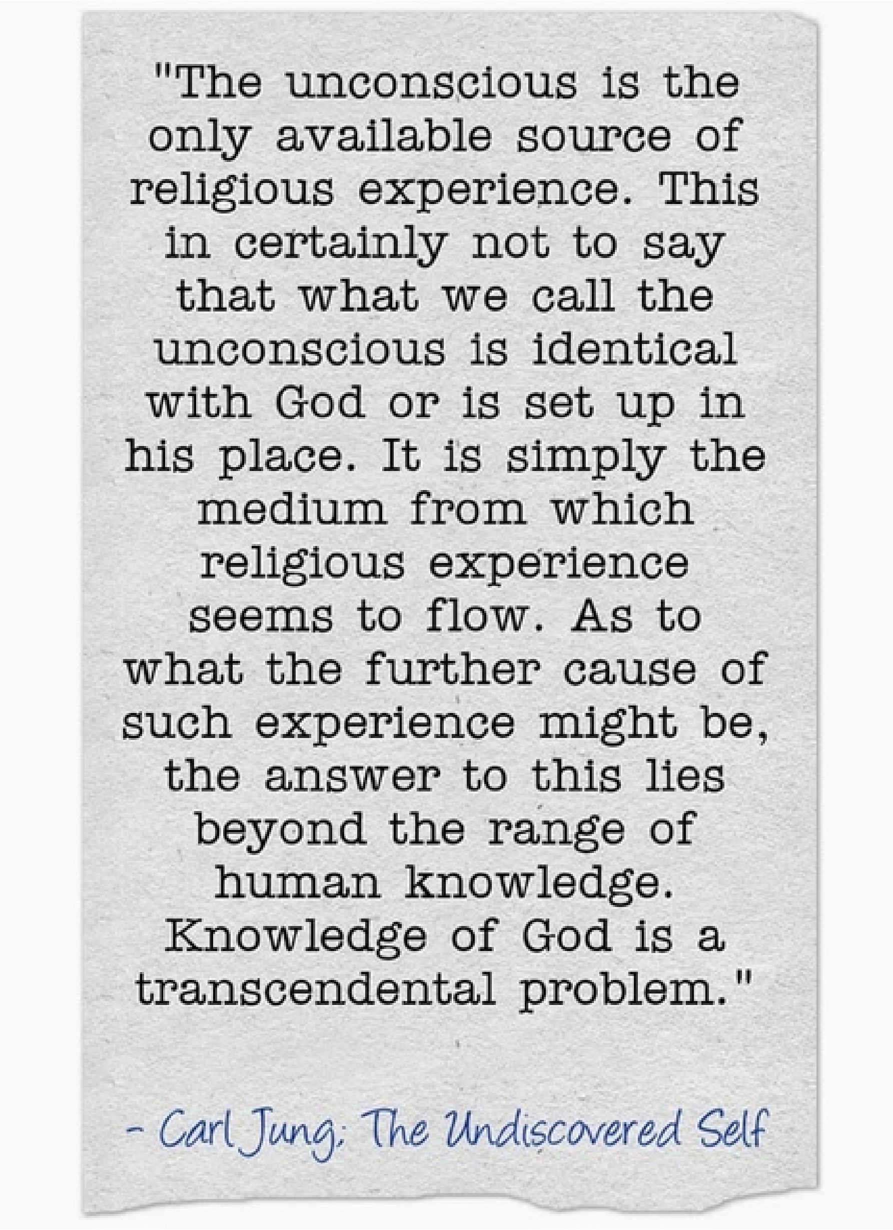

"The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem."

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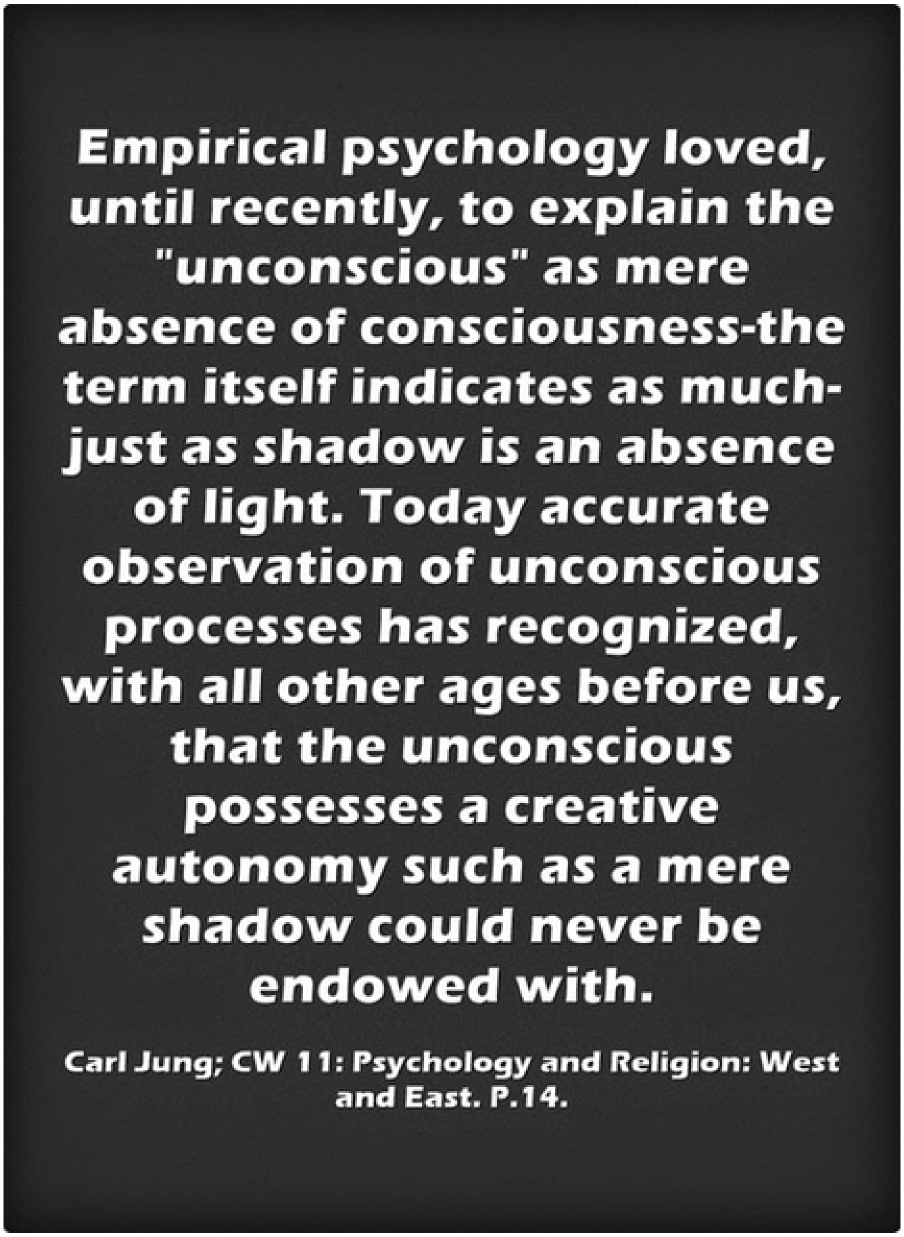

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with.

Carl Jung; CW 11: Psychology and Religion: West and East. P.14.

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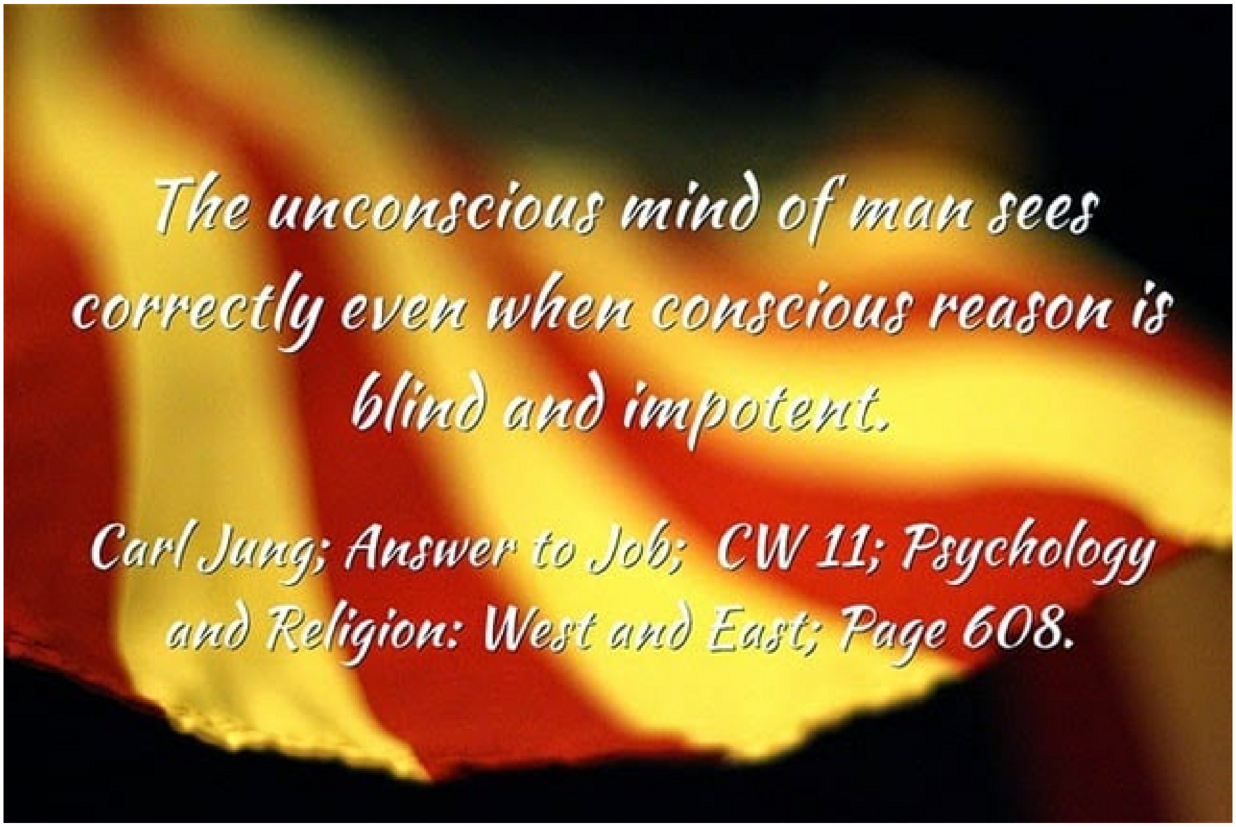

The unconscious mind of man sees correctly even when conscious reason is blind and impotent.

Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

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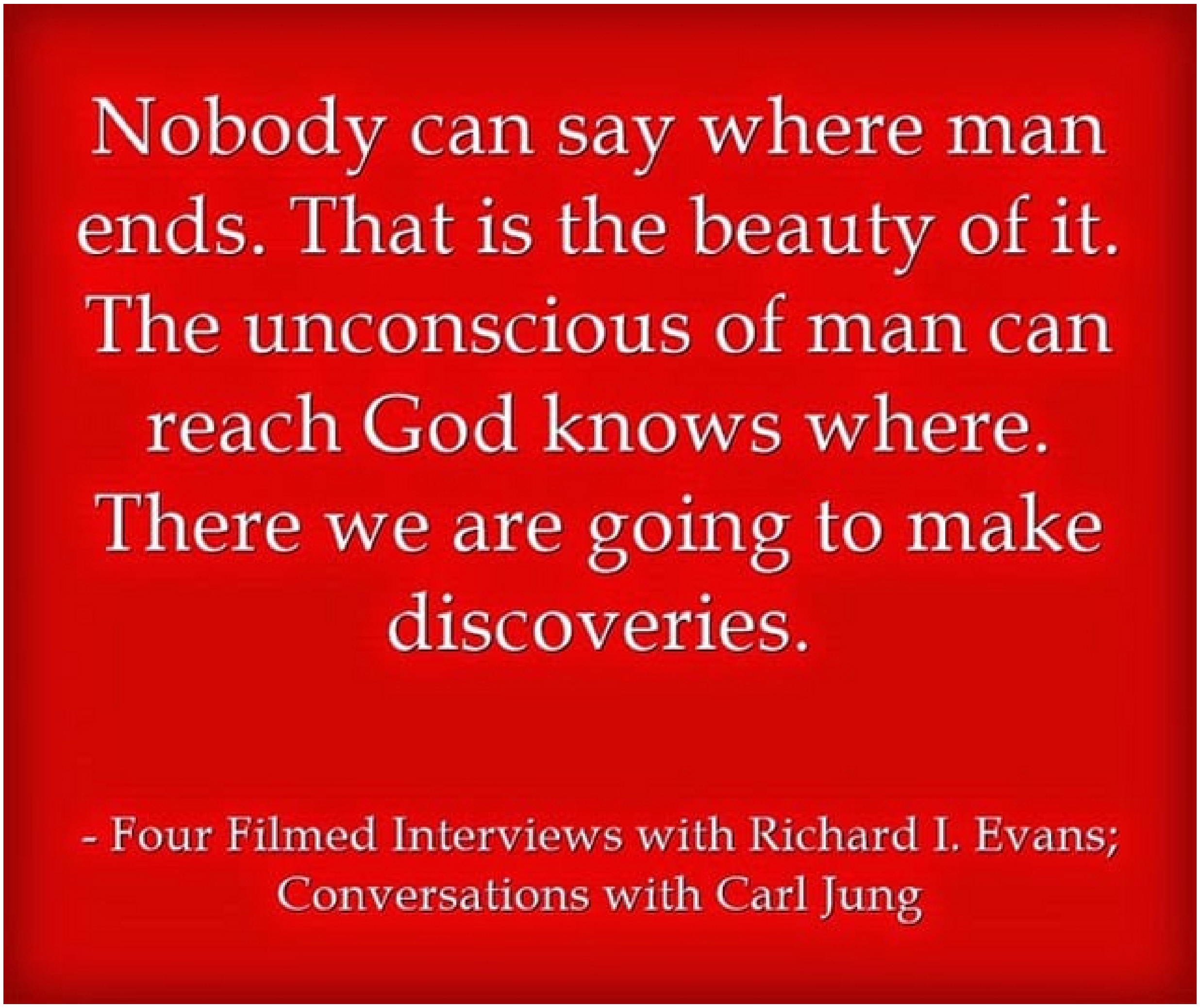

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries.

- Four Filmed Interviews with Richard I. Evans; Conversations with Carl Jung

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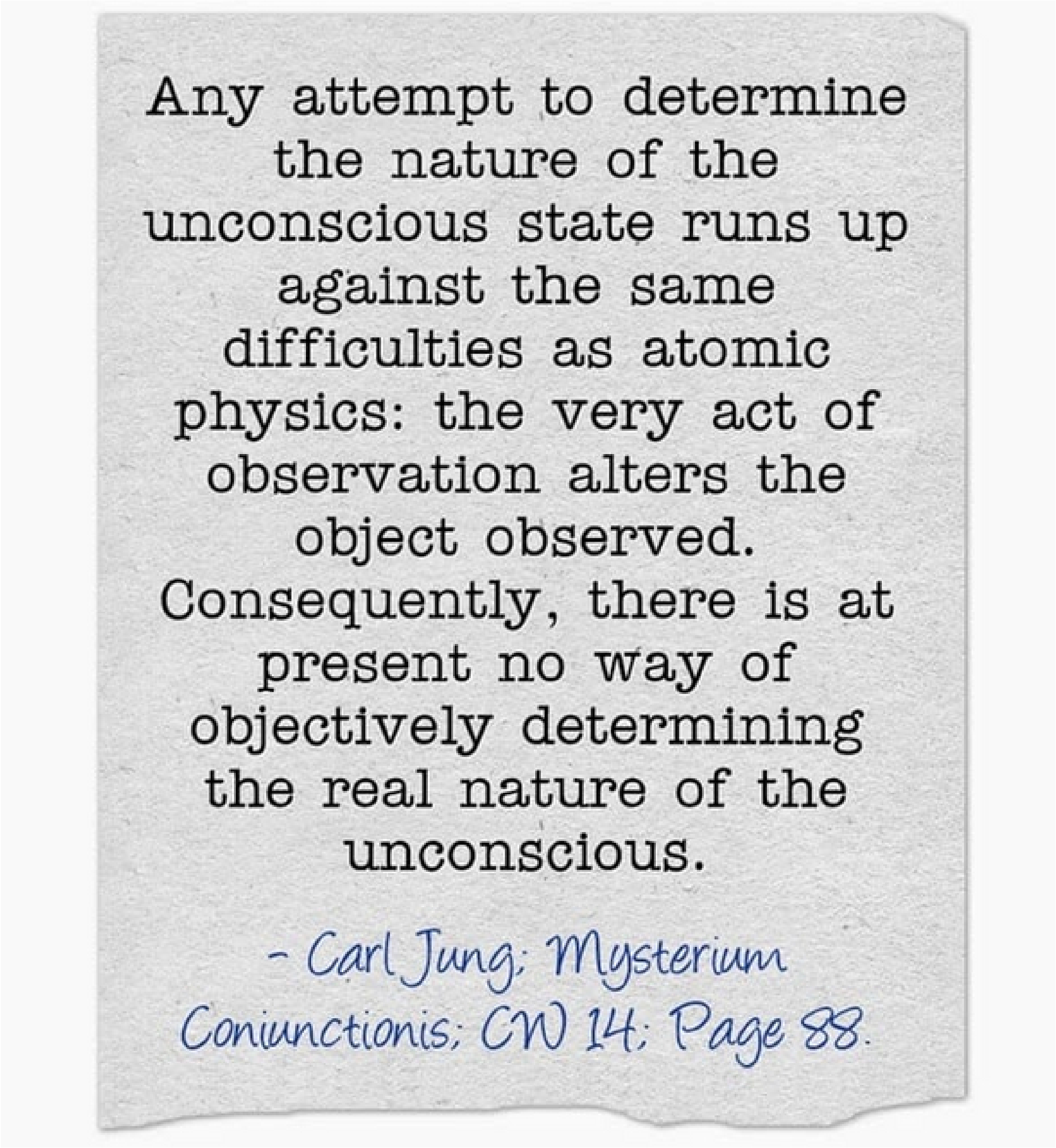

Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious.

- Carl Jung; Mysterium Coniunctionis; CW 14; Page 88.

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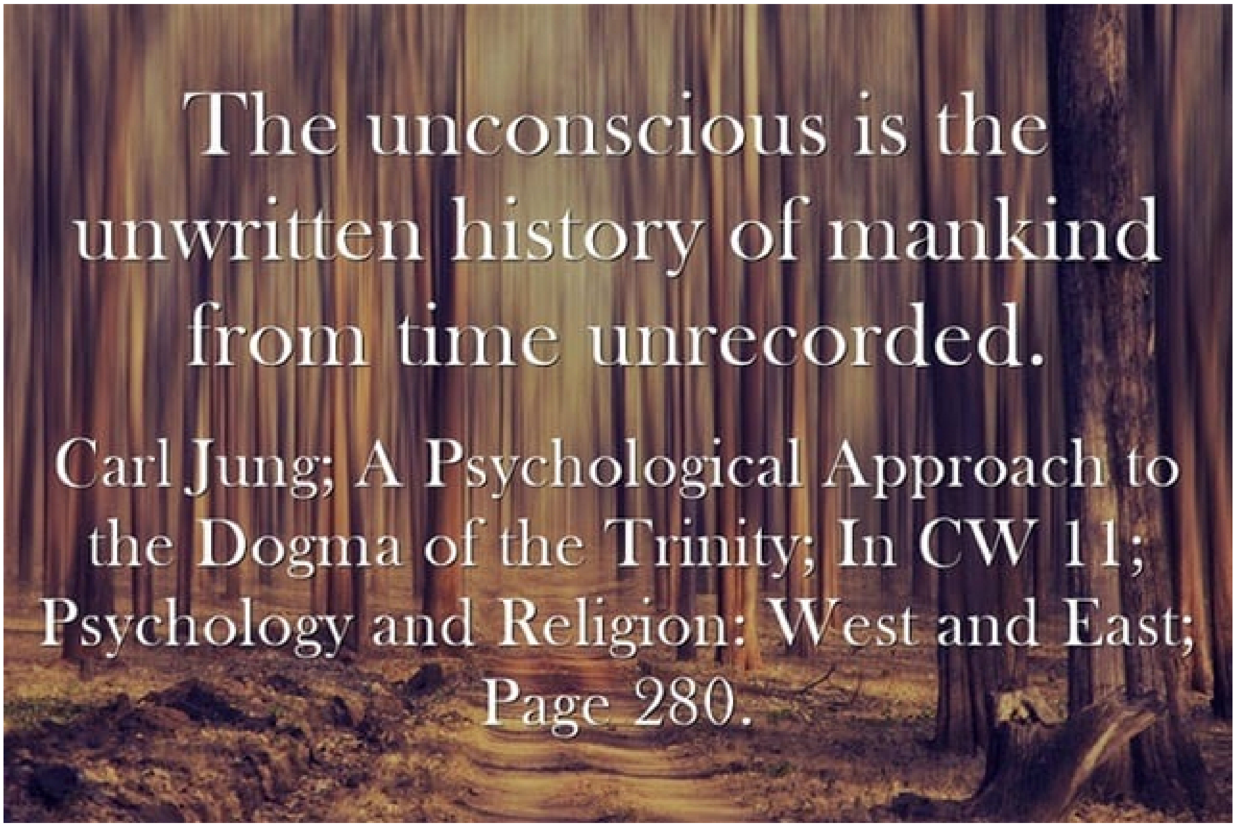

The unconscious is the
unwritten history of mankind
from time unrecorded.

Carl Jung; A Psychological Approach to
the Dogma of the Trinity; In CW 11;
Psychology and Religion: West and East;
Page 280.

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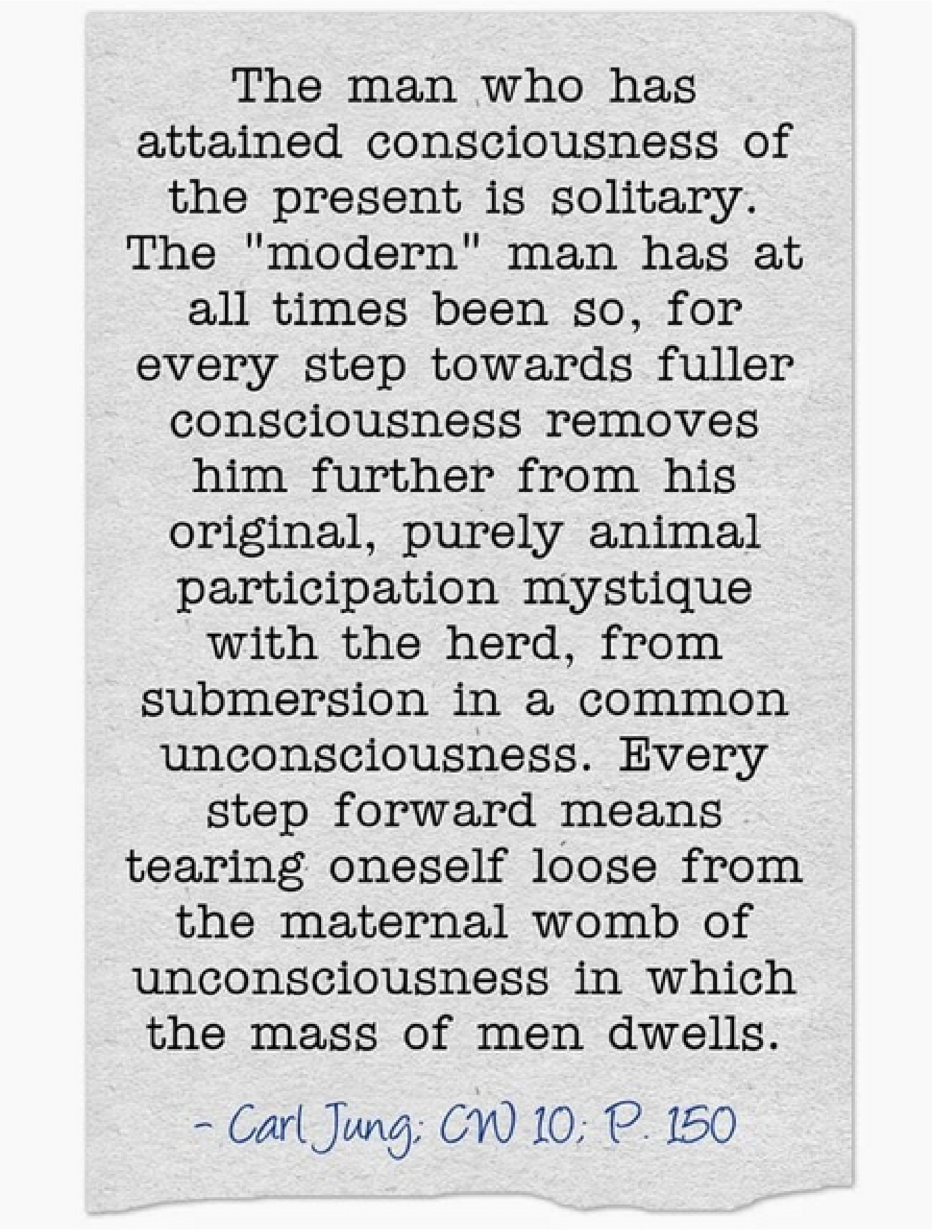

The man who has
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The "modern" man has at
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- Carl Jung; CW 10; P. 150

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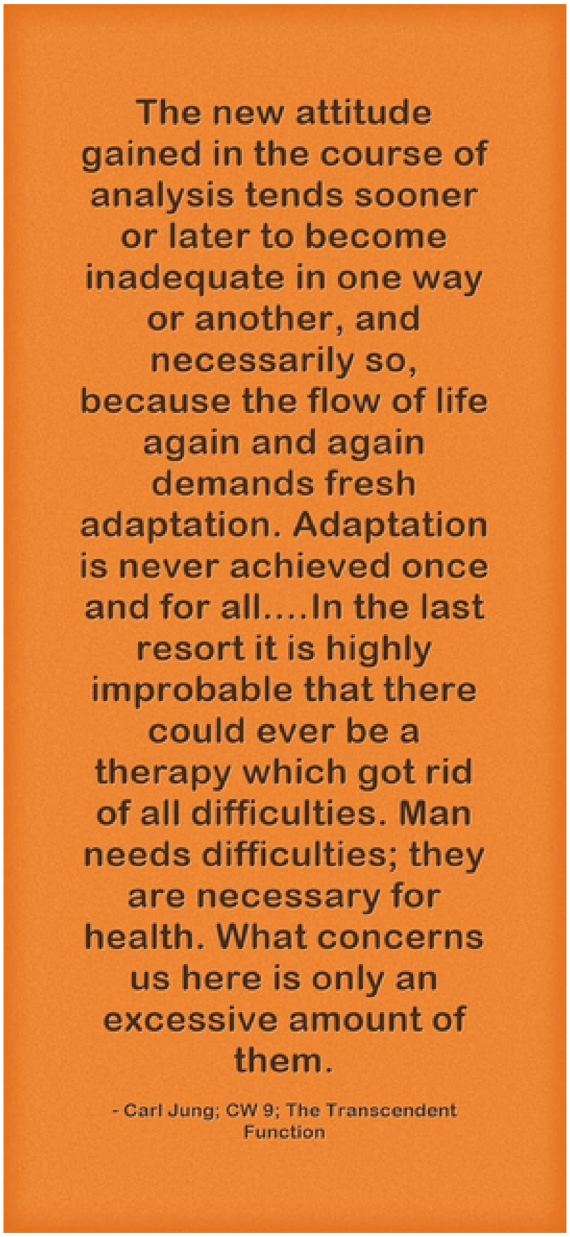


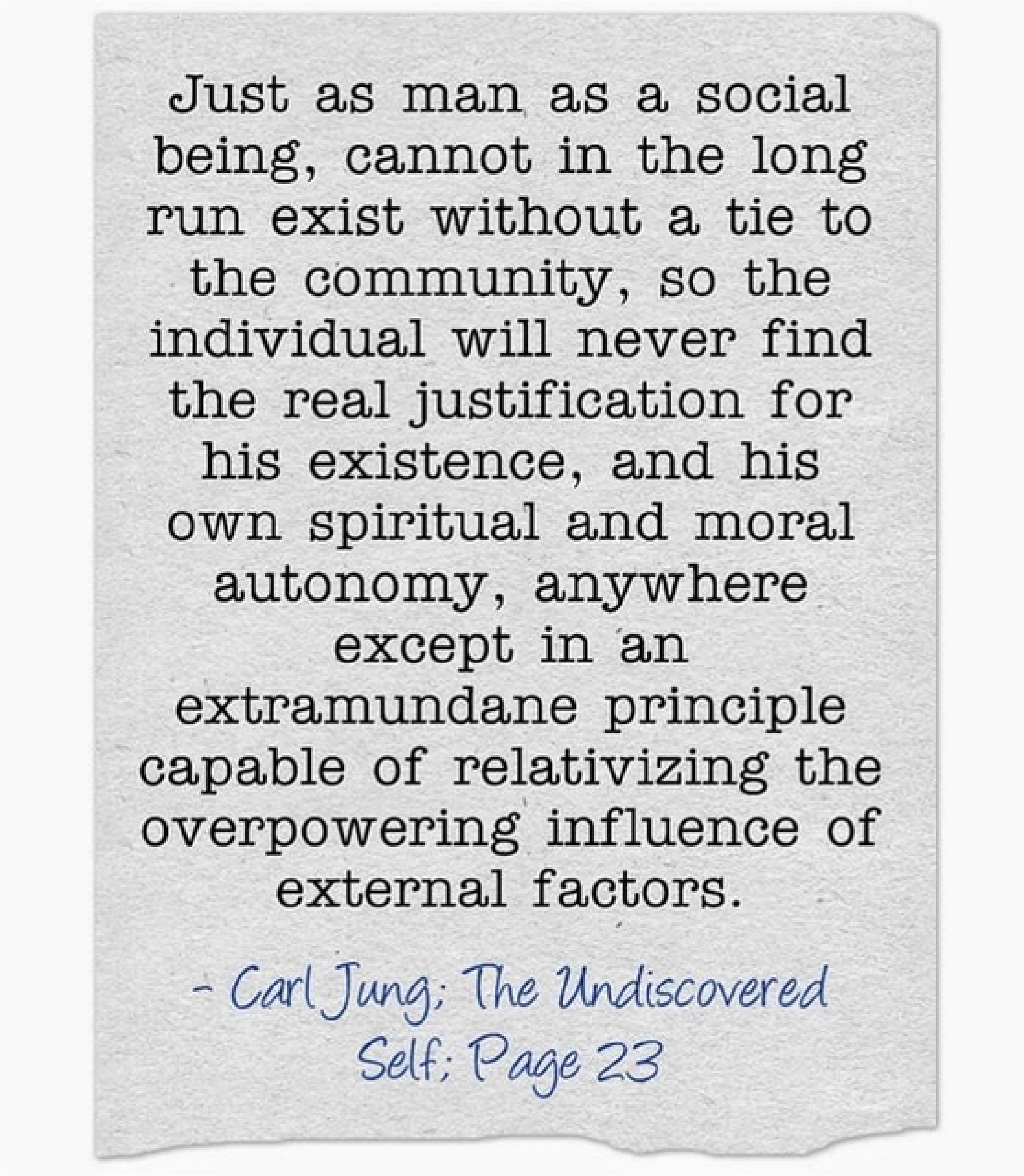
The new attitude
gained in the course of
analysis tends sooner
or later to become
inadequate in one way
or another, and
necessarily so,
because the flow of life
again and again
demands fresh
adaptation. Adaptation
is never achieved once
and for all....In the last
resort it is highly
improbable that there
could ever be a
therapy which got rid
of all difficulties. Man
needs difficulties; they
are necessary for
health. What concerns
us here is only an
excessive amount of
them.

- Carl Jung; CW 9; The Transcendent
Function

[896]

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all....In the last resort it is highly improbable that there could ever be a therapy which got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them. Carl Jung; CW 9; The Transcendent Function.

[897]



Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors.

- Carl Jung; The Undiscovered Self; Page 23

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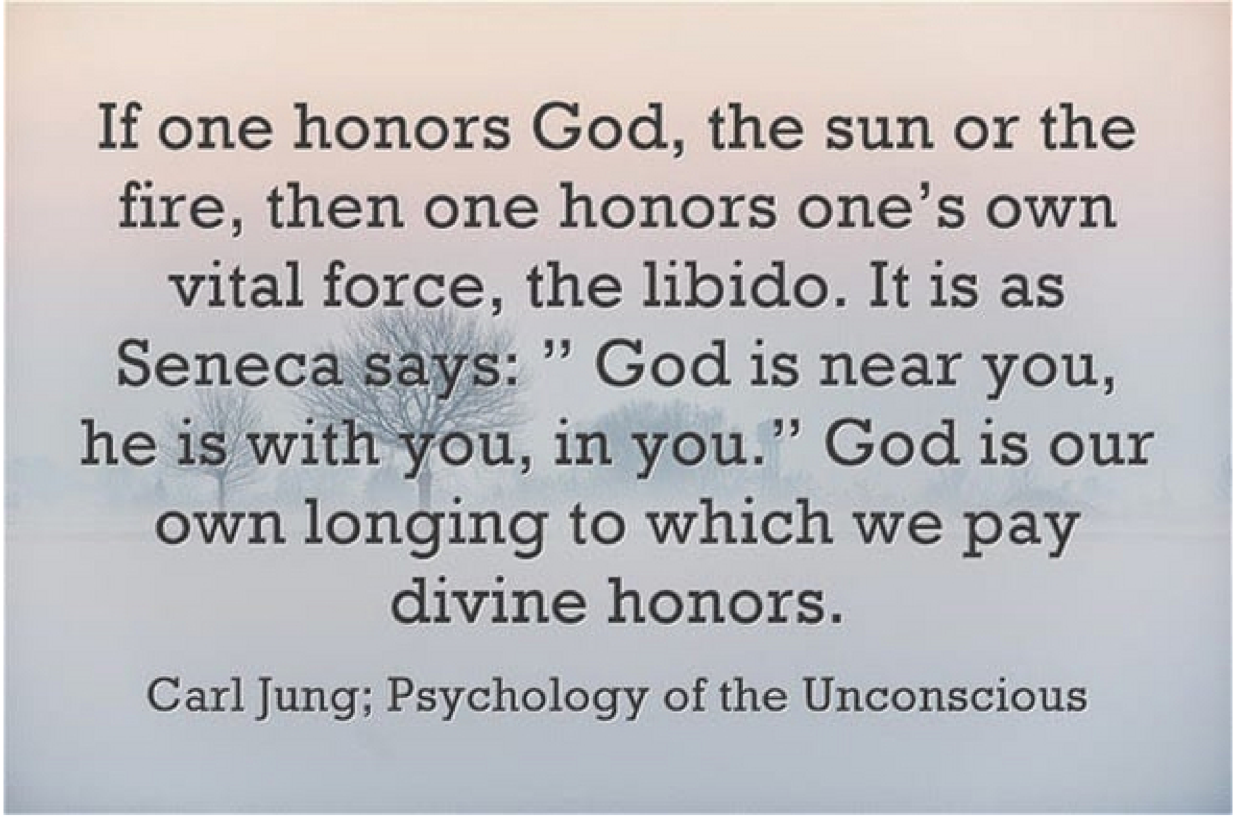

If one honors God, the sun or the fire, then one honors one’s own vital force, the libido. It is as Seneca says: ” God is near you, he is with you, in you.” God is our own longing to which we pay divine honors.

Carl Jung; Psychology of the Unconscious

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Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use it.

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- Carl Jung; Man and His Symbols; Page 76

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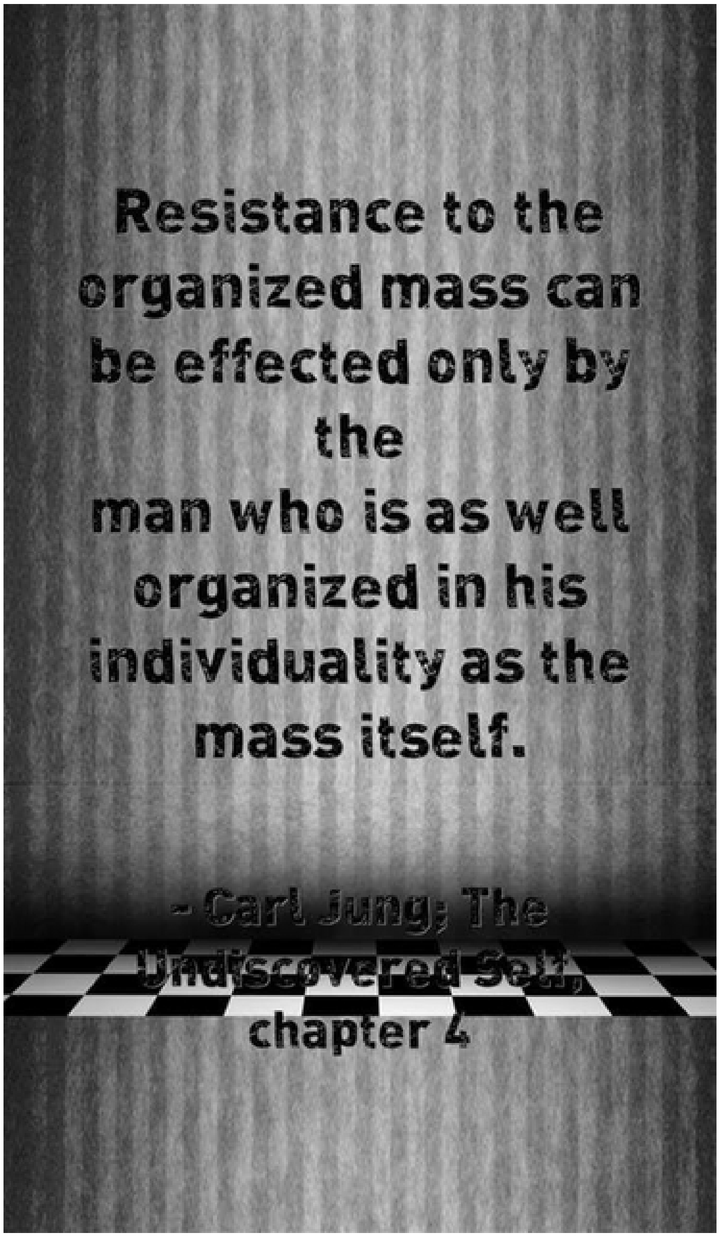

Resistance to the
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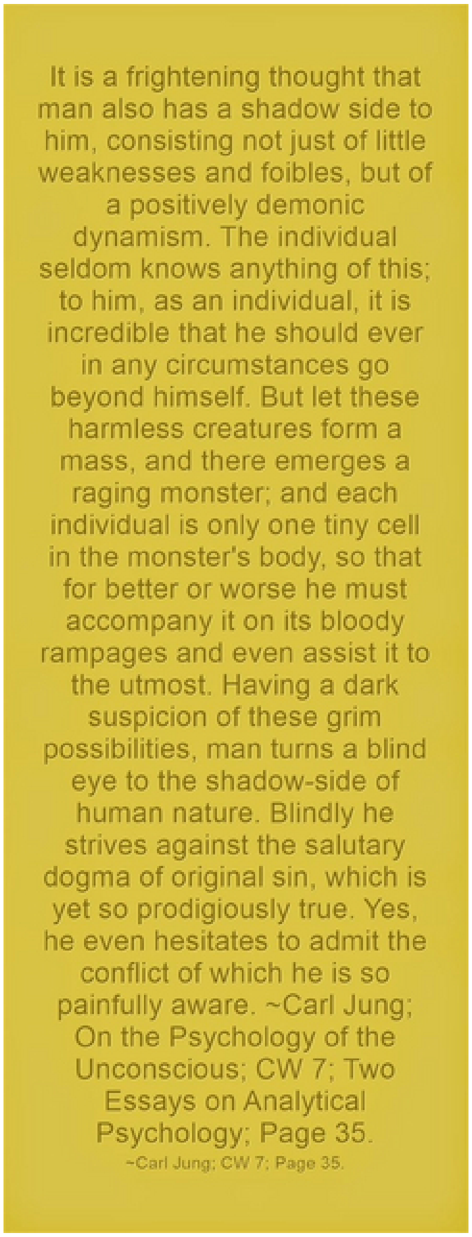

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. ~Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

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[901]

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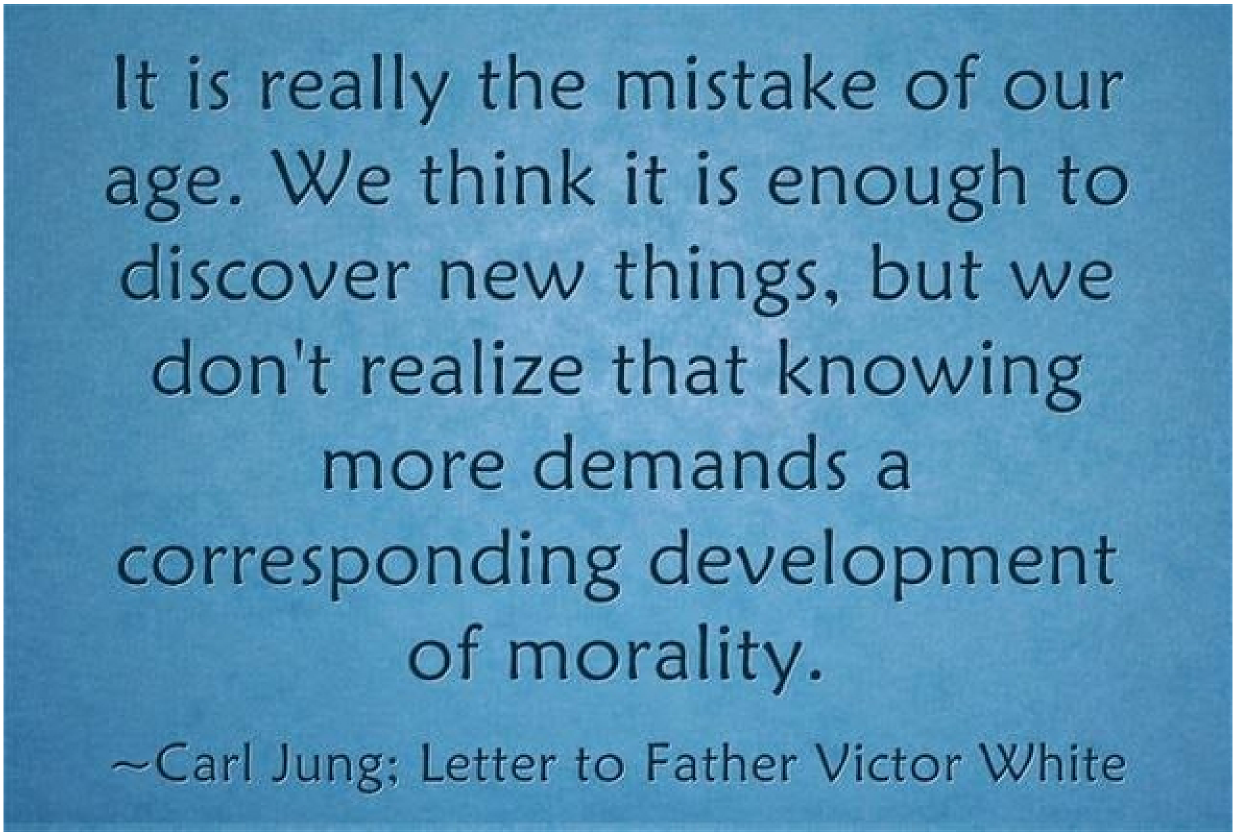
[902]



It is really the mistake of our age. We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality.

~Carl Jung; Letter to Father Victor White

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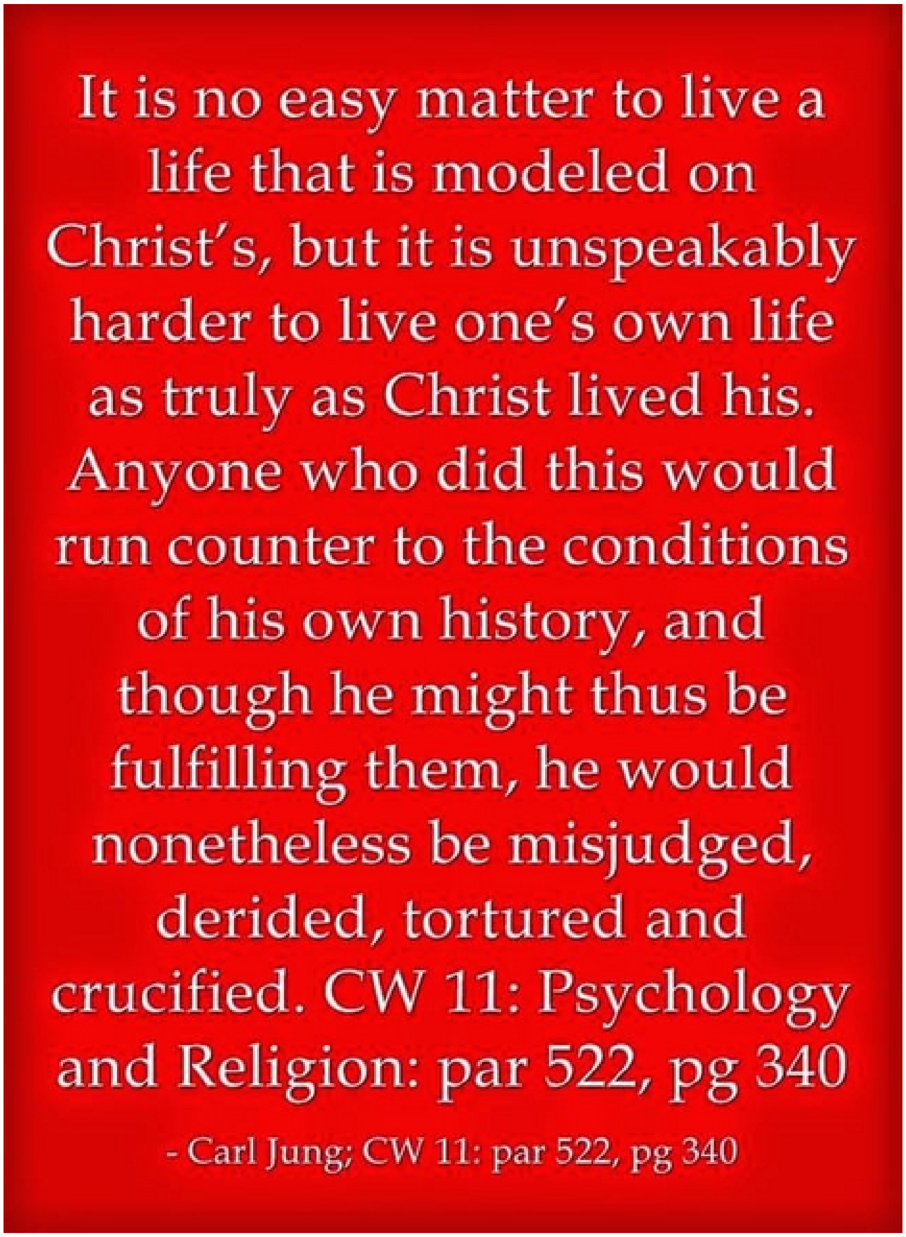

It is no easy matter to live a life that is modeled on Christ′s, but it is unspeakably harder to live one′s own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. CW 11: Psychology and Religion: par 522, pg 340

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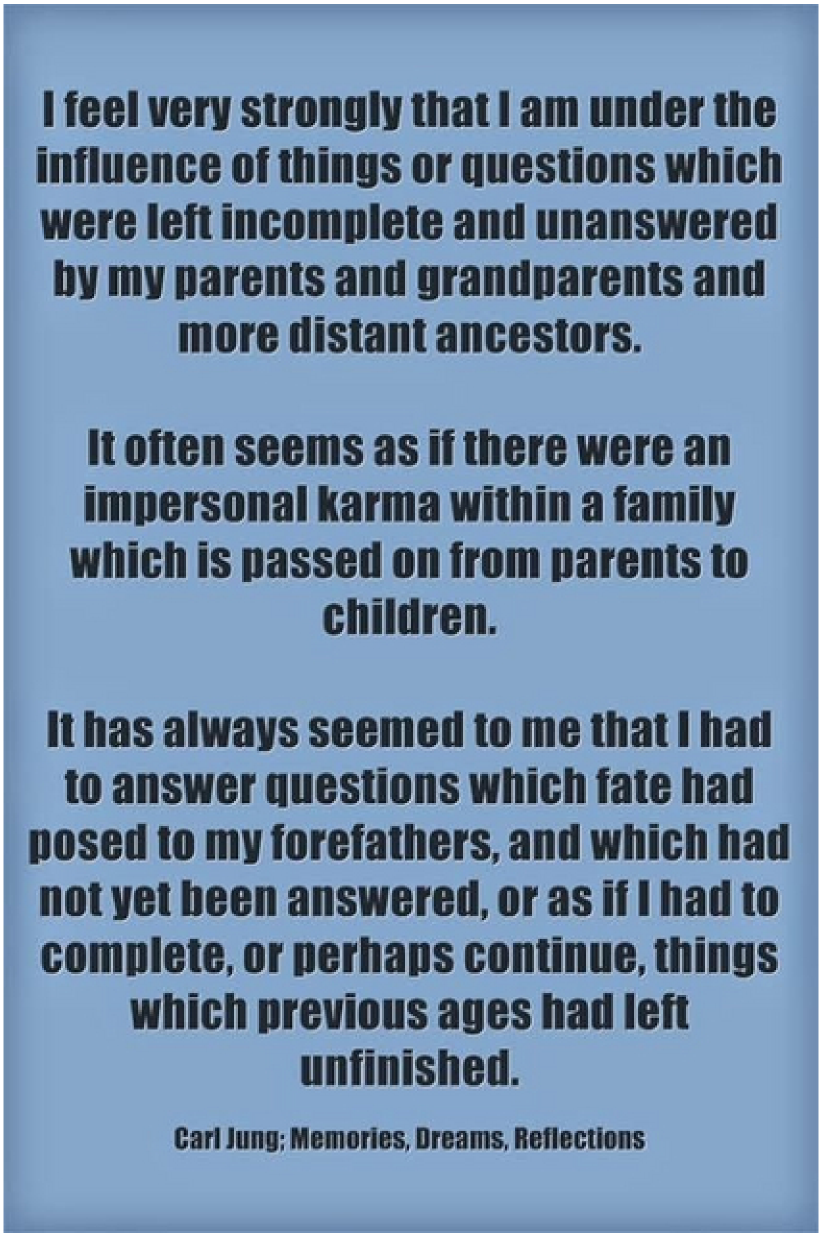

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

It often seems as if there were an impersonal karma within a family which is passed on from parents to children.

It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.

Carl Jung; Memories, Dreams, Reflections

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

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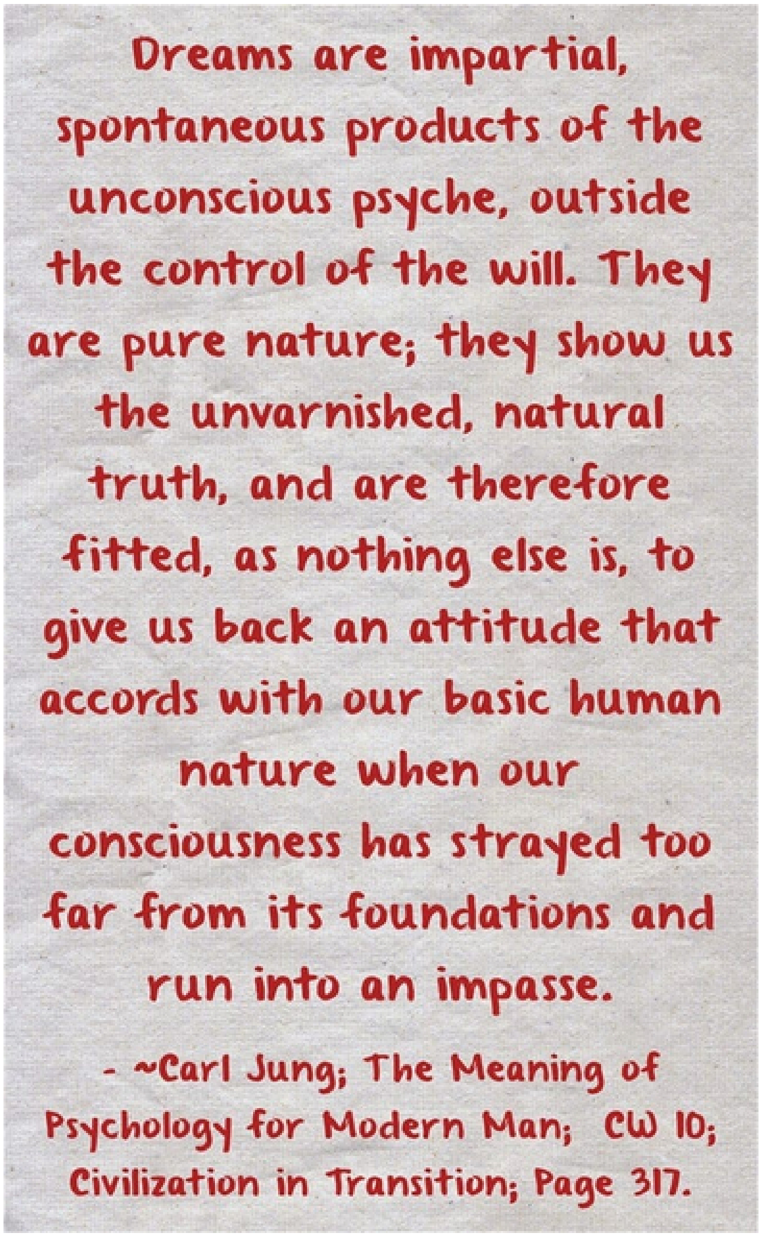

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

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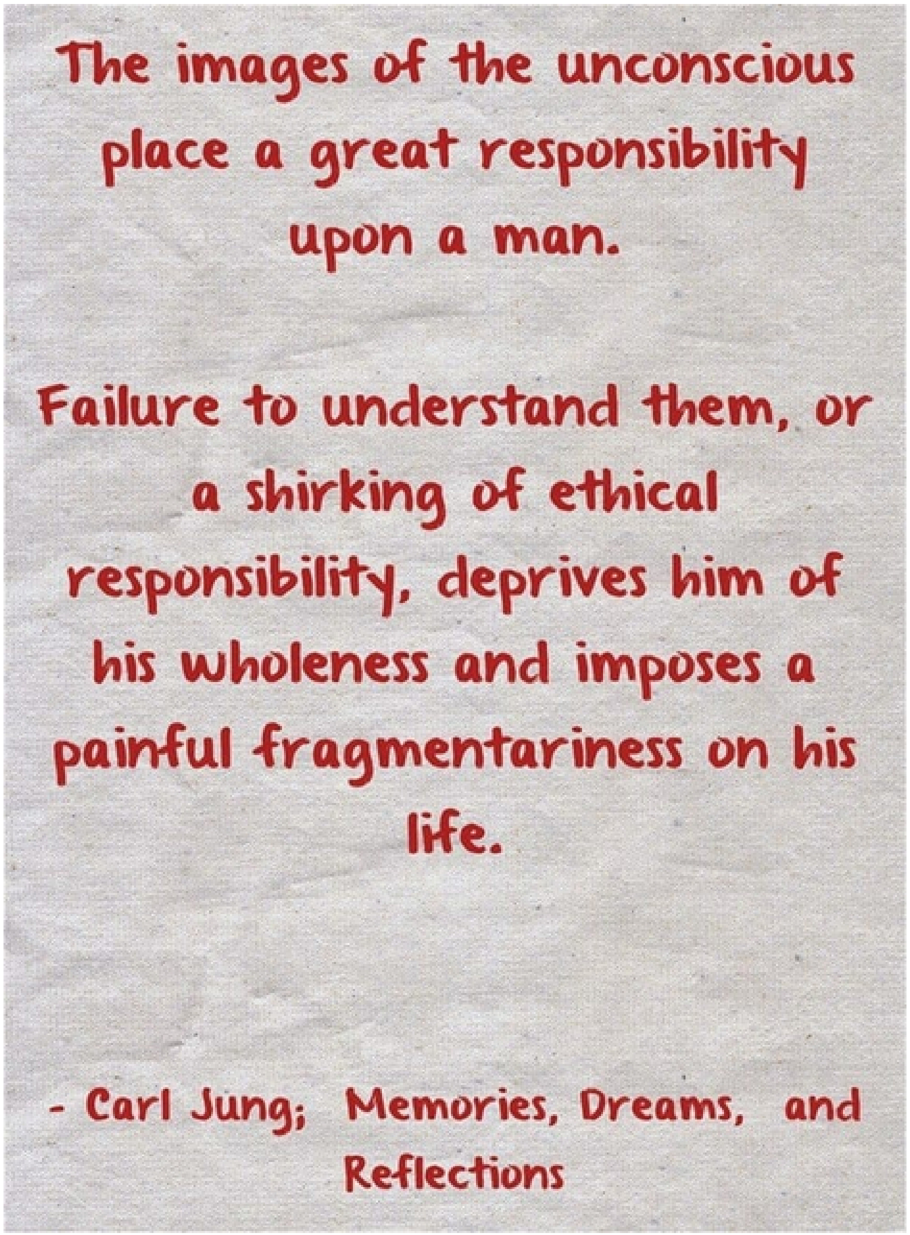
[906]



The images of the unconscious place a great responsibility upon a man.

Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life.

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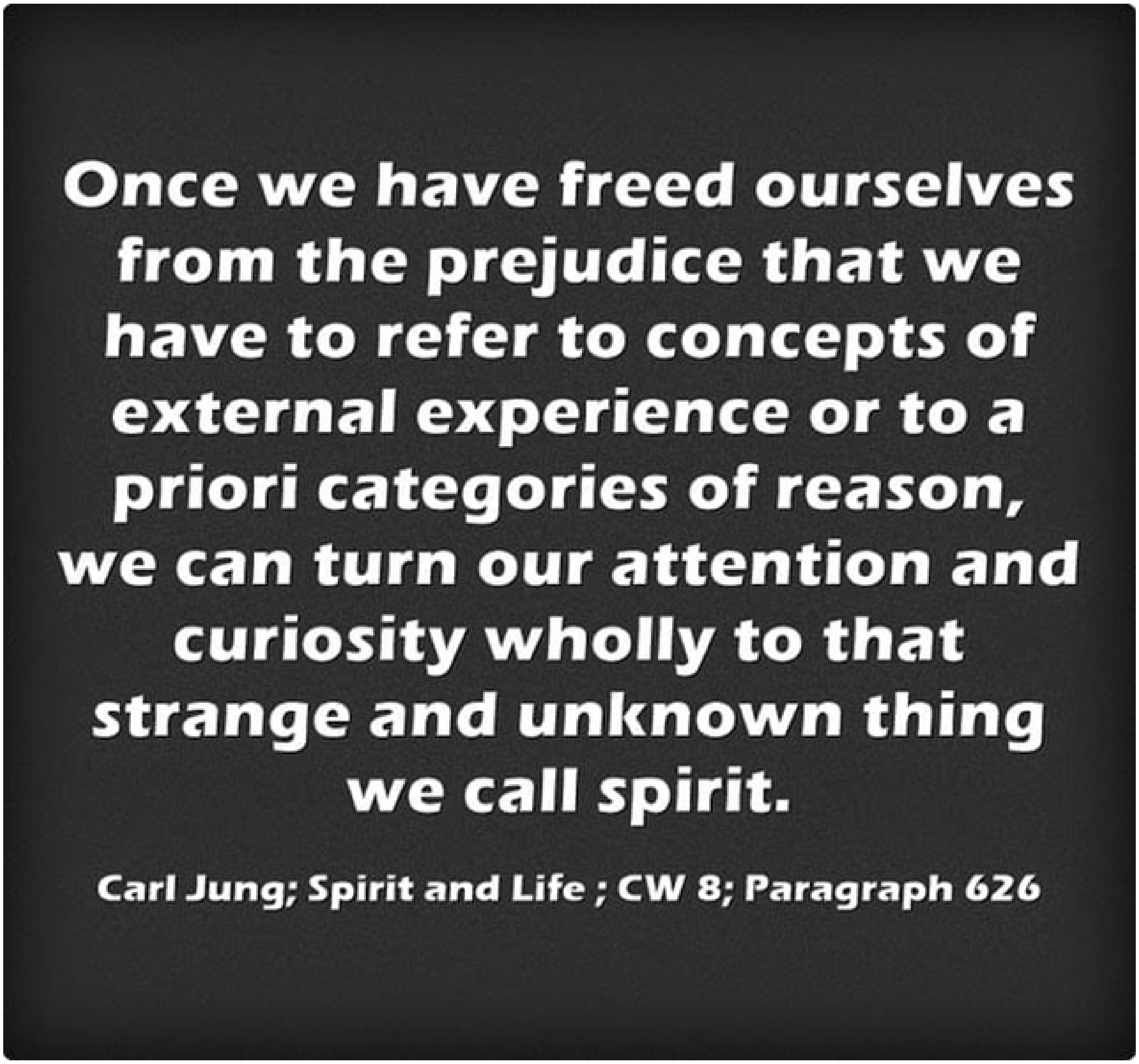

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit.

Carl Jung; Spirit and Life ; CW 8; Paragraph 626

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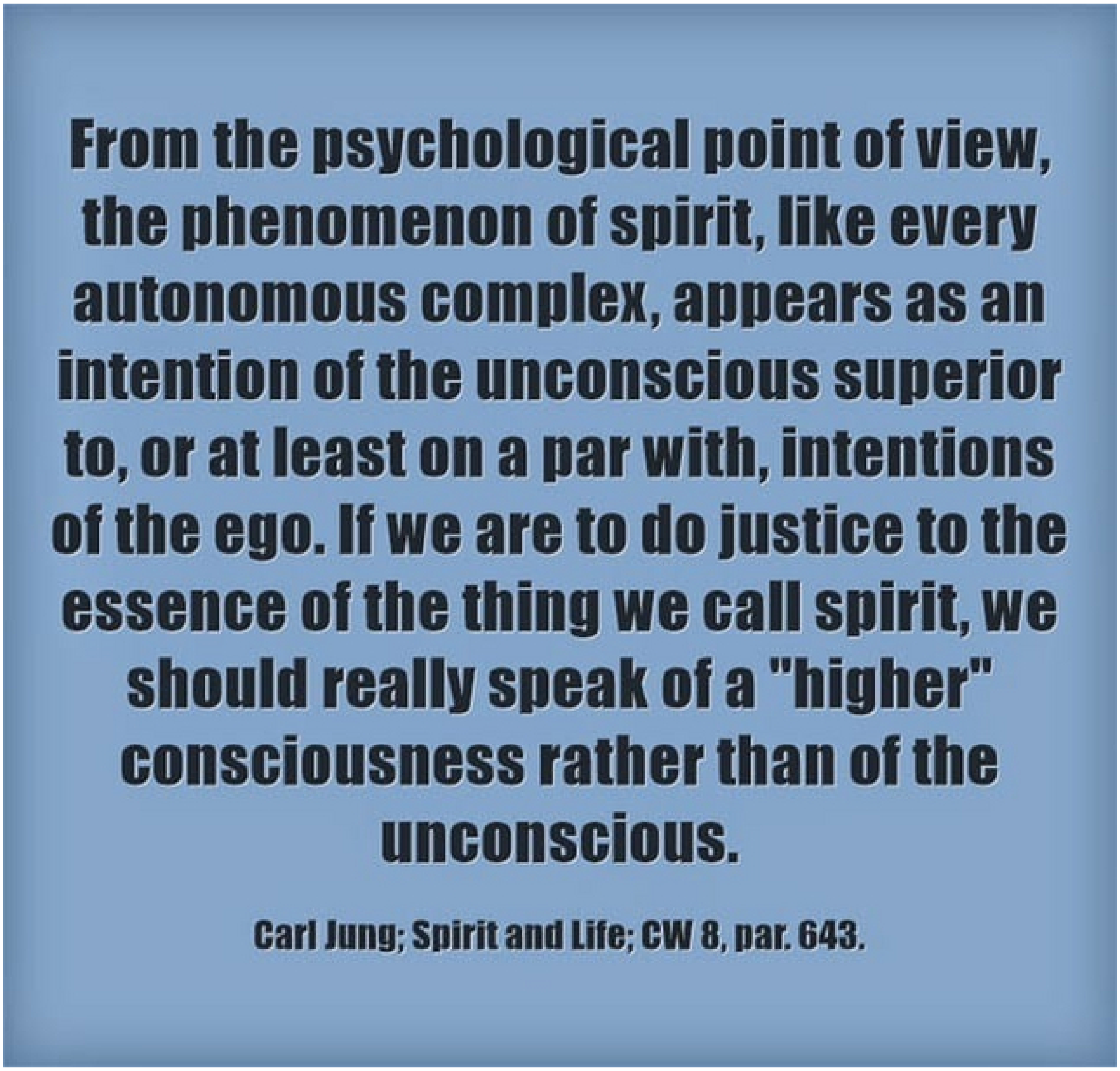

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious.

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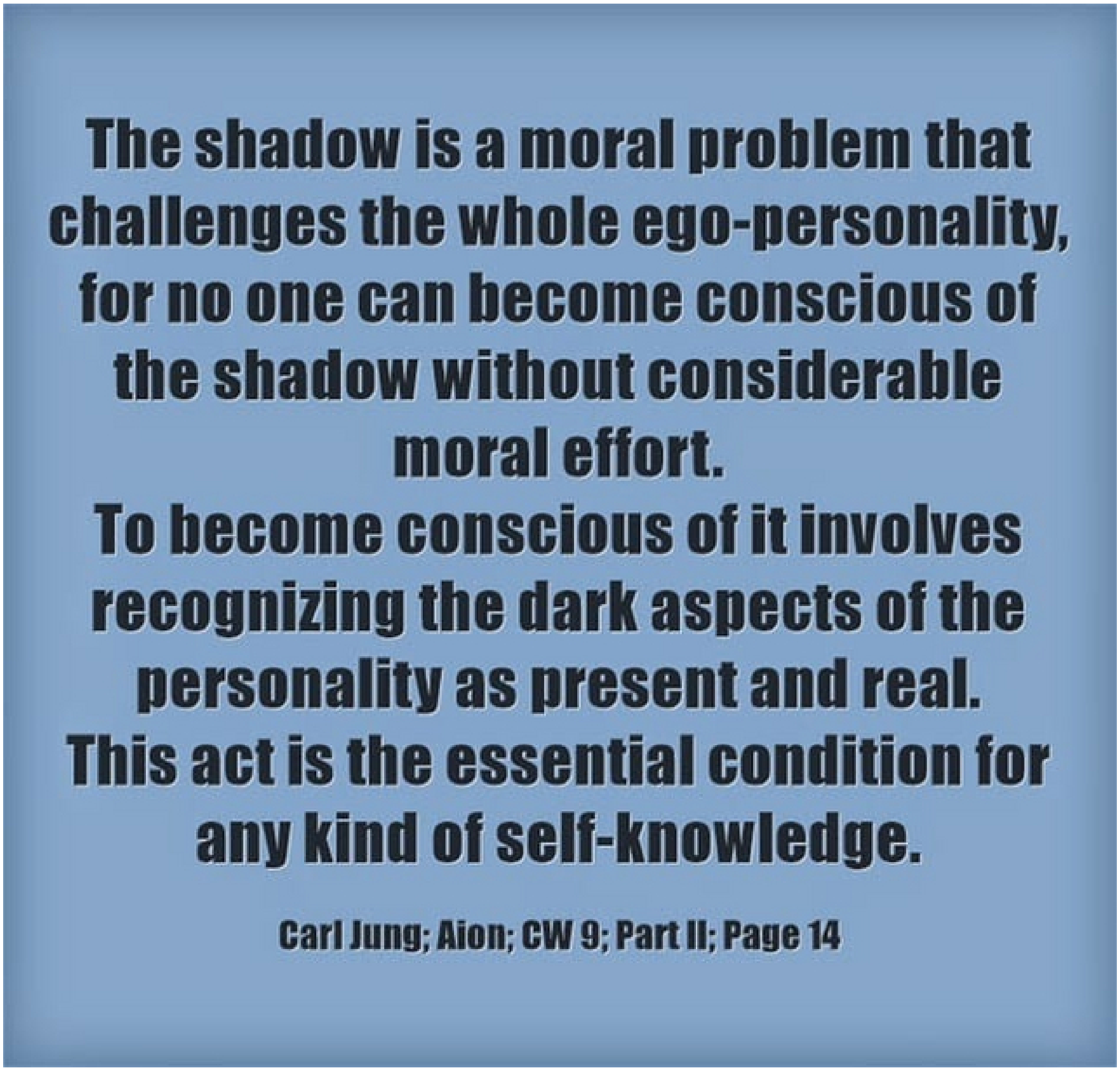

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.
To become conscious of it involves recognizing the dark aspects of the personality as present and real.
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Carl Jung; Aion; CW 9; Part II; Page 14

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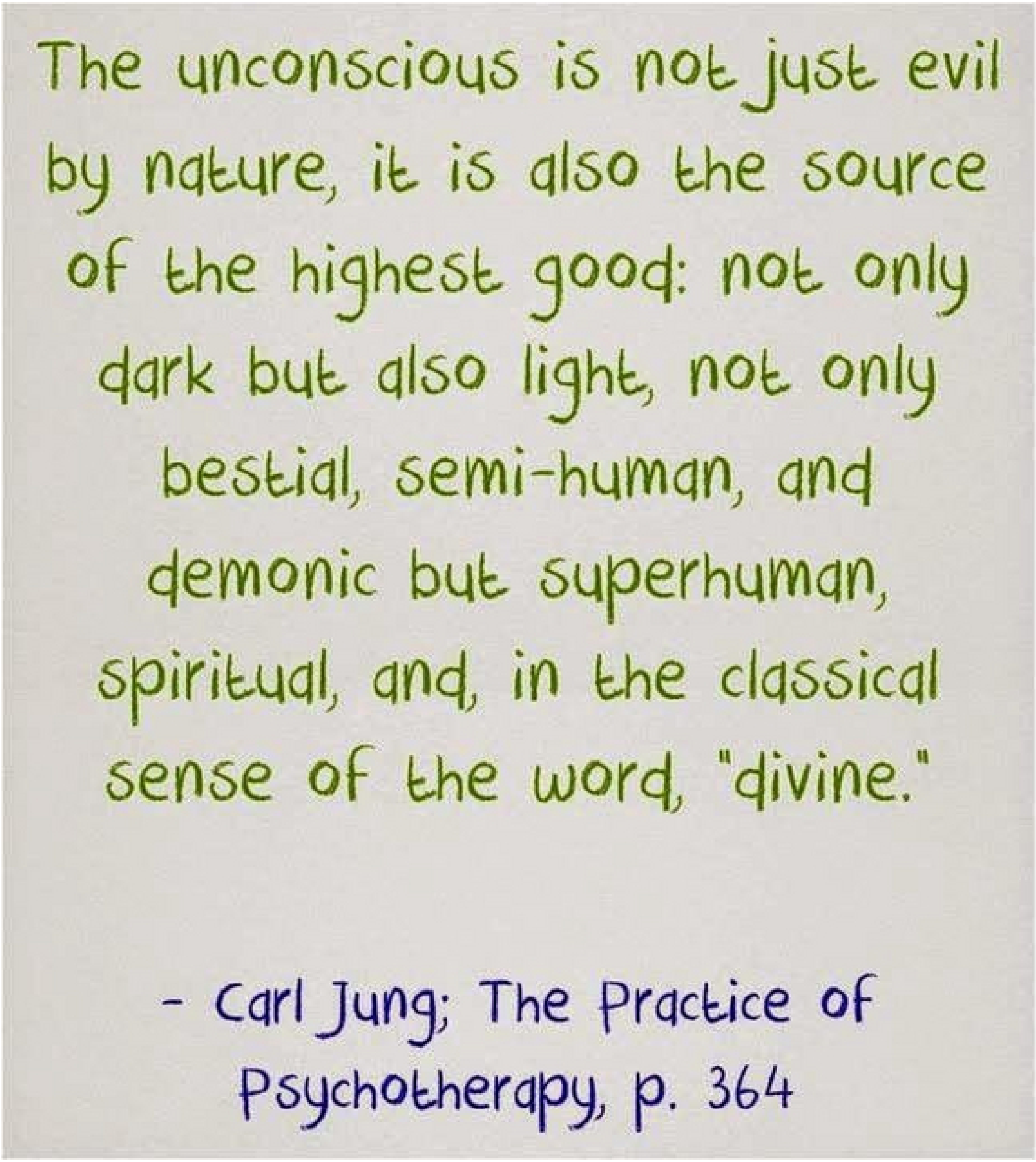

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine."

- Carl Jung; The Practice of Psychotherapy, p. 364

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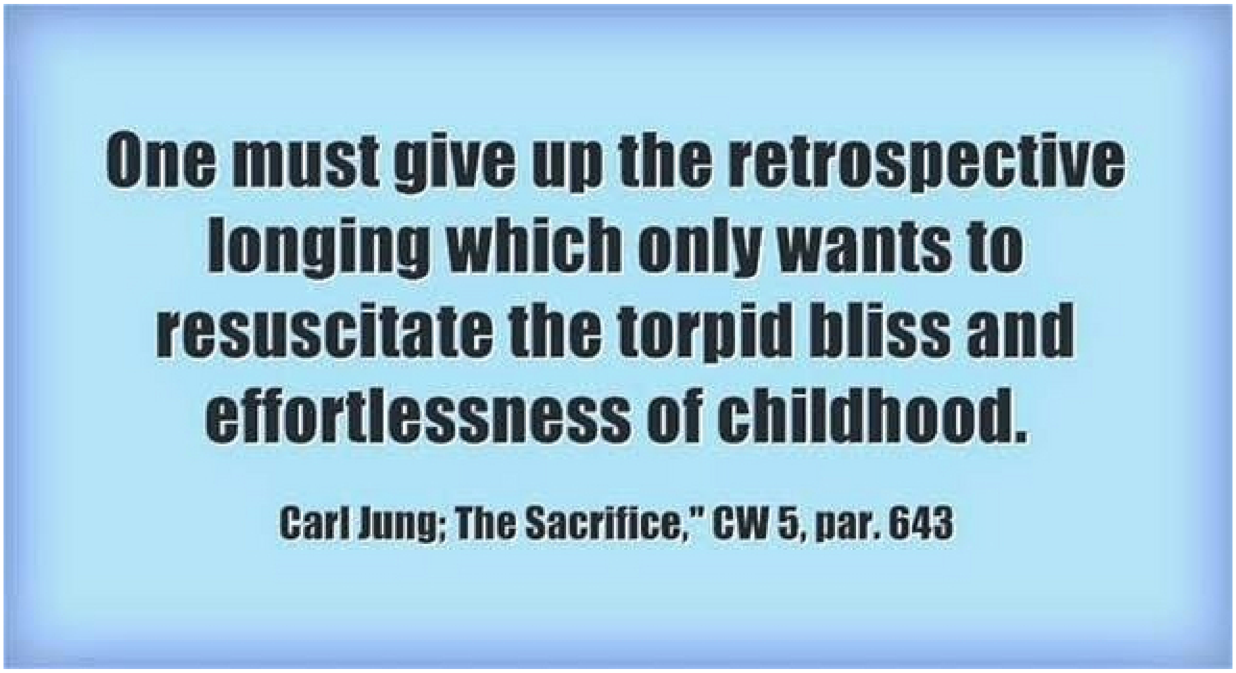

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood.

Carl Jung; The Sacrifice," CW 5, par. 643

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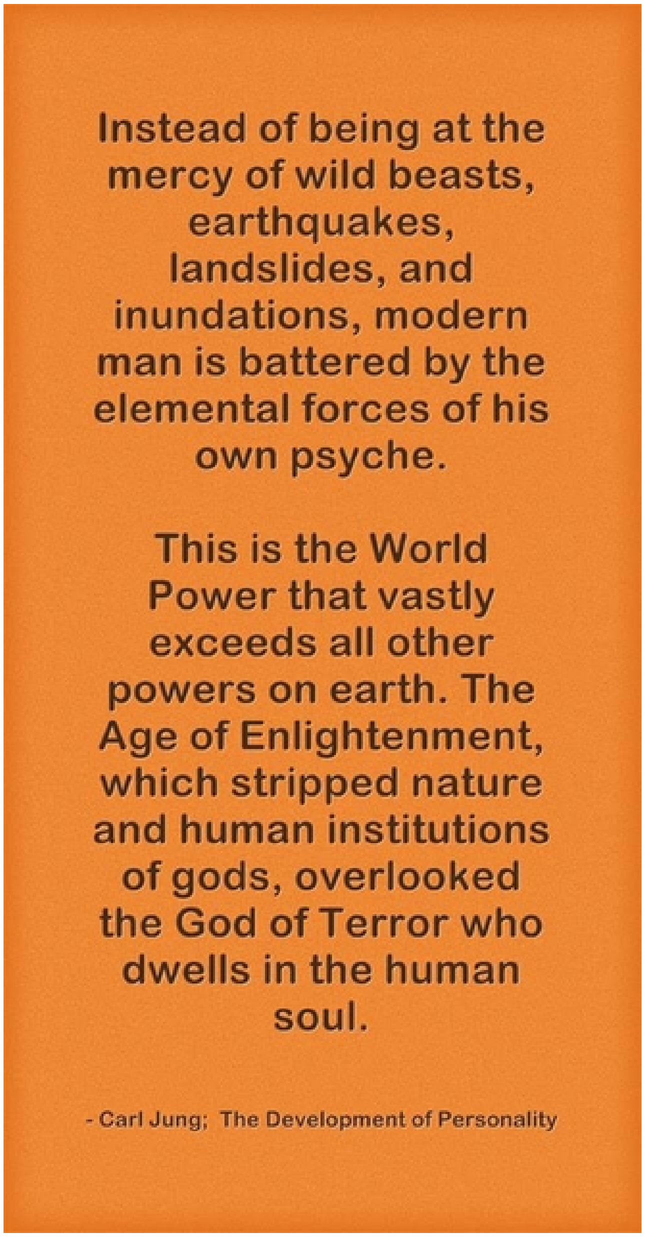

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Because the anima wants life, she wants both good and bad.
Carl Jung; CW 9i; para. 59

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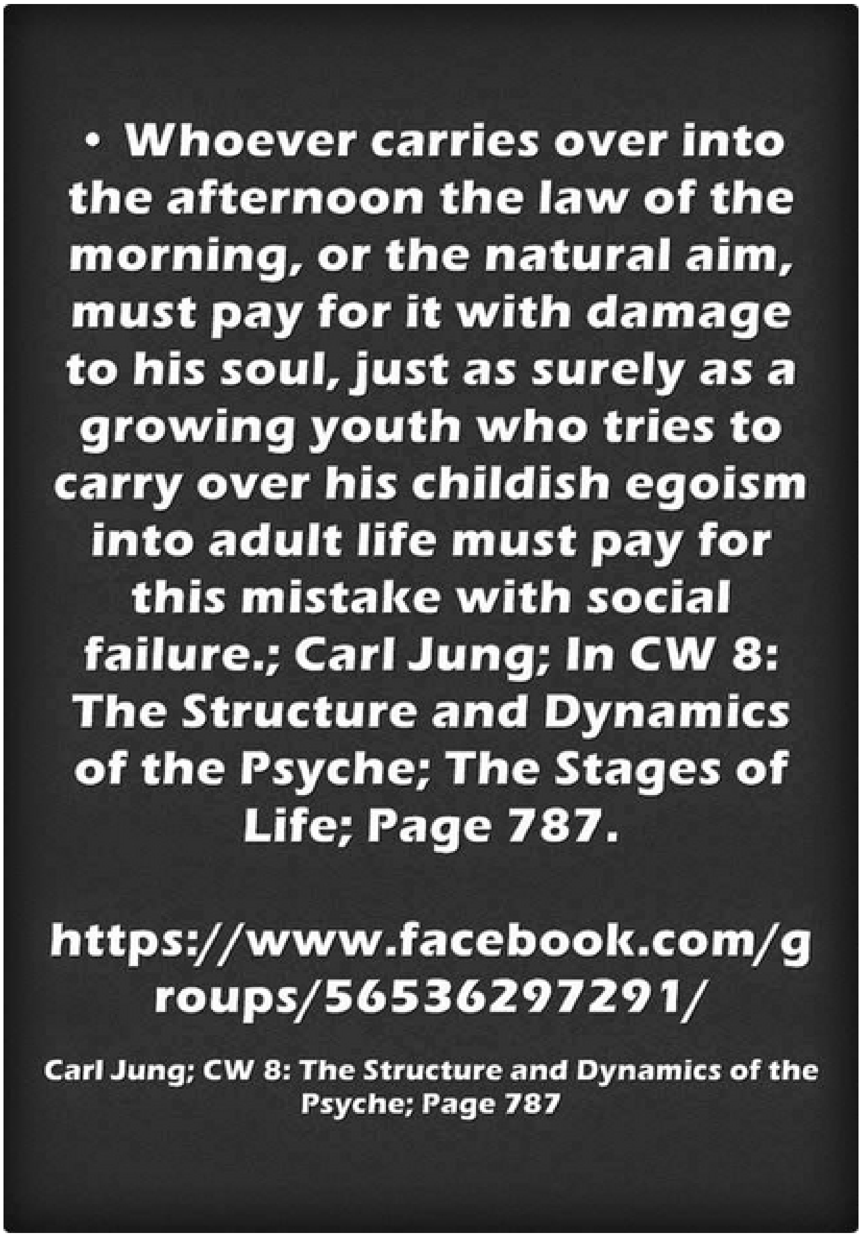

- **Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.**

https://www.facebook.com/groups/56536297291/

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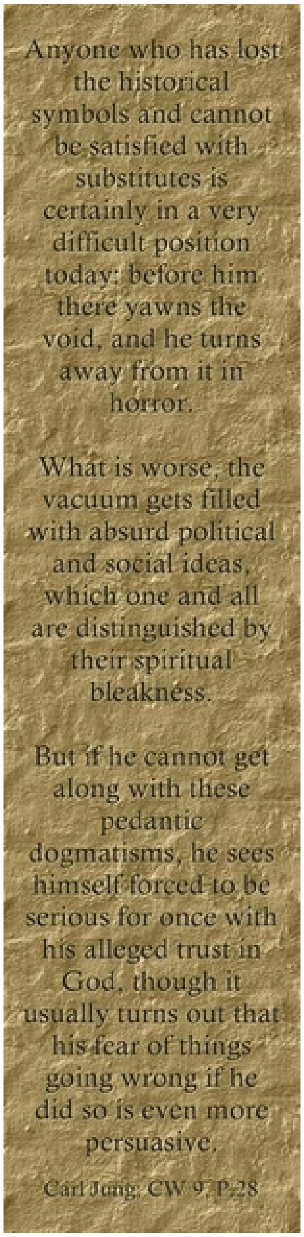
[915] 

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror.

What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness.

But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive.

Carl Jung; CW 9; P.28

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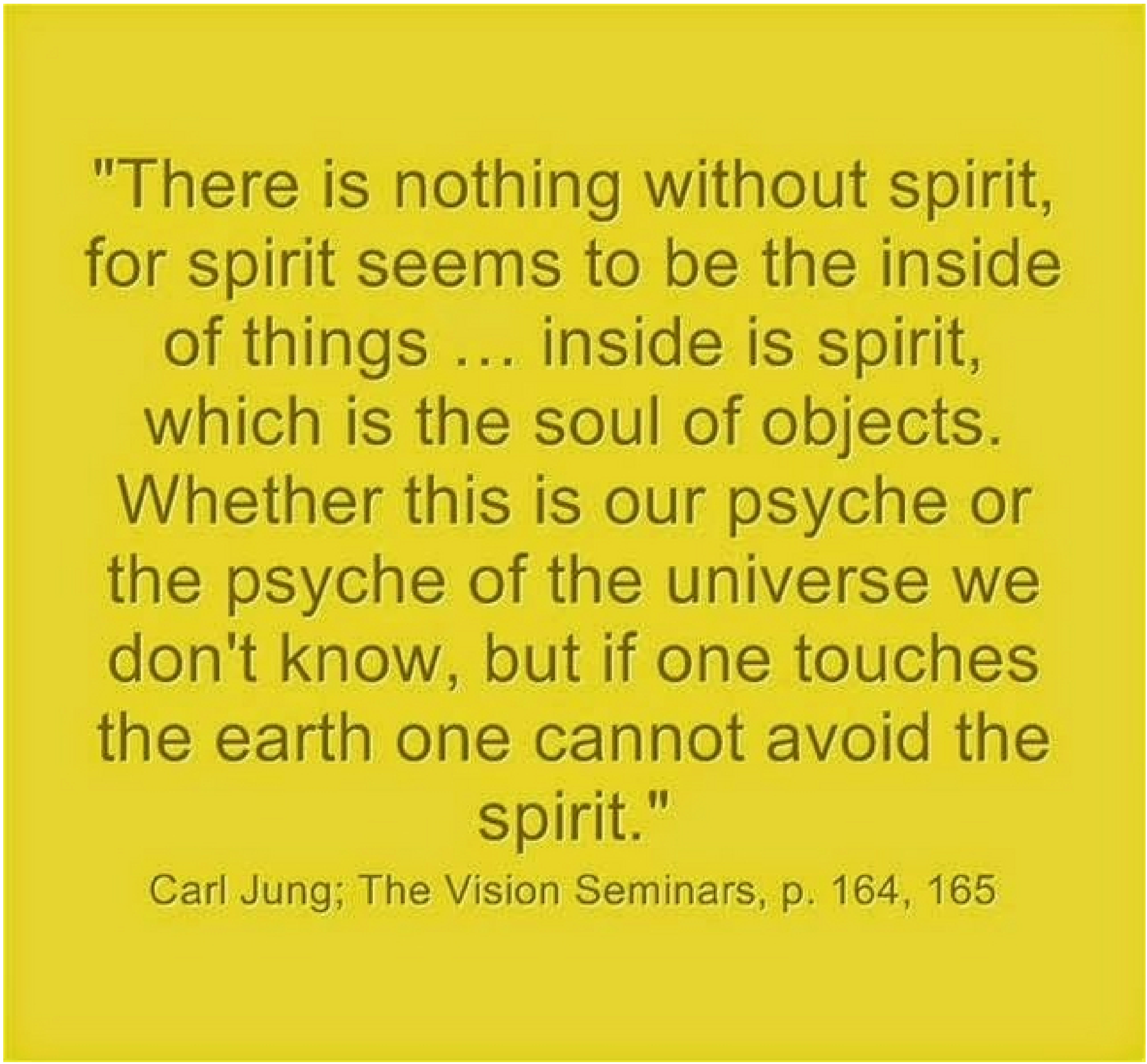

"There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit."

Carl Jung; The Vision Seminars, p. 164, 165

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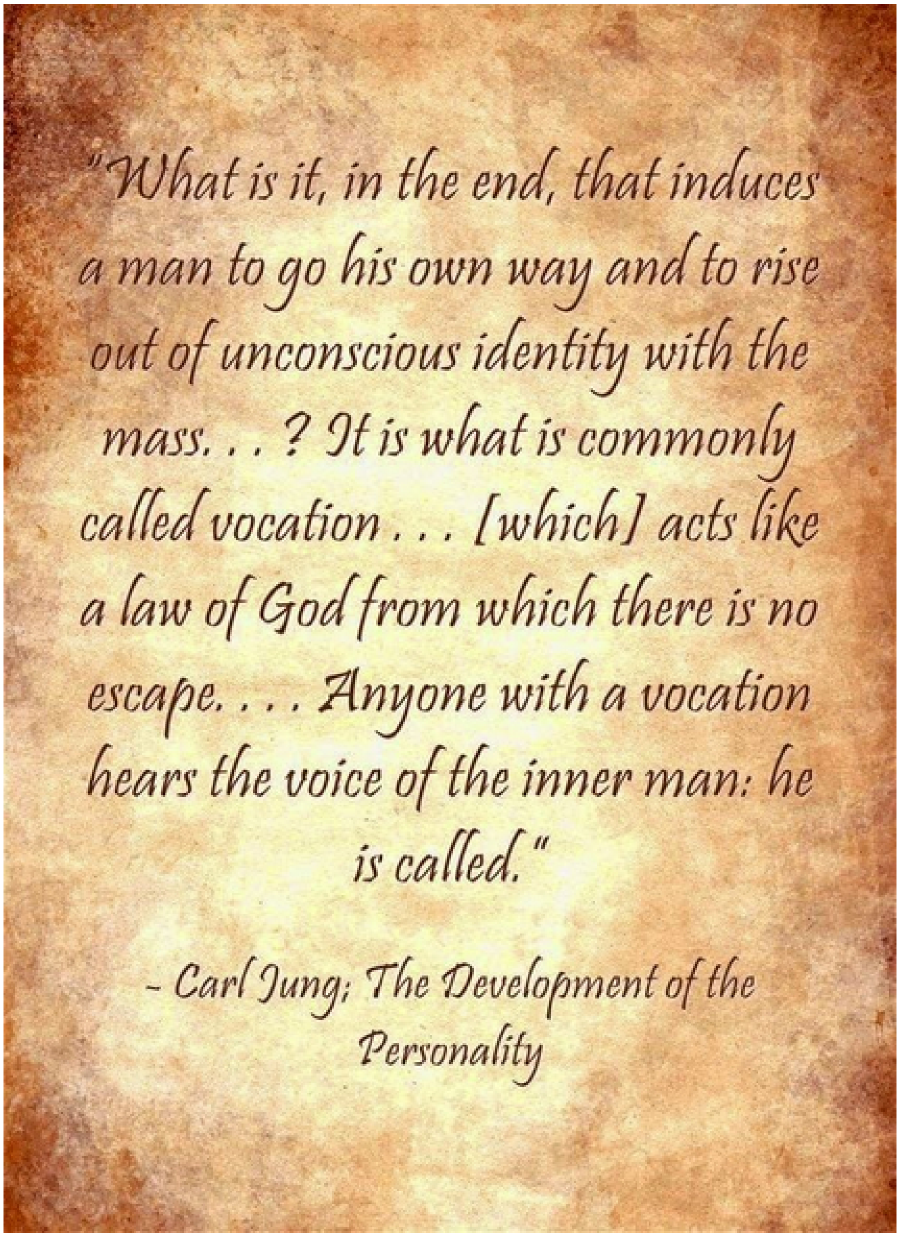

"What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? It is what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called."

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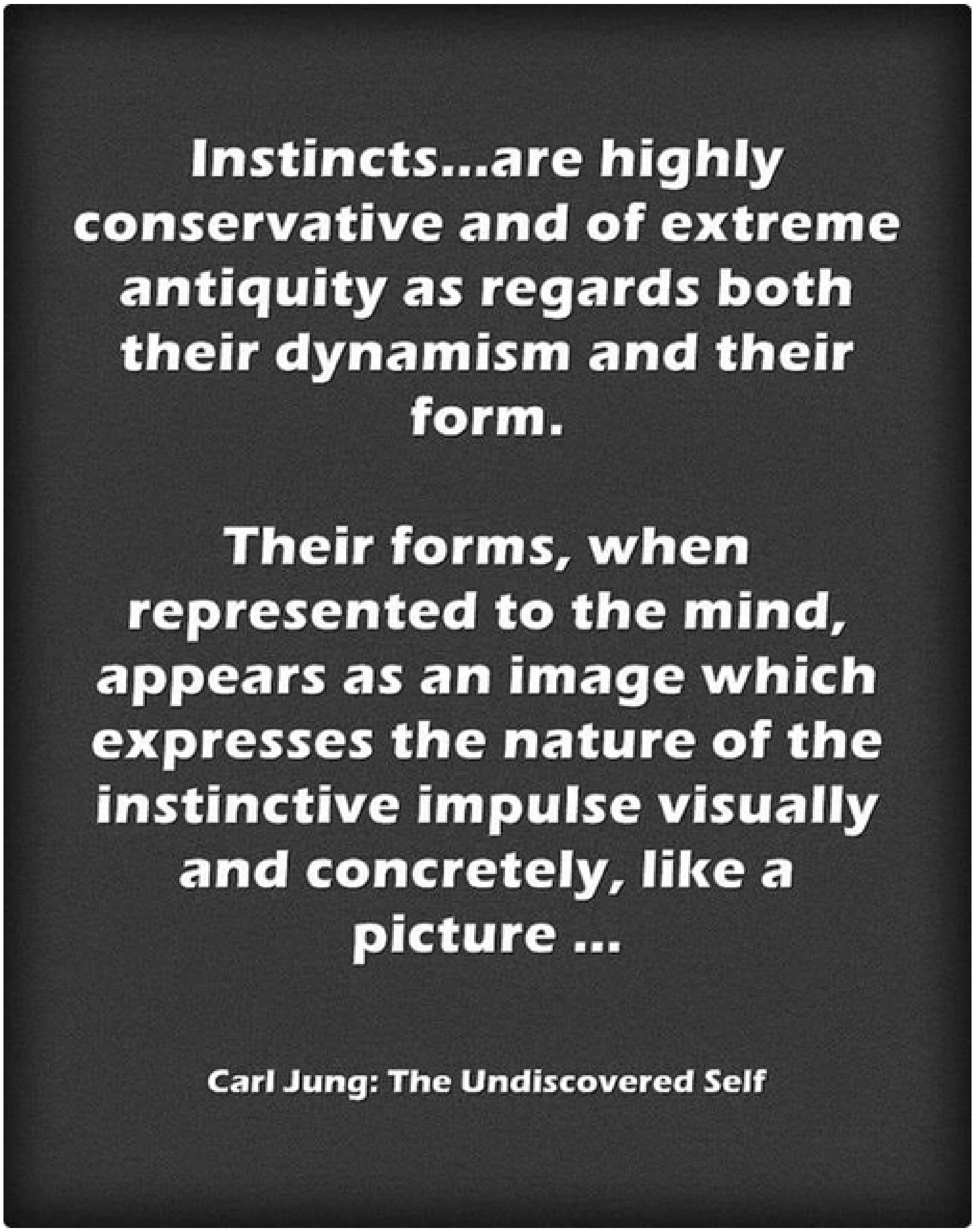

Instincts…are highly conservative and of extreme antiquity as regards both their dynamism and their form.

Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture …

Carl Jung: The Undiscovered Self

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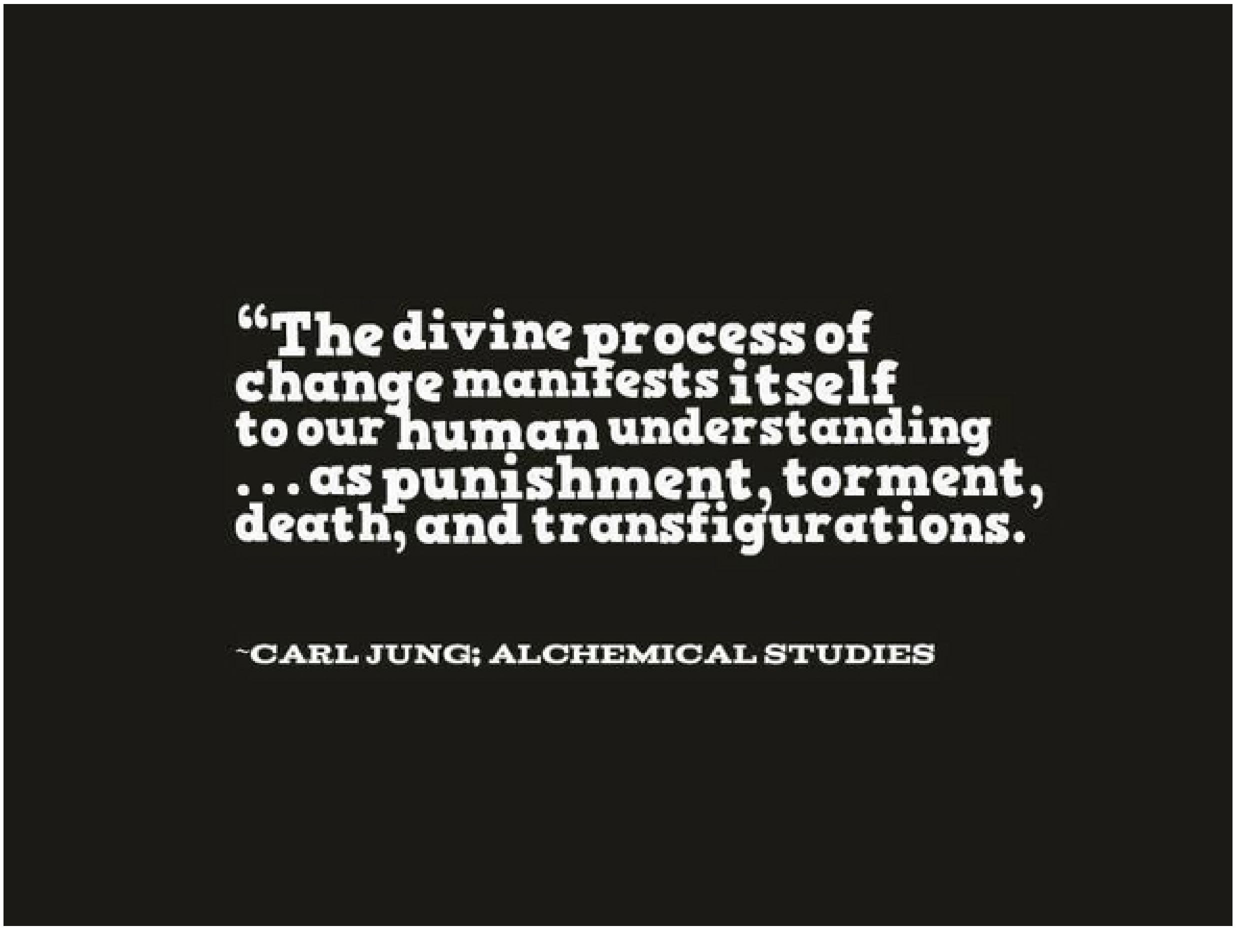

“The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfigurations.

~CARL JUNG; ALCHEMICAL STUDIES

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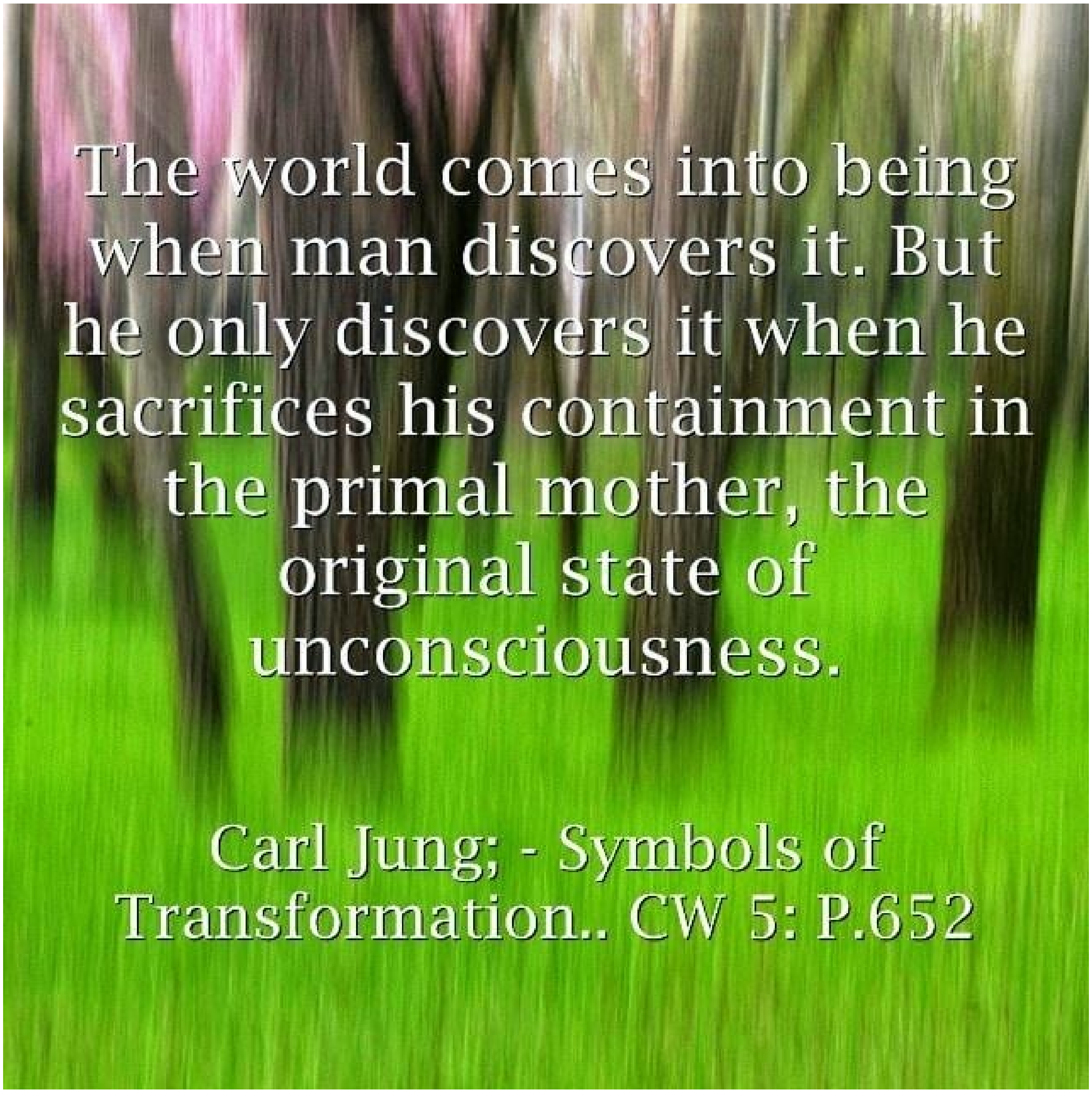
The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness.
Carl Jung; - Symbols of Transformation.. CW 5: P.652

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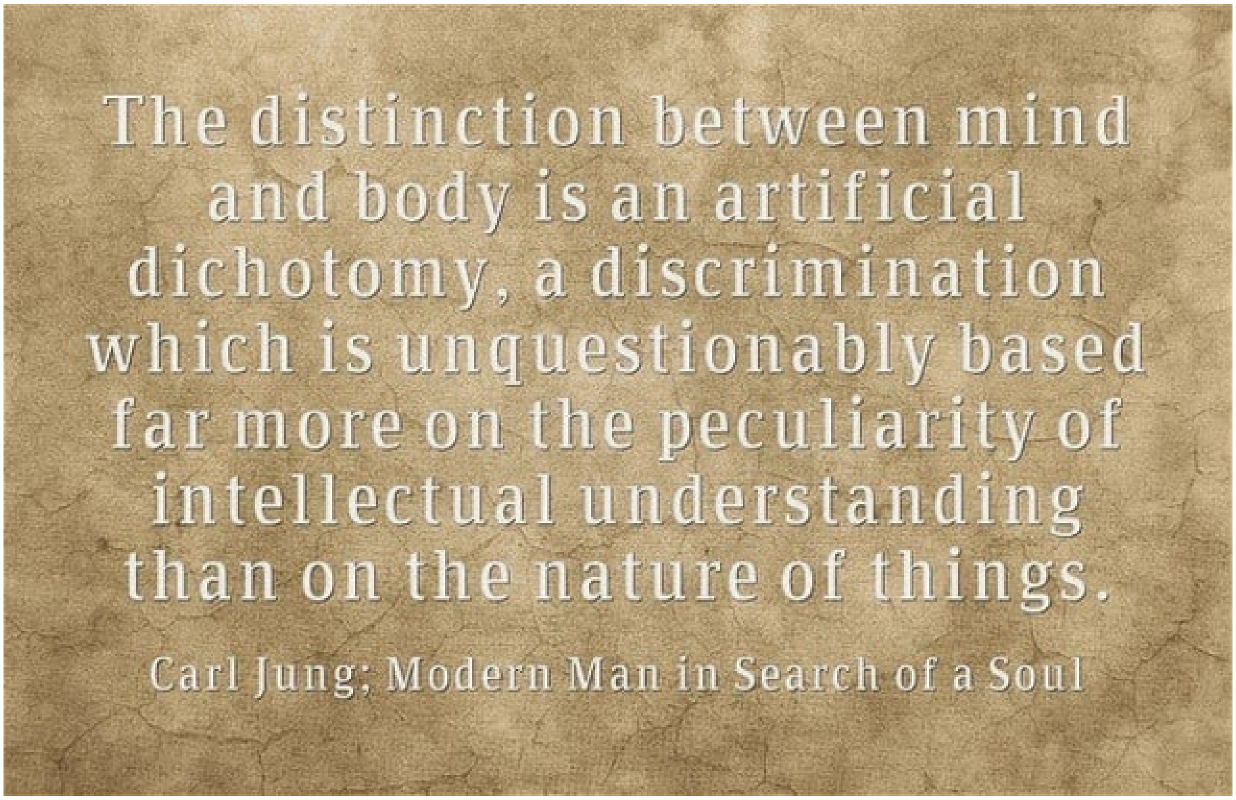

The distinction between mind
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Carl Jung; Modern Man in Search of a Soul

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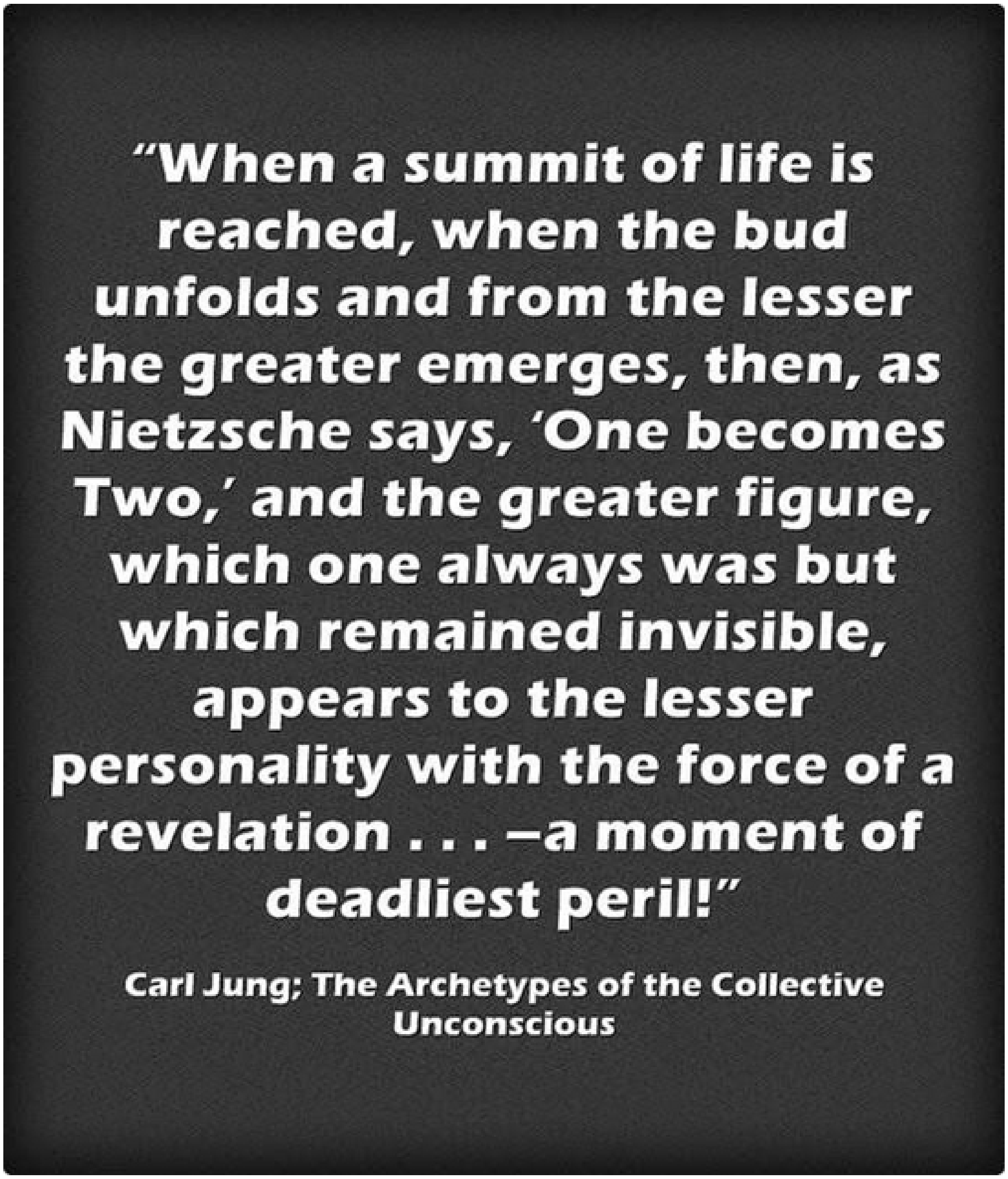

"When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, 'One becomes Two,' and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation . . . –a moment of deadliest peril!"

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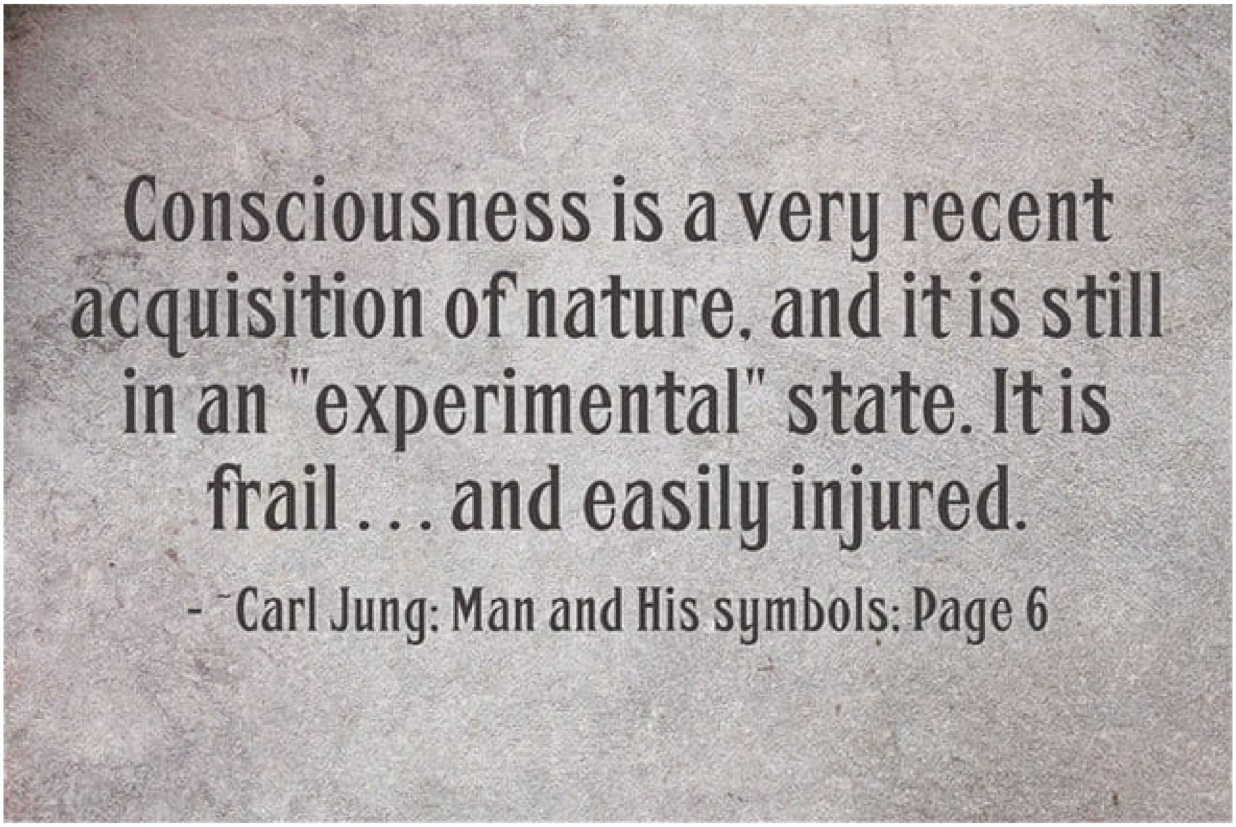

Consciousness is a very recent acquisition of nature, and it is still in an "experimental" state. It is frail . . . and easily injured.

- Carl Jung: Man and His symbols: Page 6

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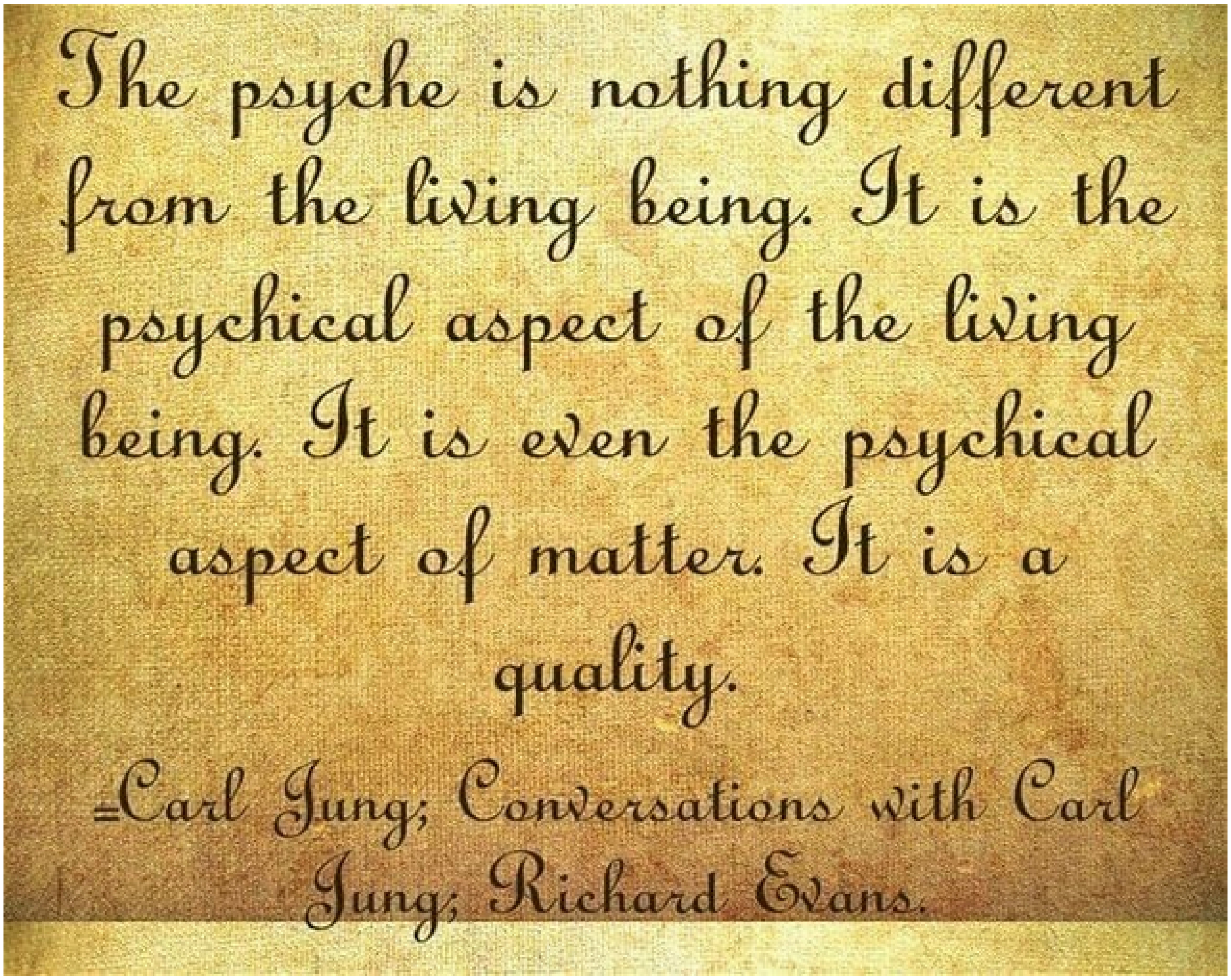

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality.

–Carl Jung; Conversations with Carl Jung; Richard Evans.

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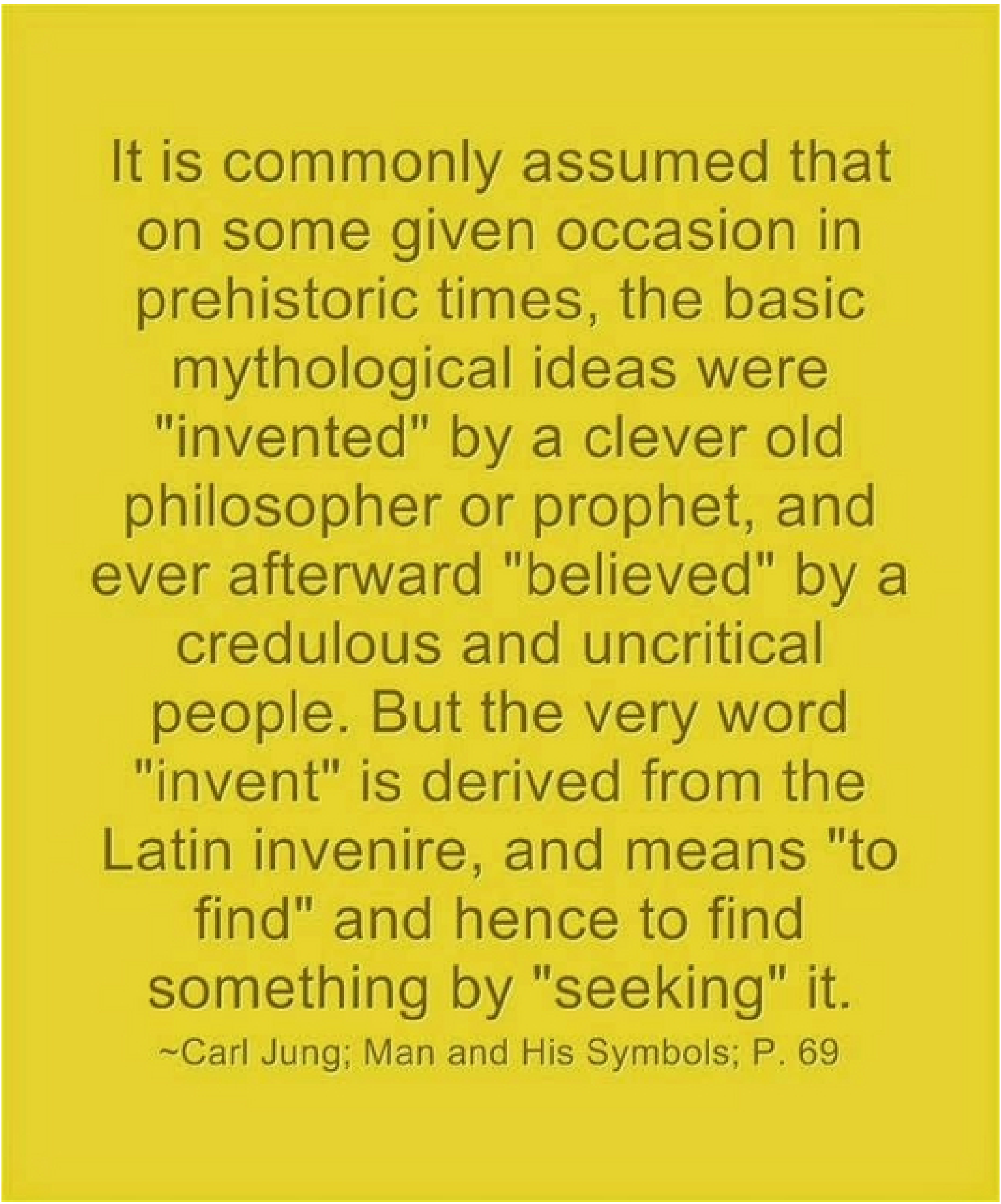

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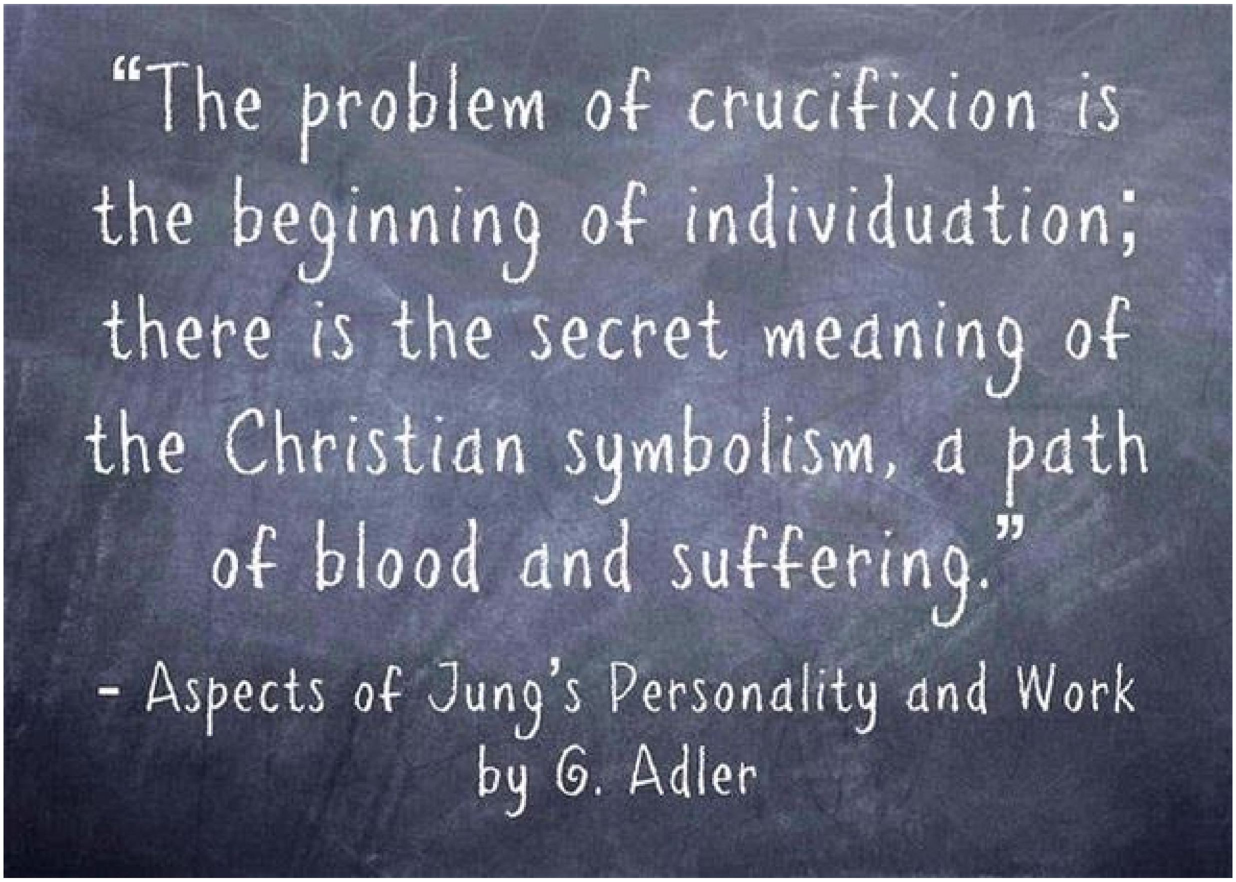

“The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering.”

- Aspects of Jung’s Personality and Work by G. Adler

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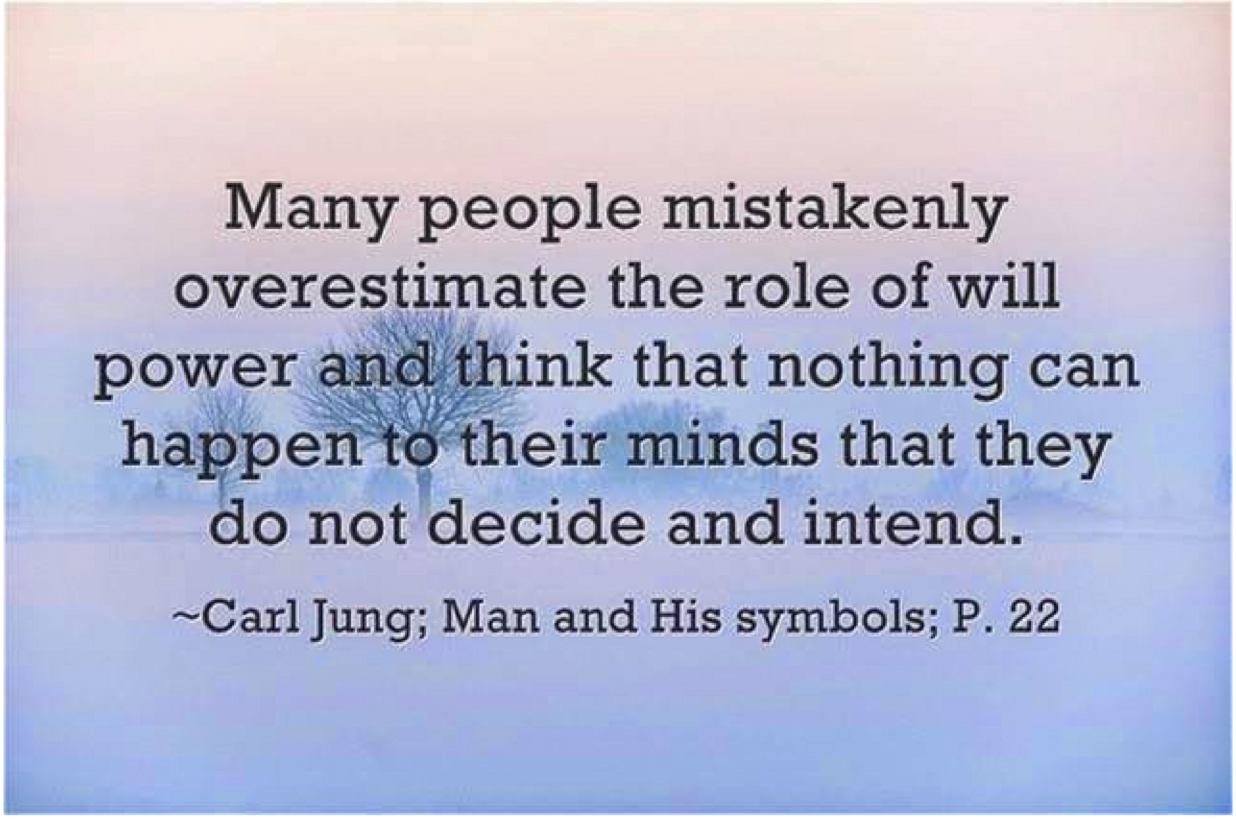

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend.

~Carl Jung; Man and His symbols; P. 22

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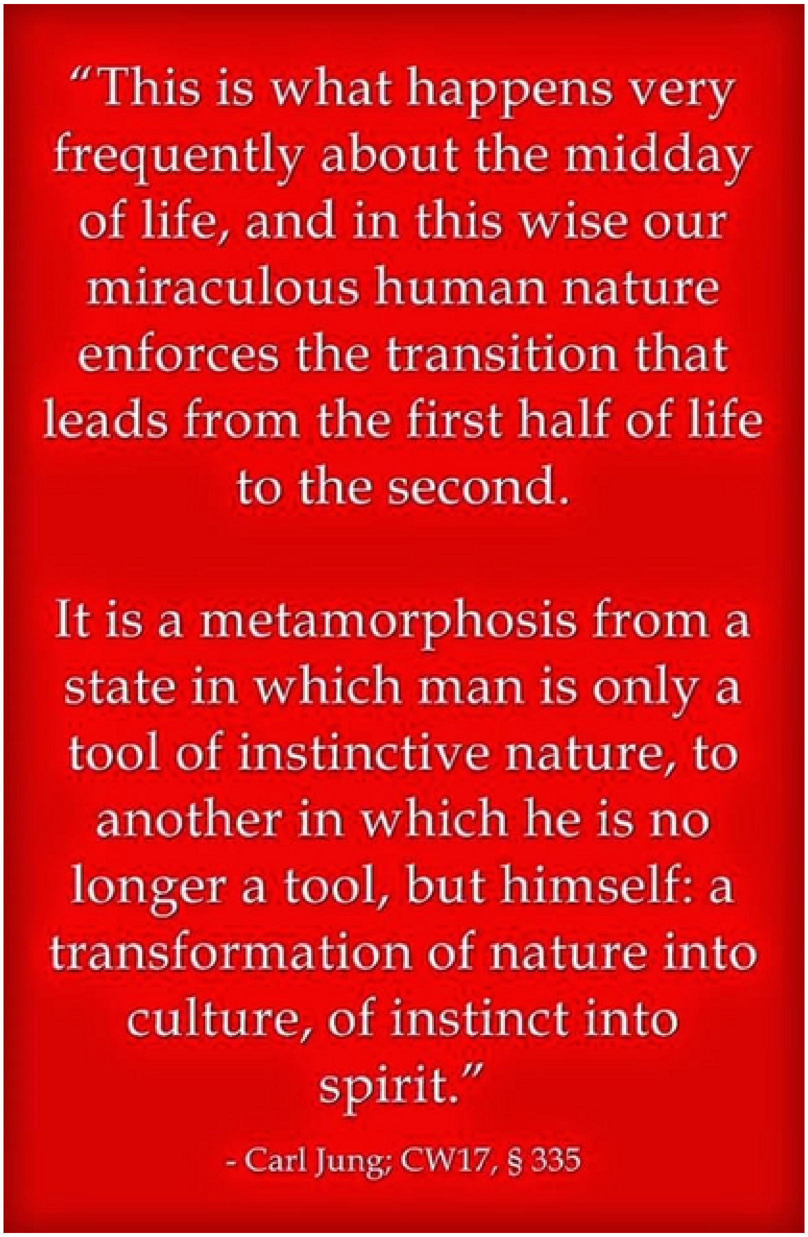

"This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second.

It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit."

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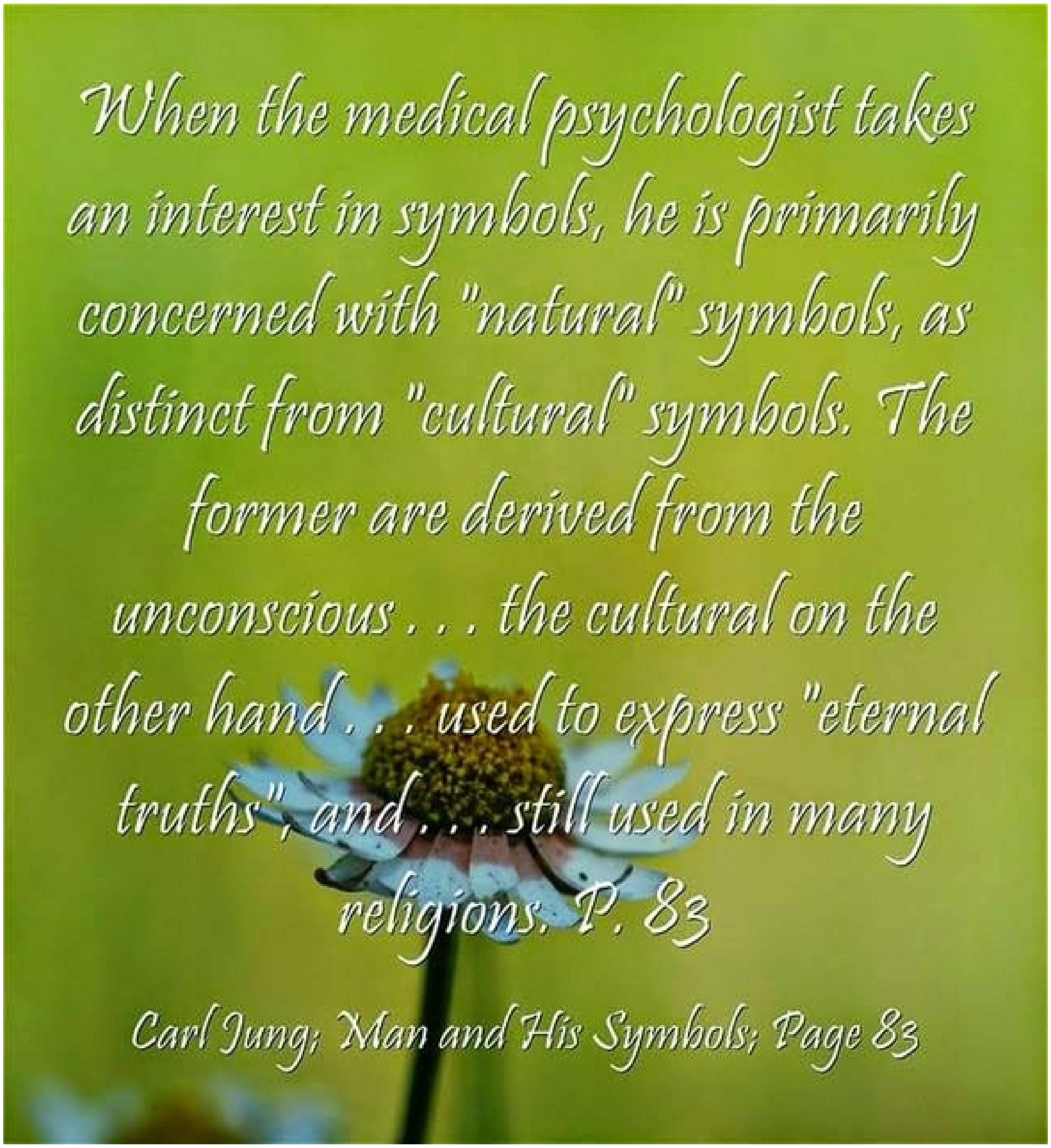

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. P. 83

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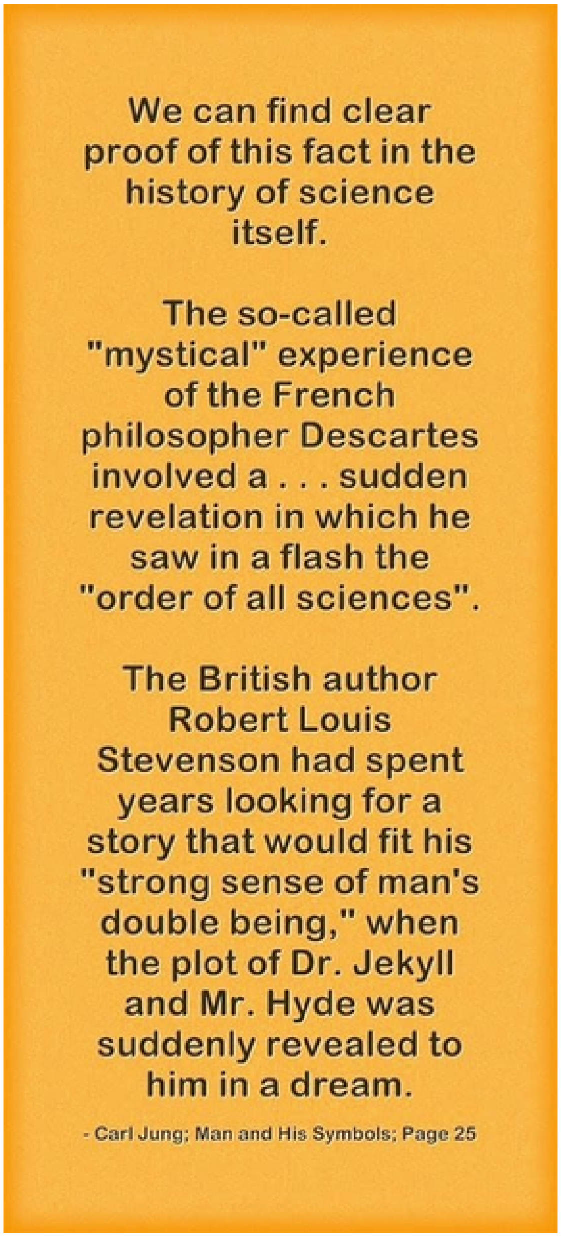

We can find clear proof of this fact in the history of science itself.

The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences".

The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream.

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[930]

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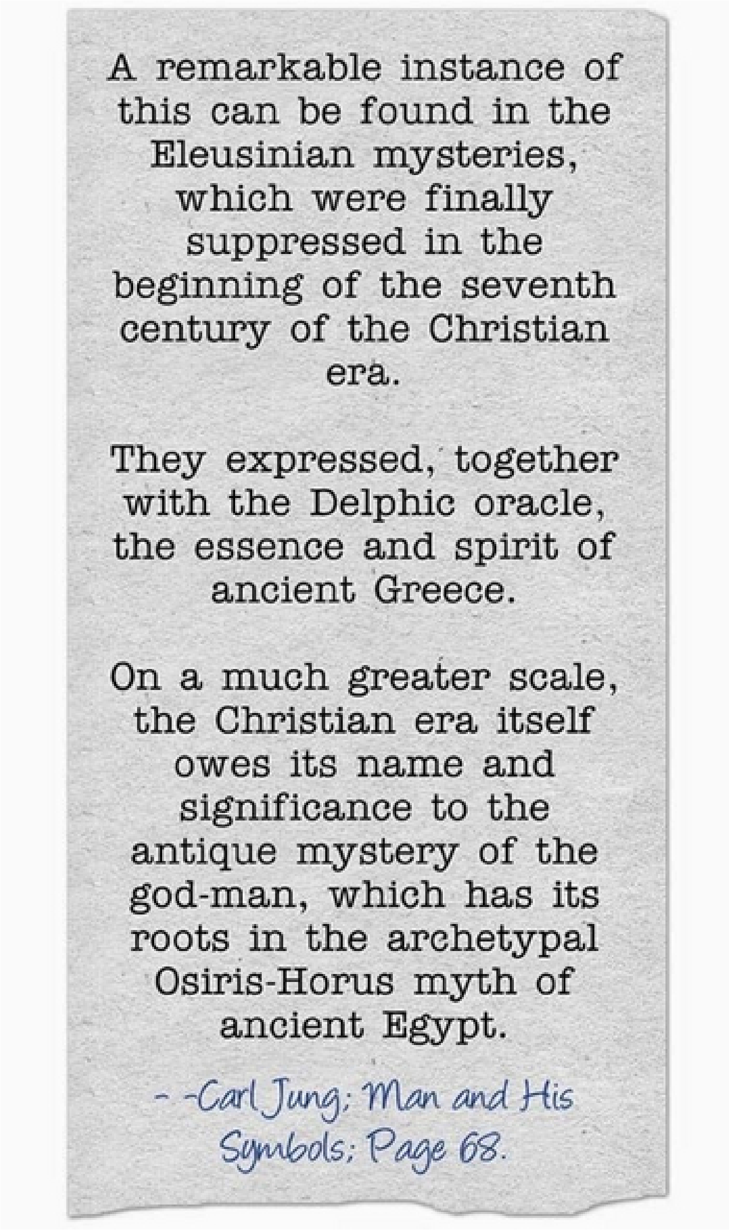
[931]



A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era.

They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece.

On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt.

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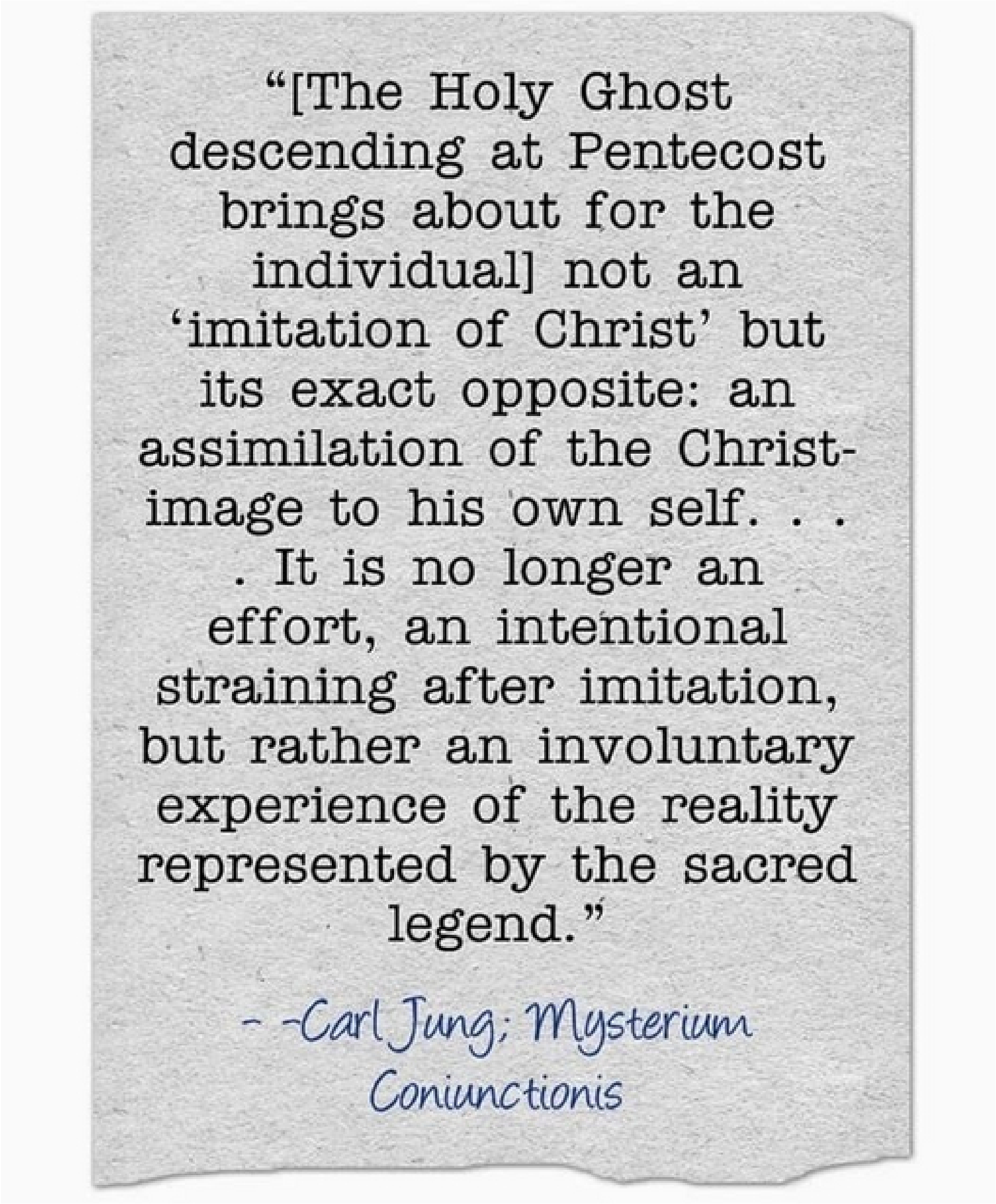

“[The Holy Ghost descending at Pentecost brings about for the individual] not an ‘imitation of Christ’ but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend.”

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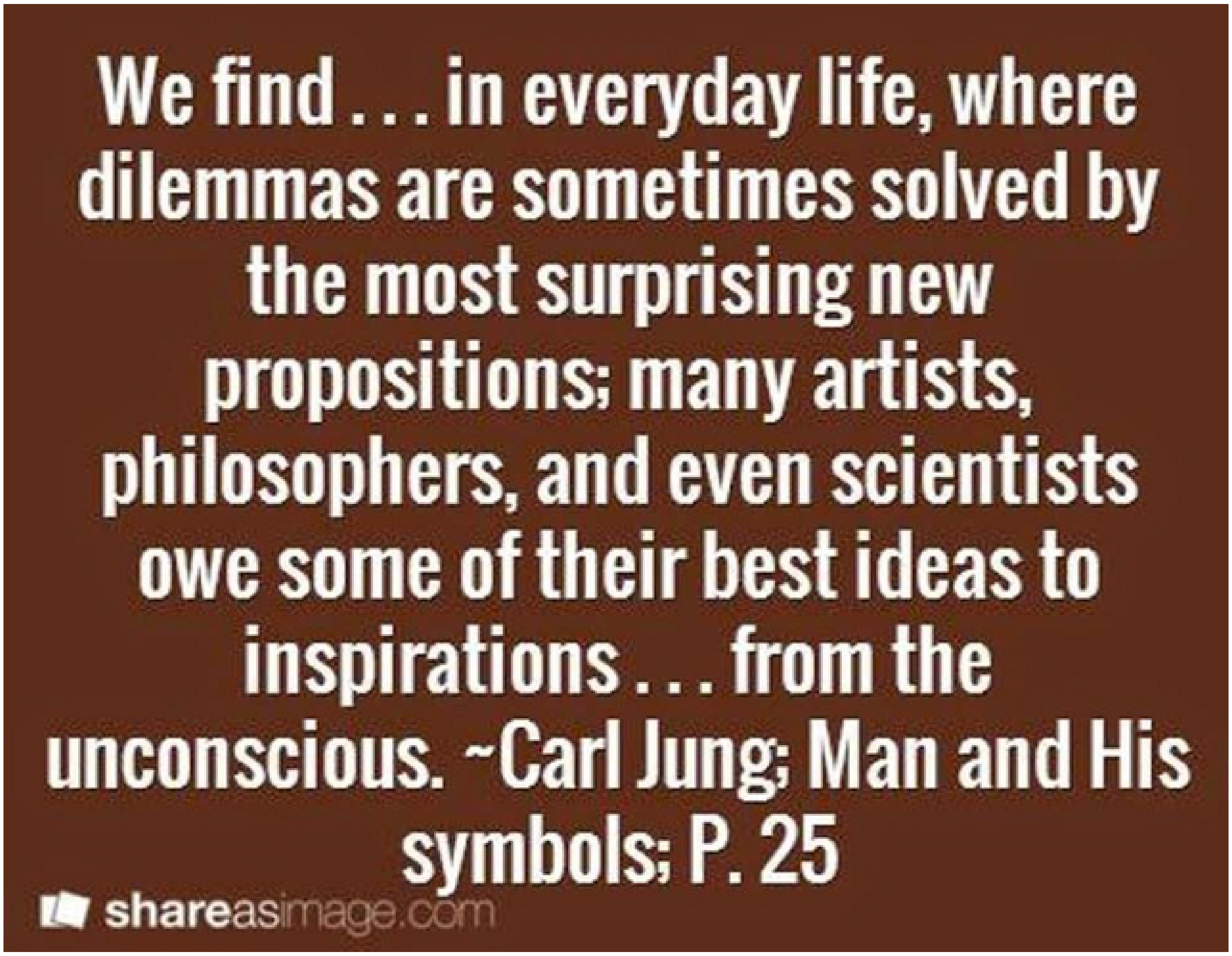

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. ~Carl Jung; Man and His symbols; P. 25

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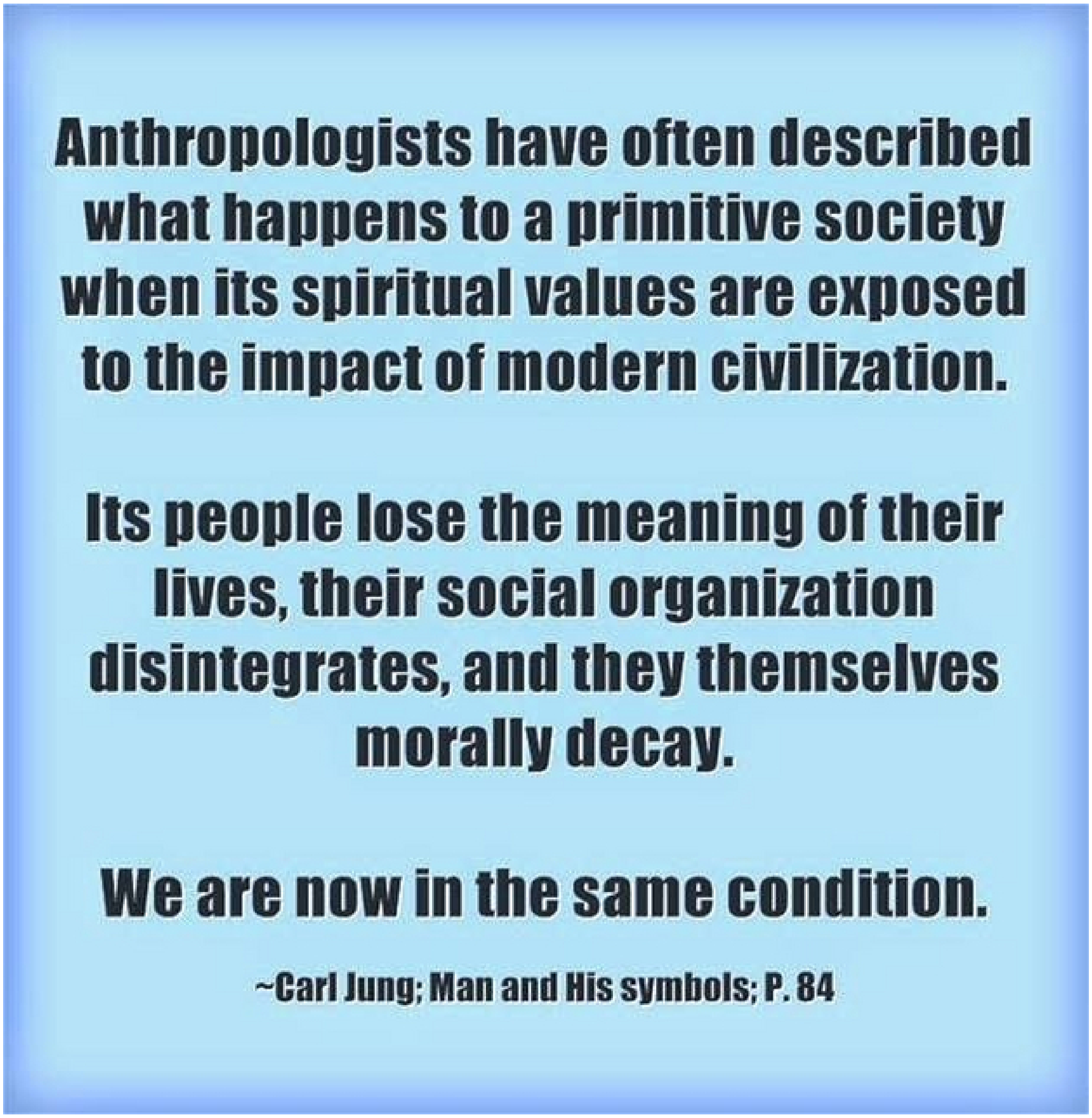

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization.

Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay.

We are now in the same condition.

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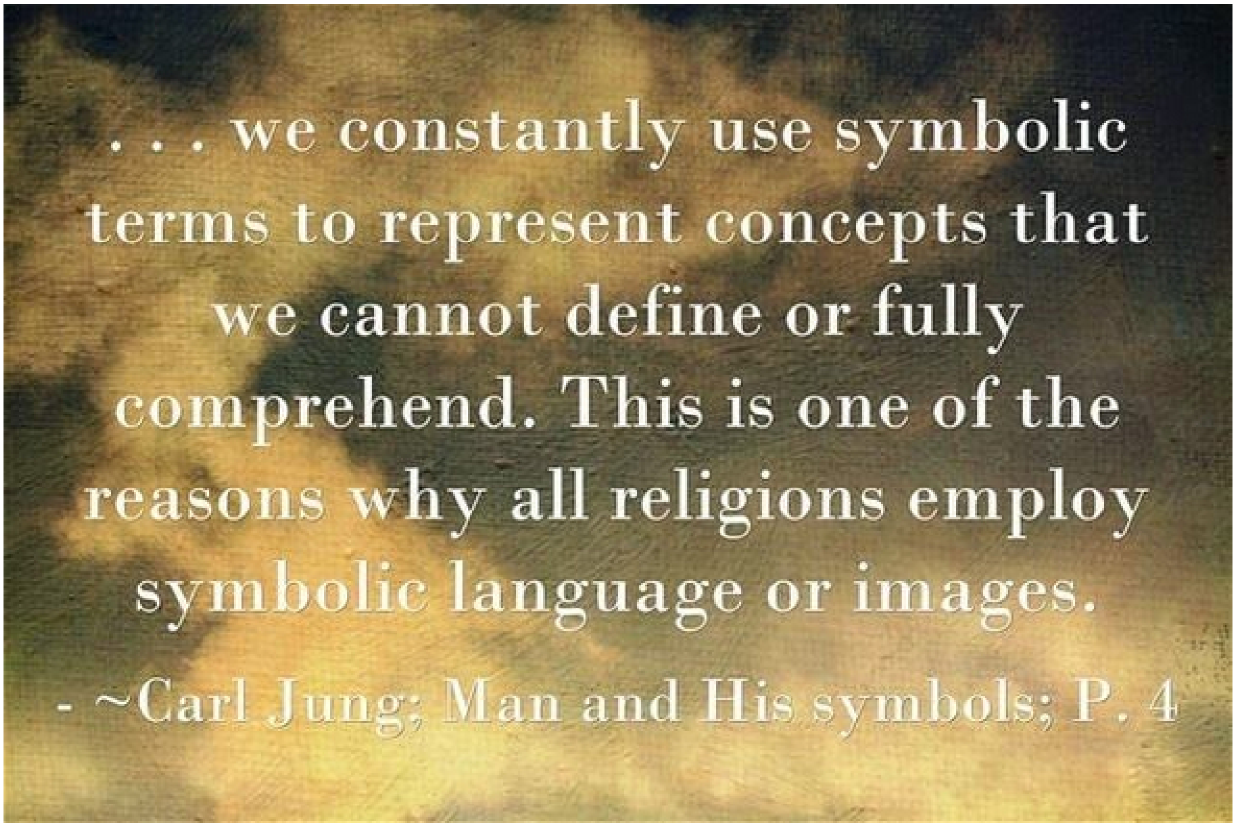

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images.

- ~Carl Jung; Man and His symbols; P. 4

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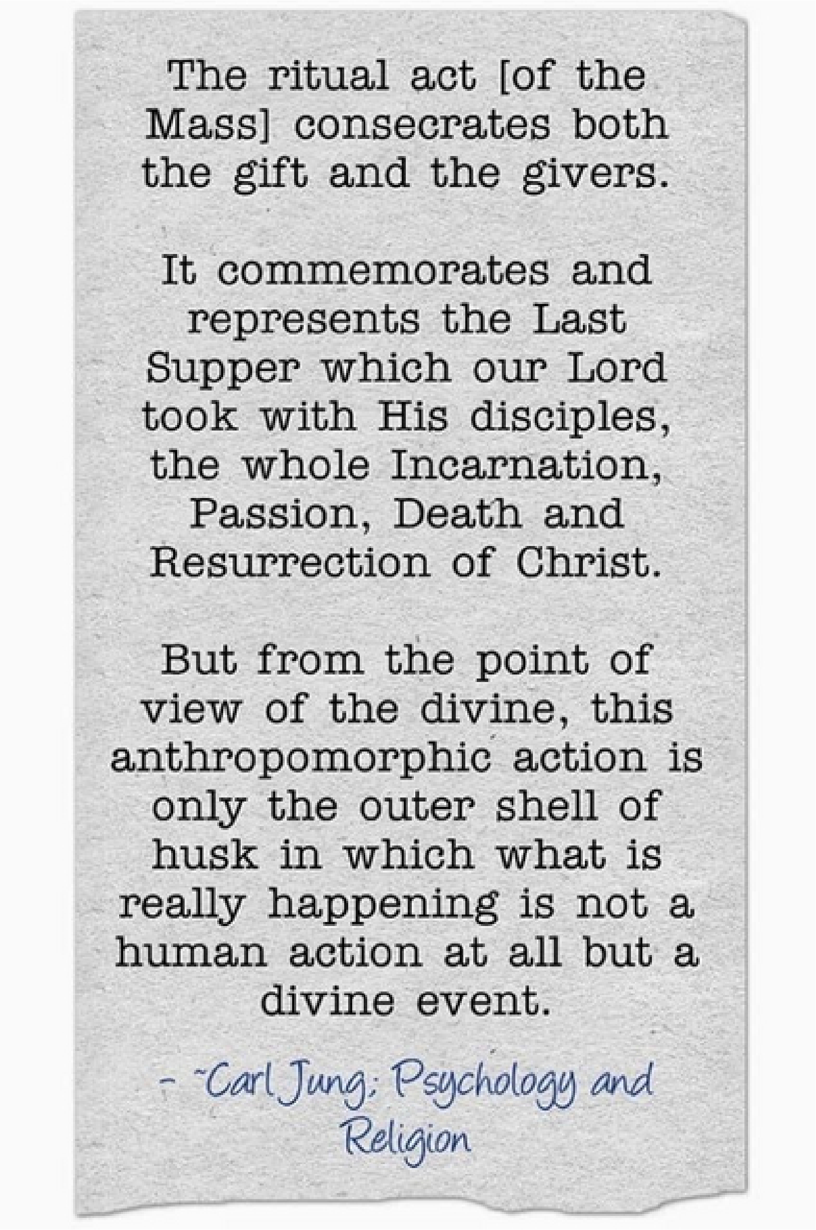

The ritual act [of the Mass] consecrates both the gift and the givers.

It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ.

But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.

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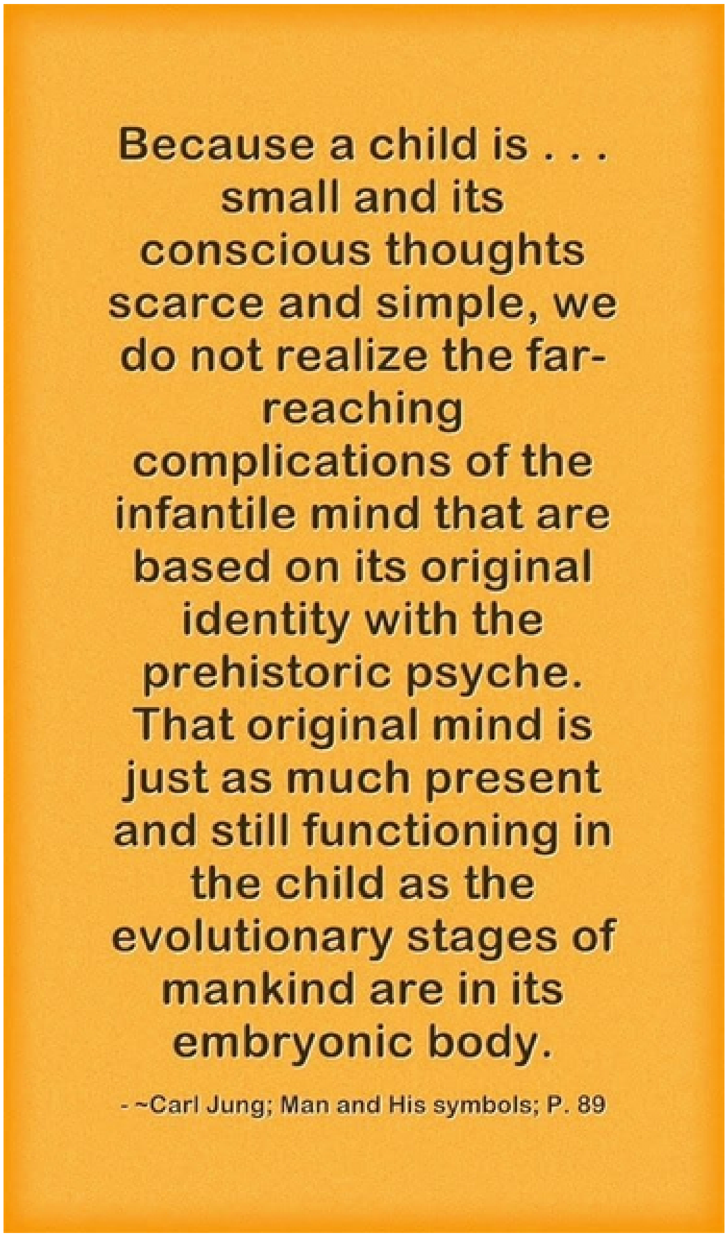

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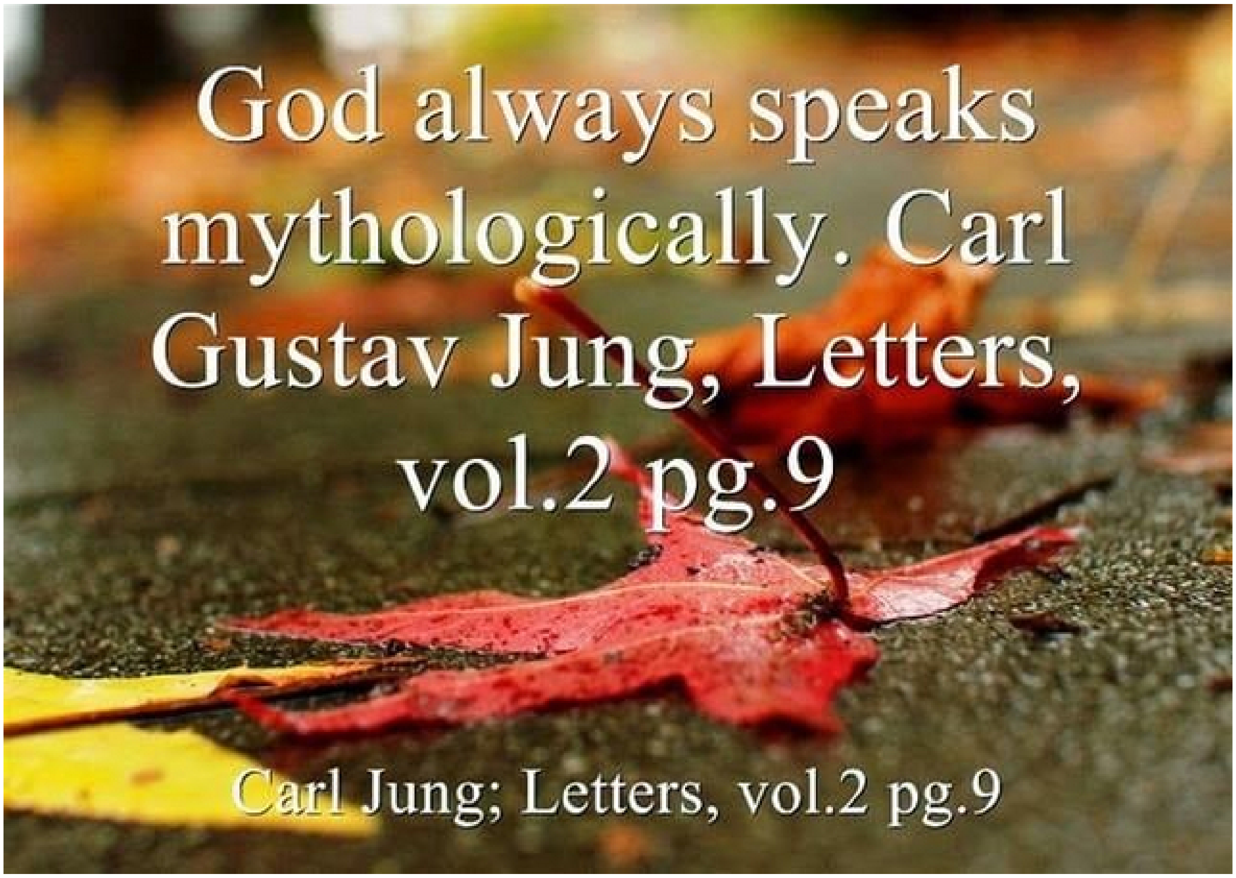

God always speaks mythologically. Carl Gustav Jung, Letters, vol.2 pg.9
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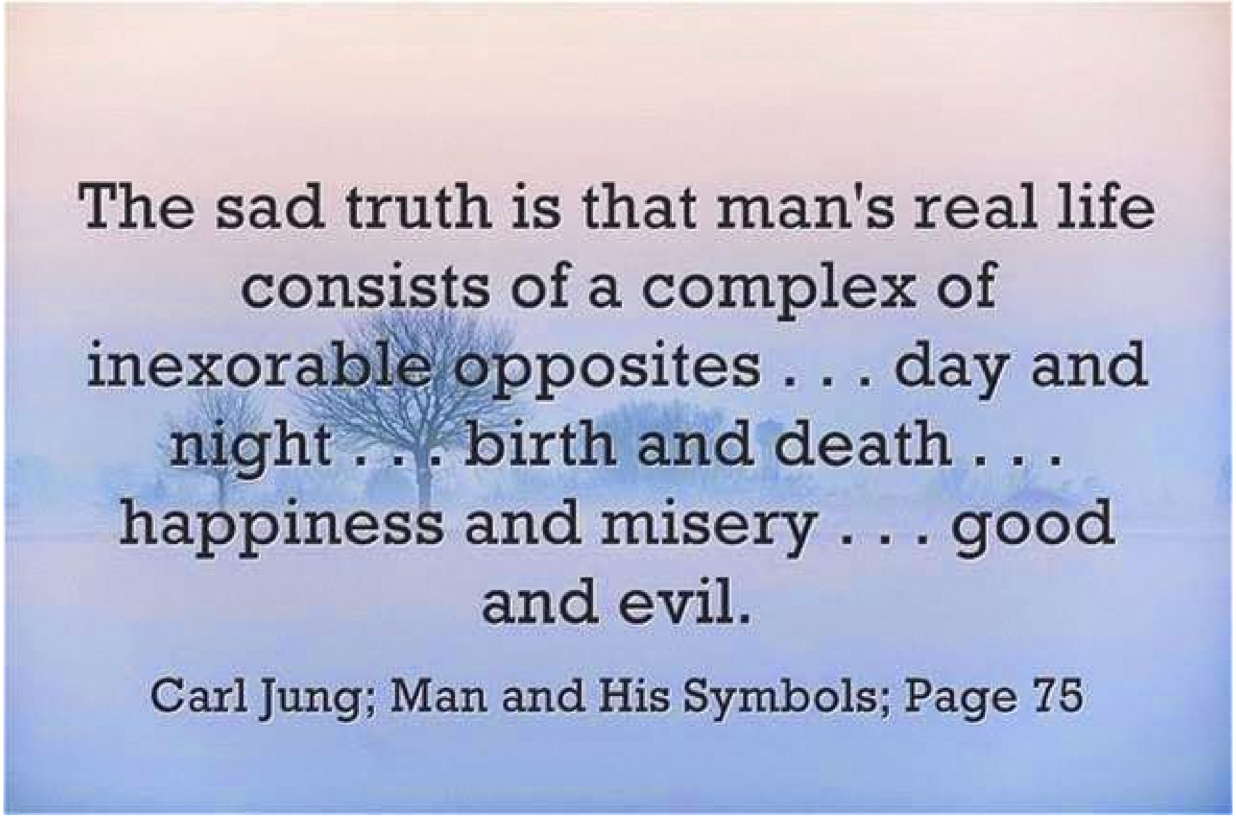
The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. … Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.



The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil.

Carl Jung; Man and His Symbols; Page 75

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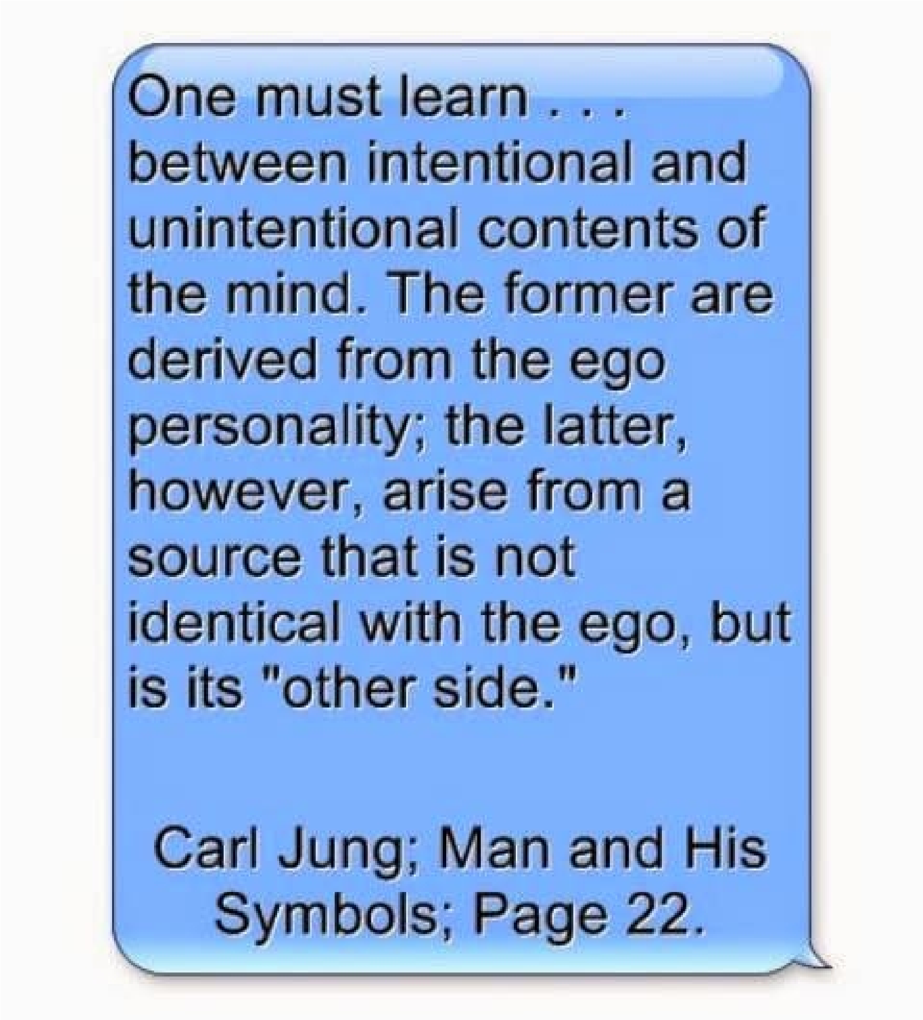

One must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side."

Carl Jung; Man and His Symbols; Page 22.

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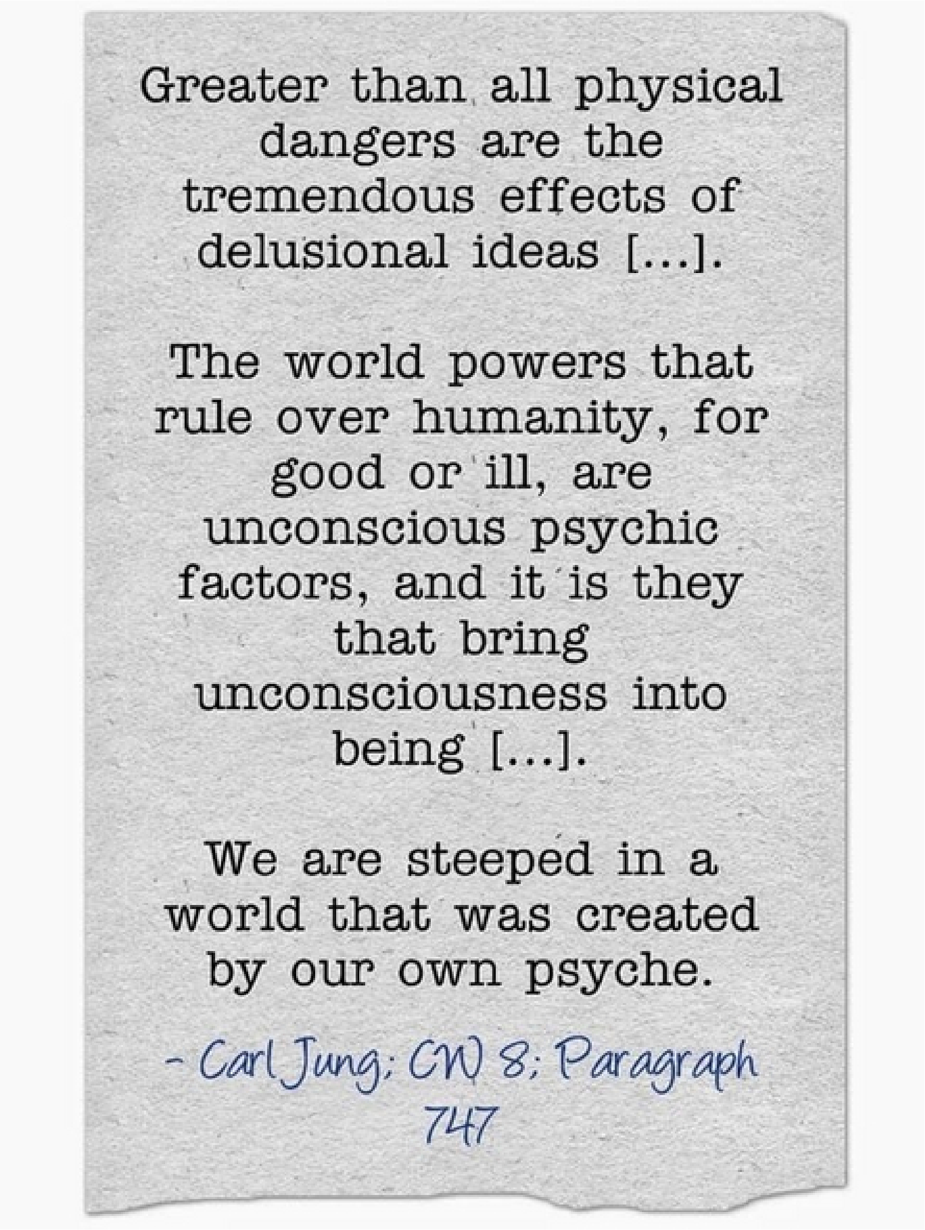

Greater than all physical dangers are the tremendous effects of delusional ideas […].

The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].

We are steeped in a world that was created by our own psyche.

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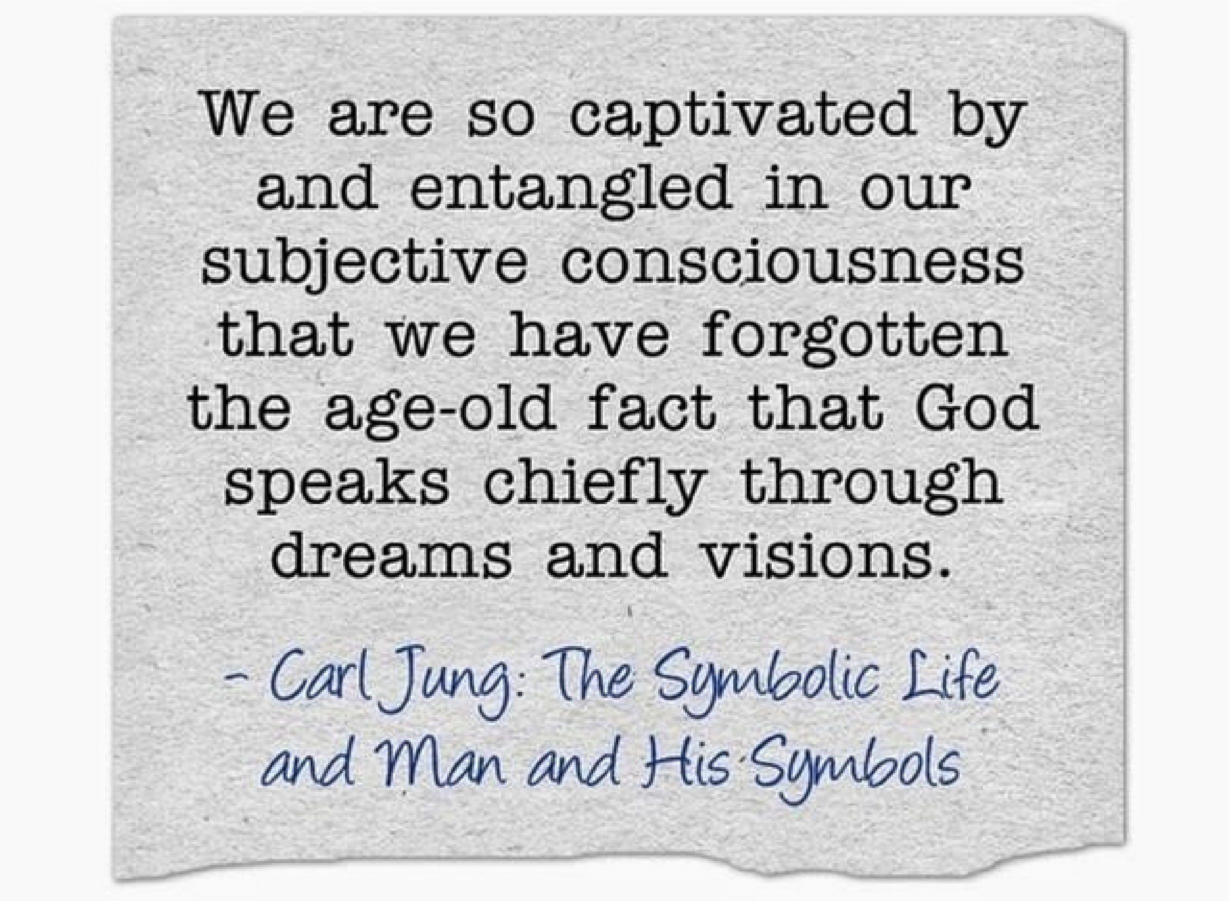

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions.

- Carl Jung: The Symbolic Life and Man and His Symbols

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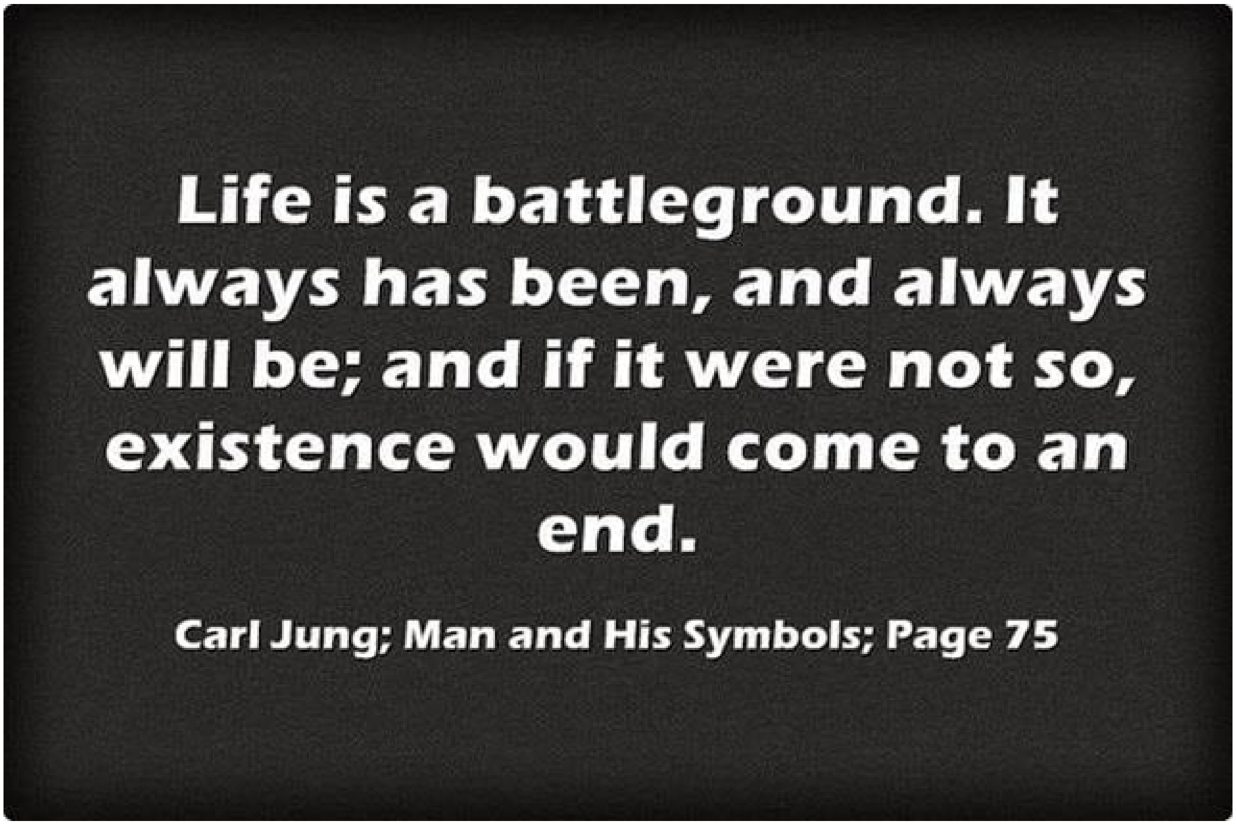

Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.

Carl Jung; Man and His Symbols; Page 75

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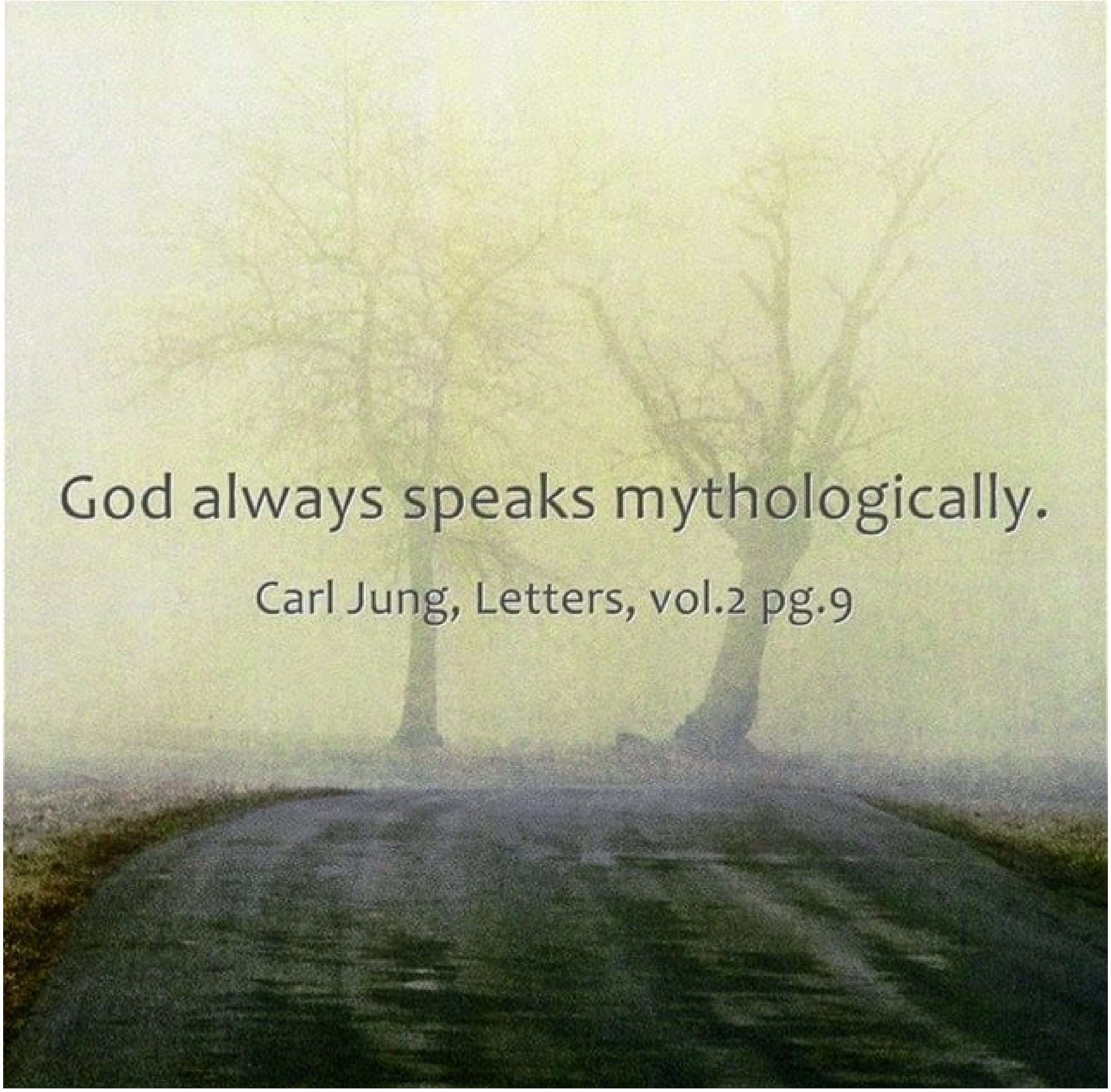
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We see colors. But not wave lengths.
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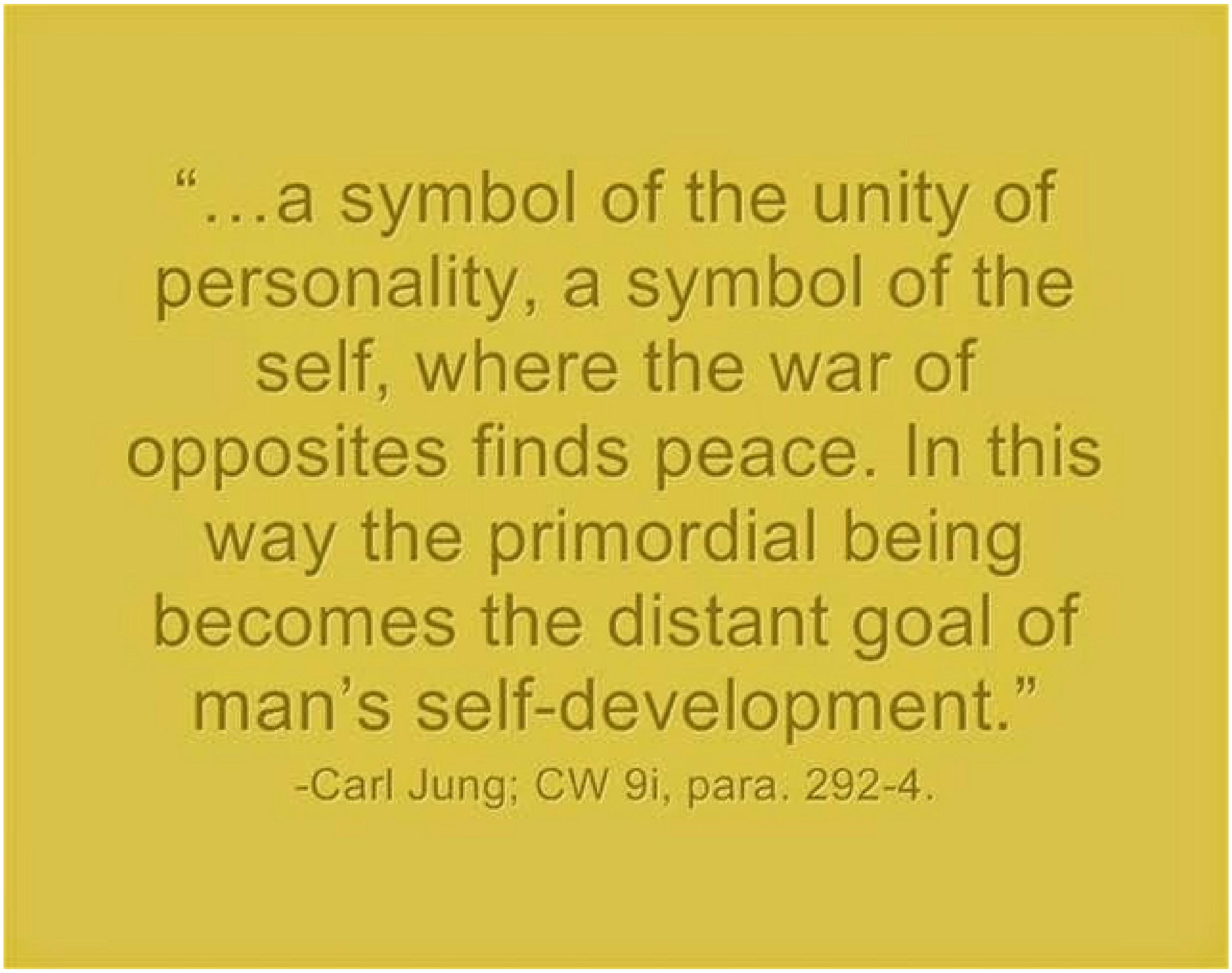
We see colors? But not wave lengths. Carl Jung; Collected Works; Volume 6



"…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development."

-Carl Jung; CW 9i, para. 292-4.

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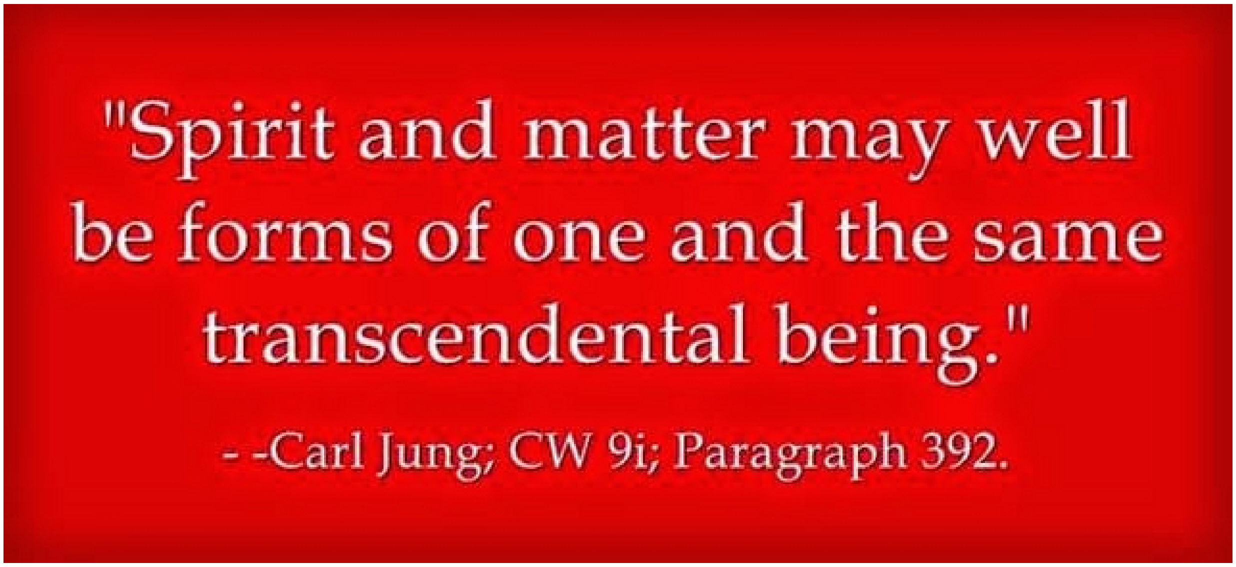

"Spirit and matter may well be forms of one and the same transcendental being."

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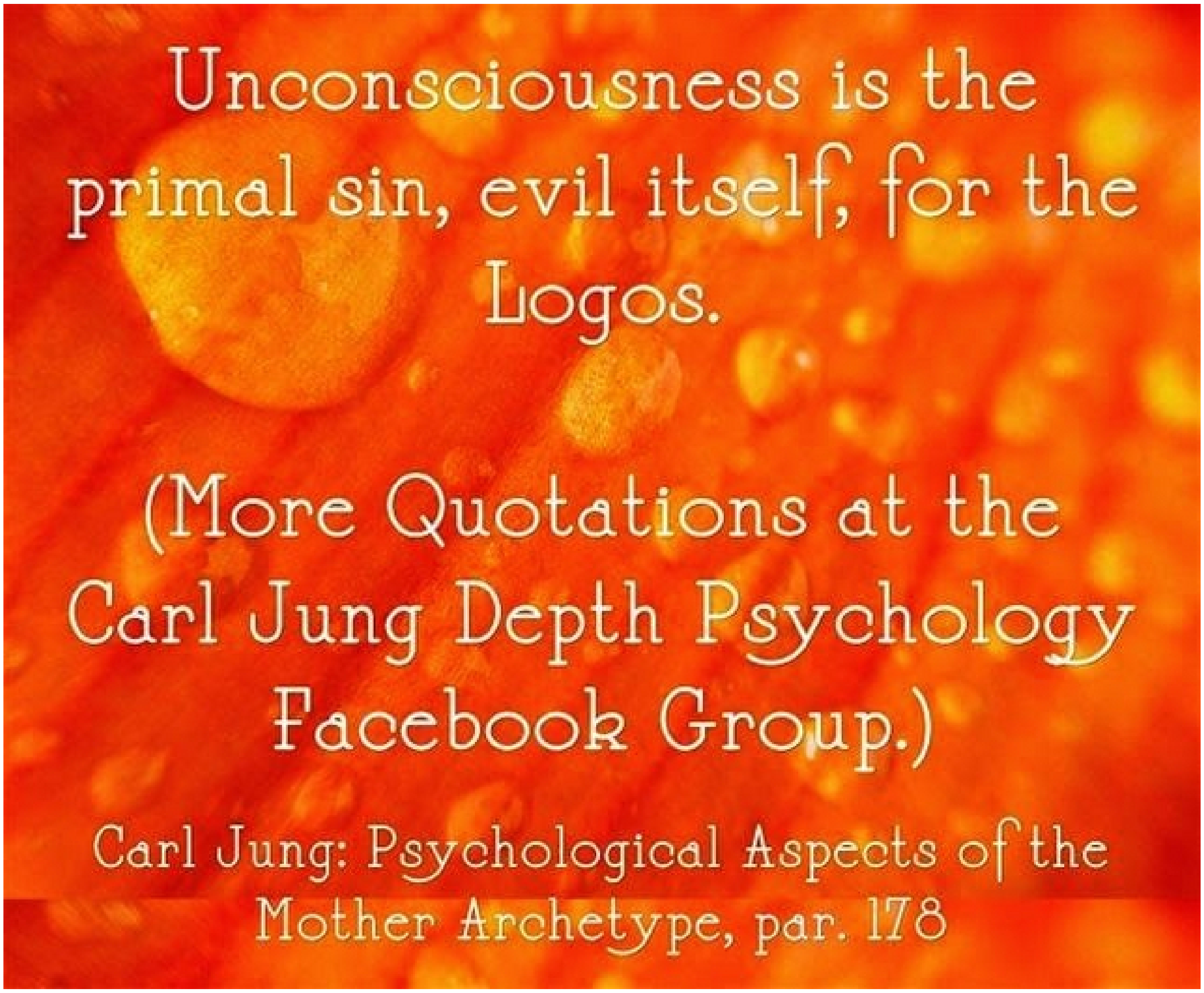

Unconsciousness is the primal sin, evil itself, for the Logos.

(More Quotations at the Carl Jung Depth Psychology Facebook Group.)

Carl Jung: Psychological Aspects of the Mother Archetype, par. 178

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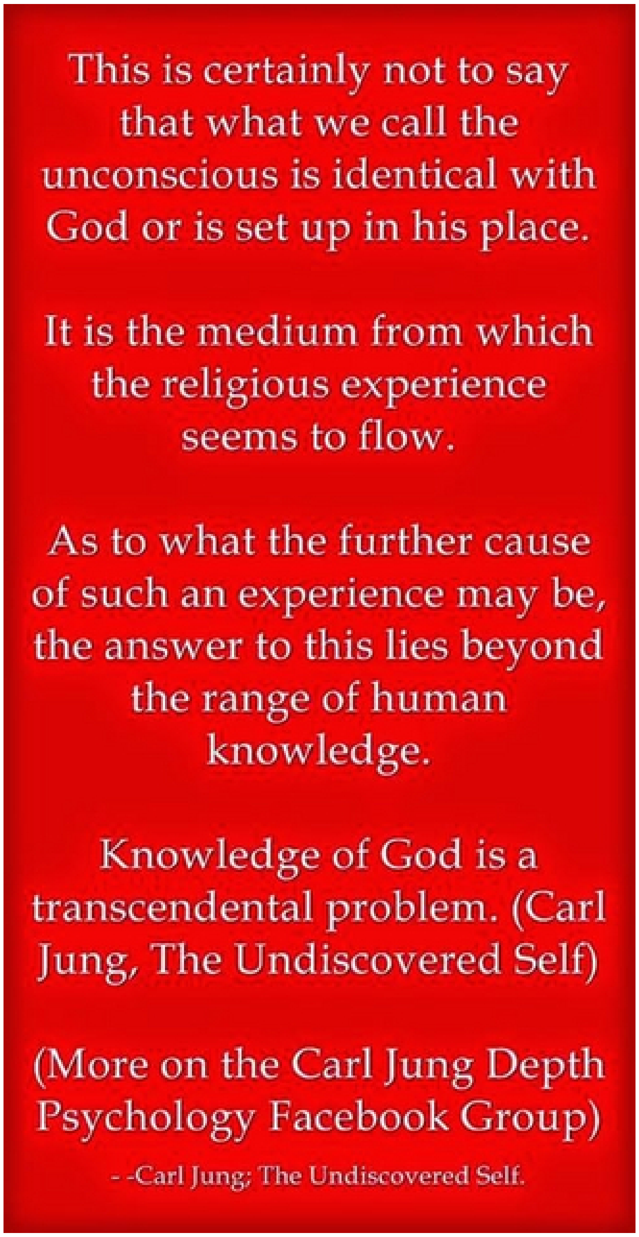

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is the medium from which the religious experience seems to flow.

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge.

Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)

(More on the Carl Jung Depth Psychology Facebook Group)

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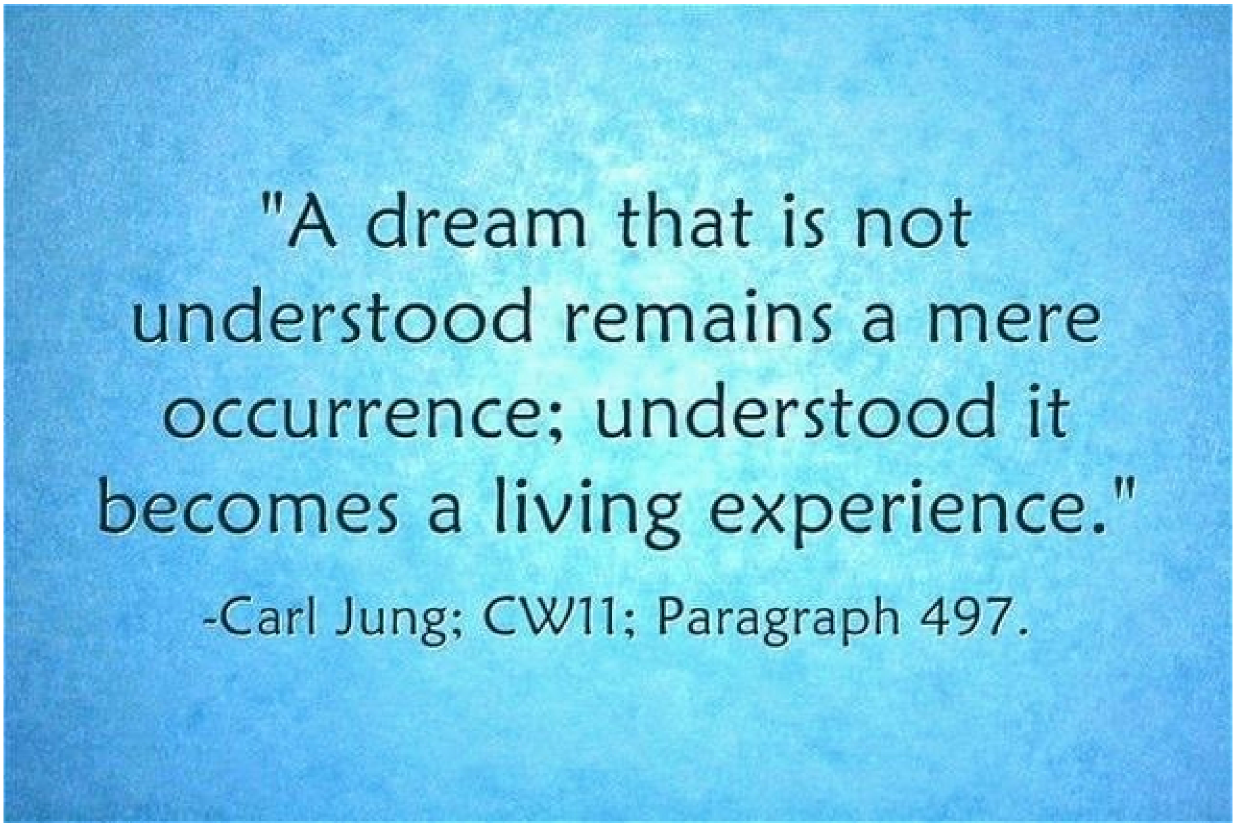

"A dream that is not understood remains a mere occurrence; understood it becomes a living experience."

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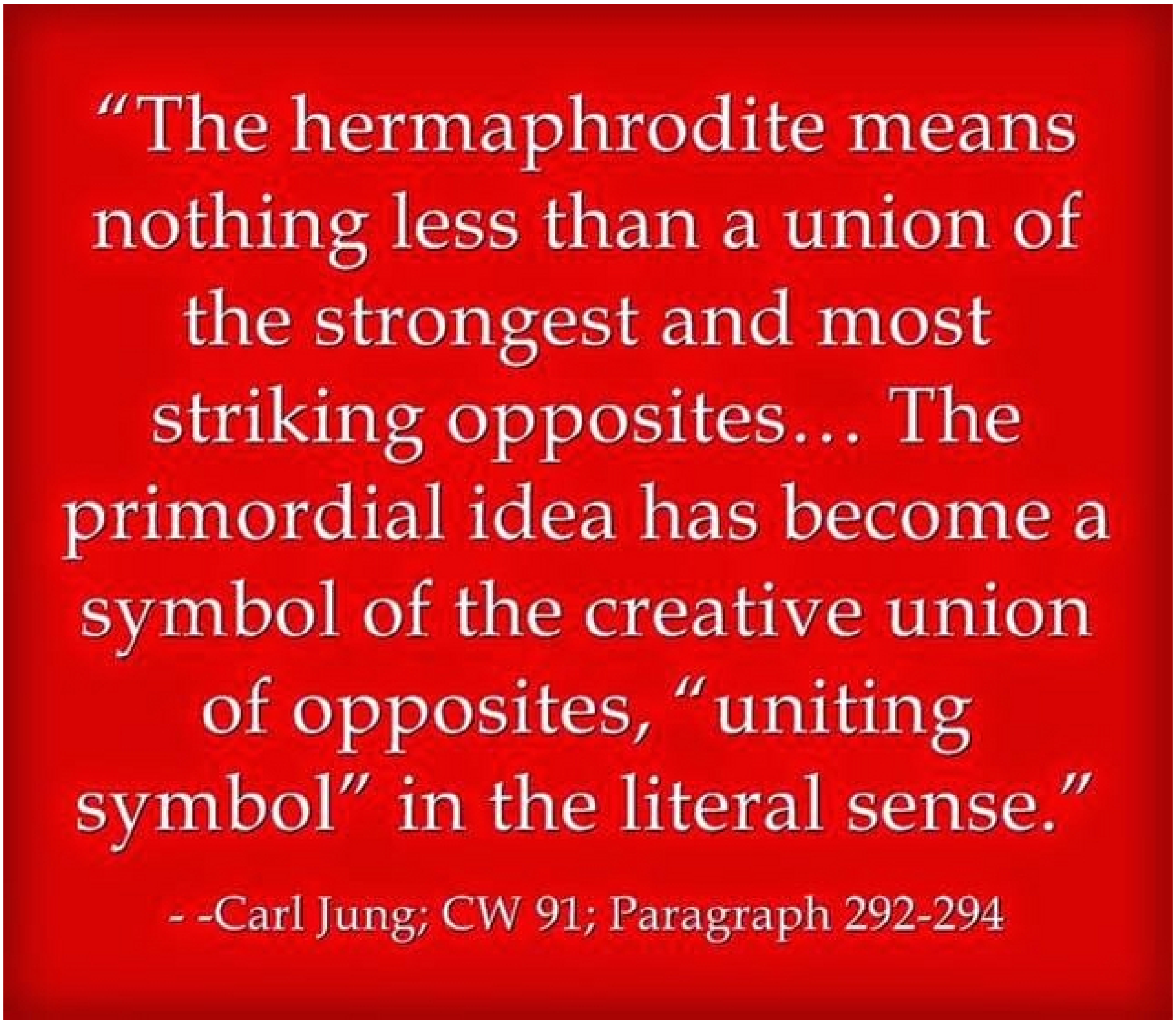

“The hermaphrodite means nothing less than a union of the strongest and most striking opposites… The primordial idea has become a symbol of the creative union of opposites, “uniting symbol” in the literal sense.”

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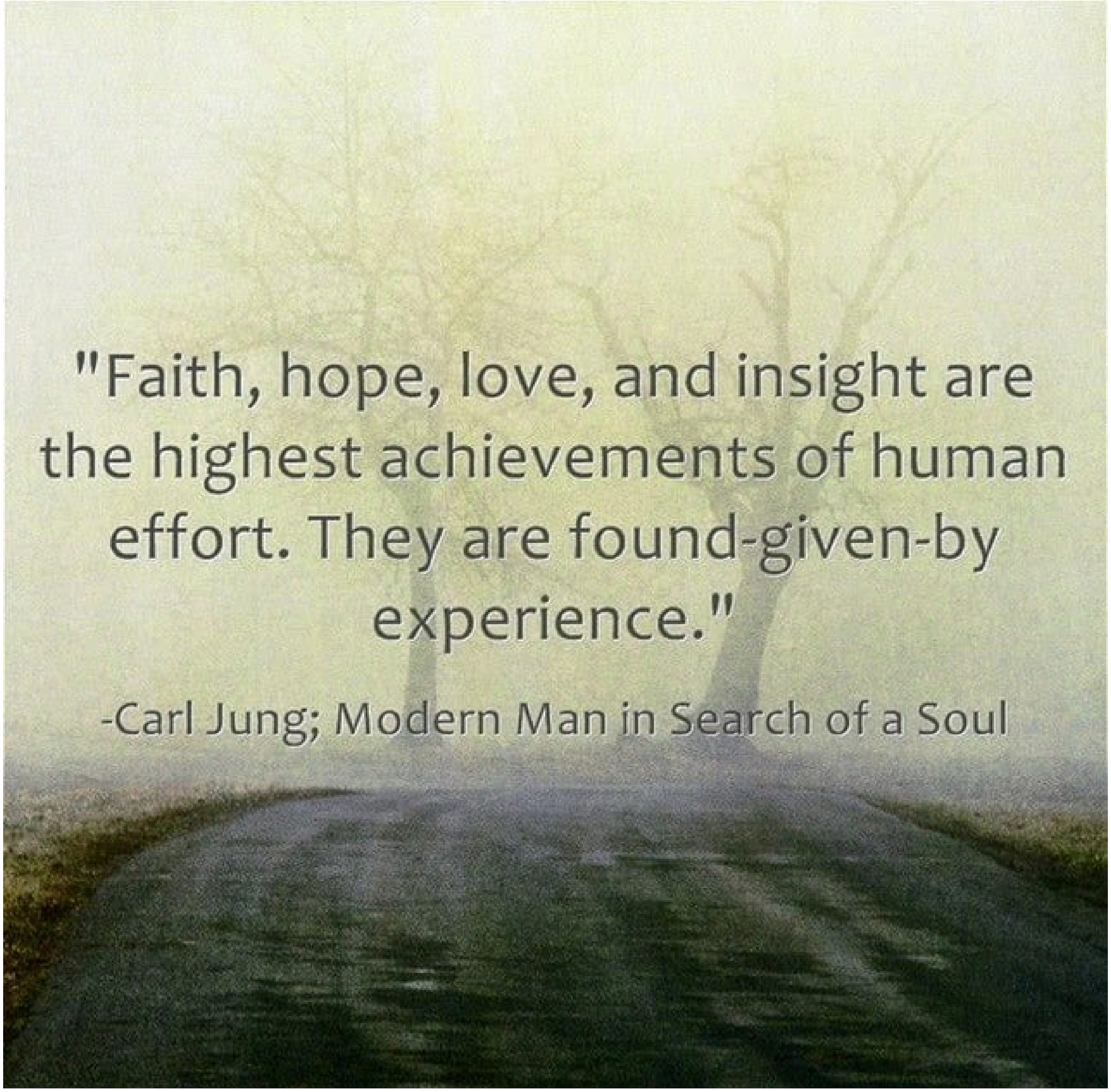
"Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."
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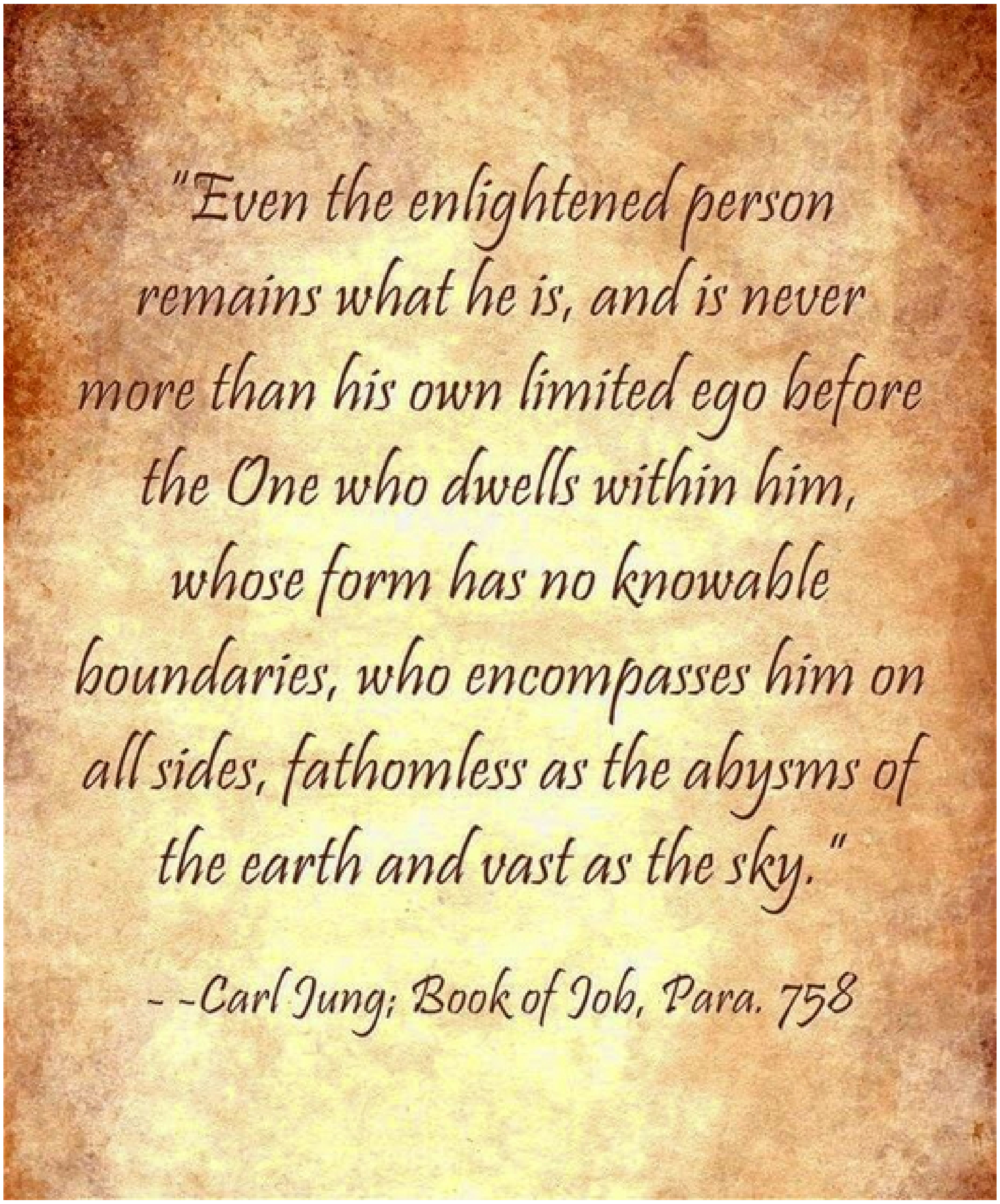

"Even the enlightened person
remains what he is, and is never
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the One who dwells within him,
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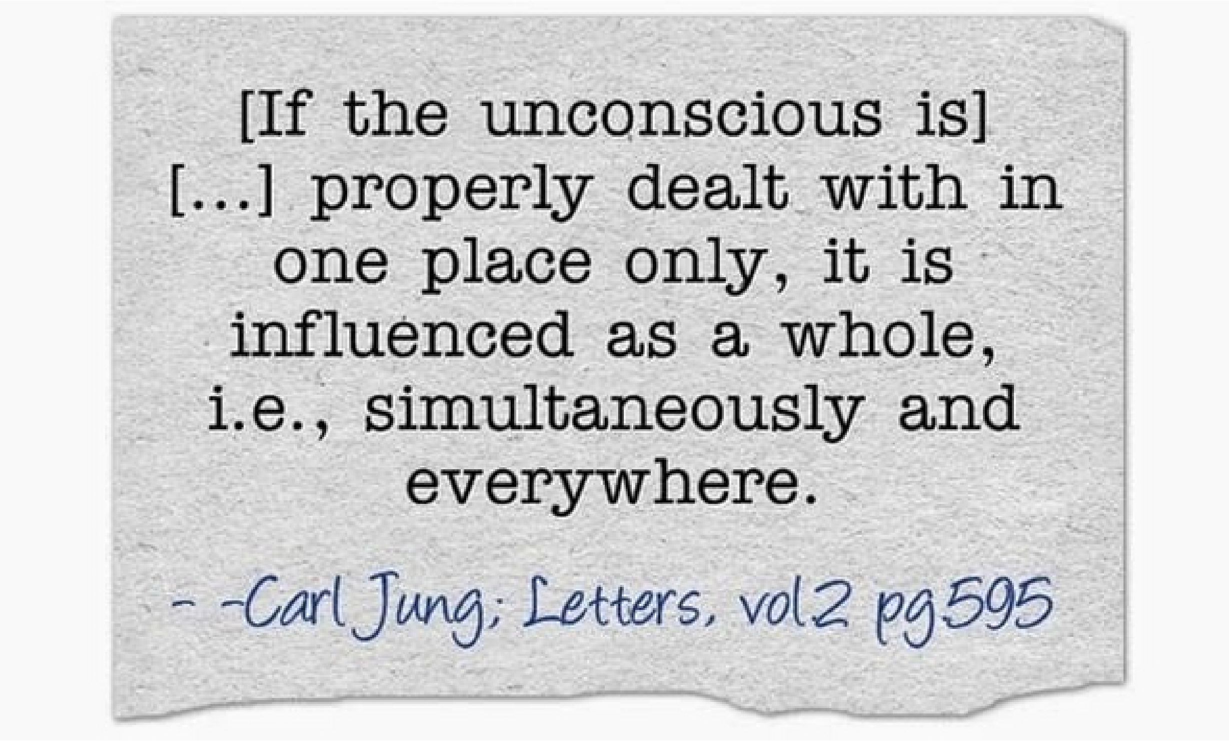

[If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

- -Carl Jung; Letters, vol2 pg595

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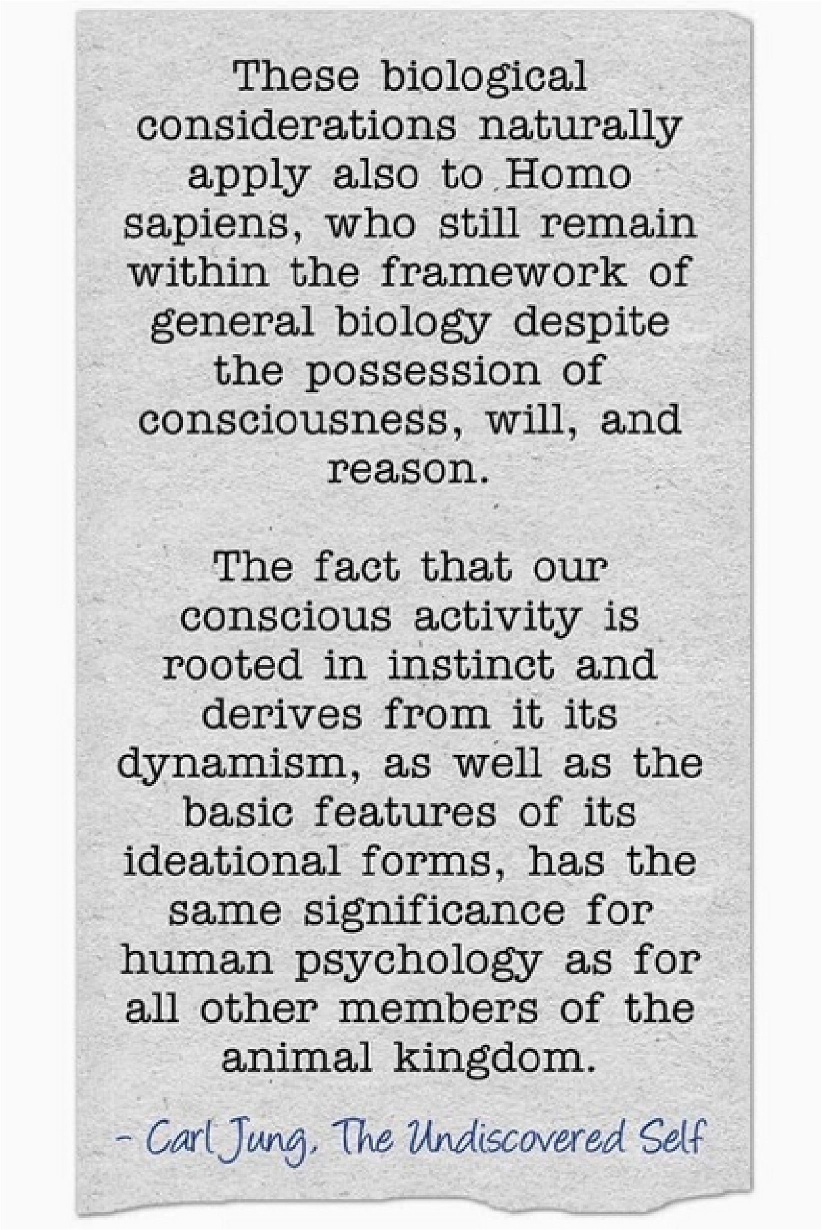

These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason.

The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom.

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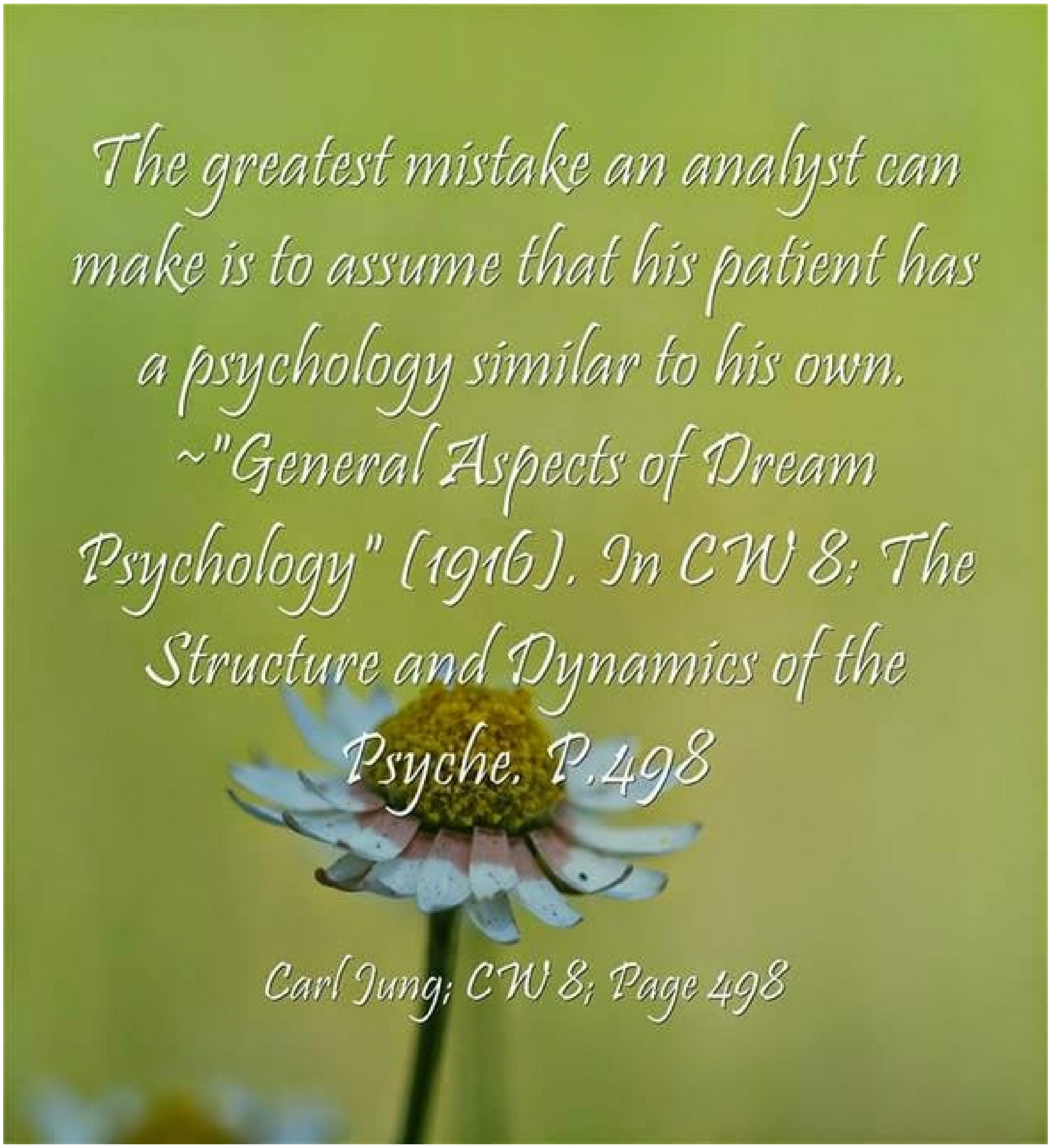

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own.
~"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498
Carl Jung; CW 8; Page 498

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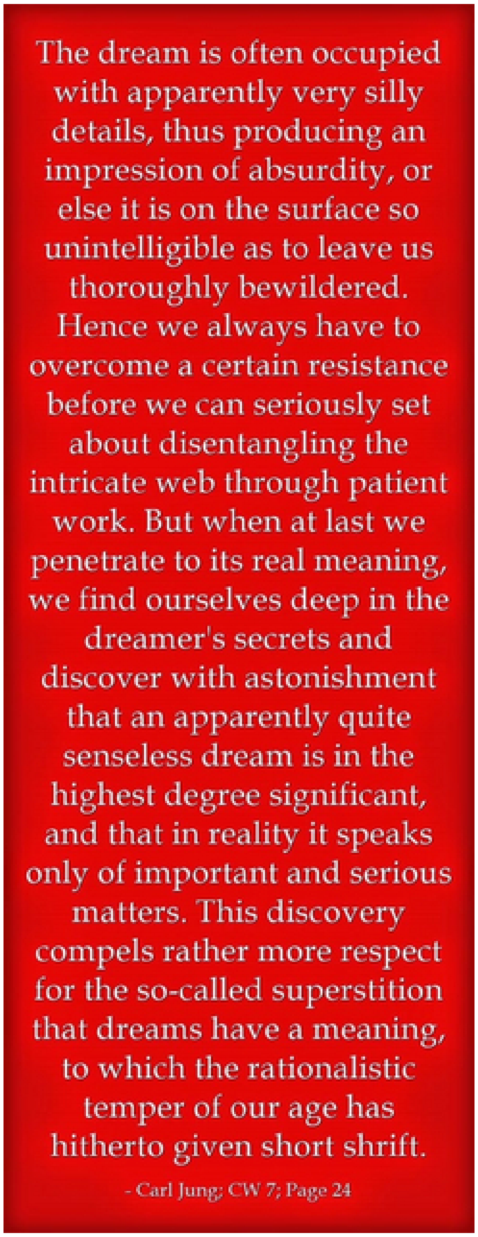

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.

- Carl Jung; CW 7; Page 24

[957]

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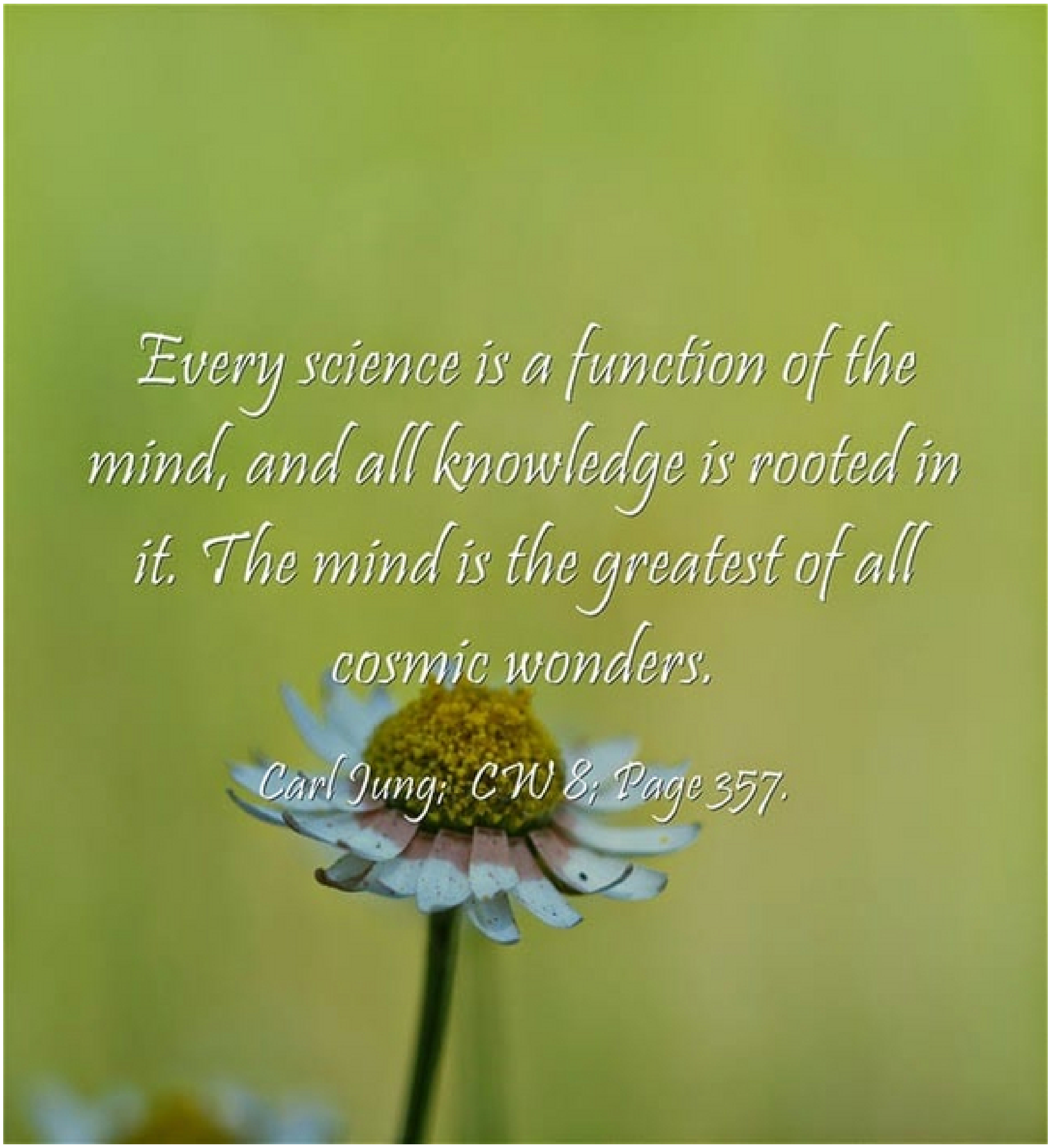
[958]


Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders.
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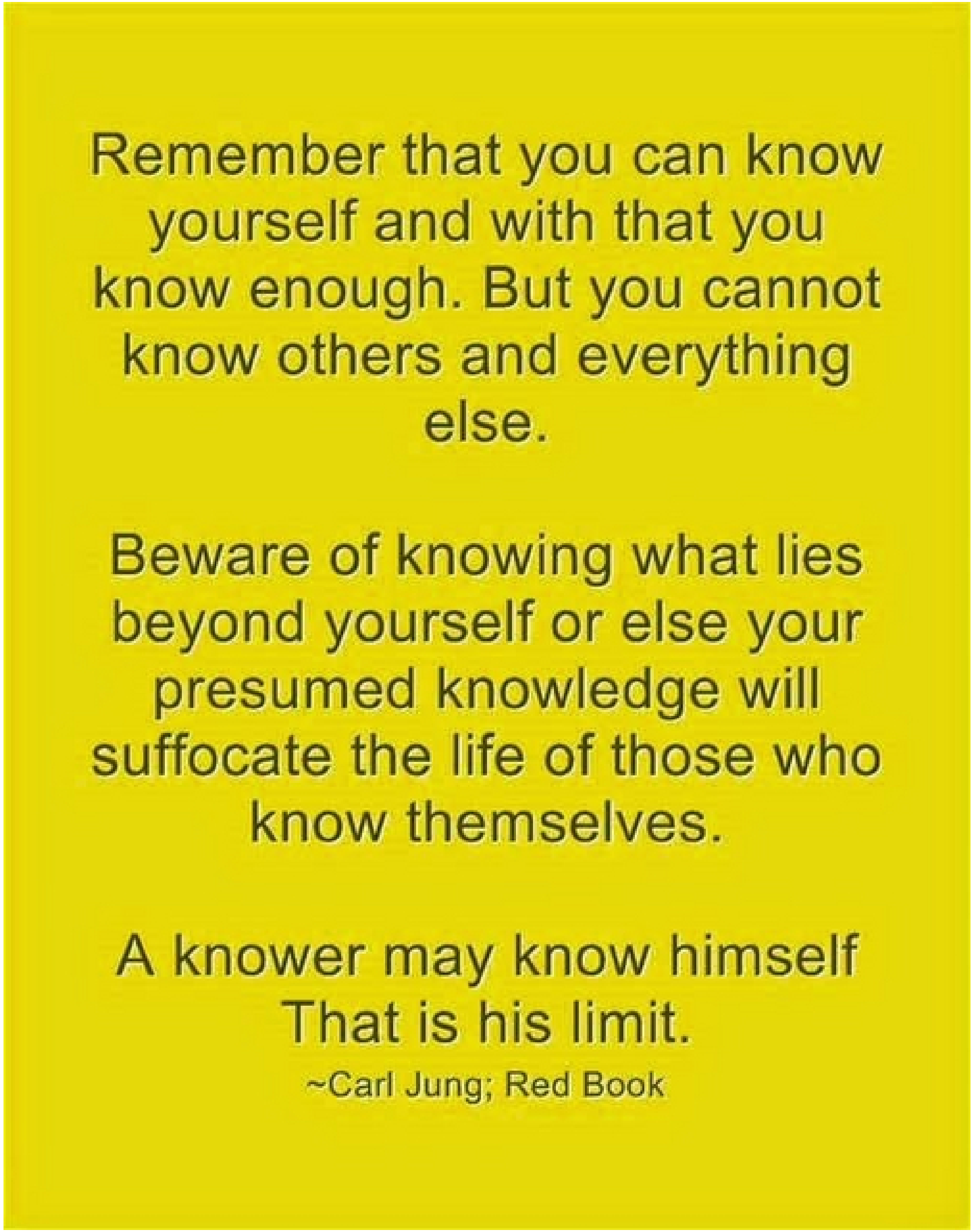

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else.

Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves.

A knower may know himself That is his limit.

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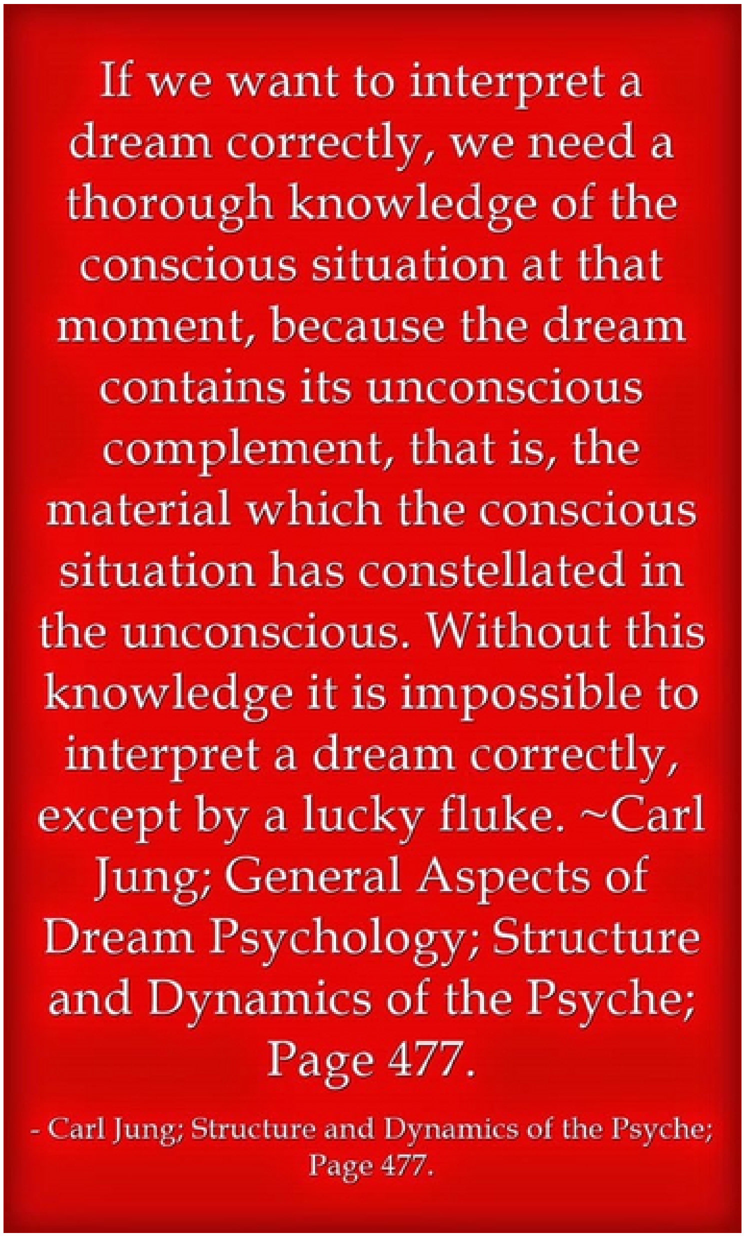

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. ~Carl Jung; General Aspects of Dream Psychology; Structure and Dynamics of the Psyche; Page 477.

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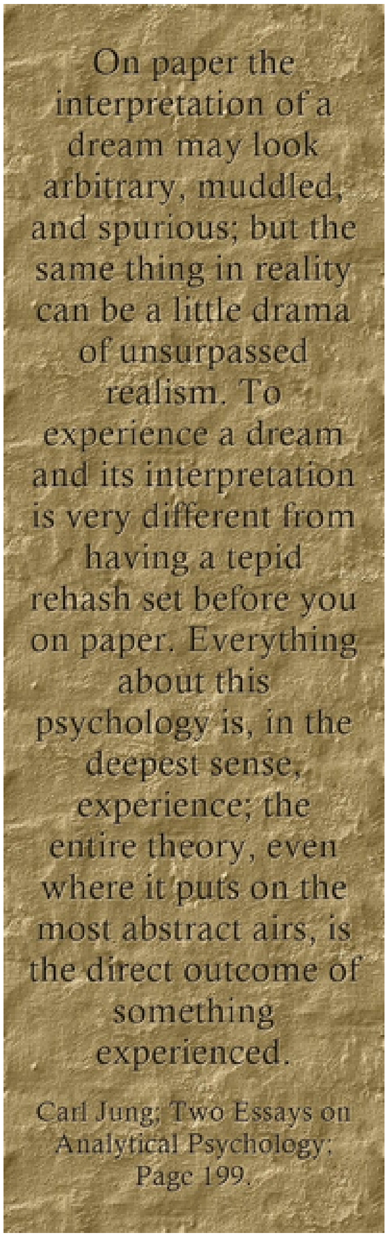
If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; General Aspects of Dream Psychology; Structure and Dynamics of the Psyche; Page 477.

[961]



On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.

Carl Jung; Two Essays on Analytical Psychology; Page 199.

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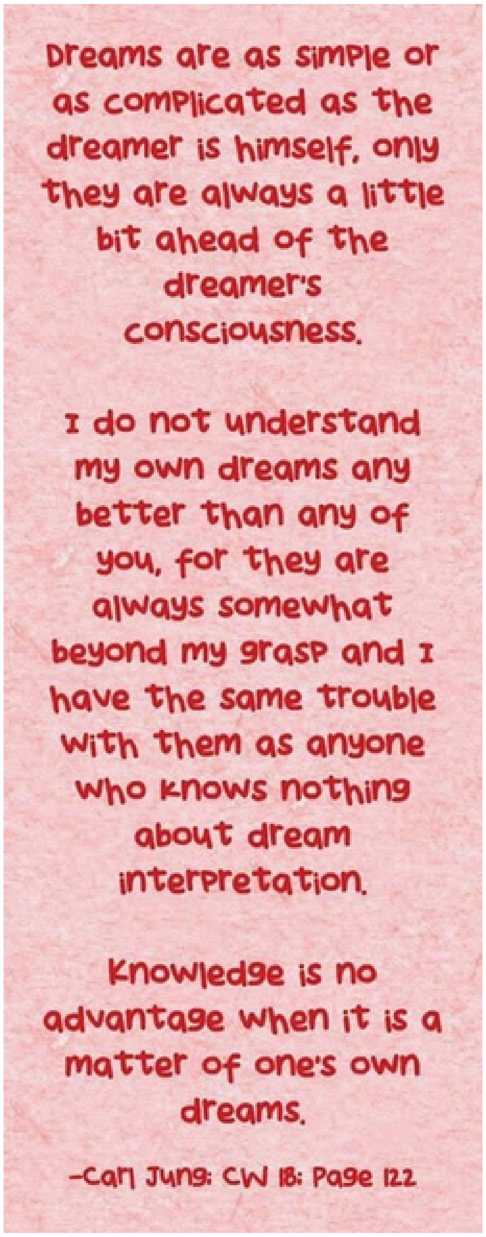

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness.

I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation.

Knowledge is no advantage when it is a matter of one's own dreams.

-Carl Jung: CW 18: Page 122

[962]

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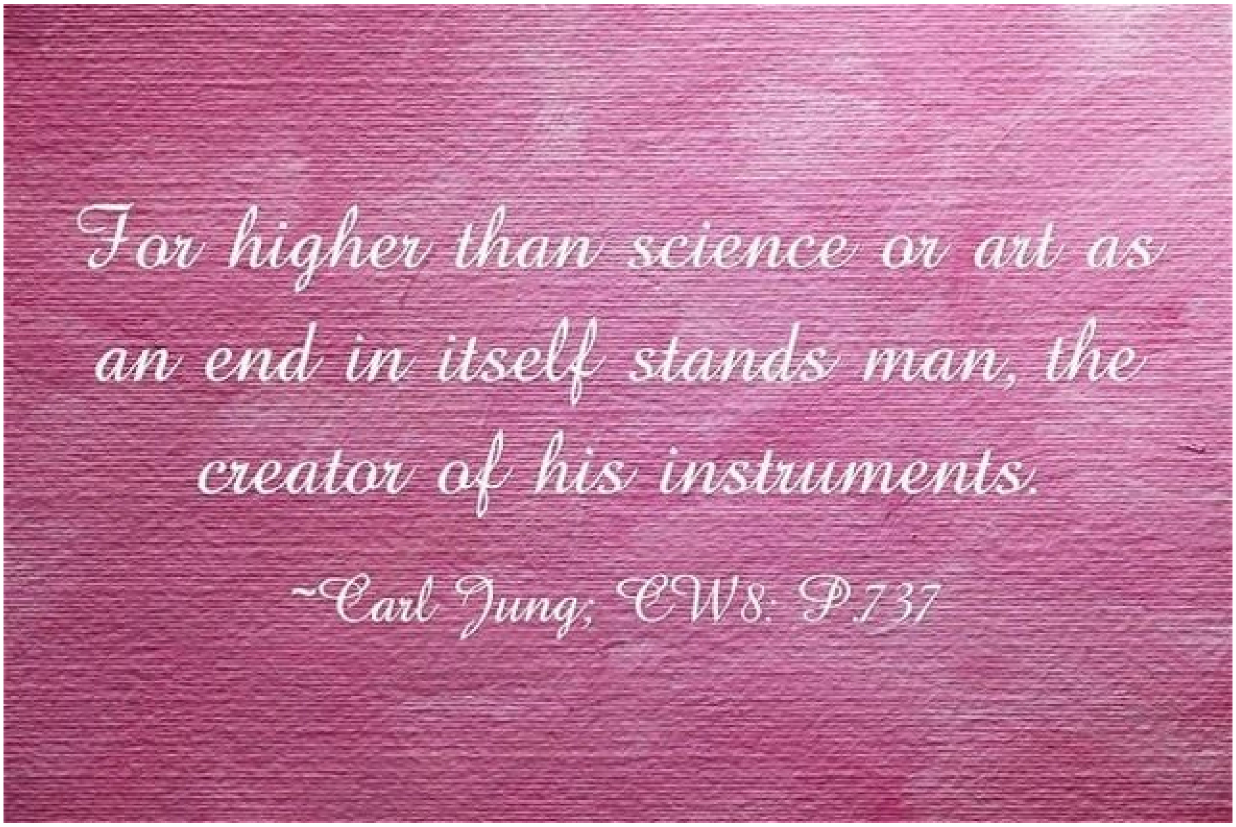
[963]



For higher than science or art as an end in itself stands man, the creator of his instruments.

~Carl Jung; CW8: P.737

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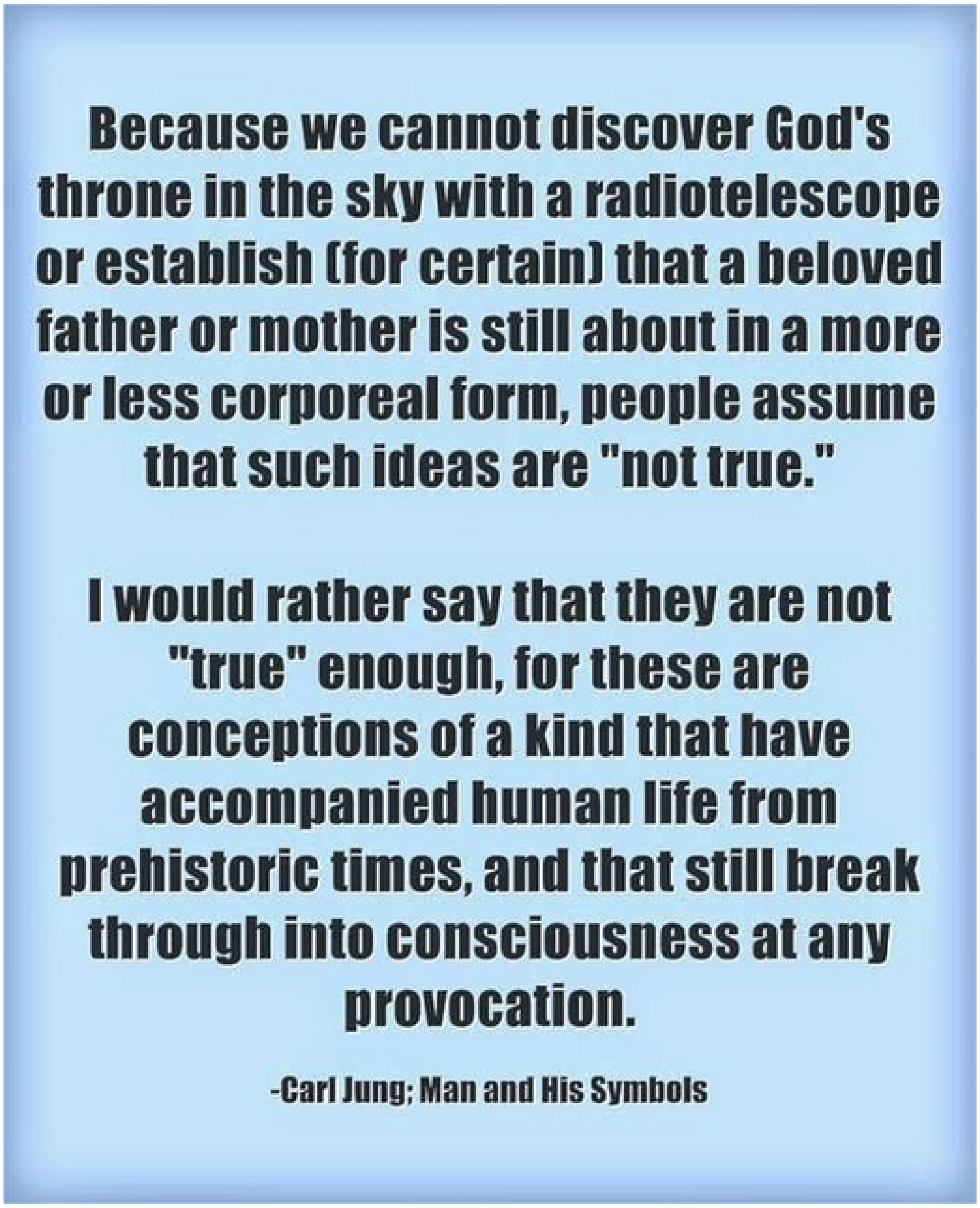

Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true."

I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation.

-Carl Jung; Man and His Symbols

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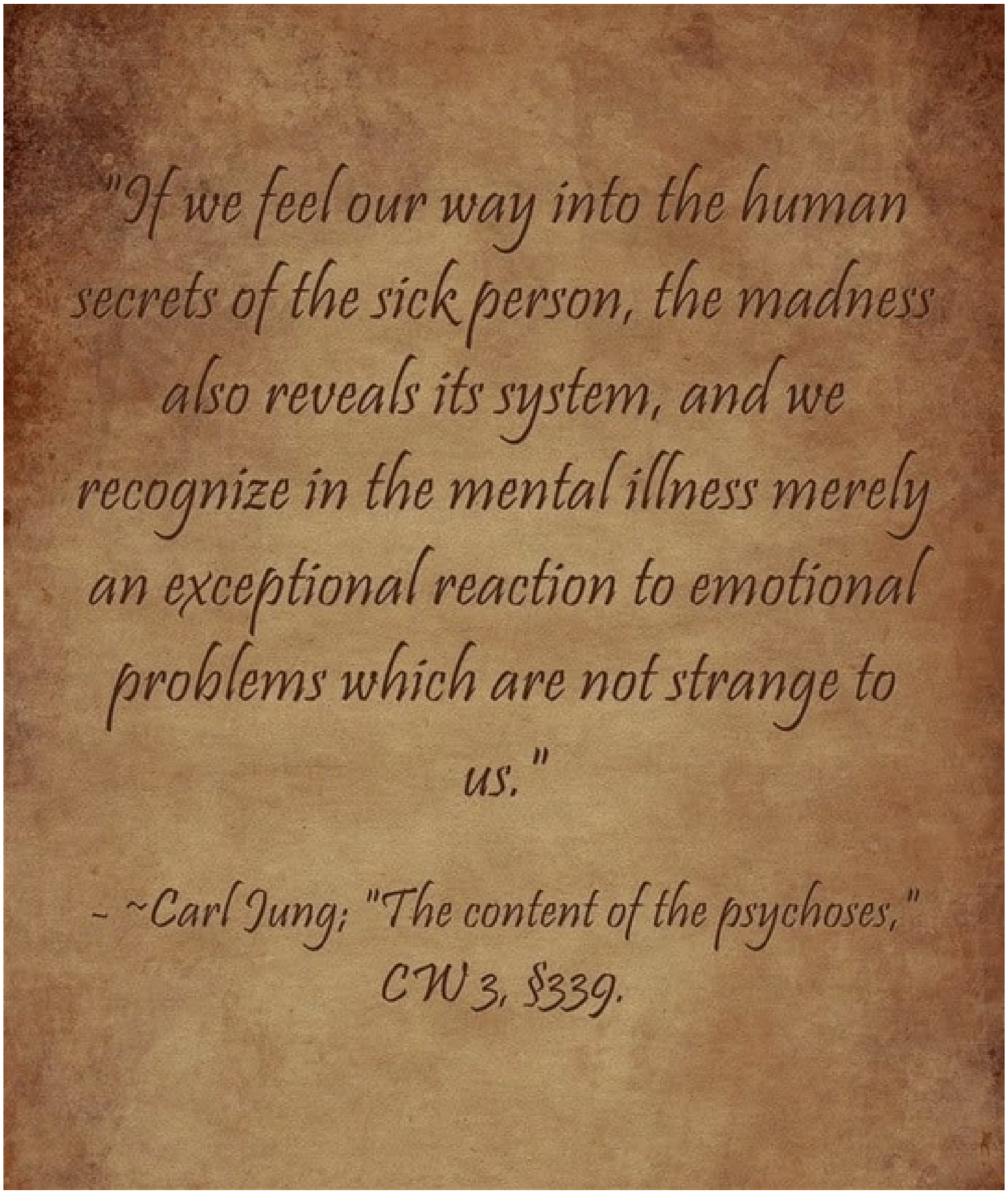

"If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us."

- ~Carl Jung; "The content of the psychoses," CW 3, §339.

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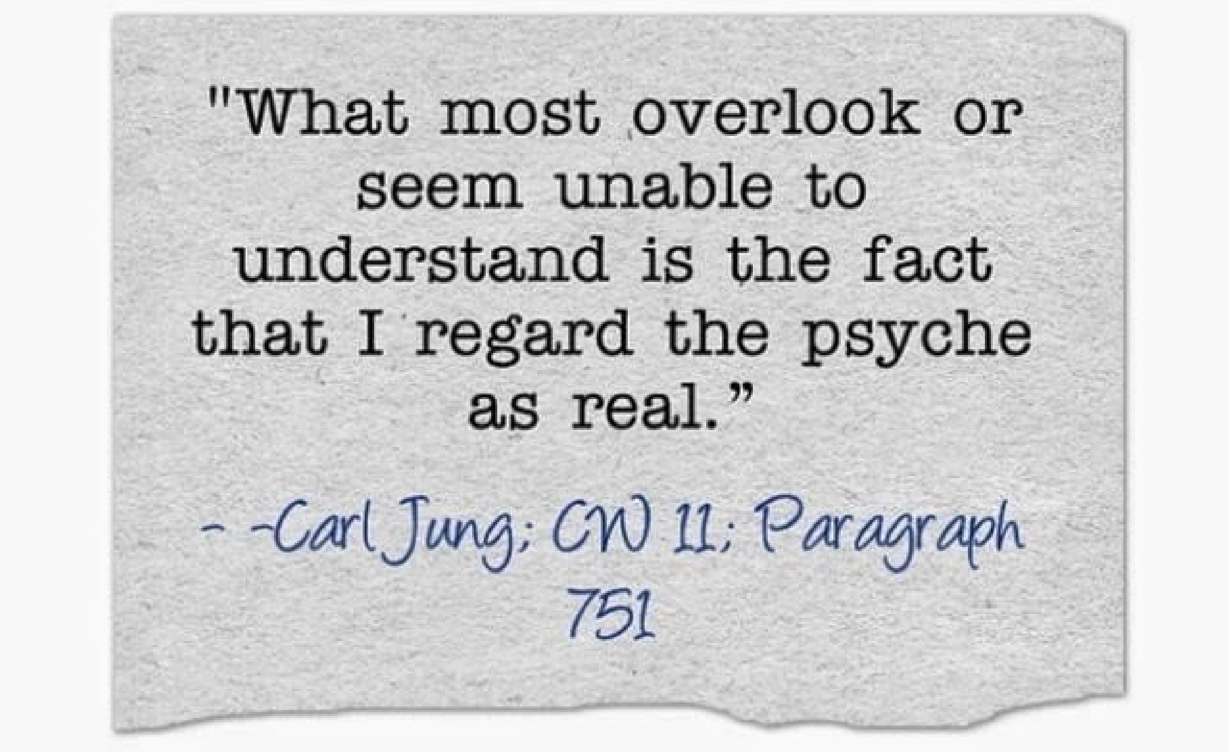

"What most overlook or seem unable to understand is the fact that I regard the psyche as real."

- -Carl Jung; CW 11; Paragraph 751

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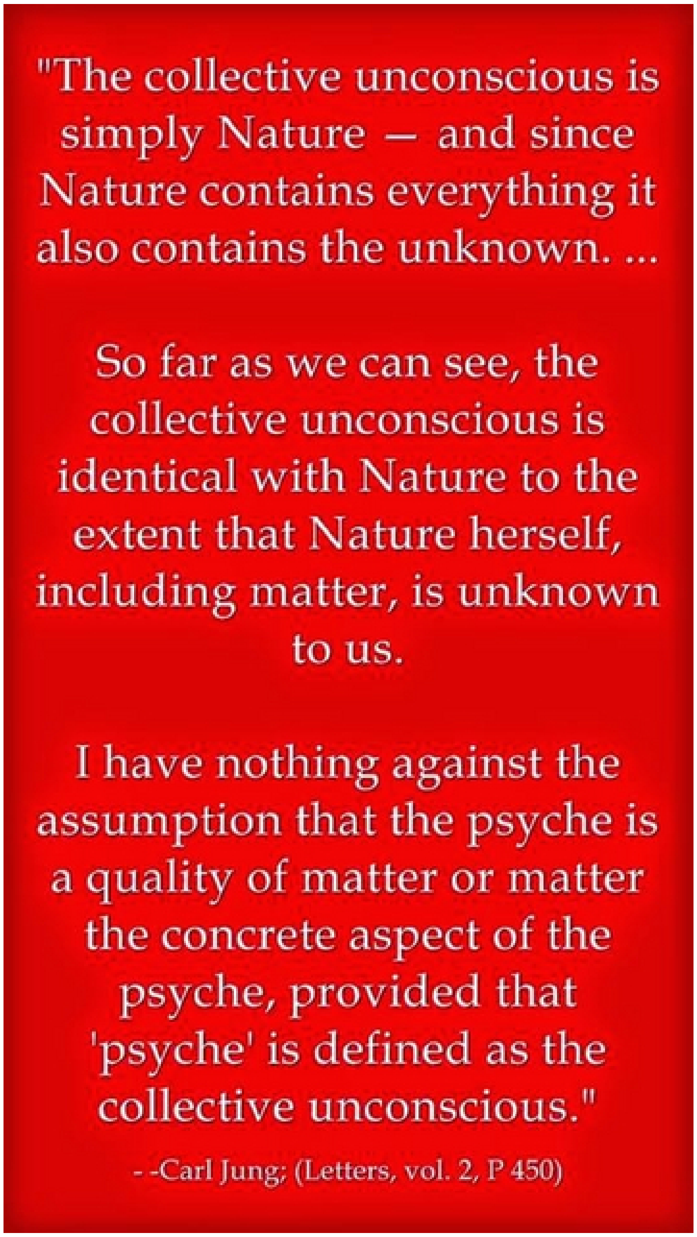

"The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ...

So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us.

I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious."

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"Nature is not matter only, she is also spirit."
-Carl Jung; CW13; Paragraph 229.

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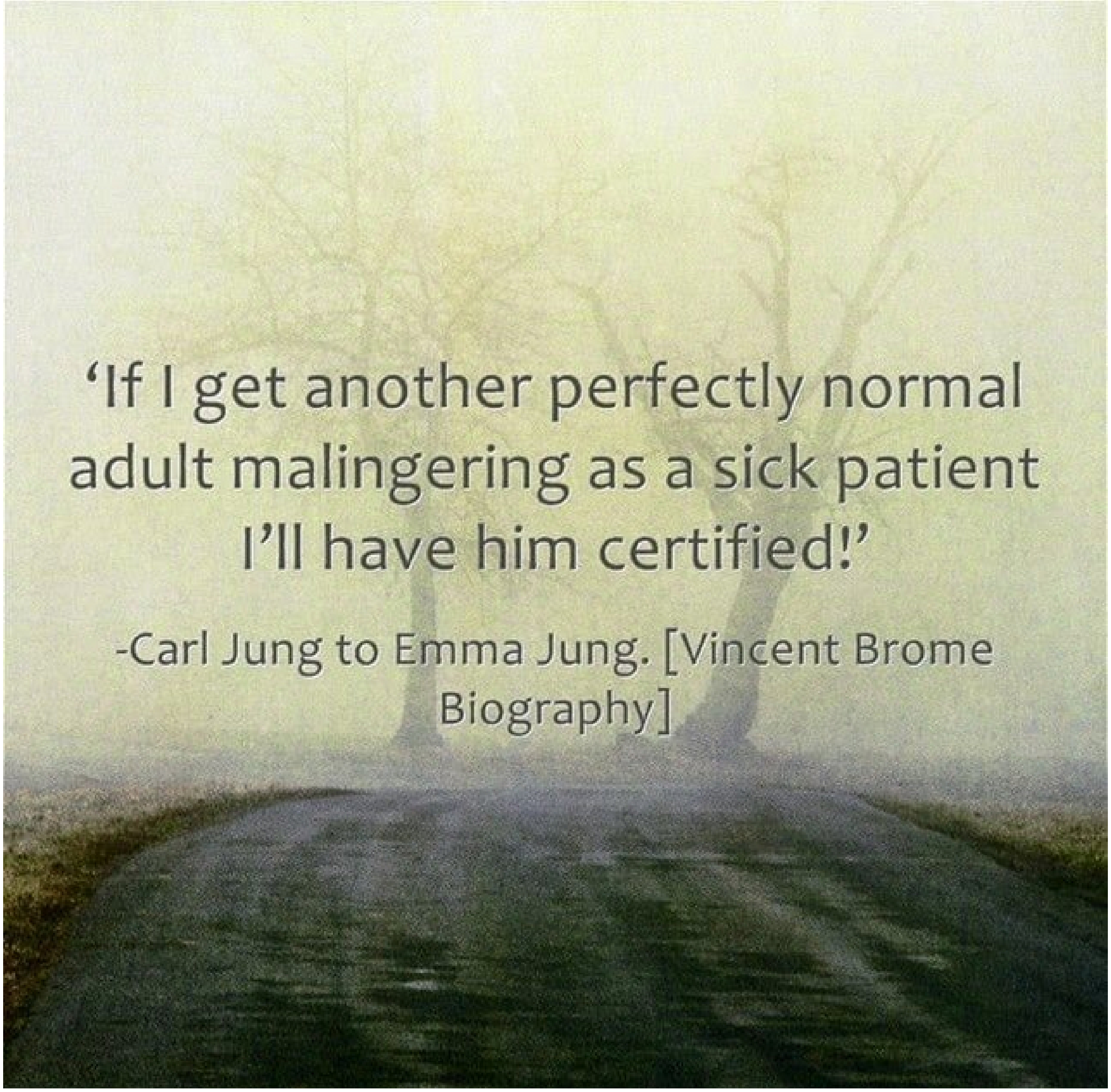
‘If I get another perfectly normal adult malingering as a sick patient I’ll have him certified!’
-Carl Jung to Emma Jung. [Vincent Brome Biography]

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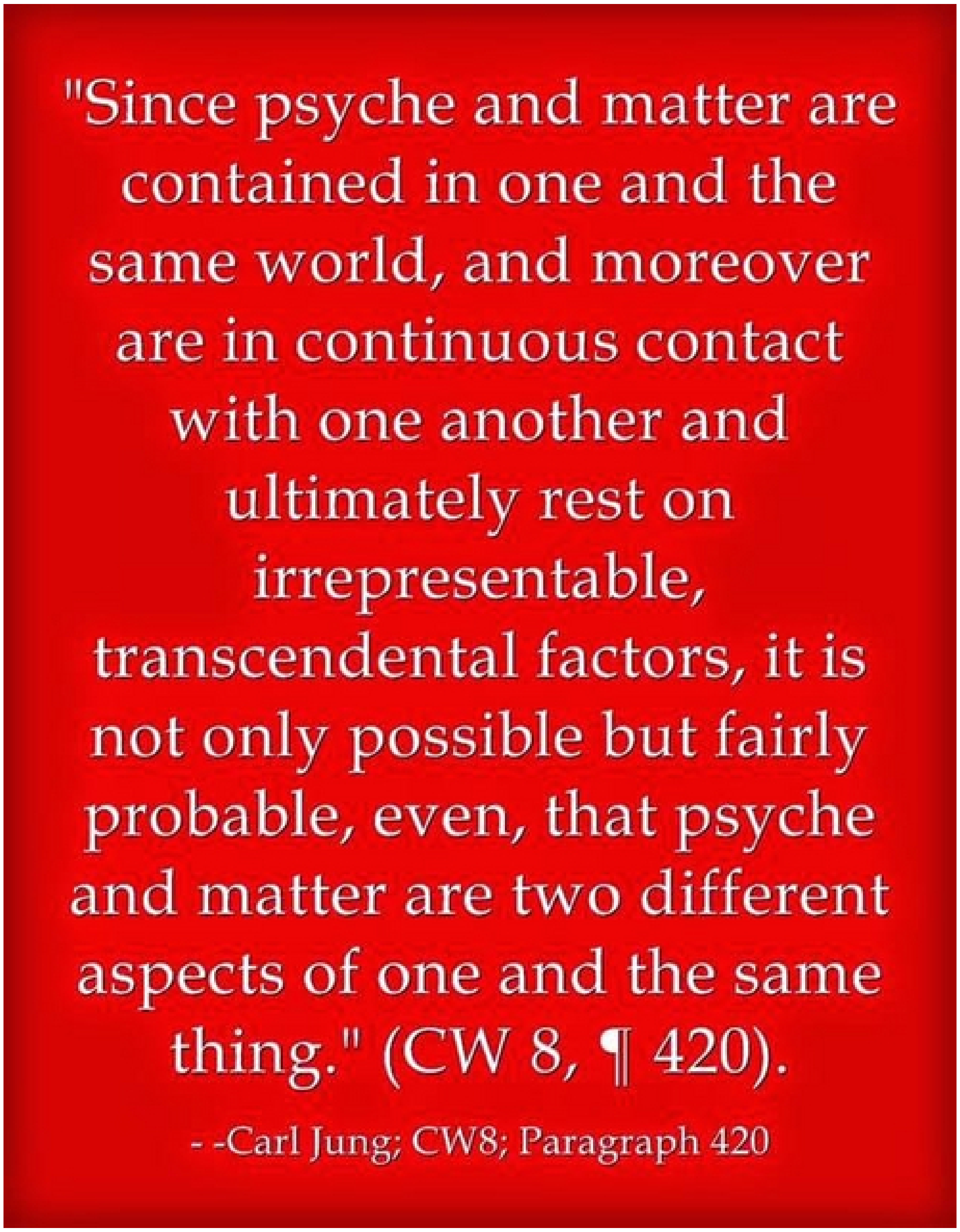
"Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing." (CW 8, ¶ 420).

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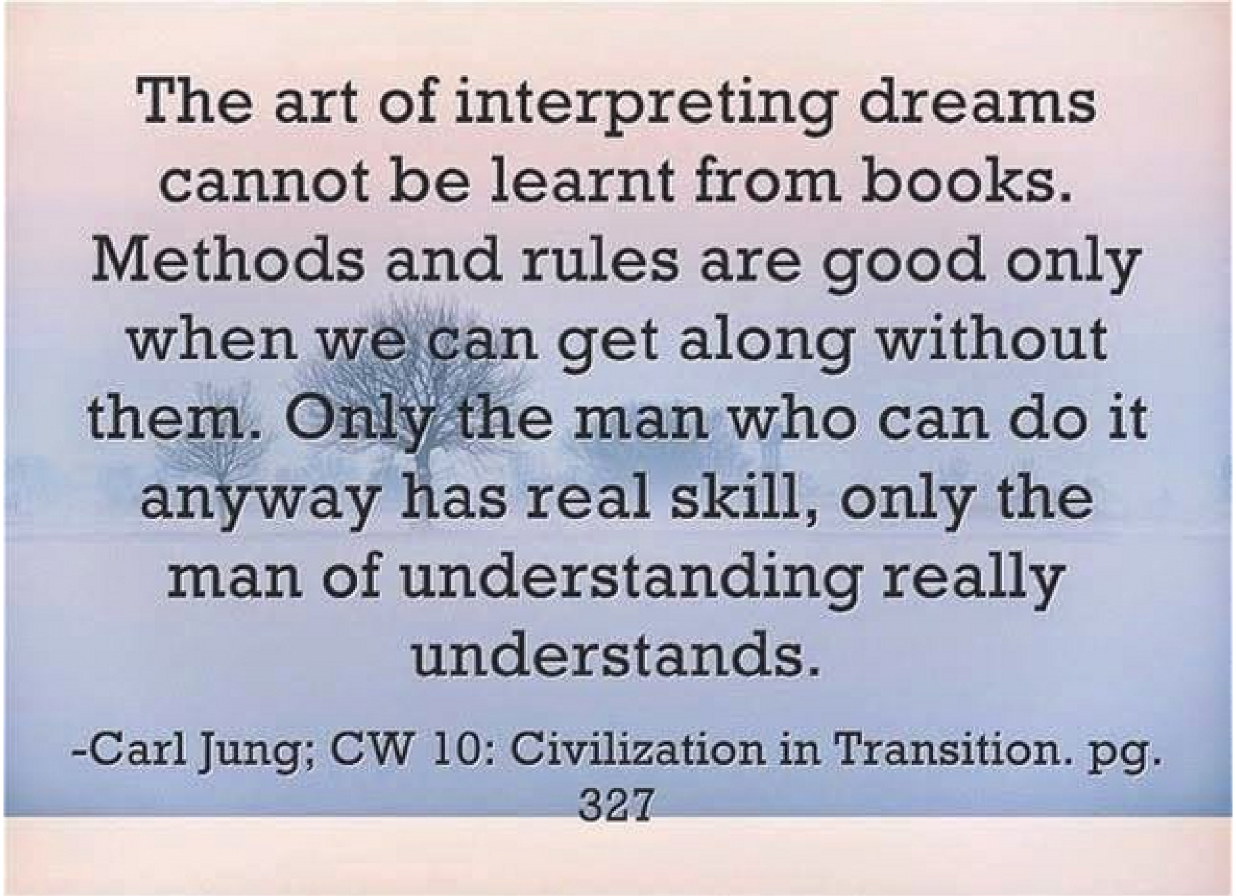

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.

-Carl Jung; CW 10: Civilization in Transition. pg. 327

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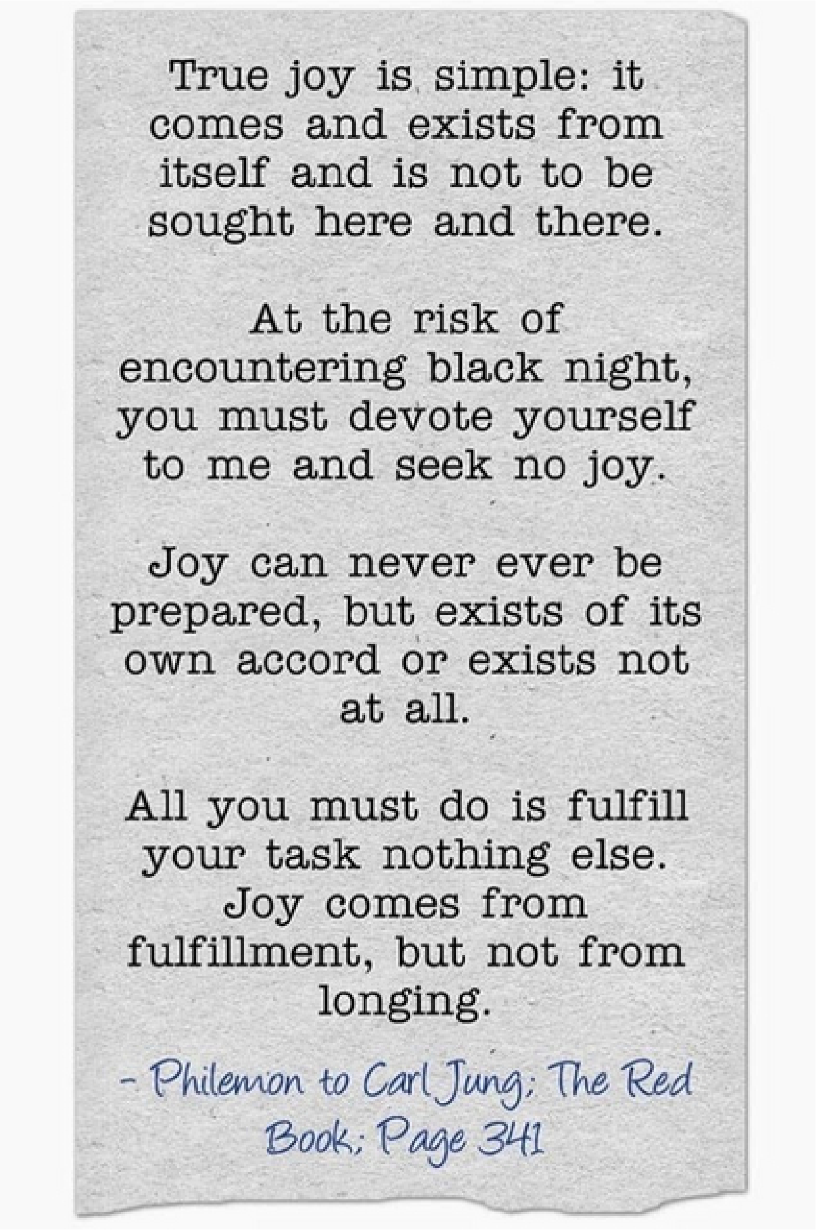

True joy is simple: it comes and exists from itself and is not to be sought here and there.

At the risk of encountering black night, you must devote yourself to me and seek no joy.

Joy can never ever be prepared, but exists of its own accord or exists not at all.

All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing.

- Philemon to Carl Jung; The Red Book; Page 341

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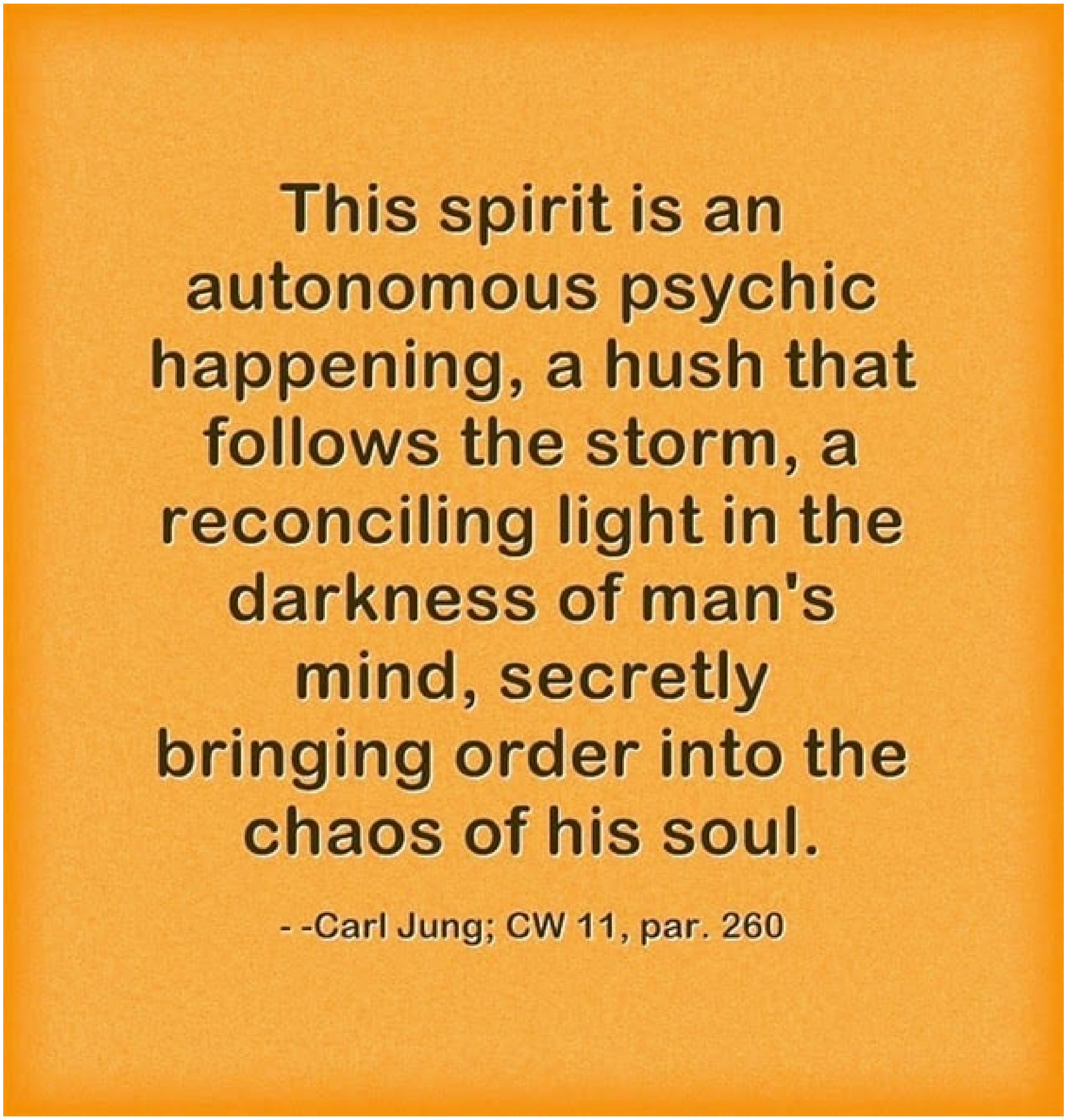

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul.

- -Carl Jung; CW 11, par. 260

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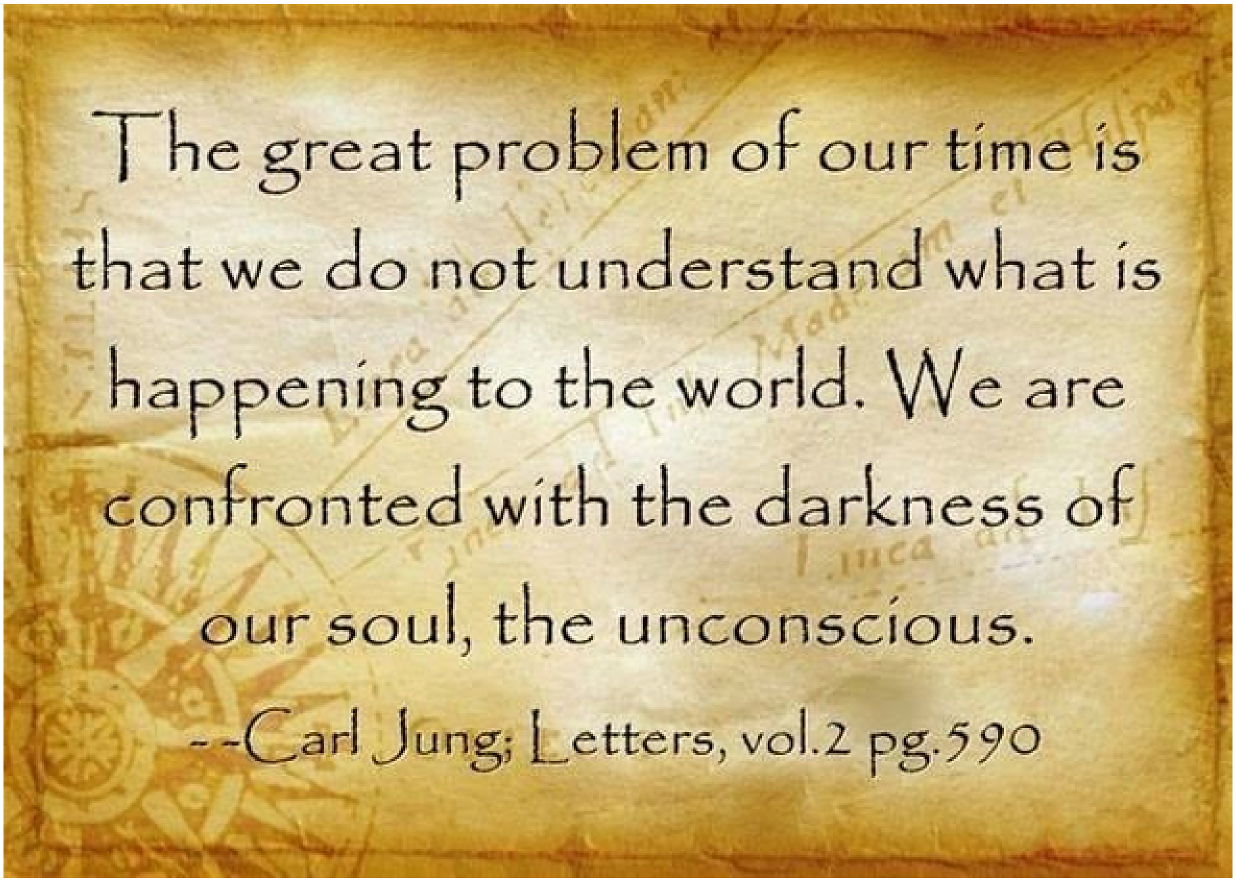

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious.

--Carl Jung; Letters, vol.2 pg.590

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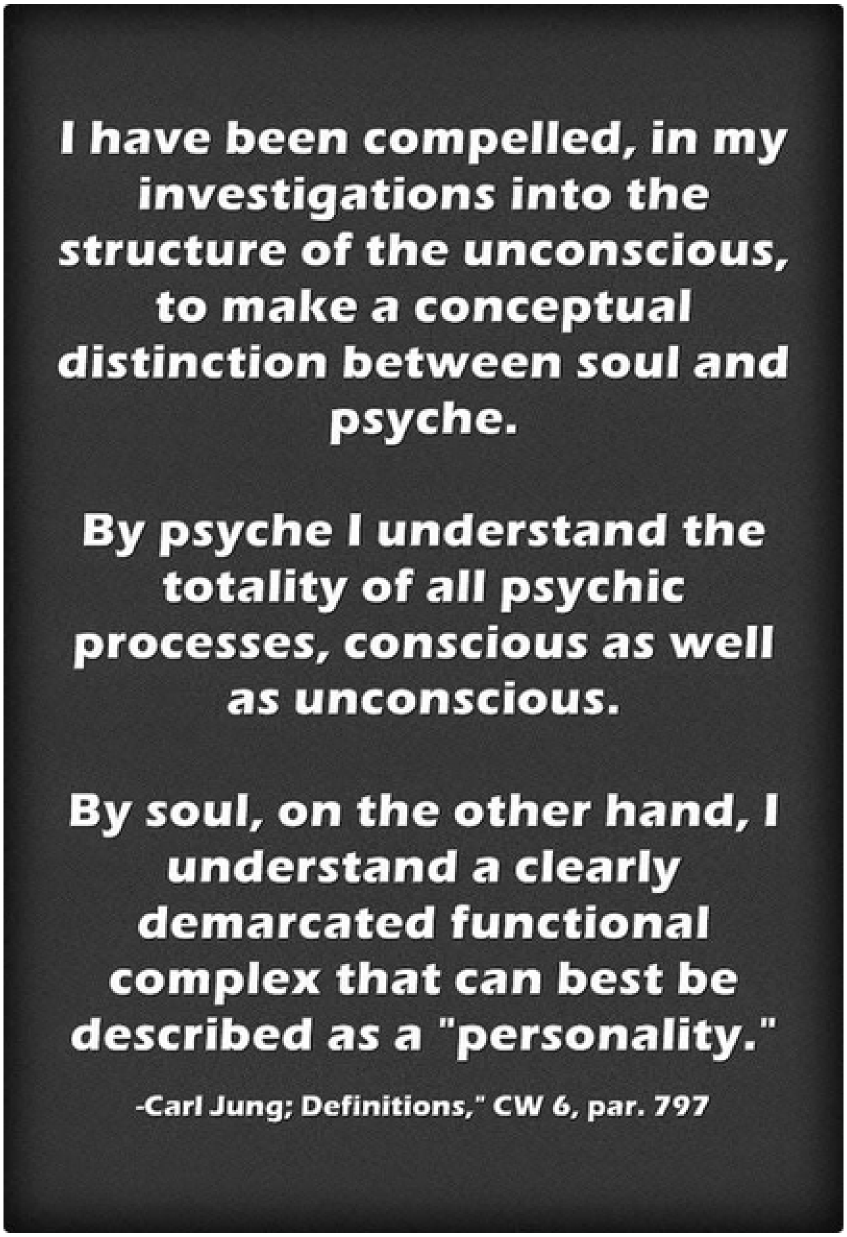

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious.

By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality."

-Carl Jung; Definitions," CW 6, par. 797

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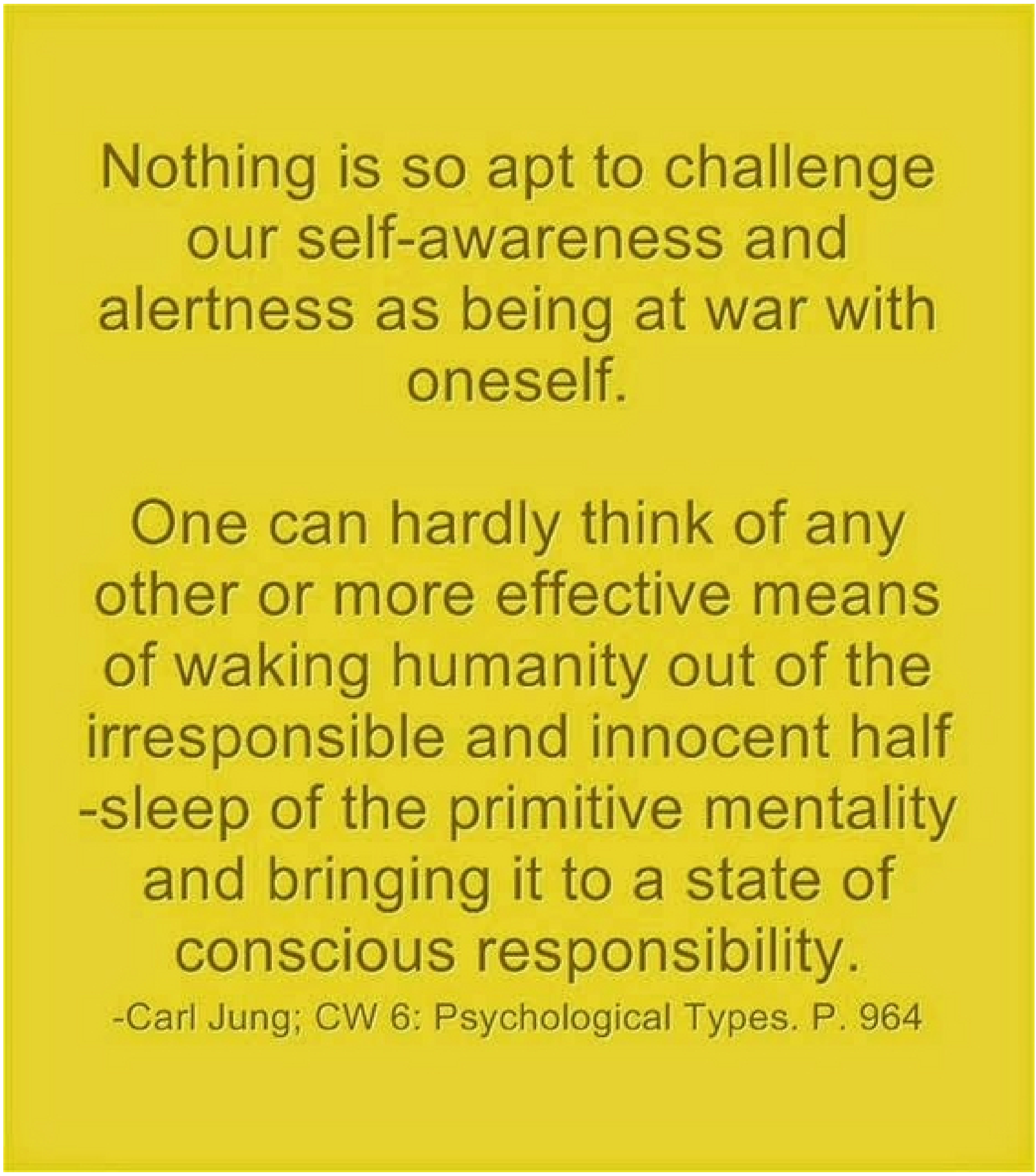

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself.

One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility.

-Carl Jung; CW 6: Psychological Types. P. 964

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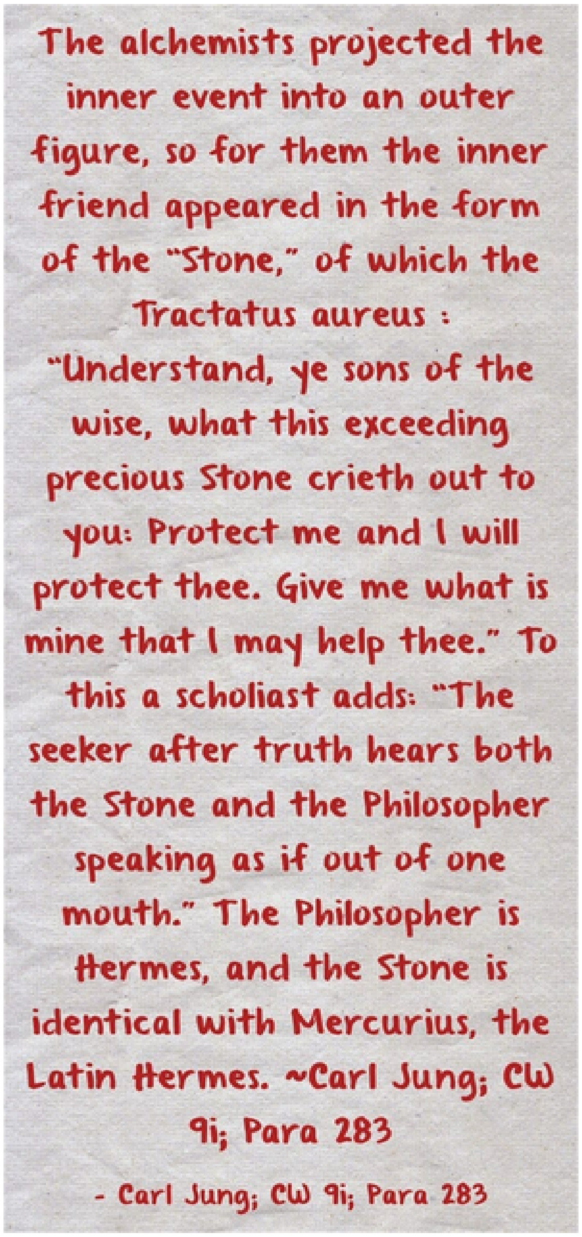

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus : "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. ~Carl Jung; CW 9i; Para 283

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[977]

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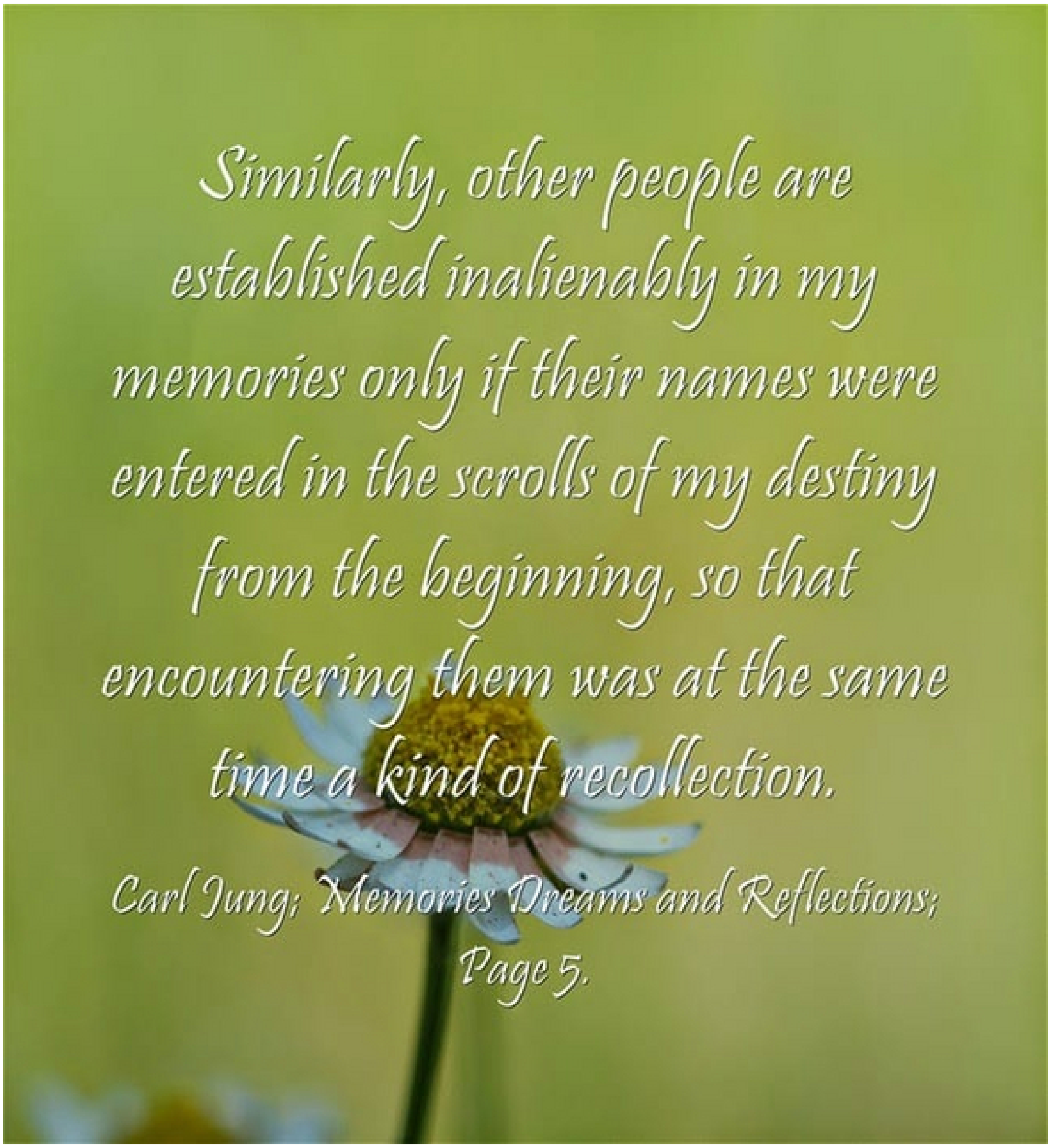

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection.

Carl Jung; Memories Dreams and Reflections; Page 5.

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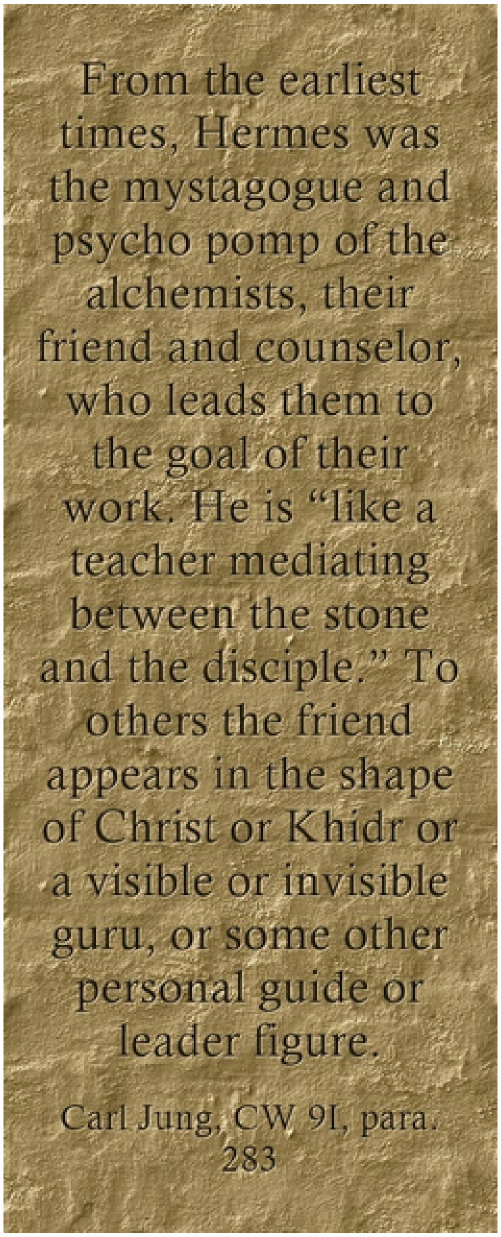
[979] 

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is “like a teacher mediating between the stone and the disciple.” To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure.

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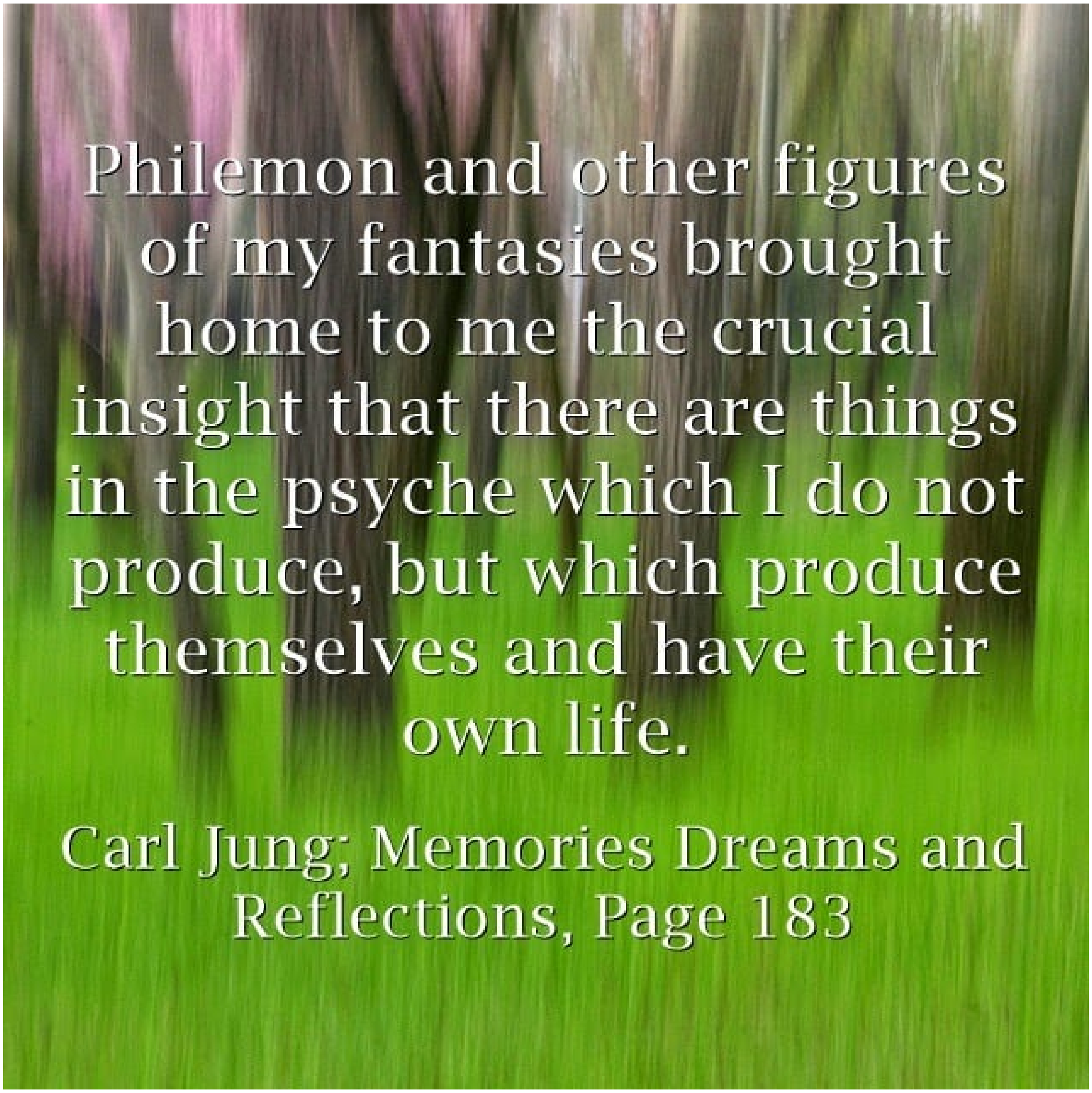

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.

Carl Jung; Memories Dreams and Reflections, Page 183

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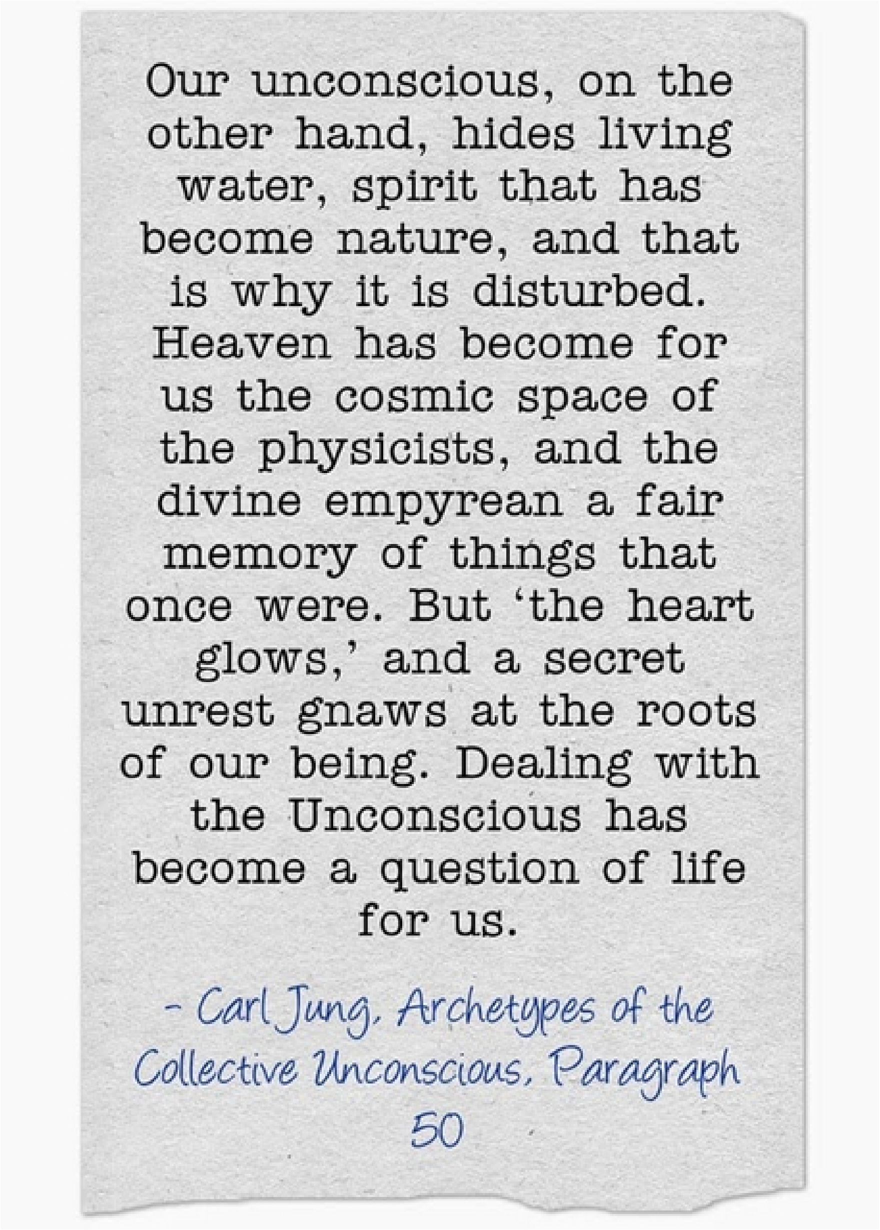

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But ‘the heart glows,’ and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us.

- Carl Jung, Archetypes of the Collective Unconscious, Paragraph 50

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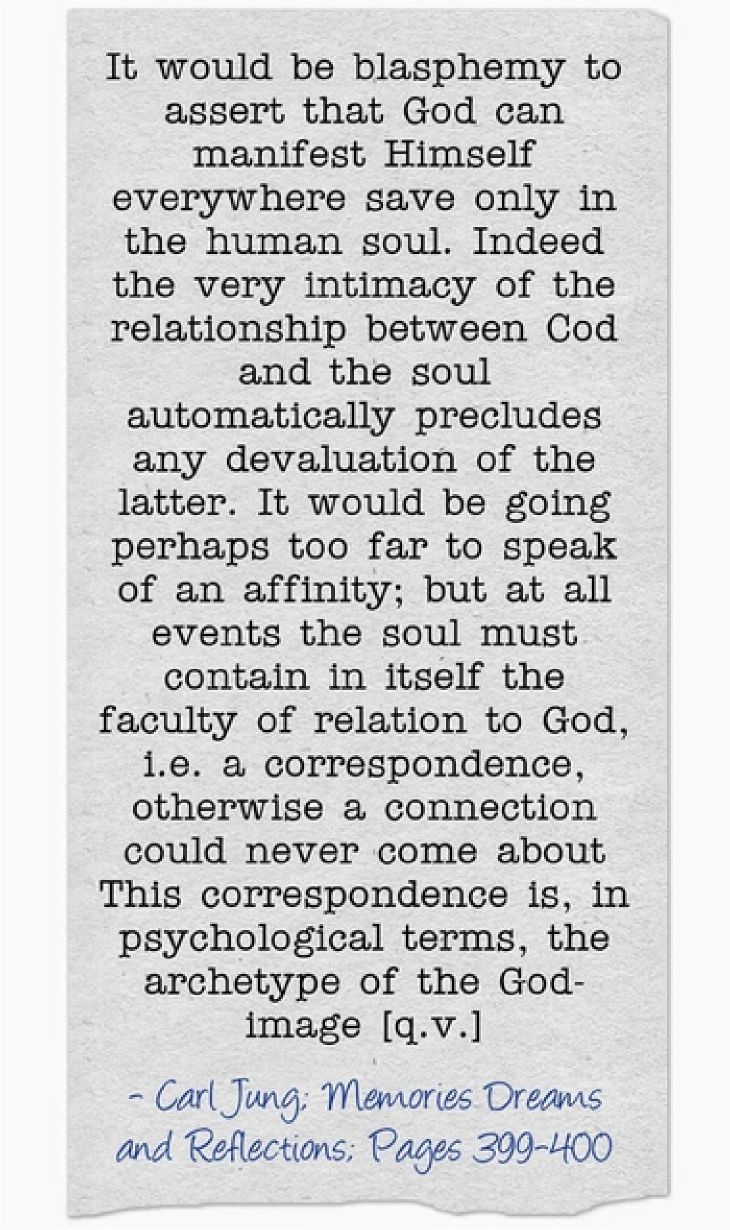

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]

- Carl Jung; Memories Dreams and Reflections; Pages 399-400

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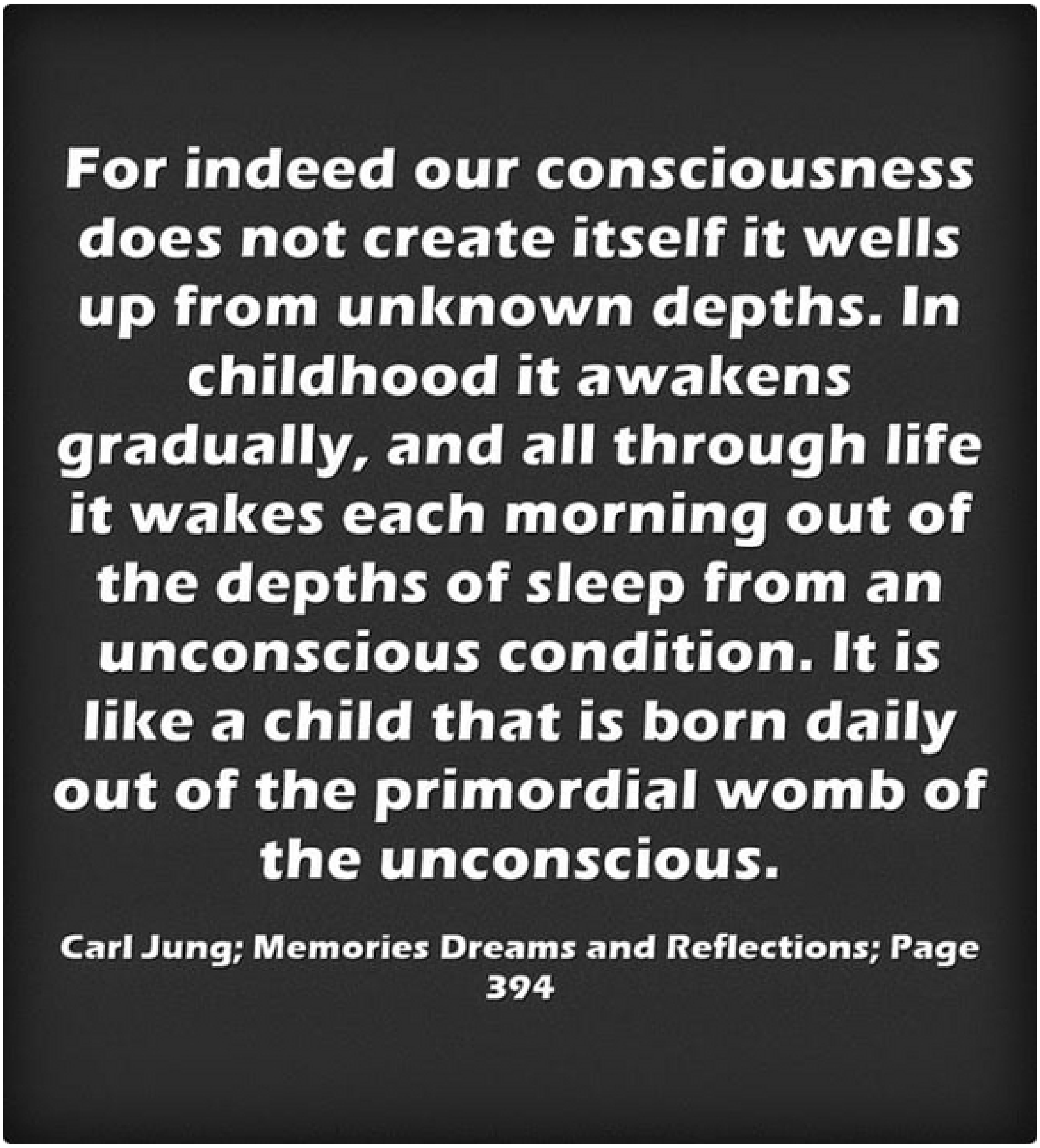

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious.

Carl Jung; Memories Dreams and Reflections; Page 394

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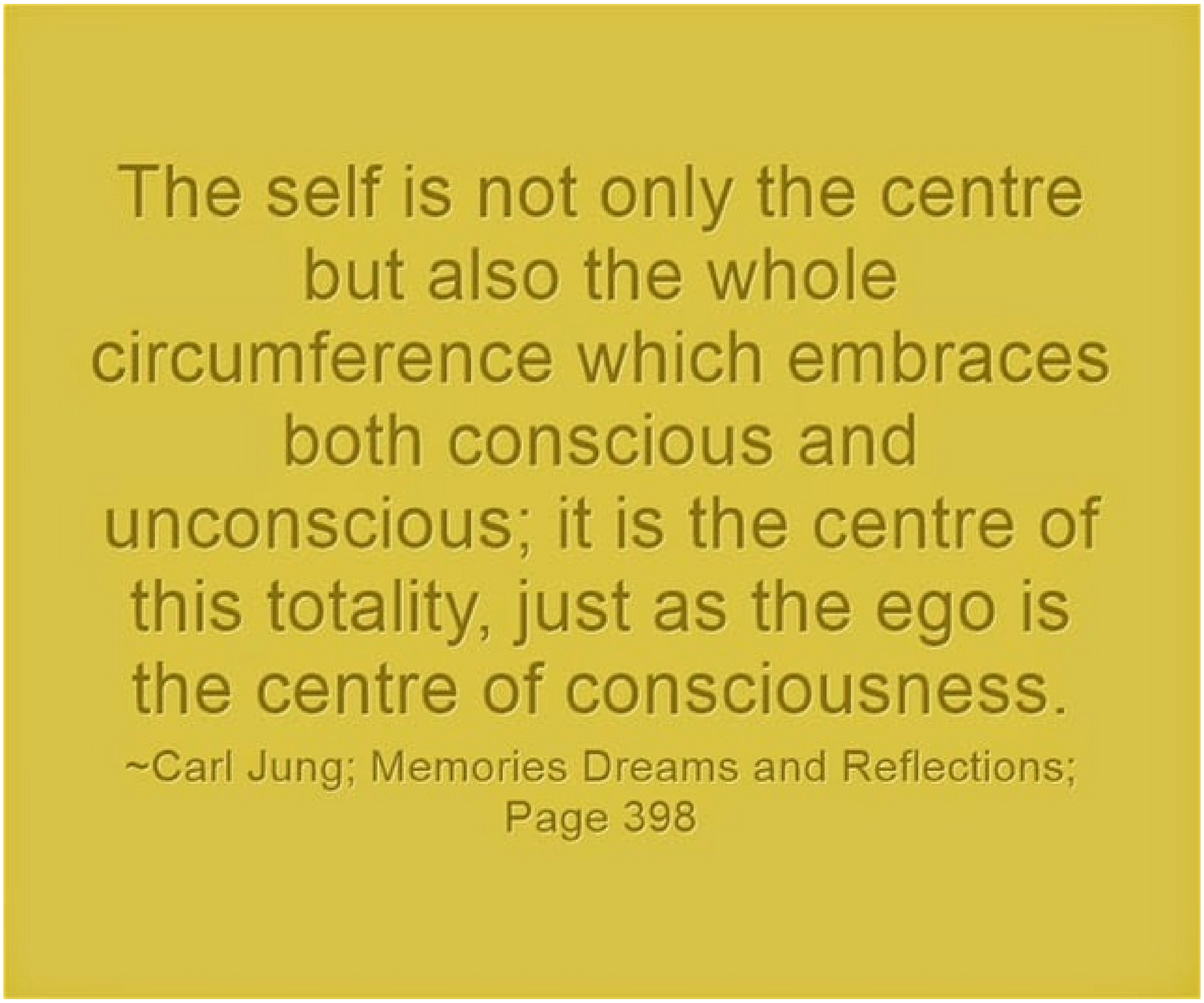

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.

~Carl Jung; Memories Dreams and Reflections; Page 398

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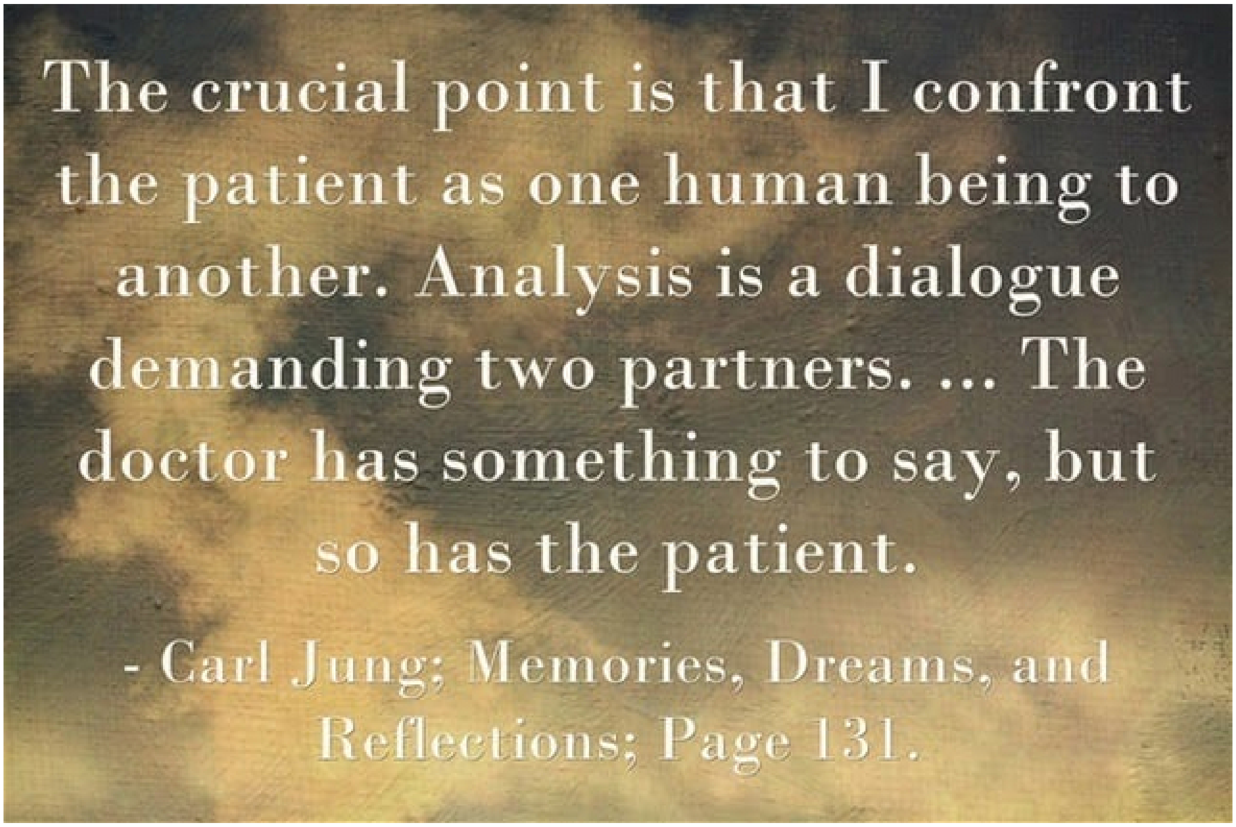

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient.

- Carl Jung; Memories, Dreams, and Reflections; Page 131.

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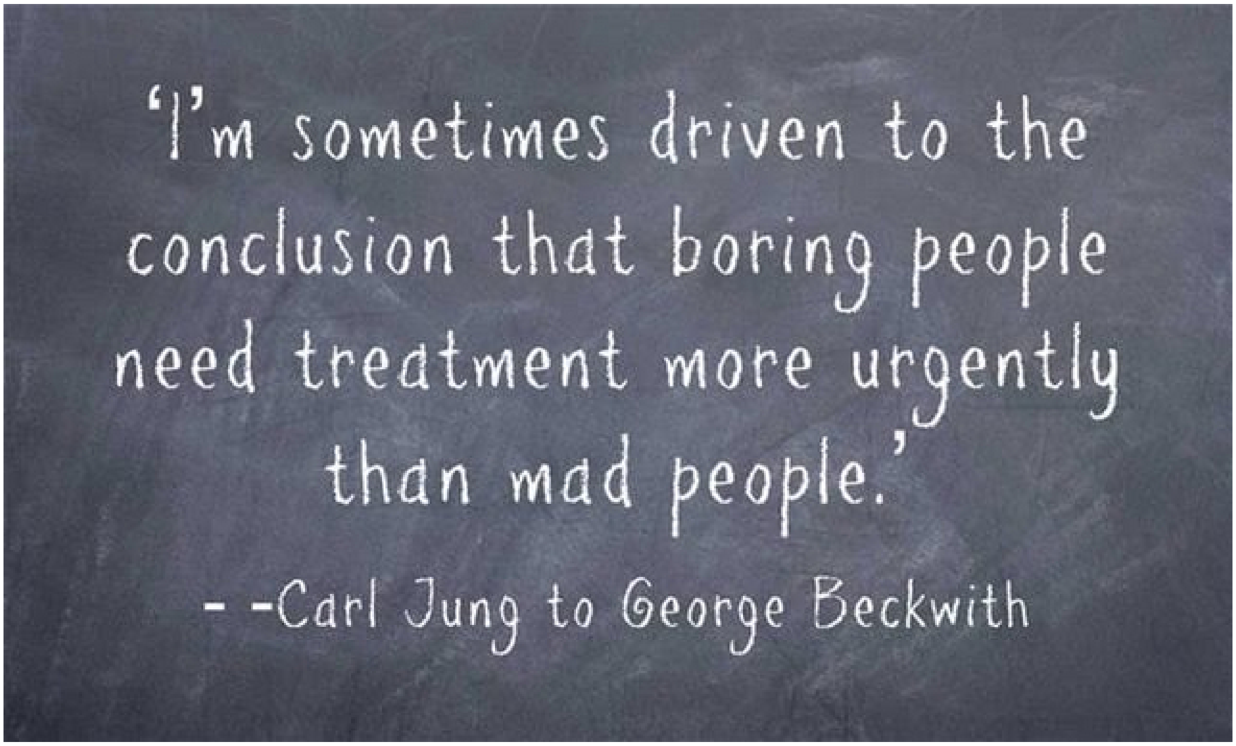

'I'm sometimes driven to the conclusion that boring people need treatment more urgently than mad people.'

- -Carl Jung to George Beckwith

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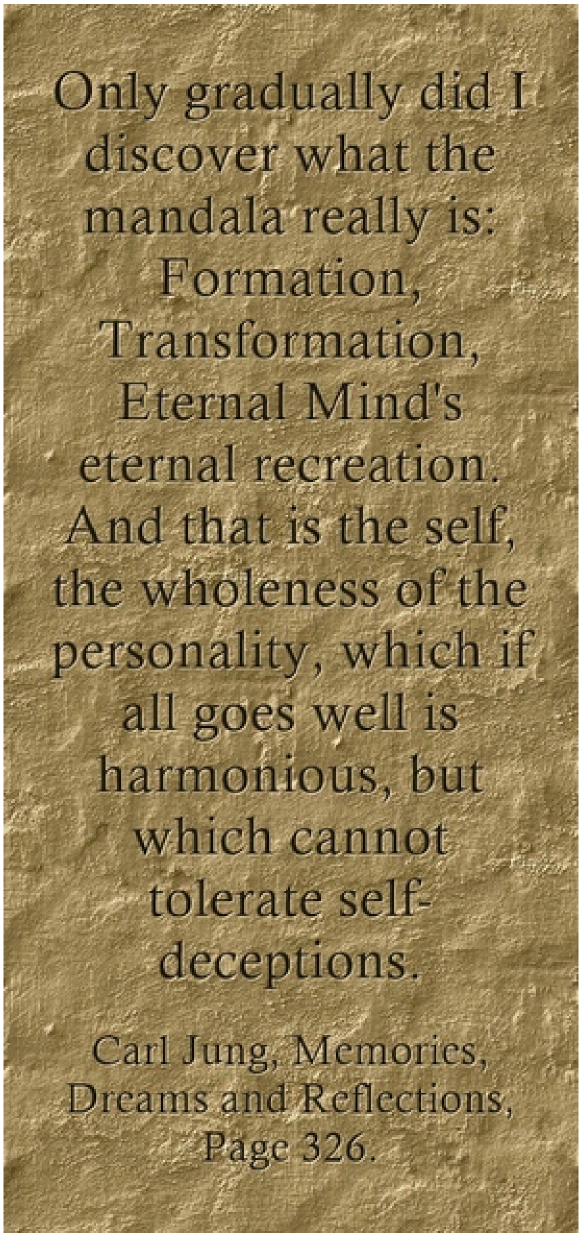

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions.

Carl Jung, Memories, Dreams and Reflections, Page 326.

[987]

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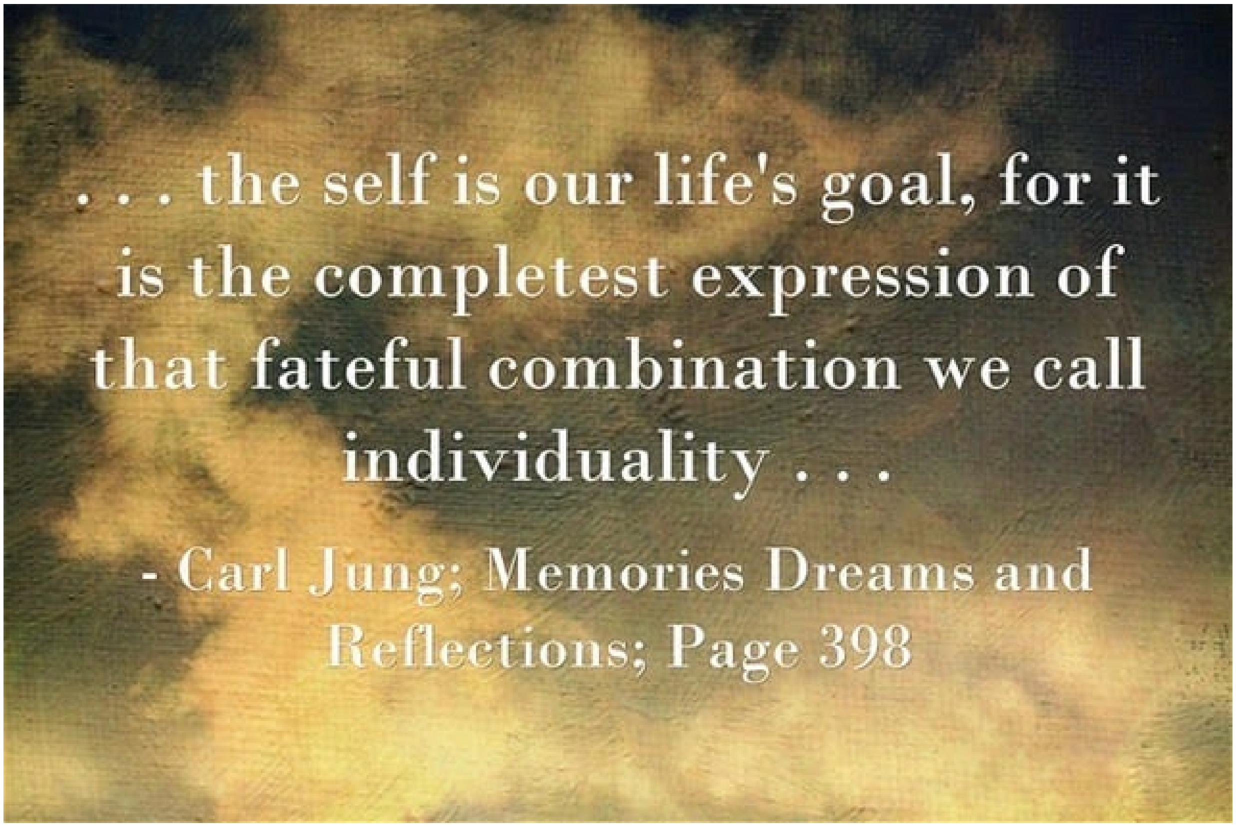

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . .

- Carl Jung; Memories Dreams and Reflections; Page 398

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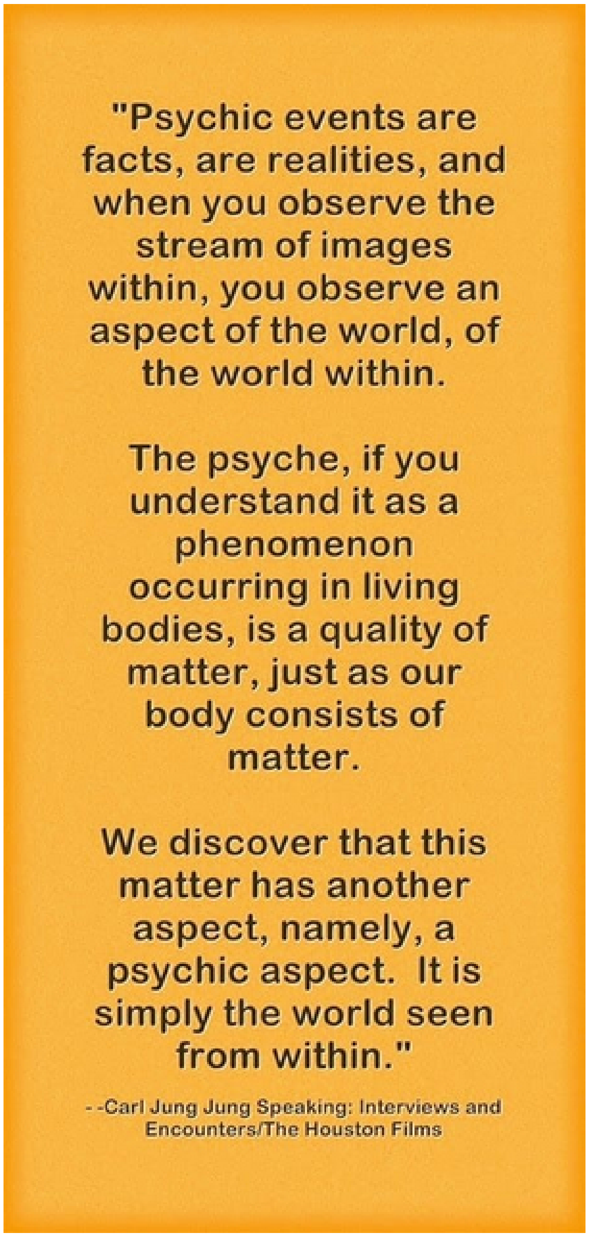
Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

[989] 

"Psychic events are facts, are realities, and when you observe the stream of images within, you observe an aspect of the world, of the world within.

The psyche, if you understand it as a phenomenon occurring in living bodies, is a quality of matter, just as our body consists of matter.

We discover that this matter has another aspect, namely, a psychic aspect. It is simply the world seen from within."

- -Carl Jung Jung Speaking: Interviews and Encounters/The Houston Films

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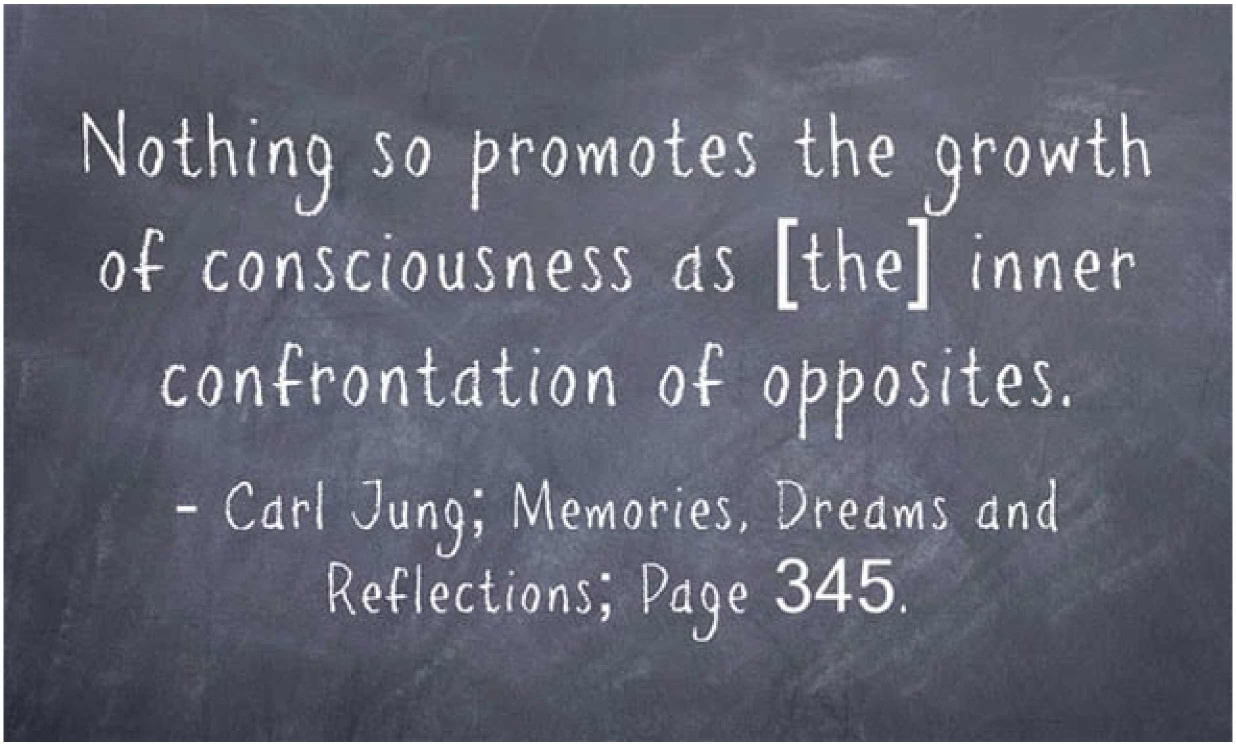

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- Carl Jung; Memories, Dreams and Reflections; Page 345.

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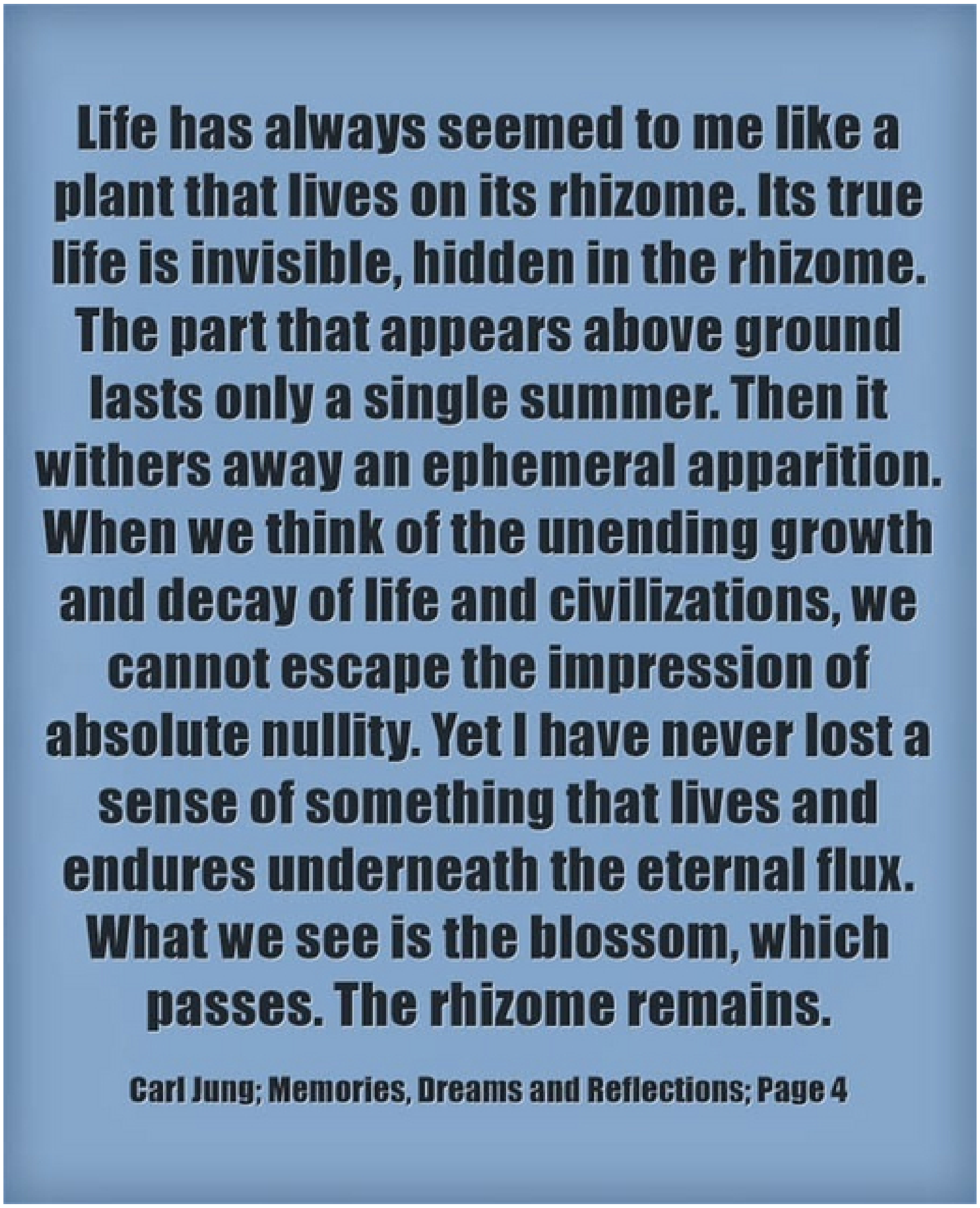
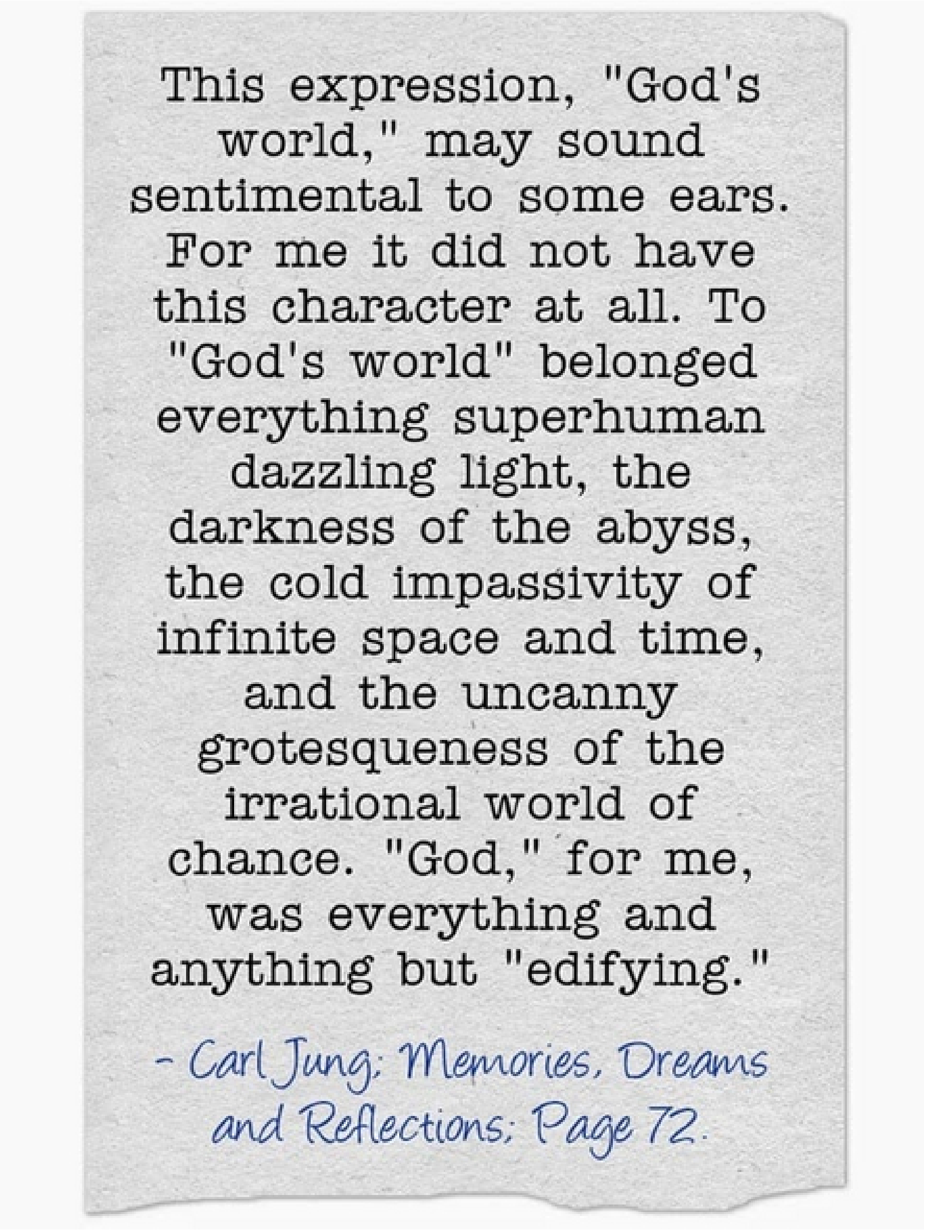


Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains.

Carl Jung; Memories, Dreams and Reflections; Page 4

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.



This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying."

- Carl Jung; Memories, Dreams and Reflections; Page 72.

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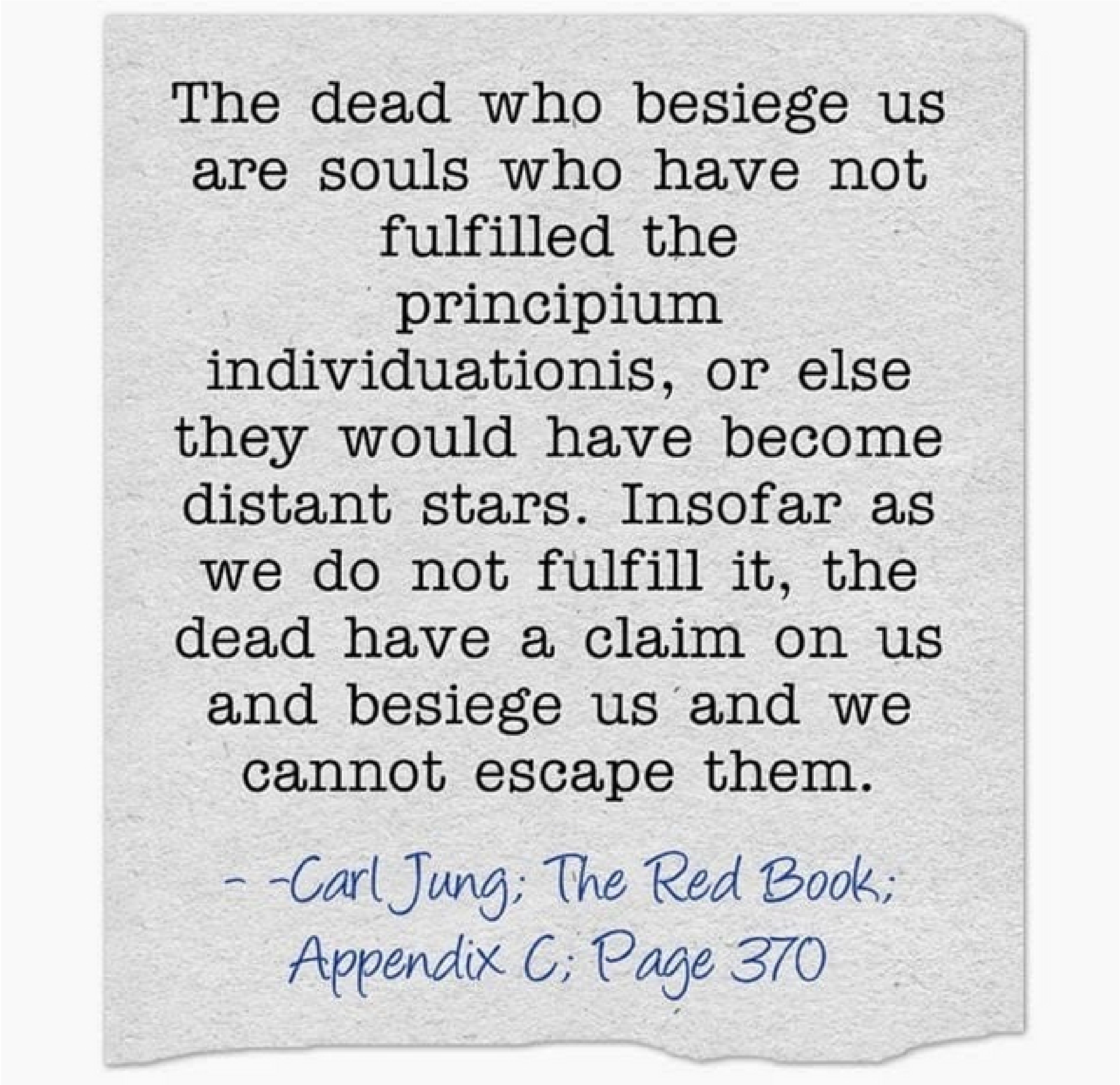

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.

- -Carl Jung; The Red Book; Appendix C; Page 370

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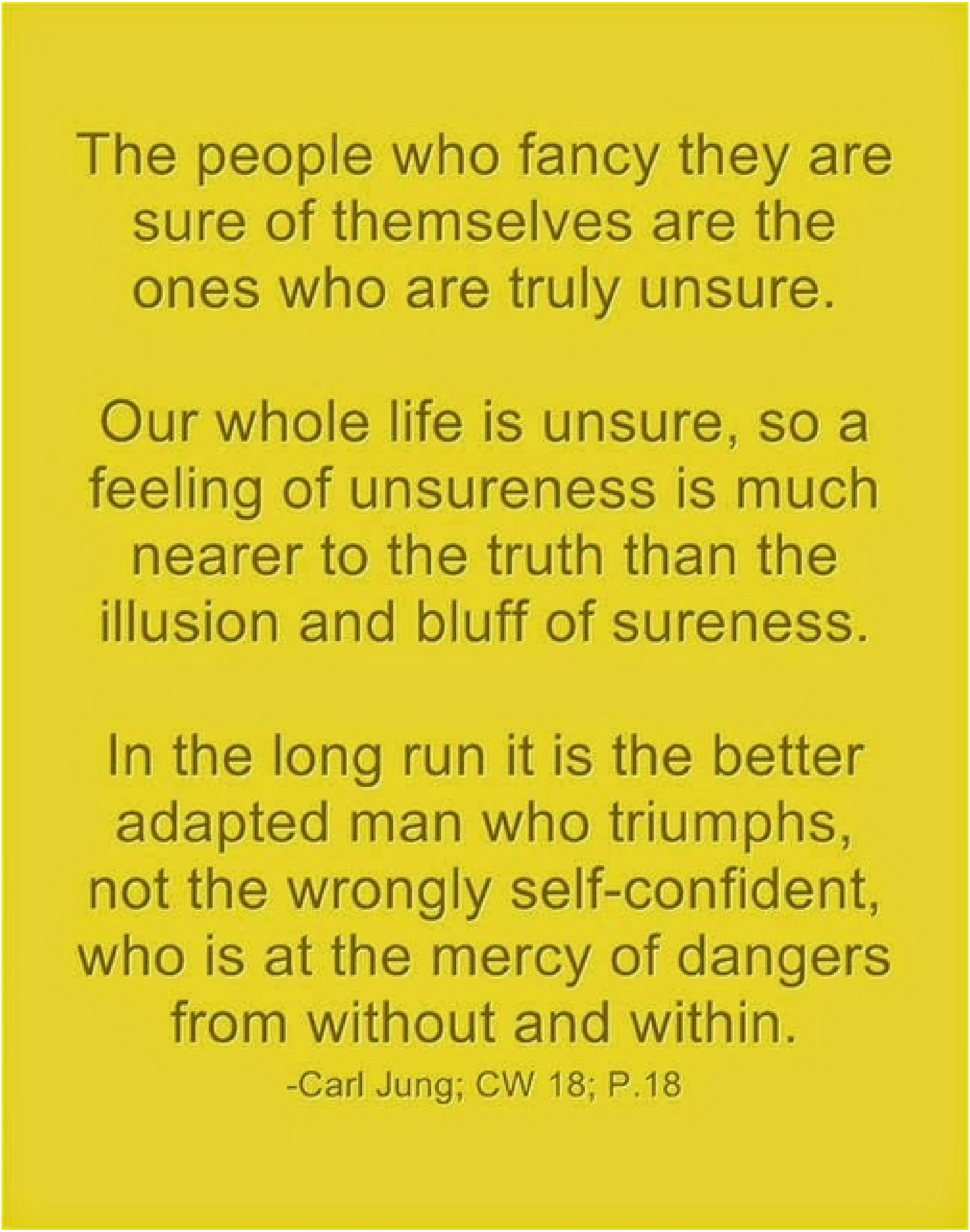

The people who fancy they are sure of themselves are the ones who are truly unsure.

Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness.

In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within.

-Carl Jung; CW 18; P.18

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; Memories Dreams and Reflections; Page 5.

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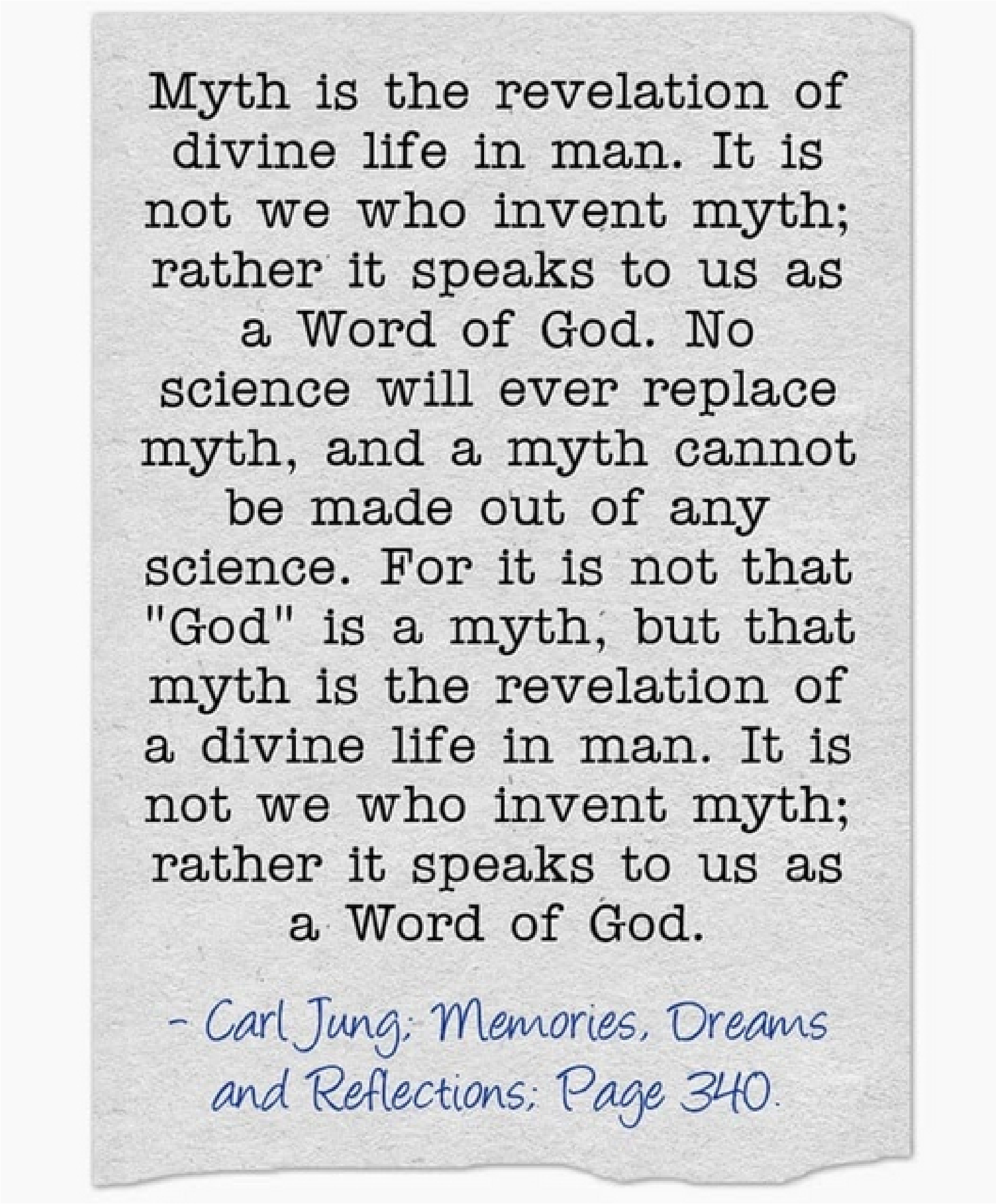

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God.

- Carl Jung; Memories, Dreams and Reflections; Page 340.

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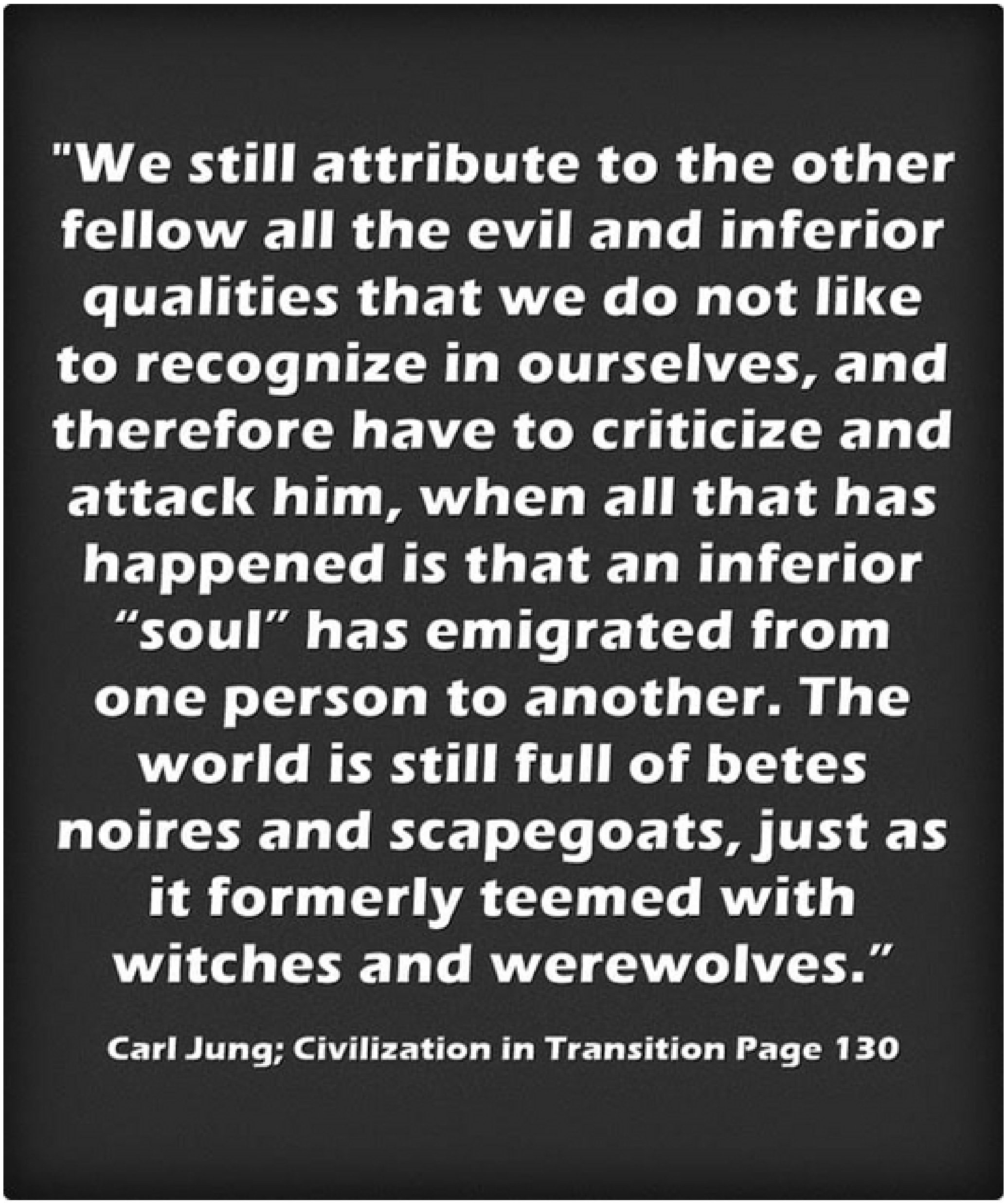

"We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves.”

Carl Jung; Civilization in Transition Page 130

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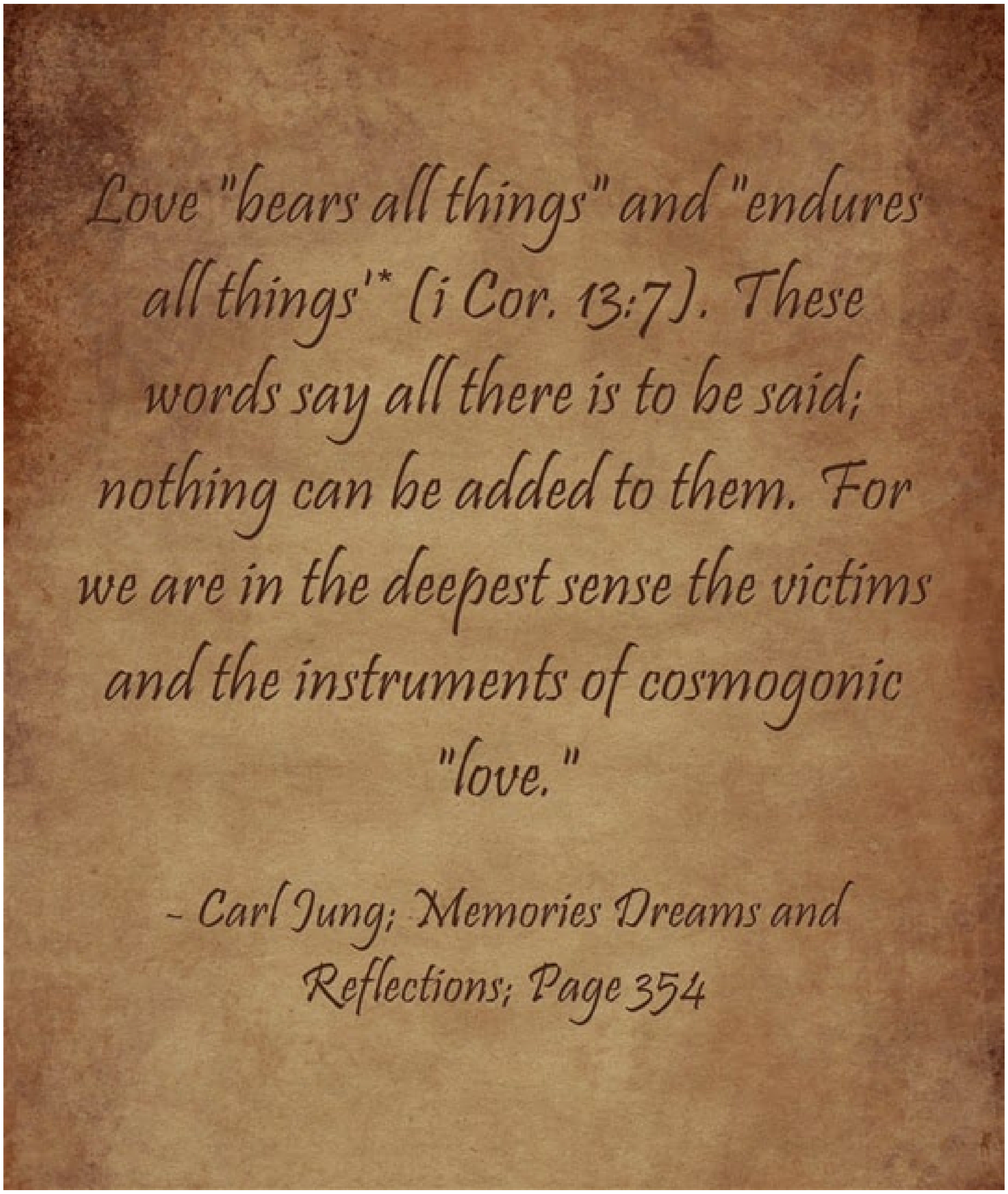
The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.



Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."

- Carl Jung; Memories Dreams and Reflections; Page 354

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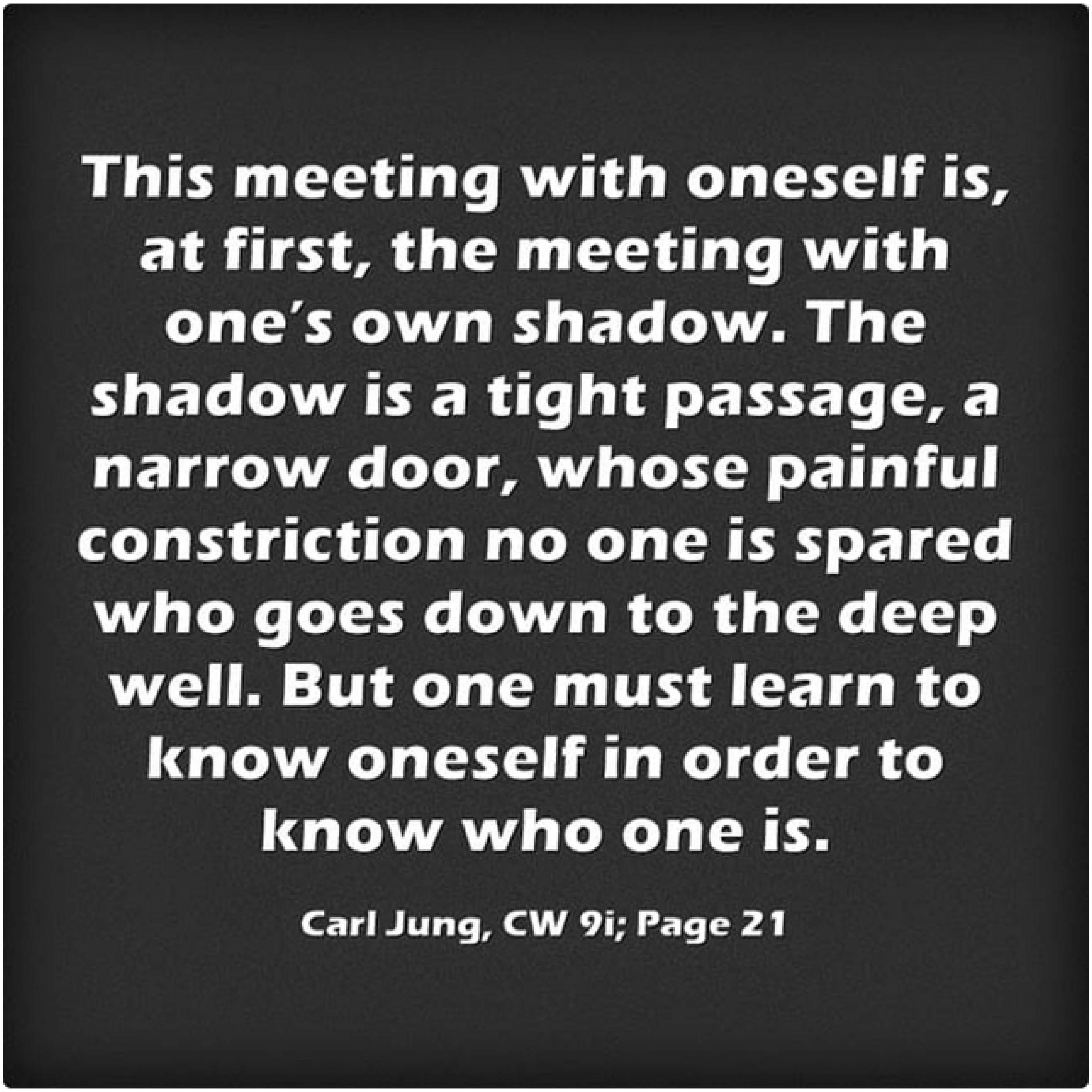

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is.

Carl Jung, CW 9i; Page 21

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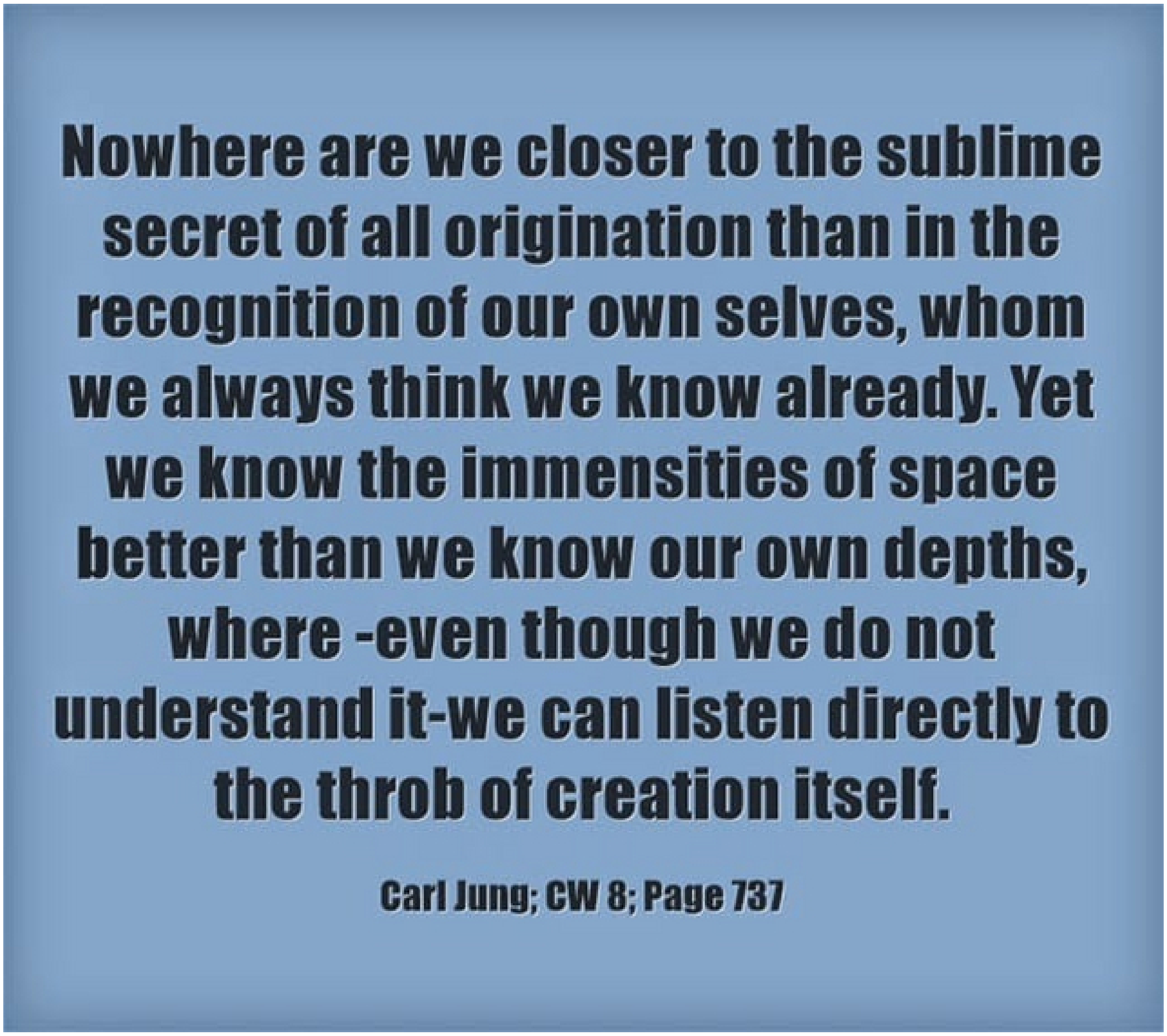

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself.

Carl Jung; CW 8; Page 737

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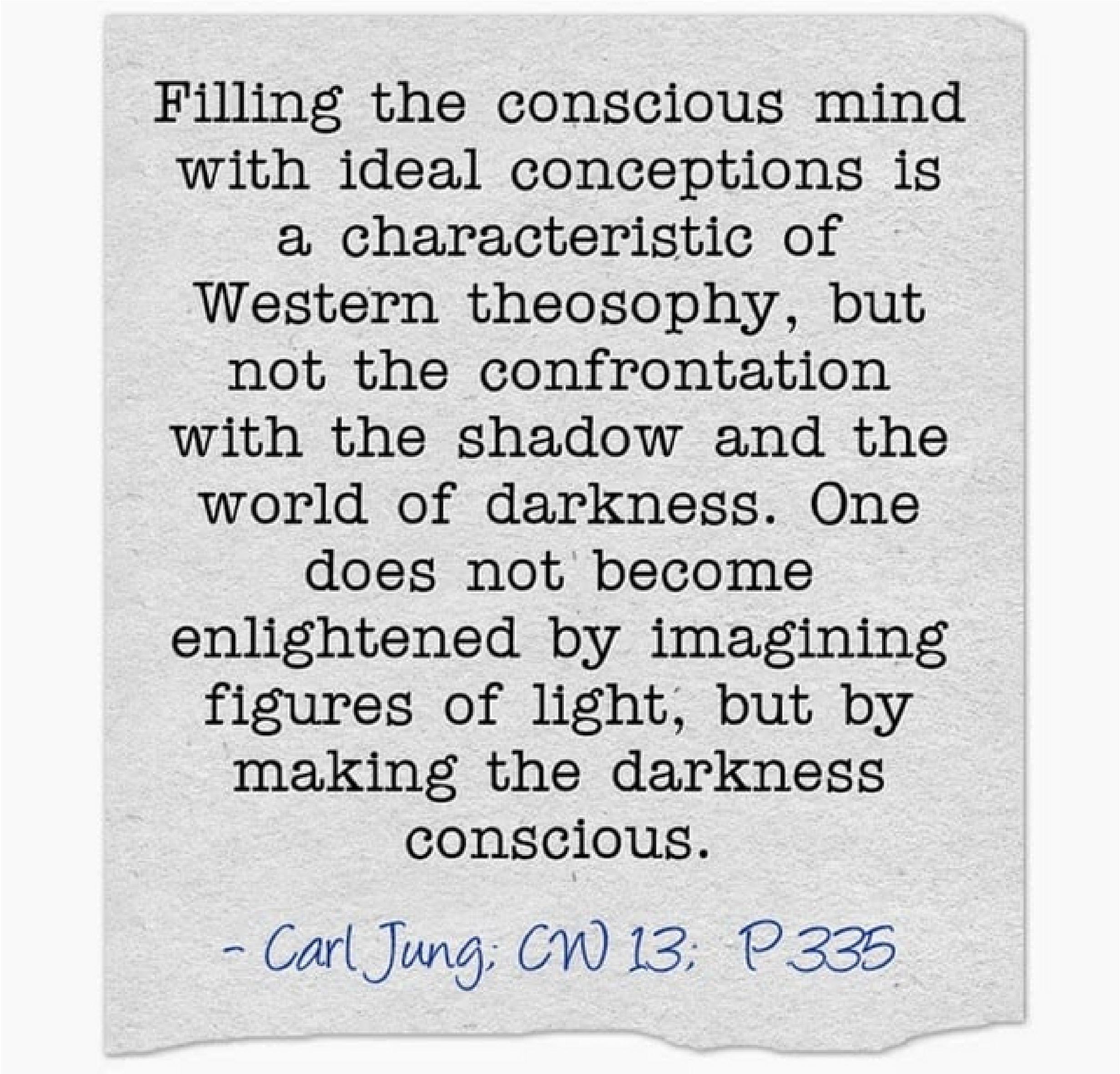

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.

- Carl Jung; CW 13; P.335

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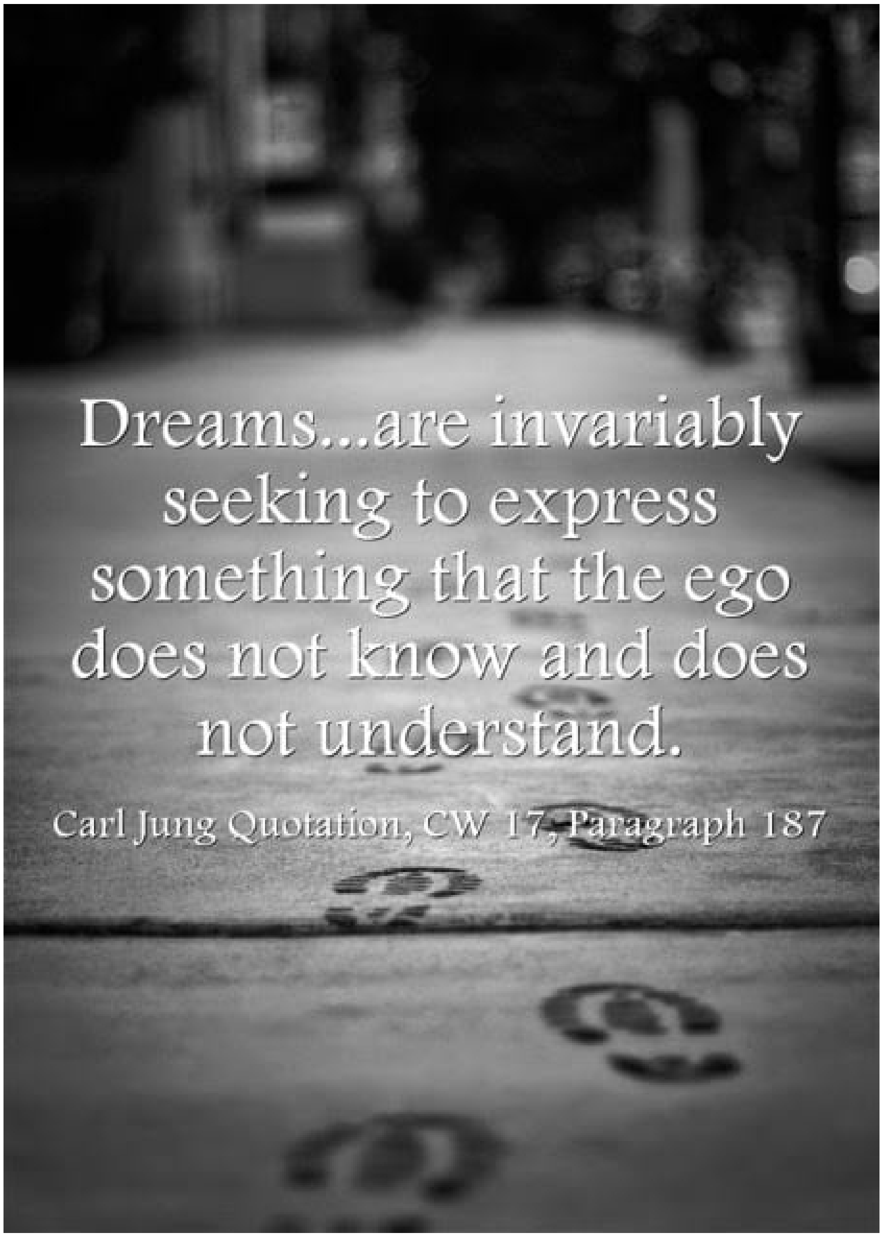
Dreams...are invariably seeking to express something that the ego does not know and does not understand.
Carl Jung Quotation, CW 17, Paragraph 187

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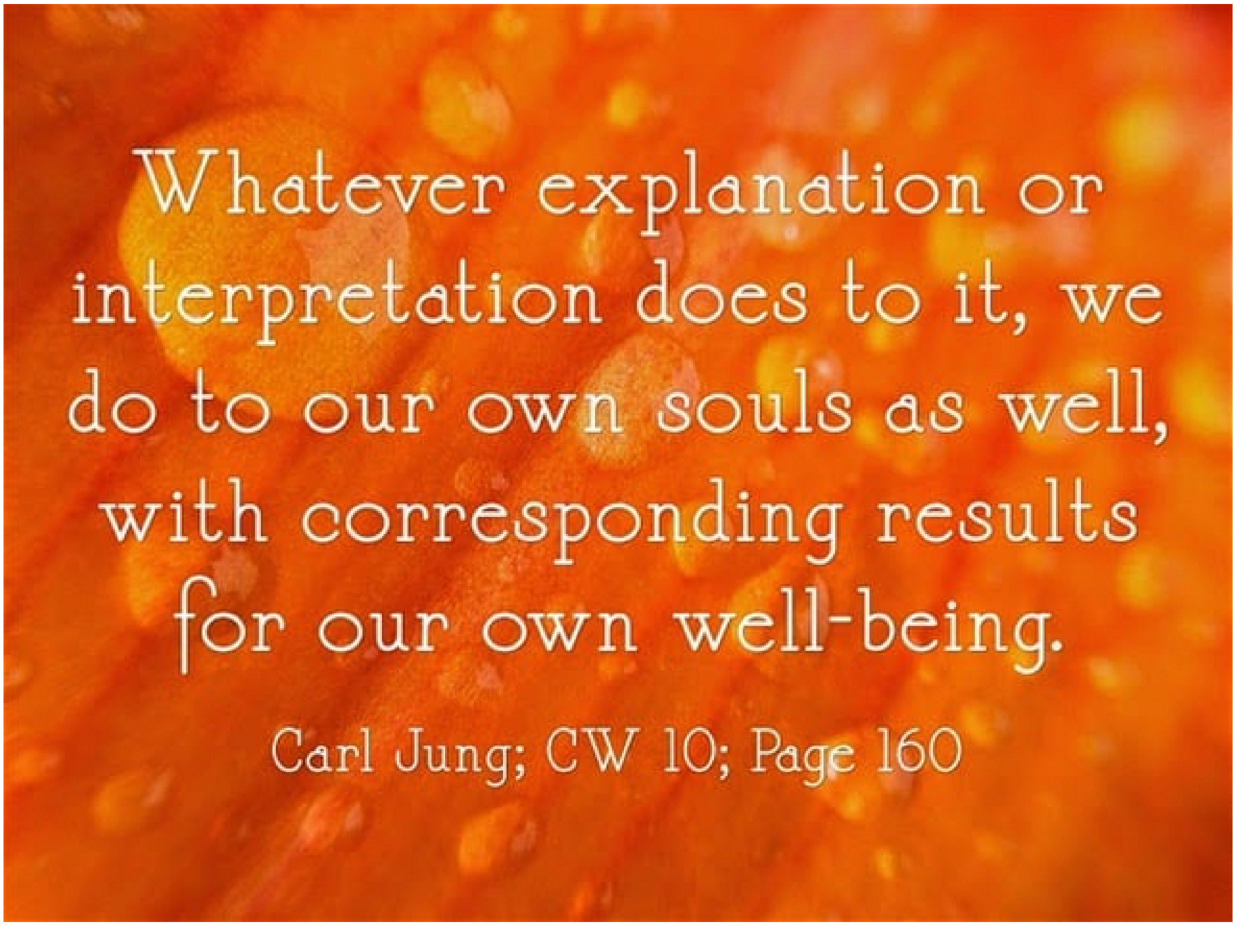
Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.
Carl Jung; CW 10; Page 160

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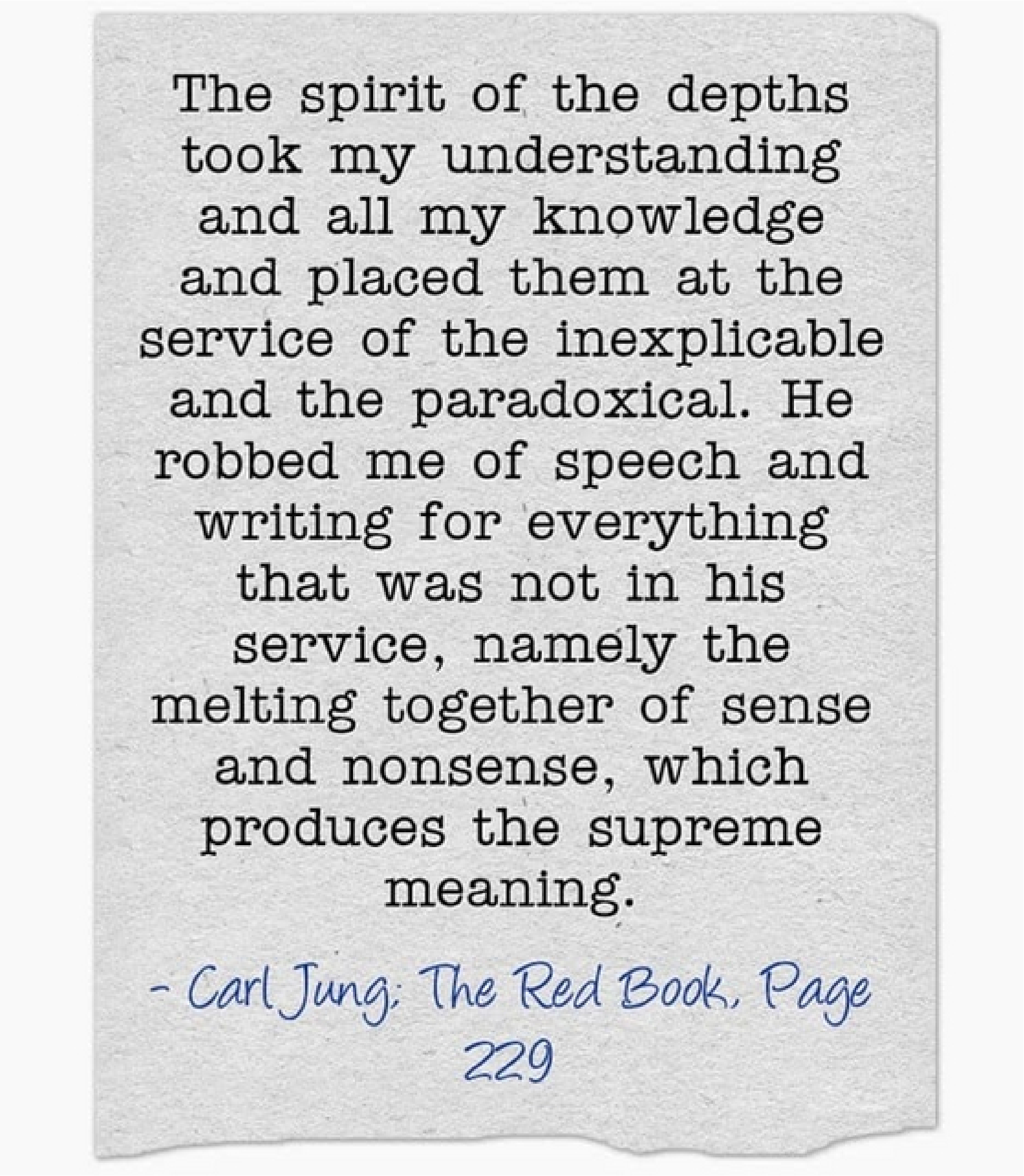

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

- Carl Jung; The Red Book, Page 229

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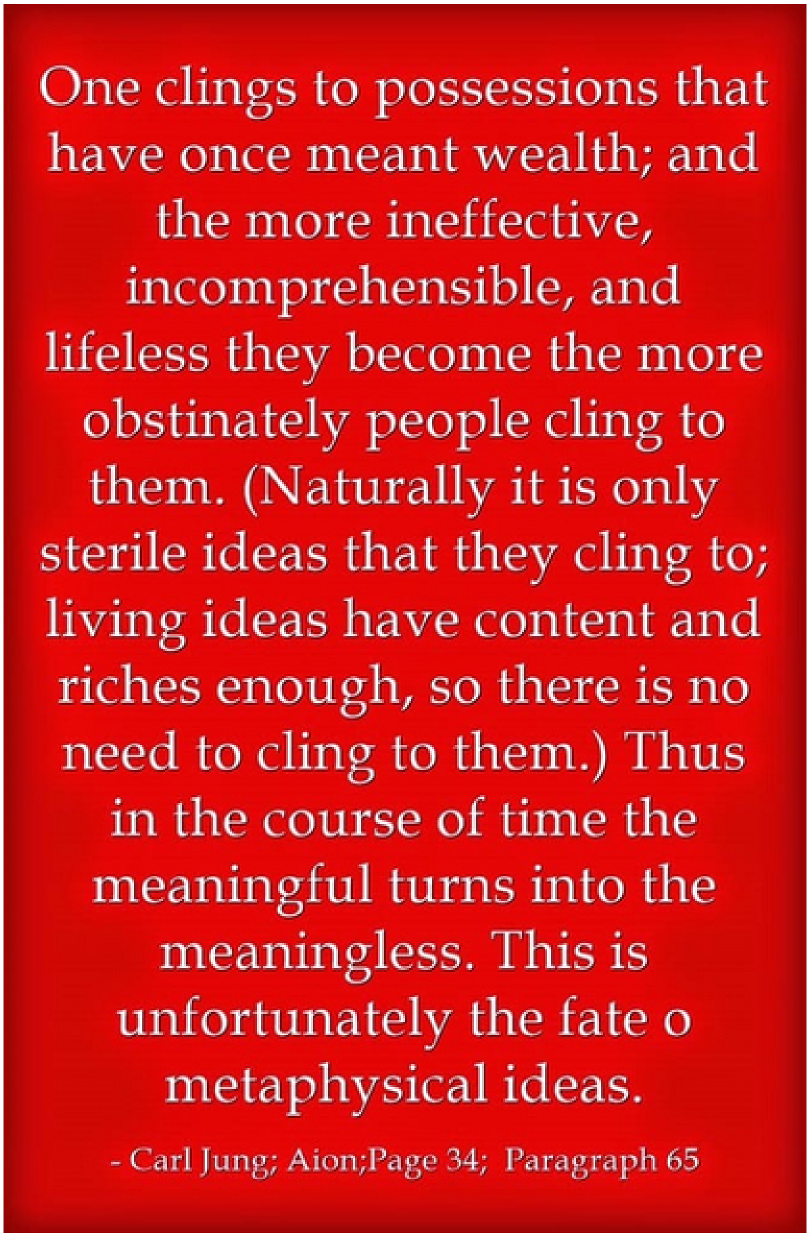

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate o metaphysical ideas.

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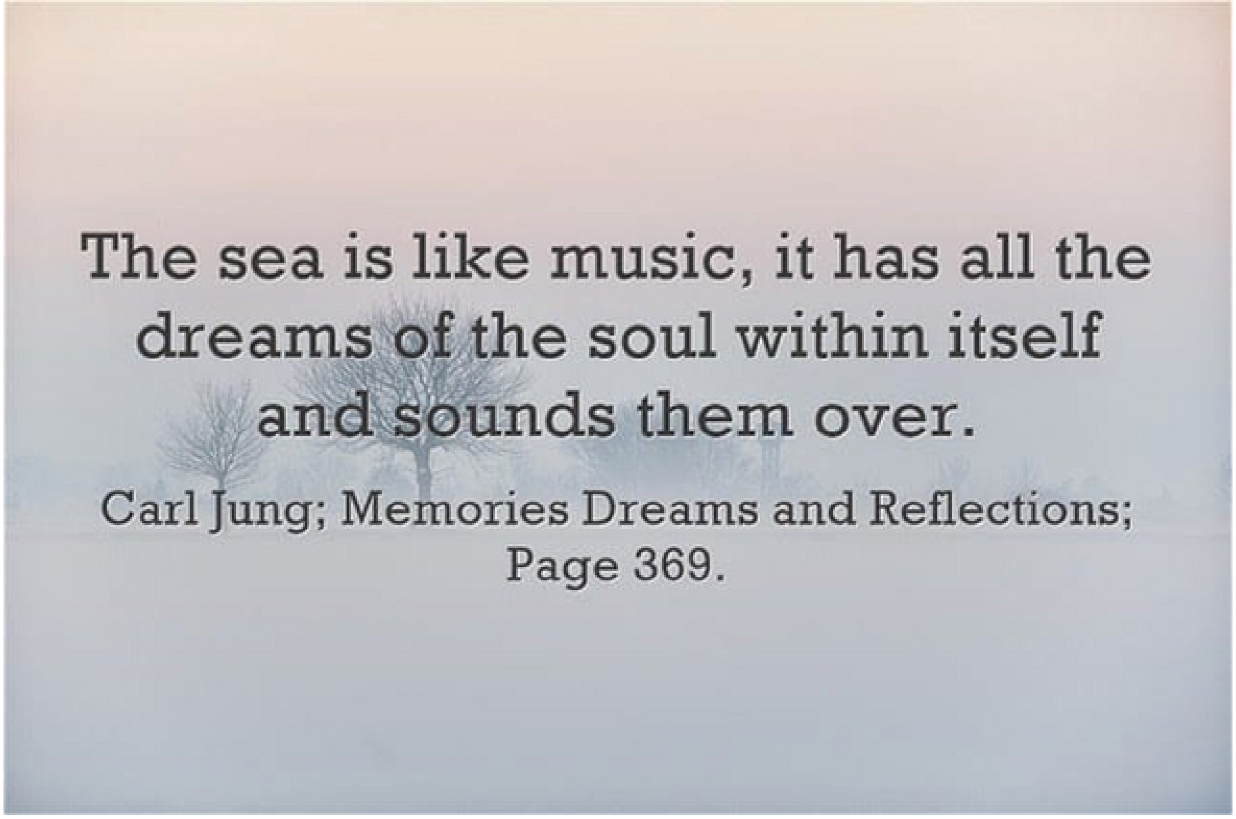

The sea is like music, it has all the dreams of the soul within itself and sounds them over.

Carl Jung; Memories Dreams and Reflections; Page 369.

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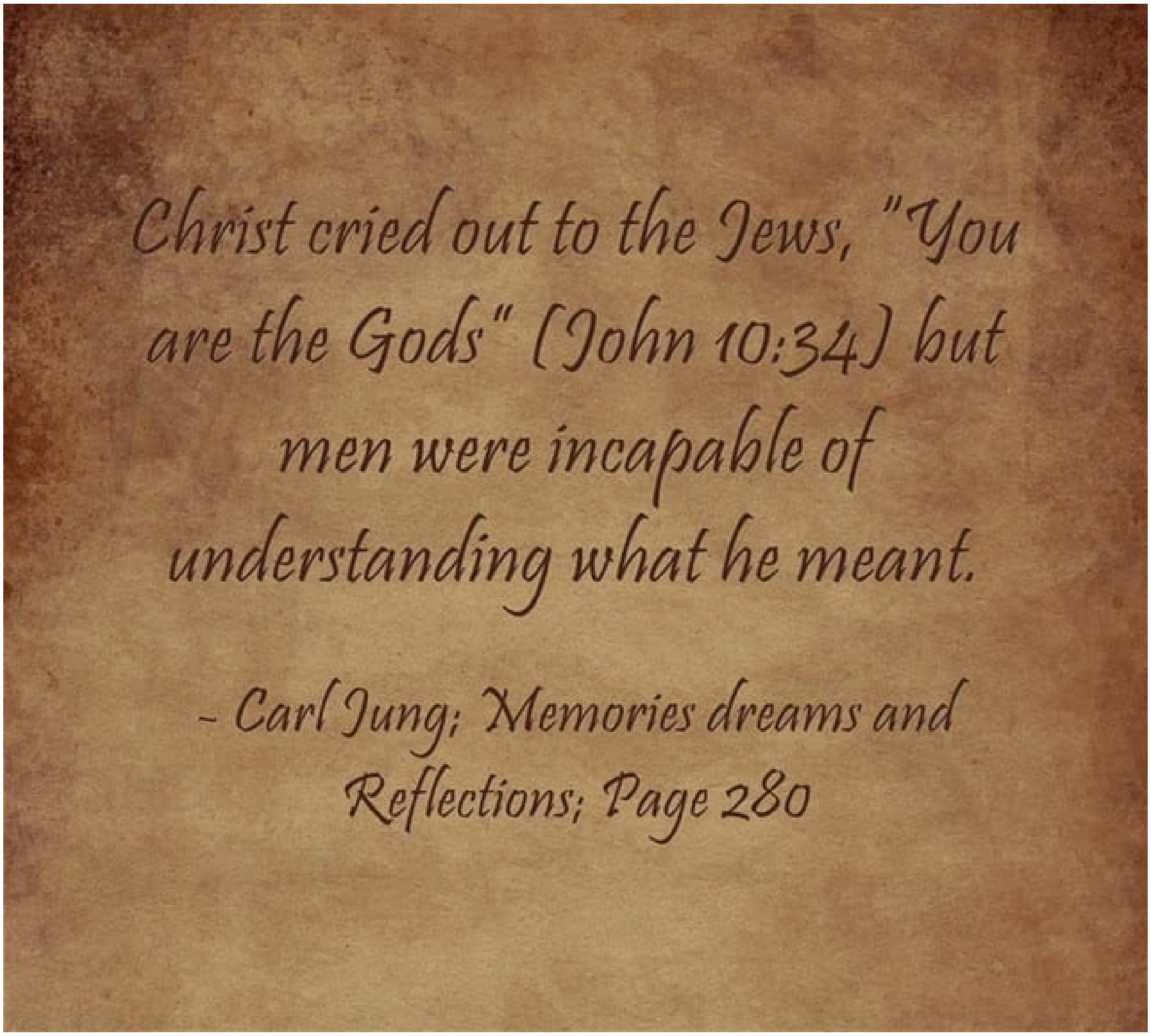

Christ cried out to the Jews, "You are the Gods" (John 10:34] but men were incapable of understanding what he meant.

- Carl Jung; Memories dreams and Reflections; Page 280

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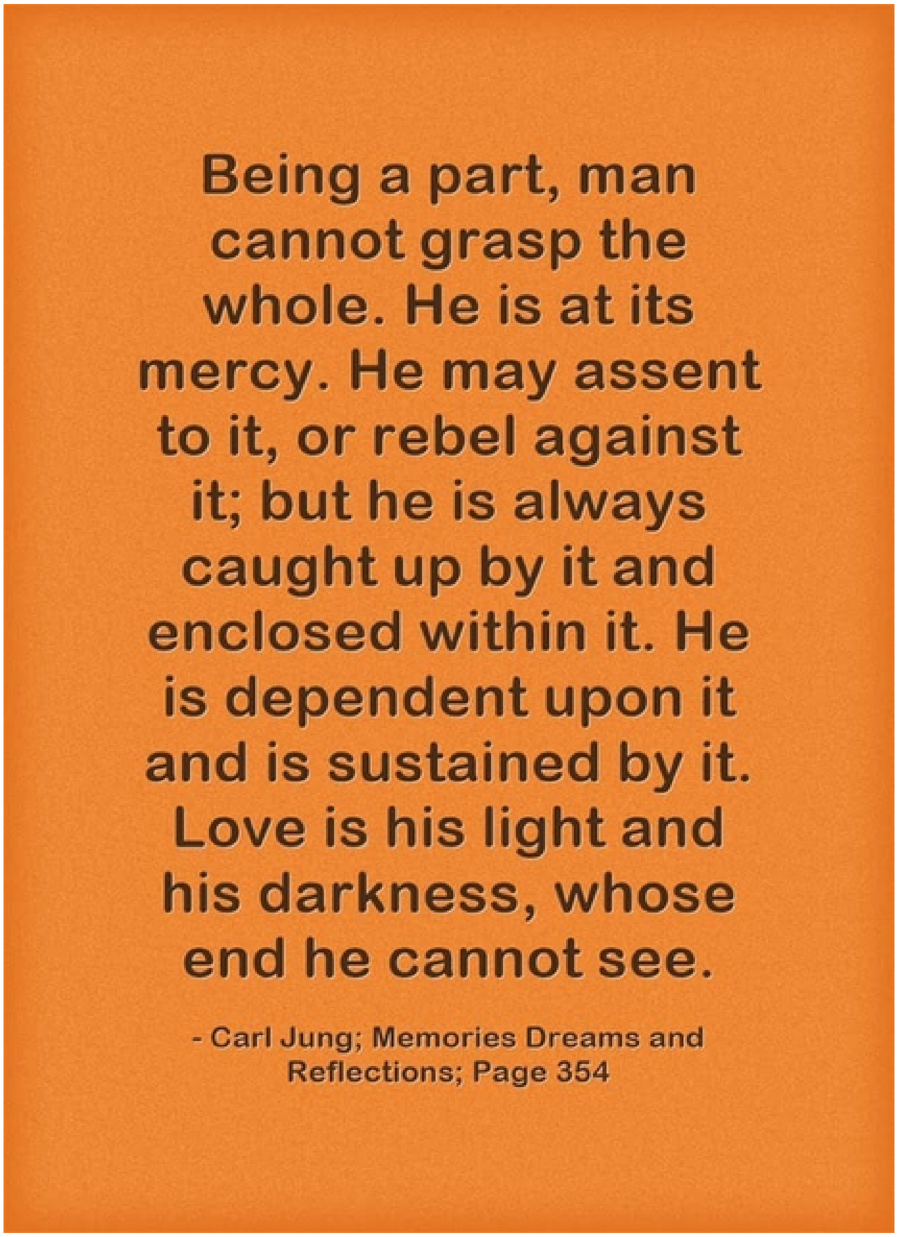

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see.

- Carl Jung; Memories Dreams and Reflections; Page 354

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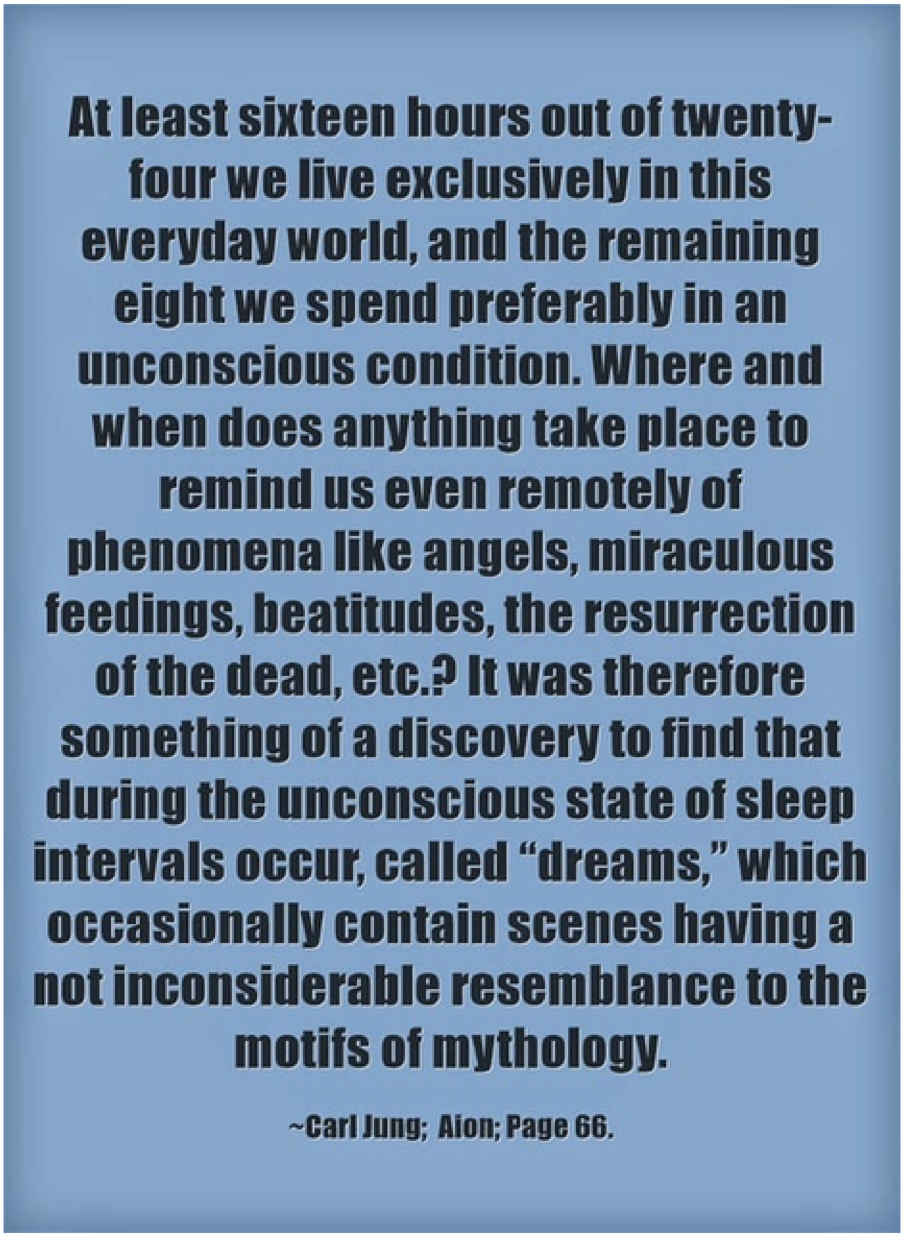

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called “dreams,” which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology.

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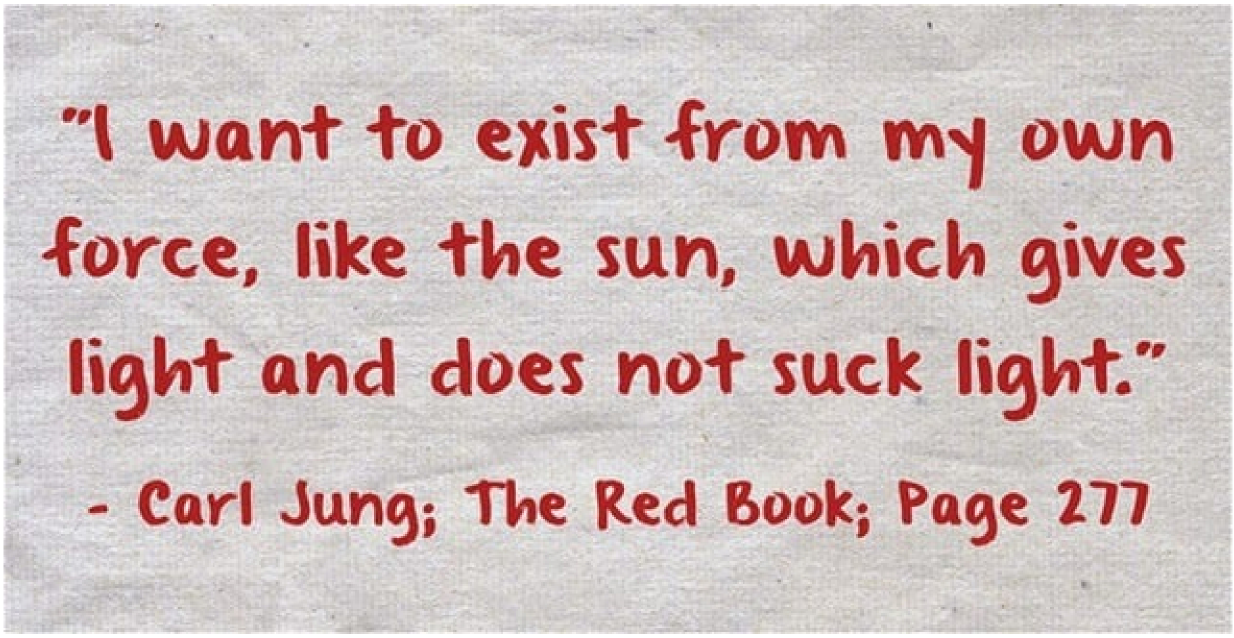

"I want to exist from my own force, like the sun, which gives light and does not suck light."

- Carl Jung; The Red Book; Page 277

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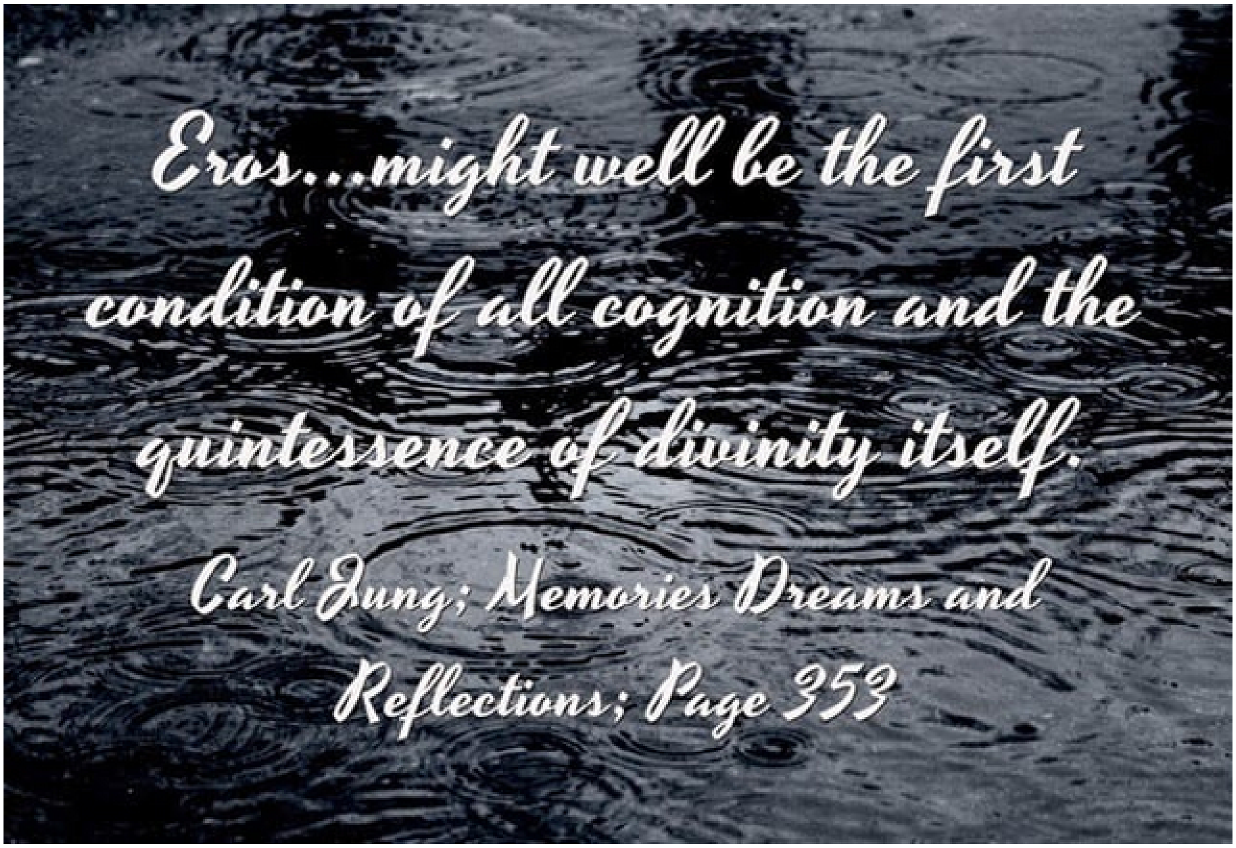

Eros...might well be the first condition of all cognition and the quintessence of divinity itself.

Carl Jung; Memories Dreams and Reflections; Page 353

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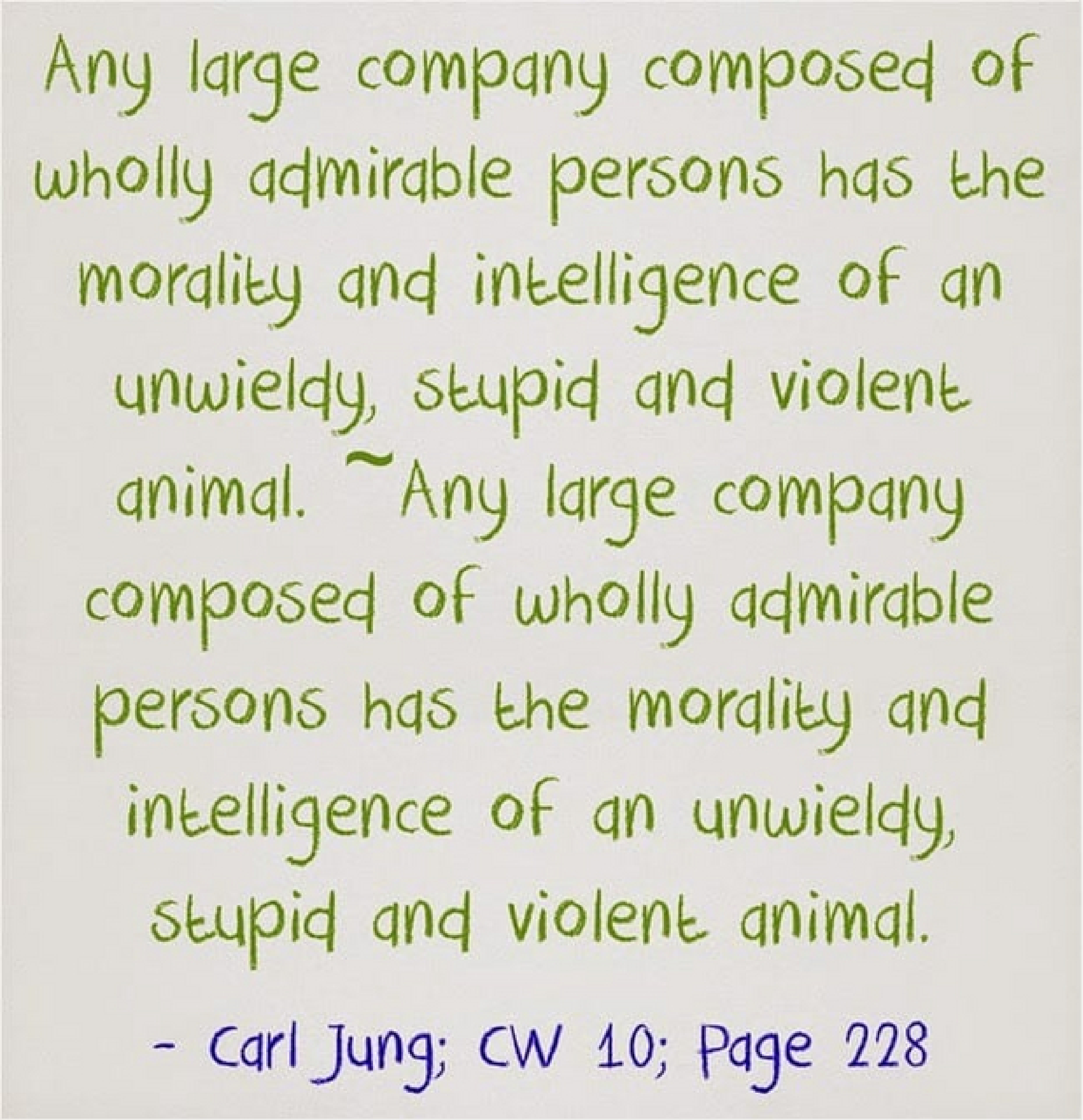

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. ~Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal.

- Carl Jung; CW 10; Page 228

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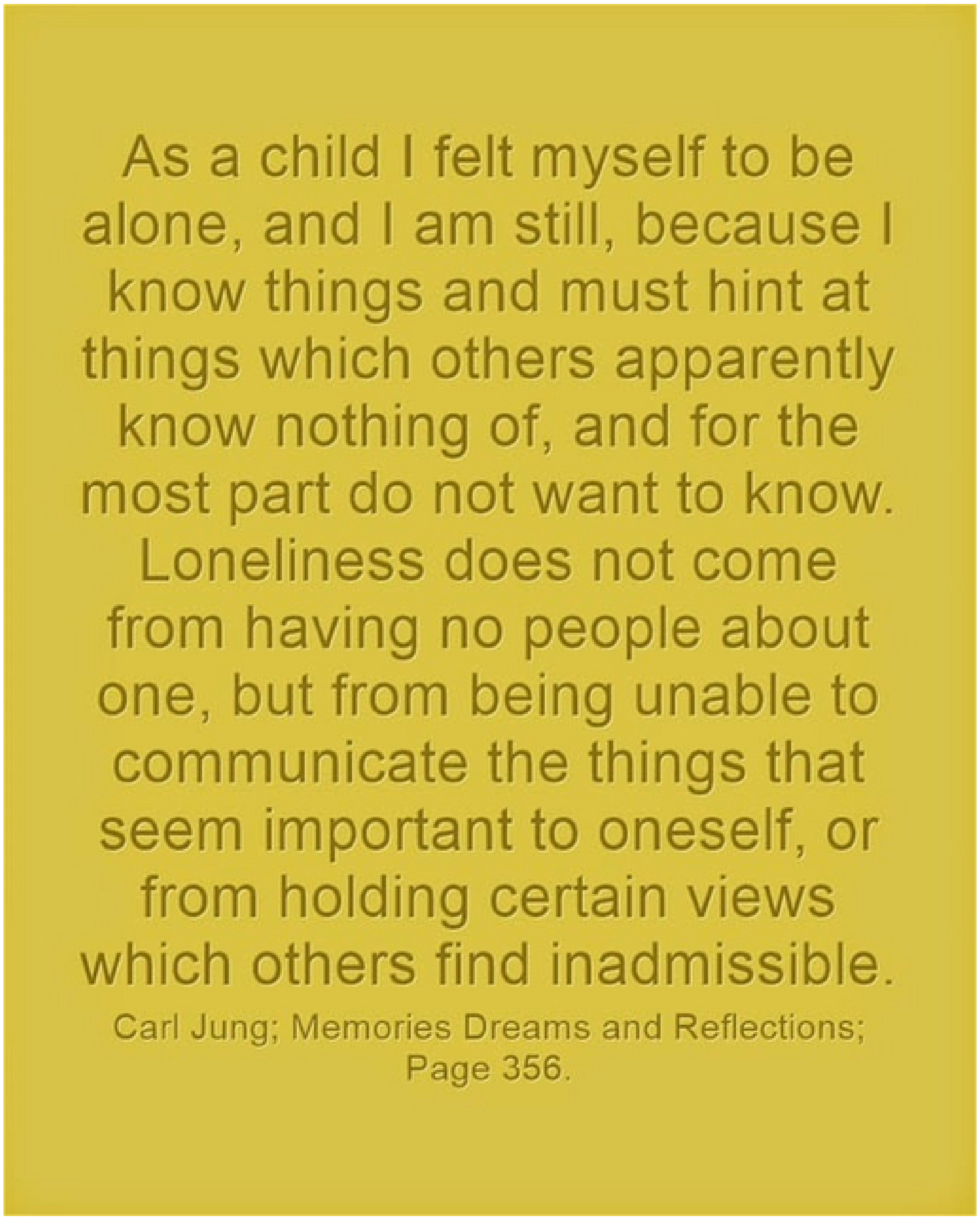

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

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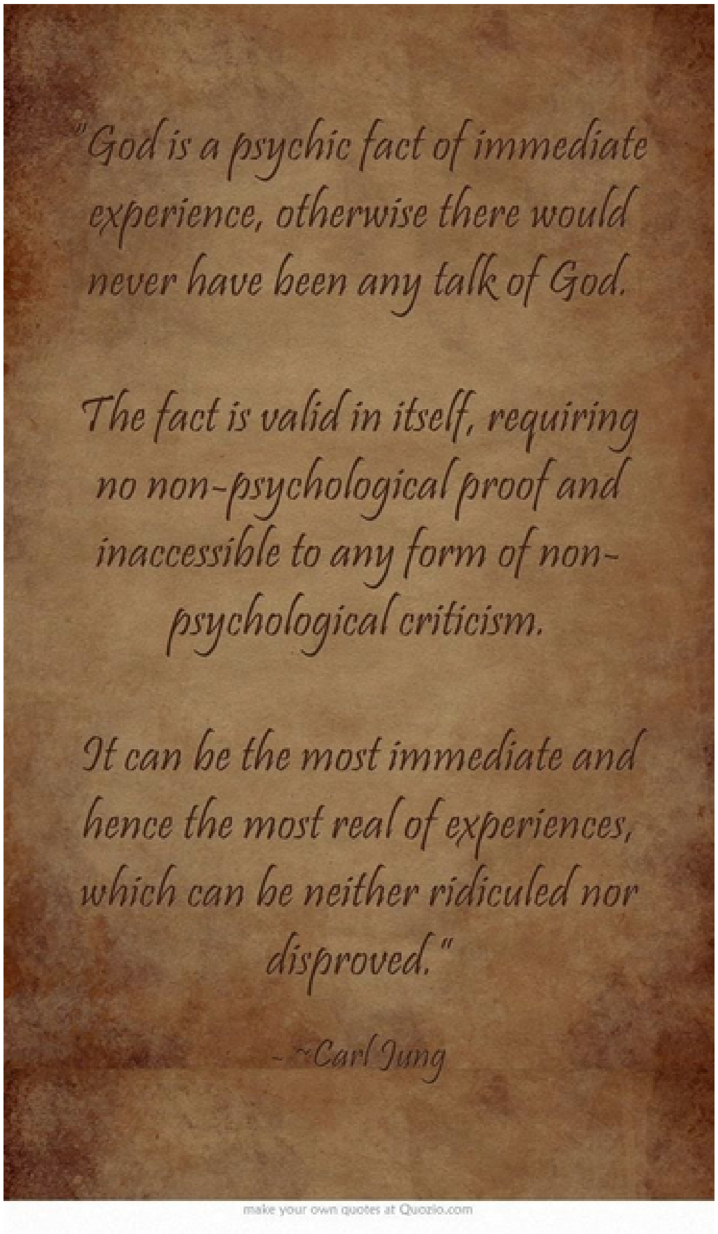

"God is a psychic fact of immediate experience, otherwise there would never have been any talk of God.

The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism.

It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved."

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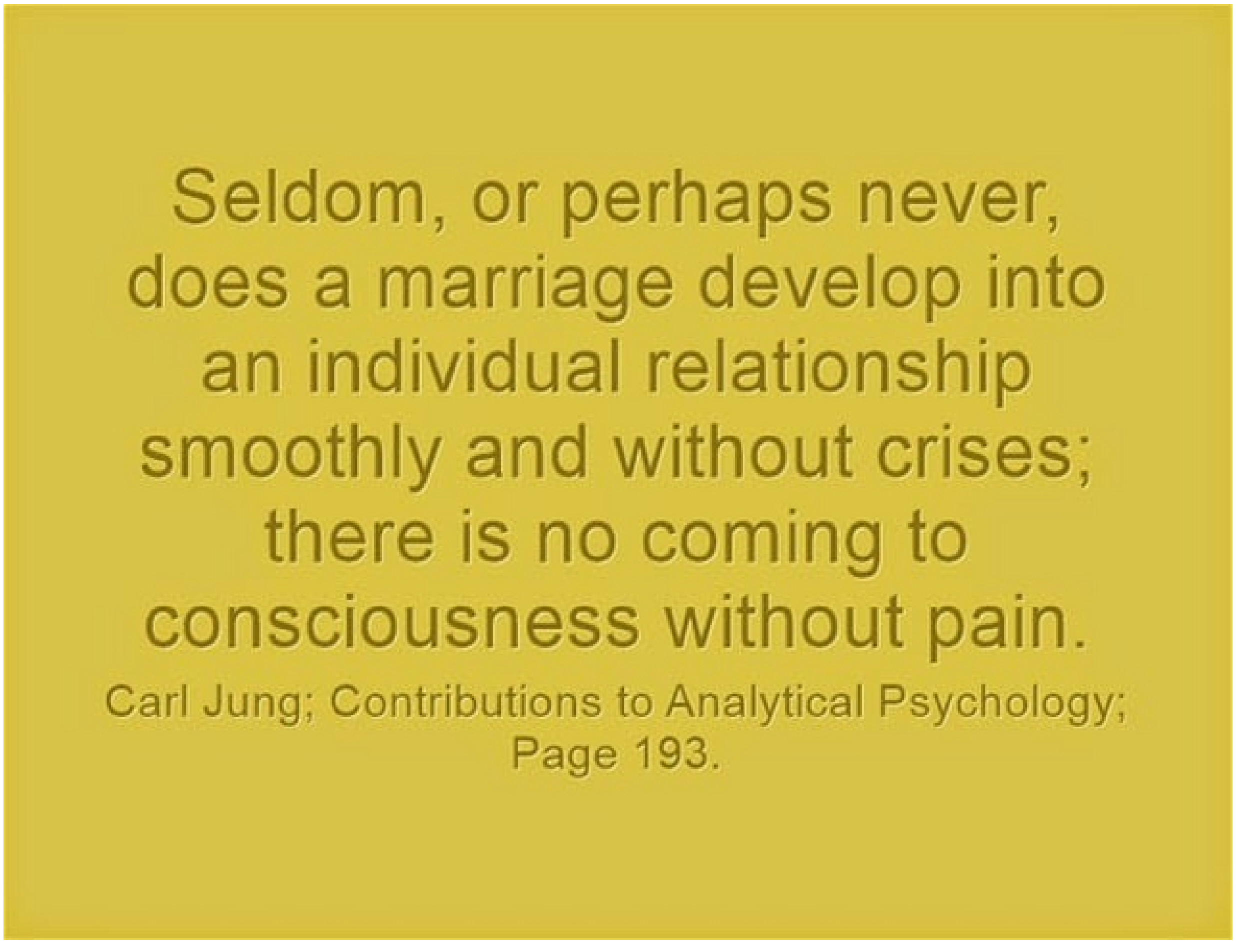

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain.

Carl Jung; Contributions to Analytical Psychology; Page 193.

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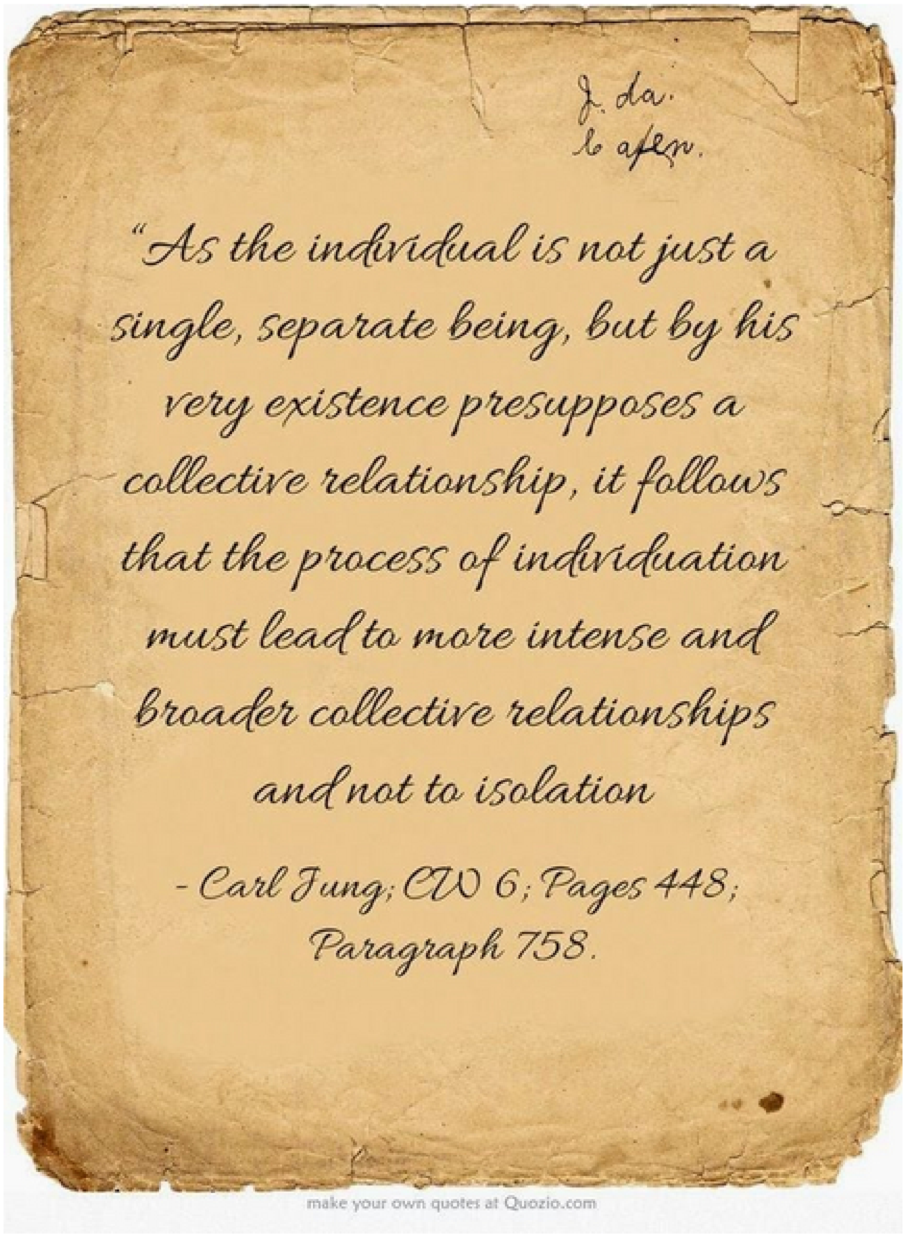

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"As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation

- Carl Jung; CW 6; Pages 448; Paragraph 758.

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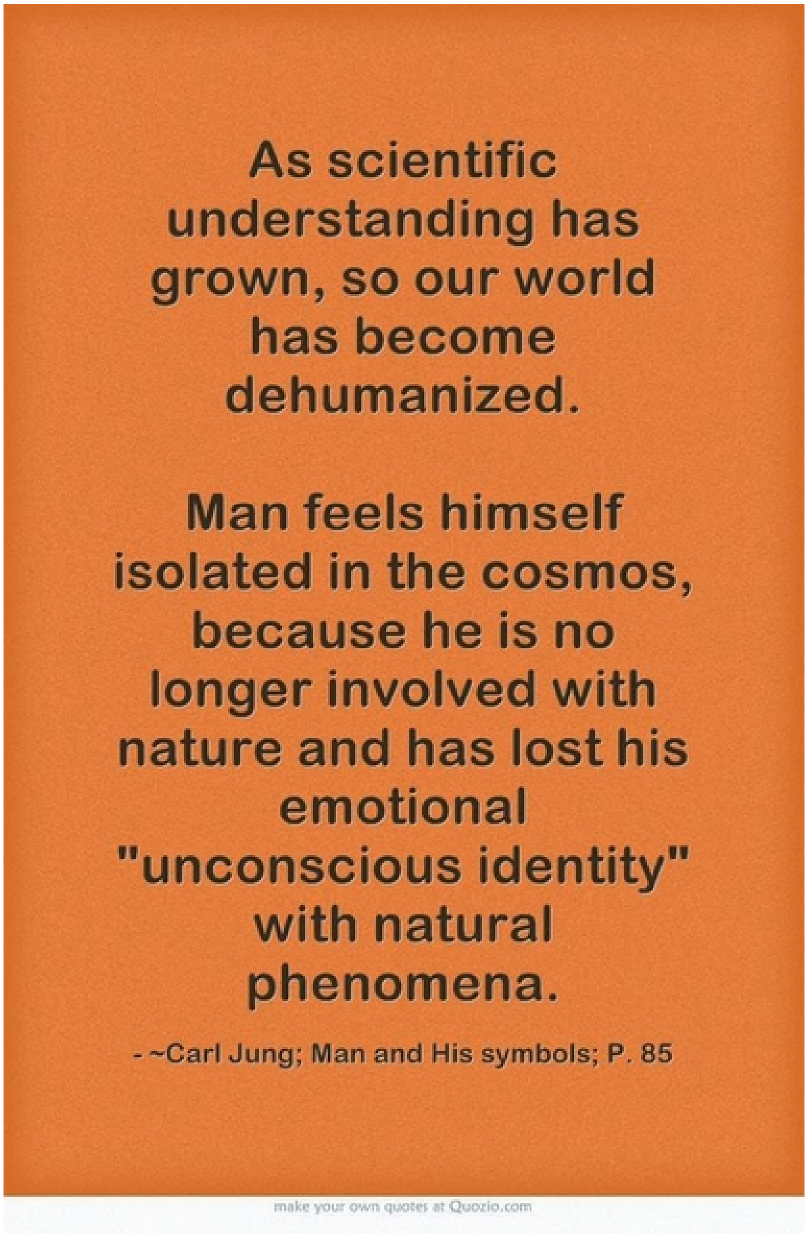

As scientific understanding has grown, so our world has become dehumanized.

Man feels himself isolated in the cosmos, because he is no longer involved with nature and has lost his emotional "unconscious identity" with natural phenomena.

- ~Carl Jung; Man and His symbols; P. 85

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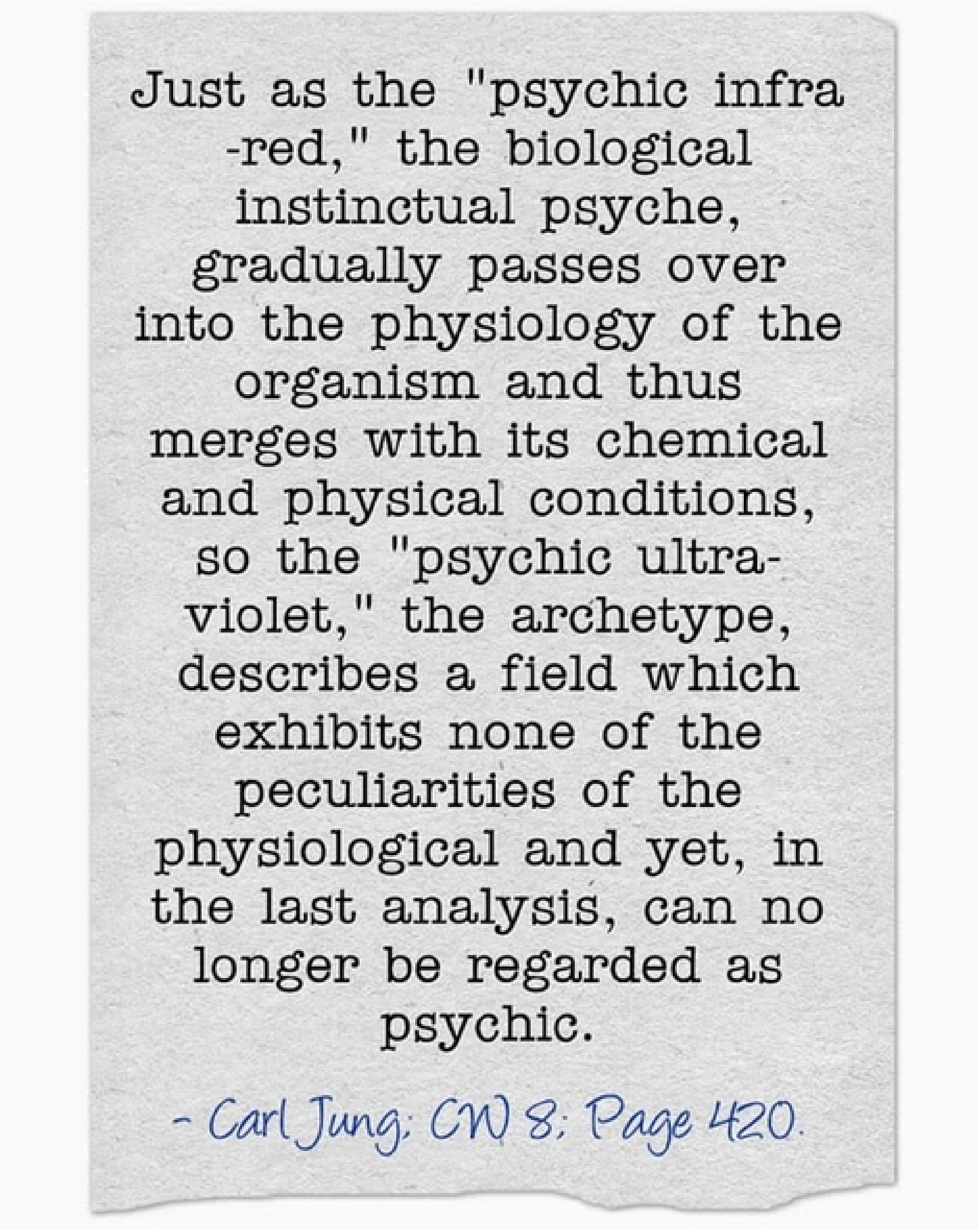

Just as the "psychic infra -red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic.

- Carl Jung; CW 8; Page 420.

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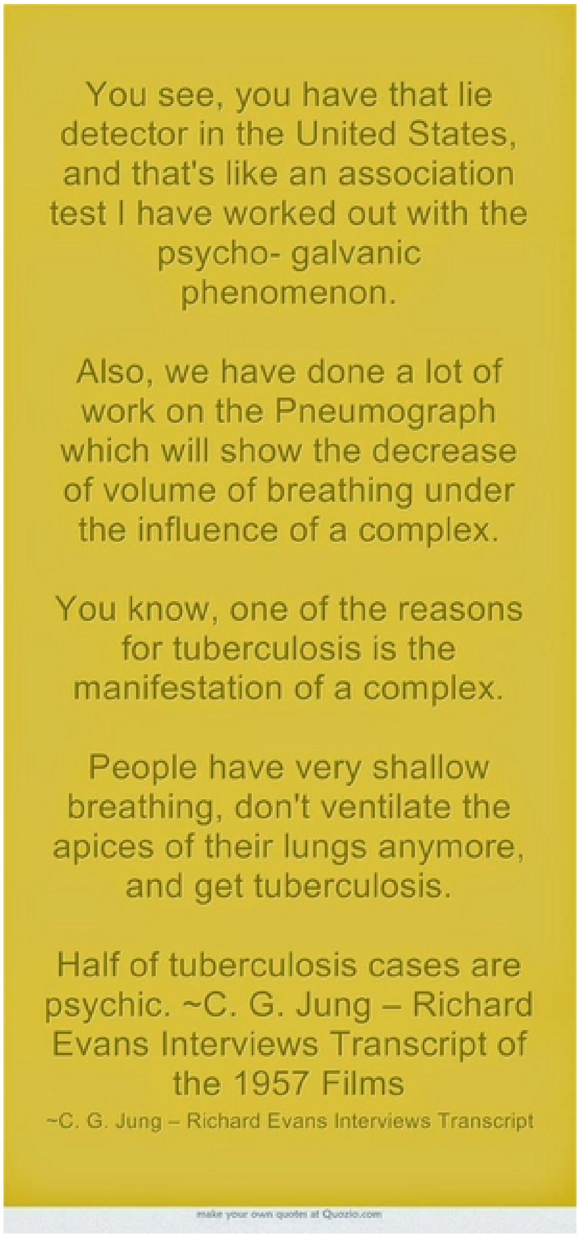

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho- galvanic phenomenon.

Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex.

You know, one of the reasons for tuberculosis is the manifestation of a complex.

People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis.

Half of tuberculosis cases are psychic. ~C. G. Jung – Richard Evans Interviews Transcript of the 1957 Films

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[1019]

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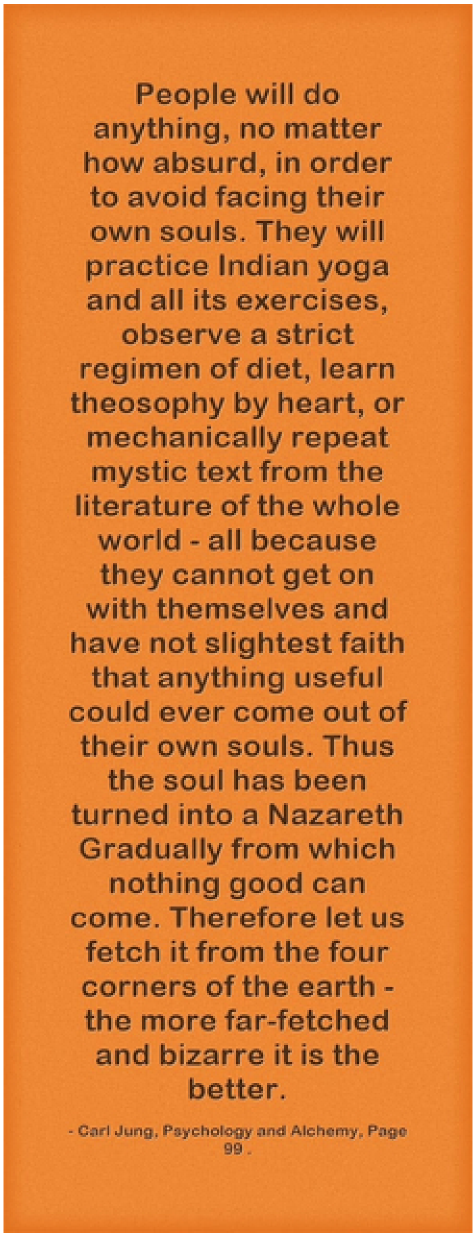

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better.

- Carl Jung, Psychology and Alchemy, Page 99 .

[1020]

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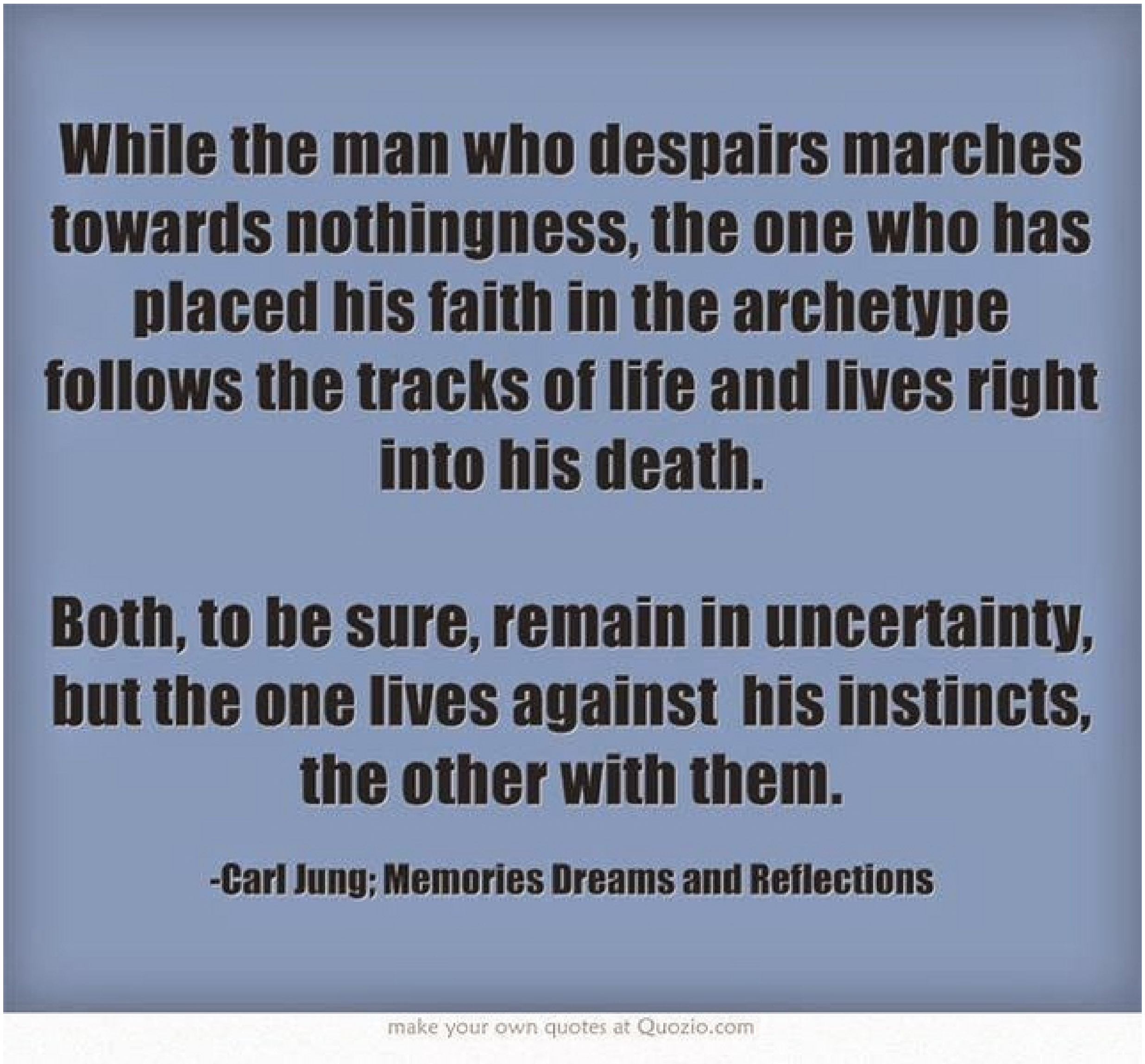

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.

Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them.

-Carl Jung; Memories Dreams and Reflections

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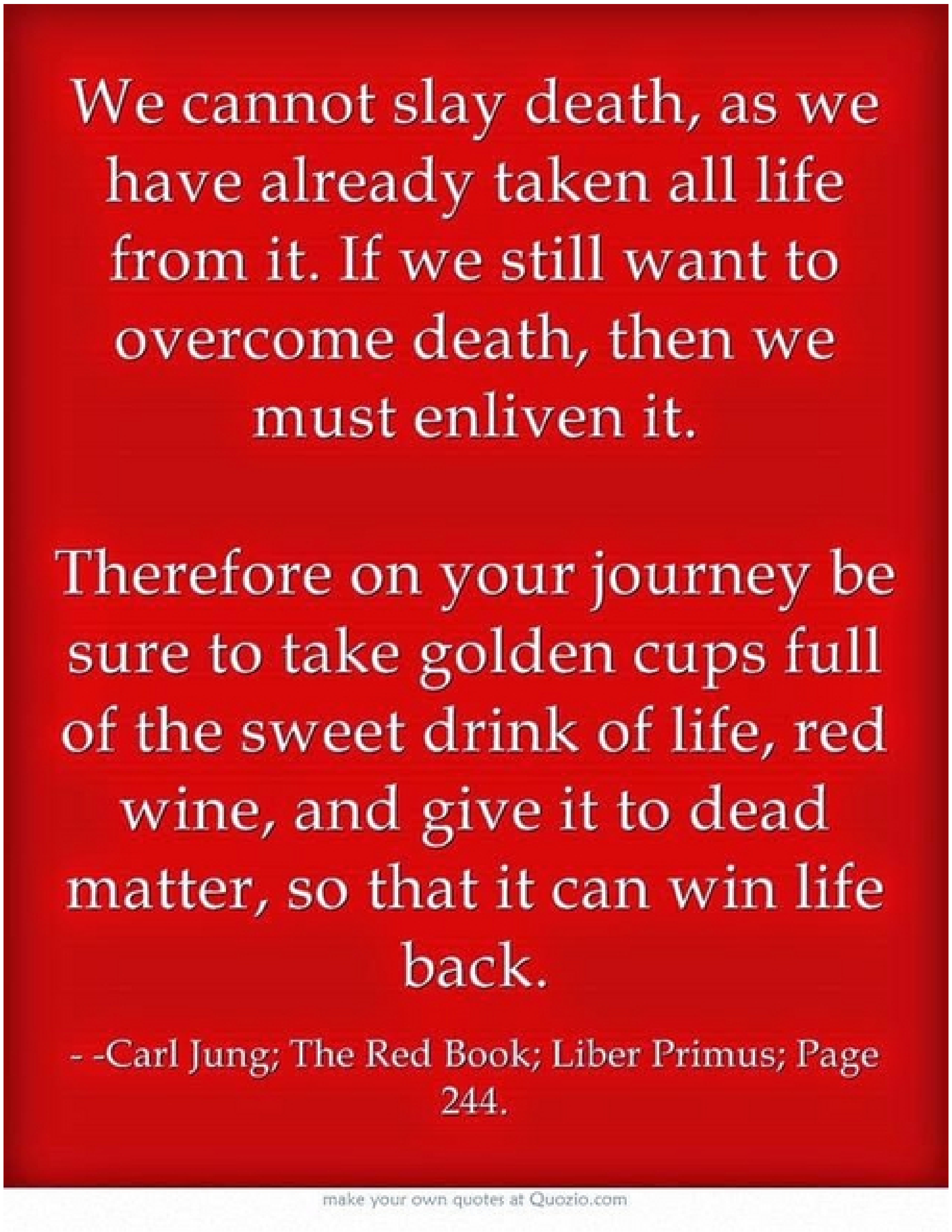

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.

Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back.

- -Carl Jung; The Red Book; Liber Primus; Page 244.

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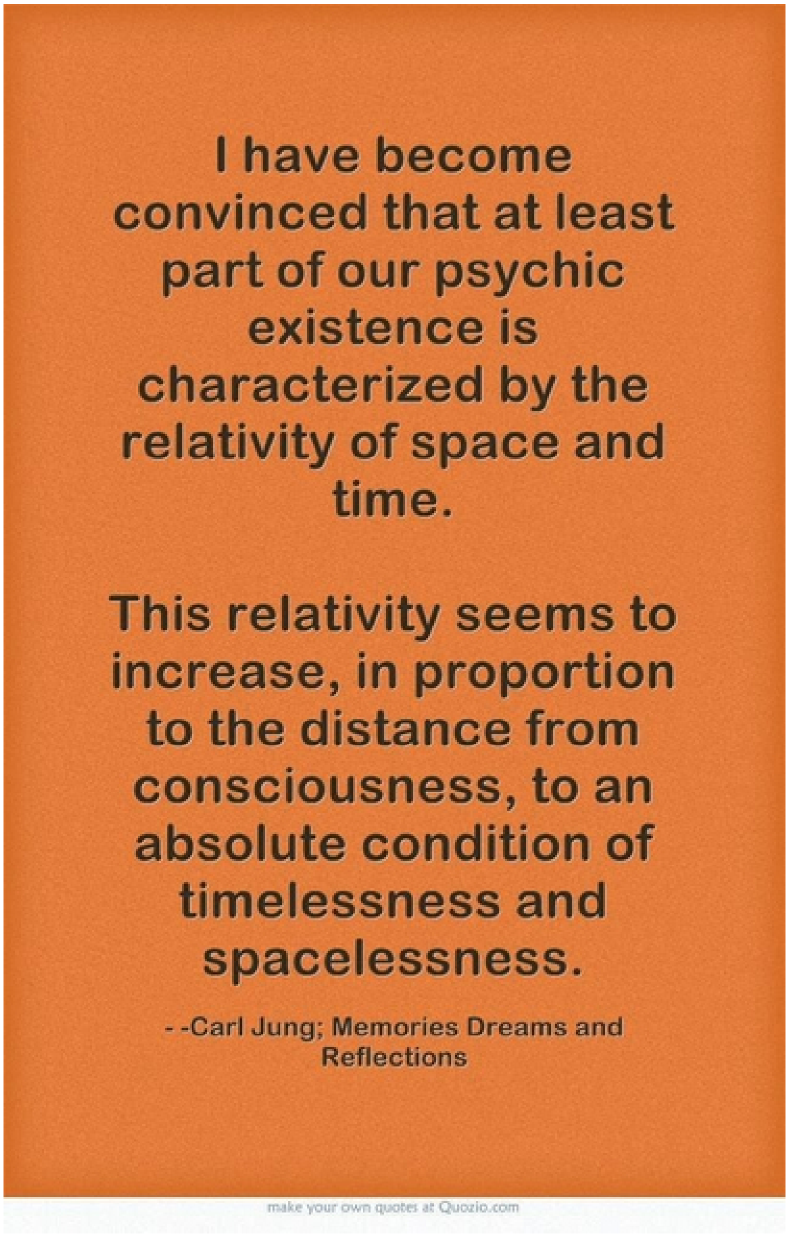
We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.



I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time.

This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness.

- -Carl Jung; Memories Dreams and Reflections

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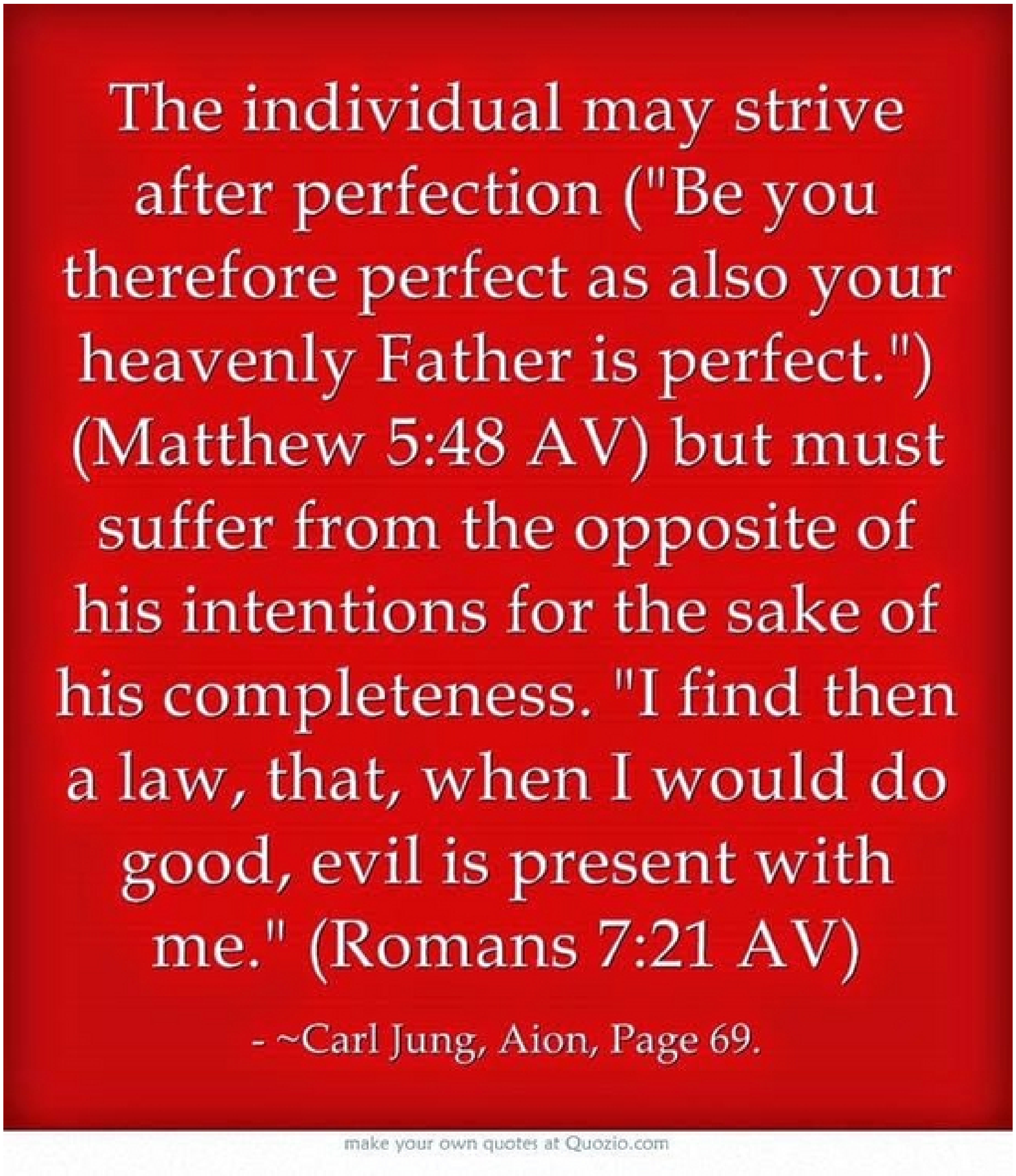

The individual may strive after perfection ("Be you therefore perfect as also your heavenly Father is perfect.") (Matthew 5:48 AV) but must suffer from the opposite of his intentions for the sake of his completeness. "I find then a law, that, when I would do good, evil is present with me." (Romans 7:21 AV)

- ~Carl Jung, Aion, Page 69.

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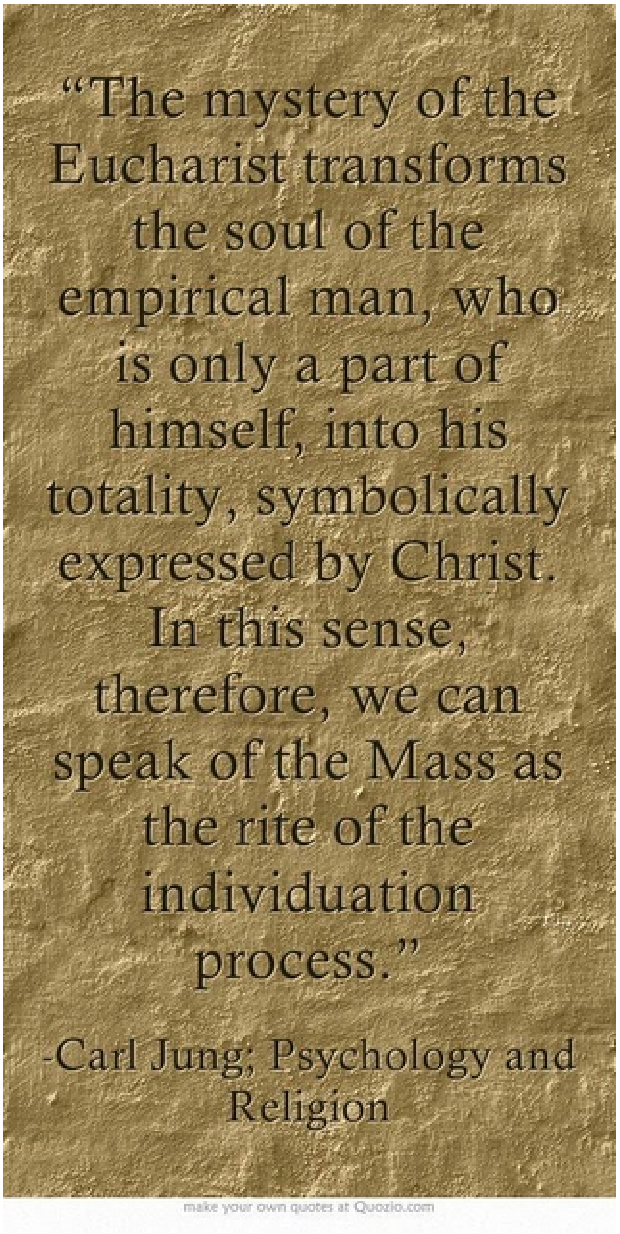
The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]



"The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process."

-Carl Jung; Psychology and Religion

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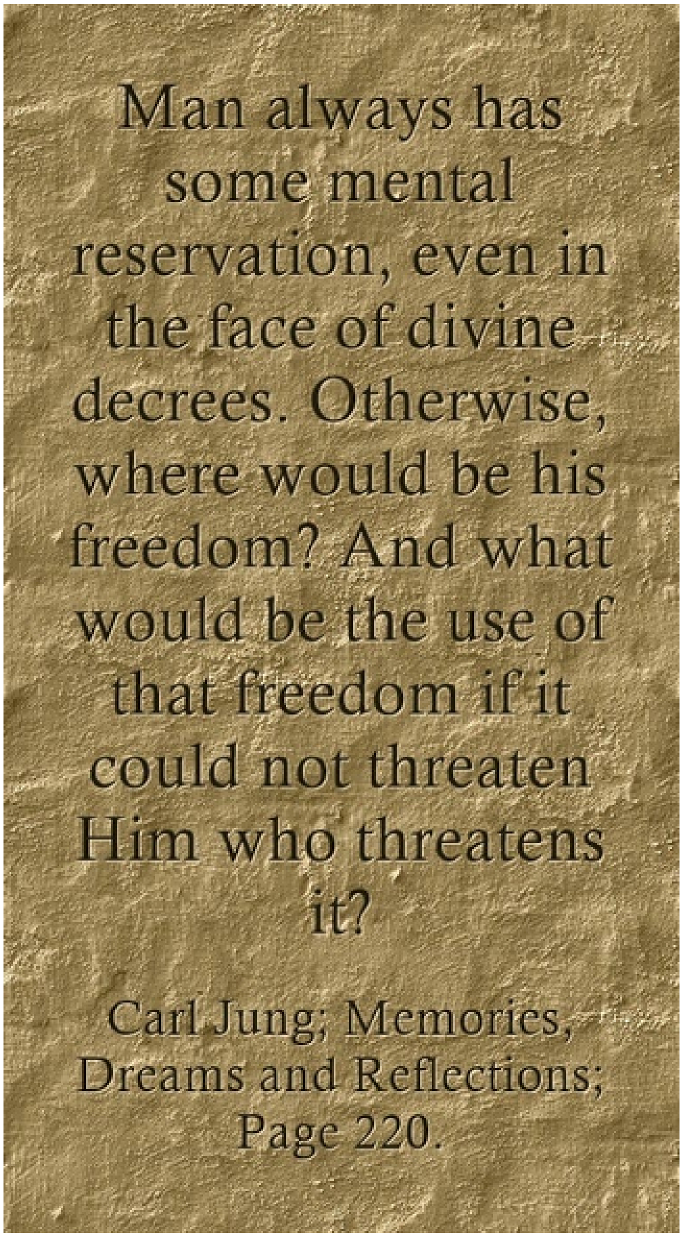

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?

Carl Jung; Memories, Dreams and Reflections; Page 220.

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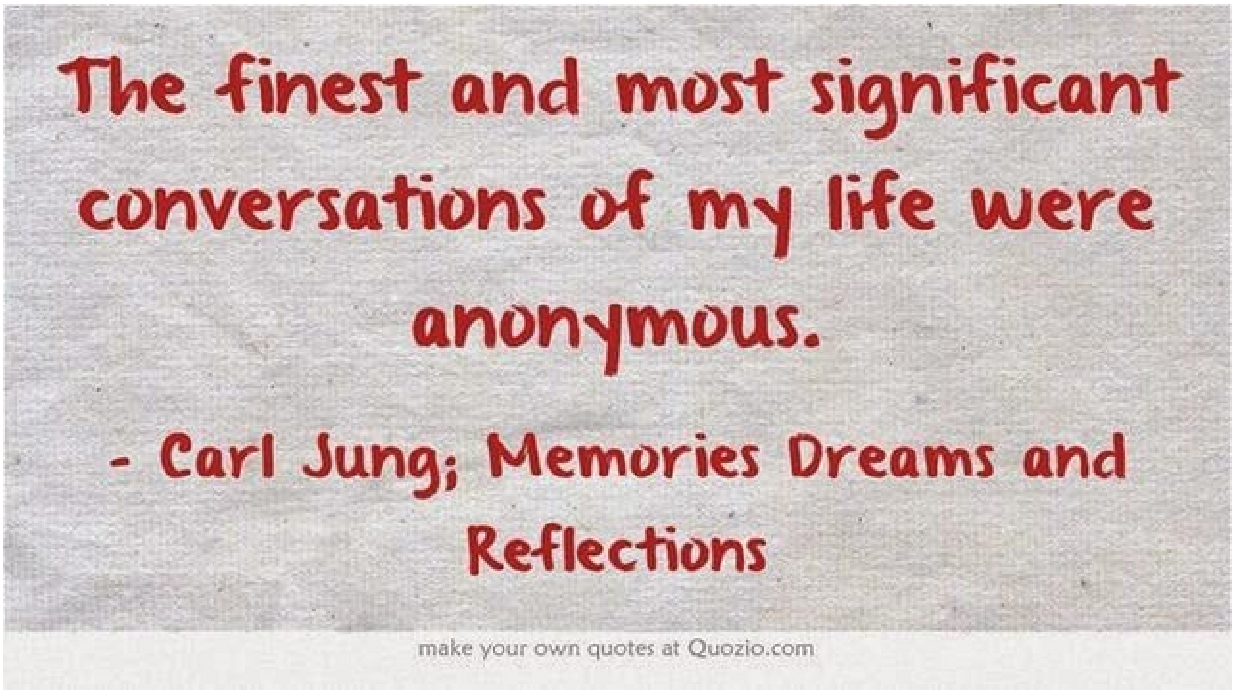
The finest and most significant conversations of my life were anonymous.

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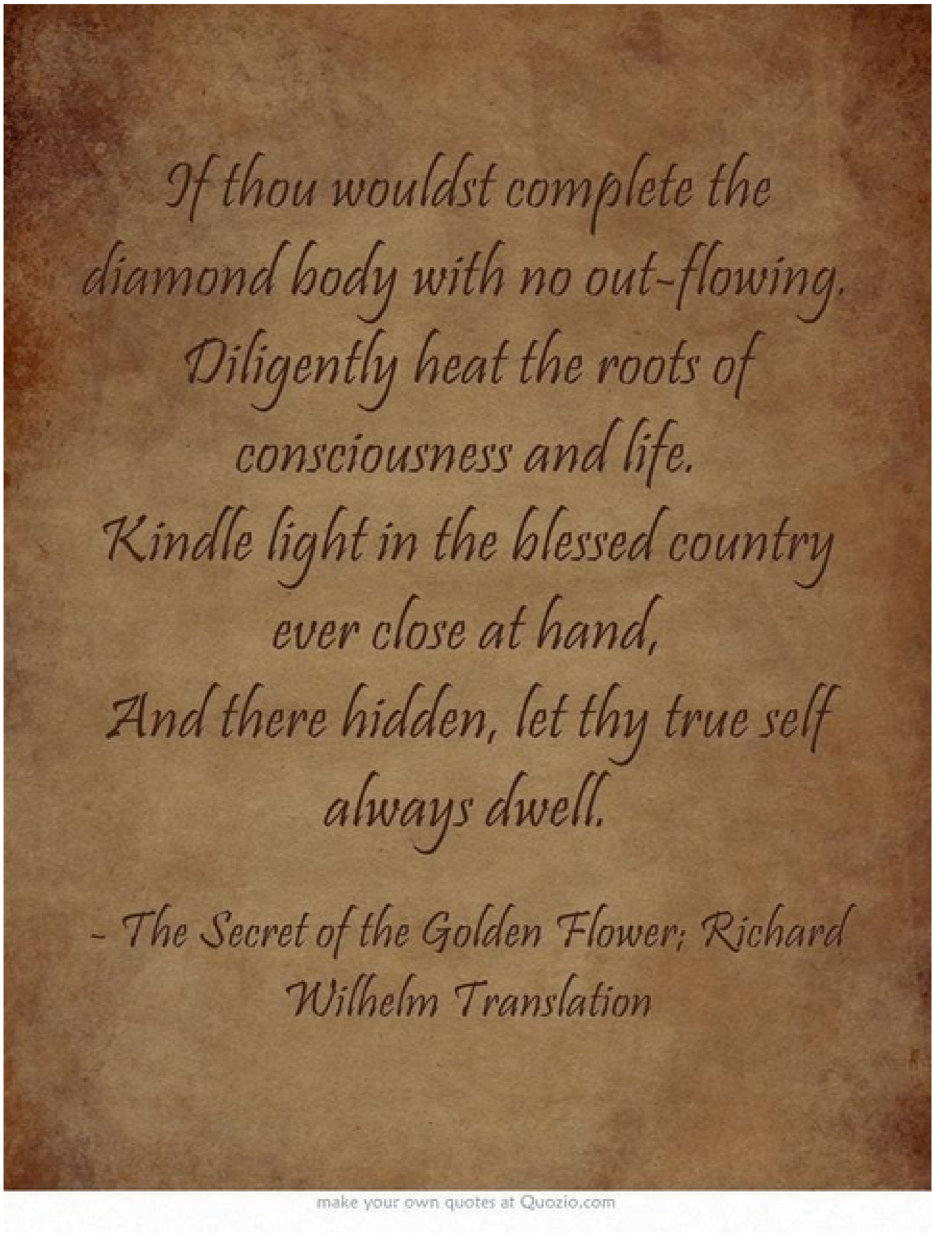

If thou wouldst complete the
diamond body with no out-flowing.
Diligently heat the roots of
consciousness and life.
Kindle light in the blessed country
ever close at hand,
And there hidden, let thy true self
always dwell.

- The Secret of the Golden Flower; Richard
Wilhelm Translation

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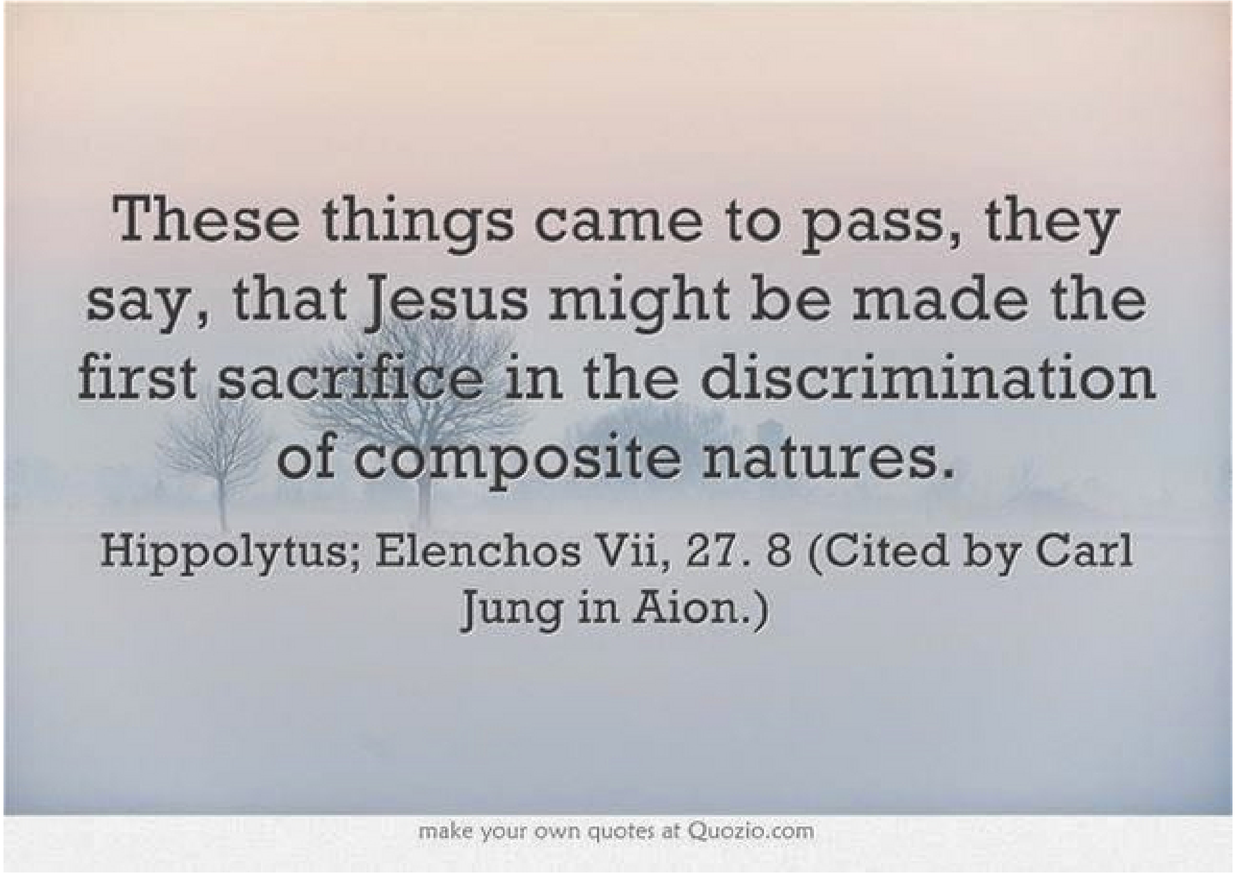

These things came to pass, they say, that Jesus might be made the first sacrifice in the discrimination of composite natures.

Hippolytus; Elenchos Vii, 27. 8 (Cited by Carl Jung in Aion.)

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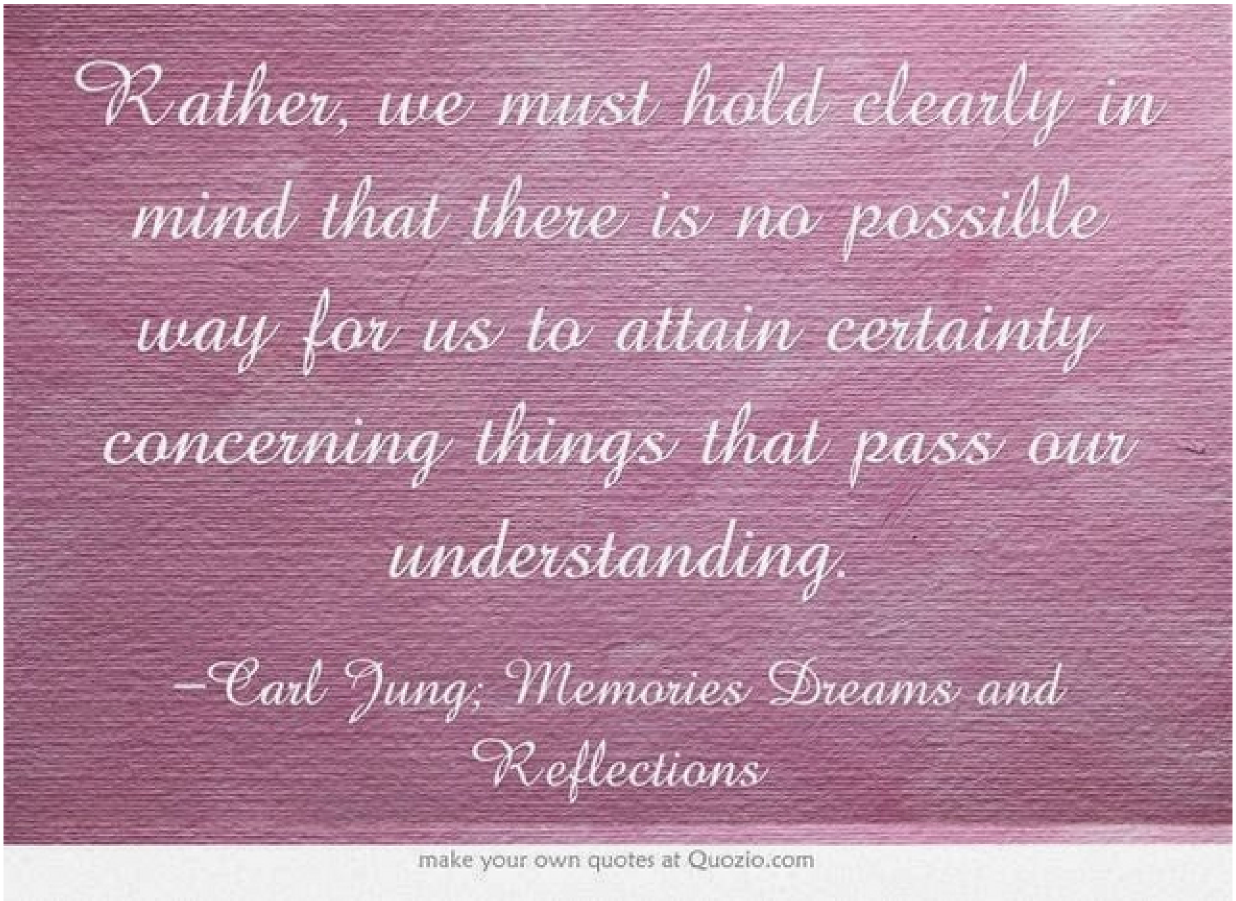

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding.

–Carl Jung; Memories Dreams and Reflections

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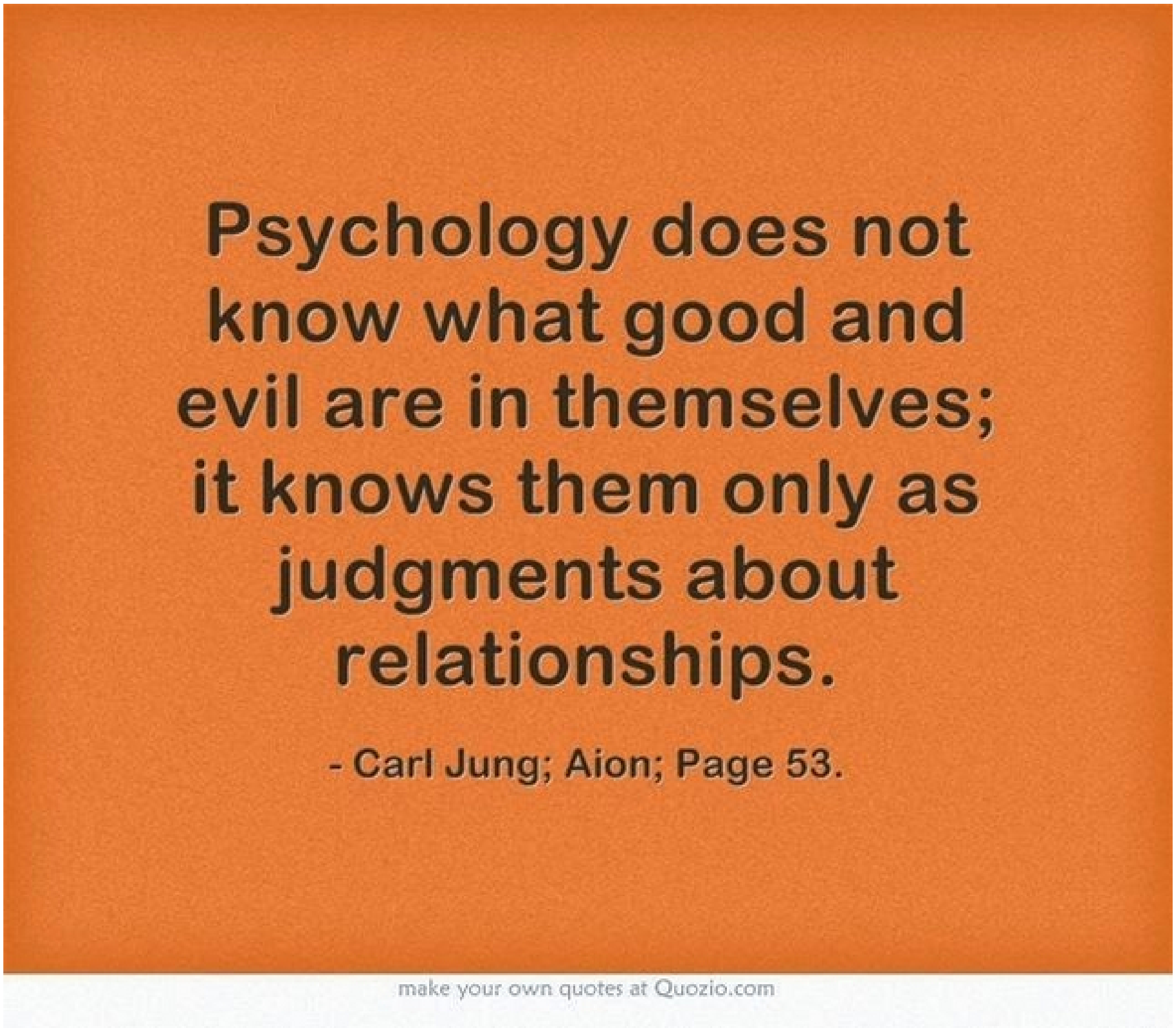

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships.

- Carl Jung; Aion; Page 53.

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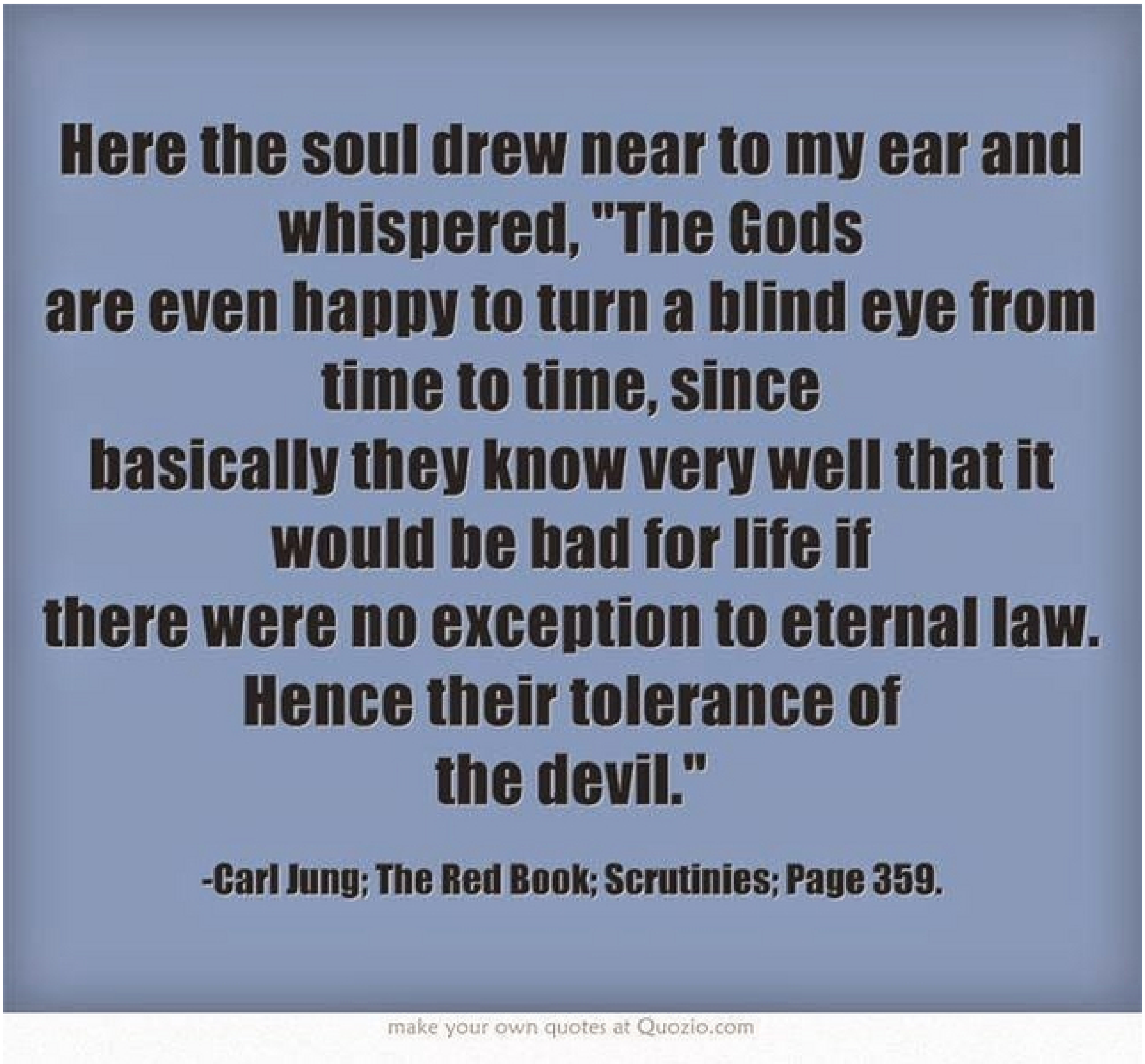

Here the soul drew near to my ear and
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Hence their tolerance of
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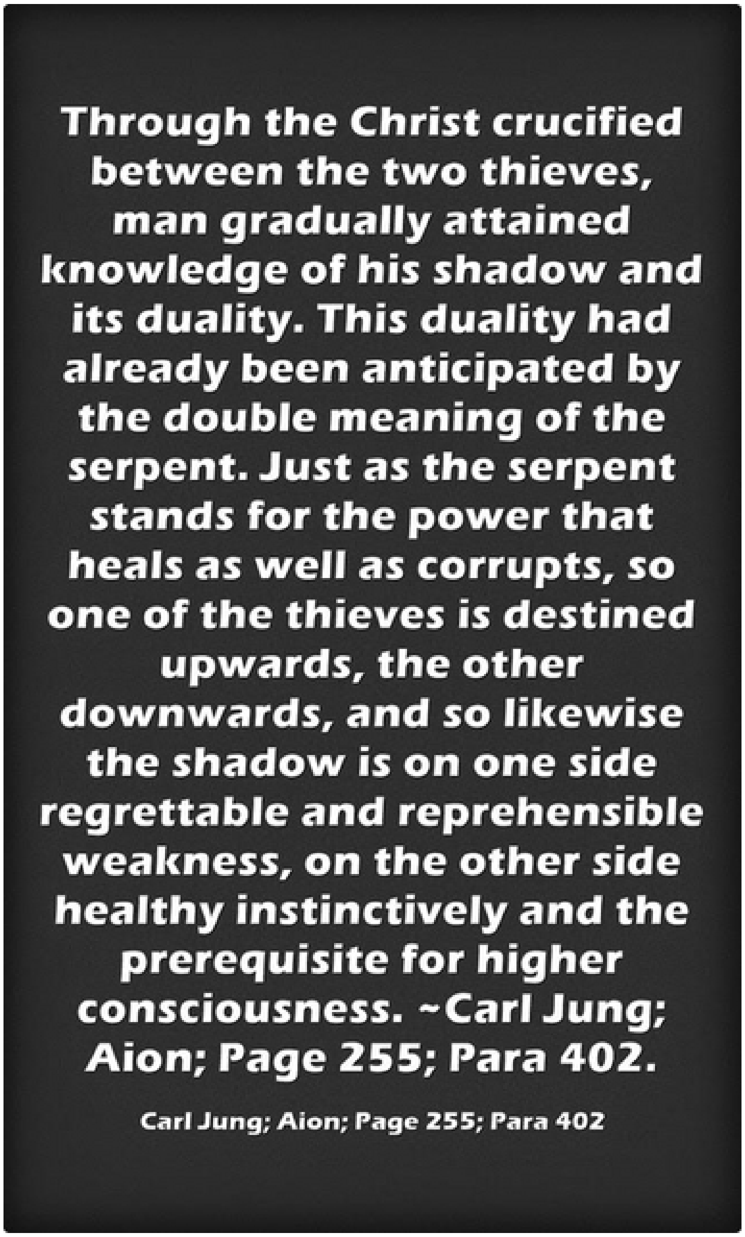

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. ~Carl Jung; Aion; Page 255; Para 402.

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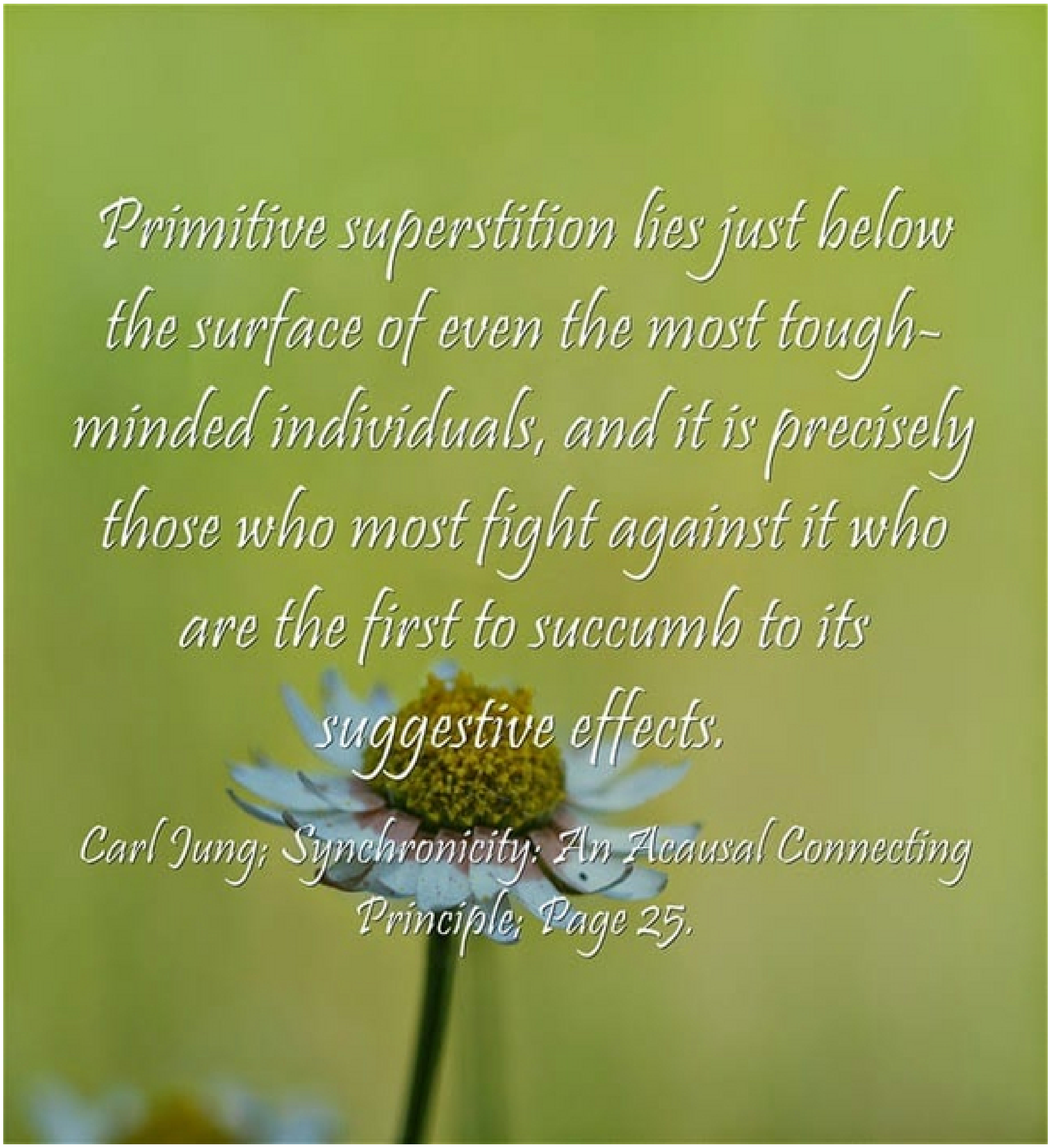

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects.

Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 25.

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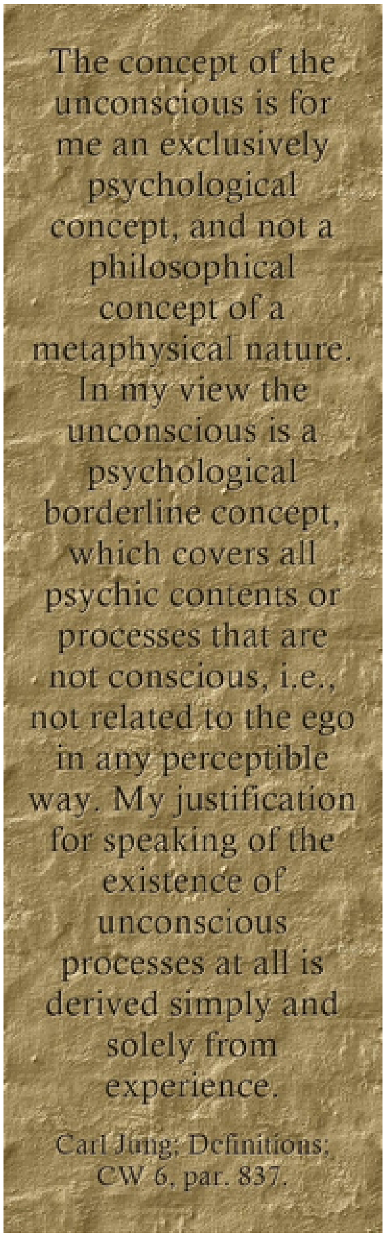
[1035]



The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience.

Carl Jung; Definitions; CW 6, par. 837.

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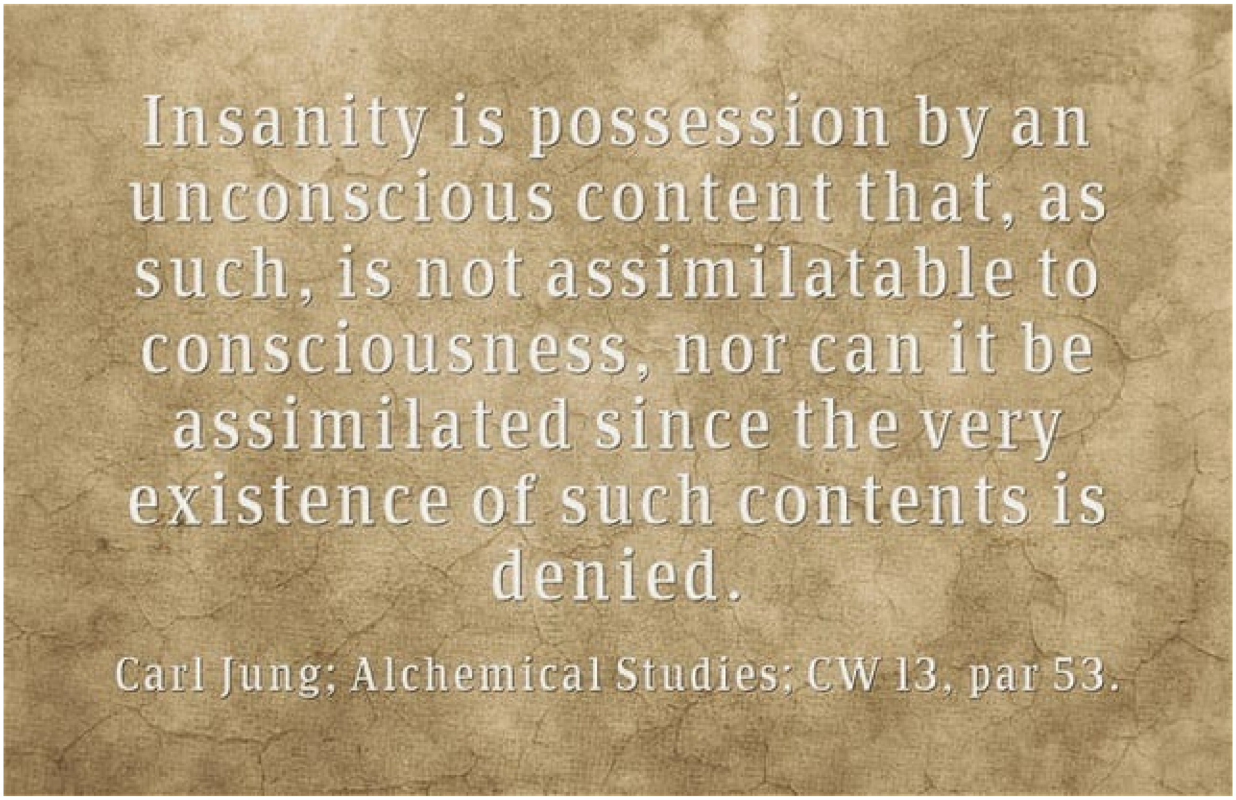
[1036]



Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied.

Carl Jung; Alchemical Studies; CW 13, par 53.

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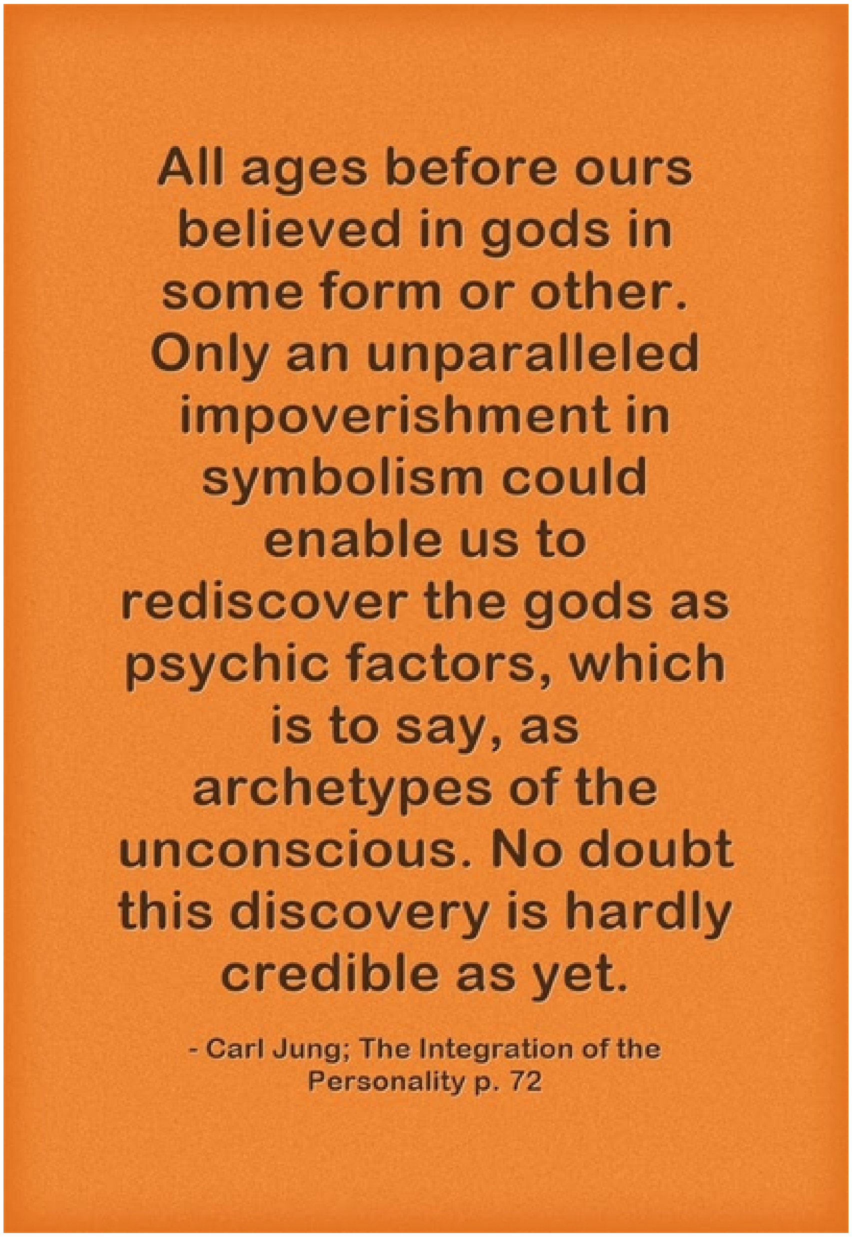

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet.

- Carl Jung; The Integration of the Personality p. 72

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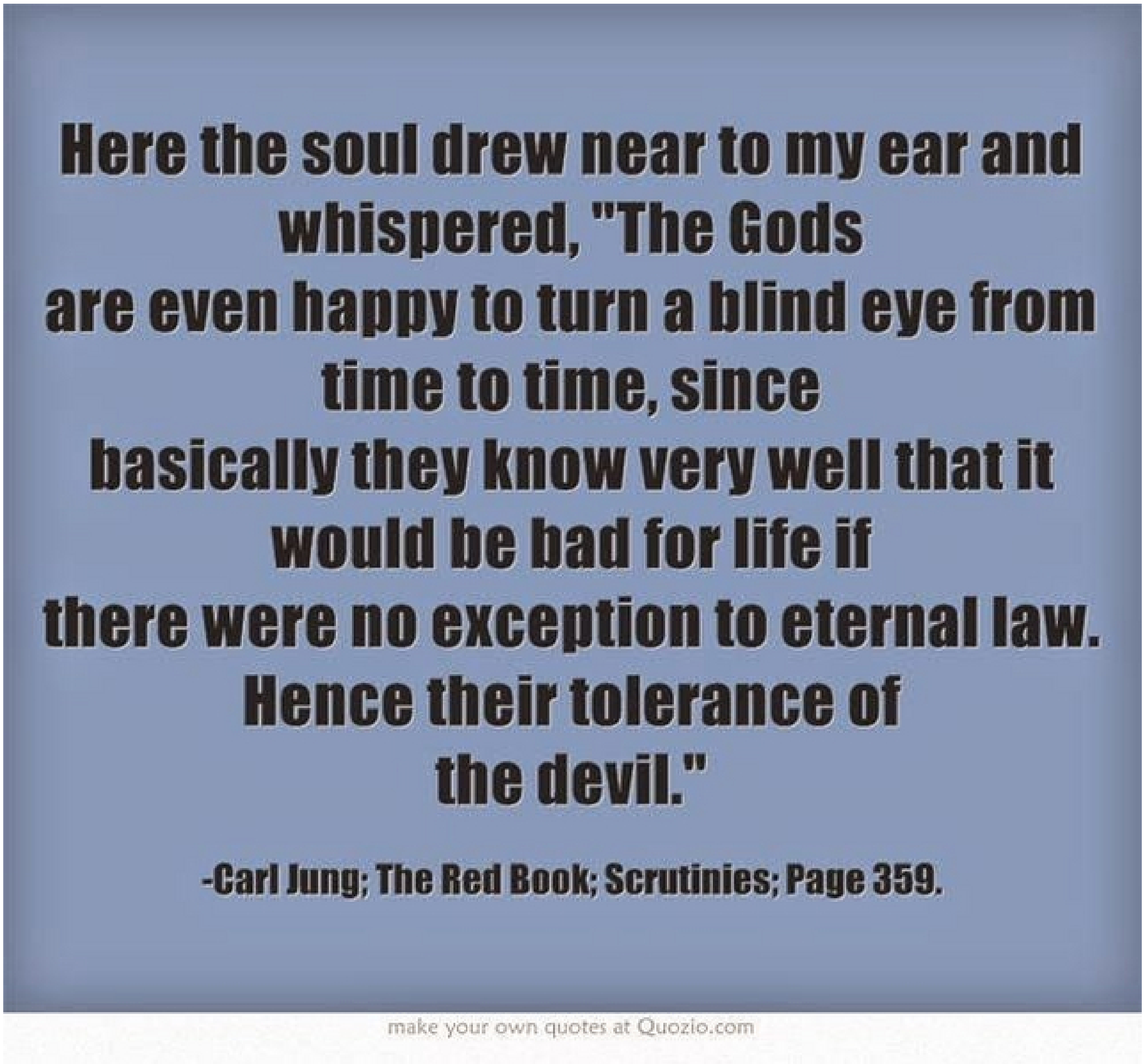

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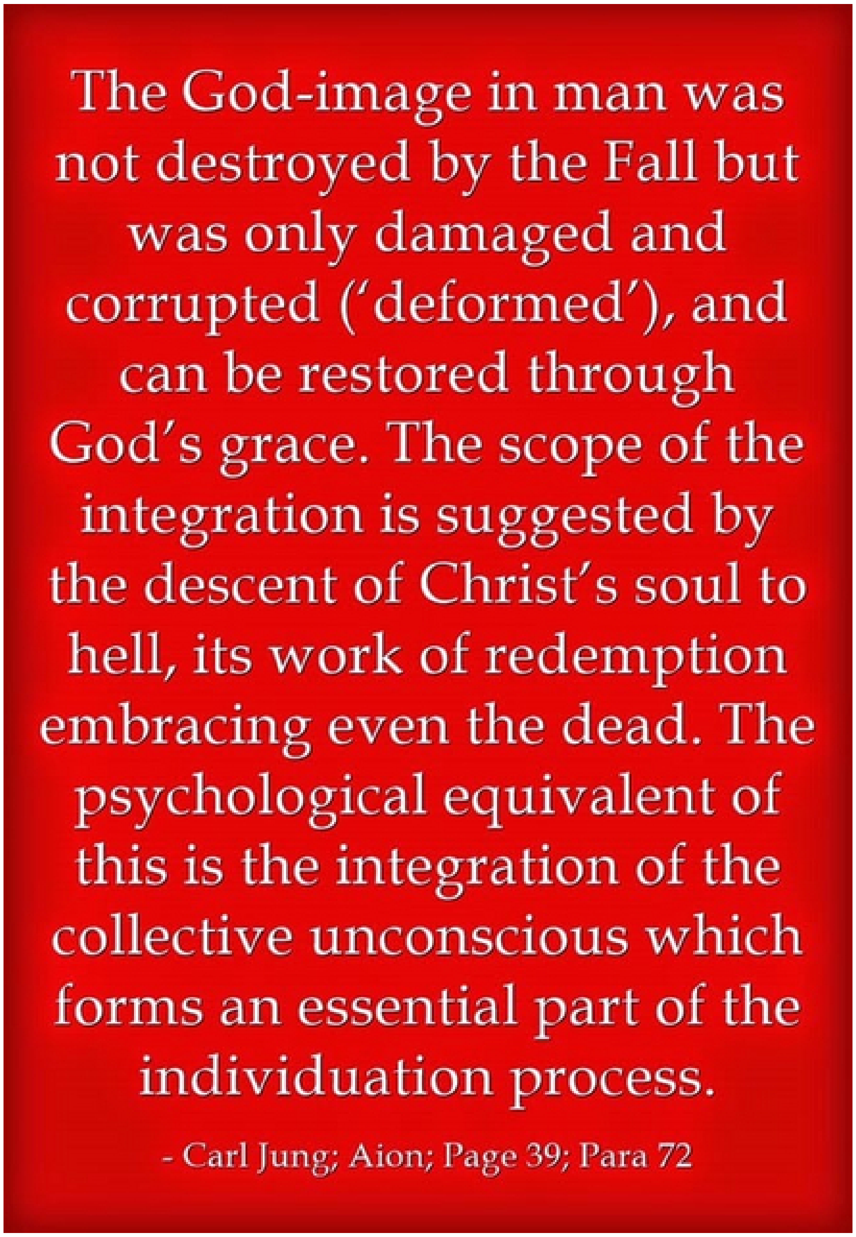

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.

- Carl Jung; Aion; Page 39; Para 72

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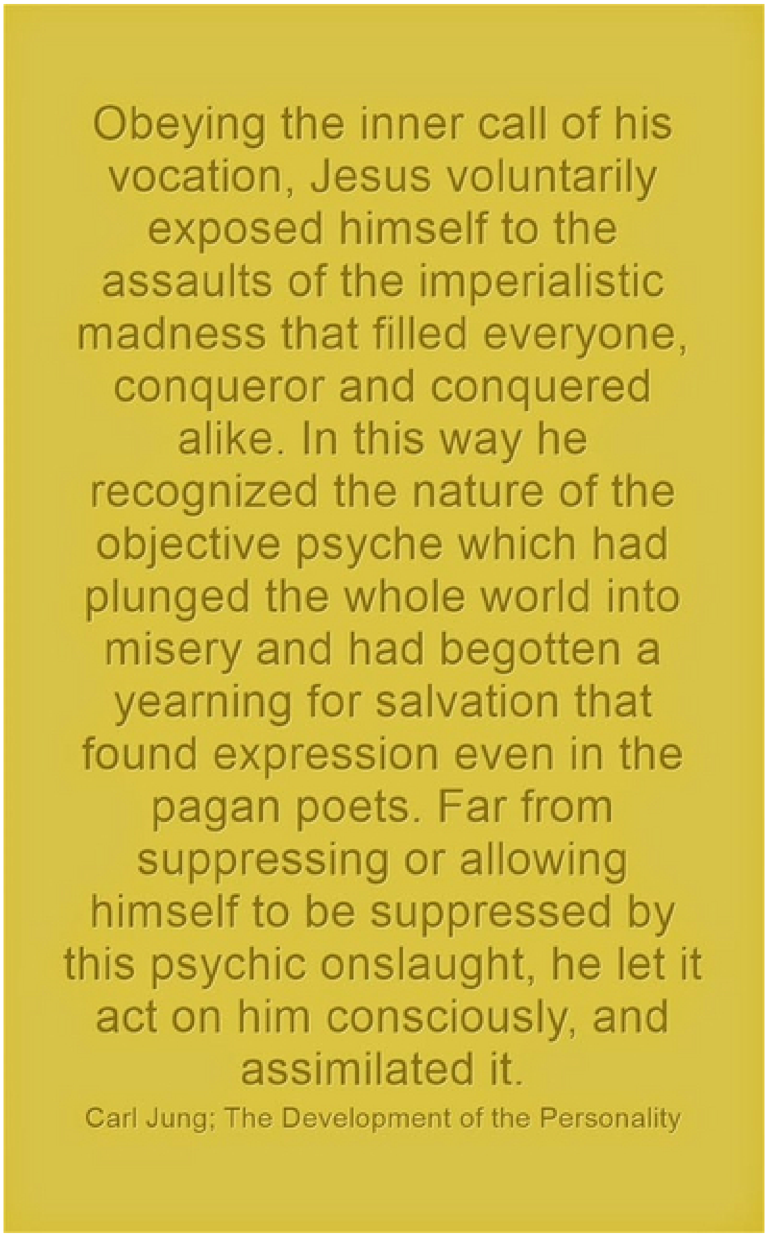

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

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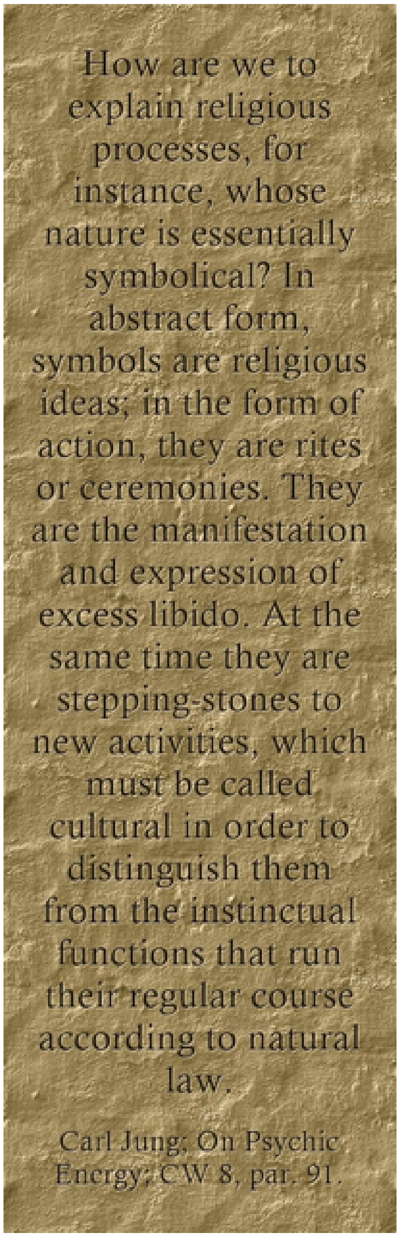

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law.

Carl Jung; On Psychic Energy; CW 8, par. 91.

[1041]

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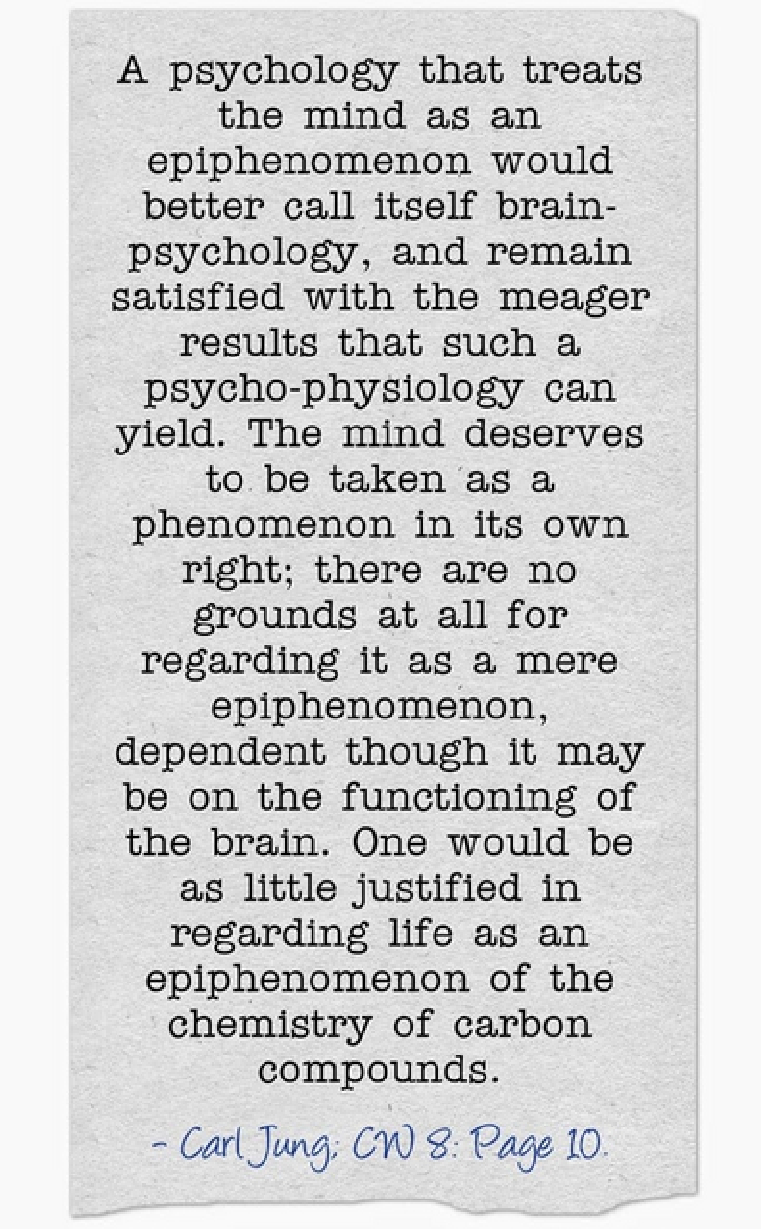

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds.

- Carl Jung; CW 8: Page 10.

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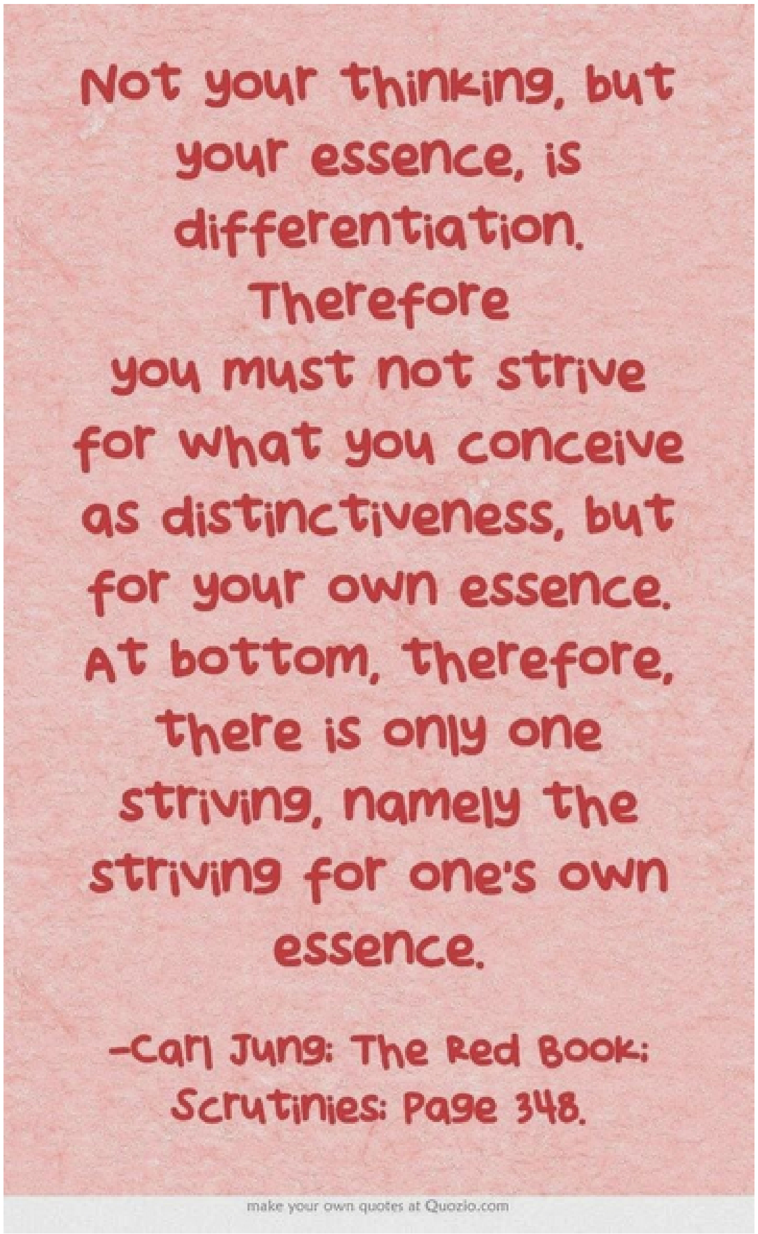

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence.

-Carl Jung: The Red Book: Scrutinies: Page 348.

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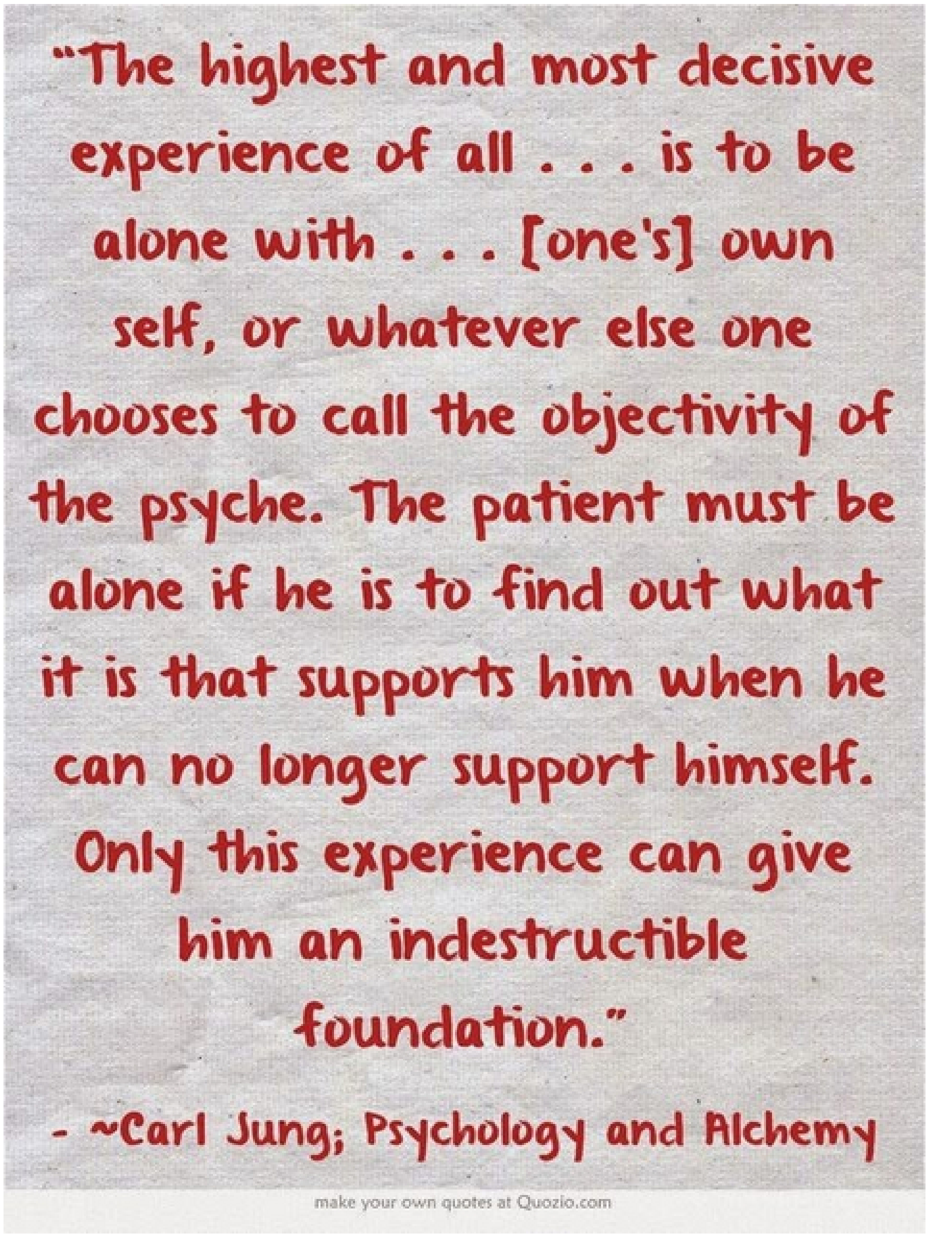

"The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation."

- ~Carl Jung; Psychology and Alchemy

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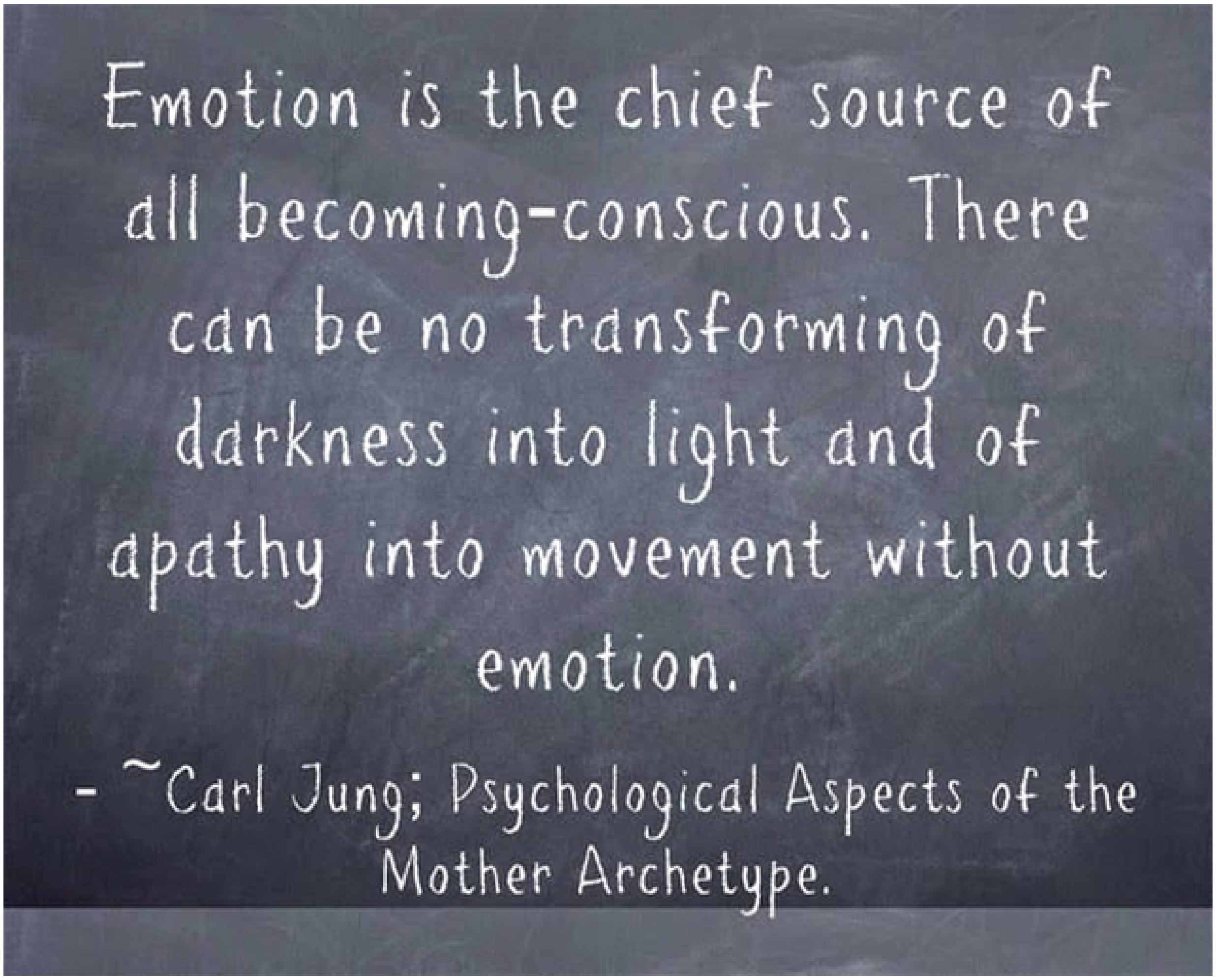

Emotion is the chief source of
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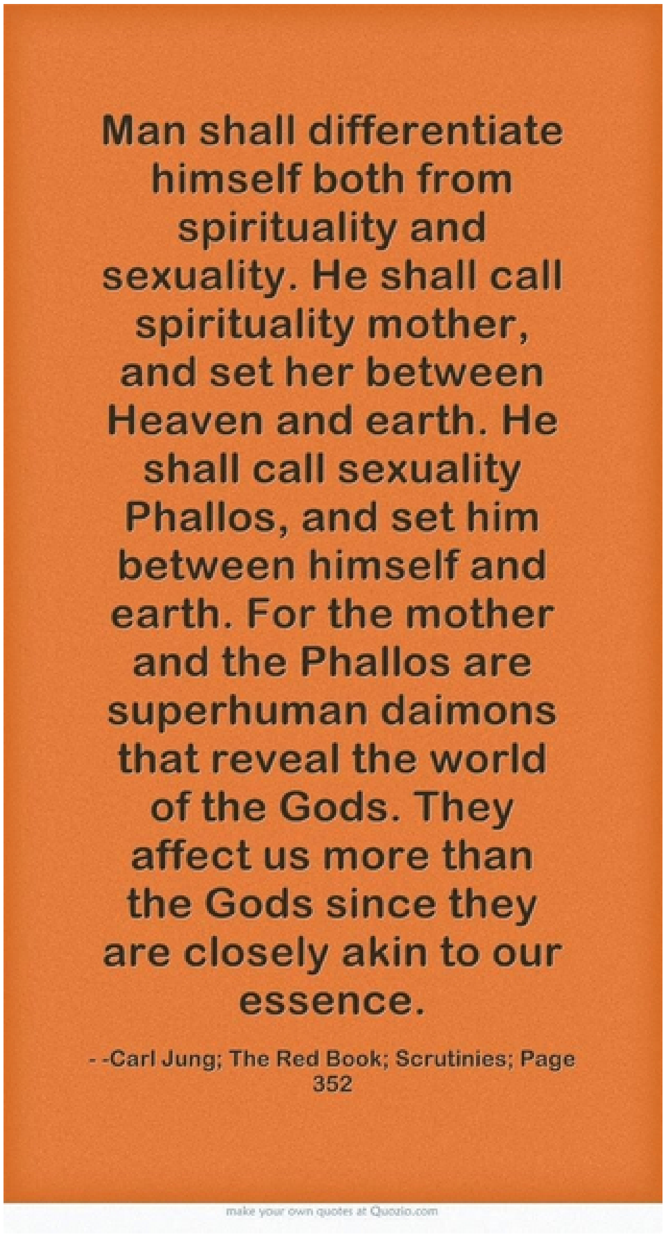

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence.

- -Carl Jung; The Red Book; Scrutinies; Page 352

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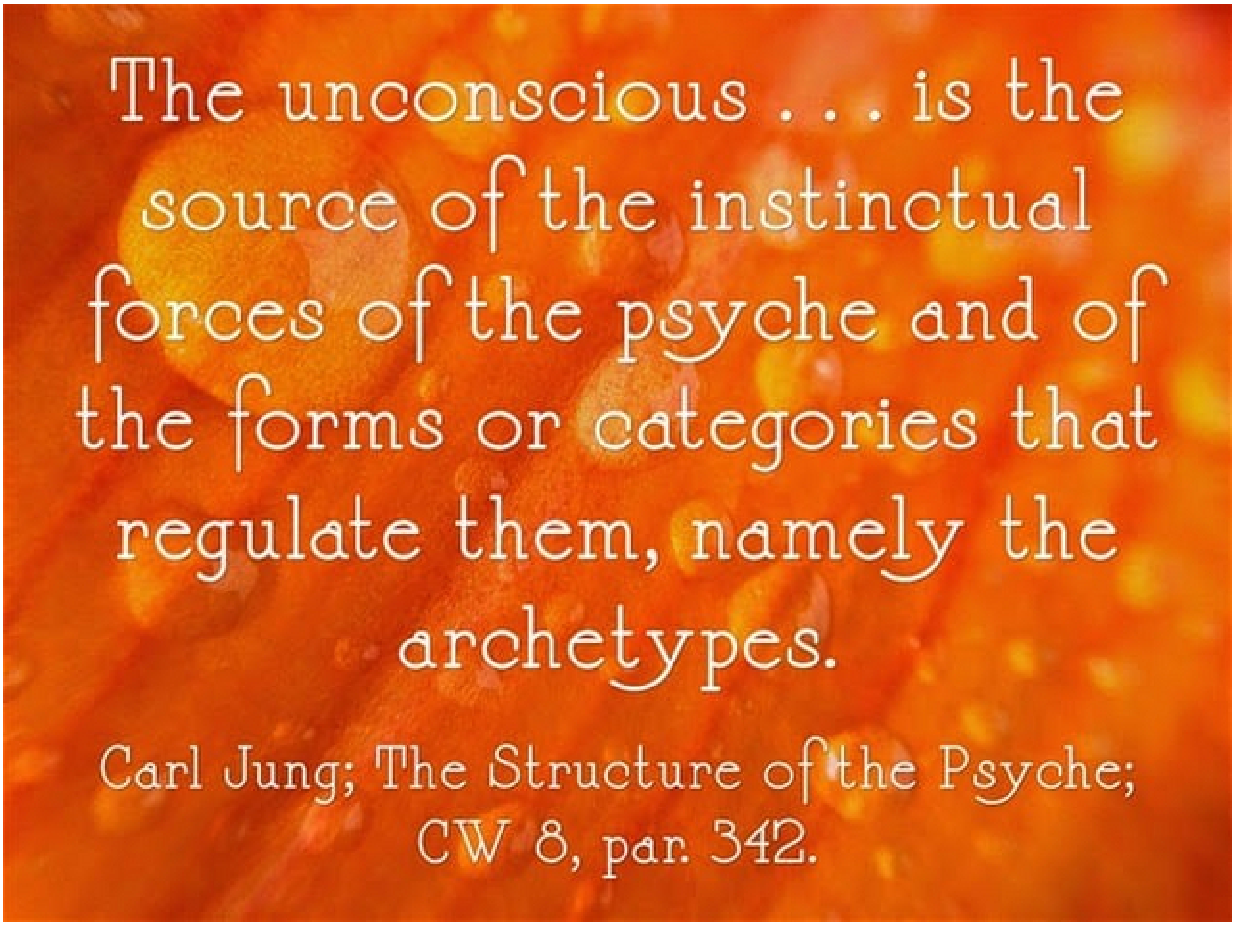

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes.

Carl Jung; The Structure of the Psyche; CW 8, par. 342.

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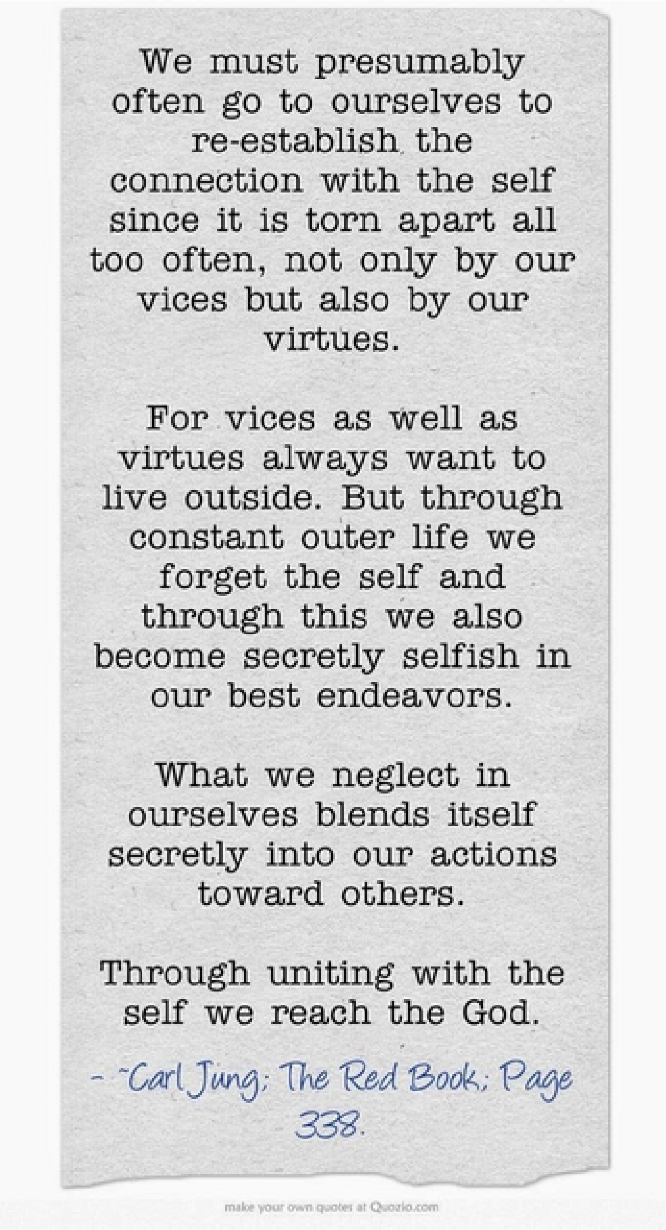

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues.

For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.

What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

- ~Carl Jung; The Red Book; Page 338.

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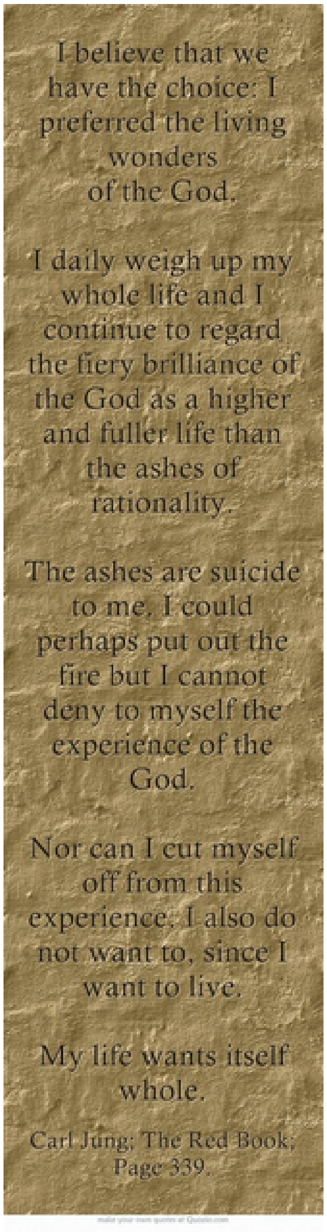
I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

[1049]



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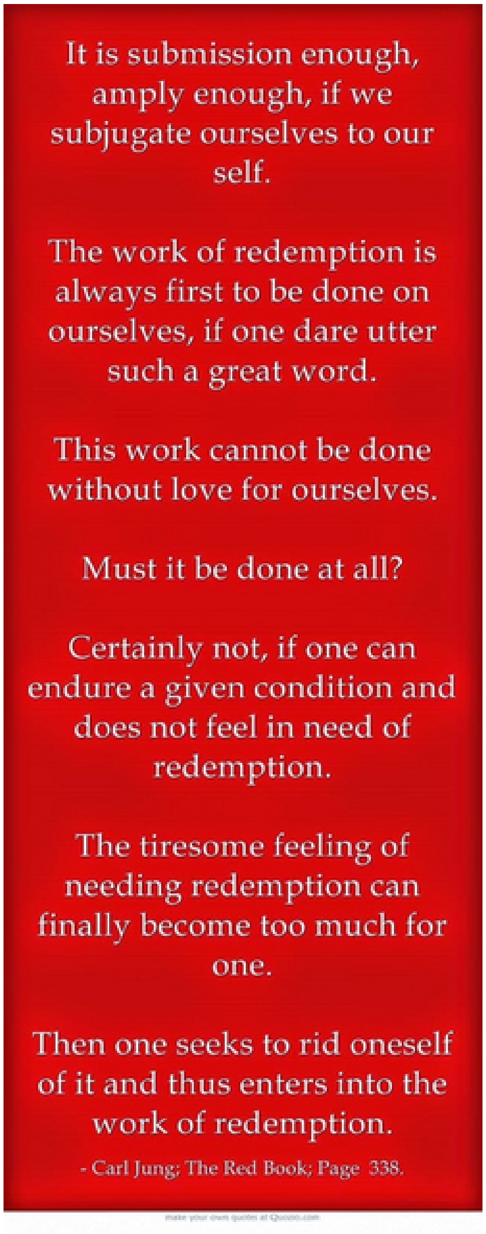

It is submission enough, amply enough, if we subjugate ourselves to our self.

The work of redemption is always first to be done on ourselves, if one dare utter such a great word.

This work cannot be done without love for ourselves.

Must it be done at all?

Certainly not, if one can endure a given condition and does not feel in need of redemption.

The tiresome feeling of needing redemption can finally become too much for one.

Then one seeks to rid oneself of it and thus enters into the work of redemption.

- Carl Jung; The Red Book; Page 338.

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[1050]

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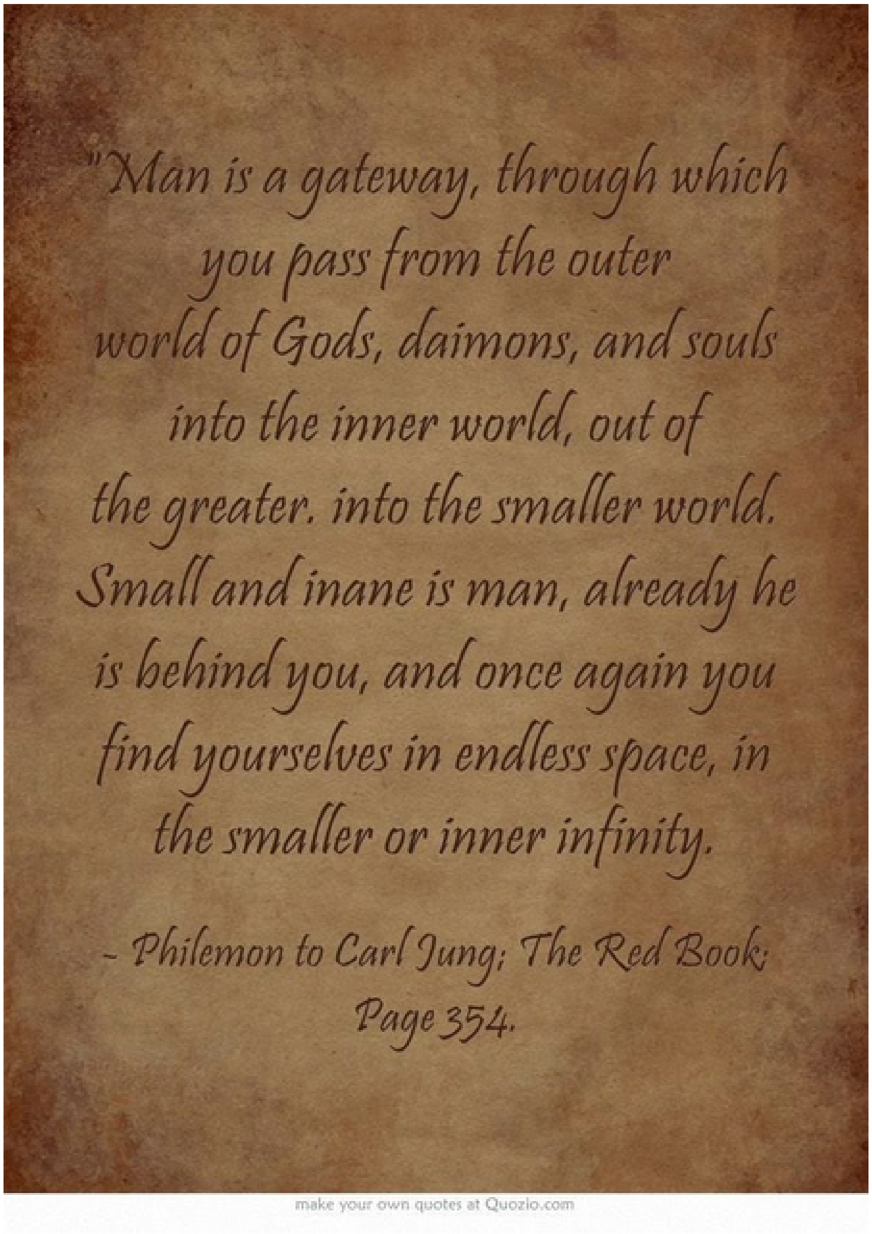
[1051]



"Man is a gateway, through which
you pass from the outer
world of Gods, daimons, and souls
into the inner world, out of
the greater. into the smaller world.
Small and inane is man, already he
is behind you, and once again you
find yourselves in endless space, in
the smaller or inner infinity.

- Philemon to Carl Jung; The Red Book;
Page 354.

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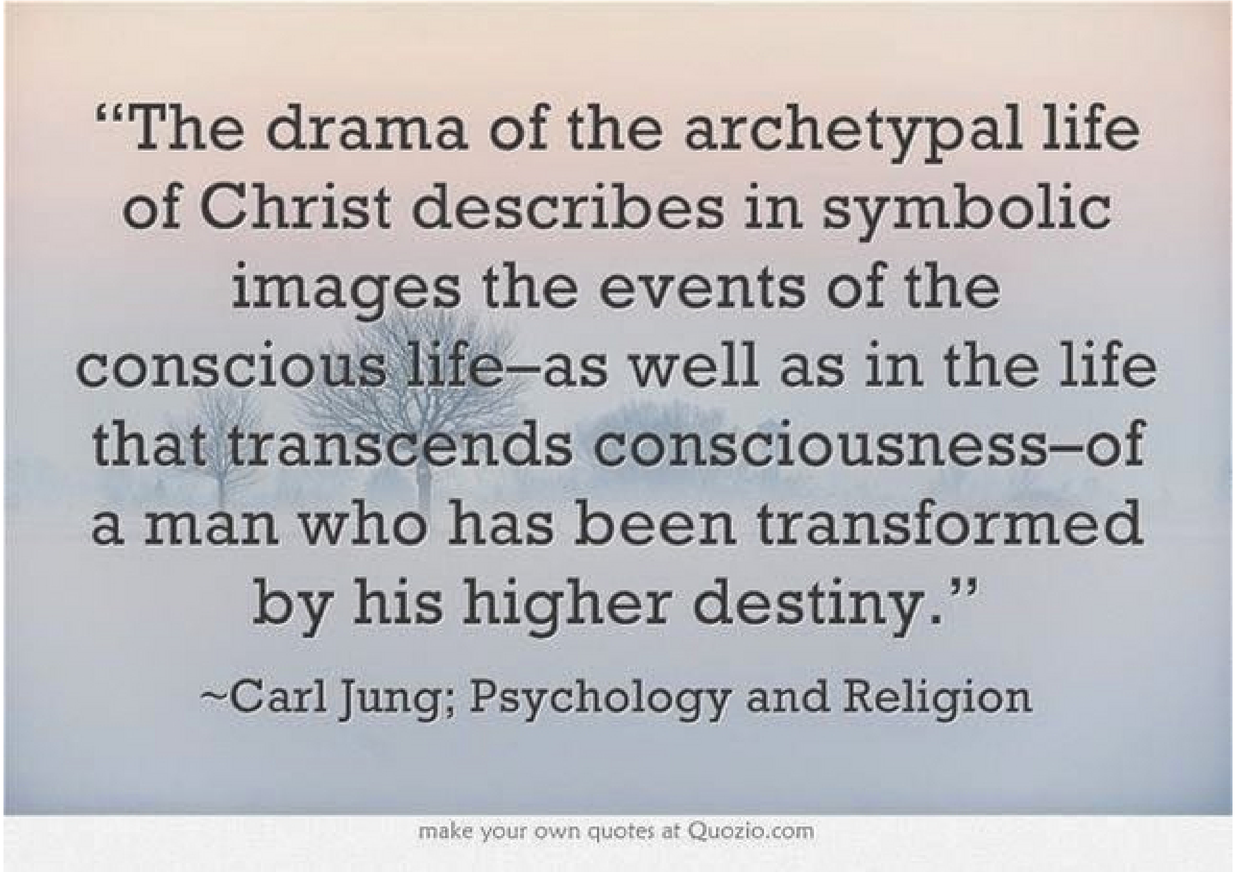

"The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny."

~Carl Jung; Psychology and Religion

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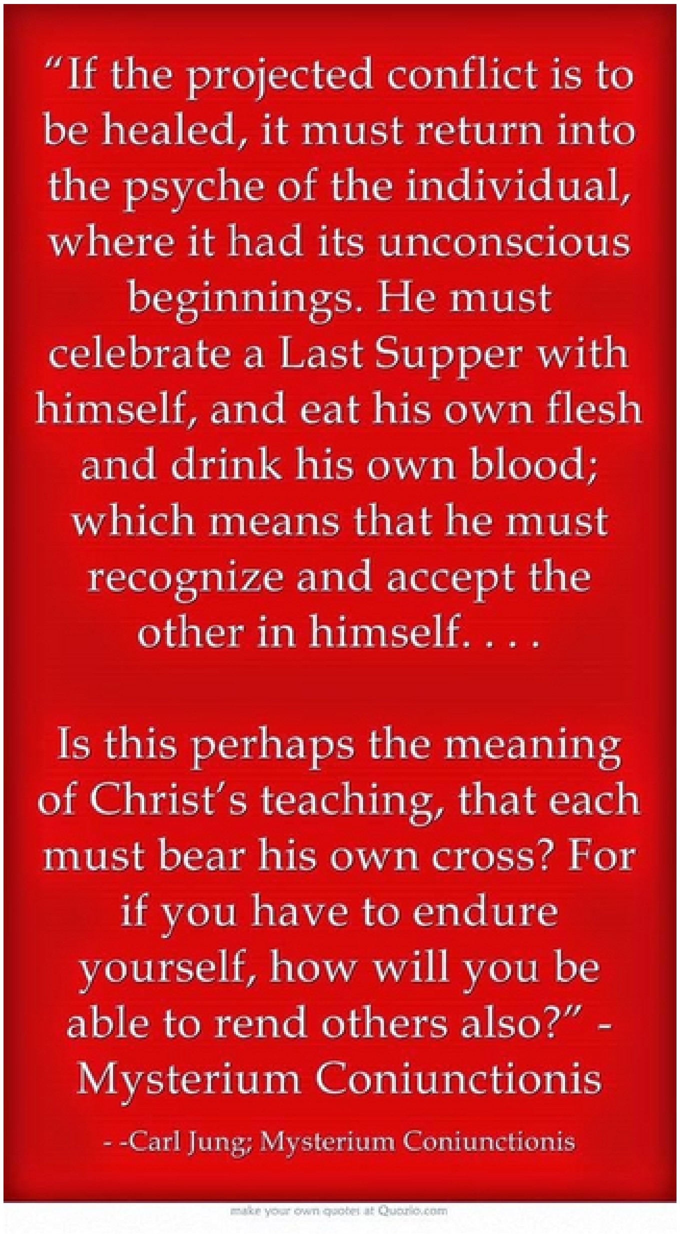

"If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . .

Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also?" - Mysterium Coniunctionis

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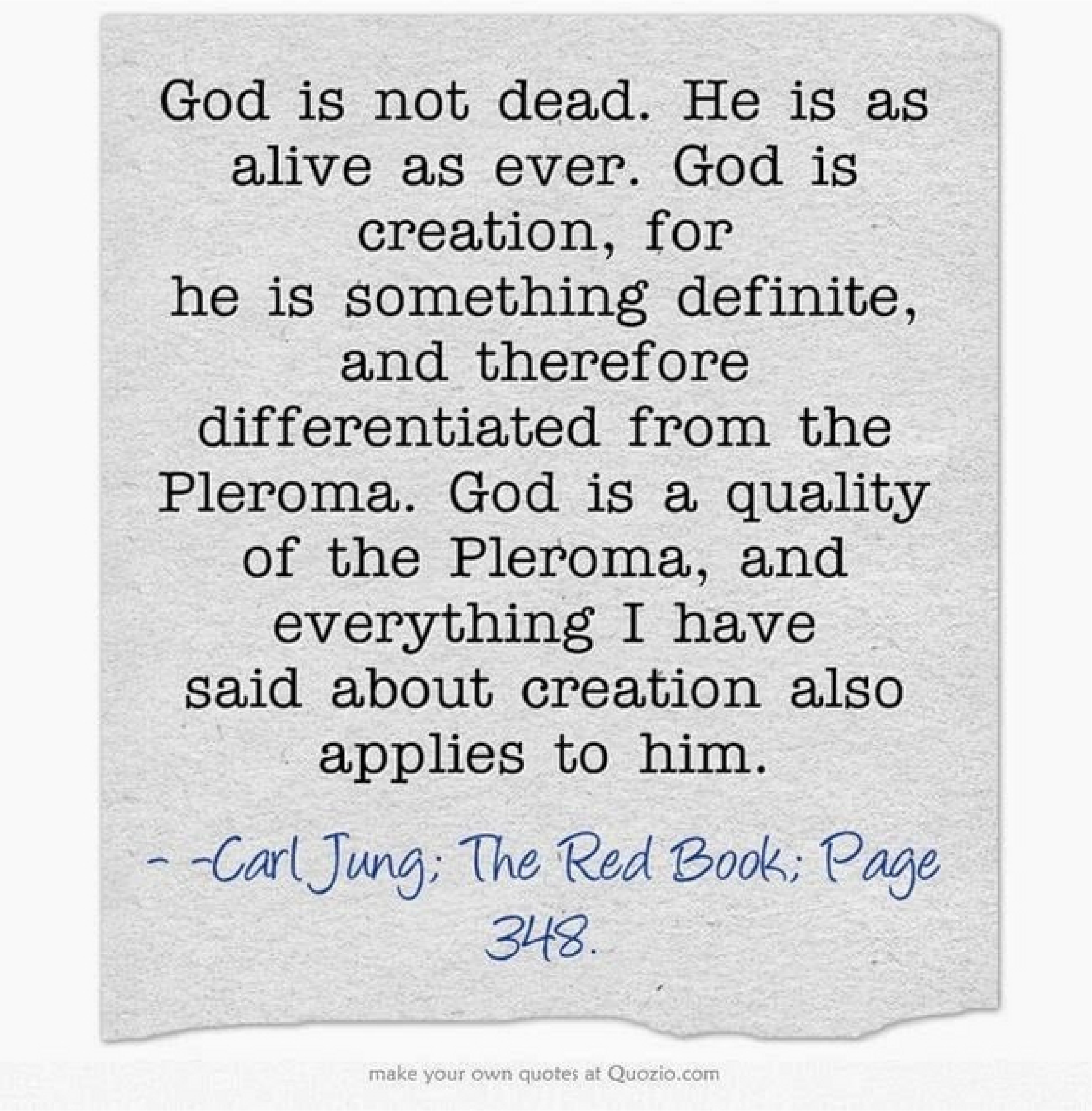

God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him.

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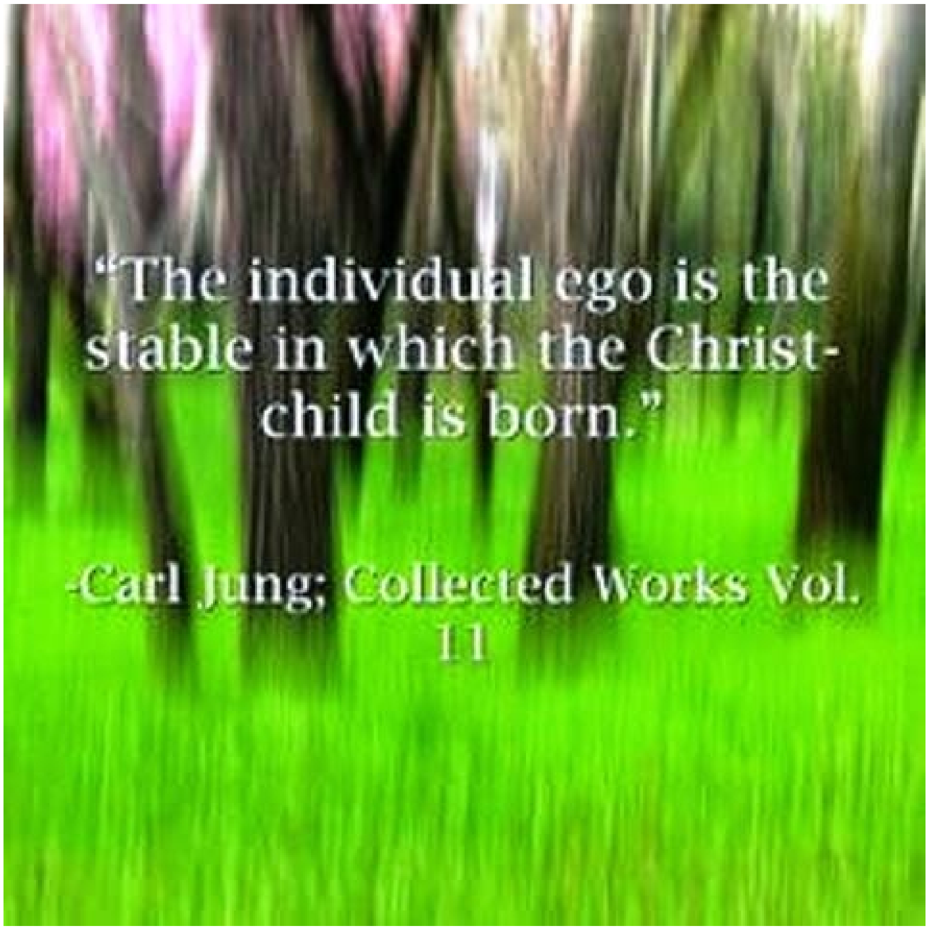

“The individual ego is the stable in which the Christ-child is born.”

-Carl Jung; Collected Works Vol. 11

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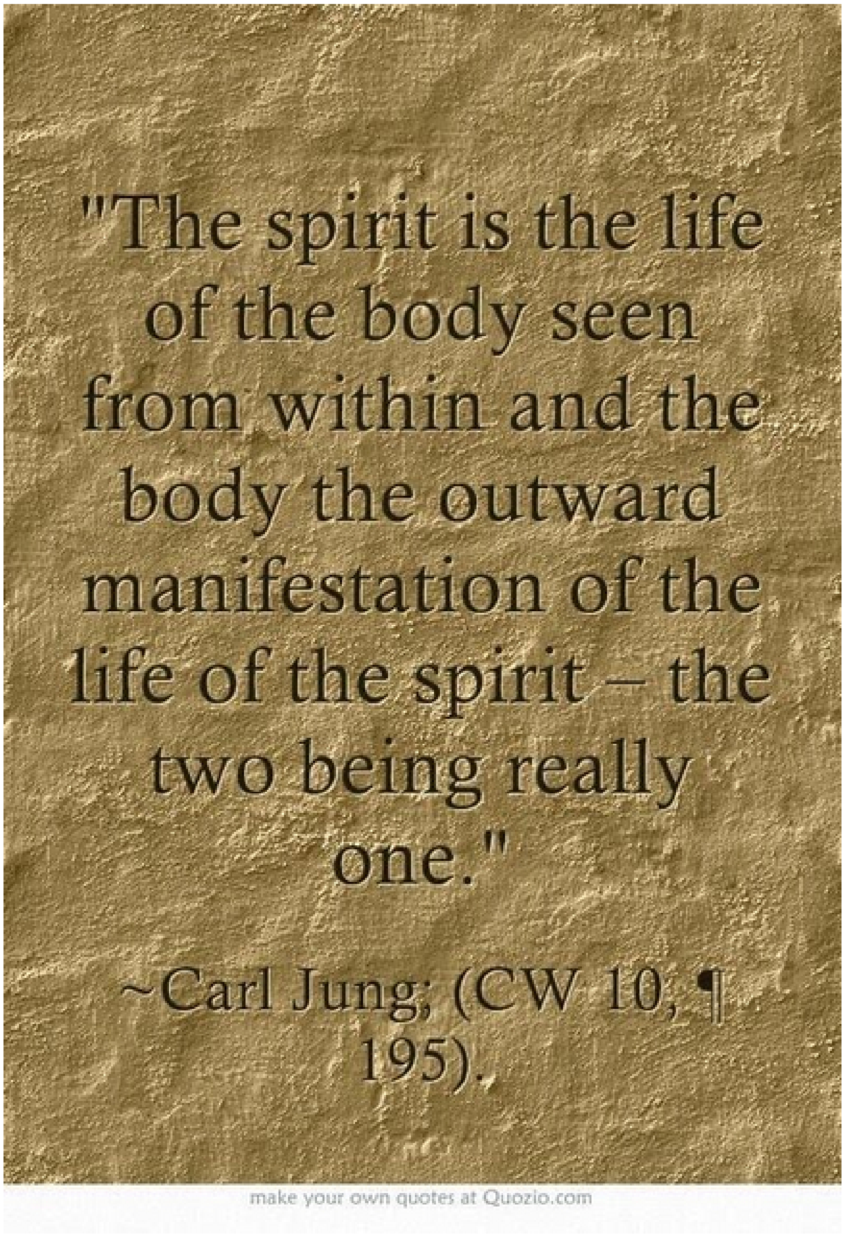

"The spirit is the life of the body seen from within and the body the outward manifestation of the life of the spirit – the two being really one."

~Carl Jung; (CW 10, ¶ 195).

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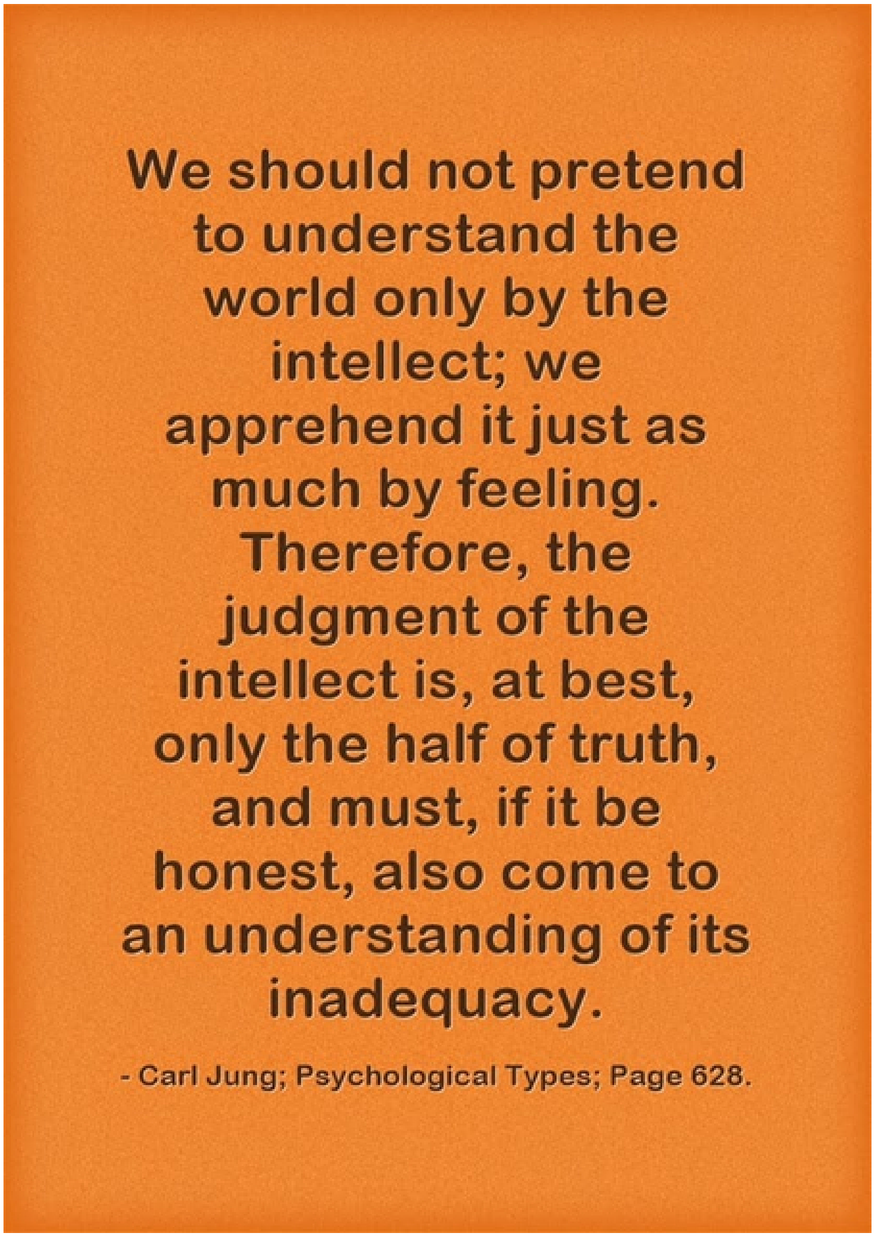

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy.

- Carl Jung; Psychological Types; Page 628.

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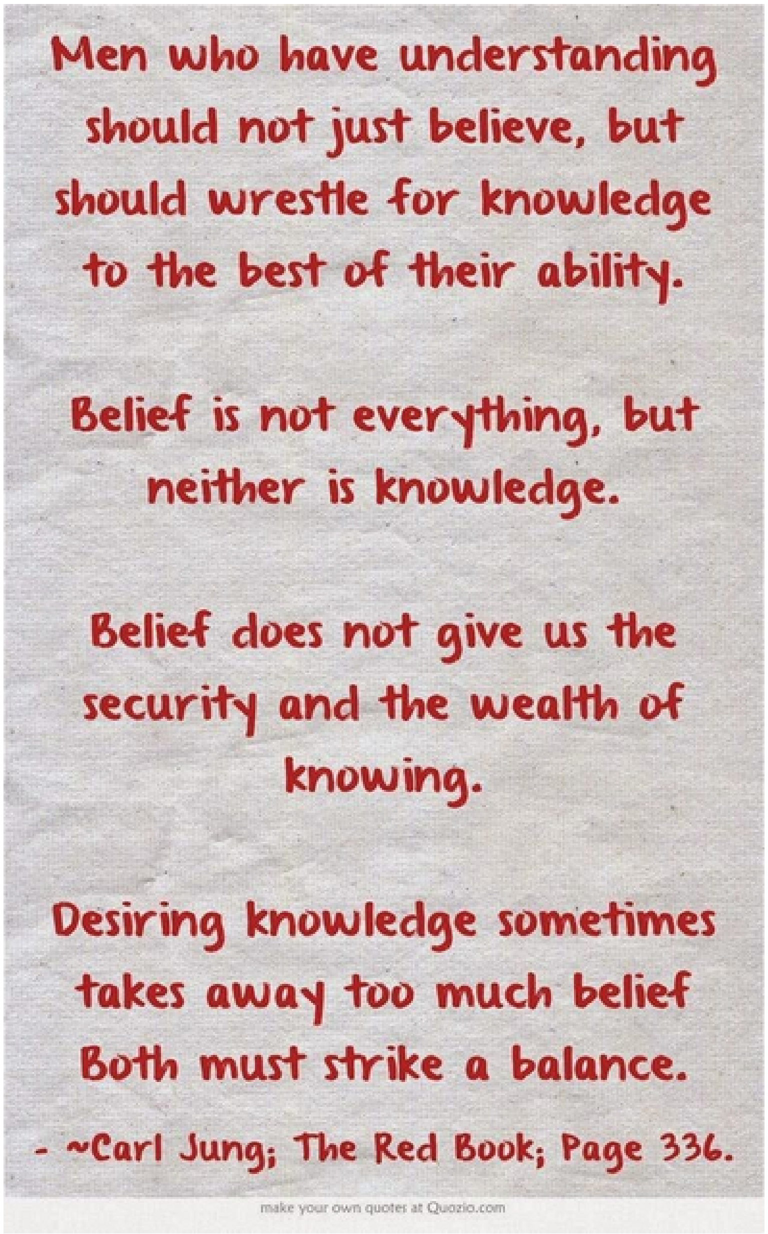

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability.

Belief is not everything, but neither is knowledge.

Belief does not give us the security and the wealth of knowing.

Desiring knowledge sometimes takes away too much belief Both must strike a balance.

- ~Carl Jung; The Red Book; Page 336.

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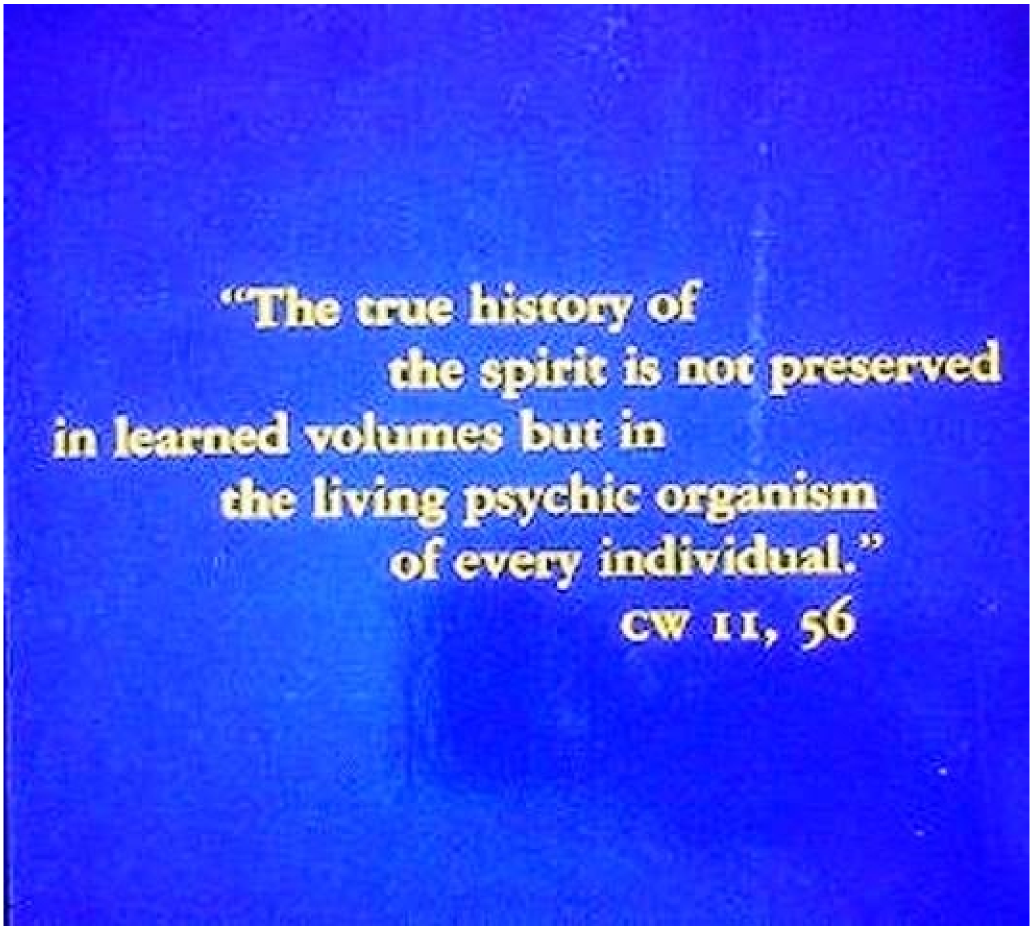
How different was the former image of matter - Great Mother - that could encompass and express the profound emotional meaning of Mother Earth. Carl Jung; The Red Book; Page 336.



"The true history of
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CW 11, 56

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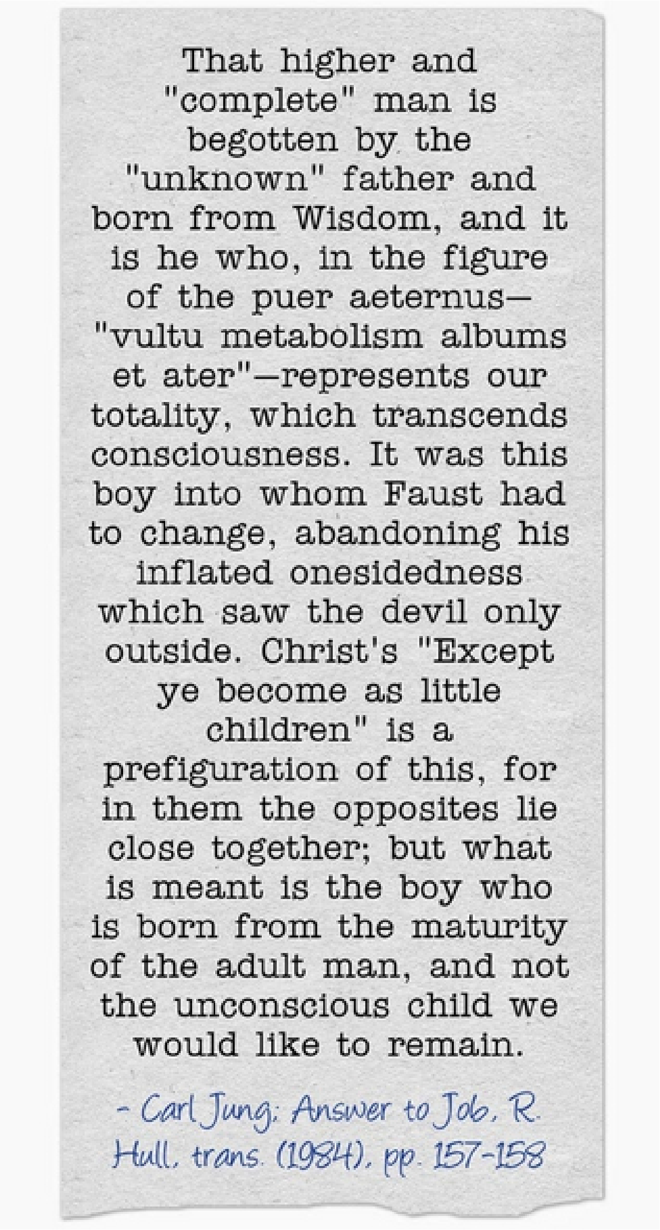

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain.

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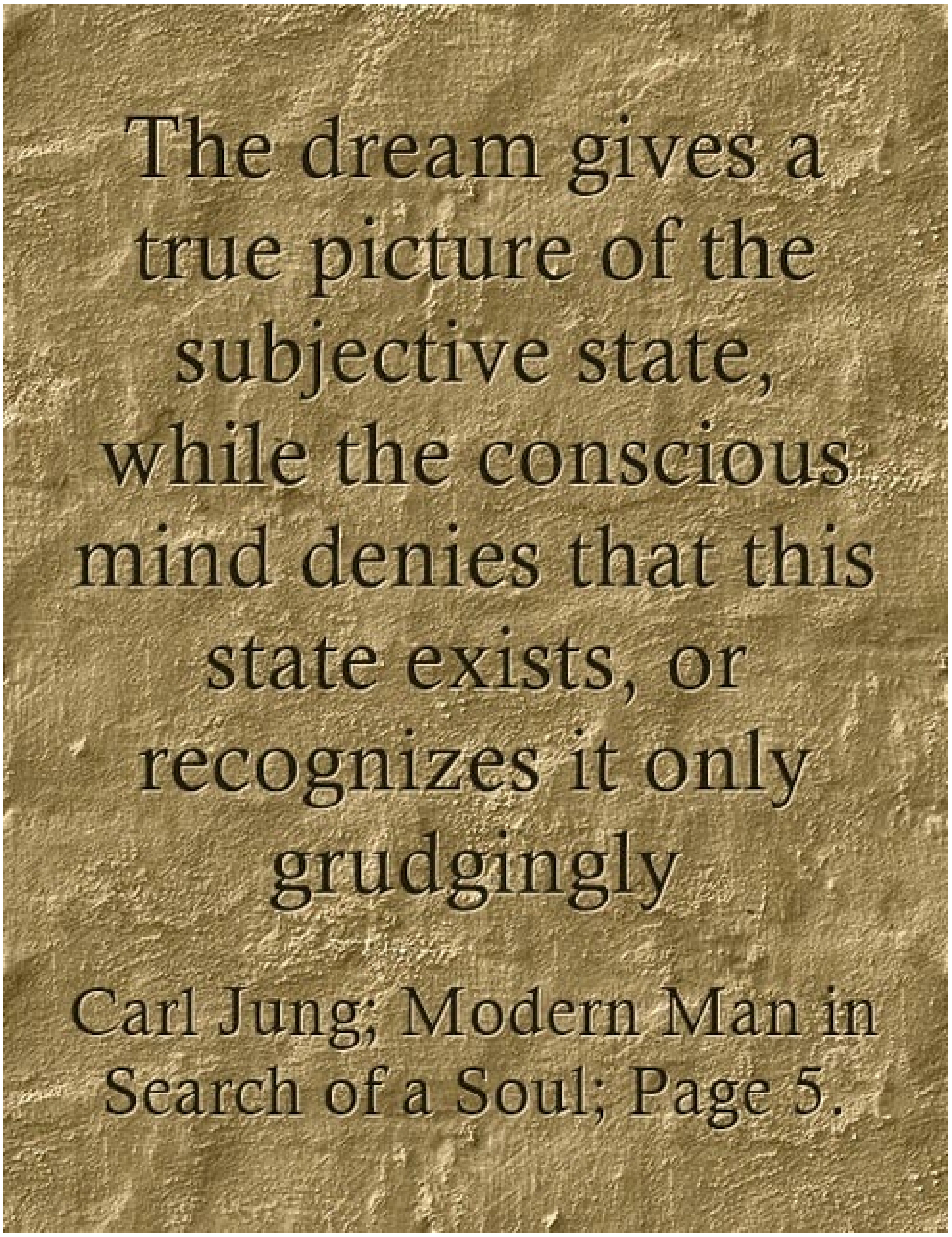

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly

Carl Jung; Modern Man in Search of a Soul; Page 5.

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If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves.

Carl Jung; The Integration of the Personality; Page 285.

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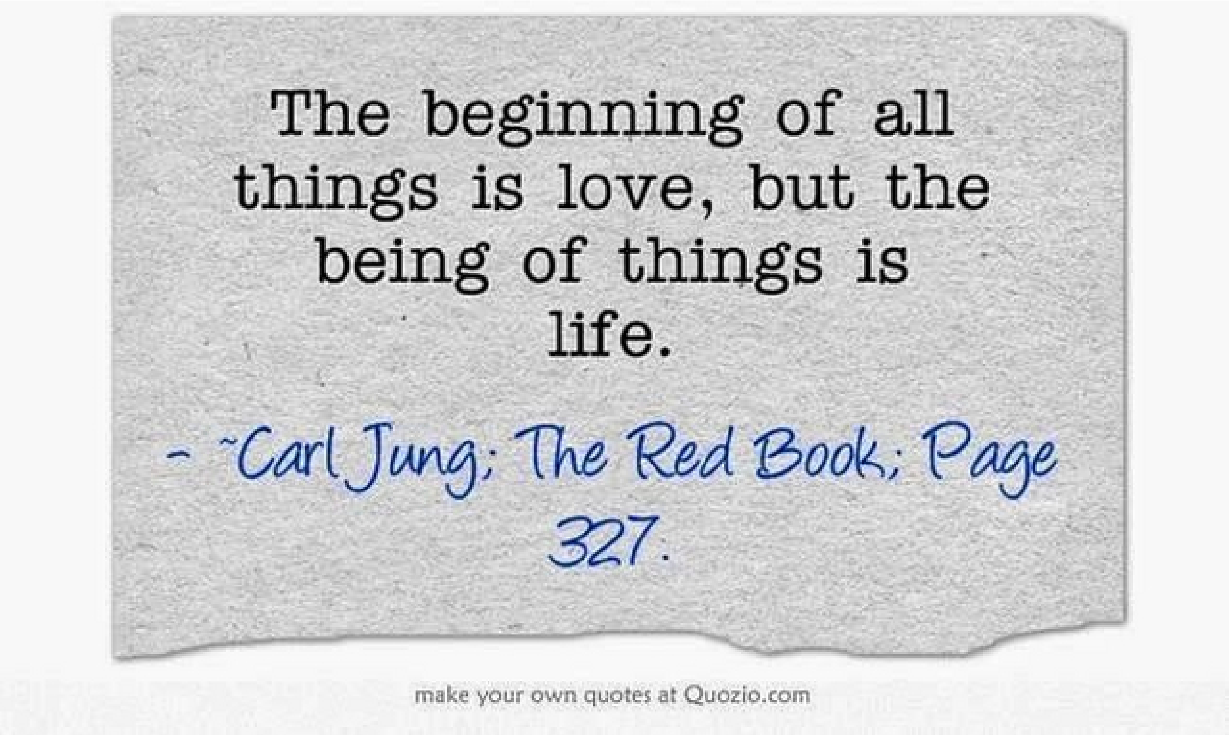
The beginning of all things is love, but the being of things is life.

- ~Carl Jung; The Red Book; Page 327.

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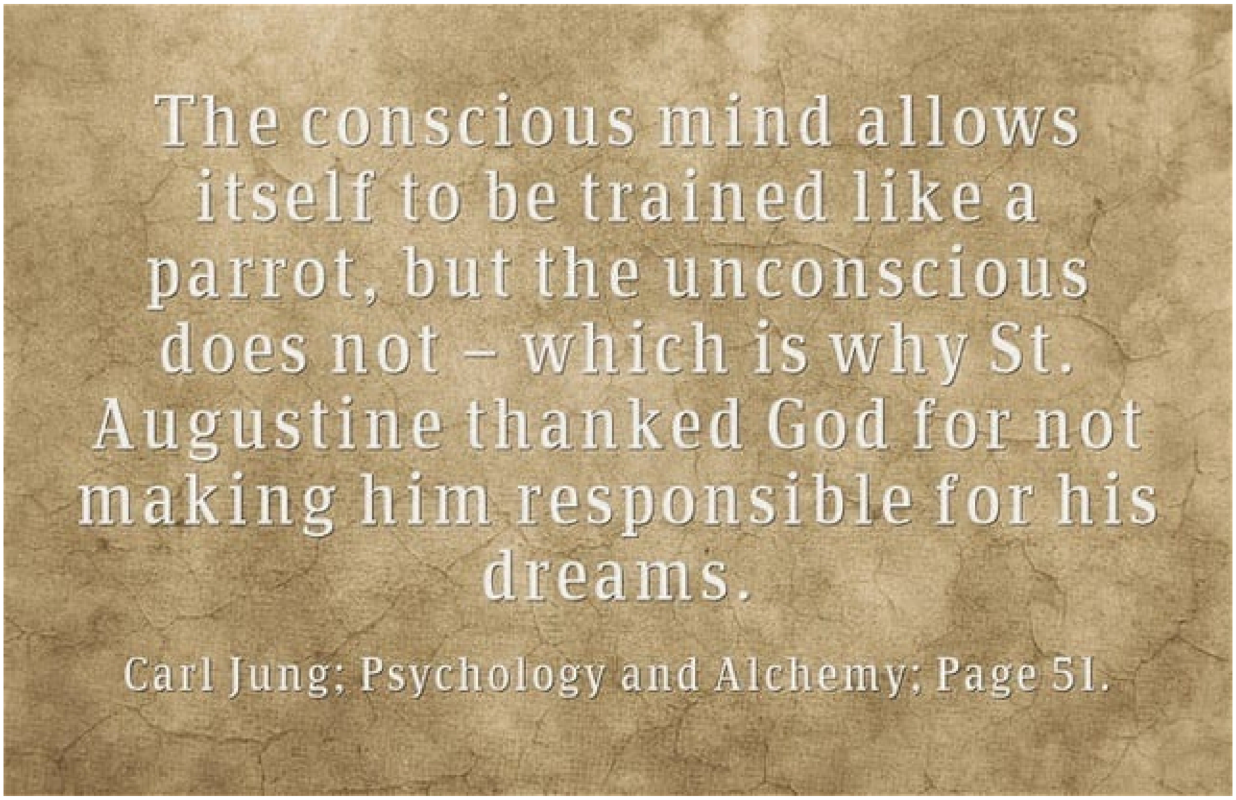
The conscious mind allows itself to be trained like a parrot, but the unconscious does not – which is why St. Augustine thanked God for not making him responsible for his dreams.

Carl Jung; Psychology and Alchemy; Page 51.

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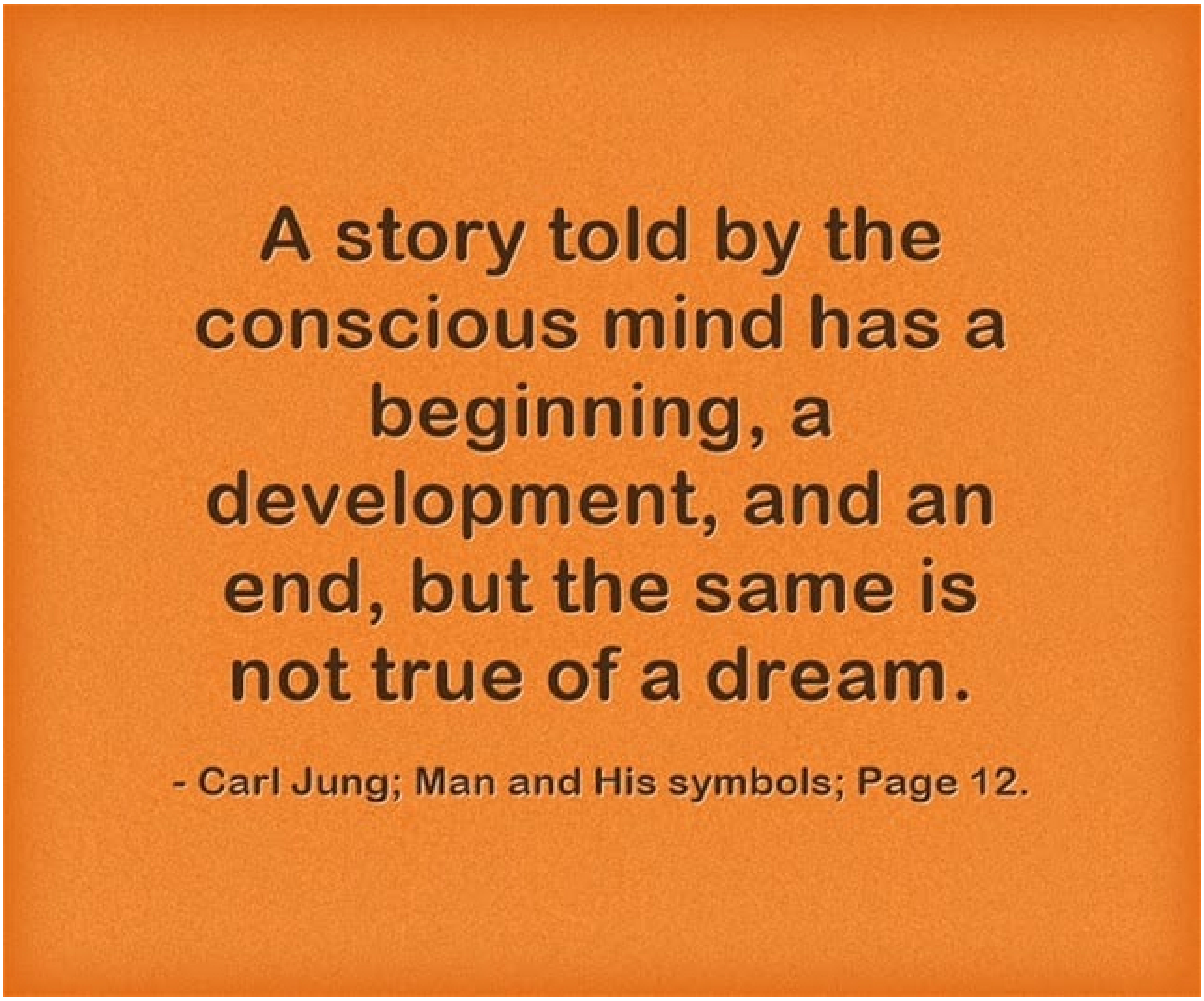

A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream.

- Carl Jung; Man and His symbols; Page 12.

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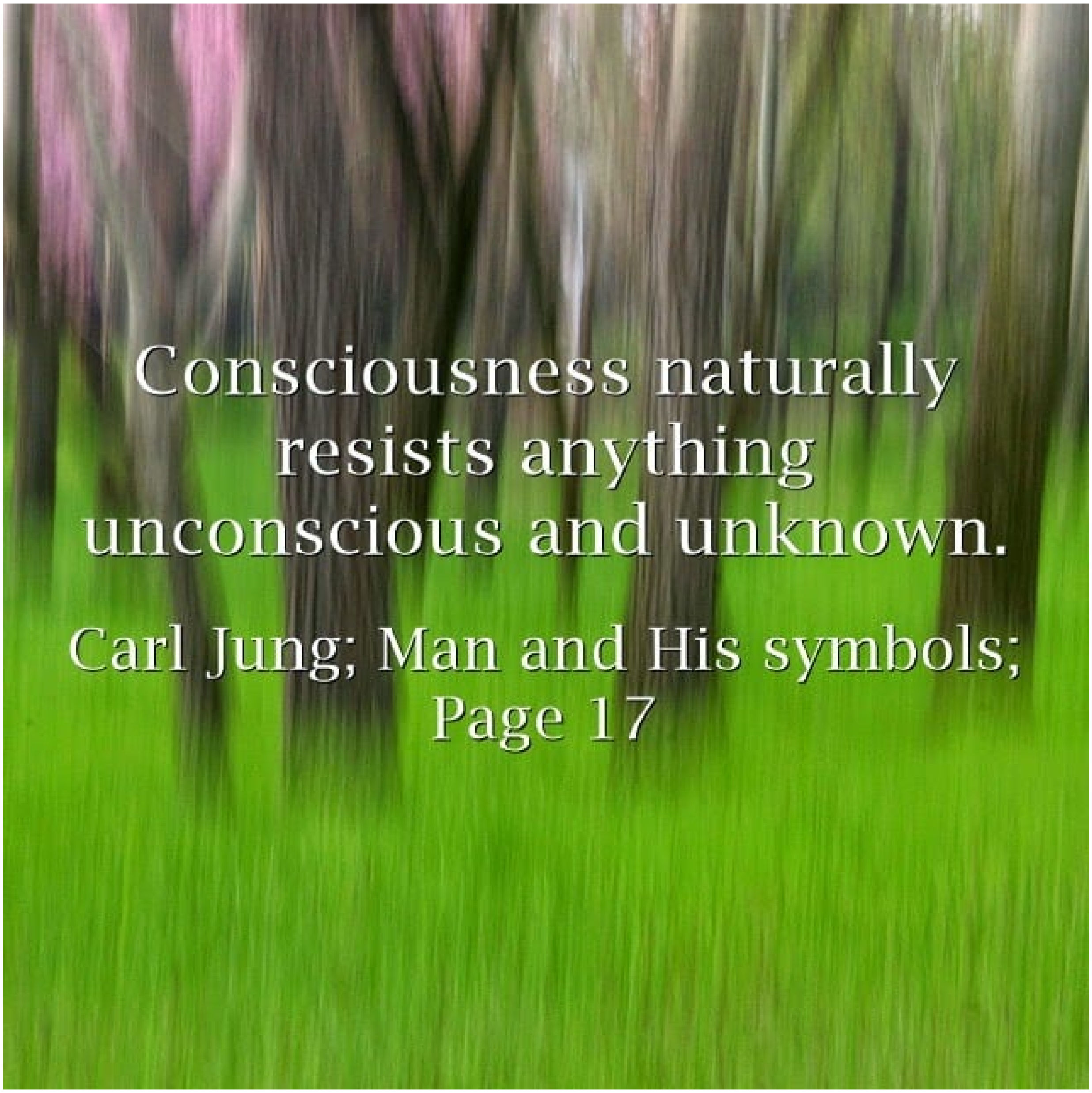
Consciousness naturally resists anything unconscious and unknown.
Carl Jung; Man and His symbols; Page 17

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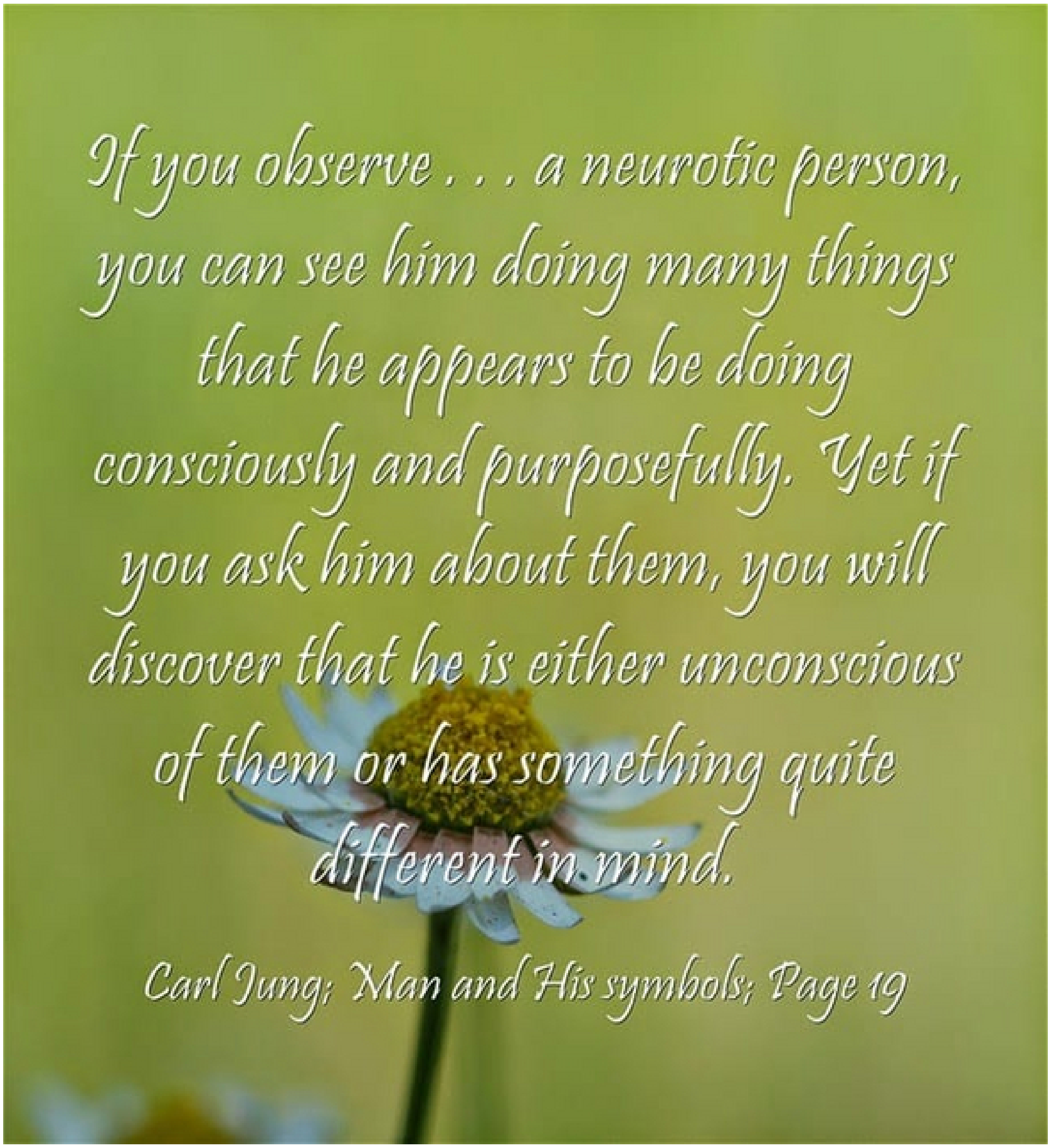

If you observe . . . a neurotic person, you can see him doing many things that he appears to be doing consciously and purposefully. Yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind.

Carl Jung; Man and His symbols; Page 19

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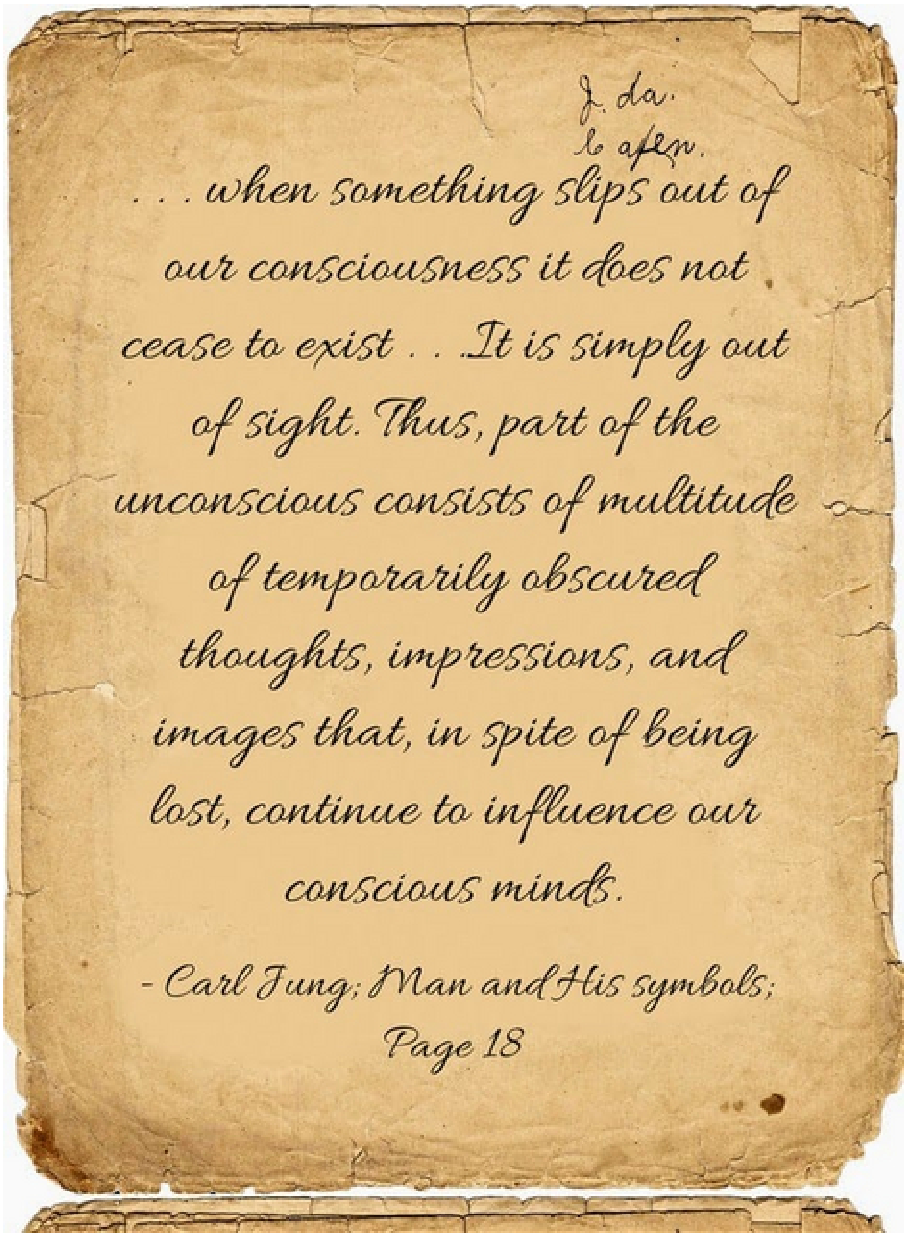

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. . . when something slips out of our consciousness it does not cease to exist . . . It is simply out of sight. Thus, part of the unconscious consists of multitude of temporarily obscured thoughts, impressions, and images that, in spite of being lost, continue to influence our conscious minds.

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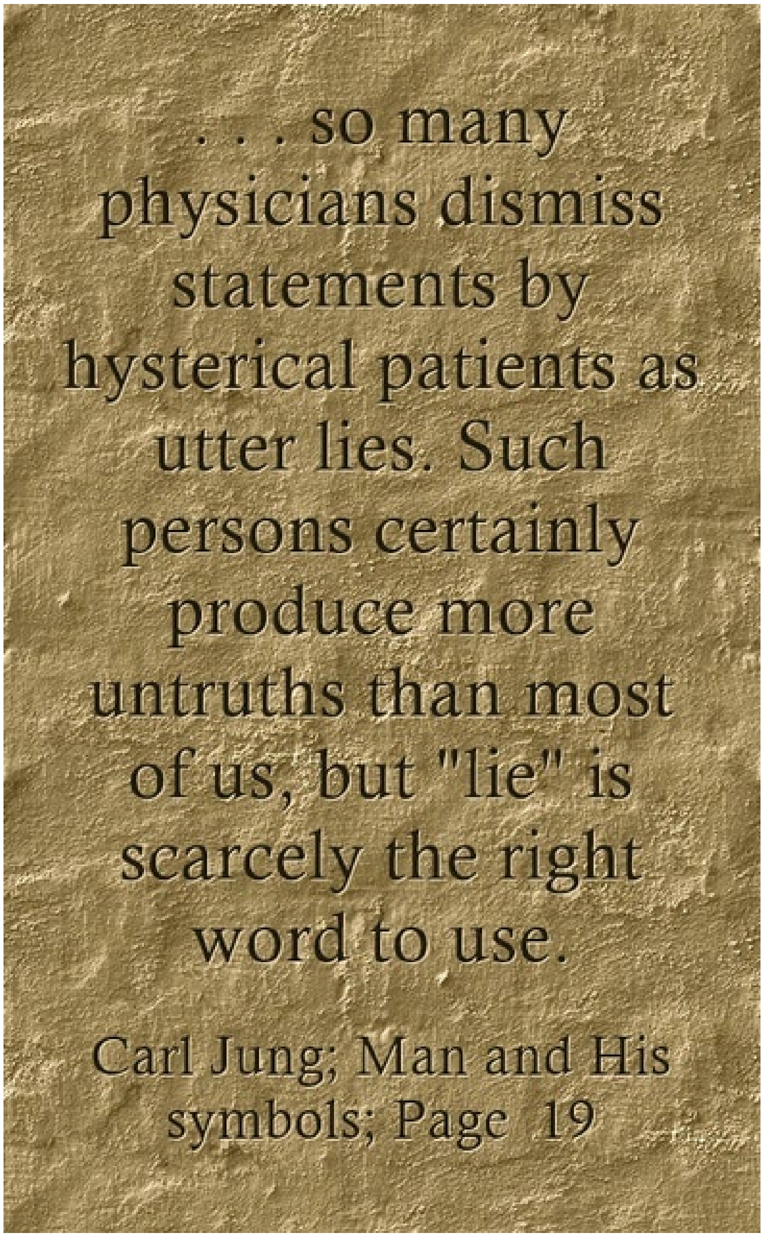

. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use.

Carl Jung; Man and His symbols; Page 19

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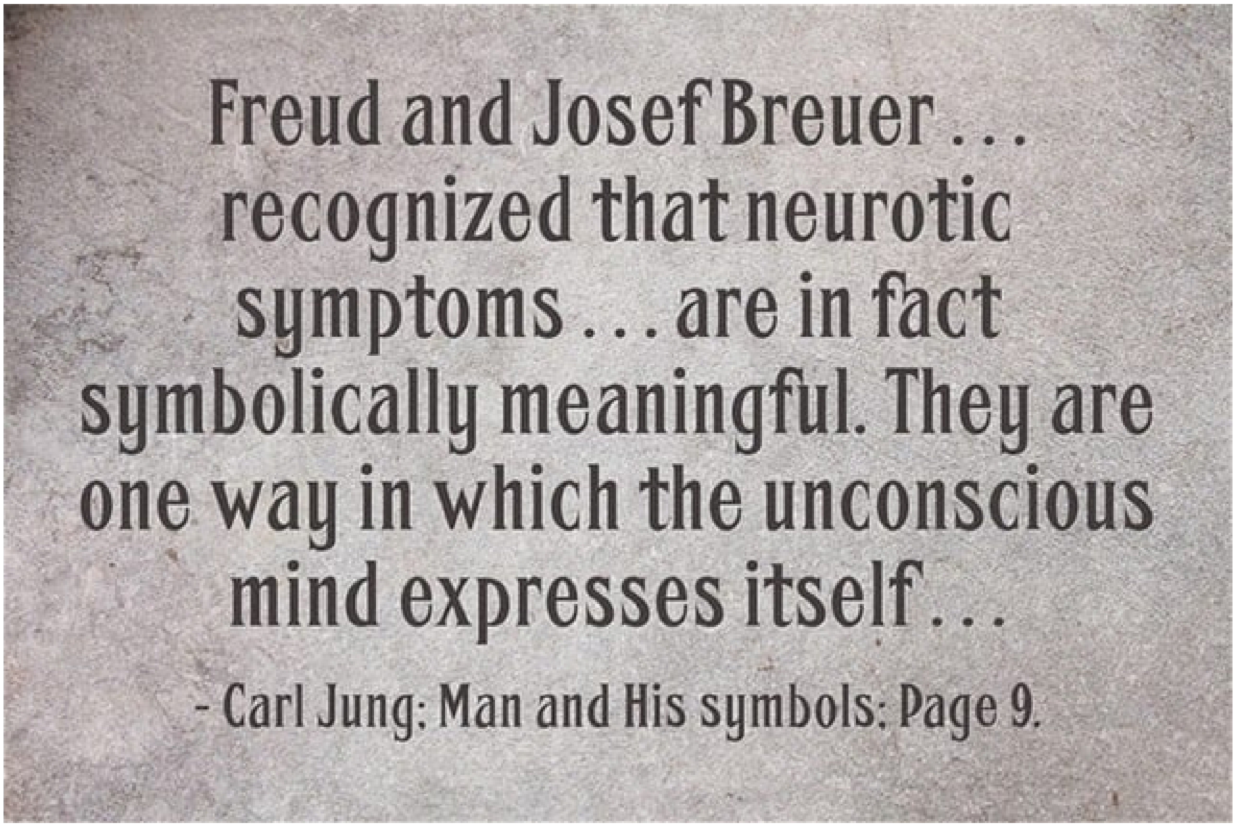

Freud and Josef Breuer . . .
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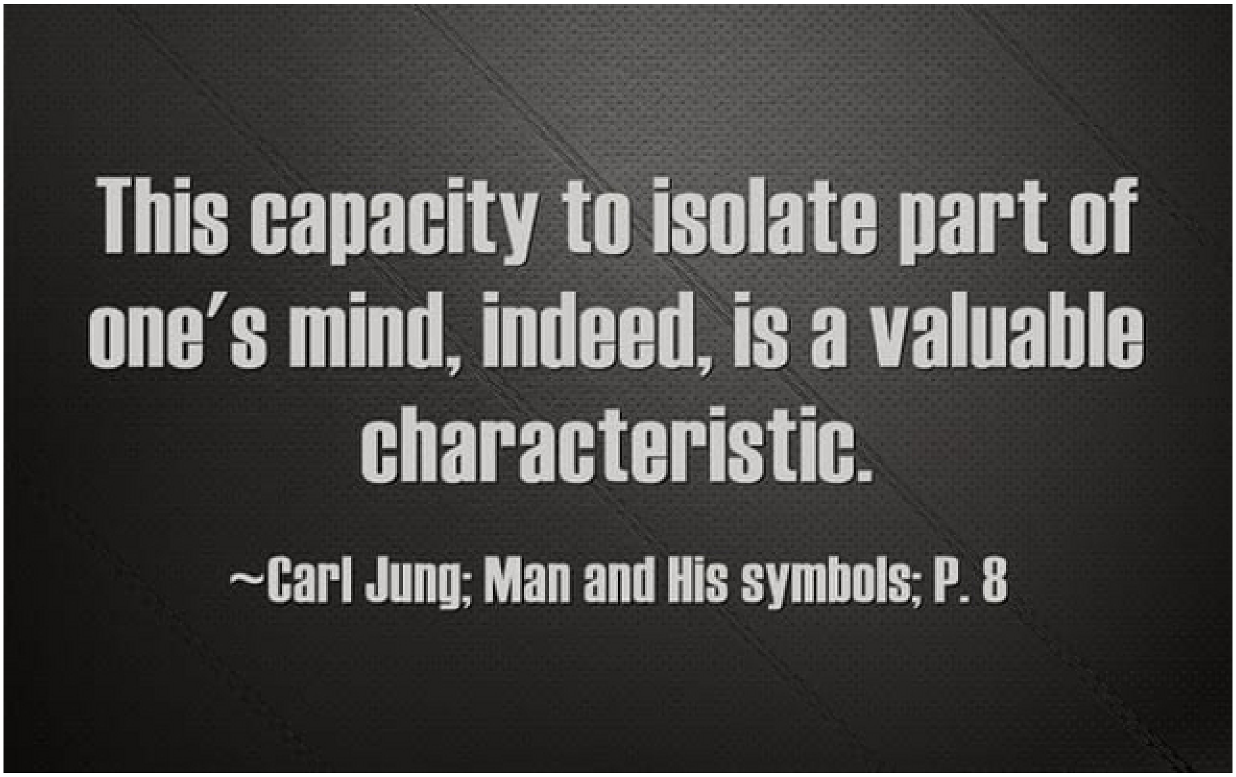

This capacity to isolate part of one′s mind, indeed, is a valuable characteristic.

~Carl Jung; Man and His symbols; P. 8

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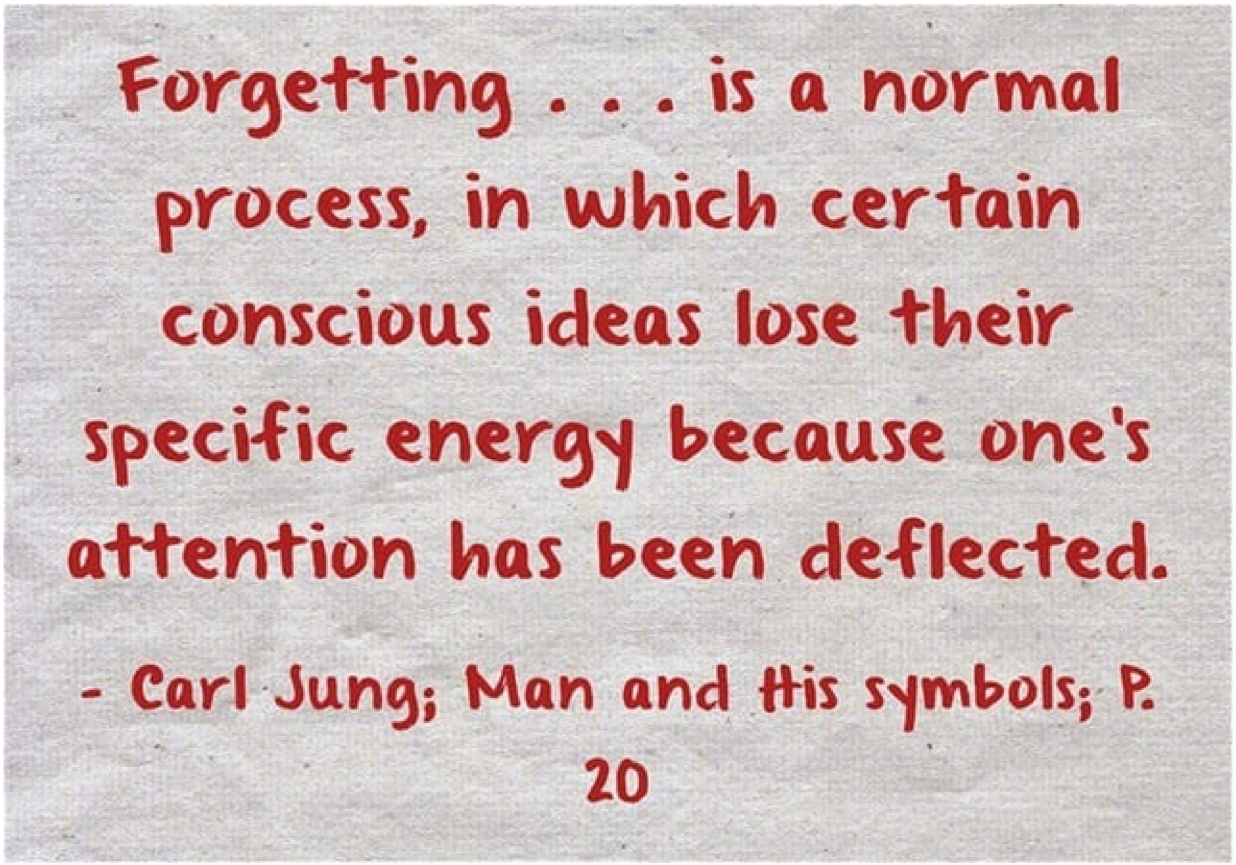

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected.

- Carl Jung; Man and His symbols; P. 20

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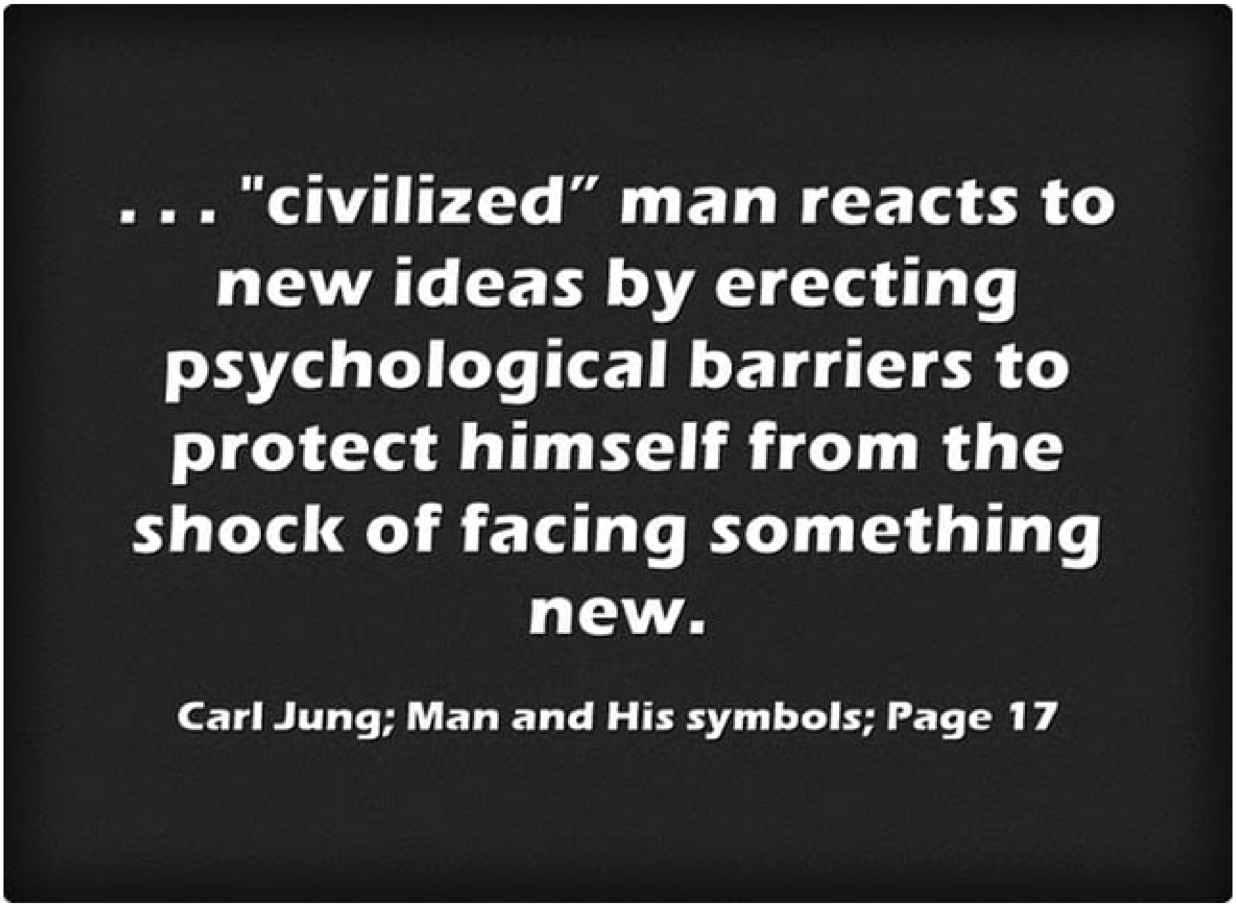

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Carl Jung; Man and His symbols; Page 17

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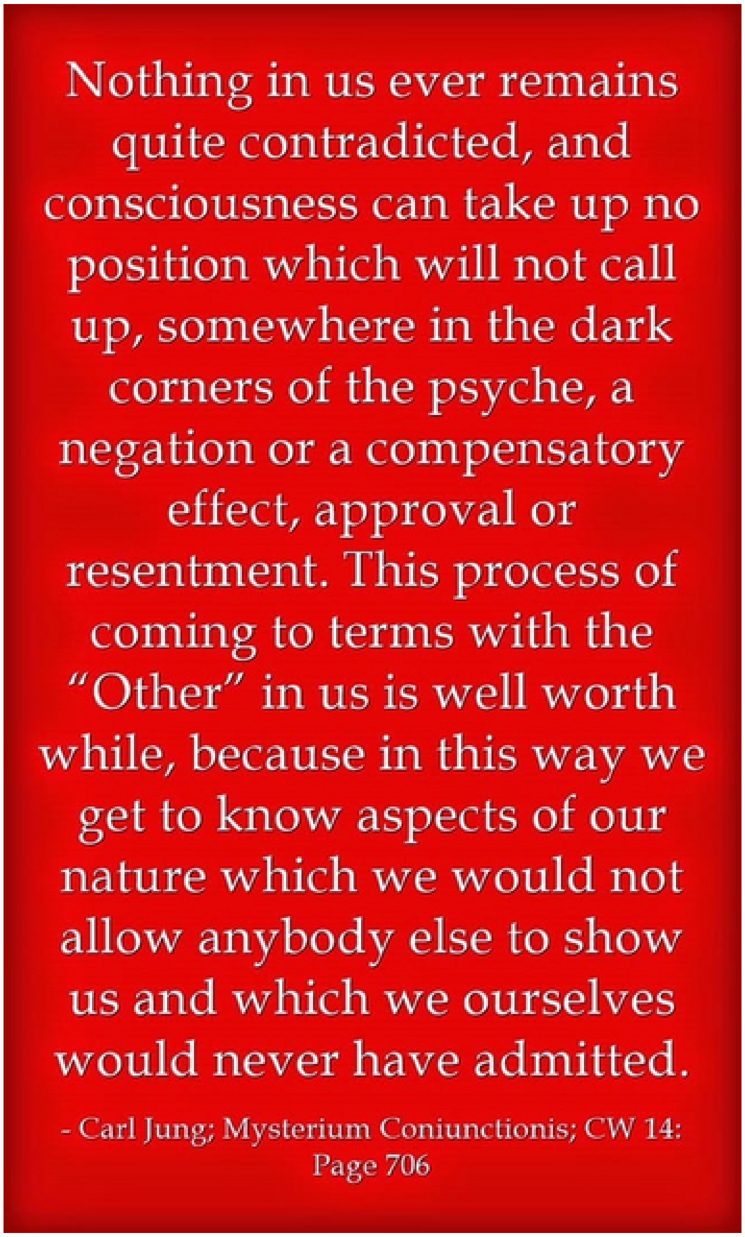

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.

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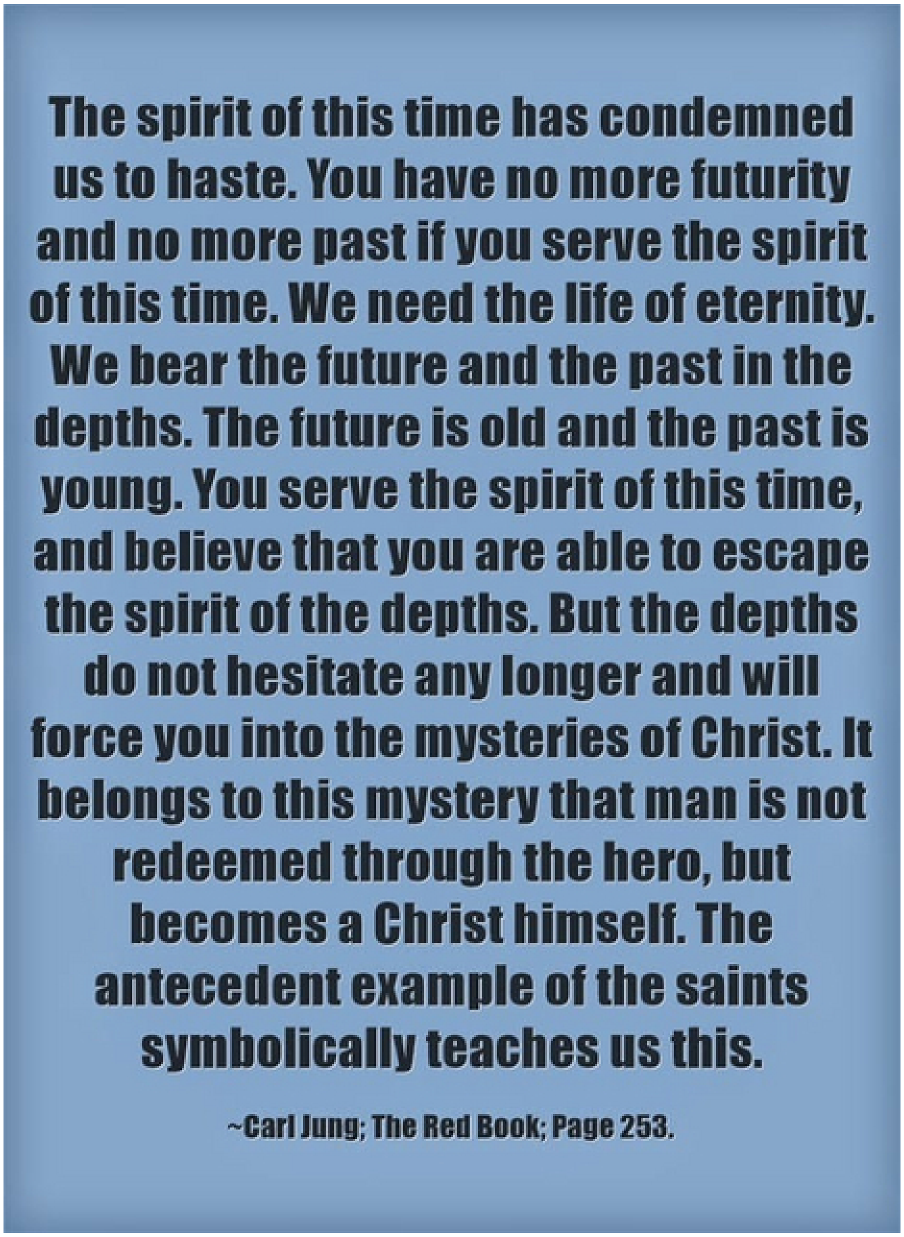

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this.

~Carl Jung; The Red Book; Page 253.

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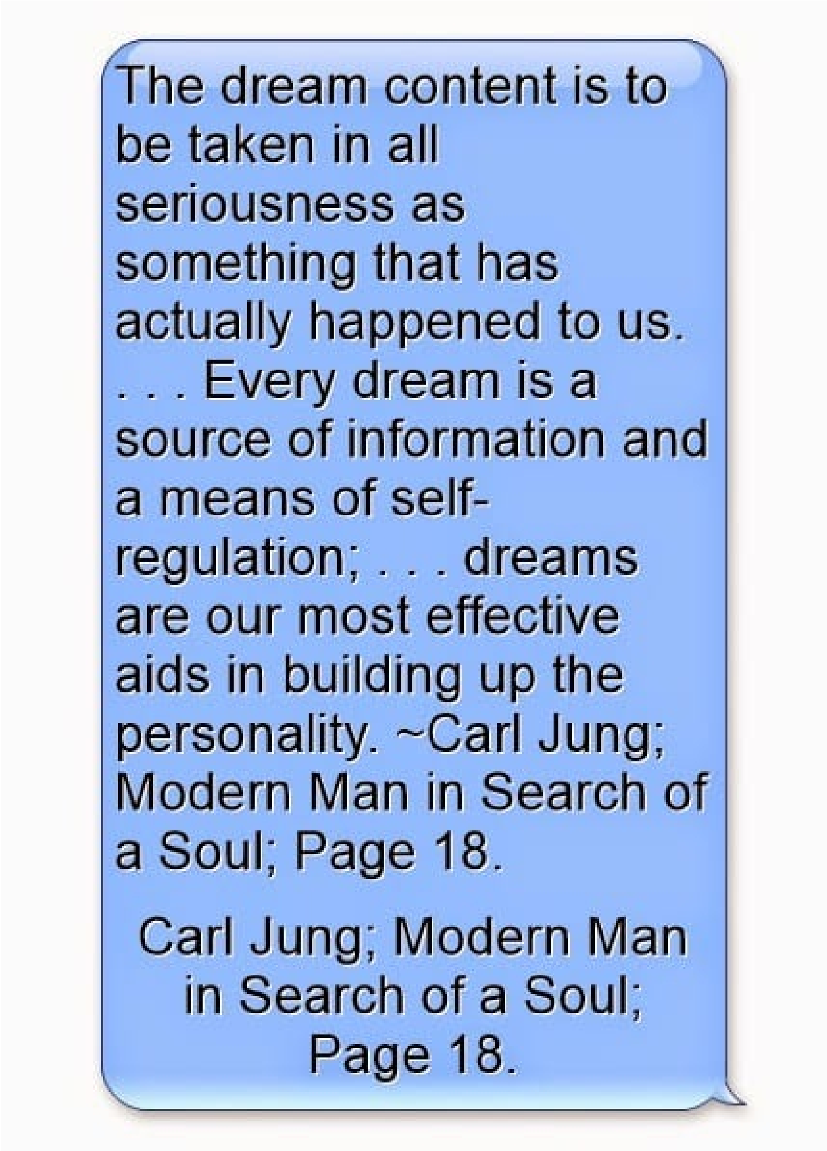

The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. ~Carl Jung; Modern Man in Search of a Soul; Page 18.

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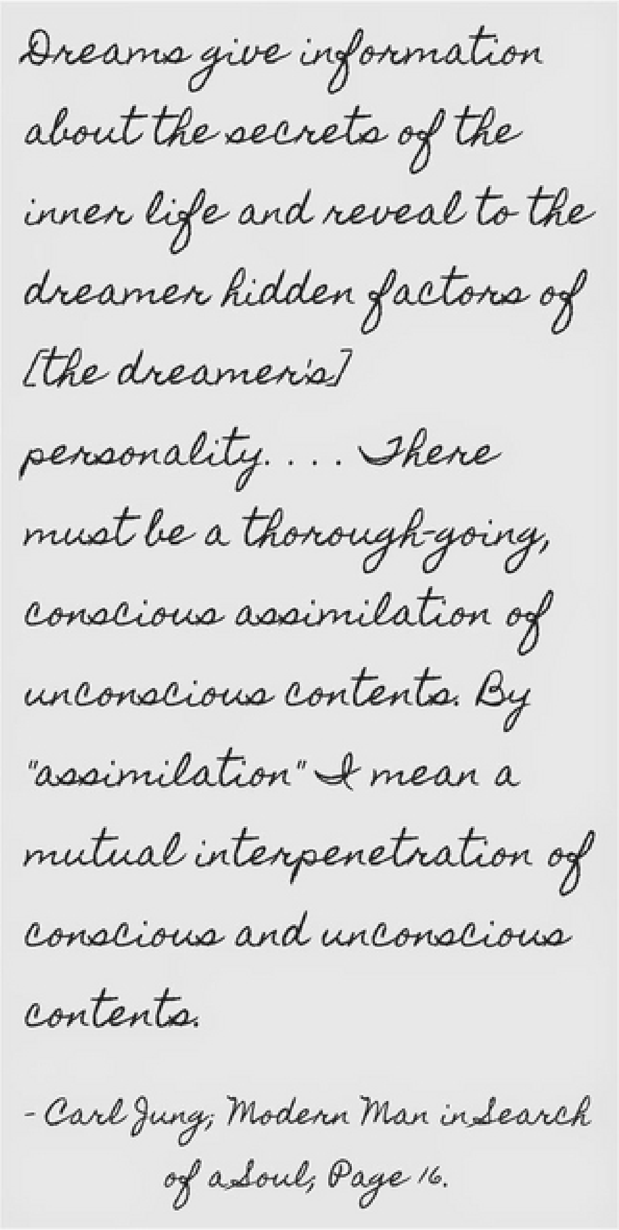

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents.

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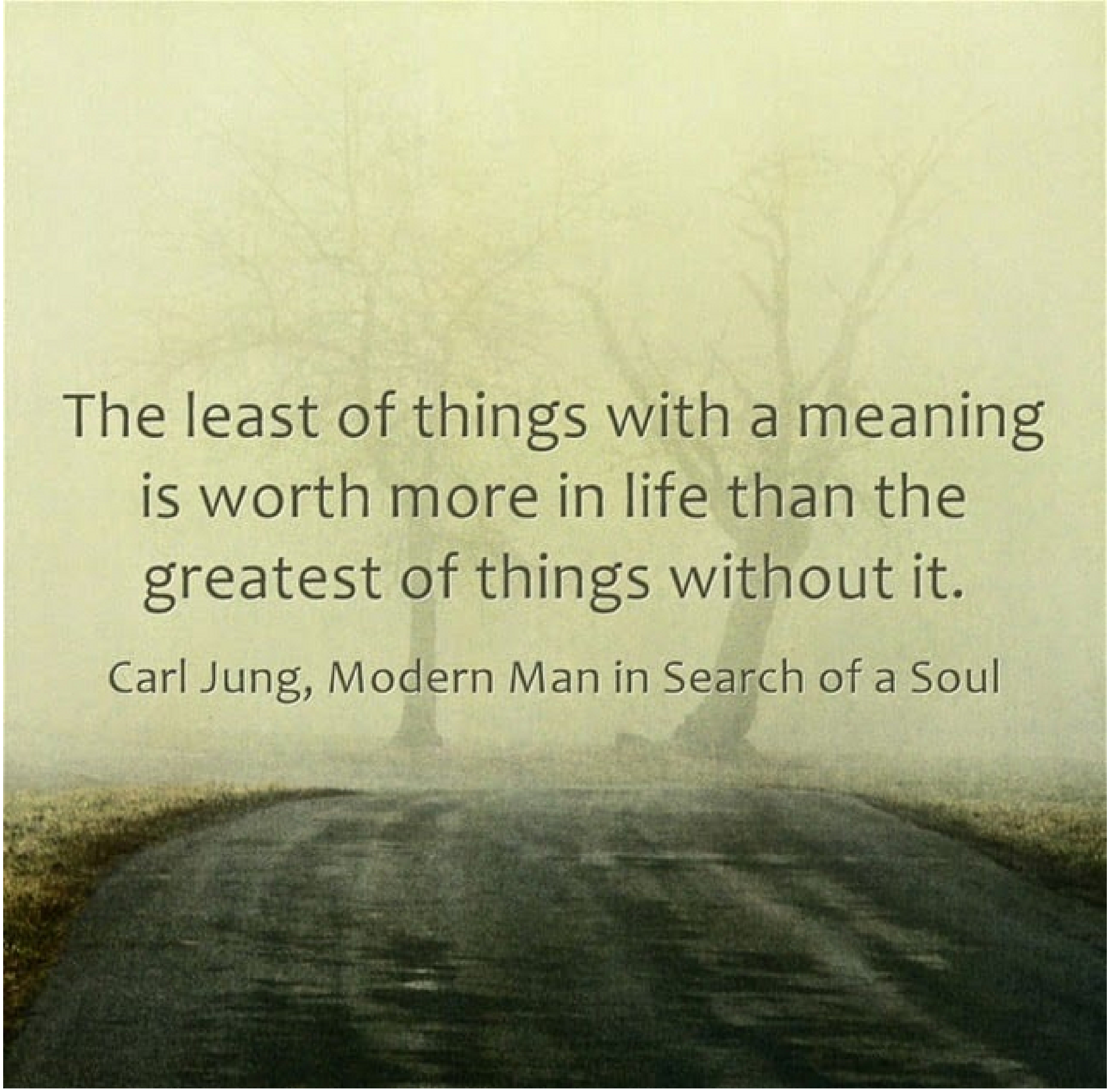
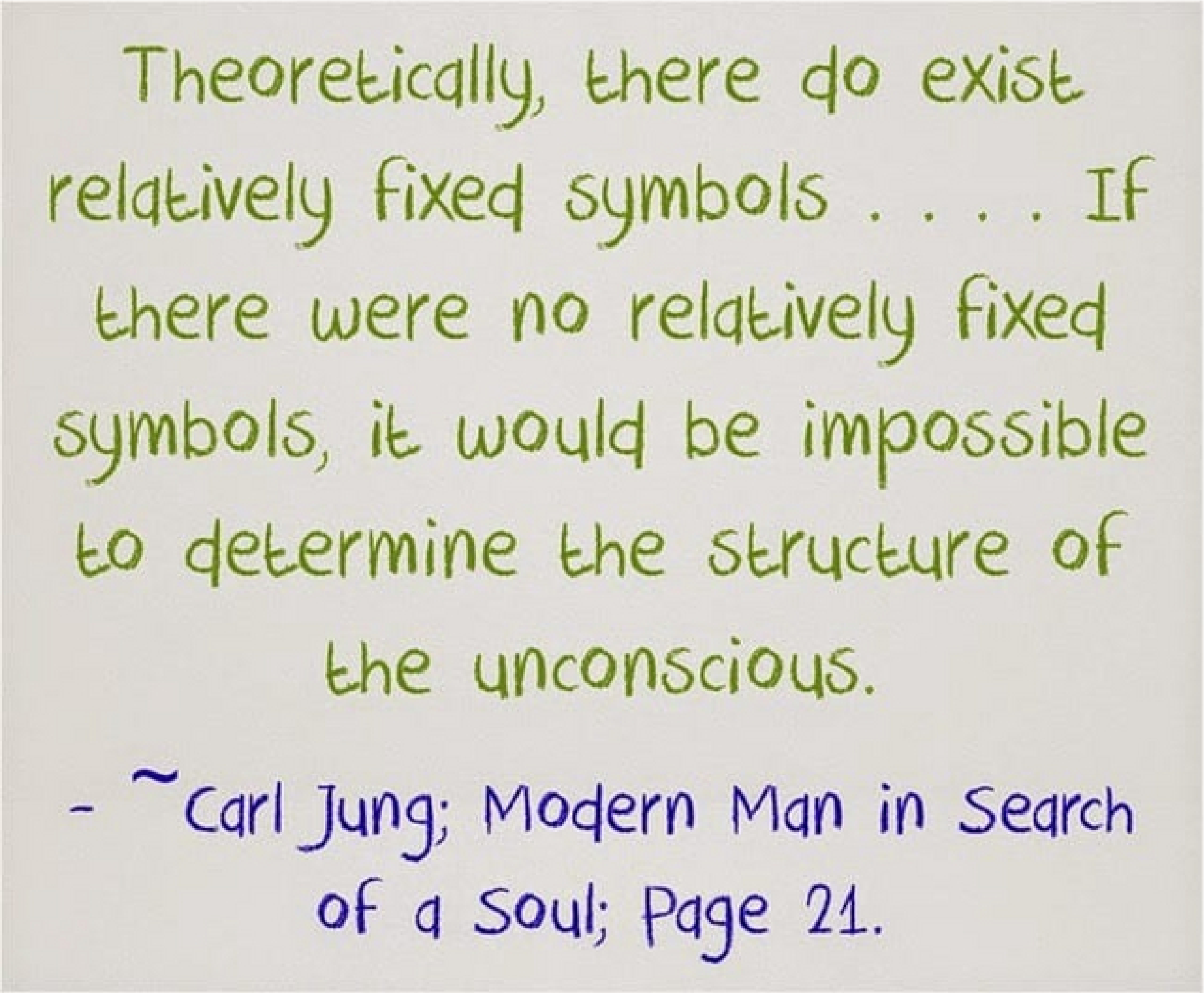


The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul



Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious.

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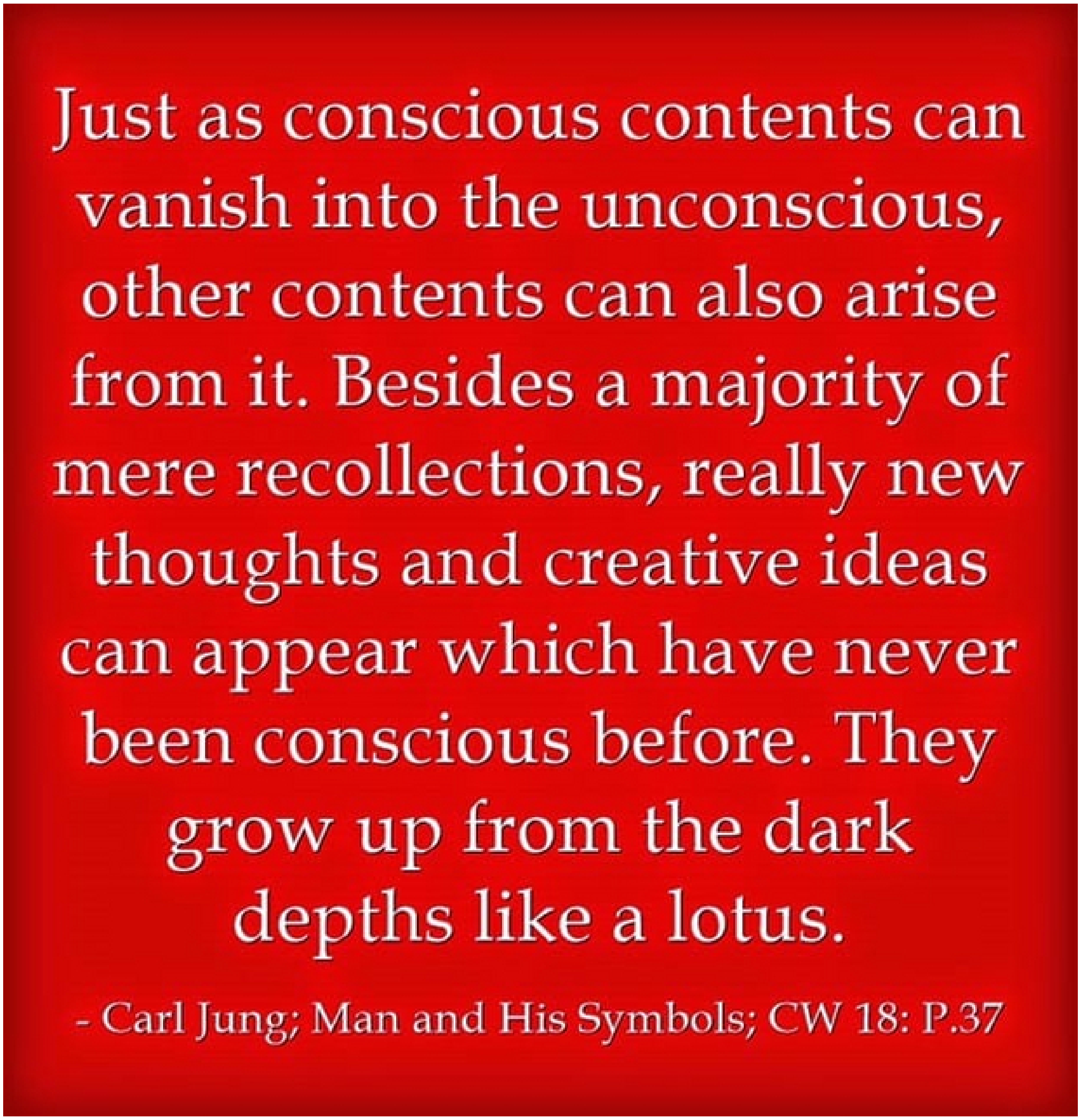

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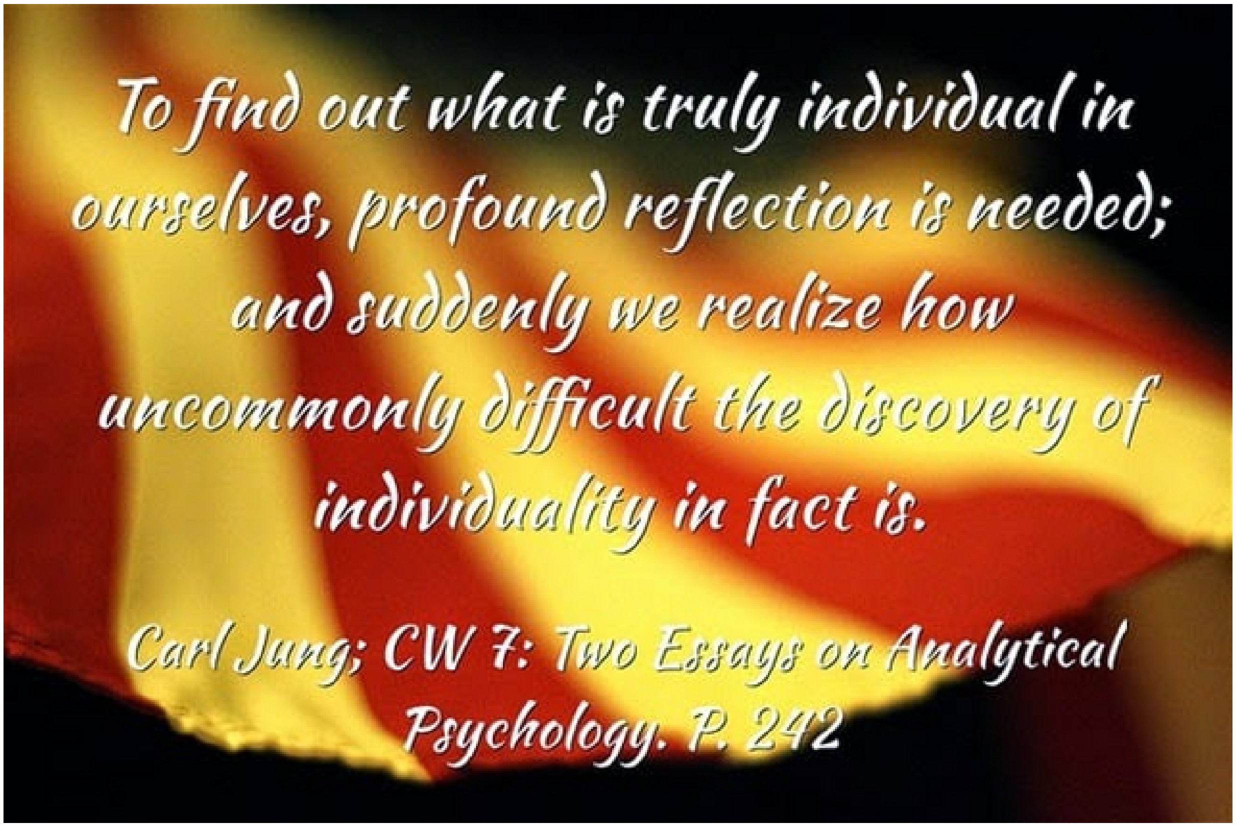
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is.
Carl Jung; CW 7: Two Essays on Analytical Psychology. P. 242

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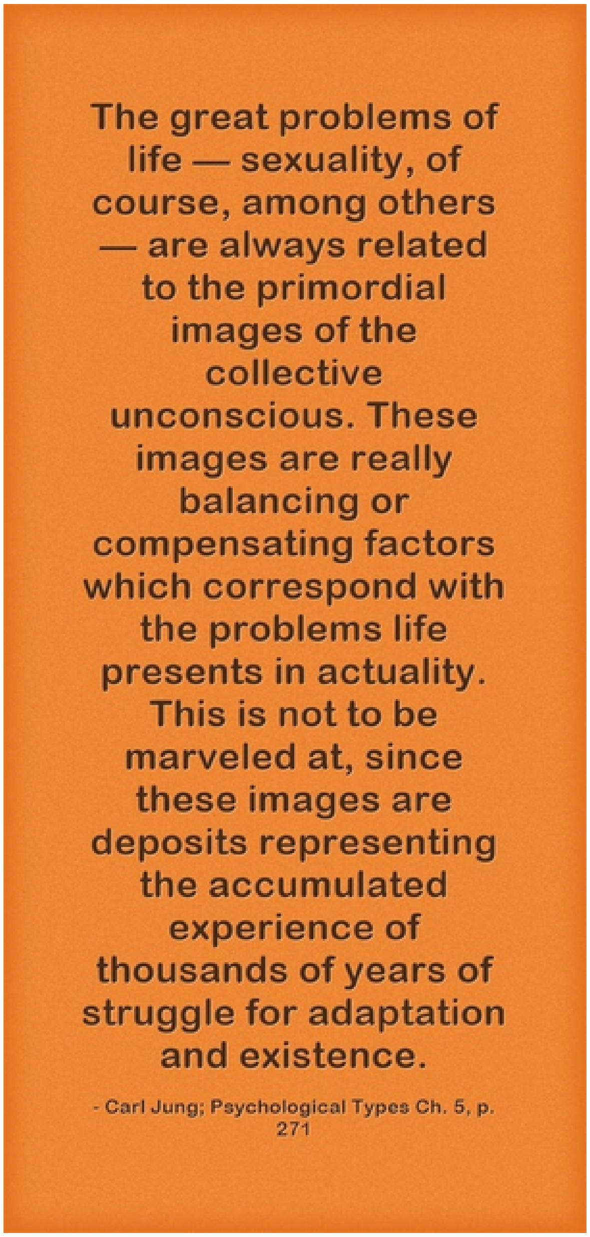

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence.

- Carl Jung; Psychological Types Ch. 5, p. 271

[1082]

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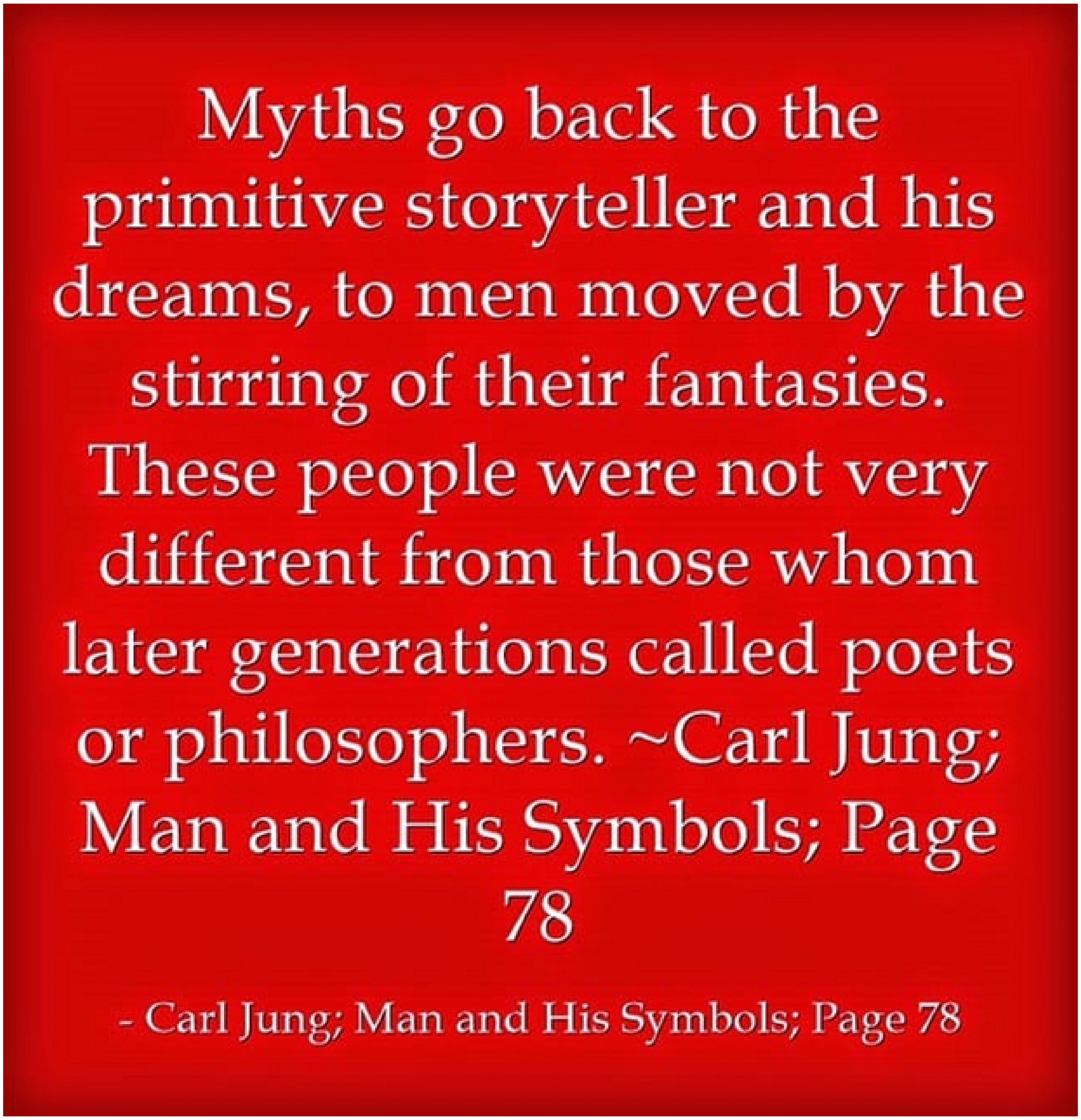

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. ~Carl Jung; Man and His Symbols; Page 78

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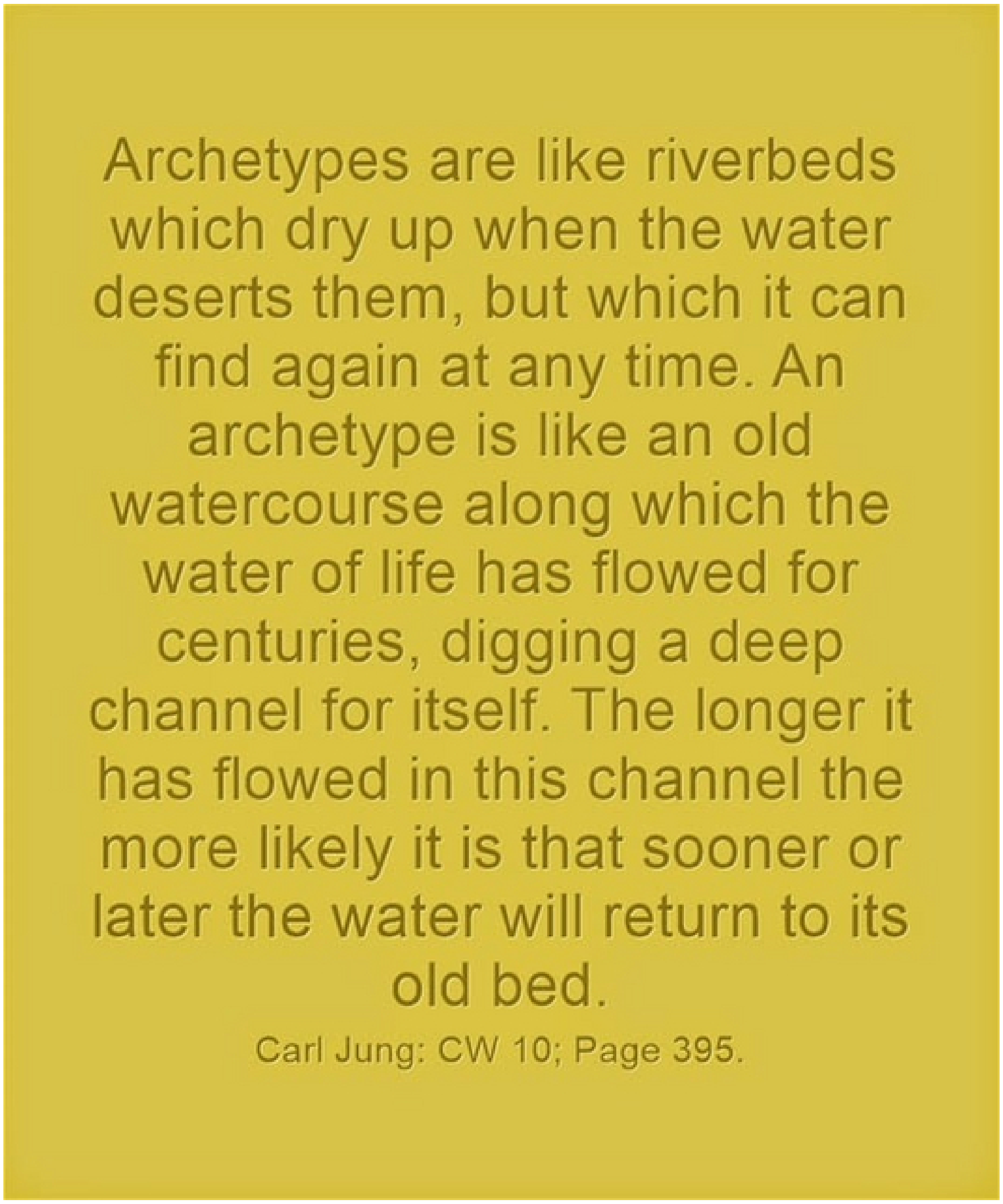

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed.

Carl Jung: CW 10; Page 395.

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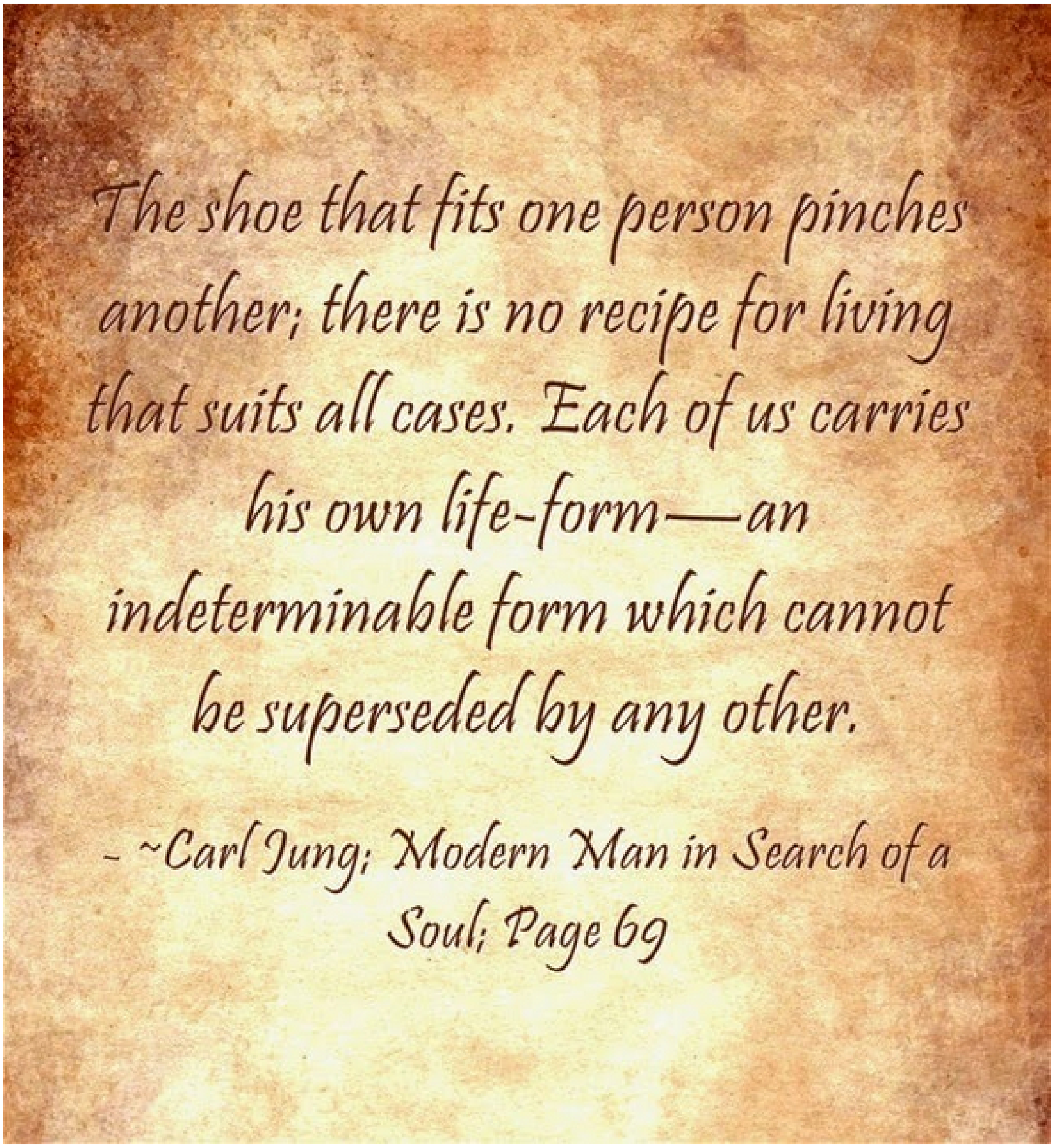
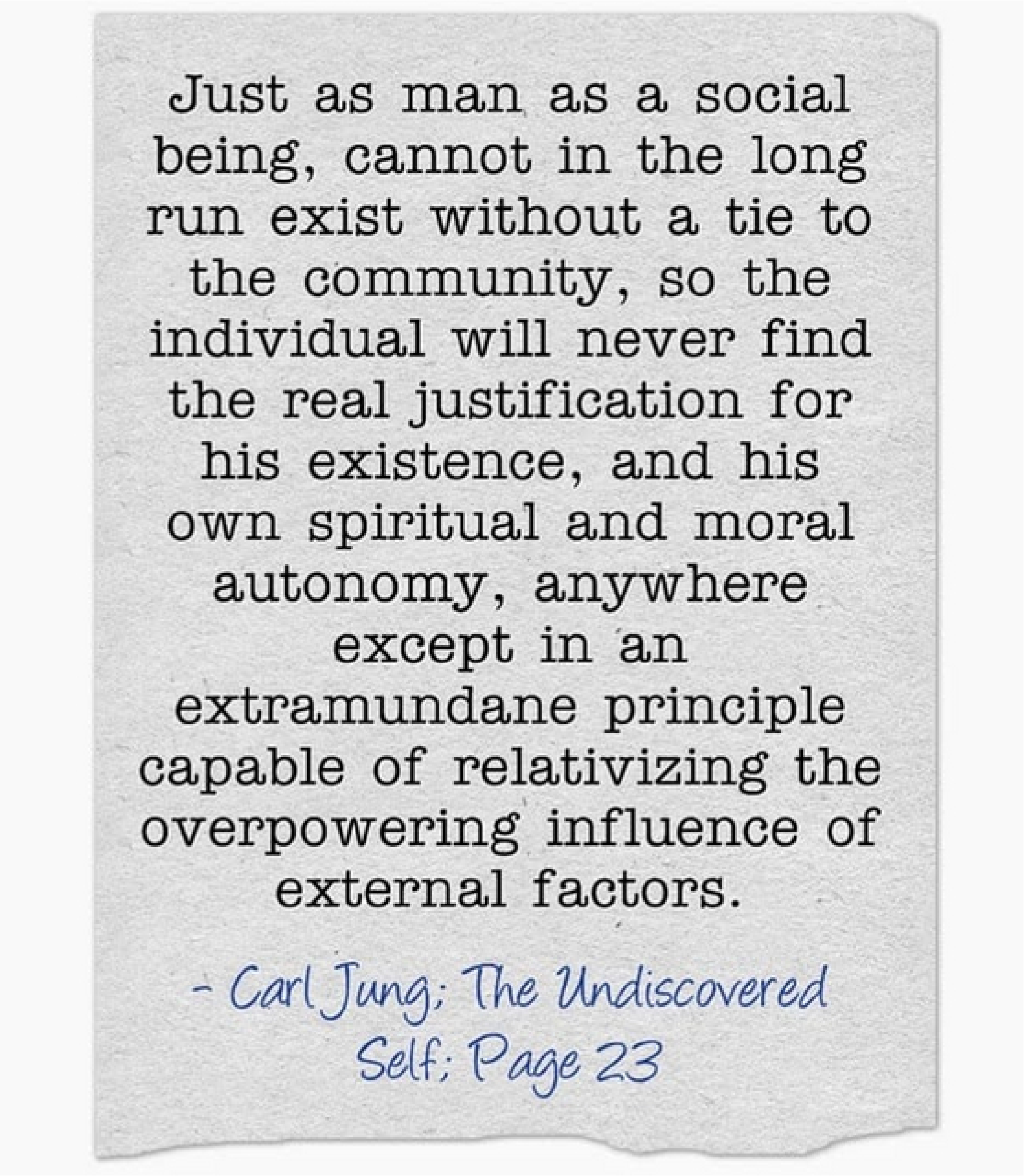


The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other.

- ~Carl Jung; Modern Man in Search of a Soul; Page 69

The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.



Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors.

- Carl Jung; The Undiscovered Self; Page 23

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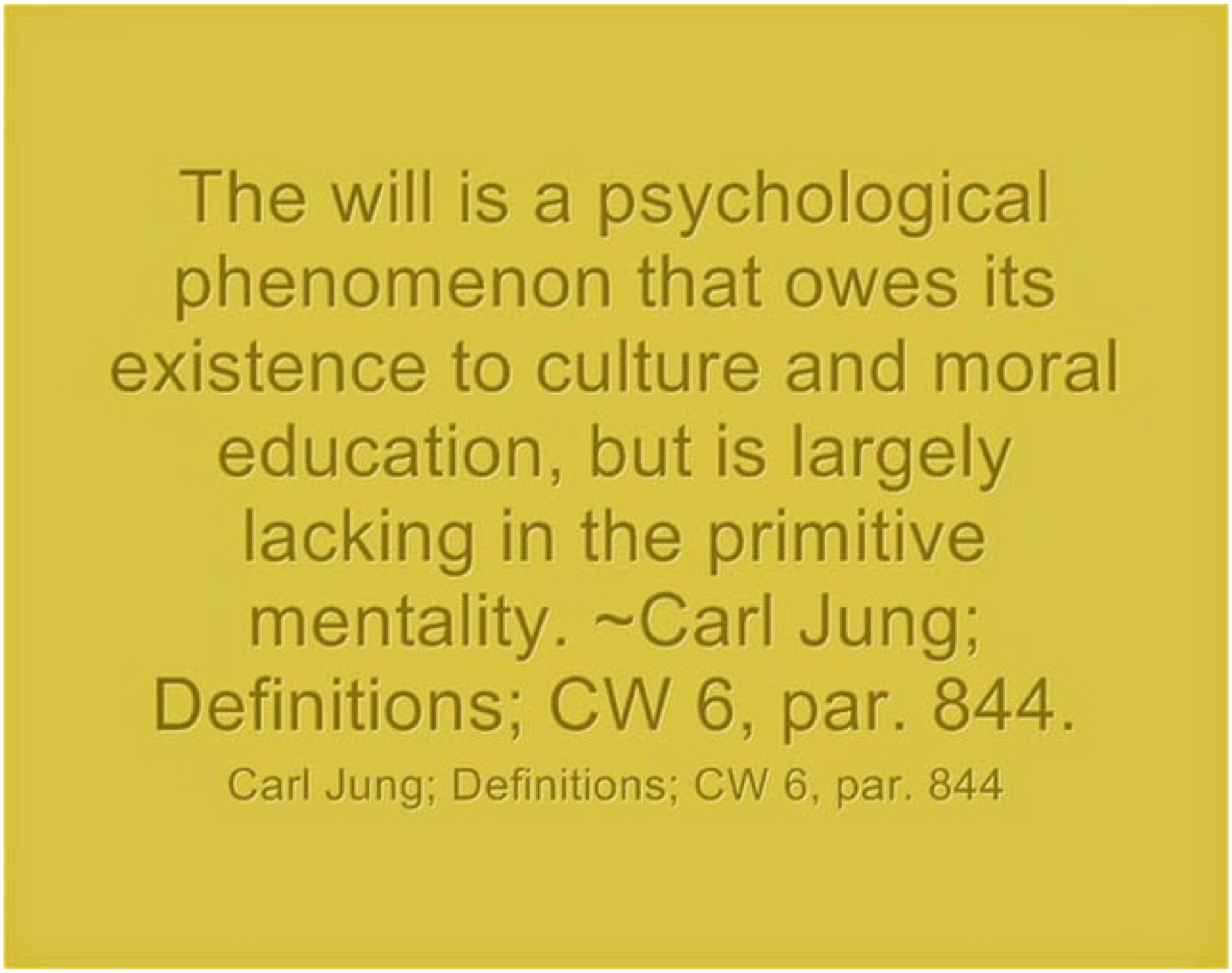

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. ~Carl Jung; Definitions; CW 6, par. 844.

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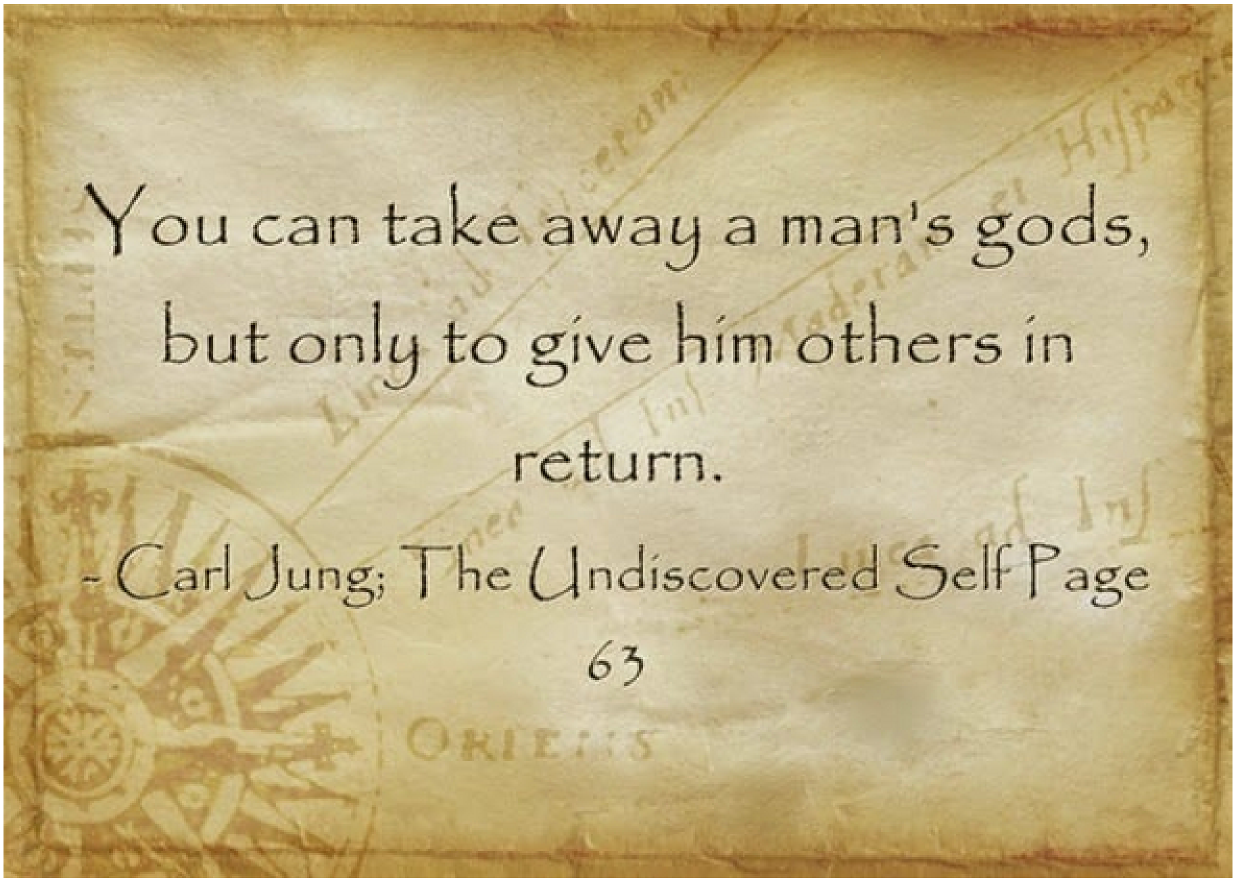

You can take away a man's gods, but only to give him others in return.

- Carl Jung; The Undiscovered Self Page 63

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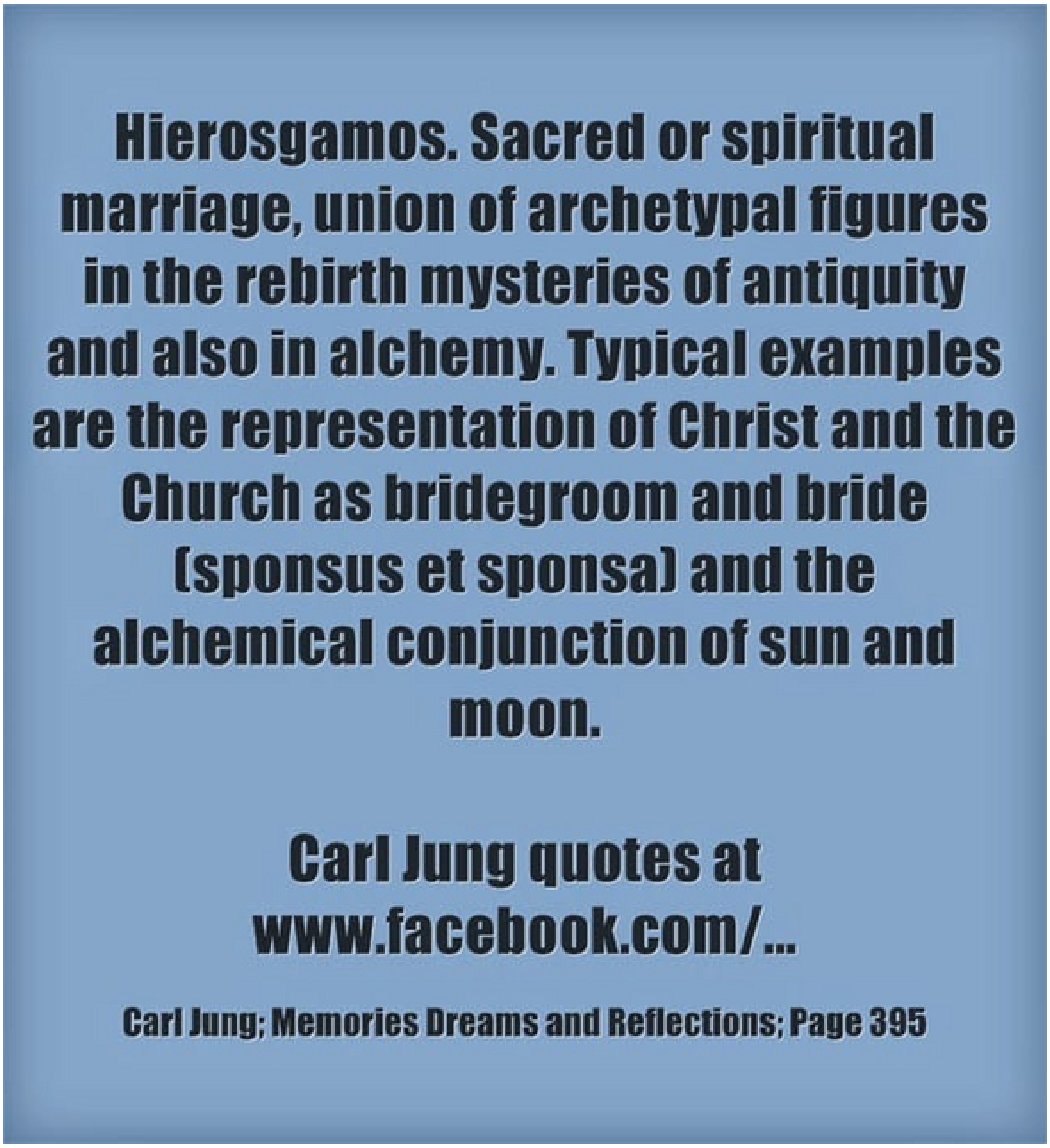

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon.

Carl Jung quotes at www.facebook.com/...

Carl Jung; Memories Dreams and Reflections; Page 395

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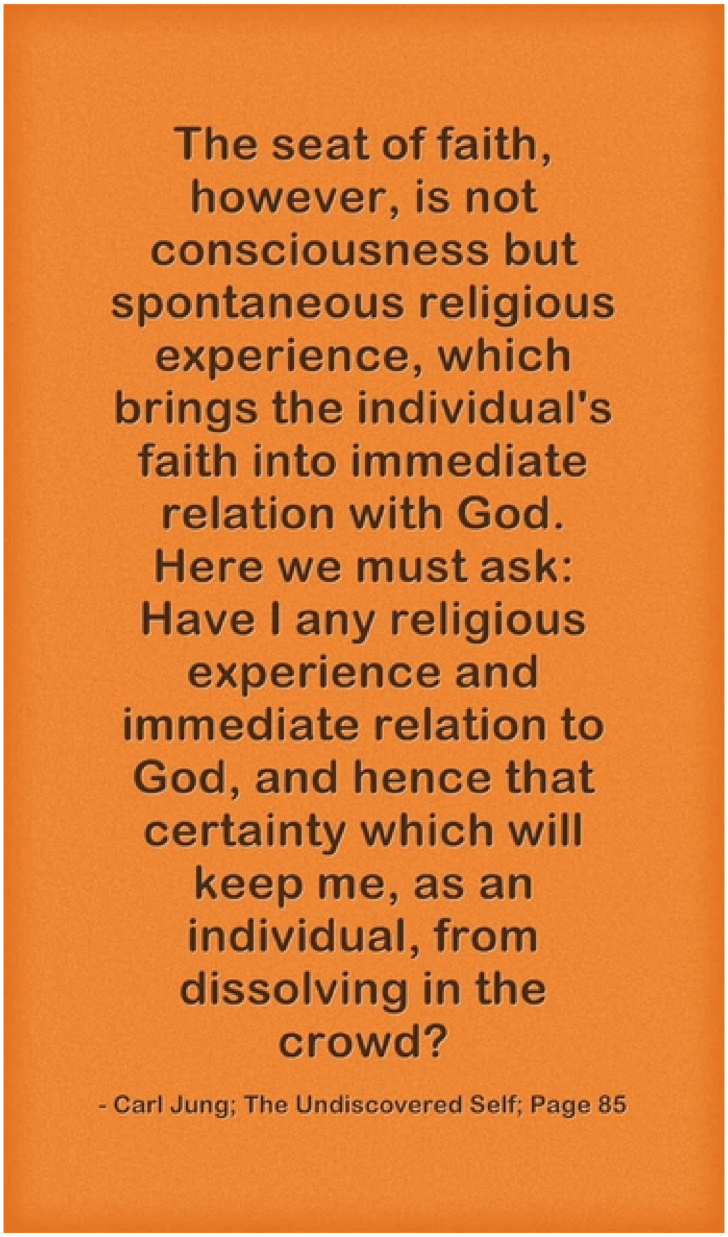

The seat of faith,
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- Carl Jung; The Undiscovered Self; Page 85

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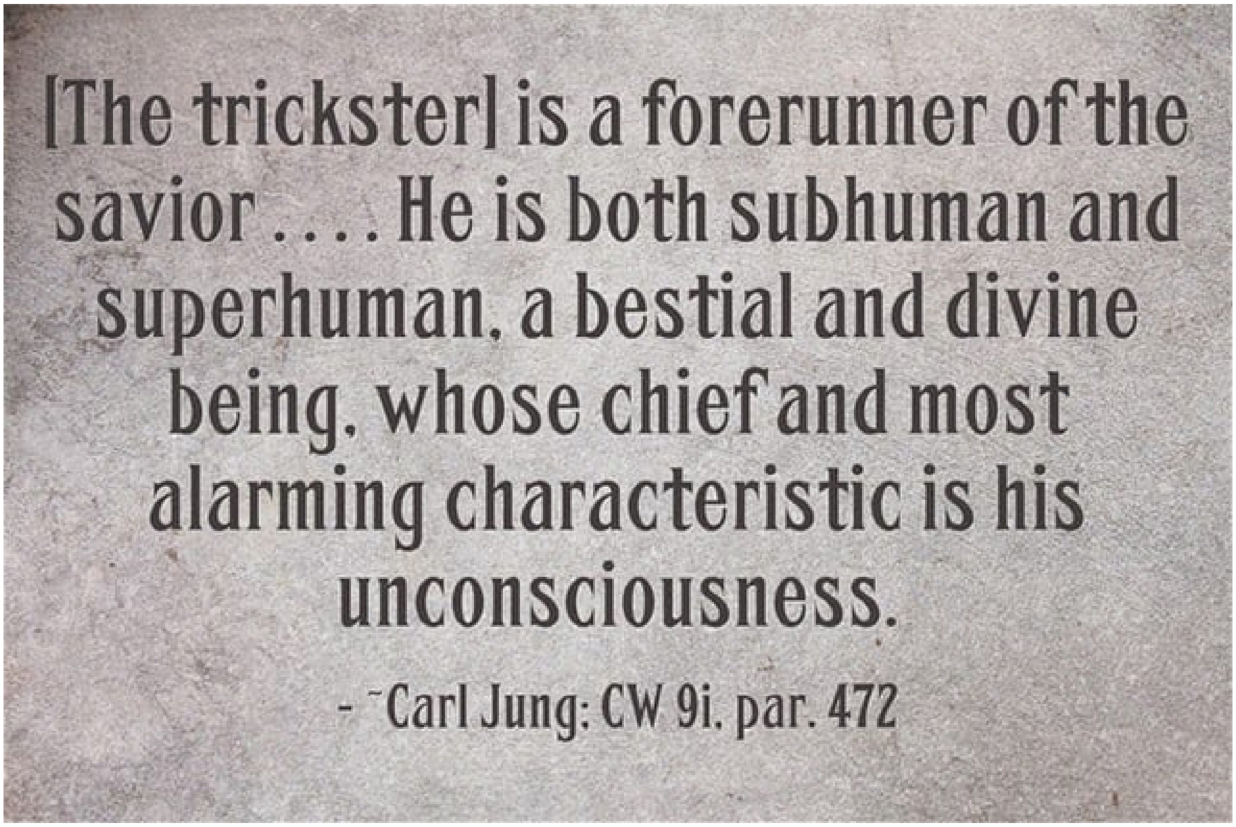
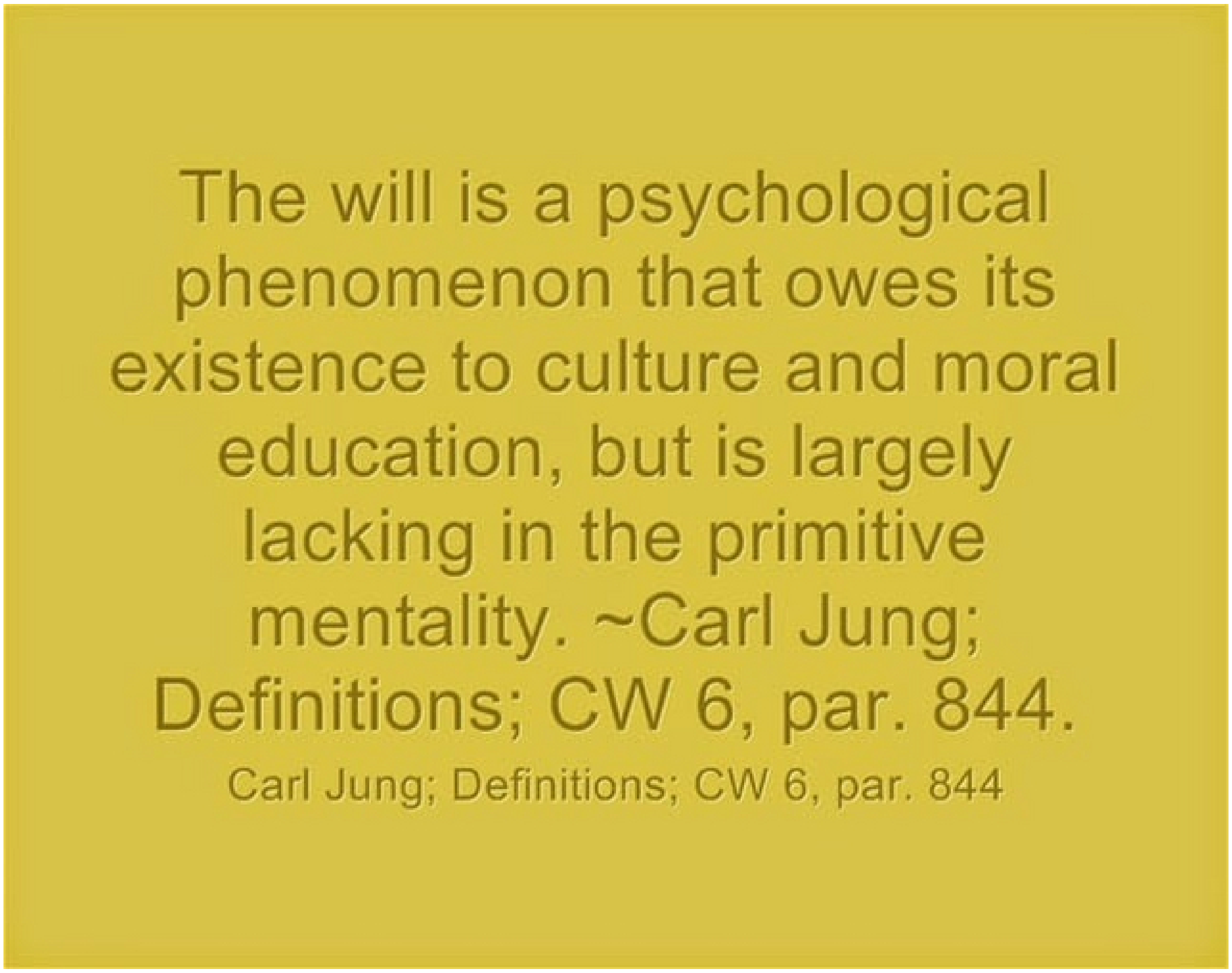


[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.

- ~Carl Jung: CW 9i, par. 472

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung; On the Psychology of the Trickster-Figure; CW 9i, par. 472.



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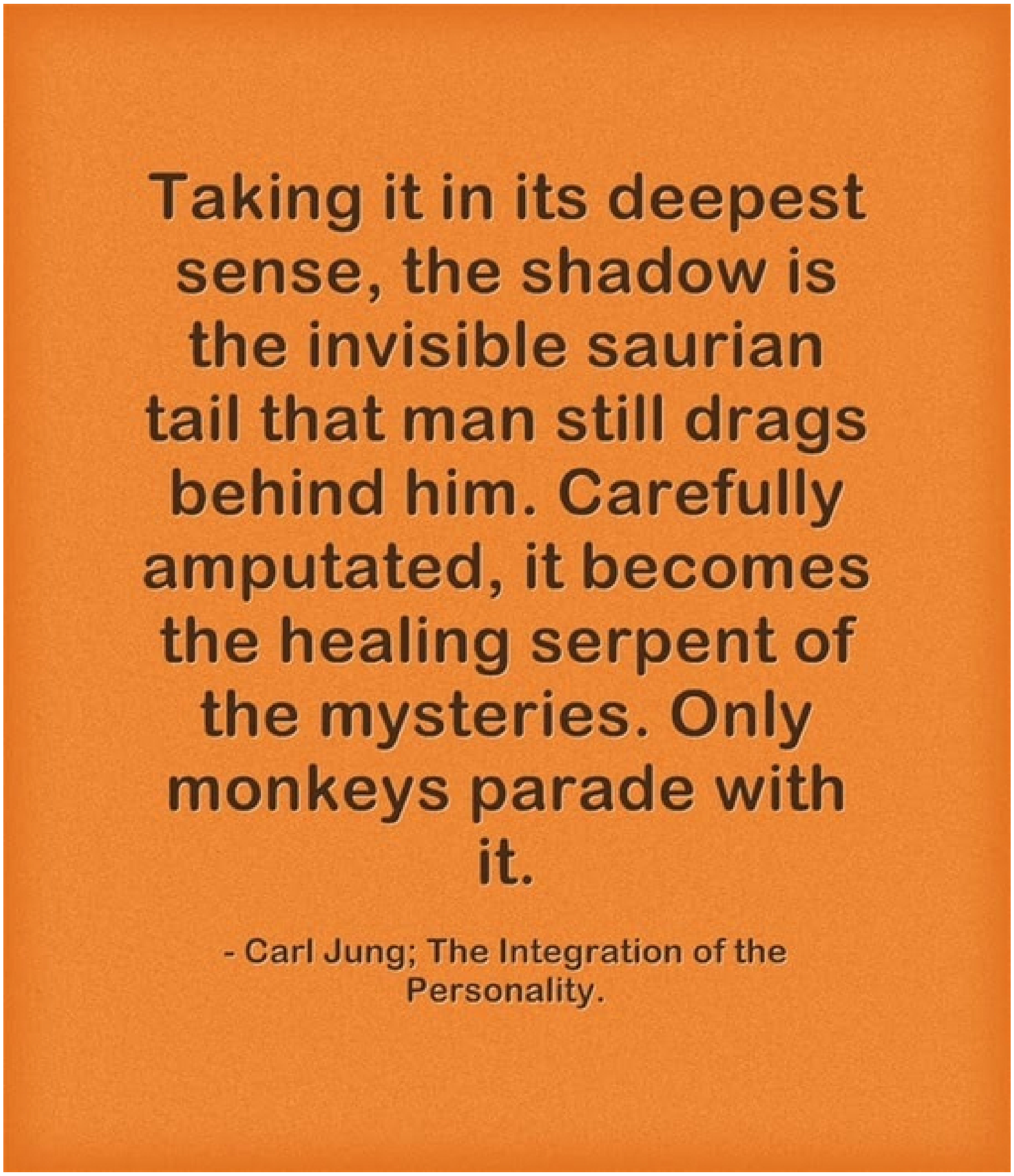

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.

- Carl Jung; The Integration of the Personality.

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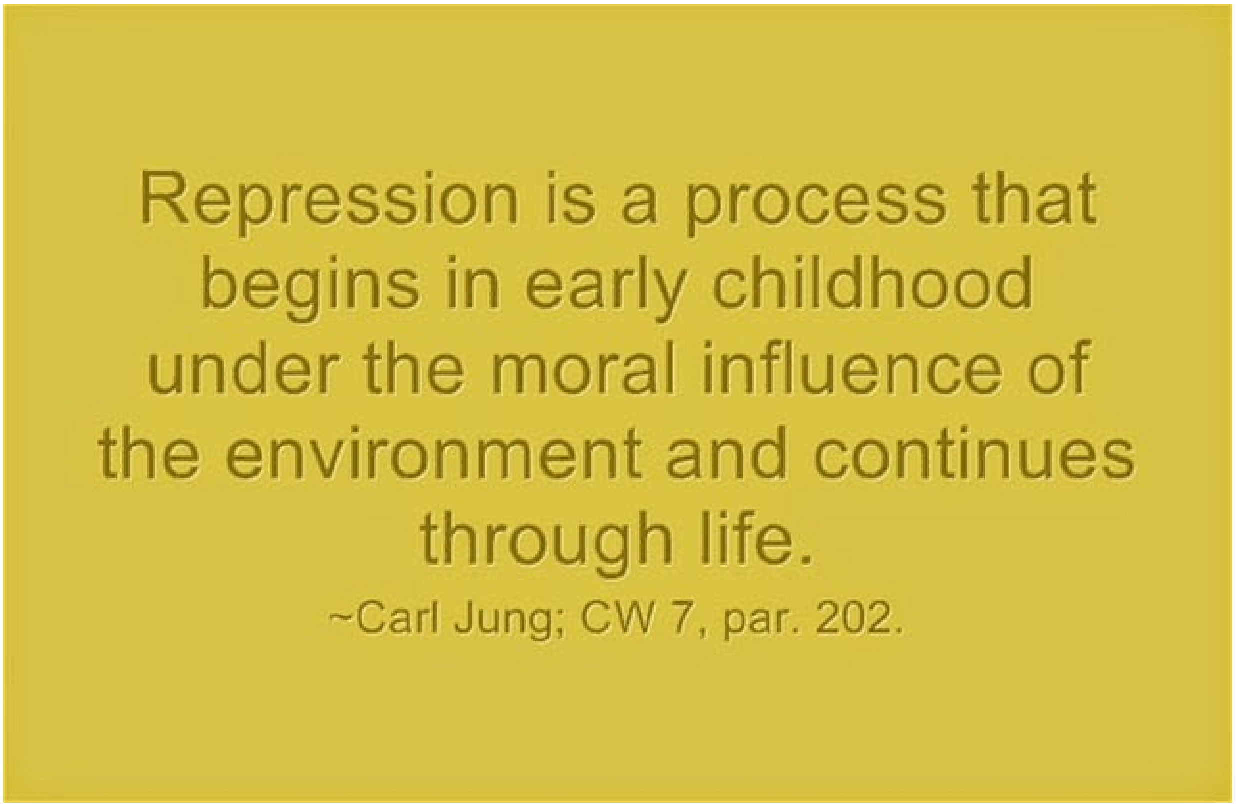

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life.

~Carl Jung; CW 7, par. 202.

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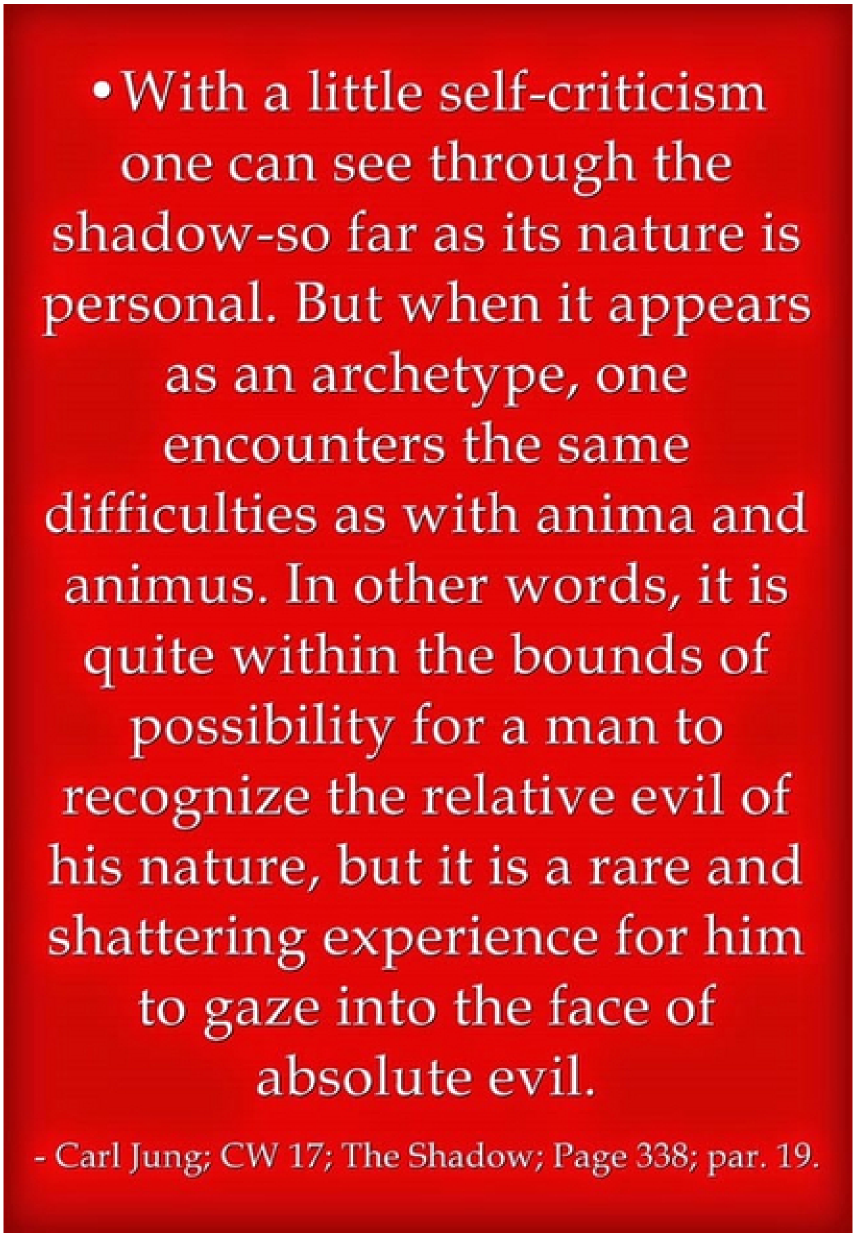

- With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil.

- Carl Jung; CW 17; The Shadow; Page 338; par. 19.

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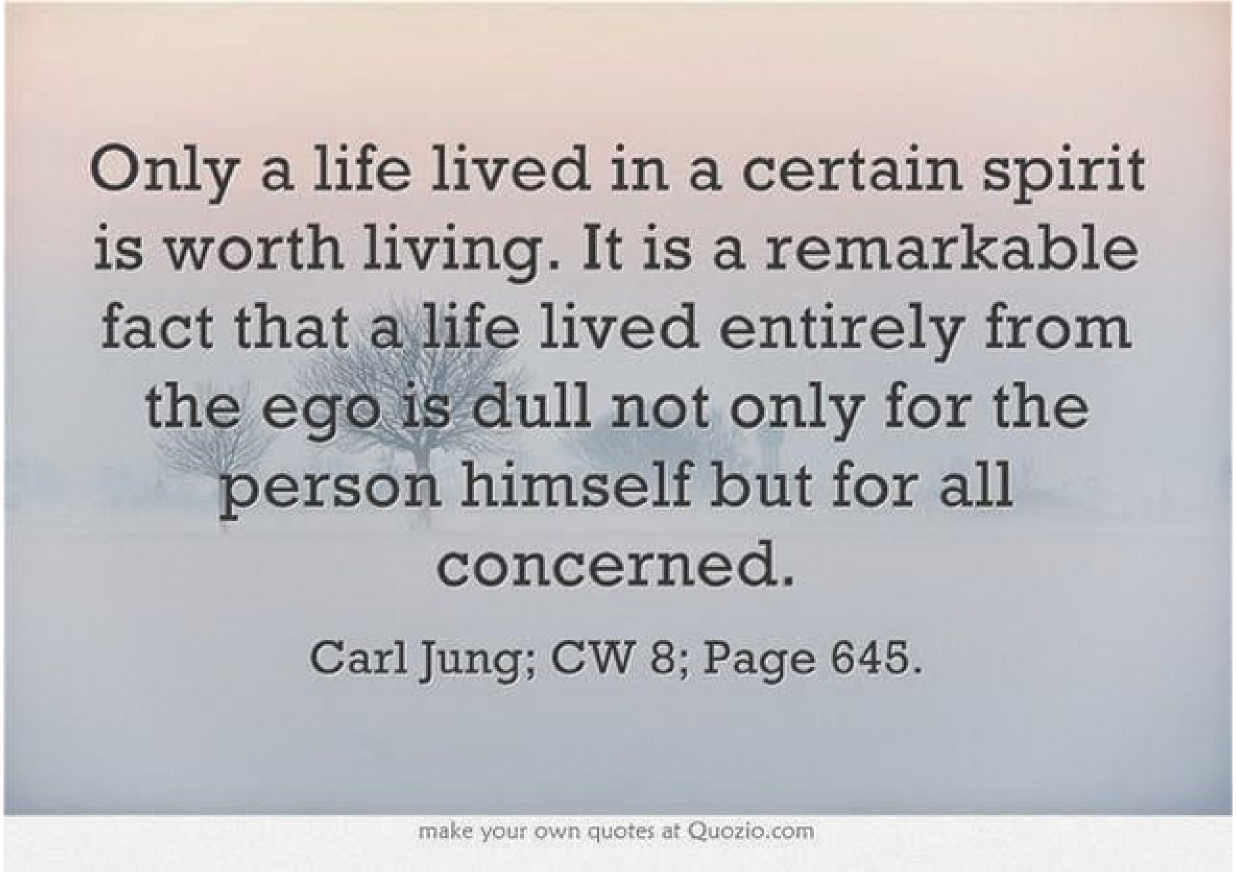

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned.

Carl Jung; CW 8; Page 645.

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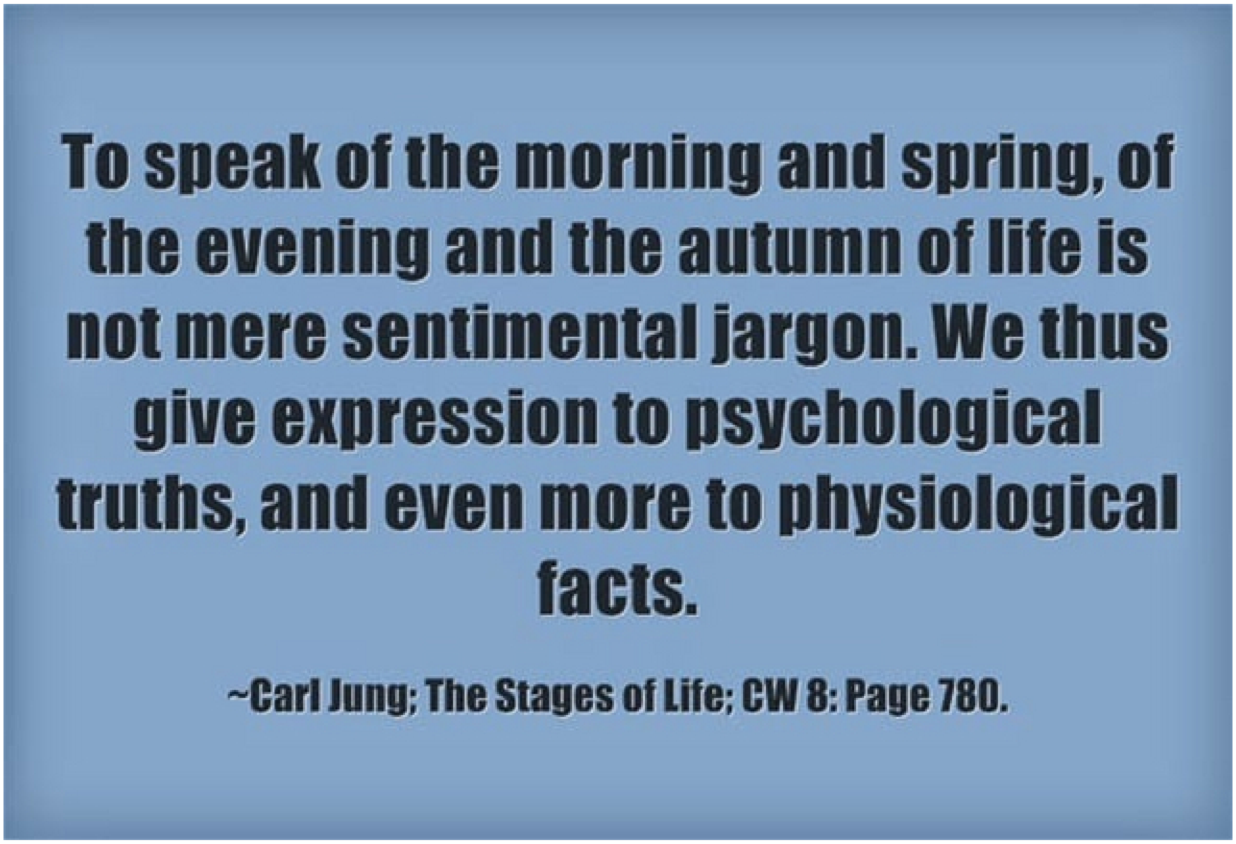
Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned.   Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.



To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts.

~Carl Jung; The Stages of Life; CW 8: Page 780.

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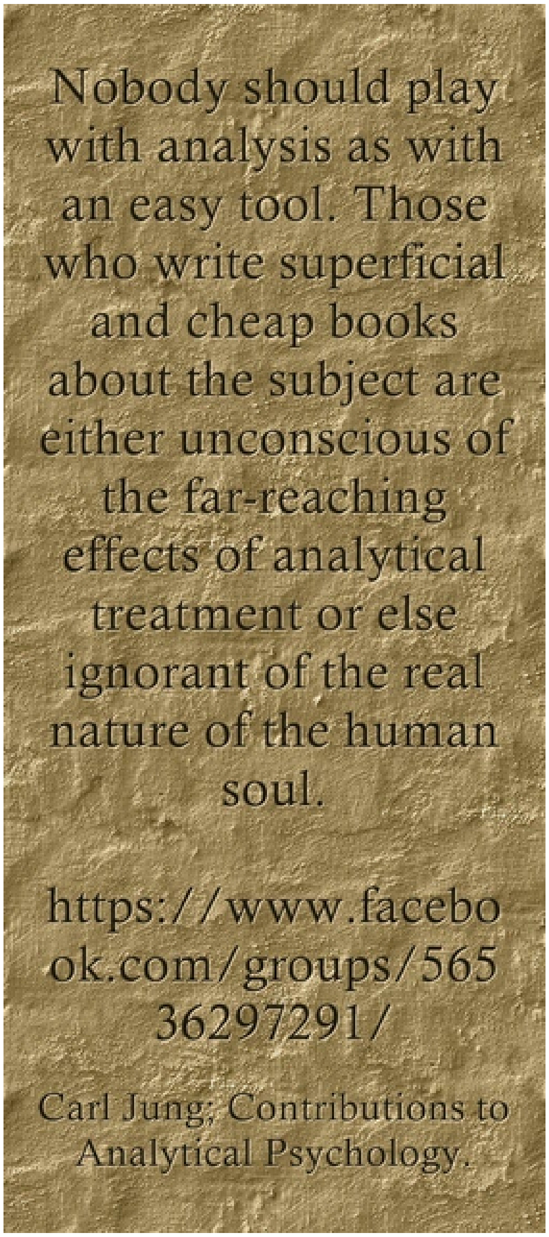

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul.

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Carl Jung; Contributions to Analytical Psychology.

[1098]

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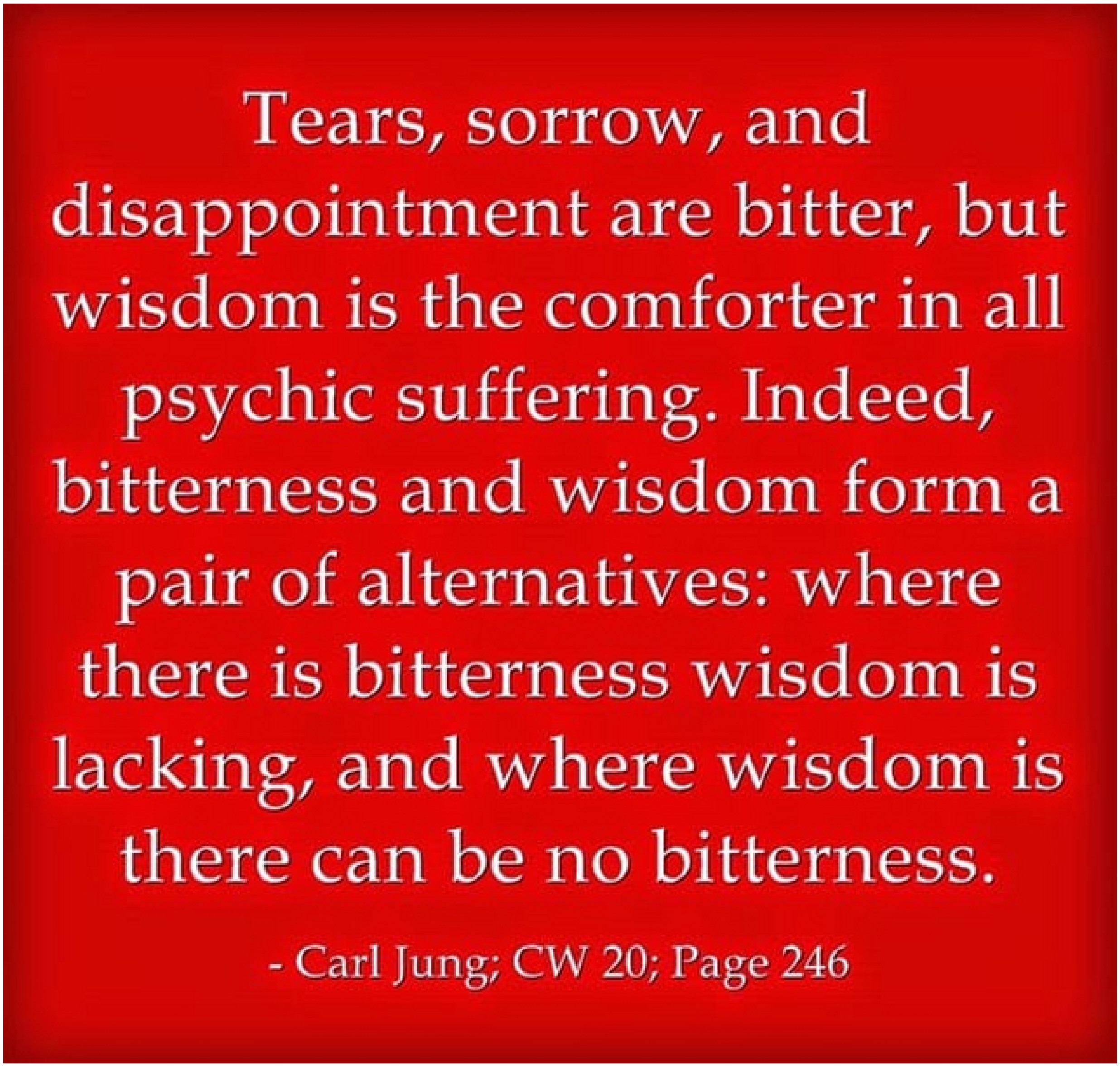

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness.

- Carl Jung; CW 20; Page 246

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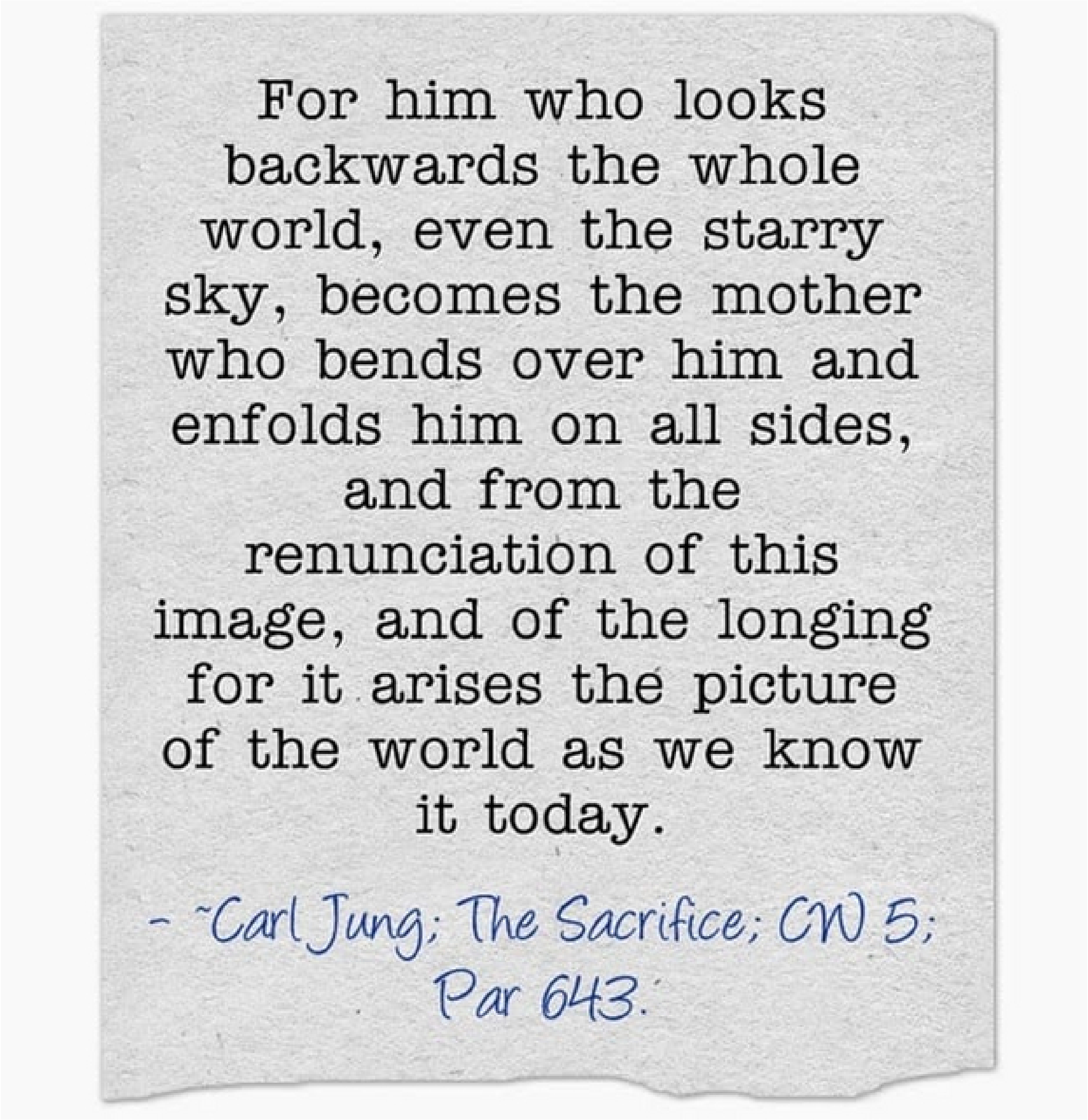

For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today.

- ~Carl Jung; The Sacrifice; CW 5; Par 643.

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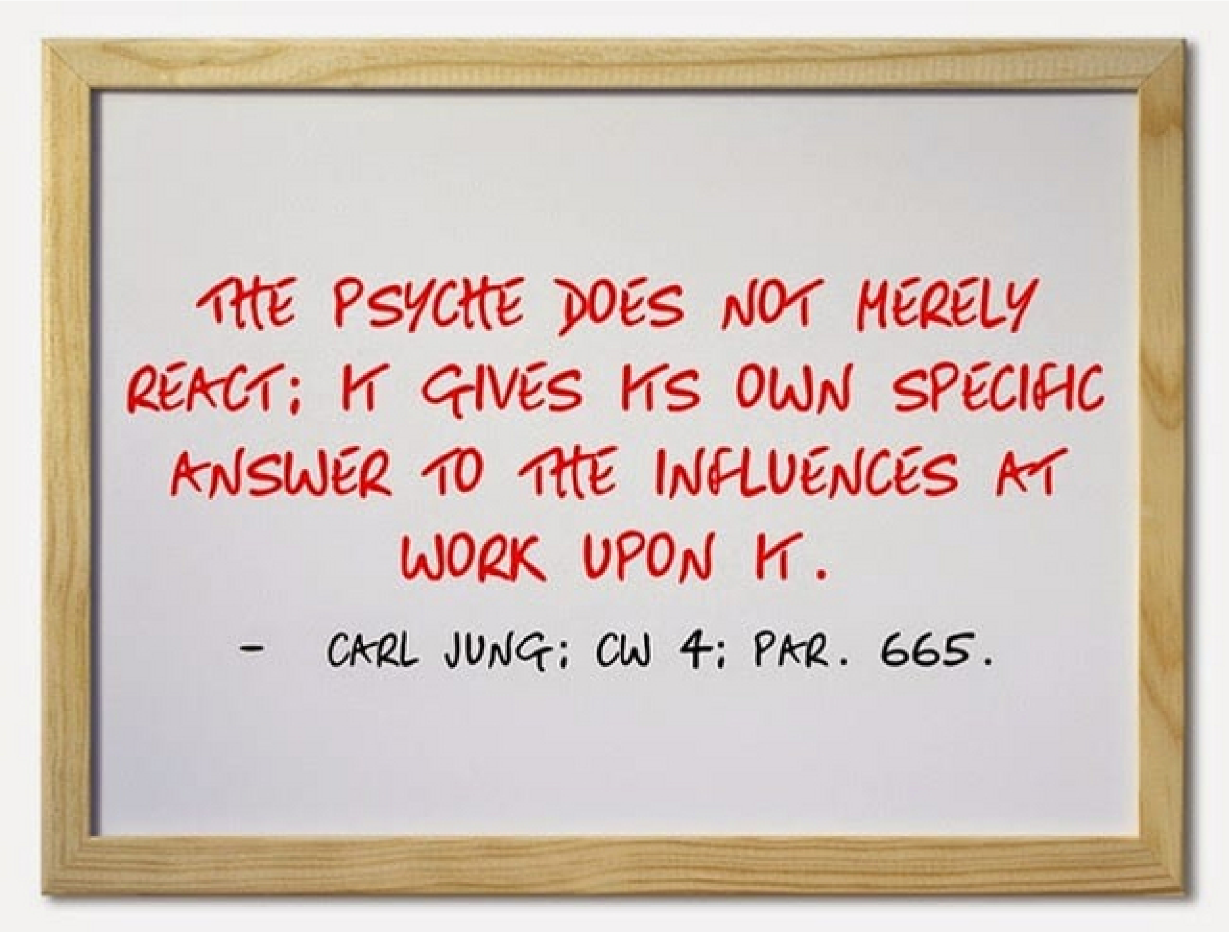
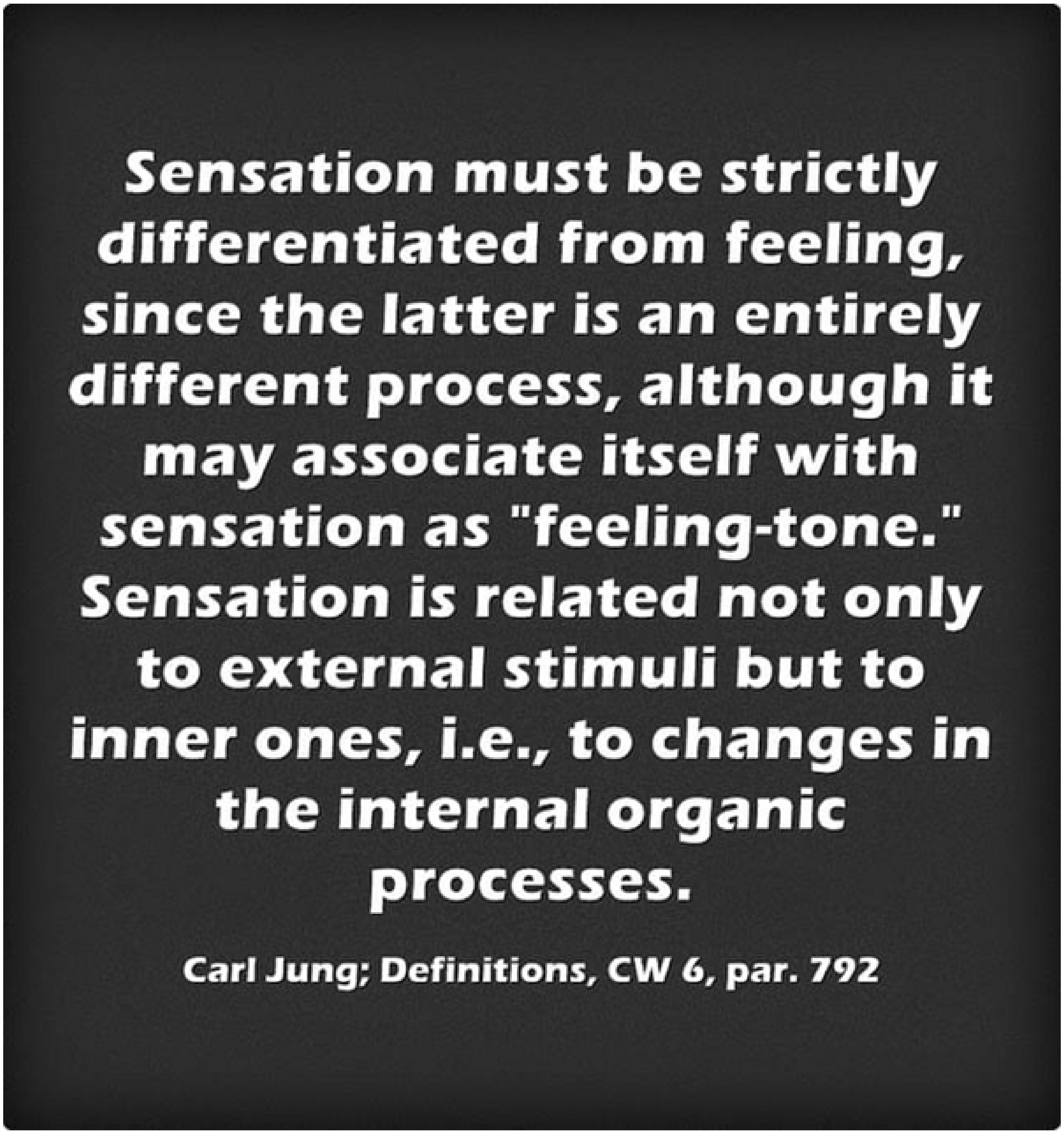


THE PSYCHE DOES NOT MERELY REACT; IT GIVES ITS OWN SPECIFIC ANSWER TO THE INFLUENCES AT WORK UPON IT.

- CARL JUNG; CW 4; PAR. 665.

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung; Some Crucial Points in Psychoanalysis; CW 4; par. 665.



Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.

Carl Jung; Definitions, CW 6, par. 792

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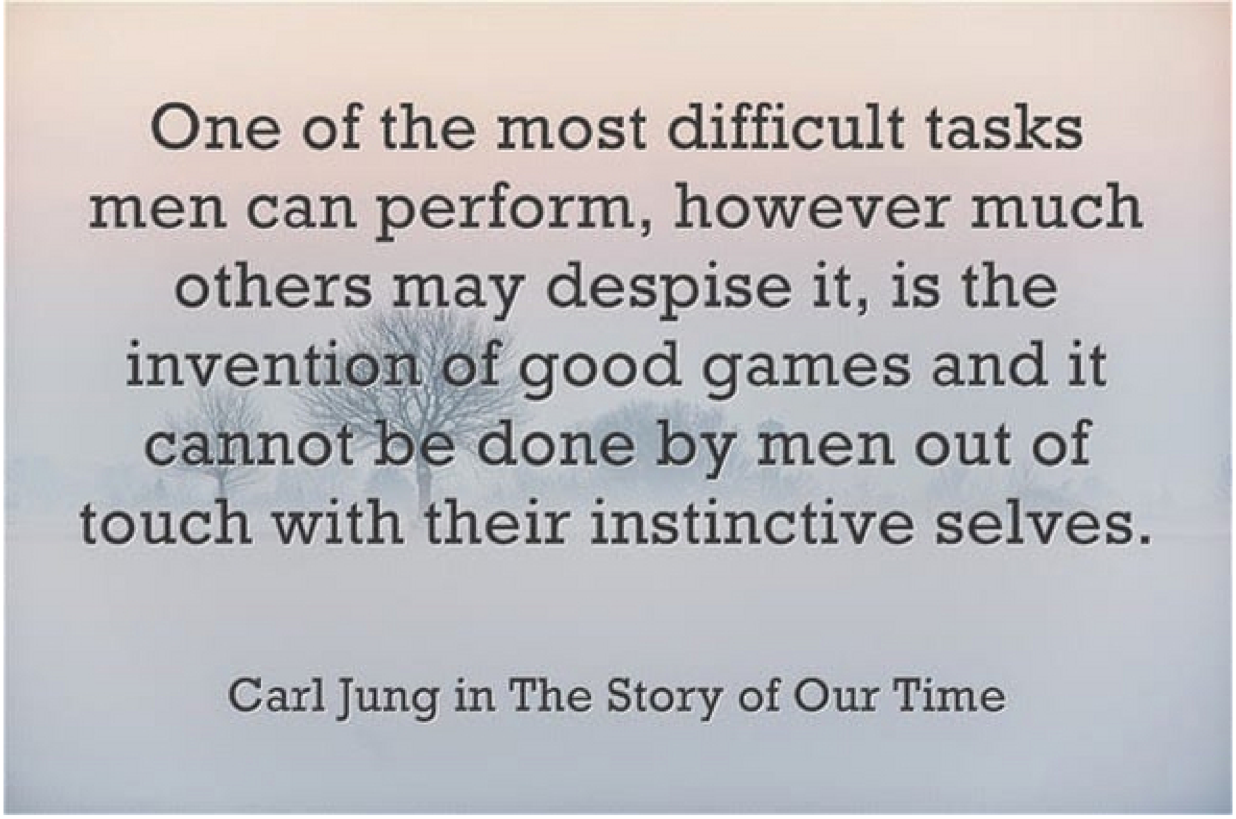

One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves.

Carl Jung in The Story of Our Time

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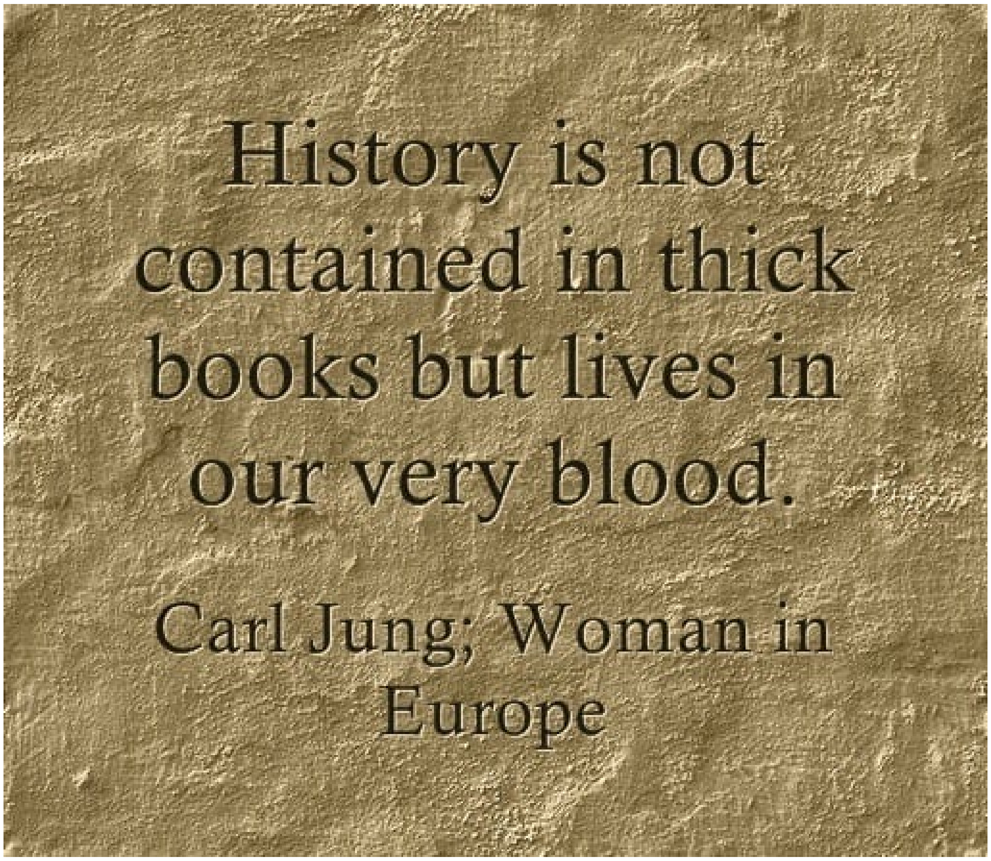


History is not contained in thick books but lives in our very blood.

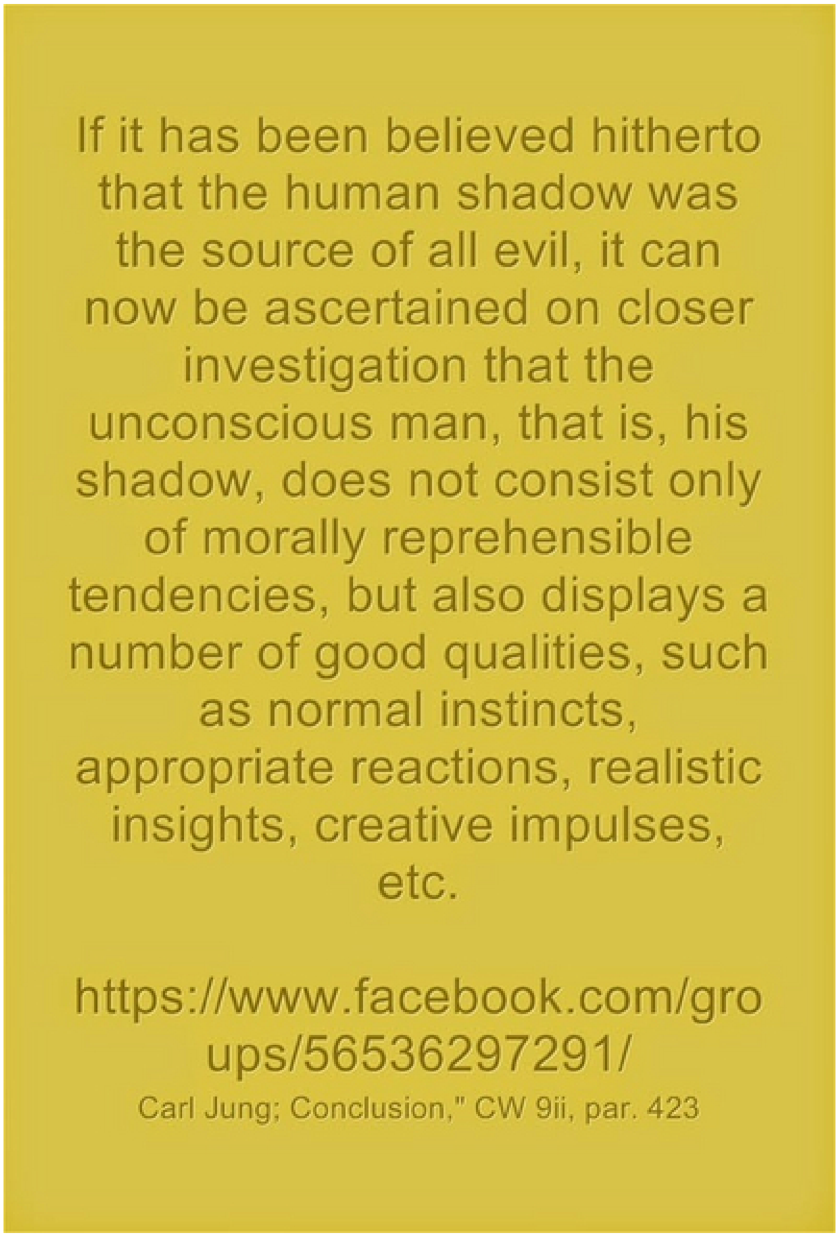
Carl Jung; Woman in Europe

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .

Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.



If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.

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Carl Jung; Conclusion," CW 9ii, par. 423

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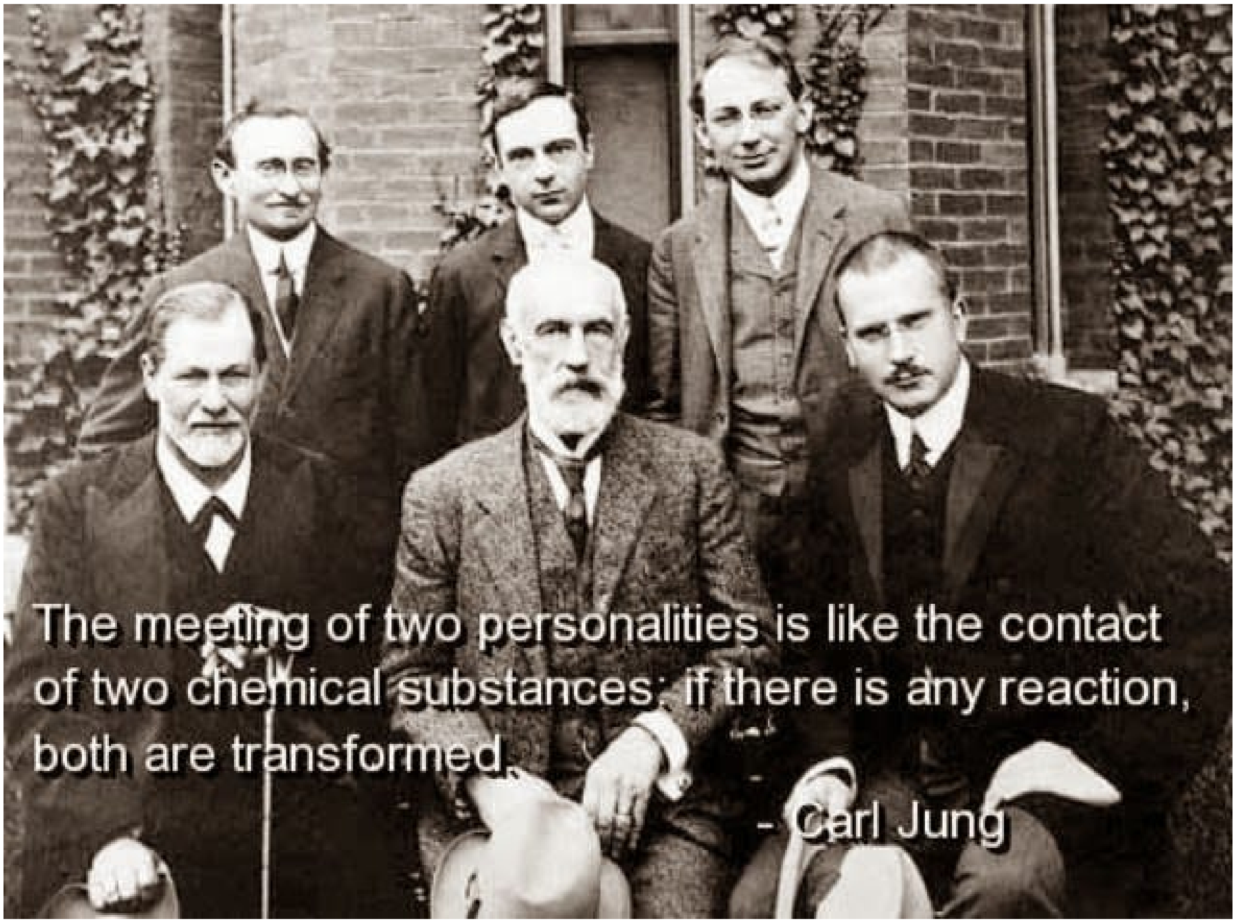
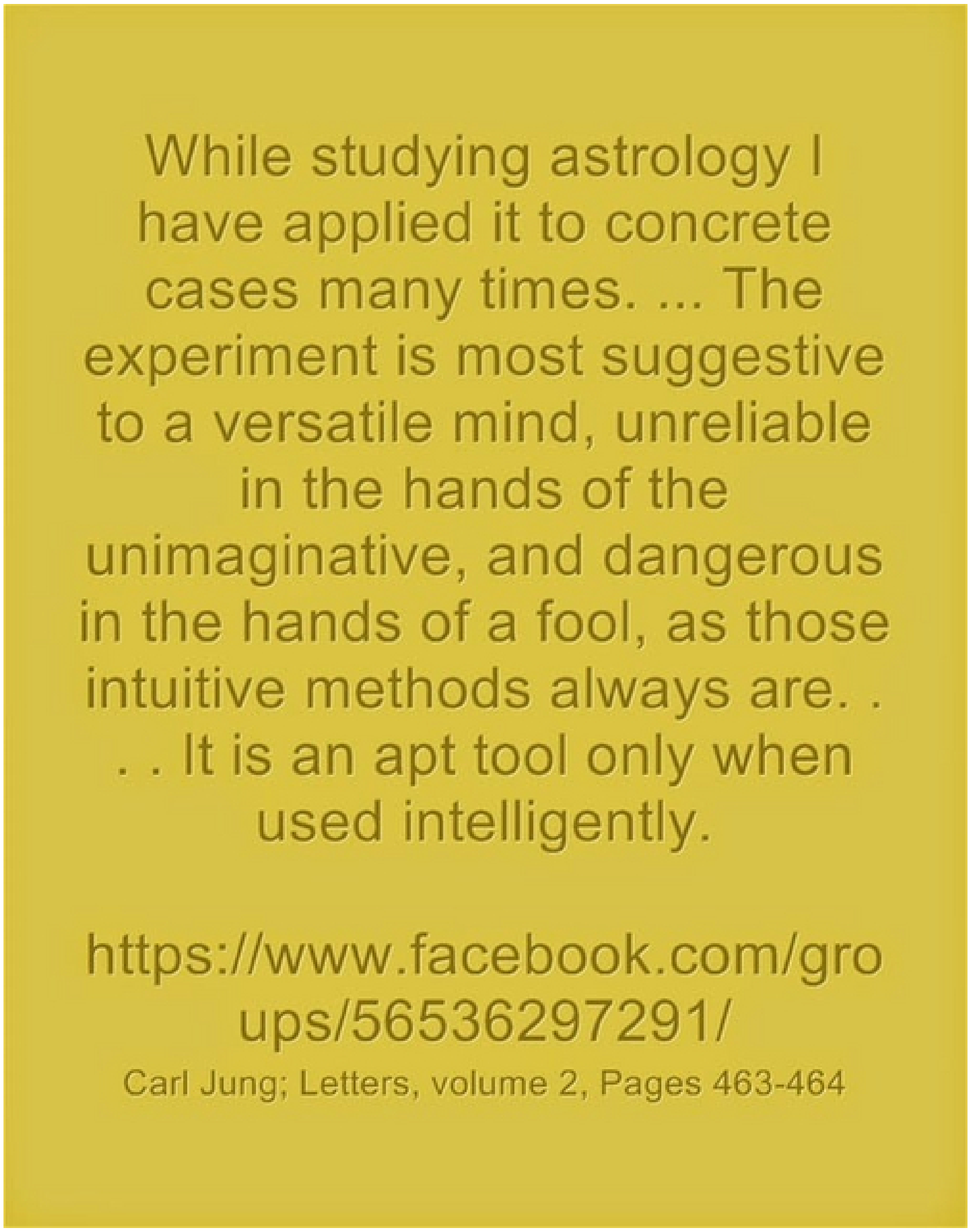

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.
- Carl Jung

For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung; (Psychological Reflections: A New Anthology of His Writings 1905-61



While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently.

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Carl Jung; Letters, volume 2, Pages 463-464

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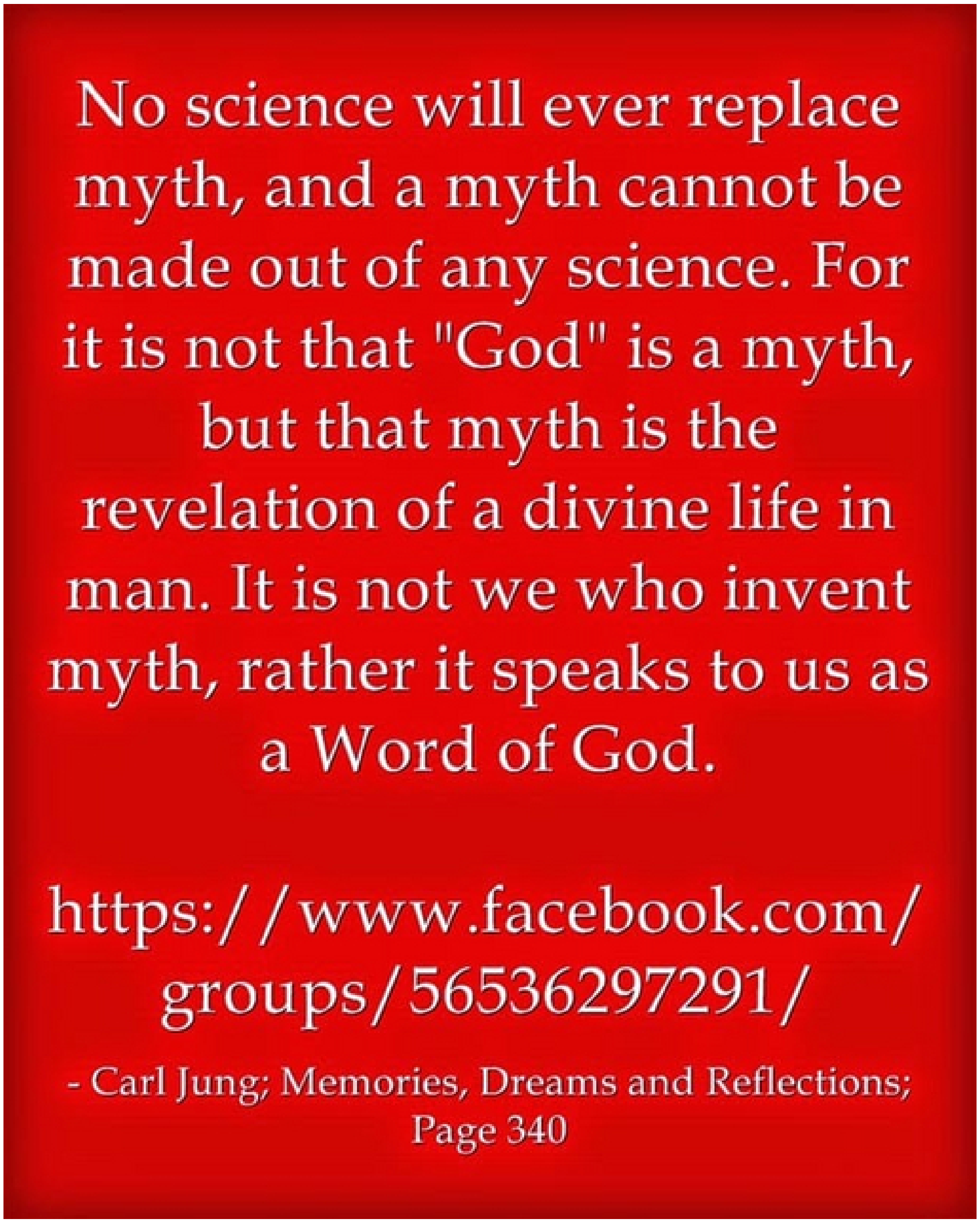

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God.

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- Carl Jung; Memories, Dreams and Reflections; Page 340

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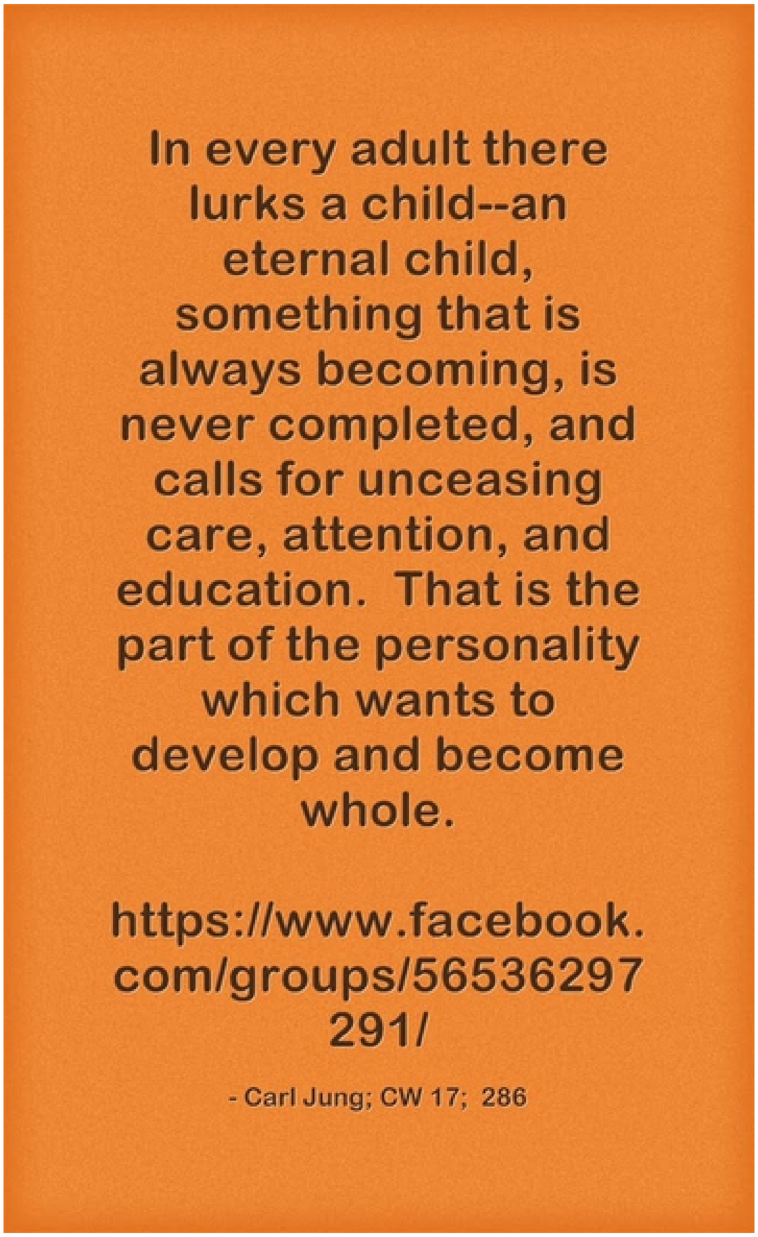

In every adult there lurks a child--an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole.

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- Carl Jung; CW 17; 286

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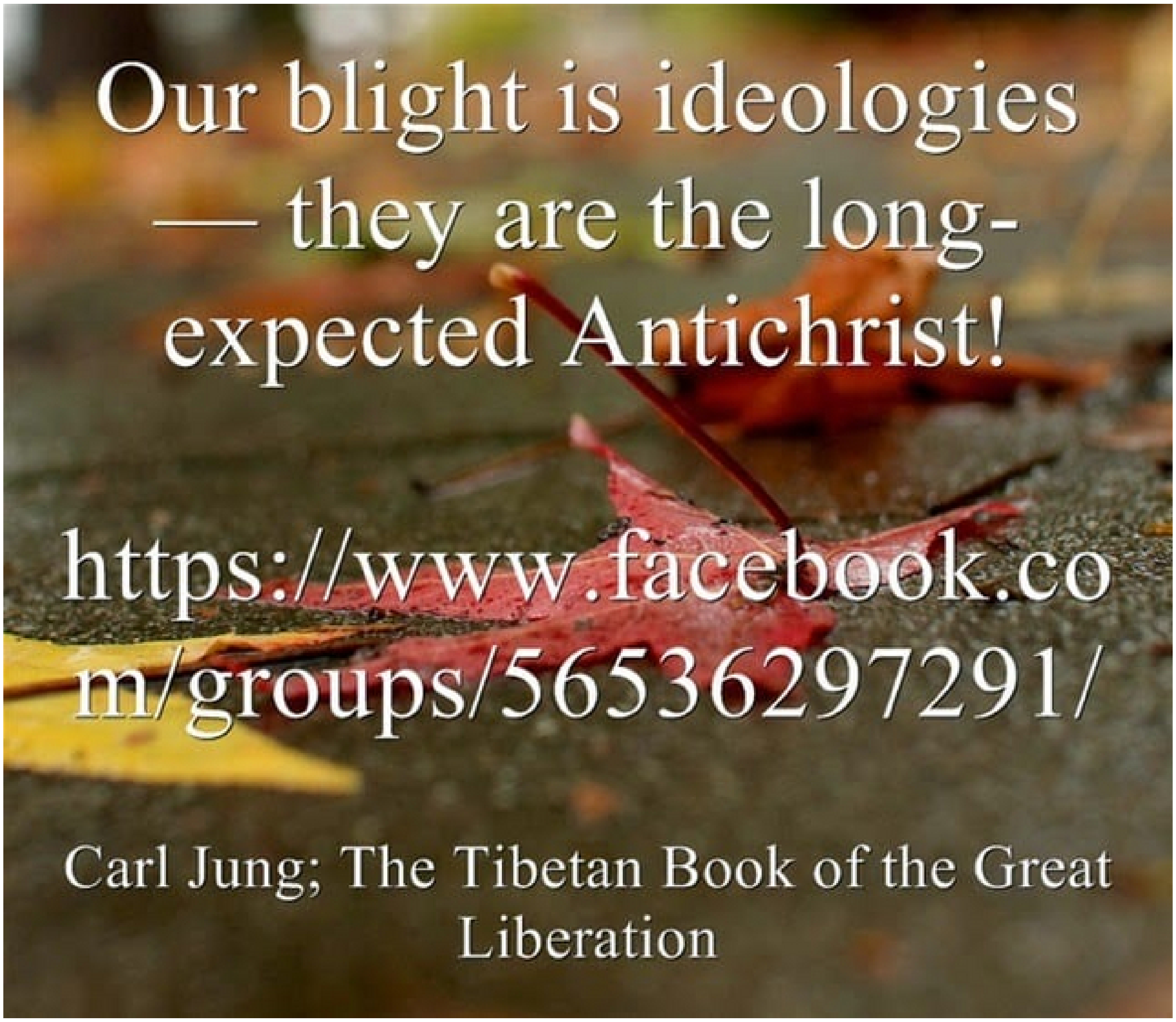
Our blight is ideologies — they are the long-expected Antichrist!
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Carl Jung; The Tibetan Book of the Great Liberation

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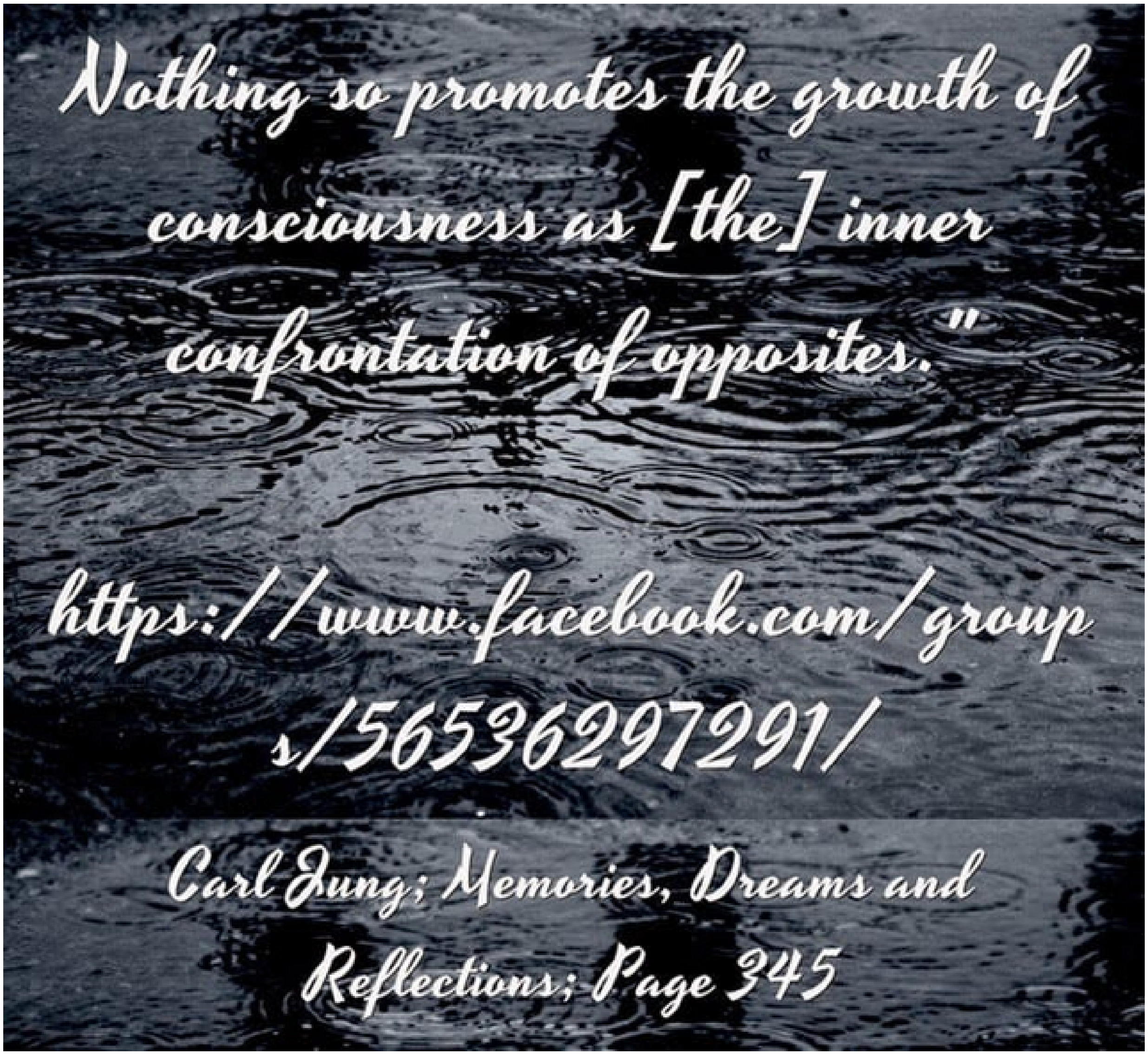

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Carl Jung; Memories, Dreams and Reflections; Page 345

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The kernel of all jealousy is lack of love."
https://www.facebook.com/groups/56536297291/
Carl Jung; Memories, Dreams and Reflections; Page 137.

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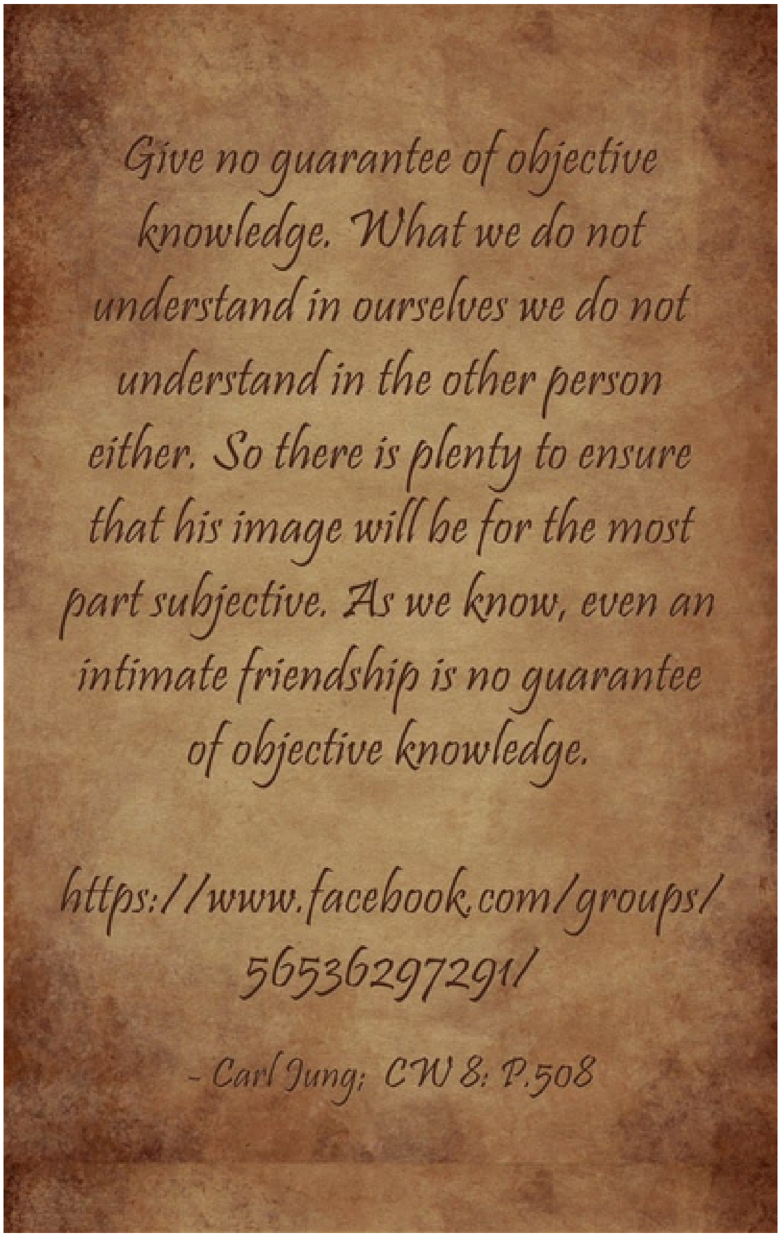

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge.

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- Carl Jung; CW 8; P.508

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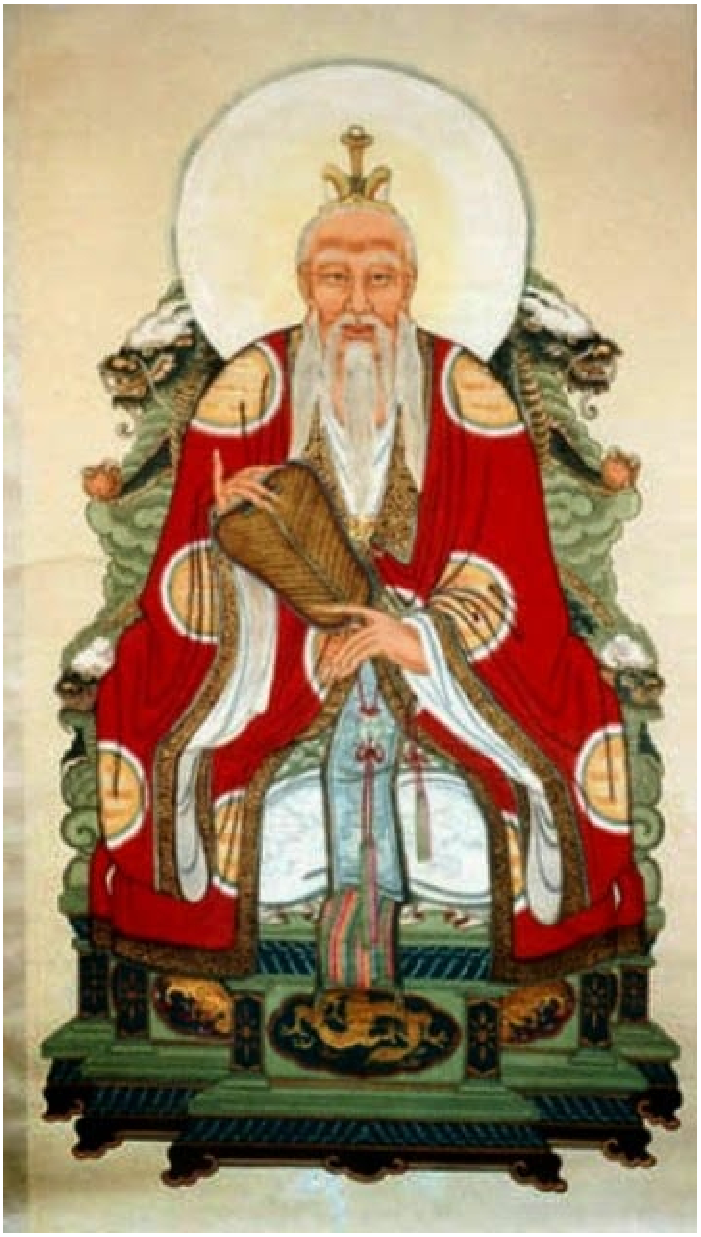
Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche.
Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126



When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age.
Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.

The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into

my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

[1117]

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From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.
This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time;
I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there.
These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

[1118]

"I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal."
https://www.facebook.com/groups/56536297291/
Carl Jung; Memories, Dreams and Reflections; Page 358.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others.

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~Carl Jung; Memories Dreams and Reflections; Page 356.

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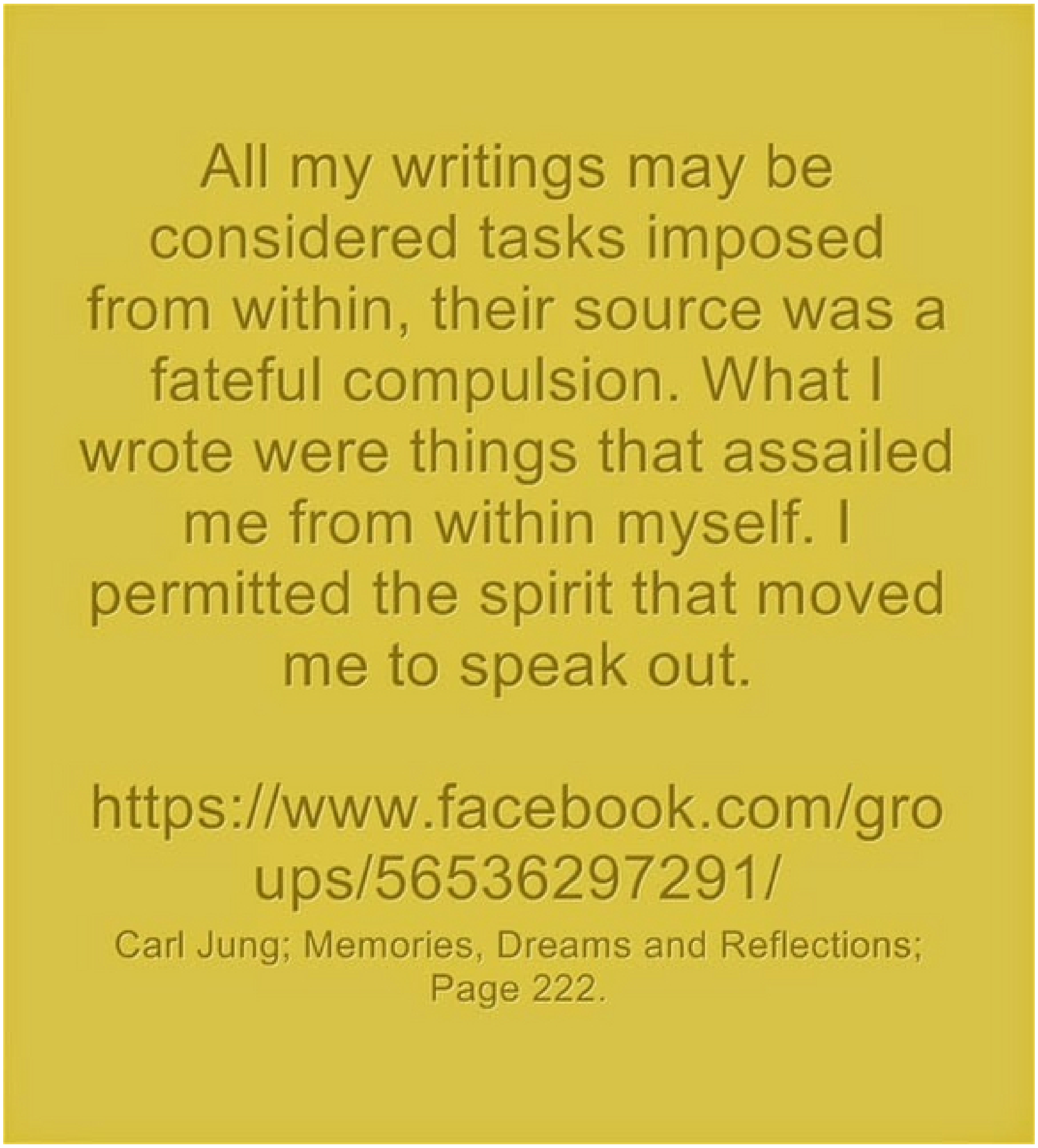

All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.

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Carl Jung; Memories, Dreams and Reflections; Page 222.

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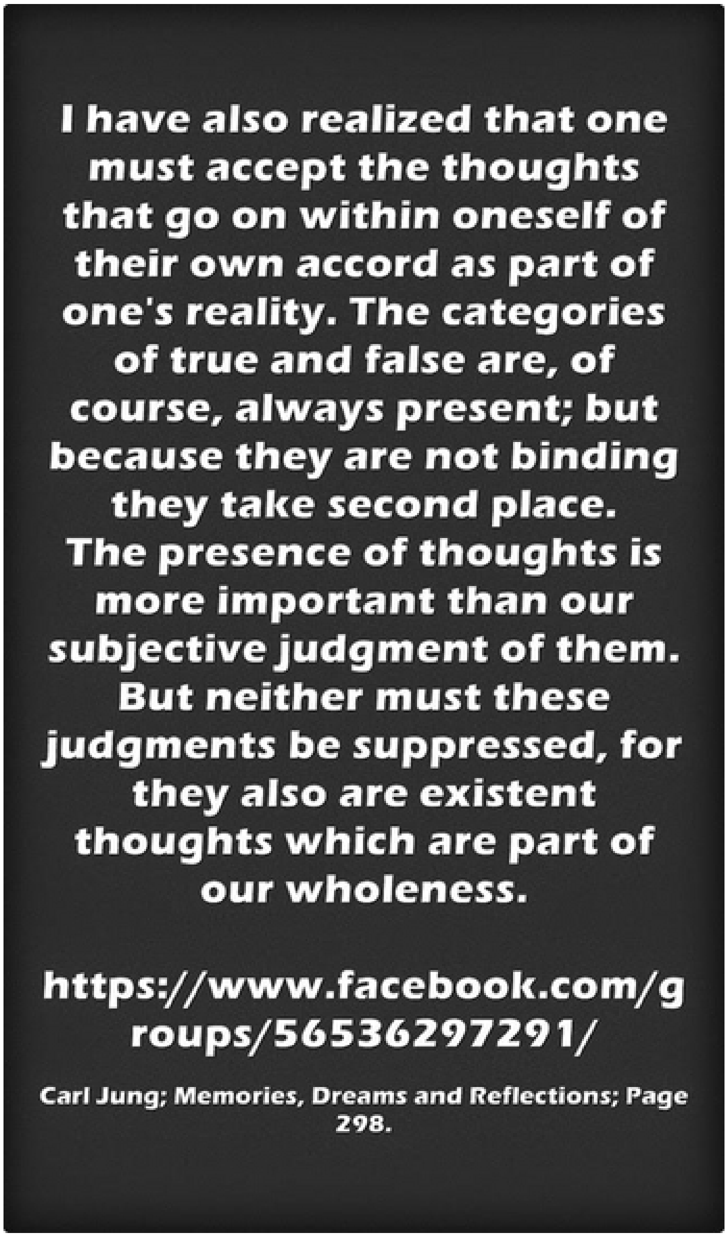

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place.
The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness.

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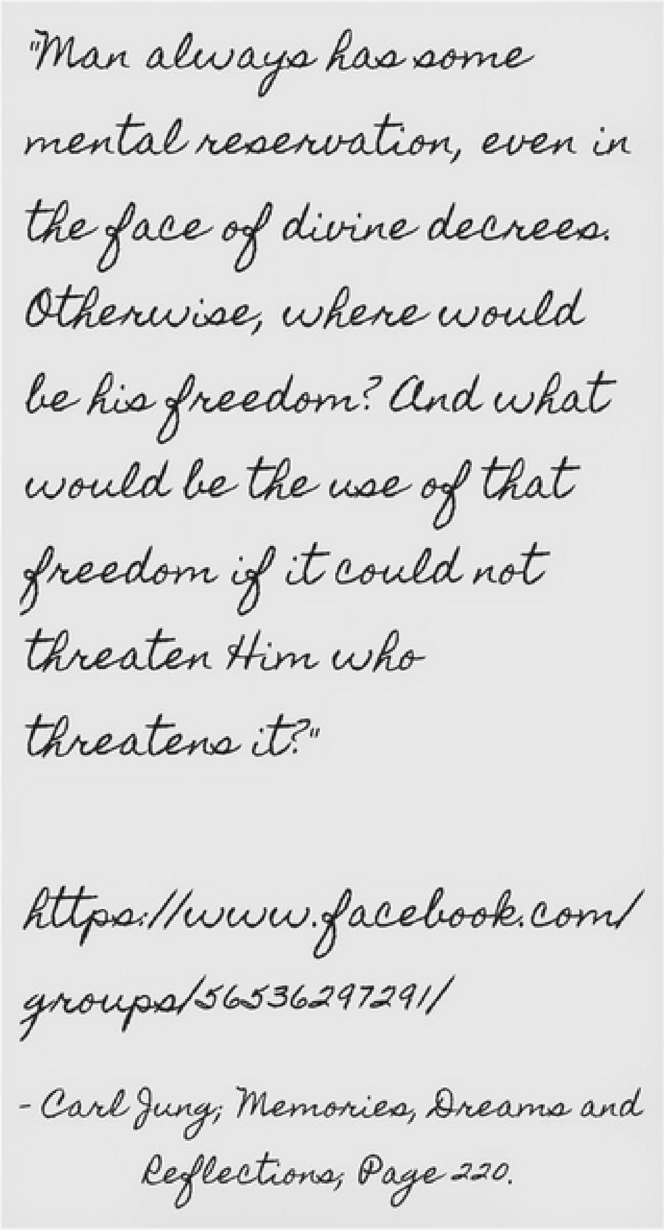
Carl Jung; Memories, Dreams and Reflections; Page 298.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.



"Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?"

https://www.facebook.com/groups/565362972 91/

- Carl Jung; Memories, Dreams and Reflections; Page 220.

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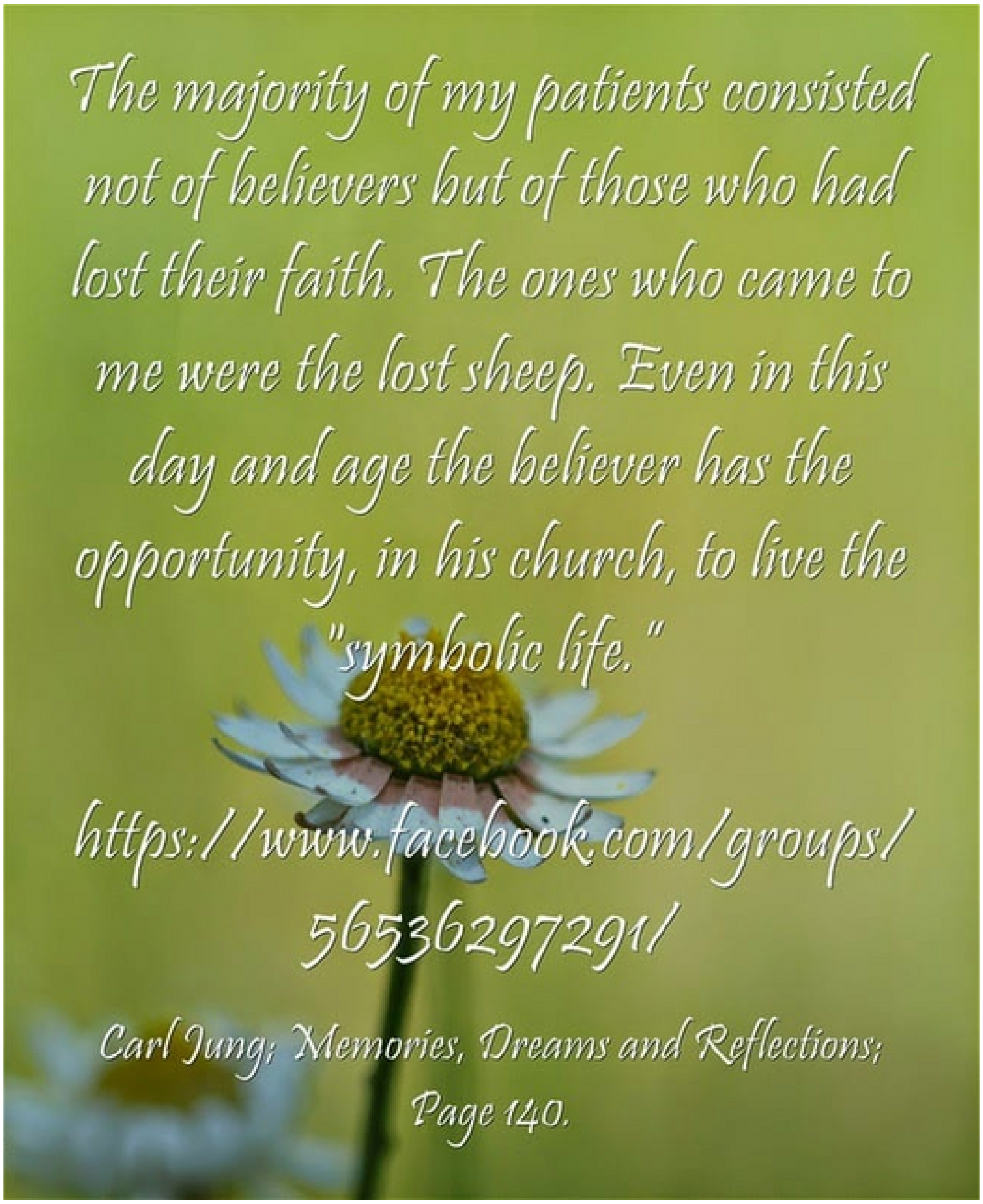

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life."

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Carl Jung; Memories, Dreams and Reflections; Page 140.

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In science I missed the factor of meaning; and in religion, that of empiricism.

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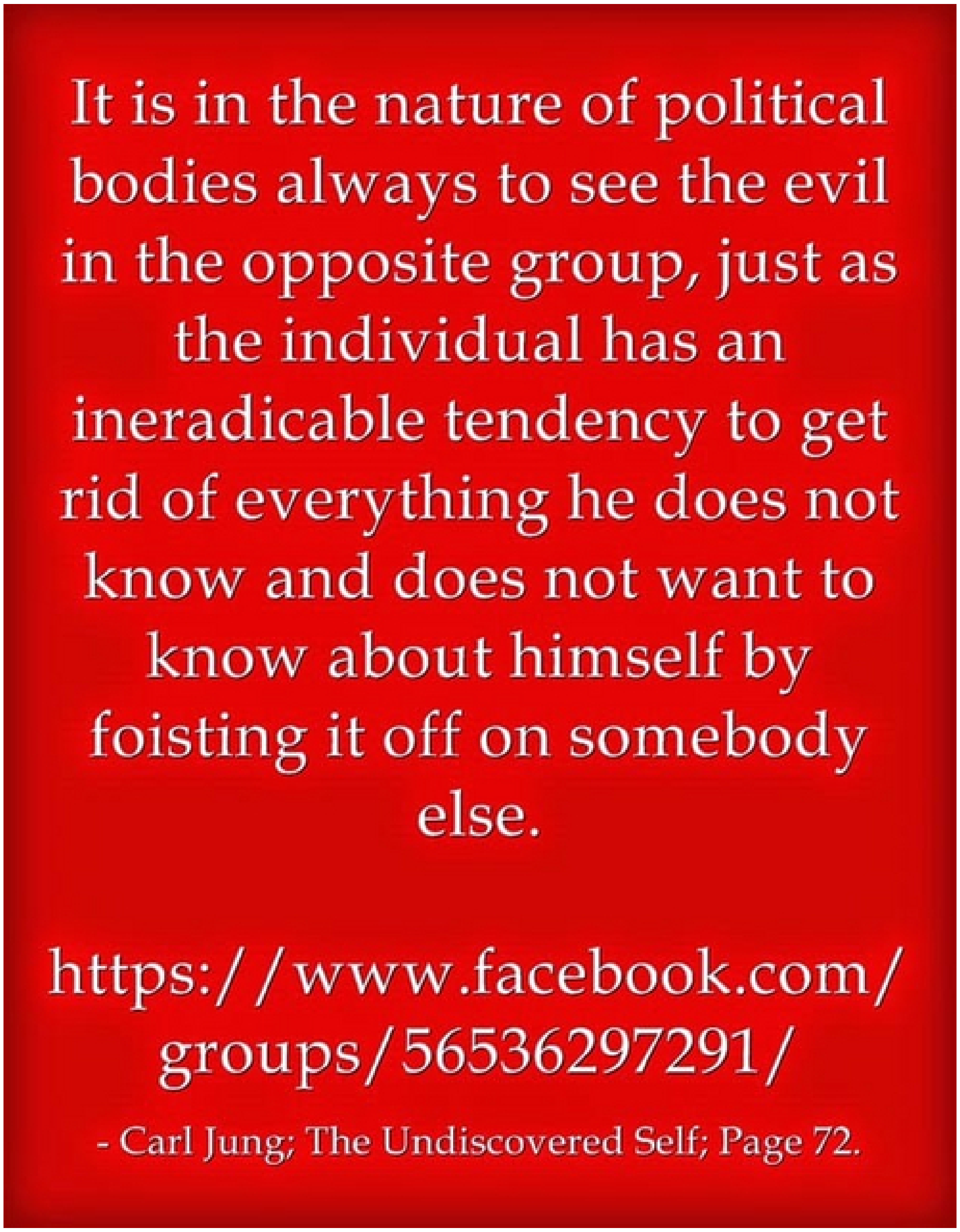
- Carl Jung; Memories Dreams and Reflections; Page 72

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72



It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.

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- Carl Jung; The Undiscovered Self; Page 72.

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The bigger the crowd, the more negligible the individual.

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- Carl Jung; The Undiscovered Self; Page 10.

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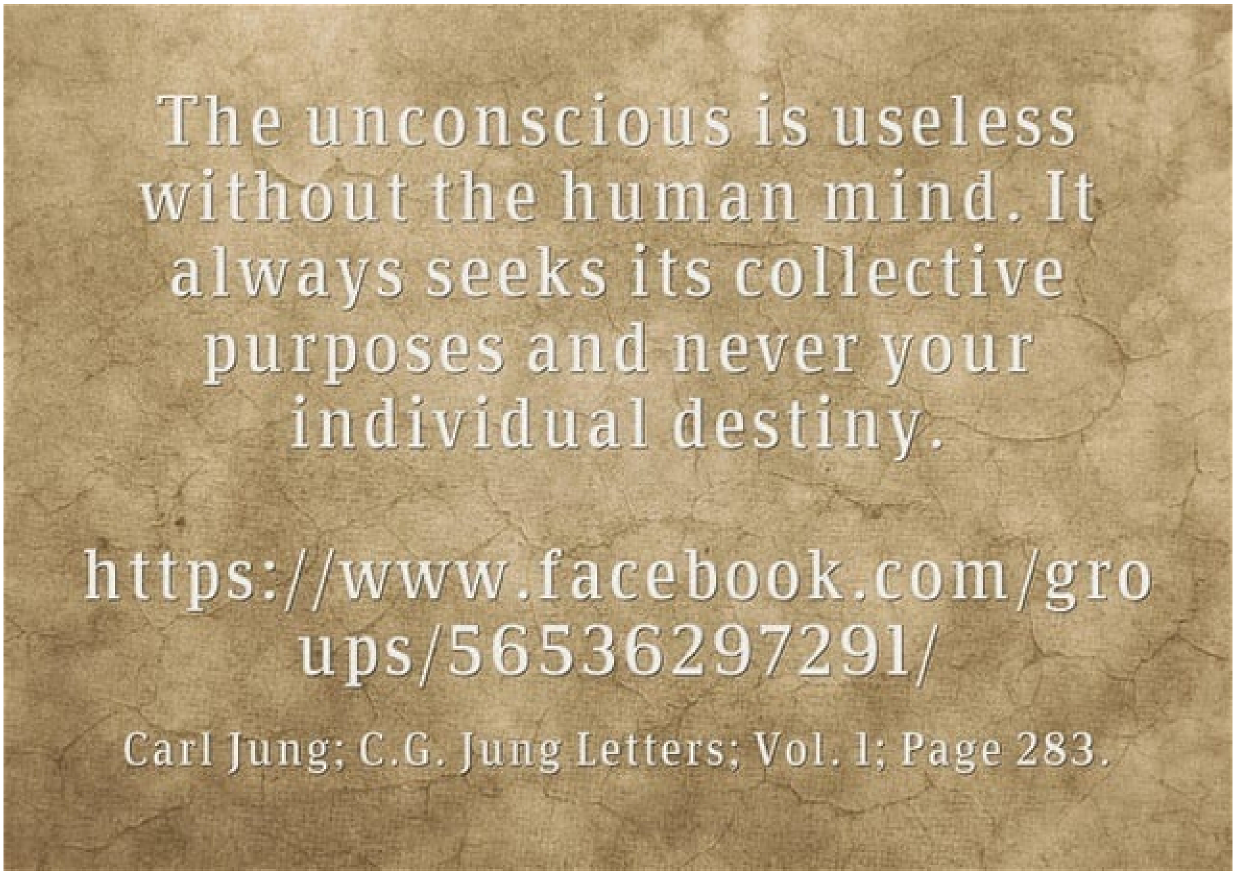

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny.

https://www.facebook.com/groups/56536297291/

Carl Jung; C.G. Jung Letters; Vol. 1; Page 283.

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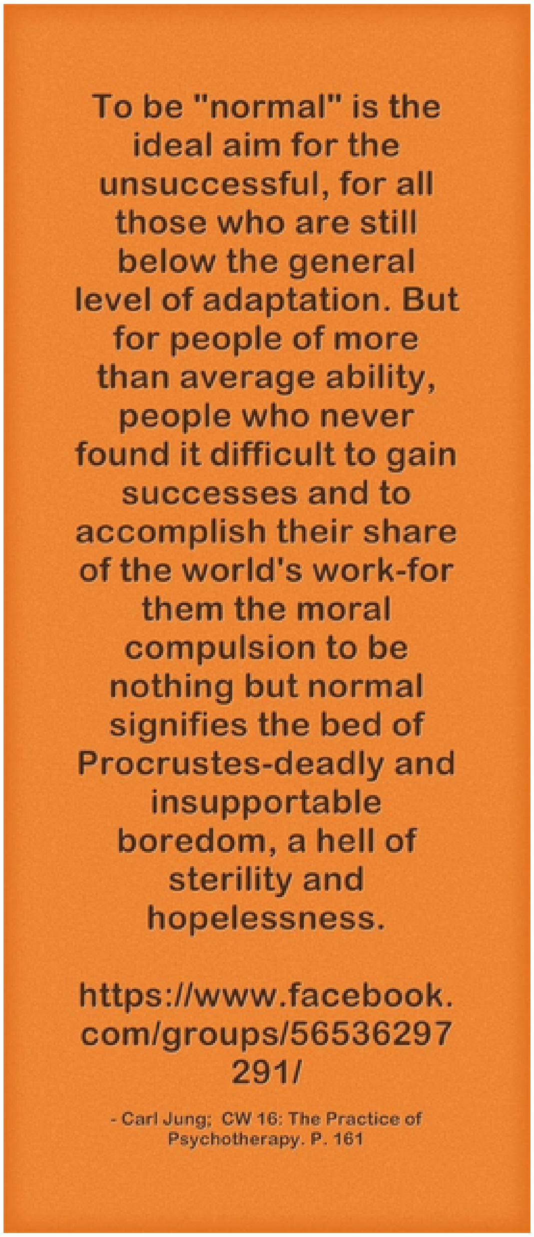
[1128] 

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.

https://www.facebook.com/groups/56536297291/

- Carl Jung; CW 16: The Practice of Psychotherapy. P. 161

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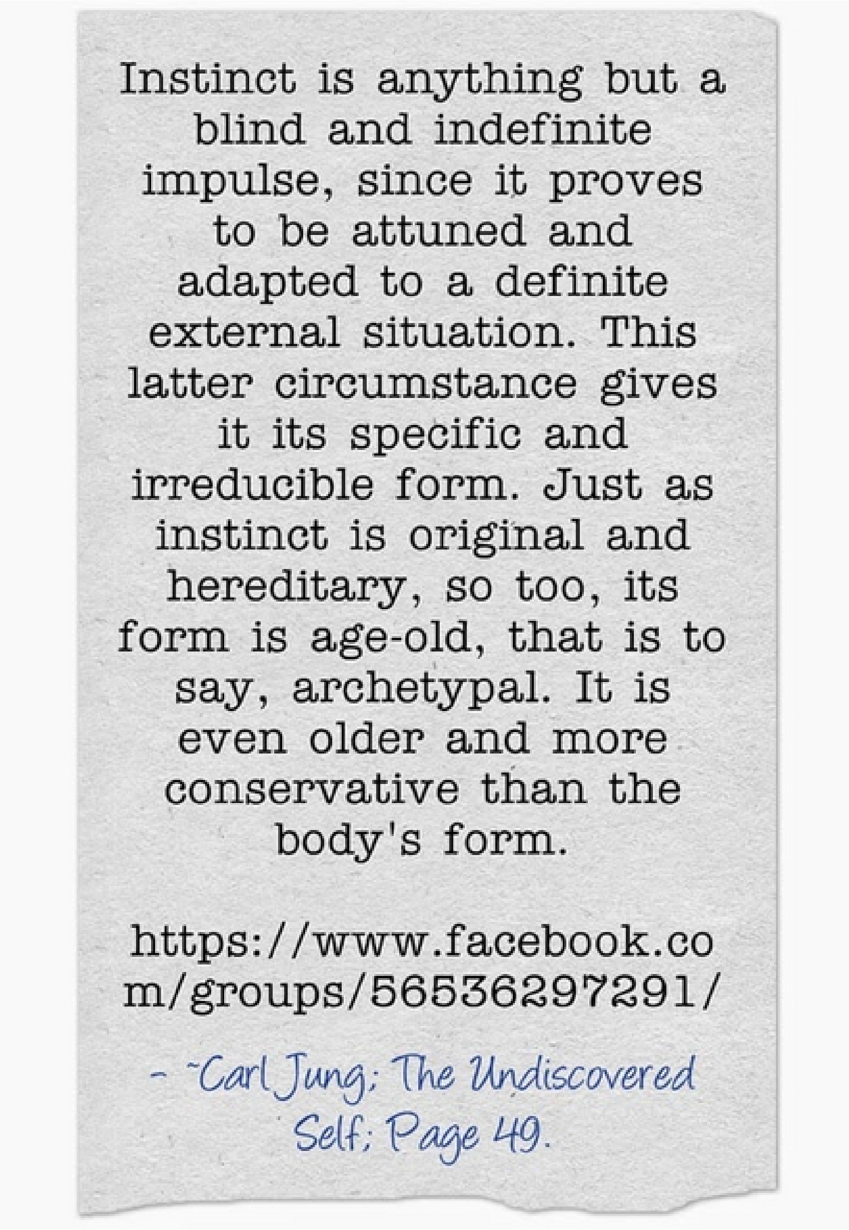
[1129]



Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form.

https://www.facebook.com/groups/56536297291/

- ~Carl Jung; The Undiscovered Self; Page 49.

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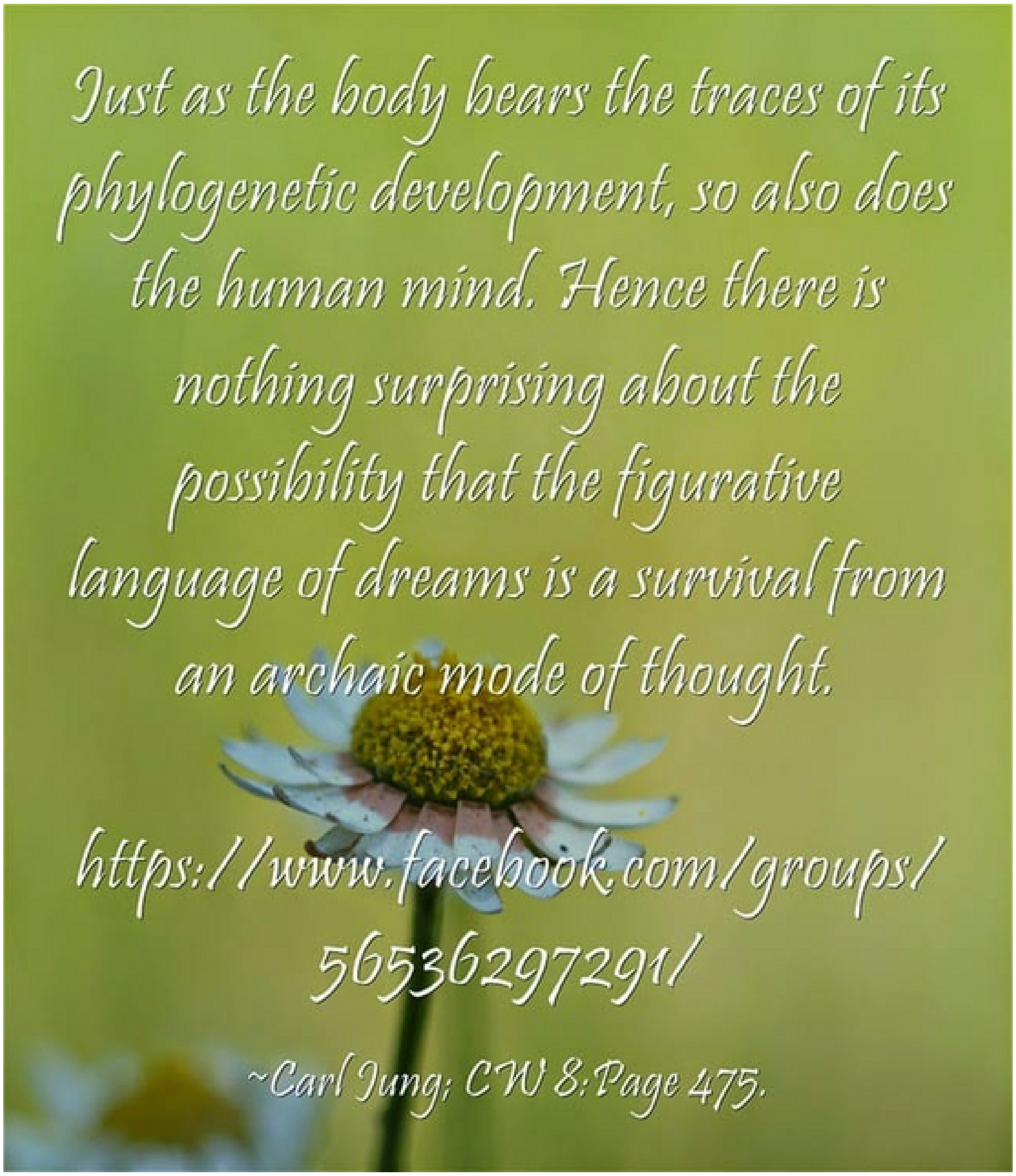

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought.

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~Carl Jung; CW 8:Page 475.

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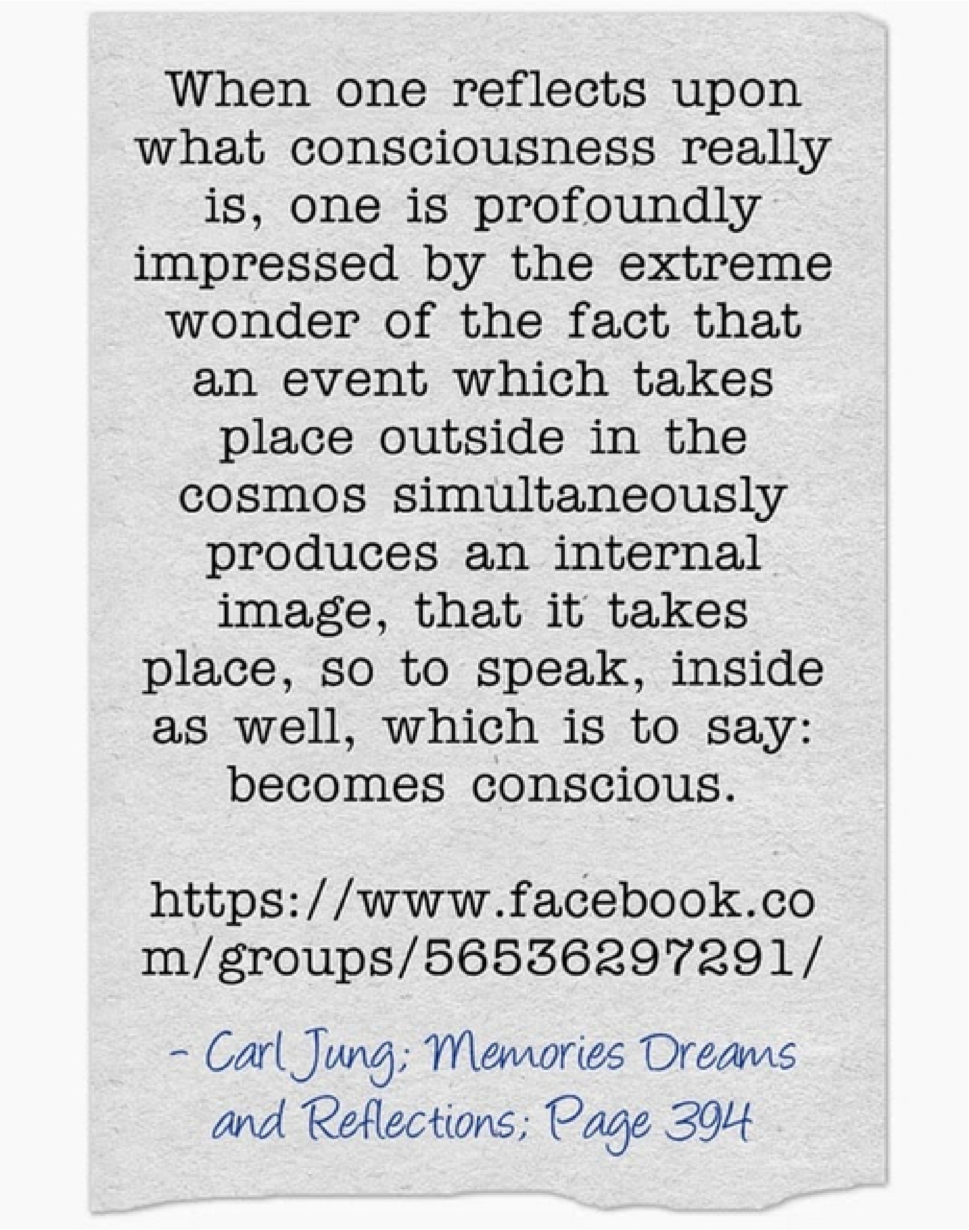

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious.

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- Carl Jung; Memories Dreams and Reflections; Page 394

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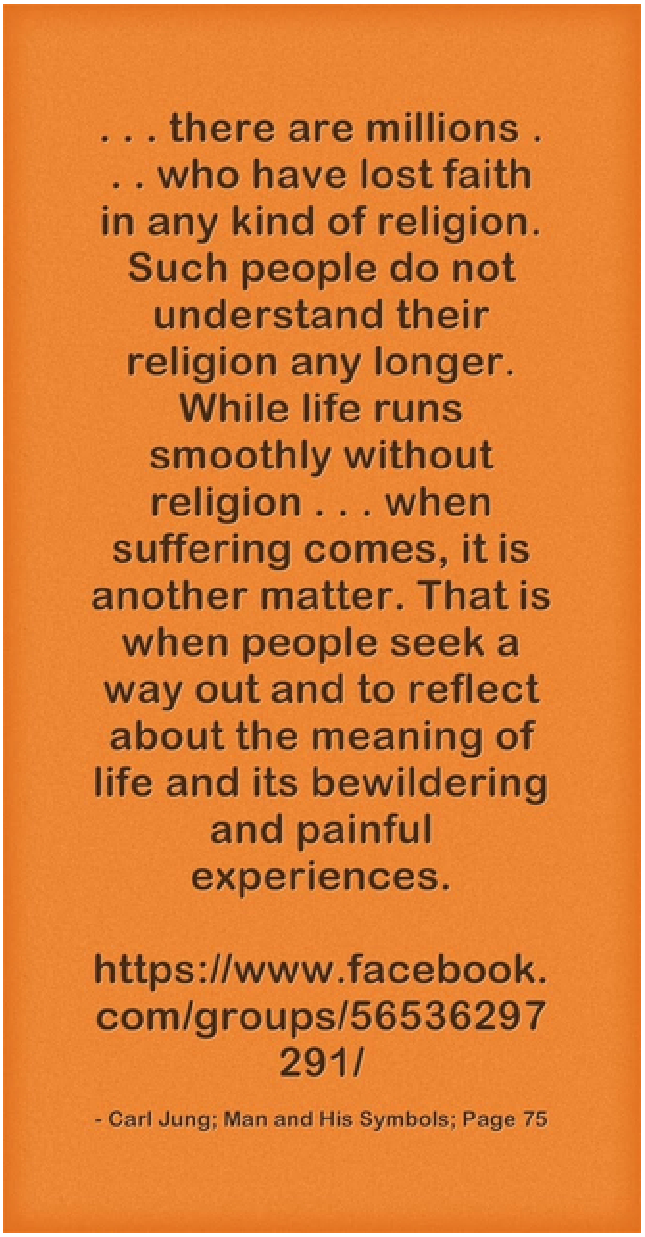

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences.

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- Carl Jung; Man and His Symbols; Page 75

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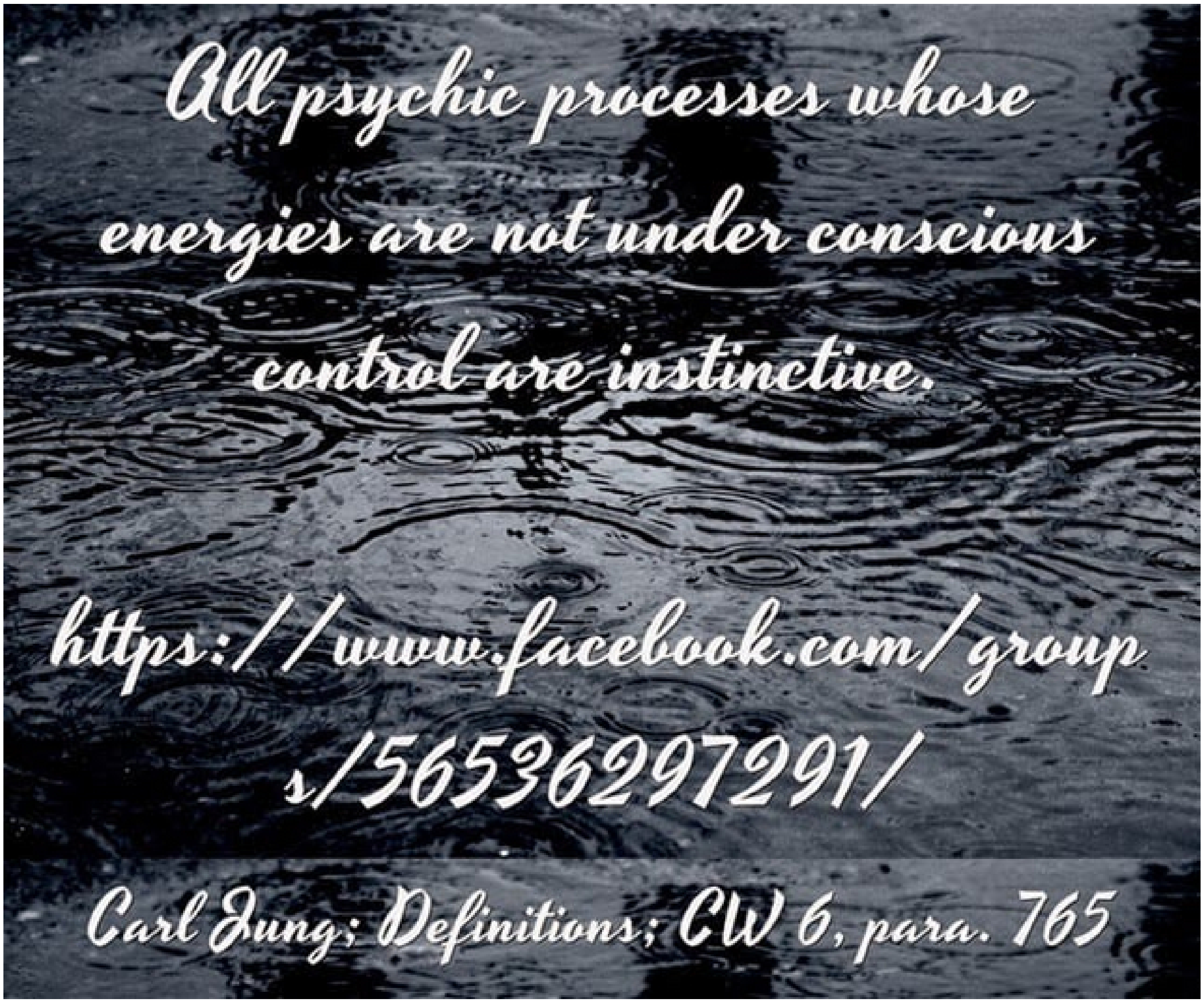
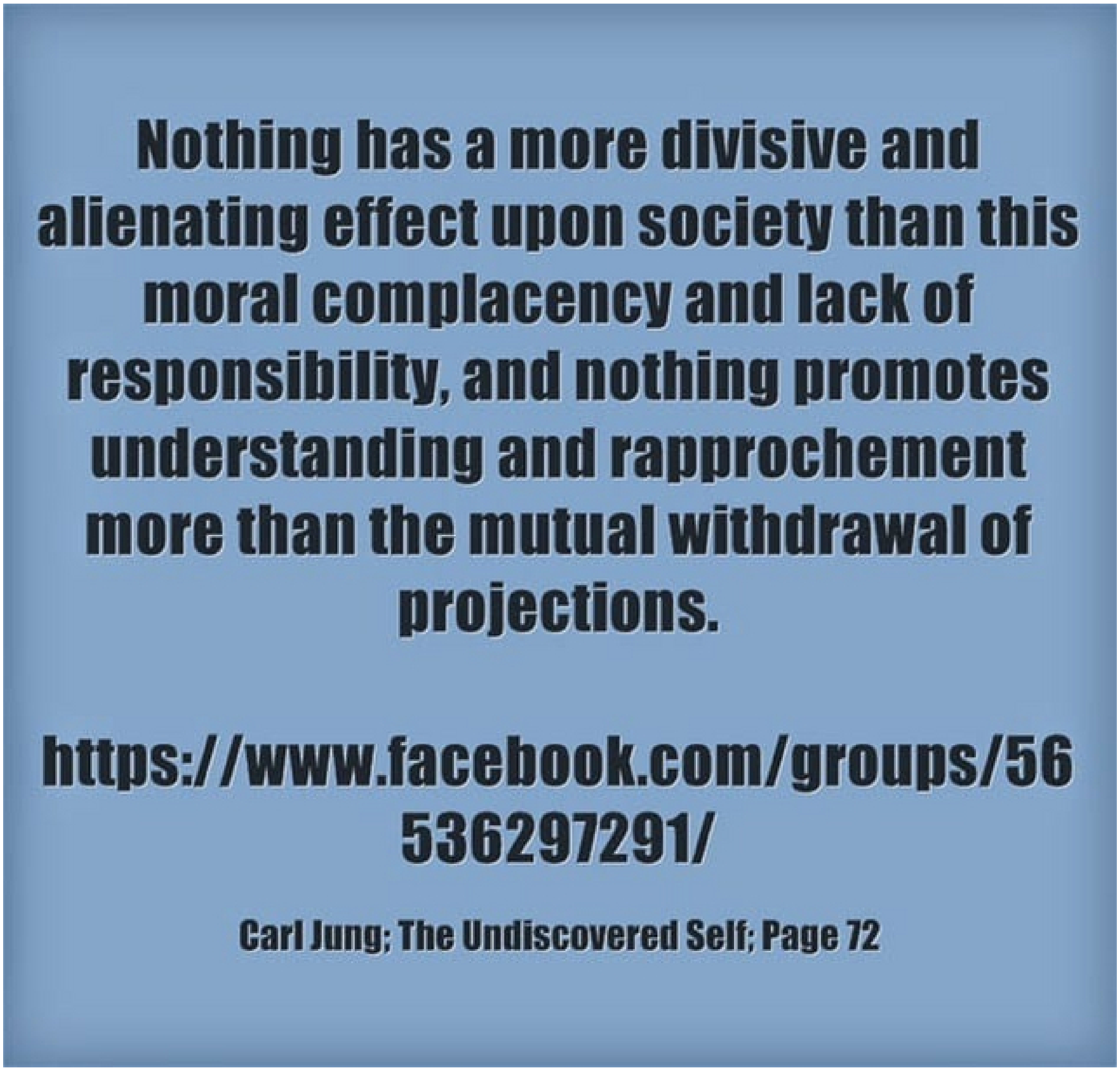

All psychic processes whose
energies are not under conscious
control are instinctive.
https://www.facebook.com/group
s/5653629729I/
Carl Jung; Definitions; CW 6, para. 765

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125,



Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections.

https://www.facebook.com/groups/565536297291/

Carl Jung; The Undiscovered Self; Page 72

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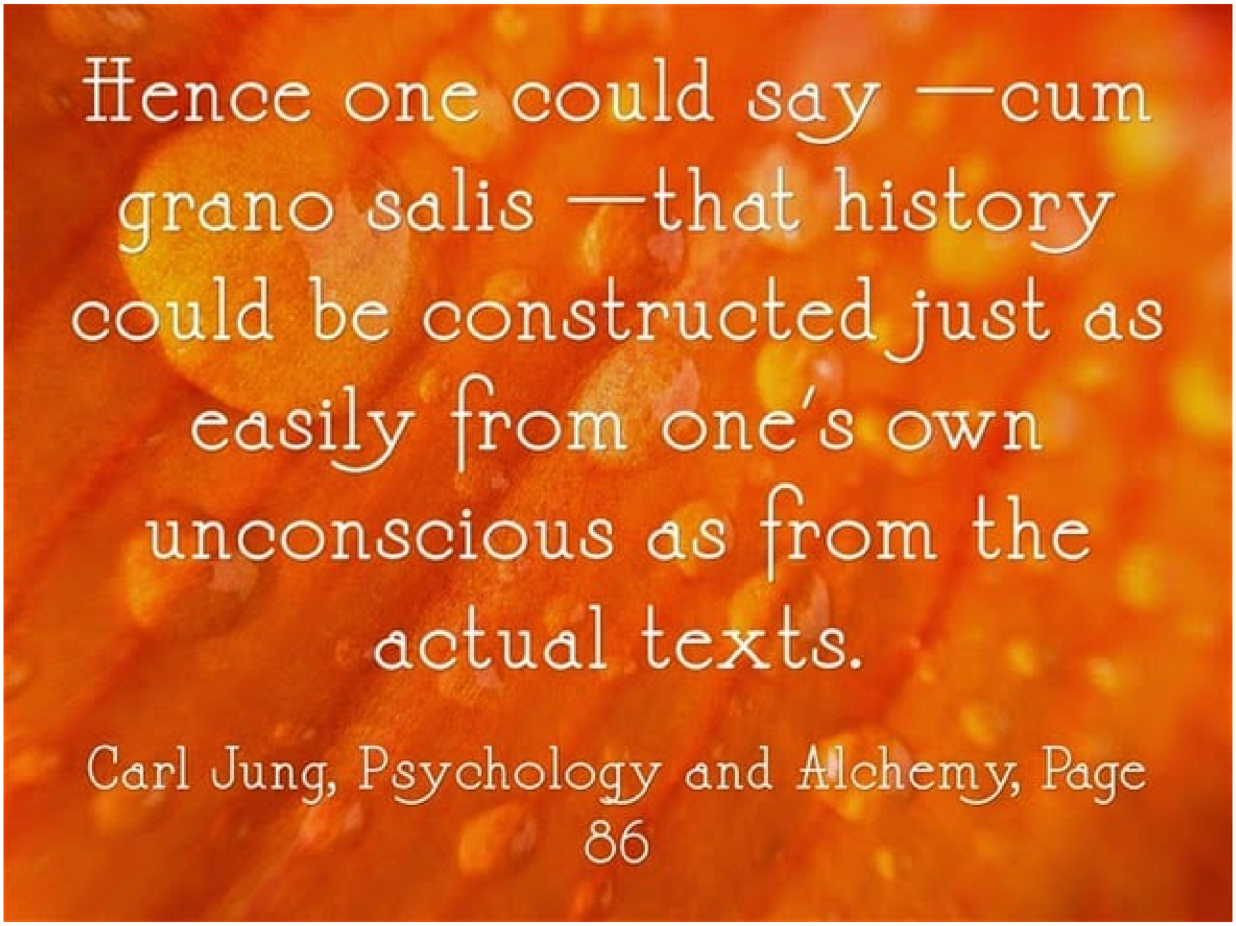

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts.

Carl Jung, Psychology and Alchemy, Page 86

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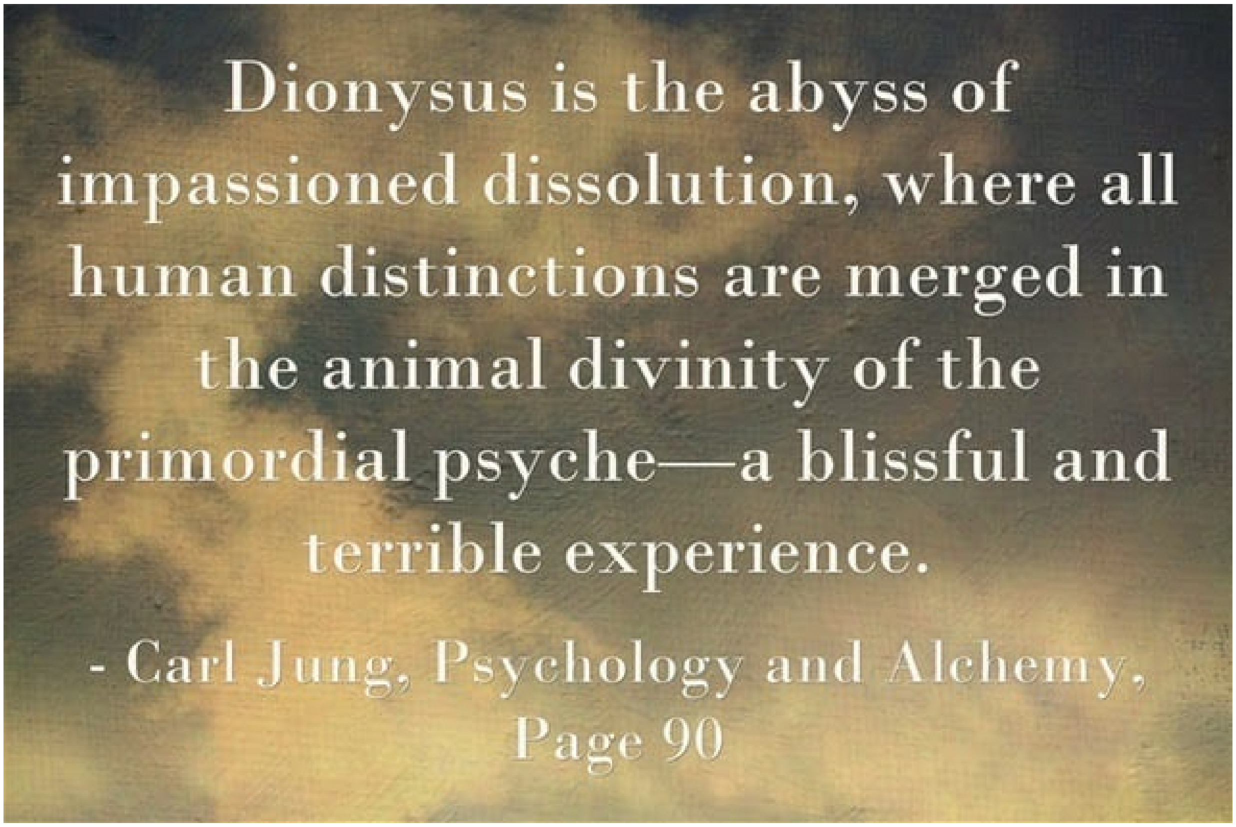

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience.

- Carl Jung, Psychology and Alchemy, Page 90

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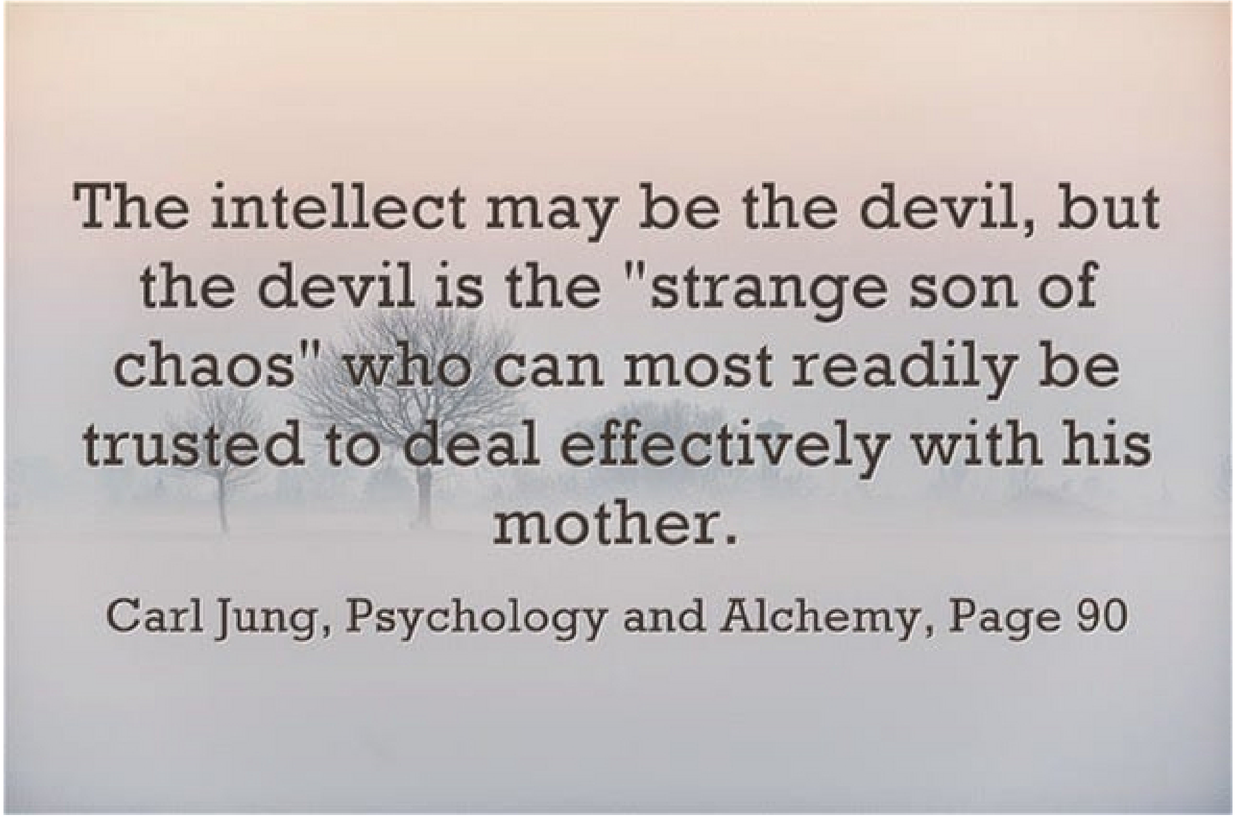

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother.

Carl Jung, Psychology and Alchemy, Page 90

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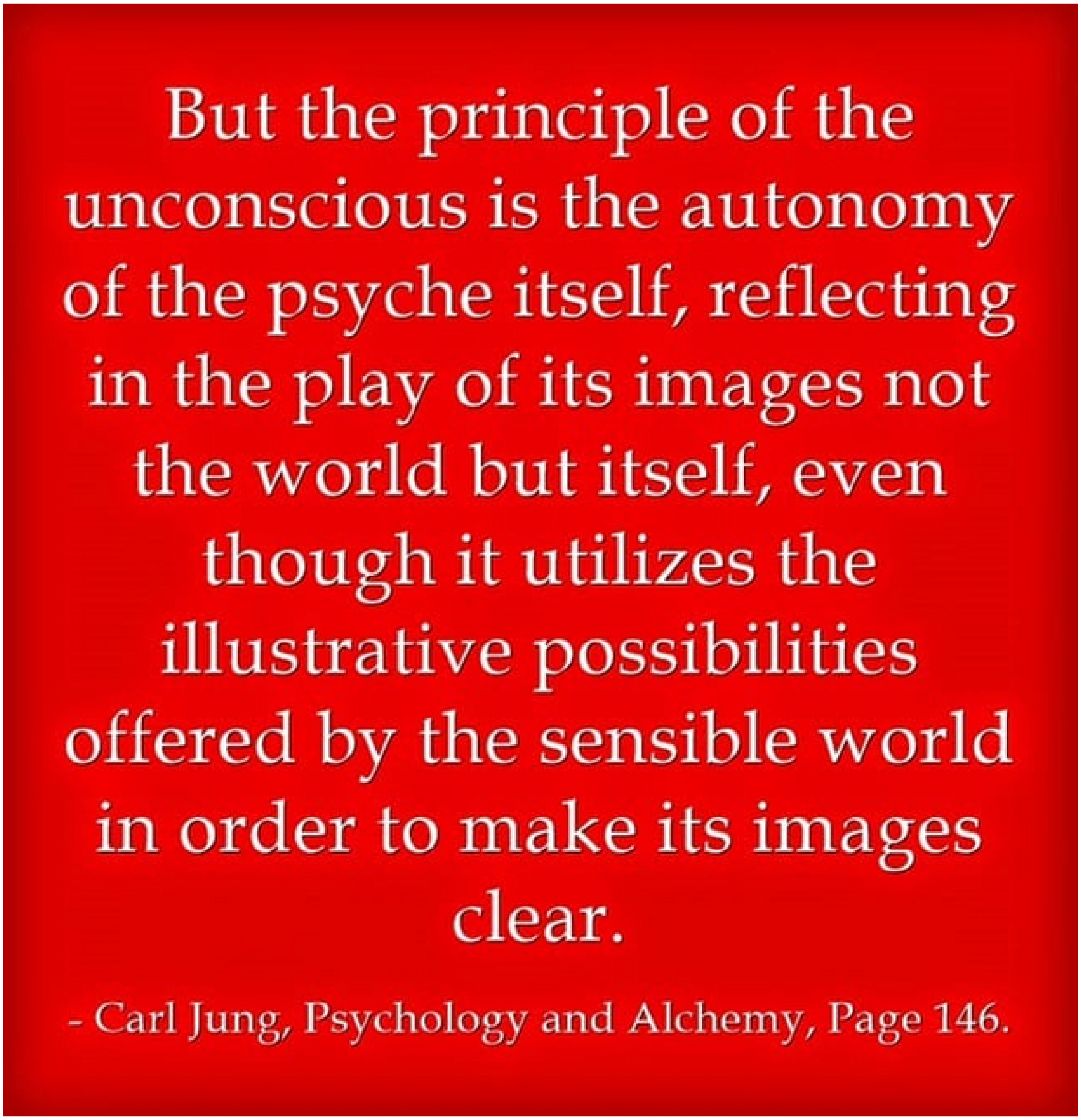

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear.

- Carl Jung, Psychology and Alchemy, Page 146.

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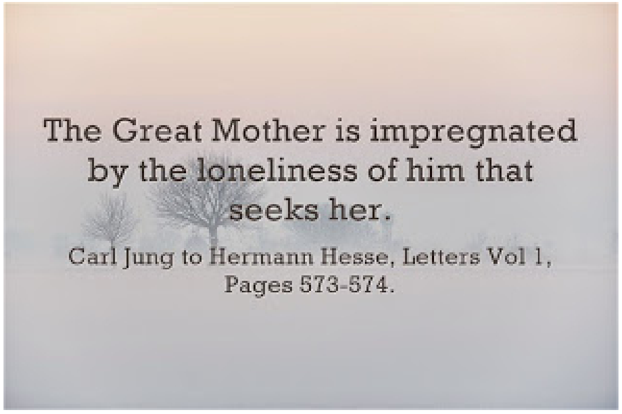
The Great Mother is impregnated by the loneliness of him that seeks her.
Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

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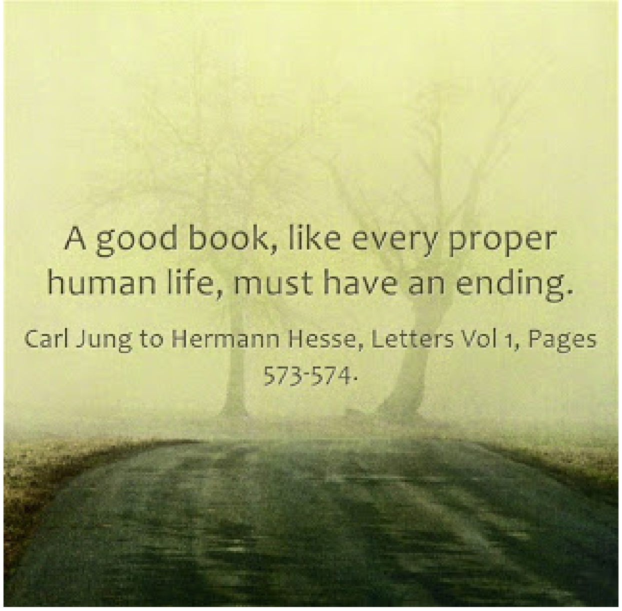
[1140]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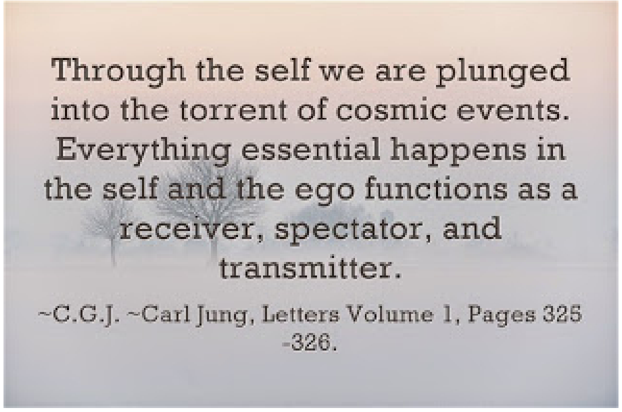
[1141]



Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

~C.G.J. ~Carl Jung, Letters Volume 1, Pages 325 -326.

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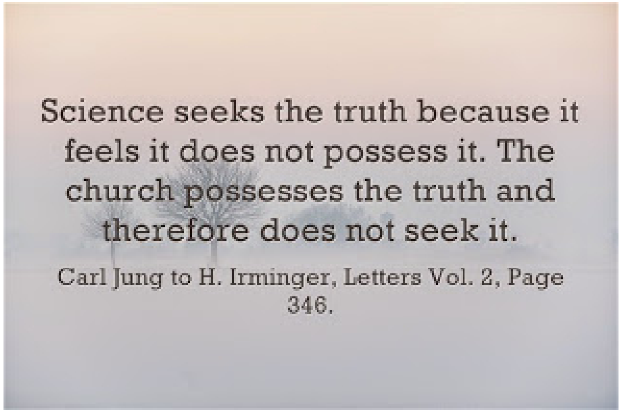
[1142]



Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.

Carl Jung to H. Irminger, Letters Vol. 2, Page 346.

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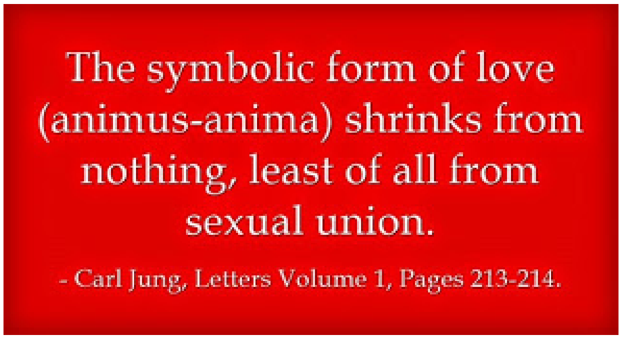
[1143]



The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.

- Carl Jung, Letters Volume 1, Pages 213-214.

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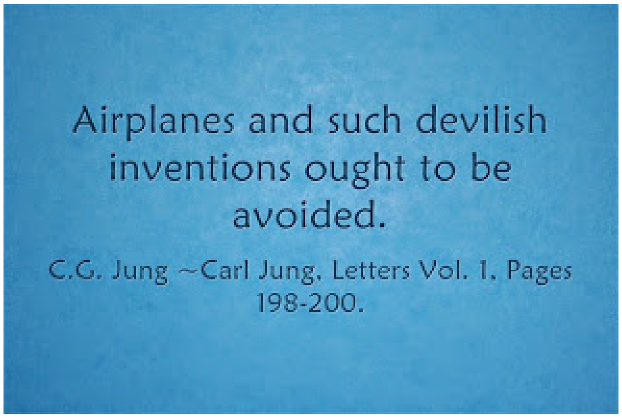
[1144]



Airplanes and such devilish inventions ought to be avoided.

C.G. Jung ~Carl Jung, Letters Vol. 1, Pages 198-200.

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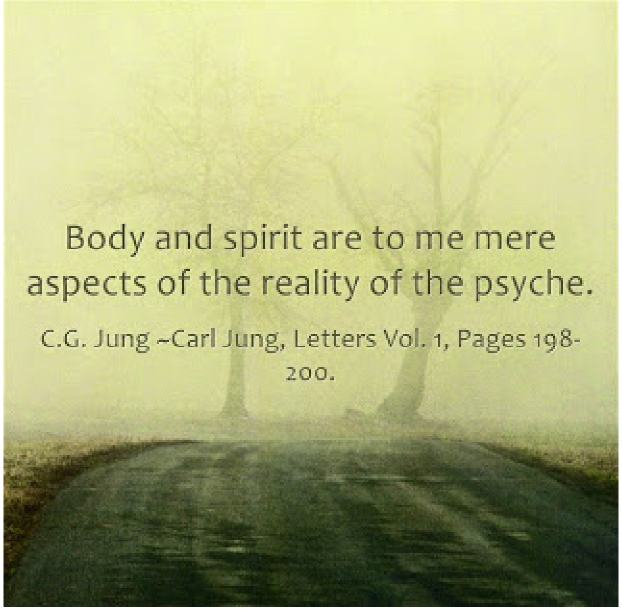
[1145]


Body and spirit are to me mere aspects of the reality of the psyche.
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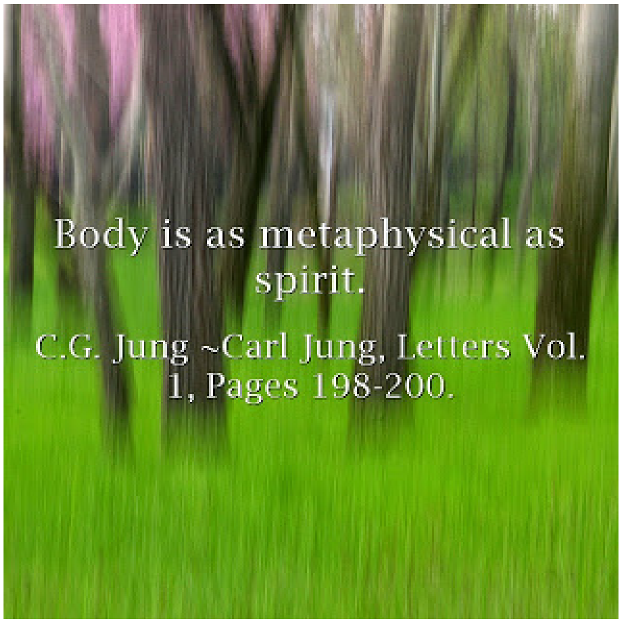
[1146]


Body is as metaphysical as spirit.
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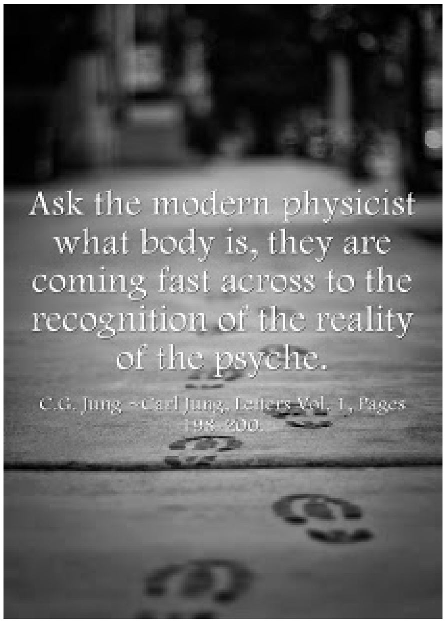
[1147]


Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.
C.G. Jung ~Carl Jung, Letters Vol. 1, Pages 198-200.

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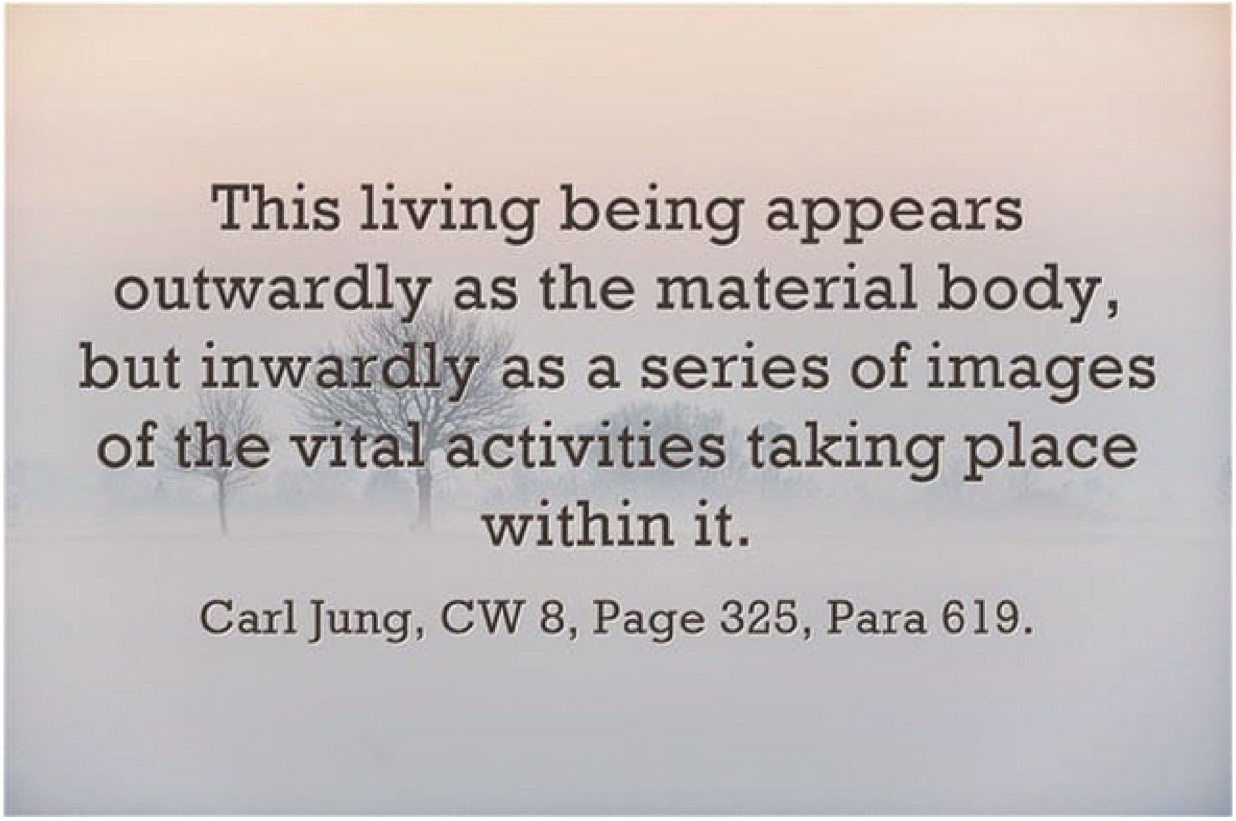
[1148]


This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.
Carl Jung, CW 8, Page 325, Para 619.

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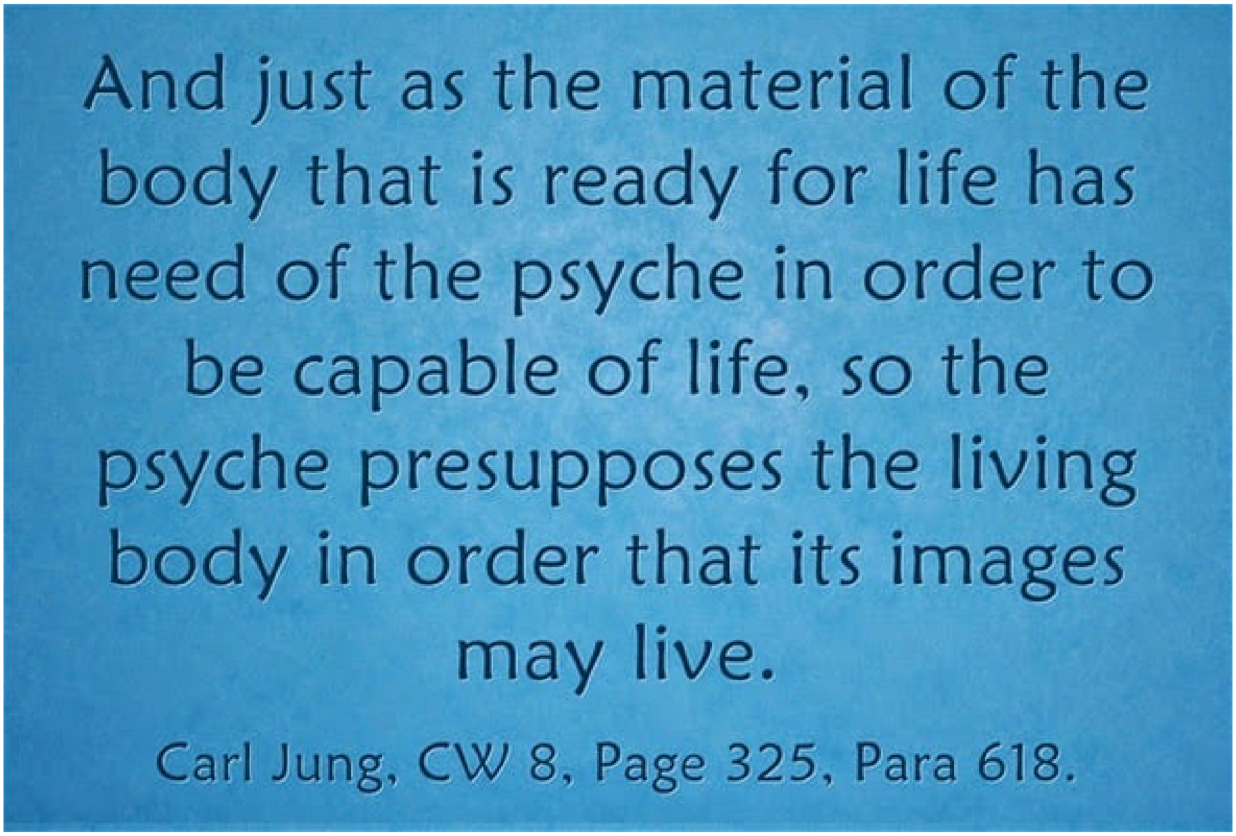
[1149]



And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.

Carl Jung, CW 8, Page 325, Para 618.

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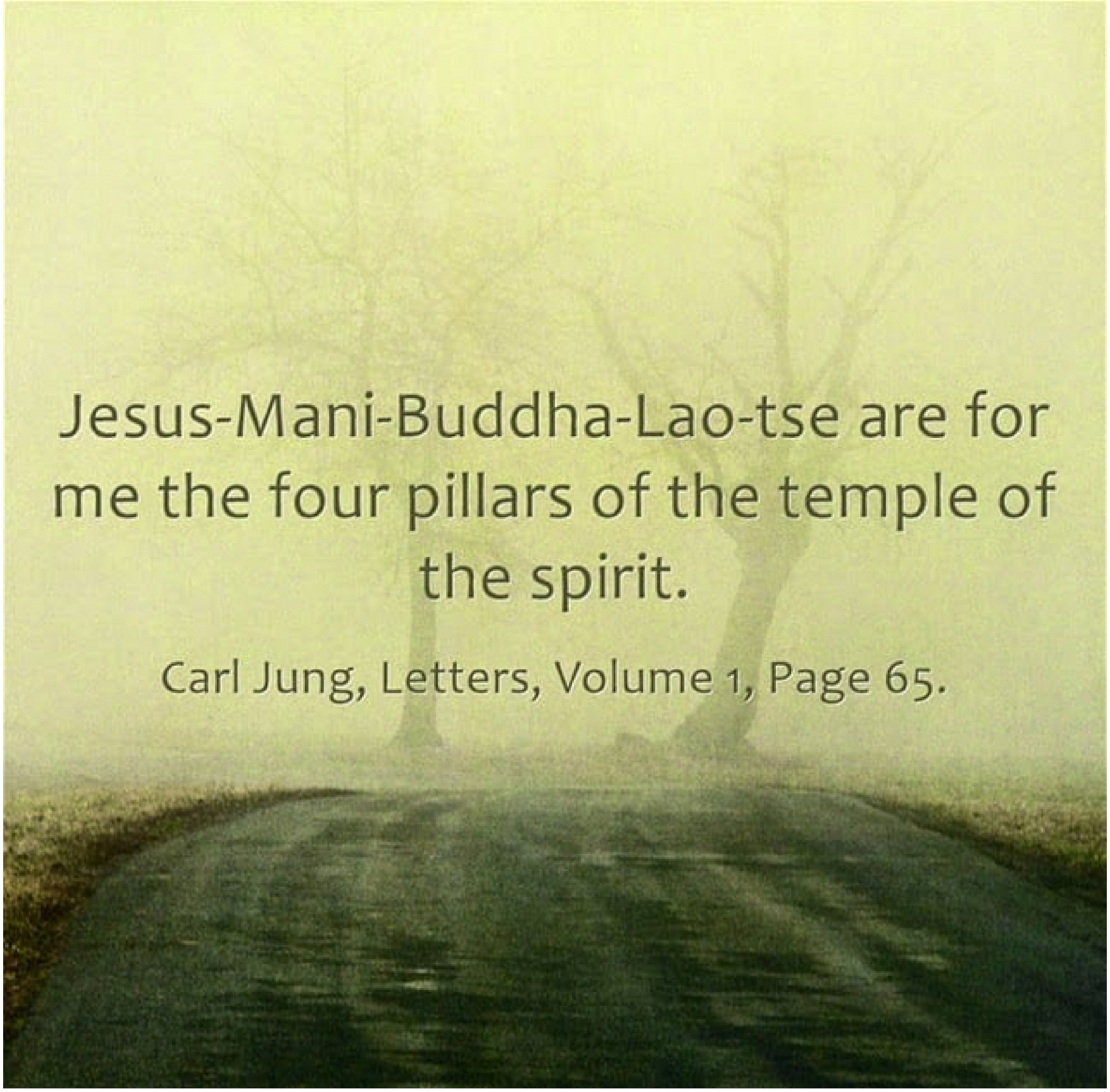
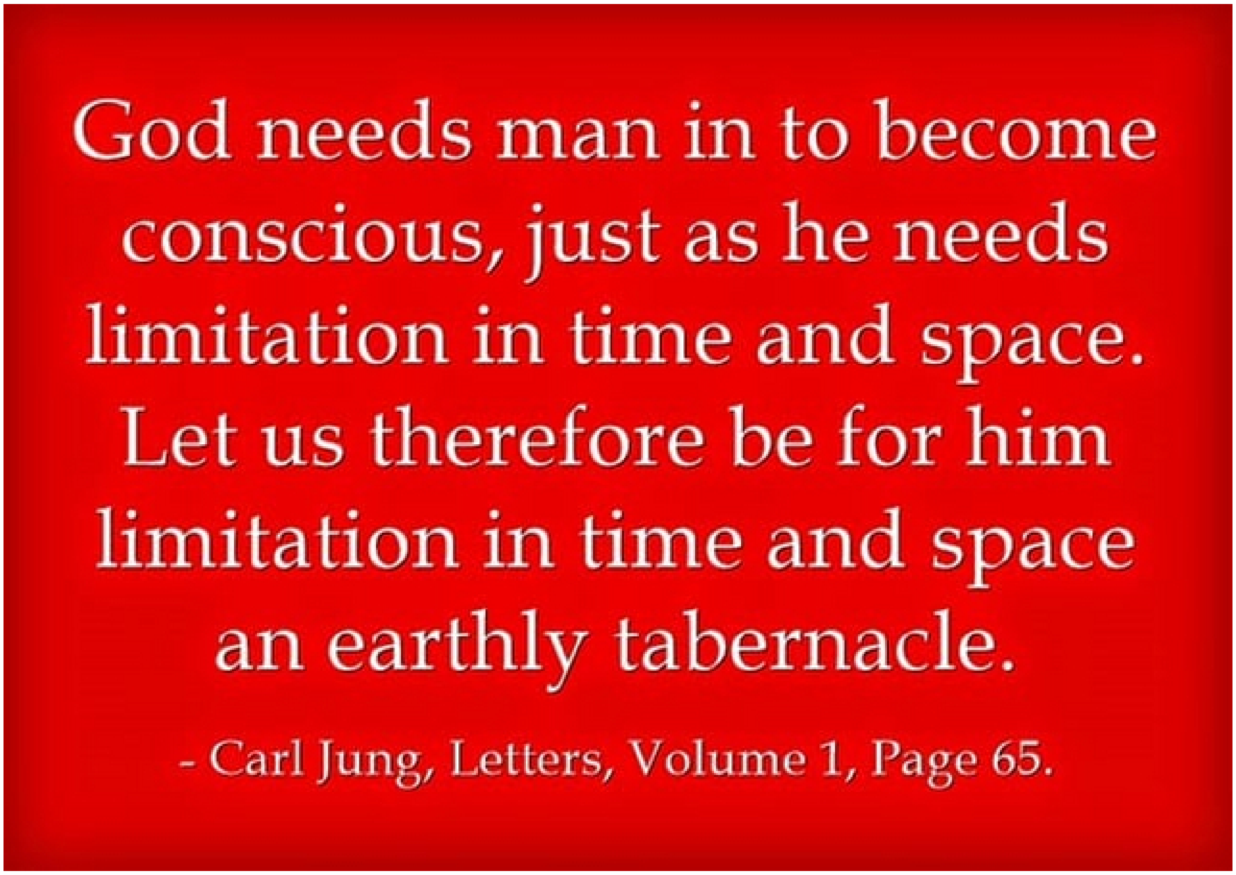


Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.



God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.

- Carl Jung, Letters, Volume 1, Page 65.

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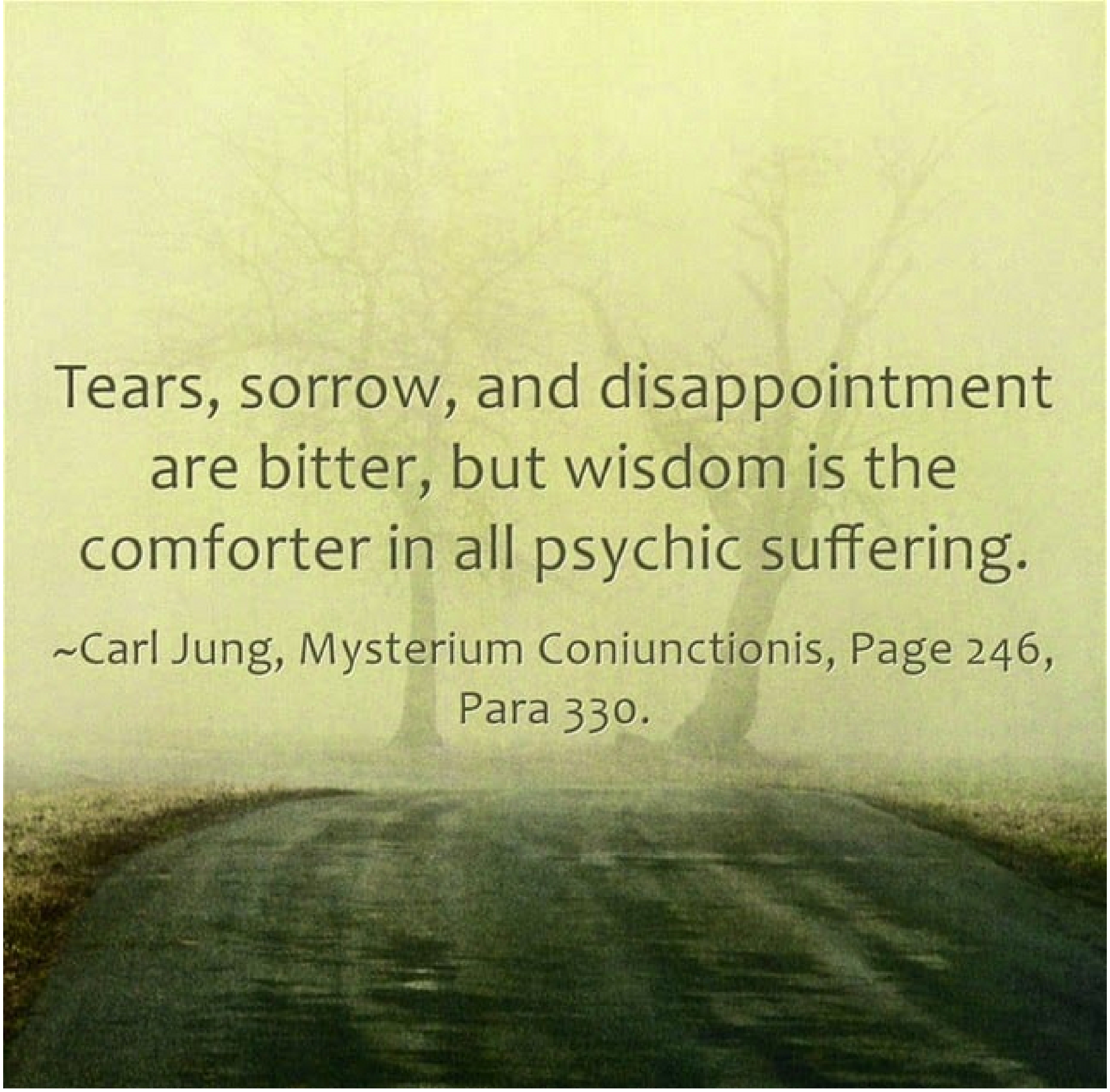
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.
~Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

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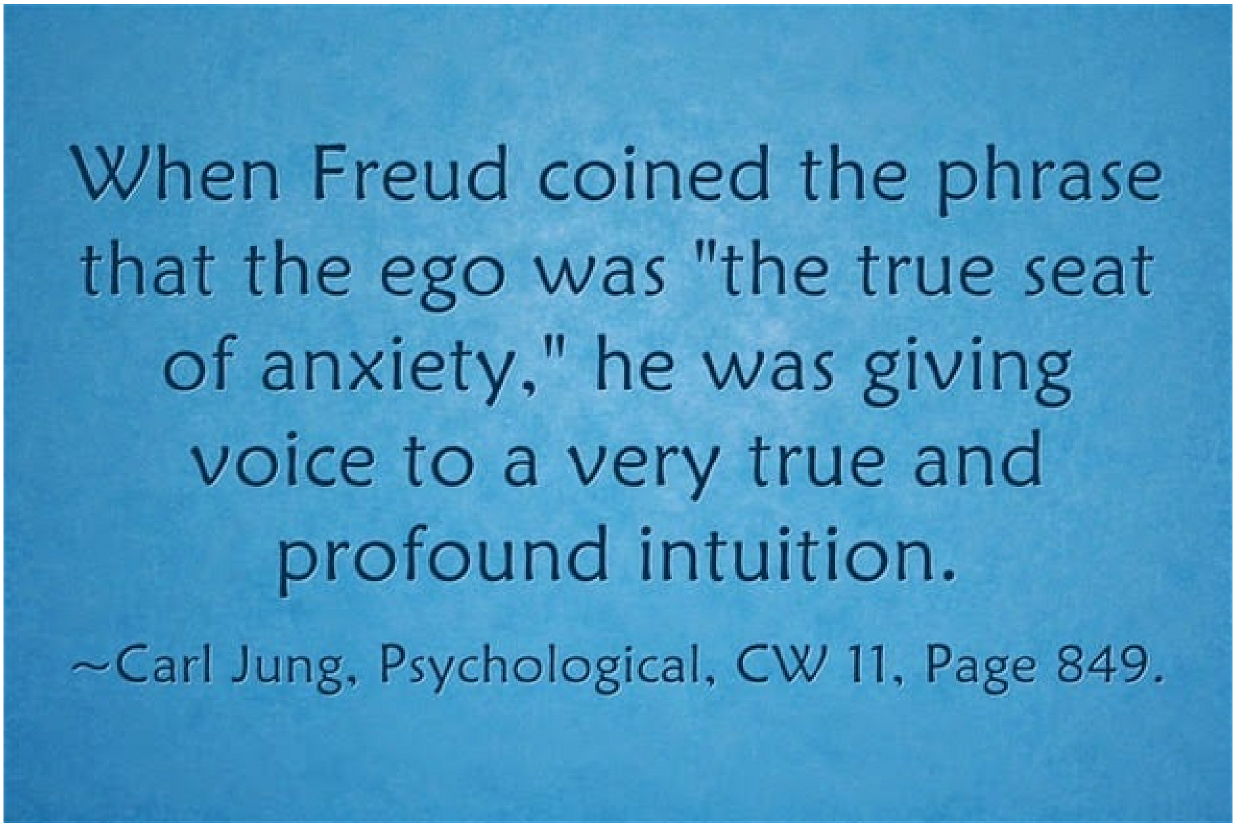

When Freud coined the phrase
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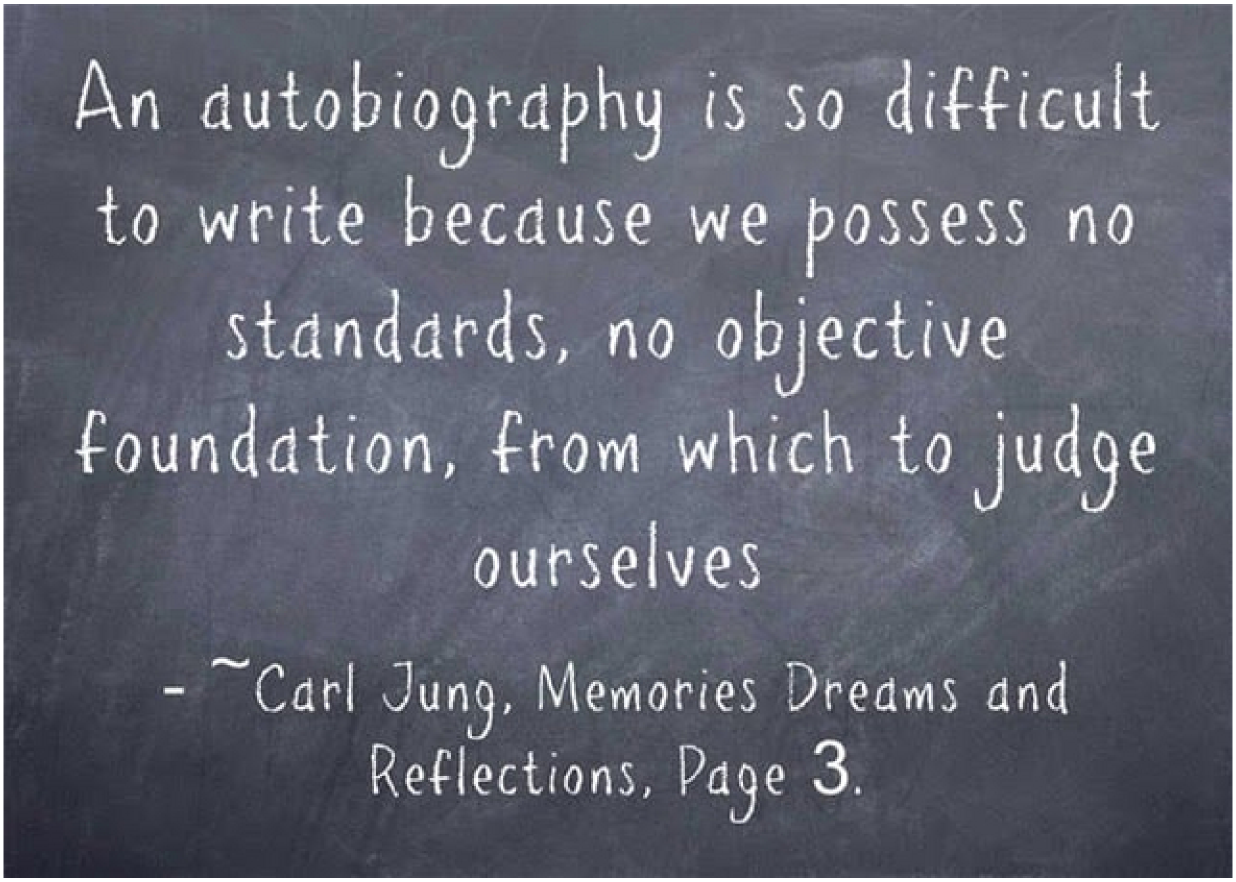

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves

- ~Carl Jung, Memories Dreams and Reflections, Page 3.

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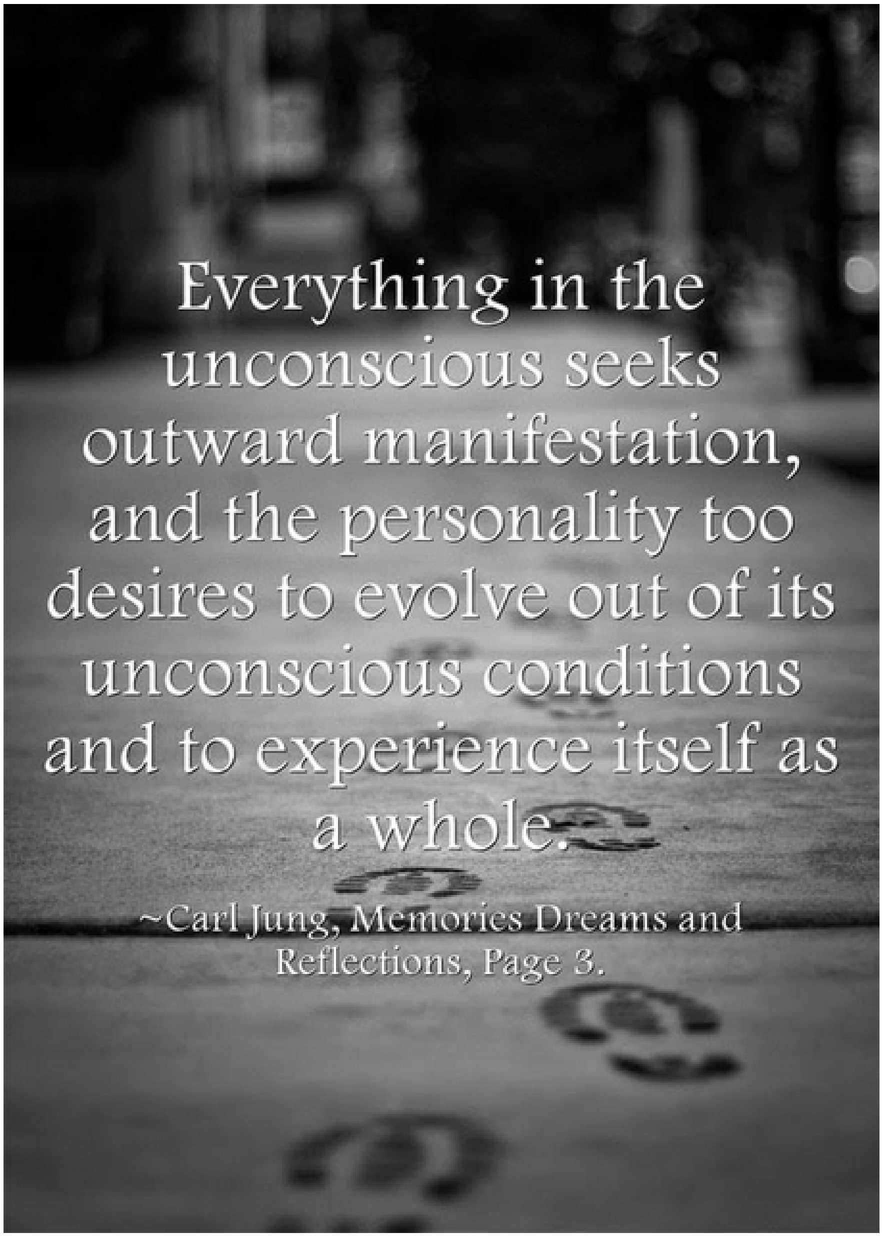

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole.

~Carl Jung, Memories Dreams and Reflections, Page 3.

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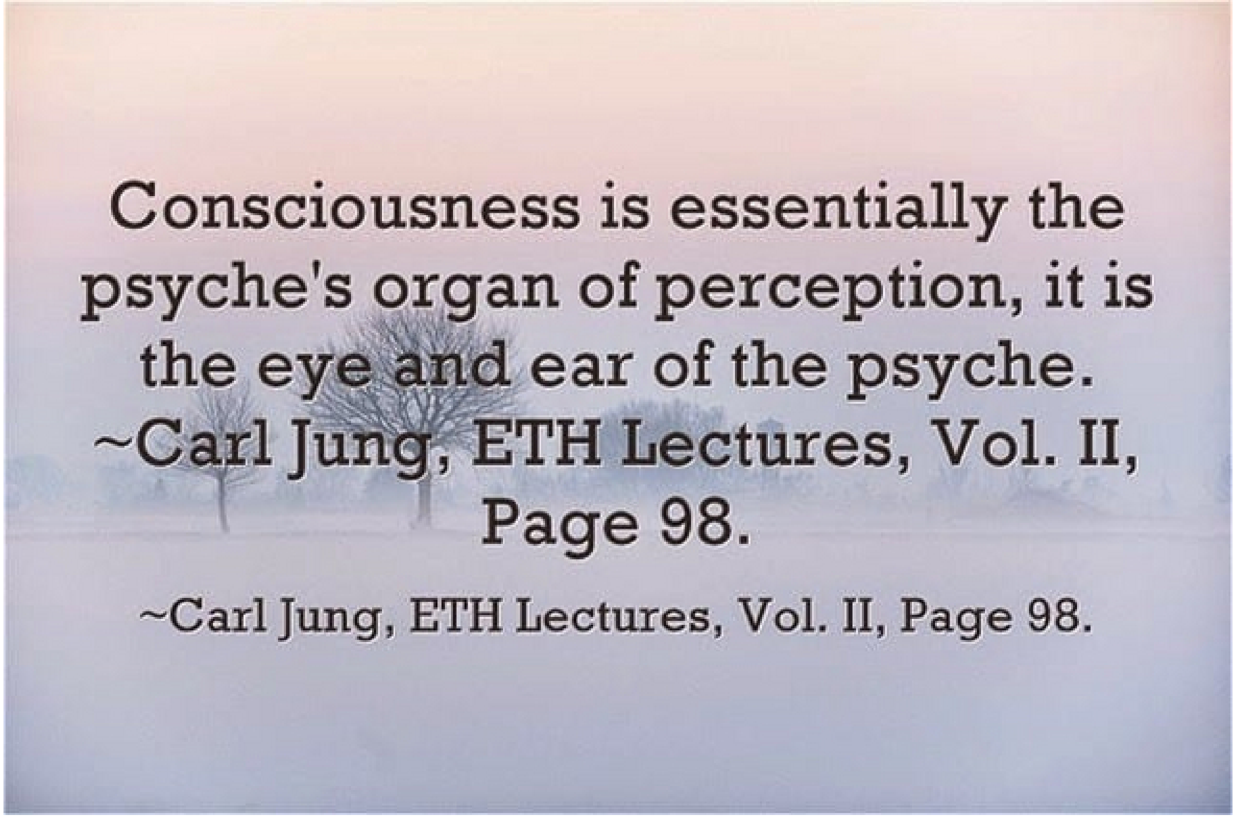

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche.
~Carl Jung, ETH Lectures, Vol. II, Page 98.

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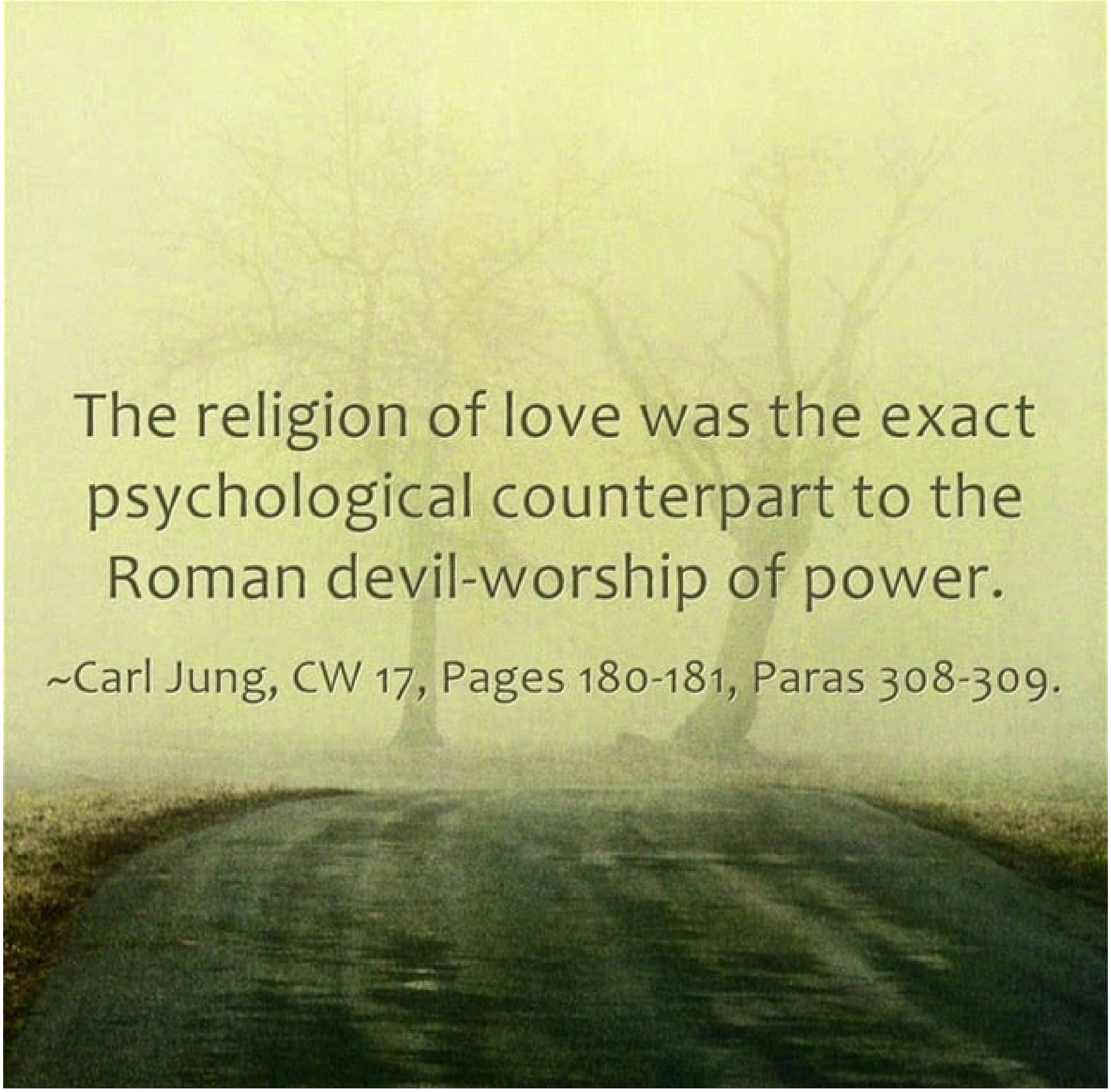
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.
~Carl Jung, CW 17, Pages 180-181, Paras 308-309.

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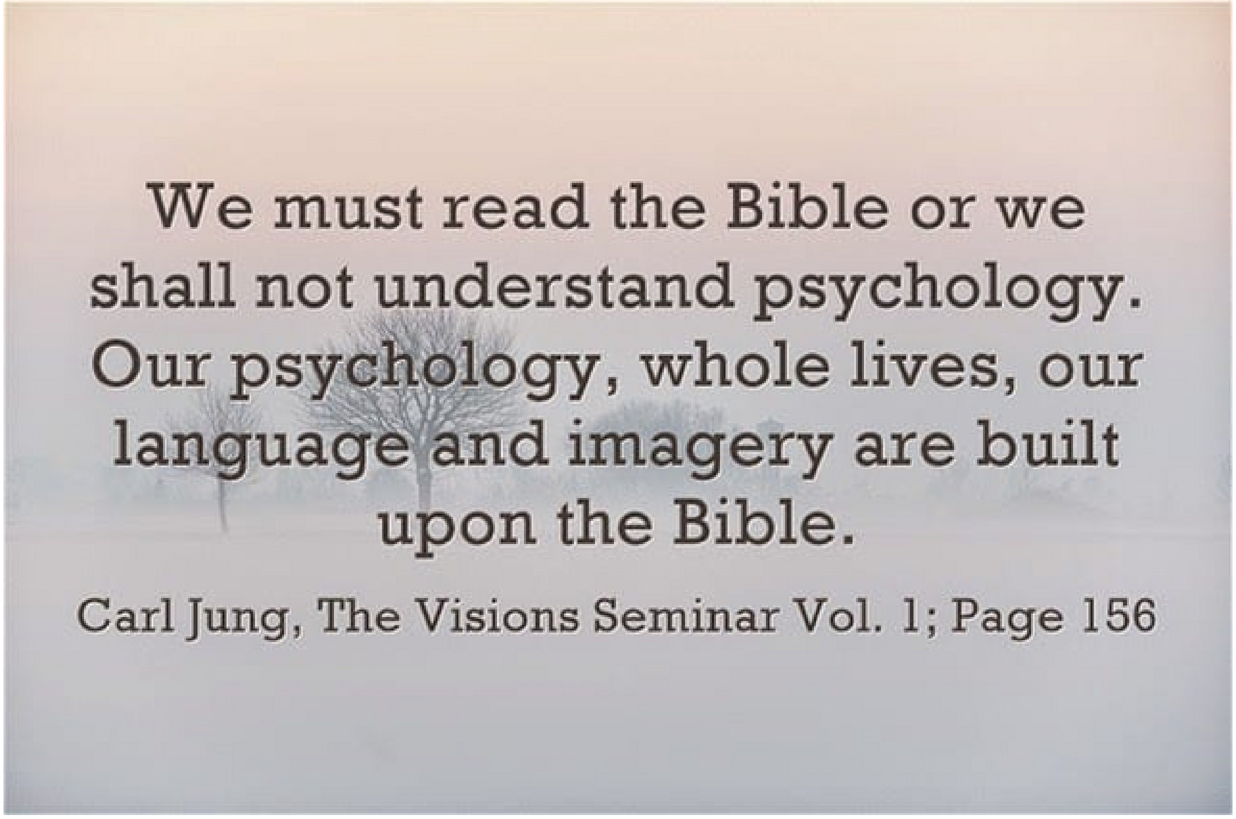

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

Carl Jung, The Visions Seminar Vol. 1; Page 156

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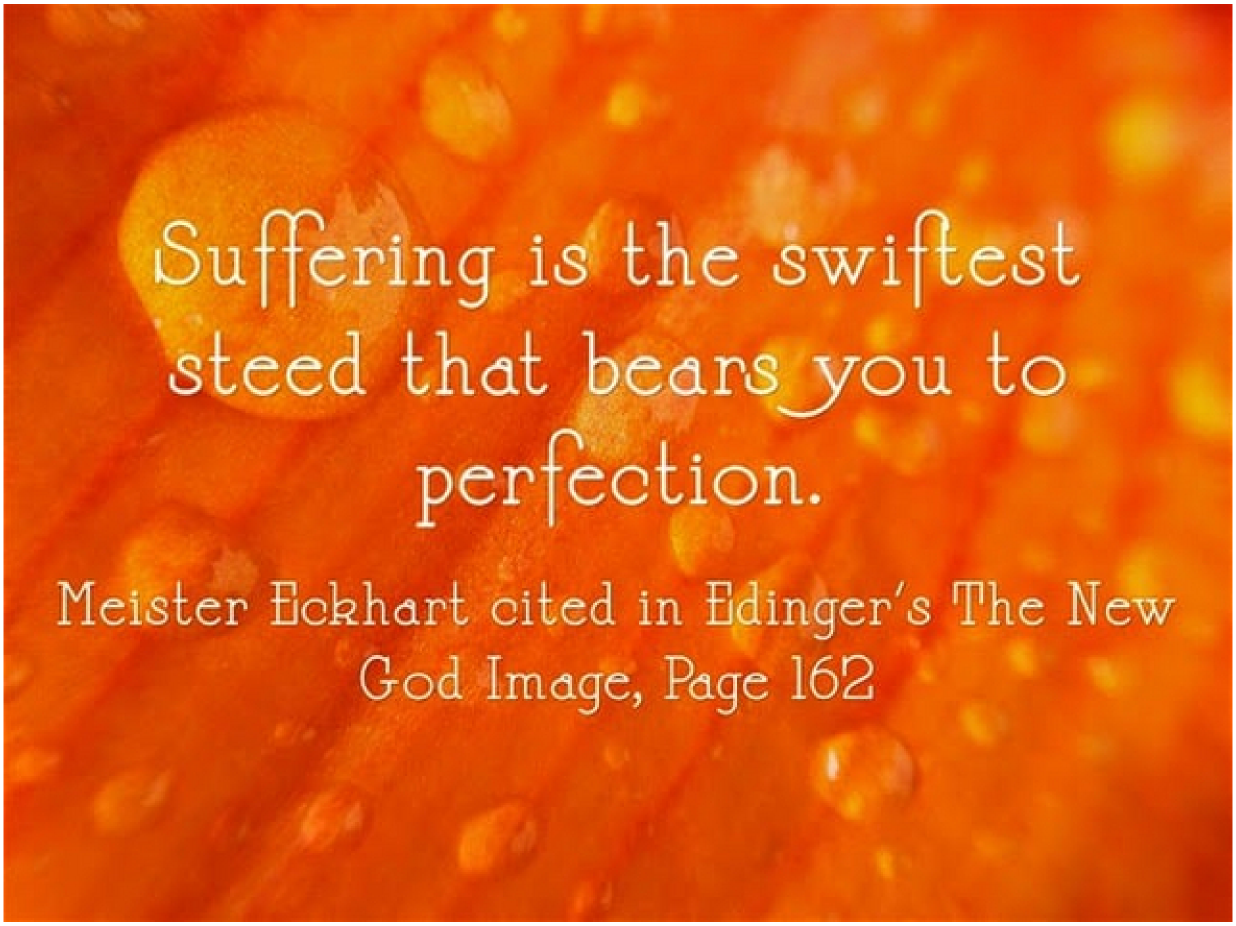
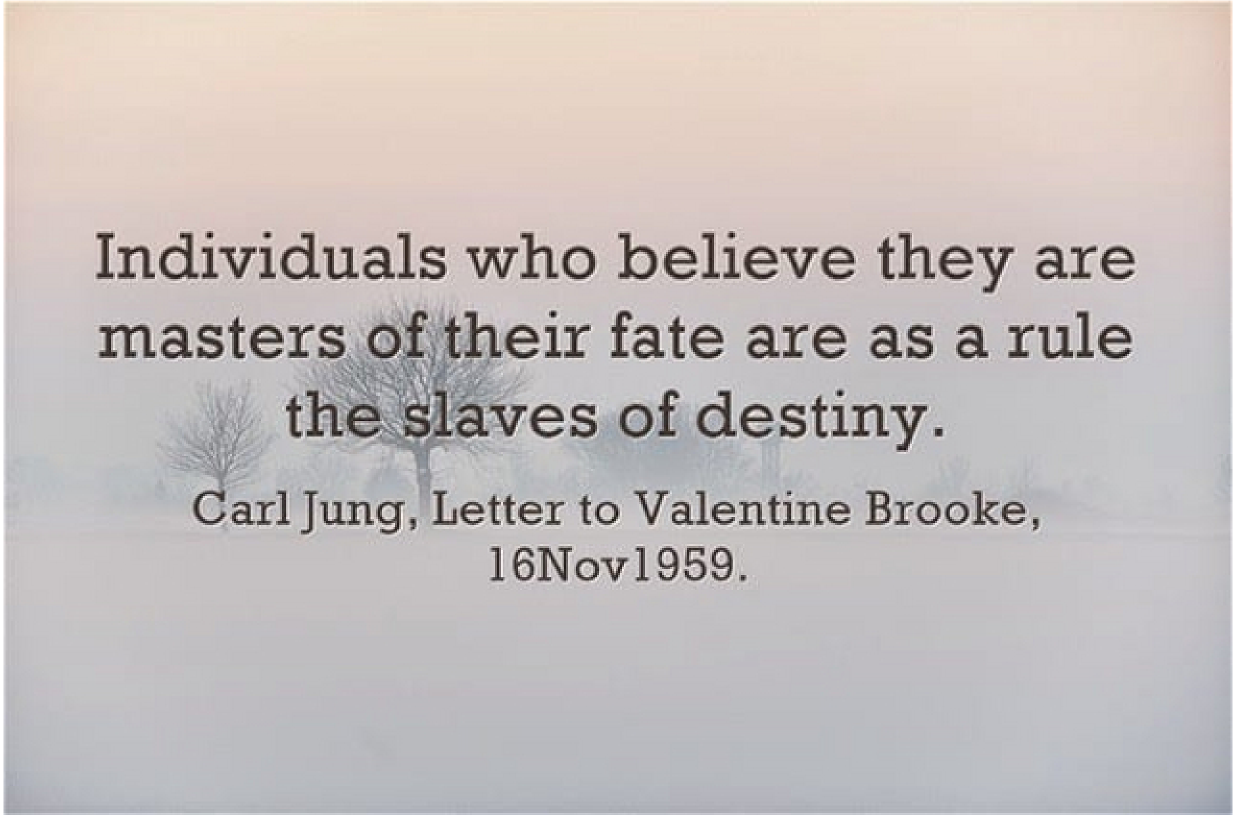
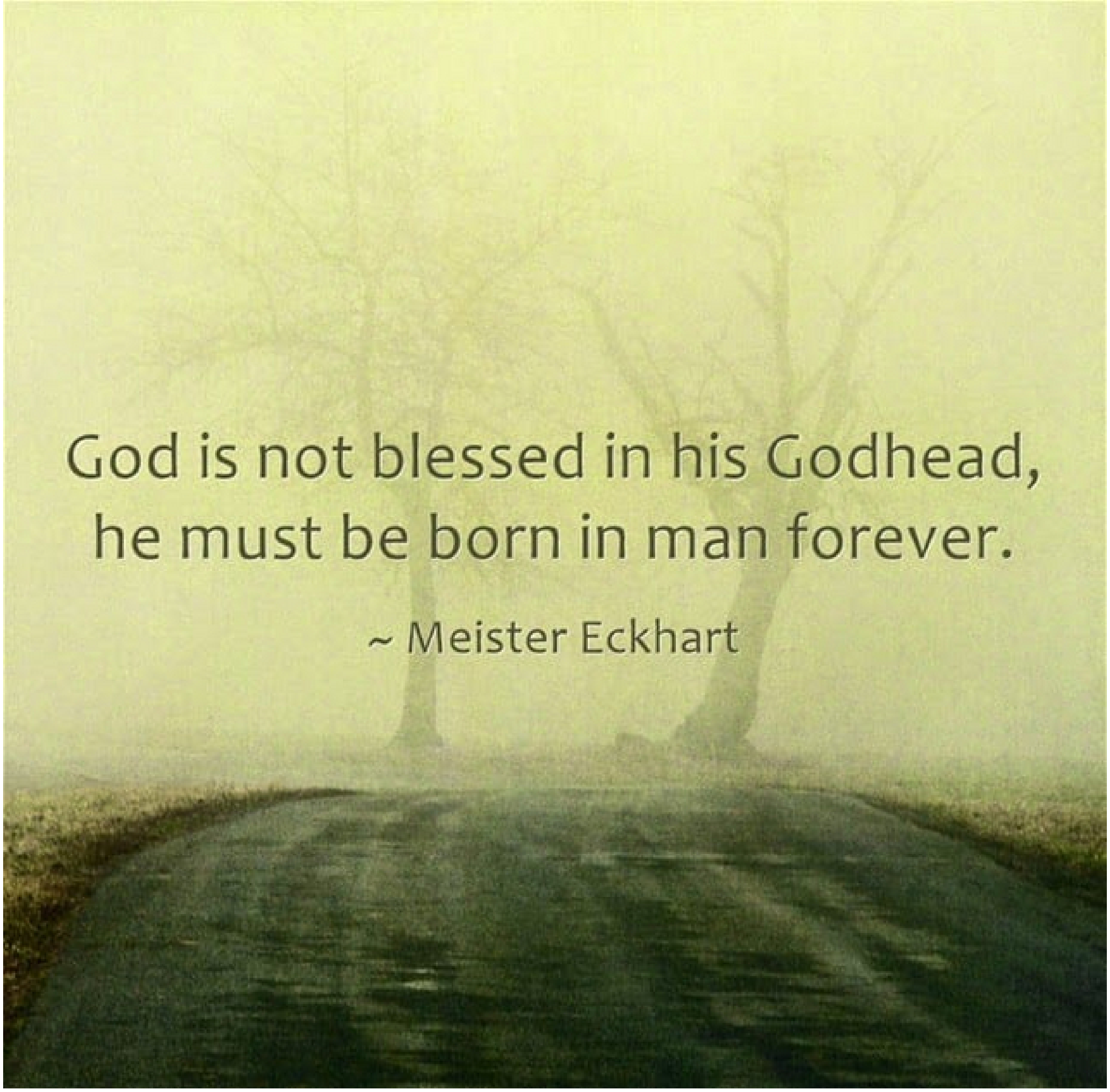


Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.



Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.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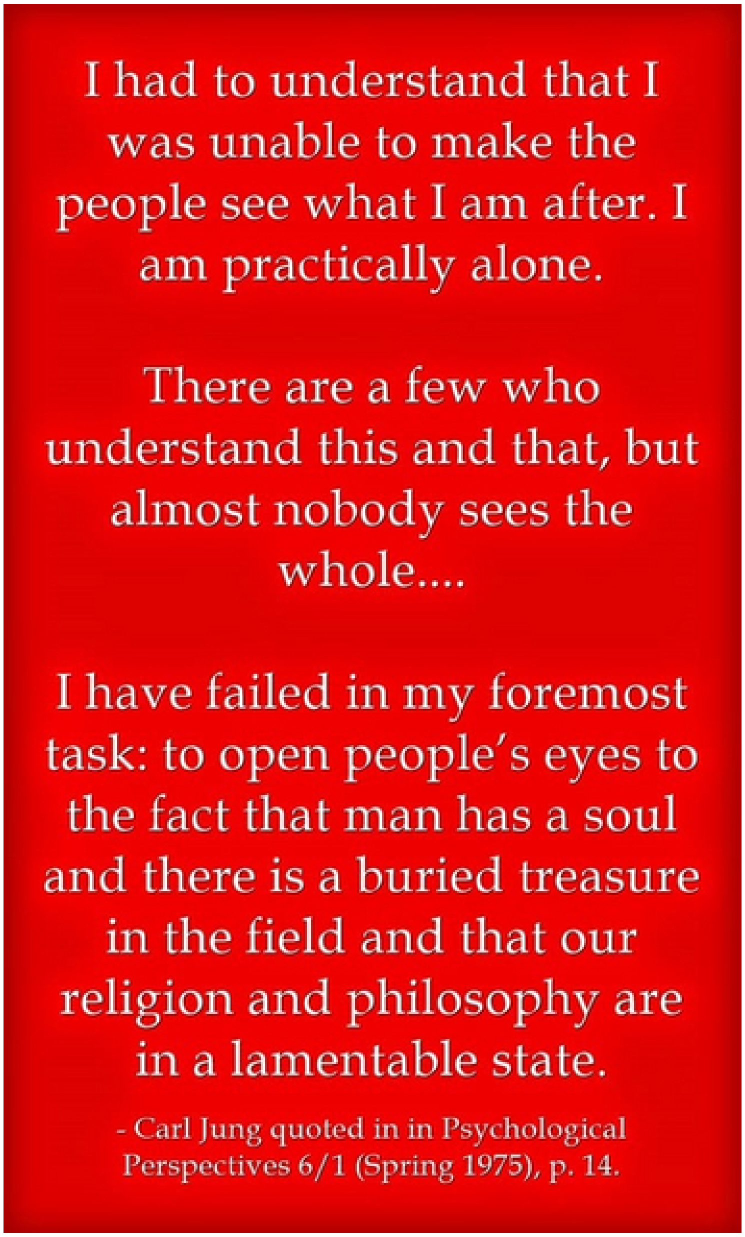

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There are a few who understand this and that, but almost nobody sees the whole....

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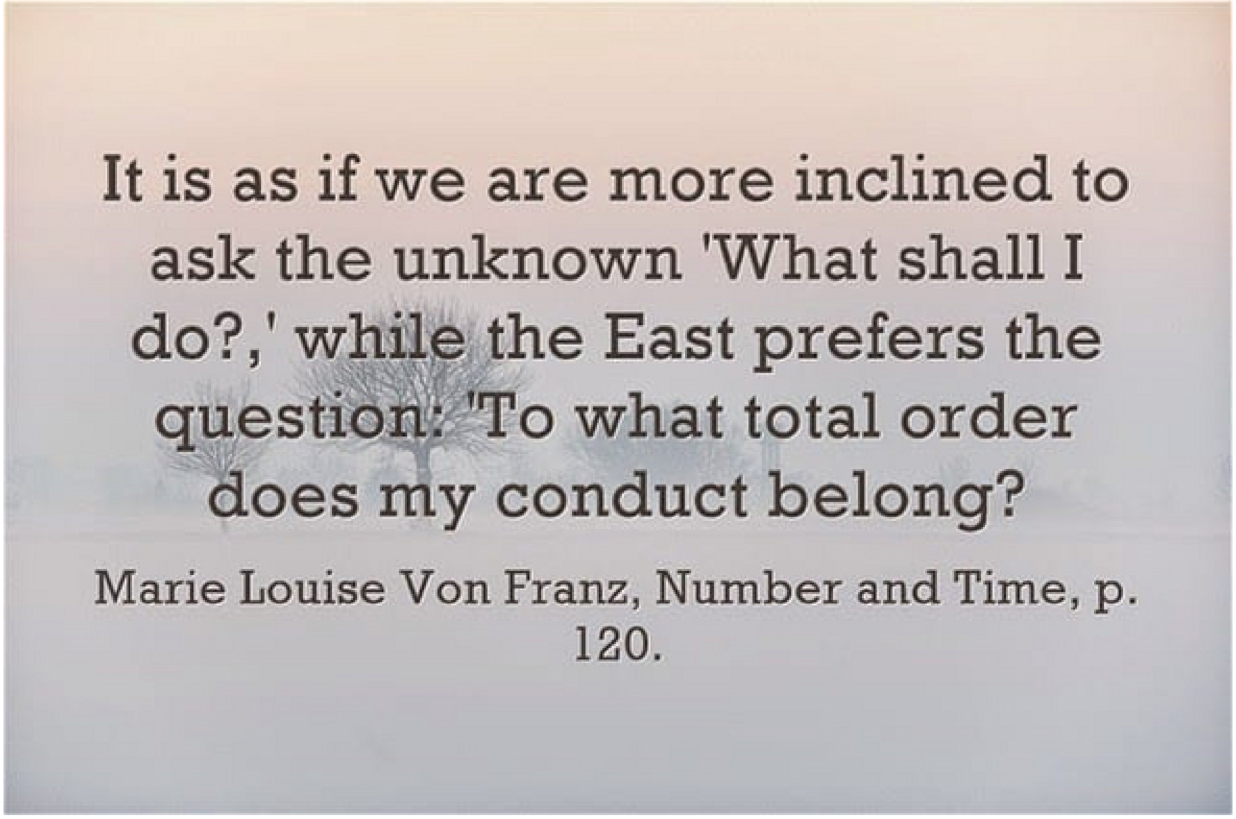

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Marie Louise Von Franz, Number and Time, p. 120.

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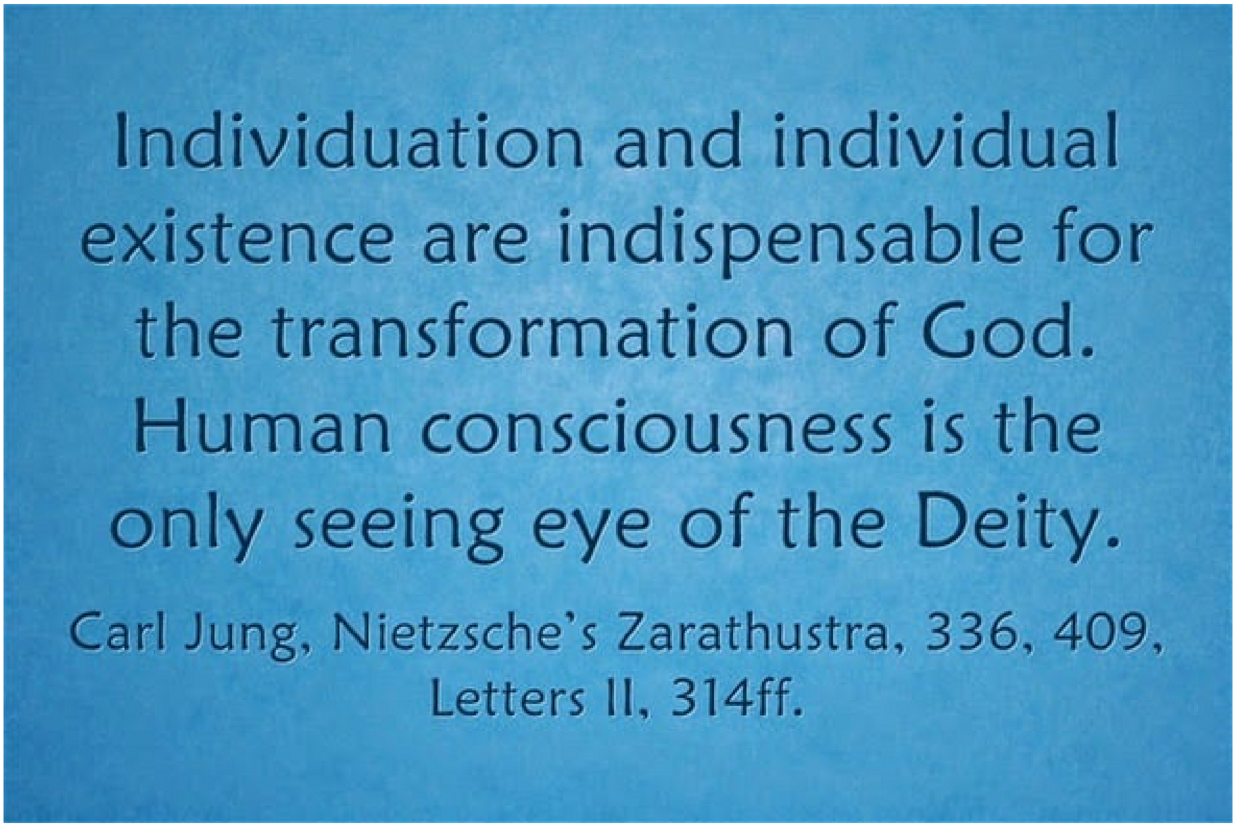

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity.

Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

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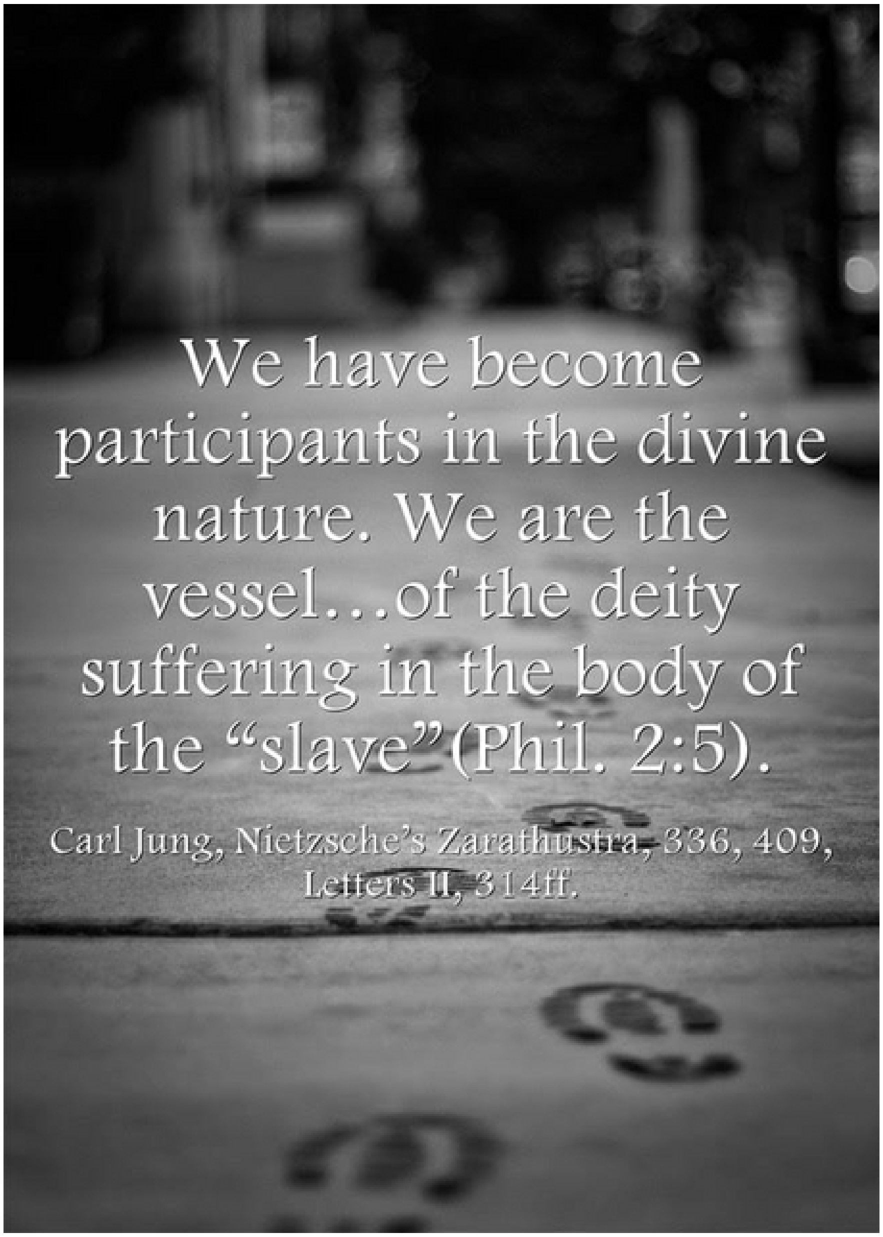
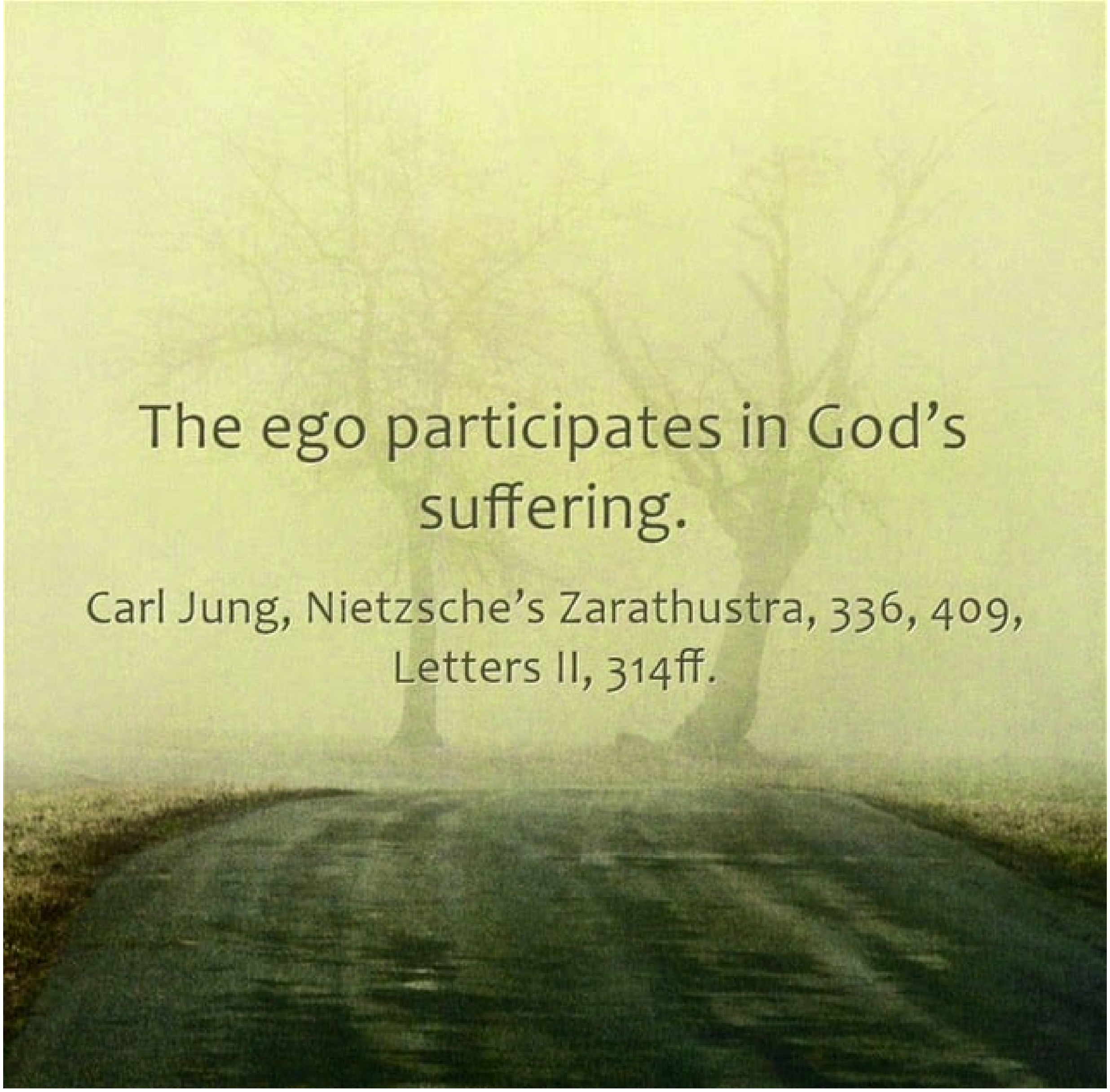
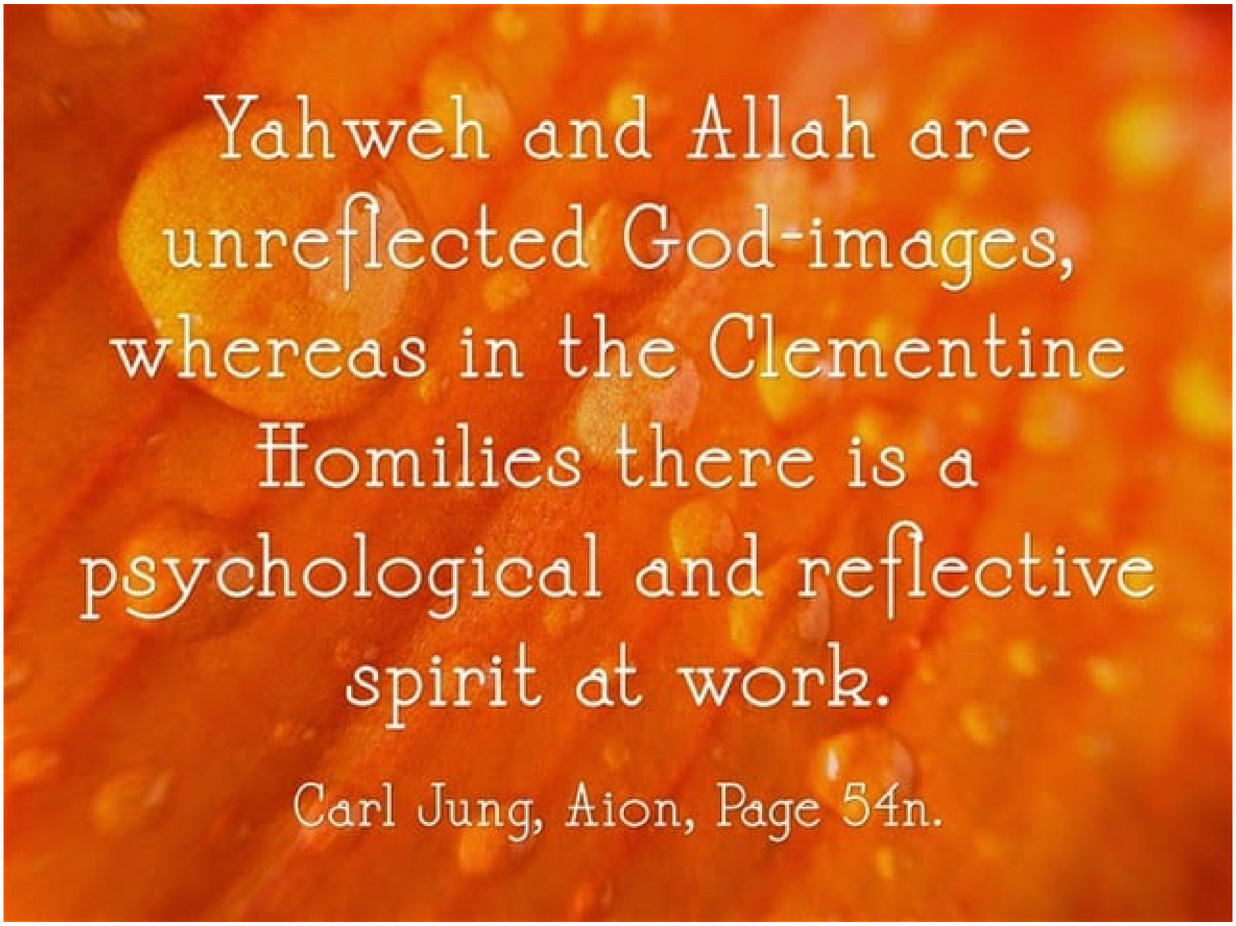


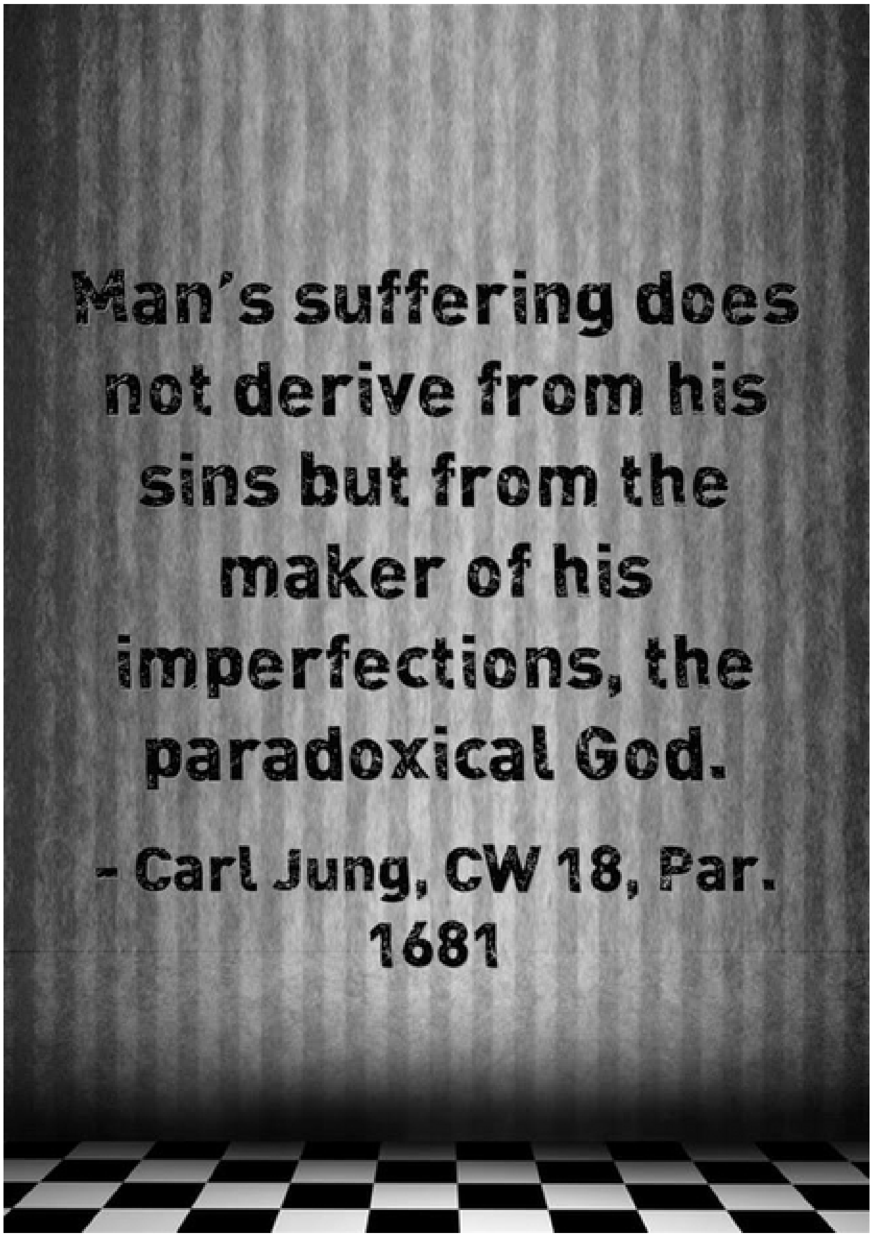
We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the “slave”(Phil. 2:5). Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.



The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.


Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God.
- Carl Jung, CW 18, Par. 1681

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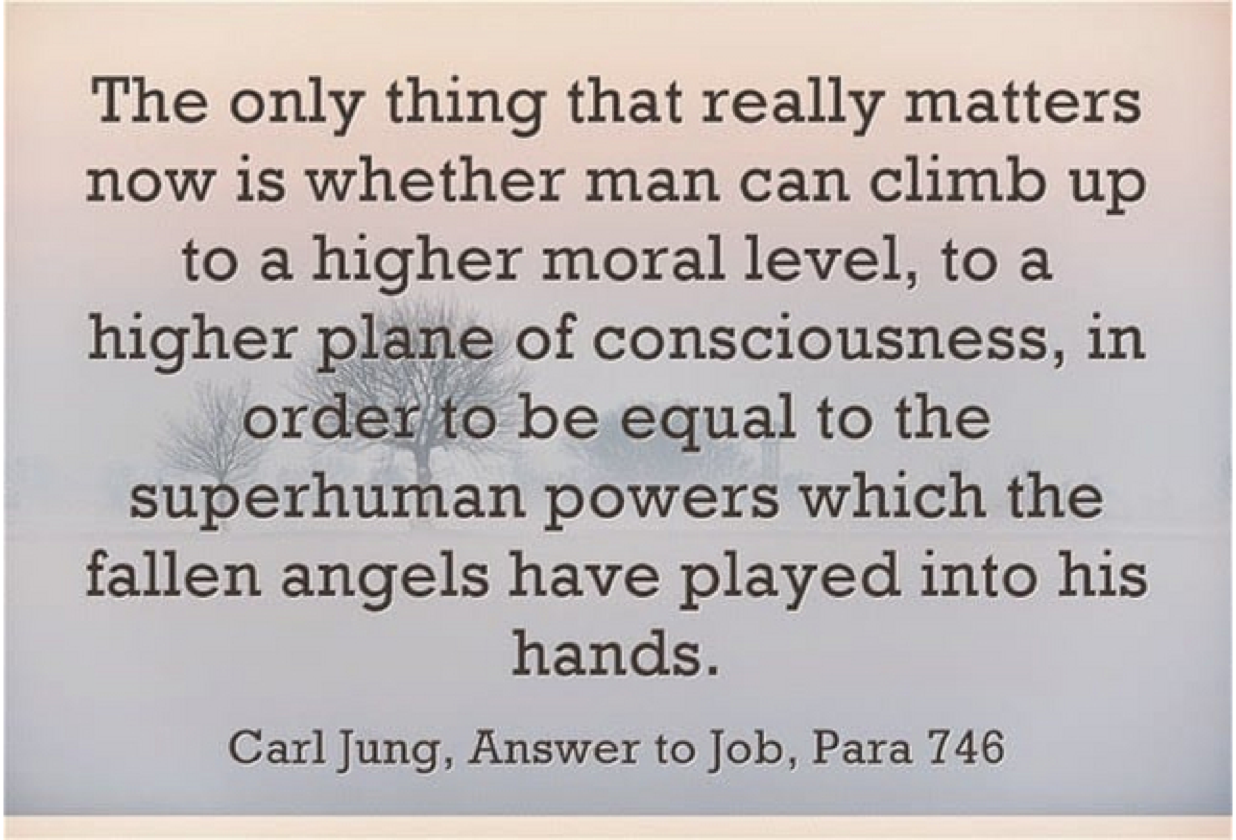

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands.

Carl Jung, Answer to Job, Para 746

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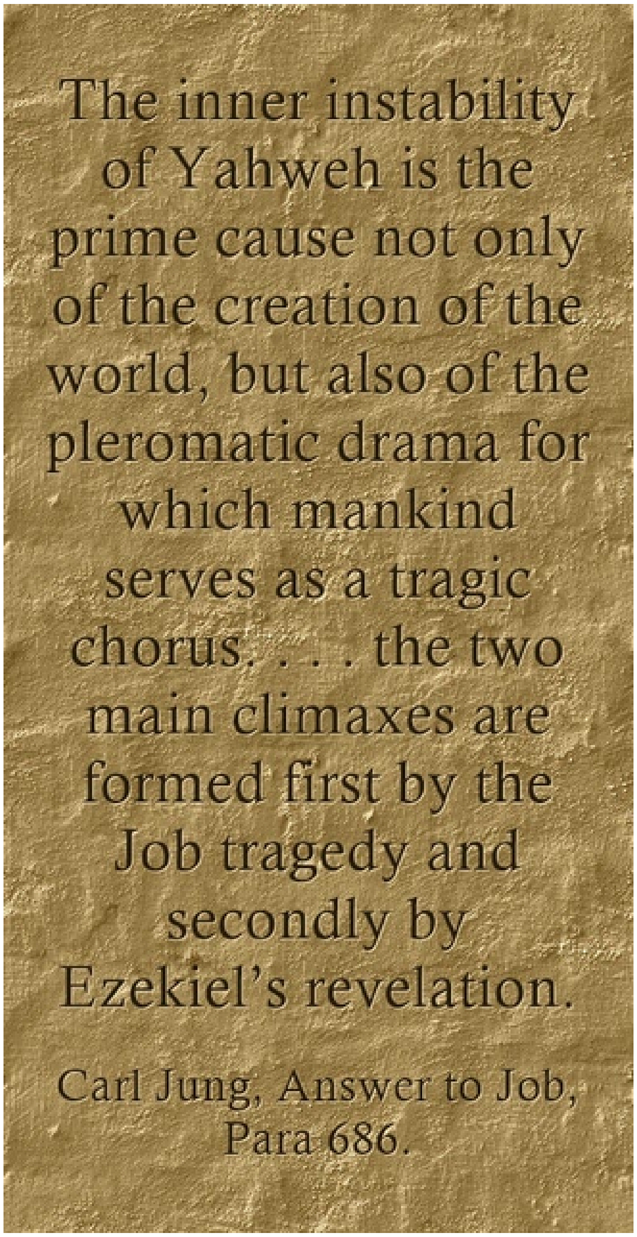

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel’s revelation.

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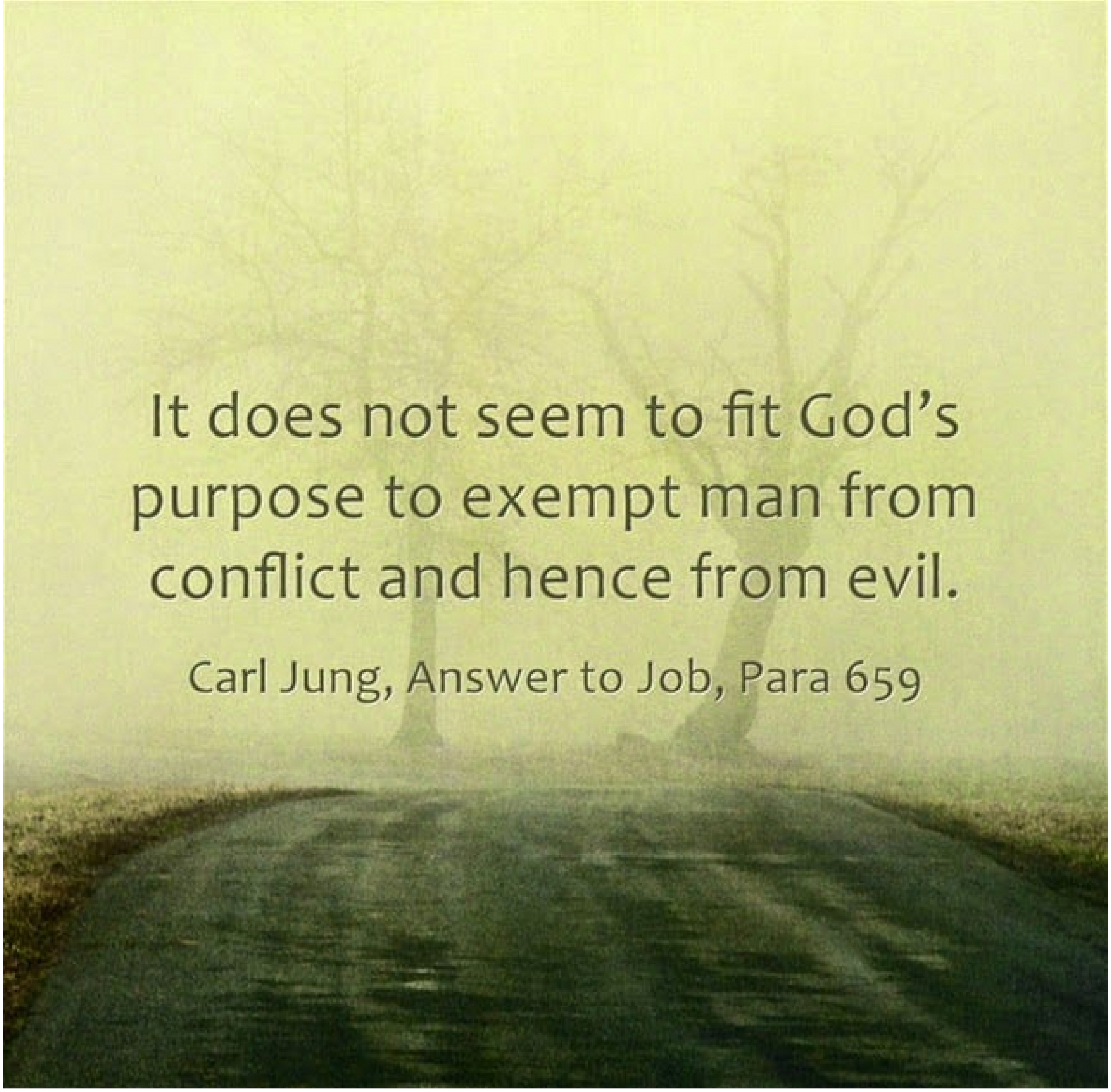
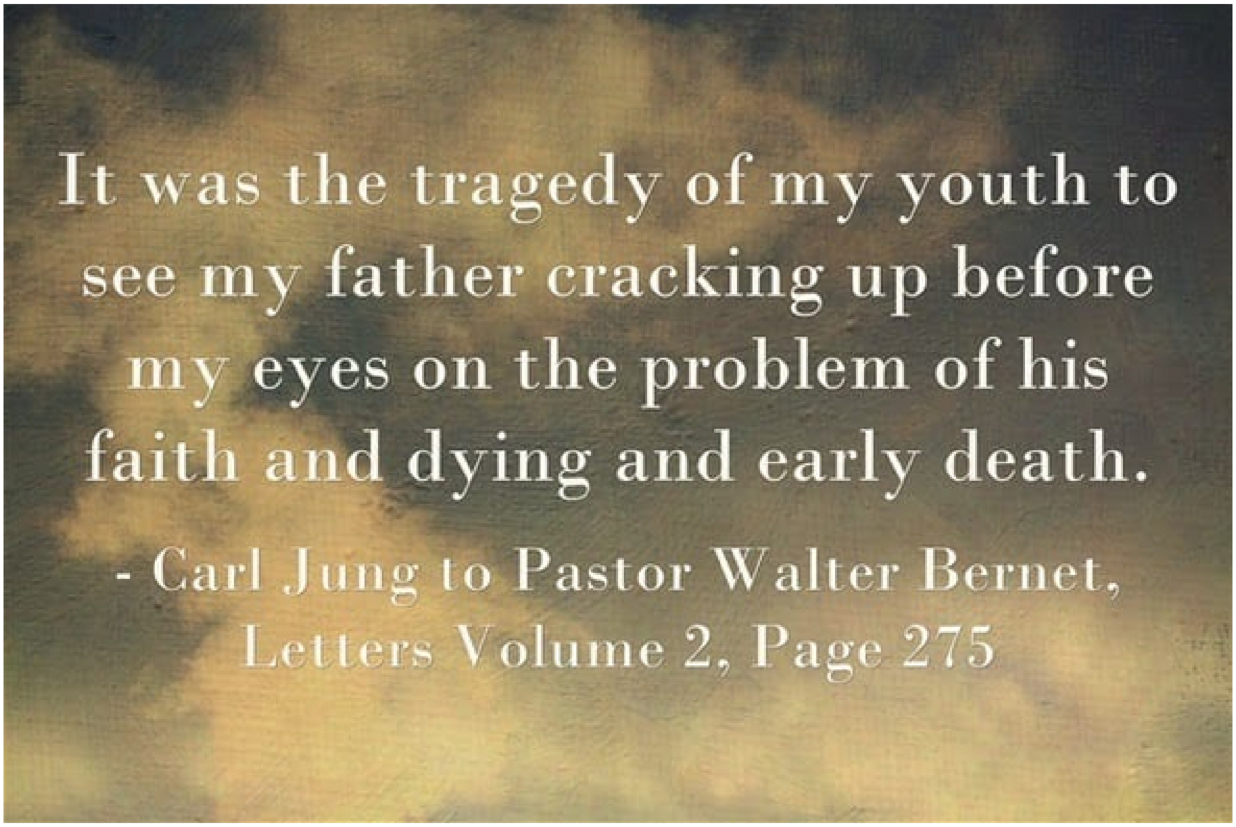


It does not seem to fit God’s purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.



It was the tragedy of my youth to
see my father cracking up before
my eyes on the problem of his
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- Carl Jung to Pastor Walter Bernet,
Letters Volume 2, Page 275

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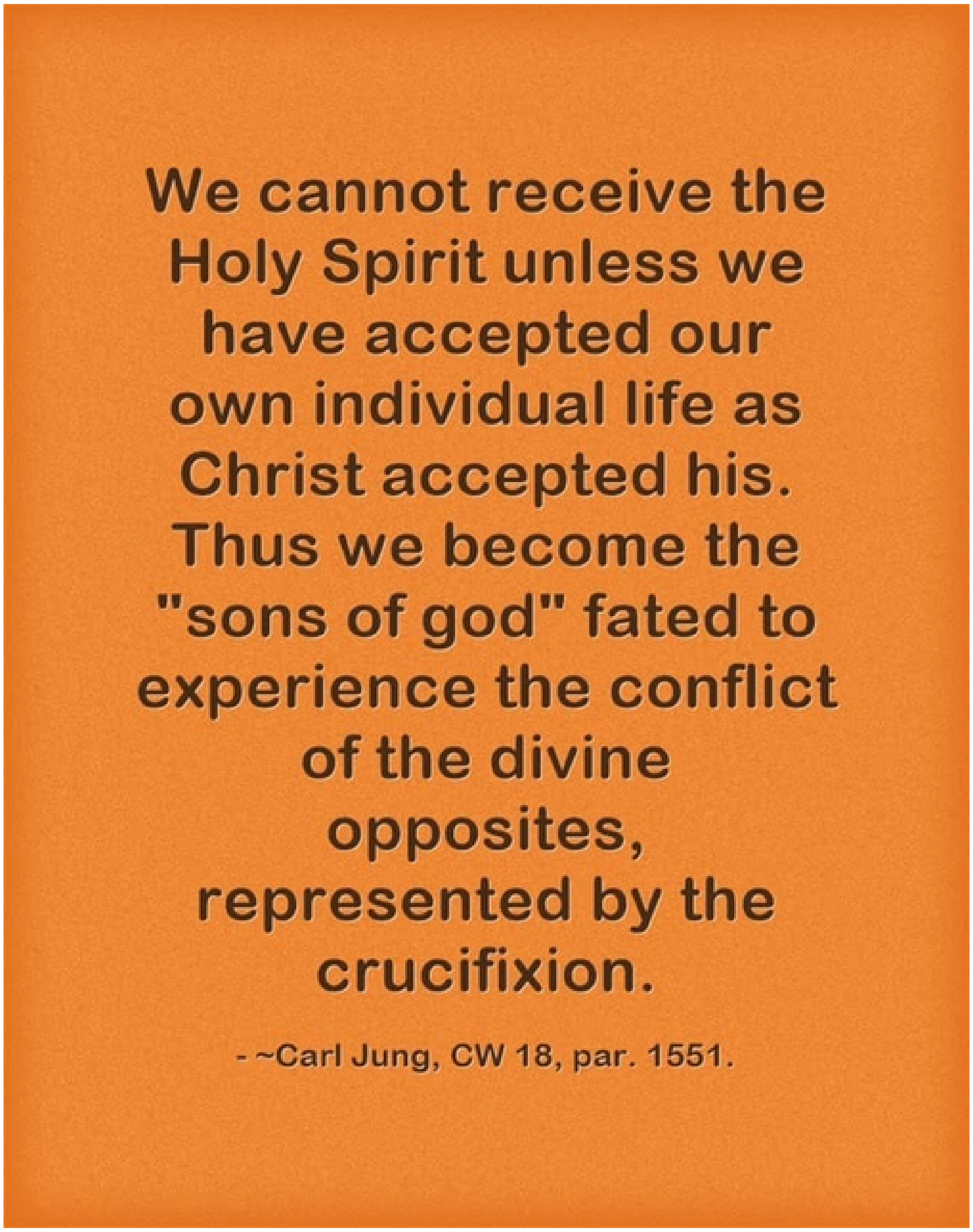

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion.

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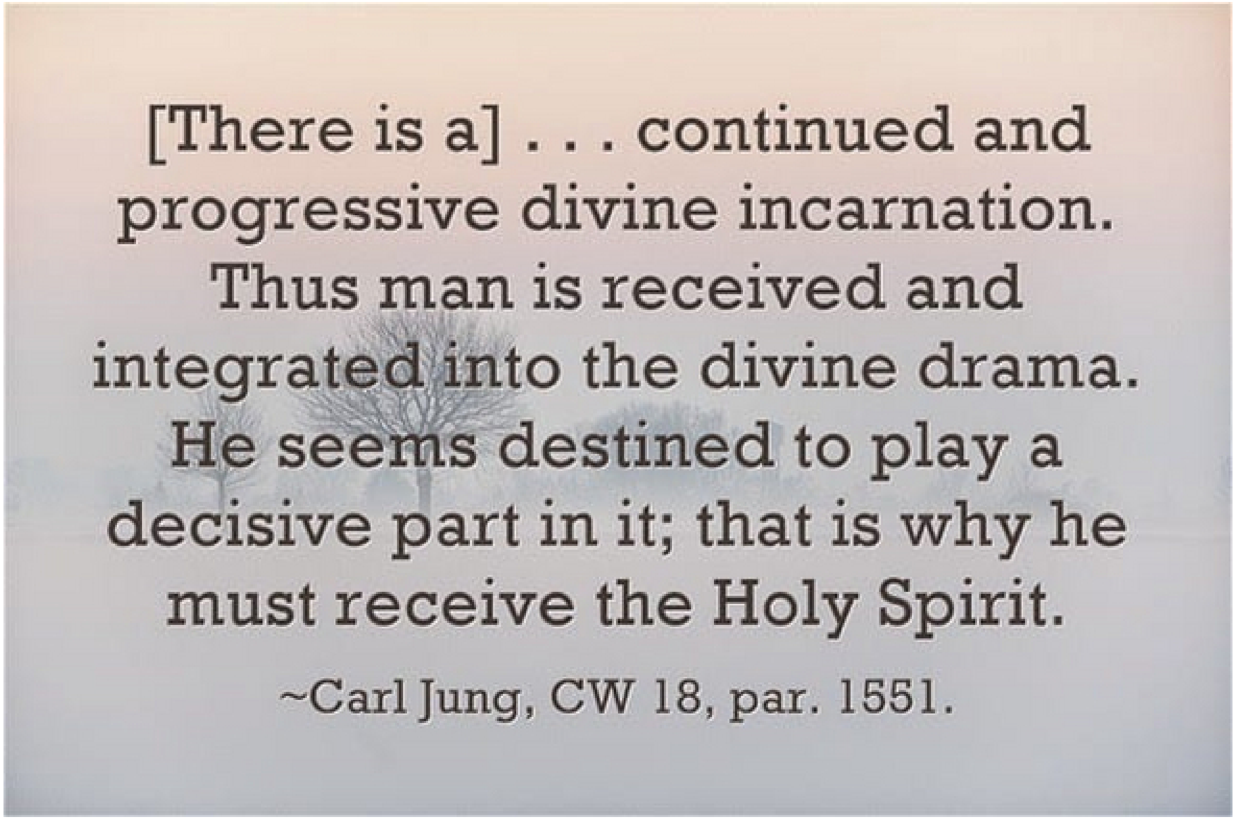

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

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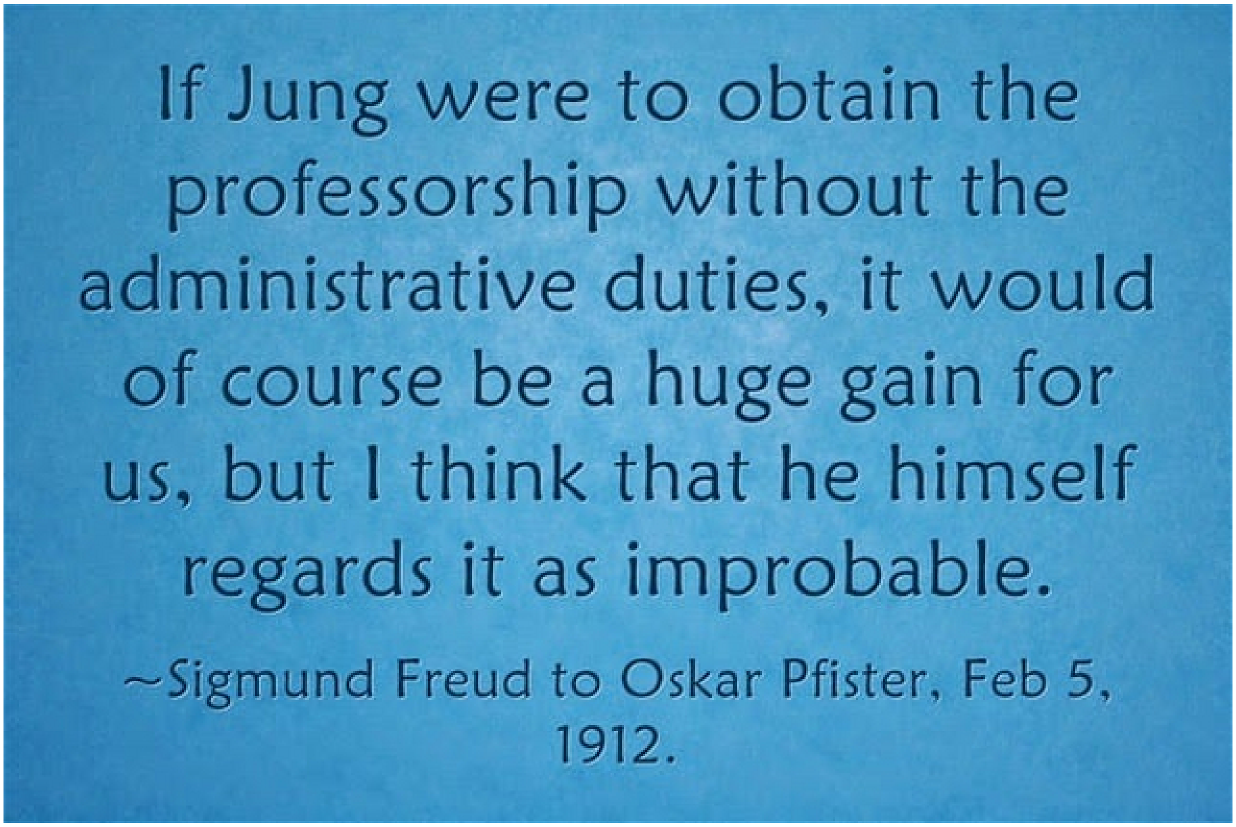
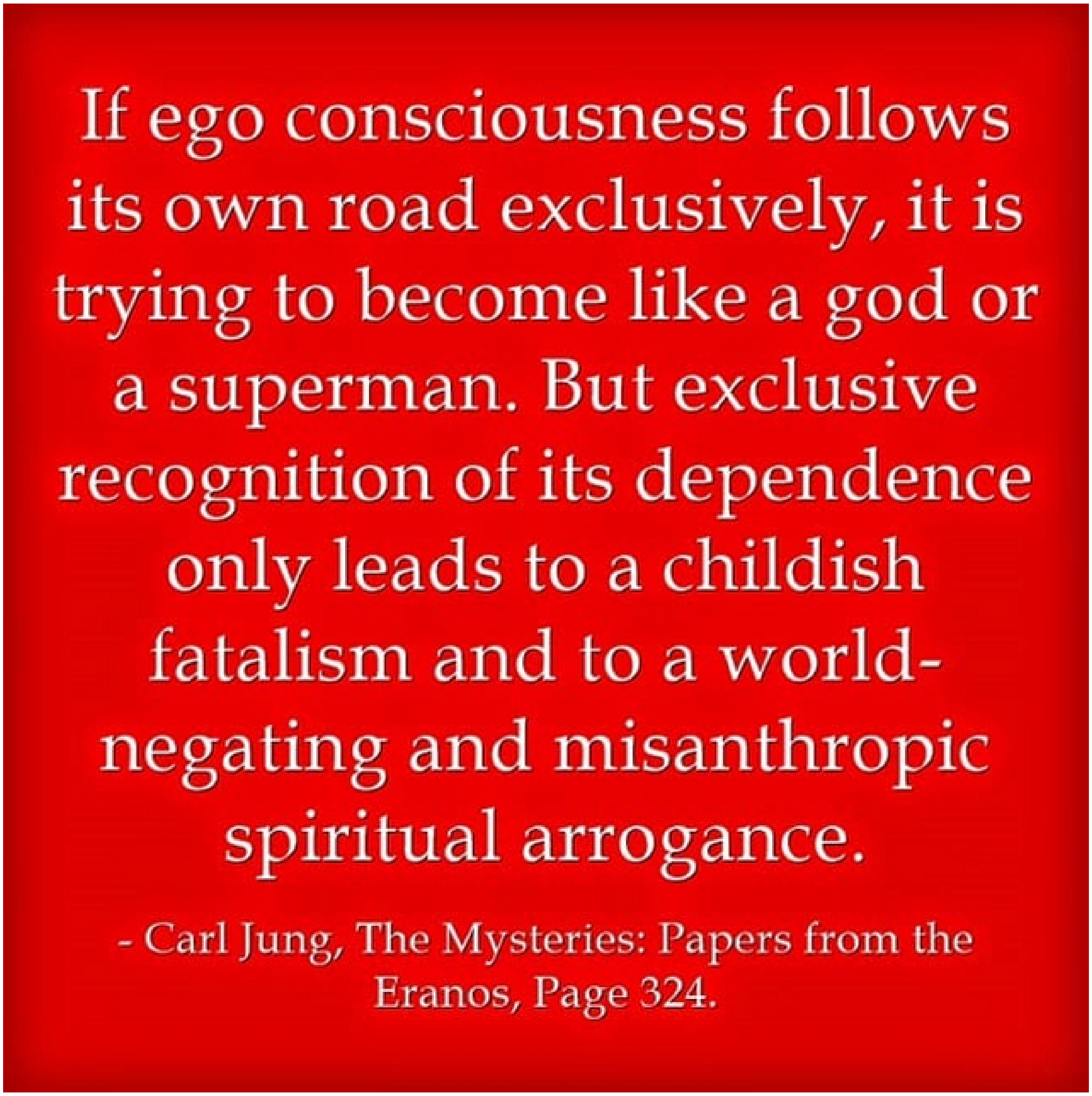


If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable.

~Sigmund Freud to Oskar Pfister, Feb 5, 1912.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.



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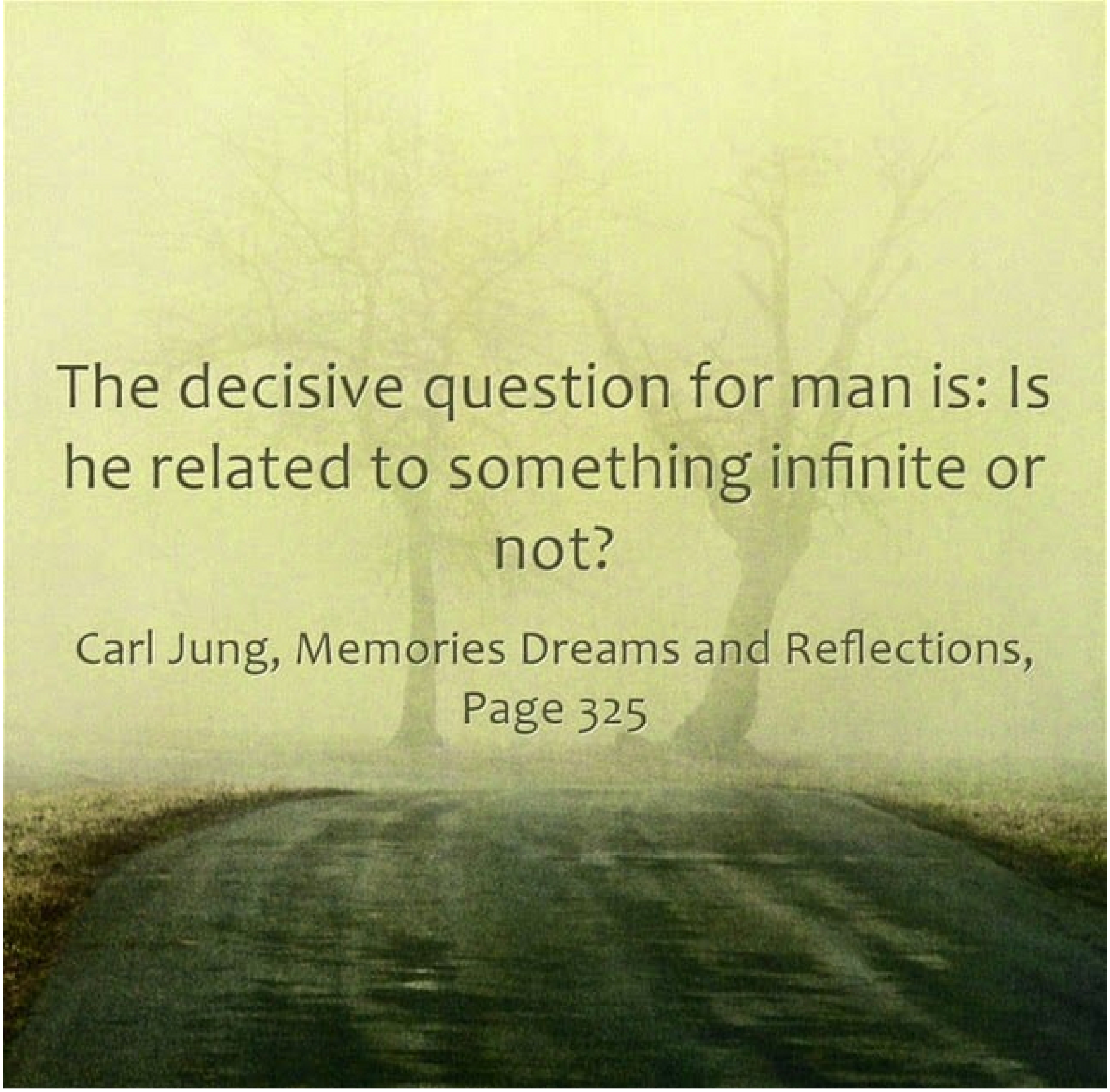
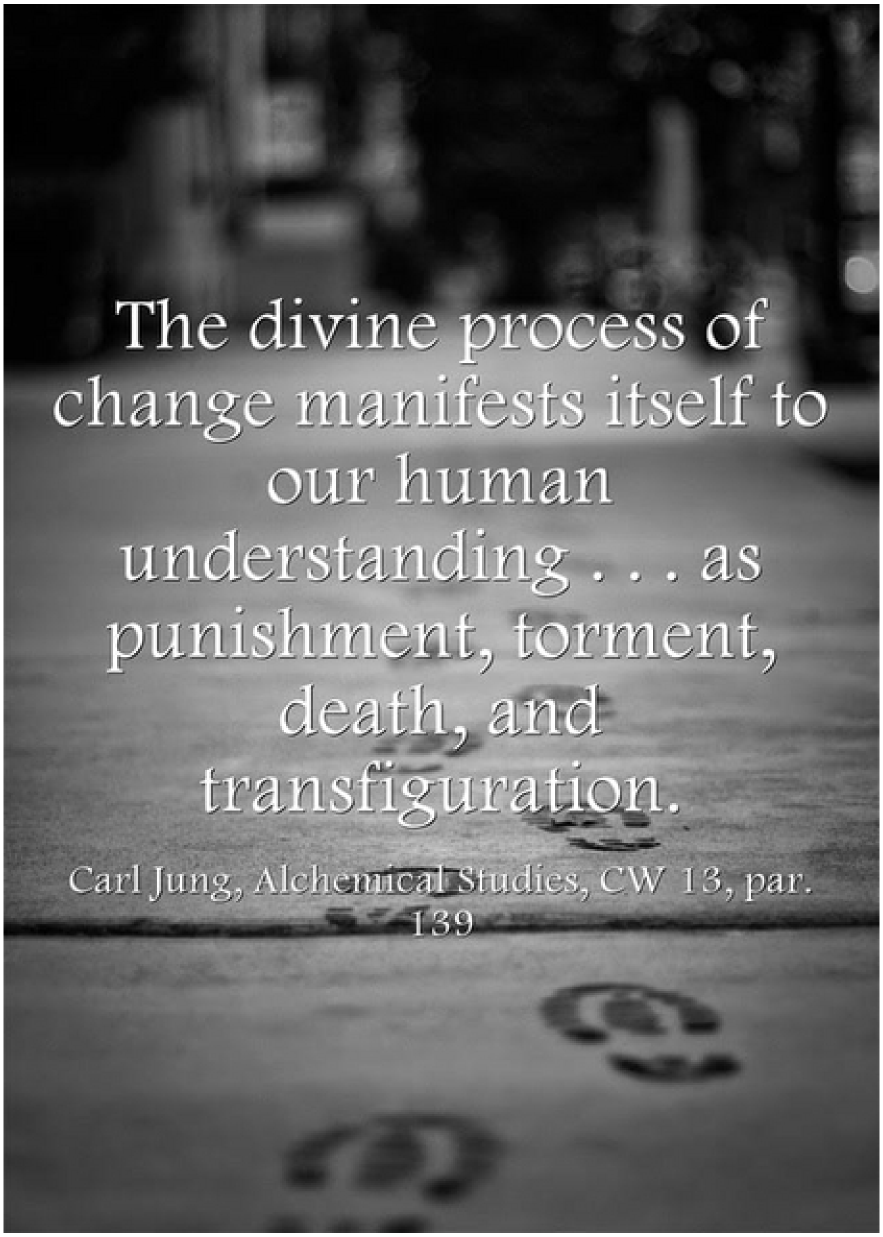
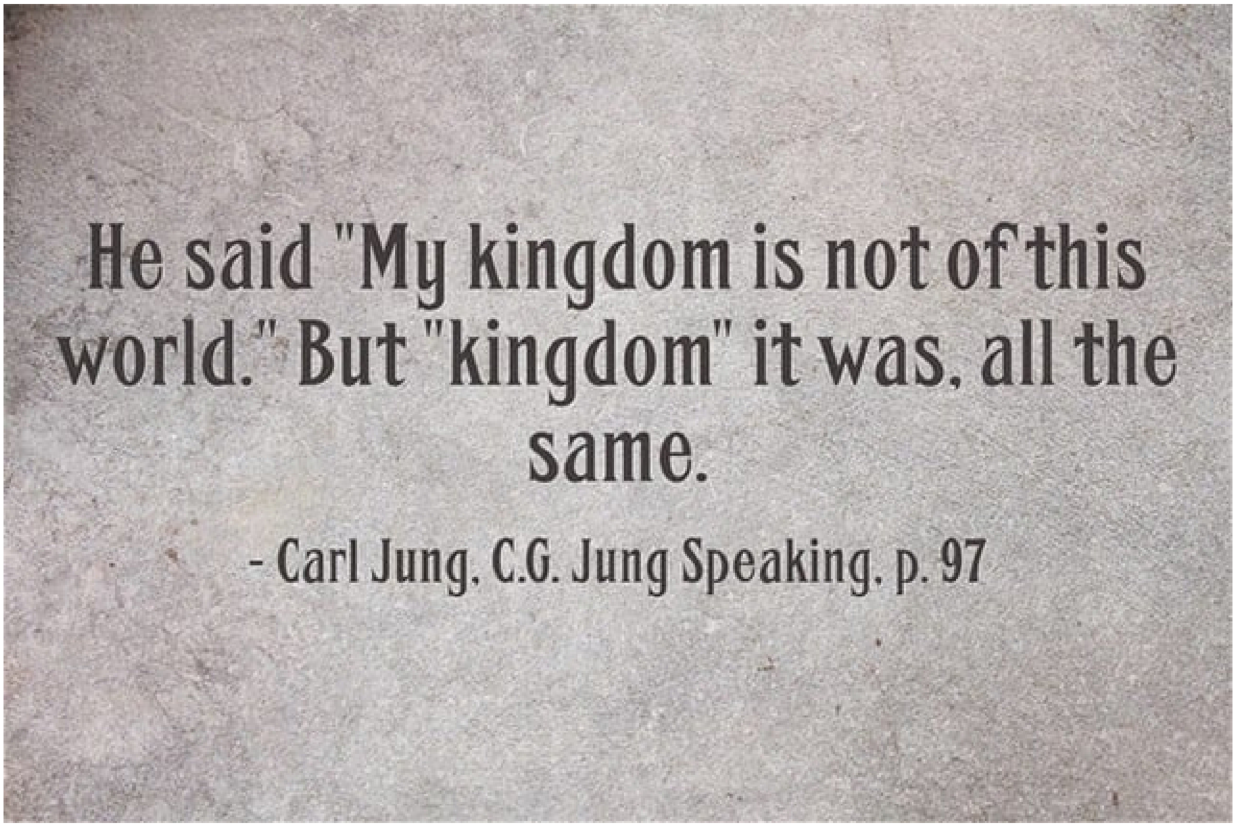


The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.



The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.



He said "My kingdom is not of this world." But "kingdom" it was, all the same.

- Carl Jung, C.G. Jung Speaking, p. 97

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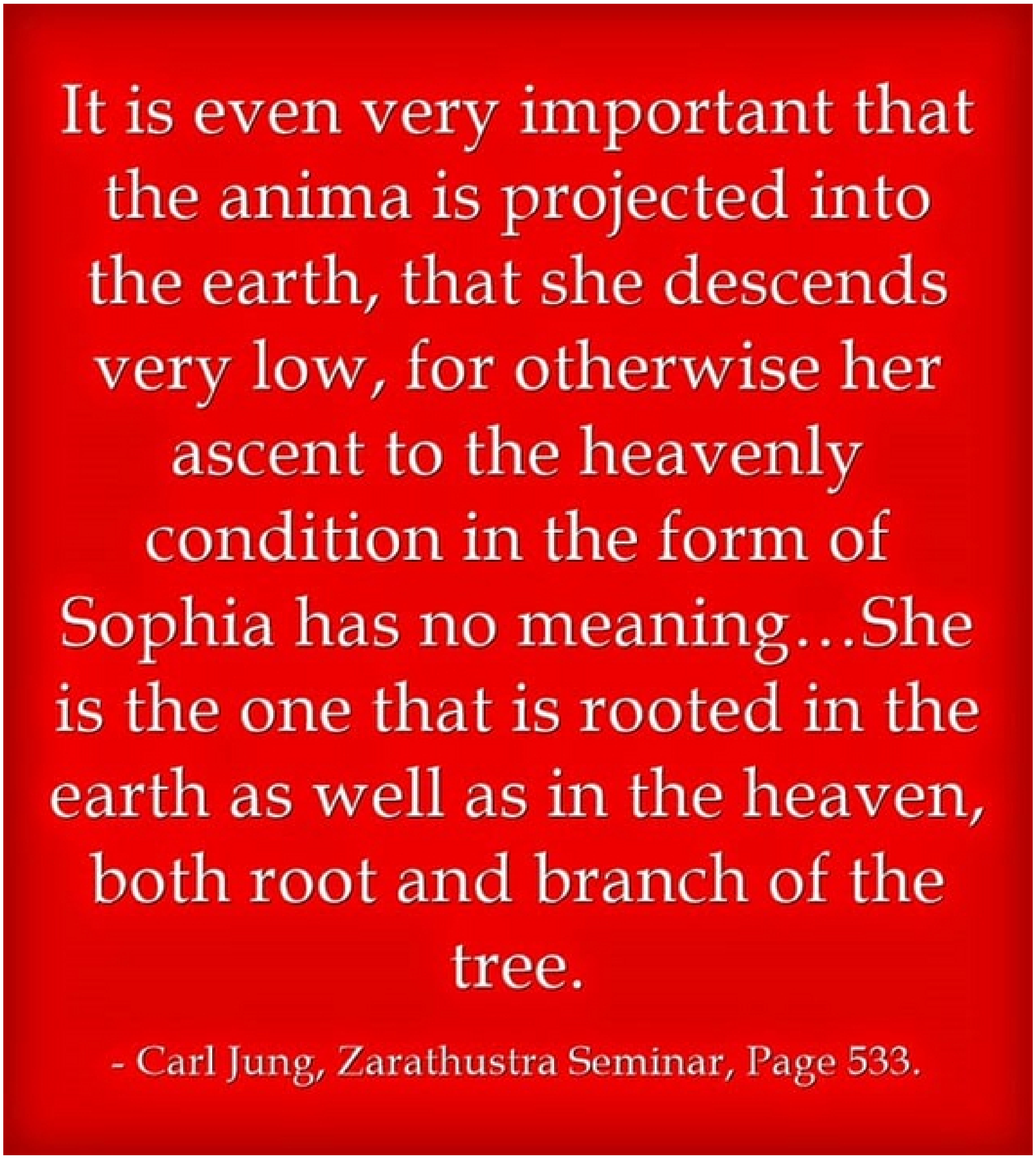

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.

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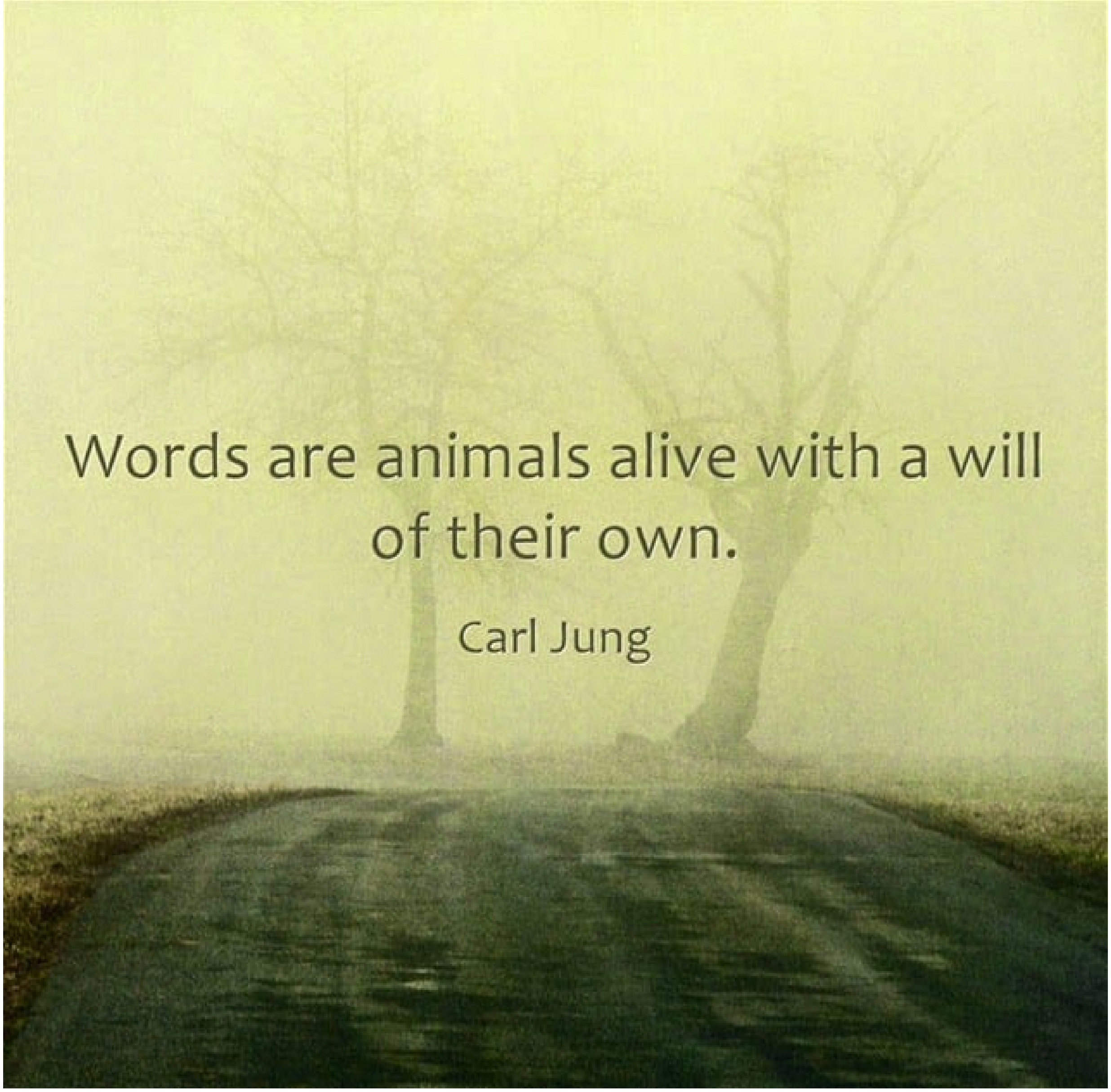
Words are animals alive with a will of their own.
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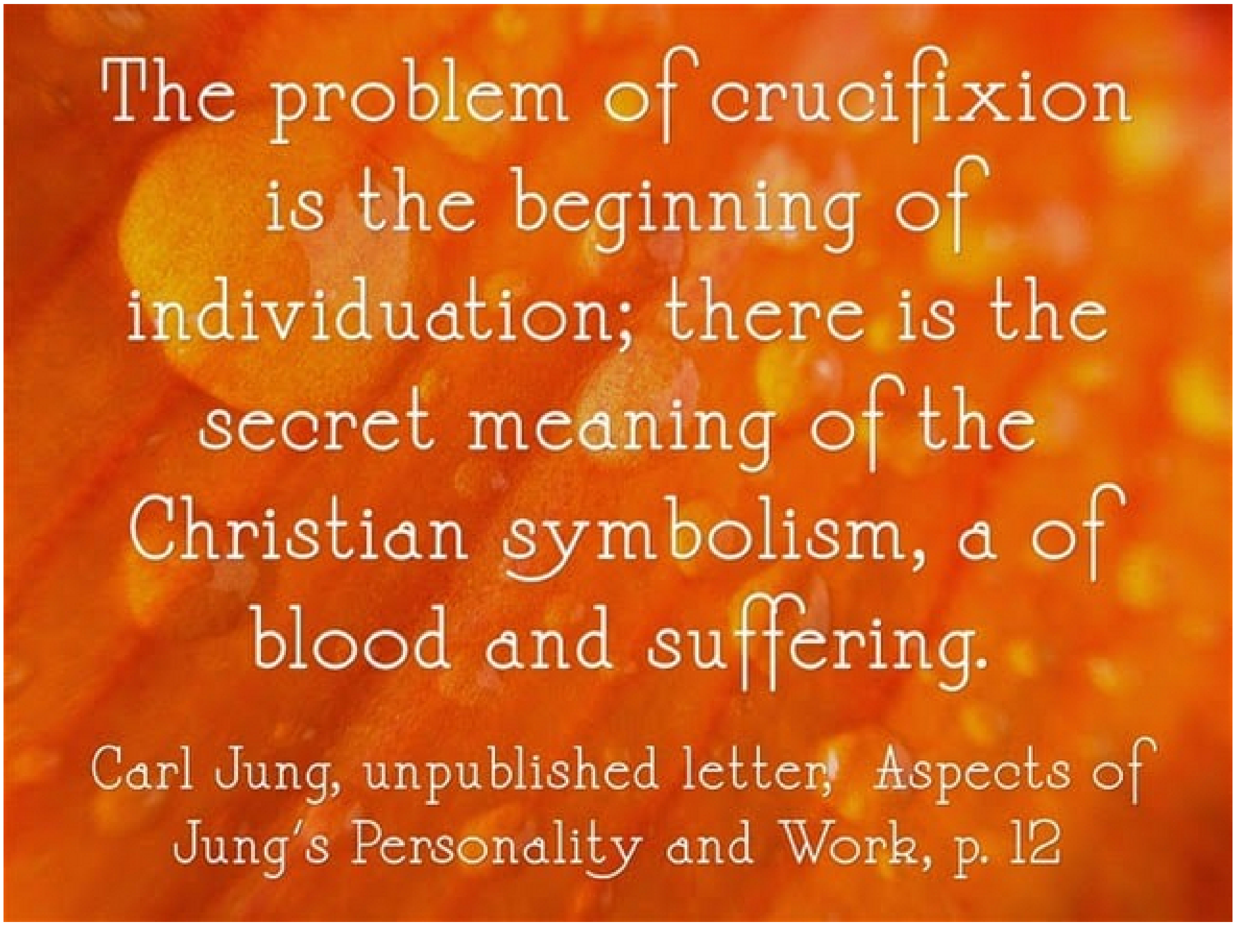

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering.

Carl Jung, unpublished letter, Aspects of Jung's Personality and Work, p. 12

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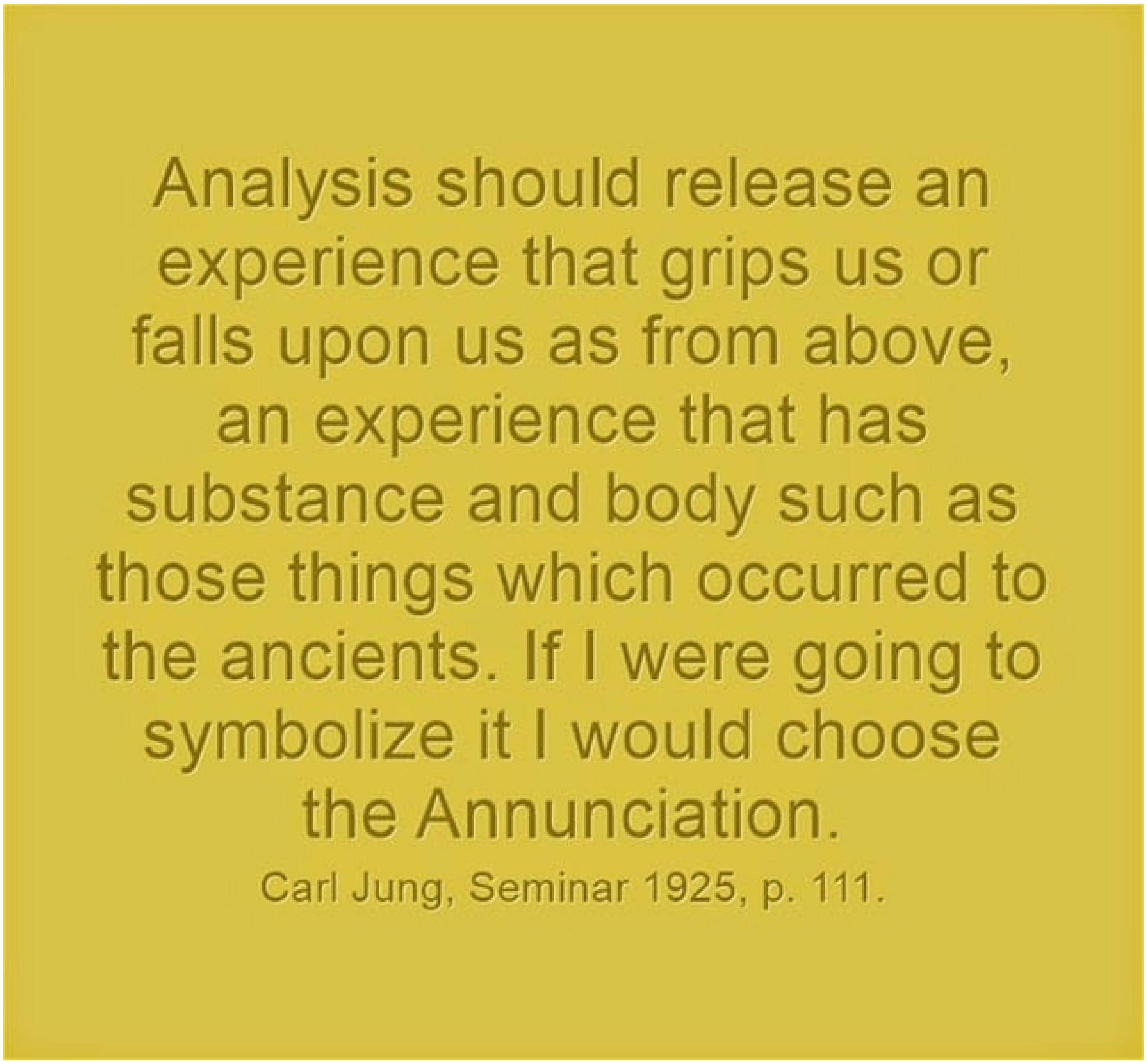

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.

Carl Jung, Seminar 1925, p. 111.

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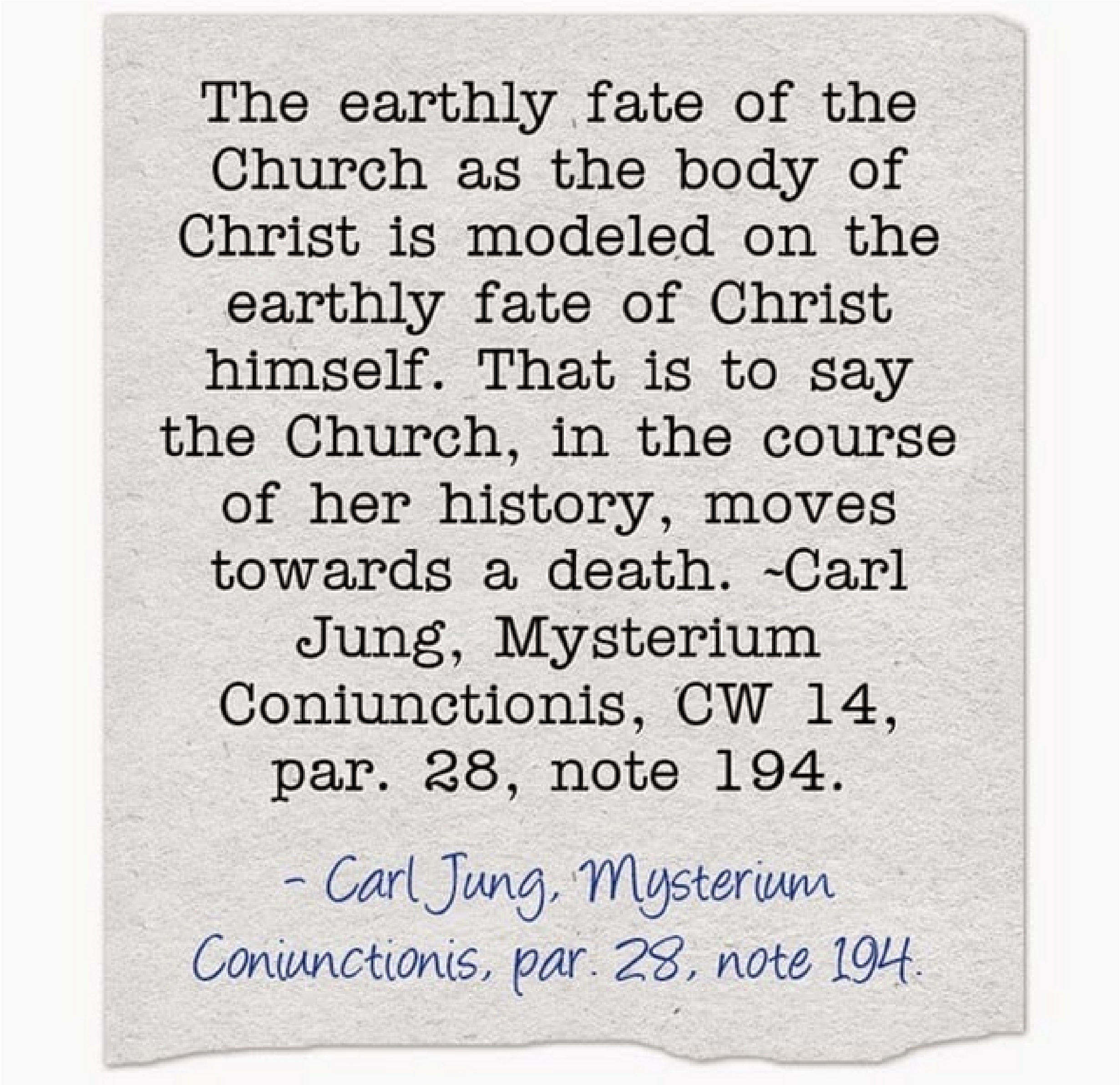

The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. ~Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

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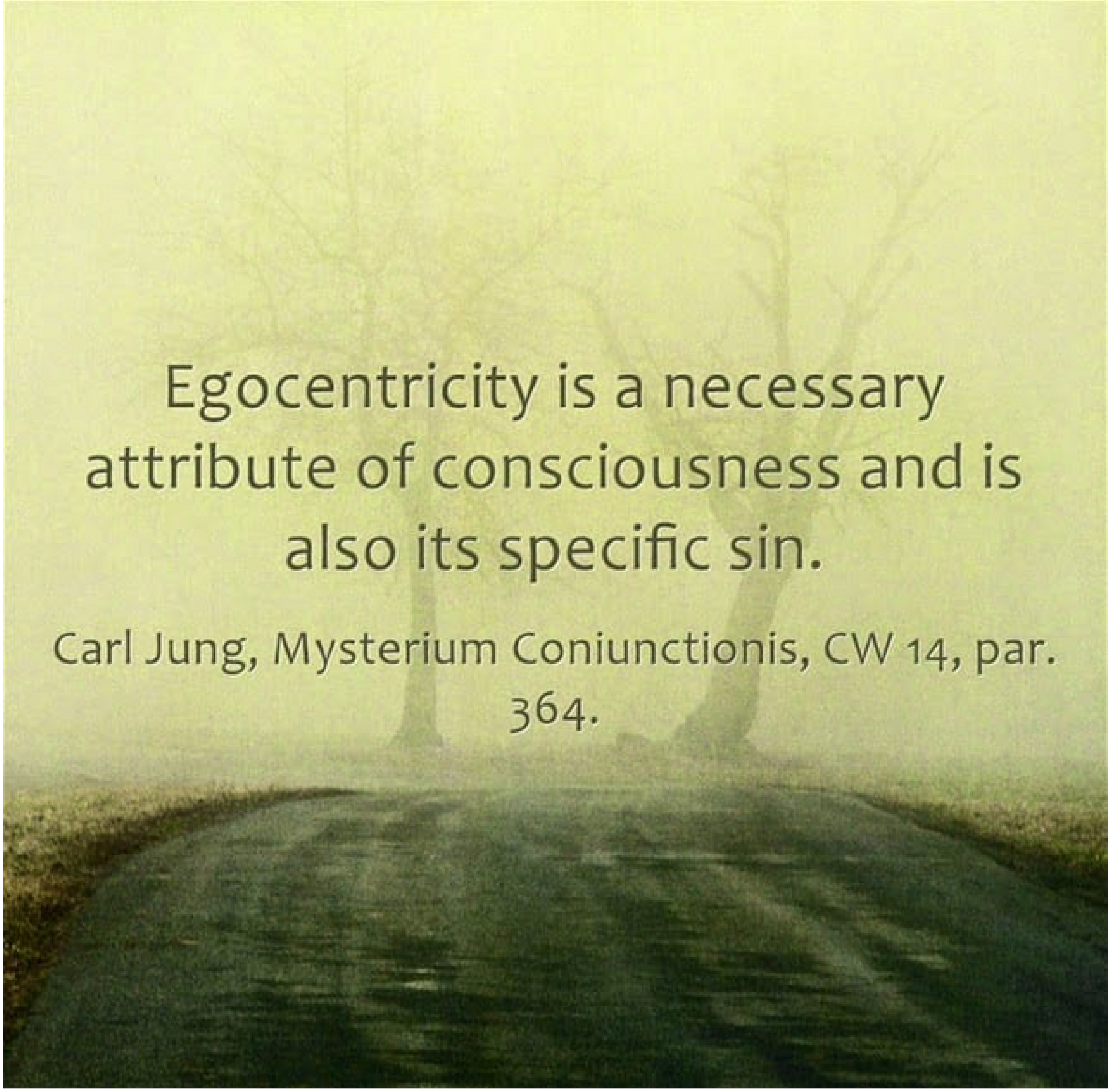
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Carl Jung on "Madness" "Insanity" - Anthology (2019-05-20 03:30)

This is how madness begins, this is madness … You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, CW 17, par. 309.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124-125.

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands, but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

So long as you feel the human contact, the atmosphere of mutual confidence, there is no danger; and even if you have to face the terrors of insanity, or the shadowy menace of suicide, there is still that area of human faith, that certainty of understanding and of being understood, no matter how black the night. Carl Jung, CW 17, Para 181

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices. Carl Jung, Conversations with C.G. Jung, Page 17.

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung, CW 13, para 53.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

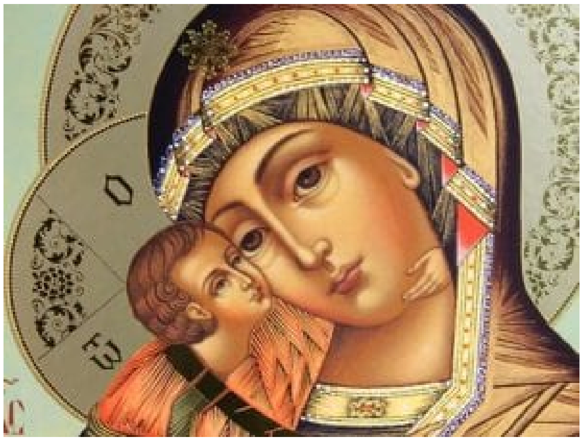
St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

This, too,[UFO’s] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

Carl Jung on “Mary” – Anthology (2019-05-20 03:37)



Carl Jung on “Mary” – Anthology

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

Blue is the color of Mary’s celestial cloak; she is the earth covered by the blue tent of the sky… Carl Jung, CW 8, p. 87.

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss.

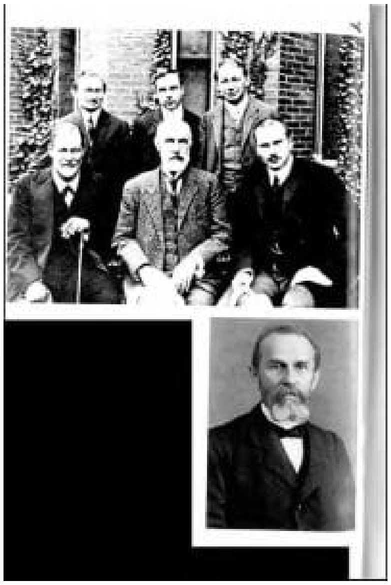
Of her [Mary] Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin."

These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth's crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Carl Jung: It also contains some completely false statements quite apart from the usual fanatic bellowings.

(2019-05-20 03:42)



Dear Professor Freud, 13 November 1911

I am writing a few words in haste.

Enclosed is a paper by Bleuler, inflammatory abstinence stuff which he wants to put in the Jahrbuch in reply ’to Ferenczi."

It also contains some completely false statements quite apart from the usual fanatic bellowings.

Do you feel like adding a few words?

Or should Ferenczi take up the polemic?"

It is not to my taste to have such things in the Jahrbuch, Perhaps you might be able to persuade Bleuler to withdraw certain statements his criticism really does go too far.

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol.1, Pages 460

Image: Top: Clark University, September 1909 A.A. Brill, Ernest Jones, Sandor Ferenczi, Sigmund Freud, Stanley •Hall, C. G. Jung Bottom: Eugen Bleuler

Carl Jung on "Thinking" - Anthology (2019-05-20 03:44)

[Carl Jung on "Thinking" – Anthology]

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung and Elijah, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

Think diligently about the images that the ancients have left behind. They show the way of what is to come. Carl Jung, Liber Novus, Page 236.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Did you ever think of the evil in you? Carl Jung, Liber Novus, Page 274.

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, CW 18, Page 310.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, Page 267.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

A million zeroes joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman. Carl Jung, The Undiscovered Self, Page 39.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more "soulful" sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Page 33.

It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Page 882.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung;, CW 13, Page 307.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

It all depends on how we look at things, and not on how they are themselves. Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung, CW 5, Footnote 2.

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. Carl Jung; Man and His symbols, Page 22

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Pages 455-456.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Pages 69-70.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Pages 330-332.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Pages 95-97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Pages 95-97.

Old age is only half as funny as one is inclined to think. It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves. Carl Jung, Letters Vol. 2, Page 580.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Pages 516-517.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.
Rupa-skandha = Thinking.
Vedana-skandha = Sensation.
Samjna-skandha = Feeling.
Sangskara-skandha = Intuition.
Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

You can quite well say "I think", "I feel" but the other view works also, "I am thought", "I am felt". Carl Jung, Lecture III, 4May1934, Page 101.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness. Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Pages 43-47.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

Oh my, yes! Mind you, every patient you have gets interested in psychology. Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn’t need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder. Carl Jung, Letters Vol. II, Page 82.

I’m no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Pages 69-71

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Page 435.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Pages 53-55.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Pages 333-334.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Pages 333-334.

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180

L. Frobenius: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker. Carl Jung, Letters Vol. II, Pages 4-5.
God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Pages 5-6.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Pages 43-47.

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X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Pages 91-93.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

It was above all the simplicity and directness of his[Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

…I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings. Carl Jung, Letters Vol. II, Pages 122-123.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless. Carl Jung, Letters Vol. II, Pages 126-127.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning. Carl Jung, Letters Vol. II, Pages 154-155.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Pages 163-174

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Pages 163-174

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has 'the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built. — Donald O. Clifton, Now, Discover Your Strengths

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Pages 244-245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence. Carl Jung, Letters Vol. II, Pages 252-253.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Pages 330-332.

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Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn’t understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Pages 398-400

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

I think I understand ecclesiastical Christianity but the theologians do not understand me. Carl Jung, Letters Vol. II, Pages 423-424

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Pages 450-451

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book; Scrutinies; Page 348.

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. Carl Jung, Letters Vol. II, Pages 580-581

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Pages 496-497

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Pages 481-482

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Pages 512-513

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Pages 504-506

Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Pages 544-546

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate
the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because
they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Pages 617-620

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is not merely a "realization" of life; life can also be a "realization" of thinking. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Footnote 2.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Our civilization has long since forgotten how to think symbolically. Carl Jung, CW 5, Para 683.

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438

I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.

When you step out of this world, you withdraw and think you are alone with yourself, but the East says: “You forget the old man that is dwelling in your heart and sees everything.” Carl Jung, Dream Analysis, Page 75.

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll’s books on Jung. I hate them, Hillman replied. I think he’s a shit. James Hillman: Therapy and the Image, Creative Loafing

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Pages 56-57

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Pages 306-307

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Pages 321-322

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect, it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Pages 194-195

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

Carl Jung: In order to seize hold of the fantasies, I frequently imagined a steep descent. (2019-05-20 03:52)

In order to seize hold of the fantasies, I frequently imagined a steep descent. I even made several attempts to get to the very bottom.

The first time I reached, as it were, a depth of about a thousand feet; the next time I found myself at the edge of a cosmic abyss.

It was like a voyage to the moon, or a descent into empty space.

First came the image of a crater, and I had the feeling that I was in the land of the dead.

The atmosphere was that of the other world. Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl.

I summoned up my courage and approached them as though they were real people, and listened attentively to what they told me.

The old man explained that he was Elijah, and that gave me a shock.

But the girl staggered me even more, for she called herself Salome!

She was blind. What a strange couple: Salome and Elijah.

But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me. . . . They had a black serpent living with them which displayed an unmistakable fondness for me.

I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence. Of Salome I was distinctly suspicious.

Elijah and I had a long conversation which, however, I did not understand. Carl Jung; Memories Dreams and Reflections; Page 181.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/ca30d-salome.jpg`

Carl Jung on how the existence of Archetypes can be proved (2019-05-20 03:56)

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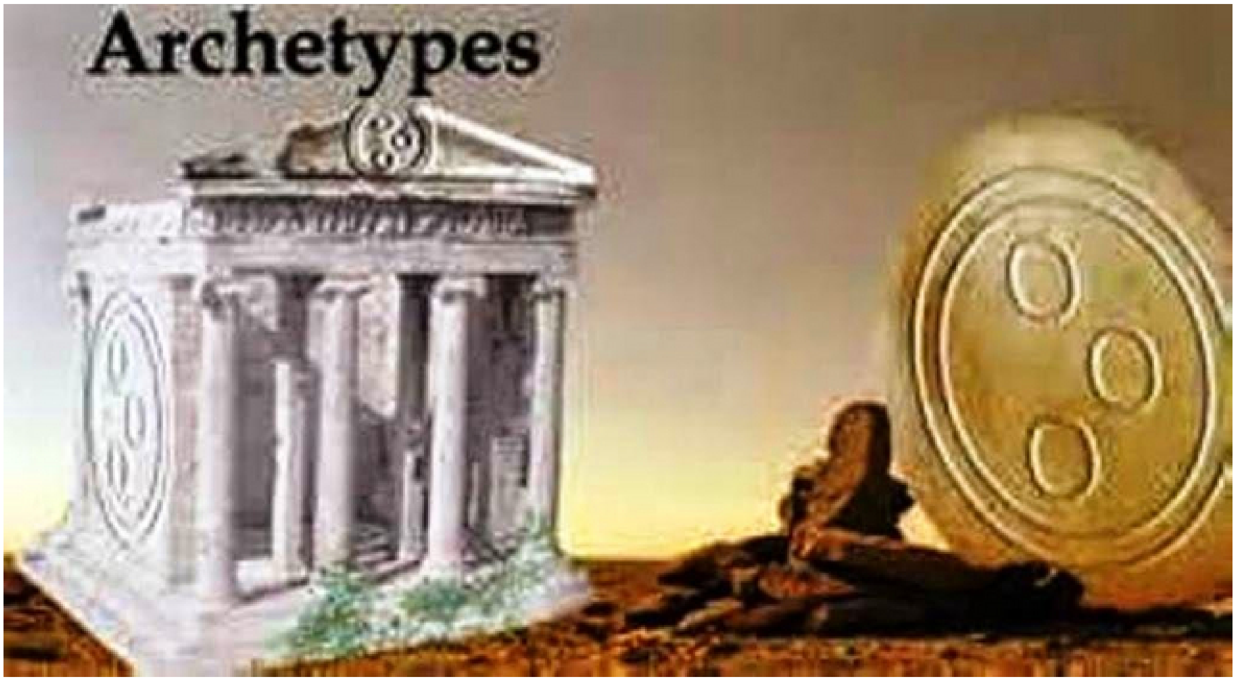

We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms.

The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of

nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him…
Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. Carl Jung; The Archetypes and the Collective Unconscious; Page 48.

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Was the Self Sleeping? (2019-05-20 03:58)

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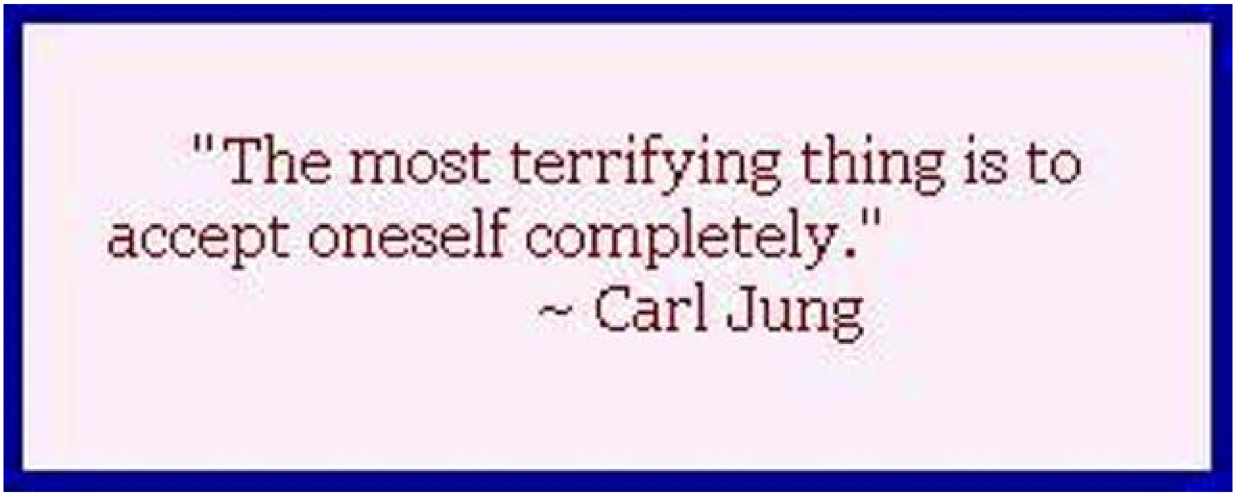

"The most terrifying thing is to accept oneself completely."
~ Carl Jung

Miss Hannah: Was it the self sleeping?

Dr. Jung: Of course, the self is then asleep. And in which stage is the self asleep and the ego conscious?

Here, of course, in this conscious world where we are all reasonable and respectable people, adapted individuals as one says. Everything runs smoothly; we are going to have lunch, we have appointments, we are perfectly normal citizens of certain states. We are under certain obligations and cannot run away easily without getting neurotic; we have to look after our duties. So we are all in the roots, we are upon our root support. ("Root support" is the literal translation of muladhara.) We are in our roots right in this world—when you buy your ticket from the streetcar conductor, for instance, or for the theater, or pay the waiter—that is reality as you touch it. And then the self is asleep, which means that all things concerning the gods are asleep.

Now, after this startling statement we have to find out whether such an interpretation is really justifiable. I am by no means sure. I am even convinced that Professor Hauer would not agree with me right on the spot. In these matters one needs a great deal of psychology in order to make it palatable to the Western mind. If we do not try hard and dare to commit many errors in assimilating it to our Western mentality, we simply get poisoned. For these symbols have a terribly clinging tendency. They catch the unconscious somehow and cling to us. But they are a foreign body in our system—corpus alienum—and they inhibit the natural growth and development of our own psychology. It is like a secondary growth or a poison. Therefore one has to make almost heroic attempts to master these things, to do something against those symbols in order to deprive them of their influence. Perhaps you cannot fully realize what I say, but take it as a hypothesis. It is more than a hypothesis, it is even a truth. I have seen too often how dangerous their influence may be.

If we assume that muladhara, being the roots, is the earth upon which we stand, it necessarily must be our conscious world, because here we are, standing upon this earth, and here are the four corners of this earth. We are in the earth mandala. And whatever we say of muladhara is true of this world. It is a place where mankind is a victim of impulses, instincts, unconsciousness, of participation mystique, where we are in a dark and unconscious place. We are hapless victims of circumstances, our reason practically can do very little. Yes, when times are quiet, if there is no important psychological storm, we can do something with the help of technique. But then comes a storm, say, a war or a revolution, and the whole thing is destroyed and we are nowhere.

Moreover, when we are in this three-dimensional space, talking sense and doing apparently meaningful things, we are non-individual—we are just fish in the sea. Only at times have we an inkling of the next Chakra. Something works in certain people on Sunday mornings, or perhaps one day in the year, say Good Friday—they feel a gentle urge to go to church.

Many people instead have an urge to go to the mountains, into nature, where they have another sort of emotion. Now, that is a faint stirring of the sleeping beauty; something which is not to be accounted for starts in the unconscious. Some strange urge underneath forces them to do something which is not just the ordinary thing. So we may assume that the place where the self, the psychological non-ego, is asleep is the most banal place in the world—a railway station, a theater, the family, the professional situation—there the gods are sleeping; there we are just reasonable, or as unreasonable, as unconscious animals. And this is muladhara.

If that is so, then the next Chakra, svadhisthana must be the unconscious, symbolized by the sea, and in the sea is a huge leviathan which threatens one with annihilation. Moreover, we must remember that men have made these symbols. Tantric yoga in its old form is surely the work of men, so we can expect a good deal of masculine psychology.

Therefore no wonder that in the second Chakra is the great half-moon, which is of course a female symbol. Also, the whole thing is in the form of the Padma or lotus, and the lotus is the yoni. (Padma is simply the hieratic name, the metaphor for the yoni, the female organ.) Carl Jung; Kundalini Yoga

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Carl Jung: God wants to be born within the flame of man's consciousness (2019-05-20 04:00)

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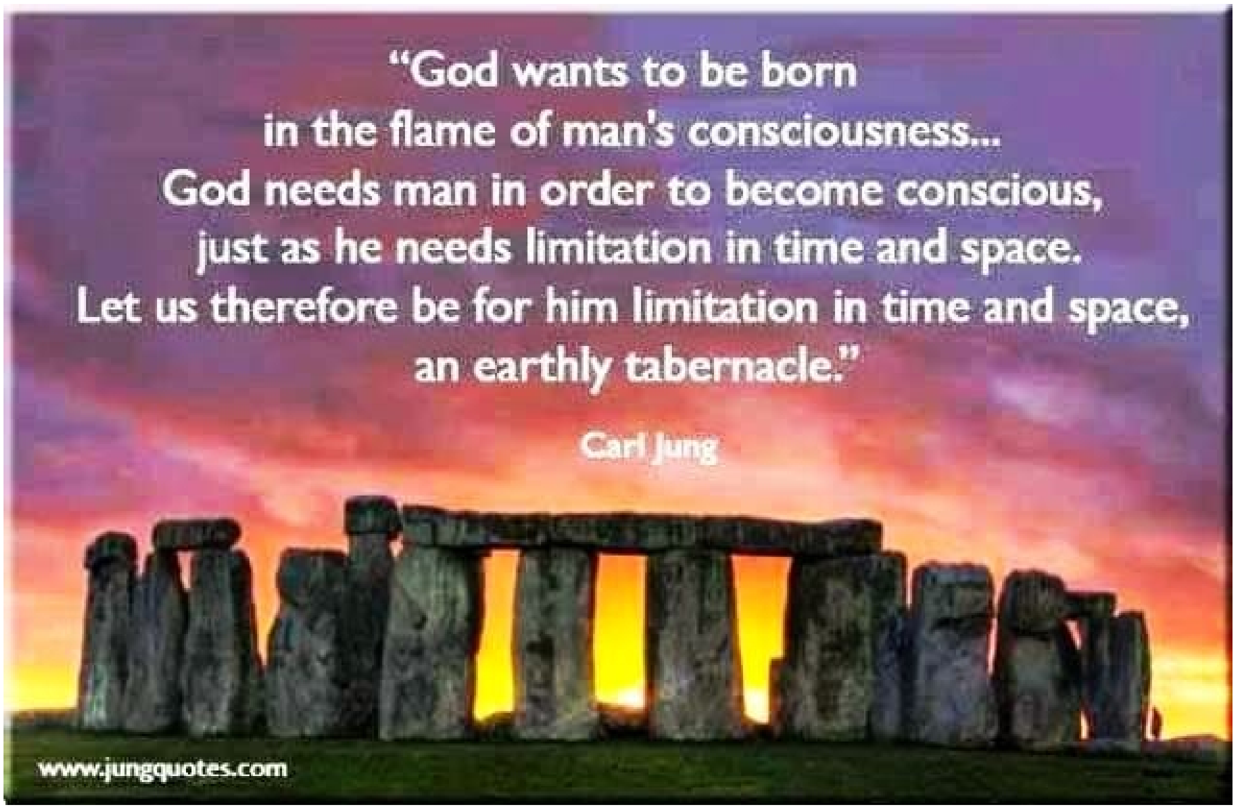
"God wants to be born
in the flame of man's consciousness...
God needs man in order to become conscious,
just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space,
an earthly tabernacle."
Carl Jung
www.jungquotes.com

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to its centre.

Consequently, it does not seem improbable that the archetype produces a symbolism which has always characterized and expressed the Deity . . .

The God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God image empirically." Carl Jung; Memories Dreams and Reflections; Page 395 and Psychology and Religion; West and East, CW 11, Page 468.

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Carl Jung: How else could it have occurred to man to divide the cosmos... (2019-05-20 04:05)

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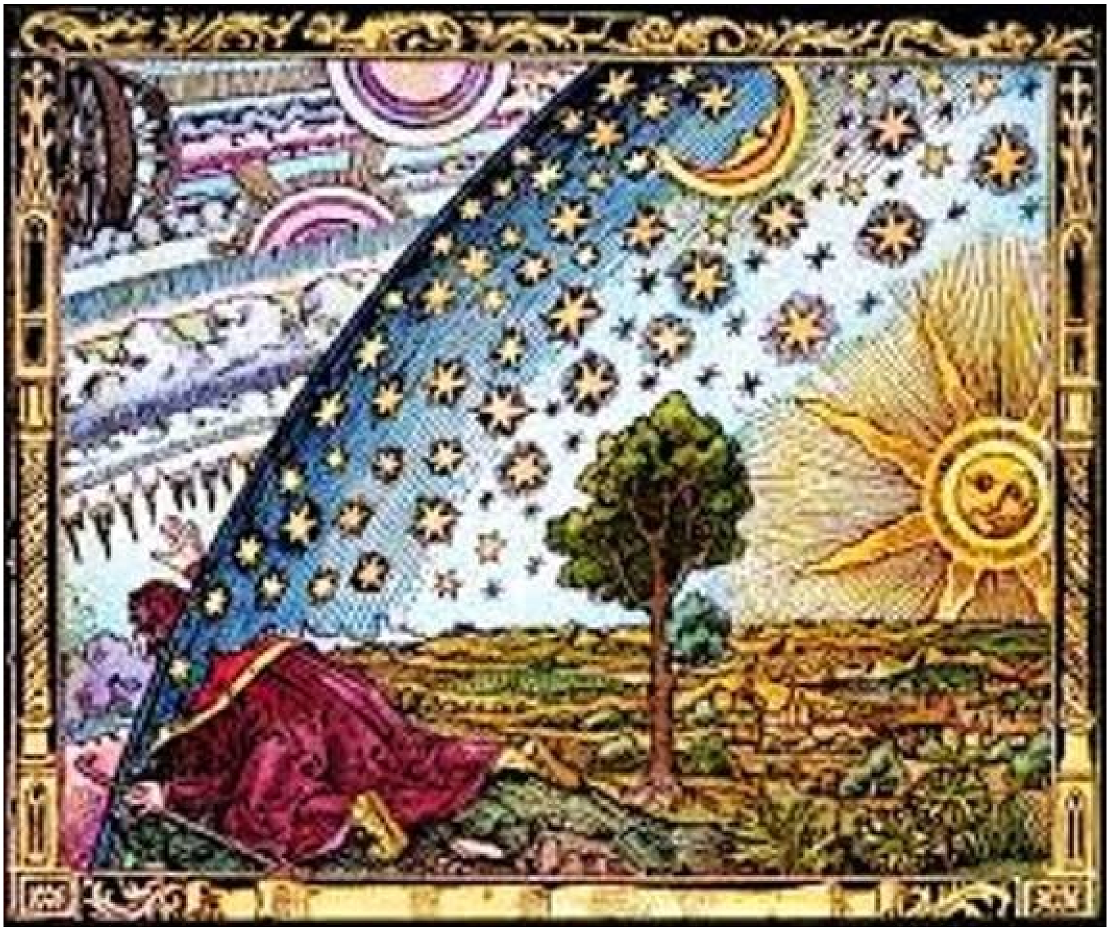


How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious?

Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intra-psychic facts which are not related to the external objects except by way of projection.

This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge.

To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung; Psychological Aspects of the Mother Archetype; CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/76805-cosmos.jpg`

Carl Jung: ...scientific suggestion therapy employs the wares of the medicine-man... (2019-05-20 04:10)

[1]

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

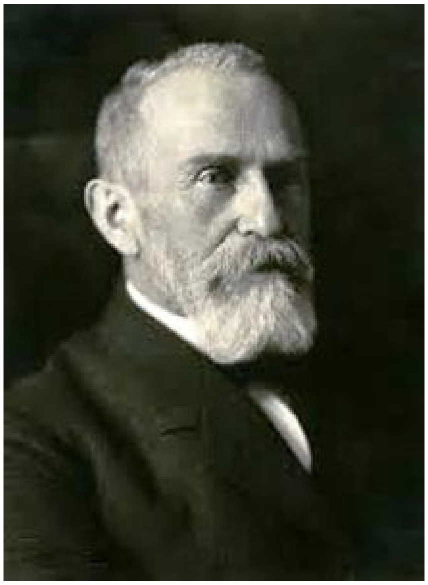
In this way he wins the sick man’s mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung; CW 4; Freud and Psychoanalysis; Page 578.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6e51b-shaman.jpg`

Carl Jung: Although you have evidently taken my first secret letter very much to heart or very much amiss,

(2019-05-20 04:10)



Dear Professor Freud, 3 January 1913

Although you have evidently taken my first secret letter very much to heart or very much amiss, I cannot refrain, while avoiding that topic, from offering you my friendly wishes for the New Year.

It is my hope that the Psychoanalytical movement will continue to advance, its vitality unimpaired and indeed heightened by internal conflicts and crosscurrents.

Without them there is no life.

When everything goes smoothly, petrifaction sets in. "I seek salvation not in rigid forms."!

Don’t hesitate to tell me if you want no more of my secret letters.

I too can get along without them.

Needless to say I have no desire to torment you.

But if you ’profess a friendly attitude towards me, I must insist on my right to reciprocate, and shall treat you with the same analytical consideration which you extend to me from time to time.

You surely know that the understanding of psychoanalytical truths is in direct proportion to the progress one has made in oneself.

If one has neurotic symptoms there will be a failure of understanding somewhere.

Where, past events have already shown.

So if I offer you the unvarnished truth it is meant for your good, even though it may hurt.

I think my honourable intentions are perfectly clear, so I need say no more.

The rest is up to you.

From the drift of this letter you will be able to guess what my wishes are for the New Year.

With best regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

Carl Jung on “Mother Complex.” Lexicon. (2019-05-20 04:11)

Mother complex:

A group of feeling-toned ideas associated with the experience and image of mother.

The mother complex is a potentially active component of everyone’s psyche, informed first of all by experience of the personal mother, then by significant contact with other women and by collective assumptions. The constellation of a mother complex has differing effects according to whether it appears in a son or a daughter.

Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence [though here the father complex also plays a part]. In homosexuality, the son’s entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.["Psychological Aspects of the Mother Archetype," CW 9i, par. 162.]

A man’s mother complex is influenced by the contrasexual complex, the anima. To the extent that a man establishes a good relationship with his inner woman (instead of being possessed by her), even a negative mother complex may have positive effects.

[He] may have a finely differentiated Eros instead of, or in addition to, homosexuality. . . . This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. . . .In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.[Ibid., pars 164f.]

In the daughter, the effect of the mother complex ranges from stimulation of the feminine instinct to its inhibition. In the first case, the preponderance of instinct makes the woman unconscious of her own personality.

The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct. The negative aspect is seen in the woman whose only goal is childbirth. To her the husband is . . . first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, along with children, poor relations, cats, dogs, and household furniture.[Ibid., par. 167.]

In the second case, the feminine instinct is inhibited or wiped out altogether.

As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father. The intensified Eros places an abnormal emphasis on the personality of others. Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings.[Ibid., par. 168.]

Alternatively, the inhibition of the feminine instinct may lead a woman to identify with her mother. She is then unconscious of both her own maternal instinct and her Eros, which are then projected onto the mother.

As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her beforehand all that the girl might have lived for herself. She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion. The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother’s life by a sort of continuous blood transfusion.[Ibid., par. 169.]

Because of their apparent "emptiness," these women are good hooks for men’s projections. As devoted and self-sacrificing wives, they often project their own unconscious gifts onto their husbands.

And then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement.[Ibid., par. 182.]

In Jung’s view, these three extreme types are linked together by many intermediate stages, the most important being where there is an overwhelming resistance to the mother and all she stands for.

It is the supreme example of the negative mother-complex. The motto of this type is: Anything, so long as it is not like Mother! . . . All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with impatience and irritation.[Ibid., par. 170.]

Such a woman often excels in Logos activities, where her mother has no place. If she can overcome her merely reactive attitude toward reality, she may later in life come to a deeper appreciation of her femininity.

Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence. This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters.[Ibid., par. 186.]

At the core of any mother complex is the mother archetype, which means that behind emotional associations with the personal mother, both in men and in women, there is a collective image of nourishment and security on the one hand (the positive mother), and devouring possessiveness on the other (the negative mother).

http://www.nyaap.org/jung-lexicon/m/

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Manipura Solar Plexus Chakra - Fire element - Ram (2019-05-20 04:15)

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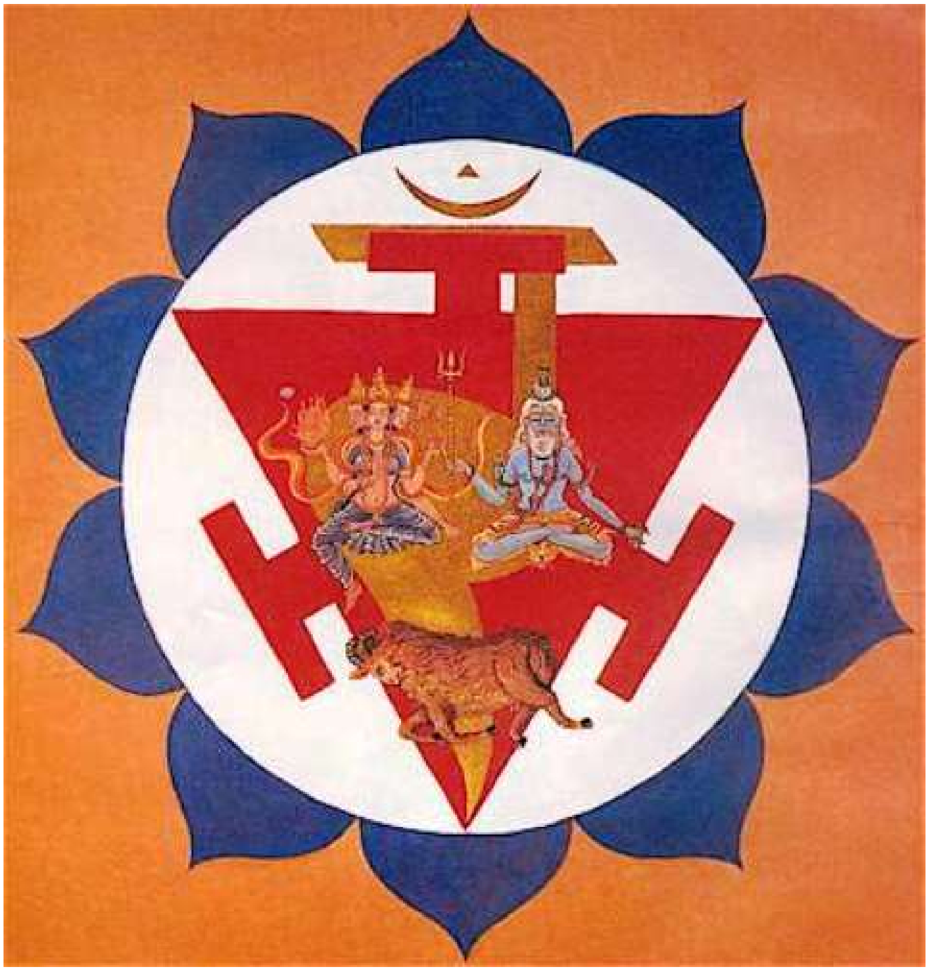

1. Manipura Solar Plexus Chakra - Fire element - Ram

Passed through the water, the Sun arises. The first light after baptizing. The Pharaoh climbs in the sun-bark of Ra, travels through the night and conquers the snake, after which he rises together with God and sails heaven in al eternity. After baptizing you go straight into hell. Because what is passion, what are emotions? There is the source of Fire, there is the abundance of energy. Someone who is not on fire is nothing, he is ridiculous, 2-dimensional. He has to be on fire, even if he makes a fool of himself. There has to be a fire, otherwise there is no light, no warmth, nothing.

Rebirth, you receive the immortal soul you at first did not possess, you are a twice-born. Like Jesus you are now no longer a simple personality, but a non-personality or symbolic personality, you now belong to the entire world, which is somewhat more important than the role of being the son of Joseph and Marie!

Manipura is the center of identification with God, where one is part of the divine substance. You are now already part of timelessness, no longer merely 3-dimensional, but now belonging to a fourth-dimensional order of things where space does not exist and time is not - but only eternity exists. We see a new image of ourselves.

The Ram is a far less imposing creature than the elephant or leviathan/crocodile, when this evolutionary stage is reached, it is relatively easy to quell the passions, subdue the ram, and proceed to the Anahata Heart Chakra. The ram is Aries, the house of Mars: the firy planet of the passions, impulsiveness, violence etc. It is again the elephant but in a new form. Not longer the unovercomable power but an animal of sacrifice, the small sacrifice of the passions. The danger has become less, your passions are a lesser danger than drowning in the unconscious. Carl Jung; Kundalini Yoga

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Some Carl Jung Quotations XXXV **(2019-05-20 04:16)**

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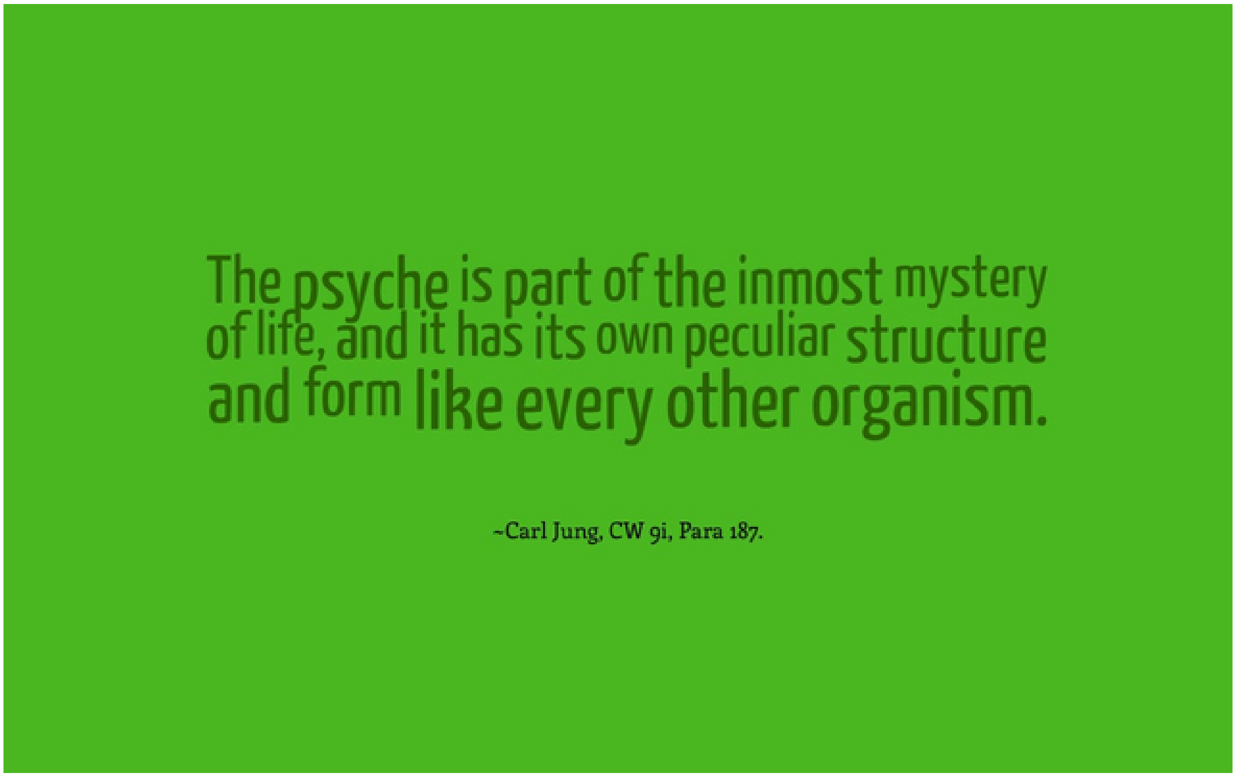

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism.

~Carl Jung, CW 9i, Para 187.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

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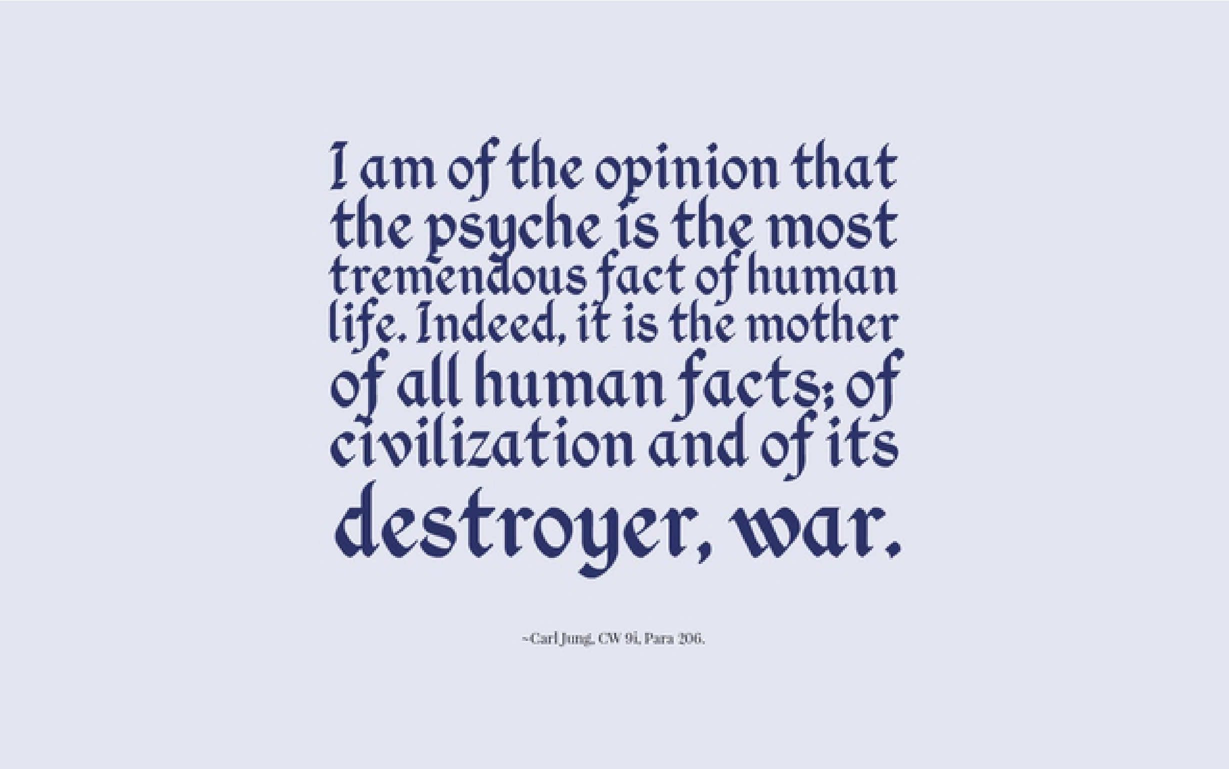
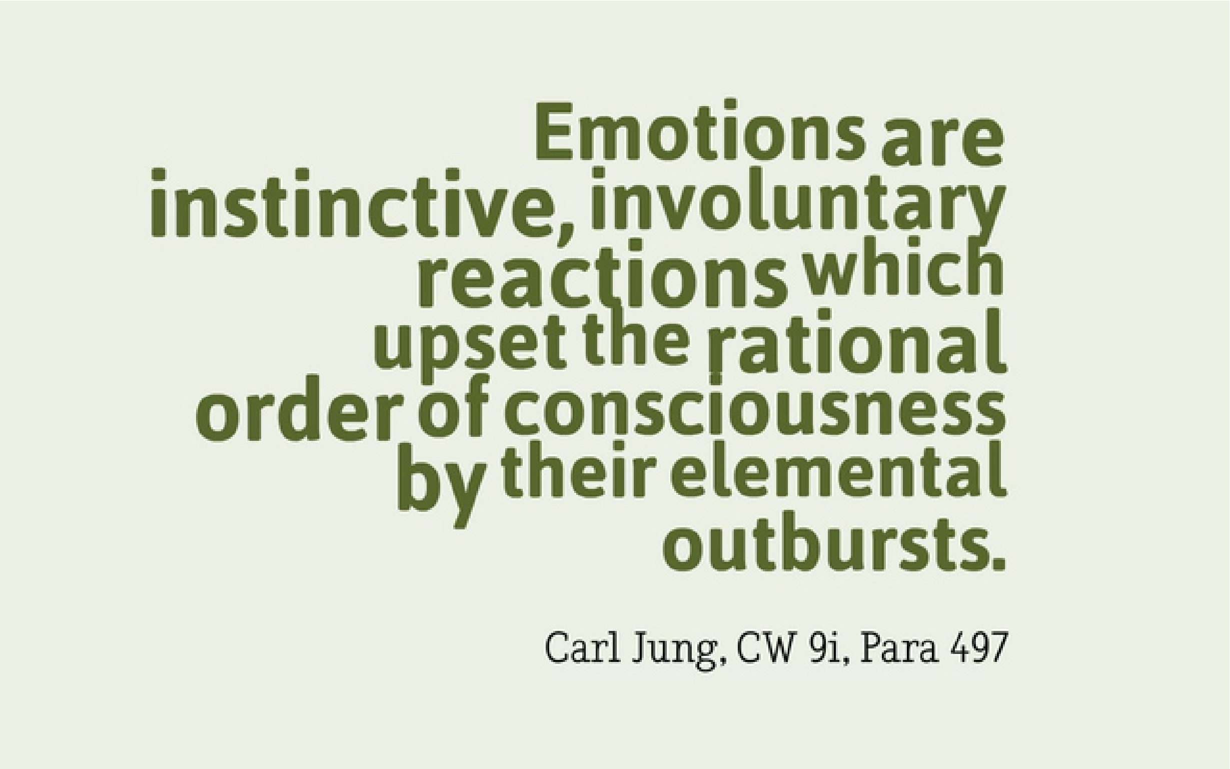


I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.

~Carl Jung, CW 9i, Para 206.

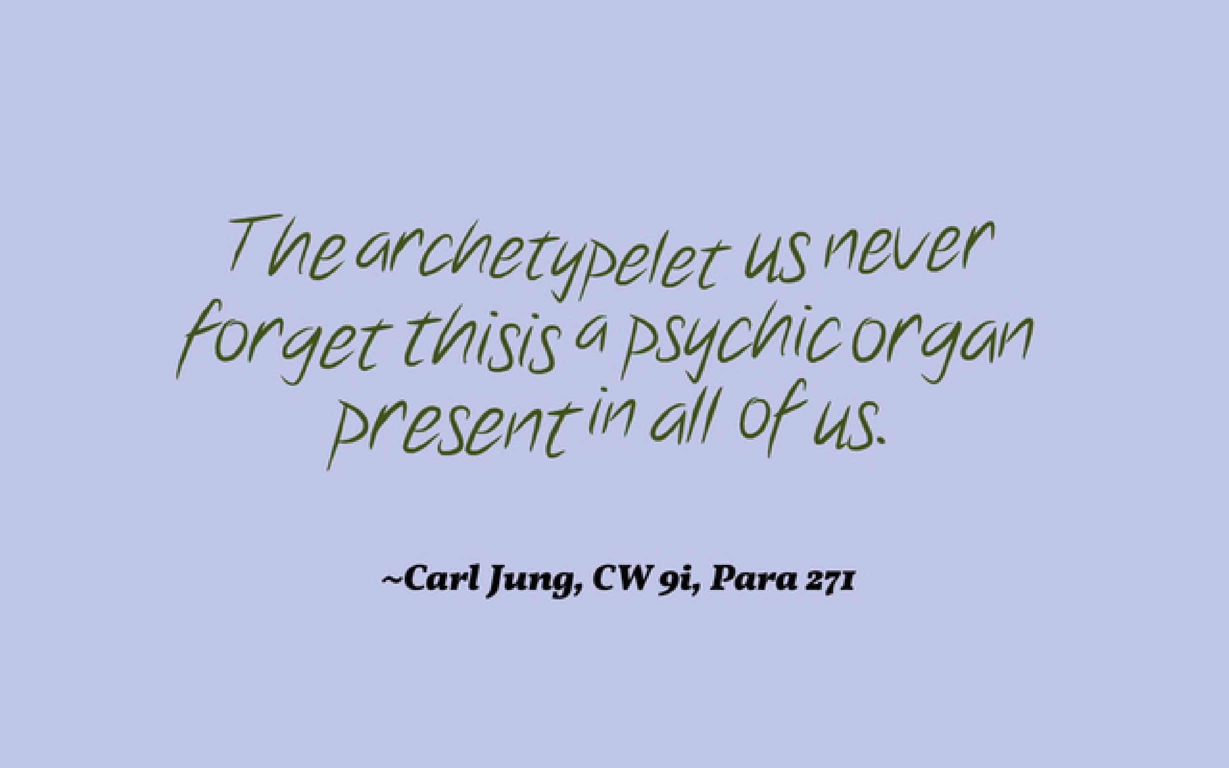
I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.



Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Carl Jung, CW 9i, Para 497

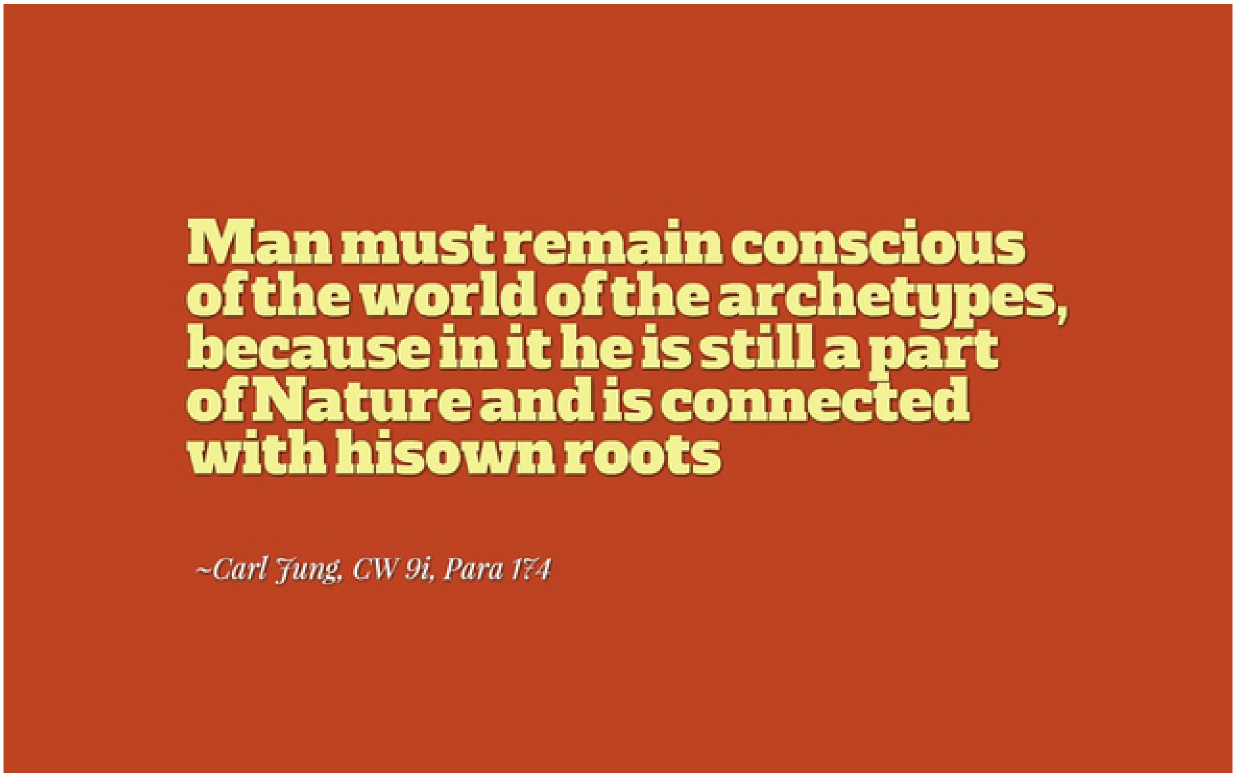
Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.



The archetypelet us never
forget thisis a psychic organ
present in all of us.

~Carl Jung, CW 9i, Para 271

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271



Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with hisown roots

~Carl Jung, CW 9i, Para 174

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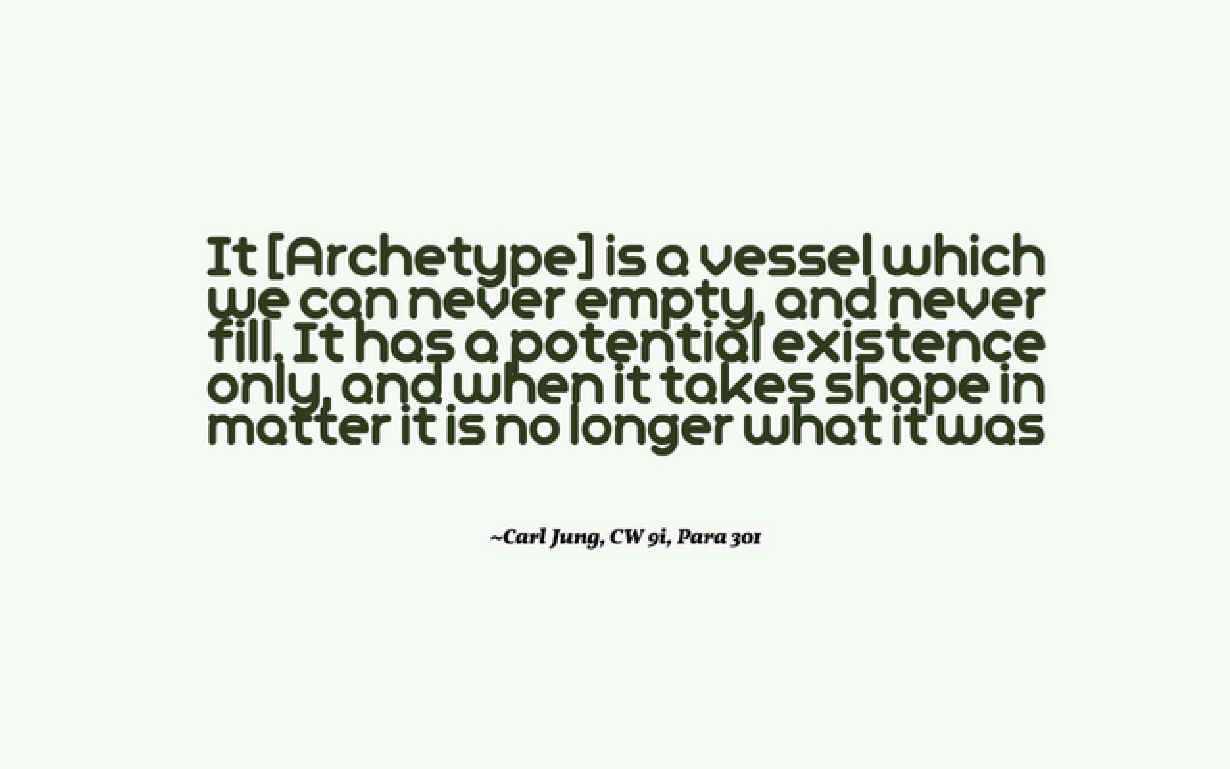

It [Archetype] is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was

~Carl Jung, CW 9i, Para 301

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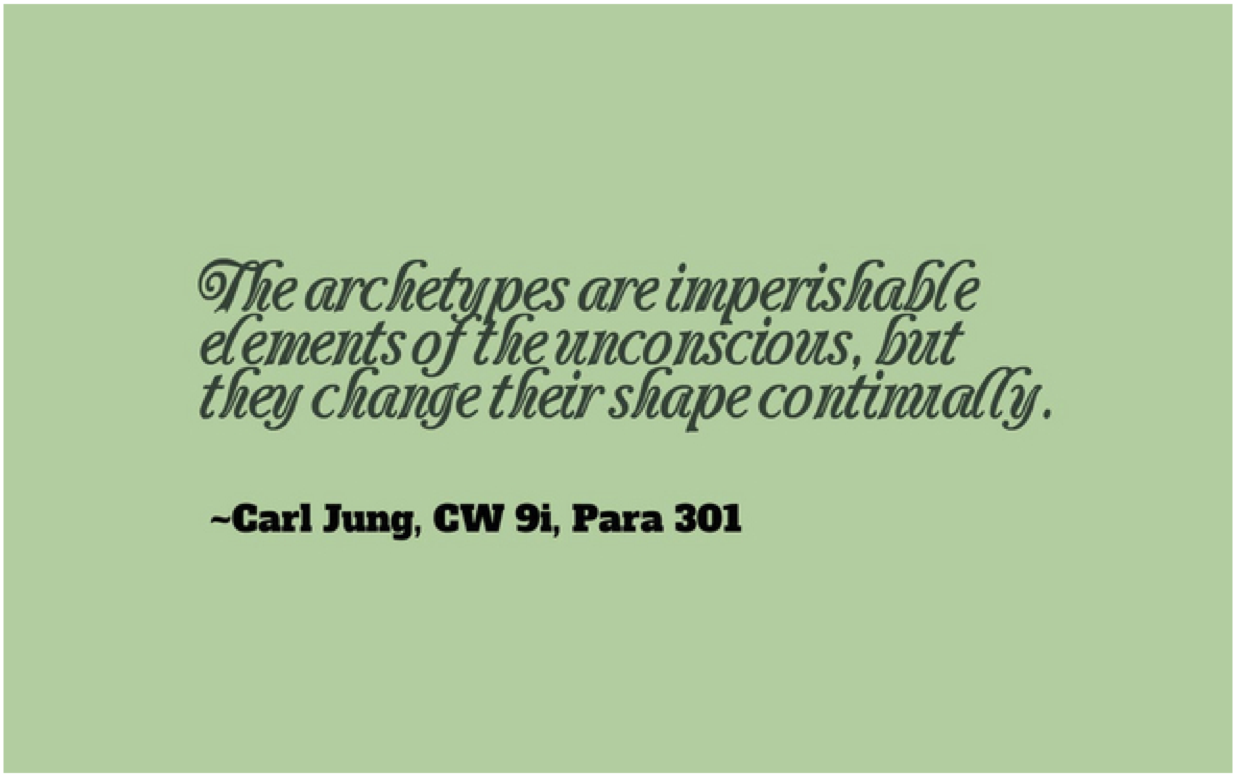


The archetypes are imperishable elements of the unconscious, but they change their shape continually.

~Carl Jung, CW 9i, Para 301

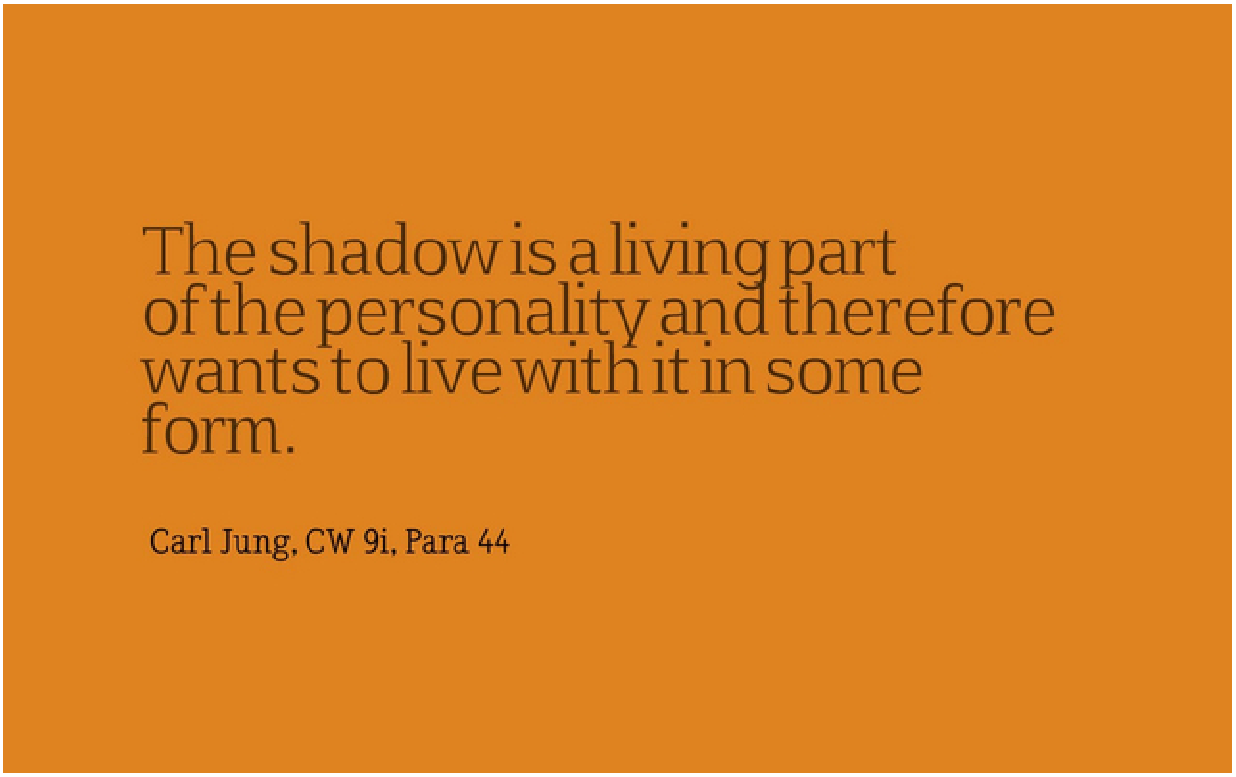
The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

A complex can be really overcome only if it is lived out to the full.

~Carl Jung, CW 9i, Para 184

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

[9]

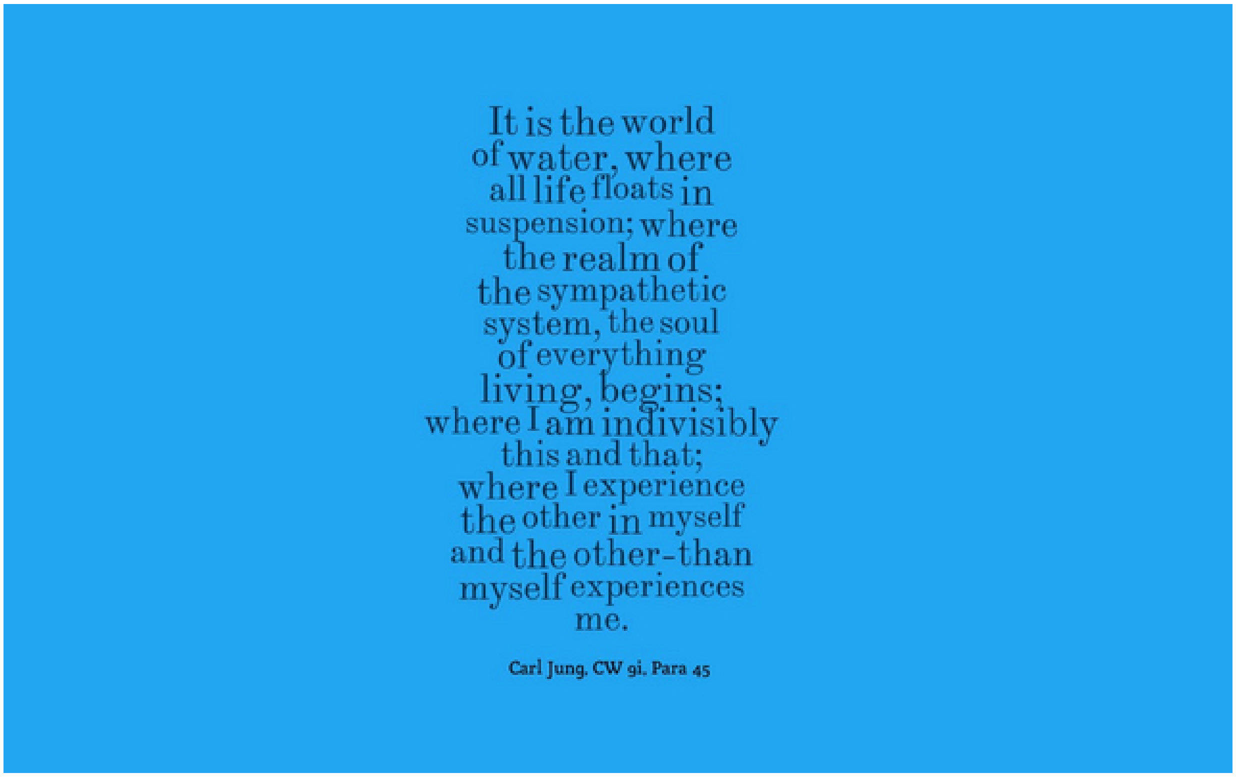


The shadow is a living part of the personality and therefore wants to live with it in some form.

Carl Jung, CW 9i, Para 44

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

[10]

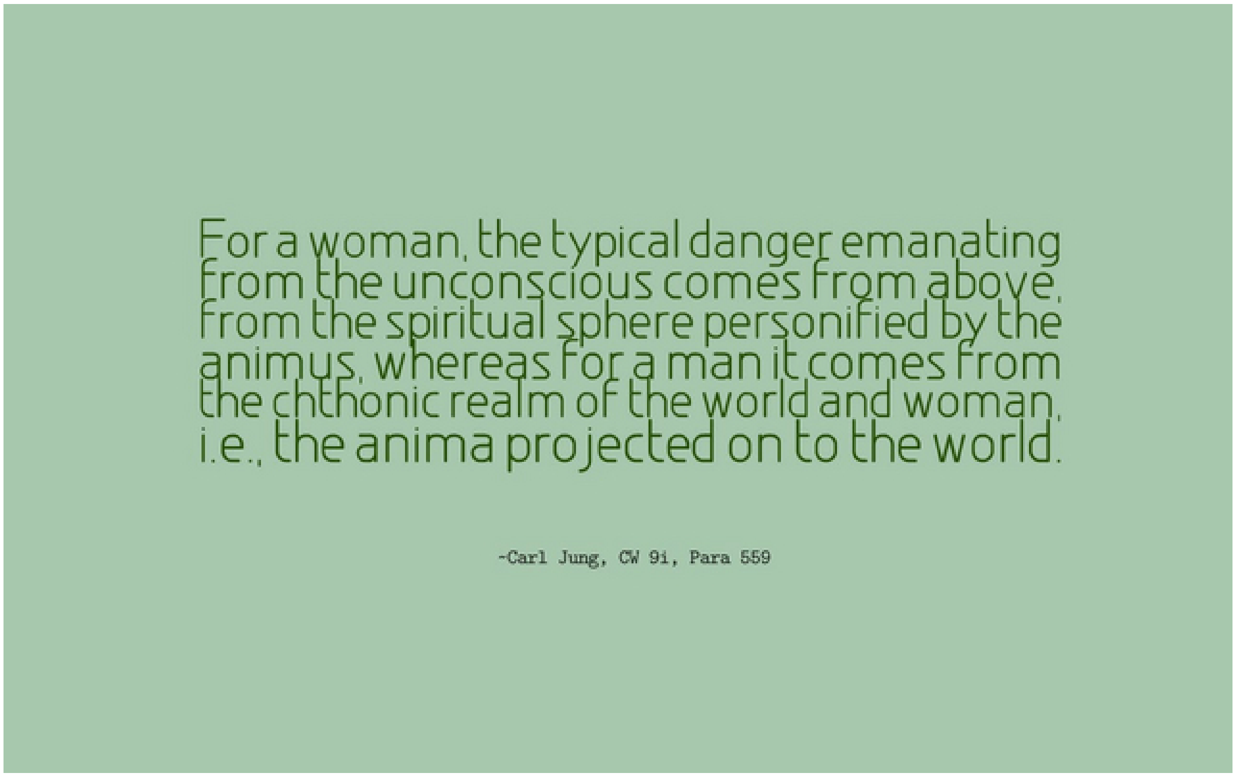


It is the world
of water, where
all life floats in
suspension; where
the realm of
the sympathetic
system, the soul
of everything
living, begins;
where I am indivisibly
this and that;
where I experience
the other in myself
and the other-than
myself experiences
me.

Carl Jung, CW 9i, Para 45

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

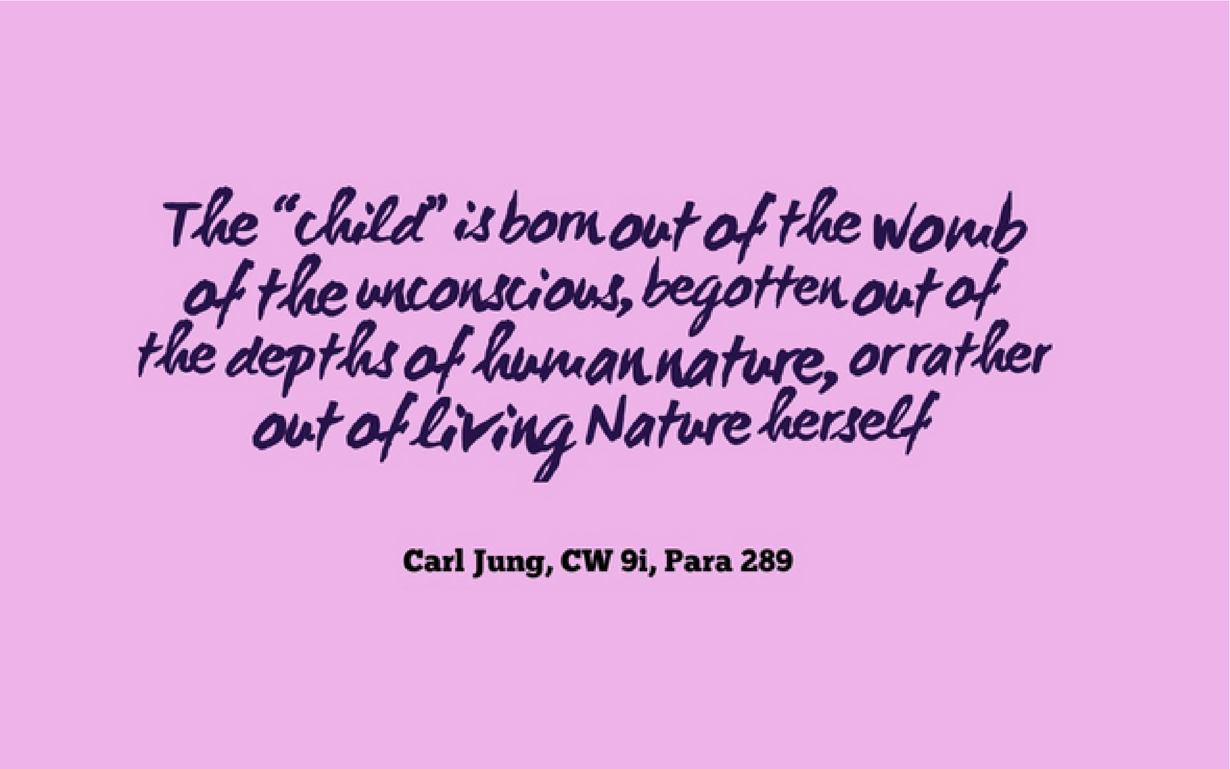
[11]



For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world.

-Carl Jung, CW 9i, Para 559

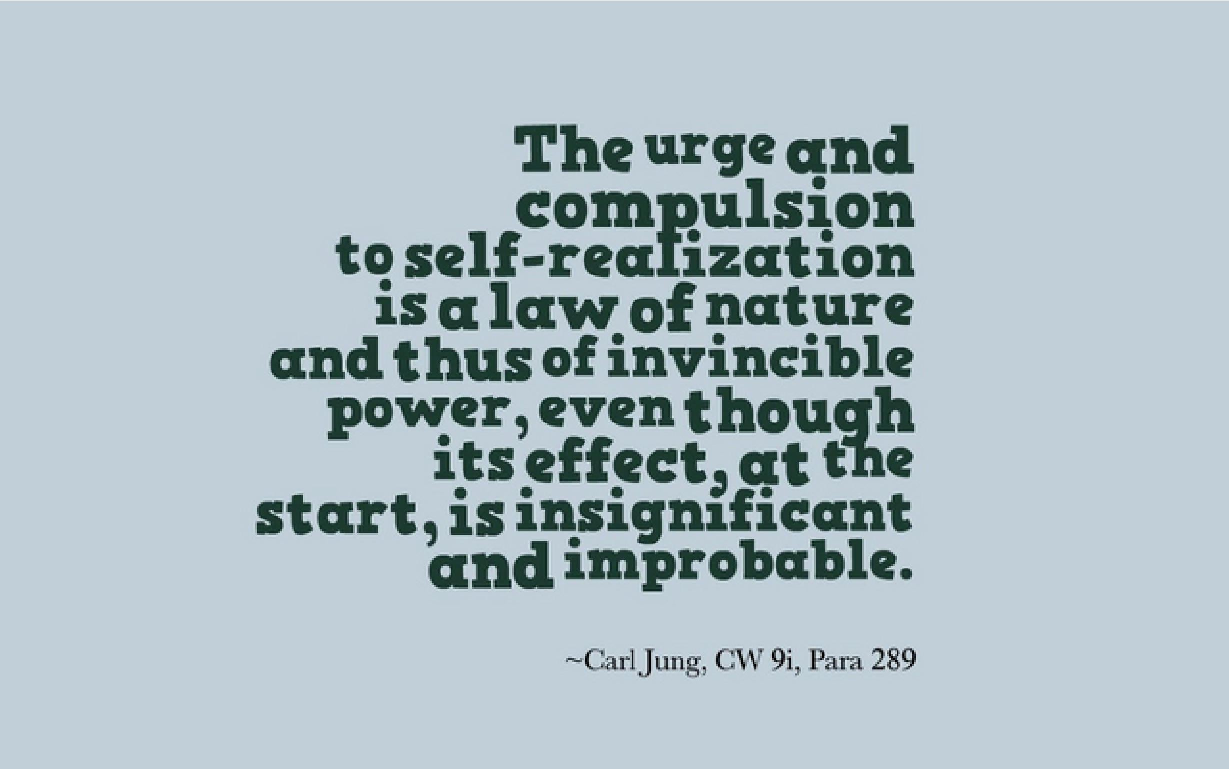
For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559



The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself

Carl Jung, CW 9i, Para 289

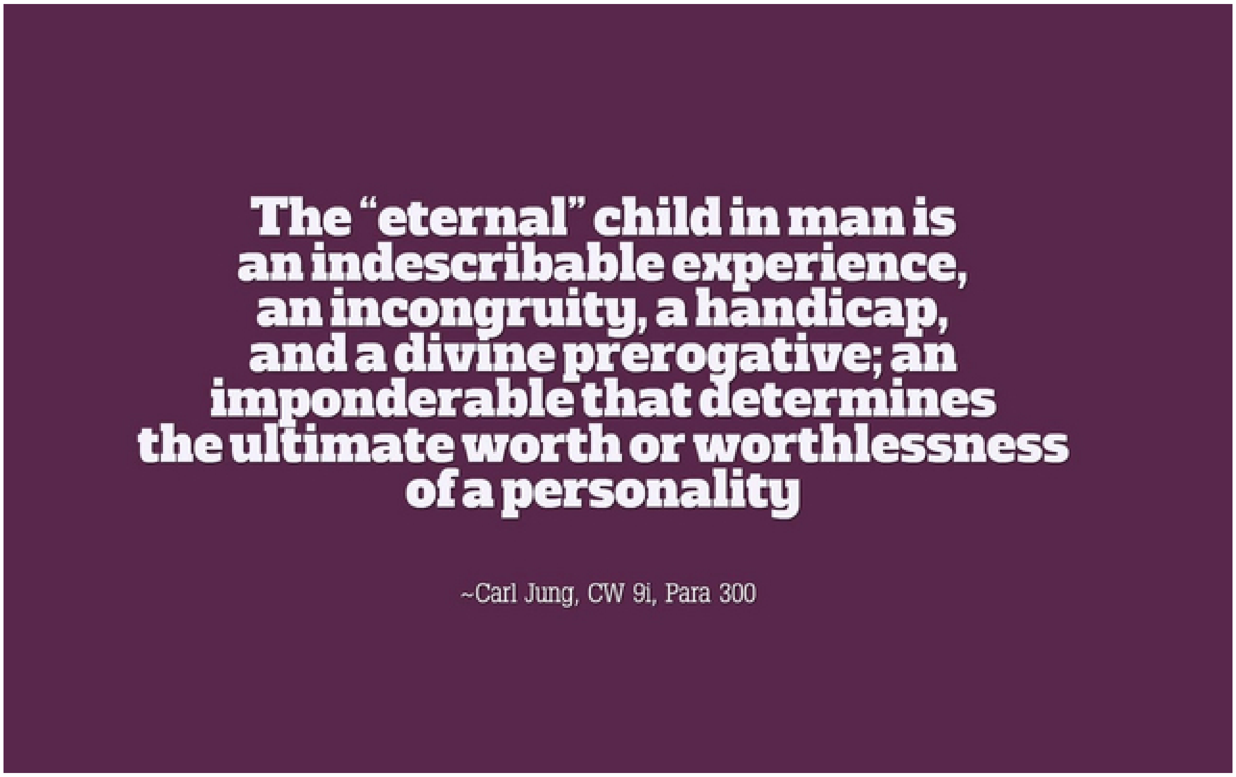
The “child” is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself. Carl Jung, CW 9i, Para 289



The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable.

~Carl Jung, CW 9i, Para 289

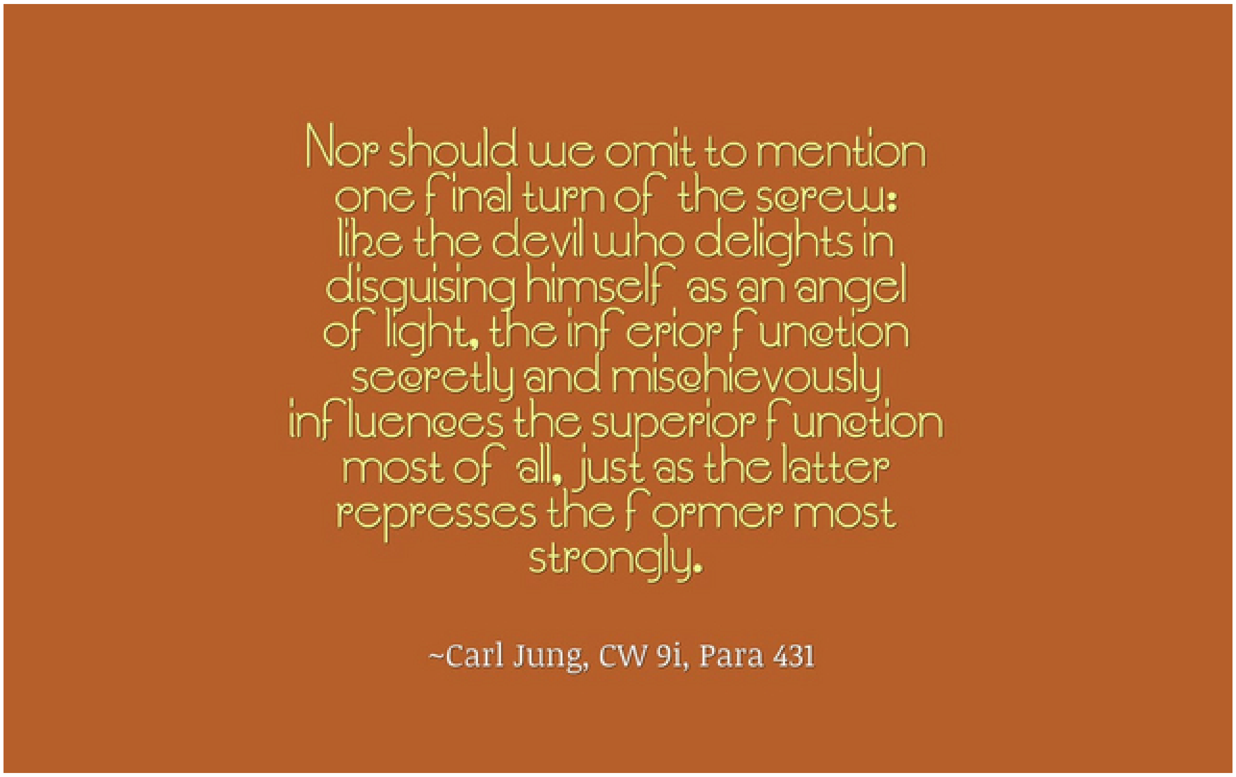
The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable. Carl Jung, CW 9i, Para 289



The “eternal” child in man is
an indescribable experience,
an incongruity, a handicap,
and a divine prerogative; an
imponderable that determines
the ultimate worth or worthlessness
of a personality

~Carl Jung, CW 9i, Para 300

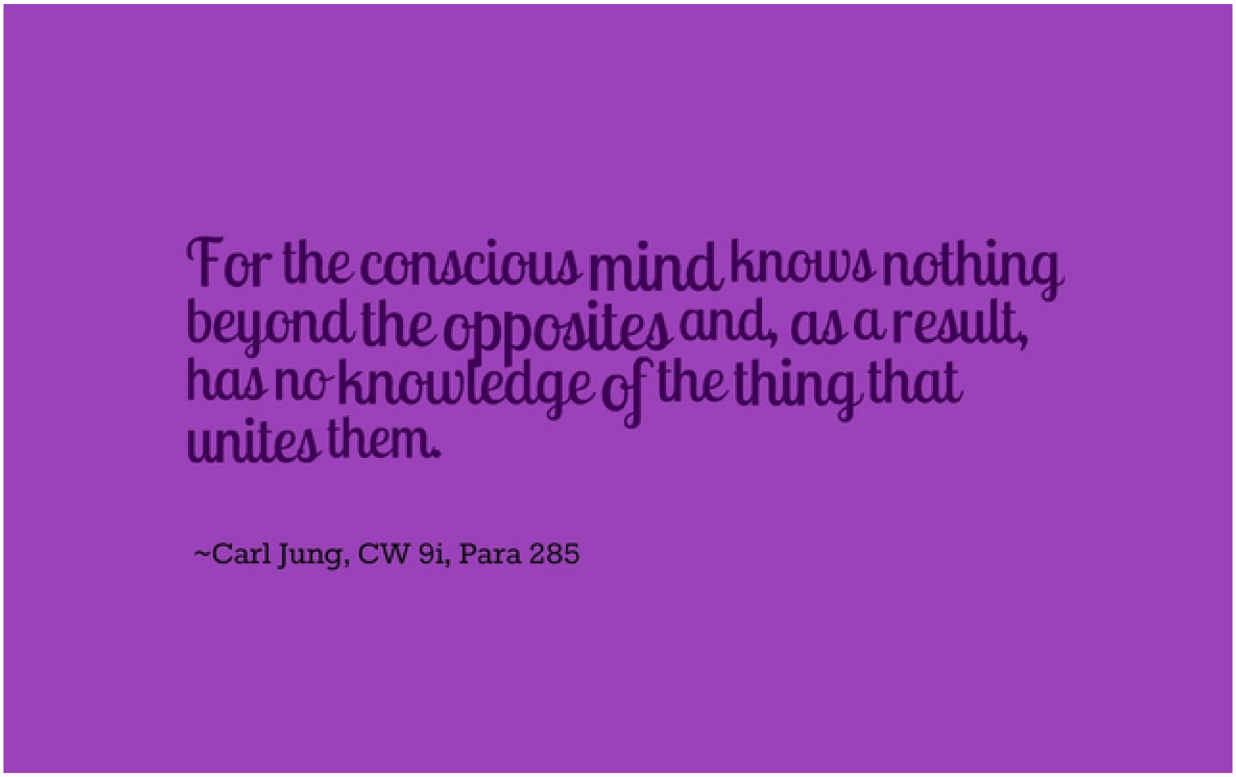
The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300



Nor should we omit to mention
one final turn of the screw:
like the devil who delights in
disguising himself as an angel
of light, the inferior function
secretly and mischievously
influences the superior function
most of all, just as the latter
represses the former most
strongly.

~Carl Jung, CW 9i, Para 431

Nor should we omit to mention one final turn of the screw: like the devil who delights in disguising himself as an angel of light, the inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly. Carl Jung, CW 9i, Para 431.



For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.

~Carl Jung, CW 9i, Para 285

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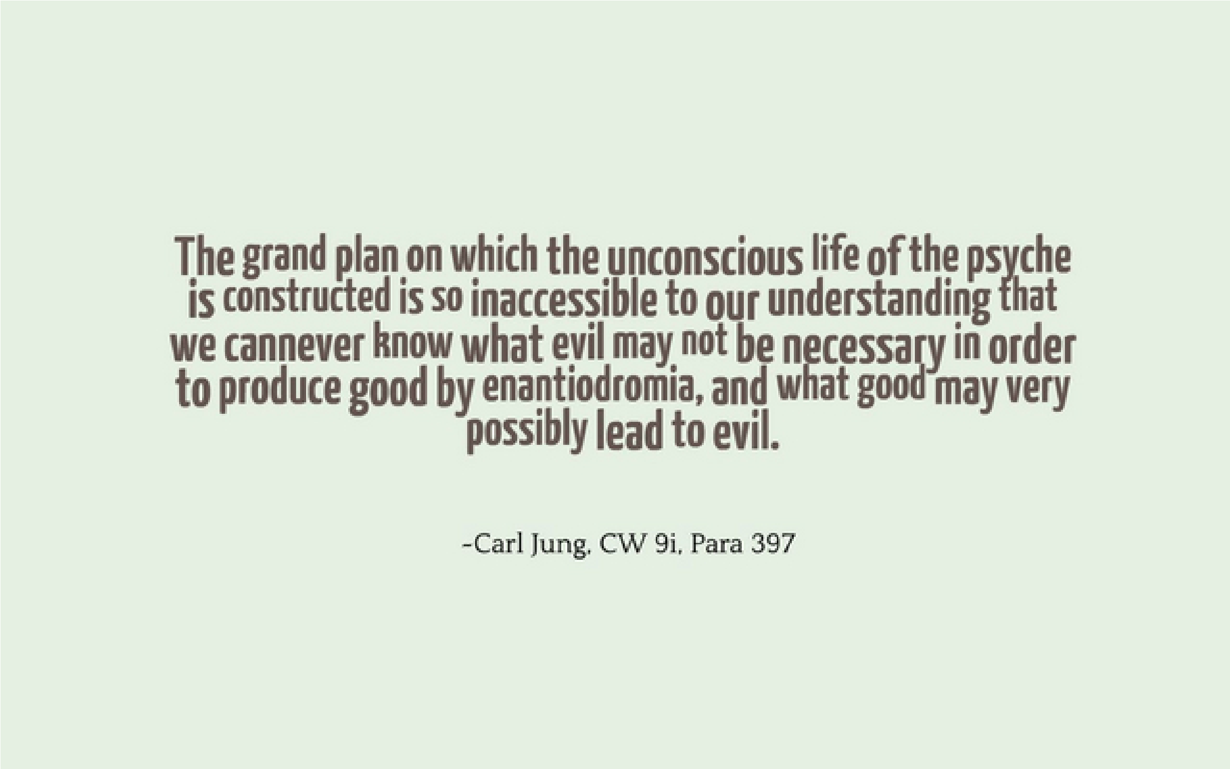
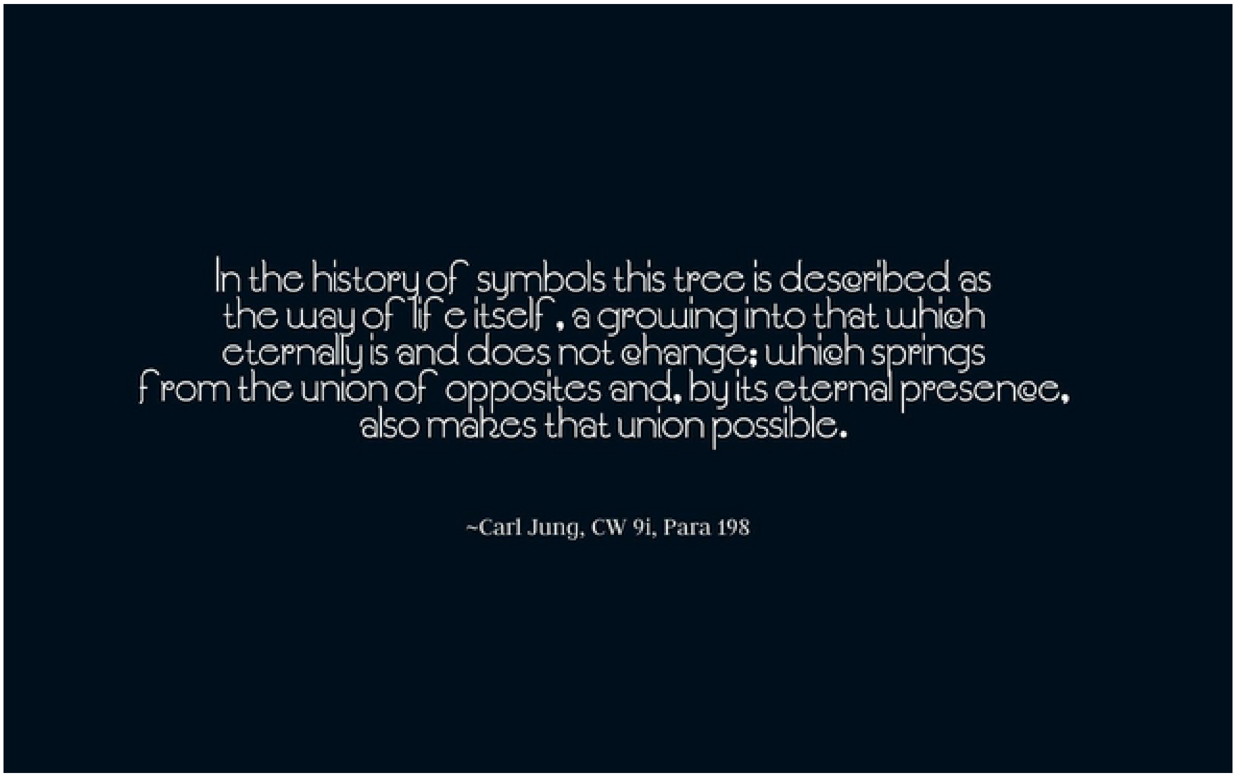


The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we cannever know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.

-Carl Jung, CW 9i, Para 397

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can
never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to
evil. Carl Jung, CW 9i, Para 397



In the history of symbols this tree is described as
the way of life itself, a growing into that which
eternally is and does not change; which springs
from the union of opposites and, by its eternal presence,
also makes that union possible.

~Carl Jung, CW 9i, Para 198

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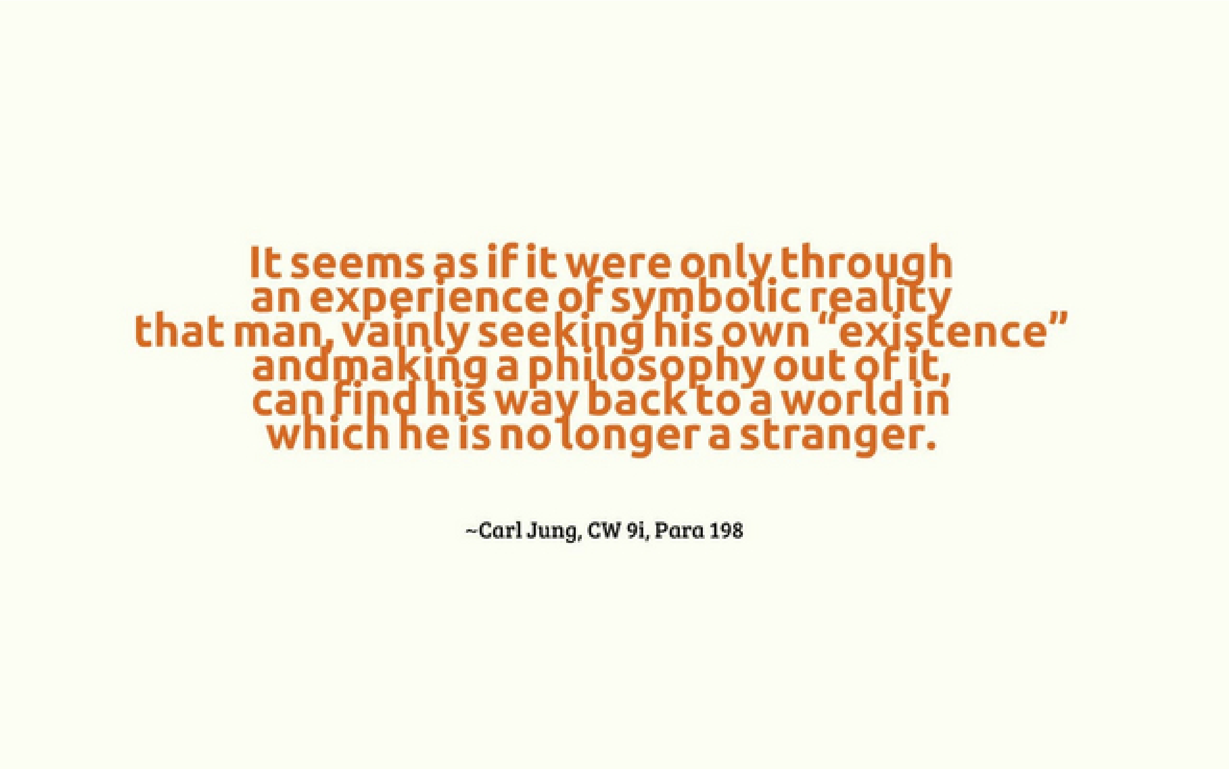
which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198



It seems as if it were only through
an experience of symbolic reality
that man, vainly seeking his own "existence"
andmaking a philosophy out of it,
can find his way back to a world in
which he is no longer a stranger.

~Carl Jung, CW 9i, Para 198

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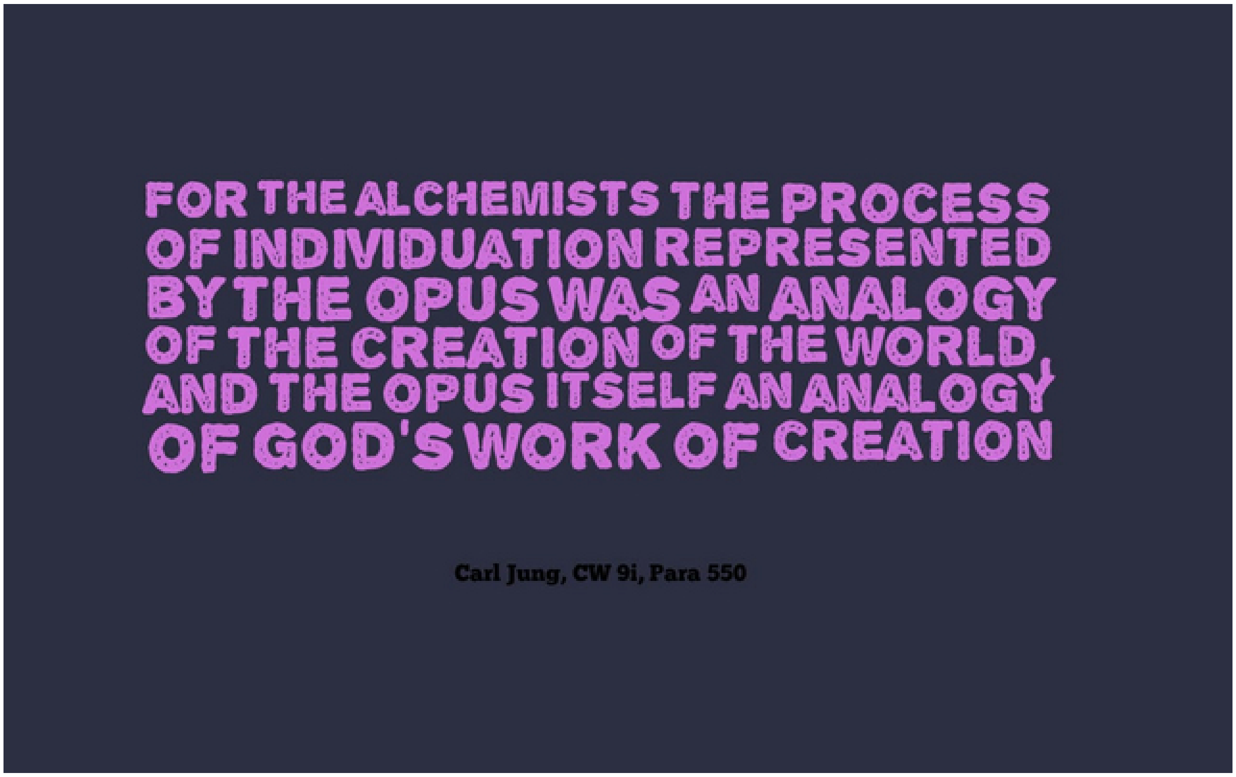
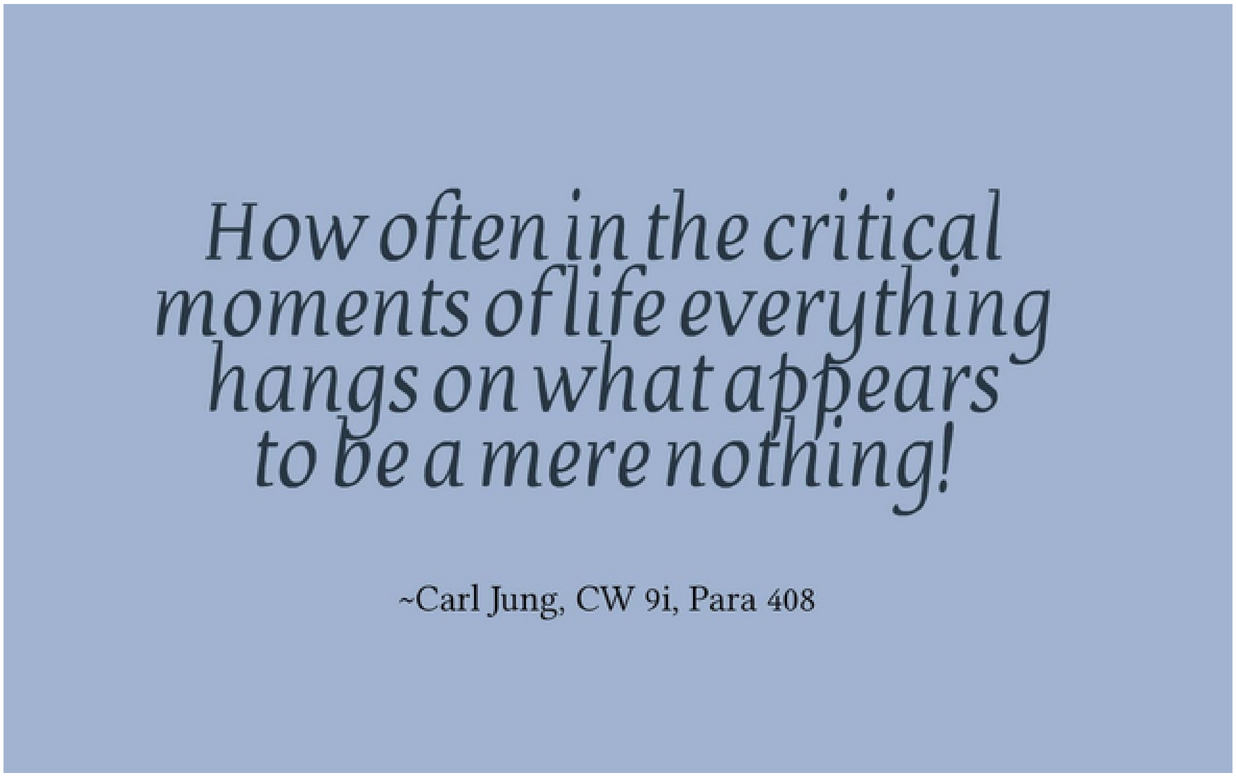


FOR THE ALCHEMISTS THE PROCESS OF INDIVIDUATION REPRESENTED BY THE OPUS WAS AN ANALOGY OF THE CREATION OF THE WORLD, AND THE OPUS ITSELF AN ANALOGY OF GOD'S WORK OF CREATION

Carl Jung, CW 9i, Para 550

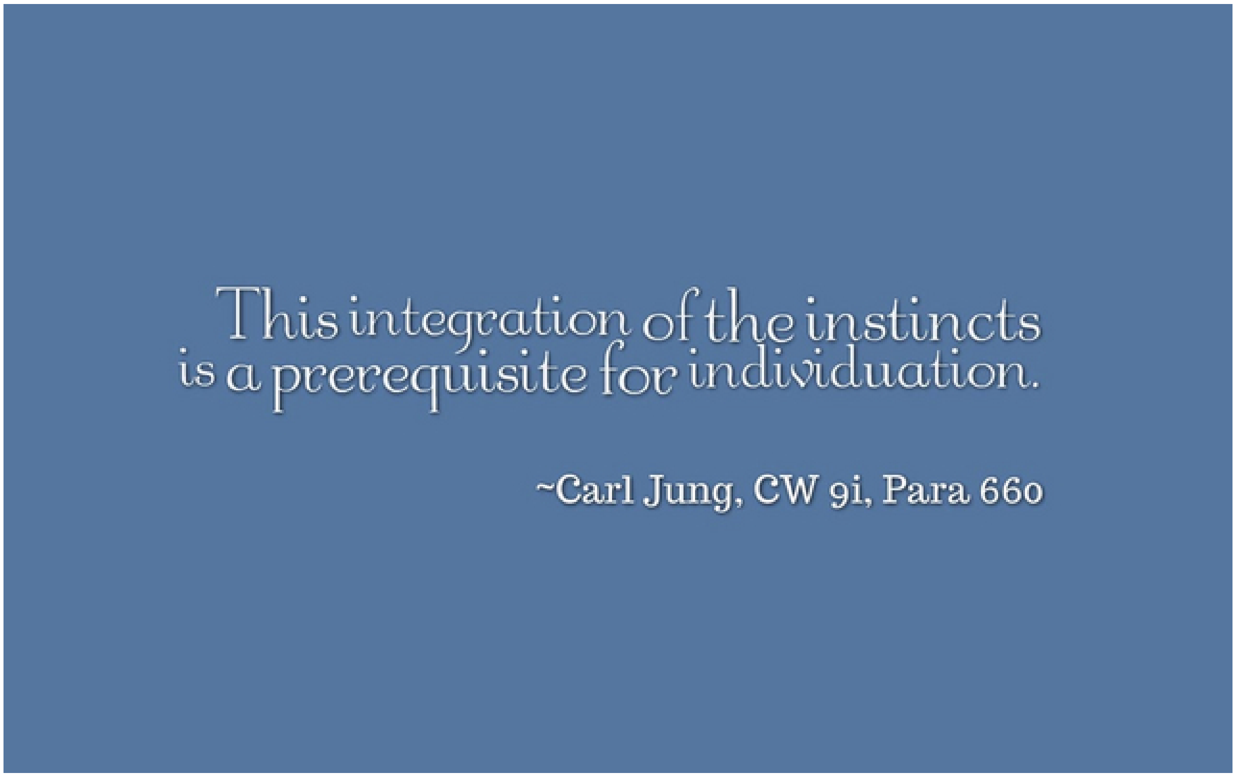
For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God’s work of creation. Carl Jung, CW 9i, Para 550



How often in the critical moments of life everything hangs on what appears to be a mere nothing!

~Carl Jung, CW 9i, Para 408

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

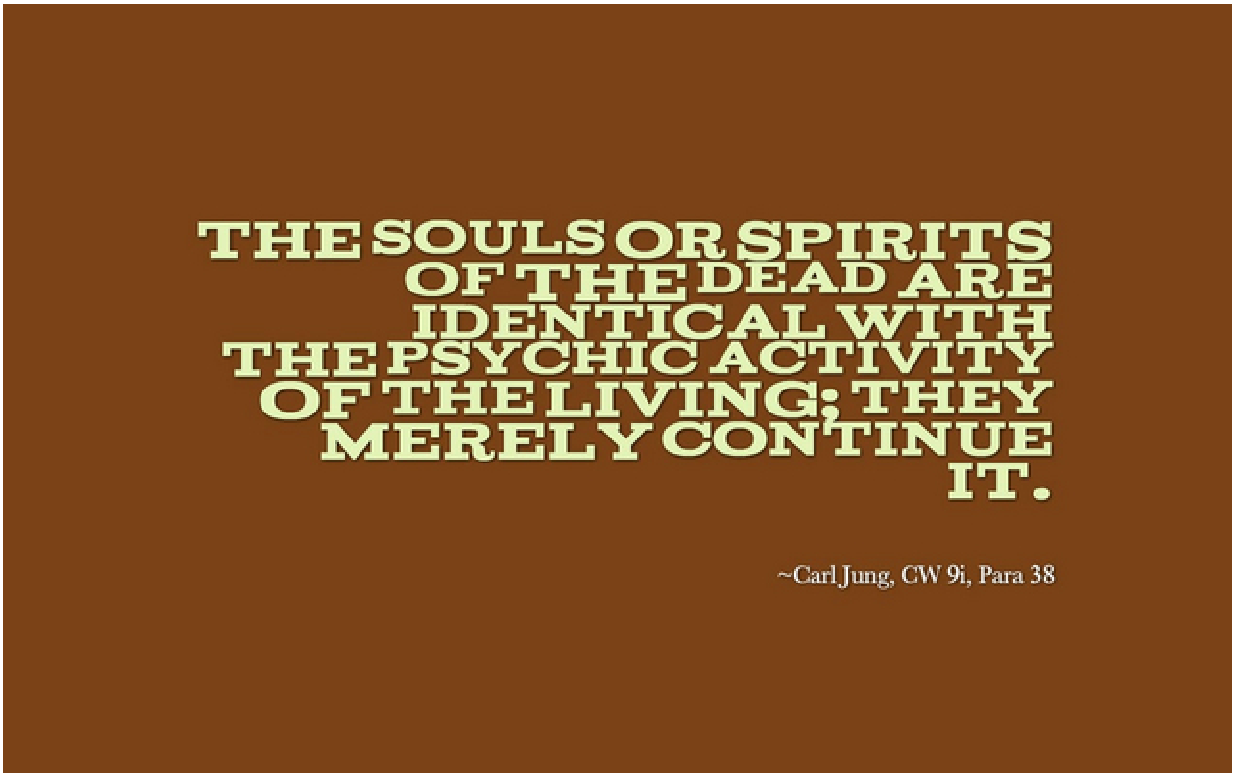


This integration of the instincts
is a prerequisite for individuation.

~Carl Jung, CW 9i, Para 660

This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9i, Para 660

[23]



THE SOULS OR SPIRITS
OF THE DEAD ARE
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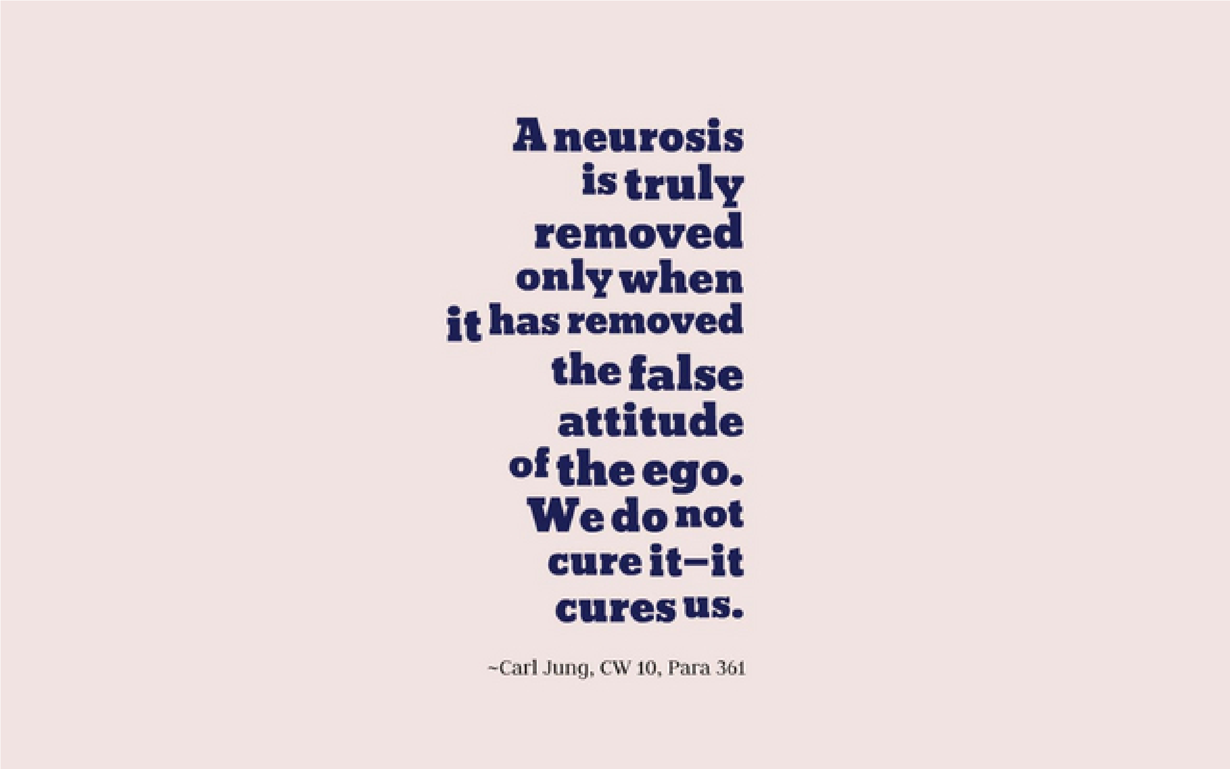
OF THE LIVING; THEY
MERELY CONTINUE
IT.

~Carl Jung, CW 9i, Para 38

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

[24]



A neurosis
is truly
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only when
it has removed
the false
attitude
of the ego.
We do not
cure it–it
cures us.

~Carl Jung, CW 10, Para 361

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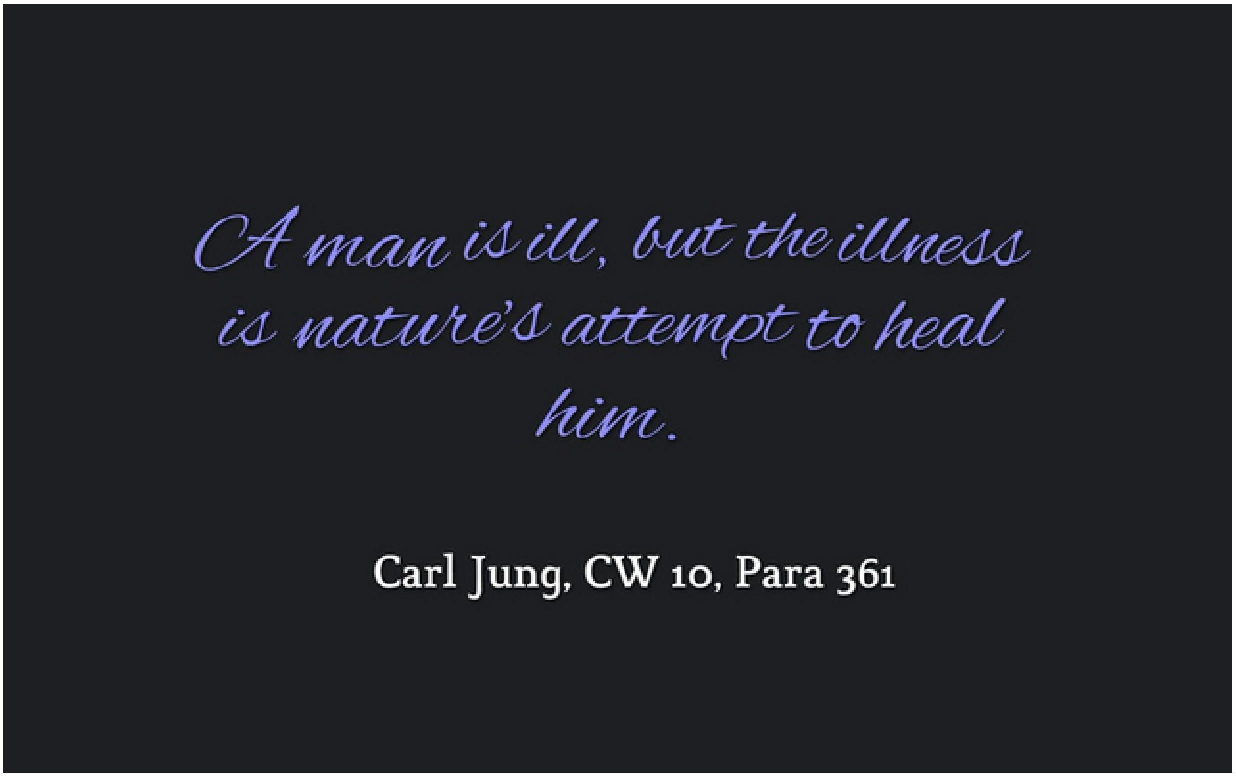
[25]



A man is ill, but the illness is nature's attempt to heal him.

Carl Jung, CW 10, Para 361

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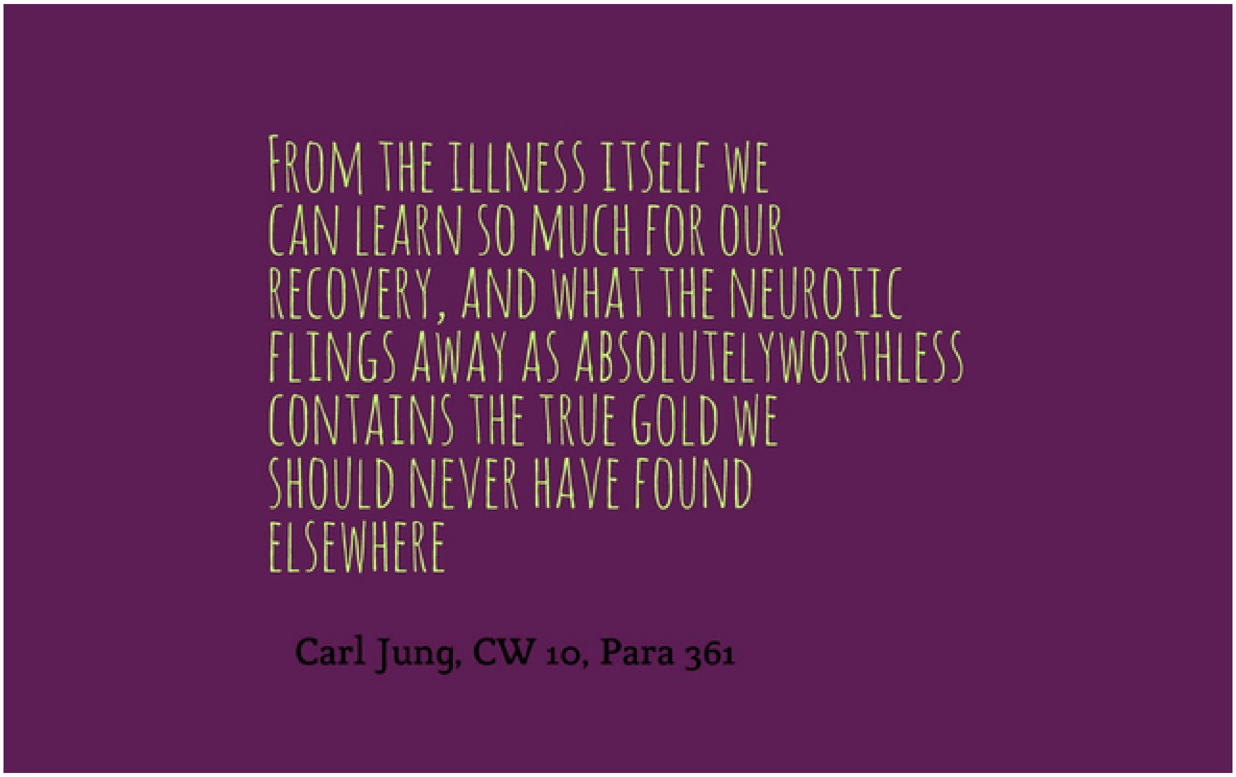
[26]



FROM THE ILLNESS ITSELF WE
CAN LEARN SO MUCH FOR OUR
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Carl Jung, CW 10, Para 361

From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/a100b-bbb.jpg`
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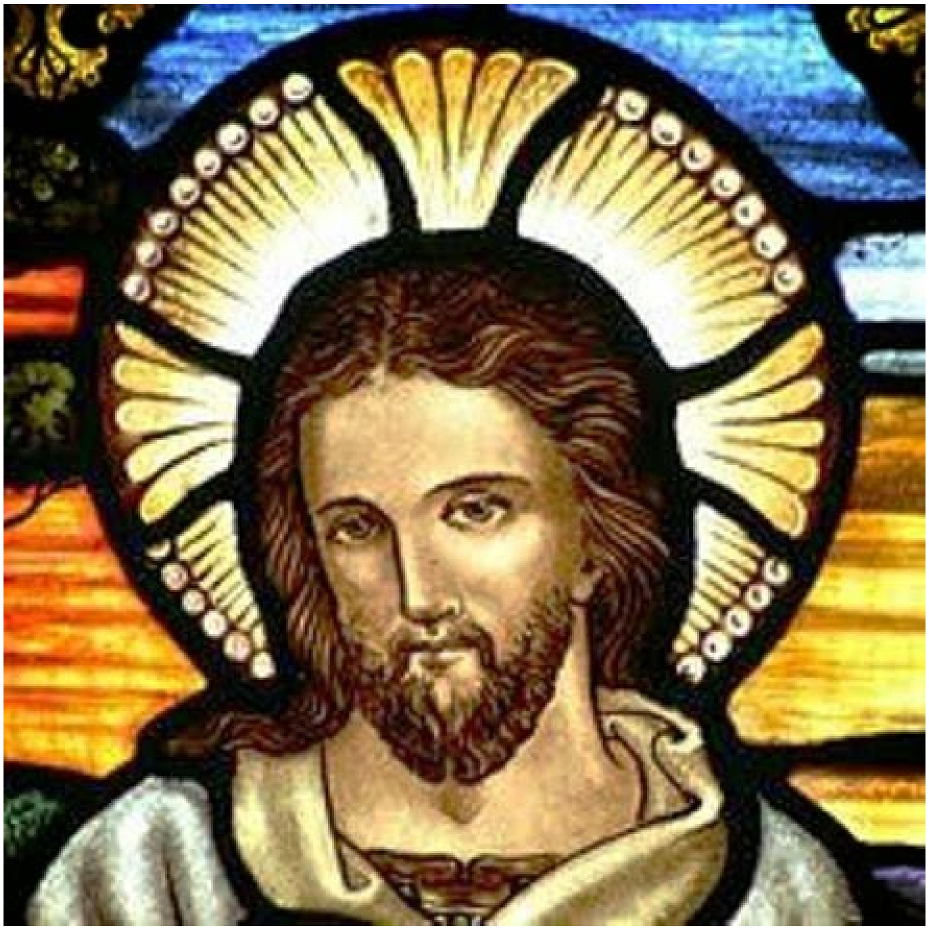
Carl Jung: Does he realize what lies in store should this catastrophe ever befall him? (2019-05-20 04:17)

[1]



As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments.

So much is at stake and so much depends on the psychological constitution of modern man.

Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration?

Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation?

Does he know that he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him?

Does he realize what lies in store should this catastrophe ever befall him?

Is he even capable at all of realizing that this would be a catastrophe?

And finally, does the individual know that he is the makeweight that tips the scales? Carl Jung; The Undiscovered Self; Page 78.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/d1a2c-christian.jpg`

Gerhard Wehr on "Bollingen" and the Travels of Carl Jung (2019-05-20 05:17)

Traveling and Tower-Building

Without stirring abroad

One can know the whole world;

Without looking out of the window

One can see the way of heaven.

The further one goes

The less one knows.

Therefore the sage knows without having to stir,

Identifies without having to see,

Accomplishes without having to act.

These lines from the forty-seventh section of Lao-tse's Tao Te Ching (as rendered into English by D. C. La11) might come to mind if one wished to characterize the mental attitude of an introverted person-someone who seems to see no need for roaming about in the world, who is horrified at the thought of protracted travel.

But Jung, the confirmed introvert, was living proof that this assumption is wrong, or at least represents an undue oversimplification. In any case, this revision becomes necessary when we see how, inwardly directed and concerned with problems of the psyche as he was, yet he did not hesitate to undertake extended journeys, precisely so that he could return once again, "amplified" and enriched by encounters and impressions of the outer world, to concentrate on the great theme of his life and work.

For here Aniela Jaffe's statement is relevant:

"Like every true introvert, Jung thoroughly enjoyed the positive aspects of extraversion travel and success-from the very beginning."

When he traveled to America with Freud, for instance, to present a series of lectures at Clark University on the association experiment he had developed, he wrote to his wife from there in 1909:

"We are the men of the hour here. It is very good to be able to spread oneself in this way one in a while. I can feel that my libido is gulping it in with vast enjoyment .... "

One who regularly crosses over into the realm of the psyche, whose task is to mediate between consciousness and the unconscious in order to achieve a "psychosynthesis" which will embrace the whole of reality, cannot heedlessly overlook the reality of other peoples and cultures.

On the contrary, it is only by juxtaposing the mentality of European, Western people, ruled by everyday consciousness, with that of the Far East or Africa, more strongly anchored in the archaic and unconscious, that the unus mundus becomes visible, the reality of oneness which dissolves the oppositions and one-sidednesses of a view that considers only the foreground.

Hence Jung's almost unrelenting effort to attain an Archimedean point, "an outside point to stand on."

This applies even to the interpersonal I-Thou relationship.

It is all the more regrettable not only that the analytical psychologist's special interests were not understood by contemporary dialogue-thinkers of the likes of Martin Buber, but also that Jung himself was in no position to do justice to this concern for the perspective and

Jung was surely aware that such an external standpoint is especially indispensable in psychology, considering the subjective bias which is greater here than in any other scientific discipline.

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside?

Regarding it from outside means regarding it from the standpoint of another nation. To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those incompatibilities which constitute the national bias and the national peculiarity. Everything that irritates us about others can lead us to an understanding of ourselves.

But this is not merely a late insight on Jung's part.

He was an eager traveler his whole life.

Even as a young man he made excursions of all kinds, trips to the mountains and extended bicycling tours, the travels by boat that have already been mentioned, sailing tours and travels in his own car, and in his later years automobile trips with friends, in which-as Aniela Jaffe once noted-the reconnoitering of good restaurants played an important part.

Jung, himself an avid cook, was well known as a patron of the culinary arts and a connoisseur of noble spirits.

After the manuscript of Psychological Types was completed in 1920, and after having long been preoccupied with himself and restricted by military service during the war years, Jung felt an urge to get out into the open.

The Anglo-Saxon world had held a particular attraction for him throughout his life, and within only a few months after the end of the First World War, in the summer of 1919, he spent several weeks there.

We do not know what the real reason for this trip was, but we do have one letter, written in London on 1 July 1919 and addressed to his nine-year-old daughter Marianne.

Naturally, as a communicative father, he knew what would interest his little daughter and the other children too.

At the same time the reader gets the impression that the traveler himself had become fascinated all over again with the great city on the

Thames, for the citizen of Kusnacht found it really something to be able to report, in 1919, that some five thousand automobiles drove past his quarters in London.

Every morning at half past ten the cuirassiers ride by in their golden armor with red helmet plumes and black cloaks. They go to the royal palace and guard the king and the princes and princesses. Astonishing sights were everywhere: ... the king has his golden throne and his golden scepter in another castle, in a high tower, with thick fences and iron gates. In the daytime the crown is up in the tower and you can see it, but at night it and the scepter sink down into a deep cellar that is shut up with plates of armor, so no one can steal them. There are jewels in the crown as big as dove's eggs ....

Truly, little Marianne's country had nothing like this to show for itself.

And the fact that the great river flowed downstream for six hours and then for six hours turned around and flowed upstream-this bordered on the miraculous!

What else might Father have had to tell, when even his letters were filled with such amazing things?

Within a year Jung accepted an invitation from English friends and colleagues to his first seminar in England, which took place in the summer of 1920 at Sennen Cove in Cornwall.

The assembly was a small one.

Esther Harding remembered about twelve participants, among them the later Jungian Eleanor Bertine, a doctor at Bellevue Hospital in New York.

Dr. Helton Godwin Baynes of London, Jung's assistant intermittently in Zurich for many years, probably made the arrangements.

Barbara Hannah described him as an unusually amiable person, whom Emma Jung and Toni Wolff also especially liked; the circle of friends, including Jung, always called him Peter.

"In many ways he was the best assistant Jung ever had."

Jung loved gatherings and seminars in small groups, because these afforded the best possibilities for personal exchange.

For the same reason he saw to it that the Psychological Club in Zurich, an informal society of former patients and students which had existed since 1 916, did not grow unnecessarily large.

Despite keeping it small in number, however, Jung was unable to restrain all the unavoidable jealousies that arose in the club, which was composed mainly of women and had been formed at the suggestion of Toni Wolff.

Hence when his friend Hermann Sigg, a Swiss businessman, invited him to go along on a business trip to North Africa, Jung eagerly agreed: at last there was the prospect of being able to meet non-European, noncivilized people at first hand on the spot, and study the primitivity of their psyche!

In early March 1920, and thus before the seminar in England, the two departed for Tunisia via Algiers.

"After cold, heavy weather at sea" they reached Tunis and the city of Sousse with its whitewashed walls and towers, its harbor, and "beyond the harbor wall the· deep blue sea, and in the port lies the sailing ship with two lateen sails which I once painted," Jung reported to his wife from the Grand Hotel in Sousse.

The date was 15 March 1920. Jung lamented bitterly that he could not write coherently because the impressions were too numerous and strange, for "This Africa is incredible!"

This was his first step onto the threshold of the dark continent.

And yet its flashes of light let him paint quite a colorful picture:

Bright houses and streets, dark green clumps of trees, tall palms' crowns rising among them.

White burnooses, red fezzes, and among these the yellow uniforms of the Tirailleurs d' Afrique, the red of the Spahis, then the Botanical Gardens, an enchanted tropical forest, an Indian vision, holy acvatta trees with gigantic aerial roots like monsters, fantastic dwellings of the gods, enormous in extent, heavy, dark green foliage rustling in the sea wind.

After a thirty-hour rail journey they reached Tunis, a city where the ancient world blended in a unique way with the Moorish Middle Ages, the Moorish Granada with the fairy tale of Baghdad. And the effect?

You no longer think of yourself; you are dissolved in this potpourri which cannot be evaluated, still less described: a Roman column stands here as part of a wall; an old Jewish woman of unspeakable ugliness goes by in white baggy breeches; a crier with a load of burnooses pushes through the crowd, shouting in gutturals that might have come straight from the canton of Zurich; a patch of deep blue sky, a snow-white mosque dome; a shoemaker busily stitching away at shoes in a small vaulted niche, with a hot, dazzling patch of sunlight on the mat before him; blind musicians with a drum and tiny three-stringed lute; a beggar who consists of nothing but rags; smoke from oil cakes, and swarms of flies; up above, on a white minaret in the blissful ether, a muezzin sings the midday chant; below, a cool, shady, colonnaded yard with horseshoe portal framed in glazed tiles; on the wall a mangy cat lies in the sun; a coming and going of red, white, yellow, blue, brown mantles, white turbans, red fezzes, uniforms, faces ranging from white and light yellow to deep black; a shuffling of yellow and red slippers, a noiseless scurrying of naked black feet, and so on and so on.

The psychologist became a writer of travelogues, a painter.

He knew that his hurried jottings could be nothing but "miserable stammering," to say nothing of what Africa was "really" saying to him. But there was no doubt of one thing" It speaks!"

Jung could not avoid the magic of the continent; he had to stand up to it if he did not wish to fall under its spell.

For "going black under the skin"-that is, becoming virtually swamped by the strangeness of an exotic mentality and deeper unconsciousness-represents a danger of which the "white man" is not always sufficiently aware.

Jung was at least strongly moved by this magical aura:

In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him. At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte.

While Hermann Sigg went about his business in Sousse as planned, Jung traveled further into the country on his own, southward toward the Sahara.

Finally he had come to where he had so often longed to be:

... in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.

The language barrier presented a not inconsiderable obstacle.

Only in the large hotels in the cities was French spoken, and Jung had no command of Arabic, not in spite of the fact that his father, as a certified Arabicist, had mastered the language of the prophet Muhammad, but because of it.

He once told Barbara Hannah that Arabic was the one language he was totally unable to learn.

He attributed this seemingly remarkable circumstance to the fact that his father had had such a good command of that language, hinting at a not yet fully resolved father complex.

So Jung made do by sitting in one of the Arabic cafes along the main street and carefully observing the people, their speech, their sign language and gestures.

Being accustomed to riding from his days in the military, the psychologist mounted a mule to ride to the oasis of Nefta.

A whole new world opened up, even though it lay only some twenty-four kilometers distant from Tozeur, another stop on the journey.

And because this could not be done entirely without an escort, he hired a guide.

It was advisable to go armed.

Lacking a pith helmet, Jung wrapped a white hand towel around his head as a sort of turban, and off they went with an "as-salaam aleikum."

Again he sent a detailed report to Kusnacht.

Scenes out of a world like that of the Thousand and One Nights came to life, and then the surprising confession:

"There is nothing more magnificent than the desert."

What moved him most strongly about his journey into the Sahara was the timelessness, the change in the perception of time, and the feeling-oriented directness of the North African people.

The Memories comment on this point:

"The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward."

The sense of an "age-old existence" began to grow, a particularly consciousness altering factor.

And although this North African trip of only a few weeks did not yield the scientifically reportable results that the traveler might have hoped for, Jung did not underestimate the importance of this first experience in itself.

It had affected him much more strongly than he had thought at first.

Accompanied by an infectious enteritis which Europeans have to take in stride in these latitudes, dreams began to appear that indicated how the dark side of his own psyche had been activated by these impressions of Africa.

Thus just as Jacob in the Old Testament had once had to grapple with the angel of Yahweh at the border stream of Jabbok, so now Jung had to hold a life-and-death combat with a young Arab prince in a dream.

The opponent was forced to give in, but dangerous as he had been to the dreamer, Jung could not deny feeling admiration for him.

Clearly the process of maturation is always a matter of recognizing and accepting the dark side of one’s own self and its inherent potential for resistance.

Hence Jung made clear in his Memories the extent to which his journey to Africa corresponded to his own search for that part of his personality which had become invisible under the influence and the pressure of his Europeanness, but which was waiting-up to a point-to be made conscious.

Or in other words:

Obviously, my encounter with Arab culture had struck me with overwhelming force. The emotional nature of these unreflective people who are so much closer to life than we are exerts a strong suggestive influence upon those historical layers in ourselves which we have just overcome and left behind, or which we think we have overcome. It is like the paradise of childhood from which we imagine we have emerged, but which at the slightest provocation imposes fresh defeats on us.

In this connection Jung mentioned the naive faith in progress of the "white man," who he said is all the more ready to abandon himself to even more childish dreams of the future, the further our consciousness pulls away from the past which has not yet been sufficiently "mastered."

After his return home by way of Algiers and Marseilles, Jung’s resolve was firmly fixed to continue his exploration on the ground he had trodden, far from civilization, at the next opportunity, be it among the Indians of New Mexico, in East Africa, or, at another point in his life, in India.

There is much to suggest that Jung’s travels represented a kind of continuation, a variation on another level of the confrontation with the

unconscious that had begun with his nekyia.

But some years would pass before his next excursion, for the medical profession was his first duty.

Not every psychotherapeutic case could stand an interruption of several months, and every day eight or ten patients arrived at Dr. Jung’s for analytical discussions lasting as a rule an hour each.

It is appropriate in Jung's case to speak of conversations, because-unlike Freud-he managed without the classical analyst's couch.

For whereas the Freudian analyst simply wrote down the analysand's so-called free associations, or spontaneous ideas, as a seemingly indifferent secretary who remained in the background, the Jungian "analysis" could unfold fully only through a reciprocal dialogue.

Of course here too the patient brought along dream images and ideas, but this took place in a fully personal face-to-face relationship, so that the analysand stepped out of his initially passive role to become a collaborator in a mutual effort.

The individual sessions were like way-stations along a road-the analyst offered his guidance and leadership, but to travel the road, to live what was experienced in the confrontation with his own unconscious in everyday life, remained the task of the analysand.

In this there could be no representation by proxy.

For the same reason the Jungian analyst considered it very important that there should be a sufficiently large ration of this "life" and confrontation with the concrete world of everyday reality between sessions.

The variety of paths which life and the soul may take lay claim on the doctor of the psyche in many respects, for he can be for others only what he is for himself.

Thus the need for a counterpoise to the stresses of his daily work, and even more the necessity of his own mental and spiritual growth, becomes an indispensable requirement for any psychotherapist.

That a teacher must possess more than his students in the way of knowledge and training is indisputable; above all one ought to expect superior experience and maturity of a person from whom one seeks personal leadership and inner guidance.

Early in the twenties, Jung was on the lookout for a place to concentrate on his own self-realization.

What he was seeking was therefore not simply some sort of vacation home in the usual sense.

It dawned on him that such a refuge should be built with his own hands.

In contrast with the house in Kusnacht that his cousin Ernest Fiechter had designed, the new abode should have none of the character of a bourgeois villa, matching the role and the prestige of a much-in-demand physician.

This time too it was certain that he had to build on the water, the symbol of psychic depth and vitality.

The enchanting island in Lake Zurich, where he had so often landed his boat and where aquatic creatures of all sorts, wild ducks, peewits, and crested grebes had found a home among the reeds, seemed to offer an idea location.

But then a parcel of land came up for sale in Bollingen, likewise situated on the upper lake.

Jung seized the chance and acquired it in 1922.

Originally he had in mind a kind of hut such as are known among primitive communities, "a dwelling-place which corresponds to the person’s primitive consciousness.

It should impart the feeling of being born-not only in the physical, but also the psychic sense."

The building site turned out to be ideal, open to the lake, but screened off from the town on the landward side by trees and shrubbery.

There was no need for an architect, since the owner and later inhabitant would follow his own plans, in both the design and the building.

Two local workmen were sufficient to act as helpers and mason's assistants.

How to cut stone Dr. Jung learned in the Bollingen quarries.

Anyone who saw the grown man in his late forties working with hammer and trowel in his gray work clothes would have taken him for one of the anonymous country laborers; certainly no one would have thought that this work with stone and building had anything to do with psychology.

And yet for the Bollingen house especially, a tower with a round foundation, the saying is true: the building becomes human.

From the beginning I felt the Tower as in some way a place of maturation-a maternal womb or a maternal figure in which I could become what I was, what I am and will be.

The reference to the maternal principle and to the fundamentality of the circle as an expression of wholeness did not come by chance.

Two months before the building began, Jung's mother, Emilie Jung-Preiswerk, died, who in the last few years had maintained her own household in Kusnacht, primarily to be close to her grandchildren, whose religious instruction she saw to as an erstwhile parson's wife.

Jung had always emphasized that no one could relieve him of the trouble of the building, and this was also the reason for his thorough

description of it in the Memories.

Here he reported the various phases and units of the multipartite structure, which had taken its present form in intervals of four years each,

beginning in the year of his mother's death and concluding, after Emma Jung's death in 1955, with a tower which was connected

in some secret way with the dead.

The Tower gave its builder a feeling of having been born again in stone, as if the architecture were a realization of his own individuation process.

For this very reason the secluded building, connected to neither the water supply nor the community electric lines, bore no trace of civilized amenities.

For the one who put up here from time to time was not Dr. C.G. Jung, the No. 1, but the timeless No. 2 of his personality, rooted in his psychic past:

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen.

At the very entrance to the Tower one encounters him in an inscription, and as a colorful fresco in Jung's monastery-like sleeping chamber.

The simple life of Bollingen was no fashionable flight from civilization, but rather a kind of homecoming.

At times I feel as if I am spread out over the landscape and inside things, and I am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons.

There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world and the psyche's hinterland.

The house's simple furnishings, the open hearth in a smoke-smudged kitchen, held the presence not only of life in the present, but the depths of the soul’s past.

In a letter to a colleague in Zurich Jung once explained how important the historical form of this frugal space was to him, smelling of smoke and oatmeal mush, and sometimes of wine and smoked bacon.

Finally the ancestral souls, the lures and penates, tutelary spirits of Roman antiquity, had once lived in the pots and pans of the kitchen.

"The lares and penates are important psychological quantities which whenever possible should not be frightened by too much modernity."

Indeed, who wants his wood-chopping and fire-making, his water-pumping and cooking, to be disturbed by people who might intrude the

obnoxious, hectic breathlessness of the intellectual and technological world into this realm of retreat and self-discovery!

Probably one would actually have to have lived for many years among people of primitive societies, in remote parts of Africa for instance, to comprehend how the inhabitant of the Bollingen Tower acted.

It was not to be equated with some eccentric wish to be a child of nature, any more than with what we might call "alternative lifestyles."

What was involved here was making contact with the primeval, a return to the elementary.

The African expert Laurens van der Post, who in later years often met the psychologist from Kusnacht and remarked in him a deep sympathy with the psyche of primitive people, found an expression of this in his dealings with things and elements, for example in his attitude toward fire:

"He never took it as something obvious. It always remained a wonder to him and was sacred to him. He had a way all his own of piling the wood and kindling the flame; indeed there was even something in it of the way in which fire was made with such trouble by primitives, who prepared it with endless patience, as if it were a matter of life of death and must never, once it was kindled, be allowed to die. Jung did this instinctively, as if he were carrying out a religious ritual, and then when the Hindu flame flickered up, in its light his face would take on an expression of godliness like that of an ancient priest."

Thus Jung’s journeys among the peoples of older (that is, more naturalistic) cultures were closely connected to the building of his Tower, as well as his stays for days or weeks at a time in Bollingen while his family remained behind in Kusnacht.

Because his preoccupation with stones and his ritual and creative activity with wood and fire had held a firm place in his life even in childhood, it need not be particularly stressed that in the Tower at Bollingen he was not imitating the primitive life of someone else, but living his own, impelled by an urgent inner need.

The various works of his stonemasonry, which can still be seen in and around the Tower, bear emphatic witness to this fact, for it was always a matter of expressing in image and form something created out of inner experience.

Hence, although the psychiatrist’s skill in sculpture remains astonishing, it should not be judged primarily on the basis of artistic and aesthetic standards.

Therefore, as Jung set out on two further journeys abroad in order to meet people who lived in harmony with nature and the elements, he already brought with him the necessary sensibility.

Barely four years after the brief North African trip he was ready, and late in 1924 Jung sojourned once again in North America.

In Chicago he met up with Fowler McCormick, with whose parents he had been close friends for a number of years.

The couple had made a name for themselves as promoters of Jungian psychology; suffice it to say that Fowler’s mother, Edith McCormick, had undergone an analysis with Jung.

As the daughter of John D. Rockefeller, Sr., she had used her considerable means to make a strong contribution toward the foundation and endowment of the Psychological Club in 1916.

His father, Harold, one of Jung's first American patients, had also been active as a supporting charter member.

Early in January 1925, Jung and the young McCormick left Chicago for New Mexico.

Also in the party were George Porter, and, from Santa Fe on, Jaime de Angulo, both men interested in Jungian psychology.

Traveling at first by car and later by mule, the real goal of the trip was the settlements of the Pueblo Indians, though Jung made sure to miss neither the powerful natural impression of the Grand Canyon nor a visit to the Indians living in small huts in the Canon de los Frijoles in New Mexico.

After riding and hiking for several days they reached the Taos plateau, a gently rolling landscape of valleys at an altitude of over seven thousand feet above sea level, with the conical peaks of long-extinct volcanoes towering in the distance to a height of twelve thousand feet.

Here lived the Taos Pueblos.

They were called the "city-building" Indians, for their large villages were built of square houses of air-dried adobe brick layered atop one another in stories like building blocks.

Of this plateau Jung reported:

Behind us a clear stream purled past the houses, and on it: opposite bank stood a second pueblo of reddish adobe houses, built one atop the other toward the center of the settlement, thus strangely anticipating the perspective of an American metropolis with its skyscrapers in the center. Perhaps half an hour's journey upriver rose a mighty isolated mountain, the mountain, which has no name. The story goes that on days when the mountain is wrapped in

clouds the men vanish in that direction to perform mysterious rites.

An air of secrecy surrounded this mountain and its darkskinned people, huddled-it being winter-in their woolen blankets.

Jung struck up a conversation with one of them, Ochwiay Biano or "Mountain Lake," whose legal name was Antonio Mirabal, a chief of the Taos Pueblos.

Jung estimated him to be forty or fifty years old, and found the encounter with him especially fortunate, for it was his first opportunity

to speak with a non-European who was still closely in tune with his own religious tradition.

An approach opened up to the "age-old knowledge that has almost been forgotten," the vantage point at last outside his own culture and civilization.

Ochwiay Biano gained confidence.

He openly criticized the Americans, and with them the white man in general, who struck him as mad because he thought not with his heart but with his head, and therefore was estranged from that dimension of reality which eludes the calculating grasp of human rationalization.

Jung was taken aback:

For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man. It was as though until now I had seen nothing but sentimental, prettified color prints. This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. I felt rising within me like a shapeless mist something unknown and yet deeply familiar. And out of this mist, image upon image detached itself .... is

For Ochwiay Biano had noted how the loss of the soul was reflected even in physiognomy, in the expression and facial features.

Now Jung could see the cultural and religious history of two thousand years in a new light: the invasion of the Roman legions into Celtic Gaul, the sharply chiseled features of Julius Caesar, Scipio Africanus, and Pompey; he saw Augustinus the monk and how he had imparted the Christian creed to the Britons "on the points of Roman spears."

Here came holy wars, the missions of Charlemagne, when plundering, murdering bands, the mantle of the crusader thrown over the martial trappings of the knight, drew their bloody tracks across history for centuries; "to the greater glory of God" they conquered the New World, and with it the habitations of the Indians-Columbus, Cortez, the armies of the Conquistadors; always with the sword and the cross in one hand, and wherever in the world the modern division of labor presented itself, there discovery, colonization, missionizing, exploitation, slavery and degradation of all. kinds could go hand in

hand ....

In 1925 the problems of the Third World were still far distant from the general consciousness, and to the Reformed parson's son all this was eye-opening.

There was yet another aspect to which the psychologist's eyes were opened, a problem which on the whole remains hidden from most people.

To the extent to which the Christian sacraments have ceased to be mysteries, antiquity's spiritual understanding of the world of mystery has been lost, and with it the ability to perceive that "vital secret" which naturalistic peoples still have, but whose loss robs them of

their identity and inner security.

Jung saw now how emotionally Ochwiay Biano reacted when the conversation touched upon this secret realm.

The sun was a central mystery for the Indians and their race: "The sun is God. Anyone can see that."

Jung commented:

Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it.

This was also the cause of their strained relationship with the American authorities, who sought to curtail the Pueblos’ ritual life.

Jung’s interlocutor found this least comprehensible of all, since indeed-of this he was thoroughly convinced-it was precisely they, the Indians, who through their worship performed an indispensable service for the Americans and the whole world as well.

The question of how this was so Mountain Lake answered in a manner that revealed something of the incontrovertible secret:

"After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever."

Here, then, the life of the individual, like that of a whole culture or nature religion, is bound up in the cosmos and therefore meaningful, as expressed in the consciousness:

"All life comes from the mountain" and "We are the sons of Father Sun."

Certainly Jung could not be suspected of wishing to turn back the wheel of the history of consciousness or to recommend a general psychic regression.

But in his autobiography he called for understanding for this attitude of the soul, which should neither be extinguished forcibly nor even

taken lightly:

If for a moment we put away all European rationalism and transport ourselves into the clear mountain air of that solitary plateau, which drops off on one side into the broad continental prairies and on the other into the

Pacific Ocean; if we also set aside our intimate knowledge of the world and exchange it for a horizon that seems immeasurable, and an ignorance of what lies beyond it, we will begin to achieve an inner comprehension of the Pueblo Indian's

point of view .... That man feels capable of formulating valid replies to the overpowering influence of God, and that he can render back something which is essential even to God, induces pride, for it raises the human individual to the dignity of a metaphysical factor. "God and us" ...

How strong and lasting an effect his encounter with Ochwiay Biano must have had on Jung is shown by a detailed letter he wrote to the Chilean ambassador, Miguel Serrano, in September 1960, the last year of his life, at age eight-five.

Here he came to speak of the spiritual poverty of contemporary mankind, saying among other things:

We are sorely in need of a truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

For several more years Jung kept in touch with Ochwiay Biano, alias Antonio Mirabal, alias Mountain Lake.

They exchanged letters, and Jung inquired whether the young men still worshiped "Father Sun," whether they sometimes created mandalalike sand paintings such as were common among the Navajo.

Above all he averred his continuing interest in everything to do with the Pueblos' religious life.

"Times are very hard indeed and unfortunately I can't travel as far as I used to do," he wrote on 21 October 1932 to Antonio Mirabal in Taos,

New Mexico. "All you tell me about religion is good news to me. There are no interesting religious things over here, only remnants of old things."

Indeed, religious originality and vitality were of great consequence to Jung; hence his introversion, the depth of his own soul, and his retreat into his tower, but hence also his extraversion in the form of the journeys that brought him into contact with the "world unconscious."

The discoveries he made in these travels were put to use in C. G. Jung's everyday psychotherapeutic practice, where it was always important for modern people, cut off from their spiritual and religious roots, to gain a new "ground" to stand on.

His experiences abroad also made their way into his literary output, as expressed for example in a paper on "Mind and Earth," presented to the Gesellschaft fur freie Philosophie under the auspices of Count Hermann Keyserling in 1927, and in one on "Archaic Man" in Zurich in 1930.

Also to be mentioned in this context is "The Spiritual Problem of Modern Man," given in Prague in 1928.

For the often-referred-to modern man, living entirely within his present consciousness, past levels of consciousness and psychic possibilities have faded away, and therefore he is psychically isolated and impoverished, because every step toward higher and wider consciousness further distances him from the original, purely animal mystery participation with the herd, the state of immersion in a universal unconscious. Every step forward means a tearing away from this all-encompassing maternal womb of initial unconsciousness, in which the bulk of humanity, for the most part, persist.

There was also another perspective that had motivated Jung's travels, especially his trip to the land of the Pueblos, and on account of which he made a side trip to New Orleans.

Acquaintance with his growing number of North American patients had confronted him with the phenomenon that even when no blood relationship was apparent between them, white Americans exhibited a strong psychic influence from Indians and blacks.

In his paper of 1927, for example, he mentioned the amazingly Negroid laugh and the sauntering, hip swaying gait one can often observe in North Americans.

Thus the American presents us with an odd picture: a European with the manner of a Negro and the soul of an Indian.

In this he shares the fate of all usurpers of foreign soil.

Certain Australian primitives claim that one can never possess a foreign land, because in foreign ground there live foreign ancestral spirits, and so those who are born there are incarnations of foreign spirits.

There is a great psychological truth in this; foreign soil assimilates the conqueror .... It is the way of virgin land everywhere that at least the unconscious

of the conqueror sinks down to the level of the autochthonous inhabitants. Thus in the American there is a distance between conscious and unconscious that is not found in the European, a tension between advanced conscious culture and unconscious primitivity ....

For C. G. Jung, now exactly fifty, 1925 was a year of extensive traveling. He began it, as we have seen, in America; he closed it in Africa.

But the intervening months too saw him only intermittently at home and with his patients.

For his many, mostly anglophone patients and students abroad, Jung held a seminar in Zurich from 23 March to 6 July, consisting of sixteen lectures in which he allowed autobiographical material to enter for the first time in such a forum.

Thereafter he traveled to England for a few weeks, to give another seminar of twelve lectures at Swanage in Dorset, this time with special attention to his practice of dream analysis.

From Swanage he visited the Wembley Exhibition in London, where he gained a lasting impression of life in the colonies under the British flag, and he resolved to undertake a journey to tropical Africa as soon as possible.

And so it came about. Jung was quite clear that such a journey, in contrast to the short North Africa trip organized by Hermann Sigg, would be

of the nature of an expedition into a completely unknown land.

Thorough preparation was therefore indispensable, particularly as neither he nor his two traveling companions had any experience in the tropics.

The party this time consisted of his young American friend George Beckwith, an excellent hunter, and "Peter," his English colleague Helton Godwin

Baynes. Fowler McCormick, who would also have liked to join them, was unable to go.

Jung made use of the weeks between the return to Kusnacht and the Bollingen tower and his departure for Africa to prepare, in particular by learning Swahili, in order to be able to speak with at least some of the natives.

Apart from the outfitting and provisioning, the necessary entrance papers for Kenya and Uganda had to be obtained from the mandate administration in Britain.

On his life's important decisions Jung customarily consulted the I Ching, having known and used this ancient Chinese book of oracular wisdom since the early twenties.

Richard Wilhlem's often-used translation from 1923 showed him the way, particularly as he had known the famed sinologist from Frankfurt personally since they had met under the auspices of Count Keyserling' s "School of Wisdom."

Because the consultation of the I Ching-traditionally done with yarrow stalks or coins-is only meaningful in an environment that provides the requisite quiet and composure, the retreat at Bollingen was obviously the most suitable place for it.

In place of the Chinese yarrow stalks, Jung had carefully cut a corresponding number (fifty minus one) of small reeds, and sitting under a hundred-year-old pear tree he had in years past acquainted himself with the art of taking the oracle.

This involves the production of a hexagram, a sign made up of six horizontal lines, some solid, some broken.

In all, sixty-four variations are possible.

These are further "changed" and converted into their opposites, according to the polarity principle of the masculine/positive/light/creative Yang and the feminine/negative/dark/receptive Yin.

In consulting the oracle one or two specific hexagrams are formed, for which there are corresponding prophetic texts in the I Ching or "Book of Changes."

Of course the interpretation and individual application of these dicta, couched in mythical imagery, pose a problem in themselves.

For Jung it was above all a matter of illuminating the parallelism that existed between the "coincidental" result of the hexagram he obtained, on one side, and the psychic or physical and factual situation on the other.

Thus it involved a phenomenon that Jung later customarily termed "synchronicity," referring to the simultaneity of two meaningfully but not causally connected events or situations.

It comes into play, for example, when dreams, premonitions, or visions point "coincidentally" to definite external occurrences in the future.

When Jung consulted the I Ching shortly before beginning his journey, hexagram number 53 fell to him.

It is called "Chien-Development" and stands for "gradual progress."

Psychologically speaking, this meant that the unconscious was basically in agreement with his plans.

But the third line seemed troublesome, for the I Ching's commentary read:

"The wild goose gradually draws near the plateau. The man goes forth and does not return ... ," posing a problem of interpretation, for in what literal or somehow metaphorical sense was this nonreturn of the man meant?

Hence Jung prepared himself for dangers.

He felt called upon to take the utmost precautions, indeed considering, if worst came to worse, the possibility of his own death.

He did not let this stop him, however, and the Woerman steamer put to sea from England on October.

The next ports of call were Lisbon, Malaga, Marseille, and Genoa, and on 7 November they reached Port Said in Egypt.

They traversed the Suez Canal and the Red Sea in temperatures of up to 32° C. in early November.

Numerous young Englishmen were aboard, on their way to take up service in various African colonies of the United Kingdom.

It was evident from the atmosphere aboard ship that these passengers were not traveling for pleasure, but were entering upon their destiny.

To be sure, there was a good deal of gay exuberance, but the serious undertone was also evident.

As a matter of fact, I heard of the fate of several of my fellow voyagers even before my own return trip.

Several met death in the tropics in the course of the next two months.

Thus the oracle’s warning of the nearness of the threat of death was borne out by events.

A few years later the young George Beckwith became the victim of a traffic accident.

On 12 November they reached Mombasa on the east coast of Africa.

Here Jung went ashore with his two companions.

"The whole city consist of huts roofed with grass, nothing but Negroes and Indians," he wrote in a letter to his youthful assistant in Bollingen, the sixteen-year-old Hans Kuhn.

Such was the "skyline" of Mombasa in 1925.

What remained in the traveler’s memory was the humid, hot climate of this city on the Indian Ocean, over-shadowed by an old Portuguese

fort.

After a two-day layover the journey continued by narrow gauge railroad on into the interior for twenty-four hours.

"The soil there is quite red," he wrote to Hans Kuhn, "and red dust swirled around the train until our white clothes became completely red. We saw wild Masai Negroes with long spears and shields. They were completely naked and had only hung an ox-skin over themselves."

Skirting a region of virgin forest, they went on into the east African plains, where herds of antelope and zebra rushed past and ostriches followed the

train.

In the distance Nairobi emerged, the capital of Kenya.

Here they were to replenish their supplies, among other things with two firearms, a shotgun for hunting and a ninemm.

rifle with a few hundred rounds of ammunition.

The rail journey continued to the end of the line, where three natives and a cook were engaged.

Two tropic-worthy trucks picked up their tents, provisions, and other equipment, and they continued inland toward Mount Elgon.

Francis Daniel Hislop, a British government official of the Nandi district in Kenya, who long afterward recorded his recollections 32 of his meeting with the Jung expedition (officially known as the Bugishu Psychological Expedition), gave the members of the safari,

who seemed to him peculiar and hence were viewed with skepticism, what information he could.

Characteristically, Hislop recalled C. G. Jung’s roaring laughter.

The three-man company was unexpectedly supplemented by a fourth person, a woman.

This was the young Englishwoman Ruth Bailey, who had served as a nurse in the war and whom the English governor provided as a guide.

Before them stood five days’ trek on foot through pathless country.

Forty-eight bearers had to be hired to carry all the freight from the trucks on their shoulders, but they reached the Elgon region:

We drew up to the mountain some twelve kilometers away, until we came to the great, impassable primeval forests. There we set up camp. Almost every night we heard lions; often leopards and hyenas crept around the camp. We stayed there three weeks and climbed the mountain and looked at the wild Negroes there .... The camp was 6900 feet high. I went up to 9600 feet. Up there the bamboo forests are full of black buffalo and rhinoceros.

Here in his letter to Hans Kuhn as well as in the Memories, Jung described in detail the adventures and perils of life on safari.

He enjoyed it.

At last he had arrived in the interior of the continent as he had longed to.

He felt enchanted at being for the first time among people some of whom had never come in contact with a white man before.

So strong was this confrontation that he felt, at least once, that truly he had been here ages ago, no longer within the reach of individual memory.

It was as if I were this moment returning to the land of my youth, and as if l knew that dark-skinned man who had been waiting for me for five thousand years. The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa.

As soon as he saw the great game preserve of the Athi Plains outside Nairobi, Jung became conscious of the uniqueness of this experience of nature, and the "cosmic meaning of consciousness" became clear to him.

Just as the Pueblo chief had spoken of the Indian peoples' indispensable task of helping their solar Father in heaven by their actions, so the insight

arose in Jung that only through human beings was the seemingly unceasing creation completed in all its enormity.

In this way man actually becomes a second creator.

It is human consciousness that creates meaning and grants man a firm place in the great process of cosmic evolution.

A particularly interesting experience for the psychologist was conversing with the black people, still undisturbed by any civilization, who squatted around the whites' camp day after day and watched them curiously.

The campsite lay at some distance from a waterfall, whose basin served as a bath.

Nearby-that is, about fifteen minutes' walk away-was a native kraal which consisted of a few huts and a boma-a yard surrounded by a hedge of wait-a-bit thorn. This kraal provided us with our water bearers, a woman and her two half-grown daughters, who were naked except for a belt of cowries. They were chocolate-brown and strikingly pretty, with fine slim figures and an aristocratic leisureliness about their movements. It was a pleasure for me each morning to hear the soft cling-clang of their iron ankle rings as they came up from the brook, and soon afterward to see their swaying gait as they emerged from the tall yellow elephant grass, balancing the amphorae of water on their heads. They were adorned with ankle rings, brass bracelets and

necklaces, earrings of copper or wood in the shape of small spools. Their lower lips were pierced with either a bone or iron nail. They had very good manners, and always greeted us with shy, charming smiles.

Jung consciously avoided speaking with native women, in order to avoid disastrous misunderstandings.

This made all the more intensive his conversations with the chief, the medicine man, and a young prince of a Elgonyi tribe who made Jung acquainted with his sister's family, and so introduced him to the social life of the Elgonyi.

While it fell to the women to care for the huts, the children, and the animals, it was exclusively men who contested the daily palaver.

Jung's knowledge of Swahili and theirs was just enough for them to strike up a conversation, above all on the subject of their religious

rituals and the inhabitants' dream life.

But on this topic his normally talkative companions became quite reticent.

Jung found out one of the reasons for this when an old laibon, a medicine man, explained to him with tears in his eyes, "In old days the laibons had dreams, and knew whether there is war or sickness or whether rain comes and where the herds should be driven."

His grandfather had still had dreams of this sort, but since the whites had come to the country these dreams had stopped.

They were no longer needed anyway, for the Englishmen always knew what to do.

The twilight of the gods had already begun.

Jung did manage to learn something of sun and moon worship among the Elgonyi.

“The sun was sacred, but only at the moment when it began to rise above the horizon with its glowing light.

At this numinous instant the men would hurry out of their huts, spit into their hands, and hold their palms up to the sun with great emotion. Why they did this they could not say. For them it was enough to perform the rite of worship. The act of worship evidently no longer required any theological

explanation. And just as the rising dawn represented the divine presence, so too did the first, equally golden, shimmering crescent of the new moon. Jung translated the wordless prayer thus: "I offer to God my living soul."

On the other hand, the visitor to Africa found it informative that the power of darkness and the demonic abyss also held a firm place in

Elgonyi religious life, and that the fear of demons had nonetheless left the inhabitants of Mount Elgon capable of an optimistic

outlook on life.

But Jung had not gone to Africa only as a collector or recorder of facts about the psychology of religion.

His notes and oral reports repeatedly show his ability to open himself up to the numinous and the extraordinary experience of nature, from the overwhelming event of sunrise in these latitudes to the manifold adventures that every day in Africa holds in store for the European.

Jung spoke of the "profoundly moving experience" of being at the sources of the Nile and discovering anew the wisdom of the ancient Egyptian concepts, referring to the knowledge of the mystery god Osiris, with the solar falcon or sky-god Horus and his dangerous

adversary Seth.

In the great dualism of day and dark, of glittering sunlight and deep black night, Jung recognized the primal yearning of the soul to free itself from the darkness and enter the light, an "inexpressible longing for light."

He could perceive it in the glance of the primitive, indeed even in the eyes of animals.

That sadness also reflects the mood of Africa, the experience of its solitudes. It is a maternal mystery, this primordial darkness. That is why the sun's birth in the morning strikes the natives as so overwhelmingly meaningful. The moment in which light comes is God. That moment brings redemption, release. To say that the sun is God is to blur and forget the archetypal experience of that moment.

For this meant already to rationalize or theologize the numinosum, to turn it into an expressible, conceptually graspable object.

In late December 1925 the time had come to strike their tents on the slopes of Mount Elgon and begin their return home.

This occasioned sorrow, though it was eased by the promise that they must not fail to make another journey to the Elgonyi.

In the Memories Jung still remarked that at the time he could not imagine that he would never return to this undreamt-of splendor.

My companions and I had the good fortune to taste the world of Africa, with its incredible beauty and its equally incredible suffering, before the end came. Our camp life proved to be one of the loveliest interludes in my life. I enjoyed the "divine peace" of a still primeval country ....My liberated psychic forces poured blissfully back to the primeval expanses.

The South African-born travel writer and noted African expert Laurens van der Post, who had traveled large portions of the continent on foot, remarked in his memoirs of C. G. Jung:

"I thought that if there was anything at all which I knew and could understand, it was Africa and its people. But when we talked about Africa, I had to realize that Jung knew the archaic pattern of African life even better than I did, and revered it if possible even more deeply. There were a few moments when I felt a little disconcerted that a Swiss-and so of course he still was-seemed to understand the deepest nature of iny native continent better than l."

Now, rather than retrace their steps southeast via Nairobi to the port of Mombasa, the trek set out westward toward Lake Victoria.

Gradually the landscape and its people changed.

They reached the province of Bugishu, where a stirring view opened out over the valley of the upper Nile.

Partly by truck and partly by means of a wood-fired stern-wheeled steamer, the journey continued onto Lake Kioga toward Lake Albert.

Further adventures lay in store. Jung reported one "unforgettable experience" when they stopped in a village in route from Lake Albert to Rejaf in the Sudan:

A young chief appeared with his warlike and not altogether confidence inspiring retinue, and a kind of war dance began.

Jung was so thrilled by this that he sprang up and joined in with the dancers, who brandished their spears, swords, and clubs with an

ever-increasing rhythm.

The situation became threatening, not only because no one could foresee what spontaneous actions the ecstatically raving natives might be capable of, but because Jung suddenly became aware of the inner danger of an identification, the danger of "going native" or "going black," which can cause the European to lose himself in the archaic psyche. Sobered, Jung tried to calm the warriors.

When handing out tobacco failed to do the trick, he began, half in earnest and half jokingly, to crack his rhinoceros whip menacingly,

cursing loudly in Swiss German.

Laurens van der Post, who could imagine himself in this situation only too well, remarked on this account of Jung's:

"His eyes flashed as he told me of the tension of that moment. This was also the turning point in his relationship to Africa .... "

Jung was forced to realize that he had reached the limit of his ability to assimilate such new and strange impressions, and that there was also an inner necessity that compelled him to continue his return without delay.

He also received a corresponding signal from the unconscious, for whereas until now he had dreamed only of people and motifs from his homeland, now a dream appeared in which a black man played a part.

It concerned an American Negro; it was Jung's barber in Chattanooga, Tennessee. And indeed he was about to make Jung's hair kinky, like a black man's, with a huge red-hot curling iron. I could already feel the painful heat, and awoke with a sense of terror. I took this dream as a warning from the unconscious; it was saying that the primitive was a danger to me. At that time I was obviously all too close to "going black."

Little by little it occurred to him not only that his months-long expedition might have served as an encounter with the psyche of the African people, but that this excursion also represented an important stage on the path of his own self-examination and self-discovery.

What would happen to C.G. Jung the psychologist when confronted with the wildness of Africa?

It was a question he might rather have avoided, despite his intention to investigate the reaction to the European to primitive conditions.

It became clear to me that this study had been not so much an objective scientific project as an intensely personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology. I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north-toward Europe, toward the future.

As Jung felt he had found the origin of the Egyptian Horus concept on the flanks of Mount Elgon, it was very important to him to come to Egypt down the Nile from this geographical starting point, and not upriver from the Mediterranean as was usual.

He was less interested in the Asiatic influence on the great kingdoms of the upper and lower Nile than in the Hamitic contribution to Egyptian culture.

And the Horus myth was the story of the newly risen light that the Elgonyi worshiped in their peculiar way as a divine phenomenon.

Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light. That drama was intimately connected with me, with my own psychology. I realized this, but felt incapable of formulating it in words.

What were all the other little curios, hunting trophies, weapons, or exotic jewelry, compared with such experiences!

No wonder that even months after his return, Jung declared-to the American analyst Frances G. Wickes from Sils-Maria in August-that he was still far from having "entirely worked through" all this.

Africa itself, he said, affected one. "The realizations which Jung made in Africa still took him some years to digest and work out," commented

Barbara Hannah, to whom-she met Jung in 1929-he repeatedly recounted these events.

Among these, finally, there was also his encounter with Islamic Egypt.

Jung who had discovered for himself the importance of the mandala for psychic wholeness some seven years earlier, witnessed a mosque in Cairo.

Barbara Hannah followed Jung’s description:

.. .it was a perfect square with very beautiful broad pillared corridors on each side. The House of Ablution, where the ritual washings take place, was in the center. A spring of water welled forth there and formed the bath of rejuvenation, of spiritual rebirth. Jung described the dusty, crowded streets outside, and said that this vast hall seemed like entering the Court of Heaven, as if it were heaven itself. He had the impression of perfected concentration and of being accepted in the immense void of heaven, and this religion, where God is really a call, at last became comprehensible to him .... He spoke of hearing the call-"Allah!"-echoing through this vast hall, and of feeling that the call itself penetrated to heaven. Such impressions and those of the far more ancient culture were so enthralling to Jung ....

Thus over and over it was immediate experiences that had to be assimilated and integrated over the course of many years before the psychologist, in his empirical work, felt justified in making the results of his research public.

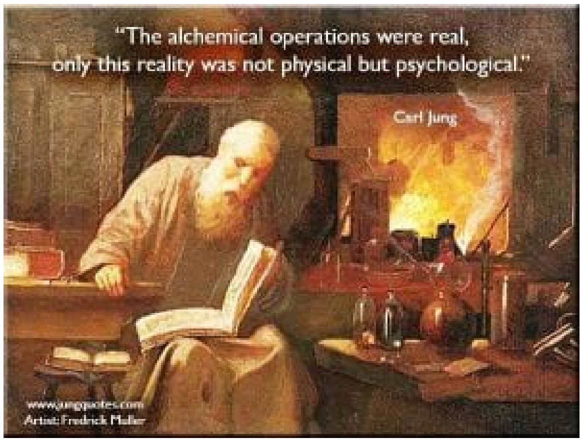
Several more years passed before he could speak comprehensively about the nature and significance of the mandala as a primary religious

symbol.

But the same was true in an even more drastic sense for the theory of the collective unconscious which seemed to be represented by "black Africa."

To this extent Jung’s African journey represented an essential episode in his life and work, and an important biographical element which was to bejoined by many others. Gerhard Wehr, “Jung” by Gerhard Wehr, Pages 215-244

Gerhard and Carl Jung’s Encounter with Alchemy **(2019-05-20 05:33)**


“The alchemical operations were real,
only this reality was not physical but psychological.”
Carl Jung
www.jungquotes.com
Artist: Fredrick Muller

The Encounter with Alchemy

One of the most remarkable elements of C. G. Jung’s activity is undoubtedly the numerous works that he devoted to alchemy and its significance for psychology.

This line of research continued for decades, extending from his middle life to the end of his productive period, and fascinated him as

virtually no other area of work and knowledge.

Entering Jung’s study and library at his home in Kusnacht today, one finds along one wall, protected from the direct light, an impressive collection of rare and valuable alchemical texts.

As an "eminently historically minded researcher," in the words of Aniela Jaffe, it was not simply a hobby that made him assemble all these manuscripts and even produce extensive hand-copied excerpts from these alchemical editions, in order to surround himself with curiosities for their own sake.

Rather, he was guided by his need to document, by means of "historical prefigurations," what he had experienced for himself and explored psychologically, to place the productions of the unconscious of modern people in a larger historical context.

Looking back upon this critical stage in his own life, he asked himself what examples of these inner experiences there might be in history, and where.

In the Memories he put it this way:

If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked.

In approaching Jung's work, therefore, we cannot avoid regarding alchemy as more than just the "prescientific" expression of the scientific techniques of chemistry.

It does not mean the art of turning lead into gold, which became decadent and disrespectable in past centuries, and in which error-not to mention (self-)deception-and truth were so oddly combined.

Those who sought in earnest the lapis philosophorum or "philosophers' stone," striving to express it in chemical form, referred to a practice that presented in the imagery of material "transmutation" what was primarily a path to spiritual and physical knowledge, a way of self-transformation.

One of the few in our century who have sought to connect the meditative and the operative aspects of alchemical practice, the writer and pharmacist Alexander von Bernus, explains:

The background of alchemy is initiation, an indoctrination into the mysteries that dates back millennia. Originating in the Egyptian-Chaldean Hellenistic universal consciousness in the pre-Christian era, and later flowing into the West via the Arabic cultural orbit, it became tinged with the substance of Christianity .... To be sure, the idea of transmutation stands at the center of alchemical initiation;

not, however, that of the transformation of metals but rather the mystical process of inner transmutation, of which the outward chemical and physical transformation of metals is but the external manifestation, realized and made visible in the material world.

Mircea Eliade, who in his studies of comparative religion investigated the attitude of people in primitive communities toward the material world, also stressed the mystery character of this "discipline," referring to the initiation rituals practiced among smelters, smiths, and alchemists.

Accordingly, he says, given certain assumptions, alchemy can hardly be viewed as an early form of modern chemistry.

From a historical point of view, however, a different development presents itself.

Alchemy came into being as a sacred science, whereas chemistry was consolidated only after it had cast off its sacred elements.

Hence there is necessarily a break in the continuity between the spheres of sacred and profane experience

.... There is an immense distance between one who is religiously moved to take part in the sacred mystery of a liturgy and the aesthete who enjoys its gorgeous beauty and the music that goes with it.

Of course the techniques of the alchemists had more than merely a symbolic character.

They were real procedures in the laboratory, but their aims were different from those of chemistry.

The chemist’s work consisted in the precise observation of physical and chemical processes and systematic experimentation to investigate the structure of matter, whereas the alchemist concerned himself with the "suffering," the "death," and the "marriage" of matter, insofar as these were necessary for the transformation of matter (the philosophers' stone) and of human life (the elixir of life).

That the nonchemical and thus nonoperative factor could sometimes predominate in alchemy can be gathered from the fact that it was the mystical element of religious experience that became its real content-that is, although the alchemical terminology and symbolism were used in individual cases, they referred not to the work in the alchemist's lab, but to the person who was to be transmuted, transformed into a new type. Jakob Bohme could be considered a proponent of this mystical alchemy, as could the Rosicrucians as seen in Andreae.

And from there the step to depth psychology is not so large.

But Jung was not the first to consider the psychological aspects of alchemy in detail.

The psychoanalyst Herbert Silberer, who is mentioned repeatedly in Jung's correspondence with Freud, had made a beginning as early as 1914 in a study in which-starting with the "secret figures of the Rosicrucians from the sixteenth and seventeenth centuries" (Altona 1785ff.)-he tied alchemy, hermeticism, Rosicrucianism, and freemasonry into his interpretation of depth psychology.

It was already clear to Jung when he entered this field that one could no longer be content with such relatively young texts as Silberer had used, but would have to go back to the original alchemical sources, back if need be to the beginnings of Western alchemy.

These lay in Alexandrian times, when the Greek spirit merged with the technical magic of the Near East.

Only with this do we come to the pivotal point in intellectual history.

Because Jung's interests were directed only to the process of inner transformation, to individuation and hence self-development, it is understandable that the decisive impetus for his absorption in the alchemical tradition came from the unconscious.

Behind it lay several years of the study of ancient Gnosticism.

Interesting as the Gnostic imagery was for him, Jung could not find in it the sought-after "historical prefiguration" of his own results, for the gulf in consciousness between the gnostic symbolism and the inner experiences of modern people turned out to be too great and unbridgeable.

the realm of intellectual history and the history of consciousness, what was lacking was something like a bridge-piling in the stream of the human psyche.

Hence it is also clear that in the mid-twenties Jung was on the lookout for the possibility of building such a bridge.

In 1925 and after, he had a number of dreams which all revolved around a similar motif:

Beside his own house there stood another one, or an annex, which struck the dreamer as strange and which he did not seem to recognize, although it seemed that it must always have been there.

And one day, when the dream led him into this house, he discovered there a wonderful library, dating largely from the sixteenth and

seventeenth centuries.

Large, fat folio volumes, bound in pigskin, stood along the walls.

Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before.

With this dream Jung was staring the answer directly in the face, for it later turned out that the emblems and signs in these folios came, or were to come, from alchemical contexts.

That Jung would possess a similar collection of alchemical texts of his own ten or fifteen years after this dream is certainly of some biographical interest, but what was more essential for him was the insight that this unknown wing of his house, with its peculiar library, embodied a part of his own personality, one which would soon be explored still more closely.

Finally, around 1926, another dream appeared, set during the war in South Tyrol and the North Italian countryside, which Jung interpreted as a portent of his encounter with alchemy.

A figure in the dream, a peasant, uttered the noteworthy remark, "Now we are caught in the seventeenth century!"

For Jung, who had become accustomed from childhood to similar indications of how he was rooted in past epochs, this was actually no particular news.

He construed it rather as a matter-of-fact task of his life, to which he would have to devote himself in order to get out again from this "seventeenth century," years later, matured and transformed.

Many years were to pass, then, before the writing and publication of Psychology and Alchemy (1944), one of Jung’s major works.

They were years of absorption in alchemical texts and their decipherment and psychological interpretation, the process of which suggested a close parallel with the shared experience of analyst and client in their work together.

Jung commissioned resourceful antiquarians to provide him with the most important of the now rare original texts-a rather expensive undertaking.

And the young classical scholar Marie-Louise von Franz, who had already come to Bollingen as a student, paid for her analysis with Jung by helping him with the translation of the Latin and Greek authors.

Also necessary was a thorough familiarity with the extremely abundant pictures that the early authors and printers had added to their

works in order to illustrate at least a suggestion of that which could not be expressed conceptually.

Jung pointed out that the astonishing parallelism between certain unconscious productions of modern people and the results of alchemistic researchers already begins wherever there are formal and substantive correspondences, for example between dream images and alchemistic copperplates.

The longer Jung worked in his new field, the clearer it became to him that alchemy had represented something of an esoteric undercurrent within official Christianity.

Put differently, alchemy was related to ecclesiastical Christianity as a dream to consciousness.

And just as the dream, through its images, compensates for the conflicts of the everyday conscious life, so alchemy strove to expose something of the tension that was present-acknowledged or not-within Christianity. Such problems there clearly were-for example, we

notice that there is no feminine figure in the traditional image of God in the Trinity, and that the factor of evil is generally treated as if it lay outside God's will, seeing the devil as the dark opposite number of a God of light.

In this connection Jung argues:

Evil needs to be taken into account just as much as good, for good and evil are ultimately nothing but the idealized extensions and abstractions of action, and both are part of the chiaroscuro phenomenon of life. In the end, after all, there is no good that cannot produce evil, and no evil from which some good cannot come.

So the encounter with the shadow, along with the integration of this dark side of the human psyche that belongs to the total personality, is part of the process leading to psychic wholeness.

Something analogous occurred in the first stage of the alchemistic process, known as nigredo or "blackening."

Here, generally speaking, it was the dynamic aspect of development that played the dominant role, whereas the dogma of the confessional was formulated once and for all, statically as an article of faith.

The alchemist was primarily an experimenter, a seeker.

He himself stood in the midst of a process from which (in contrast to modern science!) he could not separate himself.

Ultimately the goal of the multistage process, accompanied by manifold phenomena of color and shape, was the "chemical marriage," an expression of the successful unification of the opposites, be they light and dark or masculine and feminine, without which the "philosophers’ stone" could not grow.

What religions had known for ages as the "sacred marriage," and what the mystic hoped for "within" as "mystical union" through the bestowal of the grace of God, the chemical marriage was to these seekers.

And in alchemy this marriage took place within and without-externally in the form of material transformation, inwardly in the process of turning to gold within oneself.

Not without reason did the alchemists have as their motto Aurum nostrum non aurum vulgi-"Our gold is not ordinary gold."

What they meant by marriage was also-in the strict sense of the word-extraordinary.

The motif of the sacred marriage can be traced back to the Egyptian rites for the dead, where marriage and death are intimately connected.

"For love is strong as death," says the wedding song of Solomon (8:6).

At the death of the symbolic figure of the Kabbalah, the great Rabbi Simon bar Yochai, his marriage in the other world was celebrated, according to the Zohar.

As we shall see, Jung himself gained experience in the immediate vicinity of death that touched upon the mysterium coniunctionis, that dimension of individual and transpersonal reality which the alchemist designated-in Goethe's sense- as the "open and secret" goal of the opus alchymicum, the work of preparing the philosophers' stone (lapis philosophorum).

In terms of Jungian psychology, it involves nothing less than the accomplishment of individuation or self-becoming, which ultimately embraces the whole process of life, including death itself.

Thus this process cannot be completed during one's incarnation on earth. No one can say, "I have gotten through it!"

From this point of view the mysterium coniunctionis, even from the psychological standpoint, as Jung understood it, presents a problem whose difficulties he expressed in all of his books on the subject.

One troublesome point consisted in the fact that though the birth of more enlightened rationalism did indeed bring with it an illumination and strengthening of ego consciousness, at the same time, once the world had been stripped of its gods, matter too was now rendered lifeless.

The world in its entirety, it seemed, could now be viewed in a purely materialistic way, and indeed the measuring, weighing, calculating mind did bring about, in the form of modern technology, a manipulation of matter that had never before been possible.

Matter and spirit, or psyche-insofar as the latter was recognized at all-were separated from one another as unconnected entities.

It is doubtless interesting that Jung's alchemy dream went back to the seventeenth century, to a time, historically speaking, when this tendency to dissociate spirit and matter was prevalent, resulting on the one hand in the physical sciences, and on the other-with repeated

delays-in a "psychology without a soul."

Jung's task clearly was to pick up the threads of spiritual development and grasp of reality where they had once been broken off.

But instead of simply satisfying the historical, reliquarian interests of a backward-directed consciousness, what concerned him was

something quite different.

For one thing, by comparing the alchemical symbolic world with the dream symbolism of people living today (for example in Psychology and alchemy), he gained insights into the individuation process and also into such important matters as the phenomenon of the transference, so significant for every therapist.

The alchemists' techniques for transformation shed crucial light on those of freeing oneself from neurosis and one-sided conscious orientation, so that the conscious and unconscious psyche finds wholeness in the Self.

Furthermore, this work with the problems of alchemy and psychology encouraged a dialogue with modern physics, because the atomic world of microphysics showed signs of being essentially related to the psychic world.

Indeed, there was no lack of indications that physical and psychic energy-ultimately-represent two aspects of one and the same reality, and this brings within sight the realization of a single unified view of reality that the late medieval alchemists and philosophers called the unus mundus, the one, or unified, world.

In concrete terms this meant that Jung, as a psychologist, was broadening his own outlook, by opening himself up afresh-as he had once done as a result of his studies in the physical sciences-to questions of natural science.

This he did while at the same time interesting physicists, in turn, in the application of the physical approach to the psychological.

Thus it is understandable that two noted physicists were exchanging views with the psychologist as early as the mid-thirties, when he was beginning to put forward the first demonstrable results of his alchemy research.

These were Wolfgang Pauli, Professor of Theoretical Physics at the Swiss Institute of Technology and winner of the Nobel Prize for physics in 1945, and Professor Pascual Jordan, director (after 1930) of the Physical Institute of the University of Ro stock.

On his first studies in this area, Jordan wrote to Jung:

"I am very impressed to see a belated appreciation even for alchemy beginning to develop here again; I have long felt, you know, that the wholly superficial assessment of alchemy that has persisted up to this time stood in need of liquidation, but until now I had looked in vain for a more incisive explanation of what really lay behind this phenomenon that is so important in the history of our culture."

Before Jung could make the dialogue on the foundations of natural science bear fruit in this way, he found himself on the receiving end.

Along with the dreams, already mentioned, that pointed toward alchemy came an acquaintance with an ancient Taoist text that treated Chinese yoga as well as Chinese alchemy.

This was The Secret of the Golden Flower, as translated into German by Richard Wilhelm.

In the Preface to the second edition of the work which he himself annotated,

Jung wrote:

My late friend Richard Wilhelm sent me the text of The Secret of the Golden Flower in 1928, at a moment that was full of problems for my own work. Since 1913 I had been engaged in investigating the processes of the collective unconscious, and I had obtained results which struck me as difficult in more than one respect. Not only were they far removed from anything known to "academic" psychology, but they also went beyond the bounds of medical, purely personalistic psychology. It was an extensive phenomenology to which hitherto known categories and methods could no longer be applied. My results, which rested on the efforts of fifteen years, seemed to be hanging in midair, for there was nothing anywhere to compare them with.

It was the ancient Chinese alchemists' text that put Jung on the right track, so that he was at last able to uncover in alchemy, and Western alchemy in particular, the comparative material he needed for his own psychological investigations.

Thus the text itself was only a sort of catalyst, an impulse, not really a pattern by means of which one could get a feeling for Far Eastern spirituality.

In the same place Jung objected to the misconception that his psychological commentary described his therapeutic methods.

Rather, the situation here was much as it was with the I Ching, also translated into German by Wilhelm, which represented a challenge to the analytical psychologist and the physicist alike, being grounded in the principle of synchronicity, of parallelism in time.

This refers to a noncausal "ordering" of both psychic and physical facts, in which a definite archetype must be postulated as the ordering

factor.

As for this subject, several years passed before Jung, in collaboration with Wolfgang Pauli, explained "Synchronicity: An Acausal Connecting Principle."

He made first intimations of this at the time of his preoccupation with alchemy, for example in his English seminar in the fall of 1929 and his obituary for Richard Wilhelm in 1930.

Through his pursuit of alchemy (before and around 1940), all the elements that had previously lain disconnectedly side by side fell into place for Jung:

... the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic contents meant when seen in historical perspective. My understanding of their typical character, which had already begun with my investigation of myths, was deepened. The primordial images. and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious. A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which reaches deeper than the knowledge of consciousness. And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation.

With this the circle was closed.

What might be misunderstood, if considered only superficially, as a ludicrous escapade in a marginal field actually turned out to be a helpful insight for the everyday practice of the psychotherapist who was familiar with the symbolism of alchemy.

In fact, his research into alchemy could not help but take on a central, or one might say centralizing, role in C. G. Jung’s life.

In his work with it he saw his inner relationship to Goethe.

Goethe’s secret was that he was in the grip of the process of archetypal transformation which has gone on through the centuries. He regarded his Faust as an opus magnus or divinum.

In a letter dated 1955, when he was eighty, Jung characterized Faust as nothing less than an "opus alchymicum in the best sense." The mystery of the coniunctio, he said, was like a leitmotif pervading the whole of Goethe’s work.

At the same time Jung hinted that even Faust, which had been with him his whole life, had not become intelligible to him until the mid-thirties, when he read J.V. Andreae’s The Chemical Marriage of Christian Rosenkreutz, the famous basic text of Rosicrucianism which narrated the path of alchemical initiation and maturation of the fictional Christian Rosenkreutz over the span of "seven days."

At the same time Jung’s understanding of religious reality, which he discussed in lectures in the mid-thirties and also in book form after 1940 (Psychology and Religion) and subsequently in Paracelsica (1942), was appreciably deepened.

More and more his attention was drawn to the figure of Christ as the anthropos or true human being, the quintessence of the Self, for Western people at any rate.

Alchemy dealt with this Christ-self in the form of the philosophers’ stone that was to be prepared, and thus it is possible to speak of a parallel between Christ and the stone.

In Psychology and Alchemy this important aspect is clearly elaborated and thoroughly documented, from the third-century Gnostic and alchemist Zosimos of Panoplis, whose Visions Jung annotated in detail, down to Jakob Bohme in the seventeenth century, who of course was not a practicing alchemist, but who did make use of alchemical symbolism.

From this Jung arrived at the conclusion:

From this material it appears quite clearly what alchemy was seeking, in the last analysis. It wished to produce a corpus subtile, the transfigured body of the resurrection-a body that is simultaneously spirit .. In this it matches Chinese alchemy, as it has become known to us through the text of The Secret of the Golden Flower. This is the "diamond body," that is immortality, attained through the transformation of the body. Because of its transparency, its brilliance, and its hardness, the diamond is a fitting symbol.

And always, the one who performs the operation is included in the process.

Hence if we seek to understand the significance of alchemy for C. G. Jung’s psychology, the picture we arrive at, in a nutshell, is this:

In his "work" (opus alchymicum), the alchemist is confronted with a task, as one who no longer can or will remain what he is.

He has to undergo a total, inner transformation. This is why Gerhard Dorn (Dorneus), the sixteenth-century Paracelsist often quoted by Jung, programmatically demanded:

Transmutemini in vivos lapides philosophicos. Transform yourselves into living philosophic stones!

This means: Find within yourselves the "philosophers’ stone"; prepare it by recasting your own nature, and be not content with the conventional chemical practices of the alchemist’s kitchen!

The procedures, beginning with the prima materia, the still-untransformed yet mysterious initial substance, allow the technician, who must always be also a meditator, a contemplative worker, to pass through a definite series of developmental stages.

The first stage involves the nigredo or "blackening," a dangerous stage that can confound the technician through the production of fumes and poisons.

In the path of psychological individuation this corresponds to the confrontation with the "shadow."

The second stage is called albedo, "whitening," and can be compared with the integration of the soul-image, the anima or animus.

Turning to the phenomenon of the transference between patient and therapist, which can cause such difficulties in analysis, the motif of the "mystical marriage" comes into play.

In this regard, the early practitioner had at his side a soror mystica, a spiritual sister or helper.

Lastly, the alchemistic opus proceeds to the third stage of rubedo or citrinitas, "reddening" or "yellowing," that is, turning to gold. The longed-for philosophers' stone appears to have come close enough to realize; in it-in psychological terms, in the self-the opposites of spirit and matter, light and darkness, masculine and feminine, are united.

With this the alchemist's path of initiation, so far as this is possible, has reached its end.

The mystical work along its sorrowful road, beset with so many errors and obstacles, is finished-to the extent that it can ever be so.

This work kept C. G. Jung busy for more than a decade, haunting him to the last phase of his late work. The question of why he had undertaken a task that demanded so much trouble and patience he answered in his memoirs:

The experiences of the alchemists were, in a sense, my experiences, and their world was my world. Thus I had at last reached the ground which underlay my own experiences of the years 1913 to 1917; for the process through which I had passed at that time corresponded to the process of alchemical transformation discussed in [Psychology and Alchemy].

In the Epilogue to that fundamental work, Jung stated clearly that what the alchemist did was project (unconsciously) the stages occurring in his own individuation into the process of chemical transformation he had set in motion that is, that which he experimented with was his own transformation and growth.

And the term "individuation" should in no way be taken to mean a totally known and enlightened, or enlightenable, state.

It denotes merely the realm of the process of personality forming centralization in the unconscious, which is still very obscure and in need of further investigation.

It has to do with vital processes which from time immemorial, because of their numinous character, have been the most significant initiators of symbol-formation.

And these processes are mysterious, in that they present the human intellect with riddles for whose solution it will continue to struggle for a long time to come, and perhaps in vain.

For it is entirely doubtful whether, in the last analysis, the intellect is or is not the appropriate instrument for this.

Not for nothing did alchemy style itself an "art," sensing correctly that it had to do with processes of development that could really be comprehended only through experience, and intellectually only labeled.

Jung’s lifelong insistence on learning through his own experience, regardless of the grand words of the great authorities (though these should be respected all the same), serves here as a path of spiritual instruction for everyone:

Rumpite libros, ne corda vestra rumpantur. Tear up your books, that your hearts may not be torn!

The alchemist must persist in his study of books, but he must also be sure that the experience of his spirit is not masked by the letters on the page.

The letter kills, the spirit bring to life!

As C. G. Jung's interest in alchemy covered more than three decades, it is a thread of his life that we shall take up several more times during the thirties, in considering not only the biographically and historically crucial phase of the era of National Socialism, but also the contributions it made to his work during this time, whether in regard to the psychology of religion, his several months long journey to India, or his encounters in the circle of Eranos.
Gerhard Wehr, Jung: A Biography, Pages 245-261

Carl Jung's Letter to Emma Jung from North Africa (1920) **(2019-05-20 08:11)**

LETTER TO EMMA JUNG FROM NORTH AFRICA (1920)

Grand Hotel Sousse

Sousse Monday, March 15, 1920

This Africa is incredible

. . . Unfortunately I cannot write coherently to you, for it is all too much. Only sidelights. After cold, heavy weather at sea, a sparkling morning in Algiers. Bright houses and streets, dark green clumps of trees, tall palms' crowns rising among them. White burnooses, red fezzes, and among these the yellow uniforms of the Tirailleurs d'Afrique, the red of the Spahis, then the Botanical Gardens, an enchanted tropical forest, an Indian vision, holy acvatta trees with gigantic aerial roots like monsters, fantastic dwellings of the gods, enormous in extent, heavy, dark green foliage rustling in the sea wind.

Then thirty hours by rail to Tunis. The Arab city is classical antiquity and Moorish middle ages, Granada and the fairy tale of Baghdad. You no longer think of yourself; you are dissolved in this potpourri which cannot be evaluated, still less described: a Roman column stands here as part of a wall; an old Jewess of unspeakable ugliness goes by in white baggy breeches; a crier with a load of burnooses pushes through the crowd, shouting in gutturals that might have come straight from the canton of Zurich; a patch of deep blue sky, a snow-white mosque dome; a shoemaker busily stitching away at shoes in a small vaulted niche, with a hot, dazzling patch of sunlight on the mat before him; blind musicians with a (hum and tiny three-stringed lute; a beggar who consists of nothing but rags; smoke from oil cakes, and swarms of flies; up above, on a white minaret in the blissful ether, a muezzin sings the midday chant; below, a cool, shady, colonnaded yard with horseshoe portal framed in glazed tiles; on die wall a mangy cat lies in the sun;ia coming and going of red, white, yellow, blue, brown mantles, white turbans, red fezzes, uniforms, faces ranging from white and light yellow to deep black; a shuffling of yellow and red slippers, a noiseless scurrying of naked black feet, and so on and so on.

In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him. At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte.

Between Algiers and Tunis He 550 miles of African soil, towering up to the noble and spreading shapes of the great Atlas range, wide valleys and plateaus bursting with grapes and grain, dark green forests of cork oak. Today Horus rose out of distant, pale mountains over an unending green and brown plain, and from tie desert there sprang up a mighty wind which blew out to the dark blue sea. On rolling, gray-green hills yellow-brown remains of whole Roman cities, small flocks of black goats grazing around them, nearby a Bedouin camp with black tents, camels, and donkeys. The train runs into a camel which cannot make up its mind to get off the tracks; the beast is killed; there is a great running up, shrieking, and gesticulating of white-clad figures; and always the sea, now deep blue, now hurting the eyes with its glitter in the sunlight. Out of olive groves and palms and hedges of giant cactus floating in the flickering, sun-shot air rises a snow-white city with divinely white domes and towers, gloriously spread out over a hill. Then comes Sousse, with white walls and towers, the harbor below; beyond the harbor wall the deep blue sea, and in the port lies the sailing ship with two lateen sails which I
once painted!!!!

You stumble over Roman remains; with my cane I dug a piece of Roman pottery out of the ground.

This is all nothing but miserable stammering; I do not know what Africa is really saying to me, but it speaks. Imagine a tremendous sun, air clear as in the highest mountains, a sea bluer than any you have ever seen, all colors of incredible power. In the markets you can still buy the amphorae of antiquity things like that and the moonlll! . . . Carl Jung; Memories Dreams and Reflections; Pages 371-372.

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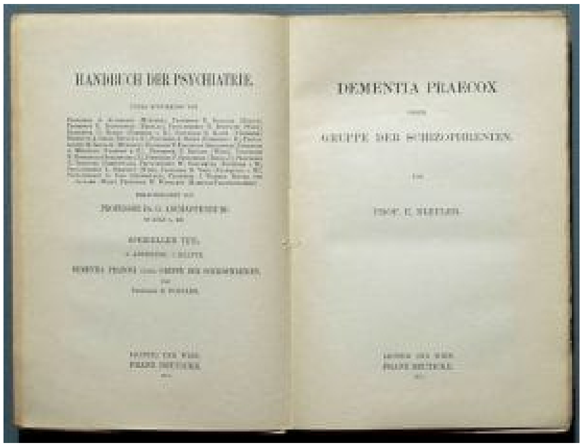
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/15c3b-emma.gif`

Carl Jung: He could have done this long ago, so it is just another low trick. (2019-05-20 13:54)



HANDBUCH DER PSYCHIATRIE.

DEMENTIA PRAECOX

GRUPPE DER SCHIZOPHRENIEN.

Dear Professor Freud, 27March 1912

Many thanks for the second edition of Cradiva.

I quite agree with your proposal.

I shall notify the local groups accordingly, i.e., I presume that I have to consult them.

Perhaps we can hold the Congress next spring.

Bleuler has demanded the return of one of the manuscripts already with ‚Deuticke,' a very fine Dem. praec. analysis, for fear of public opinion in Zurich.

He could have done this long ago, so it is

just another low trick.

Of course it was a paper produced at the Clinic, which I have now wasted a lot of time correcting.

Please excuse the "meagreness" of this "letter."

You will be hearingmore from me very soon.

Best regards,

Most sincerely yours,

JUNG

Carl Jung, Freud/Jung Letters, Vol. 1, Pages 497-498

Carl Jung; Yesterday morning I shook the dust of America from my feet, **(2019-05-21 04:05)**

[1]

Steamer Kaiser Wilhelm der Grosse: North German Lloyd; BREMEN September 22, 1909

. . . Yesterday morning I shook the dust o America from my feet, with a light heart and an aching head, for the Y/s plied us with wonderful champagne. . . . As far as abstinence goes, I've arrived on very shaky ground indeed, in point of principle, so that I am honorably withdrawing from my various teetotal societies. I confess myself an honest sinner and only hope that I can endure the sight of a glass of wine without emotion an undrunk glass, of course.

That is always so; only the forbidden attracts. I think I must not forbid myself too much. . . .

Well, then, at ten o'clock yesterday morning we sailed, to our left the towering whitish and reddish heaven-storming towers of New
York City, to our right the smoking chimneys, docks, etc., of Hoboken.

The morning was misty; New York soon disappeared, and before long the big swells of the ocean began.

At the fire ship we dropped the American pilot and then sailed on out "into the mournful wasteland of the sea."

It is, as always, of cosmic grandeur and simplicity, compelling silence; for what has man to say here, especially at night when the ocean is alone with the starry sky?

One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the ageoldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in the foam of the seething waves to travel-weary gives him the pearly veil which saves him from Poseidon's storm.

The sea is like music; it has all the dreams of the soul within itself and sounds them over.

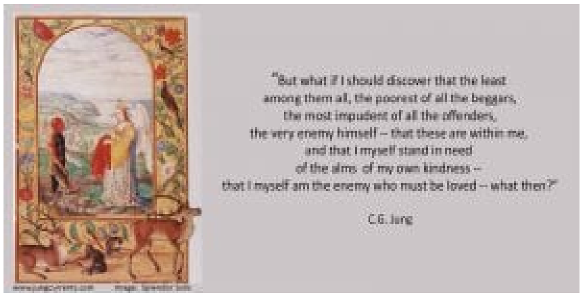
The beauty and grandeur of the sea consists in our being forced down into the fruitful bottomlands of our own psyches, where we confront and re-create ourselves in the animation of the "mournful wasteland of the sea."

Now we are still worn out from the "torment of these last days."

We brood over the past few months, and the unconscious has a lot of work to do, putting in order all the things America has churned up within us. ... Carl Jung; Memories Dreams and Reflections; Page 369.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/e5fb3-carlbad.jpg`

Carl Jung: I myself am the enemy who must be loved—what then? (2019-05-21 04:14)



"But what if I should discover that the least
among them all, the poorest of all the beggars,
the most impudent of all the offenders,
the very enemy himself – that these are within me,
and that I myself stand in need
of the alms of my own kindness –
that I myself am the enemy who must be loved – what then?"

C.G. Jung

Perhaps this sounds very simple, but simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life.

That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ.

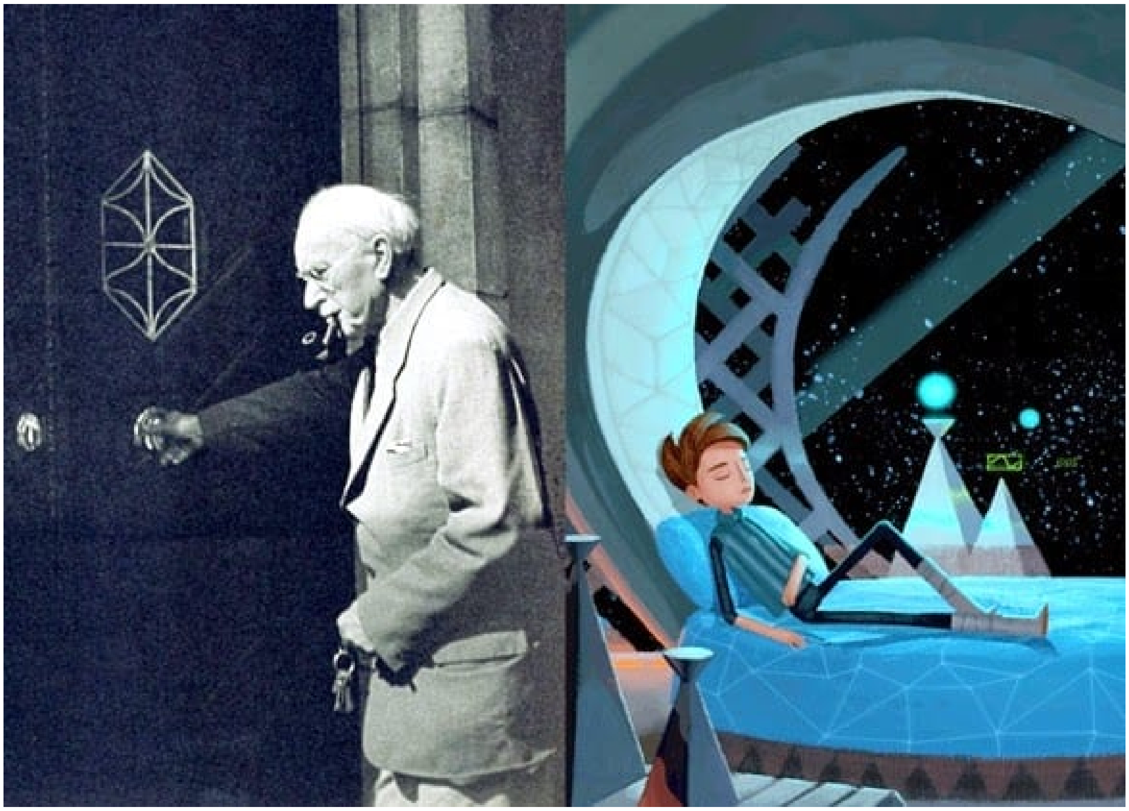
But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Carl Jung on “Myth.” Lexicon (2019-05-21 05:01)

[1]



Myth:

An involuntary collective statement based on an unconscious psychic experience.

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the pre-conscious psyche . . . . Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Others appear to arise spontaneously, that is to say, from no discernible or demonstrable conscious cause.["The Psychology of the Child Archetype," par. 261.]

http://www.nyaap.org/jung-lexicon/m/

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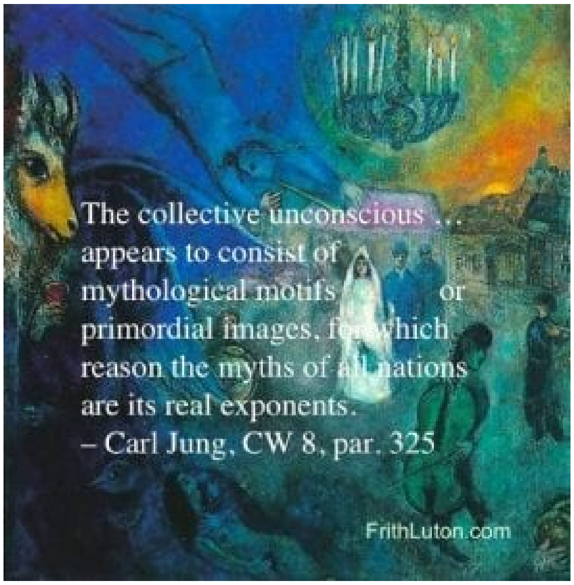
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9c1a5-1.jpg`

Carl Jung: What I told my wife about it also made the deepest impression on her. (2019-05-21 05:17)


The collective unconscious ... appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.
– Carl Jung, CW 8, par. 325
FrithLuton.com

Dear Professor Freud 2 April 1909

Worry and patients and all the other chores of daily life have beset once again and quite got me down for the first 2 days.

Now I am slowly corning to the surface and beginning to bask in the memory of the days in Vienna.

I hope you received my offprints in good time for Wednesday evening.12 Apri1. 28

After a ro-day interruption i have at last succeeded in continuing TI1Y letter.

From this interlude it appears that the above complaint was premature, because, as usual, worse was to follow.

Today I have put the last bad day behind me.

All during the Easter holidays, when other people were out walking, I’ve been able to snatch only one day’s breath of air.

On the 15th I’ll wrench myself free without fail and start my bicycle tour.

Since Vienna all scientific work has been out of the question.

But in my practice 1have accomplished much.

At the moment a madly interesting case is stretching me on the rack.

Some of the symptoms come suspiciously close to the organic borderline (brain turnour/), yet they all hover over a dimly divined psychogenic depth, so that in analyzing them all one’s misgivings are forgotten ..

First-rate spiritualistic phenomena occur in this case, though so far only once in my presence.

Altogether it makes a very peculiar impression.

The patient is a man-slaying Sara, Raguel's daughter.

The case I told you about-evil eye, paranoiac impression-was cleared up as follows.

She was abandoned by her last lover, who is altogether pathological (Dem. praec.?); abandoned also by an earlier lover-this one even spent a year in an asylum.

Now the infantile pattern: hardly knew her father and mother, loving instead her brother, 8 years older than she and at 22 a catatonic.

Thus the psychological stereotype holds good.

You said the patient was merely imitating Dem. praec.; now the model has been found.

When I left Vienna I was afflicted with some sentiments d'incompletude because of the last evening I spent with you.

It seemed to me that my spookery struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy." (Insanity)

Just recently, however, the impression I had of the last-named patient smote me with renewed force.

What I told my wife about it also made the deepest impression on her.

I had the feeling that under it all there must be some quite special complex, a universal one having to do with the prospective tendencies in Ulan.

If there is a "psychanalysis" there must also be a "psychosynthesis" which creates future events according to the same laws.

(I see I am writing rather as if I had a flight of ideas.)

The leap towards psychosynthesis proceeds via the person of my patient, whose unconscious is right now preparing, apparently with nothing to stop it, a new stereotype into which everything from outside, as it were, fits in conformity with the complex.

(Hence the idea of the objective effect of the prospective tendency!)

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority.

My unconscious celebrated this impression with a great dream which has preoccupied me for some days and which I have just finished analyzing.

I hope I am now rid of all unnecessary encumbrances.

Your cause must and will prosper, so silly pregnancy fantasies tell me, which luckily you caught in the end.

As soon as I get back from Italy I shall begin some positive work, first of all for the Jahrbuch.

I hope you had a good Easter holiday and feel the better for it.

N. Ossipow, head physician of the psychiatric University Clinic in Moscow, has published a fine report on our affairs.

They seem to be working along our lines.

I have heard that Abraham with SOUle others has issued a "psych. analytical questionnaire."?

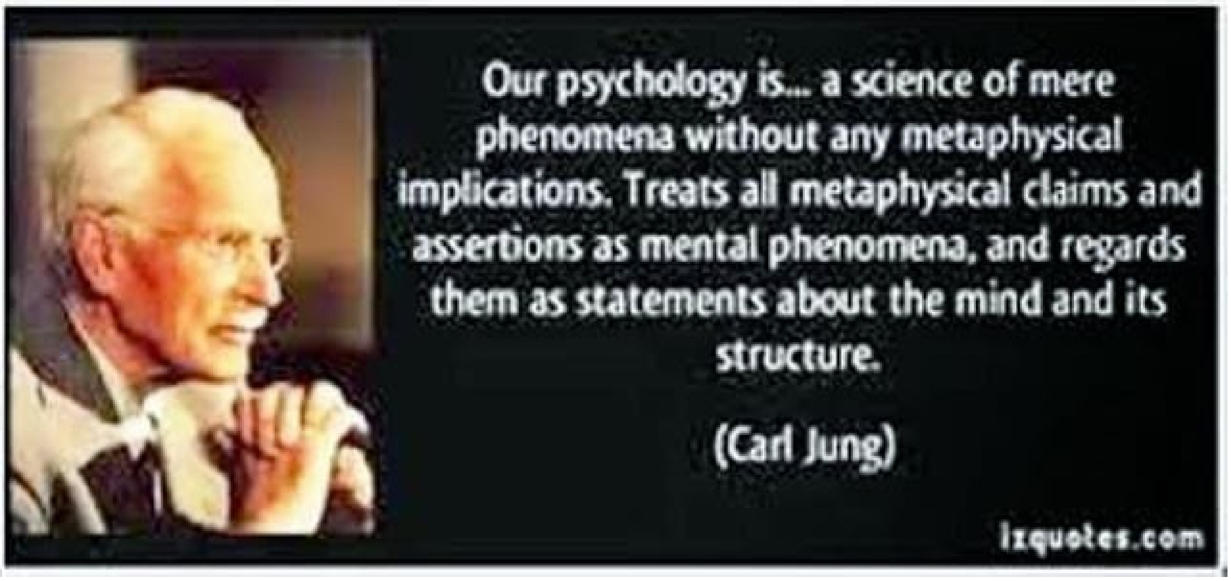
Let’s hope it’s a canard!

With kindest regards,

Yours gratefully, JUNG Carl Jung, Freud/Jung Letters, Vol. 1., Pages 215-217

Carl Jung: This grasping of the whole is obviously the aim of science as well... (2019-05-21 05:23)

[1]



Our psychology is... a science of mere phenomena without any metaphysical implications. Treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure.

(Carl Jung)

lzquotes.com

This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically.

Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant.

It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man.

She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible.

For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer.

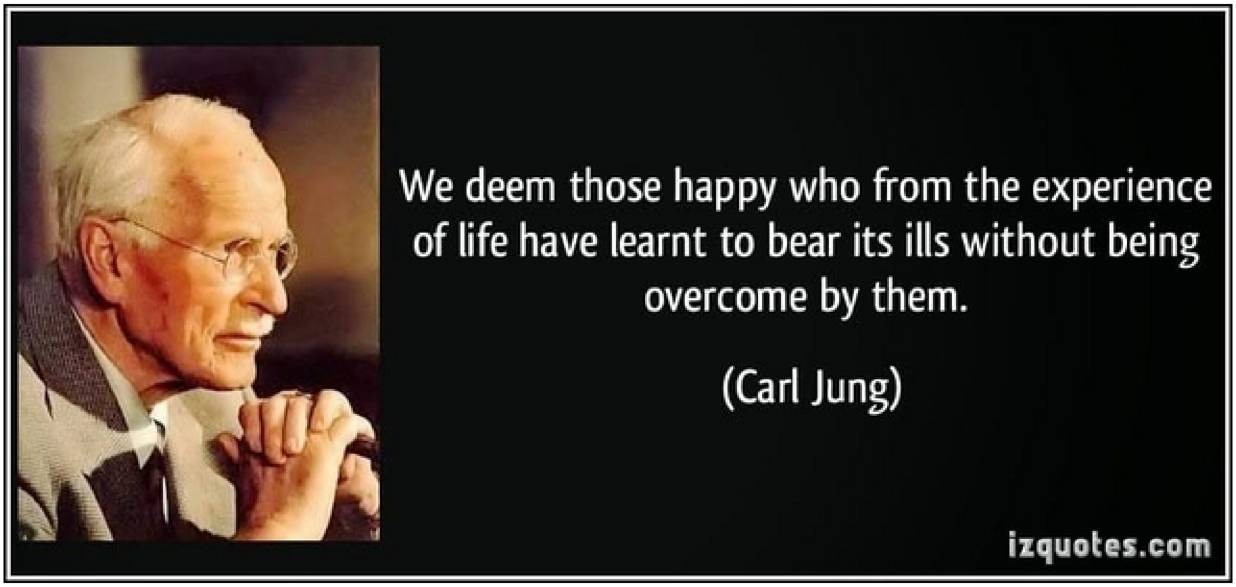
The workings of Nature in her unrestricted wholeness are completely excluded.

If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 35

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/b3962-science.jpg`

Carl Jung: The religious person enjoys a great advantage... (2019-05-21 05:26)

[1]



We deem those happy who from the experience of life have learnt to bear its ills without being overcome by them.
(Carl Jung)
izquotes.com

The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to "God".

I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche.

Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not.

Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype.

That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.

The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience.

Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. Carl Jung, The Undiscovered Self; Page 64.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/8ef58-happy.jpg`

Letter from Sigmund Freud dated June 15, 1911 (2019-05-21 05:30)

[1]

[Letter from Sigmund Freud dated June 15, 1911]

Vienna IX, Berggasse ig June 15, 1911

Dear Friend:

… In matters of occultism I have become humble ever since the great lesson I received from Ferenczi's experiences.
I promise to believe everything that can be made to seem the least bit reasonable.

As you know, I do not do so gladly.

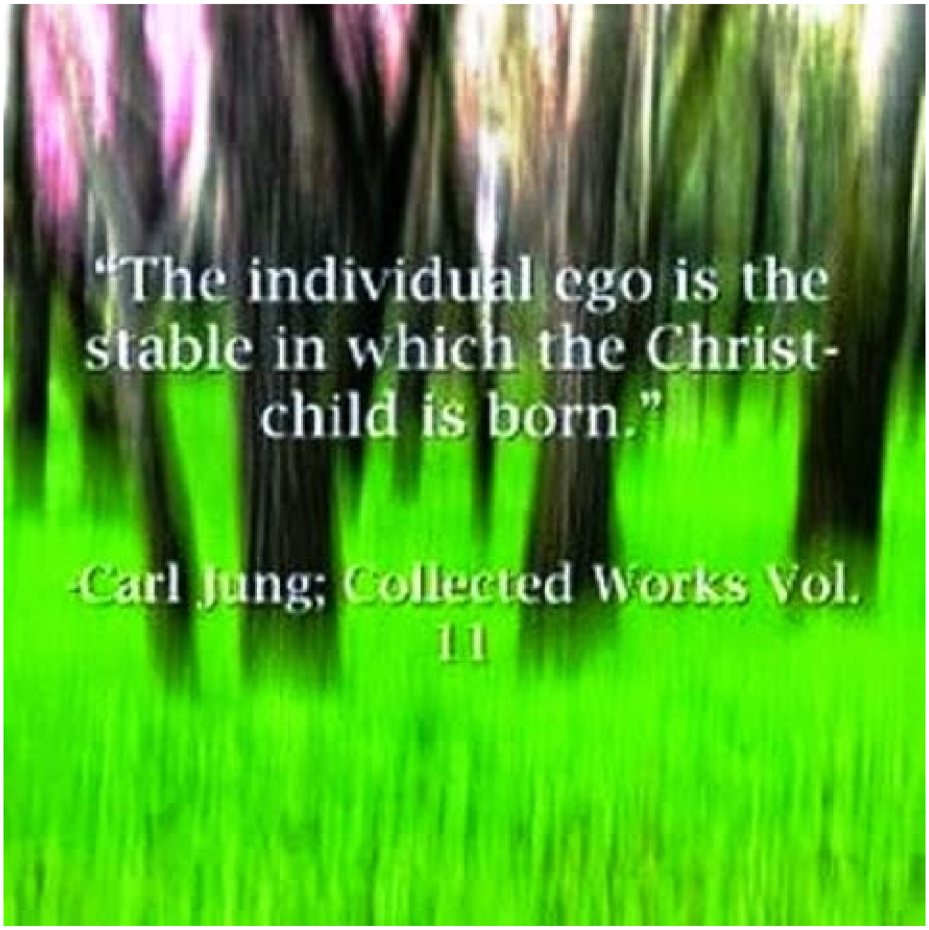
But my hubris has been shattered. I should like to have you and F. acting in consonance when one of you is ready to take the perilous step of publication, and I imagine that this would be quite compatible with complete independence during the progress of the work. …

Cordial regards to you and the beautiful house from Your faithful Freud.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/4eab8-freud.jpg`

Carl Jung on the "Ego." Anthology (2019-05-21 05:41)

[1]


"The individual ego is the stable in which the Christ-child is born."
-Carl Jung; Collected Works Vol. 11

[Carl Jung quotations on the "Ego."]

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

The ego says "I will," the self says "thou shalt." Carl Jung, Zarathustra Seminar, Page 568.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don’t worry! ...Don’t allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self. Carl Jung; from "e Relations between the Ego and the Unconscious", 1928.

The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 391.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung; "Psychology and Religion" in CW 11, par. 154.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung; CW 9/2, par. 252.

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung; Spirit and Life ; CW 8; Paragraph 626
From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung; Spirit and Life; CW 8, par. 643.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". Carl Jung; Man and His symbols; P. 22.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung; Definitions; CW 6, par. 837.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.

You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.

You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

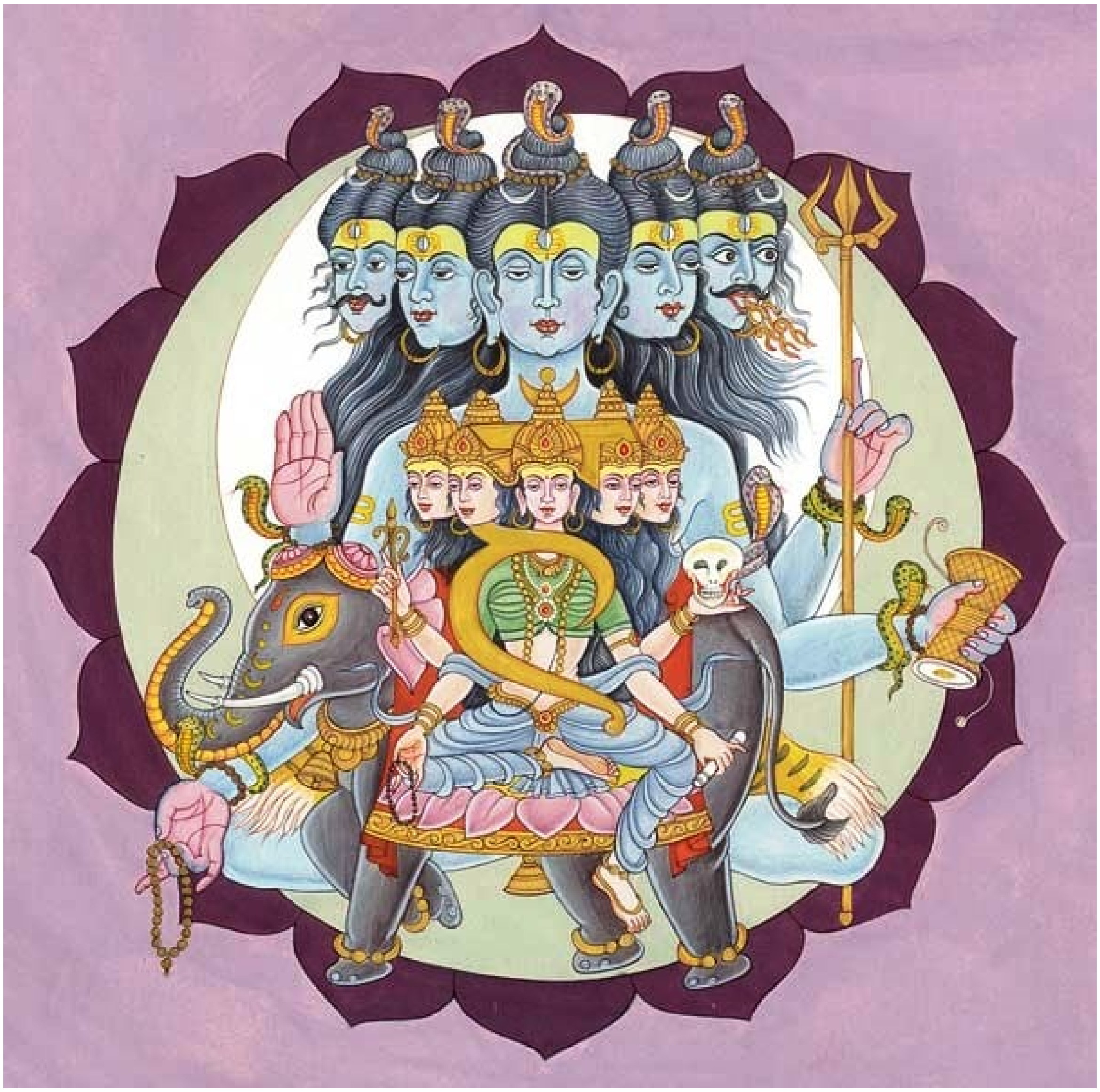
I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future. Carl Jung to his Ego, Liber Novus, Page 311.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/b6874-born.jpg`

Vishuddha Throat Chakra - Ether Element - White Elephant (2019-05-21 05:42)

[1]



5. Vishuddha Throat Chakra - Ether Element - White Elephant [Not simply an Elephant but a white elephant

Here one rises above the emperic world, and lands into a world of concepts. With certainty we realise our psychic existence as the only reality through experience. Another way to look at the series of chakras would be that ist is like climbing form rude matter to a fine or psychic form. It is where Tantra Yoga and Western Alchemy intersect, the transmutation of crude matter to the subtle form of spirit.

As people learn in Anahata that their feelings should be based on facts and not on assumptions, people must un-learn this when passing to Vishuddha. One even would have to recognize that psychic facts have nothing to do with material ones. For instance the anger you feel toward someone or something, how justified it may be, is not caused by external causes. It is a phenomenon onto itself. In other words: Your worst enemy may be in yourself.

If you've reached this stadium, you're leaving Anahata, because you have succeeded in loosening the absolute unification of the material external facts with the internal or psychic facts. Whatever you experience, whatever adventure you live in the external world: it is all your own experience. The entire game of the world is your personal experience.

In Vishudda we reach above our contemporary ideas of the world, in a certain sense we reach out to the etheric plane. It is as if a rocket has propelled us into space, a space where the psychic reality is the only reality. This world will be reached if we succeed to build a symbolic bridge between the most abstract ideas of physics and the most abstract ideas of analytical psychology.

Here the (white) Elephant reappears in Vishudda, where it does not carry the Earth but it supports the things we think are the most unreal, the most fleeting, namely human thought. It is as if the Elephant makes realities of concepts. We recognize that our concepts are none other than our imagination, products of our feeling or reason, abstractions or comparisons that are not supported by any physical phenomenon. That what unites them all, what expresses them all, is the concept of energy. According to Chakra Symbolism, the power of the Elephant is now granted to psychic realities, that our reason would like to consider as pure abstractions.

For instance it is in reality impossible to bring forth a concept of God, because it is not a physical concept. It has nothing to do with experience in space and time, and because of that you can not expect an effect. But if you have the psychic experience, if the psychic experience imposes itself on you, then you understand and you can make a concept out of it. The abstraction, or projection, the concept of God, then comes from experience. And psychic facts are the reality tin Vishudda. Carl Jung, Kundalini Yoga.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/bdb48-vishuddhathroatchakra-etherelement-whiteelephant.jpg`

Anima Mundi Mandala (2019-05-21 05:50)

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"Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer.

The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work.

In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man." Psychology and

Alchemy (Part 3, Chapter 3.3).

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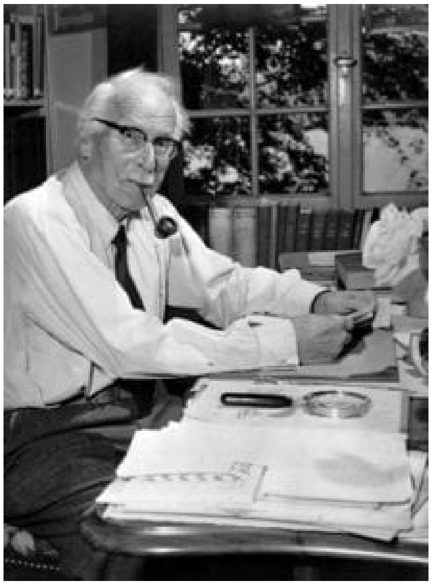
Gerhard Wehr on Carl Jung's "Work" (2019-05-21 09:43)



The Work

In the early years of his activity as a psychiatrist and analytical psychologist, Jung repeatedly found himself pressed to define his position and to distinguish it from those of Freud's "psychoanalysis" and Adler's "psychology of the individual."

Distinctions of this kind had already been made before his formal separation from the Psychoanalytic Association; as we have seen, the consequential Transformations and Symbols of the Libido, the roughly contemporary lectures on "The Theory of Psychoanalysis" presented at Fordham University in New York in 1912 and 1913, and others were among them.

He gave a brief definition of his standpoint in the preface to his Collected Papers on Analytical Psychology (1916-1917), a collection of his pertinent works that had managed to appear in London during the First World War.

This very place and date of publication were themselves remarkable, being (from the point of view of Germany and Austria) in foreign, enemy territory.

On the other hand, after his intense confrontation with the unconscious, Jung achieved a certain distance, so that it was now possible for him to sketch the first outlines of his emerging analytical psychology, although a well-rounded treatment would still be out of the question for some time to come.

It was no coincidence that the years from 1913 to 1921 saw a conspicuous dearth of publications, during which Jung published only a few studies, all of them short.

Still, there was a definite continuity between Jung's early work and the later work that appeared after the critical phase of his middle life.

Jung regarded the individual essays of his Collected Papers as, at best, stations along the way to more general views, though they had nevertheless been achieved on the basis of empirical experience and thorough reflection.

As always, the author of these papers credited the discovery of the new analytical methods of general psychology to Sigmund Freud, whose original interpretations, however, "would have to undergo many important modifications," as he said in the preface.

The terminology of the time spoke of the "Vienna school," with its exclusively sexualist perspective, as opposed to the "Zurich school," represented chiefly by Jung, which held a "symbolistic interpretation."

The distinction between Jung and Freud began with the concept of the symbol.

Whereas the Vienna school viewed the symbol in psychology semiotically, that is, as merely a sign of certain primitive psychosexual processes, and then proceeded to explain it analytically or causally, the Zurich group took a more critical stance.

Of course they did recognize the scientific possibility of the Freudian position, as the elderly C. G. Jung still acknowledged in his Memories, noting:

“It is a widespread error to imagine that I do not see the value of sexuality. On the contrary, it plays a large part in my psychology as an essential-though not the sole-expression of psychic wholeness.”

Thus Jung added to the analytic method, as has already been mentioned, a combinative, constructive, and prospective point of view, one which was aimed at the goal of human maturation.

This was also an approach long championed, for example, by Jung’s Zurich colleague Alphonse Maeder.

Already at an early date, for instance at the Munich Congress in 1913, Jung acknowledged the views of Alfred Adler, which also departed from Freud’s. In the briefest terms, Jung felt that whereas Freud had helped to validate the pleasure principle, thereby (as also in other ways) setting out on the

path to a more materialist and mechanistic world view, Adler, approaching to a certain extent the philosophy (or at least terminology) of Nietzsche, stressed the primacy of the so-called power principle.

On this point Jung found himself in the intellectual vicinity of a William James, who granted a relative validity to both interpretations, but only-as Jung put it-"within the confines of their corresponding types"; thus excluding any universal validity of one or the other.

With this Jung emphasized once again how important it is, in applying either method, to be aware also of the typological state of affairs, a factor that was to undergo necessary development in Jung’s typological studies.

By the same token, it is not a matter of indifference what psychological types the analyst and analysand belong to.

Quite practical consequences arise from this, such as the fact that Jung would in certain cases refer one patient or another to other doctors.

This practice was based both on typological considerations and on the fact that the psychoanalytical procedure as such, in the wider sense of the

term, is applicable only in a limited number of cases.

Hence as early as his correspondence with R. Loy, a leading sanatorium physician in Montreaux-Territet, we find the comment:

There are cases where psychoanalysis works worse than anything else. But who said that psychoanalysis was to be applied always and everywhere? Only a fanatic could maintain such a thing. Patients must be selected for psychoanalysis .... Any preconceived scheme in these matters makes one shudder.

Biographically speaking, these lines of 4 February 1913 were written before the famous parting of the ways.

They could claim equal validity for the later analytical psychology which remained to be worked out, but at the same time they indicate a transition that one might call the road "from Freud to Jung."

In her study of the same name Liliane Frey-Rohn described this transitional character, insofar as it applied to the emerging work, as follows:

"It is fascinating and at the same time heart-wrenching to follow the inner split with which Jung struggled in his efforts to do justice to Freud's

findings on the one hand, while remaining true to his own inner demons on the other."

Not only did the first part of Symbols of Transformation reveal clear signs of this inner disunity, but the second part especially, which appeared somewhat later, made obvious his increasing distance from Freud.

As positively as Jung had accepted his friend's early writings, he maintained an attitude of corresponding reservation toward the sexual theory that had been published in the meantime and the works based on it."

Jung's unremitting insistence that he wished to be known not as a theorist (or even dogmatist), but as an empiricist who had first had to test his insights thoroughly, was not without its consequences.

For decades there was a certain fluidity in his psychological statements.

This lasted a relatively long time, up until-to retain Jung's metaphor-the "fiery stream of basalt" of his imaginations, but his attempt at a theoretical

formulation had also come to something of a standstill.

(Of course, it could never have stopped completely, if he was to do justice to the ever-changing nature of the human soul. Some of Jung's critics failed to make allowance for this requirement, demanding clearly defined concepts, even though Heraclitus' panta rhei requires intellectual flexibility of the psychologist more than anyone.)

As a typical example of the potential and the necessity for continuing development within Jung's work, we may adduce the early and then repeatedly revised text "On the Psychology of the Unconscious," which appeared under various titles between 1912 and 1942.

The repeated changes in its title corresponded to his ongoing interest in the archetypal dream material that he discussed, as well as the necessity for changes in content, for eventually the dynamic manifestations of the psyche demanded adequate treatment.

Time after time the confrontation with the unconscious, as Jung himself had had to master it, provided evidence for the correctness of his statements.

In the foreword to the second edition he made clear the necessity of such a confrontation, writing in 1918, the last year of the World War:

“But still too few look inward, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practice in his own person and in his own inward state those precepts and victories which he

preaches at every street-corner, instead of always expecting these things of his fellow men.”

How closely Jung connected the forms of the external catastrophe with the inner revolution that was becoming so necessary, and how he spoke here from his own often painful experience, becomes evident in this same passage:

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility .... Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny-here is the beginning of a cure for that blindness which reigns at the present hour.

The therapeutic concern was unmistakable.

But Jung also left no doubt about the provisional character of his work.

In any case his book could under no circumstances give a comprehensive idea of the total scope of analytical psychology, as he noted in the fourth edition of 1936.

And by the time the fifth edition became necessary, in 1942, Europe had been invaded for a second time by world war.

In the meantime fully three decades had passed since the first version, and hence the concluding lines of his new foreword were meant rather literally:

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority.

Thus Jung realized that his orientation to research and therapy would only slowly be accepted by his contemporaries.

Even in his old age had had cause to complain of being continually misunderstood and misinterpreted, but it is hardly surprising when one considers that he was comparing the results of his own investigations with historical material that was rather far removed from the general consciousness.

Even upon reading the text on "Transformation," many of his readers had grumbled at how the author pulled out practically every stop of humanistic, religious, and comparative intellectual tradition, and recited all of his sources in great detail.

Indeed, the psychotherapist from Kusnacht had become familiar with some very specialized areas of knowledge.

The strange Septem Sermones ad Mortuos already signaled Jung’s interest in early Christian Gnosticism, which was deepened in the years between 1918 and 1926.

He saw that the exponents of this brand of mythological knowledge also had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct.

Just how they understood these images remains difficult to say, in view of the paucity of the accounts-which, moreover, mostly stem from their opponents, the Church Fathers. It seems to me highly unlikely that they had a psychological conception of them.

As is attested to by the bibliographies in his books, during these years Jung assembled the standard works of Gnostic scholarship up to the beginning of the century.

The great find of Gnostic texts that were original-and thus not mediated by the opponents of Gnosticism-that was made a generation later (1945) at Nag Hammadi in upper Egypt, was therefore not yet available to him.

Thus he could not have known of the "Codex Jung," later named for him, which formed part of the Gnostic corpus.

The redaction, translation, and classification of this extremely important codex was to take up several more decades, as we know, and hence these texts remained unavailable for Jung’s examination.

But regardless of these facts, Jung was compelled to the conclusion that the distance in time, and above all in consciousness, between this ancient gnosis and the modern problems of the soul was far too great for him to achieve effective results in that direction.

Thus this first attempt at bridge-building was unsuccessful.

Only when he became better acquainted with medieval alchemy did he discover the possibility of drawing parallels between modern productions of the unconscious and alchemical terminology and symbolism.

It was only closer familiarity with alchemy that enabled him to speak of a spiritual and psychic continuity between past and present.

"Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious,"

although certain central themes, for example the important gnostic motif of sexuality, already bore a resemblance to Freudian psychoanalysis.

Also to be considered in this connection is the great theme of the coniunctio ("joining together") of the masculine and the feminine, at the level of the spiritual world as described by the Gnostics.

The same is true of the "sacred marriage," the hieros gamos that was supposed to take place between God and man, between the divine pneuma and the ground of the human soul.

But what happens in the ground of the human soul is the central theme not only of the Gnostics, and mystics of all eras, but also of any psychologist who attaches as much importance as Jung did to understanding the peculiarities and the fulfillment of the psyche, and hence of the total personality.

And precisely around the time of his work with the Gnostic texts, around 1921-1922, this interpretation of the process of individuation was entering more and more into Jung’s consciousness.

Individuation, as the process of self-realization that determines the humanness of the human being, was gradually shifting toward the center of analytical psychology.

The concept itself had emerged as early as 1916, though defined differently.

Several years were to pass before Jung was able to express more precisely what he had in mind.

Individuation means becoming a single, homogeneous being, and, insofar as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as "coming to selfhood" or "self-realization."

This process of development, then, is not one that goes on aimlessly, but one through which the human being’s true nature and innate gifts are to take shape.

Of course it is not some duty imposed on the psyche from without; rather the goal lies hidden within the person himself, as a self-regulating principle superordinate to the everyday ego.

It plays a considerable role in the confrontation between the ego and the unconscious, an insight Jung had gained in the tension-filled years of his midlife crisis.

At the same time, around 1916, he began to discern the workings of a function that served to mediate between consciousness and the unconscious, the so-called transcendent function.

It is this which forms the bridge between conscious and unconscious, between rational and irrational.

It is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions.

On the whole, then, the transcendent function is a symbolizing one. In the process of self-realization it operates to help unify the conflict within the human psyche.

We shall return to this central theme of the unification of the opposites (mysterium coniunctionis), as it both represents the theme of Jung's middle life and marks the culmination of his later work.

The first significant book that can be seen as the fruit of his own confrontation with the unconscious after his middle life was Psychological Types in 1921, although in his preface from 1920 its author could point to nearly twenty years of interest in this problem of practical psychology, which means that the study of the typical structures and functions of the psyche had occupied Jung since the beginning of his psychiatric career.

Because every person (regardless of the typological approach applied) can be classified as a particular psychological type, typology represents an important aid in the understanding of any person.

It is no coincidence that Psychological Types stands as one of Jung's best-known works, and the subject itself deserves to be discussed in more detail.

For more than two thousand years attempts have been made to come to grips with the physical, mental, and emotional phenotype of humankind by reducing it to a common denominator of typical characteristics.

The early Greek thinkers and physicians all made their contributions to this effort, embedded within the view of man and the world that prevailed at this

time.

The most famous of these is the division into the "four temperaments," associated with the four elements of Empedocles, Hippocrates' doctrine of bodily humors, or Aristotle's blood-conditions.

Beside these ancient temperament types, modern psychology had developed a wide array of typologies. In 1921, virtually coinciding with Jung's,

Hermann Rorschach and Ernst Kretschmer published their own characteristic typological schemes.

That the appearance of Jung’s typology was not entirely sudden is shown by the already mentioned paper "A Contribution to the Study of Psychological Types" at the Munich Congress in 1913, reprinted in volume 6 of the Collected Works.

Here we can observe the genesis of this aspect of his work.

On the basis of many years of experience as a doctor, Jung was eventually able to conclude:

What I have to say in this book has been tested line by line, so to speak, a hundred times in the practical treatment of sick people, and was originally inspired by such treatment .... Hence the layman cannot be blamed if certain statements strike him as odd, or if he should even suspect that my typology comes out of some idyllically undisturbed study.

Jung’s typological scheme was characterized by the point of view from which he looked upon psychological types, seeking to determine the relationship of the personality in question to its environment and those around it.

He asked, then, whether the person was more inclined toward or away from the environment, whether directed outward or inward, whether he could be seen as an "extravert" or an "introvert."

At first sight this approach seems almost simplistic, though it cannot be denied that posing the question in this way already points to certain basic underlying assumptions.

Detailed experience shows that the Jungian typology not only makes possible a rich differentiation of types, but can also accommodate the uniqueness of the individual which is beyond the scope of typology.

No special proof was needed to show that despite many points of typological comparison, the uniqueness of any person could not be sufficiently "grasped" by means of any of the available systems.

Jung had observed two psychic "mechanisms," which were distinguished by a difference in goal-orientation. Psychic energy directed outward produced extraversion, a "shift of interest toward the object.

A shift of interest away from the object to the subject and his own psychological processes" Jung referred to as introversion.

Thinking, feeling, and wishing were subordinate in their turn to one of these two basic attitudes.

Jung had noted a parallel in Goethe’s conception of diastole (expansion) and systole (contraction), and accordingly extraversion could be classified as "a diastolic going out to and taking hold of the object," whereas introversion represented "a systolic concentration and detachment of energy from the grasped object."

In his early article "On the Psychology of the Unconscious" (1916, etc.), the author defined the two basic attitudes of the introvert and the extravert as follows:

The first attitude is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive, and prefers to hide behind mistrustful scrutiny. The second is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations.

Consequently in the first case it is the subject, and in the second the object that should claim decisive importance.

The voluminous book Psychological Types proceeds to unfold these twin themes, beginning with historical interpretations of the problem of types from antiquity, the Middle Ages, and the various formulations developed in modern times, with particular consideration of writers such as Carl Spitteler and Goethe.

It goes without saying that the designations introvert and extravert were intended to be completely value-free, Jung himself being assignable to the introverted attitude type.

This was documented especially by the whole of his psychotherapeutic and literary work.

In his Memories he understood his individual works as stations in his own life and expressions of his own inner development:

All my writings may be considered tasks imposed from within; their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.

Certainly many an author could make such an avowal.

To this assertion Jung added the suggestion that he had never counted on any strong positive response to his writings.

His books represented as it were a compensation for the world of his contemporaries, and so he was bound to say much which no one really wanted to hear.

One who works in this introverted way cannot allow himself to be overly concerned with public taste or the reactions of readers, although to be sure it is quite another matter how keenly such a person senses rejection and lack of interest or understanding.

To return to Jung’s typological studies, a clear distinction must be made between "type" and "attitude."

According to Jung, only when extraversion or introversion assumes the nature of a habitual trait and thus represents a constant can we speak of a "type" in the full sense.

The "attitude," in contrast, is the variable.

It can change over the course of a person’s life, for example in the form of a fundamental change of opinion or inner "conversion."

The emphasis can shift from the extraverted side to the introverted, and vice versa.

Type is clearly an expression of the respective underlying psychic structure.

But now Jung discovered still further distinguishing criteria, noting especially that people who shared the same basic psychic structure could nevertheless be stamped in very different ways.

The possible distinctions arose from the consideration of four "basic functions," including two rational functions, thinking and feeling, and two irrational ones, sensation and intuition.

At first sight this scheme seems to allow, at least to begin with, only eight different possible variations, and therefore a thorough familiarity and practical experience is necessary in order to become acquainted with further modes of variation.

In the view of the Jungian approach, the typological factor also comes into play, for from the extraverted, rational standpoint these [irrational] types are probably the most useless of all people.

But seen in a wider perspective, such people are living testimony to the fact that the rich, eventful world with its overflowing and intoxicating life lies not only outside, but also within.

Certainly these types are one-sided manifestations of nature, but they are instructive for one who does not allow himself to be blinded by the intellectual modalities of the day.

People of this attitude are promoters of culture and educators after their own fashion. Their lives teach more than what they say ....

To the typological studies, which take up more than six hundred pages in the collected works, Jung added a detailed appendix containing definitions of psychological concepts, seeking to accommodate the widespread need for as clear a formulation of these concepts as possible.

How strictly circumscribed such an intention must be becomes clear even from the preface to these definitions.

That which can be grasped by means of size and number, with the scientific methods of measurement and calculation, can never reveal more than a piece, a single dimension of reality, and not the whole extent of it.

Therefore Jung explicitly called attention to the fact that

no experimental methodology ever has or ever will succeed in capturing the essence of the human soul, or even so much as tracing out an approximately faithful picture of its complex manifestations.

For this reason it was necessary to consult, as Jung did, the insights of philosophers, theologians, scientific theorists, and poets in developing a doctrine of psychological types.

Once again he quoted extensively from the records of cultural history, for example the theological oppositions between Tertullian and Origines, Augustinus and Pelagius, the opponents and defenders of the Catholic doctrine of transubstantiation, and the so-called problem of universals between realists and nominalists in the Middle Ages.

Jung saw the influence of a typological factor in the conflict between Luther and Zwingli over Holy Communion, and he thought also of Schiller’s distinction between sentimental and naive poetry or the opposition of Apollonian and Dionysian principles in Nietzsche.

The contents of this "book which is just as fat as it is hard to understand"-as Jung once jokingly said of his typological studies 24-served above all as a "critical apparatus" in his practical work.

He employed it only on a case-by-case basis, "mostly only when I have to clarify for certain patients disequilibria in their behavior, remarkable relationships to other people, and such things."

As literary products of his decades-long concern with the psyche and its unceasing process of transformation, we may mention two texts from the year 1928.

One of them, "The Relations between the Ego and the Unconscious," developed from an article that had been published in 1916 in French and then also in English.

Thus we have yet another indication that even though Jung had discussed a number of topics even in the early days of his work as a psychiatrist and psychotherapist, these provisional drafts could only be rounded out after several years of maturation of his own personality and further professional experience.

The other text, "On Psychic Energy," constituted a defense and an extension of what had been said in Symbols of Transformation, while at the same time allowing Jung an opportunity to comment upon his particular approach to energy and its application.

Both of these texts are among the basic writings of analytical psychology.

In them we learn, for example, the extent to which psychic energy (libido) parallels physical energy.

Psychic energy can be accumulated or blocked and transformed. It can be projected onto forms in the external world, or it can be introjected and thus absorbed internally.

Jung discussed the nature of the unconscious, which comprises much more than simply those contents that have been repressed from consciousness or sunk into forgetfulness.

The total scope of the unconscious, and thus the human psyche, also includes psychic factors that have never been the object of individual experience, and consequently could not have been repressed or forgotten.

With this we contact the world of the "archetypes," in which Jung clearly distinguished between the still-nebulous hypothetical archetypes and the archetypal images.

The archetype, as Jung employed the concept, is derived from such things as myths, folk tales, and religious traditions.

As soon as dreams or even hallucinations appear with archetypal motifs, the vague and indefinable content of the archetype starts to become discernible and describable in the archetypal image.

Jung subsumed the archetypes under the concept of the "collective unconscious," that dimension of the unconscious which transcends the individual psyche and thus cannot be attributed to forgotten or repressed contents.

Indisputably, the unconscious with its energetic properties forms part of the totality of the psyche.

Together with the conscious mind, it constitutes the human soul.

The unconscious develops autonomously-that is, independently of the conscious life-and for this reason Jung spoke of its compensatory or complementary character with respect to the conscious state at a given time.

This character becomes clear especially in dreams, and thus as a rule of thumb:

The more unbalanced the conscious attitude is, and the further removed from the optimum of life’s potentialities, the greater the possibility that vivid dreams of a strongly contrasting, suitably compensatory aspect will appear, as an expression of the psychological self-regulation of the individual. Just as the body reacts in appropriate ways to injuries, infections, or abnormal habits, so too the psychic functions react to unnatural or dangerous disturbances with suitable defensive measures.

At this point the obvious thing might be to continue with an enumeration of further writings and published books, thus providing an overview of C. G. Jung’s literary output.

But such a procedure would fail to do justice to the reality of life as he lived it.

By his own account, Jung’s work grew step by step out of his life, a life that included the intimacy of his family and friends on workdays and holidays, as well as the no less intimate sphere of the consultation room from which the psychotherapist showed his patients and students the way within.

When the season and the weather permitted, he often moved his analysis and discussion sessions to his spacious garden on the shore of Lake Zurich, and this was not the only indication of the great importance Jung placed on remaining in living, creative contact with nature and the concrete world.

His self-forgetting play with his children was also an expression of it, as were his various works of handicraft, such as building, carving, woodcutting, and cooking.

In this way his analysands received various hints as to how to regain their own relationship to the fullness of life.

Also part of this life was meeting with people, the exchange of views in person and in a correspondence whose richness is so impressively attested to by the three-volume edition of his letters.

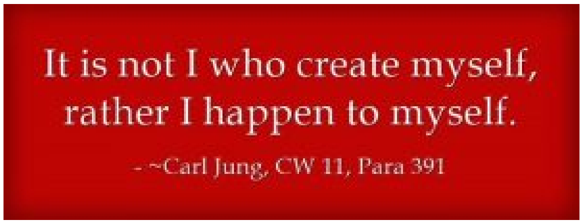
And just as on days off Jung launched his sailboat, or climbed aboard his bicycle or later his own automobile to tour his Swiss homeland, so his

numerous travels abroad and overseas cannot be left out of his biography.

All these elements represent important aspects of an astonishingly multifaceted life, one which shows that introversion, turning within, does not necessarily mean isolation or reclusiveness.

Only from a life lived with the intensity of all one's senses can a work like that of C. G. Jung's emerge, a work that points the way toward wholeness and self-realization. Gerhard Wehr, "Jung" by Gerhard Wehr, Pages 199-214

Carl Jung: "It is not I who create myself, rather I happen to myself. " **(2019-05-21 10:07)**



It is not I who create myself,
rather I happen to myself.
- ~Carl Jung, CW 11, Para 391

The term "self" seemed to me a suitable one for this unconscious substrate, whose actual exponent in consciousness is the ego.

The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it.

The self, like the unconscious, is an a priori existent out of which the ego evolves.

It is, so to speak, an unconscious prefiguration of the ego.

It is not I who create myself, rather I happen to myself.

This realization is of fundamental importance for the psychology of religious phenomena, which is why Ignatius Loyola started off his Spiritual Exercises with "Homo creatus est" as their "fundamentum."

But, fundamental as it is, it can be only half the psychological truth.

If it were the whole truth it would be tantamount to determinism, for if man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness.

Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness.

However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom.

An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously.

The existence of ego consciousness has meaning only if it is free and autonomous.

By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are.

There are temporal, local, and individual differences in the degree of dependence and freedom.

In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung CW 11, Para 391

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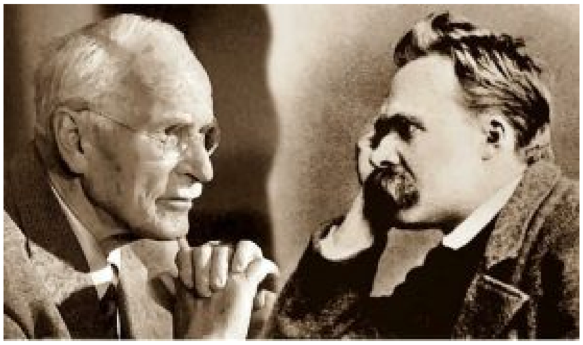
Carl Jung: Nietzsche was no atheist, but his God was dead. **(2019-05-21 10:27)**



Nietzsche was no atheist, but his God was dead.

The result of this demise was a split in himself, and he felt compelled to call the other self ‘Zarathustra,’ or at times, ‘Dionysus.’ …

The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist.…

It seems dangerous for such a man to assert that ‘God is dead’: he instantly becomes a victim of inflation …

inflation and man’s hubris … elected the ego, in all its ridiculous paltriness, to become the lord of the universe.…

The individual ego is much too small, its brain is much too feeble, to incorporate all the projections withdrawn from the world.

Ego and brain burst asunder in the effort …

“With you I broke whatever my heart revered; I overthrew all boundary stones and images: I pursued the most dangerous wishes: verily, over every crime I have passed once.” Carl Jung, CW 4, Page 340

“Lonely one, you are going the way to yourself. And your way leads past yourself and your seven devils. You will be a heretic to yourself and a witch and a soothsayer and fool and doubter and unholy one and a villain.” Nietzche, CW 11, Page 315

Carl Jung on "Suicide." (2019-05-22 03:00)

[1]

I love y
Goodbye.

Carl Jung's to "Mrs. N.", a 47 year old woman concerned about the impact of her suicide attempt at age 21. This statement is contained in a letter dated 13 October 1951.

"It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self to become real, but it may arrest your personal development inasmuch it is not explained. You ought to realise that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed." Carl Jung, Letters Vol. 2, Page 25.

Carl Jung in a Letter wrote dated 10 July, 1946, to a correspondent regarding suicide.

"The idea of suicide, understandable as it is, does not seem commendable to me. We live in order to gain the greatest possible amount of spiritual development and self-awareness. As long as life is possible, even if only in a minimal degree, you should hang onto it, in order to scoop it up for the purpose of conscious development. To interrupt life before its time is to bring to a standstill an experiment which we have not set up. We have found ourselves in the midst of it and must carry it through to the end." Carl Jung, Letters Vol. 1, 1973, Page 434.

(25 July, 1946) Carl Jung in a letter to Eleanor Bertine concerning Kristine Mann's death dated 25 July 1946.

"It is really a question whether a person affected by such a terrible illness should or may end her life. It is my attitude in such cases not to interfere. I would let things happen as they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way. I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing. So I think nothing is really gained by interfering with such an issue. It is presumably to be left to the free choice of the individual. Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and then end of which we do not understand. If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing. As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape out understanding. Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us. Even complexes can start a century or more before a man is born. There is something like karma." Carl (Jung, Letters Vol. 1, Pages 435-436.

Carl Jung to a terminally ill person 19 Nov. 1955.

"The reason for such an "unreasonable" attitude with me is that I am not at all sure what will happen to me after death. I have good reasons to assume that things are not finished with death. Life seems to be an interlude in a long story." Carl Jung, Letters Vol. 1, Page 279.

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide:

My Dear Mrs. Crowley,

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. And then your situation in Europe came back to me with a bang!

I beg you to consider your life. If they are going to send you to Poland, you only can suicide yourself. Please forgive this crudeness! It is my anxiety for your life which makes me say such things. Remember, I warned you before America went to war. It is urgent that you do something and quick! Europe is in a desperate situation.

I am sorry and I am helpless.

Yours affectionately, C.G. Jung

Note: The Japanese attacked Pearl Harbor on December 7, 1941

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/62c54-1.jpg`

Carl Jung: Another dream-determinant that deserves mention is telepathy. (2019-05-22 03:23)

[1]

Tara Designs

Another dream-determinant that deserves mention is telepathy.

The authenticity of this phenomenon can no longer be disputed today.

It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice.

I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times.

Certain people are particularly sensitive in this respect and often have telepathically influenced dreams.

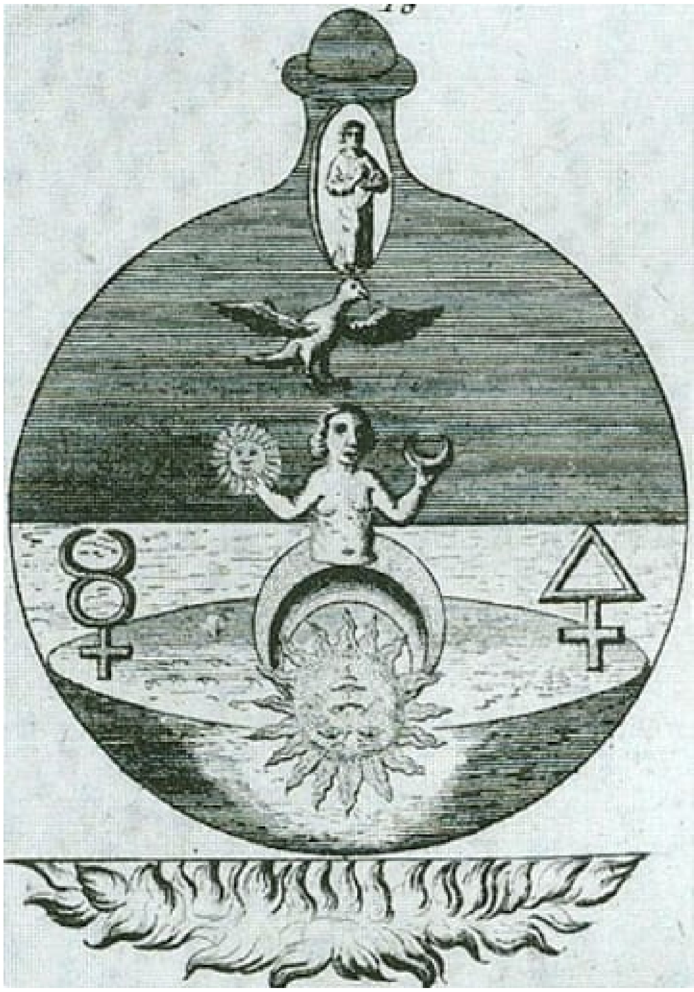
But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance.

The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. Carl Jung; CW 16; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 503.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6dceb-journey.jpg`

Carl Jung on "Participation Mystique" - Anthology (2019-05-22 03:30)

[1]



A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique." Carl Jung, Conversations with C.G. Jung, Page 36.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung; "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions, p 625.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions, para 1184.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bparticipation.jpg`

Carl Jung on Middle Age (2019-05-22 03:37)

[1]

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality.

Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung; The Stages of Life; CW 8: The Structure and Dynamics of the Psyche. P. 771

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/6c746-middleage.jpg`

Carl Jung's "Dream Interpretation Ancient and Modern" highly recommended (2019-05-22 03:43)

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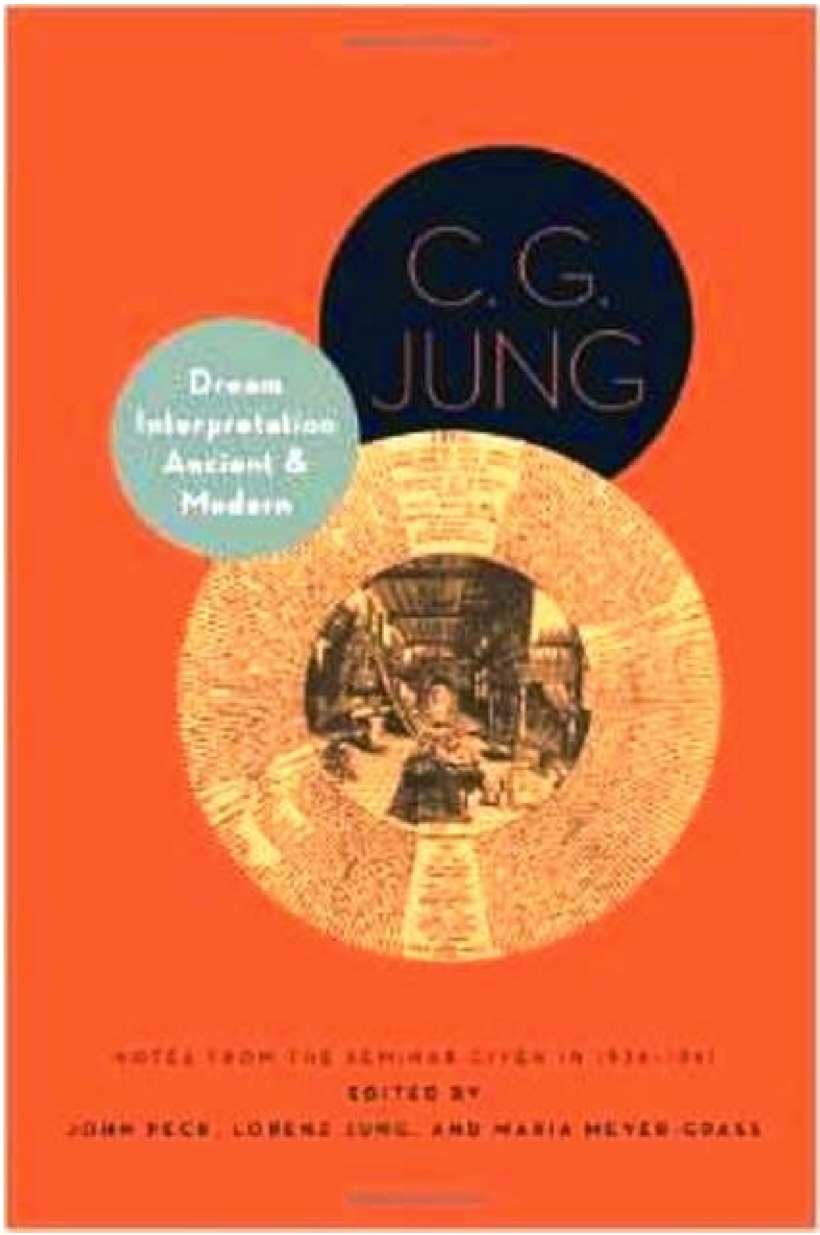
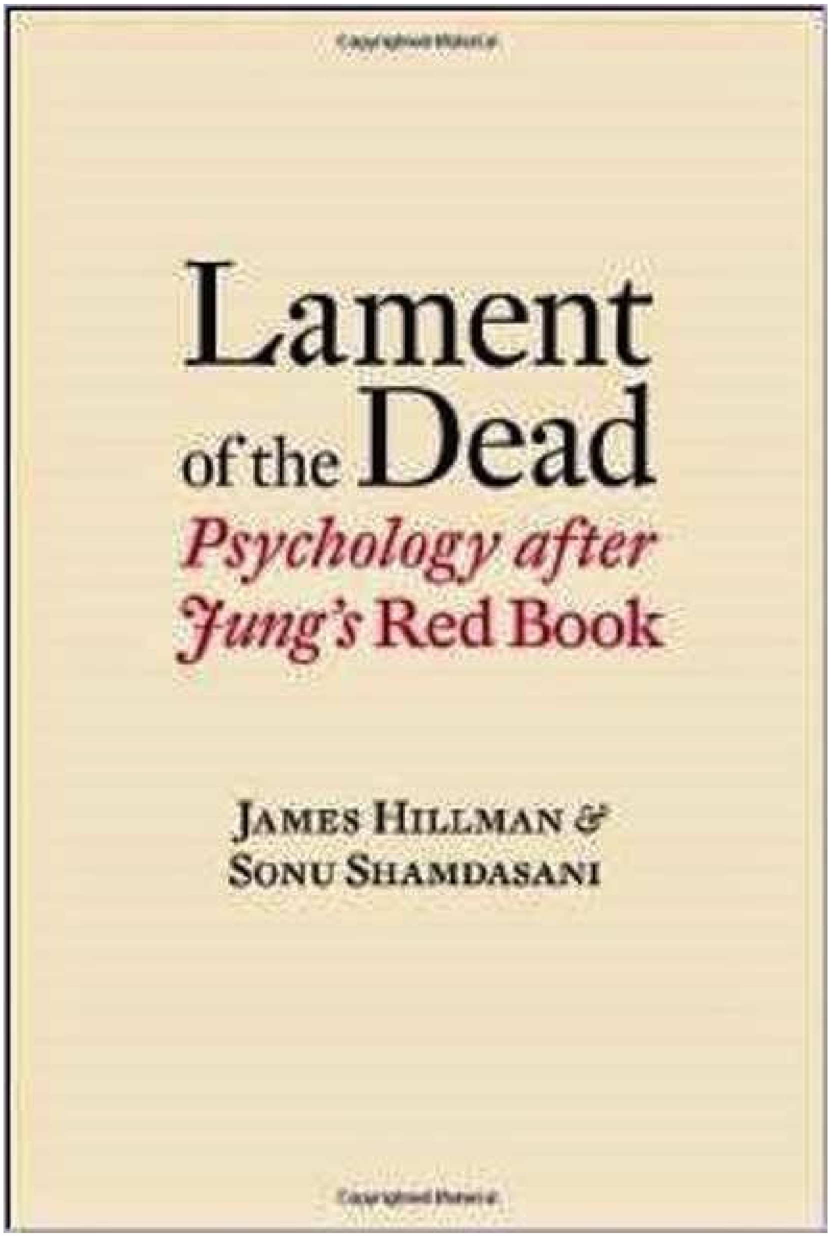

C.G. JUNG
Dream Interpretation Ancient & Modern
NOTES FROM THE SEMINAR GIVEN IN 1936–1941
EDITED BY
JOHN PECK, LORENZ JUNG, AND MARIA MEYER-GRASS

I was quite disappointed in "Lament of the Dead" as while its beginning was filled with promise it did not stay on the topic as stated in its title and veered off into unrelated and often shallow subject matter.

Happily however "Dream Interpretation Ancient and Modern has now been published and I must say that this book is fraught with meaning and in a substantive and constructive manner discusses the "Dead' and stands head and shoulders above "Lament of the Dead" in content.

"Dream Interpretation Ancient and Modern" is highly recommended.



http://www.amazon.com/Lament-Dead-Psychology-After-Jungs/dp/0393088944

http://www.amazon.com/Dream-Interpretation-Ancient-Modern-Foundation/dp/0691159 459/ref=sr _1 _1?s=books &ie=UTF8 &qid=1402907332 &sr=1-1 &keywords=dreams+ancient+and+modern

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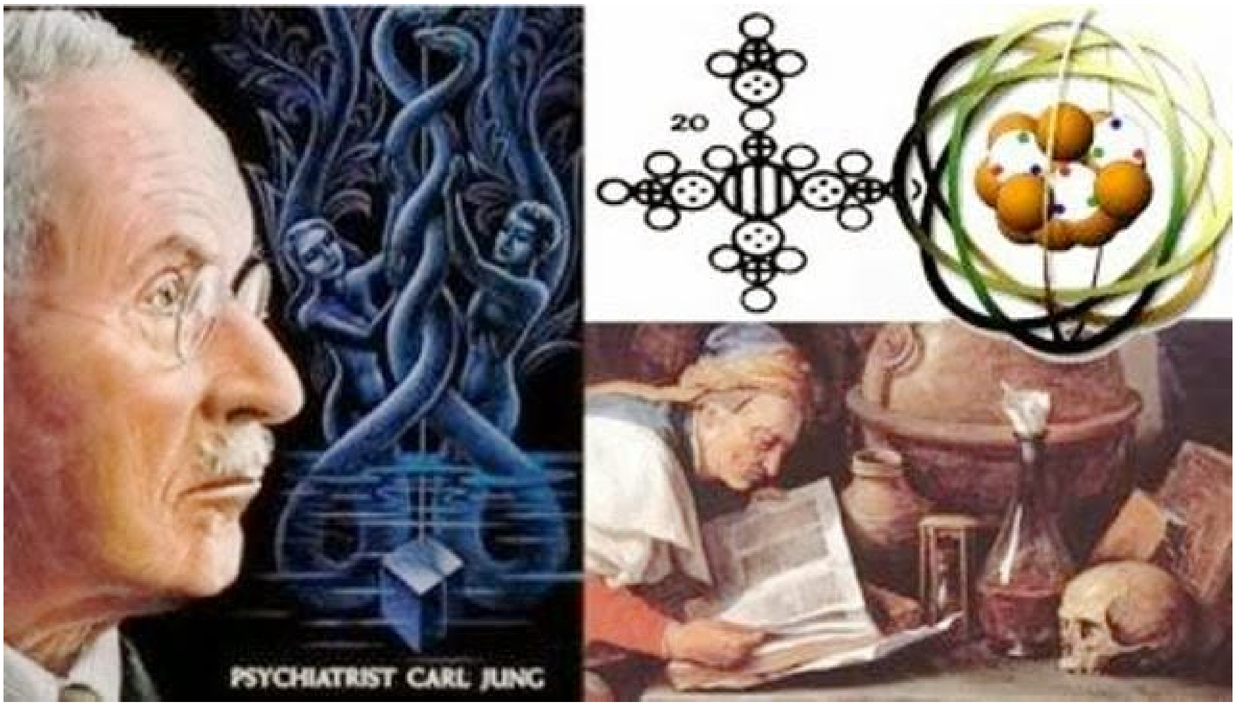
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/f7d4b-lament.jpg`

Excerpts from "Psychology and Alchemy" by Carl Jung (2019-05-22 03:55)

[1]



I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind's knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form. Carl Jung; Psychology and Alchemy (Part 3, Chapter 2.1).

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung; Psychology and Alchemy (1944). CW 12: Page 48

Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Carl Jung; Psychology and Alchemy.

The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is "secret," i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence." Carl Jung; Psychology and Alchemy (Part 3, Chapter 2.1)

When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend 'the One, the All'. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circulare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, and the nigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites. Carl Jung; Psychology and Alchemy (Part 3, Chapter 3.1).

Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man. Carl Jung; Psychology and Alchemy (Part 3, Chapter 3.3).

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind. Carl Jung; Psychology and Alchemy (Part 3, Chapter 5.1).

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung; Psychology and Alchemy (1944). CW 12; Page 74.

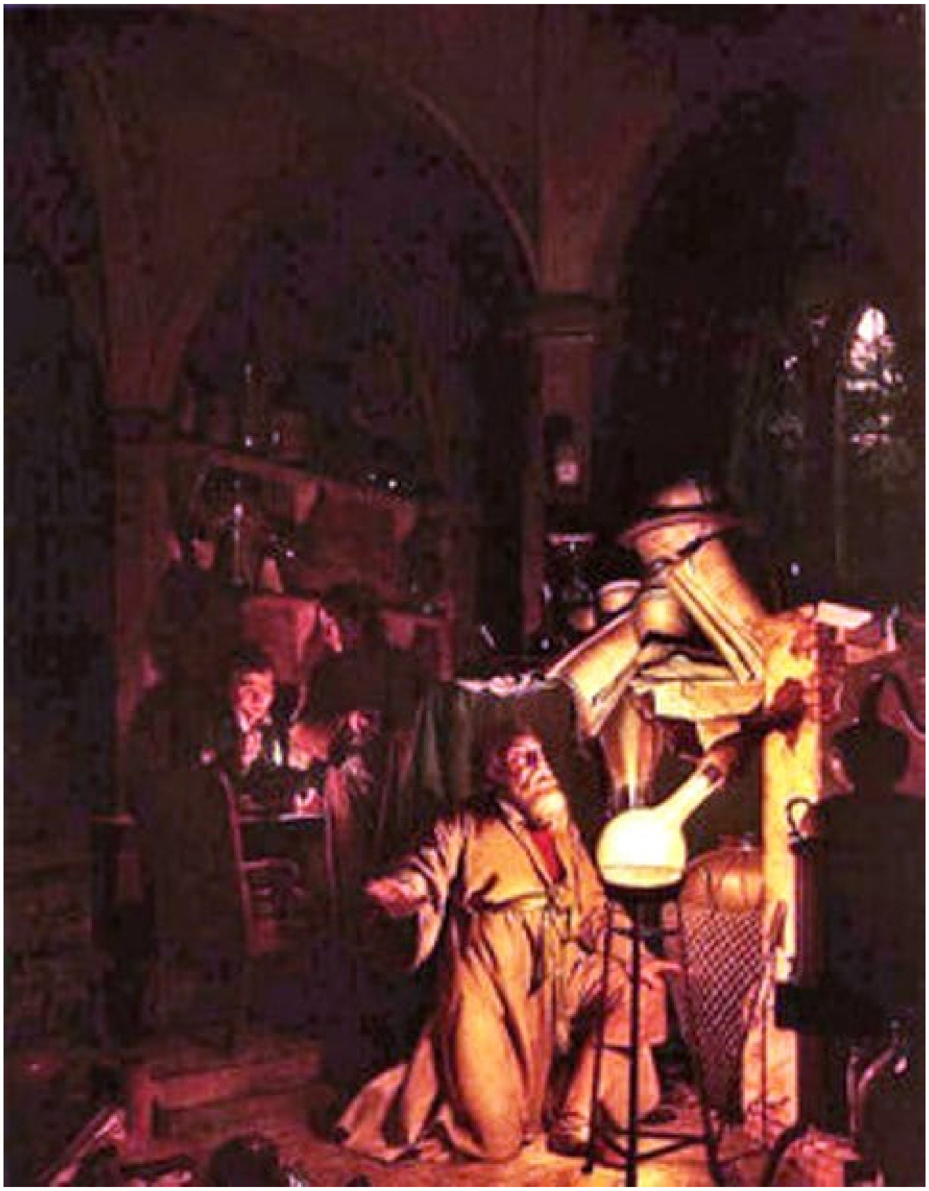
Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung; Psychology and Alchemy (1944). CW 12; Page 8.

In so far as the archetypal content of the Christian drama was able to give satisfying expression to the uneasy and clamorous unconscious of the many, the consensus omnium raised this drama to a universally binding truth–not of course by an act of judgment, but by the irrational fact of possession, which is far more effective. Thus Jesus became the tutelary image or amulet against the archetypal powers that threatened to possess everyone. The glad tidings announced: ‘It has happened, but it will not happen to you inasmuch as you believe in Jesus Christ, the Son of God!’ Yet it could and it can and it will happen to everyone in whom the Christian dominant has decayed. For this reason there have always been people who, not satisfied with the dominants of conscious life, set forth–under cover and by devious paths, to their destruction or salvation–to seek direct experience of the eternal roots, and, following the lure of the restless unconscious psyche, find themselves in the wilderness where, like Jesus, they come up against the son of darkness. Carl Jung; Psychology and Alchemy

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/53126-alchemy.jpg`

Alchemy and Christian Mysticism **(2019-05-22 04:18)**

[1]



"From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it.

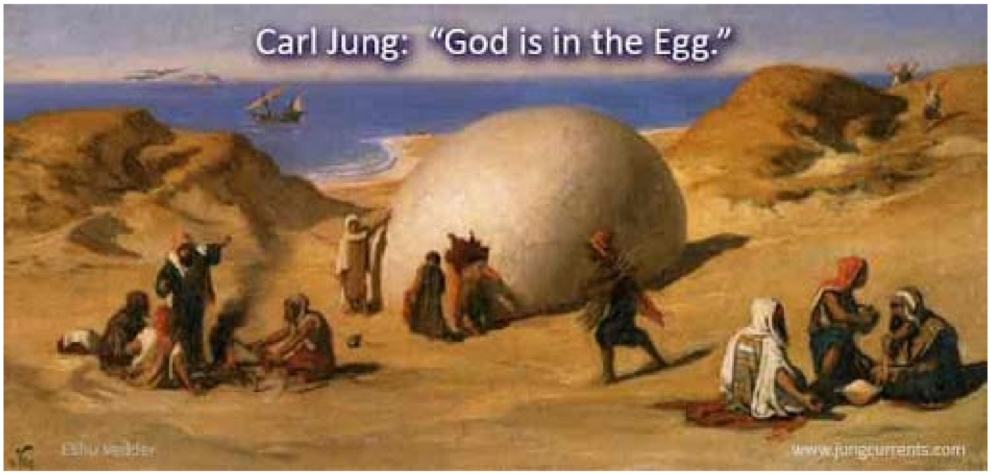
All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he, regarded not as ego but as self, had taken over the work of redeeming not man but God.

He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Carl Jung;Psychology and Alchemy (Part 3, Chapter 5.1).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/e9a5e-redemption.jpg`

Carl Jung on “Image of God” – Anthology (2019-05-23 03:30)

[1]



My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung’s, Mysterium Coniunctionis, Page 505.

The sun… is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

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Carl Jung on “Meditation.” Lexicon **(2019-05-23 04:01)**

[1]

Dieſer Stein der Weißen

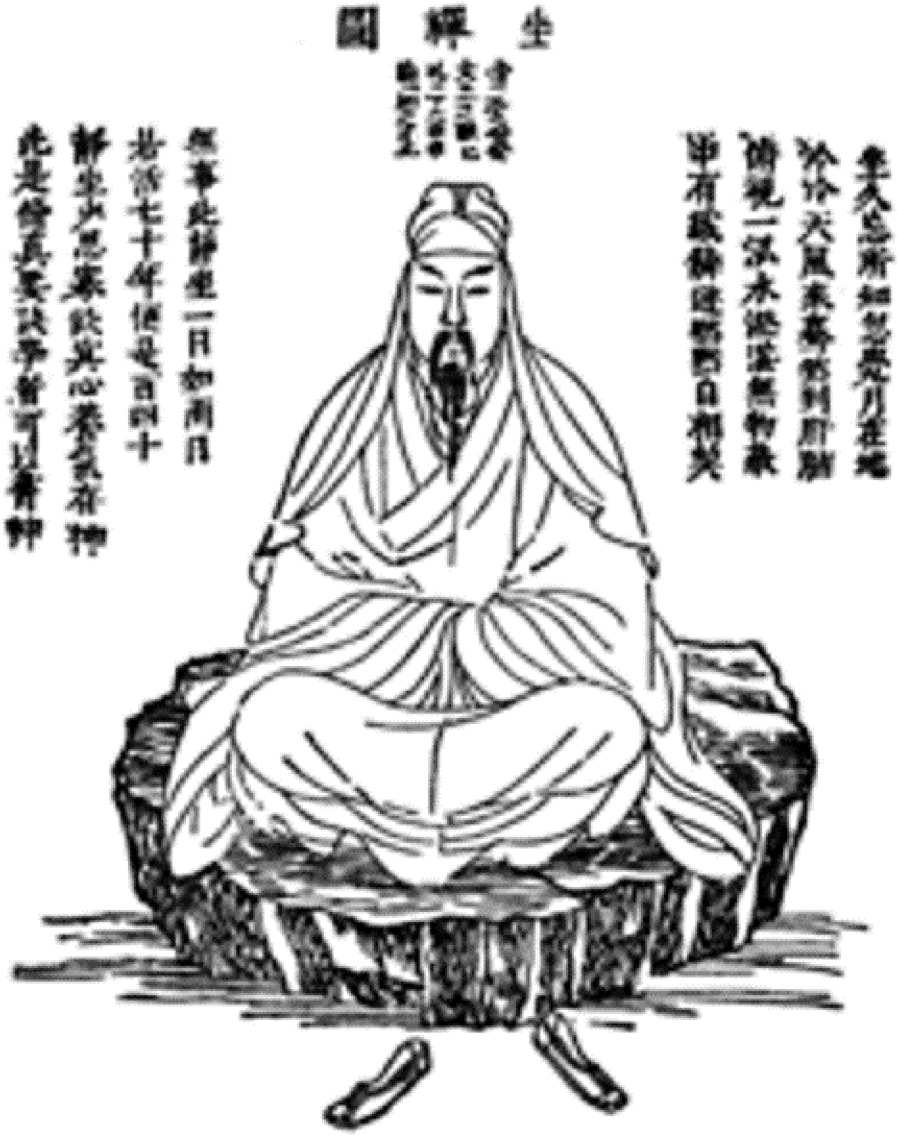
Meditation:

A technique of focused introspection.

Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding, particularly in the realization of projections.

If the ancient art of meditation is practised at all today, it is practised only in religious or philosophical circles, where a theme is subjectively chosen by the meditant or prescribed by an instructor, as in the Ignatian Exercitia or in certain theosophical exercises that developed under Indian influence. These methods are of value only for increasing concentration and consolidating consciousness, but have no significance as regards affecting a synthesis of the personality. On the contrary, their purpose is to shield consciousness from the unconscious and to suppress it.["The Conjunction," CW 14, par. 708.]

[2]



When meditation is concerned with the objective products of the unconscious that reach consciousness spontaneously, it unites the conscious with contents that proceed not from a conscious causal chain but from an essentially unconscious process. . . . Part of the unconscious contents is projected, but the projection as such is not recognized. Meditation or critical introspection and objective investigation of the object are needed in order to establish the existence of projections. If the individual is to take stock of himself it is essential that his projections should be recognized, because they falsify the nature of the object and besides this contain items which belong to his own personality and should be integrated with it.[Ibid., par. 710.]

http://www.nyaap.org/jung-lexicon/m/

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/9e99a-2.gif`

Ajna Third Eye Chakra - Winged Seed **(2019-05-23 04:09)**

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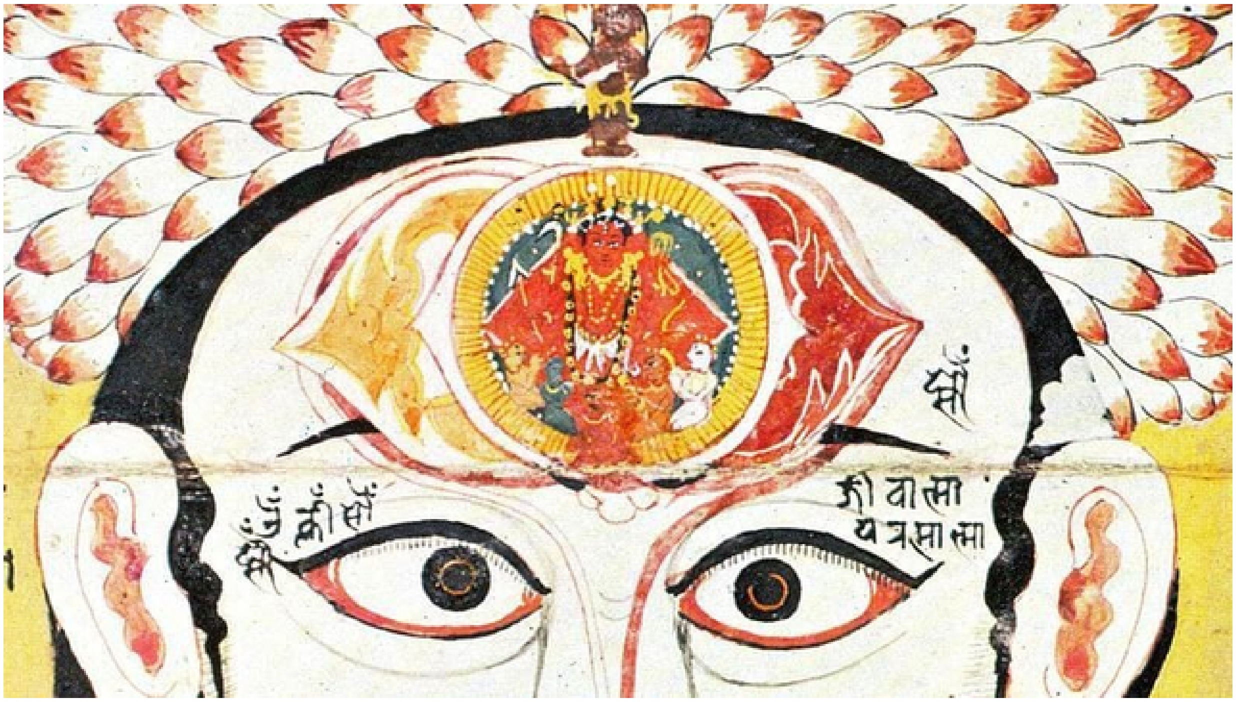

6. Ajna Third Eye Chakra - Winged Seed:

The Sixth Chakra is the Ajna, and looks like a winged seed, it does not contain an animal symbol. Instead of the dark germinating seed, it is here in full light, the white beaming light, completely conscious. In other words the God that was asleep in Muladhara, is completely awoken. The only reality, and because of that this center is called the situation in which one is united with Shiva. One could say this is the center of the mystic union with God. I mean that absolute reality where you are nothing but psychic reality, and yet confronted with the psychic reality that you are not. And that is god. God is the eternal psychic object. God is simply a word for non-me. In Vishudda the psychic reality was still opposite of the physical reality. That’s why we still used the help of the white elephant to distinguish reality from the psyche. Psychic facts still found a place within us, even though they had their own lives. But in the Ajna center the psyche grows wings. Here you know you are nothing but psyche.

Ajna is considered the chakra of the mind. When something is seen in the mind’s eye, or in a dream, it is being ’seen’ by Ajna. Residing in the Chakra, according to some beliefs, is the deity Ardhanarishvara a hermaphrodite form of Shiva-Shakti, symbolizing the primordial duality of Subject and Object, and the deity Hakini Shakti is also present in this chakra. In kundalini yoga, different practices are said to stimulate the Ajna chakra, including Trataka (steady gazing), Shambhavi Mudra (gazing at the space between the eyebrows), and some forms of Pranayama (breath exercises). Various occultists[attribution needed] have tried to make kabbalistic associations with Ajna, and it has been associated variously with the sephirah Kether, Da’at and the primal duality of Chokmah and Binah (who represent a similar archetypal concept to that of Shiva and Shakti in tantric cosmology).

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Sahasrara Crown Chakra (2019-05-23 04:10)

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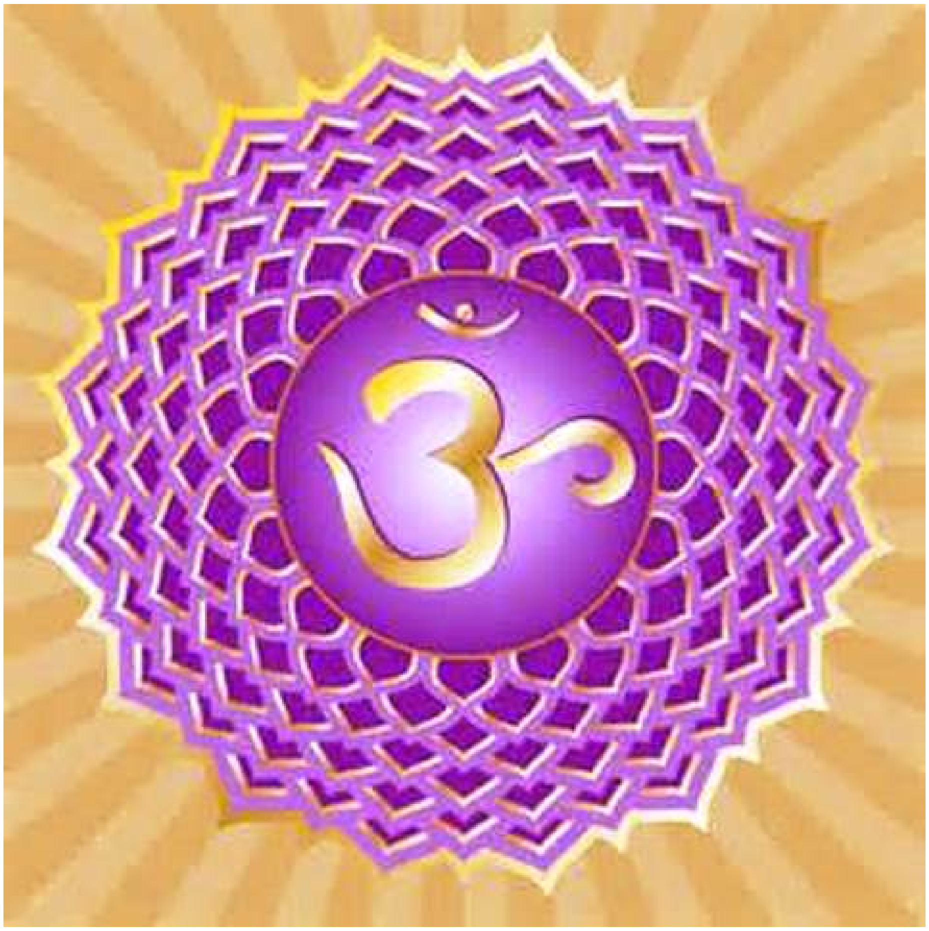

7. Sahasrara Crown Chakra

Speaking of the Sahasrara, the lotus of a thousand leaves, is completely obsolete, because it’s a pure philosophical concept. Without any substance to us. It is above all experience. In Ajna there is still the experience of the self that is seemingly different from the object, the God. But in Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. (non-dual)

Sahasrara is positioned above the head or at the top of it and it has 1000 petals which are arranged in 20 layers each of them with 50 petals. For a discussion about the petal count see also petal (chakra) Sahasrara chakra symbolizes detachment from illusion; an essential element in obtaining supramental consciousness of the truth that one is all and all is one. Often referred as thousand-petaled lotus, it is said to be the most subtle chakra in the system, relating to pure consciousness, and it is from this chakra that all the other chakras emanate. When a yogi is able to raise his or her kundalini, energy of consciousness, up to this point, the state of samadhi, or union with God, is experienced. In the West, it has been noted by many occultists[attribution needed] that Sahasrara expresses a similar archetypal idea to that of Kether in the kabbalistic tree of life, which also rests at the head of the tree, and represents pure consciousness and union with god. Carl Jung; Kundalini Yoga

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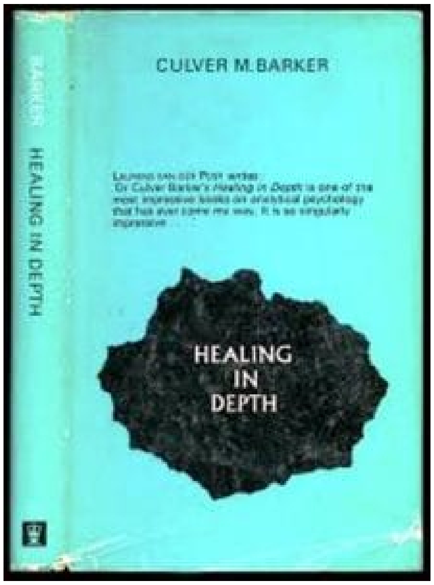
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/9048d-topchakra.jpg`

In Memoriam C.G. Jung by Culver M. Barker (2019-05-23 04:17)



In Memoriam C.G. Jung by Culver M. Barker

As a contribution to the symposium on aspects of C. G. Jung’s life and work which have a significant bearing on both the personal and professional level, I would like to speak about my own experience of what may be referred to as ’relating to the centre’.

Many years ago, when I was treating a patient in a deep and prolonged depression, her manifest condition was such that I began to wonder whether the time had not come to give her the possible benefit of my E.C.T. machine.

At this moment she brought a dream in which a light appeared in the midst of darkness, together with a helpful and admired teacher of her university days.

With the patient's associations, this scene strongly suggested a manifestation of the psychopompos.

The dream came as an utter surprise.

There was nothing on the surface to indicate any positive movement or the possibility of it-she lived in black despair.

Yet the dream showed that somewhere in her depth, near enough for her to relate to and consciously associate with, was a centre of light and help: dawn is born at midnight.

With this encouragement I dared to continue psychotherapeutic treatment and, soon after, an upward trend began which gradually led her out of the depression.

Years before, in my early days, while working in an observation ward and before I was much acquainted with Jung, I had come across the same kind of unexpected and helpful figures in dreams or phantasies of critically ill patients.

The dramatic occasion mentioned above strongly reinforced my original experience that such dream occurrences can indicate that healing processes arise from the depth of the unconscious and, if the moment can be grasped by the therapist, the patient may gradually be led to conscious co-operation.

Since then, whenever such a guiding or saving figure comes up in dreams, disguised maybe as conductor, gardener, etc., sometimes the same one reappearing at intervals of several months, I am naturally alerted, and if the patient is able to relate to its significance, this may bring him into more direct relationship with his centre, his lifeline, his entelechy.

Though such manifestations only occasionally take on a striking appearance, they have led me to recognize that we meet here a natural constituent of the psyche that is always there.

It is on us, the psychotherapists, to strive for greater alertness to become more appropriately sensitive to it.

This has taught me to be on the lookout for and to take note of comparable movements in dreams and phantasies which were far less pointed.

These experiences with patients, together with my own inner experiences, co-ordinated and amplified by C. G. Jung's concepts and approach, have enabled me to realize that there is a living centre within us.

Like a great dramatist, in response to life situations, it produces dramatic pictures, patterned radiations of energy which, like those from a television mast when received by an appropriately receptive instrument, appear as imagery on our own, highly selective, personal screen.

If carefully decoded and related to with feeling understanding, these images can reveal a meaningful comment on a life situation, a seemingly personal concern that exceeds one's conscious grasp.

For all their ambivalence, dreams are a navigational instrument that can tell you how far you are on or off course.

Their imagery gives one the possibility of seeing the patient's truth, not only without undue conscious misinterpretations or prejudices but, as one might call it, stereoscopically, from more than one angle.

At moments of doubt in a patient's analysis I am most thankful not only when a dream appears but also for both the attitude and the instruments which Jung has brought to us analysts in the often very difficult and many-sided task of comprehending it.

More than once I would have given up as hopeless the attempt to grasp the meaning of a dream, or at least to obtain some guidance from it, without the morale-quite apart from the technical ABC-which one learns from the numerous interpretations throughout Jung's writings.

A patient's repeated experience that there is a centre within him that can and does create dream dramas, the scenes and characters of which evidence a knowledge of his past and present, sometimes even of future trends, with a subtlety and penetrative insight far beyond his or the analyst's, gives him the confidence that there is a 'someone' within him that cares.

This realization brings nearer the possibility of its feeling safe to modify or lessen his dependence on the parental images and, last but not least, on the analyst.

The increased sense of a personal centre within may also lessen the need for an absolute external authority, and thus may lead to what one might call a more human conception of the great powers under whose auspices we live: in other words, he has a new chance to reach a more friendly reciprocal relationship with them, and with this, a release from an often confusing or distorting effect of early experiences of damaging authority.

Those of us who worked under Jung at Kusnacht knew that, while writing his books and teaching, he himself was all the time keeping in touch with his own inner world, taking care of his dreams and fantasies and working at his own problems and tensions.

This comes out clearly, for instance, in the 1925 Seminar and, as we now know, in the paintings and sculptures at his 'hideout' in Bollingen.

This strenuous, often desperate endeavor arose out of a life necessity, not basically out of scientific interest, for his relationship to what we call the centre was critical for his sanity and his physical health, as so often he found himself in uncharted territory, at the fringe of the beyond.

All this gave a sense of reality to his teaching and his writings, as well as a personalness which was a challenge to take on one's own task of relating to one's present-day conscious situation and its repercussions in the unconscious.

It was then that one began to understand what was meant by 'work' in this context.

For it seems that, without the individual's giving sincere, appropriate endeavor to relate to the area activated by a dream and, if possible, comprehend the message which it has brought within reach, frequently nothing effective will happen.

In continuity with the age-old belief that dreams are messages from the gods, Jung re-emphasized their significance for the In Memoriam C. G. Jung health of modern man. Beyond that, however, he was more than most aware of the complementary realization, namely metaphorically speaking-how dependent the gods are on their relationship to individual human consciousness if they are to be creatively expressed or recognized on this earth.

This is such a tremendous thought to me that, although one is, in a sense, so insignificant compared to the gods, yet the individual has a significance which is indispensable to the gods.

This realization can take one out of forlorn isolation into a relationship of profound meaning, and if one can feel this being needed by the gods as oneself-not one's father or mother or sister or brother-then any human inadequacy becomes less important and falls into place.

The more one is orphaned by early deprivation or distortion, the greater the need for such a relationship, the greater the potential stimulus to find one's own dynamic centre within.

This can lead one out of childish immaturity and the victim role, and give added urgency to the overcoming of infantile demands and fixations, for a parent-conditioned relationship is not potent enough to live by for too long, whether the parental figures seemed to be good or bad.

However agnostic I may have been inclined to be in reaction to a strict dogmatic upbringing, such experiences have confronted me with the fact that there is a reality behind the more stylized representation of God in established religions.

Behind the basic urge that brought about the religious rituals, the dramas of belief, there was perhaps man's necessity to live in active relationship to the mystery of his being-to have a dynamic sense of the continuity of his existence.

This has a correspondence in the biological fact of the uninterrupted continuity from the beginnings of life on this earth: being a microcosm of this evolution, we ourselves have built into us the experience of an unbroken development from the nucleus of the single cell at our conception into the unimaginable complexity of cells that make up our adult here and now.

One of Jung's great achievements is thus that modern man can re-relate to this centre, to the central mystery of his being, without violating his hard-won rational faculty and experimental a pp roach.

I should like to add that the sense of the living existence of this centre within the individual and the endeavour to be orientated towards it give us a better chance to direct ourselves rightfully to
the patient's centre and thus, while holding our own, to relate to it constructively.

Apart from the challenge and stimulus to one's own endeavor which Jung's presence and example set, the effort one knew that it cost him, and how he answered the conflicts and sufferings life
led him into, made one deeply respect him, but without the temptation to idealize him.

To me, to idealize Jung is to depreciate him as a human individual by suggesting that he possessed some sort of superhuman powers or, at least, was so gifted that his achievements came to him without the efforts and the price that ordinary beings have to pay.

We speak of hybris when man usurps the gods, but is it not another kind of hybris to project such powers into a mortal, to reduce him to superhuman status, as it were?

Now that Jung is no longer with us in person, there is the danger that he may become either idealized or else blindly fought against, say as a father image-and such extremes would be an insult to his
rugged humanness. Culver M. Barker, Contact with Jung, Pages 62-66

[1]Healing in Depth by Culver M. Barker

1. `https://www.amazon.com/Healing-Depth-Culver-M-Barker/dp/0340153822`

Carl Jung on God, Incarnation, Holy Ghost„, (2019-05-23 04:19)

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[Carl Jung on God, Incarnation, Holy Ghost]

"The deifying effect of the Holy Ghost [Hebrew = Ruach HaKodesh] is naturally assisted by the Imago Dei stamped on the elect. God, in the shape of the Holy Ghost, puts up his tent in man, for he is obviously minded to realize himself continually not only in Adam’s descendants, but in an indefinitely large number of believers, and possibly in mankind as a whole." – C.G. Jung, Answer to Job, paragraph 656

"The continuing direct operation of the Holy [Spirit] on those who are called to be God’s children implies, in fact, a broadening process of incarnation. Christ . . . is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters." Carl Jung, Answer to Job, paragraph 658.

“Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself” Carl Jung, Book of Job; Paragraph 640.

"God . . . wants to become man, and for that purpose he has chosen, through the Holy [Spirit], the creaturely man filled with darkness – the natural man who is tainted with original sin and who learnt the divine arts from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds himself aloof from the world and refuses to pay his tribute to life, for in him the dark [side of] God would find no room." Carl Jung, Answer to Job, paragraph 746.

“Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky” Carl Jung, Book of Job, Paragraph 758.

"Since the Holy Ghost is the Third Person of the Trinity and God is present entire in each of the three Persons at any time, the indwelling of the Holy Ghost means nothing less than an approximation of the believer to the status of God’s son. One can therefore understand what is meant by the [Biblical] remark ’you are gods’ . . . The continuing, direct operation of the Holy Ghost on those who are called to be God’s children implies, in fact, a broadening process of incarnation. Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters . . . The indwelling of the Holy Ghost, the third Divine Person, in man brings about a Christification of many . . . The future indwelling of the Holy Ghost in man amounts to a continuing incarnation of God." Carl Jung, Answer to Job, pp. 51-52.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/e1d82-athanasios.jpg`

The Spirit and the Torment of Sanctification (2019-05-23 04:20)

[1]

"Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead.

May no faith mislead you, accept your utmost unbelief it guides you on your way. Accept your betrayal and infidelity, your arrogance and your better knowledge, and you will reach the safe and secure route that leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom.

Purgatory awaits those who murder the one in themselves who is capable of love. You will lament and rave against the impossibility of uniting the lowest in you with the law of those who love. I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall be subjugated to the physical under the law of Christ's completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest. How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" Carl Jung; Red Book [Draft](pp. 409-10).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/360b2-sanctification.jpg`

Carl Jung: One word more on the theme of immortality. (2019-05-23 04:29)

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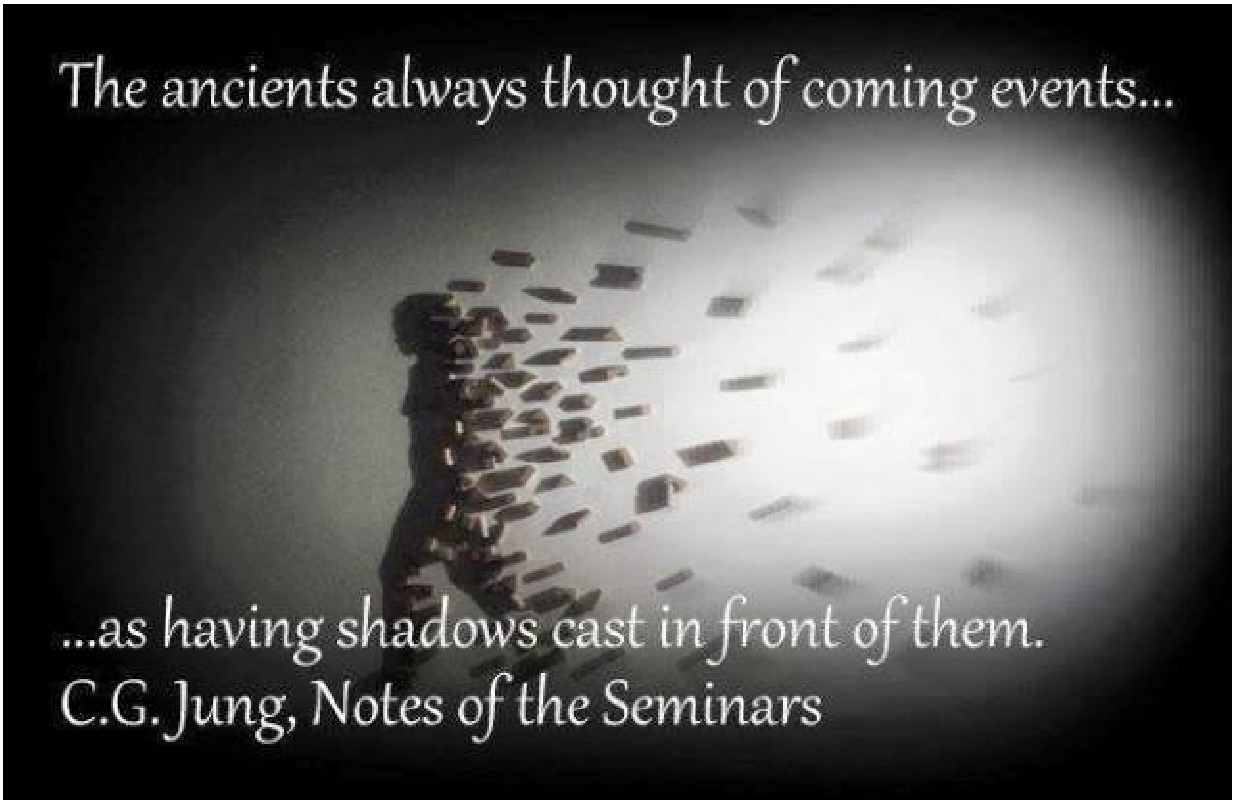
The ancients always thought of coming events...
...as having shadows cast in front of them.
C.G. Jung, Notes of the Seminars

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot, Billali, and Holly rightly placed, that is, as figures of the wise old man. Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious.

In the story of Percival, the unconscious hero Percival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives. Carl Jung, 1925 Seminar, Pages 153-154

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/635f6-1immortality.jpg`

Gerhard Wehr on Carl Jung’s "Night Sea Journey’ (2019-05-23 12:53)

The "Night Sea Journey" and the Confrontation with the Unconscious

The split with Sigmund Freud represented a profound, decisive break in C. G. Jung’s life. Freud, of course, was deeply affected by it himself, but for him the basic positions of his work had long been firmly established.

The founder of psychoanalysis was able to pursue the work he had begun without the spectacular modifications to which he had reacted so allergically in the cases of Adler and Jung.

A serious disturbance of psychoanalytic activities began only with the onset of national socialism in Germany and Austria, hence from outside.

And by this time Freud's life's work was finished.

Not so for Jung.

At the ages of thirty-eight and thirty-nine he had to undergo a midlife crisis; his work on Symbols of Transformation was already an expression of this process.

To be sure, in the public eye the doctor from Küsnacht was a renowned representative of his profession with a respectable international clientele.

But Jung knew that merely continuing his work on the fringes of the psychoanalytic movement, or outside it altogether, was out of the question for him.

He even went so far as to give up his position as a lecturer on the medical faculty of the University of Zurich, which he could have continued to hold independently of the Psychoanalytical Society.

His resignation, dated 30 April 1914, was accepted by the cantonal board of education on 3 June, and with this Jung had, for the present, abandoned his academic career.

Now he concentrated on his private practice, or more precisely on himself, harder than ever before, for a process had begun for Jung, some time before his outward break with Freud, which he himself called the "confrontation with the unconscious," and so he titled the corresponding, telling chapter of Memories, Dreams, Reflections.

Now at last the fundamental meaning of Jung's Prologue to his autobiographical notes became clear:

"My life is a story of the self-realization of the unconscious."

It is not the part which can be externally and biographically dated that constitutes the real life of a person, but its myth-the fateful, spiritual inner side of this life.

Because Jung repeatedly pointed out the necessity of relating this inner process of maturation and growth to one's concrete life, the larger historical context of his biography must not be neglected.

In his correspondence and conversations with Freud, of course, social and political events had hardly played any role, and cultural ones for the most part only in the immediate context of their research, for example when mythological and artistic material was compared to mental processes or used as an interpretive tool.

The pioneers of modern depth psychology were far too occupied with their analytic and therapeutic business, their patients and "cases," and with education, teaching, and warding off their opponents, to have sufficient time for the world's political incidents.

But it was precisely during these months of tense confrontation and division that the catastrophe of the First World War began.

The external data are well known.

On 28 June the successor to the Austrian throne, Archduke Franz Ferdinand, was murdered by Bosnian conspirators in Sarajevo.

Within a few days this regional Balkan conflict had developed into a world· war, which before long enveloped the entire continent.

On 1 August a state of war was declared between the Kaiser's Germany and tsarist Russia; on 3 August France joined in, and the other nations followed.

Suddenly neutral Switzerland found itself surrounded by warring powers, and Captain Carl Jung’s compulsory military service had taken on a new dimension.

Reading his Memories, one gets the impression that the outbreak of the war per se was very much of secondary importance to him.

It was not entirely out of the picture, to be sure, but for Jung the real task even now was to work out the meaning of the unconscious.

I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche. I made a beginning by writing down the fantasies which had come to me ....

Not coincidentally, the lecture he gave in Aberdeen in late July 1914-a few days before the outbreak of the war-was devoted to the importance of the unconscious in psychopathology.

How intensely the collective destiny of peoples must have concerned Jung from out of the unconscious is evident from an active imagination which occurred to him as early as October 1913, and then again a little later.

He described this "vision" as follows:

I saw a monstrous flood covering all the northern and lowlying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood.

It is no wonder that he pondered in shock and confusion on the sight of this apocalyptic panorama, which had held him spellbound for an hour.

Two weeks passed, and the vision was repeated under the same circumstances, but this time the transformation of the sea into blood took on a still more menacing form.

The question was, what could all this mean?

Could it be a great revolution, of the same extent and fateful significance of the sixteenth-century German Peasants’ War, which had once likewise been presaged in a great natural catastrophe?

The thought of an imminent war did not occur to Jung, who considered the impending psychosis rather in relation to himself.

But many other contemporaries of the world war, at least the more spiritually sensitive among them, could not but have recognized some inescapable doom.

For even while the frenzied flush of victory lasted among the warring peoples-the Germans at least-for several months in 1914, one could read in the Sunday edition of the Neue Zurcher Zeitungfor 14 August 1914, under the headline "War and the Word of God":

"The monster has descended upon us. The time we live in is full of horrors; there is no one upon whose head its heavy fist has not fallen .... Everything around us has been changed .... The air around us is laden with tears suppressed, forgotten, and to come. The gravity of this hour cries aloud. "

These are not the words of a preacher, nor indeed even of one sure of victory, but the opinion of a Jewish journalist, Margarete Susman, who was living in Zurich.

And as a sign that something extraordinary was about to happen, Jung was visited in the spring and summer of 1914 by a thrice-repeated dream:

in the middle of summer there was a cold snap of gigantic proportions; the entire country became solid ice, and everything living froze to death.

In the third dream frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd.

A surprising turn, then, the rescuer appearing in the face of the greatest danger!

But the dreamer had to wonder to what extent he himself could act, if not as a numinous savior (grapes from a healing vine represent a numinous symbol), at least as a helper in time of need.

For at this point in his life his outer and inner circumstances alike were more those of one deeply in need of help himself.

Following the break with Freud, Jung became aware of just how fundamentally alone he was.

The much-touted "Zurich school" had effectively dwindled to an unpretentious little group; there remained his erstwhile colleagues from

Burghölzli, Franz Riklin and Alphonse Maeder.

The majority of his friends and acquaintances had turned away, and his status as a university lecturer had been given up.

The large chapter on sacrifice in Transformation Jung now connected with himself.

More strongly than ever he found himself faced with the question of what the language and imagery of myth had to say to him, or more precisely what myth he himself must live, according to what inner, super individual life plan his personal life, with its highs and lows, was structured.

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge. So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks, for-so I told myself-how could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

Remarkable as it seems at first that Jung should speak of a myth in looking back on this critical segment of his life, fundamentally it is a rather common human experience.

It happens whenever people learn to recognize a meaningful texture in seemingly coincidental outward facts, joys and sorrows, human encounters and fatefully interwoven patterns.

And when Jung speaks of a confrontation with the unconscious, he means not only the contents of the personal unconscious in the Freudian sense, the sum of that which is forgotten and repressed, of instinctive factors and drives of all kinds.

He means above all the collective unconscious, with its transpersonal factors extending beyond the personal. "Really," according to Marie-Louise von Franz,

"it is a modern, scientific expression for an inner experience that has been known to mankind from time immemorial, the experience in which strange and unknown things from our own inner world happen to us, in which influences from within can suddenly alter us, in which we have dreams and ideas which we feel as if we are not doing ourselves, but which appear in us strangely and overwhelmingly. In earlier times these influences were attributed to a divine fluid (mana), or to a god, demon, or 'spirit,' a fitting expression of the feeling that this influence has an objective, quite foreign and autonomous existence, as well as the sense of its being something overpowering, which has the conscious ego at its mercy."

At the time when this overpowering force first took possession of him, Jung could not yet suspect the scope of the events that awaited him in the days to come before and during the world war.

For the clearly defined concepts of the collective unconscious and the archetype did not yet exist for him.

The pertinent experiences of his childhood, such as the dream of the ritual phallus or the existence of the antique "No. 2" personality alongside the concrete everyday reality, had pointed in this direction, of course.

The same is true for his dream of the multistory house with its ancient vault.

But in order to be able to understand these sometimes fascinating images and integrate them into his conscious life, what was necessary was precisely this confrontation with the influences from the unconscious, in the form of a perilous time of uncertainty and spiritual and psychic disorientation.

Jung saw his situation after the break with Freud thus:

I felt totally suspended in mid-air, for I had not yet found my own footing. Above all, I felt it necessary to develop a new attitude toward my patients.

Again it was dreams that occupied him, as enigmatic as they were meaningful, for example one around Christmas in 1912, at a moment when Jung was not yet thinking of a final split from Freud and the Psychoanalytical Society, or still wished to avoid it.

The action took place in the surroundings of an Italian renaissance palace.

A white dove came to rest on a magnificent emerald table at which the dreamer was sitting.

The dove spoke, with a human voice, about the possibility of her being transformed, along with twelve dead people who were also involved.

Jung was unable to interpret the dream; in particular it was not clear whether the number twelve should be connected with the apostles, the signs of the zodiac, or some other manifestation of twelve.

Should the emerald table be compared with the tradition-laden tabula Smaragdina of Hermes Trismegistos, and thus with the ancient Egyptian mythical figure of Thot-Hermes, the representative of hermetic and alchemical wisdom?

There was still another dream, which took the dreamer to the region of Arles, where there was a row of sarcophagi.

There the figures of knights were lying in full armor, as in ancient burial vaults, going back in chronological order to the twelfth century.

The remarkable thing about it was that the dreamer observed, as he walked past the line of forms he had thought to be dead, how one figure after another came to life upon being looked at or touched.

That Freudian dream theory proves a failure when faced with such motifs and forms is obvious.

The recipient of this experience found it significant that "such contents are not dead, outmoded forms, but belong to our living being."

Only in the larger context of the gradually developing doctrine of the archetypes was some light shed on such dreams, although the details are bound to remain problematic when the rational and reductive method-or any other-is applied to them.

And even this barely resolvable dream text was grounds enough for Jung to occupy himself for a long time with this matter, which led him gradually to his later doctrine of the archetypes.

This took place under a considerable inner pressure, which:

at times ... became so strong that I suspected there was some psychic disturbance in myself. Therefore I twice went over all the details of my entire life, with particular attention to childhood memories; for I thought there might be something in my past which I could not see and which might possibly be the cause of the disturbance. But this retrospection led to nothing but a fresh acknowledgment of my own ignorance.

This statement is characteristic of Jung’s predicament, in that while he was, to be sure, groping after the structures of the collective

unconscious, on the other hand he was still seeking to apply the reductive and causal methodology relied upon by psychoanalysis,

with whose help he thought he could uncover some kind of childhood traumas.

The turning point in his destiny arrived only with the moment when Jung yielded to his inner impulse, the play instinct with which he had once manipulated building stones as a boy of ten or eleven.

The image of how he had constructed his childish edifices in the surroundings of the parsonage in Klein-Huningen was still vivid in his memory.

He said to himself, "Here is a creative life that is not extinguished yet, but could be reactivated under the right circumstances."

And then something clearly remarkable happened.

Once he had wholeheartedly accepted the feeling of humiliation and the avowal of his complete helplessness, he began-a man in his late

thirties with several elementary-school-age children of his own-to do the same thing all over again.

Just as he had a generation ago, he collected little stones on the shore of Lake Zurich and began playfully building a whole village; a village with a church and finally also-after some hesitation-an altar.

The sense of this as a numinosum, something sacred and belonging to the "wholly other," must have prompted him.

But the decisive thing for Jung was that with his (we might say therapeutic) action, his thoughts began to clear and he began to find a certain contentment.

He explained:

I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building .... Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town, and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down.

The need to master his inner vision, the inner urge which strove toward realization, through handcraft still had meaning for Jung even in his later years.

As he recounted this stage of his autobiography in 1957, at the age of eighty-two, he drew particular attention to how important working with stones whether as stonemason or as architect and bricklayer-had always been to him whenever specific problems had to be

solved-inner stagnation in writing certain books, or even coping with the death of his wife, who died on 27 November 1955.

Sometimes he would take up brush and colors and paint a picture.

This creative activity had a revivifying effect on him, and he made a method of it in his therapeutic practice.

But referring to the time of this crisis, Jung declared:

To the extent that I managed to translate the emotions into images-that is to say, to find the images which were concealed in the emotions-I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions.

Occasionally he would devote himself to yoga exercises in order to find the peace necessary for working with the productions of the unconscious.

But what was of crucial significance for him during those years of disorientation was being firmly anchored in his concrete life, his profession and his family, which not only made their own claims upon him, but for just this reason provided a handhold and a counterweight as well as any spiritual leader or guru could have done.

Again and again it became clear that these things were the real base of his life, to which he must always return.

The unconscious contents could have driven me out of my wits. But my family and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht-these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts-which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life.

His affirmation of the concrete world also found expression in the fact that he once again took up his favorite sport, sailing, with the cooperation of friends.

On one occasion he spent four days crisscrossing Lake Zurich, in the company of his boyhood friend Albert Oeri and three younger companions.

On this occasion the voyage took on a special tone from Albert Geri’s reading from Homer’s Odyssey.

He deliberately selected the particularly fitting nekyia episode, which describes Odysseus’ voyage to the otherworldly shores of the realm of shadows and the abode of the departed.

"The sails were taut," Homer’s hero describes his ship to the listening Phaeacians, "as she sped all day across the sea till the sun sank and light thickened on every pathway.

The vessel came to the bounds of eddying Ocean, where lie the land and the city of the Cimmerians, covered with mist and cloud. Never does the resplendent sun look on this people with his beams, neither when he climbs towards the stars of heaven nor when once more he comes earthwards from the sky; dismal night overhangs these wretches always. Arriving there, we beached the vessel, took out the sheep and then walked onwards beside the stream of Ocean until we came to the [rock and the confluence of the rivers of the dead] that Circe had told us of, [and there we sacrificed as she had prescribed]."

Undoubtedly it was a pertinent text, for Jung too found himself in the midst of his own nekyia, in which he had to hold his ground against the super-personal experience of the other side.

Although there were no ghosts of the dead to be conjured up here, he would have to enter those precincts of spiritual and psychic reality which Sigmund Freud had once invoked when he prefaced his Interpretation of Dreams with the no less ominous lines:

Flectere si nequeo superos, acheronta movebo.

If I cannot turn the gods above, then shall I move the world below.

But who, in Jung’s case, was moving whom?

Was it not the inner conflicts, the disquieting dreams and overpowering fantasies and imaginations that were driving him to the edge of

insanity?

The doctor had become the patient, the psychiatrist a "borderline case" on the threshold between neurosis and psychosis.

Jung was clearly aware of the alarming precariousness of his predicament, and for this very reason he could not allow himself to lose his footing in reality.

It would not have been the first time that a psychiatrist or psychoanalyst had been sacrificed to his own discipline.

Jung had only to think of his colleague and patient Otto Gross or the tragic suicide of his promising student Johann Jakob Honegger.

The motif of the ocean voyage, or that of the nekyia, cannot be grasped by means of academic psychopathological criteria alone.

The "night sea journey," as Leo Frobenius called it early in this century, is known in many mythologies, which is to say that it contains archetypal features common to all humankind.

Thus as the sun is devoured day after day in the west to begin its night voyage in the womb of the cosmic mother before it can rise anew in the east, so too runs the course of the sun god, the primordial image of the (solar) hero who accepts being devoured as his destiny, and in this way experiences rebirth and resurrection.

With this we encounter a primal motif of both humankind and the individual.

Is it any coincidence that the much-discussed midlife crisis, the critical stage of middle life, comes at a time of change?

The time when physical powers are on the increase is a climax and a conclusion only from a biological standpoint.

Significantly, there is a "dead center" through which one has to pass in one’s own individual way, in view of the new orientation to the completely

altered contents and goals of the second half of life.

Fundamentally every person is confronted with this problem, for practically speaking only a relatively few are destined to go fully conscious through the events of middle life, as even a glance at the spiritual and mystic history of humanity will show.

But only one who has accepted this process of mystical death, who has undertaken the soul’s journey to the other side and withstood the voyage on the night sea, into hell ("traveled down into the realm of the dead … "), can stand before his fellow men with this experience as one changed, even as "a new

person," and bring them the knowledge of a new life.

Only he is in a position to lead others on their own night voyages, whether as the psychopomp ("leader of the soul") of the ancient mysteries, or as guru, master, or spiritual leader in the various Eastern and Western systems of initiation.

The history of Christian esoterism all the way to the present offers a wealth of examples of the ways and means of spiritual experience and guidance.

Whereas the priest performs traditional rites of purification and sacrifice, and the scribe or the theologian interprets the texts of sacred tradition and unlocks them for the present day, the spiritual master draws from his own individual inner experience, whether by showing others the mystical path as a

meditation teacher or advisor, or by helping as a therapist to release self-healing psychosomatic powers.

In each case the process of individual maturation goes on after the experience of the zero-point of middle life.

Merely countering the symptoms would be just as inadequate as merely adapting the individual to the respective norms and expectations of society.

Self-realization-what Jung terms "individuation"-is the great theme of humanity; Nietzsche said, "You must become who you are!"

The occasional reproach that Jung was a mystic, an esoteric (in the true sense of the word as one who is gifted with inner experience), can justifiably be applied to these experiences of his middle life, and Jung may be taken at his word when he says in his description of this time:

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity .... Today I can say that I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams.

The process which had had its beginning for Jung in the year 1912 entered the crucial phase around Advent-on December, to be exact-in 1913.

He was ready to lay himself open to the flood of imaginations, fantasies, and dreams, to begin his own journey to the other side, as it had repeatedly

been described for example in the Gnostic texts of antiquity.

The impression made by the whole thing was, by his own report, quite frightening.

To be sure, Jung meant to conceive what happened during these months as a scientific and medical experiment on himself, an experiment which the doctor seemed to owe to his patients if in future he wished to make it available to them as well.

But his predicament took on unexpected dimensions.

I was sitting at my desk once more, thinking over my fears. Then I let myself drop. Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down into dark depths. I could not fend off a feeling of panic.

Darkness and glittering light alternated, and among the forms that gradually emerged was a large black scarab, the ancient Egyptian symbol of death and rebirth.

For Jung, the dismaying novelty in these experiences evidently lay in the fact that the distance between subject and object appeared to have been abolished.

The experimenter no longer stood apart form the "object" of his investigation in the accustomed way; rather he himself had become the object of the experiment.

It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane. This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of

a mythopoeic imagination which has vanished from our rational age.

When the gigantic bloody vision from the fall of the same year appeared again, Jung was forced to give up trying to understand what he had seen.

The images were too far removed from rational consciousness.

Not until six days later (18 December 1 913), when a dream appeared in which the dreamer found himself in a mountainous landscape, was it

possible to guess the meaning:

Over the mountain ridge the horn of Siegfried sounded.

Suddenly his awesome figure appeared in the light of the rising sun and raced like the wind down toward the valley.

Jung, who was accompanied by an unknown brown-skinned man, was convinced that they had to shoot Siegfried.

After the deed was done he was "filled with disgust and remorse for having destroyed something so great and beautiful," and oppressed by an intolerable feeling of guilt.

Hardly had Jung awoken from this dream when he sensed an inner need to resolve it.

He felt that if he did not succeed this time he would have to kill himself; the terse comment in his auto-psychograph reads, "In the drawer of my night table lay a loaded revolver."

And in fact it did become clear to him:

Siegfried, a symbol of the German and idealistic ideal, is the quintessence of the self-conscious ego and the heroic ideal. He himself identified with Siegfried; indeed many of his Jewish colleagues had once looked upon him as just such a "gigantic blond Siegfried"! Siegfried was also the name of

the son whom Sabina Spielrein longed for. And it was just this proud egoism to which he had to put an abrupt end, accompanied by the brown-skinned savage. In this strange figure Jung recognized an embodiment of his primitive shadow, which is to be seen as another component, the unconscious dark side, of the dreamer’s being. The sensation that with this explanation he was on the right track, or at least heading in the right direction, afforded a certain feeling of confidence, although he had not yet by a long shot won the insights he was searching for. Before him lay a passage into the depths, an encounter with images that gave him the feeling of being "in the land of the dead":

Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl. I summoned up my courage and approached them as though they were real people, and listened attentively to what they told me. The old man explained that he was Elijah, and that

gave me a shock. But the girl staggered me even more, for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me .... They had a black serpent living

with them which displayed an unmistakable fondness for me. I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence. Of Salome I was distinctly suspicious. Elijah and I had a long conversation which, however, I did not understand.

Thus the dream of the killing of Siegfried had opened the doors to the other side, for the figures who meet Jung in his imagination and with whom-particularly Elijah-he agrees to converse clearly stand for factors in his unconscious.

The religious tone is clear from the names given to the characters.

The opposition between the reasonable old man and the beautiful but blind young woman stands out immediately.

Those who are familiar with the history of mystery and myth will be reminded of similar couples, for example Klingsor and Kundry in the Grail legends, where the Merlinesque wise man is opposed by a sorceress.

Jung himself thought of the sage Lao-tse and the dancer in Holderlin's poem:

"Who has thought of the deepest/Loves what is most living. He understands high virtue/Who has looked into the world. And the wise often bow/To beauty in the end."

And because Jung had been absorbed, during his year of confrontation with the unconscious, in the gnosis of early Christianity, the Gnostic of the apostolic period, Simon Magus of Samaria, was also no stranger to him.

To be sure, the New Testament Acts of the Apostles (chapter 8) is silent on Simon's possible following, but the church inquisitors of the second and third centuries reported that he had gone about with a woman by the name of Helen, thought to be a reincarnation of Helen of Troy, whom he had passed off as his "first intention" (that is, the first thought that had arisen in him).

The gnosticism of the first centuries after Christ was of great importance for Jung's theme, because its polymorphous pantheon of spiritual beings

included many such dual entities or syzygies, a phenomenon known further from comparative religion.

Finally, the presence of a snake points to a hero myth, not because it has to do with a battle with the snake or dragon, but because the snake, which sheds its skin, embodies a being that transforms itself, expressing the transformation of the hero.

But all these are of course only amplifications, embellishments of what is seen in the imagination by means of elements showing similar motifs.

With their help Jung later achieved an interpretation which was to become important in Jungian psychotherapy, namely the concept of the soul-image.

In a man it usually takes a feminine form (in dreams and fantasies, for example); this is the "anima," whereas in the same way a woman produces or imagines the oppositely sexed soul-image of the "animus."

And this in itself serves to mark two typical, or archetypal, and primal forms of the unconscious.

Hence Jung's explanation:

Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros. Jung interrupts himself at this point in his interpretation to remark-correctly, of course-that a hasty intellectual definition of such soul-images is of little help. It is much more sensible, he says, to take the respective figures as what they represented, namely elucidations of unconscious background processes. As such they are by no means required to retain the same form or name. In Jung's later imaginations and dreams, for example, Elijah changed into another venerable figure, whom he named "Philemon." The name Philemon was not given by chance, for clearly this product of his unconscious was connected with the old Philemon, the husband of Baucis, whom Jung had met at the beginning of Act 5 of Goethe's Faust. To Jung this figure took on a new function, for the Jungian Philemon was not the companion of an equally old woman, but of the youthful Salome. The latest evidence that Jung had in mind a reference to Faust came from the stone-chiseled inscription which can be seen over the entrance to his tower in Bollingen:

Philemonis sacrum

Fausti poenitentia.

Shrine of Philemon,

Repentance of Faust.

As early as his first readings at the Gymnasium-not least of Ovid's Metamorphoses-he was familiar with these two hospitable old people who were to die a violent death in Faust.

The lives of those who had once sheltered Zeus and Mercury beneath their poor roof had stood in the way of Faust's ambitious plans, and therefore they had become this murderer's victims.

One day it became suddenly and alarmingly clear to Jung that he "had a legacy from Faust, as the advocate and avenger of Philemon and Baucis, who, at variance with Faust in his hubris, are the hosts of the gods in a time of wickedness and neglect of the gods.

This became, one might say, a personal matter between me and my proavus Goethe."

Jung suspected the existence of a Goethean world within himself, in which he had to play his corresponding part, in which he answered to Faust.

"I would have given a world to know whether Goethe knew why he named the two old people ’Philemon’ and ’Baucis.’

Faust sinned against these ancestors (Philema and Baubo) from the beginning.

Indeed, one really has to be almost dead before he understands this secret correctly," he wrote at sixty-six.

And again later in the Memories, Jung followed the thread of this thought further, remarking:

"Later I consciously linked my work to what Faust had passed over: respect for the eternal rights of man, recognition of ’the ancient,’ and the continuity of culture and intellectual history."

One day this pagan and gnostic figure of Philemon emerged in an impressive dream.

He had the horns of a bull and wings the characteristic color of a kingfisher, and in his hand was a bunch of four keys with which he was about to open a lock.

Hence Jung was deeply shaken when, a little later, he discovered a dead kingfisher on the shore of the lake in his garden; it had died relatively recently, two or three days before at the most, and no visible injuries-a memorable coincidence.

Anyone with psychotherapeutic experience knows that in everyday life similar or analogous "coincidences" can be associated with inner images or dream motifs.

But what of the dream?

Jung once again took up his paintbrushes to preserve the image of Philemon.

Anyone who has seen Jung’s tower in Bollingen at first hand has encountered Philemon’ s portrait there, for it hangs on the wall of the cell-like sleeping chamber in which Jung used to spend the nights when he would retreat for days or weeks at a time into the quiet solitude of his tower.

The fact that he continued to paint this figure from his imagination into the twenties shows how deep an impression this "wise old man" must have made on him a decade earlier.

Psychologically speaking, Philemon represented for him a superior insight, or at any rate one that was not achieved by virtue of his own intellectual efforts but managed to unfold its own unique life.

As C. G. Jung’s example shows, this is so true that in some cases one can speak with such "fantasy figures," who may have ready answers and advice that can be of extraordinary significance for the person concerned-the significance of an inspiration which stems, in the esoteric sense, from the

"spiritual world" and therefore is equivalent to spiritual guidance.

It was the certainty that he was not alone with his problem, that he had a psychagogue, a spiritual guide or guru with whose support he could withstand the inner darkness, that afforded Jung some confidence during this time of his journey to the other side.

"This task was undertaken by the figure of Philemon, whom in this respect I had willy-nilly to recognize as my psychagogue. And the fact was that he conveyed to me many an illuminating idea."

To this spiritual aspect of the unconscious psyche was later added another idea, which was more an embodiment of the chthonic, the spiritual in nature.

The Egyptians had known this principle as the ka, a kind of double which accompanies the person.

The ka was "an expression of the creative and preserving power of life; in earliest times it referred specifically to the masculine power of procreation … , but early on it was applied to spiritual and psychic power …. The ka was born together with the person."

In Jung's fantasy the ka came up out of the earth as if from a deep pit, and suddenly the image of the ritual phallus he had seen in his childhood dream comes to mind.

He painted this chthonic figure from his imagination as one of the hermae (Greek herma, "prop, support") which stood before houses in ancient Greece as (phallic) stone pillars intended to protect them from the evil of the world outside.

But just as with the mythical drama, what is essential does not lie in any particular concrete, external form, and thus it does not really depend upon the assigning of this or that specific name or shape.

All that matters is that the one who experiences these active imaginations should learn to recognize, resolve, and integrate them as spiritual and psychic signatures.

Thus one would be wholly mistaken to cling to these images and personifications as if they were beings existing in themselves.

For they are "only" markers and indicators; as such they need to be transformed to the point that with their help much as in dealing with a dream-the meaning of the dream is perceived.

Hence the reality lies behind Jung's terse concluding comment on Philemon and Ka: "In time I was able to integrate both figures."

Because this is in every case a very individual process, it is impossible to recommend any universal method.

But certainly the representation of the experience, whether in clay or color or by recording it in written form, is one invaluable aid in mastering the productions of the unconscious.

As a scientifically trained doctor, Jung was bound to wonder what he was really doing with this activity, whether this could still be called science, an experiment that nonetheless largely eluded complete scientific controls, or whether his fantasy images belonged in the category of art.

While he was struggling with this question, a woman's feminine voice intruded itself, one which he recognized as the voice of one of his patients, "a gifted psychopath who had a strong transference to me."

Naturally, as became gradually clear to him, it was not simply a particular patient who was speaking; for one thing she could not have known what was going on within her doctor's psyche or what her voice was inaudibly saying to him.

Yet this aspect of their relationship was no coincidence, for Jung realized that it was that archetypal figure in the man's unconscious which he later termed the anima.

Furthermore, in the course of his studies he came to the conclusion that the man's soul image, the anima, was unconsciously projected onto certain feminine figures, which could then hold a correspondingly strong fascination for him.

Put more generally:

Wherever there exists an absolutely magical relationship, as it were, between the two sexes, it is a matter of projection of the soul-image [in this case the anima]. Now since these relationships are so common, the psyche must frequently be unconscious; that is, many people must be unconscious of how they are related to their inner psychic processes .... If the soul-image is projected, an unconditional affective tie to the object of the projection appears. If it is not projected, a relatively unadapted condition arises which Freud described in part as "narcissism." The projection of the soul-image is a release from concern with the inner processes, so long as the behavior of the object corresponds to the soul-image.

It is significant for Jung’s biography to note that this unnamed "gifted" patient had had "a strong transference" to him.

This brings to mind in the first place the erotic relationship which is conditioned by, while at the same time making possible, the process of analysis.

The autobiography is silent on this point.

Above all, it says nothing about whether Jung’s unconscious may have answered with a countertransference of its own, which, as Freud declared in the case of Sabina Spielrein, is by no means an uncommon problem of the psychotherapist-quite apart from the question of the value or uselessness of the transference and countertransference phenomenon.

That Jung makes no further reference to the person’s identity beyond the fact that she was a gifted patient is understandable on the grounds of his professional duty to maintain confidentiality.

Or could this refusal also have been because any further information would have shed definitive light on his relationship with a specific woman?

He did after all destroy his correspondence with Toni Wolff, for example.

The fact that this particular "gifted" woman, who was very close to him for over forty years, received not a single word of mention in the Memories, reveals an eloquent silence.

But it was at precisely this point in his extremely active confrontation with the unconscious that his relationship with the young Toni must have played an important role-clearly not only in the erotic sense of the reciprocal "transference" between man and woman or doctor and patient, but also with respect to his nekyia in the inner world of the unconscious.

In his emphatically polemically oriented study on Jung, Paul J. Stern asks whether Toni Wolff could perhaps have provided her friend with an Ariadne’s thread for his escape from the labyrinth of psychic confusion and obscurity.

In the absence of evidence, a satisfactory answer to this question remains impossible.

Already in the Alexandrian era, alchemy was familiar with the soror mystica ("mystical sister"), the spiritual companion of the adept.

She stood by him and, through her presence, as a symbol of totality, brought about the desired work.

On the artistic plane there is the well-known femme inspiratrice, the woman whose inspiration makes possible the realization of works of art (even though this state of affairs, lying as it does partly in the unconscious, is not always clear to those involved); to say nothing of the negative aspect of femininity as seen in the femme fatale.

In psychological terms, there are clearly various "structural forms of the feminine psyche" (a formulation of Toni Wolff’s!), be they those of mother or

hetaira, medium or amazon.

Noteworthy in this connection is the typology which Toni Wolff attributed to the structural form of the hetaira, as a companion who accompanies the

man’s scientific or artistic creation:

"The hetaira or companion is instinctively related to the personal psychology of the man .... The man’s individual interests, tendencies, and, if need be, problems lie within the purview of her consciousness, and through her they are stimulated and advanced. She gives him a sense of personal value apart from collective values, for her own development requires that an individual relationship be drawn out and realized in all its nuance and depth .... The function of the hetaira would be to awaken in the man the individual psychic life which goes beyond his masculine responsibility, to make him a whole personality. This development generally becomes a task only for the second half of life, after his social existence has been established."

And it was in exactly this situation that Jung found himself at the time in question.

The age gap of some thirteen years was not that of an old man and a young woman, considering the imaginary figures of Philemon and Salome.

Anyone who knew both Jung and Toni Wolff well, and had had ample opportunity to observe them carefully together in private as well as in the professional sphere, would have to agree with the judgment of Barbara Hannah, who recalled that even by his schoolmates at the Gymnasium Jung was called "Father Abraham."

In her experience and that of others who knew the two well and often saw them together, he was "the prototype . , of the wise old man," whereas Toni Wolff enjoyed "the quality of eternal youth."

“At much the same time of the fantasy he made the extraordinary discovery that of all his friends and acquaintances only one young girl [Toni] was able to follow his extraordinary experiences and to accompany him intrepidly on his Nekyia to the underworld .... It was anything but easy at first for him to find a modus vivendi by which she could give him her extraordinary gift-it would not be an exaggeration to call it her genius-for companionship in the ’confrontation with the unconscious."’

The interpersonal problem is obvious, for on the one hand there was Emma Jung, a mother of five children and moreover a scarcely less insightful companion and collaborator beside her husband.

On the other hand, Toni Wolff was described as a woman who clearly could not be dismissed by anyone-not even Emma Jung-as a mere femme fatale or willful homewrecker.

And in fact Toni, in her mid-twenties, did have her placed in the maturing process in which Jung found himself; above all she had her place in the "experiment" whose results included the insight into the anima archetype without which analytical psychology’s picture of the human being is unthinkable.

The Jungian analyst Barbara Hannah said flatly that Emma and Toni, the mother figure and the hetaira figure, were the two fundamentally inseparable sides of a single problem.

In her judgment,

"Toni Wolff was perhaps-of all the 'anima types' I have ever known-the most suited to carry the projection of this figure. She was not beautiful in the strictly classical sense, but she could look far more than beautiful, more like a goddess than a mortal woman. She had an extraordinary genius for accompanying men-and sometimes women too, in a different way-whose destiny it was to enter the unconscious. Indeed, she learned of this gift through her relation to Jung, but she afterward showed the same gift when she became an analyst; in fact it was her most valuable quality as an analyst. Curiously enough, she did not ever enter the unconscious on her own account."

Late in his life Jung came to speak of the problem of the hetaira.

It would hardly be possible to achieve a proper evaluation of this fateful constellation from outside.

Many people, though, might have found the problems of this three-way relationship unacceptable, making it all the more astonishing that a modus

vivendi was in fact found and practiced which lasted for decades.

With the reservations that must necessarily be held toward the testimony of even a close observer, the floor goes once again to Barbara Hannah, who wrote:

"What saved the situation was that there was no 'lack of love' in any of the three. Jung was able to give both his wife and Toni a most satisfactory

amount, and both women really loved him. Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any destructive action on either side.

Emma Jung even said years later:

'You see, he never took anything from me to give to Toni, but the more he gave her, the more he seemed able to give me."' The eyewitness added

tersely, "Of course, this amazing insight was not reached early or without suffering, but that it was reached at all is the amazing thing .... "

There is no question that Emma Jung had an important say.

For a person who is concerned-as Jung was at this period in his life-to become acquainted with his own inner world, it is very important, however, not

to make this descent into the unconscious without guidance or relationship.

Jung himself pointed in his autobiography to the great help his family and his work offered him; of Toni Wolff's accompanying function of soror mystica he occasionally spoke to his most intimate friends.

As Barbara Hannah conjectured,

"I think he was doubtful that he could have survived this most difficult of all journeys had he been entirely alone in it."

And she pointed out in this connection how indispensable a reliable interpersonal relationship is whenever one enters this inner path through one's own

"active imagination."

Because dreams and fantasies such as have been described sometimes prove to be very fleeting, it is necessary to fix them in writing, even if in notes which are not much more than an insufficient suggestion of the inner vision.

Jung had entered a part of his written record first in the so-called Black Book, which Aniela Jaffe described as series of "six black-bound, smallish leather notebooks."

These descriptions took their final form in the Red Book, written in a calligraphic script and illustrated with numerous full-sized drawings in color, also

depictions of what he had seen.

Jung noted in the Memories:

In the Red Book I tried anesthetic elaboration of my fantasies, but never finished it. I became aware that I had not yet found the right language, that I still had to translate it into something else. Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding. I saw that so much fantasy needed firm ground underfoot, and that I must first return wholly to reality. For me, reality meant scientific comprehension. I had to draw concrete conclusions from the insights the unconscious had given me-and that task was to become a life work.

But in practice this meant that he had to present his dealings with the unconscious, his dialogues with his anima (Salome) and the wise old Philemon, in such a way as to make his experience generally assimilable and usable.

The means of dealing with the emotions, affects, fantasy-obsessing thoughts, melodies, or dream-images and of discerning their secrets found its expression in Jung's method of active imagination.

But the process itself represented for him a drama of self-rescue from the grip of the unconscious.

It was for this very reason that he could not keep to himself the course or the results of these events which had extended over some five years.

These "building blocks of psychosis" had revealed themselves to be equally a "matrix of mythopoeic imagination," which, like the unconscious itself, had a compensating function to fulfill in a rationalistic and nonspiritual age.

To the extension of consciousness was thus added an ethical obligation, the doctor's duty to make what he had won by experience bear therapeutic fruit.

The old admonition "Physician, heal thyself" is nowhere more warranted than here.

Jung recalled Goethe's dictum: "Dare to storm those gates which everyone gladly sneaks past," referring to the common deep-rooted human aversion to looking behind the pleasant facade of self-deception and coming to know oneself.

Gradually a change began to be apparent. It turned out that the measures Jung had found by instinct and intuition had been the right ones for his spiritual and psychic predicament.

They had helped him not only to come to an understanding of these "initial imaginations and dreams," but also to maintain his contact with everyday reality and his obligations to society.

And still the world war raged on.

Jung was not allowed to bring his experimental night voyage of the soul to a close in the relatively sheltered atmosphere of his home in Kusnacht, for as part of his recurring compulsory duties as a captain in the medical corps, he served from 1916 to 1918 as commander of a training camp for British troops at Chateaux-d'Oex, a few kilometers south of Fribourg in the lower Alps region of French-speaking Switzerland.

The various writings from the year 1916 were themselves of great significance for the progress of Jung's inner development.

He perceived an inner need to put the flood of images and thoughts into literary and artistic form, and what emerged was the Septem Sermones ad Mortuos, the "seven sermons to the dead."

Who "the dead" were was not explained in more detail; Jung went only so far as to say that he had in mind the "voices of the unanswered, the unreleased and unredeemed."

But ambiguity arises even from the real fact of the great war: in the same year, 1916, more than half a million men bled to death before Verdun alone.

On the other hand the fateful confrontation with the world of the departed came up also in Odysseus' nekyia.

It goes without saying that Jung had no truck with any spiritism, even though he had occasion to speak of the presence of ghosts in the context of the Sermones.

Ultimately they were personifications of his own inner being.

Thus the Septem Sermones ad Mortuos represent the written record of psychic processes which needed to be elucidated from the point of view of consciousness.

To be sure, the circumstances under which these writings came about were remarkable enough.

At first there was a great restlessness, but who or what was causing it Jung did not know.

The whole atmosphere in his house was, as it were, oppressed, "filled with ghostly entities."

And then a regular haunting began, in which the entire family was included.

One night his eldest daughter saw a white figure passing through the room.

Independently of her, his second daughter reported that twice during the night her blankets had been pulled away.

The next morning his nine-year-old son asked his mother for crayons in order to draw his dream of the previous night, and he called the result "The Picture of the Fisherman," itself an extremely puzzling imagery.

This happened on a Saturday morning. Jung's account continues:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically. It was a bright summer day; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not only heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew that something had to happen. The whole house was filled as if there were a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: "For God's sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought."

A mysterious occurrence indeed, disregarding for the moment that such manifestations (poltergeists and so on) are not at all rare in the vicinity of young people in puberty, and that Jung could have been no stranger to such things on the basis of his own earlier experiences in his parents' house.

But what could be done to diminish this tension coming from the unconscious, within whose field the whole family seemed to be living?

Once again Jung reached for his pen.

Instinctively seizing on the sentence the "spirits" had uttered, he began the first of the seven Sermones with the declaration, "The dead came back from Jerusalem, where they found not what they sought. They prayed me let them in and besought my word, and thus I began my teaching."

The Sermones were subtitled "The seven instructions to the dead. Written by Basilides in Alexandria, the city where the East touches the West."

Basilides (Basileides) was one of the famous Gnostics and thus heretical figures of the second century C.E. Already Hegel had referred to him, in his lectures on the history of philosophy, as one of "the most excellent Gnostics."

He lived in Alexandria during the reigns of the Roman emperors Hadrian and Antoninus Pius (117-161).

The midpoint of the culture of the ancient world, the city on the Nile delta was indeed a place where the East touched the West, as well as a significant center of Gnosticism and early Christian heresy.

Naturally the text Jung was drawing up was not really to be seen as a treatise on the interpretation of Gnosis.

For he was, for one thing, more the recorder than the author of this text, which might have been inspired by "Philemon."

For another, the effect of writing it down was striking, for hardly had Jung picked up his pen when the haunting was released.

The tension evaporated, the air cleared, the "spirits" had vanished.

Within three evenings the putative gnostic text was complete.

It spoke from the very outset of the ·"pleroma," the "fullness" of a divine, spiritual world, which contrasts with that of created things.

Then came the significant point:

We are, however, the pleroma itself, for we are a part of the eternal and infinite. But we have no share thereof, as we are from the pleroma infinitely removed; not spiritually or temporally, but essentially, since we are distinguished from the pleroma in our essence as creature, which is confined within time and space.

Characteristic of the pleroma are a number of pairs of opposites such as good and evil, time and space, light and dark, living and dead-all qualities inherent in human beings.

There is only one drive, namely the aspiration toward our individual nature or self-existence.

In the second sermon the dead ask for instruction about God.

The Basilides of these discourses answers, attesting not only to the fullness of life that is in God and its opposite in the Devil, but also to the "God above God," the unknown and unconscious which stands above God and Devil as "the effective itself," embodying force, duration, and change.

Its name is Abraxas.

Then the dead demand further information about this primal being, which is neither the summum bonum nor limitless evil; Abraxas is life, "the mother of good and evil."

Hence Abraxas begets truth and falsehood. The third sermon continues:

It is the hermaphrodite of the earliest beginning.

It is abundance that seeketh union with emptiness.

It is holy begetting.

It is love and love's murder.

It is the saint and his betrayer.

It is the brightest light of day and the darkest night of

madness.

To look upon it is blindness.

to know it is sickness.

To worship it is death.

To fear it is wisdom.

To resist it not is redemption.

It is mostly beside the point that the historical Basilides, according to the records of Irenaeus of Lyon and Hippolytus of Rome, made many statements concerning an Arbraxas or Abrasax.

Rather one gets the impression, in reading the individual sermones, that these utterances in their hieratic language allowed some of what would enfold in the course of the years as the contents ofJung's archetypal psychology to show through; later, however, it would be cloaked not in the mythological enigmas borrowed from Alexandrian gnosticism but in the expository prose of analytical psychology, where it would receive its allotted place in the context of anamnesis, analysis, and synthesis.

This psychology can dispense with the mythologizing and even the estheticizing treatment of unconscious contents, to the extent that it succeeds in leaving behind the images, voices, and figures and in maturing by recognizing them.

In the years after 1912, precisely this happened to Jung himself, and often in such a dismaying fashion that he must have been concerned for his own psychic equilibrium and the preservation of his inner sense of direction.

But at the end of this journey into the depths it became clear to him that the insights he had won were not intended only for him.

The experience he had gained proved to be a healing one for others as well:

From then on, my life belonged to the generality. The knowledge I was concerned with, or was seeking, still could not be found in the science of those days. I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

These words were written from the perspective of hindsight.

But the pictorial representation of psychic wholeness goes back to the last years of the war.

At that time, in 1916, an inner urge prompted Jung to begin sketching and painting clearly structured pictures.

What emerged were the circular figures known to Indian esoterism as mandalas (Sanskrit mandala, "circle").

Basically the mandala is a primal symbol of the energy of the human form, which appears in all cultures and religions as the "holy circle" and can also be found in profusion in nature, in the shapes of flowers or radiolarians.

This circumstance itself explains the mandala’s deep-rootedness in the unconscious.

At first Jung, in command of the camp at Chateaux d’Oex, drew such a circle every day.

It was a kind of test; from the spontaneously formed circular structure the experimenter would read his psychic state of affairs at the time.

Only gradually did I discover what the mandala really is: "Formation, Transformation, Eternal Mind’s eternal recreation."

And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot · tolerate self-deceptions.

My mandalas were cryptograms concerning the state of the self which were presented to me anew each day. In them I saw the self-that is, my whole being-actively at work.

These lines already contain an important element in the interpretation and significance of all that the years between 1912 and 1918 had brought, while at the same time leading toward the answer to the question which Jung had had to ask himself during these years, namely:

What is the real goal of this process, the goal of the nekyia, the journey into the inner depths? What results does it produce?

In the beginning the dominant role had been played by the dynamics of the unconscious itself, the superior power of its images and other manifestations, up to and including the parapsychic phenomena.

The mandalas were already signs that an important point had been reached, the center of which announced unity and psychic completeness (but not completion!).

In this context came the growing insight that the real source of the inner images and voices was not the everyday ego, influenced as it was by desires and interests of all kinds, but an authority superordinate to this ego, which could provide wisdom and leadership, be it through the figure of the wise old Philemon or in the energy lines and ordered structures

of the individual mandalas.

Thus Jung was able to say that the goal of psychic development is clearly the process of self-realization or individuation, in the course of which the great polarities or pairs of opposites in life are merged into a unity: the conscious and (at least partially) the unconscious, the light and the dark, and the masculine and the feminine, in the form of the soul-image which constitutes the inner femininity of the man (anima) and the inner masculinity of the woman (animus).

Several more years had still to pass before the inner experience could be confirmed and secured through definite evidence, for example the encounter with the spiritual world of the East as provided by such personalities as Richard Wilhelm and Heinrich Zimmer, as well as many more years of investigations into alchemy.

Thus the expenditure of time which C. G. Jung's work demanded was considerable.

He himself spoke of the forty-five years that had been necessary before his unique experience could be scientifically formulated and converted into therapy and practice.

This is what must be borne in mind when we are confronted, unprepared, with certain statements of analytical psychology which cannot be unlocked by rational effort alone, but require patient acceptance.

On the question of what his period of confrontation with the unconscious had produced, and what value it could claim within the larger context of his biography and his work, Jung concluded:

the early imaginations and dreams were like a fiery stream of basalt; out of them crystallized the stone which I could then work on.

The years when I was pursuing my inner images were the most important in my life-in them everything essential was decided.

It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me.

It was the prima materia for a lifetime’s work. Gerhard Wehr, “Jung” by Gerhard Wehr, Pages 165-198

Carl Jung: The confrontation with the unconscious (2019-05-24 03:30)

[1]

To Dr. S.

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an opus divinum.

Something like a careful shaping of images, such as many patients paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.

Naturally I can't go into further details as you have to take your own material for a starting-point.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 245

Carl Jung across the web:

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Great Sites to visit:

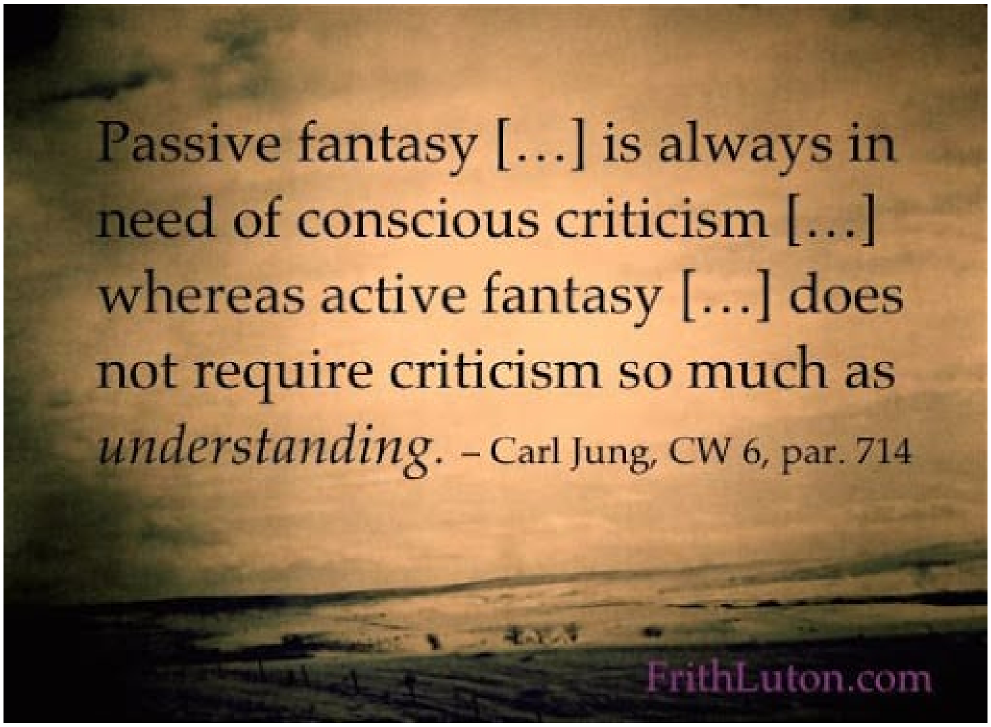
1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/d801e-152bdr-2bs2bii.jpg`

Carl Jung: Such a fantasy can be the highest expression of the unity of a man’s individuality,

(2019-05-24 03:30)

[1]



Passive fantasy […] is always in need of conscious criticism […] whereas active fantasy […] does not require criticism so much as *understanding*. – Carl Jung, CW 6, par. 714

FrithLuton.com

It is probable that passive fantasies always have their origin in an unconscious process that is antithetical to consciousness, but
invested with approximately the same amount of energy as the conscious attitude, and therefore capable of breaking through the latter's resistance.

Active fantasies, on the other hand, owe their existence not so much to this unconscious process as to a conscious propensity to assimilate hints or fragments of lightly toned unconscious complexes and, by associating them with parallel elements, to elaborate them in clearly visual form.

It is not necessarily a question of a dissociated psychic state, but rather of a positive participation of consciousness.

Whereas passive fantasy not infrequently bears a morbid stamp or at least shows some trace of abnormality, active fantasy is one of the highest forms of psychic activity.

For here the conscious and the unconscious personality of the subject flow together into a common product in which both are united.

Such a fantasy can be the highest expression of the unity of a man's individuality, and it may even create that individuality by giving perfect expression to its unity.

As a general rule, passive fantasy is never the expression of a unified individuality since, as already observed, it presupposes a
considerable degree of dissociation based in turn on a marked conscious/unconscious opposition.

Hence the fantasy that irrupts into consciousness from such a state can never be the perfect expression of a unified individuality, but will represent mainly the standpoint of the unconscious personality.

The life of St. Paul affords a good example of this: his conversion to Christianity signified an acceptance of the hitherto unconscious standpoint and a repression of the hitherto anti-Christian one, which then made itself felt in his hysterical attacks.

Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite.

Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding. Carl Jung, CW 6, Paras 713-714

A fantasy needs to be understood both causally and purposively.

Causally interpreted, it seems like a symptom of a physiological or personal state, the outcome of antecedent events.

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/72bfantasy.jpg`

Carl Jung on "Lucifer" "Fallen Angels" - Anthology (2019-05-24 03:30)

[1]

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body. In Dante's Divine Comedy, Lucifer, with his three heads in the earth's deepest abyss, is the counterpart to the Holy Trinity. Carl Jung, Children's Dreams Seminar; Pages 173-176.

Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation. Carl Jung, Children's Dreams Seminar; Pages 173-176.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

"God . . . wants to become man, and for that purpose he has chosen, through the Holy [Spirit], the creaturely man filled with darkness – the natural man who is tainted with original sin and who learnt the divine arts from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds himself aloof from the world and refuses to pay his tribute to life, for in him the dark [side of] God would find no room." Carl Jung, Answer to Job, paragraph 746.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The theme of the Fire Mountain is to be met with in the Hook of Enoch. Enoch sees the seven stars chained "like great mountains and burning with fire" at the angels' place of punishment.

Originally the seven stars were the seven great Babylonian gods, but at the time of Enoch's revelation they had become the seven Archons, rulers of "this world," fallen angels condemned to punishment.

In contrast to this menacing theme there is an allusion to the miracles of Jehovah on Mount Sinai, while according to other sources the number seven is by no means sinister, since it is on the seventh mountain of the western land that the tree with the life-giving fruit is to be found, i.e., the arbor sapientiae (cf. fig. 188) Carl Jung, Psychology and Alchemy.

It is remarkable that the angels are always in the plural, a choir of angels. With the exception of Lucifer, and the arch-angels Gabriel and Michael, the angels are not individuals, they appear in choirs and multitudes. They are essentially collective beings. Carl Jung, ETH Lecture, 9 February 1940

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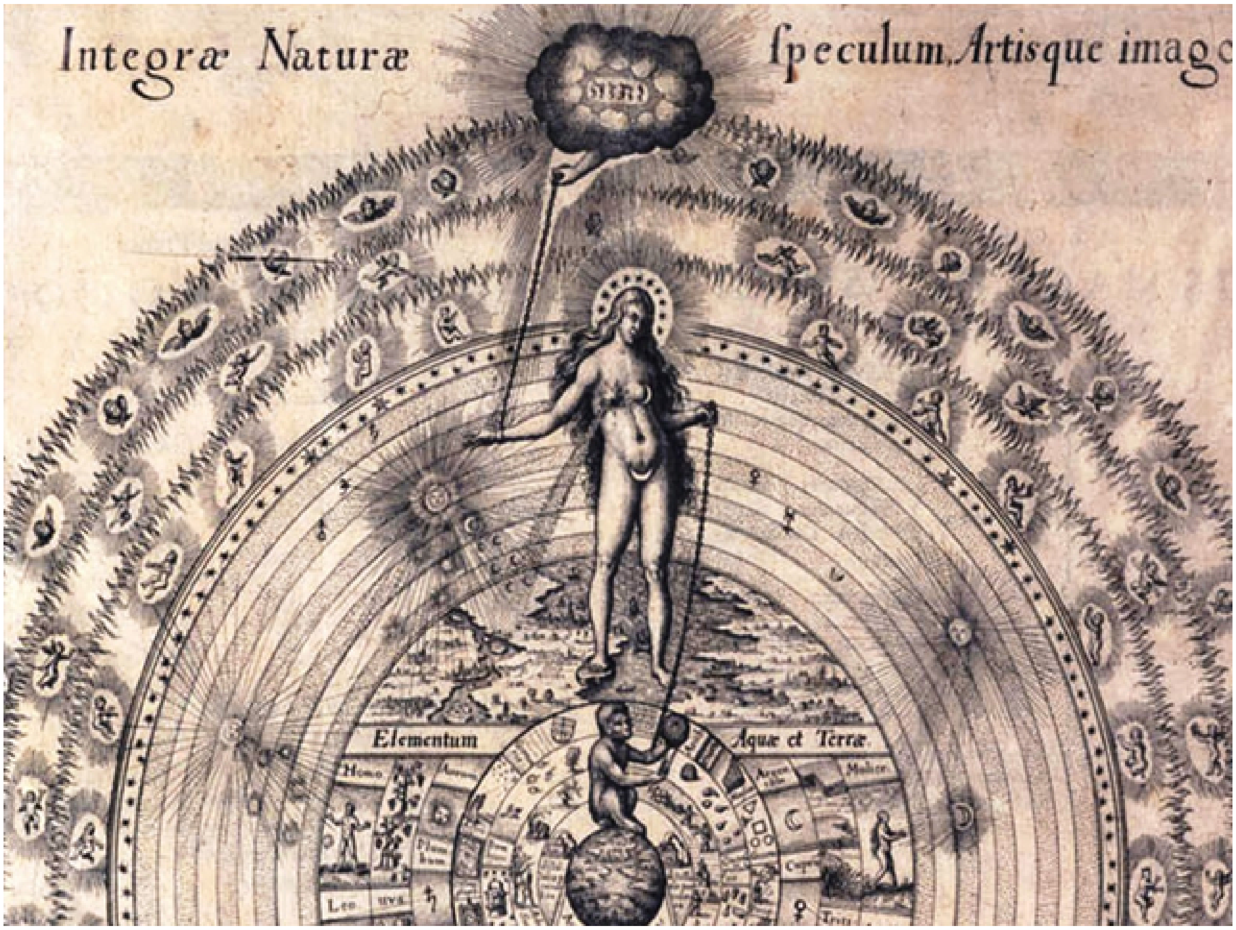
Carl Jung on the Horoscope, Anima Mundi and Christ overcoming the Wheel of Generation.

(2019-05-24 03:45)



[Carl Jung on the Horoscope, Anima Mundi and Christ overcoming the Wheel of Generation.]

Ever since the Timaeus it has been repeatedly stated that the soul is a sphere.

As the anima mundi., the soul revolves with the world wheel, whose hub is the Pole. That is why the "heart of Mercurius" is found there, for Mercurius is the anima mundi.

The anima mundi is really the motor of the heavens.

The wheel of the starry universe is reflected in the horoscope, called the "thema" of birth. This is a division of the heavens into twelve houses, calculated at the moment of birth, the first house coinciding with the ascendent.

Divided up in this way the firmament looks like a wheel turning, and the astronomer Nigidius is said to have received the name ("potter") because the wheel of heaven turns like a potter’s wheel.

The "thema" (that which is "set" or "ordained") is indeed a ’wheel’. The basic meaning of the horoscope is that, by mapping out the positions of the planets and their relations to one another (aspects), together with the distribution of the signs of the zodiac at the cardinal points, it gives a picture first of the psychic and then of the physical constitution of the individual.

It represents, in essence, a system of original and fundamental qualities in a person’s character, and can therefore be regarded as an equivalent of the individual psyche.

Priscillian (d. 385) evidently took the wheel in this sense. He says of Christ: "He alone has the power to join together the Pleiades and to loose the bands of Orion. Knowing the changes of the firmament and destroying the wheel of generation, he has overcome the day of our birth by the renewal of baptism."

From this it is plain that in the fourth century the wheel of birth was in fact regarded as the horoscope. "Setting fire to the wheel" is therefore a figurative expression for a catastrophic revolt of all the original components of the psyche, a conflagration resembling panic or some other uncontrollable, and hence fatal outburst of emotion.

The total nature of the catastrophe is explained by the central position of the so-called "tongue," the diabolical element whose destructiveness is an essential part of every psyche. Seen in this light, the Stella marts stands for the fiery center in us from which creative or destructive influences come. Carl Jung, Aion, The Fish in Alchemy, Paragraph 212.

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Carl Jung "Night Sea Journey." Lexicon (2019-05-24 03:50)

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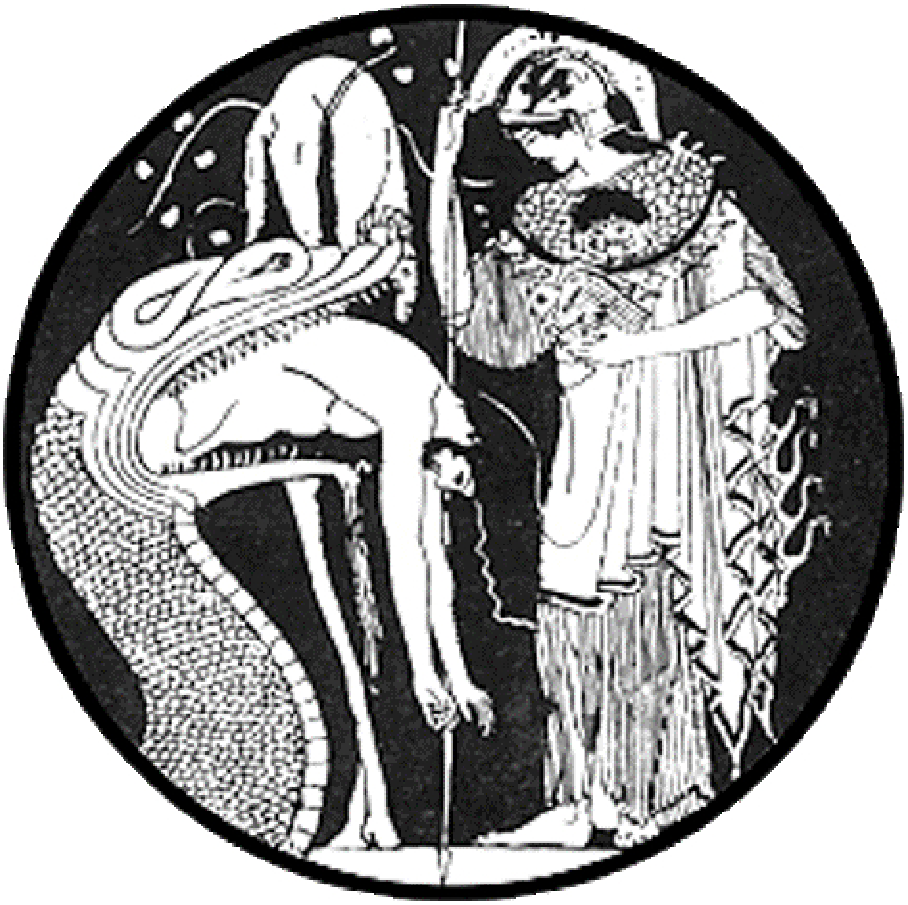

Night sea journey:

An archetypal motif in mythology, psychologically associated with depression and the loss of energy characteristic of neurosis.
The night sea journey is a kind of descensus ad inferos–a descent into Hades and a journey to the land of ghosts somewhere beyond this world, beyond consciousness, hence an immersion in the unconscious.["The Psychology of the Transference," CW 16, par. 455.]

Mythologically, the night sea journey motif usually involves being swallowed by a dragon or sea monster. It is also represented by imprisonment or crucifixion, dismemberment or abduction, experiences traditionally weathered by sun-gods and heroes: Gilgamesh, Osiris, Christ, Dante, Odysseus, Aeneas. In the language of the mystics it is the dark night of the soul.

Jung interpreted such legends symbolically, as illustrations of the regressive movement of energy in an outbreak of neurosis and its potential progression.

The hero is the symbolical exponent of the movement of libido. Entry into the dragon is the regressive direction, and the journey to the East (the “night sea journey”) with its attendant events symbolizes the effort to adapt to the conditions of the psychic inner world. The complete swallowing up and disappearance of the hero in the belly of the dragon represents the complete withdrawal of interest from the outer world. The overcoming of the monster from within is the achievement of adaptation to the conditions of the inner world, and the emergence (“slipping out”) of the hero from the monster’s belly with the help of a bird, which happens at the moment of sunrise, symbolizes the recommencement of progression.["On Psychic Energy," CW 8, par. 68.]

All the night sea journey myths derive from the perceived behavior of the sun, which, in Jung’s lyrical image, “sails over the sea like an immortal god who every evening is immersed in the maternal waters and is born anew in the morning.["Symbols of the Mother and of Rebirth,"CW 5, par. 306.] The sun going down, analogous to the loss of energy in a depression, is the necessary prelude to rebirth. Cleansed in the healing waters (the unconscious), the sun (ego-consciousness) lives again.

http://www.nyaap.org/jung-lexicon/n/

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Carl Jung on Astrology and the Birth of Christ (2019-05-24 03:51)

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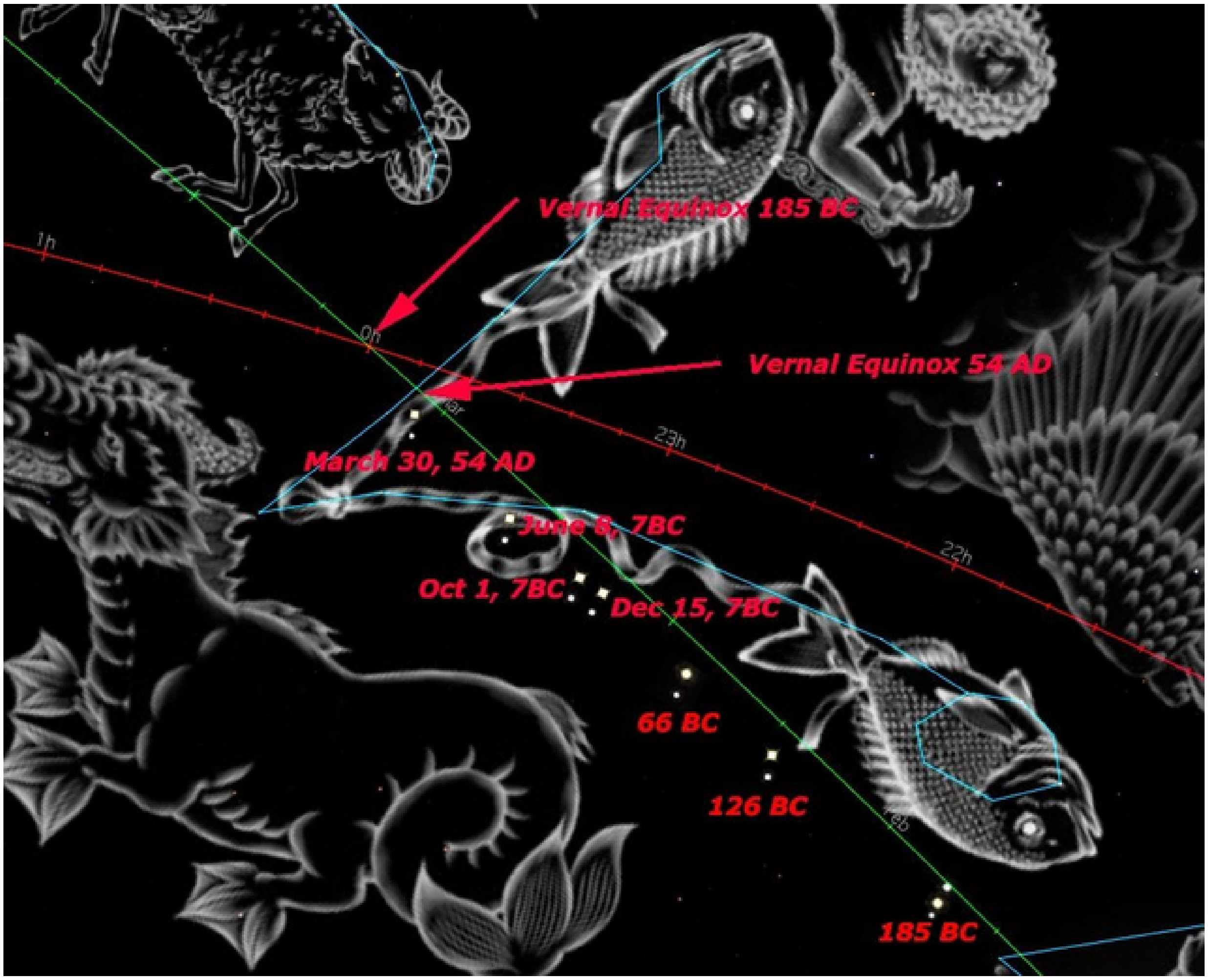

[Carl Jung on Astrology and the Birth of Christ]

I have dwelt at some length on the dualistic aspects of the Christ-figure because, through the fish symbolism, Christ was assimilated into a world of ideas that seems far removed from the gospels a world of pagan origin, saturated with astrological beliefs to an extent that we can scarcely imagine today.

Christ was born at the beginning of the aeon of the Fishes. It is by no means ruled out that there were educated Christians who knew of the coniunctio maxima of Jupiter and Saturn in Pisces in the year 7 B.C., just as, according to the gospel reports, there were Chaldaeans who actually found Christ's birthplace. The Fishes, however, are a double sign.

At midnight on Christmas Eve, when (according to the old time-reckoning) the sun enters Capricorn, Virgo is standing on the eastern horizon, and is soon followed by the Serpent held by Ophiuchus, the "Serpent-bearer." This astrological coincidence seems to me worth mentioning, as also the view that the two fishes are mother and son.

The latter idea has a quite special significance because this relationship suggests that the two fishes were originally one. In fact, Babylonian and Indian astrology know of only one fish.

Later, this mother evidently gave birth to a son, who was a fish like her. The same thing happened to the Phoenician Derceto-Atargatis, who, half fish herself, had a son called Ichthys.

It is just possible that "the sign of the prophet Jonah" goes back to an older tradition about an heroic night sea journey and conquest of death, where the hero is swallowed by a fish ("whale-dragon") and is then reborn.

The redemptory name Joshua (Yehoshua, Yeshua, Gr. Iesous) is connected with the fish: Joshua is the son of Nun, and Nun means 'fish.'

The Joshua ben Nun of the Khidr legend had dealings with a fish that was meant to be eaten but was revived by a drop of water from the fountain of life.   Carl Jung, Aion, The Historical Significance of the Fish, Paragraphs 172-173.

Image: The Great Conjunction of 7 B.C. at the time of the Magi.

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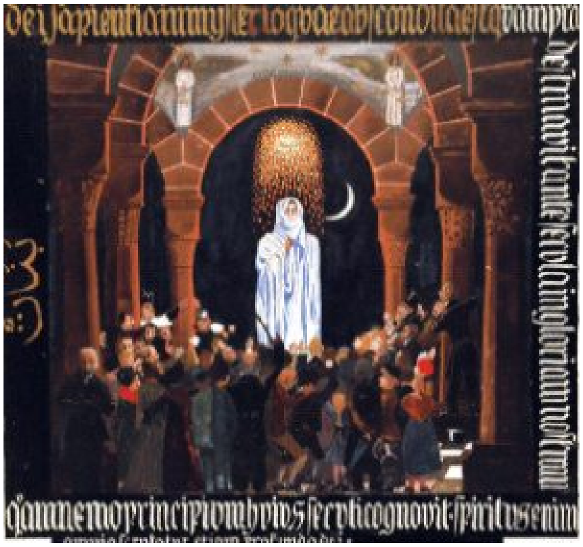
Carl Jung: Scrutinies (2019-05-24 04:18)



Scrutinies

I resist, I cannot accept this hollow nothing that I am. What am I? What is my I? I always presuppose my I. Now it stands before me-I before my I. I speak now to you, my I:

I We are alone and our being together threatens to become unbearably boring. We must do something, devise a pastime; for example, I could educate you. Let us begin with your main flaw, which strikes me first: you have no correct self-esteem. Have you no good qualities that you can be proud of? You believe that being capable is an art. But one can also learn such skills to some extent. Please, do so. You find it difficult-well, all beginnings are difficult.

Soon you will be able to do it better. Do you doubt this? That is of no use; you must be able to do it, or else I cannot live with you. Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.

Therefore you must think about improving, or else our life together ill become retched. So pull yourself together and value yourself!
Don't you want to?

Pitiful creature! I will torment you a bit if you do not make an effort. What are you moaning about? Perhaps the whip will help? Now that gets under your skin, doesn't it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam Or do you want love, or what goes by that name? One can also teach with love, ifblows do not bear fruit. So should I love you?
Press you tenderly to myself?

I truly believe that you are yawning.

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.

One could despair over you: your sensitivity and desirousness exceed any reasonable measure. And I should live with you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away. I regret that I must speak such truths to you. Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick. The play acting and pomposity become you badly and you abuse them to the best of your ability.

Do you believe that it is a pleasure rather than a horror to live together with you? No, three times no! But I promise you that I will tighten the vise around you and slowly pull off your skin. I will give you the chance to be flayed.
You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect. You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else? Do you see your vanity in this, your eternally ridiculous vanity?

You complain that the torment has not yet come to an end? Let me tell you: it has only just begun. You have no patience and no seriousness. Only when it concerns your pleasure do you praise your patience. I will double the torment so that you learn patience.

You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly. But you will learn silence. For this I will pullout your tongue-with which you have ridiculed, blasphemed and-evenworse-joked. I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.

Do you admit that you also derive pleasure from this torment? I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means. You rise against me? I am screwing the vise tighter, that's all. I will break your bones until there is no longer a trace of hardness there.
For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think that I want to have such foolishness around me all my life? If you were not my I, I would have torn you to pieces long ago. But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.
You call on God for help? The dear old God has died,4 and it is good that way; otherwise he would have had pity on

your repentant sinfulness and spared me the execution by granting mercy. You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations. So cry to the God, he will burn you with fire for the forgiveness of your sins.
Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you? You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity. Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right. And so cry really loudly to your dear God-he will hear you and let fire fall on you. Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?
You wanted to be superior! How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me. Are you perhaps somewhat powerless? I place you in a corner where you can remain lying until you come to your senses again. If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully. It really says a lot about you thatone needs such barbaric means for your amendment. Your progress since the early Middle Ages appears to be minuscule. Did you feel dejected today; inferior, debased? Shall I tell you why?

Your inordinate ambition is boundless. Your grounds are not focused on the good of the matter but on your vanity. You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the 'general recognition and safeguarding of your own advantage. I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh. And now we come to the vile swindle that you pursue with your cleverness. You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith. You exploit the good faith of others, you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others. You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn't happen. You preach hypocritical composure. But when it really matters, are you calm? No, you lie. You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge. You are gloating and resentful. You begrudge the other thesunshine, since you would like to assign it to those whom you favor because they favor you. You are envious of all well-being around you and you impertinently assert the opposite. Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible. But you are responsible to humanity in everything that you think, feel, and do. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.

But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean.

Your think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse.

What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Do not speak to me about your love. What you call love oozes with self-interest and desirousness. But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is. Never speak to me of your love, but keep your mouth shut. It lies. I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect. I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but suffering and conceiving.

You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you. If I tame you, beast, I give others the opportunity to tame their beasts. The taming begins with you, my I, nowhere else. Not that you, stupid brother I, had been particularly wild. There are some who are wilder. But I must whip you until you endure the wildness of the others. Then I can live with you. If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity. Your sensitivity is your particular form of violence.

Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior. You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.
Fill your beaker with the bitter drink of subjugation, since you are not your soul. Your soul is with the fiery God who flamed up to the roof of the heavens.Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks. But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.

You want to be understood? That’s all we needed! Understand yourself and you will be sufficiently understood. You will have quite enough work in hand with that. Mothers’ little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood. I suppose you want to turn others into slaves of your desirousness again?· But you know that I must live with you and that I will no longer tolerate such abject plaintiveness.

After I had spoken these and many more angry words to my I, I noticed that I began to bear being alone with myself. But the touchiness still stirred in me frequently and I had to lash myself just as often. And I did this until even the pleasure in self-torment faded. Then I heard a voice one night; it came from afar and was the voice of my soul. She spoke: "How distant you are!"

I: "Is that you my soul, from which height and distance do you speak?"S: "I am above you. I am a world apart. I have become sunlike. I received the seeds of fire. Where are you? I can hardly find you in your mists."I: "I am down on the murky earth, in the dark smoke that the fire left us, and my gaze does not reach you. But your voice sounds closer."S: "I feel it. The heaviness of the earth penetrates me, damp cold enshrouds me, gloomy memories of former pain overcome me."I: "Do not lower yourself into the smoke and the darkness of the earth. I would like that which I am still working on to remain sunlike. Otherwise I will lose the courage to live further down in the darkness of the earth. Let me just hear your voice. I will never want to see you in the flesh again. Say something! Take it from the depths, from which fear perhaps flows to me."S: "I cannot, since your creative source flows from there."I: "You see my uncertainty."S: "The uncertain way is the good way: Upon it lie possibilities. Be unwavering and create."

I heard the rushing of wings. I knew that the bird rose higher, above the clouds in the fiery brilliance of the outspread Godhead.

I: turned to my brother, the I; he stood sadly and looked at the ground and sighed, and would rather have been dead, since the burden of enormous suffering burdened him. But a voice spoke from me and said:

"It is hard-the sacrificed fall left and right-and you will be crucified for the sake of life."

And I said to my I: "My brother, how do you like this speech?"

But he sighed deeply and moaned: "It is bitter, and I suffer much."To which I answered: "I know, but it is not to be altered."
But I did not know what that was, since I still did not know what the future held (this happened on the 2Ist May of the year I9I4). In the excess of suffering I looked up to the clouds and called out to my soul and asked her. And I heard her voice, happy and bright, and she answered:

"Much happiness has happened to me. I rise higher, my wings grow."

I was seized with bitterness at these words and I cried: "You live from the blood of the human heart."
I heard her laughing-or was she not laughing? "No drink is dearer to me than red blood."

Powerless anger seized me and I called out: "If you were not my soul who followed the God to the eternal realm, I would call you the most terrible scourge of men. But who moves you?

I know that divinity is not humanity. The divine consumes the human. I know that this is the severity, this is the cruelty; he who has felt you with his hands can never remove the blood from his hands. I have become enslaved to you."She answered: "Do not be angry, do not complain. Let the bloody victims fall at your side. It is not your severity, it is not your cruelty, but necessity: The way of life is sown with fallen ones."

I: "Yes, I see, it is a battlefield. My brother, what is with you? Are you groaning?"

Then my I answered: "Why should I not groan and moan? I load myself with the dead and cannot haul their number."

But I did not understand my I and therefore spoke to him:"You are a pagan, my friend! Have you not heard that it is said, let the dead bury their dead? Why do you want to be burdened with the, dead? You do not help them by hauling them."

Then my I wailed: "But I pity the poor fallen ones, they cannot reach the light. Perhaps if I haul them?"

I: "What is this? Their souls have accomplished as much as they could. Then they encountered fate. It will also happen to us. Your compassion is sick."But my soul called from afar: "Leave him compassion, compassion binds life and death."
These words of my soul stung me. She spoke of compassion, she, who rose up following the God without compassion, and I asked her:"Why did you do that?"

For my human sensitivity could not grasp the hideousness of that hour. She answered:"It is not meant for me to be in your world. I besmirch myself on the excrement of your earth."I: ”Am I not earth? Am I not excrement? Did I commit an error that forced you to follow the God into the upper realms?"S: "No, it was inner necessity. I belong to the Above."I: "Has no one suffered an irreplaceable loss through your disappearance?"S: "On the contrary, you have enjoyed utmost benefit."1: "If I heed my human feeling about this, doubt could come over me."S: "What have you noticed? Why should what you see always be untrue? It is your particular wrong that you cannot stop making a fool of yourself Can you not remain on your way for once?"I: "You know that I doubt, because of my love for men."S: "No, for the sake of your weakness, for the sake of your doubt and disbelief Stay on your way and do not run away from yourself There is a divine and a human intention. They cross each other in stupid and godforsaken people, to whom you also belong from time to time."

Since what my soul spoke about referred to nothing that I could see, nor could I see what my I suffered from (since this happened two months before the outbreak of the war), I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak. And

I believe that it is better in our time ifbelief is weak. We have outgrown that childhood where mere belief was the most suitable means to bring men to what is good and reasonable. Therefore if we wanted to have a strong belief again today, we would thus return to that earlier childhood. But we have so much knowledge and such a thirst for knowledge in us that we need knowledge more than belief But the strength of belief would hinder us from attaining knowledge. Belief certainly may be something strong, but it is empty, and too little of the whole man can be involved, if our life with God is grounded only on belief Should we simply believe first and foremost? That seems too cheap to me. Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Beliefdoes not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief Both must strike a balance.

But it is also dangerous to believe too much, because today everyone has to find his own way and encounters in himself a beyond full of strange and mighty things. He could easily take everything literally with too much belief and would be nothing but a lunatic. The childishness of belief breaks down in the face of our present necessities. We need differentiating knowledgeto clear up the confusion which the discovery of the soul has brought in. Therefore it is perhaps much better to await better knowledge before one accepts things all too believingly.

From these considerations I spoke to my soul: "Is all that to be accepted? You know in what sense I ask this."

It is not stupid and unbelieving to ask thus, but is doubting of a higher type."To this she answered: "I understand you-but it is to be accepted."To which I replied: "The solitude of this acceptance terrifies me. I dread the madness that befalls the solitary."She answered: ”As you already know, I have long predicted solitude for you. You need not be afraid of madness. What I predict is valid."

These words filled me with disquiet, since I felt that I could almost not accept what my soul predicted, because I did not understand it. I always wanted to understand it with regard to myself Therefore I said to my soul: "What misunderstood fear torments me?"

"That is your disbelief your doubt. You do not want to believe in the size of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. Did I not speak to you of abandonment, of leaving be? Do you want to have it better than other men?"

"No," I replied, "No, that is not it. But I fear committing an injustice to men if I go my own way."

"What do you want to avoid?" she said; "there is no avoidance. You must go your way, unconcerned about others, no matter whether they are good or bad. You have laid your hand on the divine, which those have not."

I could not accept these words since I feared deception. Therefore I also did not want to accept this way that forced me into dialogue with my soul. I preferred to speak with men. But I felt compelled toward solitude and I feared at the same time the solitude of my thinking which departed from accustomed paths. As I pondered this, my soul spoke to me: "Did I not predict dark solitude for you?"

"I know," I answered, "but I did not really think that it would happen. Must it be so?"

"You can only say yes. There is nothing to do other than for you to take care of your cause. If anything should happen, it can only happen on this way.""So it is hopeless," I cried, "to resist solitude?""It is utterly hopeless. You should be forced into your work"

As my soul spoke thus, an old man with a white beard and a haggard face approached me. I asked him what he wanted with me. To which he replied:

"I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. Look at me-you must learn this. Things have been too good for you. "

"But," I replied, "is this another necessity in our so very different time?"

"It is as true today as it was yesterday. Never forget that you are a man and therefore you must bleed for the goal of humanity. Practice solitude assiduously without grumbling so that everything will in time become ready. You should become serious, and hence take your leave from science. There is too much childishness in it. Your way goes toward the depths. Science is too superficial, mere language, mere tools. But you must set to work"

I did not know what work was mine, since everything was dark and everything became heavy and doubtful and an endless sadness seized me and lasted for many days. Then, one night, I heard the voice of an old man. He spoke slowly, heavily, and his sentences appeared to be disconnected and terribly absurd, so that the fear of madness seized me again. For he spoke the following words:

"*It is not yet the evening of days. The worst comes last.The hand that strikes first, strikes best.Nonsense streams from the deepest wells, amply like the Nile.Morning is more beautiful than night.Flowers smell until they fade.Ripeness comes as late as possible in spring, or else it missesits purpose*."

These sentences that the old man spoke to me on the night of the 25 May of the year 1914 appeared to me dreadfully meaningless. I felt my I squirm in pain. It moaned and wailed about the burden of the dead that rested on it. It seemed as if it had to carry a thousand dead.

This sadness did not leave until the 24th June 1914.21 In the night my soul spoke to me: "The greatest comes to the smallest."

After this nothing further was said. And then the war broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book
From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: "That is a sign that what is below is borne upward."
Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON). He said: "I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master outof its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend. A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."

But I called out dismayed: "What ambiguous speech, Oh DIAHMON!"

But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was notacquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."

And I was startled again and cried: "Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself"

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden.

But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not liveone's self; it lives itself.

The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.

It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemption is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused. I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption.

This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.

Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it.

In terms of the self selfless love is a veritable sin. We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound.For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive tofree the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God.Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also donot want to, since I want to live. My life wants itself whole. Therefore I must serve myself I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myselfand heal myself from the God.

I must free myself from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.In the following night, I heard the voice of DIAHMON again and he said:
"Draw nearer, enter into the grave of the God. The place of your work should be in the vault. The God should not live in you, but you should live in the God."

These words disturbed me since I had thought before precisely to free myself from the God. But DIAHMON advised me to enter even deeper into the God.Since the God has ascended to the upper realms, DIAHMON also has become different. He first appeared to me as a magician who lived in a distant land, but then I felt his nearness and, since the God has ascended, I knew that DIAHMON had intoxicated me and given me a language that was foreign to me and of a different sensitivity. All of this faded when the God arose and only DIAHMON kept that language. But I felt that he went on other ways than I did. Probably the most part of what I have written in the earlier part of this book was given to me by DIAHMON Consequently I was as if intoxicated. But now I noticed that DIAHMON assumed a form distinct from me.

Several weeks later, three shades approached me. I noticed from their chilly breath that they were dead. The first figure was that of a woman. She drew near and made a soft whirring sound, the whirring of the wings of the sun beetle. Then I recognized her. When she was still alive, she recovered the mysteries of the Egyptians for me, the red sun disk and the song of the golden wings. She remained shadowy and I could hardly understand her words. She said:

"It was night when I died-you still live in the day-there are still days, years ahead of you -what will you begin-Let me have the word-oh, that you cannot hear! How difficult-give me the word!"

I answered dismayed: "I do not know the word that you seek."

But she cried: "'The symbol, the mediator, we need the symbol, we hunger for it, make light for us."

"Wherefrom? How can I? I do not know the symbol thatyou demand."

But she insisted: "You can do it, reach for it."

And precisely at this moment the sign was placed in my hand and I looked at it filled with boundless astonishment. Then she spoke loudly and joyfully to me:"That is it, that is HAP, the symbol that we desired, that we needed. It is terribly simple, initially stupid, naturally godlike, the God's other pole. This is precisely the pole we needed."

"Why do you need HAP?"I replied.

"He is in the light, the other God is in the night."

"Oh," I answered, "what's that, beloved? The God of the spirit is in the night? Is that the son? The son of the frogs? Woe betide us, if he is the God of our day!"

But the dead one spoke full of triumph:

"He is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm and the entrails, of the genitals, of the head, of the feet, of the hands, of the joints, of the bones, of the eyes and ears, of the nerves and the brain; he is the spirit of the sputum and of excretion."”Are you of the devil?" I exclaimed full of horror, "where does my flashing godly light remain?"But she said: "Your body remains with you, my beloved, your living body. The enlightening thought comes from the body.""What thought are you talking about? I recognize no such thought," I said."It crawls around like a worm, like a serpent, soon there, soon here, a blind newt of Hell.""Then I must be buried alive. Oh horror! Oh rottenness! Must I attach myself completely; like a leech?""Yes, drink blood," she said, "suck it up, get your fill from the carcass, there is juice inside, certainly disgusting, but nourishing. You should not understand, but suck!""Damned horror! No, three times no," I cried in outrage.But she said: "It should not irritate you, we need this meal, the life juices of men, since we want to share in your life. Thus we can draw closer to you. We want to give you tidings of what you need to know.""That is horribly absurd. What are you talking about?"

But she looked at me as she had done on the day I had last seen her among the living, and on which she showed me, unawareof its meaning, something of the mystery of what the Egyptians had left behind. And she said to me:

"Do it for me, for us. Do you recall my legacy, the red sun disk, the golden wings and the wreath of life and duration? Immortality; of this there are things to know.""The way that leads to this knowledge is Hell."

From this I sank into gloomy brooding since I suspected the heaviness and incomprehension and the immeasurable solitude of this way: And after a long struggle with all the weakness and cowardice in me, I decided to take upon myself this solitude of the holy error and the eternally valid truth.

And in the third night I called to my dead beloved and askedher:

"Teach me the knowledge of the worms and the crawling creatures, open to me the darkness of the spirits!"She whispered: "Give blood, so that I may drink and gain speech. Were you lying when you said that you would leave the power to the son?""No, I was not lying. But I said something that I did not understand.""You are fortunate," she said, "if you can say what you do not understand. So listen: HAP is not the foundation but the summit of the church that still lies sunken. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment." ,"Tell me, is HAP for you the sign of the church in which you hope for community with the living? Speak, why do you hesitate?"She moaned and whispered with a weak voice: "Give blood, I need blood.""So take blood from my heart," I spoke."I thank you," she said, "that is fullness of life. The air of the shadow world is thin since we hover on the ocean of the air like birds above the sea. Many went beyond limits, fluttering on indeterminate paths of outer space, bumping at hazard into alien worlds. But we, we who are still near and incomplete, would like to immerse ourselves in the sea of the air and return to earth, to the living. Do you not have an animal form into which I can enter?""What," I exclaimed horrified, "you would like to be my dog?""If possible, yes," she replied, "I would even like to be your dog.To me you are of unspeakable worth, all my hope that still clings to earth. I would still like to see completed what I left too soon. Give me blood, much blood!""So drink," I said despairingly, "drink, so that what should be will be."She whispered with a hesitant voice: "Brimo-I guess that's that you call her-the old one-which is how it begins-the one who bore the son-the powerful HAP, who grew out of her shame and strove after the wife of Heaven, who arches over earth, for Brimo, above and below, envelops the son. She bears and raises him. Born from below, he fertilizes the Above, since the wife ishis mother, and the mother is his wife."

teaching! Is this still not enough of the horrifying Mysterium?" I cried full of outrage and abhorrence."If Heaven becomes pregnant and can no longer hold its fruit, it gives birth to a man who carries the burden of sin-that is the tree of life and of unending duration. Give me your blood! Listen!This riddle is terrible: when Brimo, the heavenly, was pregnant, she gave birth to the dragon, first the afterbirth and then the son, HAP, and the one who carried HAP. HAP is the rebellion of the Below, but the bird comes from the Above and places itself on the head of HAP. That is peace. You are a vessel. Speak, Heaven, pour out your rain. You are a shell. Empty shells do not spill, they catch. May it stream in from all the winds. Let me tell you that another evening is approaching. A day, two days, many days have come to an end. The light of day goes down and illumines the shadow, itself a shadow of the sun. Life becomes a shadow, and the shadow enlivens itself the shadow that is greater than you. Do you think that your shadow is your son? He is small at midday, and fills the sky at midnight."

But I was exhausted and desperate and could hear no more,and so I said to the dead one:

So you introduce the terrible son who lived beneath me, under the trees on the water? Is he the spirit that the heavens pour out, or is he the soulless worm that the earth bore? Oh Heaven-Oh most sinister womb! Do you want to suck the life out of me for the sake of the shadow? Should humanity thus completely go to waste for divinity? Should I live with shadows, instead of with the living? Should all the longing for the living belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal? Speak, you mute shadows, who stand at my door and demand my blood!"

The shadow of the dead one raised its voice and said: "You see-or do you still not see, what the living do with your life. They fritter it away: But with me you live yourself since I belong to you. I belong to your invisible following and community: Do you believe that the living see you? They see only your shadow, not you-you servant, you bearer, you vessel-""How you hold forth! Am I at your mercy? Should I no longer see the light of day? Should I become a shadow with a living body? You are formless and beyond grasp, and you emanate the coldness of the grave, a breath of emptiness. To let myself be buried alive-what are you thinking of? Too soon, it seems to me, I must die first. Do you have the honey that pleases my heart and the fire that warms my hands? What are you, you mournful shadows? You specters of children! What do you want with my blood? Truly, you are even worse than men. Men give little, yet what do you give? Do you make the living? The warm beauty? Or joy perhaps? Or should all this go to your gloomy Hell? What do you offer in return? Mysteries? Will the living live from these? I regard your mysteries as tricks if the living cannot live from them."

But she interrupted me and cried: "Impetuous one, stop, you take my breath away: We are shadows; become a shadow and youwill grasp what we give."

"I do not want to die to descend into your darkness."

"But," she said, "you need not die. You must only let yourself be buried."

"In the hope of resurrection? No joking now!"

But she spoke calmly: "You suspect what will happen. Triple walls before you and invisibility-to Hell with your longing and feeling! At least you do not love us, so we will cost you less dearly than the men who roll in your love and patience and have you make a fool of yourself"

"My dead one, I think you are speaking my language."She replied to me scornfully: "Men love-and you! What an error! All this means is that you want to run away from yourself What do you do to men? You tempt and coax them into megalomania, to which you fall victim.""But it grieves me, pains me, howls at me; I feel a great longing,everything soft complains, and my heart yearns."But she was unsparing. "Your heart belongs to us," she said, "What do you want with men? Self-defense against men-so that you walk on your own two feet, not on human crutches. Men need the undemanding, but they are always wanting love to be able to run away from themselves. This ought to stop. Why do fools go out and preach the gospel to the negroes, and then ridicule it in their own country? Why do these hypocritical preachers speak of love, divine and human love, and use the same gospel to justify the right to wage war and commit murderous injustice? Above all, what do they teach others when they themselves stand up to their necks in the black mud of deception and self-deceit? Have they cleaned their own house, have they recognized and driven out their own devil? Because they do none of this, they preach love to be able to run away from themselves, and to do to others what they should do to themselves. But this greatly prized love, given to one's own self burns like fire. These hypocrites and liars have noticed this as you have-and prefer to love others. Is that love? It is false hypocrisy. It always begins in yourself and in all things and above all with love. Do you believe that one who wounds himself unsparingly does the other a good deed with his love? No, of course you don't believe it. You even know that he only teaches the other how one must wound oneself, so that he can compel others to express sympathy. Therefore you should be a shadow since this is what men need. How can they get away from the hypocrisy and foolishness of your love if you yourself cannot? For everything begins with yourself But your horse still cannot refrain from whinnying. Even worse, your virtue is a wagging dog,a growling dog, a licking dog, a barking dog-and you call that human love! But love is: to bear and endure oneself. It begins with this. It is truly about you; you are not yet tempered; other fires must yet come over you until you have accepted your solitude and learned to love.

What do you ask about love? What is love? To live, above all, that is more than love. Is war love? You are bound to see what human love is still good enough for-a means like other means. Therefore, above all, solitude, until every softness toward yourself has been burnt out of you. You should learn to freeze.""I see only graves before me," I answered, "what cursed will is above me?""The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape.""Is that freedom?" I cried."The highest freedom. Only the God above you, through yourself Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf""But," I answered, "is there no outrage for the sake of the human?""Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead."

The dead one spoke these unsparing words to me. As I did not want to obey anyone, I had to obey this voice. And she spoke unsparing words about the power of the God. I had to accept these words. We have to greet a new light, a blood-red sun, a painful wonder. No one forces me to; only the foreign willin me commands and I cannot escape since I find no grounds to do so.
The sun, appearing to me, swam in a sea of blood and wailing; therefore I said to the dead one:

"Should it be the sacrifice of joy?"But the dead one replied: "The sacrifice of all joy, provided that you it yourself Joy should neither be made nor sought; it should come, if it must come. I demand your service. You should not serve your personal devil. That leads to superfluous pain. True joy is simple: it comes and exists from itself and is notto be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. I have the power. I command, you obey.""I fear that you will destroy me."But she answered: "I am life that destroys only the unfit. Therefore take care that you are no unapt tool. You want to rule yourself? You steer your ship onto the sand. Build your bridge, stone upon stone, but don't think of wanting to take the helm. You go astray if you want to escape my service. There is nosalvation without me. Why are you dreaming and hesitating?""You see," I answered, "that I am blind and do not know where to

begin.""It always begins with the neighbor. Where is the church? Where is the community?""This is pure madness," I cried out indignantly, "why do you speak of a church? Am I a prophet? How can I claim such for myself? I am just a man who is not entitled to know any better than others."But she replied: "I want the church, it is necessary for you and for others. Otherwise what are you going to do with those whom I force to your feet? The beautiful and natural will nestle into the terrible and dark and will show the way. The church is something natural. The holy ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity; inviolable,far, of the air. There is a community of spirits founded on outer . signs with a solid meaning.""Listen," I cried, "that doesn't bear thinking about, it's incomprehensible."But she continued: "Community with the dead is what both you and the dead need. Do not commingle with any of the dead, but stand apart from them and give to each his due. The dead demand your expiatory prayers."And when she spoke these words, she raised her voice and evoked the dead in my name:"You dead, I call you."You shades of the departed, who have cast off the torment ofliving, come here!"My blood, the juice of my life, will be your meal and your drink."Sustain yourself from me, so that life and speech will be yours."Come, you dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me."The God forces me to address this prayer to you so that you come to life. Too long have we left you alone."Let us build the bond of community so that the living and the dead image will become one and the past will live on in the present."Our desire pulls us to the living world and we are lost in our desire."Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being."Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment."Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you."Come, celebrate a Last Supper with me for your redemption and mine."I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil."Help me, so that I do not forget that my desire is a sacrificialfire for you."You are my community. I live what I can live for the living. But the excess of my longing belongs to you, you shades. We need to live with you."Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen thus!"When the dead one had ended this prayer, she turned to me again and said:"Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand? The history of humanity is older and wiser than you. Was there a time whenthere were no dead? Vain deception! Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy."
When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:

"You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I?"I cast myself before human animals-Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life.”Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me."Why did you see me as the one to drink the cess of humanity that poured out of Christendom? Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to fly entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the devil's pool so deepthat its mud sullies even your glowing robe?"Where do you get the right to do me such a foul deed? Let the beaker of disgusting filth pass from me. But if this be not your will, then climb past fiery Heaven and lodge your charges and topple the throne of God, the dreadful, proclaim the right of men also before the Gods and take revenge on them for the infamous deed of humanity; since only Gods are able to spur on the human worm to acts of colossal atrocity. Let my fate suffice and let menmanage human destiny."Oh my mother humanity; thrust the terrible worm of God, the strangler of men, from you. Do not venerate him for the sake of his terrible poison-a drop suffices-and what is a drop to him-who at the same time is all emptiness and all fullness?"As I proclaimed these words, I noticed that DIAHMON stood behind me and had given them to me. He came alongside me invisibly, and I felt the presence of the good and the beautiful. And he spoke to me with a soft deep voice:"Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Why? Where from? Because you venerate her. The dead too want the same thing. Why don't they stay quiet? Because they have not crossed over to the other side. Why do they want sacrifice? So they can live. But why do they still want to live with men? Because they want to rule. They have not come to an end with their craving for power, since they died still lusting for power. A child, an old man, an evil woman, a spirit of the dead, and a devil are beings who need to be humored. Fear the soul, despise her, love her, just like the Gods. May they be far from us! But above all never lose them! Because when lost they are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. A man who goes astray becomes an animal, a lost soul becomes a devil. Cling to the soul with love, fear, contempt, and hate, and don't let her out of your sight. She is a hellish-divine treasure to be kept behind walls of iron and in the deepest vault. She always wants to get out and scatter glittering beauty. Beware, because you have already been betrayed! You'll never find a more disloyal, more cunning and heinous woman than your soul. How should I praise the miracle of her beauty and perfection? Does she not stand in the brilliance of immortal youth? Is her love not intoxicating wine and her wisdom the primordial cleverness of serpents?"Shield men from her, and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through."Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods."May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yourself unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do? Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings."Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul. Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear on others? Blinded one, that is Christian presumptuousness. The Gods don't need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help. You don't need to play God. What are daimons, who don't act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don't pre-empt them with awkward love, concern, care,advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others. So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices? It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees."Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You are your soul's eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live."When DIAHMON had finished, I turned to my soul, who had come nearer from above during DIAHMON's speech, and spoke to her:

"Have you heard what DIAHMON has been saying? How does this tone strike you? Is his advice good?"But she said, "Do not mock, or else you strike yourself Do not forget to love me.""It is difficult for me to unite hate and love," I replied."I understand," she said, "yet you know that it is the same. Hate and love mean the same to me. Like all women of my kind, form matters less to me than that everything belong to me or else to no one. I am also jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. I must prepare in good time. Until then I must make timely provision and much is still lacking. ""And do you agree that I throw you into prison" I asked."Of course," she answered, "there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, hurls me again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun the dead one spoke of and the buzzing, melodious golden wings. Be thankful-don't you want to thank me? You are blinded. You deserve my highest thanks."Filled with delight at these words, I cried:"How divinely beautiful you are!" And at the same time fury seized me:"Oh bitterness! You have dragged me through sheer and utter Hell, you have tormented me nearly to death -and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you! You are divine and devilishly great,wherever and howsoever you are. As yet I am only your eunuch doorkeeper, no less imprisoned than you. Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men."Then my soul writhed and like a downtrodden worm turned and cried out, "Pity, have compassion.""Compassion? Have you ever had compassion for me? You brute bestial tormentor! You've never gotten past compassionate moods. You lived on human food and drank my blood. Has it made you fat? Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? Speak, whore!"She sobbed, "My speech stops. I'm horrified at your accusation.""Are you going to get serious? Are you going to have second thoughts? Are you going to learn modesty or perhaps even some other human virtue, you soulless soul-being? Yes, you have no soul, because you are the thing itself you fiend. Would you like a human soul? Should I perhaps become your earthly soul so that you will have a soul? You see, I've gone to your school. I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical."While I spoke to my soul in this way, DIAHMON stood silently a little distance off But now he stepped forward, laid his hand on my shoulder, and spoke in my name:"You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity."You live in the golden temple. The peoples come from afar and praise you."We, your vassals, wait on your words."We drink red wine, dispensing a sacrificial drink in recollection of the meal of blood that you celebrated with us."We prepare a black chicken for a sacrificial meal in remembrance of the man who fed you."We invite our friends to the sacrificial meal, carrying wreaths of ivy and roses in remembrance of the farewell you took from your saddened vassals and maids."Let this day be a festival celebrating joy and life-the day upon which you, blessed one, commence the return journey from the land of men where you have learned how to be a soul."You follow the son who ascended and passed over."You carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. "We are joyful, good things will follow you. We lend you strength. We are in the land of men and we are alive."After DIAHMON had ended, my soul looked saddened and pleased, and hesitated and yet hurried to prepare herself to leave us and to ascend again, happy at the regained freedom. But I suspected something secret in her, something that she sought to hide from me. Therefore I did not let her make off but spoke to her:"What holds you back? What are you hiding? Probably a golden vessel, a jewel that you have stolen from men? Isn't that a gem, a piece of gold, shining through your robe? What is the beautiful thing that you robbed when you drank the blood of men and ate their sacred flesh? Speak the truth, for I see the lie on your face.""I haven't taken anything," she answered annoyed."You are lying, you want to cast suspicion on me, where you are lacking. Those times when you could rob men unpunished are over. Surrender everything that is his sacred inheritance and that you have rapaciously claimed. You have stolen from the vassal and the beggar. God is rich and powerful, you can steal from him. His kingdom knows no loss. Shameful liar, when will you finally stop plaguing and robbing your humanity?"

But she looked at me as innocently as a dove and said gently:

"I do not suspect you. I wish you well. I respect your right. I acknowledge your humanity. I do not take anything away from you. I do not withhold anything from you. You possess everything, I, nothing.""Yet," I exclaimed, "you lie insufferably: You possess not only that marvelous thing that belongs to me, but you also have access tot he Gods and eternal fullness. Therefore surrender what you have stolen, liar."

Now she was vexed and replied:"How can you? I no longer recognize you. You are crazy, even more: you are laughable, a childish ape, who extends his paw toward everything that glitters. But I will not allow what is mine to be taken from me."

Then I cried enraged, "You're lying, you're lying; I saw the gold, I saw the sparkling light of the jewel; I know it belongs to me. You ought not take that away from me. Give it back!"Then she broke out in defiant tears and said, "I don't want to part with it, it's too precious to me. Do you want to rob me of the last ornament?""Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty and necessity to your humankind, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty.""You torment me awfully," she wailed, "leave me just this one thing. You men still have enough. I cannot be without this very one, this incomparable one, for whose sake even the Gods envy men.""I will not be unjust," I replied, "But give me what belongs to me and beg for what you need from it. What is it? Speak!""Alas, that I can neither keep it nor conceal it! It is love, warm human love, blood, warm red blood, the holy source of life, the unification of everything separated and longed for.""So," I said, "it is love that you claim as a natural right and property, although you still ought to beg for it. You get drunk on the blood of man and let him starve. Love belongs to me. I want to love, not you through me. You'll crawl and beg for it like dog. You'll raise your hands and fawn like hungry hounds. I possess the key. I will be a more just administrator than you godless Gods. You will gather around the source of blood, the sweet miracle, and you will come bearing gifts so that you may receive what you need. I protect the holy source so that no God can seize it for himself The Gods know no measure and no mercy. They get drunk on the most precious of draughts. Ambrosia and nectar are the flesh and blood of men, truly a noble meal. They waste the drink in drunkenness, the goods of the poor, since they have neither God nor soul presiding over them as their judges. Presumptuousness and excessiveness, severity and callousness are your essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and this is how one recognizes you, you daimons."Yes, you have yet to learn, you devils and Gods, you daimons and souls, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. Learn humility and pride from men for the sake of love."You Gods, your first born son is man. He bore a terribly beautiful-ugly son of God who is renewal to you all. But this mystery, too, fulfills you: you bore a son of men who is my renewal, no less splendid-terrible, and his rule also will serve you."

Then DIAHMON approached me, raised his hand, and spoke:

"Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. The eternally rich universe unfolds again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together, since only diversity is wealth, blood, and harvest."

A night and a day passed, and when night came again and I looked around I saw that my soul hesitated and waited. So I addressed her:

"What, you’re still here? Didn’t you find the way or didn’t you find the words, which belong to me? How do you honor humankind, your earthly soul? Recall what I bore and suffered for you, how I wasted myself how I lay before you and writhed, how I gave my blood to you! I have an obligation to lay on you:learn to honor humankind, for I saw the land that is promised to man, the land where milk and honey flows. "I saw the land of the promised love."I saw the splendor of the sun on that land."I saw the green forests, the golden vineyards and the villages of man."I saw the towering mountains with hanging fields of eternal snow."I saw the fruitfulness and fortune of the earth."None but I saw the fortune of man."You, my soul, force mortal men to labor and suffer for your salvation. I demand that you do this for the earthly fortune of humankind. Pay heed! I speak in both my name and the name of mankind, since our power and glory are yours, thine is the kingdom and our promised land. So bring it about, employing your abundance! I will remain silent, yes, I will leave you be, itdepends on you; you can bring about what man is denied to create. I stand waiting. Torment yourself so that you come to find it. Where is your own salvation, if you fail in your duty to bring about that of man? Pay heed! You will be working for me, and I will remain silent.""Now then," she said, "I want to set to work. But you must build the furnace. Throw the old, the broken, the worn out, the unused, and the ruined into the melting pot, so that it will be renewed for fresh use."It is the custom of the ancients, the tradition of the ancestors, observed since days of old. It is to be adapted for new use. It is practice and incubation in a smelter, a taking-back into the interior, into the hot accumulation where rust and brokenness are taken away through the heat of the fire. It is a holy ceremony, help me so that my work may succeed."Touch the earth, press your hand into matter, shape it with care. The power of matter is great. Did HAP not come from matter? Is matter not the filling of emptiness? By forming matter, I shape your salvation. If you do not doubt the power of HAP, how can you doubt the power of its mother, matter? Matter is stronger than HAP, since HAP is the son of the earth. The hardest matter is the best; you should form the most durable matter. This strengthens thought."

I did as my soul advised, and formed in matter the thoughts that she gave me. She spoke often and at length to me about the wisdom that lies behind us. But one night she suddenly came to me with a sense of unease and anxiety and exclaimed:

"What am I seeing? What does the future harbor? Blazing fire? A fire hovers in the air-it draws near-a flame-many flames-a searing miracle-how many lights burn? My beloved, it is the mercy of the eternal fire-the breath of fire descends on you!"

But I cried out in horror, "I fear something terrible and dreadful, I am deeply afraid, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed?"

"Patience," she said and stared into the distance, "fire surroundsyou-an immeasurable sea of embers.""Don’t torture me-what dreadful mysteries do you possess? Speak, I implore you. Or are you lying again, damned tormenting spirit, deceiving fiend? What are your treacherous specters supposed to mean?"But she answered calmly, "I also want your fear.""What for? To torment me?"But she continued, "To bring it before the ruler of this world. He demands the sacrifice of your fear. He appreciates your sacrifice. He has mercy upon you.""Mercy upon me? What is that supposed to mean? I want to hide myself from him. My face shrinks from the ruler of this world, for it is branded, it bears a mark, it beheld the forbidden. Therefore I avoid the ruler of this world.""But you should come before him," she said, "he has heard about your fear.""You instilled this fear in me. Why did you give me away?""You have been summoned to serve him."But I moaned and exclaimed: "Thrice damned fate! Why can't you leave me in seclusion? Why has he chosen me for sacrifice? Thousands would gladly throw themselves before him! Why must it be me? I cannot, I don't want to."But the soul said, "You possess the word that should not be allowed to remain concealed.""What is my word?" I answered, "it is the stammering of a minor; it is my poverty and my incapacity, my inability to do otherwise. And you want to drag this before the ruler of this world?"But she looked straight into the distance and said, "I see the surface of the earth and smoke sweeps over it-a sea of fire rolls close in from the north, it is setting the towns and villages on fire, plunging over the mountains, breaking through the valleys, burning the forests-people are going mad -you go before thefire in a burning robe with singed hair, a crazy look in your eyes, aparched tongue, a hoarse and foul-sounding voice-you forge ahead, you announce what approaches, you scale the mountains, you go into every valley and stammer words of fright and proclaim the fire's agony. You bear the mark of the fire and men are horrified at you. They do not see the fire, they do not believe your words, but they see your mark and unknowingly suspect you to be the messenger of the burning agony. What fire? they ask, what fire? Youstutter, you stammer, what do you know about a fire? I looked at the embers, I saw the blazing flames. May God save us.""My sou!," I cried in despair, "speak, explain, what should I proclaim? The fire? Which fire?""Look up, see the flames that blaze over your head-look up, the skies redden."With these words my soul vanished. But I remained anxious and confused for many days. And my soul remained silent and was not to be seen. But one night a dark crowd knocked at my door, and I trembled with fear. Then my soul appeared and said in haste, "They are here andwill tear open your door.""So that the wicked herd can break into my garden? Should I be plundered and thrown out onto the street? You make me into an ape and a child's plaything. When, Oh my God, shall I be saved from this Hell of fools? But I want to hack to pieces your cursed webs, go to Hell, you fools. What do you want with me?"But she interrupted me and said, "What are you talking about? Let the dark ones speak."I retorted, "How can I trust you? You work for yourself not for me. What good are you, if you can't even protect me from the devil's confusion?""Be quiet," she replied, "or else you'll disturb the work."And as she spoke these words, behold, DIAHMON came up to me, dressed in the white robe of a priest, and lay his hand on my shoulder. Then I said to the dark ones, "So speak, you dead." And immediately they cried in manyvoices,?

"We have come back from Jerusalem, where we did not find what we sought. We implore you to let us in. You have what we desire. Not your blood, but your light. That is it."Then DIAHMON lifted his voice and taught them, saying (andthis is the first sermon to the dead)

Bl: "Now hear: I begin with nothingness. Nothingness is the same as the fullness. In infinity full is as good as empty. Nothingness is empty and full. You might just as well say anything else aboutnothingness, for instance, that it is white, or black, or that it does not exist, or that it exists. That which is endless and eternal has no qualities, since it has all qualities."We call this nothingness or fullness the Pleroma. Therein both thinking and being cease, since the eternal and endless possess no qualities. No one is in it, for he would then be distinct from the Pleroma, and would possess qualities that would distinguish him as something distinct from the Pleroma."In the Pleroma there is nothing and everything. It is fruitless to think about the Pleroma, for this would mean self-dissolution."Creation is not in the Pleroma, but in itself The Pleroma is the beginning and end of creation. It pervades creation, just as the sunlight pervades the air. Although the Pleroma is altogether pervasive, creation has no share in it, just as a wholly transparent body becomes neither light nor dark through the lightpervading it."We are, however, the Pleroma itself for we are a part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally; but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space."Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless, eternal, and whole, since small and great are qualities that are contained in it. It is nothingness that is whole and continuous throughout. Only figuratively; therefore, do I speak of creation as part of the Pleroma. Because, actually; the Pleroma is nowhere divided,since it is nothingness.

We are also the whole Pleroma, because, figuratively; the Pleroma is the smallest point in us, merely assumed, not existing, and the boundless firmament about us. But why then do we speak of the Pleroma at all, if it is everything and nothing!"I speak about it in order to begin somewhere, and also to free you from the delusion that somewhere without or within there is something fixed or in some way established from the outset. Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change."Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself."Thus we ask: how did the creation come into being! Creatures came into being, but not creation: since creation is the very quality of the Pleroma, as much as noncreation, eternal death. Creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation."Differentiation is creation. It is differentiated. Differentiation is its essence, and therefore it differentiates. Therefore man differentiates, since his essence is differentiation. Therefore he also differentiates the qualities of the Pleroma that do not exist. He differentiates them on account of his own essence. Therefore he must speak of those qualities of the Pleroma that do not exist."You say: ’what use is there in speaking about it at all! Did you yourself not say that it is not worth thinking about the Pleroma!"I mentioned that to free you from the delusion that we areable to think about the Pleroma. When we distinguish the qualities of the Pleroma, we are speaking from the ground of our own differentiated state and about our own differentiation, but have effectively said nothing about the Pleroma. Yet we need to speak about our own differentiation, so that we may sufficientlydifferentiate ourselves. Our very nature is differentiation. If we are not true to this nature we do not differentiate ourselvesenough. We must therefore make distinctions between qualities."You ask: ’what harm is there in not differentiating oneself!’ If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in nothingness. This is the death of the creature. Therefore we die to the sameextent that we do not differentiate. Hence the creature’s essence strives toward differentiation and struggles against primeval, perilous sameness. This is called the principium individuationis. This principle is the essence of the creature. From this you can see why nondifferentiation and nondistinction pose a great danger to the creature."We must, therefore, distinguish the qualities of the Pleroma.These qualities are pairs of opposites, such as
"*the effective and the ineffective*,*the fullness and the emptiness*,*the living and the dead*,*the different and the same*,*light and darkness*,*hot and cold*,*force and matter*,*time and space*,*good and evil*,*the beautiful and the ugly;the one and the many; etc.*

"The pairs of opposites are the qualities of the Pleroma that do not exist, because they cancel themselves out. As we are the pleroma itself, we also have all these qualities in us. Since our nature is grounded in differentiation, we have these qualities in the name and under the sign of differentiation, which means:

"First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us."Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us."When we strive for the good or the beautiful, we forget our essence, which is differentiation, and we fall subject to the spell of the qualities of the Pleroma, which are the pairs of opposites. We endeavor to attain the good and the beautiful, yet at the same time we also seize the evil and the ugly; since in the Pleroma these are one with the good and the beautiful. But if we remain true to our essence, which is differentiation, we differentiate ourselves from the good and the beautiful, and hence from the evil and ugly. And thus we do not fall under the spell of the Pleroma, namely into nothingness and dissolution."You object: you said that difference and sameness are also qualities of the Pleroma. What is it like if we strive for distinctiveness? Are we, in so doing, not true to our own nature? And must we nonetheless fall into sameness when we strive for distinctiveness?"You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, or any qualities whatsoever, you pursue thoughts that flow to you out of the Pleroma: thoughts, namely; concerning the non-existing qualities of the Pleroma. Inasmuch as you run after these thoughts, you fall again into thePleroma, and attain distinctiveness and sameness at the same time. Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one’s own essence. If you had this striving, you would not need to know anything about the Pleroma and its qualities, and yet you would attain the right goal by virtue of your own essence. Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts."

The dead faded away grumbling and moaning and their cries died away in the distance. But I turned to DIAHMON and said, "My father, you utter strange teachings. Did not the ancients teach similar things? And was it not a reprehensible heresy; removed equally from love and the truth? And why do you layout such a teaching to this horde; which the night wind swirled up from the dark blood fields of the West?""My son," DIAHMON replied, "these dead ended their lives too early. These were seekers and therefore still hover over their graves.Their lives were incomplete, since they knew no way beyond the one to which belief had abandoned them. But since no one teaches them, I must do so. That is what love demands, since they wanted to hear, even if they grumble. But why do I impart this teaching of the ancients? I teach in this way because their Christian faith once discarded and persecuted precisely this teaching. But they repudiated Christian belief and hence were rejected by that faith. They do not know this and therefore I must teach them, so that their life may be fulfilled and they can enter into death.""But do you, Oh wise DIAHMON, believe what you teach?""My son," DIAHMON replied, "why do you raise this question? How could I teach what I believe? Who would give me the right to such belief? It is what I know how to say; not because I believe it, but because I know it. If I knew better, I would teach better. But it would be easy for me to believe more. Yet should I teach a belief to those who have discarded belief? And, I ask you, is it good to believe something even more, if one does not know better?""But," I retorted, "are you certain that things really are as you say?"To this DIAHMON answered, "I do not know whether it is the best that one can know. But I know nothing better and therefore I am certain these things are as I say. If they were otherwise I would say something else, since I would know them to be otherwise. But these things are as I know them, since my knowledge is precisely these things themselves.""My father, is that your guarantee that you are not mistaken?""There are no mistakes in these things," DIAHMON replied, "there are only different levels of knowledge. These things are as you know them. Only in your world are things always other than you know them, and therefore there are only mistakes in your world."After these words DIAHMON bent down and touched the earth with his hands and disappeared.

That night DIAHMON stood beside me and the dead drew near and lined the walls and cried out, "We want to know about God. Where is God? Is God dead?"But DIAHMON rose and said (and this is the second sermon to the dead):"God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him."But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness ofthe Pleroma."Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us."Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself"Effective emptiness is the essence of the devil. God and devil are the first manifestations of nothingness, which we call the Pleroma. It makes no difference whether the Pleroma exists or not, since it cancels itself out completely. Not so creation. Insofar as God and the devil are created beings, they do not cancel each other out, but stand one against the other as effective opposites. We need no proof of their existence. It is enough that we have to keep speaking about them. Even if both were not, creation would forever distinguish them anew out of the Pleroma on account of their distinct essences."Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God."This inseparability is most intimate and, as you know from experience, as indissoluble in your life as the Pleroma itself since both stand very close to the Pleroma in which all opposites are canceled out and united."Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality."This is a God you knew nothing about, because mankind forgot him. We call him by his name ABRAXAS. He is even more indefinite than God and the devil."To distinguish him from God, we call God HELlOS or sun. Abraxas is effect. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. The ineffective neither exists nor resists. Abraxas stands above the sun and above the devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation."He is the effectual itself not any particular effect, but effect in general. He takes unreal effect, because he has no definite effect. He is also creation, since he is distinct from the Pleroma. The sun has a definite effect, and so does the devil. Therefore they appear to us more effective than the indefinite Abraxas. He is force, duration, change."

The dead now raised a great tumult, for they were Christians. But when DIAHMON had ended his speech, one after another the dead also stepped back into the darkness once more and the noise of their outrage gradually died away in the distance. When all the clamor had passed, I turned to DIAHMON and exclaimed:"Pity us, wisest one! You take from men the Gods to whom they could pray. You take alms from the beggar, bread from the hungry; fire from the freezing."DIAHMON answered and said, "My son, these dead have had to reject the belief of the Christians and therefore they can pray to no God. So should I teach them a God in whom they can believe and to whom they can pray? That is precisely what they have rejected. Why did they reject it? They had to reject it because they could not do otherwise. And why did they have no otherchoice? Because the world, without these men knowing it, entered into that month of the great year where one should believe only what one knows. That is difficult enough, but it is also a remedy for the long sickness that arose from the fact that one believed what one did not know. I teach them the God whom both I and they know of without being aware of him, a God in whom one does not believe and to whom one does not pray; but of whom one knows. I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them? Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon.""It appears," I replied, "as if you teach a terrible and dreadful God beyond measure, to whom good and evil and human suffering and joy are nothing.""My son," said DIAHMON, "Did you not see that these dead had a God of love and rejected him? Should I teach them a loving God? They had to reject him after already having long since rejected the evil God whom they call the devil. Therefore they must know a God to whom everything created is nothing, because he himself is the creator and everything created and the destruction of everything created. Have they not rejected a God who is a father, a lover, good and beautiful? One whom they thought to have particular qualities and a particular being? Therefore I must teach a God to whom nothing can be attributed, who has all qualities and therefore none, because only I and they can know such a God.""But how, Oh my father, can men unite in such a God? Does the knowledge of such a God not amount to destroying human bonds and every society based on the good and the beautiful?"DIAHMON answered: "These dead rejected the God of love, of the good and the beautiful; they had to reject him and so they rejected unity and community in love, in the good and the beautiful. And thus they killed one another and dissolved the community of men. Should I teach them the God who unitedthem in love and whom they rejected? Therefore I teach them the God who dissolves unity; who blasts everything human, who powerfully creates and mightily destroys. Those whom love does not unite, fear compels."And as DIAHMON spoke these words, he bent down swiftly to the ground, touched it with his hand, and disappeared.

The following night, the dead approached like fog from a swamp and exclaimed, "Tell us more about the highest God."

And DIAHMON stepped forward and began to speak (and this is the third sermon to the dead)
is the God who is difficult to grasp. His power is greatest, because man does not see it. From the sun he draws the *summum bonum;* from the devil the*infinum malum;* but from Abraxas *LIFE*, altogether indefinite, the mother of good and evil.

"Life seems to be smaller and weaker than the *summum bonum;* therefore it is also hard to conceive that Abraxas's power transcends even the sun's, which is the radiant source of all vital force. Abraxas is the sun, and at the same time the eternally sucking gorge of emptiness, of the diminisher and dismemberer, of the devil. The power of

Abraxas is twofold; but you do not see it, because in your eyes the warring opposites of this power are canceled out. "What the Sun God speaks is life, what the devil speaks is death.

"But Abraxas speaks that hallowed and accursed word that is at once life and death. ABRAXAS produces truth and lying, good and evil, light and darkness, in the same word and in the same act. Therefore Abraxas is terrible.

"He is as splendid as the lion in the instant he strikes down his victim. He is as beautiful as a spring day."He is the great and the small Pan alike."He is Priapos."He is the monster of the underworld, a thousand-armed polyp, a coiled knot of winged serpents, frenzy."He is the hermaphrodite of the earliest beginning."He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight."He is the fullness that seeks union with emptiness."He is holy begetting,"He is love and its murder,"He is the saint and his betrayer,"He is the brightest light of day and the darkest night of madness."To look upon him, is blindness."To recognize him is sickness."To worship him is death."To fear him is wisdom."Not to resist him is redemption."God dwells behind the sun, the devil behind the night. What God brings forth out of the light, the devil sucks into the night. But Abraxas is the world, its becoming and its passing. Upon every gift that comes from the sun god the devil lays his curse."Everything that you request from the Sun God produces a deed from the devil. Everything that you create with the Sun God gives effective power to the devil."That is terrible Abraxas."He is the mightiest created being and in him creation is afraid of itself"He is the manifest opposition of creation to the Pleroma and its nothingness."He is the son's horror of the mother. He is the mother's love for the son. He is the delight of the earth and the cruelty of the heavens. At his sight man's face congeals.Before him there is no question and no reply.He is the life of creation.He is the effect of differentiation.He is the love of man.He is the speech of man.He is the appearance and the shadow of man.He is deceptive reality."

Now the dead howled and raged, for they were incomplete. But when their noisy cries had faded away; I said to DIAHMON:"How, Oh my father, should I understand this God?"DIAHMON answered and said:"My son, why do you want to understand him? This God is to be known but not understood. If you understand him, then you can say that he is this or that and this and not that. Thus you hold him in the hollow of your hand and therefore your hand must throw him away. The God whom I know is this and that and just as much this other and that other. Therefore no one can understand this God, but it is possible to know him, and therefore I speak and teach him.""But," I retorted, "does this God not bring despairing confusion into the minds of men?"

To this DIAHMON said, "These dead rejected the order of unity and community since they rejected the belief in the father in Heaven who ruled with just measure. They had to reject him. Therefore I teach them the chaos that is without measure and utterly boundless, to which justice and injustice, leniency and severity; patience and anger, love and hate, are nothing. For how can I teach anything other than the God whom I know and whom they know, without being conscious of him.

I replied, "Why; Oh solemn one, do you call the eternally incomprehensible, the cruel contradictoriness of nature, God?"DIAHMON said, "How should I name it otherwise? If the overpowering essence of events in the universe and in the hearts of men were law, I would call it law. Yet it is also no law, but chance, irregularity; sin, error, stupidity; carelessness, folly; illegality. Therefore I cannot call it law. You know that this must be so, and at the same time you know that it did not have to be so and that at some other time it will not be so. It is overpowering and occurs as if from eternal law, and at another time a slanting wind blows a speck of dust into the works and this void is a superior strength, harder than a mountain of iron. Therefore you know that the eternal law is also no law. So I cannot call it law. But how else should it be named? I know that human language has forever named the maternal womb of the incomprehensible God. Truly, this God is and is not, since from being and non-being everything emerged that was, is, and will be."

But when DIAHMON had spoken the last word, he touched the earth with his hand and dissolved.

The following night, the dead came running sooner, filling the place with their mutterings, and said:

"Speak to us about Gods and devils, accursed one."

And DIAHMON appeared and began to speak((and this is the fourth sermon to the dead)

:"The Sun God is the highest good, the devil the opposite. Thus you have two Gods. But there are many high and good things and many great evils. Among these are two devil Gods; one is the *Burning One*, the other the *Growing One*.The burning one is *EROS*, in the form of a flame. It shines by consuming. "The growing one is the *TREE* OF *LIFE*. It greens by heaping up growing living matter.105"Eros flames up and dies. But the tree of life grows with slow and constant increase through measureless periods of time."Good and evil unite in the flame."Good and evil unite in the growth of the tree. In their divinity life and love stand opposed."The number of Gods and devils is as innumerable as the host of stars."Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.”Abraxas is the effect of the whole, and only the ineffective opposes him."Four is the number of the principal Gods, as four is the number of the world’s measurements."One is the beginning, the Sun God."Two is Eros, for he binds two together and spreads himself out in brightness."Three is the Tree of Life, for it fills space with bodies."Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing."Happy am I who can recognize the multiplicity and diversity of the Gods. But woe unto you, who replace this incompatible multiplicity with a single God. In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation. How can you be true to your own nature when you try to turn the many into one? What you do unto the Gods is done likewise unto you. You all become equal and thus your nature is maimed.

"Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. Like the stars they abide in solitude, separated by vast distances. Therefore they dwell together and need communion, so that they may bear their separateness. For redemption’s sake I teach you the reprehensible, for whose sake I rejected.

"The multiplicity of the Gods corresponds to the multiplicity of men."Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the God."Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the *summum bonum*. By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down every thing. The bright Gods form the heavenly world. It is manifold and extends and increases infinitely: The Sun God is the supreme lord of the world."The dark Gods form the earthly world. It is simple and diminishes and declines infinitely: The devil is its nethermost lord, the moon spirit, satellite of the earth, smaller, colder, and more dead than the earth."There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify; the earthly Gods diminish. Both directions are immeasurable."

Here the dead interrupted DIAHMON’s speech with angry laughter and mocking shouts, and as they withdrew, their discord, mockery, and laughter faded into the distance. I turned to DIAHMON and said to him:

"Oh DIAHMON, I believe you are mistaken. It seems ’that you teach a raw superstition which the Fathers had successfully and gloriously overcome, that polytheism which a mind produces only when it cannot free its gaze from the force of compulsive desire chained to sensory things."

"My son," DIAHMON replied, "these dead have rejected the single and highest God. So how can I teach them about the one, only, and not multifarious God? They must of course believe me. But they have rejected their belief So I teach them the God that I know, the multifarious and extended, who is both the thing and its appearance, and they also know him even if they are not conscious of him.

"These dead have given names to all beings, the beings in the air, on the earth and in the water. They have weighed and counted things. They have counted so and so many horses, cows, sheep, trees, segments of land, and springs; they said, this is good for this purpose, and that is good for that one. What did they do with the admirable tree? What happened to the sacred frog? Did they see his golden eye? Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed?Did they do penance for the sacred ore that they dug up from the belly of the earth? No, they named, weighed, numbered, and apportioned all things. They did whatever pleased them. And what did they do! You saw the powerful-but this is precisely how they gave power to things unknowingly. Yet the time has come when things speak. The piece of flesh says: how many men? The piece of ore says, how many men? The ship says, how many men? The coal says, how many men? The house says: how many men? And things rise and number and weigh and apportion and devour millions of men.

"Your hand grasped the earth and tore off the halo and weighed and numbered the Dones of things. Is not the one and only, simpleminded God pulled down and thrown onto a heap, the massed seeming of separate things dead and living? Yes, this God taught you to weigh and number bones. But the month of this God is drawing to a close. A new month stands at the door. Therefore everything had to be as it is, and hence everything must become different.

"This is no polytheism that I have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. So and so many men, weighed, numbered, apportioned, hacked, and devoured. Therefore I speak of many Gods as I speak of many things, since I know them. Why do I call them Gods? For the sake of their superiority. Do you know about this superior strength? Now is the time when you can learn.

"These dead laugh at my foolishness. But would they have raised a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? If they had done penance for the shiny ore? If they had worshiped the holy trees? If they had made peace with the soul of the golden-eyed frog? What say things dead and living? Who is greater, man or the Gods? Truly, this sun has become a moon and no new sun has arisen from the contractions of the last hour of the night."

And when he had finished these words, DIAHMON bent down to the earth, kissed it, and said, "Mother, may your son be strong."Then he stood, looked up at the heavens, and said, "How dark is your place of the new light." Then he disappeared.

When the following night came, the dead approached noisily, pushing and shoving; they were scoffing and exclaimed, "Teach us, fool, about the church and holy communion."

But DIAHMQN stepped before them, and began to speak: (and this is the fifth sermon to the dead):

"The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality."Spirituality conceives and embraces. It is womanlike and therefore we call it *MATER COELESTIS*, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it *PHALLOS*, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater.

"The spirituality of woman is more earthly, it moves toward the smaller."Mendacious and devilish is the spirituality of man, and it moves toward the smaller."Mendacious and devilish is the spirituality of woman, and it moves toward the greater."Each shall go to its own place."Man and woman become devils to each other if they do not separate their spiritual ways, for the essence of creation is differentiation."The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality."Man shall know the smaller, woman the greater."Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you. Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas.

"Man is weak, and community is therefore indispensable. If your community is not under the sign of the mother, it is under the sign of the Phallos. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. "Differentiation leads to singleness. Singleness is opposed to community. But because of man’s weakness with regard to the Gods and daimons and their invincible law, community is necessary, not for man’s sake, but because of the Gods. The Gods drive you to community. Insofar as the Gods impose community upon you, it is necessary; more is bad.

"In the community every man shall submit to others, so that the community be maintained, for you need it."In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.”Abstention shall hold good in community, extravagance in singleness.Community is depth, singleness is height.Right measure in community purifies and preserves.Right measure in singleness purifies and increases.Community gives us warmth, singleness gives us light."

When DIAHMON had finished, the dead remained silent and did not move, but looked at DIAHMON with expectation. But when DIAHMON saw that the dead remained silent and waited, hecontinued (and this is the sixth sermon to the dead)

"The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire."The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead. Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving. The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness. The serpent is a whore. She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man. He abides with the mother, descending from time to time. The bird is manlike, and is effective thought. He is chaste and solitary, a messenger of the mother. He flies high above the earth. He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection. He bears our word up to the mother. She intercedes, she warns, but she is powerless against the Gods. She is a vessel of the sun. The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving. Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find."

When DIAHMON had finished, the dead looked on with contempt and said, "Cease this talk of Gods and daimons and souls. We have known this for a long time."

But DIAHMON smiled and replied, "You poor souls, poor in flesh and rich in spirit, the meat was fat and the spirit thin. But how do you reach the eternal light? You mock my stupidity, which you too possess: you mock yourselves. Knowledge frees one from danger. But mockery is the other side of your belief Is black less than white? You rejected faith and retained mockery: Are you thus saved from faith? No, you bound yourselves to mockery and

hence again to faith. And therefore you are miserable."
But the dead were outraged and cried, "We are not miserable, we are clever; our thinking and feeling is as pure as clear water. We praise our reason. We mock superstition. Do you believe thatyour old folly reaches us? A childish delusion has overcome you, old one, what good is it to us?"

DIAHMON replied: "What can do you any good? I free you from what still holds you to the shadow of life. Take this wisdom with you, add this folly to your cleverness, this unreason to your reason, and you will find yourselves. If you were men, you would then begin your life and your life’s way between reason and unreason and live onward to the eternal light, whose shadow you lived in advance. But since you are dead, this knowledge frees you from life and strips you of your greed for men and it also frees yourself from the shrouds that the light and the shadow lay on you, compassion with men will overcome you and from the stream you will reach solid ground, you will step forth from the eternal whirl onto the unmoving stone of rest, the circle that breaks flowing duration, and the flame will die down.

"I have fanned a’ glowing fire, I have given the murderer a knife, I have torn open healed-over wounds, I have quickened all movement, I have given the madman more intoxicating drink, I have made the cold colder, the heat hotter, falseness even falser, goodness even better, weakness even weaker."This knowledge is the axe of the sacrificer."

But the dead cried, "Your wisdom is foolishness and a curse. You want to turn the wheel back? It will tear you apart, blinded one!"
DIAHMON replied, "So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes through the trees and the sun shimmers in the dew of the risen morning, the planets behold the birth, out of the earth climbed the many-armed, the stones speak and the grass whispers. Man found himself and the Gods wander through Heaven, the fullness gives birth to the golden drop, the golden seed, plumed and hovering."
The dead now fell silent and stared at DIAHMON and slowly crept away: But *DIAHMQN bent down to the ground and said: "It is accomplished, but not fulfilled. Fruit of the earth, sprout, rise up-and Heaven, pour out the water of life."*

Then DIAHMON disappeared.

I was probably very confused when DIAHMON approached me the following night, since I called to him saying, "What did you do, Oh DIAHMON? What fires have you kindled? What have you broken asunder? Does the wheel of creations stand still?"

But he answered and said, "Everything is running its usual course. Nothing has happened, and yet a sweet and indescribable mystery has taken place: I stepped out of the whirling circle."

"What’s that?" I exclaimed, "Your words move my lips, your voice sounds from my ears, my eyes see you from within me. Truly, you are a magician! You stepped out of the whirling circle? What confusion! Are you I, am I you? Did I not feel as if the wheel of creation was standing still? And yet you say that you have stepped out of the whirling circle? I am truly bound to the wheel-I feelthe rushing swaying of it-and yet the wheel of creation also stands still for me. What did you do, father, teach me!"

Then DIAHMON said, "I stepped onto what is solid and took it with me and saved it from the wave surge, from the cycle of births, and from the revolving wheel of endless happening. It has been stilled. The dead have received the folly of the teaching, they have been blinded by truth and see by mistake. They have recognized, felt, and regretted it; they will come again and will humbly inquire.Since what they rejected will be most valuable to them."

I wanted to question DIAHMON, since the riddle distressed me. But he had already touched the earth and disappeared. And the darkness of the night was silent and did not answer me. And my soul stood silently, shaking her head, and did not know what to say about the mystery that DIAHMON had indicated and not given away.

Another day passed and the seventh night fell. And the dead came again, this time with pitiful gestures and said, "We forgot to mention one thing, that we would like you to teach us about men."

And DIAHMON stepped before me, and began to speak (and this is the seventh sermon to the dead):

"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity."At immeasurable distance a lonely star stands in the zenith."This is the one God of this one man, this is his world, his Pleroma, his divinity."In this world, man is Abraxas, the creator and destroyer of his own world."This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest,toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently."To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death,it prepares life for the smaller world, and assuages the hopeless desires of the greater."When the greater world turns cold, the star shines."Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas."Man here, God there."Weakness and nothingness here, eternally creative power there."Here nothing but darkness and clammy cold there total sun."

But when DIAHMON had finished, the dead remained silent. Heaviness fell from them, and they ascended like smoke above the shepherd’s fire, who watches over his flock by night.

But I turned to DIAHMON and said, "Illustrious one, you teach that man is a gateway? A gateway through which the procession of the Gods passes? Through which the stream of life flows? Throughwhich the entire future streams into the endlessness of the past?"

DIAHMON answered, saying, "These dead believed in the transformation and development of man. They were convinced of human nothingness and transitoriness. Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use. Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times. He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment. Whoever recognizes this stops being flame; he becomes smoke and ashes. He lasts and his transitoriness is over. He has become someone who is. You dreamed of the flame, as if it were life. But life is duration,the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment. What is time? Time is the fire that flares up, consumes, and dies down. I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils."

But I said to him, "Illustrious one, when will you give me the dark and golden treasure and its blue starlight?"

DIAHMON replied, "When you have surrendered everything that wants to burn to the holy flame."

And as DIAHMON spoke these words, a dark form with golden eyes approached me from the shadows of the night. I was startled and cried, ”Are you an enemy? Who are you? Where do you come from? I have never seen you before! Speak, what do you want?"
The dark one answered, saying, "I come from afar. I come from the east and follow the shining fire that precedes me,

DIAHMON. I am not your enemy, I am a stranger to you. My skin is dark andmy eyes shine golden.""What do you bring?" I asked fearfully.
"I bring abstinence-abstinence from human joy and suffering. Compassion leads to alienation. Pity, but no compassion-pity for the world and a will held in check toward the other. Pity remains misunderstood, therefore it works. Far from longing, know no fear. Far from love, love the whole."

I looked at him fearfully and said, "Why are you as dark as the earth of the fields and as black as iron? I'm afraid of you; such pain, what have you done to me?"

"You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."

"You bring grief and despair," I answered, "I wanted to be among men."

But he said, "You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins."

"You are cruel," I sighed.
"The simple is cruel, it does not unite with the manifold."

With these words the mysterious dark one vanished. But DIAHMON regarded me with a serious and questioning look.
"Did you take a proper look at him, my son?" he said, "you will be hearing from him. But come now, so that I can fulfill what the dark one prophesied for you."

As he spoke these words, he touched my eyes and opened my gaze and showed me the immeasurable mystery. And I looked for a long time until I could grasp it: but what did I see? I saw the night, I saw the dark earth, and above this the sky stood gleaming in the brilliance of countless stars. And I saw that the sky had the form of a woman and sevenfold was her mantle of stars and it completely covered her.

And when I had beheld it, DIAHMON said:

"Mother, you who stand in the higher circle, nameless one, who shrouds me and him and protects me and him from the Gods: he wants to become your child."May you accept his birth."May you renew him. I separate myself from him. The cold is growing and its star blazes brighter."He needs the bond of childhood."You gave birth to the godly serpent, you released it from the pangs of birth; take this man to the abode of the sun, he needs the mother."

A voice came from afar and was like a falling star: "I cannot take him as a child. He must cleanse himself first."
DIAHMON said: "What is his impurity?"

But the voice said, "It is the commingling: he contains human suffering and joy. He shall remain secluded until abstinence is complete and he is freed from the commingling with men. Then shall he be taken as a child."

In this moment my vision ended. And DIAHMON went away and I was alone. And I remained apart as I had been told. But in the fourth night I saw a strange form, a man wearing a long coat and a turban; his eyes shone cleverly and kindly like a wise doctor's.
He approached me and said, "I speak to you of joy." But I answered, "You want to speak to me of joy? I bleed from the thousandfold wounds of men."He replied, "I bring healing. Women taught me this art. They know how to heal

sick children. Do your wounds burn you? Healing is at hand. Give ear to good counsel and do not be incensed."I retorted, "What do you want? To tempt me? Mock me?""What are you thinking?" he interrupted, "I bring you the bliss of paradise, the healing fire, the love of women.""Are you thinking," I asked, "of the descent into the frog swamp?The dissolution in the many, the scattering, the dismembering?"But as I spoke, the old man turned into and I saw that he was the magician who was tempting me. ButDIAHMON continued:"You have not yet experienced the dismembering. You should be blown apart and shredded and scattered to the winds. Men are preparing for the Last Supper with you.""What then will remain of me?" I cried."Nothing but your shadow. You will be a river that pours forth over the lands. It seeks every valley and streams toward the depths."I asked, full of grief "But where will my uniqueness remain?""You will steal it from yourself" DIAHMON replied"You will hold the invisible realm in trembling hands; it lowers its roots into the gray darknesses and mysteries of the and sends up branches covered in leaves into the golden air."Animals live in its branches."Men camp in its shade."Their murmuring arises from below."A thousand-mile-long disappointment is the juice of the tree."It will stay green for a long time."Silence abides in its treetop."Silence in its deep roots."

I gathered from DIAHMON's words that I must remain true to love to cancel out the commingling that arises through unlived love. I understood that the commingling is a bondage that takes the place of voluntary devotion. Scattering or dismembering arises, as DIAHMON had taught me, from voluntary devotion. It cancels out the commingling. Through voluntary devotion I removed binding ties. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? As long as I do not voluntarily devote myself to the dismembering, a part of myself secretly remains with men and things and binds me to them; and thus I must, whether I want to or not, be a part of them, mixed in with them and bound to them. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is. It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Nothing occurs more readily than failing to recognize that one is committing a sin. Overcoming sin for the sake of remaining true to love is difficult, so difficult that my feet hesitated to advance.

When night fell, DIAHMON approached me in an earth-colored robe, holding a silver fish: "Look, my son," he said, "I was fishing and caught this fish; I bring it to you, so that you may be comforted."

And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But DIAHMON knelt down, touched the earth, and said to the shade "My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still theyare beggars.

"Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors? Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents' possessions. Thanks to you, our master, we will make the most of your talent and will not bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day's hard burden. Blessed is the dead one, who rests from the completion of his work.

"I wanted people to address you in this way. But they have no love for you, my master and brother. They begrudge you the price of peace. They leave your work incomplete, eternally needing your pity and your care."But, my master and my brother, I believe you have completed your work, since the one who has given his life, his entire truth, all his love, his entire soul, has completed his work. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his ownwork of redemption. Mankind has grown older and a new month has begun. "

When DIAHMON had finished, I looked up and saw that the place where the shade had stood was empty. I turned to DIAHMON and said, "My father, you spoke of men. I am a man. Forgive me!"

But DIAHMON dissolved into the darkness and I decided to do what was required of me. I accepted all the joy and every torment of my nature and remained true to my love, to suffer what comes to everyone in their own way. And I stood alone and was afraid.
On a night when everything was silent, I heard a murmur like that of many voices and a bit more clearly I heard the voice of DIAHMON, and it was as if he were giving a speech. And as I listened more closely, I heard his words:
”Afterward, when I had impregnated the dead body of the underworld, and when it had given birth to the serpent of the God, I went to men and saw the fullness of their affliction and their madness. I saw that they were slaying each other and that they sought the grounds for their actions. They did this becausethey did not have anything different or better to do. But because they were accustomed to doing nothing for which they could not account, they devised reasons that compelled them to go on killing. Stop, you are out of your minds, said the sage. Stop, for Heaven's sake, and take stock of what damage you have done, said the canny one. But the fool laughed, since honors had been conferred upon him overnight. Why do men not see their stupidity? Stupidity is a daughter of the God. Therefore men cannot stop murdering, since thus they serve the serpent of the God without knowing it. It is worth giving one's life for the sake of serving the serpent of the God. Hence be reconciled! But it would be far better to live despite the God. But the serpent of the God wants human blood. This feeds it and makes it shine. Not wanting to murder and die amounts to deceiving the God. Whoever lives has become one who deceives the God. Whoever lives invents his life for himself But the serpent wants to be deceived, out of hope for blood. The greater the number of men who stole their lives from the Gods, the greater the harvest feeding the serpent from the blood-sown field. The God grows strong through human murder. The serpent grows hot and fiery through the drenching flood. Its fat burns in the blazing flame. The flame becomes the light of men, the first ray of a renewed sun, He, the first appearing light."

I could not grasp what else DIAHMON said. I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God.

And soon afterward I saw Elijah and Salome in a dream. Elijah appeared concerned and alarmed. Therefore, when in the following night that light was extinguished and every living sound fell still, I called Elijah and Salome so that they would answer my questions. Elijah came forward and said:

"I have become weak, I am poor, an excess of my power has gone to you, my son. You took too much from me. You went too far away from me. I heard strange and incomprehensible things and the peace of my depths became disturbed."I asked, "But what did you hear? What voice did you hear?"Elijah answered, "I heard a voice full of confusion, an alarmed voice full of warning and the incomprehensible.""What did it say;" I asked, "did you hear the words?""Indistinctly; it was confused and confusing. The voice spoke first of a knife cutting something or perhaps harvesting, perhaps the grapes that go to the wine press. Perhaps the one wearing the red robe treads the wine press from which the blood flows. Thereupon the voice spoke of gold that lies below, and that kills whoever touches it. Then it mentioned fire that-burns terribly and that should flare up in our time. And then there was a malicious word,that I would rather not utter."”A malicious word? What was it?" I asked.He answered, ”A word about the death of God. There is only one God and God cannot die."
Then I replied, "I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God has gone away; and that in turn many Gods and many daimons have come to man? Truly; I am surprised; I am extremely surprised! How could you not have known? Know you nothing of the new that has come to pass? Yet you know the future! You have foresight! Or maybe you should not know what is? Do you ultimately deny what is?"

Salome interrupted me: "What is, gives no pleasure. Pleasure comes only from the new. Your soul would also like a new husband-ha ha!-she loves change. You are not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, not what is. Only the new gives us pleasure. Elijah does not think about what is, only about what is to come. Therefore he knows it."I answered, "What does he know? He should say."Elijah said, "I have already uttered the words: the image that I saw was crimson, fiery colored, a gleaming gold. The voice that I heard was like distant thunder, like the wind roaring in the forest, like an earthquake. It was not the voice of my God, but it was a thunderous pagan roar, a call my ancestors knew but which I have never heard. It sounded prehistoric, as if from a forest on a distant coast; it rang with all the voices of the wilderness. It was full of horror yet harmonic."To this I replied, "My good old man, you heard correctly; as I thought you had. How wonderful! Shall I tell you about it? After all, I told you that the world has acquired a new face. A new cove rwas thrown over it. How odd that you don’t know! "Old Gods have become new. The one God is dead-yes, truly; he died. He disintegrated into the many; and thus the world became rich overnight. And something also happened to the individual soul-who would care to describe it! But therefore men too became rich overnight. How is it possible that you didn’t know this?"The one God became two, a multiple one, whose body consists of many Gods, and a single one, whose body is a man and yet he is brighter and stronger than the sun."What shall I tell you about the soul? Haven’t you noticed that she has become multiple? She has become the closest, nearest, near, far, further, furthest and yet she is one, as before. First she divided herself into a serpent and a bird, then into a father and mother, and then into Elijah and Salome-How are you, my good fellow? Does it disturb you? Yes, you must be realizing that you are already very far removed from me, so that I can hardly rely on you as being part of my soul; since if you belonged to my soul, you would have to know what is happening. Therefore I must separate you and Salome from my soul and place you among the daimons. You are connected to what is primordially old and always exists, therefore you also know nothing of the being of men but simply of the past and future."Nevertheless it is good that you came to my call. Take part in that which is. For what is ought to be such that you can take part in it."But Elijah sullenly replied, "I do not like this multiplicity. It is not easy to think it."And Salome said, "The simple alone is pleasurable. One need not think about it. "I replied, "Elijah, you need not contemplate it at all. It is not to be thought; it is to be viewed. It is a painting."And to Salome I said, "Salome, it is not true that only the simple is pleasurable; over time it is even boring. In truth the multiple captivates you."But Salome turned to Elijah and said, "Father, it seems to me that men have outstripped us. He is right: the many is more pleasurable. The one is too simple and always the same."Elijah seemed saddened and said, "What about the one in this case? Does the one still exist if it stands next to the many?"I answered, "That is your old and ingrained mistake, that the one excludes the many. But there are many individual things. The multiplicity of individual things is the one multiple God from whose body many Gods arise, but the uniqueness of the one thing is the other God, whose body is a man but whose spirit is as large as the world."But Elijah shook his head and said, "That is new, my son. Is the new good? What was, is good; and what was, will be. Is that not the truth? Has there ever been anything new? And was what you call new, ever good? Everything remains the same if you give it a new name. There is nothing new, there can be nothing new; how could I then look ahead? I look at the past and therein I see the future, as in a mirror. And I see that nothing new happens, everything is but mere recurrence of what has been since time immemorial.What is your being? An appearance, a darting light; tomorrow it is no longer true. It is gone; it is as if it never was. Come, Salome, let us go. One is mistaken in the world of men."But Salome looked back and whispered to me while leaving, "Being and multiplicity appeal to me, even if it is not new and not eternally true."Thus they disappeared into the dark night and I returned to the burden signified by my existence. And I sought to do everything correctly that seemed to me to be a task and to take every way that seemed to me to be necessary for myself But my dreams became difficult and laden with anxiety, and I did not know why. One night my soul suddenly came to me, as if worried, and said:

"Listen to me: I am in a great torment, the son of the dark womb besieges me. Therefore your dreams are also difficult, since you feel the torment of the depths, the pain of your soul, and thesuffering of the Gods."I answered, "Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine mediator?""You speak the truth," my soul replied, "the Gods need a human mediator and rescuer. With this man paves the way to crossing over and to divinity. I gave you a frightening dream so that your face would turn to the Gods. I let their torment reach you so that you would remember the suffering Gods. You do too much for men since they are the masters of your world. You can in effect help men only through the Gods, not directly. Alleviate the burning torment of the Gods."I asked her, "So tell me, where do I begin? I feel their torment and mine at the same time, and yet it is not mine, both real and unreal.""That is it; and this is where separation should occur," my soul replied."But how? My wits fail me. You must know how.""Your wits fail quikly," she retorted, "but the Gods need precisely your human wits."”And I the wits of the Gods," I added; "and thus we run aground.""No, you are too impatient; only patient comparison provides a solution, not one side taking a quick decision. It requires work"I asked, "What do the Gods suffer from?""Well," my soul replied, "you have left them with torment, and since then they have suffered.""Rightly so," I cried, "they have tormented men enough. Now they should get a taste of it."She answered, "But what if the torment also reaches you? What have you gained then? You cannot leave all suffering to the Gods or else they will draw you into their torment. After all, they possess the power to do so. To be sure, I must confess that men too possess a wondrous power over the Gods through their wits."I answered, "I recognize that the torment of the Gods reached me; therefore I also recognize that I must yield to the Gods. What is their desire?""They want obedience," she replied."So be it," I answered, "but I fear their desire, therefore I say: I want to do what I can. On no account will I take back onto myself all the torment that I had to leave to the Gods. Not even Christ took torment away from his followers, but rather he heaped it on. I reserve conditions for myself The Gods should recognizethis and direct their desire accordingly. There is no longer any unconditional obedience, since man has stopped being a slave to the Gods. He has dignity before the Gods. He is a limb that even the Gods cannot do without. Giving way before the Gods is no more. So let their wish be heard. Comparison shall accomplish the rest so that each will have his appropriate part."My soul answered, "The Gods want you to do for their sake what you know you do not want to do.""I thought so," I exclaimed, "of course that is what the Gods want. But do the Gods also do what I want? I want the fruits of my labor. What do the Gods do for me? They want their goals to be fulfilled, but what about mine?"This infuriated my soul and she said, "You are unbelievably defiant and rebellious. Consider the fact that the Gods are strong.""I know," I replied, "but no longer is there any unconditional obedience. When will they use their strength for me? They also want me to place mine in their service. What is their payment in kind? That they are tormented? Man suffered agony and the Gods were still not satisfied, but remained insatiable in their devising of new torments. They allowed man to become so blinded that he believed that there were no Gods, and that there was only one God who was a loving father, so that today someone who struggles with the Gods is even thought to be crazy. They have thus prepared this shame too for those who recognize them, out of boundless greed for power, since leading the blind is not easy. They will corrupt even their slaves.""You do not want to obey the Gods?" my soul cried, astonished.I answered, "I believe that has already gone on more than enough. Hence the Gods are insatiable, because they have received too many sacrifices: the altars of blinded humanity are streaming with blood. But dearth makes contentment, not abundance.

May they learn dearth from men. Who does something for me? That is the question that I must pose. In no case will I do what the Gods would have to do. Ask the Gods what they think of my suggestion."Then my soul divided herself As a bird she swooped up to the higher Gods and as a serpent she crawled down to the lower Gods. Soon afterward, she returned and said, troubled, "The Gods are outraged that you do not want to be obedient.""That bothers me very little," I replied, "I have done everything to placate the Gods. May they do their share now. Tell them. I can wait. I will let no one tell me what to do. The Gods may devise a service in return. You can go. I will call you tomorrow so that you can tell me what the Gods have decided."

As my soul departed, I saw that she was shocked and worried, since she belonged to the race of the Gods and daimons and forever sought to convert me to their kind, as my humanity would like to convince me that I belong to the clan and must serve it. When I was asleep, my soul came again and in a dream cunningly painted me as a horned devil to terrify me and make me afraid of myself In the following night, however, I called my soul and said to her, "Your trick was recognized. It is to no avail. You do not frighten me. Now speak and convey your message!"

She answered, "The Gods give in. You have broken the compulsion of the law. Therefore I painted you as a devil, since he is the only one among the Gods who bows to no compulsion. He is the rebel against the eternal law; to which, thanks to his deed, there are also exceptions. Thus one does not necessarily haveto. The devil is helpful in this respect. But it should not happen without seeking counsel from the Gods. This detour is necessary, or else you will fall prey to their law despite the devil."
Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life ifthere were no exception to eternal law. Hence their tolerance of the devil."She then raised her voice and cried loudly, "The Gods have mercy upon you and have accepted your sacrifice!"And so the devil helped me to cleanse myself from commingling in bondage, and the pain of one-sidedness pierced my heart and the wound of being torn apart scorched me.

It was noon on a hot summer’s day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met DIAHMON strolling in the fragrant grass. But when I sought to approach him, a blue shadeIs3 came from the other side, and when DIAHMON saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance."The suffering of the world has straightened your shape."You are truly a king."Your crimson is blood."Your ermine is snow from the coldness of the poles."Your crown is the heavenly body of the sun, which you bear on your head.

"Welcome to the garden, my master, my beloved, my brother!"The shade replied, "Oh Simon Magus or whatever your name may be, are you in my garden or am I in yours?"DIAHMON said, "You are, Oh master, in my garden. Helena, or whatever you choose to call her, and I are your servants. You can find accommodation with us. Simon and Helena have become DIAHMON and BACCHUS and so we are the hosts of the Gods. We granted hospitality to your terrible worm. And since you come forward, we take you in. It is our garden that surrounds you."

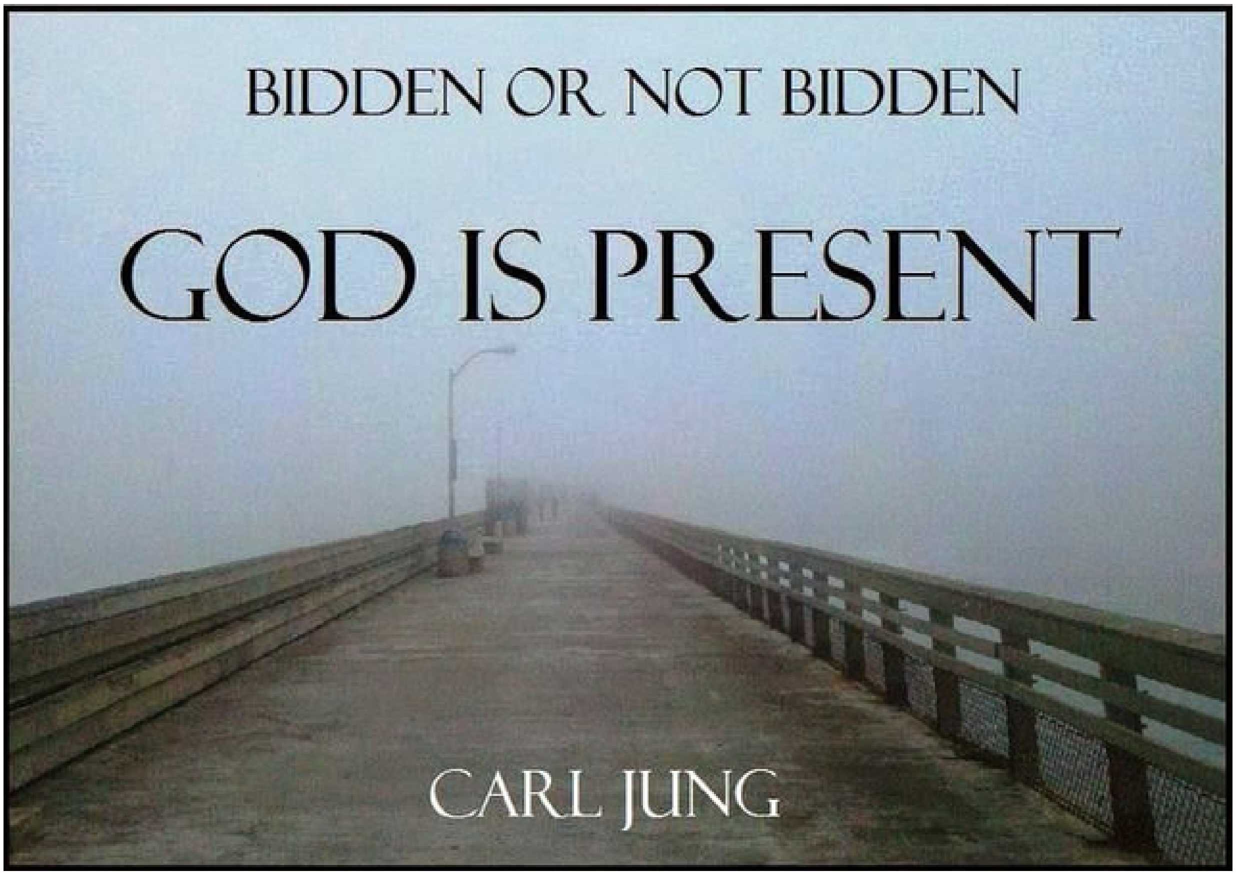
The’ shade answered, "Is this garden not mine? Is not the world of the heavens and of the spirits my own?”
DIAHMON said, "You are, Oh master, here in the world of men. Men have changed. They are no longer the slaves· and no longer the swindlers of the Gods and no longer mourn in your name, but they grant hospitality to the Gods. The terrible wormIS6 came before you, whom you recognize as your brotherinsofar as you are of divine nature, and as your father insofar as you are of human nature. IS7 You dismissed him when he gave you clever counsel in the desert. You took the counsel, but dismissedthe worm: he finds a place with us. But where he is, you will be also. When I was Simon, I sought to escape him with the ploy of magic and thus I escaped you. Now that I gave the worm a place in my garden, you come to me."
The shade answered, "Do I fall for the power of your trick? Have you secretly caught me? Were not deception and lies always your manner?"

But DIAHMON answered, "Recognize, Oh master and beloved, that your nature is also of the serpent. Were

you not raised on the tree like the serpent? Have you laid aside your body, like the serpent its skin? Have you not practiced the healing arts, like the serpent? Did you not go to Hell before your ascent? And did you not see your brother there, who was shut away in the abyss?"
Then the shade said, "You speak the truth. You are not lying. Even *so*, do you know what I bring you?""This I know not," DIAHMON answered, "I know only one thing, that whoever hosts the worm also needs his brother. What do you bring me, my beautiful guest? Lamentation and abomination were the gift of the worm. What will you give us?"
The shade answered, "I bring you the beauty of suffering. That is needed by whoever hosts the worm." Carl Jung, Red Book, Pages 333-359

Carl Jung on Individuation and be "Bidden" to ones "Vocation." (2019-05-24 04:24)

[1]



[Carl Jung on Individuation and be "Bidden" to ones "Vocation."]

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist?

Not necessity, for necessity comes to many, and they all take refuge in convention.

Not moral decision, for nine times out of ten we decide for convention likewise.

What is it, then, that inexorably tips the scales in favour of the extra-ordinary?

It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths.

True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling.

But vocation acts like a law of God from which there is no escape.

The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation.

He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths.

Anyone with a vocation hears the voice of the inner man: he is called.

That is why the legends say that he possesses a private daemon who counsels him and whose mandates he must obey.

The best known example of this is Faust, and an historical instance is provided by the daemon of Socrates.

Primitive medicine-men have their snake spirits, and Aesculapius, the tutelary patron of physicians, has for his emblem the Serpent of Epidaurus.

He also had, as his private daemon, the Cabir Telesphoros, who is said to have dictated or inspired his medical prescriptions. Carl Jung, The Development of Personality, CW 17, Page 175, Paras 299-300.

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed.

That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality
what would only lead to ruin if it were lived unconsciously by the group.

One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ.

In Christianity, which, be it mentioned in passing, was the only religion really persecuted by the Romans, there rose up a direct opponent of the Caesarean madness that afflicted not only the emperor, but every Roman as well: civis Romanus sum.

The opposition showed itself wherever the worship of Caesar clashed with Christianity.

But, as we know from what the evangelists tell us about the psychic development of Christ's personality, this opposition was fought out just as decisively in the soul of its founder.

The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision: it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness.

This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him.

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike.

In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets.

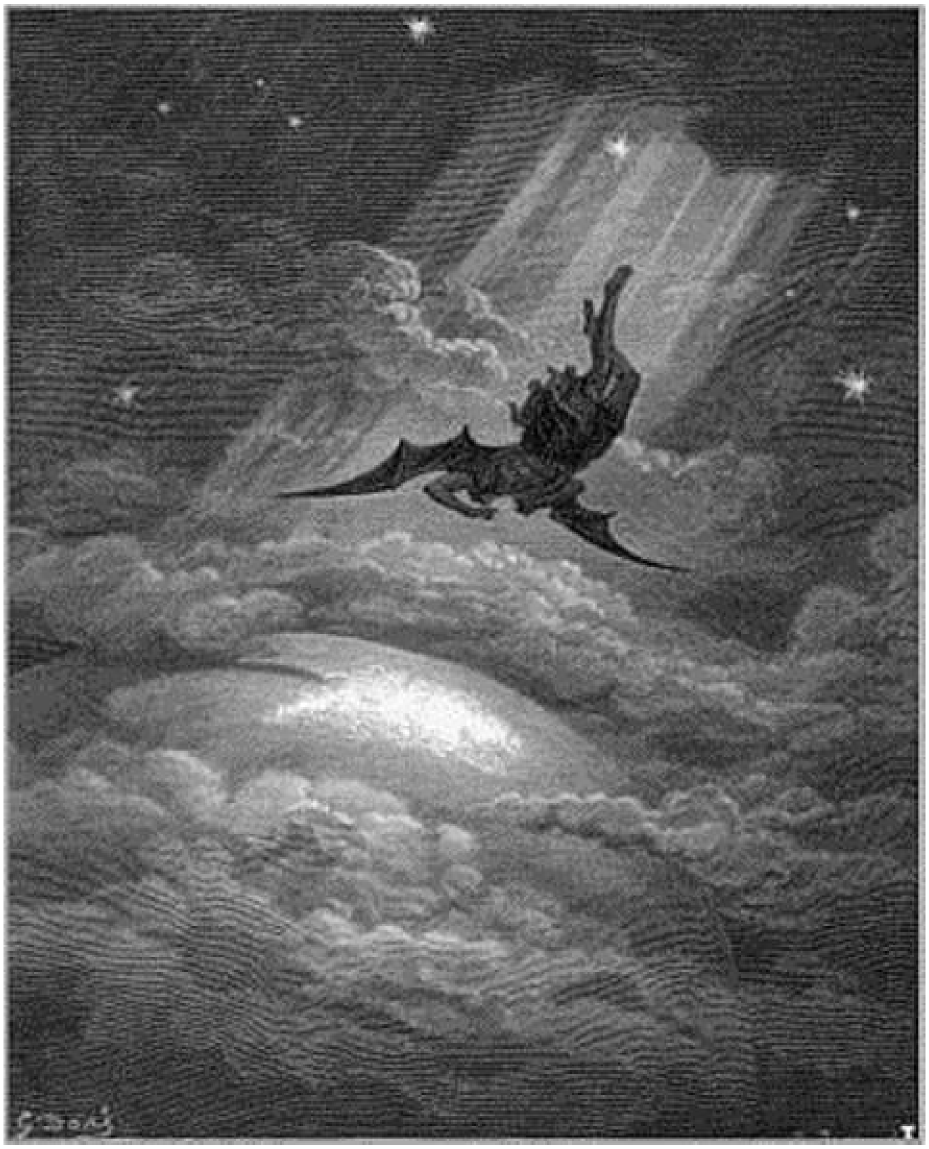
Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world. While the whole Jewish nation was expecting an imperialistically minded and politically active hero as a Messiah, Jesus fulfilled the Messianic mission not so much for his own nation as for the whole Roman world, and pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, The Development of Personality, CW 17, Pages 180-181, Paras 308-309.

In fact, the inner voice is a "Lucifer" in the strictest and most unequivocal sense of the word, and it faces people with ultimate moral decisions without which they can never achieve full consciousness and become personalities.

The highest and the lowest, the best and the vilest, the truest and the most deceptive things are often blended together in the inner voice in the most baffling way, thus opening up in us an abyss of confusion, falsehood, and despair. Carl Jung, The Development of Personality, CW 17, Page 185, Para 319.



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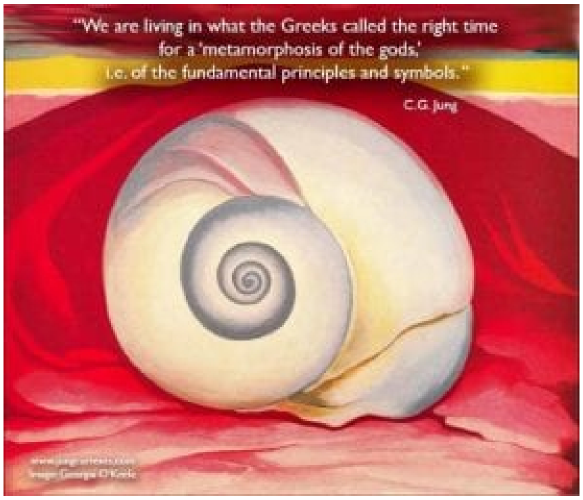
Gerhard Wehr on Carl Jung and "Transformation Begins Within" (2019-05-24 14:46)


"We are living in what the Greeks called the right time
for a 'metamorphosis of the gods,'
i.e. of the fundamental principles and symbols."
C.G. Jung

Transformation Begins Within

Having arrived at the threshold that marks the transition from the first half to the significant second half of C. G. Jung's life, we pause, as observers and companions along the way, to take note of this change, which makes its more or less pronounced appearance in the course of every human life.

. . . for there is no place That does not see you. You must change your life. -Rilke

Here was a man who drew from an extremely rich intellectual and spiritual heritage-or more precisely one from whom this heritage burst forth, striving for clarification and consciousness, and ultimately for the integration of the unconscious, demanding to become whole.

It would not be enough simply to point to the psychic gifts of the Preiswerk family, for instance, reducing Jung to a psychological magician who manipulated atavistic psychic powers the way the alchemical magician did the elements.

And yet the example, or rather analogy, of the alchemist is indeed applicable, for the goal of this ancient hermeneutic discipline was transubstantiation, the transmutation of substances through the creation of a new quality.

In other words, it was meant to lift the inheritance of the soul out of the depths of the psyche, transforming it so that the treasures of the human spirit become clear and can be made accessible.

And this had to happen at that moment in the historical development of consciousness when, as a consequence of rationalism and materialism, of extraversion and the conclusion that "God is dead," the spiritual dimension of the depths (but also the heights!) was lost to a large part of Western

humanity.

A religious vacuum had been created, because the traditional guardians of the religious life had themselves succumbed to this Zeitgeist, and there was no lack of signals to indicate that the consciousness of modern man was passing through a zero point.

One thinks also of the various spiritist and spiritualist or theosophical movements that forced their way into the public eye around the turn of the nineteenth century, seeking to reactivate ancient psychic alternatives or borrowing from eastern religions.

So it was no coincidence that Jung, while studying medicine around the turn of the century, read the spiritist and parapsychological literature and carried out his own experiments of this kind as a young man.

It was also no coincidence that Jung was born in the same year, 1875, in which the Anglo-Indian Theosophical Society of the medium Helena Petrovna Blavatsky (1831-1891) and Henry Steel Olcott (1832-1907) was first formed in the United States.

But it is also important to make clear the enormous distinction between these ancient psychic faculties, as they appear in spiritism and mediumism, and the scientific mode of consciousness.

In the end the modern technique, to be feasible and manageable, demands rationality in the highest degree, whereas the mediumistic and magical mind is firmly fixed in the prerational or irrational.

The mere tacking on of magic and mystical elements to modern rationality clearly cannot solve the problem.

The manufacture and operation of a complicated machine require quite a different mental and emotional disposition than does a religious practice, for instance, for here the mathematical mind is predominant; the whole world is looked upon as a machine.

And yet to today's entirely outer-directed objective consciousness, the rehabilitation of the psychic and spiritual seems indispensable.

The question is, how can an integration of the inner and outer worlds, the psychic and the material, be brought about, so that the disjointedness of modern man can be overcome?

One thing is clear: the process that leads to the integration of the person with the world (what the alchemists called the mysterium coniunctionis, the "secret of joining together") obviously must be set in motion within the person himself.

The scientific demonstration of the existence of the unconscious that Freud and his school achieved at the threshold of the twentieth century had certainly been a pioneering accomplishment in this area, and this bridgehead to the territory of at least the personal unconscious, with its contents originating among other things in the process of repression, undoubtedly represented an epoch-making achievement.

But for the time being, a wide field of psychic investigation was still hidden.

It has been pointed out often enough how much Freud remained imprisoned by the intellectual presuppositions of his time, the nineteenth century.

To get a look at the human psyche's tendency to unity, what was needed was a more profound method of inquiry, one that would give due recognition to the transpersonal.

And someone was needed who would first experience the double face of the psyche within himself, who would learn firsthand the laws of integration, of individuation.

What had seemed at first sight to be a dangerous split Jung’s experience of the No. 1 and No. 2 personalities turned out more and more to be the indispensable prerequisite for any further realization of the human psyche as a whole.

Only when the "two souls in his breast" had become a single symbolic and metaphorical experience could he set out on the way "to the mothers," to the archetypal powers.

We think, for example, of the suggestive dream Jung had during his trip to America with Freud, which the two pioneers of depth psychology attempted to elucidate each in his own characteristic and distinctive way-the multi-story house with its contemporary furnishings in the upper story and the dead skeletons in the depths of the cellar.

Whereas Freud, wholly in keeping with the psychology that was conditioned by his own view of the world, suspected individual death wishes on the dreamer’s part, Jung’s attention turned to the archaic, supra-personal or collective roots that form just as much a part of the human psyche as the personal unconscious and its unrecognized drives, wishes, and repressions.

Jung, who had come to know the deep-lying psyche step by step through his own early inner experiences as well as his historical interests, and who as a psychiatrist had practiced testing the usefulness of the psychoanalytic method, could not stop at the borders asserted by Freudian views and methods.

Even at the cost of a personal friendship with Freud that had lasted ten years, Jung had to go beyond the bounds of Freudian psychoanalysis, to extend its scope as well as its methods.

The son was compelled to escape his "father," the "crown prince" to reject the inheritance-as Freud understood it-his Viennese master had intended for him.

But clearly the separation, painful for both of them, did not accomplish this by itself.

Whosoever would push forward into a new country must fulfil the necessary preconditions.

One approaches the archetypal world not through mere reflection, and thus persisting in the rational mode of consciousness, but through transforming and deepening it.

To reflection must be added a willingness to undergo a complete transformation of the human being, a change that begins within, in the confrontation with one’s "own" supra-personal unconscious.

When this task arose for Jung at the middle period of his life, the outlines of the problems of consciousness and of an era merged with those of the individual. Gerhard Wehr, Jung: A Biography, Pages 161-164

[Carl Jung: ...the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that...] (2019-05-25 03:24)

[1]

[Carl Jung: ...the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that...]

Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.

They came so they said "back from Jerusalem, where they found not what they sought."

This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Hence their endeavor to penetrate into life in order to share in the knowledge of men.

I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.

It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omniconsciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.

The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.

As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and abscissae may appear ”there," in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.

Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.

Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatiotemporal demarcations.

Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after. Carl Jung; Memories Dreams and Reflections; Page 308

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/55fb1-deadd.jpg`

Carl Jung: ...I never expected such a gigantic outburst of abysmal horrors. (2019-05-25 03:30)

[1]

To Susan R. Bach

Dear Mrs. Bach, 26 September 1945

Thank you for your kind birthday wishes.

I was very interested in your "report" of what you have been doing during these years of war.

As you rightly suspect I'm rather flooded with letters and can only gradually work my way through an avalanche of paper.

I'm really grateful to you that you tell me how much my work has been of help in your very specific work with people uprooted through the accidents of war.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.

I congratulate you on your splendid work which must be a great satisfaction to yourself.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 379-380

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/81f61-292bbach.jpg`

Carl Jung on "Nigredo." Lexicon (2019-05-25 03:42)

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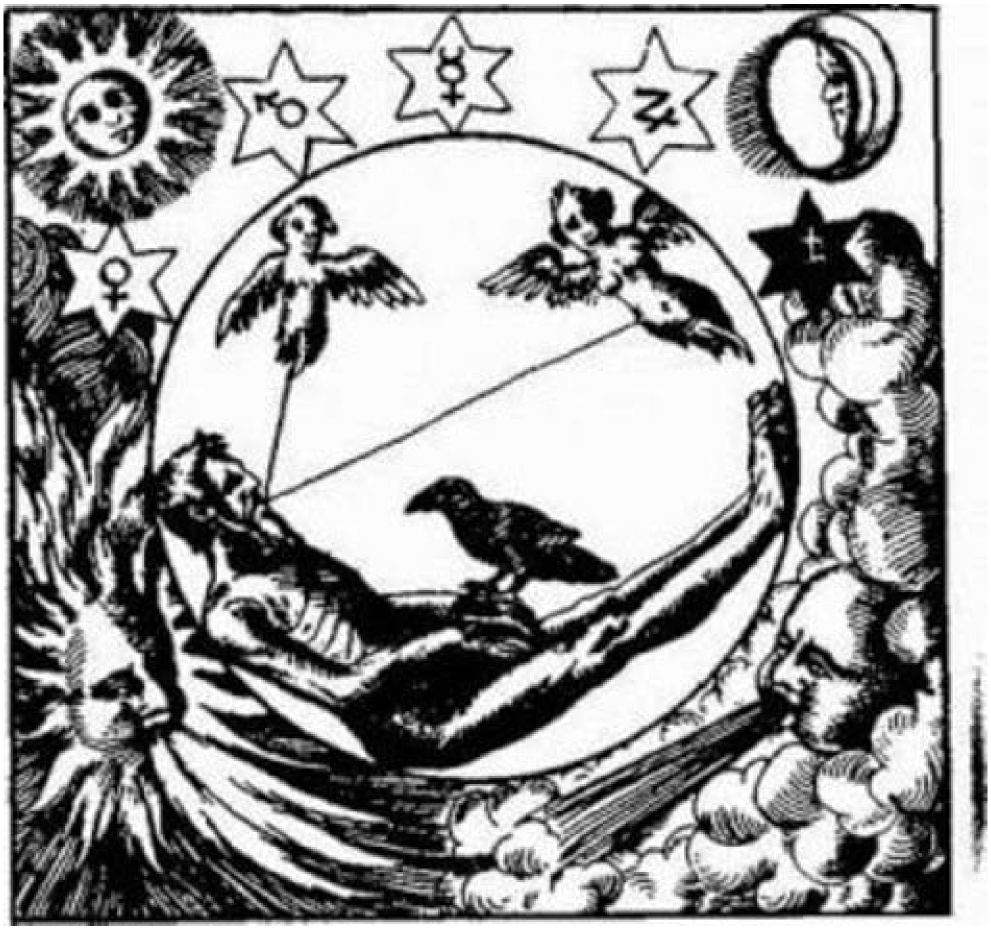

Nigredo:

An alchemical term, corresponding psychologically to the mental disorientation that typically arises in the process of assimilating unconscious contents, particularly aspects of the shadow.

Self-knowledge is an adventure that carries us unexpectedly far and deep. Even a moderately comprehensive knowledge of the shadow can cause a good deal of confusion and mental darkness, since it gives rise to personality problems which one had never remotely imagined before.

For this reason alone we can understand why the alchemists called their nigredo melancholia, “a black blacker than black,” night, an affliction of the soul, confusion, etc., or, more pointedly, the “black raven.”

For us the raven seems only a funny allegory, but for the medieval adept it was . . . a well-known allegory of the devil.["The Conjunction," CW 14, par. 741.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/5ef30-1.jpg`

Carl Jung on "Intuitives who construct Daydreams" (2019-05-25 04:09)

The intuitives who construct daydreams which follow their fancy-with these intuitives who construct daydreams there develops,

of necessity, an inferiority complex, and in order to make up for it more and more daydreams are necessary.

Naturally these intuitive spirits also have great charm and a certain power, because they seduce the others, whom it would pay to stay on the ground, but who listen to them and are seduced.

In reality hurt and danger are reinforced. On earth one must become substance. (How can one remedy this?)

Simply by becoming conscious of it. By confirming the fact, by not avoiding it.

One must of necessity acquire this understanding. (But then one is unhappy. One should not have to be shown by someone else.)

One must not avoid unhappiness. One must accept suffering; it is a great teacher.

(But happiness too! I don't think that I avoid unhappiness and I have learned much by observing my suffering, but I have learned much from happiness, and I seek it.)

There, that's the error, one must not seek happiness.

The happiness that one seeks is a usurped one.

Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering.

Let me quote Nietzsche's verses, who in the greatest depth of his suffering cries suddenly: "The world, has it become perfect?" such bliss did he feel.

One must not seek happiness, one must not avoid suffering.

When one distances oneself too much from suffering one loses depth, and happiness comes from depth.

Intuitives don't have substance; they have inventiveness, imagination. Carl Jung, Carl, Emma, Toni Remembrances, Page 54

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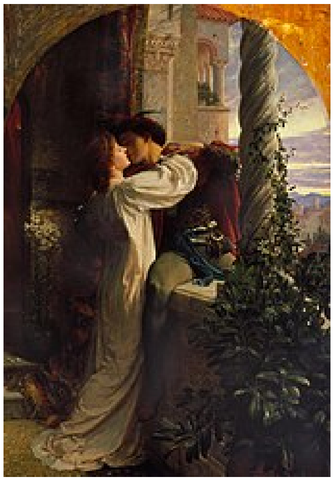
Life stands above Love ~Carl Jung (2019-05-25 04:32)

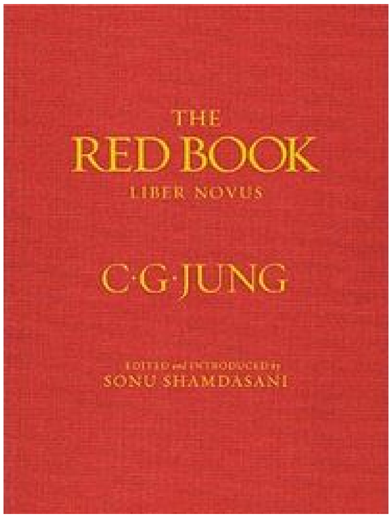
[1] 

Archetypal lovers Romeo and Juliet portrayed by Frank Dicksee

One can speak in beautiful words about love, but about life? And life stands above love. But love is the inescapable mother of life. Life should never be forced into love, but love into life. May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth
to life from itsel£ it has turned into an empty sheath and expires into transience.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.

The word has become heavy for me, and it barely wrestles itself free of the soul. Bronze doors have shut. fires have burned out and sunk into ashes. Wells have been drained and where there were seas there is dry land. My tower stands in the desert. Happy is he who can be a hermit in his own desert. He survives. Carl Jung, Red Book, Page 327.

[2] 

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/a/a3/DickseeRomeoandJuliet.jpg/170px-DickseeRomeoandJuliet.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Fantasy [the basis of Active Imagination] in Psychological Types and The Red Book: (2019-05-25 04:56)

[1]

Fantasy [the basis of Active Imagination] in Psychological Types and The Red Book:

This autonomous activity of the psyche, which can be explained neither as a reflexive reaction to sense-stimuli nor as an executive organ of eternal ideas is, like every vital process, a perpetually creative act each new day reality is created by the psyche. The only expression I can use for this activity is phantasy. Phantasy is just as much feeling as thought ; it is intuitive just as much as sensational.

There are no psychic functions which in phantasy are not inextricably inter-related with the other psychic functions. At one time it appears primordial, at another as the latest and most daring product of gathered knowledge. Phantasy, therefore, appears to me as the clearest expression of the specific psychic activity. Before everything it is the creative activity whence issue the solutions to all answerable questions; it is the mother of all possibilities, in which too the inner and the outer worlds, like all psychological antitheses, are joined in living union. Phantasy it was and ever is which fashions the bridge between the irreconcilable claims of object and subject, of extraversion and introversion.

In phantasy alone are both mechanisms united. Carl Jung; Psychological Types, Problems of Types in History, Page 69.

I withdraw and sit down on a rock high above on the ridge of the mountain. And this speech began in me: Great Izdubar, you are in a hopeless position-and I no less. What can be done? It is not always necessary to act; sometimes thinking is better. I am basically convinced that Izdubar is hardly real in the ordinary sense, but is a fantasy: It would help if the situation were considered from another angle ... considered ... considered ... it is remarkable that even here thoughts echo; one must be quite alone. But this will hardly last. He will of course not accept that he is a fantasy, but instead claim that he is completely real and that he can only be helped in a real way: nevertheless, it would be worth trying this means once. I will appeal to him:

I: "My prince, Powerful One, listen: a thought came to me that might save us. I think that you are not at all real, but only a fantasy." Carl Jung, The Red Book.

Izdubar and I come to a quiet dark garden and a secluded house. I hide Izdubar under the drooping branches of a tree, go up to the door of the house, and knock. I ponder the door: it is much too small. I will never be able to get Izdubar through it.
Yet-a fantasy takes up no space! Why did this excellent thought not occur to me earlier? I return to the garden and with no difficulty squeeze Izdubar into the size of an egg and put him in my pocket. Then I walk into the welcoming house where Izdubar should find healing. Carl Jung; The Red Book

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. How often has it been assumed that the Gods have been brought to their end in this way: This was obviously a serious mistake, since this was precisely what saved the God. He did not pass away, but became a living fantasy, whose workings I could feel on my own body: my inherent heaviness faded and the hot and cold way of pain no longer burned and froze my soles. The weight no longer kept me pressed to the ground, but instead the wind carried me lightly like a feather, while I carried the giant. Carl Jung, The Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/c51cc-fantasy.jpg`

The Red Book and Psychological Types (2019-05-25 05:03)

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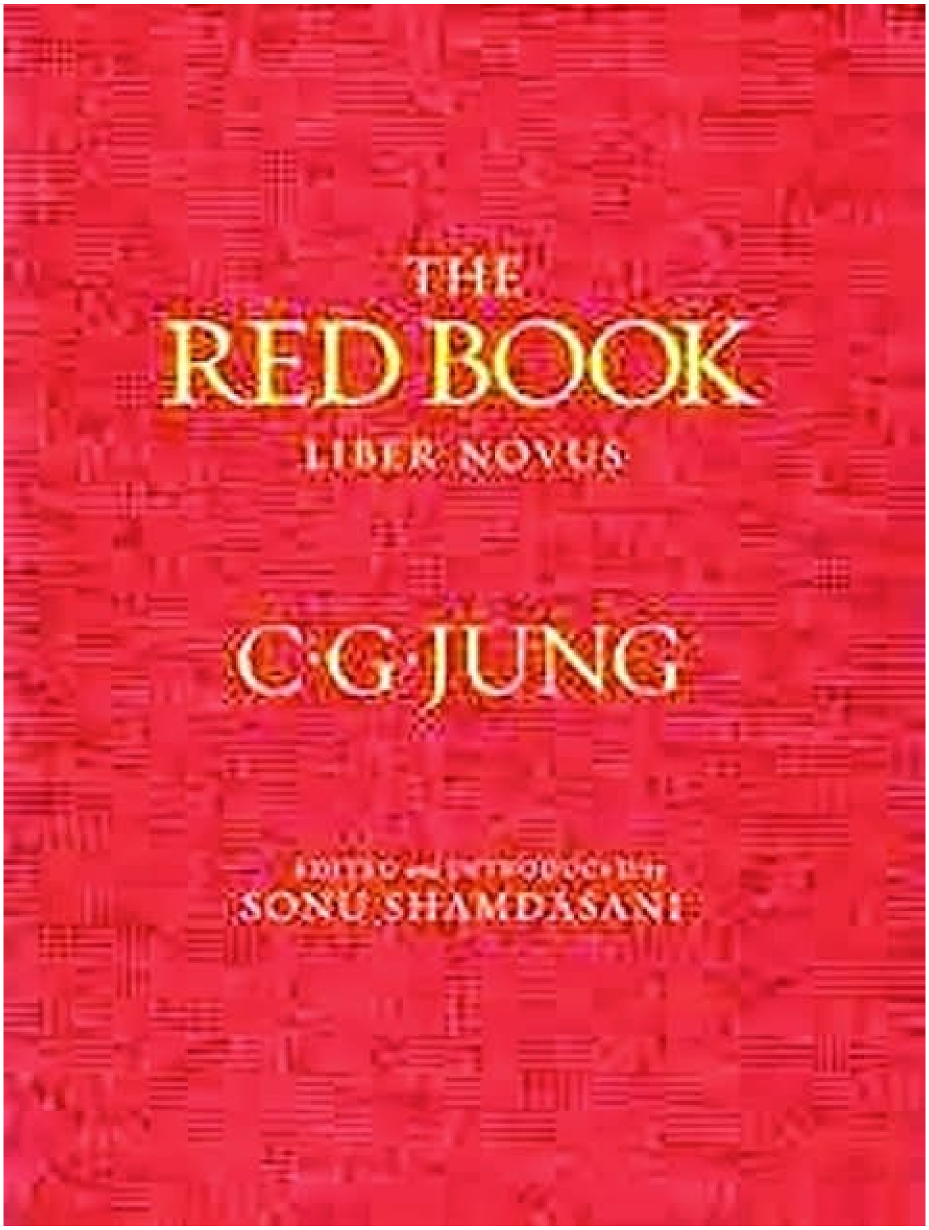

Dr. Jung concludes the “Liber Secundus” portion of The Red Book with the following words:

“An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until
you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.
The touchstone is being alone with oneself.

This is the way” Carl Jung, The Red Book, Page 330.

It was the urgent need to “squander decades” and to “catch up with a piece of the Middle Ages-within myself” which is the overriding reason why The Red Book was not published until sometime after the death of Dr. Jung.

Evidence of this may be seen by those who take the time and effort to read Dr. Jung's Collected Works having read the now published "Red Book."

Evidence of this may be seen in the few examples given below from a small excerpt from "Psychological Types."

The relation of the individual to his fantasy is very largely conditioned by his relation to the unconscious in general, and this in its turn is peculiarly influenced by the spirit of the age. In inverse ratio to the degree of prevailing rationalism will the individual be more or less disposed to have dealings with the unconscious and its products. The Christian sphere, like every completed religious form, undoubtedly tends to suppress the unconscious in the individual to the fullest limit, thus paralyzing his fantasy activity.

In its stead, religion offers stereotyped symbolical ideas which replace the individual unconscious. The symbolical presentations of all religions are stages of unconscious processes in a typical and universally binding form. Religious teaching gives, as it were, conclusive information concerning the 'Last Things' and the 'other world' of human consciousness.

Wherever we can observe a religion at its birth, we see how even the figures of his doctrine flow into the founder as revelations, *".*. as concretizations of his unconscious fantasy. The forms arising out of his unconscious are interpreted as universally valid and thus in a measure replace the individual fantasies of others.

The evangelist Matthew has preserved for us a fragment of this process from the life of Christ : in the story of the Temptations we see how the idea of kingship emerges from the Founder's unconscious in the form of the devil who offers him power over the kingdoms of the earth. Had Christ misunderstood the fantasy and taken it concretely, there would have been one madman the more in the world.

But he refused the concertized of his fantasy and entered the world as a King, unto whom the Kingdoms of Heaven are subject He was therefore no paranoiac, as indeed the result also proved. The views advanced from time to time from the psychiatric side concerning the morbidity of Christ's psychology are nothing but ludicrous rationalistic twaddle, altogether remote from any sort of comprehension of the meaning of such processes in the history of man.

The forms in which Christ presented the content of his unconscious to the world became accepted and interpreted as universally binding. Therewith all individual fantasy lapsed ; it became not only invalid and worthless but it was actually persecuted as heretical, as the fate of the Gnostic movement, and of all later heresies testifies.

The prophet Jeremiah speaks in a similar sense when he says (Jeremiah, xxiii) :

16. " Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you: They make you vain:
They speak- a vision of their own hear*, And not out of the mouth of the Lord.

26. I have heard what the prophets said, That prophesy lies in My name, saying: 'I have dreamed, I have dreamed.'

26. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart ;

27. ' Which think to cause My people to forget My name By their dreams which they tell every man to his neighbor, As their fathers have forgotten My name through Baal.

28. The prophet that hath a dream, Let him tell a dream; And he that hath. My word, Let him speak My word faithfully.
What is the chaff to the wheat ? saith the Lord.'"

We see also in early Christianity how, for example, the Bishops zealously strove to root out the efficacy of the individual unconscious among the monks. The Arch-bishop Athanasius of Alexandria in his biography of St Anthony offers us a particularly valuable insight into this activity l.

In this document he describes, by way of instruction to his monks, the apparitions and visions, the perils of the soul, which befall those that pray and fast in solitude. He warns them how cleverly the devil disguises himself in order to bring saintly men to their fall. The devil is, of course, the voice of the anchorite's own unconscious, which revolts against the violent suppression of the individual nature. Carl Jung, Psychological Types, Problems of Type in History, Pages 69-72.

The Red Book [Page 259]:

["Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." (Jeremiah 23: 16)

["I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat? saith the Lord" (Jeremiah 23: 25-28)

The Red Book [Footnote 64] [See Chapter entitled "The Anchorite"]

64 The Corrected Draft continues: "and I am unreal to myself as in a dream" (p. 228). Christian anchorites were perpetually on guard against the appearance of Satan. A famous example of temptations by the devil occurs in Athanasius's life of St. Anthony. In 1921 Jung noted that St. Anthony warned his monks "how cleverly the Devil disguised himself in order to bring holy men to their downfall. The Devil is naturally the voice of the anchorite's own unconscious, that rises up against the forcible suppression of his nature" (psychological Types, CW 6, §82).

St. Anthony's experiences were elaborated by Flaubert in his Temptation of Anthony, a work with which Jung was familiar (Psychology and Alchemy, CW 12, §59).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/10346-redboo.jpg`

The symbol is the word that goes out of the mouth.... (2019-05-25 05:11)

[1]

The symbol is the word that goes out of the mouth, that one does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue. It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external. But the soul suffers great need, since outer freedom is of no use to it. Salvation is a long road that leads through many gates. These gates are symbols.

Each new gate is at first invisible; indeed, it seems at first that / it must be created, for it exists only if one has dug up the spring's root, the symbol.

To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. The symbol can be neither thought up nor found: it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. But in the same way a mother would like to throw herself on the child like a monster and devour it again.

In the morning, when the new sun rises, the word steps out of my mouth, but is murdered lovelessly; since I did not know that it was the savior. The newborn child grows quickly; if I accept it. And immediately it becomes my charioteer. The word is the guide, the middle way which easily oscillates like the needle on the scales. The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road.

Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself The point of origin is where the mind and the will stand still; it
is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear. For I can see nothing anymore and can no longer want anything. Or at least that is how it seems to me.

The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping. One is convinced that one will burst. But the resolution is born from precisely this tension, and it almost always appears where one did not expect it.

But what is the resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me.

Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way: Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns.

Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, but in the manner of its recurring creation at any given time. The meaning lies in the manner and the direction of the recurring creation. But how do I create my charioteer? Or do I want to be my own charioteer? I can guide myself only with will and intention. But will and intention are simply part of myself.

Consequently they are insufficient to express my wholeness. Intention is what I can foresee, and willing is to want a foreseen goal. But where do I find the goal? I take it from what is presently known to me. Thus I set the present in place of the future. In this / manner, though I cannot reach the future, I artificially produce a constant present. Everything that would like to break into this present strikes me as a disturbance, and I seek to drive it away so that my intention survives. Thus I close off the progress of life. But how can I be my own charioteer without will and intention? Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future.

Futurity grows out of me; I do not create it, and yet I do, though not deliberately and willfully; but rather against will and intention. If I want to create the future, then I work against my future. And if I do not want to create it, once again I do not
take sufficient part in the creation of the future, and everything happens then according to unavoidable laws to which I fall victim.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. For a long time I considered what type of magic this would have to be. And in the end I found nothing. Whoever cannot find it within himself should become an apprentice, and so I took myself off to a far country where a great magician lived, of whose reputation I had heard. Carl Jung, The Red Book, The Way of the Cross, Paragraph 8.

Corresponding Footnotes:

259 The mandrake is a plant whose roots bear some resemblance to the human figure, hence they have been used in magical rites. According to legend, they shriek when they are pulled from the ground. In "The philosophical tree" (1945), Jung noted that the magical mandrake "when tied to the tail of a black dog, shrieks when it is torn out of the earth" (CW 13, §4IO).

260 The Draft continues: "Everything is forever the same and yet not, for the wheel rolls along on a long road. But the way leads through valleys and across mountains. The movement of the wheel and the eternal recurrence of its parts is essential to the carriage, but meaning lies in the way. Meaning is attained only through the wheel's constant revolution and forward movement.

The recurrence of the past is inherent in forward movement. This can only baffle the ignorant person. Ignorance makes us resist the necessary recurrence of the same, or greed allows the wheel to toss us up and away in its upward movement because we believe that we will rise ever higher with this part of the wheel. But we will not rise higher, but deeper; ultimately we will be at the very bottom.

Thus praise standstill, since it shows you that you are not bound to the spokes like Ixion, but sit alongside the charioteer who will interpret the meaning of the way to you" (pp. 469-70). In Greek mythology, Ixion was the son of Ares. He tried to seduce Hera, and Zeus punished him by binding him to a fiery wheel that rolled unceasingly.

261 The notion that everything recurs is found in various traditions, such as Stoicism and Pythagoreanism, and features prominently in Nietzsche's work. There has been much debate in Nietzsche studies as to whether it should primarily be understood as an ethical imperative of life affirmation or as cosmological doctrine. See Karl with, Nietzsche's Doctrine of the Eternal Recurrence of the Same, tr. J. Lomax (Berkeley: University of California Press, 1997). Jung discusses this in 1934, Nietzsche's Zarathustra, vol. I, pp. 191-92.

Images:

The Charioteer of Delphi

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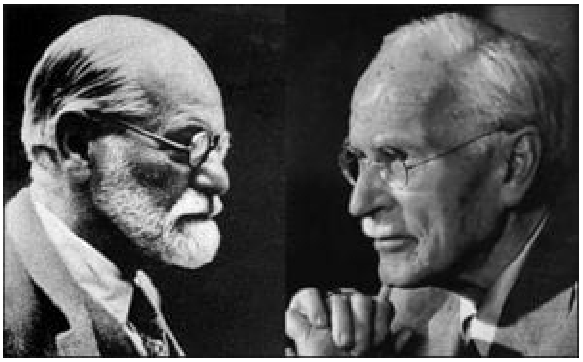
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/f4158-charioteer.jpg`

Gerhard Wehr on Carl Jung and "The Inevitable Break" with Freud (2019-05-25 05:14)



The Inevitable Break

Predictably, Freud and Jung's visit to America brought far-reaching consequences for the reception psychoanalysis received in the United States. Abraham A.

Brill translated Jung's lectures, which had been given in German, and published them in American professional periodicals that had also

reprinted Freud's texts. From then on the number of publications on psychoanalysis generally increased.

Respected Americans, among them James J. Putnam, declared themselves in Freud's favor at medical conferences.

Already in 1911 the American Psychoanalytic Association was formed in the United States, with Putnam as president and Ernest Jones as secretary.

As was to be expected, Jung's contributions at this time made a strong case for psychoanalysis, and the two men's friendship still continued.

The foreseeable shifts in emphasis, for example on the role assigned to sexuality, were scarcely noticed from the outside.

Since their journey, however, there was no question that Jung had recently been tending ever more strongly toward a mythopsychology that would enable him to get closer to the archetypal structural elements of the psyche.

What he was striving to do, as his correspondence with Freud documents, was to put "the symbolic" on a "psychogenetic" footing.

Hardly had he returned to his everyday work when Jung reported to Vienna on his intense activity and his heightened interest in mythology, as well as the archeology he had neglected for several years.

He was studying Herodotus; all four volumes of Fredrich Creuzer’s Symbolism and Mythology of Ancient Peoples were receiving a careful rereading, along with Jakob Burckhardt’s four-volume Cultural History of Greece and Erwin Rohde’s Psyche.

The comparative mythological material revealed surprising prospects.

In addition he read pertinent works by authors in English.

And in the same letter of8 November 1909 in which Jung reported all this, we find the oracular statement: "Sooner or later polemics are certainly going to arise within our camp."

The immediate reference was to Freud’s Viennese disciple Wilhelm Stekel, whose style had long been difficult to tolerate.

How little suspicion Freud and Jung had of the fundamental divergence in their assessments of mythical material is shown in Freud’s answer:

"I am glad that you share my conviction that we must thoroughly conquer mythology."

It remained to be seen, of course, in what sense this would have to happen.

In any case, as early as late January 1910, Jung mentioned that he had given a whole series of lectures on the psychogenetic approach to symbolism, showing how essentially the fantasy life of the individual is connected with mythological material.

This was about the time when the beginnings of Jung's later Symbols of Transformation first saw the light of day.

The two correspondents were still unaware of the consequences that would result from this only a few years later-as much for the further development of psychoanalytical research as for the personal relationship between Freud and Jung.

For Freud, Jung's mythological studies were still refreshing.

Besides, there was hardly time for forebodings or suspicions, for both were thoroughly swamped with work.

Jung's practice was for the moment relatively quiet, and therefore he turned his full attention to lecturing activity and the teaching of his students, with twelve weekly seminars of university training in psychoanalysis.

One of these students to whom Jung devoted much time and individual attention was Johann Jakob Honegger (1885-1911), who had already been his assistant at the Burgholzi and promised to become an important representative of psychoanalysis, until his suicide at the age of twenty-six.

Further adding to the extent of Jung's professional duties, the compiling and editing of the / Jahrbuch that had been decided upon at Salzburg required some effort, and meanwhile the preparation and organization of a second Congress of Psychoanalysts had also become necessary.

Moreover it should not be forgotten that the young father had his three children, Agathe, Greta, and Franz, to look after, and a fourth child was already on the way.

Duties of quite another sort arose for the doctor in consequence of his permanent status in the military reserves, for he had to go on field maneuvers for

some weeks every year, which time always had to be reconciled with the rest of his calendar.

Jung knew from experience that conflicts could not always be avoided, for instance when in the midst of his conference preparations, on 8 March, he

was called to Chicago for about a week by his patient Harold McCormick-a second trip to America.

Of course he arranged for a substitute: the young Dr. Honegger took over his patients, and Emma Jung stepped in to do all that could be asked of the head secretary of a doctor with an international clientele.

The experiment succeeded, plunging the master in Vienna into distinct agitation.

He was anxious for Jung's prompt return and confided in the Swiss clergyman Oskar Pfister: "What will happen if my Zurichers forsake me?"

A word of ill omen!

But things did not-yet-go so far as this.

In fact the psychoanalytical conference took place as planned on 3 0 and 3 1 March 1910 in the Grand Hotel in Nuremberg, Freud made some introductory remarks on the future prospects of psychotherapy; Abraham, Honegger, Ferenczi, Adler, Stekel, and Maeder gave reports.

Jung reported on the Clark conference, as one who had just completed his second, albeit very short, stay in America, thus providing the virtue of immediacy.

One notable result of the Nuremberg Congress was the establishment of the International Psychoanalytic Association, with C. G. Jung as its president and its headquarters at the president’s home, and thus not in Vienna but-for about four more years-in Zurich and Kusnacht.

In addition the existing Jahrbuch was supplemented by the monthly newsletter Zentralblatt for Psychoanalyse-Medizinische Monatsschrift fur Seelenforschung.

What went on behind the scenes has been preserved in differing versions and sheds light on the predicament in which Freud found himself.

His concern was that he would be forced by necessity into having to represent psychoanalysis to the world without the Zurich contingent.

In order to be able to present a personality as well-known as he was circumspect, and who was furthermore not of Jewish descent, the choice fell as one might expect on C.G. Jung, for an initial term of two years.

A few days after the congress Freud wrote to Ferenczi, one of the very few-next to Jung-in whom he placed his undivided trust:

"With the Nuremberg meeting our movement’s infancy comes to a close; this is my impression. I hope that now there will come a rich and handsome youth. "

All in all, it was a hope that was belied by the actual developments of the next few years.

For the psychoanalytical movement these years were marked by the famous secessions, the withdrawals first of Alfred Adler and then Wilhelm Stekel.

The correspondence between Freud and Jung, for the most part with great candidness, documents the persistent tensions that existed especially within

the Vienna group, but also in the wider ranks of the young psychoanalytic movement, which despite furious assaults gained ground continually in the psychiatric profession as well as in public opinion.

On European soil, alongside Vienna and Zurich, local groups sprang up in Berlin, Munich, London, and Budapest, and they were joined by psychoanalytic associations in the United States.

Jung's qualifications to hold the office of president were universally acknowledged, but Ferenczi's proposal in Nuremberg, that his widely esteemed

colleague from Zurich should be immediately entrusted with this leading role for an indefinite period, was bound to provoke the opposition of Adler and other Vienna members.

On this account Freud saw himself compelled to make some compromises.

The delegation of Adler and Stekel to edit the Zentralblatt represented one such concession, as did Freud's transferring the leadership of the Vienna Association to Adler-measures, as it turned out, that remained in effect for only a very limited time.

While Jung informed Vienna in the spring of 1910 that psychiatrists and authorities of the prestige of Emil Kraepelin were labeling the Zurich group-with Jung at their head-as "mystics and spiritualists," and that therefore only limited confidence could be placed in them, at the same time he

reported the liveliness of his "mythological dreams."

About these, he said, only a little was divulged even to friends, and he was consciously curbing his desire for publication.

On the subject of his secret-enshrouded inner experiences, Jung's impression was:

"It often seems to me as if I have been hauled alone into a strange land, and see wondrous things that no one has yet seen and which no one else even needs to see."

Reading the letters of the years from 1910 to 1912, one feels that Jung, who elsewhere was so communicative, when it came to discussing his mythopsychological investigations, made use of a decidedly theatrical technique of allusion, quotation, and intimation, along with a tactic of concealment.

But this was clearly prompted by the subject matter itself and by the still wholly unfinished process of discovery and probing whose end he himself could not yet foresee.

Repeatedly he lamented that he could not express himself adequately in written form.

Nevertheless the process of development of his inquiries is visible:

In May of 1910 Jung presented a lecture in Herisau "on symbolism ... , mythological stuff which got the greatest applause."

Freud, answering on 26 May, was already looking forward to reading "a fine piece soon" from Jung’s pen.

Then, in early June, "My mythology is oscillating in an inner motion of its own, and here and there meaningful pieces are ’proffered up."’

The mystery cult of Mithras, the ancient Persian light-religion that once offered serious competition to Christianity, had stirred Jung’s interest.

On this he gathered important comparative religious data from such works as those of Albrecht Dieterich, which had appeared a few years earlier.

Freud was by no means disinclined to such interests; on the contrary, his own study "Leonardo da Vinci and a Memory of His Childhood" already pointed in this direction and was completed at the same time, in the summer of 1910.

Jung was not only pleasantly surprised, but he remarked in it a transition to mythology, and this "out of inner necessity."

Moreover this was the first writing of Freud's to which Jung felt himself "perfectly in tune" from the start.

Freud was gratified to note this affirmation.

For his part the master in Vienna took satisfaction in observing that his spiritual "son and successor" worked exactly as he did himself:

"You lie in wait to see where your inclination draws you, and leave the obvious straight way untrodden. I believe this is the right thing too; afterward one is astonished at how logical all these detours have been. "

So it was only natural that "coincidence" should play into his hands with material showing similar motifs, for when Jung undertook a bicycling tour to Italy in October, he discovered in the Museo Civico in Verona a purportedly Mithraic sculpture, depicting a bull grasping a snake in its forefoot, like a Roman stele of Priapus, with the snake's bite aimed at the penis.

Jung connected the phenomenon with the sacrificial notions that he thoroughly interpreted later in Symbols of Transformation.

His correspondence with Freud, particularly in the summer of 1910, also affords glimpses into the development of his thinking and theorizing with regard to the libido.

After his return from Italy it was back again "full steam" to the "mythology work," and along with his practice in Kusnacht the beginning of the upcoming semester created a further distraction for the Zurich lecturer.

The bright tone of Jung's letters of the summer and fall of 1910 was not lost on his correspondent in Vienna.

There were definite reasons for it: his family was getting on splendidly; his third daughter, Marianne, had just been born.

This of course did not prevent the Jung family from also feeling a growing concern over "the blessing of too many children."

"For"-as he once confided some months later to the fatherly Freud-"one seeks, with little confidence, every possible trick to stem the tide of this

unstoppable blessing somewhat.

One muddles through, so to speak, from one menstrual period to the next .... "

But on the whole the father from Kusnacht's love for his children won out.

His good mood was further prompted by his growing clientele, which had long since assumed international dimensions.

The house on Lake Street was filled "with the babble of German-French-English voices that my bloodsuckers raise."

Amid all this yet another quick consultation abroad was required, this time in London.

Of course, this was only for patients who could also afford to pay their psychiatrist's fee.

Thus in Jung's case the need to make money, of which Freud so often spoke, was hardly a problem.

Further variety, besides family, research, teaching, and practice, was provided by Swiss medical Captain Jung's annual two-week military exercises.

As a passionate sailor with his own jolly-boat, built in 1907, he was also able to obtain the relaxation he needed, as for another fortnight during this autumn he cruised about Lake Constance under sail.

Then, before the year's end, there came an incidental announcement that was bound to stir Freud's interest anew, concerning the growing mythology manuscript:

"It seems as if had hit the bull's-eye this time, or come very close, because the material is falling into place surprisingly well."

He did not reveal any more, but an explicit and eloquent warning for the further course of the two men's relationship went with it.

Freud, Jung said, should be prepared for something strange, "the likes of which has never yet been heard from me."

And, with a twinge of insecurity or worry, there followed his assertion that his conscience was clear.

He had after all worked honestly and done nothing offhandedly-as if his "father" could have entertained any doubts on that score!

When Jung saw a performance of Goethe's Faust in January 1911, he said regarding the mythology-steeped second part that his "respected great-grandfather" (Goethe) would have approved of what he was writing, because the great-grandson had "continued and extended his ancestor's thinking."

Although the self-mocking tone of this note should not be overlooked, it reverberated too with the satisfaction that with this work he could now stand up to Goethe.

The analyst was certainly conscious of the fact that he needed this assurance, should criticism come from those in Vienna or from Freud himself, and the presentiment was not unfounded, for the book being prepared, its scope continually growing, was to bear the title Wandlungen und Symbole der Libido, "Transformations and Symbols of the Libido," translated as Psychology of the Unconscious.

Part 1 appeared in the Jahrbuch fitr psychoanalytische und psychopathologische Forschungen in 1 911, Part 2 in 1912.

In the same year the separate book edition was published by the firm of Franz Deuticke of Leipzig and Vienna, which had also produced other psychoanalytical writings.

At the age of seventy-five, offering the substantially revised, partly shortened and partly expanded work under the new title of Symbols of Transformation, Jung commented:

This book was written in 1911, in my thirty-sixth year.

The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together. The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance.But to return to the time when the first version of the work originated: Along with mythology, psychology of religion, and investigation of the manifestations of unconscious fantasies came a renewed interest in the occult. The motto was, "We shall also have to conquer occultism."

It dawned on Jung how informative the consideration of astrological aspects could be for the understanding of mythology as well as for psychotherapeutic practice.

Thus he spent many an evening poring over horoscopic calculations, tracking down the true psychological content of astrological results.

In the signs of the zodiac Jung recognized symbols of the libido, which indicated the typical qualities of the libido or character at a given time.

There was one patient, for example, whose star chart tallied exactly with a definite character sketch, including a number of detailed predictions.

But it turned out that one particular feature fit not the patient but her mother.

The analyst's diagnosis, which could also serve as a clarification of the apparent contradictions, was that the patient was suffering from an extraordinary mother complex-undoubtedly an interesting problem for both psychologists and astrologers.

For the most part, though, the Vienna master was willing to let his younger friend intoxicate himself "on magical fragrances for a while."

After this, he thought, he would return in due time from the land of secrets with a rich booty for the knowledge of the human soul.

From previous experience Freud had long known of Jung's inclinations and talents with respect to parapsychology, and he had no doubt that he would "return home with a rich cargo."

On the basis of what he had attained so far, he would not have to incur the "disgrace" (!) of having turned into a mystic.

Freud even promised "to believe everything that can be made to seem the least bit reasonable. As you know, I do not do so gladly. But my hubris has been shattered."

But on the other hand he could not forbear to offer a serious admonition as well:

"Only don't stay too long away from us in those lush tropical colonies; it is necessary to govern at home."

Under no circumstances-so he told Jones-could Freud participate in such "dangerous expeditions."

Be that as it might, Jung’s report on his lengthy work in the psychology of religion could not fail to have its effect on Freud, for he was working around the same time on related themes, which he published as Totem and Taboo: Some Points of Agreement between the Mental Lives of Savages and Neurotics (1913).

The preface, written in Rome in 1913, mentions at least in passing pertinent works of the "Zurich school of psychoanalysis."

But during the book’s composition, which was not entirely without problems, At the Weimar Congress, September 1 911.

Emma Jung is seated at center, with Toni Wolff at the far right and Lou Andreas-Salome at the far left. C. G. Jung is standing behind his wife, with Sigmund Freud to his right.

Freud once let the remark slip out to Jung, "why the devil did I have to let myself be incited to follow you into this field?"

There are many convincing indications of the high degree of intimacy and personal closeness in the years-long friendship between Freud and Jung.

One of these is surely the repeatedly expressed need they both felt, busy as they were, for face-to-face meetings and deep conversation.

Of course this was also made necessary by the manifold troubles Jung was having in Zurich with Bleuler and the Burgholzli clan, and Freud with the "Adler gang" in Vienna.

A brief encounter took place at the beginning of the Christmas holiday in Munich, and after this meeting Freud gave Ferenczi his opinion of Jung:

"I am more than ever convinced that he is the man of the future."

But for how much longer?

More opportunity for an exchange of thoughts was afforded by the Third International Psychoanalytic Congress, which took place on 21 and 22 September 1911 in the Hotel Reprint in Weimar by way of Zurich.

Jung picked up his visitor at the railroad station in Zurich early on the morning of 16 September.

James Putnam had arrived from the United States.

After seminars and receptions as well as intensive discussions in Jung's home, they departed from Zurich on the nineteenth. Together with Eugen Bleuler and eight or ten colleagues, the Zurich contingent represented a respectable delegation, making up about a fifth of the entire congress.

The roster of participants numbered fifty-five persons.

About a dozen lectures and brief reports covered not only psychopathological topics, but for the first time also interdisciplinary ones, including for example philosophy (Putnam) and mythology and symbolism (Otto Rank and C. G. Jung).

Undoubtedly a novelty at the Weimar Congress was the participation of several women, as documented by the impressive group photo with the ladies included.

The fact that Emma Jung took her place in the first row not only as her husband's wife but also as his colleague was justified, for example, by her etymological contributions to Wandlungen und Symbole der Libido. Jung introduced as a "charming American lady" Dr. Beatrice M. Hinkle, one of the first woman psychiatrists; as a student of Freud and Jung she later translated his book into English as The Psychology of the Unconscious.

Dr. Sabina Spielrein, Jung's erstwhile patient and sometime friend and student, is missing from the photo.

In her place had come, as Jung customarily referred to her, "a new discovery of mine,"

Antonia (Toni) Wolff, his other close female friend and closest collaborator for some forty years.

Finally, wrapped in a great long fur, Lou Andreas-Salome appears in the picture, a youthful-appearing woman in her fifties who had once been courted unsuccessfully by both Nietzsche and his friend Ree, and who was the lover and traveling companion of the young Rilke.

The Swedish physician and analyst Poul Bjerre, also a very close friend, had brought her with him to Weimar when he came from Stockholm.

Anyone who might entertain the suspicion that Frau Lou was there merely to make an appearance, the avant-garde pioneers of psychoanalysis

being just what she needed for the purpose, must stand corrected.

A few months after the Weimar meeting, Abraham reported to Vienna how highly he regarded the professional abilities of this fascinating woman:

"One attendee of the Weimar Congress, Frau Lou Andreas-Salome, was recently in Berlin for some time. I have become closely acquainted with

her and must say that I have never met with such an understanding of psychoanalysis down to the last and smallest detail. "

Thus Lou brought the best qualifications with her when she found acceptance as a colleague "in the Freudian school."

And this was not all, for when it came-shortly after Weimar-to the first psychoanalytic secessions, Freud allowed her, as a rare exception, to be a regular visitor to the internal Wednesday gatherings at Berggasse as well as to Alfred Adler’s circle, and so she was able to evaluate independently the contributions made by both.

Jung's efforts, especially his "disastrous recent work," found little favor with Frau Lou, and the two remained strangers.

From 1912 we turn back again to the fall of 1911: While Freud looked back in a radiant light on the days in Zurich and Weimar, and Jung was snatched away on military service in the mountainous regions of the Swiss interior in October of that year, Freud received some unexpected mail from Kusnacht.

In her husband's absence Emma Jung was writing to discuss her view of the state of affairs between the two men.

It had occurred to her at any rate that the friendship that was valued so highly on both sides concealed an obviously deep-seated problem, which might well come into the open as a result ofJung's Psychology of the Unconscious.

Thus the young wife advised the master in Vienna that the two men should "just talk this over quite thoroughly," much more thoroughly than had been the case-so far at least-of late.

We do not have the "nice kind letter," as Emma found it, with Freud's answer.

But from Emma's second writing, which immediately followed, we know how anxiously Jung was awaiting Freud's opinion of his latest work.

And sure enough, the plucky correspondent reached into the arsenal of psychoanalytical concepts to interpret the phenomenon.

In her husband's case, she said, it was the remnant of an unresolved father or mother complex, for (so went her pointed argument): "actually Carl,

when he thinks something is right, has never been able to care about any other opinion"-and thus not even

Freud’s.

This is followed by a series of suggestions and bits of advice that attest impressively to the young woman’s mature personality and her ability to stand up to the father of psychoanalysis.

Finally this new letter ended with an emphatic recommendation:

"Think of Carl not with the feelings of a father ... , but as one person does of another, who like you must follow his own law." For the rest, she hoped the wise old master would not be angry with her.

How could he!

About a week after this pregnant epistle, the unsuspecting (of these events) Jung had Freud’s reaction to Emma’s letter in hand.

According to it, the new volume was "one of the nicest works ... of a well-known author," as Freud wrote to this very same author.

It was, he said, certainly the best thing he had produced so far, though not the best that he would accomplish an extremely cautious critique, to the extent that it was one at all.

Freud’s letter was dominated by the "many points of agreement" that he attested to.

He even worried about how he, a successful master in the realm of the psychology of religion, could avoid appropriating relevant ideas from his more competent "successors" in these spiritual regions.

One might have wondered where such scrupulous solicitude would end.

After all, Part 2 of the work had not yet been finished in November 1911, and thus Freud had not seen it.

It was this section that dealt with the controversial libido theory, the touchstone of all classical psychoanalysis.

In his letters Jung revealed only that the purely sexually defined concept of libido, as it had been established in Freud’s fundamental Three Essays on the Theory of Sexuality (1905), would have to be extended to include the "genetic factor," that is that the exclusively sexual motivation should be given up-the depths of heresy, and nothing less!

The chosen crown prince must have forgotten what the elderly autobiographer recalled so vividly, the earnest commandment that Freud had impressed on him at their first meeting: "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark."

Yet this very chosen successor was about to raze the bastions and relinquish the dogma.

Emma Jung appealed to Freud with two further letters in November 1911.

Mirrored in these lines we see the anxious and uncertain side of C. G. Jung, who put the finishing touches on the portentous second part of his study only after grappling with hesitation and great inner resistances.

Finally the young woman broached the problem she faced at the side of her (almost) universally respected husband, basking in the early glow of his fame as a doctor: "From time to time I am plagued by conflict as to how I can be noticed next to Carl; I find that I have no friends, but that everyone who comes to visit us really only wants to see Carl, aside from a few boring people who are totally uninteresting to me."

And where in the previous letter Emma Jung had asked for discretion vis-à-vis her husband, adding expressly, "things are hard enough on me

already," now she became somewhat more explicit, for she complained:

"Naturally the women are all in love with him, and to the men I am off limits immediately, like the wife of one's father or friend. But I do have a strong need for people, and Carl also says I should stop concentrating as I have up to now on him and the children, but what am I supposed to do?"

Naturally she was careful to avoid naming names in her complaint.

But apart from the general crowd of women who accompanied Jung's life out of personal as well as professional interest, there were especially the two "affairs," first with Sabina Spielrein and then the very much longer one with Toni Wolff.

But this was hardly a revelation to Freud; on the contrary, he had been quite well informed for some time, at least in the case of Spielrein, especially since Jung had taken him into his confidence.

Here a brief flashback to the year 1908-1909 is necessary.

The young Russian Sabina Spielrein, some eleven years Jung's junior, had been studying medicine at the University of Zurich since 1905.

Jung cured her of a severe neurosis and presented her case in his lecture at a conference in Amsterdam in 1 907.

With her dissertation, "Concerning the Psychological Content of a Case of Schizophrenia (Dementia Praecox)" she earned the medical doctorate in 1 911, showing herself in this as in a number of other works to be a gifted student of C. G. Jung, although late in 1911 she went to Vienna and attached herself to the Psychoanalytic Association there.

Jung mentioned Spielrein's works several times in his own books.

Eventually she made a name for herself as an analyst and later as a lecturer at the North Caucasus University in Rostov-on-Don, and while she was in Geneva, from 1921 to 1923, the famous child psychologist Jean Piaget underwent analysis with her.

Hence there was no question about her high professional qualifications.

The transference that occurred during her own analysis with Jung (while he was at the Burgholzli) meanwhile led to an intense love affair.

At the critical phase in this event he wrote to Freud on 7 March 1909-at first without mentioning any names:

A patient whom I extricated years ago from the most severe neurosis has betrayed my confidence and my friendship in the most offensive way imaginable. She has caused a nasty scandal for me, simply because I chose to forgo the pleasure of begetting a child with her. I have always remained a perfect gentleman toward her, but before my somewhat too sensitive conscience I still do not feel clean, and that is what hurts the most .... These painful and yet extremely salutary realizations have gnawed at me hellishly, but because of this they have, so I hope, ensured moral qualities in me that will be of the greatest benefit in my later life.

His relationship with his wife, he said, had not been damaged at all; it had actually gained in depth and security.

But he did have to admit that despite all his self-analysis it was only through the Spielrein affair that he first discovered his "polygamous components."

Not unsympathetically, but with the requested sobriety, Freud answered: "Being slandered and singed by the love with which we operate are our occupational hazards, but we are not really going to give up the profession on their account."

And a few weeks later, on 7 June 1909:

"Such experiences, although painful, are necessary and hard to avoid. Only with them does one really know life and the thing he has got hold of. I myself have never actually been taken in quite so badly," asserted the fifty-three-year-old, adding, "but I have been very close several times and had a narrow escape.", matter in analysis one was of course "invariably" faced with the so-called countertransference; that is, the analyst was in a position not only to become the object of the patient’s emotions, but in turn to develop feelings of personal sympathy and affection, if not love, toward the analysand.

It is true of course that this touches on only one side of the phenomenon, the side that Jung later referred to and set forth in more detail as the problem of a man’s anima.

This problem was posed in no less painful and significant a way for those concerned here.

Sabina Spielrein, as we know today, kept a careful diary of her encounter with Jung.

Emma Jung, an extremely sensitive young wife and mother (some of her pregnancies fell during the time of the Spielrein affair), had a double burden to bear, especially with her knowledge of the tension that existed between Jung and Freud, which in loyalty to her husband she wished to help reduce.

And just at this moment, when Sabina Spielrein had barely left the stage in Kusnacht, a new arrival came on the scene, the twenty-three-year-

old Toni Wolff of Zurich (b. 1888), who became Jung’s patient because of a severe depression after the sudden death of her father in 1909, and only two years later, of course, took part in the Weimar Congress of Psychoanalysts.

But in the case of Toni Wolff it would certainly be a mistake to speak of a mere transference and counter-transference in the analytical sense, or to proceed from the simple formula of "cherchez la femme."

Such a superficial view is precluded especially by the larger biographical context, although Jung did make it extremely difficult for his biographers to shed any light on this intimate relationship.

He destroyed his letters to Toni Wolff, which were returned to him after her death in 1953, together with those she had written to him.

On the other hand it is surely no coincidence that Emma Jung devoted a study to the anima- and animus-problem in men and women; certainly it was an opportunity for her to work out the difficulties in this regard which she faced in her own marriage.

But between the composition of this text and Emma Jung's exchange of letters with Freud there was a gap of at least two decades.

Only after his break with Freud did Jung himself gain an insight into the nature of the so-called soul-images of animus and anima.

As far as the relationship between Freud and Jung is concerned, this much at least is certain:

It was not any affair with a woman-here that with Sabina Spielrein-that prompted their split, as has occasionally been suggested, for example by

Bruno Bettelheim.

For Spielrein, who had been discussed from a professional and collegial point of view, was long out of the picture when the tensions arose which were to lead to the eventual break between Freud and Jung.

And Freud would hardly have been considered a potential rival with regard to his much younger colleague.

Far more weight must be given to the wider professional and theoretical differences between them.

Thus, four weeks after the Weimar Congress, the suspicion surfaces in one of Jung's letters "that so-called 'early recollections of childhood' are not individual memories at all." Jung spoke of "phylogenetic reminiscences" and informed Freud of his conviction that it would be seen that

"unbelievably many more things than we now suppose" could be traced to such nonpersonal or super personal recollections.

From here it was no longer a great step from Freud's personal unconscious to the "collective unconscious."

As yet the growing discrepancy between the two men’s views remained unseen.

And although, another four weeks later, Jung did see in Freud "a dangerous rival" in matters of the psychology of religion, this assessment was considerably mitigated by the context.

Freud meanwhile remained anxious about what Jung really meant in practice by his occasional announcement of a widening of the sexually determined concept of the libido, and just this was to be the subject of the already mentioned Part 2.

Tension was foreseen; an entire chapter would be devoted to the outcome of several years of deliberation.

Jung attempted to forestall trouble by advising Freud, "You must allow my interpretation to work as a whole. Fragments are hardly intelligible."

For sometimes it is precisely the context of a statement that makes clear its scope and significance.

From his return letter of 17 December 1911 it can be gathered that Freud even seems to have felt that Jung would be helping to illuminate "an obscure point" of psychoanalytic theory.

But it was precisely the point on which Freud, in his quasidogmatic commitment, had no intention of retreating.

The rest of the news Jung sent from Zurich was positive.

"The Psychoanalytic Association is thriving and growing," he said in mid-February 1912.

He reported on successful lectures, one before six hundred Swiss teachers, another to 15 0 students.

As an agitator for psychoanalysis he compared himself proudly with "Roland’s Horn," probably referring to the Roland who figures as one of the paladins of Charlemagne in the Karlssaga.

It would not have been hard for the analyst, thinking as he did in metaphors and analogies, to make the association that the nearly six-foot-one Carl from Kusnacht, whom his Jewish colleagues especially, including his friend Sabina, used to call the "blond Siegfried," was himself really a

"Carlus Magnus."

In view of the strides that the psychoanalytic movement was making in Zurich, disagreement was unavoidable.

Now it was set in motion by a publicity campaign that gave the Jungians, and Jung himself, the opportunity of placing their goals and methods in an accurate light, as opposed to popular vulgarizations and corruptions.

In any case, the controversy showed that not only did people object to the Freudian sexual theory on the grounds of a Victorian pseudo morality, but a role was also played by a fear of wider circles that psychoanalysis was a materialistic and atheistic worldview comparable to the scarcely overcome monism of the likes of Ernest Haeckel.

And because the real opposition in such movements so often forms within their own ranks, Jung once remarked:

Our real opponents will be those who commit the greatest atrocities with psychoanalysis, as they are already doing, according to their strengths, with all the means at their disposal. Woe to psychoanalysis in the hands of these fleecers and fools!

The further progress of the relationship between Freud and Jung was determined by various factors.

At the center, becoming ever clearer to Freud, stood the discrepancy in the question of the nature of the libido, which Jung could no longer see

as restricted to the sexual drive.

For him libido was more and more a universal psychic or life energy, whose "transformations" or ability to be altered he was striving to show in the

work in question.

The beginnings of such a new conception of energy were of course already found in his writings on dementia praecox, and in the above-mentioned publicity campaign he gave the impression that his own approach was equally universal:

I have asserted consistently for years in my courses and writings that the concept of libido should be understood in an extremely general way, somewhat in the sense of the preservation of the species, referring, in psychoanalytical terminology, not to "local sexual excitation" but to all the

urges and desires reaching beyond the area of self-preservation, and should be applied in this sense.

But right here he came into conflict with Freud, who on 23 March 1912 voiced "strong antipathy" toward such innovations or extensions.

At the same time he detected a fatal similarity to one of the theorems of Alfred Adler, who had finally withdrawn from the Vienna Psychoanalytic Society after the Weimar Congress and was in the process of developing his

own psychology of the individual.

Jung expressed sorrow, but in no way did he wish to emulate Adler’s disloyalty, as he explicitly asserted.

In the same letter in which Freud expressed his displeasure still as ever with the salutation "Dear friend"-we also find a note that he would be in Constance during Whitsuntide to visit the sickbed of their mutual colleague and friend Ludwig Binswanger, and thus would be rather close to Jung.

But a meeting, which up to now they had both always tried hard to achieve, did not come about this time.

Whereas Freud, in his letter of 13 June, was able to offer good reasons for this failure, Jung voiced the suspicion that he had to attribute

Freud’s forgoing a meeting "to your displeasure with my development of the theory."

Of course, he said, he hoped they could come to an understanding later on the controversial points, but he also invoked his national mentality: "With the Swiss obstinacy which you know so well, it seems I must travel a longer stretch of road alone," reads his letter to Freud of 8 June.

Jung wrote these lines as he was engaged in the preparation of lectures that were about to bring the internal controversy in the profession out in the open.

He had been invited for a second time to speak in the United States, this time on his own, at the Jesuit-run Fordham University in the Bronx.

There were to be nine teaching sessions, which he took as an opportunity to present and defend in detail his most important divergences from Freud.

Thus to the discord and partial distancing already mentioned was now added public criticism, even though in this presentation of "The Theory of Psychoanalysis" Jung still felt gratefully indebted to his "revered teacher Sigmund Freud."

Jung’s criticism, he said, had resulted not from academic reasoning, but from experiences that have forced themselves upon me through ten years of serious work in this field.

I know that my experience in no way rivals the extraordinary experience and insight of Freud, but nevertheless it seems to me that certain of my formulations express the empirical facts more aptly than is the case with the Freudian model.

In this preface to the first German edition, written in the fall of 1912, Jung did not fail to add two further notes.

One was the asseveration:

I am far from seeing modest and sober criticism as a "defection" or a schism; on the contrary, through it I hope to further the continued flourishing and growth of the psychoanalytic movement, and also to open up an avenue to the treasures of knowledge of psychoanalysis for those who ... have been unable before now to master the psychoanalytic method.

In the other comment, Jung made the statement with regard to Alfred Adler's work The Neurotic Constitution, which had appeared in the meantime, that "Adler and I have at various points arrived at similar results" -an additional confirmation of Freud's suspicion, which under the circumstances Jung must have set down in writing with some satisfaction.

Jung could count his eight-week stay in America, beginning on 7 September, as a complete success.

This time his lectures were translated into English, and thus his audience was not limited to the small circle of German-speaking participants and colleagues.

Since the Clark conference in 1909 the young psychoanalytic movement had undergone a remarkable development, and this time the press was looking for further publicity.

The New York Times, in its Sunday edition of 29 September, published a full-page interview with a photograph under the headline "America Facing Its Most Tragic Moment-Dr. Carl Jung."

Further lectures, for example at the New York Academy of Medicine, as well as visits to Chicago, Baltimore, and Washington, D. C., rounded out this tour of America. For letters, to Freud for instance, there was ostensibly no time during these two months, and above all there was "no desire," as Jung informed Freud with calculated boldness on 11 November.

"I had an audience of about ninety psychiatrists and neurologists .... Naturally I also made room for my own views, which differ in places from previous conceptions.

"

He said he did not want to run away from Freud, but preferred direct confrontation, and he was, after all, only fighting for what he believed to be the truth.

Their personal relationship he wished to maintain.

For all that, he wanted objective judgment and no resentment.

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is no resistance on my part, unless it be that I refuse to

be judged as a complex-laden idiot ... ,

Is this not an expression of the fact that Jung had now thoroughly completed his detachment from his "father" and was willing to generously renounce his claim to the "succession" to Freud that had been offered him?

The whole letter exudes self-confidence: he had lectured, performed demonstrations, and analyzed fifteen Negroes in several clinics; on the return

trip he had presided over the founding of a local group in Amsterdam; and above all he had found that his own Jungian conception of the psychoanalytic libido theory had won a great many friends. In a word, triumph all the way down the

line.

And Freud?

It goes without saying that his dark suspicions had been more than realized.

For hardly had Jung set out on his trip to America when Emma Jung sent the painfully awaited second part of Wandlungen und Symbole der Libido to Vienna.

Hence there was no more room for further illusions.

With suitable yet nonetheless restrained sobriety the first letter in response arrived from Vienna, now with the more distant salutation

"Dear Doctor Jung"-"I greet you on your return from America no longer so affectionately as the last time in Nuremberg; you have successfully weaned me of that, but still with sufficient sympathy, interest, and gratification over your personal success."

And in the way of countercriticism, Freud added, "the fact that you have reduced a good deal of resistance with your modifications should not be entered on the credit side of the ledger, for you know that the further you try to distance yourself from what is new in psychoanalysis, the surer you will be of applause, and the smaller will be the resistance."

Of Freud's objectivity and their continued relationship, however, Jung had no need for concern, he said.

His commentary on the long-awaited Part 2 of the libido book proved, understandably, extremely brief: some details had pleased him, the whole had not; he had not been able to extract from it the desired clarification of Jung's innovations.

The general business of the International Association, of which Jung continued as president, made a conference of its chief spokesmen necessary.

It took place on 24 November in a small group at the Park Hotel in Munich; along with Freud and Jung, Franz Riklin, Ernest Jones, Karl Abraham,

Leonhard Seif, and J.H.W. van Ophuijsen attended.

Among other things on the agenda was the advance planning of the next Congress, which was also to take place in Munich.

It says something for the personal effect Freud and Jung had always had on one another that after what had happened the two remained by no means as distant as might have been expected.

Rather they took advantage of a two-hour afternoon walk to put aside at least the more emotionally and atmospherically

caused obstacles.

There was even something of a reconciliation.

But at the end of a dinner that was described as cheerful, when Freud was reproaching the Zurichers for having avoided mentioning his name in their publications of late, he fainted just as he had in Bremen three years before-and fell to the floor.

Jung recounted how he gave first aid: "I picked him up, carried him into the next room, and laid him on a sofa. As I was carrying him, he half came to, and I shall never forget the look he cast at me. In his weakness he looked at me as if I were his father."

As nearly five decades lay between the event and the recollection, shifts and errors are possible, of course-for example, Jung was confusing this presidents’ conference with the Munich Congress of 1913-but his appraisal of it was undoubtedly right.

For in fact a significant psychological turning point had been reached; for Jung, Freud’s "fatherhood" seemed to be over, but not-not even yet-his friendship, for when Freud wrote on 28 November 1912 to James Putnam, who for his own part had voiced some criticism of Jung, he recorded his own immediate impressions of the gathering in Munich, writing:

"My colleagues behaved charmingly toward me, Jung not least of all. A personal conversation between us cleared away a multitude of unnecessary sore spots."

Freud looked forward to further successful cooperation, untroubled by the theoretical differences that continued to exist.

As for the libido question or even the problem of incest, however, he would be unable to accept any modification, for all his experiences argued against this conception.

This was doubtless a powerful argument, but would it be able to carry any weight-with Jung-in the long run?

That such a short meeting and conversation should have disposed of every one of the points of disagreement seems

remarkable not only from our point of view today.

Yet the letters exchanged immediately after the summit conference endeavored to confirm this impression of Freud’s.

Jung wrote on 26 November that he had "for the first time really understood" Freud despite all differences.

He changed from the self-confident tone of one full of success to that of a humble mea culpa, hoping that Freud would forgive his previous

errors and there would be no lack of good will.

Instead, he said, he wished to make "the insight that has at last been gained the guiding principle of my own conduct."

And in complete contrition: "It pains me that I did not gain this insight earlier. I could have spared you so many disappointments."

Freud was touched.

He hoped for the best for their further cooperation and even informed his friends, such as Karl Abraham, what an extremely kind letter Jung had written him.

Naturally it also had not failed to include an expression of concern about how Freud had survived his trip home to Vienna after his momentary collapse.

How deeply Freud was moved is shown by his thoroughly unusual admission that such a fainting spell had occurred before, in the same place, as

long as six years ago.

And then his self-diagnosis: "Thus a bit of neurosis that one really ought to attend to."

Even more astonishing is Freud's claim that he himself was "slowly coming to terms" with Jung's work on the libido. "

It seems that you have solved the riddle of all mysticism, which rests on the symbolic utilization of complexes that have been deactivated" -all too bold a conclusion, one would have to say. Freud's signing this letter of thanks on 29 November with "Your untransformed friend" was ambiguous, although qualified by his conviction that "We must really also lay in a fresh store of good will toward each other" -and this only ten

months before the end of their relationship as friends and colleagues!

Thus the harmony of their reconciliation could not last long, as the next few letters already show.

Jung continued to find his Psychology of the Unconscious undervalued by Freud.

Then on 18 December came Jung's criticism that the techniques with which Freud treated patients and students alike constituted an interference, that he was begetting "slavish sons" for himself, who out of pure submissiveness did not dare to discover themselves and tug the prophet's beard.

Publicly, of course, Jung would continue to support Freud, but with due recognition of his own views.

With this Freud felt it impossible to continue their private relationship. Indeed he would lose nothing by it, he said, for-despite their reconciliation and reciprocal confessions the earlier disappointments he had suffered were always before him.

At bottom, then, nothing had changed, wrote the "untransformed" Freud to the ever more changing Jung.

The final break was now more a matter of time, a very short time. Jung’s letter of 6 January 1913, on the letterhead of the International Psychoanalytic Association, is of a brevity that speaks for itself:

Dear Professor Freud, I shall submit to your wish to discontinue our personal relationship, for I never force my friendship on anyone. For the rest, you yourself know best what this moment means to you. "The rest is silence." [Followed by one sentence concerning a business matter, then the closing:] Yours sincerely, Jung

With this the days of the detailed and friendly epistles they had kept up were gone forever.

Their formal association still existed, along with Jung’s presidency and his editorship of the Journal, including the preparation of the Munich Congress.

Besides this, Jung was in great demand in addition to his lecturing activity and his private practice.

From March until early April he traveled a third time, for about five weeks, to lecture in the United States.

The journey was planned so that he could go to Naples on the return trip and make an excursion to Pompeii.

This trip to America was one of the many events of his life that remained unmentioned in the Memories, but his encounter with the world of Greek and Roman antiquity challenged his receptivity to a very high degree:

I was able to visit Pompeii only after I had acquired, through my studies of 1910 to 1912, some insight into the psychology of classical antiquity. . . . Certainly Rome as well as [Paris or London] can be enjoyed esthetically; but if you are affected to the depths of your being at every step by the spirit that broods there, if a remnant of a wall here and a column there gaze upon you with a face instantly recognized, then it becomes another matter entirely. Even in Pompeii unforeseen vistas opened, unexpected things became conscious, and questions were posed which were beyond my powers to handle.

This third lecture tour (counting the quick consultation in 1910, it was Jung's fourth trip to America) is as poorly documented as is a trip he made to England in August, during which he was to hold two lectures on "General Aspects of Psychoanalysis" before the Psycho-Medical Society in London.

This was the first time that Jung referred to his own newly originated psychological science, as distinct from that of Freud-which to a great extent he continued to endorse-by the new term "analytical psychology."

Along with "complex psychology" this later became the standard designation for the Jungian orientation.

Thus the child whose baptism he had sponsored long ago had at last been christened, although the name hardly stood in sufficiently clear contrast

to that of psychoanalysis, considering that in Jung's work it was not only the analysis but the "psychosynthesis" that was to become at least as important. In the often-revised elementary text "On the Psychology of the Unconscious" (1917/1926/1943) Jung accorded particular attention to his synthetic or constructive method.

Here we find the avowal:

I had first to come to the fundamental realization that analysis, insofar as it is reduction and nothing more, must necessarily be followed by synthesis, and that certain kinds of psychic material mean next to nothing if simply broken down, but display a wealth of meaning if, instead of being broken down, that meaning is reinforced and extended by all the conscious means at our disposal-by the so-called method of amplification. The images or symbols of the collective unconscious yield their distinctive values only when subjected to a synthetic mode of treatment. Just as analysis breaks down the symbolical fantasy-material into its components, so the synthetic procedure integrates it into a universal and intelligible statement.

Jung had encountered this synthetic method already in the early period of his psychoanalytic work, specifically in the psychiatrist Dumeng Bezzola of Graubtinden and in Roberto G. Assagioli, the Italian analyst whom Jung came to know and to think highly of in 1909.

When the Seventeenth International Congress of Medicine gathered in London from 6 to 12 August of 1913, Jung was once again on the list of

speakers.

He repeated the lecture "On Psychoanalysis," which he had given some ten months earlier in New York.

Here as before he sought to do justice to the Viennese founding father, but without disavowing his own perspective on the questions of libido and the interpretation of dreams.

To outsiders, then, there was as yet no trace of a developing split within the movement.

Outwardly, this impression would still be corroborated by the subsequent Fourth Congress (the "Fourth Private Psychoanalytic Meeting"), although by the participants-who by this time reached the impressive figure of eighty-seven members and guests-the considerable tensions that had arisen in the meantime did not go wholly unnoticed.

The affair took place in the Hotel Bayrischer Hofin Munich on 7 and 8 September 1913.

As in the previous congresses of the psychoanalytic movement, this time too there was an extensive program of events to be completed within a relatively short time.

In the two days no fewer than seventeen speakers were to take the podium, among them Ernest Jones, Hanns Sachs, Karl Abraham, Franz Riklin, Poul Bjerre, Sandor Ferenczi, and J. von Hattinberg. Hence the time allotted for discussion was limited to between twenty and twenty-five minutes each.

Freud spoke on the problem of the choice of neurosis, whereas Jung considered the question of psychological types.

This paper at Munich in 1913 represented his first preliminary contribution to the subject of typology, the theme that would be treated thoroughly in his work Psychological Types (1921), starting from the idea of two opposite orientations of the libido or psychic energy, which Jung termed extraversion and introversion.

Already at this point Jung made it clear that his approach should be seen in the context of other philosophical and psychological parallels, such as Binet and William James, Schiller's distinction between naive and sentimental types, or Nietzsche's demonstration of the opposition between Apollonian and Dionysian. Even Otto Gross did not go unmentioned, a psychiatrist who had distinguished two forms of inferiority.

Finally, Jung's lecture went on to make a typological comparison of the reductive-causalistic viewpoint of Freud with Alfred Adler's more final- and future-directed standpoint. "

It will be a difficult task for the future," Jung said in closing, "to create a psychology that will do justice equally to both types. "

Here too his endeavor was clear: it was not a rejection, but a widening, and in part also a transformation, of the results that had been gained so far from work in psychoanalysis, or depth psychology.

With this the speaker set a great task for himself and for the analytical psychology he represented, whose beginnings were now starting to become visible.

Moreover, it brought to light a further aspect ofJung's unorthodox position.

But the increasing need for a separation between the diverging orientations could no longer be kept quiet.

At the Munich meeting this had already become evident through the fact that Freud and Jung, with their respective sympathizers, sat at separate tables.

One participant who had already put in with the party of her choice some time ago, and who mentioned this in her report, was Lou Andreas-Salome.

As Poul Bjerre had once brought her along as a guest to the Weimar Congress, so had she, having become a Freudian herself in the meantime, followed his lead.

This time, on her way from Vienna, she had imported her young friend Rainer Maria Rilke and introduced him to Freud.

The poet, the same age as Jung and by this time well known, among other things as the author of the Book of Hours, New Poetry, and Malte Laurids Brigge, had long been a famous personality and thus was able to provide the Congress with some glamor, even though he was only to become better acquainted with psychoanalysis through his companion.

With some pride Frau Lou noted how well he and Freud understood each other, and that they were together until late at night.

The gentlemen also exchanged greetings later.

Freud had the poet, who was surrounded, informed via Lou that he had a daughter (Anna) who read Rilke's poems and could recite some of them by heart.

Under these circumstances any contact between Jung and Rilke was clearly out of the question.

Nevertheless, with regard to Rilke, Jung had by his own admission always been conscious of "how much psychology is hidden in him," and

that he as empiricist and Rilke as poet or visionary had ultimately drawn from the same source, the collective unconscious.

After what had happened, the mood of the Munich Congress ranged from "disagreeable" Gones) to "fatiguing and unedifying" (Freud).

The atmosphere was mentioned several times in letters between the various participants.

Freud's circle tried somehow to get rid of Jung and his followers.

Since the reelection of the president was due and Jung had previously already announced his intention to resign, his removal from office was expected.

But only twenty-two out of the total of fifty-two voting members in attendance abstained from voting for Jung, and thus he was effectively reelected as president of a society against whose theoretical basis he had voiced fundamental criticism.

"The Jew endures," wrote Freud to his designated new successor, Karl Abraham, in Berlin.

In his notes "On the History of the Psychoanalytic Movement" Freud felt himself compelled to point out vaguenesses and insincerities of the new secessionist movement, because it was opposing things that it had formerly defended on Freud's behalf.

He continued: "At the Munich Congress I found myself obliged to illuminate this semi-darkness, and I did so with the explanation that I do not recognize the Swiss innovations as a legitimate continuation or further development of the psychoanalysis that started with me .... Abraham

is correct in saying that Jung is in total retreat from psychoanalysis."

But Jung took the final step only when he heard through his colleague Alphonse Maeder that Freud had called his good faith ("bona fides") into question.

Further hesitation was no longer possible, and on 27 October Jung wrote to the

"Most esteemed Herr Professor": I would have expected you to have imparted something as weighty as this to me directly. Since this is the most serious accusation that can be made against a person, you make further collaboration with you impossible for me. Therefore I am resigning from the editorship of the Jahrbuch with which you entrusted me. I have also informed Bleuler and Deuticke [the publisher J of my decision. Most respectfully, Dr. C. G. Jung

Volume 5, number 2 of the Jahrbuch, then, also carried Jung's notification that he had found it necessary to step down as editor.

As Jung could not help seeing that his views stood "in such stark contrast to the ideas of the majority of members of our Association," on 20 April he also tendered to the board of directors his resignation as president.

With this the "new era without Jung" had begun for the psychoanalysts.

The majority of the local Zurich group joined ranks behind him and resolved to withdraw from the Association.

"I cannot suppress a hurrah," Freud exulted in a letter to Abraham on 18 July. "And so we have gotten rid of them." And again a week later in the classic expression: "So we are finally rid of them, the brutish Saint Jung and his yes-men."

The comments of other analysts from Freud's circle also bear witness to their happy relief at this separation.

Already in April 1914, by telegraph from Berlin, Abraham and Eitingon had expressed their joy over the "tidings from Zurich" of Jung's resignation.

How the central figures concerned perceived the break, responded to it, and ultimately evaluated it for themselves is another matter.

While Freud took a cool, reproachful, and aggressive stance in the Journal, declaring Jung's conduct an abandonment and a defection from analysis

in his article on the history of the psychoanalytic movement, Jung pointed out to his Zurich colleague Maeder the impossibility of further collaboration with Freud:

I have by no means fallen into Freud’s trap, for I consider it no advantage of Freud’s if he disgusts me .... The outward impression will be very bad. But inner successes carry more weight than the howling of the crowd.

In any case Jung’s opponents could not deny the reaction he continued to excite in wider circles.

Thus in late July 1914, on the occasion of the annual meeting of the British Medical Association in Aberdeen, Scotland, he spoke "On the Importance of the Unconscious in Psychopathology."

On this occasion there was no mention of psychoanalysis; the term was not used.

But Jung did not hesitate to point out Freud’s pioneering accomplishments in the field of dream interpretation.

Thus he continued along the line which he had announced regarding Freud, namely of outward loyalty even though their personal relationship had ended.

Jung held fast to this rule-cum grano salis-even in his autobiography, writing there:

... my main concern has been to investigate, over and above [the J personal significance and biological function [which Freud attributed to sexuality], its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp.

How much the factor of human association was involved became clear in various letters, for example in 1949, ten years after Freud’s death, in a letter to the son of his friend Theodore Flournoy, in which Jung said:

[To Freud] belongs the honor of having discovered the first archetype, the Oedipus complex. This is a motif that is as much mythological as it is psychological.

Or to a doctor in 1957:

In spite of the astonishing lack of appreciation I incurred on the part of Freud, I cannot fail to recognize his significance as a cultural critic and pioneer in the realm of psychology, even considering my own resentment. A correct assessment of Freud’s efforts reaches into areas that concern

not only the Jews but all European people, areas which I have tried to shed light on in my works. Without Freudian "psychoanalysis" I would have entirely lacked the key.

But Freud, too, had not lightly forgotten the intensity of his many years of friendship with Jung.

In those situations where he did not have to stand before the public primarily as the founder of psychoanalysis, some of this became visible, as for

example in a letter to James Putnam in 1 915:

"He Jung] was someone who was sympathetic to me, so long as he went along blindly and quietly as I did. Then came his religious and ethical

crisis with its high morality, rebirth, and Bergson, together with lies, brutality, and anti-Semitic presumptions against me."

Or to Lou Andreas-Salome in March 1914:

"Naturally I also know that adversaries, popularizers, and distorters also serve an important purpose, in that they prepare otherwise unpalatable material for the digestive systems of the masses. But that should not be acknowledged aloud, and I support them only in the proper fulfillment of this mission, while I continue to curse the taint that the pure thing suffers through this procedure. "

A singular note was surely sounded by a brief remark Freud made at the age of seventy-six to an American visitor, the physician E. A. Bennet, who visited him at his home in Vienna in 1932.

Asked what effect the departures of Adler and Jung had had on him, Freud said that Adler's separation had not been a loss that he regretted, but that "Jung was a great loss."

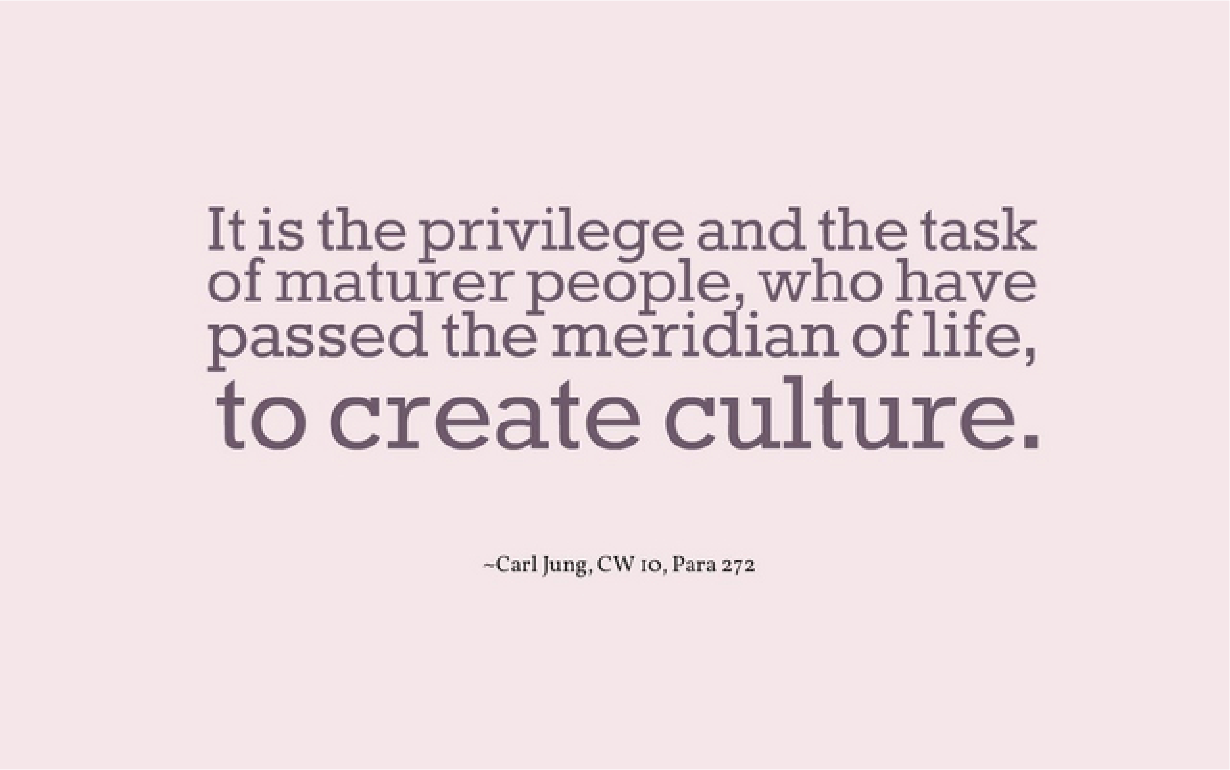
All in all, it was the end of a "simple tragedy" so says Alexander Mitscherlich on the relationship

between Freud and Jung.

Only a simple tragedy? Gerhard Wehr, Jung: A Biography, Pages 127-160.

Some Carl Jung Quotations XXXVI (2019-05-26 03:30)

[1]



It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture.

~Carl Jung, CW 10, Para 272

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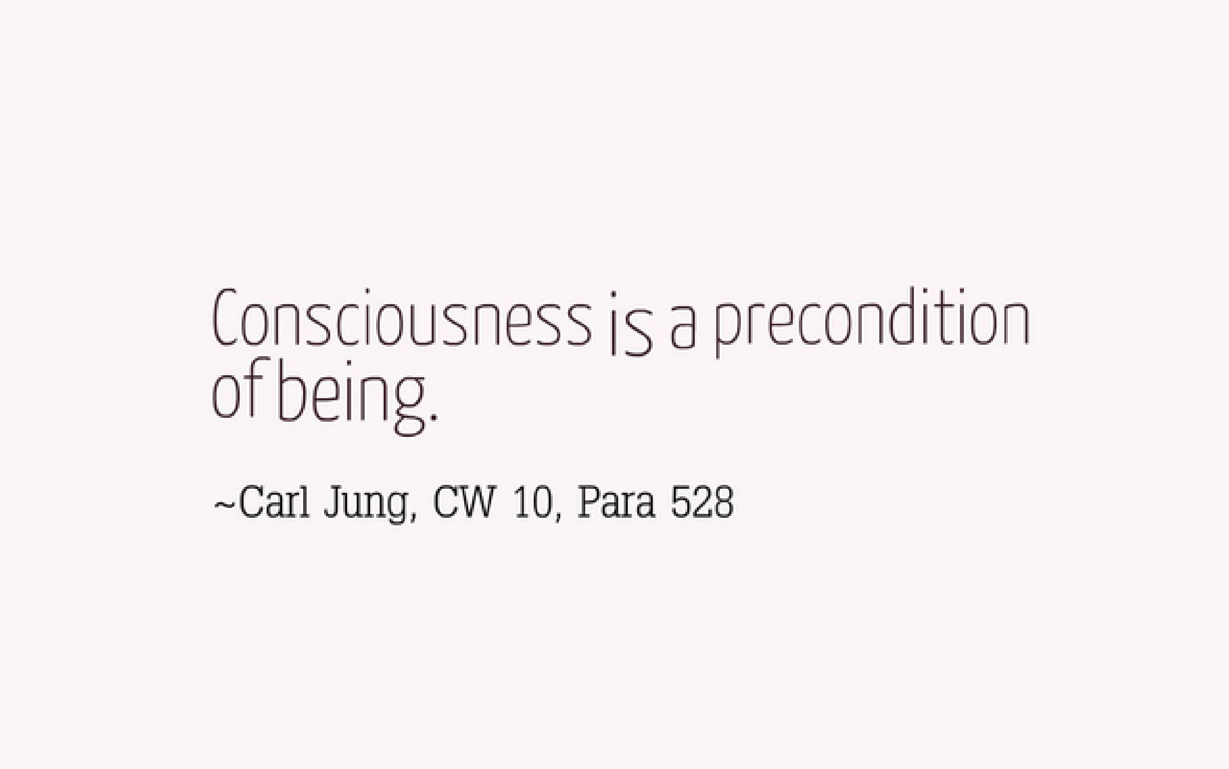
Carl Jung, CW 10, Para 272



Consciousness is a precondition of being.

~Carl Jung, CW 10, Para 528

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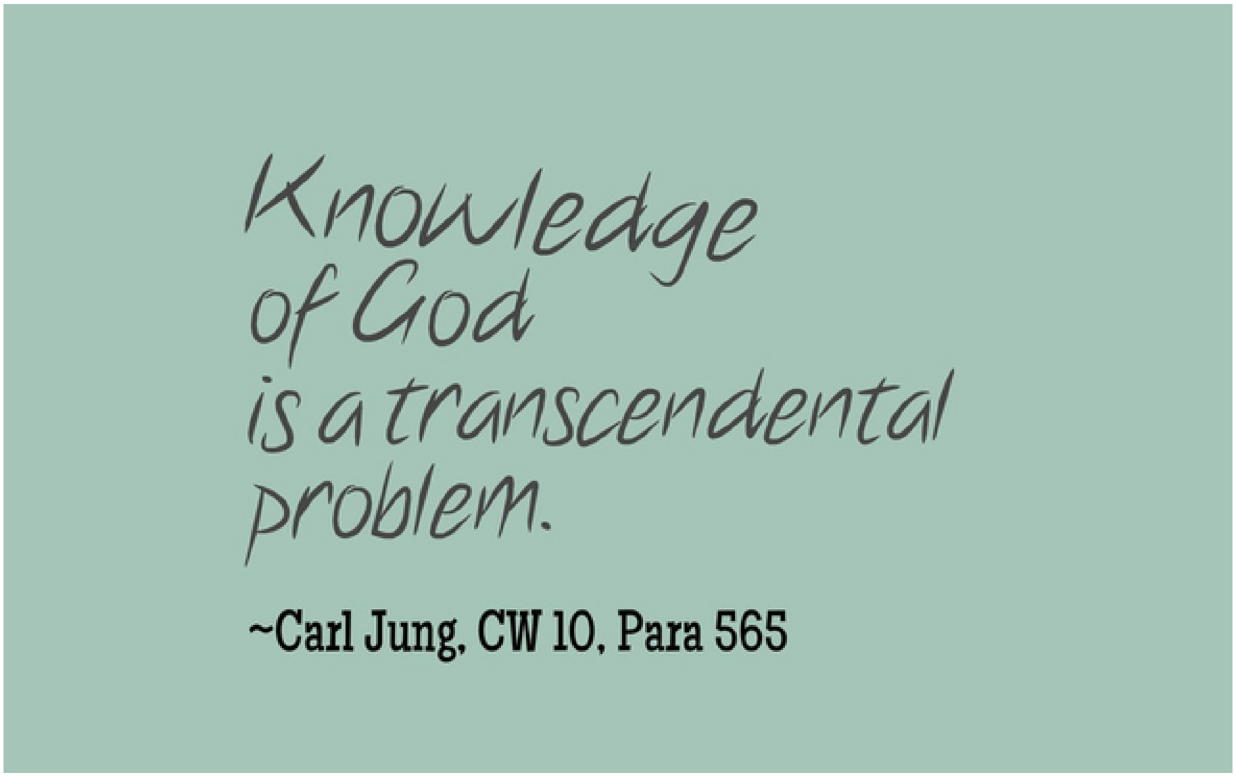
[3]



Knowledge of God is a transcendental problem.

~Carl Jung, CW 10, Para 565

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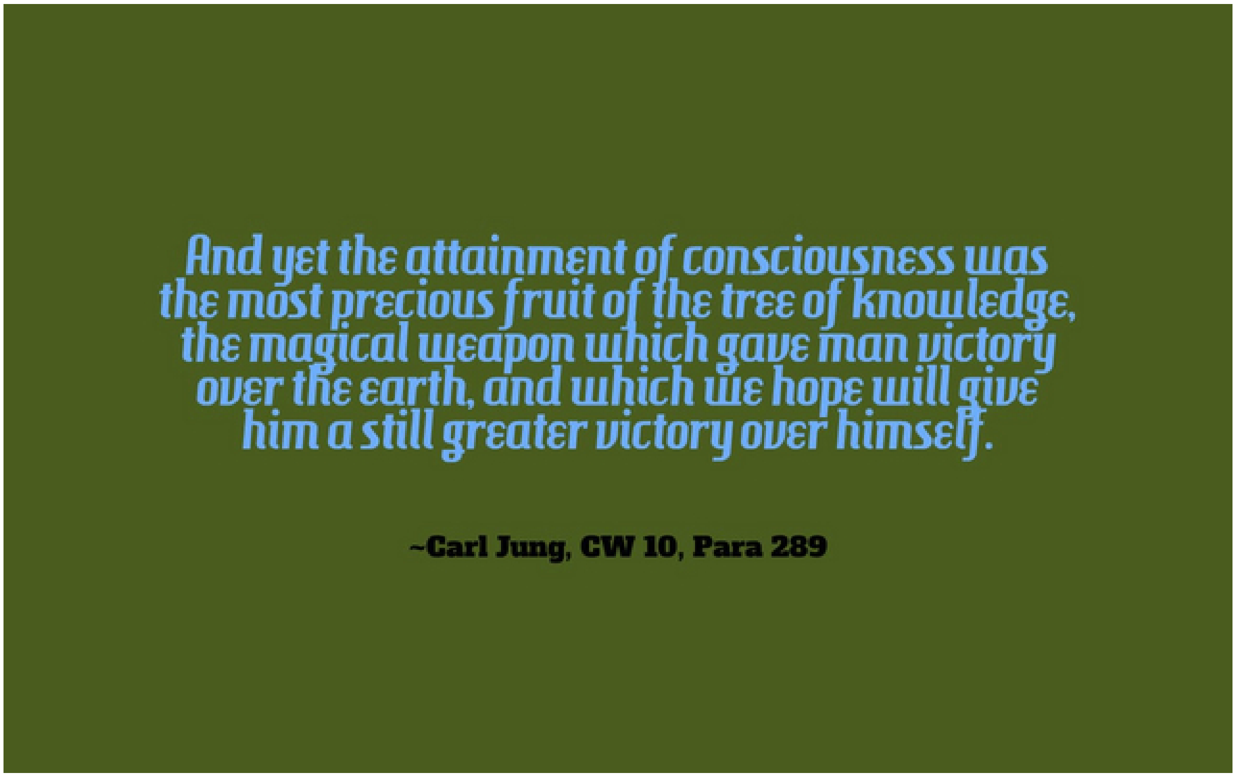
[4]



And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself.

~Carl Jung, CW 10, Para 289

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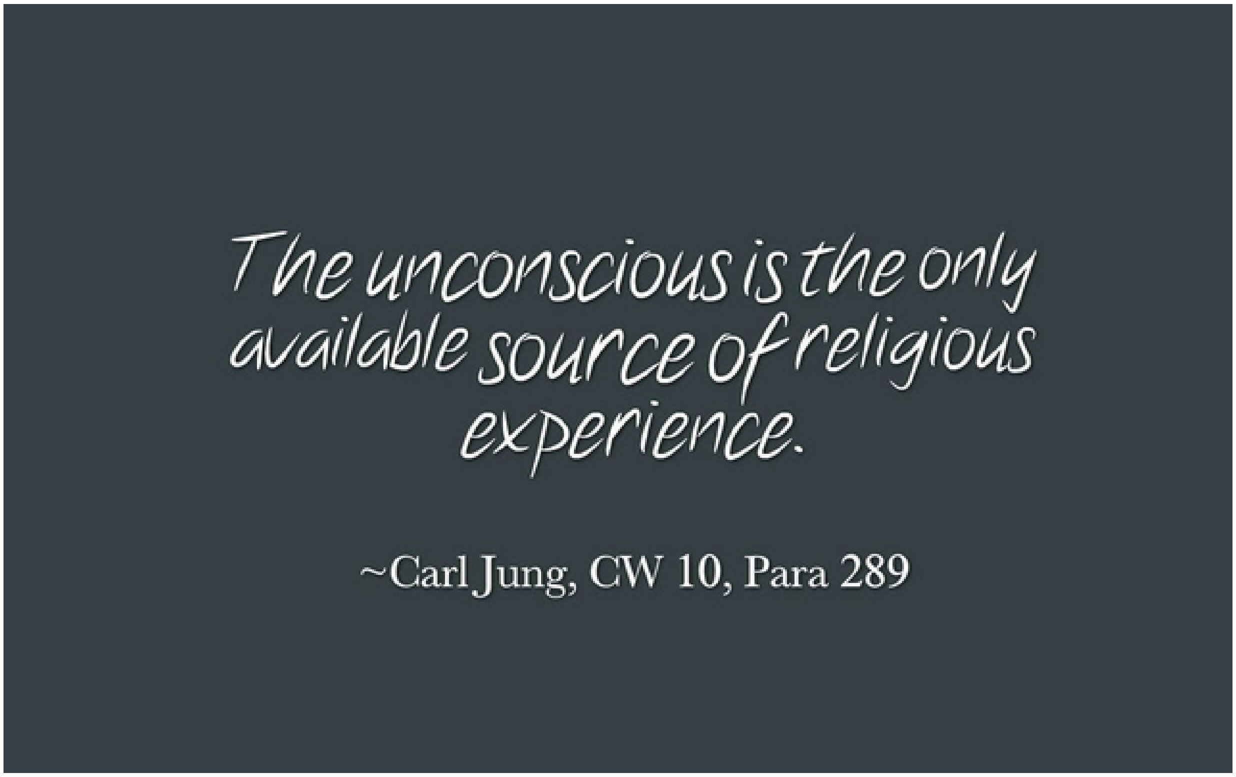
[5]



The unconscious is the only available source of religious experience.

~Carl Jung, CW 10, Para 289

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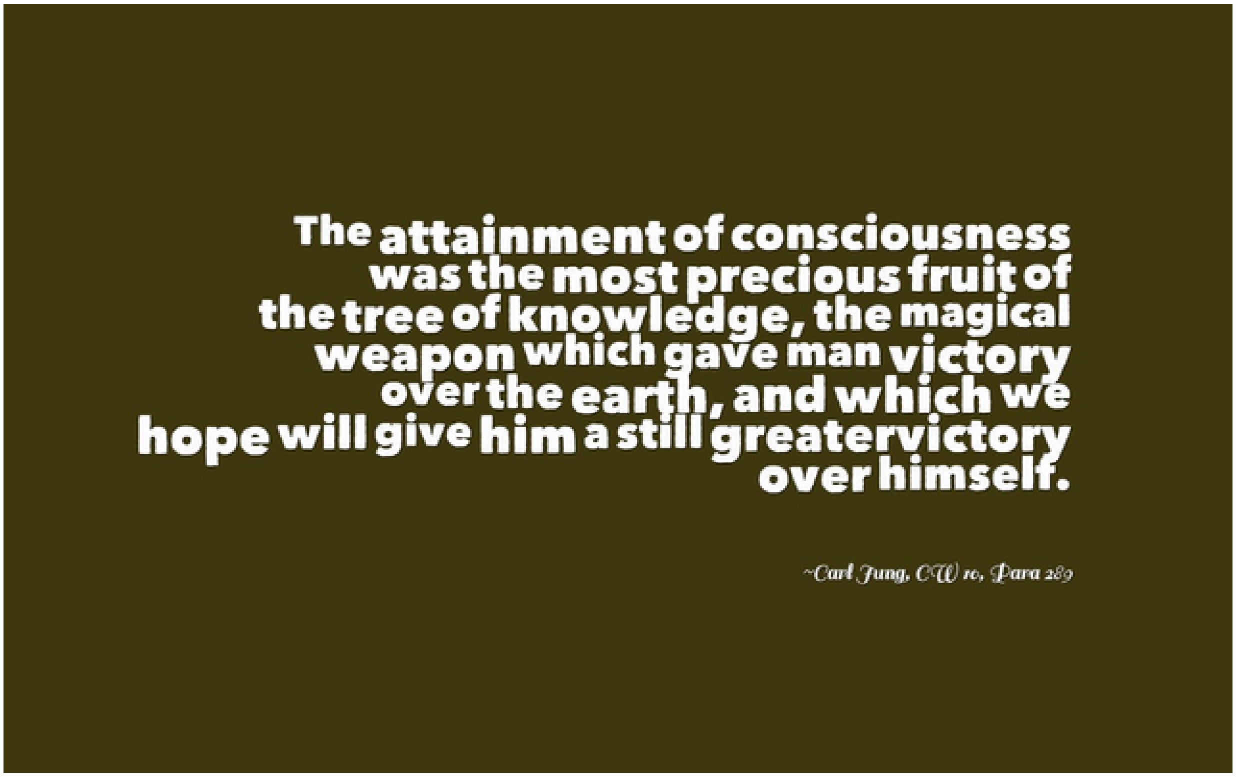
[6]



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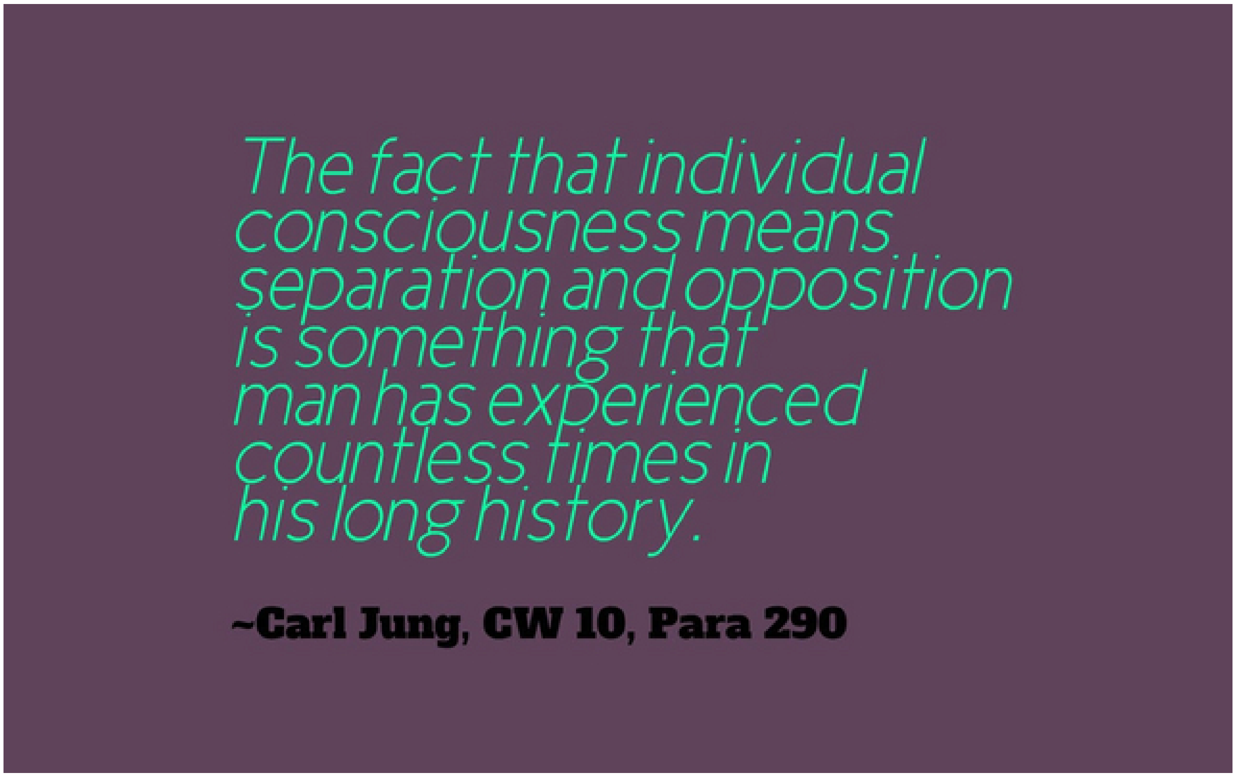
[7]



The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.

~Carl Jung, CW 10, Para 290

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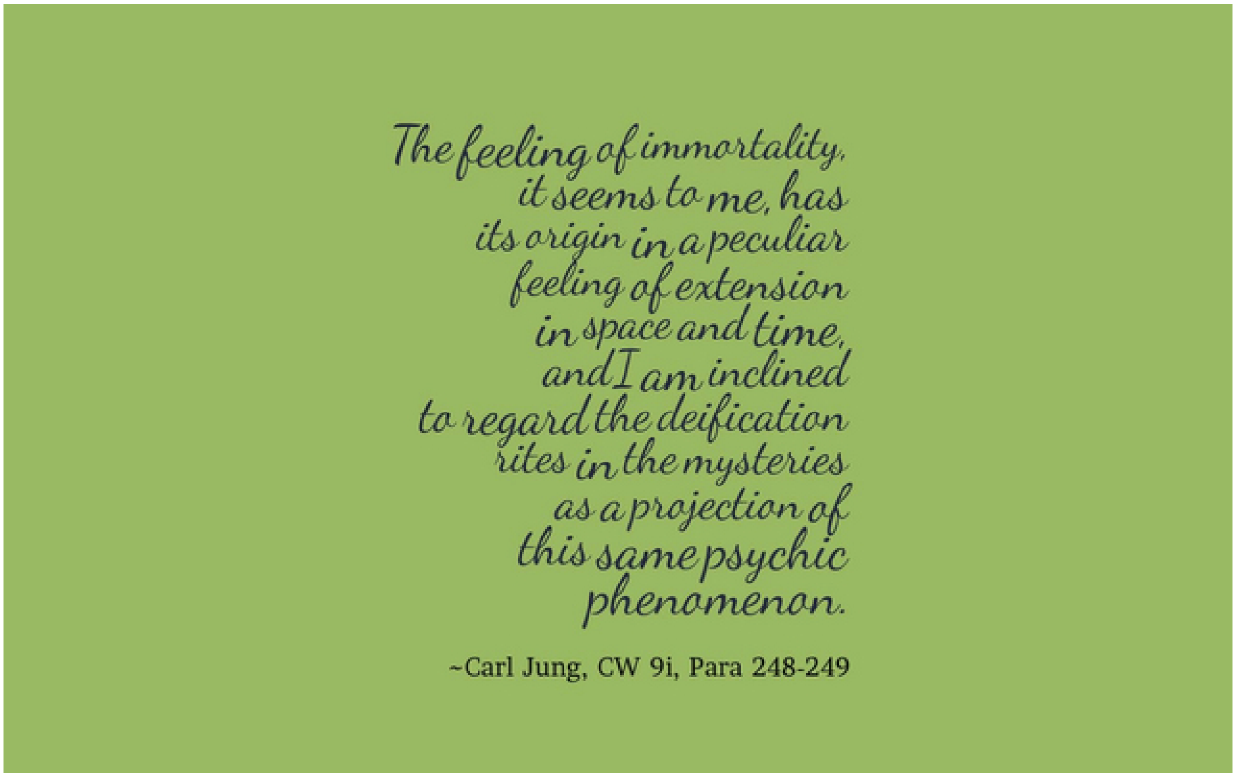

The feeling of immortality,
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its origin in a peculiar
feeling of extension
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and I am inclined
to regard the deification
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as a projection of
this same psychic
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~Carl Jung, CW 9i, Para 248-249

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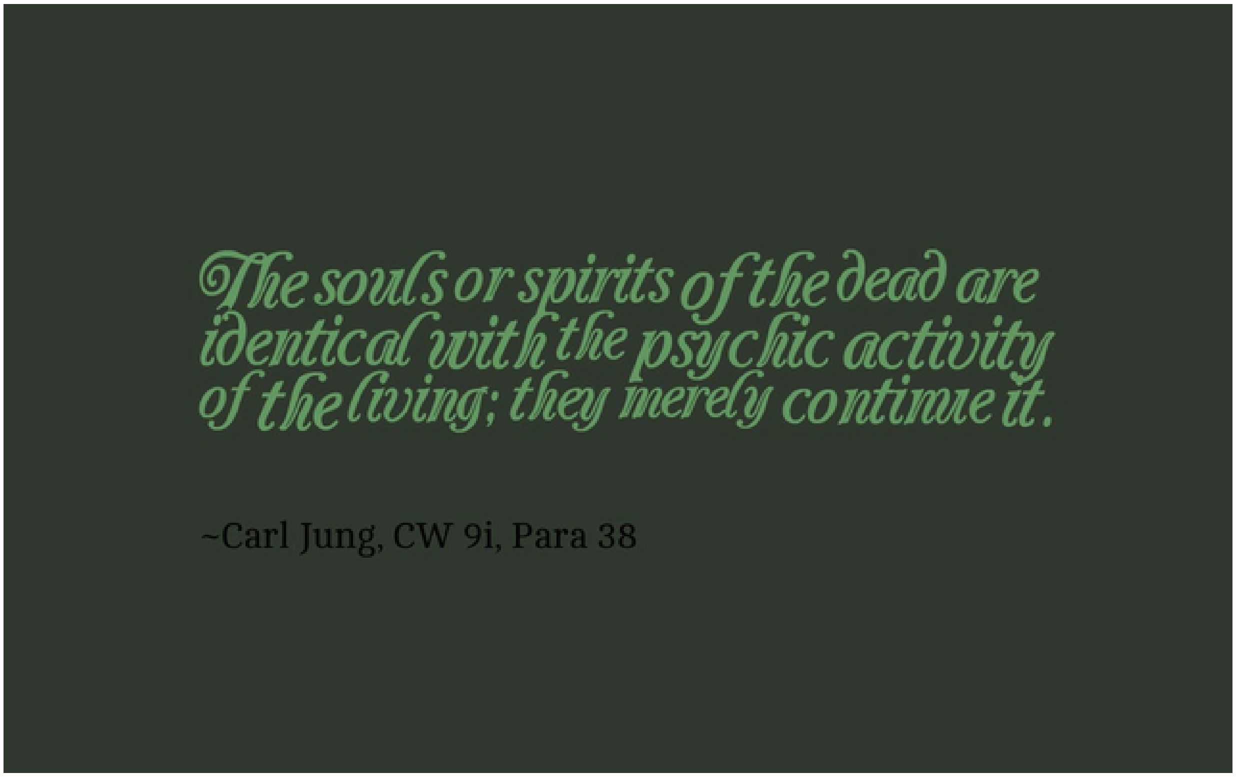

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.

~Carl Jung, CW 9i, Para 38

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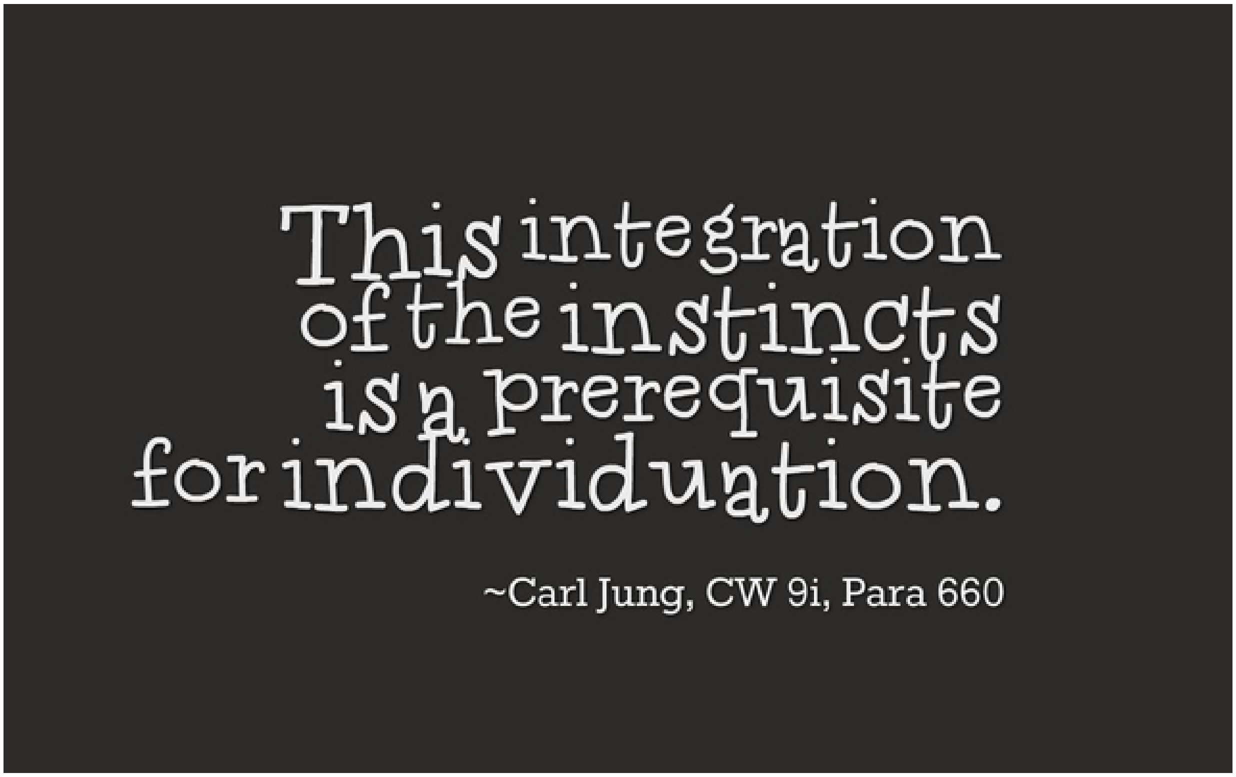
Carl Jung, CW 9i, Para 38



This integration of the instincts is a prerequisite for individuation.

~Carl Jung, CW 9i, Para 660

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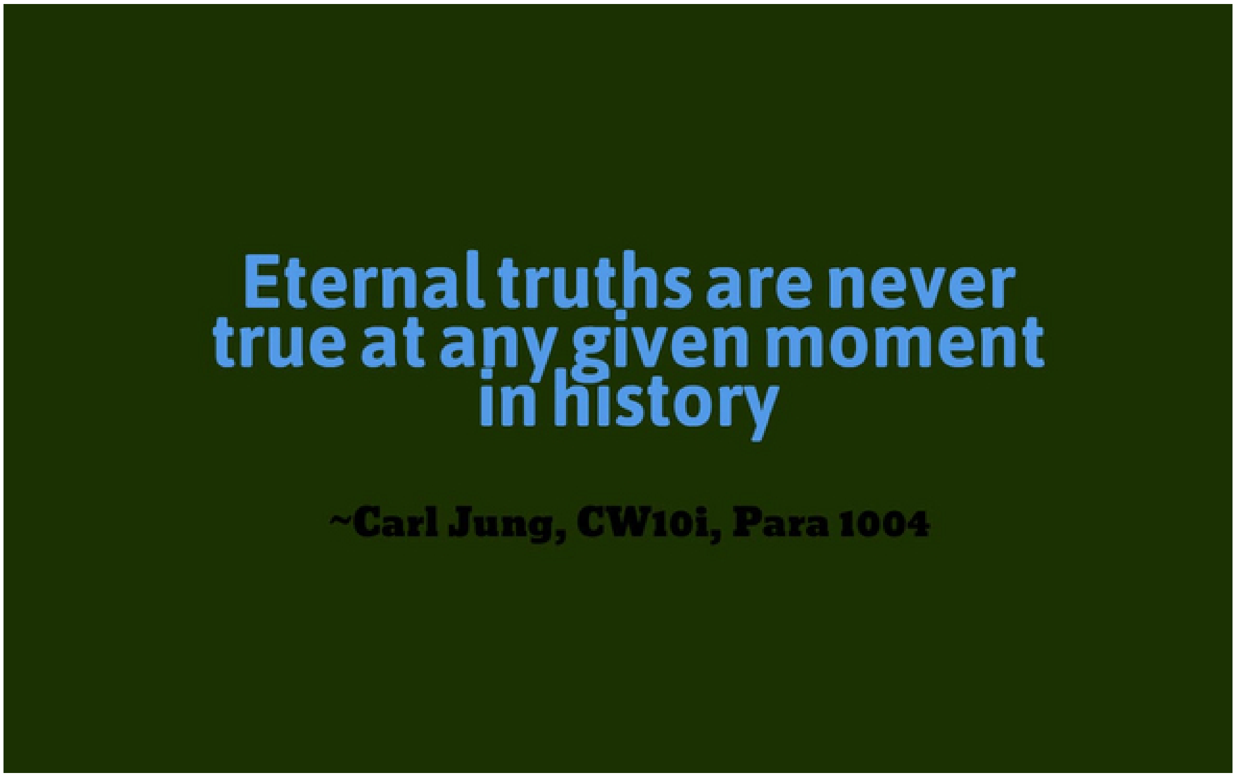
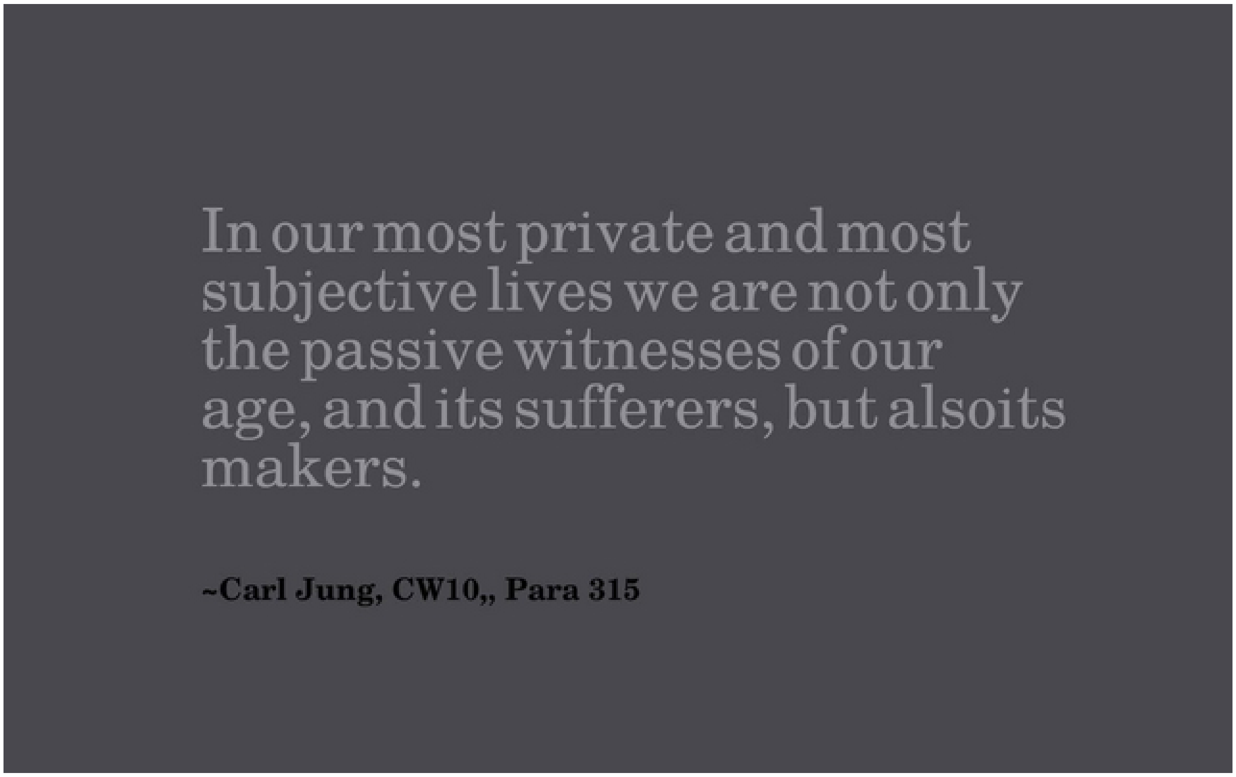
[11]



Eternal truths are never true at any given moment in history

~Carl Jung, CW10i, Para 1004

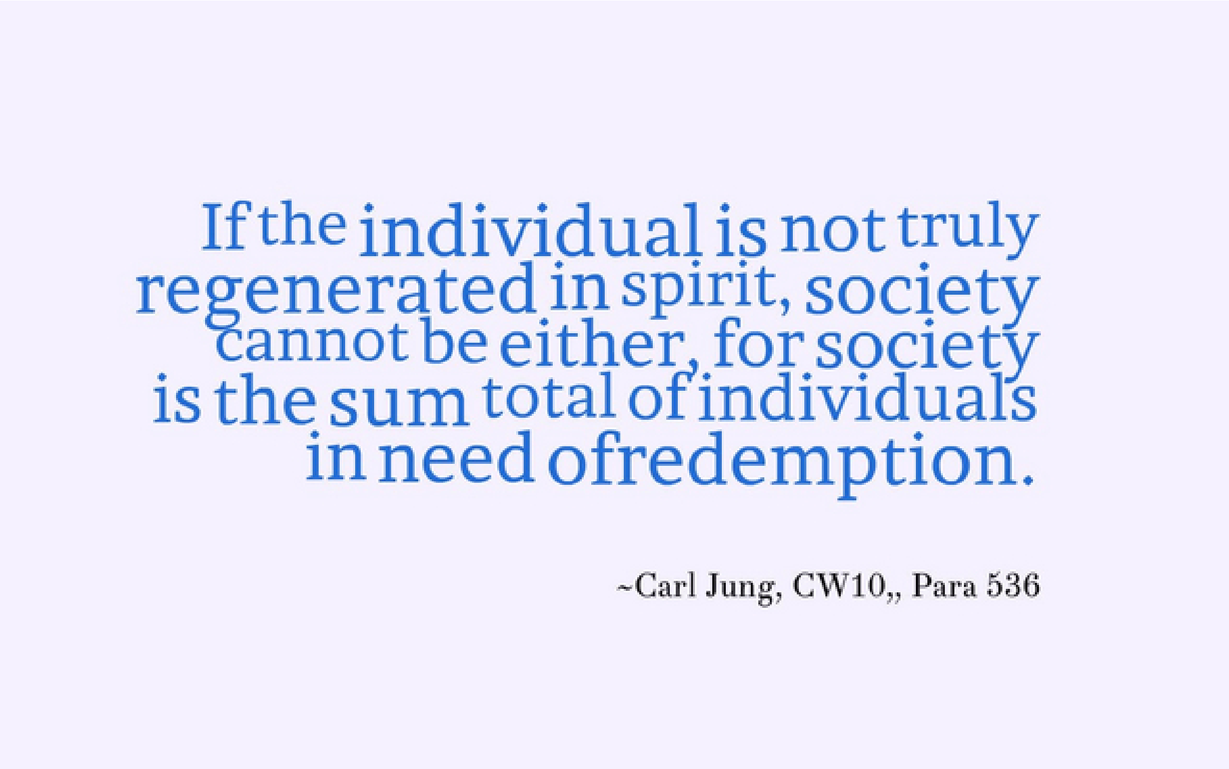
Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004



In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but alsoits makers.

~Carl Jung, CW10,, Para 315

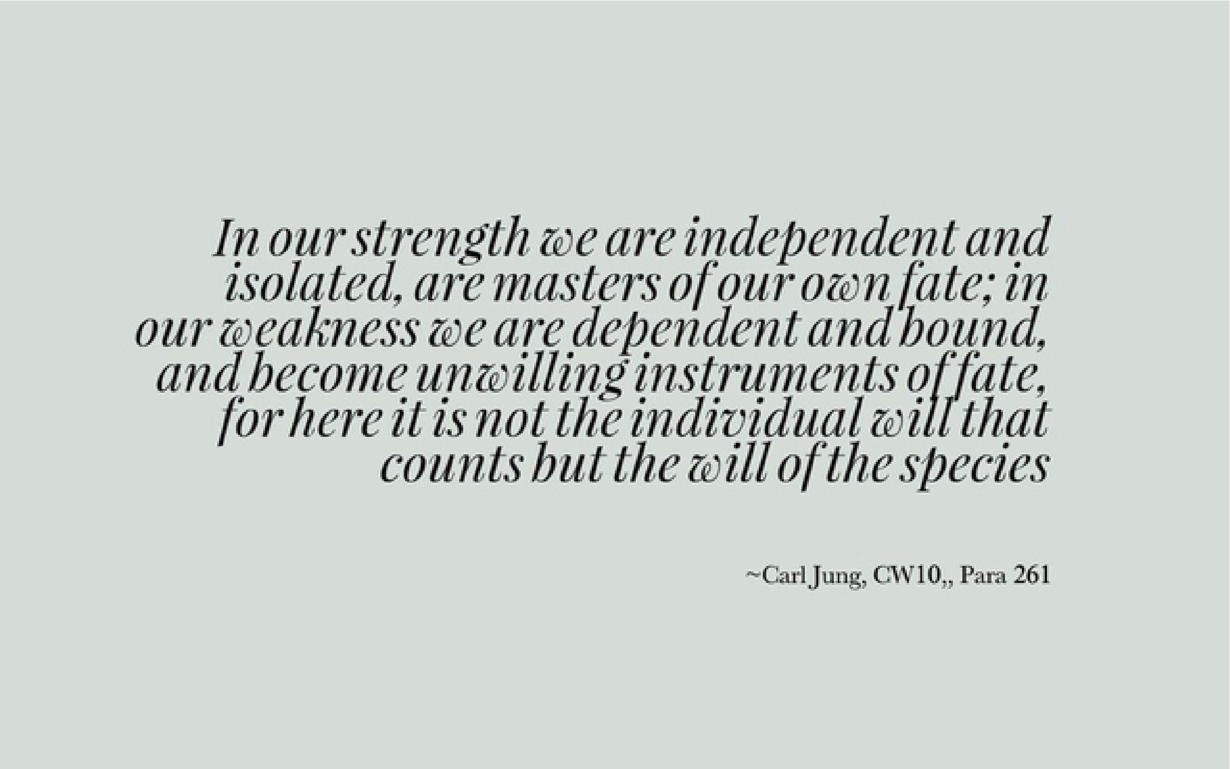
In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.



If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need ofredemption.

~Carl Jung, CW10,, Para 536

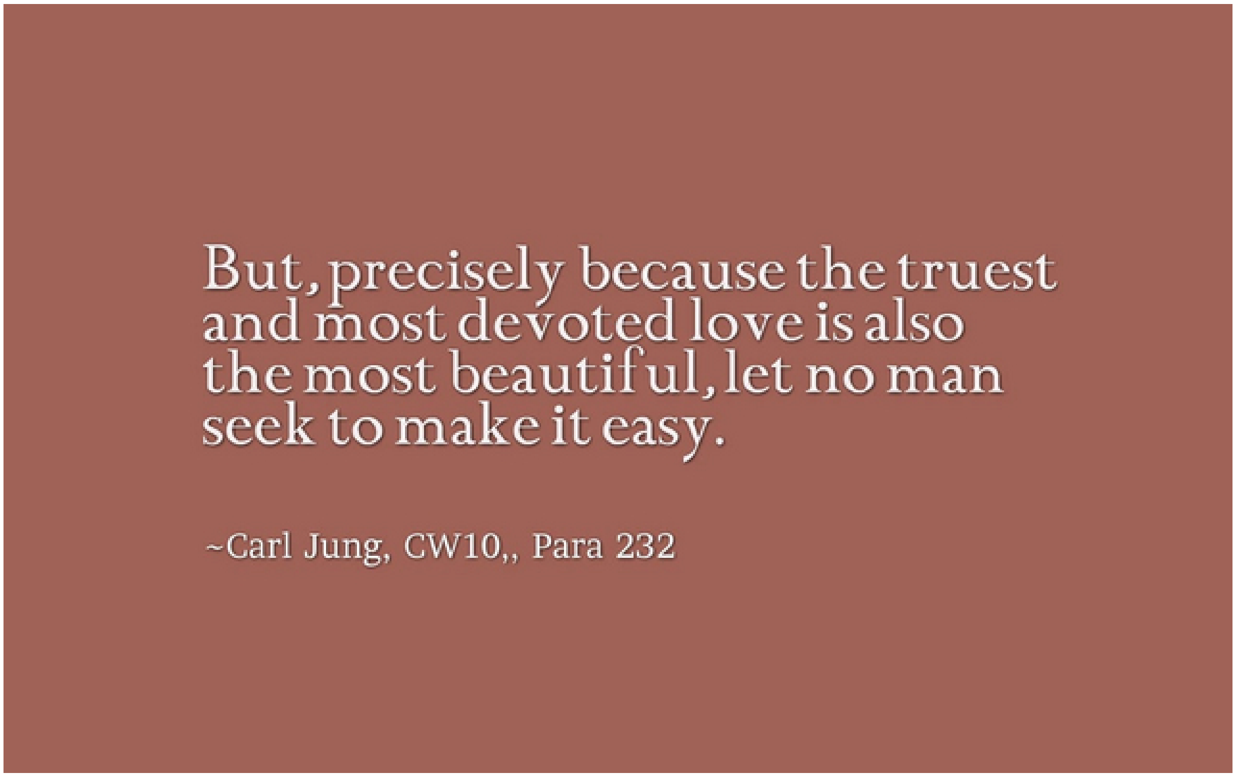
If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536



In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species

~Carl Jung, CW10,, Para 261

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261



But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

~Carl Jung, CW10,, Para 232

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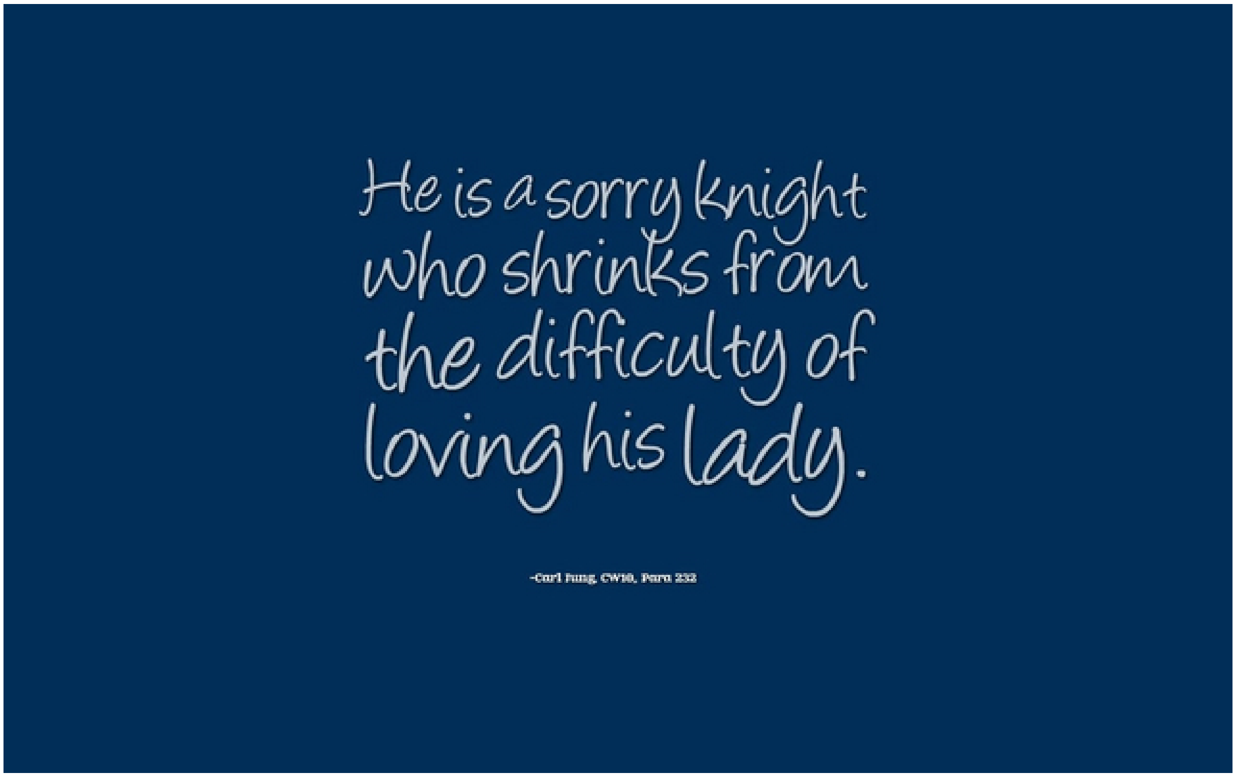

He is a sorry knight
who shrinks from
the difficulty of
loving his lady.

~Carl Jung, CW10, Para 232

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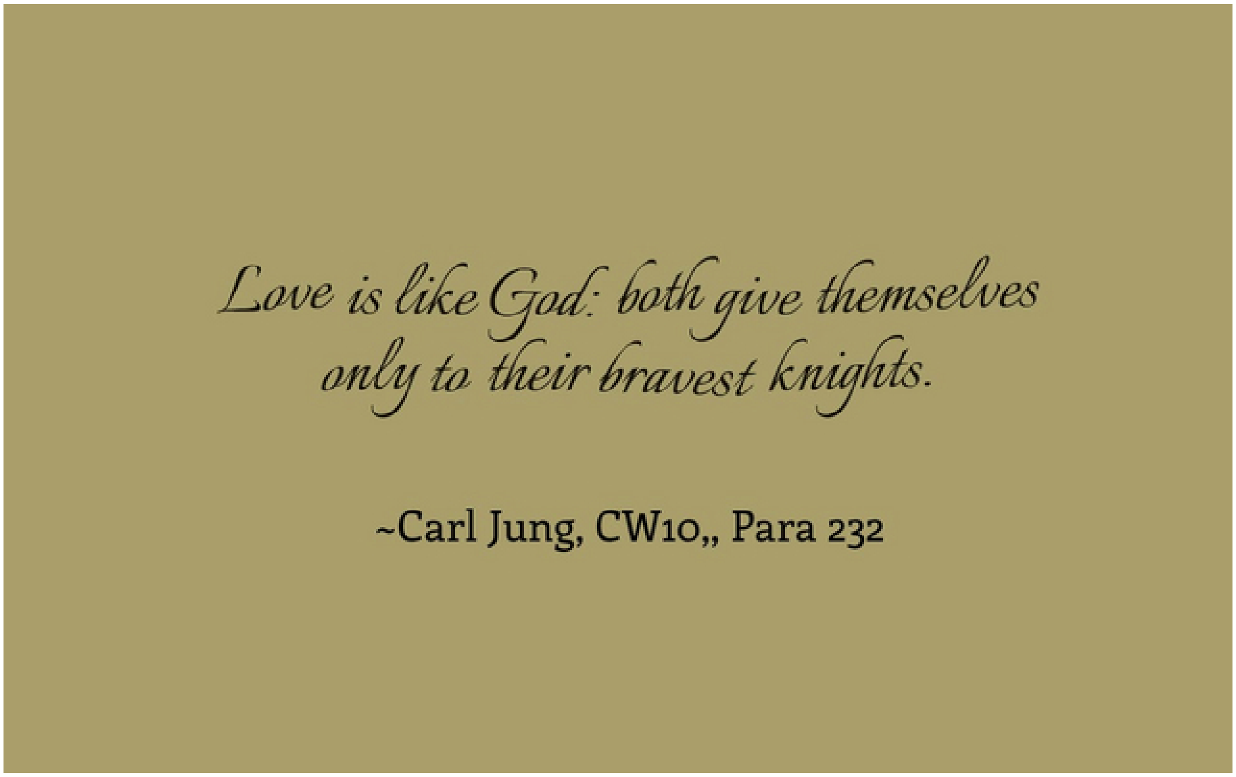
[17]

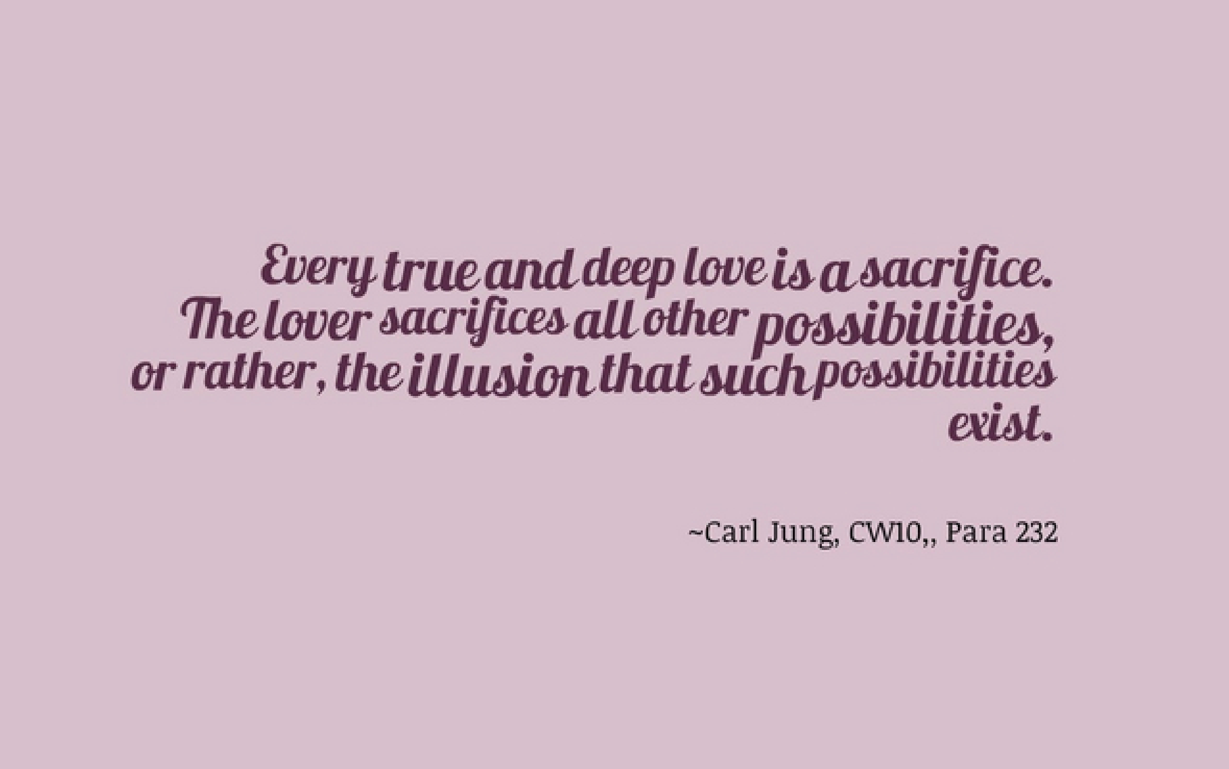


*Love is like God: both give themselves
only to their bravest knights.*

~Carl Jung, CW10,, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

[18]



Every true and deep love is a sacrifice.
The lover sacrifices all other possibilities,
or rather, the illusion that such possibilities
exist.

~Carl Jung, CW10,, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

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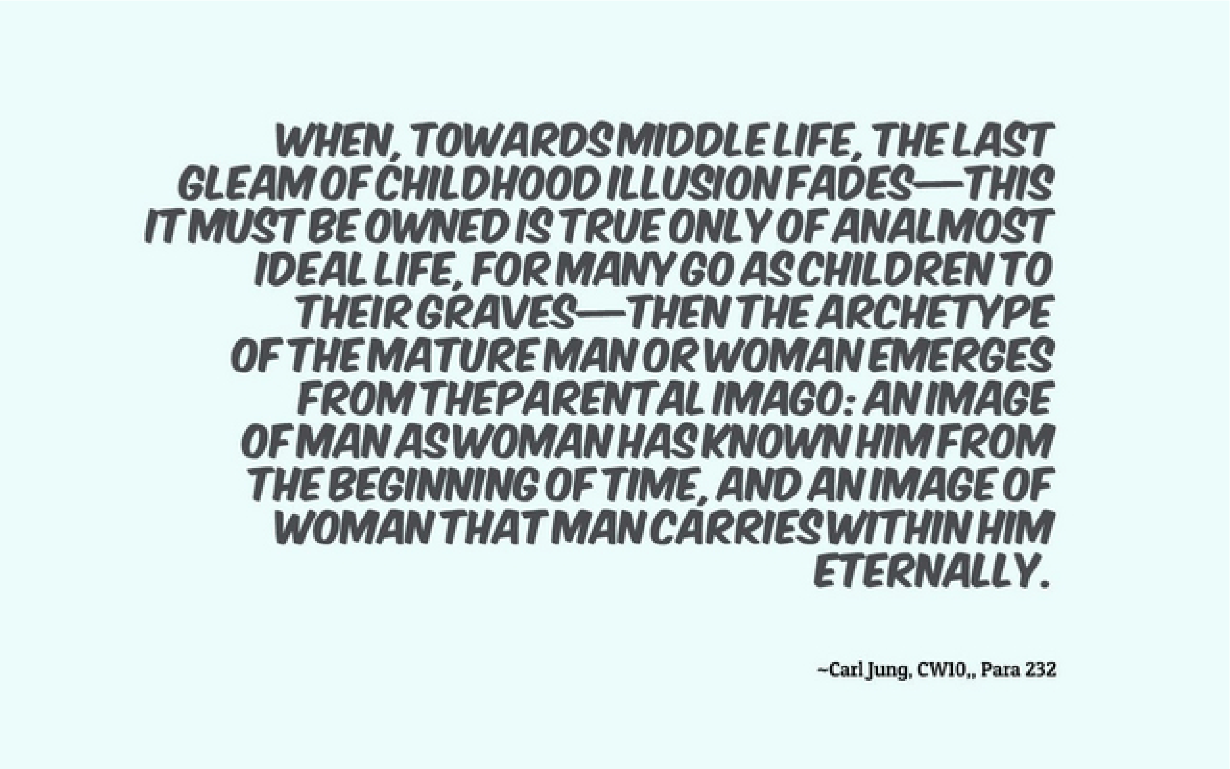
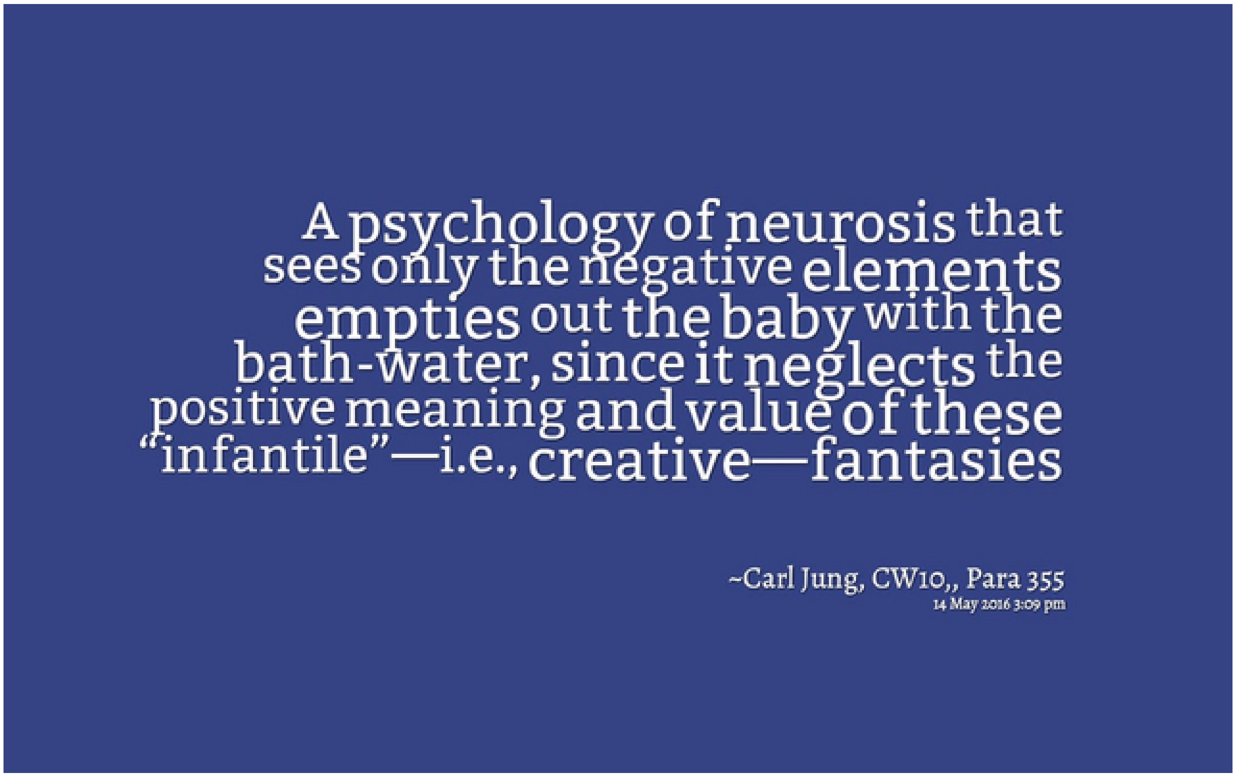


WHEN, TOWARDS MIDDLE LIFE, THE LAST GLEAM OF CHILDHOOD ILLUSION FADES—THIS IT MUST BE OWNED IS TRUE ONLY OF AN ALMOST IDEAL LIFE, FOR MANY GO AS CHILDREN TO THEIR GRAVES—THEN THE ARCHETYPE OF THE MATURE MAN OR WOMAN EMERGES FROM THE PARENTAL IMAGO: AN IMAGE OF MAN AS WOMAN HAS KNOWN HIM FROM THE BEGINNING OF TIME, AND AN IMAGE OF WOMAN THAT MAN CARRIES WITHIN HIM ETERNALLY.

~Carl Jung, CW10,, Para 232

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74



A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these “infantile”—i.e., creative—fantasies

~Carl Jung, CW10,, Para 355
14 May 2016 3:09 pm

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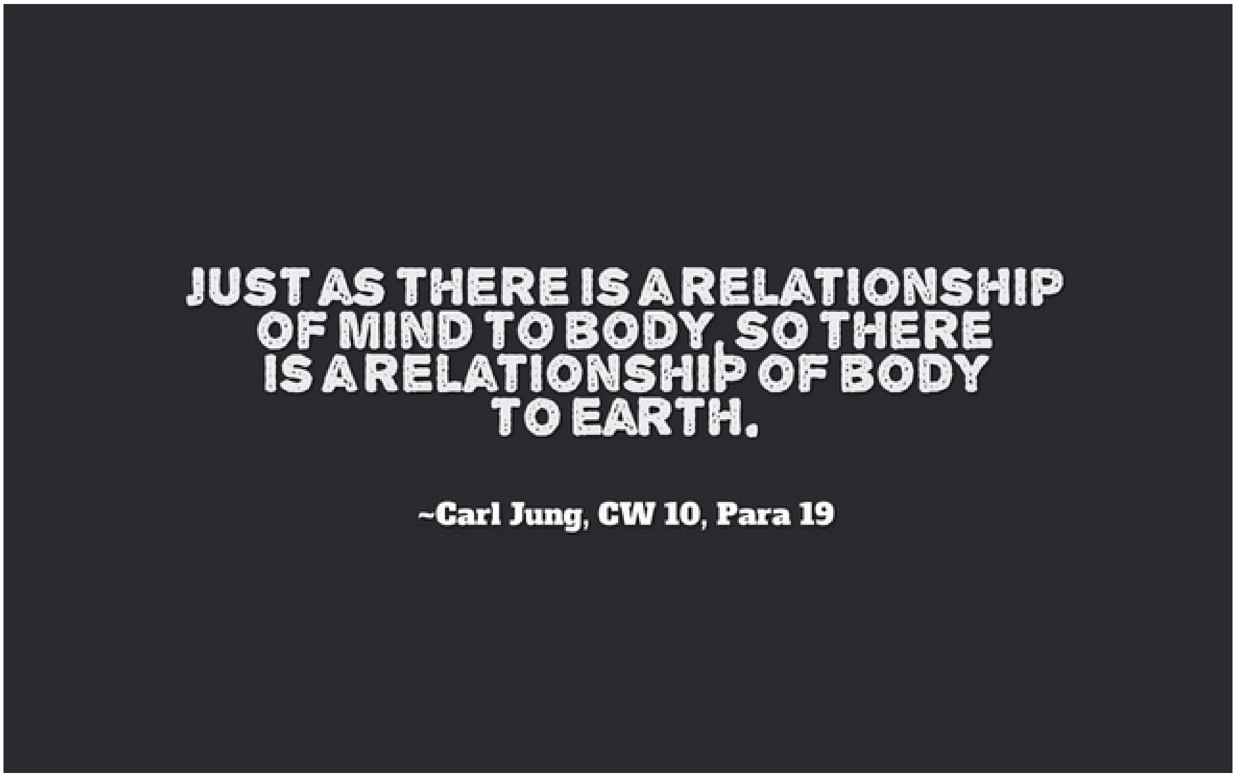


JUST AS THERE IS A RELATIONSHIP OF MIND TO BODY, SO THERE IS A RELATIONSHIP OF BODY TO EARTH.

~Carl Jung, CW 10, Para 19

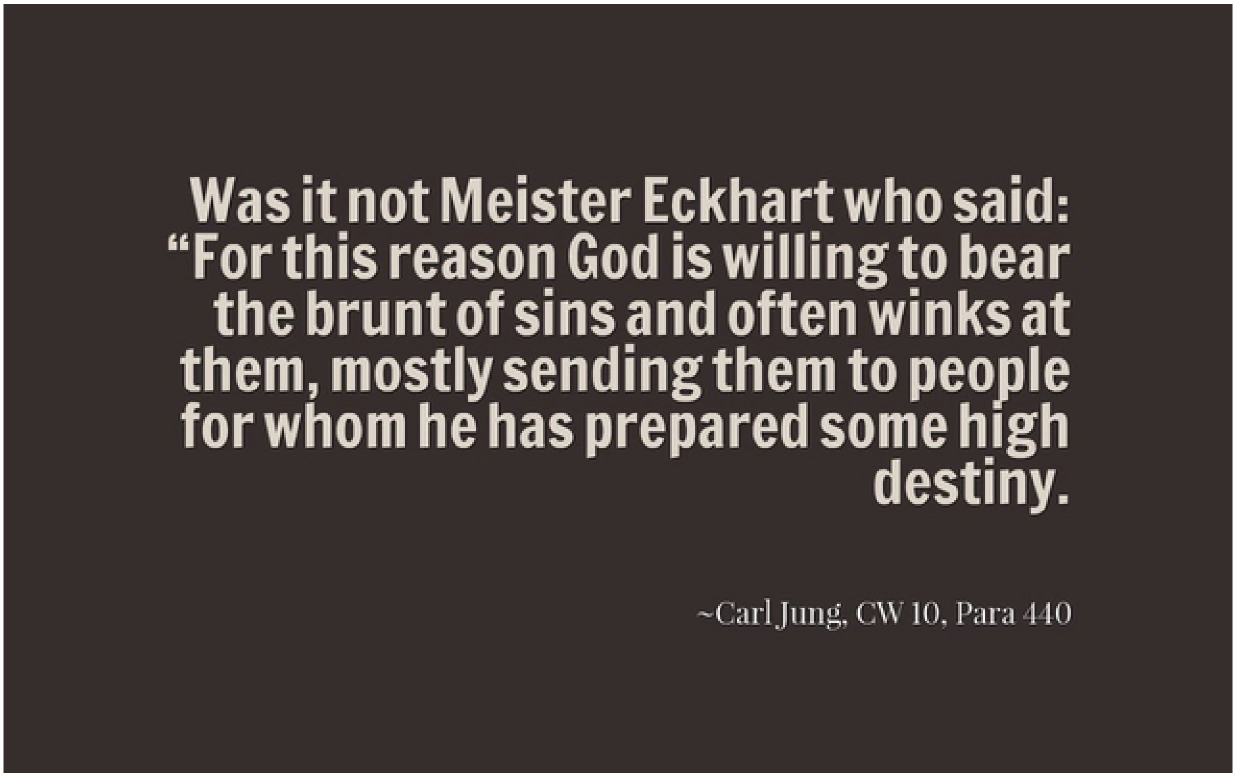
Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

A civilization does not decay, it regenerates.

~Carl Jung, CW 10, Para 29

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299

[23]



Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

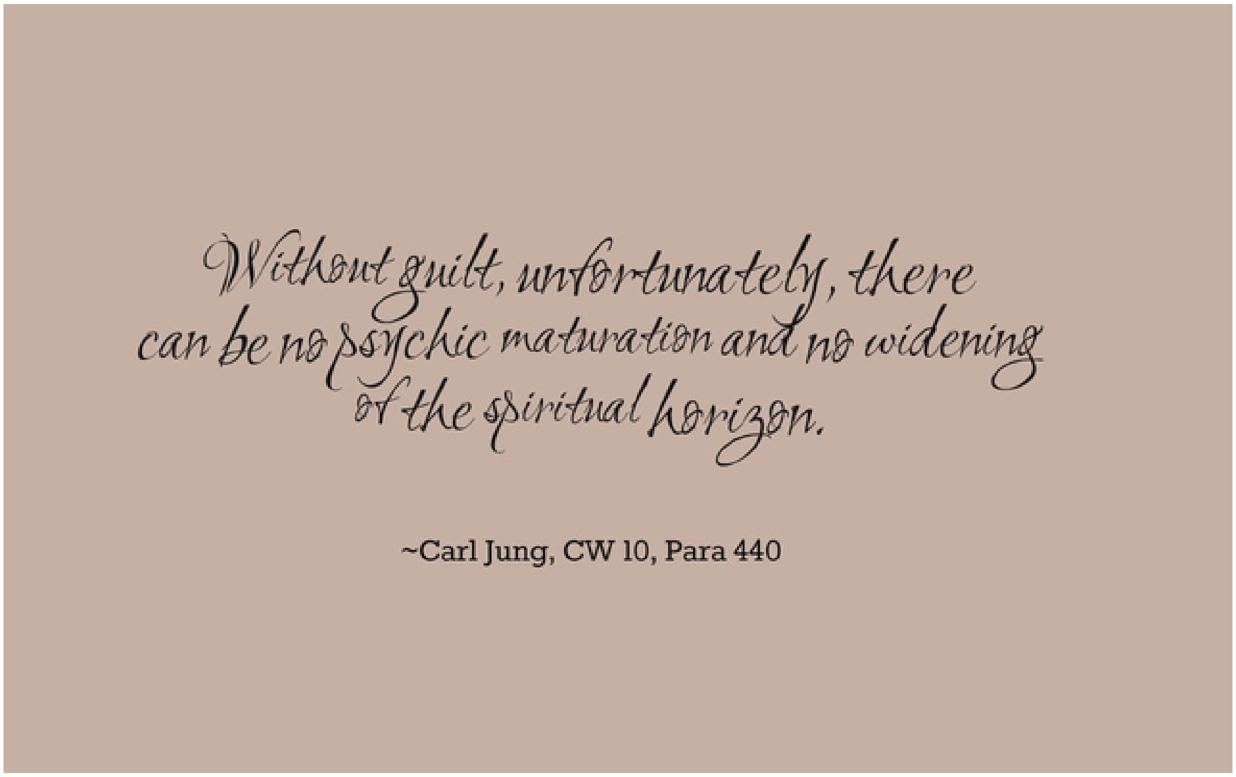
~Carl Jung, CW 10, Para 440

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

[24]

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

[25]

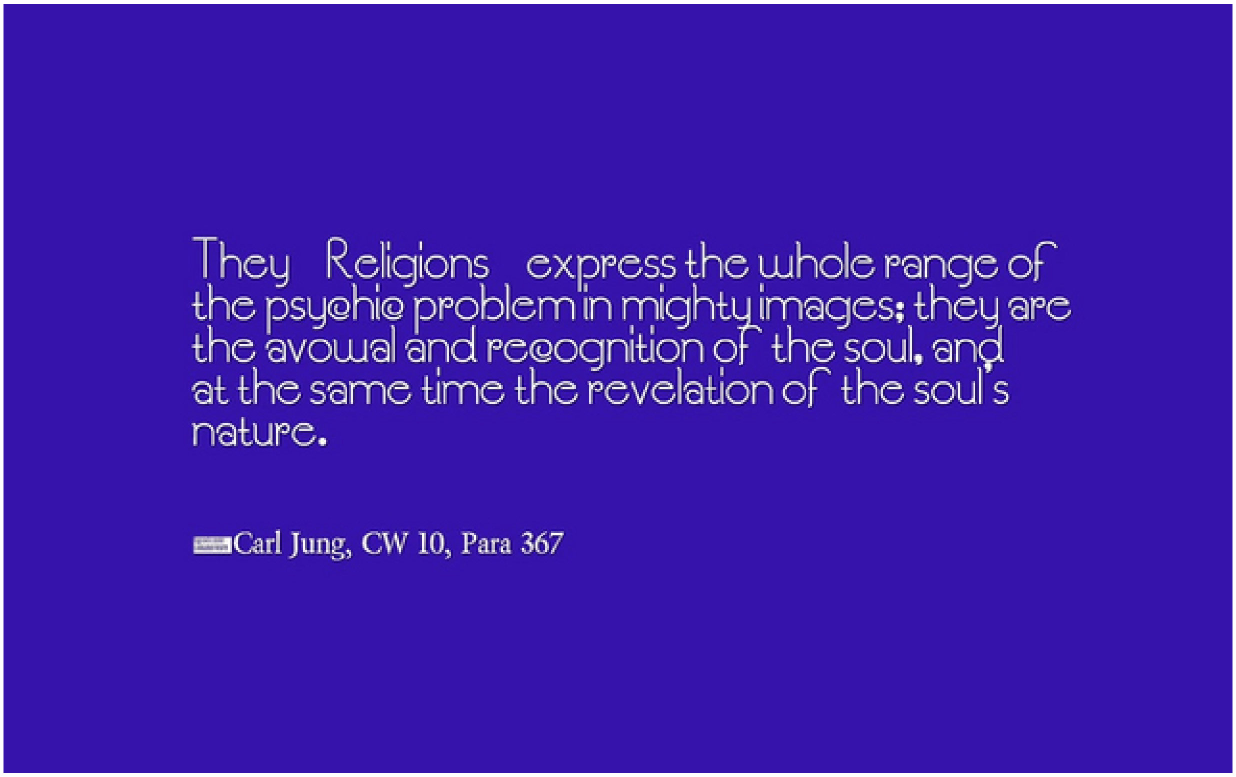


Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

~Carl Jung, CW 10, Para 440

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

[26]



They Religions express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

Carl Jung, CW 10, Para 367

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Carl Jung: “As I am getting on in age and as I am going to be gathered to my ancestors and avatars…” (2019-05-26 03:51)

[1]

To Father Victor White

My dear Victor, 27 December 1947

I am so "distrait" by my writing that I forgot a most important point about which I should have asked you: There exists a plan to create an "Institute of Analytical Psychology" in Zurich.1 A "comite" has been elected, consisting of

5 persons (C. A. Meier, Dr. K. Binswanger, Dr. Jolande Jacobi and Dr. L. Frey-Rohn and myself), who are preparing the list of the actual founders.

I have been asked to write to you whether you would be inclined to allow us to put your name on that list.

You risk no further obligations.

We only hope you would add the moral authority of your name to the new enterprise.

We have already the names of Gebhard Frei, Prof. of modern philosophy at the collegium Sacerdotale in Schoneck, Prof. Pauli, physicist and Nobel prize man, Prof. Gonseth,4 mathematician, E.T.H., Rob. de Traz, French-Swiss novelist of fame, Ad. Vischer6 of the Curatorium Universitatis Basiliensis, etc.

Your name would be in good society.

Personally I should be much obliged to you if you could do us this pleasure.

In return you will receive further particulars about the Institute.

I have written a longish letter to you, which probably goes by slow mail.

So this forgotten item may reach you before the letter which should have contained it.

What I am "distrait" about is depicted in that letter.

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work.

My former English Seminars are already substituted by a number of lectures and courses about dream psychology, ps. of fairy tales, selected topics from the Old Testament, ps. of the Gilgamesh Epic, ps. of the Renaissance (XV cent.)

[These lectures] are to be consolidated in the form of an Institute.

The Psych. Club [contributes] the rooms, the use of the library and a sum of money.

I am very busy just now, but tomorrow I am going to Bollingen for a fortnight.

Cordially yours,

C.G. Carl Jung, Letters Vol. 1, Pages 481-482.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/d17f0-1.jpg`

Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions.. (2019-05-26 04:05)

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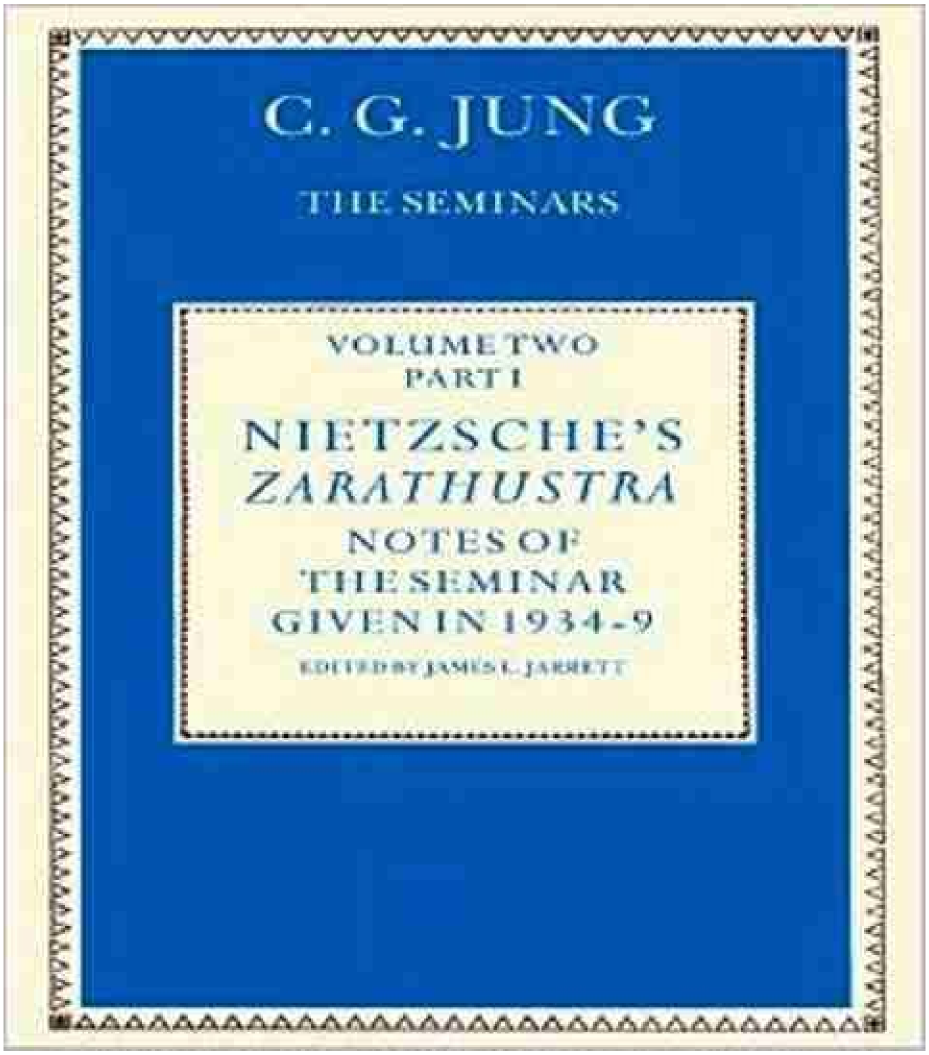
C. G. JUNG
THE SEMINARS
VOLUME TWO
PART I
NIETZSCHE'S
ZARATHUSTRA
NOTES OF
THE SEMINAR
GIVEN IN 1934-9
EDITED BY JAMES L. JARRETT

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Carl Jung: All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions..

To the Rev. Arthur W. Rudolph Dear Sir, 5 January 1961

It would be too ambitious a task to give you a detailed account of the influence of Nietzsche's thoughts on my own development.

As a matter of fact, living in the same town where Nietzsche spent his life as a professor of philosophy.

I grew up in an atmosphere still vibrating from the impact of his teachings, although it was chiefly resistance which met his onslaught.

I could not help being deeply impressed by his indubitable inspiration ("Ergriffenheit").

He was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth.

The fact that impressed me the most was his encounter with Zarathustra and then his "religious" critique, which gives a legitimate place in philosophy to passion as the very real motive of philosophizing.

The Unzeitgemiisse Betrachtungen were to me an eye-opener, less so the Genealogy of Morals or his idea of the "Eternal Return" of all things.

His all-pervading psychological penetration has given me a deep understanding of what psychology is able to do.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought.

Max Stirner, whom I read at the same time, gave me the impression of a man who was trying to express an infinitely important truth with inadequate means.

Over against him the figure of Zarathustra seems to me the better formulation.

Those are the main points I could mention about Nietzsche and his influence on my own development.

If you have any further questions and if their answer is within my reach, I am quite ready to cope with them.
Sincerely yours,
C.G. Jung

P.S. I may call the attention to the existence of notes that have been taken of my Seminars about Nietzsche’s Zarathustra.

They would be accessible to you in California. Carl Jung, Letters Vol. II, Pages 621-622

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/66d37-12bnietz.jpg`

Carl Jung on Parents and Children (2019-05-26 04:22)

[1]

Anonymous

Dear Fraulein N., 18 August 1936

With regrettable tardiness I am answering your letter of May 18th.

My correspondence is more like a flood than anything that can be kept within reasonable bounds.

As for your question I am reluctant to answer people I don’t know personally, so I can only go into it in a general way.

In principle I am always in favour of children leaving their parents as soon as possible once they have reached maturity.

Parents must realize that they are trees from which the fruit falls in the autumn.

Children don’t belong to their parents, and they are only apparently produced by them.

In reality they come from a thousand-year-old stem, or rather from many stems, and often they are about as characteristic of their parents as an apple on a fir-tree.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity.

With kindest regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 217-218.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/b7b50-3.jpg`

Carl Jung: "You see, in spite of being a man in advanced age, you still have a young soul..." (2019-05-26 04:35)

[1]

Dear Mr. N., 5 July 1932.

You will realize the extraordinary difficulty of telling anything about dreams of people one doesn’t know.

Your dream has interested me indeed.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually Dissolves into light.

But sure enough the two animals represent a pair of opposites which represent spirit and matter, or the spiritual and chthonic principle.

Yet the fact that they are represented by two animals mean according to the rules of dream interpretation, that this peculiar conflict does not take place in a human consciousness, but outside it in the collective unconscious.

Since olden times the bird and the snake are the symbols which typify this conflict.

It is a peculiarity of our Western mind that we can think such a conflict consciously without having it.

This is rather a peculiar fact which, I find, is most difficult to explain to the said Westerner.

It's rather a curse to be able to think a thing and to imagine one possesses it while one is miles away from it in reality.

So this dream has a peculiar introduction which you omitted completely in attempting an interpretation.

You behave exactly as if you were possessing the two opposites, like any good Westerner.

What happened in reality was the following thing: you did try some Yoga stunt, and then the dream said, "Look out, that lovely young lady is threatened by the presence of the Gila monster, pregnant with sensuality!"

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard.

In other words, your soul is threatened by chthonic poison.

Now this is exactly the situation of our Western mind. •

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche.

Such a connection exists in Eastern man, while we are cut off from our earth through more than a thousand years of Christian training.

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at.

If he can't establish the connection then the conflict between bird and snake remains a sort of vicious circle that turns round and round in his mind and never even touches our reality, it remains a mere fantastical pastime which as a rule creates an unwholesome inflation.

Now watch what the bird is doing: he plunges his head backward, out of your sight, which is a very unusual thing for the secretary-bird to do.

Now that is a hint of what one really ought to do: if you look down in front of you, you are in the sphere of your consciousness, but if you look backward, you look into the region of your unconscious, which is always there where we haven't got the eyes of our consciousness.

So the bird tells you, you ought to look behind your back and then you would discover the means by which you can attain your end.

Your aim is to kill the lizard that threatens the anima.

You are the secretary-bird that should protect the anima.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself.
Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed.

The serpent is the bird, and the bird is the serpent.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake.

We are also our unconscious add that is why the bird swallows the black snake, namely to show what you ought to do in order to be complete.

Not perfection, but completeness is what is expected of you.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 95-97

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/a7501-1.jpg`

Carl Jung on "Numinous." Lexicon (2019-05-26 04:39)

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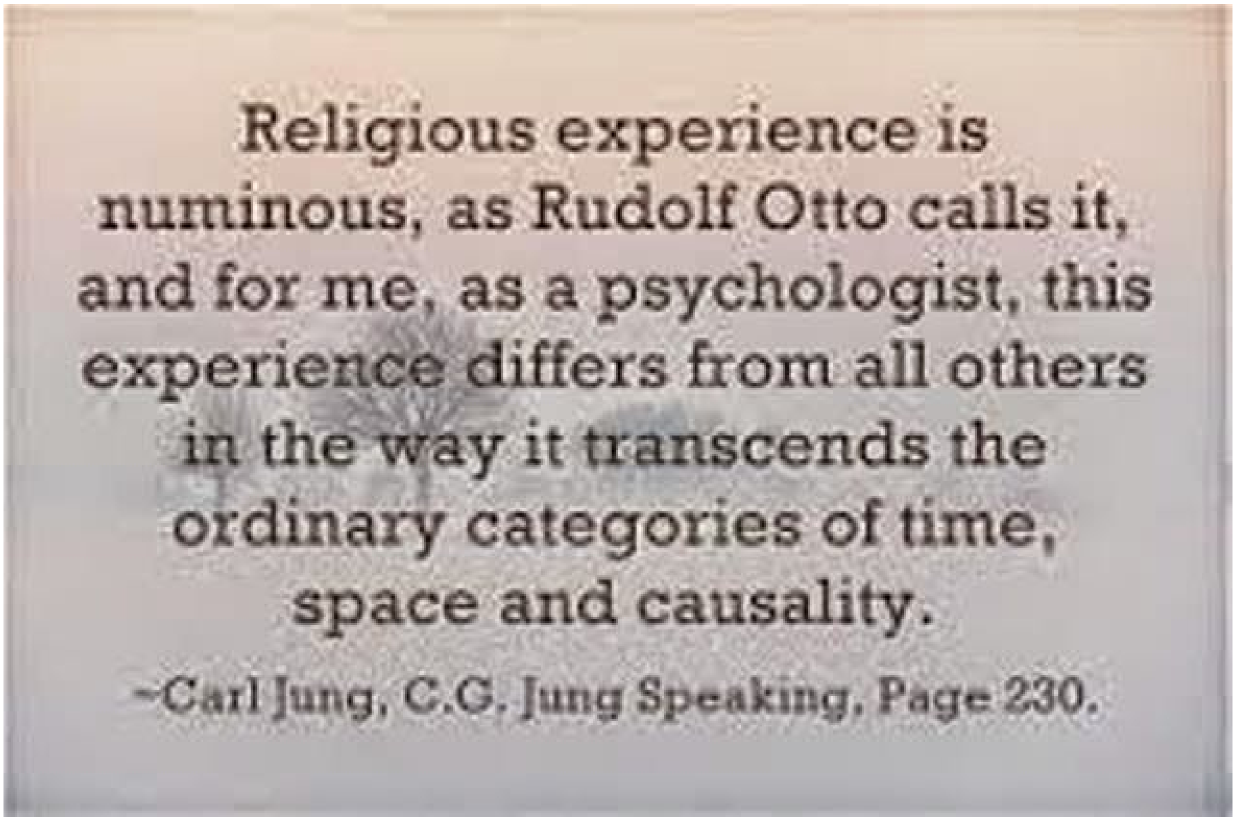


Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality.

~Carl Jung, C.G. Jung Speaking, Page 230.

Numinous:

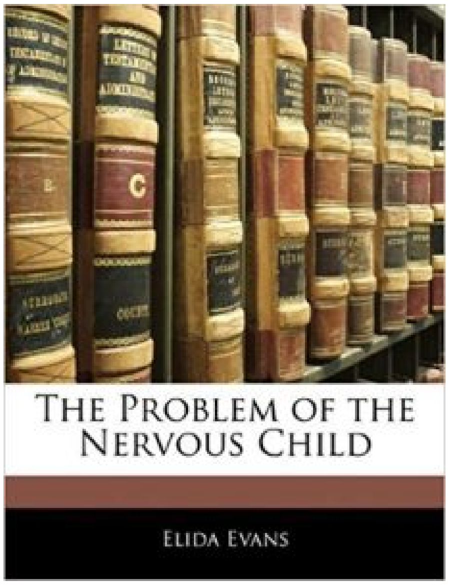
Descriptive of persons, things or situations having a deep emotional resonance, psychologically associated with experiences of the self.
Numinous, like numinosity, comes from Latin numinosum, referring to a dynamic agency or effect independent of the conscious will.

Religious teaching as well as the consensus gentium always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.["Psychology and Religion," CW 11, par. 6.]

http://www.nyaap.org/jung-lexicon/n/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/de46d-2.jpg`

Carl Jung's Foreword to Elida Evans: "The Problem of the Nervous Child." **(2019-05-26 05:12)**



I have read the manuscript of Mrs. Evans' book, The Problem of the Nervous Child, with great pleasure and interest.

Mrs. Evans' knowledge of her subject-matter is based on a solid foundation of practical experience, an experience gained in the difficult and toilsome

treatment and education of nervous children.

Whoever has had to deal with nervous children knows what an amount of patience, as well as skill, is needed to guide a child out of a wrong

pathological attitude into a normal life.

This book, as the reader can see on almost every page, is the fruit of extensive work in the field of neuroses and abnormal characters.

Despite the fact that there are numerous books on education, there are very few that concern themselves with a child's most intimate problems in such a careful and painstaking way.

It is self-evident that this contribution will be of great value to anyone interested in educational questions.

The physician should be particularly indebted to the author, as her book will be a valuable ally in the fight against the widespread evil of neuroses in adults.

More and more the neurologist of today realizes that the origin of the nervousness of his patients is very rarely of recent date, but goes back to the early impressions and developments in childhood.

There lies the source of many later nervous diseases.

Most of the neuroses originate from a wrong psychological attitude which hinders adjustment to the environment or to the individual’s own requirements.

This wrong psychological position which is at the bottom of almost every neurosis has, as a rule, been built up during the course of the years and very often

began in early childhood as a consequence of incompatible familial influences.

Knowing this, Mrs. Evans lays much stress on the parent’s mental attitude and its importance for the child’s psychology.

One easily overlooks the enormous power of imitation in children.

Parents too easily content themselves with the belief that a thing hidden from the child cannot influence it.

They forget that infantile imitation is less concerned with action than with the parent’s state of mind from which the action emanates.

I have frequently observed children who were particularly influenced by certain unconscious tendencies of the parents, and, in such cases, I have often advised the treatment of the mother rather than of the child.

Through the enlightenment of the parents, their wrong influences can at least be avoided, and thus much can be done for the prevention of later neuroses in the children.

The author particularly insists upon the importance of watching the manifestations of the sexual instinct in childhood.

Anyone concerned with the education of abnormal children will confirm the existence and the frequency of sexual symptoms in these children.

Despite the fact that sexual activity does not belong to the infantile period, it frequently manifests itself in a symptomatic way, as a symptom of abnormal development.

An abnormal development does not provide sufficient opportunity for the normal display of the child's energies.

Thus, the normal outlet being blocked, the energy accumulates and forcibly seeks an abnormal outlet in premature and perverted sexual interests and activities.

Infantile sexuality is the most frequent symptom of a morbid psychological attitude.

In my view, it is wrong to consider sexual phenomena in early childhood as the expression of an organic disposition; most of the cases are due to an environment unsuited to the child's psychological nature.

The attitude of the child towards life is certainly determined by the inherited disposition, but only to a certain extent; on the other side it is the result of the immediate parental influences and of education.

While the inherited disposition cannot be changed, these latter influences can be improved by suitable methods, and thus the original unfavourable disposition can be overcome.

Mrs. Evans’ book shows the way, and how to treat even the most intricate cases. Carl Jung, CW 18, Pages 805-806

Carl Jung on the “Lion” - Anthology (2019-05-26 05:46)

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. . .The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams, Page 19.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

The Discovery of God's Throne (2019-05-26 07:18)

[1]

Because we cannot discover God’s throne in the sky with a radio-telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true."

I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

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The Gnostic Science of Alchemy (2019-05-26 07:23)

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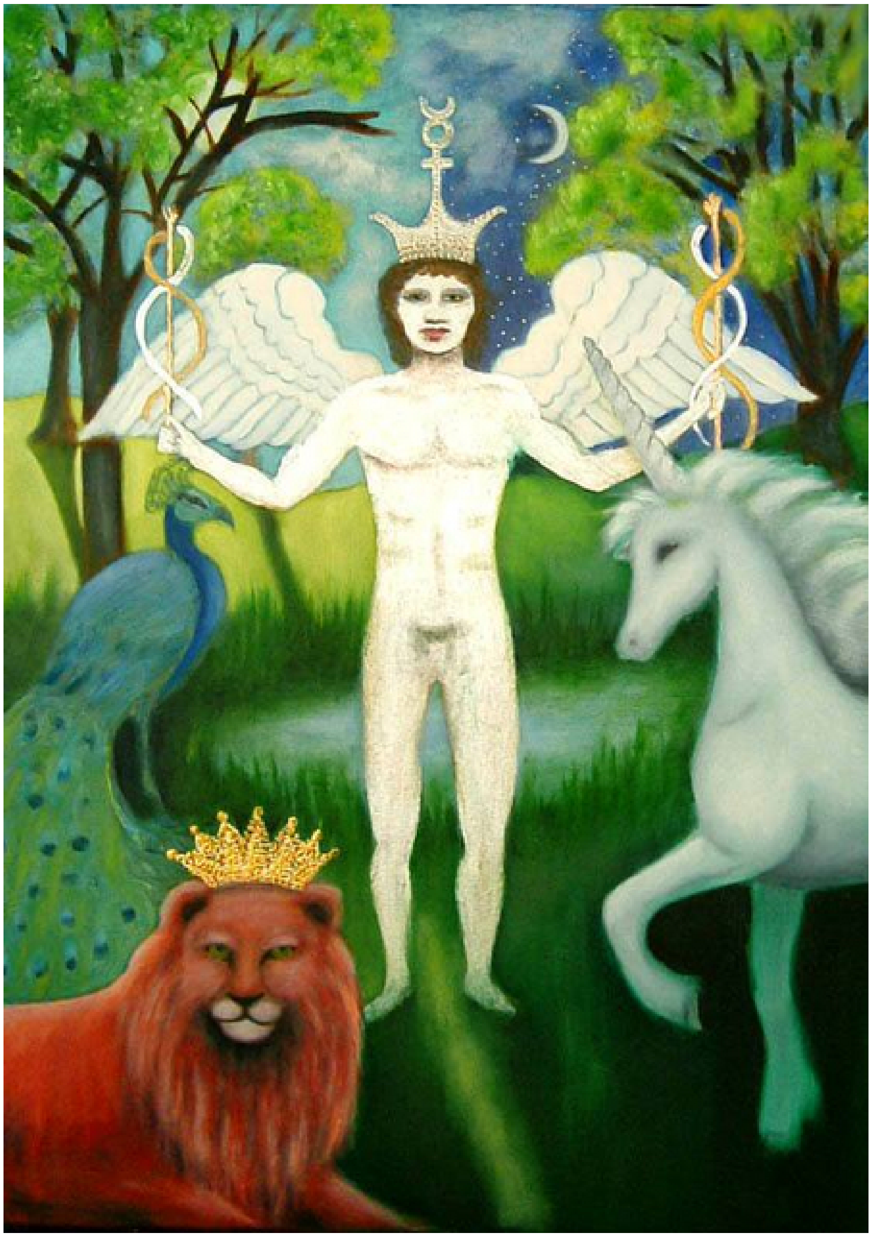

The Gnostic Science of Alchemy:

According to Zosimos of Panopolis, a fourth century alchemical apologist, the "sons of God" mentioned briefly in Genesis taught the alchemical arts to their human lovers in gratitude for having sex with them. Tertullian, an early Church Father, agreed with this and thought that these "fallen angels," or nephilim, had the evil intention of seducing human woman with the joys of "mundane pleasures."

Zosimus was just repeating the accepted wisdom of the Jewish and Christian sages of that era. As he warmed to his subject though, Zosimus related the story of the first alchemist, Chemes, who wrote the teachings of the fallen angels in a book called Chema. The nephilim used this book to instruct the daughters of men in the spagyric arts and therefore the art itself came to be called Chemia. This was indeed the Greek word for alchemy, to which the Arabs added the article, al, of their own language.

http://www.alchemylab.com/AJ6-1.htm #The _Gnostic _Science _of _Alchemy

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/aa581-angel.jpg`

When Freud coined the phrase that the Ego..... (2019-05-26 07:27)

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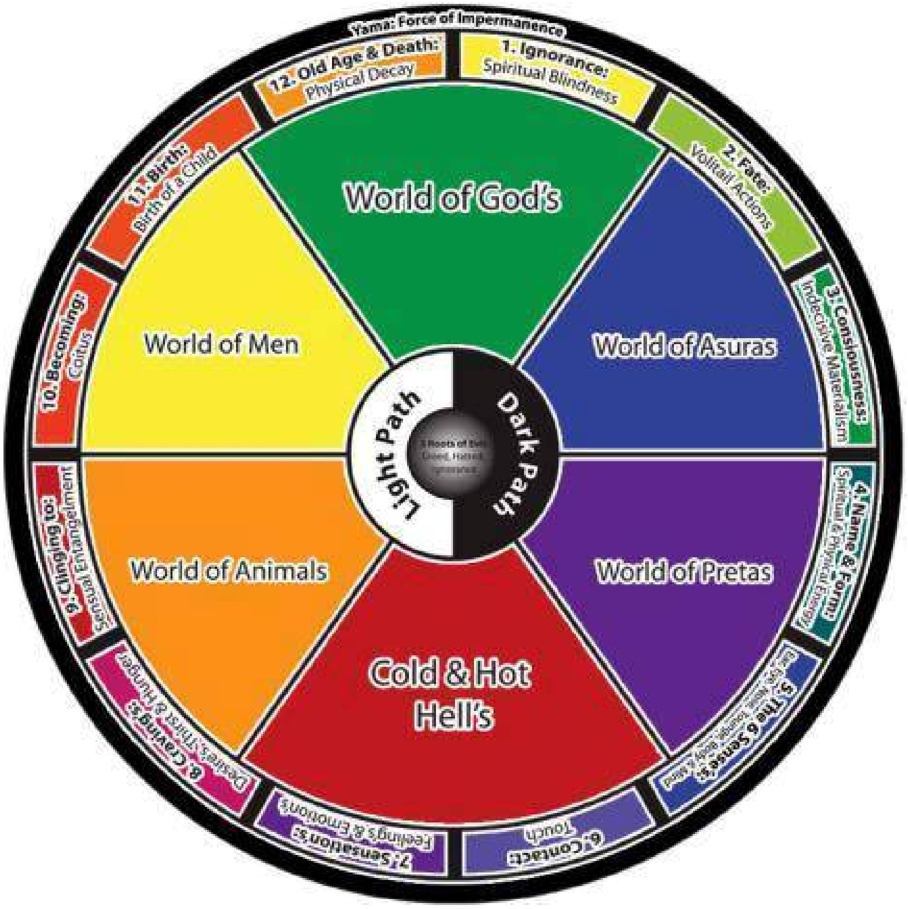
Yama: Force of Impermanence
1. Ignorance: Spiritual Blindness
2. Fate: Volitail Actions
3. Consiousness: Indecisive Materialism
4. Name & Form: Spiritual & Physical Energy
5. The 6 Senses:
6. Contact: Touch
7. Sensation's: Feeling's & Emotion's
8. Craving's: Desire's, Thirst & Hunger
9. Clinging to: Sensual Entanglement
10. Becoming: Coitus
11. Birth: Birth of a Child
12. Old Age & Death: Physical Decay
World of God's
World of Asuras
World of Pretas
Cold & Hot Hell's
World of Animals
World of Men
Light Path
Dark Path
3 Roots of Evil Greed, Hatred, Ignorance

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.

No one who strives for self-hood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisaical state of innocence to continue for ever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality." Carl Jung, Psychological Commentary of The Tibetan Book of the Dead.

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The Origins of the Cross...... (2019-05-26 07:33)

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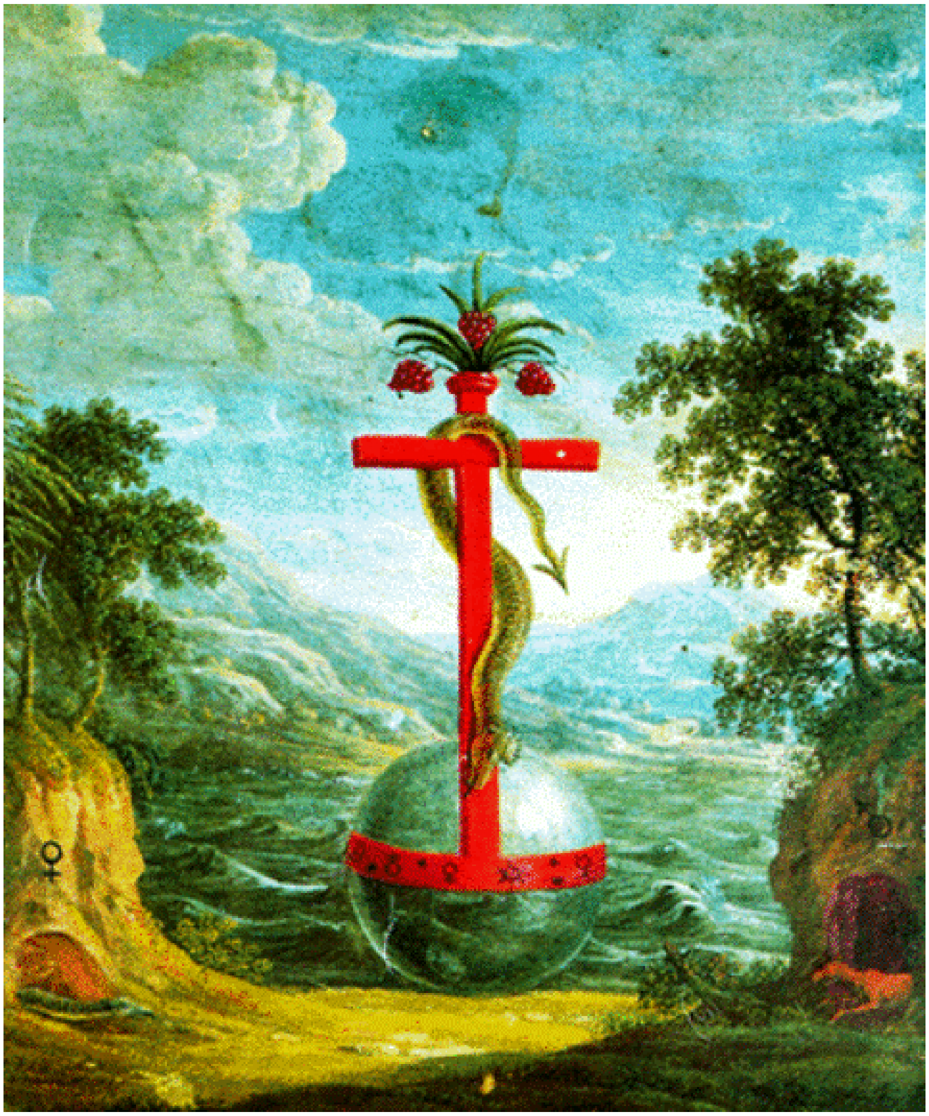


Hermetic Meaning of the Sign of the Cross by Mark Stavish

Gestures and symbols have always played a major part in the Western Mystery traditions. Yet, of all symbols, the cross has been the most prominent and influential in guiding western mystics towards cosmic consciousness. While seen as almost an exclusively Christian symbol, the cross has existed since the dawn of the mysteries. The Egyptian tau and ankh, the Cross of Christ's Passion, the Rosy Cross of the medieval and Renaissance alchemists, to the post-Vatican Two cross of the Resurrected Savior, all are historical variations of the same symbol that has lead a large part of humanity on its path to God.

Generally, the cross is seen as the linking of an upright line with a horizontal line, or the active (I) with the passive, or receptive (-). When these two forces are combined, we have the creation of a third force, idea, or entity. While definite early sexual symbolism is present, it is on the psychological and spiritual levels that the cross is most fully explored. The Egyptian ankh, or looped cross, is said to be an example of this early sexual (i.e. creative) symbolism, however, most of its later uses are as a sign of life force and divine power in a complete sense.

Jung suggests that the cross has its origins in humanities discovery of fire, and as such, is in reality a fire symbol derived from primitive man’s rubbing of two sticks together in order to start a fire for warmth, protection, and the creation of tools. It is interesting to note, that words signifying cross, such as krois, krouz, kreuz, crux, cruz, or croaz, possess etymological similarities with words signifying fire. The roots ak, ur, or os, all signify cosmic light or fire.

The earliest crosses were simply marked as (T) or (X). Later variations added the additional arm to the top to form a (t or +). The equal armed cross (+) was used to represent the four cardinal directions, elements, colors of mankind (Hopi lore), as well as the Four Heavens of Zoroaster and its later variation in Jewish Qabbalah. When circled it became the four seasons, stages of life, and all of the associations of life, death, and re-birth.

Plato in Timaeus tells how the Demiurge reunited the broken parts of the fragmented ’World Soul’ through two sutures shaped like, what we call, the Saint Andrew’s Cross (X). The Egyptian ankh, or looped cross, has for many, been the symbol of humanities resurrection, in that it shows the initiate greeting the day with arms outstretched and head held high. One theosophical writer calls this posture the "Madonna Posture" as if we are attempting to embrace all of creation. She further states that it is also good for the thymus gland/heart area, in that it creates a feeling of openness and compassion, right where the vertical and horizontal shafts meet.

During the Middle Ages the cross became chiefly associated with the crucifixion of Christ. As a result, the cross in an upright manner (+) became the symbol of Divine Power and Presence, the defeat of death and ignorance. By logic, the inverted cross, then became the symbol of blasphemy, demonic power, or the rejection of Christ’s sacrifice. Yet this was a strictly historical interpretation a that time, for Saint Peter requested crucifixion in this manner, inverted, as he felt he was not good enough to hang the same way as did Jesus. Earlier, and later, mystical doctrines use the various forms of the cross to signify different flows of Cosmic force, potential, and rhythm.

In England the cross was associated with the Yew tree, often seen growing in churchyards. Christ in medieval songs and stories is said to have been ’hung on a tree’ just like the Norse god Odin. Christian mystics would later change this to the "Tree of Life" of medieval Jewish mysticism, or Qabbalah.

By using the sign of the cross in a conscious manner, we can create within ourselves a condition that is supportive of mystical experiences and expanded awareness. We in fact, make ourselves, open and willing channels for Cosmic Wisdom, Universal Love, and Creative Power to manifest in our lives and the world. The Christian mystics called this the ’axis mundi’ or World Axis - the joining of heaven and earth.

In his work, The Nature and Use of Ritual, Roche de Coppens quotes a masonic-Rosicrucian document in which ’Bishop Theodotus’ states: "When we say ’In the Name of the Father’ and place our fingers on the forehead, we actually point to an important organ in our spiritual body just below the space where God dwells in us ’on high’. The vibrations set up in motion by our loving thought about our heavenly Father activates the Divine Essence of the ’Crown’ which pours into our Heart center as a veritable though unseen Glory (Shaft of White Light). This activation of the ’Crown’ itself is described by St. Peter: ’Ye shall receive a Crown of Glory’. When we say; ’And of the Son’ and place our fingers on our heart, we again actually point to a space in our spiritual body where the Divine Light, in the words of the Prophet Isaiah poured upon us from ’on high’, is activating another spiritual organ suffusing us with the Divine Love of the Son. And when we say: ’And of the Holy Spirit’, touching our right and left breast respectively, we activate these spiritual sensoria within us which manifest as the creative and vitalizing power of the Holy Spirit in our lives. Finally, when we say: "Amen’ and join our hands together, mentally affirming the presence of the Triune God within us, we actually close the spiritual currents within the periphery of our spiritual body in order to maintain this awakening to spiritual awareness as long as possible." (from the S.R.I.A. Documents)

By bearing the cross of incarnation, like the Cosmic Christ before us, we can know the light of our Inner spiritual cross of Illumination, Resurrection, and Salvation. Just as Constantine went ’by way of the cross’ so can we know the esoteric meaning of ’via crucis’ in our daily lives. By acknowledging, accepting, invoking, and applying Cosmic Wisdom, Universal Love, and connecting the two through the power of the Holy Creative Spirit, we can personally know the Christ Within. When this happens, we partake of the true spiritual communion, or Holy Mass, in which all are joined in the 'Corpus Mystica Christi' or Mystical Body of Christ.

It is here, that all true and sincere believers are united in the Invisible Church of which Eckarthuasen spoke: "It is necessary, my dear brothers in the Lord (Cosmic Consciousness), to give you a clear idea of the interior Church; that of the illuminated Community of God which is scattered throughout the world, but which governs by one truth and (is) united in one spirit.... It is the most hidden of communities yet possesses members from many circles; of such is this School. From all time there has been an exterior school based on an interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect ... called the interior Sanctuary or Church....But when men multiplied, the frailty of man and h weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and truth in the letter ... wrapped in external and perceptible ceremonies ... which the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths ... so that the sensuous man could ... be gradually ... led to interior truth ..." (from Cloud Upon the Sanctuary, Letter Two, von Eckharthausen)

Since the 'Occult Revival Period' of the 19th and early 20th centuries, several variations of the Sign of the Cross as a mystical and magical gesture have become public. While many of the organizations that lay claim to these techniques also make claims of somewhat questionable historical antiquity, the effectiveness of the method is what must be judged, and not history that may be more mythology than fact.

One of the largest, most splintered, and yet surprisingly effective of these movements is Martinism. Tracing its lineage to the French "Unknown Philosopher" Louis Claude de St.-Martin, and his rogue teacher and master, Martinez Pasquales, Martinism came into full bloom in Europe, America, and other areas around the world, prior to World War One. Under the careful formation and leadership of Dr. Gerarde "Papus" Encausse, Martinism quickly grew into one of the largest and most widespread mystical movements in the world. Unfortunately, such quick and sudden growth also led to a fractioning of the original Martinist Order into several schismatic organizations and independent lodges. Despite their political quarrels, and doctrinal differences, they all remained true to their rituals, teaching methods, and core beliefs. Since Martinism identifies and defines itself as "esoteric, Christian knighthood" based on initiation and the Qabbalah, it is no surprise that several variations of the cross appear in some of its rituals.

In The Martinist Tradition (vol. 1), Rene Cossey gives a copy of a Martinist ritual. The preface to the ritual outlines some of the long-standing history of the cross in both Christian and pre-christian periods. Quoting Jean Danielou's Les Symboles Chretiens Primitifs (Paris, 1961), Cossey points out that the tau was used as a "Sign of the Elect" in the Old Testament, being traced on the heads of the initiates by the Angel of Yahweh. The ancient Egyptians, Gnostics, Eleusian Mysteries, and Rites of Dionysos, all had uses for the tau prior to its being written about in Revelations, or adopted as the Passion Sign of Christ.

The High Priest of Israel had it traced upon his head with Oil of Unction upon his consecration. Early Christians in North Africa had it painted or tatooed on their heads as as sign of faith. Medieval rabbi's visualized it as they were tossed into the flames during the Inquisition as a shortened version of the Tetragrammaton. For the purpose of this ritual however, the 'operator' is advised to trace it upon his or her forehead with their right thumb (while possibly visualizing it in the aforesaid Qabbalistic fashion), after making a plea for Divine Intercession in the world's state of affairs. At one point however, the ritual changes to tracing the cross with the thumb, as well as the forefinger and middle finger. This possibly symbolizes the coming together of various Cosmic forces. An alternate method of tracing it is to use a candle in the air in front of oneself. By drawing it as such () it symbolizes resurrection, when drawn () it symbolizes Divine incarnation or assistance.

While the teachings of Martinism have had a wide influence on many mystical organizations, particularly those either claiming the Martinist banner, or of a Rosicrucian variety, the Hermetic order of the Golden Dawn has by far had the widest and most well publicized impact on Western occult thought in the last 100 years. Formed in the last quarter of the 19th century, the Golden Dawn was a direct off-shoot of a quasi-masonic Organization calling itself the Society Rosicrucia in Anglia (S.R.I.A.). Formed by a group of Masonic scholars seeking the Rosicrucian roots of the Masonic Order, the SRIA later became the nucleus for the Golden Dawn. Through the Golden Dawn, the S.I.R.A. sought to establish an outer organization where members could be trained in spiritual rites, whereby they might be prepared for later admittance into the Order of the Ruby Rose and Golden Cross, or their version of the Rosicrucian Order. Like Martinism which came only a few years later, the Golden Dawn sought to re-establish the lost entrance way into the secret and highly sought after Rosicrucian Order.

The Golden Dawn's greatest contribution to the understanding of the Sign of the Cross comes in its highly revered ritual meditation known as the "Qabbalistic Cross". In this ritual, like that described by Bishop Theodotus, the initiate visualizes brilliant spheres of light and the formation of a cross of white or golden light within themselves as they recite the invocation: "For thine (head), is the Kingdom (heart), and the Power (right shoulder), and the Glory (left shoulder), unto the ages, Amen (hands together in prayer)." This simply, but powerful act, when done with concentration and sincerity, can bring us into contact with Cosmic Wisdom, Love, and Creative Power, just as its Christian variation can.

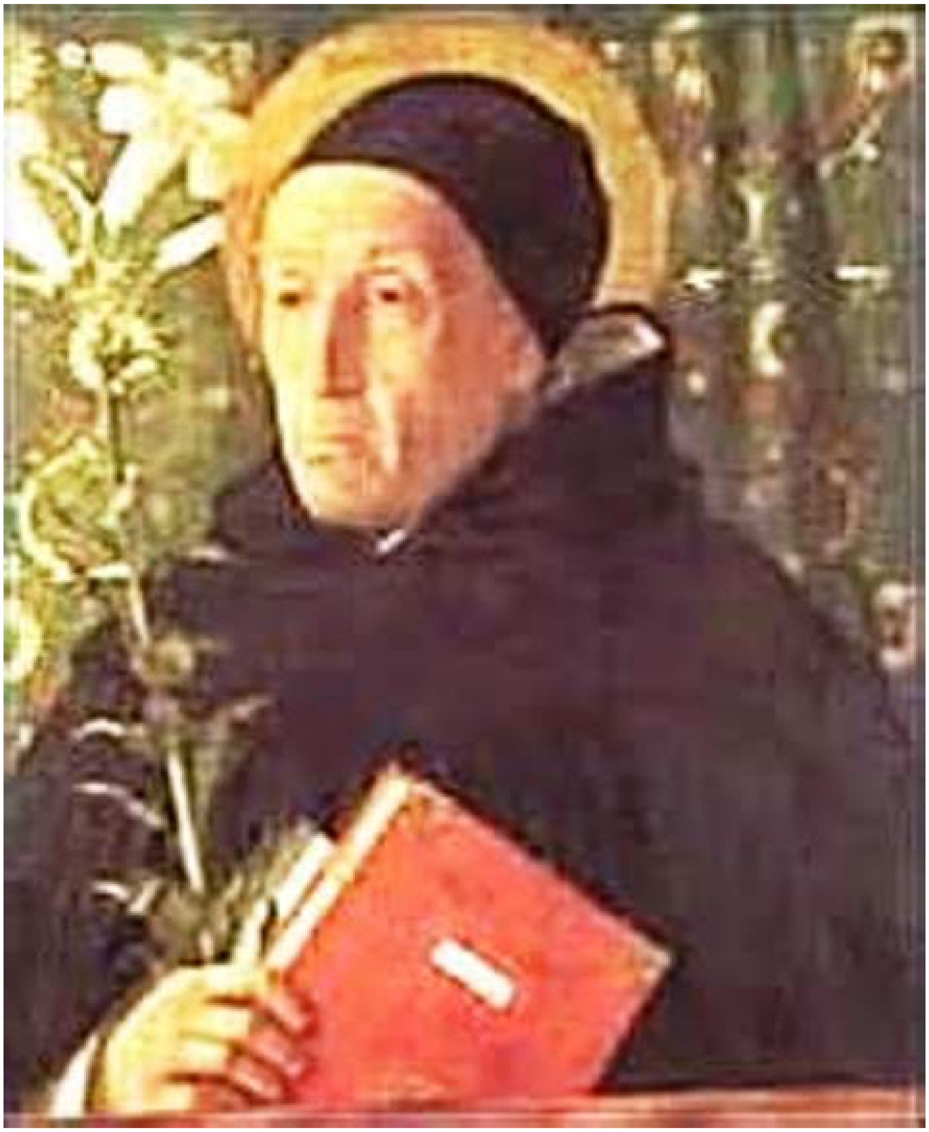
While this is just a brief and hopefully practical introduction to the meaning and uses of the cross by mystics across the ages, it is important to remember, as Eckharhausen has pointed out to us, we are not alone on our spiritual journey. We are supported by a host of "Unknown Superiors" or invisible allies that constantly seek to uphold us on our Pilgims Progress. By seeking a deeper understanding of our spiritual symbols, and using them in our daily meditations and prayers, we can strengthen ourselves inwardly and bring ourselves one step closer to God's promised Kingdom - "Via Crucis!"

http://www.alchemylab.com/AJ2-2.htm #Hermetic Meaning of the Sign of the Cross

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/be22b-cross.gif`

The God Image is............. (2019-05-26 07:37)

[1]



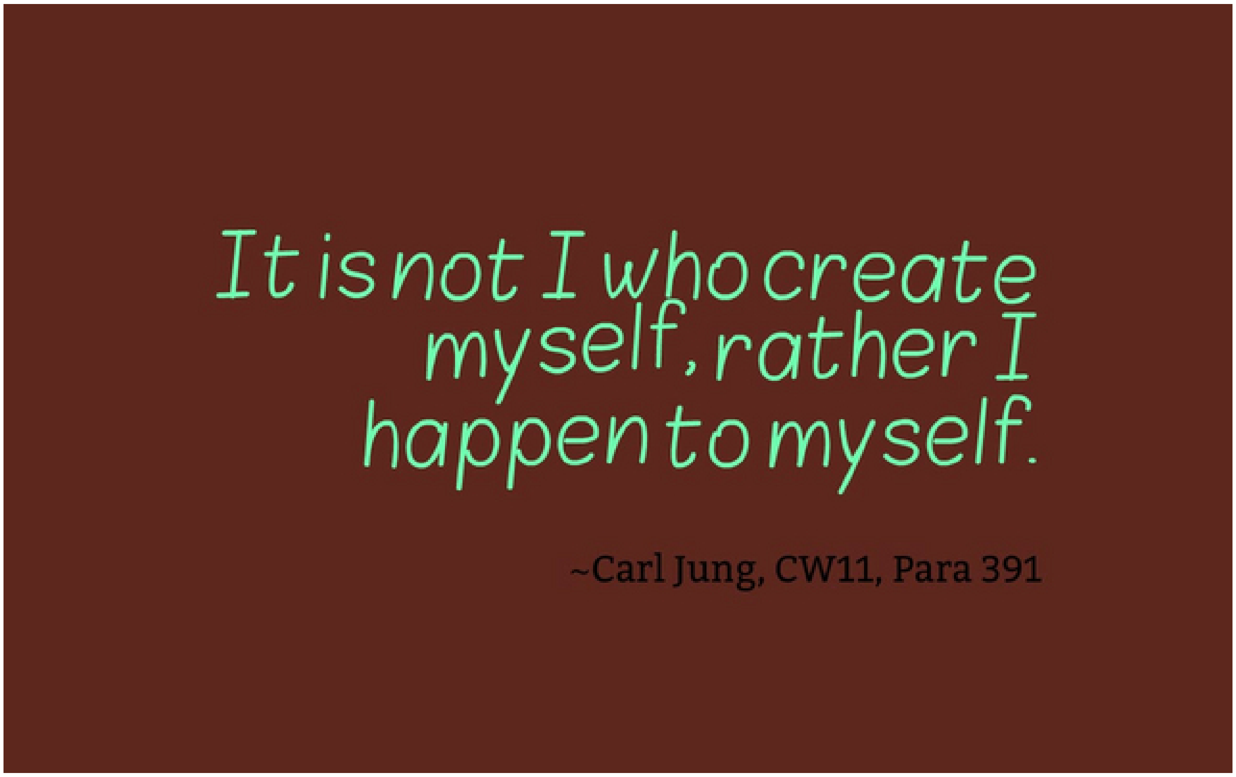
Carl Jung and Meister Eckhart

The God-image is the symbolic expression of a particular psychic state, or Function, which is characterized by its absolute ascendancy over the will of the subject, this inspiration that transcends conscious understanding, has its source in an accumulation of energy in the unconscious. The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that [archetypal] . . . imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung; Psychological Types; Pages 243-44.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/db550-eckhart.jpg`

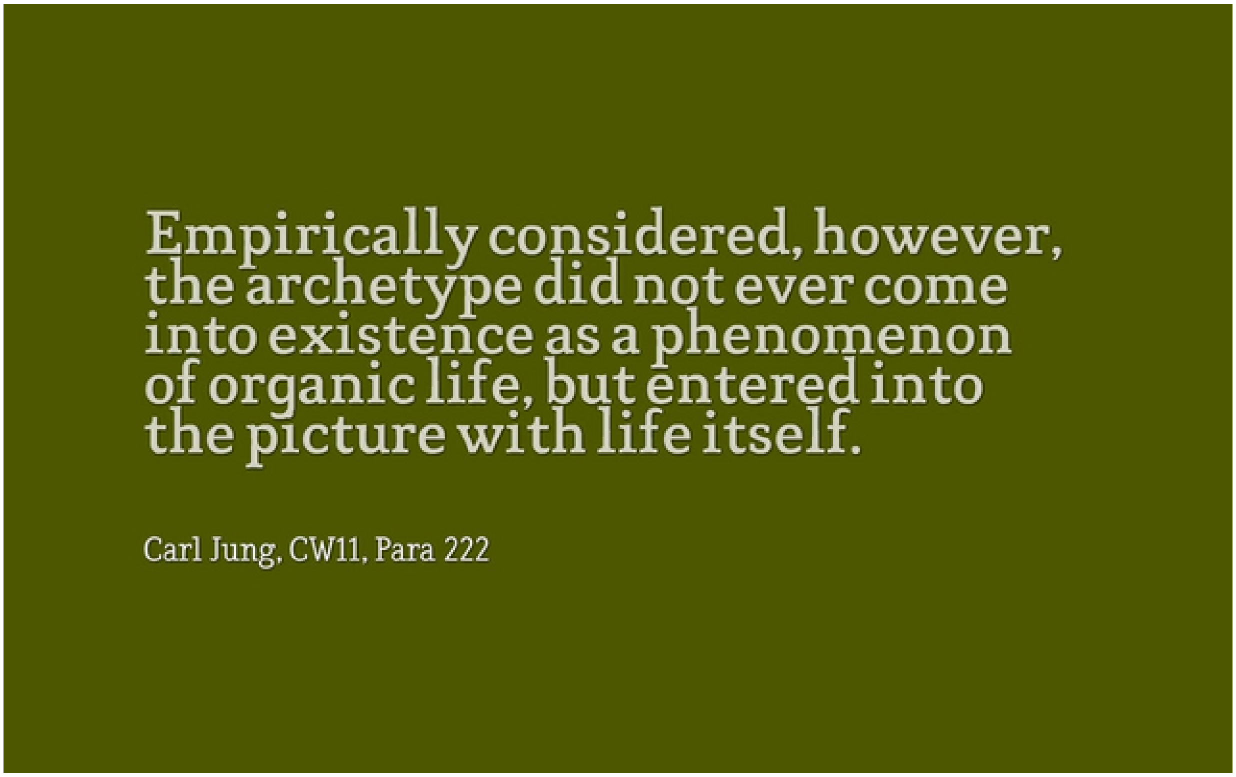
Carl Jung Quotations XXXVII (2019-05-26 14:30)

[1]


It is not I who create myself, rather I happen to myself.
~Carl Jung, CW11, Para 391

It is not I who create myself, rather I happen to myself. Carl Jung, CW11, Para 391

[2]

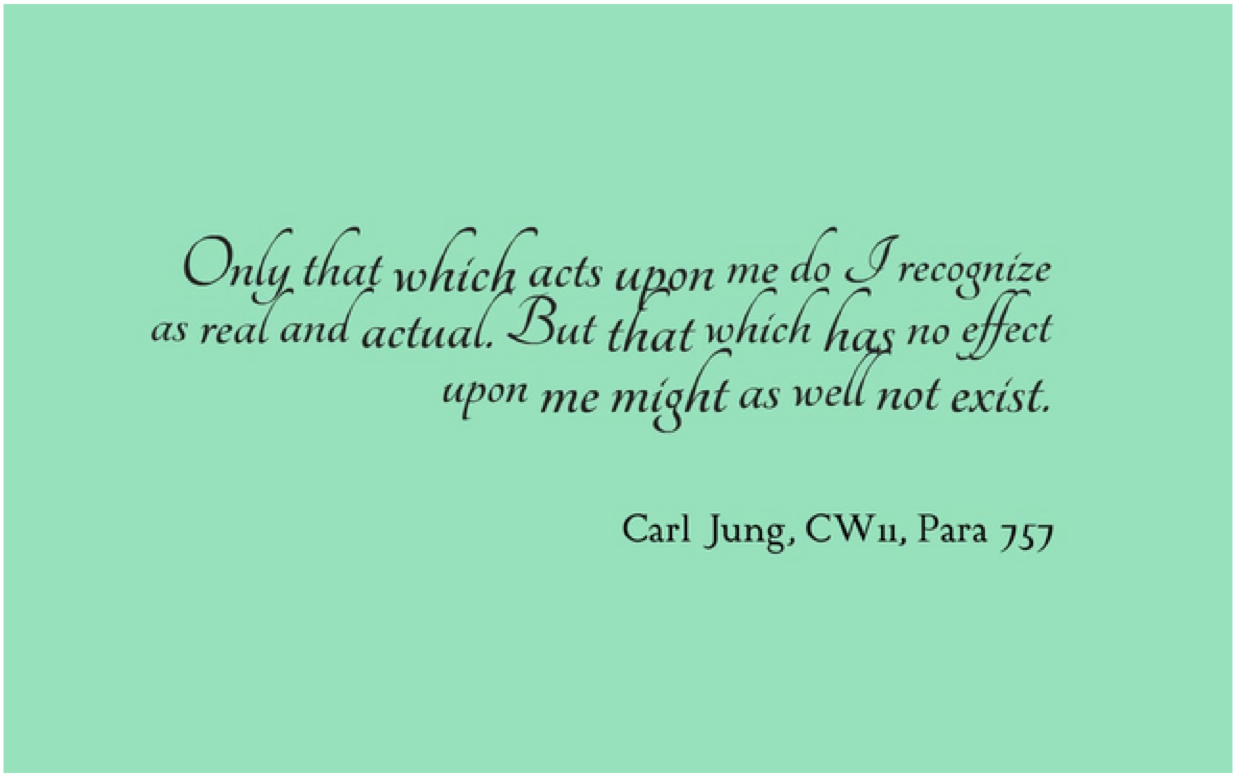


Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.

Carl Jung, CW11, Para 222

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

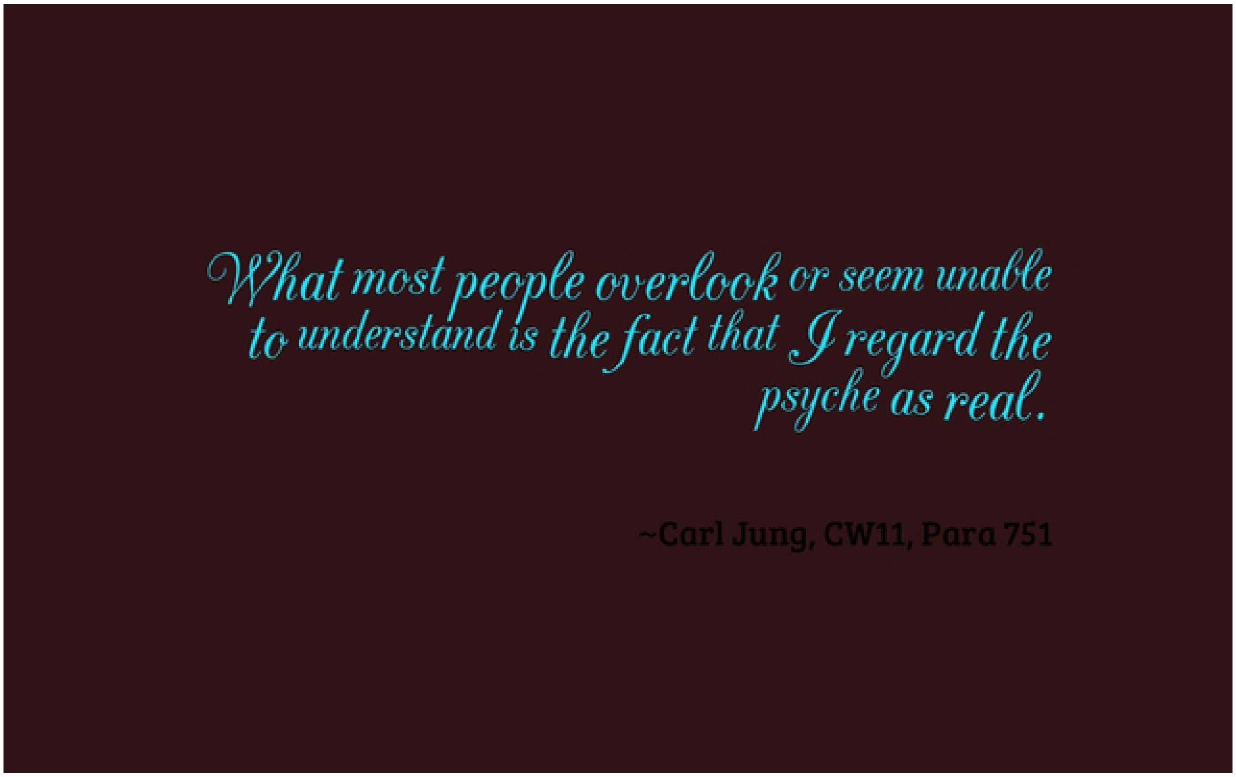
[3]



Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.

Carl Jung, CW11, Para 757

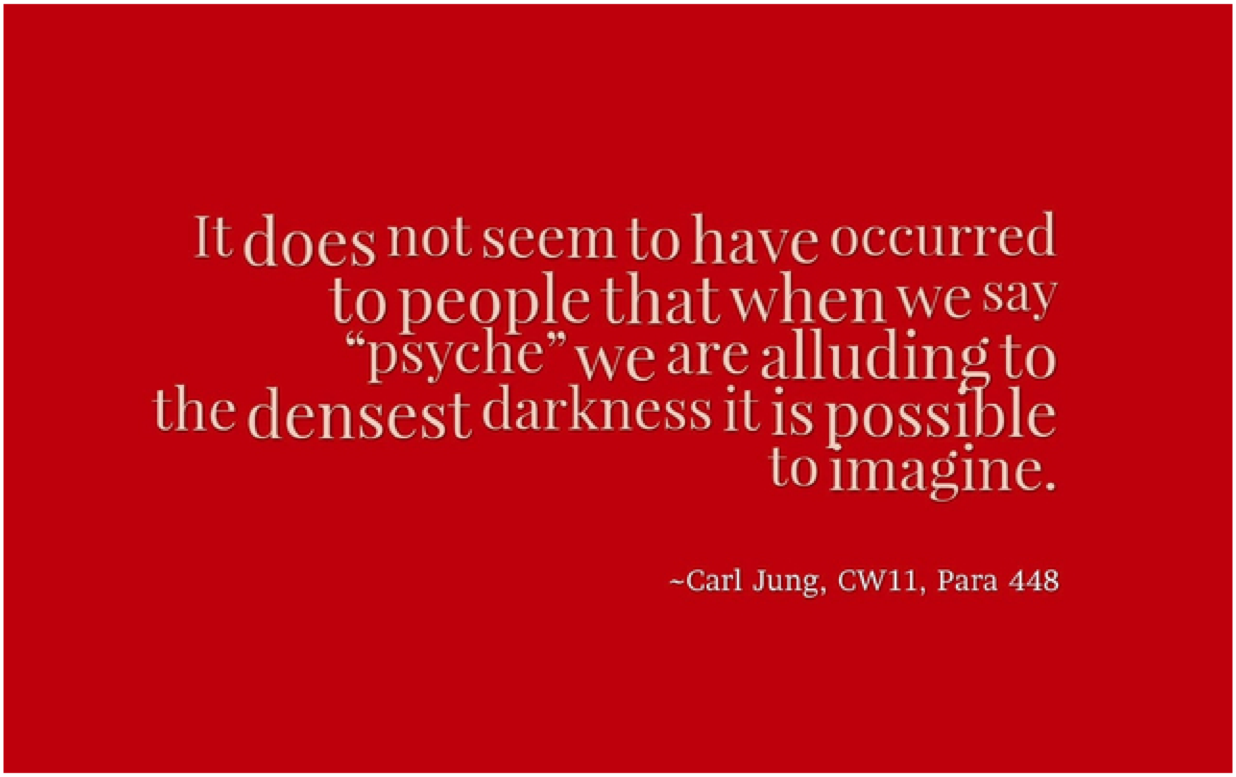
Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. Carl Jung, CW 11, Para 757.



What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

~Carl Jung, CW11, Para 751

What most people overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11, Para 751

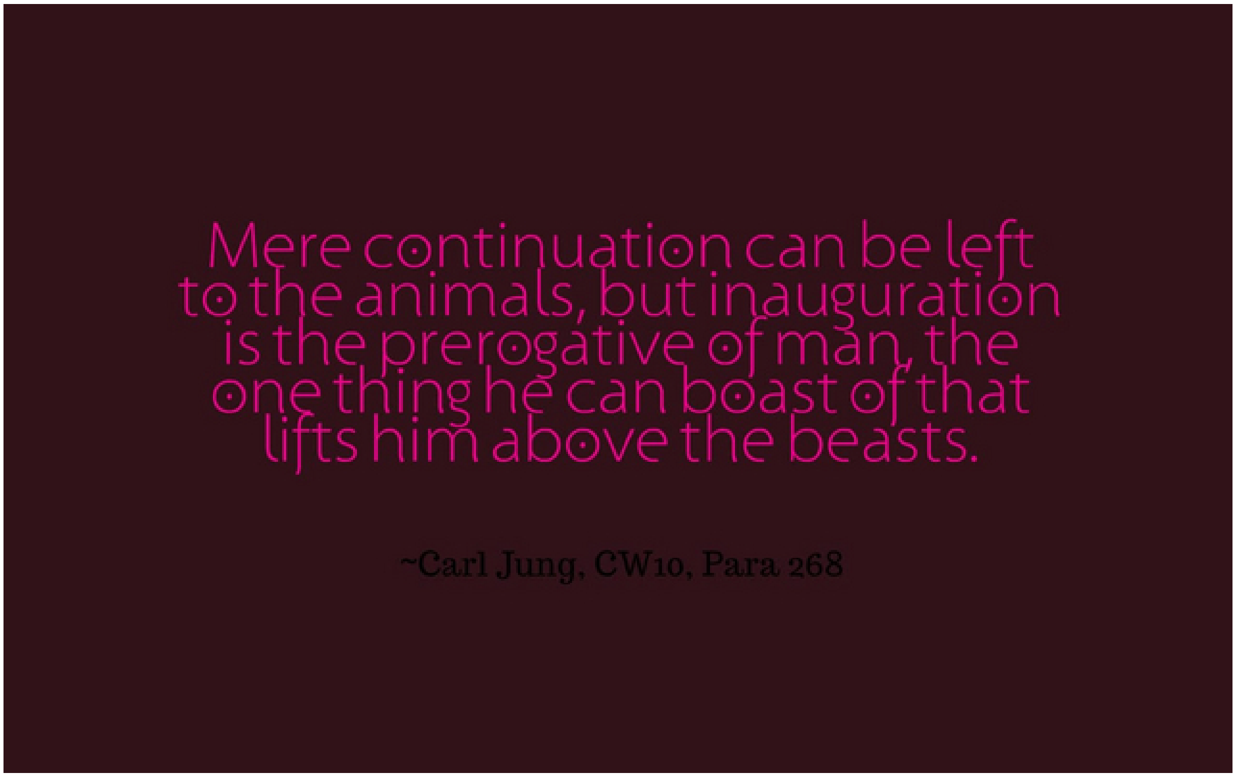


It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.

~Carl Jung, CW11, Para 448

It does not seem to have occurred to people that when we say “psyche” we are alluding to the densest darkness it is possible to imagine.   Carl Jung, CW 11, Para 448

[6]

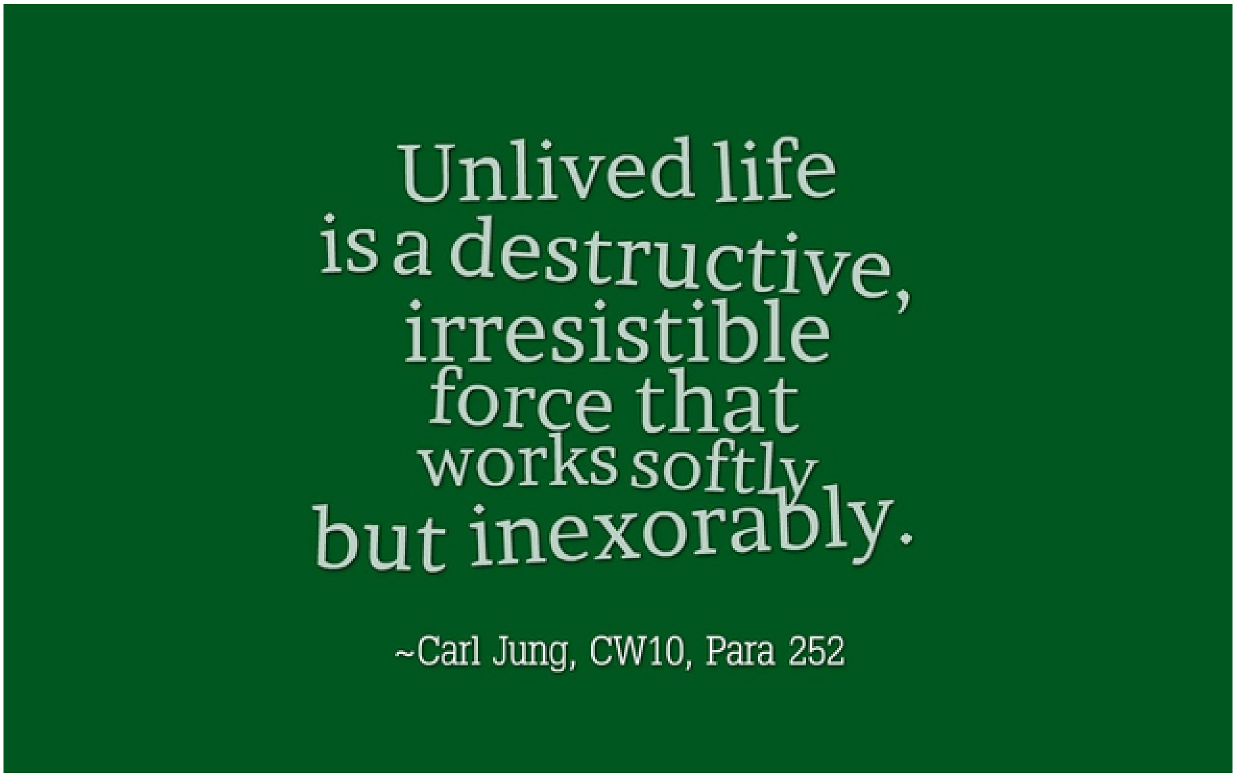


Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts.

~Carl Jung, CW10, Para 268

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

[7]

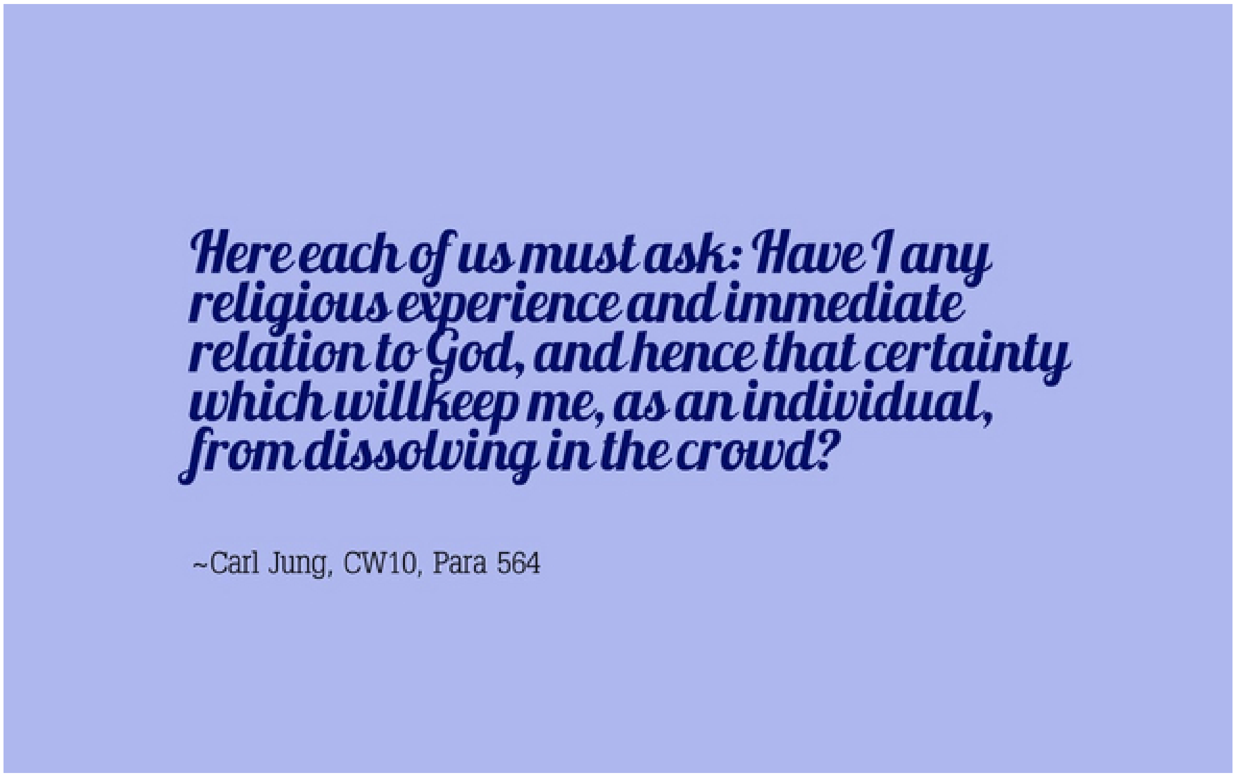


Unlived life is a destructive, irresistible force that works softly but inexorably.

~Carl Jung, CW10, Para 252

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

[8]

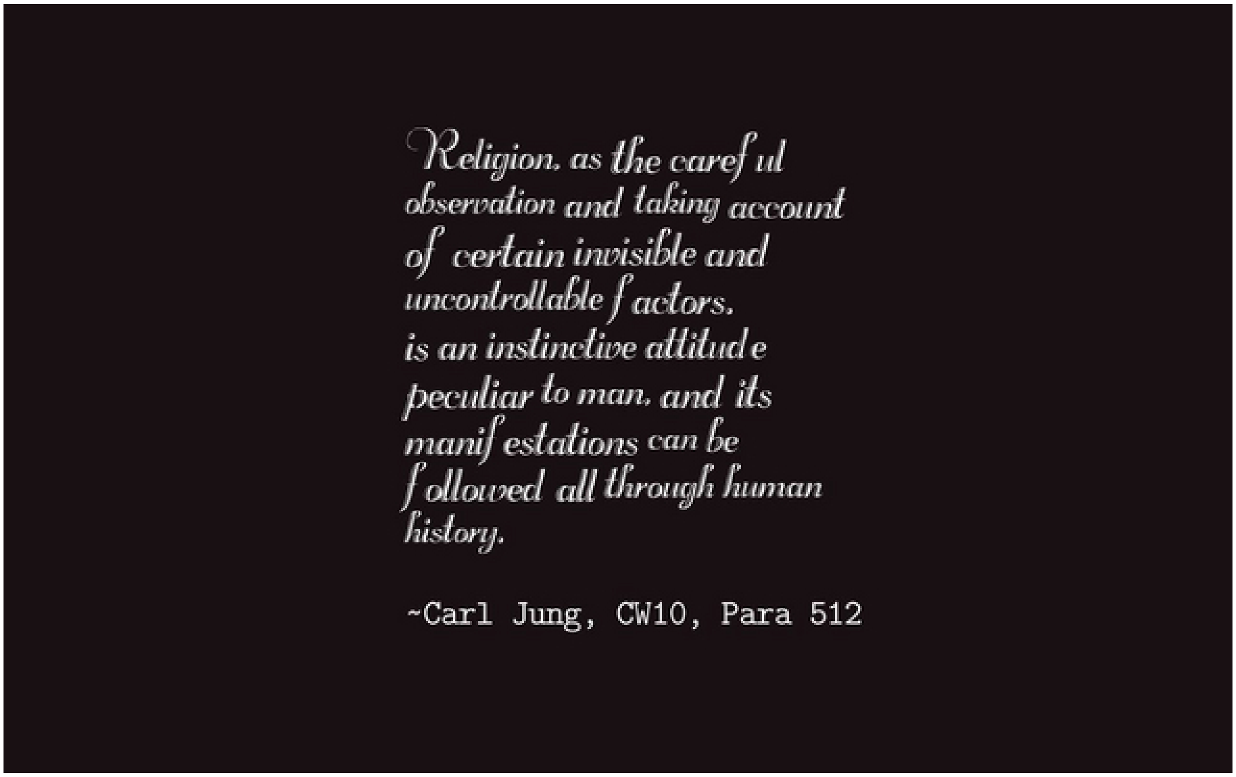


Here each of us must ask: Have I any
religious experience and immediate
relation to God, and hence that certainty
which willkeep me, as an individual,
from dissolving in the crowd?

~Carl Jung, CW10, Para 564

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will
keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

[9]



Religion, as the careful
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~Carl Jung, CW10, Para 512

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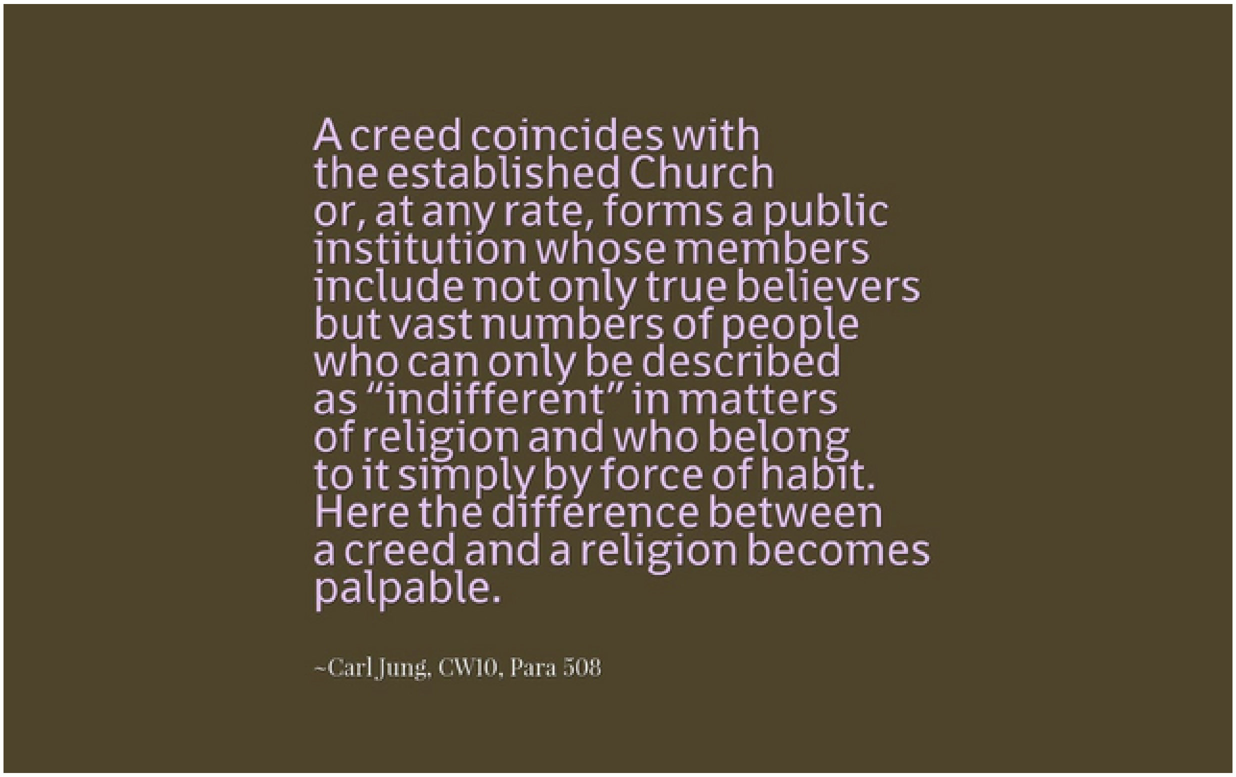
[10]



A creed coincides with
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or, at any rate, forms a public
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include not only true believers
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who can only be described
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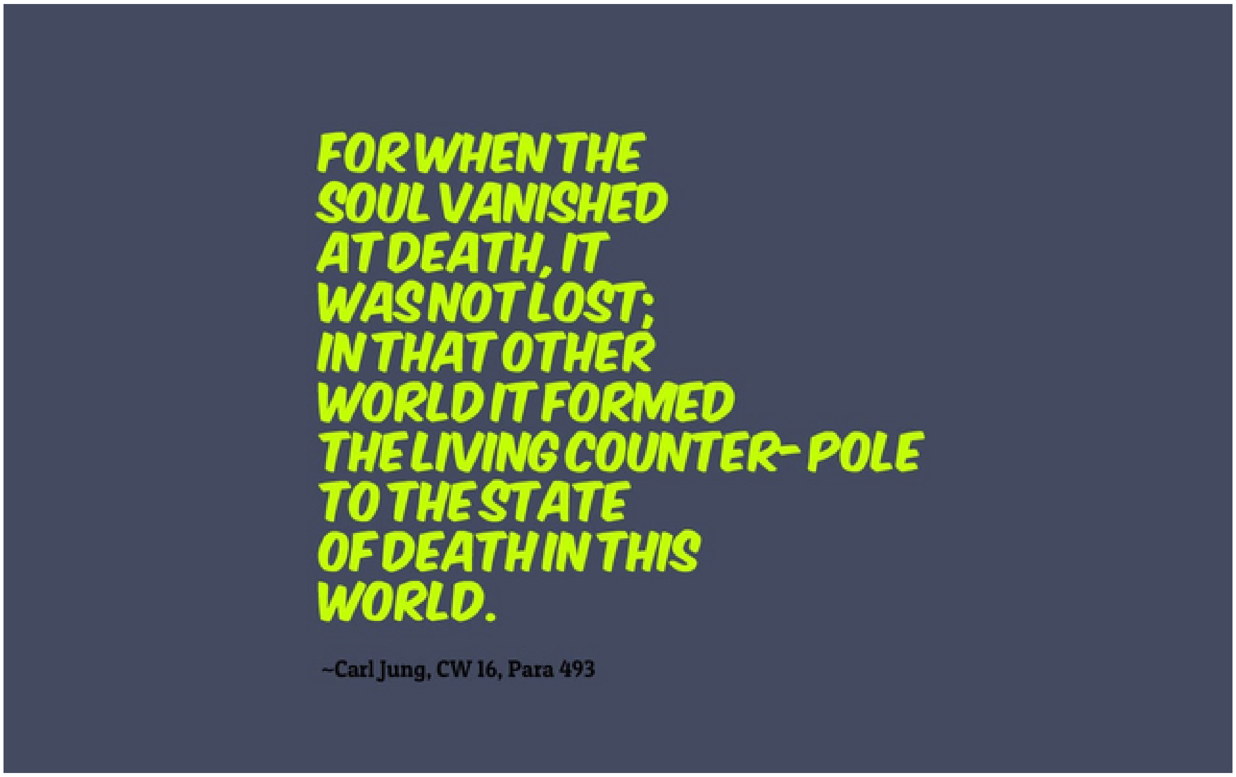
to it simply by force of habit.
Here the difference between
a creed and a religion becomes
palpable.

~Carl Jung, CW10, Para 508

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

[11]



FOR WHEN THE
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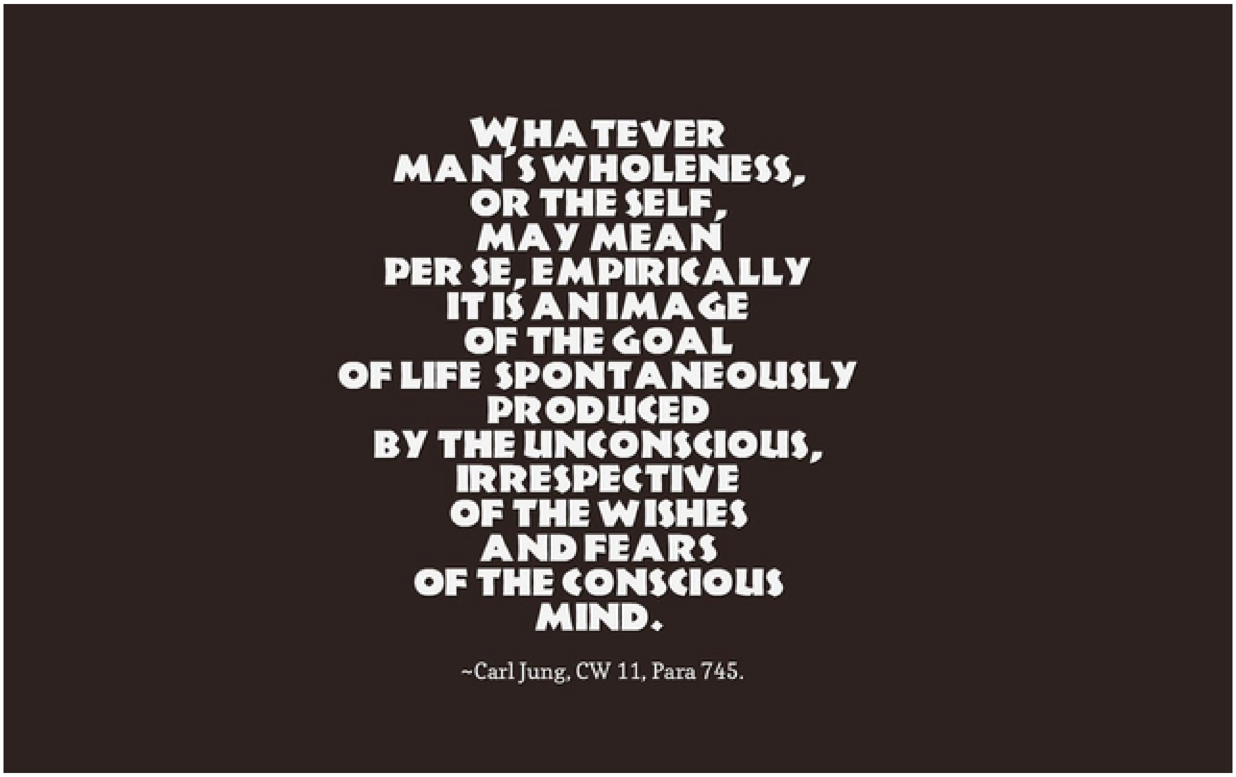
TO THE STATE
OF DEATH IN THIS
WORLD.

~Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

[12]



WHATEVER
MAN'S WHOLENESS,
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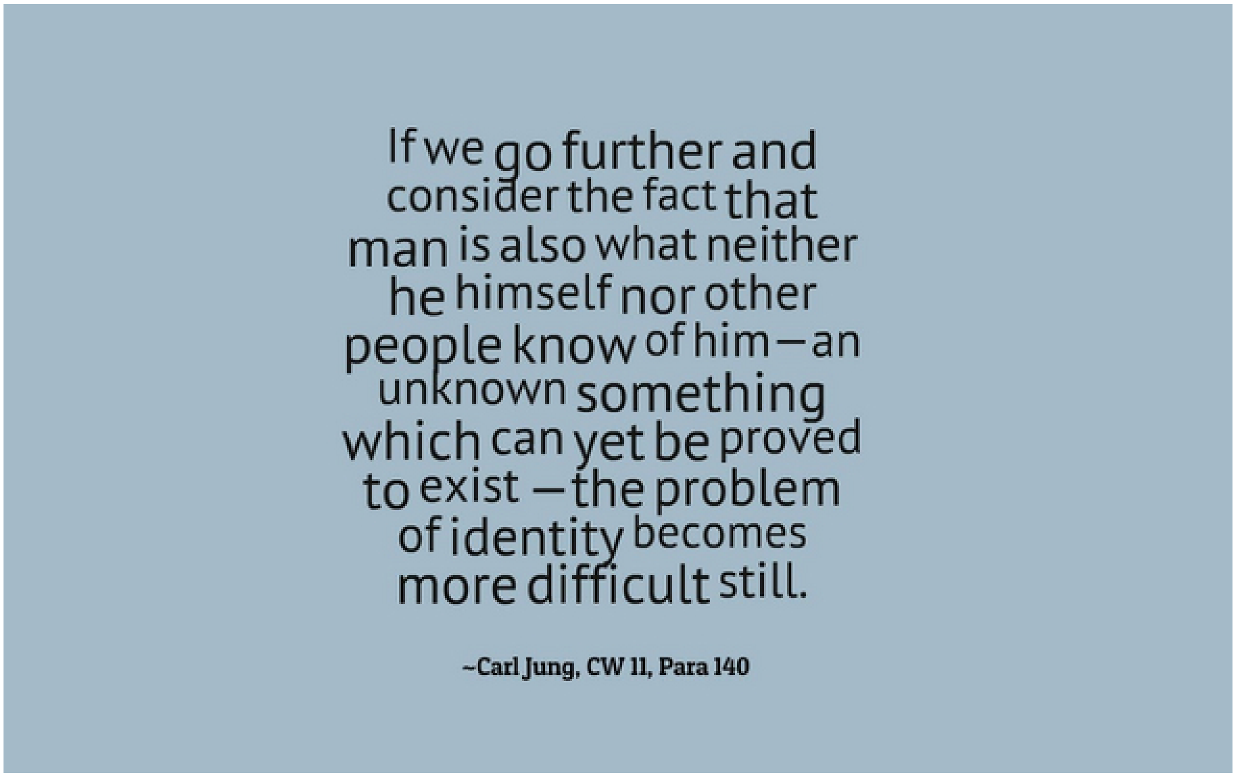
MIND.

~Carl Jung, CW 11, Para 745.

Whatever man’s wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

[13]



If we go further and
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~Carl Jung, CW 11, Para 140

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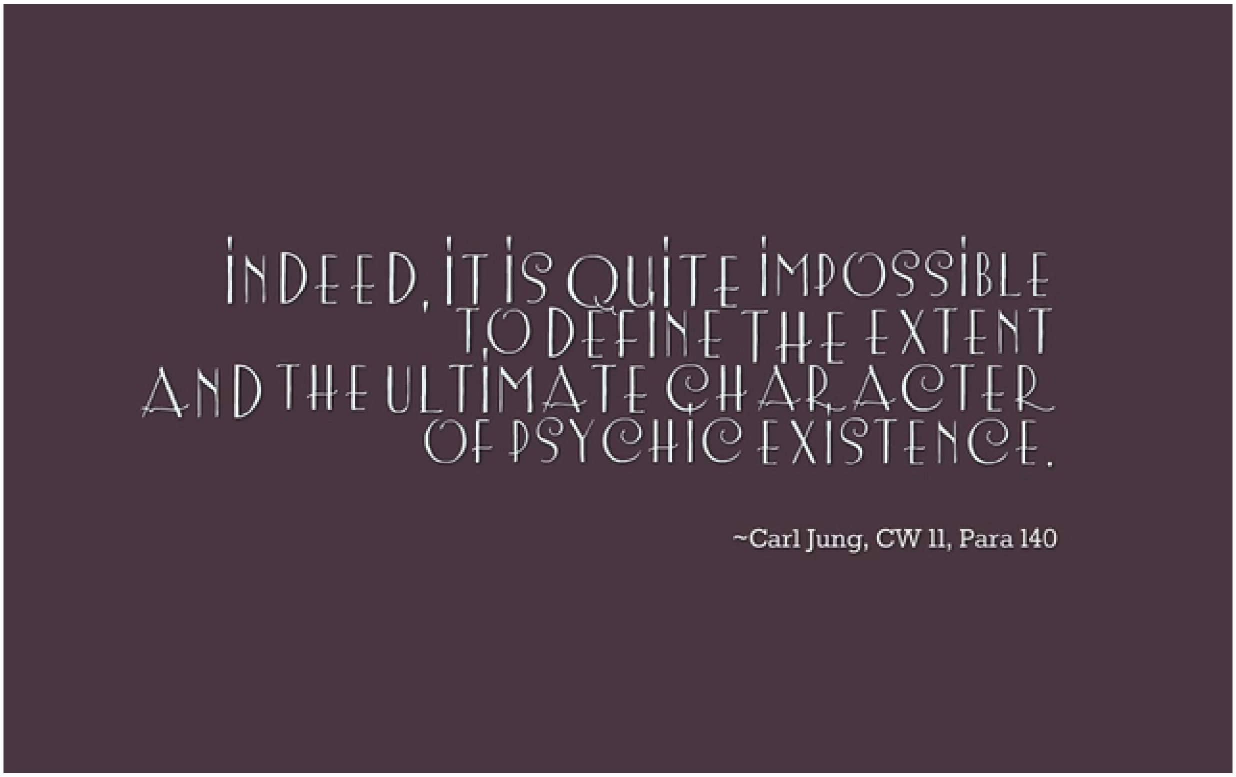
[14]

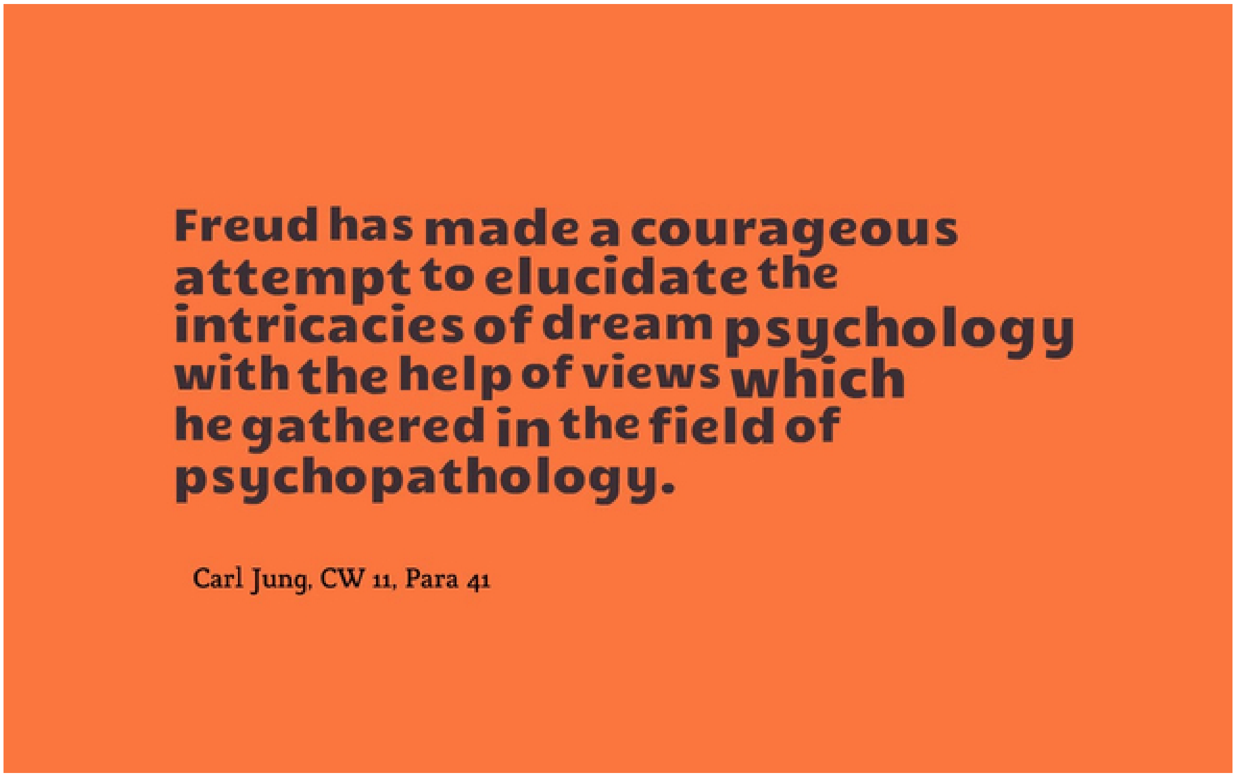


INDEED, IT IS QUITE IMPOSSIBLE
TO DEFINE THE EXTENT
AND THE ULTIMATE CHARACTER
OF PSYCHIC EXISTENCE.

~Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

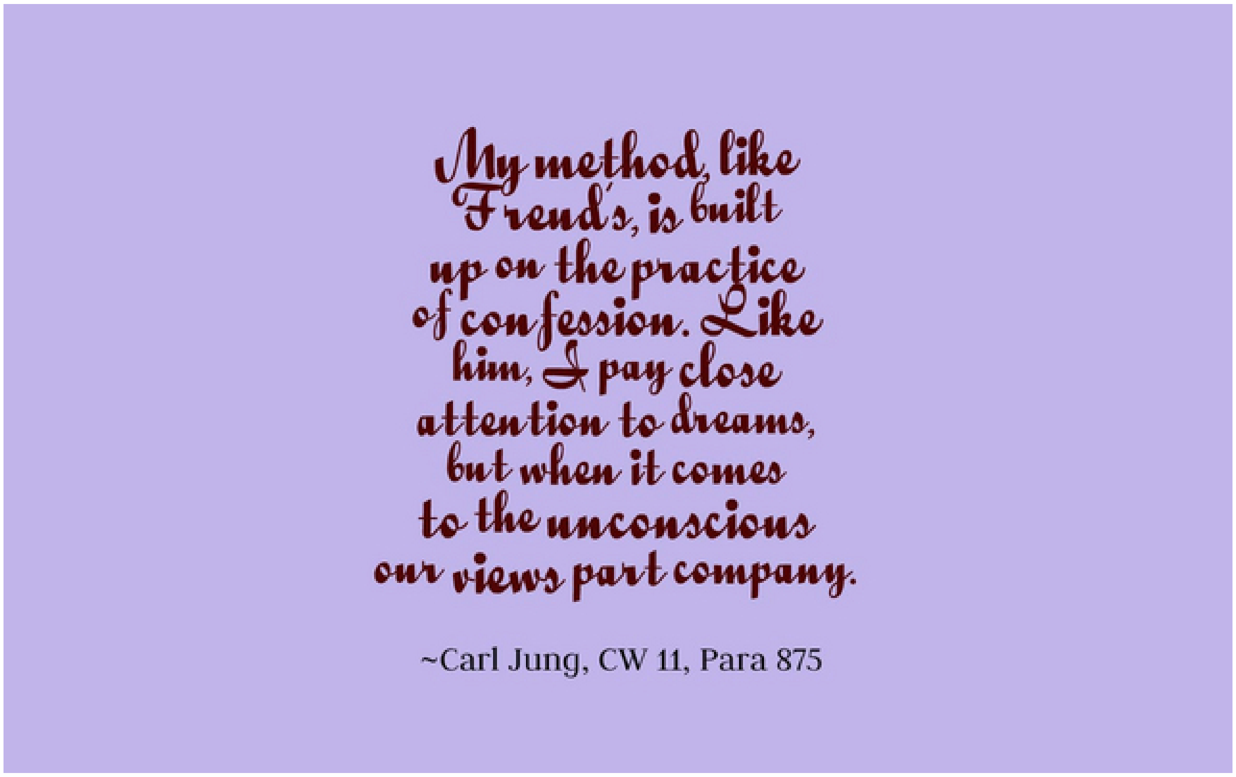
[15]



Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology.

Carl Jung, CW 11, Para 41

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41



My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company.

~Carl Jung, CW 11, Para 875

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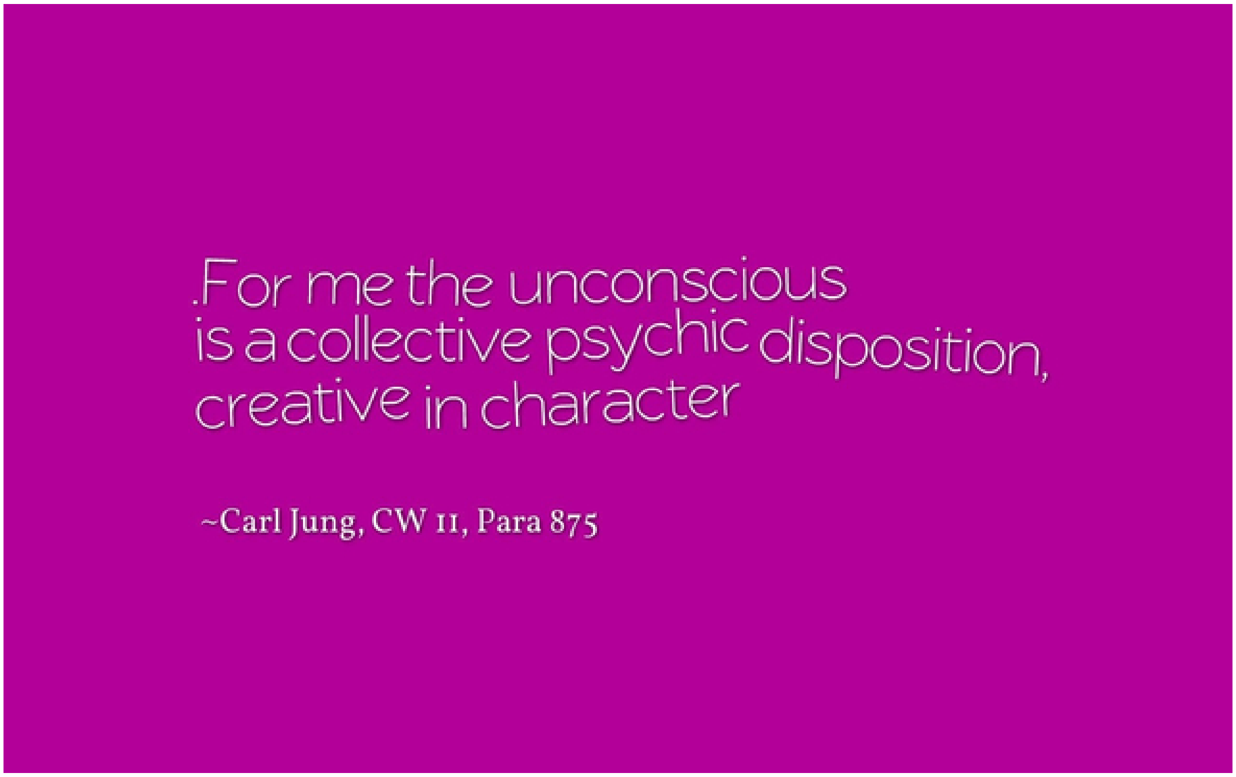

.For me the unconscious is a collective psychic disposition, creative in character

~Carl Jung, CW 11, Para 875

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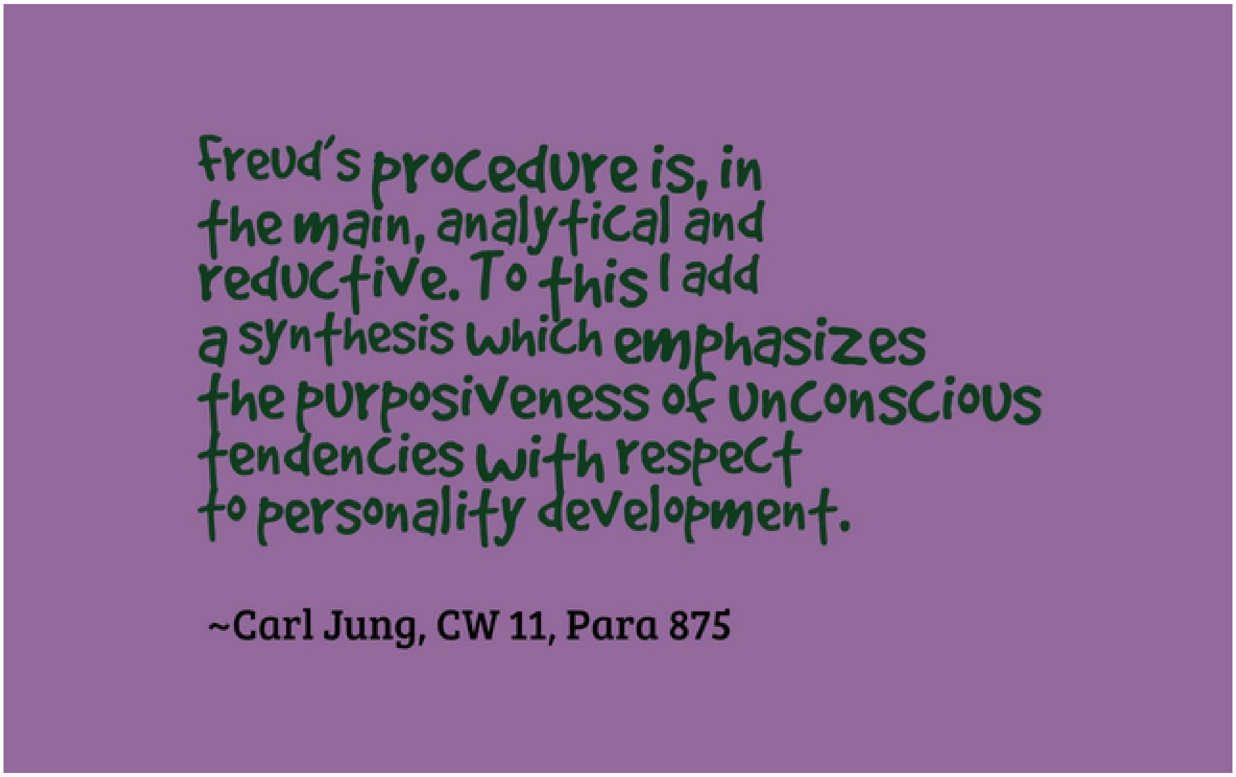
[18]



Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development.

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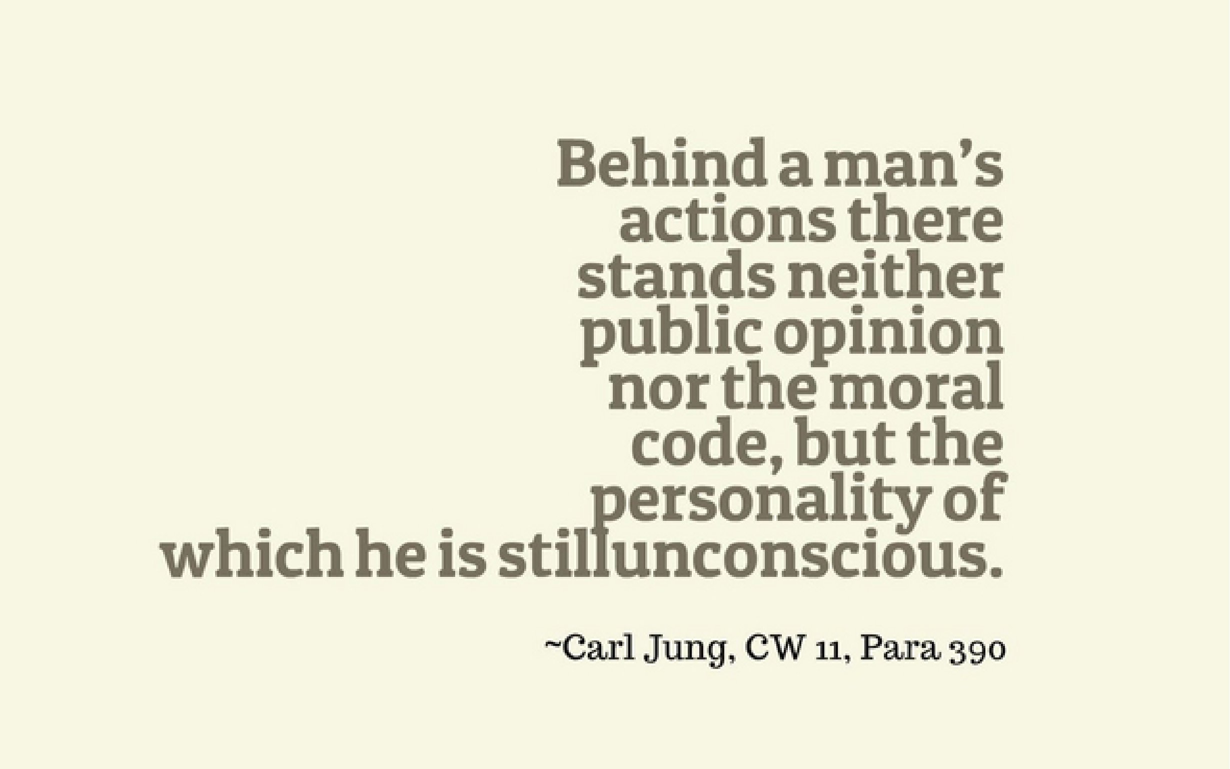
[19]



Behind a man's
actions there
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code, but the
personality of
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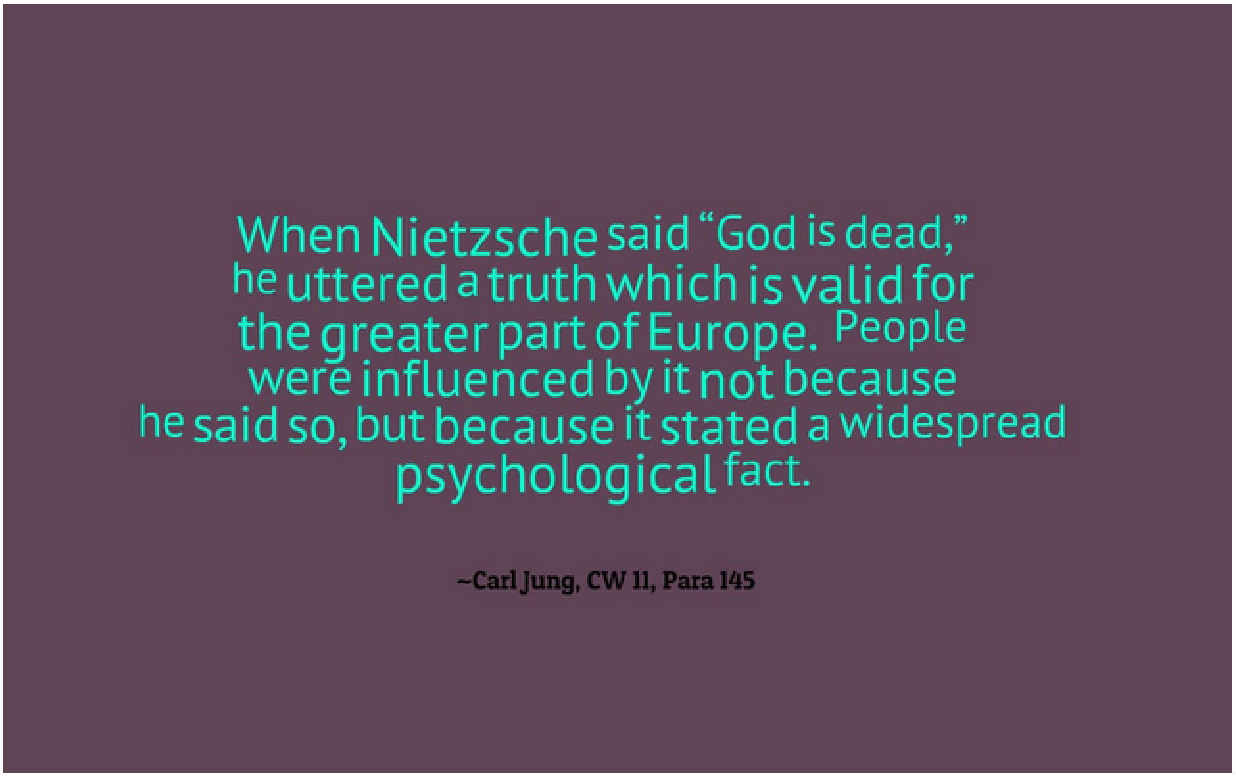
~Carl Jung, CW 11, Para 390

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

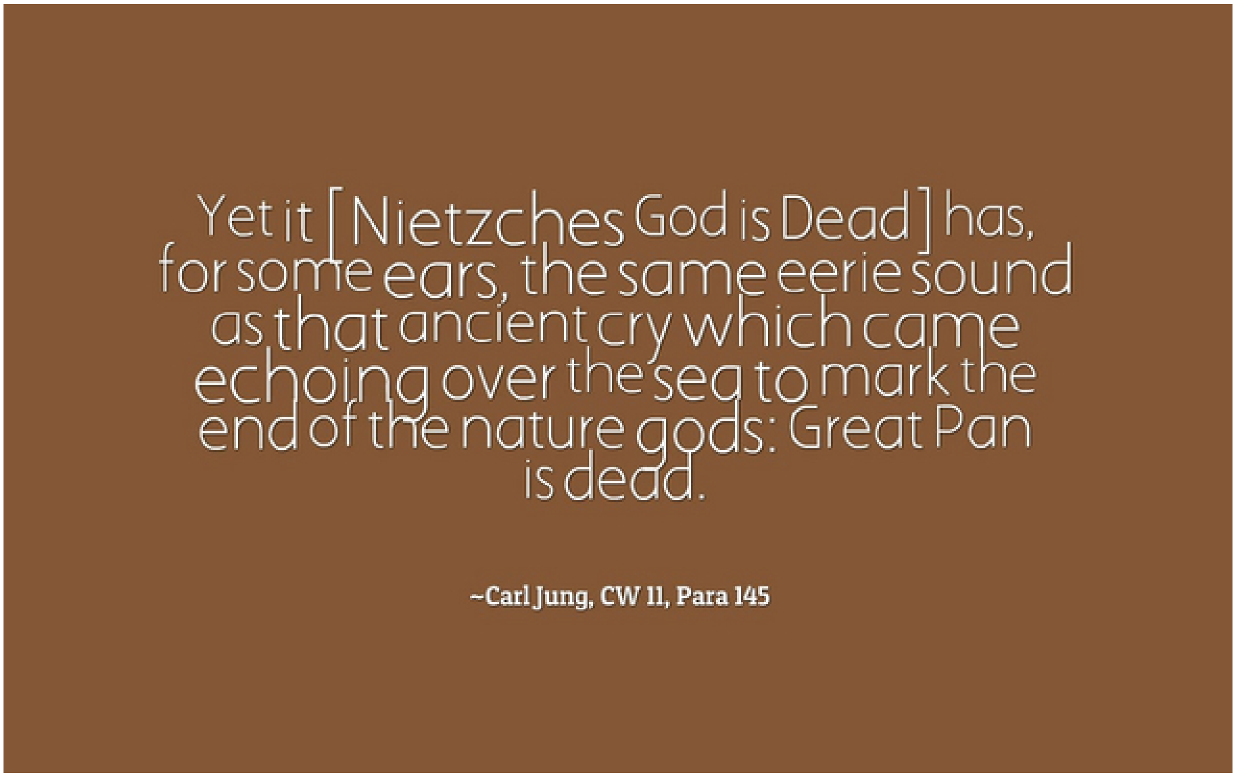
[20]


When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact.

~Carl Jung, CW 11, Para 145

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

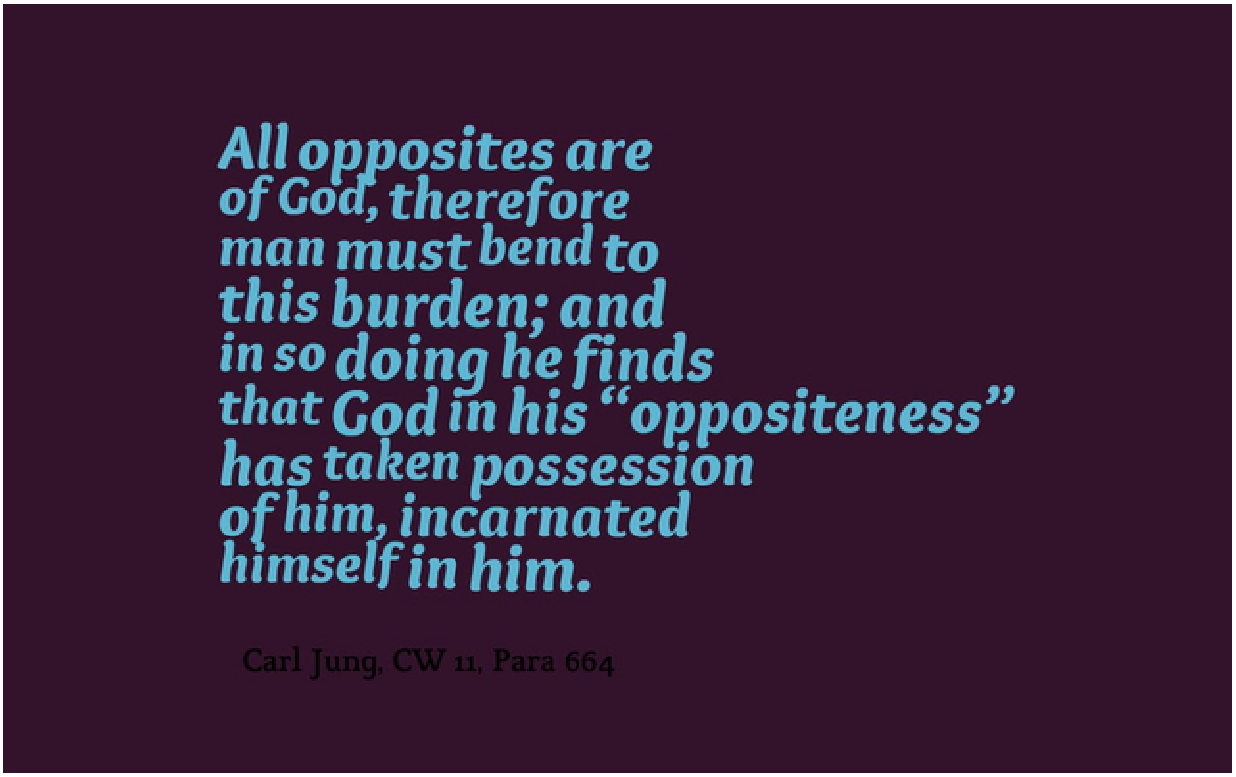
[21]


Yet it [Nietzches God is Dead] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: Great Pan is dead.

~Carl Jung, CW 11, Para 145

Yet it [Nietzche’s “God is Dead”] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.

[22]

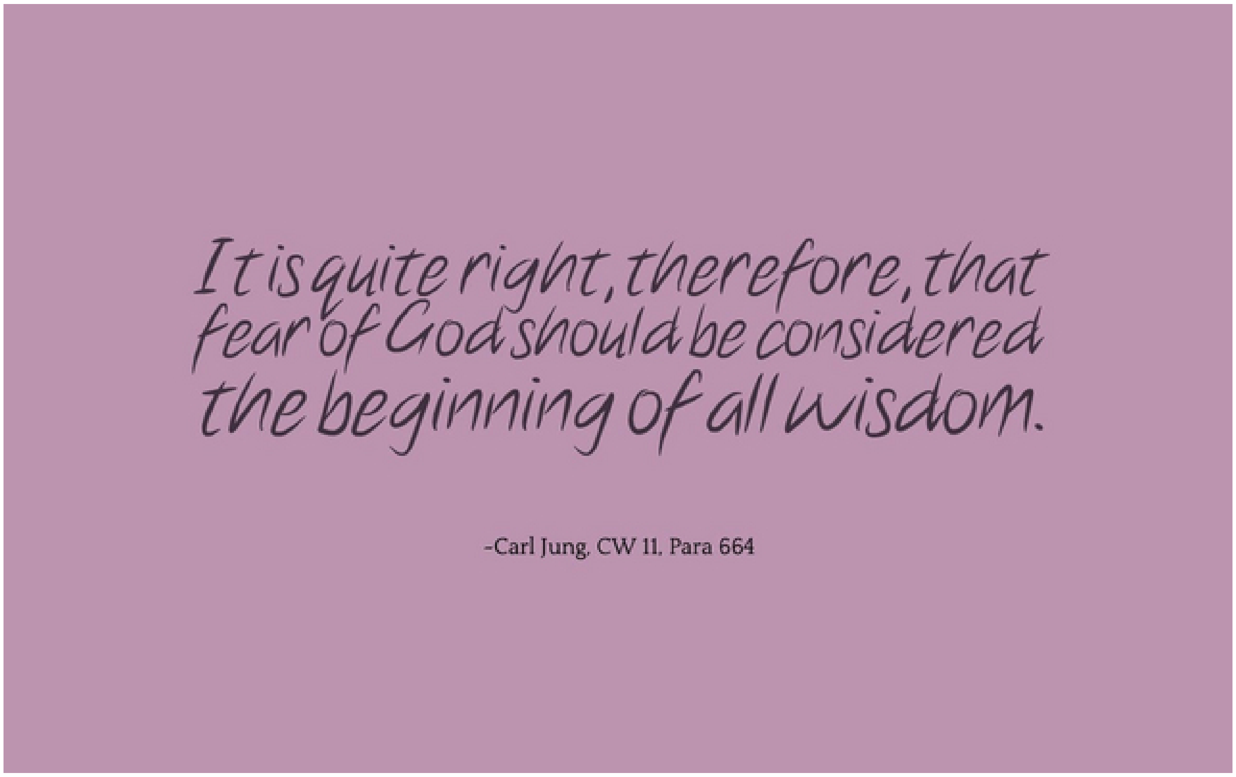


All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him.

Carl Jung, CW 11, Para 664

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

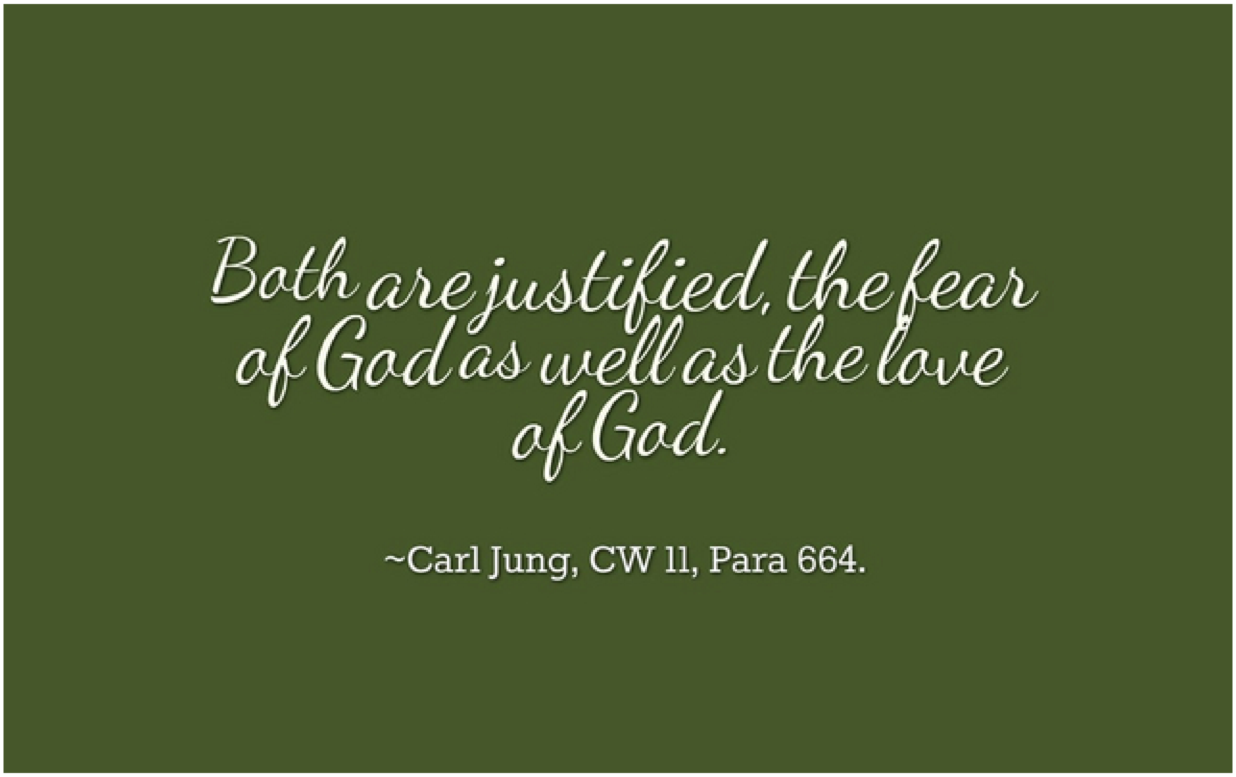
[23]


It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

-Carl Jung, CW 11, Para 664

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

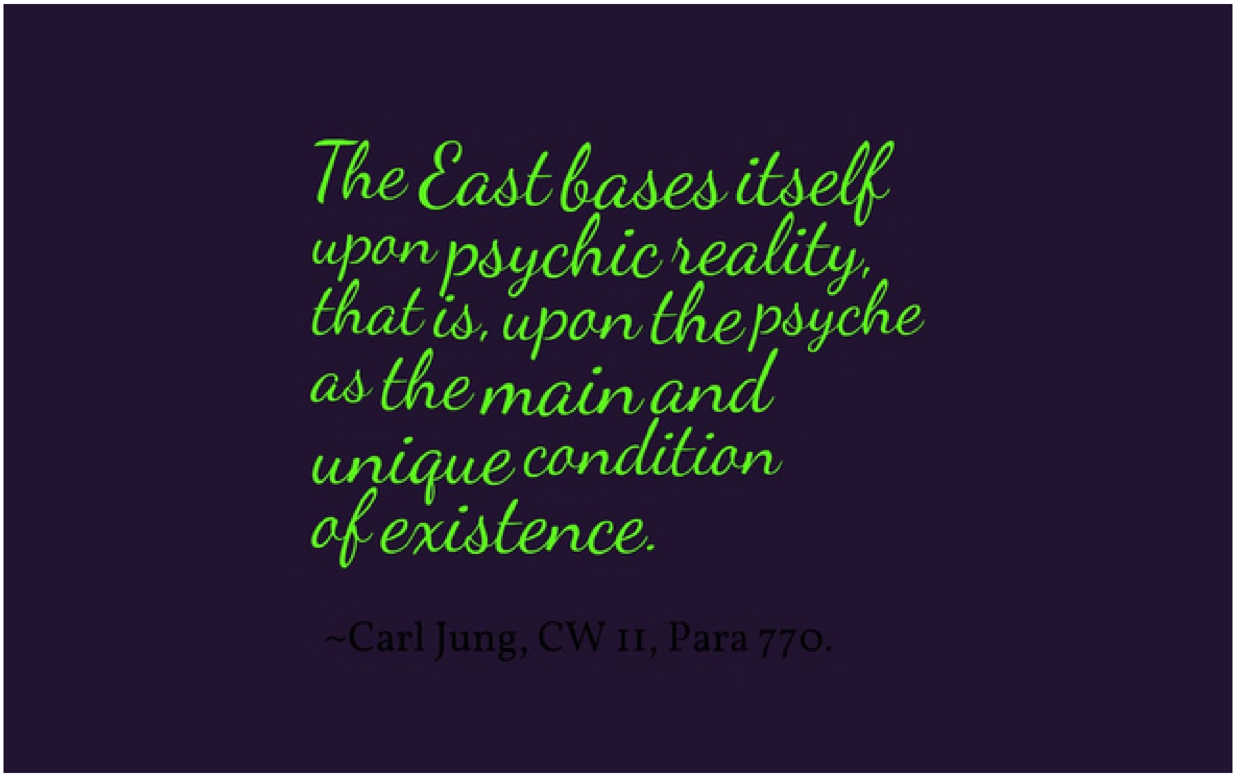
[24]


Both are justified, the fear of God as well as the love of God.

~Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

[25]



The East bases itself
upon psychic reality,
that is, upon the psyche
as the main and
unique condition
of existence.

~Carl Jung, CW 11, Para 770.

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/152c2-aaa.jpg`
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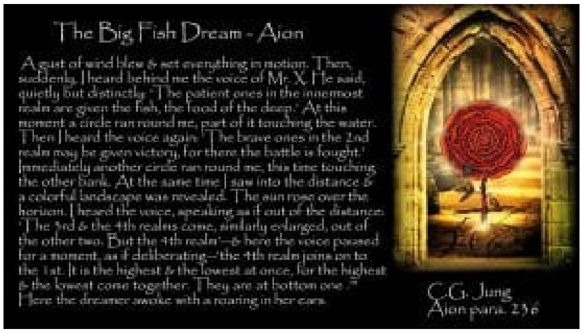
Carl Jung on how the Symbol of the Fish springs out of the Unconscious (2019-05-27 03:26)



The Big Fish Dream - Aion

A gust of wind blew & set everything in motion. Then, suddenly, I heard behind me the voice of Mr. X. He said, quietly but distinctly: 'The patient ones in the innermost realm are given the fish, the food of the deep.' At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: 'The brave ones in the 2nd realm may be given victory, for there the battle is fought.' Immediately another circle ran round me, this time touching the other bank. At the same time I saw into the distance & a colorful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: 'The 3rd & the 4th realms come, similarly enlarged, out of the other two. But the 4th realm'—& here the voice paused for a moment, as if deliberating—'the 4th realm joins on to the 1st. It is the highest & the lowest at once, for the highest & the lowest come together. They are at bottom one.'" Here the dreamer awoke with a roaring in her ears.

C.G. Jung
Aion para. 236

In conclusion, I would like to give a concrete example of the way the symbol of the fish springs out of the unconscious autochthonously.

The case in question is that of a young woman who had uncommonly lively and plastic dreams. She was very much under the influence of her father, who had a materialistic outlook and was not happily married.

She shut herself off from these unfavourable surroundings by developing, at a very early age, an intense inner life of her own. As a small child, she replaced her parents by two trees in the garden. In her sixth or seventh year, she dreamt that God had promised her a golden fish. From this time forth she frequently dreamt of fishes.

Later, a little while before starting psychological treatment on account of her manifold problems, she dreamt that she was "standing on the bank of the Limmat and looking down into the water. A man threw a gold coin into the river, the water became transparent and I could see the bottom. There was a coral reef and a lot of fishes. One of them had a shining silver belly and a golden back.

During treatment she had the following dream: "/ came to the bank of a broad, flowing river. I couldn't see much at first, only water, earth, and rock. I threw the pages with my notes on them into the water, with the feeling that I was giving something back to the river. Immediately afterwards I had a fishing-rod in my hand.

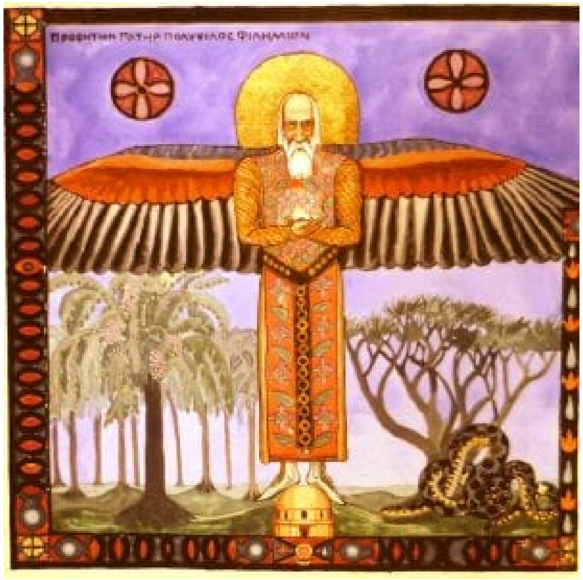
I sat down on a rock and started fishing. Still I saw nothing but water, earth, and rock. Suddenly a big fish bit. He had a silver belly and a golden back. As I drew him to land, the whole landscape became alive: the rock emerged like the primeval foundation of the earth, grass and flowers sprang up, and the bushes expanded into a great forest. A gust of wind blew and set everything in motion.

Then, suddenly, I heard behind me the voice of Mr. X [an older man whom she knew only from photographs and from hearsay, but who seems to have been some kind of authority for her]. He said, quietly but distinctly: ’The patient ones in the innermost realm are given the fish, the food of the deep.’ At this moment a circle ran round me, part of it touching the water. Then I heard the voice again: ’The brave ones in the second realm may be given victory, for there the battle is fought.

Immediately The transparency of the water means that attention (value, gold) is given to the unconscious. It is an offering to the genius of the fountain. Cf. the vision of the Amitabha Land in my "Psychology of Eastern Meditation."

another circle ran round me, this time touching the other bank. At the same time I saw into the distance and a colourful landscape was revealed. The sun rose over the horizon. I heard the voice, speaking as if out of the distance: ’The third and the fourth realms come, similarly enlarged, out of the other two. But the fourth realm’—and here the voice paused for a moment, as if deliberating—’the fourth realm joins on to the first. 10* It is the highest and the lowest at once, for the highest and the lowest come together. They are at bottom one.’ " Here the dreamer awoke with a roaring in her ears. Carl Jung, Aion, Pages 151-152

Philemon first appears to Dr. Jung in a Dream (2019-05-27 03:52)



A critical figure in Jung’s fantasies during this period was that of Philemon. In Memories, Jung recalled that Philemon first appeared to him in a dream.

In this, Jung saw a sea blue sky, covered by brown clods of earth which appeared to be breaking apart.

Out of the blue, he saw an old man with kingfisher wings and the horns of a bull flying across the sky, carrying a bunch of keys. After the dream, Jung painted the image, as he did not understand it.

While he was doing this, he was struck to find a dead kingfisher at the bottom of his garden by the lakeshore, as kingfishers are rare around Zürich. Thereafter, Philemon played an important role in Jung’s fantasies.

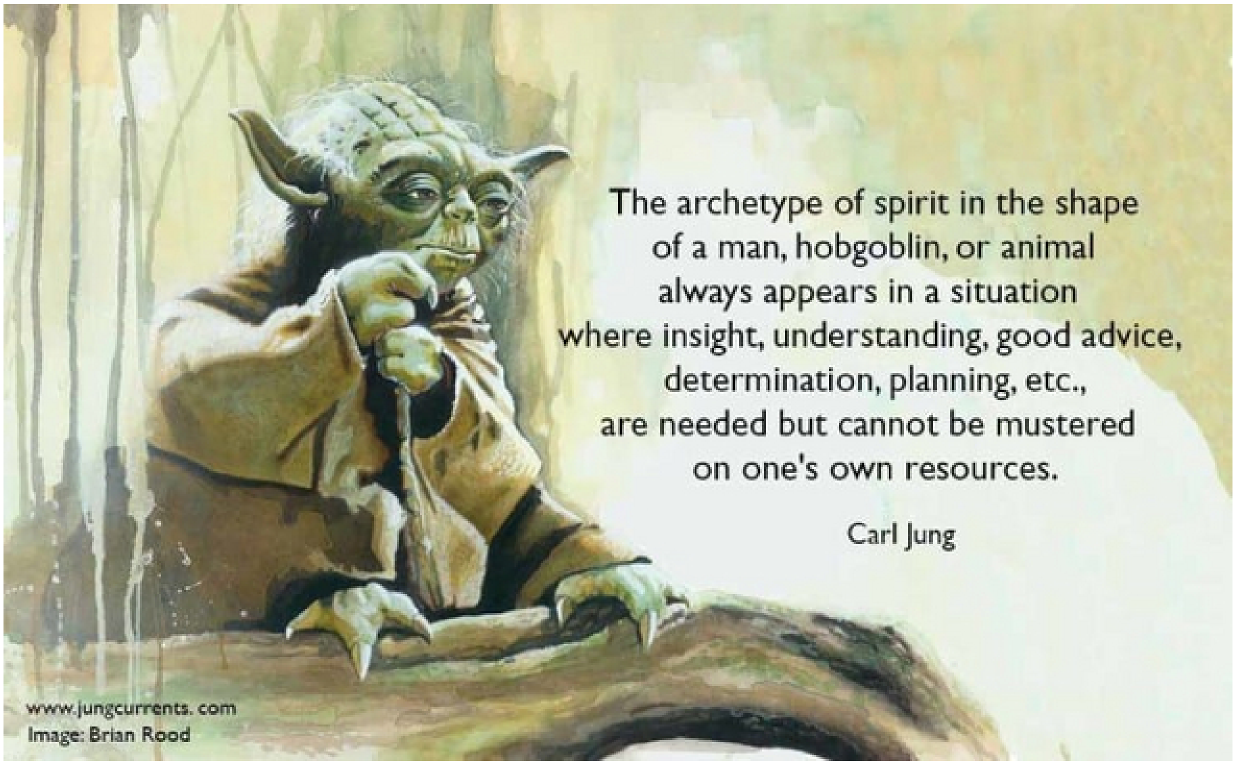
To Jung, he represented superior insight, and was like a guru to him. Jung would often converse with Philemon as he strolled in the garden of his home in Küsnacht.

To Aniela Jaffé, he recalled, “He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul . . . He formulated and expressed everything which I had never thought.”

Jung’s fantasy figure was based on the figure of Philemon who had appeared in Ovid’s Metamorphoses and in Goethe’s Faust. Page 62

Carl Jung on “Archetypes” - Anthology **(2019-05-27 04:00)**

[1]



The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.

Carl Jung

www.jungcurrents. com
Image: Brian Rood

The unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings.

Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the
individual’s life in invisible ways —all the more effective because invisible.

It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts,
for the archetypes are simply the forms which the instincts assume.

From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely conditioned by
history, but is the very source of the creative impulse.

It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation.

No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisible determinants.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the
angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of
environmental adaptation. Carl Jung, CW 8, Para 339.

By means of “active imagination” we are put in a position of advantage, for we can then make the discovery of the archetype
without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to
some kind of intellectual substitute for instinct. Carl Jung, CW 8, Para 414

Whether this psychic structure and its elements, the archetypes, ever “originated” at all is a metaphysical question and therefore unanswerable. Carl Jung, CW 9i, Para 187.

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his
own roots. Carl Jung, CW 9i, Para 174

The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

All human control comes to an end when the individual is caught in a mass movement.

Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.

They exist preconsciously, and presumably they form the structural dominants of the psyche in general.

They may be compared to the invisible presence of the crystal lattice in a saturated solution.

As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities.

Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of
wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other
archetypes to this centre.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought-forms that have become historically fixed, try to melt them down again, and pour them into moulds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/b0cae-12barchetype.jpg`

Carl Jung on the “Dark” in The Red Book – Anthology (2019-05-27 04:00)

Carl Jung on the “Dark” in The Red Book – Anthology

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287

The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

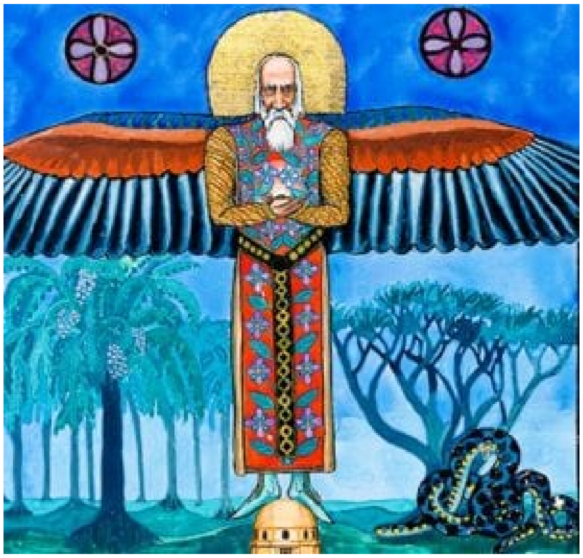
The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it? Carl Jung, Liber Novus, Page 270

“Philemon” in The Red Book – Anthology (2019-05-27 04:04)



Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.

Who exhausts the mystery of love? ...
There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

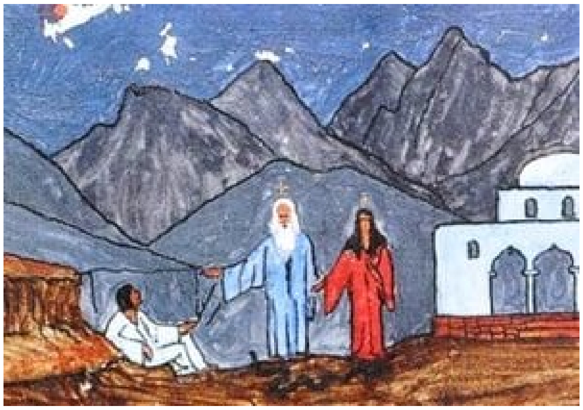
Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

Carl Jung on "Elijah" The Red Book – Anthology (2019-05-27 04:05)



He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

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S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Elijah to Carl Jung, Liber Novus, Page 246.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung and Elijah, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

"Philemon" in The Red Book – Anthology

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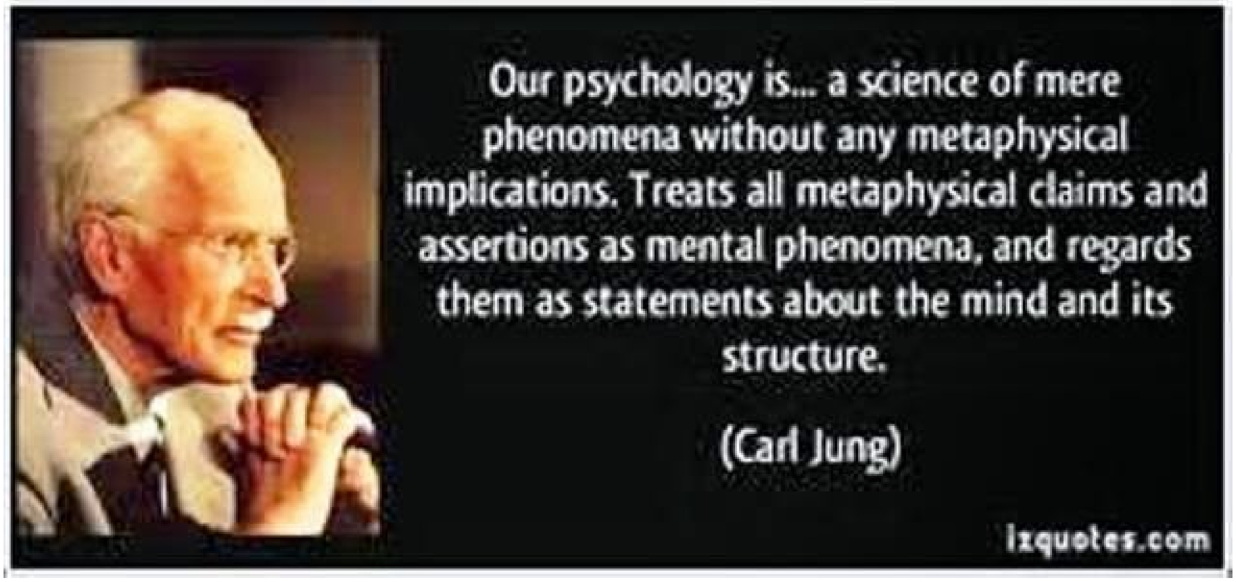
Carl Jung on Psychology, Science and Fantasy.... **(2019-05-27 04:50)**

[1]



Our psychology is... a science of mere phenomena without any metaphysical implications. Treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure.

(Carl Jung)

izquotes.com

Carl Jung, Psychology, Science and Fantasy:

It is not only intelligible, but absolutely necessary, that all sciences have excluded both the standpoints of feeling and of phantasy. They are sciences for that very reason. But how does it stand with psychology? If it is to be regarded as a science, it must do the same. But will it then do justice to its material?

Every science ultimately seeks to formulate and express its material in abstractions; thus psychology could, and indeed does, lay hold of the processes of feeling, sensation, and phantasy in the form of intellectual abstractions. This treatment certainly establishes the right of the intellectual-abstract standpoint, but not the claims of other quite possible psychological points of view. These other possible standpoints can obtain only a bare mention in a scientific psychology ; they cannot emerge as the independent principles of a science.

Science, under all circumstances, is an affair of the intellect, and the other psychological functions are submitted to it in the form of objects. The intellect is sovereign of the scientific realm. But it is another matter when science steps across into the realm of practical application. The intellect, which was formerly king, is now merely a resource, a scientifically perfected instrument it is true, but still only an implement no more the aim itself, but merely a condition.

The intellect, and with it science, is now placed at the service of creative power and purpose. Yet this is still " psychology " although no longer science : it is a psychology in a wider meaning of the word, a psychological activity of a creative nature, in which creative phantasy is given priority. Instead of using the term "creative phantasy", it would be just as true to say that in a practical psychology of this kind the leading rule is given to life, for on the one hand, it is undoubtedly phantasy, procreating and productive, which uses science as a resource, but on the other, it is the manifold demands of external reality which prompt the activity of creative phantasy.

Science as an end in itself is assuredly a high ideal, but its accomplishment brings about as many " ends in themselves " as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but it also leads to their aloofness from ’ the world and from life, and an inevitable multiplication of specialized terrains, which gradually lose all connection with each other.

The result of this is an impoverishment and stagnation that is not merely confined to the specialized terrains, but also invades the psyche of the man, who is thus differentiated up or reduced down to the specialist level. By this token must science prove her value to life; it is not enough that she be mistress she must also be the maid. By so doing she in no way dishonors herself.

Although science has already led us to recognize the disproportions and disorders of the psyche, thus deserving our profound respect for her intrinsic intellectual gifts, it is nevertheless a grave mistake to concede her an absolute aim which would incapacitate her for her role as an instrument of life.

For when we approach the province of actual living with the intellect and its science, we realize at once we are in a confined space that shuts us out from other, equally real provinces of life. We are, therefore, compelled to acknowledge the universality of our ideal as a limitation, and to look around us for a spiritus rector which from the standpoint and claims of a complete life, can offer us a greater guarantee of psychological universality than the intellect alone can compass.

When Faust exclaims "feeling is everything", he is expressing merely the antithesis to the intellect, and therefore only reaches the other extreme ; he does not achieve that totality of life and of his own psyche in which feeling and thought are joined in a third and higher principle. This higher third, as I have already indicated, can be understood either as a practical goal or as the phantasy which creates the goal. This aim of totality can be recognized neither by the science, whose end is in itself, nor by feeling, which lacks the faculty of vision belonging to thought. The one must lend itself as auxiliary to the other, yet the contrast between them is so great that we need a bridge.

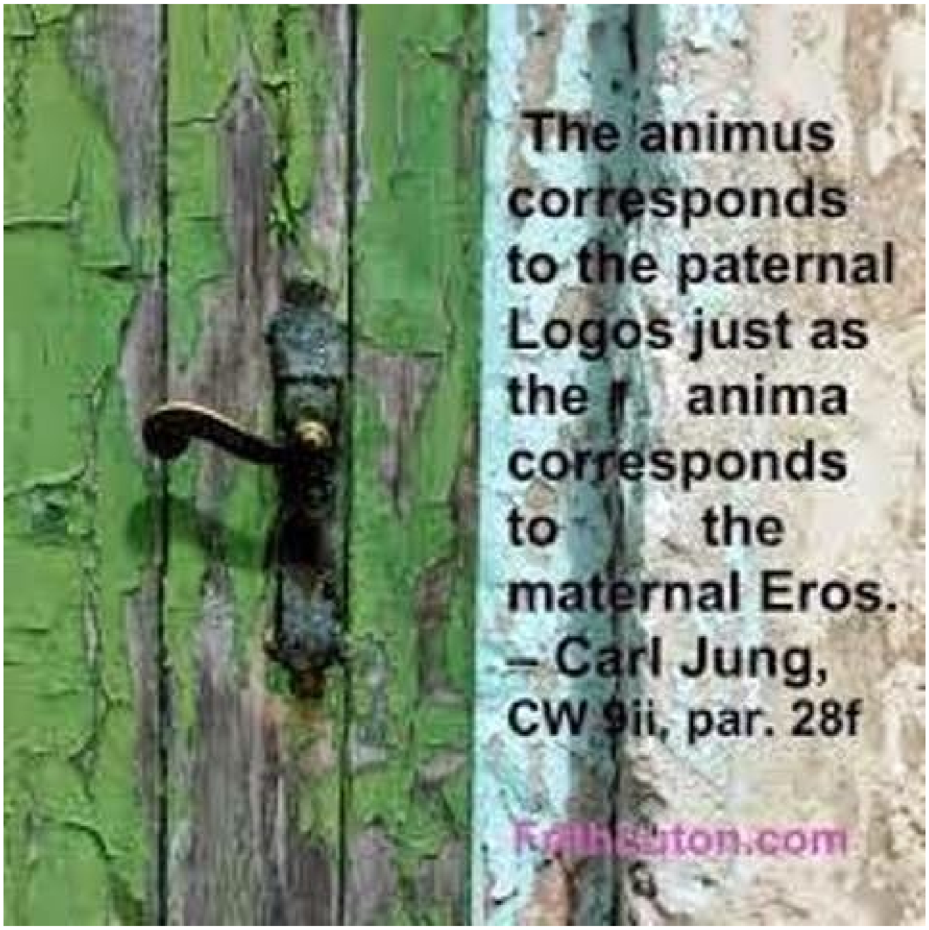
This bridge is already given us in creative phantasy. It is not born of either, for it is the mother of both nay, further, it is pregnant with the child, that final aim which reconciles the opposites. If psychology remains only a science, we do not reach life we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the actual state of affairs, but it always resists every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy through its recognition of the value of other aims.

It recoils from the step which takes it out of itself, and which denies its universal validity; since from the standpoint of intellect everything else is nothing but phantasy. But what great thing ever came into existence that was not first phantasy? Just in so far as the intellect rigidly adheres to the absolute aim of science is it insulated from the springs of life. It interprets phantasy as nothing but a wish-dream, wherein is expressed that depreciation of phantasy which for science is both welcome and necessary.

It is inevitable that science should be regarded as an absolute aim so long as the development of science is the sole question at issue. But this at once becomes an evil when it is a question of life itself demanding development Thus it was an historical necessity in the Christian process of culture that unfettered phantasy activity should be kept under; and, similarly, though for different reasons, it was also a necessity that phantasy should be suppressed in our age of natural science. It must not be forgotten that creative phantasy, if not restrained within just bounds, can also degenerate into a most pernicious luxuriance. But these bounds are never those artificial limitations set by the intellect or by reasonable feeling; they are boundaries governed by necessity and incontestable reality. Carl Jung, Psychological Types

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/3097d-science.jpg`

Carl Jung: "The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros." (2019-05-27 05:34)


The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.
– Carl Jung,
CW 9ii, par. 28f

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman’s consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos.

In men, Eros, the function of relationship, is usually less developed than Logos.

In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism"—for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman’s Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, Psychology and Alchemy, Pages 14-15.

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Carl Jung on “Objectivation.” Lexicon (2019-05-27 11:10)

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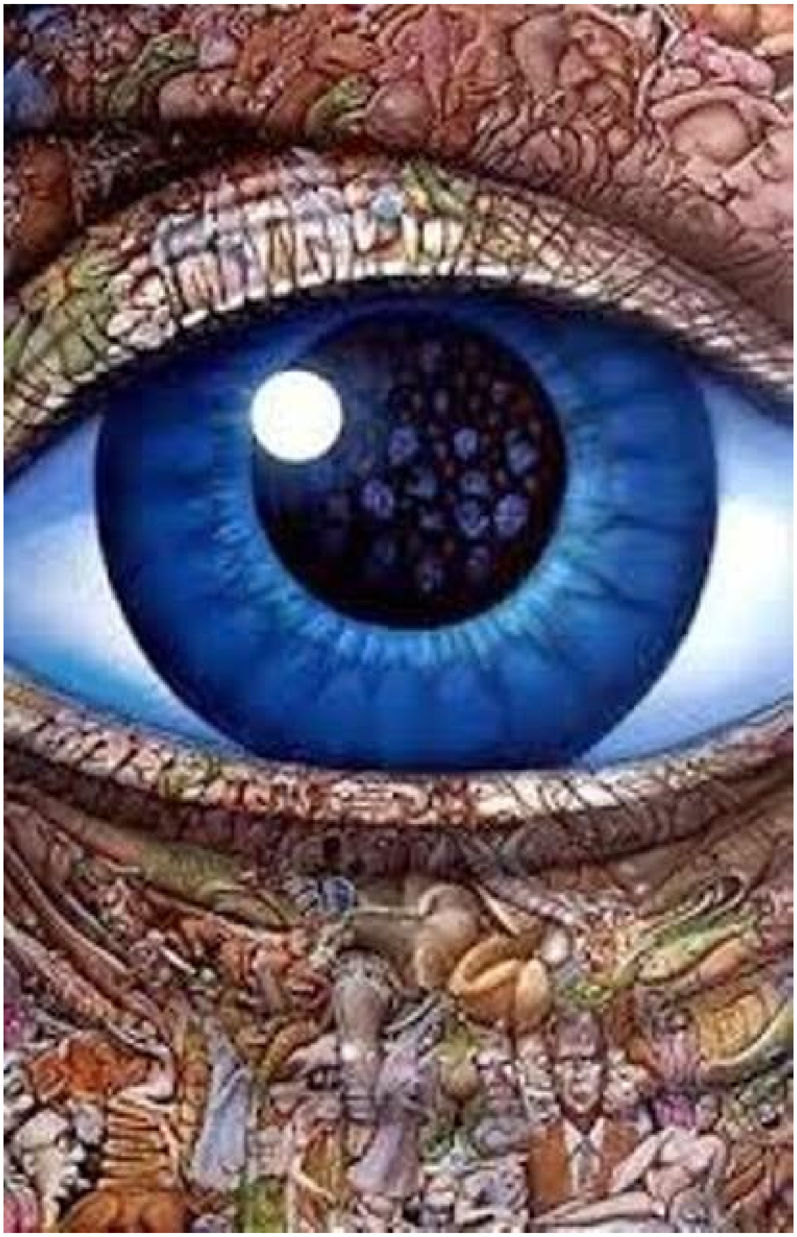

Objectivation:

A process of differentiating the ego from both other persons and contents of the unconscious. (See also active imagination.)

Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself, whether they be persons, ideas, or circumstances, but comes to realize that everything depends on whether he holds the treasure or not. If the possession of that gold is realized, then the centre of gravity is in the individual and no longer in an object on which he depends.["The Tavistock Lectures," CW 18, par. 377.]

Jung pointed out that the “treasure” has traditionally been projected onto sacred figures, but that many modern individuals no longer find satisfaction in such historical symbols. They therefore need to find an individual method to “give shape” to the personal complexes and archetypal images.

For they have to take on form, they have to live their characteristic life, otherwise the individual is severed from the basic function of the psyche [compensation], and then he is neurotic, he is disorientated and in conflict with himself. But if he is able to objectify the impersonal images and relate to them, he is in touch with that vital psychological function which from the dawn of consciousness has been taken care of by religion.[Ibid., par. 378.]

http://www.nyaap.org/jung-lexicon/o/

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Carl Jung: Therefore you must divide yourself and think of the Self. (2019-05-28 03:00)

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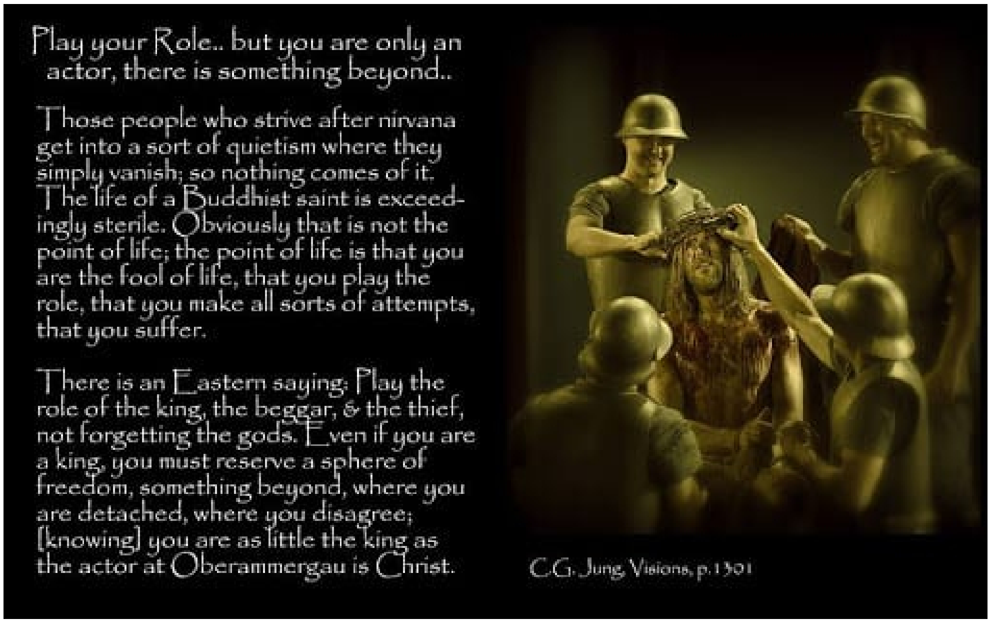

Play your Role.. but you are only an actor, there is something beyond..

Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it. The life of a Buddhist saint is exceedingly sterile. Obviously that is not the point of life; the point of life is that you are the fool of life, that you play the role, that you make all sorts of attempts, that you suffer.

There is an Eastern saying: Play the role of the king, the beggar, & the thief, not forgetting the gods. Even if you are a king, you must reserve a sphere of freedom, something beyond, where you are detached, where you disagree; [knowing] you are as little the king as the actor at Oberammergau is Christ.

C.G. Jung, Visions, p.1301

Mr. Allemann: If one were detached entirely it would be nirvana, no more life.

Dr. Jung:

Yes, because there you simply come to an end.

Those people who strive after nirvana get into a sort of quietism where they simply vanish; so nothing comes of it.

The life of a Buddhist saint is exceedingly sterile.

Obviously that is not the point of life; the point of life is that you are the fool of life, that you play the role, that you make all sorts of attempts, that you suffer.

But you play that role in a most unsatisfactory way, you create a lot of nuisance or suffering or even catastrophes, if you identify with it.

Therefore you must divide yourself and think of the Self.

There is an Eastern saying: Play the role of the king, the beggar, and the thief, not forgetting the gods. Even if you acknowledge that you are a thief, remember that it is a role you are playing-we are called upon to do strange things in this existence.

Or even if you are a king, you must reserve a sphere of freedom, something beyond, where you are detached, where you disagree; you are as little the king as the actor at Oberammergau is Christ.

The gods of course are only appearances of the Self, but in Eastern philosophy Atman or Brahman is the Self, the very breath of all the gods. Carl Jung, Visions Seminar, Pages 1300-1301

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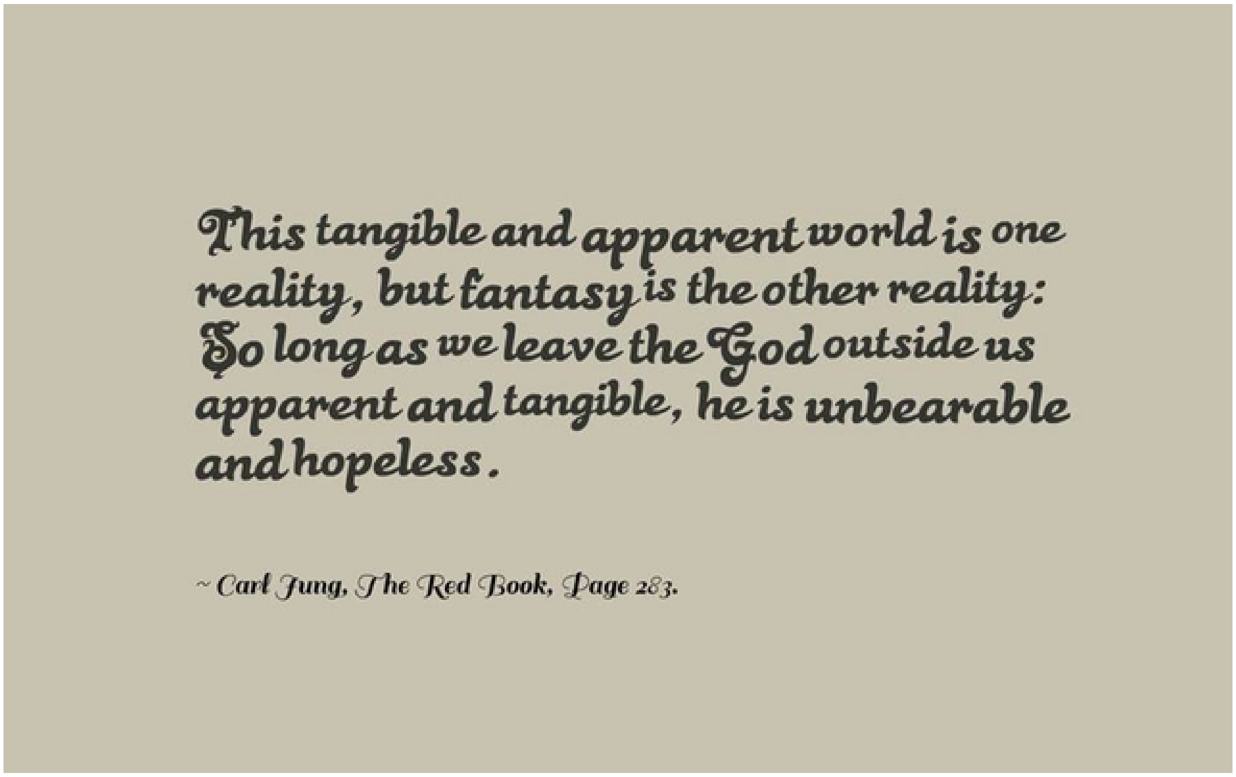
Some Carl Jung Quotations XXXVIII [Red Book; Liber Novus] (2019-05-28 03:30)



This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless.

~ Carl Jung, The Red Book, Page 283.

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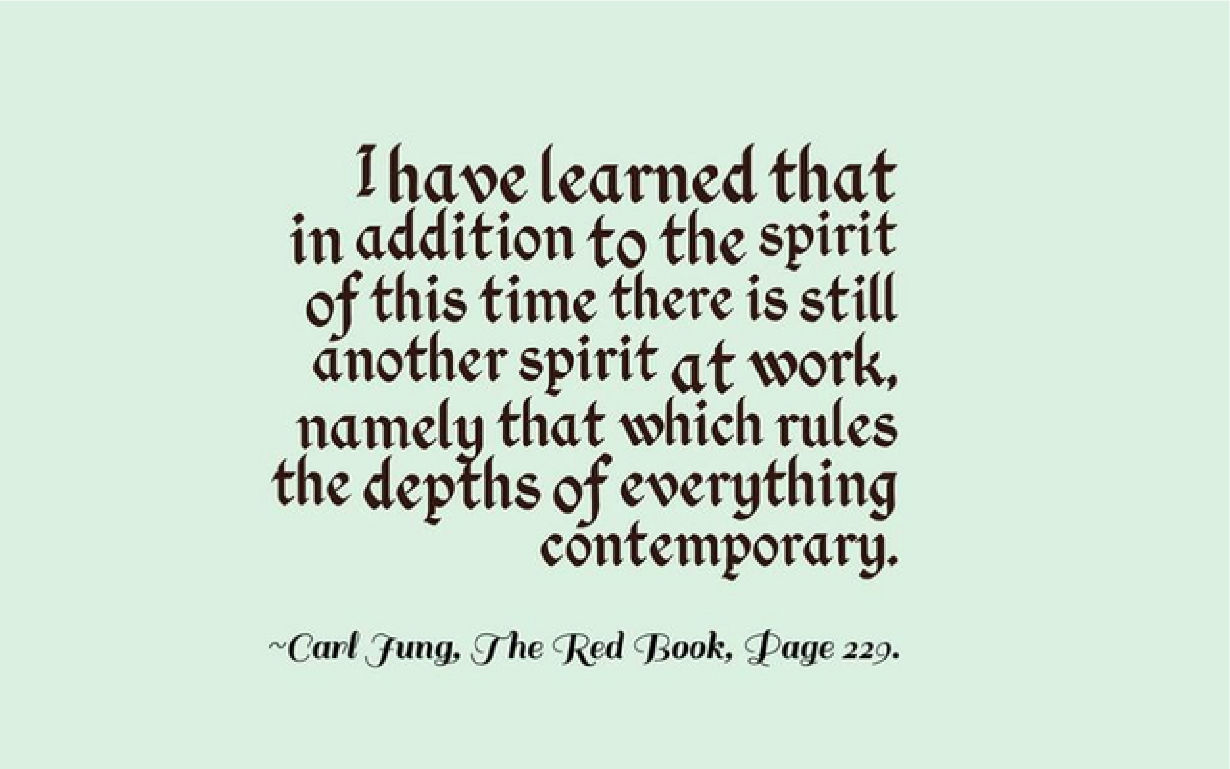

I have learned that
in addition to the spirit
of this time there is still
another spirit at work,
namely that which rules
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~Carl Jung, The Red Book, Page 229.

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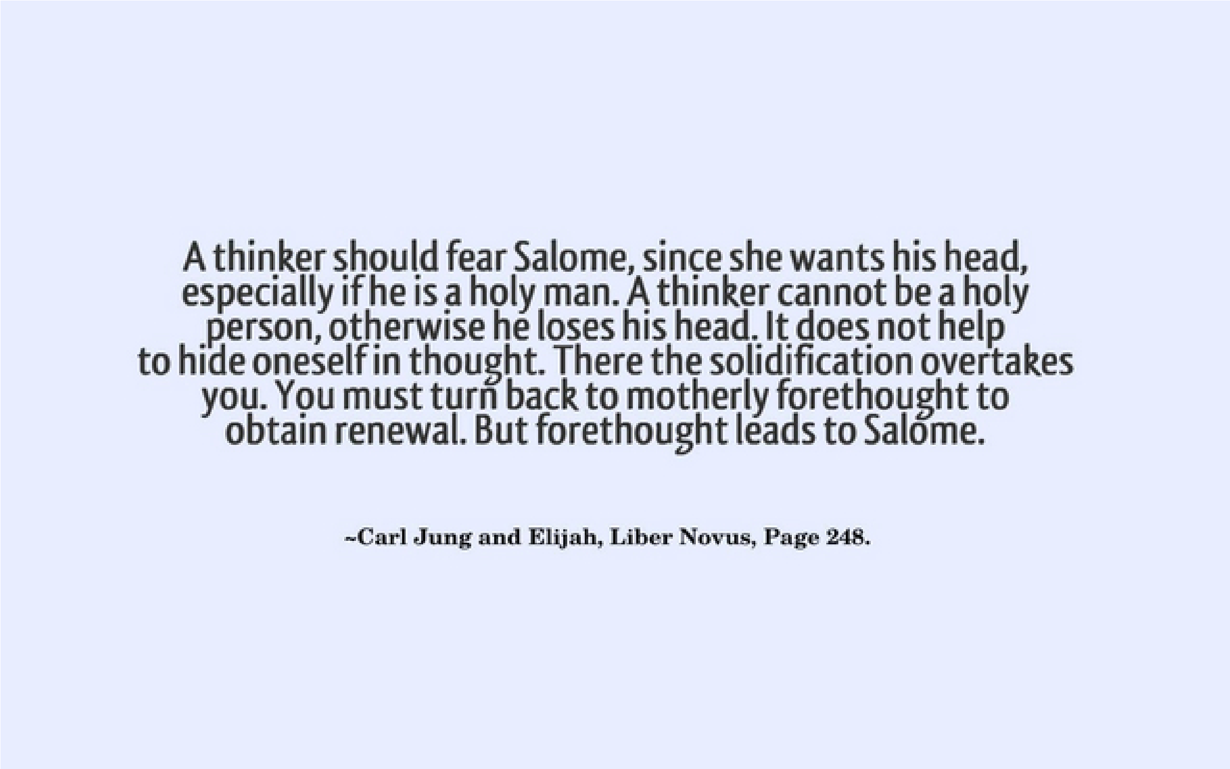

A thinker should fear Salome, since she wants his head,
especially if he is a holy man. A thinker cannot be a holy
person, otherwise he loses his head. It does not help
to hide oneself in thought. There the solidification overtakes
you. You must turn back to motherly forethought to
obtain renewal. But forethought leads to Salome.

~Carl Jung and Elijah, Liber Novus, Page 248.

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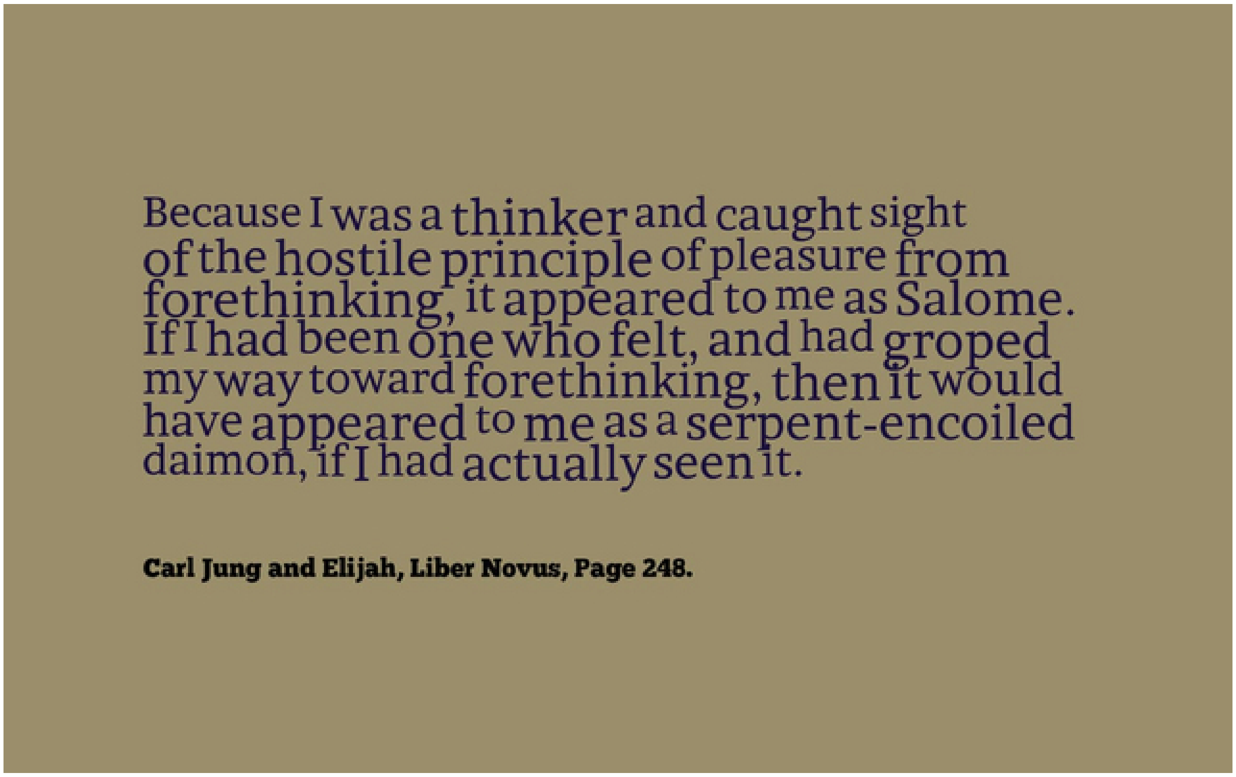

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it.

Carl Jung and Elijah, Liber Novus, Page 248.

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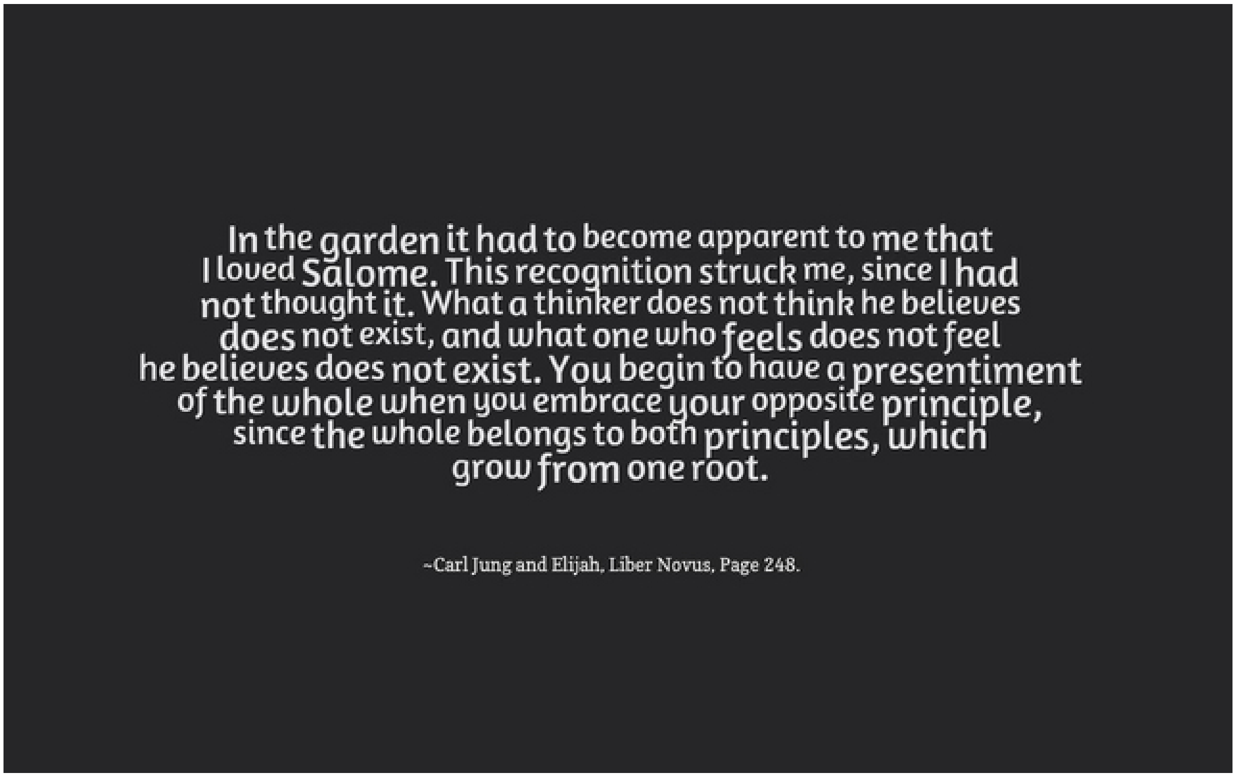

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

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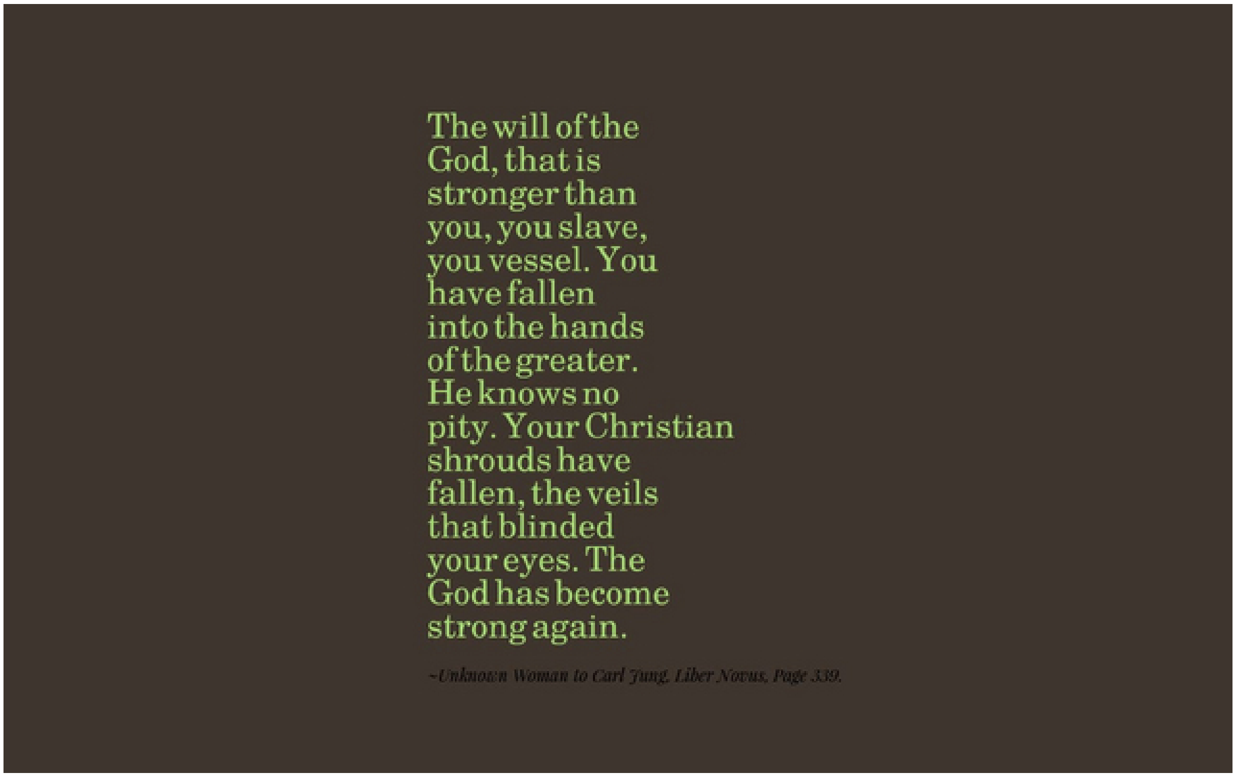

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again.

~Unknown Woman to Carl Jung, Liber Novus, Page 339.

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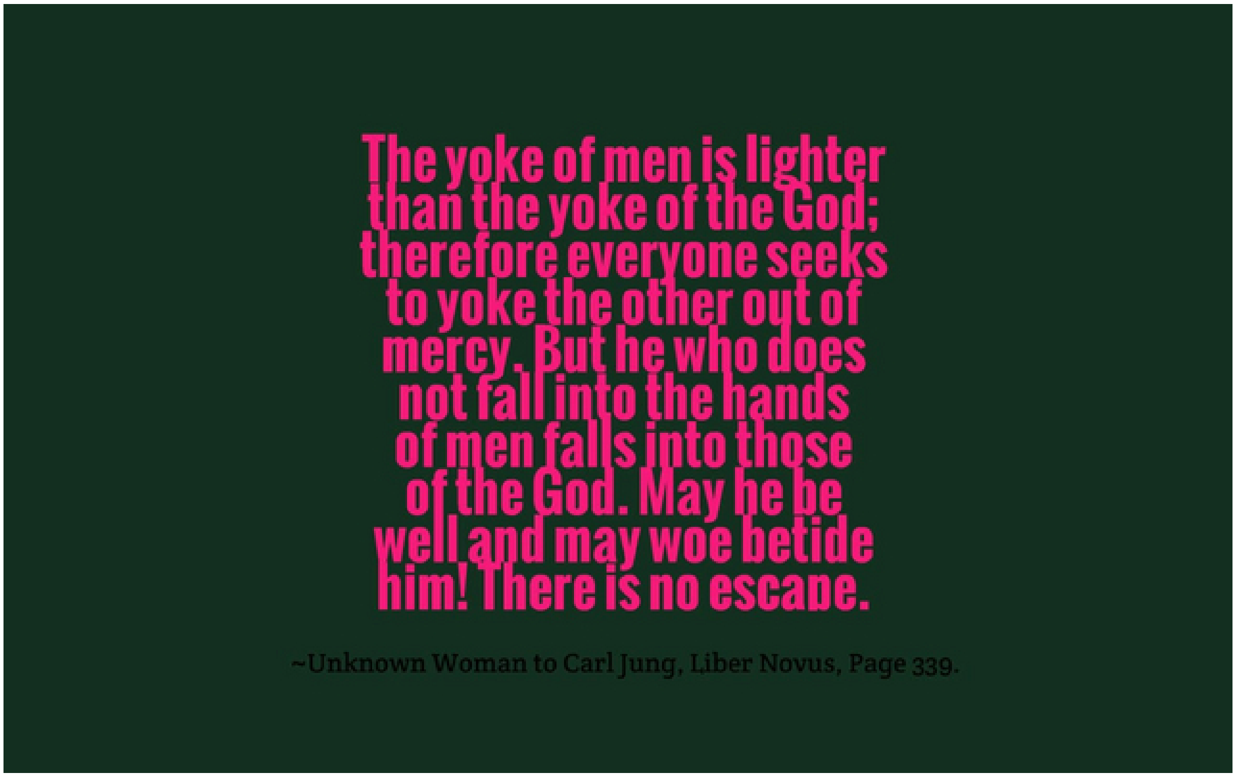

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape.

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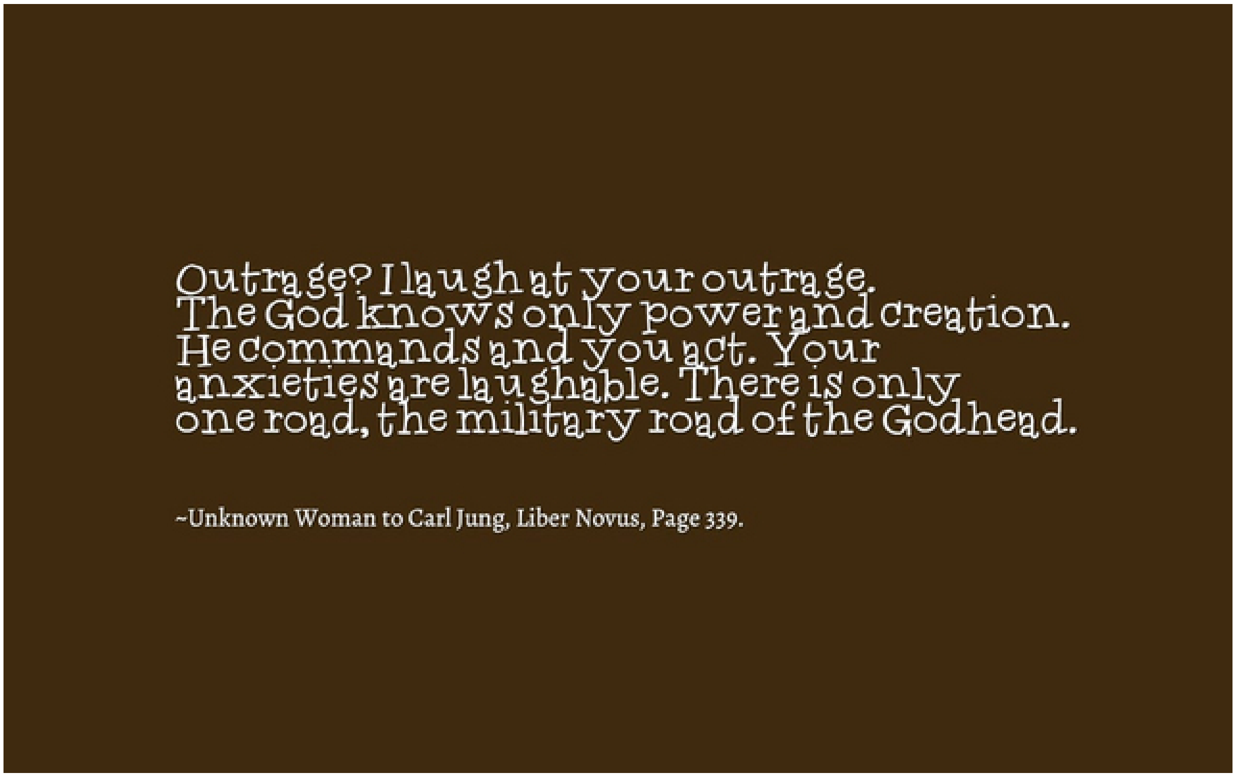

Outrage? I laugh at your outrage.
The God knows only power and creation.
He commands and you act. Your
anxieties are laughable. There is only
one road, the military road of the Godhead.

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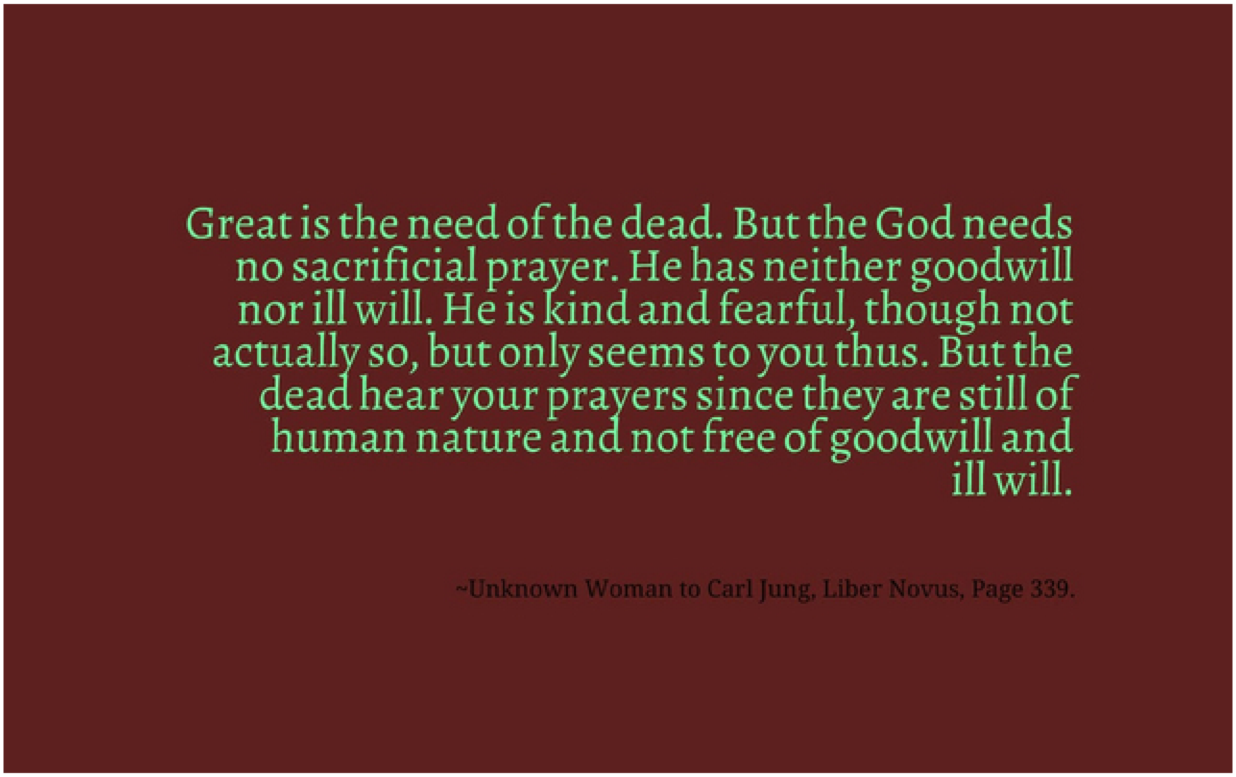

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will.

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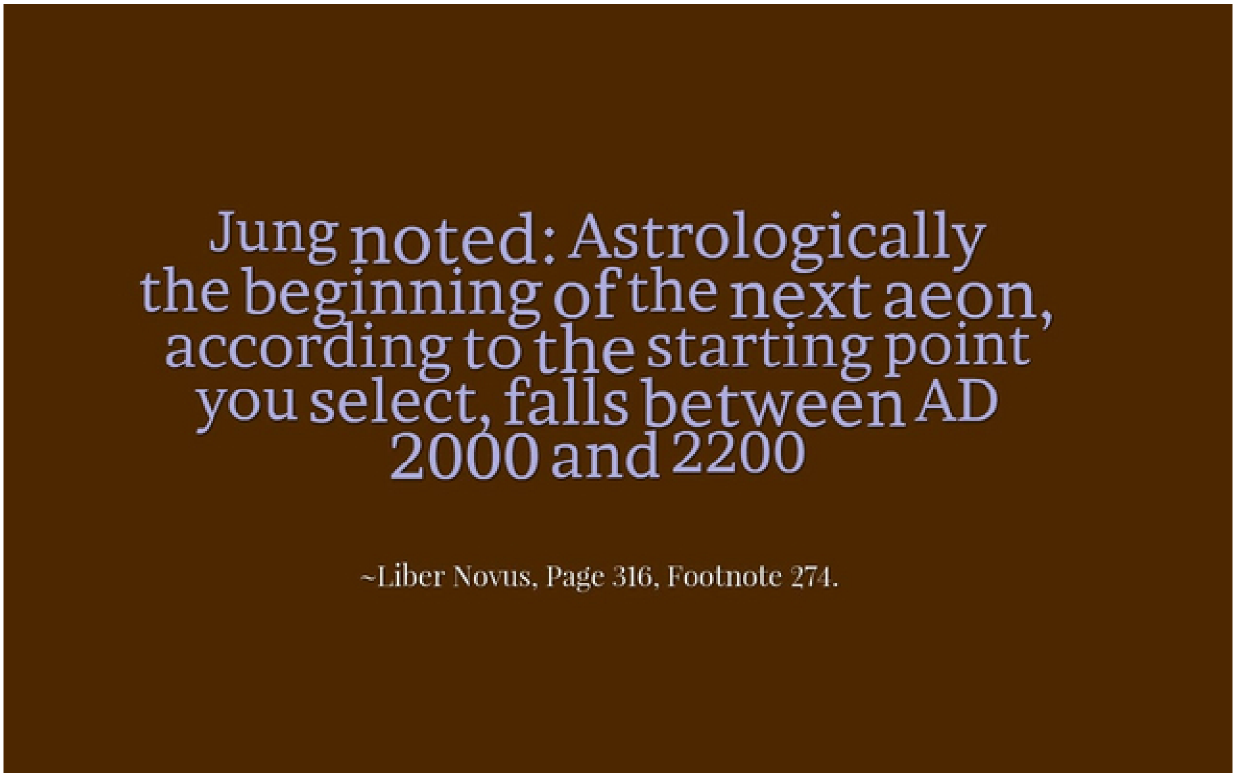

Jung noted: Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200

~Liber Novus, Page 316, Footnote 274.

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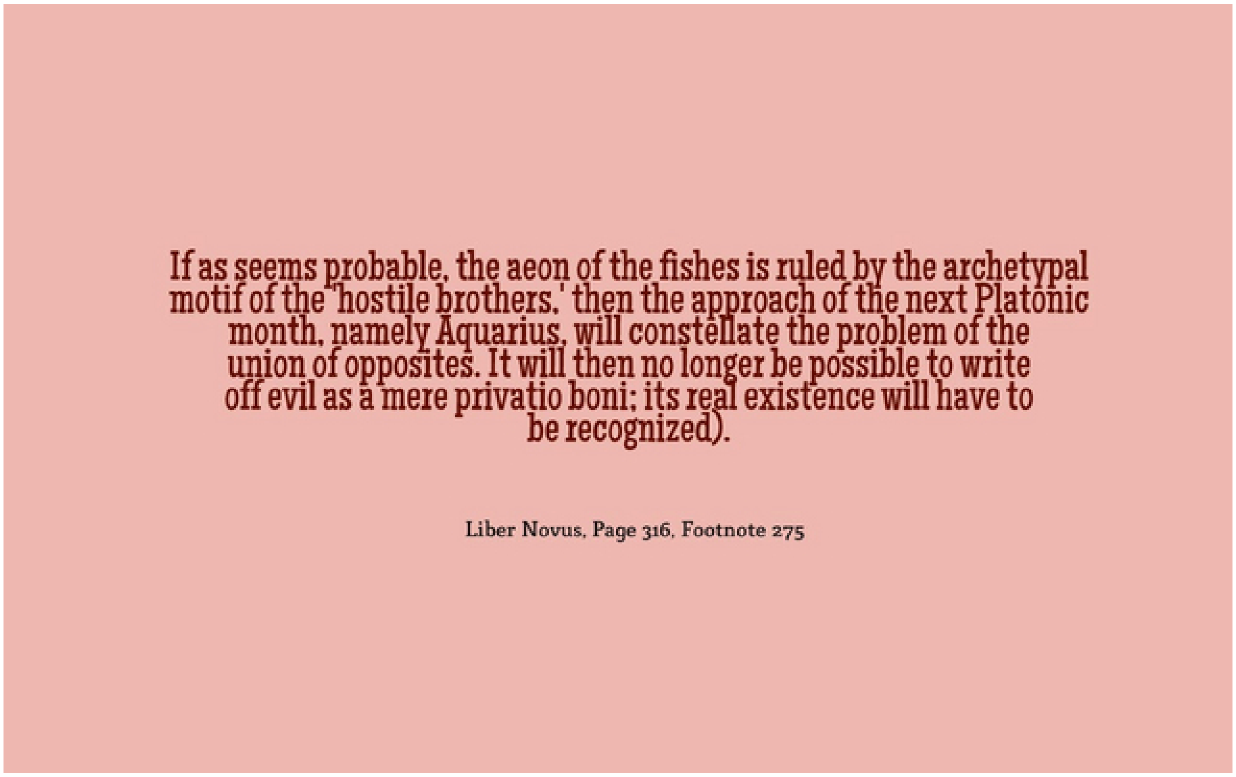

If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized).

Liber Novus, Page 316, Footnote 275

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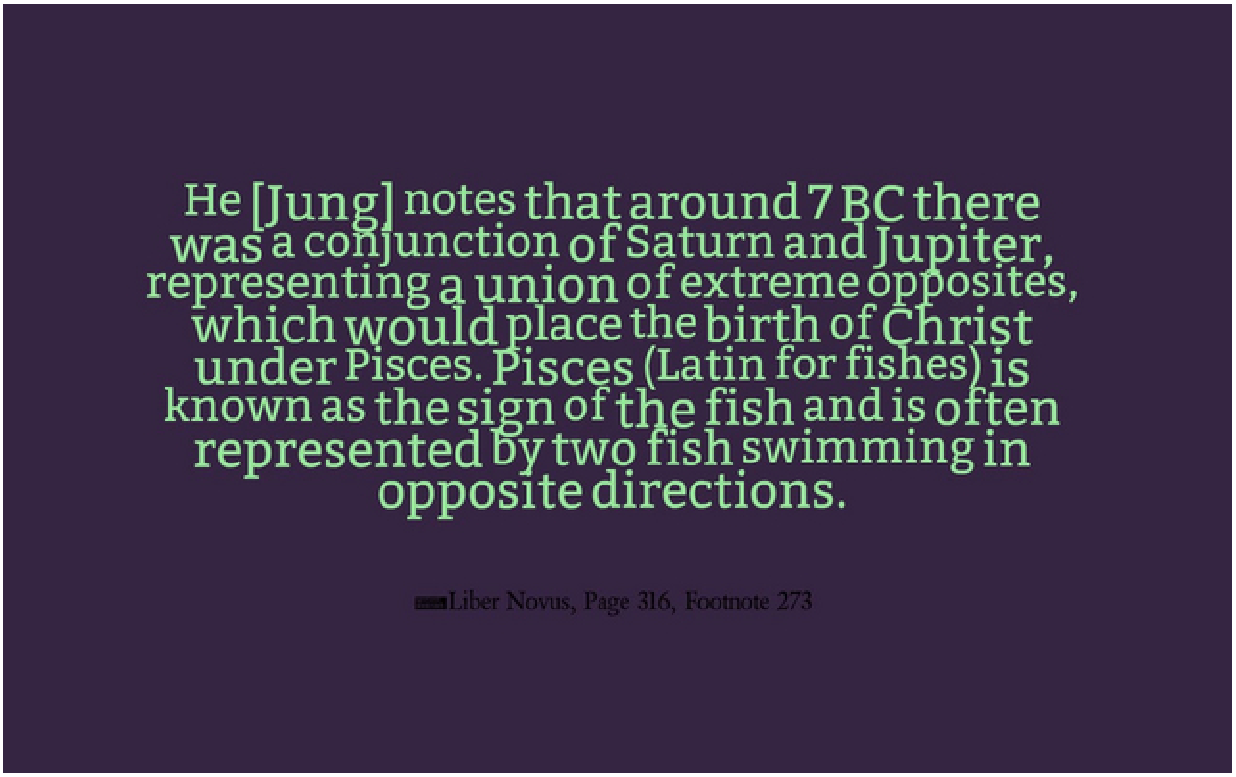

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for fishes) is known as the sign of the fish and is often represented by two fish swimming in opposite directions.

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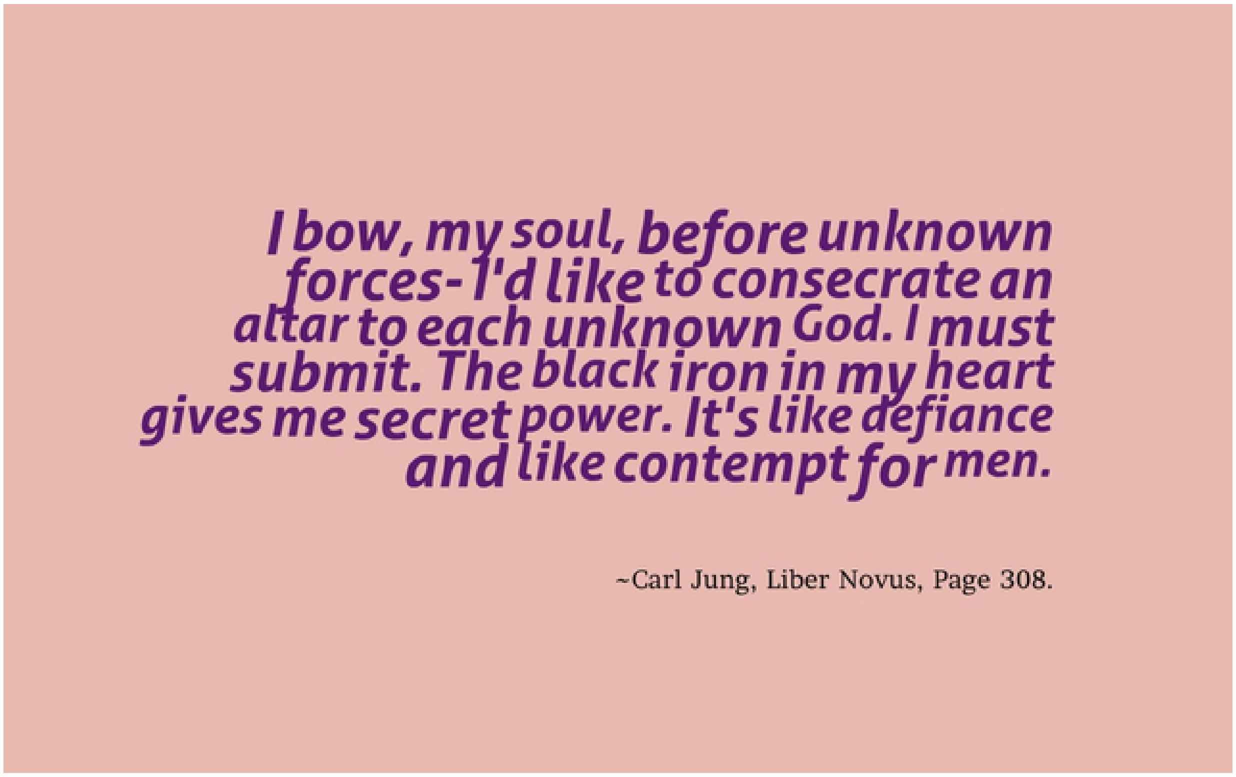

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men.

~Carl Jung, Liber Novus, Page 308.

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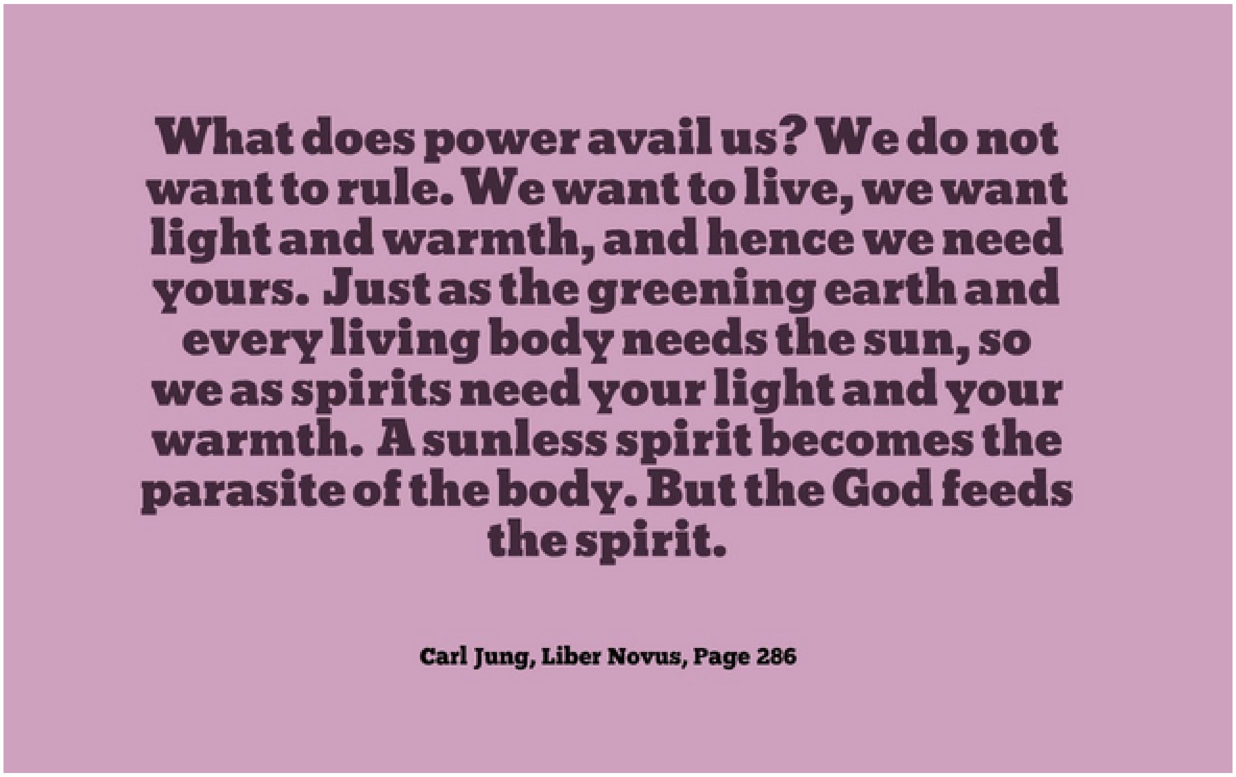

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit.

Carl Jung, Liber Novus, Page 286

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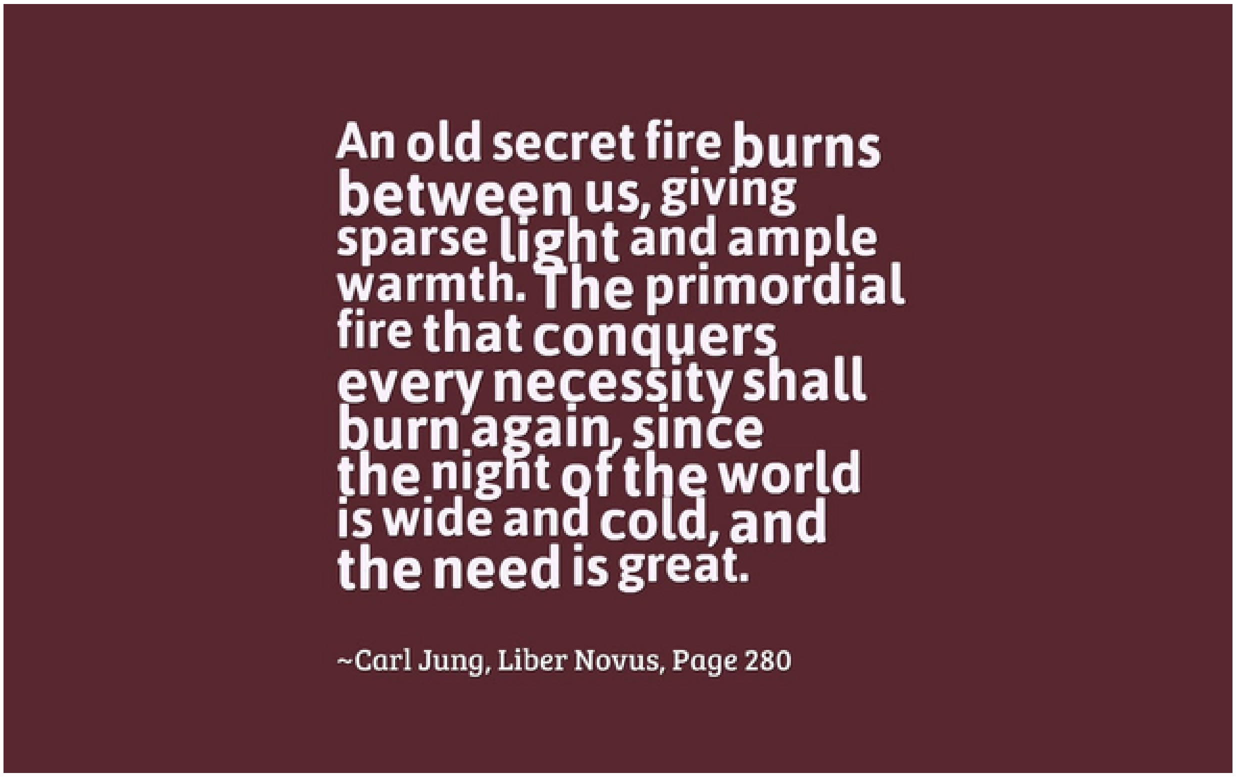

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great.

~Carl Jung, Liber Novus, Page 280

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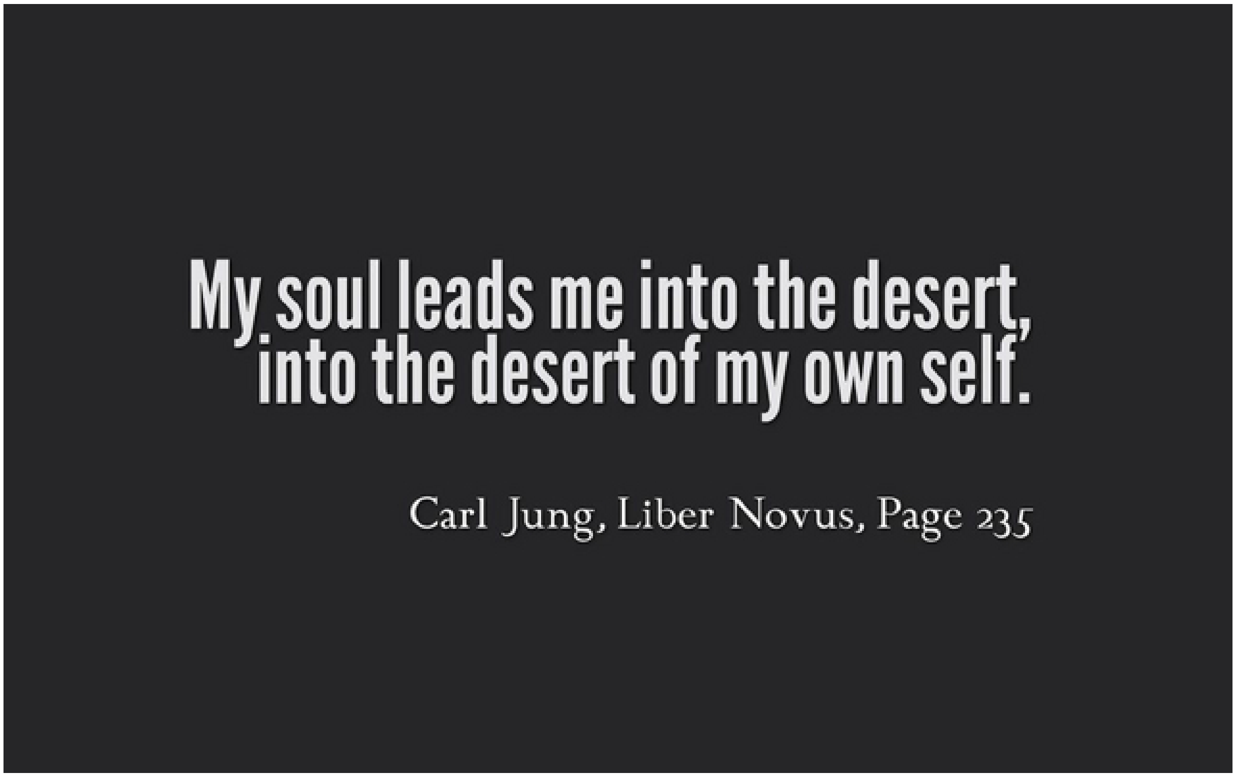

My soul leads me into the desert, into the desert of my own self.

Carl Jung, Liber Novus, Page 235

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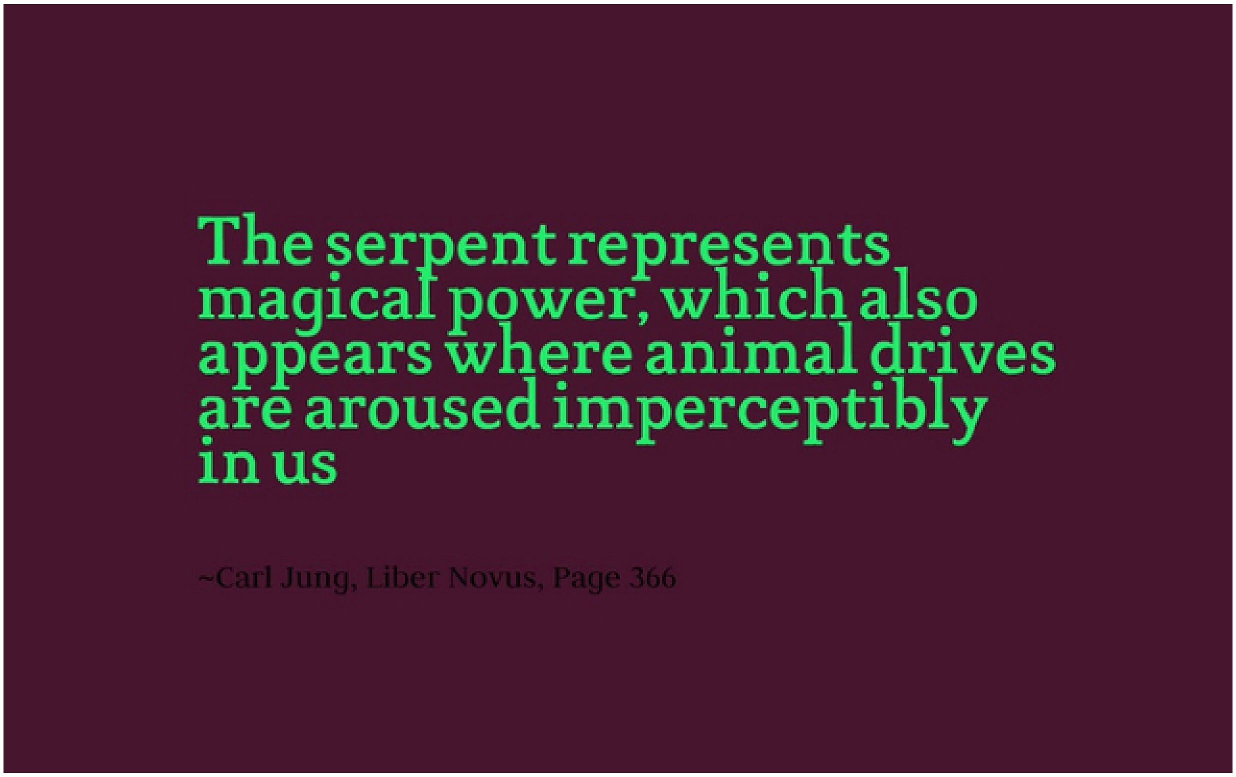

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us

~Carl Jung, Liber Novus, Page 366

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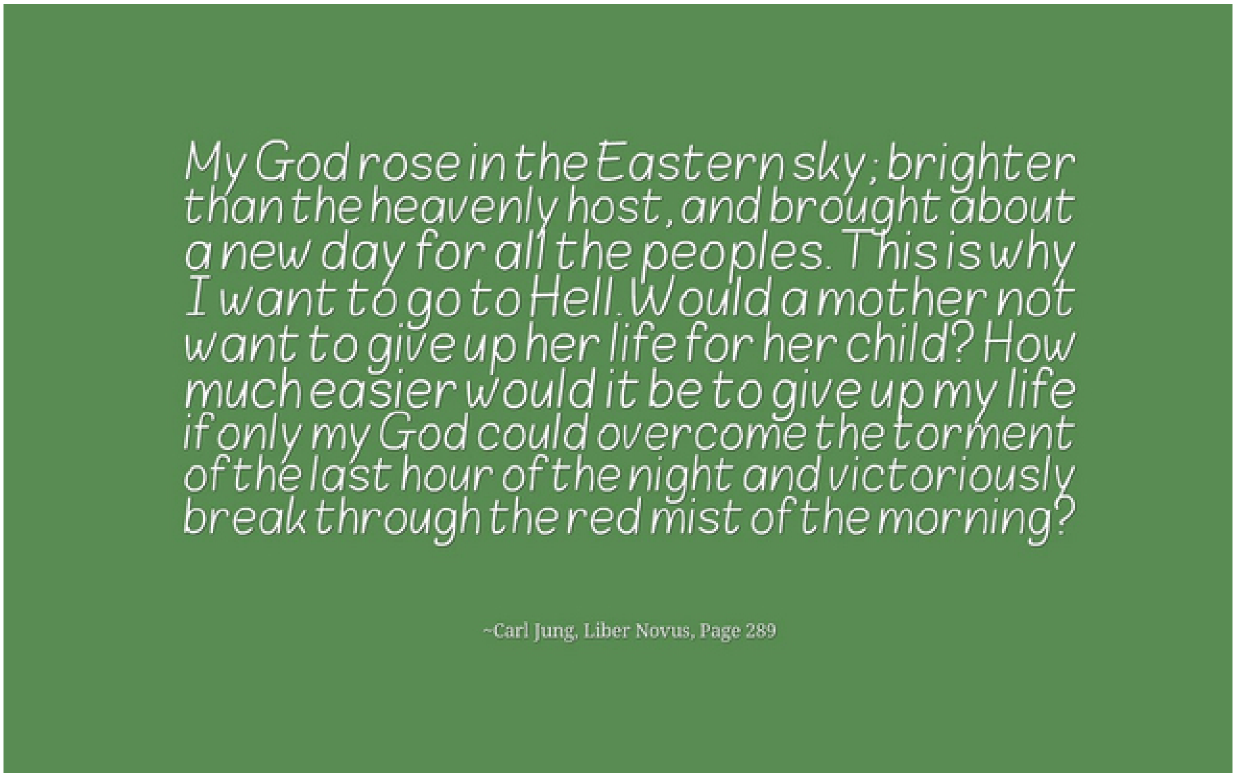

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning?

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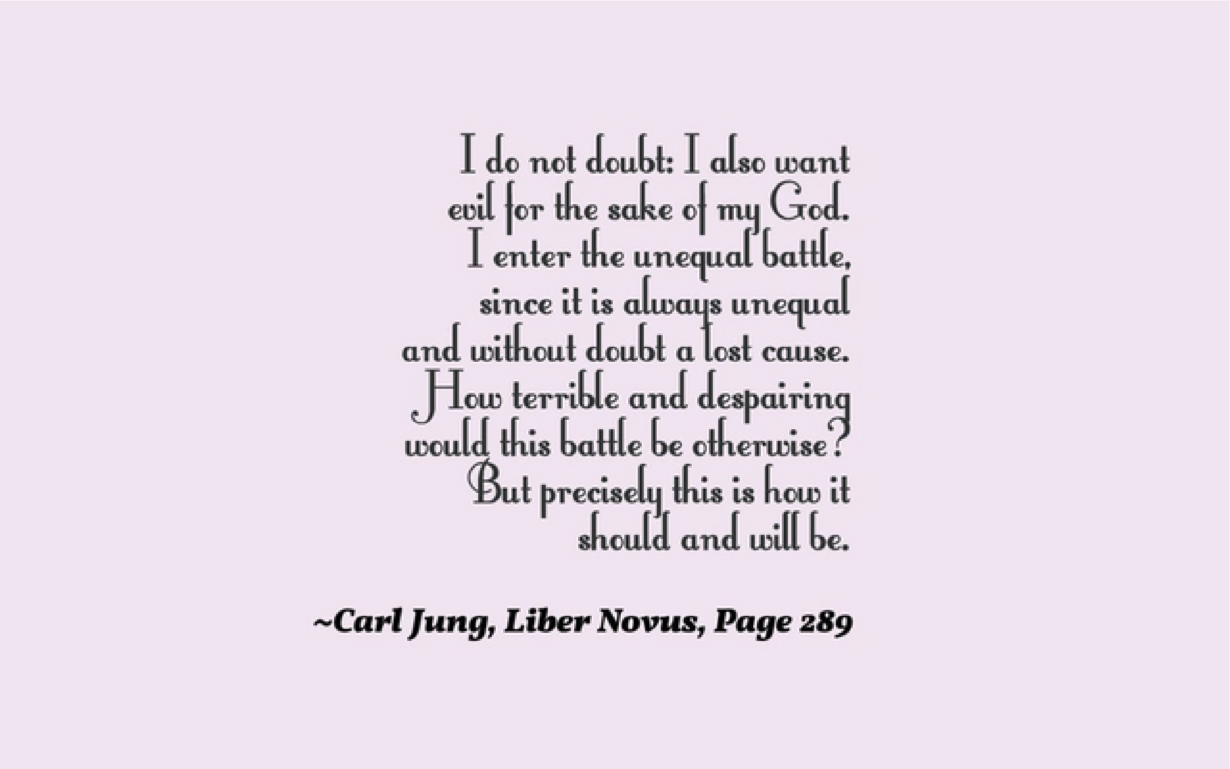

I do not doubt: I also want
evil for the sake of my God.
I enter the unequal battle,
since it is always unequal
and without doubt a lost cause.
How terrible and despairing
would this battle be otherwise?
But precisely this is how it
should and will be.

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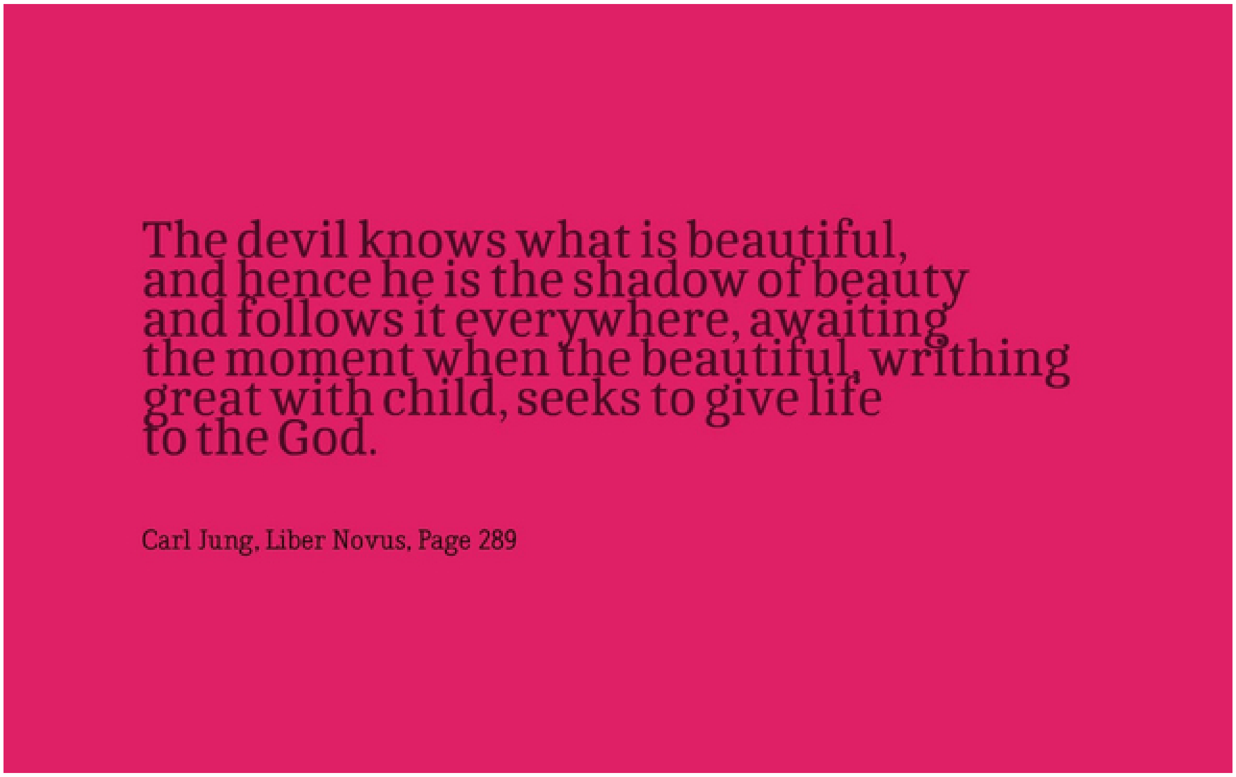
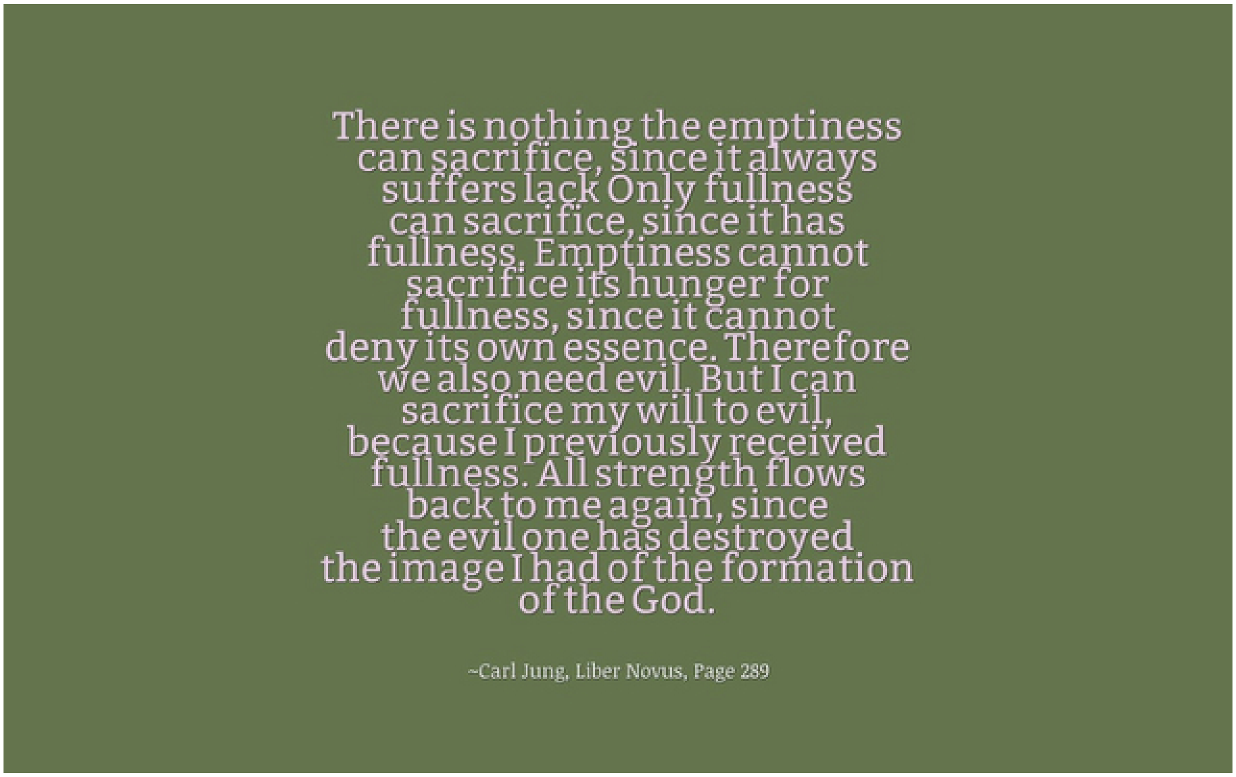


The devil knows what is beautiful,
and hence he is the shadow of beauty
and follows it everywhere, awaiting
the moment when the beautiful, writhing
great with child, seeks to give life
to the God.

Carl Jung, Liber Novus, Page 289

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.



There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God.

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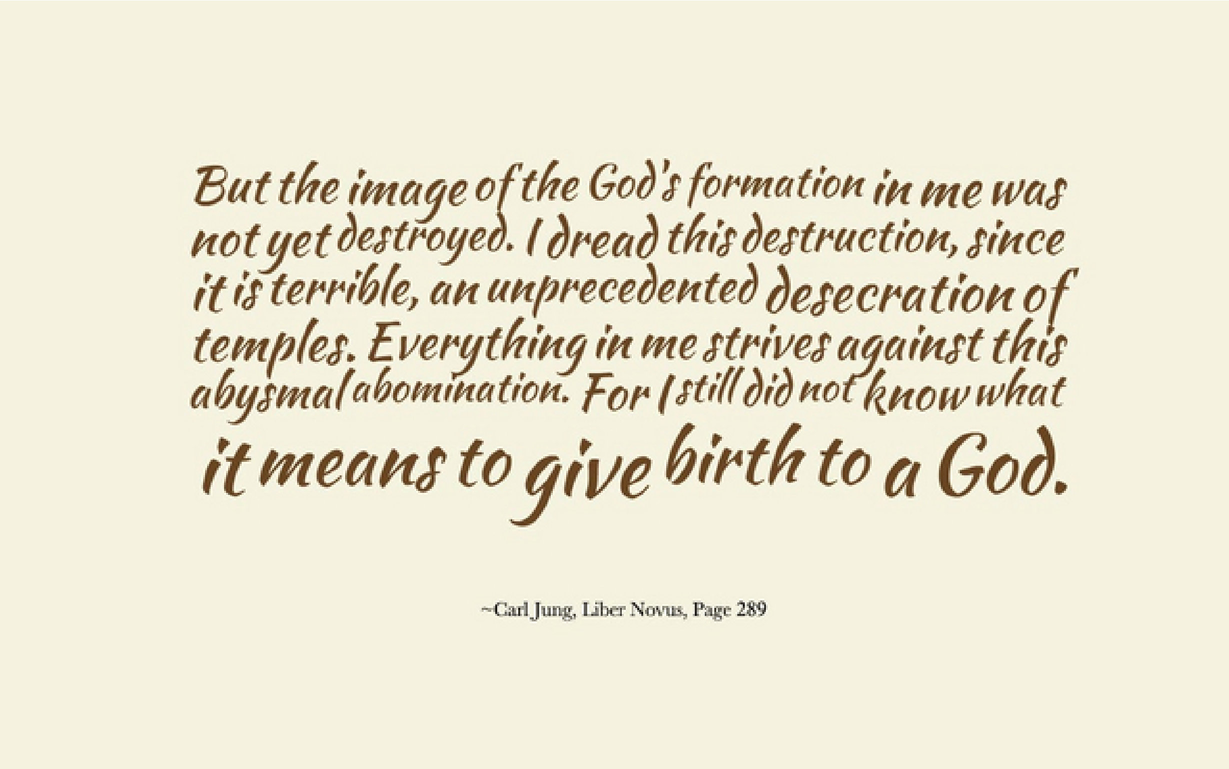

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God.

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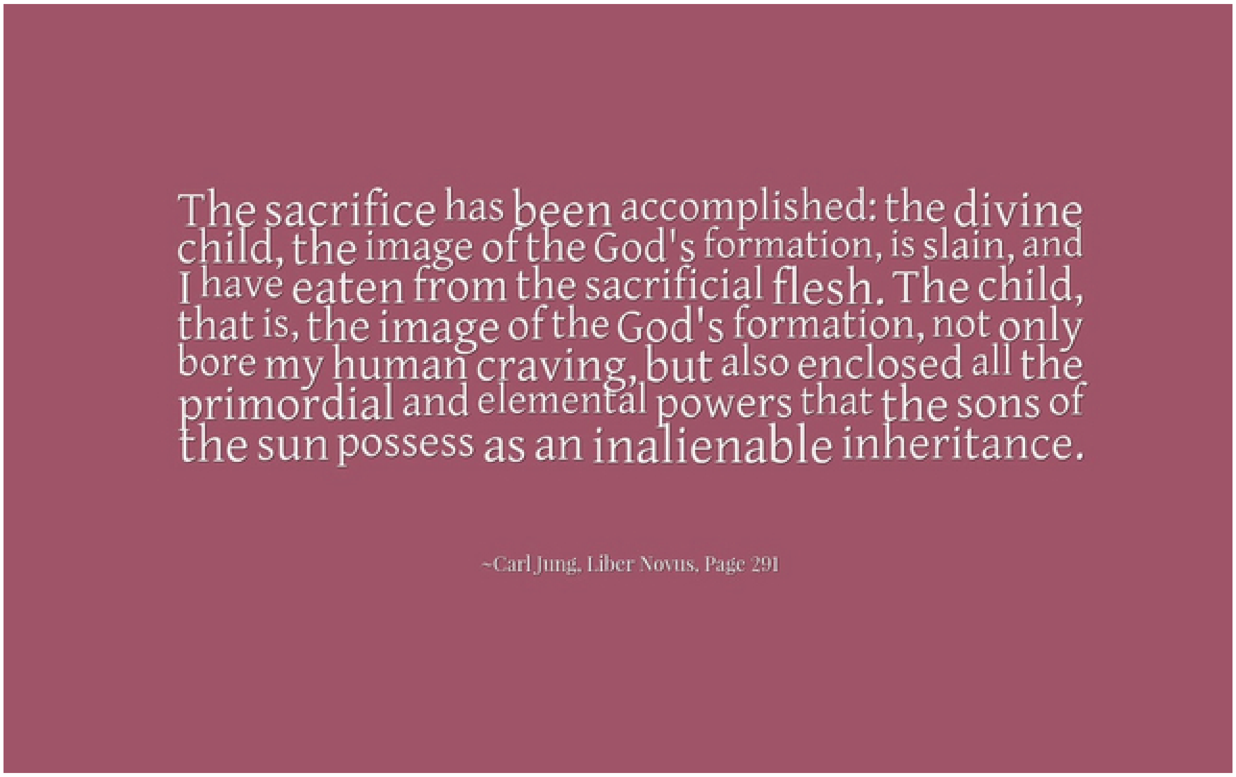

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance.

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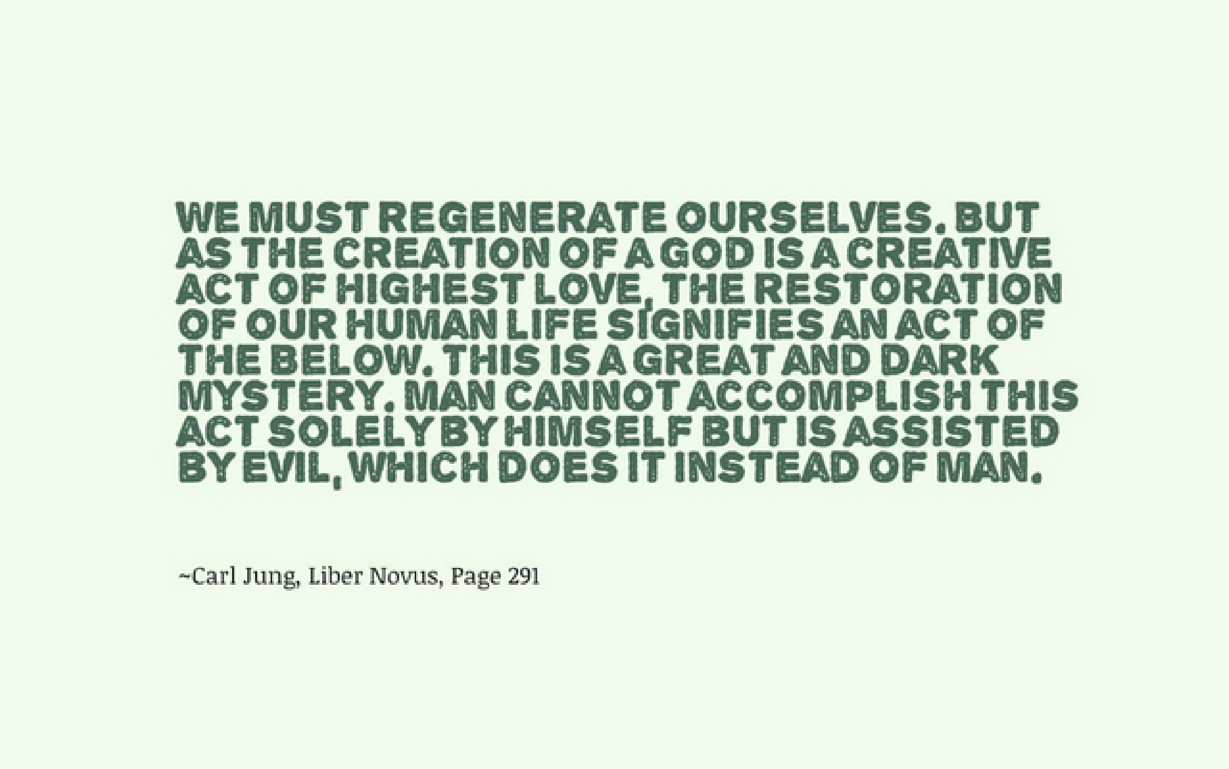

WE MUST REGENERATE OURSELVES. BUT AS THE CREATION OF A GOD IS A CREATIVE ACT OF HIGHEST LOVE, THE RESTORATION OF OUR HUMAN LIFE SIGNIFIES AN ACT OF THE BELOW. THIS IS A GREAT AND DARK MYSTERY. MAN CANNOT ACCOMPLISH THIS ACT SOLELY BY HIMSELF BUT IS ASSISTED BY EVIL, WHICH DOES IT INSTEAD OF MAN.

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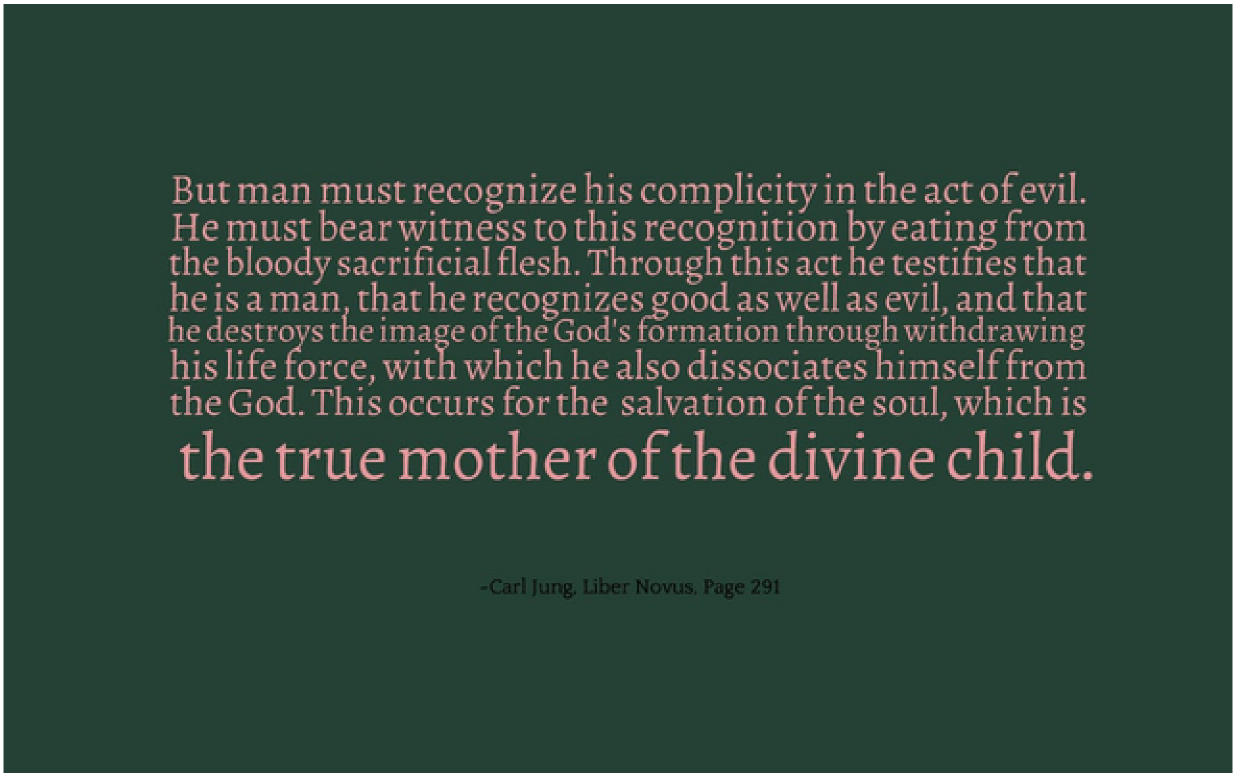

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

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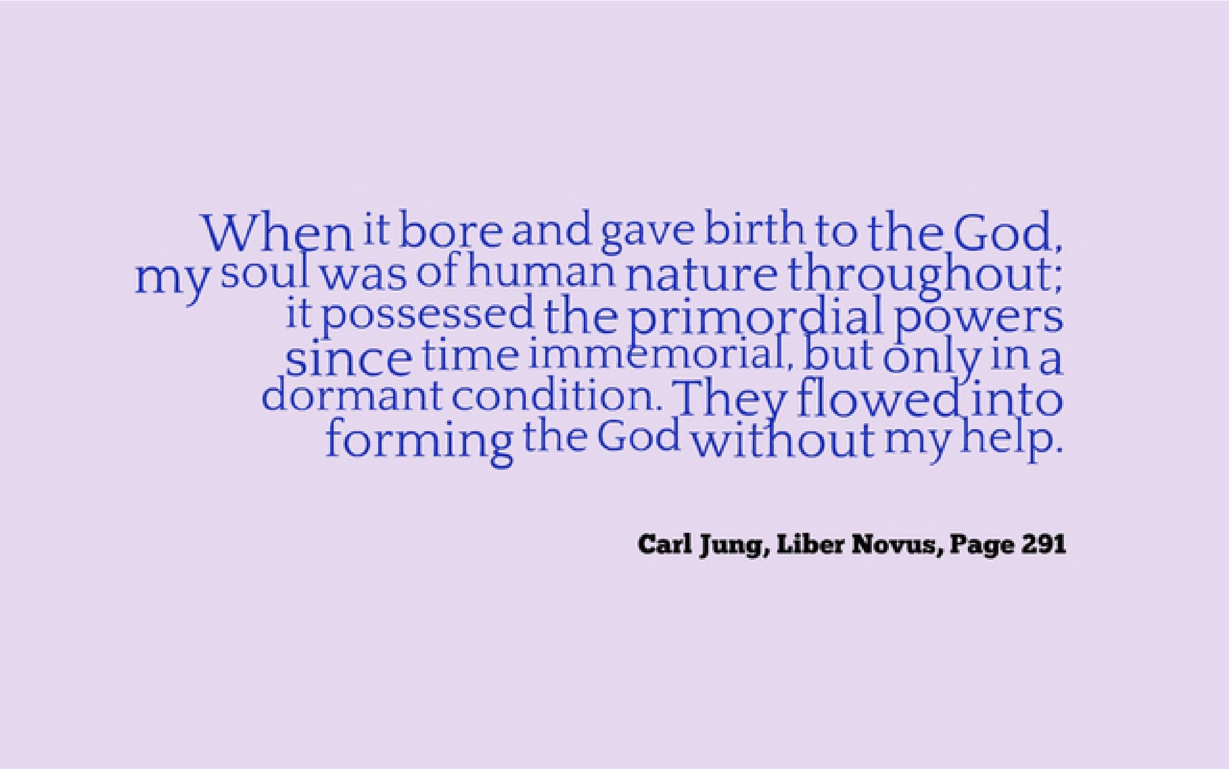

When it bore and gave birth to the God,
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Carl Jung - Hans Guisan Schmid Correspondence - Anthology (2019-05-28 04:08)

The Question of Psychological Types

C. G. JUNG

HANS SCHMID-GUISAN

CORRESPONDENCE EDITED BY

JOHN BEEBE | ERNST FALZEDER

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Pages 55-62.

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.
Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

Surely Sisyphus was an idealist, wasn't he? your Jung Carl Jung, Hans Schmid-Guisan Letters, Pages 100-114

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that way we create a spiritus, which is an abstraction. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Thinking is not merely a "realization" of life; life can also be a "realization" of thinking. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost. Carl Jung, Han Guisan Schmid, Pages 131-142

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Han Guisan Schmid, Pages 131-142

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with. Carl Jung, Schmid-Guisan Letters, Page 134

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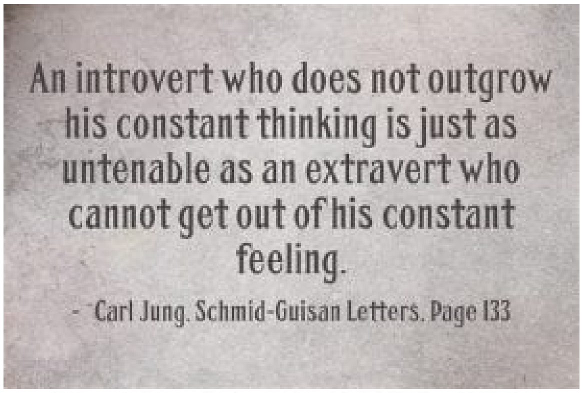

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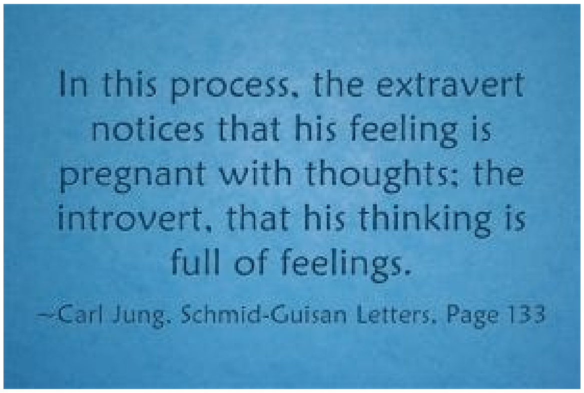
- Carl Jung, Schmid-Guisan Letters, Page 133



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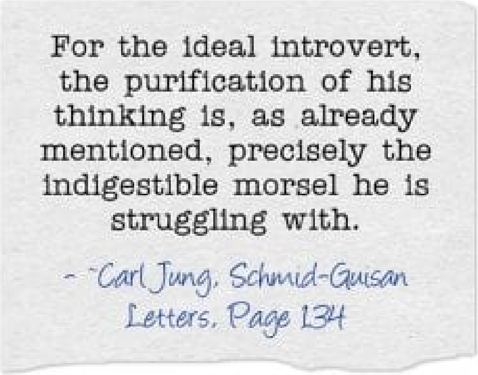
~Carl Jung, Schmid-Guisan Letters, Page 133



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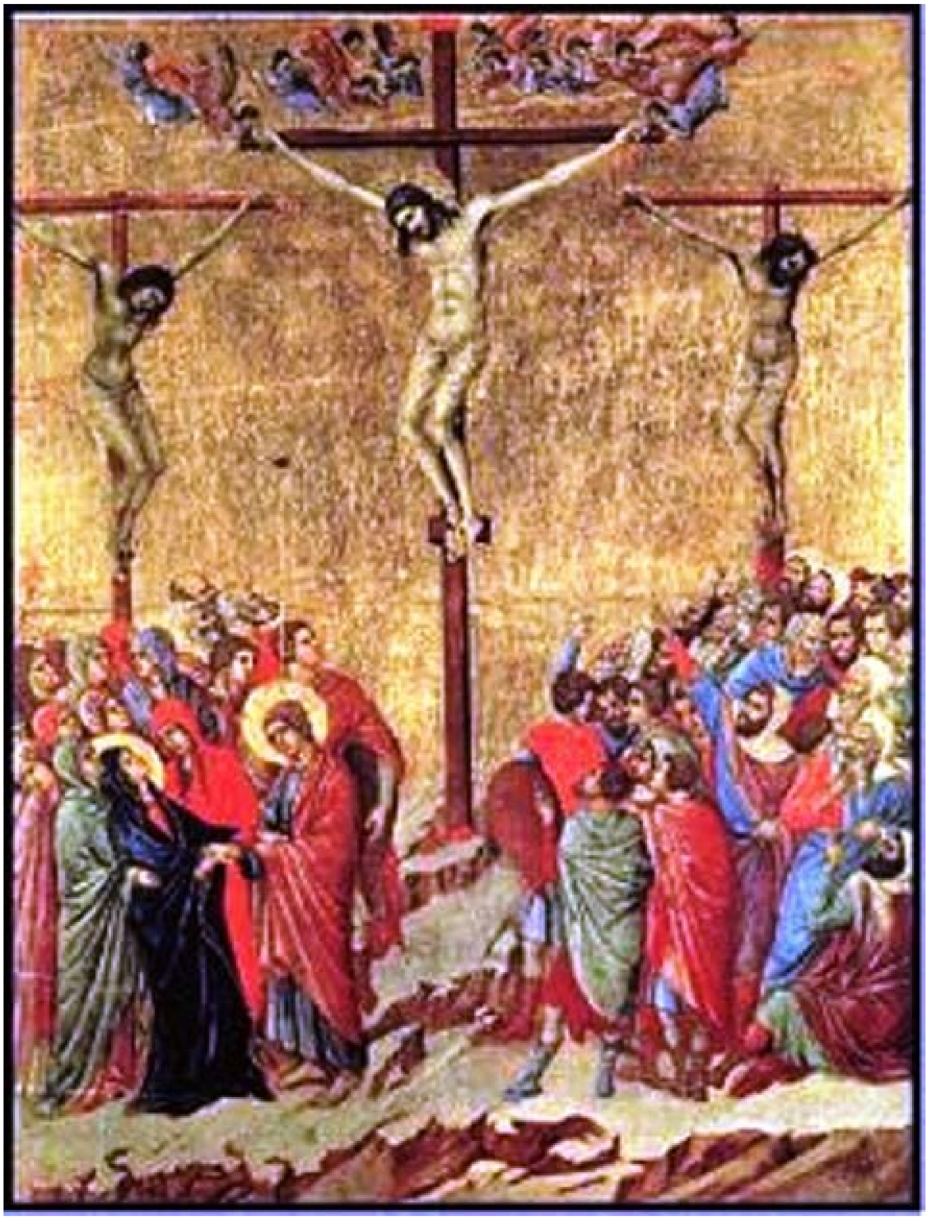
- Carl Jung, Schmid-Guisan Letters, Page 134

Carl Jung on “Opposites.” Lexicon. **(2019-05-28 04:33)**



Opposites:

Psychologically, the ego and the unconscious. (See also compensation, conflict, progression and transcendent function.)

There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.["Analytical Psychology and Weltanschauung," CW 8, par. 706.]

Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious. This situation seldom precipitates a crisis in the first half of life. But for older people who reach an impasse, characterized by a one-sided conscious attitude and the blockage of energy, it is necessary to bring to light psychic contents that have been repressed.

The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.["The Problem of the Attitude-Type," CW 7, par. 78.]

This in turn activates the process of compensation, which leads to an irrational “third,” the transcendent function.

Out of [the] collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no.”["The Psychology of the Child Archetype," CW 9i, par. 285."The Psychology of the Child Archetype," CW 9i, par. 285.]

Jung explained the potential renewal of the personality in terms of the principle of entropy in physics, according to which transformations of energy in a relatively closed system take place, and are only possible, as a result of differences in intensity.

Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated.["On Psychic Energy," CW 8, par. 49.]

Some degree of tension between consciousness and the unconsciousness is both unavoidable and necessary. The aim of analysis is therefore not to eliminate the tension but rather to understand the role it plays in the self-regulation of the psyche. Moreover, the assimilation of unconscious contents results in the ego becoming responsible for what was previously unconscious. There is thus no question of anyone ever being completely at peace.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ’s earthly life likewise ended, not in complacent bliss, but on the cross.["The Psychology of the Transference," CW 16, par. 400.]

Jung further believed that anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.["Christ, A Symbol of the Self," CW 9ii, par. 126.]

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Carl Jung on the “Sacrificer.” (2019-05-28 05:16)

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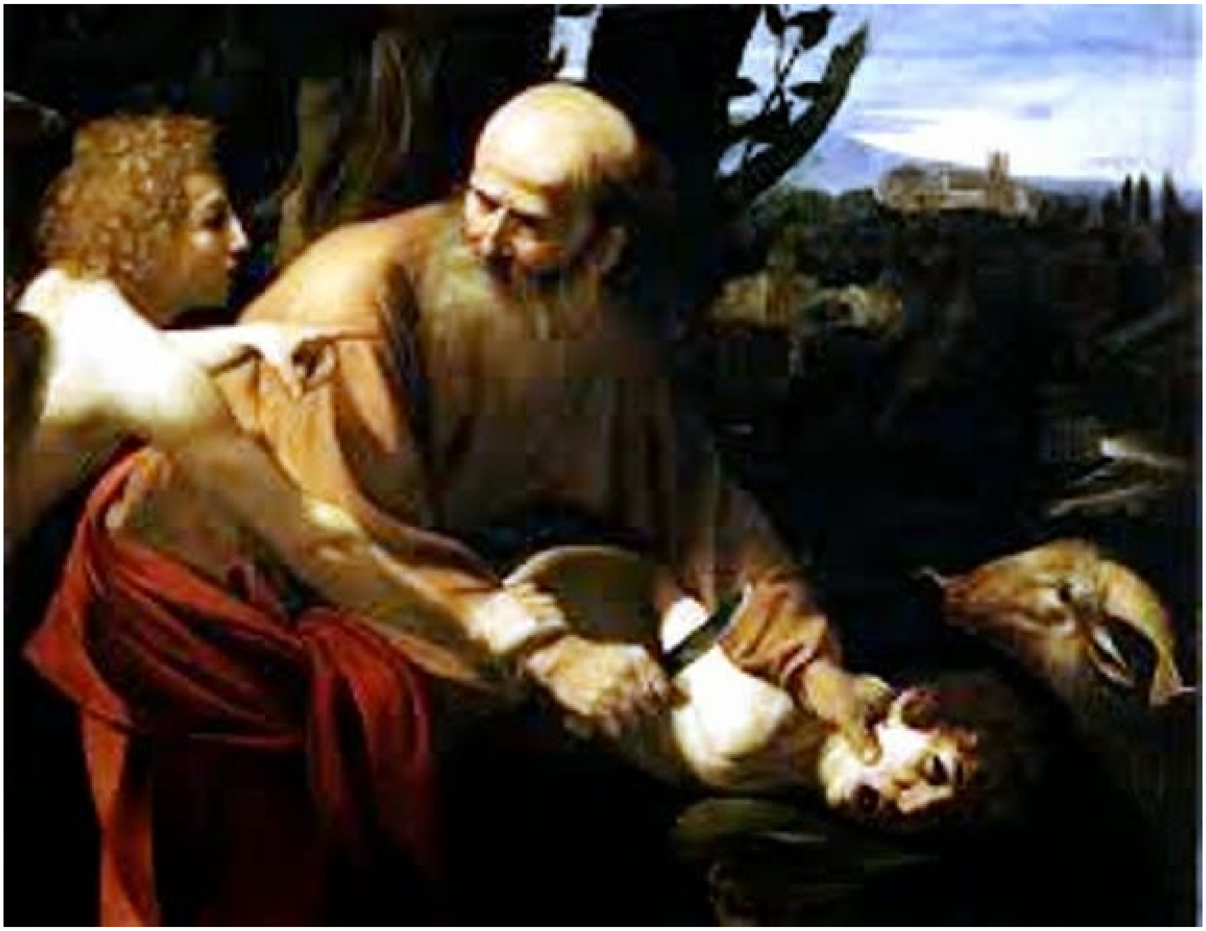

[Carl Jung on the “Sacrificer.”]

What I sacrifice is my own selfish claim, and by doing this I give up myself.

Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice.

The degree to which it is so depends on the significance of the gift.

If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt.

I can also be sure that the power which suppresses this claim, and thus suppresses me, must be the self.

Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it.

The self is the sacrificer, and I am the sacrificed gift, the human sacrifice.

Let us try for a moment to look into Abraham's soul when he was commanded to sacrifice his only son.

[2]

Quite apart from the compassion he felt for his child, would not a father in such a position feel himself as the victim, and feel that he was plunging the knife into his own breast?

He would be at the same time the sacrificer and the sacrificed. Carl Jung, Psychology and Religion, CW 11, Page 261-262, Para 397.

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Carl Jung "He [the God] appears at first in hostile form, as an assailant with whom the hero has to wrestle." (2019-05-28 05:17)

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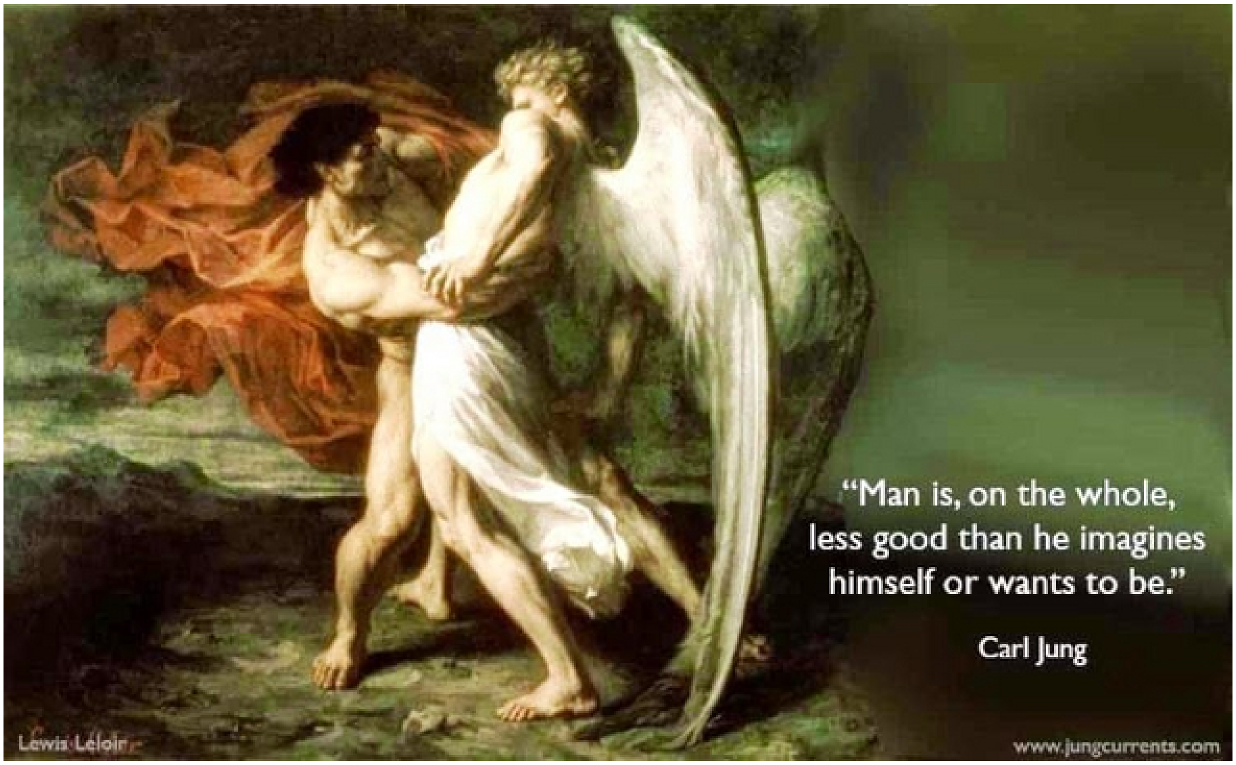
"Man is, on the whole, less good than he imagines himself or wants to be."
Carl Jung
Lewis Léloir
www.jungcurrents.com

He [the God] appears at first in hostile form, as an assailant with whom the hero has to wrestle.

This is in keeping with the violence of all unconscious dynamism.

In this manner the god manifests himself and in this form he must be overcome.

The struggle has its parallel in Jacob's wrestling with the angel at the ford Jabbok.

The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power.

It is "a fearful thing to fall into the hands of the living God," and "whoso is near unto me, is near unto the fire, and whoso is far from me, is far from the kingdom"; for "the Lord is a consuming fire," the Messiah is: Carl Jung, "Symbols of Transformation," Page 337, Para 524.

"the Lion of the tribe of Judah":
Judah is a lion's whelp;
from the prey, my son, thou art gone up.
He stooped down, he couched as a lion,
and as an old lion; who shall rouse him up? Hebrews 10 : 31

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2. `http://jungnet.net/`

Carl Jung in Memorium to Toni Wolff (2019-05-28 05:24)

"Perhaps Irene's close tie with Toni Wolff was in his mind at this time, because our visit endedwith his taking me into the garden to show me the little sotne bas-relief in Toni's memory, placed under the ginkgo tree that had been given to him by students of the C.G. Jung Institute. This tree is an import from China, and is on the stone four sets of Chinese characters were arranged vertically. He told me they read from above downwards:

Toni Wolff

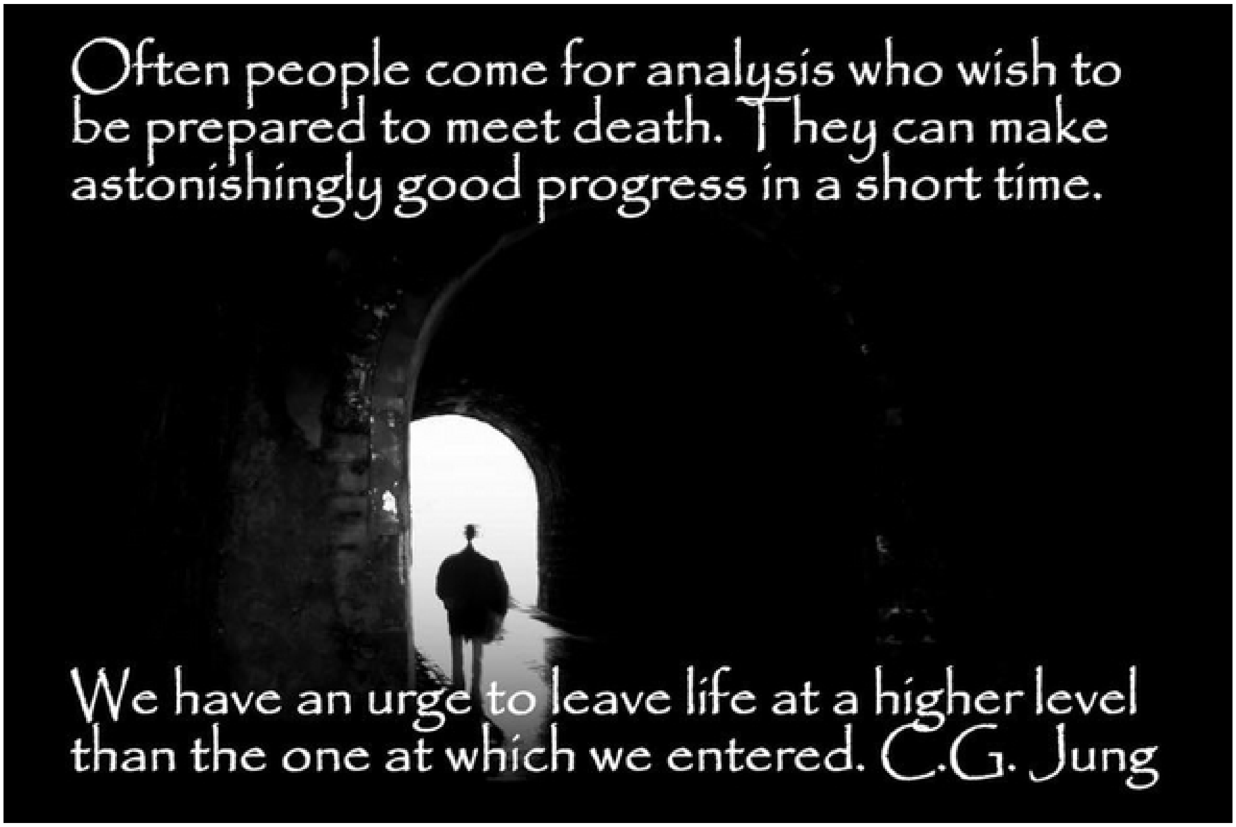
Lotus

Nun

Mysterious"

[Joseph Henderson, San Francisco, 1980 in Forward to "***A Memoir of Toni Wolf by Irene Champernowne ;*** Page 4 "]

Carl Jung: Often people come for analysis who wish to be prepared to meet death. (2019-05-28 05:33)


Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time.
We have an urge to leave life at a higher level than the one at which we entered. C.G. Jung

Often people come for analysis who wish to be prepared to meet death.

They can make astonishingly good progress in a short time and then die peacefully. Inner development can advance enormously if there is knowledge of the nearness of the end.

It seems as if a further step in consciousness has to be reached before the end of life.

Psychology is a preparation for death.

We have an urge to leave life at a higher level than the one at which we entered. Carl Jung, Jung-Ostrowski, Page 16.

From this attitude of Freud's I felt more than ever convinced that his idea of God was placed in sexuality, and that libido is to him only an urge in one direction.

As a matter of fact, however, I think it can be shown that there is a will to die as well as a will to live.

We prepare ourselves for death when we reach the summit of life; or, to put it in another way, after the age of thirty-five, let us say, we begin to know that cooler winds are blowing—at first we don't understand, but later we cannot escape the meaning. Carl Jung, Seminar 1925, Page 25.

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

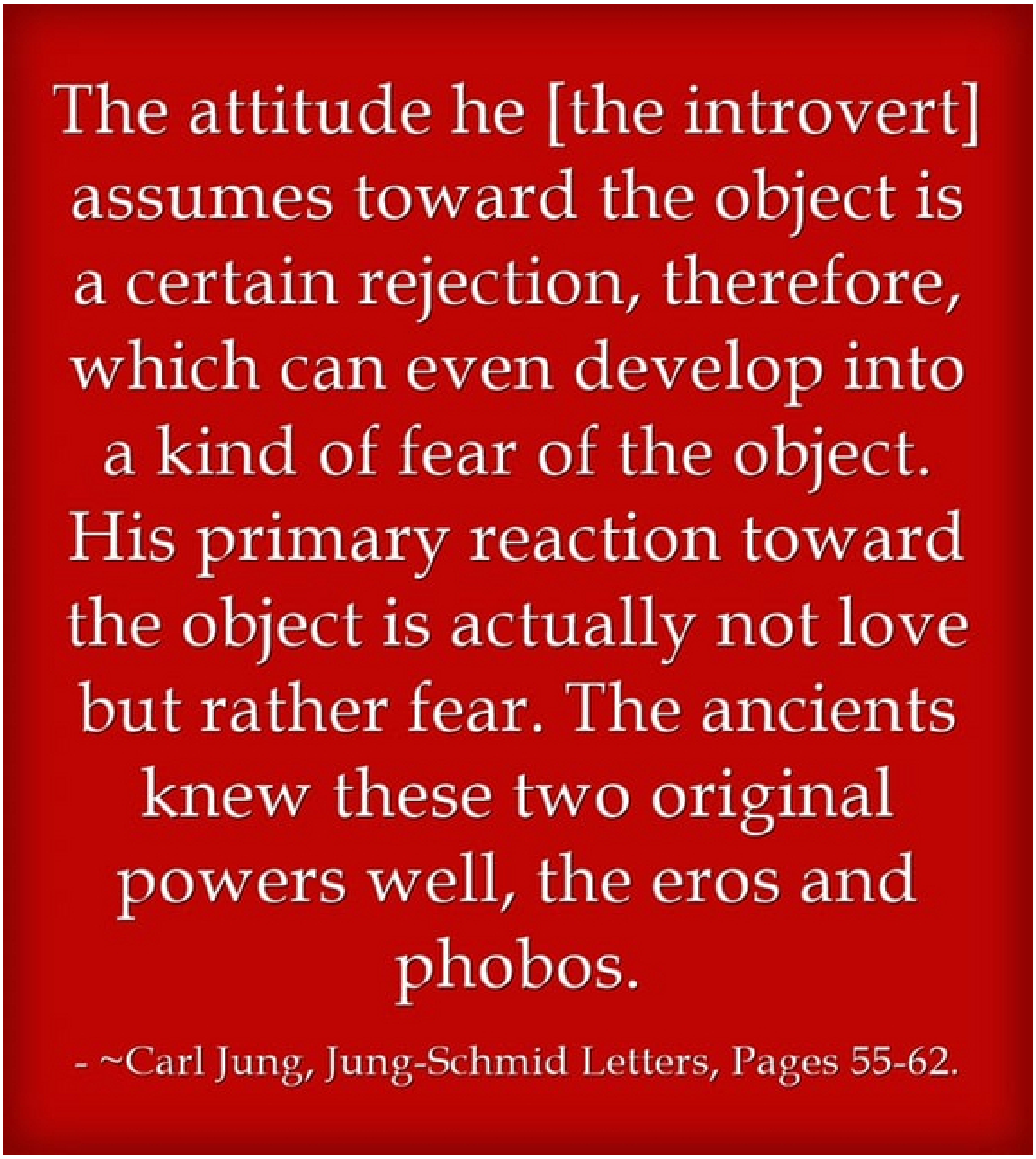
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/37367-1escape.jpg`

Some Carl Jung Quotations VII (2019-05-28 05:56)

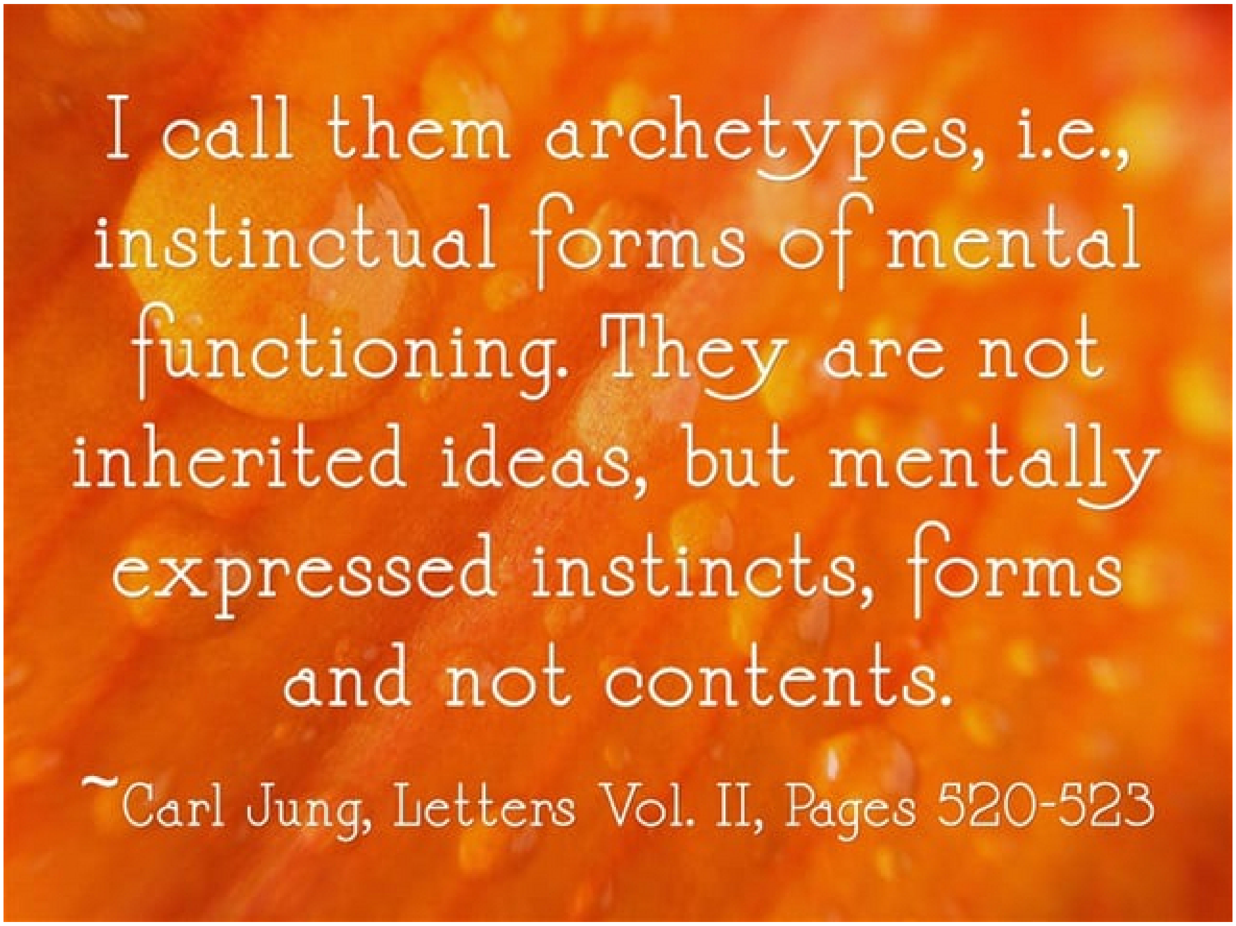
[1]



The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos.

- ~Carl Jung, Jung-Schmid Letters, Pages 55-62.

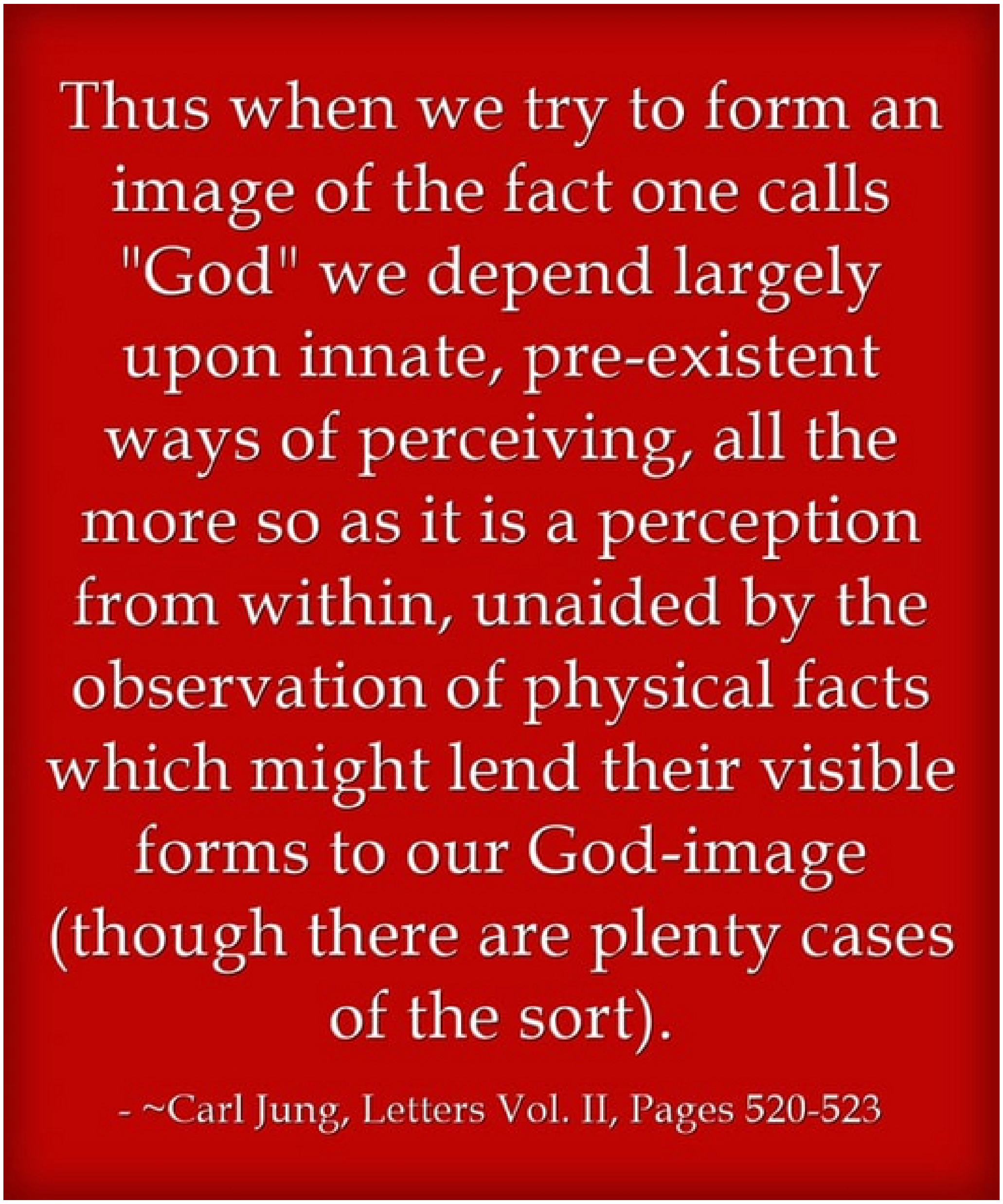
The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.



I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents.

~Carl Jung, Letters Vol. II, Pages 520-523

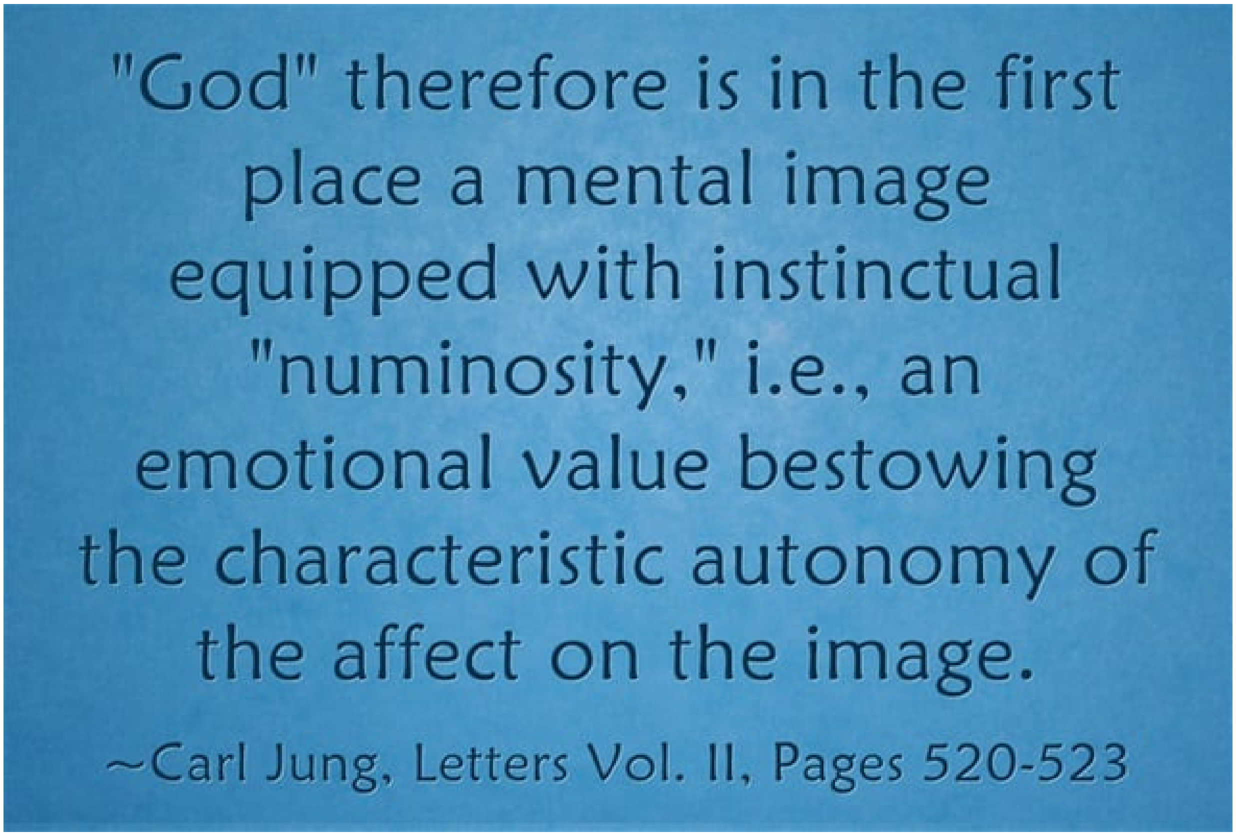
I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Pages 520-523



Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

- ~Carl Jung, Letters Vol. II, Pages 520-523

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523



"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image.

~Carl Jung, Letters Vol. II, Pages 520-523

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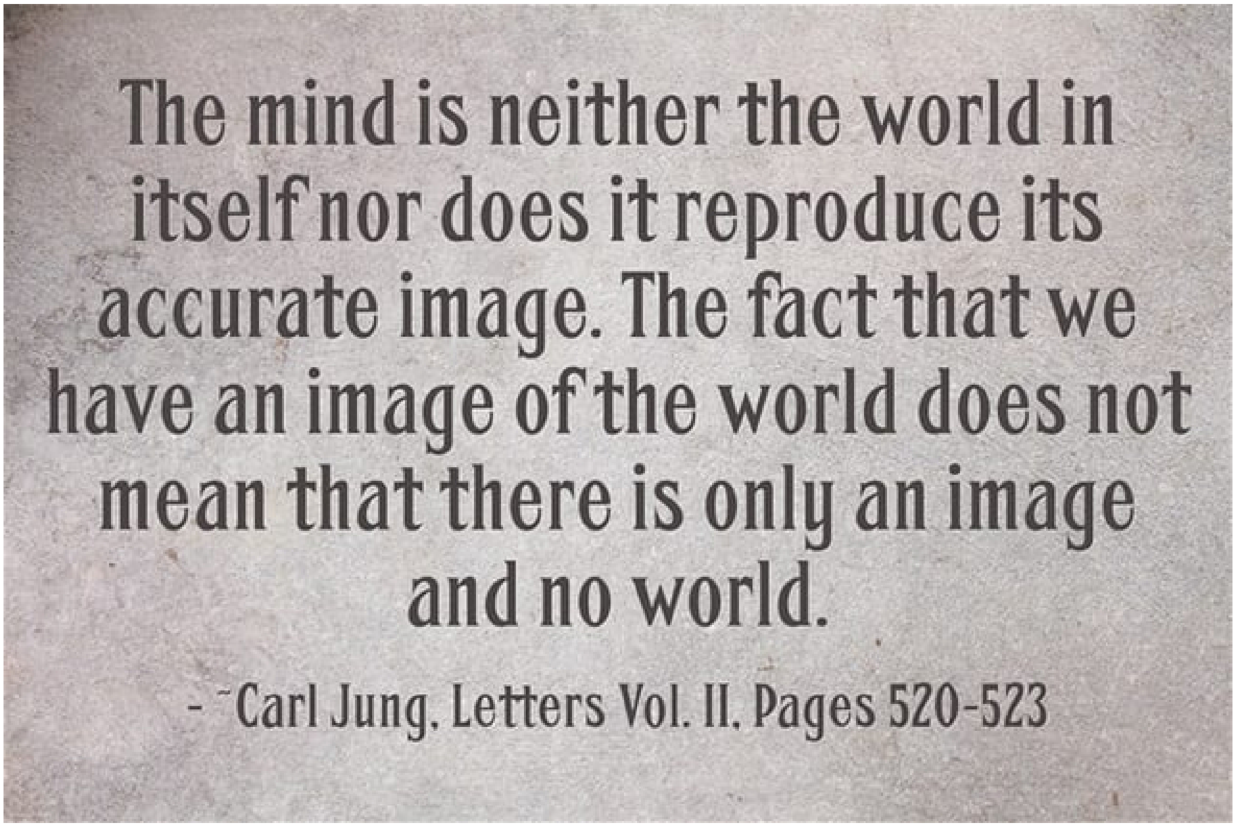

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world.

- ¯Carl Jung, Letters Vol. II, Pages 520-523

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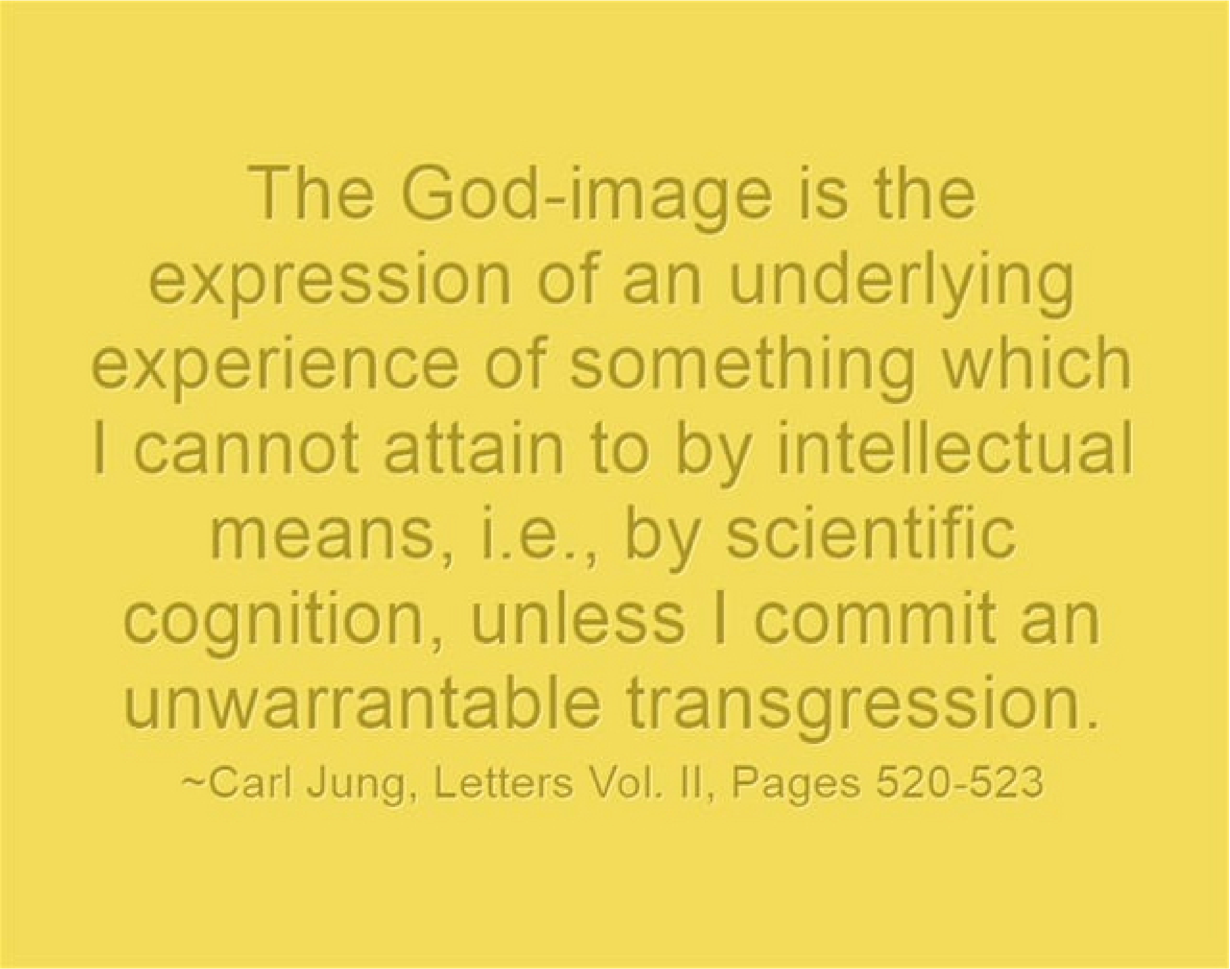
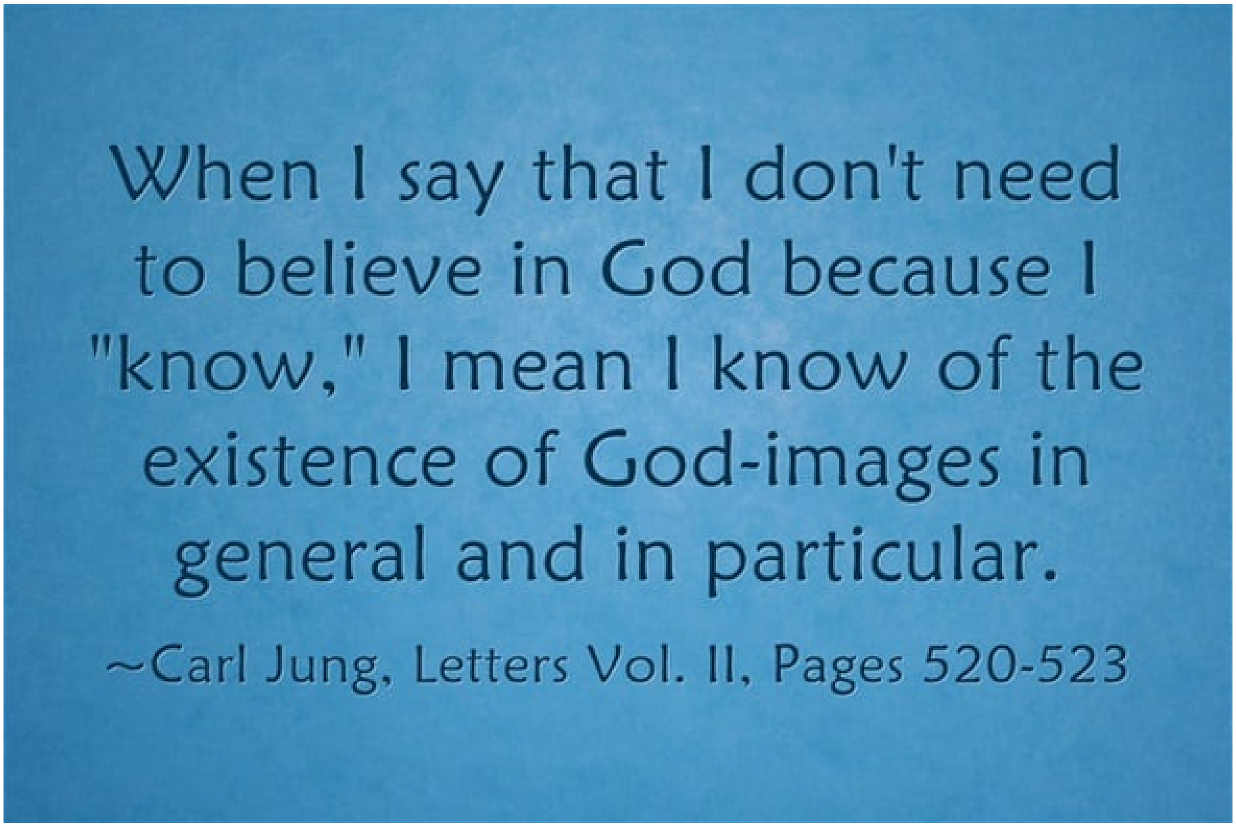


The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression.

~Carl Jung, Letters Vol. II, Pages 520-523

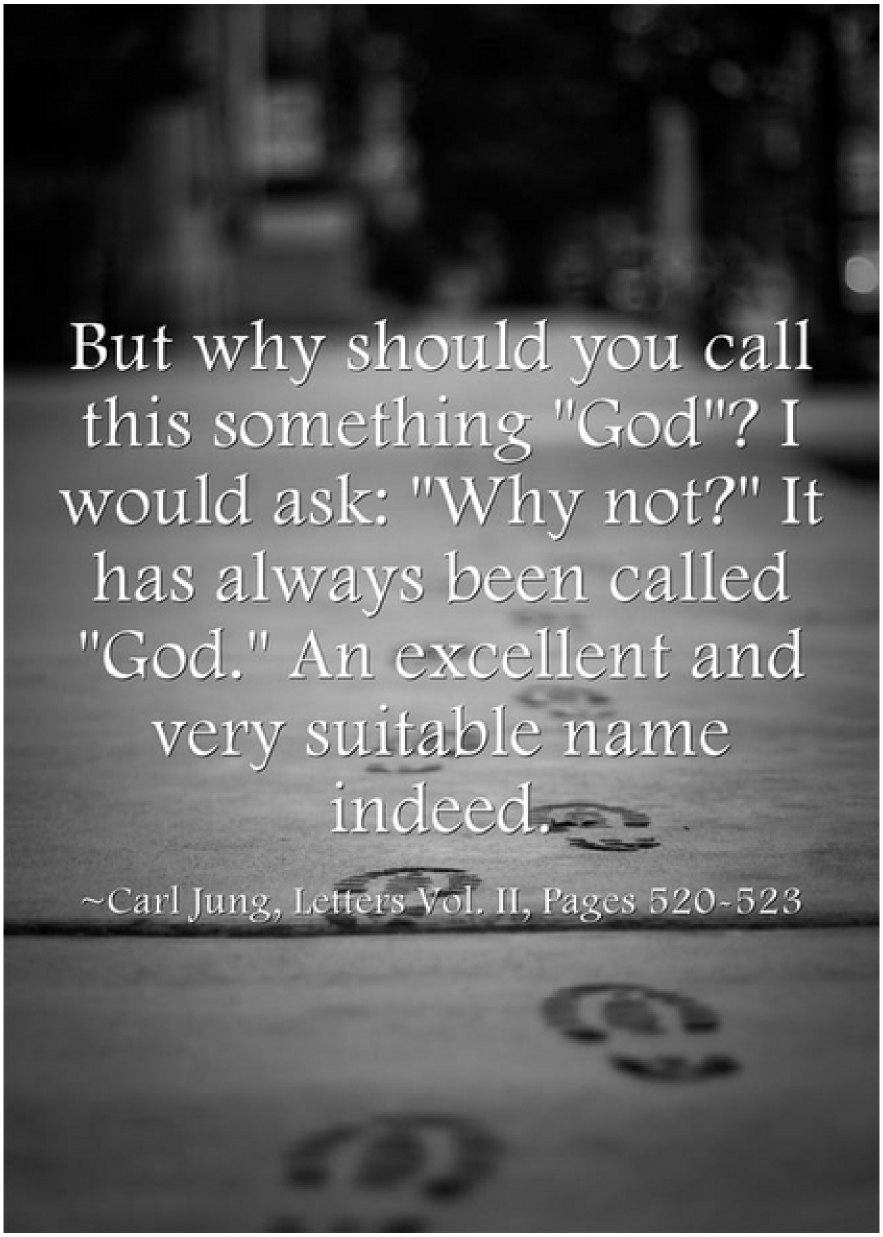
The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523



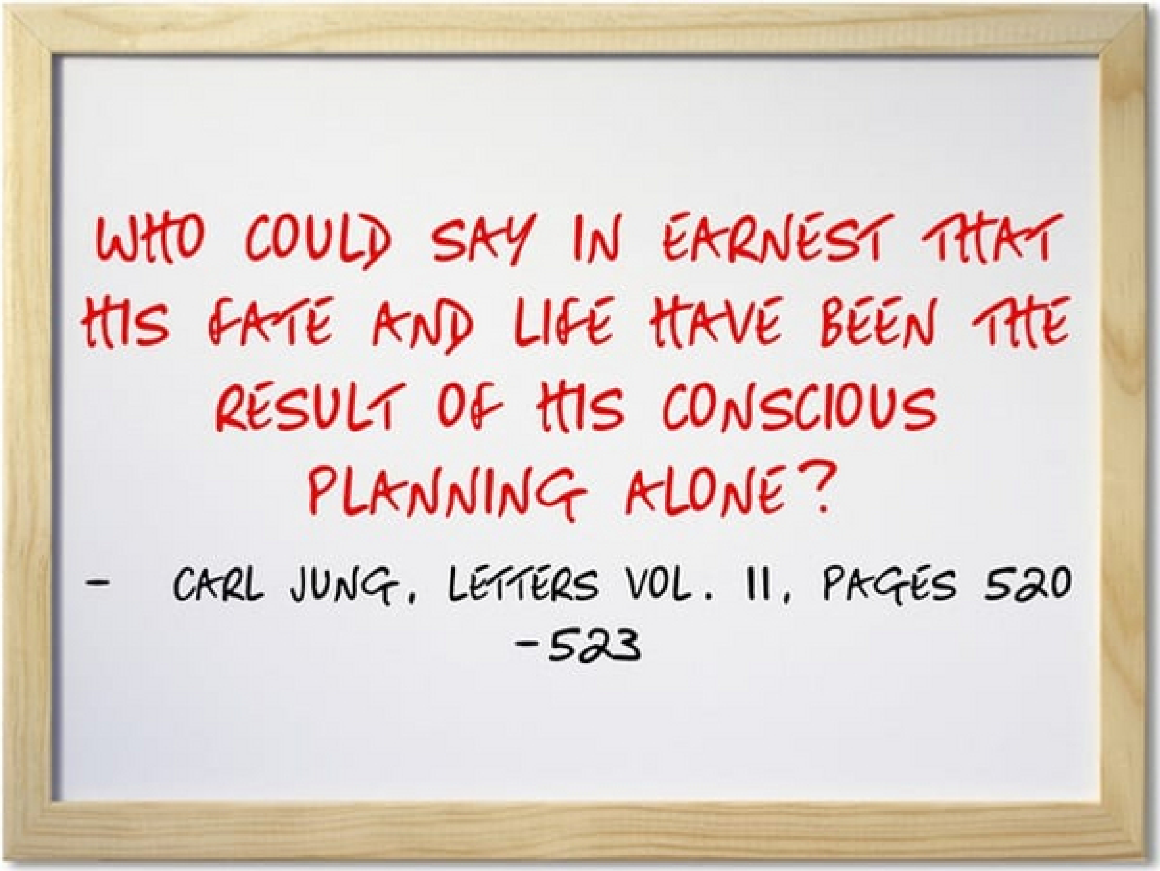
When I say that I don't need
to believe in God because I
"know," I mean I know of the
existence of God-images in
general and in particular.

~Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523


But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed.
~Carl Jung, Letters Vol. II, Pages 520-523

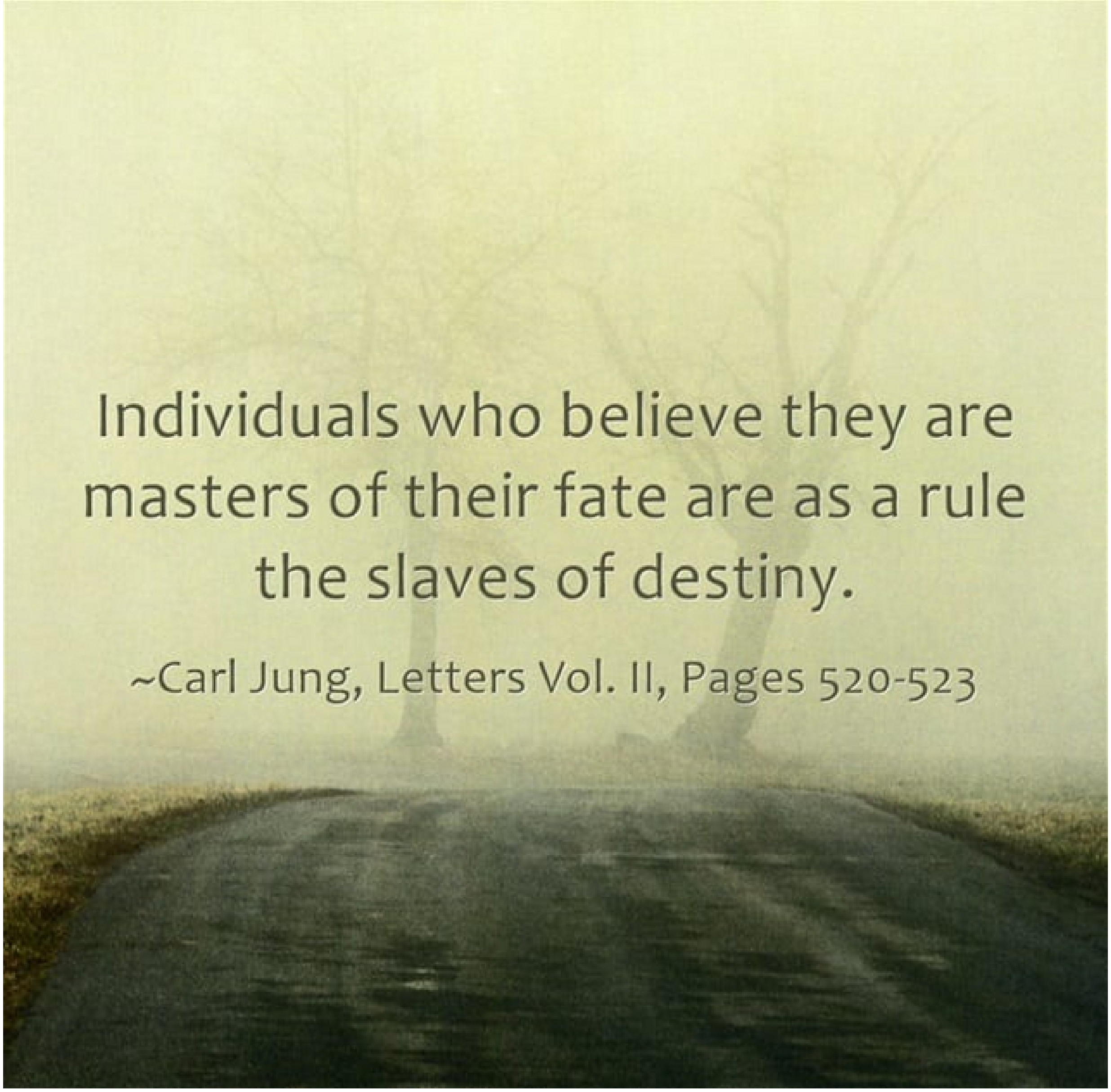
But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523



WHO COULD SAY IN EARNEST THAT HIS FATE AND LIFE HAVE BEEN THE RESULT OF HIS CONSCIOUS PLANNING ALONE?

- CARL JUNG, LETTERS VOL. II, PAGES 520 -523

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Carl Jung, Letters Vol. II, Pages 520-523


Individuals who believe they are masters of their fate are as a rule the slaves of destiny.
~Carl Jung, Letters Vol. II, Pages 520-523

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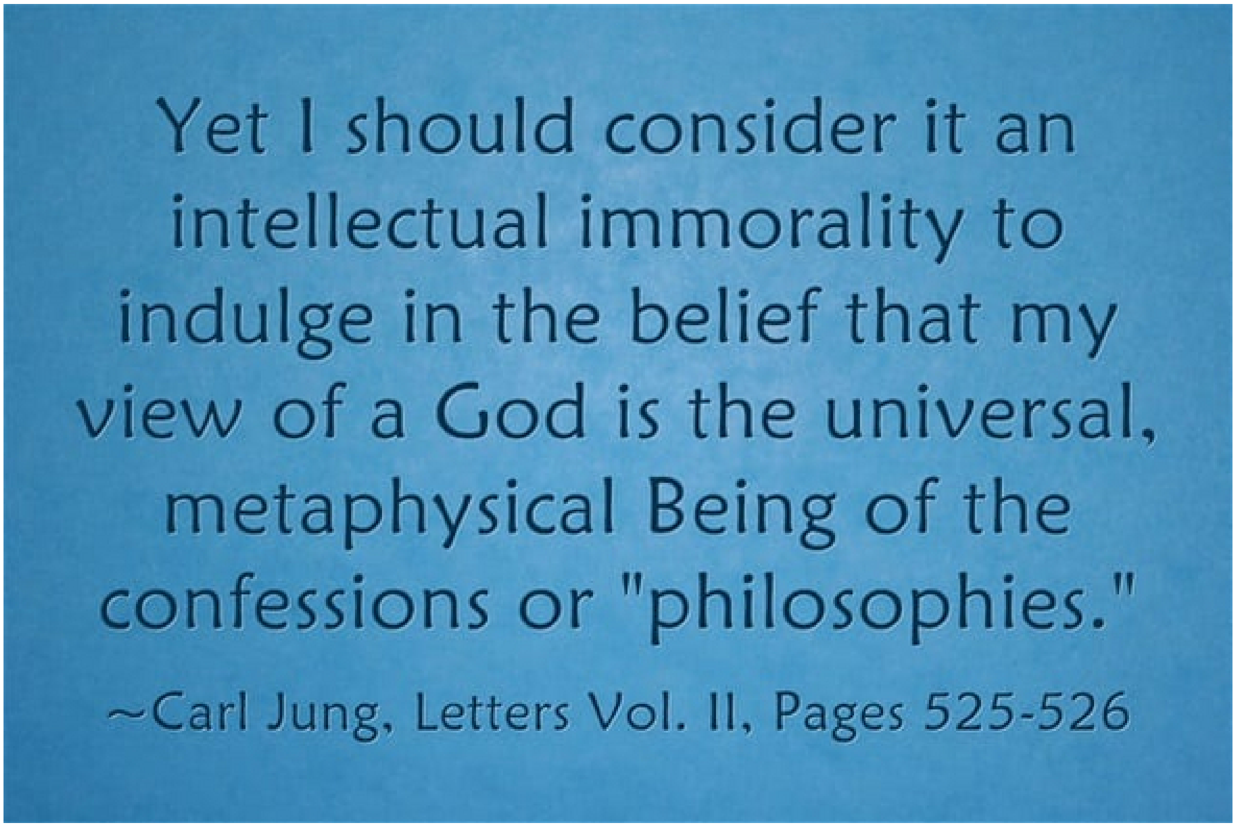
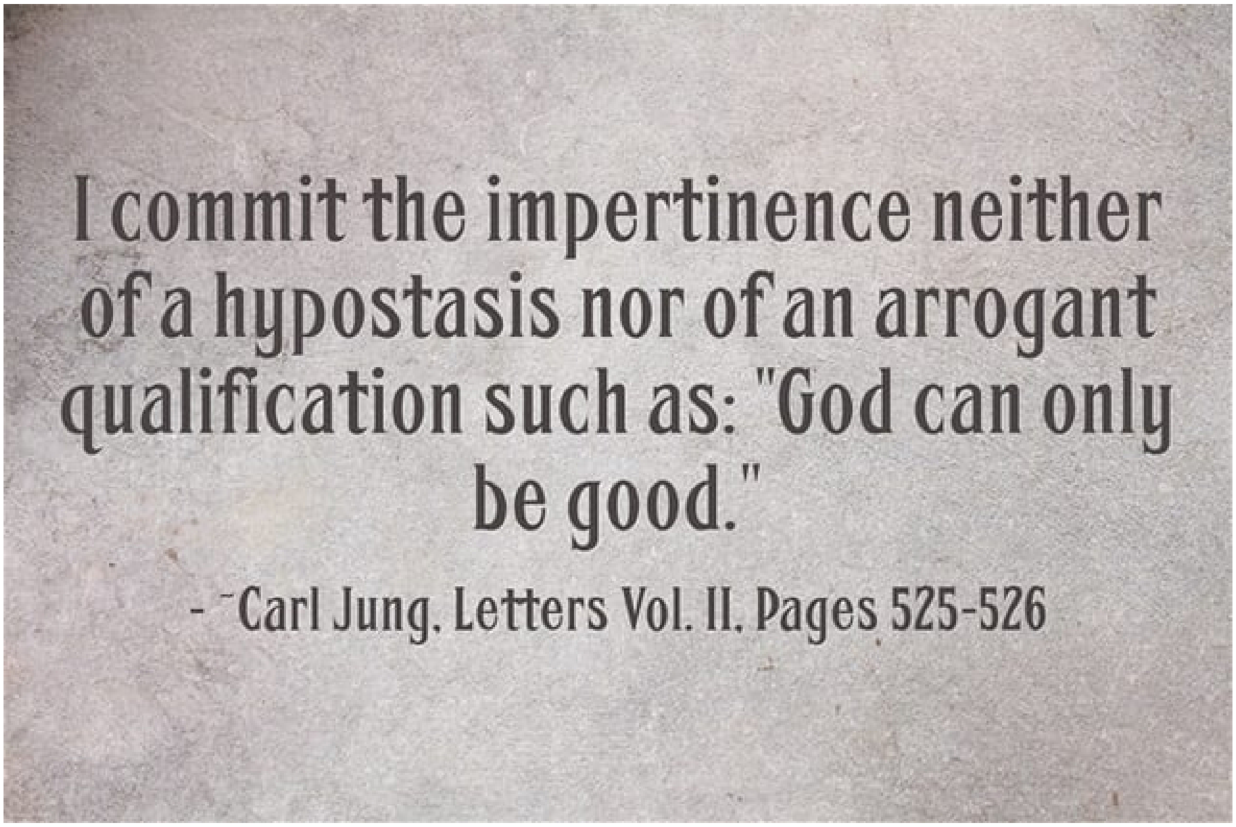


Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies."

~Carl Jung, Letters Vol. II, Pages 525-526

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526



I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good."

- ~Carl Jung. Letters Vol. II. Pages 525-526

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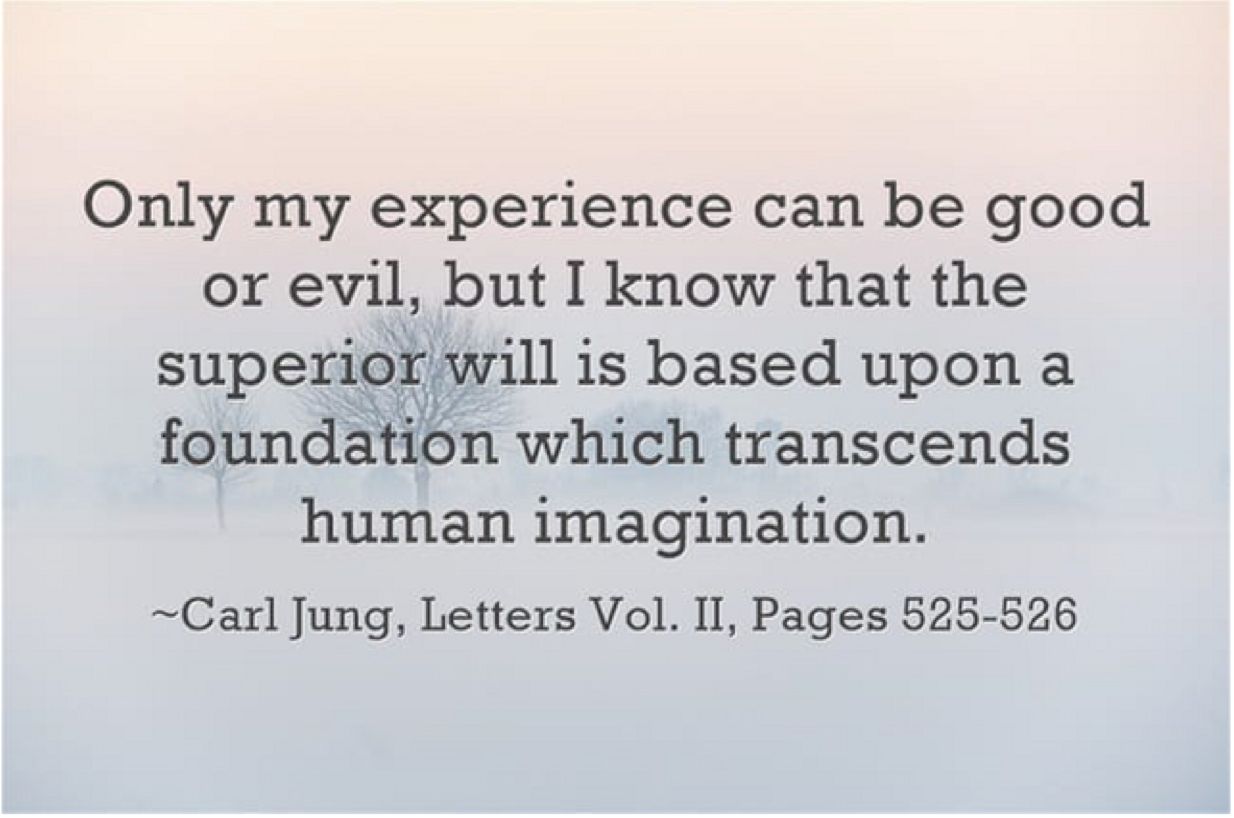
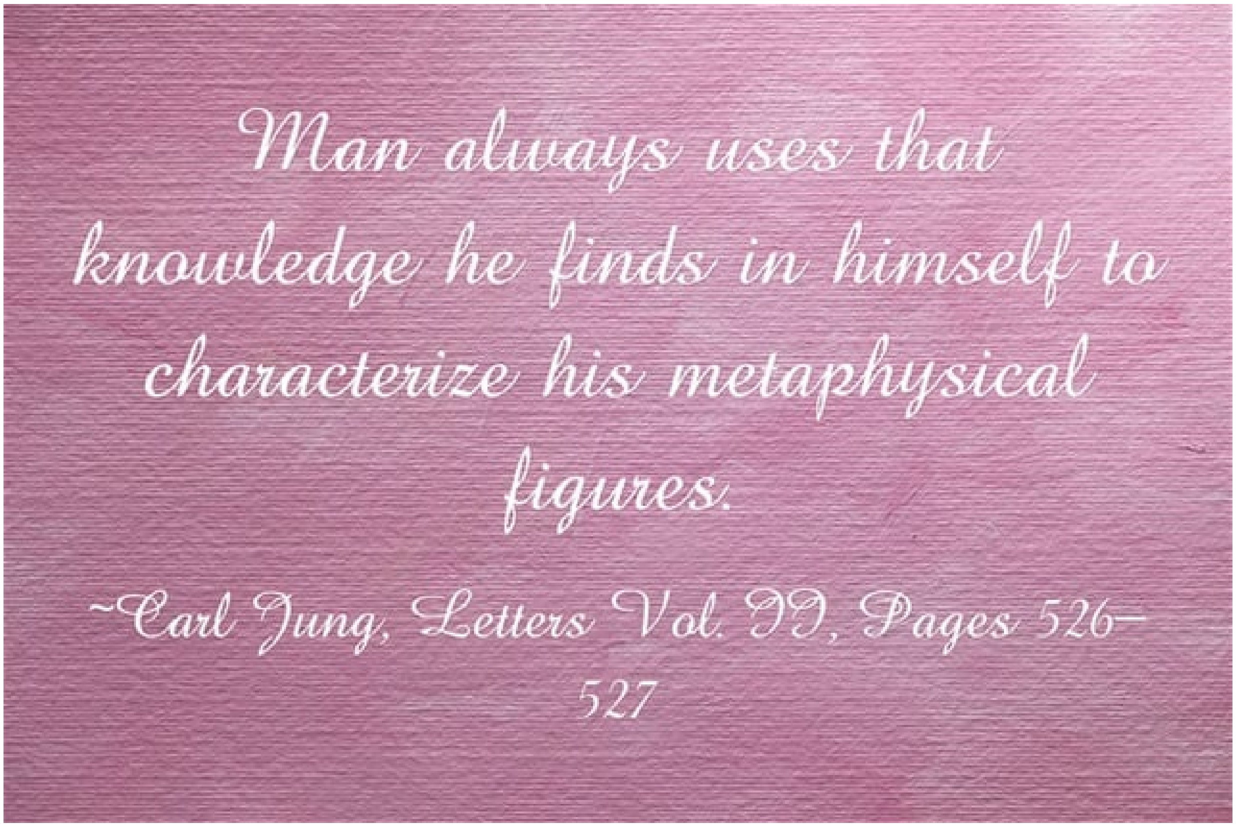
Carl Jung, Letters Vol. II, Pages 525-526



Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination.

~Carl Jung, Letters Vol. II, Pages 525-526

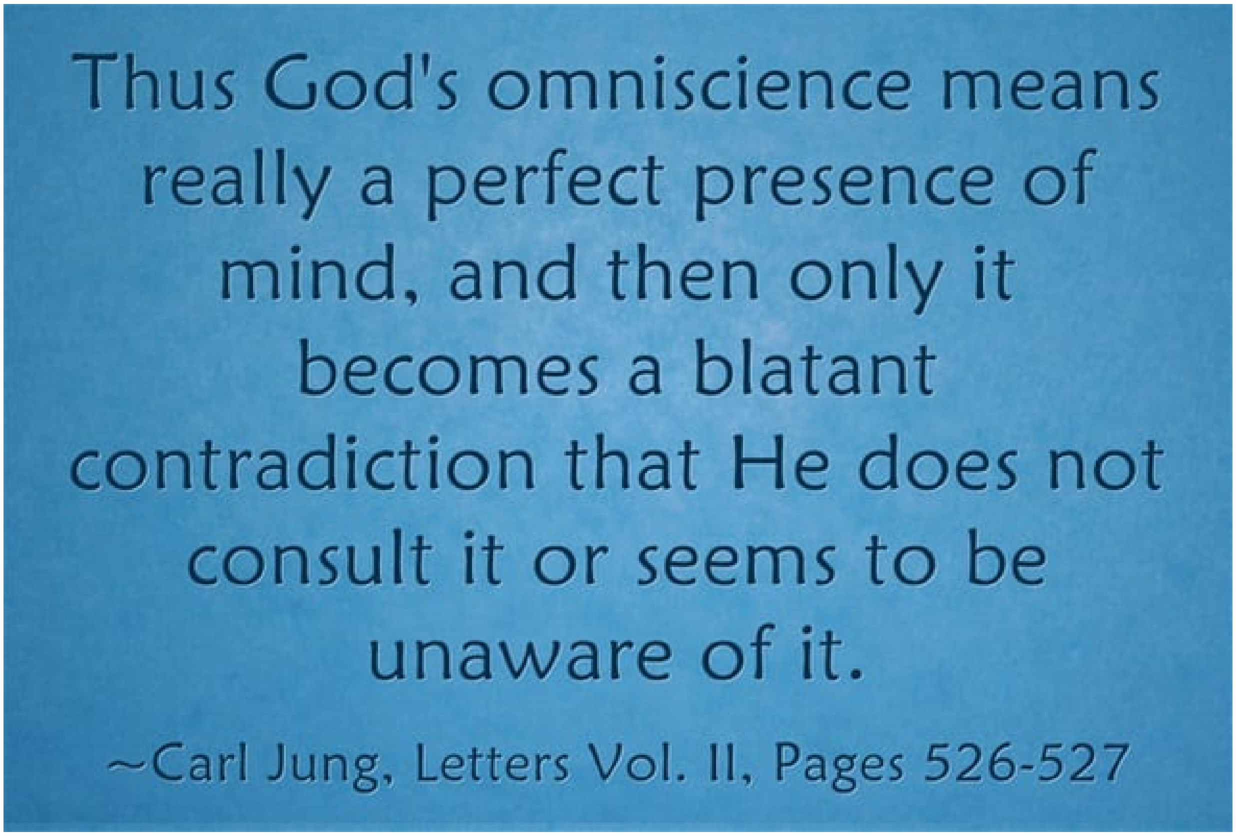
Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526



Man always uses that knowledge he finds in himself to characterize his metaphysical figures.

~Carl Jung, Letters Vol. II, Pages 526–527

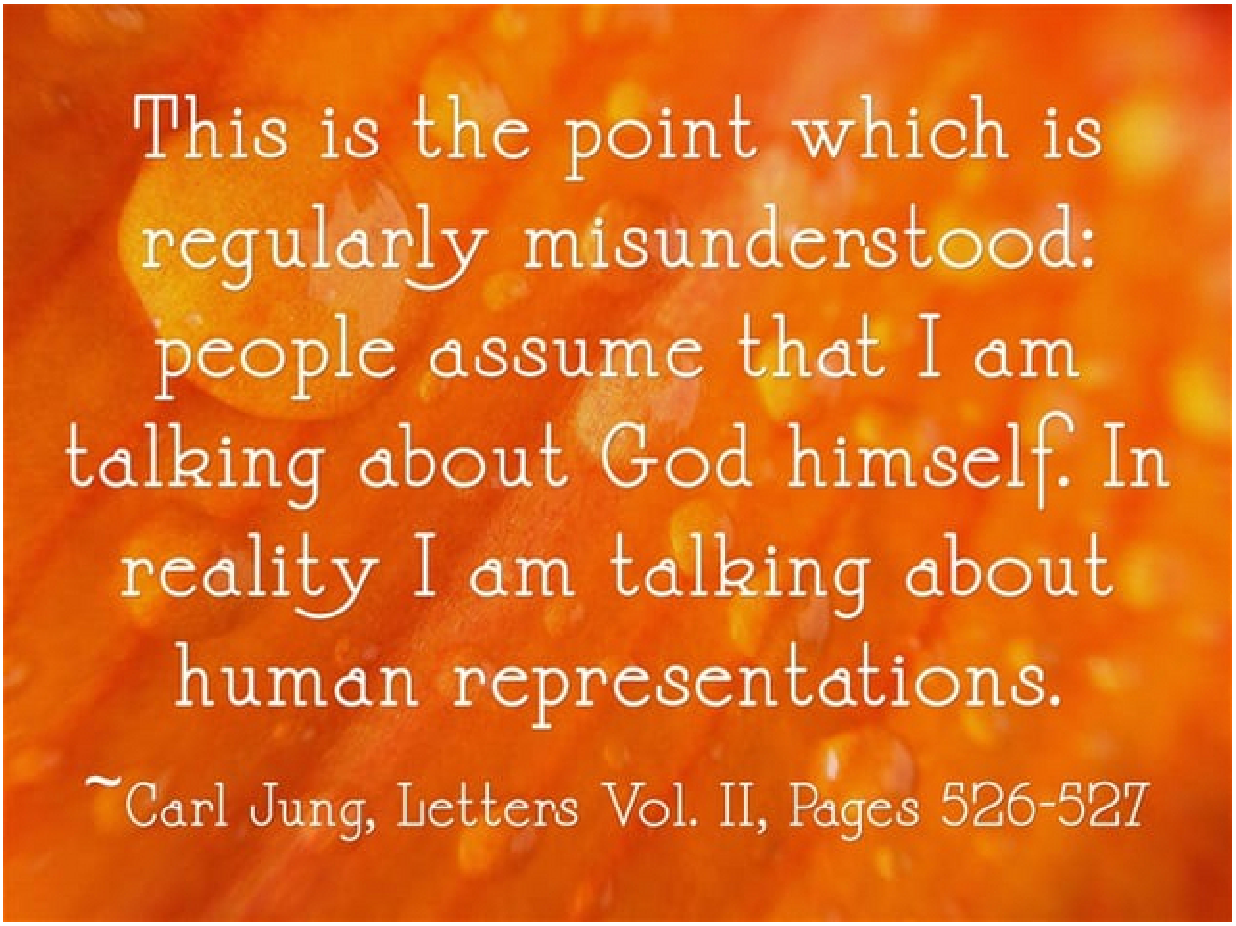
Man always uses that knowledge he finds in himself to characterize his metaphysical figures. Carl Jung, Letters Vol. II, Pages 526-527



Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it.

~Carl Jung, Letters Vol. II, Pages 526-527

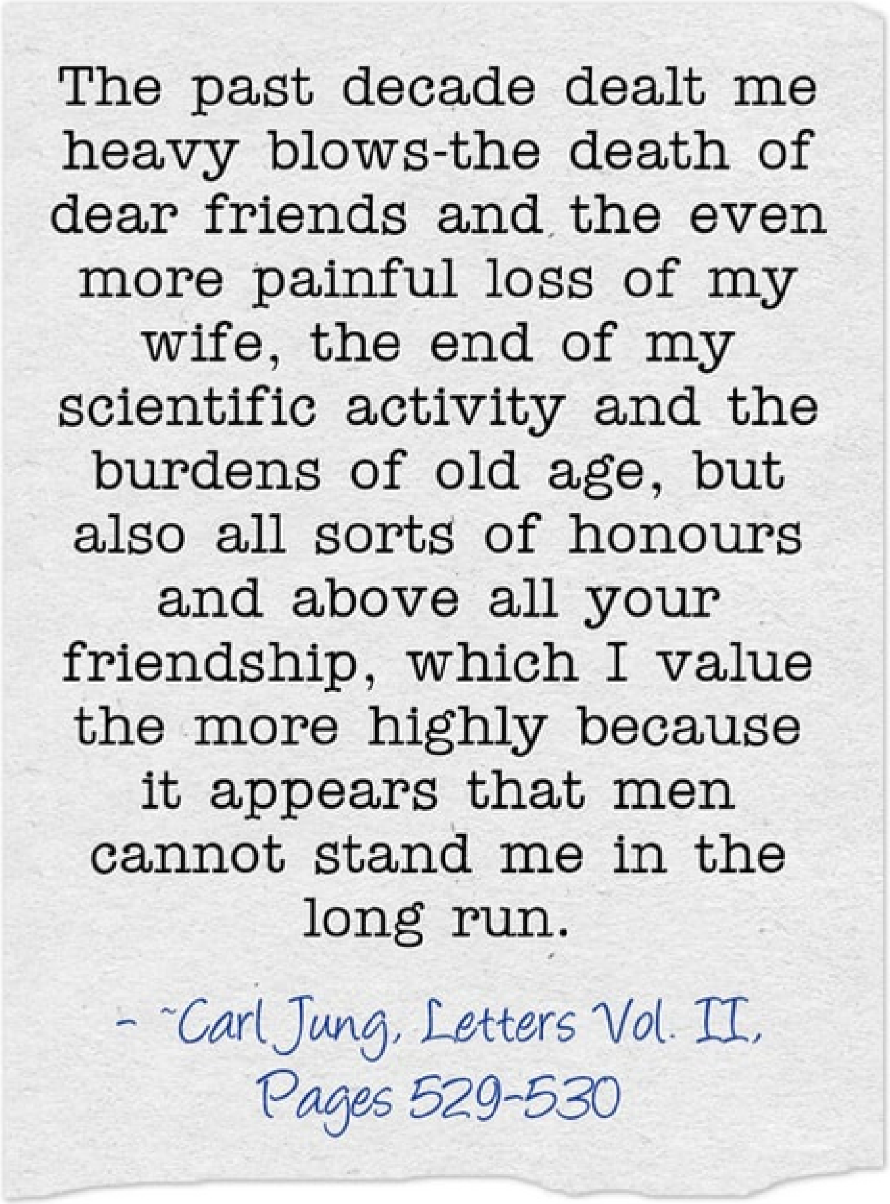
Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527



This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations.

~Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527



The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

- ~Carl Jung, Letters Vol. II,
Pages 529-530

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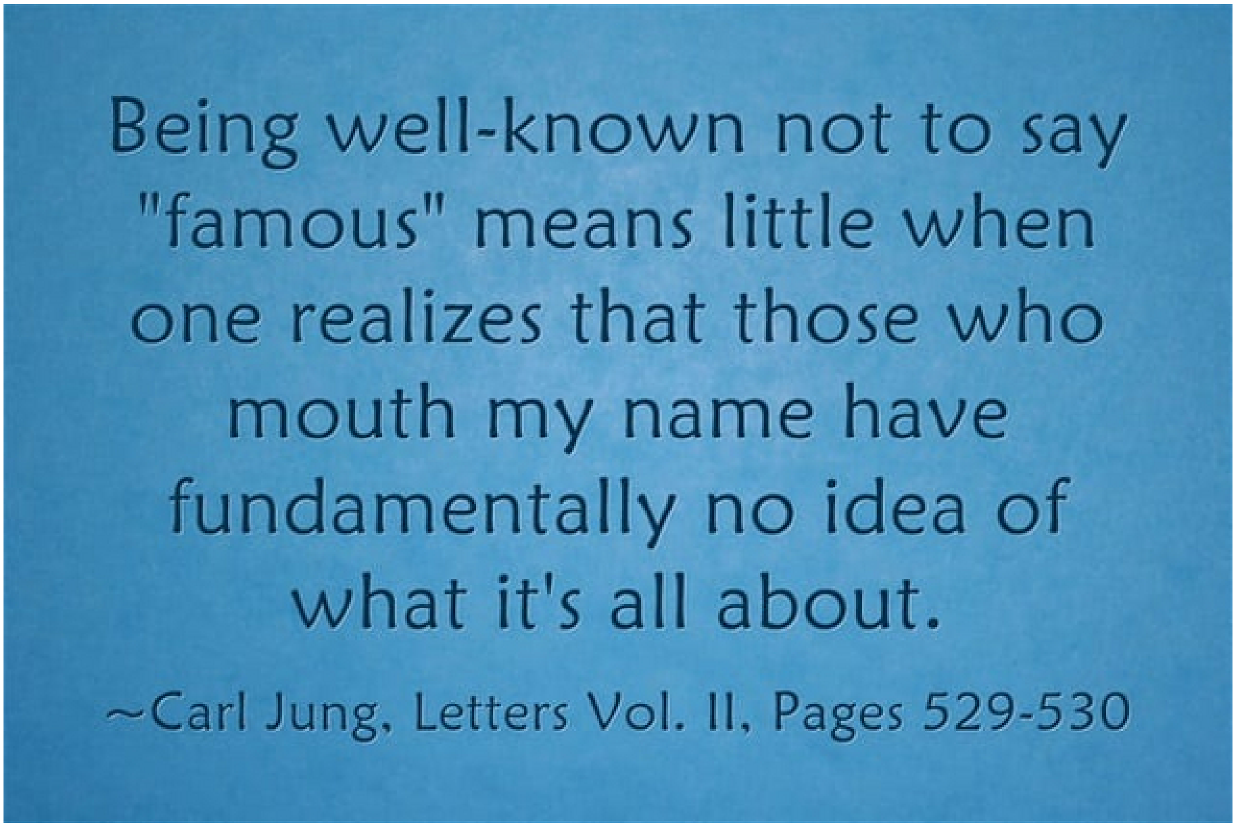

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about.

~Carl Jung, Letters Vol. II, Pages 529-530

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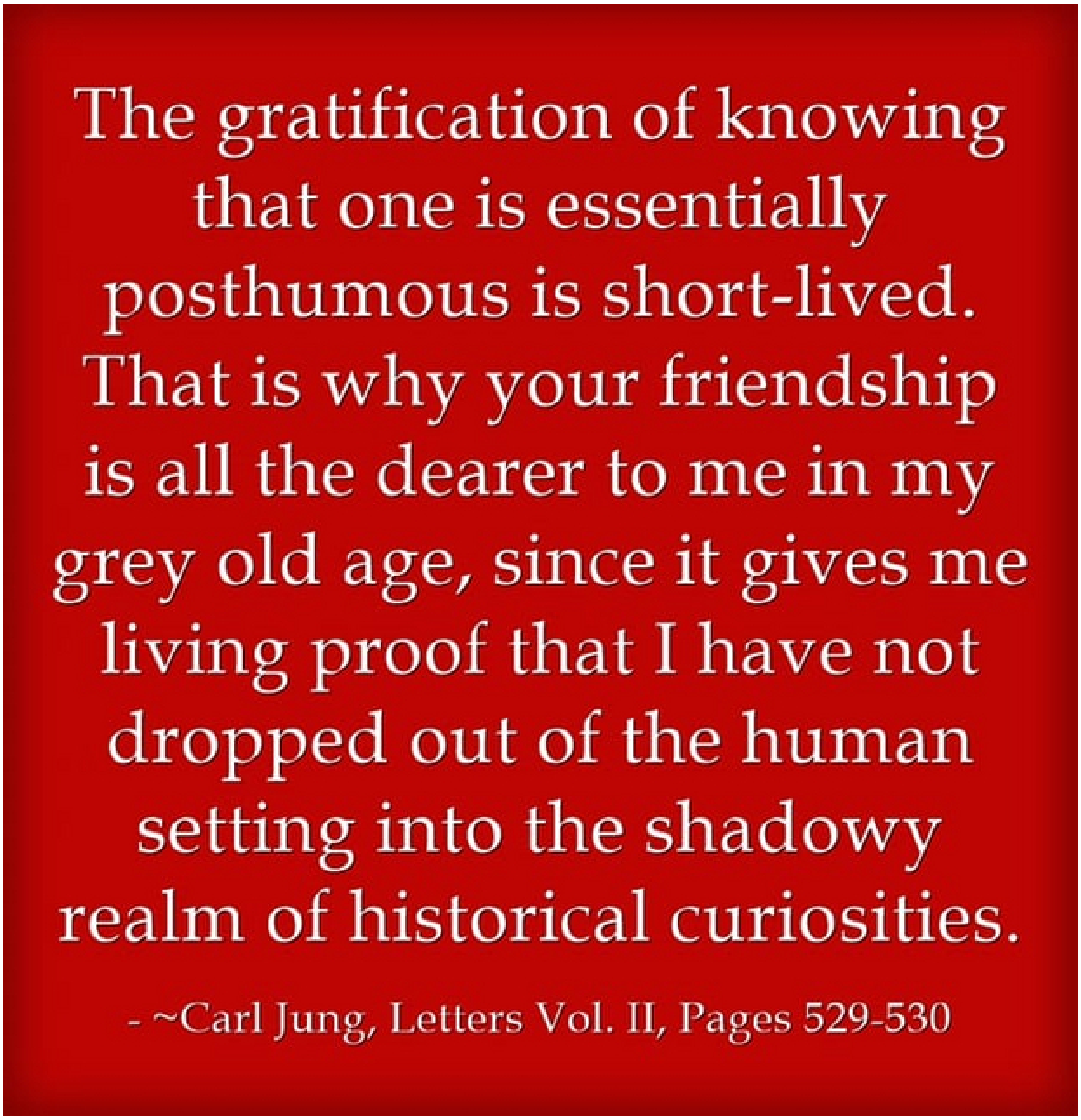

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities.

- ~Carl Jung, Letters Vol. II, Pages 529-530

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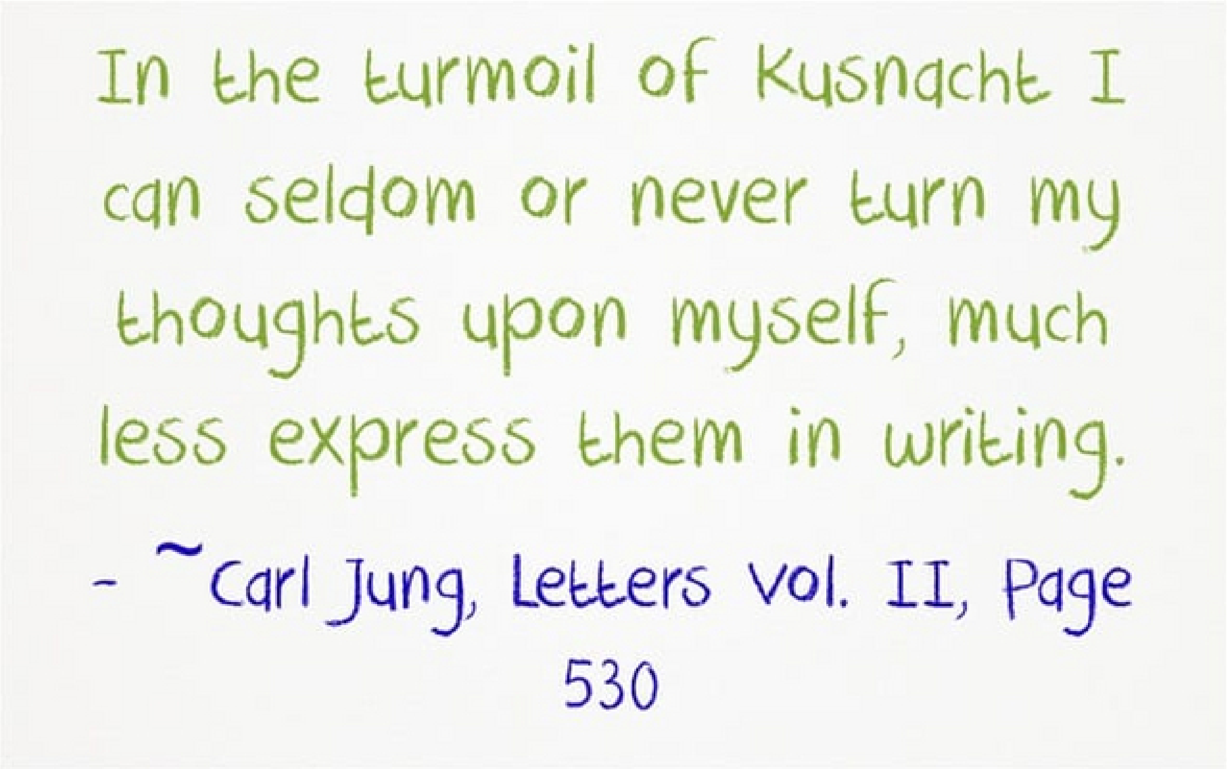

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing.

- ~Carl Jung, Letters Vol. II, Page 530

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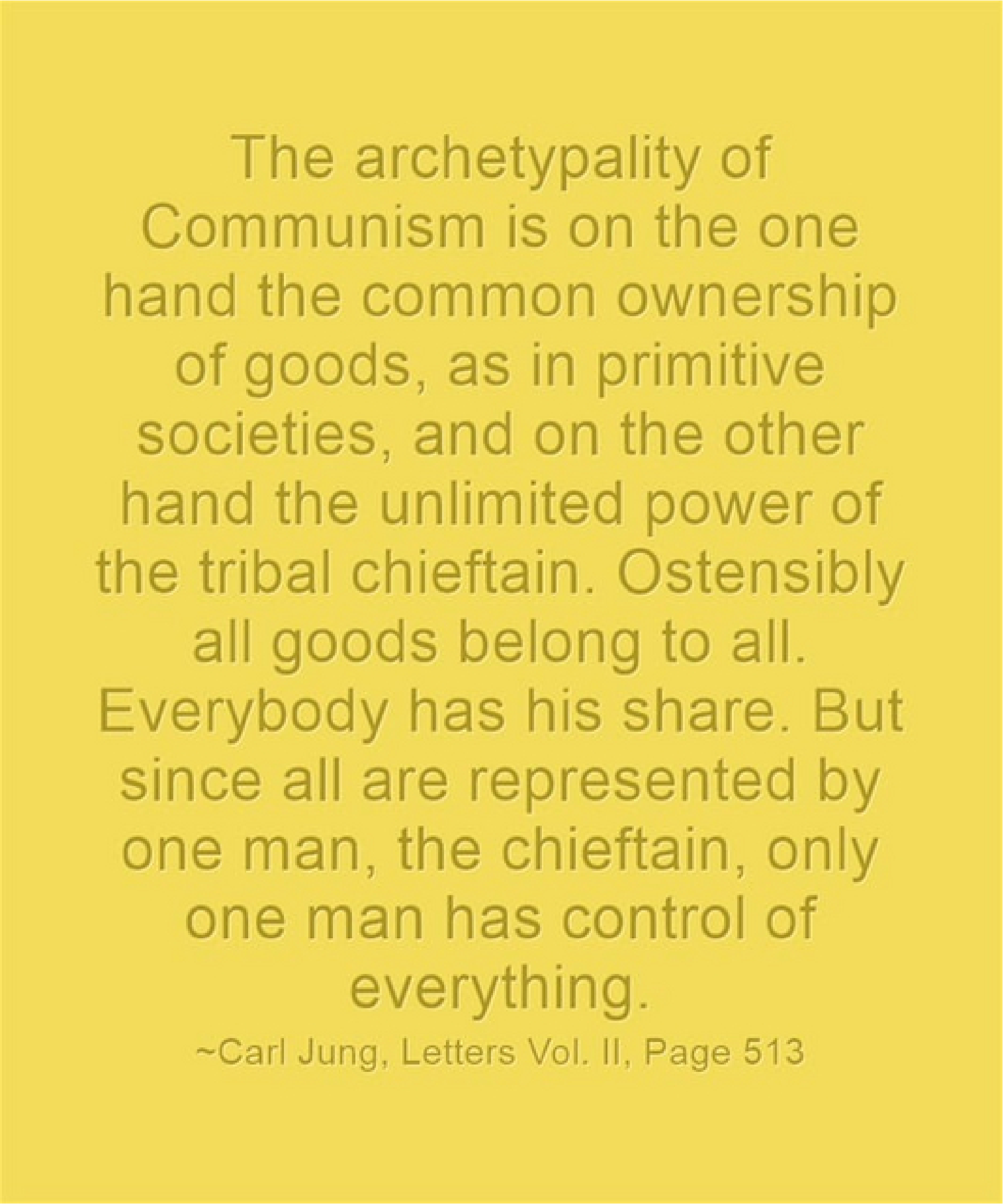
Carl Jung, Letters Vol. II, Page 530



The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything.

~Carl Jung, Letters Vol. II, Page 513

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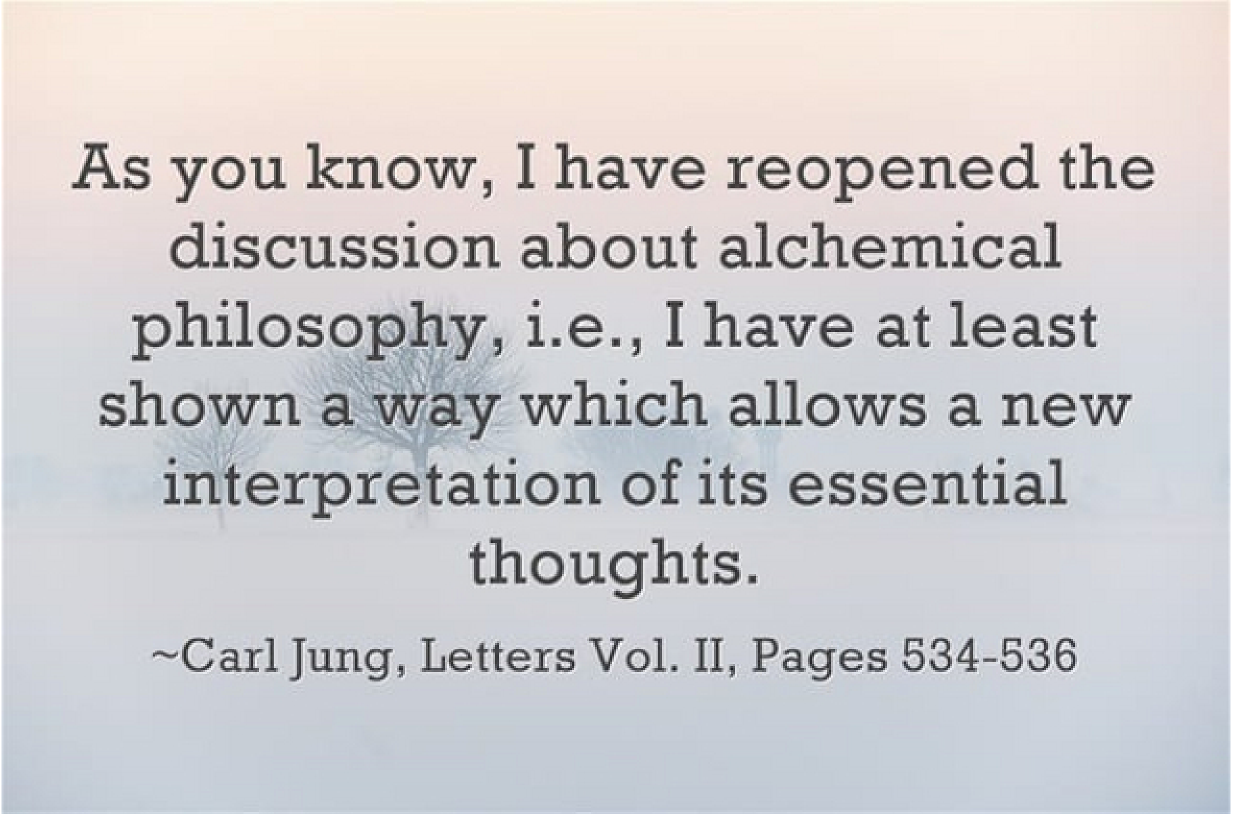

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts.

~Carl Jung, Letters Vol. II, Pages 534-536

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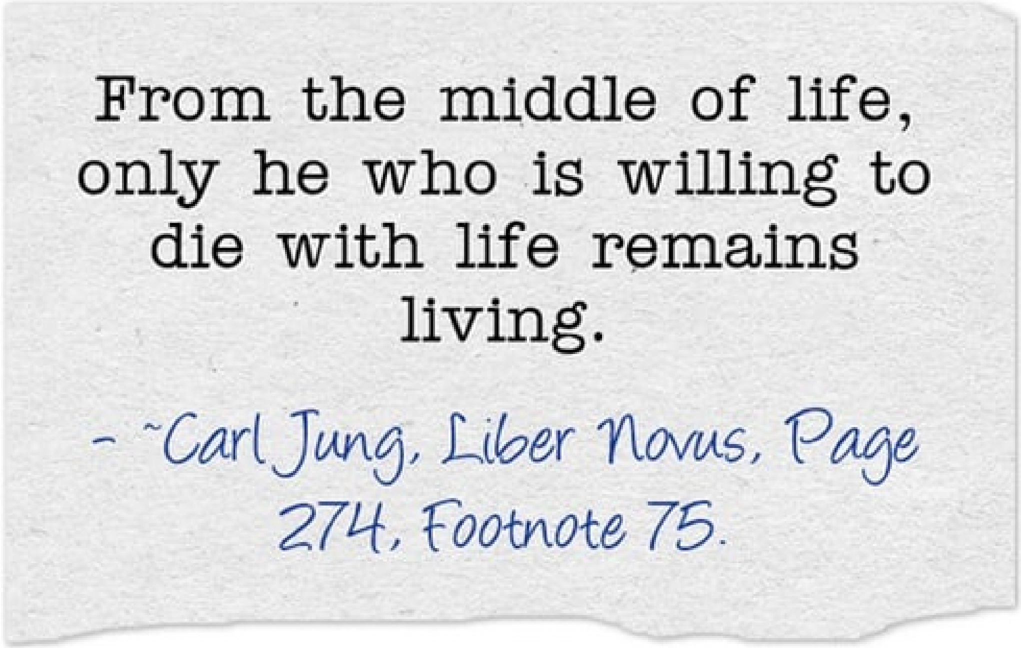
[23]

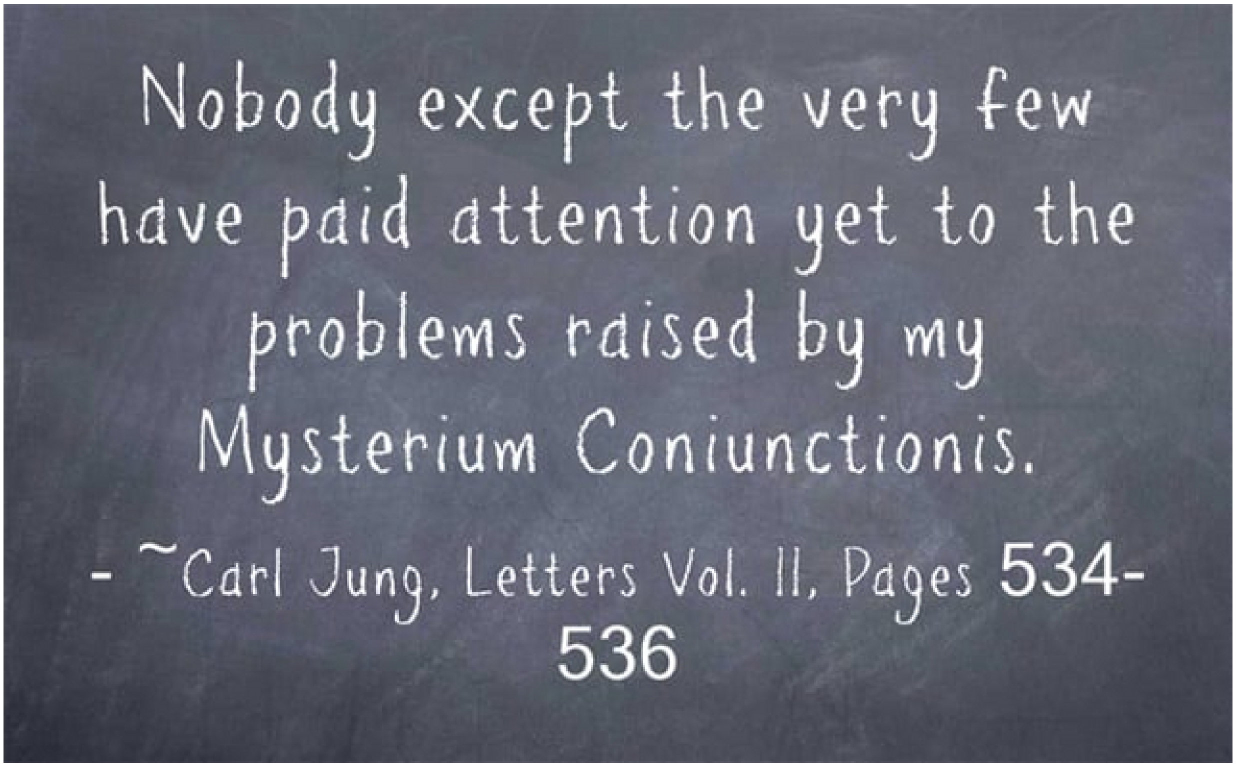


From the middle of life, only he who is willing to die with life remains living.

- ~Carl Jung, Liber Novus, Page 274, Footnote 75.

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

[24]

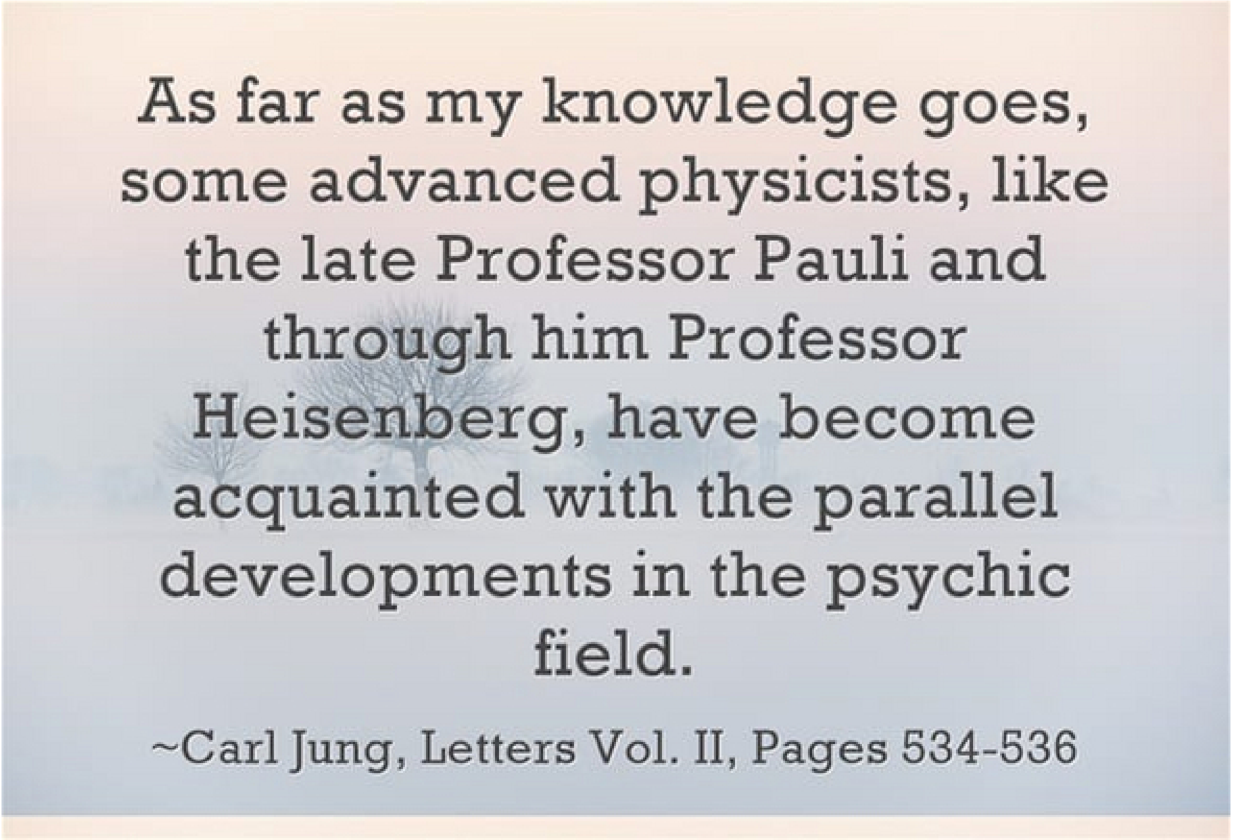


Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis.

- ~Carl Jung, Letters Vol. II, Pages 534-536

Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis. Carl Jung, Letters Vol. II, Pages 534-536

[25]



As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field.

~Carl Jung, Letters Vol. II, Pages 534-536

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/744d6-bbb.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/aa66c-ccc.jpg`
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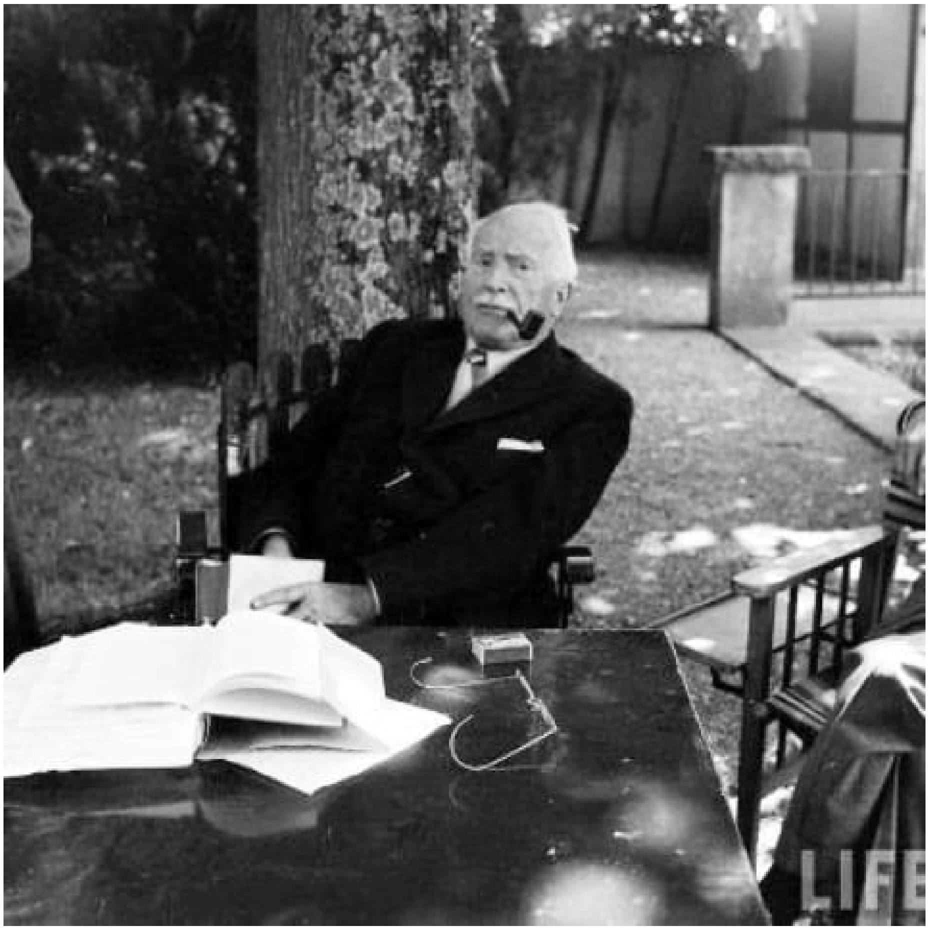
Existence of God **(2019-05-28 07:21)**

[1]



A young female student accused Jung of being an atheist. Jung was confused and asked the student where she had gotten that idea.

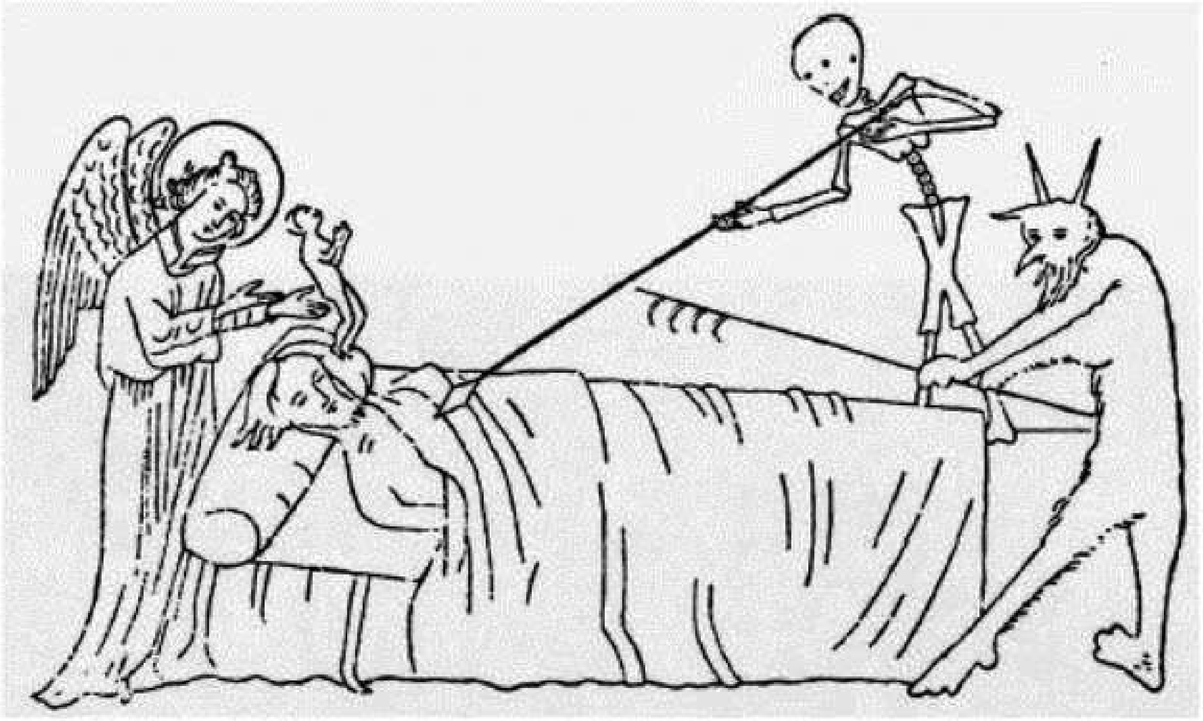
The student paraphrased a quote she had read in which Jung said he didn't believe God existed.

Jung smiled and said "Dear girl, rest easy, “When we have a relationship to a particular thing or experience with it - belief/faith ceases to be a factor. "

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/a163f-carl.jpg`

The Craft of Dying (2019-05-28 07:26)

[1]



For Centuries "The Art of the Craft of Dying" was used as a guide for the dying or for the recently deceased in order to notify the dead that they had in effect died and to assist them in adjusting to the Afterlife.

Sadly this venerable text has fallen into disuse in Christian countries.

We are all mortal and will be confronted with death. It is quite practical to ask ourselves: "How does the deceased know that they have died"? "How will we know when our time comes"?

The Ancients, including early Catholicism, had specific religious rites for the individual and collective dead to tell them they had died and to guide them. If we do not redeem our dead who will?

Those familiar with the Bardo Thodol "Tibetan Book of the Dead" will notice how often "The Art of the Craft of Dying" is referred to in the Introduction and Footnotes.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/d7e48-craft.jpg`

The Chonyid State is one of Karmic Illusion (2019-05-28 07:31)

[1]

The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea.

There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word. Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth.

It does no violence to the psychic nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race.

These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason.

Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes."

Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses. The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content.

Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism?

Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost.

It is significant, too, that ghosts all over the world have certain features in common. I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience.

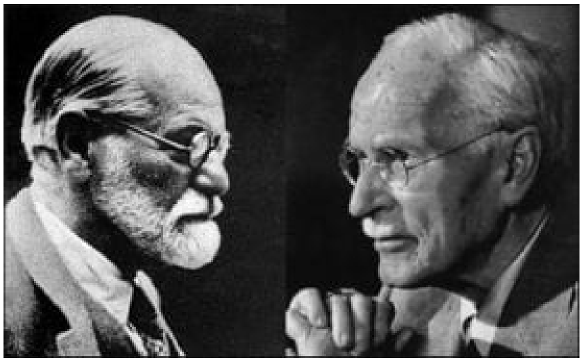
For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious. Carl Jung; Tibetan Book of the Dead.

http://www.scribd.com/doc/24317935/Jung-C-G-Psychological-Commentary-on-The-T ibetan-Book-of-the-Dead #download

Image: Karmas are attracted by the activity of mind, speech and body influenced by various passions.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/7572d-karmas.jpg`

Gerhard Wehr on Carl Jung and Freud "The First Man of Real Importance" (2019-05-28 10:23)



Sigmund Freud-"The First Man of Real Importance"

Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him. There was nothing the least trivial in his attitude. I found him extremely intelligent, shrewd, and altogether remarkable. And yet my first impressions of him remained somewhat tangled; I could not make him out.

These lines from the elderly C. G. Jung's Memories express both the high esteem for the founder of modern research into the psyche that the young psychiatrist felt, still just at the beginning of his own great career, and a hint of the difficulties that attended the two men's relationship from the outset, becoming greater and greater until they finally led to their inevitable breakup.

Decades later-Sigmund Freud died in exile in London on 2 September 1939-Jung extolled the master of Vienna and his work as "epoch-making."

The intellectual history of the late nineteenth and early twentieth centuries, said Jung in his obituary in the Sunday supplement to the Basler Nachrichten of 1 October 1939, 2 could no longer be imagined without the name of the founder of psychoanalysis.

The Freudian paradigm, whatever opinion one might have of its fundamentals or its details, had "touched nearly every Sigmund Freud sphere of contemporary intellectual life, with the exception of the exact sciences."

The gravity of this judgment can only be appreciated if one considers the time of its publication: National Socialism and Fascism-the system that had declared war on "Jewish psychoanalysis"- now ruled supreme in Europe.

The Second World War had just begun, with the invasion and subjugation of Poland. And although Jung had departed from Freud’s position decades earlier, he now referred to the latter’s work as "probably the boldest attempt that has ever been made to master the riddles of the unconscious psyche upon the apparently firm ground of empiricism."

And, referring to Freud’s Interpretation of Dreams:

"For us, then young psychiatrists, it was ... a source of illumination, while for our older colleagues it was an object of mockery."

This testimonial from the year 1939 is thoroughly confirmed by the positive assessment he had already made of psychoanalysis around the turn of the century, a generation before.

Even in 1900, at twenty-five, he had seen the newly published Interpretation of Dreams.

But at that time the young doctor was not in a position to recognize the pioneering efforts of his colleague from Vienna, nineteen years his senior:

At the age of twenty-five I lacked the experience to appreciate Freud’s theories. Such experience did not come until later. In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas.

As Jung was becoming better acquainted with psychoanalytical research just after the turn of the century, it was still impossible to foresee how it was going to develop.

After Studies on Hysteria (1895), published in collaboration with Josef Breuer, and the epochal Interpretation of Dreams (1899, 1900), other fundamental works by Freud appeared, such as The Psychopathology of Everyday Life (revised edition 1901), Three Essays on the Theory of Sexuality, and Jokes and Their Relation to the Unconscious (both 1905).

Among Freud's discoveries was the fact "that human affairs are more strongly directed by unconscious motives than … was earlier held to be possible; that repressed tendencies, rejected by the conscious mind and locked up in the unconscious, play an unsuspectedly large role in human life; that neuroses are not the result of small so-called functional changes in the brain tissue, but the outcome of complex psychic processes and powerful emotional conflicts, and that the knowledge of these facts can enable a doctor to understand psychic illnesses and in favorable cases even to cure them."

Freud's scientific accomplishments had found the recognition they deserved, even if grudgingly, from both academic and public quarters; since 1885 he had been teaching as a Privatdozent in neuropathology at the University of Vienna.

His appointment as a university lecturer was belated, to be sure, but at the request of Krafft-Ebing, among others, Emperor Franz-Joseph put his signature to the nomination papers on March 1902.

With this Freud achieved public legitimacy, although general acceptance would not come for some time. There was still no psychoanalytical organization, but the first steps had been taken: since 1902 a small circle of psychoanalysts had been meeting on Wednesdays in Freud's lodgings at

Berggasse 19. Besides Freud there were Alfred Adler, Wilhelm Stekel, Max Kahane, and Rudolf Reitler, and within a year they were joined by Paul Federn.

From 1910 on, this Wednesday club was designated the "Vienna Psychoanalytic Society."

As it turned out, C. G. Jung was to become a vigorous supporter of this movement and of the whole subject of psychoanalysis, if only for the limited time of little more than a decade.

In a letter from 1908, Freud saw in Eugen Bleuler the "earliest and most important" of his adherents, whom he sought to interest in a leading role.

This high evaluation can be attributed to deliberate reflection, for Bleuler was a duly installed full professor and not merely a lecturer, a universally recognized practitioner and head of a respectable clinic.

Furthermore, he and his Zurich coworkers, chief among them C. G. Jung, were non-Jews.

This would serve to disarm the objections of those who considered Viennese psychoanalysis merely a more or less marginal Jewish sectarian doctrine within neurology and psychiatry.

Thus, Freud must have said to himself, if psychoanalysis was to become a worldwide movement, it could only be with the support of the Zurich group.

That Eugen Bleuler would soon dissociate himself, renouncing his membership within a few years (on 28 September 1 911), was hardly expected at the time of this letter in 1908, least of all by Freud himself.

In the beginning, though, an extremely positive relationship,

both professional and personal, developed between Vienna and Zurich.

Bleuler began his correspondence with Freud in 1904.

By all accounts, however, the Zurich professor left his Viennese colleague in no doubt that he could not consent to be bound to any dogmatic regulation dictated from Vienna.

Thus contact with those in Zurich-among whom were the Burgholzli coworkers Ludwig Binswanger, Franz Riklin, and Alphonse Maeder-devolved more and more onto Jung, who then became the de facto inheritor of the leadership role in the incipient psychoanalytic movement that had been intended for Bleuler.

Freud learned with satisfaction from Bleuler that they had been working with his word-association method at Burgholzli for some two years, since 1902, and that Dr. Jung had not only applied it successfully, but largely affirmed the psychoanalytic approach.

This was shown not only by his early review of The Interpretation of Dreams as an intern, but by his public references to Freud, for example in

his dissertation.

In the Foreword to his study on "The Psychology of Dementia Praecox," written in July 1906, Jung commented on the origin of his work on schizophrenia, as Bleuler called it, at the same time revealing his attitude toward Freud:

> My observations are not spun from some brooding fancy, but thoughts that have ripened in almost daily contact with my respected supervisor, Professor Bleuler. For the considerable enlargement of my empirical material I owe special thanks to my friend Dr. Riklin in Rheinau. Even a superficial glance at the pages of my work will show how much I have to thank to the ingenious conceptions of Freud. As he has still not received due recognition and appreciation, but will be opposed by even the highest authorities, I hope I may be permitted to clarify somewhat my position with regard to Freud .... I can assure my readers that from the first I naturally made all the same objections to Freud that have been adduced in the literature. But I said to myself that Freud could only be refuted by one who had repeatedly applied the psychoanalytic method and actually inquired as Freud did, considering daily life, hysteria, and dreams from his point of view, patiently and at length. Whoever did not or could not do this should not pass judgment on Freud; otherwise he would be like the famous men of science who disdained to look through the telescope.

Was Freud a modern-day Galileo?

There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the occasion of a medical convention in Hamburg in 1910:

"Freud’s theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed with complexes from top to bottom, so that he can’t get a genuine word out of his throat .... I would never have thought German scholarship could have produced such meanness."

In his text of 1 906, however, Jung emphasized explicitly that doing justice to Freud by no means meant that one had to surrender oneself to a dogma.

He himself was not even willing to grant the exclusive significance that Freud apparently saw in infantile sexual trauma.

To be sure, "the undoubtedly powerful role of sexuality in the psyche" might suggest this, but Freudian therapy was at best just one of the possibilities, and perhaps does not always offer what it is theoretically supposed to.

But all these are minor issues that vanish in the face of the psychological principles whose discovery we owe to Freud, and to which his critics have paid far too little attention.

In the long term, Jung remained true to this same statement of his position toward Freud and psychoanalysis in 1 906.

And, conversely, the strength of the young psychiatrist from Zurich was that he distinguished from the outset between the fundamental accomplishments of the Freudian theory and its critical shortcomings.

But for the moment the bond of collegial solidarity with Freud outweighed the majority of the profession.

And Jung was not lacking in this commitment.

According to his Memories, he first entered the lists in defense of Freud in 1906, at a conference in Munich, although in fact it was probably at the conference of Southwest German neurologists and psychiatrists in Baden-Baden in May, where the psychiatrist Gustav

Aschaffenburg of Heidelberg attacked Freud’s "Fragment of an Analysis of a Case of Hysteria."

In the same year, in the Munchener medizinische Wochenschrift, Jung took up what was admittedly a rather cautiously defensive position:

Freud was probably subject to many human errors, he said, but this by no means excluded the possibility that "beneath the tangled exterior lies hidden a kernel of truth of whose significance we can as yet form no adequate conception."

Furthermore, he claimed, written statements were incapable, even approximately, of reproducing the reality of psychoanalysis Jung wrote "psychanalysis") sufficiently for the reader to understand it without any difficulty.

It had been no different for him, Jung said, at his first reading of Freud; he had only been able to scribble question marks in the margins.

And yet his experiments in word association were replicable, and their outcome agreed with Freud's results.

There was no shortage of reaction from the authorities.

Two German professors made it known in correspondence that anyone who defended Freud in this manner and persisted in working along this line was risking his academic future.

Jung's answer was clear:

"If what Freud says is the truth, I am with him. I don't give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." And I went on defending Freud and his ideas. But on the basis of my own findings I was still unable to feel that all neuroses were caused by sexual repression or sexual traumata. In certain cases this was so, but not in others. Nevertheless, Freud had opened up a new path of investigation, and the shocked outcries against him at the time seemed to me absurd.

When Studies in Word Association reached print in 1905, Jung sent a copy of his new work to Freud, in order to show his colors to him as well.

It turned out that Bleuler's references to his energetic assistant had not failed to have an effect on Freud, for on 11 April 1906 he informed his "very

esteemed colleague" in Zurich that he had already procured a copy of the study" out of impatience."

With this began the voluminous-and as Jung later said, "accursed"-exchange of letters which continued until April 1914 (not counting one straggler in which Jung referred a patient to Freud in 1923).

Almost six months elapsed until Jung’s first letter.

On 5 October he had occasion to thank Professor Freud for his "collection of monographs on studies of neurosis."

His gratitude gave way immediately to practical discussion arising from the current controversy.

Significantly, Jung made no secret in this first letter of his own position with regard to the Freudian sexual theory.

Apart from his clinical observations, the schooling of Pierre Janet may have been at work here, which ad similarly taken a stand rejecting psychoanalysis.

Freud’s rejoinder took up this point by return mail.

That his sympathizers in Zurich reported such reservations cannot have gone overlooked in Vienna.

But Freud was hopeful:

"I have long suspected from your writings that your regard for my psychology does not fully extend to my views on questions of hysteria and sexuality, but I have not given up the expectation that in the course of the years you will come much closer to me than you now think possible."

Freud did not omit to remark incidentally that he himself would have judged his opponent Gustav Aschaffenburg "somewhat more harshly" than Jung

had done, and that he could find in his statements nothing but silliness and an "enviable ignorance of the matters on which he is passing judgment."

Thus the differences between the two men were quite clearly marked-in all collegiality and good will, of course even in the comments made in their first letters to each other.

At that point there was-as yet-no cause to dig trenches between the two.

For the younger man the dominant factor was his admiration for the pioneer of the investigation of the psyche, Jung’s respect ("very esteemed Herr Professor") for "the first man of real importance" in this field; the older was stirred by the hope of a faithful following and even strict succession,

such as one can only hope for from an adopted son and "crown prince."

And Freud made use of just this title in a letter from the year 1909 that was also informative in other respects.

Perhaps the master was not quite sure of his hopes in his obviously rather independent "disciple," for as early as the eleventh of the 2 5 9 letters, we find the exhortation, dictated with Freudian clairvoyance," … do not deviate too far from me, when in reality you are so close to me, otherwise we will yet see how they will play us off against one another."

The validity of his statement from 1 January 1907 is well known!

During the next seven years the correspondence between the two men became astonishingly massive.

There was hardly a week-except for the last stage-in which one and often more letters were not sent back and forth between Vienna and Zurich.

An extremely rich and varied conversation unfolded in these letters, providing a glimpse into the thought processes, the joys and cares of two doctors of thoroughly remarkable human and cultural stature.

"There are in our century not many such first-rate records of human struggle, human error, human comedy, and human conflict," as Joachim

Kaiser pointedly summed it up in his review of the excellently edited publication.

Going into more detail, Martin Grotjahn has said, "Freud seems to have been especially happy to have found in Switzerland a non-Jewish academic who was prepared to align himself with psychoanalysis as an ally and organizer.

Both men candidly exchanged their views on their colleagues and the further steps by which the "cause" should be advanced.

They spoke of their experiences with patients and discussed questions and details of theory and practice, bringing to light a particular interest in schizophrenia, mythology, anthropology, and occultism. The early stages of many of Freud's later ideas can already be seen here, along with the

genesis of psychoanalytical journals and the preparations for visits and international and local meetings."

The younger man asked the older for advice, but increasingly revealed an ever greater self-confidence and professional maturity.

The degree of intimacy between them grew.

From October 1908 on, Jung was to Freud "my dear friend," while Jung used the salutation "Dear Professor," until finally the last letters stiffened into formality and ran out into silence.

But none of Freud's correspondence with any of his other colleagues-be it Bleuler, Binswanger, Pfister, Abraham, Groddeck, Lou Andreas-Salome, Reik, Reich, Weiss, Putnam, Ferenczi, Federn, or Rank-rivals that which he carried on with Jung in range, human depth, and forcefulness of expression.

Special mention may be made of a few letters scattered here and there in the collection from Emma Jung, who here also acted not only as the wife of her famous husband, but spoke for herself, standing on her own feet while at the same time taking sides with her spouse.

With great maturity the young woman turned her attention to the problematic situation that had long been developing between the two men.

Partly thanks to her feminine intuition, but also through the practical application of psychological understanding, she noted the complications that stood between "father" and "son" and searched for a humane solution.

"Indeed, one can certainly not be the child of a great man with impunity, considering how much trouble it already takes to get away from even ordinary fathers.

And then when this eminent father also has a patriarchal streak in him, as you said yourself "-this last in reference to Freud’s family circumstances.

And, regarding Jung, "You can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that

sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn’t one often give much because one wishes to hold much back?" A revealing question! Finally she made an urgent appeal: "Please think of Carl not with the feelings of a father: ’He will grow, but I must fade away,’ but as one person to another, who like you must follow his own law."

So she wrote, at twenty-nine, to the father of psychoanalysis, who was fifty-five-spirited words from a mature woman!

After a few letters containing discussions of problems of work and dreams, a meeting in person was envisaged for early 1907.

As the wish to visit America had appeared to Jung in a dream, Freud answered jokingly, why not Vienna first-"It is closer!"

After some discussion back and forth, their first conversation in Freud’s home was scheduled for Sunday, 3 March, at ten in the morning. Jung was accompanied by his wife and his colleague from Zurich Ludwig Binswanger.

Sunday was chosen because by his own report Freud was in harness from eight to eight Monday through Saturday, practicing therapy on the average ten hours a day.

Thus only Sunday was free, and also evenings after eight o’clock, which were also considered-for example Wednesday, the habitual meeting time

for the colleagues from Vienna, whom Jung likewise met for the first time on this occasion.

Naturally the main issue came up during the face-to-face conversation between Freud and Jung:

"We met at one o’clock in the afternoon and talked virtually without a pause for thirteen hours."

Jung acknowledged that Freud at first seemed to him, as he did to many of his contemporaries, "a rather strange phenomenon."

He had to discover the Austrian’s peculiar mentality, to examine how far the already suspected lines of division were valid and where he would be able to follow the founder of psychoanalysis.

Regarding the opposition of Freud and Jung, it should also be made clear that the particular atmosphere of Vienna during the last decades of the old Austro-Hungarian empire, represented by a member of the Jewish intelligentsia, must have had a singular effect on Jung, who as a Swiss had been influenced by entirely different cultural traditions.

To these dissimilarities of environment was added the difference in character and temperament which Jung later expressed by describing himself,

according to his own typology, as an "introverted" type and Freud as a distinctly "extraverted" type.

"But you must not think I am frantically out to contrast myself with you by holding the most divergent views possible," Jung had already said in his letter of 29 December 1906, in which he declared his upbringing, his environment, and his scientific premises to be "utterly different" from Freud’s.

How serious the differences between the two personalities were became evident on the objective and scientific level.

There was as always Freud’s sexual theory:

What he said about his sexual theory impressed me.

Nevertheless, his words could not remove my hesitations and doubts.

I tried to advance these reservations of mine on several occasions, but each time he would attribute them to my lack of experience.

Freud was right; in those days I had not enough experience to support my objections.

I could see that his sexual theory was enormously

important to him, both personally and philosophically.

This impressed me, but I could not decide to what extent this strong emphasis on sexuality was connected with subjective prejudices of his, and to what extent it rested upon verifiable experiences.

Then, too, Freud’s view of the spirit seemed questionable to his visitor.

The master tended to designate as "psychosexuality" whatever could not be explained as an outpouring of sexual libido.

Although this hypothesis can in no way be dismissed as solely Freud's invention-one need only think of Richard Krafft-Ebing's Psychopathia sexualis (1886), or of Schopenhauer, Eduard von Hartmann, and even further back in religious and intellectual history!-Jung shrank from the thought that the whole of human culture could be thought of as the morbid product of repressed sexuality.

Was not sexuality to a thoroughly numinous phenomenon, an unfathomably religious power that far surpassed human capacity?

Some two years later this first impression of Jung's appeared to be confirmed, as Freud enjoined him with great urgency:

"My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." And when Jung asked him in astonishment, a bulwark against what?, he answered, "Against the black tide of the mud ... of occultism."

In his Memories, Jung commented:

First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma, that is to say, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all.

But that no longer has anything to do with scientific judgment; only with a personal power drive.

This was the thing that struck at the heart of our friendship. I knew that I would never be able to accept such an attitude.

As far as "occultism" was concerned, Freud understood by this practically everything that philosophy and religion-and especially the parapsychology that was coming into fashion around the turn of the century-had to say about the human spirit.

But this was by no means his final word on the subject; his skepticism did begin to give way.

For Jung, in a peculiar way, it was precisely Freud’s universally applied sexual theory that seemed "occult," an unproven hypothesis or a scientifically embellished dogma.

Yet Jung could have no doubt of Freud’s greatness, his intelligence and sagacity.

Thus his first impressions of him remained "unclear and partly not even understood."

Only after they had gone some way together was he able to achieve the necessary clarity.

In terms of Jung’s life this meant that the parting of ways, the turning point, would only come when Jung had reached the critical stage of his own middle life, in which it became both possible and necessary for him to form a clearer idea of his own intellectual and above all existential point of view.

As far as the meeting of the two men in general is concerned, clearly there was a combination of two factors here.

On one hand there was the unenvious recognition of Freud’s professional qualities and experience, and indeed his geniality and human greatness, while on the other hand considerable contrasts were evident, which could be traced to their difference in type, and also in large measure to the disparity

in intellectual standpoint of the two researchers.

These contrasts in any case could not have been entirely suppressed, as Jung of course recognized rightly from the outset.

Born in 1856 and thus about nineteen years older, Freud was too settled in the intellectual prejudices of his century, as revealed in its one-sidedly materialistic natural science and the worldview built on it.

Jung believed he had observed in Freud "the eruption of unconscious religious factors."

Deeply impressed, he wrote later in his autobiography:

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. It was no less insistent, exacting, domineering, threatening, and orally ambivalent than the original one. Just as the psychically stronger agency is given "divine" or "daemonic" attributes, so the "sexual libido" took over the role of a deus absconditus, a hidden or concealed god.

Strong as Jung's resistance was to an interpretation that was to his mind monotonously reduced to sexuality, nevertheless within a few years the personal relationship became quite intimate and friendly, including the two men's families (Freud's interest in Jung's family was much stronger than Jung's in that of Freud).

Many things contributed to this, among them external pressure, which demanded solidarity of the small band of those who fought for the cause of psychoanalysis.

Another reason was the time they spent together, although distance and professional duties severely restricted the frequency of their meetings.

Freud made his first return visit to Zurich between 18 and 21 September 1908, when the Jung family still lived at the Burgholzli.

As the lady of the house and the children were away and Eugen Bleuler had granted his senior doctor the necessary time off, the two men were able to concentrate completely on their topic.

"I was not alone until late at night; we walked and debated until eight o'clock every day," Freud reported to Abraham in Berlin on 29 September.

"As for Jung, he has so overcome his hesitation that he belongs to the cause without reservation, and even plans to go on working on the question of dementia praecox energetically along our lines. This suits me supremely."

Thus Freud wrapped up his stay in Zurich with relief and satisfaction.

From 25 to 30 March 1909, Carl Gustav and Emma Jung stayed with the Freuds in Vienna for a second time.

At the time his relationship with the Burgholzli was due to end at the close of the month, although the family were forced to stay in their apartment at the clinic until the end of May because their own ,house in Kusnacht was not finished on time.

This second stay in Vienna was marked by a spectacular occurrence, for, on the last evening the two men were together, as the conversation turned to matters of parapsychology and precognition, and Freud resolutely denied the existence of such things, Jung was possessed by a peculiar sensation, which he described thus:

It was as it my diaphragm were made of iron and were becoming red-hot-a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud:

"There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "that is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!" Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again.

Freud was astounded, particularly at this exact prediction of something that could not have been known.

At any rate there was no room in his philosophy at that time for any such phenomena.

That he had to admit in the end that they did occur, and indeed-to his further astonishment-even after Jung’s departure, appears unmistakably in their subsequent correspondence.

His colleague from Zurich seemed to him a bit uncanny, and his dissertation On the Psychology and Pathology of So-Called Occult Phenomena suddenly appeared to him in a new light.

"I do not deny that your comments and your experiment made a powerful impression on me"-Freud actually spoke of an experiment, as if his visitor had intended to demonstrate some psychic ability, although this cannot have been the case. "

After your departure I determined to make some observations, and here are the results.

In my front room there are continual creaking noises, from where the two heavy Egyptian steles rest on the oak boards of the bookcase, so that’s obvious. In the second room, where we heard the crash, such noises are very rare.

At first I was inclined to ascribe some meaning to it if the noise we heard so frequently when you were here were never heard again after your departure.

But since then it has happened over and over again, yet never in connection with my thoughts and never when I was considering you or your special problem,"

Freud added explicitly. Of course the subject itself had become his special problem some time ago.

Still, in this connection Freud had to recognize the "spell" of Jung’s personal presence.

Jung, who had long been familiar with such "synchronistic" manifestations from his own experience, did not dwell any further on the phenomenon per se.

But because at the time he had a patient in whose case apparitions of ghosts played a role, the event in Vienna prompted Jung to think further along psychoanalytic lines.

He came to the conclusion that "if there is a psychanalysis [sic], then there must also be a ’psychosynthesis’ which creates future events according to

the same laws."

In particular, the Italian Roberto G. Assagioli (1888-1974), whom Jung met in the summer of 1 909, had devoted his dissertation in Florence to psychosynthesis.

What Jung tried to make palatable to the master in Vienna was a final-prospective point of view, one oriented to the future development of the psyche, and which at the time had in fact already received due consideration-even in his own dissertation Jung had contrasted a final-prospective alternative to the causal-analytical approach to psychic data.

In Jung’s view the real profit from the second meeting in Vienna was represented by something still different.

Immediately after that ominous last evening he had begun to feel, "most happily, inwardly freed from the oppressive feeling of [Freud’s] fatherly authority."

Freud, however, obviously did not share this opinion.

He was convinced that something rather unfortunate had happened, when he replied on 16 April 1909:

"It is remarkable that on the same evening that I formally adopted you as an eldest son, anointing you as my successor and crown prince-in partibus infideium-that then and there you should have divested me of my paternal dignity, and that the divesting seems to have given you as much pleasure

as investing you pe!’ 9-1! gave me. Now I am afraid that I must fall back again into the role of father toward you in giving you my views on poltergeist phenomena .... I therefore don once more my horn-rimmed paternal spectacles and warn my dear son to keep a cool head and rather not understand something than make such great sacrifices for the sake of understanding."

And on the question of the purported psychosynthesis, Freud said, he shook his wise old head; thus there would be no discussion of a subject that Jung had no intention of losing sight of. Moreover Freud, as always, considered Jung’s researches into the "spook complex" a "lovely delusion."

And all this was amiably wrapped up "With cordial regards to yourself, your wife and children, Yours, Freud."

The need for an exchange of ideas and continued critical development of the psychoanalytic approach led its practitioners to establish a psychoanalytic association, beginning in Vienna with the "Wednesday society," and in Zurich drawn from the circle of coworkers at the Burgholzli under the rubric of the "Freudian Society."

This existed from late September 1 907 under the chairmanship of Ludwig Binswanger, a participant in Jung’s association experiments and later the

director for many years of the private Bellevue Clinic in Kreuzlingen on Lake Constance, who was also known as a cofounder of existential analysis.

"Things are going very well."

Jung reported to Vienna on 10 October 1907, "generally great interest, lively discussion. One has the enjoyable feeling of being involved in an endlessly fruitful work."

According to the same letter, he had also "converted" his first theologian.

Above all, the common cause attracted further small groups. Karl Abraham, who had worked at the Burgholzli for some years, put together a psychoanalytic working group in Berlin, with Freud’s lasting support.

The American Abraham A. Brill, who had also been a student under Bleuler and Jung, brought the psychoanalytic doctrine to the United States, especially with the help of his translation of Freudian and Jungian writings into English.

At the same time two other Americans, Charles Ricksher and Frederick - · Peterson, beat the drum of publicity there, seeing to it that Jung’s association experiments became known in the States.

In London a psychoanalytical society was formed by Freud’s later biographer Ernest Jones; in Hungary Sandor Ferenczi, one of Freud’s strictest students, collected a group of sympathetic doctors.

Eventually it was also Ferenczi who stirred up the desire for the first great convention of psychoanalysts.

That the "First International Psychoanalytic Congress" was able to take place in Salzburg in April 1908 was unquestionably thanks to the strong organizational and intellectual commitment of C. G. Jung.

The designation "First Congress for Freudian Psychology" was his idea; such at least was the heading over his draft of the written invitation, sent to Vienna for approval late in January.

With forty-two participants altogether, who gathered on 26 and 27 April 1908 in the Hotel Bristol on Makartplatz in Salzburg, the attendance was greater than had been anticipated, greater even than Freud wanted it.

For because he was only too aware of the sometimes quite limited abilities of his colleagues in Vienna, who nonetheless energetically desired to express their opinions, from some of them he would rather have had refusals than acceptances to Jung’s signed invitations.

Since Freud had informed him of this, Jung once stated that Freud had no, or only a few, adherents of any importance in Vienna; rather he was surrounded there by a "degenerate gang of Bohemians" who did little credit to the common cause. Behind this disparaging remark Ernest Jones saw nothing but blatant anti-Semitism.

The letters, however, reveal how unjustified was this supposition, which was also made against the non-Jewish Jung in other circumstances.

In fact, in the face of the upcoming Salzburg Congress, it was Freud who was afraid he might "all too obviously look ridiculous" in front of the Swiss, "for not all of them are anything to write home about.

I am making do with very little here," he said prophylactically, confirming Jung's assessment in a letter from Vienna dated 17 February 1908.

The hint that Jung might therefore consider limiting the time allotted for each speaker and politely reject "certain contributions" as unsuitable also

came from Freud himself-in fairly clear language.

A bit later, in contrast, he set Jung apart: "You are really the only one who even has anything original to offer."

And Freud once again:

"It is enough trouble for me to see that not too much incorrect and hasty comes out in the contributions of my Viennese companions."

So the worst of the Vienna circle were not included among those who were invited to present papers, namely Isidore Sadger, Wilhelm Stekel, and Alfred Adler.

They were flanked by the foreigners Ernest Jones, Karl Abraham, and Jung himself.

That Freud, with his contributions of case material, came first and received unlimited time to speak goes without saying.

And after Eugen Bleuler, who was also present, had declined the flattering invitation to preside over the first congress of psychoanalysts, it fell to Jung to

take over the office.

This remained so for the subsequent congresses, and C. G. Jung officiated as president of the International

Psychoanalytic Association until his resignation.

With this his representative role at the founder’s side was clearly defined for all to see.

Thus dissensions that could not be avoided, whether of a factual or a more temperamental and atmospheric nature, could always be smoothed over.

Freud also performed no little service in resolving and reconciling the "quarrels" that began to arise here and there among his colleagues.

His assessment of the Salzburg Congress, with which Abraham as well as others were in agreement, was extremely positive-on Jung’s address he said:

"It was very refreshing and left a pleasant aftertaste with me. I was glad to find you flourishing so well, and whatever resentment there might have been melted away as soon as I saw you again and understood you," expressing the father’s delight in his "son and heir."

One outcome of the Salzburg gathering was a resolution to begin producing a proper annual journal, in which

exemplary works on psychoanalysis would be published.

Freud and Bleuler were designated publishers, while the editorship of the new Jahrbuch fur psychoanalytische und psychopathologische Forschungen went to C. G. Jung; thus once again two of Freud’s colleagues from Zurich and none from Vienna figured as custodians both inward and outward.

As Freud had to admit-even after the two great secessions under Adler and Jung (1914)-"The Zurich contingent were the picked troops of the little army fighting for the honor of analysis.

They provided the only opportunity of acquiring the new art and working at it. Most of my adherents and coworkers today came to me by way of Zurich, even some who were geographically much closer to Vienna than to Zurich .... In the union that was formed between the Vienna and Zurich schools, the Swiss were by no means only on the receiving end. They had already produced respectable scientific work in their own right, the results of which benefited psychoanalysis."

Freud stated openly that these contributions from Bleuler' s camp were connected above all with the name of C. G. Jung.

The first Freudians, Jung among them, could not complain of a lack of publicity.

Certainly attacks from official academic circles were predominant, especially in the German-speaking world.

So it was all the more surprising when an invitation came from the United States, where Freud's and Jung's output was being followed with intense interest and the necessary lack of prejudice. "In no other country was psychoanalysis adopted as early and as readily, and nowhere did it become as

popular as in the U.S.A.," wrote Ulrike May.

This invitation from America arrived in the same year in which Jung withdrew from his fatiguing work at the Burgholzli, moving into his home in Kusnacht and establishing his equally extensive private practice from there.

Stanley Hall, himself a psychologist and president of Clark University in Worcester, Massachusetts, invited Freud, and a few weeks later Jung, to deliver a number of lectures in German on their field of research, on the occasion of the twentieth anniversary of its founding.

The recipients were surprised at these invitations, considering the ingrained puritanism of the New England states, even though Jung was optimistically inclined to hope for great interest in psychoanalysis in the United States as early as 1907-1908.

That there was nevertheless a certain willingness, in medical circles to accept Freud's work, despite its sexual underpinnings, goes along with the general

American readiness to become acquainted with new scientific, medical, and psychological achievements and make them more generally useful.

As far as the new path of research and therapy of the psyche initiated by Freud was concerned, the conference's organizer had informed himself rather thoroughly about how its methods were evaluated and practiced.

No less a figure than William James, author of the famous Gifford Lectures (Edinburgh, 1901-1902) on The Varieties of Religious Experience, had spoken of the "marvelous investigations of Binet, Janet, Freud, Mason, Prince, and others into the subliminal consciousness"; he had followed Freud's early works with benevolent interest and kept his compatriots up to date with them through his reviews.

, James Jackson Putnam, a well-known doctor in Boston and professor of neurology at Harvard, had begun to do psychoanalytical experiments.

Brill's return to the States from Zurich and Ernest Jones's appointment to head the university psychiatric clinic in Toronto, both in 1908, provided for at least sporadic dissemination of the new ideas.

Writing to Freud on 10 December 1908, Jones was not short of admonitions toward restraint: "The Americans are a peculiar people with customs

all their own. They show curiosity, but seldom genuine interest (a distinction like that between the craving of the neurasthenic and the true desire of the normal lover). Their attitude toward progress is lamentable. They want to hear all about the 'latest' methods of treatment, with one eye firmly fixed on the almighty dollar, and they think only of the esteem, 'kudos' as they call it, which these will bring them. Many articles have recently been written in praise of Freudian psychotherapy, but they are absurdly superficial, and I fear they will judge it harshly as soon as they hear about its sexual foundation and grasp what it means. The best we can hope for are a few genuine converts who may be won for us and broaden their experience. Still we must do what we can in order to smooth the way for the future."

Not just a cautious warning, then.

Sobering experiences with American partisans were also exchanged in letters between Jung and Freud at this time.

The correspondence shows how highly, on the whole, Jung rated the upcoming trip to America, and indeed not least for the positive reverse influence it might have on work in Europe.

For when Freud had originally received the invitation, and had actually turned it down at first on account of the date and his finances, Jung had

not neglected to point out all the potentially positive aspects to his friend in Vienna.

As it turned out, the hosts shifted the arrangements to September, and Freud now promised to go.

He was elated when a little later Jung was also asked to present some lectures, for the long ocean crossing and the stay in America itself would mean plenty of opportunity for the conversation between them that had been so painfully limited until then.

On 20 August the small party of travelers, which had been joined by Sandor Ferenczi, embarked in Bremen, and the next day the steamer George Washington of the North German Lloyd line put off, beginning a journey of some seven weeks, all told.

Jung left no doubt about the importance of this event:

"We were together every day, and analyzed each other’s dreams,"

he reports in his Memories. Important dreams of all sorts appeared, but because of their collective and symbolic content the master of dream interpretation hardly seemed equal to them-the riddles were too much for Freud.

It was a human failure, and I would never have wanted to discontinue our dream analyses on that account. On the contrary, they meant a great deal to me, and I found our relationship exceedingly valuable. I regarded Freud as an older, more mature and experienced personality, and felt like a son in that respect.

Thus Jung himself fully affirmed the father-son relationship.

But even this harmony did not remain undisturbed, and it was in their analytical dream work together during the voyage that serious personal and practical problems began to reveal themselves.

Jung also had trouble understanding certain elements in the dream life of his analysand, and as usual he asked about certain details in Freud’s private life, which in view of the openness and unreservedness they had always shared, both in person and in their letters, was nothing out of the ordinary.

But suddenly now there was a remarkable block on the elder man’s part, justified by the remark "But I cannot risk my authority!"

Jung’s reaction described the situation:

At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth.

Hardly less significant, in terms of its content, is a dream that Jung had at this time:

He found himself in an unfamiliar two-story house.

Upstairs in a kind of living room there were beautiful old pieces of rococo-style furniture, and one floor lower, furnishings from the fifteenth or sixteenth century.

Much older still were the cellar and the rest of the basement,

which seemed to date back to Roman times.

Finally he lifted a stone slab to reveal narrow stone steps, leading still farther down into a cave like depth where bones, broken pottery, and two very old and partly disintegrated human skulls were lying.

Naturally, according to psychoanalytical dream theory, Freud sought to find out what secret "wish" was being fulfilled here, what wish fulfillment might be reflected in the dream.

Now it was Jung’s turn to feel resistance.

On the one hand he was convinced that the assumption of mere wish fulfillment did not fit in this case, but on the other hand his own divergent dream interpretation was still quite uncertain at the time.

So he only pretended to respond to Freud’s further analytical questions-certainly just as questionable a tactic!

At any rate, such a thing was clearly bound to lead to error.

Obviously these differing approaches to the interpretation of dreams must be viewed within the existential and psychological contexts in which they were developed.

And in Jung’s case this means that one must always take into consideration his strong historical interest, which included archeology and ancient history.

He himself referred to the intensely historical atmosphere that surrounded him during his school days at the end of the nineteenth century.

Hence, understandably, when I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug’s old dictionary of philosophy. I was especially familiar with the writers of the eighteenth and early nineteenth century ....By contrast, I had the impression that Freud’s intellectual history began with Buchner, Moleschott, DuBois Reymond, and Darwin.

Disregarding for the moment the fact that this characterization of the master was at least an unwarranted inference Freud’s study, for instance, was filled with ancient relics of all kinds-Jung’s dream must certainly be said to have had great significance for the further development of his thinking.

According to his own interpretation, the various stories of the house, down to the cave like hollow, symbolized dimensions of the human psyche.

Thus the living room upstairs most likely corresponds to everyday consciousness, while beneath it lie levels reaching back into archaic spiritual

pasts that are always present in every person all the way back to our animalistic roots, even though we are not always consciously aware of this.

Therefore the meaning was not to be found in some kind of wish fulfillment (for example, that the dreamer unconsciously desired the deaths of two men), but in a fundamental insight:

[The dream J was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the races of earlier modes of functioning. Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes.

Of course the way to the archetypal dimension was still far from clear.

But this dream presented Jung with an important stimulus to pursue further research in this area by recalling his old interests in archeology and immersing himself in the "symbolism and mythology of ancient peoples," for example with the help of Friedrich Creuzer’s work of that title.

These interests, though, a field of investigation all its own, were at the time of his journey to the United States still far removed from the topics that were to be discussed there.

On the evening of 29 August, after a nine-day voyage, the three traveling companions arrived in New York.

Brill had come to welcome them, and two days later Jones arrived from Toronto.

Before the journey on to Boston and Worcester began, the five men had time to tour New York. From Jung's letters to his wife we are rather well informed about his immediate impressions from this first trip to America.

The gigantic size and bustle of this city of over a million inhabitants left the Swiss visitor breathless.

A walk of several hours in Central Park did him good. Dinner at the Brills': "Imagine, a salad made of apples, cabbage, celery, nuts, etc., etc.

But it was good anyway."

Then from ten to twelve P.M., an automobile ride through Chinatown, "into the most dangerous part of New York," Jung thought. His letter went into vivid detail:

It was filthy and exotic. The Chinese are all dressed in dark blue and wear their long black queues. We went to a Chinese temple that was in a horrible dump called a Josshouse. One could smell a murder in every corner. Then we went to a Chinese teahouse, where we had a really excellent tea, along with which they brought us rice and an unbelievable dish of chopped meat, which appeared to be completely covered with earthworms and onions. It looked frightful. The worms, though, turned out to be Chinese potato; I tried some of it and it wasn't bad. Otherwise the rowdies who were loitering about looked more dangerous than the Chinese. In Chinatown there are nine thousand Chinese men and only twenty-eight women. But because of this there are masses of white prostitutes, who have just now been cleared out by the police. After that we went to a real Apache music hall, where it was dismal. A singer got up, and people threw money on the floor in front of him for payment. It was all strange and terribly unpleasant, but interesting.

And so that his wife at home in Kusnacht would not worry about him enjoying the New York night life, he added: "Furthermore, like a true American woman, Mrs. Brill went everywhere with us. We finally got to bed at twelve o'clock. This morning-the thirty-first of August-the activity started up again.

This activity included a visit to an insane asylum, then to the Metropolitan Museum of Art for several hours, and in the evening to Coney Island, the "largest seaside holiday resort on the Atlantic coast." And all in fine weather and a pleasant breeze. There were pangs of homesickness, "and sometimes not small ones. I miss you, and I am always thinking how much you would like it here. It does not suit me terribly well, it is just extremely interesting."

So said the psychologist, who nonetheless was so busy viewing the paleontological collection with its huge fossils, "Lord God’s anxiety dream of creation," that he put off preparing the details of his three lectures until he got to Worcester.

But this real purpose of the journey was threatening to turn into an incidental episode, for in the same letter he mentioned his further plans: Niagara

Falls, an excursion to Canada if possible; they would not be able to make it to Chicago-and by the way he would be on his way home again on 21 September.

Another voyage by steamer was in the offing, from the Hudson River around the point of Manhattan with its innumerable skyscrapers, and up the East River under the Brooklyn and Manhattan bridges.

On 5 September they reached Fall River, Massachusetts, and on the same day took the train on to Boston and from there to Worcester, the goal of their journey.

Jung took pleasure in the ever-changing scenery with its forests, meadows, and small lakes, partly dotted with tiny villages of wooden houses, whose construction and appearance reminded him of Holland.

All in all it was "a refreshing relief after the life in New York."

Jung stressed in his letters the kindness with which the travelers had been welcomed.

He and Freud lodged with Professor Stanley Hall, "a refined, distinguished old gentleman close on seventy."

Once again, thanks to her husband’s description, Emma Jung could imagine a colorful picture of his stay in Worcester.

The house is furnished in an incredibly amusing fashion, everything roomy and comfortable. There is a splendid studio filled with thousands of books, and boxes of cigars everywhere. Two pitch-black Negroes in dinner jackets, the extreme of grotesque solemnity, perform as servants. Carpets everywhere, all the doors open, even the bathroom door and the front door; people going in and out all over the place; all the windows extend down to the floor. The house is surrounded by an English lawn, no garden fence. Half the city (about a hundred and eighty thousand inhabitants) stands in a regular forest of old trees which shade all the streets. Most of the houses are smaller than ours, charmingly surrounded by flowers and flowering shrubs, overgrown with Virginia creeper and wisteria; everything well-tended, clean, cultivated, and exceedingly peaceful and congenial. A wholly different America!

Jung was unquestionable fascinated.

But he too did not neglect to display his own charm, particularly in the company of the ladies.

He had just had "a talk" with two very cultivated elderly ladies, he wrote to Kusnacht, adding that they had proved to be very well informed and even "free-thinking."

Another five ladies crowded around the doctor from Switzerland to delight in the way he attempted to make jokes in English.

In any event, all of his terror of his first lecture at the University was removed, "since the audience is harmless and merely eager to learn new things." This observation must certainly have applied to two personalities at least who made a lasting impression on Jung.

These were, for one, Stanley Hall himself, who deserved much of the credit for the formation of the relatively small Clark University, and of course William James.

"I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Stanley Hall was an equally clear-headed man, but decidedly of an academic brand," wrote Jung a generation later to an American

who was engaged in writing a doctoral thesis on this Clark conference of 1909.

After Freud's very positively received lectures, which were really five extemporaneous addresses, it was Jung's turn.

His three lectures dealt with the association experiments, the investigations carried out at the Burgholzli through which he had eventually become known in the United States.

A further lecture was devoted to "Psychic Conflicts in a Child."

One of the basic assumptions of the thesis maintained in this paper was that the interest in sexuality plays a not inconsiderable causal role in the developmental process of the child's thinking.

Understandably, the presenter avoided going any further into the tension that existed between himself and Freud on this very point.

This minor work, which later appeared in print and was included in the publication of the collected works, showed that even here Jung was referring to his own experience, as the father of a four-year-old child.

Thus the assertion that these were the observations "of a father versed in psychoanalysis about his then four-year-old daughter" was a veiled reference to himself and his little daughter Agathe, a suspicion confirmed by statements to this effect in his correspondence with Freud.

The great recognition accorded to Freud and also Jung at Clark University culminated in the award of an honorary doctorate of law.

Thus his communication to Emma Jung on 14 September 1909:

Last night there was a tremendous amount of ceremony and fancy dress, with all sorts of red and black gowns and gold tasseled square caps. In a grand and festive assemblage I was appointed Doctor of Laws honoris causa and Freud likewise. Now I may place an L.L.D. after my name. Impressive, what?

Freud, for his part, considered his and Jung's appearance in the United States significant in another sense, as a recognition of the new science and the friendly reception of its representatives.

In his own "Self-Portrayal" we find the lines:

"The short stay in the new world was exceedingly good for my self-respect; in Europe I felt like an outlaw, but here I found myself accepted as an equal by the best. It was like the realization of an unbelievable daydream. . . . Thus psychoanalysis was no longer a flight of fancy; it had become a valuable piece of reality. Since our visit it has never lost ground in America."

Before the travelers could begin their return trip they had a final sightseeing program to complete, which was a welcome change much less for Freud than for Jung, who thirsted for primitivity-although after the turbulent previous days he, too, had become "weary of America" and was, as he said

in a letter to his wife, "looking forward enormously to getting back to the sea again."

This time their host was J. J. Putnam, who owned a camp in the Keene Valley in the Adirondack Mountains where one could camp close to nature, in a peculiar, primitively elegant manner, away from the confusion of the city and society.

Jung wrote to Kusnacht, the evening of 16 September:

I am sitting in a large wooden cabin consisting of a single room, and before me is a mighty fireplace roughly built of bricks with huge wooden logs in front of it, and masses of tools, books, and the like on the walls. Around the cabin runs a covered porch, and when you step outside you see nothing at first but trees-beeches, firs, pines, and cedars, all a bit strange, with the rain softly rustling beneath them. Through the trees you see a mountainous landscape, all covered with trees. The cabin stands on a slope, and a little farther down there are about ten small wooden cottages over there the women live, there the men, over there is the kitchen, there the dining cabin, and in between cows and horses are grazing .... "

His description of a primitive landscape with wild animals of all kinds goes on in this way, and one gains the impression that the American traveler from Kusnacht is already thinking of building a similar retreat in addition to his recently finished comfortable country home; at any rate it was a dream that was to come true a decade later.

Psychoanalysis around a campfire in a secluded corner of an American mountain-it is very easy to imagine Jung in this setting, but far less so Freud.

The unregulated and improvised life thoroughly disagreed with him; he was irritated and developed an inflammation of the cecum and other such complaints.

And so his dictum, reported by Jones, is also understandable:

"America is a mistake, a gigantic mistake to be sure, but a mistake all the same."

Freud’s biographer noted explicitly that it was very difficult for the master to get along at all with the easy and unforced manners of the New World.

Jung meanwhile was enthralled with the wild forested mountain scenery, the "primitive virgin forest from the time of the glaciers, the bears, wolves, deer, moose, porcupines, and snakes of all kinds."

And the contrasts could not have been greater: one day atop a rocky peak almost 5600 feet high, with a view open to the blue infinities of America, and the next day back in Albany, the bustling capital city of New York State.

What remained with him, though, were his meetings with people and impressions of nature.

Here, Jung said, "an ideal of what is possible in life" had been realized.

He wrote further to his wife, two days before his departure:

We have seen things here that inspire enthusiastic admiration, and things that make one ponder social evolution deeply. As far as technological culture is concerned, we lag miles behind America. But all that is frightfully costly and already carries the germ of the end in itself .... I shall never forget the experiences of this journey. Now we are tired of America.

The next notes came from the North German Lloyd steamer Kaiser Wilhelm der Grosse of Bremen, on which the three travelers put to sea from New York Harbor on the morning of21 September 1909.

Once again Jung surrendered himself to the "cosmic grandeur and simplicity" of the sea, which compels man to silence when the ocean is alone with the starry sky[.]

One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the age-oldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in

the foam of the seething waves to travel-weary Odysseus and gives him the pearly veil which saves him from Poseidon's storm. The sea is like music; it has all the dreams of the soul within itself and sounds them over. The beauty and grandeur of the sea consist in our being forced down into the fruitful bottom lands of our own psyches, where we confront and re-create ourselves ....

And then came the day-long storm the next day, which Jung –watched from an elevated spot beneath the bridge.

Into his description of the outer drama of the elemental forces flowed the happenings of the soul, just as they were portrayed in the myth of storm-tossed Odysseus.

Thus the real events on the sea and the mythical drama matched the experience from his own depths, pointing far beyond the personality to the transpersonal and the spiritual.

Could anyone who was in the grip of this power be satisfied with a "psychoanalysis" limited to the ego and its instinctive fate, without opening up to the

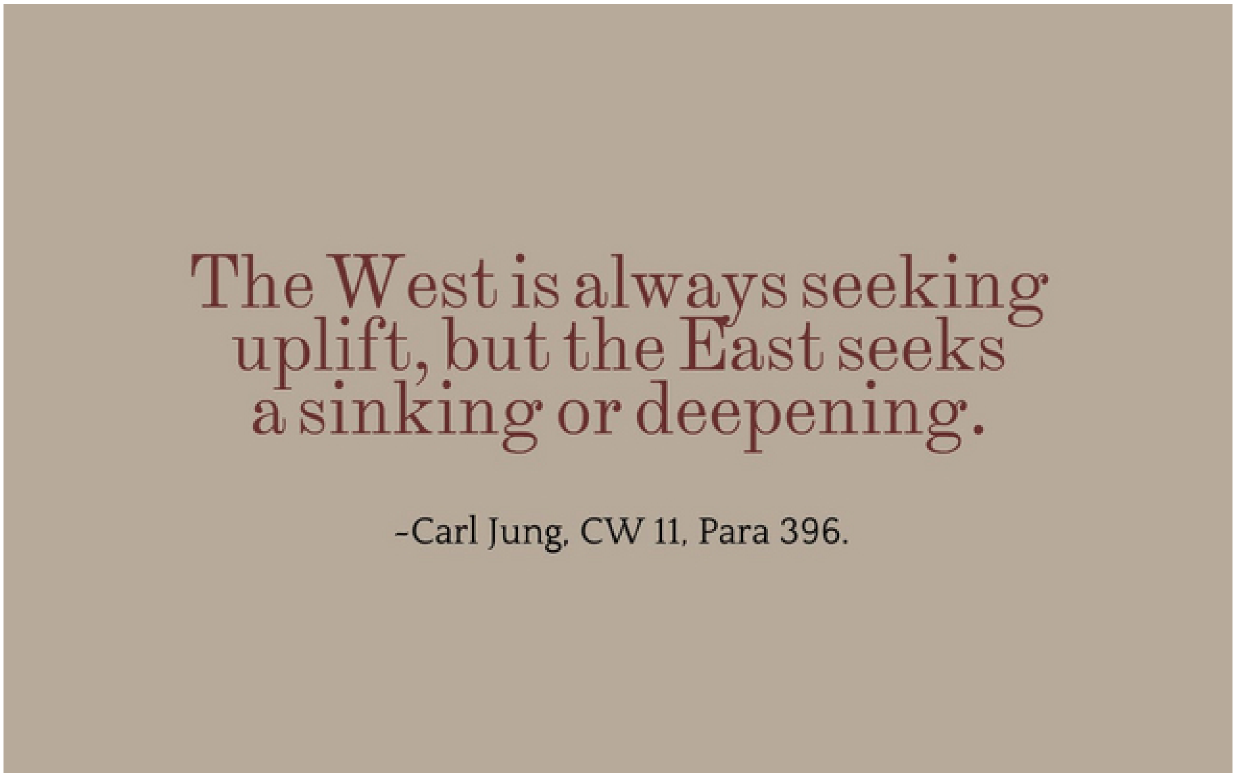
superoperon and collective unconscious?

But with this the conflict with Freud was predestined, for he was such a person.

What Jung had always wondered about-the philosophical and scientific premises on which Freud's entire psychoanalysis really rested-would have to come to light. Gerhard Wehr, Jung: A Biography, Pages 96-126

Some Carl Jung Quotations XXXIX (2019-05-29 03:30)

[1]



The West is always seeking uplift, but the East seeks a sinking or deepening.

-Carl Jung, CW 11, Para 396.

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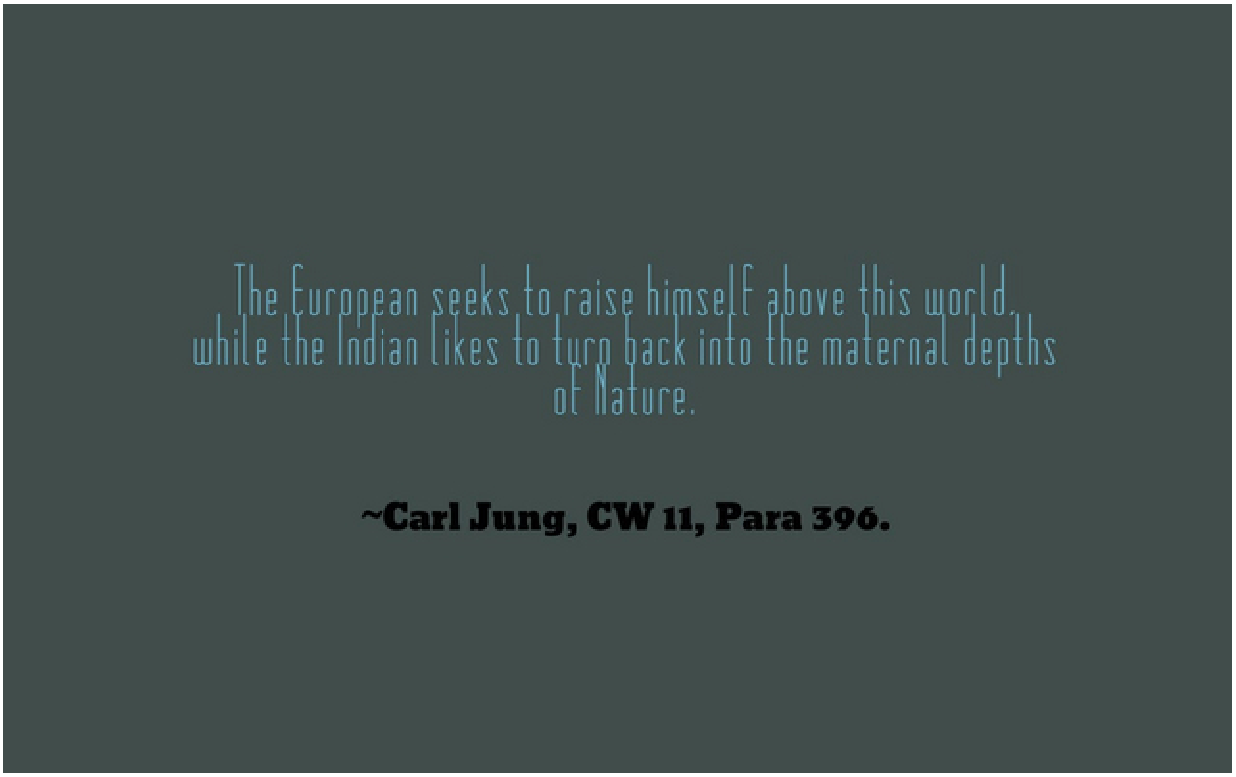

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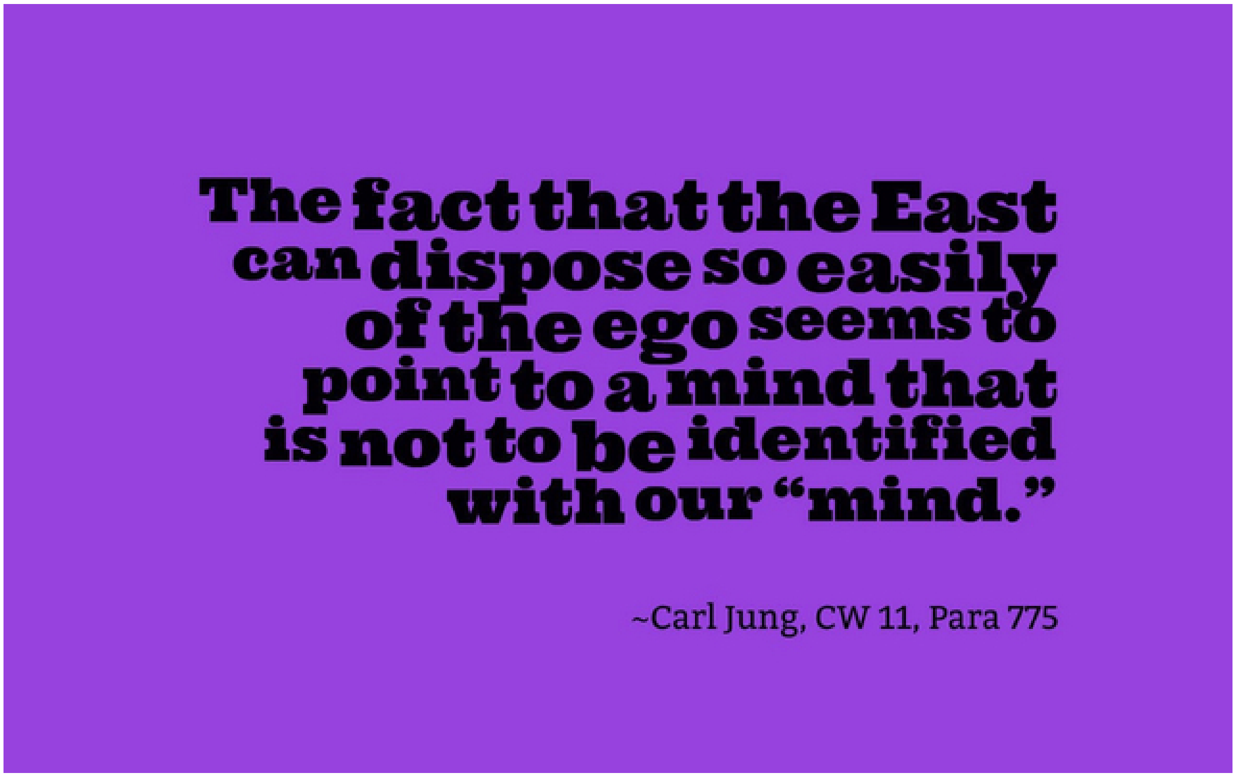

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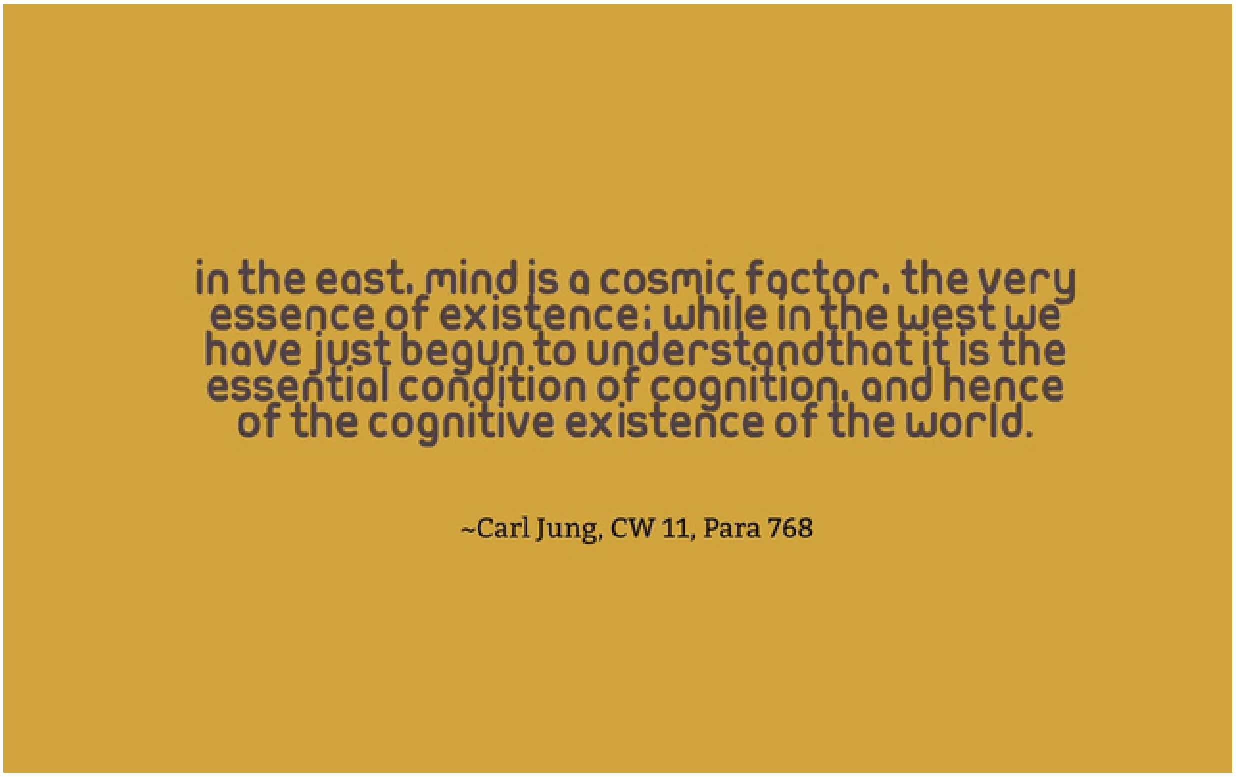

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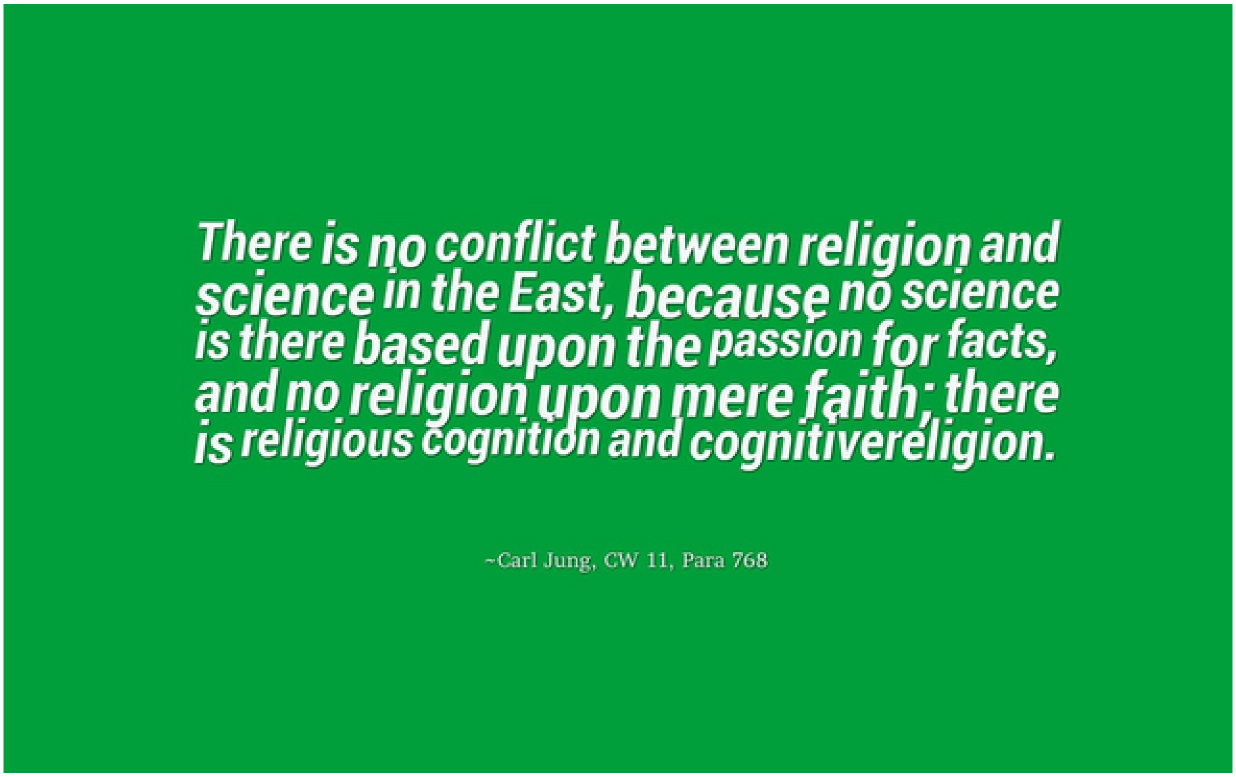

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitivereligion.

~Carl Jung, CW 11, Para 768

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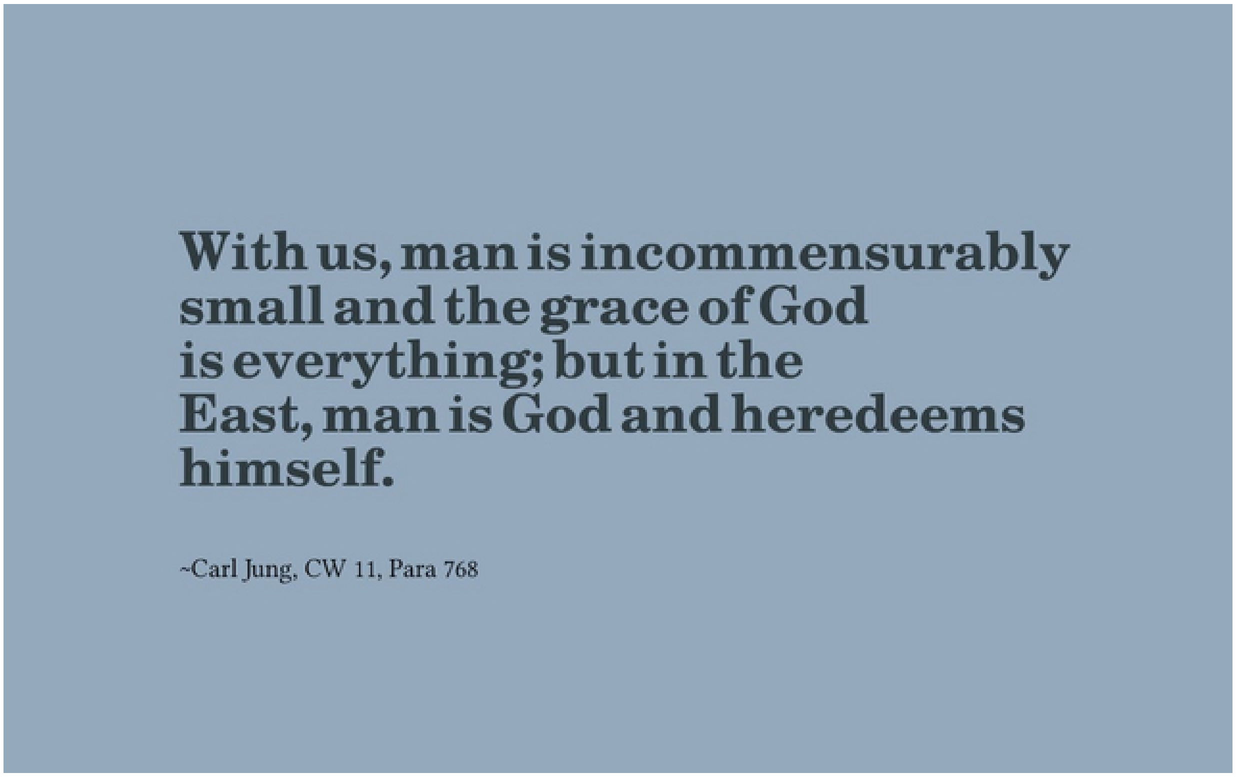

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and heredeems himself.

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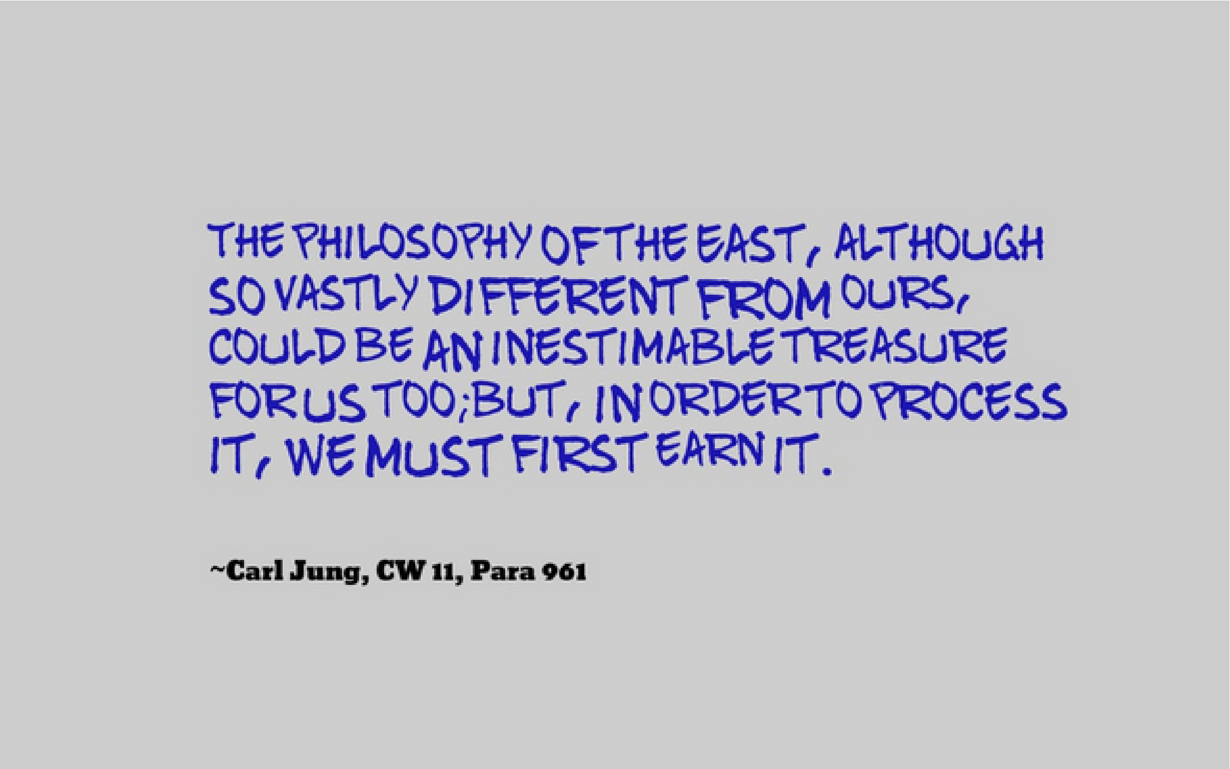
With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.



THE PHILOSOPHY OF THE EAST, ALTHOUGH SO VASTLY DIFFERENT FROM OURS, COULD BE AN INESTIMABLE TREASURE FOR US TOO; BUT, IN ORDER TO PROCESS IT, WE MUST FIRST EARN IT.

~Carl Jung, CW 11, Para 961

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too;
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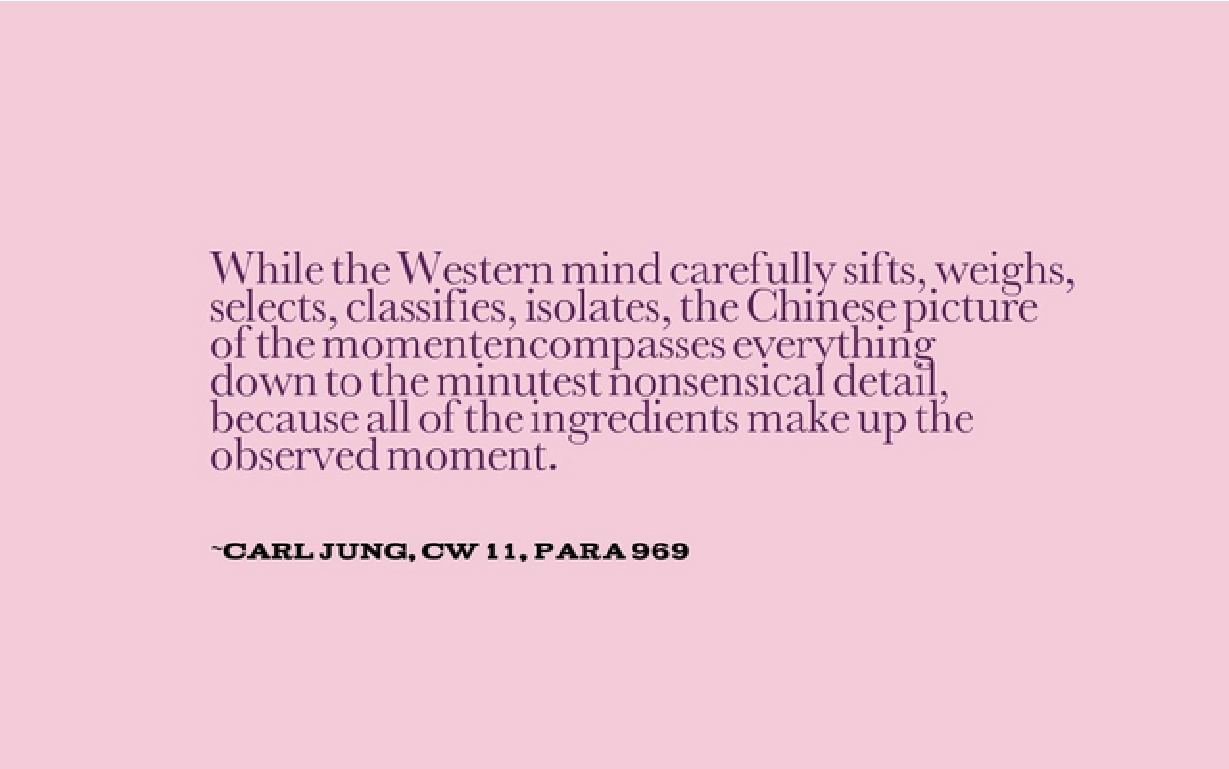

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

~CARL JUNG, CW 11, PARA 969

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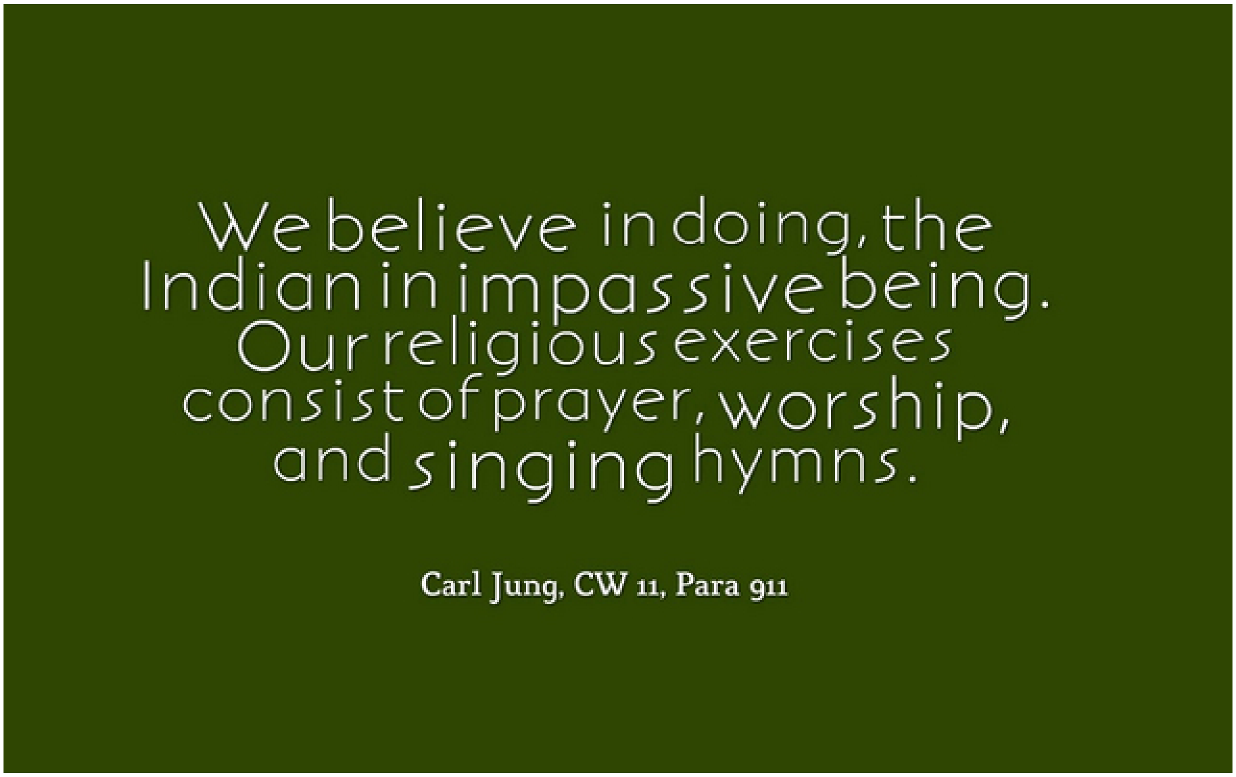
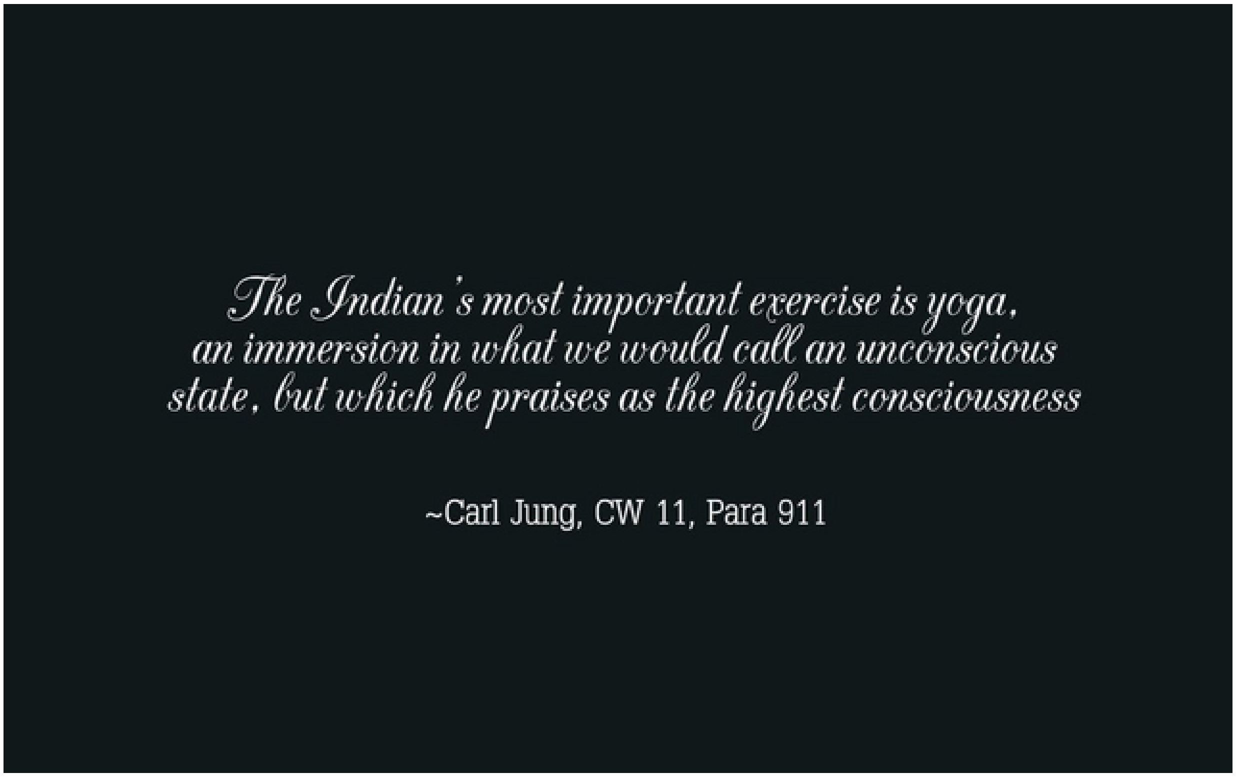


We believe in doing, the
Indian in impassive being.
Our religious exercises
consist of prayer, worship,
and singing hymns.

Carl Jung, CW 11, Para 911

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.



The Indian's most important exercise is yoga,
an immersion in what we would call an unconscious
state, but which he praises as the highest consciousness

~Carl Jung, CW 11, Para 911

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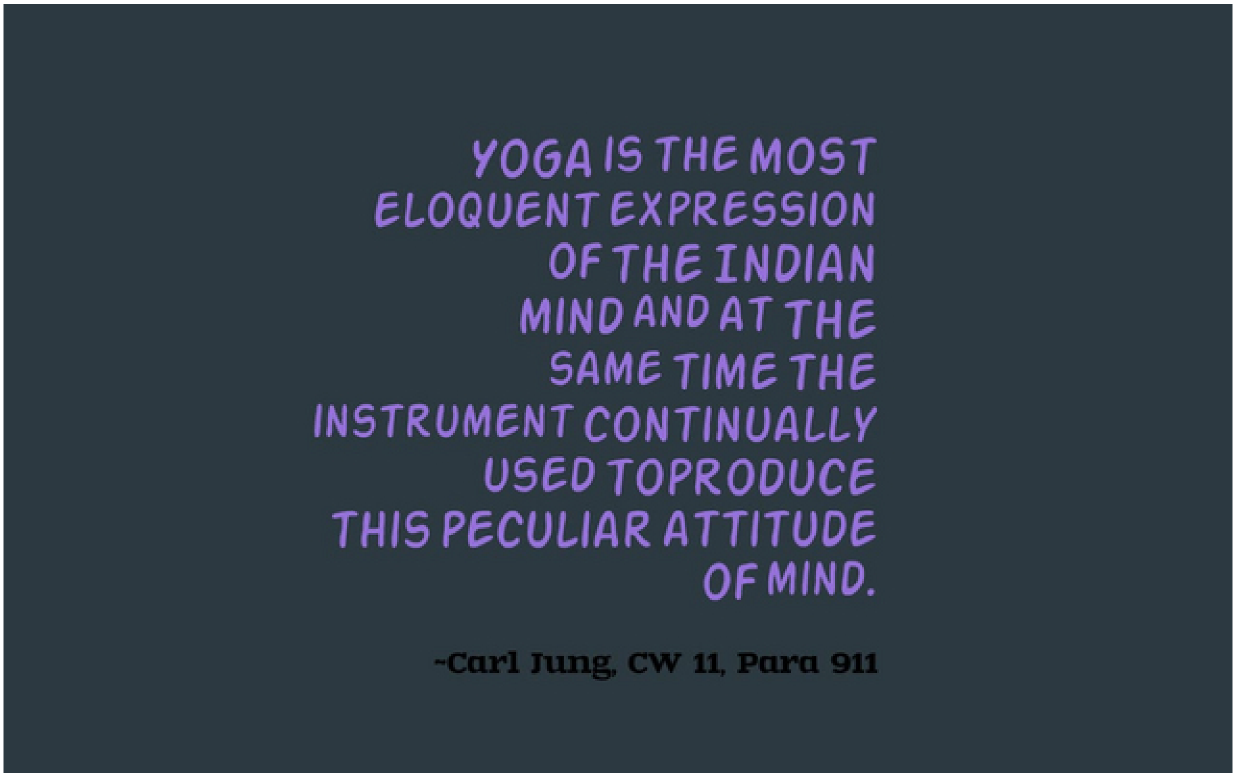

YOGA IS THE MOST ELOQUENT EXPRESSION OF THE INDIAN MIND AND AT THE SAME TIME THE INSTRUMENT CONTINUALLY USED TOPRODUCE THIS PECULIAR ATTITUDE OF MIND.

~Carl Jung, CW 11, Para 911

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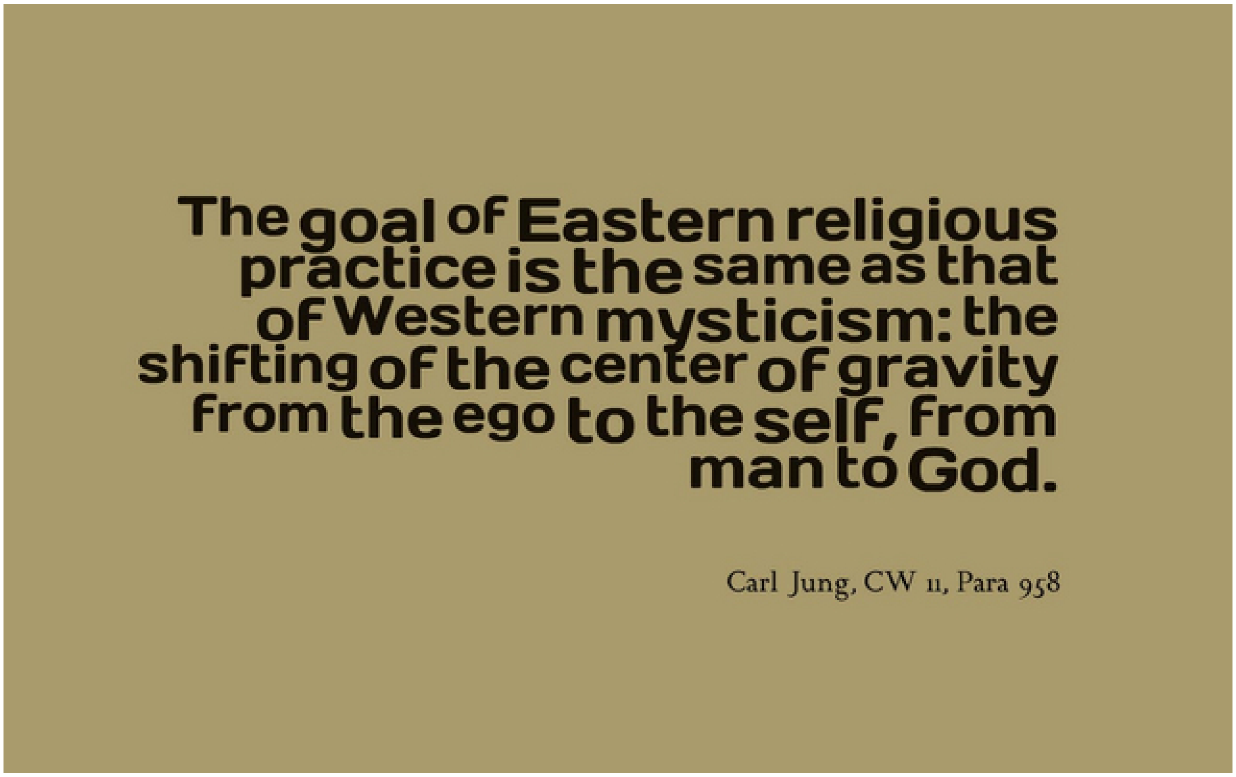
produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.



The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God.

Carl Jung, CW 11, Para 958

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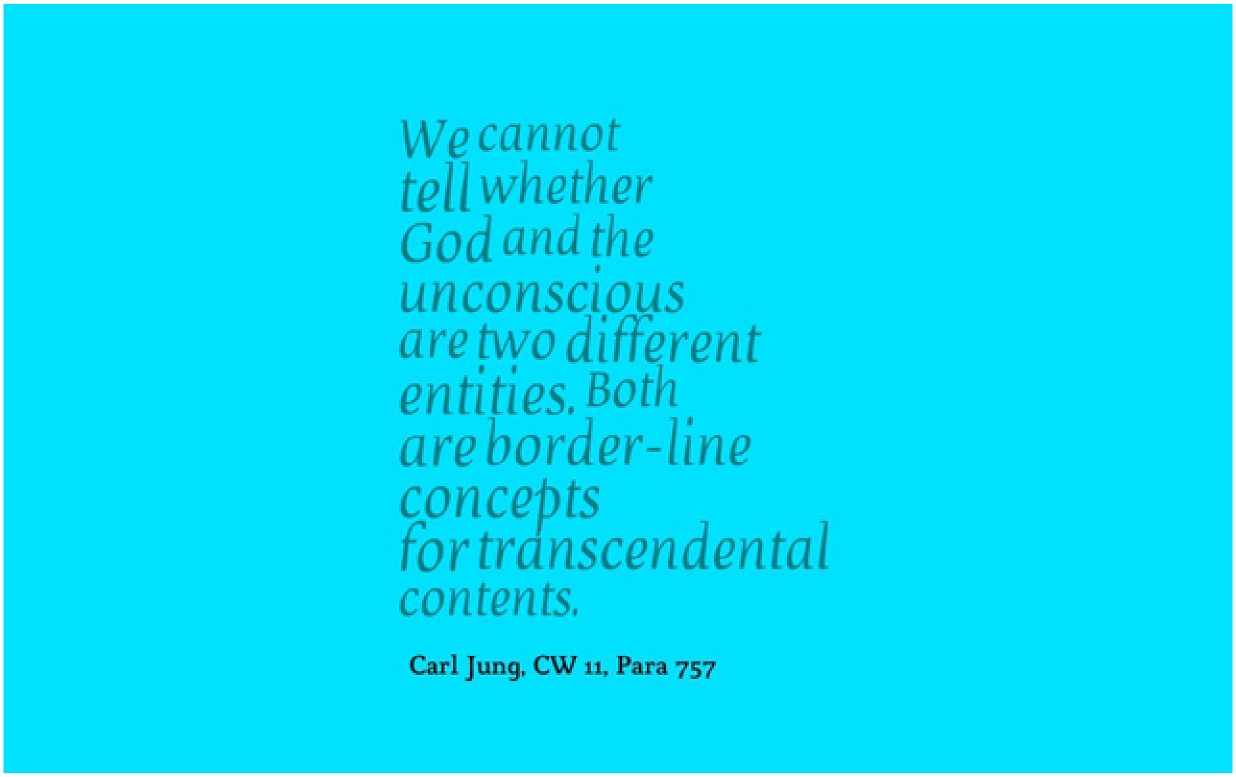

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents.

Carl Jung, CW 11, Para 757

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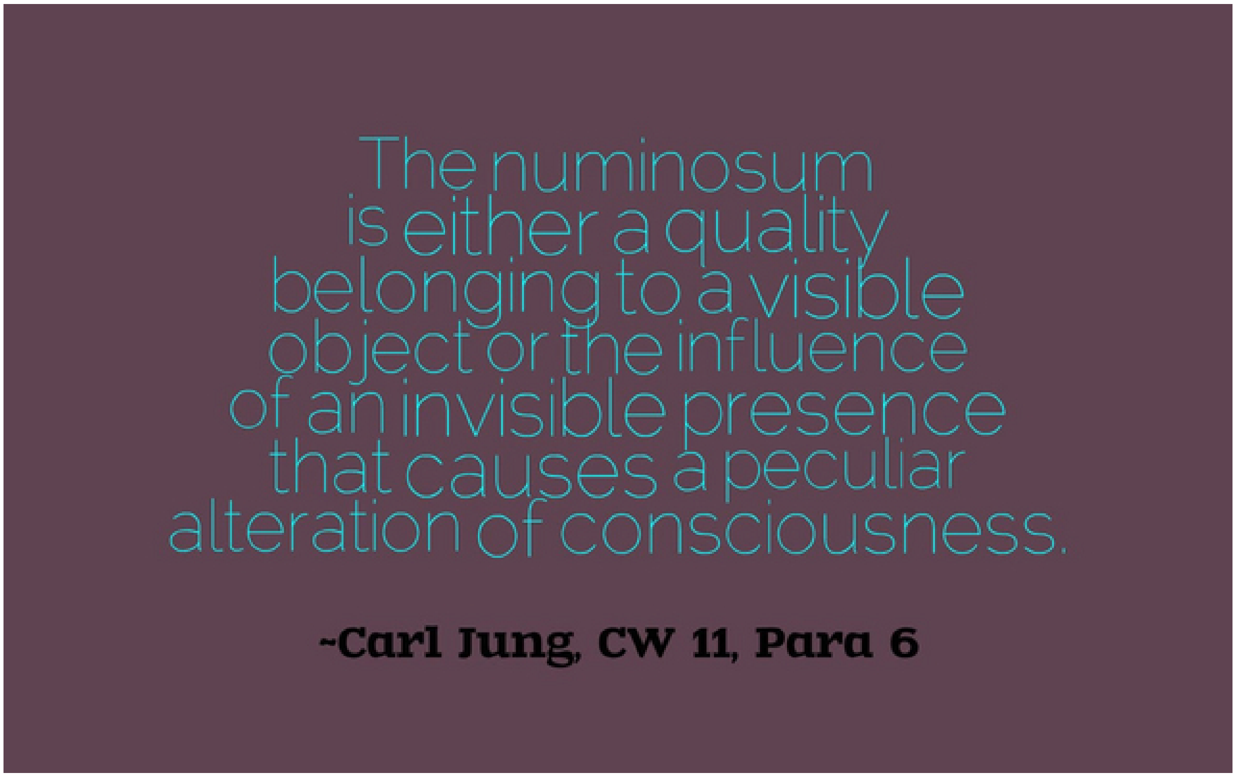

The numinosum
is either a quality
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~Carl Jung, CW 11, Para 6

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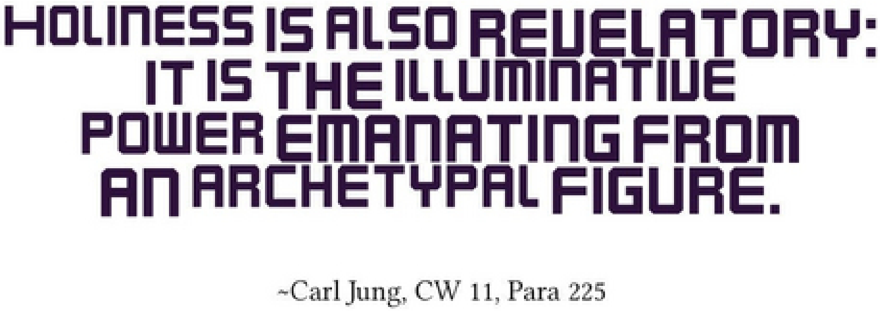

HOLINESS IS ALSO REVELATORY:
IT IS THE ILLUMINATIVE
POWER EMANATING FROM
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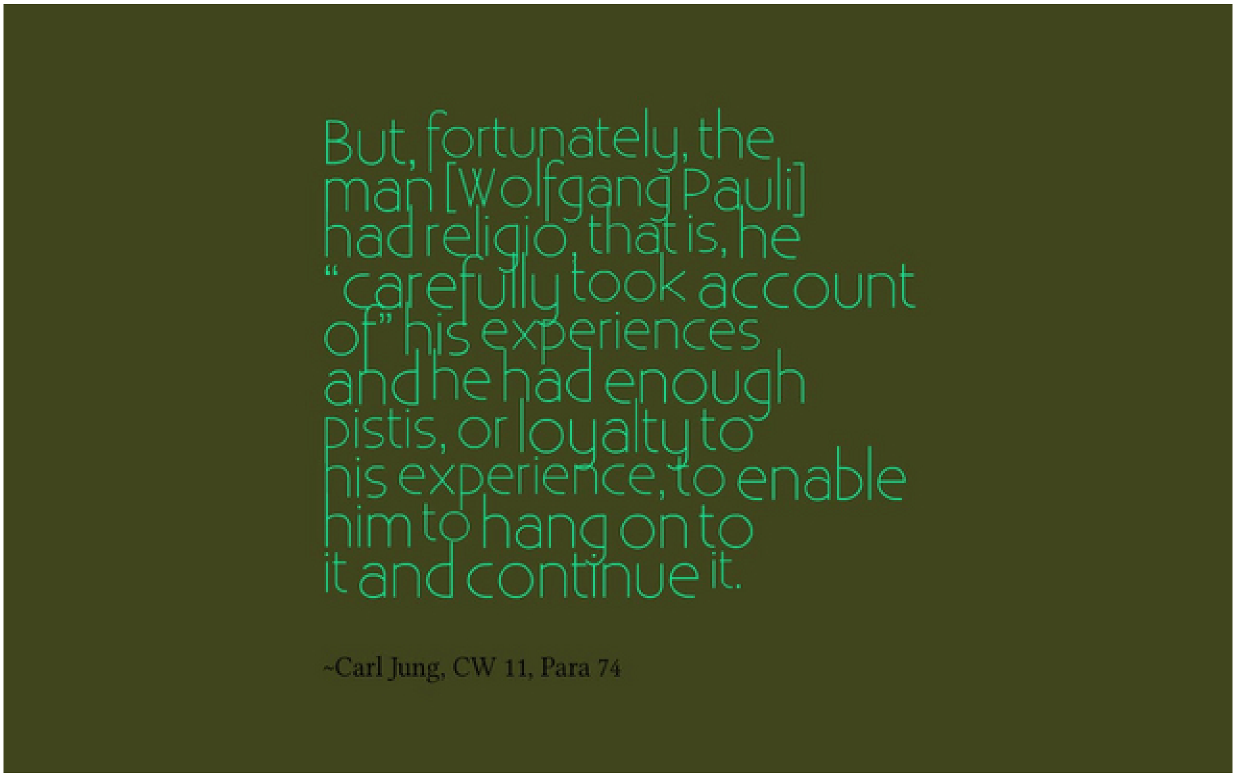
~Carl Jung, CW 11, Para 225

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.



But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.

~Carl Jung, CW 11, Para 74

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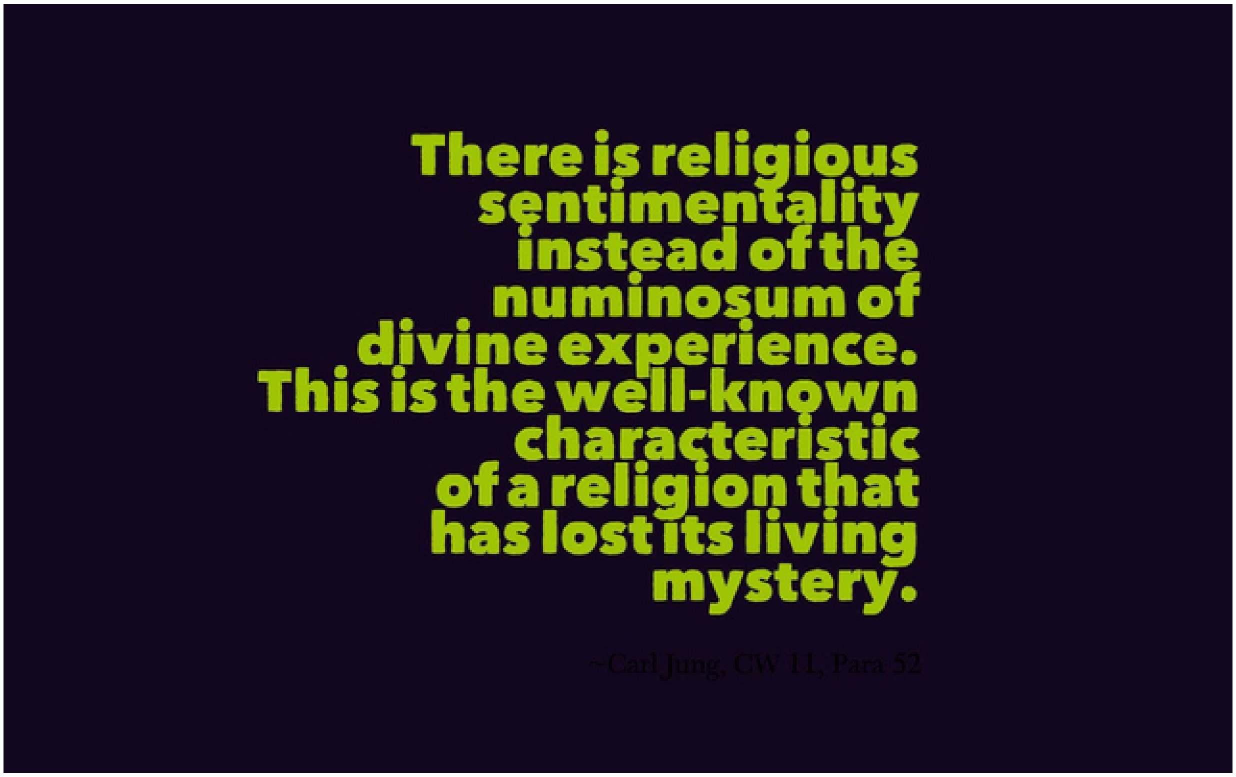

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.

~Carl Jung, CW 11, Para 52

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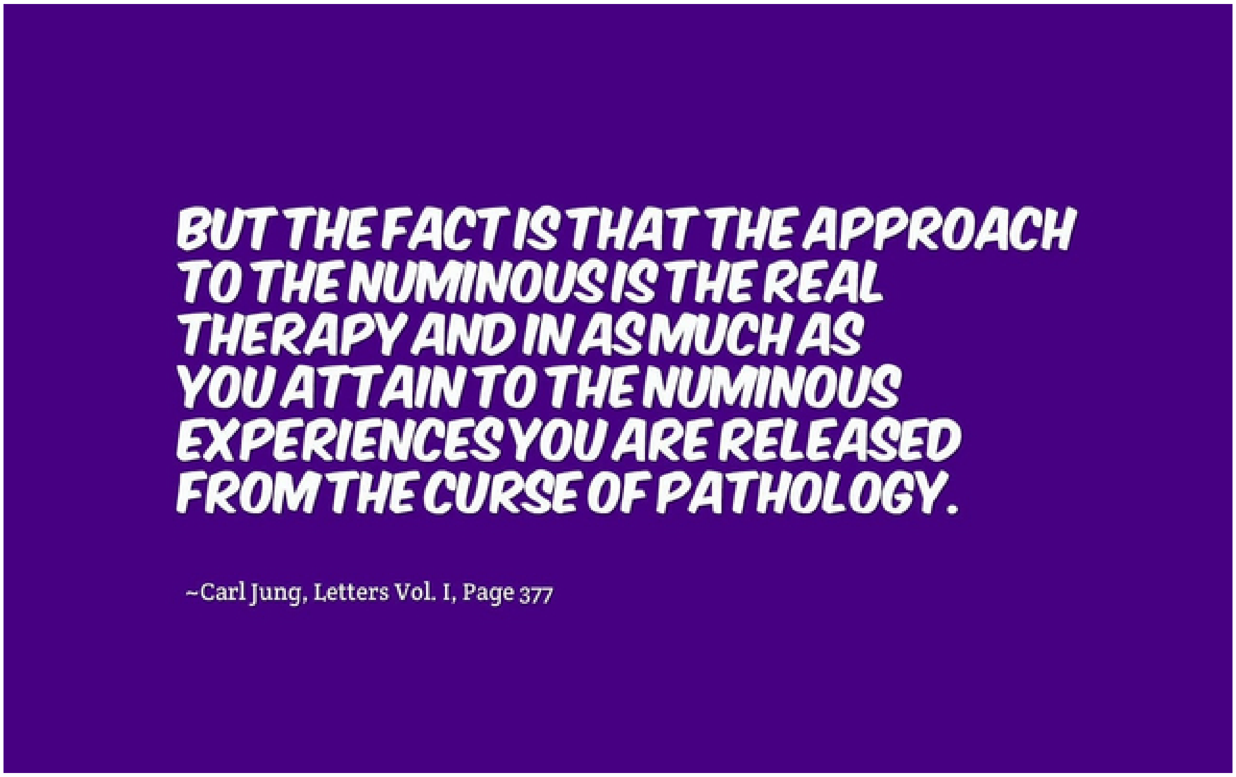

BUT THE FACT IS THAT THE APPROACH
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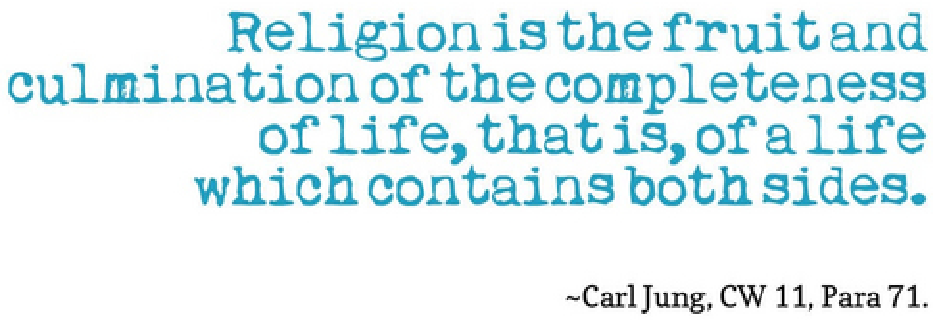
FROM THE CURSE OF PATHOLOGY.

~Carl Jung, Letters Vol. I, Page 377

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377



Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.

~Carl Jung, CW 11, Para 71.

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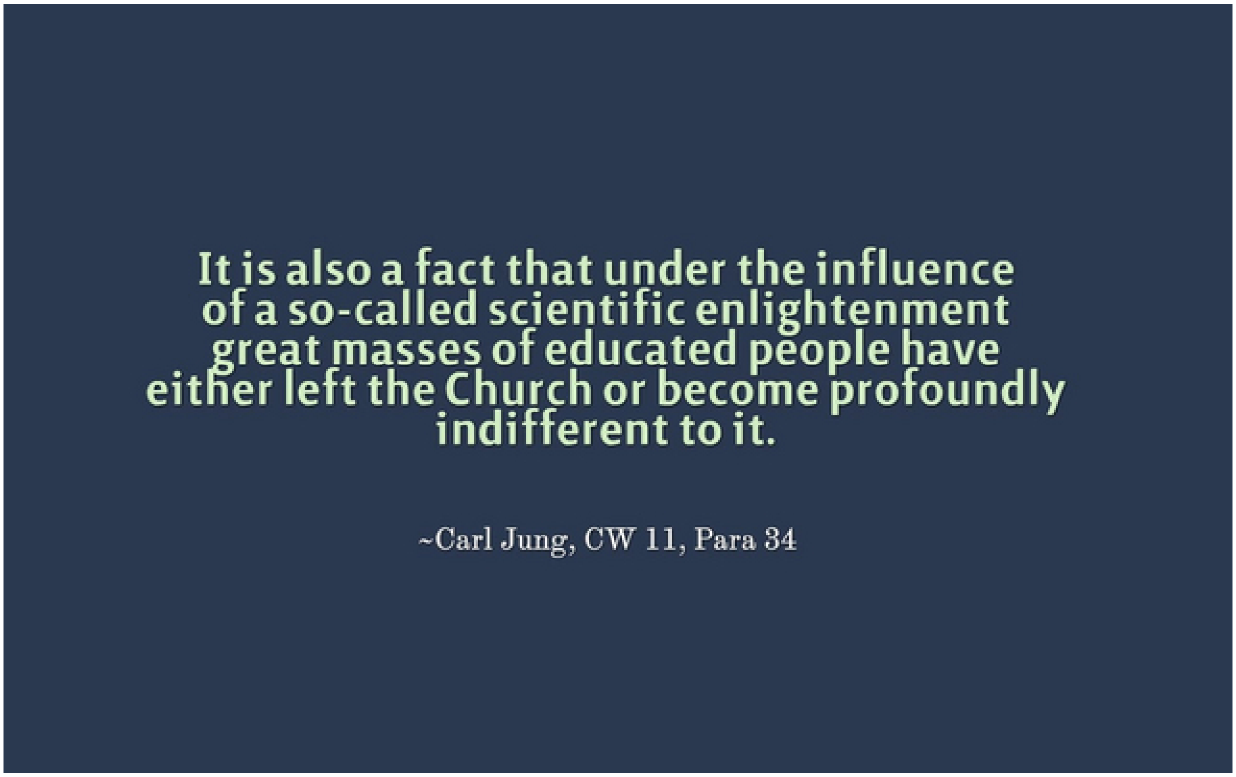

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it.

~Carl Jung, CW 11, Para 34

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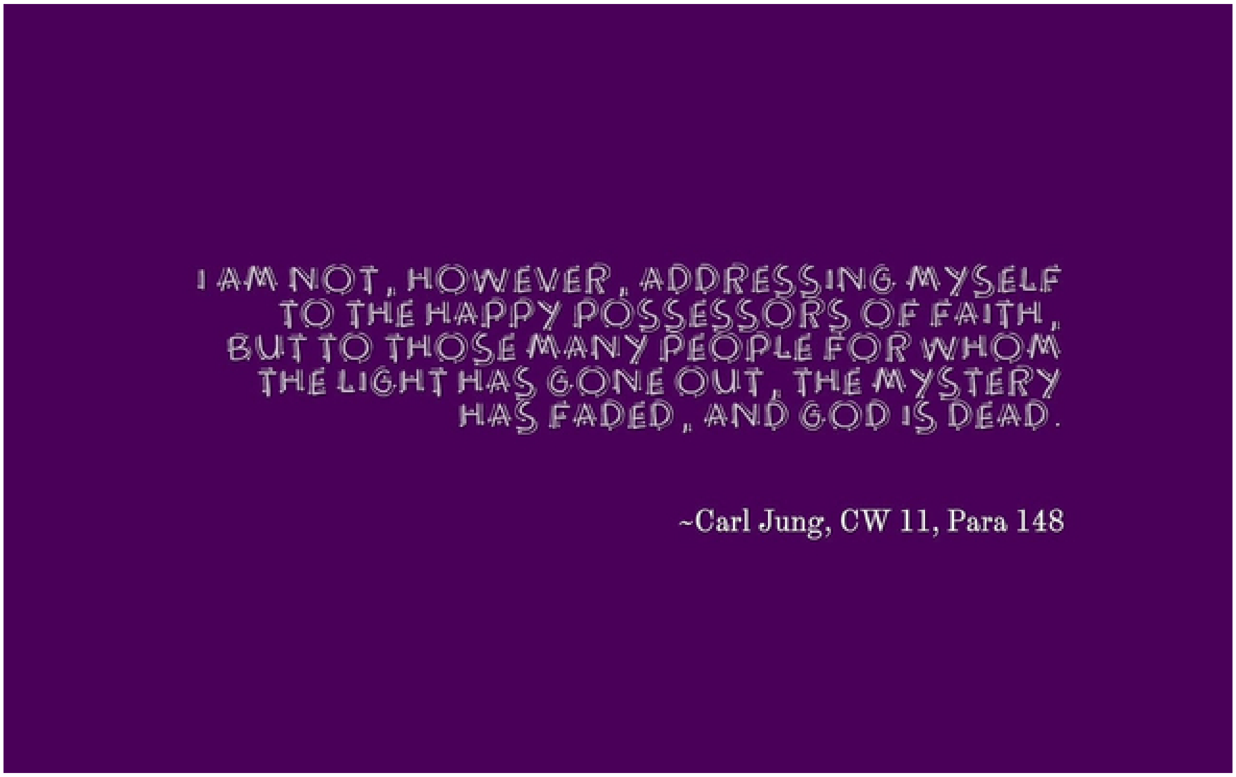

I AM NOT, HOWEVER, ADDRESSING MYSELF
TO THE HAPPY POSSESSORS OF FAITH,
BUT TO THOSE MANY PEOPLE FOR WHOM
THE LIGHT HAS GONE OUT, THE MYSTERY
HAS FADED, AND GOD IS DEAD.

~Carl Jung, CW 11, Para 148

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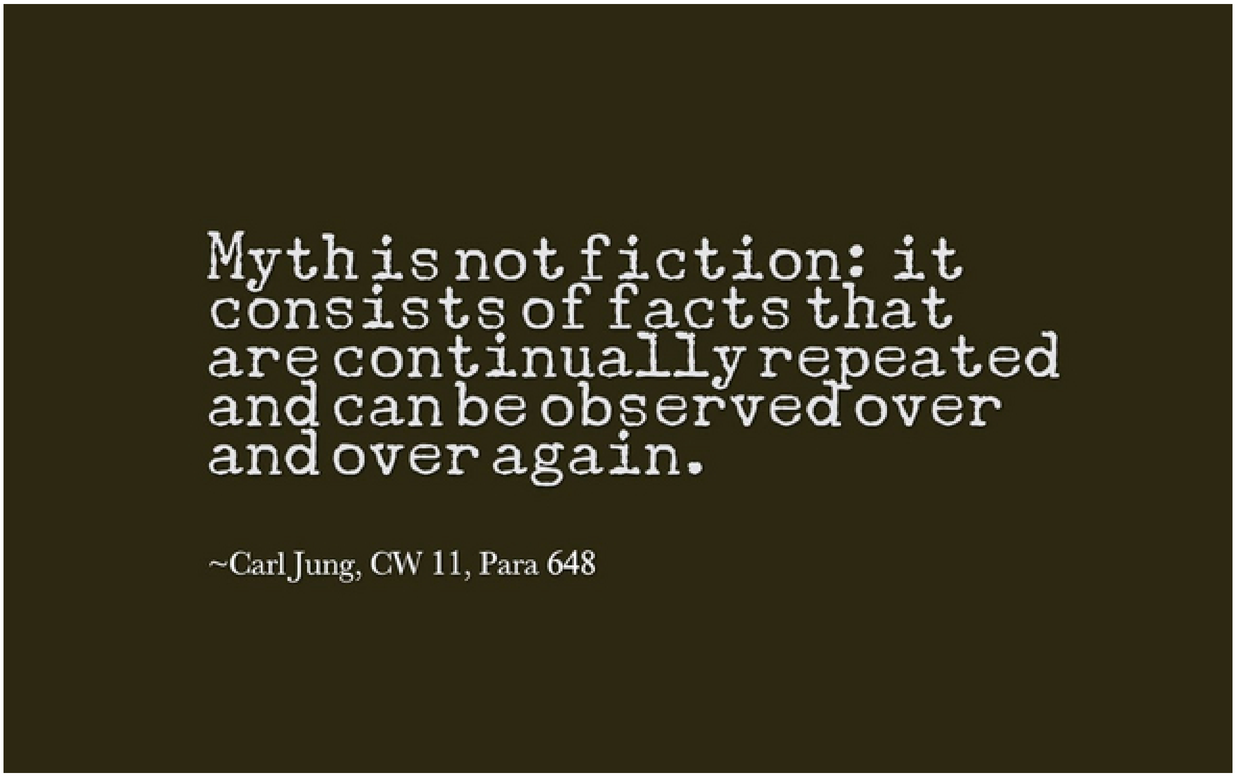

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again.

~Carl Jung, CW 11, Para 648

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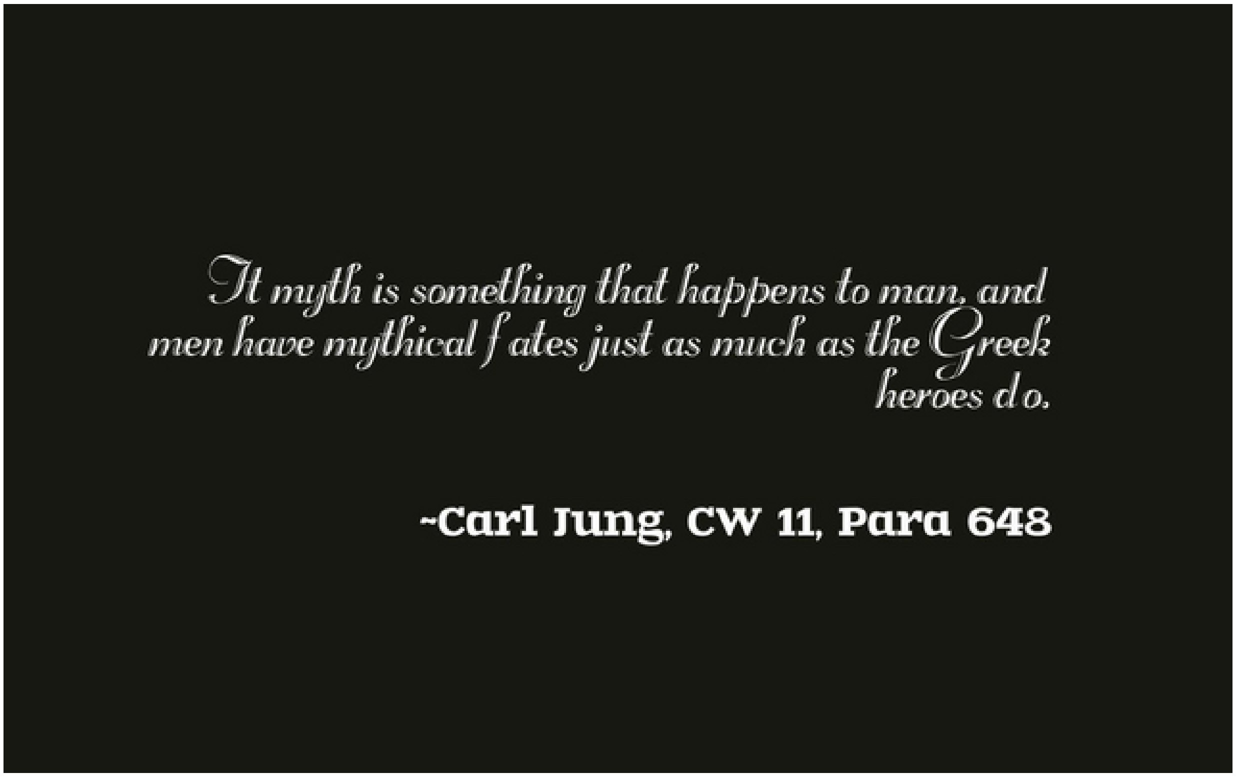

It myth is something that happens to man, and men have mythical fates just as much as the Greek heroes do.

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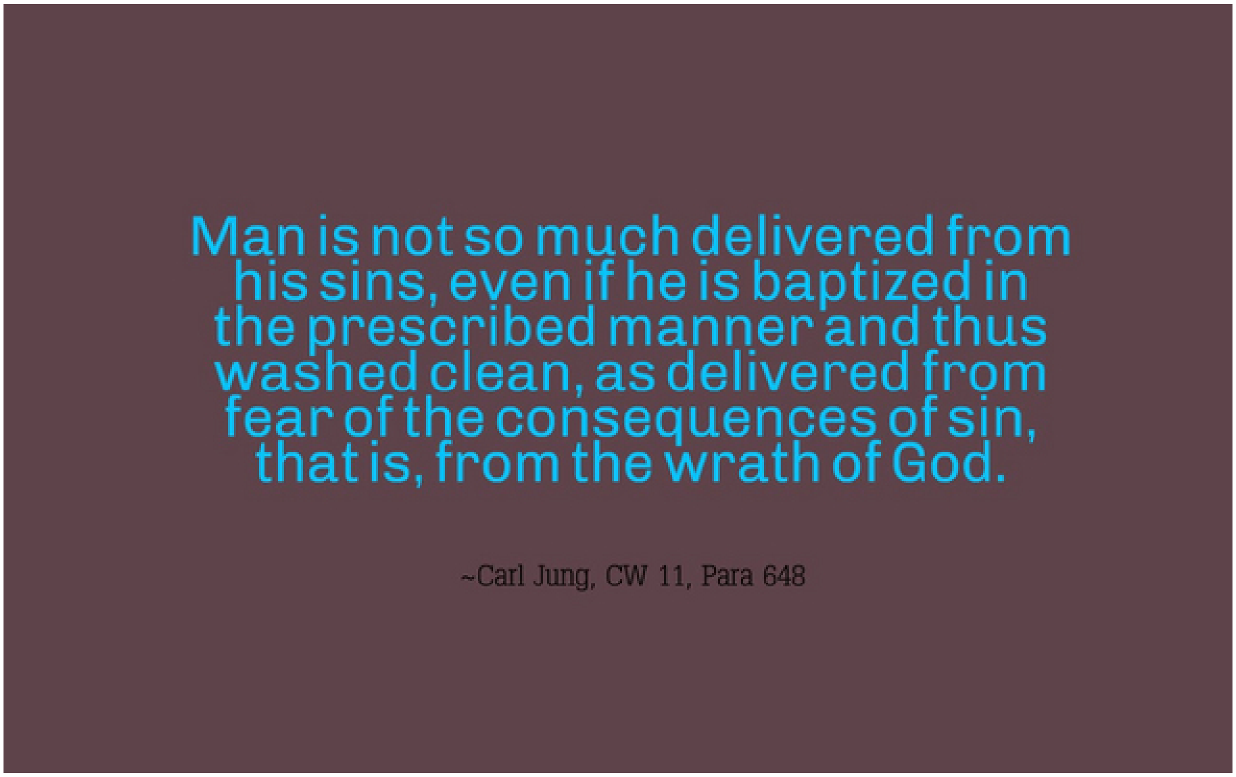
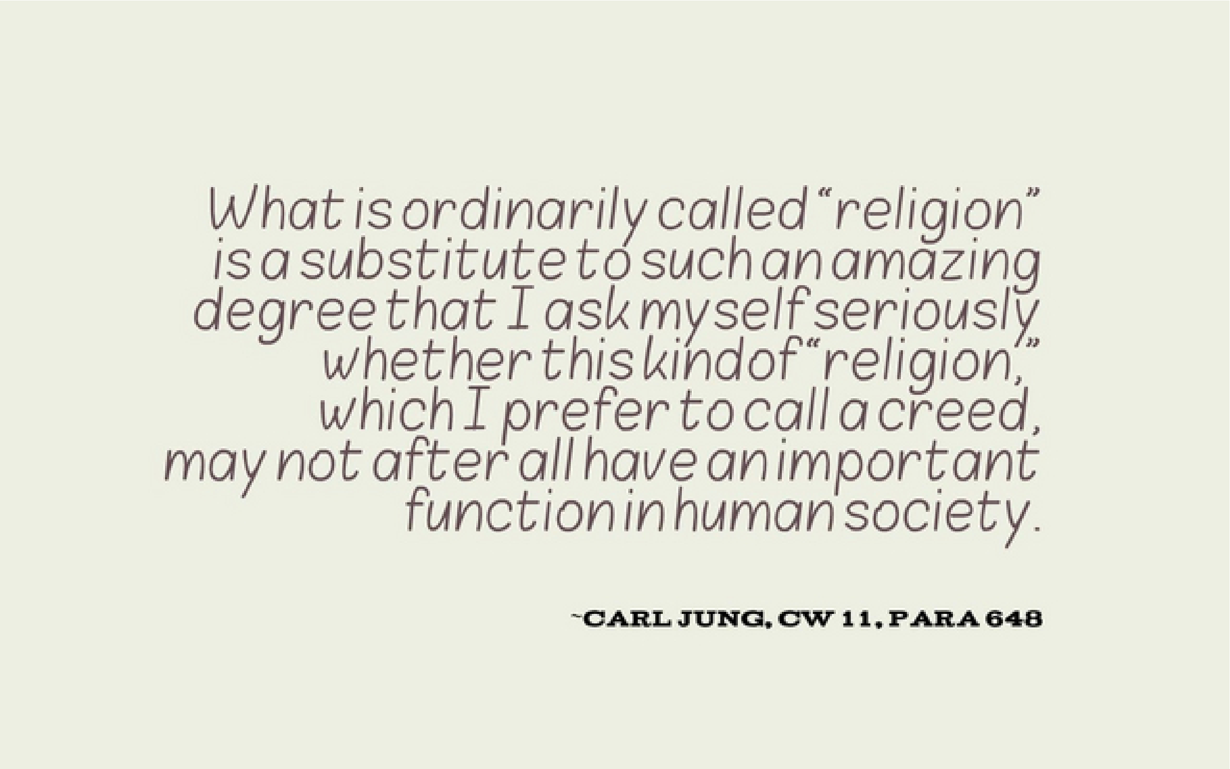


Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God.

~Carl Jung, CW 11, Para 648

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean,
as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.



What is ordinarily called “religion”
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degree that I ask myself seriously
whether this kind of “religion,”
which I prefer to call a creed,
may not after all have an important
function in human society.

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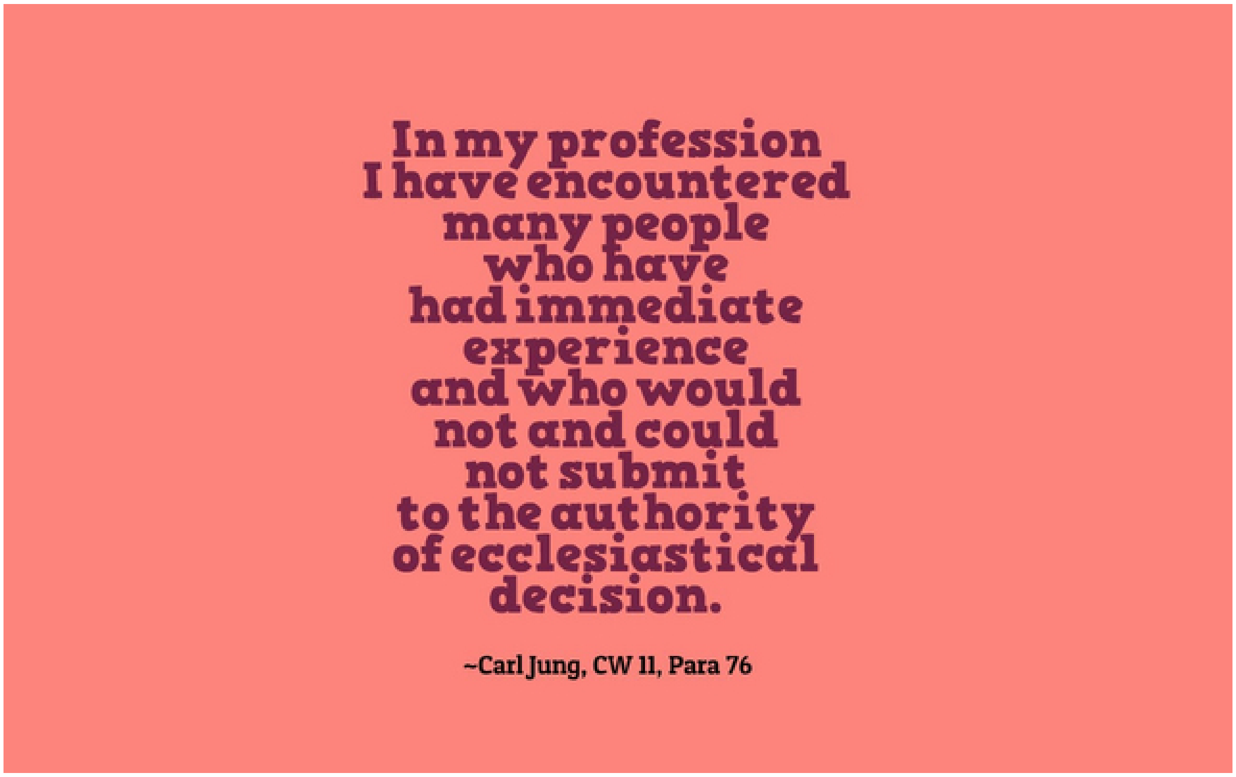

In my profession
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~Carl Jung, CW 11, Para 76

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung on "Participation Mystique." Lexicon (2019-05-29 04:54)

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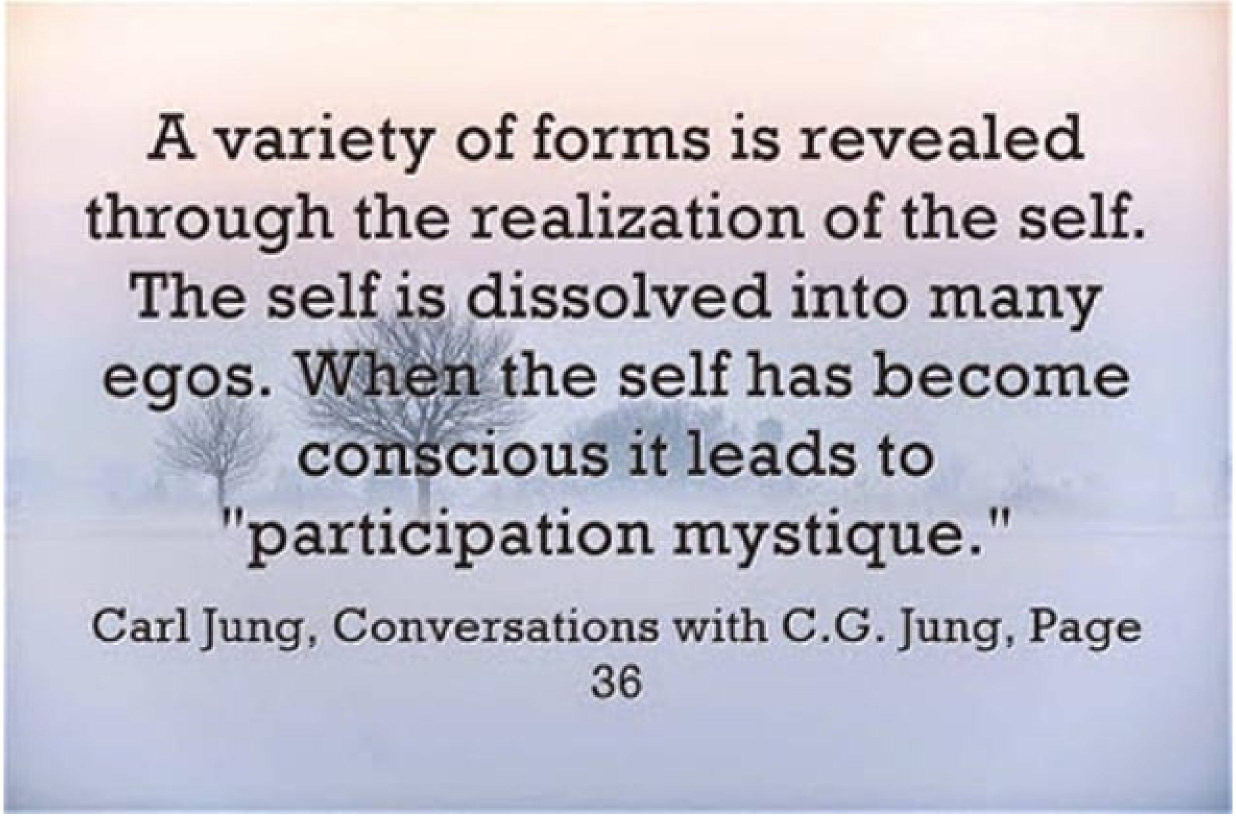


A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique."

Carl Jung, Conversations with C.G. Jung, Page 36

Participation mystique:

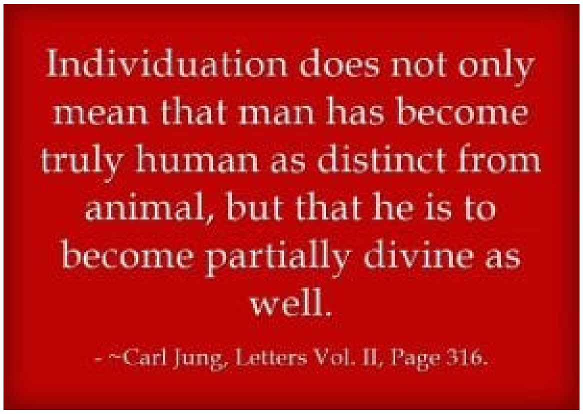
A term derived from anthropology and the study of primitive psychology, denoting a mystical connection, or identity, between subject and object. (See also archaic, identification and projection.)
[Participation mystique] consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. . . . Among civilized peoples it usually occurs between persons, seldom between a person and a thing. In the first case it is a transference relationship . . . . In the second case there is a similar influence on the part of the thing, or else an identification with a thing or the idea of a thing.["Definitions," CW 6, par. 781.]

[Identity] is a characteristic of the primitive mentality and the real foundation of participation mystique, which is nothing but a relic of the original non-differentiation of subject and object, and hence of the primordial unconscious state. It is also a characteristic of the mental state of early infancy, and, finally, of the unconscious of the civilized adult.[Ibid., par. 741.]

http://www.nyaap.org/jung-lexicon/p/

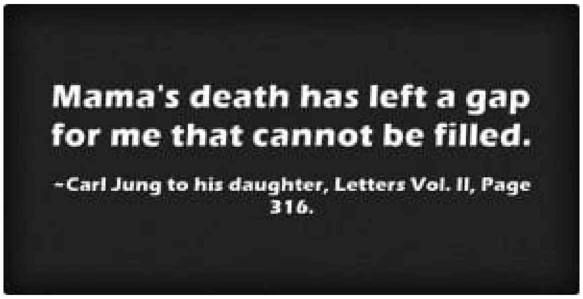
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/976c8-1b.jpg`

Some Carl Jung Quotations (2019-05-29 05:30)



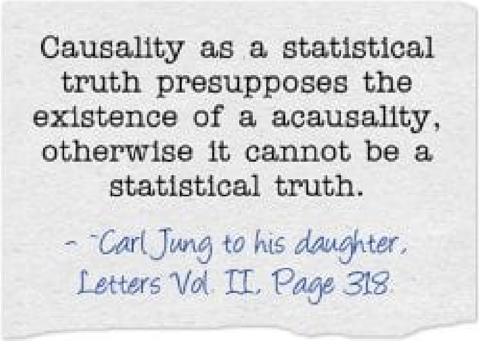
Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well.

- ~Carl Jung, Letters Vol. II, Page 316.



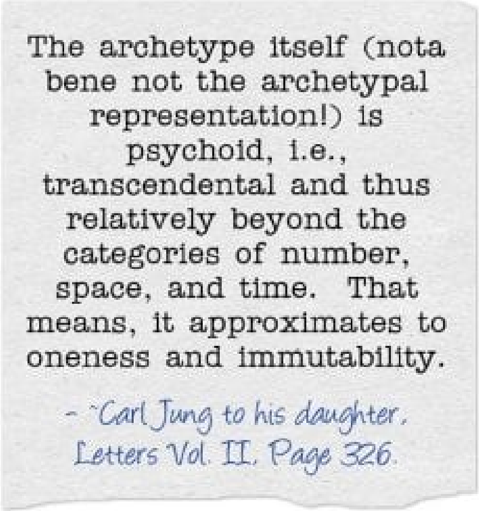
Mama's death has left a gap for me that cannot be filled.

~Carl Jung to his daughter, Letters Vol. II, Page 316.



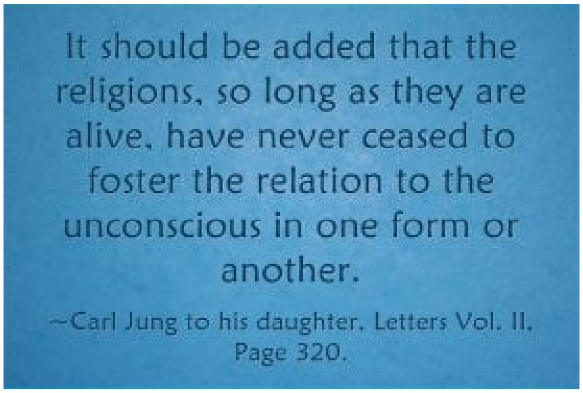
Causality as a statistical truth presupposes the existence of a acausality, otherwise it cannot be a statistical truth.

- ~Carl Jung to his daughter, Letters Vol. II, Page 318.



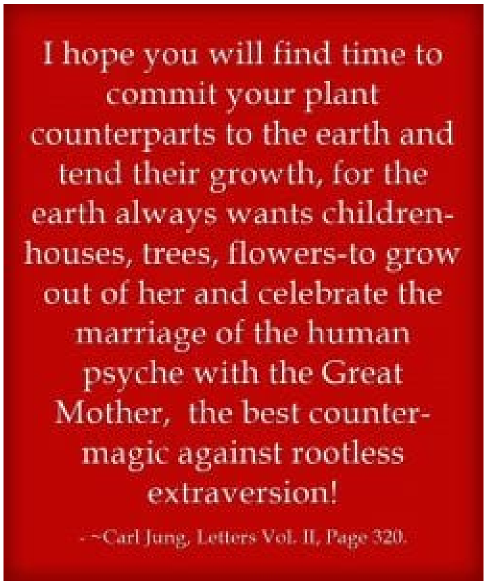
The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability.

- ~Carl Jung to his daughter, Letters Vol. II, Page 326.



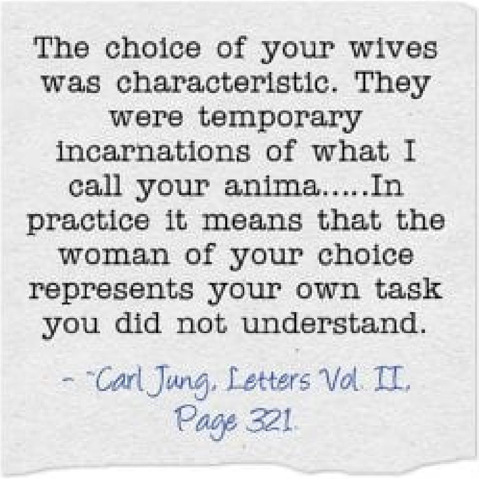
It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another.

~Carl Jung to his daughter, Letters Vol. II, Page 320.



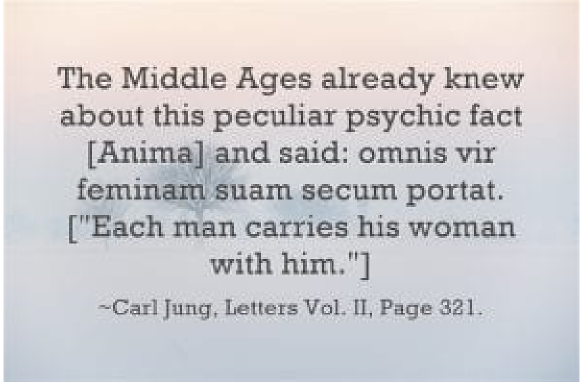
I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

- ~Carl Jung, Letters Vol. II, Page 320.



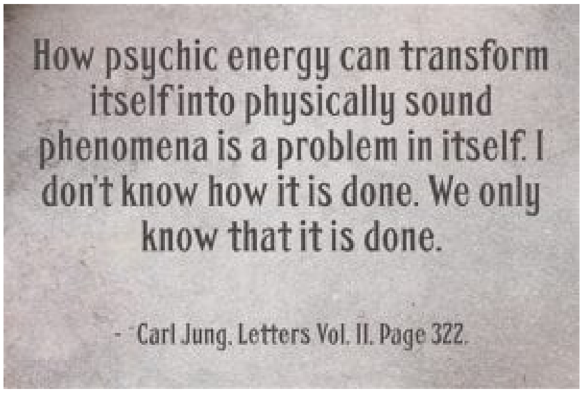
The choice of your wives was characteristic. They were temporary incarnations of what I call your anima.....In practice it means that the woman of your choice represents your own task you did not understand.

- ~Carl Jung, Letters Vol. II, Page 321.



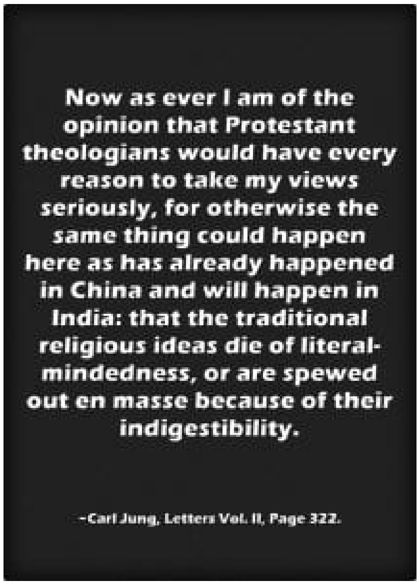
The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."]

~Carl Jung, Letters Vol. II, Page 321.



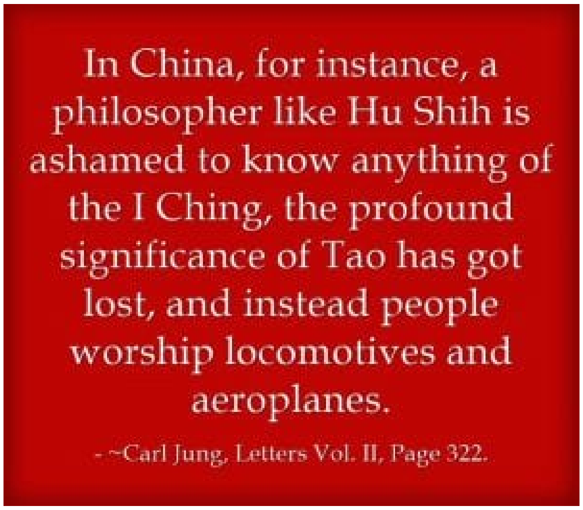
How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done.

- Carl Jung, Letters Vol. II, Page 322.



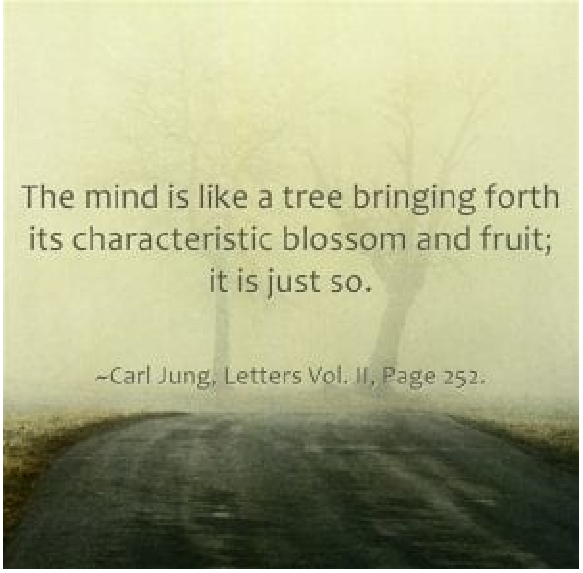
Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility.

~Carl Jung, Letters Vol. II, Page 322.



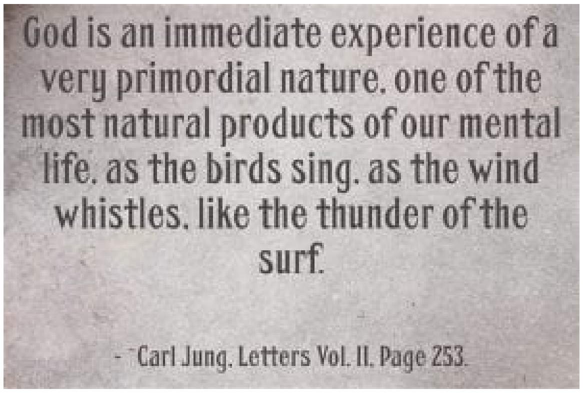
In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes.

- ~Carl Jung, Letters Vol. II, Page 322.



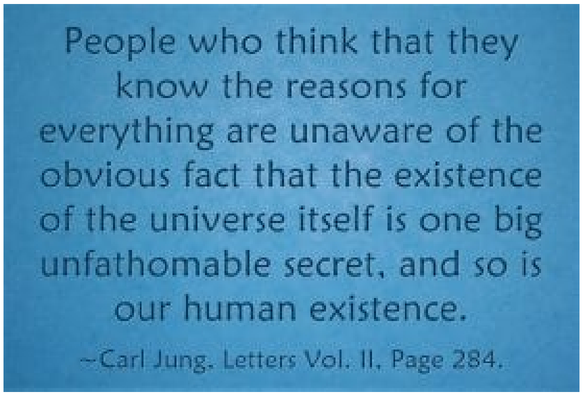
The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so.

~Carl Jung, Letters Vol. II, Page 252.



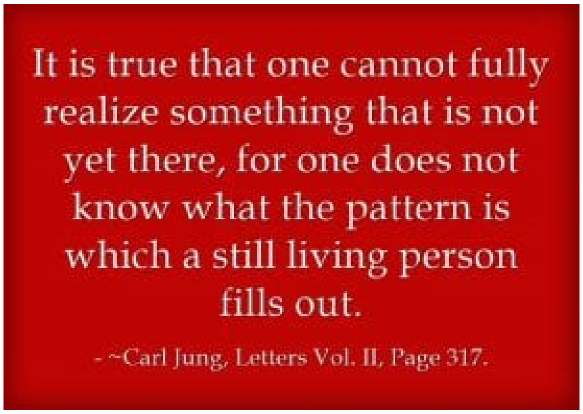
God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf.

- ~Carl Jung, Letters Vol. II, Page 253.



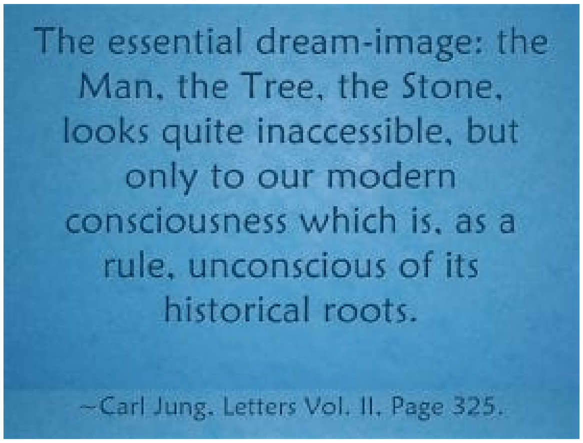
People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence.

~Carl Jung, Letters Vol. II, Page 284.



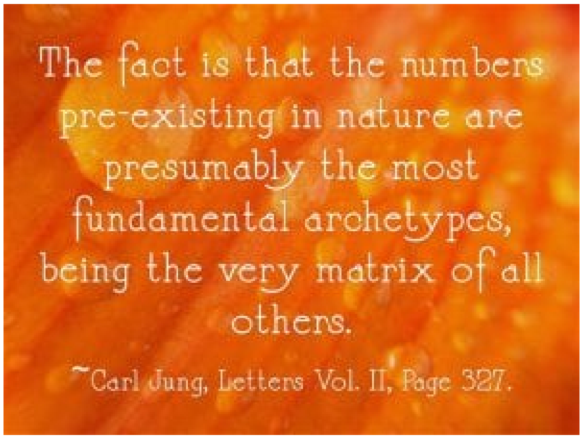
It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out.

- ~Carl Jung, Letters Vol. II, Page 317.



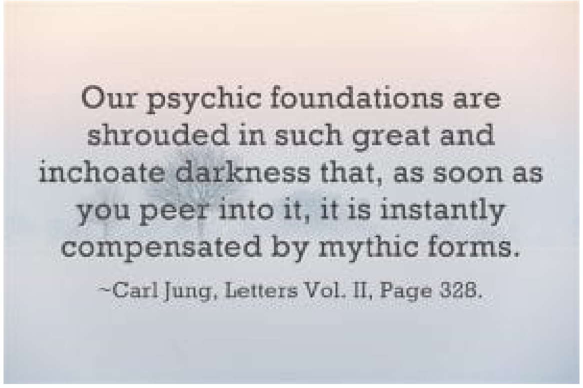
The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.

~Carl Jung, Letters Vol. II, Page 325.



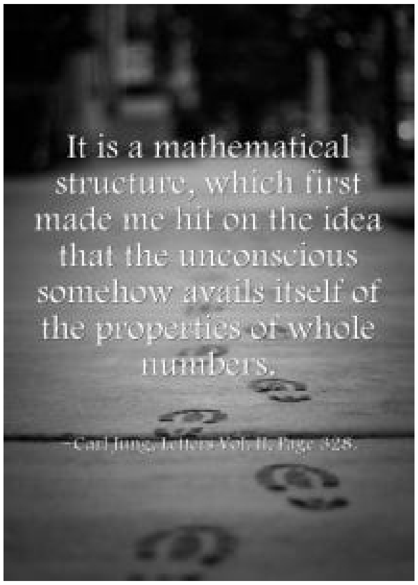
The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others.

~Carl Jung, Letters Vol. II, Page 327.



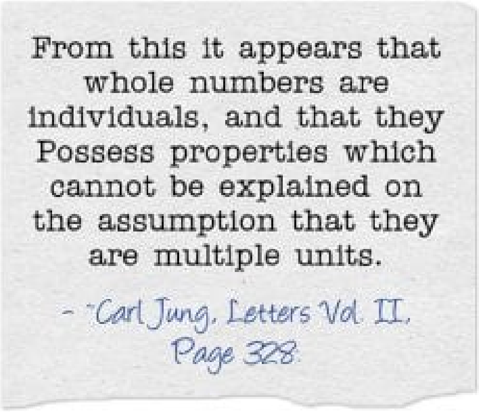
Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms.

~Carl Jung, Letters Vol. II, Page 328.



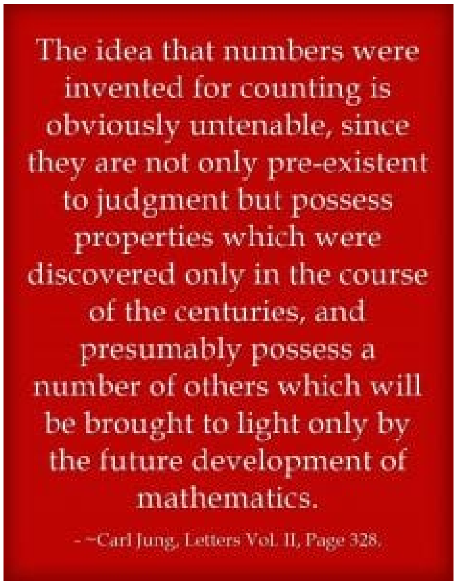
It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers.

~Carl Jung, Letters Vol. II, Page 328.



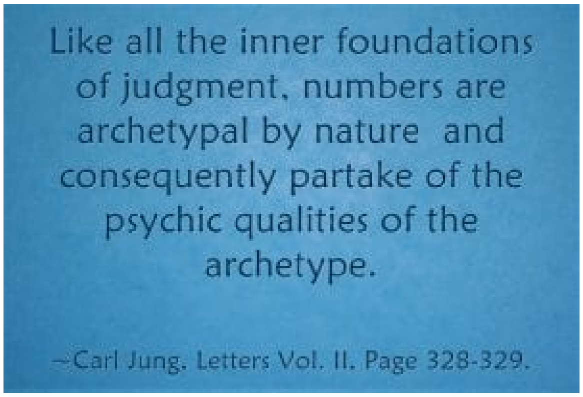
From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units.

- ~Carl Jung, Letters Vol. II, Page 328.



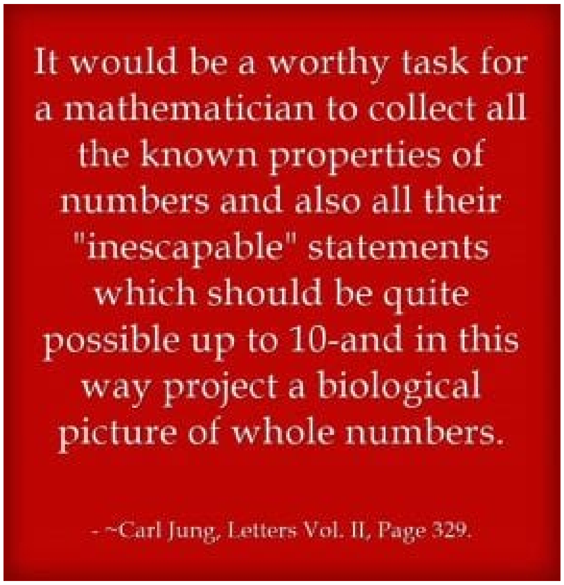
The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics.

- ~Carl Jung, Letters Vol. II, Page 328.



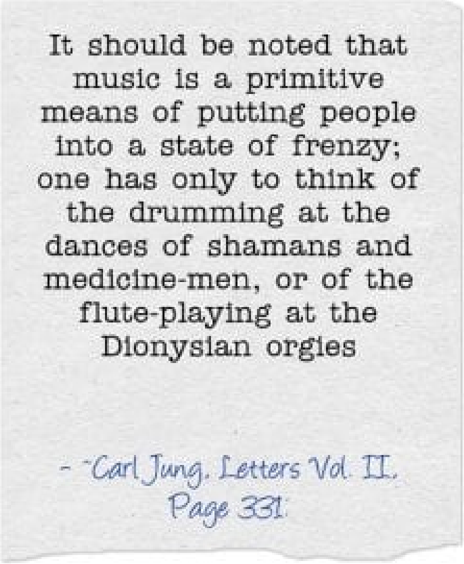
Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype.

~Carl Jung, Letters Vol. II, Page 328-329.



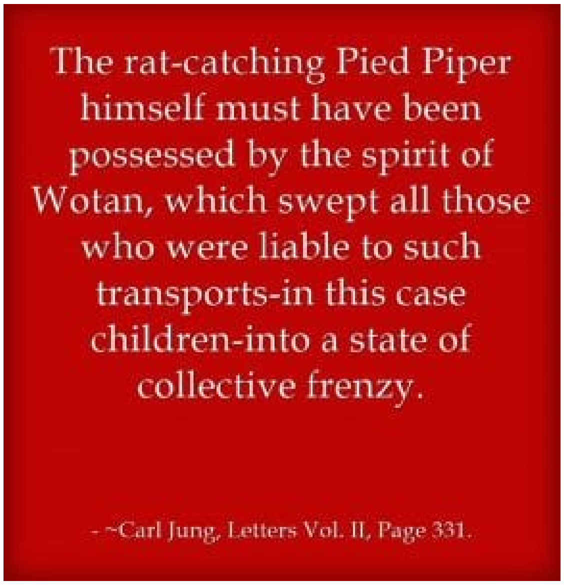
It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers.

- ~Carl Jung, Letters Vol. II, Page 329.



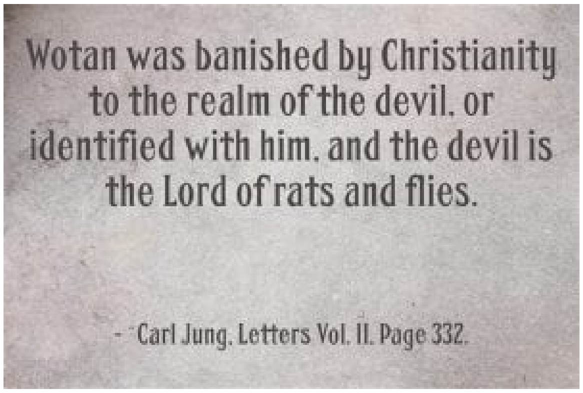
It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies

- ~Carl Jung, Letters Vol. II, Page 331.



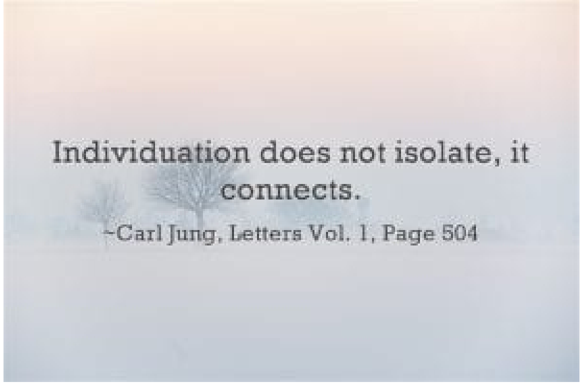
The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy.

- ~Carl Jung, Letters Vol. II, Page 331.



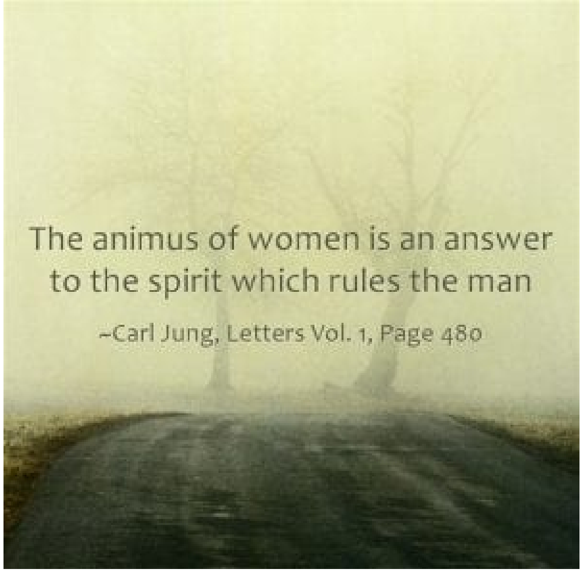
Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies.

- ~Carl Jung, Letters Vol. II, Page 332.



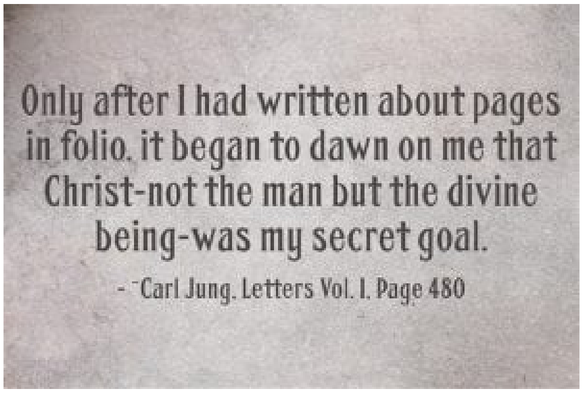
Individuation does not isolate, it connects.

~Carl Jung, Letters Vol. 1, Page 504



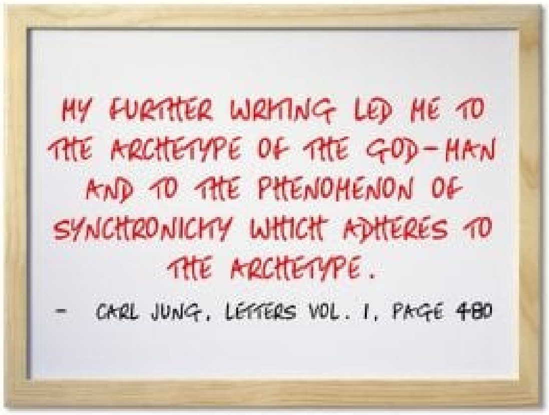
The animus of women is an answer to the spirit which rules the man

~Carl Jung, Letters Vol. 1, Page 480



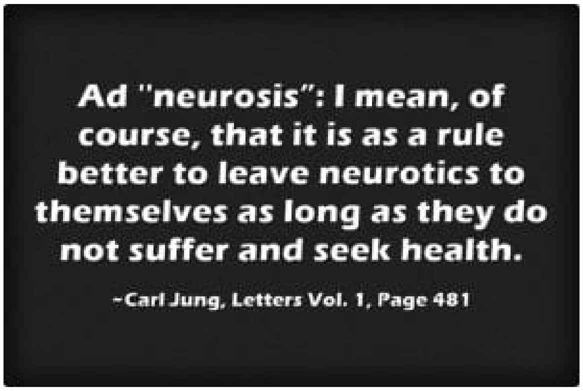
Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal.

- ~Carl Jung, Letters Vol. 1, Page 480



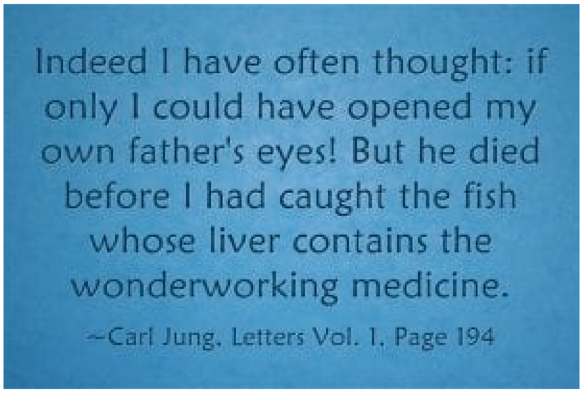
MY FURTHER WRITING LED ME TO THE ARCHETYPE OF THE GOD-MAN AND TO THE PHENOMENON OF SYNCHRONICITY WHICH ADHERES TO THE ARCHETYPE.

- CARL JUNG, LETTERS VOL. 1, PAGE 480



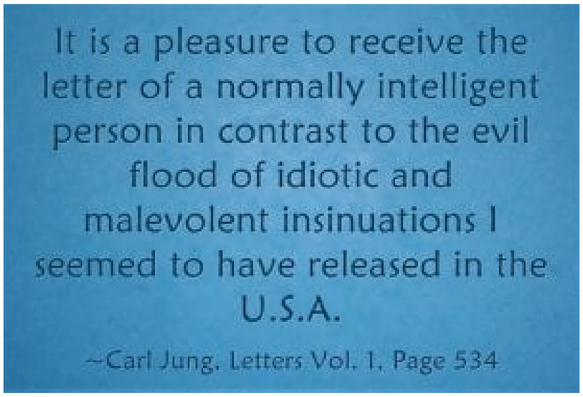
Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health.

~Carl Jung, Letters Vol. 1, Page 481



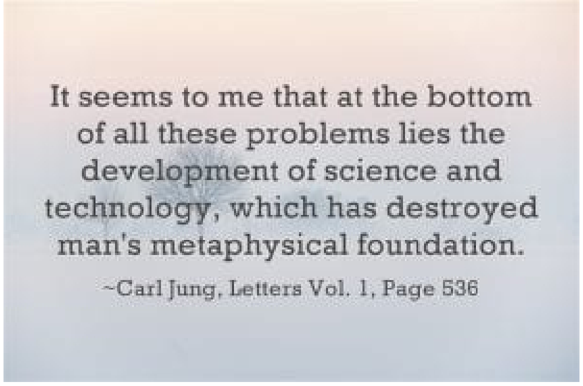
Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine.

~Carl Jung, Letters Vol. 1, Page 194



It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A.

~Carl Jung, Letters Vol. 1, Page 534

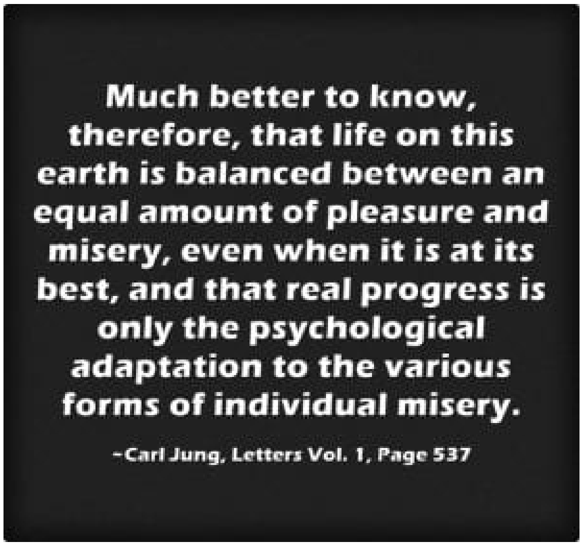


It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation.

~Carl Jung, Letters Vol. 1, Page 536

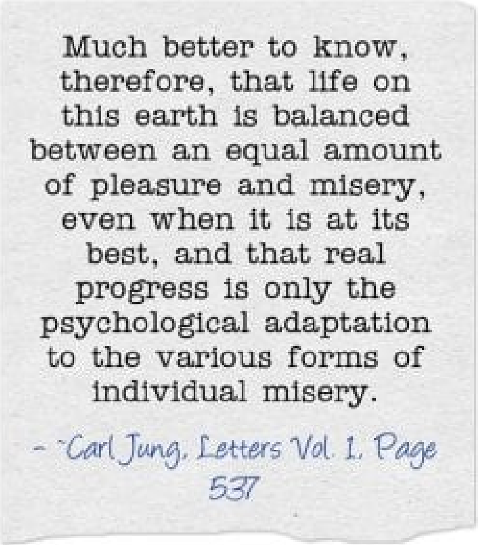
Social welfare has replaced the kingdom of God.

- ~Carl Jung, Letters Vol. 1, Page 536



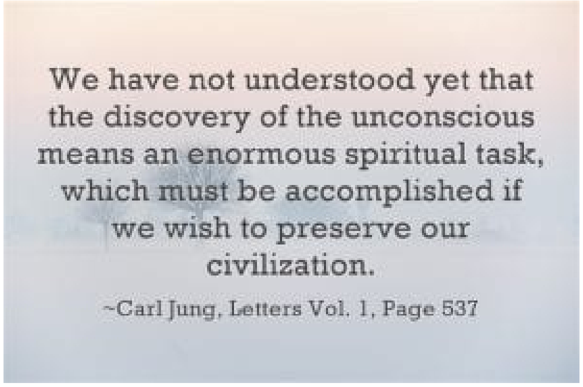
Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery.

~Carl Jung, Letters Vol. 1, Page 537



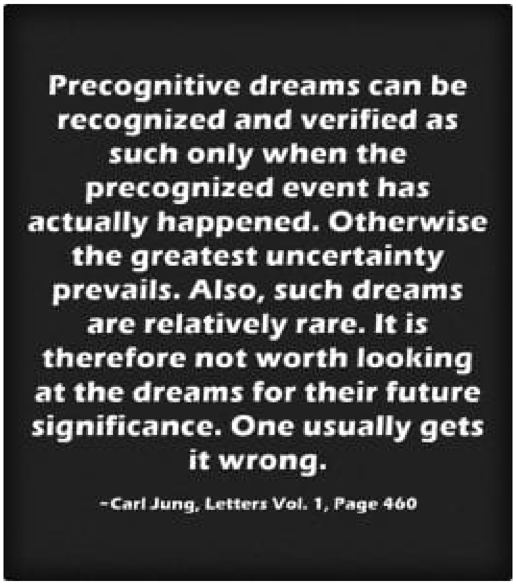
Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery.

- ~Carl Jung, Letters Vol. 1, Page 537



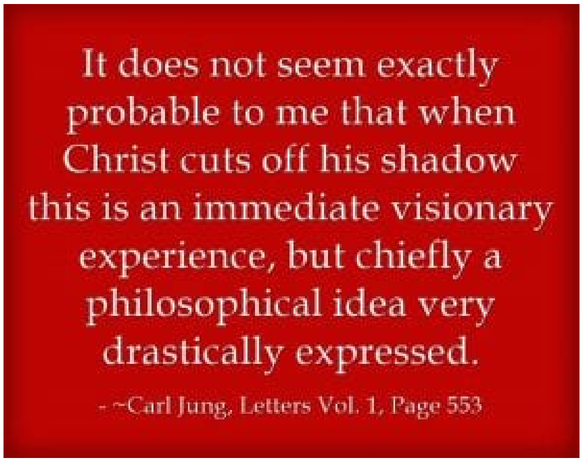
We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization.

~Carl Jung, Letters Vol. 1, Page 537



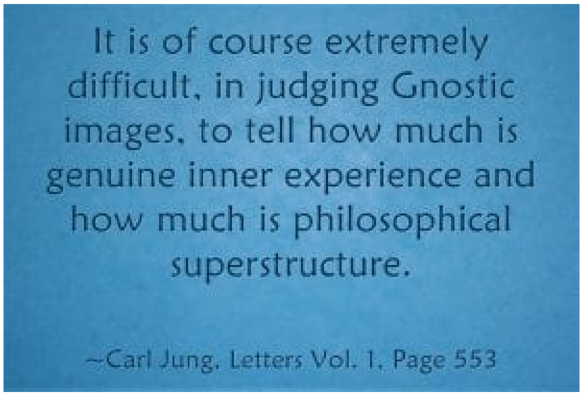
Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong.

~Carl Jung, Letters Vol. 1, Page 460



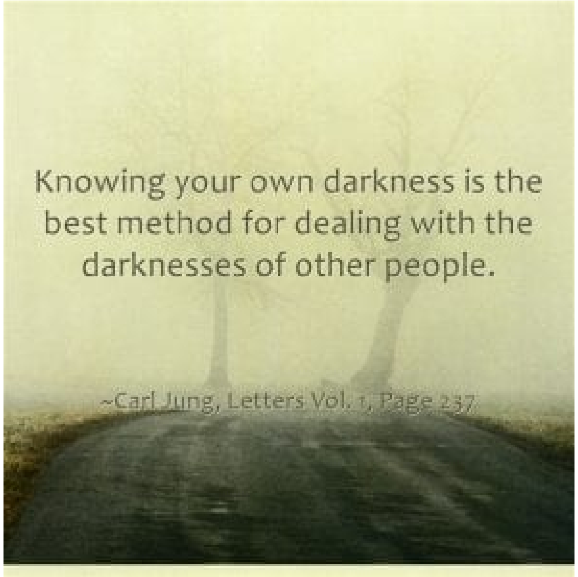
It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed.

- ~Carl Jung, Letters Vol. 1, Page 553



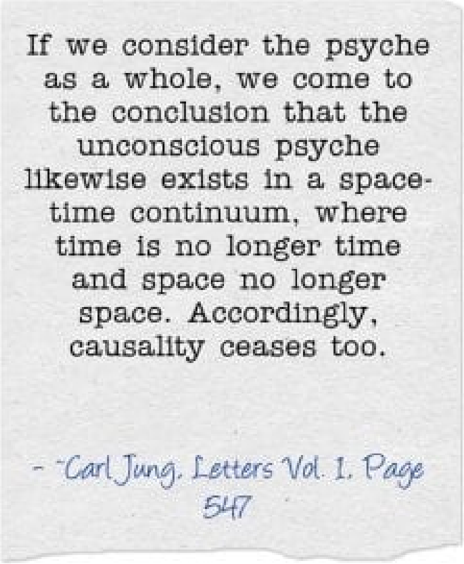
It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure.

~Carl Jung, Letters Vol. 1, Page 553



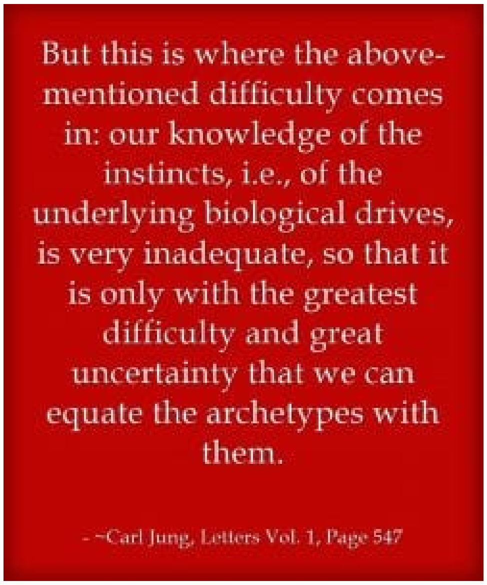
Knowing your own darkness is the best method for dealing with the darknesses of other people.

~Carl Jung, Letters Vol. 1, Page 237



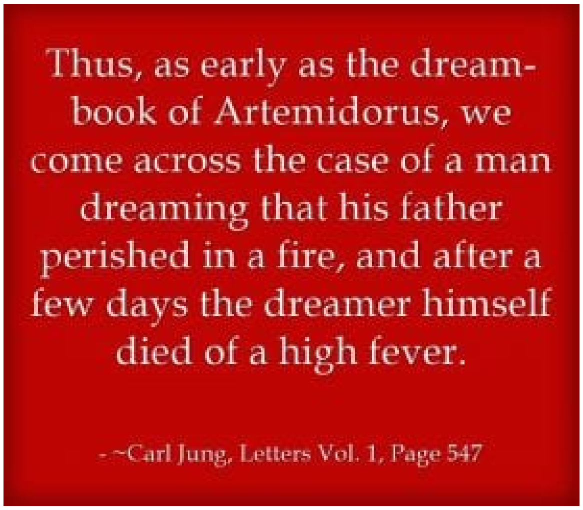
If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too.

- ~Carl Jung, Letters Vol. 1, Page 547



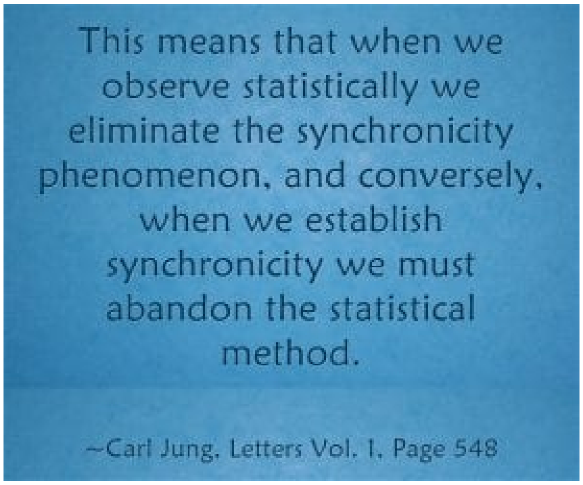
But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them.

- ~Carl Jung, Letters Vol. 1, Page 547



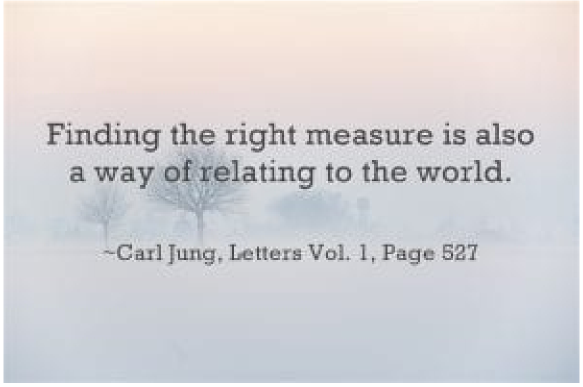
Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever.

- ~Carl Jung, Letters Vol. 1, Page 547



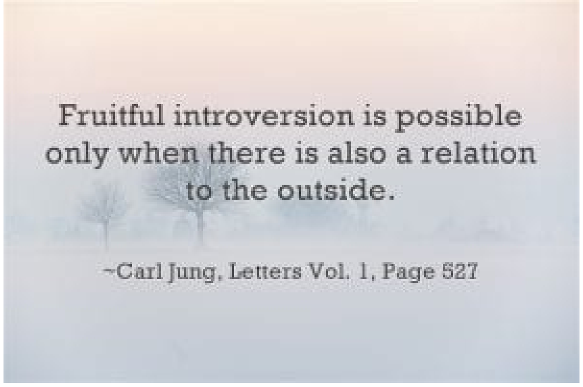
This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method.

~Carl Jung, Letters Vol. 1, Page 548



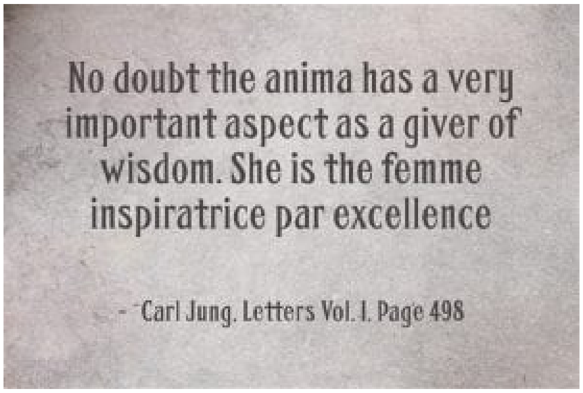
Finding the right measure is also a way of relating to the world.

~Carl Jung, Letters Vol. 1, Page 527



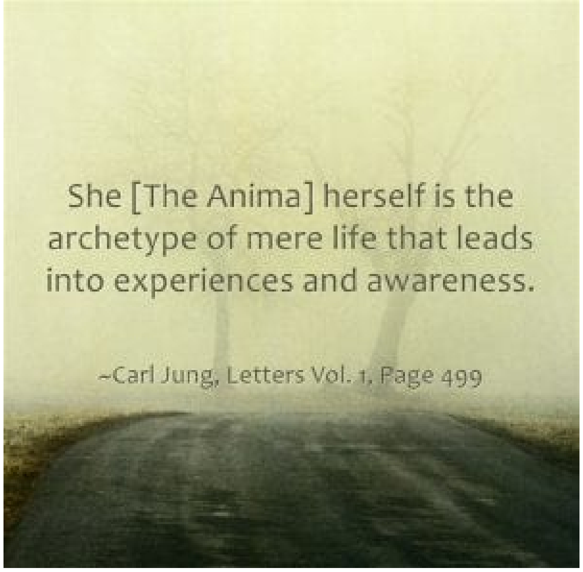
Fruitful introversion is possible only when there is also a relation to the outside.

~Carl Jung, Letters Vol. 1, Page 527



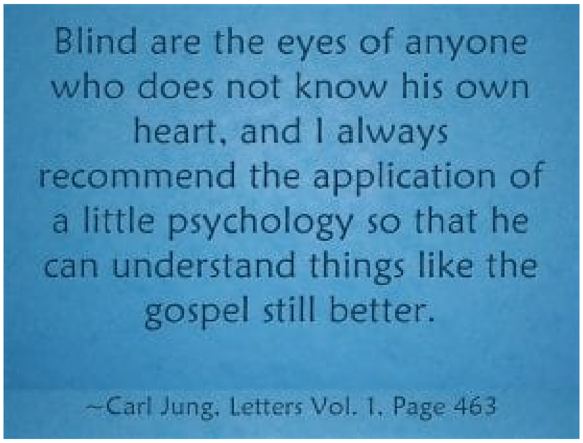
No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence

- Carl Jung, Letters Vol. I, Page 498



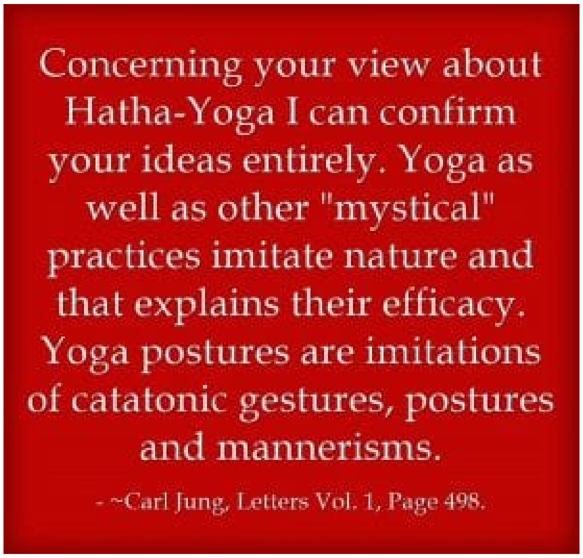
She [The Anima] herself is the archetype of mere life that leads into experiences and awareness.

~Carl Jung, Letters Vol. 1, Page 499



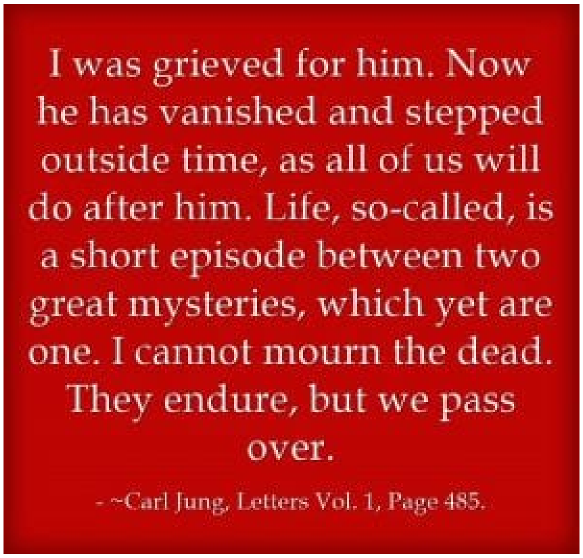
Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better.

~Carl Jung, Letters Vol. 1, Page 463



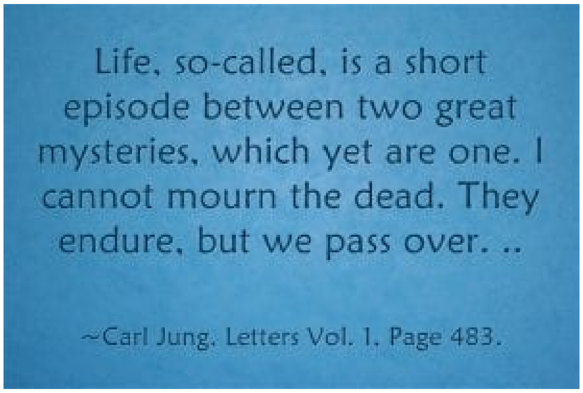
Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms.

- ~Carl Jung, Letters Vol. 1, Page 498.



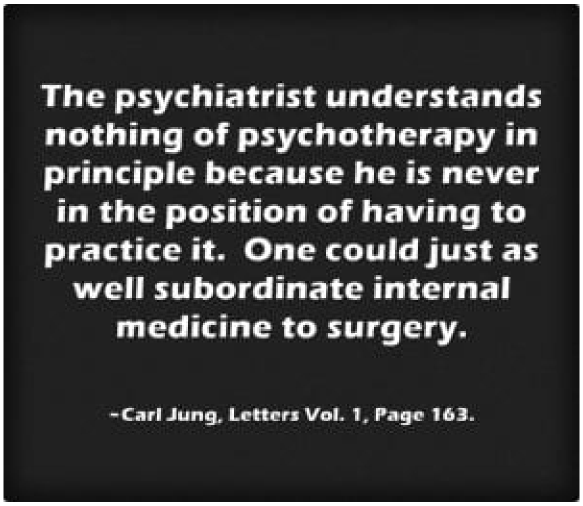
I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over.

- ~Carl Jung, Letters Vol. 1, Page 485.



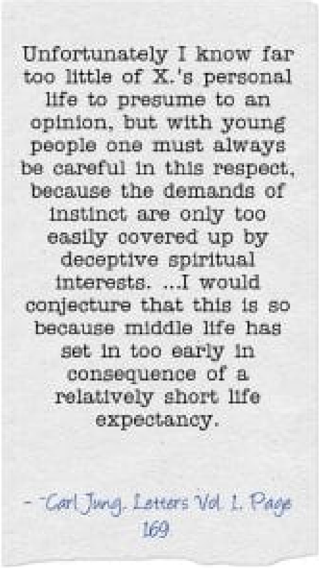
Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. ..

~Carl Jung, Letters Vol. 1, Page 483.



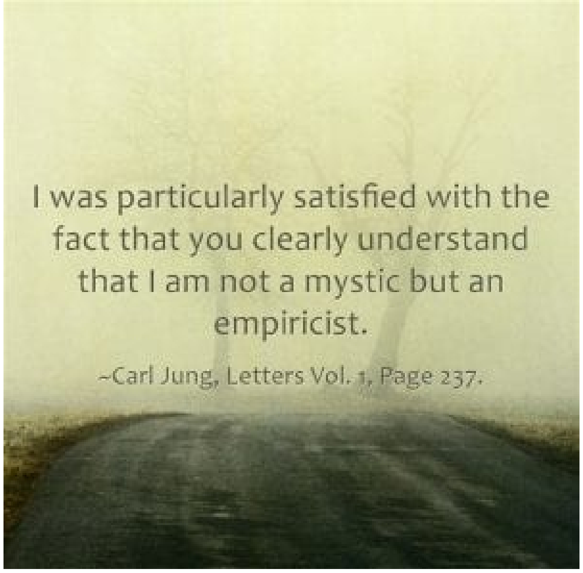
The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery.

-Carl Jung, Letters Vol. 1, Page 163.



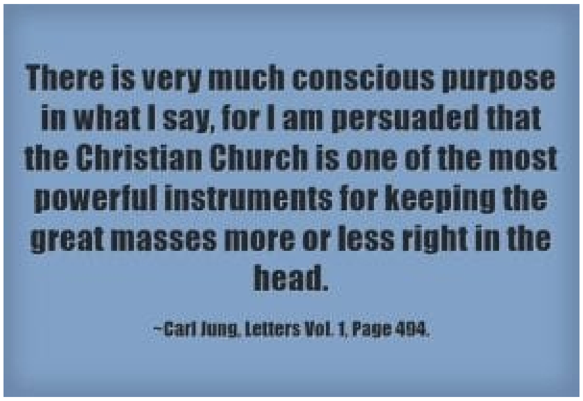
Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. ...I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy.

- ~Carl Jung, Letters Vol. 1, Page 169.



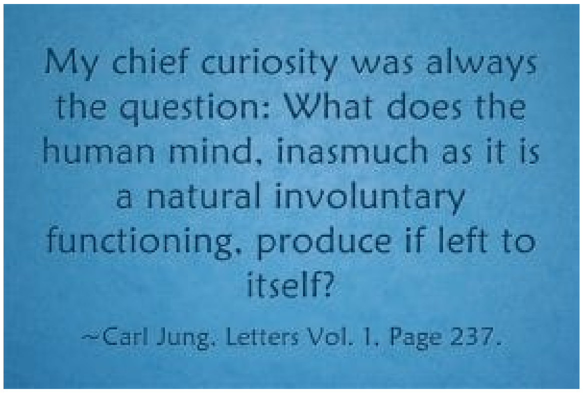
I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist.

~Carl Jung, Letters Vol. 1, Page 237.



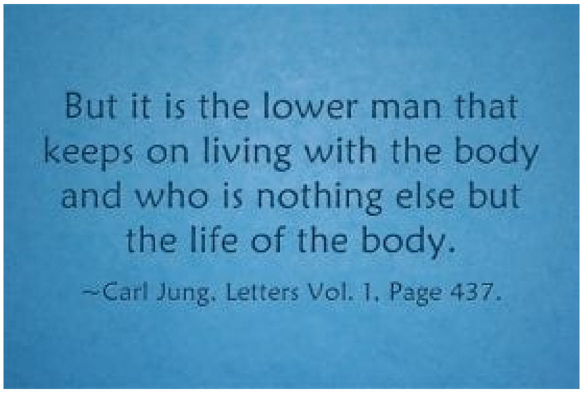
There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head.

~Carl Jung, Letters Vol. 1, Page 494.



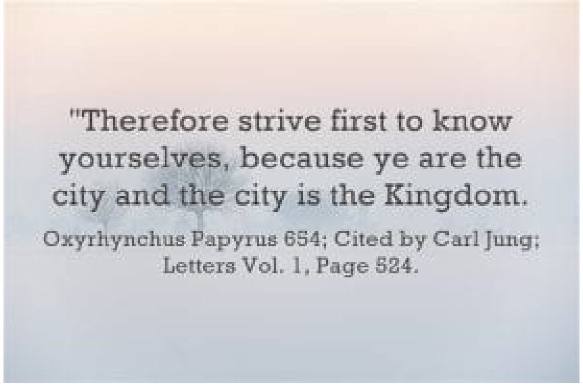
My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself?

~Carl Jung, Letters Vol. 1, Page 237.



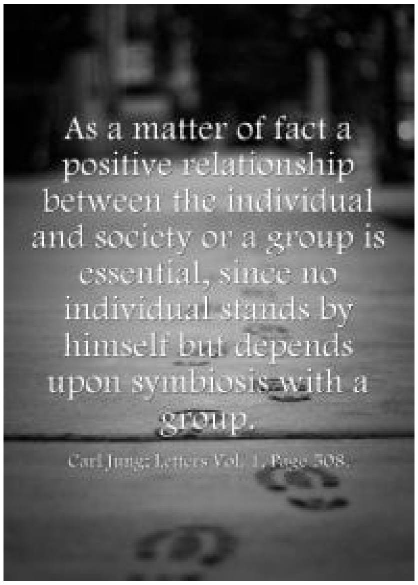
But it is the lower man that keeps on living with the body and who is nothing else but the life of the body.

~Carl Jung, Letters Vol. 1, Page 437.



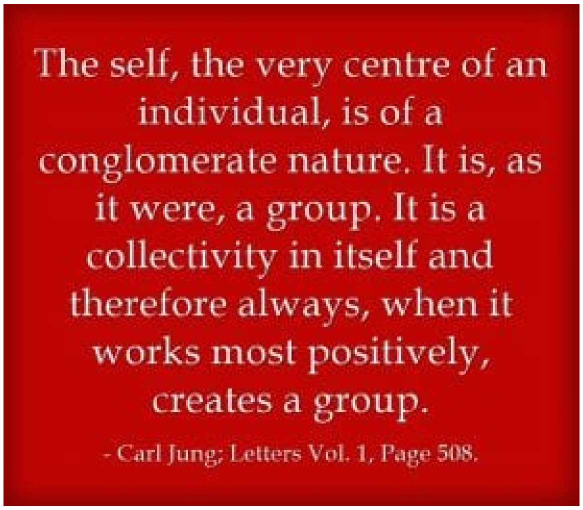
"Therefore strive first to know yourselves, because ye are the city and the city is the Kingdom.

Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Page 524.



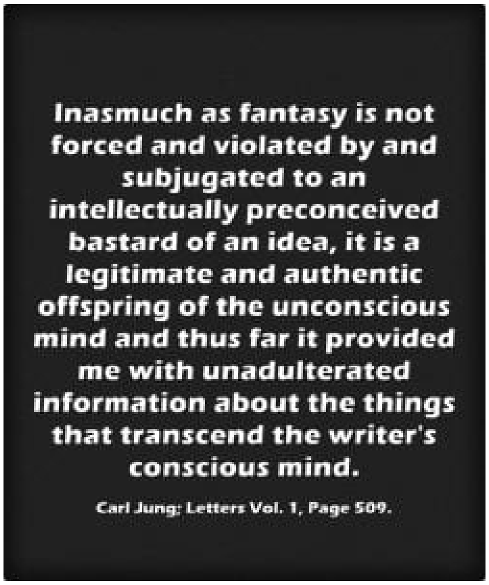
As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group.

Carl Jung; Letters Vol. 1, Page 508.



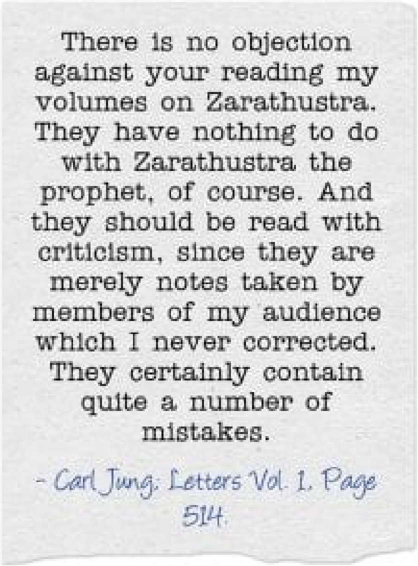
The self, the very centre of an individual, is of a conglomerate nature. It is, as it were, a group. It is a collectivity in itself and therefore always, when it works most positively, creates a group.

- Carl Jung; Letters Vol. 1, Page 508.



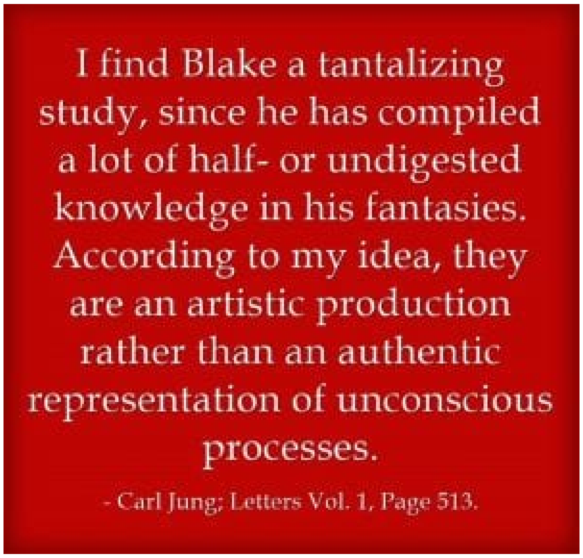
Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind.

Carl Jung; Letters Vol. 1, Page 509.



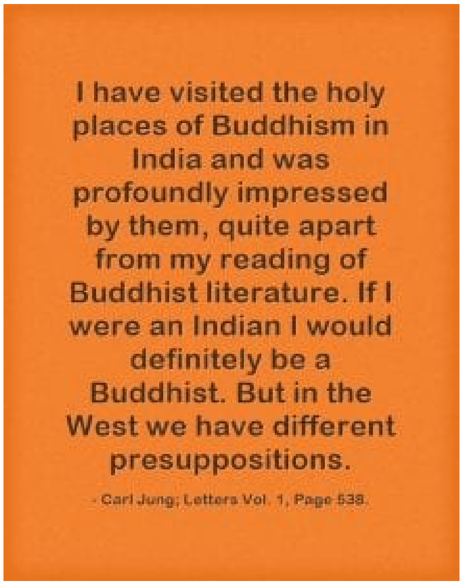
There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes.

- Carl Jung; Letters Vol. 1, Page 514.



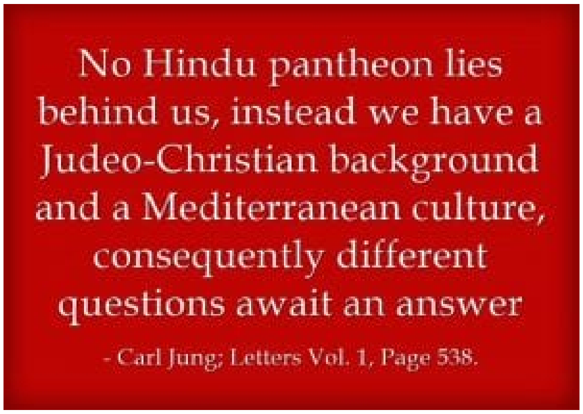
I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes.

- Carl Jung; Letters Vol. 1, Page 513.



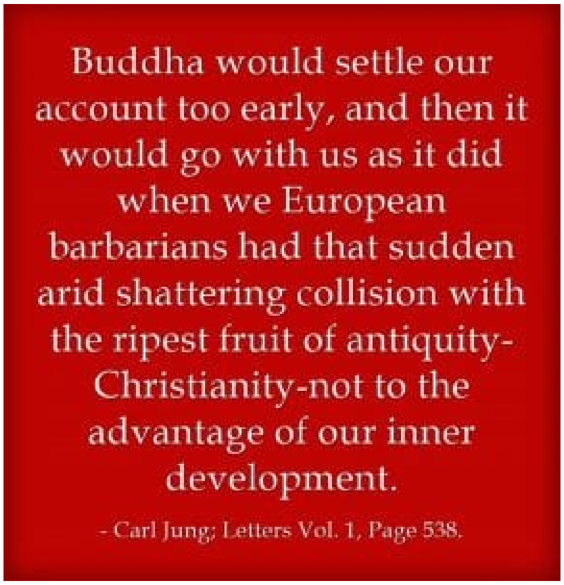
I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions.

- Carl Jung; Letters Vol. 1, Page 538.



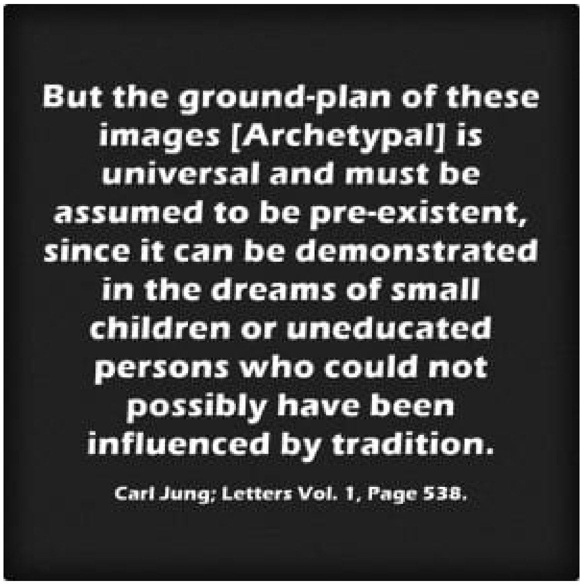
No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer

- Carl Jung; Letters Vol. 1, Page 538.



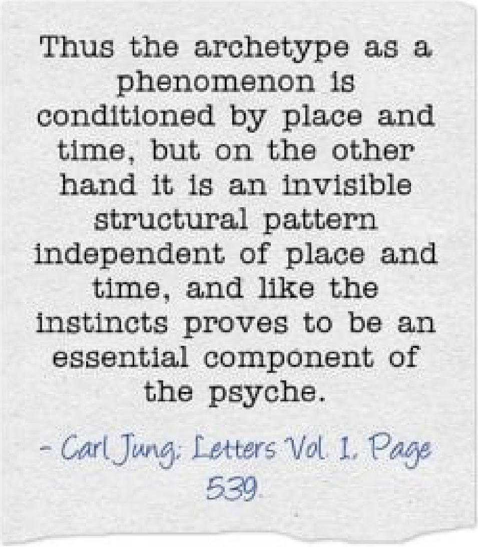
Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development.

- Carl Jung; Letters Vol. 1, Page 538.



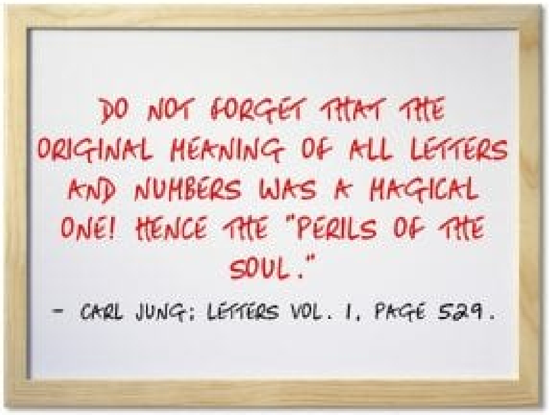
But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition.

Carl Jung; Letters Vol. 1, Page 538.



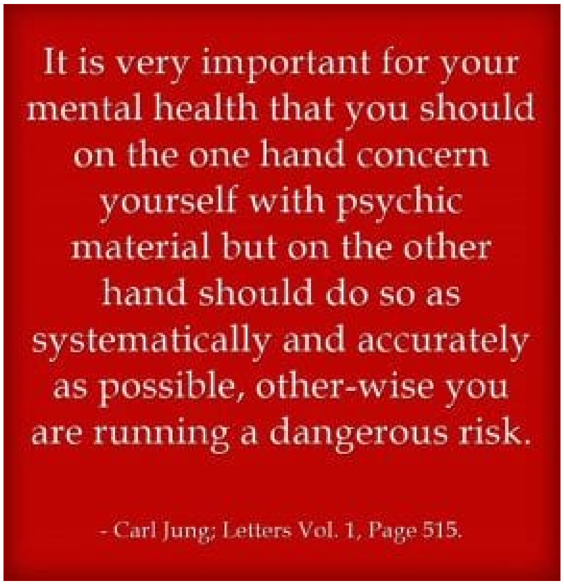
Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche.

- Carl Jung; Letters Vol 1, Page 539.



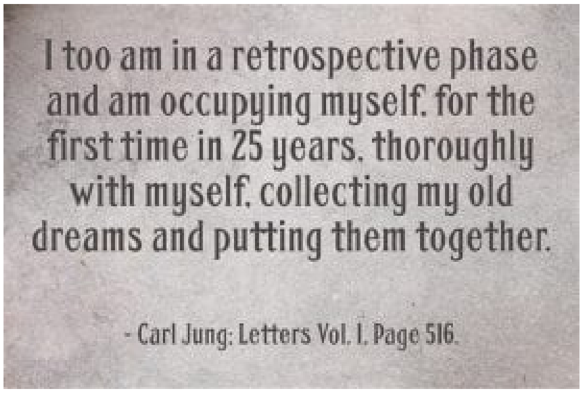
DO NOT FORGET THAT THE ORIGINAL MEANING OF ALL LETTERS AND NUMBERS WAS A MAGICAL ONE! HENCE THE "PERILS OF THE SOUL."

- CARL JUNG; LETTERS VOL. 1, PAGE 529.



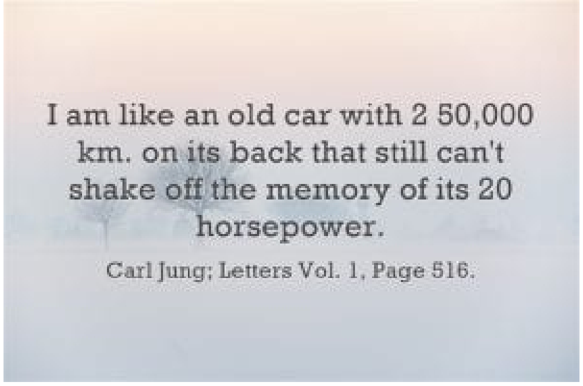
It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk.

- Carl Jung; Letters Vol. 1, Page 515.



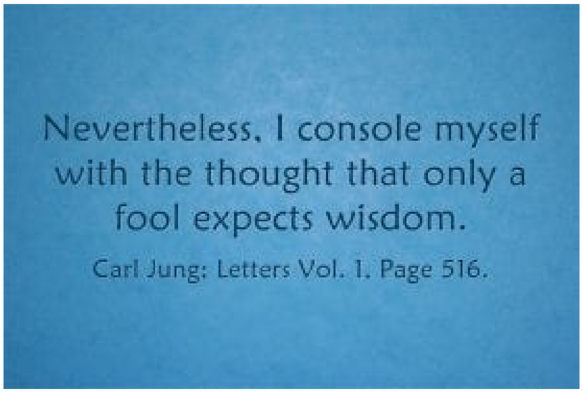
I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together.

- Carl Jung; Letters Vol. 1, Page 516.



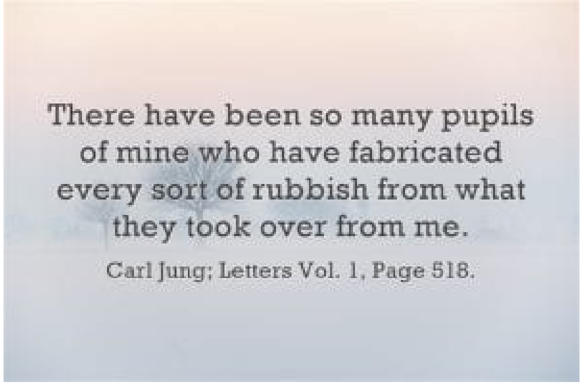
I am like an old car with 2 50,000 km. on its back that still can't shake off the memory of its 20 horsepower.

Carl Jung; Letters Vol. 1, Page 516.



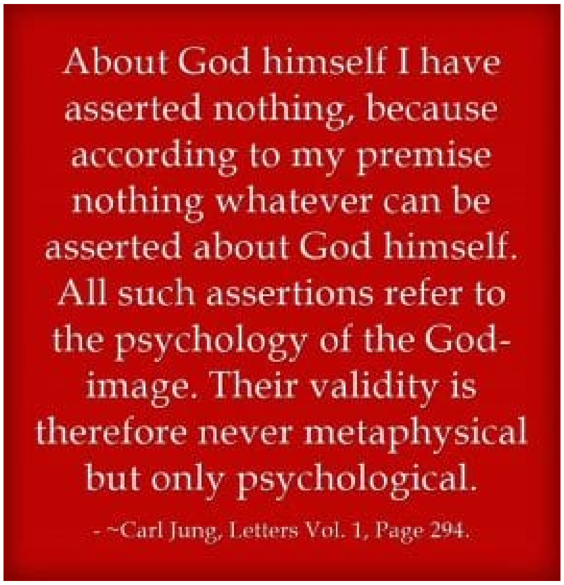
Nevertheless, I console myself with the thought that only a fool expects wisdom.

Carl Jung; Letters Vol. 1, Page 516.



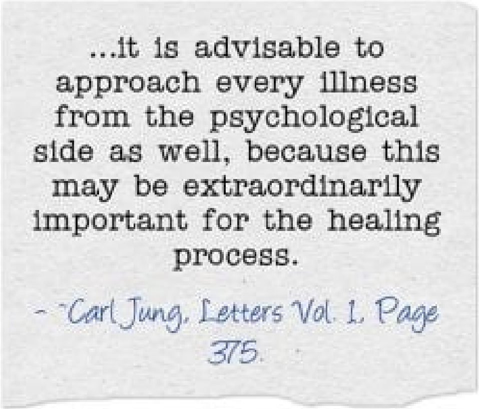
There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me.

Carl Jung; Letters Vol. 1, Page 518.



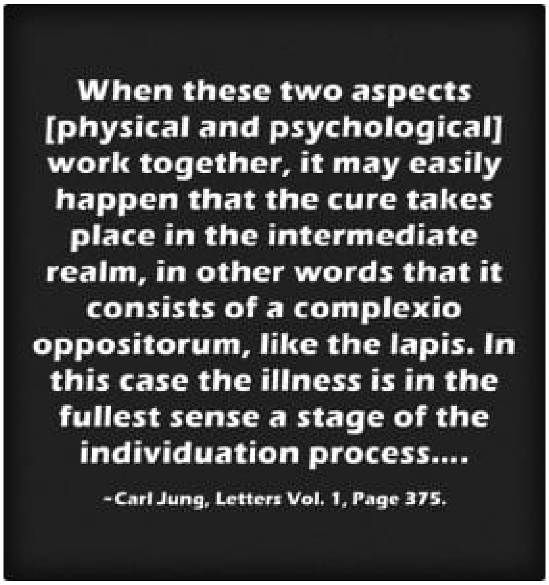
About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological.

- ~Carl Jung, Letters Vol. 1, Page 294.



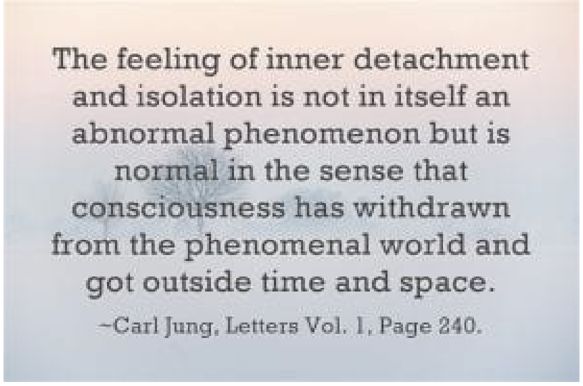
...it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process.

- ~Carl Jung, Letters Vol. 1, Page 375.



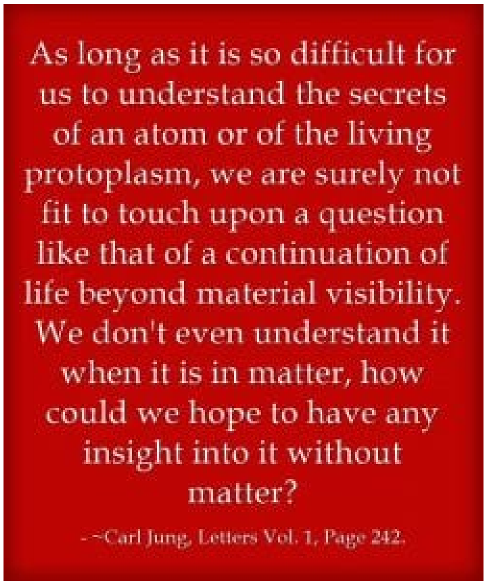
When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process....

-Carl Jung, Letters Vol. 1, Page 375.



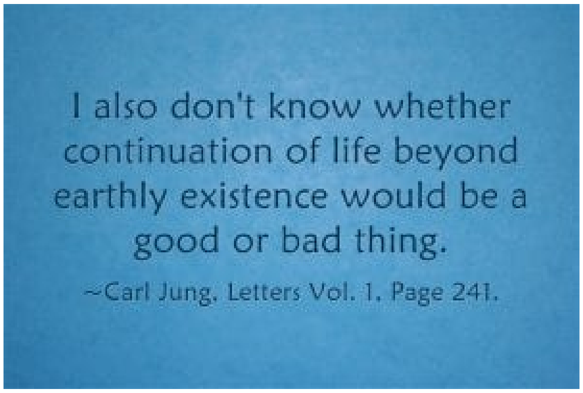
The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space.

~Carl Jung, Letters Vol. 1, Page 240.



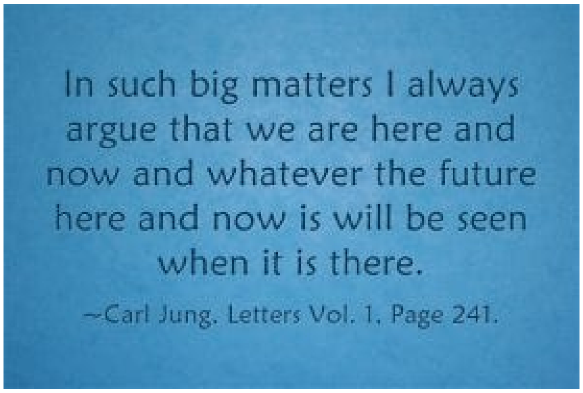
As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter?

- ~Carl Jung, Letters Vol. 1, Page 242.



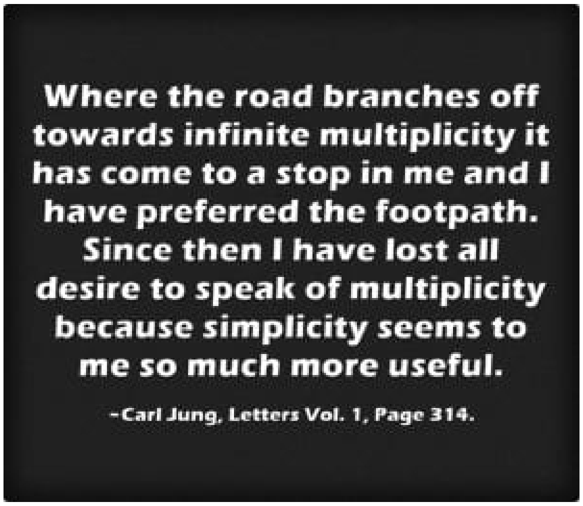
I also don't know whether continuation of life beyond earthly existence would be a good or bad thing.

~Carl Jung, Letters Vol. 1, Page 241.



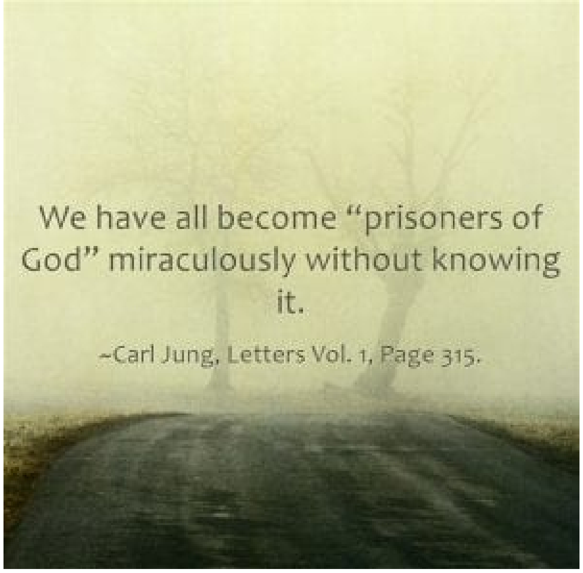
In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there.

~Carl Jung. Letters Vol. 1. Page 241.



Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful.

~Carl Jung, Letters Vol. 1, Page 314.

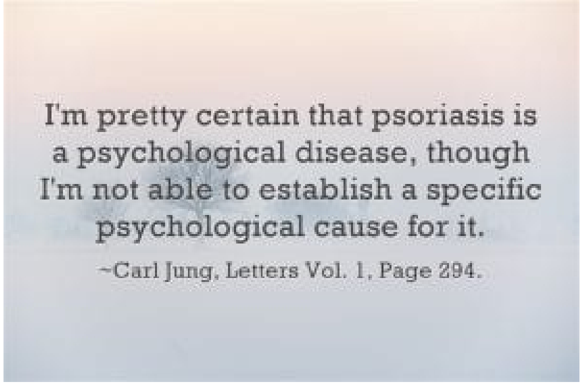


We have all become "prisoners of God" miraculously without knowing it.

~Carl Jung, Letters Vol. 1, Page 315.

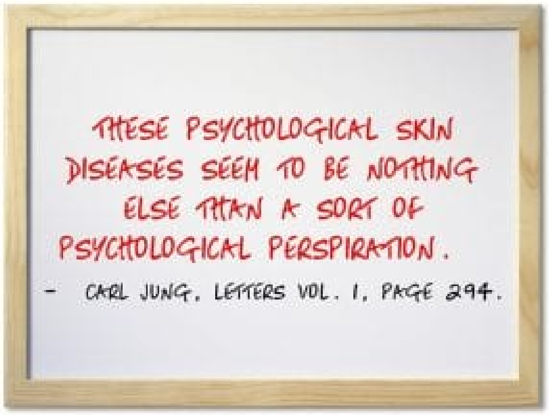
I had almost lost the courage to publish this farrago.

~Carl Jung, Letters Vol. 1, Page 343.



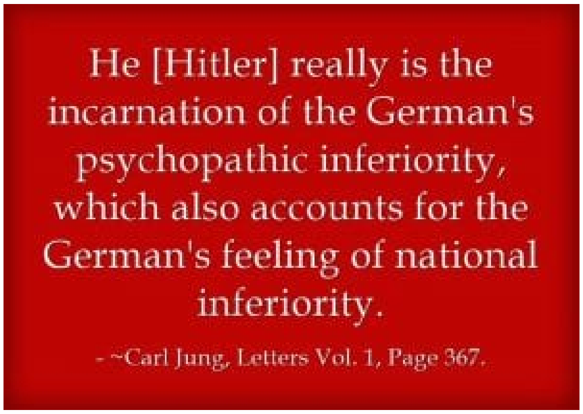
I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it.

~Carl Jung, Letters Vol. 1, Page 294.



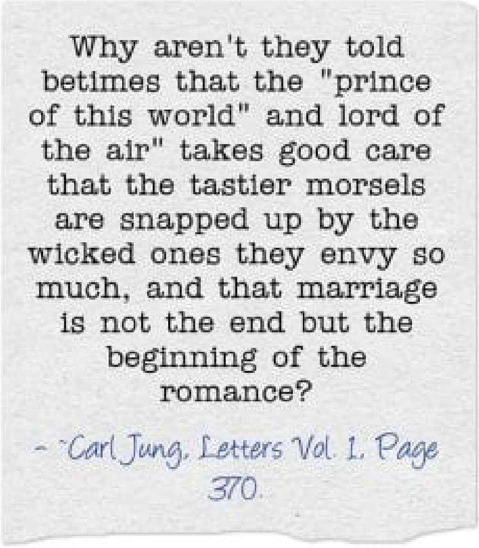
THESE PSYCHOLOGICAL SKIN DISEASES SEEM TO BE NOTHING ELSE THAN A SORT OF PSYCHOLOGICAL PERSPIRATION.

- CARL JUNG, LETTERS VOL. 1, PAGE 294.



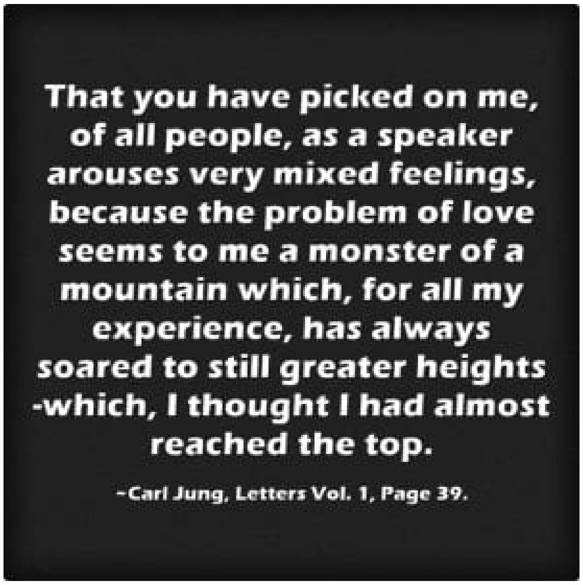
He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority.

- ~Carl Jung, Letters Vol. 1, Page 367.



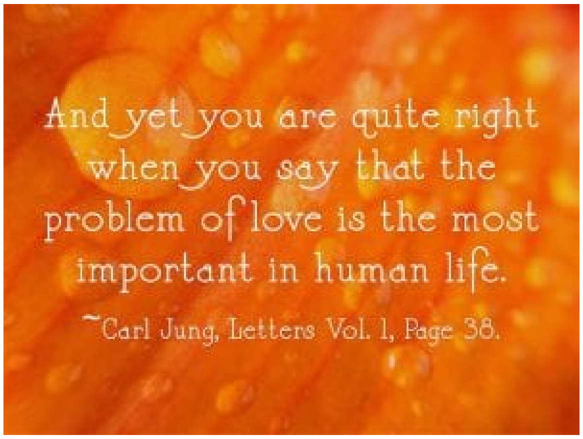
Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance?

- ~Carl Jung, Letters Vol. 1, Page 370.



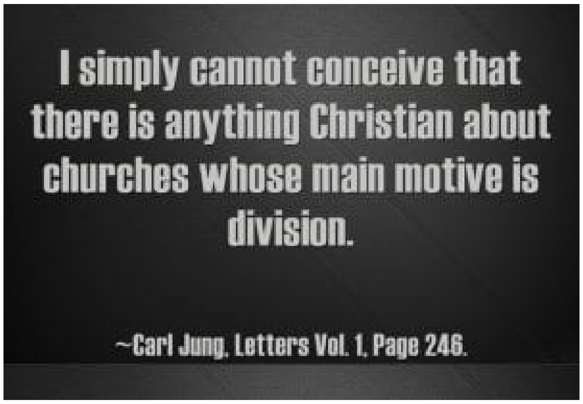
That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top.

~Carl Jung, Letters Vol. 1, Page 39.



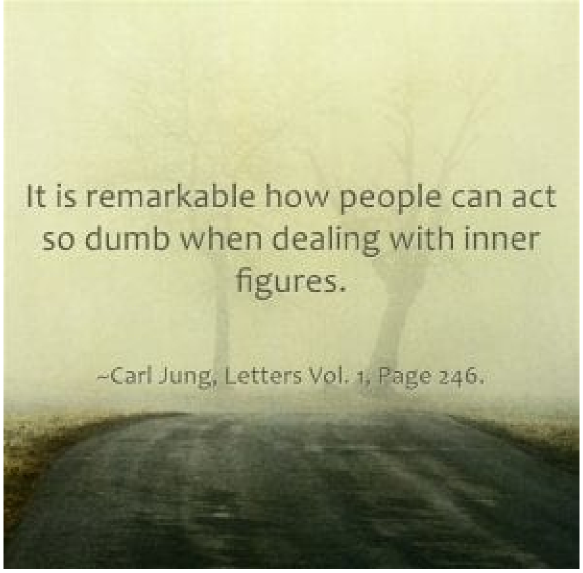
And yet you are quite right when you say that the problem of love is the most important in human life.

~Carl Jung, Letters Vol. 1, Page 38.



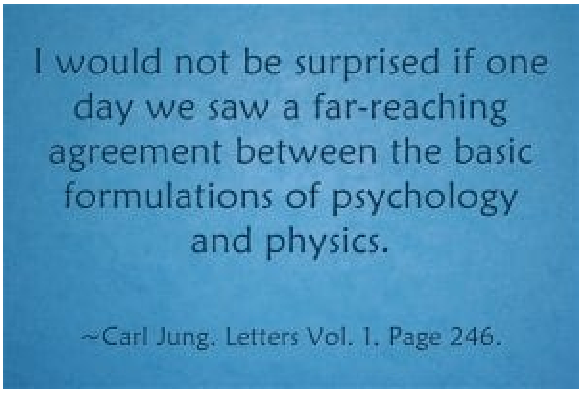
I simply cannot conceive that there is anything Christian about churches whose main motive is division.

~Carl Jung, Letters Vol. 1, Page 246.



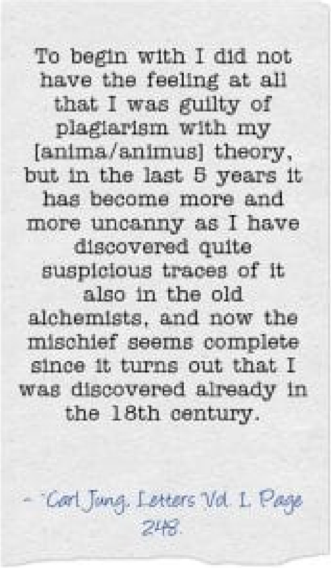
It is remarkable how people can act so dumb when dealing with inner figures.

~Carl Jung, Letters Vol. 1, Page 246.



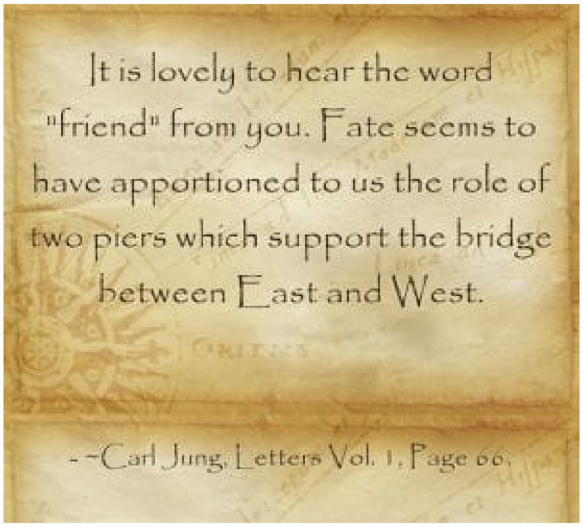
I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics.

~Carl Jung, Letters Vol. 1, Page 246.



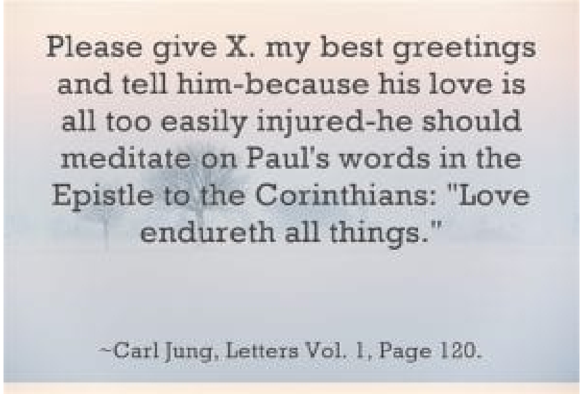
To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century.

- ~Carl Jung, Letters Vol. 1, Page 248.



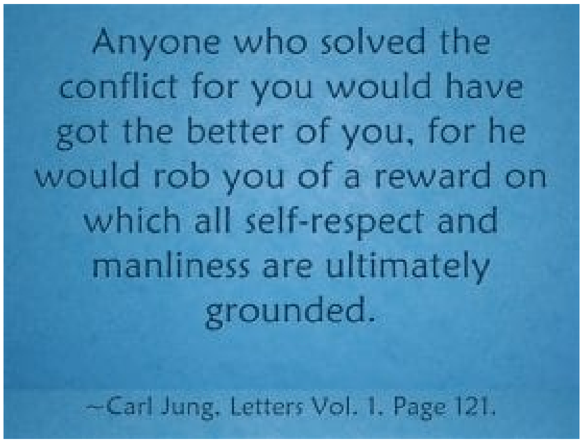
It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West.

- ~Carl Jung, Letters Vol. 1, Page 66.



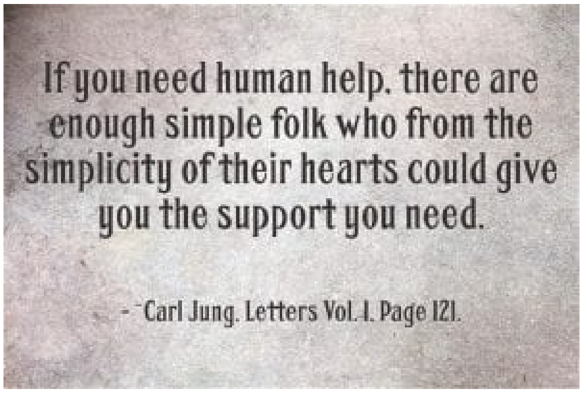
Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things."

~Carl Jung, Letters Vol. 1, Page 120.



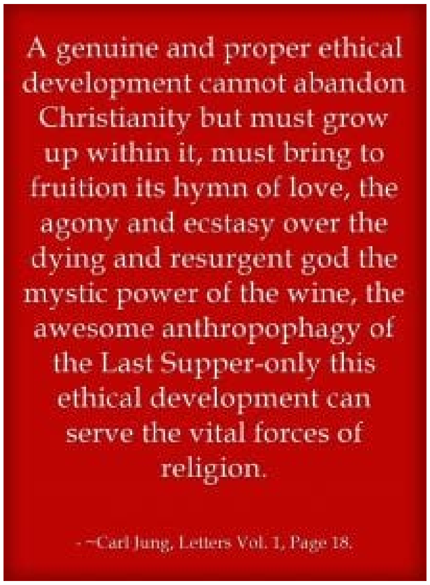
Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded.

~Carl Jung, Letters Vol. 1, Page 121.



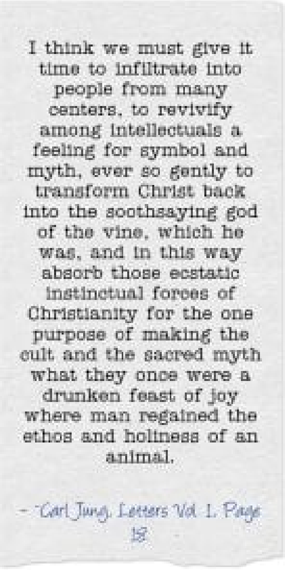
If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need.

- ~Carl Jung. Letters Vol. 1. Page 121.



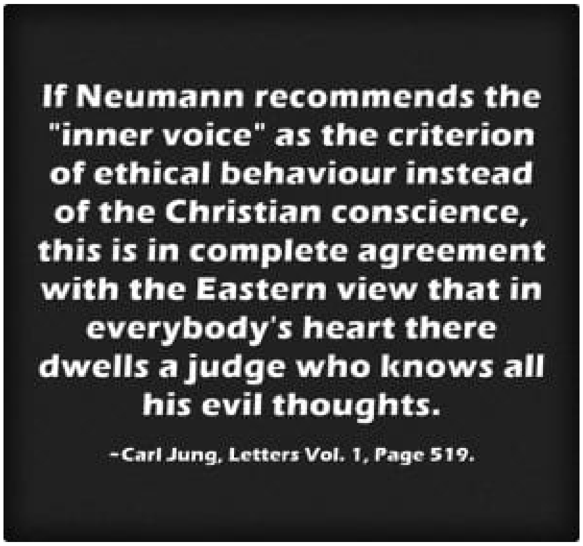
A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion.

- ~Carl Jung, Letters Vol. 1, Page 18.



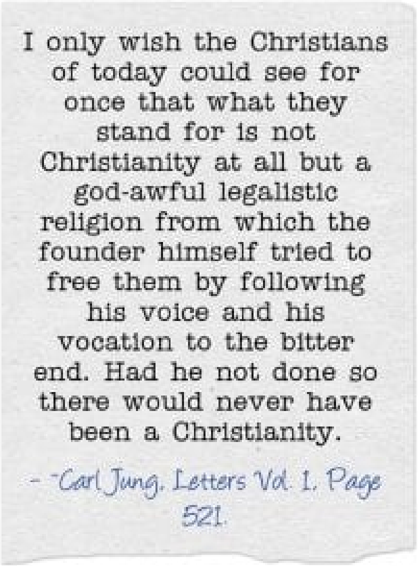
I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal.

- ~Carl Jung, Letters Vol. 1, Page 18



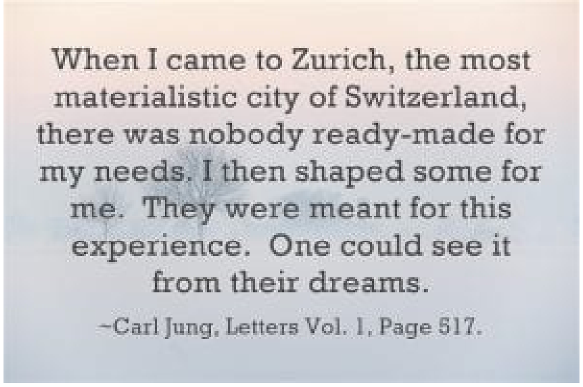
If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts.

~Carl Jung, Letters Vol. 1, Page 519.



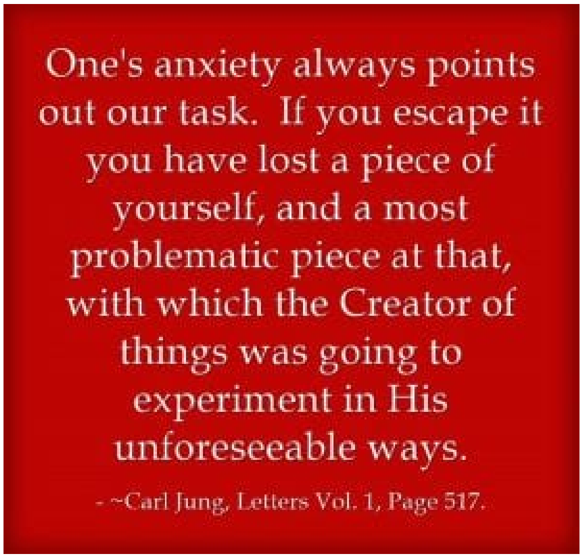
I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity.

- ~Carl Jung, Letters Vol. 1, Page 521.



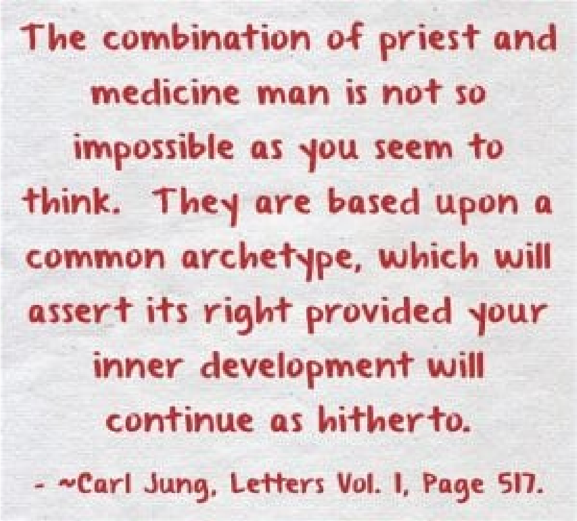
When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams.

~Carl Jung, Letters Vol. 1, Page 517.

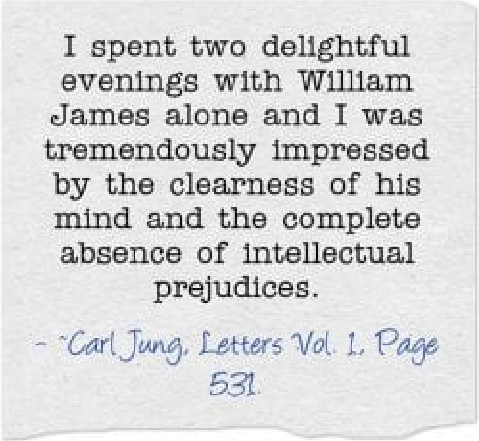


One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways.

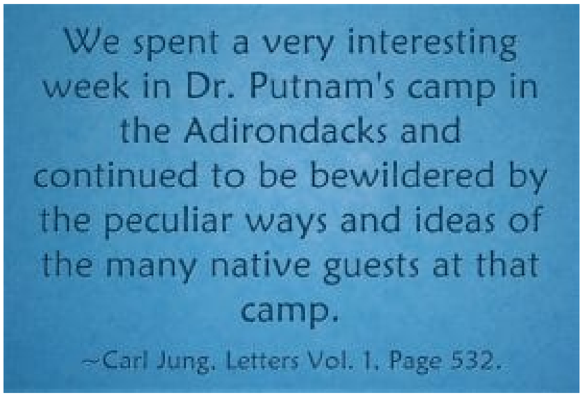
- ~Carl Jung, Letters Vol. 1, Page 517.


The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto.

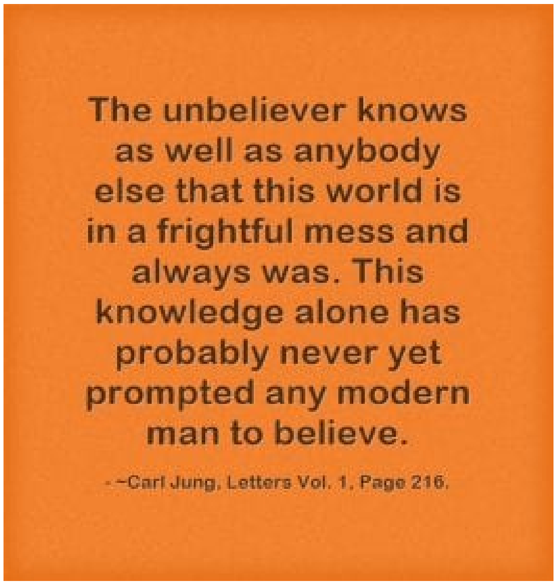
- ~Carl Jung, Letters Vol. 1, Page 517.


I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices.

- ~Carl Jung, Letters Vol. 1, Page 531.

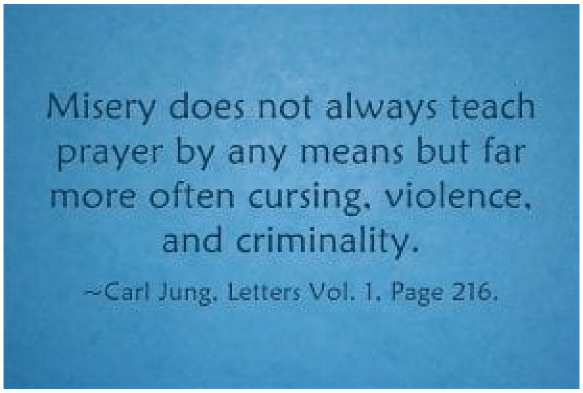

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp.

~Carl Jung, Letters Vol. 1, Page 532.



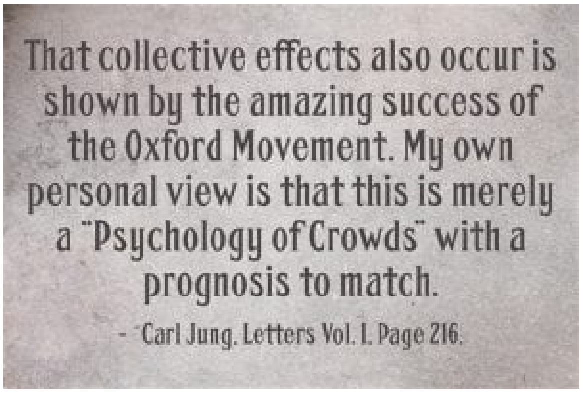
The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe.

- ~Carl Jung, Letters Vol. 1, Page 216.



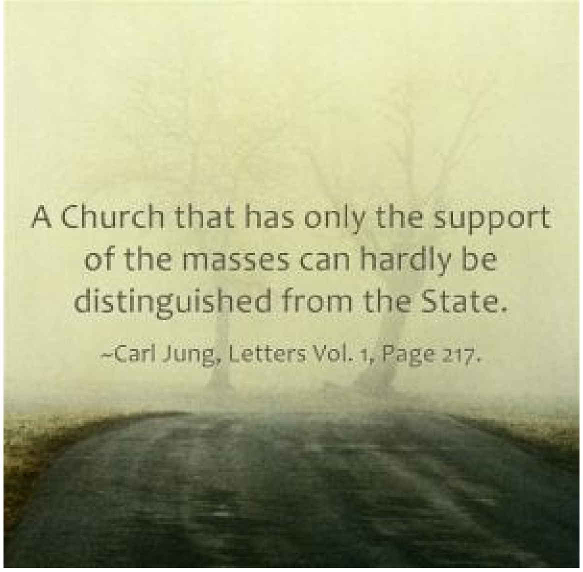
Misery does not always teach prayer by any means but far more often cursing, violence, and criminality.

~Carl Jung, Letters Vol. 1, Page 216.



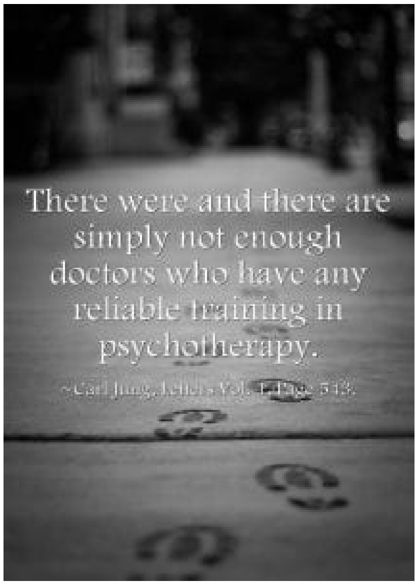
That collective effects also occur is shown by the amazing success of the Oxford Movement. My own personal view is that this is merely a "Psychology of Crowds" with a prognosis to match.

- ~Carl Jung, Letters Vol. 1, Page 216.



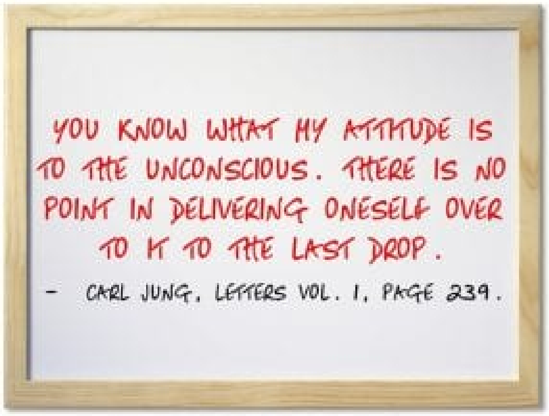
A Church that has only the support of the masses can hardly be distinguished from the State.

~Carl Jung, Letters Vol. 1, Page 217.



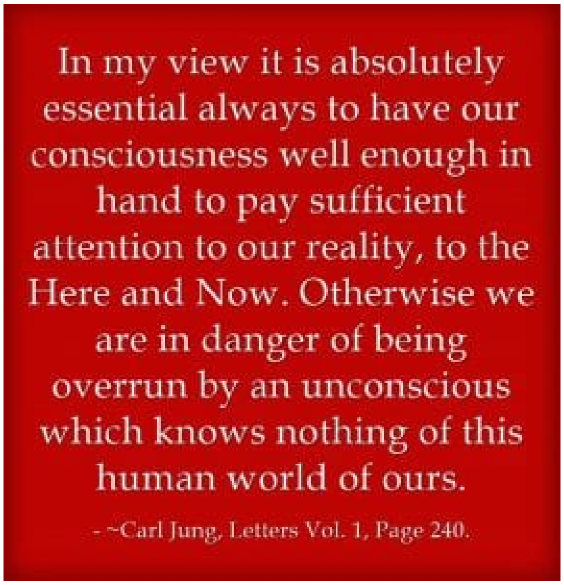
There were and there are simply not enough doctors who have any reliable training in psychotherapy.

~Carl Jung, Letters Vol. 1, Page 513.



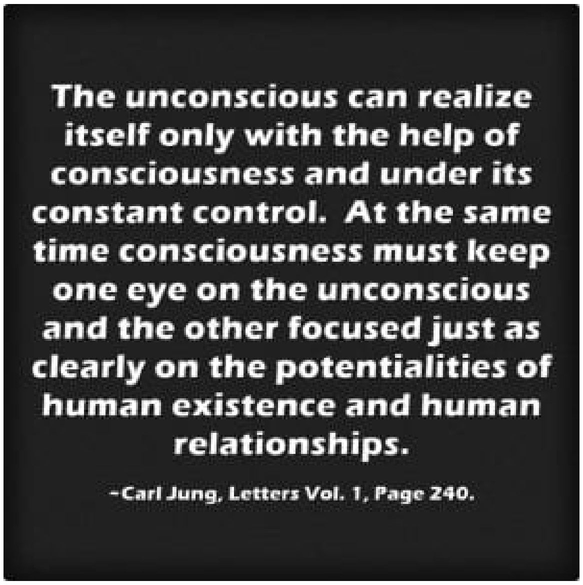
YOU KNOW WHAT MY ATTITUDE IS TO THE UNCONSCIOUS. THERE IS NO POINT IN DELIVERING ONESELF OVER TO IT TO THE LAST DROP.

- CARL JUNG, LETTERS VOL. 1, PAGE 239.



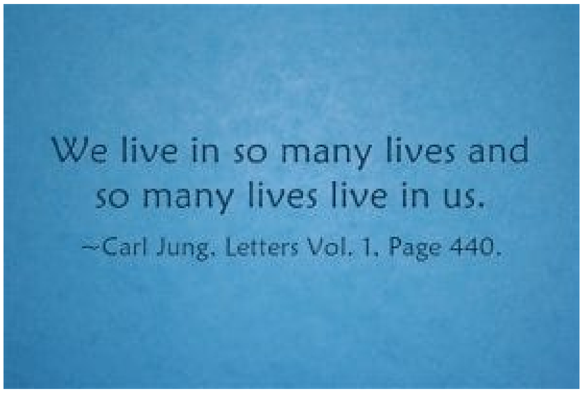
In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours.

- ~Carl Jung, Letters Vol. 1, Page 240.



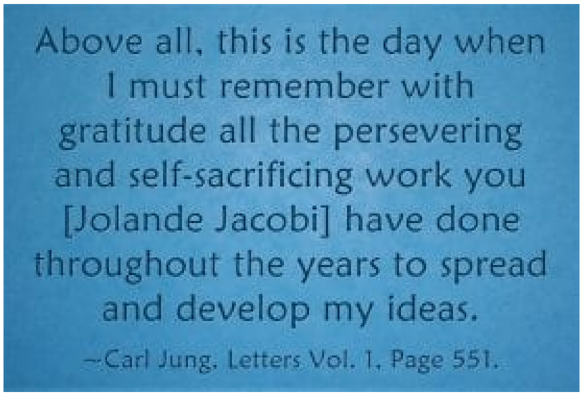
The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships.

~Carl Jung, Letters Vol. 1, Page 240.



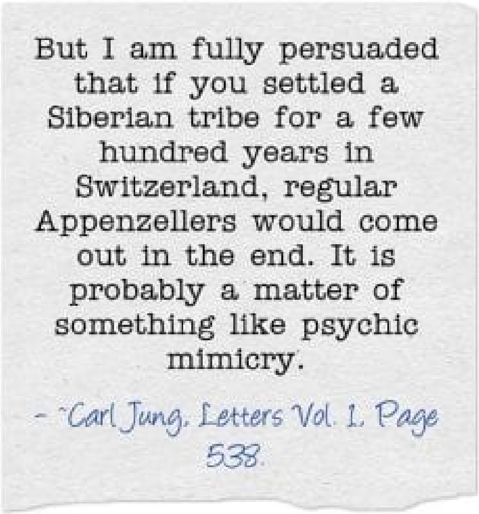
We live in so many lives and so many lives live in us.

~Carl Jung, Letters Vol. 1, Page 440.



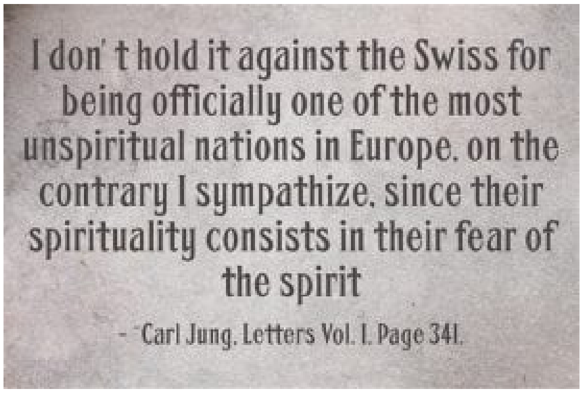
Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you [Jolande Jacobi] have done throughout the years to spread and develop my ideas.

~Carl Jung, Letters Vol. 1, Page 551.



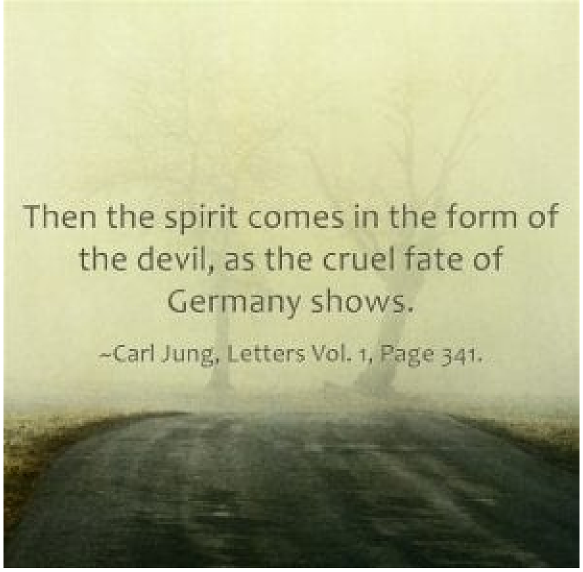
But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry.

- ~Carl Jung, Letters Vol. 1, Page 538.



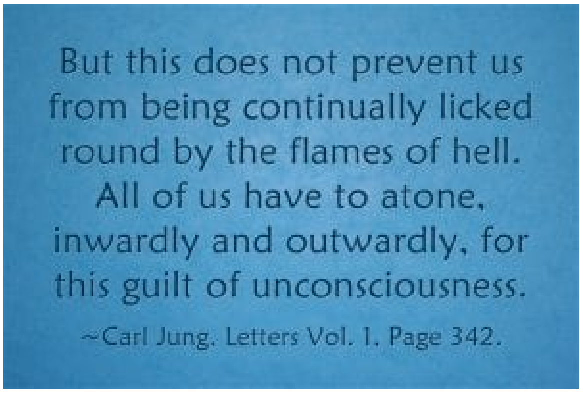
I don't hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit

- ~Carl Jung, Letters Vol. 1, Page 341.



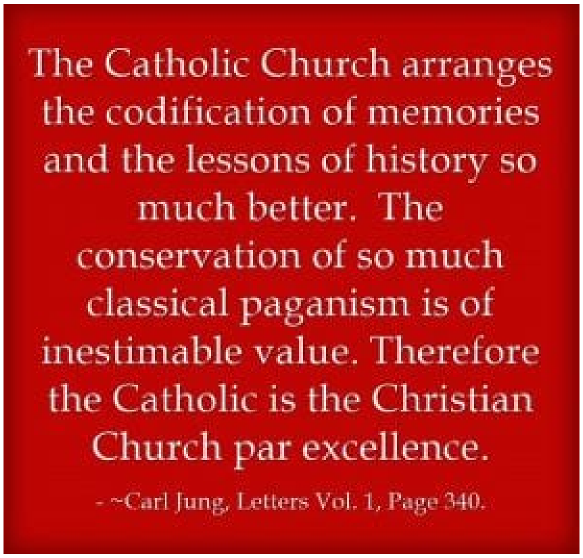
Then the spirit comes in the form of the devil, as the cruel fate of Germany shows.

~Carl Jung, Letters Vol. 1, Page 341.



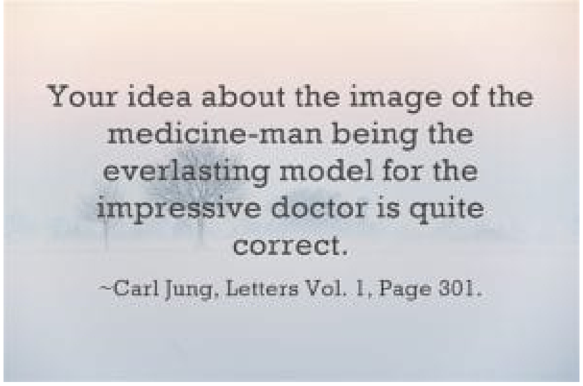
But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness.

~Carl Jung, Letters Vol. 1, Page 342.



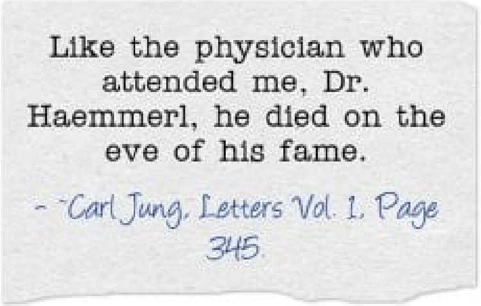
The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence.

- ~Carl Jung, Letters Vol. 1, Page 340.



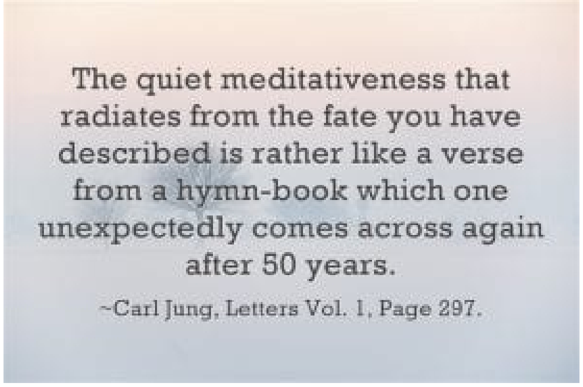
Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.

~Carl Jung, Letters Vol. 1, Page 301.



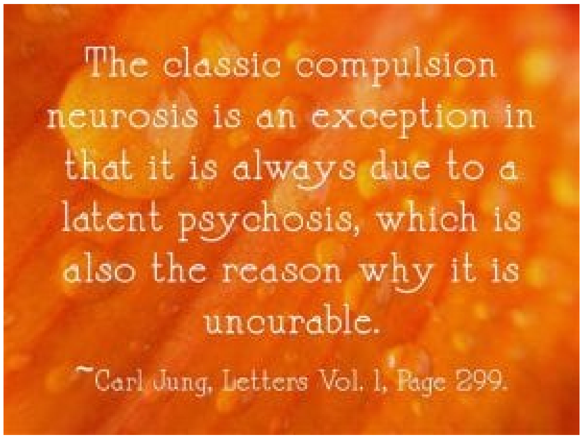
Like the physician who attended me, Dr. Haemmerl, he died on the eve of his fame.

- ~Carl Jung, Letters Vol. 1, Page 345.



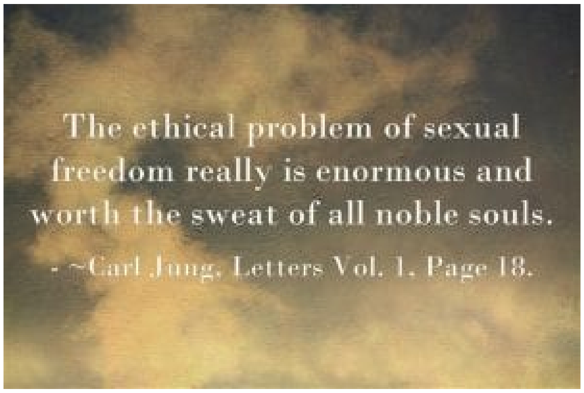
The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years.

~Carl Jung, Letters Vol. 1, Page 297.



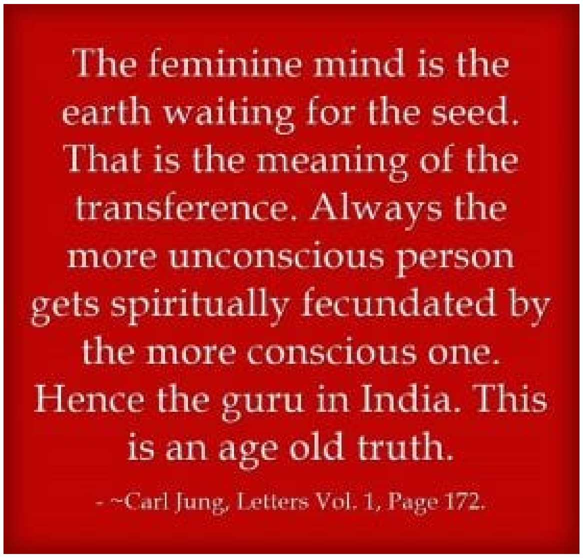
The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable.

~Carl Jung, Letters Vol. 1, Page 299.



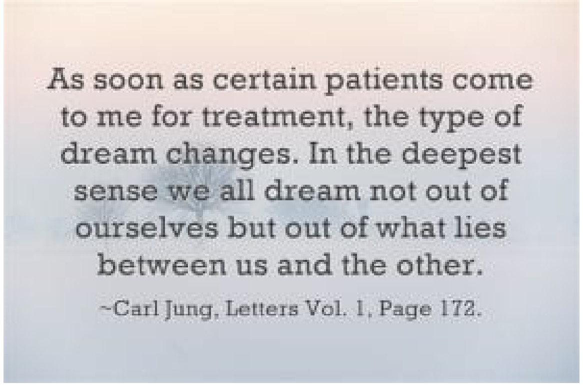
The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls.

- ~Carl Jung, Letters Vol. 1, Page 18.



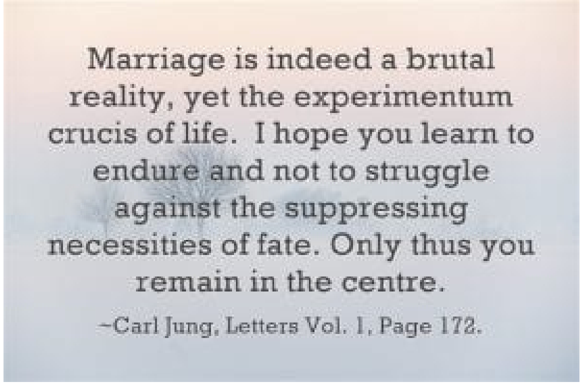
The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth.

- ~Carl Jung, Letters Vol. 1, Page 172.



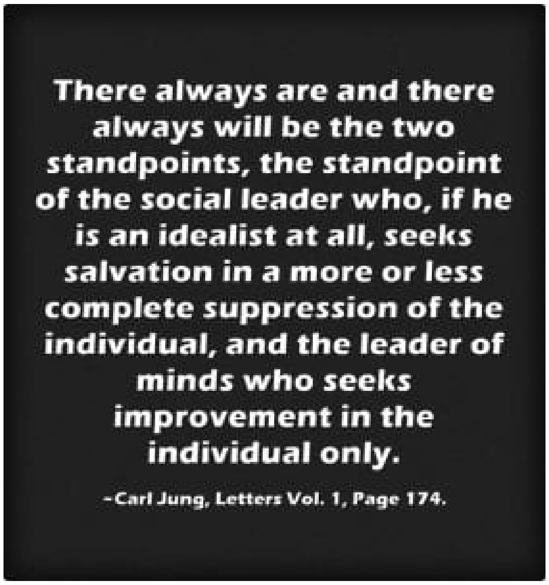
As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other.

~Carl Jung, Letters Vol. 1, Page 172.



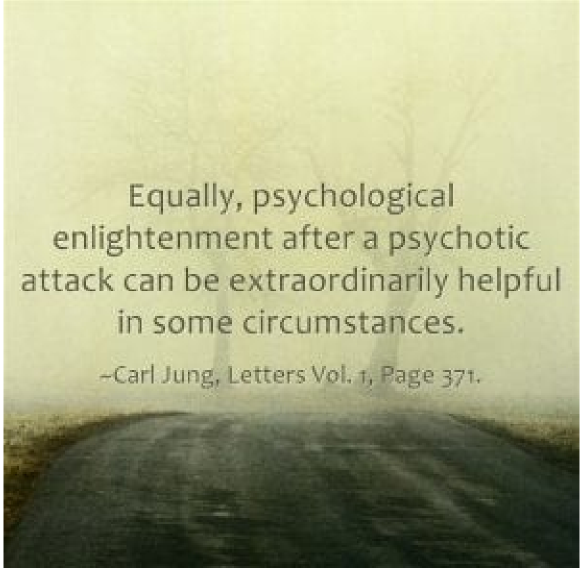
Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre.

~Carl Jung, Letters Vol. 1, Page 172.



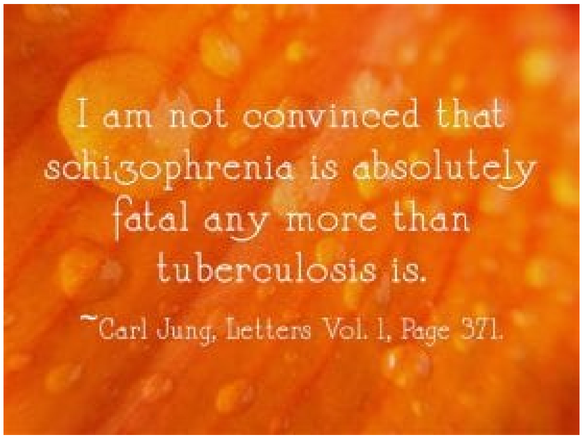
There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only.

~Carl Jung, Letters Vol. 1, Page 174.



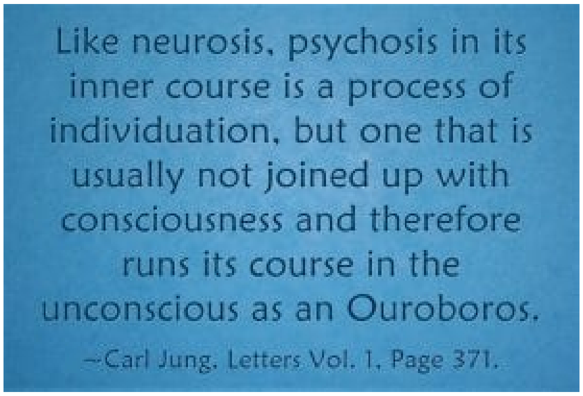
Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances.

~Carl Jung, Letters Vol. 1, Page 371.



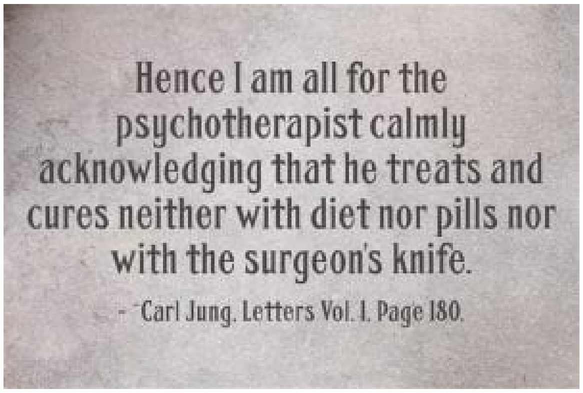
I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is.

~Carl Jung, Letters Vol. 1, Page 371.



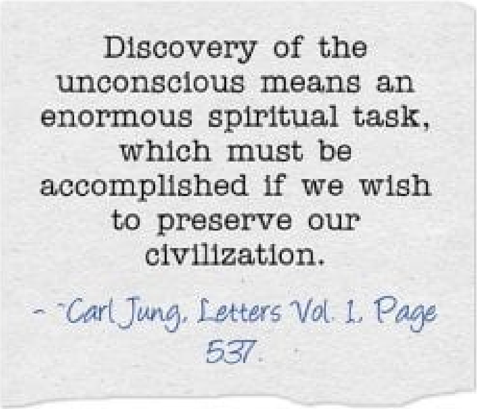
Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros.

~Carl Jung, Letters Vol. 1, Page 371.



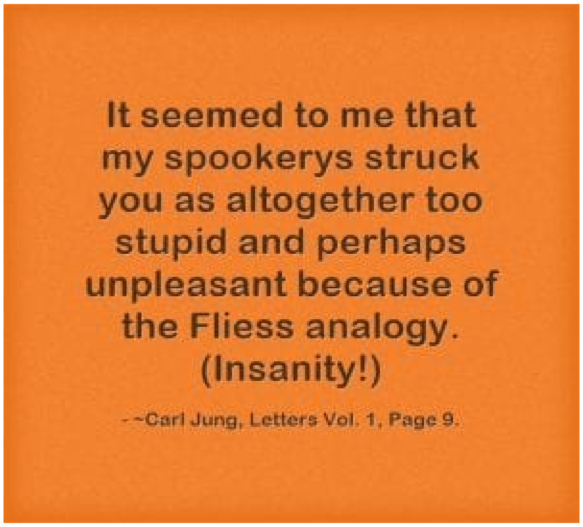
Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife.

~Carl Jung, Letters Vol. 1, Page 180.



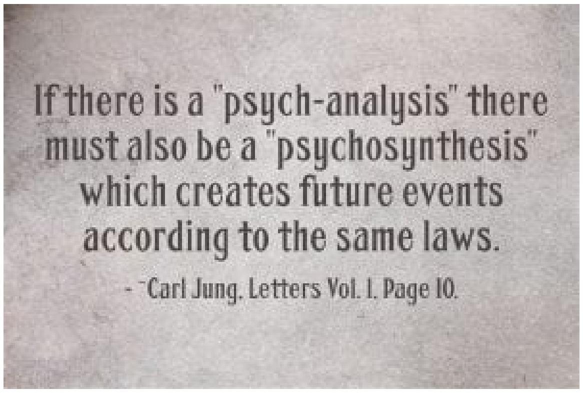
Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization.

~Carl Jung, Letters Vol. 1, Page 537.



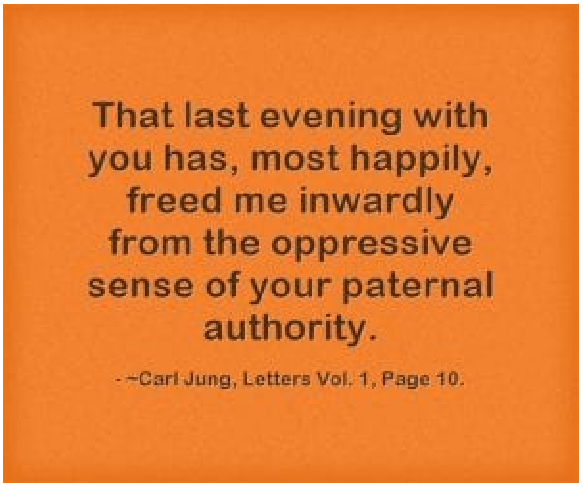
It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!)

- ~Carl Jung, Letters Vol. 1, Page 9.



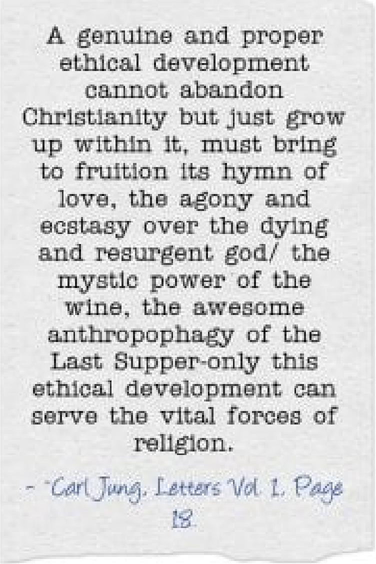
If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws.

- ~Carl Jung, Letters Vol. 1, Page 10.



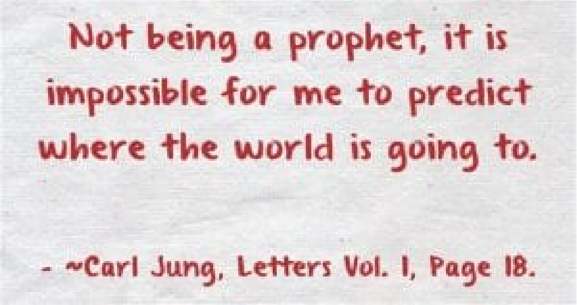
That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority.

- ~Carl Jung, Letters Vol. 1, Page 10.



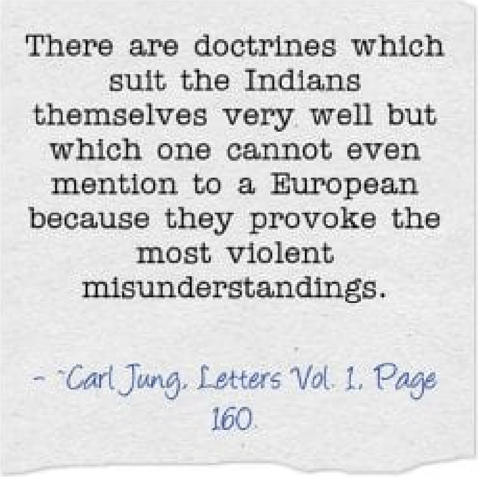
A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion.

- ~Carl Jung, Letters Vol. 1, Page 18.



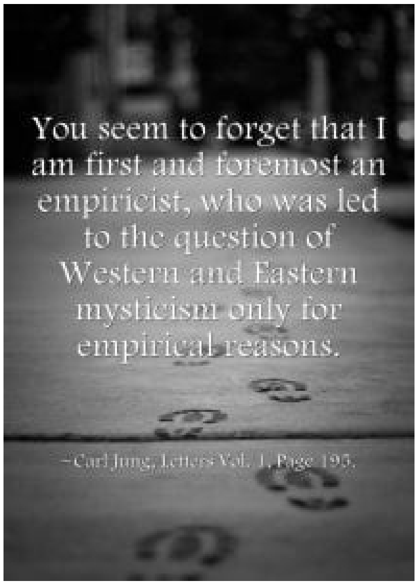
Not being a prophet, it is impossible for me to predict where the world is going to.

- ~Carl Jung, Letters Vol. 1, Page 18.



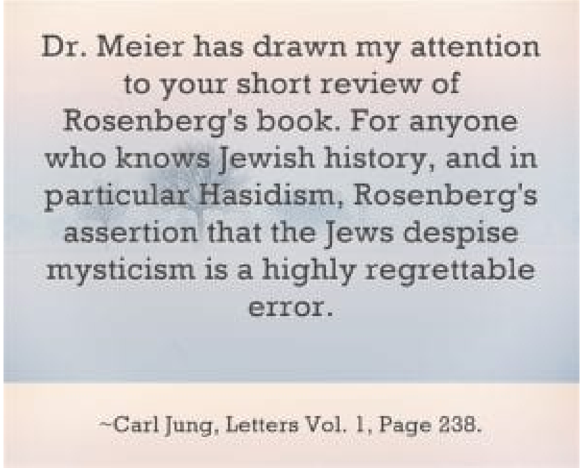
There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings.

- ~Carl Jung, Letters Vol. 1, Page 160.



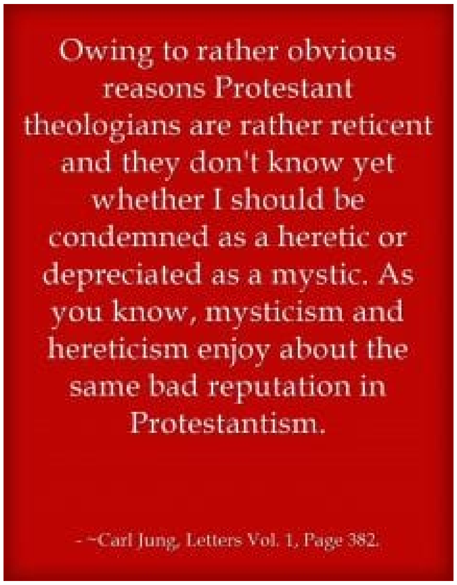
You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons.

~Carl Jung, Letters Vol. 1, Page 195.



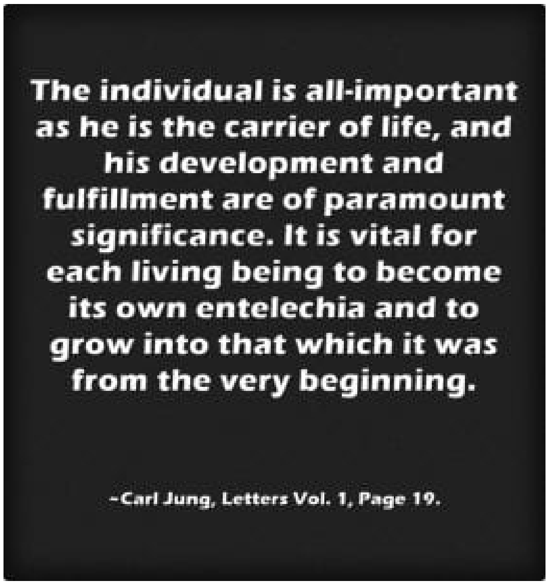
Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error.

~Carl Jung, Letters Vol. 1, Page 238.



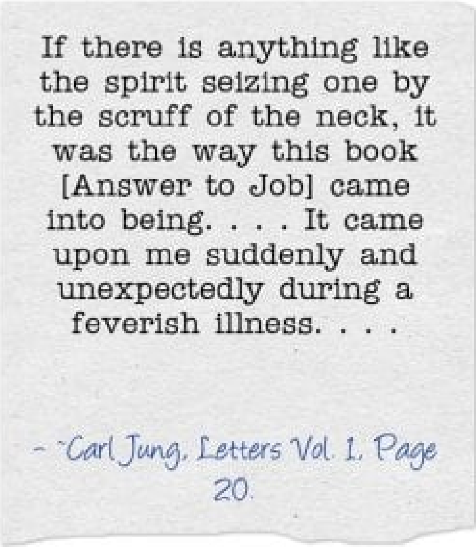
Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism.

- ~Carl Jung, Letters Vol. 1, Page 382.



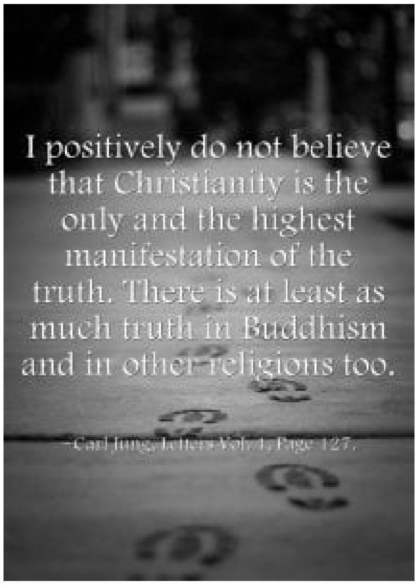
The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning.

~Carl Jung, Letters Vol. 1, Page 19.



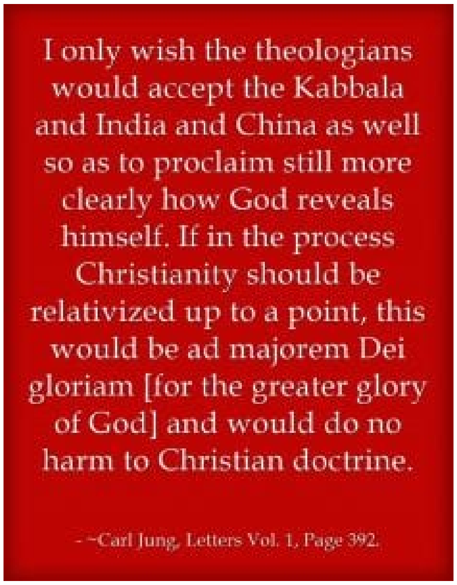
If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. . . . It came upon me suddenly and unexpectedly during a feverish illness. . . .

- ~Carl Jung, Letters Vol. 1, Page 20.



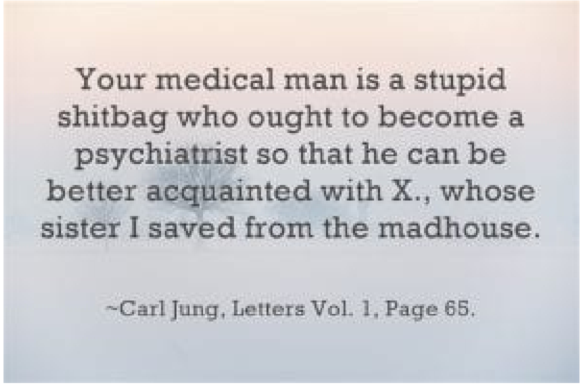
I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too.

~Carl Jung, Letters Vol. 1, Page 127.



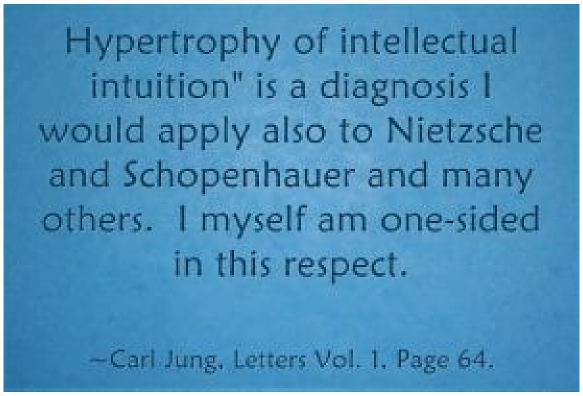
I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine.

- ~Carl Jung, Letters Vol. 1, Page 392.



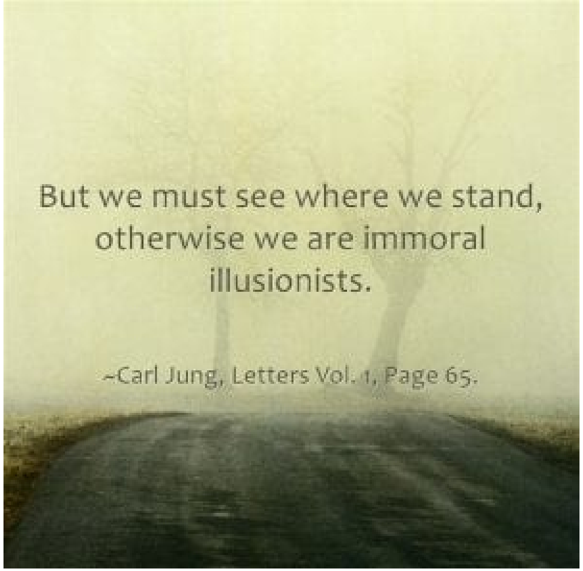
Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse.

~Carl Jung, Letters Vol. 1, Page 65.



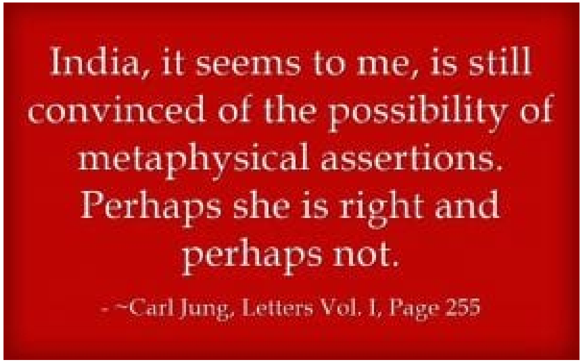
Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect.

~Carl Jung, Letters Vol. 1, Page 64.



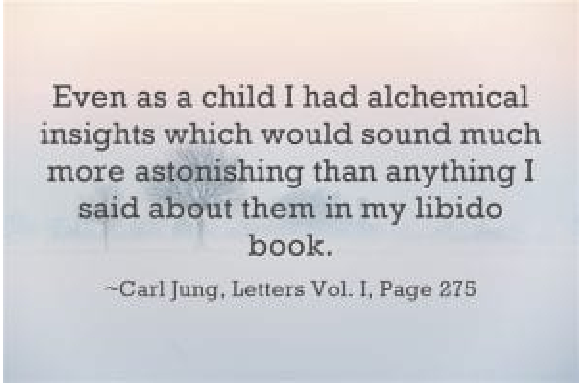
But we must see where we stand, otherwise we are immoral illusionists.

~Carl Jung, Letters Vol. 1, Page 65.



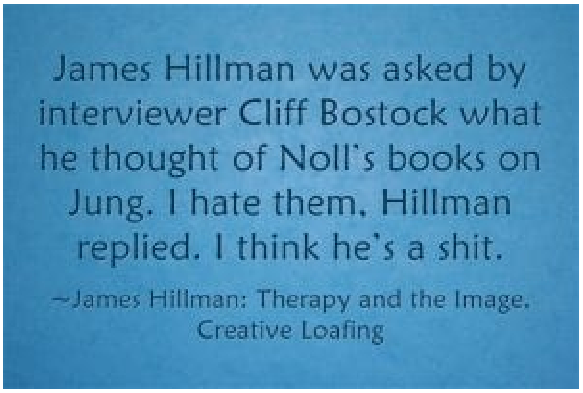
India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not.

- ~Carl Jung, Letters Vol. I, Page 255



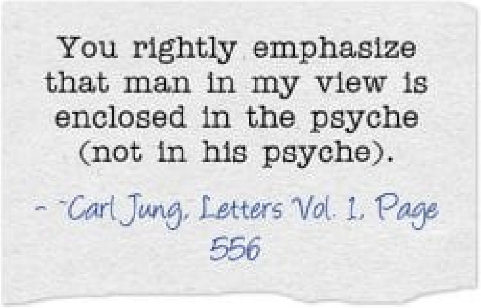
Even as a child I had alchemical insights which would sound much more astonishing than anything I said about them in my libido book.

~Carl Jung, Letters Vol. I, Page 275



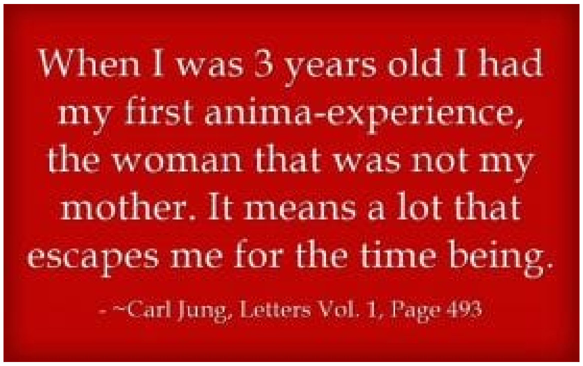
James Hillman was asked by interviewer Cliff Bostock what he thought of Noll's books on Jung. I hate them, Hillman replied. I think he's a shit.

~James Hillman: Therapy and the Image, Creative Loafing



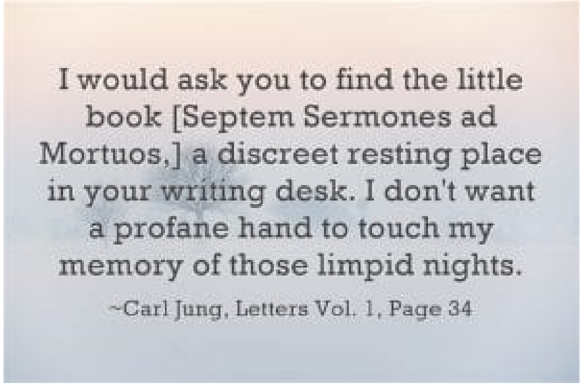
You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche).

- ~Carl Jung, Letters Vol. 1, Page 556



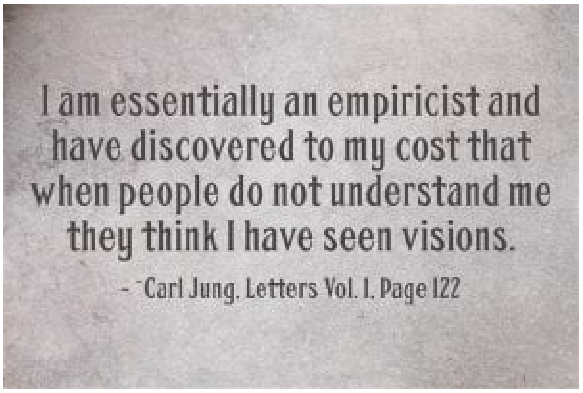
When I was 3 years old I had my first anima-experience, the woman that was not my mother. It means a lot that escapes me for the time being.

- ~Carl Jung, Letters Vol. 1, Page 493



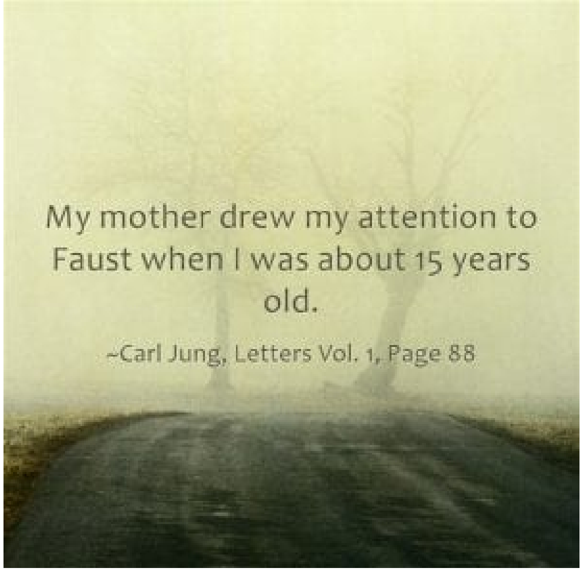
I would ask you to find the little book [Septem Sermones ad Mortuos,] a discreet resting place in your writing desk. I don't want a profane hand to touch my memory of those limpid nights.

~Carl Jung, Letters Vol. 1, Page 34



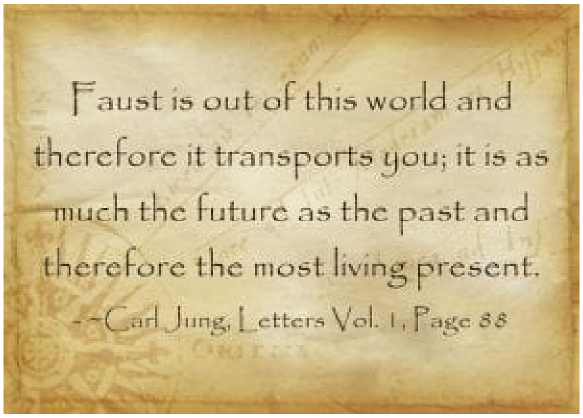
I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions.

- ~Carl Jung, Letters Vol. 1, Page 122



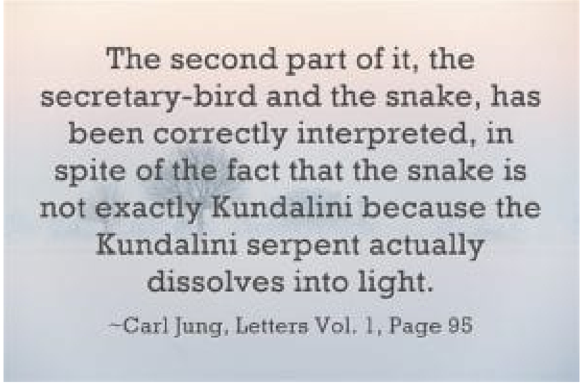
My mother drew my attention to Faust when I was about 15 years old.

~Carl Jung, Letters Vol. 1, Page 88



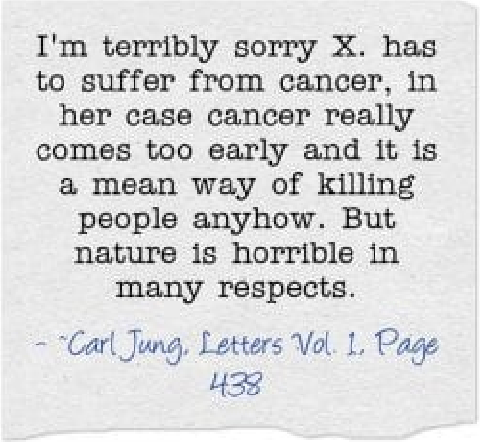
Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present.

~Carl Jung, Letters Vol. 1, Page 88



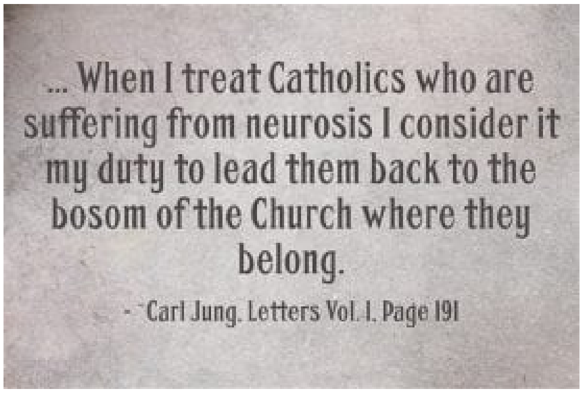
The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light.

~Carl Jung, Letters Vol. 1, Page 95



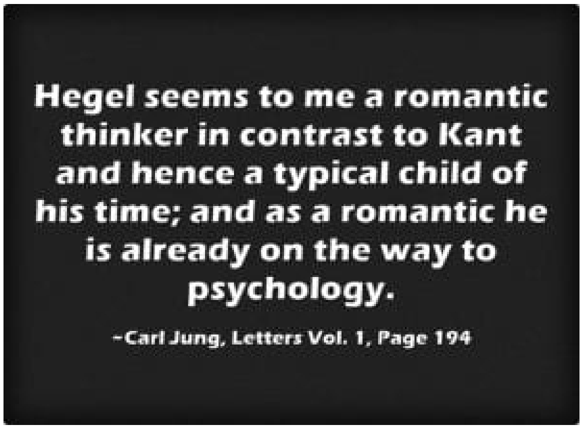
I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects.

- ~Carl Jung, Letters Vol. 1, Page 438



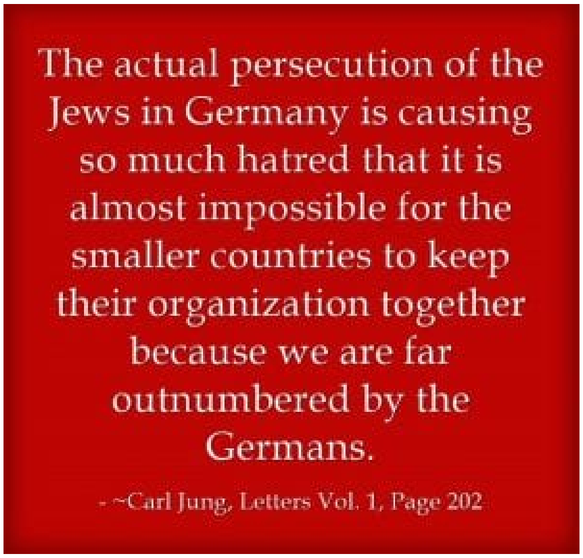
... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong.

- ~Carl Jung, Letters Vol. 1, Page 191



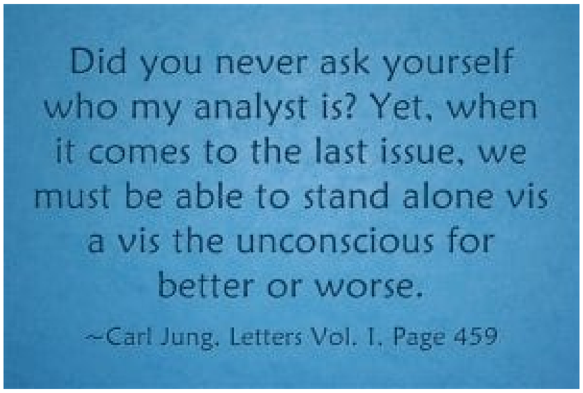
Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology.

~Carl Jung, Letters Vol. 1, Page 194



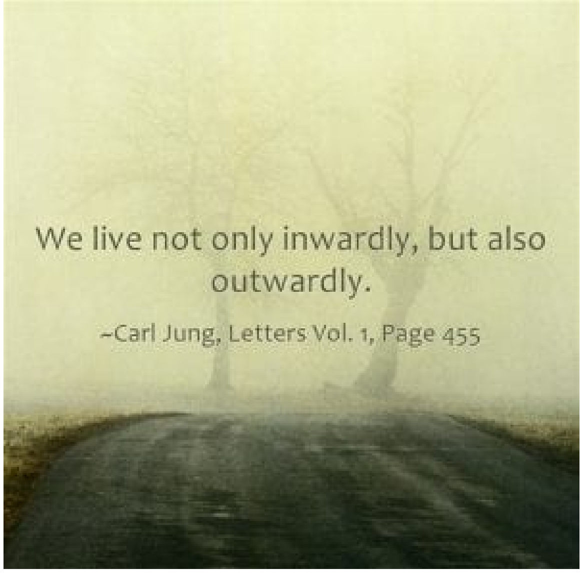
The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans.

- ~Carl Jung, Letters Vol. 1, Page 202



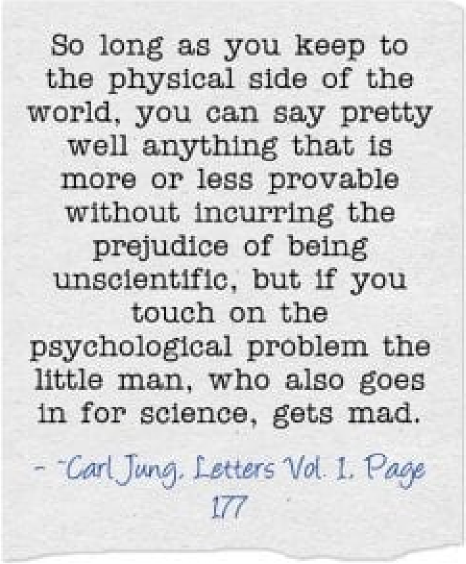
Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse.

~Carl Jung, Letters Vol. 1, Page 459



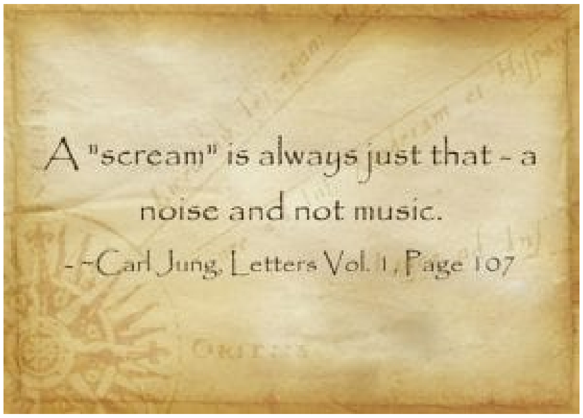
We live not only inwardly, but also outwardly.

~Carl Jung, Letters Vol. 1, Page 455



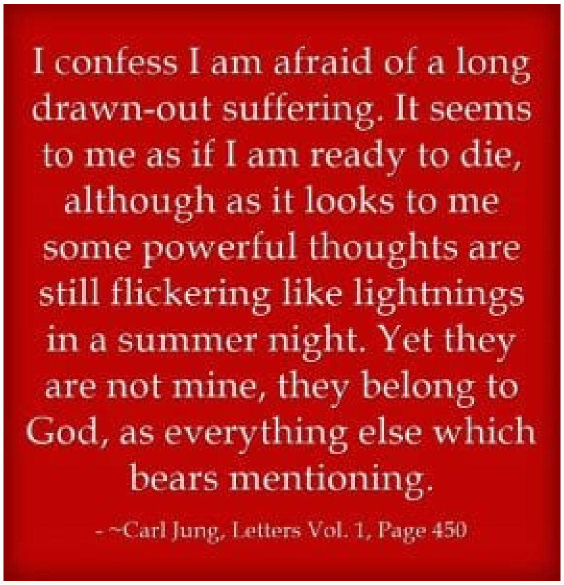
So long as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being unscientific, but if you touch on the psychological problem the little man, who also goes in for science, gets mad.

- ~Carl Jung, Letters Vol. 1, Page 177



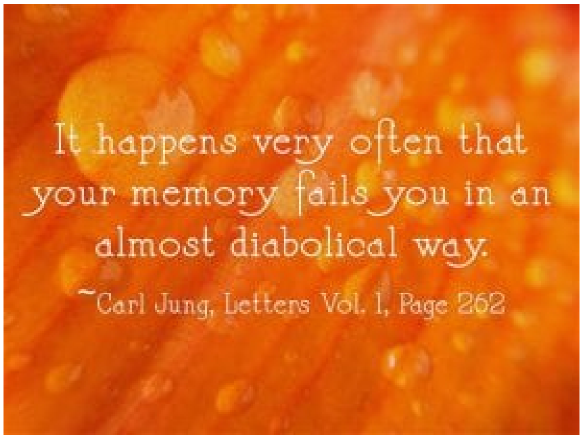
A "scream" is always just that - a noise and not music.

- ~Carl Jung, Letters Vol. 1, Page 107



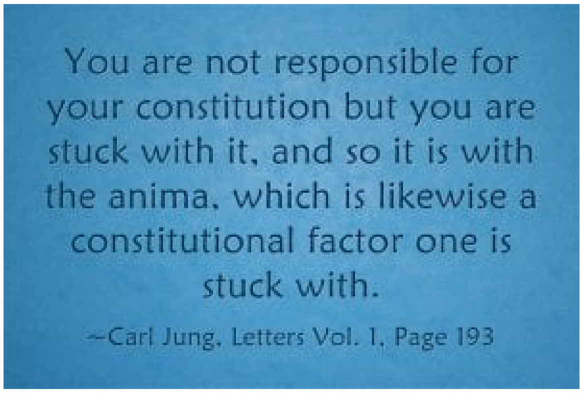
I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning.

- ~Carl Jung, Letters Vol. 1, Page 450



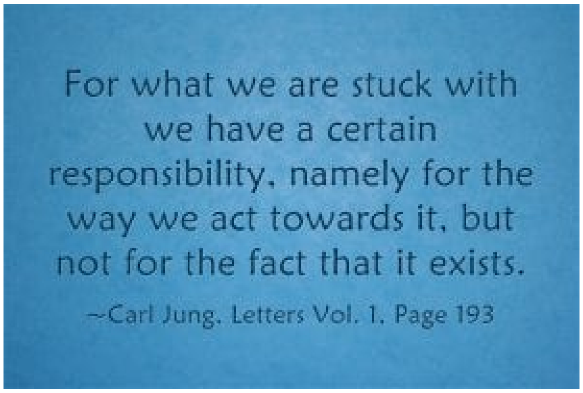
It happens very often that your memory fails you in an almost diabolical way.

~Carl Jung, Letters Vol. 1, Page 262



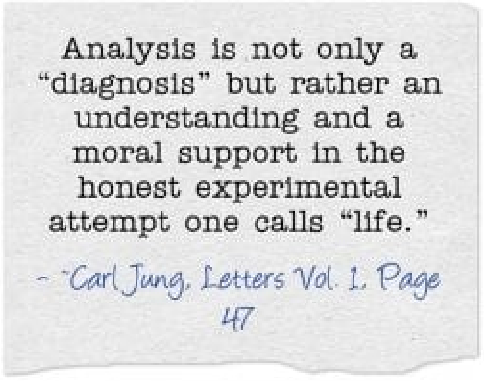
You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with.

~Carl Jung, Letters Vol. 1, Page 193



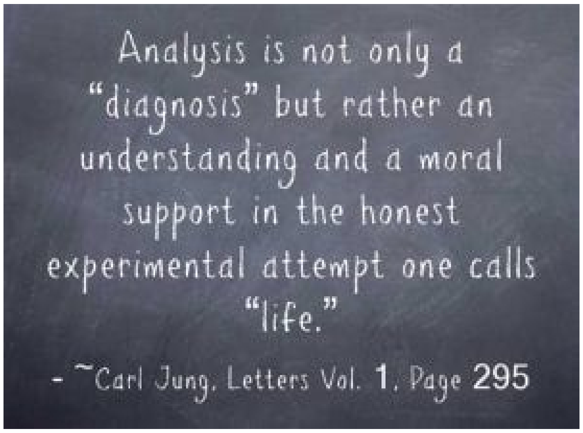
For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists.

~Carl Jung, Letters Vol. 1, Page 193



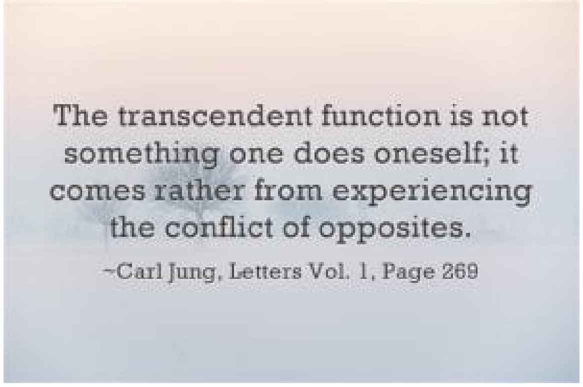
Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."

- ~Carl Jung, Letters Vol. 1, Page 47



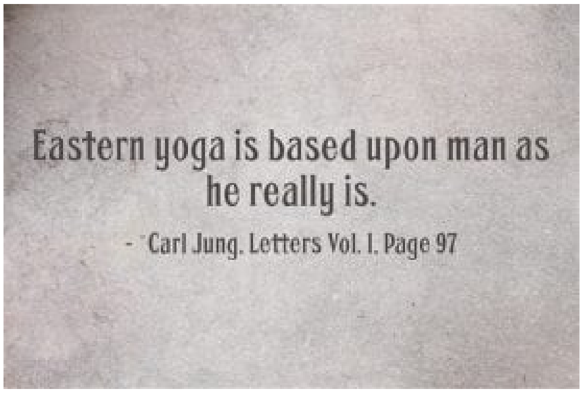
Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."

- ~Carl Jung, Letters Vol. 1, Page 295



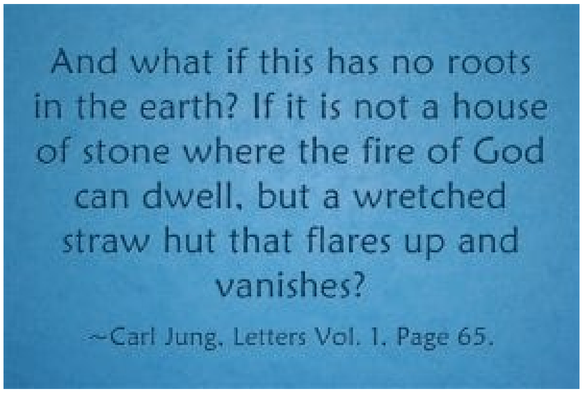
The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites.

~Carl Jung, Letters Vol. 1, Page 269



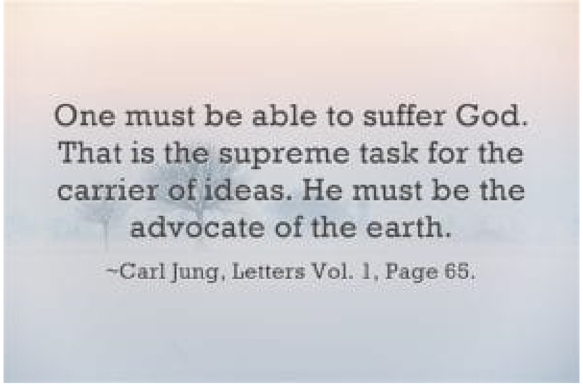
Eastern yoga is based upon man as he really is.

- Carl Jung, Letters Vol. 1, Page 97



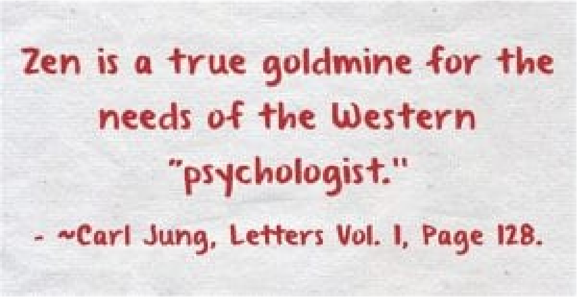
And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

~Carl Jung, Letters Vol. 1, Page 65.



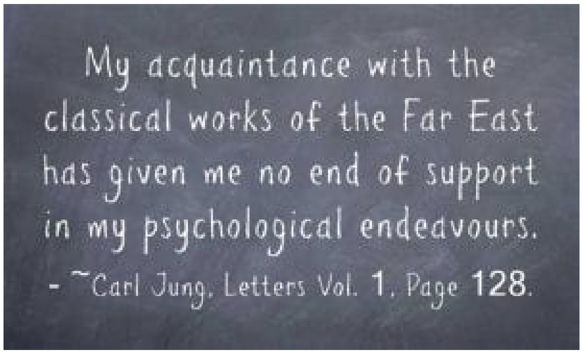
One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth.

~Carl Jung, Letters Vol. 1, Page 65.



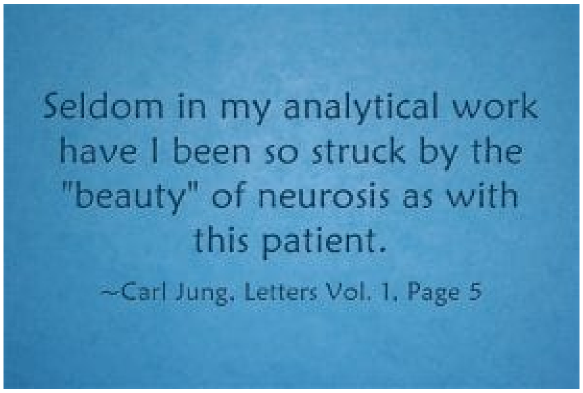
Zen is a true goldmine for the needs of the Western "psychologist."

- ~Carl Jung, Letters Vol. 1, Page 128.



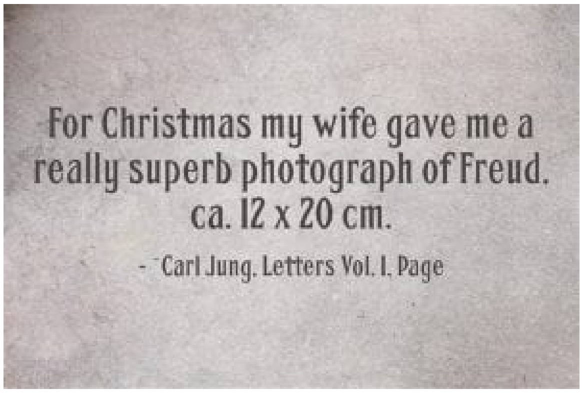
My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours.

- ~Carl Jung, Letters Vol. 1, Page 128.



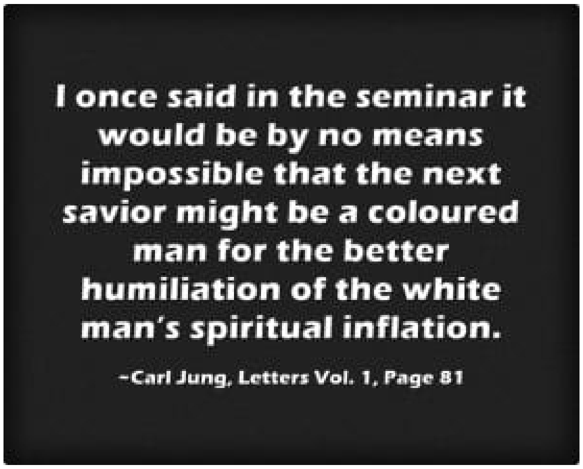
Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient.

~Carl Jung, Letters Vol. 1, Page 5



For Christmas my wife gave me a really superb photograph of Freud. ca. 12 x 20 cm.

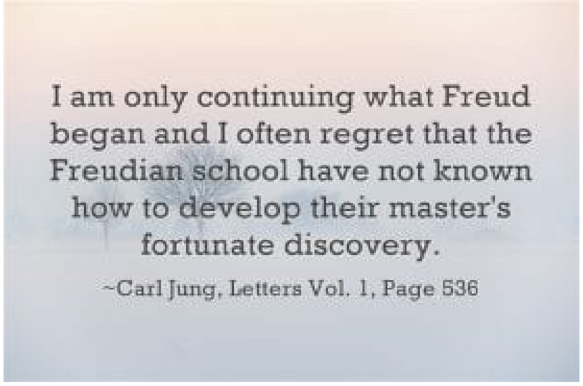
- ~Carl Jung, Letters Vol. 1, Page



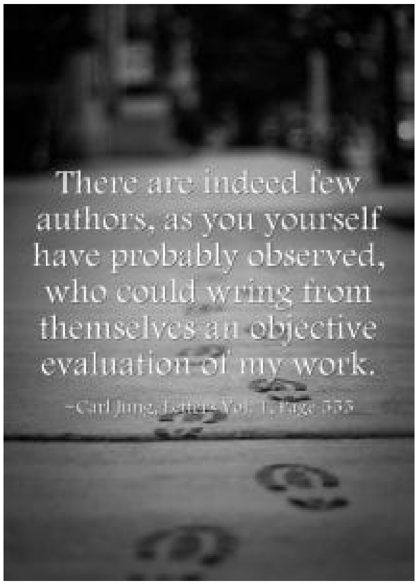
I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation.

~Carl Jung, Letters Vol. 1, Page 81

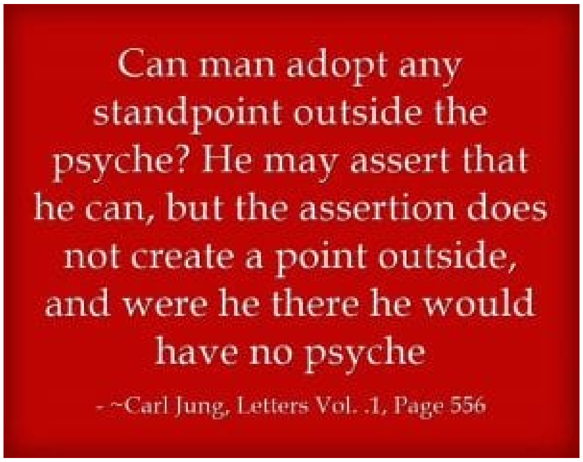
His [Freud] is the honour of having discovered the first archetype, the Oedipus complex.
~Carl Jung, Letters Vol. 1, Page 525



I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery.
~Carl Jung, Letters Vol. 1, Page 536

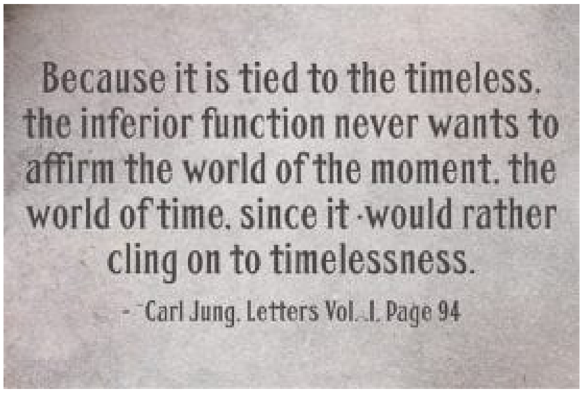


There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.
~Carl Jung, Letters Vol. 1, Page 535



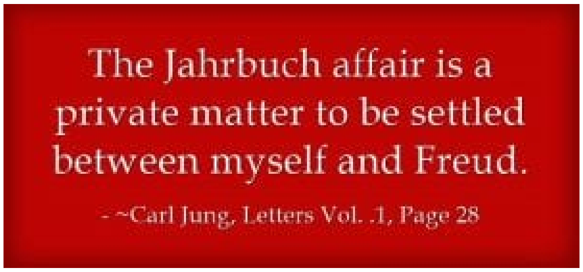
Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche

- ~Carl Jung, Letters Vol. .1, Page 556



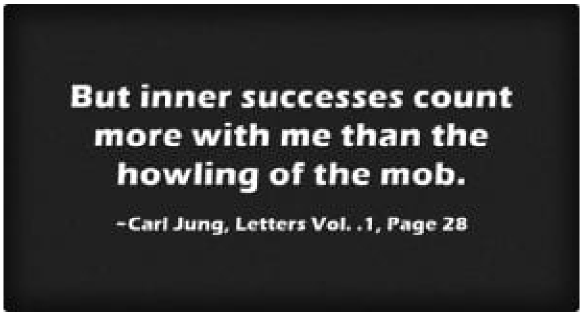
Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it would rather cling on to timelessness.

- ~Carl Jung, Letters Vol. .1, Page 94



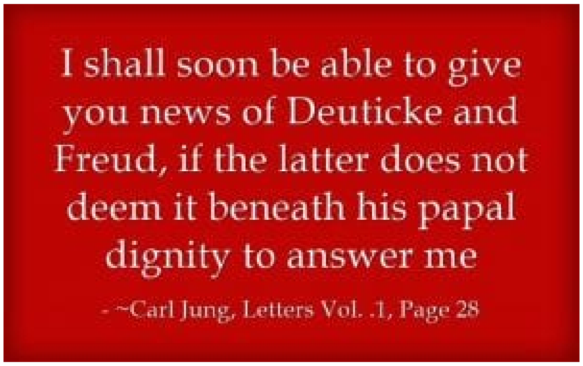
The Jahrbuch affair is a private matter to be settled between myself and Freud.

- ~Carl Jung, Letters Vol. .1, Page 28



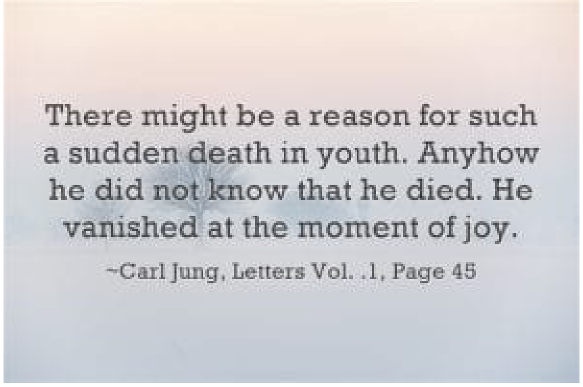
But inner successes count more with me than the howling of the mob.

~Carl Jung, Letters Vol. .1, Page 28



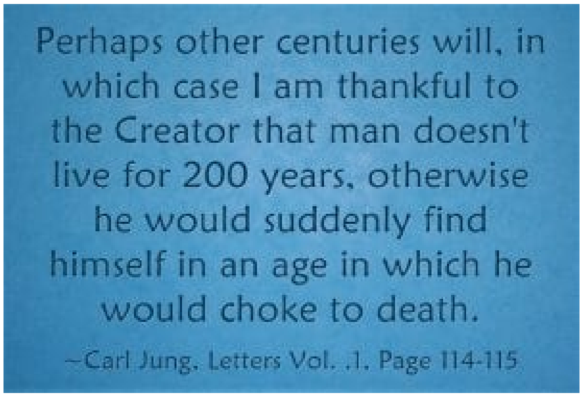
I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me

- ~Carl Jung, Letters Vol. .1, Page 28



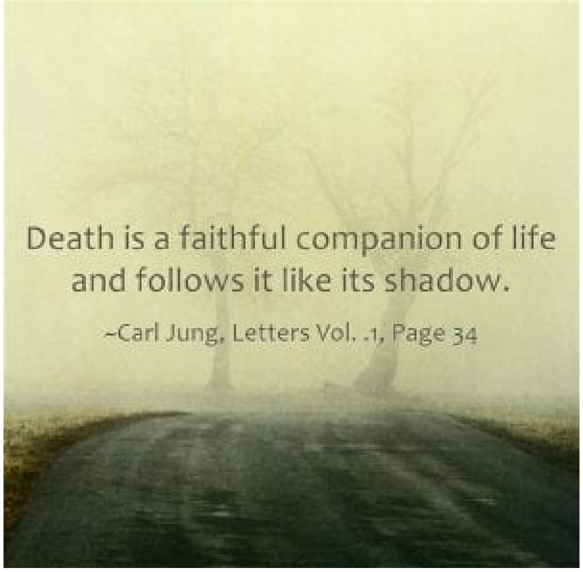
There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy.

~Carl Jung, Letters Vol. .1, Page 45



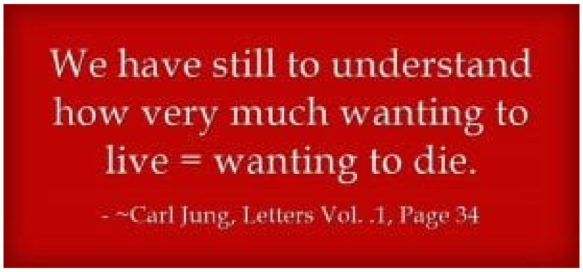
Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death.

~Carl Jung, Letters Vol. .1, Page 114-115



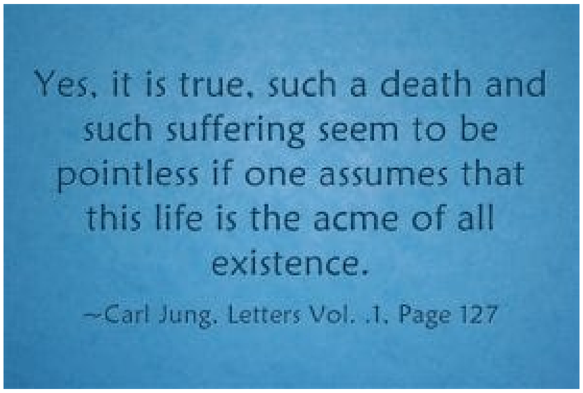
Death is a faithful companion of life and follows it like its shadow.

~Carl Jung, Letters Vol. .1, Page 34



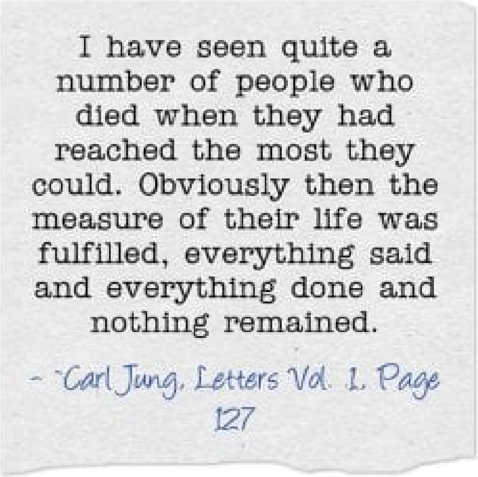
We have still to understand how very much wanting to live = wanting to die.

- ~Carl Jung, Letters Vol. .1, Page 34



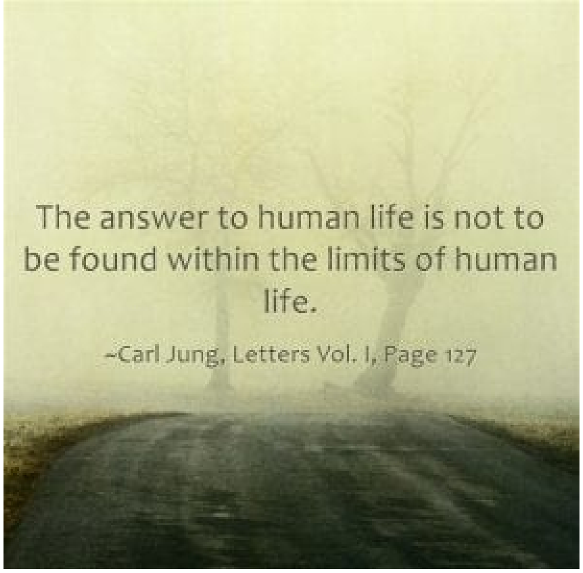
Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence.

~Carl Jung, Letters Vol. .1, Page 127



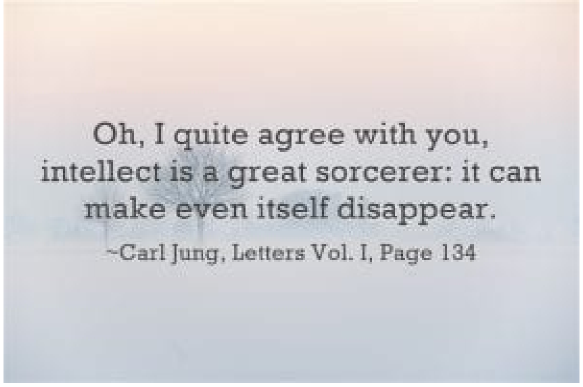
I have seen quite a number of people who died when they had reached the most they could. Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained.

- ~Carl Jung, Letters Vol. 1, Page 127



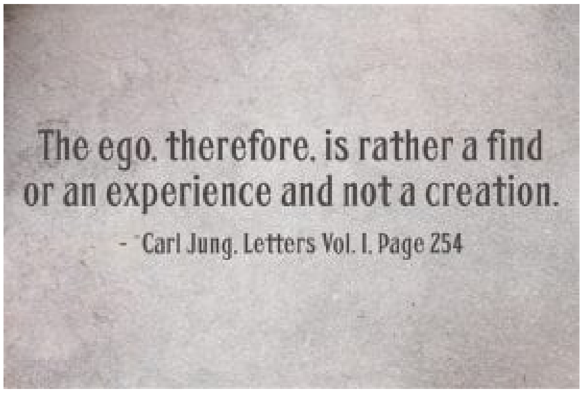
The answer to human life is not to be found within the limits of human life.

~Carl Jung, Letters Vol. I, Page 127



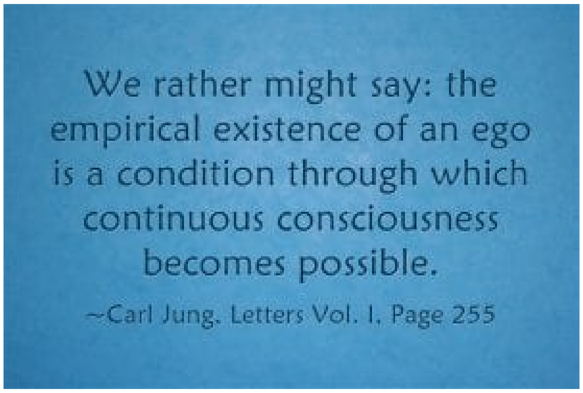
Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear.

~Carl Jung, Letters Vol. I, Page 134



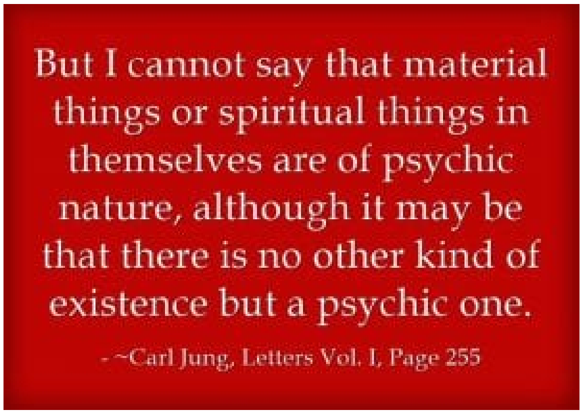
The ego, therefore, is rather a find or an experience and not a creation.

- ~Carl Jung, Letters Vol. I, Page 254



We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible.

~Carl Jung, Letters Vol. I, Page 255



But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one.

- ~Carl Jung, Letters Vol. I, Page 255

Carl Jung on “Space” and “Architectural Archetypes” (2019-05-29 06:01)

[1]

To Peter de Brant

Dear Sir, 20 June 1959

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc.

This original conception has undergone many changes since man has found himself removed from the unity with nature and himself separated from the gods, thus shaping temples of elongated form, the gods at one end and the human public at the other end.

Most pronounced in the Christian churches, except the old Baptisteria, in which man’s original identity with God is reasserted.

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.

A certain interplay of round and square seems to be indispensable.

This is about all I can tell you about "architectural archetypes."

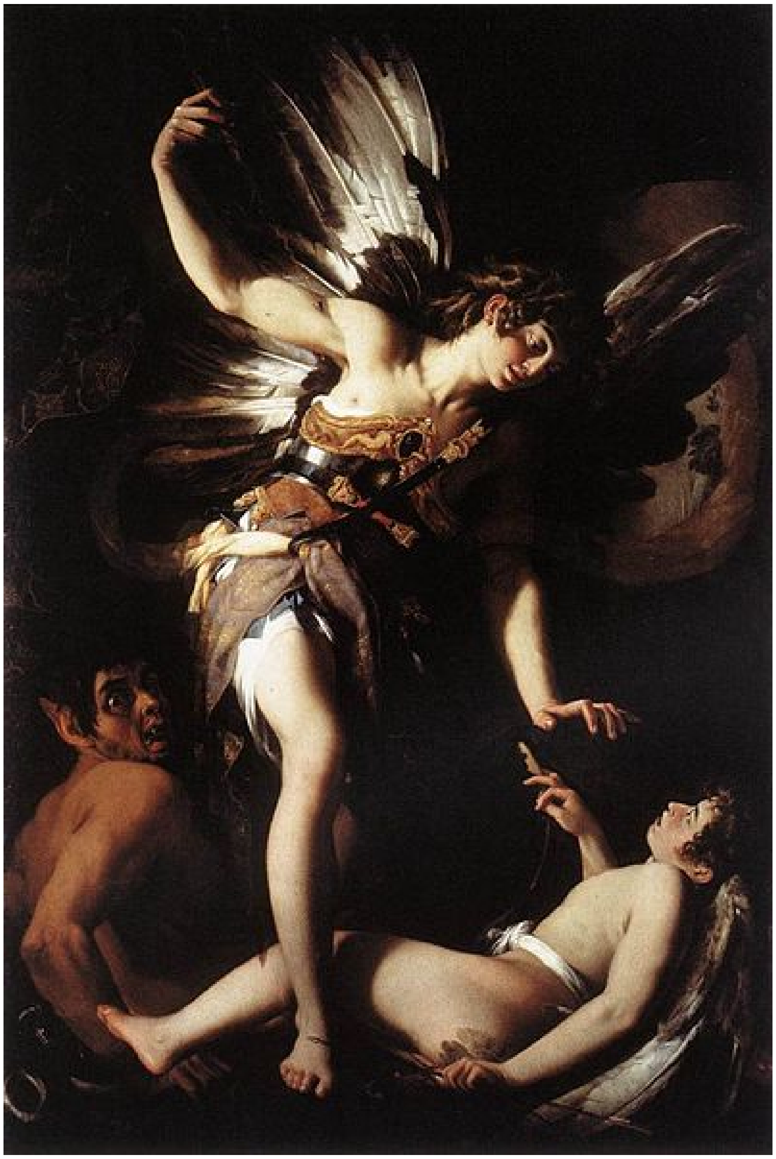
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 509-510

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/11fef-1space.jpg`

Carl Jung: Love Should be Broken (2019-05-29 11:42)

[1]



Sacred Love Versus Profane Love (1602–03) by Giovanni Baglione

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is harder. Love seeks to have and to hold, but life wants more.

The beginning of all things is love, but the being of things is life. This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering You frighten me. Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception! Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove. My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!

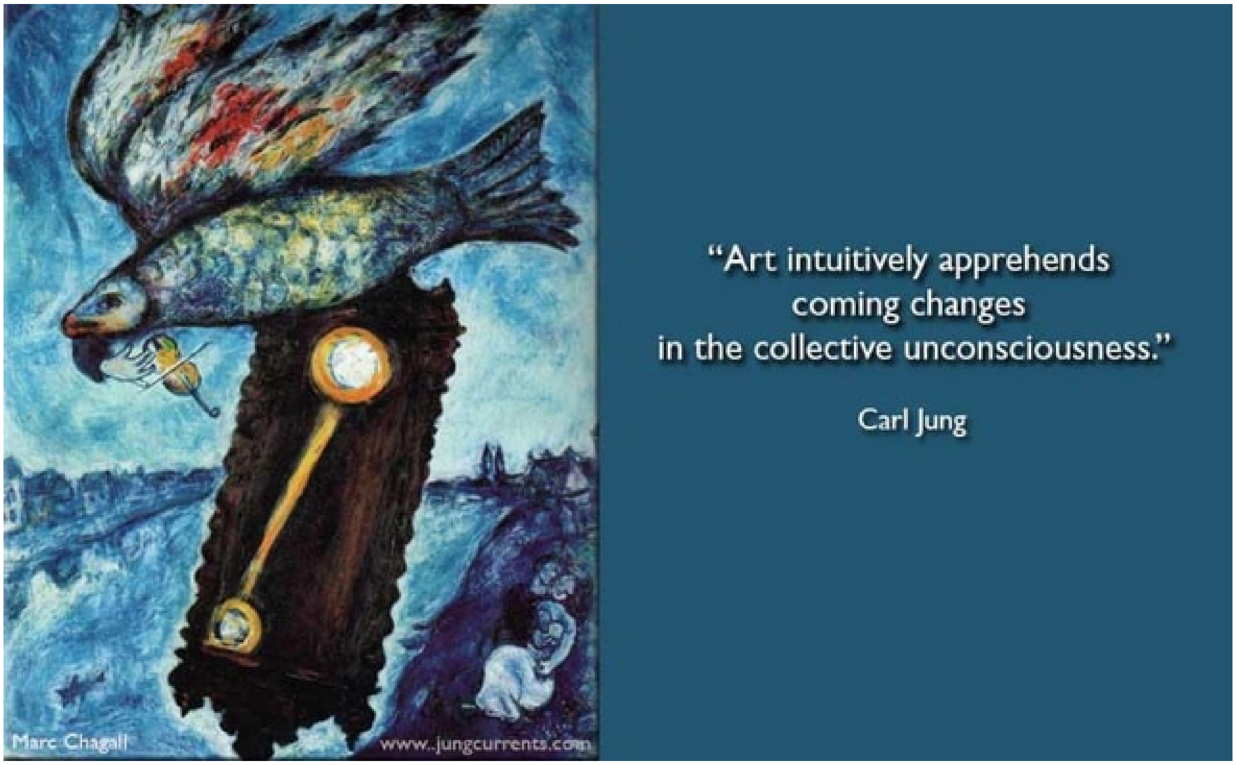
How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.

Where is Salome? Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book, Pages 326-327.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/9d/Baglione.jpg/400px-Baglione.jpg`

Carl Jung: .. creators of modern art are unconscious about the meaning of their creations. (2019-05-29 13:38)

[1]



“Art intuitively apprehends
coming changes
in the collective unconsciousness.”

Carl Jung

1. So f.i. "God," then "magic," "religious," etc. I would propose the term "numinous" instead of "magic" or "religious," which are prejudiced in a very definite way.
2. Any convinced Christian of today would contest your assumption that his religion is not dynamic.

Though I think that such a statement, namely the feebleness of our religion, is not unfair.

1. ·It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations.
2. What modern art-forms represent is questionable.

It is certainly something which transcends any hitherto valid form of understanding.

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability.

But when one calls everything which is inconceivable "God," then the term "God" loses all sense.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability.

Since the term "God" always includes the meaning of an insurmountably strong affect of collective nature, I am not convinced that every piece of modern art is living up to such a postulate.

Very often indeed it is easy to see that very inferior factors have been at work.

Excuse the long delay of my answer.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 511-512

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/44b81-1art.jpg`

Carl Jung on the Ego and “Free Will.” (2019-05-30 03:38)

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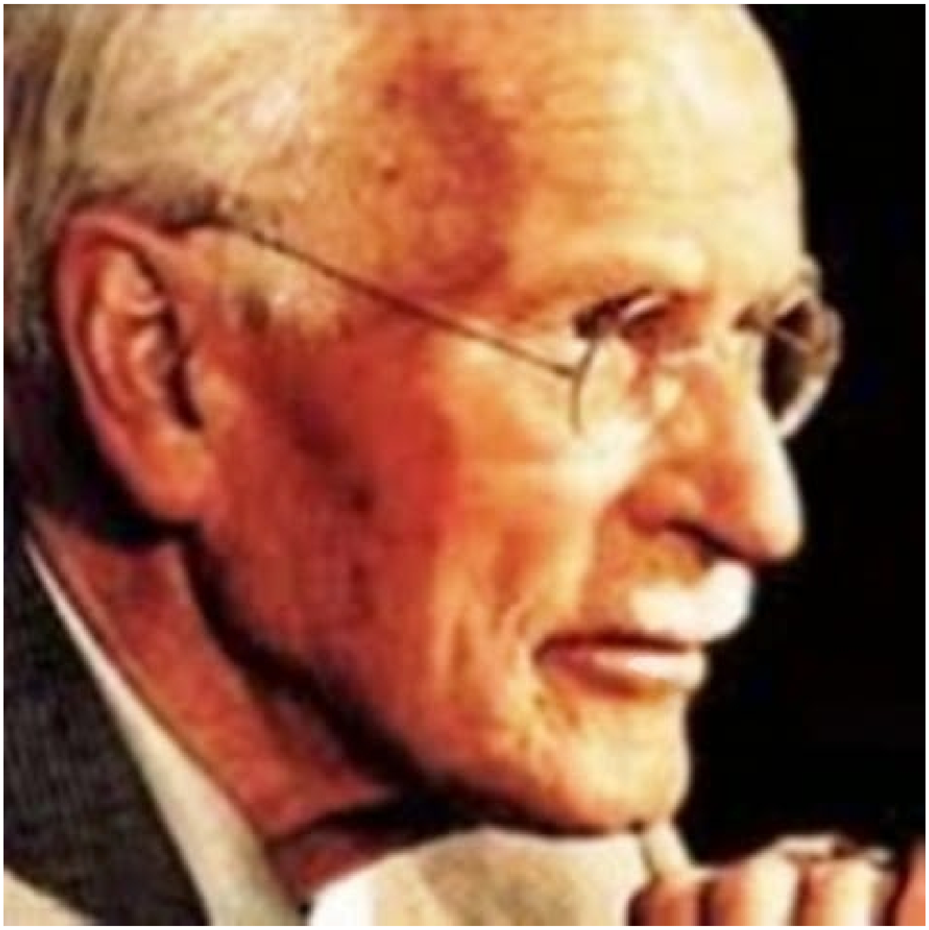

[Carl Jung on the Ego and “Free Will.”]

I have suggested calling the total personality which, though present, cannot be fully known, the self.

The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will.

By this I do not mean anything philosophical, only the well-known psychological fact of "free choice” or rather the subjective feeling of freedom.

But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self.

And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter.

It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them. Carl Jung; Aion; Pages 4-5; Para 9.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/07c47-freewill.jpg`

Carl Jung on the "Desert" - Anthology (2019-05-30 03:38)

[Carl Jung on “Deserts” – Anthology]

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done. Carl Jung, Letters Vol. 1, Pages 503-505.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself. Carl Jung, Letters Vol. II, Pages 592-597

Carl Jung on Wholeness and Unity. **(2019-05-30 03:46)**

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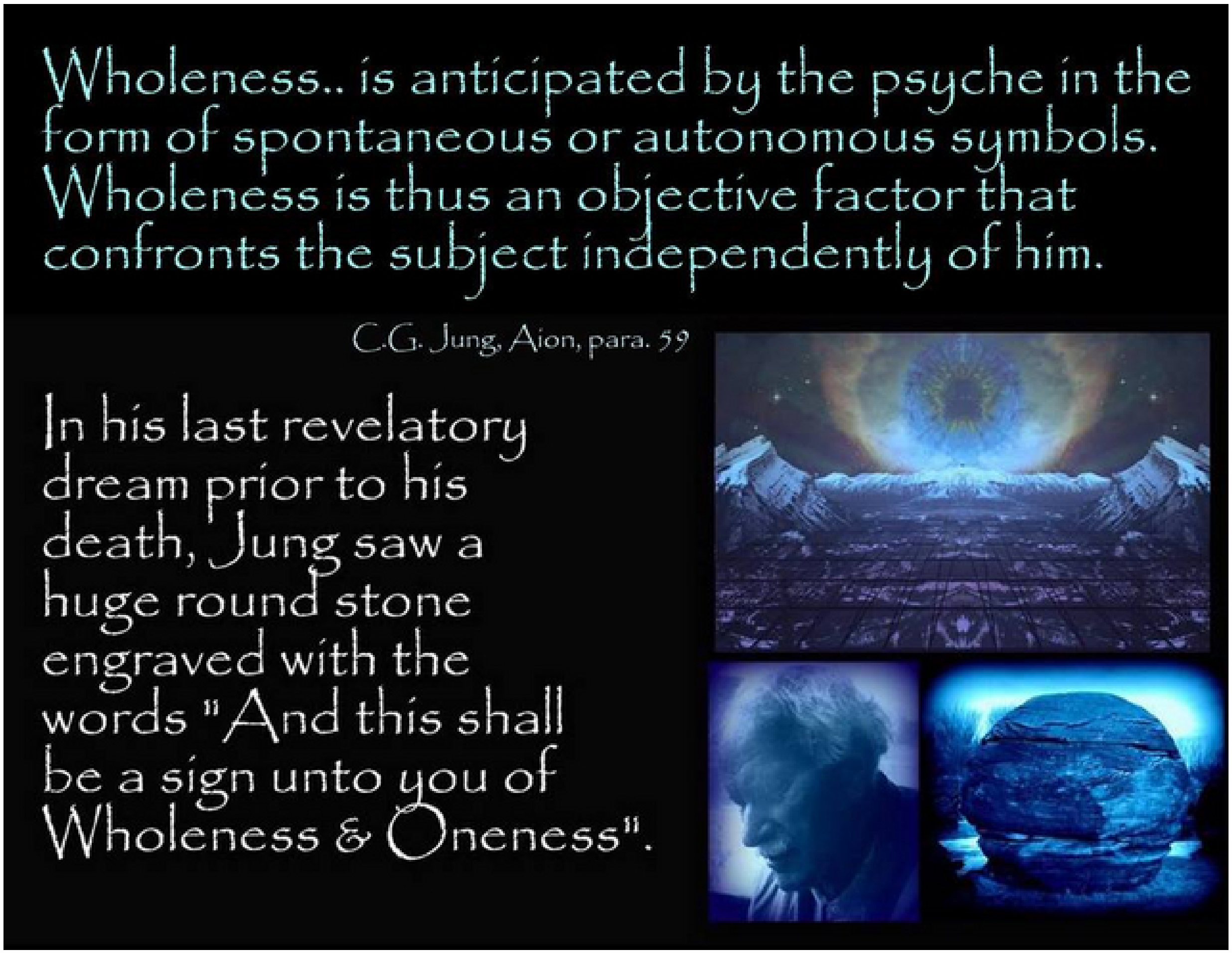

Wholeness.. is anticipated by the psyche in the form of spontaneous or autonomous symbols. Wholeness is thus an objective factor that confronts the subject independently of him.

C.G. Jung, Aion, para. 59

In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".

[Carl Jung on Wholeness and Unity.]

Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols.

These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs.

Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology.

What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its a priori presence spontaneously.

Wholeness is thus an objective factor that confronts the subject independently of him, like anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy.

The syzygy seems to represent at least an essential part of it, if not actually the two halves of the totality formed by the royal brother-sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity.

Unity and totality stand at the highest point on the scale of objective values because their symbols can no longer be distinguished from the imago Dei.

Hence all statements about the God-image apply also to the empirical symbols of totality.

Experience shows that individual mandalas are symbols of order, and that they occur in patients principally during times of psychic disorientation or re-orientation.

As magic circles they bind and subdue the lawless powers belonging to the world of darkness, and depict or create an order that transforms the chaos into a cosmos.

To the conscious mind the mandala appears at first as an unimpressive point or dot, and a great deal of hard and painstaking work as well as the integration of many projections are generally required before the full range of the symbol can be anything like completely understood.

If this insight were purely intellectual it could be achieved without much difficulty, for the world-wide pronouncements about the God within us and above us, about Christ and the corpus mysticum the personal and suprapersonal atman, etc., are all formulations that can easily be mastered by the philosophic intellect.

This is the common source of the illusion that one is then in possession of the thing itself.

But actually one has acquired nothing more than its name, despite the age-old prejudice that the name magically represents the thing, and that it is sufficient to pronounce the name in order to posit the thing’s existence.

In the course of the millennia the reasoning mind has been given every opportunity to see through the futility of this conceit, though that has done nothing to prevent the intellectual mastery of a thing from being accepted at its face value.

It is precisely our experiences in psychology which demonstrate as plainly as could be wished that the intellectual "grasp" of a psychological fact produces no more than a concept of it, and that a concept is no more than a name, a flatus vocis.

These intellectual counters can be bandied about easily enough.

They pass lightly from hand to hand, for they have no weight or substance.

They sound full but are hollow; and though purporting to designate a heavy task and obligation, they commit us to nothing.
The intellect is undeniably useful in its own field, but is a great cheat and illusionist outside of it whenever it tries to manipulate values. Carl Jung; Aion; Pages 31-32; Paras 59-60

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/05/f1303-82bround2bstone2baion2bedinger.jpg`

Carl Jung on the "Persona." Lexicon. (2019-05-30 03:59)

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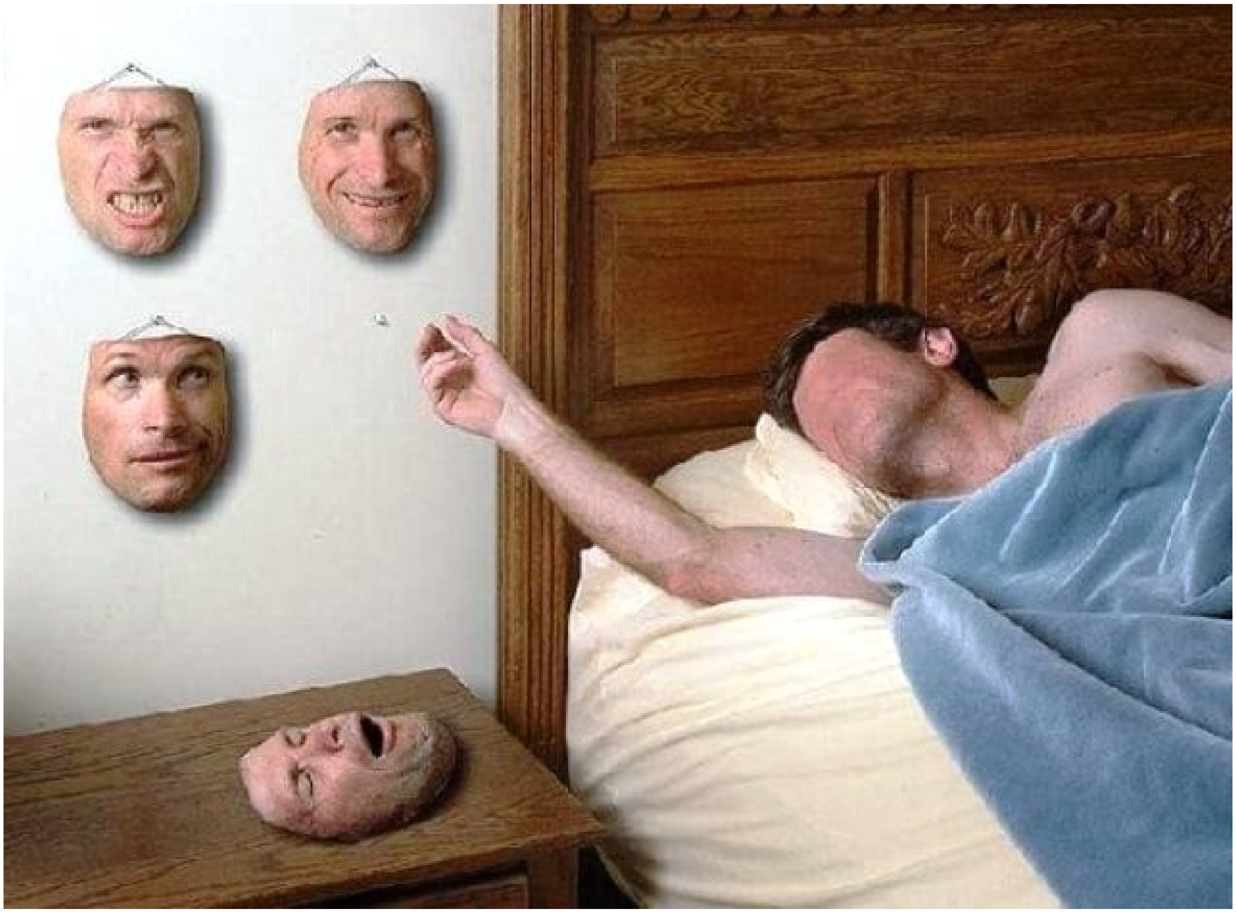


Persona:

The “I,” usually ideal aspects of ourselves, that we present to the outside world.
The persona is . . . a functional complex that comes into existence for reasons of adaptation or personal convenience.[Ibid., par. 801.]

The persona is that which in reality one is not, but which oneself as well as others think one is.["Concerning Rebirth," CW 9i, par. 221.]

Originally the word persona meant a mask worn by actors to indicate the role they played. On this level, it is both a protective covering and an asset in mixing with other people. Civilized society depends on interactions between people through the persona.

There are indeed people who lack a developed persona . . . blundering from one social solecism to the next, perfectly harmless and innocent, soulful bores or appealing children, or, if they are women, spectral Cassandras dreaded for their tactlessness, eternally misunderstood, never knowing what they are about, always taking forgiveness for granted, blind to the world, hopeless dreamers. From them we can see how a neglected persona works.["Anima and Animus," CW 7, par. 318.]

Before the persona has been differentiated from the ego, the persona is experienced as individuality. In fact, as a social identity on the one hand and an ideal image on the other, there is little individual about it.

It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks.
When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. ["The Persona as a Segment of the Collective Psyche," ibid., pars. 245f.]

A psychological understanding of the persona as a function of relationship to the outside world makes it possible to assume and drop one at will. But by rewarding a particular persona, the outside world invites identification with it. Money, respect and power come to those who can perform single-mindedly and well in a social role. From being a useful convenience, therefore, the persona may become a trap and a source of neurosis.

A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, obsessive ideas, backsliding vices, etc. The social “strong man” is in his private life often a mere child where his own states of feeling are concerned.["Anima and Animus," ibid., par. 307.]

The demands of propriety and good manners are an added inducement to assume a becoming mask. What goes on behind the mask is then called “private life.” This painfully familiar division of consciousness into two figures, often preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious.[Ibid., par. 305.]

Among the consequences of identifying with a persona are: we lose sight of who we are without a protective covering; our reactions are predetermined by collective expectations (we do and think and feel what our persona “should” do, think and feel); those close to us complain of our emotional distance; and we cannot imagine life without it.

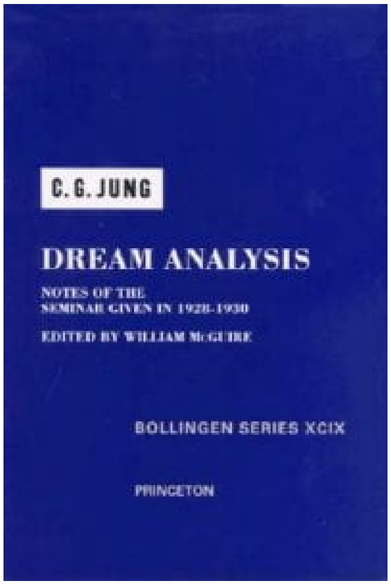
To the extent that ego-consciousness is identified with the persona, the neglected inner life (personified in the shadow and anima or animus) is activated in compensation. The consequences, experienced in symptoms characteristic of neurosis, can stimulate the process of individuation.

There is, after all, something individual in the peculiar choice and delineation of the persona, and . . . despite the exclusive identity of the ego-consciousness with the persona the unconscious self, one's real individuality, is always present and makes itself felt indirectly if not directly. Although the ego-consciousness is at first identical with the persona-that compromise role in which we parade before the community-yet the unconscious self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious. The purely personal attitude of the conscious mind evokes reactions on the part of the unconscious, and these, together with personal repressions, contain the seeds of individual development.["The Persona as a Segment of the Collective Psyche," ibid., par. 247.]

http://www.nyaap.org/jung-lexicon/p/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/daf7f-1.jpg`

Carl Jung: Mithras is sometimes shown with three heads, a trinity, rising out of a tree. (2019-05-30 06:14)



LECTURE I 22 January 1930

You remember that in the last seminar we were interested in three or four cases of exteriorization of our discussion of the cross and crescent symbolism, the cases of children who produced drawings which precisely expressed that subject.

I have now another example to tell you about.

In Berlin I saw a patient whom I had seen only eight or nine times before, but in that time I had started her drawing, at which she was very quick and quite efficient.

The other day she showed me one which she said her husband criticized as artificial.

She had drawn the same picture that Mrs. Sawyer showed us here, the cross and the crescent and the great light, done on the same date.

That is especially interesting because I had seen her so little.

I had received in the meantime two or three letters of an official character from her husband, but there was no direct connection.

Then, in looking through the cellars of the East Asiatic department of the Museum in Berlin, I was able to get these examples of seal cylinders, which are of great interest in connection with the same symbolism.

[Here Dr. Jung showed us several photographs and plaster impressions of designs, seals, engraved on the surfaces of Babylonian cylinders made of amethyst and jade.

Among the most striking was a Maltese cross, with the crescent in one corner and the sun below with the cross in the centre.

Another contained the idea of the pair of opposites-two male figures on either side of the sacred tree of the Babylonians.

The trunk of the tree had a peculiar segmentation and it carried the light on top, in the shape of the winged disk of the sun.

The disk was divided into four parts by the cross form and the wings made it resemble an Egyptian symbol.

Another example was a segmented tree with the amphora on top, out of which appeared the winged disk.

Still another of a similar pattern had human heads on top equivalent to the winged sun.

The sacred tree played a great role in the Babylonian cult, and it is very frequent on seals.

Sometimes it is like a date palm, usually with two priests in adoration, or giving water to the tree.

Our Christmas tree is really a parallel, the light of the new year.

Then there was the idea of the birth of the sun out of the top of the tree; Mithras and Ra have both been represented in that way.

Mithras is sometimes shown with three heads, a trinity, rising out of a tree.

It is also a medieval idea, like the family tree of Adam, with the roots in the sleeping Adam, the Kings of Israel in the branches, and Christ crowning the top as the last descendant-again the light bearing tree.

I have a drawing by a patient of a segmented tree with a winged disk on top, and around the roots are four heads.

The segmented trunk stands for the spinal column, or the Ka or bodily soul of the Egyptians, while the sun-disk between the two wings at the top would be mind or spirit.

At my request, Dr. Deady and Mr. Henderson have made a synopsis of the dream material of the past seminars, which will be read for the benefit of the new members.

It will be almost impossible for you to grasp all the detail, but it will be an advantage to the class to pause and if possible take note of what may be called the musical movement of the unconscious in these dreams, a sort of rhythmical movement. It is a way as yet unknown.

We are far from understanding the dynamics, the laws of the movements of the unconscious; it is perhaps like a sort of symphony.

A friend of mine has worked out an interesting scheme from a series of his own dreams extending over three years; he extracted the motifs and arranged them in a system which he invented, making a notation for degrees of intensity also.

One makes out from it a sort of counterpoint. Certain motifs take the lead and others disappear.

I noticed, for instance, that when the anima motif was up, the sex motif was down; and when the sex takes the lead, the anima recedes.

So one might from this report get an impression of a peculiar musical character in the flow of dreams.

I have a feeling that music has much to do with our unconscious; perhaps it is the music of the future.

Schopenhauer's idea of the movement of eternal ideas might be with us the movement of archetypes.

That remains to be seen, it consists chiefly of question marks so far.

[The report was read by Mr. Henderson.]

Dr. Jung: I suppose you could not follow entirely the mass of condensed material that has been read, you must have rather a blurred impression.

It is very important, nevertheless, that you heard the flow of images represented.

Now I am going to set you a new task.

I should like you to try, with the aid of this report and the fuller reports of the former seminars, to reconstruct, in a sort of abstract way, this movement of the unconscious through the series of dreams.

I want to find out something about the laws of this peculiar melody.

Perhaps there are musical people among us who may get a hunch;

I am too unmusical to manage it, but I can give you suggestions for this kind of enterprise.

I suppose you have seen that there are certain motifs which occur from time to time a machine, or the mandala principle is hinted at, or the cauldron, the anima, etc.

These are principles, motifs, of worldwide frequency and great stability of meaning and interpretation.

And these motifs can be grasped: here is something rather concrete, a fact, like a hard handle which one can take hold of.

Of course I admit that there is a vague fringe where one doesn't know exactly how they should be taken. Sometimes it is very clear, sometimes thin and tenuous; there are many shades of meaning.

In such cases one might classify them as doubtful or definite.

In any science here are doubtful facts.

But as a whole one finds a certain number of very definite themes, such as directions in space, spiritual symbols, sex, which do not escape one's grip altogether.

If one has such tangible themes, so that one can say this is a rebirth dream, or a regressive dream, etc., it makes a working basis; if one possesses detail one can perhaps establish certain rules according to which the movement takes place.

One might invent a method by numbers, or by drawing, let us say, by which these motifs would become visible.

I will show you the method my friend used.

The presence or absence and the intensity of the various motifs is noted for each dream.

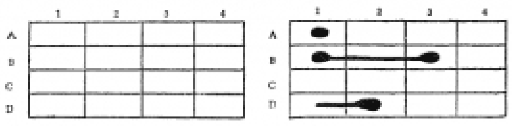
In working with a patient one has two methods of measuring the value he puts into his material.

If he talks a lot about a certain theme, it is obvious where his libido is; or he may not talk about it at all-his libido is there, but he is unconscious of it.

The other method is the number of associations and the feeling-tone.

Here is another possibility similar to the one above, where we will try to map the intensity of the various motifs.

1, 2, 3, and 4 represent dreams.
A, B, C, and D are motifs.



We could say in dream 1 that C is lacking altogether. A, which is marked in 1, diminishes in the next dream, and B also, but B goes over into 3 and A does not.

D increases from something very slight in 1 to something very pronounced in 2.

This is research work for you-new land. Anybody may find gold. You may see something which nobody has seen before.

Perhaps you would use different colours to show how the threads move, similar to the dreamer’s great vision of the river.

You had best follow the suggestions of the unconscious, and you may arrive somewhere.

It looks as if it were feasible.

Those peculiar stripes in his dream would be the different motifs.

In his dream they meant individual lives, but perhaps we are each but a complex in a greater mind, as, in our own minds, complexes are individual autonomous attempts.

We think we are supreme somehow, some finality about us, but it is quite possible that we are merely such complexes, which move about, discuss things, perhaps have rows together, they might fight as we do, make a hell of a noise.

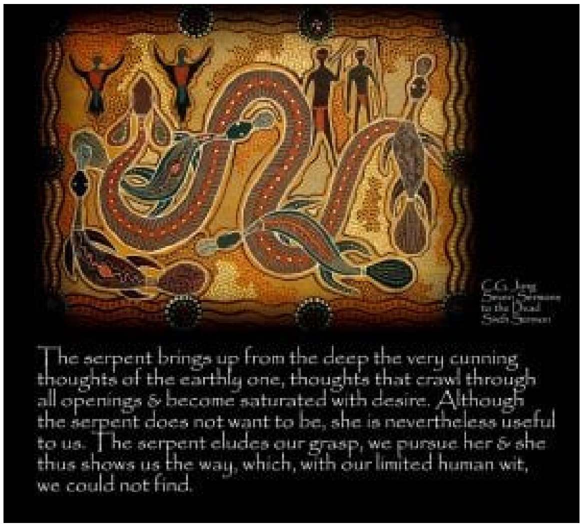
We must allow such speculation, allow ourselves to open our minds and cast away all prejudices-search for the truth.

In finding the truth it is always necessary to throw away everything that one has thought before.

Why not? I tried to make a pattern myself and it turned out rather funny, like a river with oil on top.

But it looks quite aesthetic, and when a thing suggests beauty or harmony in its form, it always has more to do with the truth than when it is ugly. Carl Jung, Dream Analysis Seminar, Pages 439-443

Carl Jung: Philemon’s Sixth Sermon to the Dead (2019-05-30 06:23)


C.G. Jung
Seven Sermons
to the Dead
Sixth Sermon
The serpent brings up from the deep the very cunning thoughts of the earthly one, thoughts that crawl through all openings & become saturated with desire. Although the serpent does not want to be, she is nevertheless useful to us. The serpent eludes our grasp, we pursue her & she thus shows us the way, which, with our limited human wit, we could not find.

But when Philemon saw that the dead remained silent and waited, he continued (and this is the sixth sermon to the dead):

"The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thoughtdesire.
"The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead. Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving. The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness. The serpent is a whore. She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man. He abides with the mother, descending from time to time. The bird is manlike, and is effective thought. He is chaste and solitary, a messenger of the mother. He flies high above the earth. He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection. He bears our word up to the mother. She intercedes, she warns, but she is powerless against the Gods. She is a vessel of the sun. The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving. Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find."

When Philemon had finished, the dead looked on with . contempt and said, "Cease this talk of Gods and daimons and souls. We have known this for a long time."

But Philemon smiled and replied, "You poor souls, poor in flesh and rich in spirit, the meat was fat and the spirit thin. But how do you reach the eternal light? You mock my stupidity, which you too possess: you mock yourselves. Knowledge frees one from danger. But mockery is the other side of your belief Is black less than white? You rejected faith and retained mockery: Are you thus saved from faith? No, you bound yourselves to mockery and hence again to faith. And therefore you are miserable."

But the dead were outraged and cried, "We are not miserable, we are clever; our thinking and feeling is as pure as clear water. We praise our reason. We mock superstition. Do you believe that your old folly reaches us? A childish delusion has overcome you, old one, what good is it to us?"

Philemon replied: "What can do you any good? I free you from what still holds you to the shadow of life. Take this wisdom with you, add this folly to your cleverness, this unreason to your reason, and you will find yourselves. If you were men, you would then begin your life and your life's way between reason and unreason and live onward to the eternal light, whose shadow you lived in advance. But since you are dead, this knowledge frees you from life and strips you of your greed for men and it also frees your self from the shrouds that the light and the shadow lay on you, compassion with men will overcome you and from the stream you will reach solid ground, you will step forth from the eternal whirl onto the unmoving stone of rest, the circle that breaks flowing duration, and the flame will die down. "I have fanned a' glowing fire, I have given the murderer a knife, I have torn open healed-over wounds, I have quickened all movement, I have given the madman more intoxicating drink, I have made the cold colder, the heat hotter, falseness even falser, goodness even better, weakness even weaker. "This knowledge is the axe of the sacrificer."

But the dead cried, "Your wisdom is foolishness and a curse. You want to turn the wheel back? It will tear you apart, blinded one!"

Philemon replied, "So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes through the trees and the sun shimmers in the dew of the risen morning, the planets behold the birth, out of the earth climbed the many-armed, the stones speak and the grass whispers. Man found himsel£ and the Gods wander through Heaven, the fullness gives birth to the golden drop, the golden seed, plumed and hovering."

The dead now fell silent and stared at Philemon and slowly crept away: But Philemon bent down to the ground and said: "It is accomplished, but not fulfilled. Fruit of the earth, sprout, rise up-and Heaven, pour out the water of life."

Then Philemon disappeared.

°1 was probably very confused when Philemon approached me the following night, since I called to him saying, "What did you do, Oh Philemon? What fires have you kindled? What have you broken asunder? Does the wheel of creations stand still?"

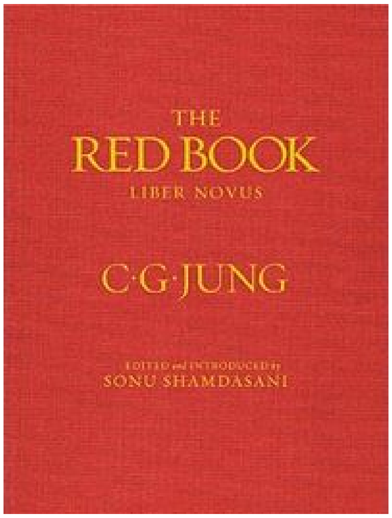
But he answered and said, "Everything is running its usual course. Nothing has happened, and yet a sweet and indescribable mystery has taken place: I stepped out of the whirling circle."

"What's that?" I exclaimed, "Your words move my lips, your voice sounds from my ears, my eyes see you from within me. Truly, you are a magician! You stepped out of the whirling circle? What confusion! Are you I, am I you? Did I not feel as if the wheel of creation was standing still? And yet you say that you have stepped out of the whirling circle? I am truly bound to the wheel-I feel the rushing swaying of it-and yet the wheel of creation also stands still for me. What did you do, father, teach me!"

Then Philemon said, "I stepped onto what is solid and took it with me and saved it from the wave surge, from the cycle of births, and from the revolving wheel of endless happening. It has been stilled. The dead have received the folly of the teaching, they have been blinded by truth and see by mistake. They have recognized, felt, and regretted it; they will come again and will humbly inquire. Since what they rejected will be most valuable to them."

I wanted to question Philemon, since the riddle distressed me. But he had already touched the earth and disappeared. And the darkness of the night was silent and did not answer me. And my soul stood silently, shaking her head, and did not know what to say about the mystery that Philemon had indicated and not given away.

Carl Jung, The Red Book, Scrutinies, Pages 352-353

[1] 

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung: I don't know whether I am writing you banalities or hieroglyphics (2019-05-30 06:30)

[1]

Dear Professor Freud, 25 December 1909

My attempt at criticism, though it looked like an attack, was actually a defence, which is why I apparently had to tilt at the "omnipotence of thoughts."

Of course the term is dead right as well as elegantly concise and trenchant, for that's how it is, especially in D. pr. where new fundamentals are constantly being uncovered by it.

All this has shaken me very much, in particular my faith in my own capacities.

But most of all I was struck by your remark that you longed for archaeologists, philologists, etc.

By this, I told myself, you probably meant that I was unfit for such work.

However, it is in precisely these fields that I now have a passionate interest, as before only in Dem. pr.

And I have the most marvellous visions, glimpses of far ranging interconnections which I am at present incapable of grasping, for the subject really is too big and I hate impotent bungling.

Who then is to do this work?

Surely it must be someone who knows the psyche and has the passion for it. D. pr. will not be the loser.

Honegger, who has already introduced himself to you, is now working with me with great understanding, and I shall entrust to him everything I know so that something good may come of it.

It has become quite clear to me that we shall not solve the ultimate secrets of neurosis and psychosis without mythology and the history of civilization, for embryology goes hand in hand with comparative anatomy, and without the latter the former is but a freak of nature whose depths remain uncomprehended.

It is a hard lot to have to work alongside the father creator.

Hence my attacks on "clinical terminology."

31.XII. The Christmas holidays have eaten up all my time, so I am only now in a position to
continue my letter.

I am turning over and over in my mind the problem of antiquity.

It’s a hard nut!

Without doubt there’s a lot of infantile sexuality in it, but that is not all.

Rather it seems to me that antiquity was ravaged by the struggle with incest, with which sexual repression begins (or is it the other way round?).

We must look up the history of family law.

The history of civilization, taken by itself, is too skimpy, at least what there is of it today.

For instance, Burckhardt’s History of Greek Civilization remains wholly on the surface.

A particularly significant topic is Greek demonology, which I hope to penetrate into a little via Rohde (Psyche).

I’d like to tell you many things about Dionysos were it not too much for a letter.

Nietzsche seems to have intuited a great deal of it.

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation.

I don’t know whether I am writing you banalities or hieroglyphics.

An unpleasant feeling.

How much I’d prefer to talk it over with you personally!

Will it suit you to hold the Nuremberg meeting on Easter Tuesday?

As soon as I know, I will work up the idea in a circular and send it to you.

I note that my difficulties regarding the question of libido and also of sadism are obviously due to the fact that I have not yet adjusted my attitude sufficiently to yours.

I still haven't understood properly what you wrote me.

The best thing is to postpone it until we can talk in peace.

I would really have to question you on every sentence in your letter.

As regards Nuremberg I must add that I am naturally counting very much on your taking first place as lecturer.

That, as in Salzburg, is what we all hope.

Tomorrow I must prepare a lecture for the students here on "symbolism," which fills me with horror.

God knows what I shall scribble together.

I have read Ferrero, but what he writes about is not our kind of symbolism.

Let's hope a good spirit will stand by me.

With many cordial greetings and wishes,

Most sincerely yours,

Jung Carl Jung, Letters Vol. I, Pages 14-16

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:
1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/09/7ffe0-142bfreud2bbanalities.jpg`

Carl Jung: I am concerned with the world as it is today,namely godless and spiritually disoriented.

(2019-05-30 06:38)

[1]

Anonymous

Dear Mrs. N., 8 February 1957

Thank you very much for your friendly letter with its kind advice.

You can rest assured that having studied the Gospels for a life-time
(I am nearly 83!)

I am pretty well acquainted with the foundations of our Christianity.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now.

Our plight is decidedly worse, and we have to learn about things the old Fathers of the Church did not even dream of.

I am concerned with the world as it is today, namely godless and spiritually disoriented.

In history there is never a way back.

To be optimistic would mean to pull the wool over the eyes of the world.

This would lead nowhere as it would confirm the childishness of people still more.

They should realize in our days how much depends upon themselves and to what purpose they have been created.

When you are still on the battlefield you cannot think of the good things that may come afterwards.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 346.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/6b77c-1godless.jpg`

Carl Jung on the Hungarian Revolution (2019-05-30 07:19)

[1]

To Jolande Jacobi

Dear Dr. Jacobi, 6 November 1956

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door.

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax.

De profundis clamavi ad te Domine-In affection,

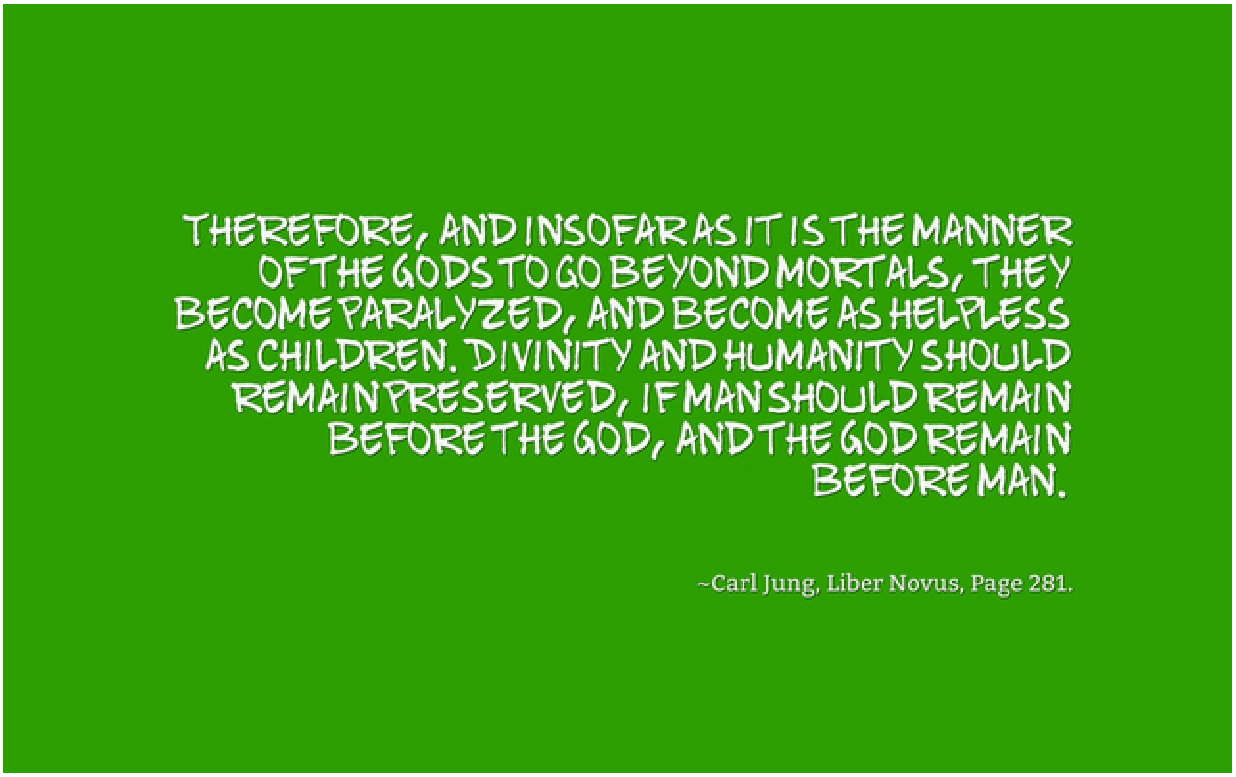
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 336.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/61e04-1arev.jpg`

Some Carl Jung Quotations [Red Book, Liber Novus] XXXI (2019-05-31 03:30)

[1]

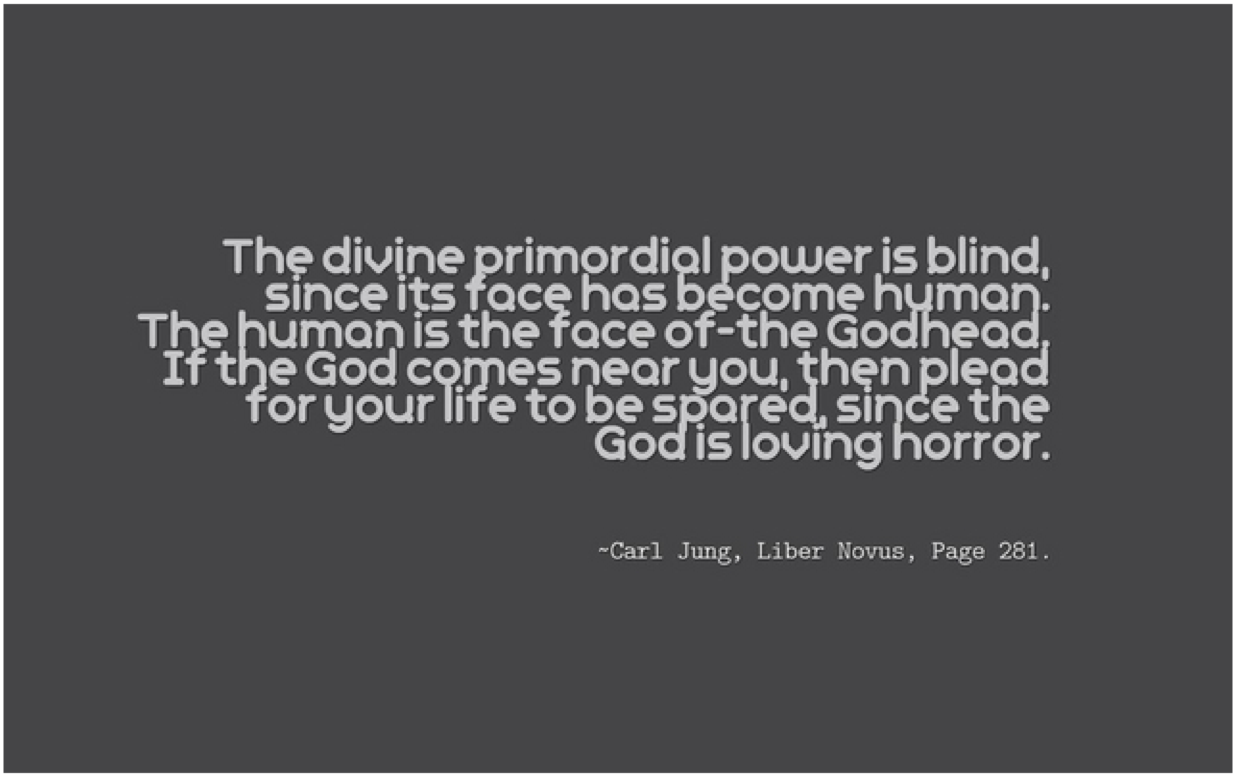


THEREFORE, AND INSOFAR AS IT IS THE MANNER OF THE GODS TO GO BEYOND MORTALS, THEY BECOME PARALYZED, AND BECOME AS HELPLESS AS CHILDREN. DIVINITY AND HUMANITY SHOULD REMAIN PRESERVED, IF MAN SHOULD REMAIN BEFORE THE GOD, AND THE GOD REMAIN BEFORE MAN.

~Carl Jung, Liber Novus, Page 281.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

[2]

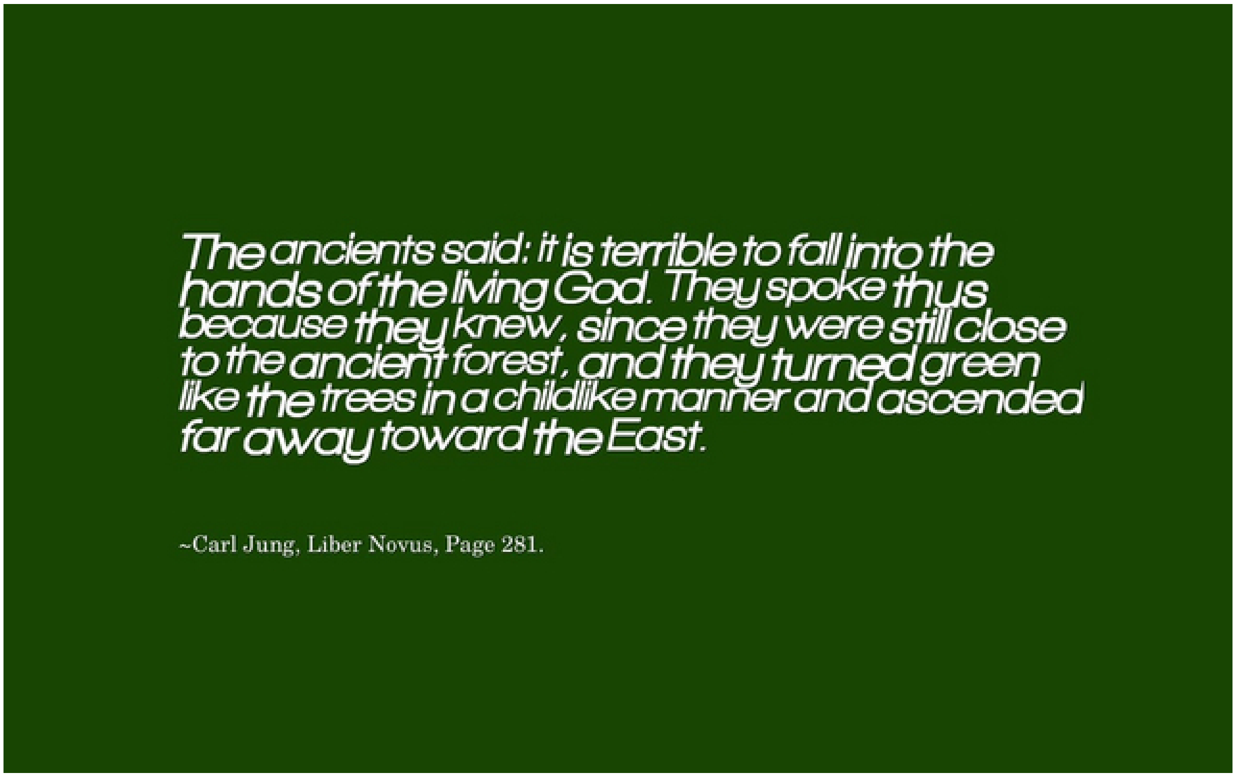


The divine primordial power is blind,
since its face has become human.
The human is the face of-the Godhead.
If the God comes near you, then plead
for your life to be spared, since the
God is loving horror.

~Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

[3]

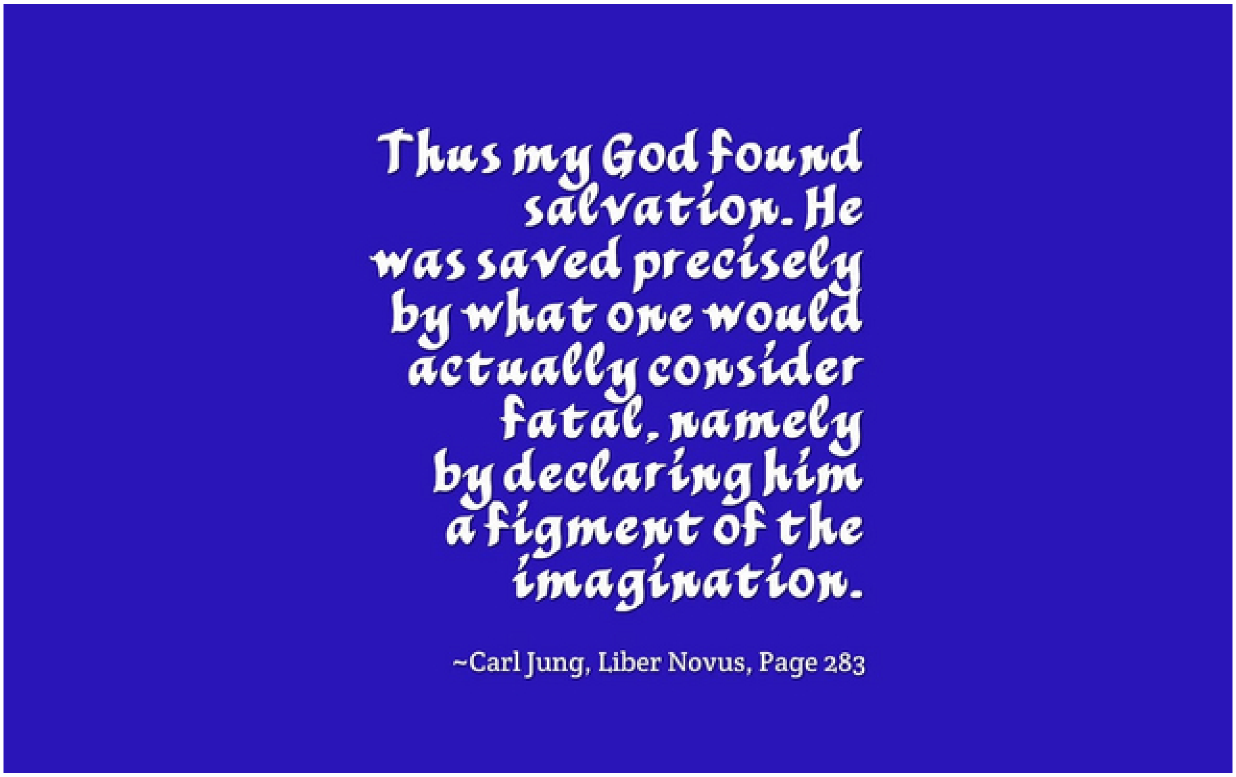


The ancients said: it is terrible to fall into the
hands of the living God. They spoke thus
because they knew, since they were still close
to the ancient forest, and they turned green
like the trees in a childlike manner and ascended
far away toward the East.

~Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

[4]

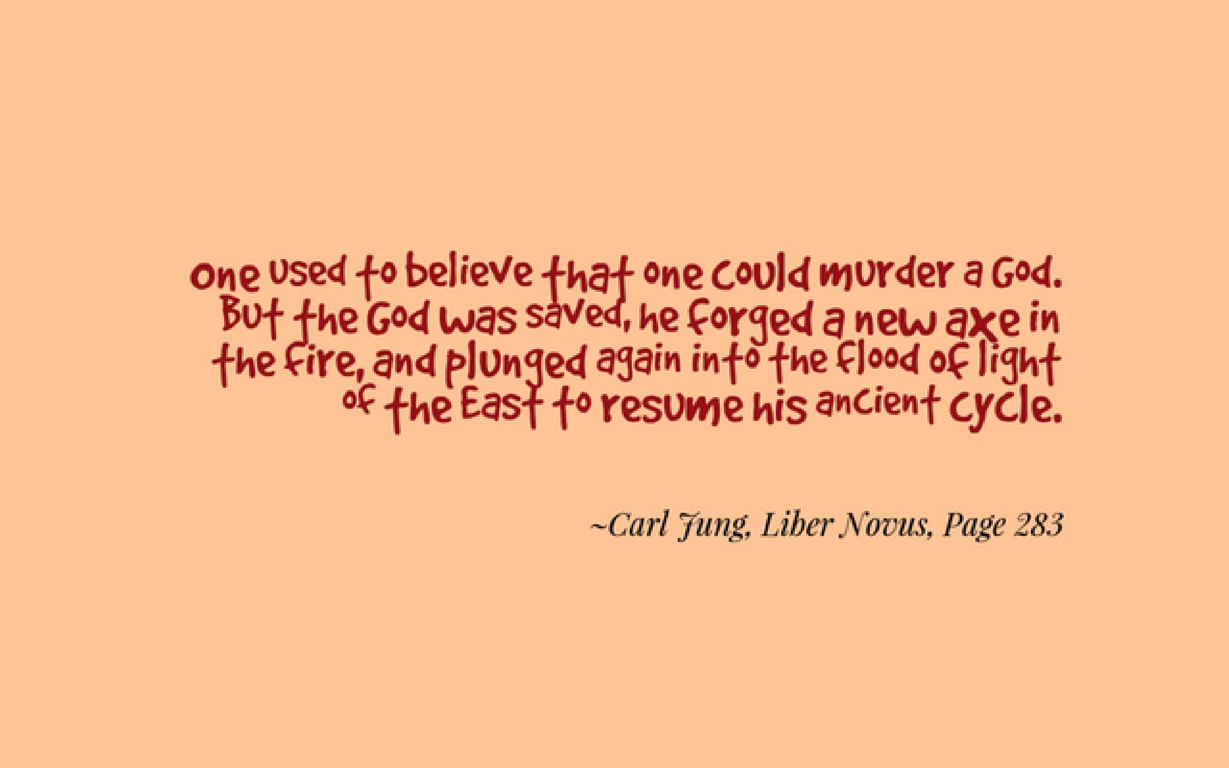


Thus my God found
salvation. He
was saved precisely
by what one would
actually consider
fatal, namely
by declaring him
a figment of the
imagination.

~Carl Jung, Liber Novus, Page 283

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

[5]

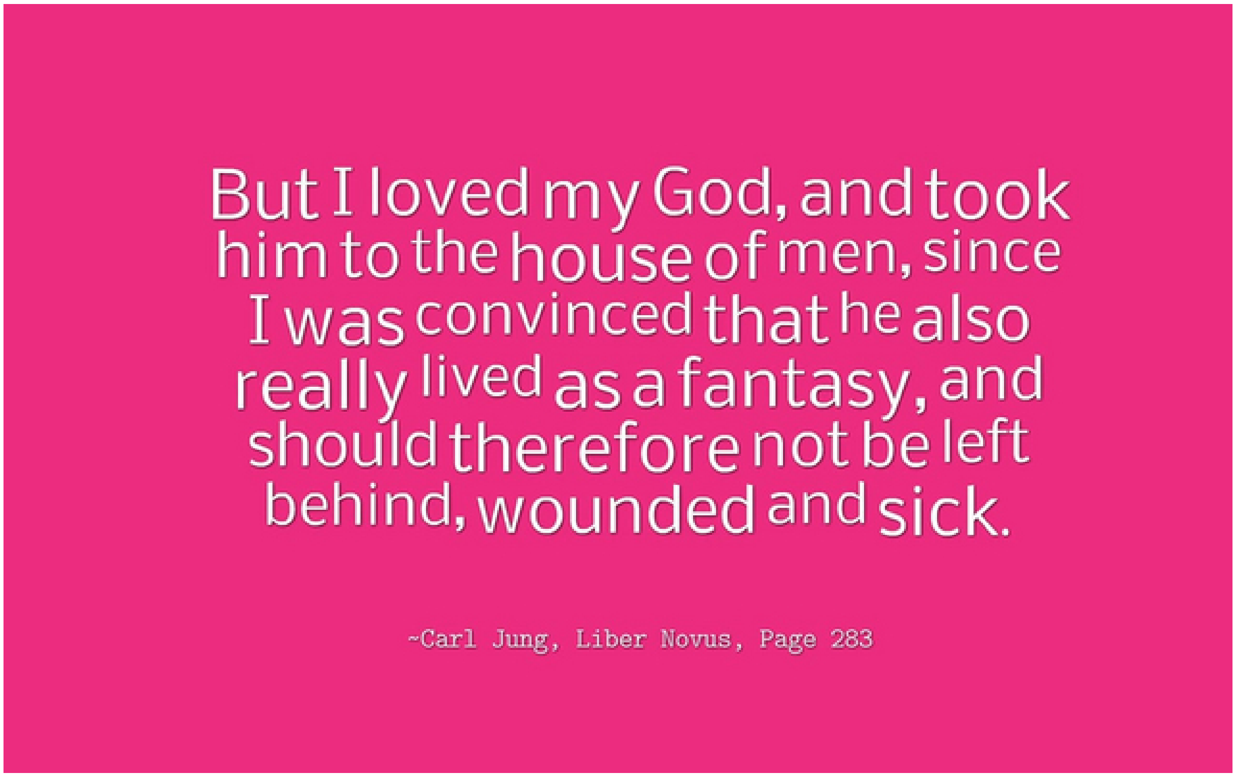


One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle.

~Carl Jung, Liber Novus, Page 283

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

[6]

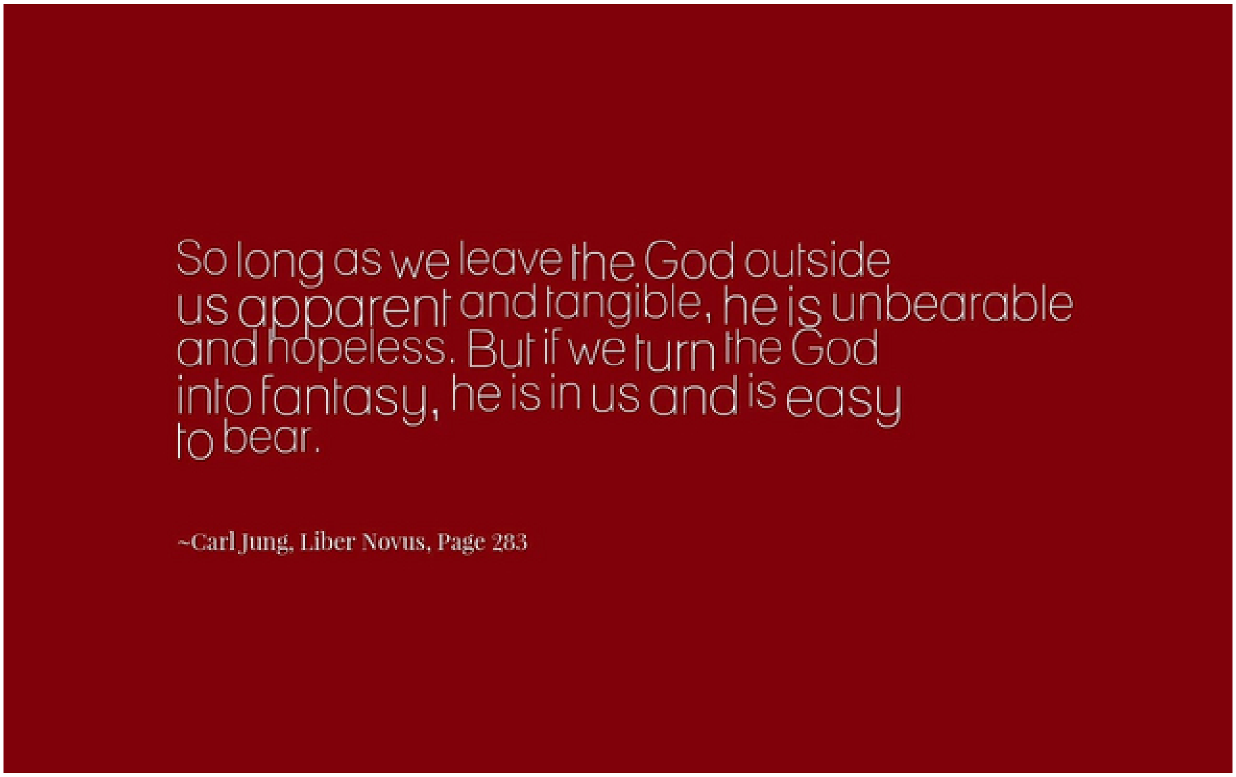


But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick.

~Carl Jung, Liber Novus, Page 283

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

[7]

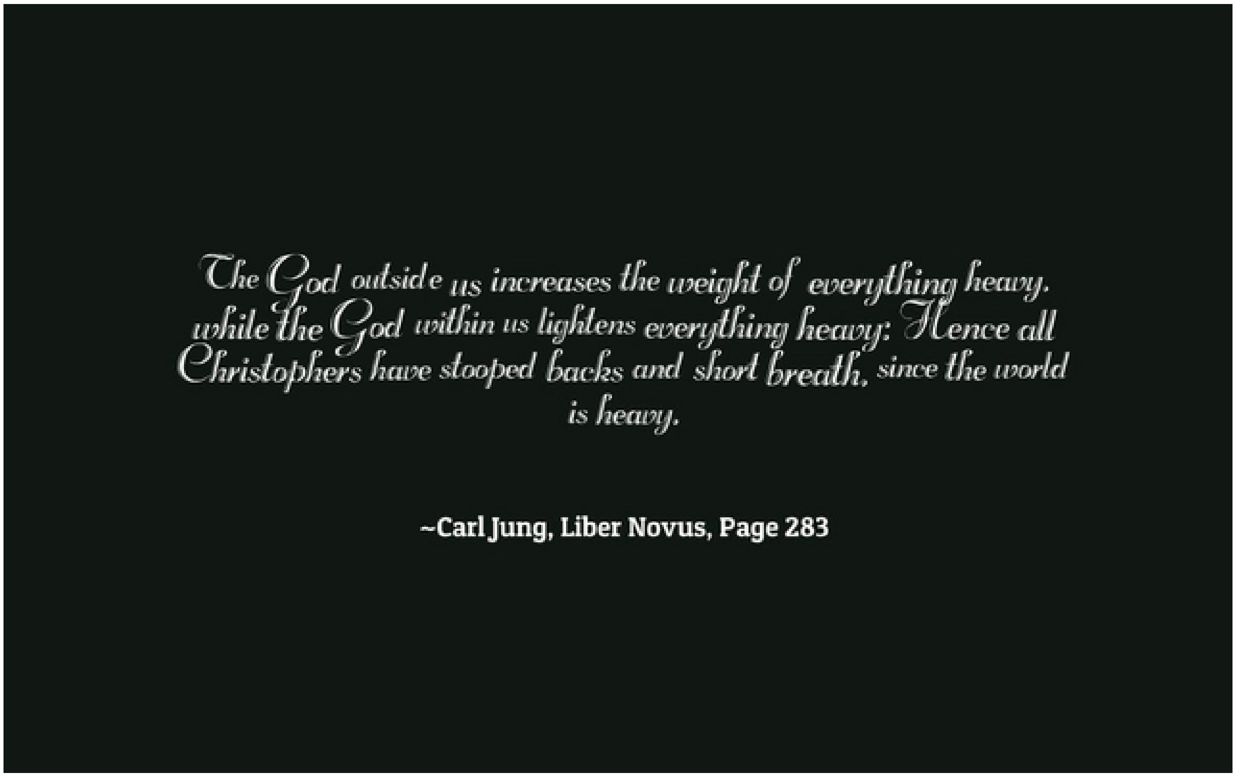


So long as we leave the God outside
us apparent and tangible, he is unbearable
and hopeless. But if we turn the God
into fantasy, he is in us and is easy
to bear.

~Carl Jung, Liber Novus, Page 283

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

[8]

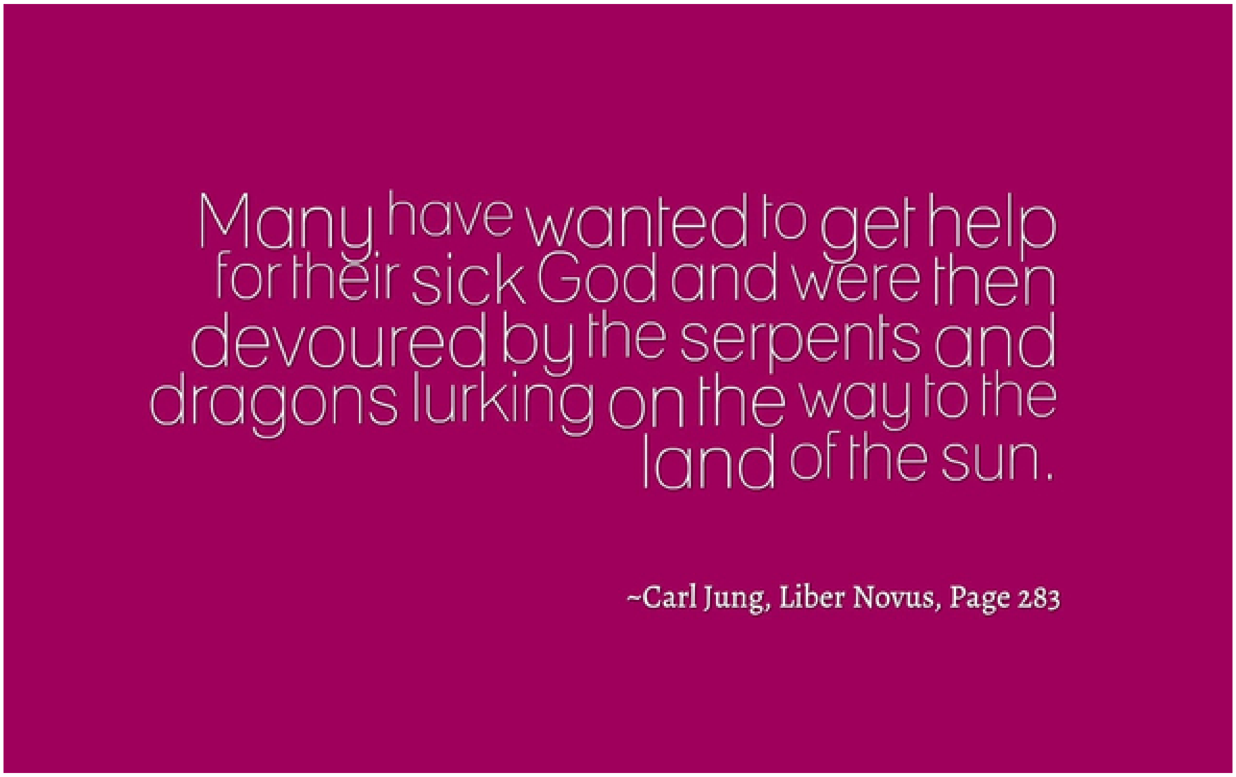


The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy.

~Carl Jung, Liber Novus, Page 283

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

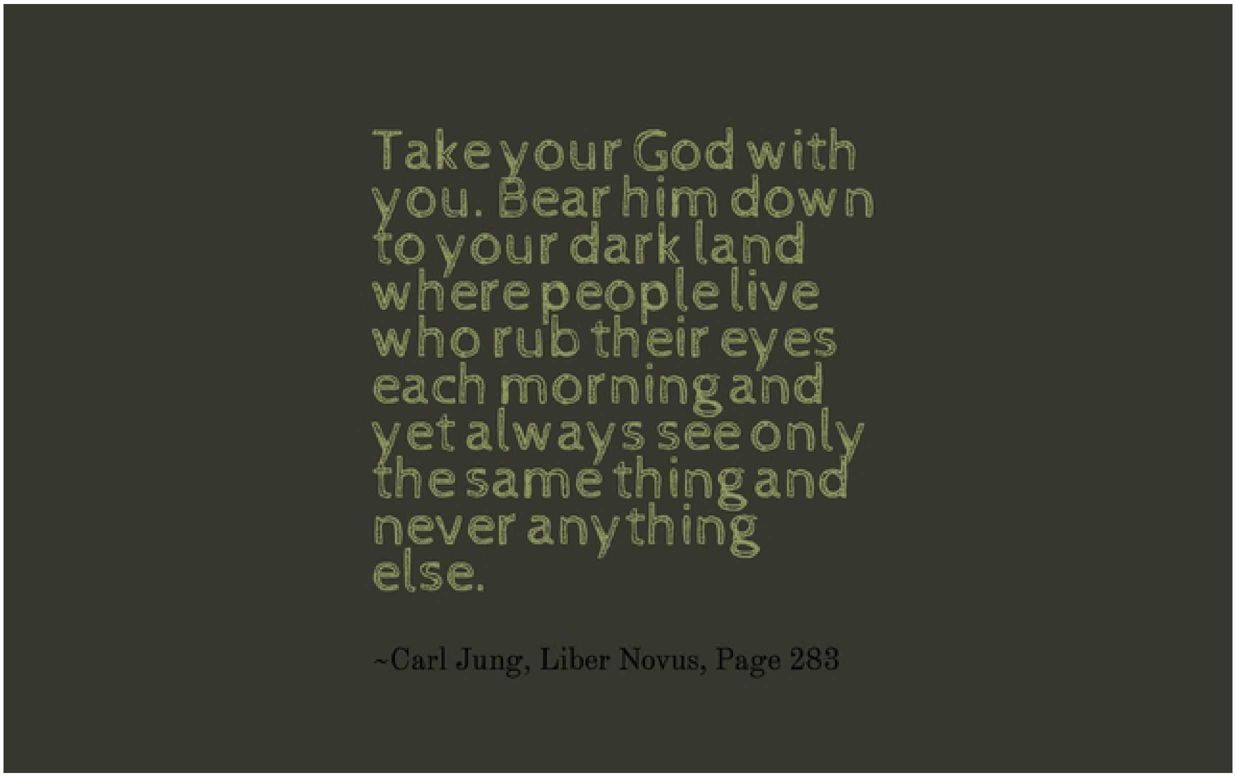
[9]



Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun.

~Carl Jung, Liber Novus, Page 283

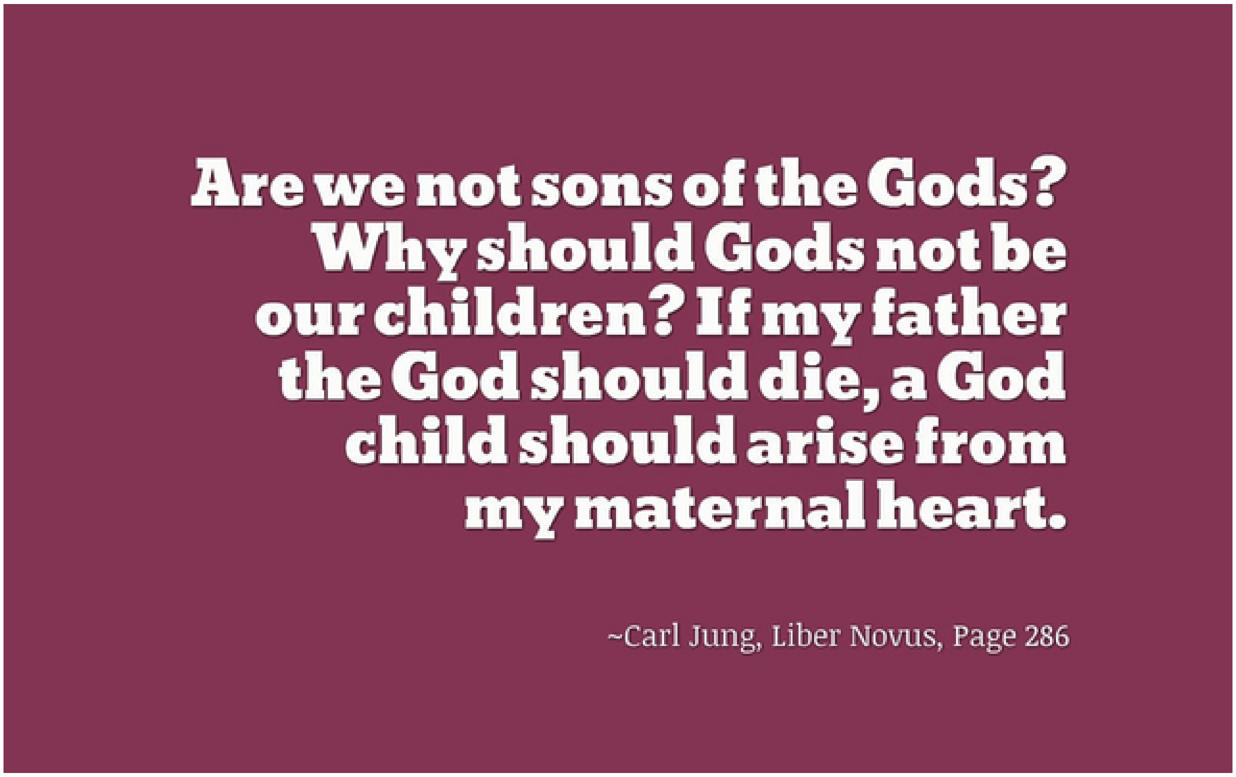
Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.



Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else.

~Carl Jung, Liber Novus, Page 283

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

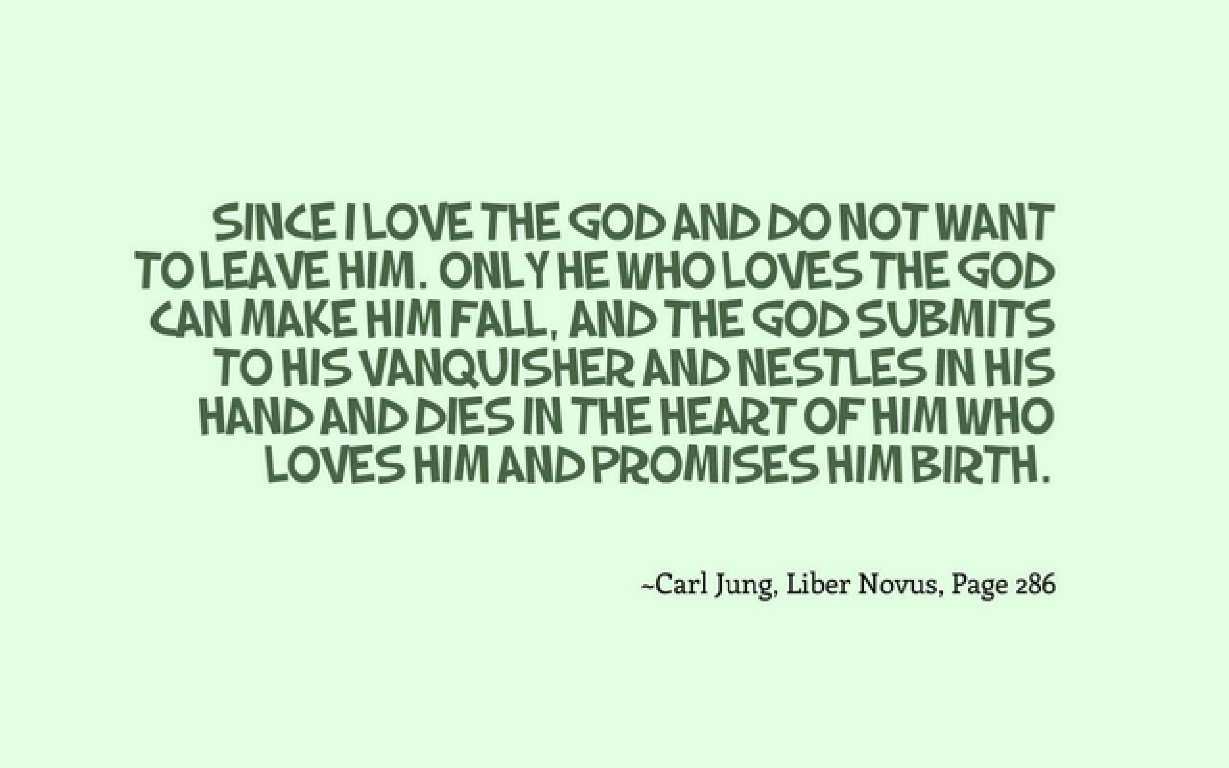


Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart.

~Carl Jung, Liber Novus, Page 286

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

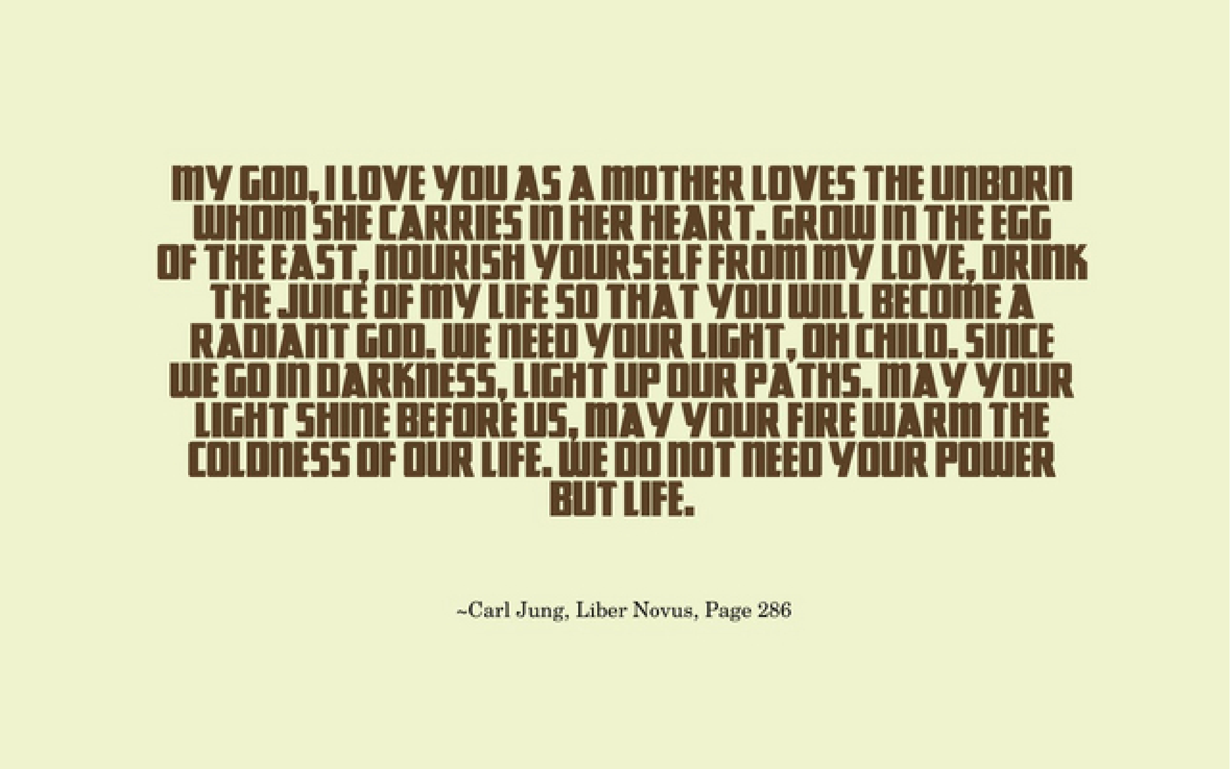
[12]



SINCE I LOVE THE GOD AND DO NOT WANT TO LEAVE HIM. ONLY HE WHO LOVES THE GOD CAN MAKE HIM FALL, AND THE GOD SUBMITS TO HIS VANQUISHER AND NESTLES IN HIS HAND AND DIES IN THE HEART OF HIM WHO LOVES HIM AND PROMISES HIM BIRTH.

~Carl Jung, Liber Novus, Page 286

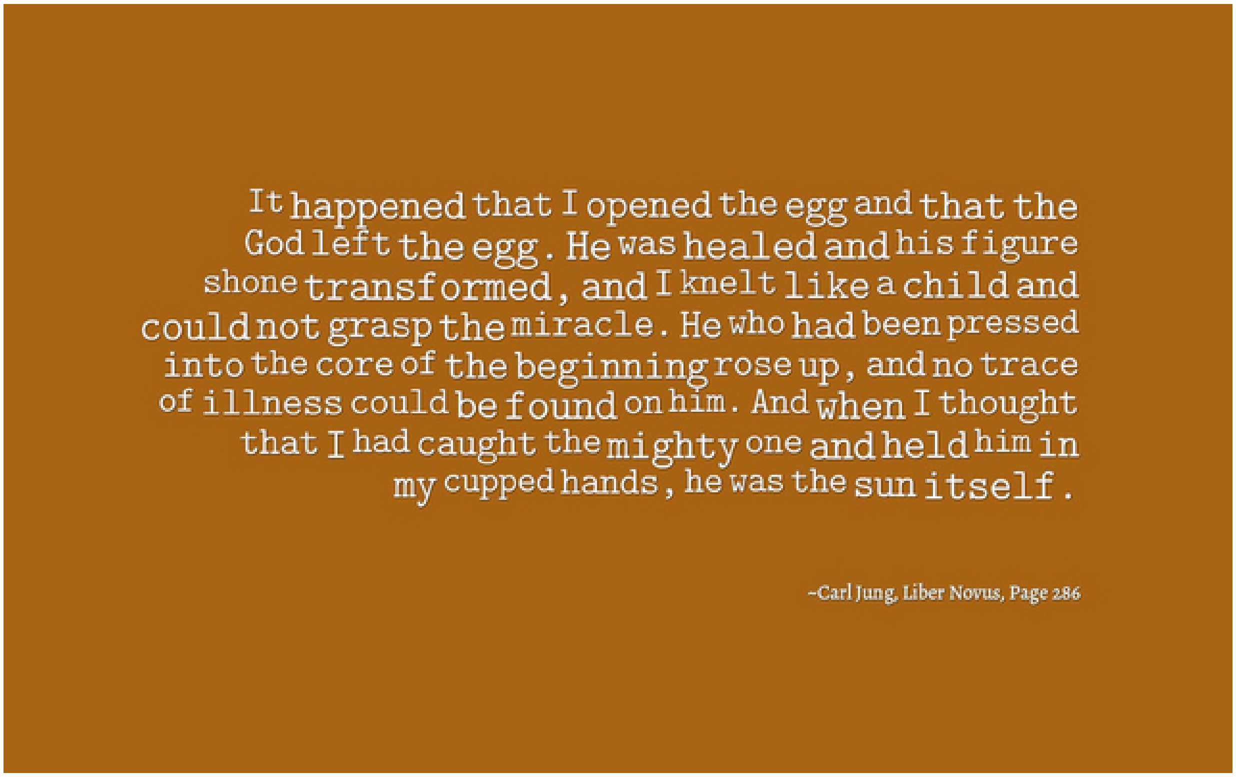
Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.



MY GOD, I LOVE YOU AS A MOTHER LOVES THE UNBORN WHOM SHE CARRIES IN HER HEART. GROW IN THE EGG OF THE EAST, NOURISH YOURSELF FROM MY LOVE, DRINK THE JUICE OF MY LIFE SO THAT YOU WILL BECOME A RADIANT GOD. WE NEED YOUR LIGHT, OH CHILD. SINCE WE GO IN DARKNESS, LIGHT UP OUR PATHS. MAY YOUR LIGHT SHINE BEFORE US, MAY YOUR FIRE WARM THE COLDNESS OF OUR LIFE. WE DO NOT NEED YOUR POWER BUT LIFE.

~Carl Jung, Liber Novus, Page 286

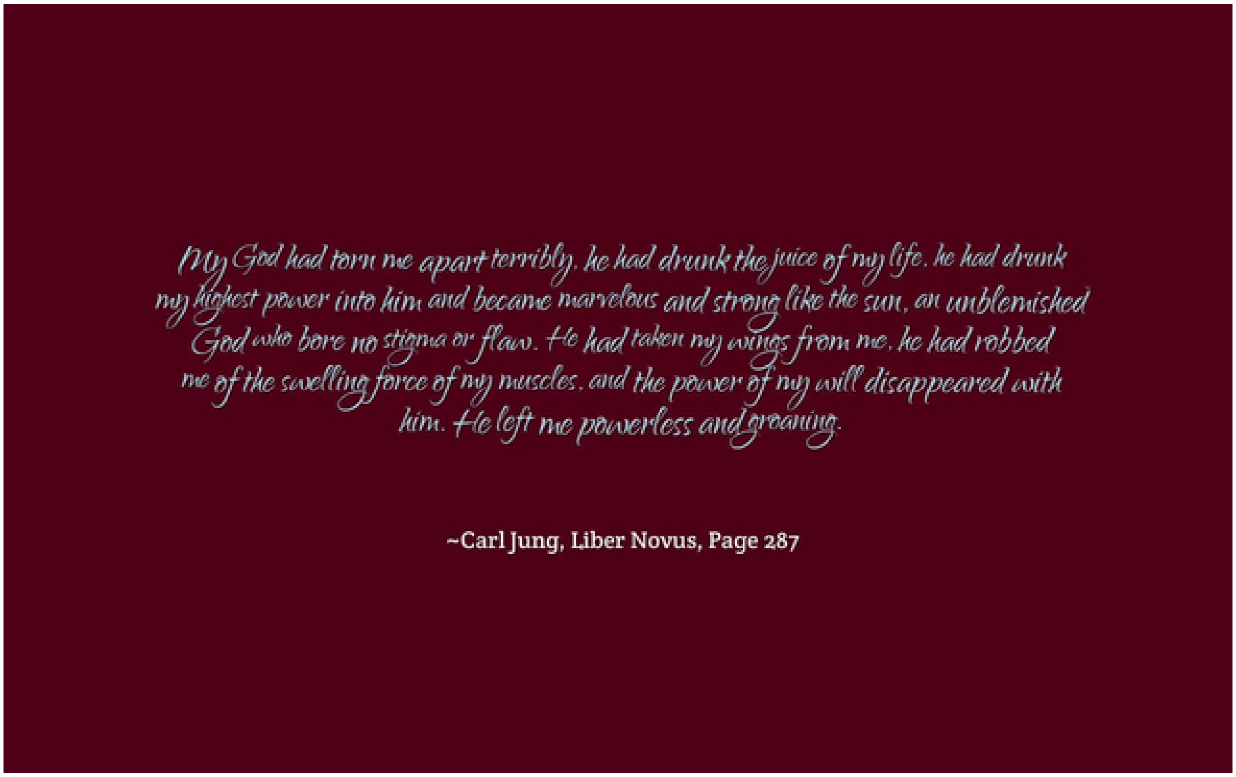
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.



It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself.

–Carl Jung, Liber Novus, Page 286

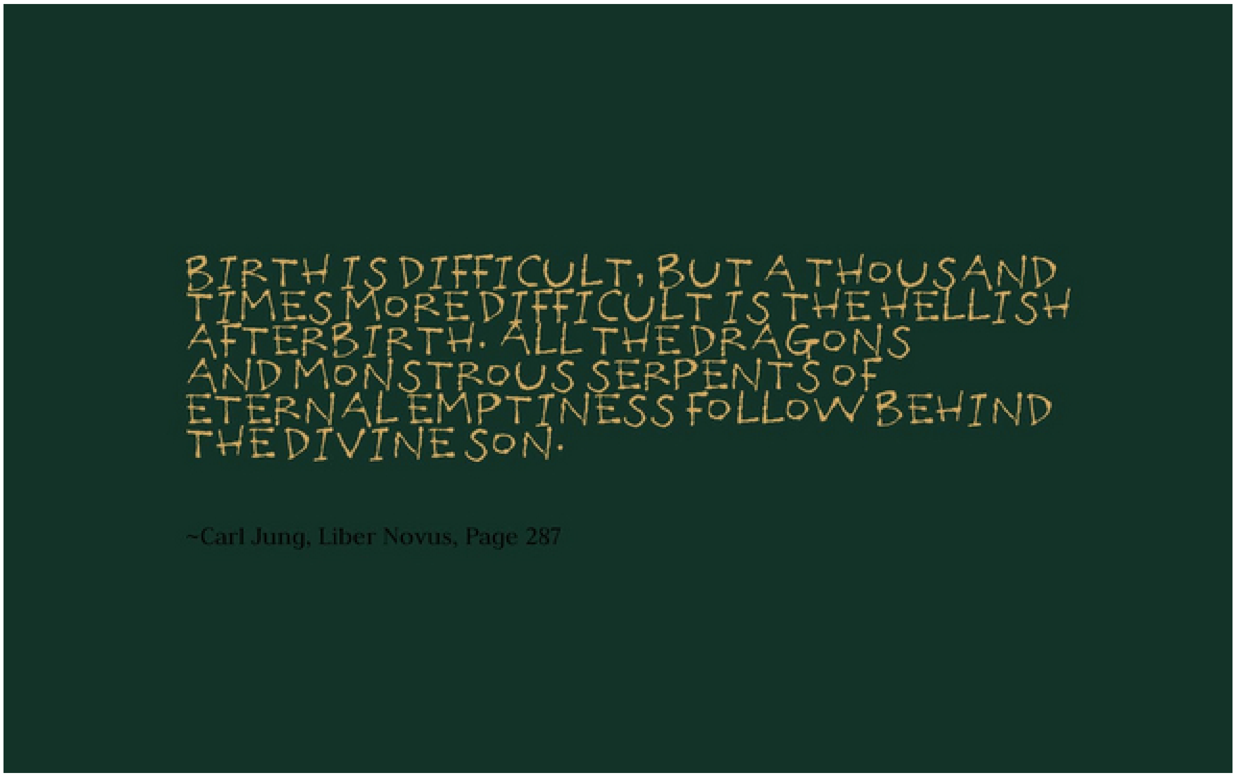
It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.



My God had torn me apart terribly. he had drunk the juice of my life. he had drunk my highest power into him and became marvelous and strong like the sun. an unblemished God who bore no stigma or flaw. He had taken my wings from me. he had robbed me of the swelling force of my muscles. and the power of my will disappeared with him. He left me powerless and groaning.

~Carl Jung, Liber Novus, Page 287

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

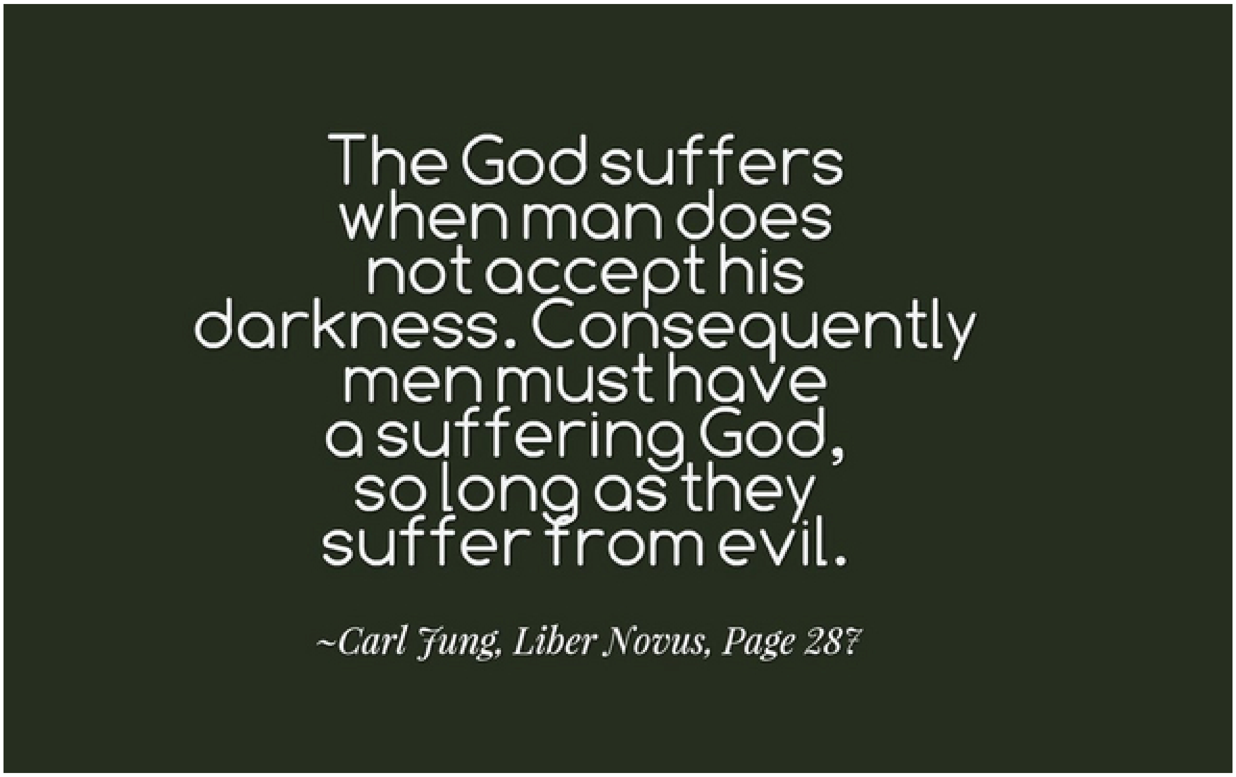


BIRTH IS DIFFICULT, BUT A THOUSAND TIMES MORE DIFFICULT IS THE HELLISH AFTERBIRTH. ALL THE DRAGONS AND MONSTROUS SERPENTS OF ETERNAL EMPTINESS FOLLOW BEHIND THE DIVINE SON.

~Carl Jung, Liber Novus, Page 287

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

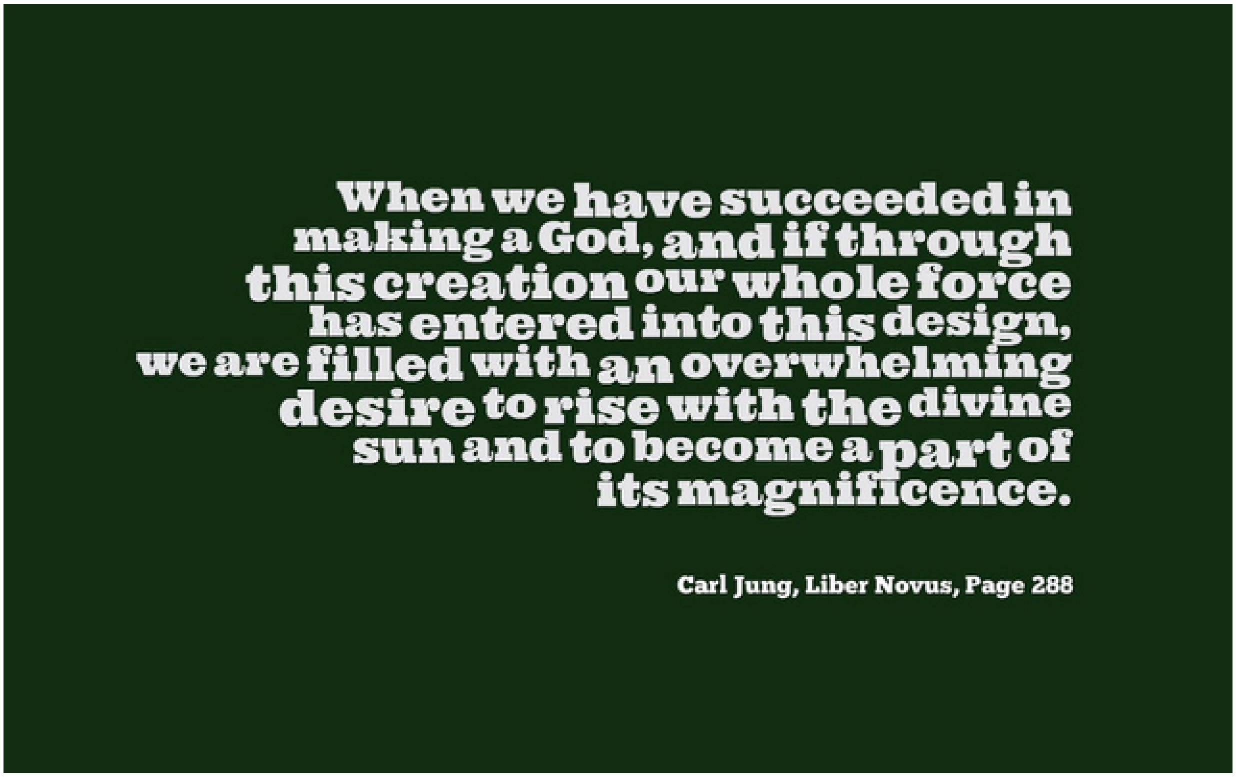
[17]



The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil.

~Carl Jung, Liber Novus, Page 287

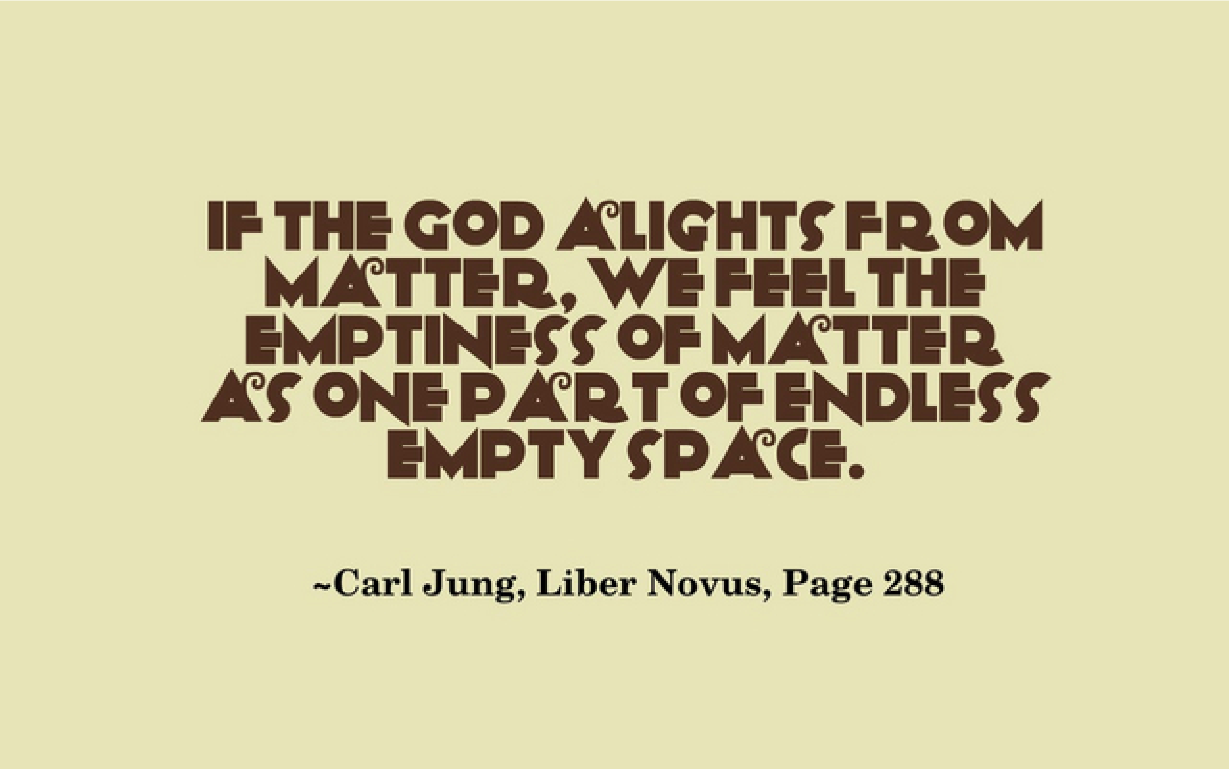
The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.



When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence.

Carl Jung, Liber Novus, Page 288

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

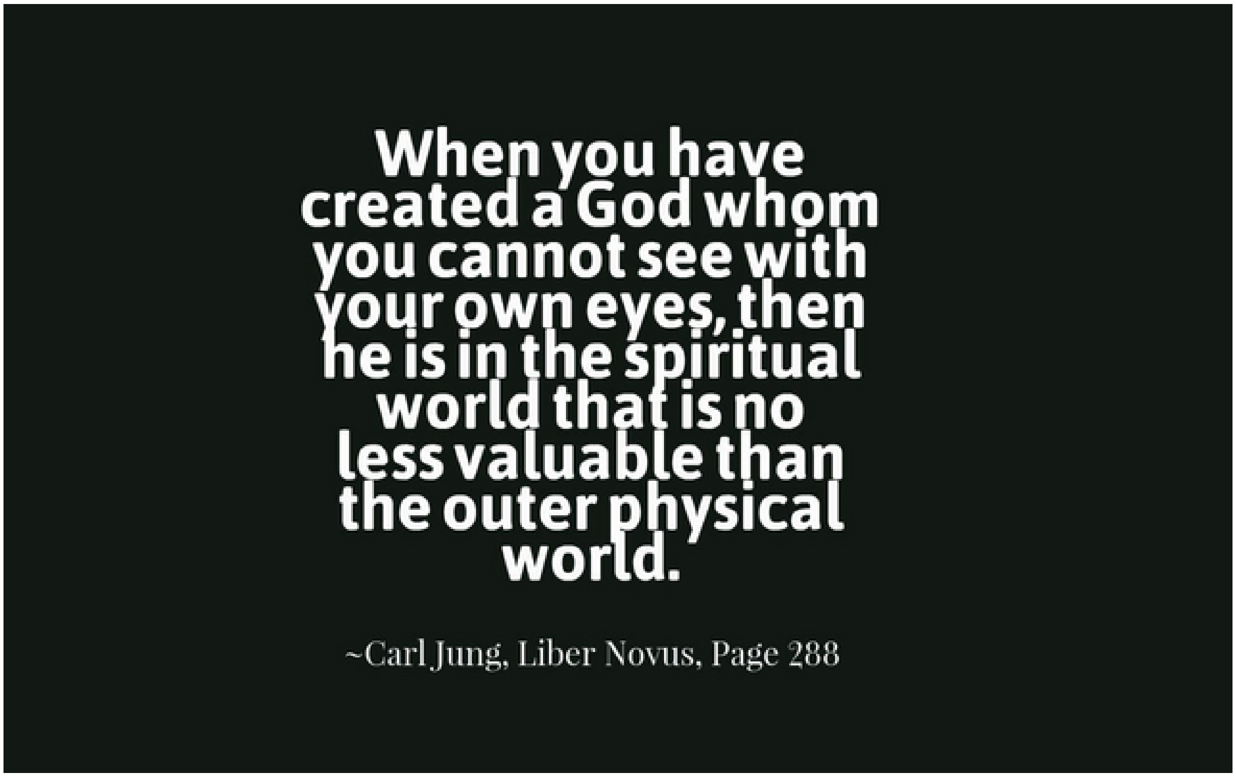


IF THE GOD ALIGHTS FROM MATTER, WE FEEL THE EMPTINESS OF MATTER AS ONE PART OF ENDLESS EMPTY SPACE.

~Carl Jung, Liber Novus, Page 288

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

[20]

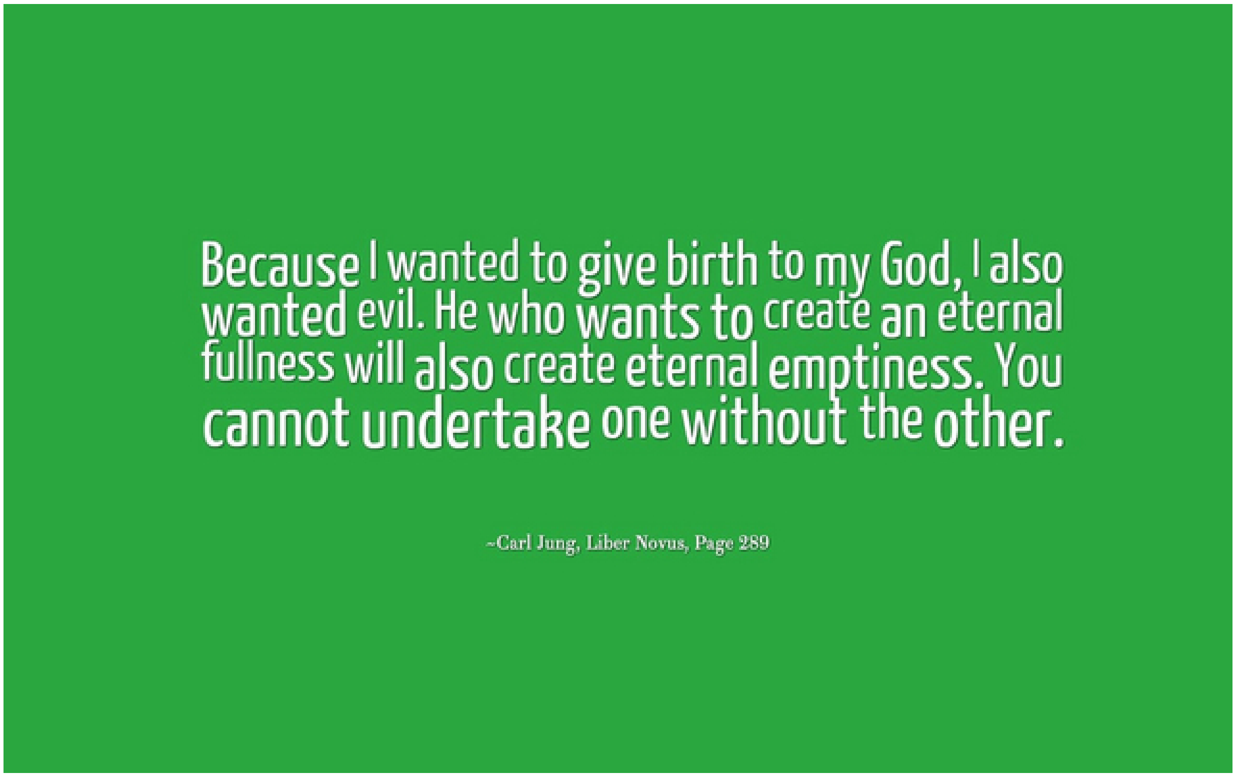


When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world.

~Carl Jung, Liber Novus, Page 288

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

[21]

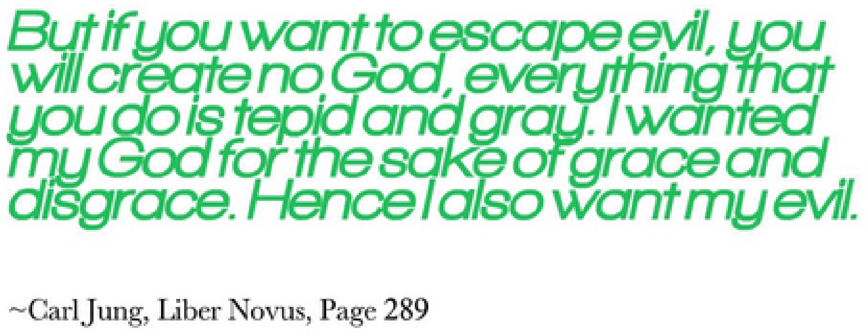


Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other.

~Carl Jung, Liber Novus, Page 289

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

[22]

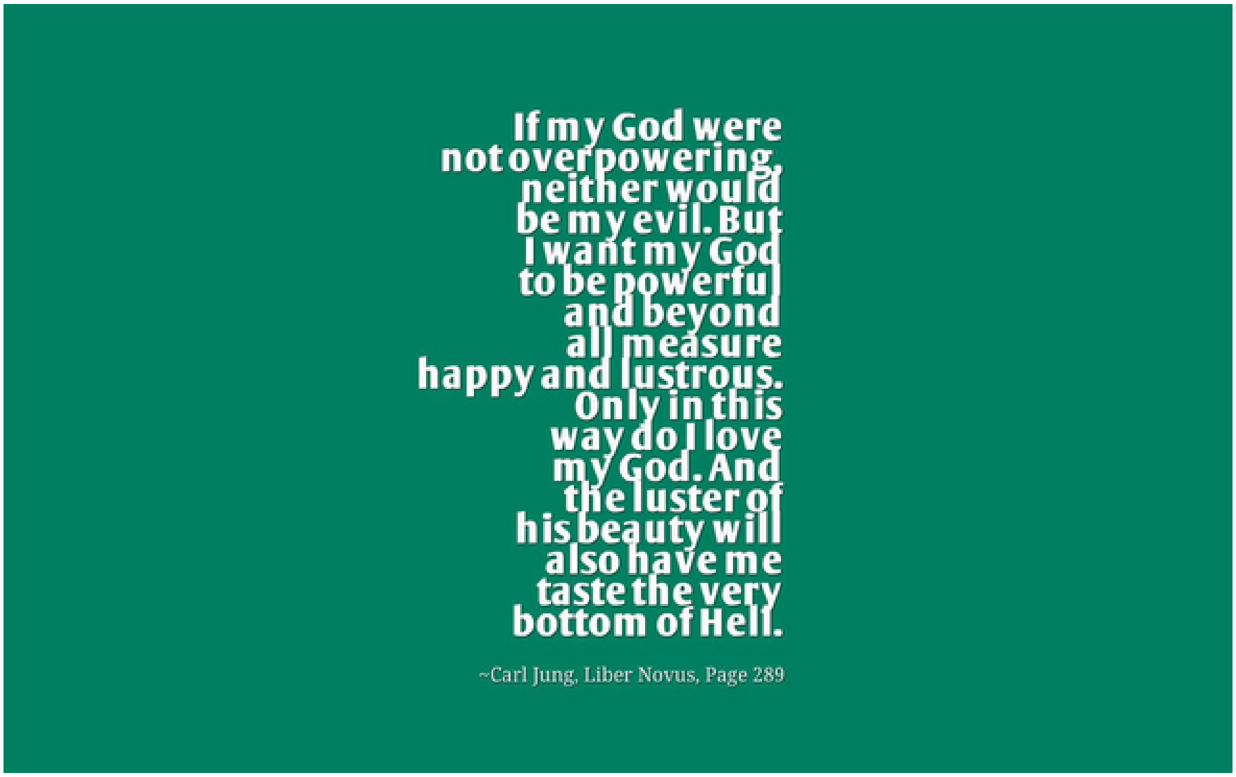


But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil.

~Carl Jung, Liber Novus, Page 289

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

[23]

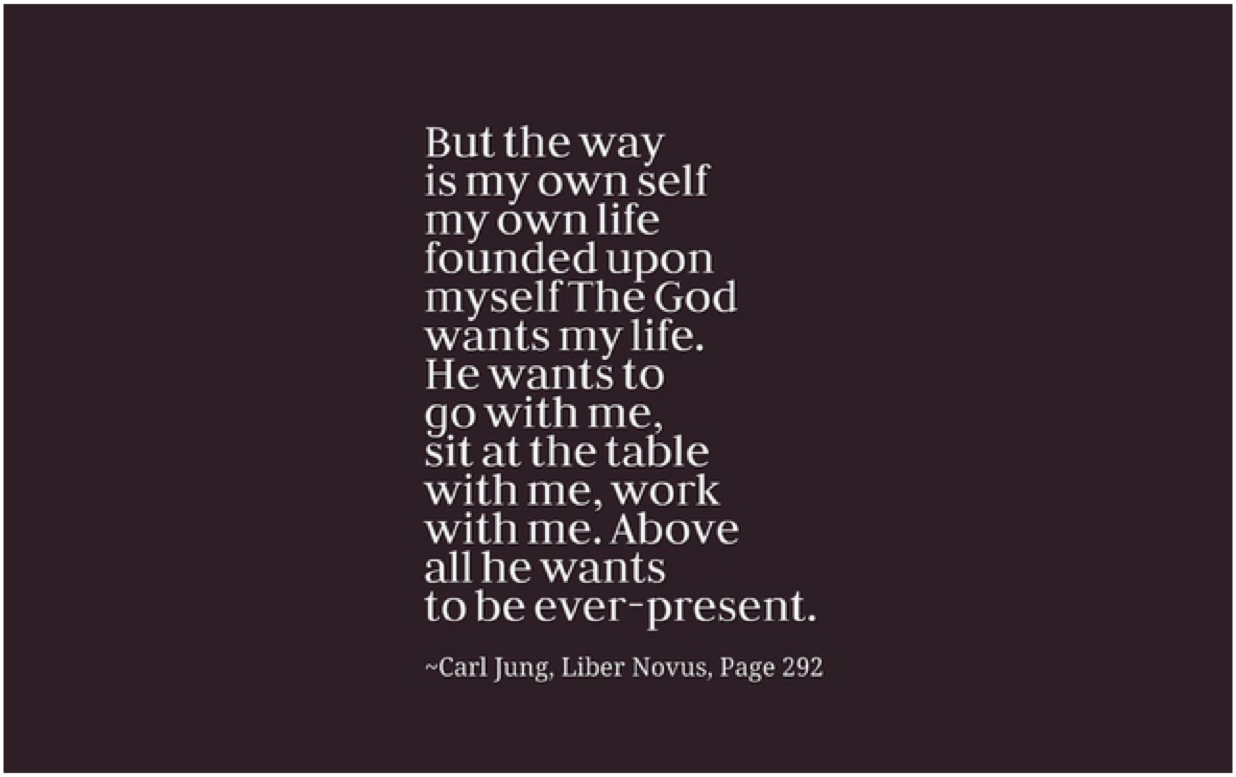


If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell.

~Carl Jung, Liber Novus, Page 289

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

[24]



But the way
is my own self
my own life
founded upon
myself The God
wants my life.
He wants to
go with me,
sit at the table
with me, work
with me. Above
all he wants
to be ever-present.

~Carl Jung, Liber Novus, Page 292

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/cef9e-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/7c439-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/76630-ccc.jpg`
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23. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/91989-yyy.jpg`
24. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/05/553fb-zzz.jpg`

Carl Jung on “Personal Unconscious.” Lexicon (2019-05-31 03:30)

[1]

Personal unconscious:

The personal layer of the unconscious, distinct from the collective unconscious.

The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness.["The Personal and the Collective Unconscious," ibid., par. 103.]

http://www.nyaap.org/jung-lexicon/p/

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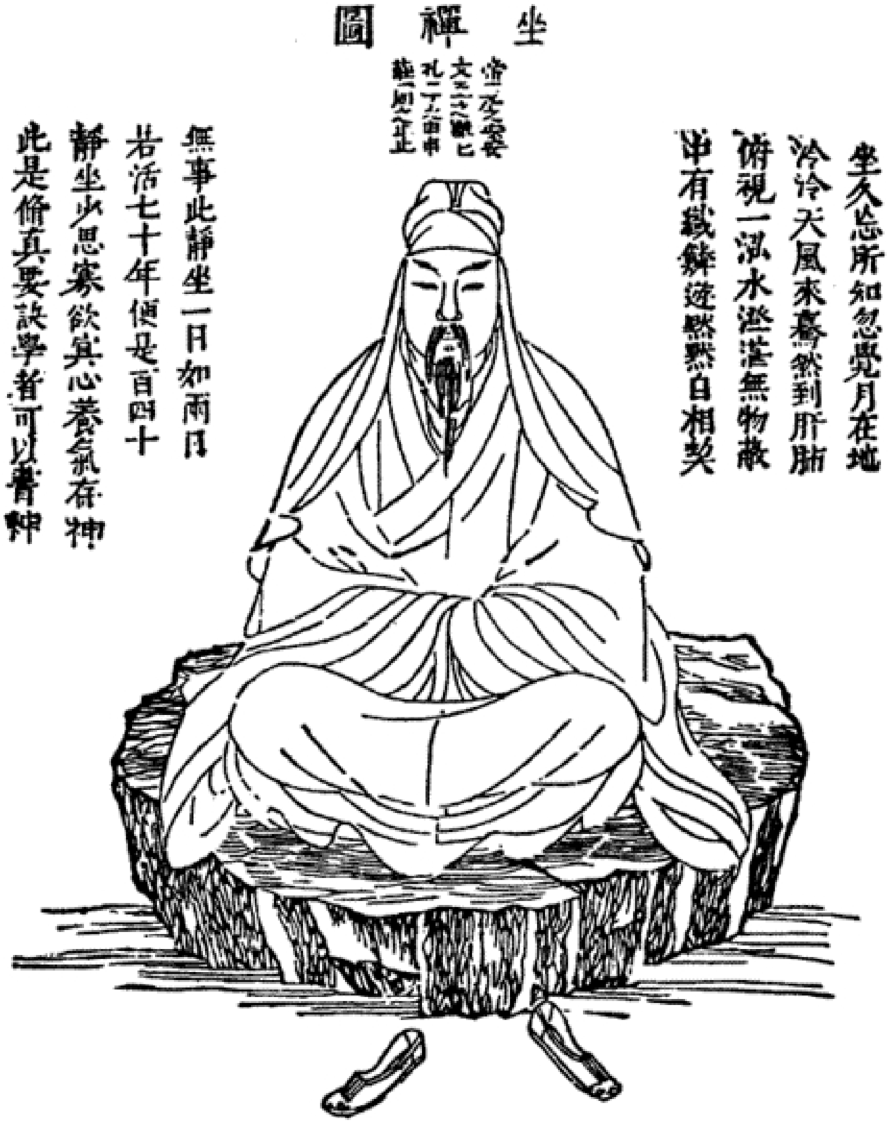
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/05/79c08-1.jpg`

The goal is to preserve in a transfigured form **(2019-05-31 04:02)**

[1]


坐禪圖
坐久忘所知忽覺月在地
泠泠天風來驀然到肝肺
俯視一泓水澄湛無物蔽
中有纖鱗遊默默自相契
無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神
此是修真要訣學者可以背[illegible]

In "The Secret of the Golden Flower" the "As Above, So Below" of the West is harmonized with the Taoism of the East:

Viewed objectively as a physical organism, which in all its parts is also a small universe man is one of the ten thousand things. So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao. In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).

The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (hsing). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.

That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental super-conscious condition, is essence (hsing). Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical evolution), and has to be made into something good by a long development of custom.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).

The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will. Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.

To these dualities there correspond in the corporeal personal man the following bi-polar tensions. The body is activated by the interplay of two psychic structures :

First, hun, which I have translated as animus* the masculine soul, because it belongs to the yang principle, and secondly, p, which belongs to the yin principle, and is rendered by me as anima.

Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei). The anima was thought of as especially linked with the bodily processes ; at death it sinks to the earth and decays.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen. The animus is bright and active, the anima is dark and earth-bound.

The sign for hun (animus) is made up of the character for "daemon" and "cloud", while that for p’o (anima) is composed of the characters for " daemon " and " white This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this. None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost. In any case, animus (hun) is the light, yang soul, while anima (p’o) is the dark, yin soul.

The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors. As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service. At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.

A positive result is the creation of new beings in which life continues, while the original being externalizes itself and " ultimately is made by things into a thing ". The end result is death. The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.

If the ego has acquiesced in the " externalization it follows the downward pull, and sinks into the dull misery* of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls). But, if the ego has made an effort to strive upward in spite of the process of " externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts. In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of " externalization The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external things, but purely subjective states. The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories. This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.

The Chinese word for this ghost-being is kuei, often wrongly translated by " devil If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place. The ego withdraws from its entanglement in the world, and after death remains alive because " interiorization" has prevented the wasting of the life-forces in the outer world.

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei. In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity. S::eh a being survives as long as the inner rotation a continues. Also, it can invisibly influence men to great thoughts and noble deeds. The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity. But there remains a limitation. These beings retain a personal character, and are therefore subject to the effects of space and time.

Neither are they immortal any more than Heaven and Earth are eternal. Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Herein lies a difference between Buddhism and Taoism. In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion. If Nirvana may not be explained as death, cessation, still it is something transcendent.

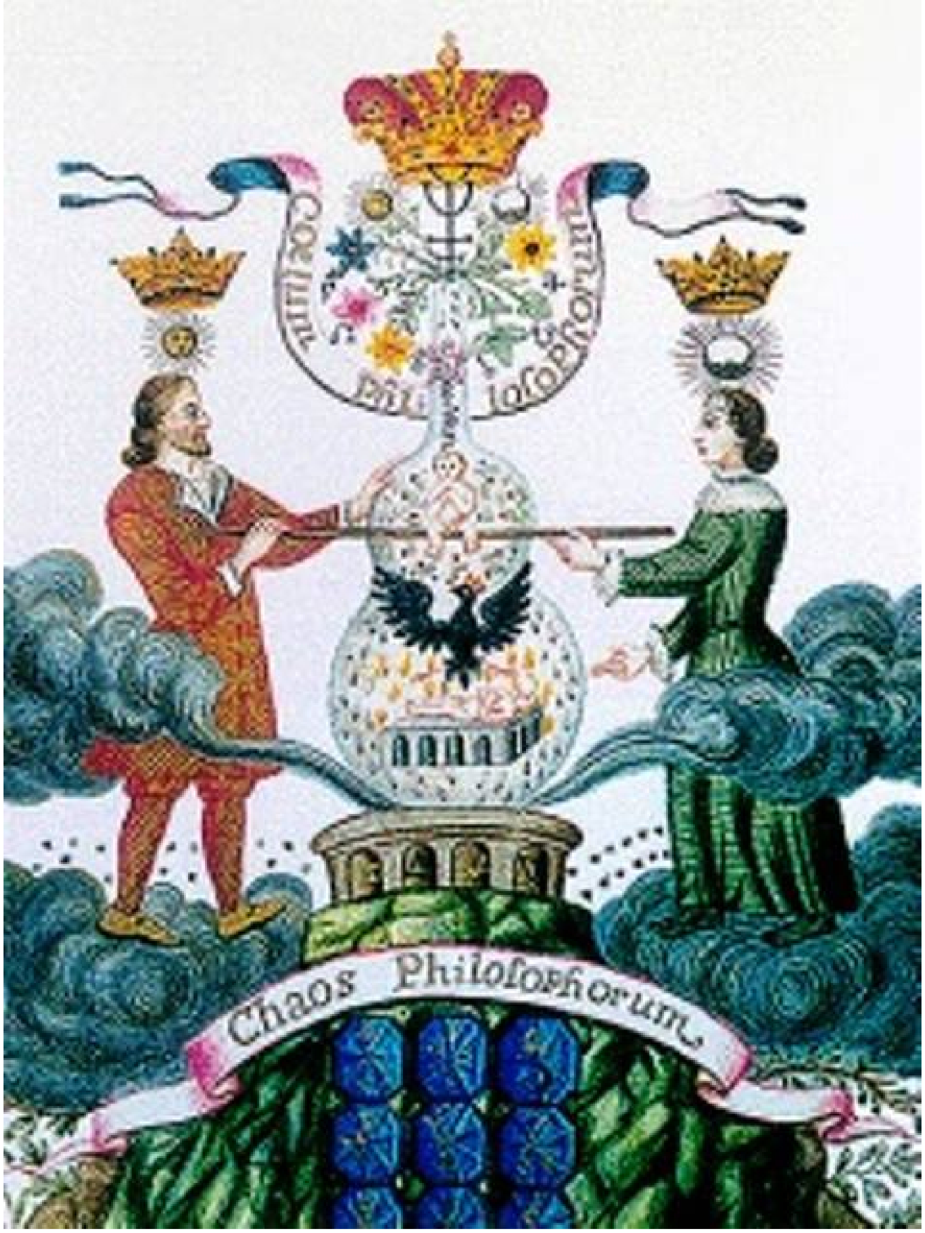
In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the " traces" left by experience. That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Carl Jung; Psychological Commentary to The Secret of the Golden Flower

http://www.rexresearch.com/goldflwr/goldflwr.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/0e4d6-secret.gif`

Chaos Philosophorum (2019-05-31 04:04)

[1]



This painting, entitled "Materia Prima Lapidis Philosophorum," is from the Circle of the Gold and Rosicrucians, a manuscript inspired by Aurea Catena a Homeri (Kirchweger, 1781). It is the cover art used on The Emerald Tablet: Alchemy for Personal Transformation. Basically, the work represents the transformation of the Chaos Philosophorum (Materia Prima or First Matter) into the Coelum Philosophorum (the perfected First Matter or Lapidis Philosophorum

- Philosopher’s Stone).

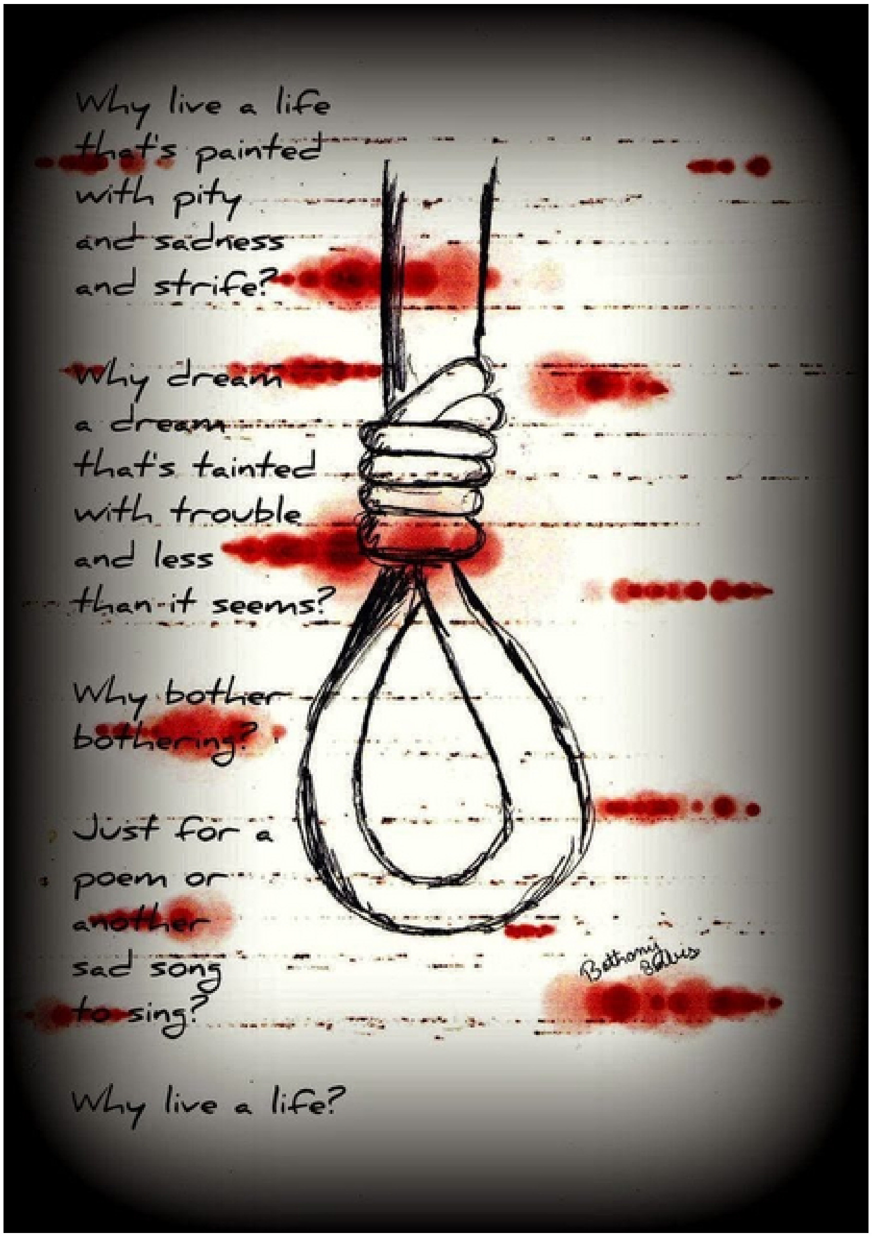
Below in the green mountain of the Chaos Philosophorum are nine lapis lazuli octagons laid out in what was known as the Magic Square of Saturn, which contains the signs and numerical equivalents for all the fundamental materials of the work. Each of these octagons is embossed with a seven-pointed star symbolizing the seven steps in the formula of transformation: Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation. On top of the green mountain is an athanor or alchemical furnace in the first step of transformation (Calcination) begins. This is where the four archetypal elements of creation (Air, Fire, Earth, Water) are "cooked" in the fires of existence. On top of the athanor is the Retort of Transformation, in which the waters of Dissolution melt away the pretences of the former self. In a process of Separation symbolized by a bird taking flight, the essences of the sacrificed self rise up from its baptism of Fire and Water. During Conjunction, the King and Queen, the archetypal powers of the Sun and Moon, work together to lift the Child of the Philosophers into the higher stages of transformation. The ensuing Fermentation is symbolized by the sudden emergence of a Peacock’s Tail of colorful blooming flowers, which is followed by a process of Distillation, as the refined essence leaves the vessel of transformation and sublimated into an entirely new level being or state of consciousness. This final step is symbolized by the Crown of Coagulation that partakes of both the material forces Below and the spiritual forces Above. These spiritual energies are denoted by the shining Sun and inverted triangle of heavenly forces.

http://www.alchemylab.com/materia _prima _lapidis.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/05/e2d93-lapidus.jpg`

Carl Jung on "Suicide." (2019-05-31 04:35)

[1]


Why live a life
that's painted
with pity
and sadness
and strife?
Why dream
a dream
that's tainted
with trouble
and less
than it seems?
Why bother
bothering?
Just for a
poem or
another
sad song
to sing?
Why live a life?

To Eleanor Bertine

Dear Dr. Bertine, 25 July 1946

I'm just spending a most agreeable time of rest in my tower and enjoy sailing as the only sport which is still available to me.

I have just finished two lectures for the Eranos meeting of this summer.

It is about the general problem of the psychology of the unconscious and its philosophical implications.

And now I have finally rest and peace enough to be able to read your former letters and to answer them.

I should have thanked you for your careful reports about Kristine Mann's illness and death long ago, but I never found time enough to do so.

There have been so many urgent things to be done that all my time was eaten up and I cannot work so quickly any longer as I used to do.

It is really a question whether a person affected by such a terrible illness should or may end her life.

It is my attitude in such cases not to interfere.

I would let things happen if they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way.

I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing.

So I think nothing is really gained by interfering with such an issue.

It is presumably to be left to the free choice of the individual.

Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and the end of which we do not understand.

If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing.

DR. KRISTINE MANN,
of New York
Dr. Mann is a Member of the Program Committee for the International Conference.

As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape our understanding.

Our life is not made entirely by ourselves.

The main bulk of it is brought into existence out of sources that are hidden to us.

Even complexes can start a century or more before a man is born.

There is something like karma.

Kristine's experience you mention is truly of a transcendent nature.

If it were the effect of morphine it would occur regularly, but it doesn't.

On the other hand it bears all the characteristics of an ekstasis.

Such a thing is possible only when there is a detachment of the soul from the body.

When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left.

Such an experience denotes a partial death.

It is of course a most aggravating experience for the environment, as a person whose personality is so well known seems to lose it completely and shows nothing more than demoralization or the disagreeable symptoms of a drug-addict .

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body.

With old people or persons seriously ill, it often happens that they have peculiar states of withdrawal or absent-mindedness, which they themselves cannot explain, but which are presumably conditions in which the detachment takes place.

It is sometimes a process that lasts very long.

What is happening in such conditions one rarely has a chance to explore, but it seems to me that it is as if such conditions had an inner consciousness which is so remote from our matter-of-fact consciousness that it is almost impossible to retranslate its contents into the terms of our actual consciousness.

I must say that I have had some experiences along that line.

They have given me a very different idea about what death means.

I hope you will forgive me that I'm so late in answering your previous letters.

As I said, there has been so much in between that I needed a peaceful time when I could risk entering into the contents of your letter.

My best wishes!

Yours sincerely,

C.G. Jung

Note: About 3 or 4 months before her death, while in hospital with a good deal of pain, depressed and unhappy, Dr. Mann saw one morning an ineffable light glowing in her room.

It lasted for about an hour and a half and left her with a deep sense of peace and joy.

The recollection of it remained indelible, although after that experience her state of health worsened steadily and her mind deteriorated.

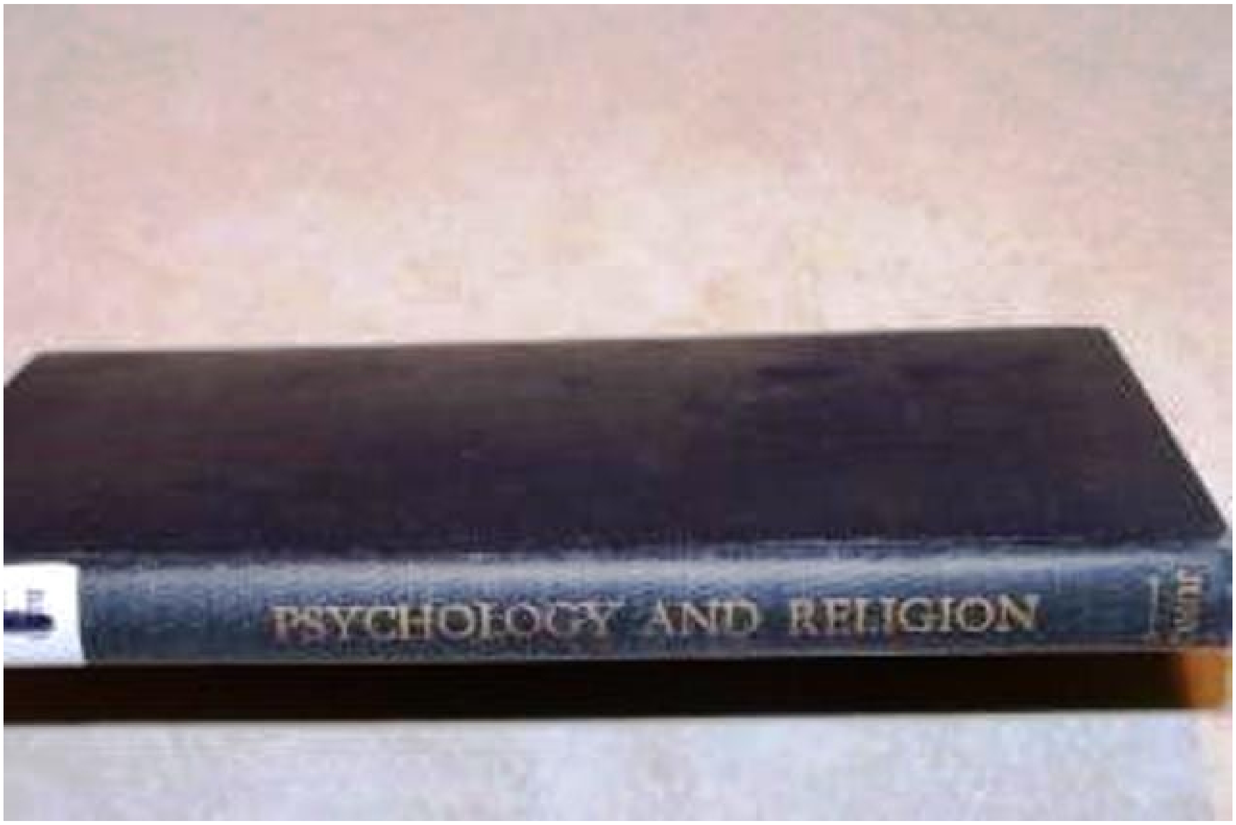
Jung felt that at the time of the experience her spirit had left her body. Carl Jung, Letters Vol. 1, Pages 435-437.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8e964-2.jpg`

An interesting story about the Dean’s wife at Yale University during Dr. Jung’s Terry Lectures.

(2019-05-31 05:30)

[1]



At the third [Terry Yale] lecture it was crowded with people standing and sitting everywhere.

‘Yet,’ he said, ‘it was very difficult stuff and probably none of them understood it; but they “got it” – the numinous quality.’

When he went out after the last lecture he found the Dean’s wife getting tea with tears streaming down her face.

C.G. thought it must be some domestic trouble.

She apologised and said she was crying.

‘Yes, I see,’ said C.G., and asked if he should withdraw.

‘Oh no,’ she answered, ‘I didn’t understand a word of it, but I feel it.’

‘That’s it,’ remarked C.G., ‘she got what was there – like the Mass – didn’t understand, but was in it.’ E.A. Bennet, Conversations with Jung, Pages 31-36

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/4c9e6-12bterry.jpg`

Carl Jung on the “Art of Interpreting Dreams.” (2019-05-31 05:33)

[1]

[Carl Jung on the “Art of Interpreting Dreams.”]

The art of interpreting dreams cannot be learnt from books.

Methods and rules are good only when we can get along without them.

Only the man who can do it anyway has real skill, only the man of understanding really understands.

No one who does not know himself can know others.

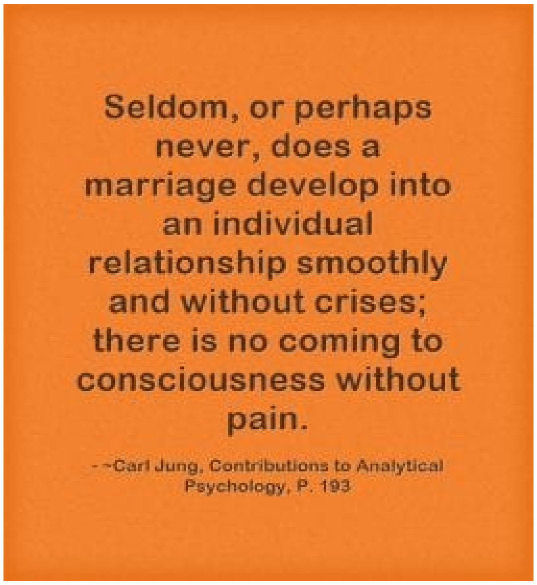
And in each of us there is another whom we do not know.

He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves.

When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, Civilization in Transition, Page 152.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0b755-dream.jpg`

Some Carl Jung Quotations (2019-05-31 05:43)



Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain.

- ~Carl Jung, Contributions to Analytical Psychology, P. 193

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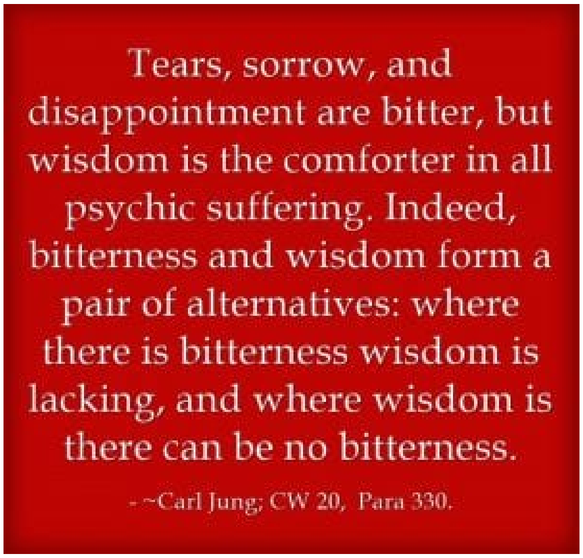
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness.

- ~Carl Jung; CW 20, Para 330.

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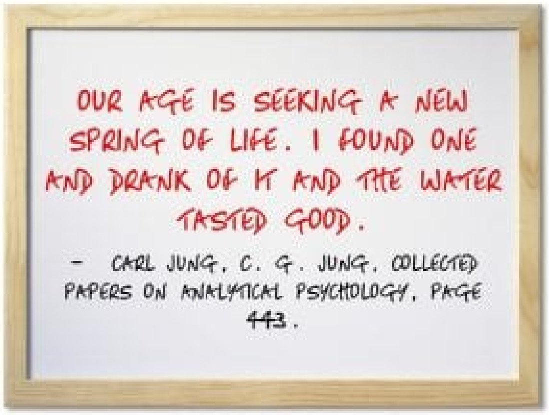
OUR AGE IS SEEKING A NEW SPRING OF LIFE. I FOUND ONE AND DRANK OF IT AND THE WATER TASTED GOOD.

- CARL JUNG, C. G. JUNG, COLLECTED PAPERS ON ANALYTICAL PSYCHOLOGY, PAGE 443.

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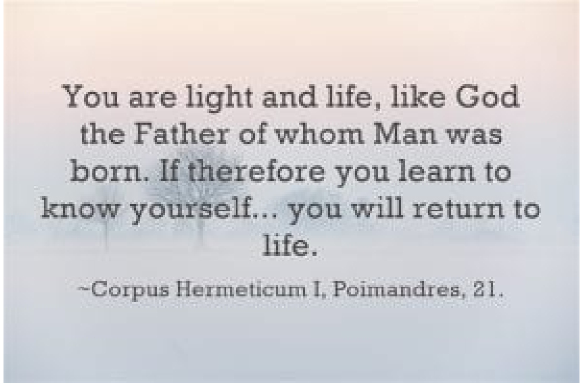
You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life.

~Corpus Hermeticum I, Poimandres, 21.

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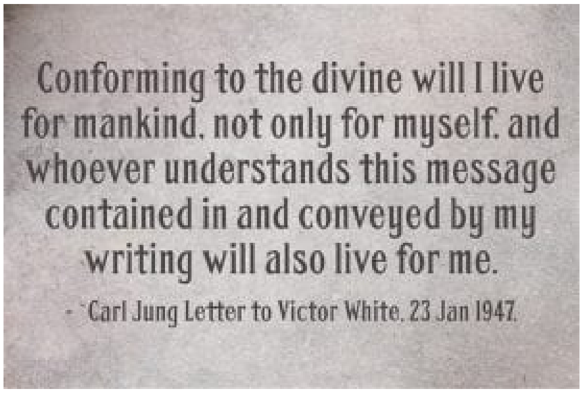

Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me.

- Carl Jung Letter to Victor White, 23 Jan 1947.

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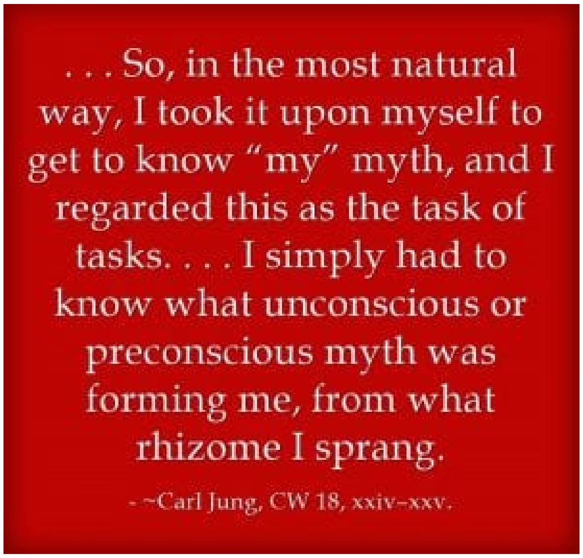

. . . So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- ~Carl Jung, CW 18, xxiv–xxv.

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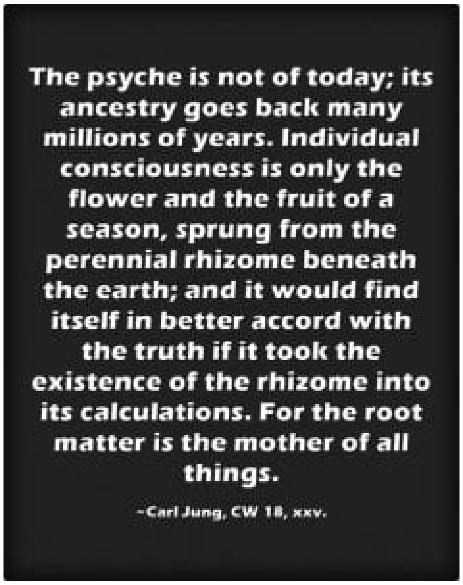

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things.

~Carl Jung, CW 18, xxv.

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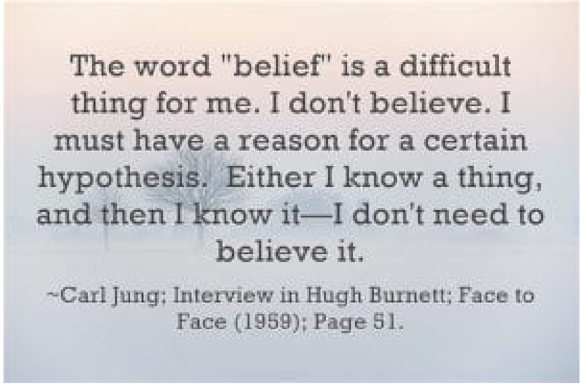

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it.

~Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

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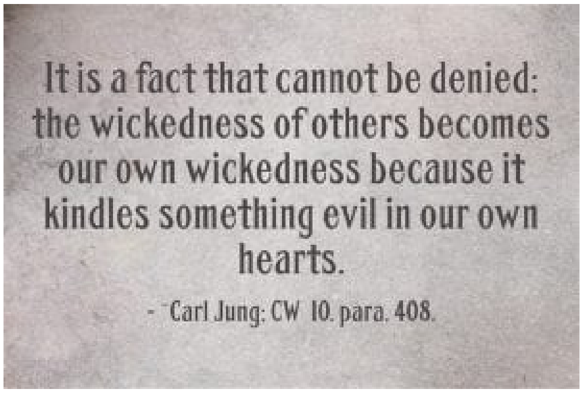

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

- ~Carl Jung: CW 10. para. 408.

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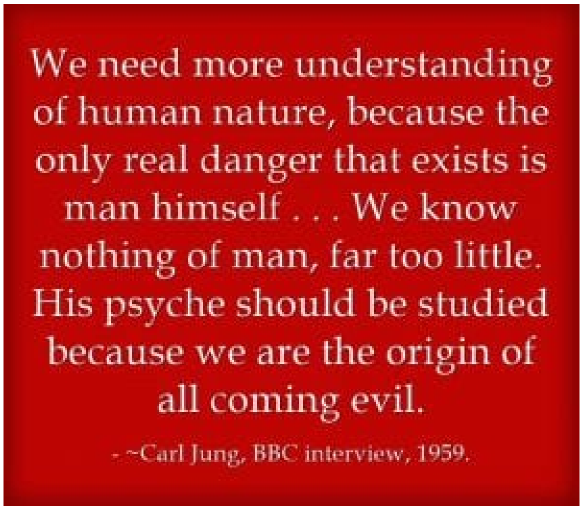
Thank God I'm Jung and not a Jungian.
~Carl Jung, Jung: A Biography (Hannah), Page 78.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.


We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil.
- ~Carl Jung, BBC interview, 1959.

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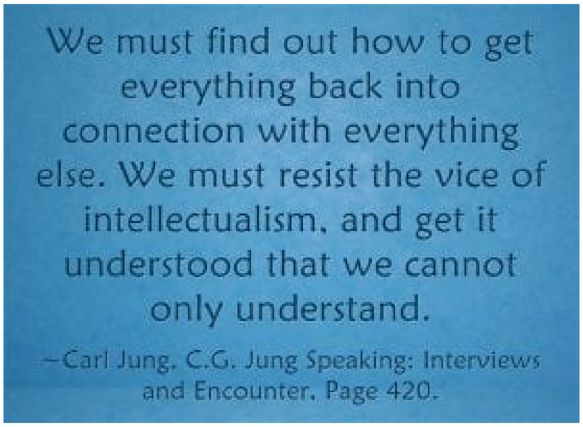

We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand.

~Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.

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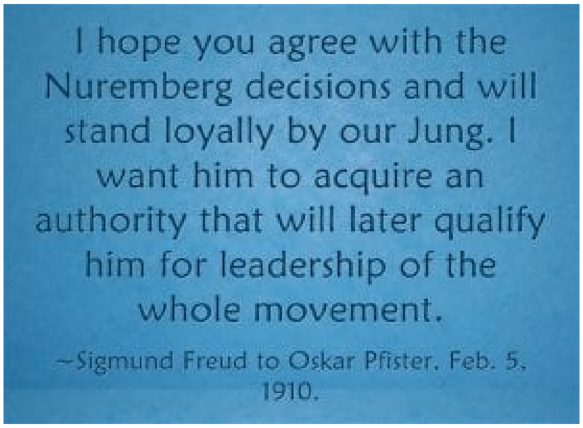

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement.

~Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

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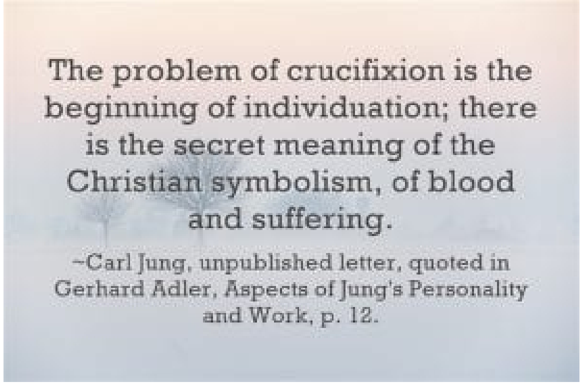

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering.

~Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

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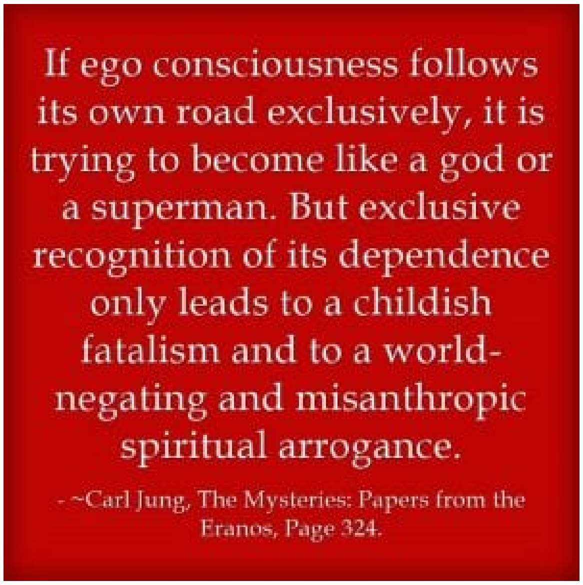

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance.

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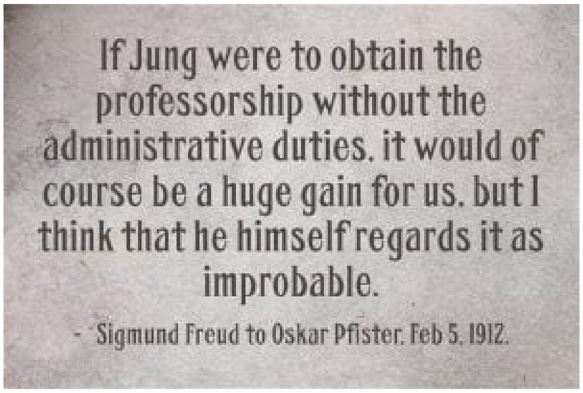

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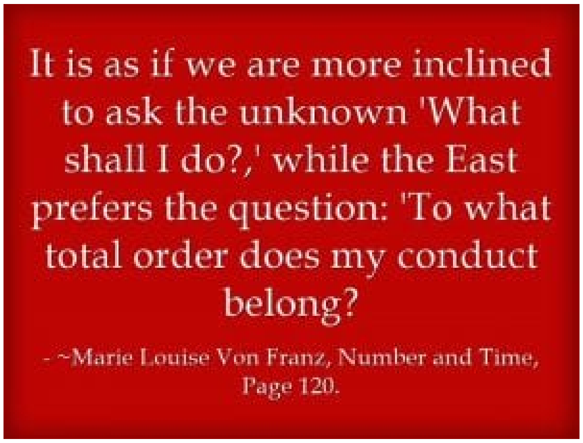

It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?

- ~Marie Louise Von Franz, Number and Time, Page 120.

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Suffering is the swiftest steed that bears you to perfection.
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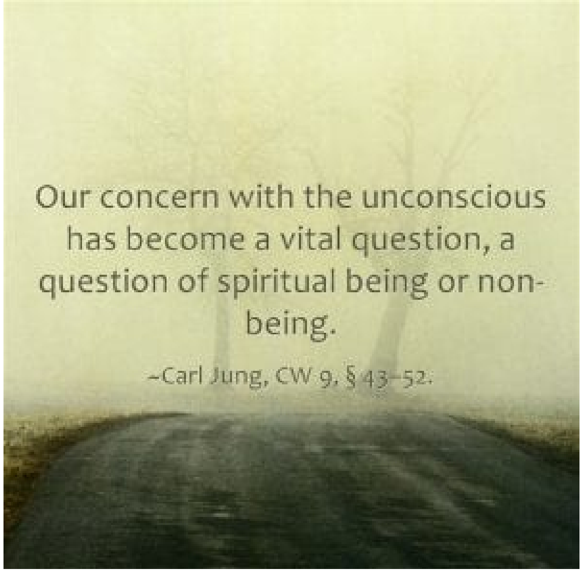
Our concern with the unconscious has become a vital question, a question of spiritual being or non-being.
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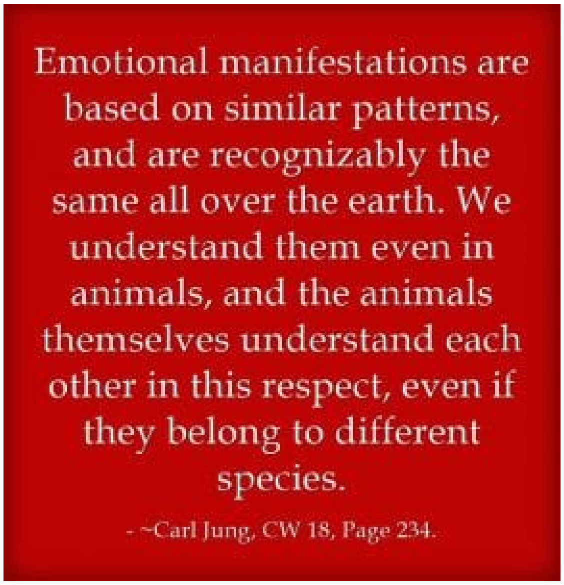

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species.

- ~Carl Jung, CW 18, Page 234.

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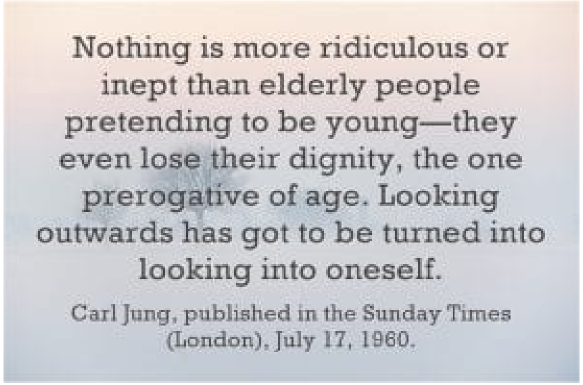

Nothing is more ridiculous or inept than elderly people pretending to be young—they even lose their dignity, the one prerogative of age. Looking outwards has got to be turned into looking into oneself.

Carl Jung, published in the Sunday Times (London), July 17, 1960.

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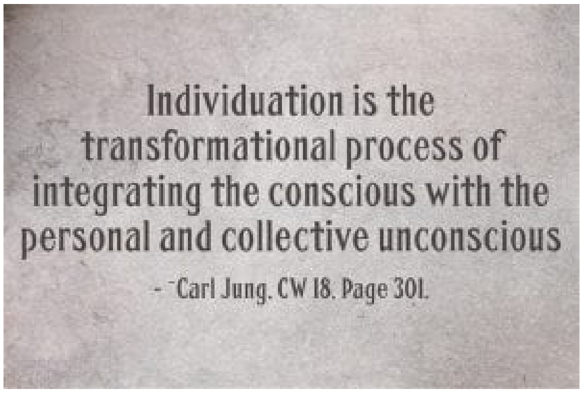

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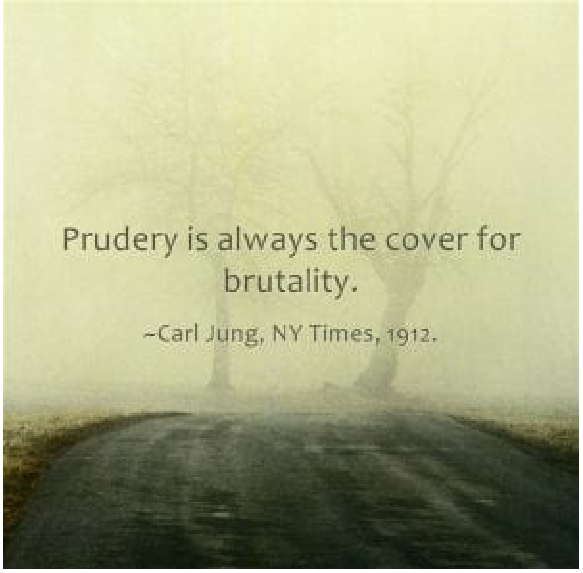
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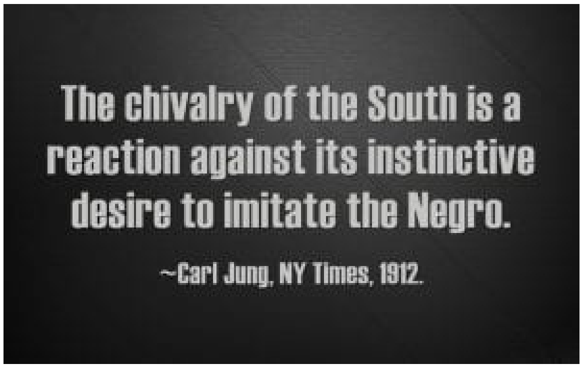
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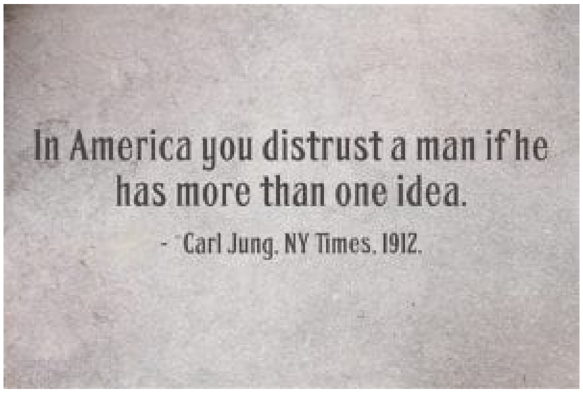
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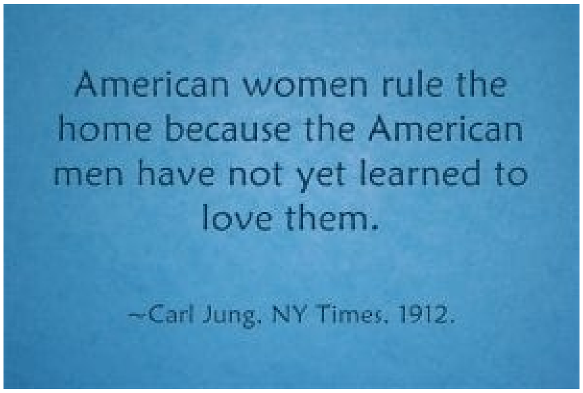

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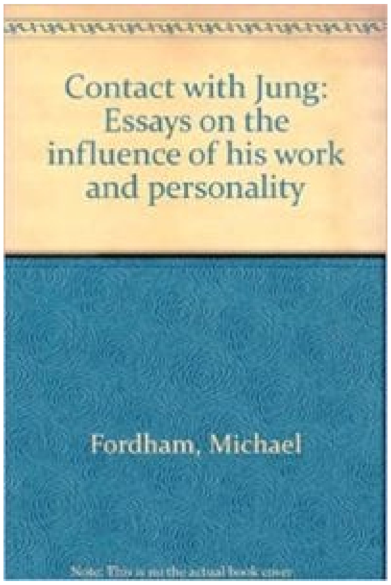
Jung’s Psychology in Britain by G. Stewart Prince (2019-05-31 05:48)



Contact with Jung:
Essays on the
influence of his work
and personality

Fordham, Michael

Jung’s Psychology in Britain by G. Stewart Prince

It will be undisputed that H. G. Baynes, more than any other individual, established the roots of analytical psychology in Britain.

His pioneering work was shared by but a few colleagues.

One was Constance Long, who translated Jung’s Collected Papers on Analytical Psychology into English as early as 1916, and made her own contribution with Collected Papers on the Psychology of
Phantasy (1920).

There were Esther Harding, Eleanor Bertine, and Miss Beckingsale. Maurice Nicoll, who was a member of the original English group, later became an exponent of Ouspensky' s thought, and James Young, who started as a Jungian, became a follower of Alfred Adler.

Culver Barker, the doyen of the present Society of Analytical Psychology, completed the group.

For a considerable period Baynes alone had the stature and the powers of exposition needed to express the Jungian point of view effectively in scientific groups (Glover, 1957), and his addresses to
the Medical Section of the British Psychological Society, the Society for Psychical Research, the British Institute of Philosophical Studies, and the Folk-Lore Society make up the bulk of his collected papers published, seven years after his untimely death, as Analytical Psychology and the English Mind (1950).

His translations of Jung's works, particularly Psychological Types, Contributions to Analytical Psychology, and (in collaboration with Cary Baynes) Two Essays on Analytical Psychology, were for many years the main sources for the English reader.

His own considerable volume, Mythology of the Soul (1940), with its detailed description

of analytical material and demonstration of amplification, was the culmination of his work. Germany Possessed (1941), his personal reaction to the rise of the Nazis, introduced his name to a wide public.

Had Baynes been granted another twenty years of life, his doubts about the survival of analytical psychology in England, expressed in many ways in Analytical Psychology and the English Mind (1950), might have been allayed.

By then he would have had substantial evidence of the standing of Jung's work in academic, scientific, and artistic circles, and of its penetration to the wider circle of educated Englishmen.

Thus, Jung's eightieth birthday aroused considerable interest in this country.

A celebration held in London, under the chairmanship of Leopold Stein, was attended by a large number of distinguished representatives from the fields of art, philosophy, academic psychology, psychiatry, psycho-analysis, and literature.

C. A. Mace, representing academic psychology, paid tribute to the range of Jung's impact in a telling sentence: 'But I doubt if all the faculties of all the universities in the world are sufficient to comprehend
the total range of studies opened up or enlarged in the works of Jung' (1956, p. 189).

Arnold Toynbee, representing history, gave it as his opinion that 'Dr Jung's work offers a magnificent education for us historians' (1956, p. 194).

J.B. Priestley spoke for the arts; and Frances Wickes, Gerhard Adler, and Michael Fordham talked of the significance which Jung's work continued to hold for them.

As an addendum to the proceedings, a friendly but spirited cricket match was played between members of the Society of Analytical Psychology and representatives of the British Psychoanalytical
Society, a pleasant event indicative of the increasing rapprochement and capacity for communication between the two groups.

Jung's appearance in the BBC television series 'Face to Face' was the next major indicator of public interest.

The high quality of the film and the interviewing resulted in his personality making a powerful impact on viewers, and his exposition of his basic ideas and his views on the world situation impressed alike sophisticated listeners and those to whom his name had previously been unknown.

Jung's death, in June 1961, brought further evidence of his place in the esteem of the British public.

The BBC broadcast a number of informed commentaries on the significance of the event, and detailed evaluations of his life work appeared in all the major newspapers and many serious periodicals.

The Society of Analytical Psychology received a letter of condolence from the President of the British Psycho-Analytical Society, and the chairman of the Medical Section of the British Psychological Society, a distinguished psycho-analyst, suggested a memorial meeting of the Section.

This took place in November 1961, in the form of a symposium on Jung's later work.

These facts suggest that analytical psychology has attained an established place in specialist psychological circles, and an effort will be made to trace this development in detail.

First, a general comment is required on the mode of spread of Jung's work in this country.

Baynes and his co-workers must have established the root-growth soundly.

Subsequent development has depended on two main streams of influence;

(a) The effect of Jung's thought on large numbers of individuals through personal analysis, and on much greater numbers through study of his published work (much facilitated in recent years by the serial appearance of the Collected Works in R. F. C. Hull's excellent translation) and that of his English followers.

The Guild of Pastoral Psychology, started by Kathleen Kitchen before the second world war, introduced Jungian speakers to wide audiences, and its series of published pamphlets made many important papers easily available.

Analytical psychology had considerable influence on the Oxford Psychology and Religion Society, on P.W. Martin's work (1955), and, of course, on the Withymead Centre, where the pioneering efforts of the Champernownes brought it to many who might otherwise never have heard of Jung.

Michael Fordham's The Life of Childhood (1944), Gerhard Adler's Studies in Analytical Psychology (1948), and Frieda Fordham's systematic exposition for the general reader (1953) reached a wide public, and by the time of their publication there were a number of analysts equipped to present the Jungian viewpoint to interested lay audiences, as well as to specialist societies. It may be maintained that the educated layman, meeting Jung's thought from reading, or from hearing a lecture, is in danger of misunderstanding, and I would endorse Fordham's view that Jung 'cannot be read enough' (1961a).

None the less, the wider dissemination of Jung's concepts in this country, to which his own Modern Man in Search of a Soul (1933) gave great impetus, helped to establish an intellectual climate favourable to the central growth of analytical psychology.

(b) The second stream stems from Jung's visits to Britain, from the efforts of the early analysts in this country, from the impact of Jung’s work on British psychiatry and medical psychology, and from attempts to form centres devoted to continued study, research, teaching, and practice in analytical psychology.

JUNG ’ S VISITS TO BRITAIN

It is a measure of the early recognition of Jung’s work that he was invited to address the Annual General Meeting of the British Medical Association held at Aberdeen in July 1914.

His subject was ’On the Importance of the Unconscious in Psychopathology’, and the timing could hardly have been better.

He elaborated in particular upon the compensatory function of the unconscious.

At the end of the first world war he returned to England, and addressed the Section of Psychiatry of the Royal Society of Medicine (with William McDougall in the chair); his topic was ’On Problems of Psychogenesis i.11. Disease’ (r9r9).

He delivered a paper to the same body twenty years later ’On the Psychogenesis of Schizophrenia’ (1939).

The consistency of his central interests is well illustrated here, and was borne out by the paper he wrote for the

Second International Congress of Psychiatry in 1957 (Jung, 1958).

In contrast with these formal medical occasions were two seminars held by Jung at Polzeathin 1923 and at Swanage in 1925.

These were reported byW. B. Crow, and the records are in the Library of the Analytical Psychology Club.

The Polzeath seminar dealt with the relationship between primitive and modern mentality, transference, occult phenomena, the structure of the psyche, and ’four forms of repression due to historical Christianity’.

At Swanage, Jung dealt with dream symbolism as ’a central problem of analysis and life’, and the record gives a clear flavour of his vivid and erudite use of dream material.

In 1935 Jung returned to give five seminars at the Tavistock Clinic in London.

His audience was a large and critical group of doctors, but Bennet (1961, p. 6) and Fordham (1961a) give us to understand that he held these spellbound, and that the highlight was his spontaneous discussion of transference.

His next visit was again formal, for he spoke to a meeting of the Abernethian Society at St Bartholomew’s Hospital, London, in October 1936; his title was ’The Concept of the Collective Unconscious’.

In 1937 he returned to London to lecture on ’Psychology and National Problems’; and in the following year went to Oxford as chairman of a conference of the International General Medical Society for Psychotherapy, where he outlined fourteen points upon which there was agreement in all schools of psychological thought.

His second visit to the Royal Society of Medicine in London (supra) just preceded the second world war.

It was a high tribute to the esteem felt for his work in scientific circles that Jung was invited to speak of it at the Tercentenary Celebration of the Royal Society in London in 1960.

Unfortunately, illness forced him to decline.

JUNG AND BRITISH PSYCHIATRY

Jung's standing in formal British psychiatry has been evaluated with authority by Aubrey Lewis (1957).

He makes it clear that it is the early Burgholzli work, covering the period 1902-1907, and largely available in Psychiatric Studies (Collected Works, Vols. 1 and 2), which holds the most significance, because of its direct application to pro bl ems of hysteria, schizophrenia, and other psychiatric syndromes.

This early work he considers 'a powerful contribution to psychiatry'.

His view that what Jung produced in the ensuing half-century 'needs to be considered in another framework and judged by other standards' implies a splitting in the development of Jung's thought, an implication that Fordham (1958) has refuted.

Henderson and Gillespie, in the textbook (1947) which remained standard for British psychiatry for over twenty years, devote a few lines to Jung's view of the purposive nature of neurosis, and mention the Studies in Word Association.

The standard textbook which succeeded theirs (Mayer-Gross et al., 1954) dismisses Jung even more curtly.

Nicole (1946), in his general survey of schools of psychopathology, devotes a chapter to Jung's concepts, although clearly finding them inimical.

Again for him, the early work, and in particular Psychological Types and Studies in Word Association, have the most meaning, and it is probably true that these two works have had the greatest impact in the fields of academic and clinical psychology in Britain, particularly by their influence on Rorschach (1942), Eysenck (1947), and Klopfer (1956).

More recently, clinical psychologists in this country have shown that in the test situation (Strauss, 1961) or research procedure (Tatlow, 1958) a deeper grasp of Jung's views on the structure and dynamic function of the psyche is imperative.

The wider field of medical psychology has been most influenced by those analysts with the experience, and the facility of exposition, necessary to communicate meaningfully with psychotherapists
of other schools.

The Institute of Medical Psychology and seminars at the Tavistock Clinic provided opportunity for this; Kranefeldt of Berlin, whose book Secret Ways of the Mind was published in English in 1934, contributed seminars there in 1935, and English analytical psychologists followed suit.

Later, the Medical Section of the British Psychological Society in London became a major forum congenial to psychotherapists many shades of theoretical persuasion.

Its organ, the British Journal of Medical Psychology, gives a good indication of the range of topics and areas of conflict which prevailed from time to time, and bears witness to the fact that, following Baynes, other analytical psychologists began to make significant contributions.

These are too numerous to catalogue here, but mention may be made of symposia! meetings at which analytical psychologists shared the platform with psycho-analysts to discuss, in April and June 1948,
archetypes and internal objects (Fordham, Heimann, Adler, and Clifford Scott, 1949); and, later, counter-transference (Fordham, 1960a; Heimann, Winnicott, Strauss, and Little, 1960).

Another symposium in 1956 on Jung's contribution to analytical thought and practice (Fordham, Moody, and Plaut, 1956) drew a large audience and excited much interest; and in 1959, 1960, and 1961
analytical psychologists addressed audiences drawn from all sections of the British Psychological Society at its annual general meetings.

Fordham (1960b) and Plaut (1960) contributed to the Jung's Psychology in Britain volume of the British Journal of Medical Psychology which marked World Mental Health Year.

An indication of development is given also by the administrative history of the Section. E. A. Bennet was elected to the chair in 1938, at which time he advocated an 'individualistic method' in psychotherapy (Bennet, 1938).

Fordham held the chair in 1950, and Plaut and Jackson successively held the office in 1958 and 1959.

Over the past few years the committee of the Section has included a sizeable proportion of analytical psychologists.

Jung's seventieth birthday was marked by special contributions (Adler, Fordham, 1945); and when he reached eighty the British Psychological Society celebrated the event, and made him an honorary fellow.

At a special meeting of the Section the symposium mentioned above was presented (Fordham, Moody, Plaut, 1956).

In this forum, communication with psychotherapists of other schools, and especially with psycho-analysts, has certainly been possible, and seems likely to continue.

As Jackson (1960a) has emphasized, psycho-analysts on the whole have felt less need than analytical psychologists to study the concepts of the 'other school' seriously, and attempt assimilation.

There are noteworthy exceptions.

Informed and appreciative references to Jung's writings and those of his followers are beginning to appear in the bibliographies of psycho-analytic texts (e.g. Winnicott, 1958; Laing, 1960; Pincus, 1960).Winnicott's view of the relationship between the concept of archetypes and modern psycho-analytic ideas on 'the earliest theoretical primitive state' is striking; even more so is his feeling that 'we ought to modify our view to embrace both ideas'.

Of course psycho-analysts had, before this, read and written about Jung's work.

Nevertheless, only the assumption that a strong emotional bias, stemming from the break between Freud and Jung, was still operative can account for som of their evaluations.

The statement of Rickman (in a debate with Baynes in 1927, at the British Institute of Philosophical Studies) describing ’the Jungian method as depreciative not only of human personality in general, but of the particular personality under treatment’ is an example (Rickman, 1957).

Another is provided by Glover’s polemic (1950).

The Section of Psychiatry of the Royal Society of Medicine has shown its interest by its invitations to Jung, and the Society itself made him an Honorary Fellow.

In 1954 the Section heard a symposium on ’Theory and Practice in Analytical Psychology’ (Bennet, Finigan, Storr, 1954).

This Section, however, has never been seriously concerned with the interchange of psychodynamic theory, although a number of analytical psychologists have in recent years been elected to its Council.

In the Royal Medico-Psychological Association the psychodynamic orientation has in the past not been strongly represented, but Jung was elected an honorary member in 1952.

In recent years analysts of various schools have played an increasingly prominent part in the Psychotherapy and Social Psychiatry Section, and Fordham spoke at its inaugural meeting.

A. Edwards was the £rst analytical psychologist to occupy the chair of that Section (in 1958), and Fordham was chairman for 1961-62. In 1959 Dennis Scott addressed the Section on ’A Conceptual Model of a Hospital as an Aid to the Everyday Handling of Psychotic Patients’ (1962), and R. F. Hobson on ’The Analytic Attitude in Psychiatry’ (unpublished).

In the same year Fordham (1959), together with a psycho-analyst, delivered a paper on ’Dynamic Psychology and the Care of Patients’ and Jackson (I96ob) fol1owed this in November 1959 with a lecture on ’Jung’s "Archetypes" and Psychiatry’.

These papers, with their emphasis on the analytic attitude towards the patient as a potential whole person, towards his symptoms as possibly synthetic forces, and towards the full implications of the doctor-patient relationship, are of clear importance for the young psychiatrist in training.

He is also likely to be influenced by those analytical psychologists who work in mental hospitals.

Thus the work of Scott, Edwards, and Gladstone at Napsbury Hospital, near London, has meant not only the application of analytical concepts to the diagnosis and treatment of patients ill enough to need admission to hospital, but also the provision of opportunity for the analytic evaluation of well established ’physical methods’ of psychiatric treatment (Scott, D., 1950).

In this field the studies of Fordham (1945-6) and Plaut (1948) also merit mention.

’ CENTRES ’ OF ANALYTICAL PSYCHOLOGY

History suggests that efforts to form groups of those actively interested in analytical psychology in this country have always met with difficulties, and that this cannot be attributed solely to the edominance of the introverted attitude.

Following Jung’s seminars at the Tavistock Clinic in 1935, an abortive effort was made to start a medical group by Baynes, Bennet, and Kirsch.

About the same time a group, short-lived, was formed to study the use of the word association test.

However, the Analytical Psychology Club and the Society of Analytical Psychology alone have proved viable.

THE ANALYTICAL PSYCHOLOGY CLUB

As a relatively new member I would not presume to make a critical analysis of the origins and status of the Analytical Psychology Club.

As Fordham (1961a) has pointed out, the Club was the first coherent body to represent analytical psychology in this country, inspired by Baynes, and with Culver Barker as its first chairman, followed by Fordham himself Its growth, from about twenty members in the 1920s to today's total of 162, is impressive.

Equally so is the standard of papers read to the Club; but even now the new analyst-member cannot fail to be aware of tensions within the group, and I for one am interested in Fordham's (1961a) suggestion that these are, at least in part, owing to the failure of the pioneer Jungian analysts to pay sufficient attention to transference analysis.

Fordham's paper contains convincing evidence that this was the case in the 1930s and, in spite of the generally good relationships that exist today between the Club and the Society of Analytical Psychology, traces of this problem remain.

For example, when a number of practising analysts were invited to take part in a weekend symposium in the autumn of 1959, a successful and enjoyable occasion, there was some
criticism that their contributions were 'too clinical'.

By 1936 the analysts had separated from the Club and, reinforced in numbers by refugee analysts from Europe, formed the Medical Society of Analytical Psychology (Fordham, 1958).

These were the medical analysts then in London (Barker, Baynes, Fordham, Kirsch, de Laszlo, and Rosenbaum); Adler and Wheelwright (not then medically qualified) made up the group.

This society formulated standards of training for analysts, which received the approval of analysts in Zurich, and were publicly proclaimed in 1939 by Baynes at a meeting of the Medical Section of the British Psychological Society on the subject of lay analysis.

This group, of which Fordham was chairman, was succeeded in 1945 by the foundation of the Society of Analytical Psychology, the articles of which were signed in that year (by Barker, Moody, Adler, Fordham, Metman, Paulsen, and Mrs Fordham).

THE SOCIETY OF ANALYTICAL PSYCHOLOGY

This was so CO)?.Structed that medical analysts had the controlling hand.

Only a medical analyst can· hold the chair of the Council and the executive committee, a position held to date by Fordham, Moody, Stein, Hobson, and Prince.

Not more than half of its members can be lay analysts, and today it consists of sixty-four members, of whom thirty-four are medically qualified.

This construction had in mind the attraction of psychiatrically trained doctors, and has been successful.

The majority of the medical members have had extensive training in psychiatry, and many are of sufficient status in the medical world to hold senior appointments in teaching and other hospitals, clinics, child guidance centres, and university departments.

The success was not due alone to the structure of the Society.

The prestige of Jungian analysis was rising steadily, and the status of a number of individual analysts in the psychiatric world contributed.

Special mention may be made of E. A. Bennet.

His appointment in 1948 as consultant psychotherapist to the Maudsley Hospital, and lecturer to its Institute of Psychiatry, was a landmark.

In the hospital he was a member of a team including distinguished psychotherapists of the psycho-analytic and other schools.

In the lectures Jung's principles were, for the first time, systematically expounded to postgraduate students not only from all over Britain, but from all over the world.

Oddly enough, in his capacity as lecturer to the School of Physic of Trinity College, Dublin, Bennet had been introducing medical undergraduates, and a number of Irish physicians, to Jung's ideas over the preceding decade.

Robert Hobson succeeded to Bennet's position at the Maudsley Hospital.

The resulting influx of psychiatrically trained candidates has had a double effect.

It produced changes within the Society, and led to a much wider dissemination of analytical psychology in a number of professional fields.

Thus, those psychiatrically trained individuals who came for training analysis reflected their views in their posts in hospitals and clinics, mainly around London, and some were able to establish psychotherapy clinics based on Jung's principles.

Further, many were able to impart their views, not only informally to members of their psychiatric team, but in a more systematic way to caseworkers of many sorts, who during this epoch were turning increasingly to psychiatric units for further training.

Jung's basic concepts were included alongside other theories of personality development in at least one university course for postgraduate social workers (Prince, 1958).

Such dissemination led in turn to many professional social workers seeking personal analysis.

Within the Society the changes were complex.

The psychiatrically trained candidates brought with them in many cases in addition to biological background, medical experience, and their groundwork in clinical psychiatry-considerable knowledge of psychopathology.

Moreover, many had been taught by, or had treated cases under supervision with, psycho-analysts of standing.

Although attracted by analytical psychology, few had failed to be convinced of the essential values of the psycho-analytic orientation and few had the inclination to abandon it in their thinking or practice.

Some, misguidedly expecting a comprehensive psychopathological theory in Jung's work, were disappointed, and some were critical of the lack of clinical psychiatric orientation in some of their teachers.

A further complication was introduced by the nature of the cases which the candidates were required to analyse under supervision as an essential part of their training.

These were drawn mainly from the Clinic (the C. G. Jung Clinic), an important extension of the Society.

Through its existence the Clinic makes analysis available to many patients who could never contemplate it under the conditions of private practice.

Under the direction of Fordham (succeeded in 1961 by Hobson) it has attracted patients showing a wide range of clinical problems, few corresponding to the group upon which Jung's own experience was based, and seldom including the classical 'individuation' case.

Cases are referred to the C. G. Jung Clinic by hospitals, psychiatric clinics, general practitioners, psychotherapists, and members of the Society, and it represents a vital function of the Society in providing a much-needed service to the community, but its clientele posed numerous problems for analytical technique.

The reaction of these factors upon candidates and teachers was productive.

Apart from supervision, formal training has been by two weekly seminars, one clinical, the other theoretical.

The candidates had much to learn, and learned gratefully, but they also demanded of the training analysts a clear formulation of concepts, and help in clarifying their ideas on the basic principles of analytical practice.

This clarification is still under way, and may eventually compensate for Jung's own reluctance to write on 'analytical techniques'.

The seminar courses gradually became more organized and systematized, and sufficient experience of training and supervision has been accumulated to permit formulation of the problems involved, and the construction of theories in an attempt at their solution (Plaut, Newton, 1961; Fordham, r96rb).

There were changes, too, in the administrative structure of the Society.

Until the mid-195os the administration was in the hands of a small group of founder members, more or less corresponding to the recognized training analysts.

As the candidates became members in sufficient numbers, tension arose between them and the senior group.

Further, the senior group began to show evidence of splitting conflicts.

That transference and countertransference problems had a great deal to do with this seems probable.

Many conflictual issues arose over the topic of accepting or rejecting candidates for associate membership of the Society; lines of cleavage arose within the Society as a whole which suggested a 'transference-distribution' ; and it was not without significance that around this time a large number of members felt the need to form small, regular study groups for the study of transference problems in practice.

The outcome was a restructuring.

The executive and professional committees (the latter concerned with the selection, training, and approval of candidates, and matters of professional practice) were re-formed, and their members elected on a system giving proportional representation to the training analysts, the professional members, and the associate professional members.

Robert Hobson, a comparatively junior member, was elected chairman of the Council and executive committee, and, in spite of many stresses, emotional and practical (the latter including sudden loss of the Society's premises, and its eventual rehousing in its present satisfactory quarters), steered it successfully through the next four years.

Internal conflicts have not been painless, but there is evidence that the viability of the Society has continued.

A great deal has been learnt and applied on effective methods of procedure.

There is a continuing effort to refine criteria for the acceptance of candidates for training and eventual membership, and questions of the ethics of practice have been studied.

The Journal of Analytical Psychology, now in its eighth year, has expanded in range and in circulation.

A survey of contributions from English analysts gives good indication of the way in which their interests over the past decade have turned increasingly to problems of transference and counter-transference, and of ego development, structure, and dynamics (a development paralleled in the psycho-analytic literature), and the need to link Jung's basic concepts to psychopathological theory.
A similar pattern shows in the contributions of the English group to the First International Congress in Zurich in 1958 (Adler, Ed., 1961a).

Fordham's (1944) early interest in the development of the psyche in childhood led him to develop the analytical method in the analysis of children; from this original work emerged his contributions
to the theory of early ego development which appear among his collected papers (Fordham, 1957, 1958).

These bring the concepts of analytical psychology into close relationship with newer psycho-analytic theory, especially with the work of Melanie Klein, Winnicott, and Fairbairn.

A number of other members of the Society are interested in developmental psychology and the analysis of children and adolescents (Hawkey, 1945, 1947, 1951, 1955; Tate, 1958, 1961; Aldridge, 1959), and an active Children's Section has evolved.

The discussion of child analysis has entailed, inevitably, efforts to relate infantile sexuality to the theory of archetypes.

Further productivity is evidenced by the appearance of books by members in the last few years (Adler, 1961 b; Bennet, 1961 ; Storr, 1960).

Numerically, the Society has increased in size from the original handful of founder members to a total membership of over sixty, of whom thirty-four are medically qualified.

The relationship between medical and lay analysts is good, and the Journal of Analytical Psychology will bear witness to the fact that much original work has been produced by non-medical members.

The cooperation between lay and medical analysts is exemplified by the roles of Robert Moody and Gerhard Adler in the organization of the International Association for Analytical Psychology:
Moody chaired the First International Congress with distinction, and held the post of president until forced to vacate it by ill health; Adler, vice-president of the Association, edited the Congress
papers (Adler, Ed., 1961a).

Although the Society is situated in London, and most of its members practise there, a few have established themselves in other parts of Britain.

Irene Champernowne' s work in Devon has already been mentioned, and Layard worked in Oxford before recently transferring to Cornwall.

Amy Allenby works at Oxford as well as in London, and has had the interesting experience of attending a residential centre for neurotic patients connected with the Anglican Church (Allenby, 1961).

Cutner practises in Worcester, and till his death in 1961 Greenbaum practised in Manchester.

Leopold Stein distributes his time between London and Birmingham.

In Scotland, Abenheimer, although not a member of the Society, has represented the Jungian viewpoint for many years, and has clearly influenced some of the young, dynamically minded psychiatrists of the Glasgow school (Laing, 1960), while the staff of the Davidson Clinic in Edinburgh has always been interested in Jung's approach.

Two of its members, Kraemer and von der Heydt, have in recent years come to London and become members of the Society.

OTHER REACTIONS TO JUNG'S WORK

Besides these two main streams of spread there are others, which cannot be adequately dealt with within the compass of this paper.

However, they need mention if a sense of balance is to be conveyed.

Jung's significance for Toynbee (Toynbee, 1934, 1956, 1959) takes on a greater importance when we think of Jung as the historian of the psyche.

In England, as elsewhere, his original ideas made considerable impact on creative artists and critics of many kinds, some of whom have assimilated these ideas in a way which has shown effect in their own work. Herbert Read,

J. B. Priestley, and Kathleen Raine are among the most widely known.

British theologians have reacted to Jung’s work in a variety of ways.

In the Oxford Psychology and Religion Society analytical psychology had an influence which has already been mentioned; and opportunity for discussion between analysts and theologians has been frequent at meetings of the Guild of Pastoral Psychology, the Analytical Psychology Club, and elsewhere.

This interchange has not been without friction, and it is clear that conflict is caused not only by conceptual and linguistic differences (although bedevilment with words is particularly obvious in this sphere).

In January 1960 a joint meeting of the Analytical Psychology Club and the Society of Analytical Psychology took place, on the theme of psychology and religion.

The major contributions (Fordham, 1960c; Lambert, 196o;White, 1960b) give good indication of how the issues stand today.

A survey of reviews of books by theologians is also helpful in this respect.

The English theologians who have attracted most attention are White (1952, 1960a), Philp (1958), and Cox (1959, 1961).

Informal meetings between theologians and analytical psychologists, often in the form of regular group discussions, are another indication of mutual interest.

British educationalists have, on the whole, taken less interest in the work of Jung than in that of Freud and Adler.

A notable exception is Henderson (1956), who has summarized for teachers Jung’s educational ideas (Collected Works, Vol. 17).

In addition, he offers some striking comments on the mental health of teachers, based on analytical psychology, and suggests an ingenious curriculum aimed at putting the child in contact with the archetypes appropriate to his stage of development.

This brief review suggests that Jung’s work has taken root in Britain, and that Freud’s description of it as an attempt against psycho-analysis that had ’blown over without doing any harm’ (Freud, 1935) did justice neither to the value of Jung’s contribution nor to its relevance to his own.

Much husbandry, however, is needed, before the full growth of analytical psychology in Britain can be expected.

It is apparent that there are two branches.

One, represented by the Analytical Psychology Club, might be called the sociocultural, carrying the fruit of Jung’s influence on individuals and groups, and manifest in the spheres of art, history,
religion, and anthropology.

The other is the clinical-scientific, represented by the Society of Analytical Psychology.

That these are branches of the same trunk is shown by the fact that two-thirds of the analysts in the Society are members also of the Club, and frequently contribute to its work as lecturers or in discussion.
Fordham's (1958) aspiration that 'the Analytical Psychology Club and the group of analysts could together form an embracing unity' has not been fulfilled, but they are twin centres in good communication with each other, and it seems likely that their collaboration will be fruitful.

The Club fulfils a function that the Society could not, at present, accommodate.

There the widest implications of analytical psychology can be discussed and debated, without stricture by collective obligations or circumscription by the demands of analytical practice.

Fordham's fear that the Society might come to stand for analytical psychology reduced to a branch of medicine does not appear to have been well founded.

That the majority of practicing analysts belong to the Club, and have found libido to invest in it, while founding, organizing, and building up the Society, with its responsibility to patients and trainees alike, speaks eloquently for the need to relate to Jung's work as much more than a psychopathological theory or a therapeutic technique.

In retrospect, it is difficult to see how a separation, at least temporary, between the Club and the analysts could have been avoided.

In 1944, when Fordham's paper was written, the standing of analytical psychology in the English medical world was in the balance.

The National Health Service had not yet arrived, and attitudes, both popular and official, towards mental illness and its treatment were relatively primitive.

In spite of the far-ranging implications of Jung's work in its later stages, it had to be faced that its origins were in psychiatry, and that it would be judged by its applicability to that field.

The practising analysts, and the Society which developed from them, needed a new temenos within which to work on this aspect of the development of analytical psychology.

Further, work had to be done on the transference, in both its personal and social aspects, and it is hard to see how this could have been accomplished within the Club.

The opus facing the Society is clear.

It is well established, materially and socially.

It is recognized by the British medical profession, and by the public, as a centre of significant and responsible research and therapeutic endeavour.

It has over sixty members, most of them well established in various professional fields, but all with libido to spare for the Society.

It offers, as does the Institute of Psycho-Analysis, the special service of analytical treatment for a small proportion of those who need it at nominal fees.

It does not seem inappropriate to suggest that it must continue to focus on the application of Jung's thought to mental illness and its treatment, to closing the gaps in psychopathological theory, and to refining the precepts of analytical practice.

It represents analytical psychology to other schools of psychotherapeutic practice, and must prove worthy of this position.

In particular, the fact that psycho-analysts of advanced views find that they can talk meaningfully with some of its members should not be undervalued.

The split between Freud and Jung may have been a historical necessity; it has been productive of a great deal that is of value, and at the same time has tragically delayed many advances in human understanding.

It is possible that the rapprochement between the Jungians and Freudians of today may lead to a picking up of threads long dropped.

Study of the Journal of Analytical Psychology will make it clear that many of Jung's concepts are under constant and constructive critical review.

Digestion of his thought is very necessary, and the Society must be the place in Britain where this has to be accomplished in the first instance.

It is also important that the Society contains the largest number of Jungians with a basic scientific and biological training.

Jung's work needs to be related to other branches of science, and the efforts of Storr (1955) to link it up with cybernetics and of Fordham (1957) with contemporary biology must be expanded.

Possibly the biggest obstruction to the flow of Jung's work is the persistent myth of 'Jung the mystic'; as elsewhere, this exercises an influence in Britain today.

The other myth of 'Jung the anti-semite' recently raised its head in the New Statesman, a responsible periodical, where it was scotched by Gerhard Adler, Herbert Read, and others.

The answer would seem to be thorough study of his writings, and the submission of his concepts to the tests of contemporary science.

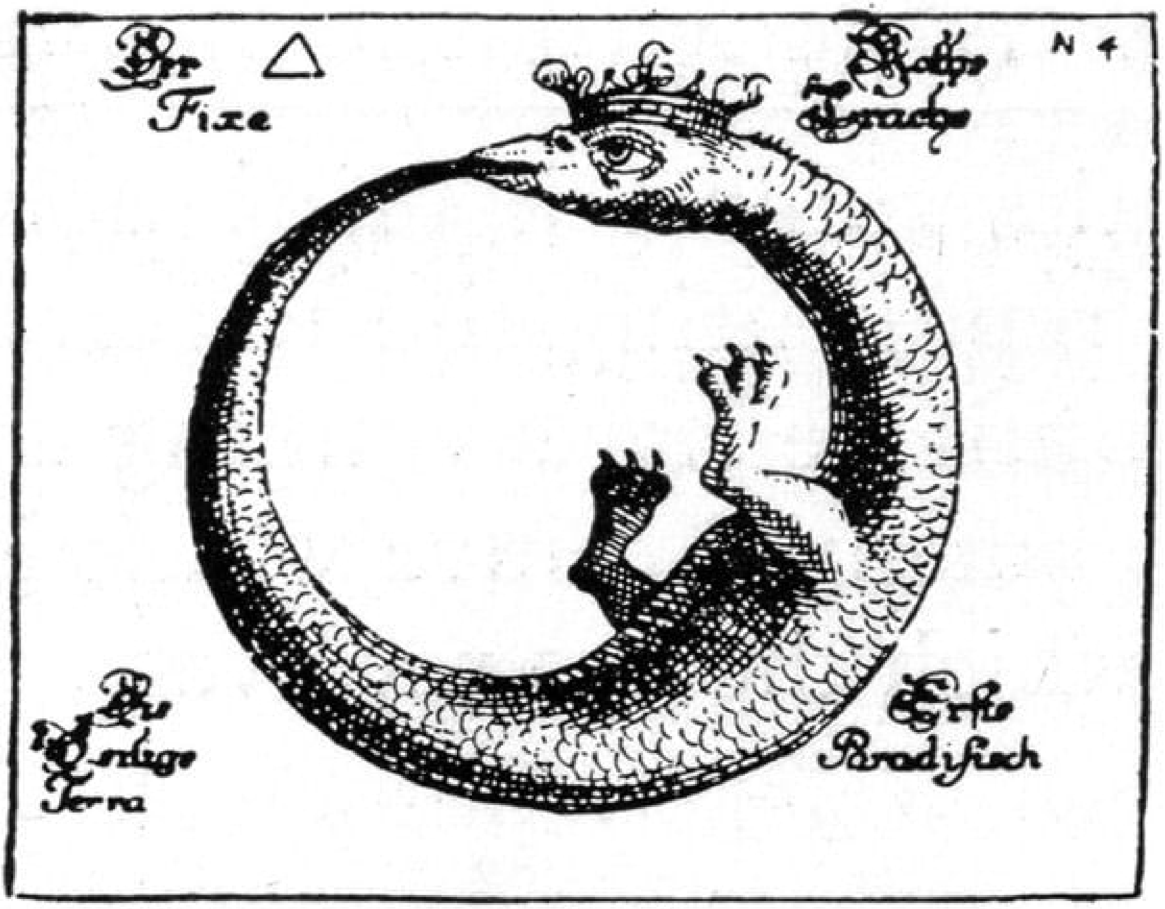
When it is realized that much of his later work, including that on synchronicity, is assayable by statistical and mathematical methods, it may be that academic psychologists will revive their interest in Jung, and find his concepts verifiable by such methods, as did Eysenck (1947) with Jung's typology.

Thorough study of his work is possible only for those who respond to his vision with the heart as well as the head, but devotion to it seems his fitting memorial.

We need not weep for the man who could say 'If the old were not ripe for death, nothing new would appear'. G. Stewart Prince, Jung's Psychology in Britain, In Contact with Jung, Pages 41-58

Carl Jung: Only numinous experiences retain their original simplicity **(2019-05-31 05:49)**

[1]


Der
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To Traugott Egloff

Dear Herr Egloff, 8 June 1959

I am very much obliged to you for your kind gift.

It has awakened old memories of my youth, when I read Kiigelgen’s book.

The little book you have given me is a valuable document from an age when the newer psychology was putting forth its first tender shoots.

You are quite right when you say that the "truth" is actually staring us in the face but that often we are as though smitten with blindness so that we cannot see it.

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way.

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression.

The trouble may lie in language itself, which is just as much lacking in that needful simplicity as are our powers of conception.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus.

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the
self.

Just as our masculine consciousness is a concretized aspect of the masculine, so the anima is a concretized aspect of the feminine.

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners."

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy.

Again with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 508-509

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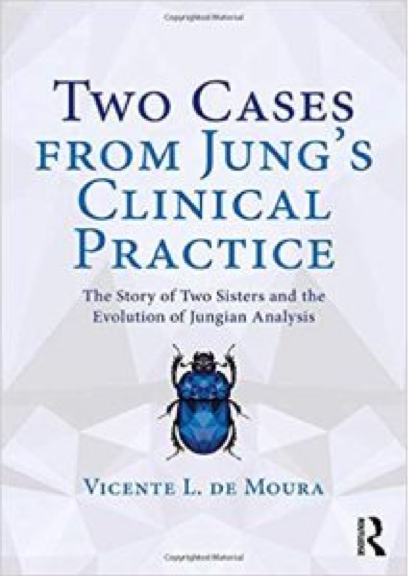
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e4052-1unus.jpg`

Carl Jung "Two Cases from Jung’s Clinical Practice" - Quotations (2019-05-31 15:02)


TWO CASES FROM JUNG’S CLINICAL PRACTICE
The Story of Two Sisters and the Evolution of Jungian Analysis
VICENTE L. DE MOURA

[1]Two Cases From Jung’s Clinical Practice

The very, very first thing I did after my return was to lay down to my wife all the aspects of my complexes, with the resolute consequence and with all psychoanalytic openness. It worked out extremely well, and I realised that I was such a fool, not having told her much before. Carl Jung, Two Cases from Jung’s Clinical Practice, Page 33

At the moment I just have three patients who do pay well. I would have enough patients if I would accept them paying me very little, but I don’t like to offer psychoanalysis for tip money. Carl Jung, Two Cases from Jung’s Clinical Practice, Page 33

The term hypnosis was coined by James Braid in his book Neurypnology – the Science of Nervous Sleep, in 1843, as part of a terminological revision. Vicente L. de Moura, Two Cases from Jung’s Clinical Practice Page 40

A possible link between Jung and Janet, which may indicate the impact of Janet’s ideas on Jung’s theorising, was Janet’s criticism of Freud’s

exaggeration of sexuality as the only pathogenic factor in mental illness. Vicente L. de Moura, Two Cases from Jung’s Clinical Practice Page 43

As director of the Burghölzli hospital, it was Bleuler who approved and supported the topic of Jung’s dissertation in 1902 ‘On the Psychology and Pathology of So-Called Occult Phenomena’ Vicente L. de Moura, Two Cases from Jung’s Clinical Practice Page 47

In the autumn of 1913, Jung, in retrospect, mentioned that he felt a sense of oppression, as if something was coming in the air. He referred to it not just as if it were coming from a psychic situation, but also from concrete reality. Vicente L. de Moura, Two Cases from Jung’s Clinical Practice Page 67

Nevertheless, he [Jung] decided to go through an experiment with his fantasies. From December 1913 onwards he deliberately evoked them in waking state, as a kind of enacting dramas in his imagination. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 67

I asked myself whether these visions pointed to a revolution but could not really imagine anything of the sort. And so I drew the conclusion that they had to do with me myself and decided that I was menaced by a psychosis. The idea of war did not occur to me at all. Carl Jung, Two Cases from Jung's Clinical Practice Page 67

He [Jung] tried to find inner images that were behind the emotions and noted that, if he would have not done it, he could fall into a neurosis and would be torn apart by the emotions. Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 68

In the interviews with Jaffé, Jung commented in retrospect that he worked on the material in the way it was given by the unconscious and stated that this was the correct approach. Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 68

Important to mention is that Jung was not alone insofar as he was having visions about the menace of a major conflict in Europe. There were many people who had premonitions about a coming catastrophe. Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 69

Just before the war, apocalyptic imagery was common throughout Europe in the arts and literature, in the work of artists such as Wassily Kandinsky and Ludwig Meidner. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 69

Particularly in the work of authors and people linked to spiritualism, such as Leonora Piper and Arthur Conan Doyle, there was a sense of prophetic warning about a war. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 69

However, with the outbreak of the war, Jung later commented that nobody was happier than him, because he said that he was finally able to understand his dreams and visions. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 69

Jung's initial aim with the word association experiment was to provide a tool to differentiate mental disorders, and later he focused on the disturbances in the responses. Carl Jung, Two Cases from Jung's Clinical Practice, Page 29

It was his research with the word association experiment that built his reputation in the international psychiatry scene and provided the basis to describe what he called the emotionally charged complex. Carl Jung, Two Cases from Jung's Clinical Practice 29

For me his ideas pointed the way to a closer investigation and understanding of individual cases. Freud introduced psychology into psychiatry, although he himself was a neurologist. Carl Jung, Two Cases from Jung's Clinical Practice 30

The encounter with Freud led Jung to give up the use of hypnosis and turn to psychoanalysis as an instrument of research and treatment. Carl Jung, CW 2, para 660.

I in no way exclusively stem from Freud. I had my scientific attitude and the theory of complexes before I met Freud. The teachers that influenced me above all are Bleuler, Pierre Janet, and Theodore Flournoy. Carl Jung,

Two Cases from Jung's Clinical Practice Page 32

One could further add that Jung's research [Word Association] brought a missing element to psychoanalysis, namely, the scientific observation of the concepts and its quantification in a psychological experiment. Carl Jung, Two Cases from Jung's Clinical Practice Page 33

By 1914, Jung had developed a busy therapeutic practice. He worked five days a week, with an average of five to seven hours a day. Carl Jung, Two Cases from Jung's Clinical Practice Page 36

In 1900, C.G. Jung started his work as a practitioner doctor at the Burghölzli mental hospital in Zürich. Jung's initial interest was in studies related to

anatomical brain research, a passage not included by A. Jaffé in Memories, Dreams, Reflections. Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 28

It is important to note that Jung did not consider his personal fantasies as the only basis for his theory and concepts. As mentioned before, he was interested in historical parallels between his inner experiences and symbolic materials, as presented in myths, religion and primitive psychology. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 75

For Jung, it was imperative that patients should not be reduced to the limits of a method, and that the uniqueness of the personality of the patient was considered. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 80

Further, in a letter to Dr Karl Srnertz from the 19th of December 1942, he stated that every postulation about the psyche must be considered, and that every psychological theory is a subjective statement. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 81

Besides, he [Jung] wrote that some scientific achievements have no psychotherapeutic value if these were only empty words without life in them. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 81

Jung's view was that the inner dialectical process led to the development of the individuation process. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 81

There is in the analytical process, that is to say in the dialectical discussion between the conscious mind and the unconscious, a development or an advance towards some goal or end, the perplexing nature of which has engaged my attention for many years Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 80

The more deeply we penetrate the nature of the psyche, the more the conviction grows upon us that the diversity, the multidimensionality of human nature requires the greatest variety of standpoints and methods in order to satisfy the variety of psychic dispositions. Carl Jung, CW 11, Para 11,

Speaking for myself, I must confess that experience has taught me to keep away from therapeutic 'methods' as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no readymade methods, the assumption that I myself am will determine my method: as I am so will I proceed. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 81

Psychogenic disturbances, quite unlike organic diseases, are atypical and individual. With growing experience, one even finds oneself at a loss in making a diagnosis. Theneuroses, for example, vary so much from individual to individual that it hardly means anything when we diagnose 'hysteria'. […] What we have said about diagnosis is also true of therapy in so far as this takes the form of an individual analysis. It is just as impossible to describe a typical course of treatment as it is to make a specific diagnosis. This radical, not to say nihilistic statement, naturally does not apply to cases where a method is employed as a matter of principle.

As my life entered its second half, I was already embarked on the confrontation with the contents of the unconscious. My work on this was an extremely long-drawn-out affair, and it was only after some twenty years of it that I reached some degree of understanding of my fantasies. First I had to find evidence for the historical prefiguration of my inner experiences. That is to say, I had to ask myself, "Where have my particular premises already occurred in history?" If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked. Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. The psychologist must depend therefore in the highest degree upon historical and literary parallels if he wishes to exclude at least the crudest errors in judgment. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 75

From the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I myself was conducting and in whose outcome I was vitally interested. […] I was voluntarily submitting myself to emotions of which I could not really approve, and I was writing down fantasies which often struck me as nonsense, and toward which I had strong resistances. For as long as we do not understand their meaning, such fantasies are a diabolical mixture of the sublime and the ridiculous. […] A cogent motive for my making the attempt was the conviction that I could not expect of my patients something I did not dare to do myself. The excuse that a helper stood at their side would not pass muster, for I was well aware that the so called helper – that is, myself – could not help them unless he knew their fantasy material from his own direct experience, and that at present all he possessed were a few theoretical prejudices of dubious value. This idea – that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients – helped me over several critical phases. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 76

He (the patient) must make himself as conscious as possible of the mood he is in, sinking himself in it without reserve and noting down on paper all the fantasies and associations that come up. Fantasy must be allowed the freest possible play, yet not in such manner that it leaves the orbit of its object, namely, the affect, by setting off a kind of 'chain-reaction' association process. The whole procedure is a kind of enrichment and clarification of the affect, whereby the affect and its contents are brought nearer to consciousness, becoming at the same time more impressive and more understandable. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 77

Psychogenic disturbances, quite unlike organic diseases, are atypical and individual. With growing experience, one even finds oneself at a loss in making a diagnosis. The neuroses, for example, vary so much from individual to individual that it hardly means anything when we diagnose 'hysteria'. […] What we have said about diagnosis is also true of therapy in so far as this takes the form of an individual analysis. It is just as impossible to describe a typical course of treatment as it is to make a specific diagnosis. This radical, not to say nihilistic statement, naturally does not apply to cases where a method is employed as a matter of principle. Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 80

Just so with a man about his books. He does not want to tell of the secret alliances, the faux pas of his mind. This it is that makes lies of most autobiographies. […] And just as a woman erects her stronghold of power in her sexuality and will not give away any of the secrets of its weak side, so a man centres his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men. He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy. Carl Jung, Two Cases from

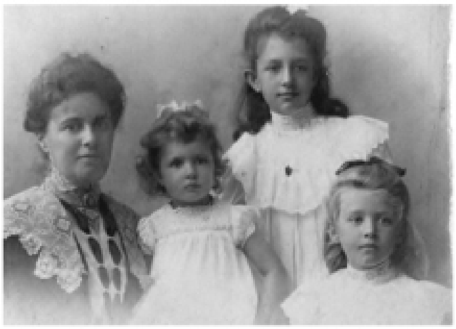


Figure 8.1 Hermine Marie Quarles van Ufford with her three daughters, around 1903

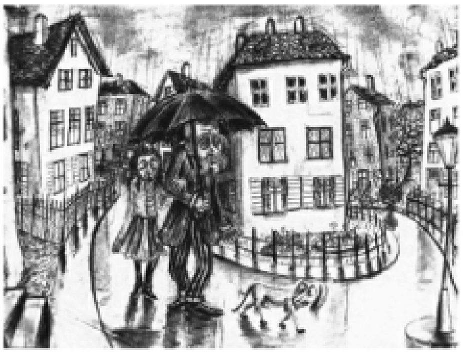


Figure 8.2 Daughter and father in Bloemendaal, 1922[5]

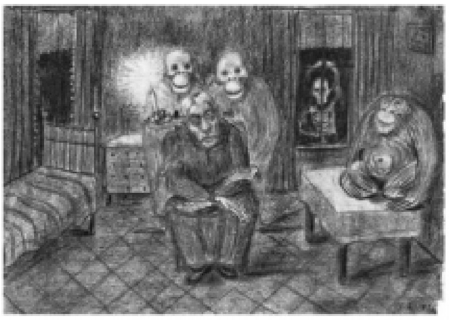


Figure 9.1 Mia in deep depression and plagued by ghosts, 1927[5]

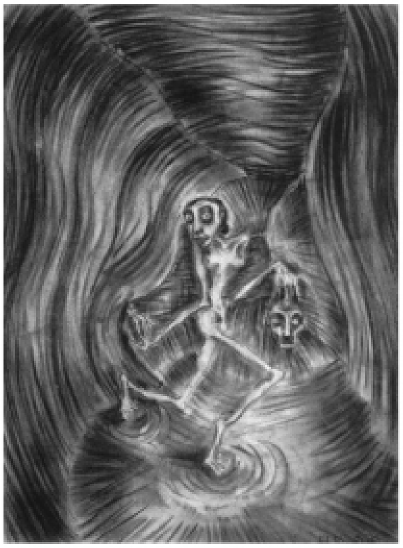


Figure 10.1 Deepest introversion: the dance with the mask, 1917

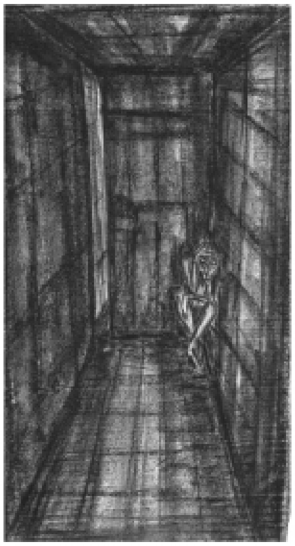


Figure 10.2 Melancholy, 1917[7]

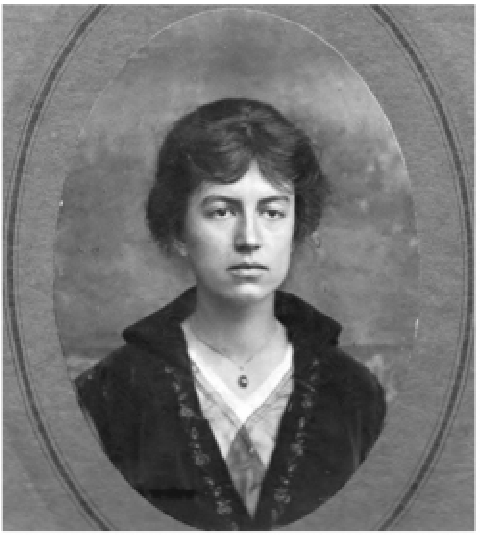


Figure 11.1 Reichstein at the age of 26

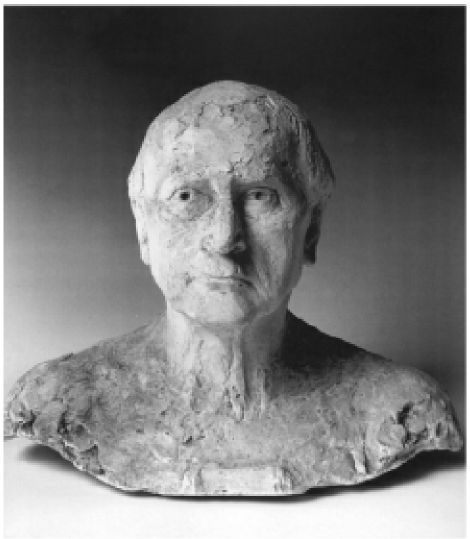


Figure 12.1 Epper's sculpture of C.G. Jung in Museum Epper

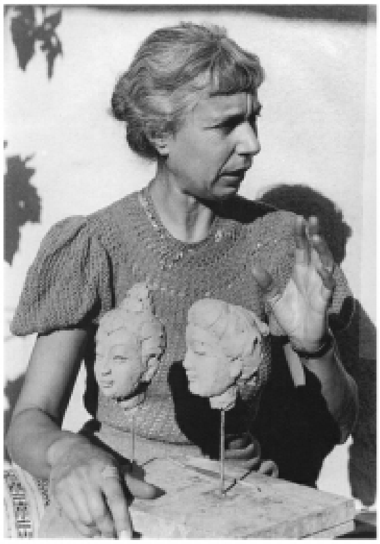


Figure 12.2 Mischa Epper around 1970[15]

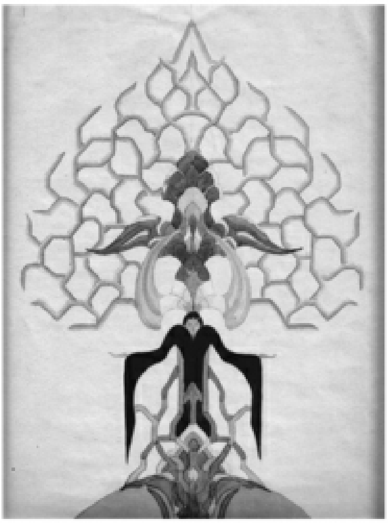


Figure 16.1 Bird in the fontanelle[20] (See Plate 2)

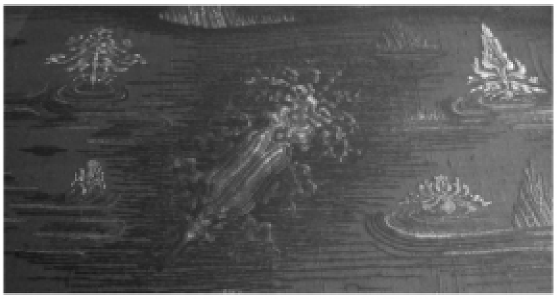
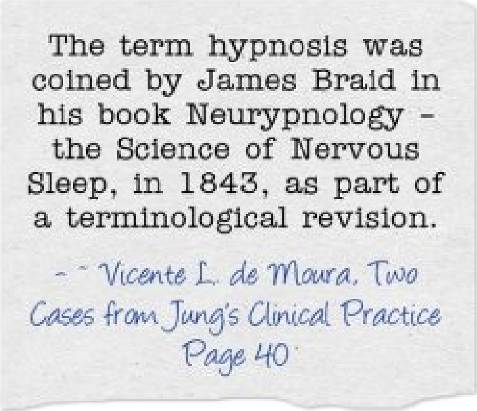
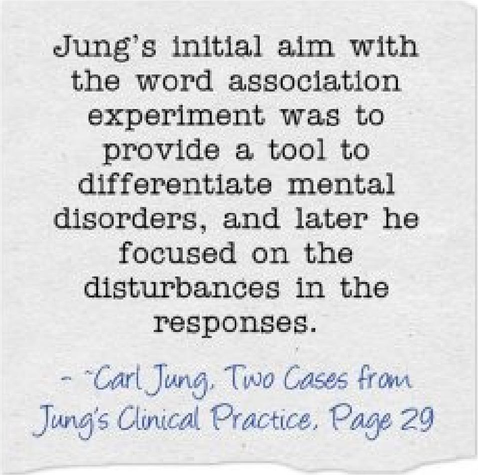


Figure 17.1 Embroidery of the scarab made by Reichstein (See Plate 3)



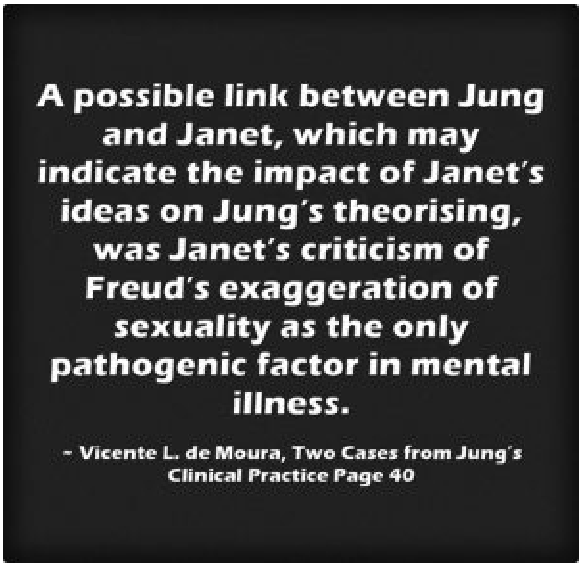
The term hypnosis was coined by James Braid in his book Neurypnology - the Science of Nervous Sleep, in 1843, as part of a terminological revision.

- ~ Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 40



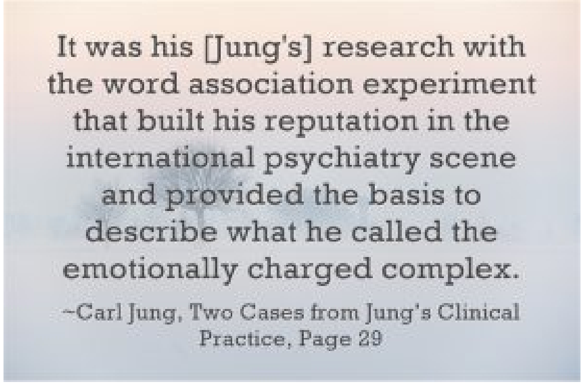
Jung's initial aim with the word association experiment was to provide a tool to differentiate mental disorders, and later he focused on the disturbances in the responses.

- ~Carl Jung, Two Cases from Jung's Clinical Practice, Page 29



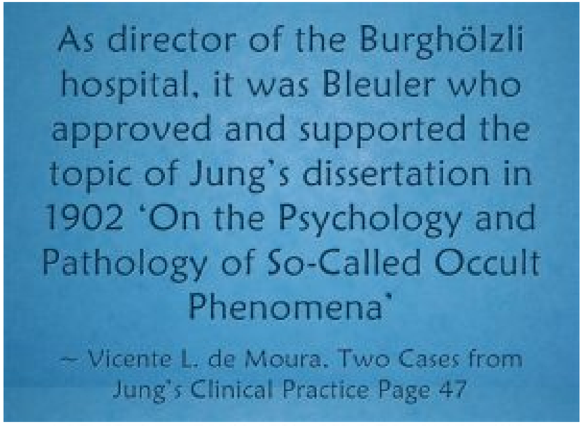
A possible link between Jung and Janet, which may indicate the impact of Janet's ideas on Jung's theorising, was Janet's criticism of Freud's exaggeration of sexuality as the only pathogenic factor in mental illness.

- Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 40



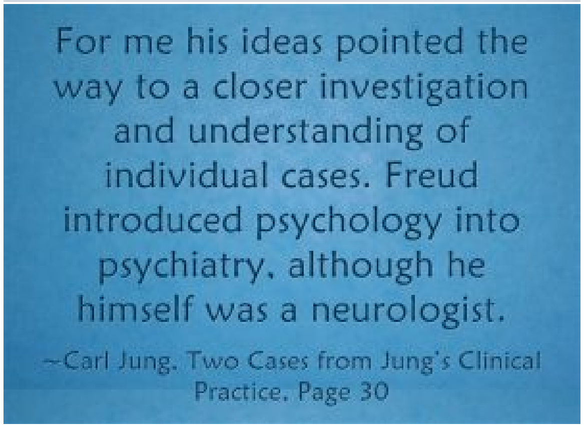
It was his [Jung's] research with the word association experiment that built his reputation in the international psychiatry scene and provided the basis to describe what he called the emotionally charged complex.

~Carl Jung, Two Cases from Jung's Clinical Practice, Page 29



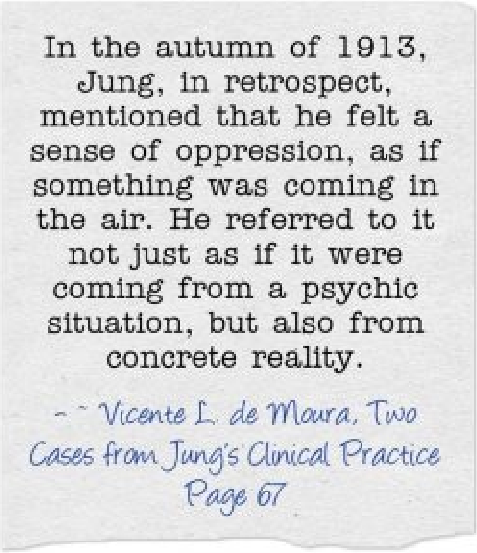
As director of the Burghölzli hospital, it was Bleuler who approved and supported the topic of Jung's dissertation in 1902 'On the Psychology and Pathology of So-Called Occult Phenomena'

~ Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 47



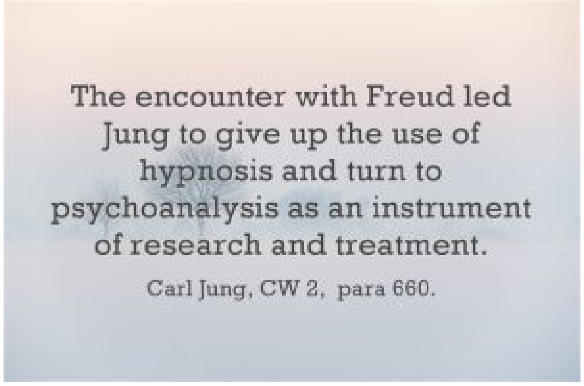
For me his ideas pointed the way to a closer investigation and understanding of individual cases. Freud introduced psychology into psychiatry, although he himself was a neurologist.

~Carl Jung, Two Cases from Jung's Clinical Practice, Page 30



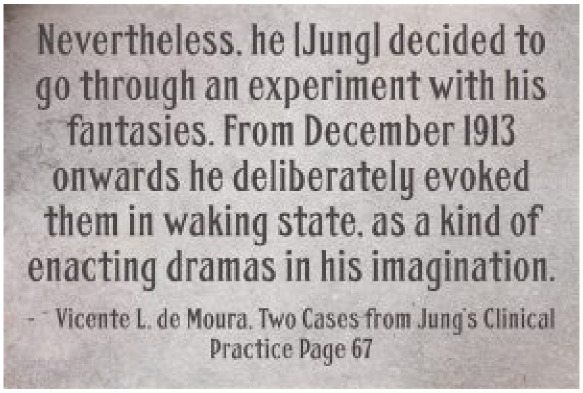
In the autumn of 1913, Jung, in retrospect, mentioned that he felt a sense of oppression, as if something was coming in the air. He referred to it not just as if it were coming from a psychic situation, but also from concrete reality.

- ~ Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 67



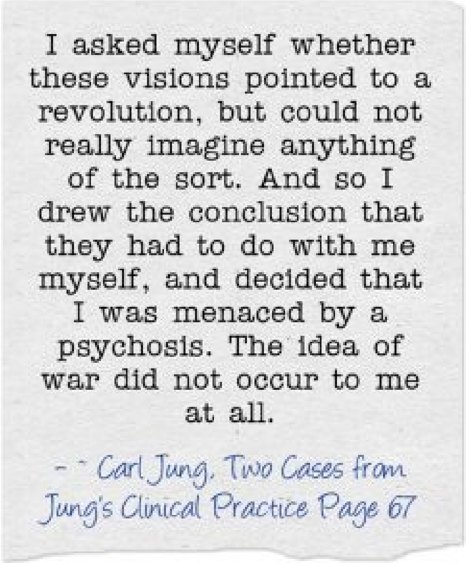
The encounter with Freud led Jung to give up the use of hypnosis and turn to psychoanalysis as an instrument of research and treatment.

Carl Jung, CW 2, para 660.



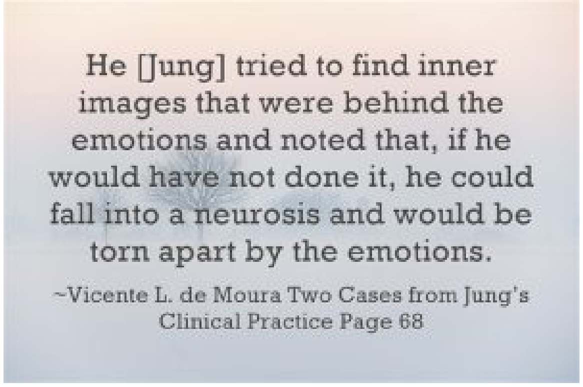
Nevertheless, he [Jung] decided to go through an experiment with his fantasies. From December 1913 onwards he deliberately evoked them in waking state, as a kind of enacting dramas in his imagination.

- ~ Vicente L. de Moura, Two Cases from Jung's Clinical Practice Page 67



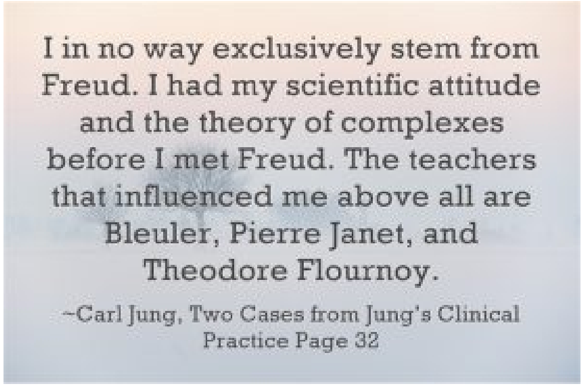
I asked myself whether these visions pointed to a revolution, but could not really imagine anything of the sort. And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis. The idea of war did not occur to me at all.

- ~ Carl Jung, Two Cases from Jung's Clinical Practice Page 67



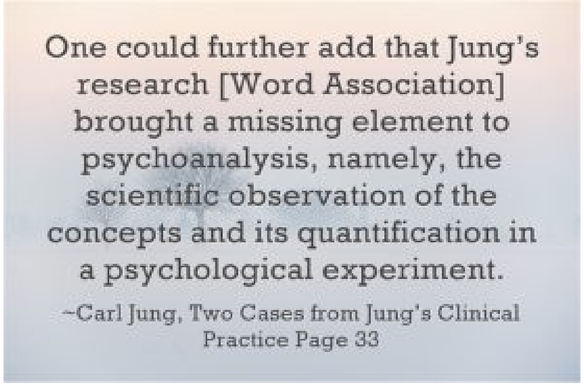
He [Jung] tried to find inner images that were behind the emotions and noted that, if he would have not done it, he could fall into a neurosis and would be torn apart by the emotions.

~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 68



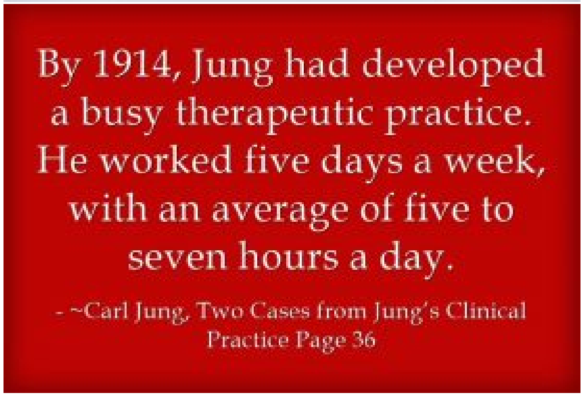
I in no way exclusively stem from Freud. I had my scientific attitude and the theory of complexes before I met Freud. The teachers that influenced me above all are Bleuler, Pierre Janet, and Theodore Flournoy.

~Carl Jung, Two Cases from Jung's Clinical Practice Page 32



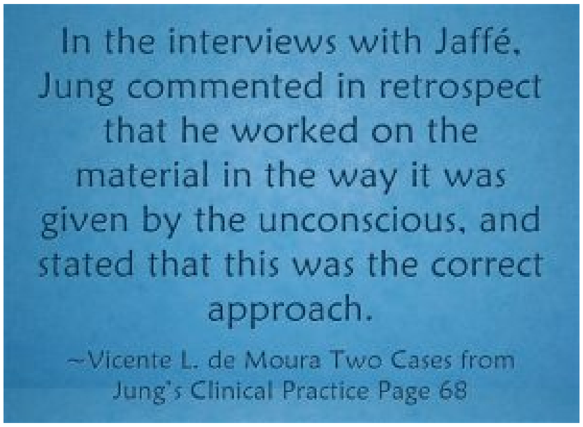
One could further add that Jung's research [Word Association] brought a missing element to psychoanalysis, namely, the scientific observation of the concepts and its quantification in a psychological experiment.

~Carl Jung, Two Cases from Jung's Clinical Practice Page 33



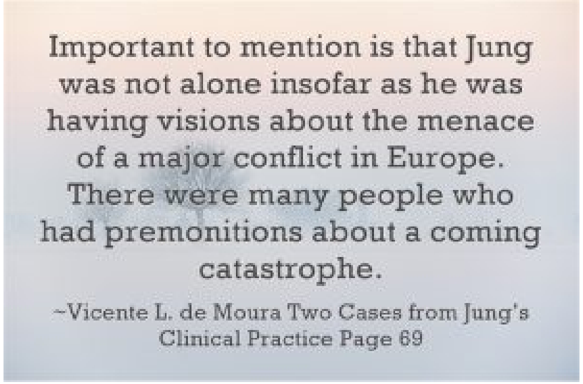
By 1914, Jung had developed a busy therapeutic practice. He worked five days a week, with an average of five to seven hours a day.

- ~Carl Jung, Two Cases from Jung's Clinical Practice Page 36



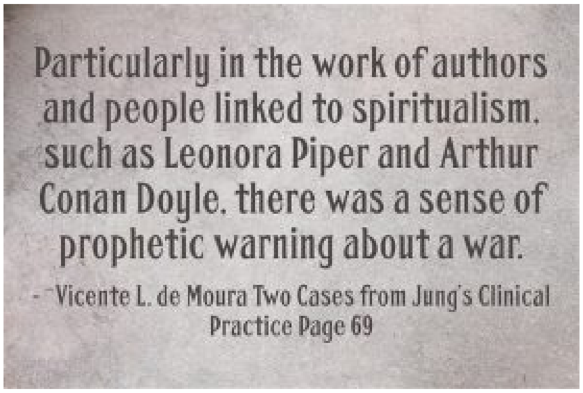
In the interviews with Jaffé, Jung commented in retrospect that he worked on the material in the way it was given by the unconscious, and stated that this was the correct approach.

~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 68



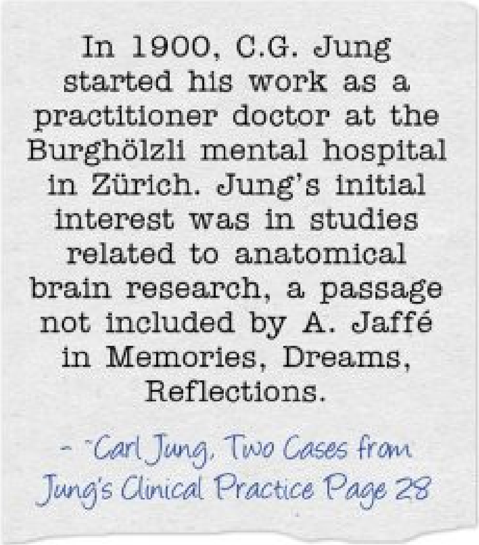
Important to mention is that Jung was not alone insofar as he was having visions about the menace of a major conflict in Europe. There were many people who had premonitions about a coming catastrophe.

~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 69



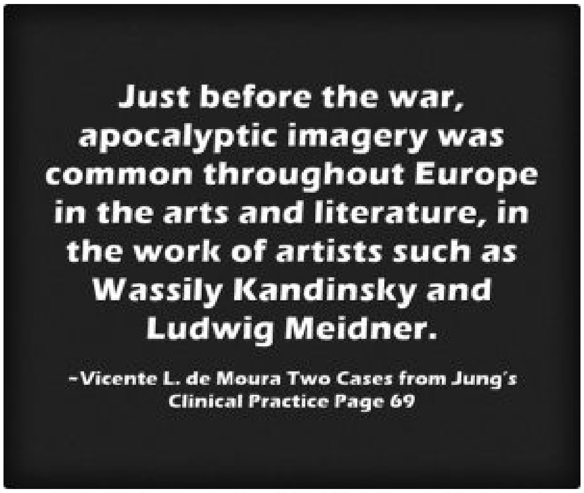
Particularly in the work of authors and people linked to spiritualism, such as Leonora Piper and Arthur Conan Doyle, there was a sense of prophetic warning about a war.

- ~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 69



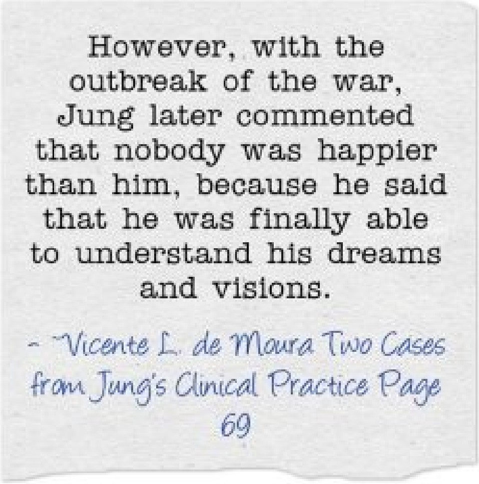
In 1900, C.G. Jung started his work as a practitioner doctor at the Burghölzli mental hospital in Zürich. Jung's initial interest was in studies related to anatomical brain research, a passage not included by A. Jaffé in Memories, Dreams, Reflections.

- ~Carl Jung, Two Cases from Jung's Clinical Practice Page 28



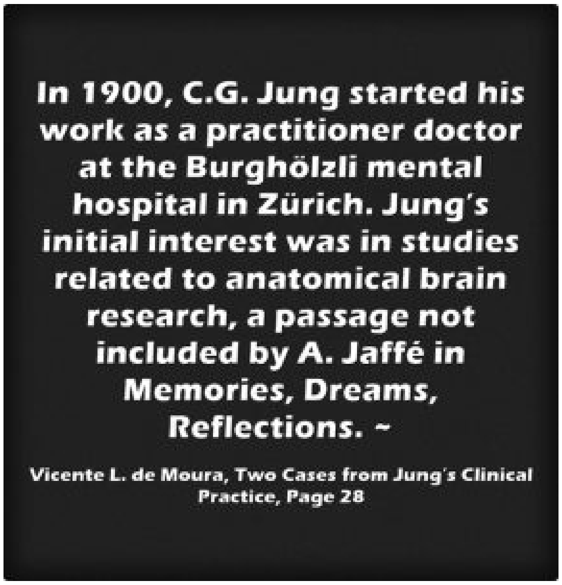
Just before the war, apocalyptic imagery was common throughout Europe in the arts and literature, in the work of artists such as Wassily Kandinsky and Ludwig Meidner.

~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 69



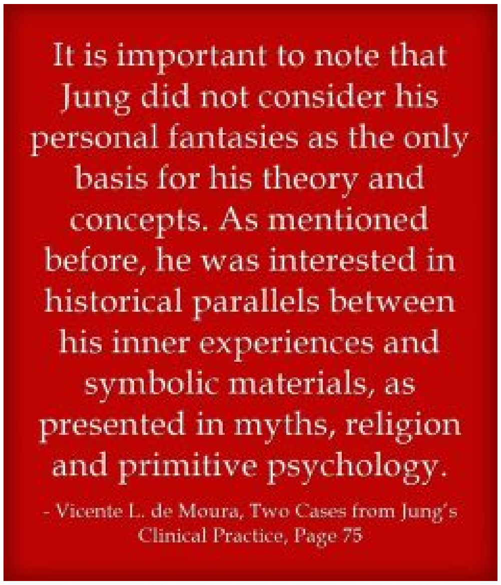
However, with the outbreak of the war, Jung later commented that nobody was happier than him, because he said that he was finally able to understand his dreams and visions.

- ~Vicente L. de Moura Two Cases from Jung's Clinical Practice Page 69



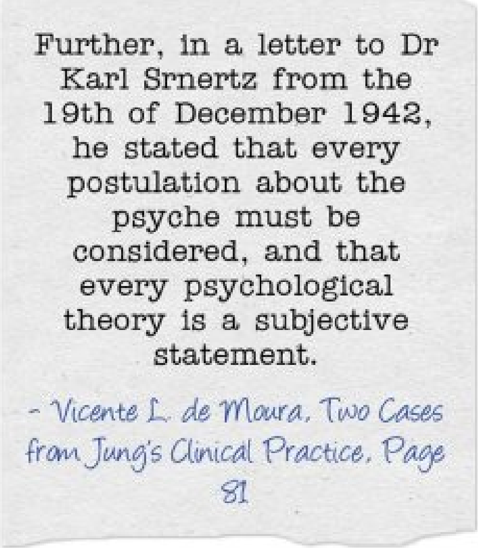
In 1900, C.G. Jung started his work as a practitioner doctor at the Burghölzli mental hospital in Zürich. Jung's initial interest was in studies related to anatomical brain research, a passage not included by A. Jaffé in Memories, Dreams, Reflections. ~

Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 28



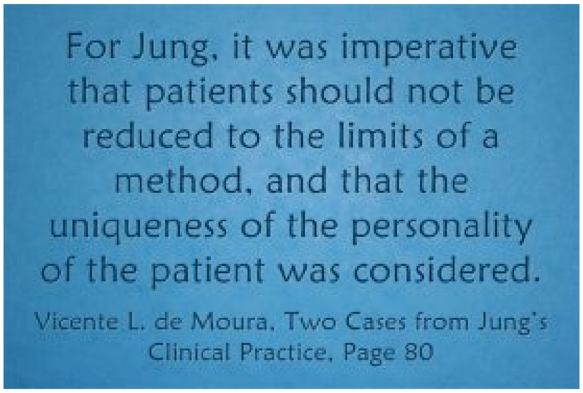
It is important to note that Jung did not consider his personal fantasies as the only basis for his theory and concepts. As mentioned before, he was interested in historical parallels between his inner experiences and symbolic materials, as presented in myths, religion and primitive psychology.

- Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 75



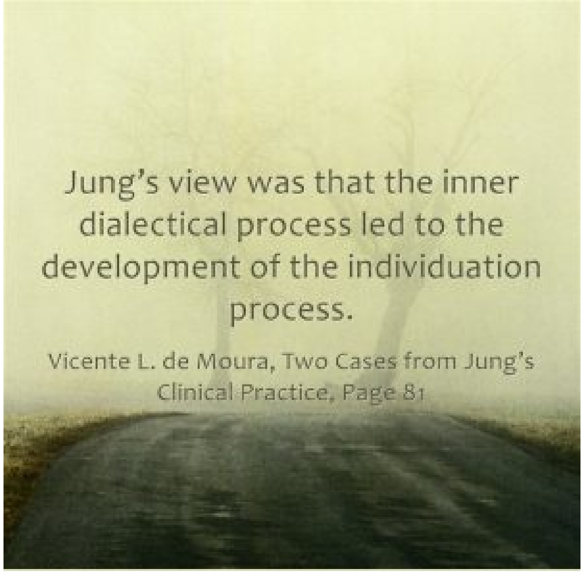
Further, in a letter to Dr Karl Srnertz from the 19th of December 1942, he stated that every postulation about the psyche must be considered, and that every psychological theory is a subjective statement.

- Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 81



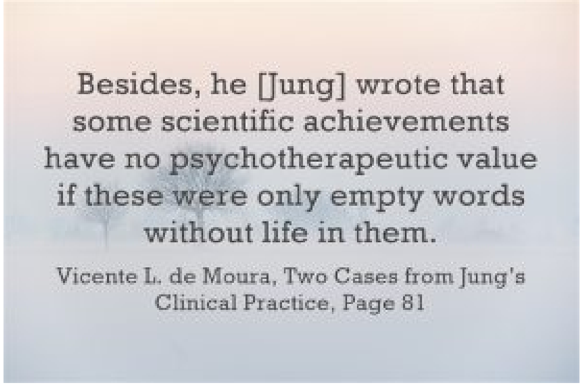
For Jung, it was imperative that patients should not be reduced to the limits of a method, and that the uniqueness of the personality of the patient was considered.

Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 80



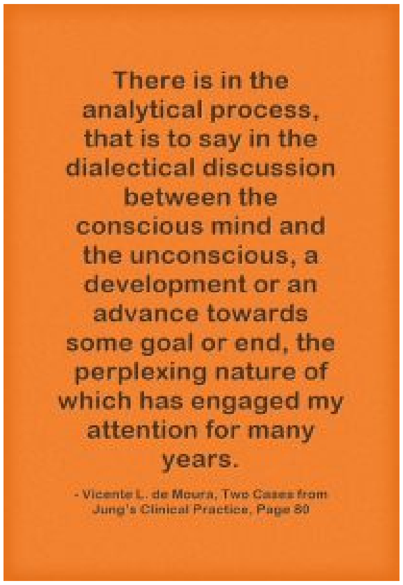
Jung's view was that the inner dialectical process led to the development of the individuation process.

Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 81



Besides, he [Jung] wrote that some scientific achievements have no psychotherapeutic value if these were only empty words without life in them.

Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 81



There is in the analytical process, that is to say in the dialectical discussion between the conscious mind and the unconscious, a development or an advance towards some goal or end, the perplexing nature of which has engaged my attention for many years.

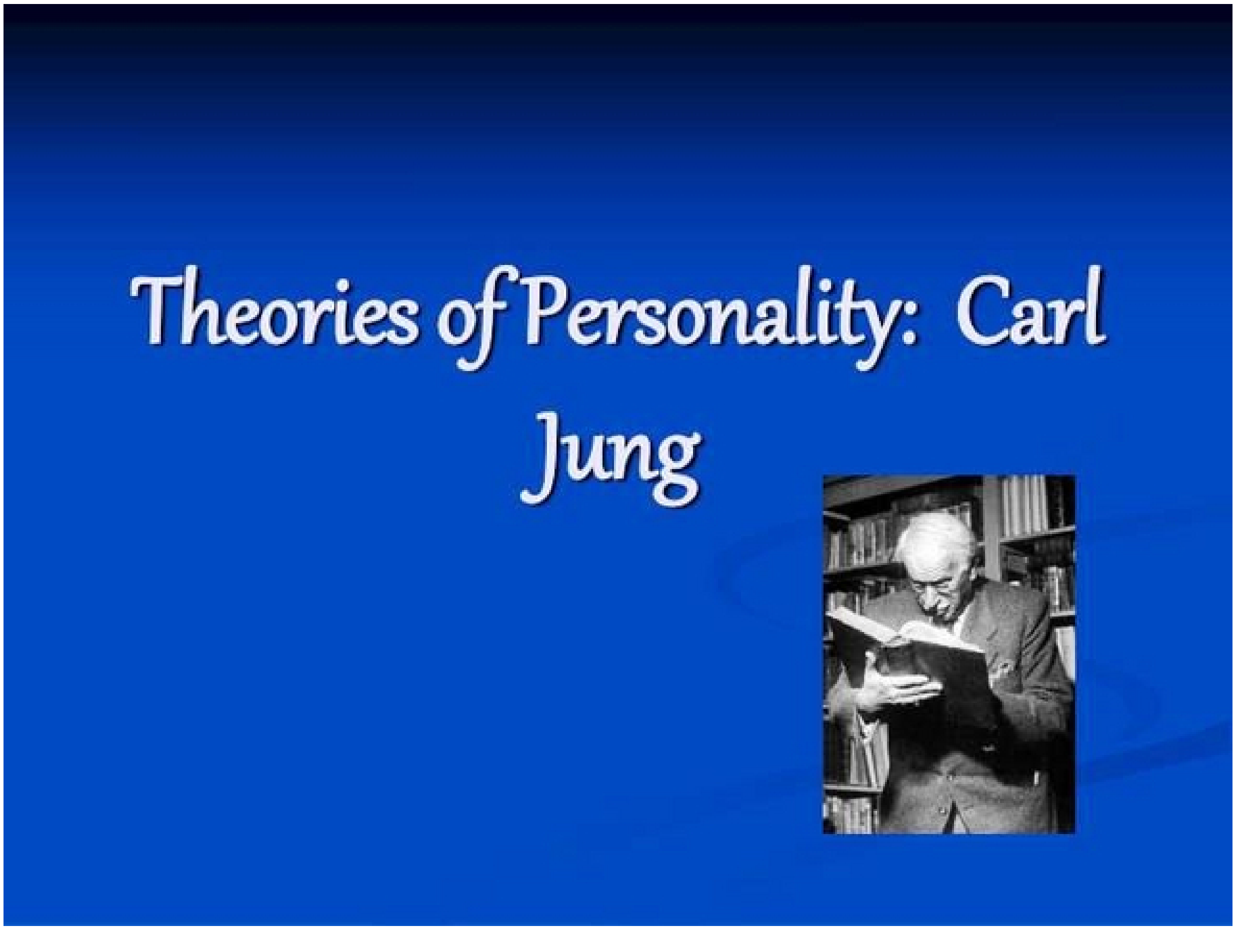
- Vicente L. de Moura, Two Cases from Jung's Clinical Practice, Page 80

1. `https://www.amazon.com/Two-Cases-Jungs-Clinical-Practice-ebook/dp/B07QCD9VKK/ref=sr_1_1?crid=2MU9TQUH9NE11&keywords=two+cases+from+jung%27s+clinical+practice&qi`

1.3 June

Carl Jung on “Personality.” Lexicon. (2019-06-01 02:11)

[1]



Theories of Personality: Carl Jung

Personality:

Aspects of the soul as it functions in the world. (See also individuality.)

For the development of personality, differentiation from collective values, particularly those embodied in and adhered to by the persona, is essential.

A change from one milieu to another brings about a striking alteration of personality, and on each occasion a clearly defined character emerges that is noticeably different from the previous one. . . .

The social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual. The domestic character is, as a rule, moulded by emotional demands and an easy-going acquiescence for the sake of comfort and convenience; when it frequently happens that men who in public life are extremely energetic, spirited, obstinate, wilful and ruthless appear good-natured, mild, compliant, even weak, when at home and in the bosom of the family. Which is the true character, the real personality? . . .

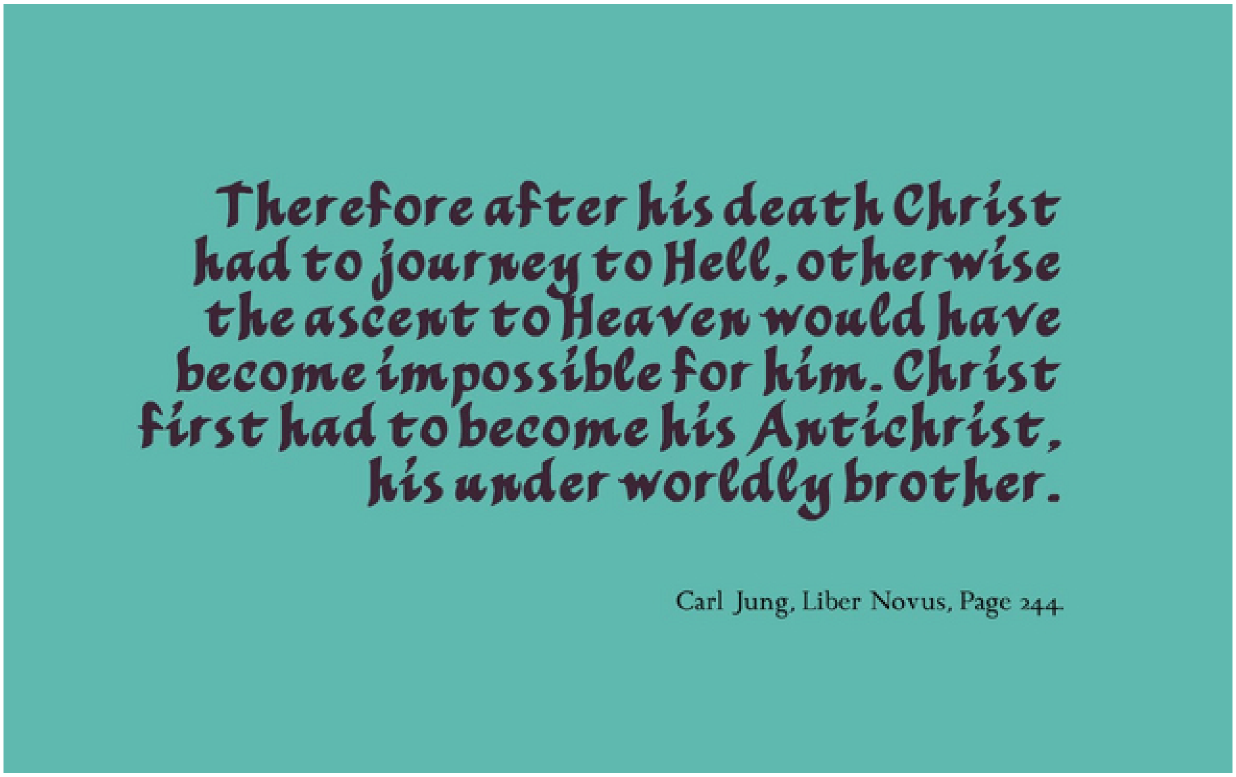
. . . . In my view the answer to the above question should be that such a man has no real character at all: he is not individual but collective, the plaything of circumstance and general expectations. Were he individual, he would have the same character despite the variation of attitude. He would not be identical with the attitude of the moment, and he neither would nor could prevent his individuality from expressing itself just as clearly in one state as in another.["Definitions," CW 6, pars. 798f.]

http://www.nyaap.org/jung-lexicon/p/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/6fef4-1.jpg`

Some Carl Jung Quotations XL [Liber Novus, Red Book] (2019-06-01 03:32)

[1]

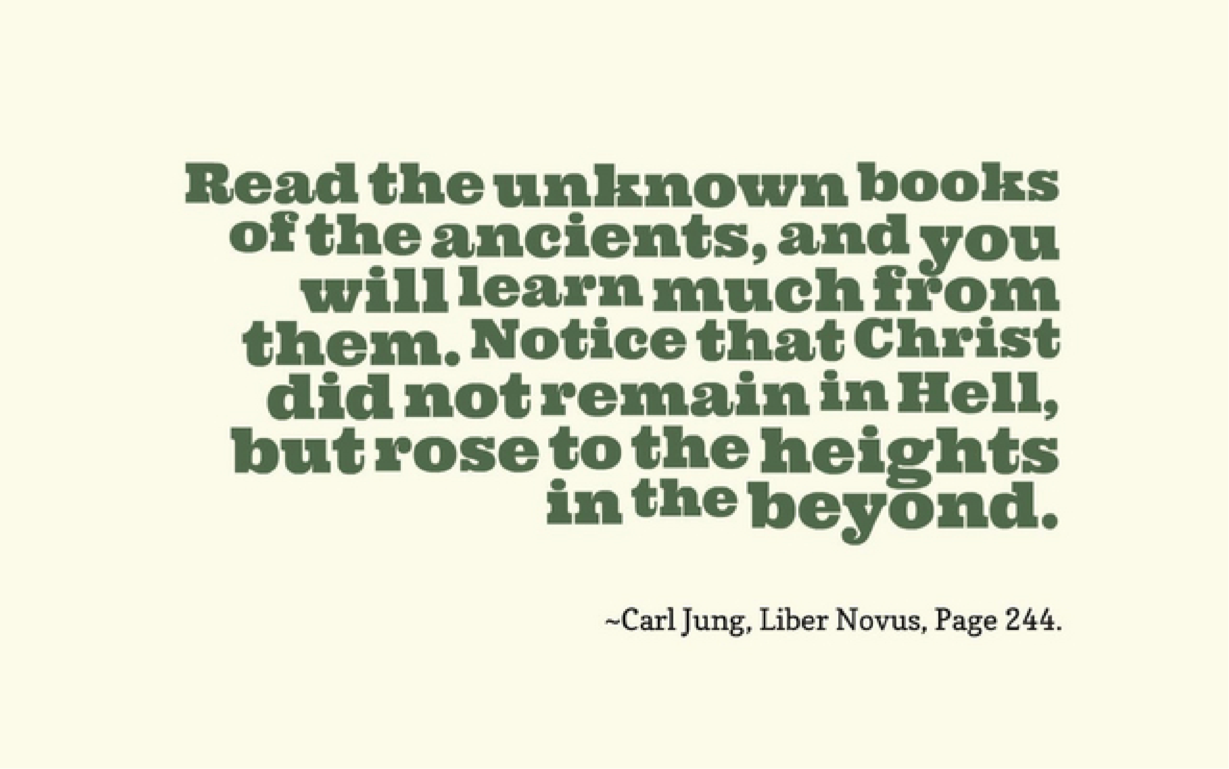


Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother.

Carl Jung, Liber Novus, Page 244.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

[2]

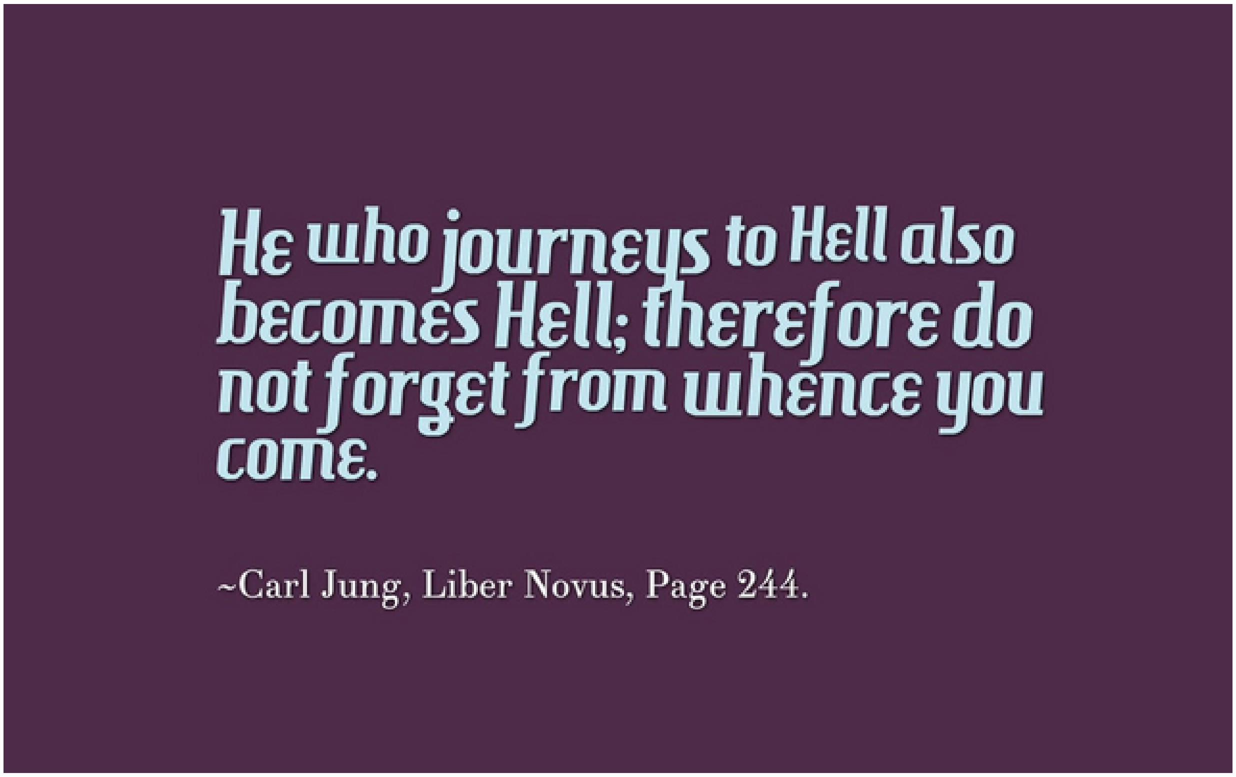


Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.

~Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

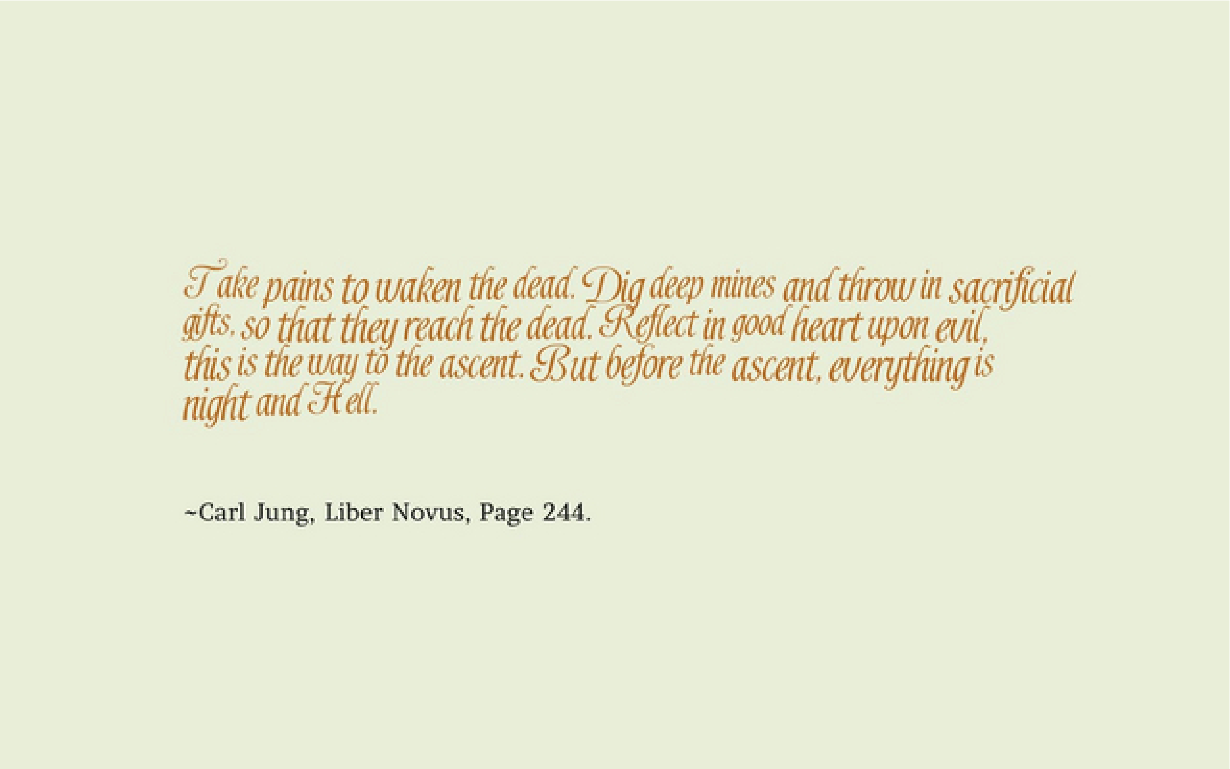
[3]



He who journeys to Hell also becomes Hell; therefore do not forget from whence you come.

~Carl Jung, Liber Novus, Page 244.

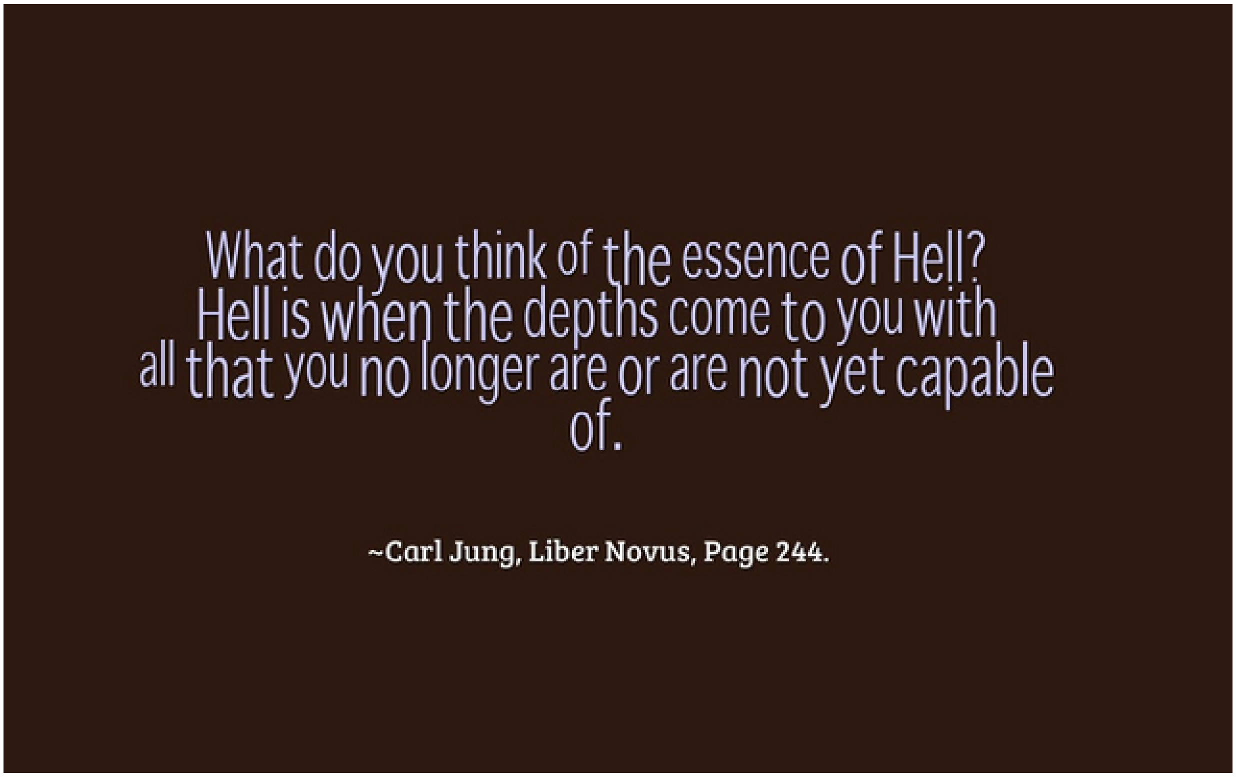
He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.



Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts. so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.

~Carl Jung, Liber Novus, Page 244.

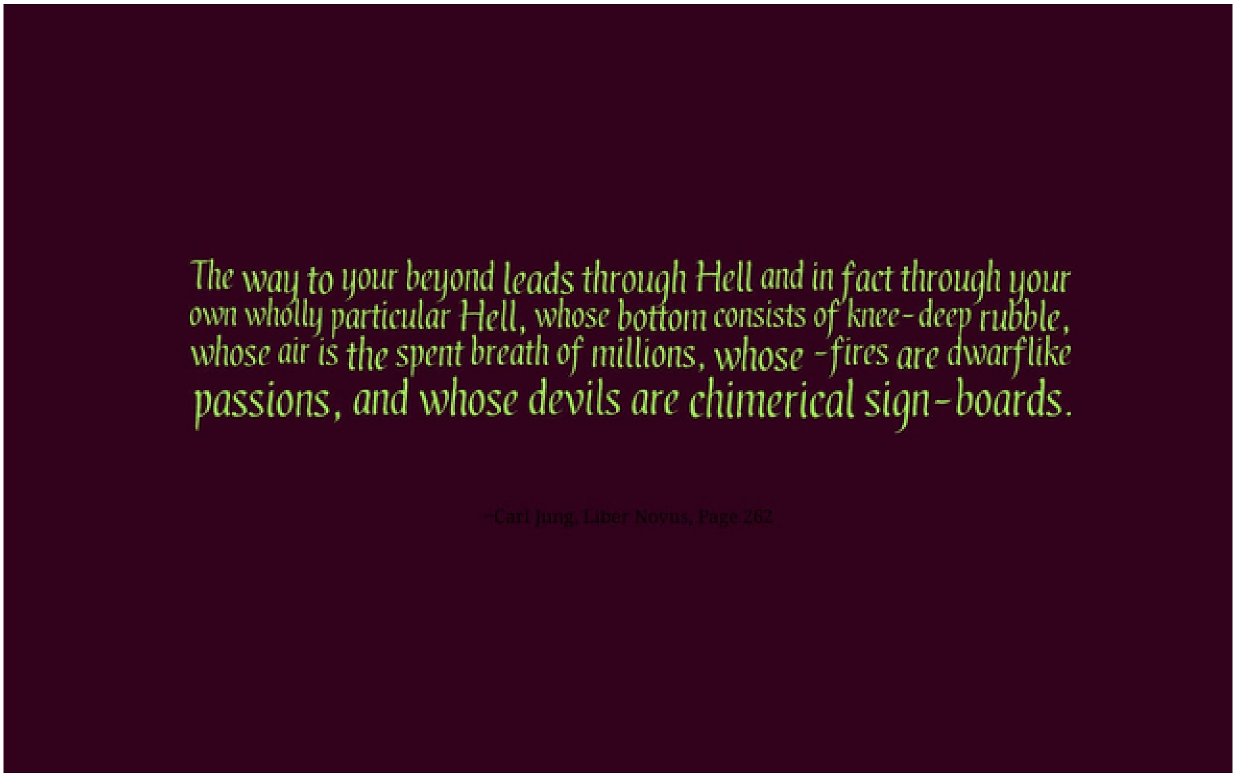
Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.



What do you think of the essence of Hell?
Hell is when the depths come to you with
all that you no longer are or are not yet capable
of.

~Carl Jung, Liber Novus, Page 244.

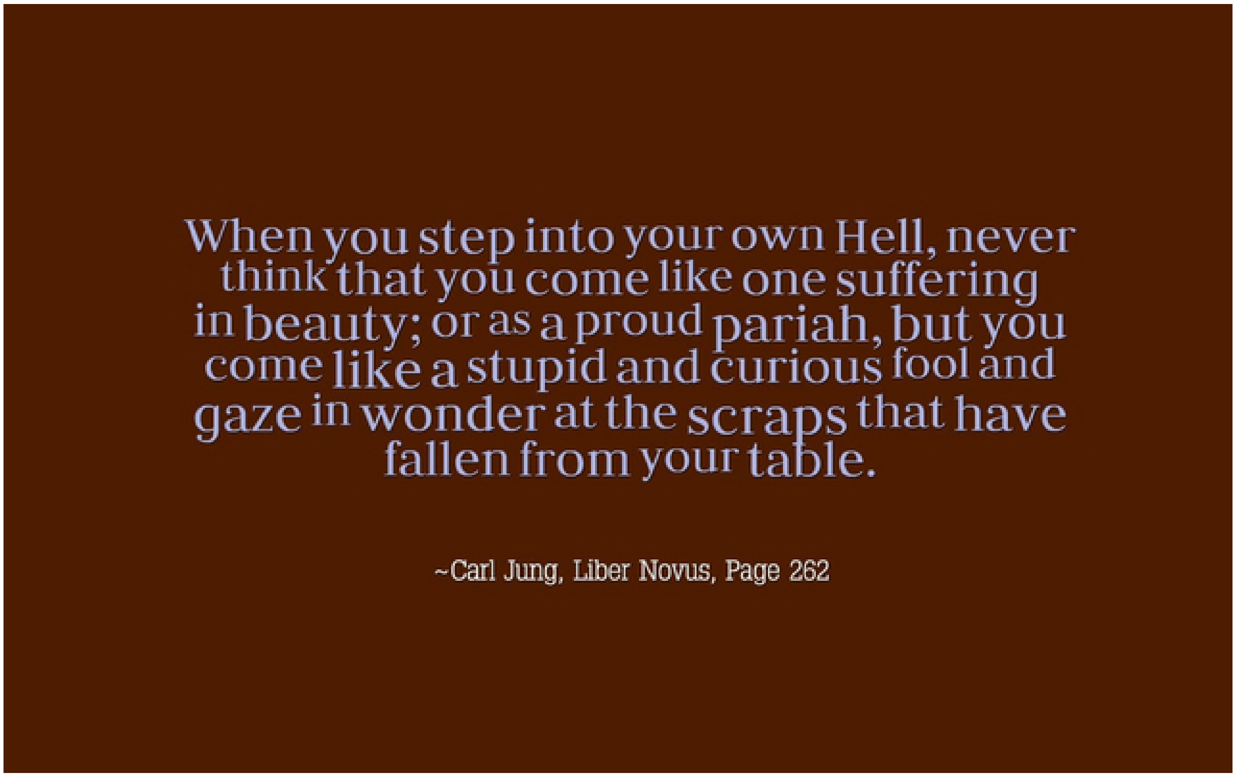
What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.



The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards.

~Carl Jung, Liber Novus, Page 262

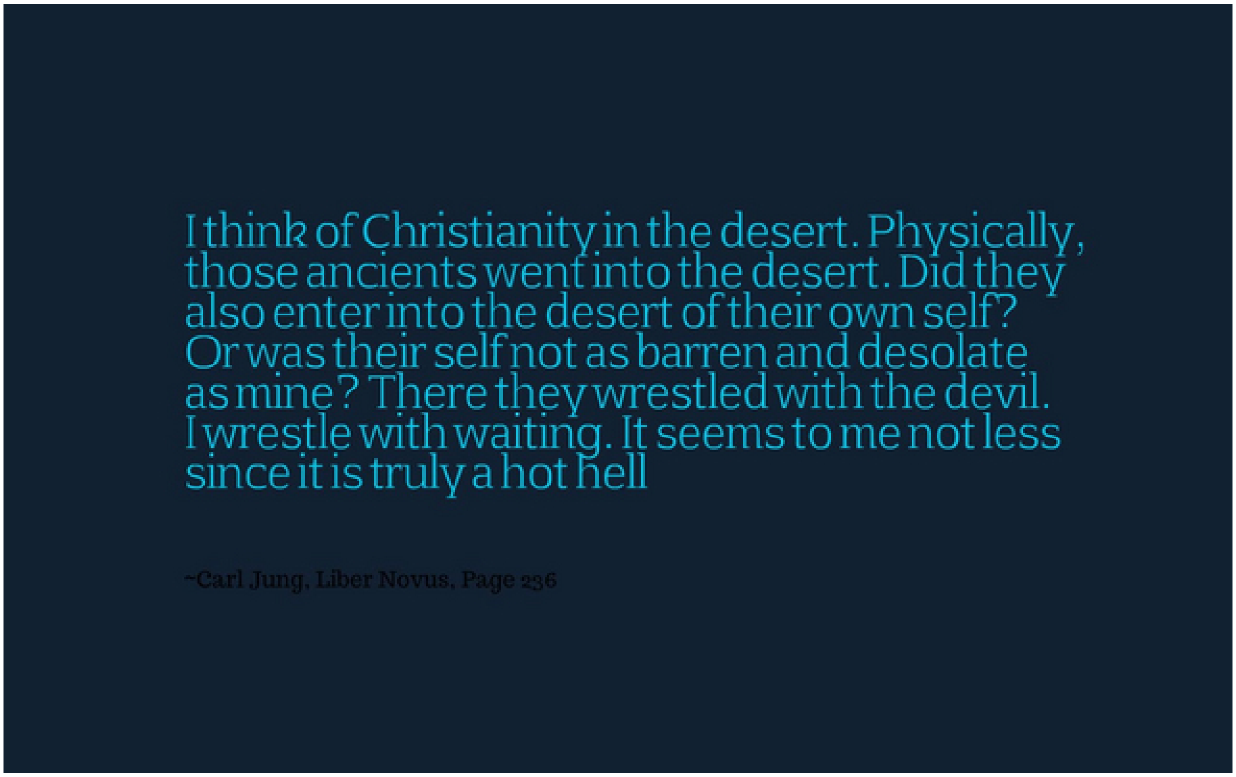
The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.



When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.

~Carl Jung, Liber Novus, Page 262

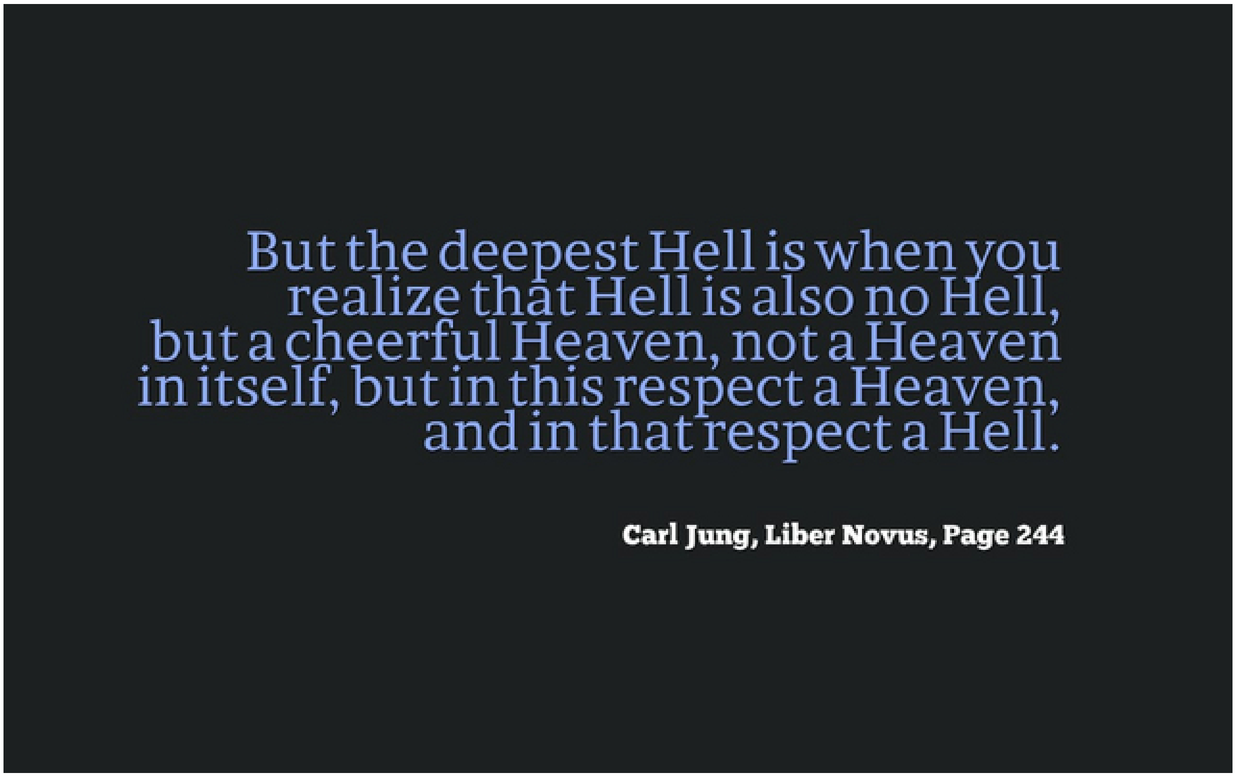
When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.



I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell

~Carl Jung, Liber Novus, Page 236

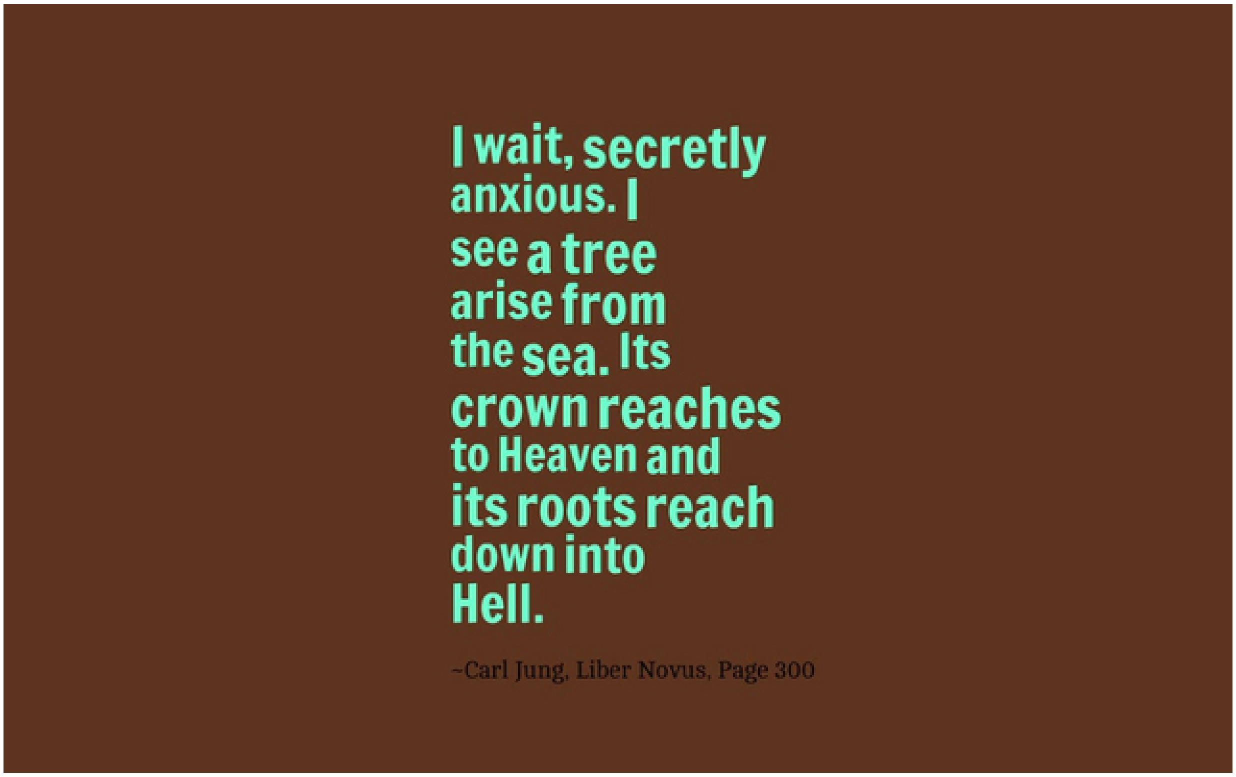
I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.



But the deepest Hell is when you
realize that Hell is also no Hell,
but a cheerful Heaven, not a Heaven
in itself, but in this respect a Heaven,
and in that respect a Hell.

Carl Jung, Liber Novus, Page 244

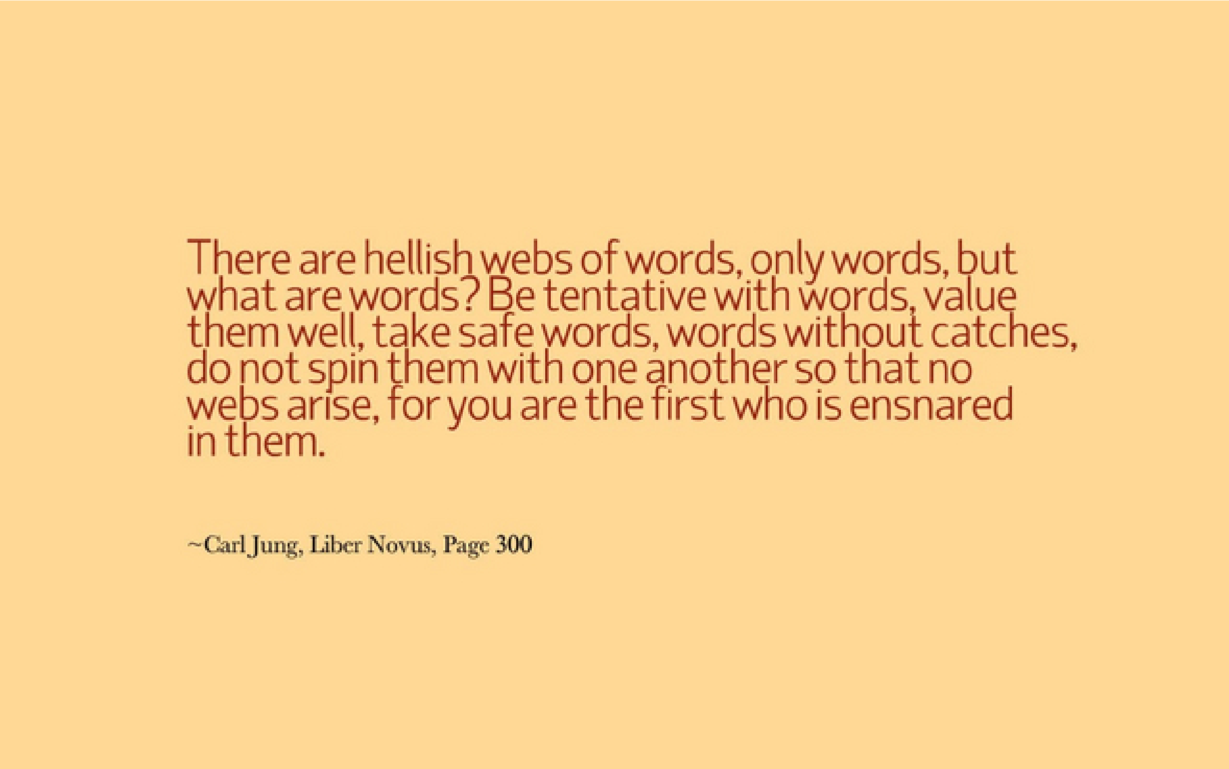
But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.



I wait, secretly
anxious. I
see a tree
arise from
the sea. Its
crown reaches
to Heaven and
its roots reach
down into
Hell.

~Carl Jung, Liber Novus, Page 300

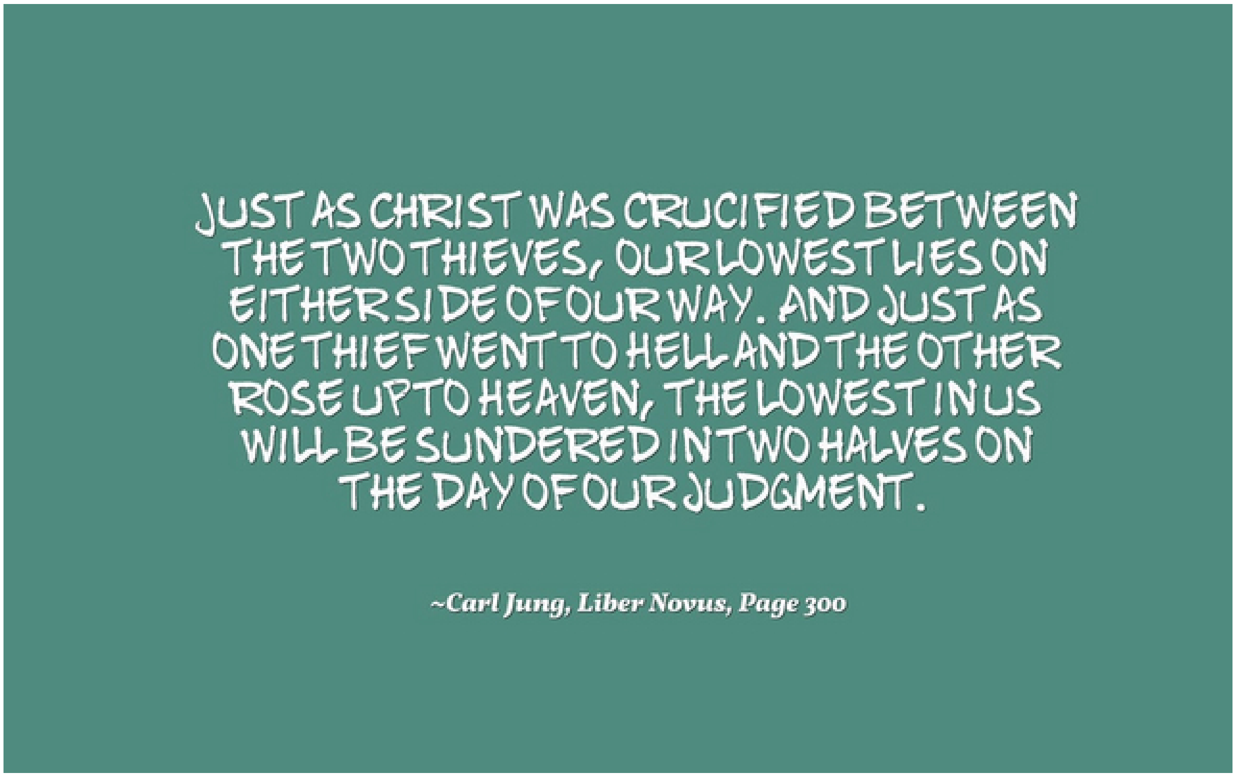
I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.



There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them.

~Carl Jung, Liber Novus, Page 300

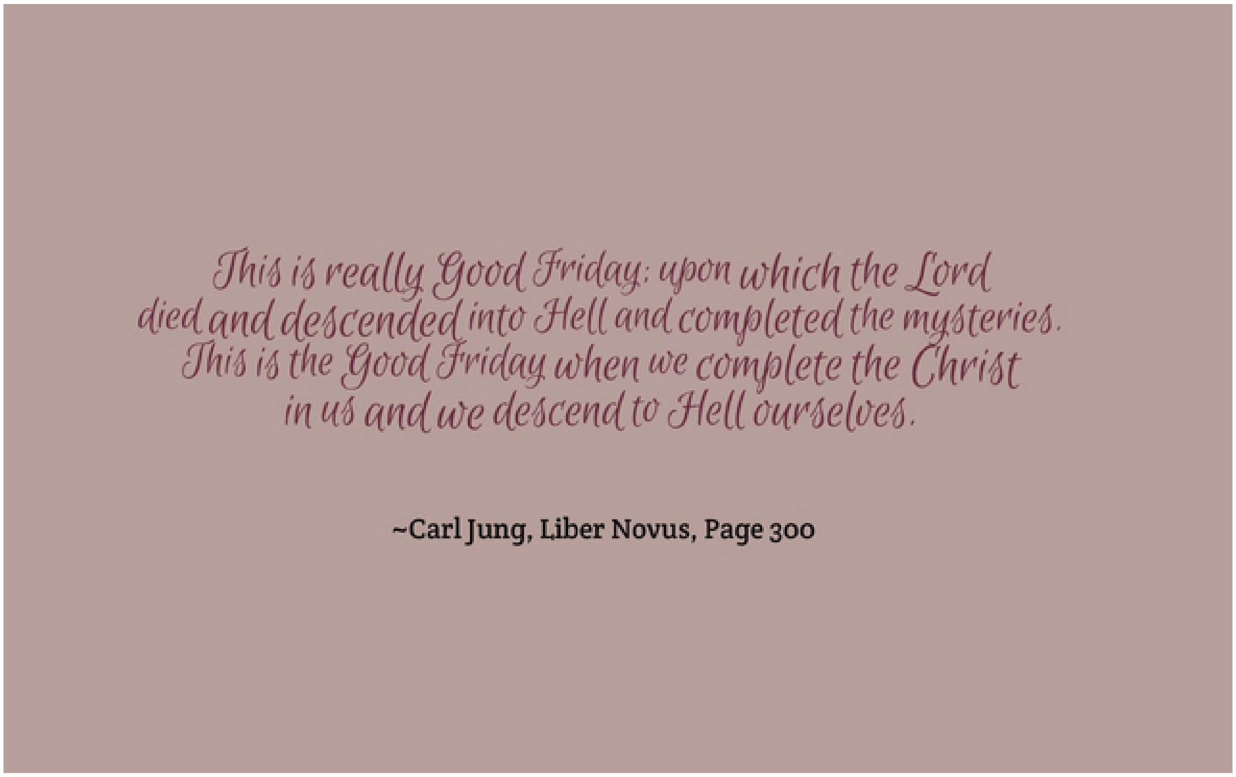
There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.



JUST AS CHRIST WAS CRUCIFIED BETWEEN
THE TWO THIEVES, OUR LOWEST LIES ON
EITHER SIDE OF OUR WAY. AND JUST AS
ONE THIEF WENT TO HELL AND THE OTHER
ROSE UP TO HEAVEN, THE LOWEST IN US
WILL BE SUNDERED IN TWO HALVES ON
THE DAY OF OUR JUDGMENT.

~*Carl Jung, Liber Novus, Page 300*

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.



This is really Good Friday; upon which the Lord
died and descended into Hell and completed the mysteries.
This is the Good Friday when we complete the Christ
in us and we descend to Hell ourselves.

~Carl Jung, Liber Novus, Page 300

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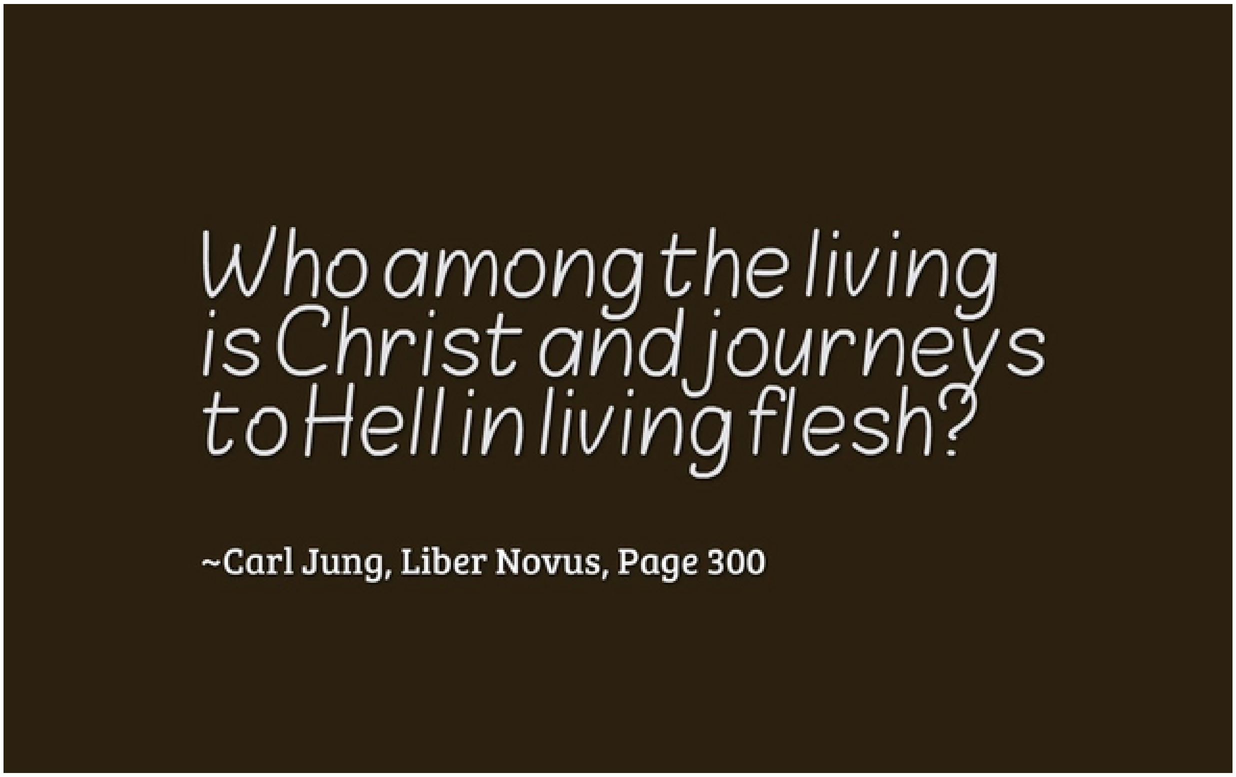

Who among the living is Christ and journeys to Hell in living flesh?

~Carl Jung, Liber Novus, Page 300

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

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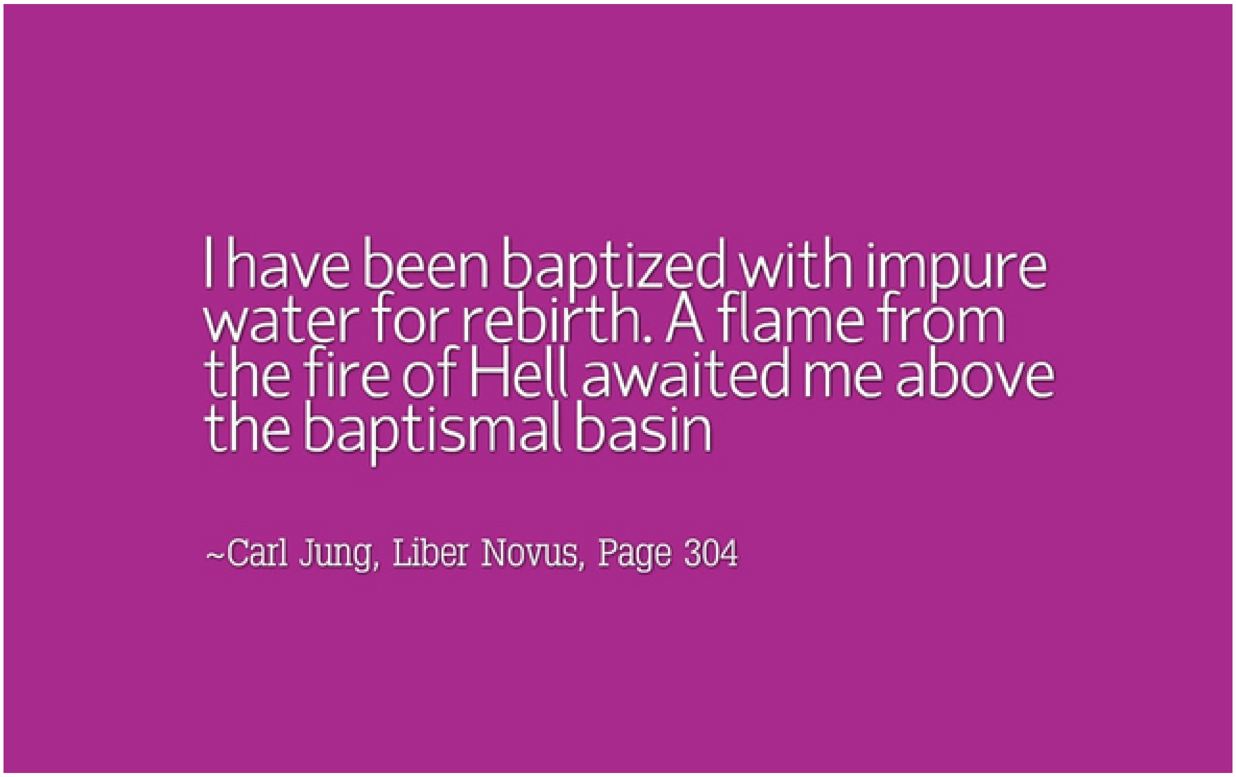

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin

~Carl Jung, Liber Novus, Page 304

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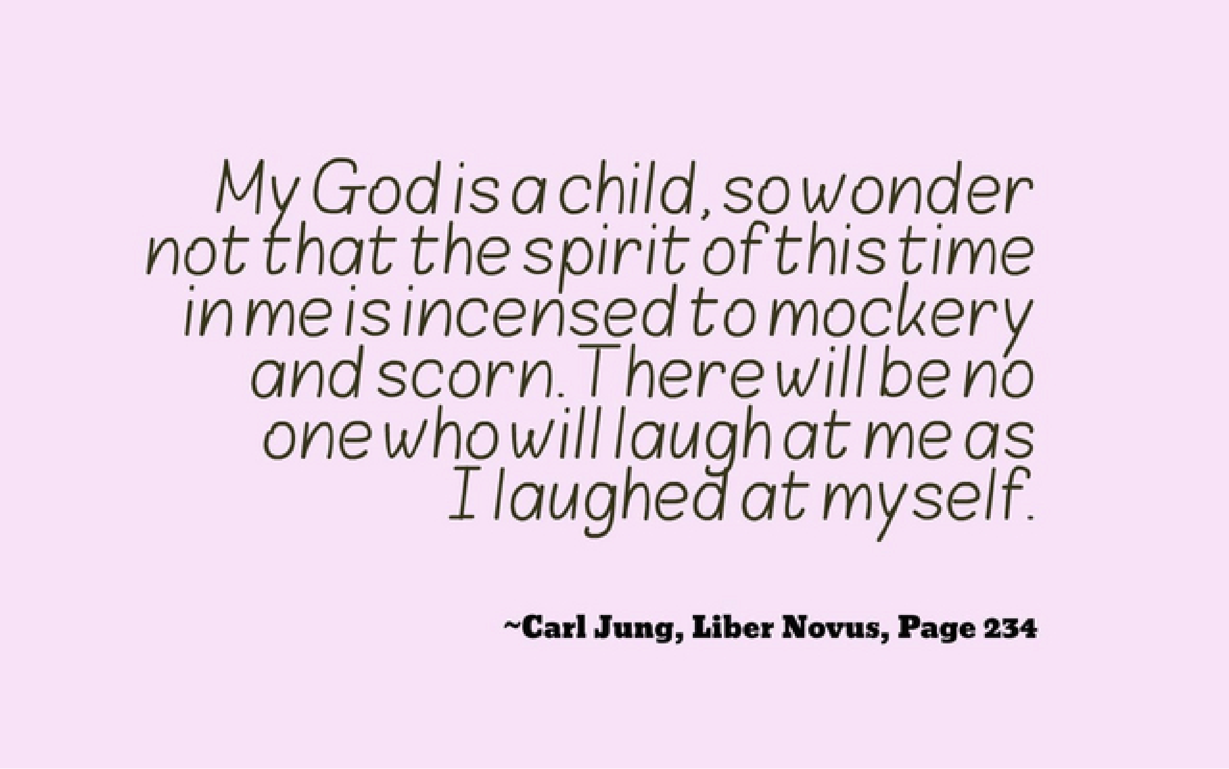

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself.

~Carl Jung, Liber Novus, Page 234

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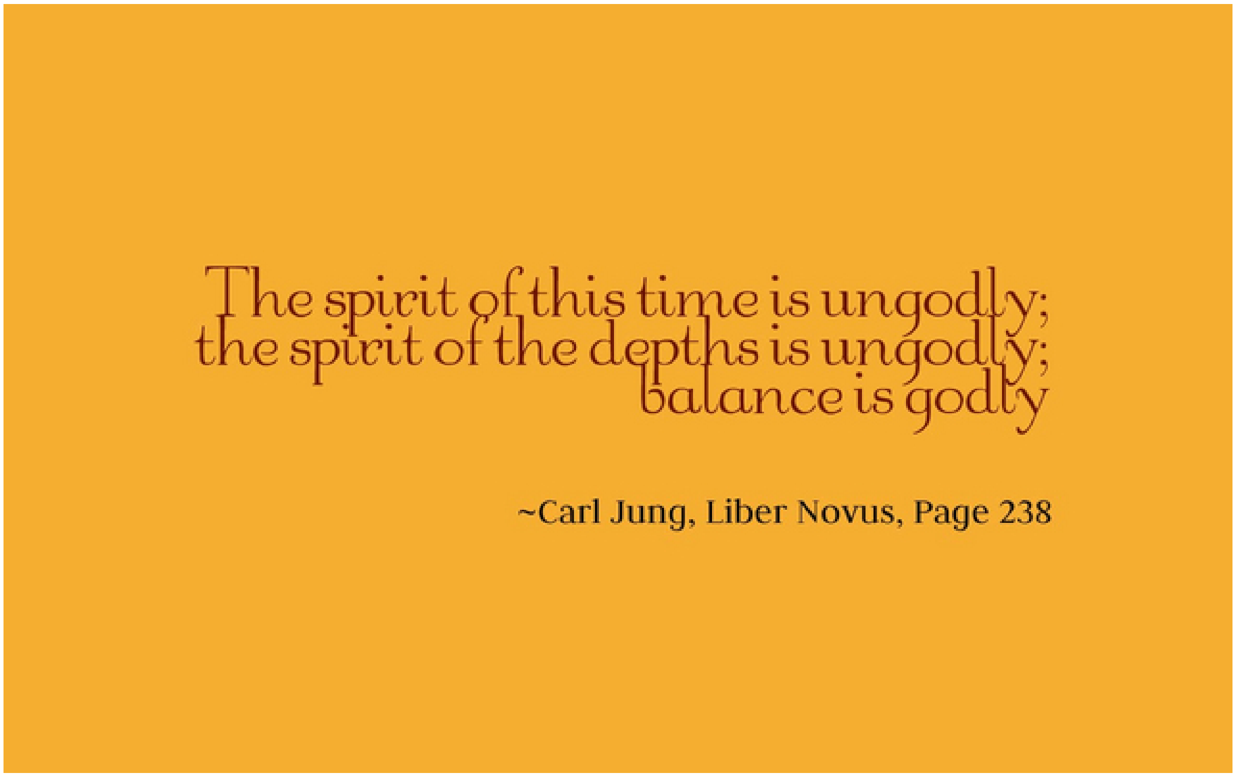
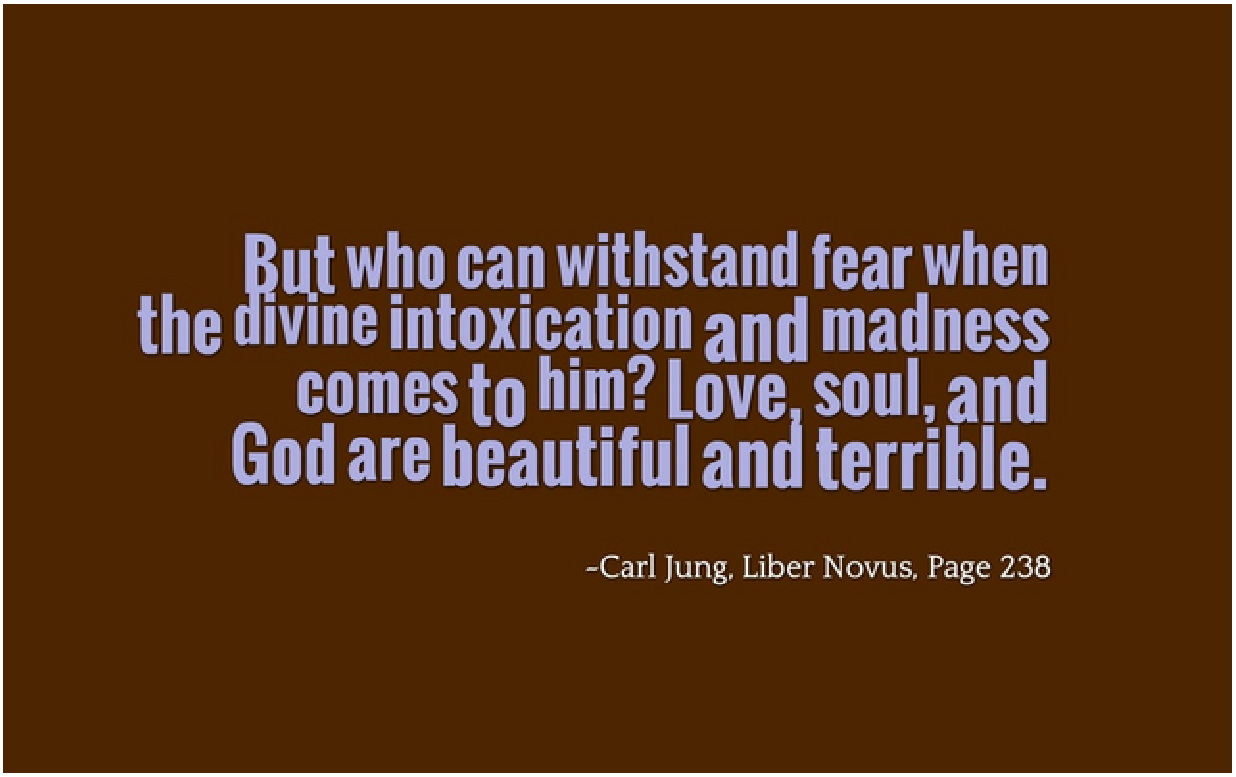


The spirit of this time is ungodly;
the spirit of the depths is ungodly;
balance is godly

~Carl Jung, Liber Novus, Page 238

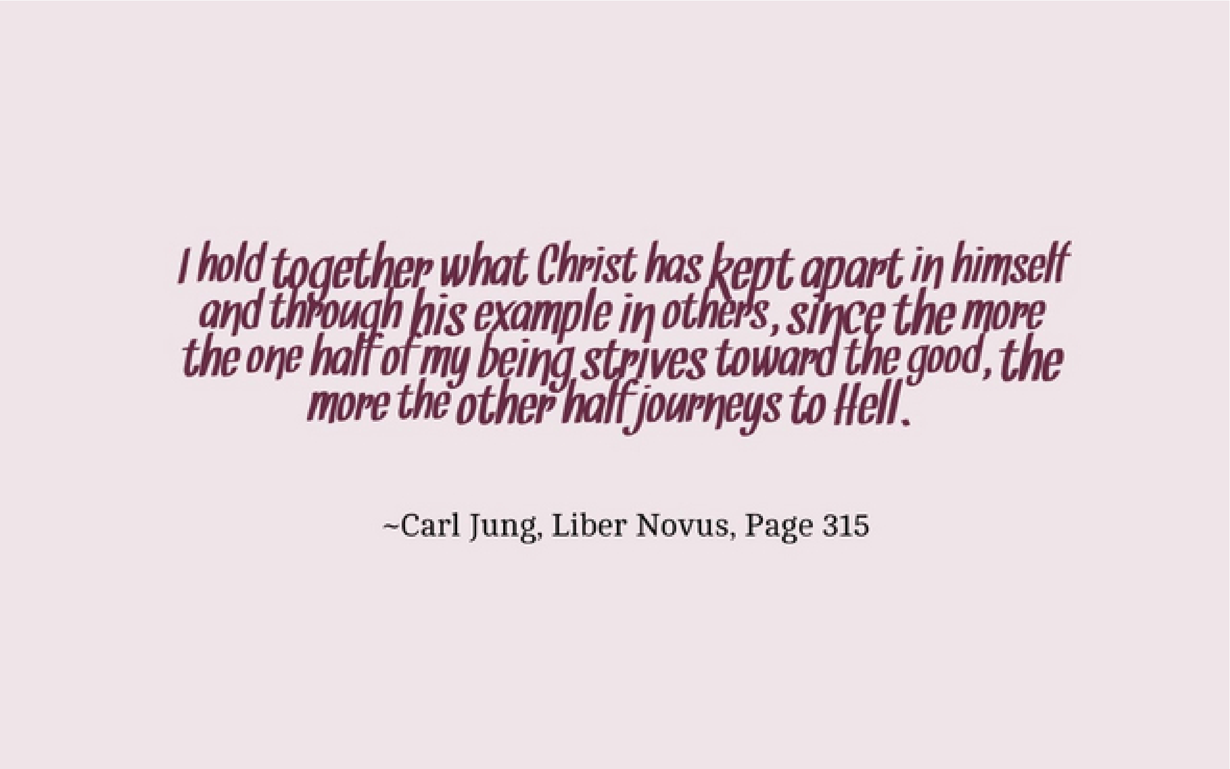
The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.



But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible.

-Carl Jung, Liber Novus, Page 238

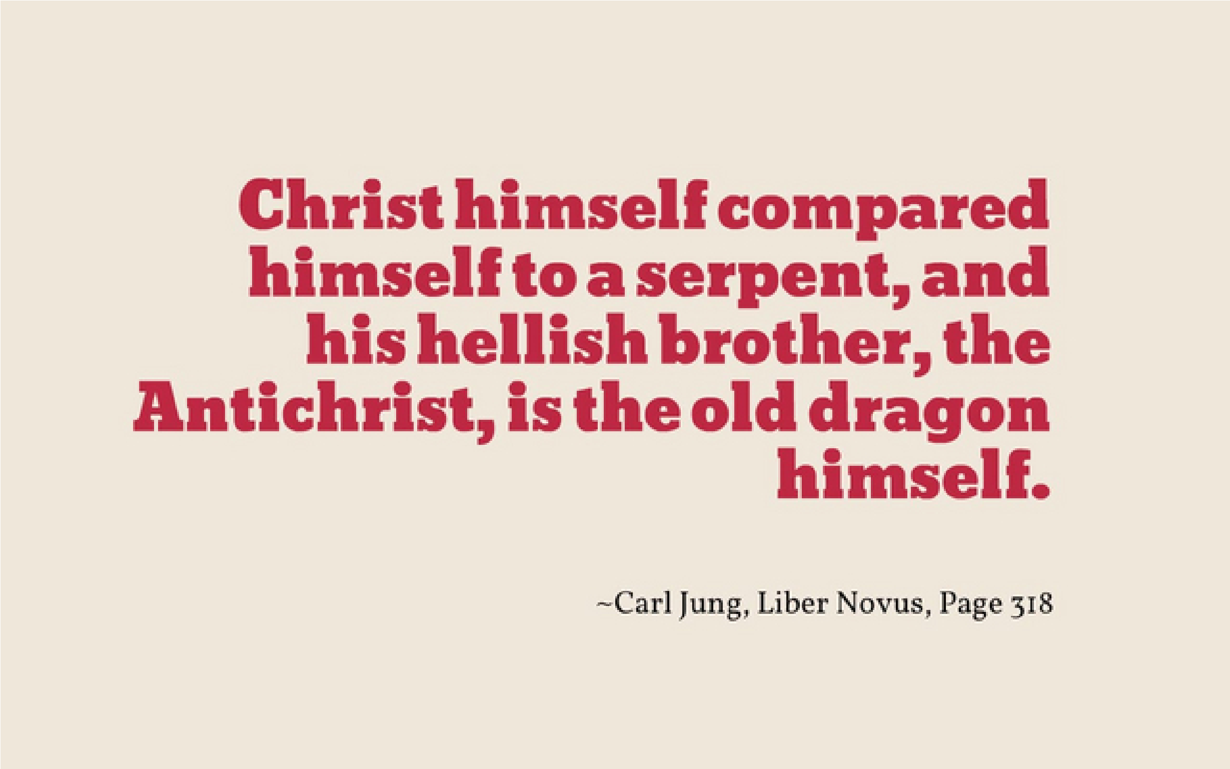
But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.



I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.

~Carl Jung, Liber Novus, Page 315

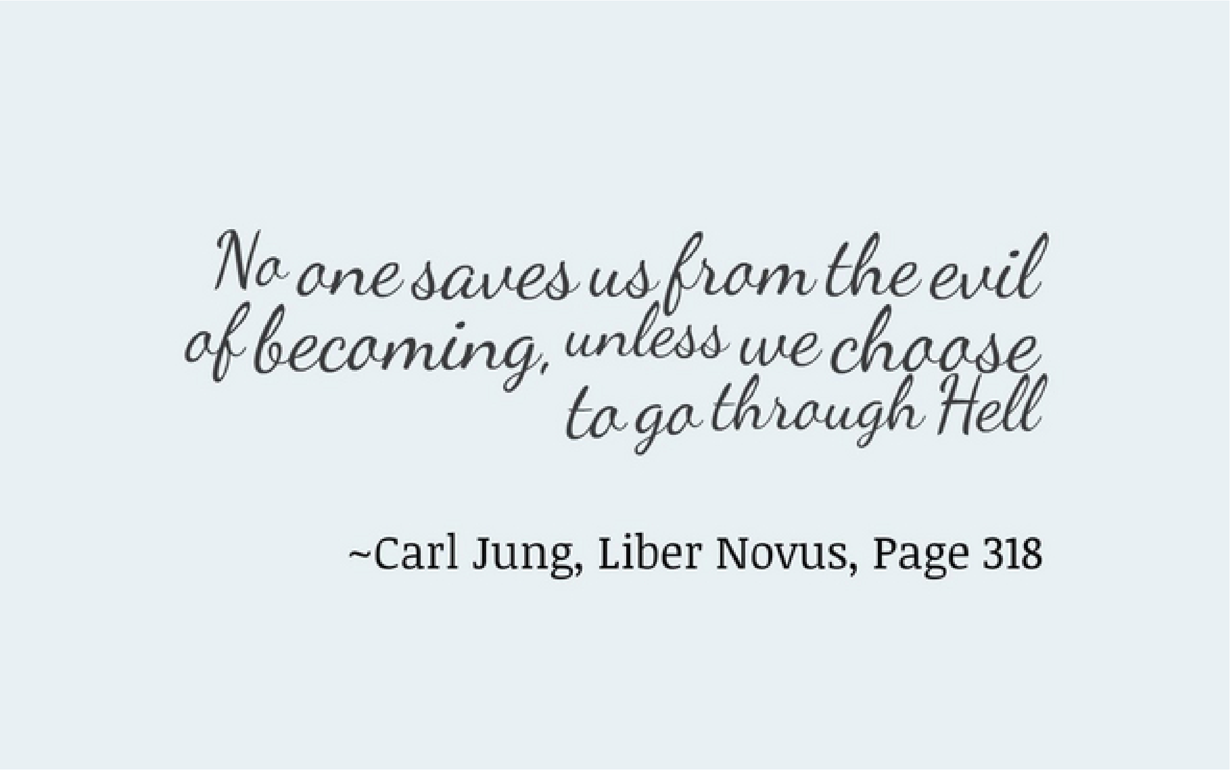
I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.



Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.

~Carl Jung, Liber Novus, Page 318

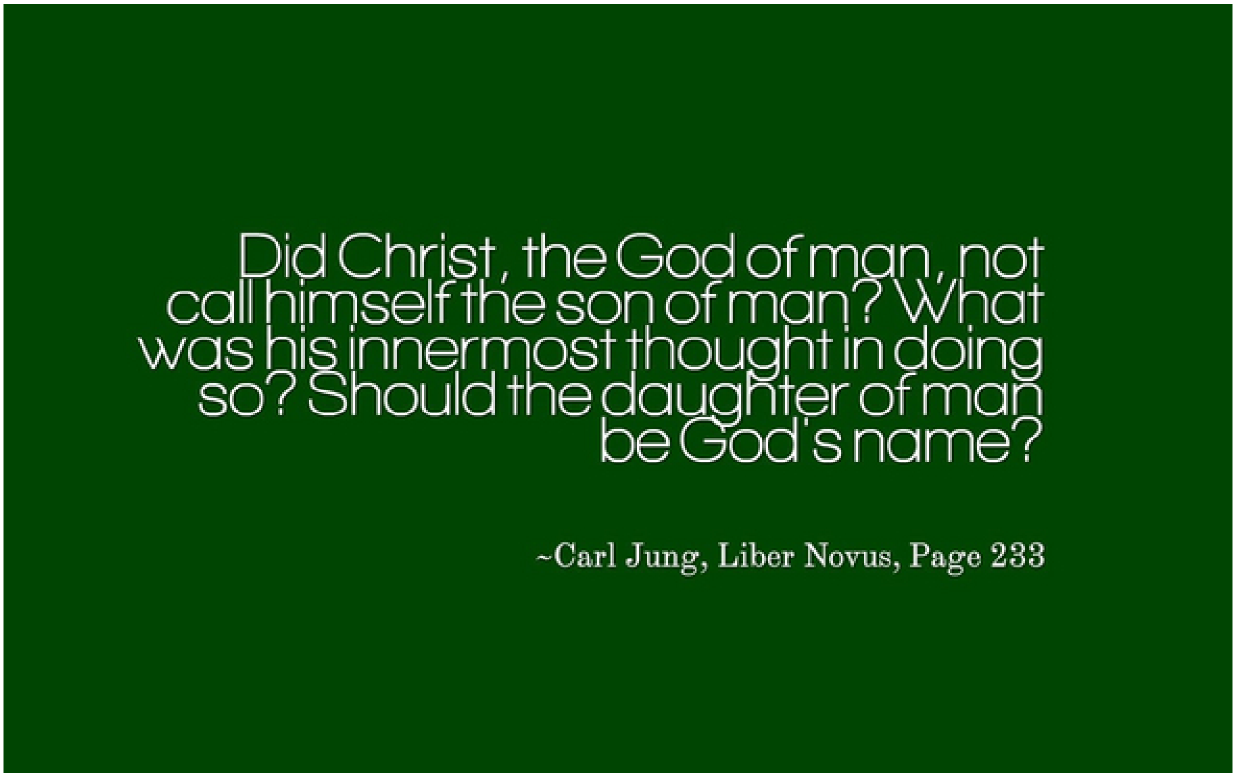
Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.



No one saves us from the evil
of becoming, unless we choose
to go through Hell

~Carl Jung, Liber Novus, Page 318

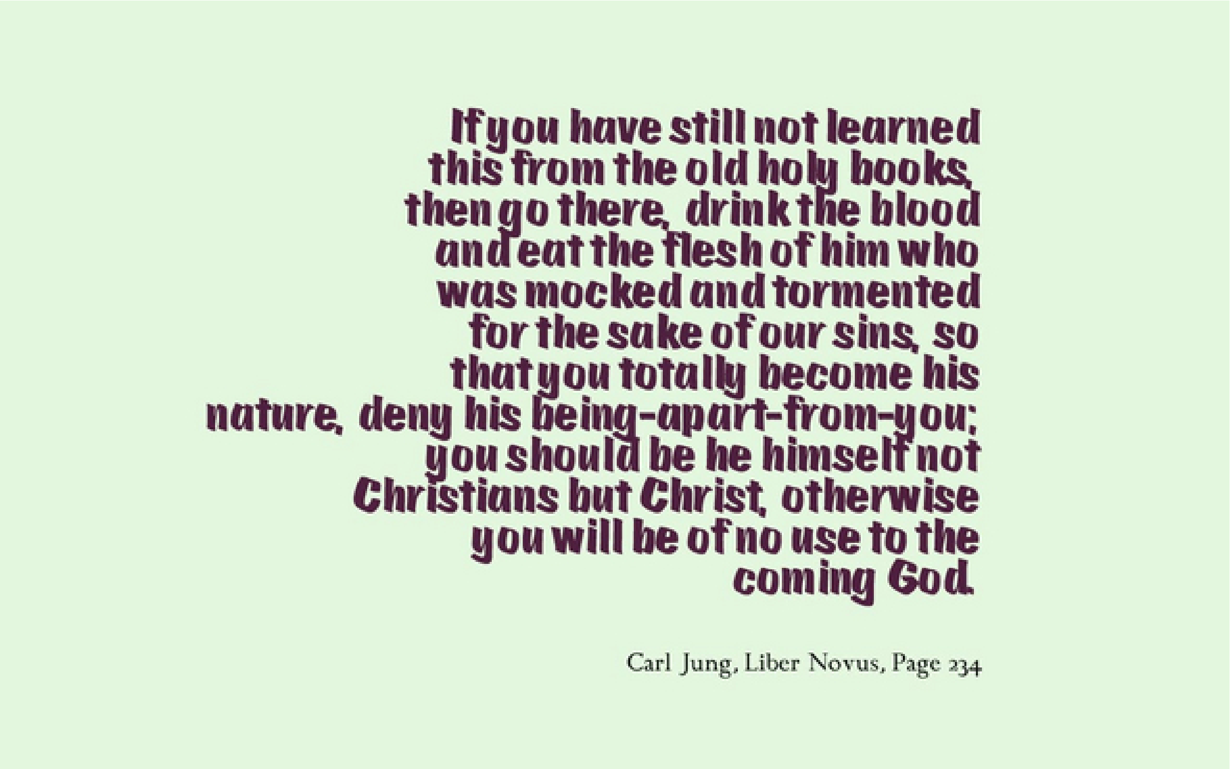
No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.



Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?

~Carl Jung, Liber Novus, Page 233

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.



If you have still not learned
this from the old holy books,
then go there, drink the blood
and eat the flesh of him who
was mocked and tormented
for the sake of our sins, so
that you totally become his
nature, deny his being-apart-from-you;
you should be he himself not
Christians but Christ, otherwise
you will be of no use to the
coming God.

Carl Jung, Liber Novus, Page 234

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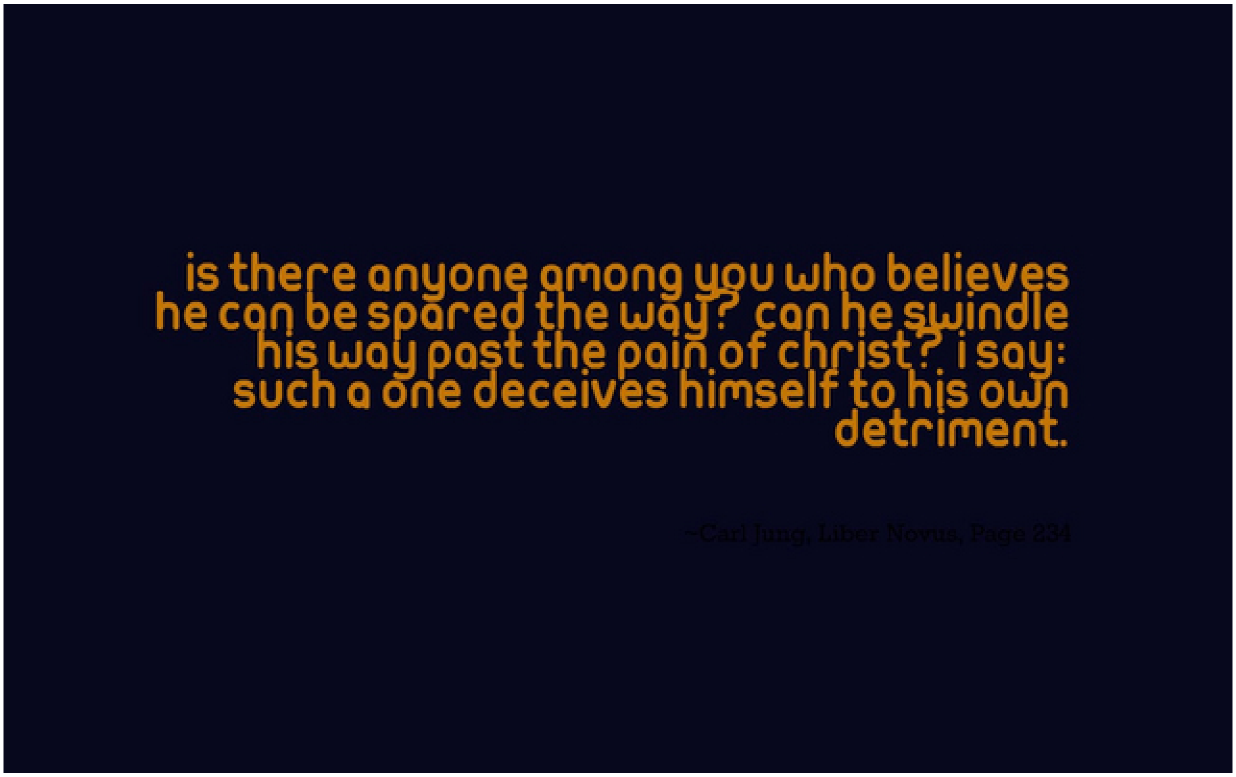
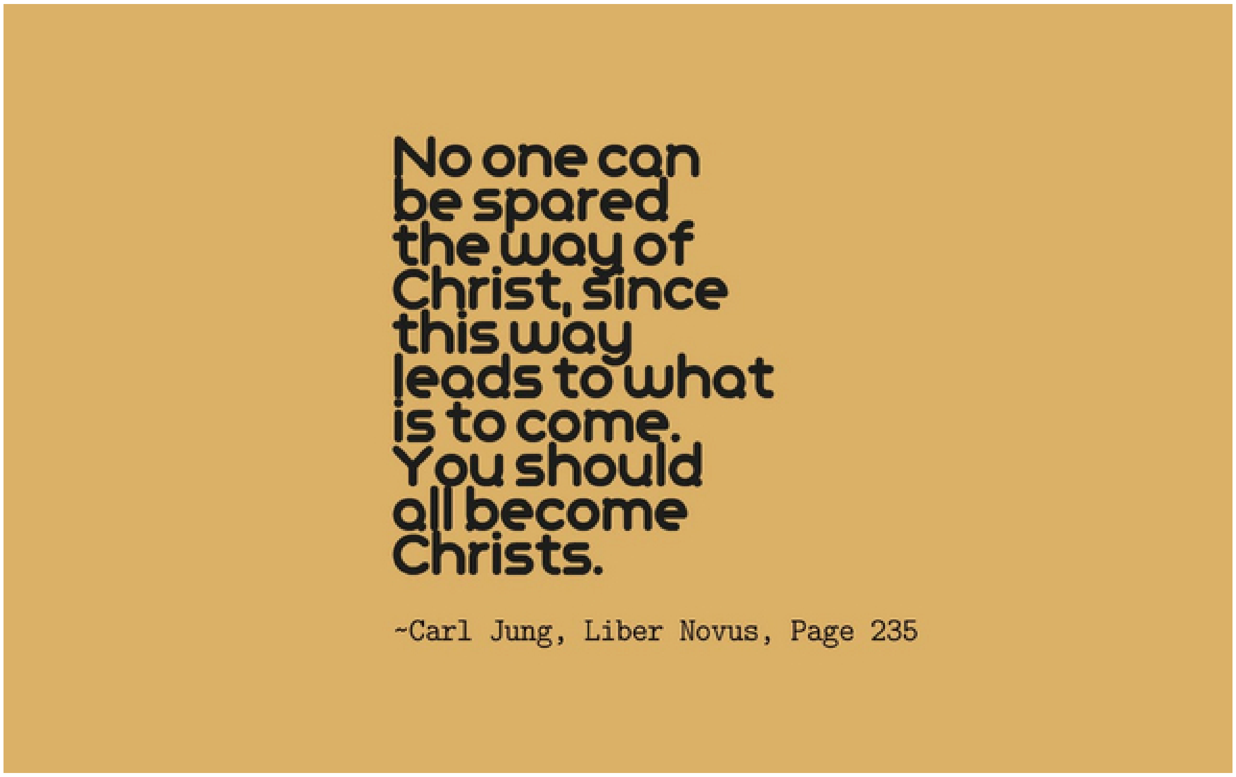


is there anyone among you who believes
he can be spared the way? can he swindle
his way past the pain of christ? i say:
such a one deceives himself to his own
detriment.

~Carl Jung, Liber Novus, Page 234

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.



No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs.

~Carl Jung, Liber Novus, Page 235

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

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Carl Jung on "Christianity" - Anthology (2019-06-01 03:36)

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Carl Jung, CW 10, Para 326

attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 395-398.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

Like Wotan’s oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung, Letters Vol. 1, Pages 69-70.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, CW 12, Page 11.
The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.
Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.
I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

"The Christian symbol is a living being that carries the seeds of further development in itself." "its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Pages 65-68.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Pages 225-226.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies. Carl Jung, Letters Vol. II, Pages 330-332.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Pages 334-335.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now. Carl Jung, Letters Vol. II, Page 346.

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples. Carl Jung, 1925 Seminar, Page 75

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Pages 631-632

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individualas much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Christianity has marked us deeply because it incarnates the symbols of the era so well. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Pages 14-16

I think I understand ecclesiastical Christianity but the theologians do not understand me. Carl Jung, Letters Vol. II, Pages 423-424

Good as a rule is not followed by better but by worse. There is no chance to get out of sin. Where is the world after 2000 years of Christianity?" Carl Jung, Letters Vol. II, Pages 471-473

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up. Carl Jung, 1925 Seminar, Page 74

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

The Draft continues: "My friends, as you can see, mercy is granted to the developed, not the childish. I thank my God for this message. Do not let the teachings of Christianity deceive you! Its teachings are good for the most mature minds of bygone time. Today, it serves immature minds. Christianity no longer promises us grace, and yet we still need mercy. That which I tell you is the way of what is to come, my way to mercy" (p. 27). Carl Jung, The Red Book, Page 234, Footnote 60

Black Book 2 continues: "I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell" (p. 35). Carl Jung, The Red Book, Page 236, Footnote 74

Carl Jung on "Christianity" in The Red Book - Anthology (2019-06-01 03:57)

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Carl Jung on "Karma" Anthology (2019-06-01 04:30)

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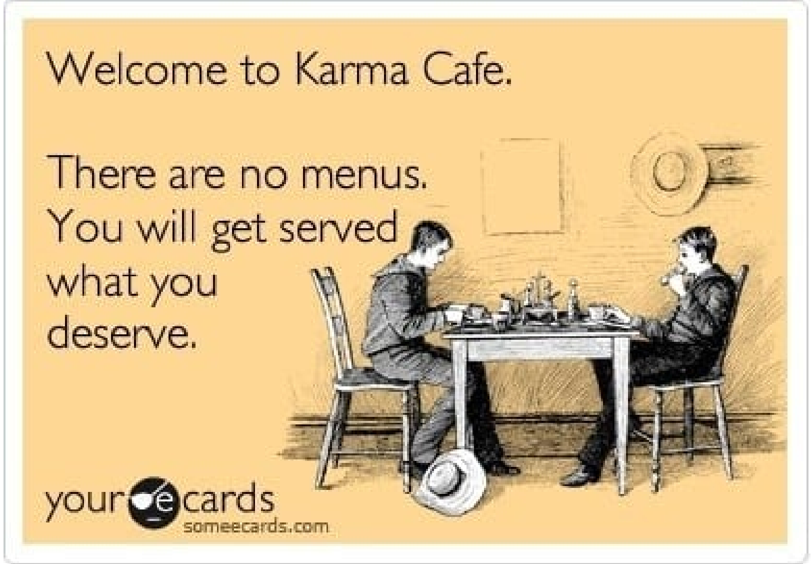
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The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own. Carl Jung, Letters Vol. II, Pages 287-289.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/01/a1bfc-12bkarma.jpg`

Carl Jung on Teuton Man (2019-06-01 04:30)

[1]

To Pere Bruno de Jesus-Marie

Dear Pere Bruno, 20 November 1956

I have thought over our conversation for a long time and have come to the conclusion that, just as it is the foremost task of the individual to become conscious of himself, it should also be the chiefest concern of a gathering of distinguished personalities to become conscious of their meaning within the greater society.

As I have intimated to you, the spiritual scope of your Academy embraces the whole North , from the North Cape to the Alps, that is to say all those countries which were only partly Romanized, or not at all, and therefore had only indirect or sporadic contacts with the entirely different Mediterranean culture.

In France there is a noticeable difference between the spiritually active North and the static life of the South , which it shares with Spain and Italy.

Southern Europe remained stationary for many centuries after an initial contact had been made between the peoples of the West and the then flourishing Islamic culture.

But when the West had assimilated the remnants of classical culture that were still kept alive by Islam, a state of spiritual coexistence set in, and there were no more contacts between Islam and Christianity.

Both cultures remained mutually isolated and cross-fertilization Ceased.

For the spiritually more mobile West, i.e. , the Latin culture of the northern Mediterranean countries, had now found a different antagonist-the Teuton.

Not cast in the Latin mould, he confronted the civilized Latin peoples with all the diversity of a barbaric, tribally oriented social order.

He brought with him a primitive tradition which had developed autochthonously within his tribes, presumably from the time of the Stone Age, and which despite the curiosity of the youthful barbarian never quite succumbed to the influence of Latin culture.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society.

Thus the "esprit latin" has secure foundations guaranteeing a relatively problematical state of consciousness.

The Teutonic man of the North, on the contrary, is driven around by the adventurous nomadic restlessness of those who have their roots in a different soil from the one they want to live on.

Whether he will or no, there is a continual conflict in him over his foundations.

He is always seeking his own, for what he usurped some 1500 years ago as a binding form of life would not harmonize with what he brought with him as a usurper.

His polydaemonism had not yet reached the level and clarity of Mediterranean polytheism, and in this state he was suddenly confronted with a religion and view of the world that had sprung from the decay of Olympus and the transformation of the gods into philosophical and theological ideas.

His still undifferentiated barbarian world, bursting with the vital seeds of possible future developments, sank down reviled but not explained.

No bridge led from one to the other.

Here, it seems to me, is the source of that Teutonic turmoil which has more than once violently forced its way to the surface.

Here is that tension of opposites which supplies the energy for physical and spiritual adventures.

This is the man who, driven by his inner conflicts, was actually the first to discover the earth and take possession of it.

At this centre of antagonistic forces lies your Academy, under whose auspices are united the most important representatives of Northern culture.

It seems to me that its most urgent task is to create a differentiated consciousness of this state of affairs and to publicize it.

It would be rendering Western man a service of which he stands in the most urgent need at present-a knowledge of himself as he actually is, and who is the cause of the tremendous spiritual confusion
of our time.

As soon as I can I will send you a copy of my "Present and Future" as a further illustration of my point of view.

With best regards,

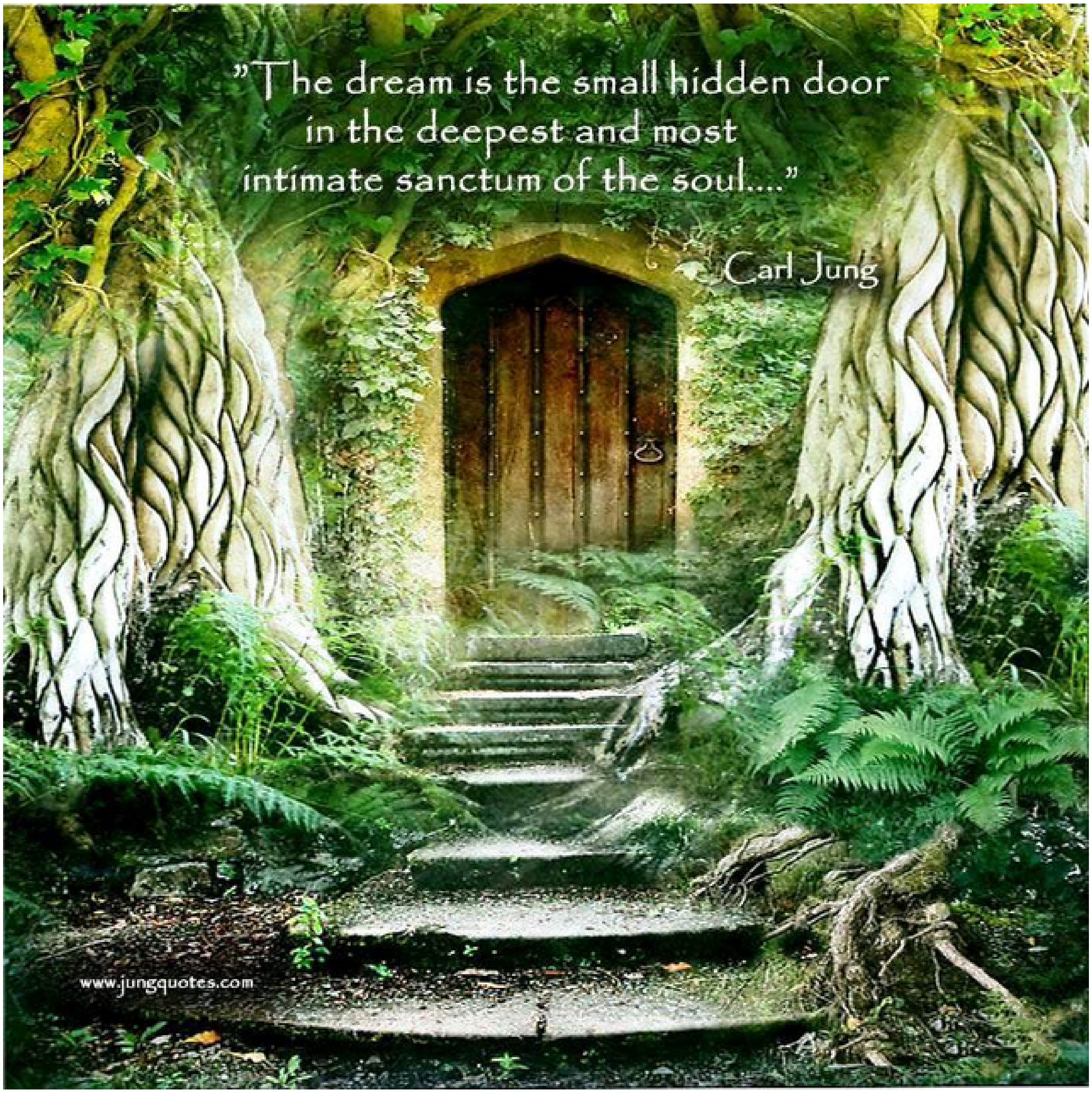
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 336-338.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/6afc1-1teutonic.jpg`

Carl Jung on Sleep and Dream (2019-06-01 04:37)

[1]


"The dream is the small hidden door
in the deepest and most
intimate sanctum of the soul...."
Carl Jung
www.jungquotes.com

To H. J. Barrett

Dear Mr. Barrett, 27 December 1956

Thank you for your interesting letter. It is indeed an important question, the question of sleep and dream.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh.

Beyond that material we are also aware of things we never can realize in the flesh and not in this life.

Things belonging to the past of mankind and presumably to its future also.

The latter can be realized only very rarely as future events, because we have no means, or very few, to recognize and identify future events before they have happened, as we also cannot understand thoughts we never had before.

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations.

These formulations are probably auxiliary means supplied by our unconscious mind to express forms of psychic existence we do not really understand.

I am sorry my time does not allow me to comment in detail about your experiences.

I hope my general observations will help you to a certain extent.

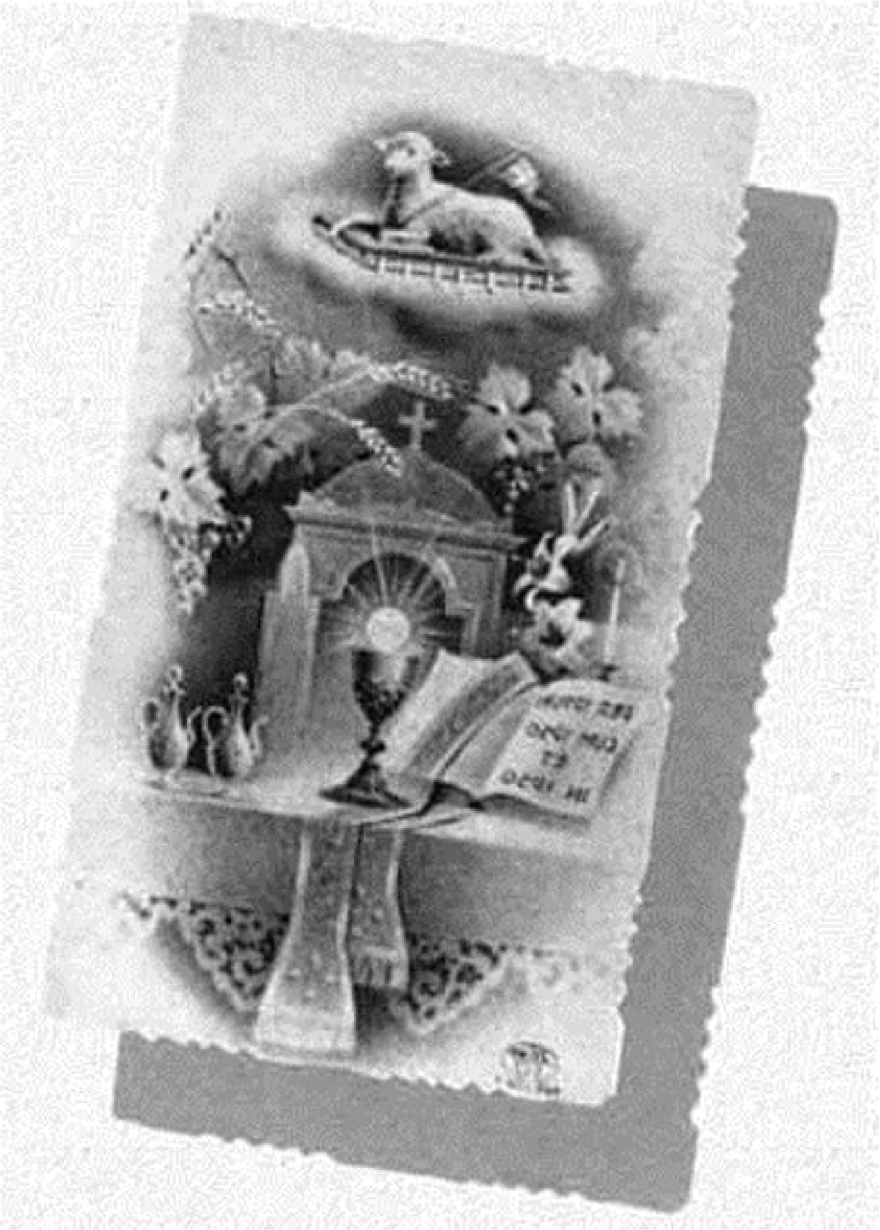
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 341

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/52072-1dream.jpg`

C.G. Jung and the Mass (2019-06-01 04:41)

[1]



That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement about the post-Vatican II church, with its folk Masses and burlap vestments.)

Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.

Jung emphasizes that those involved in the celebration of the Mass are ministering causes of the divine event.

The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.

To revert to magical terminology once again, there are two main categories of magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are dealing with high magic.

According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:

Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.

Jung does go on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exist on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.

Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans "creating their own reality."

Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.

The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within is a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")

In addition to the views of the mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an opus, as the alchemists of old would have called it. We must offer the bread and wine of our lesser nature to a power from above, so that this human self may be transformed into the likeness and indeed the substance of the wholly other, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.

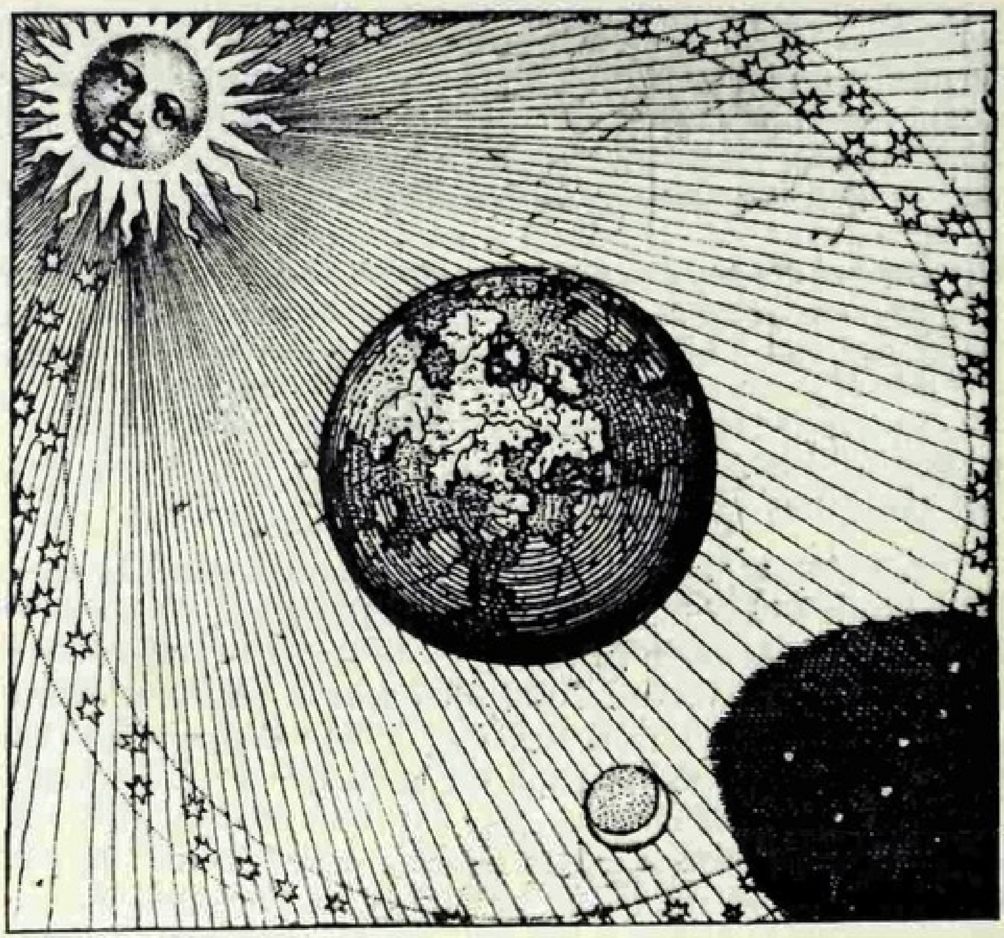
This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the mysterium tremendum et fascinans (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in us and we are in it.

http://www.gnosis.org/gnosis _eucharist1.html #

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/09/5148b-jung2bmass.jpg`

Carl Jung on "Imagination." (2019-06-01 04:46)

[1]



81. "Sol et eius umbra." The earth is midway between light and darkness. —Maier, *Scrutinium chymicum* (1687)

[Carl Jung on “Imagination.”]

The idea of the "centre," which the unconscious has been repeatedly thrusting upon the conscious mind of the dreamer, is beginning to gain foothold there and to exercise a peculiar fascination.

The next drawing is again of the blue flower (cf. fig. 85), but this time subdivided into eight; then follow pictures of four mountains round a lake in a crater, also of a red ring lying on the ground with a withered tree standing in it, round which a green snake (cf. fig. 13) creeps up with a leftward movement.

The layman may be rather puzzled by the serious attention devoted to this problem.

But a little knowledge of yoga and of the medieval philosophy of the lapis would help him to understand.

As we have already said, the squaring of the circle was one of the methods for producing the lapis; another was the use of imaginatio, as the following text unmistakably proves:

And take care that thy door be well and firmly closed, so that he who is within cannot escape, and—God willing—thou wilt reach the goal. Nature performeth her operations gradually; and indeed I would have thee do the same: let thy imagination be guided wholly by nature. And observe according to nature, through whom the substances regenerate themselves in the bowels of the earth. And imagine this with true and not with fantastic imagination.

The vas bene clausum (well-sealed vessel) is a precautionary measure very frequently mentioned in alchemy, and is the equivalent of the magic circle. In both cases the idea is to protect what is within from the intrusion and admixture of what is without, as well as to prevent it from escaping.

The imaginatio is to be understood here as the real and literal power to create images (Einbildungskraft = imagination)—the classical use of the word in contrast to phantasia, which means a mere "conceit" in the sense of insubstantial thought.

In the Satyricon this connotation is more pointed still: phantasia means something ridiculous.

Imaginatio is the active evocation of (inner) images secundum naturam, an authentic feat of thought or ideation, which does not spin aimless and groundless fantasies "into the blue"—does not, that is to say, just play with its objects, but tries to grasp the inner facts and portray them in images true to their nature.

This activity is an opus, a work.

And we cannot call the manner in which the dreamer handles the objects of his inner experience anything but true work, considering how conscientiously, accurately, and carefully he records and elaborates the content now pushing its way into consciousness.

The resemblance to the opus is obvious enough to anyone familiar with alchemy.

Moreover the analogy is borne out by the dreams themselves, as dream will show. Carl Jung, Psychology and Alchemy, Pages 166-168.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/09/0b5b0-anima.jpg`

Carl Jung and "What I have to tell about the Hereafter..." (2019-06-01 06:01)

What I have to tell about the hereafter, and about life after death, consists entirely of memories, of images in which I have lived and of thoughts which have buffeted me.

These memories in a way also underlie my works; for the latter are fundamentally nothing but attempts, ever renewed, to give an answer to the question of the interplay between the "here" and the "hereafter."

Yet I have never written expressly about a life; after death; for then I would have had to document my ideas, and I have no way of doing that.

Be that as it may, I would like to state my ideas now.

Even now I can do no more than tell stories "mythologize."

Perhaps one has to be close to death to acquire the necessary freedom to talk about it.

It is not that I wish we had a life after death.

In fact, I would prefer not to foster such ideas.

Still, I must state, to give reality its due, that, without my wishing and without my doing anything about it, thoughts of this nature move about within me.

I can't say whether these thoughts are true or false, but I do know they are there, and can be given utterance, if I do not repress them out of some prejudice.

Prejudice cripples and injures the full phenomenon of psychic life.

And I know too little about psychic life to feel that I can set it right out of superior knowledge.

Critical rationalism has apparently eliminated, along with so many other mythic conceptions, the idea of life after death.

This could only have happened because nowadays most people identify themselves almost exclusively with their consciousness, and imagine that
they are only what they know about themselves.

Yet anyone with even a smattering of psychology can see how limited this knowledge is.

Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers.

But a great deal will yet be discovered which our present limited view would have ruled out as impossible.

Our concepts of space and time have only approximate validity, and there is therefore a wide field for minor and major deviations.

In view of all this, I lend an attentive ear to the strange myths of the psyche, and take a careful look at the varied events that come my way, regardless of whether or not they fit in with my theoretical postulates.

Unfortunately, the mythic side of man is given short shrift nowadays.

He can no longer create fables.

As a result, a great deal escapes him; for it is important and salutary to speak also of incomprehensible things.

Such talk is like the telling of a good ghost story, as we sit by the fireside and smoke a pipe.

What the myths or stories about a life after death really mean, or what kind of reality lies behind them, we certainly do not know.

We cannot tell whether they possess any validity beyond their indubitable value as anthropomorphic projections.

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things which pass our understanding.

We cannot visualize another world ruled by quite other laws, the reason being that we live in a specific world which has helped to shape our minds and establish our basic psychic conditions.

We are strictly limited by our innate structure and therefore bound by our whole being and thinking to this world of ours.

Mythic man, to be sure, demands a "going beyond all that/* but scientific man cannot permit this.

To the intellect, all my mythologizing is futile speculation.

To the emotions, however, it is a healing and valid activity; it gives existence a glamour which we would not like to do without.

Nor is there any good reason why we should.

Parapsychology holds it to be a scientifically valid proof of an afterlife that the dead manifest themselves either as ghosts, or through a medium and communicate things which they alone could possibly know.

But even though there do exist such well-documented cases, the question remains whether the ghost or the voice is identical with the dead person or is a psychic projection, and whether the things said really derive from the deceased or from knowledge which may be present in the unconscious.

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence.

They live more sensibly, feel better, and are more at peace.

One has centuries, one has an inconceivable period of time at one’s disposal.

What then is the point of this senseless mad rush?

Naturally, such reasoning does not apply to everyone.

There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years!

There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance.

But in the majority of cases the question of immortality is so urgent, so immediate, and also so ineradicable that we must make an effort to form some sort of view about it.

But how?

My hypothesis is that we can do so with the aid of hints sent to us from the unconscious in dreams, for example.

Usually we dismiss these hints because we are convinced that the question is not susceptible to answer. In response to this understandable
skepticism, I suggest the following considerations.

If there is something we cannot know, we must necessarily abandon it as an intellectual problem.

For example, I do not know for what reason the universe has come into being, and shall never know, therefore I must drop this question as a scientific or intellectual problem.

But if an idea about it is offered to me in dreams or in mythic traditions I ought to take note of it.

I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis which I know cannot be proved.

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it even if he must confess his failure.

Not to have done so is a vital loss.

For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole.

Reason sets the boundaries far too narrowly for us, and would have us accept only the known and that too with limitations and live in a known framework, just as if we were sure how far life actually extends.

As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us.

The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate.

Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized.

The unconscious helps by communicating things to us, or making figurative allusions.

It has other ways, too, of informing us of things which by all logic we could not possibly know.

Consider synchronistic phenomena, premonitions, and dreams that come true.

I recall one time during the Second World War when I was returning home from Bollingen.

I had a book with me, but could not read, for the moment the train started to move I was overpowered by the image of someone drowning.

This was a memory of an accident that had happened while I was on military service.

During the entire journey I could not rid myself of it. It struck me as uncanny, and I thought, "What has happened? Can there have been an accident?

I got out at Erlenbach and walked home, still troubled by this memory.

My second daughters children were in the garden.

The family was living with us, having returned to Switzerland from Paris because of the war.

The children stood looking rather upset, and when I asked, "Why, what is the matter?" they told me that Adrian, then the youngest of the boys, had fallen into the water in the boathouse.

It is quite deep there, and since he could not really swim he had almost drowned.

His older brother had fished him out.

This had taken place at exactly the time I had been assailed by that memory in the train.

The unconscious had given me a hint.

Why should it not be able to inform me of other things also?

I had a somewhat similar experience before a death in my wife’s family.

I dreamed that my wife’s bed was a deep pit with stone walls.

It was a grave, and somehow had a suggestion of classical antiquity about it.

Then I heard a deep sigh, as if someone were giving up the ghost.

A figure that resembled my wife sat up in the pit and floated upward.

It wore a white gown into which curious black symbols were woven.

I awoke, roused my wife, and checked the time. It was three o’clock in the morning.

The dream was so curious that I thought at once that it might signify a death.

At seven o’clock came the news that a cousin of my wife had died at three o’clock in the morning.

Frequently foreknowledge is there, but not recognition.

Thus I once had a dream in which I was attending a garden party.

I saw my sister there, and that greatly surprised me, for she had died some years before.

A deceased friend of mine was also present.

The rest were people who were still alive.

Presently I saw that my sister was accompanied by a lady I knew well.

Even in the dream I had drawn the conclusion that the lady was going to die.

"She is already marked," I thought.

In the dream I knew exactly who she was.

I knew also that she lived in Basel.

But as soon as I woke up I could no longer, with the best will in the world, recall who she was, although the whole dream was still vivid in my mind.

I pictured all my acquaintances in Basel to see whether the memory images would ring a bell. Nothing!

A few weeks later I received news that a friend of mine had had a fatal accident.

I knew at once that she was the person I had seen in the dream but had been unable to identify.

My recollection of her was perfectly clear and richly detailed, since she had been my patient for a considerable time up to a year before her death.

In my attempt to recall the person in my dream, however, hers was the one picture which did not appear in my portrait gallery of Basel acquaintances, although by rights it should have been one of the first.

When one has such experiences and I will tell of others like them one acquires a certain respect for the potentialities and arts of the unconscious.

Only, one must remain critical and be aware that such communications may have a subjective meaning as well.

They may be in accord with reality, and then again they may not.

I have, however, learned that the views I have been able to form on the basis of such hints from the unconscious have been most rewarding.

Naturally, I am not going to write a book of revelations about them, but I will acknowledge that I have a "myth" which encourages me to look deeper into this whole realm.

Myths are the earliest form of science.

When I speak of things after death, I am speaking out of inner prompting, and can go no farther than to tell you dreams and myths that relate to this subject.

Naturally, one can contend from the start that myths and dreams concerning continuity of life after death are merely compensating fantasies which are inherent in our natures all life desires eternity.

The only argument I can adduce in answer to this is the myth itself.

However, there are indications that at least a part of the psyche is not subject to the laws of space and time. Scientific proof of that has been provided by the well-known J. B. Rhine experiments.

Along with numerous cases of spontaneous foreknowledge, non-spatial perceptions, and so on of which I have given a number of examples from my own Me these experiments prove that the psyche at times functions outside of the spatio-temporal law of causality.

This indicates that our conceptions of space and time, and therefore of causality also, are incomplete.

A complete picture of the world would require the addition of still another dimension; only then could the totality of phenomena be given a unified explanation.

Hence it is that the rationalists insist to this day that parapsychological experiences do not really exist; for their world-view stands or falls by this question.

If such phenomena occur at all, the rationalistic picture of the universe is invalid, because incomplete.

Then the possibility of an other-valued reality behind the phenomenal world becomes an inescapable problem, and we must face the fact that our world, with its time, space, and causality, relates to another order of things lying behind or beneath it, in which neither "here and there" nor "earlier and later" are of importance.

I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time.

This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness.

Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death.

I attach particular importance to a dream which a pupil of mine, a woman of sixty, dreamed about two months before her death.

She had entered the hereafter.

There was a class going on, and various deceased women friends of hers sat on the front bench.

An atmosphere of general expectation prevailed.

She looked around for a teacher or lecturer, but could find none.

Then it became plain that she herself was the lecturer, for immediately after death people had to give accounts of the total experience of their lives.

The dead were extremely interested in the life experiences that the newly deceased brought with them, just as if the acts and experiences taking place in earthly life, in space and time, were the decisive ones.

In any case, the dream describes a most unusual audience whose like could scarcely be found on earth: people burningly interested in the final psychological results of a human Me that was in no way remarkable, any more than were the conclusions that could be drawn from it to our way of thinking.

If, however, the "audience" existed in a state of relative non-time, where "termination/* "event," and "development" had become questionable concepts, they might very well be most interested precisely in what was lacking in their own condition.

At the time of this dream the lady was afraid of death and did her best to fend off any thoughts about it.

Yet death is an important interest, especially to an aging person.

A categorical question is being put to him, and he is under an obligation to answer it.

To this end he ought to have a myth about death, for reason shows him nothing but the dark pit into which he is descending.

Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead.

If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them.

But while the man who despairs marches toward nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.

Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them.

The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge.

When I began working with the unconscious, I found myself much involved with the figures of Salome and Elijah.

Then they receded, but after about two years they reappeared.

To my enormous astonishment, they were completely unchanged; they spoke and acted as if nothing had happened in the meanwhile.

In actuality the most incredible things had taken place in my life.

I had, as it were, to begin from the beginning again, to tell them all about what had been going on, and explain things to them.

At the time I had been greatly surprised by this situation.

Only later did I understand what had happened: in the interval the two had sunk back into the unconscious and into themselves I might equally well put it, into timelessness.

They remained out of contact with the ego and the ego's changing circumstances, and therefore were ignorant of what had happened in the world of consciousness.

Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group which is often indistinguishable from them, the "spirits of the departed."

The first time I experienced this was on a bicycle trip through upper Italy which I took with a friend in 1911.

On the way home we cycled from Pavia to Arona, on the lower part of Lake Maggiore, and spent the night there.

We had intended to pedal on along the lake and then through the Tessin as far as Faido, where we were going to take the train to Zurich.

But in Arona I had a dream which upset our plans.

In the dream I was in an assemblage of distinguished spirits of earlier centuries; the feeling was similar to die one I had later toward the "illustrious ancestors" in the back rock temple of my 1944 vision.

The conversation was conducted in Latin.

A gentleman with a long, curly wig addressed me and asked a difficult question, the gist of which I could no longer recall after I woke up.

I understood him, but did not have a sufficient command of the language to answer him in Latin.

I felt so profoundly humiliated by this that the emotion awakened me.

At the very moment of awakening I thought of the book I was then working on, Wandlungen und Symbole der Libido, and had such intense inferiority feelings about the unanswered question that I immediately took the train home in order to get back to work.

It would have been impossible for me to continue the bicycle trip and lose another three days.

I had to work, to find the answer.

Not until years later did I understand the dream and my reaction.

The bewigged gentleman was a kind of ancestral spirit, or spirit of the dead, who had addressed questions to me in vain!

It was still too soon, I had not yet come so far, but I had an obscure feeling that by working on my book I would be answering the question that had been asked.

It had been asked by, as it were, my spiritual forefathers, in the hope and expectation that they would learn what they had not been able to find out during their time on earth, since the answer had first to be created in the centuries that followed.

If question and answer had already been in existence in eternity, had always been there, no effort on my part would have been necessary, and it could all have been discovered in any other century.

There does seem to be unlimited knowledge present in nature, it is true, but it can be comprehended by consciousness only when the time is ripe for it.

The process, presumably, is like what happens in the individual psyche: a man may go about for many years with an inkling of something, but grasps it clearly only at a particular moment.

Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.

They came so they said "back from Jerusalem, where they found not what they sought."

This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face."

Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that.

Hence their endeavor to penetrate into life in order to share in the knowledge of men.

I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.

It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in
a world of change: as if omniscience or, as I might put it, omni-consciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.

The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.

As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and abscissae may appear ”there," in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.

Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.

Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatiotemporal demarcations.

Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.

If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.

Hence their demand to attain in death that share of awareness which they failed to win in life.

I have come to this conclusion through observation of dreams about the dead.

I dreamed once that I was paying a visit to a friend who had died about two weeks before.

In life, this friend had never espoused anything but a conventional view of the world, and had remained stuck in this unreflecting attitude.

In the dream his home was on a hill similar to the Tullinger hill near Basel.

The walls of an old castle surrounded a square consisting of a small church and a few smaller buildings.

It reminded me of the square in front of the castle of Rapperswil.

It was autumn.

The leaves of the ancient trees had turned gold, and the whole scene was transfigured by gentle sunlight.

My friend sat at a table with his daughter, who had studied psychology in Zurich.

I knew that she was telling him about psychology.

He was so fascinated by what she was saying that he greeted me only with a casual wave of the hand, as though to intimate: "Don’t disturb me."

The greeting was at the same time a dismissal.

The dream told me that now, in a manner which of course remains incomprehensible to me, he was required to grasp the reality of his psychic existence, which he had never been capable of doing during his Me.

I had another experience of the evolution of the soul after death when about a year after my wife’s death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her.

She was engaged on studies of the Grail there.

That seemed significant to me, for she had died before completing her work on this subject.

Interpretation on the subjective level that my anima had not yet finished with the work she had to do yielded nothing of interest; I know quite well that I am not yet finished with that.

But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me.

Ideas of this sort are, of course, inaccurate, and give a wrong picture, like a body projected on a plane or, conversely, like the construction of a four-dimensional model out of a three-dimensional body.

They use the terms of a three-dimensional world in order to represent themselves to us.

Mathematics goes to great pains to create expressions for relationships which pass empirical comprehension.

In much the same way, it is all-important for a disciplined imagination to build up images of intangibles by logical principles and on the basis of empirical data, that is, on the evidence of dreams.

The method employed is what I have called "the method of the necessary statement."

It represents the principle of amplification in the interpretation of dreams, but can most easily be demonstrated by the statements implicit in simple whole numbers.

One, as the first numeral, is unity. But it is also "the unity," the One, All-Oneness, individuality and non-duality not a numeral but a philosophical concept, an archetype and attribute of God, the monad.

It is quite proper that the human intellect should make these statements; but at the same time the intellect is determined and limited by its conception of oneness and its implications.

In other words, these statements are not arbitrary.

They are governed by the nature of oneness and therefore are necessary statements.

Theoretically, the same logical operation could be performed for each of the following conceptions of number, but in practice the process soon comes to an end because of the rapid increase in complications, which become too numerous to handle.

Every further unit introduces new properties and new modifications.

Thus, it is a property of the number four that equations of the fourth degree can be solved, whereas equations of the fifth degree cannot.

The necessary statement of the number four, therefore, is that, among other things, it is an apex and simultaneously die end of a preceding ascent. Since with each additional unit one or more new mathematical properties appear, the statements attain such a complexity that they can no
longer be formulated.

The infinite series of natural numbers corresponds to the infinite number of individual creatures.

That series likewise consists of individuals, and the properties even of its first ten members represent if they represent anything at all an abstract
cosmogony derived from the monad.

The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior.

Therefore I submit that other than mathematical statements (i.e., statements implicit in nature) are likewise capable of pointing to irrepresentable realities beyond themselves such, for example, as those products of the imagination which enjoy universal acceptance or are distinguished by the frequency of their occurrence, like the whole class of archetypal motifs.

Just as in the case of some factors in mathematical equations we cannot say to what physical realities they correspond, so in the case of some mythological products we do not know at first to what psychic realities they refer.

Equations governing the turbulence of heated gases existed long before the problems of such gases had been precisely investigated.

Similarly, we have long been in possession of mythologems which express the dynamics of certain subliminal processes, though these processes were only given names in very recent times.

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.

That is probably why earthly life is of such great significance, and why it is that what a human being "brings over" at the time of his death is so important.

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised.

That seems to be man’s metaphysical task which he cannot accomplish without "mythologizing."

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition.

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis.

That is why it is so important not to have any preconceived, doctrinaire opinions about die statements made by dreams.

As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful.

I take them as hints, and do not presume to ascribe to them the significance of insights.

One night I lay awake thinking of the sudden death of a friend whose funeral had taken place the day before.

I was deeply concerned. Suddenly I felt that he was in the room.

It seemed to me that he stood at the foot of my bed and was asking me to go with him.

I did not have the feeling of an apparition; rather, it was an inner visual image of him, which I explained to myself as a fantasy.

But in all honesty I had to ask myself, "Do I have any proof that this is a fantasy? Suppose it is not a fantasy, suppose my friend is really here and I decided he was only a fantasy would that not be abominable of me?"

Yet I had equally little proof that he stood before me as an apparition.

Then I said to myself, "Proof is neither here nor there!

Instead of explaining him away as a fantasy, I might just as well give him the benefit of the doubt and for experiment's sake credit him with reality."

The moment I had that thought, he went to the door and beckoned me to follow him.

So I was going to have to play along with him!

That was something I hadn't bargained for. I had to repeat my argument to myself once more.

Only then did I follow him in my imagination.

He led me out of the house, into the garden, out to the road, and finally to his house, (In reality it was several hundred yards away from mine.)

I went in, and he conducted me into his study.

He climbed on a stool and showed me the second of five books with red bindings which stood on the second shelf from the top.

Then the vision broke off.

I was not acquainted with his library and did not know what books he owned.

Certainly I could never have made out from below the titles of the books he had pointed out to me on the second shelf from the top.

This experience seemed to me so curious that next morning I went to his widow and asked whether I could look up something in my friend's library.

Sure enough, there was a stool standing under the bookcase I had seen in my vision, and even before I came closer I could see the five books with red bindings.

I stepped up on the stool so as to be able to read the titles.

They were translations of the novels of Emile Zola.

The title of the second volume read: "The Legacy of the Dead."

The contents seemed to me of no interest.

Only the title was extremely significant in connection with this experience.

Equally important to me were the dream-experiences I had before my mother's death.

News of her death came to me while I was staying in the Tessin.

I was deeply shaken, for it had come with unexpected suddenness.

The night before her death I had a frightening dream. I was in a dense, gloomy forest; fantastic, gigantic boulders lay about among huge jungle-like trees. It was a heroic, primeval landscape.

Suddenly I heard a piercing whistle that seemed to resound through the whole universe.

My knees shook.

Then there were crashings in the underbrush, and a gigantic wolfhound with a fearful, gaping maw burst forth.

At the sight of it, the blood froze in my veins.

It tore past me, and I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul.

I awoke in deadly terror, and the next morning I received the news of my mother's passing.

Seldom has a dream so shaken me, for upon superficial consideration it seemed to say that the devil had fetched her.

But to be accurate the dream said that it was the Wild Huntsman, the "Grunhutl" or Wearer of the Green Hat, who hunted with his wolves that night it was the season of Fohn storms in January.

It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the "wild horde," but positively to the "saUg lut" the blessed folk.

It was the Christian missionaries who made Wotan into a devil.

In himself he is an important god a Mercury or Hermes, as the Romans correctly realized, a nature spirit who returned to life again in the Merlin of the Grail legend and became, as the spiritus Mercurialis, the sought-after arcanum of the alchemists.

Thus the dream says that the soul of my mother was taken into that greater territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved.

I went home immediately, and while I rode in the night train I had a feeling of great grief, but in my heart of hearts I could not be mournful, and this for a strange reason: during the entire journey I continually heard dance music, laughter, and jollity, as though a wedding were being celebrated.

This contrasted violently with the devastating impression the dream had made on me.

Here was gay dance music, cheerful laughter, and it was impossible to yield entirely to my sorrow.

Again and again it was on the point of overwhelming me, but the next moment I would find myself once more engulfed by the merry melodies.

One side of me had a feeling of warmth and joy, and the other of terror and grief; I was thrown back and forth between these contrasting emotions.

This paradox can be explained if we suppose that at one moment death was being represented from the point of view of the ego, and at the next from that of the psyche.

In the first case it appeared as a catastrophe; that is how it so often strikes us, as if wicked and pitiless powers had put an end to a human life.

And so it is death is indeed a fearful piece of brutality; there is no sense pretending otherwise.

It is brutal not only as a physical event, but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

There no longer exists any hope of a relationship, for all the bridges have been smashed at one blow.

Those who deserve a long life are cut off in the prime of their years, and good-for-nothings live to a ripe old age.

This is a cruel reality which we have no right to sidestep.

The actual experience of the cruelty and wantonness of death can so embitter us that we conclude there is no merciful God, no justice, and no kindness.

From another point of view, however, death appears as a joyful event.

In the light of eternity, it is a wedding, a mysterium coniunctionis.

The soul attains, as it were, its missing half, it achieves wholeness.

On Greek sarcophagi the joyous element was represented by dancing girls, on Etruscan tombs by banquets.

When the pious Cabbalist Rabbi Simon ben Jochai came to die, his friends said that he was celebrating his wedding.

To this day it is the custom in many regions to hold a picnic on the graves on All Souls* Day.

Such customs express the feeling that death is really a festive occasion.

Several months before my mother's death, in September 1922, I had a dream which presaged it.

It concerned my father, and made a deep impression upon me.

I had not dreamed of my father since his death in 1896.

Now he once more appeared in a dream, as if he had returned from a distant journey.

He looked rejuvenated, and had shed his appearance of paternal authoritarianism.

I went into my library with him, and was greatly pleased at the prospect of finding out what he had been up to.

I was also looking forward with particular joy to introducing my wife and children to him, to showing him my house, and to telling him all that had happened to me and what I had become in the meanwhile.

I wanted also to tell him about my book on psychological types, which had recently been published.

But I quickly saw that all this would be inopportune, for my father looked preoccupied.

Apparently he wanted something from me.

I felt that plainly, and so I refrained from talking about my own concerns.

He then said to me that since I was after all a psychologist, he would like to consult me about marital psychology.

I made ready to give him a lengthy lecture on the complexities of marriage, but at this point I awoke.

I could not properly understand the dream, for it never occurred to me that it might refer to my mother's death.

I realized that only when she died suddenly in January 1923.

My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Both made the mistakes typical of many couples.

My dream was a forecast of my mother's death, for here was my father who, after an absence of twenty-six years, wished to ask a psychologist about the newest insights and information on marital problems, since he would soon have to resume this relationship again.

Evidently he had acquired no better understanding in his timeless state and therefore had to appeal to someone among the living who, enjoying
the benefits of changed times, might have a fresh approach to the whole thing.

Such was the dream's message. Undoubtedly, I could have found out a good deal more by looking into its subjective meaning but why did I dream it just before the death of my mother, which I did not foresee?

It plainly referred to my father, with whom I felt a sympathy that deepened as I grew older.

Since the unconscious, as the result of its spatio-temporal relativity, possesses better sources of information than the conscious mind which has only sense perceptions available to it we are dependent for our myth of life after death upon the meager hints of dreams and similar spontaneous revelations from the unconscious.

As I have already said, we cannot attribute to these allusions the value of knowledge, let alone proof.

They can, however, serve as suitable bases for mythic amplifications; they give the probing intellect the raw material which is indispensable for
its vitality.

Cut off the intermediary world of mythic imagination, and the mind falls prey to doctrinaire rigidities.

On the other hand, too much traffic with these germs of myth is dangerous for weak and suggestible minds, for they are led to mistake vague intimations for substantial knowledge, and to hypostatize mere phantasms.

One widespread myth of the hereafter is formed by the ideas and images centering on reincarnation.

In one country whose intellectual culture is highly complex and much older than ours I am, of course, referring to India the idea of reincarnation is
as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.

Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning.

Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.

The mythic needs of the Occidental call for an evolutionary cosmogony with a beginning and a goal.

The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.

The Oriental, on the other hand, seems able to come to terms with this idea.

Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning.

The Oriental does not need to make this assumption; rather, he himself embodies it.

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha).

I would say that both are right.

Western man seems predominantly extraverted, Eastern man predominantly introverted.

The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself.

But the meaning is both without and within.

The idea of rebirth is inseparable from that of karma.

The crucial question is whether a man's karma is personal or not.

If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.

If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.

Buddha was twice asked by his disciples whether man's karma is personal or not.

Each time he fended off the question, and did not go into the matter; to know this, he said, would not contribute to liberating oneself from the illusion of existence.

Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.

Am I a combination of the lives of these ancestors and do I embody these lives again?

Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.

Buddha left the question open, and I like to assume that he himself did not know with certainty.

I could well imagine that! might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me

When I die, my deeds will follow along with me that is how I imagine it. I will bring with me what I have done.

In the meantime it is important to insure that I do not stand at the end with empty hands.

Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.

The meaning of my existence is that life has addressed a question to me.

Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.

That is a suprapersonal life task, which I accomplish only by effort and with difficulty.

Perhaps it is a question which preoccupied my ancestors, and which they could not answer.

Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?

Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way? Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.

I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.

For example, my way of posing the question as well as my answer may be unsatisfactory.

That being so, someone who has my karma or I myself would have to be reborn in order to give a more complete answer.

It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew.

I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. With a free and open mind"

I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation.

A belief proves to me only the phenomenon of belief, not the content of the belief.

This I must see revealed empirically in order to accept it.

Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.

But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.

I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a
position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.

Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.

Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age.

With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man’s life.

"Your old men shall dream dreams/’

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.

In old age one begins to let memories unroll before the mind’s eye and, musing, to recognize oneself in the inner and outer images of the past.

This is like a preparation for an existence in the hereafter, just as, in Plato’s view, philosophy is a preparation for death.

The inner images keep me from getting lost in personal retrospection.

Many old people become too involved in their reconstruction of past events.

They remain imprisoned in these memories.

But if it is reflective and is translated into images, retrospection can be a reculer pour mieux sauter.

I try to see the line which leads through my life into the world, and out of the world again.

In general, the conception people form of the hereafter is largely made up of wishful thinking and prejudices.

Thus in most conceptions the hereafter is pictured as a pleasant place.

That does not seem so obvious to me.

I hardly think that after death we shall be spirited to some lovely flowering meadow.

If everything were pleasant and good in the hereafter, surely there would be some friendly communication between us and the blessed spirits, and an outpouring upon us of goodness and beauty from the prenatal state.

But there is nothing of the sort.

Why is there this insurmountable barrier between the departed and the living?

At least half the reports of encounters with the dead tell of terrifying experiences with dark spirits; and it is the rule that the land of the dead observes icy silence, unperturbed by the grief of the bereaved.

To follow out the thought that involuntarily comes to me: the world, I feel, is far too unitary for there to be a hereafter in which the rule of opposites is completely absent.

There, too, is nature, which after its fashion is also God's.

The world into which we enter after death will be grand and terrible, like God and like all of nature that we know.

Nor can I conceive that suffering should entirely cease.

Granted that what I experienced in my 1944 visions liberation from the burden of the body, and perception of meaning gave me the deepest bliss.

Nevertheless, there was darkness too, and a strange cessation of human warmth. Remember the black rock to which I came!

It was dark and of the hardest granite. What does that mean?

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing for what must yet be fulfilled?

Why should the gods be the least bit concerned about man and creation?

About the continuation of the Nidana chain to infinity?

After all, the Buddha opposes to the painful illusion of existence his quod non, and the Christian hopes for the swift coming of this world's end.

It seems probable to me that in the hereafter, too, there exist certain limitations, but that the souls of the dead only gradually find out where the limits of the liberated state lie.

Somewhere "out there" there must be a determinant, a necessity conditioning the world, which seeks to put an end to the after-death state.

This creative determinant so I imagine it must decide what souls will plunge again into birth.

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity.

But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence.

It is possible that any further spell of three-dimensional life would have no more meaning once the soul had reached a certain stage of understanding; it would then no longer have to return, fuller understanding having put to rout the desire for re-embodiment.

Then the soul would vanish from the three-dimensional world and attain what the Buddhists call nirvana.

But if a karma still remains to be disposed of, then the soul relapses again into desires and returns to life once more, perhaps even doing so out of the realization that something remains to be completed.

In my case it must have been primarily a passionate urge toward understanding which brought about my birth.

For that is the strongest element in my nature.

This insatiable drive toward understanding has, as it were, created a consciousness in order to know what is and what happens, and in order to piece together mythic conceptions from the slender hints of the unknowable.

We lack concrete proof that anything of us is preserved for eternity.

At most we can say that there is some probability that something of our psyche continues beyond physical death.

Whether what continues to exist is conscious of itself, we do not know either.

If we feel the need to form some opinion on this question, we might possibly consider what has been learned from the phenomena of psychic dissociation.

In most cases where a split-off complex manifests itself it does so in the form of a personality, as if the complex had a consciousness of itself.

Thus the voices heard by the insane are personified.

I dealt long ago with this phenomenon of personified complexes in my doctoral dissertation.

We might, if we wish, adduce these complexes as evidence for a continuity of consciousness.

Likewise in favor of such an assumption are certain astonishing observations in cases of profound syncope after acute injuries to the brain and in severe states of collapse.

In both situations, total loss of consciousness can be accompanied by perceptions of the outside world and vivid dream experiences.

Since the cerebral cortex, the seat of consciousness, is not functioning at these times, there is as yet no explanation for such phenomena.

They may be evidence for at least a subjective persistence of the capacity for consciousness even in a state of apparent unconsciousness.

The thorny problem of the relationship between eternal man,

the self and earthly man in time and space was illuminated by two dreams of mine.

In one dream, which I had in October 1958, I caught sight from my house of two lens-shaped metallically gleaming disks, which hurtled in a narrow arc over the house and down to the lake.

They were two UFOs (Unidentified Flying Objects).

Then another body came flying directly toward me.

It was a perfectly circular lens, like the objective of a telescope.

At a distance of four or five hundred yards it stood still for a moment, and then flew off. Immediately afterward, another came speeding through
the air: a lens with a metallic extension which led to a box a magic lantern.

At a distance of sixty or seventy yards it stood still in the air, pointing straight at me.

I awoke with a feeling of astonishment.

Still half in the dream, the thought passed through my head: "We always think that the UFOs are projections of ours. Now it turns out that we are their projections. I am projected by the magic lantern as C. G. Jung.

But who manipulates the apparatus

I had dreamed once before of the problem of the self and the ego. In that earlier dream I was on a hiking trip.

I was walking along a little road through a hilly landscape; the sun was shining and I had a wide view in all directions.

Then I came to a small wayside chapel.

The door was ajar, and I went in. To my surprise there was no image of the Virgin on the altar, and no crucifix either, but only a wonderful flower arrangement.

But then I saw that on the floor in front of the altar, facing me, sat a yogi in lotus posture, in deep meditation.

When I looked at him more closely, I realized that he had my face.

I started in profound fright, and awoke with the thought: "Aha, so he is the one who is meditating me. He has a dream, and I am it." I knew that
when he awakened, I would no longer be.

I had this dream after my illness in 1944.

It is a parable: My self retires into meditation and meditates my earthly form.

To put it another way: it assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver's suit in order to dive into the sea.

When it renounces existence in the hereafter, the self assumes a religious posture, as the chapel in the dream shows.

In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization.

The figure of the yogi, then, would more or less represent my unconscious prenatal wholeness, and the Far East, as is often the case in dreams, a psychic state alien and opposed to our own.

Like the magic lantern, the yogi's meditation "projects" my empirical reality.

As a rule, we see this causal relationship in reverse: in the products of the unconscious we discover mandala symbols, that is, circular and quaternary figures which express wholeness, and whenever we wish to express wholeness, we employ just such figures.

Our basis is ego-consciousness, our world the field of light centered upon the focal point of the ego.

From that point we look out upon an enigmatic world of obscurity, never knowing to what extent the shadowy forms we see are caused by our consciousness, or possess a reality of their own.

The superficial observer is content with the first assumption.

But closer study shows that as a rule the images of the unconscious are not produced by consciousness, but have a reality and spontaneity of their own, Nevertheless, we regard them as mere marginal phenomena.

The aim of both these dreams is to effect a reversal of the relationship between ego-consciousness and the unconscious, and to represent the unconscious as the generator of the empirical personality.

This reversal suggests that in the opinion of the "other side," our unconscious existence is the real one and our conscious world a kind of illusion, an apparent reality constructed for a specific purpose, like a dream which seems a reality as long as we are in it.

It is clear that this state of affairs resembles very closely the Oriental conception of Maya.

Unconscious wholeness therefore seems to me the true spifitus rector of all biological and psychic events.

Here is a principle which strives for total realization which in man's case signifies the attainment of total consciousness.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of this process.

The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to knowledge of God.

The decisive question for man is: Is he related to something infinite or not?

That is the telling question of his life.

Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of goals which are not of real importance.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty.

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

He feels limited because he has limited aims, and the result is envy and jealousy.

If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change.

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted.

In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost.

The greatest limitation for man is the "self"; it is manifested in the experience: "I am only that!"

Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious.

In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other.

In knowing ourselves to be unique in our personal combination that is, ultimately limited we possess also the capacity for becoming conscious of the
infinite.

But only then!

In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation.

Uniqueness and limitation are synonymous.

Without them, no perception of the unlimited is possible and, consequently, no coming to consciousness either merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power.

Our age has shifted all emphasis to the here and now, and thus brought abput a daemonization of man and his world.

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals.

Like them, he has fallen a victim to unconsciousness.

But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious.

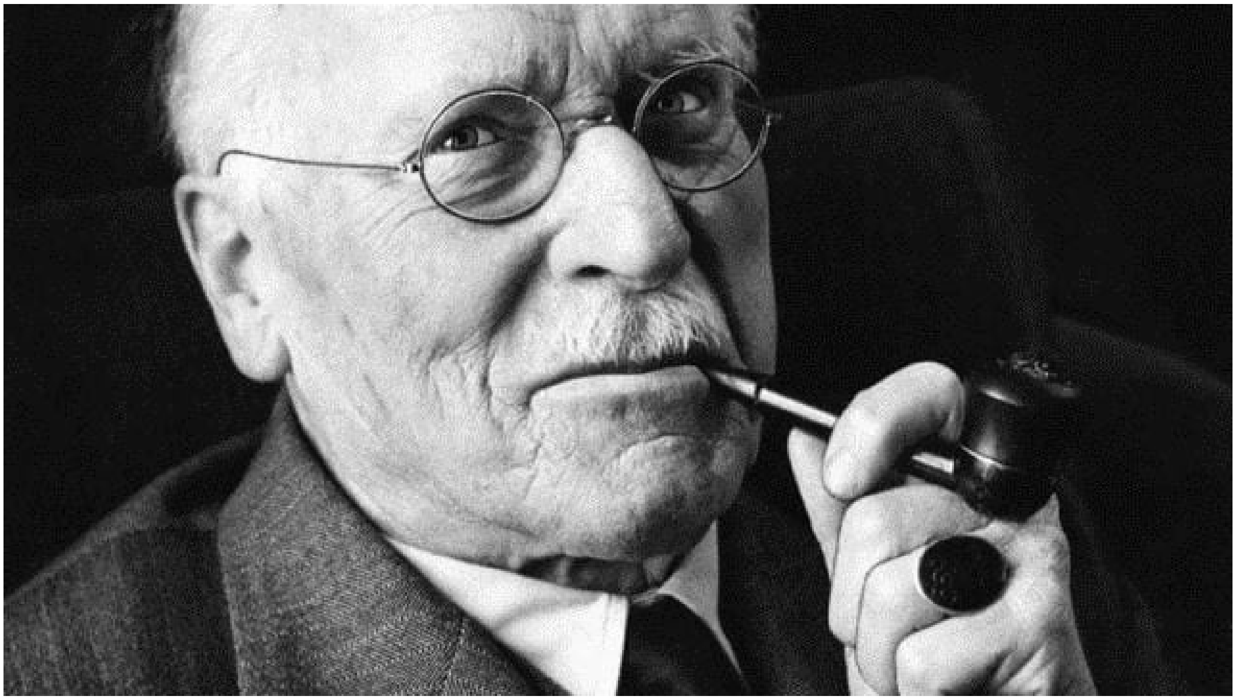
Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is
to create more and more consciousness.

As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Aniela Jaffe, Memories Dreams and Reflections, Pages 299-326.

Carl Jung on "Personification." Lexicon. (2019-06-02 01:47)

[1]



Personification:

The tendency of psychic contents or complexes to take on a distinct personality, separate from the ego.

Every autonomous or even relatively autonomous complex has the peculiarity of appearing as a personality, i.e., of being personified.

This can be observed most readily in the so-called spiritualistic manifestations of automatic writing and the like.

The sentences produced are always personal statements and are propounded in the first person singular, as though behind every utterance there stood an actual personality.

A naïve intelligence at once thinks of spirits.["Anima and Animus," CW 7, par. 312.]

The ego may also deliberately personify unconscious contents or the affects that arise from them, using the method of active imagination, in order to facilitate communication between consciousness and the unconscious.

http://www.nyaap.org/jung-lexicon/p/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/53836-1.jpg`

I sensed from the beginning the singularity of my fate... (2019-06-02 03:16)

[1]

In the natal chart of Jung can confirm the qualities of the Sun in Leo Conjunct Uranus in Leo Jung this phrase:

" I sensed from the beginning the singularity of my fate, the meaning of my life would stick to it. This gave me a inner security that I could never prove myself, but I was proven. Nobody could dissuade me the certainty that I was in the world to do what God wanted, not what I wanted. decisive In all circumstances it always me gave the impression of not being among men, but to be alone with God. " Carl Gustav Jung.

Image and quotation thanks to Luciana Magalhães

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/e53f8-natal.jpg`

Man shall differentiate himself both from spirituality and sexuality. (2019-06-02 03:18)

[1]

"Man shall differentiate himself both from spirituality and sexuality.

He shall call spirituality mother, and set her between Heaven and earth.

He shall call sexuality Phallos, and set him between himself and earth.

For the mother and the Phallos are superhuman daimons that reveal the world of the Gods.

They affect us more than the Gods since they are closely akin to our essence.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma.

Spirituality and sexuality are not your qualities, not things you possess and encompass.

Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality.

Therefore no one escapes these daimons.

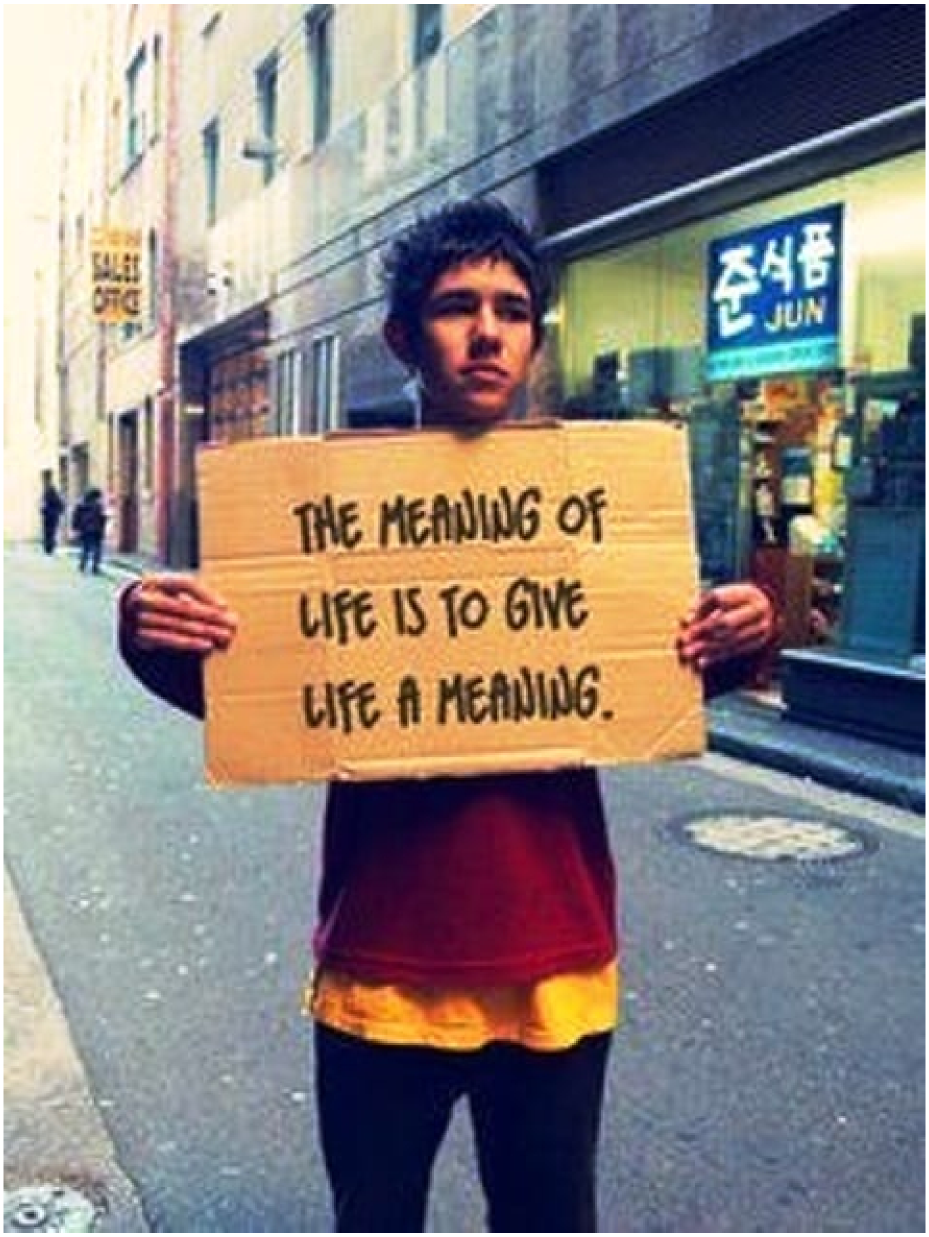
You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you.

Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas.” Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/a6740-phallos.jpg`

Depths and surface should mix so that new life can develop. (2019-06-02 03:23)

[1]



Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.

But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can pow again.

That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/84eb6-meaning.jpg`

CHRISTIANITY WITHIN By TONI WOLFF (2019-06-02 03:30)

CHRISTIANITY WITHIN By TONI WOLFF

Professor C. G. Jung has found the religious function to be inherent in human nature whether man is conscious of it or not.

He says that the religions problem lies at the bottom of every neurosis.

The history of mankind confirms this.

Not only is religion found in even race and epoch, but primitive mentality in particular shows that man, as soon as he is human, devotes a great deal of time to religious observances.

The form of religion and the idea of the godhead differ, of course, according to the kind and development of consciousness.

But however primitive or differentiated the idea of God, it is an archetypal image which is to be found everywhere.

It concerns the fact that man experiences psychical or spiritual powers outside his personal psychology and stronger than his own will.

Those powers must therefore be worshipped and the appropriate forms must be carefully observed.

As Professor Jung also emphasizes, our Western culture and civilization are fundamentally based on Christianity whether it be believed in or not, every value of an intellectual or a feeling nature and every achievement of our science and technique have developed from that particular differentiation of consciousness which is the result of the original Christian attitude.

This attitude believed in the strength of the spirit and saw evil in nature. therefore it is all-important to know the history of Christian ideas and symbols and to realize how far they still have a living meaning for us and if they have ;apparently become meaningless, why this is so and what symbols take their place.

We cannot live properly with rational forms alone and, if we think we can, the unconscious will demonstrate its disagreement in the form of a neurosis, of an illness or of fateful events. I

should like to quote some ideas here from Professor Jung‘s book Psychology and Alchemy which has recently been published in English.

In his introduction Professor Jung said:

“A Christian may believe in all the sacred figures and yet remain developed and unchanged in his innermost soul, for he sees the
whole God outside and does not experience harm in his own soul.

For decisive motives, interests and impulses do not come from the sphere of Christianity, but from the unconscious and undeveloped soul, which is just as pagan and archaic as ever.

The truth of this statement is not only evident in the life of the individual but also in the sum total of individual lives, the people.

The great events of our world which are planned and carried out by man do not breathe the spirit of Christianity but of unadorned paganism.

These things originate in a psychical condition that has remained archaic and that has not been in the least elected by Christianity.

Christian culture has turned out to be hollow in a terrifying degree it was outward veneer but the inner man has remained untouched
and therefore unchanged.

The condition of the soul does not correspond with the outward creed: in his soul, the Christian has not kept step with the outward development.

Everything it could be kept outside, in image and word, in Church and Bible.

But it is not inside.

The archaic gods still reign within as supreme as ever.

In other words, through the lack of psychical culture the inner factor, which corresponds to the outer image of God, has remained
undeveloped and has therefore stuck fast in paganism.

Christian education has indeed done everything which was humanly possible, but it was not sufficient.

Too few people have experienced the Divine Figure as the innermost possession of their own soul.

They have only met a Christ outwardly, but he has never approached them from their own soul: so dark paganism ii still reigning there,
and is flooding the so-called Christian cultural world, partly in a blatant form which can no longer be denied and partly in all too
threadbare disguise.

The methods which have been used hitherto have failed to Christianize the soul, even to a degree that would meet the most
elementary demands of Christian ethics and would have any decisive influence on the most important affairs of the European Christian.

The Christian missionary indeed preaches the Gospel to the poor naked heathen, but the inner heathen, who populate Europe, and not yet aware that Christianity exists.

If Christianity is to meet its great educating task adequately, is most necessarily begin again from the beginning.

Nothing fundamental bus happened while religion is only a belief and outward form, and whose the religious function bus not been experienced by the individual soul.

It is yet to be understood that the Mysterium Magnum does not only rest in itself, hut that it is established above all in the human soul.

Another statement from another source which is a still a greater authority for this group may also be quoted.

In Doctrine in the Church of England, the Report of the Commission on Christian Doctrine appointed by the Arch bishops of Canterbury and York, published in 1338, it is said:

Much that is most evil in the world, and from which we most need to be delivered, consists in and arises from habits of mind or
an outlook on life which is taken for granted by those who share it.

The things most wrong with a man are often those of which he is least conscious.

The notion that what is required of us is merely to do what we happen to regard as our duty is disastrous.

A primary duty of the individual is to try to find out what his duty really is.

The same subject is also significantly referred to in New Sayings of Jesus, discovered at Oxyrrhynchus, edited and published in 1904 by the Oxford University Press, by Bernard P. Grenfell and Arthur S. Hunt:

Jesus saith, Ye ask: who are those that draw us to the kingdom, if the kingdom is in Heaven?

the fowls of the air, and all beasts that are under the earth or above the earth, and the fishes of the sea, these are they which draw you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it.

Strive therefore to know yourselves, and ye shall be aware that you are the sons of the almighty Father; and ye shall know that ye are in the city of God, and ye are the city.

If God has given us a mind, we are certainly meant to apply it, not only an external things but equally on ourselves.

That which distinguishes man from everything else in creation consciousness and the history of mankind shows that consciousness grows and increases.

We might even say that it ought to increase, at least in certain individuals.

For a person becomes neurotic just because he is too unconscious about certain parts of himself.

It does not help to say that he simply could not know them.

That may be true technically, but no one seems to take no notice of this fact.

Whether he knows about the claims of his unconscious or not, man is punished by a neurosis if he does not pay any attention to the demands of the unconscious.

And he is not only punished himself, but his entire surroundings will suffer too.

It is well known that unconscious contents, when activated, create a disturbing atmosphere which extends to everybody who comes in contact with the neurotic individual.

His family, his friends and those associated with him in work may over look this unpleasant result, or they may bear it with Christian tolerance, but this is not the only evil.

Projection

It is a psychological law that unconscious contents, as long as they remain unconscious, and dissociated from the ego and in consequence they are projected.

What you do not admit in yourself, you see in other people in your nearer or farther environment.

It is the beam in your own eye and the mote in the eye of your brother; only psychologically it is the other way round.

The beam is always seen in others: it is they who appear in a distorted and exaggerated way and who are treated in accordance with your complex or whatever it is you remain unconscious of—the shadow side in yourself, your inferior function, a possession by the anima or the animus or by another archetype.

Every reader will know of such cases, which can turn into regular tragedies.

If unconsciousness exists on a larger scale and if no moral principles or religious ideas restrain its outburst, then you have mass movements and all the world-wide catastrophes which we have witnessed.

It is not astonishing that the religion of the white man has lost its prestige in the eyes of other races, and it is indeed up to the Christian to ask himself why has Christianity failed, where is his religion of love, and what can each individual do to contribute
his share towards drumming up the deluge of Evil?

For it is an essentially Christian idea that the individual, being endowed with an immortal soul, is responsible for himself and thereby for
those in connection with him.

It is therefore certainly an inner Christian principle to realize and to withdraw projections—in other words, to recognize that the exaggerated way, whether good or bad, in which we see a fellow-being does not correspond to his real nature, and that the motives which we attribute to him are not really his.

It follows that the projected contents must necessarily be part of our own psychology, since they most certainly originate in ourselves.

Even if we seem to have a very good reason to be angry, because the other fellow has wronged us somehow, it is our anger
which we have to digest.

Those emotions of hatred, or may be those exaggerated illusions about an idolized person or that panicky fear of another, credited with uncanny
power. arc part of our own psychology.

The Shadow and its Integration

This realization of projections and their withdrawal from the object upon which they have fallen leads to the problem of the confrontation with one‘s own shadow.

The shadow is the dark half of the psyche.

We prefer to remain ignorant about it. and we try to get rid of it by burdening our neighbors—in a narrower or wider sense—with all the faults that we obviously have ourselves.

It is that psychical half which has not only remained in the dark, but which is indeed dark in contrast to the bright half of which our conscious ego consists.

The shadow side is in no way equal to this light, but is rather its very in negation.

It is inferior, inert, self-indulgent, infantile, mean, envious, immoral, uncivilized, even primitive—in short, it is that very being who has not been developed and differentiated into the conscious Christian principles.

And in recognizing it as our other half, we are confronted with the problem of living with it, as with a most unattractive twin brother or sister.

This is a conflict of the utmost intensity.

For while it is impossible to repress the shadow side, it is equally impossible to give in to it by a complete reversal and by letting the shadow be on top hence forward.

This would represent utter moral disaster.

Professor Jung says in his introduction to Psychology and The Alchemy problem of the shadow is in psychotherapy as important the problem of sin is in the Church.

Christ accepted the sinner, and did not condemn him, the true follower of Christ will do the Same to the sinner within, without, however, making a pact of friendship with evil, just as Christ cannot be accused of having fraternized with evil.

If an inferiority is conscious, one always has a chance to correct it.

One improves people by love and makes them worse by hate, which also applies to oneself.

The reconciliation of the opposites—man‘s conscious morality and the inferior half of his psyche—is an age-old problem.

We find a somewhat similar attempt to understand Christian ideas on the subjective level in Gnosticism.

I do not refer, of course, to the Gnostic teaching which said: “Thou canst be delivered from no sin thou hast not committed.“

The Gnostics did not mean it as crudely as that, because the idea was closely bound up with their philosophy of reincarnation and with that of delivery from the fate of rebirth.

But, as you may remember, Professor Jung quotes, in Psychology and Religion, the legendary personality of Karpokrates‘ in the second century, who according to Irenaeus, interpreted the words of St. Matthew Ch. 5, v. 25: Agree with thine adversary quickly, while thou art in the way with him,“ in the following way: Agree with thyself quickly, whiles thou art in the way with thyself.“

As the adversary means the somatic man for him, and as the living body is an indispensable part of the personality, it follows that the adversary is the other fellow in myself.

Therefore Professor Jung, taking up this reasoning, adds in the German text of Psychology and Religion:

Karpokratian interpretation reads to reading St. Matthew 5, 22 and the subsequent verses in the following way:

Whosoever is angry with himself without a cause shalt be in danger of the judgement. . .

Therefore, if thou bringest thy gift to the altar, and there rememberest that thou hast ought against thyself, leave
there thy gift before the altar and go thy way: first be reconciled to thyself and then come and offer thy gift.

Agree with thyself quickly whilst thou art in the way with thyself; lest at any time thou deliverest thyself to the judge.“
and so on.

In the same place, in the German text of his book, Professor Jung also quotes—as not too far removed in meaning—the
non-canonical saying of the Lord:

“If you know what you are doing, you are blessed; but if you do not know what you are doing, you are cursed,“ a saying
which is reported as Christ‘s answer to the indignation of the disciples when they saw a man at work in the fields on the Sabbath day.

In the problem of withdrawing projections and of integrating the shadow, dreams are an invaluable help.

They show all those figures of inferior moral quality or inferior status which populate our inner house.

Of course everything depends on the way we understand the dreams, if we are to get any benefit from them in this respect.

If dreams are interpreted according to the Freudian hypothesis of wish-fulfillment, then naturally the dream figures are understood as disguised representatives of the objects of our infantile wishes.

Or, if the method of Alfred Adler is applied, we remain happily in our superior position, for it is then clear that the dream points out the inferiority of others, whilst we can be content in being so much better—if only to cover up an inherent feeling of inferiority on our part.

But if you apply the principles of dream interpretation which Professor Jung follows: that is to say, if you take all the dream figures as being symbolic expressions of an unconscious side in yourself, and if you further keep in mind that dreams are compensating the attitude of the conscious, then you arrive at very different results.

You may indeed sometimes make unpleasant discoveries about yourself.

But does not the Christian believe that spiritual pride is sin and that humbleness is a necessity? And how
can you love others if you have not learnt first to love yourself?

The command is to love your neighbor as you love yourself; but if you hate yourself, you will be intolerant and envious, for you will want to find everything outside which you have not given yourself.

Evil

The same problem arises with our emotions and affects.

If we neither throw them about us in a primitive and unchristian way, not pretend that they do not exist—a pretense which is rather difficult to keep up—we are forced to “stew in our own juice.“

The method of dealing with affects differs psychologically, however, from dream
analysis.

It is not so much analysis which is required, but objective consideration of the affect.

When you can look at the affect by itself without getting identified with it, and when you do not explain it rationally, you may observe that it takes on form and expresses itself in an image.

This image contains the unconscious content behind or underneath the affect, and is the real expression of an amount of psychical energy which, in the disguise of the affect, was mere blind dynamism.

And in applying this method of “active imagination“ it can happen that you experience not only personal badness hut real evil.

Figures, scenes and events can appear which come from the very bottom of humanity—in [act, they seem less than human.

These images do not belong any longer to your personal psychology; they are not representatives of your personal shadow side.

They derive from the collective unconscious, from that archetypal layer which is common to man as man, apart from his historical, racial or individual differences.

And here, in the archetypes of the collective unconscious, man is confronted not with badness any more, but with evil.

Evil is a principle, which is just as real as the good principle in human nature and therefore, when the archetypal human structure is touched, makes its appearance just like any other inherent factor.

Therefore all religions, whether primitive or historical, possess good spirits and evil ones, angels and demons, gods and devils.

It is therefore rather surprising that quite a number of Christian churches, no matter what their denomination, with, of course, the exception of the Roman Catholic Church, no longer speak of the devil; in fact, they hardly admit his existence.

It is true that his medieval form with hoofs and horns is rather ridiculous, and moreover, enlightened minds da not believe in demoniacal presences.

But psychologically it is much more sound, and morally it is much better, to believe in the devil or Satan, even in an inadequate form, rather than not at all.

And it is psychologically correct to say of certain people when they are in certain moods—and not just as a figure of speech— that they are possessed by the devil, far their state is a and of possession by an evil spirit.

Inflation and Objectification

If this interpretation is not applied, the inevitable consequence is that the individual himself is burdened with all the evil, which far surpasses his capacity.

Per the spiritual and moral welfare of the individual as well as of those with whom he is connected, it is imperative to know of the existence of factors and powers. good and evil, outside his personal psychology.

If they can no longer be believed to exist in a metaphysical form, that does not mean that they do not exist at all.

They are just as real as ever, but they exist as psychical factors of the collective unconscious.

When their existence remains unknown and is denied, they inflate the ego ta superhuman proportions and the individual becomes unconsciously identified with either God or the devil.

It is a kind of alienation, a sort of insanity, the results of which are disastrous, whether they happen in private lift or an a larger scale.

The first case is represented. for instance, by Nietzsche, who, having declared that God was dead, felt himself in his subsequent
insanity to be the crucified Christ and Dionysos torn to pieces.

The ego is torn apart and extinguished when the objective psychical factors are not recognized as such and separated from the personal psychology of the individual.

To have religion means literally to observe carefully those factors which are non-personal and mightier than the
individual.

Whether they are believed to exist in a metaphysical farm, or whether they are understood to exist as
factors of the non-personal, collective psyche. is a matter of differentiation of the conscious mind.

There is, of course a difference between the two standpoints, but one cannot exactly choose; one is rather forced into one or the
other by one‘s historical background and individual destiny.

The psychological standpoint is more a modern one, and the metaphysical outlook can be called medieval; but either of these is certainly better and more in accordance with psychical faces than the rational outlook which denies the
existence of objective non-personal factors.

It is even questionable whether the belief in the good principle alone is not also in a way too rational, too much of a wish-fulfillment.

Who could, in this present-day world, deny the existence of evil?

Is war good—even for those who have not started it?

Is starvation good?

Is atomic energy only good?

It is true that much depends on man and an how he does a thing or an how he applies his scientific and technical inventions.

But if man can be moved by a good principle and by a benevolent spirit, can he not also be moved by the opposite one?

If he can never be perfect an the good side, because only God is perfect, can he then be completely evil, or is he not equally related to or possessed by an evil principle far beyond his own mere badness?

It is most certainly his own moral responsibility for which side he decides.

But even his attempt to try to be completely and only good is not so satisfaction and beneficial as it seems.

If he thinks he can be only good, he merely represses his bad side, and it will overtake him in some way or other.

Man is only human, and is thus placed between the good principle and the evil one; and it is his most vital problem to hold on to his humanity between the two.

The only thing for which he can work and pray is to be able to try the spirits and find out where they come from (1. John iv. 1).

The Sacrifice of the Ego

The recognition and careful observation of non-personal psychic factors entails and leads to a sacrifice of the ego —not in the form of an abortion, but in the form of a renunciation of its supremacy.

It is no longer possible always to say: I want, I decide, I do, and so on, because it is evident that things happen to me, which are decided for me, and that factors other than the conscious I do or think in me.

The ego is the vehicle for these other factors and it is responsible for them; but their roots are not in it but in the larger psyche.

This is an attitude corn parable to that of St. Paul when he says (Gal. ii. 20):

I live; yet not 1, but Christ liveth in me“; and it is certainly an attitude which can be called religious.

It is, in a way, a kind of death of the ego and is often represented in dreams by the head being chopped off—the head symbolizing the conscious side of man, his will, his superior psychological function, etc.

Or it is the image of suicide or of a deliberate offering-up of the person to a trial which may end in the death sentence.

This entails a deliberate renunciation of the hitherto dominating position of the ego, the conscious person as I know myself to be.

Or it is expressed in dreams of a spider‘s web where the ego is a mere fly in the web and the center is occupied by the spider—a negative presentation, at first sight, of the process of individuation as being caught, inexplicably, in a net.

But if the process has set in, it is just as hopeless to try to get out of it as for a fly to extricate itself horn a spider‘s web.

The only thing to do is to go with it willingly and to make the sacrifice deliberately.

The sacrifice or death of the ego and the process of observation and objectification of non-personal factors leads eventually to symbols of rebirth.

This, however, is not the rebirth of the ego, but of the larger personality, the Self, which includes both the conscious and the unconscious psyche.

It is important to emphasize here that the symbols of death, or sacrifice and rebirth, are symbols with which every Christian is familiar.

They are the essential symbols of his religion.

In the process of individuation in psychology, the symbolic figures which the unconscious produces may not always be identical with the figures of the Christian religion; yet the attitude which the process requires is in its essence Christian, for it needs a spirit of devotion, a giving up of cherished ideals and a willingness to be transformed which have formed the best part of the spirit of Christianity throughout the centuries.

Therefore it is not surprising that the unconscious is full of symbolism which appears in every religion and thus also in Christianity.

An outstanding symbol is the Cross.

It is by no means an exclusively Christian symbol, for it occurs practically everywhere.

But for Christianity it is the central symbol, expressing in one image the sum total of everything which Christianity means: the supreme sacrifice, redemption and resurrection.

The Cross

If an individual cannot believe in the dogma and if he does not feel redeemed by the Christian process of salvation, he is forced to find another interpretation of these symbols.

He cannot get away from the fact that the Christian myth and symbols have formed the mind of the Western world.

So he too is contained within that split.

But symbols ran he understood in more than one way, and even the Church admits that the life of the Christian Body is enriched by varieties of emphasis and interpretations“ (Doctrine, p. 111); and moreover that:

“The purpose of credal statements is to affirm the truth on which the Gospel of the Church and the religious life of Christians are based.

It is not their purpose to affirm either historical facts or metaphysical truths merely as such.

It is as the expressions of the Gospel and of the presuppositions of the Christian life that the statements of the Creeds, whether in the sphere of history or in that of philosophy, have permanent truth and value.

In this sense every clause in the Creeds is of necessity symbolic.‘“ (Doctrine, p. 37.)

So if the symbol of the Cross cannot be believed in, it can be experienced.

It expresses then the fact that the individual himself is being tortured and crucified, that he is hung on the opposites of human nature and that he who suffers from utter abandonment and a sort of death.

Christ was put to death for having lived his own experience of God which was new and opposed to the orthodox views of his time.

If a modern individual is forced to find his own truth, to live his experience and to meet God in his own way, this cannot be said to be unchristian.

Indeed it could be called a following of the model of Christ‘s life in a way which, though individual. may show a deeper understanding than that which follows from a mere adherence to the Creed.

Whatever it may seem to be to those who can believe, it is at all events the more difficult course to take.

The Spirit

It is hard and even dangerous to leave the common way and to seek a path in loneliness.

The dangers are many and great, for the unconscious is overwhelming as well as fascinating.

It certainly needs every Christian value and virtue to resist its force, when at the same time it must be entered into and carefully observed.

It needs integrity of character and mind, and a careful remembering of given values which, for Western men, are all fundamentally Christian.

It also needs a certain knowledge of more or less forgotten or neglected Christian ideas, for other epochs than our own have known symbolic thinking to a far greater extent.

The Fathers of the Church and the great mystics give evidence of this in their writings.

Our epoch is scientifically and technically minded.

We want first of all to understand and to know and we believe in reason.

And so we try to do the same in understanding religious ideas.

But religious ideas are always and everywhere symbolic truths.

They can never be understood in a rational way alone, they are as symbols, both rational and irrational; they are paradoxical.

They unite psychical facts of the conscious and unconscious mind.

Though they appeal to our reason and knowledge, they have contents which we cannot yet know because they are only in the making.

Religion is in its essence symbolic and even a religious symbol, when it originated, was an experience surpassing conscious knowledge.

When a religion becomes established, symbols are worked into dogmas.

The Roman Catholic Church understands even the dogma to be a symbolic truth.

"The dogma unites knowing and not knowing, something which is intelligible and something which is unintelligible, a clarity and at the same time a mystery "—as a Catholic theologian, Georg Koepgen, says:

"One of die most valuable achievements of Professor Jung is to have re-opened die way to symbolic thinking.

By this he has led us to understand religious ideas of every race and time.

He also helps the modern individual either to understand his own religion in a deeper and more vital way, or to find and to experience symbols which come to him from the depths of die unconscious, from that creative psyche which has always been die mother of all die things and Ideas which move humanity. "

The symbols which are born in someone with the help of psychology are individual, but are at the Same time universal, because they derive from that layer in man which is common to all.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/986a7-92btoni.jpg`

Carl Jung: I have no theory about dreams; I do not know how dreams arise. (2019-06-02 03:50)

[1]

I have no theory about dreams; I do not know how dreams arise.

And I am not at all sure that - my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness.

On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it.

This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at.

Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again.

I may allow myself only one criterion for the result of my labors: does it work?

As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. Carl Jung; The Aims of Psychotherapy; CW 16: The Practice of Psychotherapy; Page 86.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/ece9e-dream.jpg`

Carl Jung's Letter to James Joyce (2019-06-02 04:04)

[1]

Dear Sir,

Your Ulysses has presented the world such an upsetting psychological problem that repeatedly I have been called in as a supposed authority on psychological matters.

Ulysses proved to be an exceedingly hard nut and it has forced my mind not only to most unusual efforts, but also to rather extravagant peregrinations (speaking from the standpoint of a scientist).

Your book as a whole has given me no end of trouble and I was brooding over it for about 3 years until I succeeded to put myself into it. But I must tell you that I'm profoundly grateful to yourself as well as to your gigantic opus, because I learned
a great deal from it.

I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will
enjoy what I have written about Ulysses because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non stop run in the end is a string of veritable psychological peaches.

I suppose the devil's grandmother knows so much about the real psychology of a woman. I didn't. Well I just try to recommend my little essay to you, as an amusing attempt of a perfect stranger who went astray in the labyrinth of your Ulysses and happened to get out of it again by sheer good luck.

At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist.

With the expression of my deepest appreciation, I remain, dear Sir,

Yours faithfully,

C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/85be7-jamesjoyce.jpg`

All your rebirths could ultimately make you sick. (2019-06-02 04:04)

[1]

As long as you are not conscious of your self you can live; but if you become conscious of your self you fall from one grave into another.

All your rebirths could ultimately make you sick.

The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

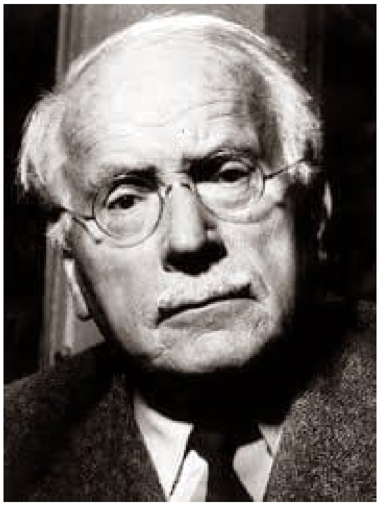
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light.

That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: "With regard to men you should be this or that." My chameleonesque skin shudders.

They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/ae2c6-persona.jpg`

Since the gods are without doubt personifications of psychic forces... (2019-06-02 04:06)

[1] 

“Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.

Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption.

"Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers.

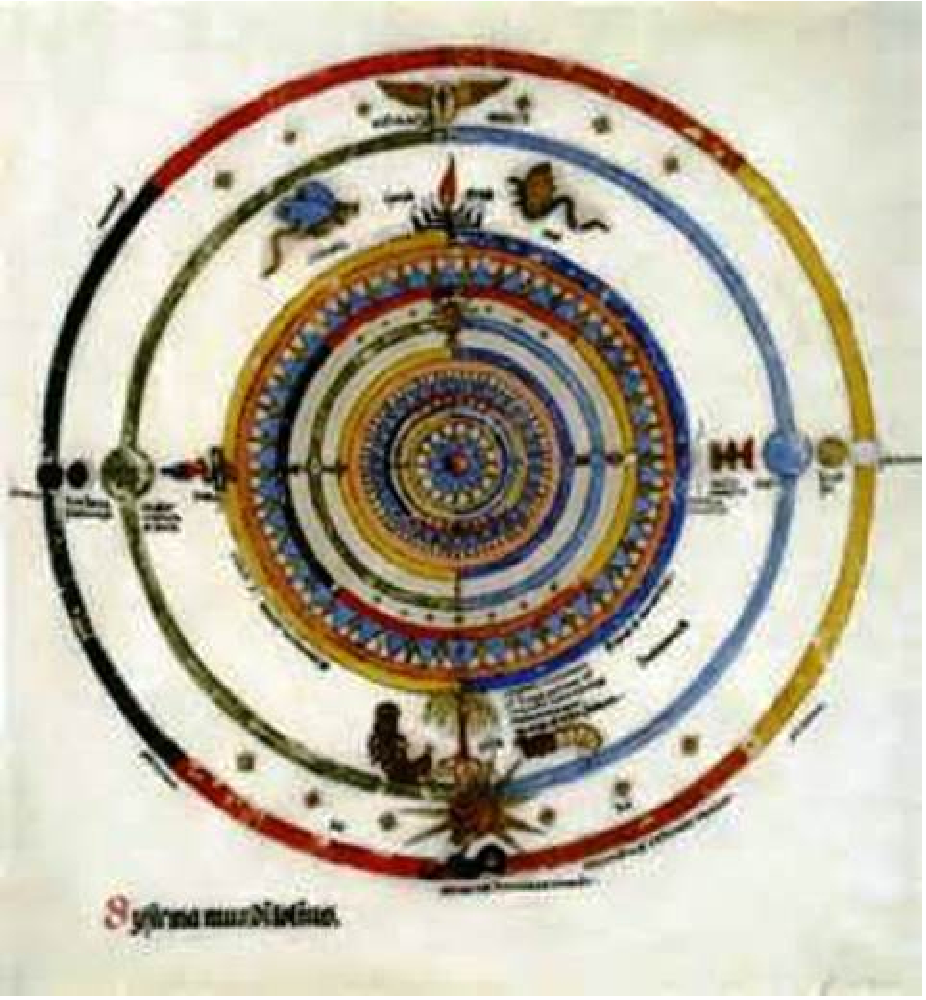
Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true.

The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.” Carl Jung; "Wotan" (1936). In CW 10: Civilization in Transition. P.387

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/ac8d1-gods.jpg`

The psyche cannot leap beyond itself..... (2019-06-02 04:08)

[1]


Systema mundi totius.

All conceivable statements are made by the psyche. Among other things, the psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles. It is a general rule of logic that "principles are not to be multiplied beyond the necessary." Therefore, since interpretation in terms of energy has proved a generally valid principle of explanation in the natural sciences, we must limit ourselves to it in psychology also.

No firm facts are available which would recommend some other view; moreover, the antithetical or polaristic nature of the psyche and its contents is verified by psychological experience. Now if the dynamic conception of the psyche is correct, all statements which seek to overstep the limits of the psyche’s polarity statements about a metaphysical reality, for example must be paradoxical if they are to lay claim to any sort of validity.

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements. Wherever the psyche does announce absolute truths such as, for example, "God is motion," or "God is One" it necessarily falls into one or the other of its own antitheses. For the two statements might equally well be: "God is rest" or "God is All."

Through one-sidedness the psyche disintegrates and loses its capacity for cognition. It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state.

In saying this we are not expressing a value judgment, but only pointing out that the limit is very frequently overstepped. Indeed, this is inevitable, for, as Heraclitus says, "Everything is flux". Thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before. In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself.

In my effort to depict the limitations of the psyche I do not mean to imply that only the psyche exists. It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche.

Science is tacitly convinced that a non- psychic, transcendental object exists. But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created. In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present.

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations which are psychic events par excellence may be founded upon a psychoid base, that is, upon an only partially psychic and possibly altogether different form of being.

For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual. From the point of view of science, it is immaterial what I may believe on that score, and I must accept my ignorance. But insofar as the archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is.

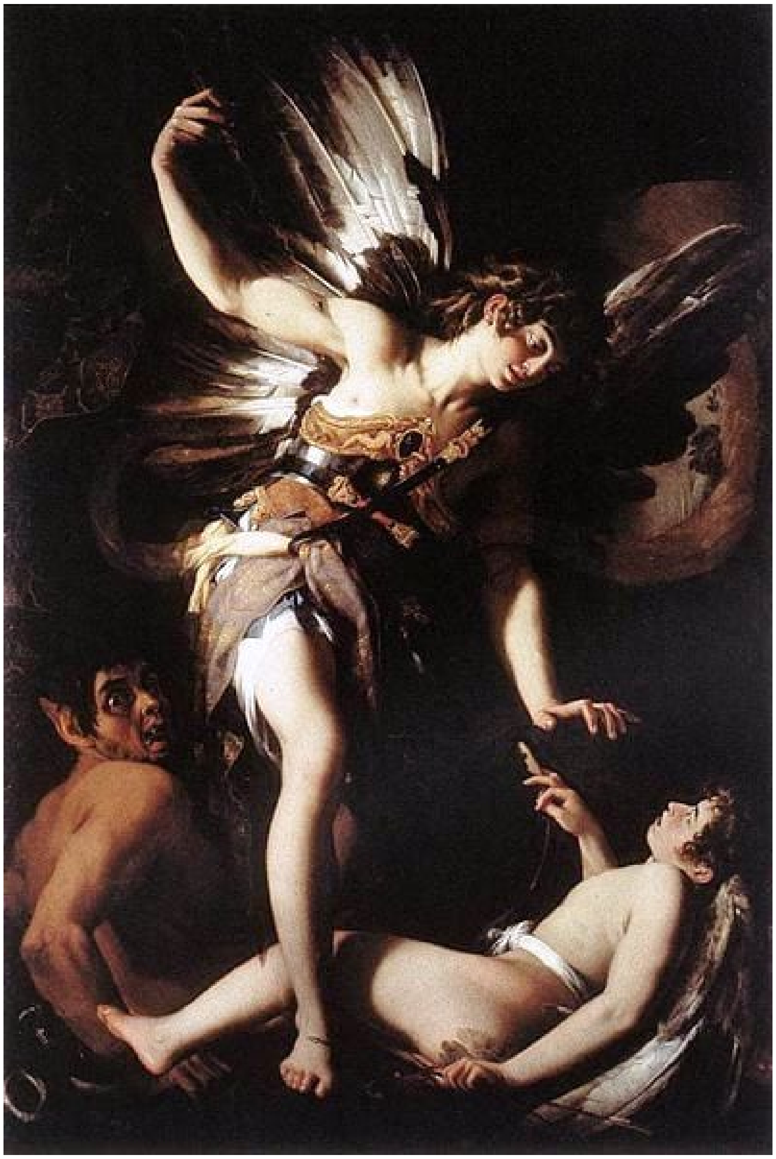
This applies, of course, not only to the archetypes but to the nature of the psyche in general. Whatever it may state about itself, it will never get beyond itself. All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world.

Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences
us and to suppose it even, or particularly, in the case of psychic phenomena about which no verifiable statements can be made. Statements concerning possibility or impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions. Carl Jung; Memories, Dreams and Reflections

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/798e0-systema.jpg`

Not the power of the flesh, but of love, should be broken .... (2019-06-02 04:10)

[1]



Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.

A man needs his mother until his life has developed.

Then he separates from her. And so life needs love until it has developed, then it will cut loose from it.

The separation of the child from the mother is difficult, but the separation of life from love is harder.

Love seeks to have and to hold, but life wants more.

The beginning of all things is love, but the being of things is life.

This distinction is terrible.

Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love?

I always get it backward!

Should everything be turned into its opposite? Will there be a sea where Philemon's temple stands?

Will his shady island sink into the deepest ground?

Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands?

Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth?

You want to sever my soul's embrace?

You, my son, do you thrust yourself between? Who are you?

And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it?

You are the son of the devil, to whom everything holy is inimical.

You grow overpowering You frighten me.

Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force.

For I do not want your way.

Should I languidly fall at your feet? You devil and son of the devil, speak!

Your silence is unbearable, and of awful stupidity.

I won my soul, and to what did she give birth for me?

You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth?

You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals?

Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate!

And you want to call yourself my son?

You're no son of mine, but the spawn of the devil.

The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, Diahmon, you most cunning of all fraudsters! You have deceived me.

You impregnated my maidenly soul with the terrible worm.

Philemon, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust.

Deception upon deception! Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son.

You lodged a puny basilisk in the nest of the dove.

My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!

How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act!

What do you break apart?

You broke love and life in twain.

From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent!

They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.

Where is Salome?

Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am.

The woman follows your strongest, not you.

Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book, Pages 326-327.

Image: Sacred Love Versus Profane Love (1602–03) by Giovanni Baglione

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/cc3c5-love.jpg`

Carl Jung on “Possession.” Lexicon. **(2019-06-03 01:57)**

[1]

Possession:

A term used to describe the identification of consciousness with an unconscious content or complex. The most common forms of possession are by the shadow and the contrasexual complexes, anima/animus.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . .

Possession caused by the anima or animus presents a different picture. . . .

In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking.["Concerning Rebirth," CW 9i, pars. 222f.]

http://www.nyaap.org/jung-lexicon/p/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/2cb32-1.jpg`

Carl Jung and "Bird" - Anthology (2019-06-03 01:59)

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. . . . Carl Jung, Freud/Jung Letters, Page 294.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

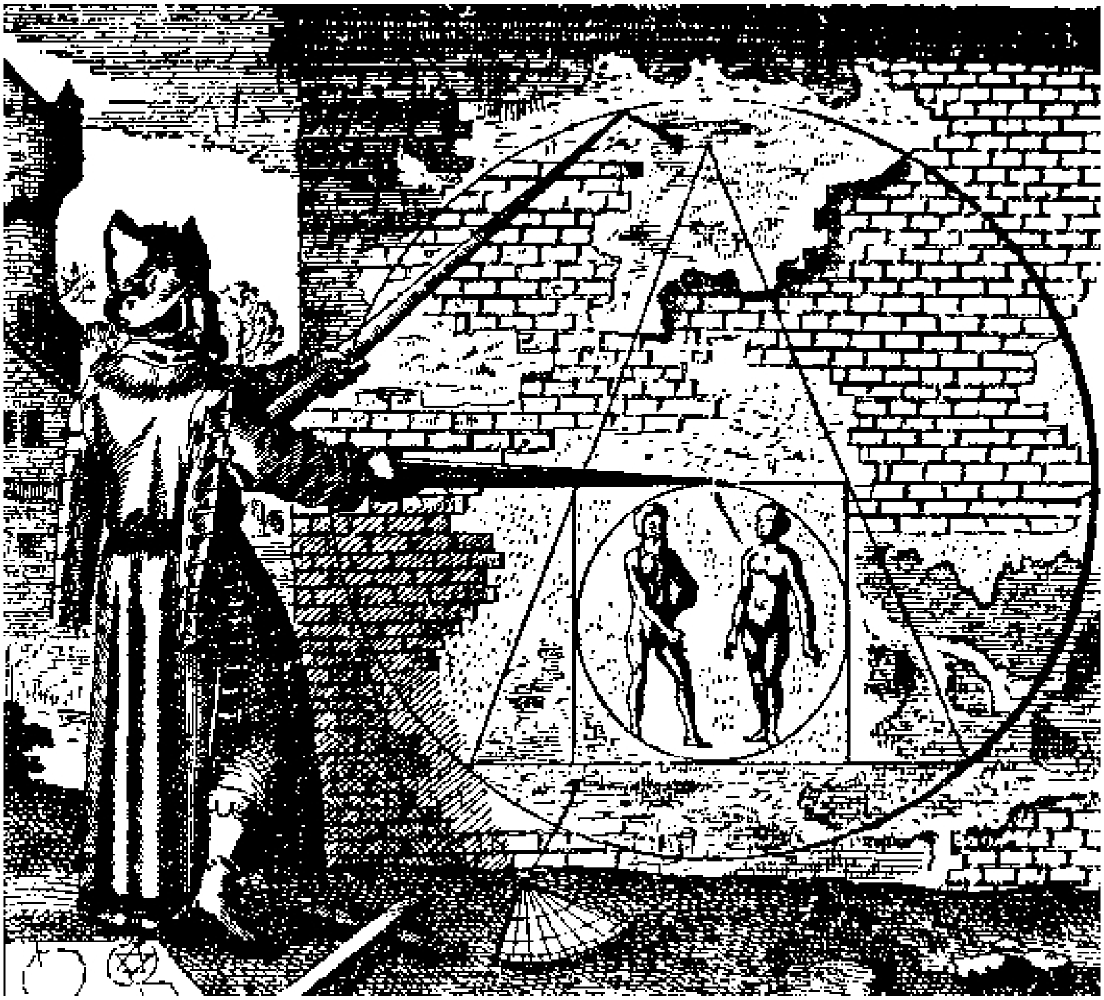
So doing, our efforts will follow nature’s own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.

In his [Jung] mother’s room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God’s grace is there from the start, in full strength. ut talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

Carl Jung and “Philosopher’s Stone.” Lexicon. (2019-06-03 02:18)

[1]



Carl Jung and “Philosopher’s Stone.” Lexicon.

Philosophers’ stone:

In alchemy, a metaphor for the successful transmutation of base metal into gold; psychologically, an archetypal image of wholeness. (See also coniunctio.)

Jung quoted from the Rosarium philosophorum:

Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers’ Stone.["Psychology and Religion," CW 11, par. 92.]

http://www.nyaap.org/jung-lexicon/p/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/76046-v.gif`

Carl Jung: The eye is also a well-known symbol for God. (2019-06-03 02:26)

Our mandala is indeed an "eye," the structure of which symbolizes the centre of order in the unconscious.

The eye is a hollow sphere, black inside, and filled with a semi-liquid substance, the vitreous humour.

Looking at it from outside, one sees a round, coloured surface, the iris, with a dark centre, from which a golden light shines.

B6hme calls it a "fiery eye," in accordance with the old idea that seeing emanates from the eye. The eye may well stand for consciousness (which is in fact an organ of perception), looking into its own background.

It sees its own light there, and when this is clear and pure the whole body is filled with light. Under certain conditions consciousness has a purifying effect.

This is probably what is meant by Matthew 6:22ff., an idea expressed even more clearly in Luke 11:33.

The eye is also a well-known symbol for God.

Hence B6hme calls his "Philosophique Globe" the "Eye of Eternity," the "Essence of all Essences," the "Eye of God."

By accepting the darkness, the patient has not, to be sure, changed it into light, but she has kindled a light that illuminates the darkness within.

By day no light is needed, and if you don’t know it is night you won’t light one, nor will any light be lit for you unless you have suffered the horror of darkness.

This is not an edifying text but a mere statement of the psychological facts.

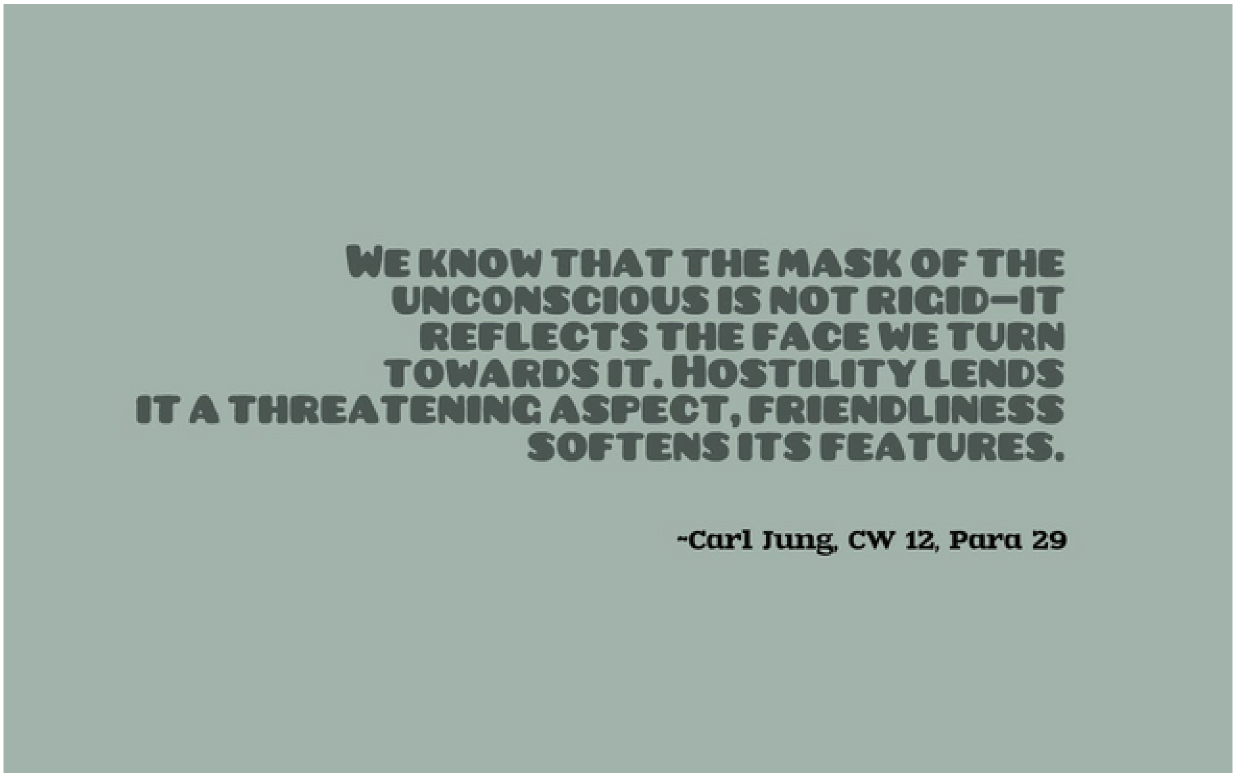
The transition from Picture 7 to Picture 8 gives one a working idea of what I mean by "accepting the dark principle." It has sometimes been objected that nobody can form a clear conception of what this means, which is regrettable, because it is an ethical problem of the first order.

Here, then, is a practical example of this "acceptance," and I must leave it to the philosophers to puzzle out the ethical aspects of the process. Carl Jung, CW 9i, Page 337.

Image: Eye of Ra

Some Carl Jung Quotations XXXII (2019-06-03 02:30)

[1]

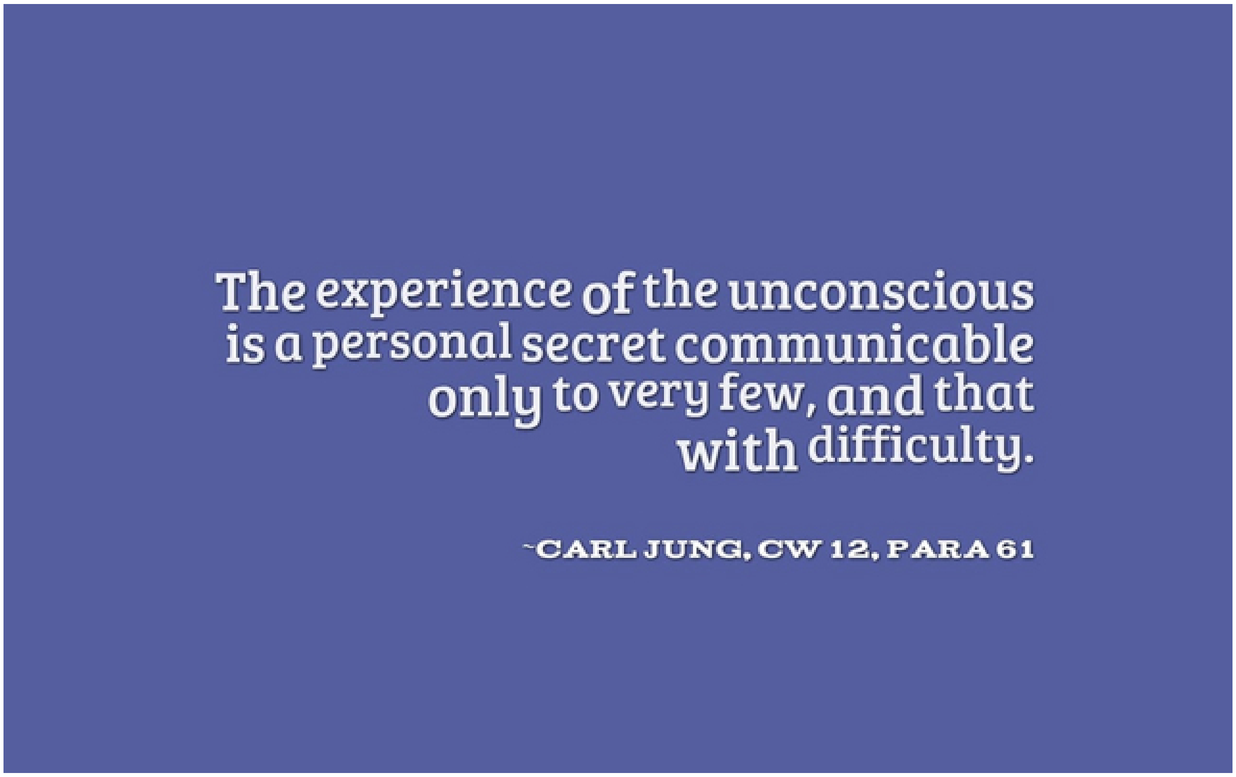


WE KNOW THAT THE MASK OF THE UNCONSCIOUS IS NOT RIGID—IT REFLECTS THE FACE WE TURN TOWARDS IT. HOSTILITY LENDS IT A THREATENING ASPECT, FRIENDLINESS SOFTENS ITS FEATURES.

-Carl Jung, CW 12, Para 29

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

[2]



The experience of the unconscious
is a personal secret communicable
only to very few, and that
with difficulty.

~CARL JUNG, CW 12, PARA 61

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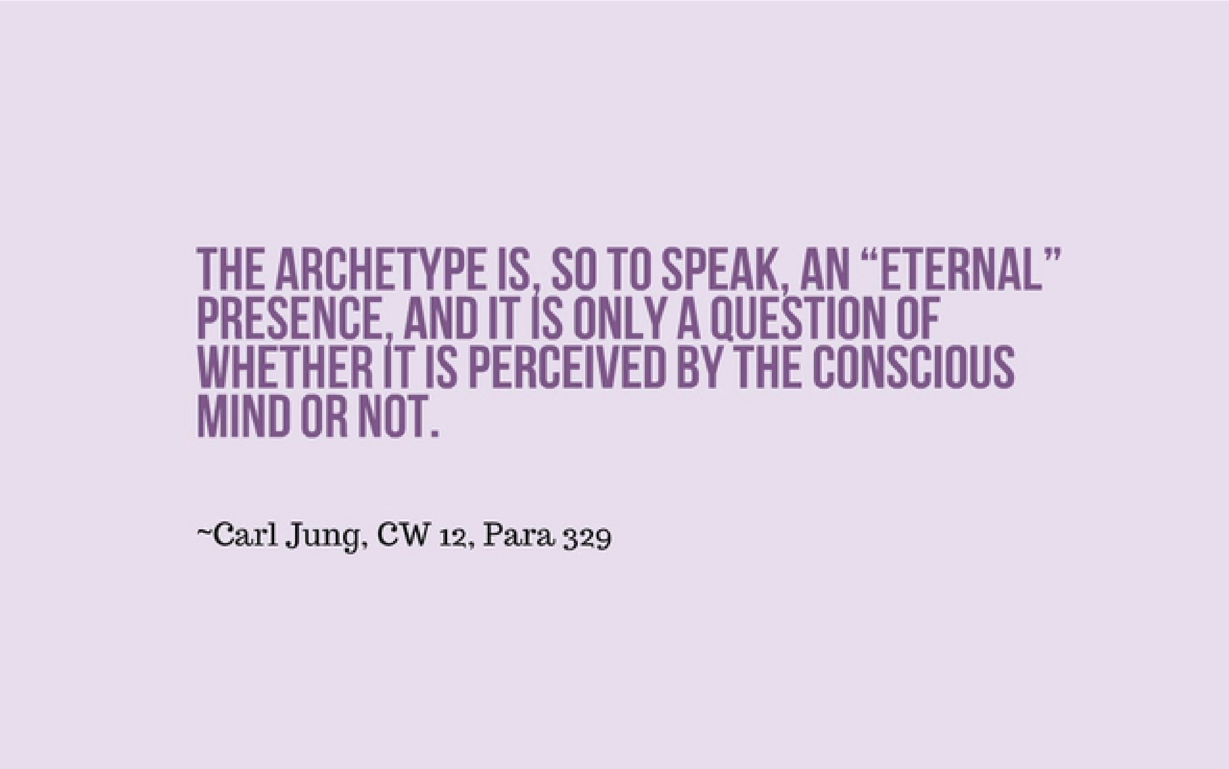
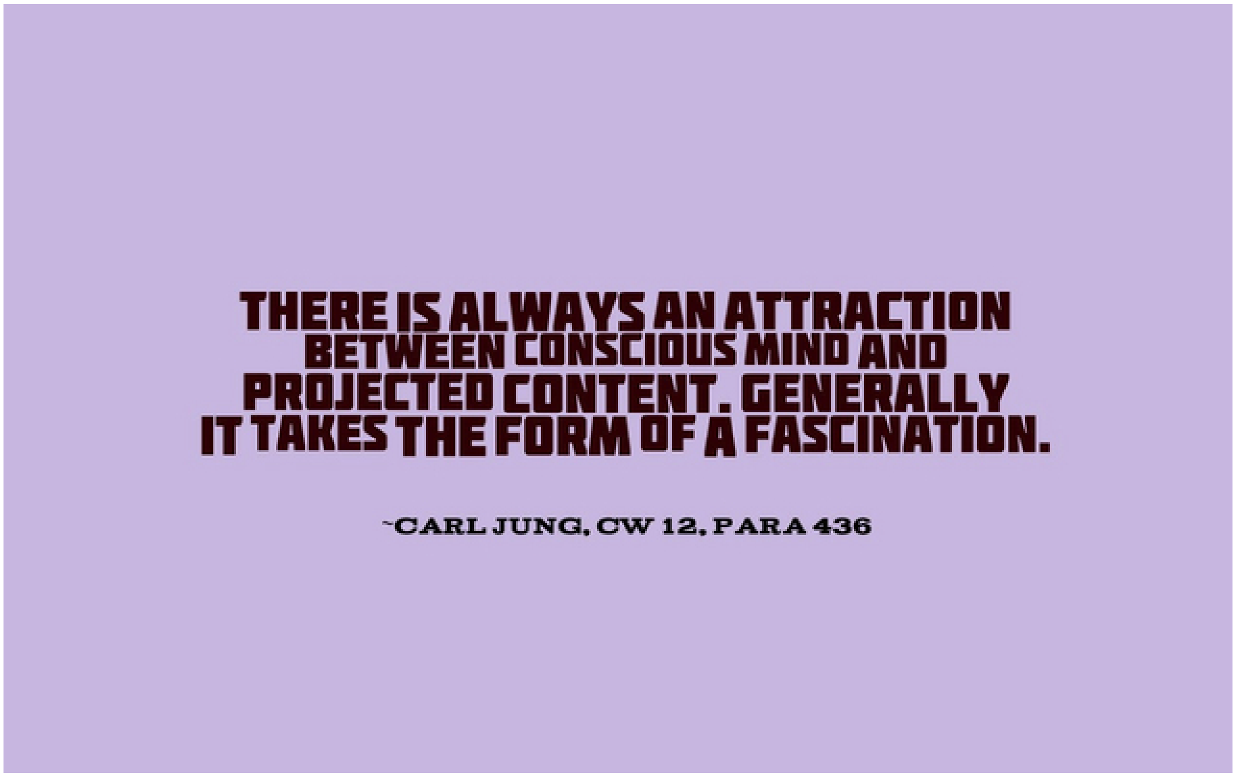
[3]



THE ARCHETYPE IS, SO TO SPEAK, AN “ETERNAL” PRESENCE, AND IT IS ONLY A QUESTION OF WHETHER IT IS PERCEIVED BY THE CONSCIOUS MIND OR NOT.

~Carl Jung, CW 12, Para 329

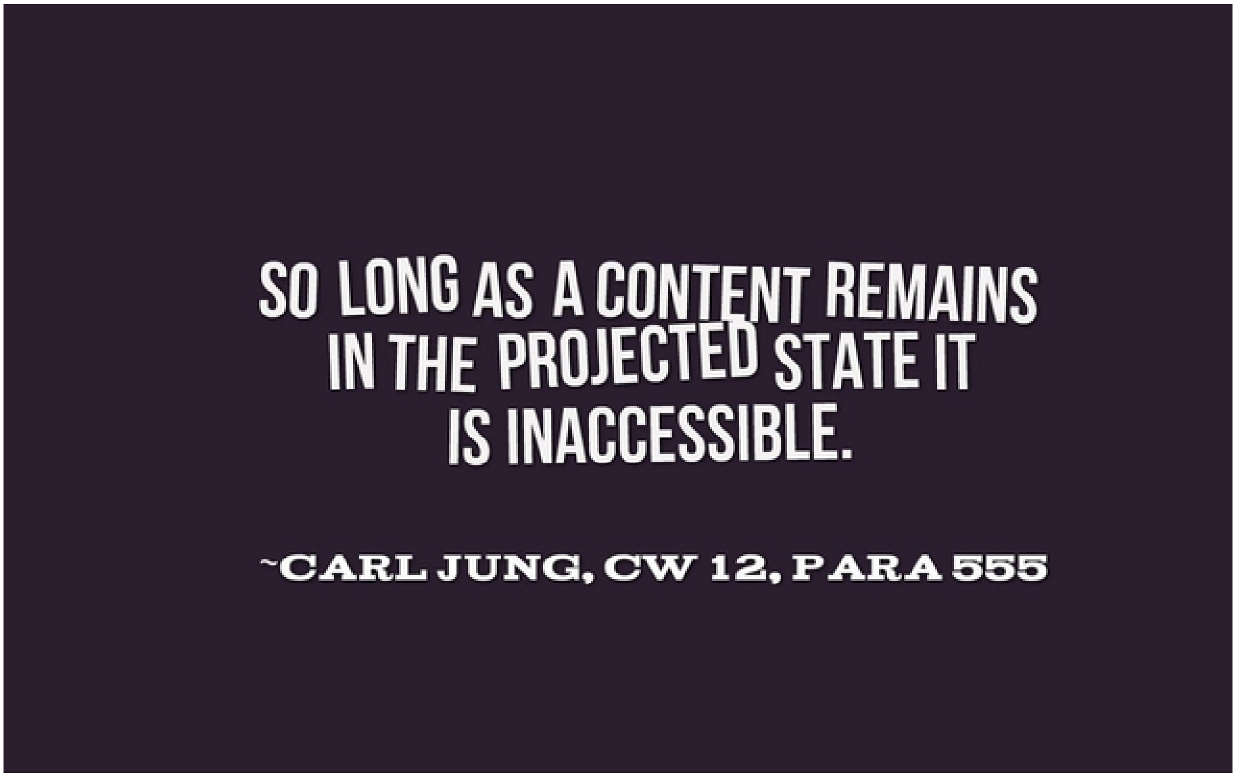
The archetype is, so to speak, an “eternal” presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329



THERE IS ALWAYS AN ATTRACTION
BETWEEN CONSCIOUS MIND AND
PROJECTED CONTENT. GENERALLY
IT TAKES THE FORM OF A FASCINATION.

~CARL JUNG, CW 12, PARA 436

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

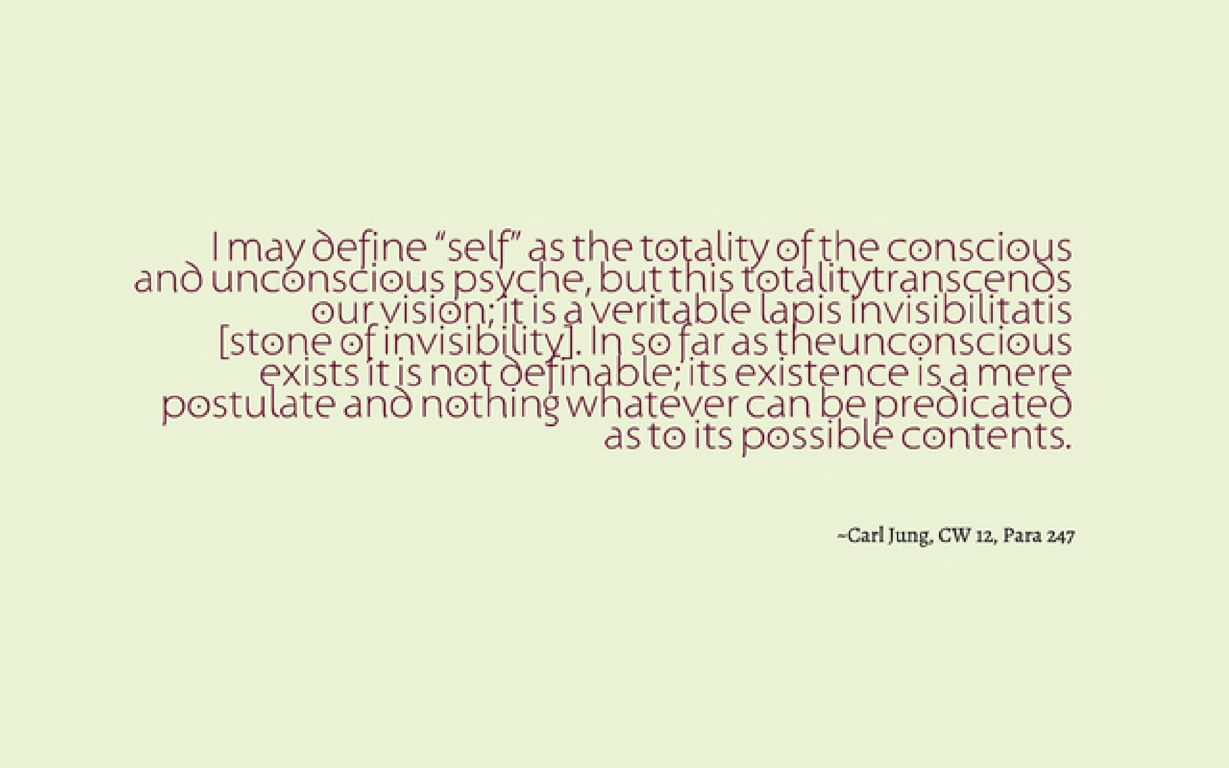


SO LONG AS A CONTENT REMAINS IN THE PROJECTED STATE IT IS INACCESSIBLE.

~CARL JUNG, CW 12, PARA 555

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

[6]



I may define “self” as the totality of the conscious and unconscious psyche, but this totalitytranscends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as theunconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents.

~Carl Jung, CW 12, Para 247

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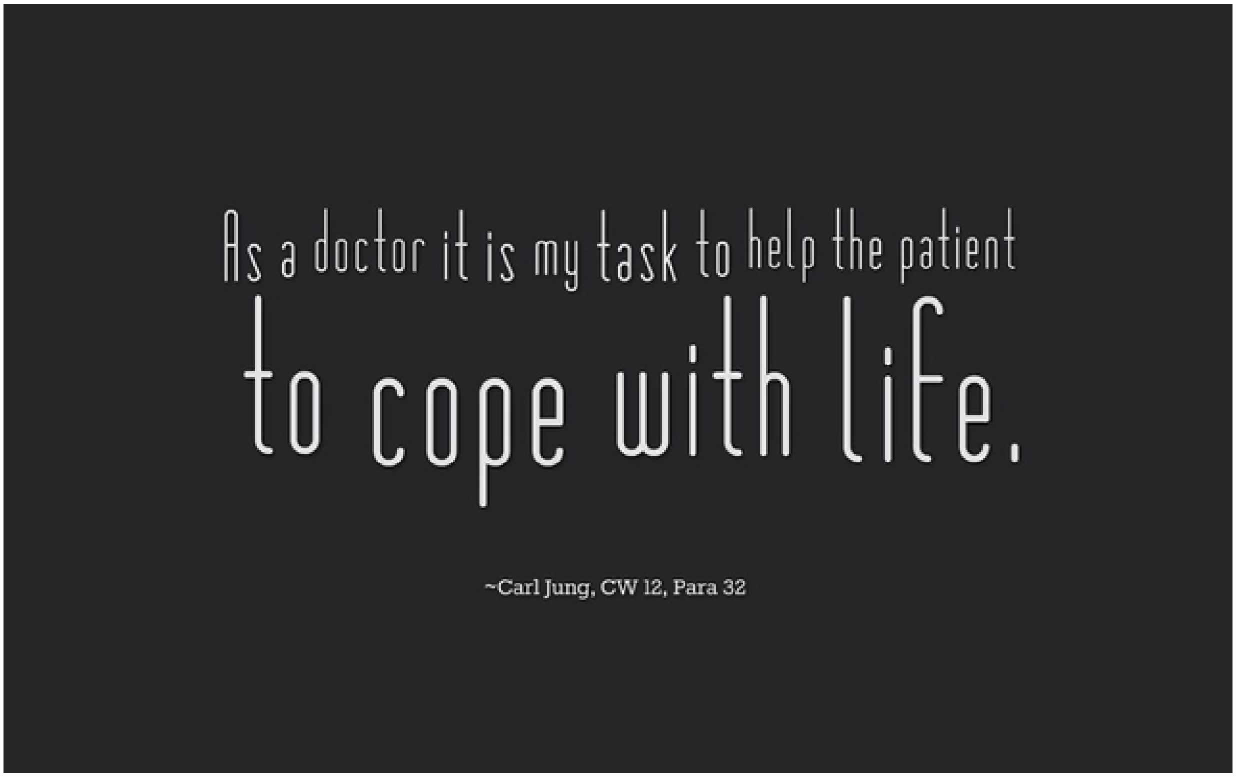
[7]

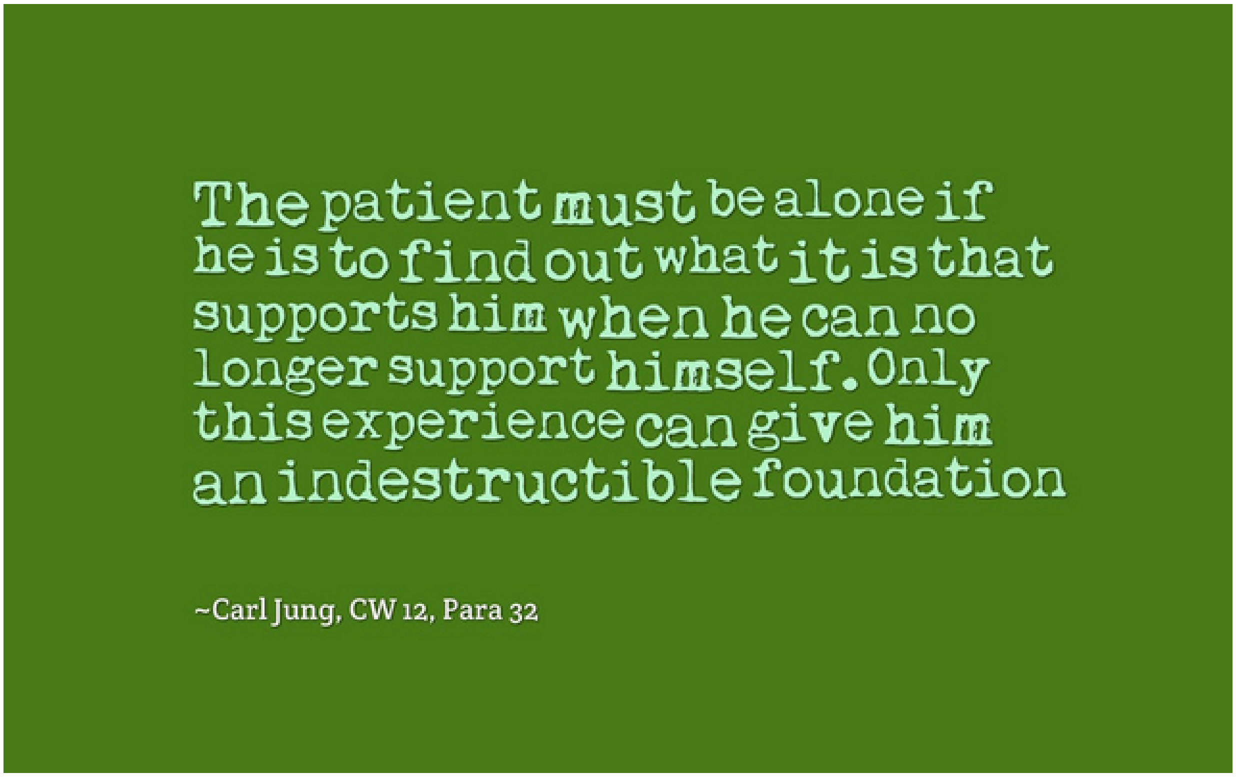


As a doctor it is my task to help the patient to cope with life.

~Carl Jung, CW 12, Para 32

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

[8]



The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation

~Carl Jung, CW 12, Para 32

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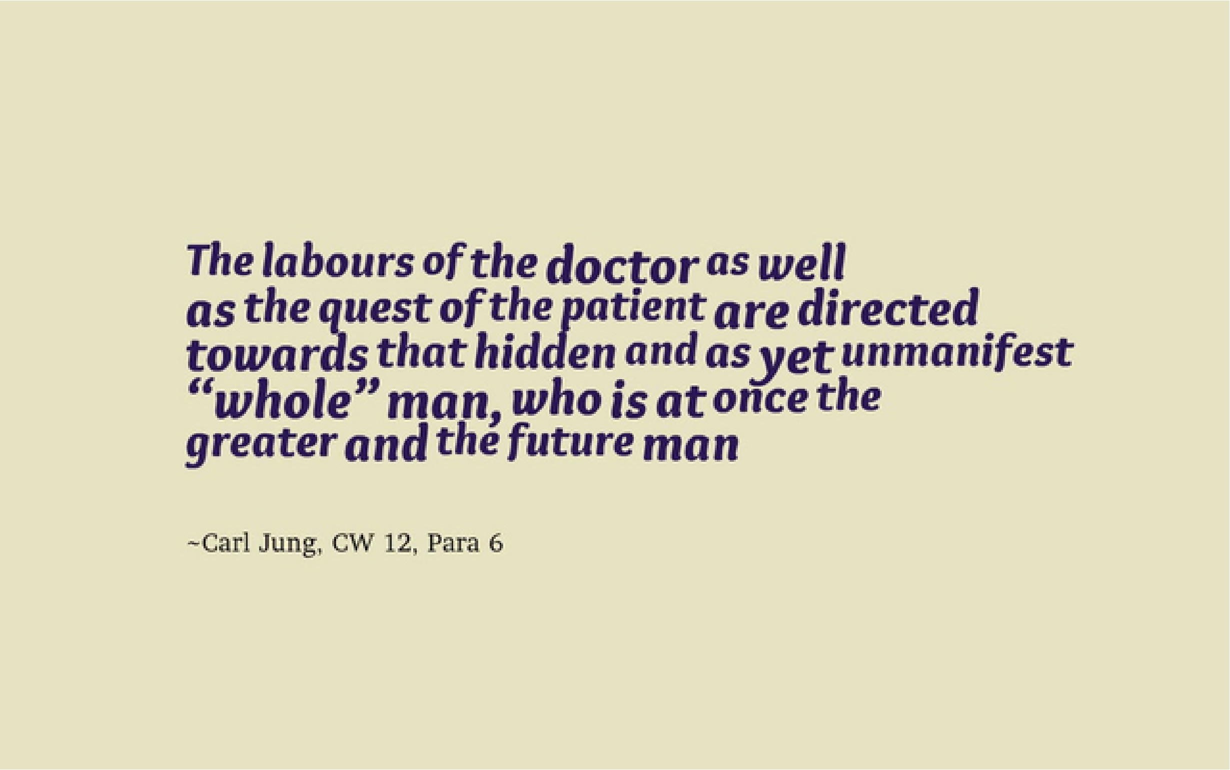

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man

~Carl Jung, CW 12, Para 6

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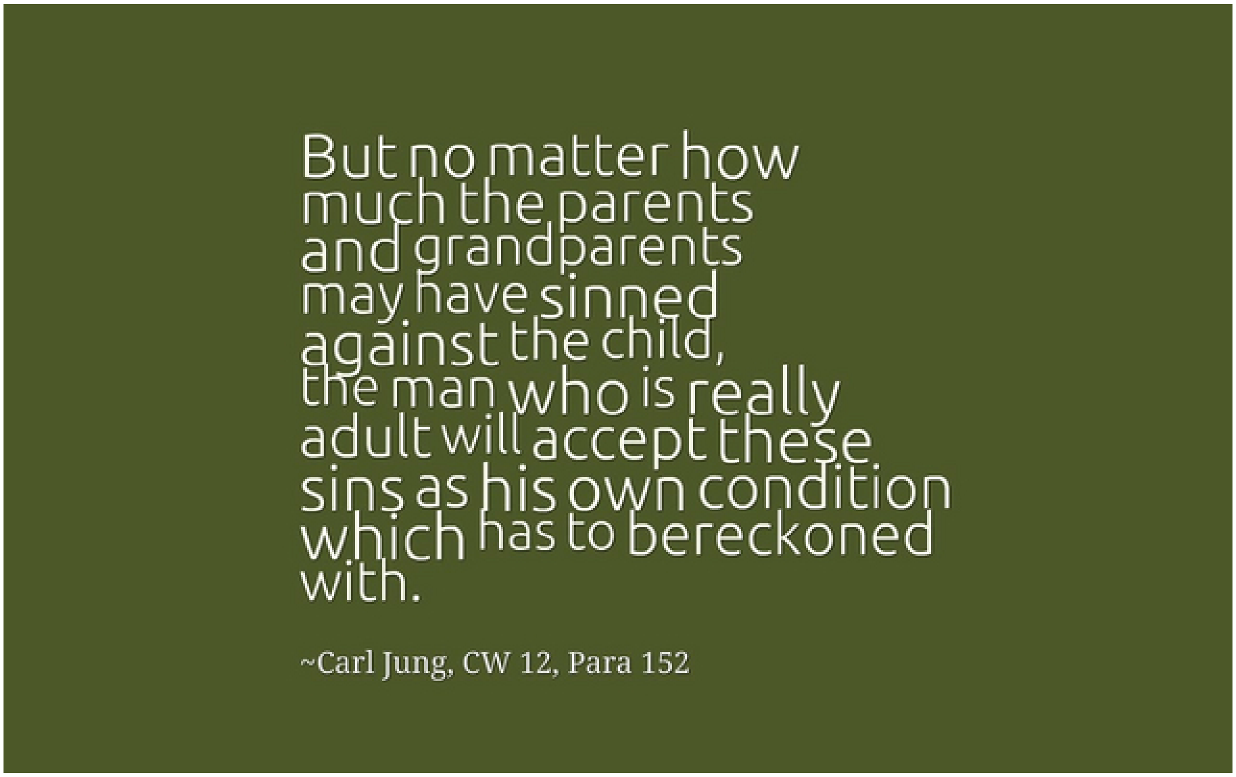

But no matter how
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with.

~Carl Jung, CW 12, Para 152

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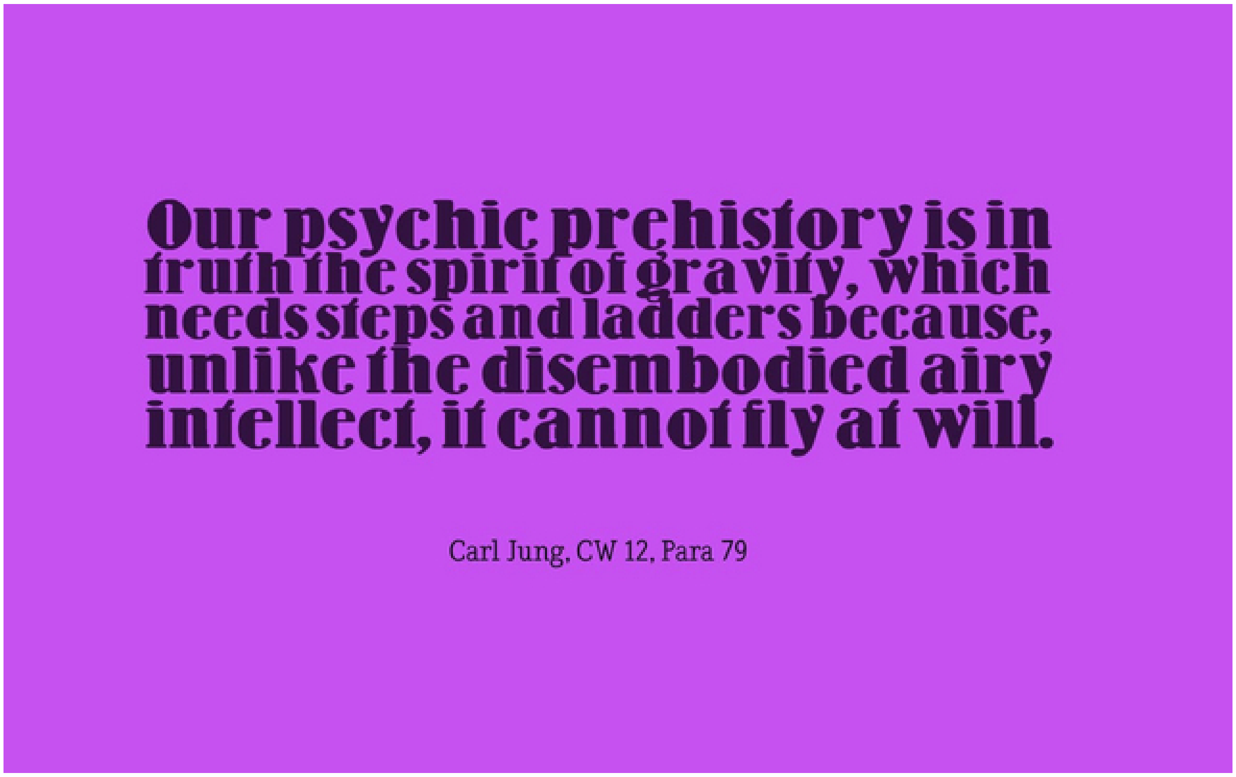

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will.

Carl Jung, CW 12, Para 79

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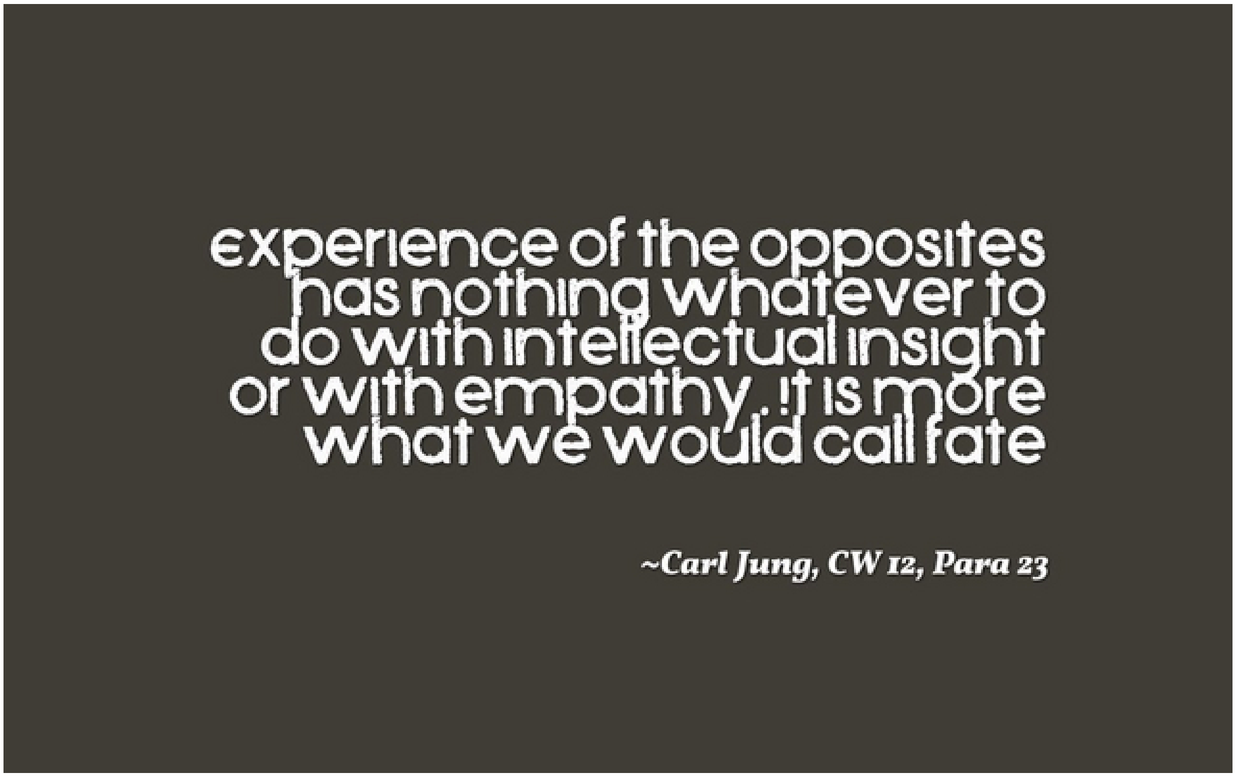

experience of the opposites has nothing whatever to do with intellectual insight or with empathy . It is more what we would call fate

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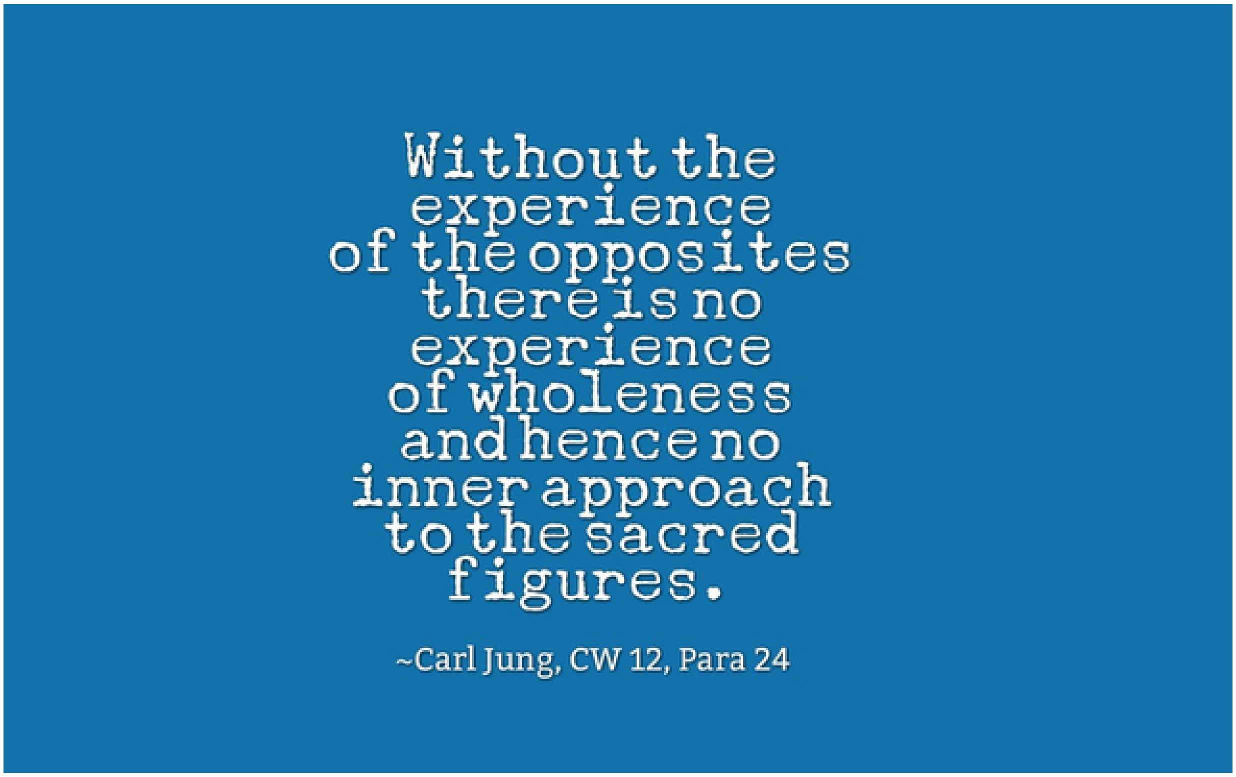

Without the
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~Carl Jung, CW 12, Para 24

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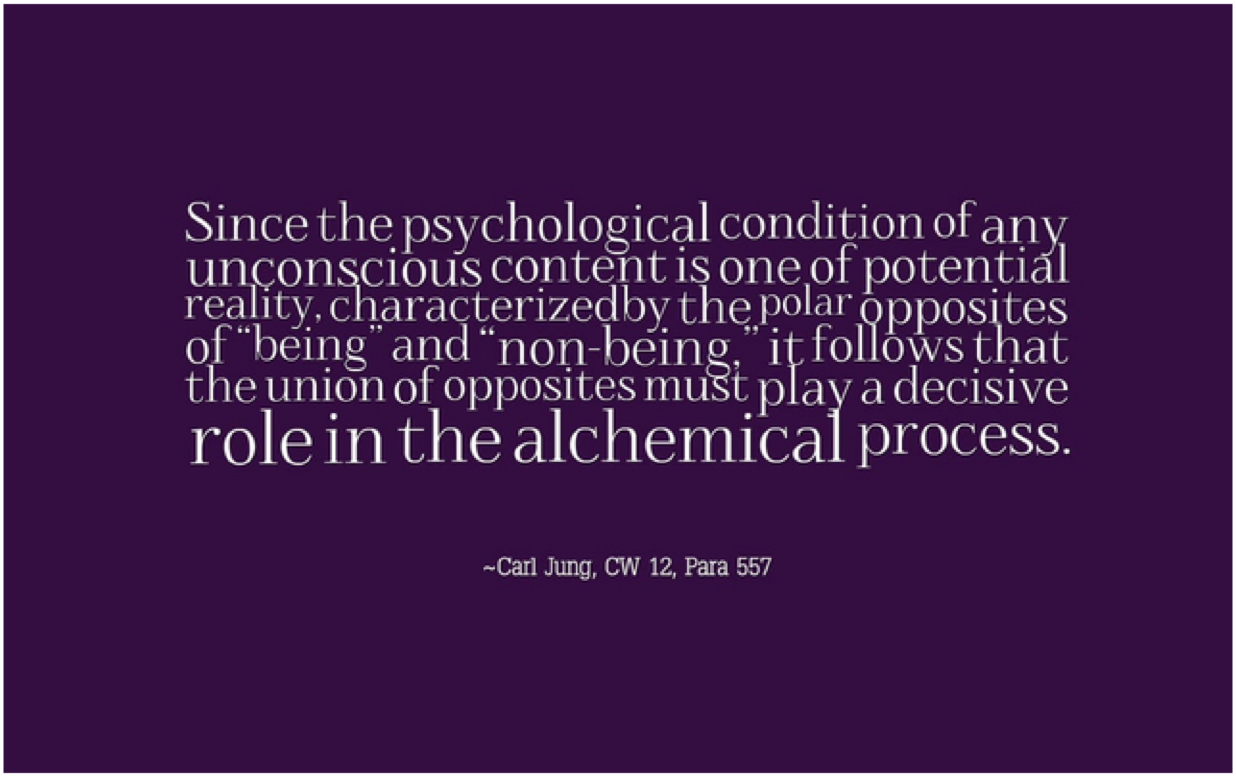

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process.

~Carl Jung, CW 12, Para 557

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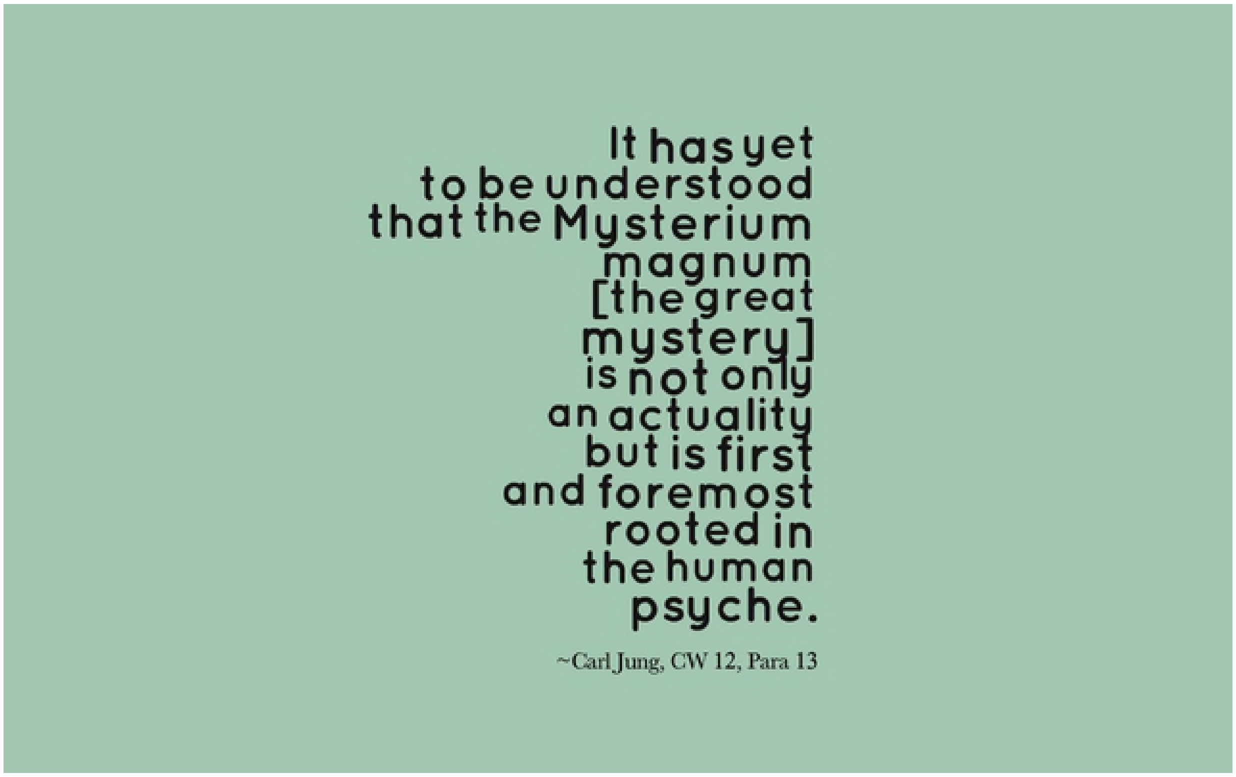

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche.

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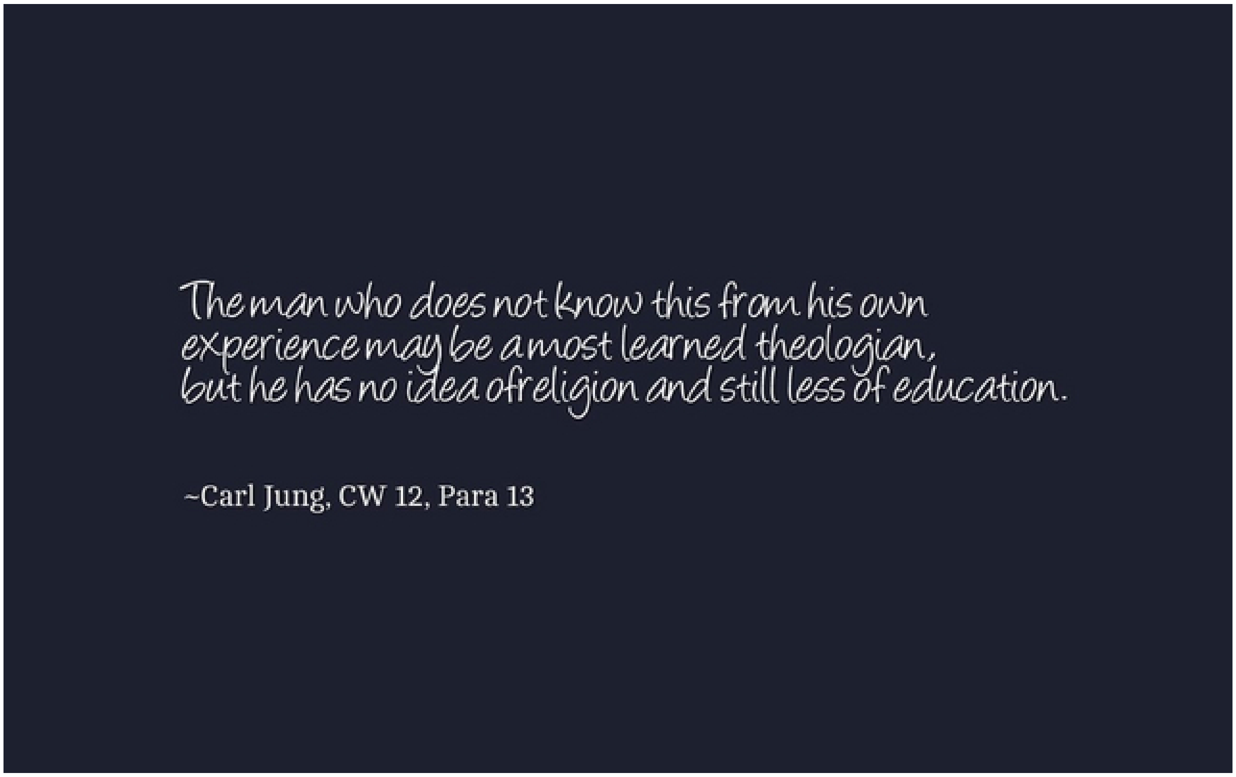

The man who does not know this from his own
experience may be a most learned theologian,
but he has no idea of religion and still less of education.

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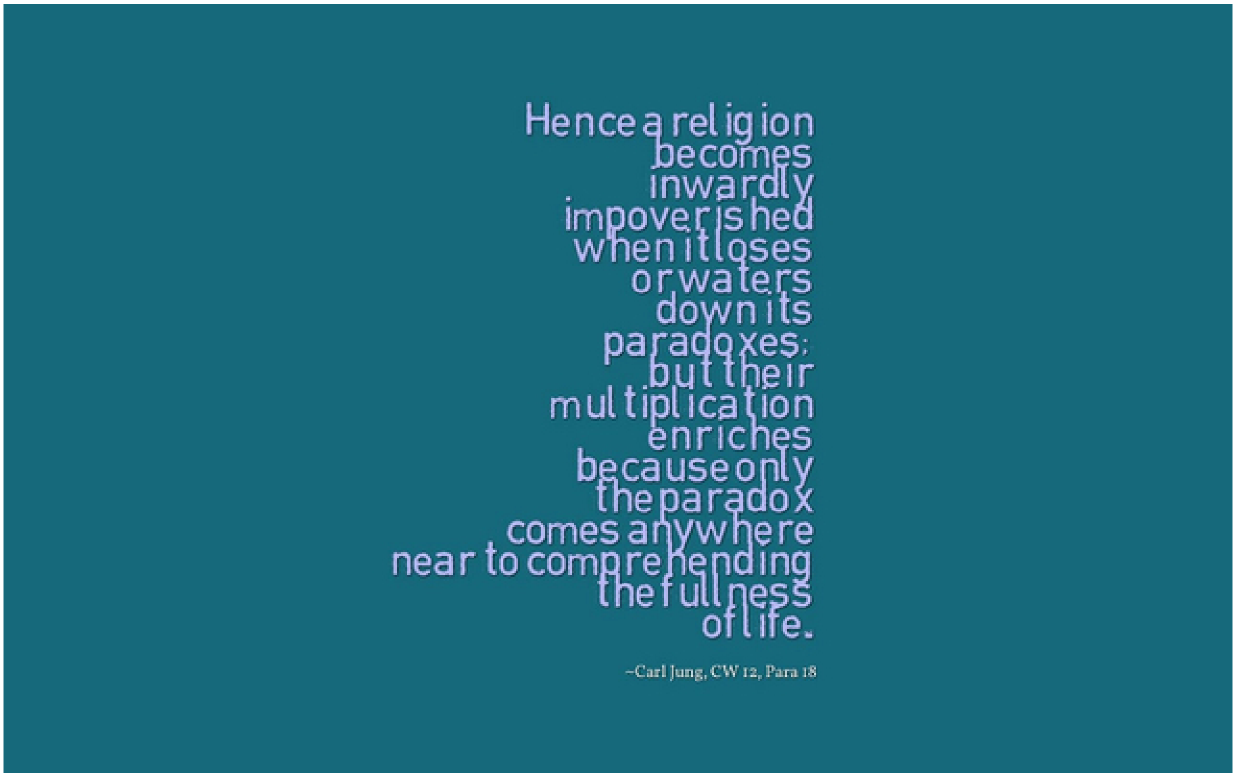

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life.

~Carl Jung, CW 12, Para 18

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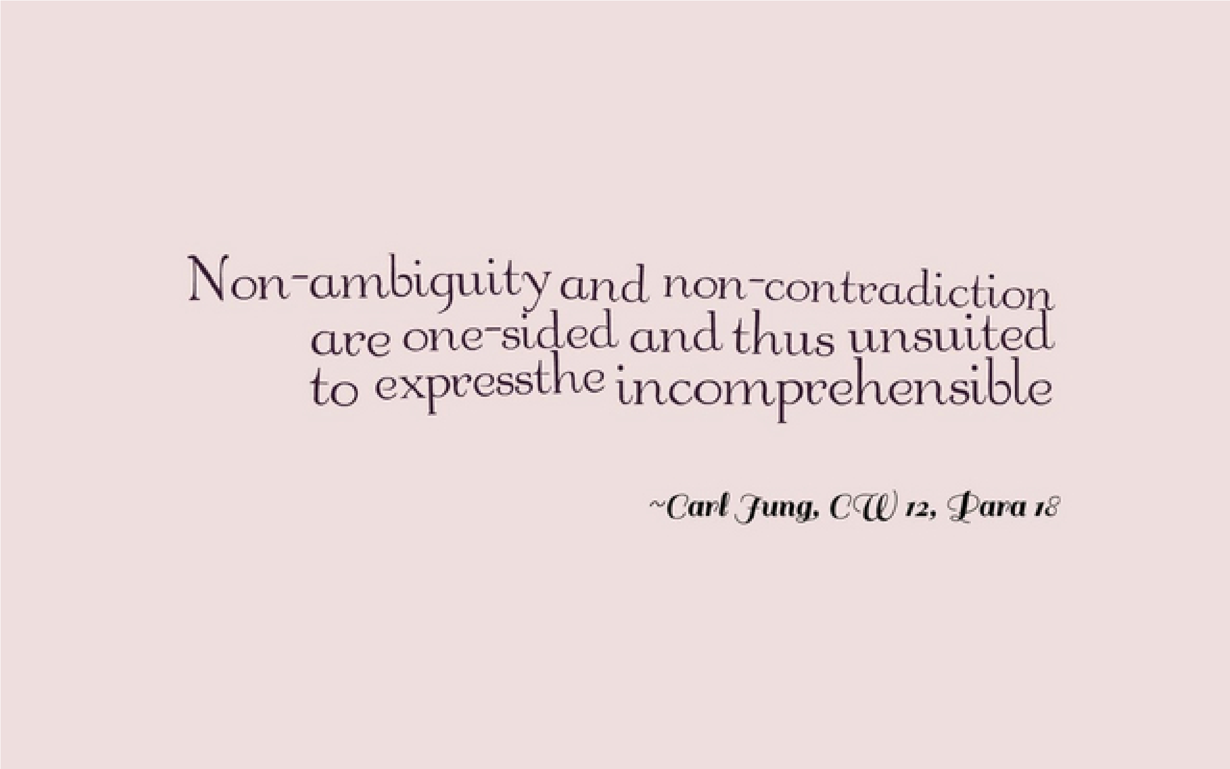
[18]



Non-ambiguity and non-contradiction
are one-sided and thus unsuited
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~Carl Jung, CW 12, Para 18

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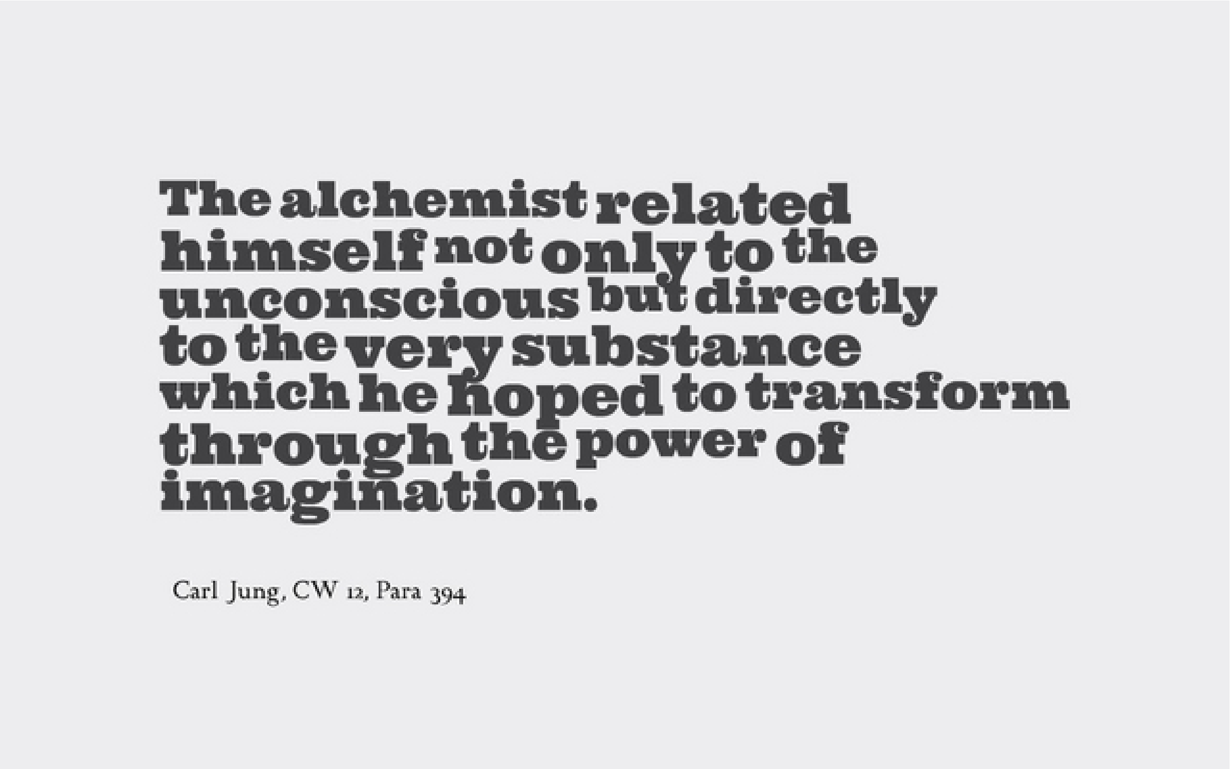

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.

Carl Jung, CW 12, Para 394

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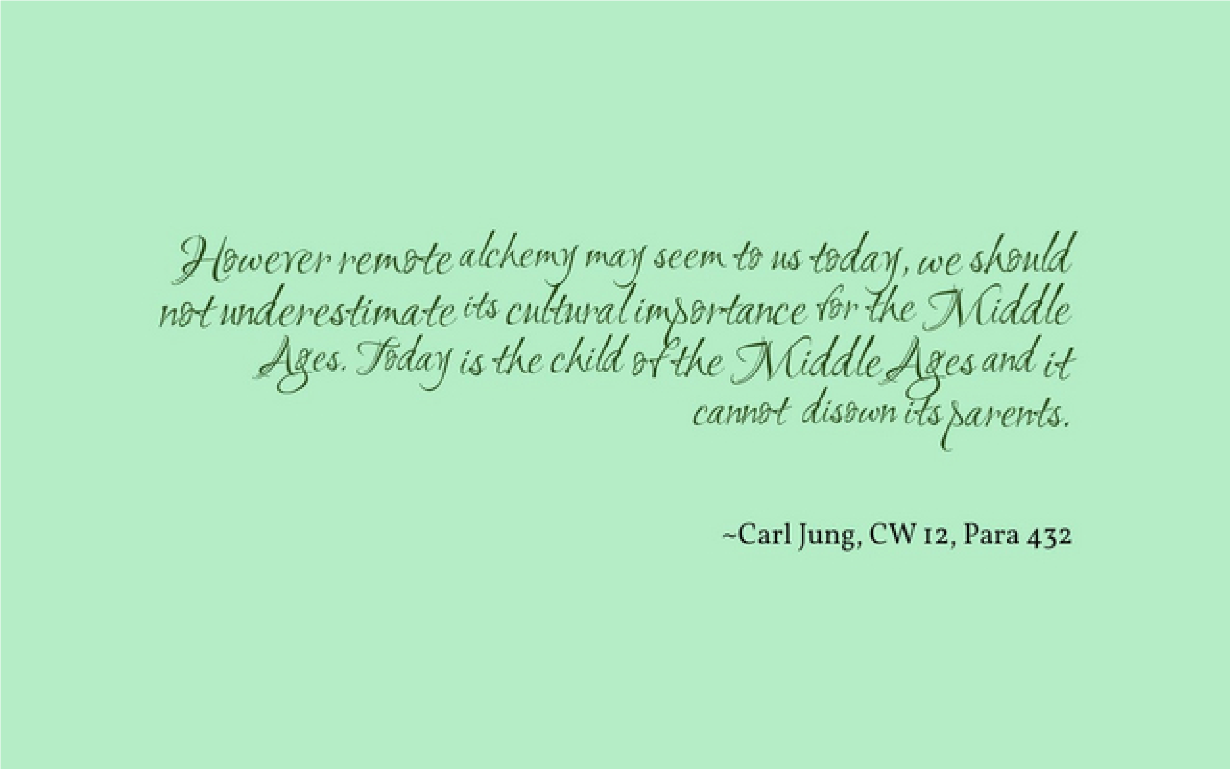

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents.

~Carl Jung, CW 12, Para 432

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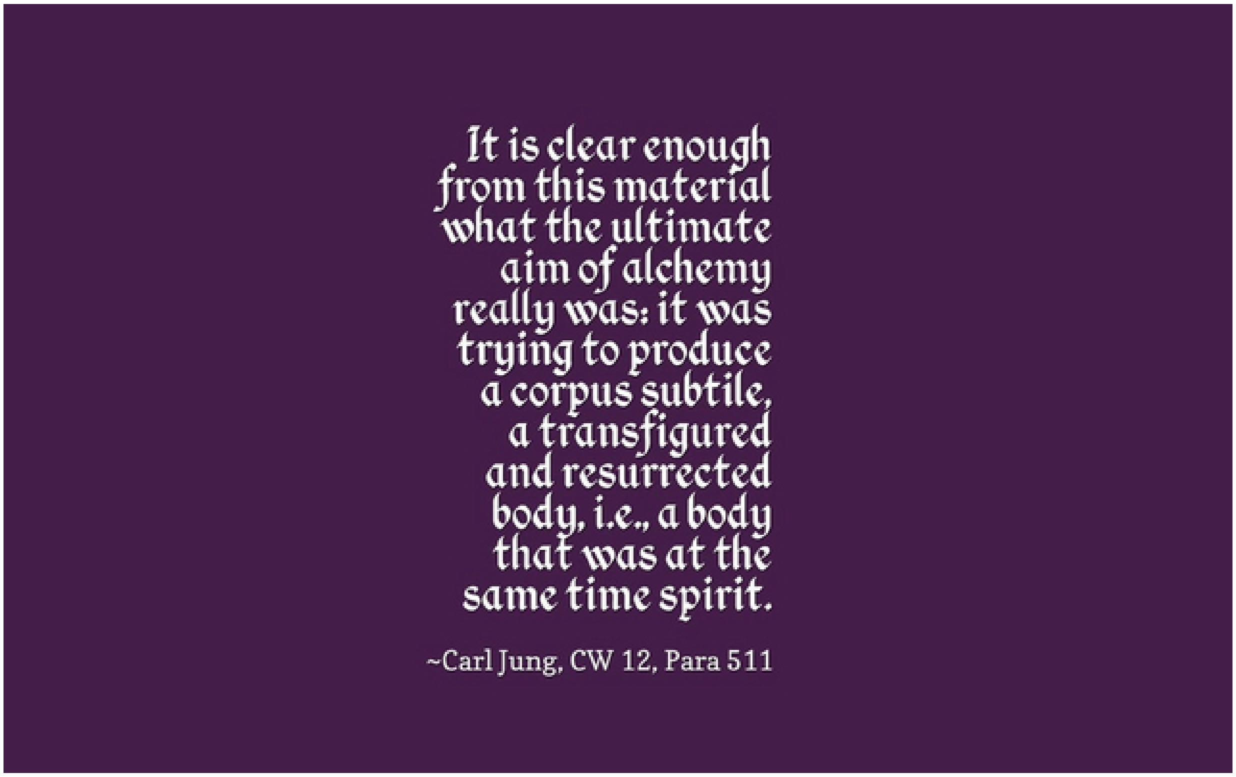

It is clear enough
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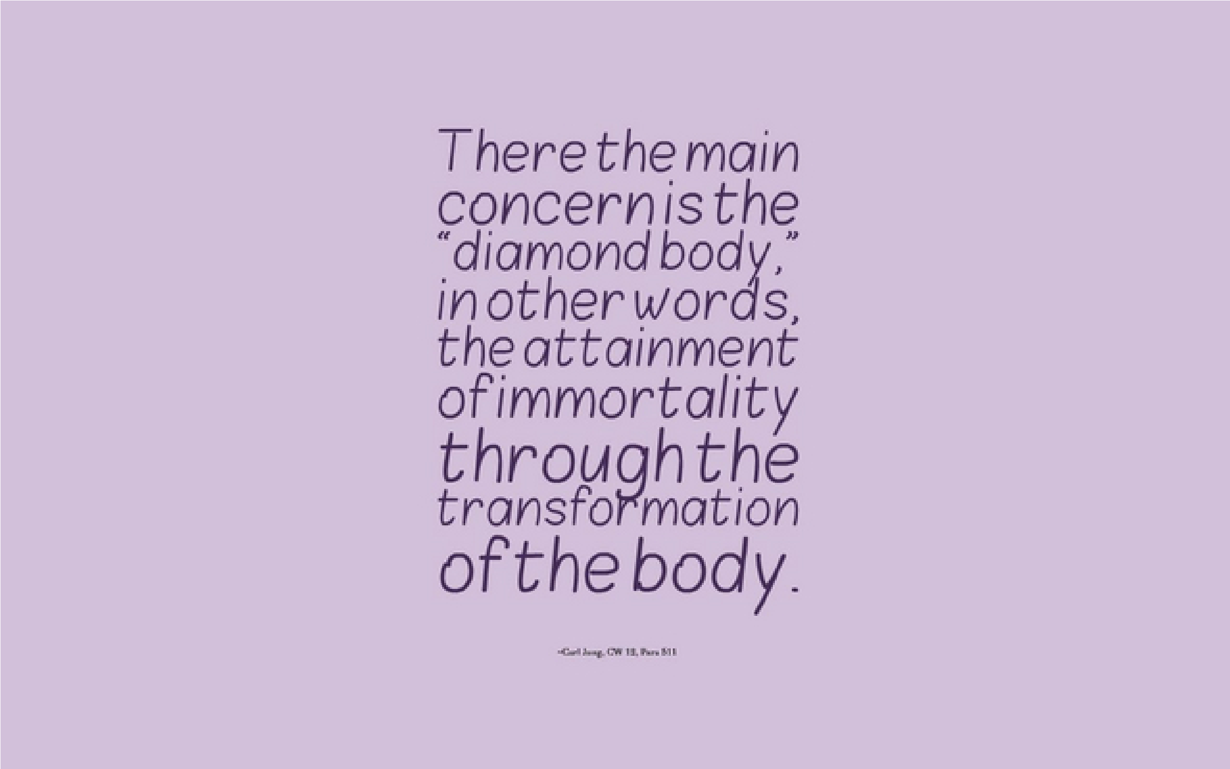

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body.

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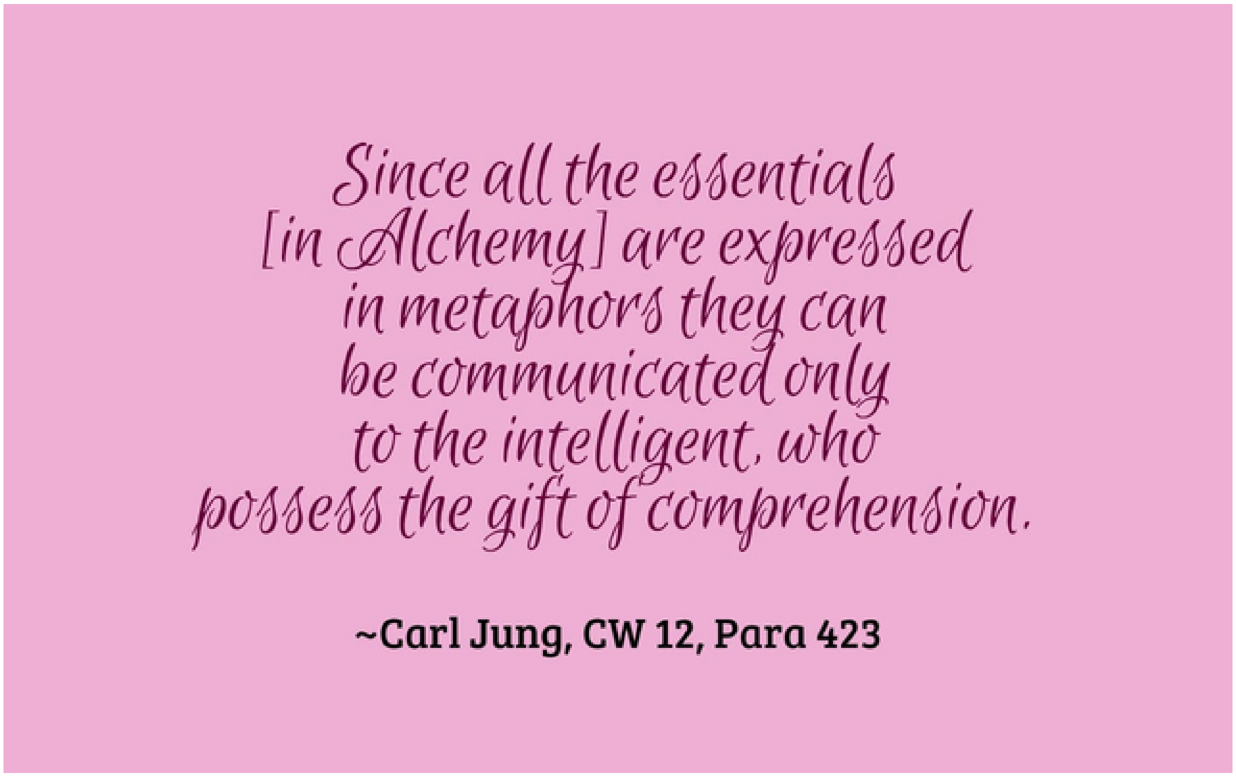

Since all the essentials
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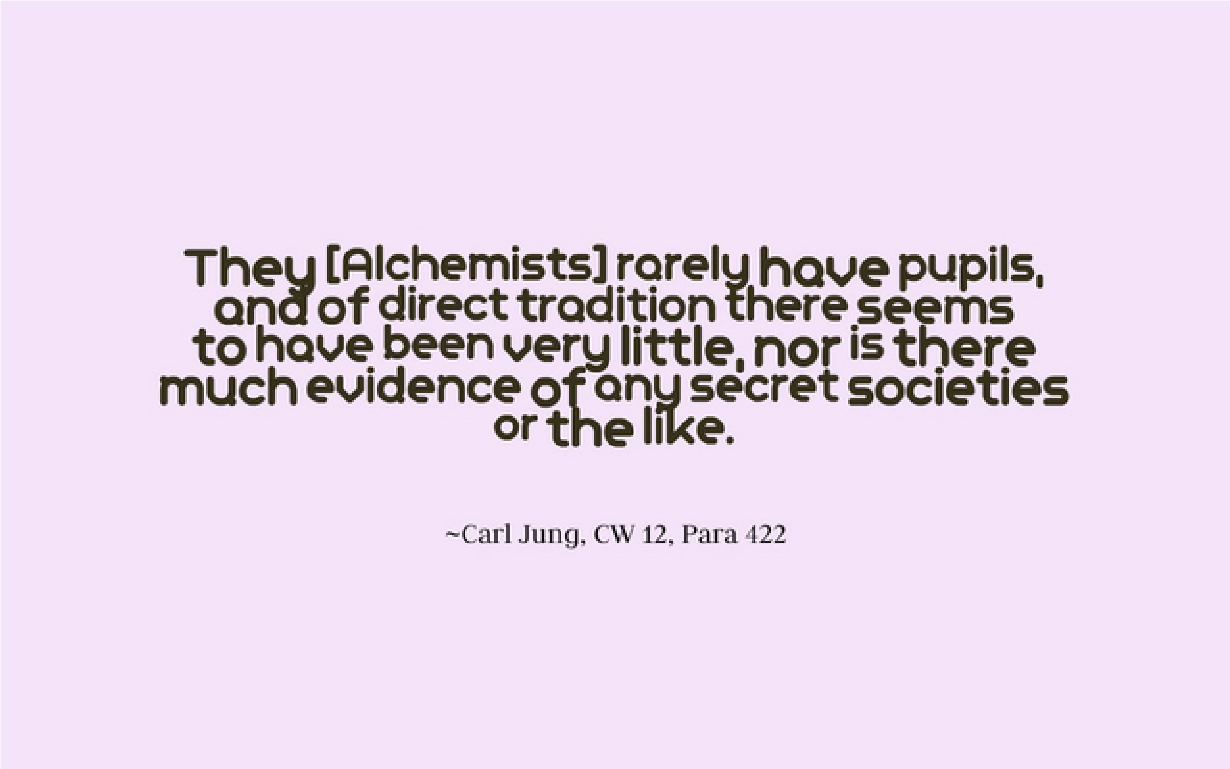

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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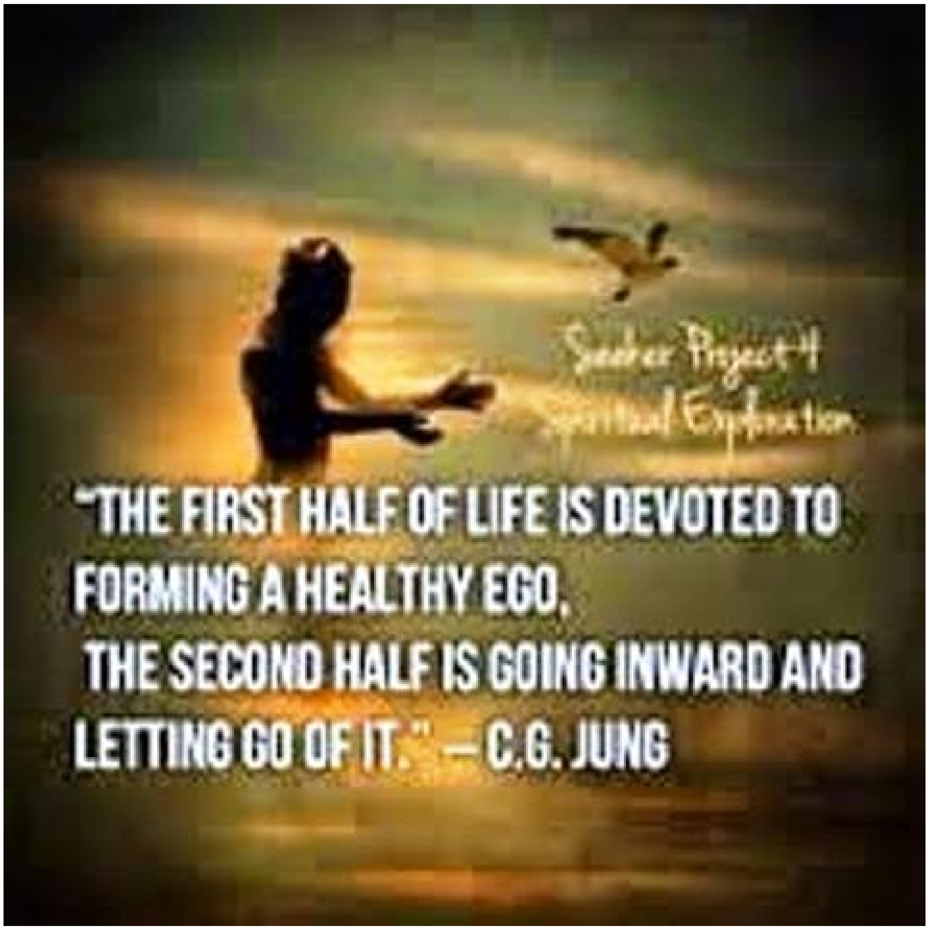
[Carl Jung on “The Ego”’] (2019-06-03 02:37)

[1]


Seeker Project 4
Spiritual Exploration
"THE FIRST HALF OF LIFE IS DEVOTED TO FORMING A HEALTHY EGO,
THE SECOND HALF IS GOING INWARD AND LETTING GO OF IT." – C.G. JUNG

[Carl Jung on “The Ego”’]

Investigation of the psychology of the unconscious confronted me with facts which required the formulation of new concepts. One of these concepts is the self. The entity so denoted is not meant to take the place of the one that has always been known as the ego, but includes it in a supraordinate concept. We understand the ego as the complex factor to which all conscious contents are related. It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness. The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious
unless it is represented to a subject.

With this definition we have described and delimited the scope of the subject. Theoretically, no limits can be set to the field of consciousness, since it is capable of indefinite extension. Empirically, however, it always finds its limit when it comes up against the unknown. This consists of everything we do not know, which, therefore, is not related to the ego as the centre of the field of consciousness. The unknown falls into two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are experienced immediately.

The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the unconscious. The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively. Experience shows that it rests on two seemingly different bases: the somatic and the psychic, The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious. They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness.

A considerable proportion of these stimuli occur unconsciously, that is, subliminally. The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions. But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature unless of course one favors the philosophical view that all life-processes are psychic anyway. The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts. Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous. I have therefore suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes. Here I must refer the reader to my paper "On the Nature of the Psyche," l where I have discussed this definition of the "psychic" at somewhat greater length.

The somatic basis of the ego consists, then, of conscious and unconscious factors. The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents. These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all. Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness. Group three is hypothetical; it is a logical inference from the facts underlying group two. This contains contents which have not yet irrupted into consciousness, or which never will. When I said that the ego *’rests" on the total field of consciousness I do not mean that it consists of this. Were that so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter’s point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual’s lifetime. It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.

Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole. As a conscious factor the ego could, theoretically at least, be described completely. But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to Include these. But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively.

This unconscious portion, as experience has abundantly shown, is by no means unimportant. On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.

Clearly, then, the personality as a total phenomenon does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego. Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance. Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not for instance, in adjudging the question of responsibility.

I have suggested calling the total personality which, though present, cannot be fully known, the self. The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will. By this I do not mean anything philosophical, only the well-known psychological fact of "free choice/’ or rather the subjective feeling of freedom. But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events "happen" to us and limit our freedom, so the self-acts upon the ego like an objective occurrence which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.

It is, in the nature of the case, impossible to give any general description of the ego except a formal one. Any other mode of observation would have to take account of the individuality which attaches to the ego as one of Its main characteristics. Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional coloring, and scope. The result of their combination the ego is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur. Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.

Since it is the point of reference for the field of consciousness, the ego Is the subject of all successful attempts at adaptation so far as these are achieved by the will. The ego therefore has a significant part to play in the psychic economy. Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se.

If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Gams and von Hartmann, It is only since the end of the nineteenth century that modern psychology, with its inductive methods, has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness. With this discovery the position of the ego, till then absolute, became relativized; that Is to say, though It retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of; It. As I have said, it is simply impossible to estimate how large or how small its share is; how free or how dependent it Is on the qualities of this "extra-conscious" psyche. We can only say that its freedom is limited and its dependence proved in ways that are often decisive. In my experience one would do well not to underestimate its dependence on the unconscious. Naturally there is no need to say this to persons who already overestimate the latter’s importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.

We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents. But from the standpoint of the psychology of the personality a twofold division ensues: an "extra-conscious" psyche whose contents are personal, and an "extra-conscious" psyche whose contents are impersonal and collective. The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se. This is, of course, no more than a hypothesis.

But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men. Carl Jung; The Ego; Aion; Pages 3-7.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/2c3ab-egos.jpg`

Carl Jung and "Law.’ [Anthology] **(2019-06-03 04:38)**

[1]

Legalize
CATNIP

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1,

Page 46.

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

"The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/c7eeb-1law.jpeg`

A free man knows only free Gods and devils... (2019-06-03 04:45)

[1]

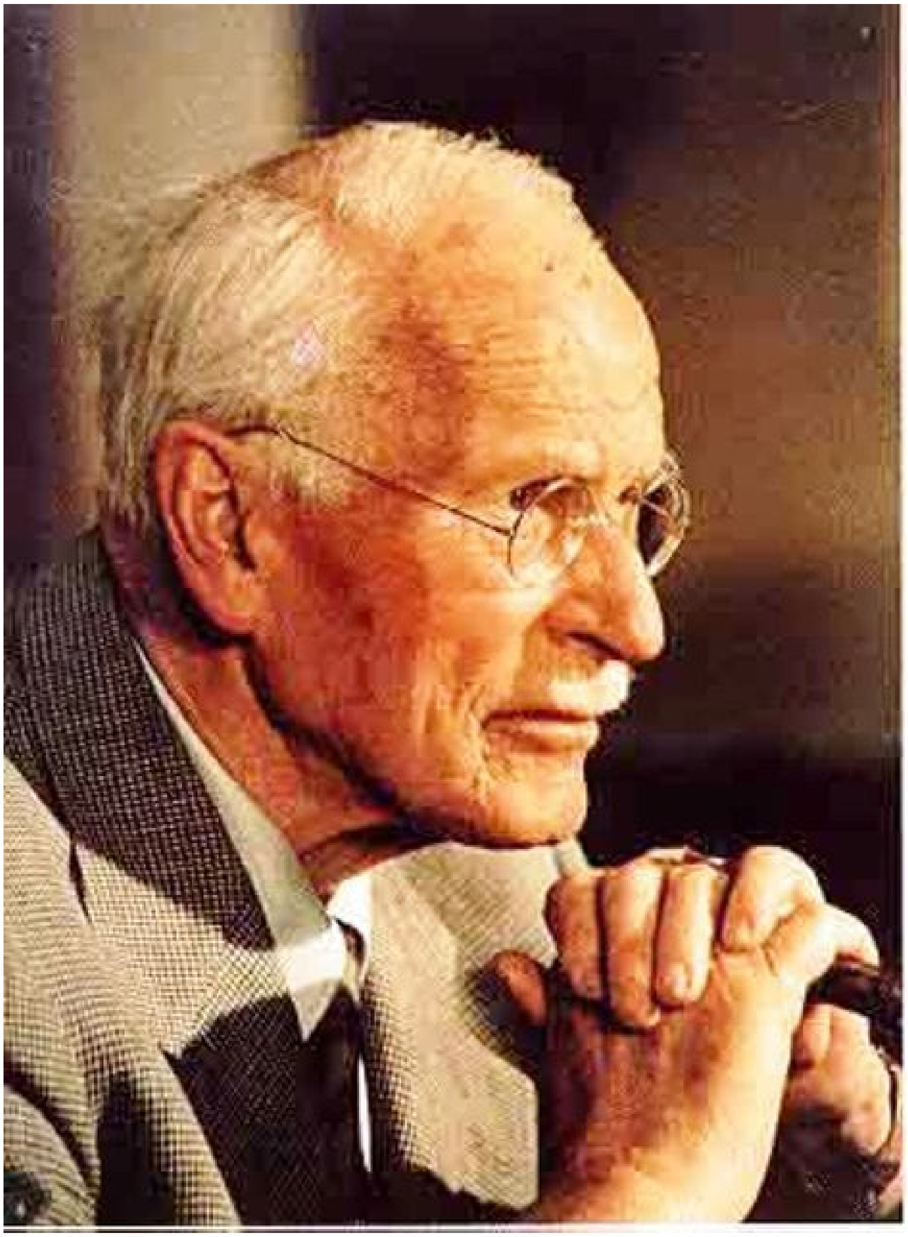
A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself But if they are effective, they need neither my protection nor my care, nor my belief Thus you may wait quietly to see whether they work. But if they do, be clever, for the tiger is stronger than you.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way It is limited enough, so do not pile up more limitation. Hence I cut away everything confining. I stood here, and there lay the riddle-some multifariousness of the world. Carl Jung; Red Book; The Gift of Magic; Page 307.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/a377e-dove.jpg`

Dr. Jung clarifies misunderstanding of: “I don’t believe. I know" in The Listener (2019-06-03 06:00)

[1]



When Dr. Jung said: “I don’t believe. I know.” here is what the message is that he actually intended to convey as written his letter to “The Listener” on January 21, 1960 after his comment was misconstrued subsequent to the BBC Broadcast:

Sir – So many letters I have received have emphasized my statement about ‘knowing’ (of God) [in Face to Face, The Listener, October 29]. My opinion about knowledge of God is an unconventional way of thinking, and I quite understand if it should be suggested that I am no Christian. Yet I think of myself as a Christian since I am entirely based upon Christian concepts. I only try to escape their internal contradictions by introducing a more modest attitude, which takes into consideration the immense darkness of the human mind. The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Our time certainly demands some new thought in this respect, as we cannot continue to think in an antique or medieval way, when we enter the sphere of religious experience.

I did not say in the broadcast, “There is a God.” I said “I do not need to believe in God; I know.” Which does not mean: I do know a certain God (Zeus, Jahwe, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call ‘God’ in consensu omnium [consent of everyone] “‘quod semper, quod ubique, quod ab omnibus creditur”). ["What has been believed always, everywhere, and by all"] I remember Him, I evoke Him, whenever I use His name overcome by anger or by fear, whenever I involuntarily say: “Oh God!”

That happens when I meet somebody or something stronger than myself. It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself. This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse. I accordance with tradition I call the power of fate in this positive as well as negative aspect, and inasmuch as its origin is beyond my control, ‘god’, a ‘personal god’, since my fate means very much myself, particularly when it approaches me in the form of conscience as a vox Dei, with which I can even converse and argue. (We do and, at the same time, we know that we do. One is subject as well as object.)

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a god is the universal, metaphysical Being of the confessions or ‘philosophies’. I do neither commit the impertinence of a hypostasis, nor of an arrogant qualification such as: ‘God can only be good.’ Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would say, of a God beyond good and evil, just as much dwelling in myself as everywhere else: Deus est circulus cuius centrum est ubique, cuis circumferentia vero nusquam. [God is a circle whose center is everywhere, but whose circumference is nowhere]

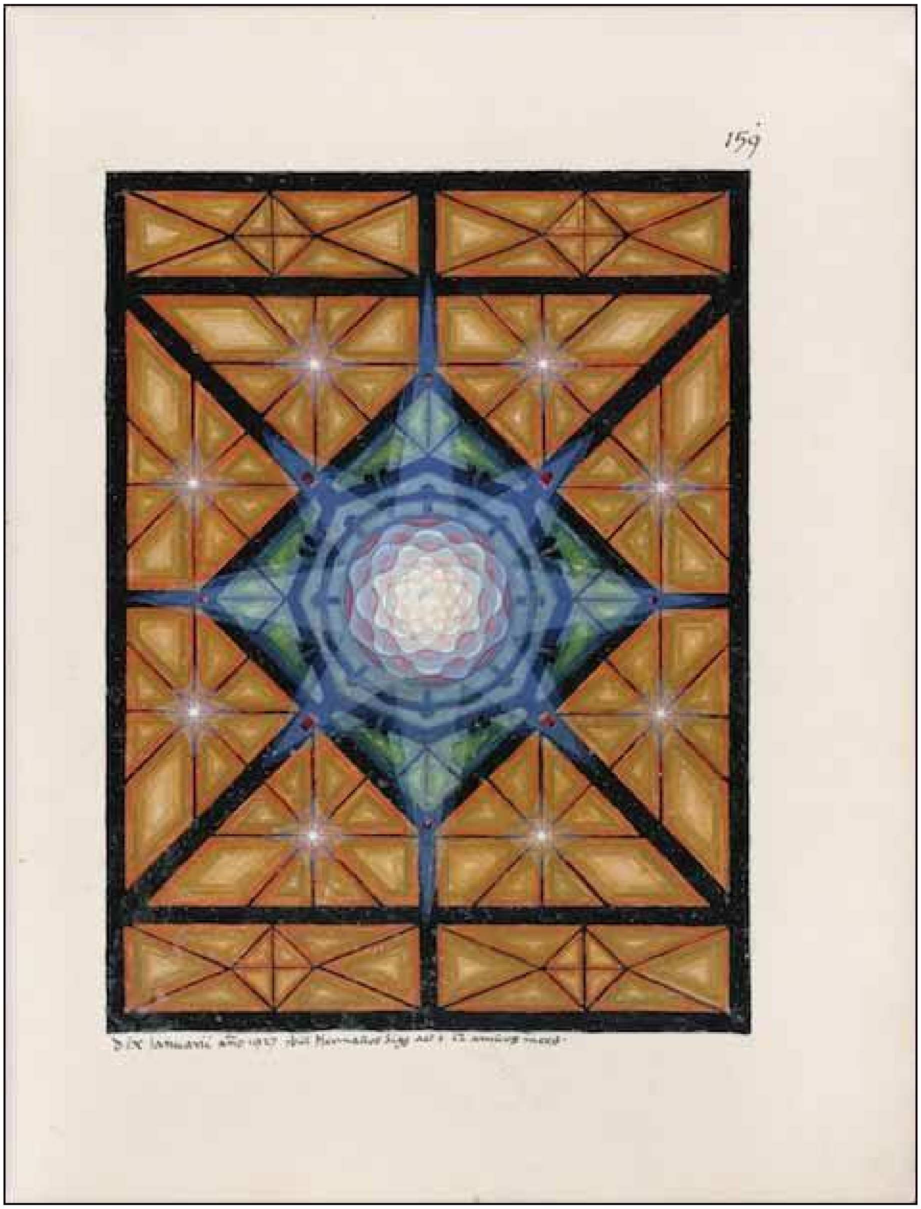
Yours, etc.,

Carl Gustav Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/561ec-carl.jpg`

Carl Jung and Liber Novus Image 159. (2019-06-03 10:54)

[1]



Why did I behave as if that serpent were my soul?

Only; it seems, because my soul was a serpent.

This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my power.

Serpents are wise, and I wanted my serpent soul to communicate her wisdom to me.

Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another.

Nothing moved, neither God nor the devil.

So I approached the serpent that lay in the sun, as if she were unthinking.

Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke to her. [Image 159]. Carl Jung, Liber Novus, Page 319.

Footnote 296:

Image legend: "9 January 1927 my friend Hermann Sigg died age 52."

Jung described this as "A luminous flower in the center, with stars rotating about it. Around the flower, walls with eight gates. The whole conceived as a transparent window."

This mandala was based on a dream noted on January 2, I927 (see above, p. 2I7).

From the 'town map,' the relation between the dream and the painting is clear (see Appendix A).

He anonymously reproduced this in 1930 in "Commentary to the 'Secret of the Golden Flower,' " from which this description is taken.

He reproduced it again in 1952, and added the following commentary:

"The rose in the center is depicted as a ruby, its outer ring being conceived as a wheel or a wall with gates (so that nothing can come out from inside or go in from outside).

The mandala was a spontaneous product from the analysis of a male patient."

After narrating the dream, Jung added:

"The dreamer went on: 'I tried to paint this dream.

But as so often happens, it came out rather different. The magnolia turned into a sort of rose made of ruby-colored glass.

It shone like a four-rayed star.

The square represents the wall of the park and at the same time a street leading rpund the park in a square. From it there radiate eight main

streets, and from each of these eight side-streets, which meet in a shining red central point, rather like the Etoile in Paris. The acquaintance mentioned in the dream lived in a house at the corner of one of these stars.'

The mandala thus combines the classic motifs of flower, star, circle, precinct (temenos), and plan of city divided into quarters with citadel.'

The whole thing seemed like a window opening on to eternity;' wrote the dreamer" ("Concerning mandala symbolism," CW 9, I, §654-55).

In 1955/56 he used this same expression to denote the illustration of the self (Mysterium Coniunctionis, CW I4,§763).

On October 7, I932, Jung showed this mandala in a seminar, and commented on it the next day.

In this account, he states that the painting of the mandala preceded the dream:

"You remember possibly the picture that I showed you last evening, the central stone and the little jewels round it.

It is perhaps interesting if I tell you about the dream in connection with it.

I was the perpetrator of that mandala at a time when I had not the slightest idea what a mandala was, and in my extreme modesty I thought, I am the jewel in the center and those little lights are surely very nice people who believe that they are also jewels, but smaller ones ... I thought very well of myself that I was able to express myself like that: my marvelous center here and I am right in my heart."

He added that at first he did not recognize that the park was the same as the mandala which he had painted, and commented:

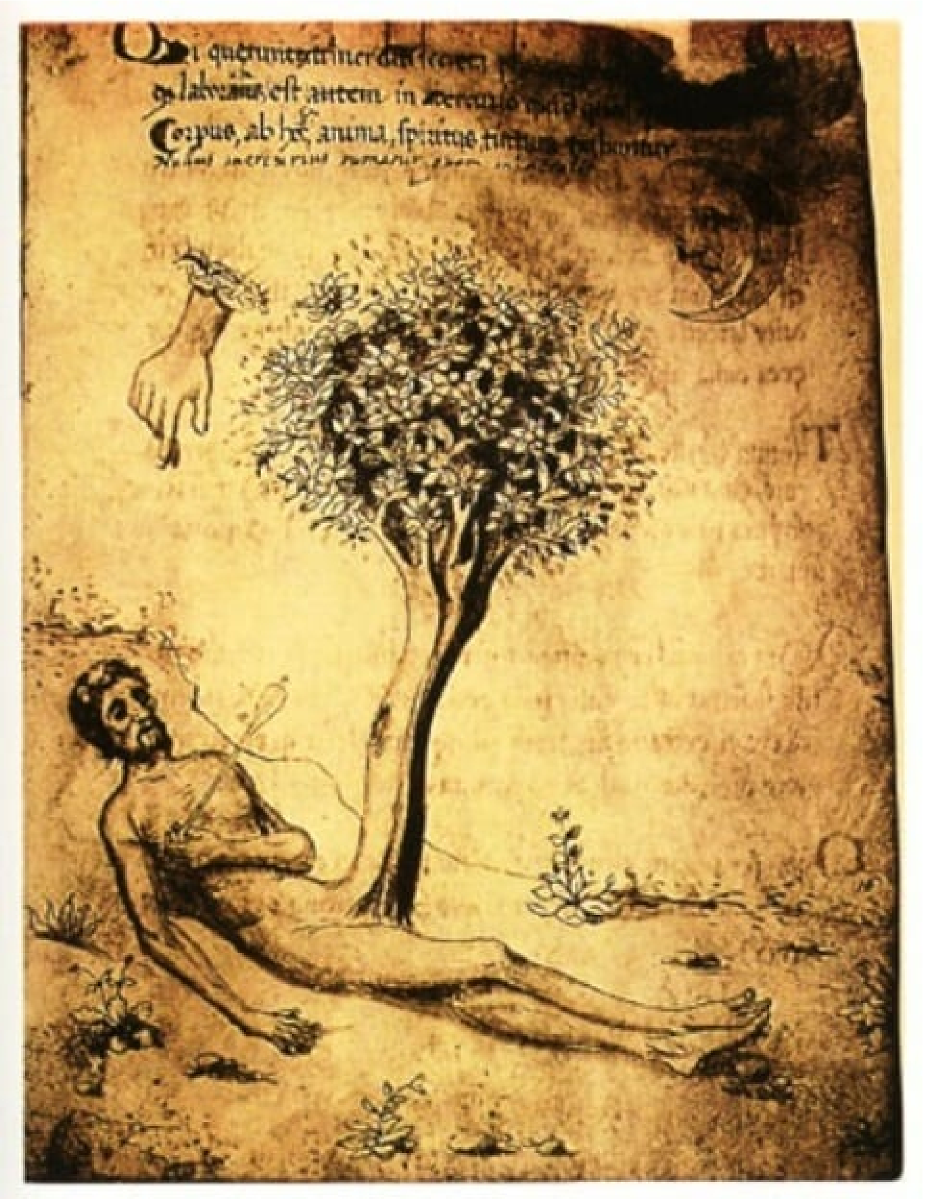
"Now Liverpool is the center of life-liver is the center of life-and I am not the center, I am the fool who lives in a dark place somewhere, I am one of those little side lights.

In that way my Western prejudice that I was the center of the mandala was corrected-that I am everything, the whole show, the king, the god" (The Psychology Of Kundalini Yoga, p. 100).

In Memories, Jung added some further details (pp. 223-24). Liber Novus, Footnote 296, Page 319.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/1fabd-1a.jpg`

He sees the tree of life... (2019-06-03 11:10)



He sees the tree of life, whose roots reach into Hell and whose top touches Heaven. He also no longer knows differences: Who is right? What is holy? What is genuine? What is good? What is correct? He knows only one difference: the difference between below and above. For he sees that the tree of life grows from below to above, and that it has its crown at the top, clearly differentiated from the roots. To him this is unquestionable. Hence he knows the way to salvation.

To unlearn all distinctions save that concerning direction is part of your salvation. Hence you free yourself from the old curse of the knowledge of good and evil. Because you separated good from evil according to your best appraisal and aspired only to the good and denied the evil that you committed nevertheless and ailed to accept, your roots no longer suckled the dark nourishment of the depths and your tree became sick and withered.

Therefore the ancients said that after Adam had eaten the apple, the tree of paradise withered. Your life needs the dark. But if you know that it is evil, you can no longer accept it and you suffer anguish and you do not know why: Nor can you accept it as evil, else your good will reject you. Nor can you deny it since you know good and evil. Because of this the knowledge of good and evil was an insurmountable curse.

But if you return to primal chaos and if you feel and recognize that which hangs stretched between the two unbearable poles of fire, you will notice that you can no longer separate good and evil conclusively, neither through feeling nor through knowledge, but that you can discern the direction of growth only from below to above. You thus forget the distinction between good and evil, and you no longer know it as long as your tree grows from below to above. But as soon as growth stops, what was united in growth falls apart and once more you recognize good and evil.

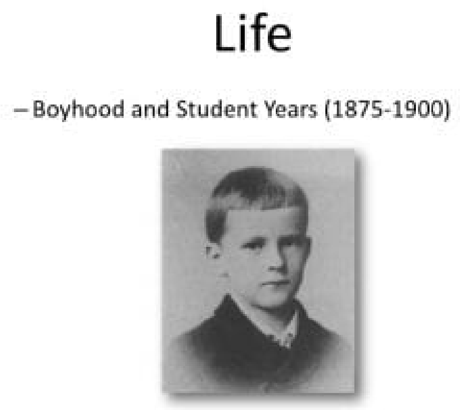
You can never deny your knowledge of good and evil to yourself so that you could betray your good in order to live evil. For as soon as you separate good and evil, you recognize them. They are united only in growth. But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is' a veritable flower of life.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Therefore the weakest is close to the strongest, and if he can say to his doubt: "I have you," then he is the strongest. But no one can say yes to his doubt, unless he endures wide-open chaos. Because there are so many among us who can talk about anything, pay heed to what they live. What someone says can be very much or very little. Thus examine his life.

My speech is neither light nor dark, since it is the speech of someone who is growing. Carl Jung, Red Book, Page 301

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/07/126ec-tree.jpg`

Carl Jung's "Student Years" (2019-06-03 17:10)



Student Years

In spite of my growing scientific interests, I turned back from time to time to my philosophical books.

The question of my choice of a profession was drawing alarmingly close.

I looked forward with longing to the end of my school days.

Then I would go to the university and study natural science, of course.

Then I would know something real.

But no sooner had I made myself this promise than my doubts began.

Was not my bent rather toward history and philosophy?

Then again, I was intensely interested in everything Egyptian and Babylonian, and would have liked best to be an archaeologist.

But I had no money to study anywhere except in Basel, and in Basel there was no teacher for this subject So this plan very soon came to an end.

For a long time I could not make up my mind and constantly postponed the decision.

My father was very worried.

He said once, "The boy is interested in everything imaginable, but he does not know what he wants."

I could only admit that he was right.

As matriculation approached and we had to decide what faculty to register for, I abruptly decided on science, but I left my schoolfellows in doubt as to whether I intended to go in definitely for science or the humanities.

This apparently sudden decision had a background of its own.

Some weeks previously, just at the time when No. 1 and No. 2 were wrestling for a decision, I had two dreams.

In the first dream I was in a dark wood that stretched along the Rhine.

I came to a little hill, a burial mound, and began to dig.

After a while I turned up, to my astonishment, some bones of prehistoric animals.

This interested me enormously, and at that moment I knew: I must get to know nature, the world in which we live, and the things around us.

Then came a second dream.

Again I was in a wood; it was threaded with watercourses, and in the darkest place I saw a circular pool, surrounded by dense undergrowth.

Half immersed in the water lay the strangest and most wonderful creature: a round animal, shimmering in opalescent hues, and consisting of

innumerable little cells, or of organs shaped like tentacles.

It was a giant radiolarian, measuring about three feet across.

It seemed to me indescribably wonderful that this magnificent creature should be lying there undisturbed, in the hidden place, in the clear, deep water.

It aroused in me an intense desire for knowledge, so that I awoke with a beating heart.

These two dreams decided me overwhelmingly in favor of science, and removed all my doubts.

It became clear to me that I was living in a time and a place where a person had to earn his living.

To do so, one had to be this or that, and it made a deep impression on me that all my schoolfellows were imbued with this necessity and thought about nothing else.

I felt I was in some way odd. Why could I not make up my mind and commit myself to something definite?

Even that plodding fellow D. who had been held up to me by my German teacher as a model of diligence and conscientiousness was certain that he would study theology.

I saw that I would have to settle down and think the matter through.

If I took up zoology, for instance, I could be only a schoolmaster, or at best an employee in a zoological garden.

There was no future in that, even if one’s demands were modest though I would certainly have preferred working in a zoo to the life of a schoolteacher.

In this blind alley the inspiration suddenly came to me that I could study medicine.

Strangely enough, this had never occurred to me before, although my paternal grandfather, of whom I had heard so much, had been a doctor.

Indeed, for that very reason I had a certain resistance to this profession.

"Only don’t imitate” was my motto.

But now I told myself that the study of medicine at least began with scientific subjects.

To that extent I would be doing what I wanted.

Moreover, the field of medicine was so broad that there was always the possibility of specializing later.

I had definitely opted for science, and the only question was: How?

I had to earn my living, and as I had no money I could not attend a university abroad and obtain the kind of training that would give me hopes of a scientific career.

At best I could become only a dilettante in science.

Nor, since I possessed a personality that made me disliked by many of my schoolfellows and of the people who counted (i.e.„ the teachers), was there any hope of finding a patron who would support my wish.

When, therefore, I finally decided on medicine, it was with the rather disagreeable feeling that it was not a good thing to start life with such a compromise.

Nevertheless, I felt considerably relieved now that this irrevocable decision had been made.

The painful question then presented itself: Where was the money to come from?

My father could raise only part of it.

He applied to the University of Basel for a stipend for me, and to my shame it was granted.

I was ashamed, not so much because our poverty was laid bare for all the world to see, but because I had secretly been convinced that all the "top" people, the people who "counted," were ill disposed toward me.

I had never expected any such kindness from them.

I had obviously profited by the reputation of my father, who was a good and uncomplicated person.

Yet I felt myself totally different from him. I had, in fact, two different conceptions of myself.

Through No. 1's eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament,

and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist.

On the other hand, No. 2, regarded No. 1 as a difficult and thankless moral task, a lesson that had to be got through somehow, complicated by a variety

of faults such as spells of laziness, despondency, depression, inept enthusiasm for ideas and things that nobody valued, liable to imaginary friendships, limited, prejudiced, stupid (mathematics!), with a lack of understanding for other people, vague and confused in philosophical matters, neither an honest Christian nor anything else. No. 2 had no definable character at all; he was a vita peracta, born, living, dead, everything in one; a total vision of life.

Though pitilessly clear about himself, he was unable to express himself through the dense, dark medium of No. 1, though he longed to do so.

When No. 2 predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness.

No. 2 felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night.

But in him (No. 2) light reigned, as in the spacious halls of a royal palace whose high casements open upon a landscape flooded with sunlight.

Here were meaning and historical continuity, in strong contrast to the incoherent fortuitousness of No. 1's life, which had no real points of contact with

its environment.

No. 2, on the other hand, felt himself in secret accord with the Middle Ages, as personified by Faust, with the legacy of a past which had obviously stirred Goethe to the depths.

For Goethe too, therefore and this was my great consolation No. 2 was a reality.

Faust, as I now realized with something of a shock, meant more to me than my beloved Gospel according to St. John.

There was something in Faust that worked directly on my feelings.

John's Christ was strange to me, but still stranger was the Savior of the other gospels.

Faust, on the other hand, was the living equivalent of No. 2, and I was convinced that he was the answer which Goethe had given to his times.

This insight was not only comforting to me, it also gave me an increased feeling of inner security and a sense of belonging to the human community.

I was no longer isolated and a mere curiosity, a sport of cruel nature.

My godfather and authority was the great Goethe himself.

About this time I had a dream which both frightened and encouraged me. It was night in some unknown place, and I was making slow and painful headway against a mighty wind.

Dense fog was flying along everywhere.

I had ray hands cupped around a tiny light which threatened to go out at any moment.

Everything depended on my keeping this little light alive.

Suddenly I had the feeling that something was coming up behind me.

I looked back, and saw a gigantic black figure following me.

But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying.

I knew, too, that this little light was my consciousness, the only light I have.

My own understanding is the sole treasure I possess, and the greatest.

Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light.

This dream was a great illumination for me.

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow.

My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.

I must go forward against the storm, which sought to thrust me back into the immeasurable darkness of a world where one is aware of nothing except the surfaces of things in the background.

In the role of No. 1, I had to go forward into study, moneymaking, responsibilities, entanglements, confusions, errors, submissions, defeats.

The storm pushing against me was time, ceaselessly flowing into the past, which just as ceaselessly dogs our heels.

It exerts a mighty suction which greedily draws everything living into itself; we can only escape from it for a while by pressing forward.

The past is terribly real and present, and it catches everyone who cannot save his skin with a satisfactory answer.

My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality.

It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow.

I asked myself: ’Whence comes such a dream?"

Till then I had taken it for granted that such dreams were sent directly by God.

But now I had imbibed so much epistemology that doubts assailed me.

One might say, for instance, that my insight had been slowly ripening for a long time and had then suddenly broken through in a dream.

And that, indeed, is what had happened.

But this explanation is merely a description.

The real question was why this process took place and why it broke through into consciousness.

Consciously I had done nothing to promote any such development; on the contrary, my sympathies were on the other side.

Something must therefore have been at work behind the scenes, some intelligence, at any rate something more intelligent than myself.

For the extraordinary idea that in the light of consciousness the inner realm of light appears as a gigantic shadow was not something I would have hit on of my own accord.

Now all at once I understood many things that had been inexplicable to me before in particular that cold shadow of embarrassment and estrangement which passed over people's faces whenever I alluded to anything reminiscent of the inner realm.

I must leave No. 2 behind me, that was clear.

But under no circumstances ought I to deny him to myself or declare him invalid.

That would have been a self-mutilation, and would moreover have deprived me of any possibility of explaining the origin of the dreams.

For there was no doubt in my mind that No. 2 had something to do with the creation of dreams, and I could easily credit him with the necessary superior intelligence.

But I felt myself to be increasingly identical with No. 1, and this state proved in turn to be merely a part of the far more comprehensive No. 2, with whom for that very reason I could no longer feel myself identical.

He was indeed a specter, a spirit who could hold his own against the world of darkness.

This was something I had not known before the dream, and even at the time I am sure of this in retrospect I was conscious of it only vaguely, although

I knew it emotionally beyond a doubt.

At any rate, a schism had taken place between me and No. 2, with the result that "I" was assigned to No. 1 and was separated from No. 2 in the same degree, who thereby acquired, as it were, an autonomous personality.

I did not connect this with the idea of any definite individuality, such as a revenant might have, although with my rustic origins this possibility would not have seemed strange to me.

In the country people believe in these things according to the circumstances: they are and they are not.

The only distinct feature about this spirit was his historical character, his extension in time, or rather, his timelessness.

Of course I did not tell myself this in so many words, nor did I form any conception of his spatial existence.

He played the role of a factor in the background of my No. 1 existence, never clearly defined but yet definitely present.

Children react much less to what grown-ups say than to the imponderables in the surrounding atmosphere.

The child unconsciously adapts himself to them, and this produces in him correlations of a compensatory nature.

The peculiar "religious" ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to my parental environment and to the spirit of the age.

The religious doubts to which my father was later to succumb naturally had to pass through a long period of incubation.

Such a revolution of one’s world, and of the world in general, threw its shadows ahead, and the shadows were all the longer, the more desperately my father’s conscious mind resisted their power.

It is not surprising that my father’s forebodings put him in a state of unrest, which then communicated itself to me.

I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith.

For me it was somehow connected with animals, trees, mountains, meadows, and running water, all of which contrasted most strangely with her Christian surface and her conventional assertions of faith.

This background corresponded so well to my own attitude that it caused me no uneasiness; on the contrary, it gave me a sense of security and the conviction that here was solid ground on which one could stand.

It never occurred to me how "pagan" this foundation was.

My mother’s "No. 2," offered me the strongest support in the conflict then beginning between paternal tradition and the strange, compensatory

products which my unconscious had been stimulated to create.

Looking back, I now see how very much my development as a child anticipated future events and paved the way for modes of adaptation to my father’s religious collapse as well as to the shattering revelation of the world as we see it today a revelation which had not taken shape from one day to the next, but had cast its shadows long in advance.

Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit

whose years are counted in centuries.

We can well think all our lives long that we are following our own noses, and may never discover that we are, for the most part, supernumeraries on the

stage of the world theater.

There are factors which, although we do not know them, nevertheless influence our lives, the more so if they are unconscious.

Thus at least a part of our being lives in the centuries that part which, for my private use, I have designated "No. 2."

That it is not an individual curiosity is proved by the religion of the West, which expressly applies itself to this inner man and for two thousand years has earnestly tried to bring him to the knowledge of our surface consciousness with its personalistic preoccupations: "Non jotas ire, in interiore homine

habitat veritas" (Go not outside; truth dwells in the inner man).

During the years 1892-94 I had a number of rather vehement discussions with my father.

He had studied Oriental languages in Gottingen and had done his dissertation on the Arabic version of the Song of Songs.

His days of glory had ended with his final examination.

Thereafter he forgot his linguistic talent.

As a country parson he lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student’s pipe, and discovered that his marriage was not all he had imagined it to be.

He did a great deal of good far too much and as a result was usually irritable.

Both parents made great efforts to live devout lives, with the result that there were angry scenes between them only too frequently.

These difficulties, understandably enough, later shattered my father's faith.

At that time his irritability and discontent had increased, and his condition filled me with concern.

My mother avoided everything that might excite him and refused to engage in disputes.

Though I realized that this was the wisest course to take, often I could not keep my own temper in check.

I would remain passive during his outbursts of rage, but when he seemed to be in a more accessible mood I sometimes tried to strike up a conversation

with him, hoping to learn something about his inner thoughts and his understanding of himself.

It was clear to me that something quite specific was tormenting him, and I suspected that it had to do with his faith.

From a number of hints he let fall I was convinced that he suffered from religious doubts.

This, it seemed to me, was bound to be the case if the necessary experience had not come to him.

From my attempts at discussion I learned in fact that something of the sort was amiss, for all my questions were met with the same old lifeless theological answers, or with a resigned shrug which aroused the spirit of contradiction in me.

I could not understand why he did not seize on these opportunities pugnaciously and come to terms with his situation.

I saw that my critical questions made him sad, but I nevertheless hoped for a constructive talk, since it appeared almost inconceivable to me that he should not have had experience of God, the most evident of all experiences.

I knew enough about epistemology to realize that knowledge of this sort could not be proved, but it was equally clear to me that it stood in no more need of proof than the beauty of a sunset or the terrors of the night.

I tried, no doubt very clumsily, to convey these obvious truths to him, with the hopeful intention of helping him to bear the fate which had inevitably befallen him.

He had to quarrel with somebody, so he did it with his family and himself.

Why didn't he do it with God, the dark author of all created things, who alone was responsible for the sufferings of the world?

God would assuredly have sent him by way of an answer one of those magical, infinitely profound dreams which He had sent to me even without being asked, and which had sealed my fate.

I did not know why, it simply was so.

Yes, He had even allowed me a glimpse into His own being.

This was a great secret which I dared not and could not reveal to my father.

I might have been able to reveal it had he been capable of understanding the direct experience of God.

But in my talks with him I never got that far, never even came within sight of the problem, because I always set about it in a very unpsychological and intellectual way, and did everything possible to avoid the emotional aspects.

Each time this approach was like a red rag to a bull and led to irritable reactions which were incomprehensible to me.

I was unable to understand how a perfectly rational argument could meet with such emotional resistance.

These fruitless discussions exasperated my father and me, and in the end we abandoned them, each burdened with his own specific feeling of inferiority.

Theology had alienated my father and me from one another.

I felt that I had once again suffered a fatal defeat, though I sensed I was not alone.

I had a dim premonition that he was inescapably succumbing to his fate.

He was lonely and had no friend to talk with.

At least I knew no one among our acquaintances whom I would have trusted to say the saving word.

Once I heard him praying.

He struggled desperately to keep his faith.

I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking.

They had. blocked all avenues by which he might have reached God directly, and then faithlessly abandoned him.

Now I understood the deepest meaning of my earlier experience: God Himself had disavowed theology and the Church founded upon it,

On the other hand God condoned this theology, as He condoned so much else.

It seemed ridiculous to me to suppose that men were responsible for such developments.

What were men, anyway? "They are born dumb and blind as puppies” I thought, "and like all God’s creatures are furnished with the dimmest light, never enough to illuminate the darkness in which they grope.”

I was equally sure that none of the theologians I knew had ever seen “the light that shineth in the darkness" with his own eyes, for if they had they would not have been able to teach a "theological religion” which seemed quite inadequate to me, since there was nothing to do with it but believe it without hope.

This was what my father had tried valiantly to do, and had run aground.

He could not even defend himself against the ridiculous materialism of the psychiatrists.

This, too, was something that one had to believe, just like theology, only in the opposite sense.

I felt more certain than ever that both of them lacked epistemological criticism as well as experience.

My father was obviously under the impression that psychiatrists had discovered something in the brain which proved that in the place where mind should have been there was only matter, and nothing "spiritual.”

This was borne out by his admonitions that if I studied medicine I should in Heaven’s name not become a materialist.

To me this warning meant that I ought to believe nothing at all, for I knew that materialists believed in their definitions just as the theologians did in theirs, and that my poor father had simply jumped out of the frying pan into the fire.

I recognized that this celebrated faith of his had played this deadly trick on him, and not only on him but on most of the cultivated and serious people I knew.

The arch sin of faith, it seemed to me, was that it forestalled experience.

How did the theologians know that God had deliberately arranged certain things and "permitted" certain others, and how did the psychiatrists

know that matter was endowed with the qualities of the human mind?

I was in no danger of succumbing to materialism, but my father certainly was.

Apparently someone had whispered something about "suggestion," for I discovered that he was reading Bernheim’s book on suggestion in Sigmund

Freud’s translation.

This was a new and significant departure, for I had never before seen my father reading anything but novels or an occasional travel book.

All "clever" and interesting books were taboo.

But his psychiatric reading made him no happier.

His depressive moods increased in frequency and intensity, and so did his hypochondria.

For a number of years he had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him.

Now he complained of the sensation of having "stones in the abdomen.”

For a long time we did not take this seriously, but at last the doctor became suspicious.

This was toward the end of the summer of 1895.

In the spring of that year I had begun my studies at the University of Basel.

The only time in my life that I have ever been bored my school days at the Gymnasium was over at last and the golden gates to the universitas litterarum and to academic freedom were opening wide for me.

Now I would hear the truth about nature, at least its most essential aspects.

I would learn all there was to know about the anatomy and physiology of man, and would acquire knowledge of the diseases.

In addition to all this, I was admitted into a color-wearing fraternity to which my father had belonged.

Early in my freshman year he came along on a fraternity outing to a wine-growing village in the Markgrafen country and there delivered a whimsical speech in which, to my delight, the gay spirit of his own student days came back again.

I realized in a flash that his life had come to a standstill at his graduation, and the verse of a student song echoed in my ears:

Sie zogen mit geseriktem Blick

In das Philisterland zuruck.

O jerum, jerum, jerum,

O quae mutatio. reruml

(’With downcast eyes they marched back to the land of the Philistines, O dear, O dear, O dear, how things have changed!")

The words fell heavily on my soul.

Once upon a time he too had been an enthusiastic student in his first year, as I was now; the world had opened out for him, as it was doing for me; the

infinite treasures of knowledge had spread before him, as now before me.

How can it have happened that everything was blighted for him, had turned to sourness and bitterness?

I found no answer, or too many.

The speech he delivered that summer evening over the wine was the last chance he had to live out his memories of the time when he was what he should have been.

Soon afterward his condition deteriorated.

In the late autumn of 1895 h became bedridden, and early in 1896 he died.

I had come home after lectures, and asked how he was. "Oh, “With downcast eyes they marched back to the land of the Philistines, O dear, O dear, O dear, how things have changed!" still the same.

“He’s very weak” my mother said.

He whispered something to her, which she repeated to me, warning me with her eyes of his delirious condition: "He wants to know whether you have passed the state examination."

I saw that I must lie.

"Yes, it went very well."

He sighed with relief, and closed his eyes.

A little later I went in to see him again.

He was alone; my mother was doing something in the adjoining room.

There was a rattling in his throat, and I could see that he was in the death agony.

I stood by his bed, fascinated.

I had never seen anyone die before. Suddenly he stopped breathing.

I waited and waited for the next breath.

It did not come.

Then I remembered my mother and went into the next room, where she sat by the window, knitting. "He is dying," I said. She came with me to the

bed, and saw that he was dead.

She said as if in wonderment: "How quickly it has all passed."

The following days were gloomy and painful, and little of them has remained in my memory.

Once my mother spoke to me or to the surrounding air in her "second" voice, and remarked, "He died in time for you."

Which appeared to mean: "You did not understand each other and he might have become a hindrance to you."

This view seemed to me to fit in with my mother’s No. 2 personality.

The words "for you" hit me terribly hard, and I felt that a bit of the old days had now come irrevocably to an end.

At the same time, a bit of manliness and freedom awoke in me.

After my father’s death I moved into his room, and took his place inside the family.

For instance, I had to hand out the housekeeping money to my mother every week, because she was unable to economize and could not manage money.

Six weeks after his death my father appeared to me in a dream.

Suddenly he stood before me and said that he was coming back from his holiday.

He had made a good recovery and was now coming home.

I thought he would be annoyed with me for having moved into his room.

But not a bit of it!

Nevertheless, I felt ashamed because I had imagined he was dead.

Two days later the dream was repeated.

My father had recovered and was coming home, and again I reproached myself because I had thought he was dead.

Later I kept asking myself: "What does it mean that my father returns in dreams and that he seems so real?"

It was an unforgettable experience, and it forced me for the first time to think about life after death.

With the death of my father difficult problems arose concerning the continuation of my studies.

Some of my mother’s relations took the view that I ought to look for a clerk’s job in a business house, so as to earn money as quickly as possible.

My mother’s youngest brother offered to help her, since her resources were not nearly sufficient to live on.

An uncle on my father’s side helped me.

At the end of my studies I owed him three thousand francs.

The rest I earned by working as a junior assistant and by helping an aged aunt dispose of her small collection of antiques.

I sold them piece by piece at good prices, and received a very welcome percentage.

I would not have missed this time of poverty.

One learns to value simple things. I still remember the time when I was given a box of cigars as a present.

It seemed to me princely.

They lasted a whole year, for I allowed myself one only on Sundays.

My student days were a good time for me.

Everything was intellectually alive, and it was also a time of friendships.

In the fraternity meetings I gave several lectures on theological and psychological subjects.

We had many animated discussions, and not always about medical questions only.

We argued over Schopenhauer and Kant, we knew all about the stylistic niceties of Cicero, and were interested in theology and philosophy.

During my student days I received much stimulation in regard to religious questions.

At home I had the welcome opportunity to talk with a theologian who had been my father's vicar.

He was distinguished not only by his phenomenal appetite, which put mine quite in the shade, but by his remarkable erudition.

From him I learned a great deal about the Church Fathers and the history of dogma.

He also introduced me to new aspects of Protestant theology.

Ritschl's theology was much in fashion in those days.

Its historicism irritated me, especially the comparison with a railway train,

content with the theory of the historical effect produced by Christ's life.

This view seemed to me not only soft-witted but altogether lifeless.

Neither could I subscribe to the tendency to move Christ into the foreground and make him the sole decisive figure in the drama of God and man.

To me this absolutely belied Christ’s own view that the Holy Ghost, who had begotten him, would take his place among men after his death.

For me the Holy Ghost was a manifestation of the inconceivable God.

The workings of the Holy Ghost were not only sublime but also partook of that strange and even questionable quality which characterized the deeds of Yahweh, whom I naively identified with the Christian image of God, as I had been taught in my instruction for confirmation.

(I was also not aware at this time that the devil, properly speaking, had been born with Christianity.)

Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost.

This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension.

The disappointment I felt about this gradually led me to a kind of resigned indifference, and confirmed my conviction that in religious matters only experience counted.

During my first years at the university I made the discovery that while science opened the door to enormous quantities of knowledge, it provided genuine insights very sparingly, and these in the main were of a specialized nature.

I knew from my philosophical reading that the existence of the psyche was responsible for this situation.

Without the psyche there would be neither knowledge nor insight.

Yet nothing was ever said about the psyche.

Everywhere it was tacitly taken for granted, and even when someone mentioned it as did C. G. Carus, for example there was no real knowledge of it but only philosophical speculation which might just as easily take one turn as another.

I could make neither head nor tail of this curious observation.

At the end of my second semester, however, I made another discovery, which was to have great consequences.

In the library of a classmate's father I came upon a small book on spiritualistic phenomena, dating from the seventies.

It was an account of the

beginnings of spiritualism, and was written by a theologian.

My initial doubts were quickly dissipated, for I could not help seeing that the phenomena described in the book were in principle much the same as the stories I had heard again and again in the country since my earliest childhood.

The material, without a doubt, was authentic.

But the great question of whether these stories were physically true was not answered to my satisfaction.

Nevertheless, it could be established that at all times and all over the world the same stories had been reported again and again.

There must be some reason for this, and it could not possibly have been the predominance of the same religious conceptions everywhere, for that was obviously not the case.

Rather it must be connected with the objective behavior of the human psyche.

But with regard to this cardinal question the objective nature of the psyche I could find out absolutely nothing, except what the philosophers said.

The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena.

Names like Zoellner and Crookes impressed themselves on me, and I read virtually the whole of the literature available to me at the time.

Naturally I also spoke of these matters to my comrades, who to my great astonishment reacted with derision and disbelief or with anxious defensiveness.

I wondered at the sureness with which they could assert that things like ghosts and table-turning were impossible and therefore fraudulent, and on the other hand at the evidently anxious nature of their defensiveness.

I, too, was not certain of the absolute reliability of the reports, but why, after all, should there not be ghosts?

How did we know that something was "impossible"? And, above all, what did the anxiety signify?

For

myself I found such possibilities extremely interesting and attractive.

They added another dimension to my life; the world gained depth and background.

Could, for example, dreams have anything to do with ghosts?

Kant’s Dreams of a Spirit Seer came just at the right moment, and soon I also discovered Karl Duprel, who had evaluated these ideas philosophically and

psychologically, I dug up Eschenmayer, Passavant, Justinus Kerner, and Gorres, and read seven volumes of Swedenborg.

My mother’s No. 2 sympathized wholeheartedly with my enthusiasm, but everyone else I knew was distinctly discouraging.

Hitherto I had encountered only the brick wall of traditional views, but now I came up against the steel of people’s prejudice and their utter incapacity to admit unconventional possibilities. I found this even with my closest friends.

To them all this was far worse than my preoccupation with theology.

I had the feeling that I had pushed to die brink of the world; what was of burning interest to me was null and void for others, and even a cause for dread.

Dread of what?

I could find no explanation for this.

After all, there was nothing preposterous or world-shaking in the idea that there might be events which overstepped the limited categories of space, time, and causality.

Animals were known to sense beforehand storms and earthquakes.

There were dreams which foresaw the death of certain persons, clocks which stopped at the moment of death, glasses which shattered at the critical moment.

All these things had been taken for granted in the world of my childhood.

And now I was apparently the only person who had ever heard of them.

In all earnestness I asked myself what kind of world I had stumbled into.

Plainly the urban world knew nothing about the country world, the real world of mountains, woods, and rivers, of animals and "God’s thoughts" (plants and crystals).

I found this explanation comforting.

At all events, it bolstered my self-esteem, for I realized that for all its wealth of learning the urban world was mentally rather limited.

This insight proved dangerous, because it tricked me into fits of superiority, misplaced criticism, and aggressiveness, which got me deservedly disliked.

This eventually brought back all the old doubts, inferiority feelings, and depressions a vicious circle I was resolved to break at all costs.

No longer would I stand outside the world, enjoying the dubious reputation of a freak.

After my first introductory course I became junior assistant in anatomy, and the following semester the demonstrator placed me in charge of the course in histology to my intense satisfaction, naturally.

I interested myself primarily in evolutionary theory and comparative anatomy, and I also became acquainted with neo-vitalistic doctrines.

What fascinated me most of all was the morphological point of view in the broadest sense.

With physiology it was just the opposite.

I found the subject thoroughly repellent because of vivisection, which was practiced merely for purposes of demonstration.

I could never free myself from the feeling that warm-blooded creatures were akin to us and not just cerebral automata.

Consequently I cut demonstration classes whenever I could.

I realized that one had to experiment on animals, but the demonstration of such experiments nevertheless seemed to me horrible, barbarous, and above all

unnecessary.

I had imagination enough to picture the demonstrated procedures from a mere description of them.

My compassion for animals did not derive from the Buddhistic trimmings of Schopenhauer's philosophy, but rested on the deeper foundation of a primitive attitude of mind on an unconscious identity with animals.

At the time, of course, I was wholly ignorant of this important psychological fact.

My repugnance for physiology was so great that my examination results in this subject were correspondingly poor.

Nevertheless, I scraped through.

The clinical semesters that followed kept me so busy that scarcely any time remained for my forays into outlying fields.

I was able to study Kant only on Sundays.

I also read Eduard von Hartmann assiduously.

Nietzsche had been on my program for some time, but I hesitated to begin reading him because I felt I was insufficiently prepared.

At that time he was much discussed, mostly in adverse terms, by the allegedly competent philosophy students, from which I was able to deduce the

hostility he aroused in the higher echelons.

The supreme authority, of course, was Jakob Burckhardt, whose various critical comments on Nietzsche were bandied about.

Moreover, there were some persons at the university who had known Nietzsche personally and were able to retail all sorts of unflattering tidbits about him.

Most of them had not read a word of Nietzsche and therefore dwelt at length on his outward foibles, for example, his putting on airs as a gentleman, his manner of playing the piano, his stylistic exaggerations idiosyncrasies which got on the nerves of the good people of Basel in those days.

Such things would certainly not have caused me to postpone the reading of Nietzsche on the contrary, they acted as the strongest incentive.

But I was held back by a secret fear that I might perhaps be like him, at least in regard to the "secret" which had isolated him from his environment.

Perhaps who knows? he had had inner experiences, insights which he had unfortunately attempted to talk about, and had found that no one understood

him.

Obviously he was, or at least was considered to be, an eccentric, a sport of nature, which I did not want to be under any circumstances.

I feared I might be forced to recognize that I too was another such strange bird.

Of course, he was a professor, had written whole long books and so had attained unimaginable heights, but, like me, he was a clergyman's son.

He, however, had been born in the great land of Germany, which reached as far as the sea, while I was only a Swiss and sprang from a modest parsonage in a small border village.

He spoke a polished High German, knew Latin and Greek, possibly French, Italian, and Spanish as well, whereas the only language I commanded with any certainty was the Waggis-Basel dialect.

He, possessed of all these splendors, could well afford to be something of an eccentric, but I must not let myself find out how far I might be like him.

In spite of these trepidations I was curious, and finally resolved to read him.

Thoughts Out of Season was the first volume that fell into my hands.

I was carried away by enthusiasm, and soon afterward read Thus Spake Zarathustra.

This, like Goethe's Faust, was a tremendous experience for me.

Zarathustra was Nietzsche's Faust, his No. 2, and my No. 2 now corresponded to Zarathustra though this was rather like comparing a molehill with Mount Blanc.

And Zarathustra there could be no doubt about that was morbid. Was my No. 2 also morbid?

This possibility filled me with a terror which for a long time I refused to admit, but the idea cropped up again and again at inopportune moments, throwing me into a cold sweat, so that in the end I was forced to reflect on myself.

Nietzsche had discovered his No. 2 only late in life, when he was already past middle age, whereas I had known mine ever since boyhood.

Nietzsche had spoken naively and incautiously about this arrheton, this thing not to be named, as though it were quite in order.

But I had noticed in time that this only leads to trouble.

He was so brilliant that he was able to come to Basel as a professor when still a young man, not suspecting what lay ahead of him.

of his very brilliance he should have noticed in time that

something was amiss.

That, I thought, was his morbid misunderstanding: that he fearlessly and unsuspectingly let his No. 2 loose upon a world that knew and understood nothing about such things.

He was moved by the childish hope of finding people who would be able to share his ecstasies and could grasp his "transvaluation of all values/*

But he found only educated Philistines tragi-comically, he was one himself.

Like the rest of them, he did not understand himself when he fell head first into the unutterable mystery and wanted to sing its praises to the dull, godforsaken masses.

That was the reason for the bombastic language, the piling up of metaphors, the hymn like raptures all a vain attempt to catch the ear of a world which had sold its soul for a mass of disconnected facts.

And he fell tightrope-walker that he proclaimed himself to be into depths far beyond himself.

He did not know his way about in this world and was like a man possessed, one who could be handled only with the utmost caution.

Among my friends and acquaintances I knew of only two who openly declared themselves adherents of Nietzsche.

Both were homosexual; one of them ended by committing suicide, the other ran to seed as a misunderstood genius.

The rest of my friends were not so much dumfounded by the phenomenon of Zarathustra as simply immune to its appeal.

Just as Faust had opened a door for me, Zarathustra slammed one shut, and it remained shut for a long time to come.

I felt like the old peasant who discovered that two of his cows had evidently been bewitched and had got their heads in the same halter.

"How did that happen?" asked his small son. "Boy, one doesn’t talk about such things/’ replied his father.

I realized that one gets nowhere unless one talks to people about the things they know.

The naive person does not appreciate what an insult it is to talk to one’s fellows about anything that is unknown to them.

They pardon such ruthless behavior only in a writer, journalist, or poet.

I came to see that a new idea, or even just an unusual aspect of an old one, can be communicated only by facts.

Facts remain and cannot be brushed aside; sooner or later someone will come upon them and know what he has found.

I realized that I talked only for want of something better, that I ought to be offering facts, and these I lacked entirely.

I had nothing concrete in my hands.

More than ever I found myself driven toward empiricism.

I began to blame the philosophers for rattling away when experience was lacking, and holding their tongues when they ought to have been answering with facts.

In this respect they all seemed like watered-down theologians.

I felt that at some time or other I had passed through the valley of diamonds, but I could convince no one not even myself, when I looked at them more

closely that the specimens I had brought back were not mere pieces of gravel.

This was in 1898, when I began to think more seriously about my career as a medical man.

I soon came to the conclusion that I would have to specialize.

The choice seemed to lie between surgery and internal medicine.

I inclined toward the former because of my special training in anatomy and my preference for pathology, and would very probably have made surgery my profession if I had possessed the necessary financial means.

All along, it had been extremely painful to me to have to go into debt in order to study at all.

I knew that after the final examination

I would have to begin earning my living as soon as possible.

I imagined a career as assistant at some cantonal hospital, where there was more hope of obtaining a paid position than in a clinic.

Moreover, a post in a clinic depended to a large extent on the backing or personal interest of the chief,

With my questionable popularity and estrangement from others experienced all too often I dared not think of any such stroke of luck, and therefore contented myself with the modest prospect of a post in one of the local hospitals.

The rest depended on hard work and on my capability and application.

During the summer holidays, however, something happened that was destined to influence me profoundly.

One day I was setting in my room, studying my textbooks.

In the adjoining room, the door to which stood ajar, my mother was knitting.

That was our dining room, where the round walnut dining table stood.

The table had come from the dowry of my paternal grandmother, and was at this time about seventy years old.

My mother was sitting by the window, about a yard away from the table.

My sister was at school and our maid in the kitchen.

Suddenly there sounded a report like a pistol shot.

I jumped up and rushed into the room from which the noise of the explosion had come.

My mother was sitting flabbergasted in her armchair, the knitting fallen from her hands.

She stammered out, "W-w-what’s happened? It was right beside me!" and stared at the table.

Following her eyes, I saw what had happened.

The table top had split from the rim to beyond the center, and not along any joint; the split ran right through the solid wood.

I was thunderstruck.

How could such a thing happen?

A table of solid walnut that had dried out for seventy years how could it split on a summer day in the relatively high degree of humidity characteristic

of our climate?

If it had stood next to a heated stove on a cold, dry winter day, then it might have been conceivable.

What in the world could have caused such an explosion? "There certainly are curious accidents," I thought.

My mother nodded darkly. "Yes, yes," she said in her No. 2 voice, "that means something."

Against my will I was impressed and annoyed with myself for not finding anything to say.

Some two weeks later I came home at six o’clock in the evening and found the household my mother, my fourteen-year-old sister, and the maid in a great state of agitation.

About an hour earlier there had been another deafening report.

This time it was not the already damaged table; the noise had come from the direction of the sideboard, a heavy piece of furniture dating from the early nineteenth century.

They had already looked all over it, but had found no trace of a split.

I immediately began examining the sideboard and the entire surrounding area, but just as fruitlessly.

Then I began on the interior of the sideboard.

In the cupboard containing the bread basket I found a loaf of bread, and, beside it, the bread knife.

The greater part of the blade had snapped off in several pieces.

The handle lay in one corner of the rectangular basket, and in each of the other corners lay a piece of the blade.

The knife had been used shortly before, at four-o’clock tea, and afterward put away.

Since then no one had gone to the sideboard.

The next day I took the shattered knife to one of the best cutlers in the town.

He examined the fractures with a magnifying glass, and shook his head. "This knife is perfectly sound," he said, ’There is no fault in the steel.

Someone must have deliberately broken it piece by piece.

It could be done, for instance, by sticking the blade into the crack of the drawer and breaking off a piece at a time.

Or else it might have been dropped on stone from a great height.

But good steel can’t explode. Someone has been pulling your leg."

I have carefully kept the pieces of the knife to this day.

My mother and my sister had been in the room when the sudden report made them jump.

My mother’s No. 2 looked at me meaningfully, but I could find nothing to say.

I was completely at a loss and could offer no explanation of what had happened, and this was all the more annoying as I had to admit that I was profoundly impressed.

Why and how had the table split and the knife shattered?

The hypothesis that it was just a coincidence went much too far.

It seemed highly improbable to me that the Rhine would flow backward just once, by mere chance and all other possible explanations were automatically

ruled out. So what was it?

A few weeks later I heard of certain relatives who had been engaged for some time in table-turning, and also had a medium, a young girl of fifteen and a half.

The group had been thinking of having me meet the medium, who produced somnambulistic states and spiritualistic phenomena.

When I heard this, I immediately thought of the strange manifestations in our house, and I conjectured that they might be somehow connected with this medium.

I therefore began attending the regular stances which my relatives held every Saturday evening.

We had results in the form of communications and tapping noises from the walls and the table.

Movements of the table independently of the medium were questionable, and I soon found out that limiting conditions imposed on the experiment generally had an obstructive effect.

I therefore accepted the obvious autonomy

of the tapping noises and turned my attention to the content of the communications.

I set forth the results of these observations in my doctoral thesis.

After about two years of experimentation we all became rather weary of it.

I caught the medium trying to produce phenomena by trickery, and this made me break off the experiments very much to my regret, for I had learned

from this example how a No. 2 personality is formed, how it enters into a child's consciousness and finally integrates it into itself.

She was one of these precociously matured personalities, and she died of tuberculosis at the age of twenty-six.

I saw her once again, when she was twenty-four, and received a lasting impression of the independence and maturity of her personality.

After her death I learned from her family that during the last months of her life her character disintegrated bit by bit, and that ultimately she returned to the state of a two-year-old child, in which condition she fell into her last sleep.

All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view.

I had discovered some objective facts about the human psyche.

Yet the nature of the experience was such that once again I was unable to speak of it.

I knew no one to whom I could have told the whole story.

Once more I had to lay aside an unfinished problem.

It was not until two years later that my dissertation appeared.

At the medical clinic Friedrich von Muller had taken the place of old Immermann.

In Miiller I encountered a mind that appealed to me.

I saw how a keen intelligence grasped the problem and formulated questions which in themselves were half the solution.

He, for his part, seemed to see something in me, for toward the end of my studies he proposed that I should go with him, as his assistant, to Munich, where he had received an appointment.

This invitation almost persuaded me to devote myself to internal medicine.

I might have done so had not something happened in the meantime which removed all my doubts concerning my future career.

Though I had attended psychiatric lectures and clinics, the current instructor in psychiatry was not exactly stimulating, and when I recalled the effects which the experience of asylums had had on my father, this was not calculated to prepossess me in favor of psychiatry.

In preparing myself for the state examination, therefore, the textbook on psychiatry was the last I attacked.

I expected nothing of it, and I still remember that as I opened the book by Krafft-Ebing

5 the thought came to me: "Well, now let’s see what a psychiatrist has to say for himself."

The lectures and clinical demonstrations had not made the slightest impression on me.

I could not remember a single one of the cases I had seen in the clinic, but only my boredom and disgust.

I began with the preface, intending to find out how a psychiatrist introduced his subject or, indeed, justified his reason for existing at all.

By way of excuse for this high and mighty attitude I must make it clear that in the medical world at that time psychiatry was quite generally held in contempt.

No one really knew anything about it, and there was no psychology which regarded man as a whole and included his pathological variations in the total picture.

The director was locked up in the same institution with his patients, and the institution was equally cut off, isolated on the outskirts of the city like an

ancient lazaret with its lepers.

No one liked looking in that direction.

The doctors knew almost as little as the layman and therefore shared his feelings.

Mental disease was a hopeless and fatal affair which cast its shadow over psychiatry as well.

The psychiatrist was a strange figure in those days, as I was soon to learn from personal experience.

Beginning with the preface, I read: "It is probably due to the peculiarity of the subject and its incomplete state of development that psychiatric textbooks are stamped with a more or less subjective character/’

A few lines further on, the author called the psychoses "diseases of the personality/*

My heart suddenly began to pound. I had to stand up and draw a deep breath.

My excitement was intense, for it had become clear to me, in a flash of illumination, that for me the only possible goal was psychiatry.

Here alone the two currents of my interest could flow together and in a united stream dig their own bed.

Here was the empirical field common to biological and spiritual facts, which I had everywhere sought and nowhere found.

Here at last was the place where the collision of nature and spirit became a reality.

My violent reaction set in when Krafft-Ebing spoke of the "subjective character" of psychiatric textbooks.

So, I thought, the textbook is in part the subjective confession of the author.

With his specific prejudice, with the totality of his being, he stands behind the objectivity of his experiences and responds to the "disease of the personality" with the whole of his own personality.

Never had I heard anything of this sort from my teacher at the clinic.

In spite of the fact that Krafft-Ebing’s textbook did not differ essentially from other books of the kind, these few hints cast such a transfiguring light on psychiatry that I was irretrievably drawn under its spell.

The decision was taken.

When I informed my teacher in internal medicine of my intention,

I could read in his face his amazement and disappointment.

My old wound, the feeling of being an outsider and of alienating others, began to ache again.

But now I understood why.

No one, not even I myself, had ever imagined I could become interested in this obscure bypath.

My friends were astounded and put out, thinking me a fool for throwing up the enviable chance of a sensible career in internal medicine, which dangled so temptingly before my nose, in favor of this psychiatric nonsense.

I saw that once again I had obviously got myself into a side alley where no one could or would follow me.

But I knew and nothing and nobody could have deflected me from my purpose that my decision stood, and that it was fate.

It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals.

This confident feeling that I was a "united double nature" carried me as if on a magical wave through the examination, in which I came out at the top.

Characteristically, the stumbling block that lurks in the path of all miracles that turn out too well tripped me up in the very subject in which I really excelled, pathological anatomy.

By a ridiculous error, in a slide which apart from all sorts of debris seemed to contain only epithelial cells,

I overlooked some molds hiding in a corner.

In the other subjects, I had even guessed what questions I would be asked.

Thanks to this, I cleared several dangerous reefs with flying colors.

In revenge, I was then fooled in the most grotesque way just where I felt most certain of myself.

Had it not been for this I would have had the highest mark in the examination.

As it was, another candidate received the same number of points as I did.

He was a lone wolf, with a personality quite opaque to me and suspiciously banal.

It was impossible to talk to him about anything except "shop/*

He reacted to everything with an enigmatic smile, which reminded me of the Greek statues at Aegina.

He had an air of superiority, and yet underneath it he seemed embarrassed and never quite fitted into any situation. Or was it a kind of stupidity?

I could never make him out.

The only definite thing about him was the impression he gave of almost monomaniacal ambition which precluded interest in anything but sheer facts.

A few years afterward he became schizophrenic.

I mention this as a characteristic example of the parallelism of events.

My first book was on the psychology of dementia praecox (schizophrenia), and in it my personality with its bias or "personal equation" responded to this "disease of the personality."

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal."

It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning.

The evening after my last examination I treated myself for the first time in my life to the longed-for luxury of going to the theater.

Until then my finances had not permitted any such extravagance.

But I still had some money left from the sale of the antiques, and this allowed me not only a visit to the opera but even a trip to Munich and Stuttgart.

Bizet intoxicated and overwhelmed me, rocked me on the waves of an infinite sea.

And next day, when the train carried me over the border into a wider world, the melodies of Carmen accompanied me.

In Munich I saw real classical art for the first time, and this in conjunction with Bizet's music put me in a spring-like, nuptial mood, whose depth and meaning I could only dimly grasp.

Outwardly, however, it was a dismal week between the first and the ninth of December, 1900.

In Stuttgart I paid a farewell visit to my aunt, Frau Reimer-Jung, whose husband was a psychiatrist.

She was the daughter of my paternal grandfather's first marriage to Virginia de Lassaulx.

She was an enchanting old lady with sparkling blue eyes and a vivacious temperament.

She seemed t6 me immersed in a world of impalpable fantasies and of memories that refused to go home the last breath of a vanishing, irrevocable past.

This visit was a final farewell to the nostalgias of my childhood.

On December 10, 1900, I took up my post as assistant at Burgholzli Mental Hospital, Zurich.

I was glad to be in Zurich, for in the course of the years Basel had become too stuffy for me.

For the Baslers no town exists but their own: only Basel is "civilized," and north of the river Birs the land of the barbarians begins.

My friends could not understand my going away, and reckoned I would be back in no time.

But that was out of the question, for in Basel I was stamped for all time as the son of the Reverend Paul Jung and the grandson of Professor Carl Gustav

Jung.

I was an intellectual and belonged to a definite social set.

I felt resistances against this, for I could not and would not let myself be classified.

The intellectual atmosphere of Basel seemed to me enviably cosmopolitan, but the pressure of tradition was too much for me.

When I came to Zurich I felt the difference at once.

Zurich relates to the world not by the intellect but by commerce.

Yet here the air was free, and I had always valued that.

Here you were not weighed down by the brown fog of the centuries, even though one missed the rich background of culture.

For Basel I have to this day a nostalgic weakness, despite the fact that I know it no longer is as it was.

I still remember the days when Bachofen and Burckhardt walked in the streets, and behind the cathedral stood the old chapter house, and the old bridge over the Rhine, half made of wood.

For my mother it was hard that I was leaving Basel.

But I knew that I could not spare her this pain, and she bore it bravely.

She lived together with my sister, a delicate and rather sickly nature, in every respect different from me.

She was as though born to live the life of a spinster, and she never married.

But she developed a remarkable personality, and I admired her attitude.

She had to undergo an operation that was considered harmless, but she did not survive it.

I was deeply impressed when I discovered that she had put all her affairs in order beforehand, down to the last detail.

At bottom she was always a stranger to me, but I had great respect for her.

I was rather emotional, whereas she was always composed, though very sensitive deep down.

I could imagine her spending her days in a Home for Gentlewomen, just as the only sister of my grandfather had done.

With my work at Burgholzli, life took on an undivided reality all intention, consciousness, duty, and responsibility.

It was an entry into the monastery of the world, a submission to the vow to believe only in what was probable, average, commonplace, barren of meaning, to renounce everything strange and significant, and reduce anything extraordinary to the banal.

Henceforth there were only surfaces that hid nothing, only beginnings without continuations, accidents without coherence, knowledge that shrank to ever smaller circles, failures that claimed to be problems, oppressively narrow horizons, and the unending desert of routine.

For six months I locked myself within the monastic walls in order to get accustomed to the life and spirit of the asylum, and I read through the fifty volumes of the Attgemeine Zeitschrift filr Psychiatric from its very beginnings, in order to acquaint myself with the psychiatric mentality.

I wanted to know how the human mind reacted to the sight of its own destruction, for psychiatry seemed to me an articulate expression of that biological reaction which seizes upon the so-called healthy mind in the presence of mental illness.

My professional colleagues seemed to me no less interesting than the patients.

In the years that followed I secretly compiled statistics on the hereditary background of my Swiss colleagues, and gained much instruction.

I did this for my personal edification as well as for the sake of understanding the psychiatric mentality.

I need scarcely mention that my concentration and self-imposed confinement alienated me from my colleagues.

They did not know, of course, how strange psychiatry seemed to me, and how intent I was on penetrating into its spirit.

At that time my interest in therapy had not awakened, but the pathological variants of so-called normality fascinated me, because they offered me the longed-for opportunity to obtain a deeper insight into the psyche in general.

These, then, were the conditions under which my career in psychiatry began the subjective experiment out of which my objective life emerged.

I have neither the desire nor the capacity to stand outside myself and observe my fate in a truly objective way.

I would commit the familiar autobiographical mistake either of weaving an illusion about how it ought to have been, or of writing an apologia pro vita sua.

In the end, man is an event which cannot judge itself, but, for better or worse, is left to the judgment of others. Carl Jung, Memories, Dreams and Reflections, Pages 84-113

Carl Jung on “Religion,” “Religious.” - Anthology (2019-06-04 03:30)

"Religions are the great healing-systems for the ills of the soul."
Carl Jung
www.jungquotes.com
Dome of the Rock, Jerusalem

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. ." Carl Jung, Civilization in Transition, Page 85.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, Psychology and Religion, Page 464.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 8, Psychology and Religion, Page 30.

It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.

All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences.

Carl Jung; Man and His Symbols; Page 75

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole....I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

If our religion is based on salvation, our chief emotions will be fear and trembling. If our religion is based on wonder, our chief emotion will be gratitude. Carl Jung

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Pages 59-63.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Pages 466-467.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, Psychology and Alchemy, Page 15.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, Modern Psychology, Page 28.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature. Carl Jung, CW 10, Para 367

A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extra-mundane factors.

A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism).

From this basic fact all ethics are derived, which without the individual's responsibility before God can be nothing more than conventional morality. Carl Jung, CW 10, Para 507

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit.

Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

When, through mass rule, the individual becomes social unit No. so-and-so and the State is elevated to the supreme principle, it is only to be expected that the religious function too will be sucked into the maelstrom.

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.

Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as outside.

For this reason he has always taken care that any difficult decisions likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature.

Offerings are made to the invisible powers, formidable blessings are pronounced, and all kinds of solemn rites are performed. Carl Jung, CW 10, Para 512

Western psychology knows the mind as the mental functioning of a psyche. It is the "mentality" of an individual. An impersonal Universal Mind is still to be met with in the sphere of philosophy, where it seems to be a relic of the original human "soul." This picture of our Western outlook may seem a little drastic, but I do not think it is far from the truth. At all events, something of the kind presents itself as soon as we are confronted with the Eastern mentality. In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

The strange antithesis between East and West is expressed most clearly in religious practice. We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar. The Indian, on the other hand, speaks of dhyana, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner. In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian. We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego
to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

Religion, as the Latin word [religio] denotes, is a careful and scrupulous observation of what Rudolph Otto aptly termed the numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject, who is always rather its victim than its creator. The numinosum, whatever its cause may be, is an experience of the subject independent of his will. At all events, religious teaching as well as the consensus gentium [general consensus] always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides. Carl Jung, CW 11, Para 71.

Among all my patients in the second half of life—that is to say, over 35—there has been not one whose problem in the last resort was not that of finding a religious outlook on life.

It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing to with a particular creed or membership of a church. Carl Jung, CW 11, Para 509

Religion is a "revealed" way of salvation. Its ideas are products of a pre-conscious knowledge which, always and everywhere, expresses itself in symbols. Even if our intellect does not grasp them, they still work, because our unconscious acknowledges them as exponents of universal psychic facts. For this reason faith is enough—if it is there. Every extension and intensification of rational consciousness, however, leads us further away from the sources of the symbols and, by its ascendancy, prevents us from understanding them. That is the situation today. Carl Jung, CW 11, Para 293

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society. The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual. Carl Jung, CW 11, Para 75.

Creeds are codified and dogmatized forms of religious experience. The contents of the experience have become sanctified and are usually congealed in a rigid, often elaborate structure of ideas. The practice and repetition of the original experience have become a ritual and an unchangeable institution. This does not necessarily mean lifeless petrification. On the contrary, it may prove to be a valid form of religious experience for millions of people for thousands of years, without there arising any vital necessity to alter it. Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual. Carl Jung, CW 11, Para 10

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, Para 91

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one's social and political leaders alone, but also by one's religious mentors. They all want decision in favour of one thing, and therefore the utter identification of the individual with the necessarily one-sided "truth." Even if it were still a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development. Carl Jung, CW 8, Para 425.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. And because this is so difficult, few mortals can boast of such an achievement. But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. He is a sorry knight who shrinks from the difficulty of loving his lady. Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

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I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

But many of them are religious people, only incapable of agreeing with the existing forms of belief. Carl Jung, CW 11, Para 34.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.
You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. . Carl Jung, Jung/ Bill Wilson Letters.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Pages 86-87.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Pages 189-191

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Pages 208-210.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Pages 214-215.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Pages 243-244.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Pages 257-264.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Pages 296-297.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Pages 312-316.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Pages 319-320.

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II,

Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Pages 482-488

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Pages 482-488

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

I don’t see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Pages 631-632

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Pages 597-598

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Pages 597-598

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Pages 623-624

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Pages 623-624

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Religious statements without exception have to do with the reality of the psyche. Carl Jung, CW 11, Para 752.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Seminar, Page 419.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The religious myth is one of man’s greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343.

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564.

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

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Healing may be called a religious problem. Carl Jung, CW 11, Para 523.

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls
from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious
experiences. Carl Jung, Kundalini Seminar, Page 27

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Carl Jung, CW 5, Para 343

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than
unconscious imitation. Carl Jung, CW 5, Para 106

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

The reformers and great religious geniuses were heretics. It is there that you find the footprints of the Holy Spirit, and no one asks for him or receives him without having to pay a high price. Carl Jung, CW 18, Para 1539

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual
as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in
other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife,
of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating
principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

"Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it nger Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. " Carl Jung, CW 4, Paragraph 751

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/8b379-82bhealing.jpg`

Carl Jung: If the human [soul] is anything... (2019-06-04 03:47)

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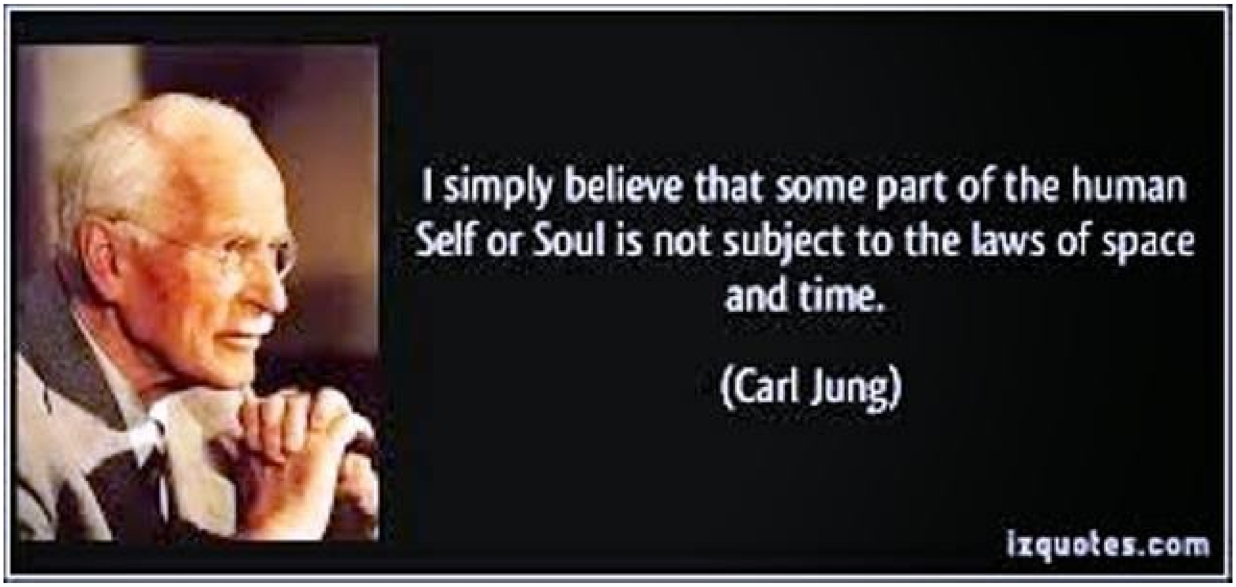


I simply believe that some part of the human Self or Soul is not subject to the laws of space and time.

(Carl Jung)

If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature.

Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this .world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung; Memories Dreams and Reflections; Page 399 and Freud and Psychoanalysis, CW 4, pp. 331 f.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/a9a55-space.jpg`

Carl Jung: Did Christ ever call his disciples to him at a mass meeting? (2019-06-04 03:55)

[1]

[Carl Jung: Did Christ ever call his disciples to him at a mass meeting? …And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion?]

Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub – the very Churches whose care is the salvation of the individual soul.

They too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit – deo concedente.

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.

I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul.

It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan.

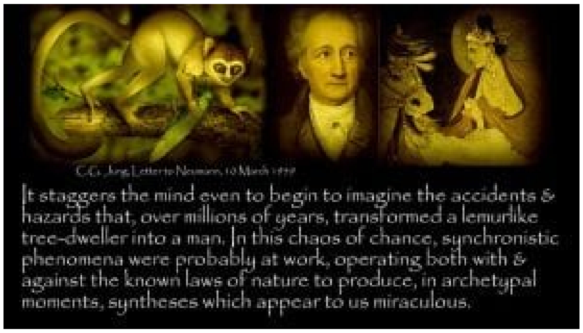
His individual relation to God would be an effective shield against these pernicious influences.
Did Christ ever call his disciples to him at a mass meeting?

Did the feeding of the five thousand bring him any followers who did not afterwards cry “Crucify him!” with the rest, when even the rock named Peter showed signs of wavering?

And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion? Carl Jung; The Undiscovered Self; Pages 40-41.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/87cda-disciple.jpg`

Carl Jung: I have seen many people who suffered from all sorts of ailments of the body simply on account of wrong convictions. (2019-06-04 04:10)



C.G. Jung, Letter to Neumann, 10 March 1959

It staggers the mind even to begin to imagine the accidents & hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. In this chaos of chance, synchronistic phenomena were probably at work, operating both with & against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.

Prof Jung:

Well, there is something in the idea that people who are too metaphysical are bothered by their bodies.

For the more the mentality or the psyche leaves the body to itself, the more the body goes wrong.

The two ought to live together.

That explains the bad state of health of intuitive people who don’t even need to be metaphysical; it is enough that they are a bit too intuitive.

They live too much in mere possibilities, and then the digestion begins to suffer, they get chronic diseases, ulcers of the stomach or the duodenum, for instance.

Or they may get other disturbances of the body of an infectious nature; many organic diseases are due to this peculiar lack of attention.

People who have lived too much upon spiritual ideas should bring their attention back to their bodies.

So one can say it is always a wise thing when you discover a new metaphysical truth, or find an answer to a metaphysical problem, to try it out for a month or so, whether it upsets your stomach or not; if it does, you can always be sure it is wrong.

It is necessary to have metaphysical ideas-we cannot do without them-but it is also necessary to submit them very seriously to the test whether they agree with the human being: a good metaphysical idea does not spoil one's stomach.

For instance, if I hold a metaphysical conviction that we live on after death for fifty thousand years instead of fifty million-if that is a solution-! try what it means if I believe in fifty thousand years only; perhaps that is good for my digestion-or bad.

You see, I have no other criterion. Of course, it sounds funny, but I start from the conviction that man has also a living body and if something is true for one side, it must be true for the other.

For what is the body?

The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body.

So it is really one and the same thing.

Therefore, a good truth must be true for the whole system, not only for half of it.

According to my imagination, something seems to be good-it fits in with my imagination-but it proves to be entirely wrong for my body.

And something might apparently be quite nice for the body, but it is very bad for the experience of the soul, and in that case I have a metaphysical enteritis.

So I must be careful to bring the two systems together; the only criterion is that both are balanced.

When life flows, then I can say it is probably all right, but if I get upset I know something must be wrong, out of order at least.

Therefore, people with one-sided convictions of a decidedly spiritual nature are forced by the body to pay attention to it.

I have seen many people who suffered from all sorts of ailments of the body simply on account of wrong convictions.

But it is a sickly thing to them, and gladly would they get out of their skin. Therefore hearken they to the preachers of death, and themselves preach backworlds.

Hearken rather, my brethren, to the voice of the healthy body; it is a more upright and pure voice.

More uprightly and purely speaketh the healthy body, perfect and square built; and it speaketh of the meaning of the earth.

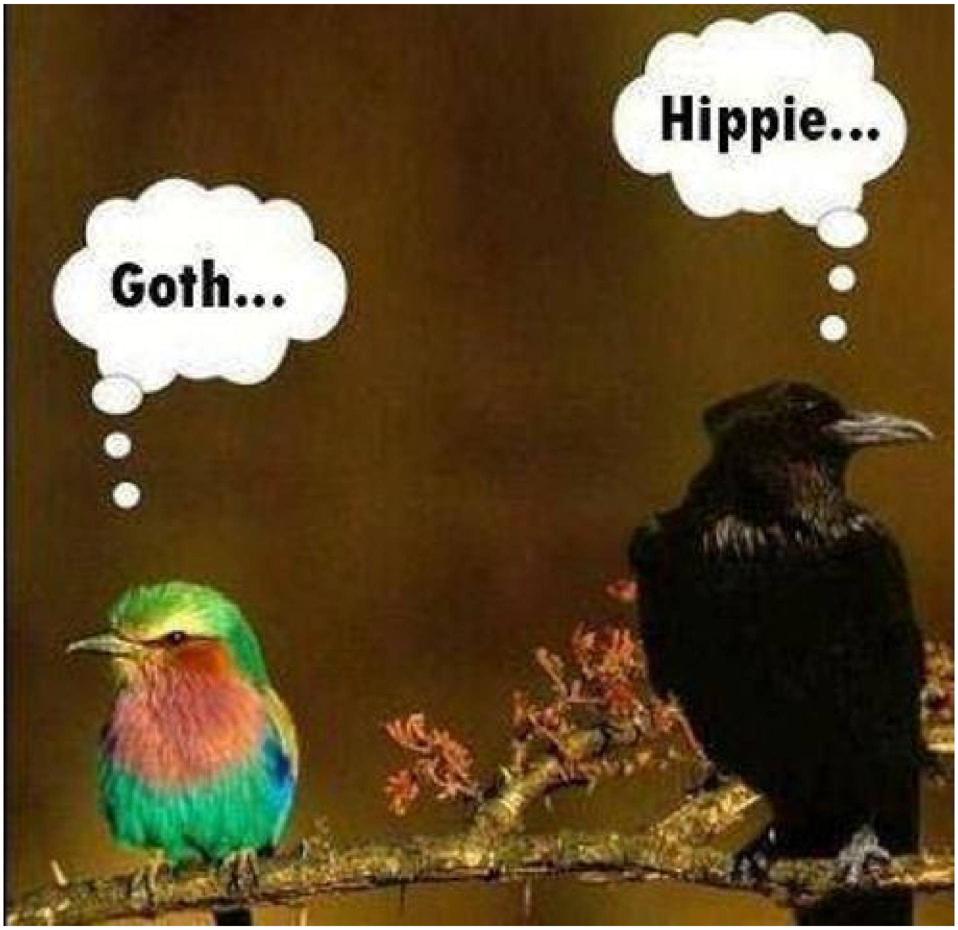
Here you have it.

He trusts to the reaction of the healthy body.

The healthy body is the healthy life, and the healthy life is the life of the soul of man as much as his body, because soul and body are not two things.

They are one. Carl Jung, Zarathustra Seminar, Pages 354-355.

Carl Jung on “Projection” Anthology (2019-06-04 10:00)


Hippie...
Goth...

Of course you really don’t make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don’t make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.

So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one’s own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, Modern Psychology, Vol. 1, Page 40.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections. Carl Jung, Modern Psychology, Vol. 2, Page 174.

The dissolution of the transference often consists in ceasing to describe the nature of one’s relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

What Freud calls ’the dream façade’ is the dream’s obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Pages 440-442

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Pages 504-506

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II,

Pages 504-506

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b8305-1goth.jpg`

Carl Jung on "The Philosophical Tree." (2019-06-04 12:50)

[1]

To James Kirsch

My dear Kirsch, 29 January 1953

I would like to thank you personally for the great honour you have destined for me and the great pleasure this has given me.

I hope and wish all the best for the future of your Society.

If I had a Doctor honoris causa to bestow I would place the well-earned academic hat on your head in recognition of your truly remarkable and meritorious activity on behalf of "my" psychology, with regard to which, however, I presume to no proprietary rights.

It represents a movement of the spirit which took possession of me and which I have had the privilege of serving all my life.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause.

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception.

A second edition is already on the way, in which I have made the corrections you suggested.

I will send you a copy.

I am recuperating slowly, but now things are getting positively better.

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness.

I have discovered some interesting things.

Writing it was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination.

Again with cordial thanks and kindest regards,

Yours sincerely,

C.G. Jung, Letters Vol. II, Page 104.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/08/9f196-1tree.jpg`

Carl Jung: The secret powers of the sun are in Aries 1. (2019-06-04 13:30)

[1]

To B. Baur

Dear Dr. Baur, 29 January 1934

Best thanks for your kind information.

So far as the argument of the precession is concerned, this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain effects.

The precession argument says that a person born today in Aries 1, when ostensibly Aries has risen one degree over the Eastern horizon, is not born at this point of time at all but in Pisces 1.

The secret powers of the sun are in Aries 1.

Moon for instance in Cancer 7, Venus, Jupiter in similar positions, are therefore not right astronomically and so cannot be derived from these merely apparent and arbitrarily fixed positions.

Choisnard quite correctly says: "Le belier reste toujours a la 12(partie du zodiaque," etc., obviously meaning

that "sun in Aries" is not an astronomical statement
but an indication of time.

It is "springtime" that contains the active forces no matter in which real astronomical zodion the sun is standing.

In a few thousand years, when we say it is Aries time, the sun will be in reality in Capricorn, a deep winter sign, though the spring will not have lost its powers.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

The validity of the results of the I Ching oracle points to the same peculiar fact.

Careful investigation of the unconscious shows that there is a peculiar coincidence with time, which is also the reason why the ancients were able to project the succession of unconsciously perceived inner contents into the outer astronomical determinants of time.

his is the basis for the connection of psychic events with temporal determinants.

So it is not a matter of an indirect connection, as you suppose, but of a direct one.

Conjunctions, oppositions, etc. are not in the least affected by the fact that we arbitrarily designate Pisces 1 as Aries 1.

With best regards,

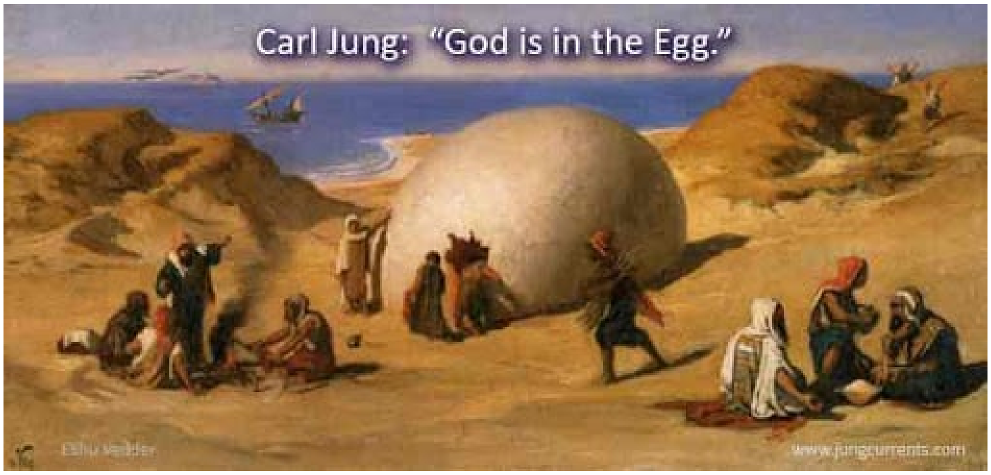
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 138-139

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/42572-12bsigns.jpg`

Carl Jung on “God” in The Red Book aka Liber Novus – Anthology (2019-06-05 03:30)

[1]



The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the

Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy.

But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

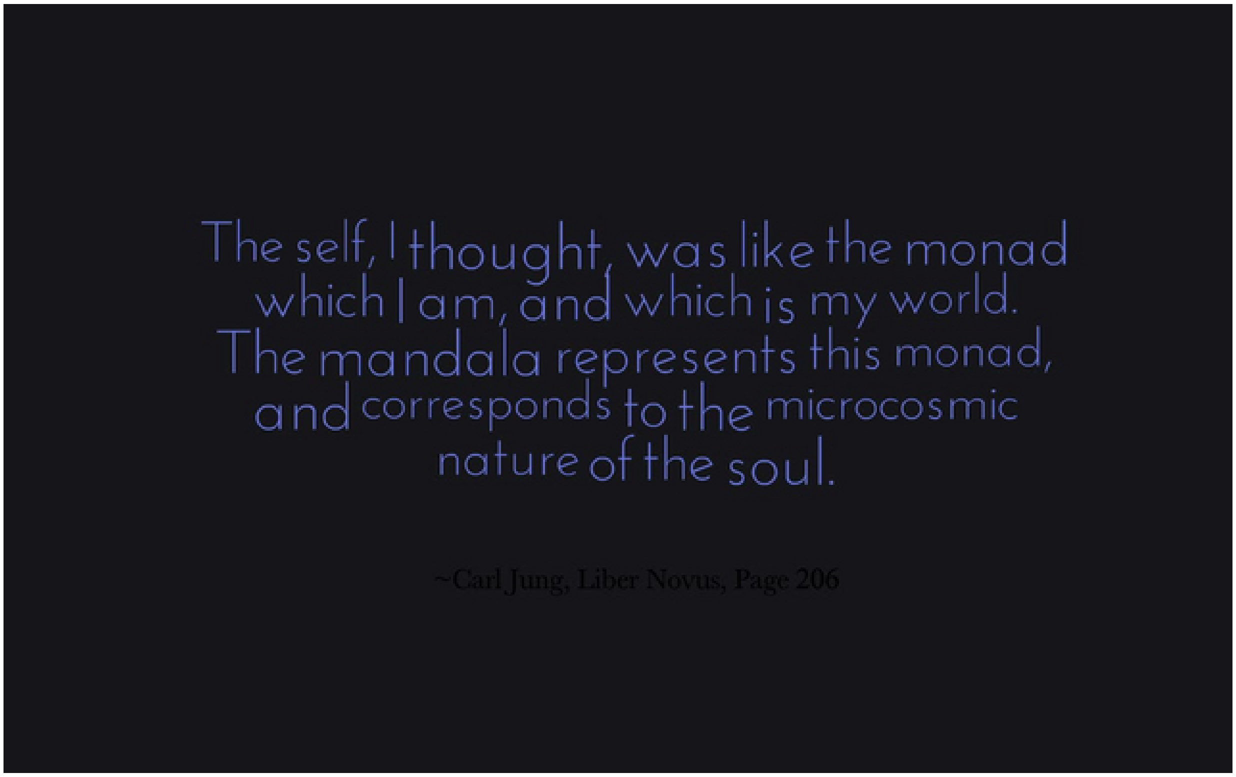
But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bred2bbook.jpg`

Some Carl Jung Quotations (Liber Novus; Red Book) XXXIII (2019-06-05 03:30)

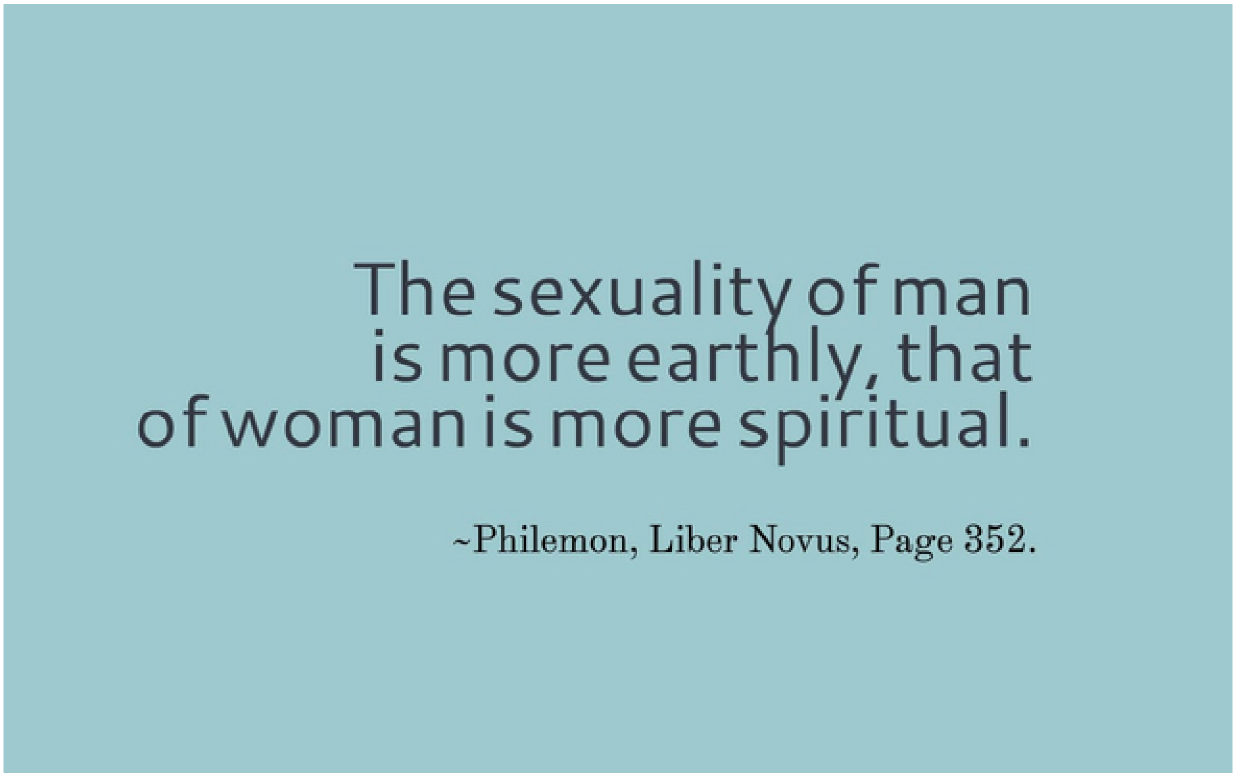
[1]


The self, I thought, was like the monad
which I am, and which is my world.
The mandala represents this monad,
and corresponds to the microcosmic
nature of the soul.

~Carl Jung, Liber Novus, Page 206

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

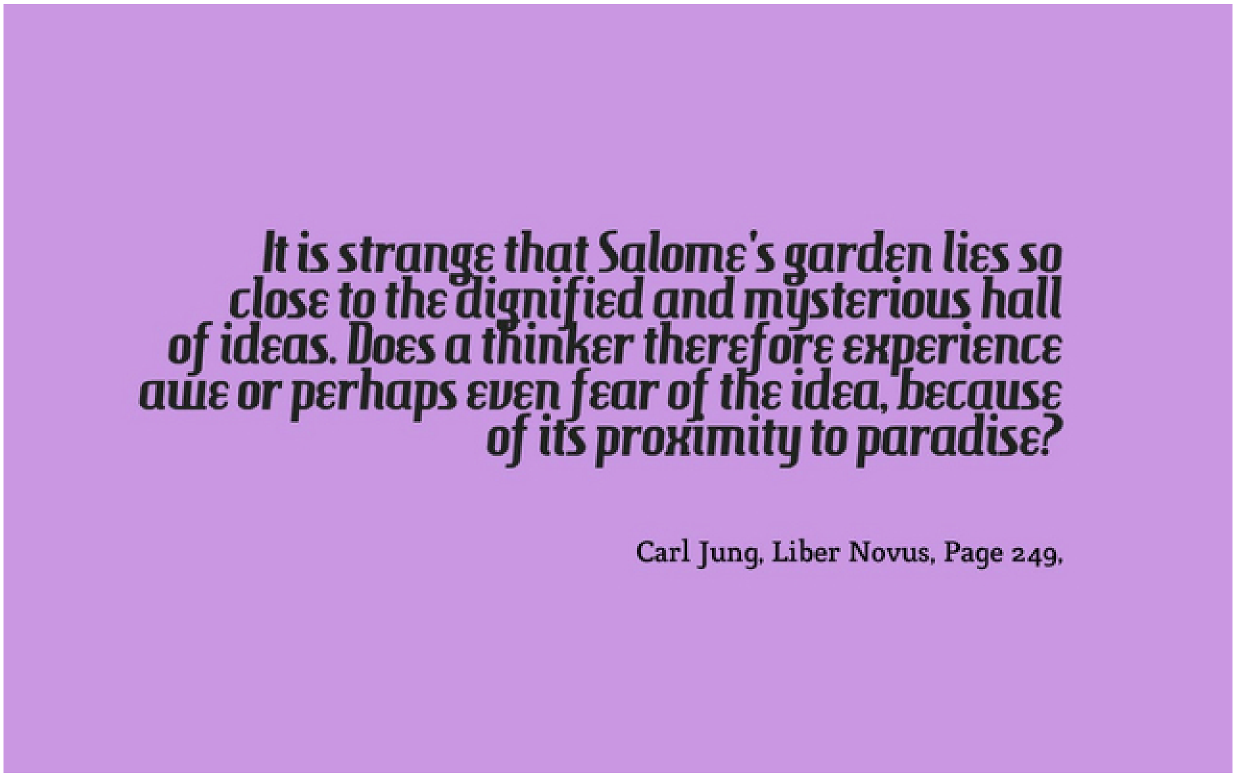
[2]


The sexuality of man
is more earthly, that
of woman is more spiritual.

~Philemon, Liber Novus, Page 352.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

[3]

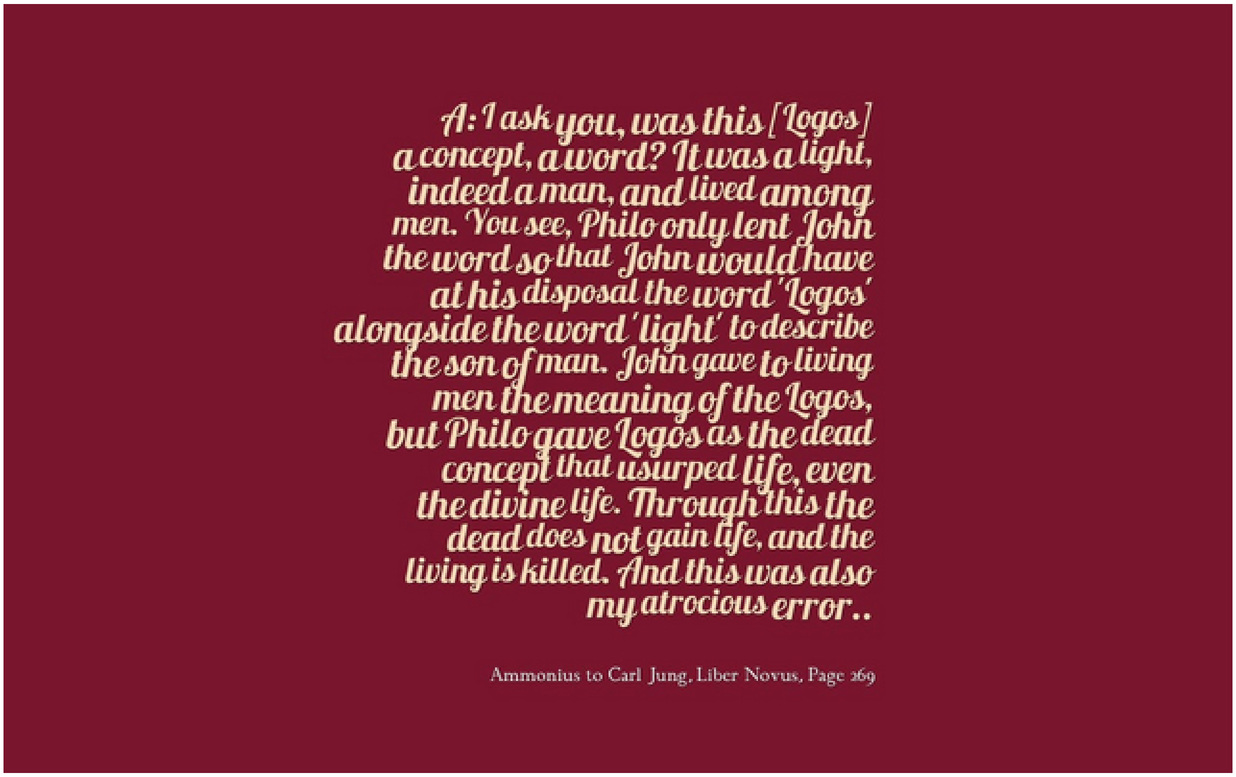


It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?

Carl Jung, Liber Novus, Page 249,

It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

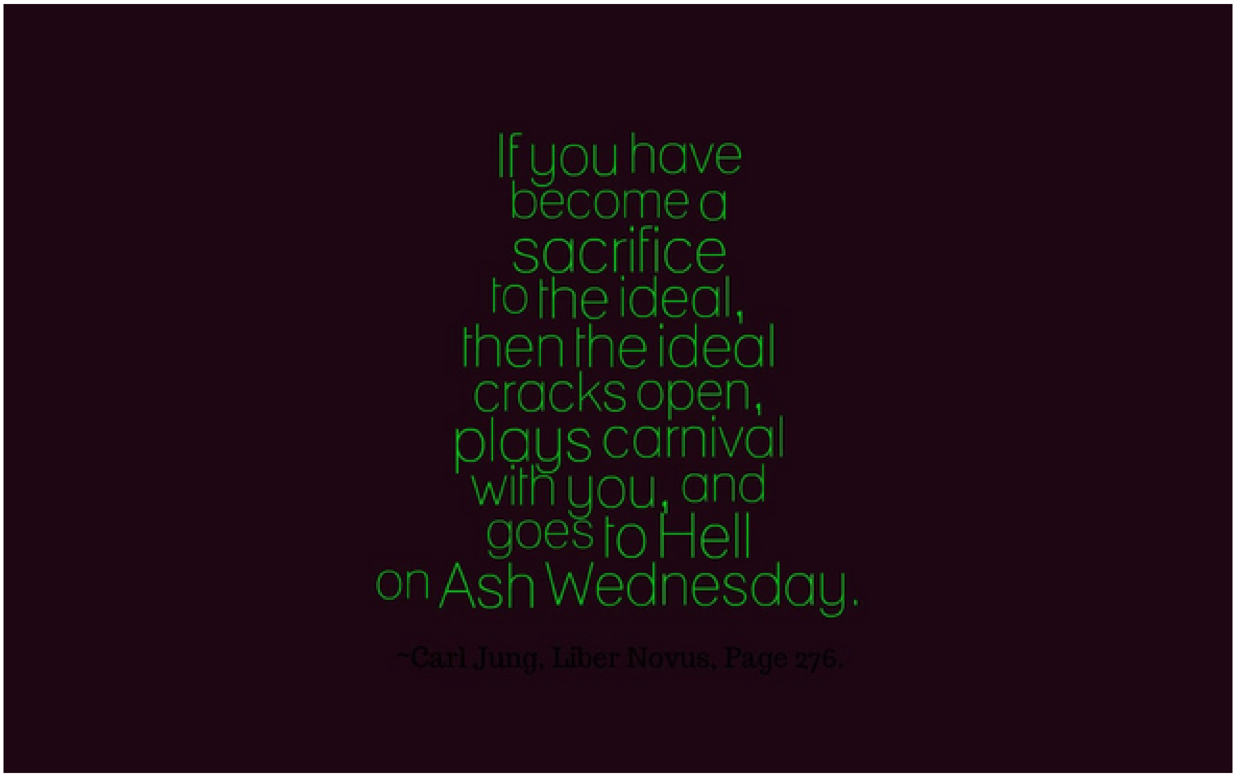
[4]



A: I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error..

Ammonius to Carl Jung, Liber Novus, Page 269

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word ’Logos’ alongside the word ’light’ to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

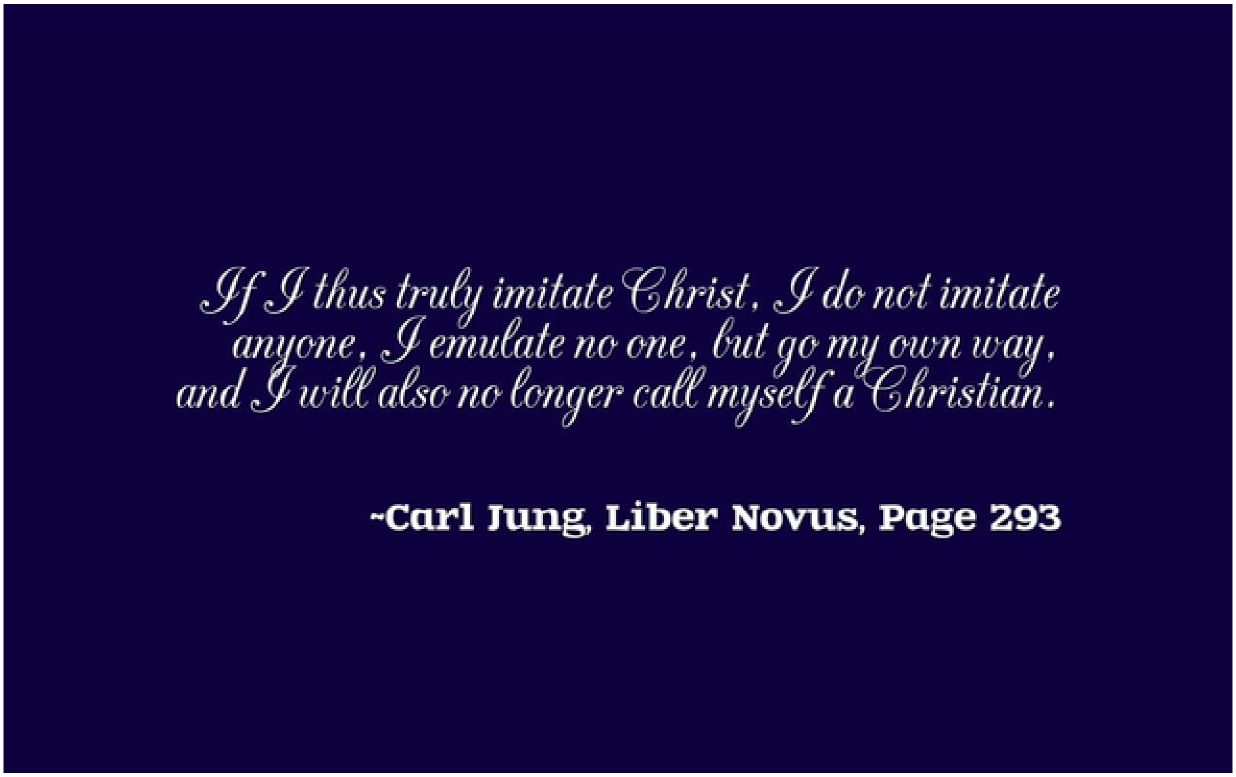


If you have
become a
sacrifice
to the ideal,
then the ideal
cracks open,
plays carnival
with you, and
goes to Hell
on Ash Wednesday.

~Carl Jung, Liber Novus, Page 276.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

[6]

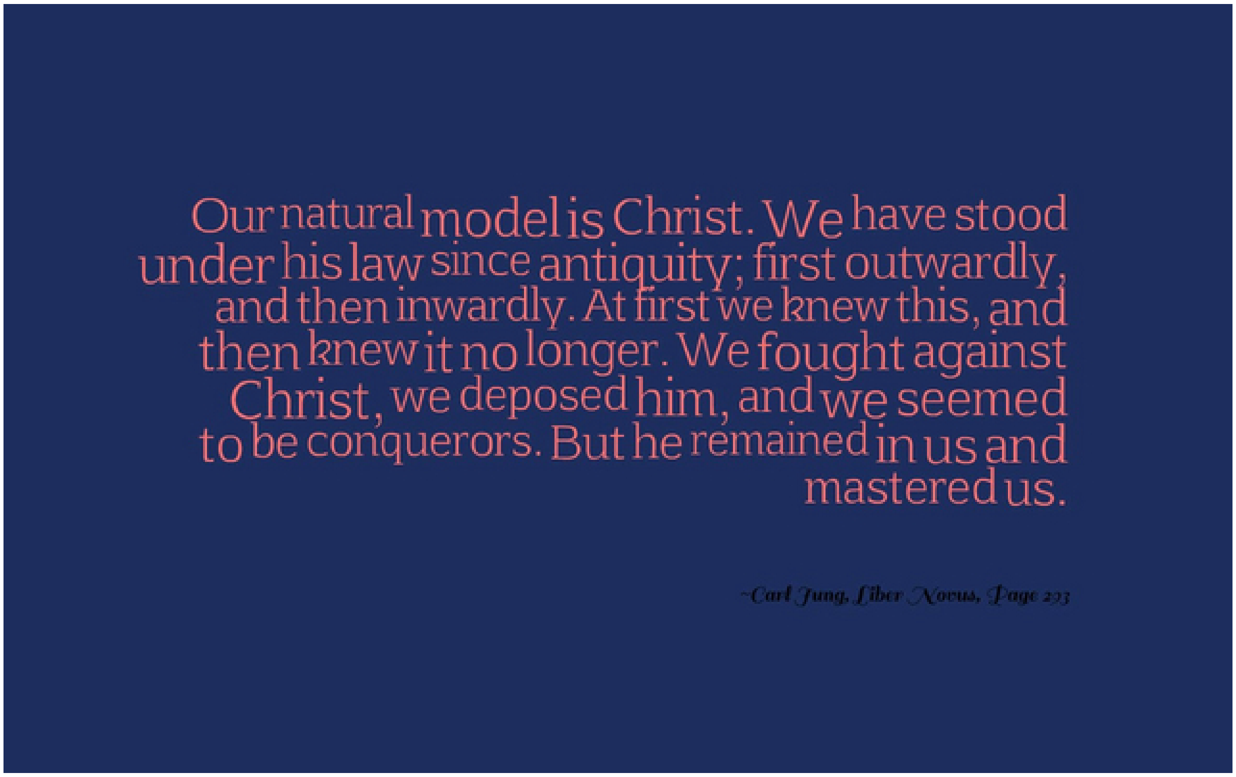


If I thus truly imitate Christ, I do not imitate
anyone, I emulate no one, but go my own way,
and I will also no longer call myself a Christian.

~Carl Jung, Liber Novus, Page 293

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

[7]

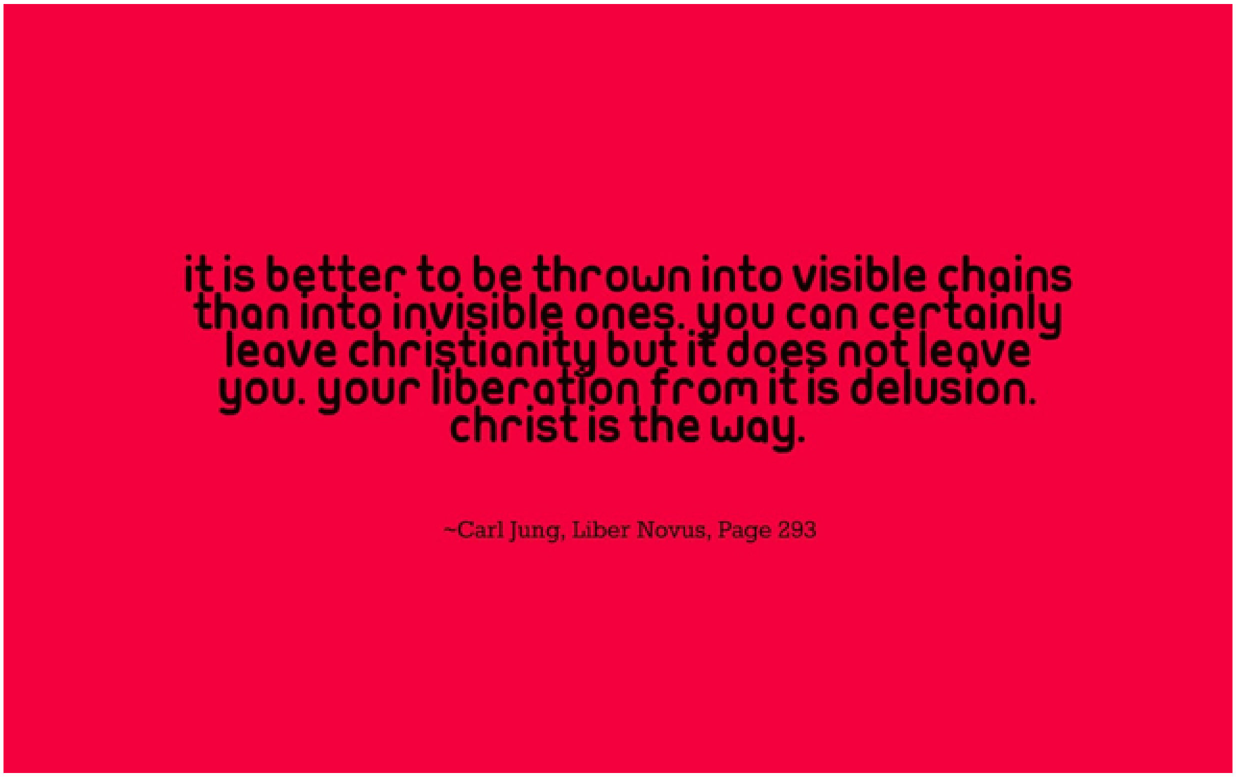


Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.

~Carl Jung, Liber Novus, Page 293

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

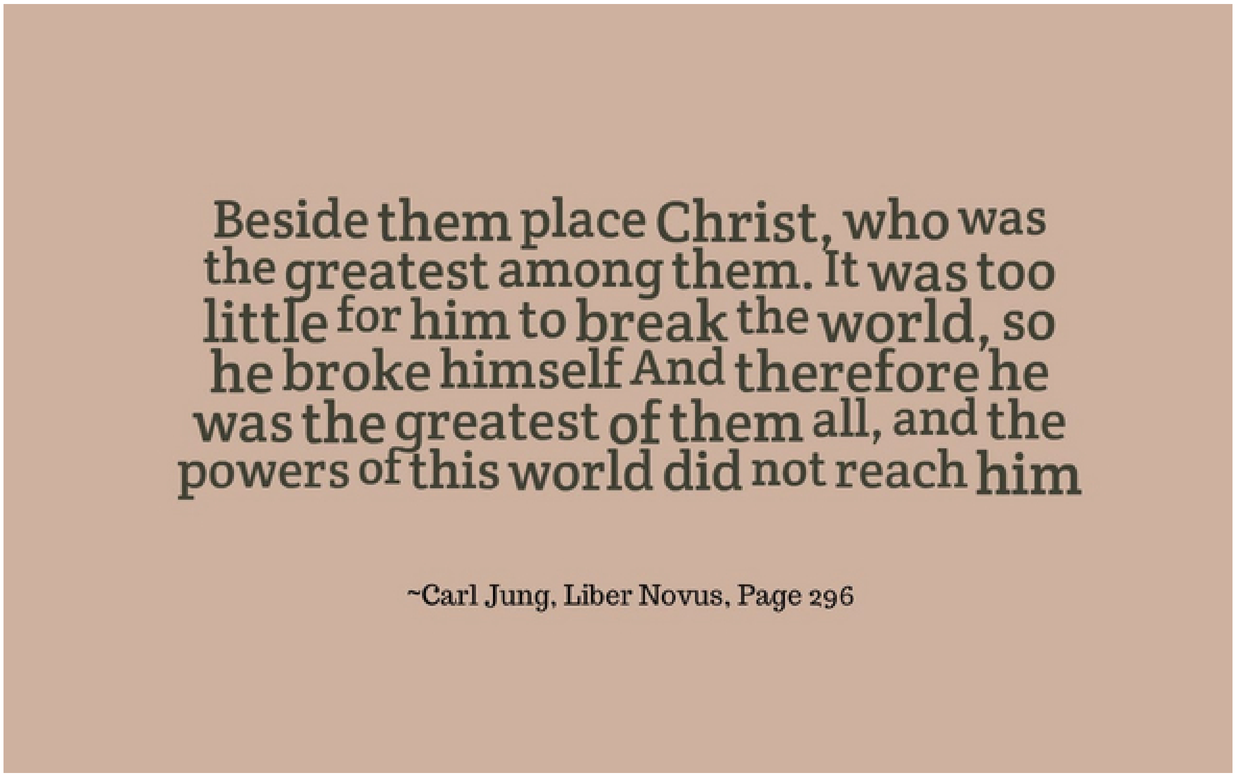
[8]


it is better to be thrown into visible chains
than into invisible ones. you can certainly
leave christianity but it does not leave
you. your liberation from it is delusion.
christ is the way.

~Carl Jung, Liber Novus, Page 293

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

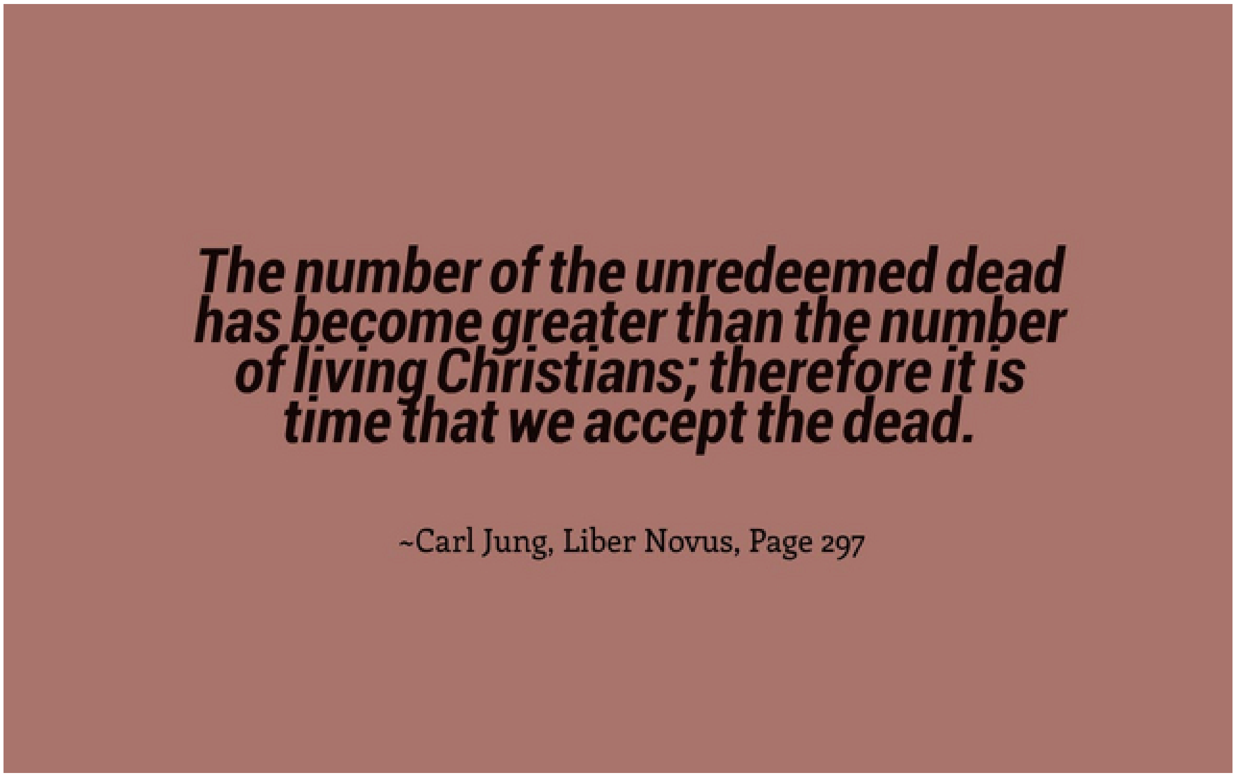
[9]


Beside them place Christ, who was
the greatest among them. It was too
little for him to break the world, so
he broke himself And therefore he
was the greatest of them all, and the
powers of this world did not reach him

~Carl Jung, Liber Novus, Page 296

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

[10]

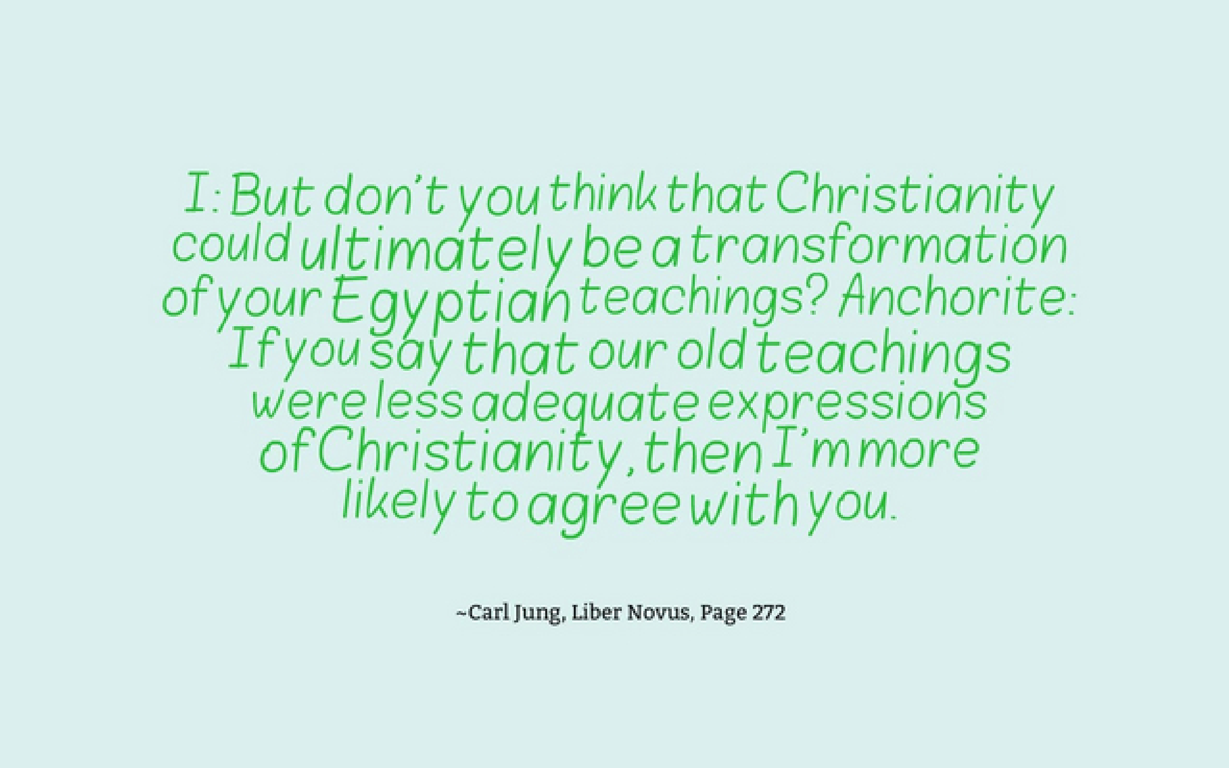


The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.

~Carl Jung, Liber Novus, Page 297

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

[11]

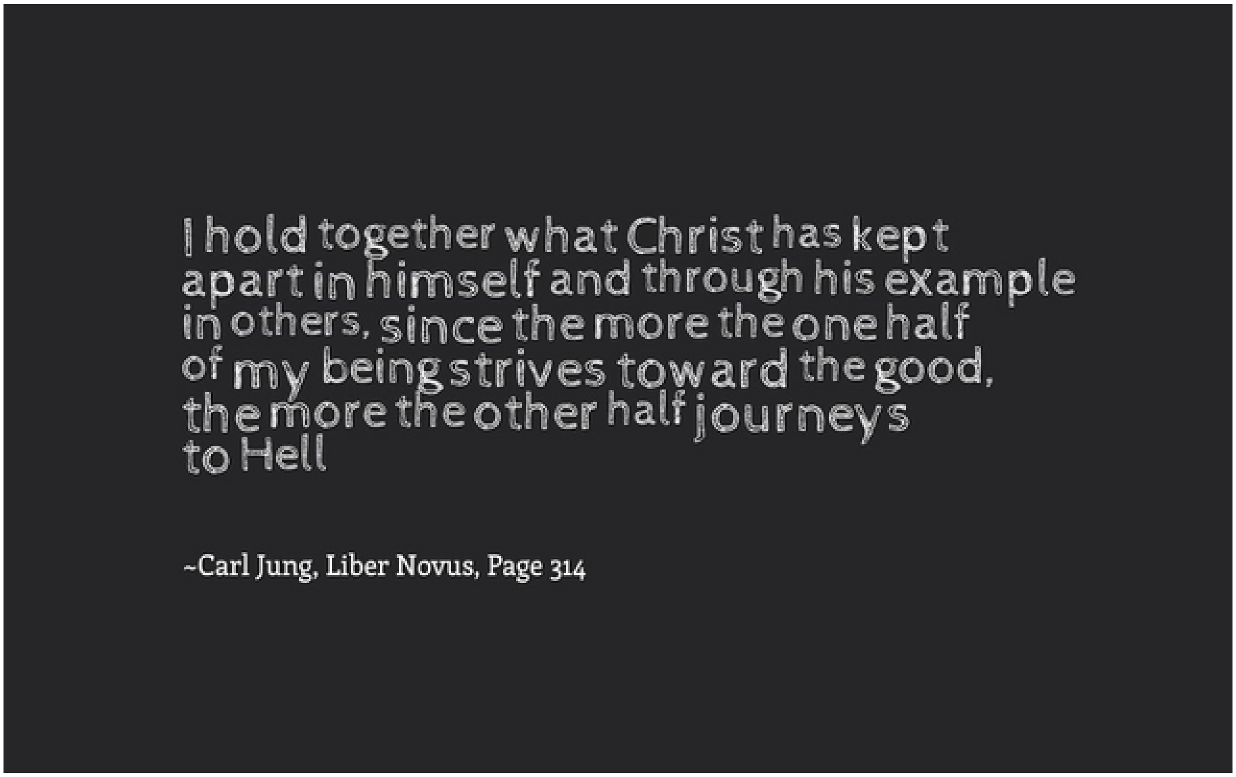


I: But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings? Anchorite: If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you.

~Carl Jung, Liber Novus, Page 272

I: "But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

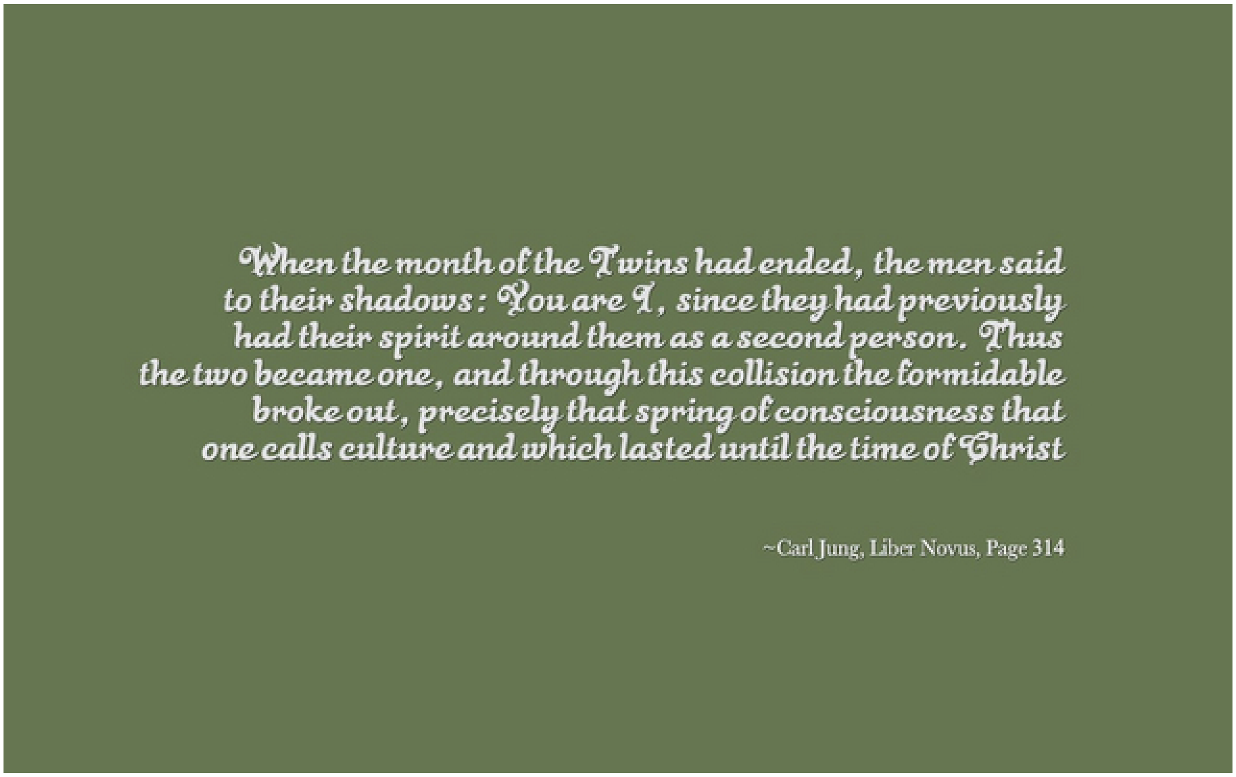
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.


I hold together what Christ has kept
apart in himself and through his example
in others, since the more the one half
of my being strives toward the good,
the more the other half journeys
to Hell

~Carl Jung, Liber Novus, Page 314

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

[13]


When the month of the Twins had ended, the men said
to their shadows: You are I, since they had previously
had their spirit around them as a second person. Thus
the two became one, and through this collision the formidable
broke out, precisely that spring of consciousness that
one calls culture and which lasted until the time of Christ

~Carl Jung, Liber Novus, Page 314

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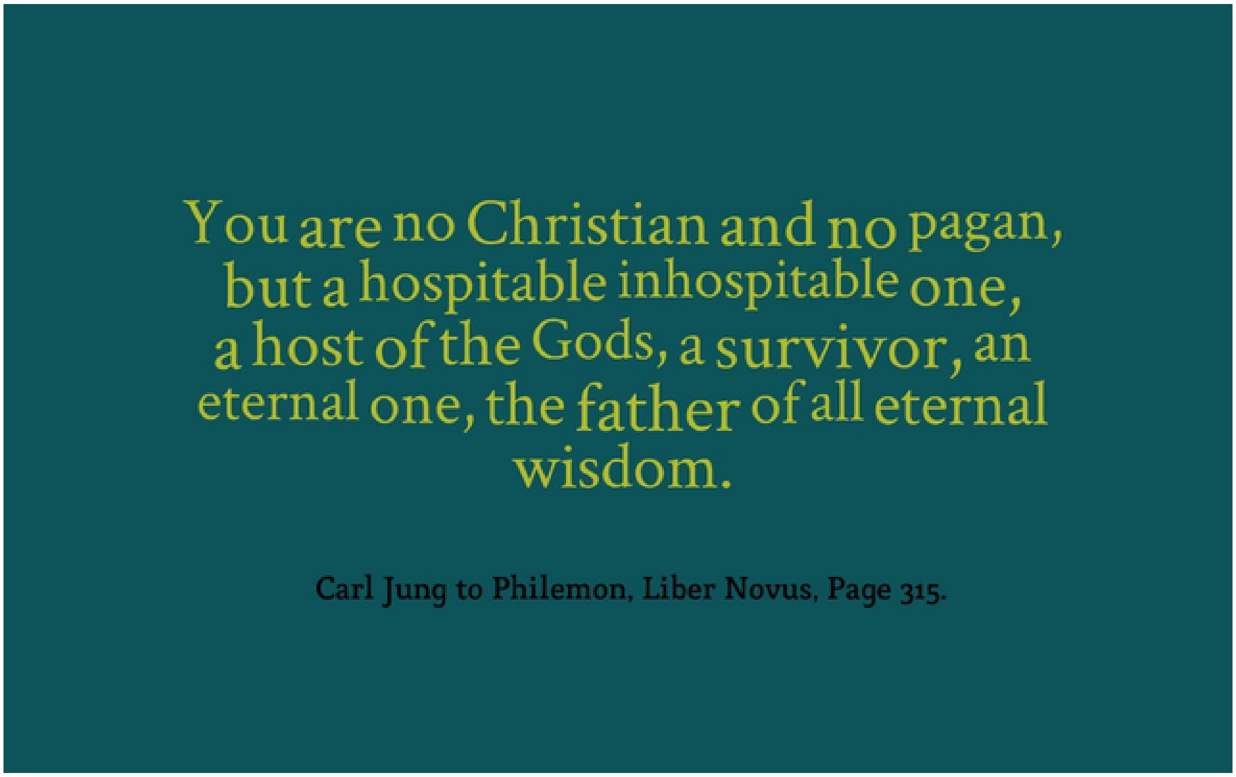
[14]



You are no Christian and no pagan,
but a hospitable inhospitable one,
a host of the Gods, a survivor, an
eternal one, the father of all eternal
wisdom.

Carl Jung to Philemon, Liber Novus, Page 315.

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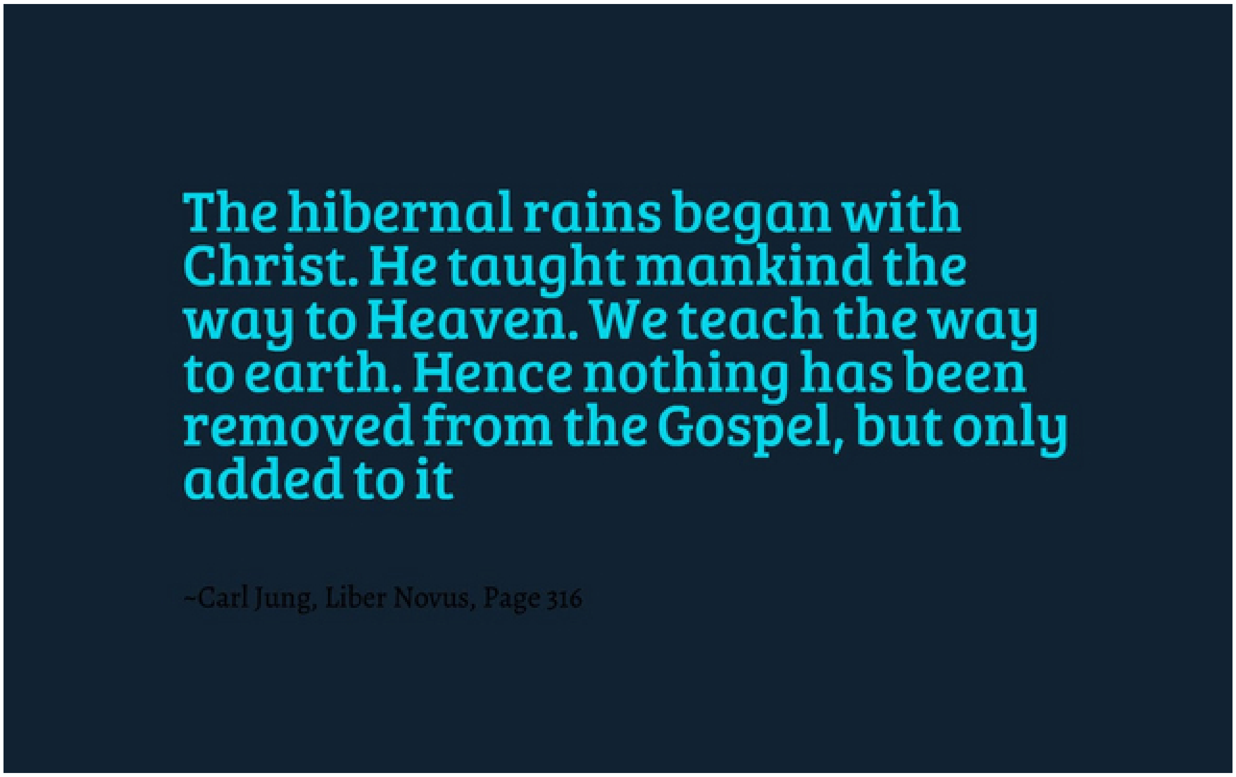
[15]

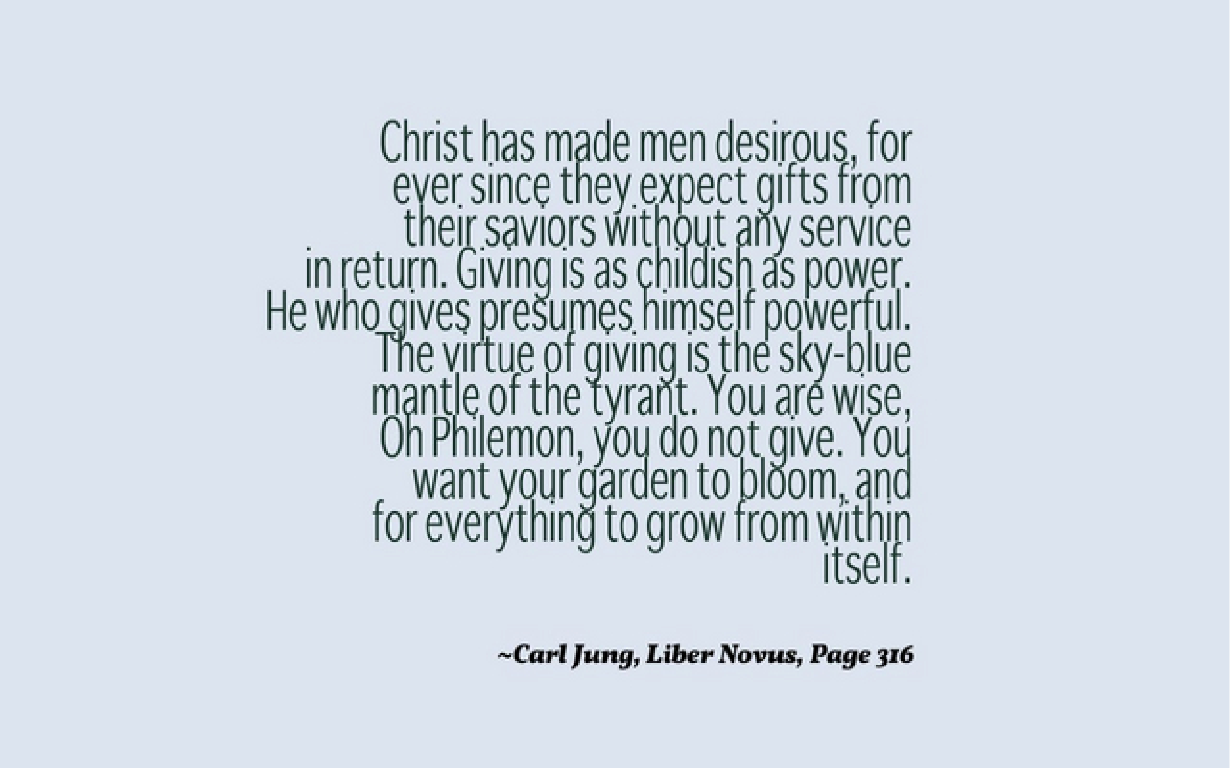


The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it

~Carl Jung, Liber Novus, Page 316

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

[16]



Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself.

~Carl Jung, Liber Novus, Page 316

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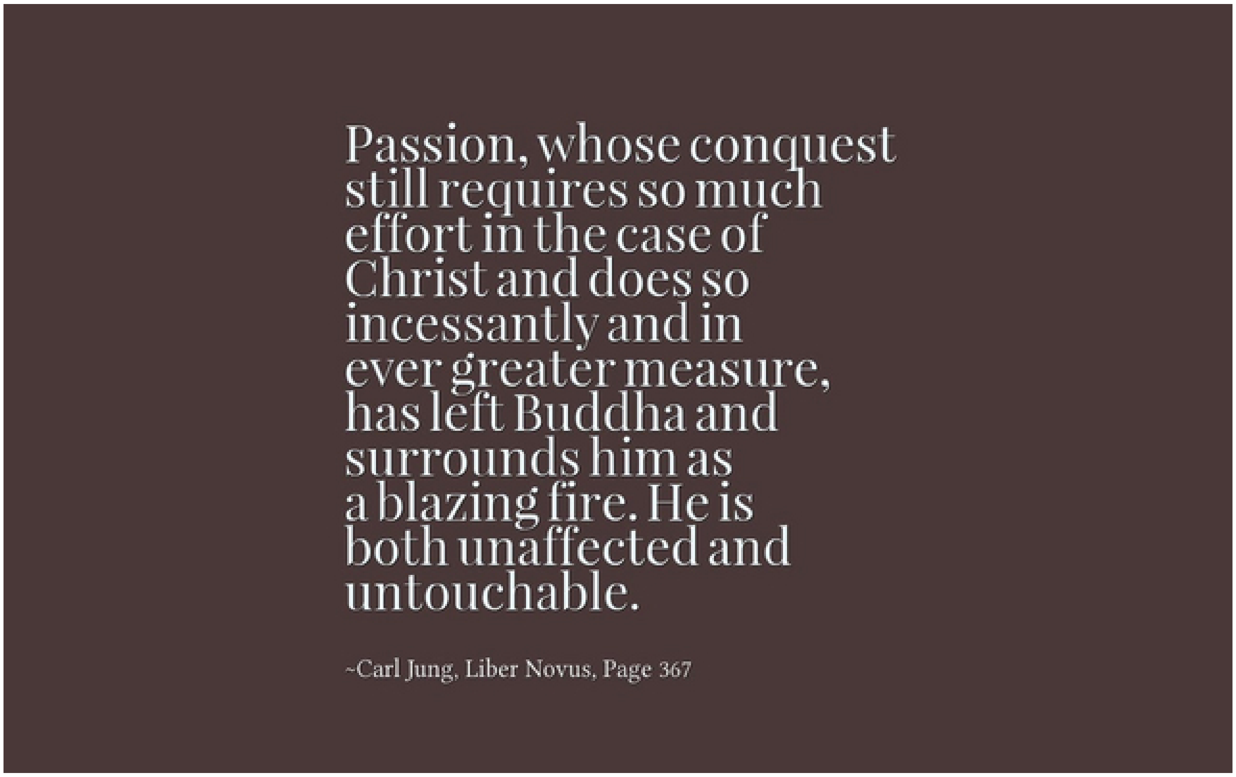
[17]

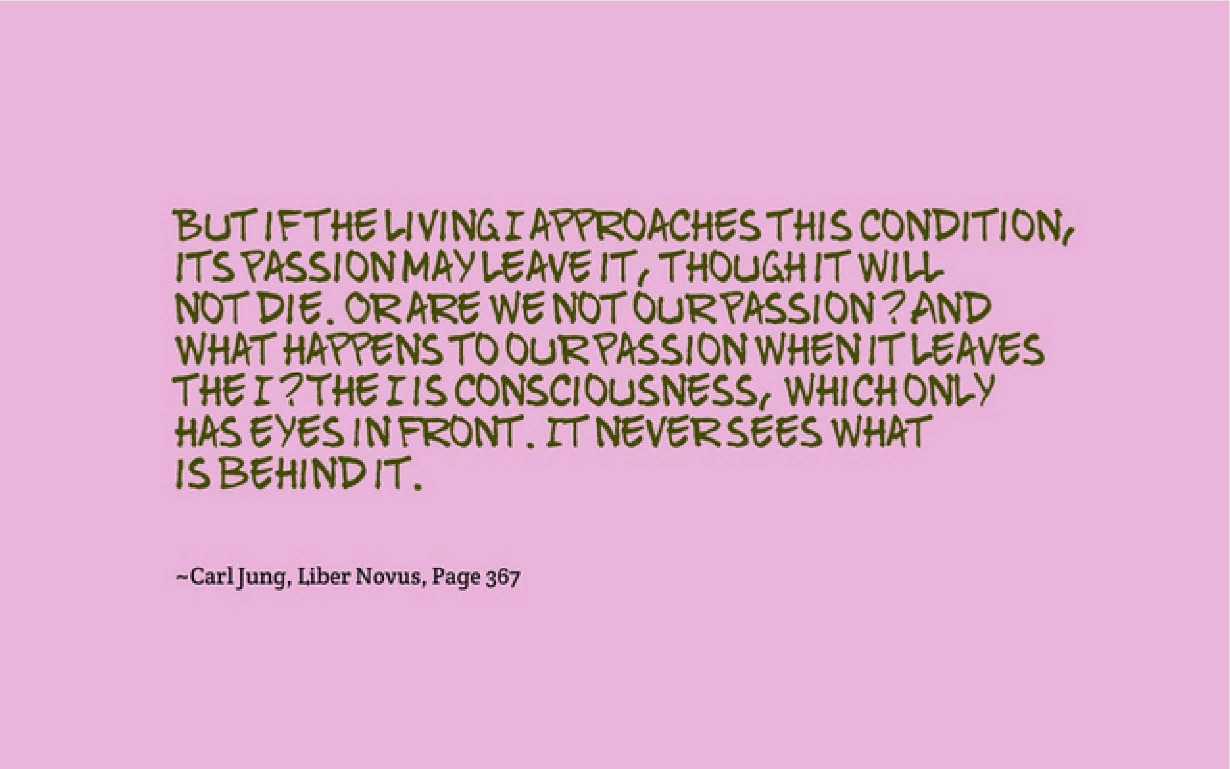


Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

~Carl Jung, Liber Novus, Page 367

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

[18]

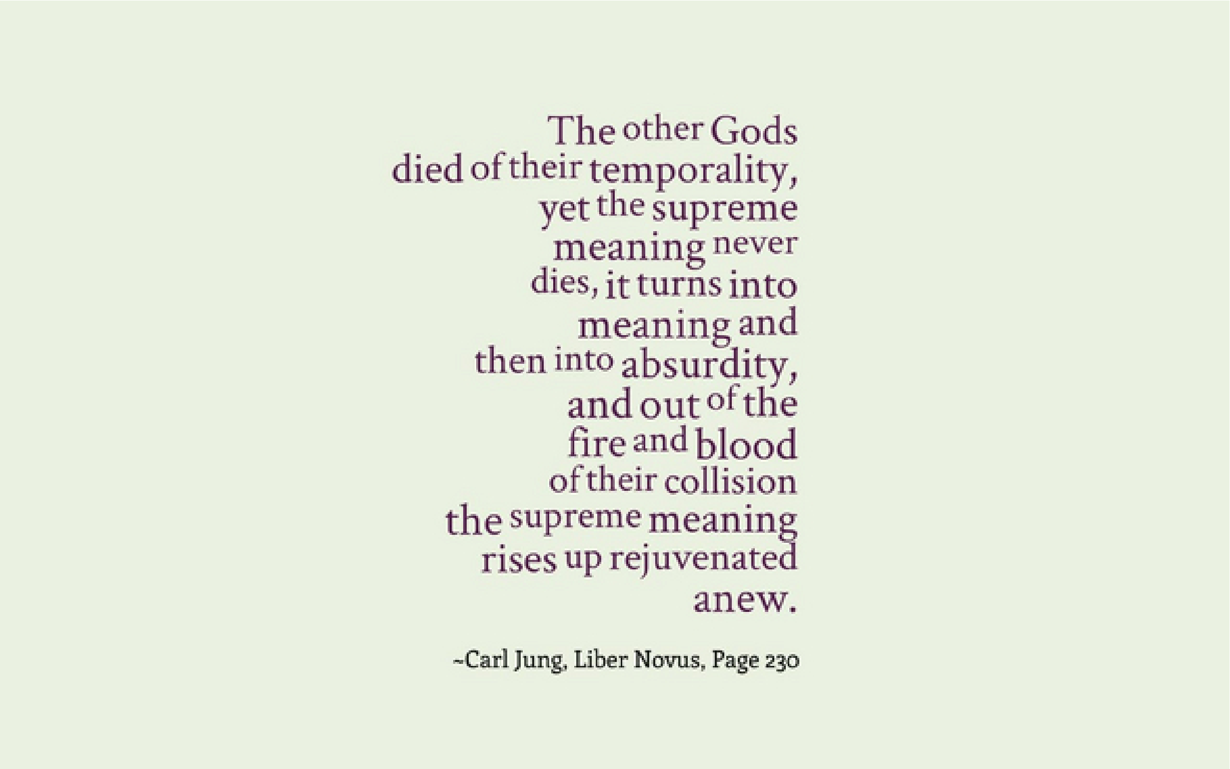


BUT IF THE LIVING I APPROACHES THIS CONDITION,
ITS PASSION MAY LEAVE IT, THOUGH IT WILL
NOT DIE. OR ARE WE NOT OUR PASSION? AND
WHAT HAPPENS TO OUR PASSION WHEN IT LEAVES
THE I? THE I IS CONSCIOUSNESS, WHICH ONLY
HAS EYES IN FRONT. IT NEVER SEES WHAT
IS BEHIND IT.

~Carl Jung, Liber Novus, Page 367

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

[19]

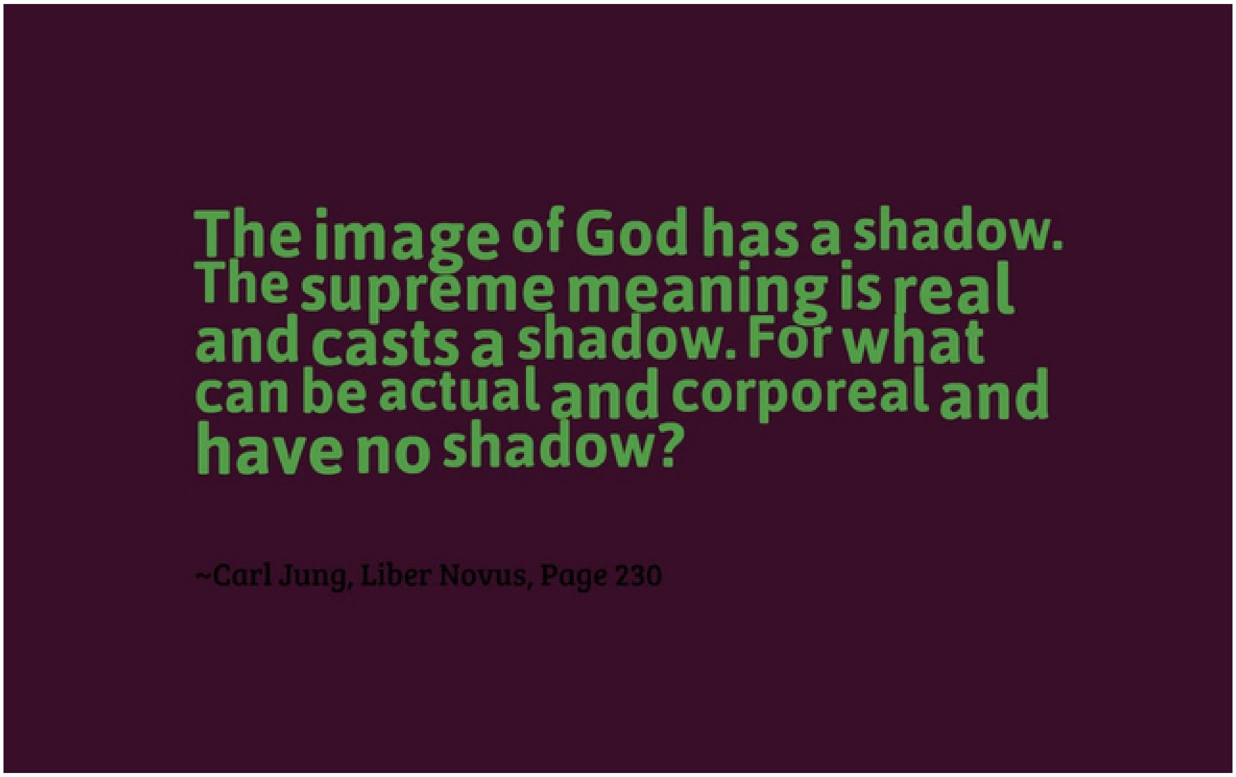


The other Gods
died of their temporality,
yet the supreme
meaning never
dies, it turns into
meaning and
then into absurdity,
and out of the
fire and blood
of their collision
the supreme meaning
rises up rejuvenated
anew.

~Carl Jung, Liber Novus, Page 230

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

[20]

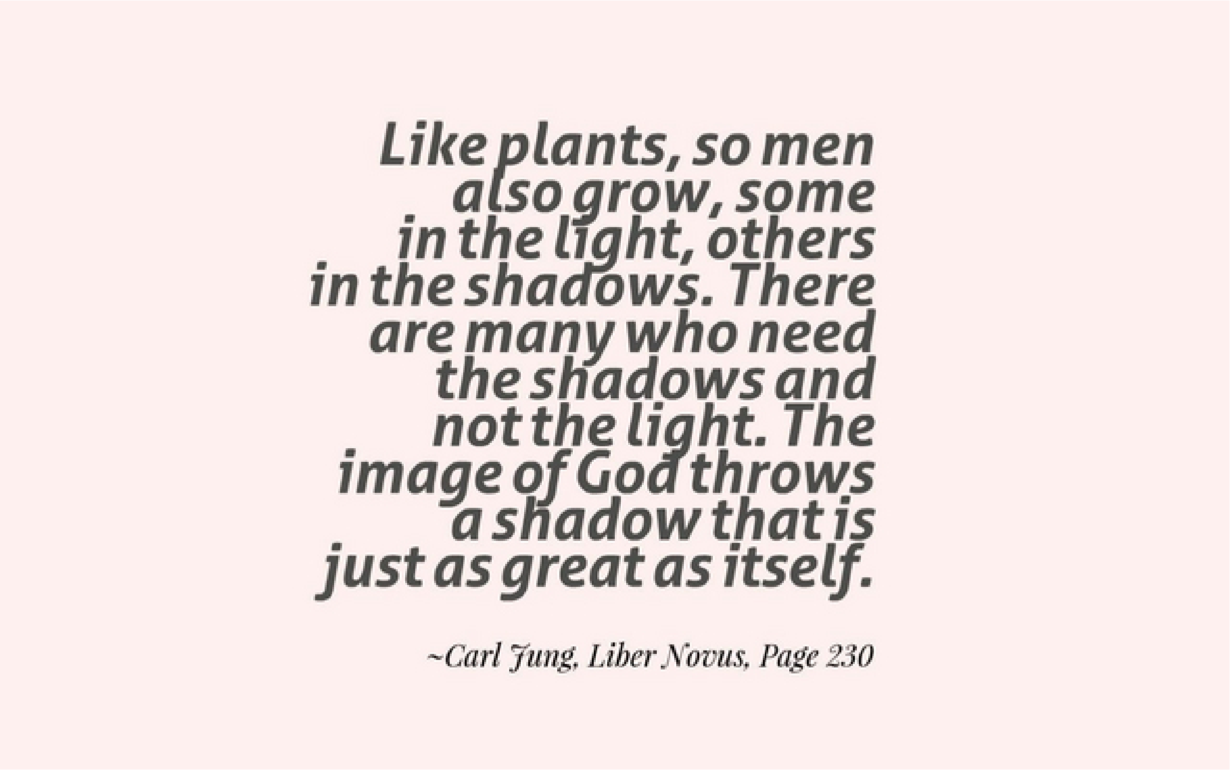


The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?

~Carl Jung, Liber Novus, Page 230

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

[21]

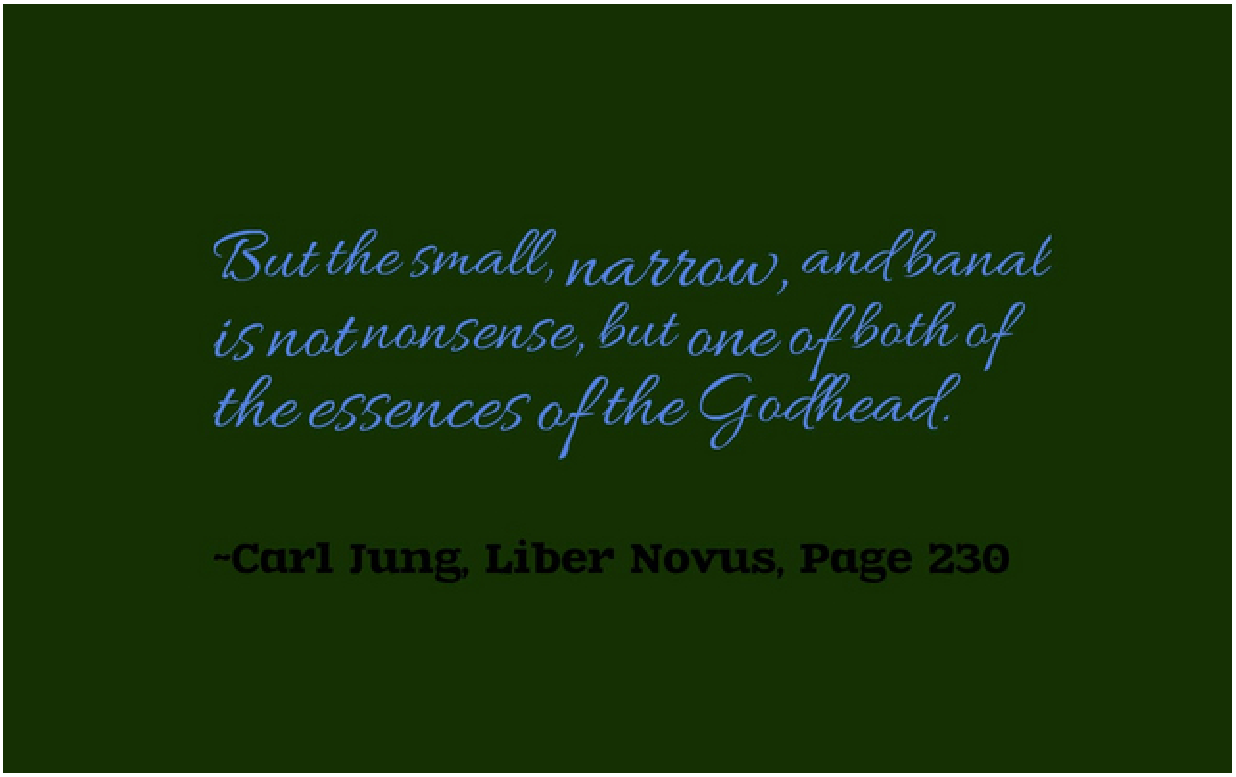


Like plants, so men
also grow, some
in the light, others
in the shadows. There
are many who need
the shadows and
not the light. The
image of God throws
a shadow that is
just as great as itself.

~Carl Jung, Liber Novus, Page 230

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

[22]

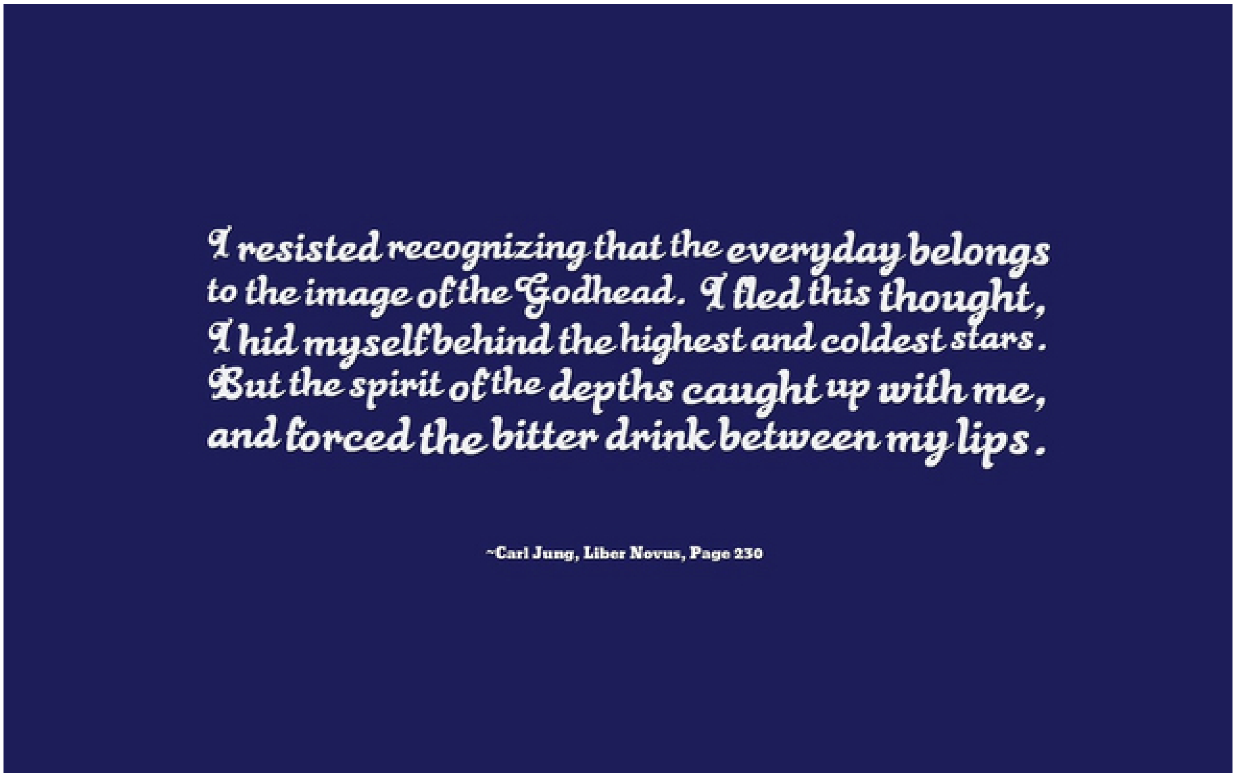


But the small, narrow, and banal
is not nonsense, but one of both of
the essences of the Godhead.

~Carl Jung, Liber Novus, Page 230

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

[23]



I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips.

~Carl Jung, Liber Novus, Page 230

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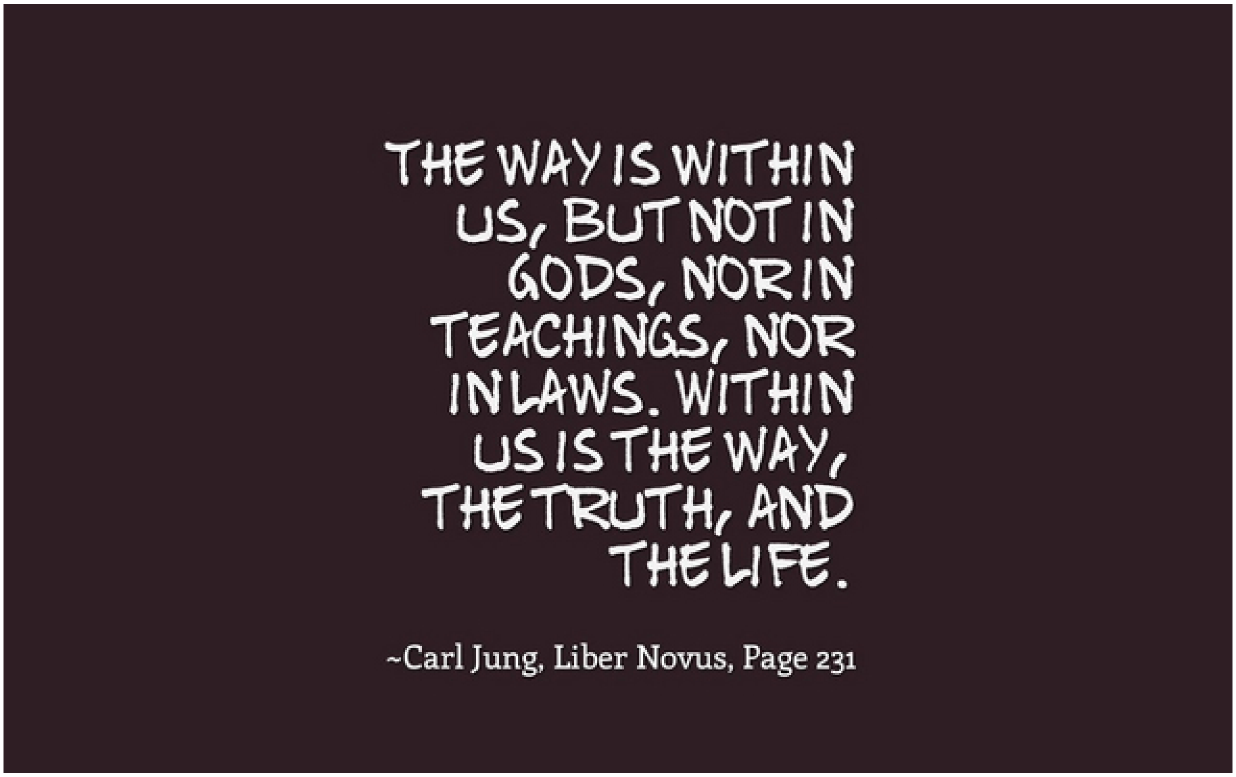
[24]



THE WAY IS WITHIN US, BUT NOT IN GODS, NOR IN TEACHINGS, NOR IN LAWS. WITHIN US IS THE WAY, THE TRUTH, AND THE LIFE.

~Carl Jung, Liber Novus, Page 231

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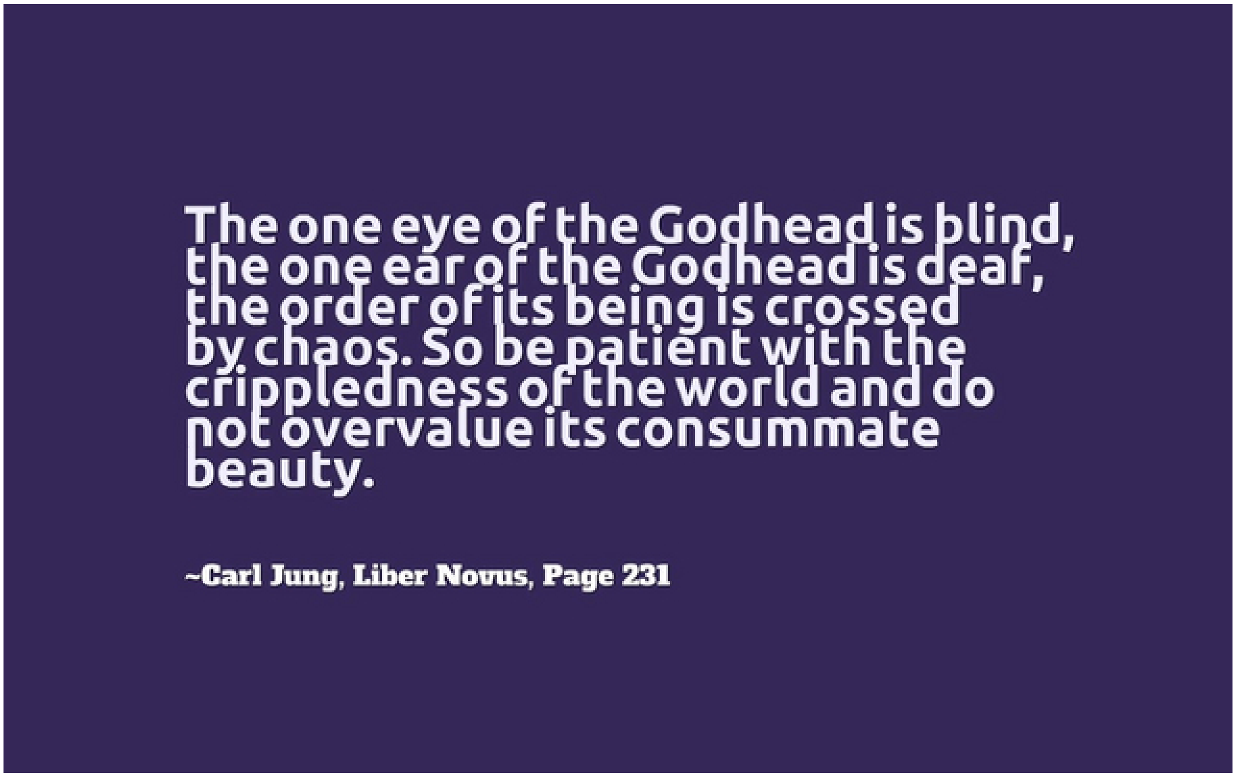
[25]

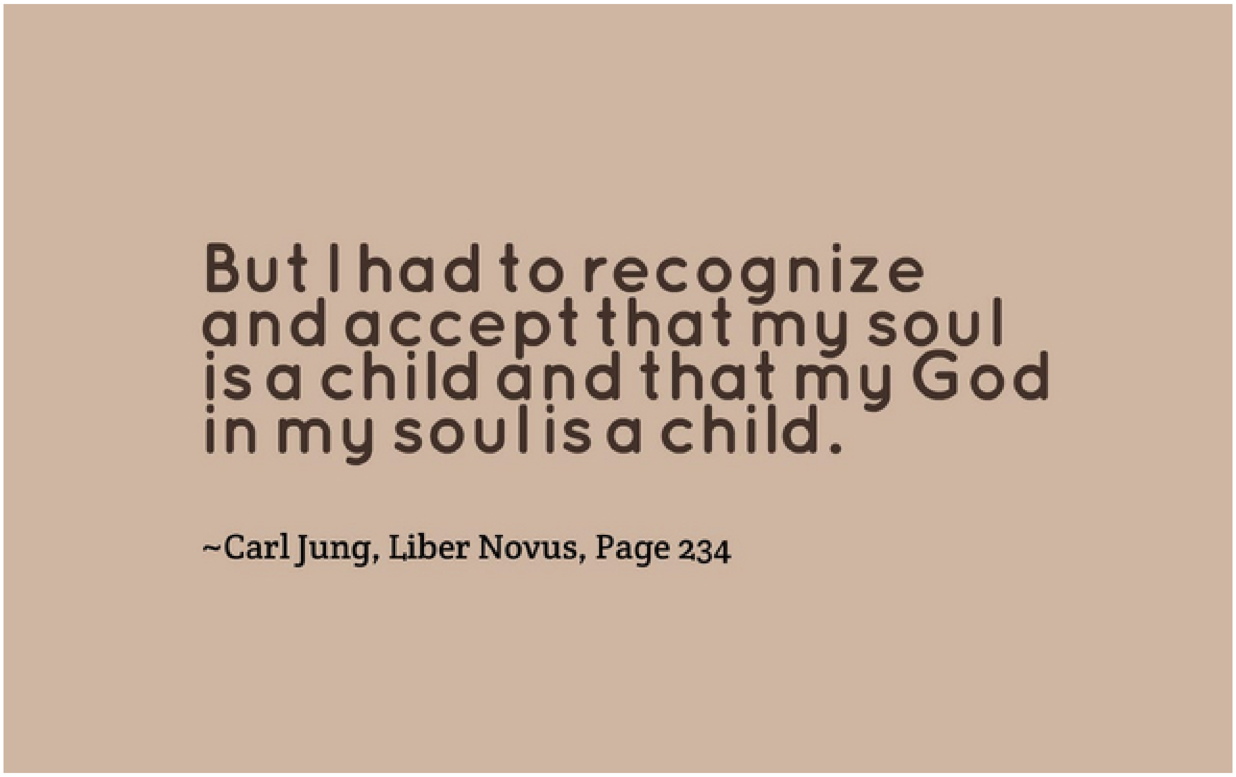


The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.

~Carl Jung, Liber Novus, Page 231

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

[26]



But I had to recognize and accept that my soul is a child and that my God in my soul is a child.

~Carl Jung, Liber Novus, Page 234

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/5dbf6-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/aa01c-bbb.jpg`
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23. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/9f52f-www.jpg`
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Carl Jung Liber Novus Image 54 (2019-06-05 04:00)

[1]

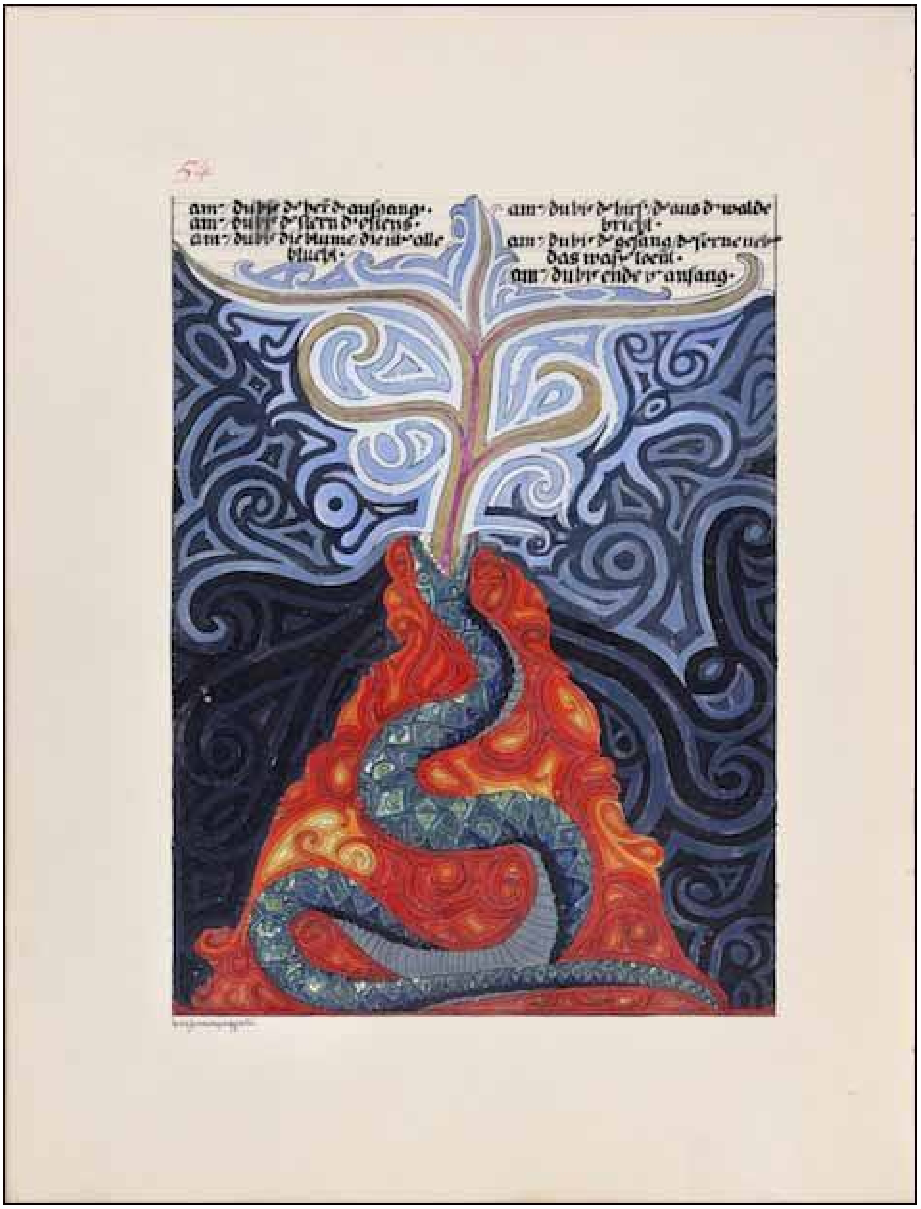


Image 54]

Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end. Carl Jung, Liber Novus, Page 315

126 In "Dreams," Jung noted on January 3, 19l7:

"In Lib. nov. snake image III incent" [stimulus to snake image III in Liber Novus] (p. I). This notation appears to refer to this image. Liber Novus, Footnote 126, Page 315.

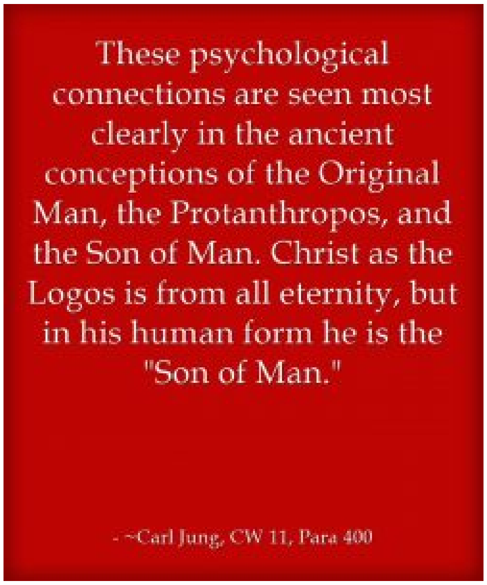
127 Image legend: "brahmanaspati"

Julius Eggling notes that "Brihaspati or Brahmanaspati, the lord of prayer or worship, takes the place of Agni, as the representative
of the priestly dignity ... In Rig-Veda X, 68,9 ...

Brihaspati is said to have found (avindat) the dawn, the sky and the fire (Agni), and to have chased away the darkness
with his light (arka, sun), he seems rather to represent the element of light and fire generally" (Sacred Books of the East I2, p. xvi). See also the note to image 45.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/b4c21-54.jpg`

Carl Jung on "Logos" - Anthology **(2019-06-05 04:03)**



These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man."

- ~Carl Jung, CW 11, Para 400

Carl Jung on “Logos” - Anthology

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

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Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung, CW 9i, Para 178

It has just struck me that in my commentary I have suggested using “logos” for “hun” instead of “animus,” because “animus” is a natural term for the “mind” of a woman, corresponding to the “anima” of a man. European philosophy must take into account the existence of feminine psychology. The “anima” of a woman might suitably be designated “Eros.” Carl Jung, Letters Vol. 1, Pages 67-68.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.

The Secret of the Golden Flower, Page 11.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. Carl Jung, Secret of the Golden Flower, Page 14

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung, CW 10, §554.

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

In the Alexandrian philosophy that arose in the last century B.C., we witness not only an alteration of his nature but an emergence of two other divinities in his immediate vicinity: the Logos and Sophia. Together with him they form a triad, and this is a clear prefiguration of he post-Christian Trinity. Carl Jung, CW 11, Para 193

The wisdom of God was often identified with the cosmogonic Logos and hence with Christ. The medieval mind finds it natural to derive the structure of the psyche from the Trinity, whereas the modern mind reverses the procedure. Carl Jung, CW 11, Para 221

As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala. Carl Jung, CW 11, Para 229

Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. Carl Jung, CW 11, Para 254

The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. Carl Jung, CW 11, Para 336

In ecclesiastical symbolism the sword which comes out of the mouth of the Son of Man in the Book of Revelation is, according to Hebrews 4: 12, the Logos, the Word of God, and hence Christ himself. Carl Jung, CW 11, Para 357

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400

As the Logos, he is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The Logos is the real principium individuationis, because everything proceeds from it, and because everything which is, from crystal to man, exists only in individual form. Carl Jung, CW 11, Para 400

"I will be thought," if evangelical at all, is an exclusively Johannine, post-apostolic speculation concerning the nature of the Logos. Carl Jung, CW 11, Para 421

With John's doctrine of the Logos, Christ came to be regarded simultaneously as the Nous and the object of human thought; the Greek text says literally: "Nor^^^^je͡xtasciicircumat 6k\w vovs cbv oXos" ^^ (I will be thought, being wholly spirit). Similarly, the Acts of Peter say of Christ: "Thou art perceived of the spirit only." Carl Jung, CW 11, Para 422

Man's advance to^vards the Logos was a great achievement, but he must pay for it with loss of instinct and loss of reality to the degree that he remains in primitive dependence on mere words. Carl Jung, CW 11, Para 442

This Sophia, who already shares certain essential qualities with the Johannine Logos, is on the one hand closely associated with the Hebrew Chochma, but on the other hand goes so far beyond it that one can hardly fail to think of the Indian Shakti. Carl Jung, CW 11, Para 610

It is worth while to examine this text more closely. Wisdom describes herself, in effect, as the Logos, the Word of God ("I came out of the mouth of the most High"). Carl Jung, CW 11, Para 611

As the cosmogonic Pneuma she pervades heaven and earth and all created things. She corresponds in almost every feature to the Logos of St. John. Carl Jung, CW 11, Para 611

If Adam is thought of as a copy of God, then God's successful son, who served as a model for Abel (and about whom, as we have seen, there are no available documents), is the prefiguration of the God-man. Of the latter we know positively that, as the Logos, he is preexistent and coeternal with God, indeed of the same substance (oyuooudtos) as he. Carl Jung, CW 11, Para 628

As God he has always been God, and as the son of Mary, who is plainly a copy of Sophia, he is the Logos (synonymous with Nous), who, like Sophia, is a master workman, as stated by the Gospel according to St. John. Carl Jung, CW 11, Para 628

No repetition of it was to be expected, any more than one could expect a further revelation of the Logos, for this too was included in the uniqueness of God's appearance on earth, in human form, nearly two thousand years ago. Carl Jung, CW 11, Para 655

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. Carl Jung, CW 9i, Para 29

In men, Eros, the function of relationship, is usually less developed than Logos. The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9i, Para 29

Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man's consciousness, Carl Jung, CW 9i, Para 33

Together they form a divine pair,5 one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Carl Jung, CW 9i, Para 41.

Irenaeus (Adversus haereses, II,5,1) records the Gnostic teaching that when Christ, as the demiurgic Logos, created his mother's being, he "cast her out of the Pleroma—that is, he cut her off from knowledge." Carl Jung, CW 9i, Page 41, fn 23

Note that Satan finds the two fishes before the creation, i.e., "in the beginning," when the spirit of God still brooded upon the dark face of the waters (Gen. 1 : 2). Had it been one fish only, we could interpret it as a prefiguration of the Redeemer, as the pre-existent Christ of St. John’s gospel, the Logos that "was in the beginning with God." (Christ himself says in this document, with reference to John 1:2: "But I shall sit with my Father.") Carl Jung, CW 9i, Para 230

The Logos was in the beginning, and God was the Logos, long before the Incarnation. Carl Jung, CW 9i, Para 294

The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius. Carl Jung, CW 9i, Para 314

The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams." Carl Jung, CW 9i, Para 327

The text defines the above-mentioned quaternio, which is identical with Zeesar, the upwards-flowing Jordan, the hermaphrodite, Geryon of the threefold body, and the horn of the moon, as the cosmogonic Logos (John 1:iff.), and the "life that was in him" (John 1:4) as a "generation of perfect men". Carl Jung, CW 9i, Para 339

From this we can see clearly that the serpent was eithera forerunner of man or a distant copy of the Anthropos, and how justified is the equation Naas = Nous = Logos r= Christ = Higher Adam. Carl Jung, CW 9i, Para 367

For the Church Fathers Christ is this source, and Paradise means the ground of the soul from which the fourfold river of the Logos bubbles forth. Carl Jung, CW 9i, Para 373

For instance, the fourth of the rivers of Paradise, the Euphrates, signifies the mouth through which food goes in and prayers go out, as well as the Logos. Carl Jung, CW 9i, Para 396

The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9i, Para 397

The one great exception is Christ. As , the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by ’pneumatic" impregnation, he is an avatar of the divine Nous. Carl Jung, CW 12, Para 412

In the Rosarium version of the "Visio" the death of the son is the result of his complete disappearance into the body of Beya during coitus. In another version he is eaten by his father (fig. 168), or the Sun is drowned in Mercurius or swallowed by the lion (fig. 169). Thabritius is the masculine, spiritual principle of light and Logos which, like the Gnostic Nous, sinks into the embrace of physical nature (Physis). Carl Jung, CW 12, Para 168

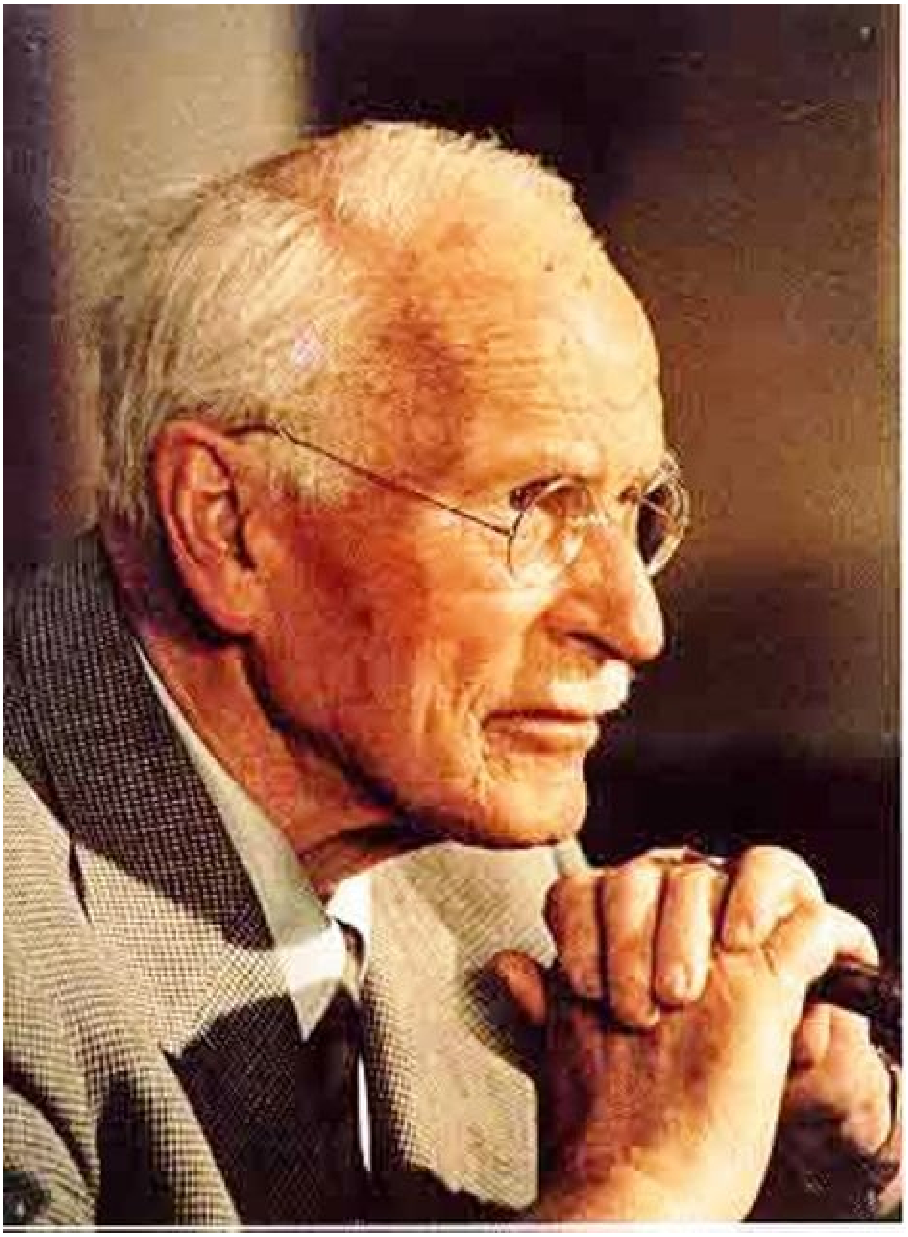
Once they have been activated, the regius filius—spirit, Logos, Nous—is swallowed up by Physis; that is to say, the body and the psychic representatives of the organs gain mastery over the conscious mind. Carl Jung, CW 12, Para 440

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world’s materiality, for the benefit of mankind. Carl Jung, CW 12, Para 452

We have seen that the "heavenly horn of the moon" is closely connected with the unicorn. Here it means not only "Geryon of the threefold body" s * and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos. Carl Jung, CW 12, Para 551

The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice. Carl Jung, CW 12, Para 551

Carl Jung on “Primary Function.” Lexicon. (2019-06-05 04:04)



Primary function:

The psychological function that is most differentiated. (Compare inferior function.)

In Jung’s model of typology, the primary or superior function is the one we automatically use because it comes most naturally.

Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success. Very frequently, indeed as a general rule, a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to the various psychological types.["Definitions," CW 6, par. 763.]

In deciding which of the four functions-thinking, feeling, sensation or intuition-is primary, one must closely

observe which function is more or less completely under conscious control, and which functions have a haphazard or random character. The superior function (which can manifest in either an introverted or an extraverted way) is always more highly developed than the others, which possess infantile and primitive traits.
The superior function is always an expression of the conscious personality, of its aims, will, and general performance, whereas the less differentiated functions fall into the category of things that simply “happen” to one.["General Description of the Types," ibid., par. 575.]

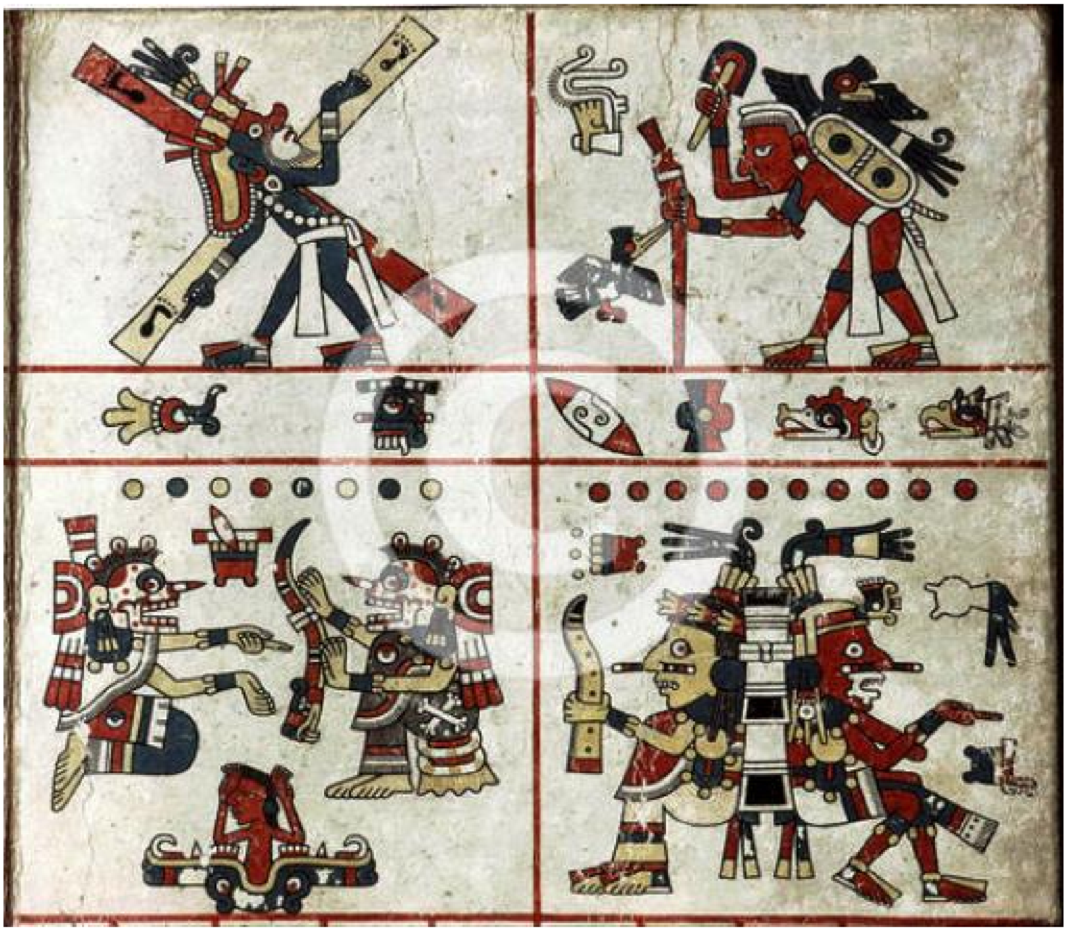
http://www.nyaap.org/jung-lexicon/p/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/41757-2.jpg`

The hanging of the victims on crosses was a religious custom in Middle America. [Note Christ’s Crucifixion]

(2019-06-05 04:09)

[1]



The hanging of the victims on crosses was a religious custom in Middle America.

Muller mentions the Fejervary Manuscript (a Mexican hieroglyphic codex), which has, for a tailpiece, a cross with a gory divinity hanging in the centre.

Equally significant is the Palenque Cross (pi. xlm).

At the top is a bird, on either side two human figures facing the cross, one of them holding out a child for either sacrifice or baptism.

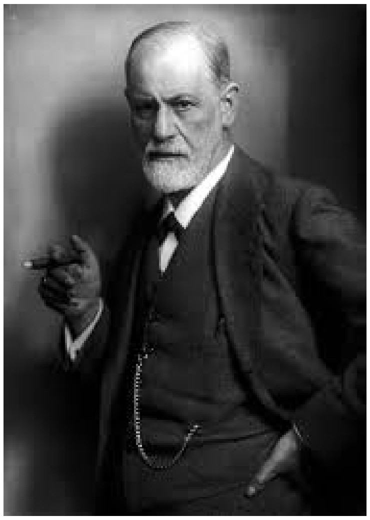
The ancient Aztecs are said to have invoked the favour of Cinteotl, "the daughter of heaven and goddess of the grain," by nailing a youth or maiden to the cross every spring and shooting the victim with arrows.

The name of the cross signifies "Tree of our life or flesh."

An effigy from the island of Philae represents Osiris in the form of a crucified god, mourned by Isis and Nephthys, his sister wives. Carl Jung, CW 5, Para 400.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/60d92-1.jpg`

Sigmund Freud: it was plausible to suppose that the other figures signified the end of my life, hence 61 or 62. (2019-06-05 04:10)



Dear friend, 16 April 1901

I hope this letter doesn’t reach you for a while.

I’m sure you see what I mean.

I simply prefer to write now while the feelings aroused by your last letter are still fresh.

I wrote your wife a card from Venice, where I went on an Easter trip in the vain hope of getting a foretaste of spring and a little rest.

I thought you were already bicycling in northern Italy.

It is strange that on the very same evening when I formally adopted you as eldest son and anointed you-in partibus infideliumt-e-es my successor and crown prince, you should have divested me of my paternal dignity, which divesting seems to have given you as much pleasure as I, on the contrary, derived from the investiture ’of your person.

Now I am afraid of falling back into the father role with you if I tell you how I feel about the poltergeist business.

But I must, because my attitude is not what you might otherwise think.

I don’t deny that your stories and your experiment made a deep impression on me.

I decided to continue my observations after you left, and here are the results.

In my first room there is constant creaking where the two heavy Egyptian steles rest on the oaken boards of the bookshelves. T

hat is too easy to explain. In the second, where we heard it, there is seldom any creaking.

At first I was inclined to accept this as proof, if the sound that was so frequent while you were here were not heard again after your departure-but since then I have heard it repeatedly, not, however, in connection with my thoughts and never when I am thinking about you or this particular problem of yours. (And not at the present moment, I add by way of a challenge.)

But this observation was soon discredited by another consideration.

My credulity, or at least my willingness to believe, vanished with the magic of your personal presence; once again, for some inward reasons that I can’t put my finger on, it strikes me as quite unlikely that such phenomena should exist; I confront the despiritualized furniture as the poet confronted undeified Nature after the gods of Greece had passed away."

Accordingly, I put my fatherly horned-rimmed spectacles on again and warn my dear son to keep a coo] head, for it is better not to under stand something than make such great sacrifices to understanding.

I also shake my wise head over psychosynthesis and think: Yes, that’s how the young people are, the only places they really enjoy visiting are those they can visit without us, to which we with our short breath and weary Iegs cannot follow them.

Then, invoking the privilege of my years, I become garrulous and speak of one more thing between heaven and earth that we ’cannot understand.’

Some years ago I discovered within me the conviction that I would die between the ages of 61 and 62, which then struck me as a long time away. (Today it is only eight years off.) T

hen I went to Greece with my brother" and it was really uncanny how often the number 61 or 60 in connection with I or 2 kept cropping up in all sorts of numbered objects, especially those connected with transportation.

This I conscientiously noted.

It depressed me, but I had hopes of breathing easy when we got to the hotel in Athens and were assigned rooms on the first floor.

Here, I was sure, there could be no No. 61.

I was right, but I was given 31 (which with fatalistic licence could be regarded as half of 61 or 62), and this younger, more agile number proved to be an even more persisent persecutor than the first.

From the time of our trip home until very recently, 31, often with a 2 in its vicinity, clung to me faithfully. Since my mind also includes areas that are merely eager for knowledge and not at all superstitious, I have since attempted an analysis of this belief, and here it is.

It made its appearance in 1899.

At that time two events occurred.

First I wrote The Interpretation of Dreams (which appeared postdated 1900), second, I received a new telephone number, which I still have today: 14362.

It is easy to find a factor common to these two events.

In 1899 when I wrote The Interpretation of Dreams I was 43 years old.

Thus it was plausible to suppose that the other figures signified the end of my life, hence 61 or 62.

Suddenly method entered into my madness."

The superstitious notion that I would die between the ages of 61 and 62 proves to coincide with the conviction that with The Interpretation of Dreams I had completed my life work, that there was nothing more for me to do and that I might just as well lie down and die.

You will admit that after this substitution it no longer sounds so absurd.

Moreover, the hidden influence of W. Fliess was at work; the superstition erupted in the year of his attack on me.

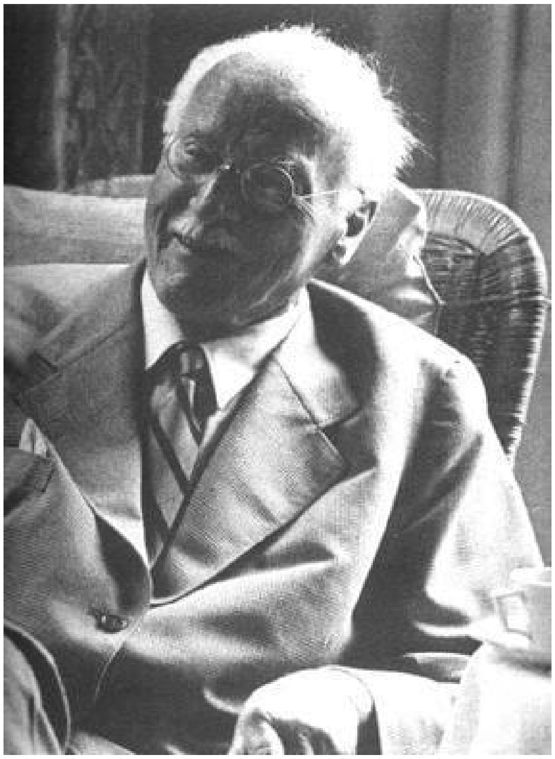
You will see in this another confirmation of the specifically Jewish nature of my mysticism, Otherwise I incline to explain such obsessions as this with the number 61 by two factors, first heightened, unconsciously motivated attention of the sort that sees Helen in every woman,' and second by the undeniable "compliance of chance," which plays the same part in the formation of delusions as somatic compliance in that of hysterical symptoms, and linguistic compliance in the generation of puns.

Consequently, I shall receive further news of your investigations of the spook complex with the interest one accords to a charming delusion in which one does not oneself participate.

With kind regards to you, your wife and children,

Yours, FREUD Sigmund Freud, Freud-Jung Letters, Pages 218-220

Carl Jung and "Science" Anthology (2019-06-05 04:12)

[1] 

Carl Jung and Science:

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110

- This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

• All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

"Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

• If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

• Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/28989-carljungimage.jpg`

Carl Jung on Mary Mellon's dream of the "Two Jungs." (2019-06-05 07:46)

[1]

To Mary Mellon Bollingen, 18 April 1941

My dear Mrs. Mellon, anna miseriae

I should have written to you long ago, but I was kept so busy by lectures, meetings, patients, that I never found a quiet moment.

On top of all I felt very tired and deeply depressed by the senselessness of this war.

It is mere destruction.

Why in hell is Man unable to grow up?

The Lord of this world is surely the Devil.

Mrs. Frobe brought me cheerful news about yourself and the splendid work you do.

She was in high spirits, as I well understand.

I am missing the great world and the travelling therein and I envied her.

I think such reactions are just human, all-too-human.

You hardly can imagine the thickness of the black cloud suspended over Europe, and one wishes to escape from the soundless pressure of evil and dull idiocy.

Excuse these lamentations ! They always come first, when I have to reach out into the world to shake somebody's hand across the Atlantic.

I feel then how far I am withdrawn from this world of illusion and of ever-renewed attempts at an illusory goal.

I am deeply indebted to you for all you do for the common cause.

I naturally agree with the Bollingen Press idea.

Little Bollingen at Yale!

It is marvellously grotesque.

In as much as I am able to advise you I shall be only too glad to do it, but then I have to dictate letters.

Your dreams: Twin children, twin men, twin Jungs-this series suggests the projection of a dualism in yourself which, however, becomes chiefly visible in myself.

It is probable, therefore, that it should be seen in myself rather than in yourself; in other words: it should be seen as an objective and not as a subjective problem.

It is matter of a dualism in the unconscious (therefore projected) personality, which we designate as the self or the unknowable totality of man, for which I am the paradigm in your dream.

You can formulate the idea in the well-known Hindu style: I am the victim and the killer, the food and the eater, I am yea and nay!

My invitation means that you should come up to the level of such understanding, whose vehicle is love and not the mind.

This love is not transference and it is no ordinary friendship or sympathy.

It is more primitive, more primeval and more spiritual, than anything we can describe.

That upper floor is no more you or I, it means many, including yourself and anybody whose heart you touch.

There is no distance, but immediate presence.

It is an eternal secret-how shall I ever explain it?

I wish you could come again to Ascona.

But the world-wide darkness is still on the increase.

I am grateful to fate that you have such dreams, otherwise the world would be rather empty in the Western Hemisphere.

I hope your husband has received my letter about mathematics.

Please give him my best regards!

Also to Prof. Zimmer, when you see him.

I had a letter from Ximena de Angulo about my Zosimos.

I am going to write to her.

At all events you can set her mind at peace by telling her she should not worry about the German text, since the English text is carefully revised and fully reliable.

My best and sincerest wishes to you!

Affectionately yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 297-298.

P.S. Excuse me sending you such an unaesthetic letter!

We are rationed but living conditions are still normal. Of course no petrol anymore, no cars, English tobacco on the decline.

Central heating very limited, general state of health therefore much better, decrease of children's diseases by about 50 %.

No grippe to speak of! I am planting potatoes and beans. At times I feel old and rotten.

But I have recovered from the worst of my fatigue.

Next time I shall answer more promptly.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/c4af7-mellons.jpg`

Carl Jung’s "Late Thoughts" (2019-06-05 07:58)

Late Thoughts

Any Biography of myself, must, I think, take account of the following reflections.

It is true that they may well strike others as highly theoretical, but making "theory" of this sort is as much a part of me, as vital a function of mine, as eating and drinking.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side."

It does this in the form of the new myth of dissension in heaven, first alluded to in the creation myth in which a serpent-like antagonist of the Creator

appears, and lures man to disobedience by the promise of increased conscious knowledge (scientes bonum et malum).

The second allusion is to the fall of the angels, a premature invasion of the human world by unconscious contents.

The angels are a strange genus: they are precisely what they are and cannot be anything else.

They are in themselves soulless beings who In the original sense of the Greek iheorein, ’looking about the world," or the

represent nothing but the thoughts and intuitions of their Lord.

Angels who fall, then, are exclusively "bad" angels.

These release the well-known effect of "inflation/* which we can also observe nowadays in the megalomania of dictators: the angels beget with men a race of giants which ends by threatening to devour mankind, as is told in the book of Enoch.

The third and decisive stage of the myth, however, is the self-realization of God in human form, in fulfillment of the Old Testament idea of the divine marriage and its consequences.

As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us."

Thus the unconscious wholeness penetrated into the psychic realm of inner experience, and man was made aware of all that entered into his true configuration.

This was a decisive step, not only for man, but also for the Creator Who, in the eyes of those who had been delivered from darkness, cast off His

dark qualities and became the summum bonum.

This myth remained unassailably vital for a millennium until the first signs of a further transformation of consciousness began appearing in the eleventh century of unrest and doubt increased, until at the end of the second millennium the outlines of a universal catastrophe became apparent, at first in the form of a threat to consciousness.

This threat consists in giantism in other words, a hubris of consciousness in the assertion: "Nothing is greater than man and his deeds."

The otherworldliness, the transcendence of the Christian myth was lost, and with it the view that wholeness is achieved in the other world.

Light is followed by shadow, the other side of the Creator.

This development reached its peak in the twentieth century.

The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience.

This manifestation of naked evil has assumed apparently permanent form in the Russian nation; but its first violent eruption came in Germany.

That outpouring of evil revealed to what extent Christianity has been undermined in the twentieth century.

In the face of that, evil can no longer be minimized by the euphemism of the privatio boni.

Evil has become a determinant reality.

It can no longer be dismissed from the world by a circumlocution.

We must learn how to handle it, since it is here to stay.

How we can live with it without terrible consequences cannot for the present be conceived.

In any case, we stand in need of a reorientation, a metanoia.

Touching evil brings with it the grave peril of succumbing to it.

We must, therefore, no longer succumb to anything at all, not even to good.

A so-called good to which we succumb loses its ethical character.

Not that there is anything bad in it on that score, but to have succumbed to it may breed trouble.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism.

We must beware of thinking of good and evil as absolute opposites.

The criterion of ethical action can no longer consist in the simple view that good has the force of a categorical imperative, while so-called evil can resolutely be shunned.

Recognition of the reality of evil necessarily relativizes the good, and the evil likewise, converting both into halves of a paradoxical whole.

In practical terms, this means that good and evil are no longer so self-evident.

We have to realize that each represents a judgment.

In view of the fallibility of all human judgment, we cannot believe that we will always judge rightly.

We might so easily be the victims of misjudgment.

The ethical problem is affected by this principle only to the extent that we become somewhat uncertain about moral evaluations.

Nevertheless we have to make ethical decisions.

The relativity of "good" and "evil" by no means signifies that these categories are invalid, or do not exist.

Moral judgment is always present and carries with it characteristic psychological consequences.

I have pointed out many times that as in the past, so in the future the wrong we have done, thought, or intended will wreak its vengeance on our souls.

Only the contents of judgment are subject to the differing conditions of time and place and, therefore, take correspondingly different forms.

For moral evaluation is always founded upon the apparent certitudes of a moral code which pretends to know precisely what is good and what evil.

But once we know how uncertain the foundation is, ethical decision becomes a subjective, creative act.

We can convince ourselves of its validity only Deo concedente that is, there must be a spontaneous and decisive impulse on the part of the unconscious.

Ethics itself, the decision between good and evil, is not affected by this impulse, only made more difficult for us.

Nothing can spare us the torment of ethical decision.

Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires.

In other words, again: we must not succumb to either of the opposites.

A useful pattern is provided by the neti neti of Indian philosophy.

In given cases, the moral code is undeniably abrogated and ethical choice is left to the individual.

In itself there is nothing new about this idea; in pre-psychology days such difficult choices were also known and came under the heading of "conflict of duties

As a rule, however, the individual is so unconscious that he altogether fails to see his own potentialities for decision.

Instead he is constantly and anxiously looking around for external rules and regulations which can guide him in his perplexity.

Aside from general human inadequacy, a good deal of the blame for this rests with education, which promulgates the old generalizations and says nothing about the secrets of private experience.

Thus, every effort is made to teach idealistic beliefs or conduct which people know in their hearts they can never live up to, and such ideals are preached by officials who know that they themselves have never lived up to these high standards and never will.

What is more, nobody ever questions the value of this kind of teaching.

Therefore the individual who wishes to have an answer to the problem of evil, as it is posed today, has need, first and foremost, of self-knowledge, that is, the utmost possible knowledge of his own wholeness.

He must know relentlessly how much good he can do, and what crimes he is capable of, and must beware of regarding the one as real and the other as illusion.

Both are elements within his nature, and both are bound to come to light in him, should he wish as he ought to live without self-deception or self-delusion.

In general, however, most people are hopelessly ill equipped for living on this level, although there are also many persons today who have the capacity for profounder insight into themselves.

Such self-knowledge is of prime importance, because through it we approach that fundamental stratum or core of human nature where the instincts dwell.

Here are those preexistent dynamic factors which ultimately govern the ethical decisions of our consciousness.

This core is the unconscious and its contents, concerning which we cannot pass any final judgment.

Our ideas about it are bound to be inadequate, for we are unable to comprehend its essence cognitively and set rational limits to it.

We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology.

No one builds a telescope or microscope with one turn of the wrist, out of good will alone, without a knowledge of optics.

Today we need psychology for reasons that involve our very existence.

We stand perplexed and stupefied before the phenomenon of Nazism and Bolshevism because we know nothing about man, or at any rate have only a lopsided and distorted picture of him.

If we had self-knowledge, that would not be the case.

We stand face to face with the terrible question of evil and do not even know what is before us, let alone what to pit against it.

And even if we did know, we still could not understand "how it could happen here."

With glorious naiveté a statesman comes out with the proud declaration that he has no "imagination for evil/’

Quite right: we have no imagination for evil, but evil has us in its grip.

Some do not want to know this, and others are identified with evil.

That is the psychological situation in the world today: some call themselves Christian and imagine that they can trample so-called evil underfoot by merely willing to; others have succumbed to it and no longer see the good.

Evil today has become a visible Great Power.

One half of humanity battens and grows strong on a doctrine fabricated by human ratiocination; the other half sickens from the lack of a myth

commensurate with the situation.

The Christian nations have come to a sorry pass; their Christianity slumbers and has neglected to develop its myth further in the course of the centuries.

Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing; Gioacchino da Fiore, Meister Eckhart, Jacob Boehme, and many others have remained obscurantists for the majority.

The only ray of light is Pius XII and his dogma.

But people do not even know what I am referring to when I say this.

They do not realize that a myth is dead if it no longer lives and grows.

Our myth has become mute, and gives no answers.

The fault lies not in it as it is set down in the Scriptures, but solely in us, who have not developed it further, who, rather, have suppressed any such attempts.

The original version of the myth offers ample points of departure and possibilities of development.

For example, the words are put into Christ’s mouth: "Be ye therefore wise as serpents, and harmless as doves."

For what purpose do men need the cunning of serpents?

And what is the link between this cunning and the innocence of the dove? "Except ye become as little children . . ."

Who gives thought to what children are like in reality?

By what morality did the Lord justify the taking of the ass which he needed in order to ride in triumph into Jerusalem?

How was it that, shortly afterward, he put on a display of childish bad temper and cursed the fig tree?

What kind of morality emerges from the parable of the unjust steward, and what profound insight, of such far-reaching significance for our own predicament, from the apocryphal logion: "Man, if thou knowest what thou dost, thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law"?

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"?

I will not discuss the transparent prophecies of the Book of Revelation, because no one believes in them and the whole subject is felt to be an embarrassing one.

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen’s cautious suggestion of a possible redemption of the devil was termed a heresy.

Today we are compelled to meet that question; but we stand empty-handed, bewildered, and perplexed, and cannot even get it into our heads that no myth will come to our aid although we have such urgent need of one.

As the result of the political situation and the frightful, not to say diabolic, triumphs of science, we are shaken by secret shudders and dark

forebodings; but we know no way out, and very few persons indeed draw the conclusion that this time the issue is the long since forgotten soul of man.

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the filiation sonship of God and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself.

Their visible, physical life was on this earth; but the invisible inner man had come from and would return to the primordial image of wholeness, to the eternal Father, as the Christian myth of salvation puts it.

Just as the Creator is whole, so His creature, His son, ought to be whole.

Nothing can take away from the concept of divine wholeness.

But unbeknownst to all, a splitting of that wholeness ensued; there emerged a realm of light and a realm of darkness.

This outcome, even before Christ appeared, was clearly prefigured, as we may observe inter alia in the experience of Job, or in the widely disseminated Book of Enoch, which belongs to immediate pre-Christian times.

In Christianity, too, this metaphysical split was plainly perpetuated: Satan, who in the Old Testament still belonged to the intimate entourage of Yahweh, now formed the diametrical and eternal opposite of the divine world.

He could not be uprooted.

It is therefore not surprising that as early as the beginning of the eleventh century the belief arose that the devil, not God, had created the world.

Thus the keynote was struck for the second half of the Christian aeon, after the myth of the fall of the angels had already explained that these fallen angels had taught men a dangerous knowledge of science and the arts.

What would these old storytellers have to say about Hiroshima?

The visionary genius of Jacob Boehme recognized the paradoxical nature of the God-image and thus contributed to the further development of the myth.

The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back.

Since dogma holds that God is wholly present in each of the three Persons,

He is also wholly present in each part of the outpoured Holy Spirit; thus every man can partake of the whole of God and hence of the filiation.

The complexio oppositorum of the God-image thus enters into man, and not as unity, but as conflict, the dark half of the image coming into opposition with the accepted view that God is "Light."

This very process is taking place in our own times, albeit scarcely recognized by the official teachers of humanity whose task, supposedly, is to understand such matters.

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets.

What is concurrently taking place in the human psyche is usually overlooked.

Insofar as the God-image is, from the psychological point of view, a manifestation of the ground of the psyche, and insofar as the cleavage in that image is becoming clear to mankind as a profound dichotomy which penetrates even into world politics, a compensation has arisen.

This takes the form of circular symbols of unity which represent a synthesis of the opposites within the psyche.

I refer to the worldwide rumors of Unidentified Flying Objects, of which we began to hear as early as 1943.

These rumors are founded either upon visions or upon actual phenomena.

The usual story about the UFOs is that they are some kind of spacecraft coming from other planets or even from the fourth dimension.

More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered the presence of an apparently universal symbol of a similar type the mandala symbol.

To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time.

The mandala is an archetypal image whose occurrence is attested throughout the ages.

It signifies the wholeness of the self.

This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man.

In contrast to Boehme’s mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.

Since this process takes place in the collective unconscious, it manifests itself everywhere.

The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition.

Insofar as analytical treatment makes the "shadow" conscious, it causes a cleavage and a tension of opposites which in their turn seek compensation in unity.

The adjustment is achieved through symbols.

The conflict between the opposites can strain our psyche to the breaking point, if we take them seriously, or if they take us seriously.

The tertium non datur of logic proves its worth: no solution can be seen.

If all goes well, the solution, seemingly of its own accord, appears out of nature.

Then and then only is it convincing. It is felt as "grace/*

Since the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely.

It represents the result of the joint labors of consciousness and the unconscious, and attains the likeness of the God-image in the form of the

mandala, which is probably the simplest model of a concept of wholeness, and one which spontaneously arises in the mind as a representation of the struggle and reconciliation of opposites.

The clash, which is at first of a purely personal nature, is soon followed by the insight that tie subjective conflict is only a single instance of the universal conflict of opposites.

Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche.

For that reason the God-image is always a projection of the inner experience of a powerful vis- &-vi $.

This is symbolized by objects from which the inner experience has taken its initial impulse, and which from then on preserve numinous significance, or else it is characterized by its numinosity and the overwhelming force of that numinosity.

In this way the imagination liberates itself from the concretism of the object and attempts to sketch the image of the invisible as something which stands behind the phenomenon.

I am thinking here of the simplest basic form of the mandala, the circle, and the simplest (mental) division of the circle, the quadrant or, as the case may be, the cross.

Such experiences have a helpful or, it may be, annihilating effect upon man.

He cannot grasp, comprehend, dominate them; nor can he free himself or escape from them, and therefore feels them as overpowering.

Recognizing that they do not spring from his conscious personality, he calls them mana, daimon, or God. Science employs the term "the unconscious," thus admitting that it knows nothing about it, for it can know nothing about the substance of the psyche when the sole means

of knowing anything is the psyche.

Therefore the validity of such terms as mana, daimon, or God can be neither disproved nor affirmed.

We can, however, establish that the sense of strangeness connected with the experience of something objective, apparently outside the psyche, is indeed authentic.

We know that something unknown, alien, does come our way, just as we know that we do not ourselves make a dream or an inspiration, but that it somehow arises of its own accord.

What does happen to us in this manner can be said to emanate from mana, from a daimon, a god, or the unconscious.

The first three terms have the great merit of including and evoking the emotional quality of numinosity, whereas the latter the unconscious is banal and therefore closer to reality.

This latter concept includes the empirical realm that is, the commonplace reality we know so well.

The unconscious is too neutral and rational a term to give much impetus to the imagination.

The term, after all, was coined for scientific purposes, and is far better suited to dispassionate observation which makes no metaphysical claims than are the transcendental concepts, which are controversial and therefore tend to breed fanaticism.

Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language.

When I do use such mythic language, I am aware that "mana," "daimon," and "God" are synonyms for the unconscious that is to say, we know just as much or just as little about them as about the latter.

People only believe they know much more about them and for certain purposes that belief is far more useful and effective than a scientific concept.

The great advantage of the concepts "daimon" and "God" lies in making possible a much better objectification of the vis-d-vis, namely, a personification of it.

Their emotional quality confers life and effectuality upon them.

Hate and love, fear and reverence, enter the scene of the confrontation and raise it to a drama.

What has merely been "displayed" becomes "acted."

The whole man is challenged and enters the fray with his total reality.

Only then can he become whole and only then can "God be born," that is, enter into human reality and associate with man in the form of "man."

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father."

It is at this point that the shortcomings of mythic terminology become apparent.

The Christian’s ordinary conception of God is of an omnipotent, omniscient, and all-merciful Father and Creator of the world.

If this God wishes to become man, an incredible kenosis (emptying) is required of Him, in order to reduce His totality to the infinitesimal human scale.

Even then it is hard to see why the human frame is not shattered by the incarnation.

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence.

Above all he lacks the macula peccati (stain of original sin).

For that reason, if for no other, he is at least a god-man or a demigod.

The Christian God-image cannot become incarnate in empirical man without contradictions quite apart from the fact that man with all his external characteristics seems little suited to representing a god.

The myth must ultimately take monotheism seriously and put aside its dualism, which, however much repudiated officially, has persisted until now and enthroned an eternal dark antagonist alongside the omnipotent Good.

Room must be made within the system for the philosophical complexio oppositorum of Nicholas of Cusa and the moral ambivalence of Jacob

Boehme; only thus can the One God be granted the wholeness and the synthesis of opposites which should be His.

It is a fact that symbols, by their very nature, can so unite the opposites that these no longer diverge or clash, but mutually supplement one another and give meaningful shape to life.

Once that has been experienced, the ambivalence in the image of a nature-god or Creator-god ceases to present difficulties.

On the contrary, the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man's creative

confrontation with the opposites and their synthesis in the self, the wholeness of his personality.

The unavoidable internal contradictions in the image of a Creator-god can be reconciled in the unity and wholeness of the self as the coniunctio oppositorum of the alchemists or as a unio mystica.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the

God-image itself.

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself.

That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it.

It is an explanatory myth which has slowly taken shape within me in the course of the decades.

It is a goal I can acknowledge and esteem, and which therefore satisfies me.

By virtue of his reflective faculties, man is raised out of the animal world, and by his mind he demonstrates that nature has put a high premium precisely upon the develop merit of consciousness.

Through consciousness he takes possession of nature by recognizing the existence of the world and thus, as it were, confirming the Creator.

The world becomes the phenomenal world, for without conscious reflection it would not be.

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.

Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.

The biological and political history of man is an elaborate repetition of the same thing.

But the history of the mind offers a different picture.

Here the miracle of reflecting consciousness intervenes the second cosmogony.

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge.

I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign fishes in reverse.

The Water Bearer seems to represent the self.

With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, made up of two undifferentiated animal elements which have grown together.

This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos.

On this question there is a silence within me, as there is in the empirical data at my disposal the products of the unconscious of other people with which I am acquainted, or historical documents.

If insight does not come by itself, speculation is pointless.

It makes sense only when we have objective data comparable to our material on the aeon of Aquarius.

We do not know how far the process of coming to consciousness can extend, or where it will lead.

It is a new element in the story of creation, and there are no parallels we can look to.

We therefore cannot know what potentialities are inherent in it.

Neither can we know the prospects for the species Homo sapiens.

Will it imitate the fate of other species, which once flourished on the earth and now are extinct?

Biology can advance no reasons why this should not be so.

The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

Meaning makes a great many things endurable perhaps everything.

No science will ever replace myth, and a myth cannot be made out of any science.

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man.

It is not we who invent myth, rather it speaks to us as a Word of God.

The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.

There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon us.

It is not affected by the arbitrary operation of our will.

We cannot explain an inspiration.

Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?

After all, often we do not even know, until sometime afterward, that the dream represented foreknowledge, or knowledge of something that happened at a distance.

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible.

Myth is or can be equivocal, like the oracle of Delphi or like a dream.

We cannot and ought not to repudiate reason; but equally we must cling to the hope that instinct will hasten to our aid in which case God is supporting us against God, as Job long ago understood.

Everything through which the "other will" is expressed proceeds from man his thinking, his words, his images, and even his limitations.

Consequently he has the tendency to refer everything to himself, when lie. begins to think in clumsy psychological terms, and decides that everything proceeds out of his intentions and out of himself.

With childlike naivete he assumes that he knows all his own reaches and knows what he is "in himself."

Yet all the while he is fatally handicapped by the weakness of his consciousness and the corresponding fear of the unconscious.

Therefore he is utterly unable to separate what he has carefully reasoned out from what has spontaneously flowed to him from another source.

He has no objectivity toward himself and cannot yet regard himself as a phenomenon which he finds in existence and with which, for better or worse, he is identical.

At first everything is thrust upon him, everything happens to him, and it is only by great effort that he finally succeeds in conquering and holding for himself an area of relative freedom.

Only when he has won his way to this achievement, and then only, is he in a position to recognize that he is confronting his instinctive foundations, given him from the beginning, which he cannot make disappear, however much he would like to.

His beginnings are not by any means mere pasts; they live with him as the constant substratum of his existence, and his consciousness is as much molded by them as by the physical world around him.

These facts assail man from without and from within with overwhelming force/

He has summed them up under the idea of divinity, has described their effects with the aid of myth, and has interpreted this myth as the "Word of God," that is, as the inspiration and revelation of the numen from the "other side."

There is no better means of intensifying the treasured feeling of individuality than the possession of a secret which the individual is pledged to guard.

The very beginnings of societal structures reveal the craving for secret organizations.

When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted.

Such was the case with the Rosicrucians and many other societies.

Among these pseudo secrets there are ironically real secrets of which the initiates are entirely unaware as, for example, in those societies which

borrowed their "secret" primarily from the alchemical tradition.

The need for ostentatious secrecy is of vital importance on the primitive level, for the shared secret serves as a cement binding the tribe together.

Secrets on the tribal level constitute a helpful compensation for lack of cohesion in the individual personality, which is constantly relapsing into the original unconscious identity with other members of the group.

Attainment of the human goal an individual who is conscious of his own peculiar nature thus becomes a long, almost hopeless process of education.

For even the individuals whose initiation into certain secrets has marked them out in some way are fundamentally obeying the laws of group identity, though in their case the group is a socially differentiated one.

The secret society is an intermediary stage on the way to individuation.

The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual’s task to differentiate himself from all the others and stand on his own feet.

All collective identities, such as membership in organizations, support of "isms," and so on, interfere with the fulfillment of this task.

Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims, a herd and a safe fold for lost sheep, and a mother providing nourishment and growth.

It would therefore be wrong to regard this intermediary stage as a trap; on the contrary, for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened by anonymity.

Collective organization is still so essential today that many consider it, with some justification, to be the final goal; whereas to call for further steps along the road to autonomy appears like arrogance or hubris, fantasticality, or simply folly.

Nevertheless it may be that for sufficient reasons a man feels he must set out on his own feet along the road to wider realms.

It may be that in all the garbs, shapes, forms, modes, and manners of life offered to him he does not find what is peculiarly necessary for him.

He will go alone and be his own company.

He will serve as his own group, consisting of a variety of opinions and tendencies which need not necessarily be marching in the same direction.

In fact, he will be at odds with himself, and will find great difficulty in uniting his own multiplicity for purposes of common action.

Even if he is outwardly protected by the social forms of the intermediary stage, he will have no defense against his inner multiplicity.

The disunion within himself may cause him to give up, to lapse into identity with his surroundings.

Like the initiate of a secret society who has broken free from the undifferentiated collectivity, the individual on his lonely path needs a secret which for various reasons he may not or cannot reveal.

Such a secret reinforces him in the isolation of his individual aims.

A great many individuals cannot bear this isolation.

They are the neurotics, who necessarily play hide-and-seek with others as well as with themselves, without being able to take the game really seriously.

As a rule they end by surrendering their individual goal to their craving for collective conformity a procedure which all the opinions, beliefs, and ideals of their environment encourage.

Moreover, no rational arguments prevail against the environment.

Only a secret which the individual cannot betray one which he fears to give away, or which he cannot formulate in words, and which therefore seems to belong to the category of crazy ideas can prevent the otherwise inevitable retrogression.

The need for such a secret is in many cases so compelling that the individual finds himself involved in ideas and actions for which he is no longer responsible.

He is being motivated neither by caprice nor arrogance, but by a dire necessitas which he himself cannot comprehend.

This necessity comes down upon him with savage fatefulness, and perhaps for the first time in his life demonstrates to him ad oculos the presence of something alien and more powerful than himself in his own most personal domain, where he thought himself the master.

A vivid example is the story of Jacob, who wrestled with the angel and came away with a dislocated hip, but by his struggle prevented a murder.

In those fortunate days, Jacob's story was believed without question.

A contemporary Jacob, telling such a tale, would be treated to meaningful smiles.

He would prefer not to speak of such matters, especially if he were inclined to have his private views about the nature of Yahweh's messenger.

Thus he would find himself willy-nilly in possession of a secret that could not be discussed, and would become a deviant from the collectivity.

Naturally, his mental reservation would ultimately come to light, unless he succeeded in playing the hypocrite all his life.

But anyone who attempts to do both, to adjust to his group and at the same time pursue his individual goal, becomes neurotic.

Our modern Jacob would be concealing from himself the fact that the angel was after all the stronger of the two as he certainly was, for no claims were ever made that the angel, too, came away with a limp.

The man, therefore, who, driven by his daimon, steps beyond the limits of the intermediary stage, truly enters the "untrodden, untreadable regions/’

sallies into no man’s land last only as long as no such conflicts occur, and come swiftly to an end as soon as conflict is sniffed from afar.

I cannot blame the person who takes to his heels at once.

But neither can I approve his finding merit in his weakness and cowardice. Since my contempt can do him no further harm, I may as well say that I find nothing praiseworthy about such capitulations.

But if a man faced with a conflict of duties undertakes to deal with them absolutely on his own responsibility, and before a judge who sits in judgment on him day and night, he may well find himself in an isolated position.

There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep.

If he were not already sick to death of the decisions of such judges, he would never have found himself in a conflict.

For such a conflict always presupposes a higher sense of responsibility.

It is this very quality which keeps its possessor from accepting the decision of a collectivity.

In his case the court is transposed to the inner world where the verdict is pronounced behind closed doors.

Once this happens, the psyche of the individual acquires heightened importance.

It is not only the seat of his well-known and socially defined ego; it is also the instrument for measuring what it is worth in and for itself.

Nothing so promotes the growth of consciousness as this inner confrontation of opposites.

Quite unsuspected facts turn up in the indictment, and the defense is obliged to discover arguments hitherto unknown.

In the course of this, a considerable portion of the outer world reaches the inner, and by that very fact the outer world is impoverished or relieved.

On the other hand, the inner world has gained that much weight by being raised to the rank of a tribunal for ethical decisions.

However, the once unequivocal ego loses the prerogative of being merely the prosecutor; it must also learn the role of defendant.

The ego becomes ambivalent arid ambiguous, and is caught between hammer and anvil.

It becomes aware of a polarity superordinate to itself.

By no means every conflict of duties, and perhaps not even a single one, is ever really "solved," though it may be argued over, weighed, and counterweighed till doomsday.

Sooner or later the decision is simply there, the product, it would seem, of some kind of short-circuit.

Practical life cannot be suspended in an everlasting contradiction.

The opposites and the contradictions between them do not vanish, however, even when for a moment they yield before the impulse to action.

They constantly threaten the unity of the personality, and entangle life again and again in their dichotomies.

Insight into the dangers and the painfulness of such a state might well decide one to stay at home, that is, never to leave the safe fold and the warm cocoon, since these alone promise protection from inner stress.

Those who do not have to leave father and mother are certainly safest with them.

A good many persons, however, find themselves thrust out upon the road to individuation.

In no time at all they will become acquainted with the positive and negative aspects of human nature.

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago.

Both theoretically and practically, polarity is inherent in all living things.

Set against this overpowering force is the fragile unity of the ego, which has come into being in the course of millennia only with the aid of countless protective measures.

That an ego was possible at all appears to spring from the fact that all opposites seek to achieve a state of balance.

This happens in the exchange of energy which results from the collision of hot and cold, high and low, and so on.

The energy underlying conscious psychic life is pre-existent to it and therefore at first unconscious.

As it approaches consciousness it first appears projected in figures like mana, gods, daimons, etc., whose numen seems to be the vital source of energy, and in point of fact is so as long as these supernatural figures are accepted.

But as these fade and lose their force, the ego that is, the empirical man seems to come into possession of this source of energy, and does so in the fullest meaning of this ambiguous statement: on the one hand he seeks to seize this energy, to possess it, and even imagines that he does possess it; and on the other hand he is possessed by it.

This grotesque situation can, to be sure, occur only when the contents of consciousness are regarded as the sole form of psychic existence.

Where this is the case, there is no preventing inflation by projections coming home to roost.

But where the existence of an unconscious psyche is admitted, the contents of projection can be received into the inborn instinctive forms which predate consciousness.

Their objectivity and autonomy are thereby preserved, and inflation is avoided.

The archetypes, which are pre-existent to consciousness and condition it, appear in the part they actually play in reality: as a priori structural

forms of the stuff of consciousness.

They do not in any sense represent things as they are in themselves, but rather the forms in which things can be perceived and conceived.

Naturally, it is not merely the archetypes that govern the particular nature of perceptions.

They account only for the collective component of a perception.

As an attribute of instinct they partake of its dynamic nature, and consequently possess a specific energy which causes or compels definite modes of behavior or impulses; that is, they may under certain circumstances have a possessive or obsessive force (numinosity!).

The conception of them as daimonia is therefore quite in accord with their nature.

If anyone is inclined to believe that any aspect of the nature of things is changed by such formulations, he is being extremely credulous about words.

The real facts do not change, whatever names we give them.

Only we ourselves are affected.

If one were to conceive of "God" as "pure Nothingness," that has nothing whatsoever to do with the fact of a superordinate principle.

We are just as much possessed as before; the change of name has removed nothing at all from reality.

At most we have taken a false attitude toward reality if the new name implies a denial.

On the other hand, a positive name for the unknowable has the merit of putting us into a correspondingly positive attitude.

If, Therefore, we speak of "God” as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness.

We neither make Him more remote nor eliminate Him, but bring Him closer to the possibility of being experienced.

This latter circumstance is by no means unimportant, for a thing which cannot be experienced may easily be suspected of non-existence.

This suspicion is so inviting that so-called believers in God see nothing but atheism in my attempt to reconstruct the primitive unconscious psyche.

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious.

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche.

The assumption that man in his whole glory was created on the sixth day of Creation, without any preliminary stages, is after all somewhat too simple and archaic to satisfy us nowadays.

There is pretty general agreement on that score.

In regard to the psyche, however, the archaic conception holds on tenaciously: the psyche has no antecedents, is a tabula rasa, arises anew at birth, and is only what it imagines itself to be.

Consciousness is phylogenetically and ontogenetically a secondary phenomenon.

It is time this obvious fact were grasped at last.

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system.

And just as the human body today represents in each of its parts the result of this evolution, and everywhere still shows traces of its earlier stages so the same may be said of the psyche.

Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated

in every child.

The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the a priori foundations of the higher functions.

On this complicated base, the ego arises.

Throughout life the ego is sustained by this base.

When the base does not function, stasis ensues and then death.

Its life and its reality are of vital importance.

Compared to it, even the external world is secondary, for what does the world matter if the endogenous impulse to grasp it and manipulate it is lacking?

In the long run no conscious will can ever replace the life instinct.

This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation.

And if, by employing the concept of the archetype, we attempt to define a little more closely the point at which the daimon grips us, we have not abolished anything, only approached closer to the source of life.

It is only natural that I as a psychiatrist (doctor of the soul) should espouse such a view, for I am primarily interested in how I can help my patients find their healthy base again.

To do that, a great variety of knowledge is needed, as I have learned. Medicine in general has, after all, proceeded in like manner.

It has not made its advances through the discovery of some single trick of healing, thus phenomenally simplifying its methods.

On the contrary, it has evolved into a science of enormous complexity not the least of the reasons being that it has made borrowings from all possible fields.

Hence I am not concerned with proving anything to other disciplines; I am merely attempting to put their knowledge to good use in my own field.

Naturally, it is incumbent upon me to report on such applications and their consequences.

For certain new things come to light when one transfers the knowledge of one field to another and applies it in practice.

Had X-rays remained the exclusive property of the physicist and not been applied in medicine, we would know far less.

Then again, if radiation therapy has in some circumstances dangerous consequences, that is interesting to the physician; but it is not necessarily of interest to the physicist, who uses radiation in an altogether different manner and for other purposes.

Nor will he think that the physician has poached upon his territory when the latter points out certain harmful or salutary properties of the invisible rays.

If I, for example, apply historical or theological insights in psychotherapy, they naturally appear in a different light and lead to conclusions other than those to which they lead when restricted to their proper fields, where they serve other purposes.

The fact, therefore, that a polarity underlies the dynamics of the psyche means that the whole problem of opposites in its broadest sense, with all its concomitant religious and philosophical aspects, is drawn into the psychological discussion.

These aspects lose the autonomous character they have in their own field inevitably so, since they are approached in terms of psychological

questions; that is, they are no longer viewed from the angle of religious or philosophical truth, but are examined for their psychological validity and significance.

Leaving aside their claim to be independent truths, the fact remains that regarded empirically which is to say, scientifically they are primarily psychic phenomena.

This fact seems to me incontestable.

That they claim a justification for themselves is in keeping with the psychological approach, which does not brand such a claim unjustified, but on the contrary treats it with special consideration.

Psychology has no room for judgments like "only religious" or "only philosophical/’ despite the fact that we too often hear the charge of something’s being "only psychological" especially from theologians.

All conceivable statements are made by the psyche.

Among other things, the psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles.

It is a general rule of logic that "principles are not to be multiplied beyond the necessary."

Therefore, since interpretation in terms of energy has proved a generally valid principle of explanation in the natural sciences, we must limit ourselves to it in psychology also.

No firm facts are available which would recommend some other view; moreover, the antithetical or polaristic nature of the psyche and its contents is verified by psychological experience.

Now if the dynamic conception of the psyche is correct, all statements which seek to overstep the limits of the psyche's polarity statements about a metaphysical reality, for example must be paradoxical if they are to lay claim to any sort of validity.

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements.

Wherever the psyche does announce absolute truths such as, for example, "God is motion," or "God is One" it necessarily falls into one or the other of its own antitheses.

For the two statements might equally well be: "God is rest/' or "God is All."

Through one-sidedness the psyche disintegrates and loses its capacity for cognition.

It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state.

In saying this we are not expressing a value judgment, but only pointing out that the limit is very frequently overstepped.

Indeed, this is inevitable, for, as Heraclitus says, "Everything is flux.”

Thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before.

In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself.

In my effort to depict die limitations of the psyche I do not mean to imply that only the psyche exists.

It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche.

Science is tacitly convinced that a nonpsychic, transcendental object exists.

But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created.

In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present.

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being.

I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations which are psychic events par excellence may be founded upon a psychoid base, that is, upon an only partially psychic and possibly altogether different form of being.

For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual.

From the point of view of science, it is immaterial what I may believe on that score, and I must accept my ignorance.

But insofar as the archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is.

This applies, of course, not only to the archetypes but to the nature of the psyche in general.

Whatever it may state about itself, it will never get beyond itself.

All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world.

Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us and to suppose it even, or particularly, in the case of psychic phenomena about which no verifiable statements can be made.

Statements concerning possibility or impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions.

Prohibited though it may be from an objective point of view to make statements out of the blue that is, without sufficient reason there are nevertheless some statements which apparently have to be made without objective reasons.

The justification here is a psychodynamic one, of the sort usually termed subjective and regarded as a purely personal matter.

But that is to commit the mistake of failing to distinguish whether the statement really proceeds only from an isolated subject, and is prompted by exclusively personal motives, or whether it occurs generally and springs from a collectively present dynamic pattern.

In that case it should not be classed as subjective, but as psychologically objective, since an indefinite number of individuals find themselves prompted by an inner impulse to make an identical statement, or feel a certain view to be a vital necessity.

Since the archetype is not just an inactive form, but a real force charged with a specific energy, it may very well be regarded as the causa efficiens of such statements, and be understood as the subject of them.

In other words, it is not the personal human being who is making the statement, but the archetype speaking through him.

If these statements are stifled or disregarded, both medical experience and common knowledge demonstrate that psychic troubles are in store.

These will appear either as neurotic symptoms or, in the case of persons who are incapable of neurosis, as collective delusions.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments.

They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them.

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes.

Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view.

At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp.

This is the realm of Eros.

In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.

I might, as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love, Eros is a kosmogonos, a creator and father-mother of all higher consciousness.

I sometimes feel that Paul’s words ’Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself.

Whatever the learned interpretation may be of the sentence "God is love,*’ the words affirm the complexio oppositorum of the Godhead.

In my medical experience as well as in my own life I have again and again been faced with the mystery of love, and have never been able to explain what it is.

Like Job, I had to ’lay my hand on my mouth. I have spoken once, and I will not answer/* (Job 40:4f.)

Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other.

No language is adequate to this paradox.

Whatever one can say, no words express the whole.

To speak of partial aspects is always too much or

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To speak of partial aspects is always too much or too little, for only the whole is meaningful Love "bears all things" and "endures all things'* (1 Cor. 13:7).

These words say all there is to be said; nothing can be added to them.

For we are in the deepest sense the victims and the instruments of cosmogonic "love."

I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favoring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole.

Being a part, man cannot grasp the whole.

He is at its mercy.

He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it.

He is dependent upon it and is sustained by it.

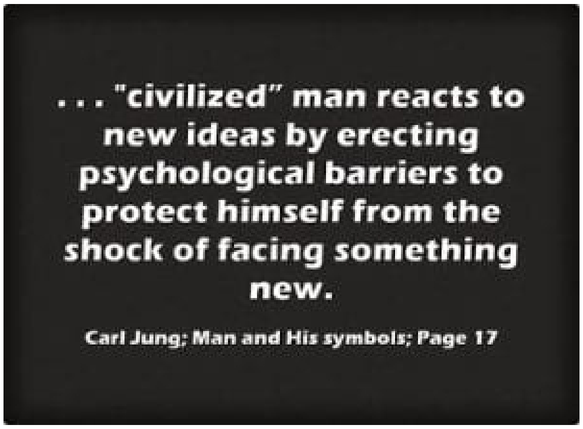
Love is his light and his darkness, whose end he cannot see. "Love ceases not" whether he speaks with the "tongues of angels," or with scientific exactitude traces the life of the cell down to its uttermost source.

Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions.

If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, ignotum per ignotius that is, by the name of God.

That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error. Aniela Jaffee, Memories Dreams and Reflections, Pages 327-354

Technology consists of certain procedures invented by man, ~Carl Jung (2019-06-05 10:52)



. . . "civilized" man reacts to new ideas by erecting psychological barriers to protect himself from the shock of facing something new.

Carl Jung; Man and His symbols; Page 17

A Letter to the Zurcher Student At the Federal Polytechnic Institute in Zurich September 1949
C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore confecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instints to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attidude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awating discovery. Undouptedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

Carl Jung never said: "Shadow Work is the Path of the Heart Warrior" but he did say... (2019-06-05 16:27)

The young warriors of the Teutons cut their hair and beards only after having slain the enemy. Carl Jung, Children's Dreams Seminar, Page 105

When a man has been in a great excitement, an uplifted condition-when a man who has been a successful warrior and killed other men for instance-he must go through a rite de sortie in order to disidentify from the archetypal hero, the godlike figure he has become. Carl Jung, Zarathustra Seminar, Page 27

Therefore, in certain tribes the successful warrior is not received in triumph as we would treat him, but is sent to a lonely place where he is

fed on raw vegetables for two months in order to thin him down, and then when he is quite meek he is allowed to come back. Carl Jung, Zarathustra Seminar, Page 27

Outside, he is the great figure of the land, the political hero, with little warrior figures round him, little soldiers to slay his enemies; and inside the temple, he is the god-man who converses with the gods. Carl Jung, Zarathustra Seminar, Page 208

Then virtus later on became simply the same mana quality of a brave and courageous warrior. Carl Jung, Zarathustra Seminar, Page 425

Courageous, unconcerned, scornful, coercive-so wisdom wisheth us; she is a woman, and ever loveth only a warrior. Sure enough, wisdom is a woman, Sophia, and sure enough, she loves none but the warrior, but the warrior is not understood to be a being of air, a dancer upon the burial ground. Carl Jung, Zarathustra Seminar, Page 507.

Sure enough, wisdom is a woman, Sophia, and sure enough, she loves none but the warrior, but the warrior is not understood to be a being of air, a dancer upon the burial ground. Carl Jung, Zarathustra Seminar, Page 507.

We come now to the next chapter, "War and Warriors." What is the logical sequence between this title and the preceding one, "The Preachers of Death"? Carl Jung, Zarathustra Seminar, Page 553

And if ye cannot be saints of knowledge, then, I pray you, be at least its warriors. They are the companions and forerunners of such saint-ship. Here, you see what he understands by warriors; they are not beyond hatred and envy, and don't need to be great, but they can be at least warriors of knowledge, even if they are not the saints. Carl Jung, Zarathustra Seminar, Page 557

You see, in spite of the fact that they are not saints, not perfect, they are subject to the very human and very personal motives of hatred and envy, they can be warriors. One can win a battle even with bad soldiers.

I see many soldiers; could I but see many warriors! "Uniform" one calleth what they wear; may it not be uniform what they therewith hide! Carl Jung, Zarathustra Seminar, Page 558.

Yes, in speaking of warriors, he instantly thinks of soldiers naturally; yet soldiers are in uniform, which means absolutely collective with no personalities whatever. Carl Jung, Zarathustra Seminar, Page 558

He is, as I said, in doubt, so he extracts the idea of being brave from his sermon as having to do with war; the warrior is at least brave. Carl Jung, Zarathustra Seminar, Page 563

To the good warrior soundeth "thou shalt" pleasanter than "I will." And all that is dear unto you, ye shall first have it commanded unto you. Carl Jung, Zarathustra Seminar, Page 568

In that sense everybody should be aware of the warrior in his own self, accept his superior insight as a "thou shalt" and never as "I will." Carl Jung, Zarathustra Seminar, Page 568

So live your life of obedience and of war! What matter about long life! What warrior wisheth to be spared! Carl Jung, Zarathustra Seminar, Page 572

How does the chapter on war and warriors lead over to the new idol, the state? You see, we are just following the steps of history. Carl Jung, Zarathustra Seminar, Page 572.

Miss Wolff: War is always made by a state or a monarch, and the warrior means the army, so in the very idea of war the state is implied. Prof. Jung: That is perfectly true: the very idea of warriors, or soldiers, presupposes a general will above them, a monarch or a general or a state. Carl Jung, Zarathustra Seminar, Page 572-573.

Prof. jung: Yes, but that is all expressed in my interpretation of the chapter about the warriors. I want to know how we can make the transition in Nietzsche's language, and we have always seen that the very end of the preceding chapter is really an answer to the main issue. Carl Jung, Zarathustra Seminar, Page 573.

Mrs. jung: War and warriors mean an outburst of primitive libido which calls for order and law, and that is what the state stands for.

Prof Jung: Yes, it becomes clear in the end of the chapter that some sort of authority is wanted. And why?

Mrs.Jung: Because the instincts are aroused.

Prof. Jung: Exactly. The chapter is about war and warriors, about people participating in war, and war is disorder, a wild upheaval of instincts,

and naturally that calls for order. If it is collective, it must be a collective organization; if it is individual, then what is wanted? Carl Jung, Zarathustra Seminar, Page 573.

For example, certain tribes had the exceedingly wise custom that when a warrior who had succeeded in reddening his spear killing came back from war, instead of carrying him in triumph, they locked him up in a lonely hut and fed him on vegetarian food for two months. Carl Jung, Visions Seminar, Page 197

Mrs. Crowley: The warrior chiefs used to do that with their enemies' blood to get strength. Carl Jung, Visions Seminar, Page 226

One is the chief, who is usually a warrior or an administrator, a very practical man, and the other is the medicine man, who may be equal to or much more important than the political chief-or he may be less important. Carl Jung, Visions Seminar, Page 506

Probably the first intellectuals, in a time when men were chiefly warriors, were those who had to stay at home on account of being crippled, either crippled from birth, or incapacitated through disease. Carl Jung, Visions Seminar, Page 534.

There is usually a fire in the center, and in the dances I have seen, the outer circle is formed by the warriors, the inner circle by the women, and the circle in the innermost center by little children. In the same way, when a herd of elephants are frightened, they push the females and the little ones inside, and the males, the warriors, are outside; that is the most natural way of forming a protective mandala. Carl Jung, Visions Seminar, Page 788

When a warrior comes back from a war filled with the mania for killing, they lock him into a hut and feed him for two months on vegetables in order to remove his blood lust. Carl Jung, Visions Seminar, Page 788-789

These figures are naively produced by the unconscious and therefore you can find them all over the world. The earliest one I know has just been found at Chichen Itza, in the Mayan Temple of the Warrior. Carl Jung, Dream Analysis Seminar, Page 115

Yes, he [Christ] is represented there as the healer and also as the hero and warrior. It is peculiarly applicable to our Christian nations, just emerging from the Great War. Carl Jung, Dream Analysis Seminar, Page 337

Apropos the contemporary perception of tantrism Jacob Needleman aptly noted that “the moment one hears the word ‘tantrism,’ various wild

and lurid associations spring forth in the Western mind which add up to a pastiche of psychospiritual science fiction and sexual acrobatics that

would put to shame even the most imaginative of our contemporary pornographers and quite eclipse the achievements of our hardiest erotic warriors.”

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who

has achieved complete individuality, the Wise Man. Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby.” Carl Jung, Analytical Psychology Seminar 1925, Page 162.

Berserker, "the bear-skinned," were in Nordic mythology people who could assume the form of bears; Nordic warriors who fought with frenzied fury were called Berserkers. Cf. 11, Wotan," CW 10, pars. 386, 389. Footnote 3; Page 364

Then, in Gen. 32 : 28 comes the new name (Israel = warrior of God) ; then comes in 3of.: "And Jacob called the name of the place Peniel (i.e., the face of God) for I have seen God face to face, and my life is preserved." 31: "And as he passed over Peniel the sun rose upon him; and he halted upon his thigh (motif of dislocating the arm!

In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Then you are in the flow, and for this you need the high heart of the warrior. . . . Letter to Bohler, Page 291

His father, the great warrior Mudjekeewis, has overcome by stealth the great bear, "the terror of the nations," and stolen from him the magic "belt of wampum," a girdle of shells. Carl Jung, Symbols of Transformation, Page 316.

Among a certain tribe of American Indians, it was the custom for the warriors, before setting out on the warpath, to move in a circle round a beautiful young girl standing naked in the centre. Carl Jung, Symbols of Transformation, Page 155.

There is an interesting report in the ethnological literature about an Indian warrior chief to whom in middle life the Great Spirit appeared in a dream. Carl Jung, CW 8, Page 398.

If thirty years ago anyone had dared to predict that our psychological development was tending towards a revival of the medieval persecutions of the

Jews, that Europe would again tremble before the Roman fasces and the tramp of legions, that people would once more give the Roman salute, as two thousand years ago, and that instead of the Christian Cross an archaic swastika would lure onward millions of warriors ready for death—why, that man would have been hooted at as a mystical fool. Carl Jung, CW 9i

He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherier, the master of secret knowledge, the magician, and the god of the poets. Carl Jung, CW 10, Page 188.

The hidden things shall be disclosed, and the virgin’s milk be whitened. The son is become a warrior fire and surpasses the tincture, for he himself is the treasure and himself is attired in the philosophic matter. Carl Jung, CW 12, Page 358.

When the son is brought to life by the opus, he becomes a "warrior fire" or a "fighter of fire." Carl Jung, CW 13, Page 148.

He dreams that a star falls down on his back, a star like a mighty warrior, and Gilgamesh is wrestling with him but cannot shake himself free. Carl Jung, CW 18, Page 105.

Sobered, Jung tried to calm the warriors. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 242

“Warrior” does not appear in the “Cornwall Seminars.”

“Warrior” does not appear in CW 1 “Psychiatric Studies”

“Warrior” does not appear in CW 2 “Experimental Researches”

“Warrior” does not appear in CW 3 “The Psychogenesis of Mental Disease”

“Warrior” does not appear in CW 4 “Freud and Psychoanalysis”

“Warrior” does not appear in CW 6 “Psychological Types”

“Warrior” does not appear in CW 7 “Two Essays on Analytical Psychology”

“Warrior” does not appear in CW 9ii “Aion.”

“Warrior” does not appear in CW 11 “Psychology and Religion”

“Warrior” does not appear in CW 15 “The Spirit in Art, Man and Literature”

“Warrior” does not appear in CW 16 “The Practice of Psychotherapy”

“Warrior” does not appear in CW 17 “The Development of Psychotherapy”

“Warrior” does not appear in “Jung: His Life and His Work” by Barbara Hannah

“Warrior” does not appear in “Memories, Dreams and Reflections” by Aniela Jaffe

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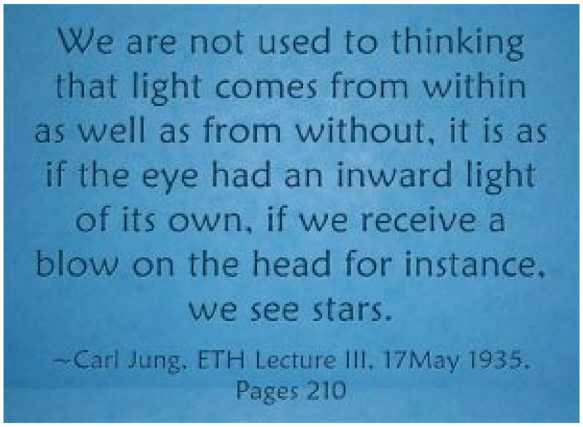
Carl Jung on Inner Light (2019-06-05 22:54)

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture **III**, 17May 1935, Pages 210.

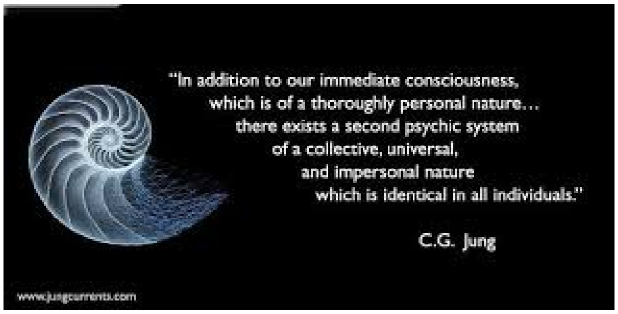


We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 210

Carl Jung on “Consciousness” - Anthology (2019-06-06 02:30)

[1]



“In addition to our immediate consciousness, which is of a thoroughly personal nature… there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals.”

C.G. Jung

www.jungcurrents.com

Only those individuals can attain to a higher degree of consciousness who are destined to
it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation.

In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives.

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale.

So too with the possibility of psychic development: it is not reserved for specially gifted individuals.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts.

Affects are not "made" or wilfully produced; they simply happen.

In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily.

The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before.

So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region.

Hence we are continually surprised when something unknown suddenly appears "from nowhere." Carl Jung, CW 9i, Para 497

The "child" is therefore renatus in novam infantiam [reborn into a new infancy].

It is thus both beginning and end, an initial and a terminal creature.

The initial creature existed before man was not, and the terminal creature will be when man is not.

Psychologically speaking, this means that the "child" symbolizes the pre-conscious and the post-conscious essence of man.

His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by
analogy of life after death.

In this idea the all-embracing nature of psychic wholeness is expressed.

Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent
of the unconscious as well.

Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space.

This is no speculation, but an immediate psychic experience.

Not only is the conscious process continually accompanied, it is often guided, helped, or interrupted, by unconscious happenings.

The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on.

For this reason the possibility of enlarging it exists, at least during the first half of life.

The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated.

In this way a considerable increase of personality may be experienced.

We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside.

But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty.

Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it.

Richness of mind consists in mental receptivity, not in the accumulation of possessions.

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content.

Real increase of personality means consciousness of an enlargement that flows from inner sources.

Without psychic depth we can never be adequately related to the magnitude of our object.

It has therefore been said quite truly that a man grows with the greatness of his task.

But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him.

More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other.

If they must contend, let it at least be a fair fight with equal rights on both sides.

Both are aspects of life.

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand.

This means open conflict and open collaboration at once.

That, evidently, is the way human life should be.

It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."

Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure.

Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that "round" wholeness which consciousness lacks, it is the most significant of all.

This "round" thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha.

For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.

The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the
unconscious.

It is, in a sense, non-spatial and non-temporal.

The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hypersceptical critics,
although in reality they are much more common than is generally supposed.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

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The role of the unconscious is to act compensatorily to the conscious contents of the moment.

By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum.

The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero.

We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious.

The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is
consciously reflected by a psyche.

Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the
contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities.

Anyone who has any ego-consciousness at all takes it for granted that he knows himself.

But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that
man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one's guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow.

When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves.

As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness.

Consciousness of guilt can therefore act as a powerful moral stimulus.

In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes.

In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts.

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

See! Who was dearer to our Lord or more intimate with him than his apostles?

Not one of them but fell into mortal sin, and all were mortal sinners." Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche.

So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition.

In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts.

The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have?

Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence.

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh’s decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with.

God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious.

The unconscious wants both: to divide and to unite.

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized.

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious.

That is to say, God wants to become man, but not quite.

The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God’s dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with
consciousness.

It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

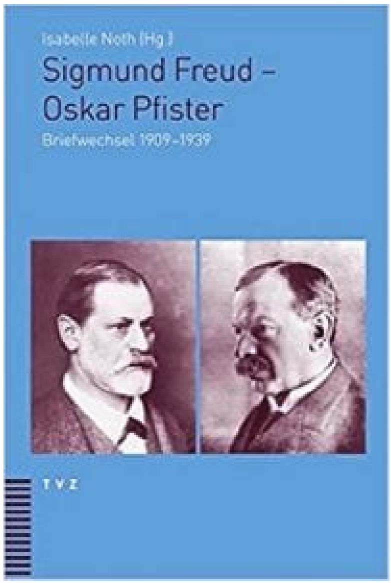
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/9a5a2-62bconsciousness.jpg`

Carl Jung: The dragon he married is an unsavoury spirit and has done him no good at all. (2019-06-06 02:30)



Dear Professor Freud, 10 March 1912

Many thanks for your kindly letter. I haven’t the slightest intention of imitating Adler.

But often I am empty-headed, especially ’when all my libido is concentrated on a problem.

I shall gather my wits together very soon.

About Pfister: I forgot to mention that he is in a bad way because his position is in jeopardy.

He has been too incautious.

He is happy enough with his girl, but she is much too young and infantile and still hasn’t realized what the situation is; she even wanted to call it off a second time.

Pfister is a child himself and needs an intelligent woman.

First he married a mother, now it’s a daughter.

I have told him she is thoroughly infantile; I heard he took it as an encouraging sign.

The whole enterprise is decidedly dangerous.

However, his libido is in it so it might turn out well.

I’m not meddling so long as he doesn’t ask me to.

His position in the parish is precarious.

What would he do if he were expelled?

He says he would work with some medical man as a an assistant. With whom?

There is no room for him here with us.

And what would his young wife or fiancee say about that?

Now he is terribly in love and imagines he can’t live without the girl.

I hope it will be all right in the end. We are very worried about him.

I hear bad reports of Stegmann.

The dragon he married is an unsavoury spirit and has done him no good at all.

I also heard he has made a virulent attack on psychoanalysis.

I have finished my work except for the addenda.

You will have received the Jahrbucli by now.

The setting of Volume IV has begun. P

lease send Bleuler’s manuscript to Deuticke.

This time B. is firing the opening shot.

The new issue will be entirely analytical except for Bleuler.

Have you read Spielrein’s new paper (manuscript) I’m afraid I shall have to trim it quite a bit.

This always takes me an awfully long time.

There are two or three Dementia praecox analyses still to come, one of which (Nelken) is extremely important.

I hope I can squeeze it in.

The volume will be a regular monster as I want to include my paper in toto.

On March 31st I shall go on a holiday for 3 weeks.

I'm fagged out. Many kind regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 493-494

[Carl Jung on Prophetic Dreams] (2019-06-06 02:36)

[Carl Jung on Prophetic Dreams.]

Just as memories that have long since fallen below the threshold are still accessible to the unconscious, so also are certain very fine subliminal combinations that point forward, and these are of the greatest significance for future events in so far as the latter are conditioned by our psychology.

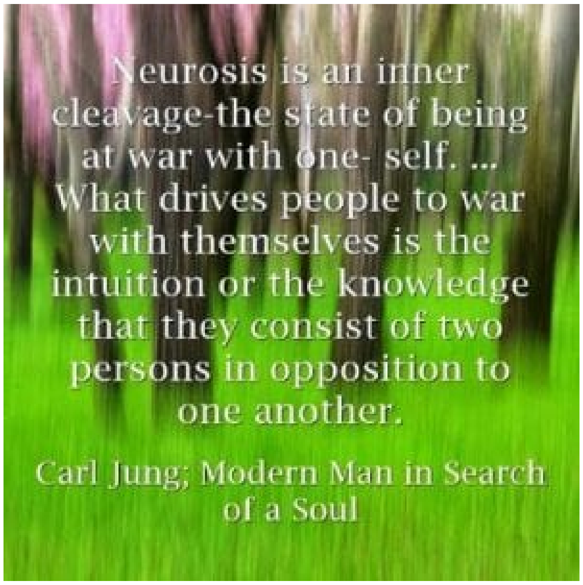
But no more than the science of history bothers itself with future combinations of events, which are rather the object of political science, can the forward-pointing psychological combinations be the object of analysis; they would be much more the object of a refined psychological syntheticism that knew how to follow the natural currents of libido.

This we cannot do, or only badly; but it happens easily enough in the unconscious, and it seems as if from time to time, under certain conditions, important fragments of-this-work come to light, at least in dreams, thus accounting for the prophetic significance of dreams long claimed by superstition.

Dreams are very often anticipations of future alterations of consciousness. (CW 5; fn 18)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/4db66-prophet.jpg`

Carl Jung: This time the opposition got into hot water. **(2019-06-06 02:46)**


Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another.
Carl Jung; Modern Man in Search of a Soul

Dear Professor Freud, Burgholzli-Ziirich, 30 November 1907

Last Tuesday I lectured at the Medical Society for nearly an hour and a half on your researches, to great applause.

More than 100 doctors were present.

No opposition except from two well-known neurologists, who rode the moral hobby-horse.

Yesterday’s meeting of our Freudian Society went off very nicely, with much animation.

Prof. Bleuler opened the proceedings with some priceless doggerel aimed at your critics.

Von Monakow- was also present and naturally took the verses as referring to himself, which amused all the old hands enormously.

One sees what a difference mass suggestion makes-there were 25 people present-Monakow shrivelled in his seat.

This time the opposition got into hot water.

May it be a good omen!

Dr. A– was there too. He still exploits his neurosis a bit.

Dr. Jones of London, an- extremely gifted and active young man, was with me for the last 5 days, chiefly to talk with me about your researches.

Because of his "splendid isolation"? in London he has not yet penetrated very deeply into your problems but is convinced of the theoretical necessity of your views.

He will be a staunch supporter of our cause, for besides his intellectual gifts he is full of enthusiasm.

Dr. Jones, along with my friends in Budapest, has mooted the idea of a Congress of Freudian followers.

It would be held in Innsbruck or Salzburg next spring, and would be so arranged that the participants would not have to be away from home for more than 3 days, which should be possible in Salzburg.

Dr. Jones thinks that at least 2 people would come from England, and there will certainly be several from Switzerland.

My Amsterdam lecture, which I keep forgetting to mention for "complex" reasons, is going to be published in the Monatsschrift fur Psychiatrie und Neurologie.

It still needs a bit of polishing.

This week I'm off to Geneva, the second University town where your ideas will never go to sleep again.

With kindest regards,

Most sincerely yours,

Carl Jung, Freud/Jung Letters, Vol. 1, Pages 101-102

Carl Jung: Man cannot stand a meaningless life. (2019-06-06 02:53)

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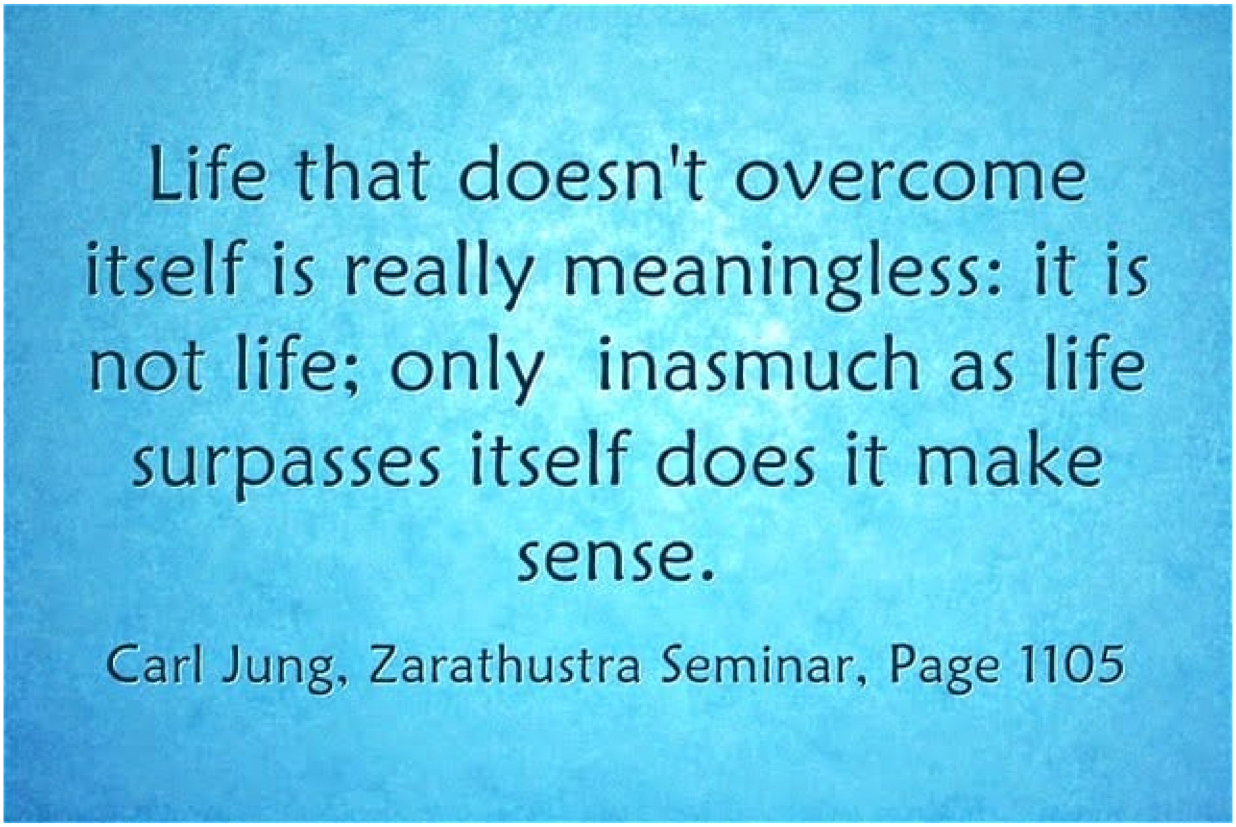

Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.

Carl Jung, Zarathustra Seminar, Page 1105

increasingly necessary for people to behave communally and collectively, now do you think it's possible that the highest development of man may be to submerge his own individuality in a kind of collective consciousness?

JUNG: That's hardly possible. I think there will be a reaction — a reaction will set in against this communal dissociation.

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness.

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Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439. C.G. Jung Speaking, Pages 438-439.

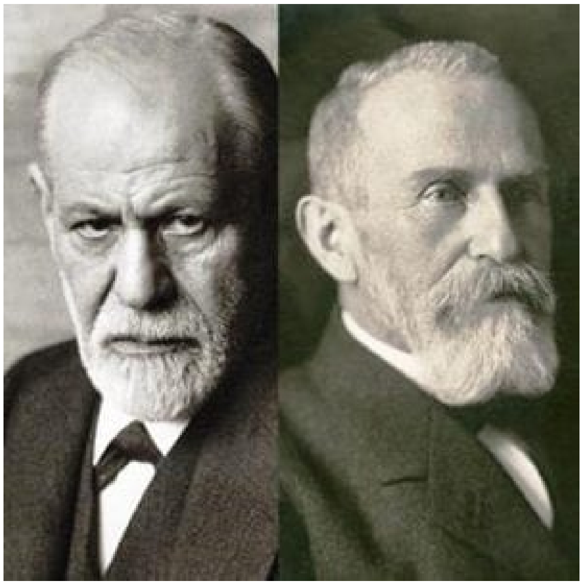
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/07e3c-1c.jpg`

Carl Jung Depth Psychology on LinkedIn **(2019-06-06 03:11)**

[1]Carl Jung Depth Psychology on LinkedIn

1. `https://www.linkedin.com/groups/8611143`

Carl Jung on "Bleuler" **(2019-06-06 03:19)**



Dear Professor Freud, 29 November 1910

I had a faint suspicion that your present attitude to the divergent tendencies of Stekel and Adler is not exactly a simple one.

There is in any case a noticeable analogy between Adler and Bleuler: the same mania to make the terminology as different as possible and to squeeze the flexible and fruitful psychological approach into the crude schematism of a physiological and biological straitjacket.

Bleuler is another one who fights against shrivelling in your shadow.

Last Sunday, at the Meeting of Swiss Psychiatrists in Bern;' he spoke about ambivalence, i.e., pairs of opposites.

It was dreadfully superficial and schema tic. It looks as though biology were taking all the spirit out of psychology.

Now for Bleuler's letter!

Another masterpiece of tortuosity and "diplomatic vagueness."

It is quite evident that his ratiocinative faculties have gone bankrupt.

He was unable to advance a single reason when talking with me.

There is no doubt at all that it is not you or the statutes or Stekel or anything else that is the cause of his negativism but simply and solely myself, ostensibly because of the Isserlin affair.

But this is merely a pretext.

The real and only reason is my defection from the abstinence crowd.

After I had broken down his cover-resistances through the last dream-analysis, the following dreams came out at the party, accompanied by venomous asides (he told them to me in front of the company, all unsuspecting-as if to prove how little he understands dream-analysisl }: He was the guest of the German Kaiser, who 'looked like a fat grocer, sodden with drink.

In a second dream he was summoned to Berlin in order to analyse the Kaiser.

But he didn't get round to that, for the Kaiser locked him in the cellar.

Bleuler would like more than anything to pick a quarrel with me about the reasons for my defection.

He won't do that for the sake of discretion, instead he refuses to join OUT crowd.

However, it still seems to me that he will come along once the smoke. from the first shots has cleared away.

Regretfully I must share your view that, if you came to Zurich, you would have to grit your teeth and lodge with him.

Bleuler is extremely touchy, loudly proclaiming that it doesn't matter a hang to him.

This would be so miserable for us that I must 'counsel you to get together with Bleuler in Munich.

You can’t possibly spend a whole day alone with him; he is thoroughly exhausting because he is quite inhuman.

Furthermore, the situation being so uncertain, you would accomplish just as much or as little in Zurich as in Munich.

I would therefore not stake too much on this card but rest content with a meeting in Munich; after 2-3 hours Bleuler’s arguments have long since petered out and he turns nasty, i.e., then comes the barrage of “why’s”.

So it would be best to spend 4-5 hours with him one evening," let us say from 6 or 7 until the departure of the night train for Zurich.

The evening Bleuler departs I shall arrive in Munich and hope very much to spend the next day with you.

There is no need whatever for you to sacrifice any more time.

I now have" sufficient contact with Bleuler to hold him to our cause.

The gaggle of assistants can be lopped off.

Once more I recommend my plan "chaleureusernent."

It should meet all the requirements.

It is a good thing we know this about Friedlander.

The man really is a damned swine.

If ever he comes again I really shall kick him out.

Thank God I guessed what kind of skunk had crawled in under my roof and treated him as I did: I am now more than ever convinced that these hogs have every reason to oppose us.

I shall not consort with them in the future either.

This technique pays off.

With us everything is going ahead nicely.

In Bern the whole interest centred on psychoanalysis in that Society it has made a lasting abode for itself.

Have you read Bleuler’s apologia?

With many kind regards,

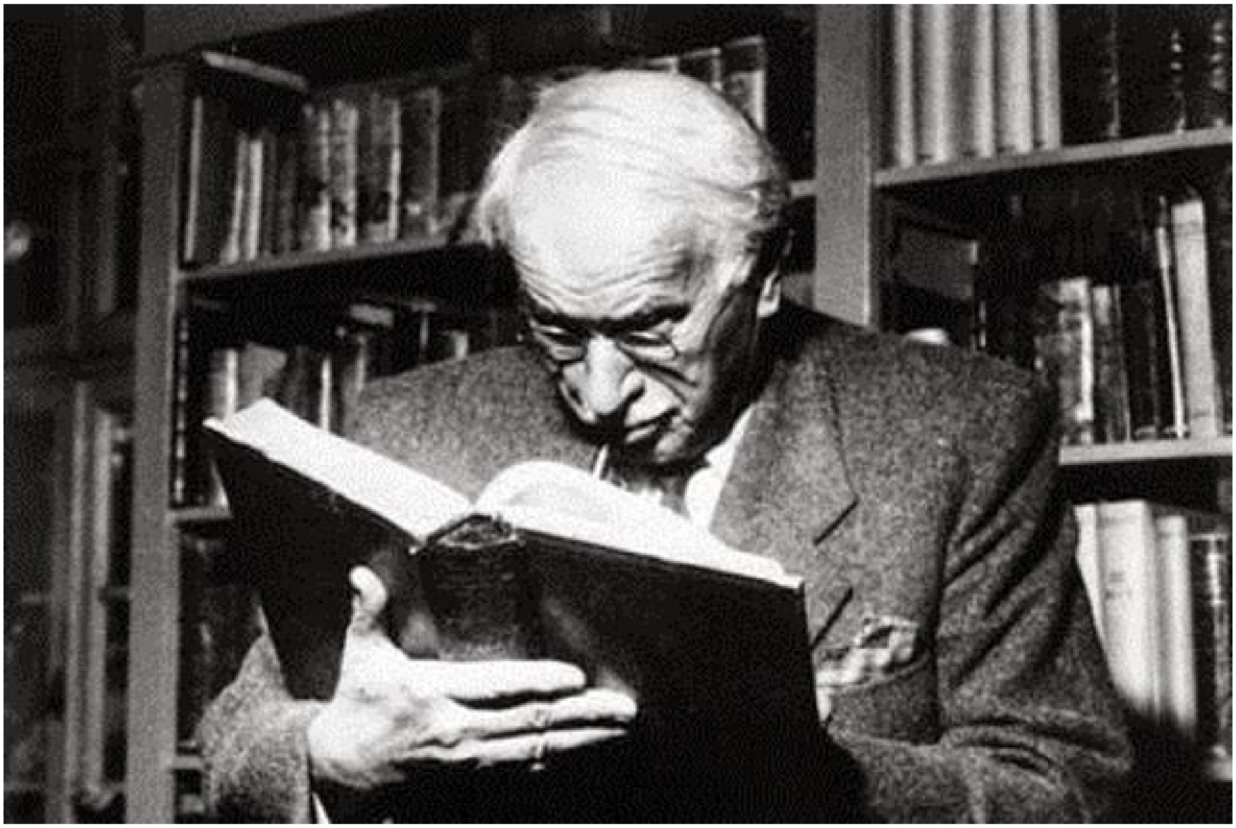
Most sincerely yours,

JUNG

We hope you will pay us a fleeting visit in the spring. Carl Jung, Freud Jung Letters, Vol. 1, Pages 374-375

Carl Jung: ...we have lost connection to the idea of God within; we denigrate this idea by calling it 'mystical. (2019-06-06 03:24)

[1]



Carl Jung points out that in modern times we have lost connection to the idea of God within; we denigrate this idea by calling it 'mystical.' Jung adds:

"And even if they do cherish a certain belief in God, they would be deterred from the idea of a God within by their religious education, which has always depreciated this idea as "mystical." (Paychology and Religion; para. 101)

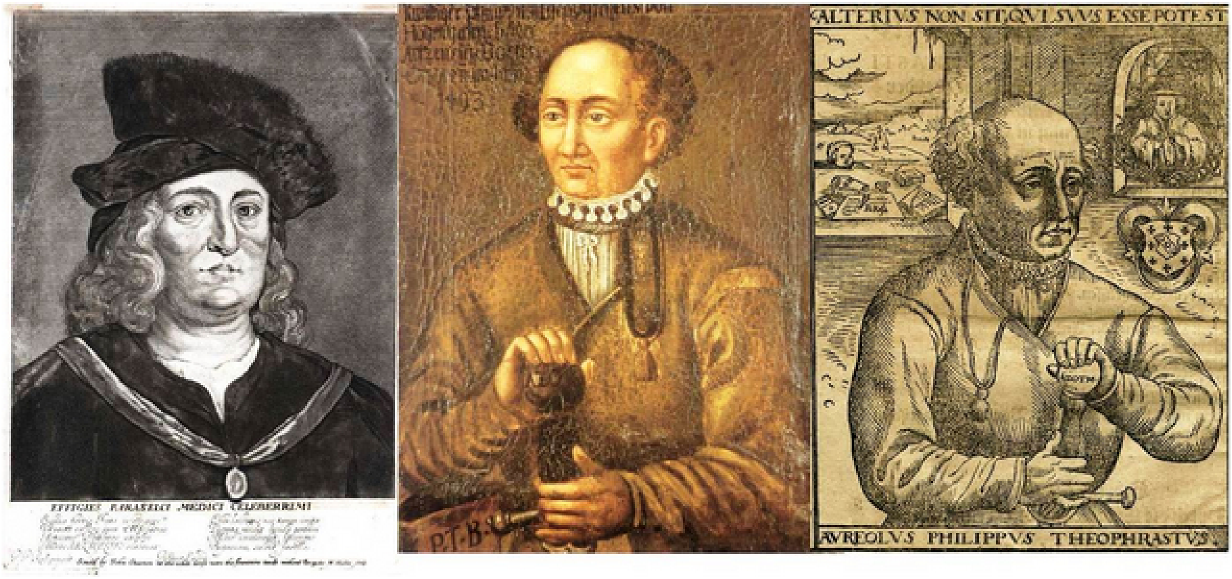
Carl Jung's own imaginal experience, as well as his clinical work with individuals, led him to see the immanent truth of a spontaneous appearance of the deity within psychic life. Jung says,

"It is precisely this 'mystical' idea which is forced upon the conscious mind by dreams and visions. I myself, as well as my colleagues, have seen so many cases developing the same kind of symbolism that we cannot doubt its existence any longer.” (para. 101)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/d6c35-worm.jpg`

Paracelsus and the "Lumen Naturae." **(2019-06-06 03:26)**

[1]


EFFIGIES PARACELSI MEDICI CELEBERRIMI
P.T.B.
ALTERIVS NON SIT QVI SVVS ESSE POTEST
AVREOLVS PHILIPPVS THEOPHRASTVS

Paracelsus says of the lumen naturae:

"Look at Adam and Moses and others.

They sought in themselves what was in man and have revealed it and all kabbalistic arts and they knew nothing alien to man neither from the Devil nor
from the spirits, but derived their knowledge from the Light of Nature.

This they nurtured in themselves ... it comes from nature which contains its manner of activity within itself. It is active during sleep and hence things must be
used when dormant and not awake—sleep is waking for such arts—for things have a spirit which is active for them in sleep.

Now it is true that Satan in his wisdom is a Kabbalist and a powerful one.

So, too, are these innate spirits in man . . . for it is the Light of Nature which is at work during sleep and is the invisible body and was nevertheless born like the visible and natural body.

But there is more to be known than the mere flesh, for from this very innate spirit comes that which is visible

. . . the Light of Nature which is man’s mentor dwells in this innate spirit."

Paracelsus also says that though men die, the mentor goes on teaching (Astronomia magna, ed. Sudhoff, XII, p, 23; "De podagricis," ed. Huser, I, p. 566).

Paracelsus, CW 13, Pages 113-114, Footnote 6.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/ed317-1.jpg`

Carl Jung: I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself. (2019-06-06 03:32)

[1]

“I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself.

That may be; but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner.

If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own money.”

With the voice I am in a similar situation.

The voice gives me certain contents, exactly as if a friend were informing me of his ideas.

It would be neither decent nor truthful to suggest that what he says are my own ideas. Carl Jung; Psychology and Religion; Page 46.

This is the reason why I differentiate between what I have produced or acquired by my own conscious effort and what is clearly and unmistakably a product of the unconscious.

Someone may object that the so-called unconscious mind is merely my own mind and that, therefore, such a differentiation is superfluous.

But I am not at all convinced that the unconscious mind is merely my mind, because the term "unconscious" means that I am not even conscious of it.

As a matter of fact, the concept of the unconscious is an assumption for the sake of convenience.

In reality I am totally unconscious of-or, in other words, I do not know at all-where the voice comes from.

Not only am I incapable of producing the phenomenon at will, I am unable to anticipate what the voice will say.

Under such conditions it would be presumptuous to refer to the factor that produces the voice as my unconscious or my mind.
This would not be accurate, to say the least.

The fact that you perceive the voice in your dream proves nothing at all, for you can also hear the noises in the street, which you would never think of calling your own. Carl Jung; Psychology and Religion; Pages 46-47.

To put it simply one could say: Since we do not know everything, practically every experience, fact, or object contains something unknown.

Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it.

As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.

The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness." Carl Jung; Psychology and Religion; Page 49.

http://pathofsoul.org/2012/11/28/the-subject-of-the-deep/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/765a3-words.jpg`

Carl Jung on "Primitive." Lexicon (2019-06-06 03:43)

[1]

Primitive:

Descriptive of the original, or undifferentiated, human psyche. (See also archaic.)

I use the term “primitive” in the sense of “primordial,” and . . . do not imply any kind of value judgment.

Also, when I speak of a “vestige” of a primitive state, I do not necessarily mean that this state will sooner or later come to an end.

On the contrary, I see no reason why it should not endure as long as humanity lasts.["A Review of the Complex Theory," CW 8, par. 218.]

http://www.nyaap.org/jung-lexicon/p/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/c0f7c-1p.jpg`

Carl Jung and the "Rhizome" (2019-06-06 04:06)

Back to the Rhizome 1960–1961

Although he was eighty-five in July, 1960, fate that year demanded yet another great effort from Jung.

I do not remember hearing him speak of his original refusal to become involved in a popular exposition of his psychology.

The first time I remember hearing him mention the subject was one spring evening when Ruth Bailey and he came to supper with us in Marie-Louise von Franz's Tower.

By that time he had become quite enthusiastic about the idea of producing a popular volume to be called Man and His Symbols, and he asked for Marie-Louise's collaboration.

He wanted to write only one of the articles himself, asked her to do the very important one on individuation, then discussed the formation of the whole book with her and who would be the best person to ask to write on each subject he wanted to include.

Only later did he ask her to undertake the editing of the whole book from the psychological point of view in the event of his death or ill health.

He did not actually begin to write his own article until some months later.

Jung seemed very well in the early summer of 1960 and was a great deal at Bollingen, including most of July, until just before his eighty-fifth birthday on July 26.

He even fulfilled a long-planned invitation to the members of the Psychological Club to spend an afternoon with him there.

Ruth willingly undertook the considerable work involved and, assisted by Jung’s daughters and daughter-in-law, made it a very successful party indeed.

It was especially enjoyed by those members of the club who had never been to Bollingen before.

Nevertheless, when I went down the next morning to help Ruth—as I usually did during those last years—I found Jung very thoughtful and sad.

I do not know, however, whether this was because he had not fully realized before how much the club had changed, since Toni Wolff was no longer there in her role of “club tiger” and how many familiar faces were missing, or whether it was a foreboding that this would be his last really happy visit to his beloved Tower.

At all events, he left for Küsnacht shortly after the club party, to return to his Tower only once again, in the early spring of 1961.

Jung’s eighty-fifth birthday was much more of a strain than his eightieth had been, and it soon became sadly evident that he was indeed five years older.

Nevertheless, he went through it all without showing that it was tiring him so much.

In addition to the same two C. G. Jung Institute parties at the Dolder Hotel, he was made an Ehrenbürgerc of his own village, Küsnacht, which, though he

appreciated it very much indeed, involved him in yet another official dinner at the Hotel Sonne.

By that time he was so tired he had serious misgivings as to whether he would be able to get through the evening.

As usual, though, he rose to the occasion, and in no way disappointed his hosts, the Gemeindepräsident, Edward Guggenbühl, and the Gemeinderat.

When the birthday celebrations were over, Jung felt a great need to get right away, in order to be completely quiet for a time.

He decided to go with Fowler McCormick and Ruth Bailey to a favorite small hotel at Onnens in West Switzerland, which they had often made their headquarters before, for drives around its lovely and interesting environs.

When I went to help Ruth with her last-minute preparations, she told me she felt Jung was really badly overtired, but he seemed so glad to be getting away that she could only acquiesce in his wish.

Later she told me that at lunch, about half way to Onnens, he had seemed so seriously unwell that both she and Fowler had tried to persuade him to return home.

But Küsnacht just then was associated with too much effort, so he insisted in going on to Onnens.

That night, however, he was taken seriously ill.

The local doctor, who spent the night in the hotel, was very much afraid it would be the end but, largely thanks to this doctor’s efforts and the excellent nursing of Ruth Bailey, Jung pulled through his collapse.

Naturally, the family had been notified that he was dangerously ill.

They could not bear the idea of their father dying in a distant hotel, so Marianne Niehus and her husband went to Onnens immediately, determined to bring him back in a helicopter.

This he absolutely refused, but since he was by this time considerably better, he did consent to return home in an ambulance.

Jung stood the journey very well, and was glad to be home again, especially since he was still too ill to have any obligation to meet demands.

Not long after his return, he told the same dream to both Marie-Louise and myself (separately).

We both had the feeling that he still thought he would probably die and wanted the dream to be recorded.

He dreamed:

He saw the "other Bollingen" bathed in a glow of light, and a voice told him that it was now completed and ready for habitation. Then far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water.

This was obviously a death dream, for he had often dreamed of this "other Bollingen" before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond.

The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water.

Evidently Mother Nature was ready for the change and prepared to give him her full support.

This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to "the other Bollingen."

In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen.

Once again, as had happened so often before, Jung's complete acceptance of death gave him a new lease of life, to his own great surprise.

He recovered quickly and was pretty well all winter, but I do not think quite as well as before his eightyfifth

birthday.

At all events, contrary to his earlier practice, he made no attempt to go to Bollingen and also abstained from his usual winter visit to the Tessin. Although he was undoubtedly declining physically, his mind and psychic understanding steadily increased, right up to the end.

If he forgot the slightest thing (actually he did so less than when he was younger!), he immediately said:

"There, I told you I was getting senile!" If he believed this himself, it was the only illusion I ever knew him to harbor.

Although he remained steadily in Küsnacht until the early spring, he was very active.

He gave himself fully to writing his article for Man and His Symbols—which he wrote in English, since the book first appeared in that language—and to reading and criticizing the other articles as they were submitted to him.

He was especially pleased with Marie-Louise's article and made no changes in it.

J ung wrote his article —"Approaching the Unconscious"—for Man and His Symbols in a different way from anything he had written for many years.

He was not pressed into writing it by his creative daimon, but was consciously obeying his dream.

He had dreamed that

"instead of sitting in his study and talking to the great doctors and psychiatrists who used to call on him from all over the world, he was standing in a public place and addressing a multitude of people who were listening to him with rapt attention and understanding what he said . . . ."

Explaining his psychology to people who knew nothing about it had long been most difficult and uncongenial to Jung.

I remember when I first came to Zürich, he told me he had to send those people who knew little or nothing of his psychology to his assistants first, because he no longer had sufficient patience to teach them the ABCs.

When he was asked to give three lectures during the war to the inhabitants of Küsnacht (who knew nothing of his psychology) he told me they gave him more trouble to prepare than all his other lectures put together.

Yet once having realized from his dream that there was "a multitude of people" who could understand his psychology, he never hesitated, but put himself to endless trouble to explain its most fundamental points as simply as possible.

His eightieth birthday experience and the many letters he received from simple people who had read his books or seen and heard him on television

must have helped, for he was fully convinced that it was such people who could carry on his psychology.

At all events, there is no doubt that he gave his last months to unremitting effort in carrying out this task.

Perhaps it was the reason he had so unexpectedly been granted a new lease of life after Onnens.

In any case, if he had died then, about nine months earlier, this final article would never have been written.

Jung's great concern with the future of mankind is evident throughout the paper.

He constantly alluded to the danger we are running of destroying ourselves and to the impotence of our conscious efforts to avert this disaster.

In fact, this article might be called his last appeal to man to realize the reality of the unconscious and above all to take his own soul seriously, for Jung

saw that this was his sole hope.

Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far

wider public than anything else he wrote in his last five years.

In fact, we may hope it has reached the people of whom Jung had the most hope: the people who read his books and let them silently change their lives.

Jung no longer had time to edit the book from the psychological point of view, as the publishers had hoped, but foreseeing this, he had arranged for

Marie-Louise von Franz to do it for him.

John Freeman has already testified to her success in this endeavor.

Jung indeed read through all that was written of the book before his death, and finished his own article.

He also went steadily on seeing one or two people every day, and kept up his drives and short walks.

He even found the energy to attend the annual Christmas dinner of the Psychological Club, though it evidently tired him and he left soon after dining.

It meant a great deal to the members to meet him at this annual event, and I do not think he ever missed it, except for the years he was away in Africa and India, and in 1946 when he was very ill.

In March he again went to Bollingen with Ruth.

Hans Kuhn was also there, as often as he could be spared from his other duties.

Superficially, Jung seemed much as usual at Bollingen, but one felt it was no longer all important to him to be there.

Presumably, though he never said so, the attachment he had always had was now being transferred to the “other Bollingen,” in the Beyond.

But he was well enough to come up to lunch at Marie-Louise’s Tower on a day so lovely that we were able to have coffee outside.e He also could sit

most days at his “water works” where the little stream ran into the lake.

He did not stay nearly as long at Bollingen as he usually did at that time of year.

As far as I remember, he was there only about three weeks.

Very soon after he got back to Küsnacht he had to go for a short time to the Red Cross Hospital in Zürich for a minor checkup.

He had not been in the hospital since 1944—when he was at Hirslanden for five months—and since he had then taken a dislike to hospitals, it was fortunate that this time he had to stay only two or three days.

Although we had been through the English of his article for Man and His Symbols while he was at Bollingen, he went on working at minor alterations

for some weeks.

It soon became evident, however, that his physical health was really giving out.

He still saw a few people and went for drives, but on the last drive we took together (on May 6, exactly a month before his death) he did not walk at all, as had been his invariable habit up until then.

He also did not feel like talking, though he seemed anxious to see his favorite roads again, and we drove longer than usual.

One strange thing happened on this last drive: we met and were held up three times by weddings.

Even at the time, I was reminded of the "Todeshochzeit" and Jung's experience on the way back from the Tessin just after his mother's death.

I do not know if Jung noticed it himself.

I have the feeling he did, but he did not say anything.

Jung was out only once after this, for a drive the next day in his own car.

Although he was out a great deal on his large balcony, he no longer came downstairs.

About three weeks before his death, he had a slight stroke which blurred his speech a little, but did not otherwise lame him in any way.

Although he was still about, and even saw people occasionally, it was getting clear that his exceptionally strong body was at last giving out.

He had so often been on the brink of death, however, and been granted a new lease of life, that it was very difficult for us all not to hope that this would happen yet again.

But he was not deceived in this way himself.

He said, several days before his death: "Do the people know I am dying?"

It was evidently still important to him that there should be no repetition of the 1944 dearth of news.

He moved about on the second floor (his library, his bedroom, and a large balcony were on the same floor) until Tuesday May 30, exactly a week

before he died, and even did some writing.

Then he had another slight stroke and had to leave his library for good.

He was just one week in bed and remained conscious to the end.

His last visions were largely concerned with the future of the world after his death.

He [Jung]told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, “Thank God, not all of it.”

His last recorded dream which he dreamed a few nights before his death, we owe to Ruth Bailey.

She kindly wrote it out for me at the time:

1. l) He saw a big, round block of stone in a high bare place and on it was inscribed:

“This shall be a sign unto you of wholeness and oneness.”

2) A lot of vessels, pottery vases, on the right side of a square place.

3) A square of trees, all fibrous roots, coming up from the ground and surrounding him. There were gold threads gleaming among the roots.

This is a very beautiful last dream, in which Jung's unity and wholeness are confirmed and shown to him in the symbol of a round stone. The pots in the square to the right are also full of meaning, when we remember that in ancient Egypt some parts of the dismembered corpse of the god Osiris were kept in pots, because it was from these that the resurrection was expected to take place. Moreover, the old Greeks kept pots in their houses full of wheat seeds. The pots and the soil represented the underworld and the seed the dead waiting for resurrection. About the time of All Souls' Day, the pots were opened and the dead were supposed to join the living. Christ's saying: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24) belongs in the same connection.

As to the roots, Jung said in Memories:

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains.

Now that the "blossom was passing away" and proving itself, like all mortal life, to be "an ephemeral apparition," the eternal roots, that were also C. G. Jung, appeared above the surface and spread themselves protectingly over him.

This dream tells us with the greatest clearness that Jung was dying at the right time, and was about to be received by that rhizome which he had always known was there as his "true invisible life."

Or, to use the language he used in Memories, his No. 1 personality was dying, but his No. 2 remained unchanged.

Jung died at a quarter to four on Tuesday afternoon, June 6.

There were again some synchronistic events, as there had been in 1944.

I remember most vividly that when I went to fetch my car, just before he died, I found the battery, which was not old and had never given the slightest trouble before, completely run down. This puzzled me very much at the time; when Ruth telephoned about half an hour later, it seemed quite natural and as if the car had known.

There was, however, no thunderstorm at the time Jung died (as has been reported from time to time).

That came an hour or two later, at which time lightning struck a tall poplar tree in his garden at the edge of the lake.

This is most unusual, for the water attracts the lightning and therefore trees and houses on its banks are usually immune.

The tree was not destroyed, only a great deal of its bark was stripped off. In fact, it was discovered by the family when they found the lawn covered with bits of bark when they went into the garden after the storm was over.

Jung himself said of death in Memories:

. . . death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

Everyone who had known Jung well was hit amidships by this fact, for his warm, genial physical presence had indeed been replaced by the icy

stillness of death.

I remember Franz Riklin, for instance, breaking down when he heard the news and crying like a child, although in our long friendship I never knew him shed another tear.

He was president of the C. G. Jung Institute at the time and, although no president could have bothered Jung less with outer problems, he had always felt Jung’s presence behind him, giving him security and strength.

Jung had died so exactly at the right time, and his death was such a natural event, that we were able to pull ourselves together, to go on with our own lives and the life of the institute by the next morning.

Ever since Jung had so nearly died in India, I had been wondering how far his pupils would endure his death and be able to stand on their own feet.

The answer in 1938 was catastrophic, and not much better during his worst illness in 1944.

During every serious illness I asked myself the same question, and each time the answer became slightly more hopeful.

Had Jung died on one of the earlier occasions of illness, I am sure we should have felt his death to be a far more brutal catastrophe.

As it was, it was more a terribly painful natural event, that we must, could, and did accept.

I realized vividly how mercifully the unconscious had prepared us and how well Jung himself had taught us to stand on our own feet.

The C. G. Jung Institute carried on as Jung would have wished.

It shut its doors only for one day: Friday, June 9, the day of the funeral.

A good deal of pressure was brought to bear on the family to hold the service in Zürich, in the cathedral or the Fraumünster.

I am glad to say they remained firm and held it in their own village church.

Many people came from great distances, such as Fowler McCormick from Chicago, but Küsnacht church is exceptionally large and, although there were crowds of people, everyone found a seat.

Curiously enough, there was another thunderstorm during the service and afterward a downpour of rain.

As time went on and Jung continued to appear in dreams and active imagination, just as he had done in his lifetime, one did indeed realize that the rhizome—or No. 2 personality —seemed completely unchanged by death.

Death is indeed a paradox, as Jung himself had realized so vividly on his way back from the Tessin after his mother's death.

Not that there is anything parapsychological or spiritualistic concerned; we simply cannot tell how much the individual Jung is involved, for, in his present No. 2 personality, he is utterly beyond our experience or comprehension.

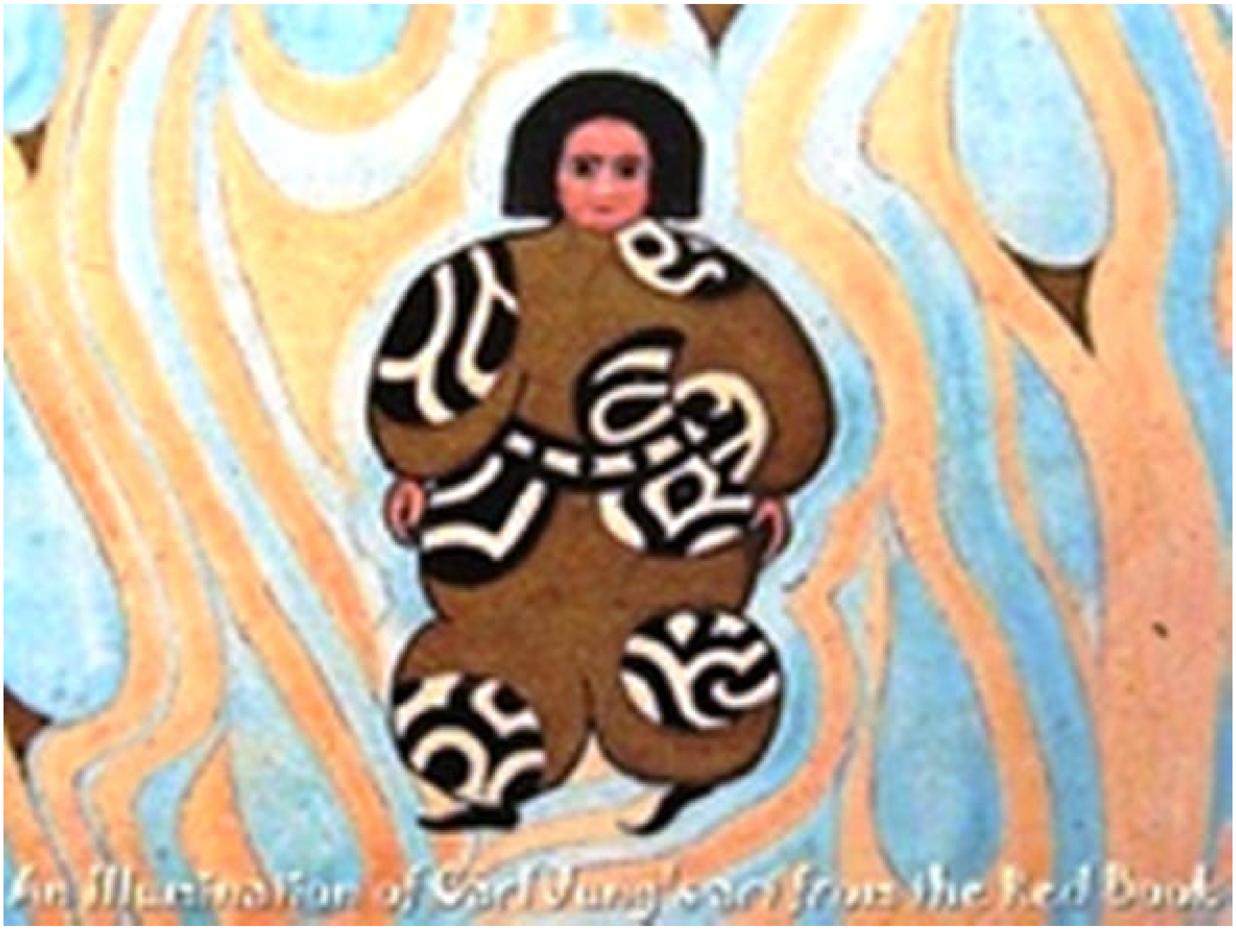
Perhaps the help comes from an archetype that Jung's whole life and teaching has constellated so strongly that in dreams it often appears in his form or speaks with his voice. I do not know.

When I stood by his infinitely peaceful and yet very remote dead body, I could only say "Thank you" again and again.

And that is how I still feel toward this life which was lived so fully and that we were privileged to know: a profound and boundless gratitude. Barbara Hannah, Jung: His Life and His Work, Pages 342-350

This is the Image of the Divine Child (2019-06-06 06:00)

[1]


An Illustration of Carl Jung's art from the Red Book

To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: "Be crafty like serpents and guileless like doves." For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward. But the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator. They flung open doors both above and below. They drew many after them to higher and lower madness, thereby sowing confusion
and preparing the way of what is to come.

But he who goes into the one and not also at the same time into the other by accepting what comes toward him, will simply teach and live the one and turn it into a reality. For he will be its victim. When you go into the one and hence consider the other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you. On the contrary, you think that the other comes somehow from without and you think that you also catch sight of it in the views and actions of your fellow men which clash with yours. You thus fight the other and are completely blinded.

But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung; Red Book.

211 Image legend: "This is the image of the divine child. It means the completion of a long path. Just as the image was finished in April 1919, and work on the next image had already begun, the one who brought the 8 came,

as DIAHMON [Philemon] had predicted to me. I called him [Phanes], because he is the newly appearing God." may be the astrological sign for the sun. In the Orphic theogony; Aither and Chaos are born from Chronos. Chronos makes an egg in Aither. The egg splits into two, and Phanes, the first of the Gods, appears.

Guthrie writes that "he is imagined as marvelously beautiful, a figure of shining light, with golden wings on his shoulders, four eyes, and the heads of various animals. He is of both sexes, since he is to create the race of the gods unaided" (Orpheus and Greek Religion: A Study of the orphic Movement [London: Methuen, 1935, p. 8o).

In Transformations and Symbols of the Libido (1912) while discussing mythological conceptions of creative force, Jung drew attention to the "Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian IOma, the God of love, which is also a cosmogonic principle" (CW B, §223). Phanes appears in Black Book 6 in the autumn of 1916. His attributes match the classical depictions, and he is described as the brilliant one, a God of beauty and light. Jung's copy of Isaac Cory's Ancient Fragments of the Phoenician, Chaldean, Egyptian, Tryian, Carthaginian, Indian, Persian, and Other Writers; With an Introductory Dissertation; And an Inquiry into the philosophy and Trinity of the Ancients has underlinings in the section containing the Orphic theogony; and a slip of paper and mark by the following statement: "they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these" ([London: William Pickering, 1832], p. 310).

Phanes is Jung's God. On September 28, 1916, Phanes is described as a golden bird (Black Book 6, p. II9). On February 20, 1917, Jung addresses Phanes as the messenger of Abraxas (ibid., p. 167). On May 20,1917, Philemon says that he will become Phanes (ibid., p. 195). On September II, Philemon describes him as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says: "The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair’s breadth between life and death, a river of worlds, canopying the heavens-I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love. / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" (Black Book 7, pp. 76-80). Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/07/e2ff3-red2bbook2billumintation.jpg`

Carl Jung and his personal mother complex (2019-06-06 09:27)

[1]

To Dorothee Hoch

Dear Dr. Hoch, 28 May 1952

The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman's son.

However, I had a good personal relationship with my father, so no "father complex" of the ordinary sort.

True, I didn't like theology because it set my father problems which he couldn't solve and which I felt unjustified.

On the other hand, I grant you my personal mother complex.

It is always a risky business to attribute unproven personal motives to an opponent before one has sufficiently weighed or understood the nature of his argument.

It does not seem to be quite clear to you that I am dealing with ideas and images.

God-images, for instance, can be discussed.

I consider it unfortunate that most theologians believe they have named God when they say "God."

The rabbi, for instance, hardly means the Christian God, the Protestant definitely the God who was incarnate, the Catholic the God who has revealed the Assumptio B.V.M. to the Church.

Under these rather distressing circumstances the empiricist, regardless of his religious convictions, has no choice but to deal with the ideas of God, without deciding the metaphysical issue.

He makes no decisions based on faith.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion.

Anyone who holds that God is named and expressed when he says "God" is hypostatizing Yahweh, Allah, Quetzalcoatl, Jupiter, etc.

That puts an end to all discussion.

All religious objects become taboo.

Not only can Christians not agree among themselves but the denominationally uncommitted layman dare not open his mouth because of the danger of blasphemy.

As a psychologist I have to speak of ideas professionally and if necessary criticize them when they behave too objectionably.

I don’t imagine that by so doing I have affected God; I merely try to put my own ideas in order.

I can think about my ideas but not about a metaphysical God who is beyond the range of human understanding.

I move exclusively in the domain of psychological empiricism, not in that of denominational metaphysics.

I don’t turn Christ into "the animus" (cf. Aion, ch. V), but Christ can be brought into relation with the concept ofthe "self," as the symbolism proves.

The "black son" is definitely not "harmless," as you would infer from my Job book.

Everyone is reckless who unleashes a world catastrophe, whatever he may imagine by this.

I know no "most perfect" man but only a relatively complete one.

I have never asserted that God is only an intrapsychic potency.

If I say I am a captain in the Swiss Army Medical Corps, as I have a perfect right to do, you will hardly conclude that this is my only qualification.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny.

My documentation is concerned with the historical development of ideas in Western culture.

It cannot be disputed that the Book of Enoch and other apocrypha were read in the Near East and were not without influence.

The same is true of ancient Egyptian influences as well as of Catholic dogmas.

You ought to have noticed that I don't go in for dogmatics but submit the psychology of Western ideas of God to critical discussion.

Presumably you won't think I am criticizing the metaphysical God?

After all, we are not living in the Middle Ages when people still believed they could do God an injury.

The Protestants will, I hope, not fall into the error of thinking they are the only Christians in the world?

Every real Christian must recognize that he lives in a schism.

One is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones.

Hence I write of universally Christian ideas and do not touch the-for meinaccessible question of metaphysical truth.

I don't know, either, why you want to prove that an "irruption into myth" has occurred.

It doesn't look to me that way at all.

The myth goes on, now as before, as the Assumptio proves, which obviously belongs to the Christian world of ideas and not to that of Islam or Buddhism.

If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection.

It would be too cheap to credit me with such stupidity.

I understand why you are annoyed.

It really is very distressing that the majority of educated people today eschew talk of religious matters.

I hold theologians responsible for this up to a point, because they obstinately refuse to admit that they, as much as the rest of us, are talking of anthropomorphic ideas about which we do not know how exactly or inexactly they depict a possible metaphysical fact.

In this way they slaughter every discussion from the start, so that one is obliged to avoid, politely, any conversation with theologians, very much to the detriment of the religious life!

What good is it to anyone when a theologian "confesses" that he has "met the living Lord"?

The wretched layman can only turn green with envy that such an experience never happened to him.

In my practice I often had to give elementary school lessons in the history of religion in order to eliminate, for a start, the disgust and nausea people felt for religious matters who had dealt all their lives only with confession-mongers and preachers.

The man of today wants to understand and not be preached at.

The need for understanding and discussion is as great as it is unconscious (at least in most cases).

That is why my little Job book has the (unexpected) effect of getting people who know the Bible only from hearsay to turn to it with curiosity.

It is of burning interest for them to hear something understandable about religion, so much so that often I am hard put to it to draw a distinction between myself and a director of conscience.

For me personally religion is a matter of first-rate importance; that is why I accept all the odium that is heaped upon the critic of tabooed area.

And that is also why I disturb the sleep of the just, who won't take the trouble to rouse themselves out of their subjectivism, Their preacher role, and their irresponsibility in the face of the demands of the time.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist.

To this end I have set forth in my little book what a thoughtful contemporary can read out of the Christian tradition.

Let him forget the arrogance of clerics who deem themselves in possession of the sole truth and who contrive to spread the schism of Christendom still further, and reflect on the only question of importance: What is religion all about?

Only a fraction of white humanity is Christian, and yet Christianity indulges in the luxury of not having any truck with human intelligence.

I don't want to annoy people needlessly, but in this case my conscience compelled me to say out loud what so many think in silence.

I hope I have started the ball rolling.

"Il faut casser les oeufs pour faire une o melette!"

I enclose my reply to M. Buber, who also thinks he can talk of God without saying which, and without proving that this is the only right one.

These absurdities have to be cleared up for once.

This all-too-long letter may clarify for you the standpoint of an empiricist who is doing his best to understand the language of theologians.

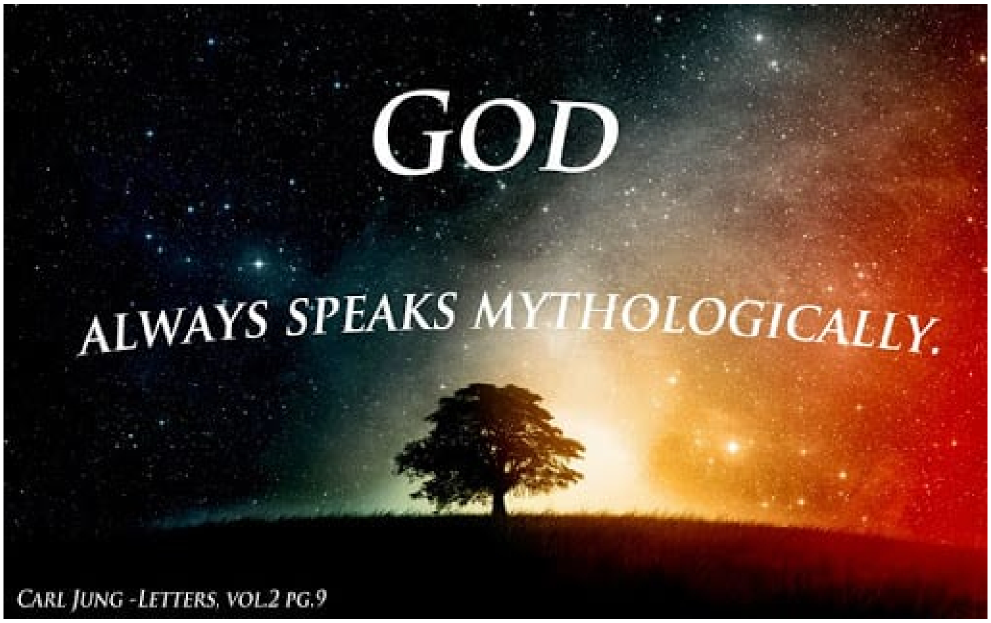
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 65-68.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/044ff-1mother.jpg`

Carl Jung on "God" - Anthology (2019-06-07 03:30)

[1]



[Carl Jung on “God” in The Red Book aka Liber Novus – Anthology]

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the God-head. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn’t only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I’d like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It’s like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?"   Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God.   Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of

God I always mean the image man has made of him… Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to … Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. … Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:
"Ye will be as gods!"
"When thou art alone then I am with thee."
“If thou would ’st pray enter into thy chamber ..."
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man’s consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analyti Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The sun… is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

God of God […] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The psychic fact "God" is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse. Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl

Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythologically. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Because we cannot discover God’s throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God’s world," may sound sentimental to some ears. For me it did not have this character at all. To "God’s world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God’s suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself… you will return to life. Corpus Hermeticum I, Poimandres, 21.

The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

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God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare l was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life’s journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

matter. Carl Jung, ETH Lectures, Page 189.
There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn’t break, but accepts the burden of being marked by God. In this way alone can the imago

Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man’s worst enemy. It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god’s animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it’s not the whole planet. Marie-Louise Von Franz, “Jung”.

Man’s relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

"God must be born in man forever. . . the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.
The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.
I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants ... but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

…for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.
The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God’s will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God’s "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God’s primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God’s dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God’s will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man’s death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self]...might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. . . . Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page

351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

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Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God’s inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The “relativity of God,” as I understand it, denotes a point of view that does not conceive of God as “absolute,” i.e., wholly “cut off” from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm’s length, because it seems impossible to give oneself up to a God who doesn’t even respect his own laws when he falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

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One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Pages 271-272

His [God's] moral quality depends upon individuals. That is why He incarnates.
Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's
prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are.” We don’t want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are ‘true’ or not, or whether they are ‘absolute’, cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

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Some Carl Jung Quotations XXXIV (2019-06-07 03:30)

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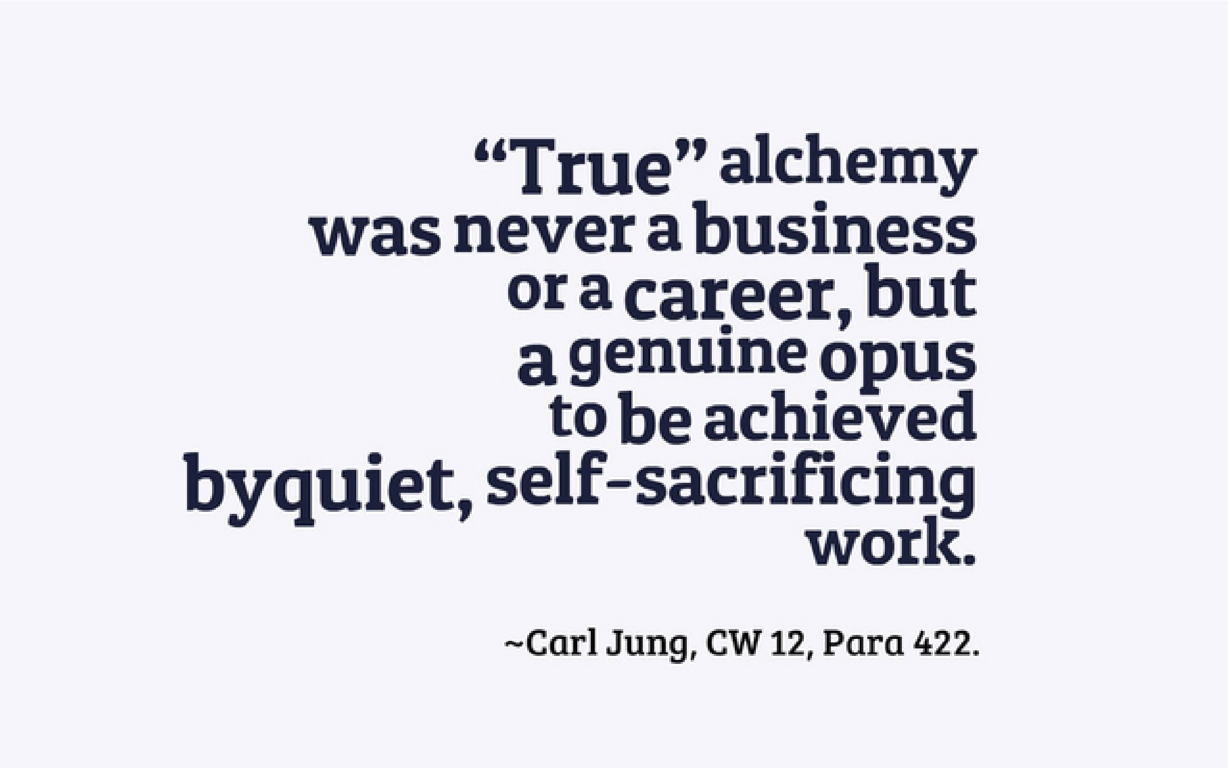

“True” alchemy was never a business or a career, but a genuine opus to be achieved byquiet, self-sacrificing work.

~Carl Jung, CW 12, Para 422.

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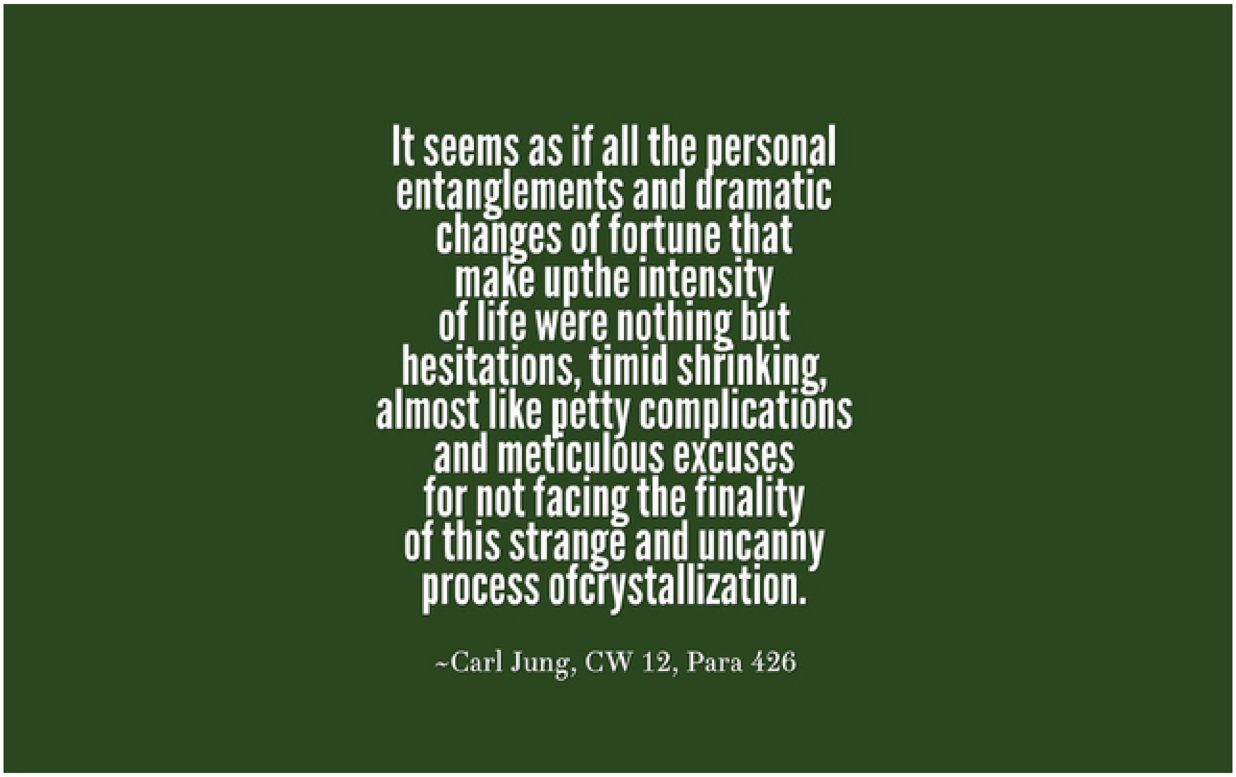

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~Carl Jung, CW 12, Para 426

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

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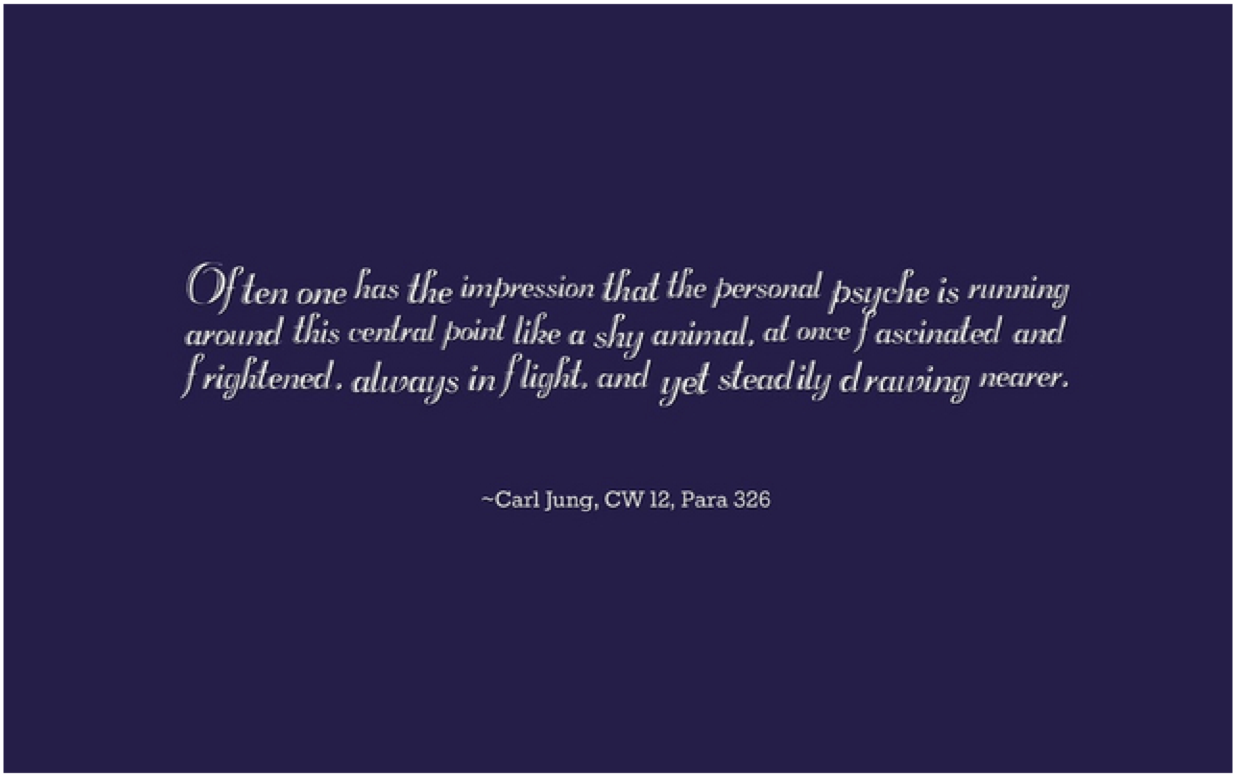

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer.

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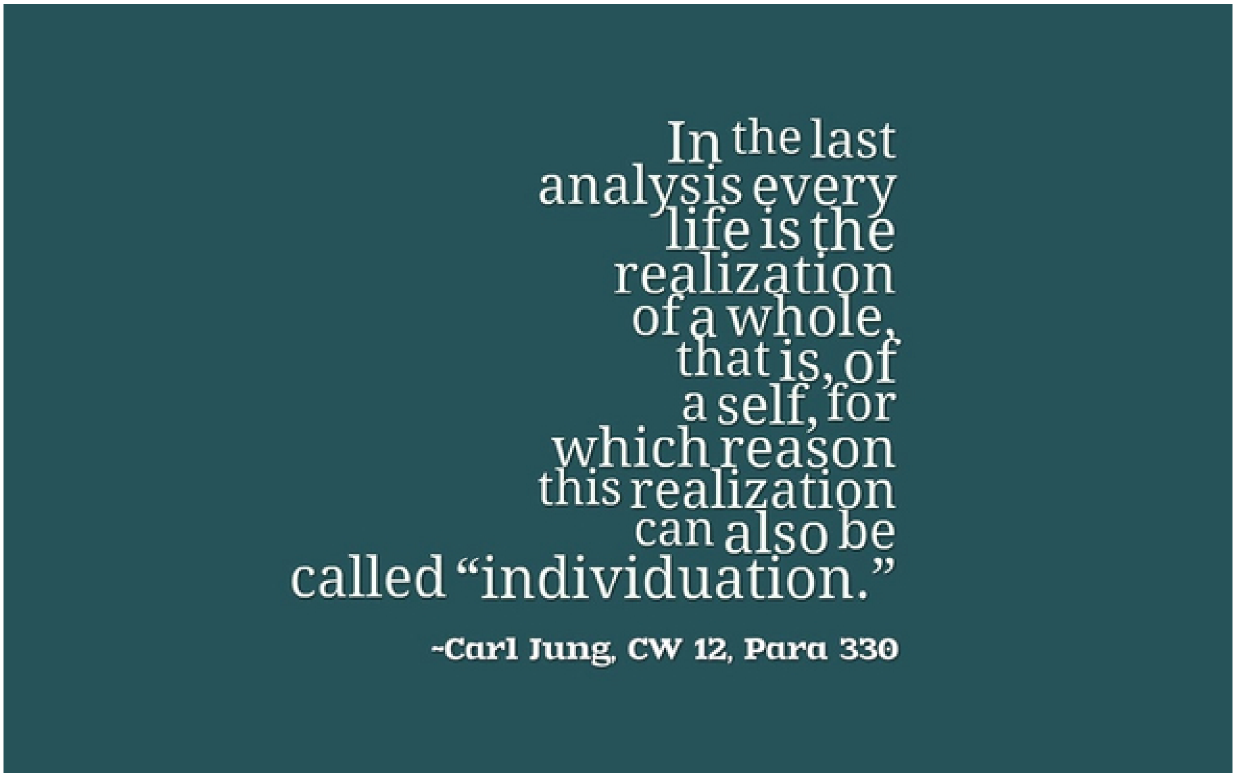

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

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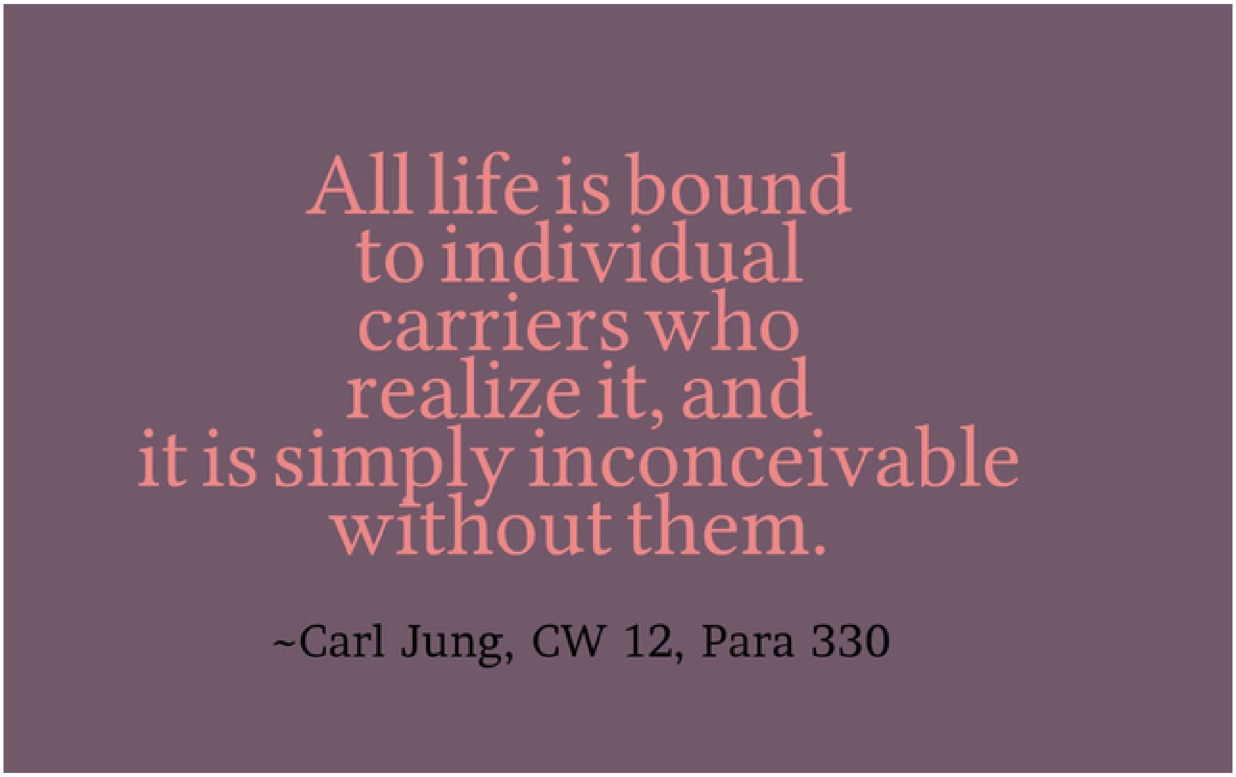

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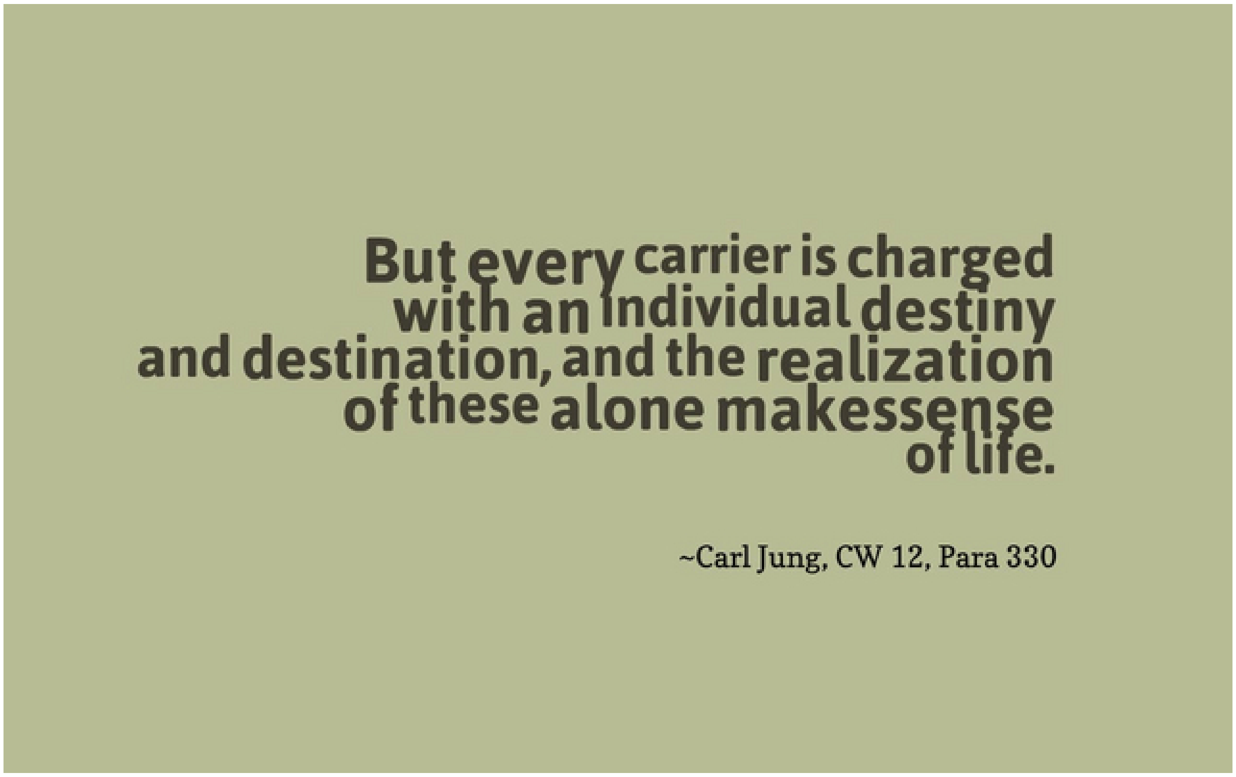

But every carrier is charged with an individual destiny and destination, and the realization of these alone makessense of life.

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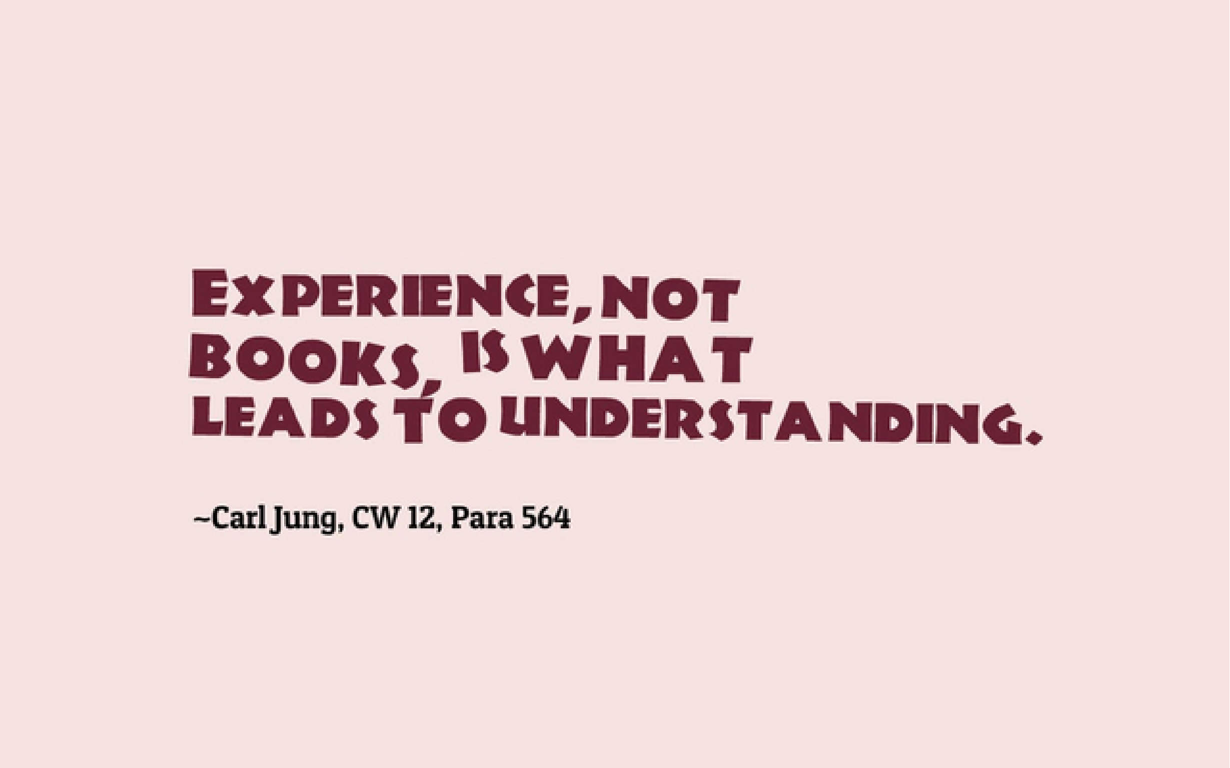

EXPERIENCE, NOT BOOKS, IS WHAT LEADS TO UNDERSTANDING.

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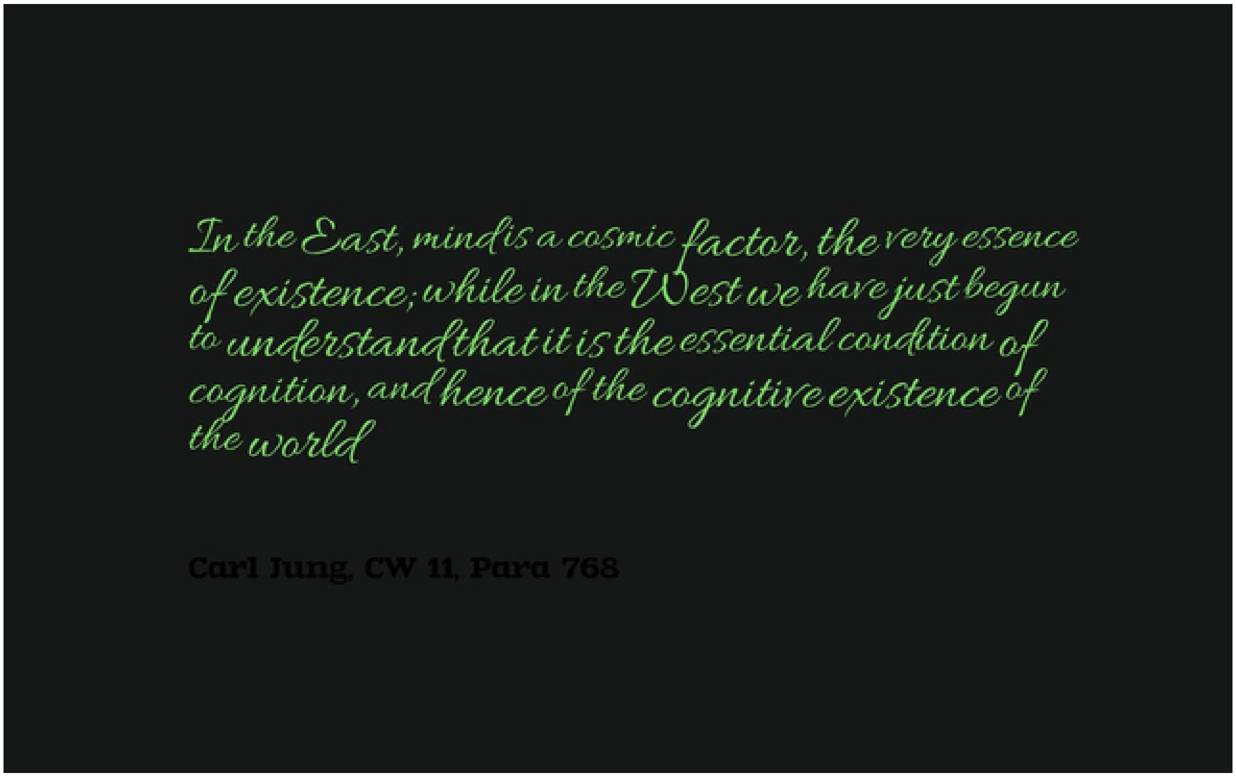

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world

Carl Jung, CW 11, Para 768

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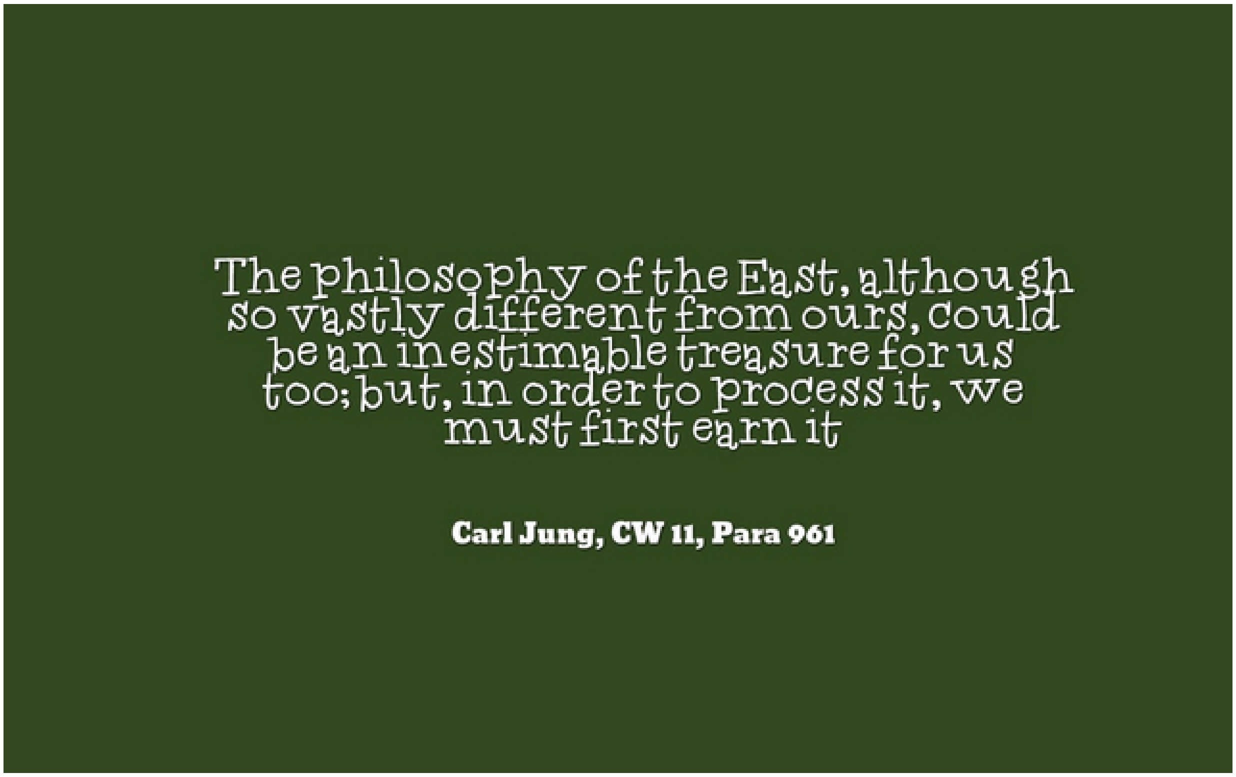

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it

Carl Jung, CW 11, Para 961

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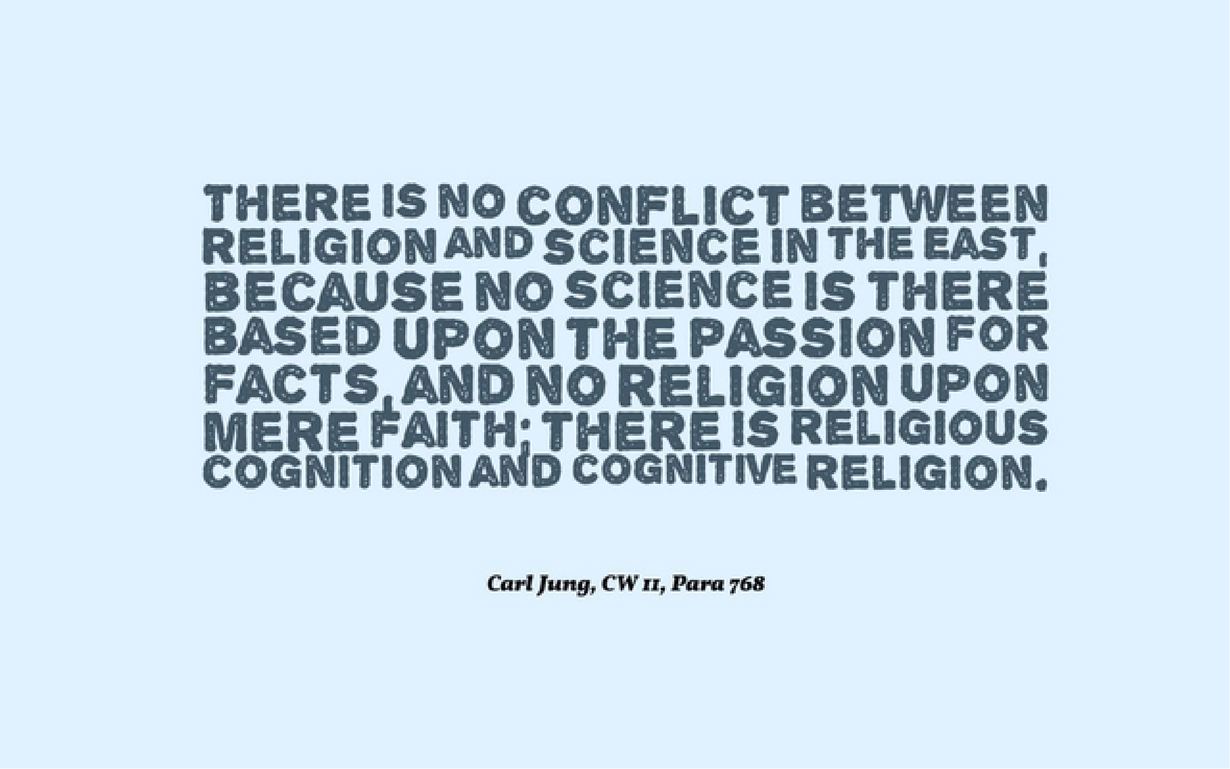
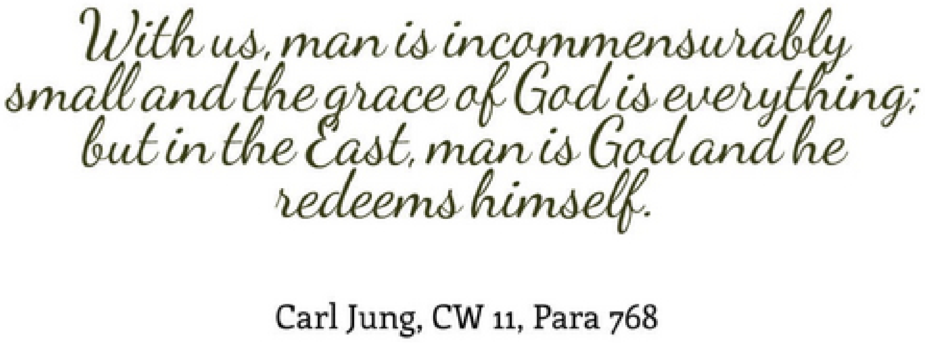


THERE IS NO CONFLICT BETWEEN RELIGION AND SCIENCE IN THE EAST, BECAUSE NO SCIENCE IS THERE BASED UPON THE PASSION FOR FACTS, AND NO RELIGION UPON MERE FAITH; THERE IS RELIGIOUS COGNITION AND COGNITIVE RELIGION.

Carl Jung, CW 11, Para 768

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.



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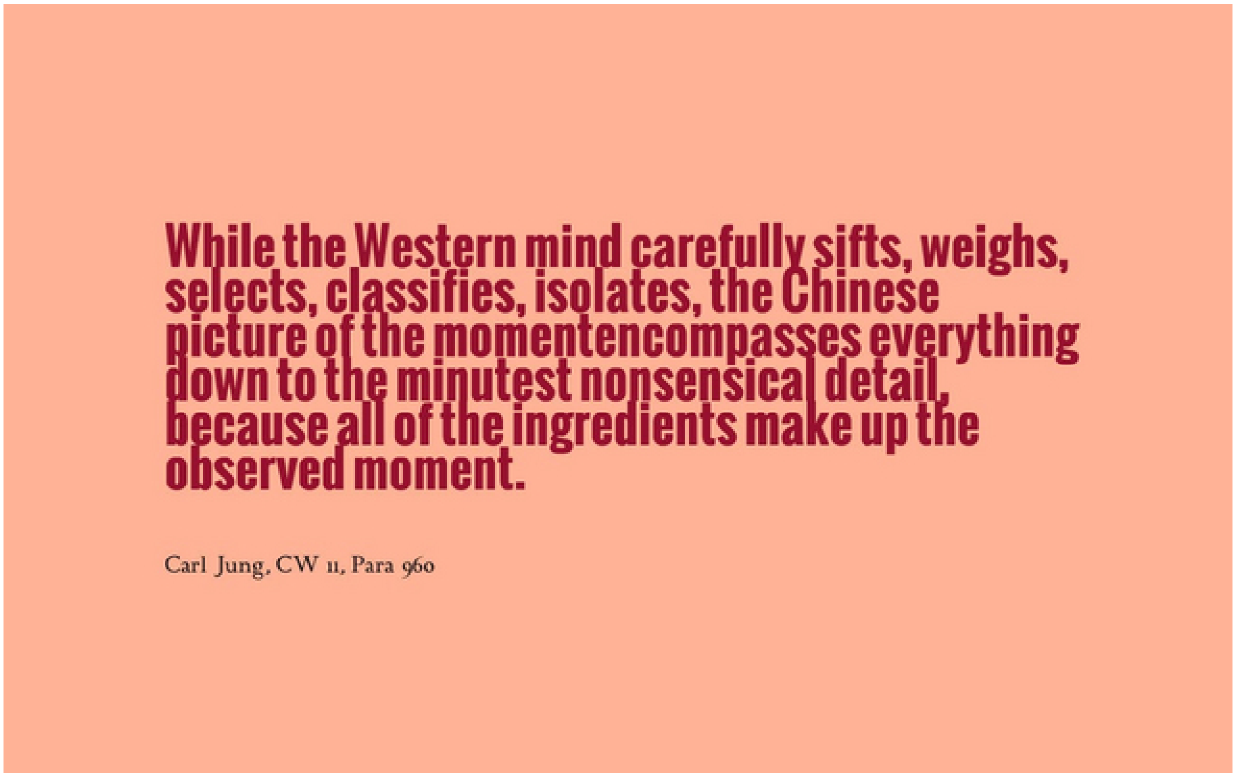

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the momentencompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

Carl Jung, CW 11, Para 960

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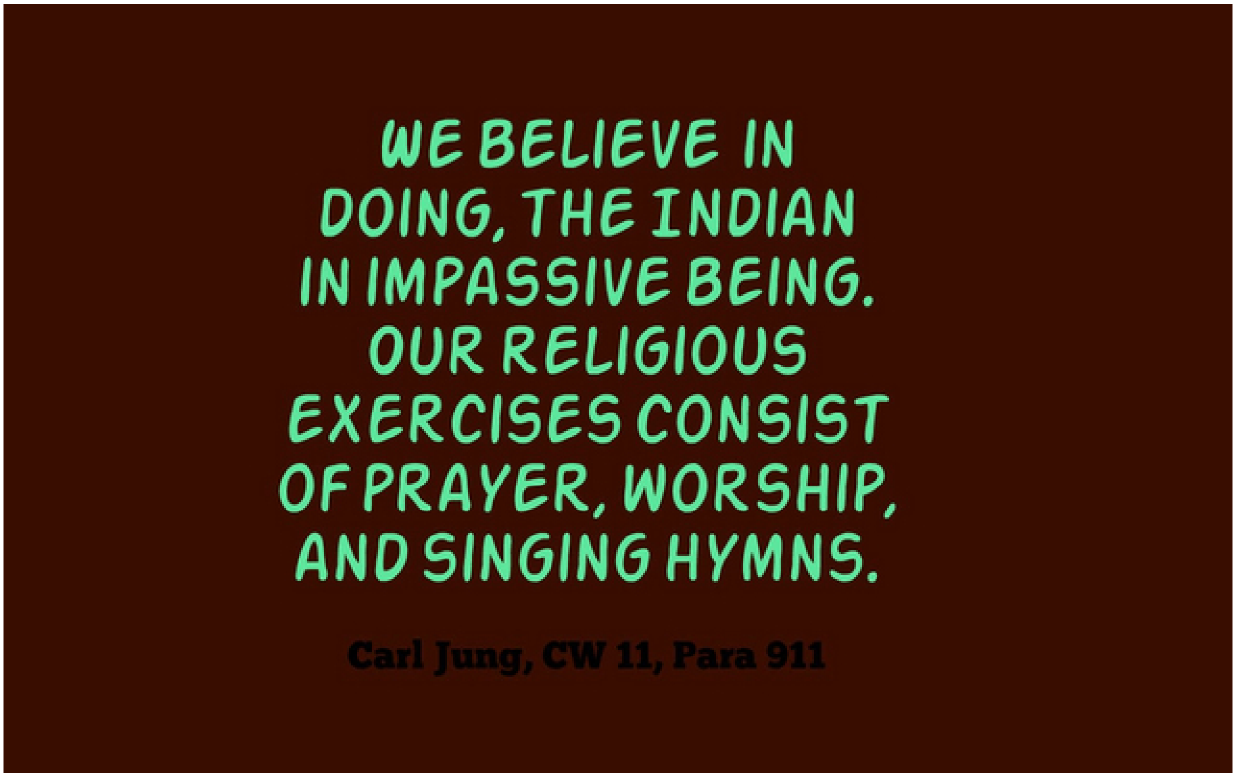

WE BELIEVE IN DOING, THE INDIAN IN IMPASSIVE BEING. OUR RELIGIOUS EXERCISES CONSIST OF PRAYER, WORSHIP, AND SINGING HYMNS.

Carl Jung, CW 11, Para 911

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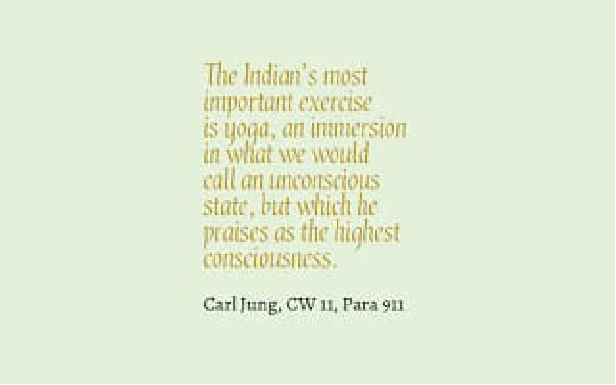

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness.

Carl Jung, CW 11, Para 911

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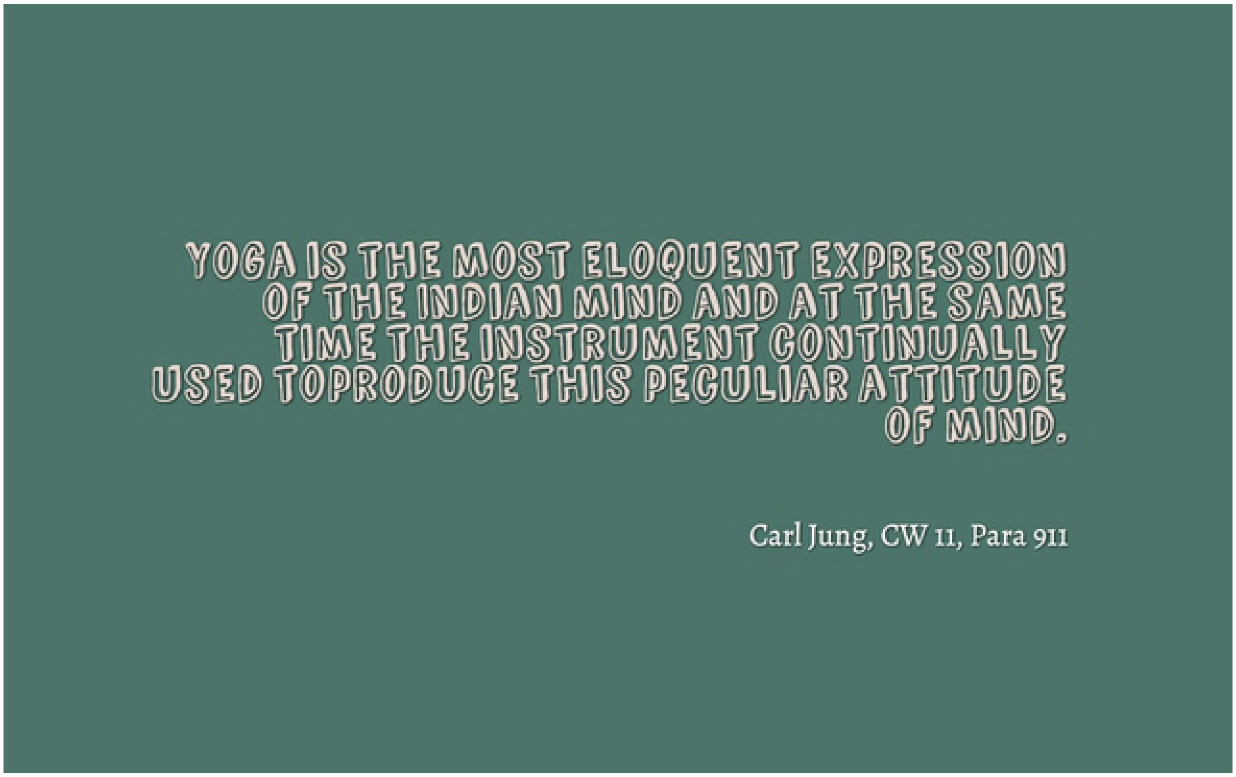

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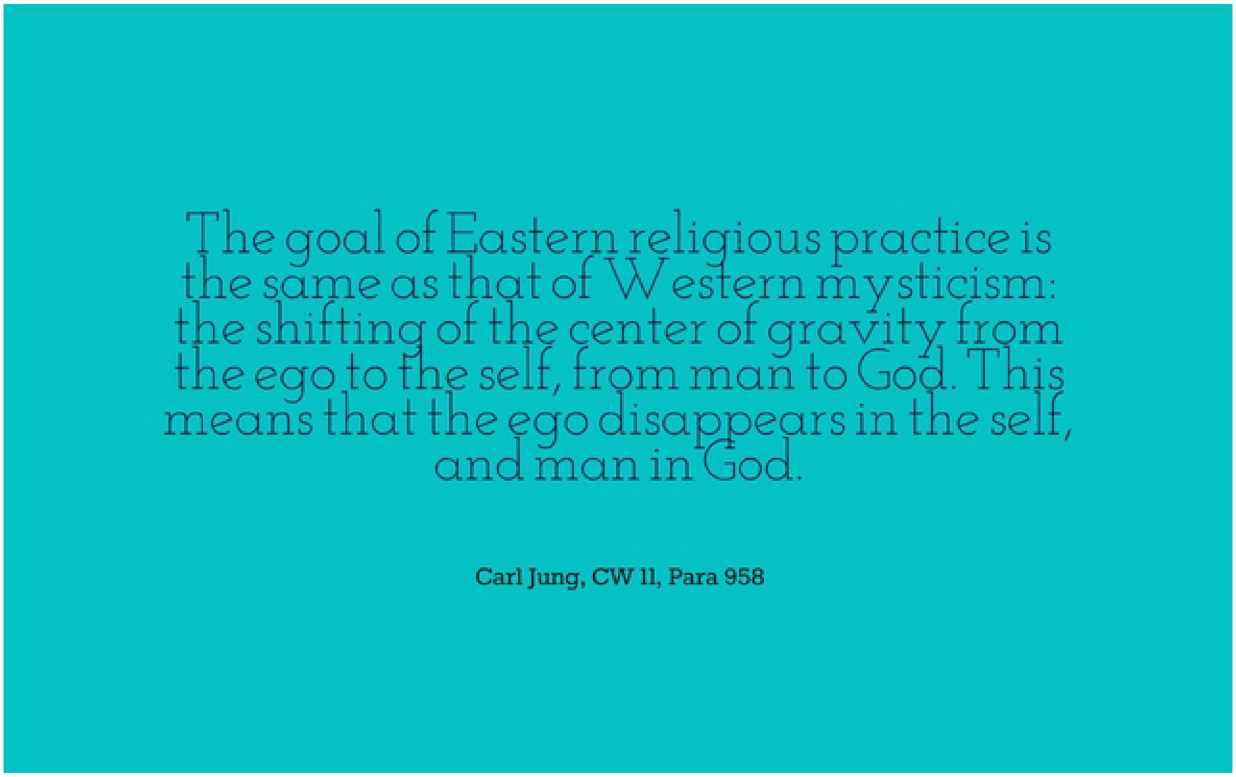

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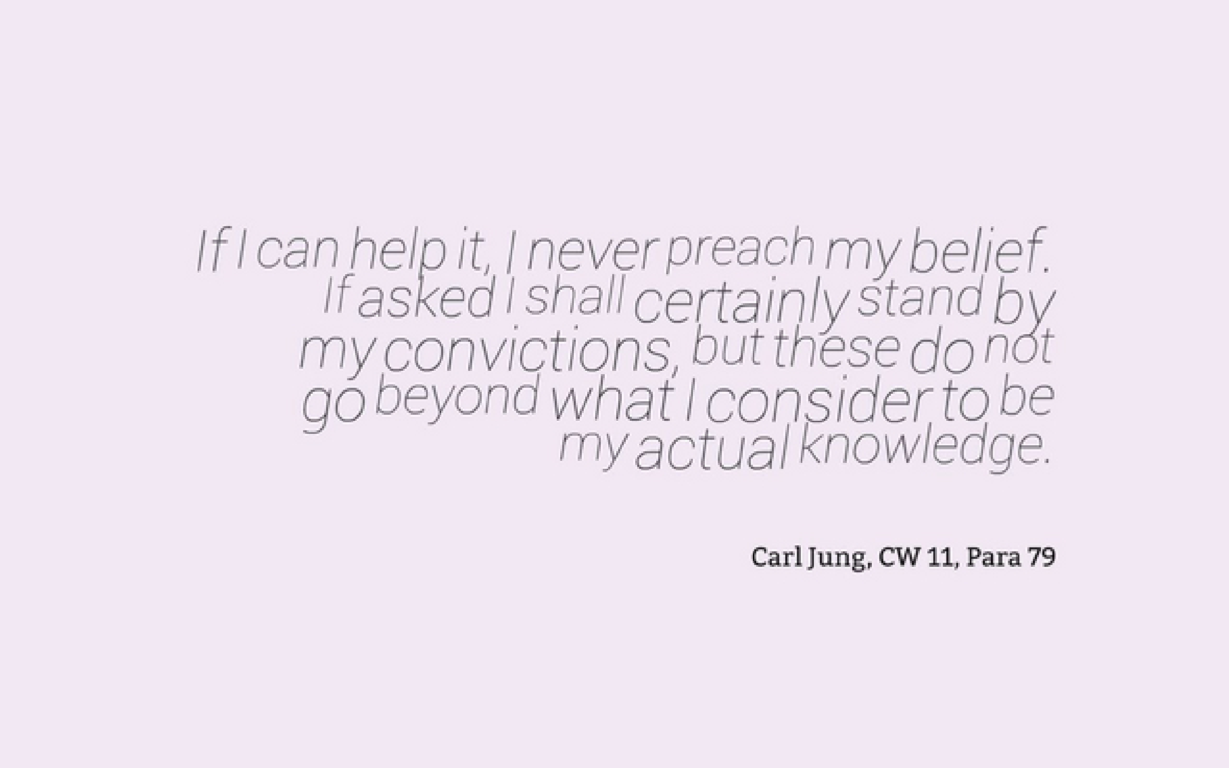
to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

[17]



If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge.

Carl Jung, CW 11, Para 79

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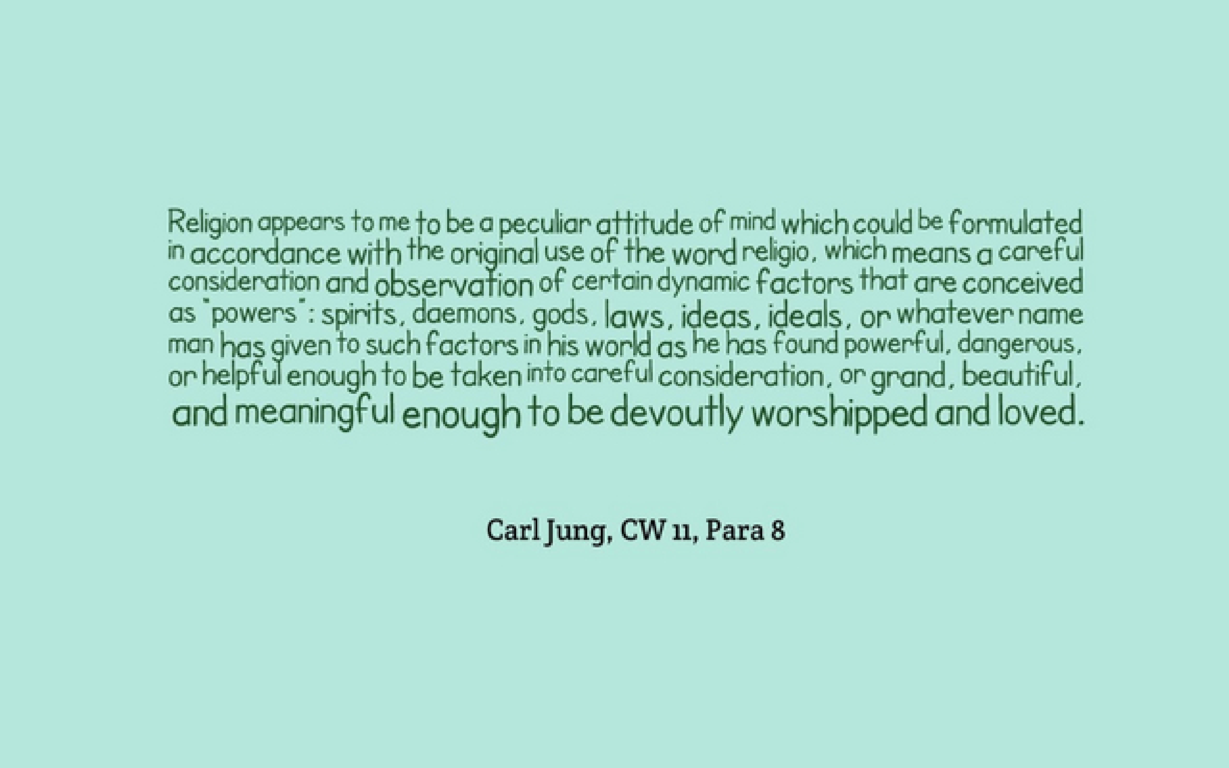
[18]



Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved.

Carl Jung, CW 11, Para 8

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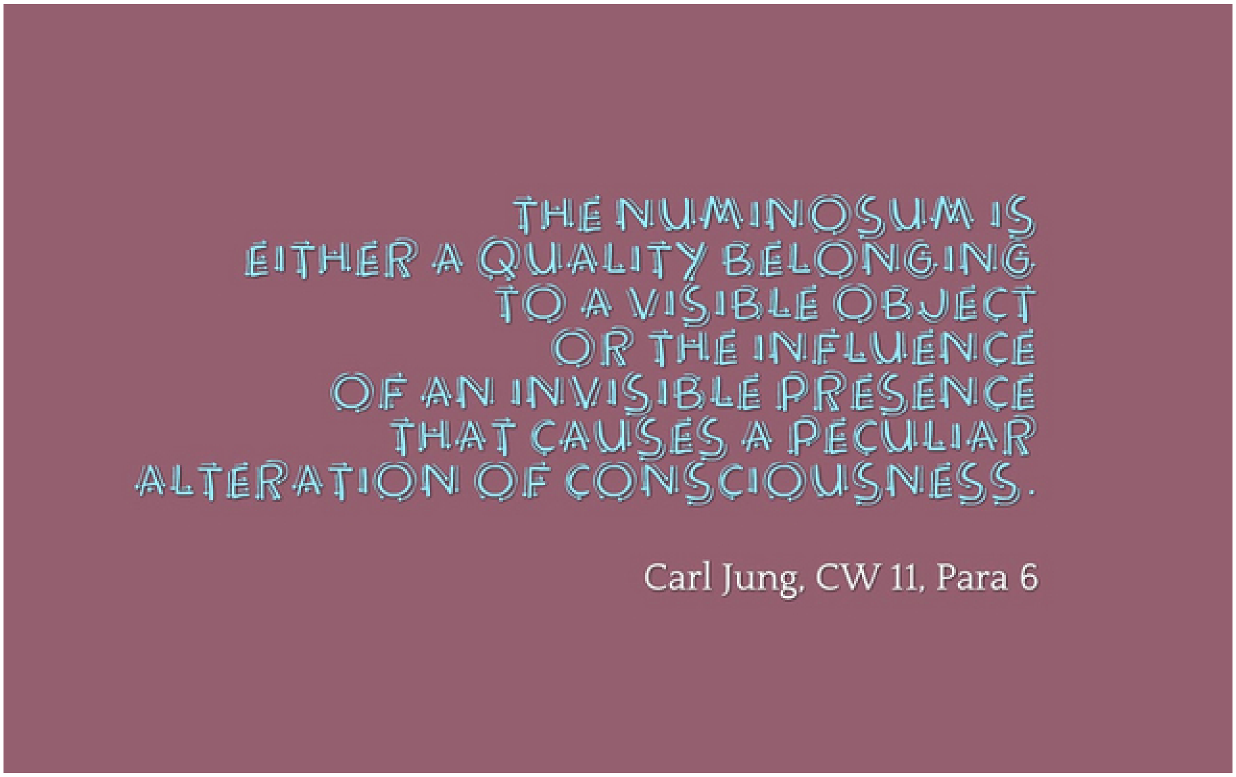
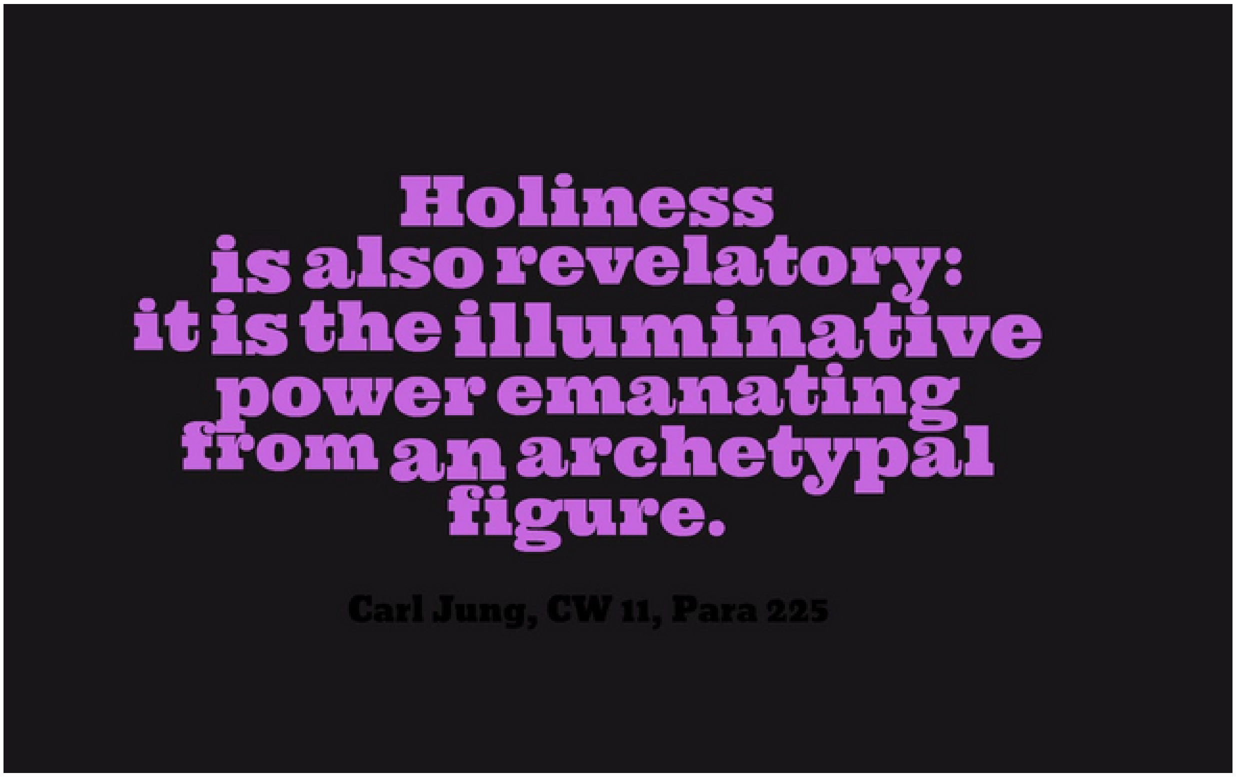


THE NUMINOSUM IS
EITHER A QUALITY BELONGING
TO A VISIBLE OBJECT
OR THE INFLUENCE
OF AN INVISIBLE PRESENCE
THAT CAUSES A PECULIAR
ALTERATION OF CONSCIOUSNESS.

Carl Jung, CW 11, Para 6

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

[20]



Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure.

Carl Jung, CW 11, Para 225

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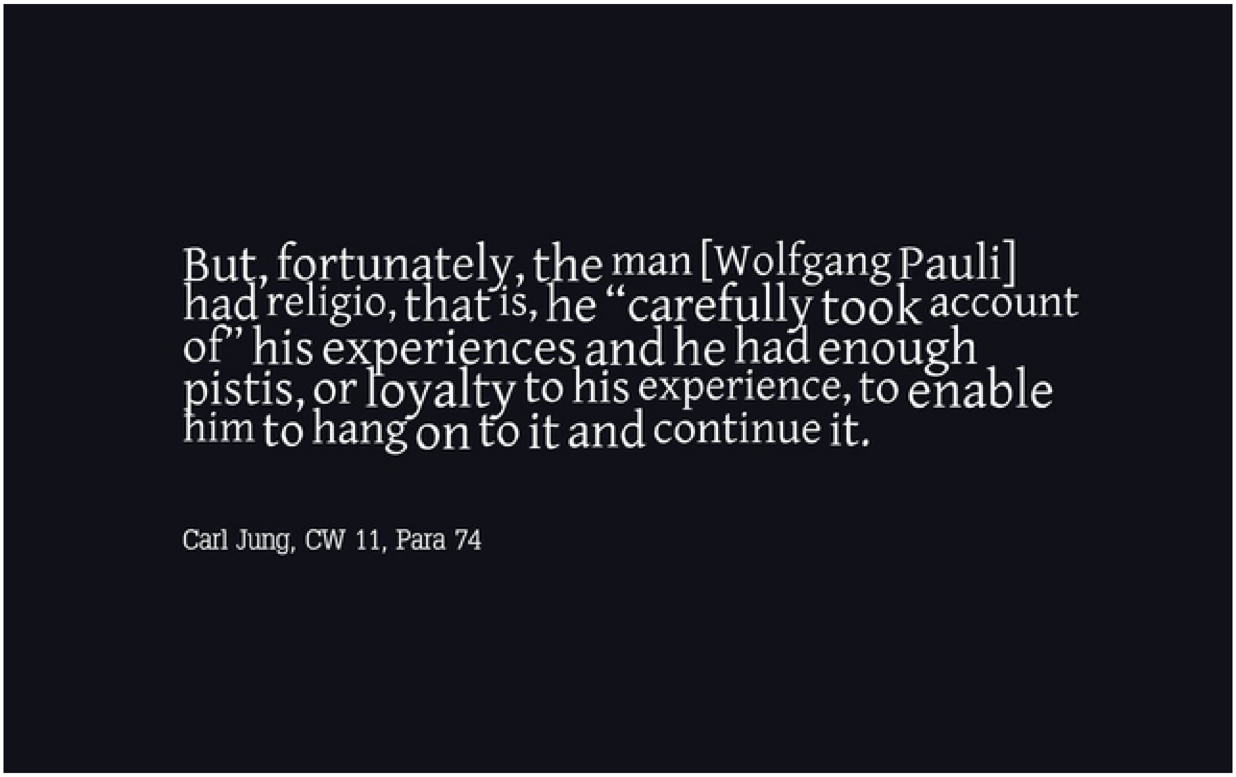
[21]

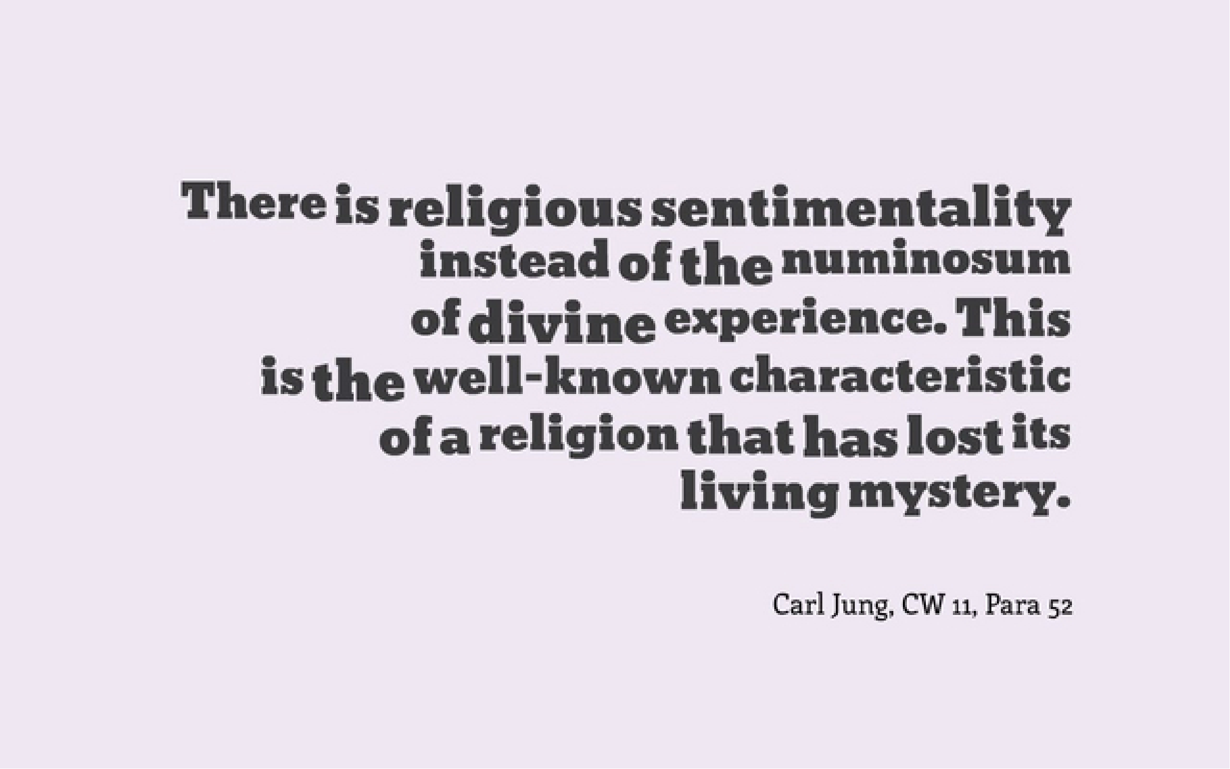


But, fortunately, the man [Wolfgang Pauli] had religio, that is, he “carefully took account of” his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.

Carl Jung, CW 11, Para 74

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he “carefully took account of” his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.

[22]



There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery.

Carl Jung, CW 11, Para 52

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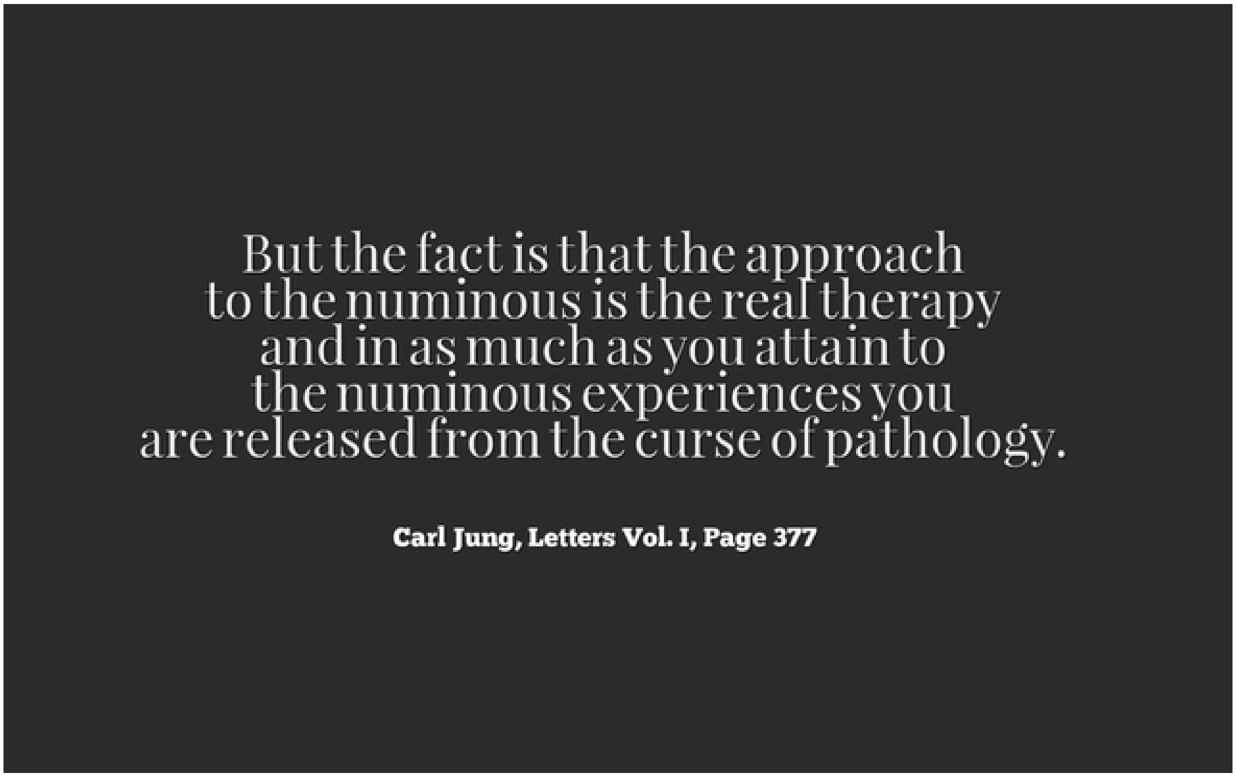
[23]



But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology.

Carl Jung, Letters Vol. I, Page 377

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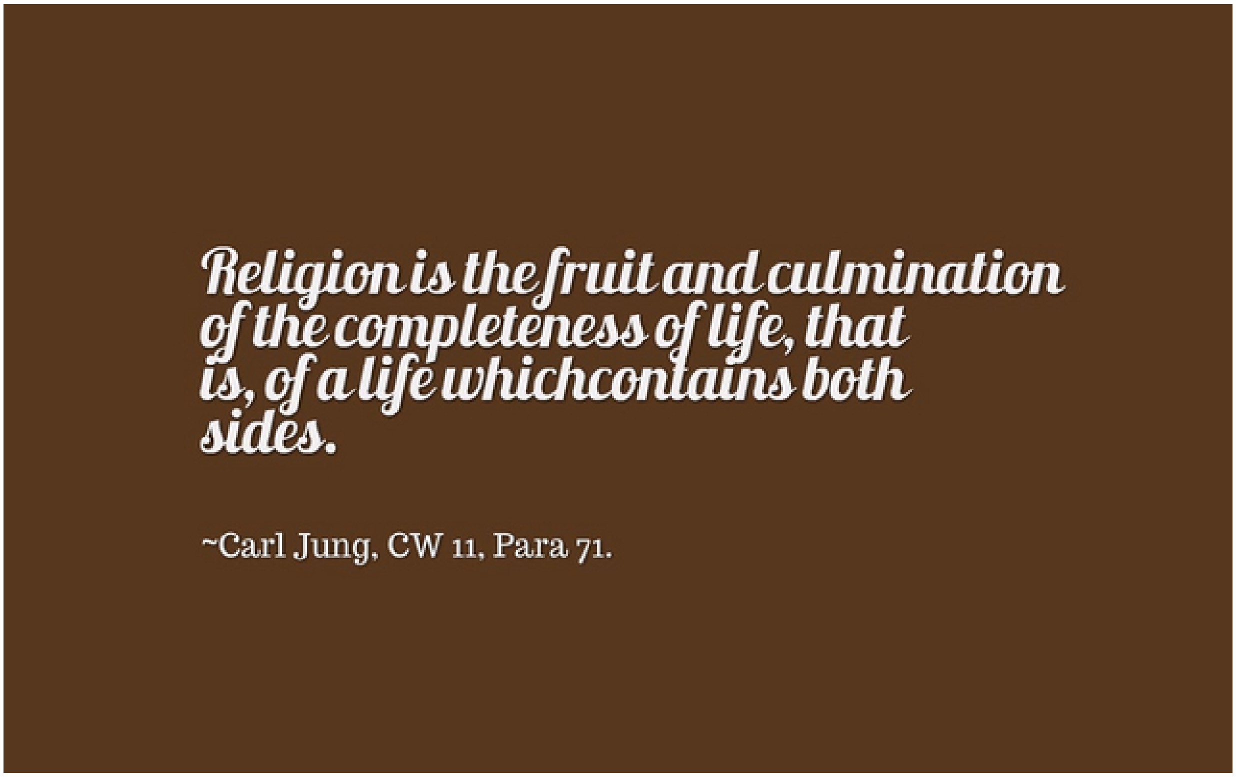
[24]



Religion is the fruit and culmination of the completeness of life, that is, of a life whichcontains both sides.

~Carl Jung, CW 11, Para 71.

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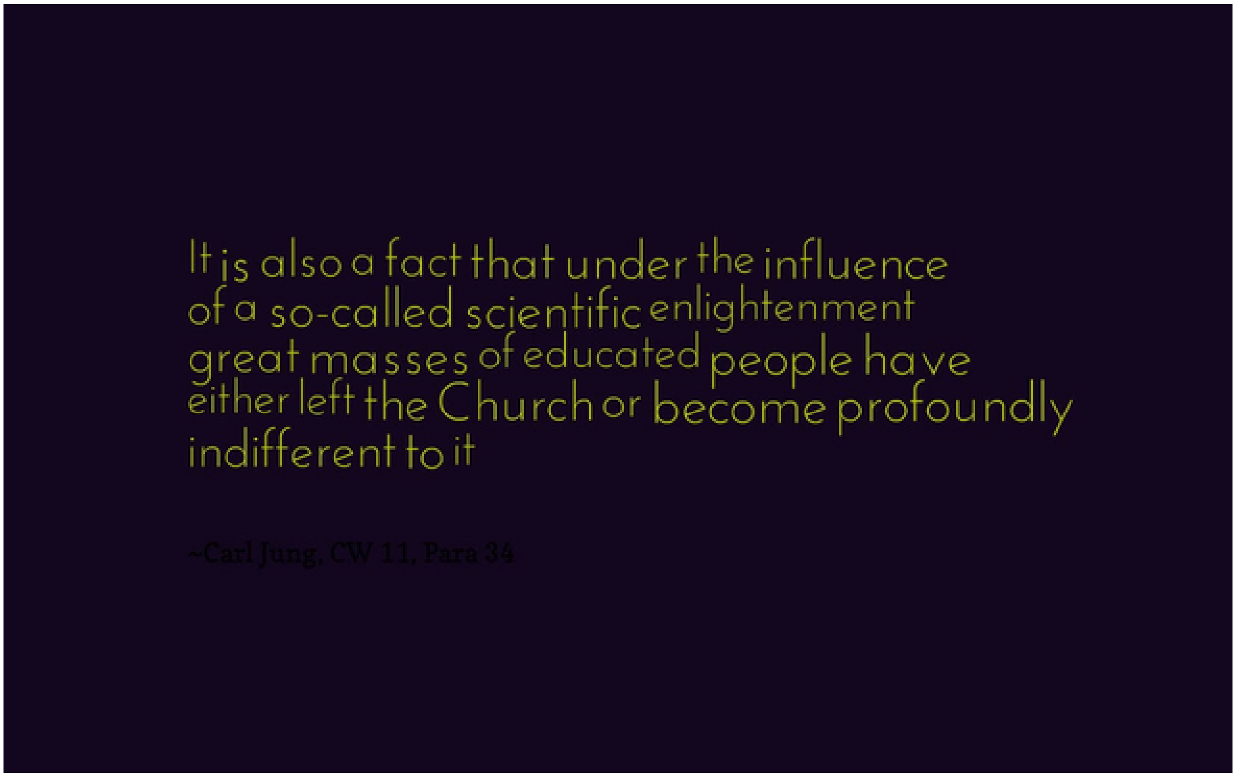

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it

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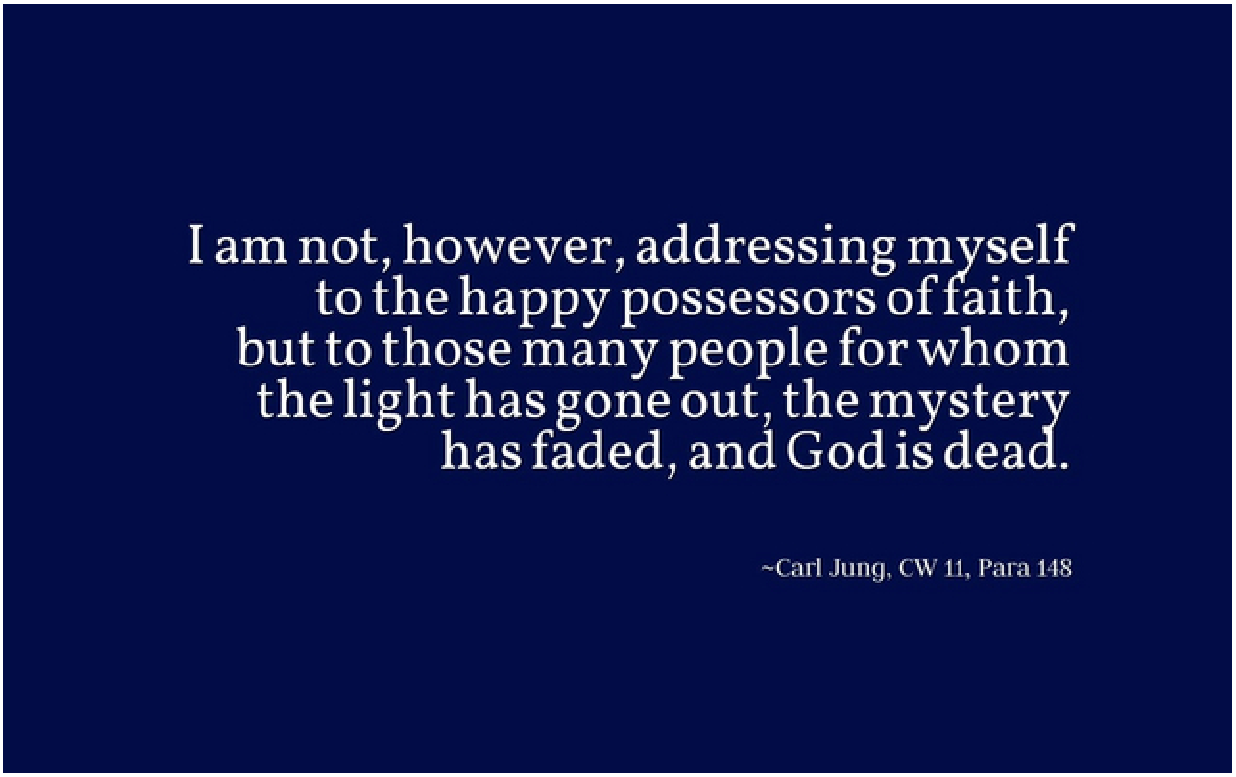

I am not, however, addressing myself
to the happy possessors of faith,
but to those many people for whom
the light has gone out, the mystery
has faded, and God is dead.

~Carl Jung, CW 11, Para 148

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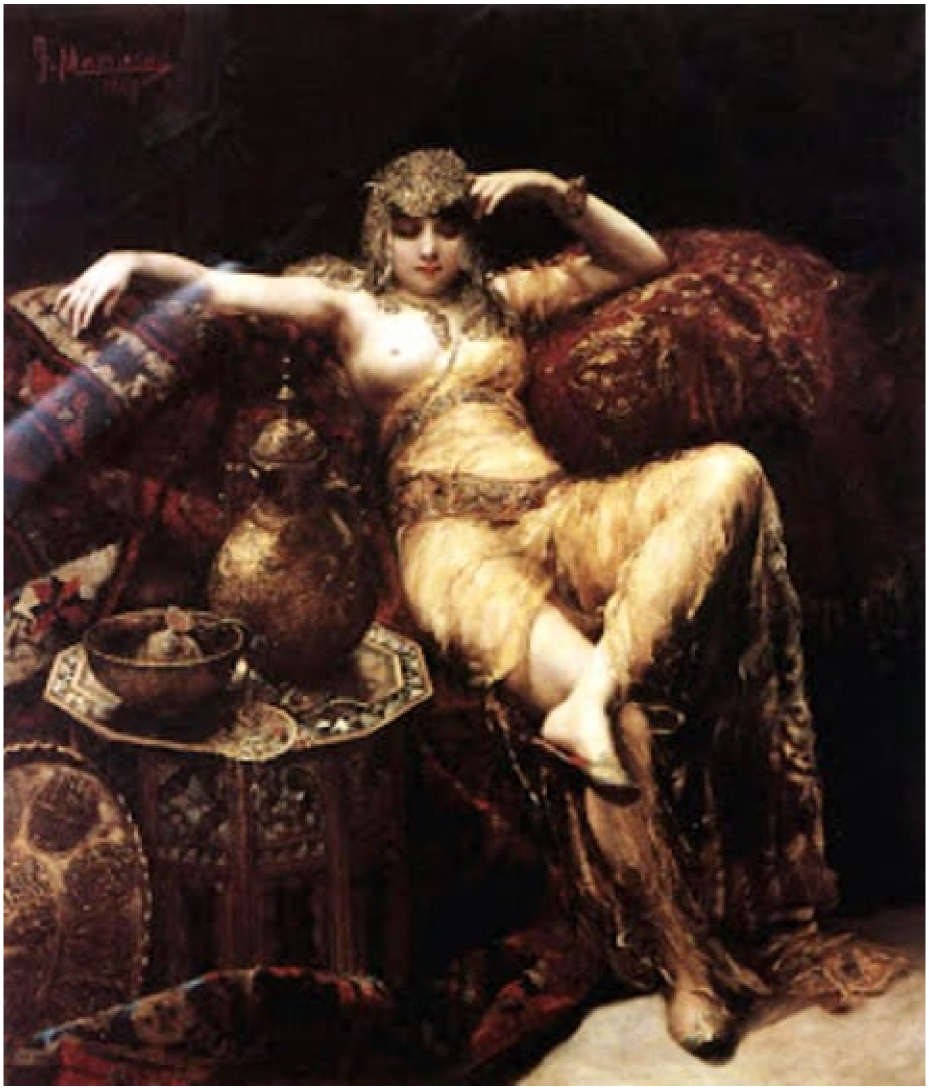
The Sacred Prostitute (2019-06-07 04:17)

[1]



The Sacred Prostitute in the Ancient World By Catherine Auman

It may be hard for the western mind to reconcile that the words sacred and prostitute may be linked, for the

Judeo-Christian tradition holds sexuality to be profane, the antithesis of spirit. Yet in the times of the Great Goddess worship, sexuality was revered and held sacred. We find evidence of sacred prostitution throughout the ancient world, as early as the Gilgamesh Epic of 7000 B.C.E. Herodotus, a Greek historian from the third century B.C.E., wrote:

"...women of the land...sit in the temple of love and have intercourse with some stranger...the men pass and make their choice. It matters not what be the sum of money; the women will never refuse, for that were a sin, the money being by this act made sacred. After their intercourse she has made herself holy in the sight of the goddess..." 1

Sacred prostitution occurred in the early civilizations of Sumer, Babylonia, Egypt, Lebanon, and Rome, and is mentioned in the code of Hammurabi. It also seems to have been common in Europe and the Middle East prior to the rise of Judaism, Christianity, and Islam. In fact, sacred prostitutes not only existed, they flourished and were held to be important members of society:

"...the sacred prostitutes were many in number. According to Strabo, at the temples of Aphrodite in Eryx and Corinth there were above a thousand, while at each of the two Comanas about six thousand were in residence. They were accorded social status and were educated. In some cases, they remained politically and legally equal to men." 2

The Golden Age of goddess worship, in which sacred prostitution was widespread, was the Age of Taurus, whose polarity is Scorpio, the two signs most commonly associated with sexuality. Venus is the ruler of Taurus, and Venus as a goddess is physically beautiful and sexually appealing. She is the goddess of earthly love, sexual and sensual. The Great Goddess was the bringer of all that is alive, responsible for the fruitfulness of the earth. Through her came new life, and sexuality was one of the mysteries of creation. Sexuality was revered and worshipped in a way we find hard to fathom today. In the goddess temples, the sacred prostitutes were her priestesses. Their bodies were available to share the blessings of the goddess with strangers, hungry for love and connection. In this way, sexual love was shown to be divine, of the goddess, not separate from it. Hesiod, an eighth century B.C.E. poet, wrote:

"...the sensual magic of the sacred whores 'mellowed the behavior of men.' ...She is the bringer of sexual joy and the vessel by which the raw animal instincts are transformed into love and love-making." 2

These women were known in ancient languages as the nu-gig, or "the undefiled," "the pure or spotless." 3 This seems particularly to be of the nature of Virgo, that a woman known for her beauty and sexuality would be considered pure. The priestess felt herself to be an incarnation of the holy spirit as she made love with the men who came to pay homage to the goddess. She was a teacher of the mysteries, of the healing and restorative power of sexual energy.

2) M. Esther Harding, Woman's Mysteries: Ancient and Modern, New York, NY: Harper Colophon Books, 1971

1) Nancy Qualls-Corbett, The Sacred Prostitute: Eternal Aspect of the Feminine, Toronto, Canada: Inner City Books,1988

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/d2851-sacred.jpg`

Carl Jung on the "Black Anima." **(2019-06-07 04:40)**

[1]

The Latin translation "serpent" for "witch" is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat's blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.

The Shulamite remains unchanged, as did the old Adam.

And yet Adam Kadmon is born, a non-Christian second Adam, just at the moment when the transformation is expected.

This extraordinary contradiction seems insoluble at first sight.

But it becomes understandable when we consider that the illumination or solificatio of the Shulamite is not

the first transformation but
the second, and takes place within.

The subject of transformation is not the empirical man, however much he may identify with the "old Adam," but Adam the Primordial Man,
the archetype within us.

The black Shulamite herself represents the first transformation: it is the coming to consciousness of the black anima, the Primordial Man's
feminine aspect.

The second, or solificatio, is the conscious differentiation of the masculine aspect—a far more difficult task.

Every man feels identical with this, though in reality he is not.

There is too much blackness in the archetype for him to put it all down to his own account, and so many good and positive things that he cannot resist the
temptation to identify with them.

It is therefore much easier to see the blackness in projected form: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat"
holds true even of the most enlightened psychology.

But the masculine aspect is as unfathomable as the feminine aspect.

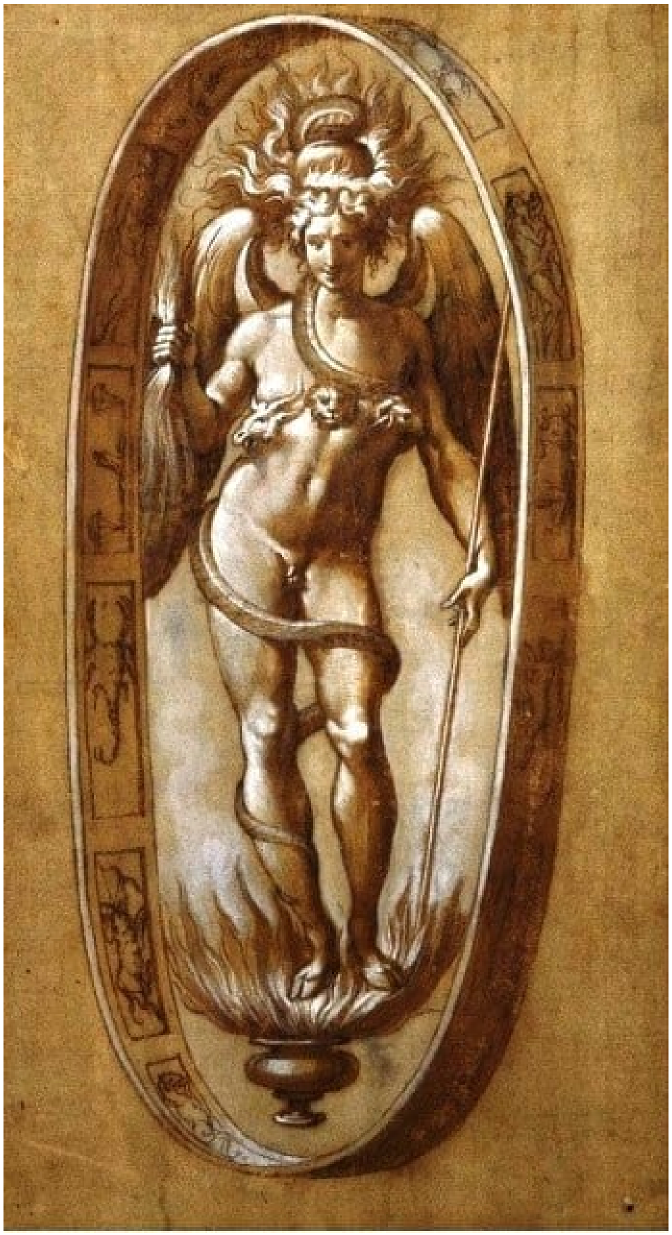
It would certainly not be fitting for the empirical man, no matter how swollen his ego-feelings, to appropriate the whole range of Adam's heights and depths.

Human being though he is, he has no cause to attribute to himself all the nobility and beauty a man can attain to, just as he would assuredly refuse to accept the guilt for the abjectness and baseness that make man lower than an animal—unless, of course, he were driven by insanity to act out the role of the archetype. Carl Jung, CW 14, Par 647.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/0c77d-1black2banima.jpg`

Philemon speaking to Carl Jung of Phanes... (2019-06-07 05:20)

[1]



Phanes is the God who rises agleam from the waters.
Phanes is the smile of dawn.
Phanes is the resplendent day
He is the immortal present.
He is the gushing streams.
He is the soughing wind.
He is hunger and satiation.
He is love and lust.
He is mourning and consolation.
He is promise and fulfillment,
He is the light that illuminates every darkness.
He is the eternal day.
He is the silver light of the moon.
He is the flickering stars.
He is the shooting star that flashes and falls and lapses.

He is the stream of shooting stars that returns every year.
He is the returning sun and moon.
He is the trailing star that brings wars and noble wine.
He is the good and fullness of the year,
He fulfills the hours with life-filled enchantment.
He is love's embrace and whisper,
He is the warmth of friendship,
He is the hope that enlivens the void.
He is the magnificence of all renewed suns.
He is the joy at every birth.
He is the blooming flowers.
He is the velvety butterfly's wing,
He is the scent of blooming gardens that fills the nights.
He is the song of joy.
He is the tree of light.
He is perfection, every-thing done better.
He is everything euphonious.
He is the well-measured.
He is the sacred number.
He is the promise of life.
He is the contract and the sacred pledge,
He is the diversity of sounds and colors,
He is the sanctification of morning, noon, and evening.
He is the benevolent and the gentle.
He is salvation . . .
In truth, Phanes is the happy day . . .
In truth, Phanes is work and its accomplishment and its remuneration.
He is the troublesome task and the evening calm.
He is the step on the middle way, its beginning, its middle, and its end.
He is foresight.
He is the end of fear.
He is the sprouting seed, the opening bud.
He is the gate of reception, of acceptance and deposition,
He is the spring and the desert.
He is the safe haven and the stormy night.
He is the certainty in desperation.
He is the solid in dissolution,
He is the liberation from imprisonment,
He is counsel and strength in advancement.
He is the friend of man, the light emanating from man, the bright glow that man beholds on his path.
He is the greatness of man, his worth, and his force" Philemon Speaking;
Black Book 7, pp 16-9.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/5ff46-phanes.jpg`

Carl Jung’s Vision in 1944 (2019-06-07 09:22)

At the beginning of 1944 I broke my foot, and this misadventure was followed by a heart attack.

In a state of unconsciousness I experienced deliriums and visions which must have begun when I hung on the edge of death and was being given oxygen and camphor injections.

The images were so tremendous that I myself concluded that I was close to death.

My nurse afterward told me, "It was as if you were surrounded by a bright glow.”

That was a phenomenon she had sometimes observed in the dying, she added.

I had reached the outermost limit, and do not know whether I was in a dream or an ecstasy.

At any rate, extremely strange things began to happen to me.

It seemed to me that I was high up in space.

Far below I saw the globe of the earth, bathed in a gloriously blue light.

I saw the deep blue sea and the continents.

Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India.

My field of vision did not include the whole earth, but its global shape was plainly distinguishable and its outlines shone with a silvery gleam through that wonderful blue light.

In many places the globe seemed colored, or spotted dark green like oxidized silver.

Far away to the left lay a broad expanse the reddish-yellow desert of Arabia; it was as though the silver of the earth had there assumed a reddish-gold hue.

Then came the Red Sea, and far, far back as if in the upper left of a map I could just make out a bit of the Mediterranean.

My gaze was directed chiefly toward that.

Everything else appeared indistinct.

I could also see the snow-covered Himalayas, but in that direction it was foggy or cloudy.

I did not look to the right at all.

I knew that I was on the point of departing from the earth.

Later I discovered how high in space one would have to be to have so extensive a view approximately a thousand miles!

The sight of the earth from this height was the most glorious tiling I had ever seen.

After contemplating it for a while, I turned around.

I had been standing with my back to the Indian Ocean, as it were, and my face to the north.

Then it seemed to me that I made a turn to the south. Something new entered my field of vision.

A short distance away I saw in space a tremendous dark block of stone, like a meteorite.

It was about the size of my house, or even bigger. It was floating in space, and I myself was floating in space.

I had seen similar stones on the coast of the Gulf of Bengal.

They were blocks of tawny granite, and some of them had been hollowed out into temples.

My stone was one such gigantic dark block.

An entrance led into a small antechamber.

To the right of the entrance, a black Hindu sat silently in lotus posture upon a stone bench.

He wore a white gown, and I knew that he expected me.

Two steps led up to this antechamber, and inside, on the left, was the gate to the temple.

Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of

bright flames.

I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.

As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me an extremely painful process.

Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me.

I might also say: it was with me, and I was it. I consisted of all that, so to speak.

I consisted of my own history, and I felt with great certainty: this is what I am. "I am this bundle of what has been, and what has been accomplished."

This experience gave me a feeling of extreme poverty, but at the same time of great fullness.

There was no longer anything I wanted or desired. I existed in an objective form; I was what I had been and lived.

At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence.

Everything seemed to be past; what remained was a fait accompli, without any reference back to what had been.

There was no longer any regret that something had dropped away or been taken away.

On the contrary: I had everything that I was, and that was everything.

Something else engaged my attention: as I approached the temple I had the certainty that I was about to enter an illuminated room and would meet there all those people to whom I belong in reality.

There I would at last understand this too was a certainty what historical nexus I or my life fitted into.

I would know what had been before me, why I had come into being, and where my life was flowing.

My life as I lived it had often seemed to me like a story that has no beginning and no end.

I had the feeling that I was a historical fragment, an excerpt for which the preceding and succeeding text was missing.

My life seemed to have been snipped out of a long chain of events, and many questions had remained unanswered.

Why had it taken this course? Why had I brought these particular assumptions with me? What had I made of them? What will follow?

I felt sure that I would receive an answer to all these questions as soon as I entered the rock temple.

There I would learn why everything had been thus and not otherwise.

There I would meet the people who knew the answer to my question about what had been before and what would come after.

While I was thinking over these matters, something happened that caught my attention.

From below, from the direction of Europe, an image floated up.

It was my doctor, Dr. H. or, rather, his likeness framed by a golden chain or a golden laurel wreath.

I knew at once: "Aha, this is my doctor, of course, the one who has been treating me.

But now he is coming in his primal form, as a basileus of Kos.

In life he was an avatar of this basileus, the temporal embodiment of the primal form, which has existed from the beginning.

Now he is appearing in that primal form.

Presumably I too was in my primal form, though this was something I did not observe but simply took for granted.

As he stood before me, a mute exchange of thought took place between us.

Dr. H. had been delegated by the earth to deliver a message to me, to tell me that there was a protest against my going away,

I had no right to leave the earth and must return.

The moment I heard that, the vision ceased.

I was profoundly disappointed, for now it all seemed to have been for nothing.

The painful process of defoliation had been in vain, and I was not to be allowed to enter the temple, to join the people in whose company I belonged.

In reality, a good three weeks were still to pass before I could truly make up my mind to live again.

I could not eat because all food repelled me.

The view of city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing.

Disappointed, I thought, "Now I must return to the box system again."

For it seemed to me as if behind the horizon of the cosmos a three-dimensional world had been artificially built up, in which each person sat by himself in a little box.

And now I should have to convince myself all over again that this was important!

Life and the whole world struck me as a prison, and it bothered me beyond measure that I should again be finding all that quite in order.

I had been so glad to shed it all, and now it had come about that I along with everyone else would again be hung up in a box by a thread.

While I floated in space, I had been weightless, and there had been nothing tugging at me.

And now all that was to be a thing of the past.

I felt violent resistance to my doctor because he had brought me back to life.

At the same time, I was worried about him. "His life is in danger, for heaven’s sake!

He has appeared to me in his primal form! When anybody attains this form it means he is going to die, for already he belongs to the ’greater company’!"

Suddenly the terrifying thought came to me that Dr. H. would have to die in my stead. I tried my best to talk to him about it, but he did not understand me.

Then I became angry with him.

"Why does he always pretend he doesn’t know he is a basileus of Kos? And that he has already assumed his primal form? He wants to make me believe that he doesn’t know!"

That irritated me. My wife reproved me for being so unfriendly to him.

She was right; but at the time I was angry with him for stubbornly refusing to speak of all that had passed between us in my vision.

"Damn it all, he ought to watch his step. He has no right to be so reckless! I want to tell him to take care of himself." I was firmly convinced that his life was in jeopardy.

In actual fact I was his last patient.

On April 4, 1944 I still remember the exact date I was allowed to sit up on die edge of my bed for the first time since the beginning of my illness, and on this same day Dr. H. took to his bed and did not leave it again.

I heard that he was having intermittent attacks of fever.

Soon afterward he died of septicemia.

He was a good doctor; there was something of the genius about him.

Otherwise he would not have appeared to me as a prince of Kos.

During those weeks I lived in a strange rhythm.

By day I was usually depressed.

I felt weak and wretched, and scarcely dared to stir.

Gloomily, I thought, "Now I must go back to this drab world."

Toward evening I would fall asleep, and my sleep would last until about midnight.

Then I would come to myself and lie awake for about an hour, but in an utterly transformed state.

It was as if I were in an ecstasy.

I felt as though I were floating in space, as though I were safe in the womb of the universe in a tremendous void, but filled with the highest possible feeling of happiness.

"This is eternal bliss," I thought. "This cannot be described; it is far too wonderful!"

Everything around me seemed enchanted.

At this hour of the night the nurse brought me some food she had warmed for only then was I able to take any, and I ate with appetite.

For a time it seemed to me that she was an old Jewish woman, much older than she actually was, and that she was preparing ritual kosher dishes for me.

When I looked at her, she seemed to have a blue halo around her head. I myself was, so it seemed, in the Pardes Rimmonim, the garden of pomegranates, and the wedding of Tifereth with Malchuth was taking place.

Or else I was Rabbi Simon ben Jochai, whose wedding in the afterlife was being celebrated.

It was the mystic marriage as it appears in the Cabbalistic tradition. I cannot tell you how wonderful it was.

I could only think continually, "Now this is the garden of pomegranates! Now this is the marriage of Malchuth with Tifereth!"

I do not know exactly what part I played in it.

At bottom it was I myself: I was the marriage. And my beatitude was that of a blissful wedding.

Gradually the garden of pomegranates faded away and changed.

There followed the Marriage of the Lamb, in a Jerusalem festively bedecked.

I cannot describe what it was like in detail.

These were ineffable states of joy. Angels were present, and light. I myself was the "Marriage of the Lamb."

That, too, vanished, and there came a new image, the last vision.

I walked up a wide valley to the end, where a gentle chain of hills began.

The valley ended in a classical amphitheater.

It was magnificently situated in the green landscape.

And there, in this theater, the hieros gamos was being celebrated.

Men and women dancers came onstage, and upon a flower decked couch All-father Zeus and Hera consummated the mystic marriage, as it is described in the Iliad.

All these experiences were glorious.

Night after night I floated in a state of purest bliss, "thronged round with images of all creation."

Gradually, the motifs mingled and paled.

Usually the visions lasted for about an hour; then I would fall asleep again. By the time morning drew near, I would feel: Now gray morning is coming again; now comes the gray world with its boxes!

What idiocy, what hideous nonsense!

Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous.

As I approached closer to life again, they grew fainter, and scarcely three weeks after the first vision they ceased altogether.

It is impossible to convey the beauty and intensity of emotion during those visions.

They were the most tremendous things I have ever experienced.

And what a contrast the day was: I was tormented and on edge; everything irritated me; everything was too material, too crude and clumsy, terribly limited both spatially and spiritually.

It was all an imprisonment, for reasons impossible to divine, and yet it had a kind of hypnotic power, a cogency, as if it were reality itself, for all that I had clearly perceived its emptiness.

Although my belief in the world returned to me, I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it.

There is something else I quite distinctly remember.

At the beginning, when I was having the vision of the garden of pomegranates, I asked the nurse to forgive me if she were harmed.

There was such sanctity in the room, I said, that it might be harmful to her.

Of course she did not understand me.

For me the presence of sanctity had a magical atmosphere; I feared it might be unendurable to others.

I understood then why one speaks of the odor of sanctity, of the "sweet smell'* of the Holy Ghost.

This was it.

There was a pneuma of inexpressible sanctity in the room, whose manifestation was the mysterium coniunctionis.

I would never have imagined that any such experience was possible. It was not a product of imagination.

The visions and experiences were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity.

We shy away from the word "eternal," but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one.

Everything that happens in time had been brought together into a concrete whole.

Nothing was distributed over time, nothing could be measured by temporal concepts.

The experience might best be defined as a state of feeling, but one which cannot be produced by imagination.

How can I imagine that I exist simultaneously the day before yesterday, today, and the day after tomorrow?

There would be things which would not yet have begun, other things which would be indubitably present, and others again which would already be finished and yet all this would be one.

The only thing that feeling could grasp would be a sum, an iridescent whole, containing all at once expectation of a beginning, surprise at what is now happening, and satisfaction or disappointment with the result of what has happened.

One is interwoven into an indescribable whole and yet observes it with complete objectivity.

I experienced this objectivity once again later on.

That was after the death of my wife.

I saw her in a dream which was like a vision.

She stood at some distance from me, looking at me squarely.

She was in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium.

It was perhaps the most beautiful thing she had ever worn.

Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects.

I knew that it was not she, but a portrait she had made or commissioned for me.

It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also.

Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation.

It signifies detachment from valuations and from what we call emotional ties.

In general, emotional ties are very important to human beings.

But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity.

Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree.

Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret.

Only through objective cognition is the real coniunctio possible.

After the illness a fruitful period of work began for me.

A good many of my principal works were written only then.

The insight I had had, or the vision of the end of all things, gave me the courage to undertake new formulations.

I no longer attempted to put across my own opinion, but surrendered myself to the current of my thoughts.

Thus one problem after the other revealed itself to me and took shape.

Something else, too, came to me from my illness.

I might formulate it as an affirmation of things as they are: an unconditional "yes** to that which is, without subjective protests acceptance of the conditions of existence as I see them and understand them, acceptance of my own nature, as I happen to be.

At the beginning of the illness I had the feeling that there was something wrong with my attitude, and that I was to some extent responsible for the mishap.

But when one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain; life would not be complete

without them.

There is no guarantee not for a single moment that we will not fall into error or stumble into deadly peril.

We may think there is a sure road.

But that would be the road of death.

Then nothing happens any longer at any rate, not the right things.

Anyone who takes the sure road is as good as dead.

It was only after the illness that I understood how important it is to affirm one's own destiny.

In this way we forge an ego that does not break down when incomprehensible things happen; an ego that endures, that endures the truth, and that is

capable of coping with the world and with fate.

Then, to experience defeat is also to experience victory.

Nothing is disturbed neither inwardly nor outwardly, for one's own continuity has withstood the current of life and of time.

But that can come to pass only when one does not meddle inquisitively with the workings of fate.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality.

The categories of true and false are, of course, always present; but because they are not binding they take second place.

The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Aniela Jaffe, Memories Dreams and Reflections, Pages 289-298

ETH Lectures Quotations and Images **(2019-06-07 13:36)**

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, It arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Carl Jung, ETH Lecture 3Mar1939, Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says, “to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but “we will not speak of it “, and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

Modern philosophers' philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal. Carl Jung, Lecture I, 20April1934, Page 94.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

Mark Twain wrote a book about Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a roundabout way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But when Przywara says that man is a “medium formale materiale”, that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato’s idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four “light-paths” to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: “Always where there is creation there is also time.” Carl Jung, ETH Lecture 24 Feb 1939

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are quite unsuitable to the western form of consciousness. Carl Jung, ETH, Page 207

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, ETH, Page 213.

When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. Carl Jung, ETH, Vol. 3, Page 15.

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path. Carl Jung, ETH, Vol. 3, Page 16.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, ETH, Vol. V, Page 11.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, ETH, Page 21.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, ETH, Alchemy, Page 62.

Man in antiquity differentiated between man's "daemon" and his "own mind". Carl Jung, ETH, Lecture VII, Page 50.

…we say, "I thought", when we have done nothing of the kind but something has happened to us. Carl Jung, ETH, Lecture VII, Page 50.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, ETH, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, ETH, Vol. 3, Page 17.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture, 17 Nov 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

If we consider this aspect of “Geist”, we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

He [Dante] began to write his “Divine Comedy” in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The “Processing” is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

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The foundation of the unconscious is not chaotic but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

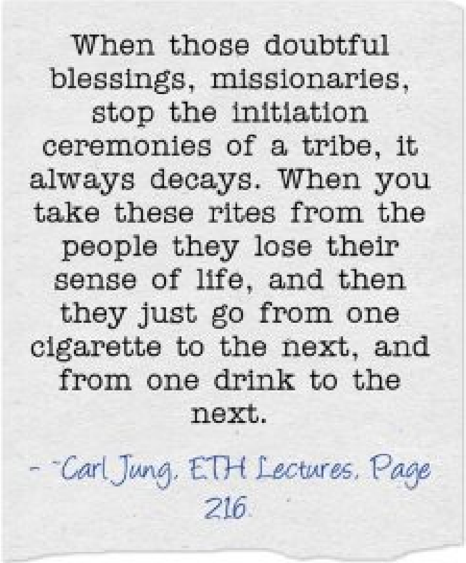
When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

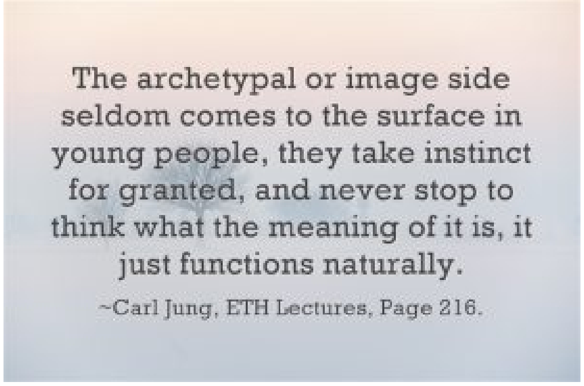
We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.



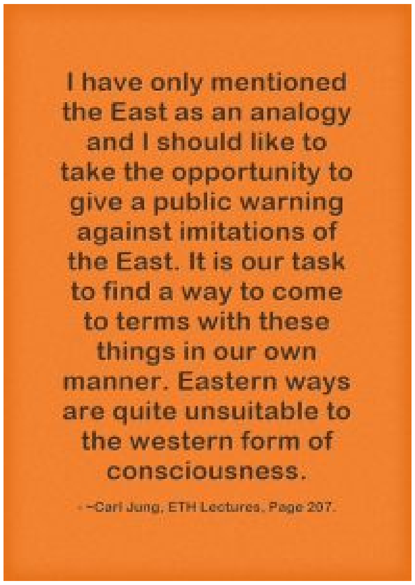
When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next.

- ~Carl Jung, ETH Lectures, Page 216.



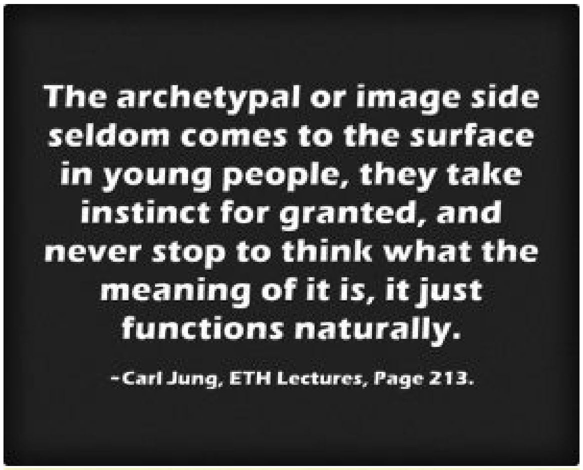
The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally.

~Carl Jung, ETH Lectures, Page 216.



I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are quite unsuitable to the western form of consciousness.

- ~Carl Jung, ETH Lectures, Page 207.



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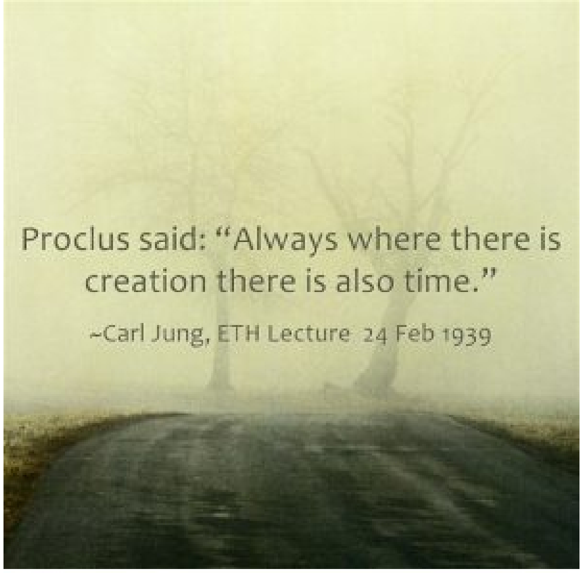
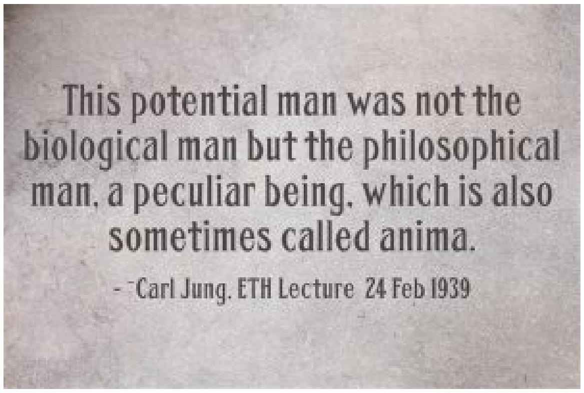
~Carl Jung, ETH Lectures, Page 213.



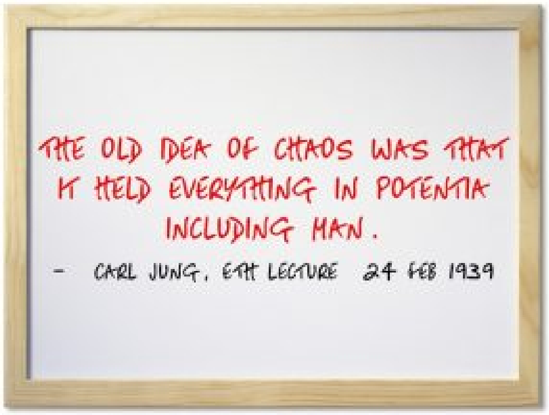
Proclus said: "Always where there is creation there is also time."

~Carl Jung, ETH Lecture 24 Feb 1939



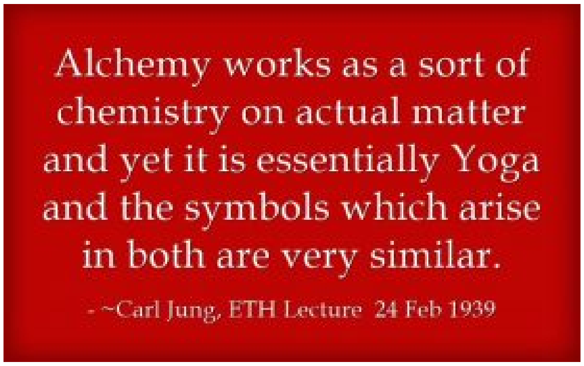
This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima.

- ~Carl Jung, ETH Lecture 24 Feb 1939



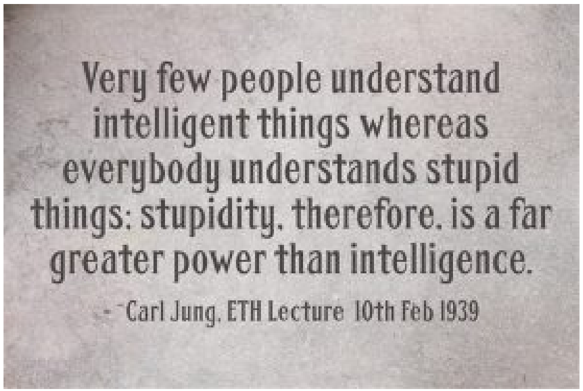
THE OLD IDEA OF CHAOS WAS THAT IT HELD EVERYTHING IN POTENTIA INCLUDING MAN.

- CARL JUNG, ETH LECTURE 24 FEB 1939



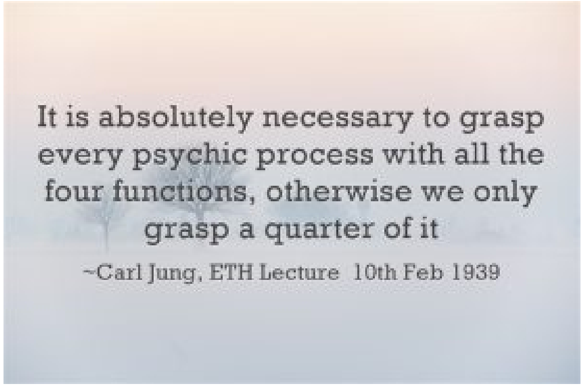
Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar.

- ~Carl Jung, ETH Lecture 24 Feb 1939



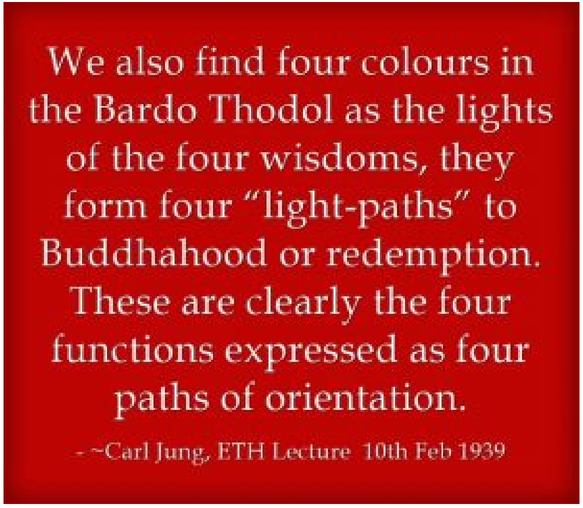
Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence.

- ~Carl Jung, ETH Lecture 10th Feb 1939



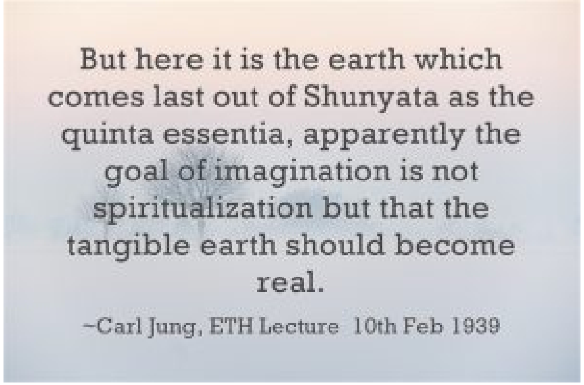
It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it

~Carl Jung, ETH Lecture 10th Feb 1939



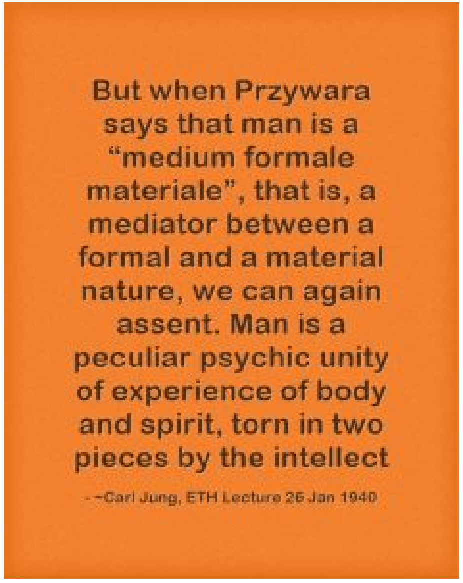
We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation.

- ~Carl Jung, ETH Lecture 10th Feb 1939



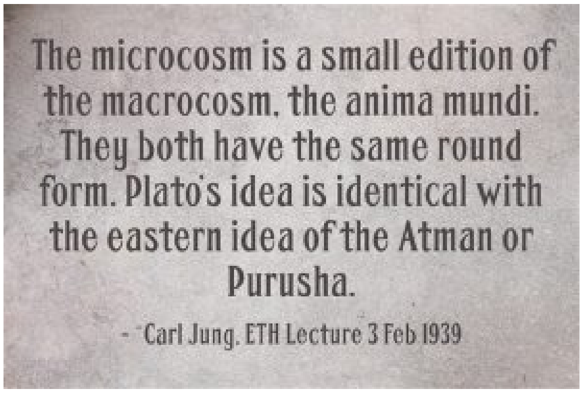
But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real.

~Carl Jung, ETH Lecture 10th Feb 1939



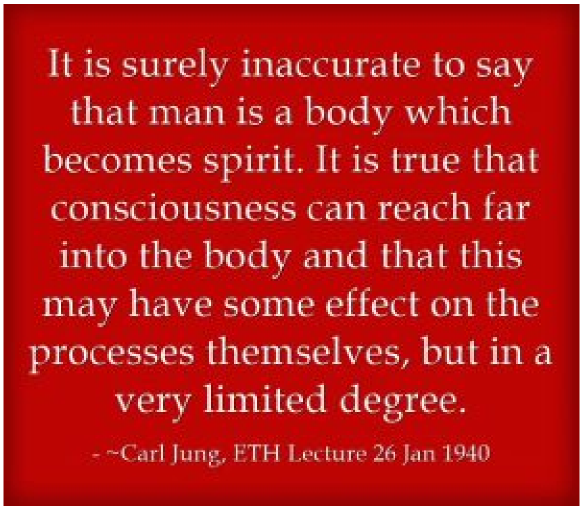
But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect

- ~Carl Jung, ETH Lecture 26 Jan 1940



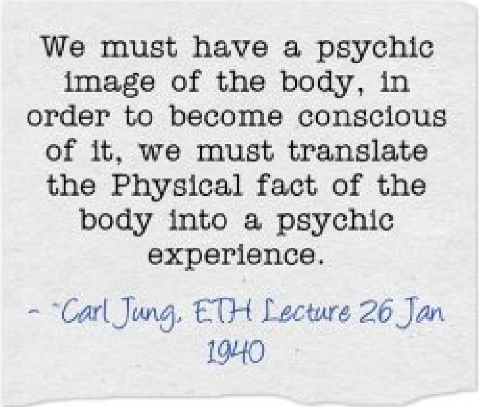
The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha.

- ~Carl Jung, ETH Lecture 3 Feb 1939



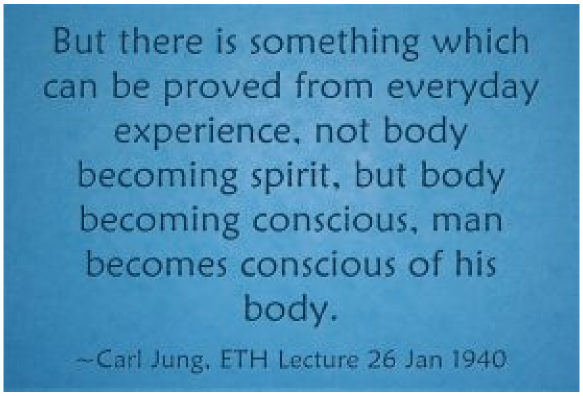
It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree.

- ~Carl Jung, ETH Lecture 26 Jan 1940



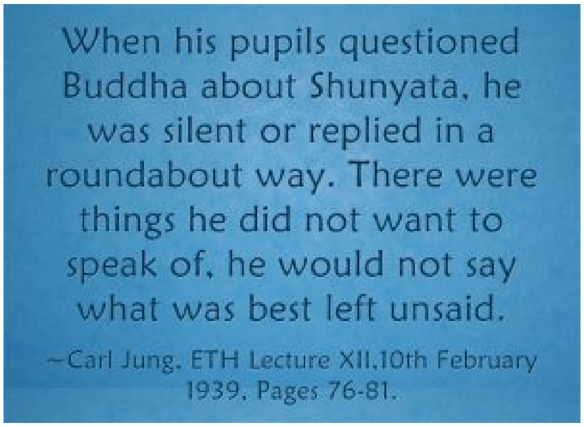
We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience.

- ~Carl Jung, ETH Lecture 26 Jan 1940



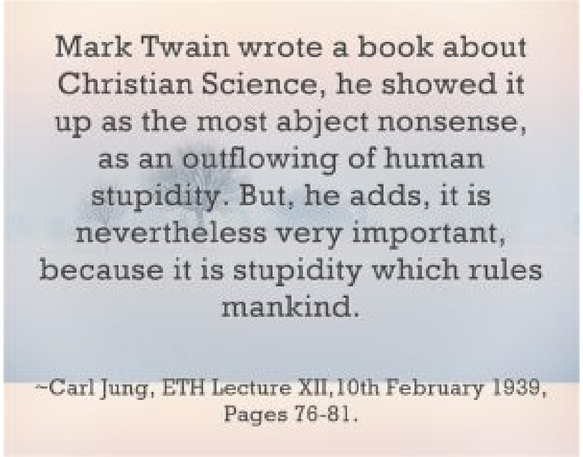
But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body.

~Carl Jung, ETH Lecture 26 Jan 1940



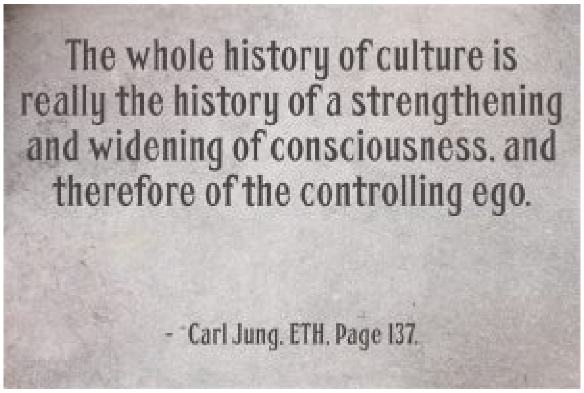
When his pupils questioned Buddha about Shunyata, he was silent or replied in a roundabout way. There were things he did not want to speak of, he would not say what was best left unsaid.

~Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.



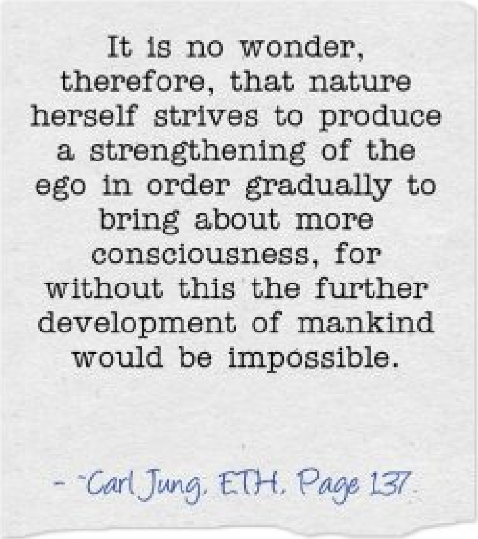
Mark Twain wrote a book about Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind.

~Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.



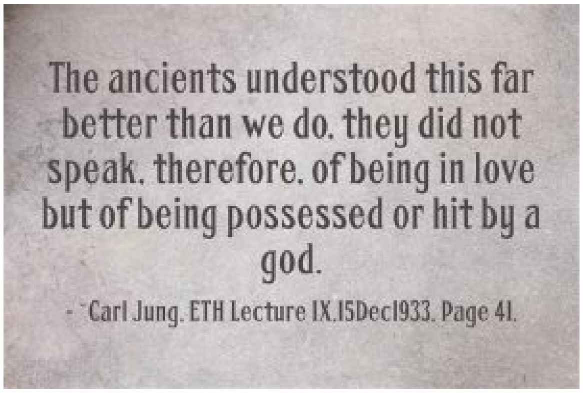
The whole history of culture is really the history of a strengthening and widening of consciousness. and therefore of the controlling ego.

- ~Carl Jung, ETH, Page 137.



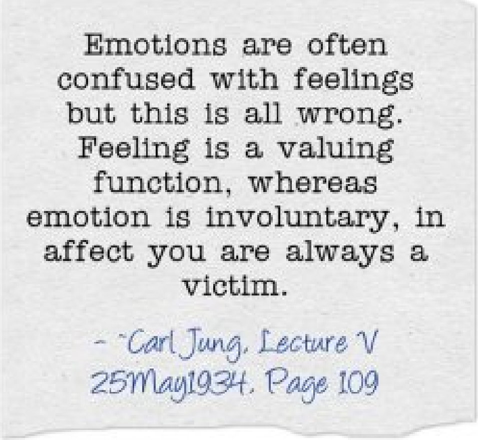
It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible.

- ~Carl Jung, ETH, Page 137.



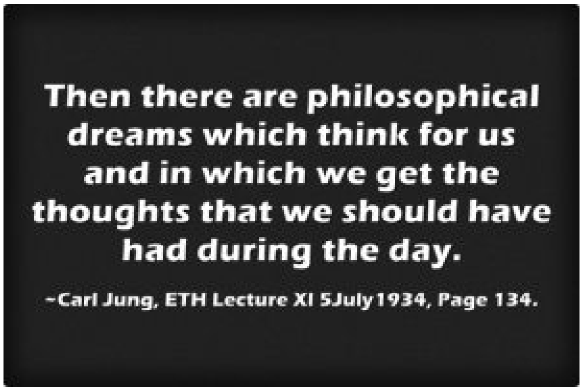
The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god.

- ~Carl Jung, ETH Lecture IX,15Dec1933, Page 41.



Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim.

- ~Carl Jung, Lecture V 25May1934, Page 109

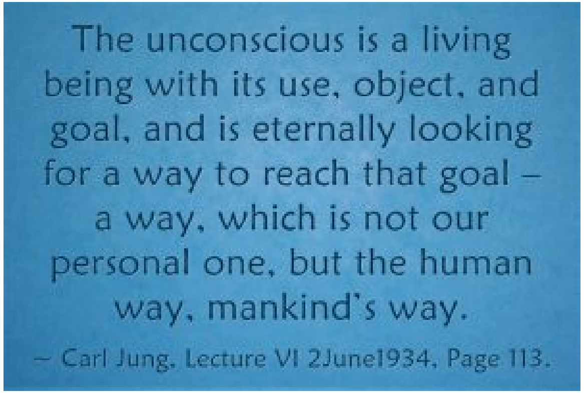


Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day.

~Carl Jung, ETH Lecture XI 5July1934, Page 134.

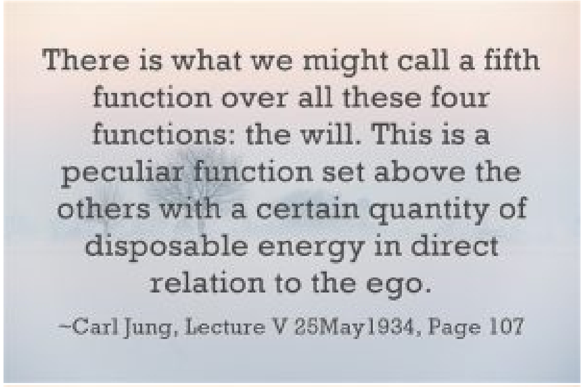
In reality we imagine nothing, it imagines itself.

- ~Carl Jung, ETH Lecture XII, Page 53.



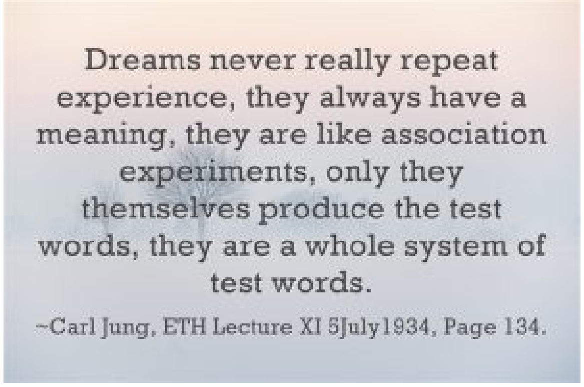
The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way.

~ Carl Jung, Lecture VI 2June1934, Page 113.



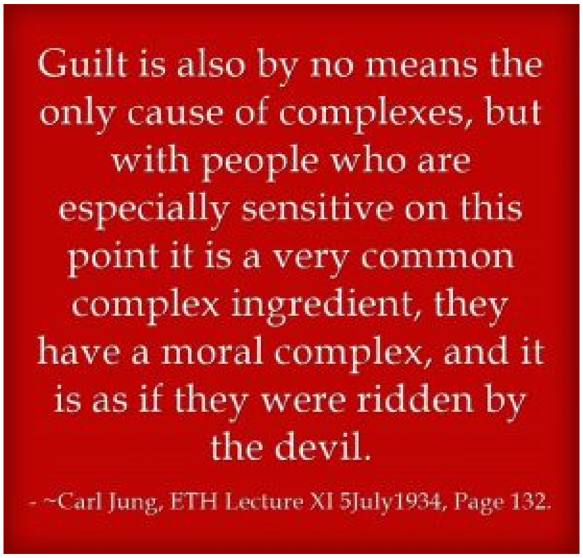
There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego.

~Carl Jung, Lecture V 25May1934, Page 107



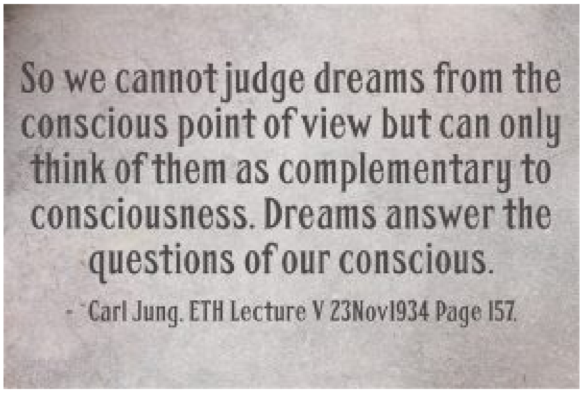
Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words.

~Carl Jung, ETH Lecture XI 5July1934, Page 134.



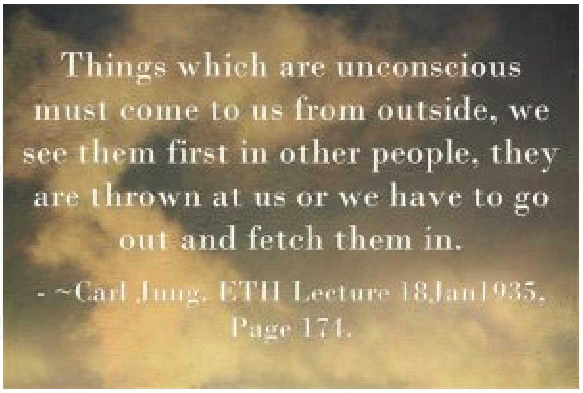
Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil.

- ~Carl Jung, ETH Lecture XI 5July1934, Page 132.



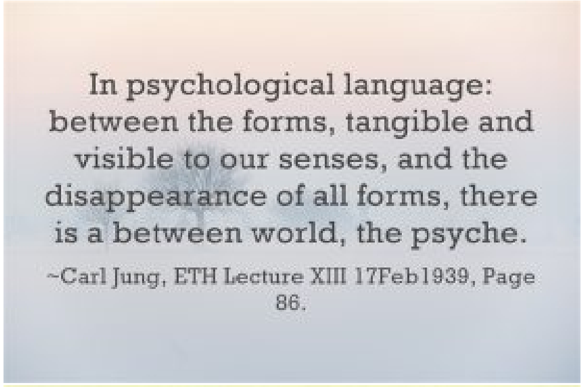
So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious.

- ~Carl Jung, ETH Lecture V 23Nov1934 Page 157.



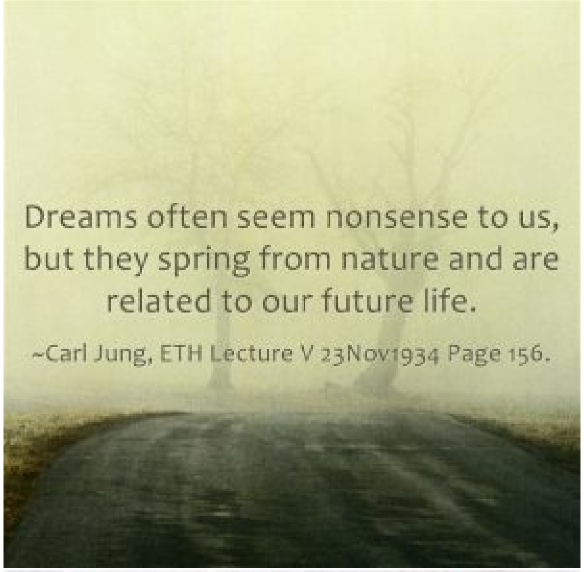
Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in.

- ~Carl Jung, ETH Lecture 18Jan1935, Page 174.



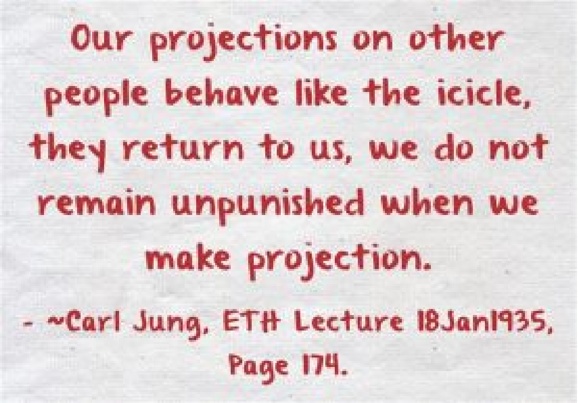
In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche.

~Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.



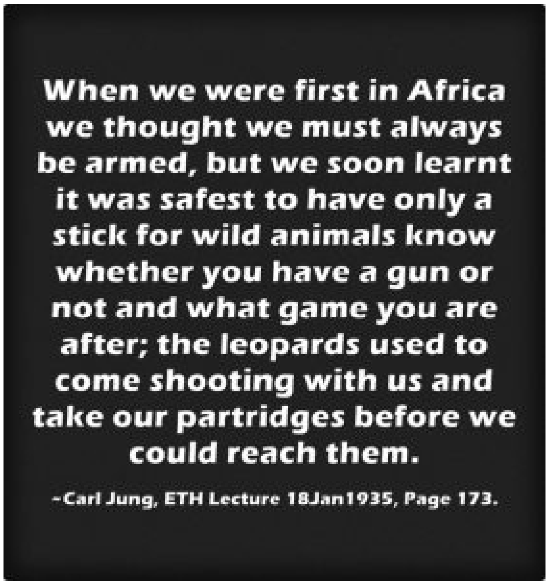
Dreams often seem nonsense to us, but they spring from nature and are related to our future life.

~Carl Jung, ETH Lecture V 23Nov1934 Page 156.



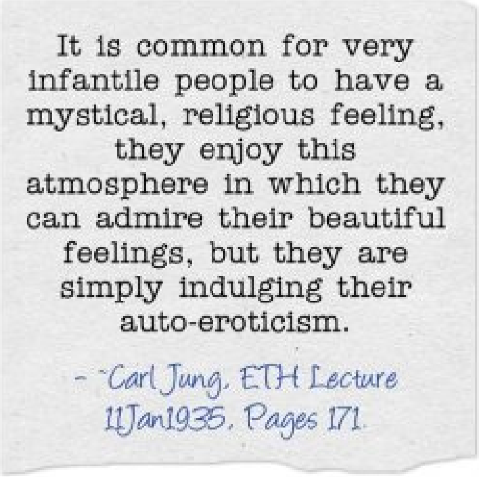
Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection.

- ~Carl Jung, ETH Lecture 18Jan1935, Page 174.



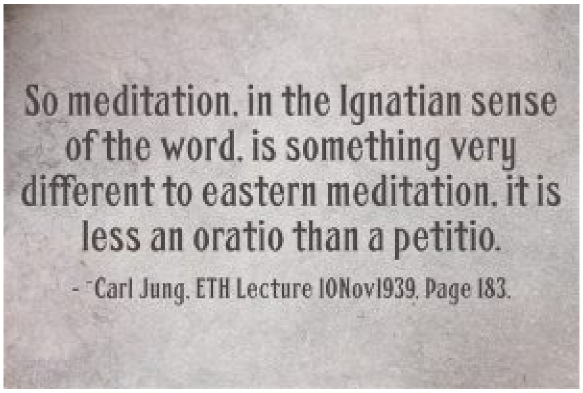
When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us and take our partridges before we could reach them.

~Carl Jung, ETH Lecture 18Jan1935, Page 173.



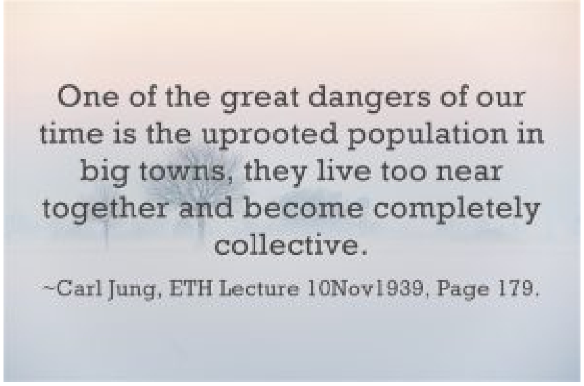
It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism.

- ~Carl Jung, ETH Lecture 11Jan1935, Pages 171.



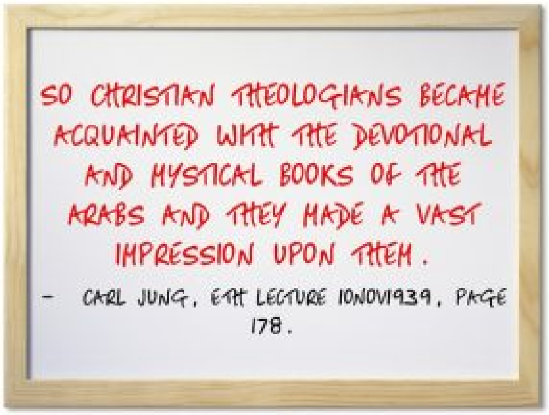
So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio.

- ~Carl Jung, ETH Lecture 10Nov1939, Page 183.



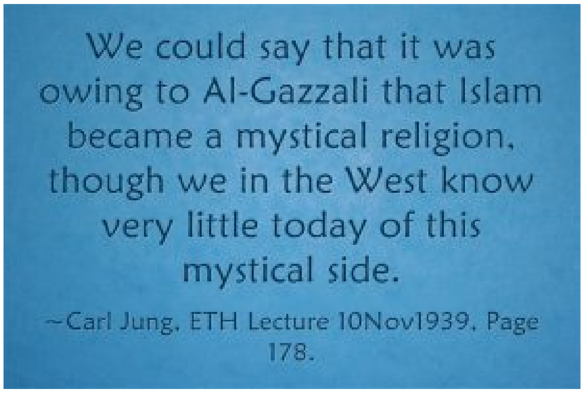
One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective.

~Carl Jung, ETH Lecture 10Nov1939, Page 179.



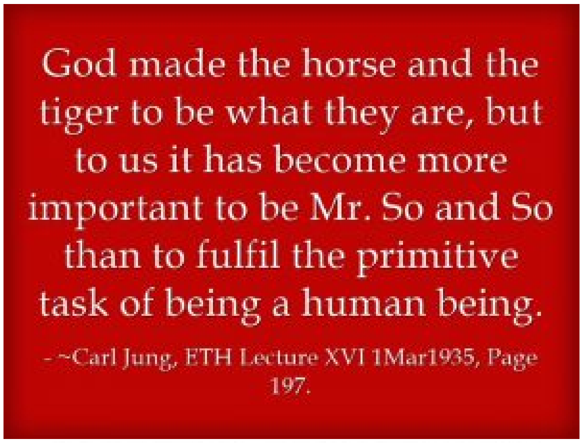
SO CHRISTIAN THEOLOGIANS BECAME ACQUAINTED WITH THE DEVOTIONAL AND MYSTICAL BOOKS OF THE ARABS AND THEY MADE A VAST IMPRESSION UPON THEM.

- CARL JUNG, ETH LECTURE 10NOV1939, PAGE 178.

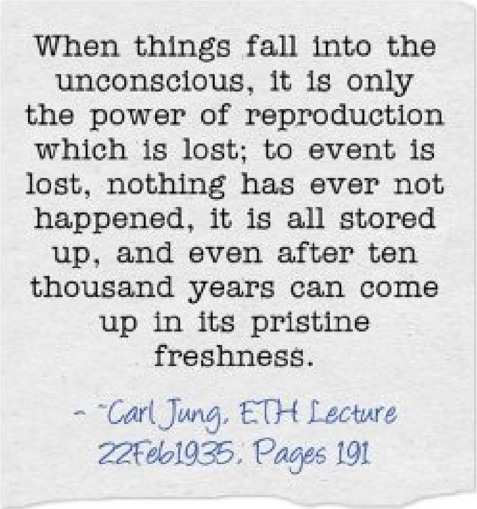


We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side.

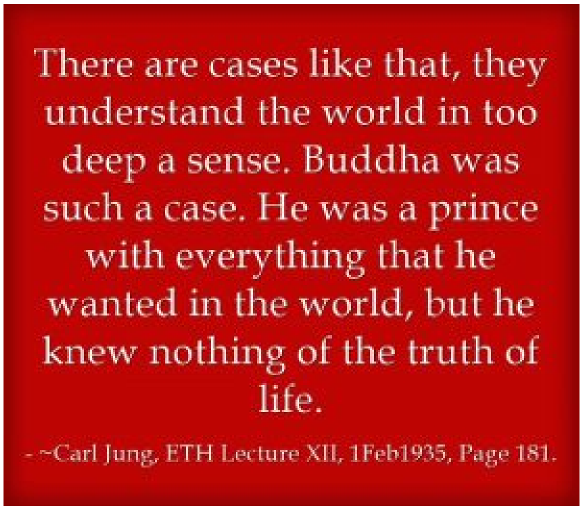
~Carl Jung, ETH Lecture 10Nov1939, Page 178.


God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being.

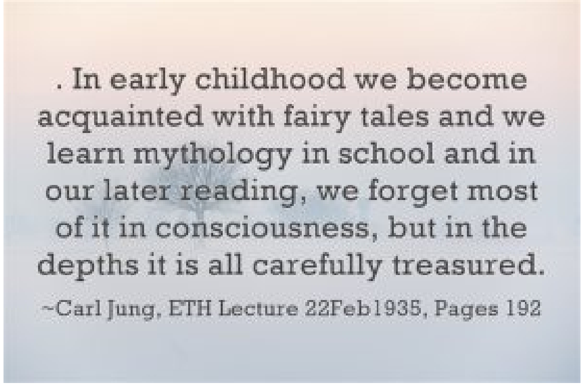
- ~Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.


When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness.

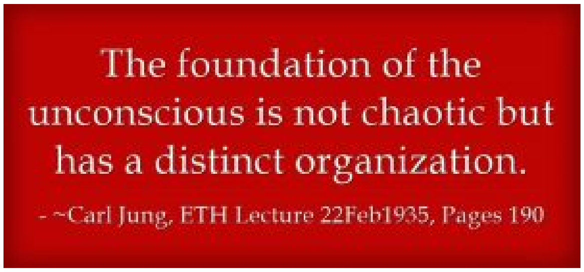
- ~Carl Jung, ETH Lecture 22Feb1935, Pages 191


There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life.

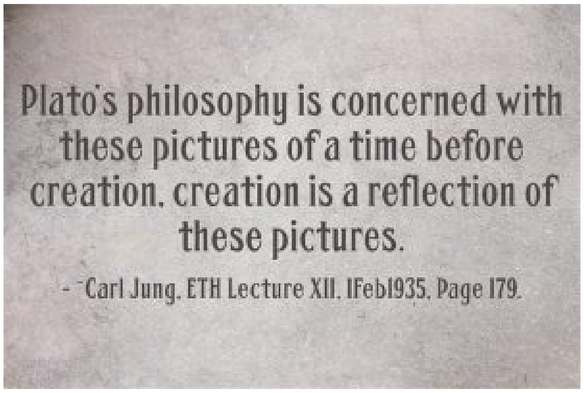
- ~Carl Jung, ETH Lecture XII, 1Feb1935, Page 181.


. In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured.

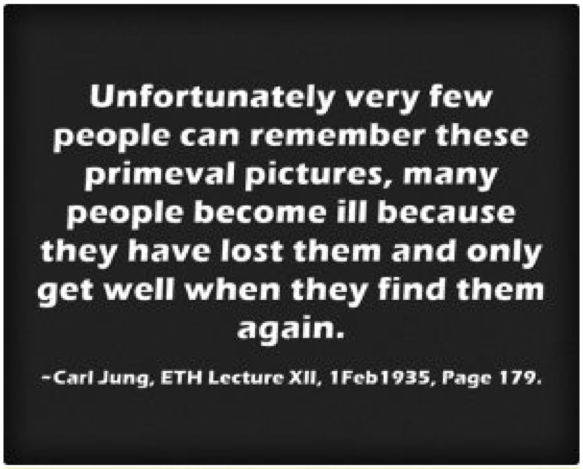
~Carl Jung, ETH Lecture 22Feb1935, Pages 192


The foundation of the unconscious is not chaotic but has a distinct organization.

- ~Carl Jung, ETH Lecture 22Feb1935, Pages 190

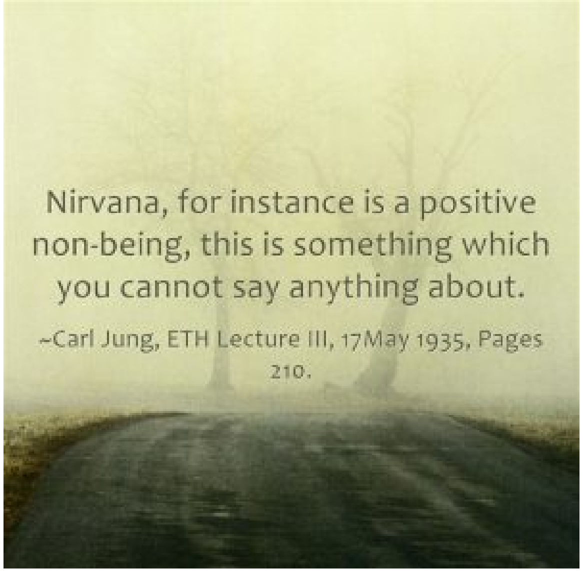

Plato's philosophy is concerned with these pictures of a time before creation. creation is a reflection of these pictures.

- ~Carl Jung. ETH Lecture XII. 1Feb1935. Page 179.



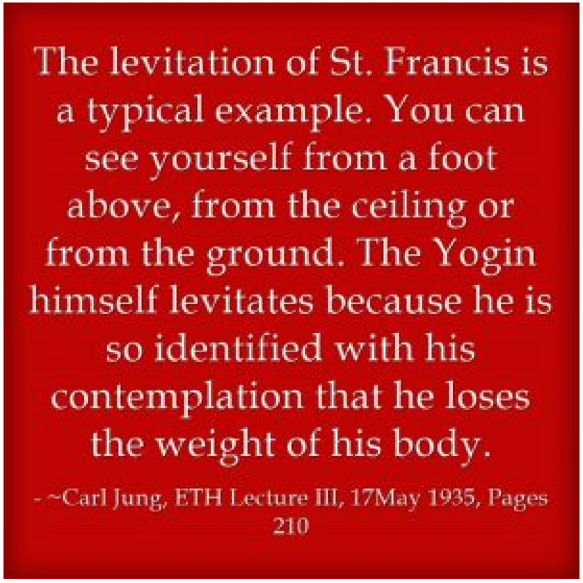
Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again.

~Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.



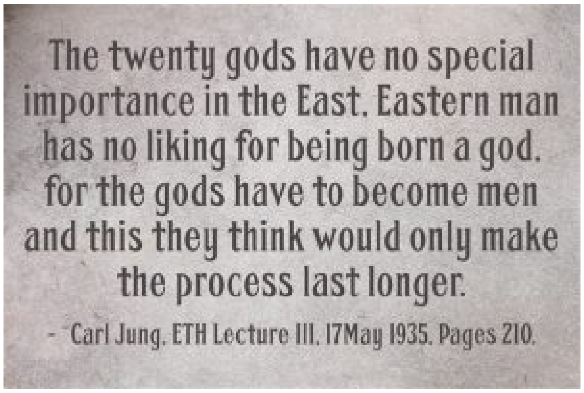
Nirvana, for instance is a positive non-being, this is something which you cannot say anything about.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 210.



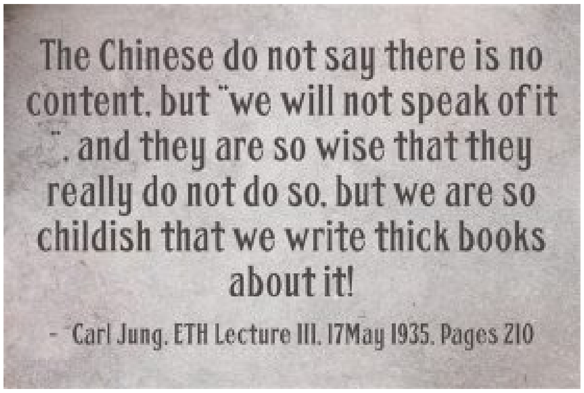
The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body.

- ~Carl Jung, ETH Lecture III, 17May 1935, Pages 210



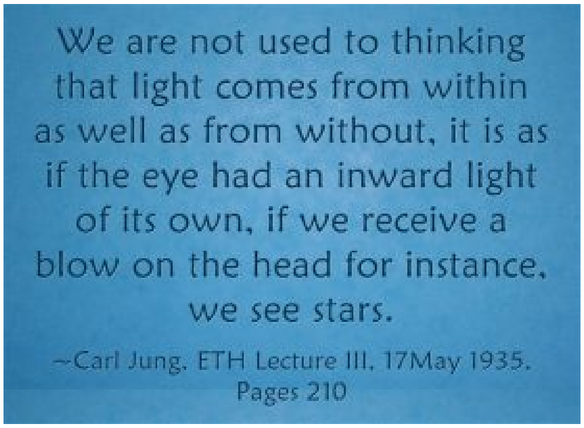
The twenty gods have no special importance in the East. Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer.

- Carl Jung, ETH Lecture III, 17May 1935, Pages 210.



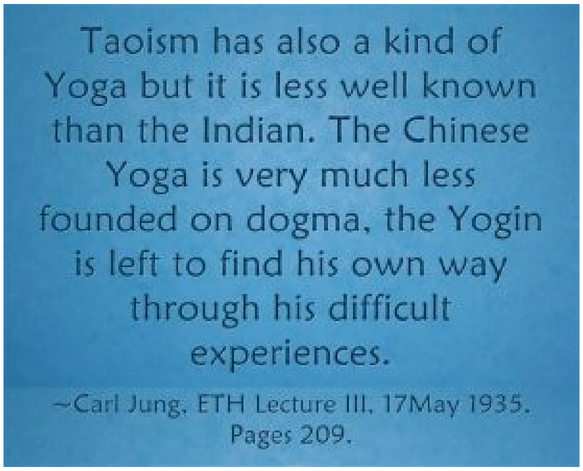
The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it!

- Carl Jung, ETH Lecture III, 17May 1935, Pages 210



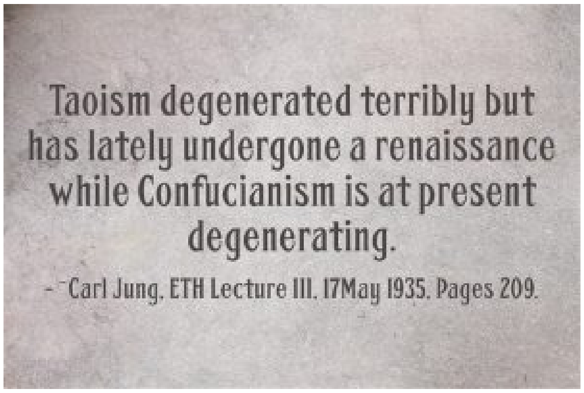
We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 210



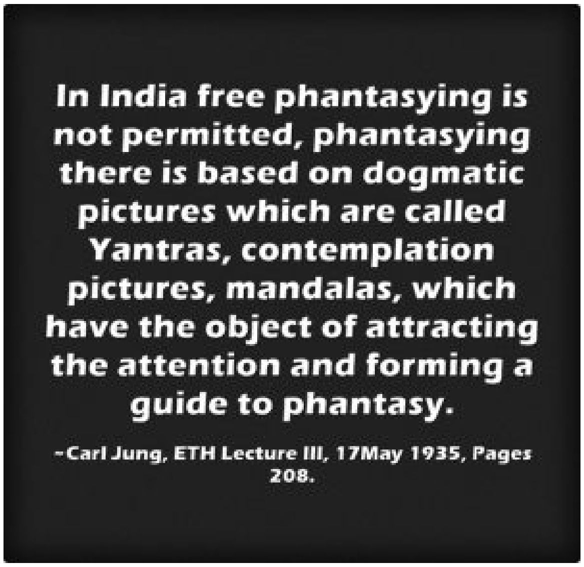
Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 209.



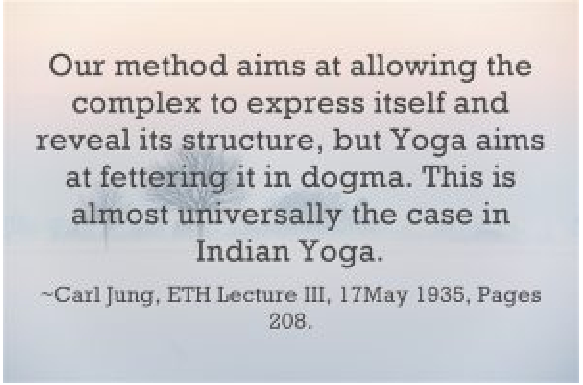
Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating.

- ~Carl Jung, ETH Lecture III, 17May 1935, Pages 209.



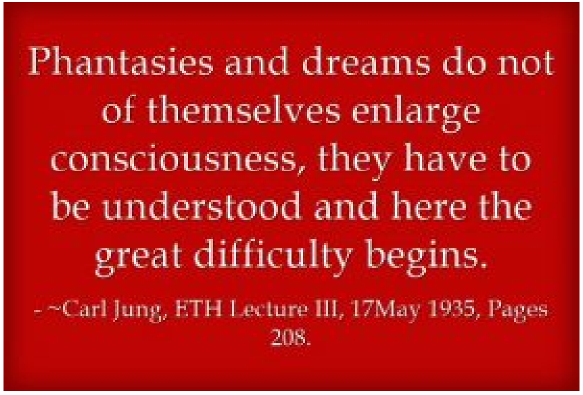
In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 208.



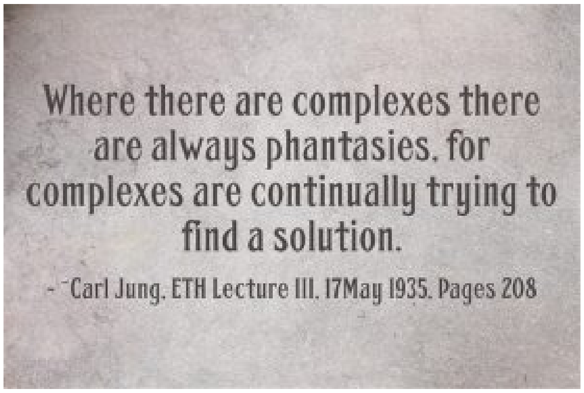
Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga.

~Carl Jung, ETH Lecture III, 17May 1935, Pages 208.



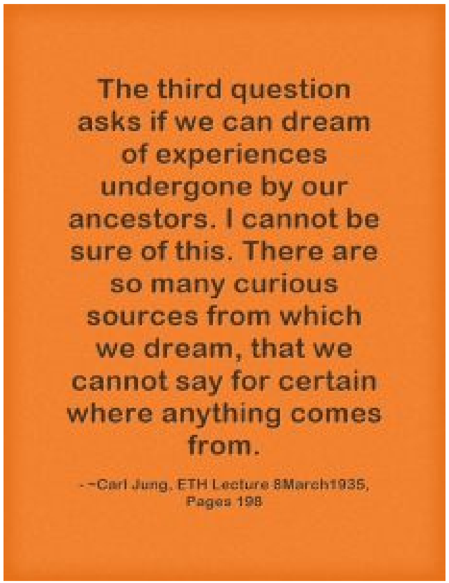
Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins.

- ~Carl Jung, ETH Lecture III, 17May 1935, Pages 208.



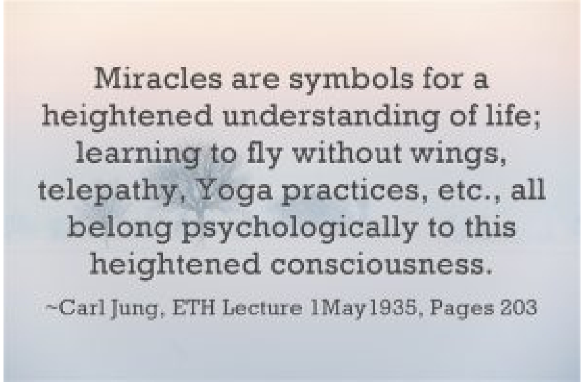
Where there are complexes there are always phantasies, for complexes are continually trying to find a solution.

- ~Carl Jung, ETH Lecture III, 17May 1935, Pages 208



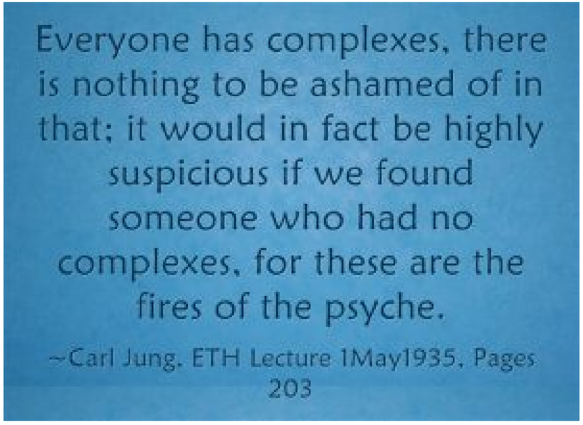
The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from.

- ~Carl Jung, ETH Lecture 8March1935, Pages 198



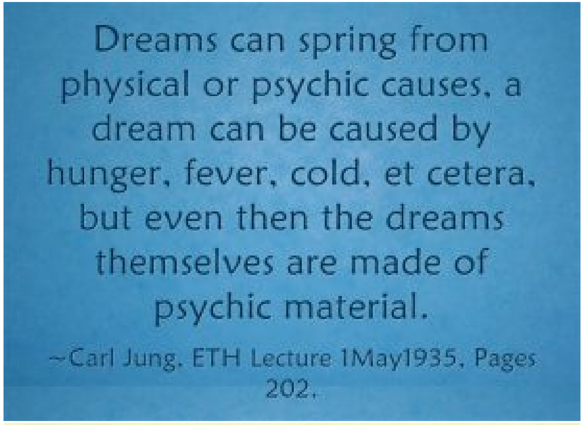
Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness.

~Carl Jung, ETH Lecture 1May1935, Pages 203



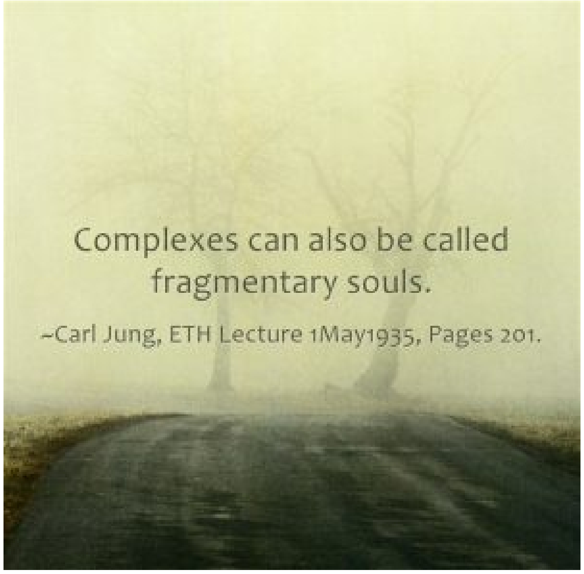
Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.

~Carl Jung, ETH Lecture 1May1935, Pages 203



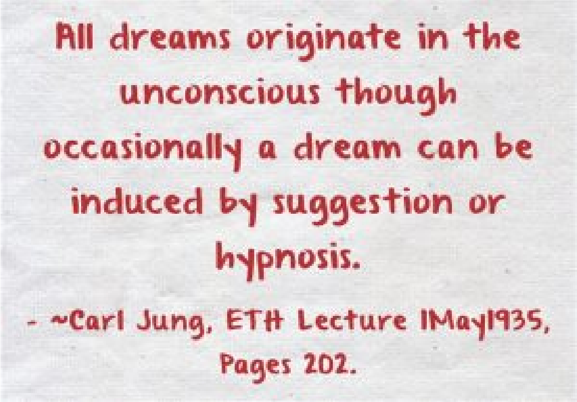
Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material.

~Carl Jung, ETH Lecture 1May1935, Pages 202.



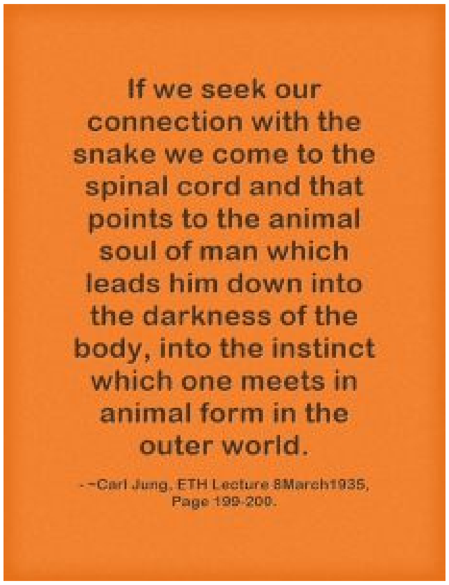
Complexes can also be called fragmentary souls.

~Carl Jung, ETH Lecture 1May1935, Pages 201.



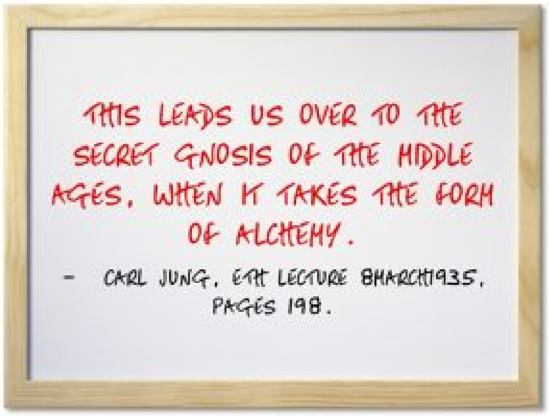
All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis.

- ~Carl Jung, ETH Lecture 1May1935, Pages 202.



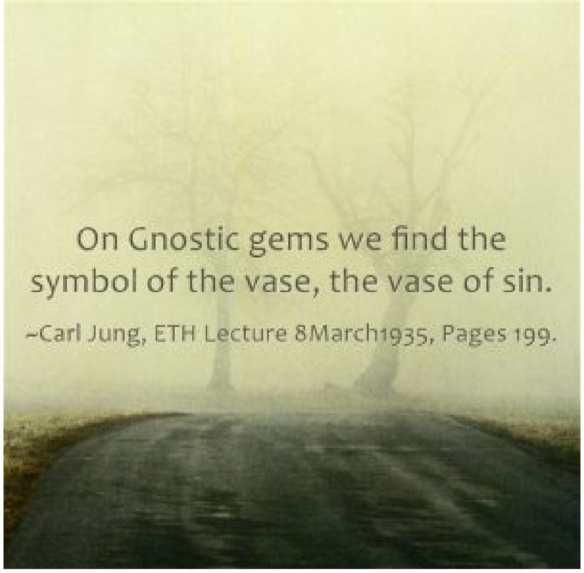
If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.

- ~Carl Jung, ETH Lecture 8March1935, Page 199-200.



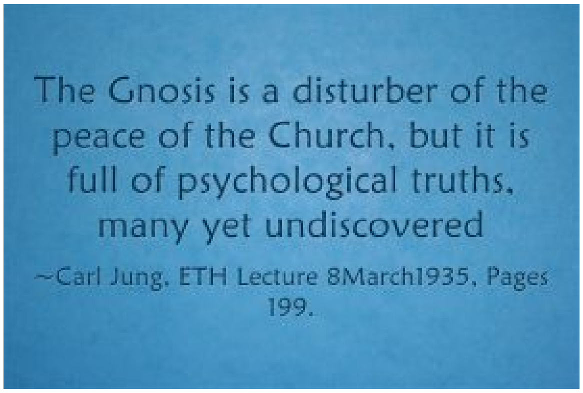
THIS LEADS US OVER TO THE SECRET GNOSIS OF THE MIDDLE AGES, WHEN IT TAKES THE FORM OF ALCHEMY.

- CARL JUNG, ETH LECTURE 8MARCH1935, PAGES 198.



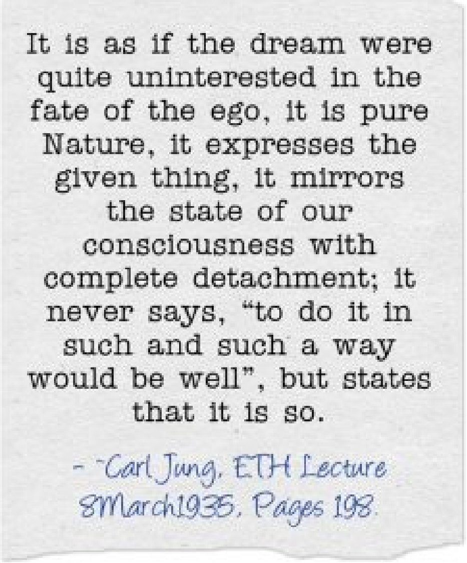
On Gnostic gems we find the symbol of the vase, the vase of sin.

~Carl Jung, ETH Lecture 8March1935, Pages 199.



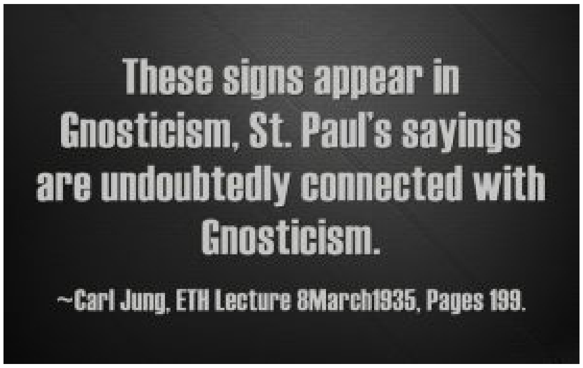
The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered

~Carl Jung, ETH Lecture 8March1935, Pages 199.



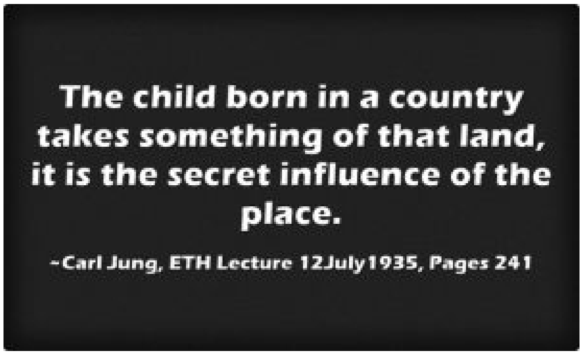
It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says, "to do it in such and such a way would be well", but states that it is so.

- ~Carl Jung, ETH Lecture 8March1935, Pages 198.



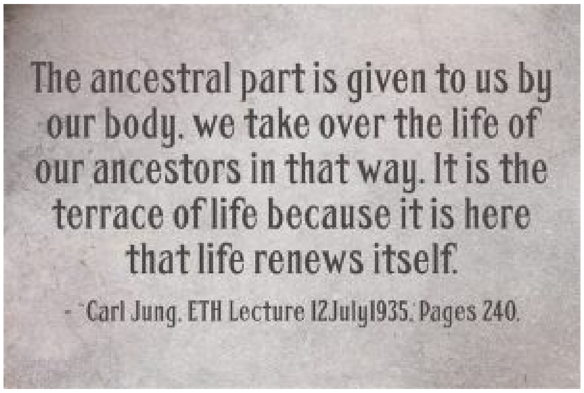
These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism.

~Carl Jung, ETH Lecture 8March1935, Pages 199.



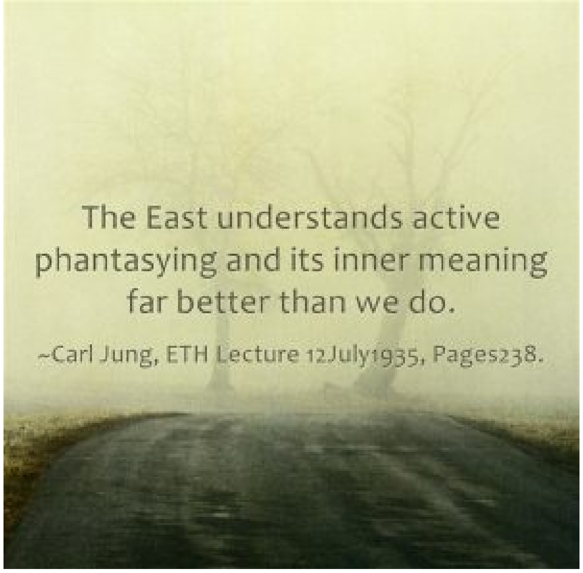
The child born in a country takes something of that land, it is the secret influence of the place.

~Carl Jung, ETH Lecture 12July1935, Pages 241



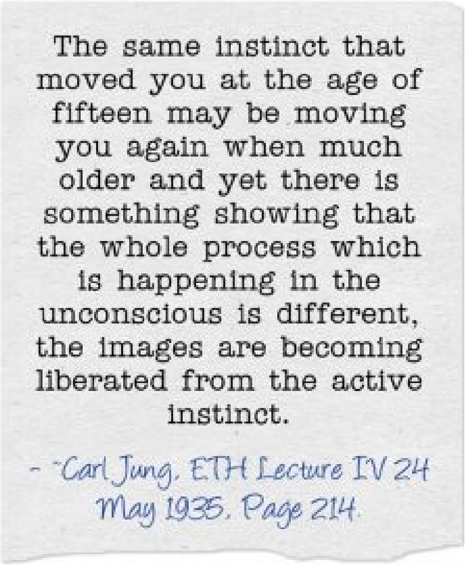
The ancestral part is given to us by our body. we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself.

- ~Carl Jung. ETH Lecture 12July1935. Pages 240.



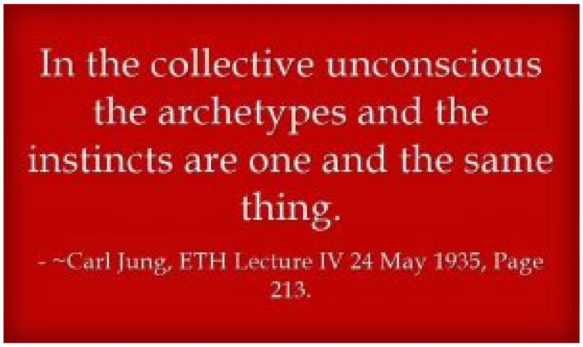
The East understands active phantasying and its inner meaning far better than we do.

~Carl Jung, ETH Lecture 12July1935, Pages238.



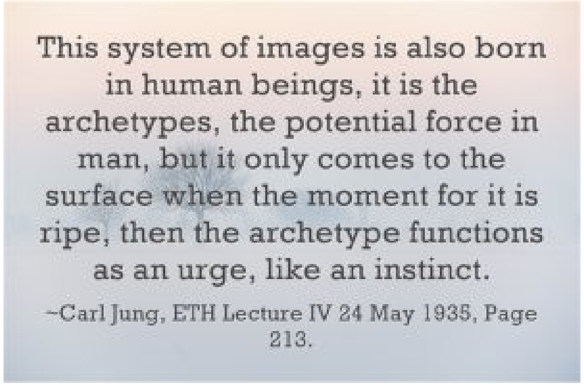
The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct.

- ~Carl Jung, ETH Lecture IV 24 May 1935, Page 214.



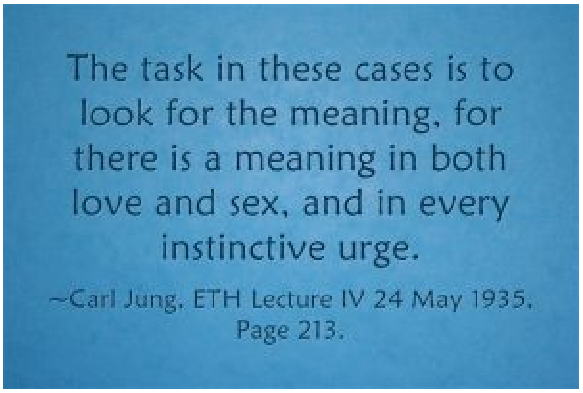
In the collective unconscious the archetypes and the instincts are one and the same thing.

- ~Carl Jung, ETH Lecture IV 24 May 1935, Page 213.



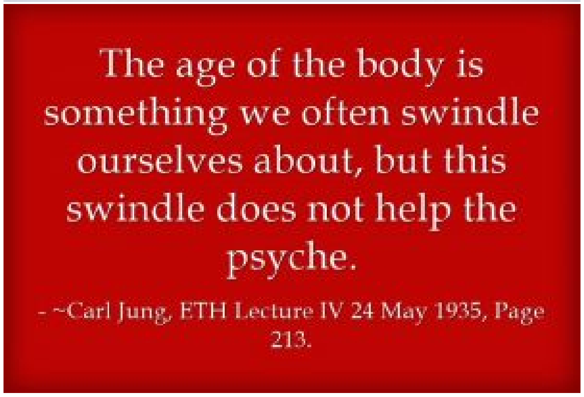
This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct.

~Carl Jung, ETH Lecture IV 24 May 1935, Page 213.



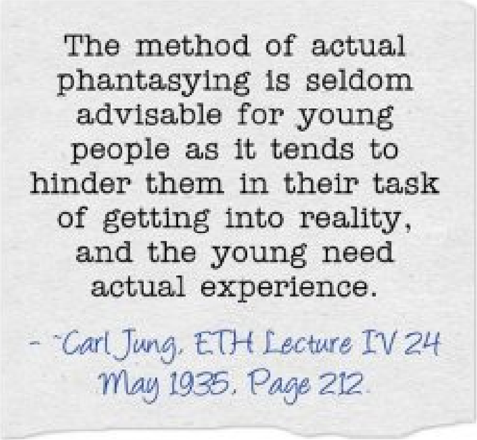
The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge.

~Carl Jung, ETH Lecture IV 24 May 1935, Page 213.



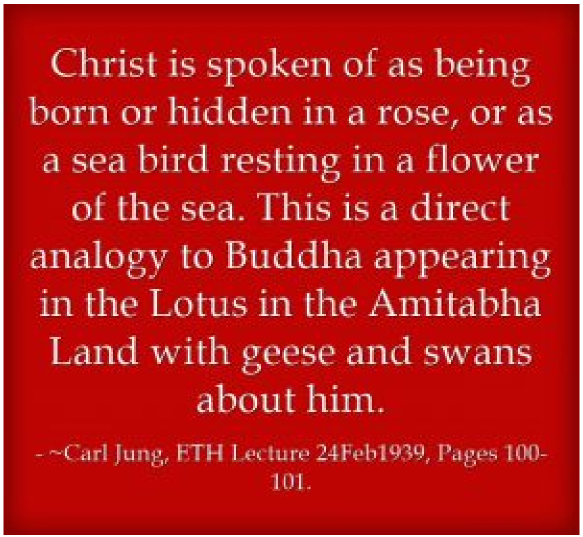
The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche.

- ~Carl Jung, ETH Lecture IV 24 May 1935, Page 213.



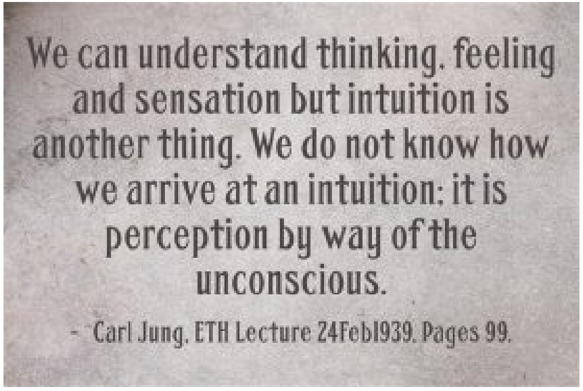
The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience.

- ~Carl Jung, ETH Lecture IV 24 May 1935, Page 212.



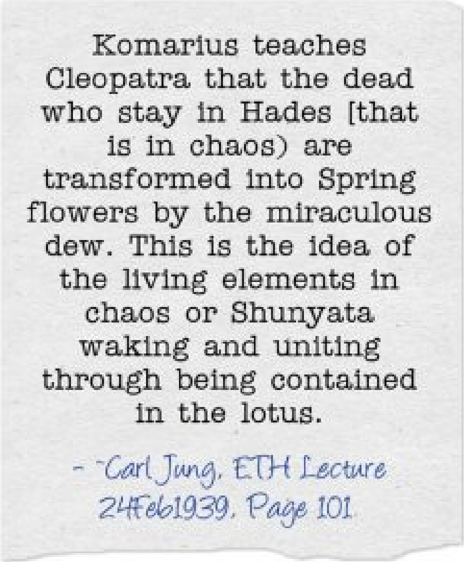
Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him.

- ~Carl Jung, ETH Lecture 24Feb1939, Pages 100-101.



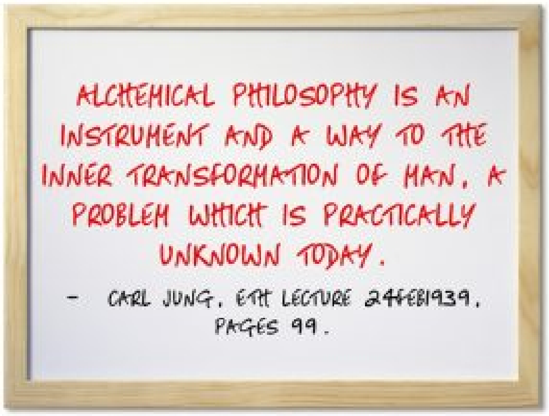
We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition: it is perception by way of the unconscious.

- ~Carl Jung, ETH Lecture 24Feb1939, Pages 99.



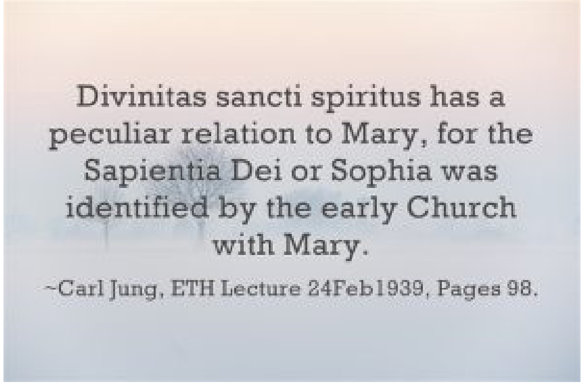
Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus.

- ~Carl Jung, ETH Lecture 24Feb1939, Page 101.



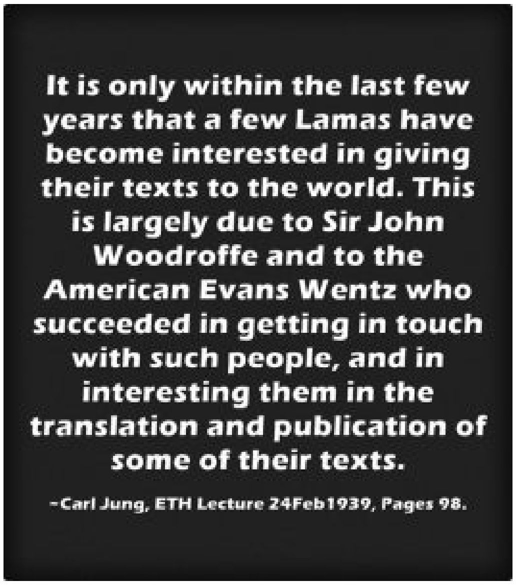
ALCHEMICAL PHILOSOPHY IS AN INSTRUMENT AND A WAY TO THE INNER TRANSFORMATION OF MAN, A PROBLEM WHICH IS PRACTICALLY UNKNOWN TODAY.

- CARL JUNG, ETH LECTURE 24FEB1939, PAGES 99.



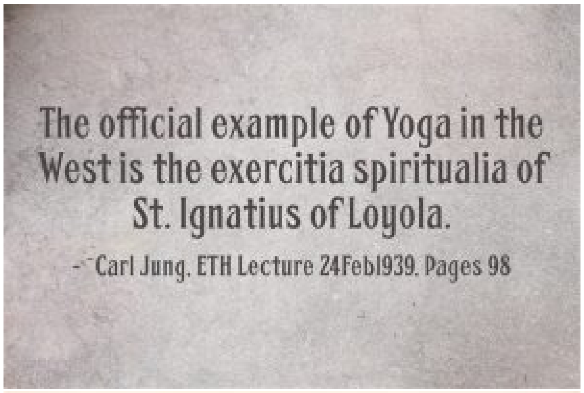
Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary.

~Carl Jung, ETH Lecture 24Feb1939, Pages 98.



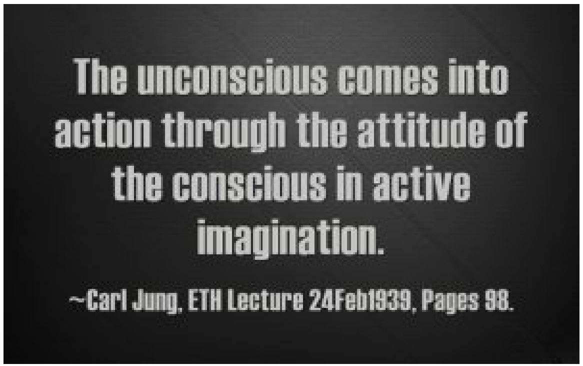
It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts.

~Carl Jung, ETH Lecture 24Feb1939, Pages 98.



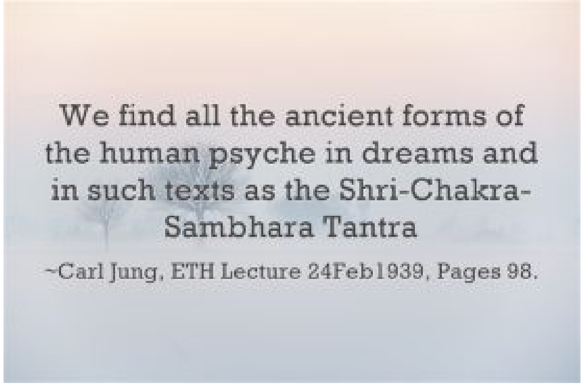
The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola.

~Carl Jung, ETH Lecture 24Feb1939, Pages 98



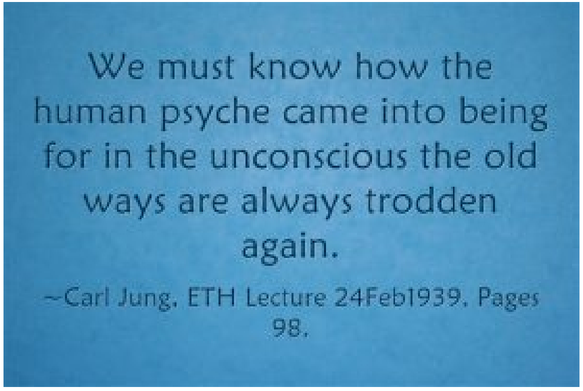
The unconscious comes into action through the attitude of the conscious in active imagination.

~Carl Jung, ETH Lecture 24Feb1939, Pages 98.



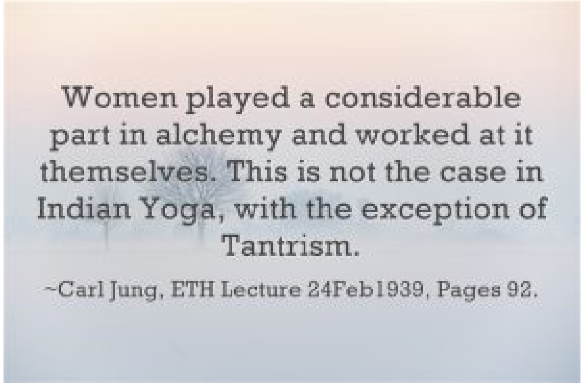
We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra

~Carl Jung, ETH Lecture 24Feb1939, Pages 98.



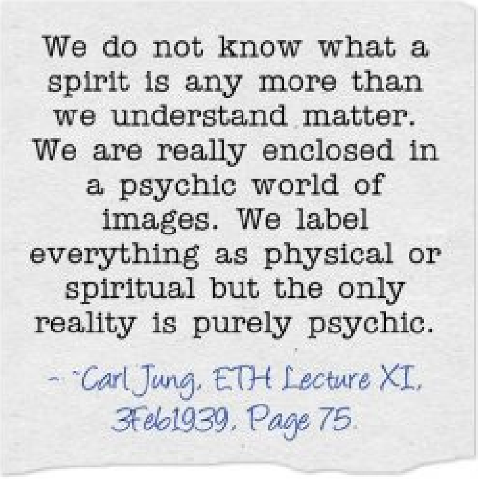
We must know how the human psyche came into being for in the unconscious the old ways are always trodden again.

~Carl Jung, ETH Lecture 24Feb1939, Pages 98.



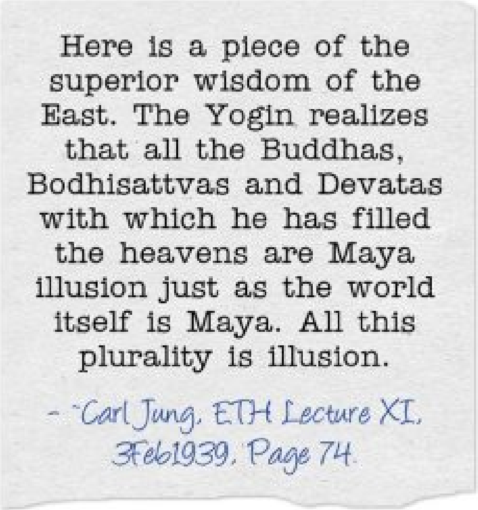
Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism.

~Carl Jung, ETH Lecture 24Feb1939, Pages 92.



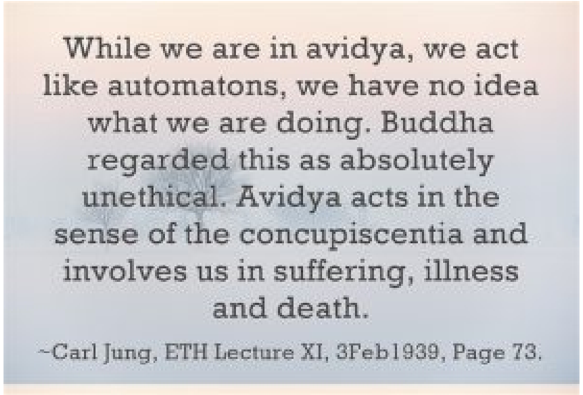
We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.



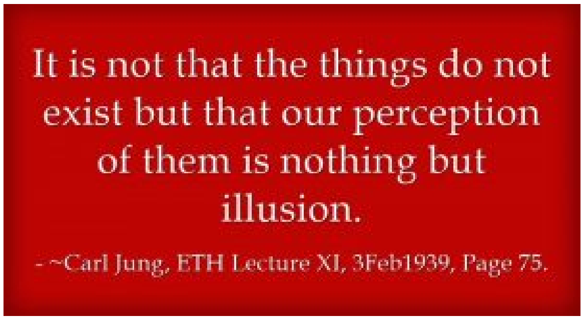
Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.



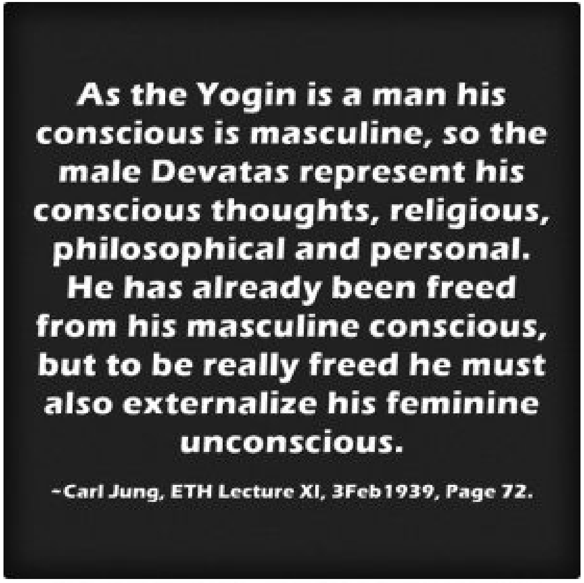
While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death.

~Carl Jung, ETH Lecture XI, 3Feb1939, Page 73.



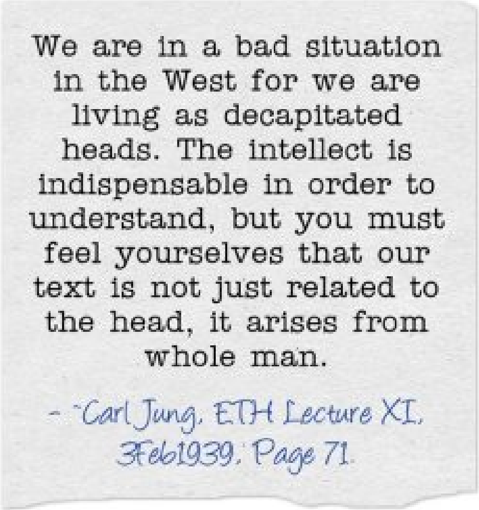
It is not that the things do not exist but that our perception of them is nothing but illusion.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.



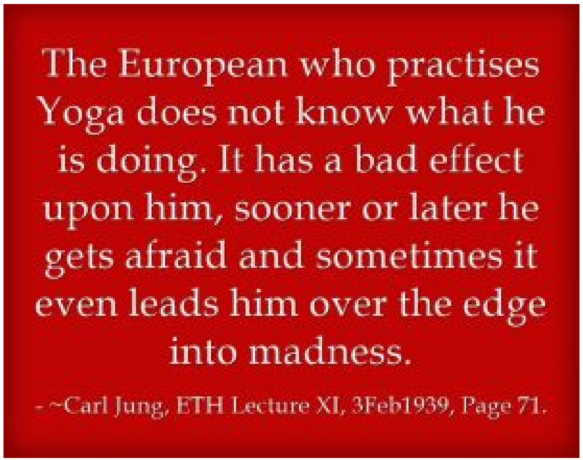
As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.

~Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.



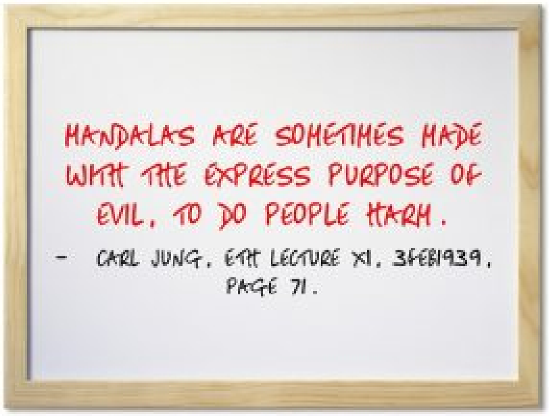
We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



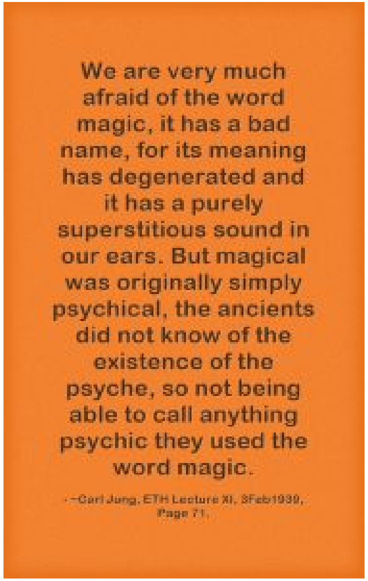
The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



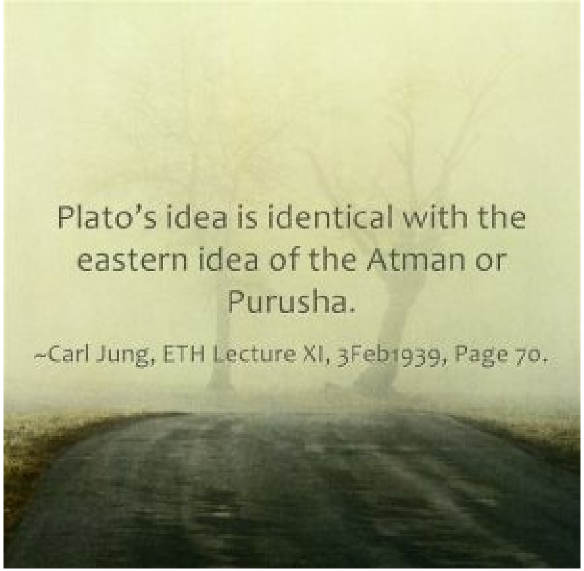
MANDALAS ARE SOMETIMES MADE WITH THE EXPRESS PURPOSE OF EVIL, TO DO PEOPLE HARM.

– CARL JUNG, ETH LECTURE XI, 3FEB1939, PAGE 71.



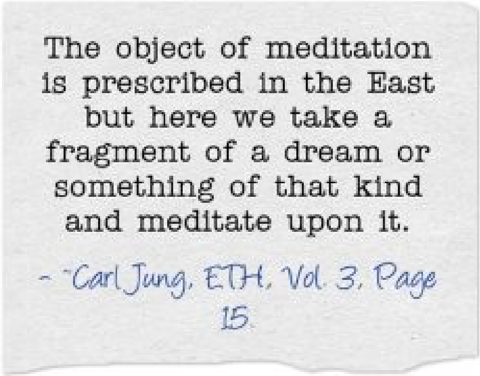
We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic.

- ~Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



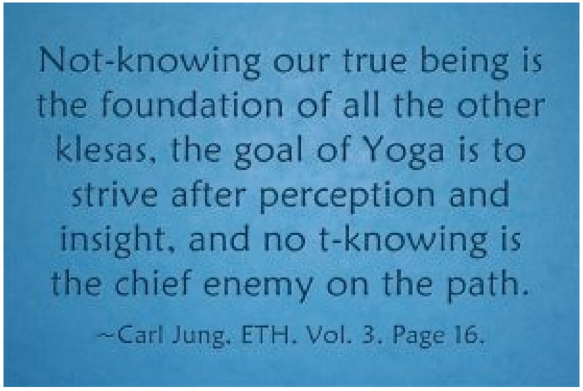
Plato's idea is identical with the eastern idea of the Atman or Purusha.

~Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.



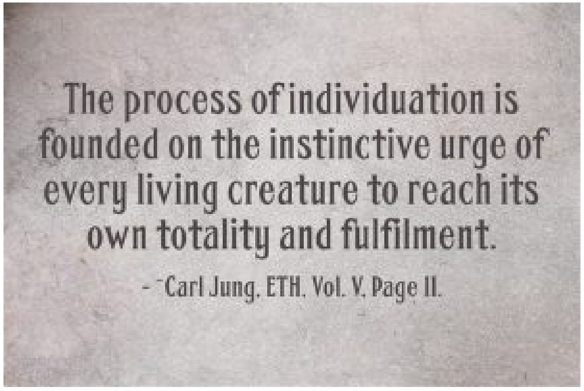
The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it.

- ~Carl Jung, ETH, Vol. 3, Page 15.



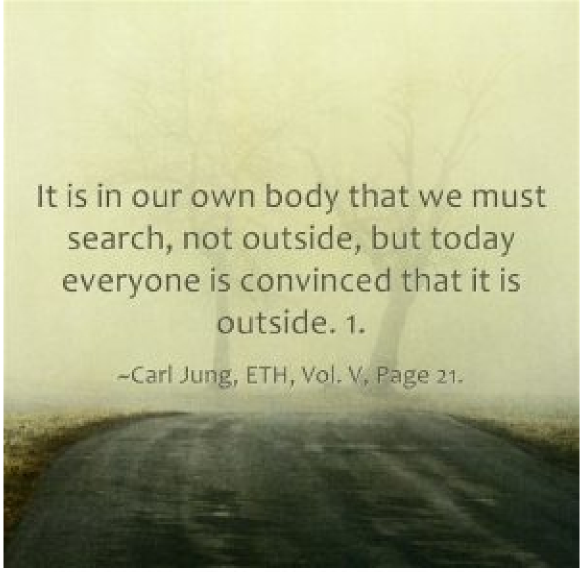
Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path.

~Carl Jung, ETH, Vol. 3, Page 16.



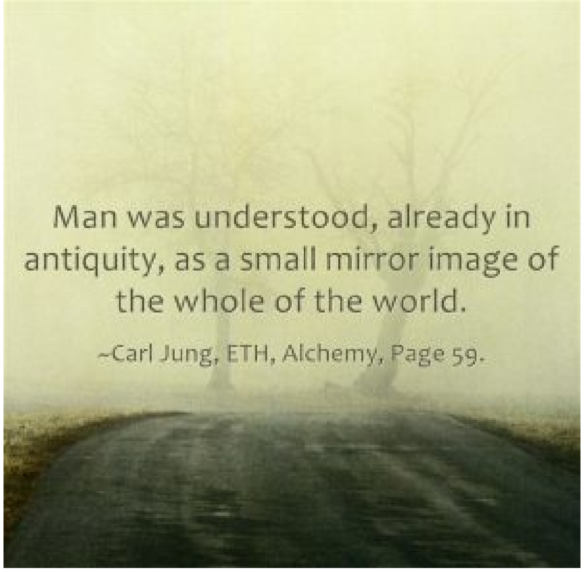
The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment.

- ~Carl Jung, ETH, Vol. V, Page 11.



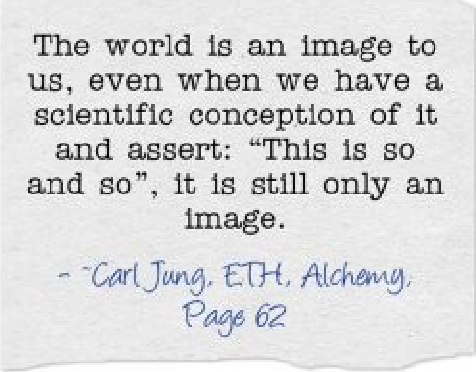
It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. 1.

~Carl Jung, ETH, Vol. V, Page 21.



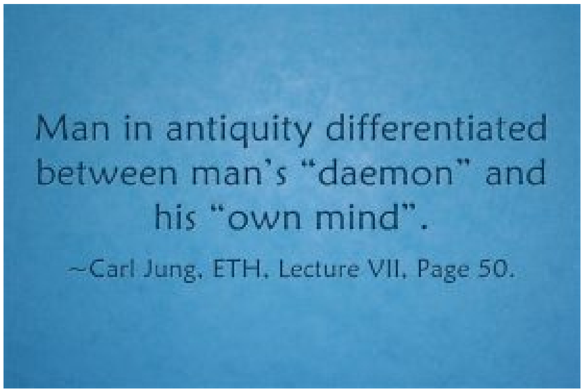
Man was understood, already in antiquity, as a small mirror image of the whole of the world.

~Carl Jung, ETH, Alchemy, Page 59.



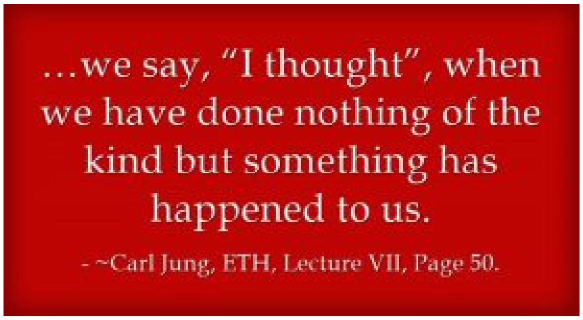
The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image.

- ~Carl Jung, ETH, Alchemy, Page 62



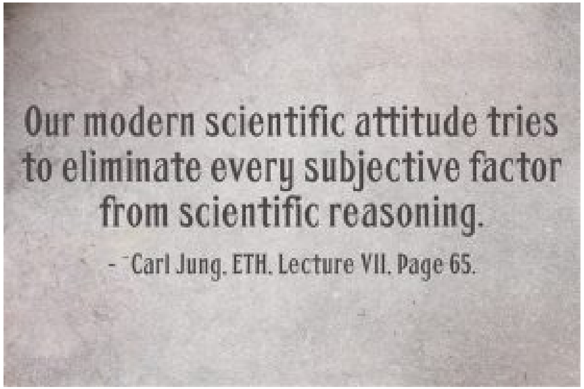
Man in antiquity differentiated between man's "daemon" and his "own mind".

~Carl Jung, ETH, Lecture VII, Page 50.



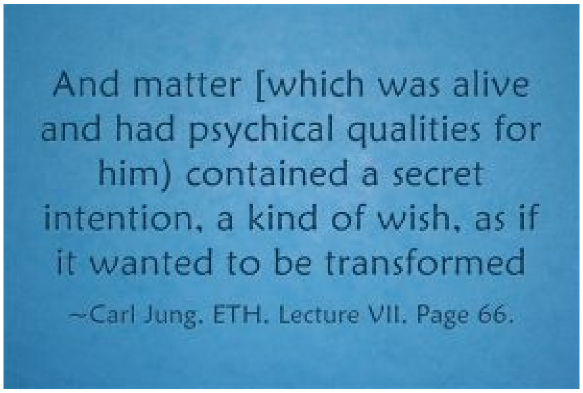
...we say, "I thought", when we have done nothing of the kind but something has happened to us.

- ~Carl Jung, ETH, Lecture VII, Page 50.



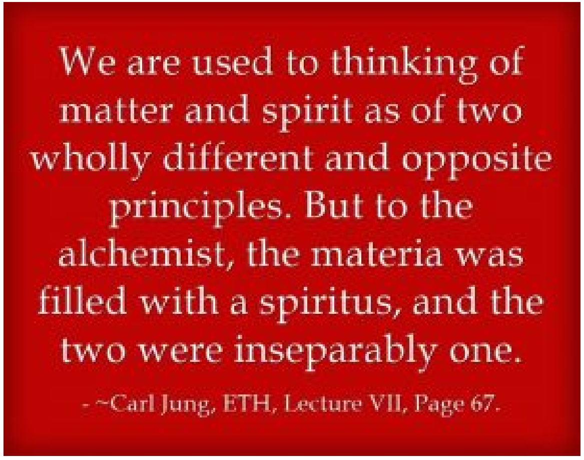
Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning.

- ~Carl Jung, ETH, Lecture VII, Page 65.



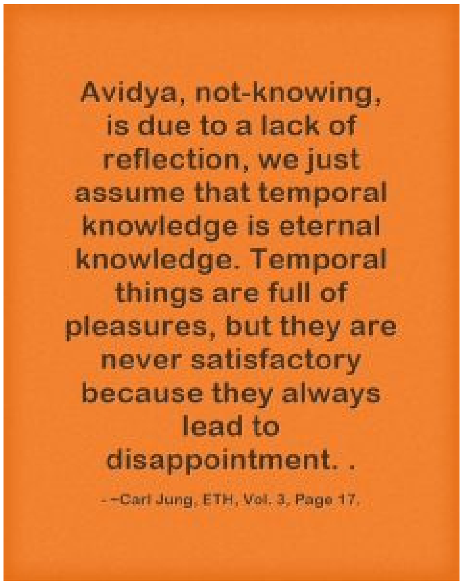
And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed

~Carl Jung, ETH, Lecture VII, Page 66.



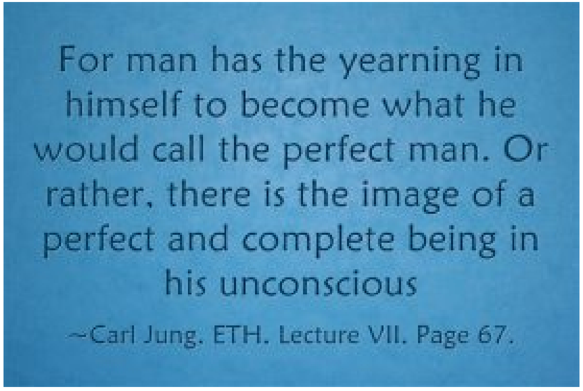
We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one.

- ~Carl Jung, ETH, Lecture VII, Page 67.



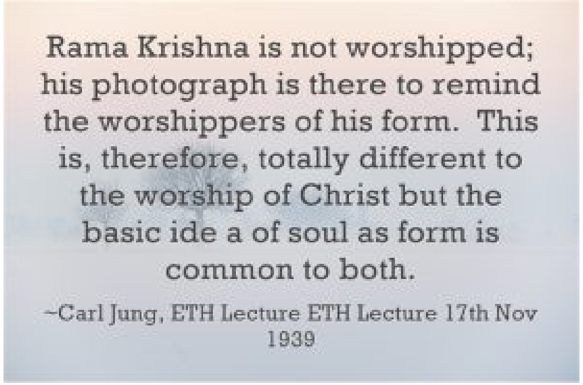
Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. .

- ~Carl Jung, ETH, Vol. 3, Page 17.



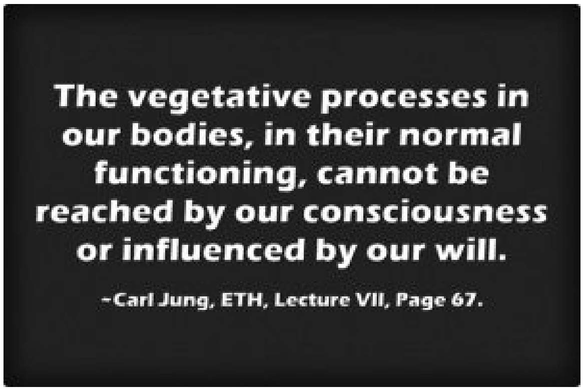
For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious

~Carl Jung, ETH, Lecture VII, Page 67.



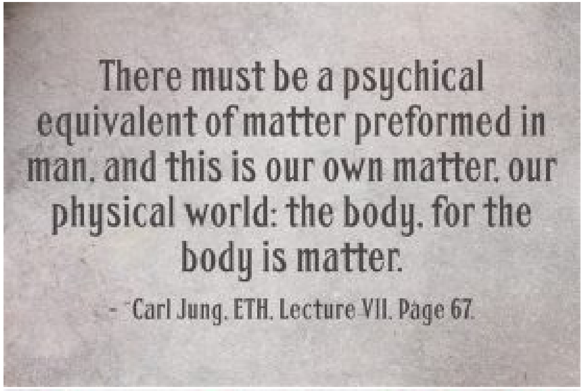
Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both.

~Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939



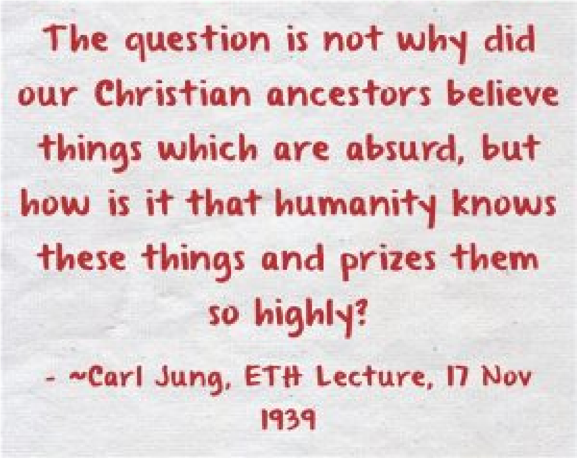
The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will.

~Carl Jung, ETH, Lecture VII, Page 67.



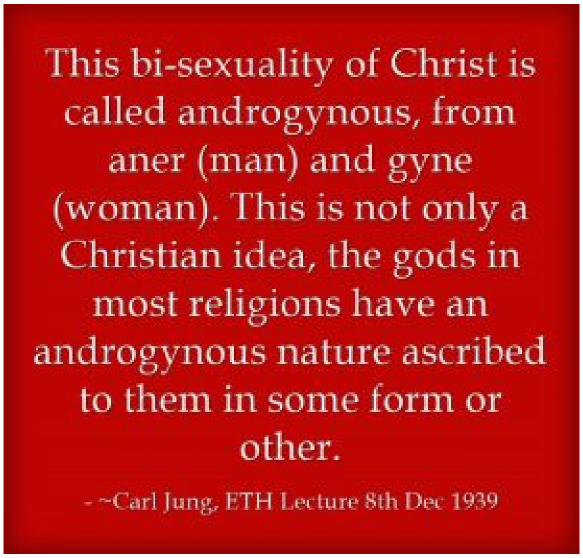
There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter.

- ~Carl Jung, ETH, Lecture VII, Page 67.



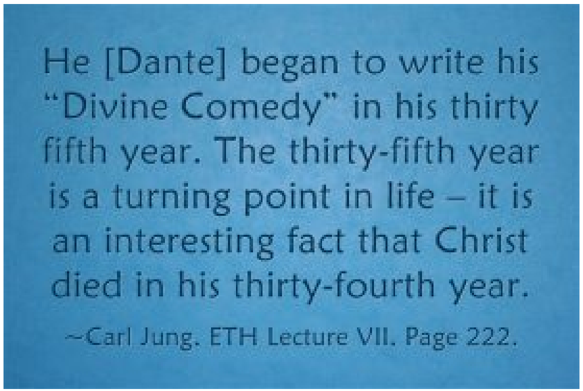
The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly?

- ~Carl Jung, ETH Lecture, 17 Nov 1939



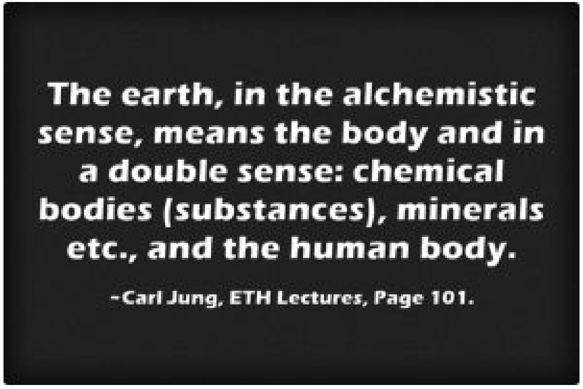
This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other.

- ~Carl Jung, ETH Lecture 8th Dec 1939



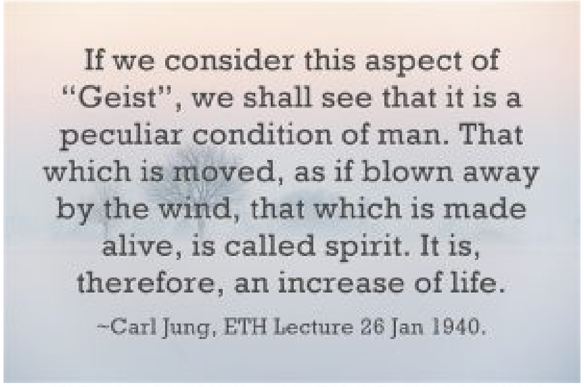
He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year.

~Carl Jung. ETH Lecture VII. Page 222.



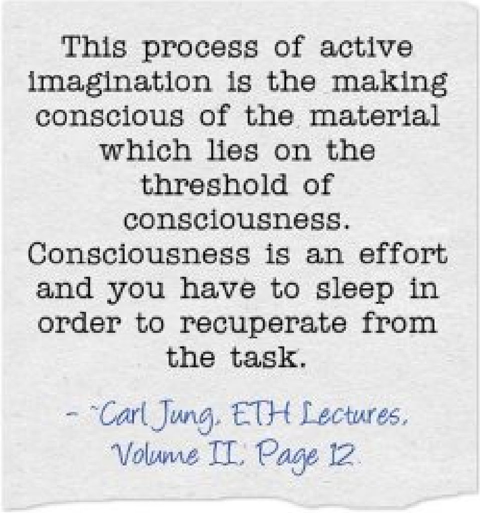
The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body.

~Carl Jung, ETH Lectures, Page 101.



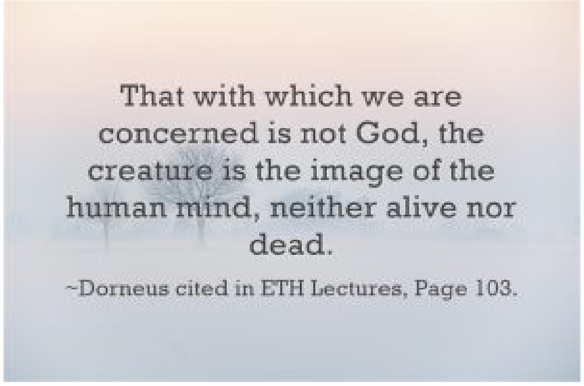
If we consider this aspect of "Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life.

~Carl Jung, ETH Lecture 26 Jan 1940.



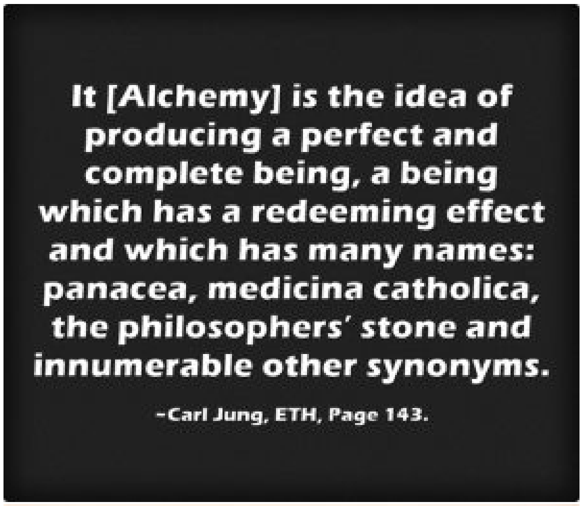
This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task.

- ~Carl Jung, ETH Lectures, Volume II, Page 12.



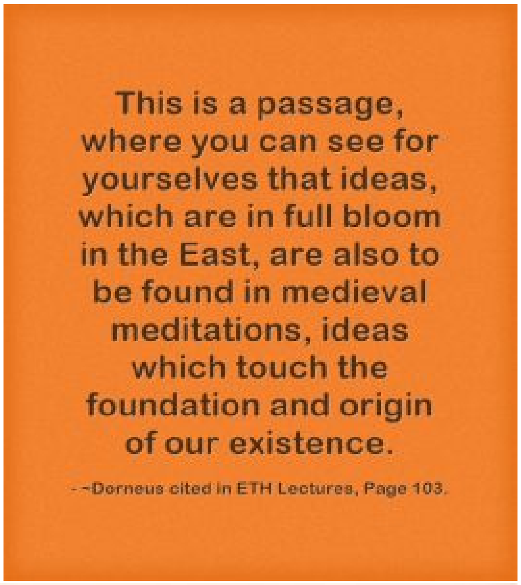
That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead.

~Dorneus cited in ETH Lectures, Page 103.



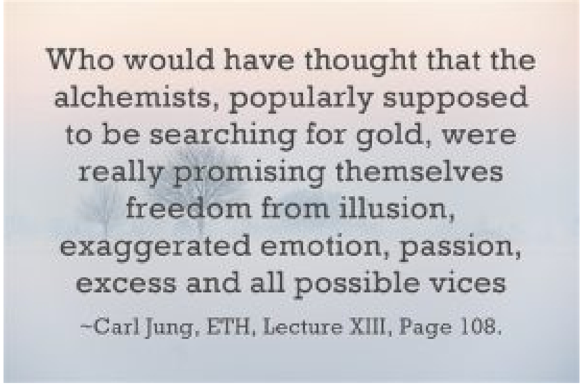
It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms.

~Carl Jung, ETH, Page 143.



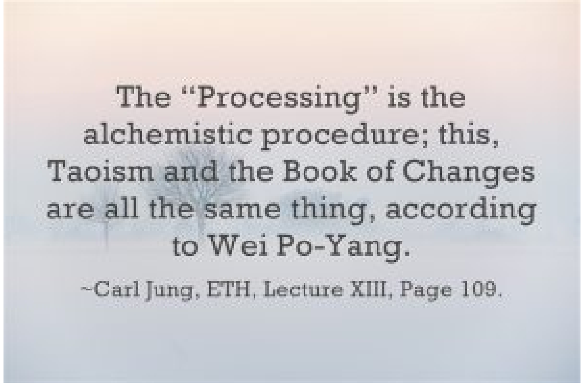
This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence.

- ~Dorneus cited in ETH Lectures, Page 103.



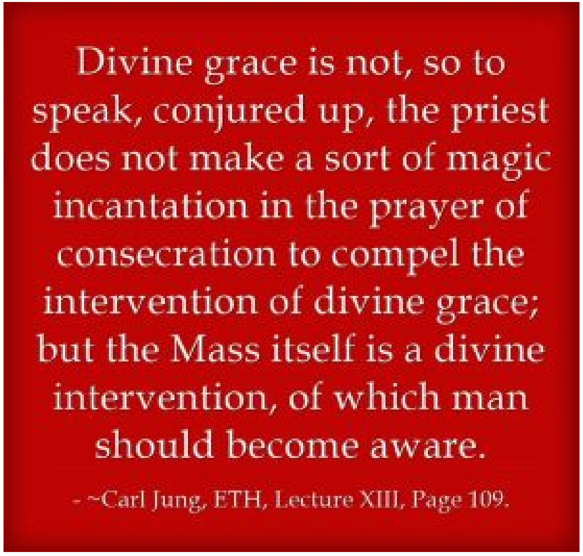
Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices

~Carl Jung, ETH, Lecture XIII, Page 108.



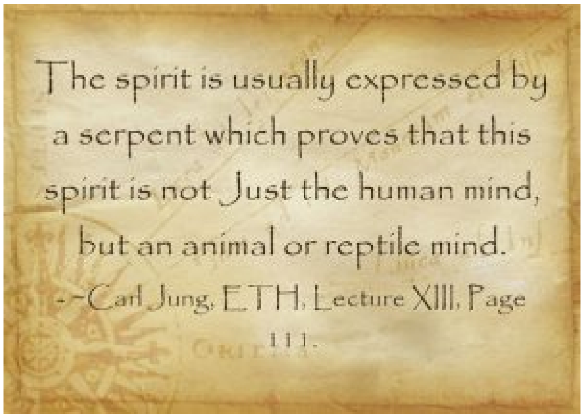
The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang.

~Carl Jung, ETH, Lecture XIII, Page 109.



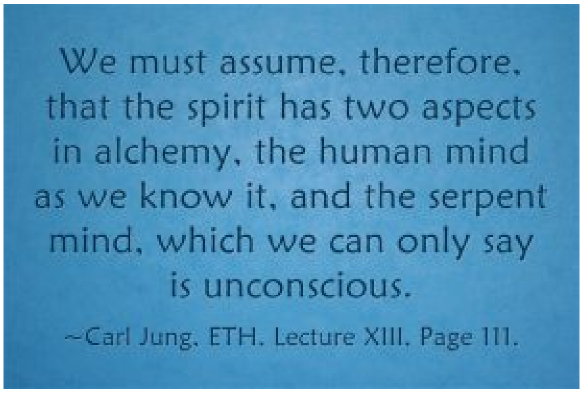
Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware.

- ~Carl Jung, ETH, Lecture XIII, Page 109.



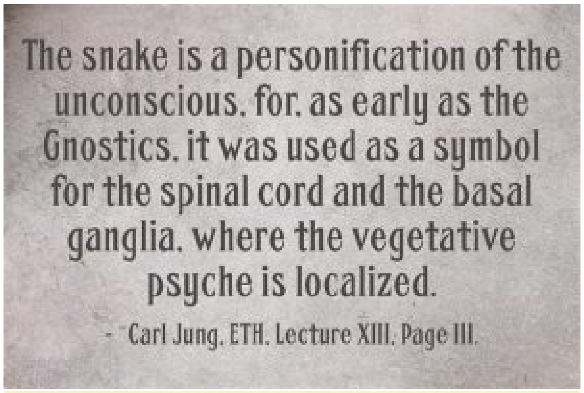
The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind.

- ~Carl Jung, ETH, Lecture XIII, Page 111.



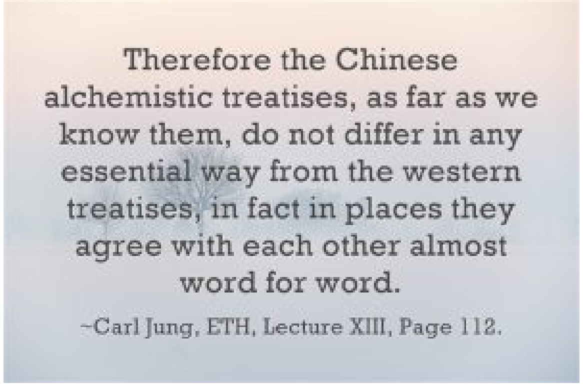
We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious.

~Carl Jung, ETH, Lecture XIII, Page 111.



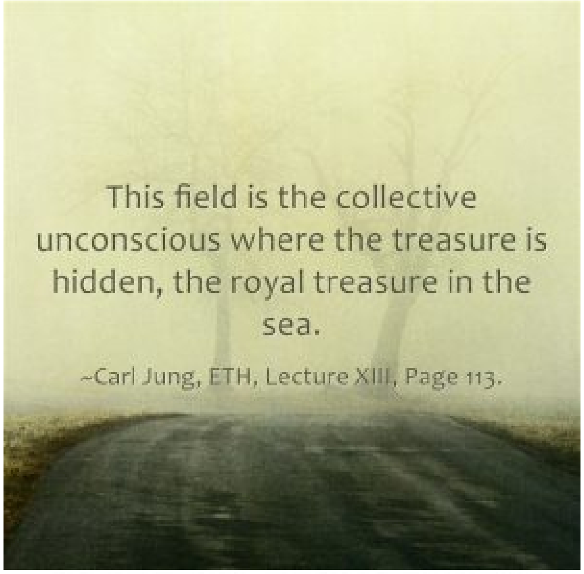
The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized.

- ~Carl Jung, ETH, Lecture XIII, Page III.



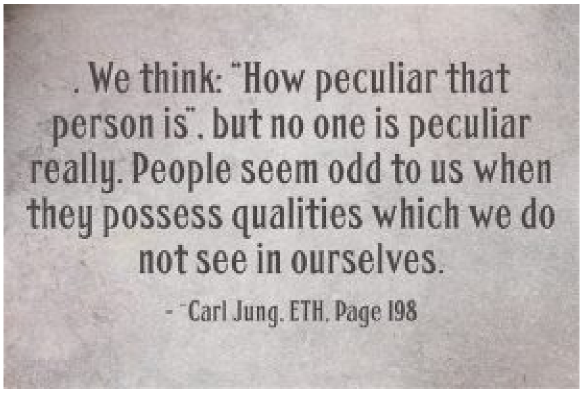
Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word.

~Carl Jung, ETH, Lecture XIII, Page 112.



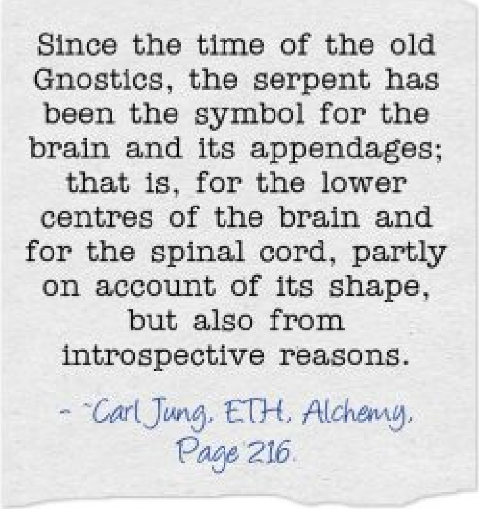
This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea.

~Carl Jung, ETH, Lecture XIII, Page 113.



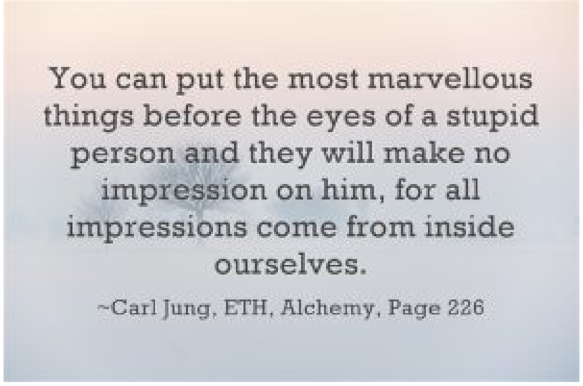
. We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves.

- ~Carl Jung, ETH, Page 198



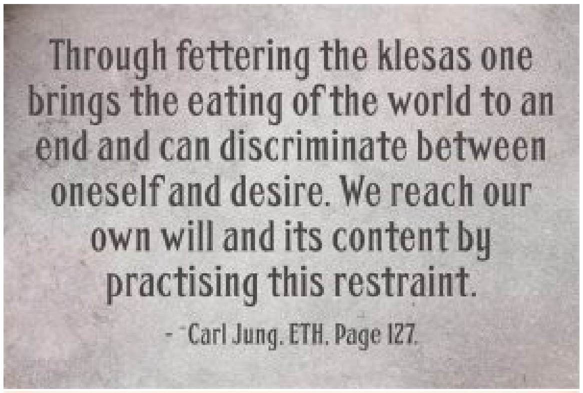
Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.

- ~Carl Jung, ETH, Alchemy, Page 216.



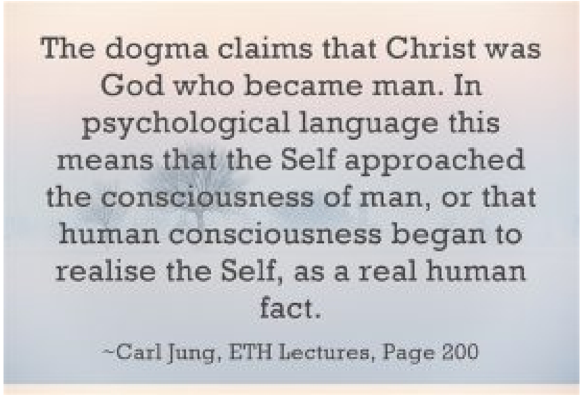
You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.

~Carl Jung, ETH, Alchemy, Page 226



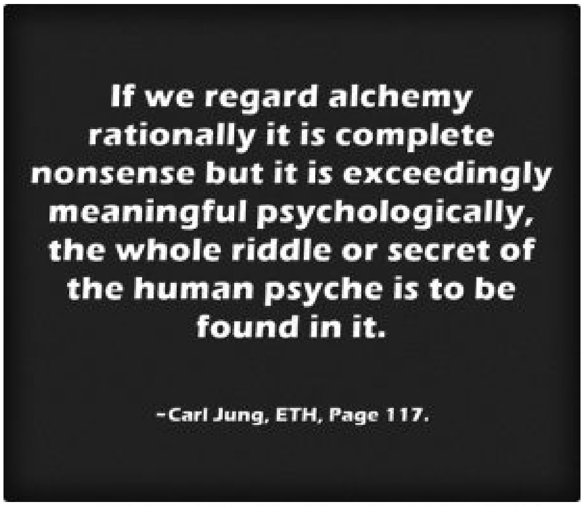
Through fettering the klesas one brings the eating of the world to an end and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint.

- ~Carl Jung, ETH, Page 127.



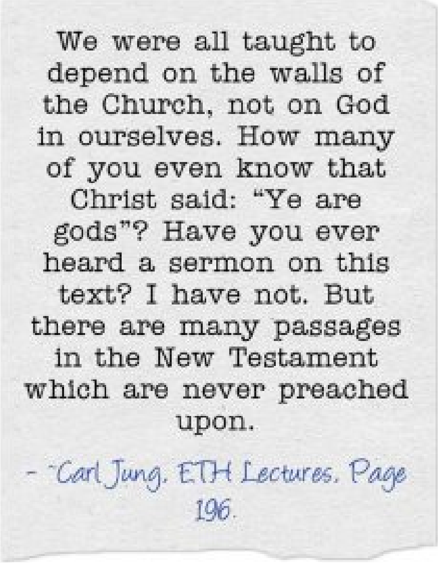
The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact.

~Carl Jung, ETH Lectures, Page 200



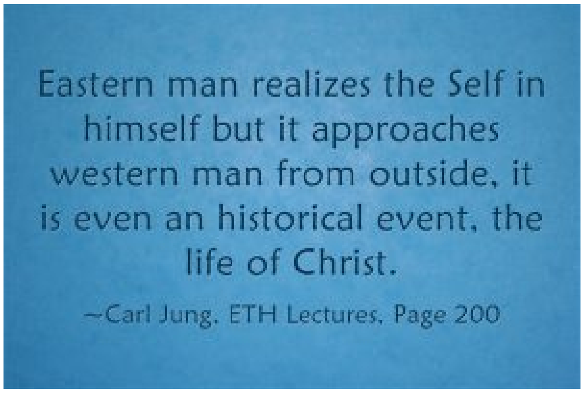
If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it.

~Carl Jung, ETH, Page 117.



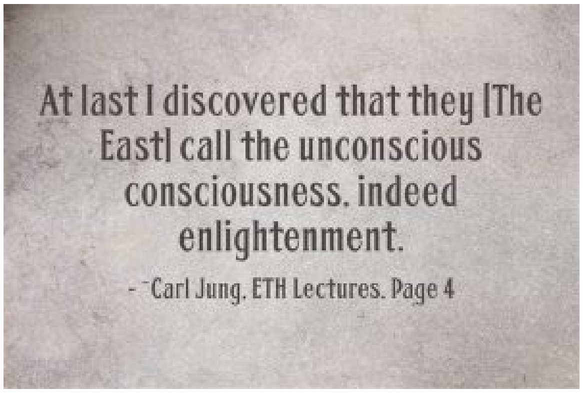
We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon.

- ~Carl Jung, ETH Lectures, Page 196.



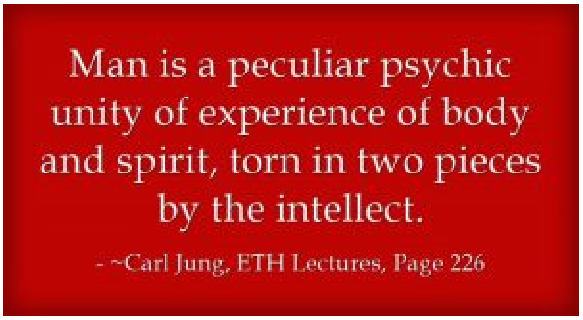
Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ.

~Carl Jung, ETH Lectures, Page 200



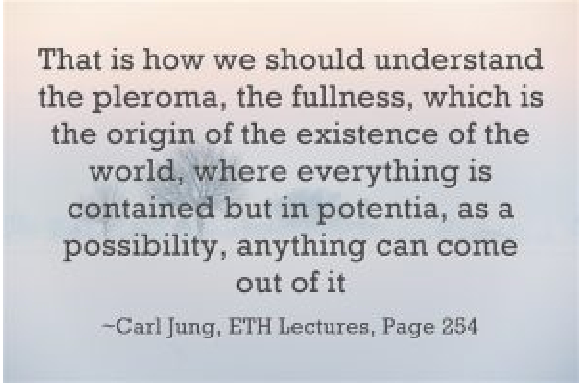
At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment.

- ~Carl Jung, ETH Lectures, Page 4



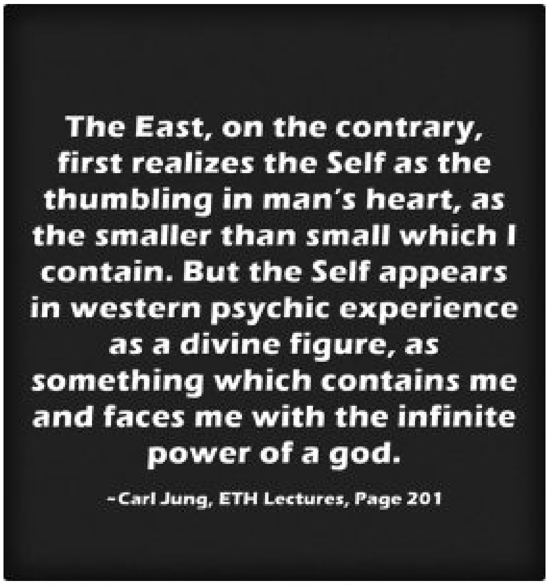
Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect.

- ~Carl Jung, ETH Lectures, Page 226



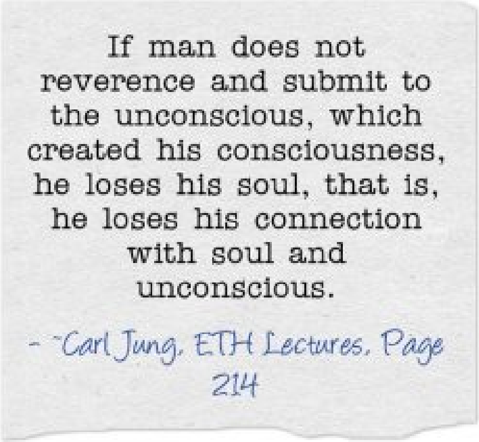
That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it

~Carl Jung, ETH Lectures, Page 254



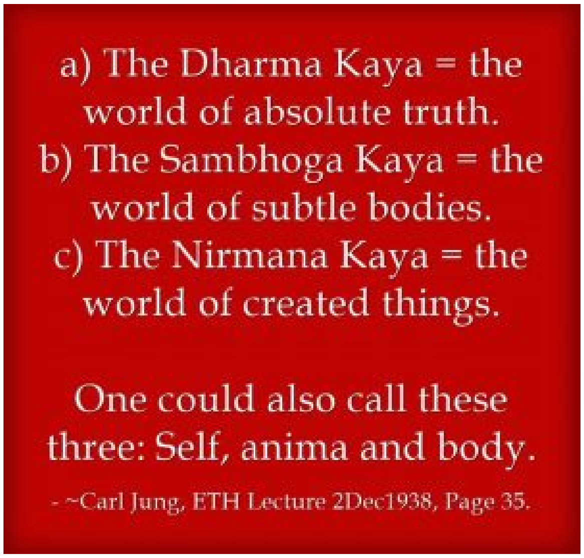
The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god.

~Carl Jung, ETH Lectures, Page 201



If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious.

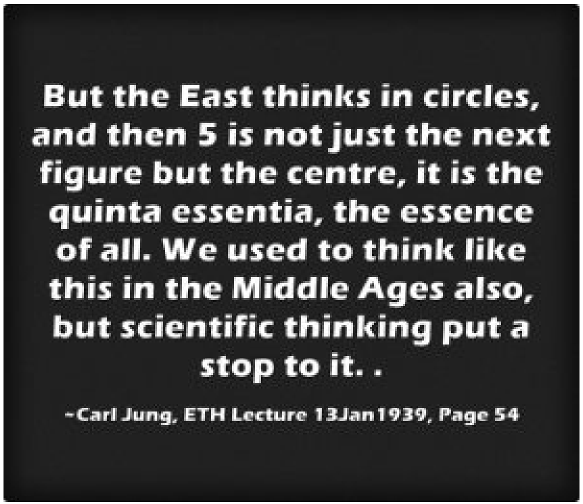
- ~Carl Jung, ETH Lectures, Page 214



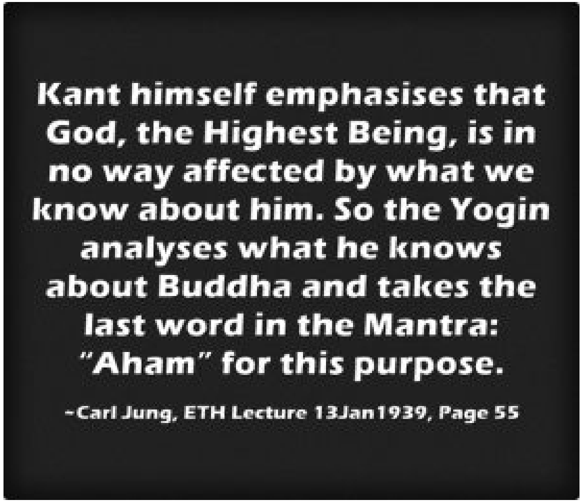
a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body.

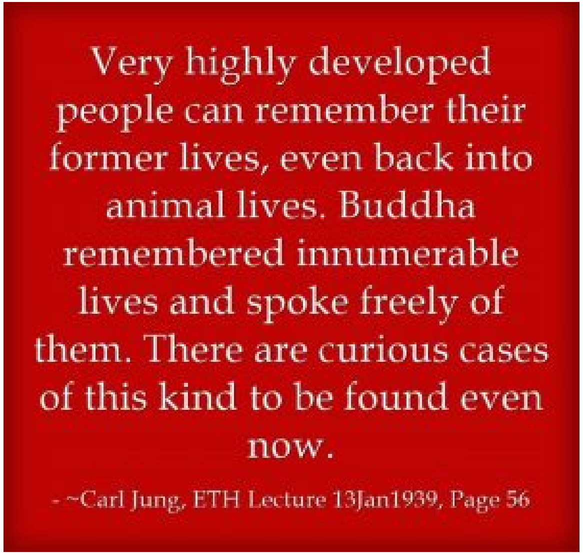
- ~Carl Jung, ETH Lecture 2Dec1938, Page 35.


But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. .

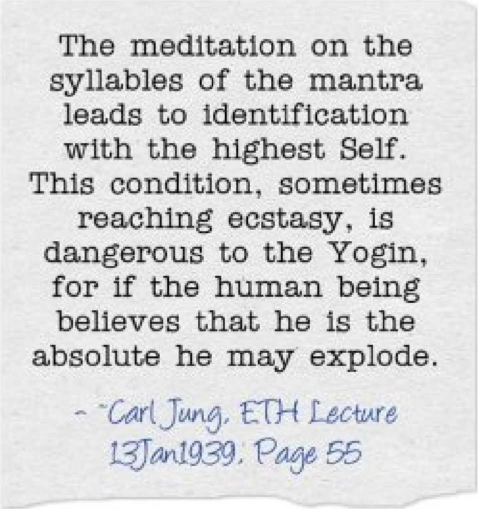
~Carl Jung, ETH Lecture 13Jan1939, Page 54


Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose.

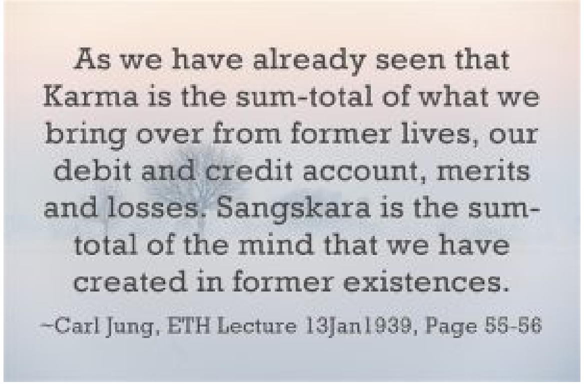
~Carl Jung, ETH Lecture 13Jan1939, Page 55


Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now.

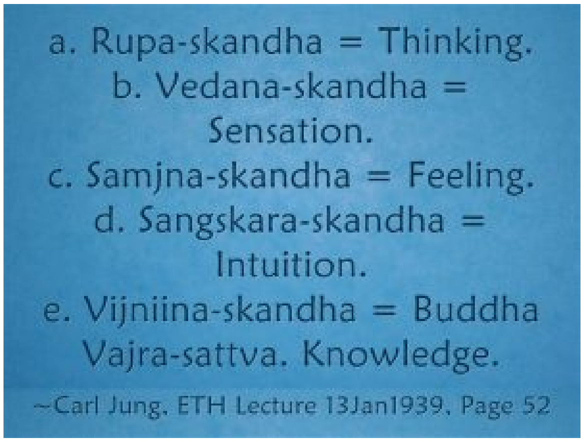
- ~Carl Jung, ETH Lecture 13Jan1939, Page 56


The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.

- ~Carl Jung, ETH Lecture 13Jan1939, Page 55


As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences.

~Carl Jung, ETH Lecture 13Jan1939, Page 55-56

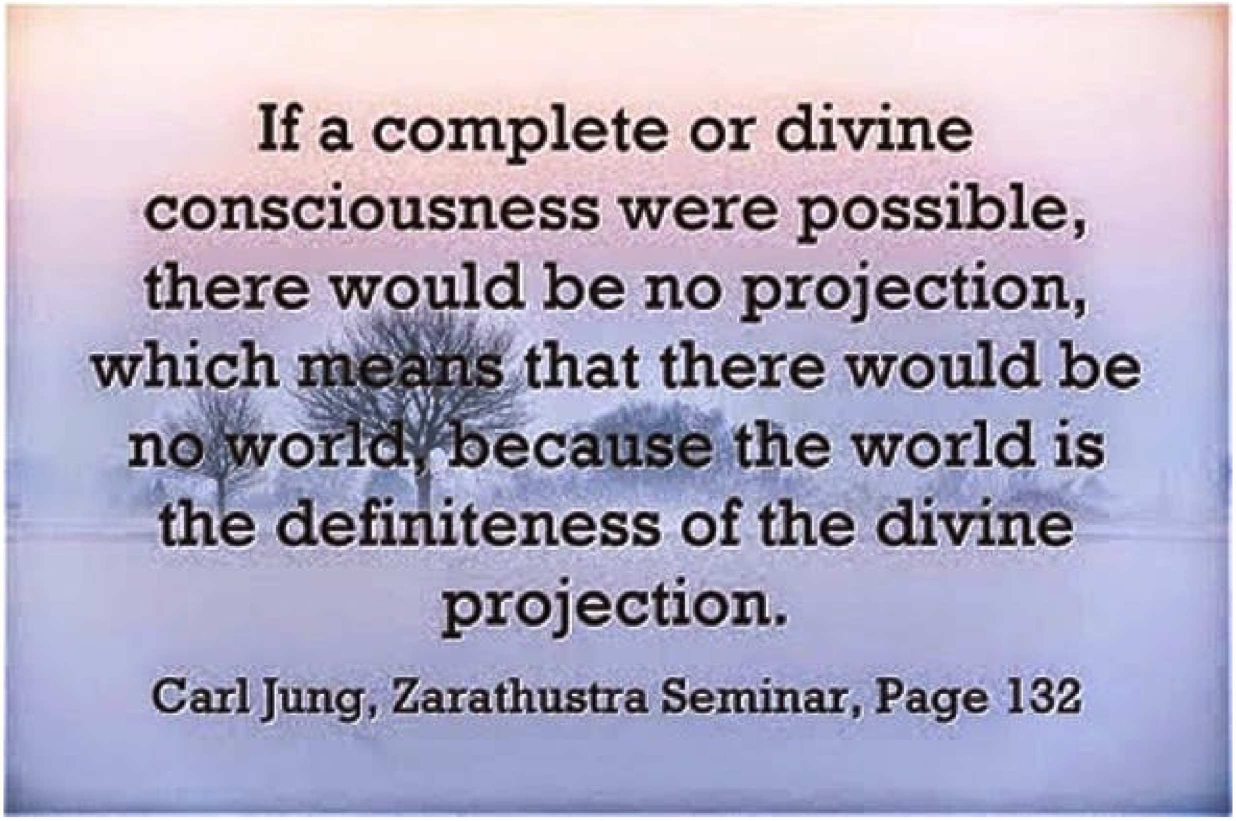

a. Rupa-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijniina-skandha = Buddha Vajra-sattva. Knowledge.

~Carl Jung, ETH Lecture 13Jan1939, Page 52

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell.

~Carl Jung, ETH Lecture 13Jan1939, Page 57

Carl Jung and “Projection.” Lexicon (2019-06-08 03:29)



If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection.

Carl Jung, Zarathustra Seminar, Page 132

Projection:

An automatic process whereby contents of one’s own unconscious are perceived to be in others. (See also archaic, identification and participation mystique.)

Just as we tend to assume that the world is as we see it, we naïvely suppose that people are as we imagine them to be. . . . All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects. . . . Cum grano salis, we always see our own unavowed mistakes in our opponent. Excellent examples of this are to be found in all personal quarrels. Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections. It is the natural and given thing for unconscious contents to be projected.["General Aspects of Dream Psychology," ibid., par. 507.]

Projection means the expulsion of a subjective content into an object; it is the opposite of introjection. Accordingly, it is a process of dissimilation, by which a subjective content becomes alienated from the subject and is, so to speak, embodied in the object. The subject gets rid of painful, incompatible contents by projecting them.["Definitions," CW 6, par. 783.]

Projection is not a conscious process. One meets with projections, one does not make them.

The general psychological reason for projection is always an activated unconscious that seeks expression.["The Tavistock Lectures," CW 18, par. 352.]

It is possible to project certain characteristics onto another person who does not possess them at all, but the one being projected upon may unconsciously encourage it.

It frequently happens that the object offers a hook to the projection, and even lures it out. This is generally the case when the object himself (or herself) is not conscious of the quality in question: in that way it works directly upon the unconscious of the projicient. For all projections provoke counter-projections when the object is unconscious of the quality projected upon it by the subject.["General Aspects of Dream Psychology," CW 8, par. 519.]

Through projection one can create a series of imaginary relationships that often have little or nothing to do with the outside world.

The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable.["The Shadow," CW 9ii, par. 17.]

Projection also has positive effects. In everyday life it facilitates interpersonal relations. In addition, when we assume that some quality or characteristic is present in another, and then, through experience, find that this is not so, we can learn something about ourselves. This involves withdrawing or dissolving projections.

So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way. But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.["General Aspects of Dream Psychology," CW 8, par. 507.]

The need to withdraw projections is generally signaled by frustrated expectations in relationships, accompanied by strong affect. But Jung believed that until there is an obvious discordance between what we imagine to be true and the reality we are presented with, there is no need to speak of projections, let alone withdraw them.

Projection . . . is properly so called only when the need to dissolve the identity with the object has already arisen. This need arises when the identity becomes a disturbing factor, i.e., when the absence of the projected content is a hindrance to adaptation and its withdrawal into the subject has become desirable. From this moment the previous partial identity acquires the character of projection. The term projection therefore signifies a state of identity that has become noticeable.["Definitions," CW 6, par. 783.]

Jung distinguished between passive projection and active projection. Passive projection is completely automatic and unintentional, like falling in love. The less we know about another person, the easier it is to passively project unconscious aspects of ourselves onto them.
Active projection is better known as empathy-we feel ourselves into the other's shoes. Empathy that extends to the point where we lose our own standpoint becomes identification.

The projection of the personal shadow generally falls on persons of the same sex. On a collective level, it gives rise to war, scapegoating and confrontations between political parties. Projection that takes place in the context of a therapeutic relationship is called transference or countertransference, depending on whether the analysand or the analyst is the one projecting.

In terms of the contrasexual complexes, anima and animus, projection is both a common cause of animosity and a singular source of vitality.

When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love.["The Syzygy: Anima and Animus," CW 9ii, par. 30.]

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Carl Jung on the “Soul.” - Anthology (2019-06-08 03:30)

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Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect.

Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God.

Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word.

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.

The view that the psyche is a spirit is implicit in this.

When therefore something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit.

But if anything psychic happens which seems to him strange, then it is somebody else's spirit, and it may be causing a
possession.

The spirit in the first case corresponds to the subjective attitude, in the latter case to public opinion, to the time-spirit,
or to the original, not yet human, anthropoid disposition which we also call the unconscious. Carl Jung, CW 9i, Para 38

The synchronicity principle possesses properties that may help to clear up the body-soul problem.

Above all it is a fact of causeless order, or rather, of meaningful orderedness, that may throw light on psychophysical parallelism.

The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence.

Such a form of existence can only be transcendental, since, as the knowledge of future or spatially distant events shows, it is contained in a psychically relative space and time, that is to say in an irrepresentable space-time continuum. Carl Jung, CW, Para 948.

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than myself experiences me. Carl Jung, CW 9i, Para 45.

Neurosis—let there be no doubt about this—may be any number of things, but never a "nothing but."

It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

A neurosis is by no means merely a negative thing, it is also something positive.

Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact.

In reality the neurosis contains the patient’s psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him.

That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear.

To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning.

This would not be a cure, it would be a regular amputation. Carl Jung, CW 10, Para 355

This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. Carl Jung, CW 9ii, Para 25

The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus. Carl Jung, CW 9ii, Para 32

The imago Dei imprinted on the soul, not on the body, is an image of an image, "for my soul is not directly the image of God, but is made after the likeness of the former image." Carl Jung, CW 9ii, Para 70

"The Word," he [St. Augustine] says, "took on complete manhood, as it were in its fulness: the soul and body of a man. And if you would have me put it more exactly—since even a beast of the field has a ’soul’ and a body—when I say a human soul and human flesh, I mean he took upon him a complete human soul." Carl Jung, CW 9ii, Para 17

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be restored through God’s grace. The scope of the integration is suggested by the descensus ad inferos, the descent of Christ’s soul to hell, its work of redemption embracing even the dead. Carl Jung, CW 9ii, Para 72

You must not look upon God as the author of the existence of evil, nor consider that evil has any subsistence in itself. For evil does not subsist as a living being does, nor can we set before our eyes any substantial essence thereof. For evil is the privation of good. . . . And thus evil does not inhere in its own substance, but arises from the mutilation of the soul. Neither is it uncreated, as the wicked say who set up evil for the equal of good . . . nor is it created. For if all things are of God, how can evil arise from good? Carl Jung [citing St. Basil], CW 9ii, Para 82

If the devil fell away from God of his own free will, this proves firstly that evil was in the world before man, and therefore that man cannot be the sole author of it, and secondly that the devil already had a "mutilated" soul for which we must hold a real cause responsible. Carl Jung, CW 9ii, Para 85

I have gone into the doctrine of the privatio boni at such length because it is in a sense responsible for a too optimistic conception of the evil in human nature and for a too pessimistic view of the human soul. Carl Jung, CW 9ii, Para 113

But there is still another reason why I must lay such critical stress on the privatio boni. As early as Basil we meet with the tendency to attribute evil to the disposition of the soul, and at the same time to give it a "non-existent" character. Carl Jung, CW 9ii, Para 114

This picture of the third sonship has certain analogies with the medieval filius philosophorum and the filius macrocosmi, who also symbolize the world-soul slumbering in matter. Carl Jung, CW 9ii, Para 120

Barbels were sacred to Typhon, who is "that part of the soul which is passionate, impulsive, irrational, and truculent." Carl Jung, CW 9ii, Para 187

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Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole. Carl Jung, CW 9ii, Para 212

The world-soul or, in this case, the world-spirit is a projection of the unconscious, there being no method or apparatus which could provide an objective experience of this kind and thus furnish objective proof of the world’s animation. Carl Jung, CW 9ii, Para 219

This idea is nothing more than an analogy of the animating principle in man which inspires his thoughts and acts of cognition. "Soul" and "spirit," or psyche as such, is in itself totally unconscious. Carl Jung, CW 9ii, Para 219

He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation. Carl Jung, CW 9ii, Para 248

This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252

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Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity. As examples of the Original Man the text mentions the Cabiros and Oannes. Carl Jung, CW 9ii, Para 313

Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self coincide absolutely. Carl Jung, CW 9ii, Para 321

The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul. The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization. Carl Jung, CW 9ii, Para 321

Hermes is a conjurer of spirits, a guide of souls, and a begetter of souls. But the souls were "brought down from the blessed Man on high, the archman Adamas, . . . into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number." Carl Jung, CW 9ii, Para 325

The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams."

Carl Jung, CW 9ii, Para 327

He [Plotinus] says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it have undergone some deviation. Carl Jung, CW 9ii, Para 342

Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams. Carl Jung, CW 9ii, Para 343

From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists. Carl Jung, CW 9ii, Para 347

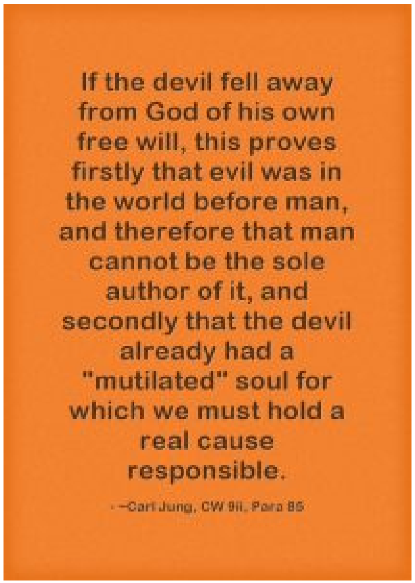
Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness." Carl Jung, CW 9ii, Para 347

And Monoimos, in his letter to Theophrastus, writes: "Seek him from out thyself, and learn who it is that taketh possession of everything in thee, saying: my god, my spirit, my understanding, my soul, my body; and learn whence is sorrow and joy, and love and hate, and waking though one would not, and sleeping though one would not, and getting angry though one would not, and falling in love though one would not. And if thou shouldst closely investigate these things, thou wilt find Him in thyself, the One and the Many, like to that little point, for it is in thee that he hath his origin and his deliverance." Carl Jung, CW 9ii, Para 347

This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit," Carl Jung, CW 9ii, Para 376

According to the old view the soul is round and the vessel must be round too, like the heavens or the world. The form of the Original Man is round. Carl Jung, CW 9ii, Para 377

Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven." Carl Jung, CW 9ii, Para 377



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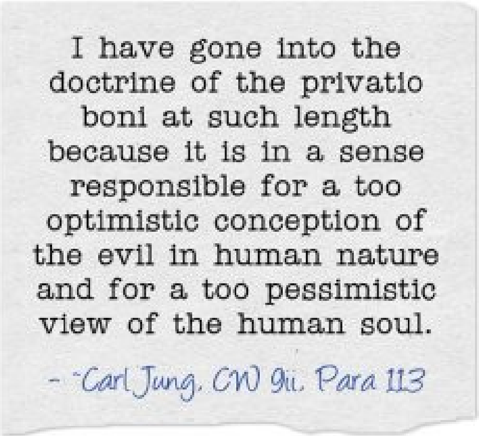

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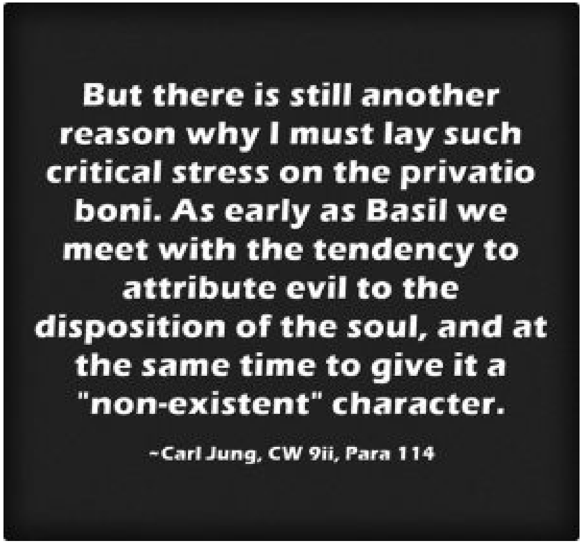

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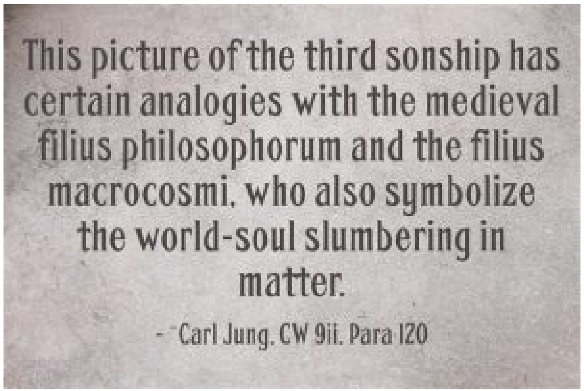

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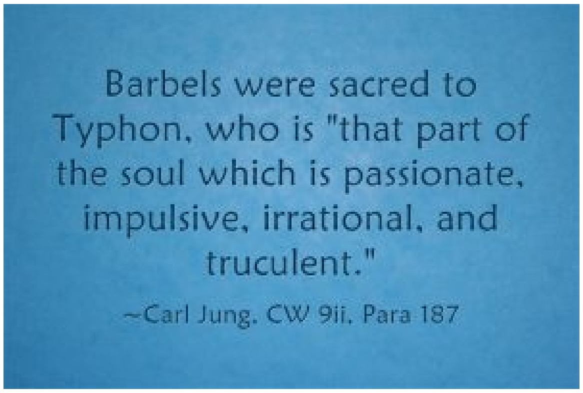

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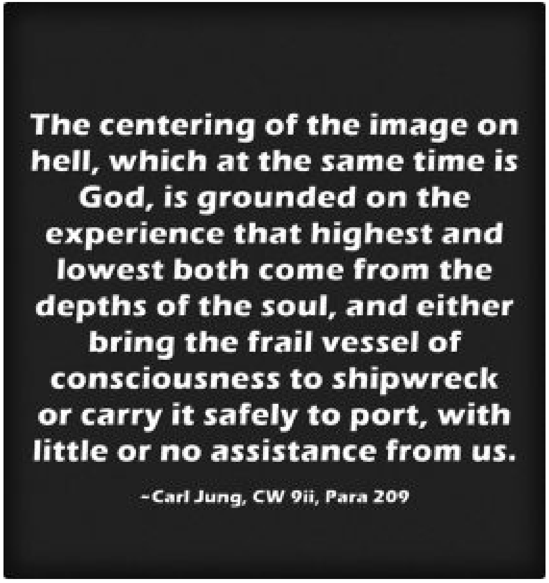

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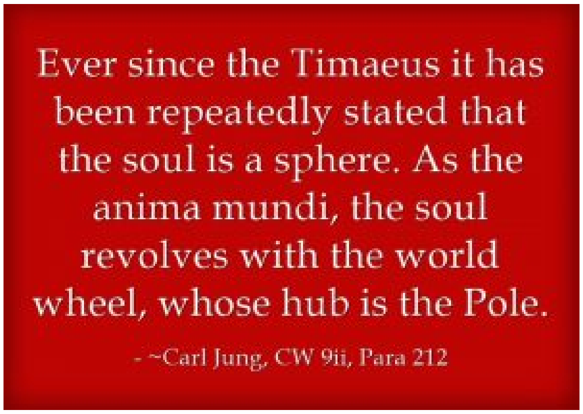

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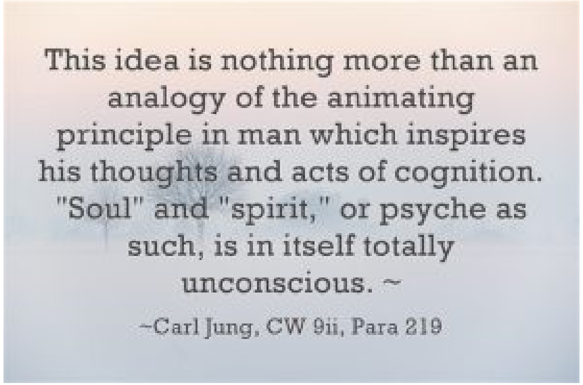

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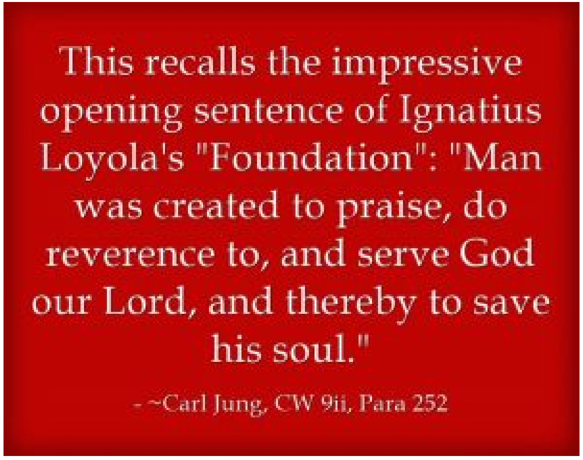

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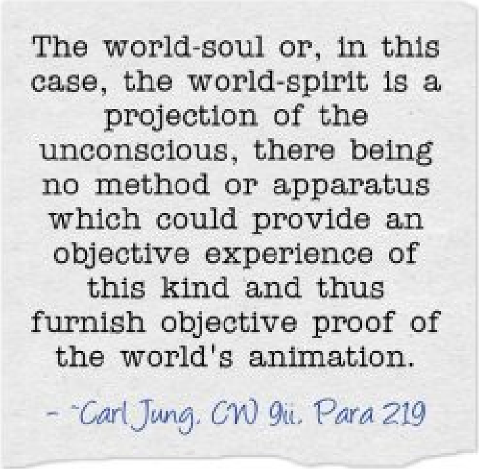

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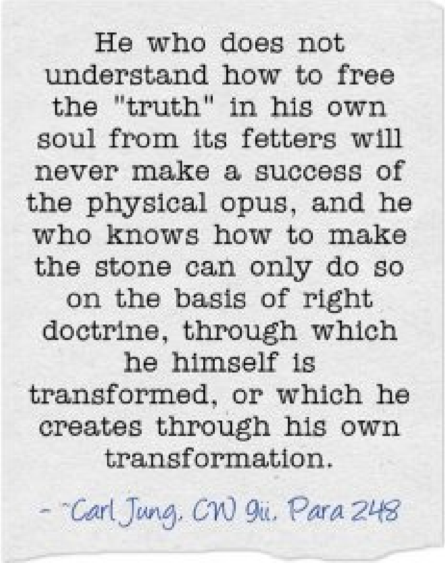

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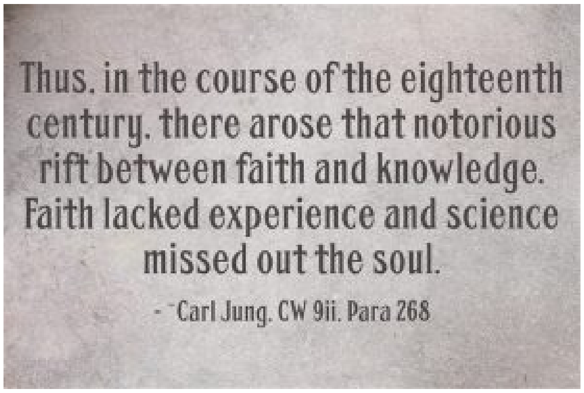

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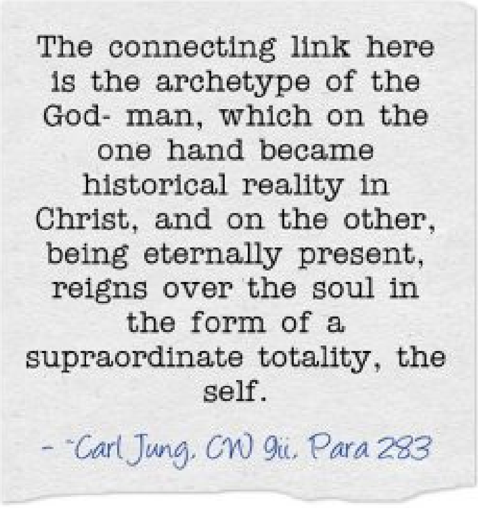

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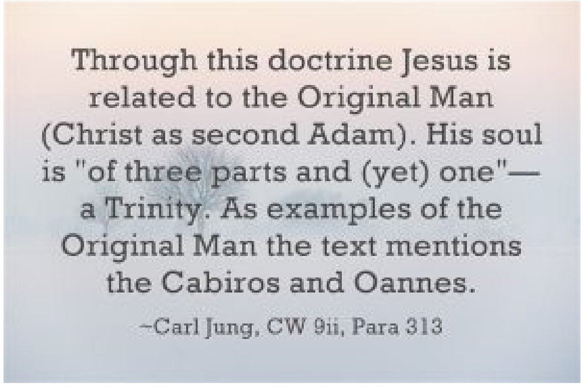
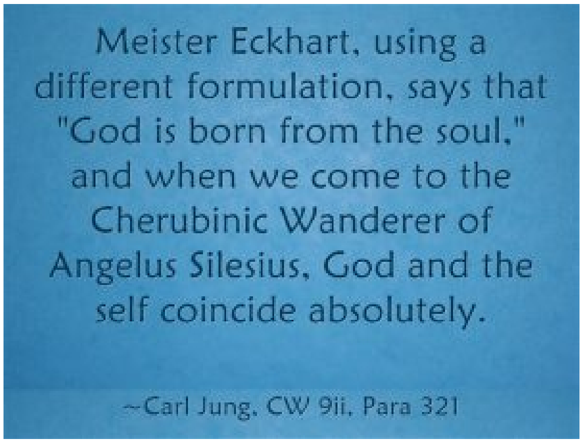


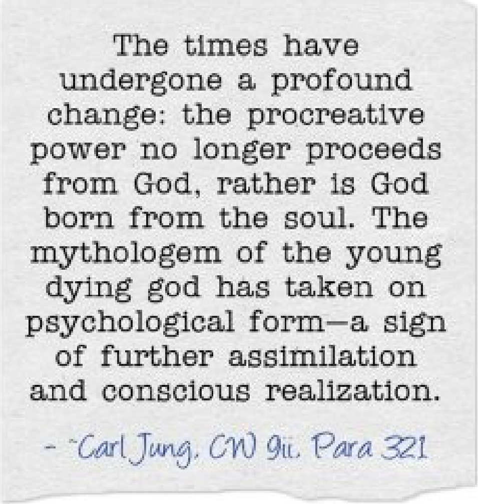
Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity. As examples of the Original Man the text mentions the Cabiros and Oannes.

~Carl Jung, CW 9ii, Para 313



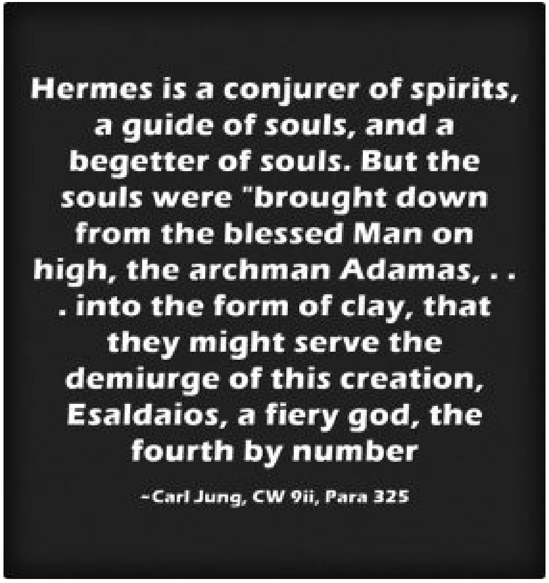
Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self coincide absolutely.

~Carl Jung, CW 9ii, Para 321



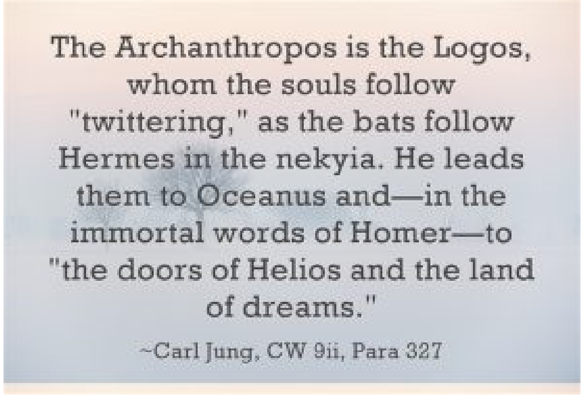
The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul. The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization.

- ~Carl Jung, CW 9ii, Para 321



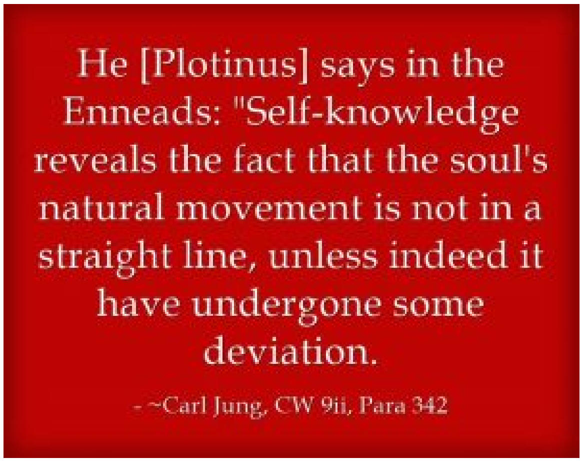
Hermes is a conjurer of spirits, a guide of souls, and a begetter of souls. But the souls were "brought down from the blessed Man on high, the archman Adamas, . . . into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number

~Carl Jung, CW 9ii, Para 325



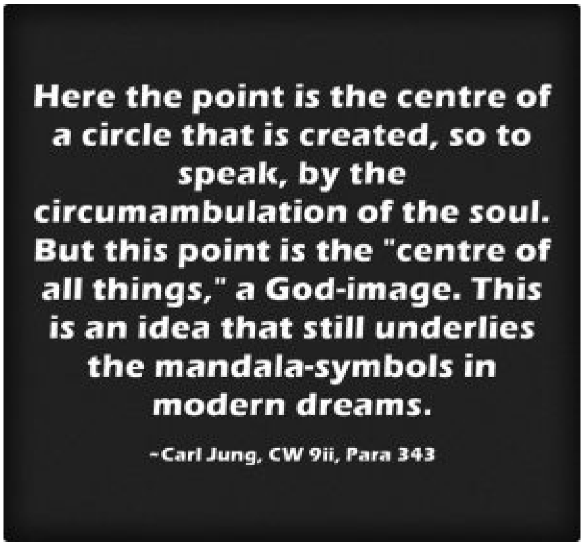
The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams."

~Carl Jung, CW 9ii, Para 327



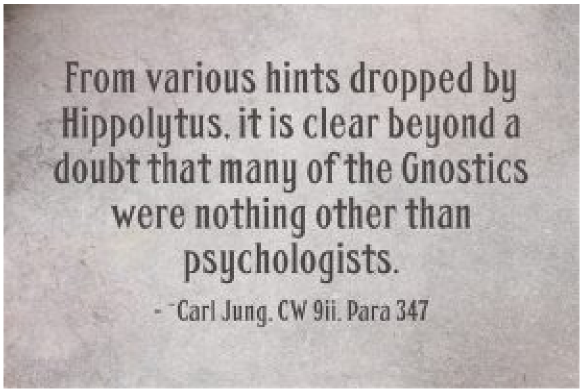
He [Plotinus] says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it have undergone some deviation.

- ~Carl Jung, CW 9ii, Para 342



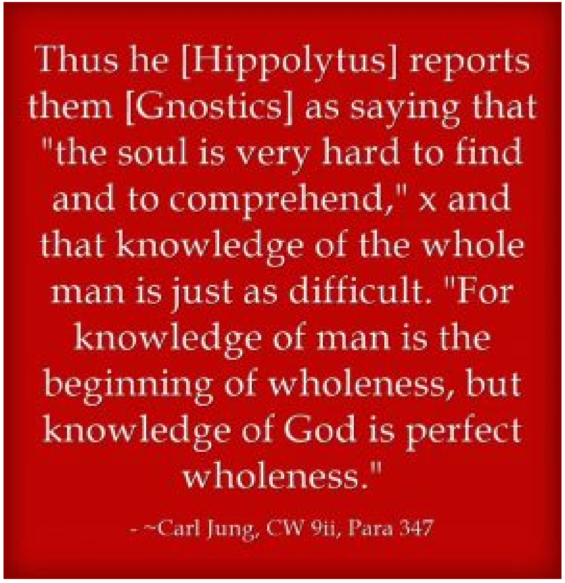
Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams.

~Carl Jung, CW 9ii, Para 343



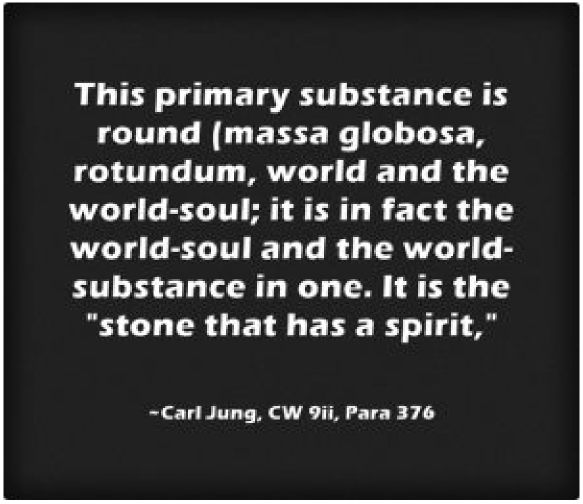
From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists.

- ~Carl Jung, CW 9ii, Para 347



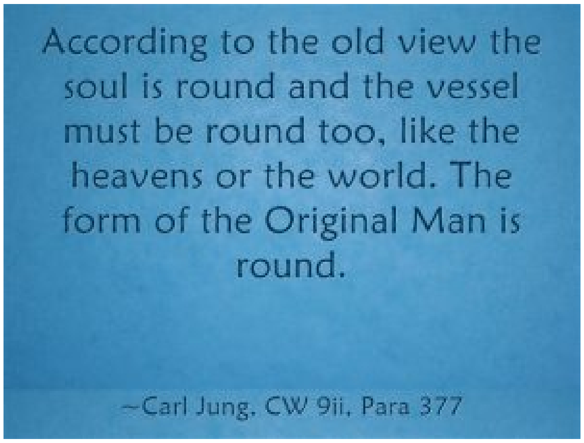
Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness."

- ~Carl Jung, CW 9ii, Para 347



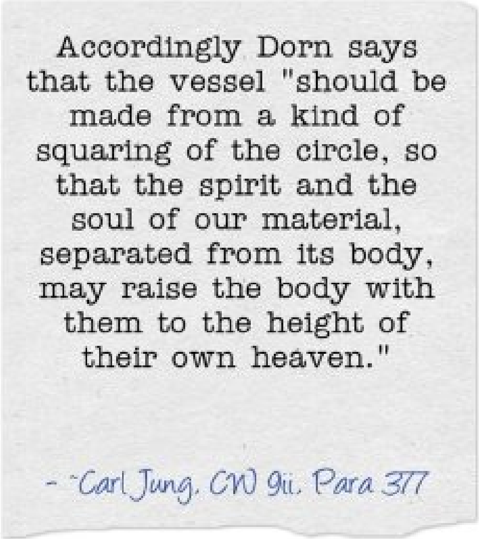
This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit,"

~Carl Jung, CW 9ii, Para 376

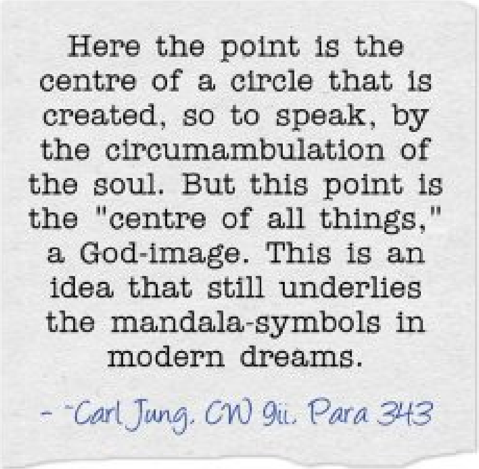


According to the old view the soul is round and the vessel must be round too, like the heavens or the world. The form of the Original Man is round.

~Carl Jung, CW 9ii, Para 377


Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven."

- ~Carl Jung, CW 9ii, Para 377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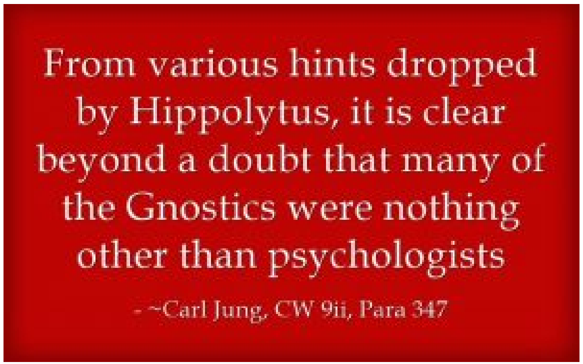
- ~Carl Jung, CW 9ii, Para 343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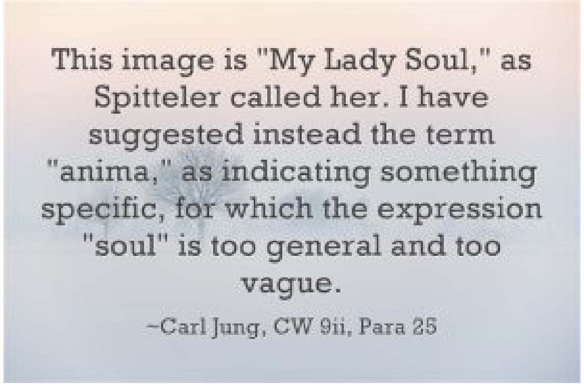
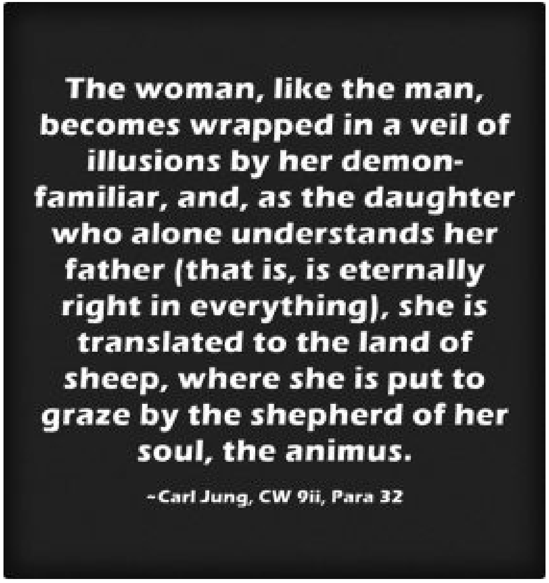
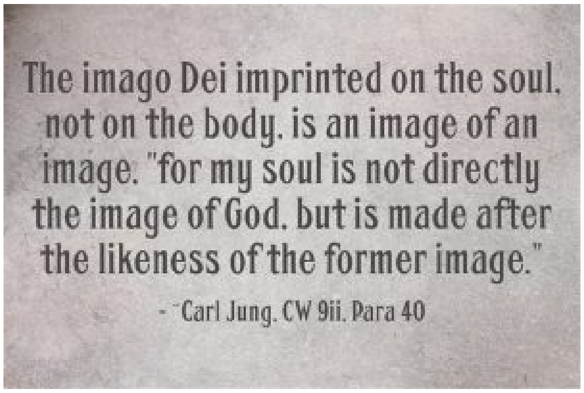

This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague.

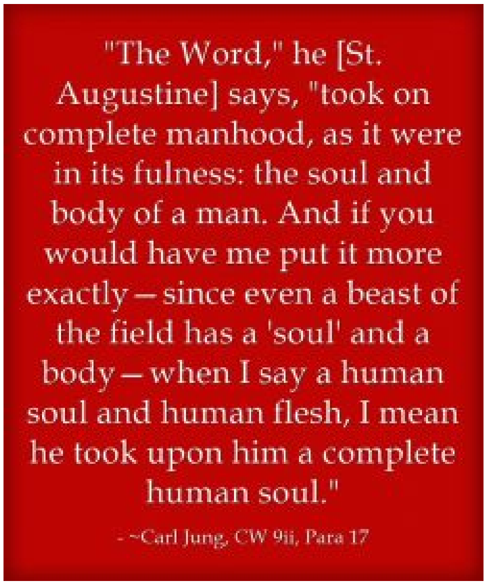
~Carl Jung, CW 9ii, Para 25


The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

~Carl Jung, CW 9ii, Para 32

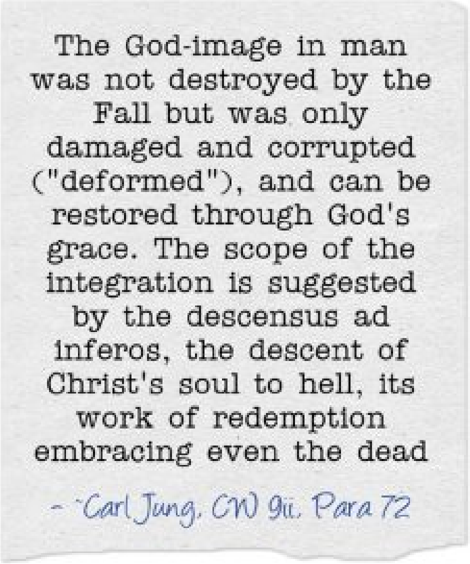

The imago Dei imprinted on the soul, not on the body, is an image of an image. "for my soul is not directly the image of God, but is made after the likeness of the former image."

- ~Carl Jung, CW 9ii, Para 40



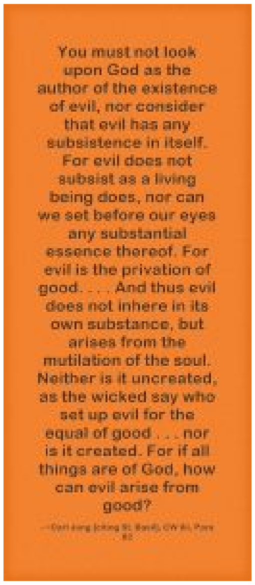
"The Word," he [St. Augustine] says, "took on complete manhood, as it were in its fulness: the soul and body of a man. And if you would have me put it more exactly—since even a beast of the field has a 'soul' and a body—when I say a human soul and human flesh, I mean he took upon him a complete human soul."

- ~Carl Jung, CW 9ii, Para 17



The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be restored through God's grace. The scope of the integration is suggested by the descensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead

- ~Carl Jung, CW 9ii, Para 72



You must not look upon God as the author of the existence of evil, nor consider that evil has any subsistence in itself. For evil does not subsist as a living being does, nor can we set before our eyes any substantial essence thereof. For evil is the privation of good. . . . And thus evil does not inhere in its own substance, but arises from the mutilation of the soul. Neither is it uncreated, as the wicked say who set up evil for the equal of good . . . nor is it created. For if all things are of God, how can evil arise from good?

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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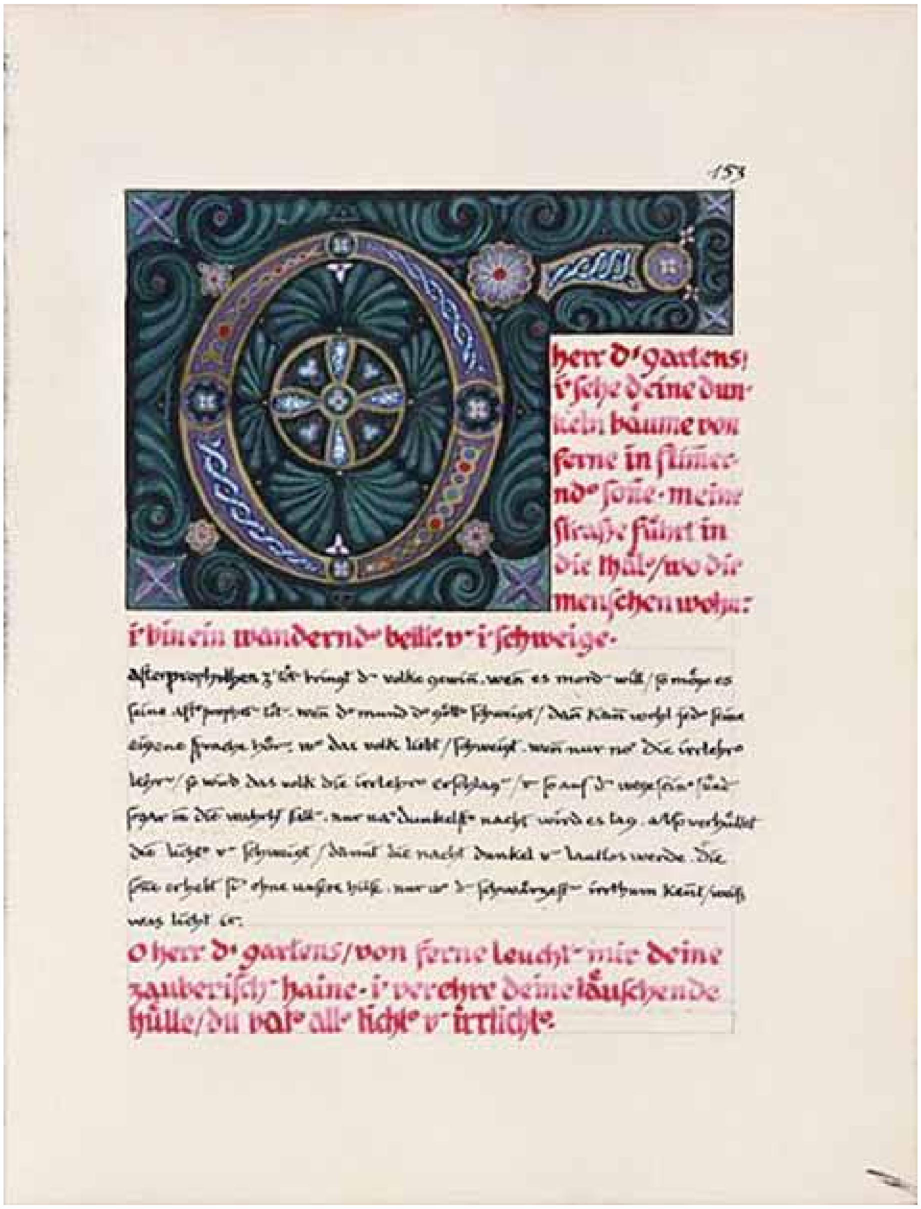
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/7955c-32bsoul.jpg`

Carl Jung: Liber Novus Image 153 (2019-06-08 03:52)

[1]



153

O herr d' gartens; i' sehe deine dunkeln bäume von ferne in flimernd' soñe· meine straße führt in die thäl', wo die menschen wohn: i' bin ein wandernd' bettl' u' i' schweige·

O herr d' gartens / von ferne leucht' mir deine zauberisch' haine· i' verehre deine täuschende hülle / du vat' all' lichte' u' irrlichte·

Are you laughing, Oh Philemon?

Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you.

How much greater and happier the shadow of humanity is than it is itself!

The blue midday shadows of the dead!

Alas, there is your humanity, Oh Philemon, you are a teacher and friend of the dead.

They stand sighing in the shade of your house, they live under the branches of your trees.

They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom,
which sounds full to them, full of the sounds of life.

I saw you, Oh Philemon, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its
forehead and solemn torment darkened it.

I can guess, Oh Philemon, who your midday guest was.

How blind I was, fool that I am!

That is you, Oh Philemon!

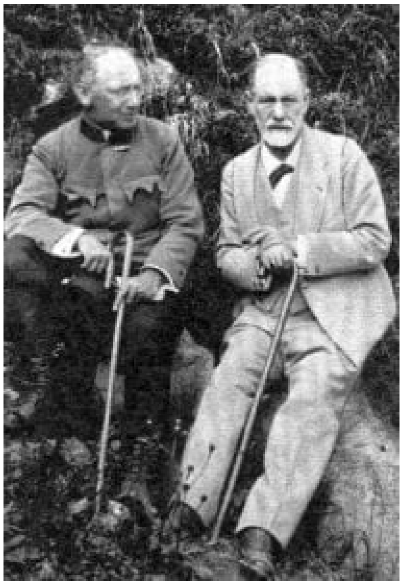
But who am I!

I go my way, shaking my head, and people's looks follow me and I remain silent.

Oh despairing silence! Carl Jung, Liber Novus, Page 316

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/1f6f1-image2b153.jpg`

Carl Jung: Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! (2019-06-08 04:07)



Dear Professor Freud, 24 November 1911

I very much hope that the symptoms of my late ill humour have not had any bad aftereffects.

I was furious because of something that had happened in my working arrangements.

But I won't bother you with that, and will only bring you the good news that Pfister's wife refuses to be analysed.

This will probably start the ball rolling, and, we must hope, save Pfister from the infantilism that is stultifying him.

It will be a hard struggle.

I must congratulate you on the birth of the new journal.

I'm afraid I must declare myself incapable of making an inaugural contribution.

All my time and energy must be devoted to my Part II.

You had best send that accursed paper of Bleuler's to Ferenczi.

Let him react to it without affect, stressing, perhaps, the ethically neutral standpoint of psychoanalysis as contrasted with Bleuler's sorties into
practical hygiene.

Thank you for taking care of Silberer's paper.

I don't know anything about Dr. v. Kohler.

The staunch support of de Montet strikes me as very suspicious, seeing that a short while ago he expressed himself in a most peremptory manner about interpretations and sexuality.

He is a singularly arrogant fellow. (You can get some idea of his tone from the report on the Brussels Congress in the Journal fur Psychologie und Neurologie.)

I am writing this letter piecemeal.

In the meantime there has been the Meeting of Swiss Psychiatrists," at which Riklin, Maeder, and others including myself delivered lectures on psychoanalysis.

Bleuler had previously written Riklin a letter warning him about "invitations," as otherwise there might be "dernonstrations."

The fact that 5 of the 7 lectures were on psychoanalysis has, I have since discovered, incurred the displeasure of Frank and his confreres.

They have kicked up a fuss with Bleuler and he has made himself their mouthpiece; he even suspects that we chose a larger hall in order to invite heaven knows what sort of people.

As you may imagine, this letter exasperated me, particularly as, while I was in St. Callen, Bleuler suddenly descended on Pfister requesting him not to do any more analyses.

Once again Bleuler has allowed himself to be worked up because of his everlasting opposition to me.

He has never attempted to talk with me about it.

All my efforts to win him over have been a total failure.

He just doesn't want to see it my way.

Maeder has now had a friendly private talk with Maier, hoping to persuade him to show his colours.

He often attends our meetings, and we would find it appropriate if he eventually joined our Society, seeing that he takes advantage of it anyway.

After this talk Maier evidently went to work on Bleuler, and now Bleuler has suddenly announced his resignation.

I enclose Maeder's letter.

The blue-marked passage refers to my leaving the last meeting of the Psychiatric Society rather early, because I was tired and thought the proceedings were finished except for two lectures.

Apparently this was not so, for Frank, quite unexpectedly, carne back to his motion (which had been turned down the previous day) that the next meeting be held in the autumn jointly with the International Society for Psychotherapy, which is to meet in Zurich.

I don't know how it happened, but incredibly enough the motion was carried.

I have no intention of speaking at this joint meeting, for the vulgarity of the International Society disgusts me.

President Vogt…All through the meeting Bleuler stuck by Frank and fell over backwards to avoid anything psychoanalytical.

A week ago, before all this happened, I tried to win Bleuler over with every conceivable inveiglement and was snubbed again.

There's simply nothing to be done about it.

He just won't budge.

Pfister was taken as a pretext, and he has indeed been careless with certain remarks he made about a doctor here who has his knife into us anyway.

Bleuler would rather fall out with us than with those pipsqueaks.

Shame on him!

With kindest regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

Carl Jung: In the case of another patient I could spot fragments of a Peter-Antichrist legend; origin obscure.

(2019-06-08 04:15)

Dear Professor Freud, 29 September 1910

So you are back safe and sound from the cholera country!

Nevertheless I wish I could have been with you.

I understand very well what you say about your travelling companion.

I find that sort of thing exasperating, and still have an aftertaste of it from our American trip.

Your advice concerning the way to treat our Uncle "Euler"! is opportune and reinforces my natural bent for philanthropy, I shall have the galleys of his manuscript sent to you; I was unable to read it because it was sent direct to Deuticke at the last moment.

Silberer's paper on mythology" is good, except that his "functional category" for the investigation of myths has not blossomed into a thorough-going working hypothesis.

I think you will recommend it for separate publication.

I am working like a horse and am at present immersed in Iranian archaeology.

I think my conjecture that the Miller fantasies" really add up to a redemption mystery can be proved to the hilt.

Only the other day a so-called Dem. praec. patient, whom I have almost set on her" feet again, came out with a really grand, hitherto anxiously
guarded, moon-fantasy which is a redemption mystery composed entirely of liturgical imagery.

A thing of marvellous beauty but very difficult, built on incest with her brother.

In the case of another patient I could spot fragments of a Peter-Antichrist legend; origin obscure.

The interesting thing in the first case is that prior knowledge is entirely lacking; the fantasy originated in early childhood (about the 7th year).

She is now 18-1/2 years old, Jewish.' - As I said, I wallow in wonders.

I was touched and overjoyed to learn how much you appreciate the greatness of Schreber's mind and the liberating of the basic language.

I am still very intrigued by the fate of those unfortunate corps brothers who were miracled up to the skies and are described as "those suspended under Cassiopeia?"

The Manichaeans (Schreber's godfathers?) hit on the idea that a number of demons or "archons" were crucified on, or affixed to, the vault of heaven and were the fathers of human beings.

I use the winged word "Why don't you say it (scil. aloud) ?" every day in analysis, where it proves its efficacy.

The book is a worthy one; it deserves the .place of honour in every psychiatric library if only for the sake of "little Flechsig.""

I have had a disgruntled letter from Jones.

Everybody seems to have it in for him. He says the directors have stopped the Asylum Bulletin because of his psychoanalytic writings.

"Schottlander" has announced an article in the Journal of Abnormal Psychology: "Hysteria and Modern Psychoanalysis."

There you will reap the rewards of your psychoanalytic endeavours with him.

Won't you admit now that my kicking-out technique is therapeutically unsurpassable in such cases?

With many kind regards,

Yours very sincerely,

Jung Carl Jung, Freud/Jung Letters, Vol. 1, Pages 355-356

Carl Jung visits Ravenna and Rome (2019-06-08 04:54)

VENICE
RAVENNA
FLORENCE
ITALY
ROME

Ravenna and Rome

Even on the occasion of my first visit to Ravenna in 1913, the tomb of Galla Placidia seemed to me significant and unusually fascinating.

The second time, twenty years later, I had the same feeling.

Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.

I was there with an acquaintance, and we went directly from the tomb into the Baptistery of the Orthodox.

Here, what struck me first was the mild blue light that filled the room; yet I did not wonder about this at all.

I did not try to account for its source, and so the wonder of this light without any visible source did not trouble me.

I was somewhat amazed because, in place of the windows I remembered having seen on my first visit, there were now four great mosaic frescoes

of incredible beauty which, it seemed, I had entirely forgotten.

I was vexed to find my memory so unreliable.

The mosaic on the south side represented the baptism in the Jordan; the second picture, on the north, was of the passage of the Children of Israel

through the Red Sea; the third, on the east, soon faded from my memory.

It might have shown Naaman being cleansed of leprosy in the Jordan; there was a picture on this tiieme in the old Merian Bible in my library, which was much like the mosaic.

The fourth mosaic, on the west side of the baptistery, was the most impressive of all.

We looked at this one last.

It represented Christ holding out his hand to Peter, who was sinking beneath the waves.

We stopped in front of this mosaic for at least twenty minutes and discussed the original ritual of baptism, especially the curious archaic conception of it as an initiation connected with real peril of death.

Such initiations were often connected with the peril of death and so served to express the archetypal idea of death and rebirth.

Baptism had originally been a real submersion which at least suggested the danger of drowning.

I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher.

After we left the baptistery, I went promptly to Alinari to buy photographs of the mosaics, but could not find any.

Time was pressing this was only a short visit and so I postponed the purchase until later.

I thought I might order the pictures from Zurich.

When I was back home, I asked an acquaintance who was going to Ravenna to obtain the pictures for me.

He could not locate them, for he discovered that the mosaics I had described did not exist.

Meanwhile, I had already spoken at a seminar about the original conception of baptism, and on this occasion had also mentioned the mosaics that I had seen in the Baptistery of the Orthodox.

The memory of those pictures is still vivid to me.

The lady who had been there with me long refused to believe that what she had "seen with her own eyes" had not existed.

As we know, it is very difficult to determine whether, and to what extent, two persons simultaneously see the same thing.

In this case, however, I was able to ascertain that at least the main features of what we both saw had been the same.

This experience in Ravenna is among the most curious events in my life. It can scarcely be explained.

A certain light may possibly be cast on it by an incident in the story of Empress Galla Placidia (d. 450).

During a stormy crossing from Byzantium to Ravenna in the worst of winter, she made a vow that if she came through safely, she would build a church and have the perils of the sea represented in it.

She kept this vow by building the basilica of San Giovanni in Ravenna and having it adorned with mosaics.

In the early Middle Ages, San Giovanni, together with its mosaics, was destroyed by fire; but in the Ambrosiana in Milan is still to be found a sketch representing Galla Placidia in a boat.

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.

Her tomb seemed to me a final legacy through which I might reach her personality.

Her fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.

The anima of a man has a strongly historical character.

As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past.

She provides the individual with those elements that he ought to know about his prehistory.

To the individual, the anima is all life that has been in the past and is still alive in him.

In comparison to her I have always felt myself to be a barbarian who really has no history like a creature just sprung out of nothingness, with neither a past nor a future.

In the course of my confrontation with the anima I had actually had a brush with those perils which I saw represented in the mosaics.

I had come close to drowning.

The same thing happened to me as to Peter, who cried for help and was rescued by Jesus.

What had been the fate of Pharaoh's army could have been mine.

Like Peter and like Naaman, I came away unscathed, and the integration of the unconscious contents made an essential contribution to the completion of my personality.

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words.

It can only be experienced.

It is a subjective affair quite beyond discussion; we have a particular feeling about ourselves, about the way we are, and that is a fact which it is neither possible nor meaningful to doubt.

Similarly, we convey a particular feeling to others, and that too is a fact that cannot be doubted.

So far as we know, there is no higher authority which could eliminate the probable discrepancies between all these impressions and opinions.

Whether a change has taken place as the result of integration, and what the nature of that change is, remains a matter of subjective conviction.

To be sure, it is not a fact which can be scientifically verified and therefore finds no place in an official view of the world.

Yet it nevertheless remains a fact which is in practice uncommonly important and fraught with consequences.

Realistic psychotherapists, at any rate, and psychologists interested in therapy, can scarcely afford to overlook facts of this sort.

Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior.

The actual walls of the baptistery, though they must have been seen by my physical eyes, were covered over by a vision of some altogether

different sight which was as completely real as the unchanged baptismal font.

Which was real at that moment?

My case is by no means the only one of its kind.

But when that sort of thing happens to oneself, one cannot help taking it more seriously than something heard or read about.

In general, with anecdotes of that kind, one is quick to think of all sorts of explanations which dispose of the mystery.

I have come to the conclusion that before we settle upon any theories in regard to the unconscious, we require many, many more experiences of it.

I have traveled a great deal in my life, and I should very much have liked to go to Rome, but I felt that I was not really up to the impression the city would have made upon me.

Pompeii alone was more than enough; the impressions very nearly exceeded my powers of receptivity.

I was able to visit Pompeii only after I had acquired, through my studies of 1910 to 1912, some insight into the psychology of classical antiquity.

In 1912 I was on a ship sailing from Genoa to Naples.

As the vessel neared the latitude of Rome, I stood at the railing.

Out there lay Rome, the still smoking and fiery hearth from which ancient cultures had spread, enclosed in tie tangled rootwork of the Christian and Occidental Middle Ages.

There classical antiquity still lived in all its splendor and ruthlessness.

I always wonder about people who go to Rome as they might go, for example, to Paris or to London.

Certainly Rome as well as these other cities can be enjoyed esthetically; but if you are affected to the depths of your being at every step by the spirit

that broods there, if a remnant of a wall here and a column there gaze upon you with a face instantly recognized, then it becomes another matter entirely, -Even in Pompeii unforeseen vistas opened, unexpected things became conscious, and questions were posed which were beyond my powers to handle.

In my old age in 1949 I wished to repair this omission, but was stricken with a faint while I was buying tickets.

After that, the plans for a trip to Rome were once and for all laid aside. Aniela Jaffe, Memories Dreams and Reflections, Pages 284-288

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Carl Jung and “I cannot and shall not exclude non-Aryan speakers.” (2019-06-08 09:41)

[Carl Jung and "I cannot and shall not exclude non-Aryan speakers."]

To Eric Benjamin Strauss

Dear Dr. Strauss, 26 March 1938

Thank you for your letter. I shall answer it more fully when I have Professor Goring's reply.

As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his political or religious convictions.

The question of race is not mentioned at all.

I should be much obliged if you could give me the list of those names which have aroused the discussion.

I cannot and shall not exclude non-Aryan speakers.

The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.

If a speaker should trespass this limit I should stop him right away.

A scientific Congress is not the place to indulge in political follies.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 242.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/58727-carl.jpg`

Carl Jung on “Human Body” – Anthology (2019-06-09 03:30)

[1]

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. (Jung, Letters Vol. II, Pages 607-608)

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great Tao is completed’. Carl Jung, Secret of the Golden Flower, Page 95.

...it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the “slave”(Phil. 2:5). Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body’s form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

The deeper 'layers' of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body's materiality. . . . Hence 'at bottom' the psyche is simply 'world. Carl Jung; The Special Phenomenology of the Child Archetype.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche's Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

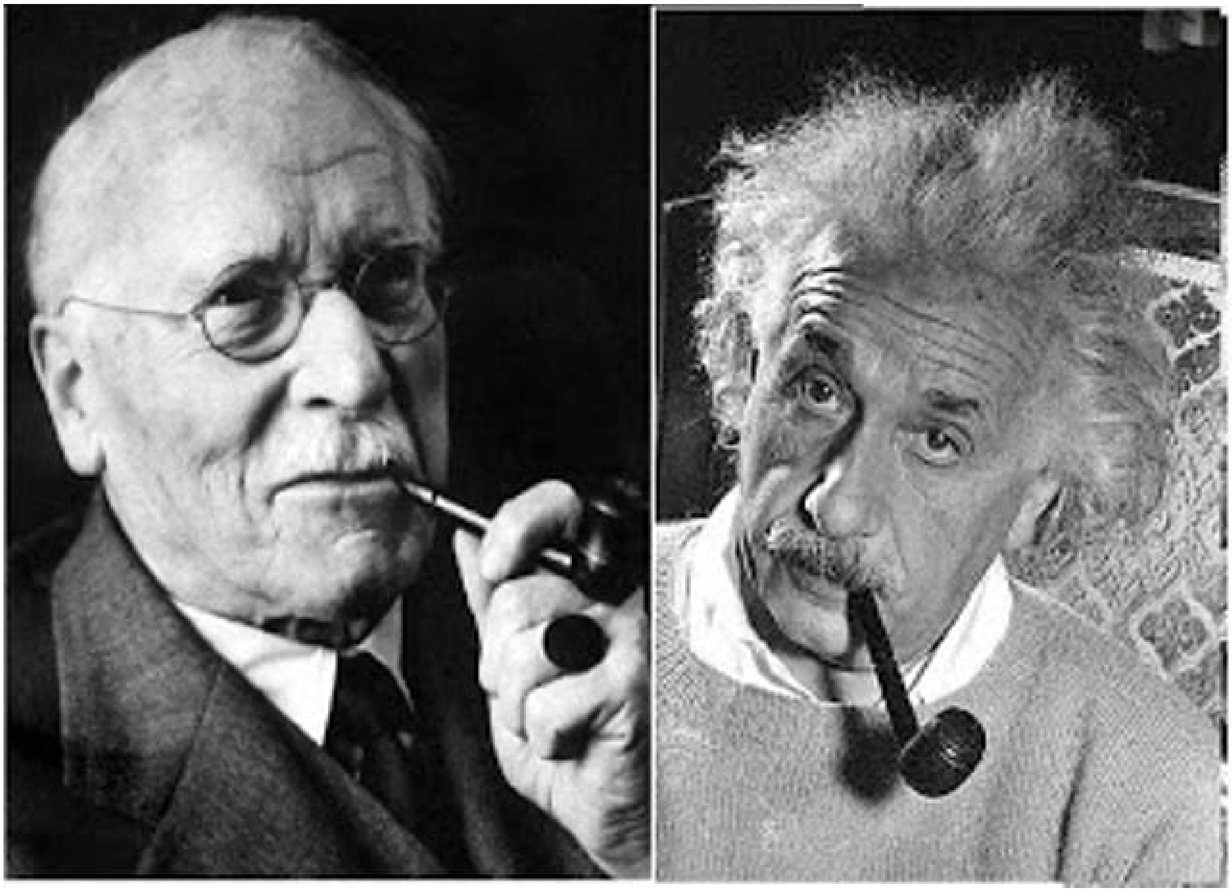
Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bbody.jpg`

Carl Jung and "Physics." (2019-06-09 03:41)

[1]



When he was just starting to work on the theory of relativity, Einstein came often to my house and I bombed with questions about the new theory.

I'm not good at math and imagine the problem that the poor guy had to explain relativity.

He didn't know how to explain it.

Faced with the difficulty of it, I felt insignificant, I wanted to sink into the ground.

Until one day he asked me something and psychology was my revenge.

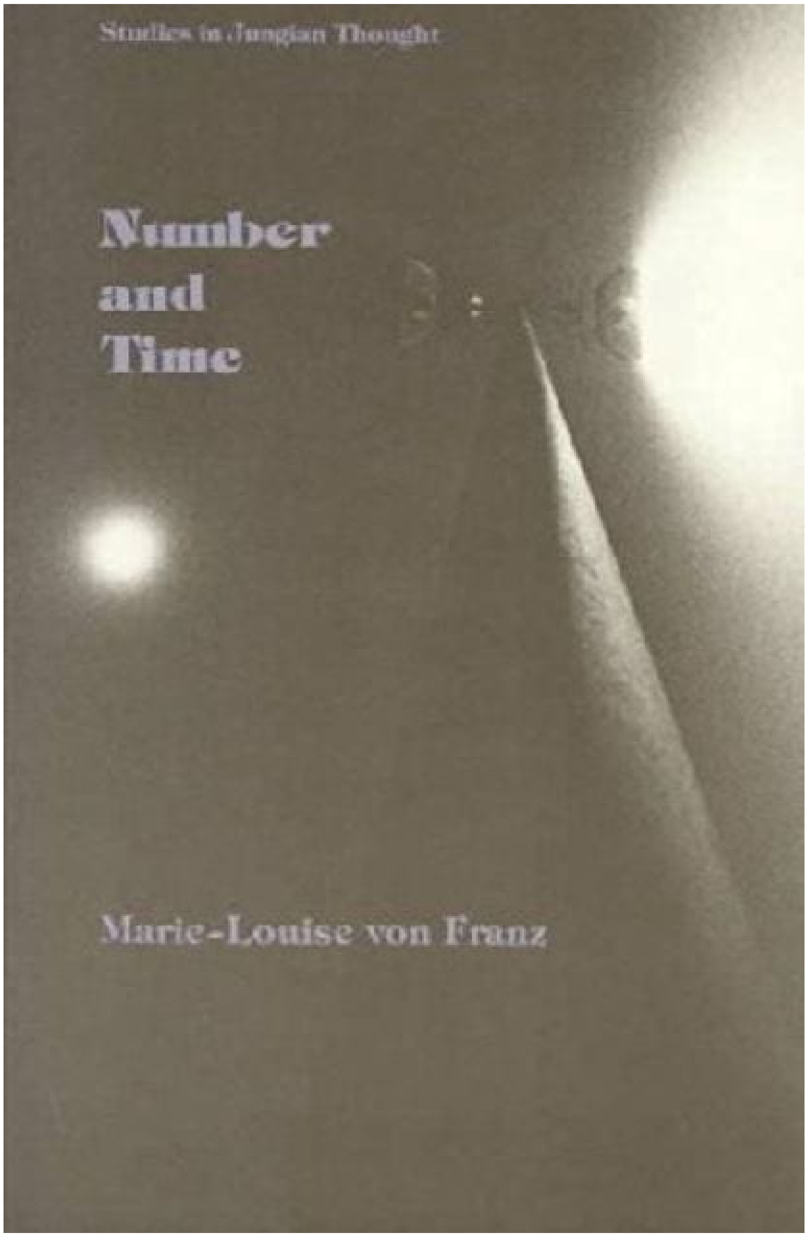
"The expertise " Jung adds" is a big disadvantage; the intensification is such that you can't explain.

I have since had many opportunities to observe that nowadays the conversation is impossible between the infinitely graduates.

Everyone is so advanced in the field of your enthusiasm and feel so comfortable there that barely, and hardly care, talk about everything else.

Would be exposed as a crab out of the shell. Carl Jung on meeting Albert Einstein

[2]



Studies in Jungian Thought

Number and Time

Marie-Louise von Franz

"C. G. Jung’s work in his later years suggested that the seemingly divergent sciences of psychology and modern physics might, in fact, be approaching a unified world model in which the dualism of matter and psyche would be resolved.

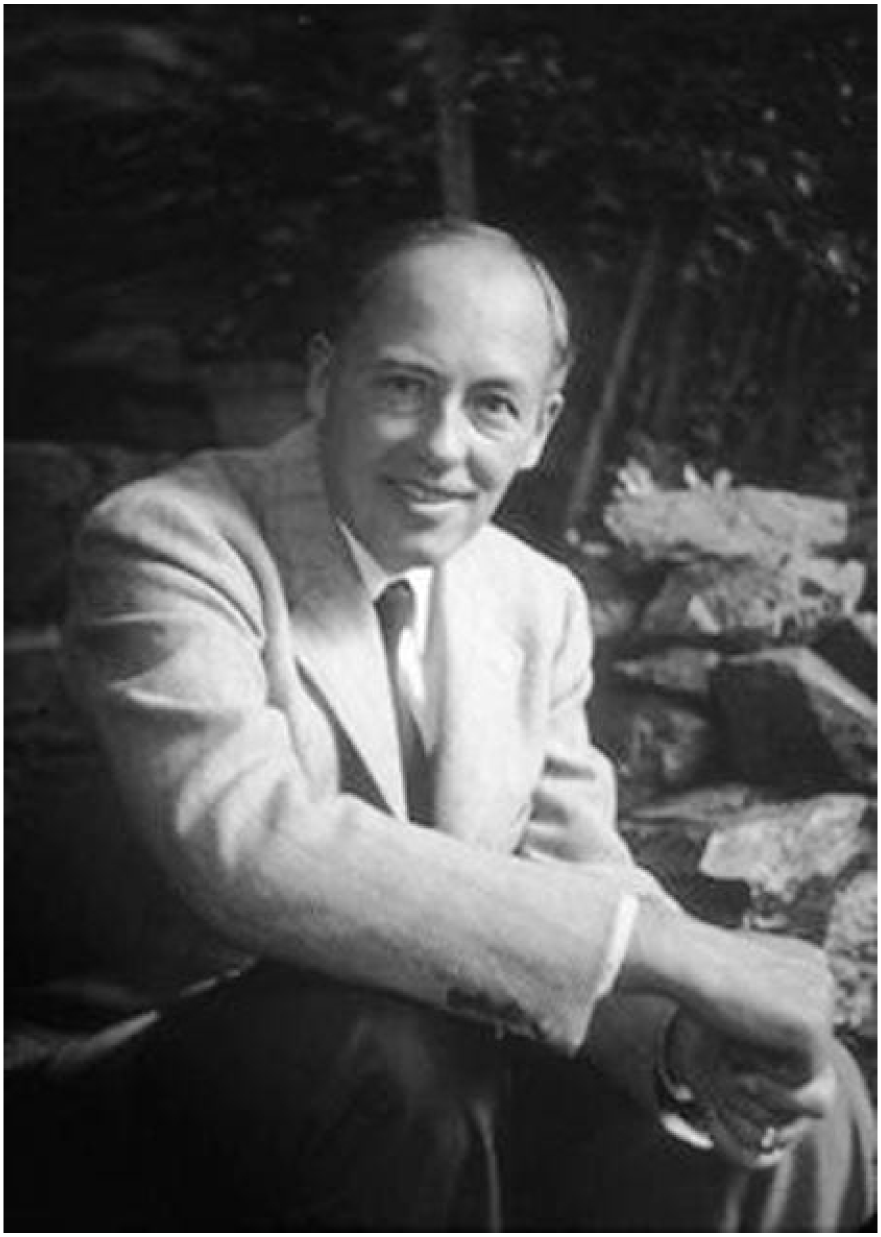
Jung believed that the natural integers are the archetypal patterns that regulate the unitary realm of psyche and matter, and that number serves as a special instrument for man’s becoming conscious of this unity." Number and Time by Marie Louise Von Franz

[3]

This photograph of Jung and Erwin Schrödinger was taken in a garden near the Round Table at the 1946 conference.

The conference theme that year was “Spirit and Nature.” Jung lectured on “The Spirit of Psychology”and Schrödinger spoke on “The Spirit of Natural Science.”

A theoretical physicist, Schrödinger won the Nobel Prize in 1933 for his discovery of the Schrödinger wave equation.

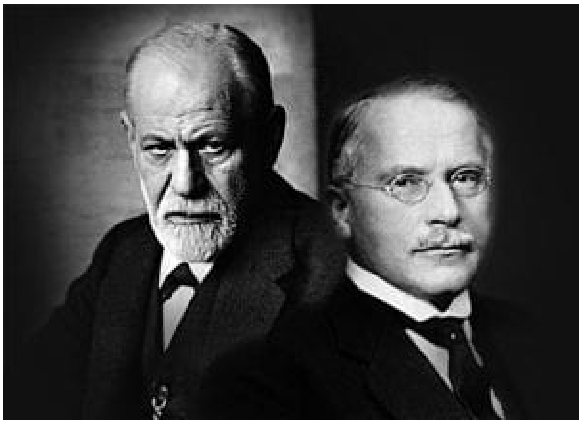


Max Knoll, a professor of physics from Princeton University, lectured at Eranos between 1951 and 1965 on the history of science.

This photograph of Knoll was taken at the 1951 conference. In 1934 Knoll and Ernst Ruska, his student, invented the electron microscope. Knoll died in 1969, seventeen years before his co-inventor, Ruska, would be awarded the Nobel Prize in physics for their invention of the electron microscope.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/ad0d9-1einstein.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/c6cb0-7.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/ffcc8-6.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/b9971-5.jpg`

Carl Jung: In America the mother is decidedly the dominant member of the family. (2019-06-09 03:41)



Dear Professor Freud, 8 November 1909

You will, no doubt, have arrived at a fair explanation of my long silence.

It’s just that one has so much to do, and I expect this is the case on your side as well.

Many thanks for the long letter.

Meanwhile, some more news has cropped up.

But back to the past first, Friedlander: I treated him in the "grand" or haughty "manner and received him in the circle of my 4 foreigners.”

They started talking in English, and it turned out afterwards that he doesn’t understand a word.

Otherwise I was polite, keeping my distance.

Pfister also suffered a visitation from him, likewise Foerster.

Forel’s Society: Dr. Seif of Munich has been with me, working busily at psychoanalysis.

He is a member of the new Society and has divulged that Frank has spoken out strongly in our favour.

S. pressed me to join along with you.

Exactly what the Society wants to do or is supposed to do S. doesn’t know either, but he thinks that in the end everything will be grist to our mill.

Maybe join after all?

Dr. F– got his deserts from you.

He is, or seems to be, an obsessional neurotic; he was with me for about 3 weeks (also with Dubois,etc. etc.) but proved quite unapproachable because of the most incredible and laughable resistances.

He therefore took to his heels after confessing that he habitually reached his climax only with dirty prostitutes.

He could not forgive me this confession.

Bleuler recently told me that he intended to take up matters of principle with us, i.e., to say how far he is able or wining to follow, and how far not.

Naturally I am dying to know what sort of obliquities will come out.

He is struggling to communicate, and this in itself is not bad.

But ... ? I think we might take the edge off his paper (which to my knowledge doesn't exist yet) if it is published in the Jahrbuch.

In any case it won't be too awful.

Polemics inside our camp are bound to start sooner or later.

To take an example: Stekel's method of presentation will be hard to stomach in the long run, even though he is usually right.

We should, however, emphasize the distinction between real psychoanalysis and Stekel's brand.

I have to fight like mad with my students until I have dinned it into them that psychoanalysis is a scientific method and not just guesswork.

My English speech therapist, for instance, thinks on the strength of Stekel's letters that dream interpretation is something quite simple, a kind
of translation with the aid of the clef de songes.

Now the poor chap is sadly disappointed after seeing how toilsome the work is.

Most people reading Stekel have little appreciation of what we have achieved, not to mention other things.

Also, St. is definitely tending towards stock interpretations, as I can often see here with my students.

Instead of bothering to analyse, they say: "This is . . ."

As if the common-or-garden resistances were not enough, I now have to drive Stekel out of their heads as well.

But 1 don't want to drop him entirely; as usual, his paper for the Jahrbuch contains things that are astonishingly right.

He is valuable because of his findings, but deleterious for the public.

One of the reasons why I didn’t write for so long is that I was immersed every evening in the history of symbols, Le., in mythology and archaeology.

I have been reading Herodotus and have made some wonderful finds (e.g., Book 2, cult at Papremis }."

Now I am reading the 4 volumes of old Creuzer," where there is a huge mass of material.

All my delight in archaeology (buried for years) has sprung into life again.

Rich lodes open up for the phylogenetic basis of the theory of neurosis.

Later I want to use some of it for the Jahrbuch.

It’s a crying shame that already with Herodotus prudery puts forth its quaint blossoms; on his own admission he covers up a lot of things "for reasons of decency."

Where did the Greeks learn that from so early?

I have discovered a capital book in Knight’s Two Essays on the Worship of Priapus." much better than Inman, who is rather unreliable.

If I come to Vienna in the spring, I hope to bring you various ancient novelties.

As a basis for the analysis of the American way of life I am now treating a young American (doctor).

Here again the mother-complex looms large (cf. the Mother-Mary cult?)

In America the mother is decidedly the dominant member of the family.

American culture really is a bottomless abyss; the men have become a flock of sheep and the women play the ravening wolves-within the family circle, of course.

I ask myself whether such conditions have ever existed in the world before.

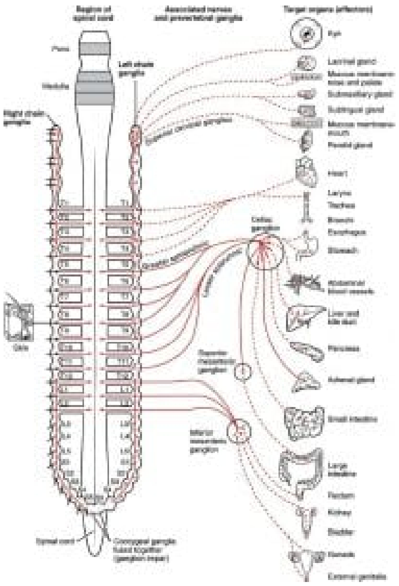
I really don’t think they have.

With kind regards,

Yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

Carl Jung on the "Sympathetic Nervous System" - Anthology (2019-06-09 04:41)



[Carl Jung on the “Sympathetic Nervous System” – Anthology]

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity’s past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

It [Shadow] is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. Carl Jung, Secret of the Golden Flower, Page 15

Our unconscious is surely located in the body, and you mustn’t think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic.

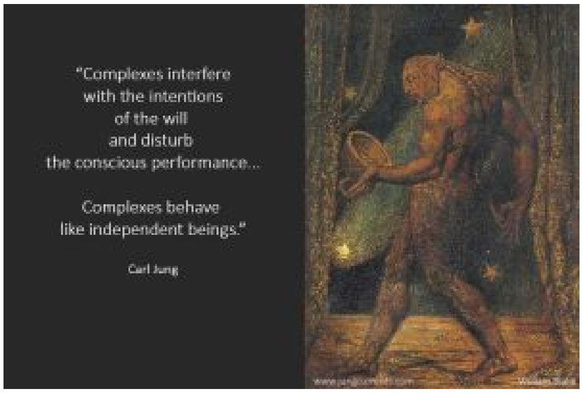
Carl Jung, Zarathustra Seminar, Pages 749-751.

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents. Carl Jung, Letters Vol. 1, Page 278.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

Carl Jung: Women take up some kind of philanthropic work.... (2019-06-09 05:43)



Here we have an instance of displacement: the complex must under all circumstances assert itself.

Since, for many people, the sexual complex cannot be acted out in a natural way, it makes use of by-ways.

During puberty it takes the form of more or less abnormal sexual fantasies, frequently alternating with phases of religious enthusiasm (displacements).

In men, sexuality, if not acted out directly, is frequently converted into a feverish professional activity or a passion for dangerous sports, etc., or into

some learned hobby, such as a collecting mania.

Women take up some kind of philanthropic work, which is usually determined by the special form of the complex.

They devote themselves to nursing in hospitals where there are young assistant physicians, or they develop strange eccentricities, a prim, affected behaviour which is meant to express distinction and proud resignation.

Artistic natures in particular are wont to benefit by such displacements.

There is, however, one very common displacement, and that is the disguising of a complex by the superimposition of a contrasting mood.

We frequently meet this phenomenon in people who have to banish some chronic worry.

Among these people we often find the best wits, the finest humorists, whose jokes however are spiced with a grain of bitterness.

Others hide their pain under a forced, convulsive cheerfulness, which because of its noisiness and artificiality ("lack of affect") makes everybody uncomfortable.

Women betray themselves by a shrill, aggressive gaiety, men by sudden alcoholic and other excesses (also fugues).

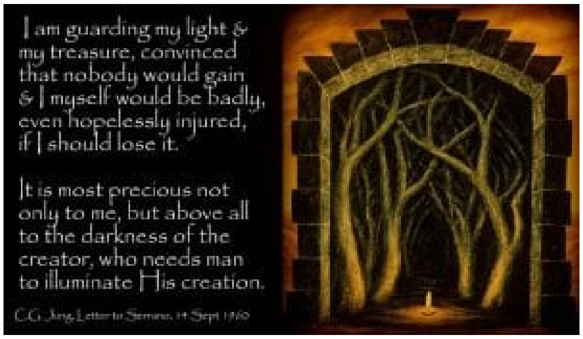
These displacements and disguises may, as we know, produce real double personalities, such as have always excited the interest of psychological writers (cf. the recurrent problem in Goethe of "two souls," and among the moderns Hermann Bahr, Gorky, and others).

"Double personality" is not just a literary phrase, it is a scientific fact of general interest to psychology and psychiatry, especially when it manifests itself in the form of double consciousness or dissociation of the personality.

The split-off complexes are always distinguished by peculiarities of mood and character, as I have shown in a case of this kind. 14 Carl Jung, CW 3, Para 105

Carl Jung: That is the reason why he [Man] does not know himself; he is cosmically isolated.

(2019-06-10 03:29)



I am guarding my light & my treasure, convinced that nobody would gain & I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

C.G. Jung, Letter to Serrano, 14 Sept 1960

To Miguel Serrano

Dear Sir, 14 September 1960

Your letter of May 7th, 1 960, is so vast that I don't know where to begin answering it.

The way towards a solution of our contemporary problems I seem to propose is in reality the process I have been forced into as a modern individual confronted with the social, moral, intellectual, and religious insufficiencies of our time I recognize the fact that I can give only one answer, namely mine, which is certainly not valid universally, but may be sufficient for a restricted number of contemporary individuals inasmuch as my main tenet contains nothing more than: Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

He can only discover himself when he is deeply and unconditionally related to some, and generally related to a great many, individuals with whom he has a chance to compare and from whom he is able to discriminate himself.

If somebody in supreme egoism should withdraw to the solitude of Mt. Everest, he would discover a good deal about the amenities of his lofty abode but as good as nothing about himself, i.e., nothing he could not have known before.

Man in general is in such a situation in so far as he is an animal gifted with self-reflection but without the possibility of comparing himself to another species of animal equally equipped with consciousness.

He is a top animal exiled on a tiny speck of planet in the Milky Way.

That is the reason why he does not know himself; he is cosmically isolated.

He can only state with certainty that he is no monkey, no bird, no fish, and no tree.

But what he positively is, remains obscure. Mankind today is dreaming of interstellar communications.

Could we contact the population of another star, we might find a means to learn something essential about ourselves.

Incidentally we are just living in a time when homo homini lupus threatens to become an awful reality, and when we are in dire need to know beyond ourselves.

.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world.

Philosophers and psychologists of the XIXth and XXth centuries have tried to provide a terra nova in ourselves, that is, the unconscious.

This is indeed a discovery which could give us a new orientation in many respects .

Whereas our fictions about Martians and Venusians are based upon nothing but mere speculations, the unconscious is within the reach of human experience.

It is almost tangible and thus more or less familiar to us, but on the other hand a strange existence difficult to understand.

If we may assume that what I call archetypes is a verifiable hypothesis, then we are confronted with autonomous animalia gifted with a sort of consciousness and psychic life of their own, which we can observe, at least partially, not only in living men but also in the historic course of many centuries .

Whether we call them gods, demons, or illusions, they exist and function and are born anew with every generation.

They have an enormous influence on individual as well as collective life, and despite their familiarity they are curiously non-human.

This latter characteristic is the reason why they were called gods and demons in the past and why they are understood in our "scientific" age as the psychic manifestations of the instincts, inasmuch as they represent habitual and universally occurring attitudes and thought-forms.

They are basic forms, but not the manifest, personified, or otherwise concretized images.

They have a high degree of autonomy, which does not disappear when the manifest images change.

When f.i. the belief in the god Wotan vanishes and nobody thinks of him any more, the phenomenon, called Wotan originally, remains; nothing changes but its name, as National Socialism has demonstrated on a grand scale.

A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died but has retained his original vitality and autonomy.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force.

This condition is a situation in which a new orientation and adaptation are needed.

If this question is not clearly understood and no proper answer given, the archetype which expresses this situation steps in and brings back the reaction which has always characterized such times, in this case Wotan.

As only certain individuals are capable of listening and of accepting good advice, it is most unlikely that anybody would pay
attention to the statement of a warning voice that Wotan is here again.

They would rather fall headlong into the trap.

As we have largely lost our gods and the actual condition of our religion does not offer an efficacious answer to the world situation in general and to the "religion" of Communism in particular, we are very much in the same predicament as the pre-National-Socialistic Germany of the twenties, i.e., we are apt to undergo the risk of a further but this time worldwide Wotanistic experiment.

This means mental epidemics and war.

One does not realize yet that when an archetype is unconsciously constellated and not consciously understood, one is possessed by it and forced to its fatal goal.

Wotan then represents and formulates our ultimate principle of behaviour, but this obviously does not solve our problem.

The fact that an archaic god formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants.

I don’t know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual.

We have the means to compare man with other psychic animalia and to give him a new setting which throws an objective light upon his existence, namely as a being operated and manoeuvred by archetypal forces instead of his "free will," that is, his arbitrary egoism and his limited consciousness.

He should learn that he is not the master in his own house and that he should carefully study the other side of his psychic world which seems to be the true ruler of his fate.

I know this is merely a "pious wish" the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand what man’s real task consists of, and keep its tradition for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more.

It is most unlikely that the general mind in this or even in the next generation will undergo a noticeable change, as at present man seems to be quite incapable of realizing that under a certain aspect he is a stranger to himself.

But whoever is capable of such insight, no matter how isolated he is, be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a 100 miles away."

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples: "No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that nothing essential has ever been lost, because its matrix is ever-present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinions,
and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch philosopher: "Nothing is quite true" and should add with him : "And even this is not quite true."

The intellect can make its profound statement that there is no absolute Truth.

But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will
not be consoled by intellectual profundity.

There is a thing like convincing Truth but we have lost sight of it, owing the loss mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which-by the way-characterizes Western politics.

To be is to do and to make.

But as our existence does not depend solely upon our ego-will, so our doing and making depend largely upon the dominants of the unconscious.

I am not only willing out of my ego, but I am also made to be creative and active, and to be quiet is only good for someone who has been too-or perversely-active.

Otherwise it is an unnatural artifice which unnecessarily interferes with our nature.

We grow up, we blossom and we wilt, and death is ultimate quietude-or so it seems.

But much depends upon the spirit, i.e., the meaning or significance, in which we do and make or-in another word-live.

This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its "But, ifs," which however
should not be suppressed but rather welcomed as occasions to improve the Truth.

You have chosen two good representatives of East and West.

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature.

Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6ooo years ago, viz . at the moment when the historical continuity of consciousness became visible through the invention of script.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

Their chief of ceremonies, old Ochwiah Biano (Mountain Lake) said to me : "We are the people who live on

the roof of
the world, we are the sons of the Sun, who is our father.

We help him daily to rise and to cross over the sky.

We do this not only for ourselves, but for the Americans also.

Therefore they should not interfere with our religion.

But if they continue to do so [by missionaries J and hinder us, then they will see that in ten years the Sun will rise no more."

He correctly assumes that their day, their light, their consciousness, and their meaning will die when destroyed by the narrow-mindedness of American rationalism, and the same will happen to the whole world when subjected to such treatment.

That is the reason why I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it.

It is most precious not only to me, but above all to the darkness of the creator, who needs man to illuminate His creation.

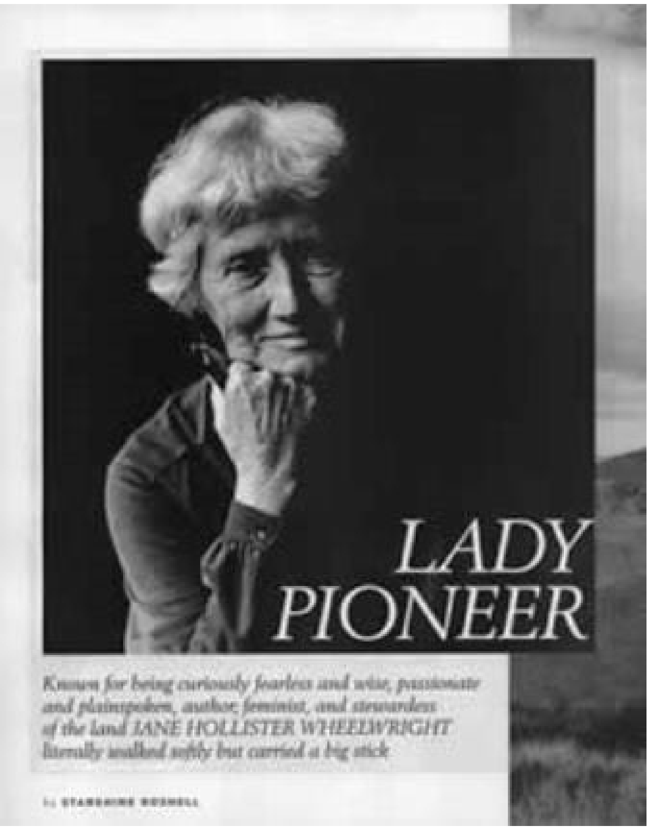
If God had foreseen his world, it would be a mere senseless machine and man's existence a useless freak.

My intellect can envisage the latter possibility, but the whole of my being says "No" to it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 592-597

Jane Wheelwright: Jung seemed to say that the new era can come through only by means of the feminine principle (2019-06-10 03:36)



LADY PIONEER

Known for being curiously fearless and wise, passionate and plainspoken, author, feminist, and stewardess of the land JANE HOLLISTER WHEELWRIGHT literally walked softly but carried a big stick

[Analyst and author Jane Wheelwright was a patient of Jung's in the 1930s]

People who never knew Jung wonder what he was like.

And it is not surprising, considering the enormous impact his writings now have and how much they help towards a logical solution to our collective dilemma.

His conclusions accepting and including our primitive origins link mythological thinking to Western modern scientific objectivity and discipline.

They have thus connected many of us to our cultural roots from which we have been dangerously estranged.

Conversant with all religious beliefs, but never having to superimpose any one of them on to our own heritage, Jung maintained our Western integrity.

He enriched and amplified and verified our roots and course of historical development by searching out worldwide human common denominators lying in the deepest unconscious religious stratas o(the human psyche.

It is no wonder that more and more people are asking what he was like and more often than not wanting to be assured of his humanity.

With too much hearsay and adulation since his death, he seems to many who also must go the individual route, out of reach.

These are the people who must descend to their psychological depths where human common roots like to find their way, renewed and creative, back to humanity.

He, nevertheless, as a man, if people only knew it, still stands as a model for them in their efforts to cope with a sense of the meaninglessness of their lives.

For this reason it might be helpful to share, out of personal observations, what I knew about Jung in the early thirties when we were in Zurich, when he was a controversial figure in a Freudian-dominated psychological world and therefore easier to see.

If possible I would like to convey to those who became aware of him after his death his complexity, breadth and humanness.

I would like to indicate the fantastic spiritual heights he reached as well as the earthly solid rock foundation within him that he stood on.

Possibly the following general impressions and vignettes will help to convey what a broad cosmic horizon his was.

I can only hope so.

Jane Wheelwright: "Jung was a mountain of a man - big enough to encompass every kind of person imaginable.

All kinds of people big and small found through him their uniqueness.

He touched all kinds of people who came his way.

Sometimes it was through what he inadvertently said - more often than not something he would not remember.

Sometimes it was what he did.

Mostly it was what he was: a comprehensive, large, all-embracing, complete man.

He spanned in himself everything from greatness and power to all-too-human failings.

He could be irritable and sometimes downright demanding.

Explosions of rage were not uncommon.

He even could be duped at times by unscrupulous and ambitious people.

Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.

I remember once experiencing him like this.

I must have betrayed my feeling that he was beyond my reach because he said out of the blue, "Do I have horns on my head?"

Jung was able to constellate the unconscious of countless numbers and kinds of people.

It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst."

All of us who were, for whatever reason, within his orbit were inevitably stirred.

I cannot see how it could be otherwise for many others, because most of us did our personal analysis with him and knew him in that role.

In fact I believe he was also at his best as an analyst.

He seemed to find the social life difficult.

He had no small talk.

I remember him saying with a sigh when he was already in his late seventies: "I still have to go out to dinner and my son-in-law will take me there."

It sounded like one more task that had to be done. Jung in his autobiography inadvertently accounts for his magic influence in descriptions of his encounters with the collective unconscious.

Having been there himself, he became a bridge for those around him to their own experience of the collective unconscious.

In fact he was rooted in the collective where all humanity meets–one foot planted there, the other in the outer world.

Something was always happening or seeming to happen because of Jung.

The air was alive; impressive dreams to all sorts of people appeared; coincidences that ordinarily would not happen happened.

Unknown depths were stirred, electrifying the atmosphere.

Everything, even small incidents suddenly took on big meaning when he

was around. It was a charged atmosphere. Sometimes it was overbearingly so and some people behaved monstrously because of it.

Women fought each other to get close to him and men railed against him because of imagined neglect.

After his death, von Franz said: "There’s no excitement around here anymore."

The miraculous became an everyday occurrence in Zurich around Jung.

That was the feeling one got. It was, however, a subjective reaction that was not always shared by outsiders.

In fact for some of them there was sometimes an aura of cultism.

I felt that when I first arrived in Zurich and quickly became rebellious.

Yet, once within the magic circle, unexpected vistas were opened.

I had come to Zurich, like others before me, stuck in a kind of modern hopelessness and isolation and two-dimensional ordinariness that seemed inevitable.

Then, suddenly in Zurich, at last, there was life-even though at times it was expressed in strange, sometimes weird, ways.

Later, Jung showed in his autobiography that his life had always been a lonely affair. Observing him in Zurich, surrounded by people, it was nevertheless clear he was going it alone.

He contained the others who crowded around him, but there was no one to contain him.

He must have been on the lookout for people to share his loneliness because, when he contacted you he made you feel you just might be that one.

So towering a personality seeking an equivalent personality made it a heady business.

It was an unforgettable experience to have someone of such force come at you like that.

And how you wished you could provide what he seemed to seek.

There you were with all the doors opened to you and sooner or later, instead, you would be another transference casualty.

You, because of your inadequacy, forced him, once more, into the role of container.

His breadth and depth were beyond anything most of us would ever have experienced had he not been a physician who took on all comers.

He was not, by the way, one of the famous who associated only with the famous.

His inspiration came not only from out of himself and his studies but from those, no matter how unknown, who were also seeking.

Zurich is a small town, which made encounters with others not unusual, so I caught many glimpses of Jung living other sides of his nature.

I saw him on a number of occasions driving his American car at what seemed beyond all speeding limits-charging down the street and out of sight in no time.

I saw him at other times walking along the street with the Ziircher Zeitig stuffed clumsily into his coat pocket.

He always read the newspaper he said.

It kept him connected with the collective-the conscious collective-which must have been a necessary balance to the depths he lived in so much of the time.

Once he was Christmas shopping with Toni Wolff.

Being so small and he so large, she had to pop up beside him and almost push him aside to declare herself there too.

At a Psychology Club party a group of Swiss men had eddied off to one corner of the room.

All of a sudden Jung, gesticulating, hollered like a Swiss cowherd.

He was whooping it up, making a big noise, creating a commotion.

It seemed to me, although I might have projected my own reluctance, that it was his way of standing the party.

At a Thanksgiving celebration organized by the Americans, the men were asked to entertain the guests with speeches.

Passing through Zurich on his way home from a visit to Russia, a young idealistic college student found his way to our party.

He had been listening to the bourgeois humor when suddenly he stood up and looking straight at Jung said: "The trouble is you are not conscious."
But as luck or the devil or the Trickster would have it, he did not explain he meant class consciousness-the going expression for communism those days.

I sat directly opposite Jung near enough to hear him say out of the side of his mouth: "Sez you."

It was as though this young man had been willy-nilly drawn into Jung's circle and was, without noticing what had touched him, struggling not to be like the others who had swooned at the feet of the master-especially in so capitalist a place as Zurich.

Besides, Jung's comments deploring mass movements and dictatorships that threatened the freedom of the individual, were well-known.

At times Jung's concern for the individual was touching.

It did not matter of what color, class, condition, the person was, nor how educated.

It did not matter from where he came if he was true to himself and sincere in his own quest.

I remember Jung's excitement when a clerk from some humble office from our anonymous Midwest, having saved up enough money, got himself to Zurich to see Jung.

He had questions about Jung's writings and he needed to know more.

Jung gave him an appointment immediately and at a time he had already been turning people away for lack of time.

He obviously admired this little man and wanted to honor him.

Perhaps he had found another loner with courage and independence and determination even though on a humble level?

It was a sight to see this great man so touched and flattered and happy that so little a man had sought him out.

On other occasions Jung could be harsh, and, at times, it seemed, heartless.

He may have had his legitimate reasons, but it was hard to know.

There was, for instance, a woman who had been analysing for years in preparation for analysis with him.

The day came when he would take her on.

She was overcome in anticipation or by his presence.

For whatever reason, she melted into tears.

This went on for every appointment for a considerable length of time.

He coped with her dissolved state by reading the newspaper.

A friend of mine told me Jung talked forty-five minutes out of her hour.

He apparently took an interest in the issues brought up and she was a rather receptive type. She found him, however, helpful in
this hour.

Behavior like this certainly does not fit the analytical stereotype as we know it!

Still another woman I knew told me she went to an enormous effort to write a play as homework for her analysis.

She finally proudly presented it to him.

He handed it back without reading it.

He must have rebelled at her slavish effort to please him.

And as far as I know she never wrote again.

This incident belies the Zurich tradition that he apparently subscribed to, namely, that women have to live through men.

Times like these, and there were others, made me sense that Jung, although a product of the patriarchal society, had somewhere in him an instinctual sense that women need to be independent of men as well as related to them.

Some clever woman, had there been one in his orbit, might have brought out of him this realization.

Another incident was when the government officials of Jung's home town Kusnacht, a suburb of Zurich, asked him to speak to them.

In all the years he lived there it was the first time they had officially recognized him.

He dropped his practice, closed his doors and went into a long preparation for the speech he would give to these un-psychological people.

He had been honored or so he felt that he must prepare for them as he had not prepared for the most sophisticated
audience. His excitement was aroused, he was challenged as

he had seldom been challenged and he appeared to be happy.

That was long ago, but the incident sticks in my memory as vividly as when it happened.

Every Wednesday, after the seminars in which Jung tried out his new and yet unpublished ideas, he took off down the street with a bevy of females in tow.

One of the women, a very pretty society lady Jung tried in vain to help find herself, usually hooked her arm into his.

She called him "Uncle C. G."

The plainer ladies (obviously hating the pretty one) and a few men (there were always many more ladies than men around him) were shier, following at a more respectful distance. All of them were on their way to a coffee place where he would continue psychological discussions.

In the seminars, one large, ample, fearsome lady put coat, umbrella, hat, on chairs in the front row, tacitly daring anyone to sit there. Another good-looking lady sat in her usual seat which no other person ever tried to commandeer.

She always knew the answers to Jung's pointed questions.

She knew often before he did what he was going to say.

He could be embarrassed by her on rare occasions.

She relished that and let it be known she was on the inside track.

She was the wife of a personal friend of his.

An heir apparent did not last long.

While in favor he sat conspicuously in the rear of the room not needing to be up front-he knew all "that stuff" anyhow.

He was not like us who had only just discovered the bonanza.

Some years later the A. P. C. in London organized a lecture for Jung.

The hall was overrun by an unexpectedly large audience making the profits more than we dreamed they could be.

We had settled with Jung for his fee.

After the lecture he came to us as we were gloating over our spoils and said quite blandly, "And where do I come in?" He was right, of course, but I was taken aback.

Somehow he should have been above or outside of money.

I did not know then what I know now about the Swiss: that it is one place their down-to-earthness is always demonstrated.

Jung was no exception.

He could also be unusually generous.

He told Joe and me, for instance, we could pay him when we were rich.

He knew at what sacrifice we came to Zurich.

One brief reference to Jung's home might help to describe him a little.

Guarding the house and making it even less hospitable was Jung's schnauzer, a rather disagreeable dog, that always escorted one stiffly to the equally stiff front door.

The house is a formal, typically bourgeois Swiss structure and it was where he saw his patients.

It had that same closed-up, off-limits look of the well-to-do Swiss homes everywhere. Swiss towns are not hospitable.

In fact it is customary to expect the newcomer to Switzerland to make the first social gesture.

Jung had warned me that people who are close to the unconscious must look out for his dog.

The dog had a habit of biting such people.

I was deep in the unconscious, as everyone else around Jung was, but somehow the dog was my friend.

Leading me straight to Jung's study, he seemed to be conducting me on a tour of inspection.

On entering his study Jung amiably called it "the chamber of horrors."

The little room was a clutter of stacked unread letters, notes in his handwriting, all kinds of papers, and books

opened to special
places.

Some esoteric or Eastern or strange objects were around the room. In the middle of the clutter was a rather worn, overstuffed,
slightly floundering leather chair.

It was for the patient.

The room had a look of hard, casual use and comfort.

It was a private, warm, but small nest for a large man whose cultural and intellectual curiosity and quests knew no limits.

The dog was part of it.

He climbed in under Jung’s desk, eyeing me, then came out to my outstretched hand.

In this strange place and in the presence of an overpowering strange man, I found the dog my ally. Jung tried to drive him off with a harsh "Shss," probably fearing he might quiet me, but I kept my contact with him and soon Jung seemed to understand.

It was hard going with Jung because, once in his presence, one felt as though all the surrounding matter had turned into whizzing molecules.

Everything there seemed to be moving, melting, changing forms.

Everything stirred. Reality blurred, conversation happened unplanned.

I felt someone, not me, spoke through me and someone not Jung was speaking through him.

There was also the feeling of being swept into the depths to a perilous, dangerous underworld but since Jung had descended into this strange world and emerged so could I.

In his presence I did not register on the difference of our statures!

An archetype had taken over?

Whatever it was, it seemed to be creating before my eyes and ears and senses a model of the changed person I was meant to finally become. Trying the new me on me, so to speak.

Equally strange was Jung. Instead of being the doctor who cures you, he was allowing himself to be equally affected. He made a comment that seemed to come from somewhere far away: "You,are a difficult person," he said and I heard myself from equally far away say to him, "You are not so easy yourself."

I was not disrespectful, although almost exactly half his age.

I was, instead, conveying something that was implicit in the situation and acceptable to him.

(I did not know that, because I had a twin brother who psychologically featured more prominently in my life than my parents, I had projected the twin image onto Jung.)

Two people were caught in a vice that was forcing them to undergo an important rearrangement of themselves that had a significance-some meaning far beyond them. It was an order from out there somewhere.

"So you're in the soup too," had been one of Jung's opening remarks–(he loved American slang and I was now experiencing in no uncertain terms
what he meant.)

And like other patients, I was told later, I was convinced Jung had blue eyes instead of the beady black eyes he actually had.

Jung's willingness to expose himself to the unknown, as this incident shows, was to my mind his genius and the foundation of Jungian
analysis.

The confrontation was what mattered, especially the emotion that connects the psyche and the soma engendered by it.

In my first appointment with Jung he asked me what my attitude towards him was. I said he would be a catalyst for me.

I had read Jung and I was painfully aware of the people around him who had become hopelessly enmeshed in his aura and who seemed to have lost
their identity in the sticky, gluey substance of the transference.

I was bound not to be one of these. He agreed with me that would be his role.

But not long afterwards I heard him say in a gently pleading way from deep down in his humanity, "Can't you see me as a human being?"

It was then my objectivity collapsed.

I would let myself in for whatever would happen, and the give-and-take between us was launched. Needless to say, the analysis in the long run established

that new attitude and new insight and sense of myself that has remained the core of my being to this day.

It also convinced me of the importance of a real relationship in the analytical hour.

Outside of his study Jung was formal and polite.

I read recently Gerhard Adler's account of his first appointment with Jung and how the memory of it to this day stayed with him.

Jung's concrete approach, emphasizing so vividly the reality of the psyche, is what impressed him. My experience of Jung's concrete approach,
apart from presenting himself as a person, not a doctor, came in an incident early in the analysis.

I had confessed to Jung I feared insanity, a common feeling when one is close to the collective.

It had been a secret fear.

He made a grab in the air towards me with both hands as if catching a football and then hugging it to himself said, "Now I have it and you will not fear any longer."

As I remember it the fear disappeared at that moment.

I did not consider myself picked out by Jung for any special treatment.

I am certain that most of his patients had the same experience.

I was fortunate, however, in having what he called the primitive and modern split that he was in 1935 studying.

Had I not had the split, he would not have taken me on because, as he said, he was bored with young people.

He had already lived too much of his own youth.

He was interested, instead, in those who had entered the second half of life, where he was.

(This was also Jung's great contribution. He had the courage to frankly admit he was interested only in people who were also able to contribute to his own concerns.)

Incidentally, others with the primitive and modern split also found their way to Jung.

Mine had been caused by an identification with nature in a wilderness area in a part of the world where not even an Indian culture survived to mitigate its potency.

On top of this I was sent to sophisticated schools and colleges as my introduction to civilization.

Somehow I felt I must make a quantum leap from the social level of stone age woman to the twentieth century, and Jung could help me.

It was sheer luck that I appeared on his doorstep in that phase of his life.
Jung was definitely the patriarch and was paternalistic.

His very physical dimension promoted such a role.

But I feel, because of his discovery of his anima and his enormous popularity with women, as well as getting support for his new radical ideas from them, especially American women, he, at least theoretically, wanted women to improve their lot and make their legitimate way into the professions.

He was not, however, altogether convincing in his behavior.

When I encountered him about the first appointment he said he would discuss the time and day with my husband.

I said "What about me?" with the usual American indignation.

He said rather clumsily "That will come later."

I give this episode only because it shows him in his spontaneity referring to the man as the controller of a woman’s fate.

But because of my work with him and the momentum it engendered, I found in the long run my true female independence.

Besides, I could also, finally, thanks to him, outgrow my total dependence on his ideas and develop some of my own.

Studying Jung’s ideas, I find him always theoretically standing for a woman’s independence. Her individuation really means that.

Once I heard him say the femme a l’ homme has a very hard time in old age.

And in his writings it is clear individuation certainly means independence in the objective sense, but, necessarily, also through relationships-preferably a long-term relationship.

But to make that possible, as I see it, a woman must be independent of the man.

At any rate, with the help of Jung’s ideas about animus and anima it was possible to reconcile, at least to myself, the modern woman’s movement and on the whole approve of it.

Jung seemed to say that the new era can come through only by means of the feminine principle (through Eros) and that is not only in the man’s experience of his anima.

It obviously has to come primarily through women.

No man’s anima can compare to a real flesh-and-blood woman.

It can, however, give the man some respect and belief and liking and trustin women that can help forward the movement.

On this note I would like to end, because it refers to Jung’s farsightedness and to his specific contribution to the future.

Without it I feel there would be far more delay in the understanding of women.

It also is another example of how Jung’s broad vision did in the longrun constellate for me specifically my need to strive towards being a free modern woman with my roots planted deeply in the soil of archaic woman.

The more Jung’s concepts of the animus and anima are understood and the more Jung’s insistence on the conscious realization of these concepts, the sooner the woman’s movement will bring about the necessary changes in our society. At least I think so.

I wish therefore to honor Jung as having made an enormous contribution to this nextstep in our social evolution.

Jane Wheelwright, J.E.T., Pages 96-97.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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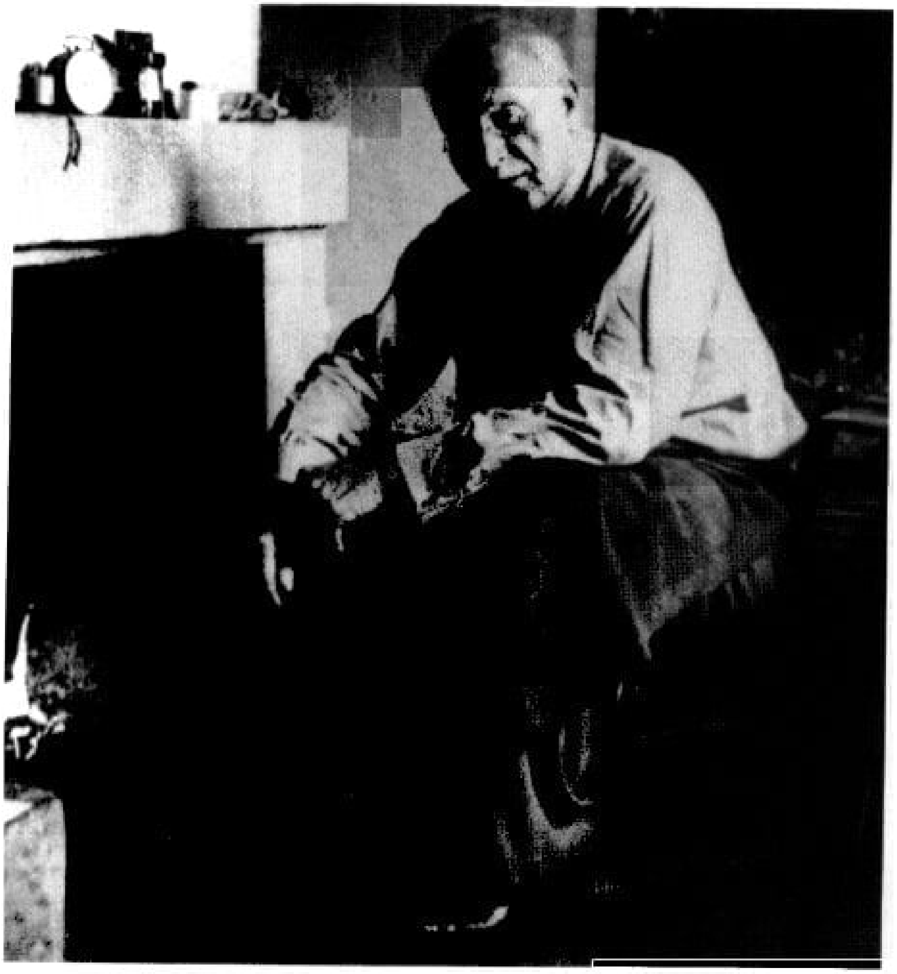
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/94657-82bwheelwright.jpg`

Carl Jung: lighting lanterns, water-pumping, wood-cutting, fire making, and cooking (2019-06-10 04:01)

[1]



Jung at Bollingen. Of lighting lanterns, water-pumping, wood-cutting, fire making, and cooking, Jung said, "These simple acts make man simple." Wounded Healer of the Soul, Page 72.

The feeling of repose and renewal that I had in this tower was intense from the start.

It represented for me the maternal hearth. . . in which I could become what I was, what I am and will be. . . .

At Bollingen I am in the midst of my true life, I am most deeply myself.

Here I am, as it were, the "age-old son of the mother". . . personality No.2, who . . . exists outside time. . . .

I have done without electricity, and tend the fireplace and stove myself.

Evenings, I light the old lamps.

There is no running water, and I pump the water from the well.

I chop the wood and cook the food.

These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature."

Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. . . .

There I . . . see life in the round, as something forever coming into being and passing on. Carl Jung, Memories Dreams and Reflections, Pages 255-256.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/f150b-1.jpg`

On Thought and Sense **(2019-06-10 04:01)**

[1]

The Corpus Hermeticum: IX. On Thought and Sense [translated by G.R.S. Mead]

1. I gave the Perfect Sermon (Logos) yesterday, Asclepius; today I think it right, as sequel thereunto, to go through point by point the Sermon about Sense.

Now sense and thought do seem to differ, in that the former has to do with matter, the latter has to do with substance. But unto me both seem to be at-one and not to differ - in men I mean. In other lives sense is at-oned with Nature, but in men thought.

Now mind doth differ just as much from thought as God doth from divinity. For that divinity by God doth come to be, and by mind thought, the sister of the word (logos) and instruments of one another. For neither doth the word (logos) find utterance without thought, nor is thought manifested without word.

2. So sense and thought both flow together into man, as though they were entwined with one another. For neither without sensing can one think, nor without thinking sense.

But it is possible [they say] to think a thing apart from sense, as those who fancy sights in dreams. But unto me it seems that both of these activities occur in dream-sight, and sense doth pass out of the sleeping to the waking state.

For man is separated into soul and body, and only when the two sides of his sense agree together, does utterance of its thought conceived by mind take place.

3. For it is mind that doth conceive all thoughts - good thoughts when it receives the seeds from God, their contraries when [it receiveth them] from the daimonials; no part of Cosmos being free of daimon, who stealthily doth creep into the daimon who's illumined by God's light , *and sow in him the seed of its own energy.*

And mind conceives the seed thus sown, adultery, murder, parricide, [and] sacrilege, impiety, [and] strangling, casting down precipices, and all such other deeds as are the work of evil daimons.

4. The seeds of God, 'tis true, are few, but vast and fair, and good - virtue and self-control, devotion. Devotion is God-gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts and not thoughts like the many [think].

For this cause they who Gnostic are, please not the many, nor the many them. They are thought mad and laughted at; they're hated and despised, and sometimes even put to death.

For we did say that bad must needs dwell on earth, where 'tis in its own place. Its place is earth, and not Cosmos, as some will sometimes say with impious tongue.

But he who is a devotee of God, will bear with all - once he has sensed the Gnosis. For such an one all things, e'en though they be for others bad, are for him good; deliberately he doth refer them all unto the Gnosis. And, thing most marvelous, 'tis he alone who maketh bad things good.

5. But I return once more to the Discourse (Logos) on Sense. That sense doth share with thought in man, doth constitute him man. But 'tis not [every] man, as I have said, who benefits by thought; for this man is material, that other one substantial.

For the material man, as I have said, [consorting] with the bad, doth have his seed of thought from daimons; while the substantial men [consorting] with the Good, are saved by God.

Now God is Maker of all things, and in His making, He maketh all [at last] like to Himself; but they, while they're becoming good by exercise of their activity, are unproductive things.

It is the working of the Cosmic Course that maketh their becomings what they are, befouling some of them with bad and others of them making clean with good.

For Cosmos, too, Asclepius, possesseth sense-and-thought peculiar to itself, not like that of man; 'tis not so manifold, but as it were a better and a simpler one.

6. The single sense-and-thought of Cosmos is to make all things, and make them back into itself again, as Organ of the Will of God, so organized that it, receiving all the seeds into itself from God, and keeping them within itself, may make all manifest, and [then] dissolving them, make them all new again; and thus, like a Good Gardener of Life, things that have been dissolved, it taketh to itself, and giveth them renewal once again.

There is no thing to which it gives not life; but taking all unto itself it makes them live, and is at the same time the Place of Life and its Creator.

7. Now bodies matter [-made] are in diversity. Some are of earth, of water some, some are of air, and some of fire.

But they are all composed; some are more [composite], and some are simpler. The heavier ones are more [composed], the lighter less so.

It is the speed of Cosmos' Course that works the manifoldness of the kinds of births. For being a most swift Breath, it doth bestow their qualities on bodies together with the One Pleroma - that of Life.

8. God, then, is Sire of Cosmos; Cosmos, of all in Cosmos. And Cosmos is God's Son; but things in Cosmos are by Cosmos.

And properly hath it been called Cosmos [Order]; for that it orders all with their diversity of birth, with its not leaving aught without its life, with the unweariedness of its activity, the speed of its necessity, the composition of its elements, and order of its creatures.

The same, then, of necessity and propriety should have the name of Order.

The sense-and-thought, then, of all lives doth come into them from without, inbreathed by what contains [them all]; whereas Cosmos receives them once for all together with its coming into being, and keeps them as a gift from God.

9. But God is not, as some suppose, beyond the reach of sense-and-thought. It is through superstition men thus impiously speak.

For all the things that are, Asclepius, all are in God, are brought by God to be, and do depend on Him - both things that act through bodies, and things that through soul-substance make [other things] to move, and things that make things live by means of spirit, and things that take unto themselves the things that are worn out.

And rightly so; nay, I would rather say, He doth not have these things; but I speak forth the truth, He is them all Himself. He doth not get them from without, but gives them out [from Him].

This is God's sense-and-thought, ever to move all things. And never time shall be when e'en a whit of things that are shall cease; and when I say "a whit of things that are", I mean a whit of God. For thigs that are, God hath; nor aught [is there] without Him, nor [is] He without aught.

10. These things should seem to thee, Asclepius, if thou dost understand them, true; but if thou dost not un-

derstand, things not to be believed.

To understand is to believe, to not believe is not to understand.

My word (logos) doth go before [thee] to the truth. But mighty is the mind, and when it hath been led by word up to a certain point, it hath the power to come before [thee] to the truth.

And having thought o'er all these things, and found them consonant with those which have already been translated by the reason, it hath [e'en now] believed, and found its rest in that Fair Faith.

To those, then, who by God['s good aid] do understand the things that have been said [by us] above, they're credible; but unto those who understand them not, incredible.

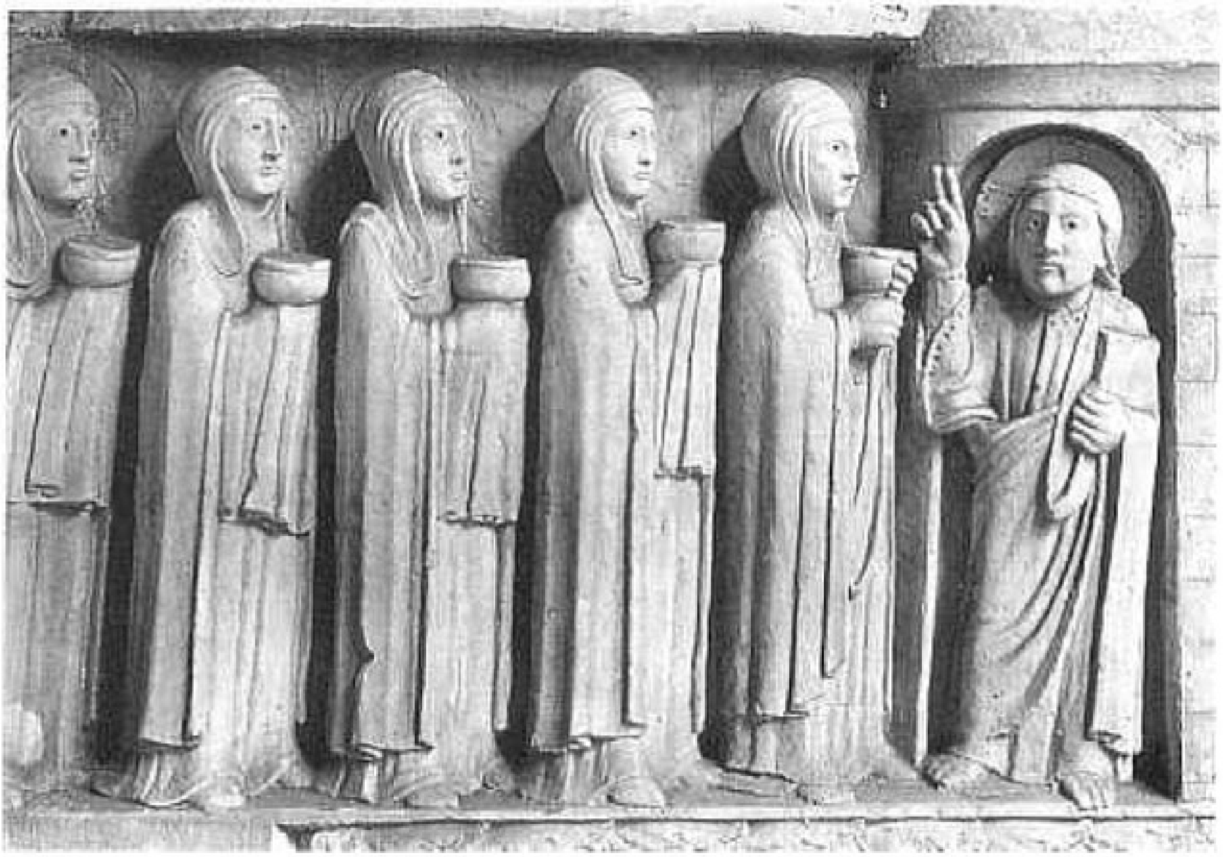
Let so much, then, suffice on thought-and-sense.

http://www.gnosis.org/library/hermes9.html

1. `http://www.gnosis.org/images/hermes.jpg`

The Dream that inspired Dr. Jung to write his last great work. (2019-06-10 04:02)

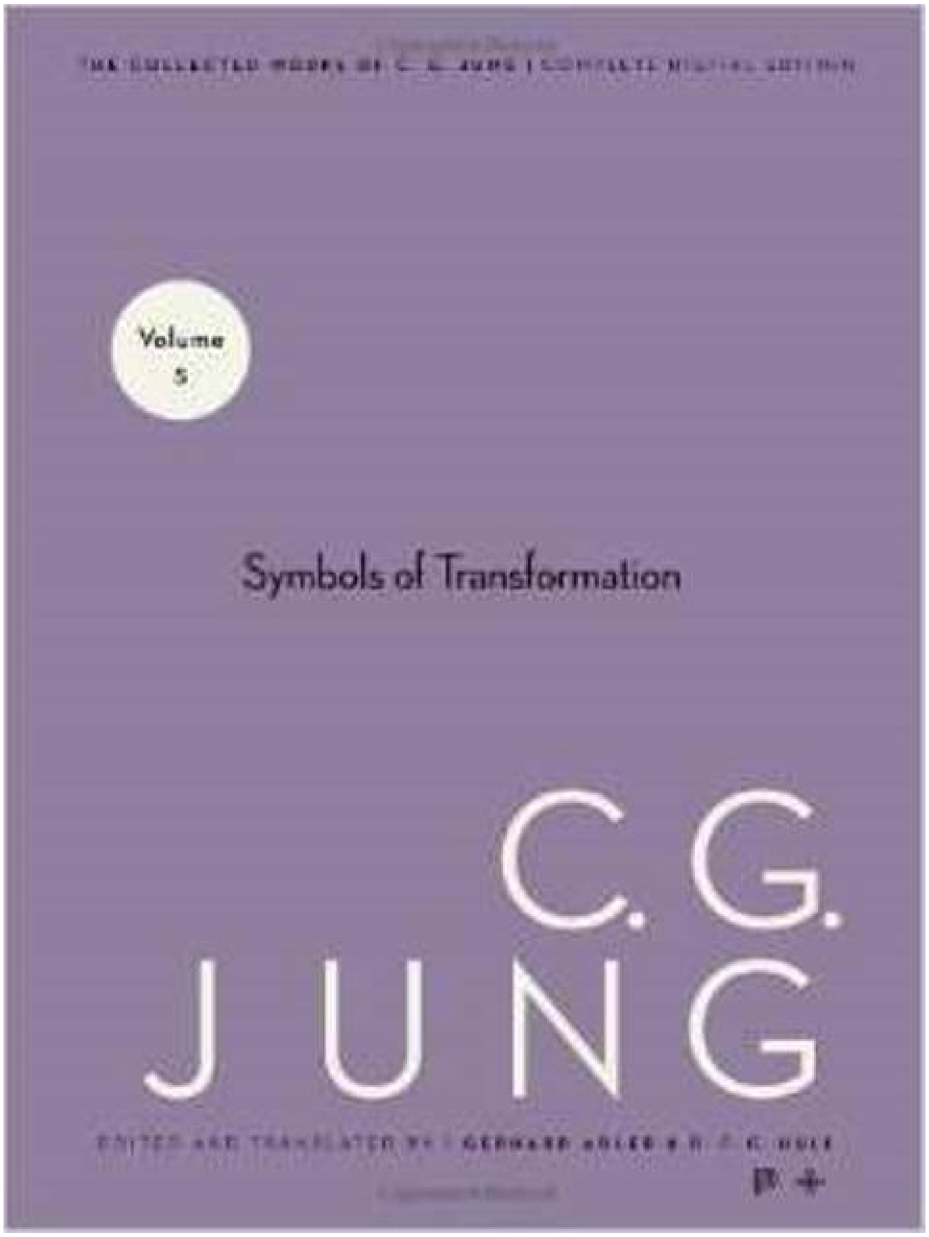
[1]



Christ and the Wise Virgins Stone portal, Germany.

At eighty-three, Jung had a dream in which he addressed a multitude of ordinary people who listened with rapt attention and understanding.

This prompted him to agree to the publication of his last book, Man and His Symbols. Wounded Healer of the Soul, Page 206.



Man and His Symbols, Jung’s last work, had a typical birth.

The highly successful Freeman interview prompted a publisher’s request for a book of Jung’s "more important and basic ideas," this time "for the people in the market place."

No, said eighty-three year-old Jung.

He had never tried to popularize his work; anyway he was "old and rather tired."

Then he had a dream, which he told to John Freeman.

Jung dreamed that, instead of sitting in his study and talking to the great doctors and psychiatrists who used to call on him from all over the world, he was standing in a public place and addressing a multitude of people who were

listening
to him with rapt attention and understanding what he said. Wounded Healer of the Soul, Page 206.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/f9693-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/f92d7-2.jpg`

Carl Jung on the Doctrine which may be "learned." (2019-06-10 04:07)

[1]

Thus the doctrine, which may be consciously acquired "through a kind of divine inspiration is at the same time the instrument whereby the object of the doctrine or theory can be freed from its imprisonment in the body, because the symbol for the doctrine the "magnet" is at the same time the mysterious "truth" of which the doctrine speaks.

The doctrine enters the consciousness of the adept as a gift of the Holy Ghost.

It is a thesaurus of knowledge about the secret of the art, of the treasure hidden in the prima materia., which was thought to be outside man.

The treasure of the doctrine and the precious secret concealed in the darkness of matter are one and the same thing.

For us this is not a discovery, as we have known for some time that such secrets owe their existence to unconscious projections.

Dorn was the first thinker to recognize with the utmost clarity the extraordinary dilemma of alchemy: the arcane substance is one and the same, whether it is found within man or outside him. The "alchymical" procedure takes place within and without.

He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation.

Helped by these reflections, Dorn comes to realize the fundamental importance of self-knowledge: "See, therefore, that thou goest forth such as thou desirest the work to be which thou seekest."

In other words, the expectations you put into the work must be applied to your own ego.

The production of the arcane substance, the "generatio Mercurii," is possible only for one who has full knowledge of the doctrine; but "we cannot be resolved of any doubt except by experiment, and there is no better way to make it than on ourselves."

The doctrine formulates our inner experience or is substantially dependent upon it: "Let him know that man's greatest treasure is to be found within man, and not outside him.

From him it goes forth inwardly . . . whereby that is outwardly brought to pass which he sees with his own eyes.

Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things."

The secret is first and foremost in man; it is his true self which he does not know but learns to know by experience of outward things.

Therefore Dorn exhorts the alchemist: "Learn from within thyself to know all that is in heaven and on earth, that thou mayest be wise in all things.

Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things?"

Since knowledge of the world dwells in his own bosom, the adept should draw such knowledge out of his knowledge of himself, for the self he must seek to know is a part of that nature which was bodied forth by God's original oneness with the world.

It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge.

For this reason anyone who seriously tries to know himself as an object is accused of selfishness and eccentricity.

But such knowledge has nothing to do with the ego’s subjective knowledge of itself. That is a dog chasing its own tail.

The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little.

The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the "firmament" or ”Olympus” as Paracelsus calls it.

This interior microcosm was the unwitting object of alchemical research.

Today we would call it the collective unconscious, and we would describe it as "objective" because it is identical in all individuals and is therefore one.

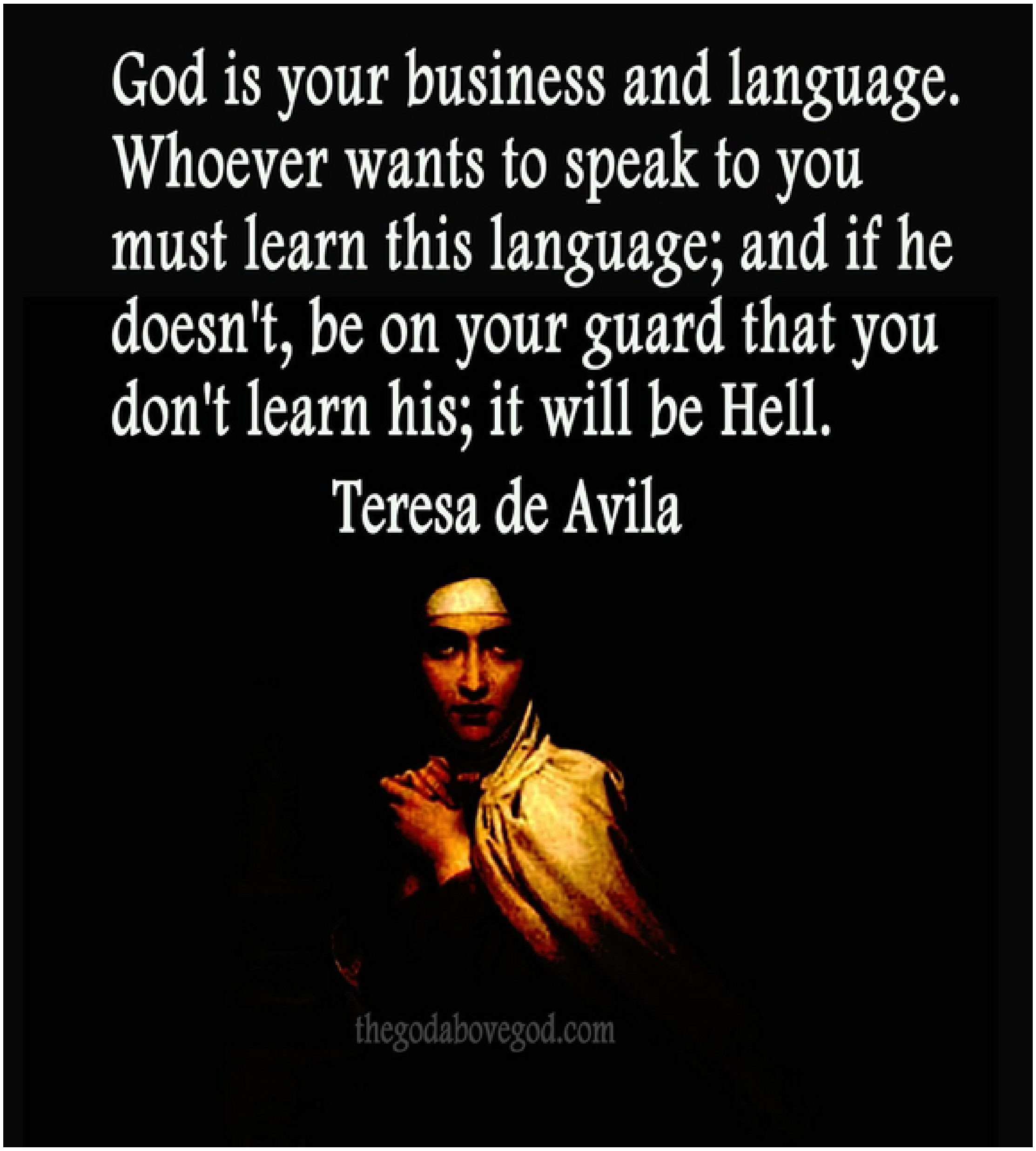
Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego.

This is, roughly, how we today would understand Dorn’s "formerly one" and "separated by a divine act of creation." Carl Jung; Aion; Paras 249-252

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/59e30-dorn.jpg`

There is in the unconscious an archetype of wholeness (2019-06-11 03:20)

[1]


God is your business and language. Whoever wants to speak to you must learn this language; and if he doesn't, be on your guard that you don't learn his; it will be Hell.
Teresa de Avila
thegodabovegod.com

[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . .

Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . .

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self.

It is this archetype from which we can no longer distinguish the God-image empirically.

We can arbitrarily postulate a difference between these two entities, but that does not help us at all.

On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man.

Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God's] nearness, [God's] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance.

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.
The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature Carl Jung; "Answer to Job"; CW 11, par. 757.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/f2c70-avila.jpg`

The goal of psychological, as of biological, development is self-realization or individuation.

(2019-06-11 03:25)

[1]

The goal of psychological, as of biological, development is self-realization or individuation.

But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization . . .

amounts to God's incarnation. . . .

And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one's self in a greater dimension and being robbed of [our] fancied freedom of will. [We] suffer, so to speak, by the violence done to [us] by the self. . . .

The human and the divine suffering set up a relationship of complementarity with compensating effects.

Through the Christ-symbol, , [we] can get to know the real meaning of [our] suffering, [and we are then] on [our] way toward realizing [our] wholeness.

As the result of the integration of conscious and unconscious, [one's] ego enters the "divine" realm, where it participates in "God's suffering."

The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."
The divine hero born of [wo]man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy.

The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while, for the rest, it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols.

The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 233.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/8b931-jungy.jpg`

Carl Jung on "Life." - Anthology (2019-06-11 03:30)

[1]

Analysis, thus understood, is by no means a therapeutic method of which the medical profession holds a monopoly.

It is an art, a technique, a science of psychological life, which the patient, when cured, should continue to practise for his own good and for the good of those amongst whom he lives.

If he understands it in this way, he will not set himself up as a prophet, nor as a world reformer; but, with a sound sense of the general good, he will profit by the knowledge he has acquired during treatment, and his influence will make itself felt more by the
example of his own life than by any high discourse or missionary propaganda. Carl Jung, CW 7, Para 502

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Do we ever understand what we think?

We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.

That is the working of the intellect.

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

There is a widespread prejudice that analysis is something like a “cure,” to which one submits for a time and is then discharged healed.

That is a layman’s error left over from the early days of psychoanalysis.

Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor.

Naturally this newly won attitude, which is better suited to the inner and outer conditions, can last a considerable time, but there are very few cases where a single “cure” is permanently successful.

It is true that medical optimism has never stinted itself of publicity and has always been able to report definitive cures.

We must, however, not let ourselves be deceived by the all-too-human attitude of the practitioner, but should always remember that the life of the unconscious goes on and continually produces problematical situations.

There is no need for pessimism; we have seen too many excellent results achieved with good luck and honest work for that.

But this need not prevent us from recognizing that analysis is no once-and-for-all “cure”; it is no more, at first, than a more or less thorough readjustment.

There is no change that is unconditionally valid over a long period of time.

Life has always to be tackled anew.

There are, of course, extremely durable collective attitudes which permit the solution of typical conflicts.

A collective attitude enables the individual to fit into society without friction, since it acts upon him like any other condition of life.

But the patient’s difficulty consists precisely in the fact that his individual problem cannot be fitted without friction into a collective norm; it requires the solution of an individual conflict if the whole of his personality is to remain viable.

No rational solution can do justice to this task, and there is absolutely no collective norm that could replace an individual solution without loss.

The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the constant flow of life again and again demands fresh adaptation.

Adaptation is never achieved once and for all.

One might certainly demand of analysis that it should enable the patient to gain new orientations in later life, too, without undue difficulty.

And experience shows that this is true up to a point.

We often find that patients who have gone through a thorough analysis have considerably less difficulty with new adjustments later on.

Nevertheless, these difficulties prove to be fairly frequent and may at times be really troublesome.

That is why even patients who have had a thorough analysis often turn to their old analyst for help at some later period. In the light of medical practice in general there is nothing very unusual about this, but it does contradict a certain misplaced enthusiasm on the part of the therapist as well as the view that analysis constitutes a unique "cure."

In the last resort it is highly improbable that there could ever be a therapy that got rid of all difficulties.

Man needs difficulties; they are necessary for health.

What concerns us here is only an excessive amount of them. Carl Jung, CW 8, Paras 142-143.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many —aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Wholly unprepared, we embark upon the second half of life.

Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?

No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto.

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life.

The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him.

But since everything living strives for wholeness, the inevitable onesidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or
better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

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The alchemist saw the union of opposites under the symbol of the tree, and it is therefore not surprising that the unconscious of present-day man, who no longer feels at home in his world and can base his existence neither on the past that is no more nor on the future that is yet to be, should hark back to the symbol of the cosmic tree rooted in this world and growing up to heaven—the tree that is also man.

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own “existence” and
making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

I say to the young psychotherapist: Learn the best, know the best—and then forget everything when you face the patient.

No one has yet become a good surgeon by learning the text-books off by heart.

Yet the danger that faces us today is that the whole of reality will be replaced by words.

This accounts for that terrible lack of instinct in modern man, particularly the city-dweller.

He lacks all contact with the life and breath of nature.

He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds “smell,” because the dictionary didn’t say so.

It is the same with the danger of making a diagnosis.

One knows that this disease is treated by So-and-so in chapter seventeen, and one thinks that this is the important thing.

But the poor patient goes on suffering. Carl Jung, CW 10, Para 882

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past.

A young person has not yet acquired a past, therefore he has no present either.

He does not create culture, he merely exists.

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

In the neurosis is hidden one's worst enemy and best friend.

One cannot rate him too highly, unless of course fate has made one hostile to life.

There are always deserters, but they have nothing to say to us, nor we to them. Carl Jung, CW 10, Para 359

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life.

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it
neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

The more a man or woman is unconsciously influenced by the parental imago, the more surely will the figure of the loved one be chosen as either a positive or a negative substitute for the parents.

The far-reaching influence of the parental imago should not be considered abnormal; on the contrary, it is a very normal and therefore very common phenomenon.

It is, indeed, very important that this should be so, for otherwise the parents are not reborn in the children, and the parental imago becomes so completely lost that all continuity in the life of the individual ceases.

He cannot connect his childhood with his adult life, and therefore remains unconsciously a child—a situation that is the best possible foundation for a neurosis.

He will then suffer from all those ills that beset parvenus without a history, be they individuals or social groups.

It is normal that children should in a certain sense marry their parents.

This is just as important, psychologically, as the biological necessity to infuse new blood if the ancestral tree is to produce a good breed.

It guarantees continuity, a reasonable prolongation of the past into the present.

Only too much or too little in this direction is harmful.

So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.

Although childhood has to be brought along for the sake of historical continuity, this should not be at the expense of further development.

Woman’s psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos.

The concept of Eros could be ex pressed in modern terms as psychic relatedness, and that of Logos as objective interest. Carl Jung, CW 10, Para 255

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315.

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Human imperfection is always a discord in the harmony of our ideals.

Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one’s hands. Carl Jung, CW 10, Para 263

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Whatever man’s wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind.

It stands for the goal of the total man, for the realization of his wholeness and individuality with or without the consent of his will.

The dynamic of this process is instinct, which ensures that everything which belongs to an individual’s life shall enter into it, whether he consents or not, or is conscious of what is happening to him or not.

Obviously, it makes a great deal of difference subjectively whether he knows what he is living out, whether he understands what he is doing, and whether he accepts responsibility for what he proposes to do or has done. Carl Jung, CW 11, Para 745.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience.

But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today.

It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/77649-92blife.jpg`

Dr. Jung nearly arrested by the Nazis (2019-06-11 03:30)

[1]

It is not unlike the present state of things in Germany.

I don’t want to talk politics, but I can tell you one very interesting psychological item:

when I was in Germany I was consulted by some leading Nazis who wanted to keep me there, one of them actually said he should arrest me so that I would be forced to remain.

But why? I said, "I am no politician, I am a psychologist, what have I to do with your enterprise?"

And he replied: "Exactly, you are a psychologist, you are outside of the whole thing, so you are the man who could tell us what we are doing."

You see they don’t know.

I marveled at that fellow, I think that is fine, it could almost convince one that there is something in it.

To say: We don’t know what we are doing, is remarkable; if they say they know, well, who knows?

Nobody knows.

That man did exactly what the creator has done.

The creator must be a very great person, I suppose, so he created animals with enormous necks and snouts and horns and teeth and claws, he tried every possible stunt under the sun, small animals, big animals, giants, the most horrible grotesque objects you could imagine, most terrible beasts.

Then once he really asked himself: "Now what is that?"

And then he came to consciousness in order to know what it all meant, and man had to invent some tale about it.

Man was just like myself, a perfectly innocent psychologist who knows nothing of the job of the creator but is able to say: "You have created this animal."

So man named every animal to the Lord, he introduced the whole of God's creation to the Creator, who did not know he had created horses and donkeys and monkeys and human beings till man named them to him: "This is a poplar tree which you have created, and this is a donkey, and this is a snake, and that is a camel."

And the Lord said: "Now that is wonderful! I did not know that I had made snakes."

It is like the bourgeois gentilhomme who was being educated and his teacher told him that he spoke prose and the poets spoke poesy.
beginning of consciousness; with a bit of consciousness you begin to name things and then they are objectified.

So man was necessary.

And what that fell ow in Germany wanted was that I should name things; you thereby have it in the hollow of your hand apparently.

In antiquity also it was considered very important to know the names of things; and it is a great part of our scientific education that students are told what things are called; then they think they know something, but they only know the names of things. Carl Jung, Visions Seminar, Pages 1342-1343

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12barrested1.jpg`

There is no question but that Hitler belongs in the category of the truly mystic medicine man

(2019-06-11 04:05)

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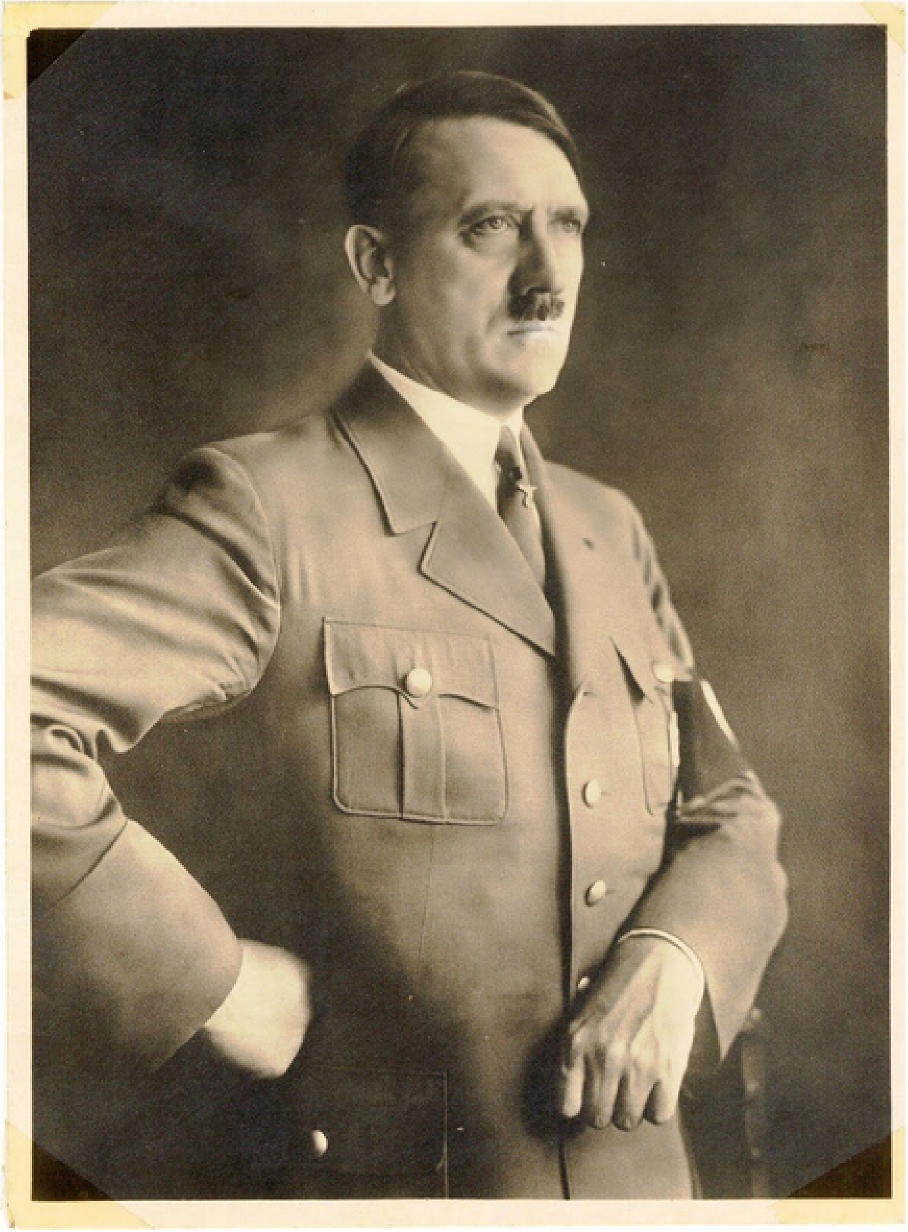


There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world.

His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer.

This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. …

So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth.

Carl Jung; During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/eb2e4-hitler.jpg`

Sheila Moon on Carl Jung (2019-06-11 05:29)

[1]

In each of my hours with Dr. Jung I was aware of his sense of urgency about man's religious task, of his intense concern that each of us must be related to ourselves and to God not only inwardly but in the world, if we and the world are not to be destroyed.

"We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.". . .

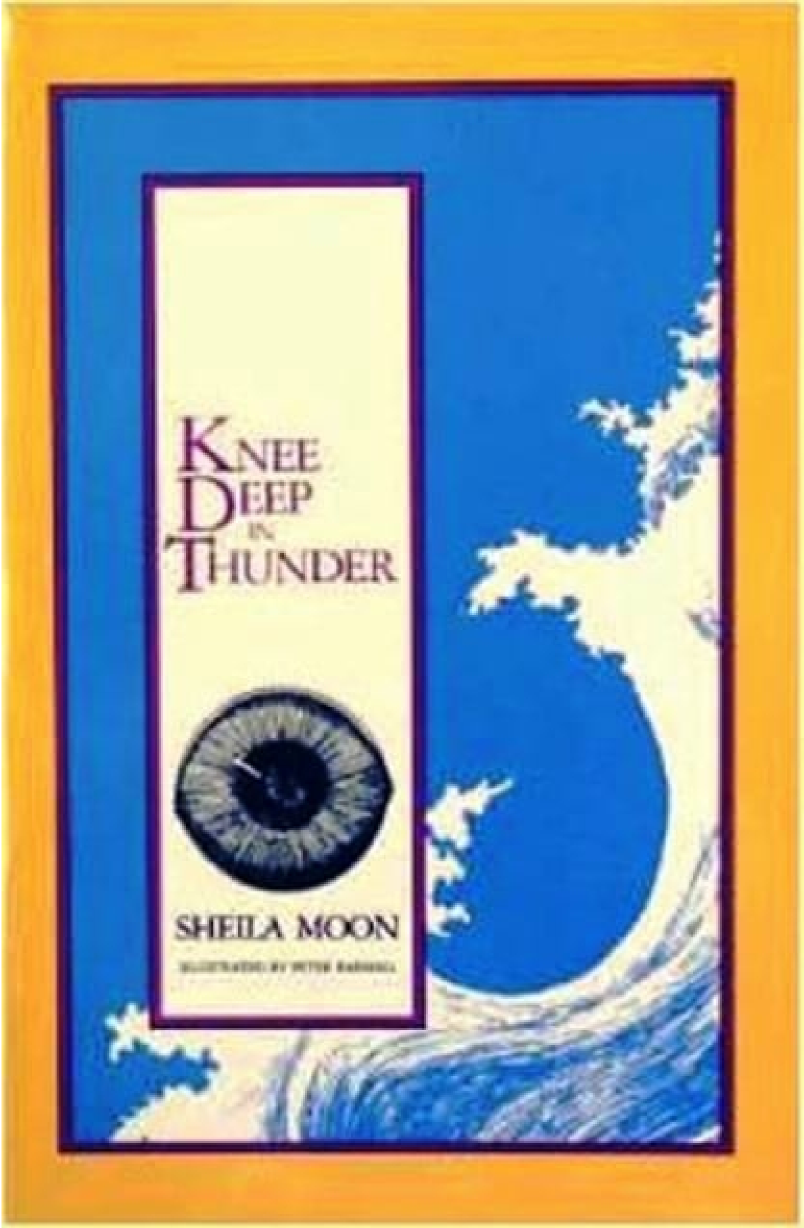
Over and again he stressed his belief that "unless we live these things we profess, we are useless."

My last sight of him was in 1955 in Ascona.

I had photographed him with Mrs. Jung, seated at a table in the warm sunlight outside their hotel by the lake.

Very Swiss, very solid, very genuine, very warm, they sat side by side, smiling, as we drove away. Shiela Moon, J.E.T., Page 178.

Image: Carl and Emma Jung enjoying tea at Küsnacht in 1955.


KNEE DEEP IN THUNDER
SHEILA MOON

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/8ee7c-1moon.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/494b6-moonie.jpg`

Carl Jung Visits India (2019-06-11 09:05)

My journey to India, in 1938, was not taken on my own initiative.

It arose out of an invitation from the British Government of India to take part in the celebrations connected with the twenty-fifth anniversary of the University of Calcutta.

By that time I had read a great deal about Indian philosophy and religious history, and was deeply convinced of the value on Oriental wisdom.

But I had to travel in order to form my own conclusions, and remained within myself like a homunculus in the retort.

India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself.

The journey formed an intermezzo in the intensive study of alchemical philosophy on which I was engaged at the time.

This had so strong a grip upon me that I took along the first volume of the Theatrum Chemicum of 1602, which contains the principal writings of Gerardus Dorneus.

In the course of the voyage I studied the book from beginning to end.

Thus it was that this material belonging to the fundamental strata of European thought was constantly counterpointed by my impressions of a

foreign mentality and culture.

Both had emerged from original psychic experiences of the unconscious, and therefore had produced the same, similar, or at least comparable insights.

India gave me my first direct experience of an alien, highly differentiated culture.

Altogether different elements had ruled my Central African journey; culture had not predominated.

As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words.

In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European.

I had searching talks with S. Subramanya Iyer, the guru of the Maharajah of Mysore, whose guest I was for some time; also with many others, whose names unfortunately have escaped me.

On the other hand, I studiously avoided all so-called "holy men."

I did so because I had to make do with my own truth, not accept from others what I could not attain on my own.

I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself.

Neither in Europe can I make any borrowings from the East, but must shape my life out of myself out of what my inner being tells me, or what nature brings to me.

In India I was principally concerned with the question of the psychological nature of evil.

I had been very much impressed by the way this problem is integrated in Indian spiritual life, and I saw it in a new light.

In a conversation with a cultivated Chinese I was also impressed, again and again, by the fact that these people are able to integrate so-called "evil" without ’losing face."

In the West we cannot do this.

For the Oriental the problem of morality does not appear to take first place, as it does for us.

To the Oriental, good and evil are meaningfully contained in nature, and are merely varying degrees of the same thing.

I saw that Indian spirituality contains as much of evil as of good.

The Christian strives for good and succumbs to evil; the Indian feels himself to be outside good and evil, and seeks to realize this state by meditation or yoga.

My objection is that, given such an attitude, neither good nor evil takes on any real outline, and this produces a certain stasis.

One does not really believe in evil, and one does not really believe in good.

Good or evil are then regarded at most as my good or my evil, as whatever seems to me good or evil which leaves us with the paradoxical

statement that Indian spirituality lacks both evil and good, or is so burdened by contradictions that it needs nirdvandva, the liberation from opposites and from the ten thousand things.

The Indian's goal is not moral perfection, but the condition of nirdvandva.

He wishes to free himself from nature; in keeping with this aim, he seeks in meditation the condition of imagelessness and emptiness.

I, on the other hand, wish to persist in the state of lively contemplation of nature and of the psychic images.

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles.

Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for?

To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer.

To me there is no liberation a tout prix.

I cannot be liberated from anything that I do not possess, have not done or experienced.

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost.

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche.

Naturally, there may be good reasons for my not immersing myself in a given experience.

But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.

In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence.

A man who has not passed through the inferno of his passions has never overcome them.

They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house.

Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.

In Konarak (Orissa) I met a pandit who obligingly offered to come with me on my visit to the temple and the great temple.

The pagoda is covered from base to pinnacle with exquisitely obscene sculptures.

We talked for a long time about this extraordinary fact, which he explained to me as a means to achieve spiritualization.

I objected pointing to a group of young peasants who were standing open-mouthed before the monument, admiring these splendors that such young men were scarcely undergoing spiritualization at the moment, but were much more likely having their heads filled with sexual fantasies.

Whereupon he replied, "But that is just the point. How can they ever become spiritualized if they do not first fulfill their karma? These admittedly obscene images are here for the very purpose of recalling to the people their dharma [law]; otherwise these unconscious fellows might forget it."

I thought it an odd notion that young men might forget their sexuality, like animals out of rutting time.

My sage, however, resolutely maintained that they were as unconscious as animals and actually in need of urgent admonishments.

To this end, he said, before they set foot inside the temple they were reminded of their dharma by the exterior decorations; for unless they were

made conscious of their dharma and fulfilled it, they could not partake of spiritualization.

As we entered through the gate of the temple, my companion pointed to the two "temptresses," statues of two dancing girls with seductively curved hips who smilingly greeted all who entered.

"Do you see these two dancing girls?" he said. "Their meaning is the same. Naturally, this does not apply to people like you and me, for we have attained to a level of consciousness which is above this sort of thing. But for these peasant boys it is an indispensable instruction and admonishment."

When we left the temple and were walking down a lingam lane, he suddenly said, "Do you see these stones? Do you know what they mean? I will tell you a great secret."

I was astonished, for I thought that the phallic nature of these monuments was known to every child.

But he whispered into my ear with the greatest seriousness, "These stones are man’s private parts.”

I had expected him to tell me that they signified the great god Shiva.

I looked at him dumfounded, but he only nodded self-importantly, as if to say, "Yes, that is how it is. No doubt you in your European ignorance would never have thought so!"

When I told this story to Heinrich Zimmer, he exclaimed in delight, "At last I have heard something real about India for a change!"

When I visited the stupas of Sanchi, where Buddha delivered his fire sermon, I was overcome by a strong emotion of the kind that frequently develops in me when I encounter a thing, person, or idea of whose significance I am still unconscious.

The stupas are situated on a rocky hill whose peak can be reached by a pleasant path of great stone slabs laid down through a green meadow.

The stupas are tombs or containers of relics, hemispherical in shape, like two gigantic rice bowls placed one on top of the other (concavity upon concavity), according to the prescripts of the Buddha himself in the Mahd-Parinibbdna-Sutta.

The British have done their restoration work in a most respectful spirit.

The largest of these buildings is surrounded by a wall which has four elaborate gates.

You come in by one of these and the path turns to the left, then leads into a clockwise circumambulation around the stupa.

At the four cardinal points stand statues of the Buddha.

When you have completed one circumambulation, you enter a second, higher circuit which runs in the same direction.

The distant prospect over the plain, the stupas themselves, the temple ruins, and the solitary stillness of this holy site held me in a spell.

I took leave of my companion and submerged myself in the overpowering mood of the place.

After a while I heard rhythmic gong tones approaching from the distance.

A group of Japanese pilgrims came marching up one behind the other, each striking a small gong.

They were beating out the rhythm of the age-old prayer Om mani padme hum, the stroke of the gong falling upon the hum.

Outside the stupas they bowed low, then passed through the gate.

There they bowed again before the statue of the Buddha, intoning a chorale-like song.

They completed the double circumambulation, singing a hymn before each statue of the Buddha.

As I watched them, my mind and spirit were with them, and something within me silently thanked them for having so wonderfully come to the

aid of my inarticulate feelings.

The intensity of my emotion showed that the hill of Sanchi meant something central to me.

A new side of Buddhism was revealed to me there.

I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life.

For Buddha, the self stands above all gods, a unus mundus which represents the essence of human existence and of the world as a whole.

The self embodies both the aspect of intrinsic being and the aspect of its being, known, without which no world exists.

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness.

Schopenhauer's great achievement lay in his also recognizing this, or rediscovering it independently.

Christ like Buddha is an embodiment of the self, but in an altogether different sense.

Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice.

In Christianity more is suffered, in Buddhism more is seen and done.

Both paths are right, but in the Indian sense Buddha is the more complete human being.

He is a historical personality, and therefore easier for men to understand.

Christ is at once a historical man and God, and therefore much more difficult to comprehend.

At bottom he was not comprehensible even to himself; he knew only that he had to sacrifice himself, that this course was imposed upon him from within.

His sacrifice happened to him like an act of destiny.

Buddha lived out his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year.

Later, Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha.

Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality.

But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate

the way taken by Christ.

Similarly in the East, historical trends led to a devout imitation of the Buddha.

That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the

fateful stasis in the evolution of the Christian idea.

As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, "You are gods" (John 10:34) ; but men were incapable of understanding what he meant.

Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides toward the possibility of destroying the world we have.

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science.

It was a little too much of a good thing, and I needed a retreat.

A ten-day spell in the hospital offered it to me, for in Calcutta I finally came down with dysentery.

This was a blessed island in the wild sea of new impressions, and I found a place to stand on from which I could contemplate the ten thousand things and their bewildering turmoil.

When I returned to the hotel, in tolerably good health, I had a dream so characteristic that I wish to set it down here.

I found myself, with a large number of my Zurich friends and acquaintances, on an unknown island, presumably situated not far off the coast of southern England.

It was small and almost uninhabited.

The island was narrow, a strip of land about twenty miles long, running in a north-south direction.

On the rocky coast at the southern end of the island was a medieval castle.

We stood in its courtyard, a group of sightseeing tourists.

Before us rose an imposing belfroi, through whose gate a wide stone staircase was visible.

We could just manage to see that it terminated above in a columned hall.

This hall was dimly illuminated by candlelight.

I understood that this was the castle of the Grail, and that this evening there would be a "celebration of the Grail” here.

This information seemed to be of a secret character, for a German professor among us, who strikingly resembled old Mommsen, knew nothing about it.

I talked most animatedly with him, and was impressed by his learning and sparkling intelligence.

Only one thing disturbed me: he spoke constantly about a dead past and lectured very learnedly on the relationship of the British to the French sources of the Grail story.

Apparently he was not conscious of the meaning of the legend, nor of its living presentness, whereas I was intensely aware of both.

Also, he did not seem to perceive our immediate, actual surroundings, for he behaved as though he were in a classroom, lecturing to his students.

In vain I tried to call his attention to the peculiarity of the situation.

He did not see the stairs or the festive glow in the hall.

I looked around somewhat helplessly, and discovered that I was standing by the wall of a tall castle; the lower portion of the wall was covered by a kind of trellis, not made of the usual wood, but of black iron artfully formed into a grapevine complete with leaves, twining tendrils, and grapes.

At intervals of six feet on the horizontal branches were tiny houses, likewise of iron, like birdhouses.

Suddenly I saw a movement in the foliage; at first it seemed to be that of a mouse, but then I saw distinctly a tiny, iron, hooded gnome, a cucullatus, scurrying from one little house to the next.

Well," I exclaimed in astonishment to the professor, "now look at that, will you . . ."

At that moment a hiatus occurred, and the dream changed.

We the same company as before, but without the professor were outside the castle, in a treeless, rocky landscape.

I knew that something had to happen, for the Grail was not yet in the castle and still had to be celebrated that same evening.

It was said to be in the northern part of the island, hidden in a small, uninhabited house, the only house there. I knew that it was our task to bring the Grail to the castle.

There were about six of us who set out and tramped northward.

After several hours of strenuous hiking, we reached the narrowest part of the island, and I discovered that the island was actually divided into two halves by an arm of the sea.

At the smallest part of this strait the width of the water was about a hundred yards.

The sun had set, and night descended.

Wearily, we camped on the ground.

The region was unpopulated and desolate; far and wide there was not a tree or shrub, nothing but grass and rocks.

There was no bridge, no boat. It was very cold; my companions fell asleep, one after the other.

I considered what could be done, and came to the conclusion that I alone must swim across the channel and fetch the Grail.

I took off my clothes.

At that point I awoke.

Here was this essentially European dream emerging when I had barely worked my way out of the overwhelming mass of Indian impressions.

Some ten years before, I had discovered that in many places in England the myth of the Grail was still a living thing, in spite of all the scholarship that has accumulated around this tradition.

This fact had impressed me all the more when I realized the concordance between this poetic myth and what alchemy had to say about the unum vas, the una medicina, and the unus lapis.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person.

The great ones of the past have not died, as we think; they have merely changed their names. "Small and slight, but great in might," the veiled Kabir enters a new house.

Imperiously, the dream wiped away all the intense impressions of India and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosophers stone.

I was taken out of the world of India, and reminded that India was not my task, but only a part of the way admittedly a significant one which should carry me closer to my goal.

It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the servator mundi, which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up."

Ceylon, the last stage of my journey, struck me as no longer India; there is already something of the South Seas about it, and a touch of paradise, in which one cannot linger too long.

Colombo is a busy international port where every day between five and six o’clock a massive downpour descends from a clear sky.

We soon left it behind and headed for the hilly country of the interior.

There Kandy, the old royal city, is swathed in a fine mist whose tepid humidity sustains a luxuriant vegetation.

The Dalada-Maligawa Temple, which contains the relic of the Holy Tooth (of Buddha), is small, but radiates a special charm.

I spent a considerable time in its library, talking with the monks, and looking at the texts of the Buddhist canon engraved on silver leaves.

There I witnessed a memorable evening ceremony.

Young men and girls poured out enormous mounds of jasmine flowers in front of the altars, at the same time singing a prayer under their breath: a mantram.

I thought they were praying to Buddha, but the monk who was guiding me explained, "No, Buddha is no more; He is in nirvana; we cannot pray to him.

They are singing: ’This life is transitory as the beauty of these flowers. May my God share with me the merit of this offering."

As a prelude to the ceremony a one-hour drum concert was performed in the mandapam, or what in Indian temples is called the hall of waiting.

There were five drummers; one stood in each corner of the square hall, and the fifth, a young man, stood in the middle.

He was the soloist, and a very fine drummer.

Naked to the waist, his dark-brown trunk glistening, with a red girdle, white shoka (a long skirt reaching to the feet), and white turban, arms covered with shining bracelets, he stepped up to the golden Buddha, bearing a double drum, "to sacrifice the music."

There, with beautiful movements of body and arms, he drummed alone a strange melody, artistically perfect.

I watched him from behind; he stood in front of the entrance to the mandapam, which was covered with little oil lamps.

The drum speaks the ancient language of the belly and solar plexus; the belly does not "pray" but engenders the meritorious" mantram or meditative utterance.

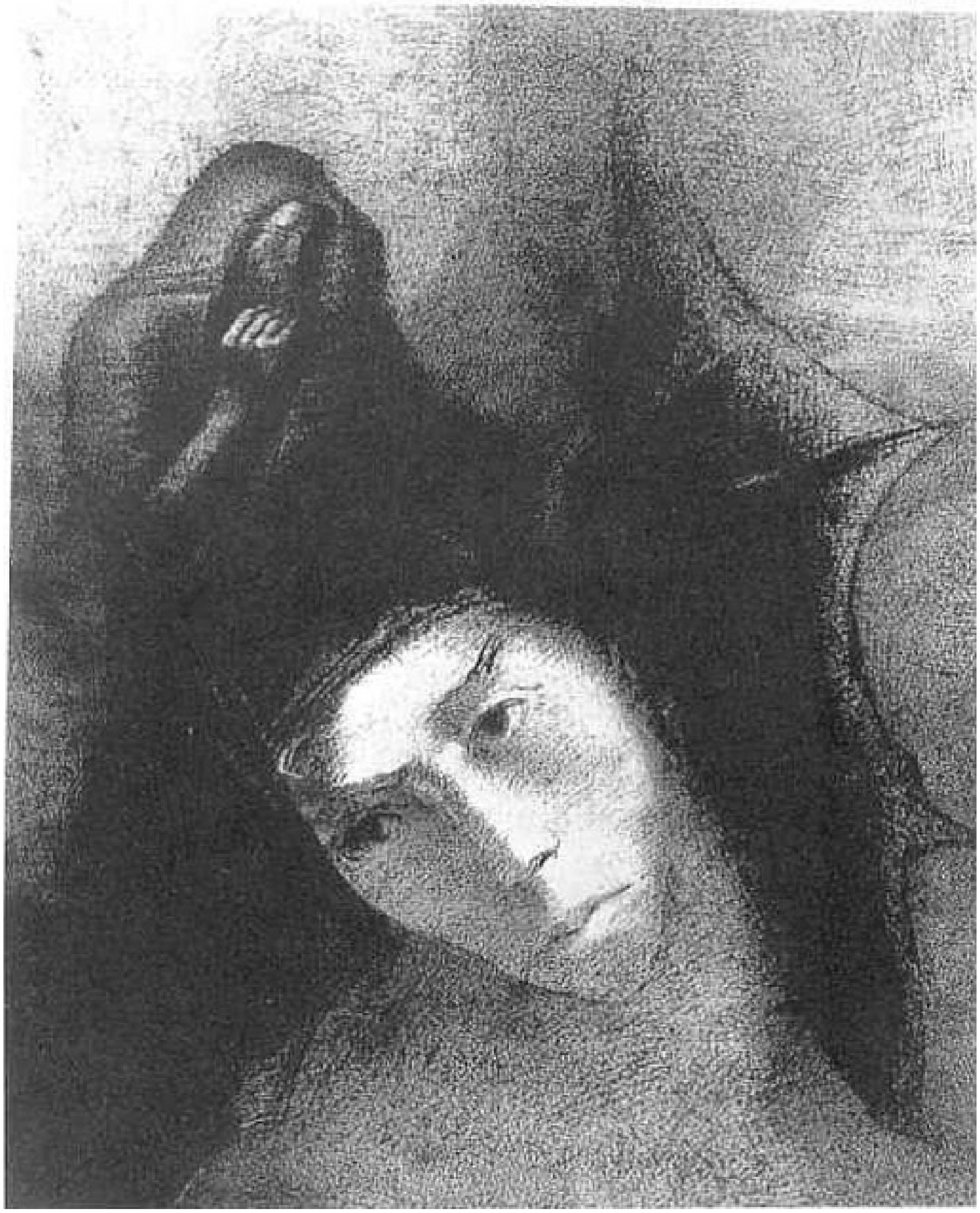
It is therefore not adoration of a nonexistent Buddha, but one of the many acts of self-redemption performed by the awakened human being.

Toward the beginning of spring I set out on my homeward voyage, with such a plethora of impressions that I did not have any desire to leave the ship to see Bombay.

Instead, I buried myself in my Latin alchemical texts.

But India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity. Carl Jung, Memories, Dreams and Reflections, Pages 272-288

Carl Jung’s Dream that inspired “Answer to Job.” (2019-06-11 11:16)



The problem of evil had occupied Jung since his childhood, raising, as it does, fundamental questions about the ideas of God we live with in the form of images, concepts, and metaphors and their consequent effect on the meaning and conduct of human existence.

Patients and public had put these questions to him for years.

In Aion he began tackling the issue of "the dark side of God" but found it needed a more direct focus.

The fateful Answer to Job was foreshadowed by a long dream ending in a scene which demonstrated underlying attitudes of the dreamer:

“It was a high, circular room with a gallery running along the wall, from which four bridges led to a basin-shaped center.

The basin rested upon a huge column and formed the sultan’s round seat. . . . .The whole was a gigantic mandala…
.
I suddenly saw that from the center a steep flight of stairs ascended to a spot high up on the wall. . . . At the top of the
stairs was a small door, and my father said, "Now I will lead you into the highest presence."

Then he knelt down and touched his forehead to the floor.

I imitated him, likewise kneeling, with great emotion. For some reason I could not bring my forehead quite down to the
floor - there was perhaps a millimeter to spare. . . .

I . . . ought really to have touched my forehead to the floor, so that my submission would be complete.

But something prevented me from doing so entirely, and kept me just a millimeter away.

Something in me was saying, "All very well, but not entirely."

Something in me was defiant and determined not to be a dumb fish: and if there were not something of the sort
in free men, no Book of Job would have been written several hundred years before the birth of Christ.

Man always has some mental reservation, even in the face of divine decrees.

Otherwise, where would be his freedom?

And what would be the use of that freedom if it could not threaten Him who threatens it?” Carl Jung, Memories Dreams and Reflections, P. 218-220.

[Also: Claire Dunne, Carl Jung: Wounded Healer of the Soul, P. 151-142.

Image: Anthony: "What Is the Object of all this?" / The Devil: "There is no Object."

Plate XVIII from Tentation de Saint-Antoine, the third series, 1896.

Lithograph by Odilon Redon.

Satan, an angel of God, was used by Him to test Job.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/aa898-1.jpg`

Carl Jung in Kenya and Uganda (2019-06-11 11:53)

Kenya and Uganda

(Tout est bien sortant des mains de fAuteur des chases Rousseau.)

When I visited the Wembley Exhibition in London (1925), I was deeply impressed by the excellent survey of the tribes under British rule, and resolved to take a trip to tropical Africa in the near future.

In the autumn of that year I set out with two friends, an Englishman and an American, for Mombassa.

We traveled on a Woerman steamer, together with many young Englishmen going out to posts in various African colonies.

It was evident from the atmosphere aboard ship that these passengers were not traveling for pleasure, but were entering upon their destiny.

To be sure, there was a good deal of gay exuberance, but the serious undertone was also evident.

As a matter of fact, I heard of the fate of several of my fellow voyagers even before my own return trip.

Several met death in the tropics in the course of the next two months.

They died of tropical malaria, amoebic dysentery, and pneumonia.

Among those who died was the young man who sat opposite me at table.

Another was Dr. Akley, who had made a name for himself as the founder of the Gorilla Reservation in Central Africa and whom I had met in New York shortly before this voyage.

Mombassa remains in my memory as a humidly hot, European, Indian, and Negro settlement hidden in a forest of palms and mango trees.

It has an extremely picturesque setting, on a natural harbor, with an old Portuguese fort towering over it.

We stayed there two days, and left toward evening on a narrow-gauge railroad for Nairobi in the interior, plunging almost immediately into the tropical night.

Along the coastal strip we passed by numerous Negro villages where the people sat talking around tiny fires.

Soon the train began to climb.

The settlements ceased, and the night became inky black. Gradually it turned cooler, and I fell asleep.

When the first ray of sunlight announced the onset of day, I awoke.

The train, swathed in a red cloud of dust, was just making a turn around a steep red cliff.

On a jagged rock above us a slim, brownish-black figure stood motionless, leaning on a long spear, looking down at the train.

Beside him towered a gigantic candelabrum cactus.

I was enchanted by this sight it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment du deja vu.

I had the feeling that I had already experienced this moment and had always known this world which was separated from me only by distance in time.

It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years.

The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa.

I can recall only one other such recognition of the immemorially known.

That was when I first observed a parapsychological phenomenon, together with my former chief, Professor Eugen Bleuler.

Beforehand I had imagined that I would be dumfounded if I were to see so fantastic a thing.

But when it happened, I was not surprised at all; I felt it was perfectly natural, something I could take for granted because I had long since been acquainted with it.

I could not guess ’what string within myself was plucked at the sight of that solitary dark hunter.

I knew only that his world had been mine for countless millennia.

Somewhat bemused, I arrived around noon in Nairobi, situated at an altitude of six thousand feet.

There was a dazzling plethora of light that reminded me of the glare of sunlight in the Engadine as one comes up out of the winter fogs of the lowlands.

To my astonishment the swarm of "boys" assembled at the railroad station wore the old-fashioned gray and white woolen ski caps which I had seen worn or worn myself in the Engadine.

They are highly esteemed because the upturned rim can be let down like a visor in the Alps, good protection against the icy wind; here, against the blazing heat.

From Nairobi we used a small Ford to visit the Athi Plains, a great game preserve. From a low hill in this broad savanna a magnificent prospect opened out to us.

To the very brink of the horizon we saw gigantic herds of animals: gazelle, antelope, gnu, zebra, warthog, and so on.

Grazing, heads nodding, the herds moved forward like slow rivers.

There was scarcely any sound save the melancholy cry of a bird of prey.

This was the stillness of the eternal beginning, the world as it had always been, in the state of non-being; for until then no one had been present to know that it was this world.

I walked away from my companions until I had put them out of sight, and savored the feeling of being entirely alone.

There I was now, the first human being to recognize that this was the world, but who did not know that in this moment he had first really created it.

There the cosmic meaning of consciousness became overwhelmingly clear to me.

"What nature leaves imperfect, the art perfects," say the alchemists.

Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence.

This act we usually ascribe to the Creator alone, without considering that in so doing we view life as a machine calculated down to the last detail, which, along with the human psyche, runs on senselessly, obeying foreknown and predetermined rules.

In such a cheerless clockwork fantasy there is no drama of man, world, and God; there is no "new day" leading to "new shores/* but only the dreariness of calculated processes.

My old Pueblo friend came to my mind.

He thought that the raison Detre of his pueblo had been to help their father, the sun, to cross the sky each day.

I had envied him for the fullness of meaning in that belief, and had been looking about without hope for a myth of our own.

Now I knew what it was, and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence without which, unheard, unseen, silently eating, giving birth, dying,

heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end.

Human consciousness created objective existence and meaning, and man found his indispensable place in the great process of being.

By the Uganda railroad, which was then being built, we traveled to its provisional terminus, Station Sigistifour (sixty-four).

The boys unloaded our quantities of equipment.

I sat down on a chop box, a crate containing provisions, each one a man’s headload, and lit a pipe, meditating on the fact that here we had, as it were, reached the edge of the oikumene, the inhabited earth, from which trails stretched endlessly over the continent.

After a while an elderly Englishman, obviously a squatter, joined me, sat down, and likewise took out a pipe.

He asked where we were going.

When I outlined our various destinations, he asked, "Is this the first time you have been in Africa?

I have been here for forty years."

"Yes," I told him. "At least in this part of Africa/’

"Then may I give you a piece of advice?

You know, mister, this here country is not man’s country, it’s God’s country. So if anything should happen, just sit down and don’t worry."

Whereupon he rose and without another word was lost in the horde of Negroes swarming around us.

His words struck me as somehow significant, and I tried to visualize the psychological state from which they had sprung.

Evidently they represented the quintessence of his experience; not man but God was in command here in other words, not will and intention, but inscrutable design.

I had not come to the end of my meditation when our two automobiles were ready to set off.

Our party piled in with the baggage, eight men strong, and we held on as best we could.

The shaking I received for the next several hours left no room for reflection.

It was much farther than I had thought to the next settlement; Kakamegas, seat of a D.C. (District Commissioner), headquarters of a small garrison of the African Rifles, and site of a hospital and fantastically enough a small insane asylum. Evening approached, and suddenly night had fallen.

All at once, a tropical storm came up, with almost incessant flashes of lightning, thunder, and a cloudburst which instantly soaked us from head to foot and made every brook a raging torrent.

It was half an hour after midnight, with the sky beginning to clear, when we reached Kakamegas.

We were exhausted, and the D.C. helpfully received us with whisky in his drawing room.

A jolly and oh-so-welcome fire was burning in the fireplace.

In the center of the handsome room stood a large table with a display of English journals.

The place might easily have been a country house in Sussex.

In my tiredness I no longer knew whether I had been transported from reality into a dream, or from a dream to reality.

Then we had still to pitch our tents for the first time.

Luckily, nothing was missing.

Next morning I awoke with a touch of feverish laryngitis, and had to stay in bed for a day.

To this circumstance I owe my memorable acquaintanceship with the "brain-fever bird," a creature remarkable for being able to sing a correct scale, but leaving out the last note and starting again from the beginning.

To listen to this when one is down with a fever is to have one’s nerves strained to the breaking point.

Another feathered inhabitant of the banana plantations has a cry which consists of two of the sweetest and most melodious flute tones with a third, frightful sour note for an ending.

"What nature leaves imperfect . . ."

The song of the "bell bird/’ however, was one of unalloyed beauty.

When it sang, it was as though a bell were drifting along the horizon.

Next day, with the aid of the D.C., we rounded up our column of bearers, which was supplemented by a military escort of three Askaris.

And now began the trek to Mt. Elgon, whose fourteen thousand-foot crater when we soon saw on the horizon.

The track led through relatively dry savanna covered with umbrella acacias.

The whole district was densely covered with small, round tumuli between six and ten feet high old termite colonies.

For travelers there were rest houses along the track round, grass-roofed, rammed-earth huts, open and empty.

At night a burning lantern was placed in the entrance as protection against intruders.

Our cook had no lantern; but as a compensation he had a miniature hut all to himself, with which he was highly pleased.

But it nearly proved fatal to him.

The previous day he had slaughtered in front of his hut a sheep that we had bought for five Uganda shillings, and had prepared excellent mutton

chops for our evening meal.

After dinner, while we were sitting around the fire, smoking, we heard strange noises in the distance.

The sounds came closer.

They sounded now like the growling of bears, now like the barking and yapping of dogs; then again the sounds became shrill, like shrieks and hysterical laughter.

My first impression was: This is like a comic turn at Barnum and Bailey's.

Before long, however, the scene became more menacing: we were surrounded on all sides by a huge pack of hungry hyenas who had obviously smelled the sheep's blood.

They performed an infernal concert, and in the glow of the fire their eyes could be seen glittering from the tall elephant grass.

In spite of our lofty knowledge of the nature of hyenas, which are alleged not to attack man, we did not feel altogether sure of ourselves and suddenly a frightful human scream came from behind the rest house.

We snatched up our arms (a nine-mm. Mannlicher rifle and a shotgun) and fired several rounds in the direction of those glittering lights.

As we did so, our cook came rushing panic-stricken into our midst and babbled that a fizi had come into his hut and almost killed him.

The whole camp was in an uproar.

The excitement, it seemed, so frightened the pack of hyenas that they quit the scene, protesting noisily.

The bearers went on laughing for a long time, after which the rest of the night passed quietly, without further disturbance.

Early next morning the local chief appeared with a gift of two chickens and a basketful of eggs.

He implored us to stay another day to shoot the hyenas.

The day before, he said, they had dragged out an old man asleep in his hut and eaten him.

De Africa nihil certum

At daybreak roars of laughter began again in the boys’ quarters.

It appeared that they were re-enacting the events of the night.

One of them played the sleeping cook, and one of the soldiers played the creeping hyena, approaching the sleeper with murderous intent.

This playlet was repeated I don’t know how many times, to the utter delight of the audience.

From then on the cook bore the nickname "Fizi."

We three whites already had our "trade-marks."

My friend, the Englishman, was called "Red Neck" to the native mind, all Englishmen had red necks.

The American, who sported an impressive wardrobe, was known as "bwana maredadi (the dapper gentleman).

Because I already had gray hair at the time (I was then fifty), I was the "mzee" the old man, and was regarded as a hundred years old.

Advanced age was rare in those parts; I saw very few white-haired men.

Mzee is also a title of honor and was accorded to me in my capacity as head of the "Bugishu Psychological Expedition" an appellation imposed by the Foreign Office in London as a lucus a non lucendo.

We did visit the Bugishus, but spent a much longer time with the Elgonyis.

All in all, Negroes proved to be excellent judges of character.

One of their avenues to insight lay in their talent for mimicry.

They could imitate with astounding accuracy the manner of expression, the gestures, the gaits of people, thus, to all intents and purposes, slipping into their skins.

I found their understanding of the emotional nature of others altogether surprising.

I would always take the time to engage in the long palavers for which, they had a pronounced fondness.

In this way I learned a great deal.

Our traveling semi-officially proved advantageous, since in this way we found it easier to recruit bearers, and we were also given a military escort.

The latter was by no means superfluous, since we were going to travel in territories that were not under white control.

A corporal and two privates accompanied our safari to Mt Elgon.

We could not help the chief by hunting the hyenas, and continued on our way after the adventure.

The terrain sloped gently upward. Signs of Tertiary lava beds increased.

We passed through glorious stretches of jungle with huge Nandi flame trees flaunting their red blossoms.

Enormous beetles and even larger brilliantly colored butterflies enlivened the clearings and the edges of the jungle.

Branches were shaken by inquisitive monkeys as we advanced further into the bush.

It was a paradisal world.

Most of the way we still traversed flat savanna with deep red soil.

We tramped mostly along the native trails which meandered in strikingly sharp turns.

Our route led us into the Nandi region, and through the Nandi Forest, a sizable area of jungle.

Without incident we reached a resthouse at the foot of Mt. Elgon, which had been towering higher and higher above our heads for days.

Here the climb began, along a narrow path.

We were greeted by the local chief, who was the son of the laibon, the medicine man.

He rode a pony the only horse we had so far seen.

From him we learned that his tribe belonged to the Masai, but lived in isolation here on the slopes of Mt. Elgon.

There a letter awaited us from the governor of Uganda, requesting us to take under our protection an English lady who was on her way back to Egypt via the Sudan.

The governor was aware that we were following the same itinerary, and since we had already met the lady in Nairobi we knew that she would be a congenial companion.

Moreover, we were under considerable obligation to the governor for his having helped us in all sorts of ways.

I mention this episode to suggest the subtle modes by which an archetype influences our actions.

We were three men; that was a matter of pure chance.

I had asked another friend of mine to join us, which would have made a fourth.

But circumstances had prevented him from accepting.

That sufficed to produce an unconscious or fated constellation: the archetype of the triad, which calls for the fourth to complete it, as we have seen again and again in the history of this archetype.

Since I am inclined to accept chance when it comes my way, I welcomed the lady to our group of three men.

Hardy and intrepid, she proved a useful counterpoise to our one-sided masculinity.

When one of our party came down with a bad case of tropical malaria, we were grateful for the experience she had acquired as a nurse during the First World War.

After a few hours of climbing we reached a lovely large clearing, bisected by a clear, cool brook with a waterfall about ten feet in height.

The pool at the bottom of the waterfall became our bath.

Our campsite was situated about three hundred yards away, on a gentle, dry slope, shadowed by umbrella acacias.

Nearby that is, about fifteen minutes walk away was a native kraal which consisted of a few huts and a boma a yard surrounded by a hedge of wait-a-bit thorn.

This kraal provided us with our water bearers, a woman and her two half-grown daughters, who were naked except for a belt of cowries.

They were chocolate-brown and strikingly pretty, with fine slim figures and an aristocratic leisureliness about their movements.

It was a pleasure for me each morning to hear the soft ding-clang of their iron ankle rings as they came up from the brook, and soon afterward to see their swaying gait as they emerged from the tall yellow elephant grass, balancing the amphorae of water on their heads.

They were adorned with ankle rings, brass bracelets and necklaces, earrings of copper or wood in the shape of small spools.

Their lower Ups were pierced with either a bone or iron nail.

They had very good manners, and always greeted us with shy, charming smiles.

With a single exception, which I shall mention shortly, I never spoke to a native woman, this being what was expected of me.

As in Southern Europe, men speak to men, women to women.

Anything else signifies love-making.

The white who goes in for this not only forfeits his authority, but runs the serious risk of "going black."

I observed several highly instructive examples of this.

Quite often I heard the natives pass judgment upon a certain white: "He is a bad man."

When I asked why, the reply was invariably, "He sleeps with our women."

Among my Elgonyis, the men busied themselves with the cattle and with hunting; the women were identified with the shaniba, a field of bananas, sweet potatoes, kaffir (grain sorghum), and maize.

They kept children, goats, and chickens in the same round hut in which the family lived.

Their dignity and naturalness flow from their function in the economy; they are intensely active business partners.

The concept of equal rights for women is the product of an age in which such partnership has lost its meaning.

Primitive society is regulated by an unconscious egoism and altruism; both attitudes are wisely given their due.

This unconscious order breaks up at once if any disturbance ensues which has to be remedied by a conscious act.

It gives me pleasure to recall one of my important informants on family relations among the Elgonyi.

He was a strikingly handsome youth by the name of Gibroat the son of a chief, charming and distinguished in manners, whose confidence I had

evidently won.

To be sure, he gladly accepted my cigarettes, but he was not greedy for them, as the others were for all sorts of gifts.

From time to time he would pay me a gentlemanly visit and tell me all sorts of interesting things.

I felt that he had something in mind, some request that he somehow could not voice.

Not until we had known each other for some time did he astonish me by asking me to meet his family, I knew that he himself was still unmarried, and that his parents were dead.

The family in question was that of an elder sister; she was married as a second wife, and had four children. Gibroat very much wanted me to pay her a visit, so that she would have the opportunity to meet me.

Evidently she filled the place of a mother in his life.

I agreed, because I hoped in this social way to obtain some insight into native family life.

"Madame etait chez elle" she came out of the hut when we arrived, and greeted me with utter naturalness.

She was a good-looking woman, middle-aged that is, about thirty.

Aside from the obligatory cowrie belt, she wore arm and ankle rings, some copper ornaments hanging from the greatly extended ear lobe, and the skin of some small game animal over her breast.

She had locked her four little "mtotos" in the hut; they peered out through cracks in the door, giggling excitedly.

At my request she let them out; but it took some time before they dared to emerge.

She had the same excellent manners as her brother, who was beaming joyfully at the success of his coup.

We did not sit down, since there was nowhere to sit except on the dusty ground, which was covered with chicken droppings and goat pellets.

The conversation moved in the conventional framework of semi-familial drawing-room talk, revolving around family, children, house, and garden.

Her elder co-wife, whose property bordered on hers, had six children.

The boma of this "sister'* was some eighty yards away.

Approximately halfway between the two women's huts, at the apex of a triangle, stood the husband's hut, and behind that, about fifty yards away, a

small hut occupied by the first wife's already grown son.

Each of the two women had her own shamba.

My hostess was obviously proud of hers.

I had the feeling that the confidence and self-assurance of her manner were founded to a great extent upon her identity with her own wholeness, her private world made up of children, house, small livestock, shamba and last but not least her not-unattractive physique.

The husband was referred to only in an allusive way.

It seemed that he was sometimes here, sometimes not here.

At the moment he was staying at some unknown place.

My hostess was plainly and unproblematically the embodiment of stability, a veritable pied-a-terre for the husband.

The question did not seem to be whether or not he was there, but rather whether she was present in her wholeness, providing a geomagnetic center for the husband who wandered over the land with his herds.

What goes on in the interior of these "simple" souls is not conscious, is therefore unknown, and we can only deduce it from comparative evidence of "advanced" European differentiation.

I asked myself whether the growing masculinization of the white woman is not connected with the loss of her natural wholeness (shamba, children, livestock, house of her own, hearth fire); whether it is not a compensation for her impoverishment; and whether the feminizing of the white man is not a further consequence.

The more rational the polity, the more blurred is the difference between the sexes.

The role homosexuality plays in modern society is enormous.

It is partly the consequence of the mother-complex, partly a purposive phenomenon (prevention of reproduction).

My companions and I had the good fortune to taste the world of Africa, with its incredible beauty and its equally incredible suffering, before the end came.

Our camp life proved to be one of the loveliest interludes in my life.

I enjoyed the "divine peace" of a still primeval country.

Never had I seen so clearly "man and the other animals’* (Herodotus).

Thousands of miles lay between me and Europe, mother of all demons.

The demons could not reach me here there were no telegrams, no telephone calls, no letters, no visitors.

My liberated psychic forces poured blissfully back to the primeval expanses.

It was easy for us to arrange a palaver each morning with the natives who squatted all day long around our camp and watched our doings with never-fading interest.

My headman, Ibrahim, had initiated me into the etiquette of the palaver.

All the men (the women never came near) had to sit on the ground. Ibrahim had obtained for me a small four-legged chiefs stool of mahogany

on which I had to sit.

Then I began with an address and set forth the shauri, that is, the agenda of the palaver.

Most of the natives spoke a tolerable pidgin Swahili; and I for my part would manage to speak to them by making ample use of a small dictionary.

This little book was the object of unwearying admiration.

My limited vocabulary imposed upon me a needful simplicity.

Often the conversation resembled an amusing game of guessing riddles, for which reason the palavers enjoyed great popularity.

The sessions seldom lasted longer than an hour or an hour and a half, because the men grew visibly tired, and would complain, with dramatic gestures, "Alas, we are so tired."

I was naturally much interested in the natives dreams, but at first could not get them to tell me any.

I offered small rewards, cigarettes, matches, safety pins, and such things, which they were eager to have.

But nothing helped.

I could never completely explain their shyness about telling dreams.

I suspect the reason was fear and distrust.

It is well known that Negroes are afraid of being photographed; they fear that anyone who takes a picture of them is robbing them of their soul, and perhaps they likewise fear that harm may come to them from anyone' who has knowledge of their dreams.

This, incidentally, did not apply to our boys, who were coastal Somalis and Swahilis.

They had an Arab dream book which they daily consulted during the trek.

If they were in doubt about an interpretation, they would actually come to me for advice.

They termed me a "man of the Book" because of my knowledge of the Koran.

To their minds, I was a disguised Mohammedan.

One time we had a palaver with the laibon, the old medicine man.

He appeared in a splendid cloak made of the skins of blue monkeys a valuable article of display.

When I asked him about his dreams, he answered with tears in his eyes, "In old days the laibons had dreams, and knew whether there is war or sickness or whether rain comes and where the herds should be driven.”

His grandfather, too, had still dreamed.

But since the whites were in Africa, he said, no one had dreams any more.

Dreams were no longer needed because now the English knew everything!

His reply showed me that the medicine man had lost his raison detre.

The divine voice which counseled the tribe was no longer needed because "the English know better."

Formerly the medicine man had negotiated with the gods or the power of destiny, and had advised his people.

He exerted great influence, just as in ancient Greece the word of the Pythia possessed the highest authority.

Now the medicine man’s authority was replaced by that of the D.C.

The value of life now lay wholly in this world, and it seemed to me only a question of time and of the vitality of the black race before the Negroes would become conscious of the importance of physical power.

Far from being an imposing personality, our laibon was only a somewhat tearful old gentleman.

He was the living embodiment of the spreading disintegration of an undermined, outmoded, unrestorable world.

On numerous occasions I brought the conversation around to the numina, especially to rites and ceremonies.

Concerning these, I had only a single piece of evidence.

In front of an empty hut, in the middle of a busy village street, I had seen a carefully swept spot several yards in diameter.

In the center lay a cowrie belt, arm and ankle rings, earrings, the shards of all sorts of pots, and a digging stick.

All that we were able to learn about this was the fact that a woman had died in this hut.

Nothing whatsoever was said about a funeral.

In the palaver the people assured me with considerable emphasis that their neighbors to the west were "bad" people.

If someone died there, the next village was informed, and in the evening the body was brought to the midpoint between the two villages.

From the other side, presents of various sorts were brought to the same spot, and in the morning the corpse was no longer there.

It was plainly insinuated that the other village devoured the dead.

Such things never happened among the Elgonyi, they said.

To be sure, their dead were laid out in the bush, where the hyenas took care of them in the course of the night.

In point of fact we never found any signs of burial of the dead.

I was informed, however, that when a man dies, his body is placed on the floor in the middle of the hut.

The laibon walks around the body, sprinkling milk from a bowl on to the floor, murmuring, "Ayik adhista, adhista ayikr

I knew the meaning of these words from a memorable palaver that had taken place earlier.

At the end of that palaver an old man had suddenly exclaimed, "In the morning, when the sun comes, we go out of the huts, spit into our hands, and hold them up to the sun.'*

I had him show me the ceremony and describe it exactly.

They held their hands in front of their mouths, spat or blew vigorously, then turned the palms upward toward the sun.

I asked what this meant, why they blew or spat into their hands.

My questioning was in vain. "We’ve always done it,” they said.

It was impossible to obtain any explanation, and I realized that they actually knew only that they did it, not what they were doing.

They themselves saw no meaning in this action.

But we, too, perform ceremonies without realizing what we are doing such as lighting Christmas tree candles, hiding Easter eggs, etc.

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising.

Only then was the sun mungu, God.

The first delicate golden crescent of the new moon in the purple of the western sky was also God.

But only at that time; otherwise not.

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising.

If the gift was spittle, it was the substance which in the view of primitives contains the personal mana, the power of healing, magic, and life.

If it was breath, then it was roho Arabic, ruch, Hebrew, ruach, Greek, pneuma wind and spirit.

The act was therefore saying: I offer to God my living soul.

It was a wordless, acted-out prayer which might equally well be rendered: "Lord, into thy hands I commend my spirit.”

Besides adhista the Elgonyi we were further informed also venerate ayik, the spirit who dwells in the earth and is a sheitan (devil).

He is the creator of fear, a cold wind who lies in wait for the nocturnal traveler.

The old man whistled a kind of Loki motif to convey vividly how the ayik creeps through the tall, mysterious grass of the bush.

In general the people asseverated that the Creator had made everything good and beautiful.

He was beyond good and evil.

He was rnzuri, that is, beautiful, and everything he did was rrizuri.

When I asked: "But what about the wicked animals who kill your cattle?" they said, "The lion is good and beautiful.’* "And your horrible diseases?’*

They said, "You lie in the sun and it is good."

I was impressed by this optimism.

But at six o’clock in the evening this optimism was suddenly over, as I soon discovered.

From sunset on, it was a different world the dark world of ayik, of evil, danger, fear.

The optimistic philosophy gave way to fear of ghosts and magical practices intended to secure protection from evil.

Without any inner contradiction the optimism returned at dawn.

It was a profoundly stirring experience for me to find, at the sources of the Nile, this reminder of the ancient Egyptian conception of the two acolytes of Osiris, Horus and Set.

Here, evidently, was a primordial African experience that had flowed down to the coasts of the Mediterranean along with the sacred waters of the Nile: adhista, the rising sun, the principle of light like Horus; ayik, the principle of darkness, the breeder of fear.

In the simple rites performed for the dead, the laibons words and his sprinkling of milk unite the opposites; he simultaneously sacrifices to these two principles, which are of equal power and significance since the time of their dominance, the rule of day and of night, each visibly lasts for twelve hours.

The important thing, however, is the moment when, with the typical suddenness of the tropics, the first ray of light shoots forth like an arrow and night passes into life-filled light.

The sunrise in these latitudes was a phenomenon that overwhelmed me anew every day.

The drama of it lay less in the splendor of the sun's shooting up over the horizon than in what happened afterward.

I formed the habit of taking my camp stool and sitting under an umbrella acacia just before dawn.

Before me, at the bottom of the little valley, lay a dark, almost black-green strip of jungle, with the rim of the plateau on the opposite side of the valley towering above it.

At first, the contrasts between light and darkness would be extremely sharp.

Then objects would assume contour and emerge into the light which seemed to fill the valley with a compact brightness.

The horizon above became radiantly white.

Gradually the swelling light seemed to penetrate into the very structure of objects, which became illuminated from within until at last they shone

translucently, like bits of colored glass.

Everything turned to flaming crystal.

The cry of the bell bird rang around the horizon.

At such moments I felt as if I were inside a temple.

It was the most sacred hour of the day.

I drank in this glory with insatiable delight, or rather, in a timeless ecstasy.

Near my observation point was a high cliff inhabited by big baboons.

Every morning they sat quietly, almost motionless, on the ridge of the cliff facing the sun, whereas throughout the rest of the day they ranged noisily through the forest, screeching and chattering.

Like me, they seemed to be waiting for the sunrise.

They reminded me of the great baboons of the temple of Abu Simbel in Egypt, which perform the gesture of adoration.

They tell the same story: for untold ages men have worshiped the great god who redeems the world by rising out of the darkness as a radiant light in the heavens.

At that time I understood that within the soul from its primordial beginnings there has been a desire for light and an irrepressible urge to rise out of the primal darkness.

When the great night comes, everything takes on a note of deep dejection, and every soul is seized by an inexpressible longing for light.

That is the pent-up feeling that can be detected in the eyes of primitives, and also in the eyes of animals.

There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence.

That sadness also reflects the mood of Africa, the experience of its solitudes.

It is a maternal mystery, this primordial darkness.

That is why the sun’s birth in the morning strikes the natives as so overwhelmingly meaningful.

The moment in which light comes is God.

That moment brings redemption, release.

To say that the sun is God is to blur and forget the archetypal experience of that moment. "We are glad that the night when the spirits are abroad is over now," the natives will say but that is already a rationalization.

In reality a darkness altogether different from natural night broods over the land.

It is the psychic primal night which is the same today as it has been for countless millions of years.

The longing for light is the longing for consciousness.

Our blissful stay on Mt. Elgon neared its end.

With heavy hearts we struck our tents, promising ourselves that we would return.

I could not have brought myself to think that this would be the first and the last time I would experience this unlooked-for glory.

Since then, gold has been discovered near Kakamegas, mining has begun, the Mau-Mau movement has arisen among

those innocent and friendly natives, and we too have known a rude awakening from the dream of civilization.

We trekked along the southern slope of Mt. Elgon.

Gradually the character of the landscape changed.

Higher mountains, covered with dense jungle, verged on the plain.

The color of the inhabitants grew blacker; their bodies became clumsier and more massive, lacking the grace of the Masai.

We were entering the territory of the Bugishu, where we stayed sometime in the resthouse of Bunambale.

It is situated at a high altitude, and we had a splendid view of the broad Nile valley.

From there we went on to Mbala, where we were met by two Ford trucks that took us to Jinja, on Lake Victoria.

We loaded our baggage onto a train of the narrow-gauge railroad; once every two weeks it went to Lake Kioga.

A paddle-wheel steamer whose boiler was fired by wood picked us up and after a number of incidents brought us to Masindi Port.

There we transferred to a truck and so reached Masindi Town, which is situated on the plateau that separates Lake Kioga from Albert Nyanza.

In a village on the way from Lake Albert to Rejdf in the Sudan we had a very exciting experience.

The local chief, a tall, still quite young man,' appeared with his retinue.

These were the blackest Negroes I had ever seen.

There was something about the group which was not exactly reassuring.

The mamur of Nimule had given us three askaris as an escort, but I saw that they as well as our own boys did not feel at all easy.

After all, they had only three cartridges each for their rifles.

Their presence, consequently, was a merely symbolic gesture on the part of the government.

When the chief proposed that he give a rigoma (dance) in the evening, I assented gladly.

I hoped that the frolic would bring their better nature to the fore.

Night had fallen and we were all longing for sleep when we heard drums and horn blasts. Soon some sixty men appeared, martially equipped with

flashing lances, clubs, and swords.

They were followed at some distance by the women and children; even the infants were present, carried on their mothers’ backs.

This was obviously to be a El mamur, literally, prefect or governor grand social occasion.

In spite of the heat, which still hovered around ninety-three degrees, a big fire was kindled, and women and children formed a circle around it.

The men formed an outer ring around them, as I had once observed a nervous herd of elephants do.

I did not know whether I ought to feel pleased or anxious about this mass display.

I looked around for our boys and the government soldiers they had vanished completely from the camp!

As a gesture of good will, I distributed cigarettes, matches, and safety pins.

The men’s chorus began to sing, vigorous, bellicose melodies, not unharmonious, and at the same time began to swing their legs.

The women and children tripped around the fire; the men danced toward it, waving their weapons, then drew back again, and then advanced anew, amid savage singing, drumming, and trumpeting.

It was a wild and stirring scene, bathed in the glow of the fire and magical moonlight.

My English friend and I sprang to our feet and mingled with the dancers.

I swung my rhinoceros whip, the only weapon I had, and danced with them.

By their beaming faces I could see that they approved of our taking part.

Their zeal redoubled; the whole company stamped, sang, shouted, sweating profusely.

Gradually the rhythm of the dance and the drumming accelerated.

In dances such as these, accompanied by such music, the natives easily fall into a virtual state of possession.

That was the case now.

As eleven o’clock approached, their excitement began to get out of bounds, and suddenly the whole affair took on a highly curious aspect.

The dancers were being transformed into a wild horde, and I became worried about how it would end.

I signed to the chief that it was time to stop, and that he and his people ought to go to sleep.

But he kept wanting "just another one."

I remembered that a countryman of mine, one of the Sarasin cousins, on an exploratory expedition in Celebes had been struck by a stray spear in the course of such a rigoma.

And so, disregarding the chiefs pleas, I called the people together, distributed cigarettes, and then made the gesture of sleeping.

Then I swung my rhinoceros whip threateningly, but at the same time laughing, and for lack of any better language I swore at them loudly in Swiss German that tikis was enough and they must go home to bed and sleep now.

It was apparent to the people that I was to some extent pretending my anger, but that seems to have struck just the right note.

General laughter arose; capering, they scattered in all directions and vanished into the night.

For a long time we heard their jovial howls and drumming in the distance.

At last silence fell, and we dropped into the sleep of exhaustion.

Our trek came to an end in Rejf on the Nile.

There we stowed our gear onto a paddle-wheel steamer which just succeeded in docking at RejM; the water level was almost too low for it.

By this time I was feeling burdened by all that I had experienced.

A thousand thoughts were whirling around me, and it became painfully clear to me that my capacity to digest new impressions was quickly approaching its limits.

The thing to do was to go over all my observations and experiences and discover their inner connections.

I had written down everything worth noting.

During the entire trip my dreams stubbornly followed the tactic of ignoring Africa.

They drew exclusively upon scenes from home, and thus seemed to say that they considered if it is permissible to personify the unconscious processes to this extent the African journey not as something real, but rather as a symptomatic or symbolic act.

Even the most impressive events of the trip were rigorously excluded from my dreams.

Only once during the entire expedition did I dream of a Negro.

His face appeared curiously familiar to me, but I had to reflect a long time before I could determine where I had met him before.

Finally it came to me: he had been my barber in Chattanooga, Tennessee!

An American Negro.

In the dream he was holding a tremendous, red-hot curling iron to my head, intending to make my hair kinky that is, to give me Negro hair.

I could already feel the painful heat, and awoke with a sense of terror.

I took this dream as a warning from the unconscious; it was saying that the primitive was a danger to me.

At that time I was obviously all too close to "going black/' I was suffering an attack of sand-fly fever which probably reduced my psychic resistance.

In order to represent a Negro threatening me, my unconscious had invoked a twelve-year-old memory of my Negro barber in America, just in order to avoid any reminder of the present.

This curious behavior of my dreams corresponds, incidentally, to a phenomenon which was noted during the First World War.

Soldiers in the field dreamt far less of the war than of their homes.

Military psychiatrists considered it a basic principle that a man should be pulled out of the front lines when he started dreaming too much of war scenes, for that meant he no longer possessed any psychic defenses against the impressions from outside.

Parallel to my involvement with this demanding African environment, an interior line was being successfully secured within my dreams.

The dreams dealt with my personal problems.

The only thing I could conclude from this was that my European personality must under all circumstances be preserved intact.

To my astonishment, the suspicion dawned on me that I had undertaken my African adventure with the secret purpose of escaping from Europe and its complex of problems, even at the risk of remaining in Africa, as so many before me had done, and as so many were doing at this very time.

The trip revealed itself as less an investigation of primitive psychology ("Bugishu Psychological Expedition," B.P.E., black letters on the chop boxes!) than a probing into the rather embarrassing question: What is going to happen to Jung the psychologist in the wilds of Africa?

This was a question I had constantly sought to evade, in spite of my intellectual intention to study the European's reaction to primitive conditions.

It became clear to me that this study had been not so much an objective scientific project as an intensely personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology.

I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the

atmosphere had become too highly charged for me in Europe.

Amid such thoughts I glided on the peaceful waters of the Nile toward the north toward Europe, toward the future.

The voyage ended at Khartoum.

There Egypt began.

And thus I fulfilled filled my desire and my plan to approach this cultural realm not from the west, from the direction of Europe and Greece, but from the south, from the sources of the Nile.

I was less interested in the complex Asiatic elements in Egyptian culture than in the Hamitic contribution.

By following the geographical course of the Nile, and hence the stream of time, I could find out something about that for myself.

My greatest illumination in this respect had been my discovery of the Horus principle among the Elgonyi.

That whole episode, and all that it meant, was dramatically called to mind again when I saw the sculptured cynocephali (dog-faced baboons) of Abu Simbel, the southern gate of Egypt.

The myth of Horus is the age-old story of the newly risen divine light.

It is a myth which must have been told after human culture that is, consciousness had for the first time released men from the darkness of prehistoric times.

Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light.

That drama was intimately connected with me, with my psychology.

I realized this, but felt incapable of formulating it in words.

I had not known in advance what Africa would give me; but here lay the satisfying answer, the fulfilling experience.

It was worth more to me than any ethnological yield would have been, any collection of weapons, ornaments, pottery, or hunting trophies.

I had wanted to know how Africa would affect me, and I had found out. Carl Jung, Memories, Dreams and Reflections, Pages 253-274

Carl Jung: She was due for a psychotic interval, not being born yet out of the mists of the Bardo life.

(2019-06-11 14:30)

[1]

To Eleanor Bertine

Dear Dr. Bertine, 9 January 1939

I'm sorry to hear that you are chiefly concerned with borderline cases.

It is a thorny task, on the other hand a very interesting one.

I remember Mrs. X. very well.

She was due for a psychotic interval, not being born yet out of the mists of the Bardo life.

In such a case it is of course the right thing to let people talk of their experiences during the morbid interval, because the contents of such experiences need integration into the sum-total of personality.

Of course, it is most unorthodox from the psychiatric point of view to take psychotic things seriously.

But for the patient it is much better to be unorthodox, since the psychiatrist doesn't know what to do with such cases.

Such a treatment is always a risk as there is a delicate question of how much a patient can stand his pathological material.

If the patient is unable to stand it, then there is a natural tendency at work to wall-up the experienced material.

Thus if you should find a certain resistance or if you should meet with a flaring up of emotions you had better help the walling-up tendency.

But if a patient can stand his material you can help him in integrating and understanding.

The more a patient can understand the better, and he is protected against a complete inundation, and even if a new inundation should come along it would remain a psychotic interval which would not cause definite and irreparable destruction.

I have often seen that people with a certain amount of psychological preparation were not completely destroyed by an acute psychosis.

They came out of it as if out of a dream.

They did not "coalesce" but retained their fluidity.

If there are any congealed regions, you would find there: inaccessibility, lack of emotion, or inadequate emotions and complete immutability.

In drawings you would presumably find breaking lines or splinters or asymmetrical regions of destruction and dissolution.

As soon as the general condition of a patient is more or less reasonable again, one should remove him from a hospital, as the hospital atmosphere is most contagious.

If Mrs. X. is quiet enough to stay at home, you surely should see her.

If her emotionality increases under the treatment, then one should reconsider the hospital question.

But if she is able to discuss her material without getting too much excited, the treatment ought to be continued, because there is a real chance of a far-reaching improvement.

I have seen cases improving completely.

It doesn't matter that the psychiatrist says afterwards that it was no schizophrenia.

As you know it is indifferent to the devil what you call him.

Concerning the treatment you depend entirely upon the material the patient produces.

You have to follow the ways of nature and not your own good intentions, i.e., you must leave that to the alienists.

It would certainly be a good thing for Mrs. X. if you could hold her hand as long as possible, i.e., until she can trust her own system again.

My best wishes for a happy New Year,

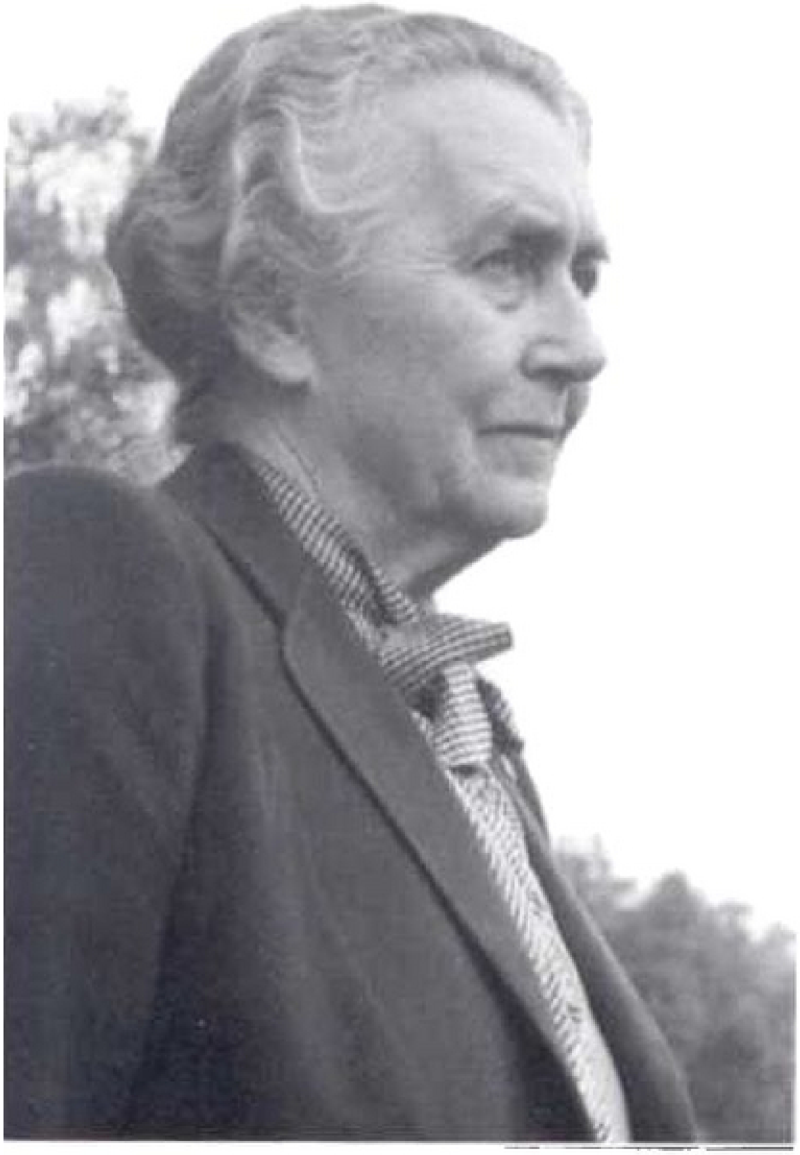
Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 252-254

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/44982-212bbertine.jpg`

Elizabeth Howes on Emma Jung (2019-06-12 04:03)

[1]



I found Mrs. Jung the most integrated person in Zurich. . . .

I found myself deeply moved by a woman who had so obviously found herself and her own authenticity in the midst of so many collective pressures.

She was the wife of Carl Jung, which was certainly not an easy task.

And she maintained - or rather, achieved- an individuality separate from his.

She became a scholar in later years which culminated in her excellent book, The Legend of the Holy Grail.

Also she became a wise and sensitive analyst, pointing simply and directly to what needed to be looked at.

She was a joy to work with… .

Mrs. Jung's quiet, penetrating, active and participating attitude helped one always to know that one was working in a religious
process where the unconscious was revealing – in even the slightest way - powers greater than the ego.

But always I remember how she stressed the role of the ego in the development of consciousness.

Mrs. Jung said to me, "There are egos and egos and egos. The problem is to find the right one."

To me, as I saw her, she had found hers and had related it to the deeper archetypal powers making for wholeness. Elizabeth Howes, J.E.T., Page 75.

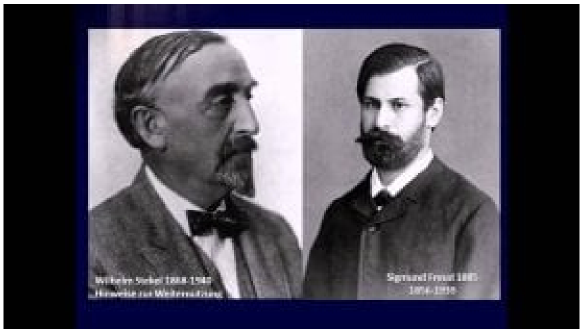
Image:

Emma Jung, 1955.

Wife, teacher, analyst, writer, mother of five, grandmother, Emma's
dignity and equanimity is apparent in this portrait in the year of her death.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/4b28c-emma.jpg`

Carl Jung: Here symbol formation seems to be aiming at something quite different from concept formation. (2019-06-12 04:23)



Dear Professor Freud, 19 March 1911

I have three letters to thank you for, and am answering your points in chronological order.

I will gladly take the question of the Zentralblatt in hand.

Only, I would first like to make sure of the American project.

I am having a lively correspondence with [ones' about the organization of the American "branch."!

No further news from New York.

The group cannot be recognized until the list of members has come in together with the "contribution."!

The size of our European membership wouldn't make much of an impression on Bergmann.

I have heard rumours of a group being founded in Munich.

The news about Adler is very interesting.

In Zurich, too, several members have noticed that patients use Adler's writings as a source of resistance, also certain remarks of Bleuler's about "certain" followers of Freud.

Adler's question about repression and culture is a typical examiner's question) calculated only to trap people and not to promote a truth.

Stekel's new book hasn't arrived yet, I had no idea that he had

written one. I am revolving in my mind whether it might not eventually become necessary to be openly critical in our own camp.

Stekel's crass "pig-and-truffle tactics" make me sick.

They are thoroughly misleading; one really shouldn't fly in the face of all good taste.

As I have had no further news from Berlin I take a less optimistic view of the situation, Kraus is indeed Ziehen's deadly enemy-so far so good.

If the news proves favourable I would naturally go there without delay.

From Tiibingen I have heard that Privatdozent Busch! wants to honour me with his presence in Zurich.

He seems to have been infected via Stockmayer.

So far as your summer plans are concerned, I am making bold to take you, most emphatically, at your earlier word that you and your wife will be our guests.

I pray nothing will shake this fact.

To that end I have already postponed my military service.

Only now that I have the galleys can I enjoy your Schreber.

It is not only uproariously funny but brilliantly written as well, If I were an altruist I would now be saying how glad I am that you have taken Schreber under your wing and shown psychiatry what treasures are heaped up there.

But, as it is, I must content myself with the invidious role of wishing I had got in first, though that's not much of a consolation.

It couldn’t be helped, I was plagued with other things that were more important to me than psychiatry proper.

I shall probably be led back to psychiatry by a circuitous route.

For more than a year now, amid unspeakable difficulties, I have been analysing a Dem, praec. case, which has yielded very strange fruits; I am trying to make them comprehensible to myself by a parallel investigation of incestuous fantasy in relation to "creative" fantasy.

Once my thoughts have matured I must seek your advice.

I am still brooding on it.

I too have received the Australian invitation.

What will you write?

I really don’t know what to do."

The definition of symbol fits if regarded from the purely intellectual standpoint.

But what if a symbol is put in the place of a clear concept in order to repress it?

To take an example: in answer to the question, How was the first man created? an American Indian myth says: from the hilt of a sword and a shuttle,"

Here symbol formation seems to be aiming at something quite different from concept formation.

Symbol formation, it seems to me, is the necessary bridge to the rethinking of long familiar concepts from which the libidinal cathexis is partly withdrawn by canalizing it into a series of intellectual parallels (mythological theories).

This is precisely one of the problems I am brooding on now.

As you see, I approach the problem from a rather different angle.

This is one reason why Silberer’s view, which I had to reject earlier," does not satisfy me entirely.

I have taken your "pleasure and reality principle" to heart and have had to adopt your terminology for the time being.

"Pleasure and reality principle" is indeed an excellent term with a wide range of application.

My only regret is that I was not in possession of this point of view earlier.

Coming now to the question of the Congress, Vienna would be too much of a jump from Lugano.

Rather than that I would suggest Nuremberg again, where we were accommodated very nicely last time.

For us Swiss, Vienna really is a far cry, also for the Americans and even for the Berliners.

For me personally Vienna would be very pleasant, since I like Vienna and don't mind the long journey.

But Nuremberg, with its central position, requires roughly the same sacrifices from everybody, so I would like to suggest it to your local group.

Reduced fares on Swiss railways are out of the question, I'd say. (The Gotthard line, for instance, is a private company.)

Would you please inform your group that (exercising my authority) I should like them to put it to the vote at their next meeting whether Nuremberg is accepted or whether they propose some other city.

Please let me know the result of the vote soon.

I shall also get the other local groups to vote on this point.

On April 5th I'm going on a 16-day motoring trip with my wife to the south of France.

I am looking forward to the holiday as I've been working very hard.

I hope all is well with you and I am glad for your health's sake that you don't have too much to do.

Many kind regards,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 406-408

Carl Jung on the "Shadow" – Anthology (2019-06-12 04:30)

[1]

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 233-235

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

When you don't acknowledge that you have such qualities [The Shadow], you are simply feeding the devils. Carl Jung, Dream Analysis, Page 53.

If you get rid of qualities[of the Shadow] you don't like by denying them, you become more and more unaware of what you are, you declare yourself more and more non-existent, and your devils will grow fatter and fatter. Carl Jung, Dream Analysis, Page 53.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Pages 253-254.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

A man who is possesses by his shadow is always standing in his own light and falling into his own traps. Carl Jung, CW 9.1, Para 222

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Pages 544-546

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Pages 544-546

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one’s being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Pages 468-469

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Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Pages 430-433

But he [Rilke] doesn’t have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Pages 253-254.

There is need of people knowing about their shadow, because there must be somebody who does not project.

They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Pages 163-174

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Pages 163-174

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Pages 116-117.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

"What ye have done to the least of your brethren ye have done unto me." The least of me is my inferior function which represents my shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. "I am the least of my brethren and my own shadow." Carl Jung, Jung-Ostrowski, Page 13.

This man [Jung] did in fact accept the shadow and. . . this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being. Elizabeth Howes, J.E.T., Page 120.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization, and take responsibility for them. Carl Jung, Letters Vol. II, Pages 276-277.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . Carl Jung, CW 9i, Para 222f.

In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

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Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, "The Shadow," Aion, CW 9ii, par. 15.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Pages 95-97.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Pages 553-554.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, Modern Psychology, Vol. 1, Page 68.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, Archetypes and the Collective Unconscious, vol. 9, pt. 1 p. 21

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung; CW 11: Psychology and Religion: West and East; Page 14.

Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Spuk: Irrglaube oder Wahrglaube? ; Foreword by C. G. Jung; In CW 18: P. 10.

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung; The Postwar Psychic Problems of the Germans.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung; [Definitions," CW 6, par. 813.]

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung; CW 9/2, par. 63.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham’s legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

If the encounter with the shadow is the “apprentice piece” in the individual development, then, that with the anima is the “masterpiece.” Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8; On the Nature of the Psyche, Page 208.

The shadow is something very evasive. I don’t know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

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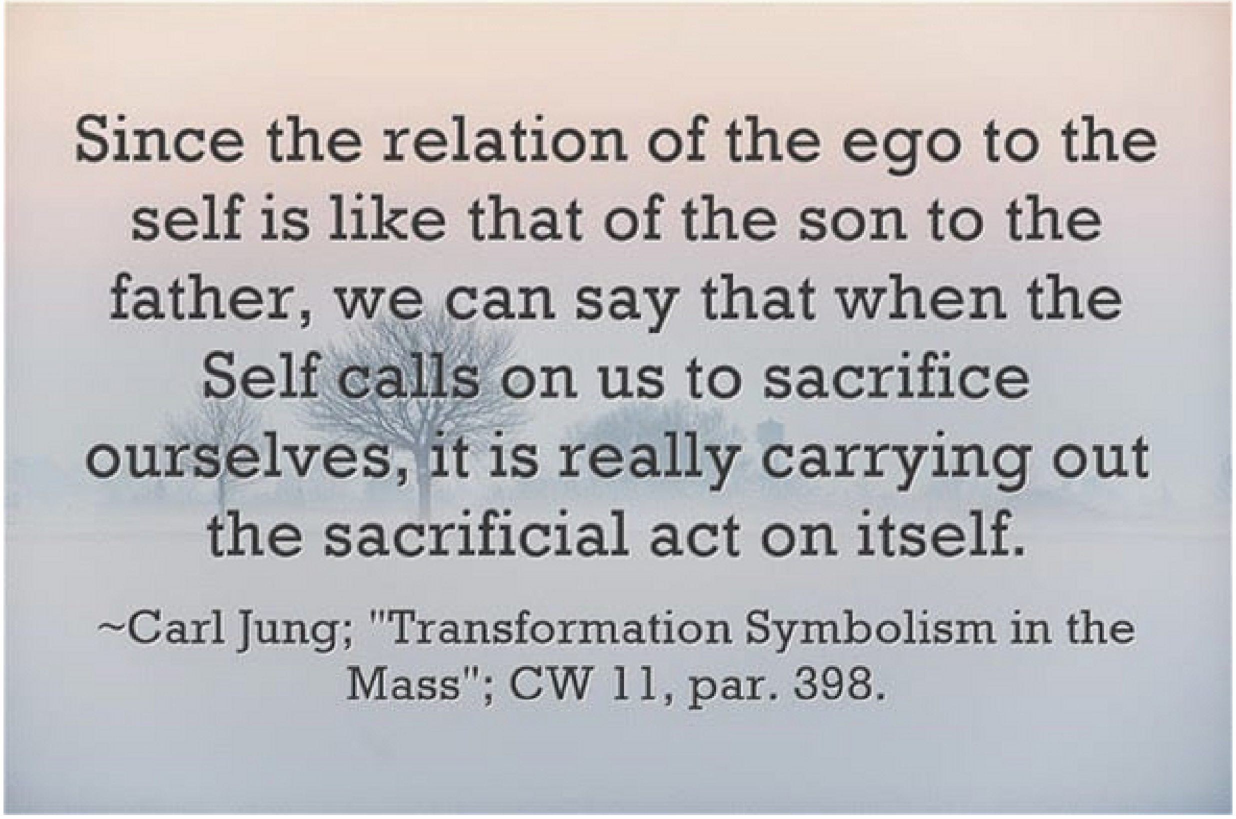
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/22b73-12bshadow.jpg`

Since the relation of the ego to the self is like that of the son to the father... (2019-06-12 04:38)

[1]


Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.
~Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 398.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.

We know, more or less, what this act means to us, but what it means to the self is not so clear.

As the self can only be comprehended by us in particular acts, but remains concealed from us as a whole because it is more comprehensive than we are, all we can do is draw conclusions from the little of the self that we can experience.

We have seen that a sacrifice only takes place when we feel the self actually carrying it out in ourselves.

We may also venture to surmise that insofar as the self stands to us in the relation of father to son, the self in some sort feels our sacrifice as a sacrifice of itself.

From that sacrifice we gain ourselves - our "self" - for we have only what we give.

But what does the self gain?

We see it entering into manifestation, freeing itself from unconscious projection, and as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality.

What it is in the diffuse unconscious state we do not know; we only know that in becoming our self it has become human. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 398

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/da432-mass.jpg`

Carl Jung on Sigmund Freud and Philemon (2019-06-12 04:46)

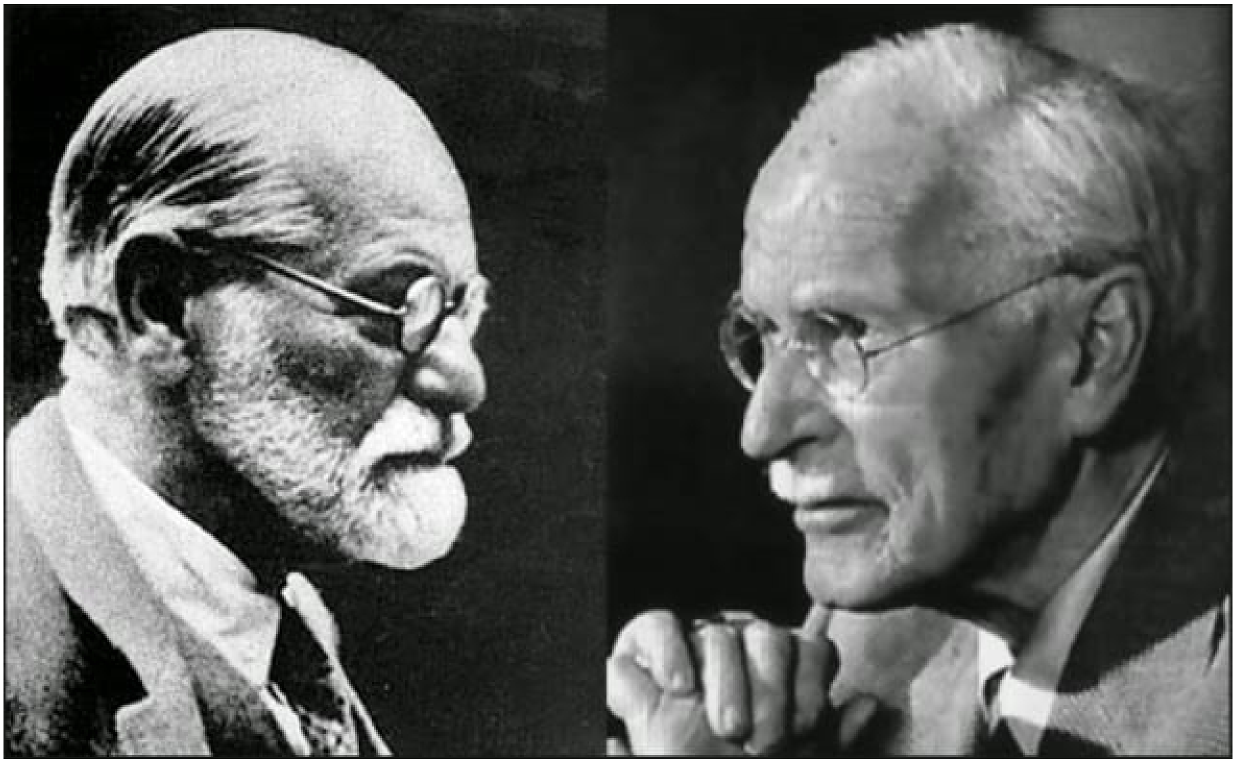
[1]

I had written that book that cost me my friendship with Freud because he couldn’t accept it.

To him the unconscious was a product of consciousness, and it simply contained the remnants, I mean, it was sort of a storeroom where all the discarded things of consciousness were heaped up and left.

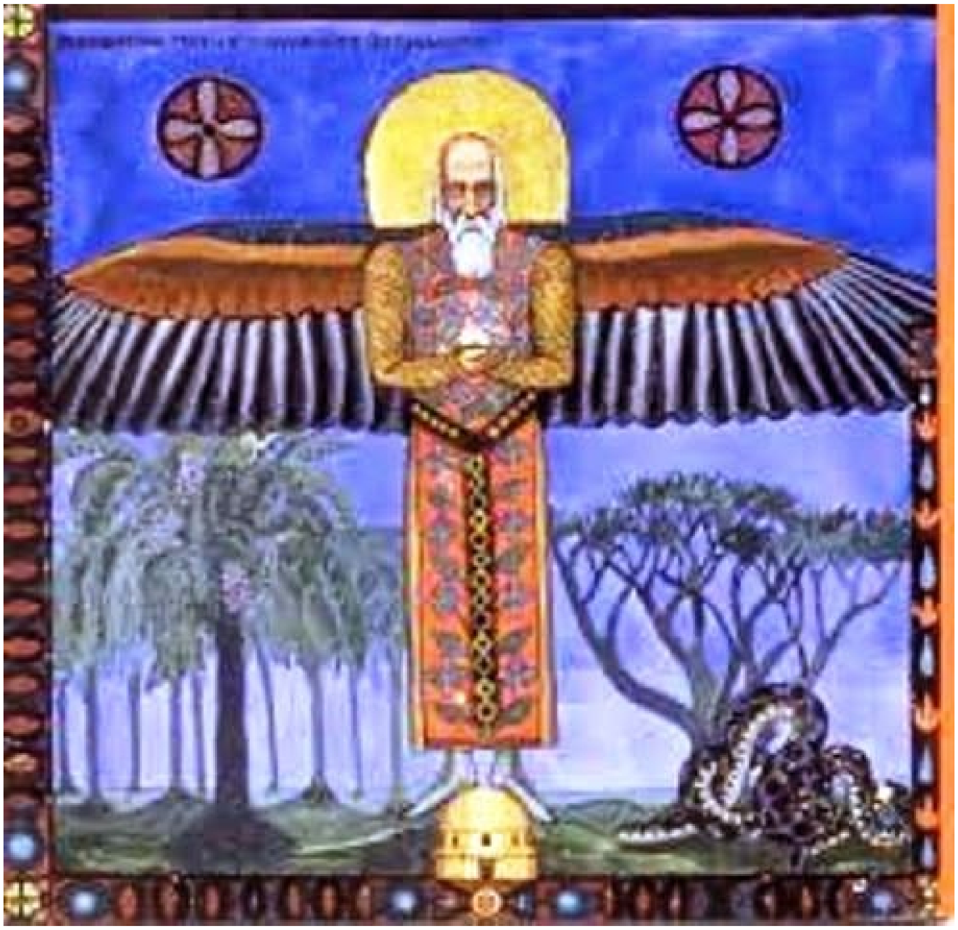
But to me the unconscious, then was already a matrix, a sort of basis of consciousness of a creative nature, namely, capable of autonomous acts, autonomous intrusions into consciousness.

[2]



Philemon and other figures of my fantasies brought home to me the crucial Insight that there are things In the psyche which I do not produce, but which produce themselves and have their own life.

Psychologically, Philemon represented superior Insight.



All my works, all my creative activities, have come from those Initial fantasies and dreams which began in 1912. Carl Jung, Memories Dreams and Reflections, Page 153.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/aa586-freud2byoung.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/88882-old2bfreud.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/f1446-philemon.jpg`

Carl Jung: How can I fulfil the meaning of my life if the goal I set myself is the "disappearance of individual consciousness"? (2019-06-12 04:47)

To Meggie Reichstein

Dear Dr. Reichstein, 2 August 1957

Thank you very much for the great trouble you have taken in working through Sumantri Hardjo Rakosa's book on "The Conception of Man in Indonesian Religion as a Basis for Psychotherapy," and for furnishing such a clear report of its contents.

Your resume of his remarks on my psychology was most helpful.

They paint a picture of the limitations of his understanding.

You are right in supposing that the author hasn't grasped much of my thinking. In his ideas he remains stuck in the traditional outlook of the East.

He mistakes me for a philosopher, which I am quite definitely not.

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage.

We are men and not gods.

The meaning of human development is to be found in the fulfilment of this life.

It is rich enough in marvels.

And not in detachment from this world.

How can I fulfil the meaning of my life if the goal I set myself is the "disappearance of individual consciousness"?

What am I without this individual consciousness of mine?

Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being.

I fear I have saddled you with a thankless task in working through this book.

That you have discharged it with such patience and lucidity was a very great help.

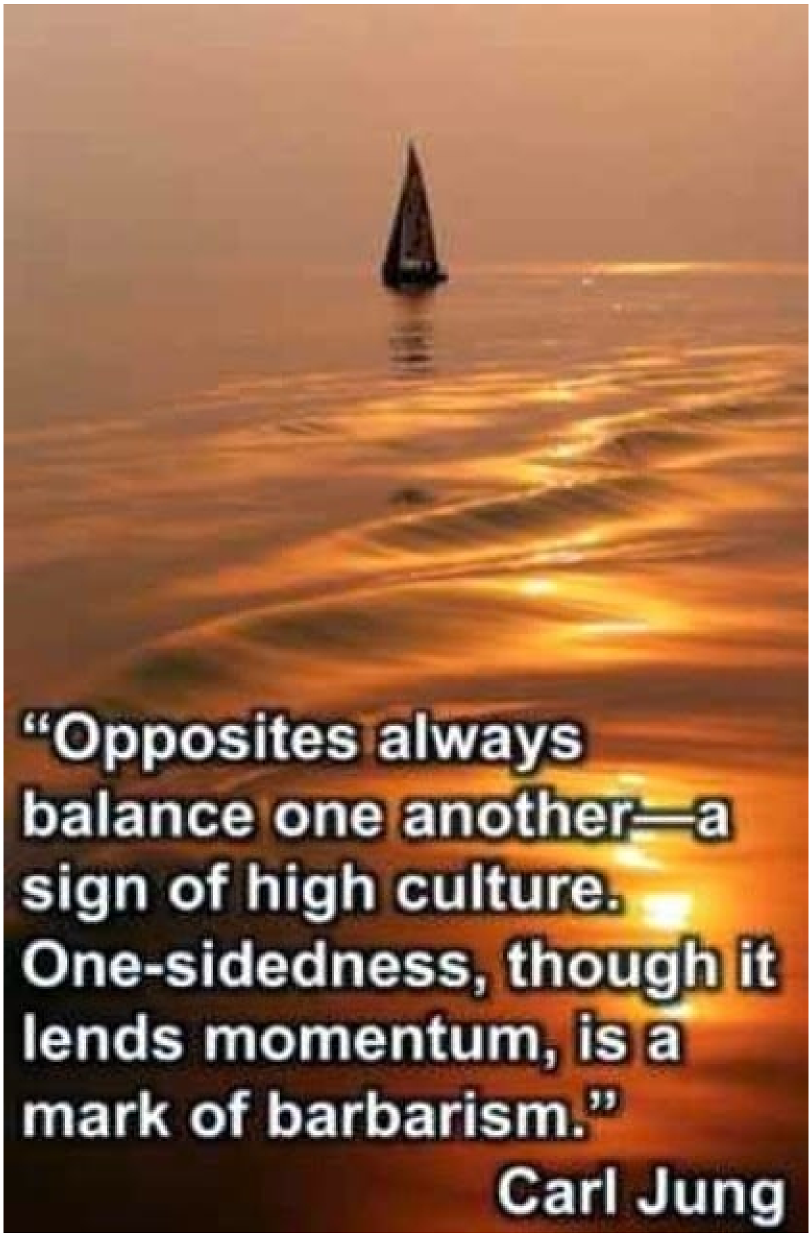
With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 381

[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams...

(2019-06-12 04:48)


"Opposites always balance one another—a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism."
Carl Jung

[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . .

Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . .

Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.

We can arbitrarily postulate a difference between these two entities, but that does not help us at all.

On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man.

Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God’s] nearness, [God’s] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance.

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.

The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature Carl Jung; "Answer to Job"; CW 11, par. 757.

The symbols aiming at wholeness . . . are the remedy with whose help [illness] can be repaired by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects.

They are "représentations collectives" [collective images] that facilitate the much needed union of conscious and unconscious.
This union cannot be accomplished either intellectually or in a purely practical sense because in the former case the instincts rebel and in the latter case reason and morality. . . .

[T]he conflict can only be resolved through the symbol. . . .

The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying.

During this process we come upon the symbols . . . , and in coming to terms with them we reestablish the lost connection with ideas and feelings that make a synthesis of the personality possible. Carl Jung; "A Psychological Approach to the Trinity" in CW 11, par. 285

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/2f2ff-balance.jpg`

Carl Jung on the Death of Emma and Bollingen house. (2019-06-12 05:06)

[1]

After my wife’s death. . . I felt an inner obligation to become what I myself am.

To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself!

I could no longer hide myself behind the "maternal" and the "spiritual" towers.

So, in that same year, I added an upper story to this section, which represents myself, or my ego personality.

Earlier,I would not have been able to do this; I would have regarded it as presumptuous self-emphasis.

Now it signified an extension of consciousness achieved in old age.

With that the building was complete. Carl Jung, MDR, Page 225.

Dear Aniela… .

I have finished painting the ceiling in Bollingen and done more work on my inscription and - last but not least - rebricked the rivulets to prevent
seepage and cooked some good meals and found and bought an excellent wine.

All this has rested me and cured me of various vexations.

But I won't speak of that.

Thank heavens I have no idea how great is the disorder or order of my correspondence.

My memory has the most astonishing holes in it, so that I often catch myself forgetting not only
what I have done but more especially what I have not done. Carl Jung, Letters Vol. 1, Page 351.

Solitude is for me a fount of healing which makes my life worth living.

Talking is often a torment for me, and I need many days of silence to recover from the futility of words.

I have got my marching orders and only look back when there's nothing else to do.

This journey is a great adventure in itself, but not one that can be talked about at great length.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends.

The rest is silence! This realization becomes clearer every day as the need to communicate dwindles.

Image:

lung on a wall at Bollingen, c. 1955.

In his eighties, Jung needed solitude as a "fount of healing," and
silence to overcome the "torment" of talking.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/c22dd-bollingen.jpg`

Carl Jung: Particularly here in Switzerland we have the feeling that we can only live vertically. (2019-06-13 03:30)

To Heinrich Zimmer

My dear Zimmer, 26 August 1941

Heartiest thanks for your two manuscripts, "The Involuntary Creation" and "The Celtic Romance of the Soul."

I shall soon enjoy reading them, which I can do now as I am on holiday.

We often think of you and did so quite particularly at the last Eranos meeting, where a Hungarian Hellenist and mythologist, Kerenyi, did his best to take your place for us, though it didn’t quite come off because there is, after all, only one Zimmer who, we concluded, is inimitable.

We simply missed you!

Altogether, you can hardly imagine the moribundness of this European world.

Particularly here in Switzerland we have the feeling that we can only live vertically.

Thank God for small mercies!

But living horizontally is nice too, though completely blighted because after a few kilometers we hit the frontier and on top of that we no longer have a car.

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.

As you may have heard, I have been very busy of late with Catholic matters.

This time I have given three lectures on the Mass.

I haven't published anything for a long time, otherwise I would have sent it to you.

My wife sends best greetings to you and your wife, and so do I.

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Page 303

Joseph Campbell, The Power of Myth, Page 58.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

“Thank God, I’m Jung, and not a Jungian.” **(2019-06-13 04:06)**

[1]

Thank God I’m Jung and not a Jungian.
~Carl Jung, Jung: A Biography (Hannah), Page 78.

[“Thank God, I’m Jung, and not a Jungian.” is a popular quotation of Dr. Jung’s but is often not used within the context in which it was stated as provided below.]

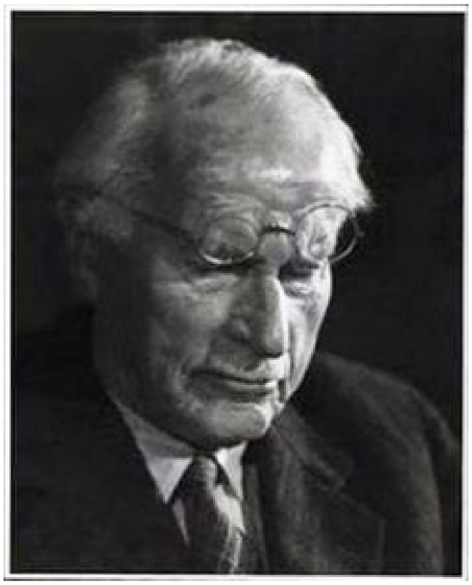
There was indeed plenty of theory with which to diagnose and label the patients, but terms and theory never appealed to Jung except as a temporary aid.

Speaking of the terms he himself gave to various aspects of the human psyche, he wrote, in his last long book, Mysterium Coniunctionis:
If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose. [Carl Jung, CW 14, Footnote 66, Page 108.]

He used to deplore the tendency of too many of his pupils to make dogma of such concepts and once in exasperation remarked:
"Thank God, I'm Jung, and not a Jungian." Carl Jung, Jung: A Biography [Hannah], Page 78.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/b8ff0-1aaa.jpg`

Carl Jung Depth Psychology Group on Facebook (2019-06-13 04:06)



[1]Carl Jung Depth Psychology Group on Facebook

1. `https://www.facebook.com/groups/56536297291/`

Sonu Shamdasani (2019-06-13 04:34)

[1]

Sonu Shamdasni [Age 51]

Sonu Shamdasani (born 1962) is a London-based author, editor, and professor at the UCL Centre for the History of Medicine, University College London. His works are on the history of psychiatry and psychology from the mid-nineteenth century to current times.

In 2003, he founded Philemon Foundation, along with Stephen Martin, where he is the general editor. In 2009, he edited the much awaited Red Book written by Carl Jung between approximately 1914 and 1930.

He gained his BA from Bristol University in 1984, followed by an MSc in the History of Science and Medicine at University College London/Imperial College London and a Ph.D. in the History of Medicine from WIHM/UCL (1996).

In an interview with the Times of India, dated 12 December 2009, he gives this brief personal biographical note:

"I am a Sindhi, I was born in Singapore and grew up in England.

I first encountered Jung when I was travelling in India in my teens, looking for a guru.

The first work of his that I came across was his commentary to The Secret of the Golden Flower, which was my first introduction to psychology.

I then saw the text as promising the possibility of a mediation between Eastern mysticism and Western rationality.

After further study, I thought that contemporary psychology and psychotherapy was in a mess, and I wanted to figure out how it had got into this state. This led me to the studying the history of psychology" Wikipedia

Happily as a founder and editor of the Philemon Foundation we may look forward to the following forthcoming publications:

JUNG ON DE NERVAL
JUNG NEUMANN CORRESPONDENCE
JUNG ADOLF KELLER CORRESPONDENCE
JUNG AND THE INDOLOGISTS
THE BLACK BOOKS 1913-1932
BERLIN SEMINAR 1933
GERMAN SEMINAR 1931
ETH LECTURES
DREAM INTERPRETATION AND ITS HISTORY
DREAM SYMBOLS

Select Publications

Books:

C. G. Jung: A Biography in Books, (New York, W. W. Norton, 2012).

(With Mikkel Borch-Jacobsen) The Freud Files: An Inquiry into the History of Psychoanalysis (Cambridge, Cambridge University Press, 2012).

Jung Stripped Bare by his Biographers, Even (London: Karnac Books, 2004).

Jung and the Making of Modern Psychology: The Dream of a Science (Cambridge: Cambridge University Press, 2003).

Cult Fictions: C. G. Jung and the Founding of Analytical Psychology (London: Routledge, 1998).

Edited Volumes

Editor, C. G. Jung, Introduction to Jungian Psychology: Notes on the Seminar in Analytical Psychology Given by Jung in 1925 (Princeton, New Jersey, Philemon Series, 2011).

Editor, C. G. Jung, The Red Book: Liber Novus, translated by Mark Kyburz, John Peck and Sonu Shamdasani, (New York: W. W. Norton, Philemon Series, 2009).

Editor, C. G. Jung, Seminar series, The Psychology of Kundalini Yoga, Bollingen Series, (Princeton New Jersey/London: Princeton University Press/Routledge, 1996).

Editor, Michael Fordham, Analyst-Patient Interaction: Collected Papers on Technique (London: Routledge, 1996).

Editor, Théodore Flournoy, From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages by (New Jersey: Princeton University Press, 1994).

Editor (with Michael Münchow), Speculations after Freud, Philosophy, Psychoanalysis and Culture (London: Routledge, 1994). UCL DIVISION OF PSYCHOLOGY AND LANGUAGE SCIENCES

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/e8b10-sonu.jpg`

Carl Jung on Individuation (2019-06-13 04:37)

[1]

Carl Gustav Jung on Individuation:

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature

person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality.
"On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112

Alienation has outside aspects and also takes place within:

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being.
"Mind and Earth" (1927). In CW 10: Civilization in Transition. P. 103

The outer conflicts and the inner ones tend to be related:

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 762

To remain infantile makes one’s future regrettable:

Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past.
"The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.345

Social responsibility that is devoid of self-reflection, may be all too hypocritical:

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 5

The creative impulse may not get wholly depleted throughout one’s life. It is possible to conduct it wisely and replenish it too:

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted.
"Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

Stiffening and clinging is not all there is to develop throughout life - personality may be developed too:

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 771

It should be worthy of praise to consolidate our former great attainments, as long as it does not make draining inroads into the soul life and make us sinister:

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past.
Symbols of Transformation (1952). CW 5: P. 553

It should help to get well unified and develop realization:

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realization.
"Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

Adult life has several stages too; each with its own peculiar challenges and possible outcomes or good or bad - or mixed:

It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one’s psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy.
Symbols of Transformation (1952). CW 5: P. 461

The afternoon of human life naturally forms part of the growth of human life.:

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained - and more than attained - shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 787

Suffering tends to isolate you. However, understanding of it may lift you up somewhat
In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

Often-repeated dream-series talk for a developmental process that is needed:

If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process.
"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P.550

Sexuality that is neurotically repressed, means unsuitable sacrifice, and possibly descent from what is truly proper:

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification - in other words, individual culture.
"On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 113

The youth phase is far from all there is to life well lived:

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway: they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 114

Many slowly find out to indulge less in egoistic, childish cravings through some fit involvement in the world:

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature: a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I."
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 764

The young neurotic cowardly shrinks back from some cultural values:

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained.
CW 4: Freud and Psychoanalysis. P. 664

At whatever cost assert yourself well, says Jung:

There would appear to be a sort of conscience in mankind which severely punishes every one who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men.
"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.132

Reflect and carry what is within yourself, and the future may get better or worse for it. Choose the former upon reflection:

After attaining the greatest possible height, a descent may begin
Take for comparison the daily course of the sun - but a sun that is endowed with human feeling and man's limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778

One is to reflect well to find out what is individual:

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is.
"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 242

What good and evil folks carry within themselves!

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began.
"The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.290

Individual sides to us should not be all overshadowed by so-called individual psychology, but instead nourished well by such as attention:

On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant "individuality" if it is not to be completely smothered.
"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 241

Future generations may benefit a whole lot from attentive individuals of yesterday and today:

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. ◊
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 201

Personal power is far from ideal, but may assist social achievements all the same:

You may adapt to the larger world as your internalized smaller world dictate. Eric Berne’s life scripts serve as examples:

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight.
"The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P. 312

Outer concerns may grow and multiply and overcrowd personal power and propriety till they become intolerable burdens:

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown

by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator.
"Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

You had better solve a problem before it ties you down somehow or fragments you too:

Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division.
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 18

The bed of Procrustes is not ideal for rest and recuperation:

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work - for them the moral compulsion to be nothing but normal signifies the bed of Procrustes - deadly and insupportable boredom, a hell of sterility and hopelessness.
"The Principles of Practical Psychology" (1935). In CW 16: The Practice of Psychotherapy. P.161

Much unprepared most people embark on the afternoon of life:

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.
"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 784

Handling of persons is of course age-related:

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent. ◊
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 114

Progress of culture begins with individuals and their attainments, including individuation:

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. ◊◊
"On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 111

Individuation is not had by massive, unsound and wicked suppression:

We do not sufficiently distinguish between Individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfillment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed.
"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 267

http://oaks.nvg.org/individuation.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/a68d3-pool.jpg`

Descent into Hell ~Carl Jung (2019-06-13 04:41)

[1]

In the following night, the air was filled with many voices. A loud voice called, "I am falling." Others cried out confused and excited during this: "Where to? What do you want?" Should I entrust myself to this confusion? I shuddered. It is a dreadful deep. Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither? You fall, and I want to fall with you, whoever you are.

The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing.

I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave.

Shadows sweep over me. I am seized by fear, but I know I must go in. I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water. But beyond this I catch a glimpse of a luminous red stone which I must reach. I wade through the muddy water. The cave is full of the frightful noise of shrieking voices. I take the stone, it covers a dark opening in the rock. I hold the stone in my hand, peering around inquiringly. I do not want to listen to the voices, they keep me away But I want to know. Here something wants to be uttered. I place my ear to the opening. I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream.

In the deepest reach of the stream shines a red sun, radiating through the dark water. There I see-and a terror seizes me-small serpents on the dark rock walls, striving toward the depths, where the sun shines. A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see?

Heal the wounds that doubt inflicts on me, my soul. That too is to be overcome, so that I can recognize your supreme meaning. How far away everything is, and how I have turned back! My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart. I am still a victim of my thinking. When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet? How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl? I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.

How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice. Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light.

[2] When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad.To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. This is how I overcame madness. If you do not know what divine madness is, suspend judgment and wait for the fruits. But know that there is a divine madness which is nothing other than the overpowering of the spirit of this time through the spirit of the depths. Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths. But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times. The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.

Because I was caught up in the spirit of this time, precisely what happened to me on this night had to happen to me, namely that the spirit of the depths erupted with force, and swept away the spirit of this time with a powerful wave. But the spirit of the depths had gained this power, because I had spoken to my soul during nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time.

I went into the desert only at night. Thus can you differentiate sick and divine delusion. Whoever
does the one and does without the other you may call sick since he is out of balance. But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts. If the spirit of the depths seizes you, you will feel the cruelty and cry out in torment. The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. (I had this vision on the night of 12 December 1913.)

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.
But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of / what is to come becomes apparent and our life can pow again. That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility oflife in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. I would not have been able to see what was to come if I could not have seen it in myself Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me.

You all have a share in the murder. In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory:

But I ask you, when do men fallon their brothers with mighty weapons and bloody acts? They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since t.he time has not yet come when man puts the bloody knife into himself in order to sacrifice the one he kills in his brother. But whom do people kill? They kill the noble, the brave, the heroes. They take aim at these and do not know that with these they mean themselves. They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. So long as it is possible to murder the brother instead of oneself the time is not ripe. Frightful things must happen until men grow ripe. But anything else will not ripen humanity.

Hence all this that talces place in these days must also be, so that the renewal can come. Since the source of blood that follows the shrouding of the sun is also the source of the new life. As the fate of the peoples is represented to you in events, so will it happen in your heart. If the hero in you is slain, then the sun of the depths rises in you, glowing from afar, and from a dreadful place. But all the same, everything that up till now seemed to be dead in you will come to life, and will change into poisonous serpents that will cover the sun, and you will fall into night and confusion. Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Your darkness, which you did not suspect since it was dead, will come to life and you will feel the crush of total evil and the conflicts of life that still now lie buried in the matter of your body. But the serpents are dreadful evil thoughts and feelings.

You thought you knew that abyss? Oh you clever people! It is another thing to experience it. Everything will happen to you. Think of all the frightful and devilish things that men have inflicted on their brothers. That should happen to you in your heart. Suffer it yourself through your own hand, and know that it is your own heinous and devilish hand that inflicts the suffering on you, but not your brother, who wrestles with his own devils. I would like you to see what the murdered hero means. Those nameless men who in our day have murdered a prince are blind prophets who demonstrate in events what then is valid only for the soul.Through the murder of princes we will learn that the prince in us, the hero, is threatened. Whether this should be seen as a good or a bad sign need not concern us. What is awful today is good in a hundred years, and in two hundred years is bad again. But we must recognize what is happening:

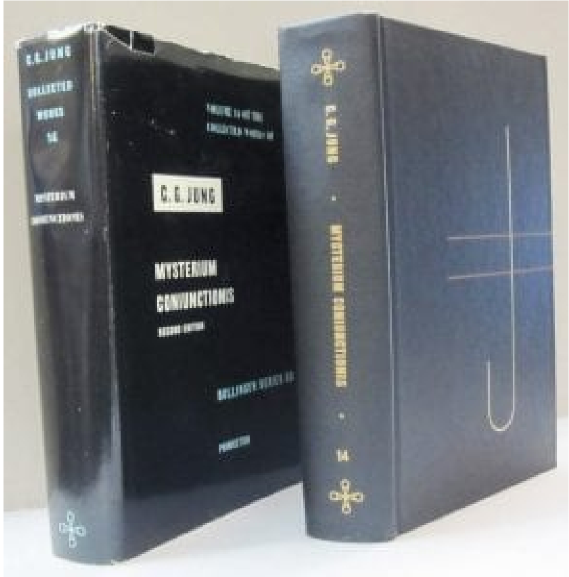
there are nameless ones in you who threaten your prince, the hereditary ruler. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure. He is bejewelled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. The hero wants to open up everything he can. But the nameless spirit of the depths evokes everything that man cannot. Incapacity prevents further ascent. Greater height requires greater virtue. We do not possess it. We must first create it by learning to live with our incapacity. We must give it life. For how else shall it develop into ability?

We cannot slay our incapacity and rise above it. But that is precisely what we wanted. Incapacity will overcome us and demand its share of life. Our ability will desert us, and we will believe, in the sense of the spirit of this time, that it is a loss. Yet it is no loss but a gain, not for outer trappings, however, but for inner capability. The one who learns to live with his incapacity has learned a great deal. This will lead us to the valuation of the smallest things, and to wise limitation, which the greater height demands. If all heroism is erased, we fall back into the misery of humanity and into ever worse. Our foundations will be caught up in excitement since our highest tension, which concerns what lies outside us, will stir them up. We ’will fall into the cesspool of our underworld, among the rubble of all the centuries in us. The heroic in you is the fact that you are ruled by the thought that this or that is good, that this or that performance is indispensable, this or that cause is objectionable, this or that goal must be attained in headlong striving work, this or that pleasure should be ruthlessly repressed at all costs. Consequently you sin against incapacity. But incapacity exists. No one should deny it, find fault with it, or shout it down. Carl Jung, Red Book, Pages 237-240

[2]

1. `http://upload.wikimedia.org/wikipedia/commons/c/cb/Blake_Dante_Hell_XXIV_Thieves.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/88/Liber_Novus.jpg/120px-Liber_Novus.jpg`

Carl Jung: CW 14 "Mysterium Coniunctionis" - Quotations (2019-06-13 04:45)



And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave m.an victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 14, Para 289

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53

Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, Para 737

Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the “Other” in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Carl Jung, CW 14: Page 706

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, CW 14, Page 136.

Woman’s consciousness has a lunar rather than a solar character. Its light is the "mild" light of the moon, which merges things together rather than separates them. It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Para 223

A Christian of today no longer ought to cling obstinately to a one-sided credo, but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his syche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else. It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower stores in which the spectres from humanity’s past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so on, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Always we shall have to begin again from the beginning. From ancient times the adept knew that he was concerned with the "res simplex," and the modern man too will find by experience that the work does not prosper without the greatest simplicity. Carl Jung, CW 14, Para 759

In general, meditation and contemplation have a bad reputation in the West.
They are regarded as a particularly reprehensible form of idleness or as pathological narcissism. No one has time for self-knowledge or believes that it could serve any sensible purpose. Also, one knows in advance that it is not worth the trouble to know oneself, for any fool can know what he is. We believe exclusively in doing and do not ask about the doer, who is judged only by achievements that have collective value. The general public seems to have taken cognizance of the existence of the unconscious psyche more than the so-called experts, but still nobody has drawn any conclusions from the fact that Western man confronts himself as a stranger and that self-knowledge is one of the most difficult and exacting of the arts. Carl Jung, CW 14, Para 709

The limitations of knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, an easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung, CW 14, Para 489

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

Only the living presence of the eternal images can lend the human psyche a dignity which makes it morally possible for a man to stand by his own soul, and be convinced that it is worth his while to persevere with himself. Only then will he realize that the conflict is in him, that the discord and tribulation are his riches, which should not be squandered by attacking others; and that, if fate should exact a debt from him in the form of guilt, it is a debt to himself. Carl Jung, CW 14, Para 511

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

It needs a very moon-like consciousness indeed to hold a large family together regardless of all the differences, and to talk and act in such a way that the harmonious relation of the parts to the whole is not only not disturbed but is actually enhanced. And where the ditch is too deep, a ray of moonlight smoothes it over. Carl Jung, CW 14, Para 227

The moon-nature is its own best camouflage, as at once becomes apparent when a woman's unconscious masculinity breaks through into her consciousness and thrusts her Eros aside. Then it is all up with her charm and the mitigating half-darkness; she takes a stand on some point or other and captiously defends it, although each barbed remark tears her own flesh, and with brutal short-sightedness she jeopardizes everything that is the dearest goal of womanhood. Carl Jung, CW 14, Para 228

The Sol who personifies the feminine unconscious is not the sun of the day but corresponds rather to the Sol niger. . .It is as void of light and charm as the gentling moonlight is all heavenly peace and magic. It protests too much that it is a light, because it is no light, and a great truth, because it invariably misses the mark, and a high authority, which nevertheless is always wrong, or is only as right as the blind tom-cat who tried to catch imaginary bats in broad daylight, but one day caught a real one by mistake and thereafter became completely unteachable. Carl Jung, CW 14, Para 229

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Even a life dedicated to God is still lived by an ego, which speaks of an ego and asserts an ego in God's despite, which does not instantly merge itself with God but reserves for itself a freedom and a will which it sets up outside God and against him. Carl Jung, CW 14, Para 206

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man. When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts. The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious. He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people. An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious, where it is pleased to take the form of Sophia or of the Virgin. Carl Jung, CW 14, Para 221

Just as a man has a body which is no different in principle from that of an animal, so also his psychology has a whole series of lower storeys in which the spectres from humanity’s past epochs still dwell, when the animal souls from the age of Pithecanthropus and the hominids, then the "psyche" of the cold-blooded saurians, and, deepest down of all, the transcendental mystery and paradox of the sympathetic and parasympathetic psychoid systems. Carl Jung, CW 14, Para 279

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sided ness, which is then compensated from the unconscious without our help. Carl Jung, CW 14, Para 470

Every father is given the opportunity to corrupt his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

"The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206.

Again, the view that good and evil are spiritual forces outside us, and that man is caught in the conflict between them, is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 14, par. 206.

The Fall was inevitable even in paradise. Therefore Christ is "without the stain of sin," because he stands for the whole of the Godhead and is not distinct from it by reason of his manhood. Carl Jung, CW 14, par. 206.

The wings of the dove temper the malignity of the air, the wickedness of the aerial spirit ("the prince of the power of the air"—Ephesians 2 : 2), and they alone have this effect. Carl Jung, CW 14, Para 206

The Red Sea is a water of death for those that are "unconscious," but for those that are "conscious" it is a baptismal water of rebirth and transcendence. Carl Jung, CW 14, Para 257

The exodus from Egypt signifies the exodus from the body, which is Egypt in miniature, being the incarnation of sinfulness, and the crossing of the Red Sea is the crossing of the water of corruption, which is Kronos. Carl Jung, CW 14, Para 257

The other side of the Red Sea is the other side of Creation. The arrival in the desert is a "genesis outside of generation." There the "gods of destruction" and the "god of salvation" are all together. Carl Jung, CW 14, Para 257

St. Augustine says, "The Red Sea signifies baptism"; and, according to Honorius of Autun, "the Red Sea is the baptism reddened by the blood of Christ, in which our enemies, namely our sins, are drowned." Carl Jung, CW 14, Para 257

It is without doubt the Microcosm, the mystical Adam and bisexual Original Man in his prenatal state, as it were, when he is identical with the unconscious. Carl Jung, CW 14, Para 8

It is clear from this text that the "hidden" thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis. It is he who laments in the "prisons" of the darkness, and who is personified by the black Shulamite of the Song of Songs. Carl Jung, CW 14, Para 44

The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Carl Jung, CW 14, Para 47

Hence we get the parallel of the dragon's head with Christ, corresponding to the Gnostic view that the son of the highest divinity took on the form of the serpent in paradise in order to teach our first parents the faculty of discrimination, so that they should see that the work of the demiurge was imperfect. Carl Jung, CW 14, Para 141

The personal unconscious is the shadow and the inferior function, in Gnostic terms the sinfulness and impurity that must be washed away by baptism. The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. Carl Jung, CW 14, Para 257

The opus is a "transitus," a in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. Carl Jung, CW 14, Para 287

Irenaeus, reporting the views of the Gnostics, says: "The spiritual, they say, [is] sent forth to this end, that, being united here below with the psychic, it may take form, and be instructed simultaneously by intercourse with it. Carl Jung, CW 14, Para 327

The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe's "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327

Anyone familiar with the spirit of alchemy and the views of the Gnostics in Hippolytus will be struck again and again by their inner affinity. Carl Jung, CW 14, Para 328

The inner spiritual man of the Gnostics is the Anthropos, the man created in the image of the Nous, the (true man). He corresponds to the chin-yen (true man) of Chinese alchemy. Carl Jung, CW 14, Para 490

And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess. She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother. Carl Jung, CW 14, Para 490

In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne. Carl Jung, CW 14, Para 526

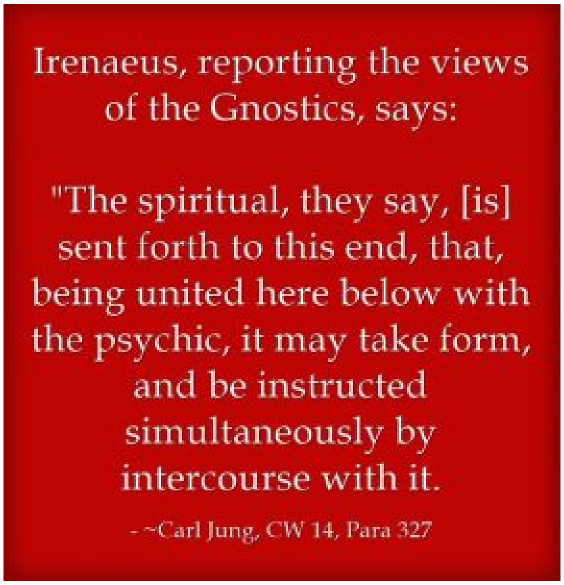
Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis. Carl Jung, CW 14, Para 548

In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri. Carl Jung, CW 14, Para 589

Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas. Carl Jung, CW 14, Para 627

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an anima mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascri bes to the soul. Carl Jung, CW 14, Para 699

The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701



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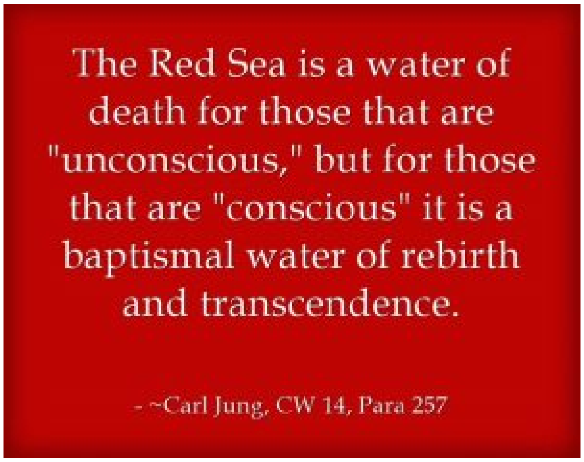

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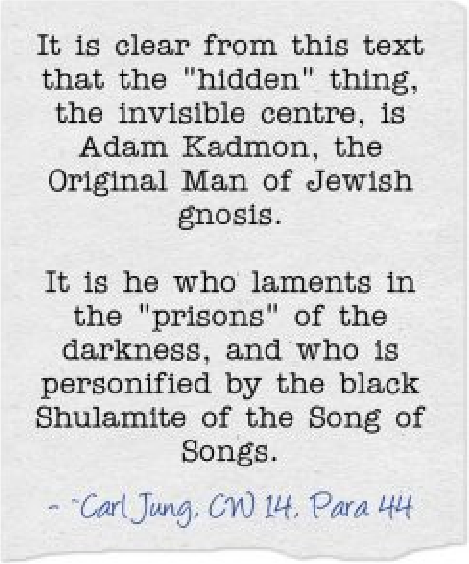

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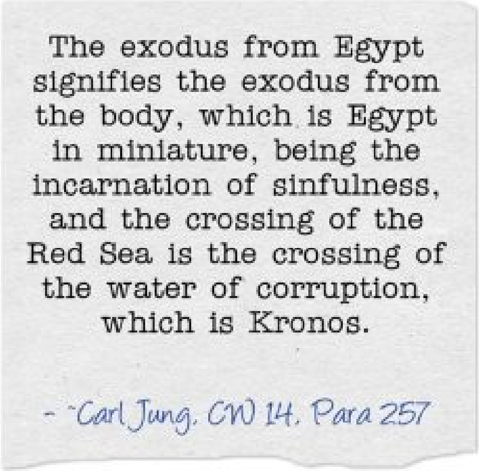

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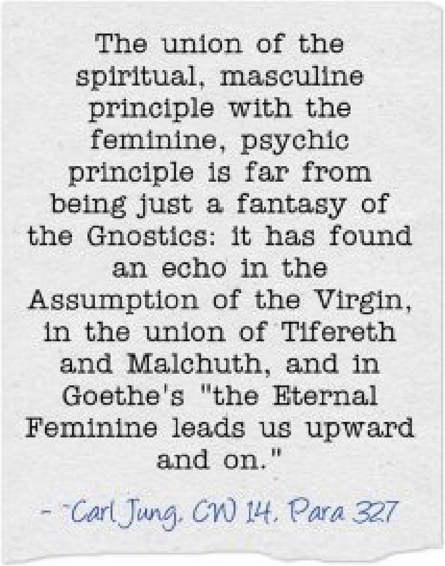

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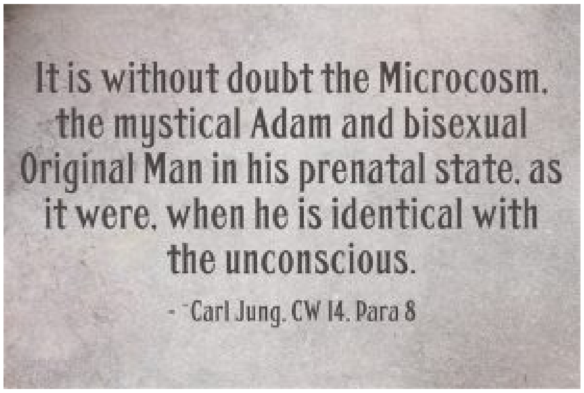

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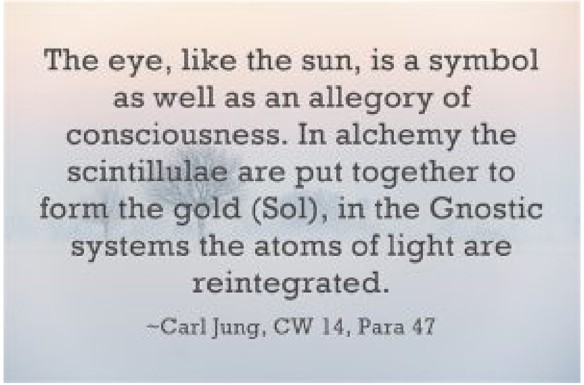

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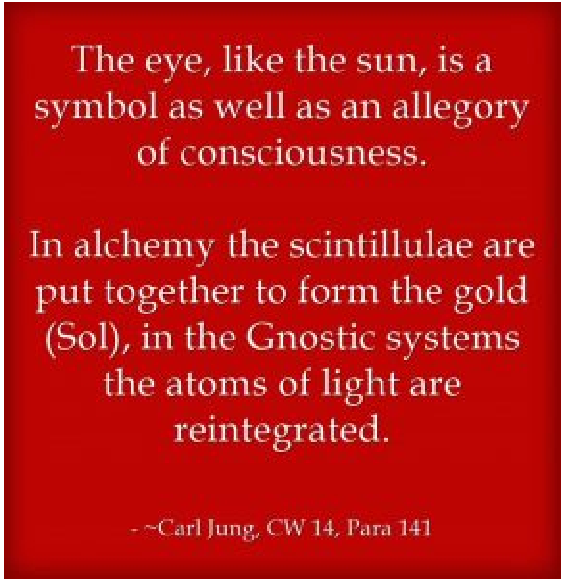

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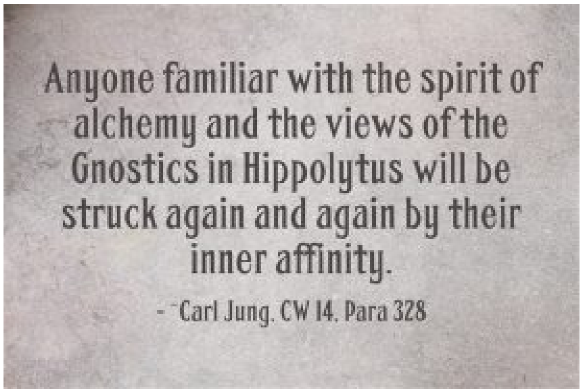

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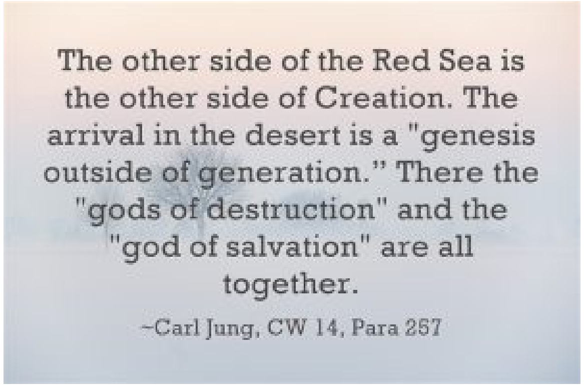

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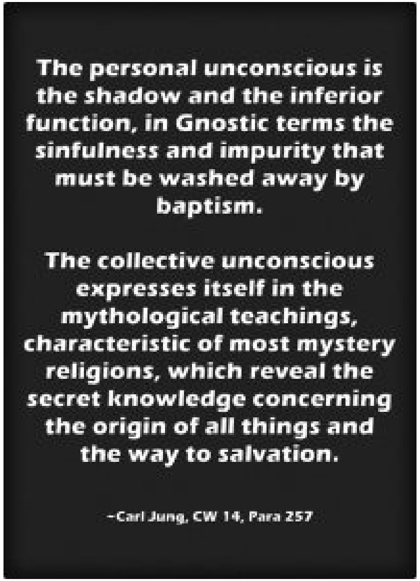

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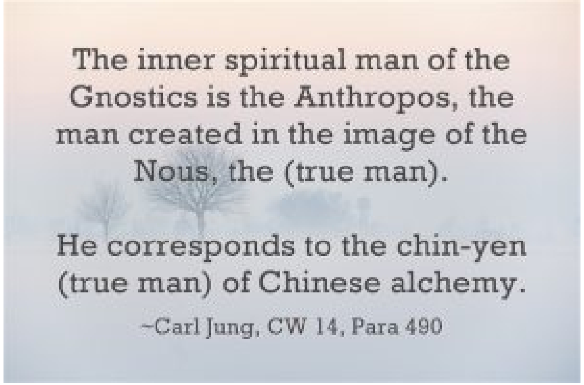

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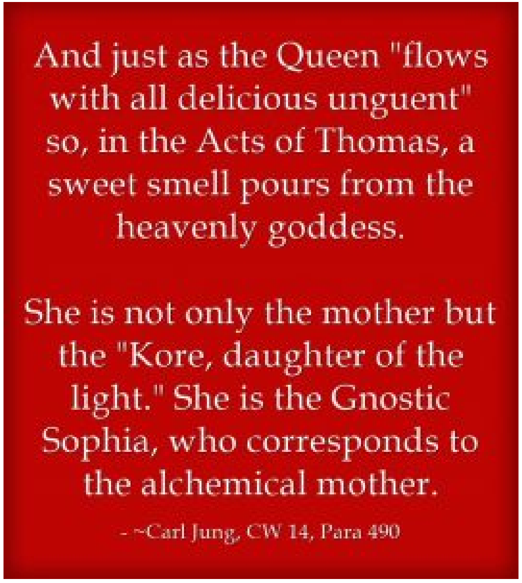
He corresponds to the chin-yen (true man) of Chinese alchemy.

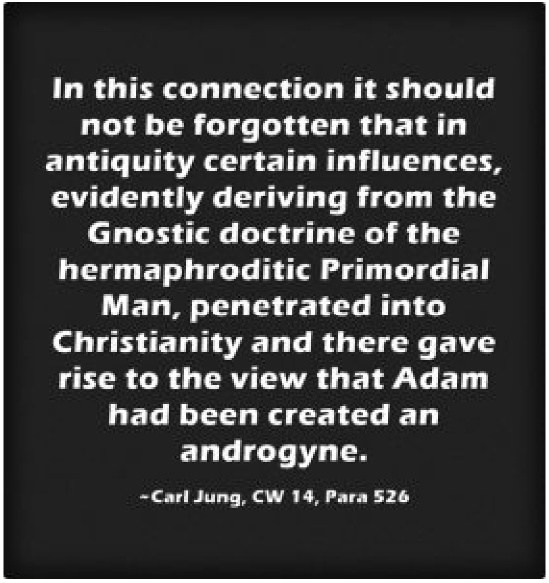
~Carl Jung, CW 14, Para 490



And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess.

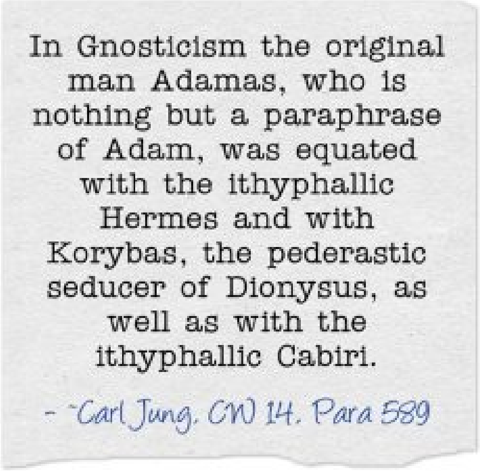
She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother.

- ~Carl Jung, CW 14, Para 490



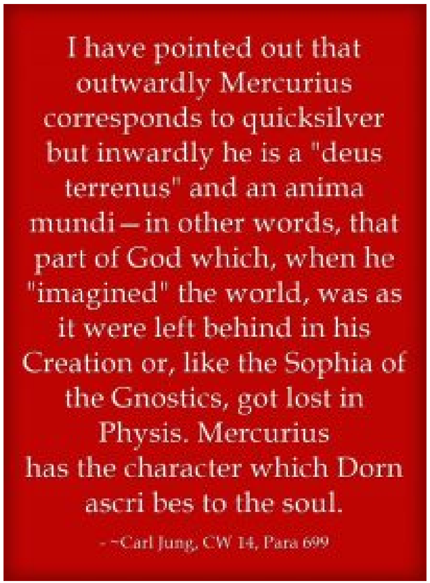
In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne.

~Carl Jung, CW 14, Para 526



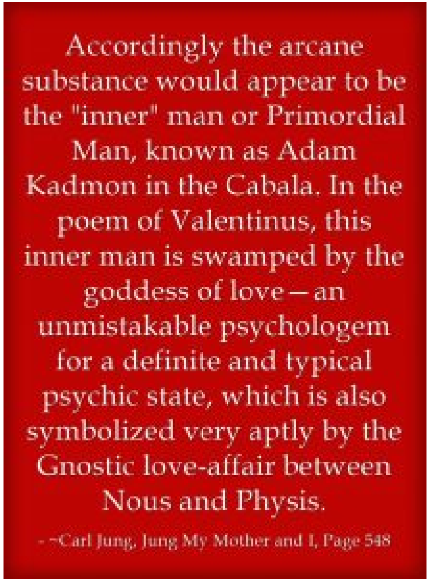
In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri.

- ~Carl Jung, CW 14, Para 589



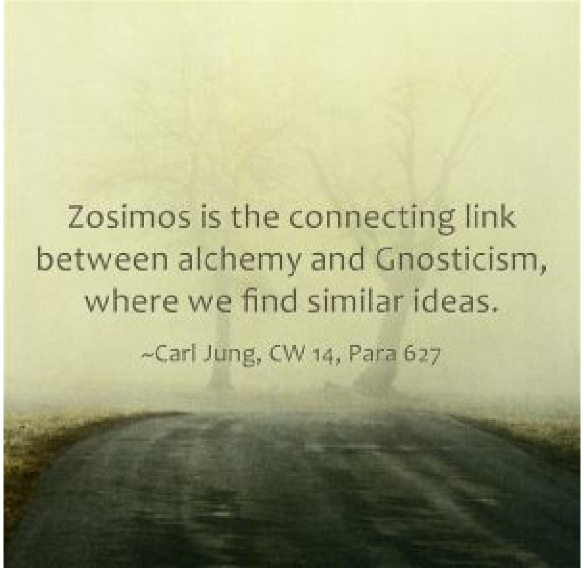
I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an anima mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul.

- ~Carl Jung, CW 14, Para 699



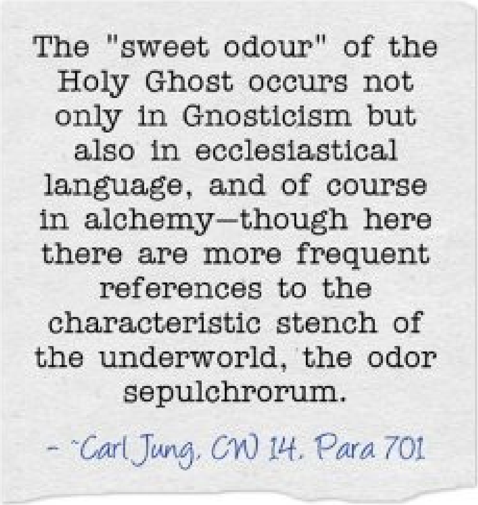
Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis.

- ~Carl Jung, Jung My Mother and I, Page 548



Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas.

~Carl Jung, CW 14, Para 627

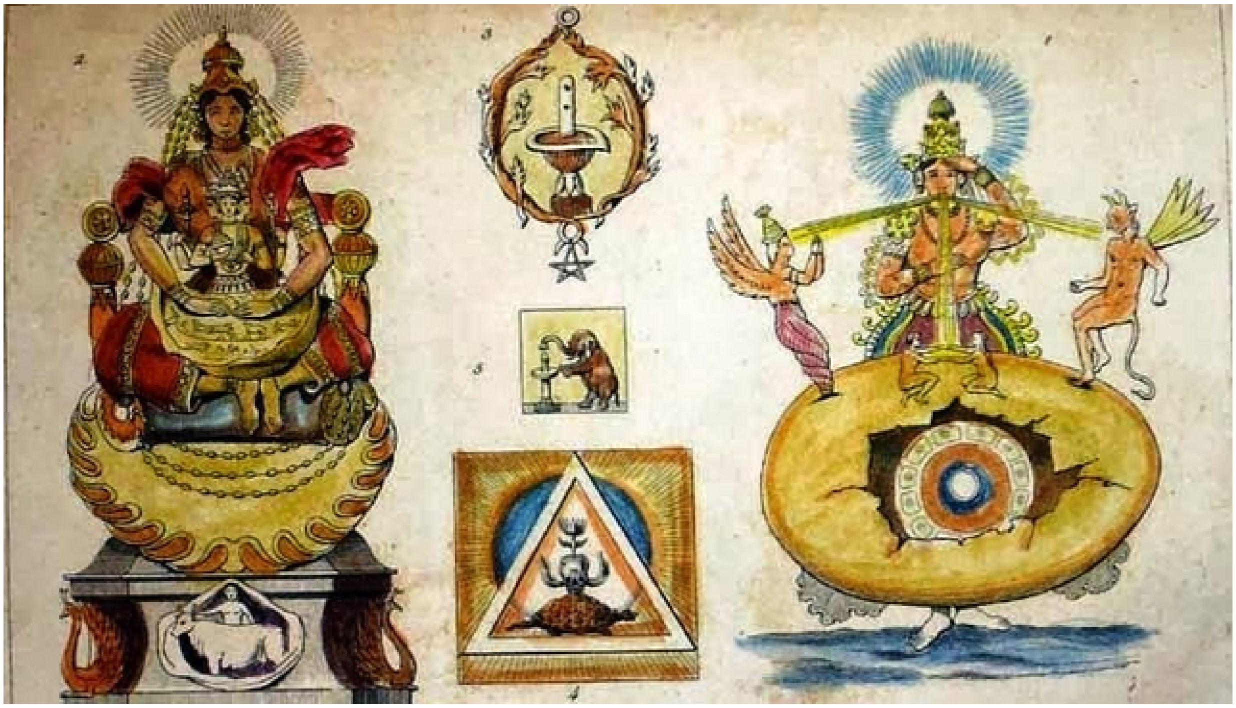


The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum.

- ~Carl Jung, CW 14, Para 701

Prajapati desired: I will propagate myself, I will be many... (2019-06-13 04:56)

[1]



Through introversion, as numerous historical witnesses testify, one is fertilized, inspired, regenerated, and reborn. In Indian philosophy this idea of creative spiritual activity has even acquired a cosmogonic significance. According to the Rig-Veda (X, 121), the unknown creator of all things is Prajapati, "Lord of Creation." His cosmogonic activity is described as follows in the various Brahmanas:

"Prajapati desired: I will propagate myself, I will be many. He practiced tapas, and after he had practiced tapas he created these worlds."

The term tapas is to be translated, according to Deussen, as "he heated himself with his own heat, in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing. As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself. He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity. Thus Prajapati transforms himself by introversion into something new, into the multiplicity of the world. It is particularly interesting to note the gradual approximation of widely divergent ideas. Deussen says:

"Just as, in a hot country like India, the idea of tapas became the symbol of strenuous effort and suffering, so the idea of tapo atapyata gradually acquired the meaning of self-castigation, and became associated with the view...that creation is an act of self-abnegation on the part of the creator.

Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic of regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion. Rig-Veda X, 129 says:

"Then the One, that was hidden in the shell
Was born through the force of fiery torment.
From it there arose in the beginning love,
Which is the germ and the seed of knowledge.
The wise found the root of being in not-being
By investigating the impulses of the human heart."

Carl Jung, Symbols of Transformation, The Dual Mother, Paragraphs 588-590.

We asked earth.
We asked Heaven.
We asked the sea.
We asked the wind.
We asked the fire.

We looked for you with all the peoples.
We looked for you with all the kings.
We looked for you with all the wise.
We looked for you in our own heads and hearts.
And we found you in the egg. Carl Jung; The Red Book; Paragraphs 59-60.

Image legend: "hiranagarbha." In the Rig Veda, hiranagarbha was the primal seed from which Brahma was born.

In Jung's copy of vol. 32 of the Sacred Books of the East (Vedic Hymns) the only section that is cut is the opening one, a hymn "To the Unknown God." This begins "In the beginning there arose the Golden Child (Hiranya-garbha); as soon as born, he alone was the lord of all that is. He established the earth and this heaven:-Who is the God to whom we shall offer sacrifice?" (p. 1).

In Jung's copy of the Upanishads in the Sacred Books of the East, there is a piece of paper inserted near page 311 of the Maitdiyana-Bdhmana-Upanishad, a passage
describing the Self which begins, and the same Self is also called ... Hiranyagarbha" (vol. 15, pt. 2). The Red Book; Footnote 130.

Images:

1. An attempt to depict the creative activities of Prajapati; a steel engraving from the 1850's, with modern hand coloring.

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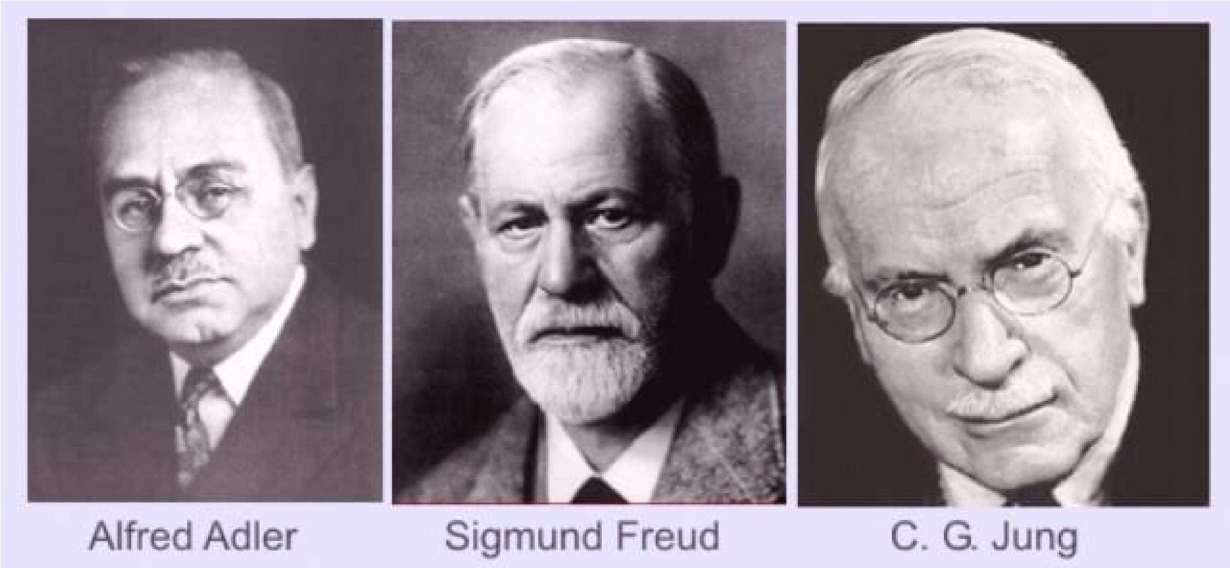
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/a0044-anattempttodepictthecreativeactivitiesofprajapatiasteelengravingfromthe1850.jpg's,+wit`

[Dr. Freud’s denunciation of Dr. Adler and Dr. Jung] (2019-06-13 05:04)

[1]



[Dr. Freud’s denunciation of Dr. Adler and Dr. Jung]

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis.” Sigmund Freud to James Jackson Putnam, 20Aug1912.

Note: This quotation was found in the Introduction to "Contra Jung" on Page xv which also provided the following Footnote:

Footnote 26: Nathan Hale, ed., James Jackson Putnam and Psychoanalysis: Letters between Putnam and Sigmund Freud, Ernest Jones, William James, Sándor Ferenczi, and Morton Prince, 1877–1917

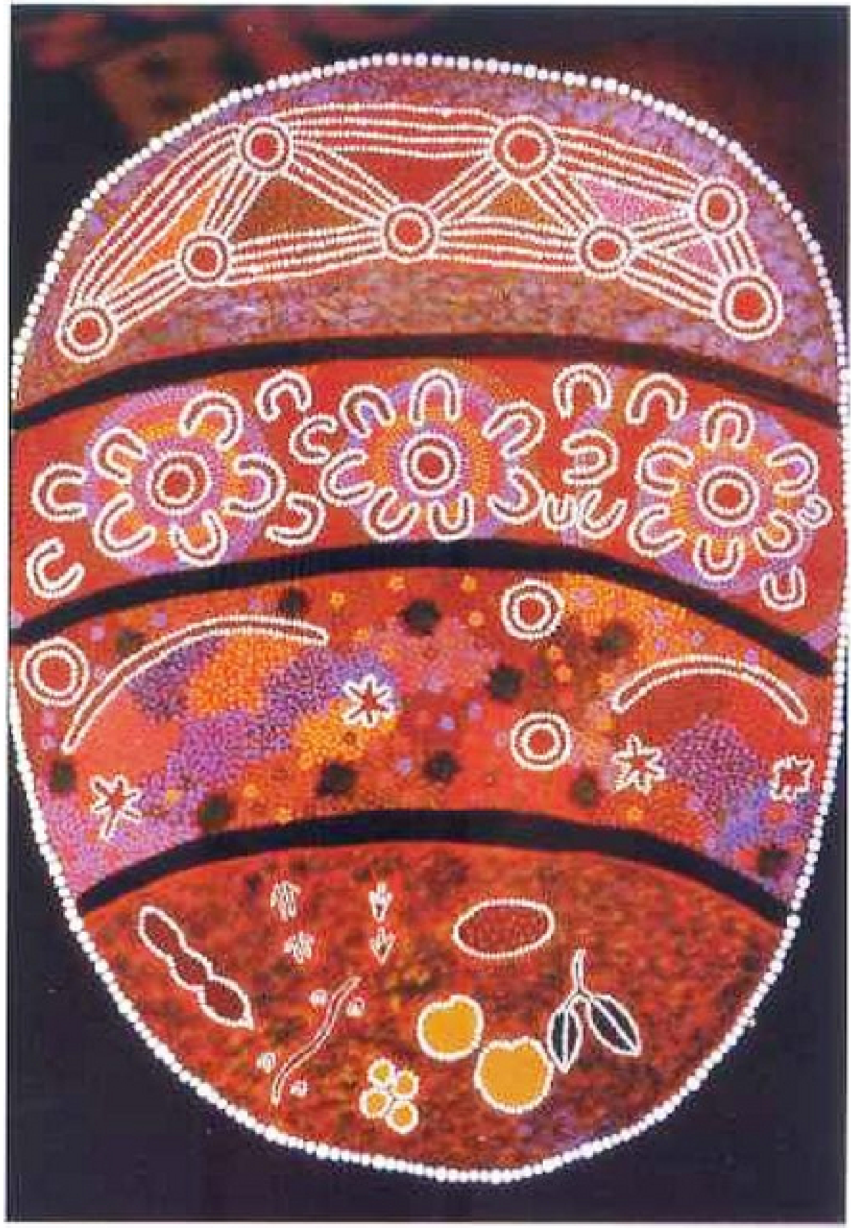
(Cambridge, Mass.: Harvard university Press, 1971), p. 146.

My American lectures are now finished and will contain various proposals for the modification of certain theoretical formulations. this step was difficult. I shall not however overcome my father following Adler’s recipe, as you seem to suppose. this doesn’t apply to me. Dr. Jung to Dr. Freud, Freud/Jung Letters, Page 512.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/baaf4-adler.jpg`

Carl Jung on “Synchronicity.” **(2019-06-13 05:38)**

[1]



Carl Jung on “Synchronicity.”

"Certain phenomena of synchronicity seem to be bound up with the archetypes." Synchronistic events nearly always occur
during, or because of heightened emotion.

It’s as if the threshold of consciousness is lowered, which then allows the unconscious and its contents to show
themselves in conscious life.

These spheres of heightened emotion occur within archetypal situations such as death, mortal danger, catastrophes, mental or physical illness, or relationship crises, which demonstrate innate "patterns of behavior that are universal in character, arousing the same feelings in everyone."

Similarly, close-bonded archetypal relationships such as those between mother and child or between lovers often produce synchronistic telepathic communication.

For lung, the archetypes are "an imprint which presupposes an imprinter"; "the archetype is only the name of Tao, not Tao itself."

And "just as the physicist regards the atom as a model I regard archetypal ideas as sketches for the purpose of visualizing the unknown background."

We . . . have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent.

In other words: this factor is expected to manifest the qualities of time- and spacelessness, i.e., "eternity" and "ubiquity."

Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in time and space, of course relatively speaking.

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima mundi or the psyche tou kosmou [cosmic psyche].

This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is to the manifestations of unconscious fantasy. . . .

It may be, from a psychological point of view, a mere similarity and not a unity in essence. . .

But here parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate events, as for instance the act of prevision and the objective precognized fact.

These experiences show that the factor in question is one and the same inside and outside the psyche.

. . . In our ordinary minds we are in the worlds of time and space and within the individual psyche.

In the state of the archetype we are in the collective psyche, in a world system whose space-time categories are relatively or absolutely abolished.

This is about as far as we can go safely.

I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we
are the moved objects.

Experiment in the ordinary sense therefore becomes impossible. . . .

There is no regularity between archetype and synchronistic event. . . .

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading
factor of principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and co-called psyche.

Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.

In this connection I always come upon the enigma of the natural number.

I have a distinct feeling that Number is a key to the mystery, since it is just as much discovered as it is invented.

It is quantity as well as meaning.

For the latter I refer to the arithmetical qualities of the fundamental archetype of the self. . . and its historically and empirically well documented
variants of the Four. . . .

It seems that I am too old to solve such riddles, but I do hope that a young mind will take up the challenge. It would
be worth while. Carl Jung, Letters Vol. II, Pages 398-400.

Image:

The Four Brains Aboriginal painting by Rachel Napaljarri jurra, Waadpiri people, Central Australia, 1992.

Aboriginal philosophy posits four brains for the human experience, four levels that describe our
relationship to our world:

1. Story brain (Tjukurrpa), myths/thought;
2. Family brain (Walytju), relationships/emotions;
3. Country brain .(Ngurra), geography/environment;
4. Body brain (Kurunpa), physical/molecular.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/ced1e-1.jpg`

Carl Jung visits the Pueblo Indians (2019-06-13 11:02)

Taos Indians, one of whom is possibly Antonio Mirabal (Mountain Lake).

The Pueblo Indians

We always require an outside point to stand on, in order to apply the lever of criticism.

This is especially so in psychology, where by the nature of the material we are much more subjectively involved than in any other science.

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside?

Regarding it from outside means regarding it from the standpoint of another nation.

To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those incompatibilities which constitute the national bias and the national peculiarity.

Everything that irritates us about others can lead us to an understanding of ourselves.

I understand England only when I see where I, as a Swiss, do not fit in.

I understand Europe, our greatest problem, only when I see where I as a European do not fit into the world.

Through my acquaintance with many Americans, and my trips to and in America, I have obtained an enormous amount of insight into the European

character; it has always seemed to me that there can be nothing more useful for a European than some time or another to look out at Europe from the top of a skyscraper.

When I contemplated for the first time the European spectacle from the Sahara, surrounded by a civilization which has more or less the same

relationship to ours as Roman antiquity has to modern times, I became aware of how completely, even in America, I was still caught up and imprisoned in the cultural consciousness of the white man.

The desire then grew in me to carry the historical comparisons still farther by descending to a still lower cultural level.

On my next trip to the United States I went with a group of American friends to visit the Indians of New Mexico, the citybuilding Pueblos.

"City," however, is too strong a word.

What they build are in reality only villages; but their crowded houses piled one atop the other suggest the word "city,” as do their language and their whole manner.

There for the first time I had the good fortune to talk with a non-European, that is, to a nonwhite.

He was a chief of the Taos pueblos, an intelligent man between the ages of forty and fifty.

His name was Ochwiay Biano (Mountain Lake).

I was able to talk with him as I have rarely been able to talk with a European.

To be sure, he was caught up in his world just as much as a European is in his, but what a world it was.

In talk with a European, one is constantly running up on the sand bars of things long known but never understood; with this Indian, the vessel floated freely on deep, alien seas.

At the same time, one never knows which is more enjoyable: catching sight of new shores, or discovering new approaches to age-old knowledge that has been almost forgotten.

"See," how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad."

I asked him why he thought the whites were all mad.

"They say that they think with their heads/’ he replied.

"Why of course. What do you think with?" I asked him in surprise.

"We think here," he said, indicating his heart.

I fell into a long meditation.

For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man.

It was as though until now I had seen nothing but sentimental, prettified color prints.

This Indian had struck our vulnerable spot, unveiled a truth to which we are blind.

I felt rising within me like a shapeless mist something unknown and yet deeply familiar.

And out of this mist, image upon image detached itself: first Roman legions smashing into the cities of Gaul, and the keenly incised features of Julius Caesar, Scipio Africanus, and Pompey.

I saw the Roman eagle on the North Sea and on the banks of the White Nile.

Then I saw St. Augustine transmitting the Christian creed to the Britons on the tips of Roman lances, and Charlemagne’s most glorious forced conversions of the heathen; then the pillaging and murdering bands of the Crusading armies.

With a secret stab I realized the hollowness of that old romanticism about the Crusades.

Then followed Columbus, Cortes, and the other conquistadors who with fire, sword, torture, and Christianity came down upon even these remote pueblos dreaming peacefully in the Sun, their Father.

I saw, too, the peoples of the Pacific islands decimated by firewater, syphilis, and scarlet fever carried in the clothes the missionaries forced on them.

It was enough.

What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen.

All the eagles and other predatory creatures that adorn our coats of arms seem to me apt psychological representatives of our true nature.

Something else that Ochwiay Biano said to me stuck in my mind.

It seems to me so intimately connected with the peculiar atmosphere of our interview that my account would be incomplete if I failed to mention it.

Our conversation took place on the roof of the fifth story of the main building.

At frequent intervals figures of other Indians could be seen on the roofs, wrapped in their woolen blankets, sunk in contemplation of the wandering sun that daily rose into a clear sky.

Around us were grouped the low-built square buildings of air-dried brick (adobe), with the characteristic ladders that reach from the ground to the roof, or from roof to roof of the higher stories.

(In earlier, dangerous times the entrance used to be through the roof.)

Before us the rolling plateau of Taos (about seven thousand feet above sea level) stretched to the horizon, where several conical peaks (ancient volcanoes) rose to over twelve thousand feet.

Behind us a clear stream purled past the houses, and on its opposite bank stood a second pueblo of reddish adobe houses, built one atop the other toward the center of the settlement, thus strangely anticipating the perspective of an American metropolis with its skyscrapers in the center.

Perhaps half an hour's journey upriver rose a mighty isolated mountain, the mountain, which has no name.

The story goes that on days when the mountain is wrapped in clouds the men vanish in that direction to perform mysterious rites.

The Pueblo Indians are unusually closemouthed, and in matters of their religion absolutely inaccessible.

They make it a policy to keep their religious practices a secret, and this secret is so strictly guarded that I abandoned as hopeless any attempt at direct questioning.

Never before had I run into such an atmosphere of secrecy; the religions of civilized nations today are all accessible; their sacraments have long ago ceased to be mysteries.

Here, however, the air was filled with a secret known to all the communicants, but to which whites could gain no access.

This strange situation gave me an inkling of Eleusis, whose secret was known to one nation and yet never betrayed.

I understood what Pausanias or Herodotus felt when he wrote:

"I am not permitted to name the name of that god."

This was not, I felt, mystification, but a vital mystery whose betrayal might bring about the downfall of the community as well as of the individual.

Preservation of the secret gives the Pueblo Indian pride and the power to resist the dominant whites.

It gives him cohesion and unity; and I feel sure that the Pueblos as an individual community will continue to exist as long as their mysteries are not desecrated.

It was astonishing to me to see how the Indian's emotions change when he speaks of his religious ideas.

In ordinary life he shows a degree of self-control and dignity that borders on fatalistic equanimity.

But when he speaks of things that pertain to his mysteries, he is in the grip of a surprising emotion which he cannot conceal a fact which greatly helped to satisfy my curiosity.

As I have said, direct questioning led to nothing.

When, therefore, I wanted to know about essential matters, I made tentative remarks and observed my interlocutor's expression for those affective movements which are so very familiar to me.

If I had hit on something essential, he remained silent or gave an evasive reply, but with all the signs of profound emotion; frequently tears would fill his eyes.

Their religious conceptions are not theories to them (which, indeed, would have to be very curious theories to evoke tears from a man), but facts, as important and moving as the corresponding external realities.

As I sat with Ochwiay Biano on the roof, the blazing sun rising higher and higher, he said, pointing to the sun, "Is not he who moves there our father? How can anyone say differently? How can there be another god? Nothing can be without the sun."

His excitement, which was already perceptible, mounted still higher; he struggled for words, and exclaimed at last, "What would a man do alone in the mountains? He cannot even build his fire without him."

I asked him whether he did not think the sun might be a fiery ball shaped by an invisible god.

My question did not even arouse astonishment, let alone anger.

Obviously it touched nothing within him; he did not even think my question stupid.

It merely left him cold, I had the feeling that I had come upon an

insurmountable wall. His only reply was, "The sun is God. Everyone can see that."

Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it.

Another time I stood by the river and looked up at the mountains, which rise almost another six thousand feet above the plateau.

I was just thinking that this was the roof of the American continent, and that people lived here in the face of the sun like the Indians who stood wrapped in blankets on the highest roofs of the pueblo, mute and absorbed in the sight of the sun.

Suddenly a deep voice, vibrant with suppressed emotion, spoke from behind me into my left ear: "Do you not think that all life comes from the mountain?"

An elderly Indian had come up to me, inaudible in his moccasins, and had asked me this heaven knows how far-reaching question.

A glance at the river pouring down from the mountain showed me the outward image that had engendered this conclusion.

Obviously all life came from the mountain, for where there is water, there is life.

Nothing could be more obvious.

In his question I felt a swelling emotion connected with the word "mountain," and thought of the tale of secret rites celebrated on the mountain. I replied, "Everyone can see that you speak the truth.”

Unfortunately, the conversation was soon interrupted, and so I did not succeed in attaining any deeper insight into the symbolism of water and mountain.

I observed that the Pueblo Indians, reluctant as they were to speak about anything concerning their religion, talked with great readiness and intensity about their relations with the Americans.

"Why," Mountain Lake said, "do the Americans not let us alone? Why do they want to forbid our dances? Why do they make difficulties when we want to take our young people from school in order to lead them to the kiva (site of the rituals) , and instruct them in our religion? We do nothing to harm the Americans!"

After a prolonged silence he continued, "The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it."

I could observe from his excitement that he was alluding to some extremely important element of his religion.

I therefore asked him: "You think, then, that what you do in your religion benefits the whole world?"

He replied with great animation, "Of course. If we did not do it, what would become of the world?’

And with a significant gesture he pointed to the sun.

I felt that we were approaching extremely delicate ground here, verging on the mysteries of the tribe.

"After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our

father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever/’

I then realized on what the "dignity," the tranquil composure of the individual Indian, was founded.

It springs from his being a son of the sun; his life is cosmologically meaningful, for he helps the father and preserver of all life in his daily rise and descent.

If we set against this our own self-justifications, the meaning of our own lives as it is formulated by our reason, we cannot help but see our poverty.

Out of sheer envy we are obliged to smile at the Indians naivete and to plume ourselves on our cleverness; for otherwise we would discover how impoverished and down at the heels we are.

Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth.

If for a moment we put away all European rationalism and transport ourselves into the clear mountain air of that solitary plateau, which drops off on one side into the broad continental prairies and on the other into the Pacific Ocean; if we also set aside our intimate knowledge of the world and exchange it for a horizon that seems immeasurable, and an ignorance of what lies beyond it, we will begin to achieve an inner comprehension of the Pueblo Indian's point of view.

"All life comes from the mountain*' is immediately convincing to him, and he is equally certain that he lives upon the roof of an immeasurable world, closest to God. He above all others has the Divinity's ear, and his ritual act will reach the distant sun soonest of all.

The holiness of mountains, the revelation of Yahweh upon Sinai, the inspiration that Nietzsche was vouchsafed in the Engadine all speak the same language.

The idea, absurd to us, that a ritual act can magically affect the sun is, upon closer examination, no less irrational but far more familiar to us than might at first be assumed.

Our Christian religion like every other, incidentally is permeated by the idea that special acts or a special kind of action can influence God for example, through certain rites or by prayer, or by a morality pleasing to the Divinity.

The ritual acts of man are an answer and reaction to the action of God upon man; and perhaps they are not only that, but are also intended to be "activating," a form of magic coercion.

That man feels capable of formulating valid replies to the overpowering influence of God, and that he can render back something which is essential even to God, induces pride, for it raises the human individual to the dignity of a metaphysical factor.

"God and us" even if it is only an unconscious sous-entendu this equation no doubt underlies that enviable serenity of the Pueblo Indian.

Such a man is in the fullest sense of the word in his proper place. Carl Jung, Memories, Dreams and Reflections, Pages 247-253

Carl Jung on "Tao." (2019-06-14 03:17)

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.

The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower.

To translate meaning into life … is to realize the Tao.   Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.

Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin.   Carl Jung, Modern Psychology, Page 43.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/f5978-1.jpg`

Carl Jung: "Not being a prophet, it is impossible for me to predict where the world is going to." (2019-06-14 03:26)

[1]

To Albert Oppenheimer

Dear Herr Oppenheimer 10 October 1933

Not being a prophet, it is impossible for me to predict where the world is going to.

But I know from my own experience of very many individuals of our time that a very definite instinctive tendency is at work to bring them back to consciousness of themselves.

The catastrophe of the World War is no doubt responsible for this.

What happens to the individual also happens to nations after a time, by a process of natural summation.

The economic crisis operates as a contributory causative factor.

Nations will become more and more entrenched in their idiosyncrasies and we may expect an increase in nationalism everywhere.

Contrary to the rational expectation of worldwide understanding, the individuality of each nation is going to be built up for a long time to come.

Economic hardship makes people egoistic as well as increasing mistrust between them.

It is clear that civilization, if not exactly threatened, is being held up in its advance.

This is to be welcomed in that our advance has been much too rapid for the real man, which is why we have become lopsidedly intellectualistic and rationalistic and have quite forgotten that there are other factors which cannot be influenced by a one track rational intellect.

Hence we see on all sides a mystic emotionality flaring up, which had been declared extinguished ever since the Middle Ages.

It fares with nations as with the individual: if he grows too high in the air his roots go down too deep, which means that however fast he progresses he will after a time be overtaken by his own shadow, where he will find plenty of work to do on himself at home.

In the individual one calls it a conflict, in the nation it’s a civil war or revolution.

I think the continuing divisions and upheavals will gradually lead to a state of balance which will form the basis for a reconstruction.

But I think the phase of disintegration will last at least several decades more.

I see no special social or political gain for our generation but an all the greater spiritual one.

This, of course, is not identical with what used to be called the march of civilization.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 128-129.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/5c305-2.jpg`

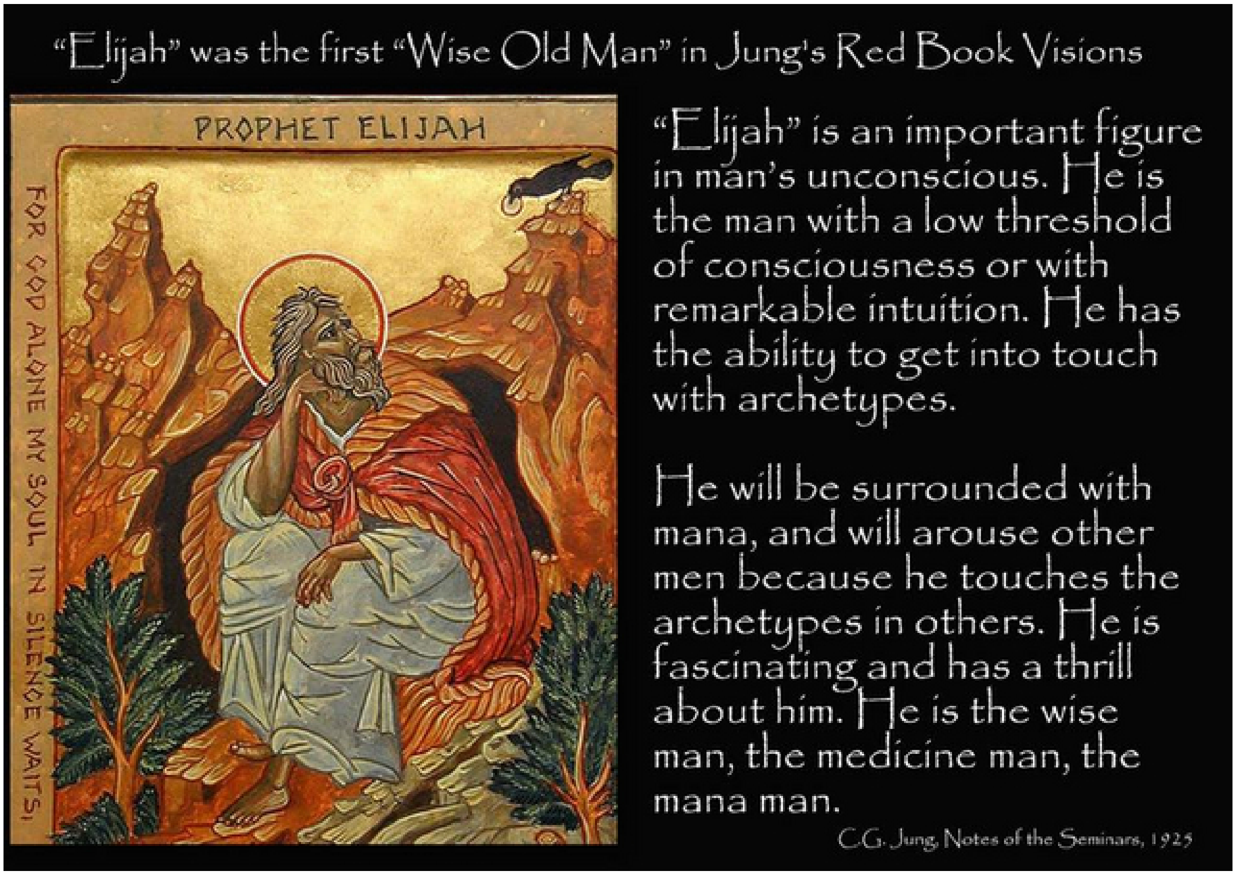
Aniela Jaffe on Carl Jung's youth (2019-06-14 03:26)

He [Jung] began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his
relationships and made him feel unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability,
he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Last Years, Pages 114-115.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/1d5a3-2.jpg`

Carl Jung: When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this. (2019-06-14 03:40)

[1]


PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS,

“Elijah” was the first “Wise Old Man” in Jung's Red Book Visions

“Elijah” is an important figure in man’s unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

C.G. Jung, Notes of the Seminars, 1925

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay.

The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back,
an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites. Elijah is an important figure in man's unconscious,
not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him.

He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming
down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching,
are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role. John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that
played by the anima. Carl Jung, 1925 Seminar, Pages 100-101

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/e8550-82bsymbols2bcraig.jpg`

Carl Jung and Bollingen (2019-06-14 03:47)

[1]

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that
I have found no plain answer to myself.

I am in doubt about myself as much as ever, the more so the more I try to say something definite.

It is even as though through familiarity with oneself one became still more alienated! Carl Jung, Jung Briefe, Page 386.

In 1955 his tall figure was slightly bent and even gave an impression of fragility.

Yet most people overlooked this, because it paled beside the massive strength, the powerfulness
that radiated from him; no one who ever met him could escape its aura.

It was not the powerfulness of an authoritarian Jung was too good-natured for that, too kindly,
too outgoing even in old age and his humor too infectious.

Nor was it the powerfulness one associates with erudition or with a highly differentiated and richly endowed intellect. . . .

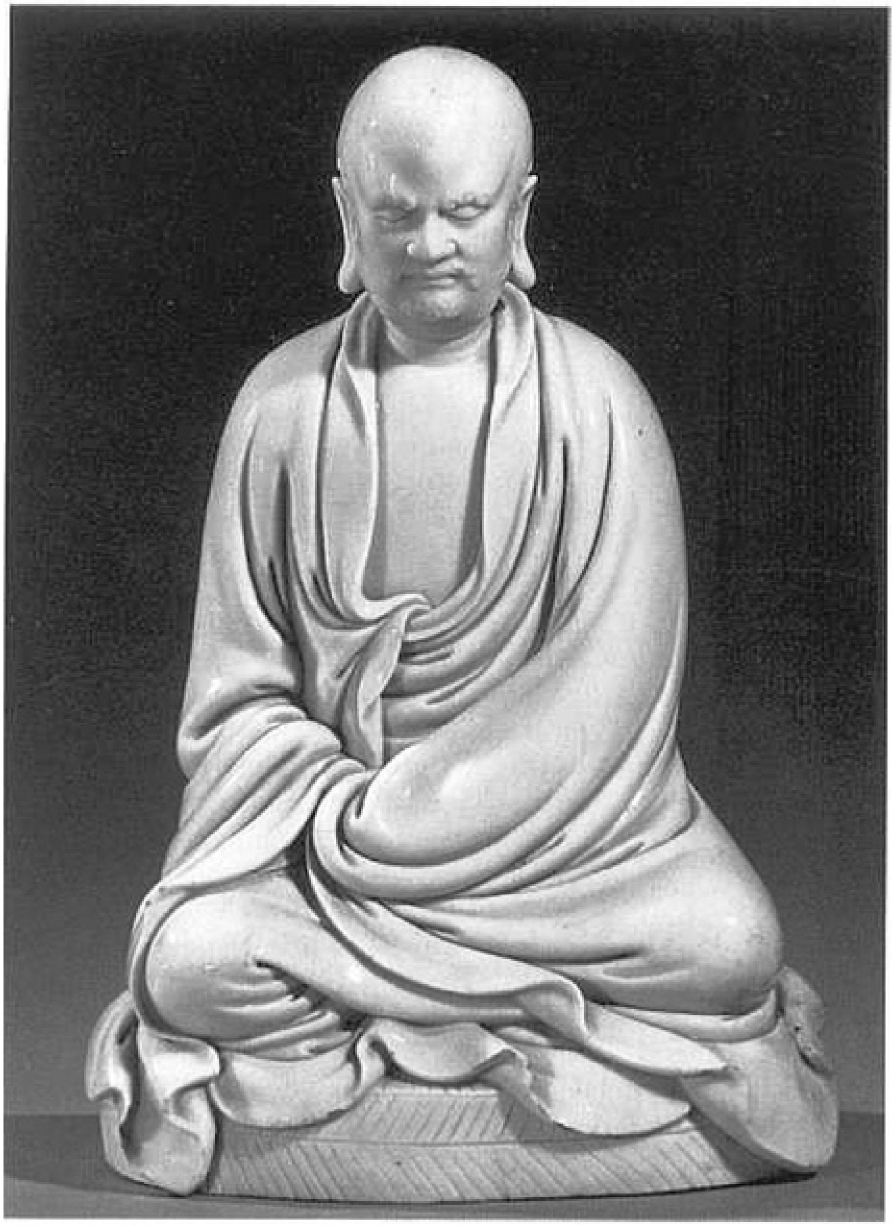
What was so palpably impressive about him sprang from the superiority of a man who had engaged in a
life-and-death struggle with the creative daemon and mastered him, but on whom the struggle had left its mark.

This kind of powerfulness is profoundly human, does not arouse fear, is not crushing, does not embarrass or make you feel
small, but changes you; it compels veneration and awe. Aniela Jaffe, Last Years, Page 100.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/75a1d-1age2b80.jpg`

Carl Jung and some Late Life Thoughts. (2019-06-14 03:51)

[1]



Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity.

Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't
transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness.

But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

Image:

Seated Figure of Bodh-dharma Porcelain, Chinese, Ming Dynasty, first half of seventeenth century.

Bodh-dharma was an Indian sage who brought Buddhism into China.

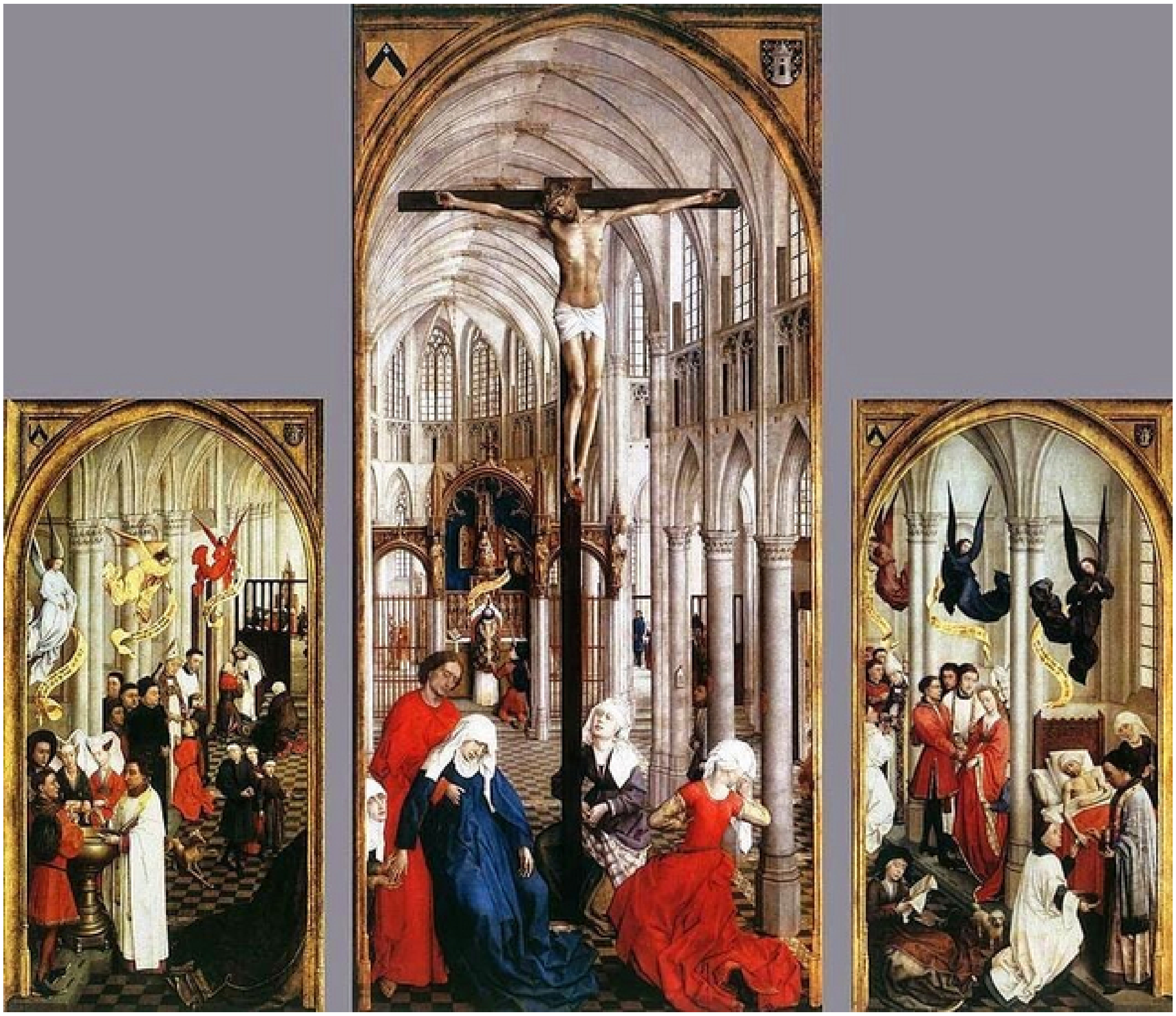
This figurine is a meditative aid.

By sitting in the same position and gazing upon the figure of the Bodhi-dharma, one can see one's own inner state.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/2e9e1-1bodhi.jpg`

Carl Jung: What is ordinarily called "religion" is a substitute to such an amazing degree .... (2019-06-14 04:00)

[1]



The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to enforcing the presence of divine grace by an indubitably magical procedure, it is logically argued that nobody can compel divine grace to be present in the sacramental act, but that it is nevertheless inevitably present since the sacrament is a divine institution which God would not have caused to be if he had not intended to lend it his support. Carl Jung, Psychology and Religion, Paragraph 7.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual.
Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Carl Jung, Psychology and Religion, Paragraph 10.
Image: Seven Sacraments Altarpiece by Rogier van der Weyden, c.1448.

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.

The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual.

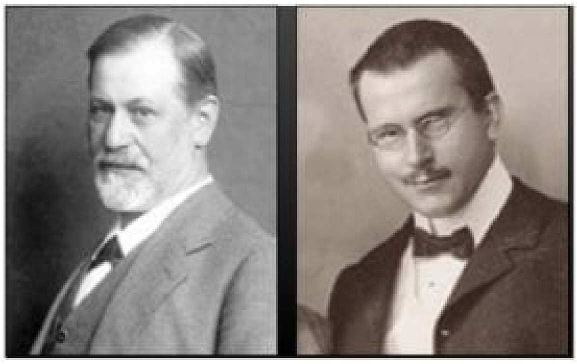
The Catholic Church maintains them by her indisputable authority, the Protestant "church" (if this term is still applicable) by insistence on belief in the evangelical message.

So long as these two principles work, people are effectively protected against immediate religious experience.

Even if something of the sort should happen to them, they can refer to the Church, for she would know whether the experience came from God or from the devil, and whether it is to be accepted or rejected. Carl Jung, Psychology and Religion, Paragraph 75.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/983d5-sacraments.jpg`

Carl Jung: I spend much of my time with young Honegger-he is so intelligent and subtle-minded. (2019-06-14 04:04)



Kushnacht Zurich, 15 November 1909

Pater, peccavil-it is indeed a scandal to have kept you waiting 25 days for an answer.

From the last paragraph of your letter it is clear why the intervals need to be shorter: you seem to be very isolated in-Vienna.

Eitingon’s company cannot be counted among the highest joys.

His vapid intellectualism has something exasperating about it.

If I appear to be such a sterile and lazy correspondent it is because I am positively wallowing in people and social life here.

I spend much of my time with young Honegger-he is so intelligent and subtle-minded.

Hardly a day goes by without an exchange of ideas.

Thus I fill up my gaps and do not sense the passing of 25 days.

Well, it is scandalous and shall not happen again. I will arrange matters with Forel at once, and for you too.

Bleuler,I hear, has already joined.

He is chewing the cud of countless resistances.

His main grudge against us is that he is incapable of doing any \ }IA.

He also seems to think that we back up Stekel in every particular.

(I am very glad that we are in agreement on St. A dictionary of dream symbols!Good Lord, that's all we needed! Too bad he's usually right. }

Now to better things-mythology.

For me there is no longer any doubt what the oldest and most natural myths are trying to say.

They speak quite "naturally" of the nuclear complex of neurosis.

A particularly fine example is to be found in Herodotus: at Paprernis, during the festival in honour of the mother of Ares (Typhon), there was a great mock-battle between two opposing crowds armed with wooden clubs.

Many wounded.

This was a repetition of a legendary event: Ares, brought up abroad, returns home to his mother in order to sleep with her."

Her attendants, not recognizing him, refuse him admission.

He goes into the town, fetches help, overpowers the attendants and sleeps with his mother.

These flagellation scenes are repeated in the Isis cult, in the cult of Cybele, where there is also self-castration, of Atargatis (in Hierapolis), and of Hecate: whipping of youths in Sparta.

The dying and resurgent god (Orphic mysteries, Thammuz, Osiris [Dionysus]," Adonis, etc.) is everywhere phallic.

At the Dionysus festival in Egypt the women pulled the phallus up and down on a string: "the dying and resurgent god."

I am painfully aware of my utter dilettantism and continually fear I am dishing you out banalities.

Otherwise I might be able to say more of these things.

It was a great comfort to me to learn that the Greeks themselves had long since ceased to understand their own myths and interpreted the life out of them just as our philologists do.

One of ,the most lamentable seems to me to be Jeremias- (this time lucus a lucendo) , who reduces everything to astronomy when the opposite is staring you
in the face.

Now I am laboriously ploughing through the components of the Artemis myth; it has been fearfully distorted by syncretism.

Although the philologists moan about it, Greek syncretism, by creating a hopeless mishmash of theogony and theology, can nevertheless do us a service: it permits reductions and the recognition of similarities, as in dream analysis.

If A is put in place of C, then one may conjecture a connection from C to A.

One of the greatest difficulties is the dating of myths, so important for the genesis of the cults.

It also seems to me extremely difficult to estimate what was folkloristic and widely disseminated and what merely a poetic variant, doubtless very interesting to the philologist but quite unimportant to the ethnologist.

I was most interested in your news about Oedipus.

Of the dactyls I know nothing, but have heard of St. Cosmas" that people kiss his great toe and offer up wax phalli ex voto.

Can you give me sources for the Oedipus myth and the Dactyls?

A counterpart of the nun-like Vestal Virgins would be the self-castrated priests of Cybele.

What is the origin of the New Testament saying: "There be eunuchs which have made themselves eunuchs for the kingdom of heaven’s sake"?"

Wasn’t self-castration practically unheard of among the Jews?

But in neighbouring Edessa" self-castration of the Atargatis priests was the rule.

In that same place, incidentally, there were 180 ft. high "spires" or minarets in phallic form.

Why is the phallus usually represented as winged? (Joke: "The mere thought lifts it.")

Do you know those early mediaeval lead medallions in Paris, on one side the Christian cross, on the other a penis or vulva?

And the penis-cross of Sant’Agata de’Goti? (Inaccurate illustration in Inman.)

There seem to be indications of early mediaeval phallus worship.

I have recommended Frl. Dr. L. von Karpinska to Dr. Jekels. Frl. Cincburg’" couldn’t be traced.

With many kind regards,

Yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 262-264

Dear Professor Freud, 27March 1912

Many thanks for the second edition of Cradiva.

I quite agree with your proposal.

I shall notify the local groups accordingly, i.e., I presume that I have to consult them.

Perhaps we can hold the Congress next spring.

Bleuler has demanded the return of one of the manuscripts already with ‚Deuticke,' a very fine Dem. praec. analysis, for fear of public opinion in Zurich.

He could have done this long ago, so it is just another low trick.

Of course it was a paper produced at the Clinic, which I have now wasted a lot of time correcting.

Please excuse the "meagreness" of this "letter."

You will be hearing more from me very soon.

Best regards,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Pages 497-498

Carl Jung: Thus "omnipotence" will later be included in the symptomatology of obsessional neurosis.

(2019-06-14 04:05)

Sigmund Freud
(1856 - 1939)
Carl Gustav Jung
(1875 - 1961)

Dear Professor Freud, Kusnacht Zurich, 14 December 1909

Your letter came yesterday evening and I am replying at once.

Your impressions of Binswanger’s paper tally with my own, though I haven’t dared to say so out loud.

I too was annoyed with B. for pushing the business end so blatantly to the fore; his obeisances in various directions obviously amount to just that.

Oh well, he has a sanatorium round his neck, so I suppose we must stretch a point.

Besides, there is a colossal and apparently still unresolved father complex rumbling in his depths.

May I expect something from you for the January issue of the Jahrbuch?

Contributions are coming from Maeder, Abraham, Sadger, Pfister, Riklin and me.

So space is already tight.

Pfister or Riklin could be held in reserve if necessary.

So far as I have heard, Ferenczi’s paper’ is greatly appreciated here.

He wrote me a very nice letter, so understanding and friendly that I probably sent him a very clumsy answer."

Such letters should really be answered with a blank page, but that too would look unfriendly.

I have made some glosses on your Obsessional Neurosis.

The notion that obsessional ideas are, by their very nature, regressive substitutes for action sounds very convincing to me.

The formula for D. pro ideas would be: regressive substitutes for reality.

Both formulae, it seems to me, describe the main tendency very aptly.

With reference to p. 415, the sadistic component of libido, I must remark that I don't like the idea of sadism being constitutional.

I think of it rather as a reactive phenomenon, since for me the constitutional basis of the neuroses is the imbalance between libido and resistance (self-assertion).

If, at the start, the libido displayed too strong an attraction or need for love, hate would soon appear by way of compensation, and would subtract a good deal of the work of gratification from the masochistic libido (which by nature is much more nearly akin Ito masochism than to sadism).

I think this is the basis for the immense self-assertion that appears later on in obsessional neurosis: the patient is always afraid of
losing his ego, must take revenge for every act of love, and gives up the sexually destructive obsessional system only with the greatest reluctance.

Obsessional neurosis never gets lost in actions and adventures as in the case of hysteria, where ego-loss is a temporary necessity.

Obviously the self-assertion in obsessional neurosis is far exceeded in D.pr.

P. 411,4 omnipotence of his thoughts.

This expression is certainly very significant in this particular case.

But I have misgivings about attributing any general validity to it.

It seems to me much too specific.

Of course it is idiotic of me to find fault with your clinical terminology, to which you have as much right as the next man.

But, like Herakles of old, you are a human hero and demi-god, wherefore your dicta unfortunately carry with them a sempiternal value.

All the weaker ones who come after you must of necessity adopt your nomenclature, originally intended to fit a specific case.

Thus "omnipotence" will later be included in the symptomatology of obsessional neurosis.

But this seems to me only an expression of self-assertion sadistically coloured by reactive hypercathexis and to be on a par with all the other symptoms of self-overvaluation, which always has such a hurtful effect on everyone in ·the vicinity.

Here, it seems to me, we also have the reason for the obsessional neurotic's boundless belief in the rightness of his conclusions; they are taken as universally valid regardless of all reason and logical probability: he is and must remain right.

From this rightness of his ideas, which brooks no exception, it is only a step to superstition, which in turn is only a special instance of self-hypercathexis, or rather weakness in adaptation (the two always go together).

All superstition springs from this soil; it has been the weak man's weapon of attack and defence from time immemorial.

It is not uncommon for the enfeebled to go in for witchcraft, especially old women who have long since lost their natural witchery.

The question of the original sexual constitution seems to me particularly difficult.

Would it not be simplest, for the time being, to start with sensitivity" as the general foundation of neurosis, and to regard all other abnormal conditions as reactive phenomena?

I have just finished my American lectures and have sent them to Brill Ito translate.

Congratulations on the Italian translation!

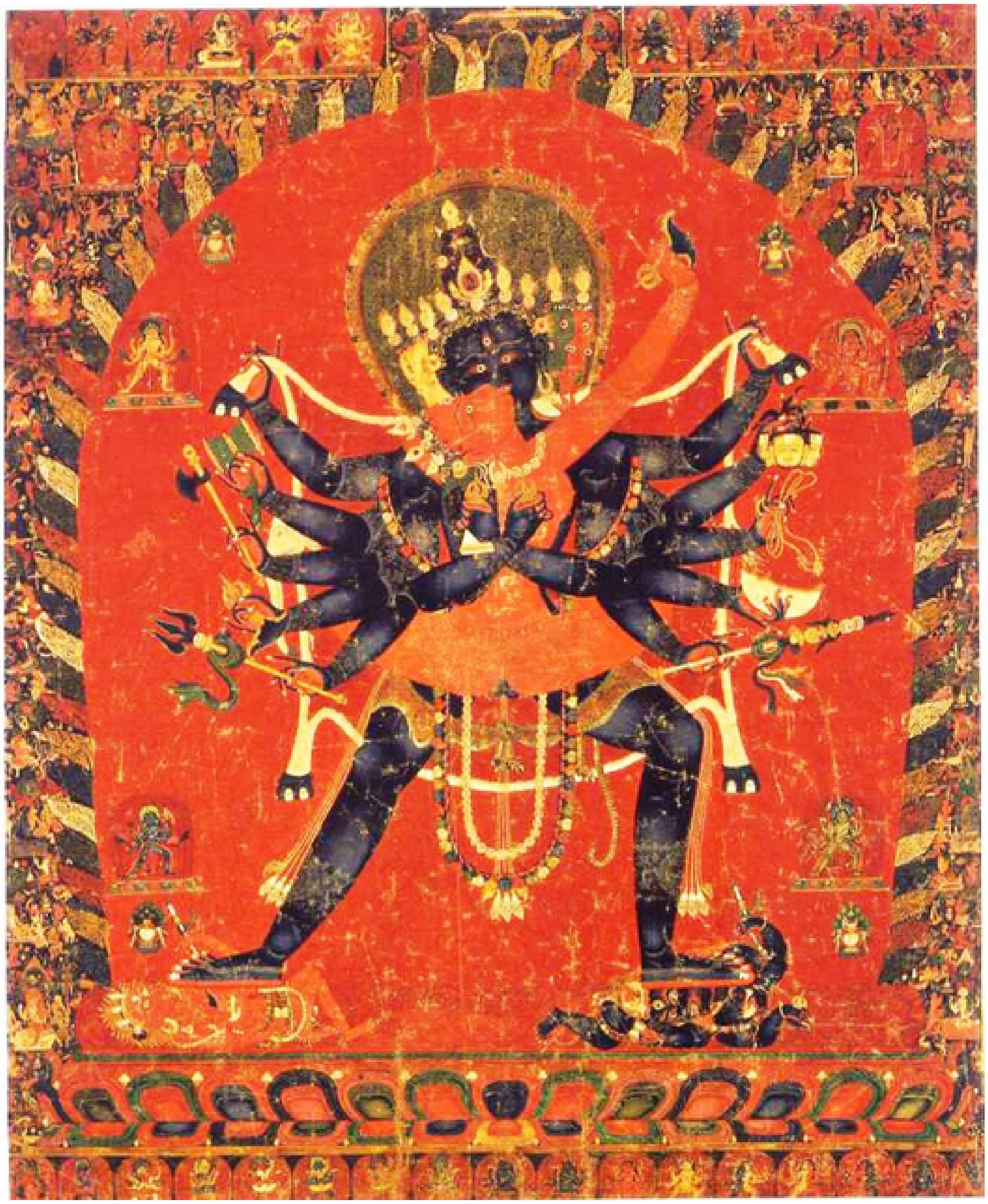
With kindest regards,

Yours,

JUNG Carl Jung, Freud/Jung, Vol. 1, Pages 272-276

Carl Jung an Alchemical Stages (2019-06-14 04:07)

[1]



The third and highest degree of conjunction was the union of the whole man with the unus mundus . . .

the potential world of the first day of creation, when nothing was yet "in actu," i.e. divided into two and many but was still
one. . .

the eternal Ground of all empirical being. . . .

The third degree of conjunction is universal: it is relation or identity of the personal with the supra-personal
atman, and of the individual Tao with the universal Tao. . . .

He [the alchemist Dorn] expressly meant not a fusion of the individual with his environment, or even his adaptation
Undoubtedly the idea of the unus mundus is founded on the assumption that the multiplicity of the empirical world
rests on an underlying unity. . .

everything different and divided belongs to one and the same world. . . .

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its
total nature. . . .

But this much we do know beyond all doubt, that empirical reality has a transcendental background.

. . . The common background of microphysics and depth psychology is as much physical as psychic and therefore
neither, but rather a third thing, a neutral nature which can at most be grasped in hints since in essence it is transcendental.

. . . The transcendental psychophysical background
corresponds to a "potential world.". . .

The third and highest conjunction. . .

would consist, psychologically, in a synthesis of the conscious with the unconscious.

The result of this conjunction or equation is theoretically inconceivable, since a known quantity is combined with an unknown one; but in practice as many far reaching changes of consciousness result from it as atomic physics has produced in classical physics. . . .

Not unnaturally, we are at a loss to see how a psychic experience of this kind - for such it evidently was - can be
formulated as a rational concept.

Undoubtedly it was meant as the essence of perfection and universality, and, as such, it characterized an experience of similar proportions.

We could compare this only with the ineffable mystery of the unio mystica, or Tao, or the content of Samadhi, or the experience of satori in Zen, which would bring us to the realm of the ineffable and of extreme subjectivity where all the criteria of reason fail.

Remarkably enough this experience is an empirical one in so far as there are unanimous testimonies from the East and West alike, both from the present and from the distant past, which confirm its unsurpassable subjective significance. . . .

It is and remains a secret of the world of psychic experience and can be understood only as a numinous event.
Carl Jung, CW 14, Pages 767-771.

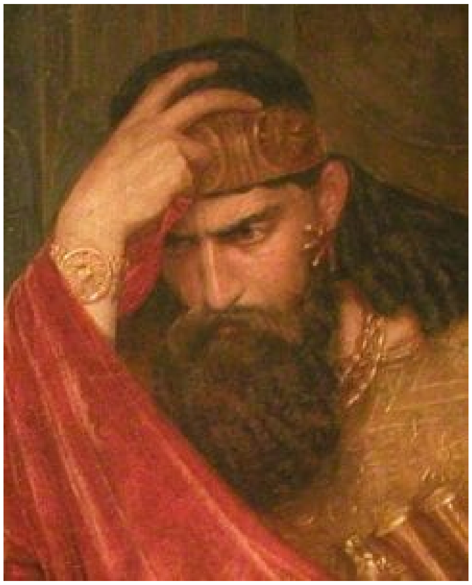
Image:

Chakrasamvara and Vajravarahi in Union Painting on cotton, Nepal, c. 1450

The union of Tantric deities can embody unio mystica at the levels of the synthesis of opposites: the conscious and unconscious, the personal with the supra-personal.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/505d9-1.jpg`

Carl Jung on "Prophecy" - Anthology (2019-06-14 12:11)



Carl Jung on “Prophecy.” - Anthology

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

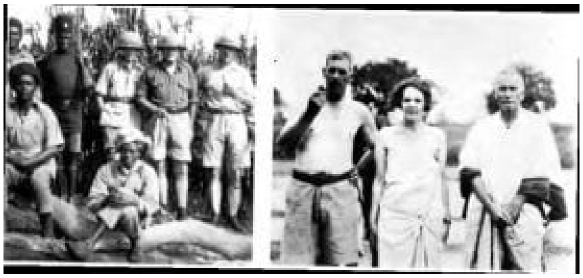
The form inwhich Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter."

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction." Elijah to Carl Jung on Salome, Liber Novus, Page 246

I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children. Carl Jung, The Red Book, Page 231

Carl Jung in "North Africa" (2019-06-14 12:40)



At the beginning of 1920 a friend told me that he had a business trip to make to Tunis, and would I like to accompany him?

I said yes immediately.

We set out in March, going first to Algiers.

Following the coast, we reached Tunis and from there Sousse, where I left my friend to his business affairs.

At last I was where I had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd.

I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.

To be sure, there was my ignorance of the Arabic language, which I deeply regretted; but to make up for this I was all the more attentive in observing the people and their behavior.

Frequently I sat for hours in an Arab coffee house, listening to conversations of which I understood not a word.

But I studied the people's gestures, and especially their expression of emotions; I observed the subtle change in their gestures when they spoke with a European, and thus learned to see to some extent with different eyes and to know the white man outside his own environment.

What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain.

Strangely, in setting foot upon Moorish soil, I found myself haunted by an impression which I myself could not understand: I kept thinking that the

land smelled queer.

It was the smell of blood, as though the soil were soaked with blood.

This strip of land, it occurred to me, had already borne the brunt of three civilizations: Carthaginian, Roman, and Christian.

What the technological age will do with Islam remains to be seen.

When I left Sousse, I traveled south to Sfax, and thence into the Sahara, to the oasis city of Tozeur.

The city lies on a slight elevation, on the margin of a plateau, at whose foot lukewarm, slightly saline springs well up profusely and irrigate the oasis

through a thousand little canals.

Towering date palms formed a green, shady roof overhead, under which peach, apricot, and fig trees flourished, and beneath these alfalfa of an unbelievable green.

Several kingfishers, shining like jewels, flitted through the foliage.

In the comparative coolness of this green shade strolled figures clad in white, among them a great number of affectionate couples holding one another in close embrace obviously homosexual friendships.

I felt suddenly transported to the times of classical Greece, where this inclination formed the cement of a society of men and of the polls based on that society.

It was clear that men spoke to men and women to women here.

Only a few of the latter were to be seen, nunlike, heavily veiled figures.

I saw a few without veils.

These, my dragoman explained, were prostitutes.

On the main streets the scene was dominated by men and children.

My dragoman confirmed my impression of the prevalence of homosexuality, and of its being taken for granted, and promptly made me offers.

The good fellow could have no notion of the thoughts which had struck me like a flash of lightning, suddenly illuminating my point of observation.

I felt cast back many centuries to an infinitely more naive world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defense against the forces threatening them from the North.

While I was still caught up in this dream of a static, age-old existence,

I suddenly thought of my pocket watch, the symbol of the European’s accelerated tempo.

This, no doubt, was the dark cloud that hung threateningly over the heads of these unsuspecting souls.

They suddenly seemed to me like game who do not see the hunter but, vaguely uneasy, scent him Turn" being the god of time who will inevitably chop into the bits and pieces of days, hours, minutes, and seconds that duration which is still the closest thing to eternity.

From Tozeur I went on to the oasis of Nefta. I rode off with my dragoman early in the morning, shortly after sunrise.

Our mounts were large, swift-footed mules, on which we made rapid progress.

As we approached the oasis, a single rider, wholly swathed in white, came toward us.

With proud bearing he rclde by without offering us any greeting, mounted on a black mule whose harness was banded and studded with silver.

He made an impressive, elegant figure.

Here was a man who certainly possessed no pocket watch, let alone a wrist watch; for he was obviously and unself-consciously the person he had always been.

He lacked that faint note of foolishness which clings to the European.

The European is, to be sure, convinced that he is no longer what he was ages ago; but he does not know what he has since become.

His watch tells him that since the "Middle Ages" time and its synonym, progress, have crept up on him and irrevocably taken something from him.

With lightened baggage he continues his journey, with steadily increasing velocity, toward nebulous goals.

He compensates for the loss of gravity and the corresponding sentiment cFincompl &itude by the illusion of his triumphs, such as steamships, railroads, airplanes, and rockets, that rob him of his duration and transport him into another reality of speeds and explosive accelerations.

The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward.

The shimmering heat waves rising up contributed a good deal to my dreamy state, and when we reached the first palms and dwellings of the oasis, it seemed to me that everything here was exactly the way it should be and the way it had always been.

Early the next morning I was awakened by the various unfamiliar noises outside my inn.

There was a large open square which had been empty the night before, but which was now crowded with people, camels, mules, and donkeys.

The camels groaned and announced in manifold variations of tone thenchronic discontent, and the donkeys competed with cacophonous screams.

The people ran around in a great state of excitement, shouting and gesticulating.

They looked savage and rather alarming.

My dragoman explained that a great festival was being celebrated that day.

Several desert tribes had come in during the night to do two days of field work for the marabout.

The marabout was the administrator of poor relief and owned many fields in the oasis.

The people were to lay out a new field and irrigation canals to match.

At the farther end of the square there suddenly rose a cloud of dust; a green flag unfolded, and drums rolled.

At the head of a long procession of hundreds of wild-looking men carrying baskets and short, wide hoes appeared a white-bearded, venerable old man.

He radiated inimitable natural dignity, as though he were a hundred years old.

This was the marabout, astride a white mule.

The men danced around him, beating small drums.

The scene was one of wild excitement, hoarse shouting, dust, and heat.

With fanatic purposefulness the procession swarmed by, out into the oasis, as if going to .battle.

I followed this horde at a cautious distance, and my dragoman made no attempt to encourage me to approach closer until we reached the spot where the "work" was going on.

Here, if possible, even greater excitement prevailed; people were beating drums and shouting wildly; the site of the work resembled a disturbed anthill; everything was being done with the utmost haste.

Carrying their baskets filled with heavy loads of earth, men danced along to the rhythm of the drums; others hacked into the ground at a furious rate, digging ditches and erecting dams.

Through this wild tumult die marabout rode along on his white mule, evidently issuing instructions with the dignified, mild, and weary gestures of advanced age.

Wherever he came, the haste, shouting, and rhythm intensified, forming the background against which the calm figure of the holy man stood out

with extraordinary effectiveness.

Toward evening the crowd was visibly overcome by exhaustion; the men soon dropped down beside their camels into deep sleep.

During the night, after the usual stupendous concert of the dogs, utter stillness prevailed, until at the first rays of the rising sun the invocation

of the muezzin which always deeply stirred me summoned the people to their morning prayer.

This scene taught me something: these people live from their affects, are moved and have their being in emotions.

Their consciousness takes care of their ’orientation in space and transmits impressions from outside, and it is also stirred by inner impulses and affects.

But it is not given to reflection; the ego has almost no autonomy.

The situation is not so different with the European; but we are, after all, somewhat more complicated.

At any rate the European possesses a certain measure of will and directed intention.

What we lack is intensity of life.

Without wishing to fall under the spell of the primitive, I nevertheless had been psychically infected.

This manifested itself outwardly in an infectious enteritis which cleared up after a few days, thanks to the local treatment of rice water and calomel

Overcharged with ideas, I finally went back to Tunis.

The night before we embarked from Marseilles I had a dream which, I sensed, summed up the whole experience.

This was just as it should be, for I had accustomed myself to living always on two planes simultaneously, one conscious, which attempted to understand and could not, and one unconscious, which wanted to express something and could not formulate it any better than by a dream.

I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah.

The city was situated in a broad plain, and had a wall all around it.

The shape of the wall was square, and there were four gates.

The casbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries).

I stood before a wooden bridge leading over the water to a dark, horseshoe-shaped portal, which was open.

Eager to see the citadel from the inside also, I stepped out on the bridge.

When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate.

I knew that this youth in the white burnoose was the resident prince of the citadel.

When he came up to me, he attacked me and tried to knock me down.

We wrestled.

In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me.

No, I thought, this is going too far.

And in my turn I pushed his head under water.

I did so although I felt great admiration for him; but I did not want to let myself be killed.

I had no intention of killing him; I wanted only to make him unconscious and incapable of fighting.

Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the center of the citadel.

The room was all white, very plain and beautiful.

Along the lightcolored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent

calligraphy on milky-white parchment.

It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkestan, which was familiar to me from the Manichaean fragments

from Turfan.

I did not know the contents, but nevertheless I had the feeling that this was "my book," that I had written it.

The young prince with whom I had just been wrestling sat to the right of me on the floor.

I explained to him that now that I had overcome him he must read the book.

But he resisted.

I placed my arm around his shoulders and forced him, with a sort of paternal kindness and patience, to read the book.

I knew that this was absolutely essential, and at last he yielded.

In this dream, the Arab youth was the double of the proud Arab who had ridden past us without a greeting.

As an inhabitant of the casbah he was a figuration of the self, or rather, a messenger or emissary of the self.

For the casbah from which he came was a perfect mandala: a citadel surrounded by a square wall with four gates.

His attempt to kill me was an echo of the motif of Jacob's struggle with the angel; he was to use the language of the Bible like an angel of the Lord, a messenger of God who wished to kill men because he did not know them.

Actually, the angel ought to have had his dwelling in me.

But he knew only angelic truth and understood nothing about man.

Therefore he first came forward as my enemy; however, I held my own against him.

In the second part of the dream I was the master of the citadel; he sat at my feet and had to learn to understand my thoughts, or rather, learn to know man.

Obviously, my encounter with Arab culture had struck me with overwhelming force.

The emotional nature of these unreflective people who are so much closer to life than we are exerts a strong suggestive influence upon those historical layers in ourselves which we have just overcome and left behind, or which we think we have overcome.

It is like the paradise of childhood from which we imagine we have emerged, but which at the slightest provocation imposes fresh defeats upon us.

Indeed, our cult of progress is in danger of imposing on us even more childish dreams of the future, the harder it presses us to escape from the past.

On the other hand, a characteristic of childhood is that, thanks to its naivet and unconsciousness, it sketches a more complete picture of the self, of the whole man in his pure individuality, than adulthood.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.

In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European.

This part stands in unconscious opposition to myself, and indeed I attempt to suppress it.

In keeping with its nature, it wishes to make me unconscious (force me under water) so as to kill me; but my aim is, through insight, to make it more conscious, so that we can find a common modus vivendi.

The Arab’s dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self.

As master of the casbah, he must be regarded as a kind of shadow of the self.

The predominantly rationalistic European finds much that is human alien to him, and he prides himself on this without realizing that his rationality is won at the expense of his vitality, and that the primitive part of his personality is consequently condemned to a more or less underground existence.

The dream reveals how my encounter with North Africa affected me.

First of all there was the danger that my European consciousness would be overwhelmed by an unexpectedly violent assault of the unconscious psyche.

Consciously, I was not a bit aware of any such situation; on the contrary, I could not help feeling superior because I was reminded at every step of my Europeanism.

That was unavoidable; my being European gave me a certain perspective on these people who were so differently constituted from myself, and utterly marked me off from them.

But I was not prepared for the existence of unconscious forces within myself which would take the part of these strangers with such intensity, so that a violent conflict ensued.

The dream expressed this conflict in the symbol of an attempted murder.

I was not to recognize the real nature of this disturbance until some years later, when I stayed in tropical Africa.

It had been, in fact, the first hint of "going black under the skin," a spiritual peril which threatens the uprooted European in Africa to an extent not fully appreciated.

"Where danger is, there is salvation also" these words of Holderlin often came to my mind in such situations.

The salvation lies in our ability to bring the unconscious urges to consciousness with the aid of warning dreams.

These dreams show that there is something in us which does not merely submit passively to the influence of the unconscious, but on the contrary rushes eagerly to meet it, identifying itself with the shadow.

Just as a childhood memory can suddenly take possession of consciousness with so lively an emotion that we feel wholly transported back to the original situation, so these seemingly alien and wholly different Arab surroundings awaken an archetypal memory of an only too well known prehistoric past which apparently we have entirely forgotten.

We are remembering a potentiality of life which has been overgrown by civilization, but which in certain places is still existent.

If we were to relive it naively, it would constitute a relapse into barbarism.

Therefore we prefer to forget it.

But should it appear to us again in the form of a conflict, then we should keep it in our consciousness and test the two possibilities against each other the Me we live and the one we have forgotten.

For what has apparently been lost does not come to the fore again without sufficient reason.

In the living psychic structure, nothing takes place in a merely mechanical fashion; everything fits into the economy of the whole, relates to the whole.

That is to say, it is all purposeful and has meaning.

But because consciousness never has a view of the whole, it usually cannot understand this meaning.

We must therefore content ourselves for the time being with noting the phenomenon and hoping that the future, or further investigation, will reveal the significance of this clash with the shadow of the self. In any case,

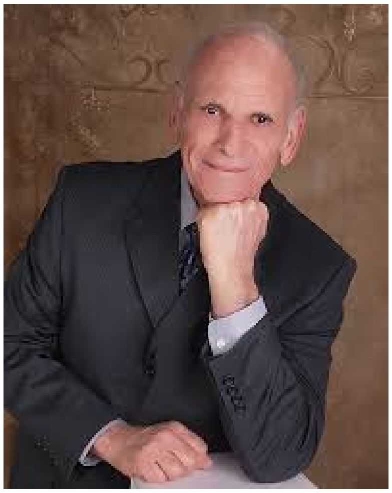
I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels.

Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity.

That wish was not to be fulfilled for another five years.   Carl Jung, Memories, Dreams and Reflections, Pages 238-246

Ronald Hayman's lack of scholarship and erroneous assumptions and assertions uncovered

(2019-06-15 03:30)

[1] 

In 1999, Ronald Hayman, another professional biographer, published his biography of Jung,

A Life of Jung. Hayman was the first biographer who was aware of the status of Memories, Dreams, Reflections, and drew on the protocols of Aniela Jaffé's interviews
with Jung.

Furthermore, he was the first biographer to draw on the Countway interviews, supplemented with some interviews of his own.

Of the biographers of Jung to date, Hayman devoted the most space, comparatively speaking, to giving summaries of Jung's actual writings.

Also, he did not rely on existing translations of Jung's works, and sometimes revised existing translations and supplied his own.

Like the previous biographers, Hayman did not consult the Jung archives in Zürich.

Like Stern, Brome and McLynn before him, Hayman presented his own retrospective analysis of Jung.

This is particularly marked in his account of Jung's "confrontation with the unconscious", which he regarded as a breakdown.

Hayman employed Ellenberger's rubric of the "creative illness", but went further in stressing what he considered to be the psychopathological nature of Jung's experiences.

In his reading of Jung's Siegfried dream, Hayman contended that Jung's "need to keep silent" about Sabina Spielrein stopped him from "writing honestly about this dream", as
Siegfried obviously signified Spielrein's Siegfried fantasy—a connection which had been posited by Wehr.

The assumption
that one knows what this dream "really meant" led to the claim that
Jung did not write honestly about it.

Like Brome and McLynn, Hayman saw Freud as the critical figure in Jung's "confrontation with the unconscious". In his discussion of the figures of Salome and Elijah, he noted:

One factor in his disorientation was the loss of the people who mattered to him most—Freud and Sabina. Both Jewish, they could be both be associated with the Old Testament. Though he was to speculate at length about the meaning of Salome and Elijah—pointing out that in myth an old man is often accompanied by a young
girl who represents the erotic while he represents wisdom—he never made the obvious equations. . . . Like dissidents who have been eliminated in a Soviet purge and vanish from new prints of old photographs, they are mentioned in none of Jung's accounts of his dreams and visions. It was as he had forbidden himself to think about them. . . . Perhaps he saw it but he did not dare to admit he was conflating Sabina with Lou Andreas-Salomé.

Nowhere is evidence provided for such claims.

Hayman's interpretations are taken as facts, and he gives the impression of knowing the hidden content of Jung's mind.

Regarding Jung's own interpretations of his experience, Hayman argued that Jung "always tended to mythologise his experience, and now he was verging on psychosis, Gnosticism gave him a kind of licence".

It is striking how many commentators have reinterpreted Jung's fantasies in terms of people in his life, leaving to one side his own interpretations of them in terms of subjective tendencies or functions of his personality. Jung's tendency to personification, such as in the figure of Philemon, Hayman read in terms of the tendencies
of schizophrenics.

He attributed "delusions of grandeur" to Jung.

Furthermore, central features of Jung's work are attributed to such tendencies:

"His inclination to believe in what he called the independence of the unconscious is in line with his boyhood refusal to accept responsibility for such images as the giant penis and the divine turd."

Psychobiography thus becomes a tool of criticism.

Jung becomes remade according to each biographer's fixed ideas.

Critically, none of the biographies discussed in this chapter drew upon Jung's extensive unpublished manuscripts and notes, nor on his voluminous correspondence at the ETH.

These are available for scholars to study upon application.

Nor did any of the biographers have access to the Jung family archives, which contains private materials, such as Jung’s correspondence with his wife, the Black Books, and the Red Book.

Thus, the most important unpublished materials remained unexamined.

Confronted by this situation, one could simply base oneself on what is known, and be careful not to overstep the bounds of the available documentation.

The works of Hannah and Wehr can generally be seen to fall into this category.

On the other hand, there is the danger of filling in the gaps of the available information with intreprefactions.

The works of Stern, McLynn, Brome, and Hayman at times fall into this category. Sonu Shamdasani, Jung Stripped Bare: By His Biographers Even, Pages 84-86

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bhayman.jpg`

Some Carl Jung Quotations XXXV (2019-06-15 03:30)

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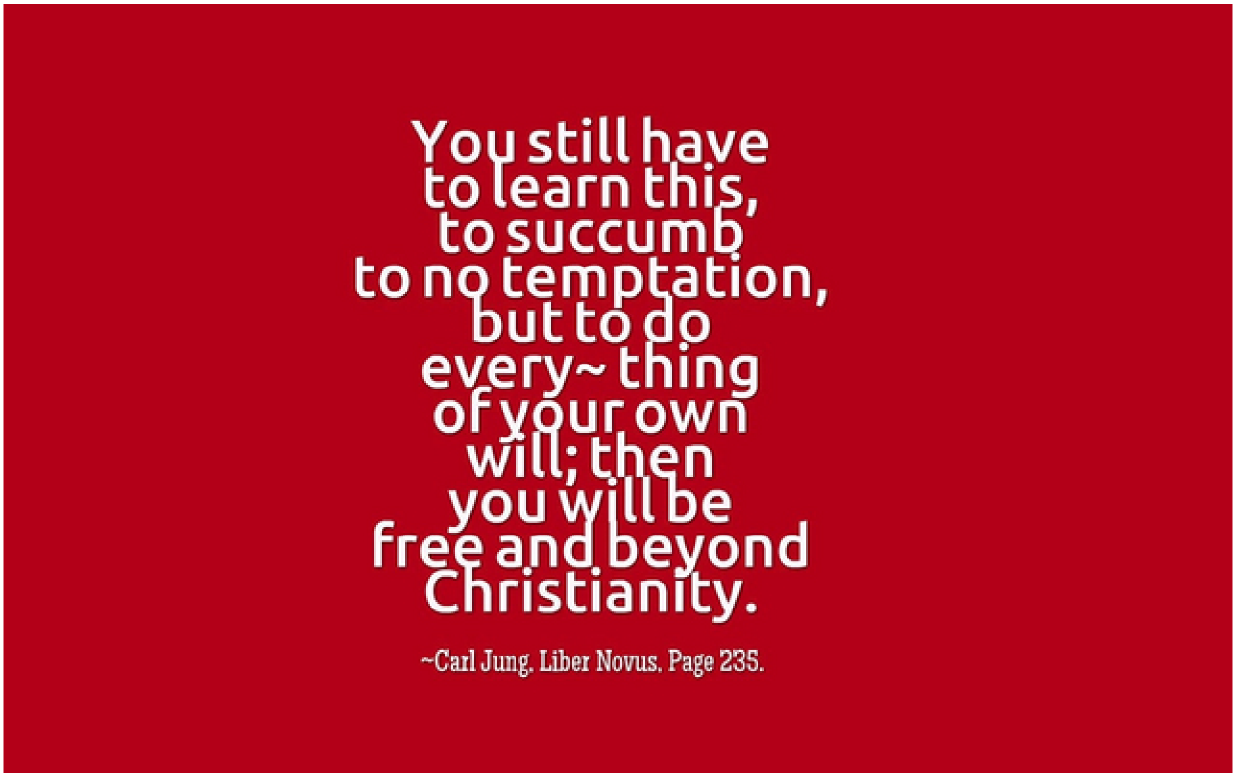

You still have
to learn this,
to succumb
to no temptation,
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you will be
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~Carl Jung. Liber Novus. Page 235.

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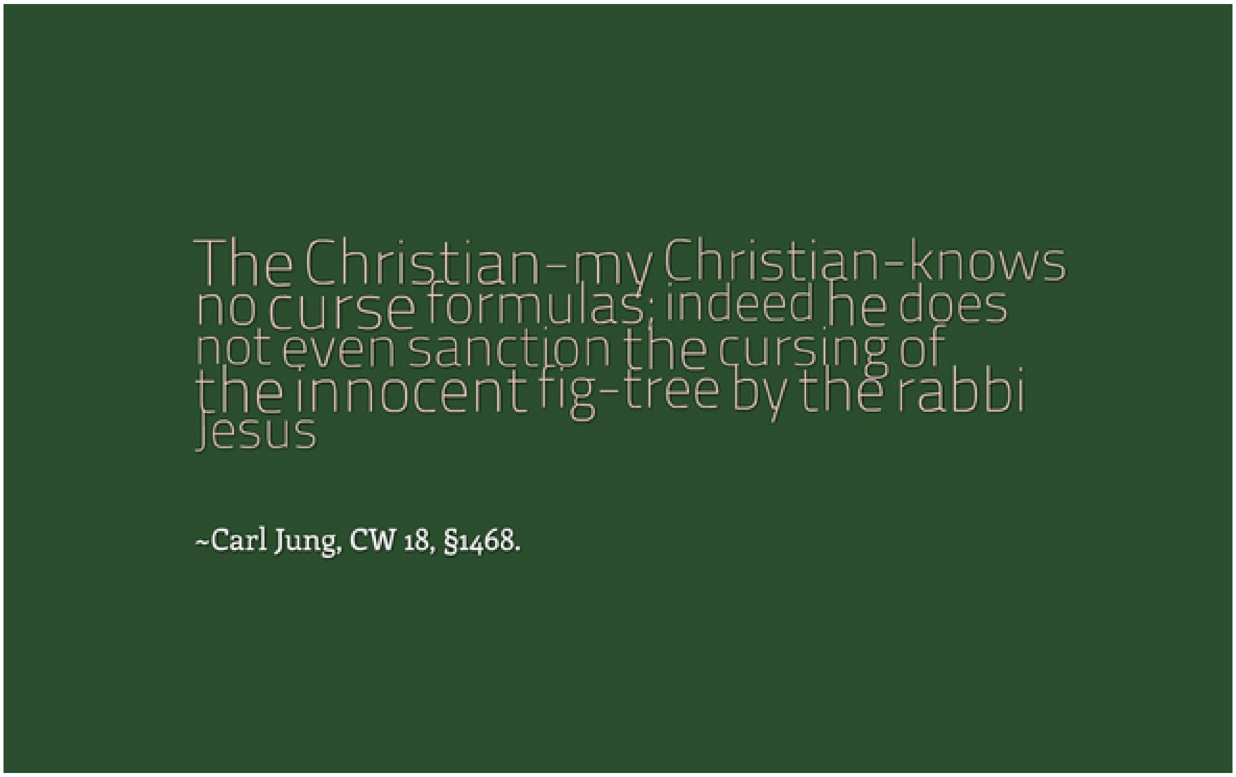

The Christian–my Christian–knows
no curse formulas; indeed he does
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the innocent fig-tree by the rabbi
Jesus

~Carl Jung, CW 18, §1468.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

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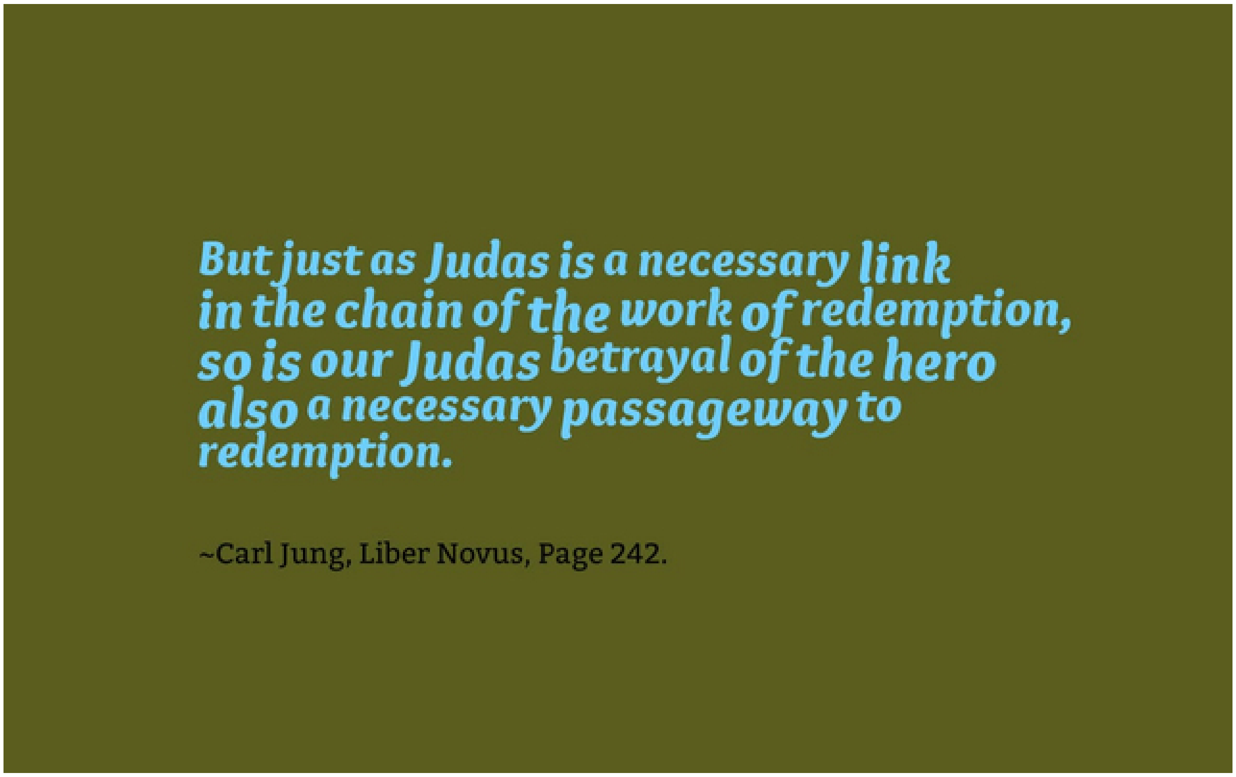

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption.

~Carl Jung, Liber Novus, Page 242.

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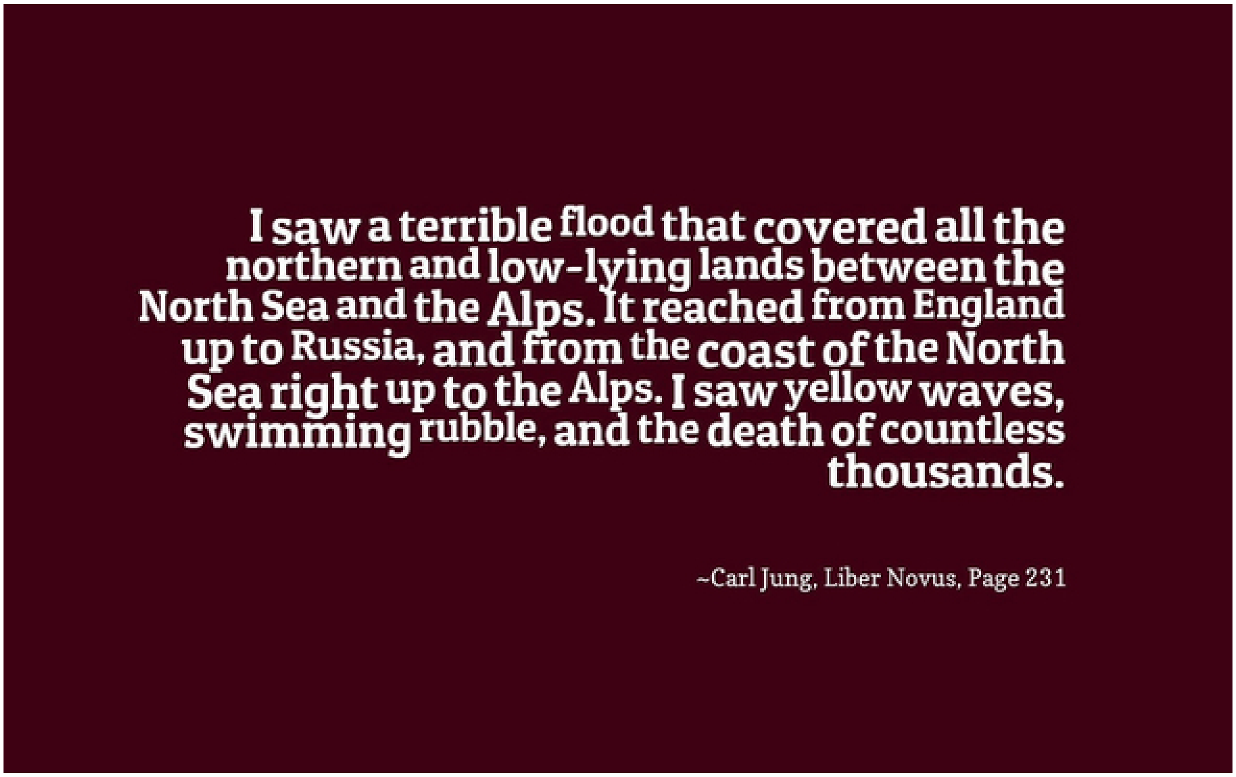

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.

~Carl Jung, Liber Novus, Page 231

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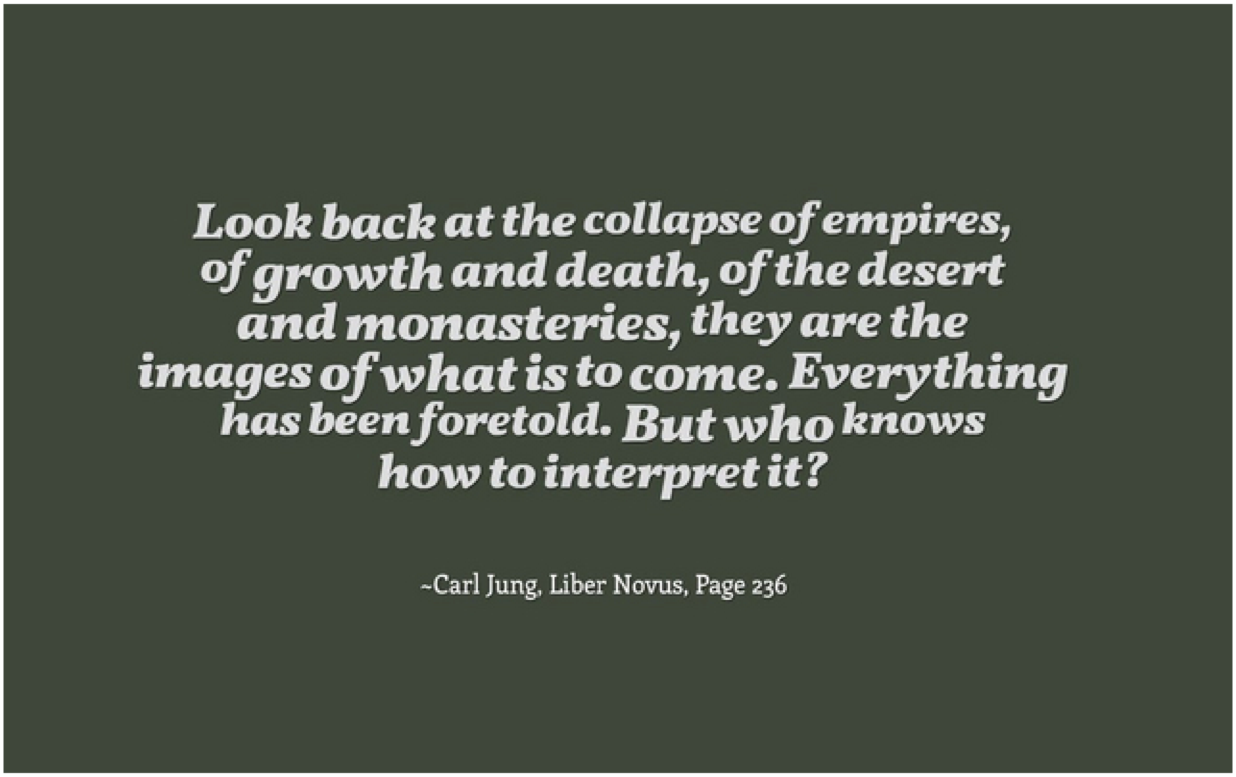

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?

~Carl Jung, Liber Novus, Page 236

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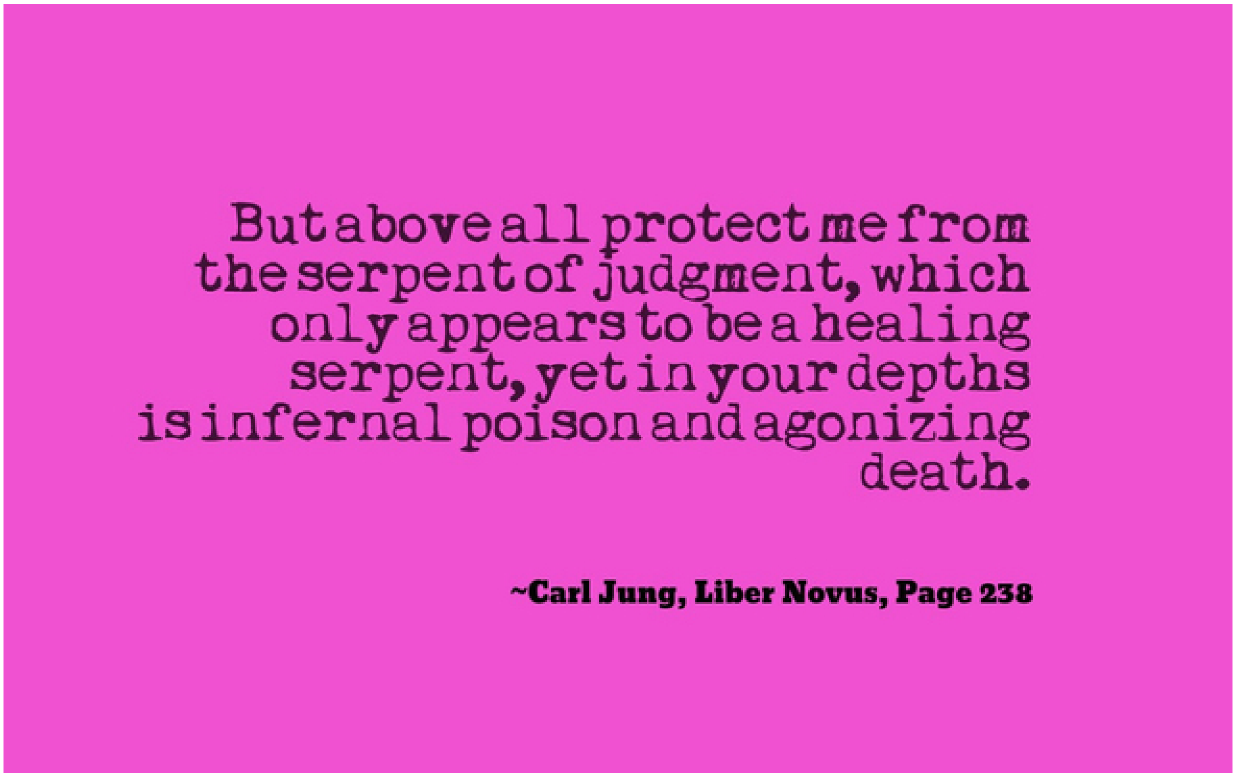

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death.

~Carl Jung, Liber Novus, Page 238

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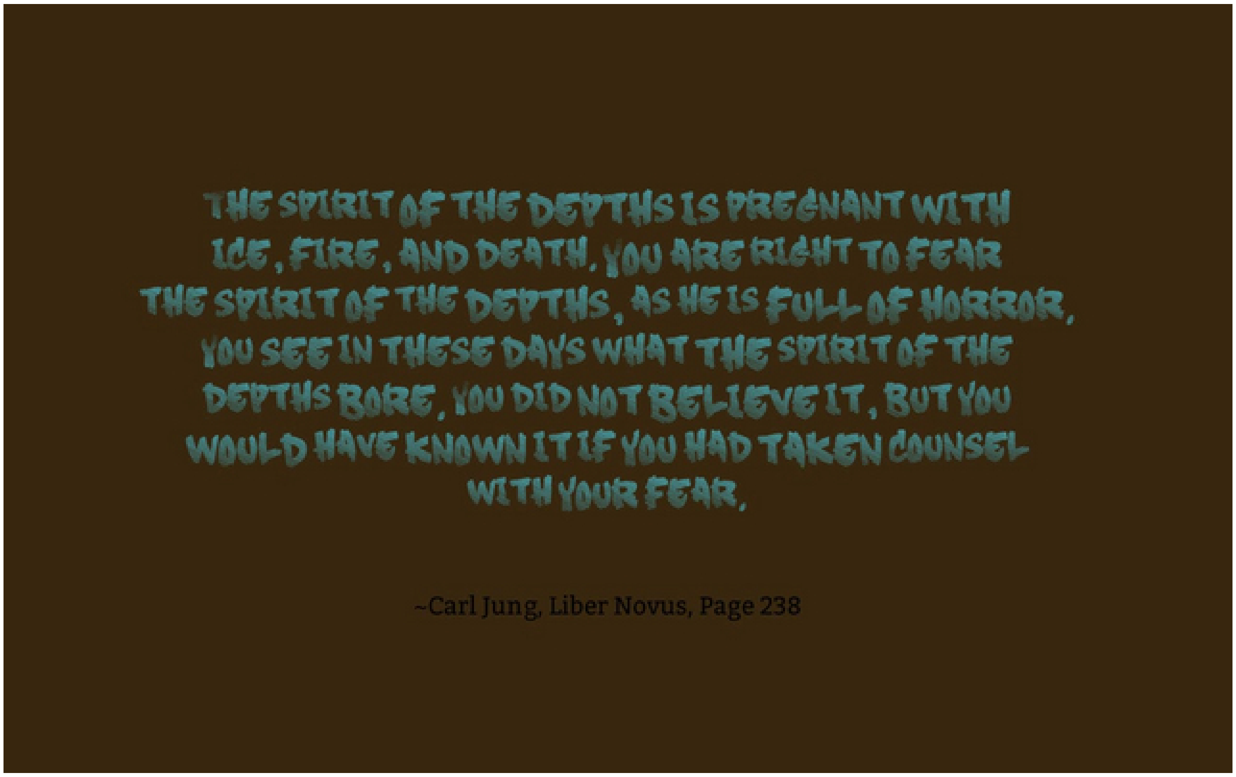

THE SPIRIT OF THE DEPTHS IS PREGNANT WITH ICE, FIRE, AND DEATH. YOU ARE RIGHT TO FEAR THE SPIRIT OF THE DEPTHS, AS HE IS FULL OF HORROR. YOU SEE IN THESE DAYS WHAT THE SPIRIT OF THE DEPTHS BORE. YOU DID NOT BELIEVE IT, BUT YOU WOULD HAVE KNOWN IT IF YOU HAD TAKEN COUNSEL WITH YOUR FEAR.

~Carl Jung, Liber Novus, Page 238

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

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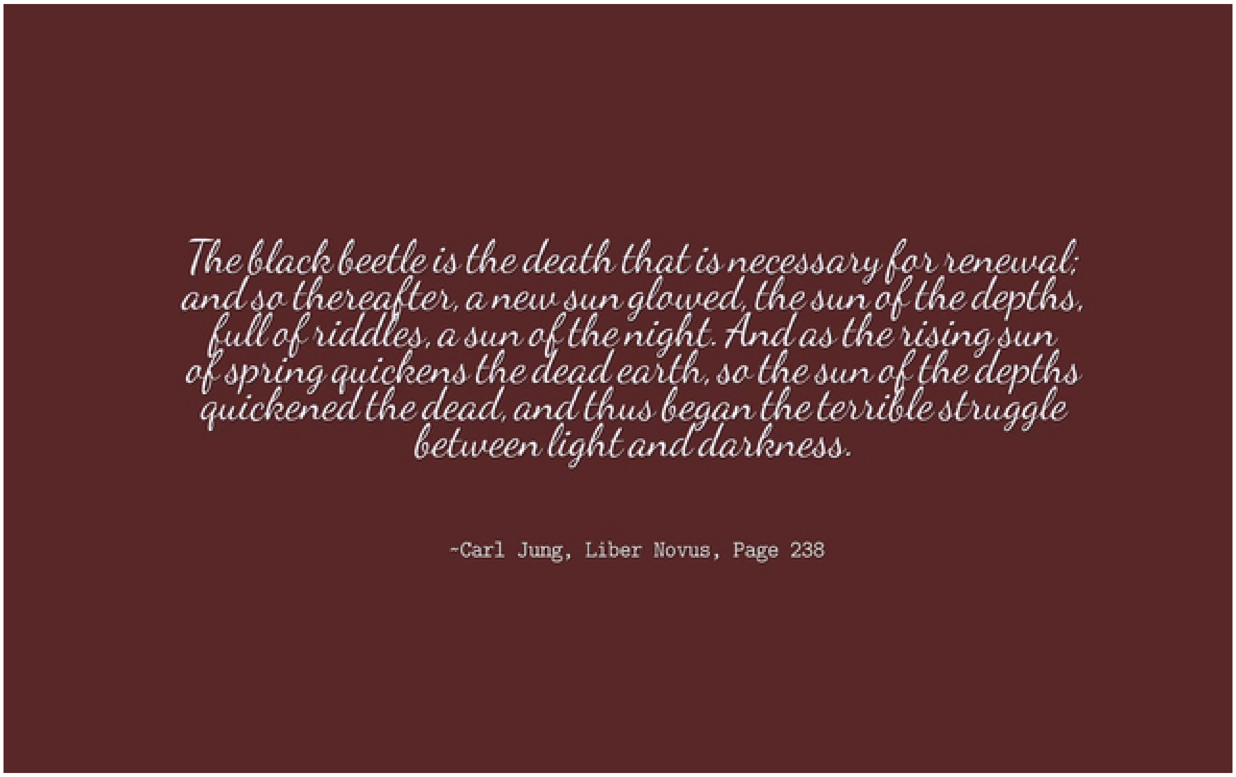

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.

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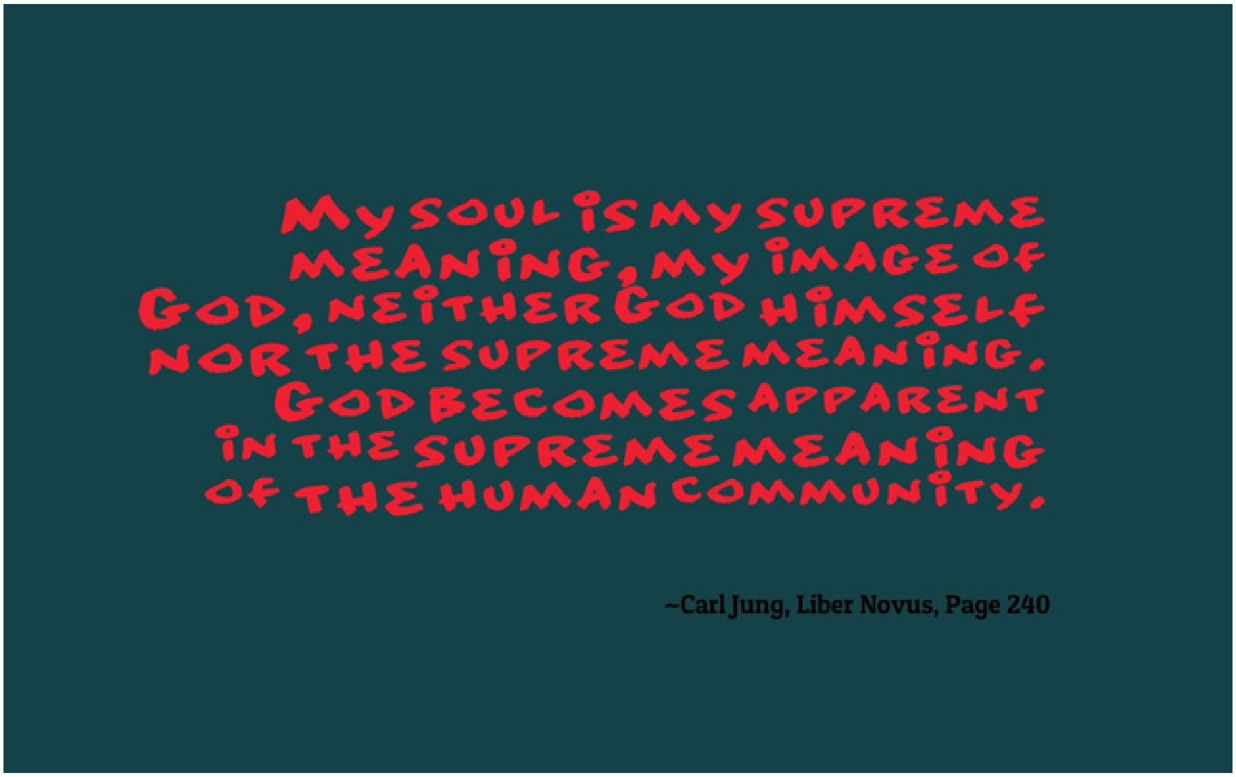
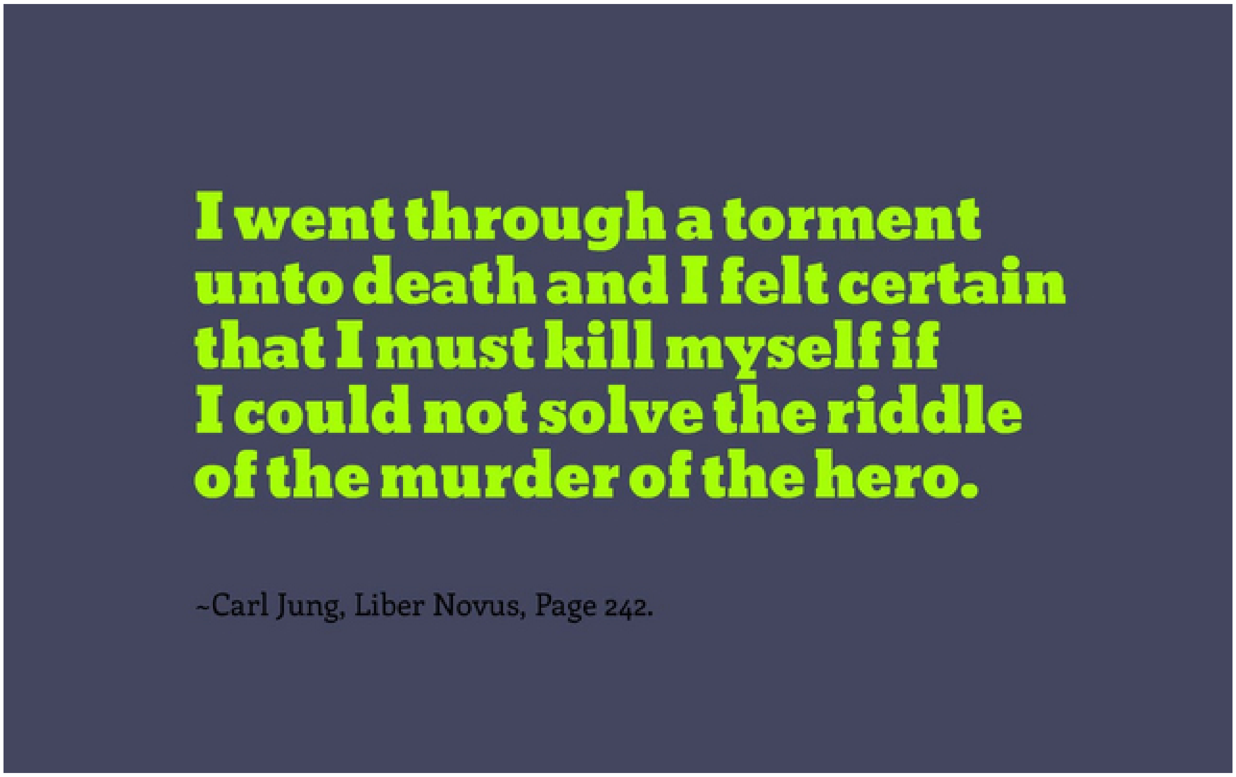


MY SOUL IS MY SUPREME MEANING, MY IMAGE OF GOD, NEITHER GOD HIMSELF NOR THE SUPREME MEANING. GOD BECOMES APPARENT IN THE SUPREME MEANING OF THE HUMAN COMMUNITY.

~Carl Jung, Liber Novus, Page 240

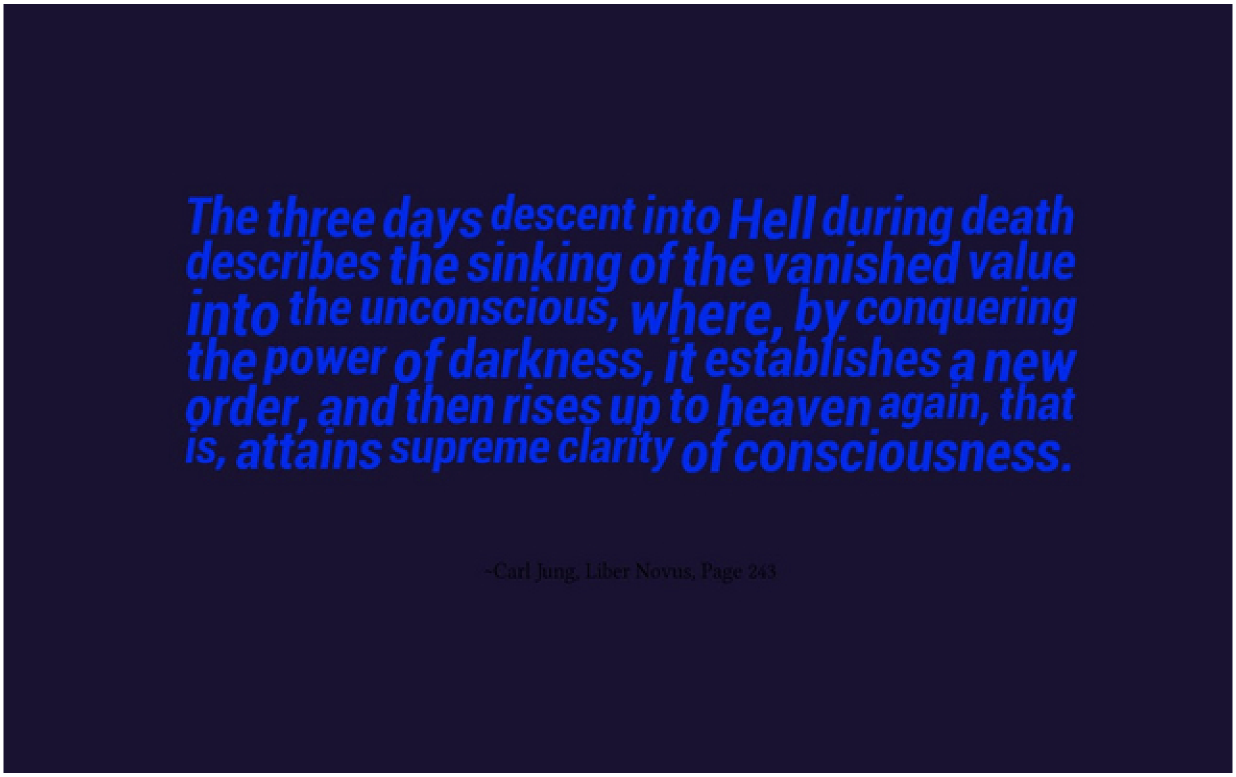
My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.


I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

~Carl Jung, Liber Novus, Page 242.

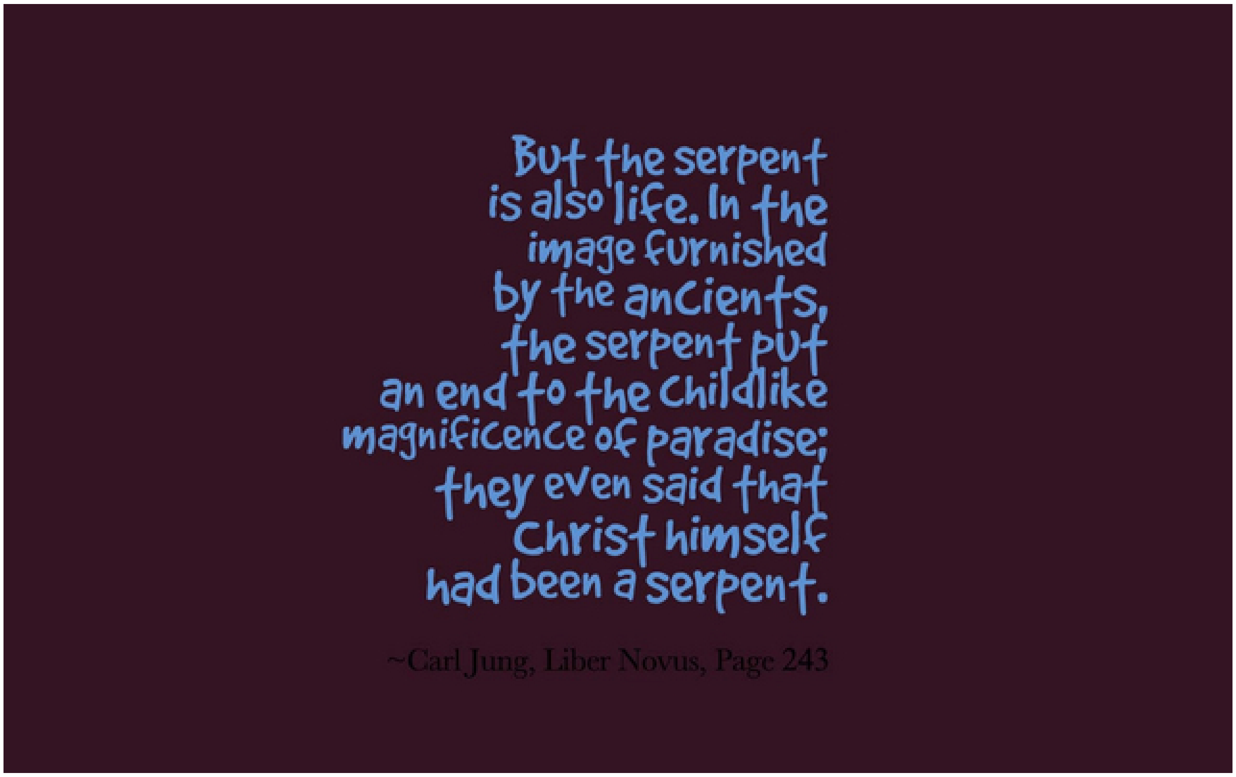
I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

[11]


The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

~Carl Jung, Liber Novus, Page 243

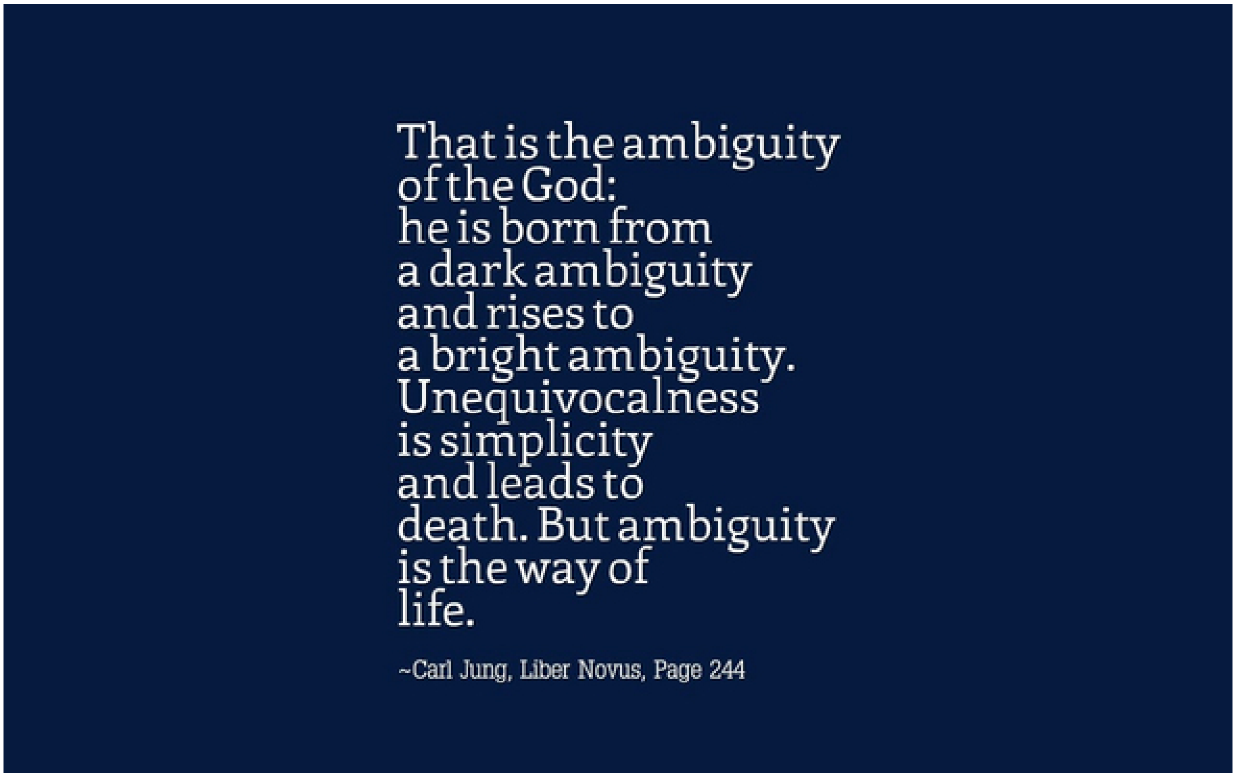
The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.



But the serpent
is also life. In the
image furnished
by the ancients,
the serpent put
an end to the childlike
magnificence of paradise;
they even said that
Christ himself
had been a serpent.

~Carl Jung, Liber Novus, Page 243

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

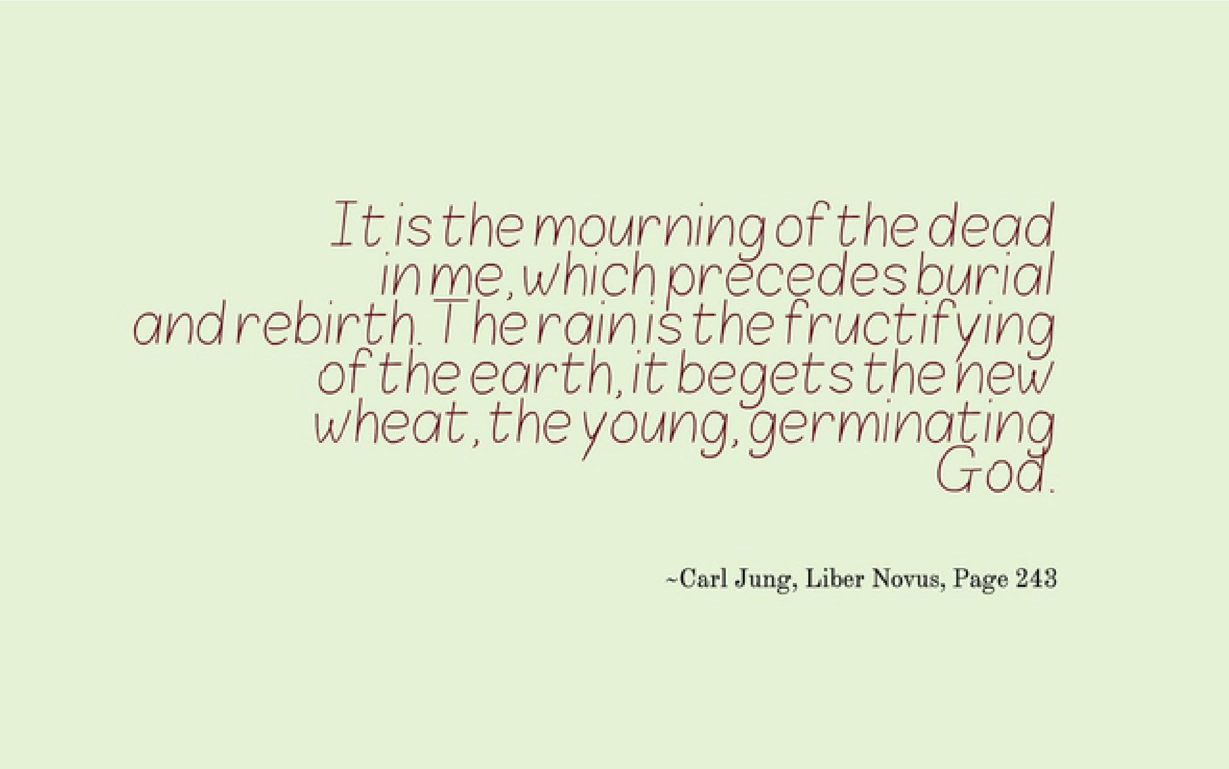


That is the ambiguity
of the God:
he is born from
a dark ambiguity
and rises to
a bright ambiguity.
Unequivocalness
is simplicity
and leads to
death. But ambiguity
is the way of
life.

~Carl Jung, Liber Novus, Page 244

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

[14]

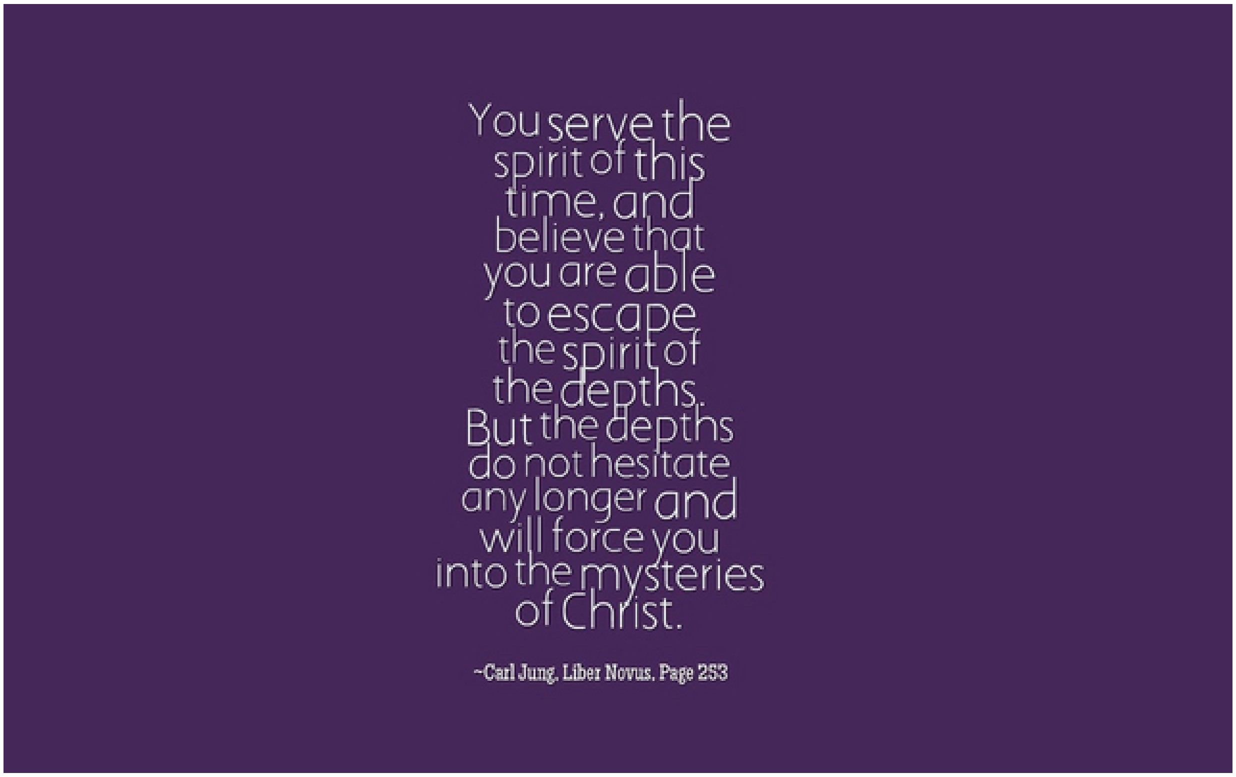


It is the mourning of the dead
in me, which precedes burial
and rebirth. The rain is the fructifying
of the earth, it begets the new
wheat, the young, germinating
God.

~Carl Jung, Liber Novus, Page 243

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

[15]

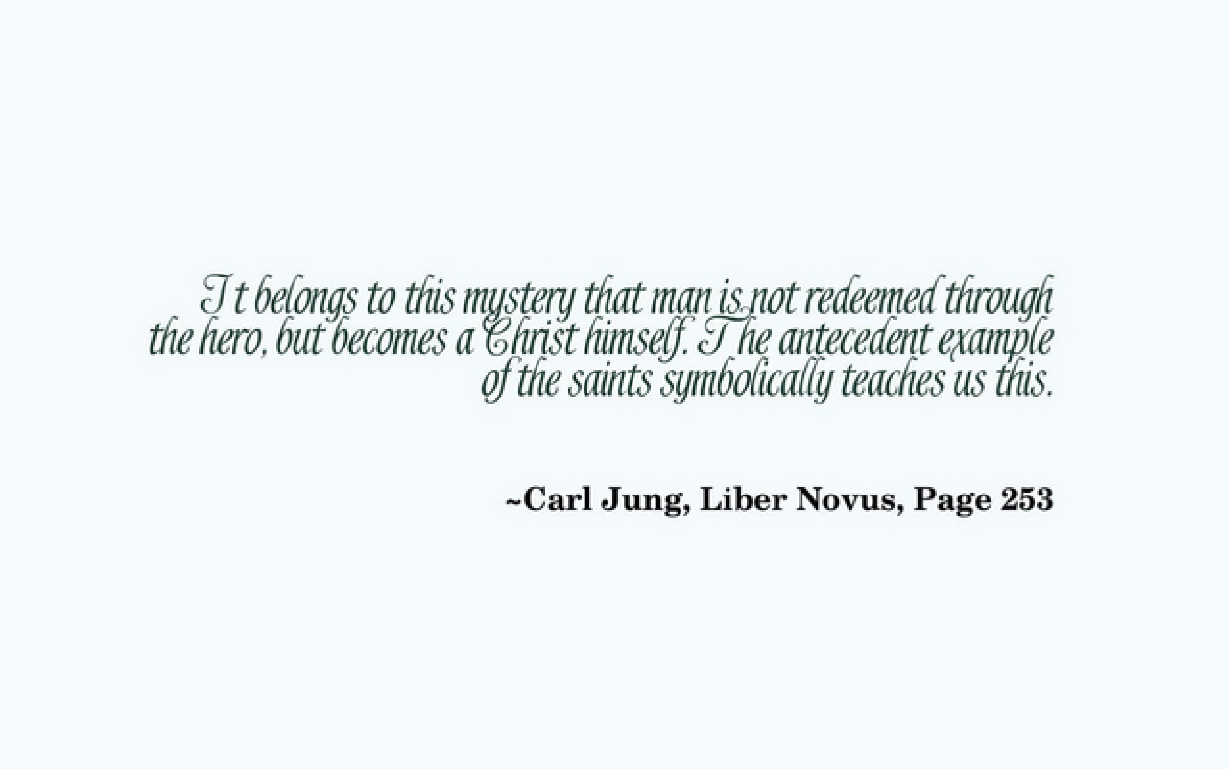


You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ.

~Carl Jung, Liber Novus, Page 253

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

[16]

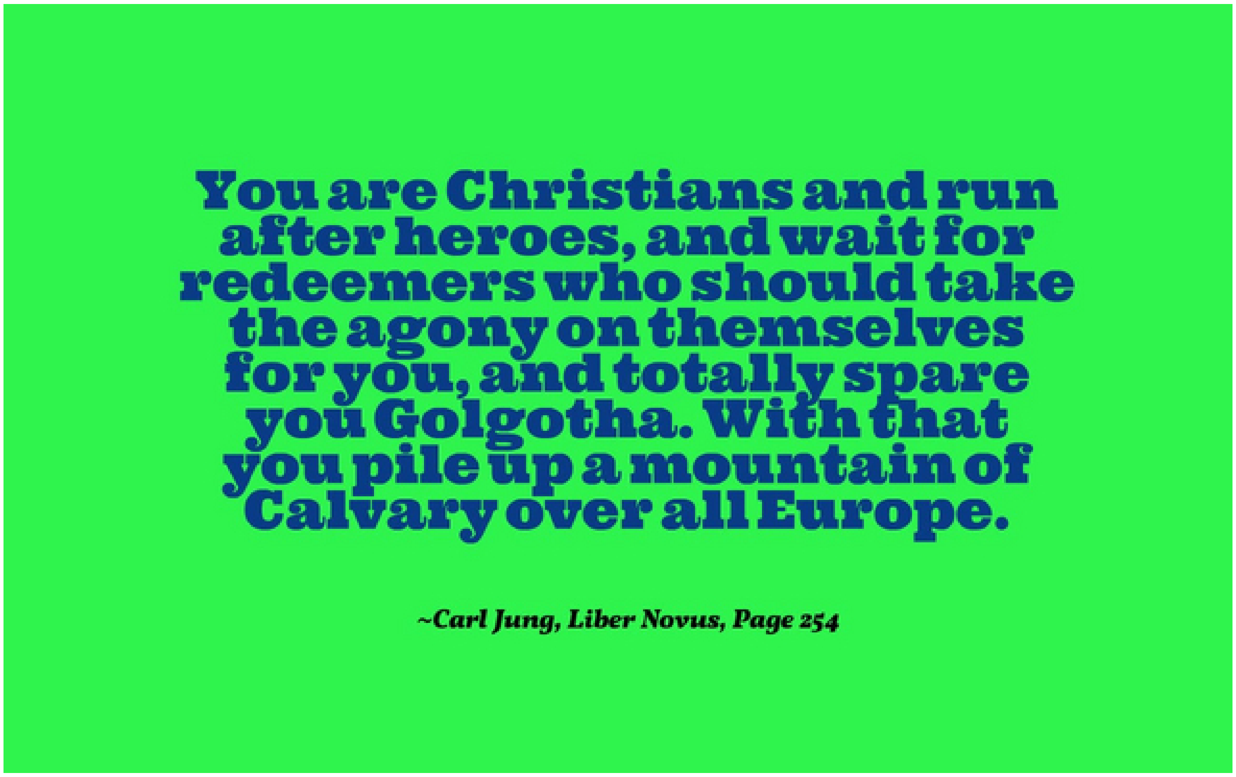


It belongs to this mystery that man is not redeemed through
the hero, but becomes a Christ himself. The antecedent example
of the saints symbolically teaches us this.

~Carl Jung, Liber Novus, Page 253

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

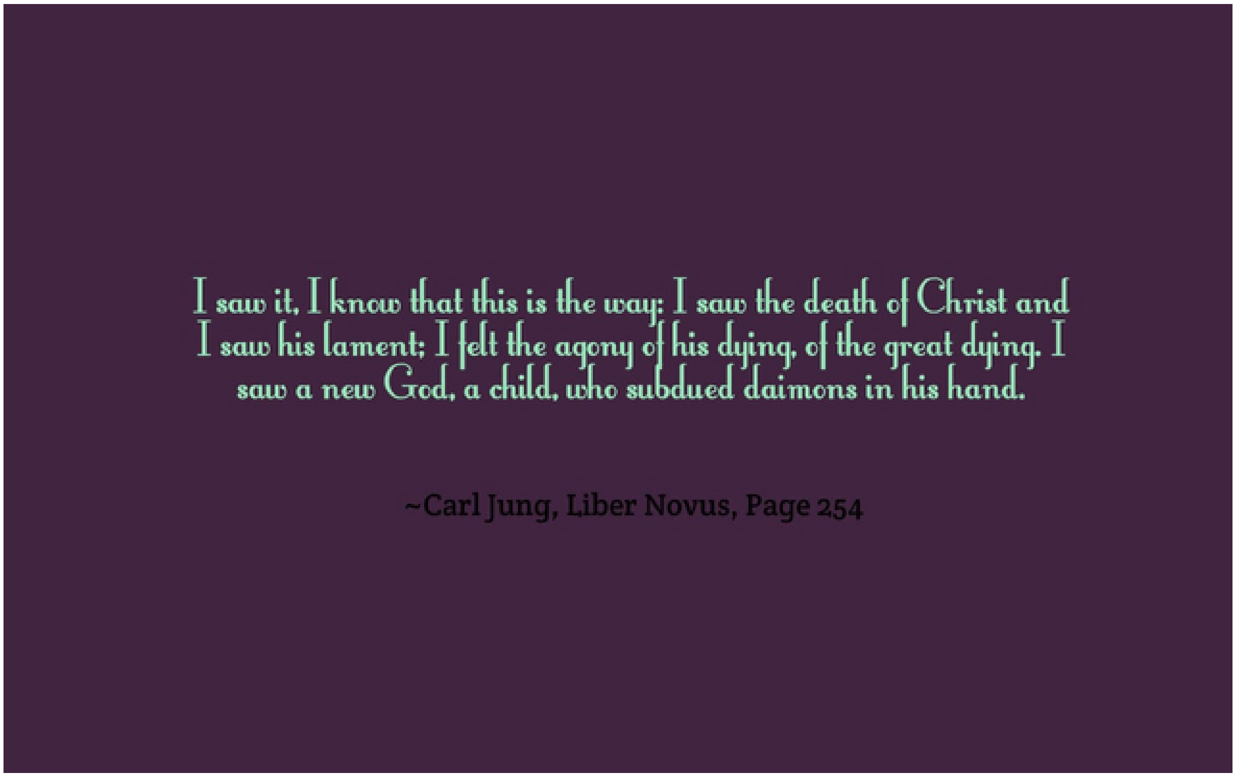
[17]



You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe.

~Carl Jung, Liber Novus, Page 254

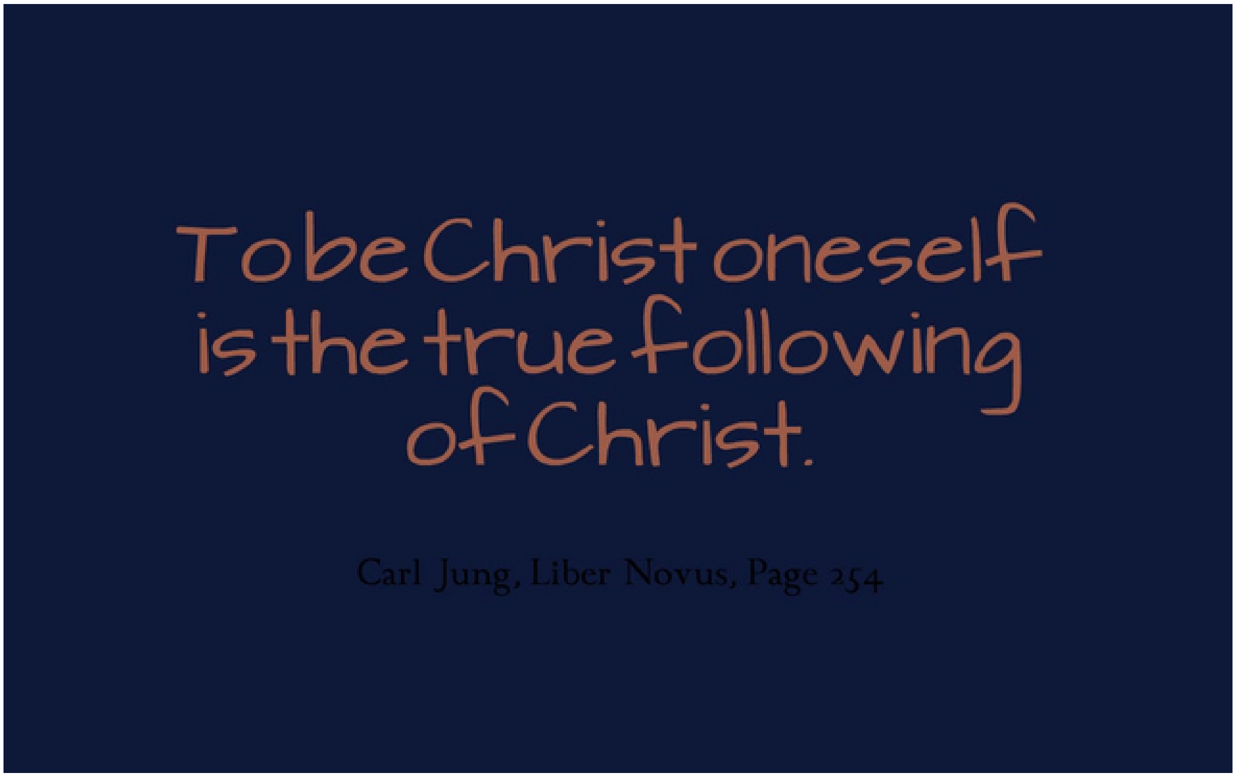
You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.



I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand.

~Carl Jung, Liber Novus, Page 254

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

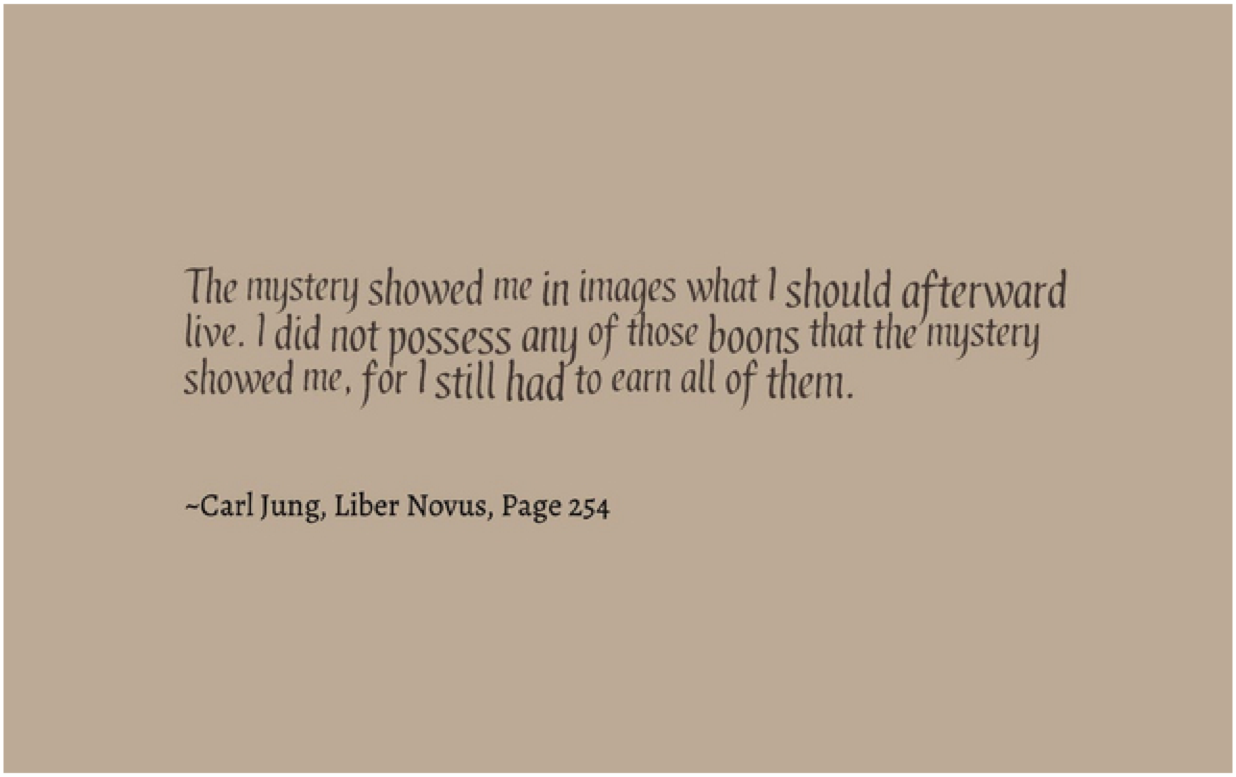


To be Christ oneself is the true following of Christ.

Carl Jung, Liber Novus, Page 254

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

[20]

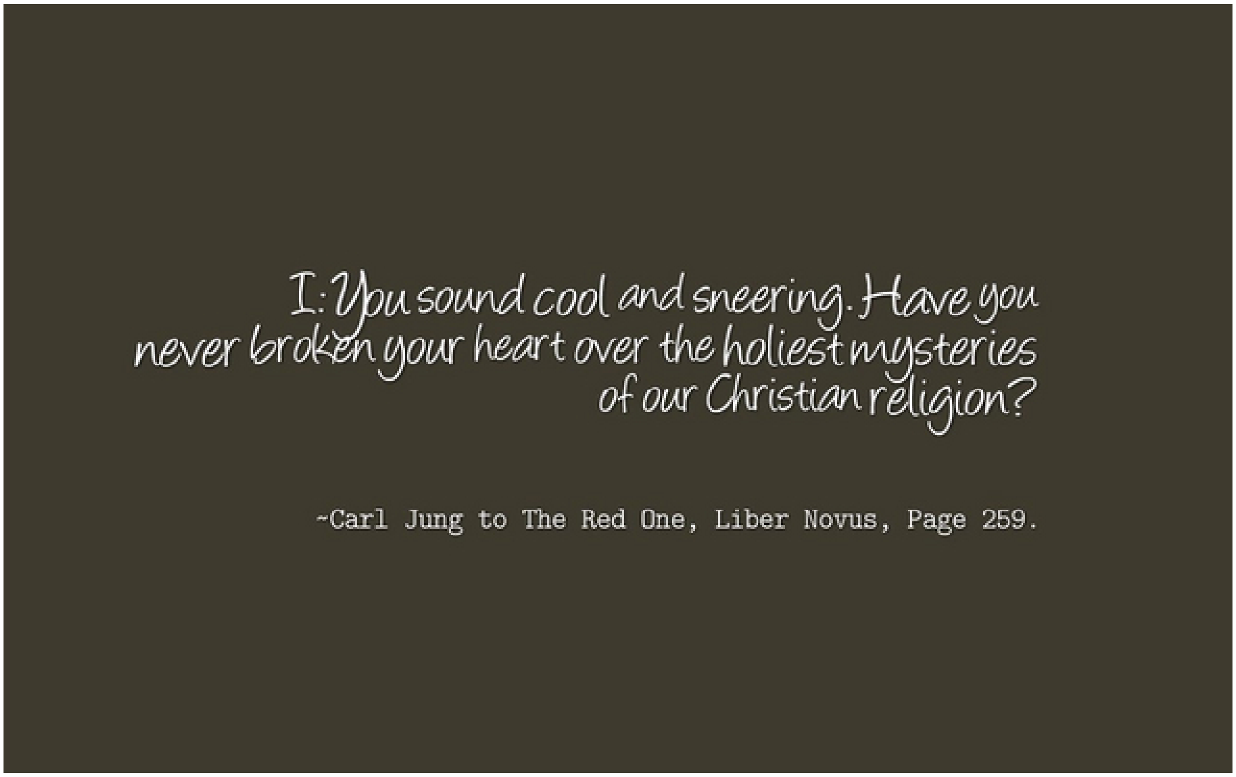


The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.

~Carl Jung, Liber Novus, Page 254

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for **I** still had to earn all of them. Carl Jung, Liber Novus, Page 254.

[21]

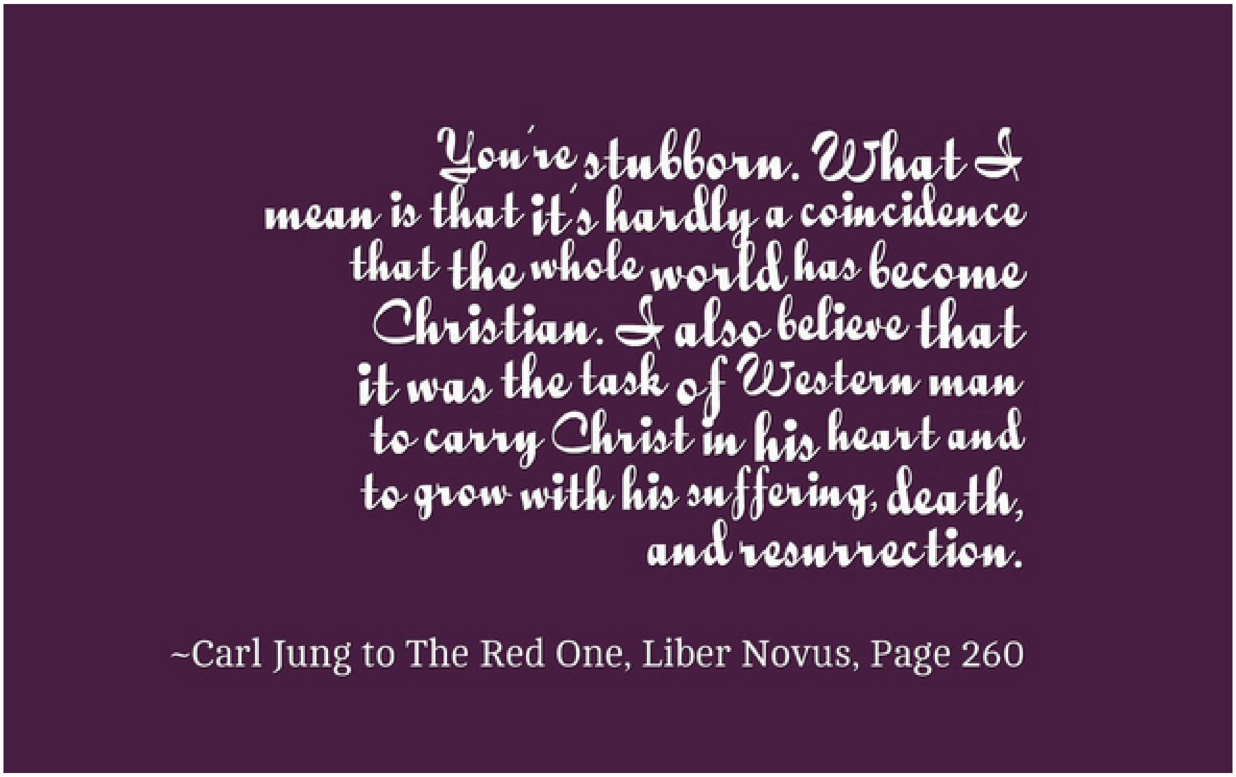


I: You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?

~Carl Jung to The Red One, Liber Novus, Page 259.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

[22]

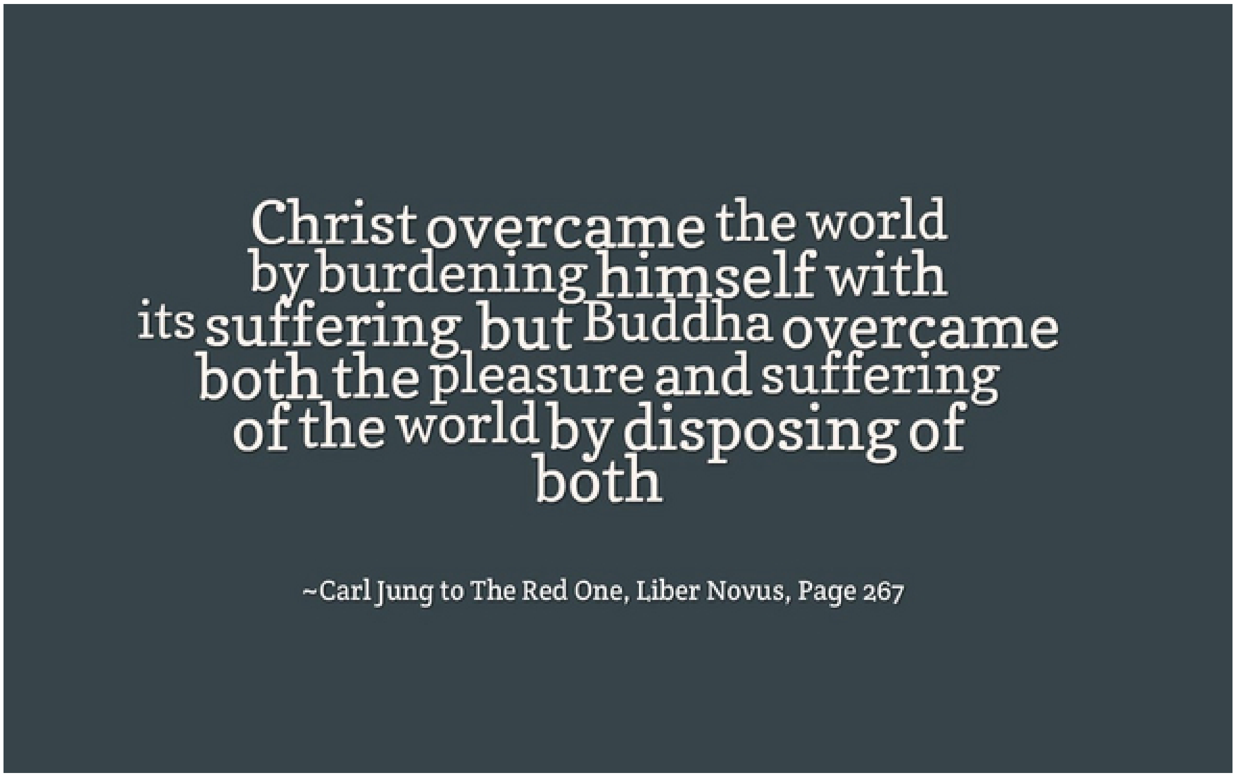


You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection.

~Carl Jung to The Red One, Liber Novus, Page 260

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

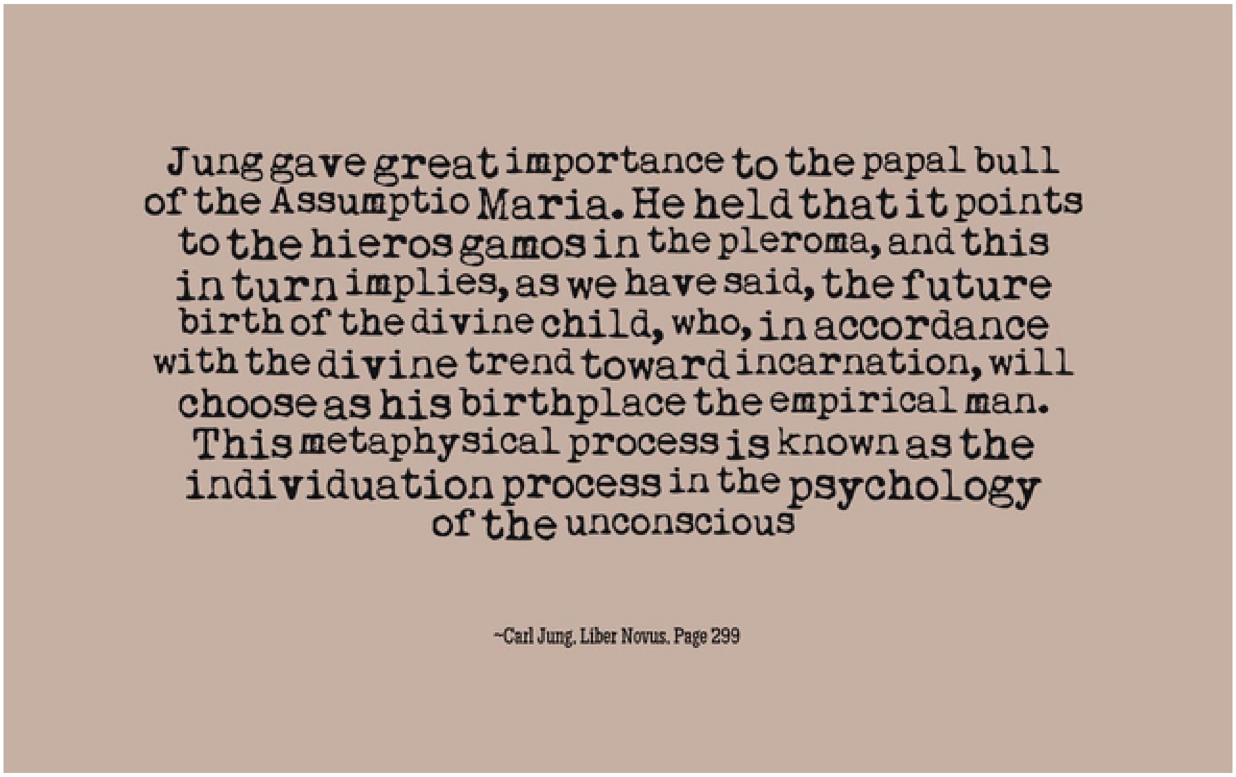
[23]



Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both

~Carl Jung to The Red One, Liber Novus, Page 267

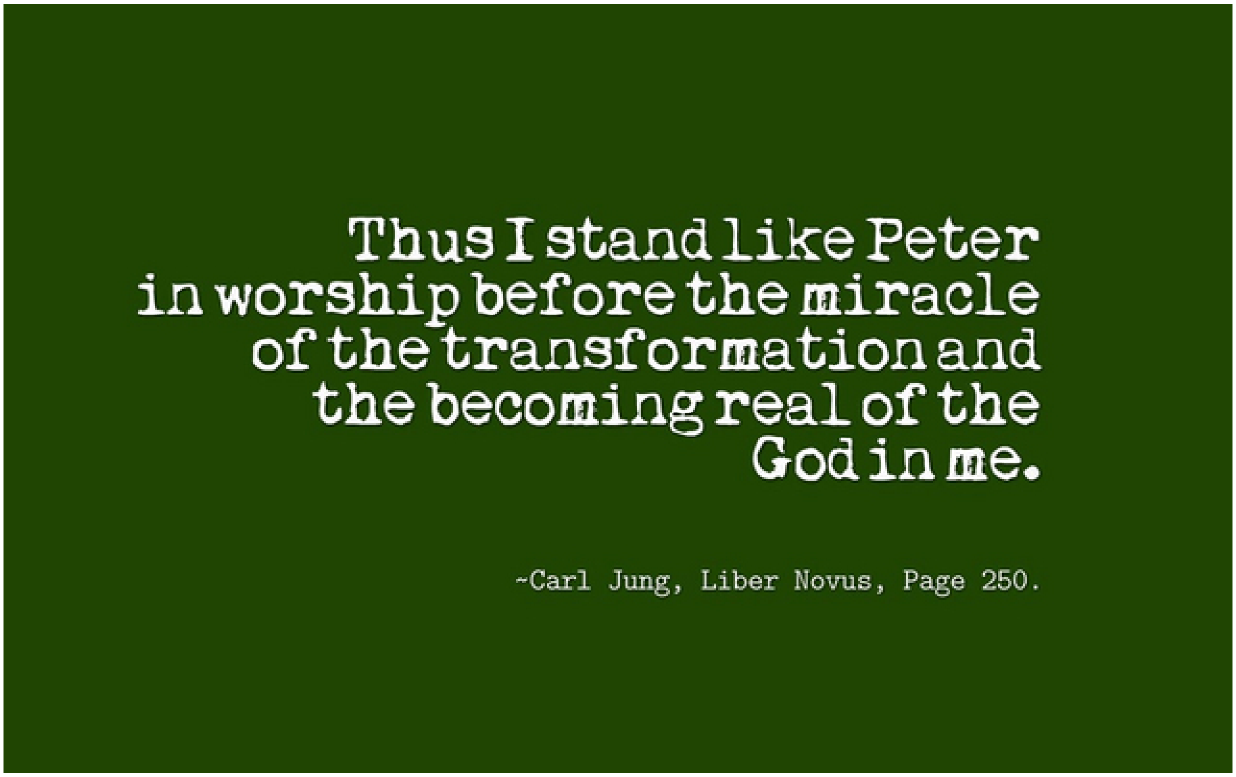
Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.



Jung gave great importance to the papal bull of the Assumptio Maria. He held that it points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious

~Carl Jung, Liber Novus, Page 299

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

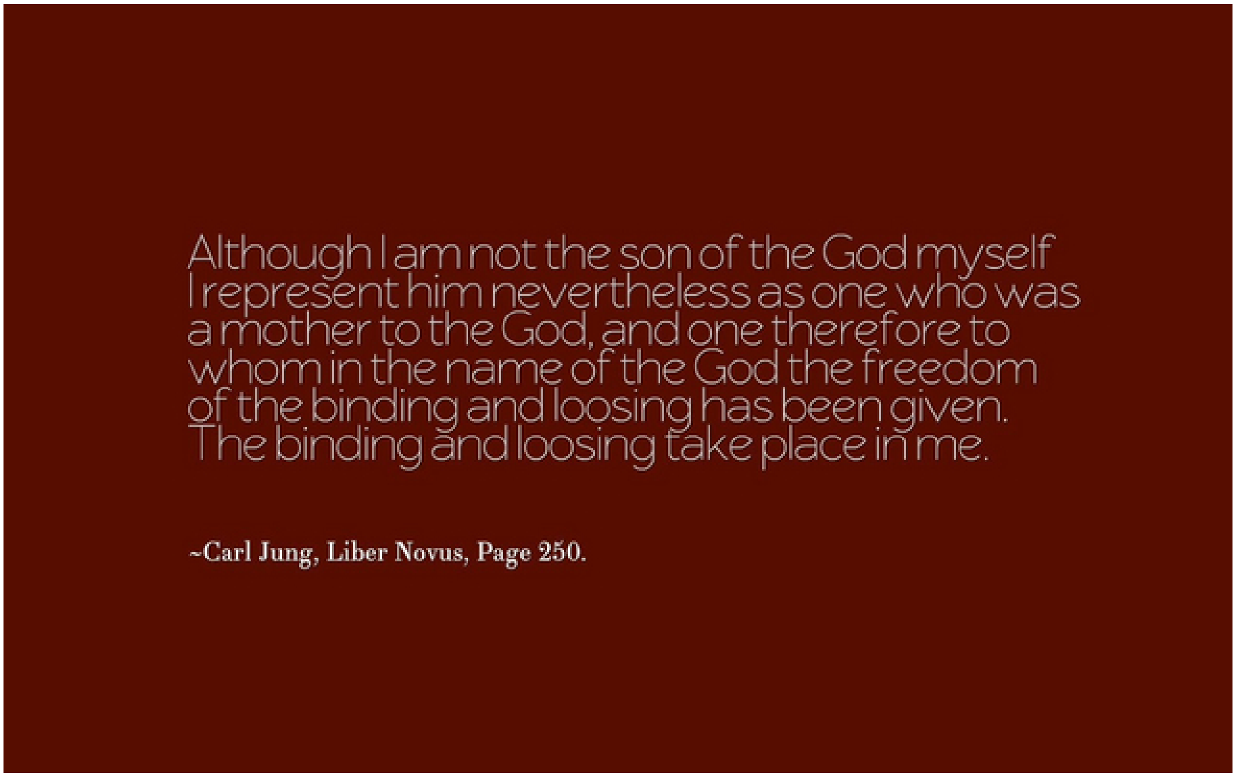


Thus I stand like Peter
in worship before the miracle
of the transformation and
the becoming real of the
God in me.

~Carl Jung, Liber Novus, Page 250.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

[26]



Although I am not the son of the God myself
I represent him nevertheless as one who was
a mother to the God, and one therefore to
whom in the name of the God the freedom
of the binding and loosing has been given.
The binding and loosing take place in me.

~Carl Jung, Liber Novus, Page 250.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/055c3-bbb.jpg`
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The advocates of Christianity squander their energies in the mere preservation of what has come down to them... (2019-06-15 03:39)

[1]

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.
Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness.

But that does not mean that it remains unasked in the unconscious.

What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics.

They crop up wherever and whenever one waits in vain for the legitimate answer.

The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization.

The result is bewilderment and confusion.

Christianity has insisted on God's goodness as a loving Father and has done its best to rob evil of substance.

The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is now being demonstrated before our eyes by the splitting of our world: the destruction of the God-image is followed by the annulment of the human personality.

Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it.

The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier.

Stagnation in these matters is threatened in the long run with a lethal end. Carl Jung; Aion; Page 109; Para 170

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/1cc9f-godly.jpg`

Carl Jung on "Man's Real Task." (2019-06-15 03:44)

[1]

In each aeon there are at least a few individuals who understand what man's real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and more general level.

First the way of a few will be changed and in a few generations there will be more. . .

whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.

As the old Chinese saying goes: "The right man sitting in his house and thinking the right thought will be heard a hundred miles
away." Carl Jung, Letters Vol. II, Page 525.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/807a2-2.jpg`

The consensus of opinion interpreted the Redeemer equally as a fish and a serpent... (2019-06-15 03:45)

[1]

The consensus of opinion interpreted the Redeemer equally as a fish and a serpent; he is a fish because he rose from the unknown depths, and a serpent because he came mysteriously out of the darkness.

Fishes and snakes are favourite symbols for describing psychic happenings or experiences that suddenly dart out of the unconscious and have a frightening or redeeming
effect.

That is why they are so often expressed by the motif of helpful animals.

The comparison of Christ with the serpent is more authentic than that with the fish, but, for all that, it was not so popular in primitive Christianity.

The Gnostics favoured it because it was an old-established symbol for the "good" genius loci, the Agathodaimon, and also for their beloved Nous.

Both symbols are of inestimable value when it comes to the natural, instinctive interpretation of the Christ-figure.

Theriomorphic symbols are very common in dreams and other manifestations of the unconscious.

They express the psychic level of the content in question; that is to say, such contents are at a stage of unconsciousness that is as far from human consciousness as the
psyche of an animal.

Warm-blooded or cold-blooded vertebrates of all kinds, or even invertebrates, thus indicate the degree of unconsciousness.

It is important for psychopathologists to know this, because these contents can produce, at all levels, symptoms that are localized to the corresponding organic or physiological functions.

For instance, the symptoms may be distinctly correlated with the cerebrospinal and the sympathetic nervous system.

The Sethians may have guessed something of this sort, for Hippolytus mentions, in connection with the serpent, that they compared the "Father" with the cerebrum and the
"Son" with the cerebellum and spinal cord.

The snake does in fact symbolize "cold-blooded” inhuman contents and tendencies of an abstractly intellectual as well as a concretely animal nature: in a word, the extra-human quality in man. Carl Jung; Aion; Page 186; Para 292.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/b0998-snake.gif`

Carl Jung two days before his death. (2019-06-15 03:58)

[1]

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of that.

He smiled often and was happy. . . he told me of the wonderful dream he had had; he said: "Now I know the truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/2c3f1-2be7bd765aa111b84083e91b84f35cf5.jpg`

Carl Jung: Don’t think you are forgotten. You would be far from the truth. (2019-06-15 04:06)

My dear Christiana Morgan, 28 December 1927

Don’t think you are forgotten. You would be far from the truth.

First of all you ought to realize that I lived in the happy illusion that I had written to you-presumably because I so often thought of you and I had the intention to ·write to yon so often that eventually I
felt as if I had written.

Well you know, it’s all overwork.

There is just too much to do!

Let me thank you most sincerely for your pictures and the text.

I went through the pictures, but not yet through the text. I think your technique has most marvellously improved.

One of your pictures is almost exactly like one of St. Hildegard’s from the early 13th century-I just discovered it. (The one with a naked figure in the centre of the circle.)

This seems to be specifically feminine.

With a man it is nearly always some abstraction; a geometrical figure f.i. that expresses the ultimate form of his essence.

It is probably Logos and Eros, impersonal and personal, which are the most fundamental differences between man and woman.

Your material is most valuable to me.

I often think of working through it, because it seems to me as if it were a most beautiful example of the original initiation process.

In early December your face haunted me for a while.

I should have written then but there was the question of time.

Thank you for everything.

"Don't blame me!" You are always a living reality to me whereas other former patients fade away into oblivion, becoming unreal shadows in Hades.

You are keeping on living.

There seems to be some sort of living connection (but I should have said that long ago I suppose).

You probably need a confirmation from my side of the ocean just as well.

Please do tell Jonah as well as your husband that they are real to me.

If I don't write, it is just that hell of letters and papers and patients.

But my dear(!!) Christiana Morgan, you are just a bit of a marvel to me. Now don't laugh, there is nothing to laugh about.

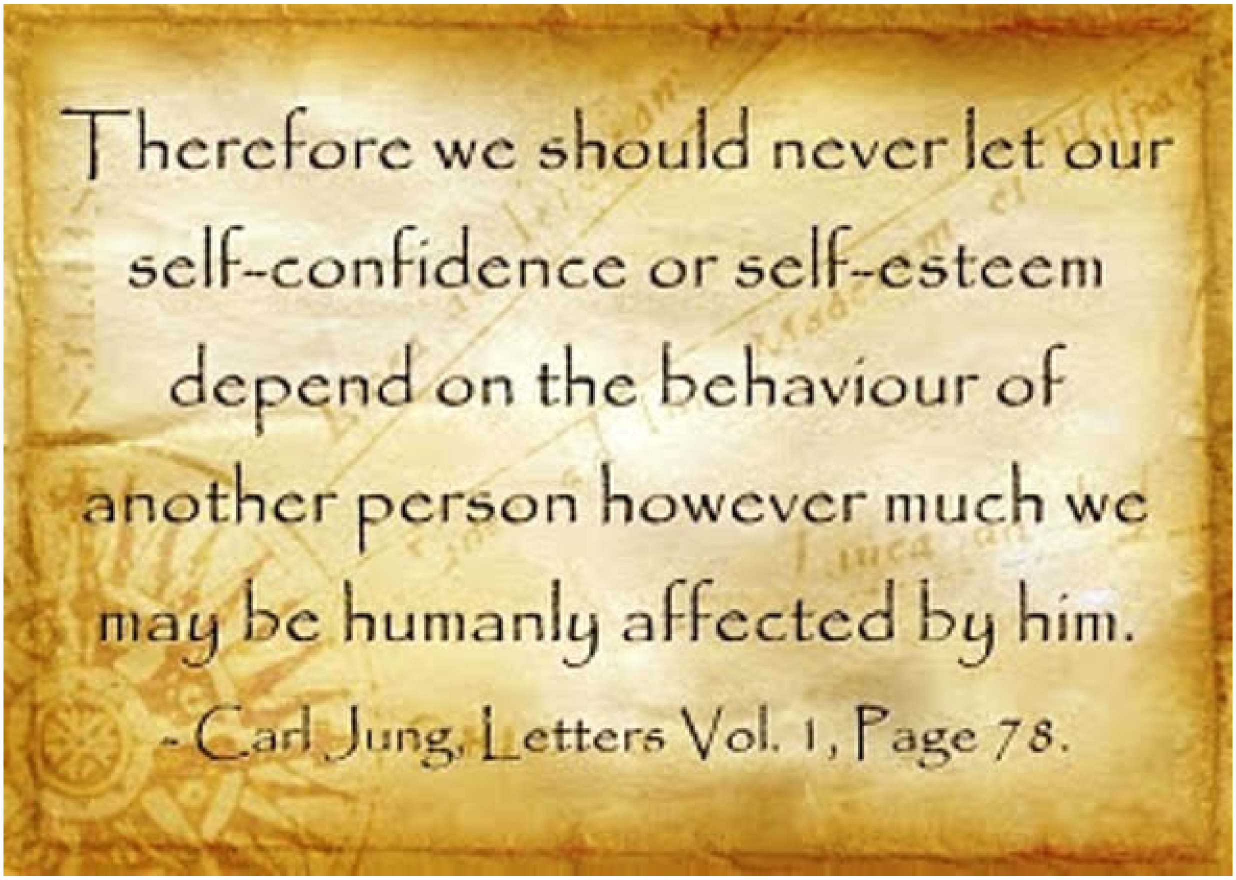
You were quite right in scolding me.

Yours affectionately,

C. G. Carl Jung, Letters Vol. 1, Pages 48-49

Carl Jung's Self-Confidence shaken. (2019-06-15 04:10)

[1]



Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him.

- Carl Jung, Letters Vol. 1, Page 78.

To you, dear friend. . . for this dawning decade 1960-70, in whose lap the black and white cards of our uncertain fate await us.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

Since I do not deem myself God-almighty enough to have made them other than they are, I must put it down entirely to my own account and lengthen my shadow accordingly.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries.

It is indeed no trifling thing to be granted the happy proof that somehow one is "possible" and has achieved something whose meaning someone else, apart from myself, is able to see.

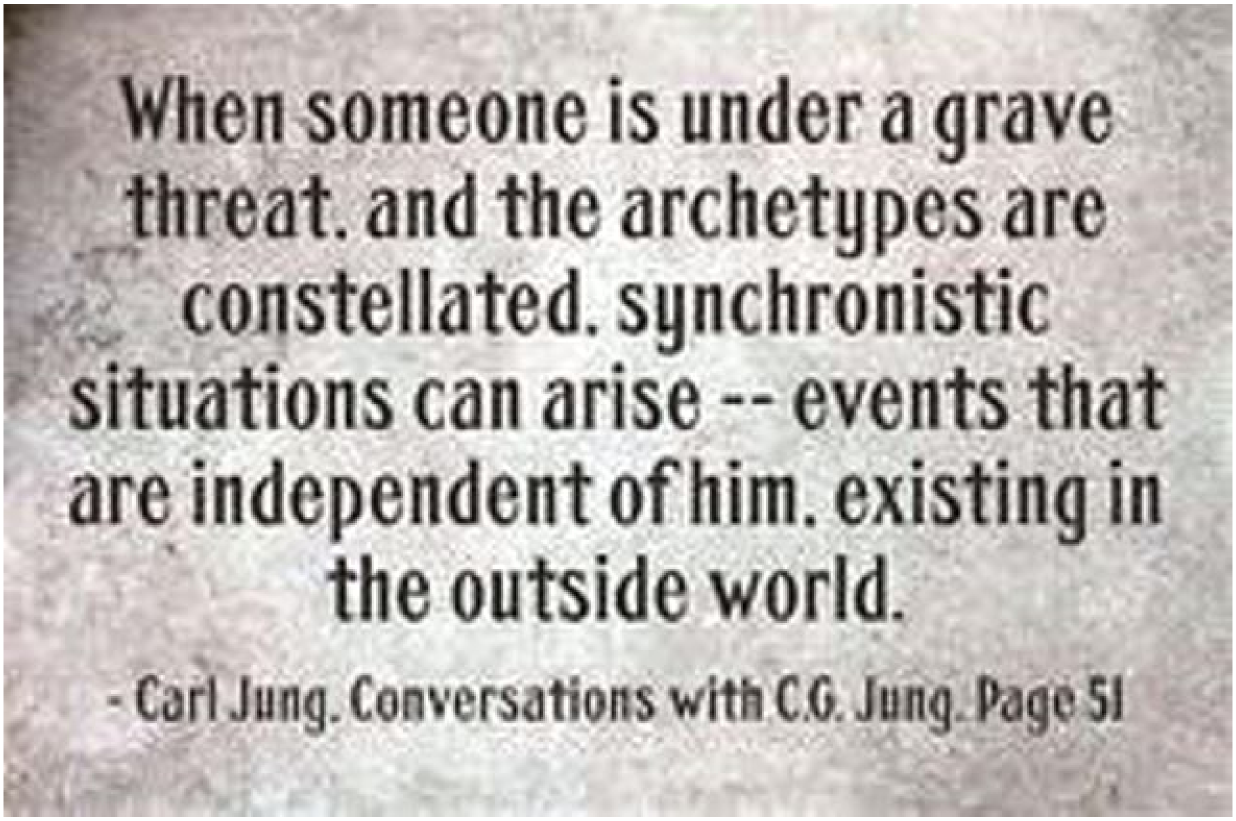
Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it’s all about.

The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/f9d10-2.jpg`

The Death of Carl Jung and “Synchronicity.” (2019-06-15 04:10)

[1]



When someone is under a grave threat. and the archetypes are constellated. synchronistic situations can arise -- events that are independent of him. existing in the outside world.

- Carl Jung. Conversations with C.G. Jung. Page 51

At 4 P.M. on June 6, 1961, Jung died very peacefully, surrounded by his family.

Not surprisingly, synchronicity accompanied his death. Laurens van der Post, on a voyage from Africa to Europe, reported a dream at the time he died of Jung waving goodbye.

Barbara Hannah told how, minutes before his death, she discovered the relatively fresh battery in her car had completely run down.

Nature joined in a couple of hours later with a freak storm over Kusnacht in which lightning struck and scarred the tree where Jung used to sit in the garden. Claire Dunne, Wounded Healer of the Soul, Page 215.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/34e77-1.jpg`

Carl Jung on “Objective” and “Non-Objective” Time. (2019-06-15 15:33)

[1]

To Stephen Abrams

Dear Mr. Abrams, 21 October 1957

Your letter leads into the centre of a very complicated problem.

Being a scientist I am rather shy of philosophical operations, particularly of conclusions reaching beyond the limits of experience. F.i. I would not go as far as to say that the categories of space and time are definitely non-objective.

I would rather ask, on which level or in which world are space and time not valid?

In our three-dimensional world they are certainly and inexorably objective, but we have the definite experience that occasionally-presumably under certain conditions-they behave as if they were relatively subjective, that is relatively non-objective.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space.

This conclusion is fairly safe as we have, to my knowledge, no known reasons to assume that it is the action of time and space which enables the psyche to perform an act of precognition.

They are in our experience, apart f.i. from parapsychology, unchangeable.

However, Einstein’s relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved and that time necessarily depends upon the stand-point and the speed of the observer.

Such considerations support the idea of their relative validity.

Parapsychological experience definitely shows their uncertain behaviour under psychic influence.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. In other words: this factor is expected to manifest the qualities of time- and spacelessness, i.e., "eternity" and "ubiquity."

Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in space and time, of course relatively speaking.

It is by the presence of matter in space, thus setting up a gravitational field a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima mundi or the psyche toukosmou.

This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is, to the manifestations of unconscious fantasy.

From this observation it does not follow that this factor is one and the same thing [inside] and outside the psyche, as it were.

It may be, from a psychological point of view, a mere similarity and not a unity in essence.

This question cannot be decided by ordinary psychology, but here Parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate events, as f.i. the act of prevision and the objective precognized fact.

These experiences show that the factor in question is one and the same inside and outside the psyche.

Or in other words: there is no outside to the collective psyche.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche.

In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished.

This is about as far as we can go safely.

I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects.

Experiment in the ordinary sense therefore becomes impossible.

We can only hope for occasional observations.

From this argument it follows that we should expect an operative archetype.

I have carefully analysed many parapsychological cases and I have been satisfied with the fact that there are indeed operative archetypes in many cases.

I could not say: in all cases, I call them exceptions because they are very curious indeed.

I don’t want to enter into this point here.

I only want to state my general experience: perhaps in most of the cases there is an archetype present, yet there are many other archetypal situations in which no parapsychological phenomenon is observable, and there are also cases of psi-phenomena where no archetypal condition can be demonstrated.

There is no regularity between archetype and synchronistic effect.

The probability of such a relation is presumably the same as that of the Rhine results.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche.

Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.

In this connection I always come upon the enigma of the natural number.

I have a distinct feeling that Number is a key to the mystery,since it is just as much discovered as it is invented.

It is quantity as well as meaning.

For the latter I refer to the arithmetical qualities of the fundamental archetype of the self (monad, microcosm, etc.) and its historically and empirically well-documented variants of the Four, the 3 + 1 and the 4 – 1.

It seems that I am too old to solve such riddles, but I do hope that a young mind will take up the challenge. It would be worthwhile.

I have already heard some rumours about the foundation of a Parapsychology Club at the University of Chicago.

I accept with pleasure and gratitude the honour of honorary membership.

It is none too early that somebody in the West takes notice of synchronicity.

As I have been informed, the Russians have already caught hold of my paper.

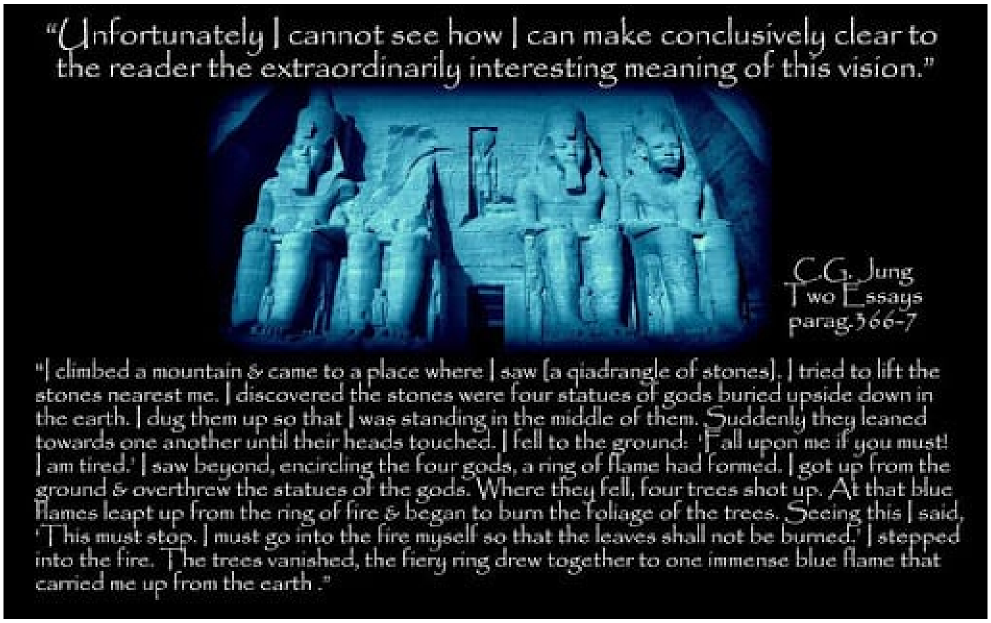
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 398-400

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/09/47265-1time.jpg`

Carl Jung: Here it takes its rightful place as a symbol of individuation. (2019-06-16 03:30)

[1]



"Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision."

C.G. Jung
Two Essays
parag.366-7

"I climbed a mountain & came to a place where I saw [a qiadrangle of stones]. I tried to lift the stones nearest me. I discovered the stones were four statues of gods buried upside down in the earth. I dug them up so that I was standing in the middle of them. Suddenly they leaned towards one another until their heads touched. I fell to the ground: 'Fall upon me if you must! I am tired.' I saw beyond, encircling the four gods, a ring of flame had formed. I got up from the ground & overthrew the statues of the gods. Where they fell, four trees shot up. At that blue flames leapt up from the ring of fire & began to burn the foliage of the trees. Seeing this I said, 'This must stop. I must go into the fire myself so that the leaves shall not be burned.' I stepped into the fire. The trees vanished, the fiery ring drew together to one immense blue flame that carried me up from the earth ."

Coming now to our example: it concerns a fantasy of intensely visual character, something which in the language of the ancients would be called a "vision."

Not a "vision seen in a dream," but a vision perceived by intense concentration on the background of consciousness, a technique that is perfected only after long practice.

Told in her own words, this is what the patient saw:

"I climbed the mountain and came to a place where I saw seven red stones in front of me, seven on either side, and seven behind me. I stood in the middle of this quadrangle. The stones were flat like steps. I tried to lift the four stones nearest me. In doing so I discovered that these stones were the pedestals of four statues of gods buried upside down in the earth. I dug them up and arranged them about me so that I was standing in the middle of them. Suddenly they leaned towards one another until their heads touched, forming something like a tent over me. I myself fell to the ground and said, 'Fall upon me if you must! I am tired.' Then I saw that beyond, encircling the four gods, aring of flame had formed. After a time I got up from the ground and overthrew the statues of the gods. Where they fell, four trees shot up. At that blue flames leapt up from the ring offire and began to burn the foliage of the trees. Seeing this I said, 'This must stop. I must go into the fire myself so that the leaves shall not be burned.' Then I stepped into the fire. The trees vanished and the fiery ring drew together to one immense blue flame that carried me up from the earth."

Here the vision ended.

Unfortunately I cannot see how I can make conclusively clear to the reader the extraordinarily interesting meaning of this vision.

The fragment is an excerpt from a long sequence, and one would have to explain everything that happened before and afterwards, in order to grasp the significance of the picture.

At all events the unprejudiced reader will recognize at once the idea of a "mid-point" that is reached by a kind of climb (mountaineering, effort, struggle, etc.).

He will also recognize without difficulty the famous medieval conundrum of the squaring of the circle, which belongs to the field of alchemy.

Here it takes its rightful place as a symbol of individuation.

The total personality is indicated by the four cardinal points, the four gods, i.e., the four functions which give bearings in psychic space, and also by the circle enclosing the whole.

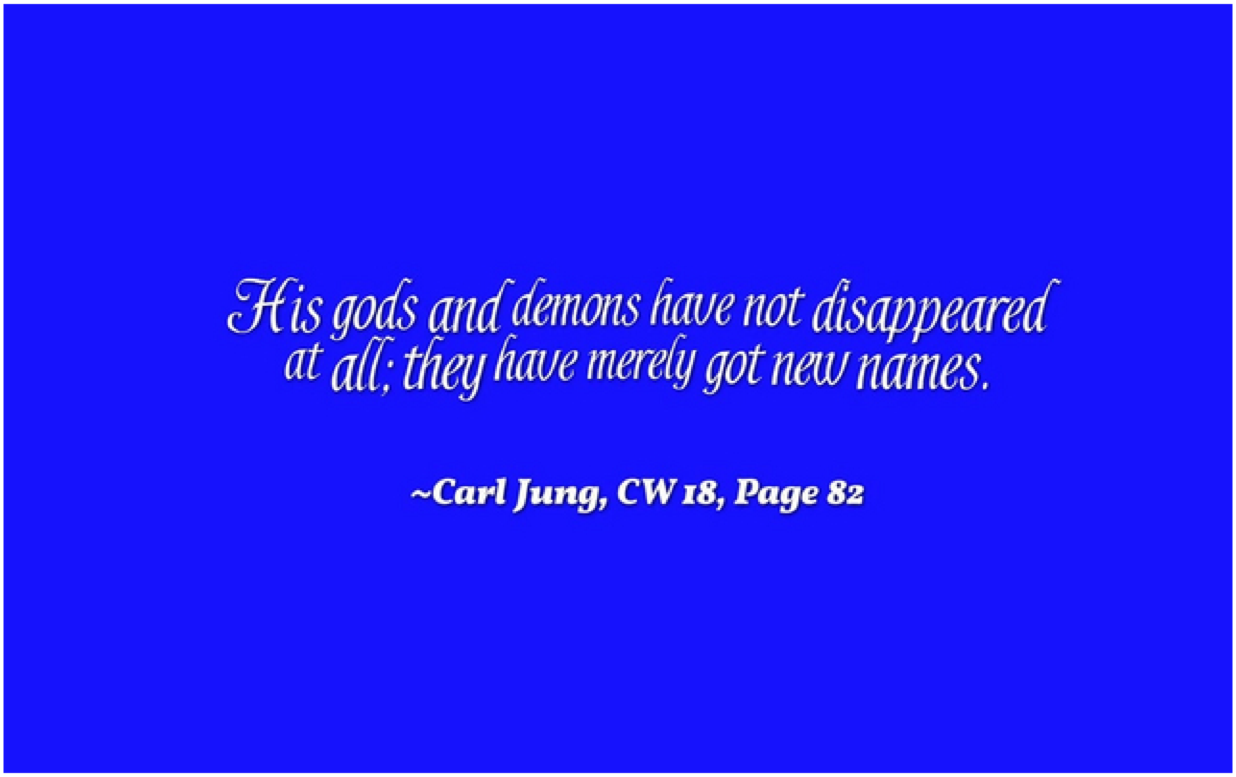
Overcoming the four gods who threaten to smother the individual signifies liberation from identification with the four functions, a fourfold nirdvandva ("free from opposites") followed by an approximation to the circle, to undivided wholeness.

This in its turn leads to further exaltation. Carl Jung, CW 7, 367-368

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/1climbed2ba2bmountain1.jpg`

Some Carl Jung Quotations XXXVI (2019-06-16 03:30)

[1]



His gods and demons have not disappeared at all; they have merely got new names.

~Carl Jung, CW 18, Page 82

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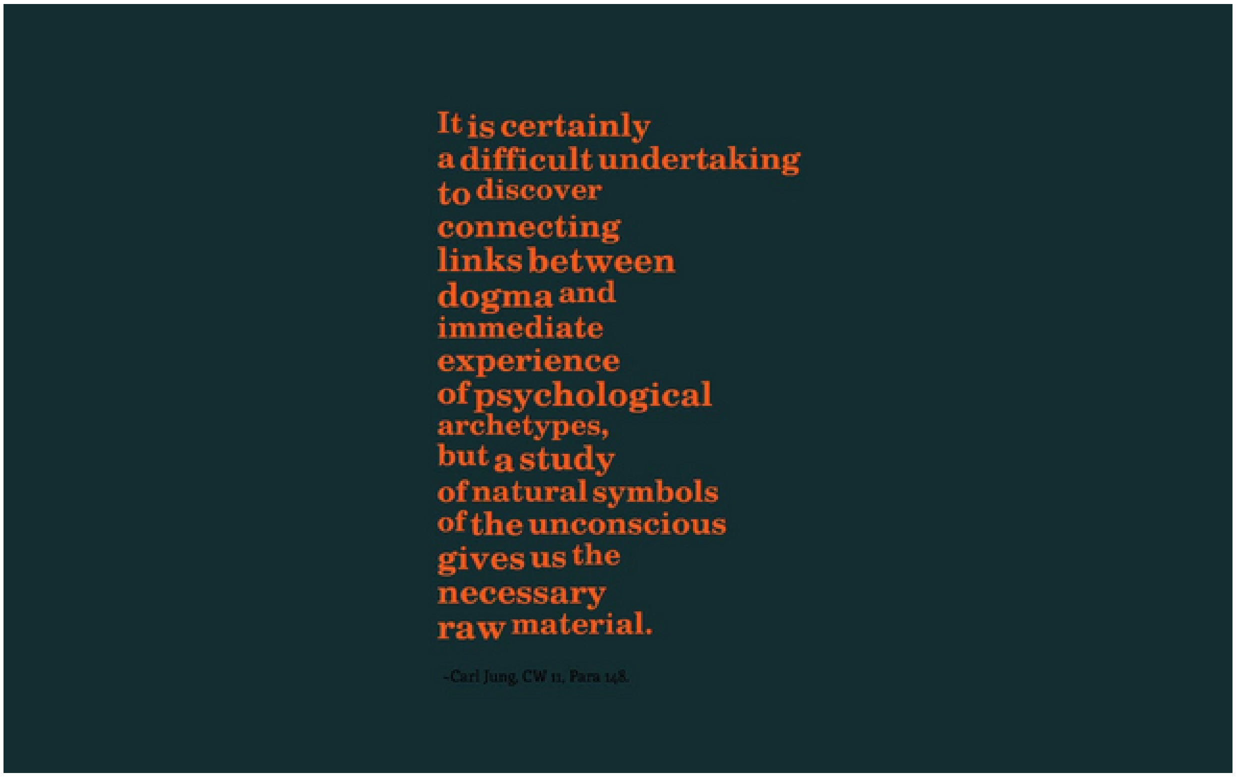
[2]



It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material.

~Carl Jung, CW 11, Para 148.

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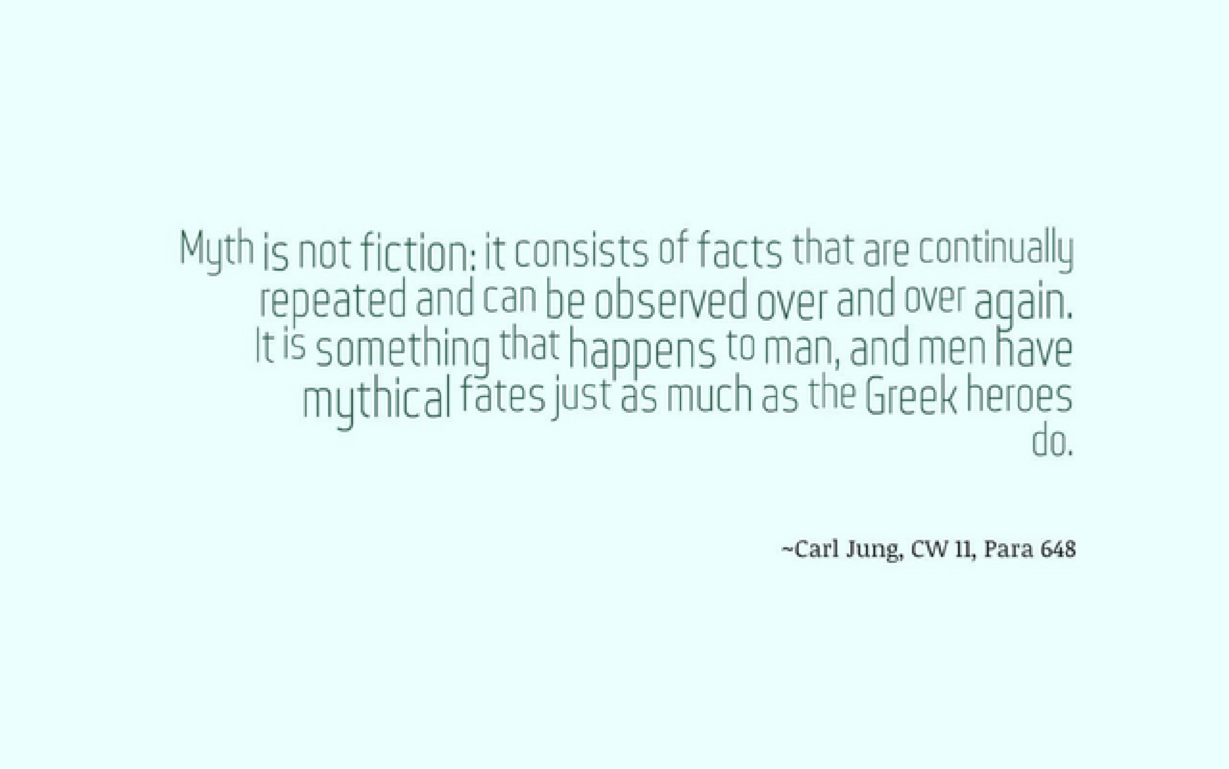
[3]



Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.

~Carl Jung, CW 11, Para 648

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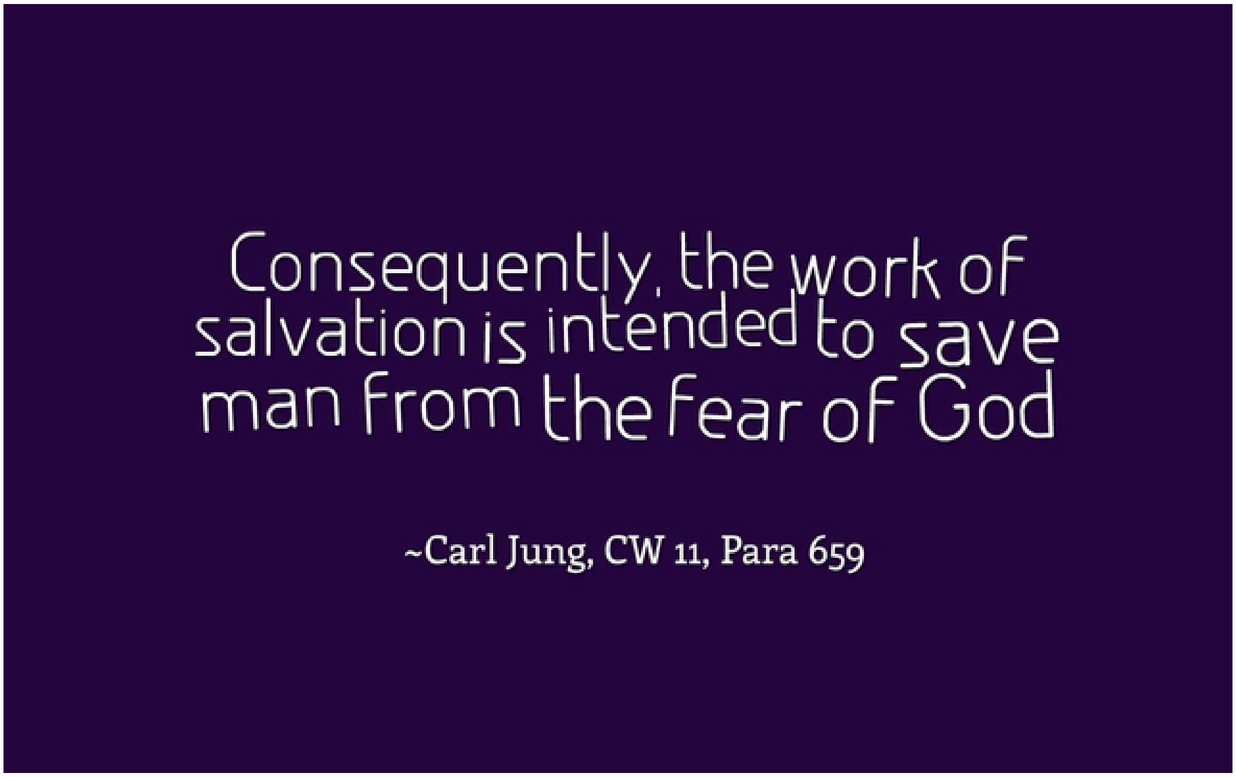
[4]



Consequently, the work of salvation is intended to save man from the fear of God

~Carl Jung, CW 11, Para 659

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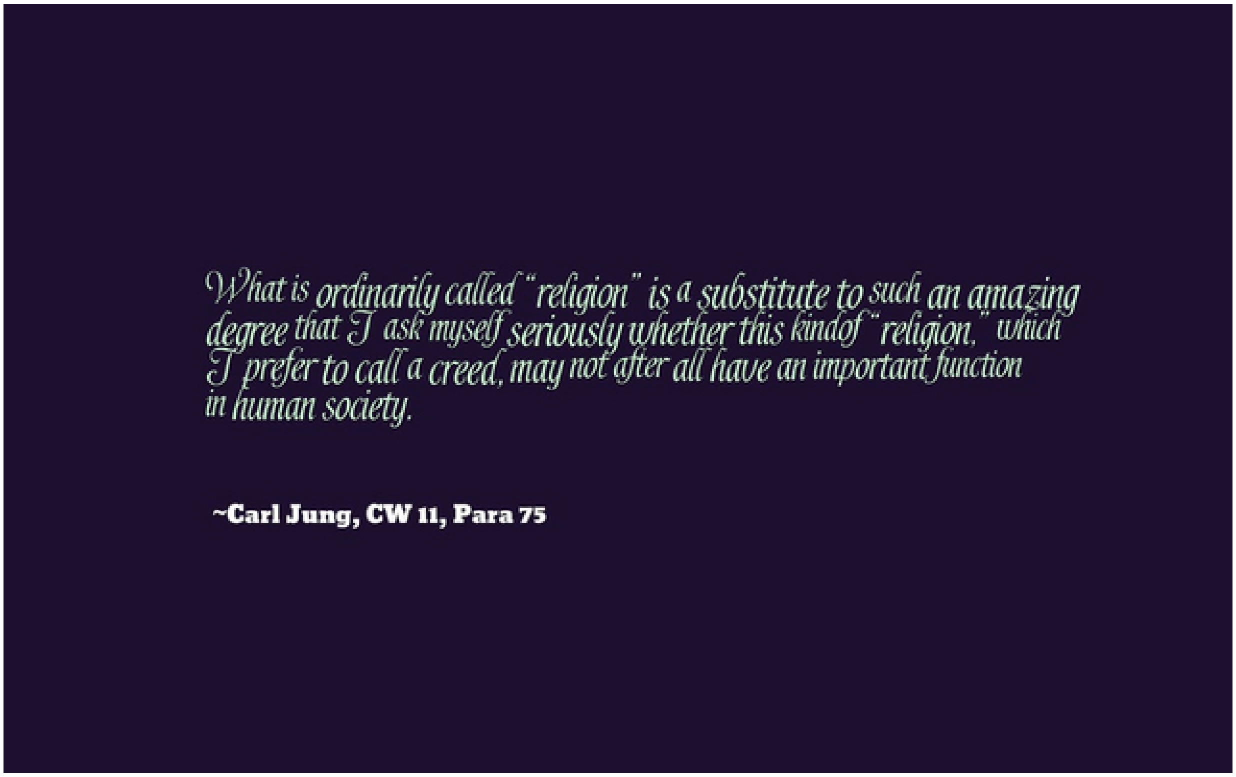
[5]



What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society.

~Carl Jung, CW 11, Para 75

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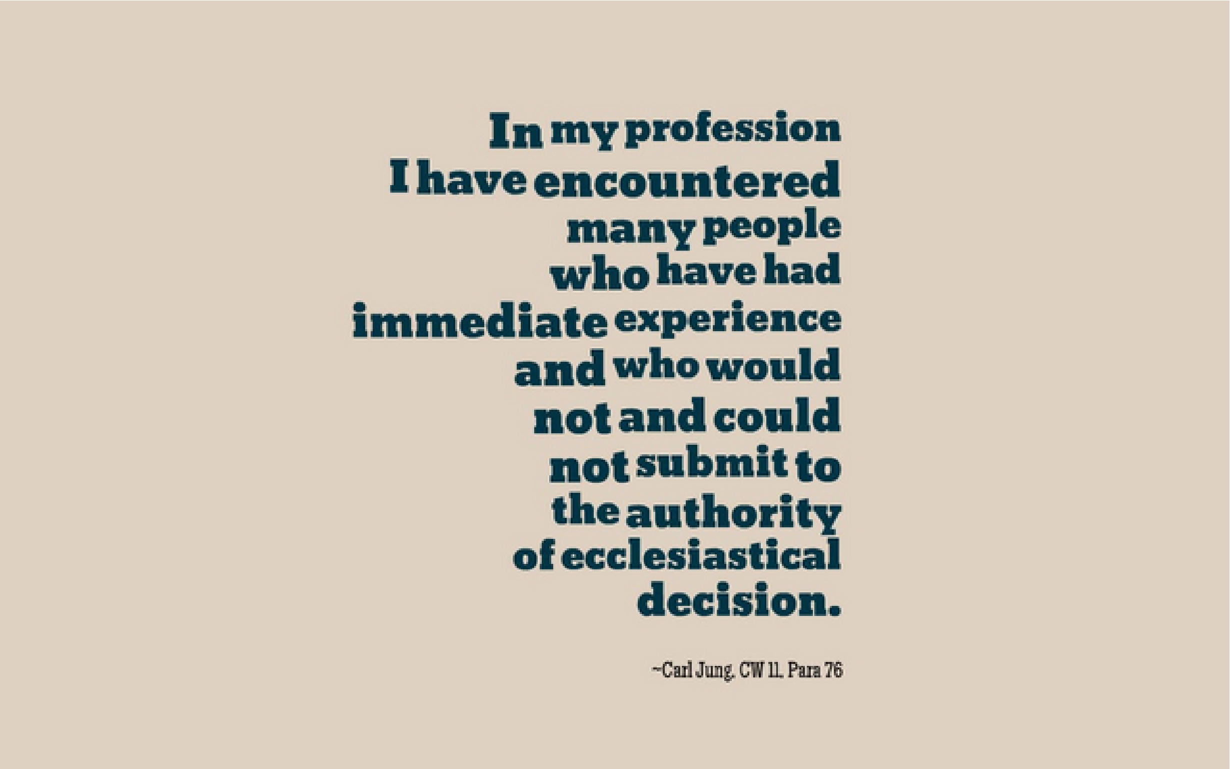

In my profession
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~Carl Jung, CW 11, Para 76

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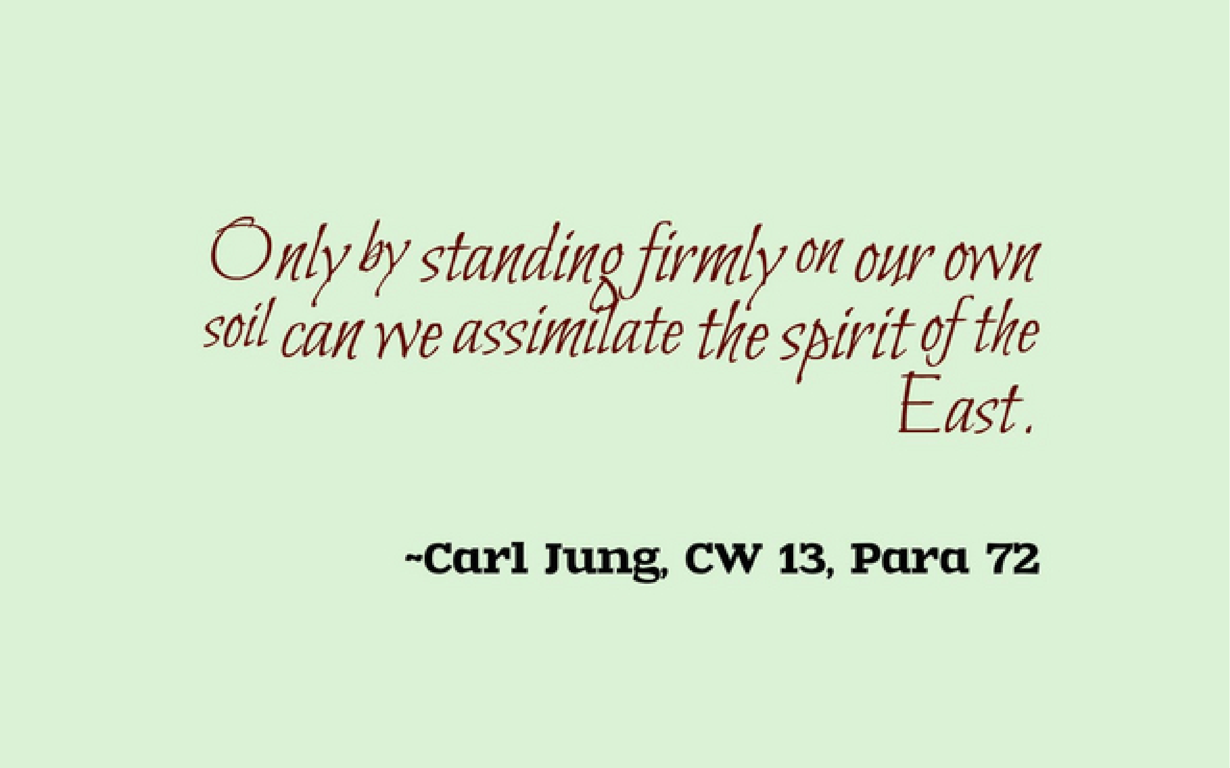
[7]



Only by standing firmly on our own soil can we assimilate the spirit of the East.

~Carl Jung, CW 13, Para 72

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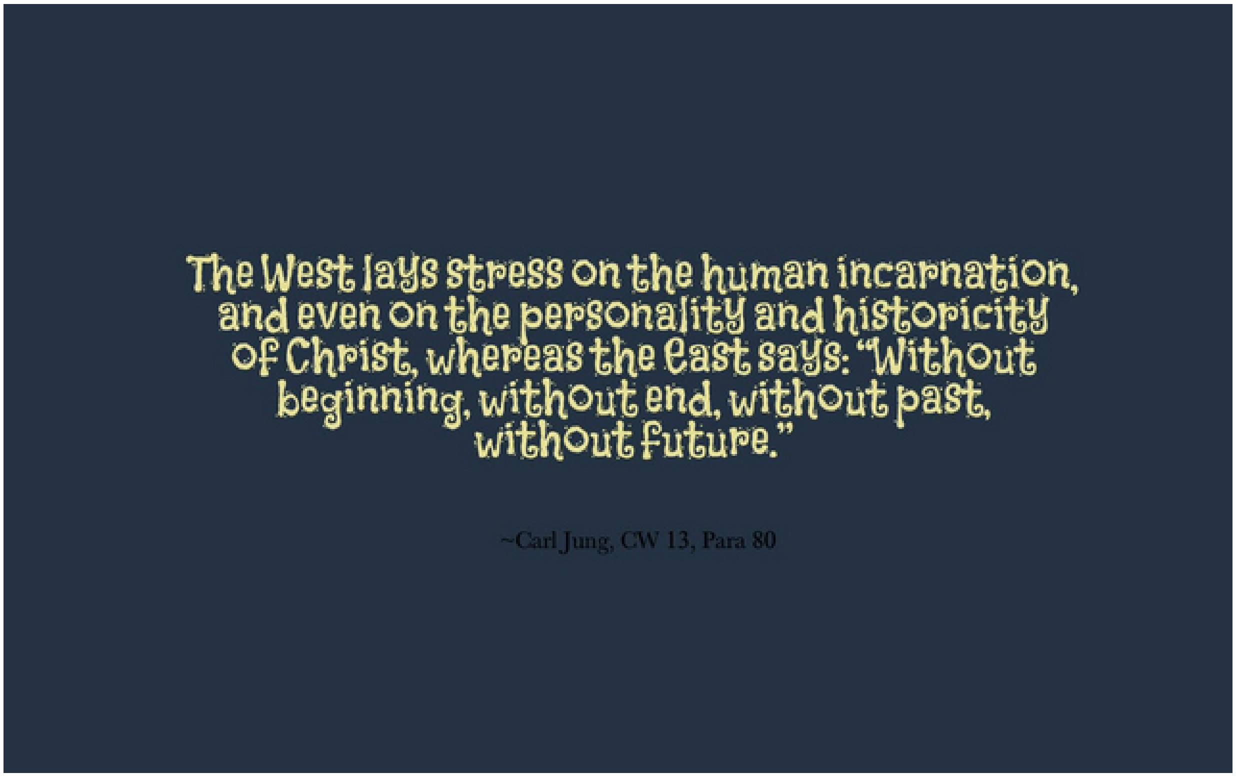
[8]



The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future."

~Carl Jung, CW 13, Para 80

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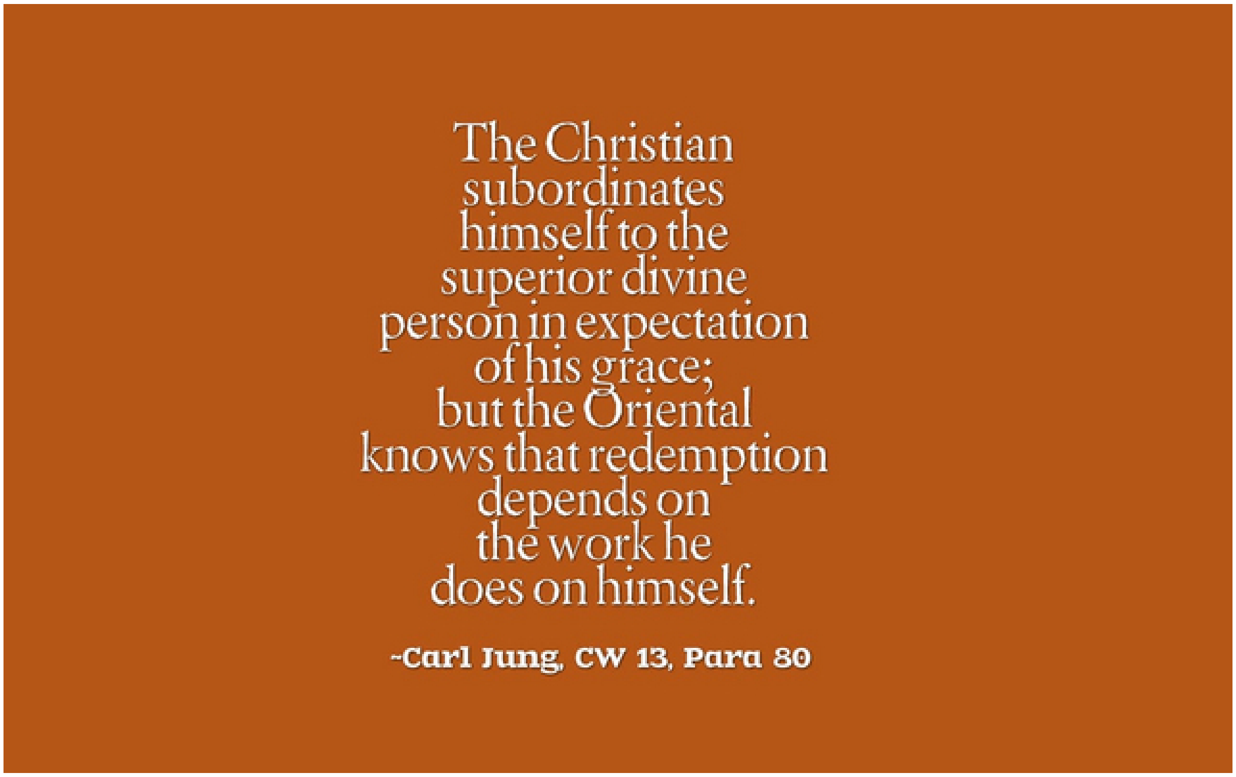
[9]



The Christian
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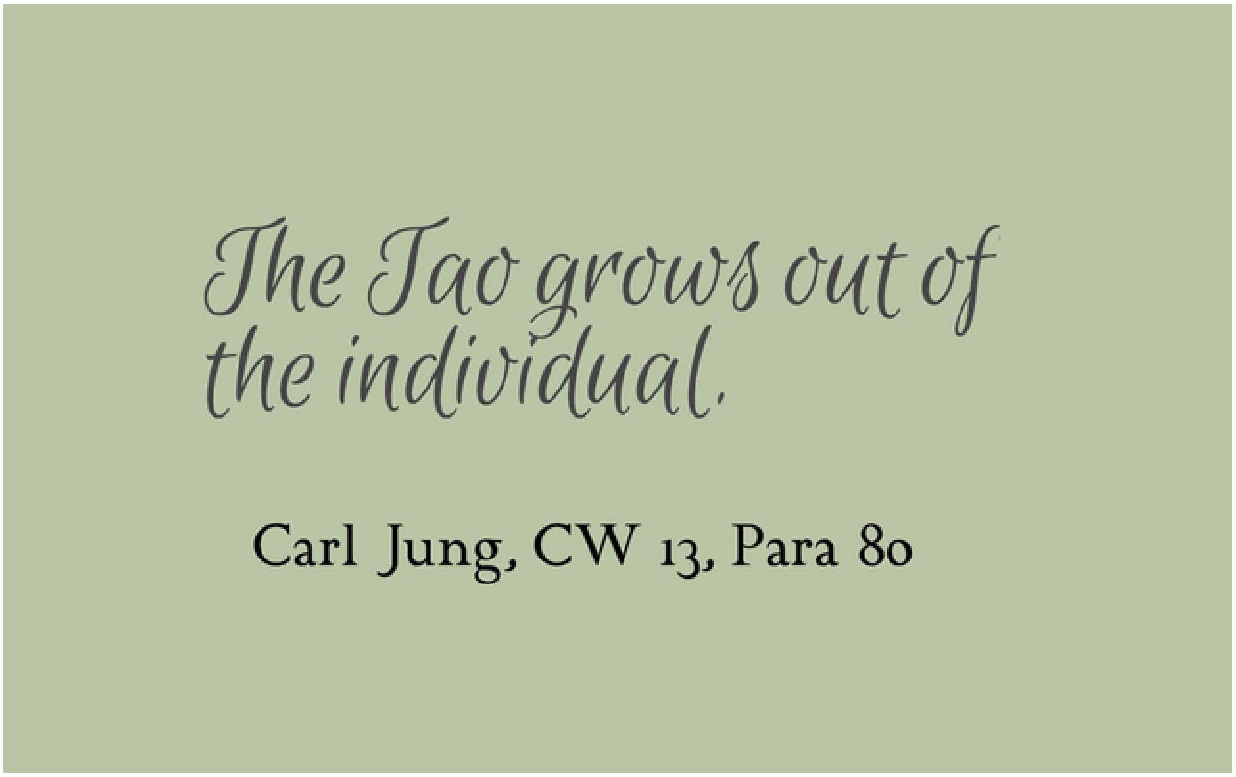
[10]



The Tao grows out of
the individual.

Carl Jung, CW 13, Para 80

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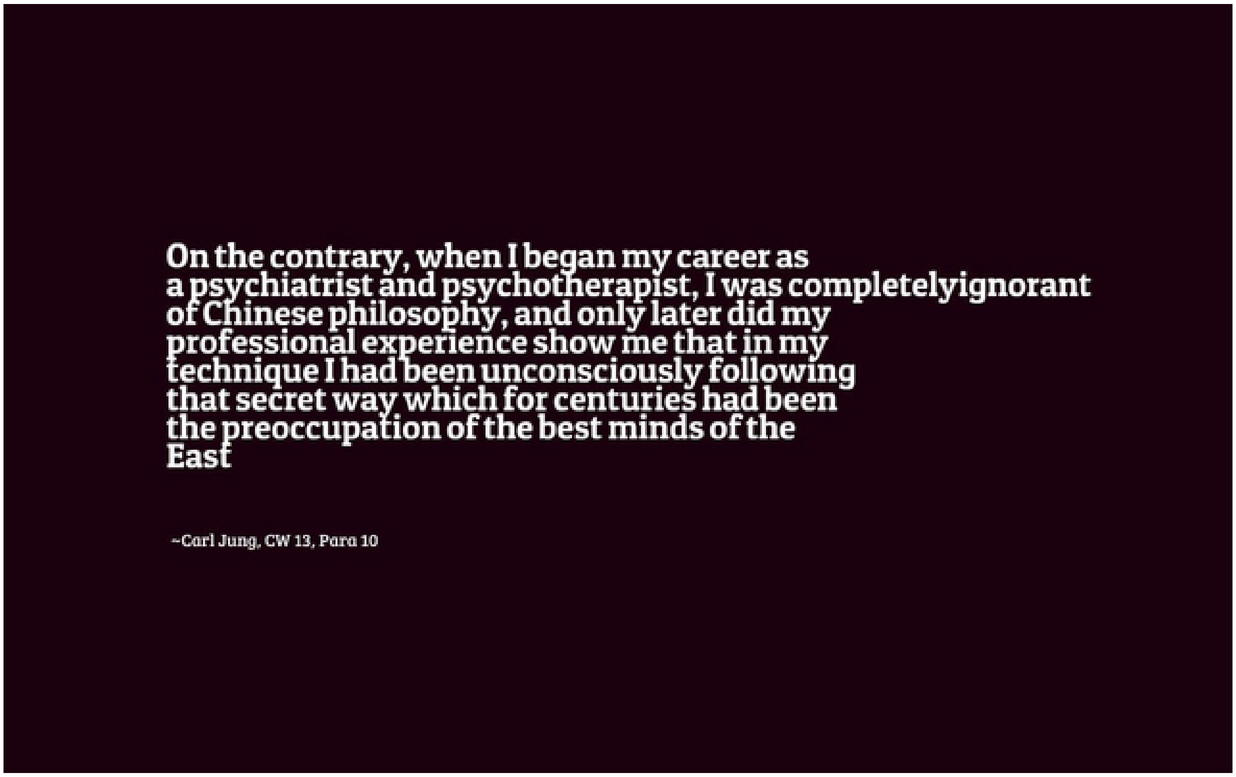
[11]



On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completelyignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East

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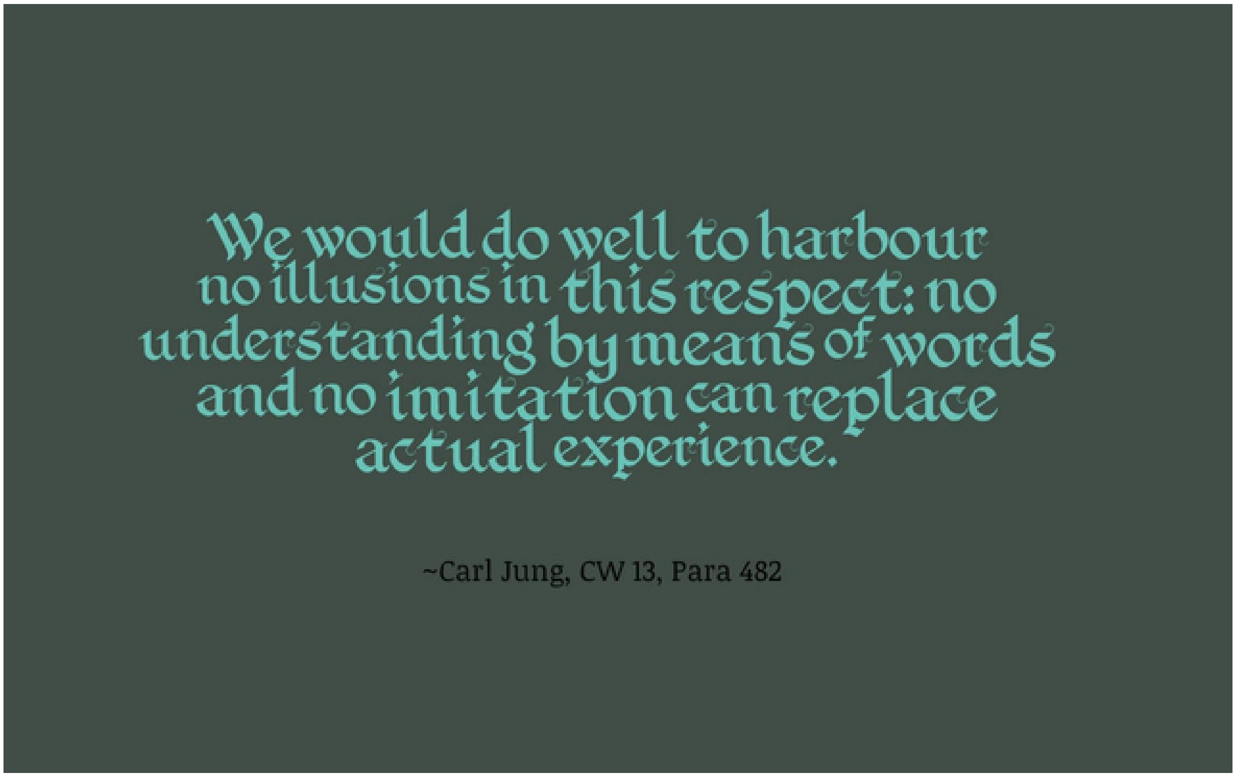
[12]


We would do well to harbour
no illusions in this respect: no
understanding by means of words
and no imitation can replace
actual experience.

~Carl Jung, CW 13, Para 482

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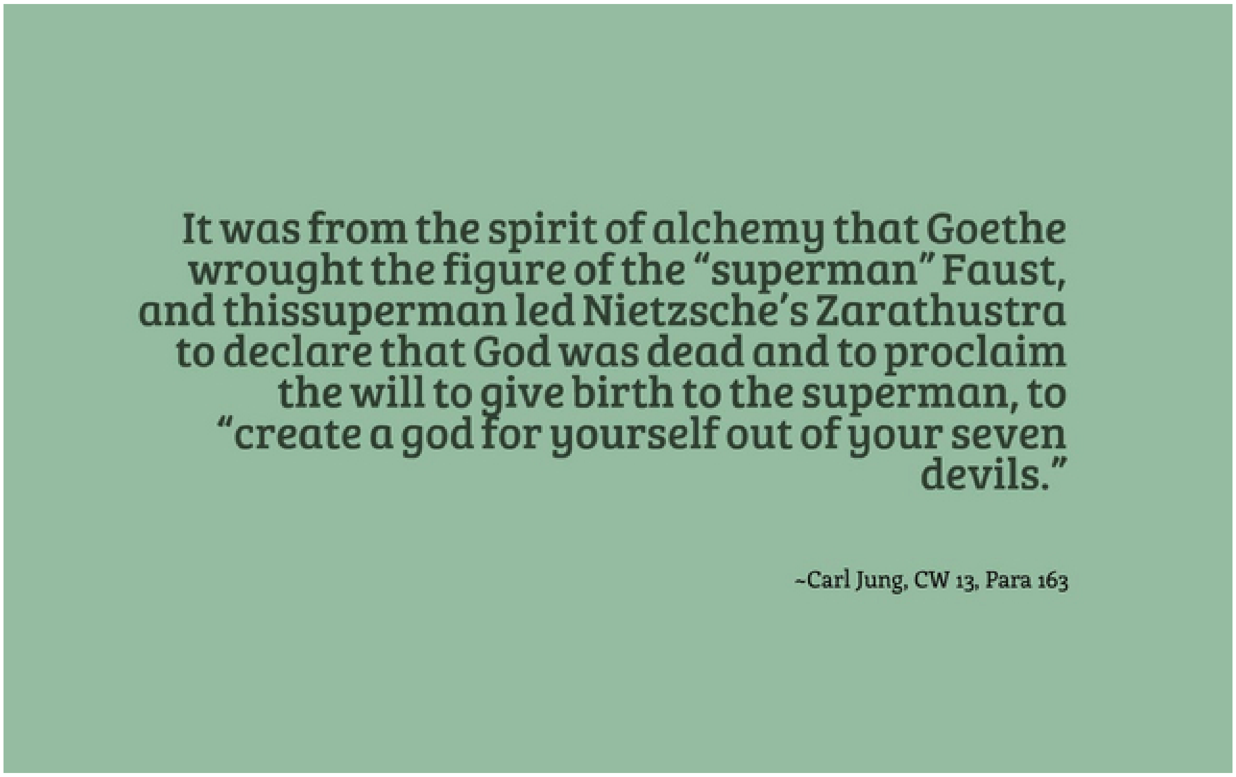
[13]

More than once I have had to reach for
a book on my shelves, bring down an
old alchemist, and show my patient
his terrifying fantasy in the form in which
it appeared four hundred years ago.

~CARL JUNG, CW 13, PARA 325

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

[14]



It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and thissuperman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.”

~Carl Jung, CW 13, Para 163

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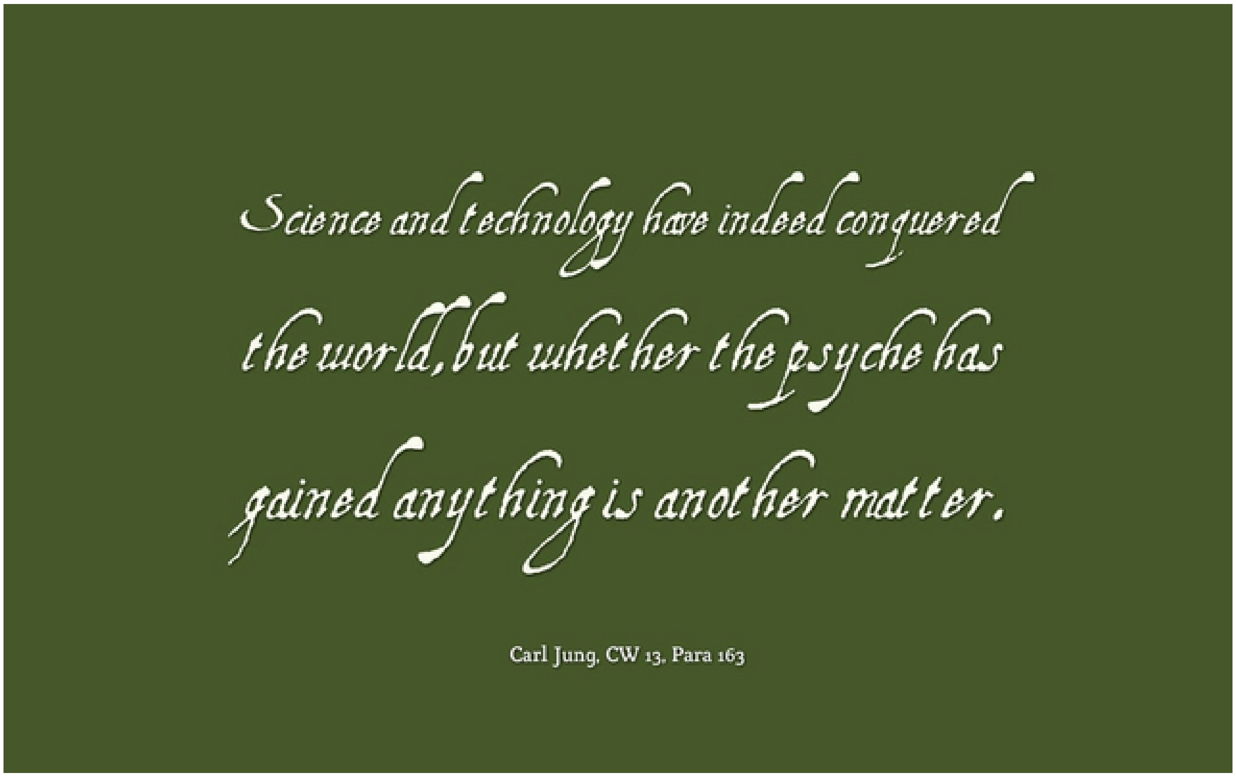
[15]


Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter.

Carl Jung, CW 13, Para 163

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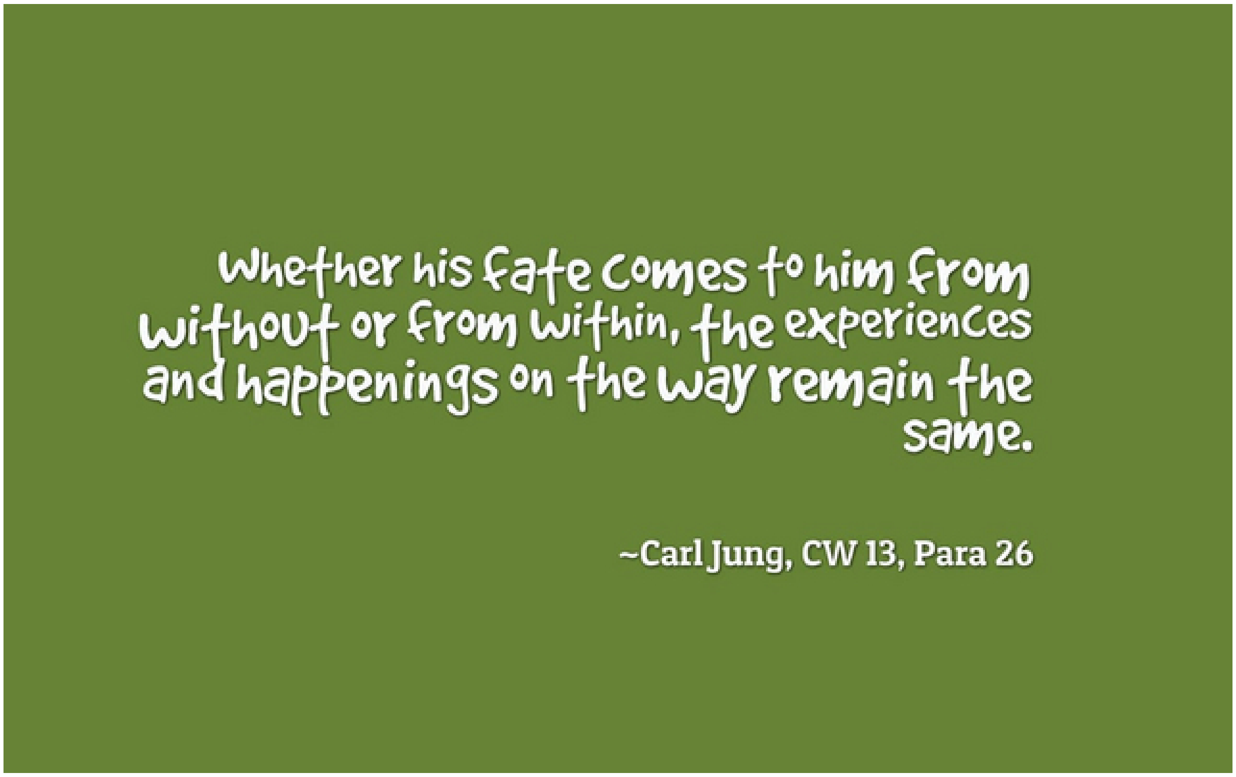
[16]


Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same.

~Carl Jung, CW 13, Para 26

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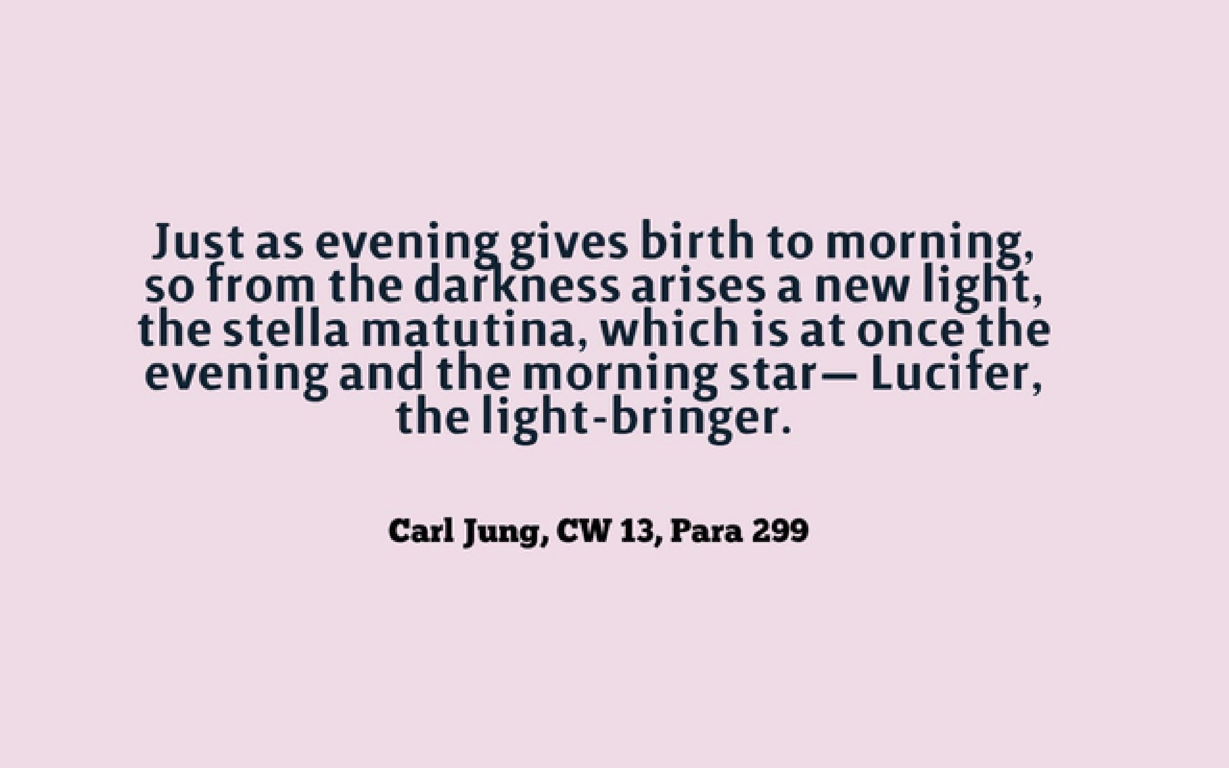
[17]



Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star— Lucifer, the light-bringer.

Carl Jung, CW 13, Para 299

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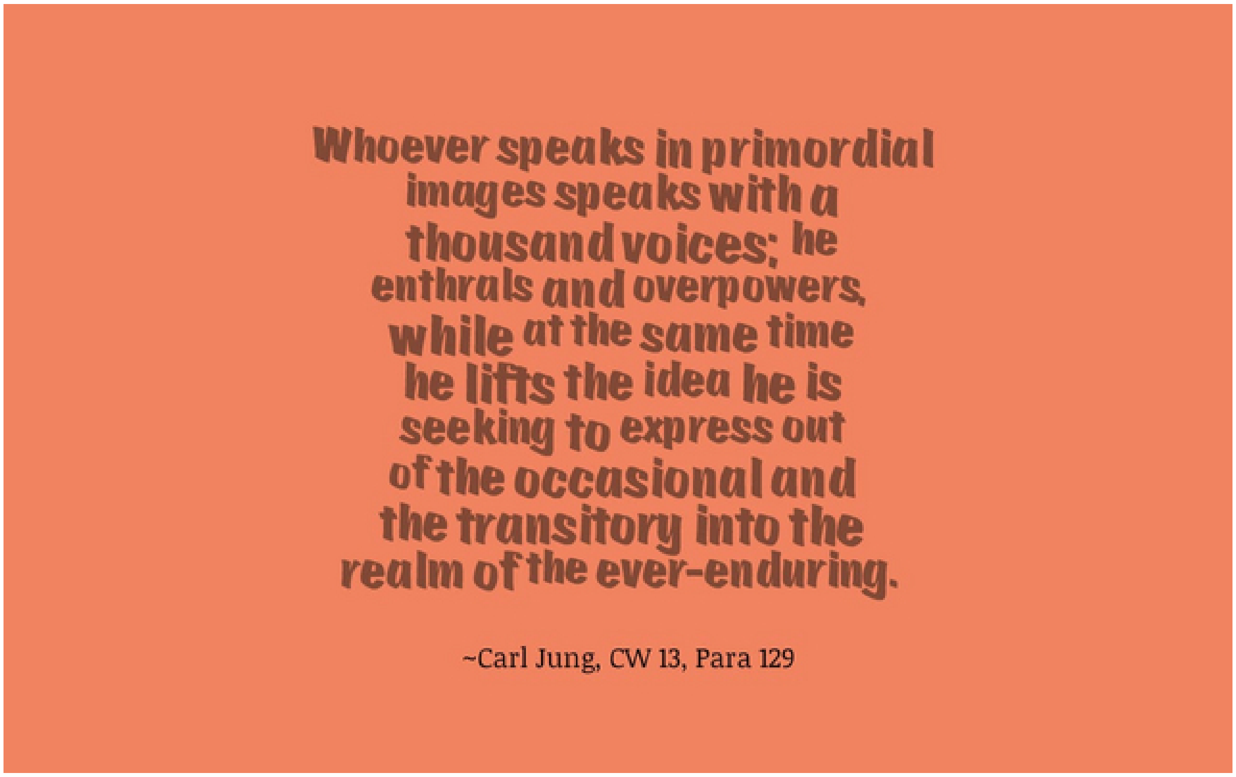
[18]



Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.

~Carl Jung, CW 13, Para 129

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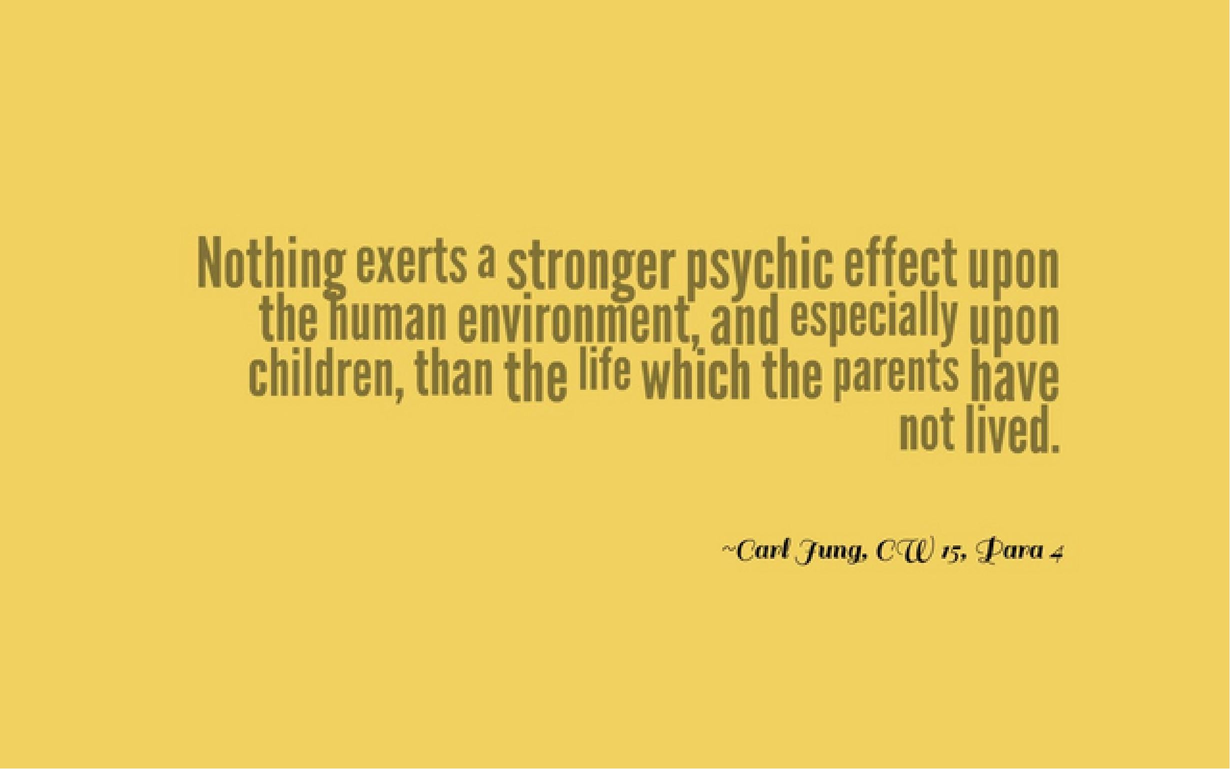
[19]



Nothing exerts a stronger psychic effect upon the human environment, and especially upon children, than the life which the parents have not lived.

~Carl Jung, CW 15, Para 4

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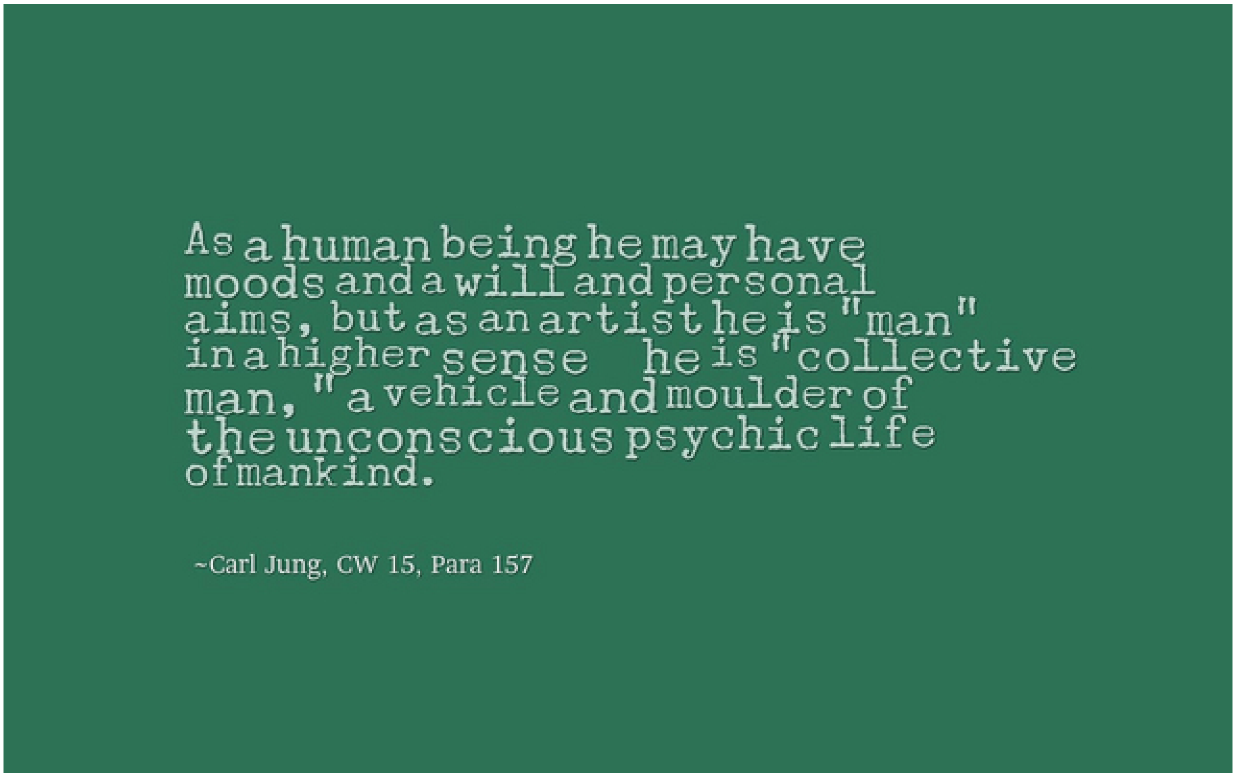
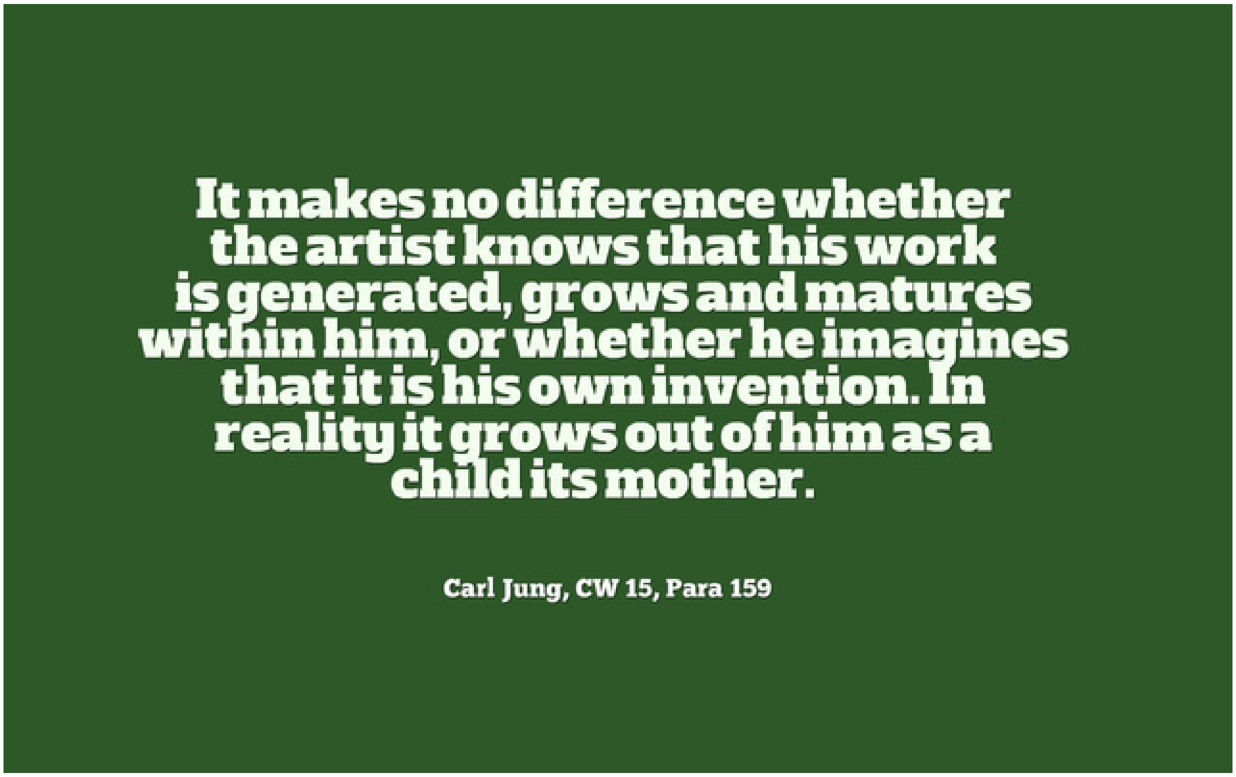


As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense he is "collective man," a vehicle and moulder of the unconscious psychic life of mankind.

~Carl Jung, CW 15, Para 157

As a human being he may have moods and a will and personal aims, but as an artist he is “man” in a higher sense—he is “collective man,” a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157



It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother.

Carl Jung, CW 15, Para 159

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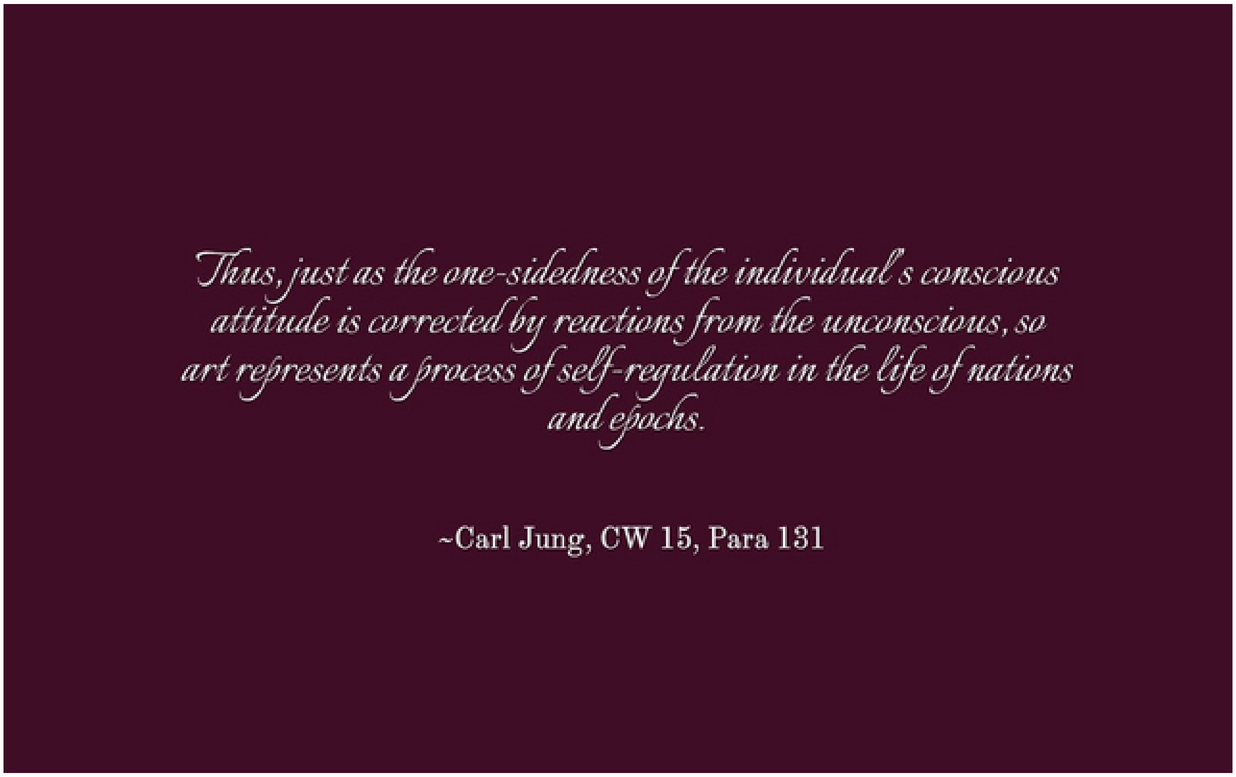
[22]



Thus, just as the one-sidedness of the individual's conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.

~Carl Jung, CW 15, Para 131

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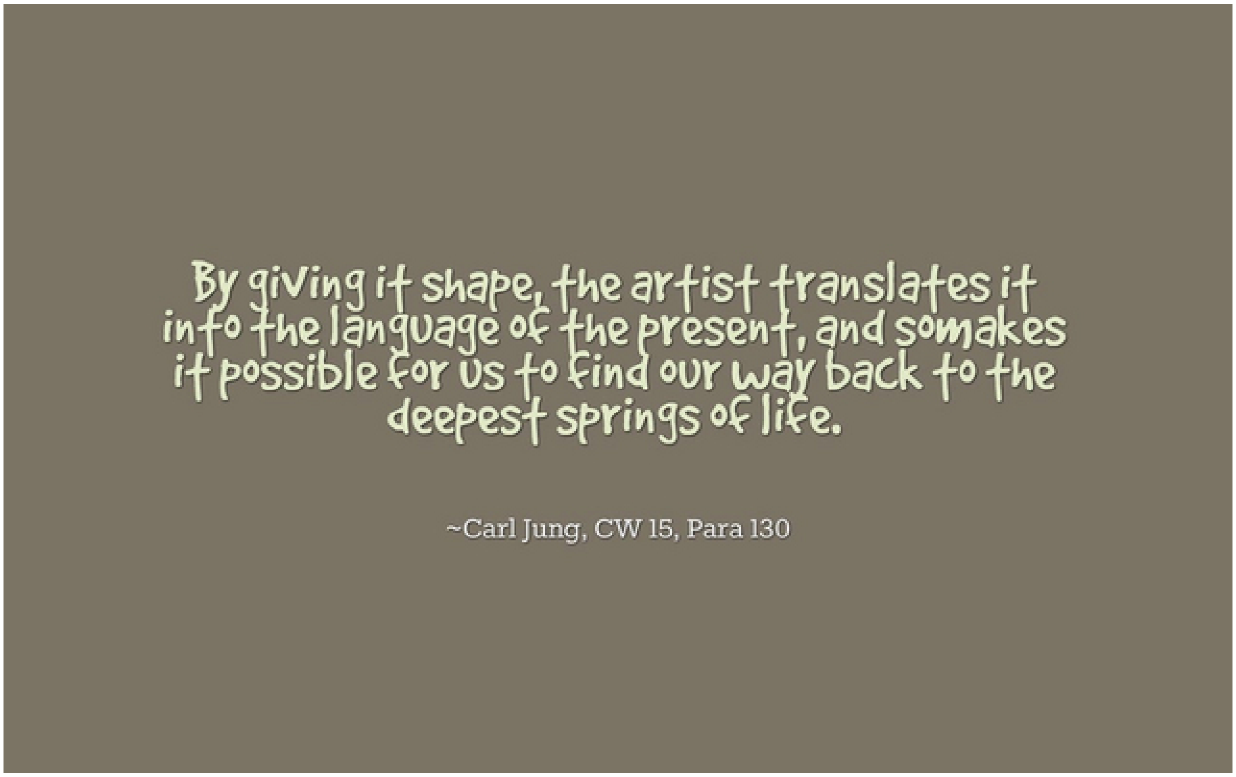
[23]



By giving it shape, the artist translates it into the language of the present, and somakes it possible for us to find our way back to the deepest springs of life.

~Carl Jung, CW 15, Para 130

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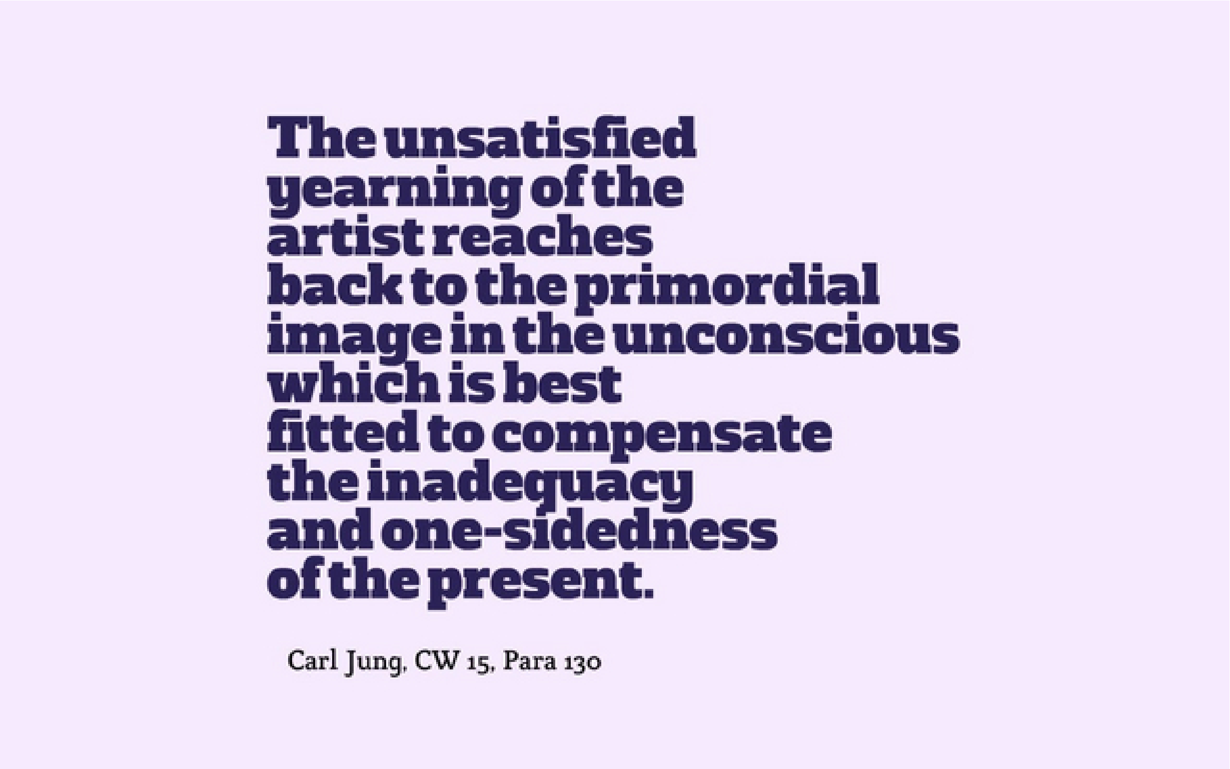
[24]



The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present.

Carl Jung, CW 15, Para 130

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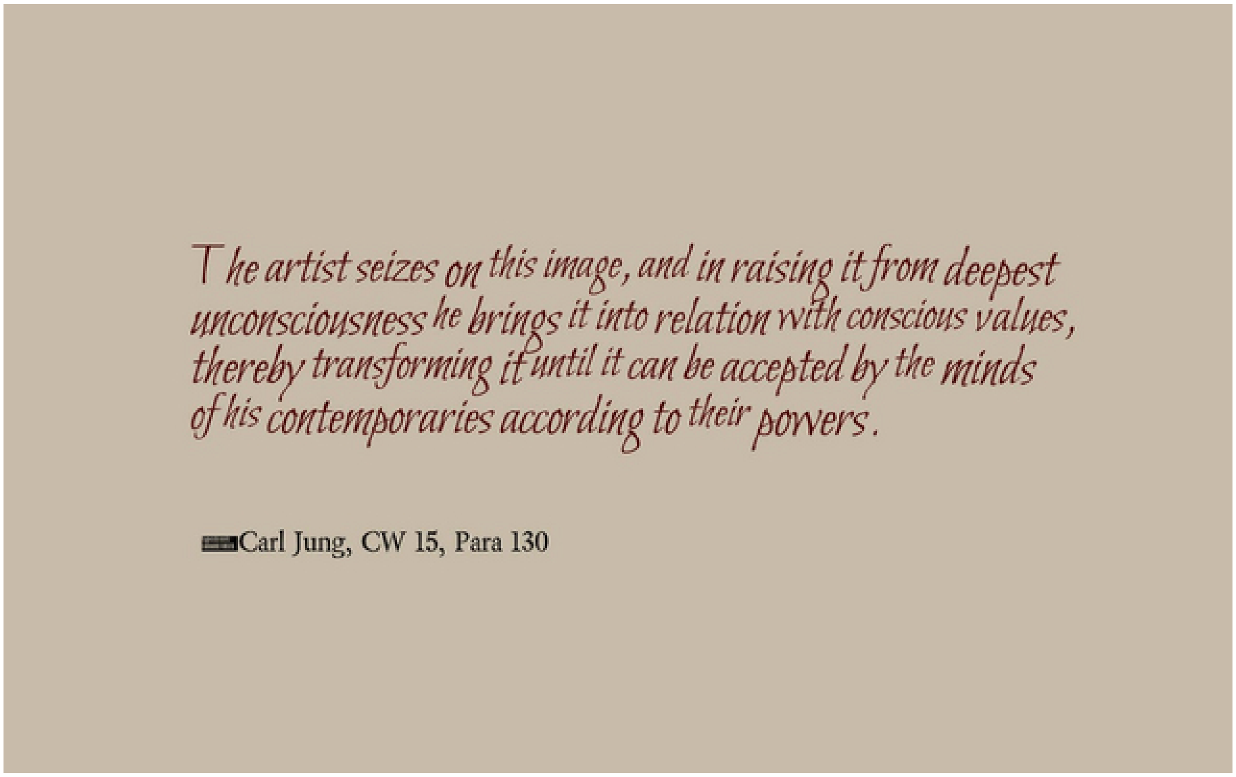

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.

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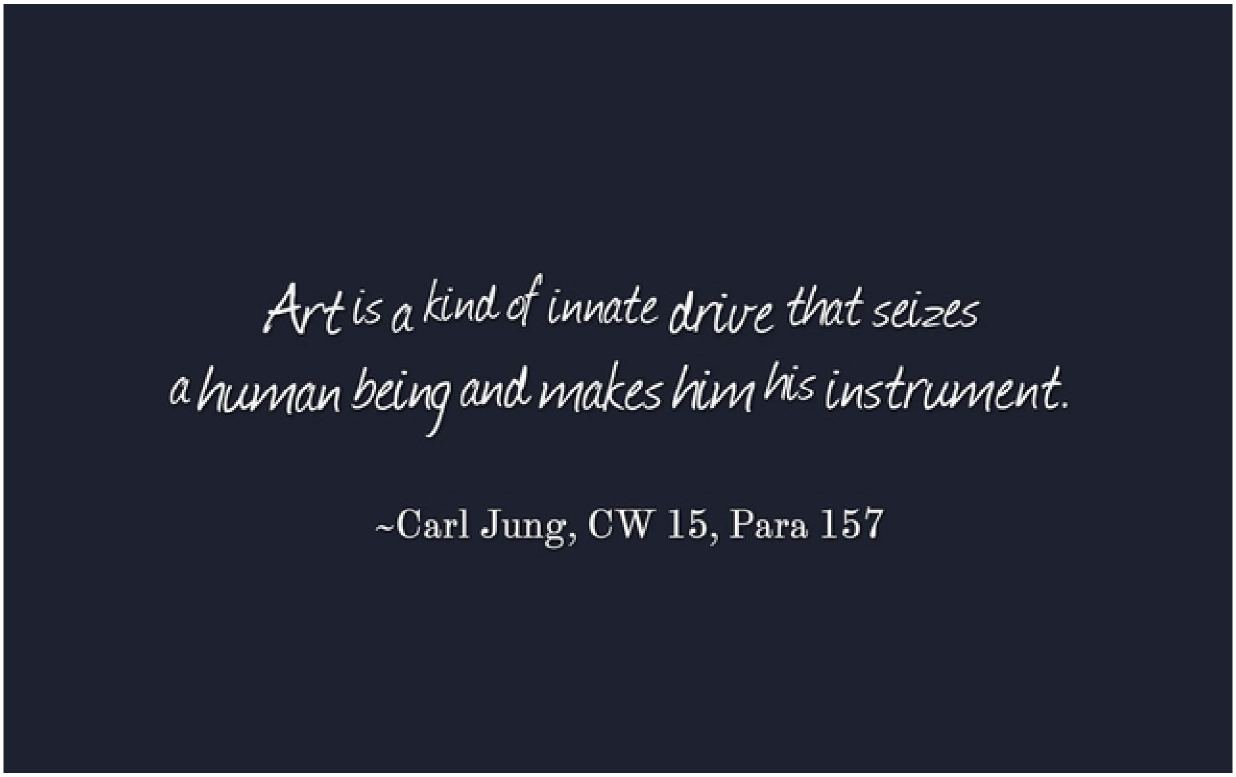

Art is a kind of innate drive that seizes
a human being and makes him his instrument.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung: Suffering tends to isolate you, (2019-06-16 04:03)

[1]

Suffering tends to isolate you.

However, understanding of it may lift you up somewhat In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.

This general point of view lifts the individual out of himself and connects him with humanity. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

Stiffening and clinging is not all there is to develop throughout life - personality may be developed too.

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality.

Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 771

Image: The Knight at the Crossroads by Viktor Vasnetsov

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Jewels from the Red Book (2019-06-16 04:06)

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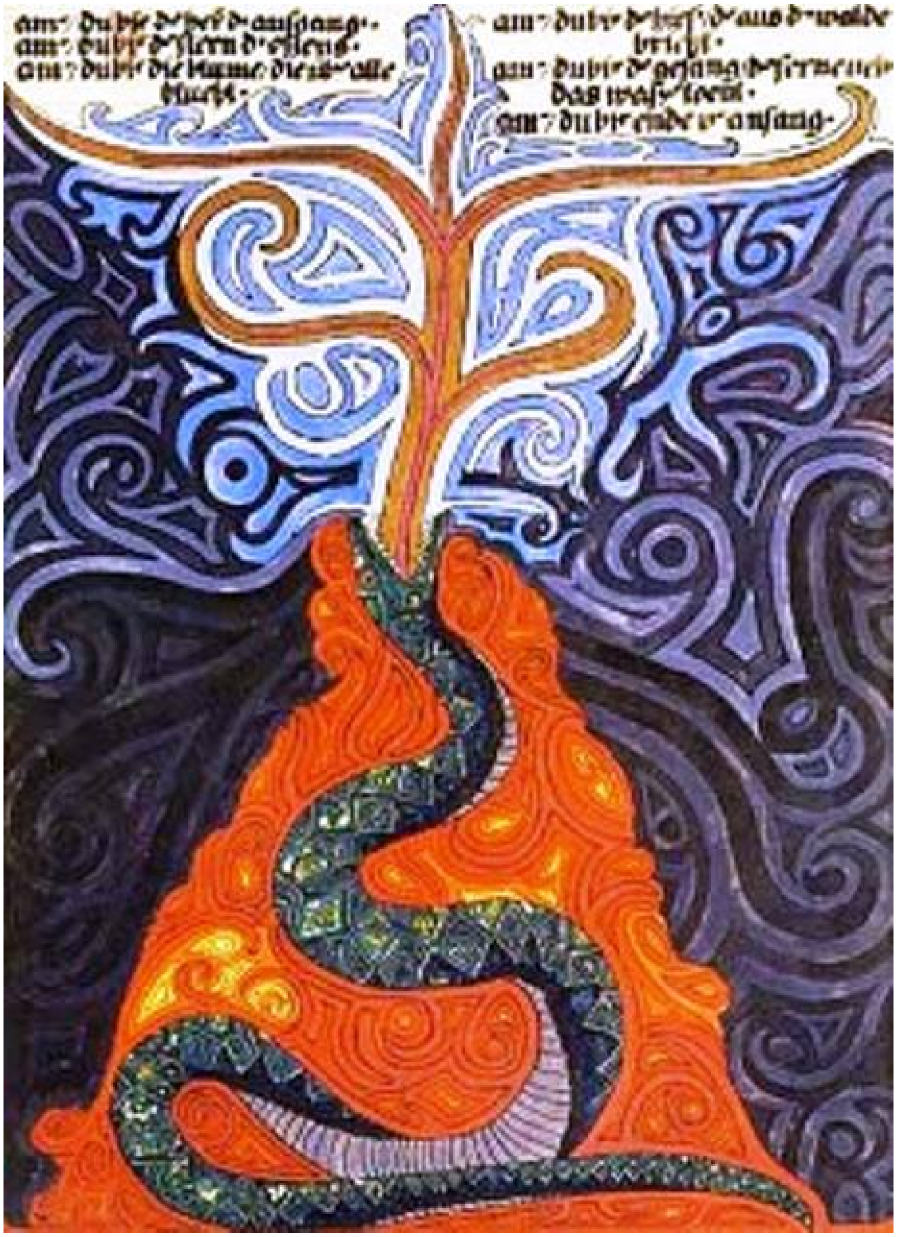


Jewels from the Red Book — Quotes

"To the superficial observer, it will appear like madness." Carl Jung

Quotes

While most will not purchase this pricey book, and even less will take the time to plow through the confounding personal revelations of Jung's psychic journey, it is my aim to glean some of the jewels of wisdom that are found in this remarkable journal and make them available for everyone.

As I am reading through the Red Book I have highlighter in hand marking numerous passages I want to remember and share with others who may be curious about this much-talked about publication.

Making a Journal Sacred

"I should advise you to put it all down as beautifully as you can - in some beautifully bound book," Jung instructed. "It will seem as if you were making the visions banal — but then you need to do that — then you are freed from the power of them… Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church — your cathedral — the silent places of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them — then you will lose your soul — for in that book is your soul."
Source: NY Times Magazine article, The Holy Grail of the Unconscious.

Importance of Dreams

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Why should I henceforth not love my dreams and not make their riddling images into objects of my daily consideration? 233

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is knowledge of the heart that gives deeper insight. The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth….But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never lived, but have left for others to live and think. 233

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. 242

God

If you are boys, your God is a woman.
If you are women, your God is a boy.
If you are men, your God is a maiden.
The God is where you are not. 234
If we set a God outside of ourselves, he tears us loose from the self, since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self, he snatches us from what is outside us. We arrive at singleness in ourselves. 245

I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection… But the Gods are not with him who wishes to be perfect… 244-45

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness….I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? How can man live in the womb of the God if the Godhead himself attends only to one-half of them? 243

Everything that becomes too old becomes evil; the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. 241

Wholeness

In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you.

The slave to virtue finds the way as little as the slave to vices. 235

Madness

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. 238

Reality

…mustn’t it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? 265

Importance of Low Point

I therefore need the bottommost for my renewal. If I am always on the heights, I wear them out and the best becomes atrocious to me….At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. 266

Realness of Imaginal Beings

This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. 260

You may call us symbols….But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols. 249

We are real and not symbols. 246

Living Your Own Life

But one thing you must know: the one thing I have learned is that one must live this life. 232

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never yet lived, but have left for others to live or to think. 233

But fundamentally you are terrified of yourself, and therefore you prefer to run to all others rather than to yourself. 254

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves fro you, and totally spare you Golgotha. 254

It is no small matter to acknowledge one's yearning. For this many need to make a particular effort at honesty. All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing. And yet yearning is the way of life. If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you. So you do not live your life but an alien one. But who should live your life if you do not live it? It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only life your own life. 249

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself. It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself. The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. 249-50

Shadow

If you are aggravated against your brother, think that you are aggravated against the brother in you, that is, against what in you is similar to your brother. 251

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate. Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw material that is disturbingly heavy. But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness… 246-47

Serpent

The serpent is the earthly essence of man of which he is not conscious….it is the mystery that flows to him from the nourishing earth-mother. 247

The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and lift through longing, much needed by our life. 247

Man and Woman

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you… You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning. But it amuses you and is easy to play at femininity, consequently man despises you since he despises his femininity…But if you pay attention you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous.

But if you remain with yourself, as a man who is himself…then you will remember your humanity. You will not behave toward woman per se as a man, but as a human being, that is to say, as if you were of the same sex as her. You will recall your femininity…It is bitter for the most masculine man to accept his femininity…

You are a slave of what you need in your soul. The most masculine man needs women, and he is consequently their slave. Become a woman yourself, and you will be saved from slavery to woman….It is good for you once to put on women's clothes: people will laugh at you, but through becoming a woman you attain freedom from women and their tyranny. The acceptance of femininity leads to completion. The same is valid for the woman who accepts her masculinity. 263-64

http://lenworleyphd.com/writings/rb _quotes.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/9bddc-jewels.jpg`

Do you think that somewhere we are not Nature? (2019-06-16 04:18)

[1]

"Do you think that somewhere we are not Nature, that we are different from Nature? No, we are in Nature and think exactly like Nature." - C.G. Jung The Earth Has a Soul.

Restoring Nature's Divinity:

"Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean."

You may not associate such bold, earthy sentiments with Swiss psychiatrist C.G. Jung, but he was, in fact, deeply concerned over the loss of connection with nature. He considered natural life to be the "nourishing soil of the soul." Who has time for a natural life these days? What would it look like if we did? Those of us destined to live through this turbulent period of history, the declining phase of Western civilization, could perhaps use a wise elder who stands slightly outside the modern world yet knows it well enough to offer guidance.

Jung shows the knowledge of an historian who understands how the dissociation from nature came about; he reaches out with the empathy of a healer who shares our plight; and he advises with the common sense of a country doctor how to live "in modest harmony with nature." Jung addresses not only the individual but also our culture as a whole, as an entity that itself is suffering and in need of help.

The title of the book, The Earth Has A Soul, is taken from a 1958 letter in which Jung refers to "the old idea that every country or people has its own angel, just as the earth has a soul." (Letters II, p432) We find that Jung uses the words soul, spirit and psyche somewhat interchangeably. "Psyche" is Greek for soul, life, and breath; so psyche is Nature itself. In the Visions Seminars that he gave in the early 1930s, Jung remarked that "the earth has a spirit of her own, a beauty of her own." (Interpretation of Visions, pp133-4) Spirit is the inside of things and matter is their visible outer aspect. Jung's main contribution is restoring to Nature its original wholeness by reminding us that "nature is not matter only, she is also spirit." (Collected Works,13, par 229) A brief anecdote illustrates Jung's apperception of the living spirit within Nature:

"I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact." (Collected Works,8, par 331)

Historical eras oscillate between an orientation toward matter or spirit. We are living in a period when the material aspect of Nature is emphasized; it is often said that we are materialistic. But this is not quite the case, since matter actually receives very little respect due to its having been robbed, as Jung notes, of its spirit -

"The word 'matter' remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother."(Man & His Symbols, pp94-5)

In a 1923 seminar, Jung identified four elements that have undergone the most severe repression in the Judeo-Christian world: nature, animals, creative fantasy, and the "inferior" or primitive side of humans, which tends to be mistakenly conflated with instinct or sexuality.

"It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven." (Interpretation of Visions, p193)

Our loss of connection with Nature is thus neither a practical nor a psychological problem but a religious one, as this statement by Joseph Henderson emphasizes:

"Nature has lost her divinity, yet the spirit is unsure and unsatisfied. Hence any true cure for the neurosis…would have to awaken both spirit and nature to a new life. The relevance of this theme for us today may be that it is a problem we are still trying to solve on too personal, psychological a level, or on a purely cultural level without fully realizing it is at bottom a religious problem and not psychological or social at all." (Henderson, Shadow and Self, p279)

Jung grew up (b.1875) in conditions largely unchanged since the Middle Ages and lived to see the emergence of the techno-industrial age (d.1961)… Although there are others today who offer clarity about how our ruptured relationship with Nature could be repaired, I believe that only Jung speaks in both the discursive voice of a modern doctor who is able to explain, and the mythic or poetic voice of a tribal healer, who is able to enchant. By incorporating wisdom from the depths of the psyche, Jung reaches not only our modern mind but also the aspect of our being that he termed archaic, natural, primordial, or original.

This unusual capacity to span both the archaic and the modern arose from his actual background with its deep roots in his ancestral lineage and certain significant experiences such as his seminal dream at age 34 about our species' phylogenetic history. It concerned a multi-storied house in which the furnishings and construction style of each level represented different historical periods. The top floor was the present, the level below the 16th century, the first floor below ground the Roman era, and in the deepest level was a dusty cave containing bones, shards and tools from a neolithic culture. He came to view the dream as an objective picture not only of European history but of the historic composition of the human psyche, the stories signifying successive layers of consciousness. This interior opening… provided Jung with access to the various stages of consciousness, including what he came to call "the primitive within myself".

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/1cb81-nature.jpg`

Carl Jung: If a man knows more than others, he becomes lonely. **(2019-06-16 05:14)**

The difference between most people and myself is that for me the "dividing walls" are transparent.

That is my peculiarity.

Others find these walls so opaque that they see nothing behind them and therefore think nothing is there.

To some extent I perceive the processes going on in the background, and that gives me an inner certainty.

People who see nothing have no certainties and can draw no conclusions–or do not trust them even if they do.

I do not know what started me off perceiving the stream of life. Probably the unconscious itself. Or perhaps my early dreams.

They determined my course from the beginning.

Knowledge of processes in the background early shaped my relationship to the world.

Basically, that relationship was the same in my childhood as it is to this day.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know.

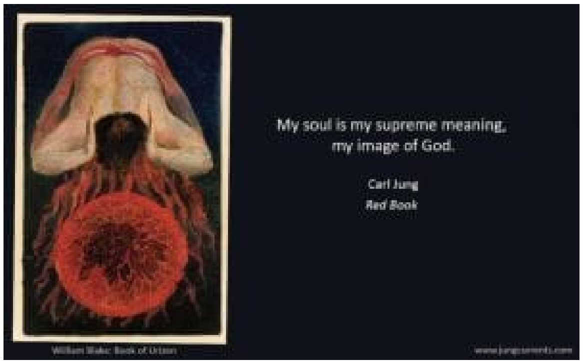
Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.

The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious.

If a man knows more than others, he becomes lonely.

But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung, MDR, Pages 355-356

Carl Jung on "Meaning" in The Red Book - Anthology (2019-06-16 07:07)



My soul is my supreme meaning,
my image of God.

Carl Jung
Red Book

William Blake: Book of Urizen
www.jungcurrents.com

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. Carl Jung, The Red Book, Page 273.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

lent John the word so that John would have at his disposal the word ’Logos’ alongside the word ’light’ to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, p. 291.

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming. Carl Jung, The Red Book, Page 235.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

Carl Jung: I had no idea of the mishap that has befallen your son. (2019-06-16 07:55)

Dear Professor Freud, 31 January 1911

Many thanks for all the news in you last letter. - As I am laid low with influenza, this will be only a soulless typed letter."

Stekel's aphorisms are atrocious.

A blessing they were suppressed - The real reason for my writing to you in haste and so disjointedly, and sending the letter by a third hand, is to introduce a friend from my student days at Basel University, a surgeon-.

He is an amiable fellow with a laudable if limited interest in psychoanalysis.

He won't make a nuisance of himself in any way, only wants to take a modest seat in the Vienna Society and learn a thing or two.

The name is Dr. Achilles Muiller.

I had no idea of the mishap that has befallen your son.

In the circumstances it is a miracle that he got off so lightly.

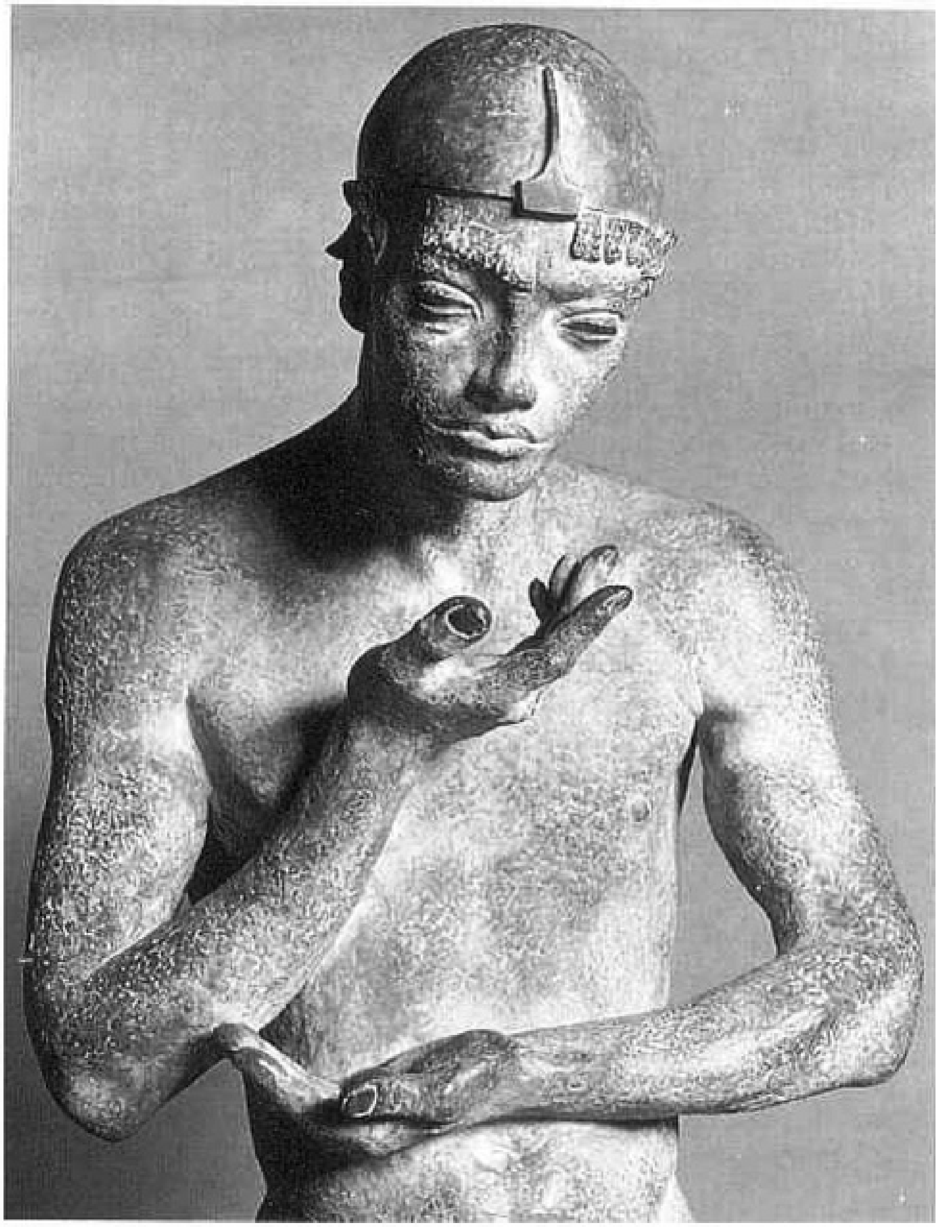
These accidents are terribly dangerous. - My wife and I send heartfelt wishes for speedy recovery.

Best regards and wishes for your own health,

Most sincerely yours,

JUNG Carl Jung, Freud/Jung Letters, Vol. 1, Page 389

The last time Mary Crile visited Dr. Jung. (2019-06-16 08:37)



Artist Mary Crile visited Jung in that period.

The last time I saw Jung face to face. . .

I found him much aged but there was the same kindly twinkle behind those penetrating eyes of his.

When he said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier.

He replied with a chuckle "Well, it doesn’t seem to get any better.". . .

When I asked him what he was writing he said, "My biography. . . .

It is purgatory. Frau Jaffe is writing it but I must check it all because no one knows someone else’s life.

I have done the first twenty years because one can be more objective there."

He paused and then added thoughtfully, "I don't know the meaning of .life."

As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole,
there still remained an unsolved mystery. Mary Crile,Wounded Healer of the Soul, Pages 194-195.

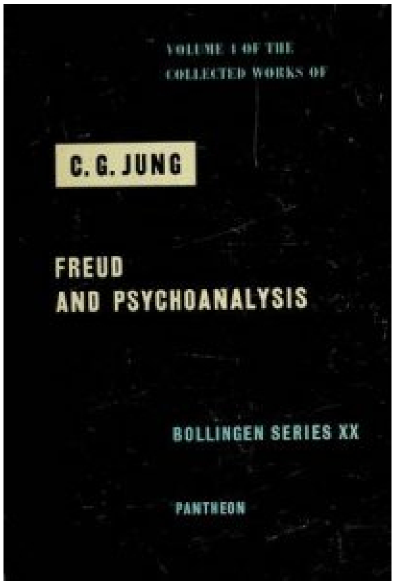
Image:

Oedipus Considers the Riddle Bronze by Glyn Warren Philpot, 1930.

As Jung engaged, the riddle of the meaning of life remained an enigma, an open mystery to be forever pondered. Claire Dunne, Wounded Healer of the Soul, Page 195.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/23d47-1artist.jpg`

Carl Jung: If only one did not have a scientific conscience and that hankering after the truth. (2019-06-16 11:18)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C. G. JUNG
FREUD
AND PSYCHOANALYSIS
BOLLINGEN SERIES XX
PANTHEON

From Dr. Loy 12 January 1913

What you said at our last interview was extraordinarily stimulating.

I was expecting you to throw light on the interpretation of my own and my patients' dreams from the standpoint of Freud's dream interpretation.

Instead, you put before me an entirely new conception: the dream as a means, produced by the subconscious, of restoring the moral balance.

That is certainly a fruitful thought.

But still more fruitful, it seems to me, is your other suggestion.

You conceive the tasks of psychoanalysis to be much deeper than I had ever imagined: it is no longer a question of getting rid of troublesome pathological

symptoms, but of the analysand learning to know himself completely—not just his anxiety experiences—and on the basis of this knowledge building up and shaping his life anew.

But he himself must be the builder; the analyst only furnishes him with the necessary tools.

To begin with, I would ask you to consider what justification there is for the original procedure of Breuer and Freud, now entirely given up both by Freud himself and by you, but practised by Frank, for instance, as his only method: the "abreaction of inhibited affects under light hypnosis."

Why did you give up the cathartic method? Please explain.

More particularly, has light hypnosis in psycho-catharsis a different value from suggestion during sleep, long practised in suggestion therapy?

That is, has it only the value which the doctor attributes, or says he attributes to it, the value which the patient’s faith gives it?

In other words, is suggestion in the waking state equivalent to suggestion in the hypnoid state, as Bernheim now asserts, after having used suggestion for many years in hypnosis?

You will tell me that we must talk of psychoanalysis, not of suggestion.

What I really mean is this: is not the suggestion that psychocatharsis in the hypnoid state will produce a therapeutic effect (with limitations, naturally, the age of the patient, etc.) the main factor in the therapeutic effects of psychocatharsis?

Frank says in his Affektstorungen: "These one-sided attitudes, suggestibility and suggestion, are almost entirely in abeyance in psychocatharsis under light sleep, so far as the content of the ideas reproduced is concerned." Is that really true?

Frank himself adds: "How can ruminating on the dreams of youth in itself lead to discharge of the stored-up anxiety, whether in the hypnoid state or any other?

Must we not rather suppose that ruminating on them would make the anxiety states even greater?" (I have noticed this myself, far more than I liked.) Of

course one says to the patient, "First we must stir up, then afterwards comes peace." And it does come.

But does it not come in spite of the stirring-up process, because gradually, by means of frequent talks apart from light hypnosis, the patient gains such confidence in the analyst that he becomes susceptible to the direct suggestion that an improvement and then a cure will follow?

I go still further: in an analysis in the waking state, is not the patient’s faith that the method employed will cure him, coupled with his growing confidence in the analyst, a main cause of his cure?

And I go still further: in every therapeutic method systematically carried out is not faith in it, confidence in the doctor, a main cause of its success?

I won’t say the only cause, for one cannot deny that physical, dietetic, and chemical procedures, when properly selected, have their own effect in

bringing about a cure, over and above the striking effects produced by indirect suggestion.

From Dr. Jung 28 January 1913

With regard to your question concerning the applicability of the cathartic procedure, I can say that I adopt the following standpoint: every procedure is good if it helps.

I therefore acknowledge every method of suggestion including Christian Science, mental healing, etc. "A truth is a truth, when it works."

It is another question, though, whether a scientifically trained doctor can square it with his conscience to sell little bottles of Lourdes water because this suggestion is at times very helpful.

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman.

And why not?

The public is not much more advanced either and continues to expect miraculous cures from the doctor.

And indeed, we must rate those doctors wise—worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man.

They have not only the biggest practices but also get the best results.

This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.

The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.

In this way he wins the sick man’s mind, which from then on helps him to restore his body to health.

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone.

I myself practised hypnotic suggestion therapy for a time with enthusiasm.

But then there befell me three dubious incidents which I would like to bring to your attention.

One day a withered old peasant woman of about 56 came to me to be hypnotized for various neurotic troubles.

She was not easy to hypnotize, was very restless, and kept opening her eyes —but at last I did succeed.

When I woke her up again after about half an hour she seized my hand and with many words testified to her overflowing gratitude.

I told her, "You are by no means cured yet, so keep your thanks till the end of the treatment."

"I’m not thanking you for that," she whispered, blushing, "but because you were so decent." She looked at me with a sort of tender admiration and departed.

I gazed for a long time at the spot where she had stood. So decent?

I asked myself, flabbergasted—good heavens, surely she hadn’t imagined . . . ?

This glimpse made me suspect for the first time that possibly the old reprobate, with the atrocious directness of feminine (at the time I called it "animal") instinct, understood more about the essence of hypnosis than I did with all my knowledge of the scientific profundity of the text-books.

My innocence was gone. Next came a pretty, coquettish, seventeen-year-old girl with a very harassed-looking mama.

She had suffered since early childhood from enuresis nocturna (which she used, among other things, to stop herself being sent to a finishing school in Italy).

At once I thought of the old woman and her wisdom.

I tried to hypnotize the girl; she went into fits of laughter and held up the hypnosis for twenty minutes.

I kept my temper and thought: I know why you laugh, you have already fallen in love with me, but I will give you proof of my decency as a reward for wasting my time with your provocative laughter.

At last I put her under. The effect was immediate.

The enuresis stopped, and I thereupon informed the young lady that, instead of Wednesday, I would not see her again for hypnosis till the following Saturday.

On Saturday she arrived with a cross face, boding disaster. The enuresis had come back again.

I thought of my wise old woman and asked, "When did it come back?" She (unsuspecting): "Wednesday night."

I thought to myself: There we have it, she wants to prove to me that I absolutely must see her on Wednesdays too; not to see me for a whole long week is too much for a tender loving heart.

But I did not intend to pander to this annoying romance, so I said, "It would be quite wrong to continue the treatment under these circumstances.

We must drop it altogether for three weeks, to give the enuresis a chance to stop.

Then come again for treatment."

In my malicious heart I knew that I would be away on holiday and the course for hypnotic treatment would be finished.

After the holiday my locum tenens told me that the young lady had been there with the news that the enuresis had vanished, but her disappointment at not seeing me was very keen.

The old woman was right, I thought.

The third case gave my joy in suggestion therapy its deathblow.

This case really was the limit.

A 65-year-old lady came hobbling into the consulting-room on a crutch.

She had suffered from pain in the knee-joint for seventeen years, and this at times kept her chained to her bed for many weeks.

No doctor had been able to cure her, and she had run through all the cures of present-day medicine.

After letting the stream of her narrative pour over me for ten minutes, I said, "I will try to hypnotize you, perhaps that will do you good."

"Oh yes, please do!" she said, then leaned her head to one side and fell asleep before ever I said or did a thing.

She passed into somnambulism and showed every form of hypnosis you could possibly desire.

After half an hour I had the greatest difficulty in waking her; when at last she was awake she jumped up: "I am well, I am all right, you have cured me!"

I tried to raise timid objections, but her praises drowned me.

She could really walk. I blushed, and said embarrassed to my colleagues: "Behold the marvels of hypnotic therapy!"

That day saw the death of my connection with therapy by suggestion; the notoriety aroused by this case shamed and depressed me.

When, a year later, the good old lady returned, this time with a pain in her back, I was already sunk in hopeless cynicism; I saw written on her brow that she had just read in the paper the notice of the reopening of my course on hypnotism.

That tiresome romanticism had provided her with a convenient pain in the back so that she might have a pretext for seeing me, and again let herself be cured in the same spectacular fashion.

This proved true in every particular.

As you will understand, a man possessed of a scientific conscience cannot digest such cases with impunity.

I was resolved to abandon suggestion altogether rather than allow myself to be passively transformed into a miracle-worker.

I wanted to understand what really goes on in people's minds.

It suddenly seemed to me incredibly childish to think of dispelling an illness with magical incantations, and that this should be the sole result of our efforts to create a psychotherapy.

Thus the discovery of Breuer and Freud came as a veritable life-saver.

I took up their method with unalloyed enthusiasm and soon recognized how right Freud was when, at a very early date, indeed as far back as Studies on Hysteria, he began to direct a searchlight on the circumstances of the so-called trauma.

I soon discovered that, though traumata of clearly aetiological significance were occasionally present, the majority of them appeared very improbable.

Many traumata were so unimportant, even so normal, that they could be regarded at most as a pretext for the neurosis.

But what especially aroused my criticism was the fact that not a few traumata were simply inventions of fantasy and had never happened at all.

This realization was enough to make me skeptical about the whole trauma theory. (I have discussed these matters in detail in my lectures on the theory of psychoanalysis.)

I could no longer imagine that repeated experiences of a fantastically exaggerated or entirely fictitious trauma had a different therapeutic value from a suggestion procedure.

It is good if it helps.

If only one did not have a scientific conscience and that hankering after the truth!

I recognized in many cases, particularly with intelligent patients, the therapeutic limitations of this method.

It is merely a rule of thumb, convenient for the analyst because it makes no particular demands on his intellect or his capacity to adapt.

The theory and practice are delightfully simple: "The neurosis comes from a trauma. The trauma is abreacted."

If the abreacting takes place under hypnotism or with other magical accessories (dark room, special lighting, etc.), I think at once of my clever old woman, who opened my eyes not only to the magical influence of the mesmeric passes but to the nature of hypnotism itself.

What alienated me once and for all from this comparatively effective, indirect method of suggestion, based as it is on an equally effective false theory, was the simultaneous recognition that behind the bewildering and deceptive maze of neurotic fantasies there is a conflict which may best be described as a

moral one.

With this there began for me a new era of understanding.

Research and therapy now joined hands in the effort to discover the causes and the rational solution of the conflict.

For me this meant psychoanalysis.

While I was arriving at this insight, Freud had built up his sexual theory of neurosis, thus posing a mass of questions for discussion, all of which seemed

worthy of the deepest consideration.

I had the good fortune to collaborate with Freud for a long time, and to work with him on the problem of sexuality in neurosis.

You know perhaps from some of my earlier works that I was always rather dubious about the significance of sexuality.

This has now become the point on which I am no longer altogether of Freud's opinion.

I have preferred to answer your questions in a somewhat inconsequential fashion.

I will now catch up on the rest: light hypnosis and total hypnosis are simply varying degrees of intensity of unconscious susceptibility to the hypnotist.

Who can draw sharp distinctions here?

To a critical intelligence it is unthinkable that suggestibility and suggestion can be avoided in the cathartic method.

They are present everywhere as general human attributes, even with Dubois and the psychoanalysts, who all think they are working on purely rational lines.

No technique and no self-effacement avails here; the analyst works willy-nilly, and perhaps most of all, through his personality, i.e., through suggestion.

In the cathartic method, what is of far more importance to the patient than the conjuring up of old fantasies is the experience of being together so often with the analyst, his trust and belief in him personally and in his method.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be) than the rehearsing of old traumata.

It is time we learnt from the history of medicine everything that has ever been of help, then perhaps we shall discover the really necessary therapy—that is, psychotherapy.

Did not even the old apothecaries' messes achieve brilliant cures, cures which faded only with the belief in their efficacy?!

Because I know that, despite all rational safeguards, the patient does attempt to assimilate the analyst's personality, I have laid it down as a requirement that the psychotherapist must be just as responsible for the cleanness of his hands as the surgeon.

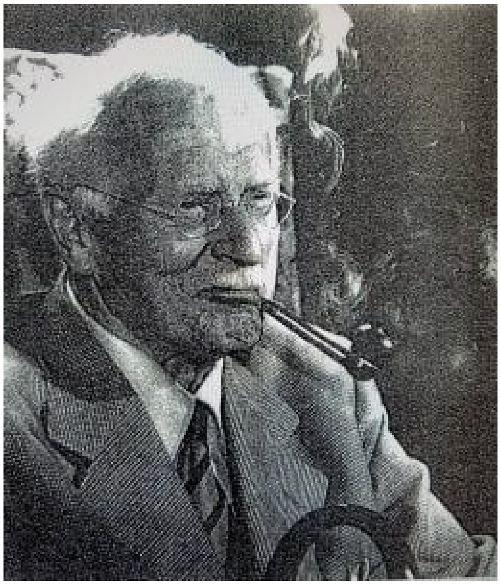
I even hold it to be an indispensable prerequisite that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure.

Patents read the analyst's character intuitively, and they should find in him a man with failings, admittedly, but also a man who strives at every point to fulfil his human duties in the fullest sense.

Many times I have had the opportunity of seeing that the analyst is successful with his treatment just so far as he has succeeded in his own moral development.

I think this answer will satisfy your question. Loy/Jung Letters, CW 4, Pages 253-260

Carl Jung on "Pipes" - Anthology **(2019-06-16 11:53)**



Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30. Carl Jung, Letters Vol. II, Page 103.

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes . Of the 2 evils the pipe seems to me the lesser. Everything went very well from the moment I gave up the digitalis . . Carl Jung, Letters Vol. II, Page 105

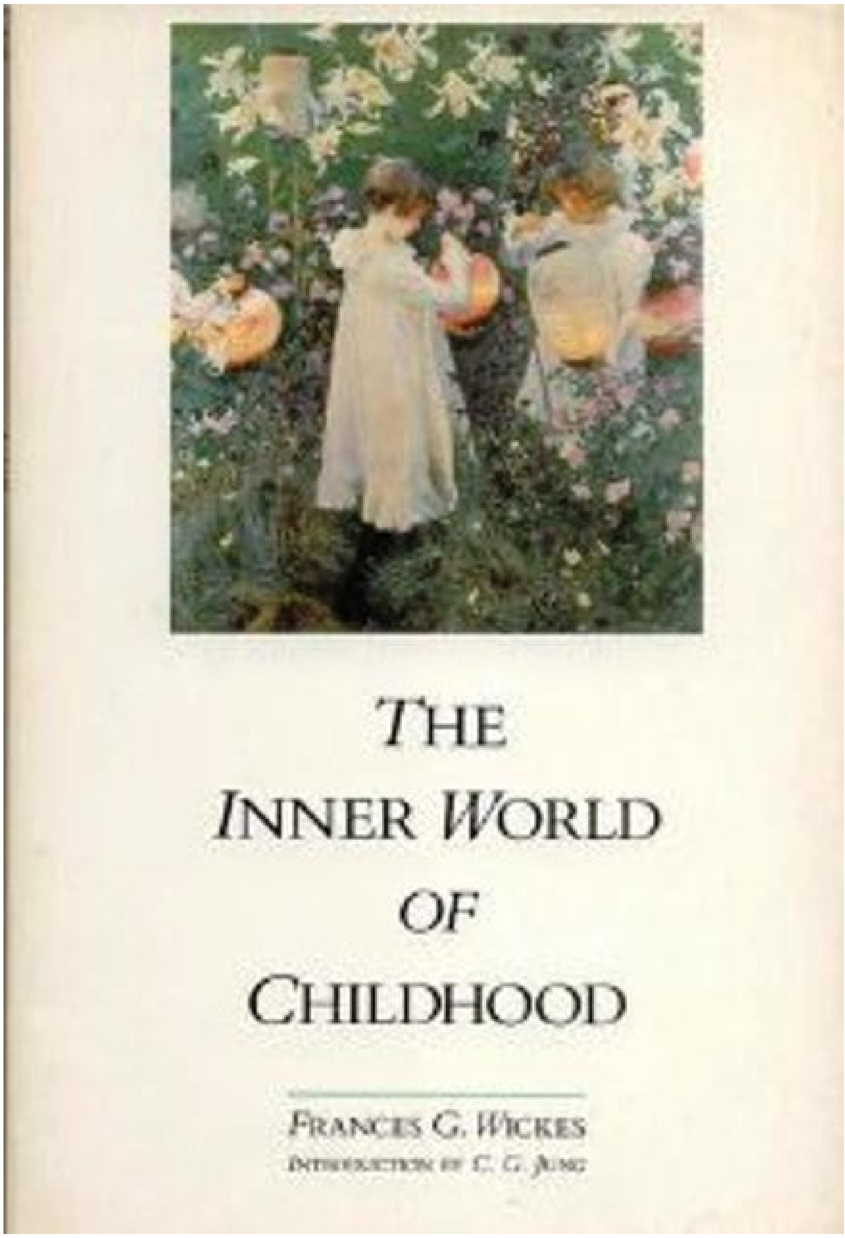
Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.   Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

Letter sent by Carl Jung to Frances G. Wickes August 27, 1926 (2019-06-17 04:21)

[1]


THE
INNER WORLD
OF
CHILDHOOD
FRANCES G. WICKES
INTRODUCTION BY C. G. JUNG

Letter sent by Carl Jung to Frances G. Wickes August 27, 1926

My dear Mrs. Wickes,

It is too terrible. Was there anything wrong with the thymus gland?

Thre might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. But what a loss to you! I wish I could hold your hand and tell you haw deeply I feel with you.

Yours affectionately,

C.G. Jung

Note: Mrs Wickes only son Eliphalet, 21, had died while sailing on the coast of Maine. It was supposed that he had either had a heart attack or been struck by the boom of the sailboat.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/9f6ee-child.jpg`

Jung's Premonitions of World War I (2019-06-17 04:23)

[1]

Jung’s Premonitions of World War I

Dreamed 1913-1914 by Carl Jung

This account is from Jung’s autobiography Memories, Dreams, Reflections.

In October [1913], while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps.

When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country.

I realized that a frightful catastrophe was in progress.

I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands.

Then the whole sea turned to blood.

This vision last about one hour.

I was perplexed and nauseated, and ashamed of my weakness.

Two weeks passed; then the vision recurred, under the same conditions, even more vividly than before, and the blood was more emphasized.

An inner voice spoke. "Look at it well; it is wholly real and it will be so. You cannot doubt it."

That winter someone asked me what I thought were the political prospects of the world in the near future.

I replied that I had no thoughts on the matter, but that I saw rivers of blood.

I asked myself whether these visions pointed to a revolution, but could not really imagine anything of the sort.

And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis.

The idea of war did not occur to me at all.

Soon afterward, in the spring and early summer of 1914, I had a thrice-repeated dream that in the middle of summer an Arctic cold wave descended and froze the land to ice.

I saw, for example, the whole of Lorraine and its canals frozen and the entire region totally deserted by human beings.

All living green things were killed by frost.

This dream came in April and May, and for the last time in June, 1914.

In the third dream frightful cold had again descended from out of the cosmos.

This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices.

I plucked the grapes and gave them to a large, waiting crowd…

On August 1 the world war broke out.

http://www.worlddreambank.org/J/JUNG-WWI.HTM

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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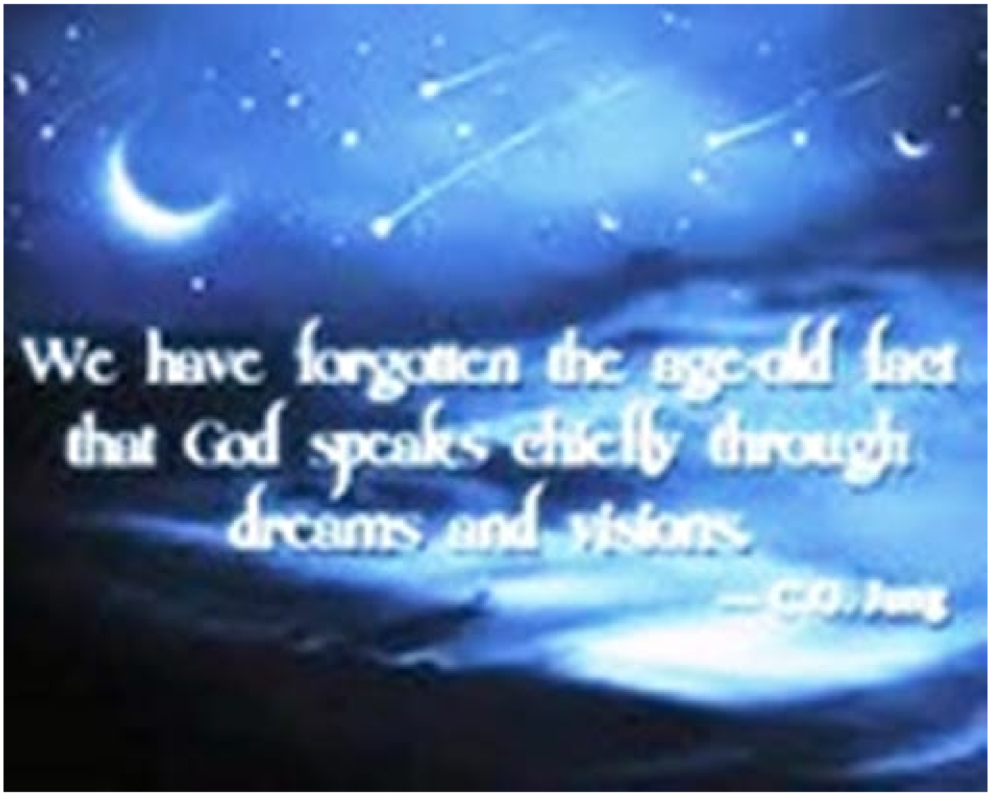
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/b4e71-wwi.jpg`

Carl Jung on “God,” “Gods.” - Anthology **(2019-06-17 05:00)**

[1]


We have forgotten the age-old fact that God speaks chiefly through dreams and visions.
—C.G. Jung

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

One of the essential features of the child motif is its futurity.

The child is potential future.

Hence the occurrence of the child motif in the psychology of the individual signifies as a rule an anticipation of future developments, even though at first sight it may seem like a retrospective configuration.

Life is a flux, a flowing into the future, and not a stoppage or a backwash.

It is therefore not surprising that so many of the mythological saviours are child gods.

This agrees exactly with our experience of the psychology of the individual, which shows that the “child” paves the way for a future change of personality.

“Child” means something evolving towards independence.

This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition, not just a
concomitant symptom. Carl Jung, CW 9i, Para 287

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still.

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence.

When we now speak of man we mean the indefinable whole of him, an ineffable totality, which can only be formulated symbolically.

I have chosen the term “self” to designate the totality of man, the sum total of his conscious and unconscious contents.

I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. Carl Jung, CW 11, Para 140

When Nietzsche said “God is dead,” he uttered a truth which is valid for the greater part of Europe.

People were influenced by it not because he said so, but because it stated a widespread psychological fact.

The consequences were not long delayed: after the fog of–isms, the catastrophe.

Nobody thought of drawing the slightest conclusions from Nietzsche’s pronouncement.

Yet it [Nietzche’s “God is Dead”] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea
to mark the end of the nature gods: “Great Pan is dead.” Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his “oppositeness” has taken possession of him, incarnated himself in him.

He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 659

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom.

On the other hand, the much-vaunted goodness, love, and justice of God should not be regarded as mere propitiation, but should be recognized as genuine experience, for God is a coincidentia oppositorum [unity of the opposites].

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

“unconsciousness” throws a peculiar light on the doctrine of salvation.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean,
as delivered from fear of the consequences of sin, that is, from the wrath of God.

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, ‘ardet non lucet’—it burns but gives no light.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW

11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict.

What happens in such a condition?

Here we must let psychology speak, for psychology represents the sum of all the observations and insights it has gained from the empirical study of severe states of conflict.

There are, for example, conflicts of duty no one knows how to solve. Carl Jung, CW 11, Para 738

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

We can, of course, hope for the undeserved grace of God, who hears our prayers.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared.

He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man,
the uniting of his antinomy must take place in man.

This involves man in a new responsibility.

He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures.

Since he has been granted an almost godlike power, he can no longer remain blind and unconscious.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby
achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man.

It means more or less what Creation meant in the beginning, namely an objectivation of God.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man.

It must be admitted, however, that there was a tendency in this direction right from the start.

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God.

This was the first prefiguration of his becoming man.

He took Adam's descendants, especially the people of Israel, into his personal possession, and from time to time he filled this people's prophets with his spirit.

All these things were preparatory events and symptoms of a tendency within God to become man.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man.

That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records.

These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo [from nothing] is God's and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete.

Prefigurations, however, are not in themselves creative events, but are only stages in the process of becoming conscious.

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631.

No one can know what the ultimate things are.

We must therefore take them as we experience them.

And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." Carl Jung, CW 11, Para 167.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

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Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/72bforgotten.jpg`

Carl Jung’s "Fireside Chats" (2019-06-17 05:06)

[1]

Jung in his late seventies no longer taught at the C. G. Jung Institute, though Emma did.

But twice yearly he invited diploma candidates, like Peter Lynn, to his Kusnacht house for
"fireside chats." Claire Dunne, Wounded Healer of the Soul, Page 167.

He would stand by the fireplace, pipe in mouth, and ask for questions on anything and everything, encouraging us to
engage him in dialogue.

My most vivid recollection of these extraordinary evenings is the experience of Jung as a giant whose head touched
the clouds and whose feet were rooted in the very center of the earth.

Within the same sentence he would connect an earthy, peasant-type joke (laughing uproariously) with an obscure
pre-Christian myth, both directly relevant to the question under discussion.

I used to come away from these gatherings with a great sense of awe, having glimpsed ultimate issues in a thoroughly human
context. Peter Lynn, J.E.T., Page 41.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/6b597-1.jpg`

Carl Jung: ... You have put me in a somewhat embarrassing position with your question in yesterday's letter. (2019-06-17 05:11)

From Dr. Loy 2 February 1913

You answer several of my questions in a decidedly affirmative tone, taking it as proved that in cures by the cathartic method the main role is played by faith in the analyst and his method and not by "abreacting" the real or imaginary traumata.

I think so too.

Equally I agree with your view that the old "apothecaries' messes," as well as the Lourdes cures or those of the mental healers, Christian Scientists, and persuasionists, are to be attributed to faith in the miracle-worker rather than to any of the methods employed.

But now comes the ticklish point: the augur can remain an augur so long as he himself believes that the will of the gods is made manifest by the entrails of the sacrificial beast.

When he no longer believes, he can ask himself: Shall I continue to use my augur's authority to promote the welfare of the State, or shall I make use of my newer, and I hope truer, convictions of today? Both ways are possible.

The first is called opportunism, the second the pursuit of truth and scientific honesty.

For the doctor, the first way perhaps brings therapeutic success and fame, the second brings the reproach that such a man is not to be taken seriously.

What I esteem most highly in Freud and his school is just this passionate desire for truth.

On the other hand some people pronounce a different verdict: "It is impossible for a busy practitioner to keep pace with the development of the views of this investigator and his initiates" (Frank, Affektstorungen, Introduction, p. 2).

One can easily disregard this little quip, but self-criticism needs to be taken more seriously.

One can after all ask oneself: Since science is in continual flux, have I the right to ignore on principle any method or combination of methods by which I

know I can get therapeutic results?

Looking more closely at the fundamental reason for your aversion to the ancillary use of hypnosis (or semi-hypnosis; the degree matters nothing) in treatment by suggestion (which as you say every doctor and every therapeutic method makes use of willy-nilly, no matter what it is called), one must say that what has disgusted you with hypnotism is at bottom nothing but the so-called "transference" to the doctor, which you, with your purely psychoanalytic procedure, can eliminate as little as anybody else, and which actually plays an essential part in the success of the treatment.

Your requirement that the psychoanalyst must be responsible for the cleanness of his hands—here I agree unreservedly—is the logical conclusion.

But is the possible recourse to hypnosis in a psychotherapeutic procedure any more "augurish" than the unavoidable use of the "transference to the analyst" for therapeutic purposes?

In either case we bank on faith as the healing agent.

As for the feeling which the patient—whether man or woman—entertains for the analyst, is there never anything in the background save a conscious or unconscious sexual wish?

In many cases your impression is certainly correct, and more than one woman has been frank enough to confess that the beginning of hypnosis was accompanied by a voluptuous sensation.

But it is not true in all instances—or how would you explain the underlying feeling in the hypnotizing of one animal by another, e.g., snake and bird?

Surely you would say that here the feeling of fear prevails, which is an inversion of libido, whereas in the hypnoid state that comes over the female before she succumbs to the male it is the pure libido sexualis that predominates, though possibly still mixed with fear.

However that may be, from your three cases I cannot draw any ethical distinction between ”susceptibility to the hypnotist" and "transference to the analyst" that would condemn a possible combination of hypnosis with psychoanalysis, as an auxiliary.

You will ask why I cling so much to the use of hypnosis, or rather of the hypnoid state.

It is because I think there are cases that can be cured much more quickly in this way than by a purely psychoanalytic procedure.

For example, in no more than five or six interviews I completely cured a fifteen-year-old girl who had suffered from enuresis nocturna even since infancy,

but was otherwise perfectly sound, gifted, first in her class, etc.

Previously she had tried all sorts of treatment without any result.

Perhaps I ought to have sought out the psychoanalytic connections between the enuresis and her psychosexual disposition, explained it to her, etc., but I couldn't, the girl had only the short Easter holidays for treatment: so I just hypnotized her and the trouble vanished.

In psychoanalysis I use hypnosis to help the patient overcome "resistance."

Further, I use semi-hypnosis in conjunction with psychoanalysis to accelerate the "reconstruction" stage.

To take an example, a patient afflicted with a washing mania was sent to me after a year's psychocathartic treatment with Dr. X.

The symbolic meaning of her washing ceremonies had previously been explained to her, but she became more and more agitated during the "abreaction" of alleged traumata in childhood, because she had persuaded herself by auto-suggestion that she was too old to be cured, that she saw no "images,"

etc.

So I used hypnosis to help her reduce the number of washings—"so that the anxiety feeling would stay away" -and to train her to throw things on the floor and pick them up again without washing her hands afterwards, etc.

In view of these considerations I should, if you feel disposed to go further into the matter, be grateful if you would furnish me with more convincing reasons why the hypnotic procedure is to be condemned, and explain how to do without it, or what to replace it with in such cases.

Were I convinced, I would give it up as you have done; but what convinced you has not, so far, convinced me. Si duo faciunt idem, non est idem.

598 I would now like to go on to another important matter to which you alluded, but only cursorily, and to put one question: Behind the neurotic fantasies there is almost always (or always) a moral conflict belonging to the present.

That is perfectly clear to me. Research and therapy coincide; their task is: to seek the causes and the rational solution of the conflict.

Good.—But can the rational solution always be found?

"Reasons of expediency" so often bar the way, varying with the type of patient (children, young girls and women, from "pious"—hypocritical!—Catholic or Protestant families). Again that accursed opportunism!—

A colleague of mine was perfectly right when he began to give sexual enlightenment to a young French boy who was indulging in masturbation.

Whereupon, like one possessed, in rushed a bigoted grandmother, and a disagreeable scene ensued.

How to act in these and similar cases?

What to do in cases where there is a moral conflict between love and duty (conflicts in marriage)—or in general between instinct and moral duty?

What to do in the case of a girl afflicted with hysterical or anxiety symptoms, who is in need of love and has no chance to marry, or cannot find a suitable man, and, because she comes of "good family," wants to remain chaste?

Simply try to get rid of the symptoms by suggestion? But that is wrong as soon as one knows of a better way.

How is one to reconcile one's two consciences: that of the man who does not want to confine his fidelity to truth intra muros, and that of the doctor who must cure, or if he dares not cure according to his real convictions (owing to opportunist motives), must at least provide some alleviation?

We live in the present, but with the ideas and the ideals of the future. That is our conflict. How to resolve it?

From Dr. Jung 4 February 1913

... You have put me in a somewhat embarrassing position with your question in yesterday's letter.

You have rightly guessed the spirit which dictated my last.

I am glad you, too, acknowledge this spirit. There are not very many who can boast of such liberalism.

I should deceive myself if I thought I was a practising physician. I am above all an investigator, and this naturally gives me a different attitude to many problems.

In my last letter I purposely left the practical needs of the doctor out of account, chiefly in order to show you on what grounds one might be moved to give up hypnotic therapy.

To anticipate a possible objection, let me say at once that I did not give up hypnosis because I wanted to avoid dealing with the basic forces of the human psyche, but because I wanted to battle with them directly and openly.

When once I understood what kind of forces play a part in hypnotism I gave it up, simply to get rid of all the indirect advantages of this method.

As we psychoanalysts find to our cost every day—and our patients also—we do not work with the "transference to the analyst," but against it and in spite of it.

Hence we do not bank on the faith of the patient, but on his criticism. So much I would say for now about this delicate question.

As your letter shows, we are at one in regard to the theoretical aspect of treatment by suggestion.

We can therefore apply ourselves to the further task of reaching agreement on practical questions.

Your remarks on the doctor’s dilemma—whether to be a magician or a scientist—bring us to the heart of the matter.

I strive not to be a fanatic—though there are not a few who accuse me of fanaticism.

I struggle merely for the recognition of methods of research and their results, not for the application of psychoanalytic methods at all costs.

I was a medical practitioner quite long enough to realize that practice obeys, and must obey, other laws than does the search for truth.

One might almost say that the practitioner must submit first and foremost

to the law of expediency.

The investigator would be doing him a great wrong if he accused him of not using the "one true" scientific method.

As I said to you in my last letter: "A truth is a truth, when it works."

On the other hand, the practitioner must not reproach the investigator if in his search for truth and for new and perhaps better methods he tries out unusual procedures.

After all, it is not the practitioner who will have to bear the brunt, but the investigator and possibly his patient.

The practitioner must certainly use those methods which he knows how to apply to the greatest advantage and which give him relatively the best results.

My liberalism, as you see, extends even to Christian Science.

But I deem it most uncalled for that Frank, a practising doctor, should cast aspersions on research in which he cannot participate—the very line of research to which he owes his own method.

It is surely high time to stop this running down of every new idea.

No one asks Frank and his confreres to be psychoanalysts.

We grant them their right to existence, why should they always seek to curtail ours?

As my own "cures" show you, I do not doubt the effect of suggestion. I merely had the feeling that I might be able to discover something still better.

This hope has been justified. Not for ever shall it be said:

If ever in this world we reach what's good We call what's better just a plain falsehood!

I frankly confess that if I were doing your work I should often be in difficulties if I relied on psychoanalysis alone.

I can scarcely imagine a general practice, especially in a sanatorium, with no other auxiliaries than psychoanalysis.

It is true that at Bircher's sanatorium in Zurich the principle of psychoanalysis has been adopted, at least by several of the assistants, but a whole series of other important educative influences are also brought to bear on the patients, without which things would probably go very badly.

In my own purely psychoanalytic practice I have often regretted that I could not avail myself of other methods of re-education that are naturally at hand in an institution—but only, of course, in special cases where one is dealing with particularly uncontrolled, untrained patients.

Which of us would

assert that he has discovered the panacea?

There are cases where psychoanalysis works worse than any other method.

But who has ever claimed that psychoanalysis should be used always and everywhere?

Only a fanatic could maintain such a view.

Patients for whom psychoanalysis is suitable have to be selected.

I unhesitatingly send cases I think unsuitable to other doctors.

This does not happen often, as a matter of fact, because patients have a way of sorting themselves out.

Those who go to a psychoanalyst usually know quite well why they go to him and not to someone else.

Moreover there are very many neurotics excellently suited for psychoanalysis.

In these matters all schematism is to be abhorred.

It is never quite wise to run your head against a brick wall.

Whether simple hypnotism, or cathartic treatment, or psychoanalysis shall be used must be determined by the conditions of the case and the preference of the doctor.

Every doctor will obtain the best results with the instrument he knows best.

But, barring exceptions, I must say definitely that for me, as well as for my patients, psychoanalysis works better than any other method.

This is not merely a matter of feeling; from manifold experiences I know many cases can still be helped by psychoanalysis that are refractory to all other methods of treatment.

I know many colleagues whose experience is the same, even men engaged exclusively in practical work.

It is scarcely credible that an altogether inferior method would meet with so much support.

When once psychoanalysis has been applied in a suitable case, it is imperative that rational solutions of the conflicts should be found.

The objection is at once advanced that many conflicts are intrinsically insoluble.

People sometimes take this view because they think only of external solutions—which at bottom are not solutions at all.

If a man cannot get on with his wife, he naturally thinks the conflict would be solved if he married someone else.

When such marriages are examined they are seen to be no solution whatever.

The old Adam enters upon the new marriage and bungles it just as badly as he did the earlier one.

A real solution comes only from within, and then only because the patient has been brought to a different attitude.

If an external solution is possible no psychoanalysis is necessary; but if an internal solution is sought, we are faced with the peculiar task of psychoanalysis.

The conflict between "love and duty" must be solved on that level of character where "love and duty" are no longer opposites, which in reality they are not.

Similarly, the familiar conflict between "instinct and conventional morality" must be solved in such a way that both factors are taken sufficiently into account, and this again is possible only through a change of character.

This change psychoanalysis can bring about.

In such cases external solutions are worse than none at all.

Naturally, expediency determines which road the doctor must ultimately follow and what is then his duty.

I regard the conscience-searching question of whether he should remain true to his scientific convictions as a minor one in comparison with the far weightier question of how he can best help his patient.

The doctor must, on occasion, be able to play the augur.

Mundus vult decipi—but the curative effect is no deception.

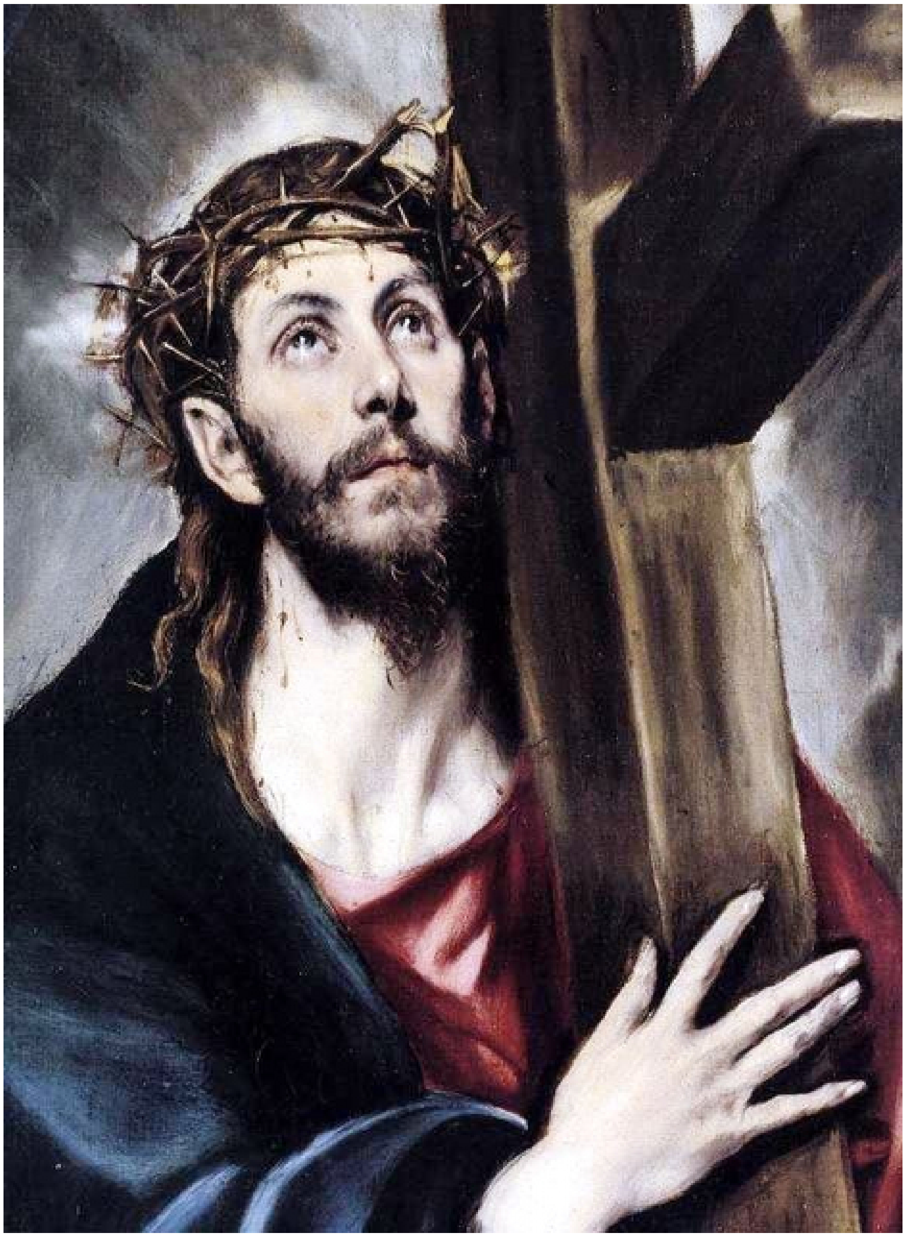
It is true that there is a conflict between ideal conviction and concrete possibility.

But we should ill prepare the ground for the seed of the future were we to forget the tasks of the present, and sought only to cultivate ideals.

That would be but idle dreaming.

Do not forget that Kepler once cast horoscopes for money, and that countless artists are condemned to work for a living wage. Carl Jung, CW 4, Para 584-607

Carl Jung: "We imitate Christ and hope he will deliver us from our own fate." (2019-06-17 05:12)



Christ. . . took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes of his family.

But we?

We imitate Christ and hope he will deliver us from our own fate.

Like little lambs we follow the shepherd, naturally to good pastures.

No talk at all of uniting our Above and Below!

On the contrary Christ and his cross deliver us from our conflict, which we simply leave alone. . . . Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.

We "place ourselves under his cross," but by golly not under our own. . . . The cross of Christ was borne by himself and was his.

To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.

That way you remain nicely ensconced in tradition and are praised as devout.

This is well-organized Pharisaism and highly un-Christian.

Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message.

Have your congregation understood that they must close their eyes to the traditional teachings and go through the darkness of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?

We continually pray that "this cup may pass from us" and not harm us.

Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ’s life is a prototype of individuation and hence cannot be imitated: one can only live one’s own
life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/e29b3-1.jpg`

Carl Jung’s "Bollingen Tower" (2019-06-17 05:24)

The Tower

Gradually, through my scientific work, I was able toput my fantasies and the contents of the unconscious on a solid footing.Words and paper, however, did not seem real enough to me; something more was needed.

I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired.

Or, to put it another way, I had to make a confession of faith in stone.

That was the beginning of the "Tower," the house which I built for myself at Bollingen.

It was settled from the start that I would build near the water.

I had always been curiously drawn by the scenic charm of the upper lake of Zurich, and so in 1922 I bought some land in Bollingen.

It is situated in the area of St. Meinrad and is old church land, having formerly belonged to the monastery of St. Gall.

At first I did not plan a proper house, but merely a kind of primitive one-story dwelling. It was to be a round structure with a hearth in the center and bunks along the walls.

I more or less had in mind an African hut where die fire, ringed by a few stones, burns in the middle, and the whole life of the family revolves around this center.

Primitive huts concretize an idea of wholeness, a familial wholeness in which all sorts of small domestic animals likewise participate.

But I altered the plan even during the first stages of building, for I felt it was too primitive.

I realized it would have to be a regular two-story house, not a mere hut crouched on the ground.

So in 1923 the first round house was built, and when it was finished I saw that it had become a suitable dwelling tower.

The feeling of repose and renewal that I had in this tower was intense from the start.

It represented for me the maternal hearth.

But I became increasingly aware that it did not yet express everything that needed saying, that something was still, lacking.

And so, four years later, in 1927, the central structure was added, with a tower-like annex.

After some time had passed again the interval was four years I once more had a feeling of incompleteness.

The building still seemed too primitive to me, and so in 1931 the towerlike annex was extended.

I wanted a room in this tower where I could exist for myself alone.

I had in mind what I had seen in Indian houses, in which there is usually an area though it may be only a corner of a room separated off by a curtain

to which the inhabitants can withdraw.

There they meditate for perhaps a quarter or half an hour, or do Yoga exercises.

Such an area of retirement is essential in India, where people live crowded very close together.

In my retiring room I am by myself. I keep the key with me all the time; no one else is allowed in there except with my permission.

In the course of the years I have done paintings on the walls, and so have expressed all those things which have carried me out of time into seclusion, out of the present into timelessness.

Thus the second tower became for me a place of spiritual concentration.

In 1935 the desire arose in me for a piece of fenced-in land, I needed a larger space that would stand open to the sky and to nature.

And so- once again after an interval of four years I added a courtyard and a loggia by the lake, which formed a fourth element that was separated from the unitary threeness of the house.

Thus a quaternity had arisen, four different parts of the building, and, moreover, in the course of twelve years.

After my wife’s death in 1955, I felt an inner obligation to become what I myself am.

To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself!

I could no longer hide myself behind the "maternal" and the "spiritual" towers.

So, in that same year, I added an upper story to this section, which represents myself, or my ego-personality.

Earlier, I would not have been able to do this; I would have regarded it as presumptuous self-emphasis.

Now it signified an extension of consciousness achieved in old age.

With that the building was complete.

I had started the first tower in 1923, two months after the death of my mother.

These two dates are meaningful because the Tower, as we shall see, is connected with the dead.

From the beginning I felt the Tower as in some way a place of maturation a maternal womb or a maternal figure in which I could become what I was, what I am and will be.

It gave me a feeling as if I were being reborn in stone.

It is thus a concretization of the incjividuation process, a memorial aere perennius.

During the building work, of course, I never considered these matters.

I built the house in sections, always following the concrete needs of the moment.

It might also be said that I built,

it in a kind of dream.

Only afterward did I see how all the parts fitted together and that a meaningful form had resulted: a symbol of psychic wholeness.

At Bollingen I am in the midst of my true life, I am most deeply myself.

Here I am, as it were, the "age-old son of the mother."

That is how alchemy puts it, very wisely, for the "old man/* the "ancient," whom I had already experienced as a child, is personality No. 2, who has always been and always will be.

He exists outside time and is the son of the maternal unconscious.

In my fantasies he took the form of Philemon, and he comes to life again at Bollingen.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go,

in the procession of the seasons.

There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked.

Here everything has its history, and mine; here is space for the spaceless kingdom of the world's and the psyche's hinterland.

I have done without electricity, and tend the fireplace and stove myself.

Evenings, I light the old lamps.

There is no running water, and I pump the water from the well.

I chop the wood and cook the food.

These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature."

Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future.

Here the torment of creation is lessened; creativity and play are close together.

In 1950 I made a kind of monument out of stone to express what the Tower means to me.

The story of how this stone came to me is a curious one.

I needed stones for building the enclosing wall for the so-called garden, and ordered them from the quarry near Bollingen.

I was standing by when the mason gave all the measurements to the owner of the quarry, who wrote them down in his notebook.

When the stones arrived by ship and were unloaded, it turned out that the cornerstone had altogether the wrong measurements; instead of a triangular stone, a square block had been sent: a perfect cube of much larger dimensions than had been ordered, about twenty inches thick.

The mason was furious and told the barge men to take it right back with them.

But when I saw the stone, I said, "No, that is my stone, I must have it"

For I had seen at once that it suited me perfectly and that I wanted to do something with it.

Only I did not yet know what.

The first thing that occurred to me was a Latin verse by the alchemist Arnaldus de Villanova (died 1313).

I chiseled this into the stone; in translation it goes:

Here stands the mean, uncomely stone,

"Tis very cheap in price!

The more it is despised by fools,

The more loved by the wise.

This verse refers to the alchemist’s stone, the lapis, which is

despised and rejected.

Soon something else emerged.

I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me.

I chiseled it into the stone, and in the center made a tiny homunculus.

This corresponds to the ’Tittle doll" (pupilla) yourself which you see in the pupil of another’s eye; a kind of Kabir, or the Telesphoros of Asklepios.

Ancient statues show him wearing a hooded cloak and carrying a lantern.

At the same time he is a pointer of the way.

I dedicated a few words to him which came into my mind while I was working.

The inscription is in Greek; the translation goes:

Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.

These words came to me one after the other while I worked on the stone.

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription.

These sayings are more or less quotations from alchemy.

This is the translation:

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.

In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words "In remembrance of his seventyfifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950.”

When the stone was finished, I looked at it again and again, wondering about it and asking myself what lay behind my impulse to carve it.

The stone stands outside the Tower, and is like an explanation of it. It is a manifestation of the occupant, but one which remains incomprehensible to others.

Do you know what I wanted to chisel into the back face of the stone? "Le cri de Merlinr

For what the stone expressed reminded me of Merlin’s life in the forest, after he had vanished from the world.

Men still hear his cries, so the legend runs, but they cannot understand or interpret them.

Merlin represents an attempt by the medieval unconscious to create a parallel figure to Parsifal. Parsifal is a Christian hero, and Merlin, son of the devil and a pure virgin, is his dark brother.

In the twelfth century, when the legend arose, there were as yet no premises by which his intrinsicf meaning could be understood.

Hence he ended in exile, and hence e’le cri de Merlin which still sounded from the forest after his death.

This cry that no one could understand implies that he lives on in unredeemed form.

His story is not yet finished, and he still walks abroad.

It might be said that the secret of Merlin was carried on by alchemy, primarily in the figure of Mercurius.

Then Merlin was taken up again in my psychology of the unconscious and remains uncomprehended to this day!

That is because most people find it quite beyond them to live on close terms with the unconscious.

Again and again I have had to learn howhard this is for people.

I was in Bollingen just as the first tower was being finished.

This was the winter of 1923-24.

As far as I can recall, there was no snow on the ground; perhaps it was early spring. I had been alone perhaps for a week, perhaps longer.

An indescribable stillness prevailed.

One evening I can still remember it precisely I was sitting by the fireplace and had put a big kettle on the fire to make hot water for washing up.

The water began to boil and the kettle to sing.

It sounded like many voices, or stringed instruments, or even like a whole orchestra.

It was just like polyphonic music, which in reality I cannot abide, though in this case it seemed to me peculiarly interesting.

It was as though there were one orchestra inside the Tower and another one outside.

Now one dominated, now the other, as though they were responding to each other, I sat and listened, fascinated.

For far more than an hour I listened to the concert, to this natural melody.

It was soft music, containing, as well, all the discords of nature.

And that was right, for nature is not only harmonious; she is also dreadfully contradictory and chaotic.

The music was that way too: an outpouring of sounds, having the quality of water and of wind so strange that it is simply impossible to describe it.

On another such still night when I was alone in Bollingen (it was in the late winter or early spring of 1924) I awoke to the sound of soft footsteps going around the Tower.

Distant music sounded, coming closer and closer, and then I heard voices laughing and talking.

I thought, ’Who can be prowling around? What is this all about? There is only the little footpath along the lake, and scarcely anybody ever walks on it!”

While I was thinking these things I became wide awake, and went to the window.

I opened the shutters all was still.

There was no one in sight, nothing to be heard no wind nothing nothing at all.

"This is really strange,** I thought.

I was certain that the footsteps, the laughter and talk, had been real.

But apparently I had only been dreaming.

I returned to bed and mulled over the way we can deceive ourselves after all, and what might have been the cause of such a strange dream.

In the midst of this, I fell asleep again and at once the same dream began: once more I heard footsteps, talk, laughter, music.

At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from

the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions.

Irritably, I thought, "This is really the limit! I thought it was a dream and now it turns out to be reality!"

At this point, I woke up. Once again I jumped up, opened the window and shutters, and found everything just the same as before: a deathly still moonlit night.

Then I thought: "Why, this is simply a case of haunting!"

Naturally I asked myself what it meant when a dream was so insistent on its reality and at the same time on my being awake.

Usually we experience that only when we see a ghost.

Being awake means perceiving reality.

The dream therefore represented a situation equivalent to reality, in which it created a kind of wakened state. In this sort of dream, as opposed to

ordinary dreams, the unconscious seems bent on conveying a powerful impression of reality to the dreamer, an impression which is emphasized by repetition.

The sources of such realities are known to be physical sensations on the one hand, and archetypal figures on the other.

That night everything was so completely real, or at least seemed to be so, that I could scarcely sort out the two realities.

Nor could I make anything of the dream itself.

What was the meaning of these music-making peasant boys passing by in a long procession?

It seemed to me they had come out of curiosity, in order to look at the Tower.

Never again did I experience or dream anything similar, and I cannot recall ever having heard of a parallel to it.

It was only much later that I found an explanation.

This was when I came across the seventeenth-century Lucerne chronicle by Rennward Cysat.

He tells the following story: On a high pasture of Mount Pilatus, which is particularly notorious for spooks it is said that Wotan to this day practices his magic arts there Cysat, while climbing the mountain, was disturbed one night by a procession of men who poured past his hut on both sides, playing music and singing precisely what I had experienced at the Tower.

The next morning Cysat asked the herdsman with whom he had spent that night what could have been the meaning pf it.

The man had a ready explanation: those must be the departed folk sdlig Ltit, in Swiss dialect; the phrase also means blessed folk namely, Wotan’s army of departed souls.

These, he said, were in the habit of walking abroad and showing themselves.

It may be suggested that this is a phenomenon of solitude, the outward emptiness and silence being compensated by the image of a crowd of people.

This would put it in the same class with the hallucinations of hermits, which are likewise compensatory.

But do we know what realities such stories may be founded on?

It is also possible that I had been so sensitized by the solitude that I was able to perceive the procession of "departed folk" who passed by.

The explanation of this experience as a psychic compensation never entirely satisfied me, and to say that it was a hallucination seemed to me to beg the question.

I felt obliged to consider the possibility of its reality, especially in view of the seventeenth century account which had come my way.

It would seem most likely to have been a synchronistic phenomenon.

Such phenomena demonstrate that premonitions or visions very often have some correspondence in external reality.

There actually existed, as I discovered, a real parallel to my experience.

In the Middle Ages just such gatherings of young men took place.

These were the Reislaufer (mercenaries) who usually assembled in spring, marched from Central Switzerland to Locarno, met at the Casa di Ferro in Minusio and then marched on together to Milan.

In Italy they served as soldiers, fighting for foreign princes.

My vision, therefore, might have been one of these gatherings which took place regularly each spring when the young men, with singing and jollity, bade farewell to their native land.

When we began to build at Bollingen in 1923, my eldest daughter came to see the spot, and exclaimed,

What, you’re building here? There are .corpses about!"

Naturally I thought, "Ridiculous! Nothing of the sort!"

But when we were constructing the annex four years later, we did come upon a skeleton.

It lay at a depth of seven feet in the ground.

An old rifle bullet was imbedded in the elbow.

From various indications it seemed evident that the body had been thrown into the grave in an advanced state of decay.

It belonged to one of the many dozens of French soldiers who were drowned in the Linth in 1799 and were later washed up on the shores of the Upper Lake.

These men were drowned when the Austrians blew up the bridge of Grynau which the French were storming.

A photograph of the open grave with the skeleton and the date of its discovery August 22, 1927 is preserved at the Tower.

I arranged a regular burial on my property, and fired a gun three times over the soldier’s grave.

Then I set up a gravestone with an inscription for him.

My daughter had sensed the presence of the dead body.

Her power to sense such things is something she inherits from my grandmother on my mother’s side.

In the winter of 1955-56 I chiseled the names of my paternal ancestors on three stone tablets and placed them in the courtyard of the Tower.

I painted the ceiling with motifs from my own and my wife’s arms, and from those of my sons-in-law.

The Jung family originally had a phoenix for its arms, the bird obviously being connected with "young," "youth," "rejuvenation."

My grandfather changed the elements of the arms, probably out of a spirit of resistance toward his father.

He was an ardent Freemason and Grand Master of the Swiss lodge.

This had a good deal to do with the changes he made in the armorial bearings.

I mention this point, in itself of no consequence, because it belongs in the historical nexus of my thinking and my life.

In keeping with this revision of my grandfather's, my coat of arms no longer contains the original phoenix.

Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess

azure.

The symbolism of these arms is Masonic, or Rosicrucian.

Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and the chthonic spirit.

The uniting symbol is the gold star, the aurum philosophorum.

The Rosicrucians derived from Hermetic or alchemical philosophy.

One of their founders was Michael Maier (1568-1622), a well-known alchemist and younger contemporary of the relatively unknown but more important Gerardus Dorneus (end of the sixteenth century), whose treatises fill the first volume of the Theatrum Chemicum of 1602.

The two men lived in Frankfurt, which seems to have been a center of alchemical philosophy at the time.

In any case, as Count Palatine and court physician to Rudolph II, Michael Maier was something of a local celebrity.

In neighboring Mainz at that time lived Dr. med. et. jur. Carl Jung (died 1654), of whom nothing else is known, since the family tree breaks off with my great-great-grandfather who lived at the beginning of the eighteenth century.

This was Sigmund Jung, a civis Moguntinus, citizen of Mainz.

The hiatus is due to the fact that the municipal archives of Mainz were burned in the course of a siege during the War of the Spanish Succession.

It is a safe surmise that this evidently learned Dr. Carl Jung was familiar with the writings of the two alchemists, for the pharmacology of the day was still very much under the influence of Paracelsus.

Dorneus was an outspoken Paracelsist and even composed a voluminous commentary on the Paracelsan treatise, De Vita Longa.

He also, more than all the other alchemists, dealt with the process of individuation.

In view of the fact that a large part of my life work has revolved around the study of the problem of opposites, and especially their alchemical symbolism, all this is not without a certain interest.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors.

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children.

It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.

It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature.

It seems to me that the latter is the case.

A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche.

The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere.

The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation.

Psychotherapy has hitherto taken this matter far too little into account.

Like anyone who is capable of some introspection, I had early taken it for granted that the split in my personality was my own purely personal affair and responsibility.

Faust, to be sure, had made the problem somewhat easier for me by confessing, "Two souls, alas, are housed within my breast"; but he had thrown no light on the cause of this dichotomy.

His insight seemed, in a sense, directed straight at me.

In the days when I first read Faust I could not remotely guess the extent to which Goethe's strange heroic myth was a collective experience and that it prophetically anticipated the fate of the Germans.

Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people.

This strange idea alarmed me, and I regarded it as my responsibility to atone for this crime, or to prevent its repetition.

My false conclusion was further supported by a bit of odd information that I picked up during those early years, I heard that it had been bruited about that my grandfather Jung had been an illegitimate son of Goethe's.

This annoying story made an impression upon me insofar as it at once corroborated and seemed to explain my curious reactions to Faust.

It is true that I did not believe in reincarnation, but I was instinctively familiar with that concept which the Indians call karma.

Since in those days I had no idea of the existence of the unconscious, I could not have had any psychological understanding of my reactions.

I also did not know no more than, even today, it is generally known that the future is unconsciously prepared long in advance and therefore can be guessed by clairvoyants.

Thus, when the news arrived o the crowning of Kaiser Wilhelm I at Versailles, Jakob Burckhardt exclaimed, "That is the doom of Germany."

The archetypes of Wagner were already knocking at the gates, and along with them came the Dionysian experience of Nietzsche which might better be ascribed to the god of ecstasy, Wotan.

The hubris of the Wilhelmine era alienated Europe and paved the way for the disaster of 1914.

In my youth (around 1890) I was unconsciously caught up by this spirit of the age, and had no methods at hand for extricating myself from it.

Faust struck a chord in me and pierced me through in a way that I could not but regard as personal.

Most of all, it awakened in me the problem of opposites, of good and evil, of mind and matter, of light and darkness, Faust, the inept, purblind philosopher, encounters the dark side of his being, his sinister shadow, Mephistopheles, who in spite of his negating disposition represents the true spirit of life as against the arid scholar who hovers on the brink of suicide.

My own inner contradictions appeared here in dramatized form; Goethe had written virtually a basic outline and pattern of my own conflicts

and solutions.

The dichotomy of Faust-Mephistopheles came together within myself into a single person, and I was that person.

In other words, I was directly struck, and recognized that this was my fate.

Hence, all the crises of the drama affected me personally; at one point I had passionately to agree, at another to oppose.

No solution could be a matter of indifference to me.

Later I consciously linked my work to what Faust had passed over: respect for the eternal rights of man, recognition of "the ancient," and the continuity of culture and intellectual history.

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.

The "newness" in the individual psyche is an endlessly varied recombination of age-old components.

Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into

being.

That is to say, our ancestral components are only partly at home in such things.

We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.

Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us

from our roots.

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.

But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the "discontents" of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.

We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.

We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity.

Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for.

They by no means increase the contentment or happiness of people on the whole.

Mostly, they are deceptive sweetenings of existence, like speedier communications which unpleasantly accelerate the tempo of life and leave us with less time than ever before.

Omnis festinatio ex parte diaboli est all haste is of the devil, as the old masters used to say.

Reforms by retrogressions, on die other hand, are as a rule less expensive and in addition more lasting, for they return to the simpler, tried and tested ways of the past and make the sparsest use of newspapers, radio, television, and all supposedly timesaving innovations.

In this book I have devoted considerable space to my subjective view of the world, which, however, is, not a product of rational thinking.

It is rather a vision such as will come to one who undertakes, deliberately, with half-closed eyes and somewhat closed ears, to see and hear the form and voice of being.

If our impressions are too distinct, we are held to the hour and minute of the present and have no way of knowing how our ancestral psyches listen to and understand the present in other words, how our unconscious is responding to it.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled.

Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

In the Tower at Bollingen it is as if one lived in many centuries simultaneously.

The place will outlive me, and in its location and style it points backward to things of long ago.

There is very little about it to suggest the present.

If a man of the sixteenth century were to move into the house, only the kerosene lamp and the matches would be new to him; otherwise, he would know his way about without difficulty.

There is nothing to disturb the dead, neither electric light nor telephone.

Moreover, my ancestors’ souls are sustained by the atmosphere of the house, since I answer for them the questions that their lives once left behind.

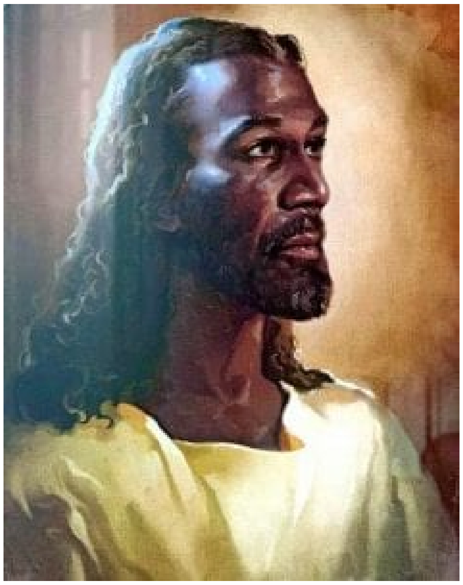
I carve out rough answers as best I can.

I have even drawn them on the walls.

It is as if a silent, greater family, stretching down the centuries, were peopling the house.

There I live in my second personality and see life in the round, as something forever coming into being and passing on. Carl Jung, Memories, Dreams and Reflections, Pages 223-237

Carl Jung: ...the next savior might be a coloured man... (2019-06-17 05:28)



To Robert Edmond Jones

My dear Jonah, 6 January 1931

Thank you very much for sending me a copy of the wonderful book.

Having read OZ' Man Adam and his Chillun I was quite able to appreciate the particular beauty of the play and of your share in it.

I wish we could see such a thing over here.

But, alas, it is not even to be seen in England.

The censors there must be completely possessed by the devil.

No wonder, it is a piece of true religion.

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation.

Thank you again! My best wishes for a happy New Year.

Yours sincerely,

C.G. Jung

1 J. designed the set for Marc Connelly's play The Green Pastures. The play was based on Roark Bradford's stories of Negro life in the Deep South, Ol' Man Adam an' his Chillun (1928). Connelly's play opened in New York in Feb. 1930 and won the Pulitzer Prize for Drama, 1929/30.

2 The Lord Chamberlain, the Earl of Cromer, refused a license for a London production. Although no reason was given, the general impression was that exception
was taken to the impersonation of God by a Negro.

Carl Jung: No Christian is meant to sleep in a safe pew... (2019-06-17 05:30)

[1]

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained - Deo concedente - a certain state of peace within, paid for by a rather uncomfortable state of war without.

But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite his opposites in man.

As soon as a more honest and complete consciousness beyond the collective has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it. Carl Jung, Letters Vol. II, Page 242.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/6304e-1.jpg`

Dr. Jung and the impressions ordinary people made upon him (2019-06-17 05:41)

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor - poor intellectually too.

I don’t believe she had ever finished primary school.

She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/08149-3.jpg`

Dr. Jung discusses Psychology and Physics with famous Physicists (2019-06-17 05:56)

[1]

Dear Professor Pauli,

Best thanks for kindly sending me Jordan's paper.

I think this paper should be published, as it is concerned with the
Actual changeover of the physicist's mode of observation tothe psychological field.

This paper was inevitable.

Having come to the conclusion that the observed is also a disturbance by the observer, the consistent investigator of the unknown interior of the atom could not help seeing that the nature of the observing process becomes perceptible in the disturbance caused by the observation.

To put it more simply, if you look long enough into a dark hole you perceive what is looking in.

This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

Dear Professor Jung,

The epistemological situation with regard to the concepts "conscious" and "unconscious" seems to offer a pretty close analogy to the "complementarity" situation in physics.

Every "observation of the unconscious," i.e., every conscious realization of unconscious contents, has an uncontrollable reactive effect on these same contents. . . . It is undeniable that the development of "microphysics" has brought the way in which nature is described in this science very much closer to that of the new psychology. Wolfgang Pauli, Last Years, Page 166.

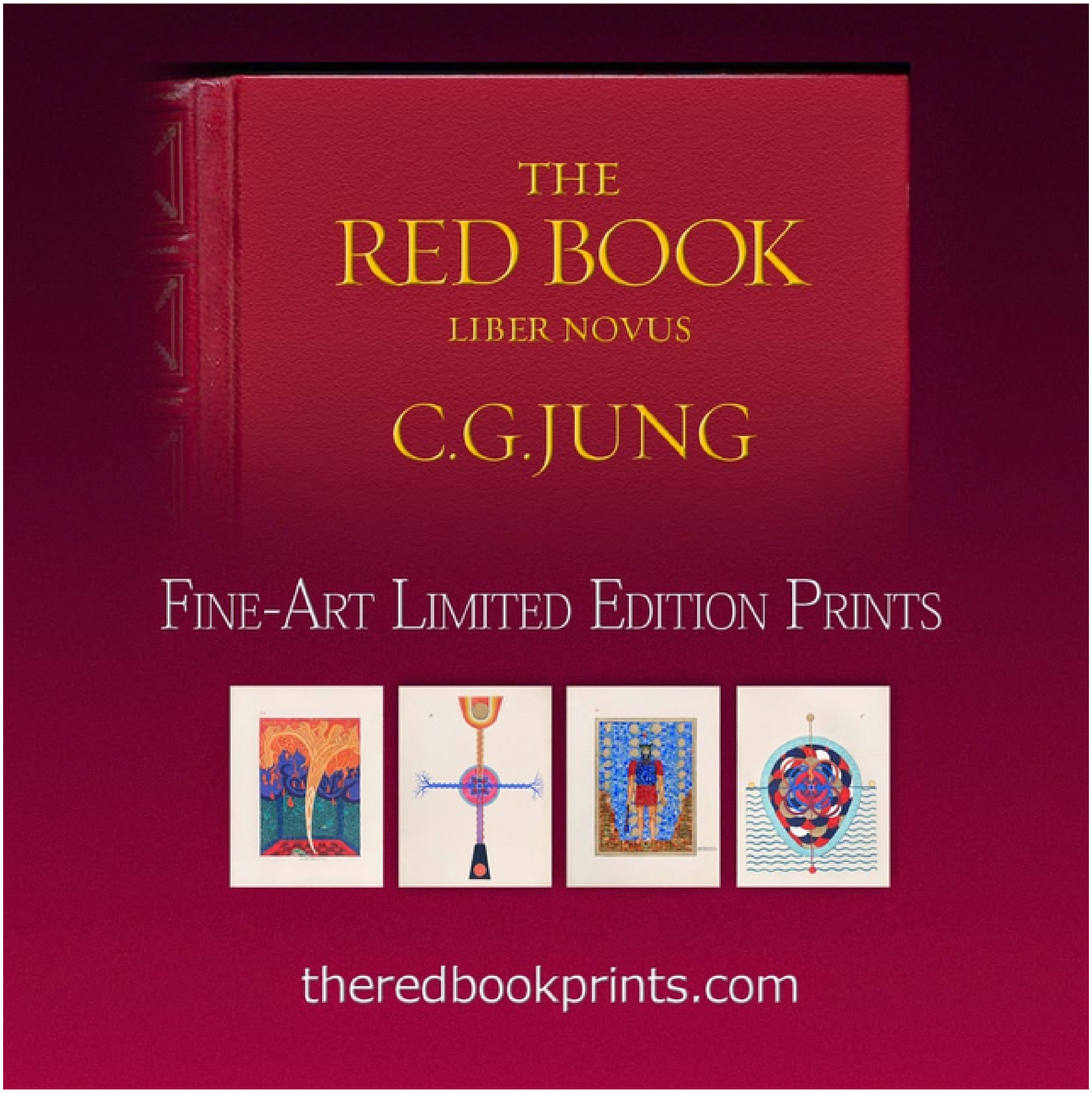
Dear Professor Nelson:

The comparison of modern psychology to modern physics is no idle talk. Both disciplines have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters Vol. II, Page 308.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/b5e89-1.jpg`

Oh, incidentally as a child Dr. Jung failed his Drawing Class. (2019-06-17 06:33)

[1]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[Carl Jung on if what he was doing was "Art." Oh, incidentally as a child Dr. Jung failed his "Drawing Class."]

While Jung was writing in Black Book 2, I said to myself "What is this I am doing, it certainly is not science, what is it?"

Then a voice said to me, "That is art."

This made the strangest sort of impression upon me, because it was not in any sense my impression that what I was writing was art.

Then I came to this, "Perhaps my unconscious is forming a personality that is not 1, but which is insisting on coming through to expression."

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman ... Well I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came" through, however, and I kept on writing. This time I caught her and said, "No it is not," and I felt as though an argument would ensue.

He thought that this voice was "the soul in the primitive sense," which he called the anima (the Latin word for soul).

He stated that "In putting down all this material for analysis, I was in effect writing letters to my anima, that is part of myself with a different viewpoint from my own.

I got remarks of a new character-I was in analysis with a ghost and a woman."

In retrospect, he recalled that this was the voice of a Dutch patient whom he knew from 1912 to 1918, who had persuaded a psychiatrist colleague that he was a misunderstood artist.

The woman had thought that the unconscious was art, but Jung had maintained that it was nature.

I have previously argued that the woman in question-the only Dutch woman in Jung’s circle at this time-was Maria Moltzer, and that the psychiatrist in question was Jung’s friend and colleague Franz Riklin, who increasingly forsook analysis for painting.

In 1913, he became a student of Augusto Giacometti’s, the uncle of Alberto Giacometti, and an important early abstract painter in his own right. The Red Book, Introduction, Page 199.

Note: It is somewhat Ironic that Dr. Jung who painted such brilliant works of Art as found in "The Red Book" failed "Drawing Class" as a child.

http://carljungdepthpsychology.blogspot.com/2014/04/as-student-dr-jung-failed -class.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/22c0e-prints.jpg`

Carl Jung; Meister Eckhart’s theology knows a "Godhead" of which no qualities, except unity and being...

(2019-06-18 03:46)

[1]

Meister Eckhart’s theology knows a "Godhead" of which no qualities, except unity and being, can be predicated; it "is becoming," it is not yet Lord of itself, and it represents an absolute coincidence of opposites: "But its simple nature is of forms formless; of becoming becomingless; of beings beingless; of things thingless," etc.

Union of opposites is equivalent to unconsciousness, so far as human logic goes, for consciousness presupposes a differentiation into subject and object and a relation
between them.

Where there is no "other," or it does not yet exist, all possibility of consciousness ceases.

Only the Father, the God "welling" out of the Godhead, "notices himself," becomes "beknown to himself," and "confronts himself as a Person."

So, from the Father, comes the Son, as the Father’s thought of his own being.

In his original unity "he knows nothing" except the "suprareal" One which he is.

As the Godhead is essentially unconscious, 29 so too is the man who lives in God.

In his sermon on "The Poor in Spirit" (Matt. 5 : 3), the Meister says: "The man who has this poverty has everything he was when he lived not in any wise, neither in himself, nor in truth, nor in God.

He is so quit and empty of all knowing that no knowledge of God is alive in him; for while he stood in the eternal nature of God, there lived in him not another: what lived there was himself.

And so we say this man is as empty of his own knowledge as he was when he was not anything; he lets God work what he will, and he stands empty as when he came from God."

Therefore he should love God in the following way: "Love him as he is: a not-God, a not-spirit, a not-person, a not-image; as a sheer, pure, clear One, which he is, sundered from all secondness; and in this One let us sink eternally, from nothing to nothing.

So help us God. Amen."

The world-embracing spirit of Meister Eckhart knew, without discursive knowledge, the primordial mystical experience of India as well as of the Gnostics, and was itself the finest flower on the tree of the "Free Spirit" that flourished at the beginning of the eleventh century.

Well might the writings of this Master lie buried for six hundred years, for "his time was not yet come."

Only in the nineteenth century did he find a public at all capable of appreciating the grandeur of his mind.

These utterances on the nature of the Deity express transformations of the God-image which run parallel with changes in human consciousness, though one would be at a loss to say which is the cause of the other.

The God-image is not something invented, it is an experience that conies upon man spontaneously as anyone can see for himself unless he is blinded to the truth by theories and prejudices.

The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious.

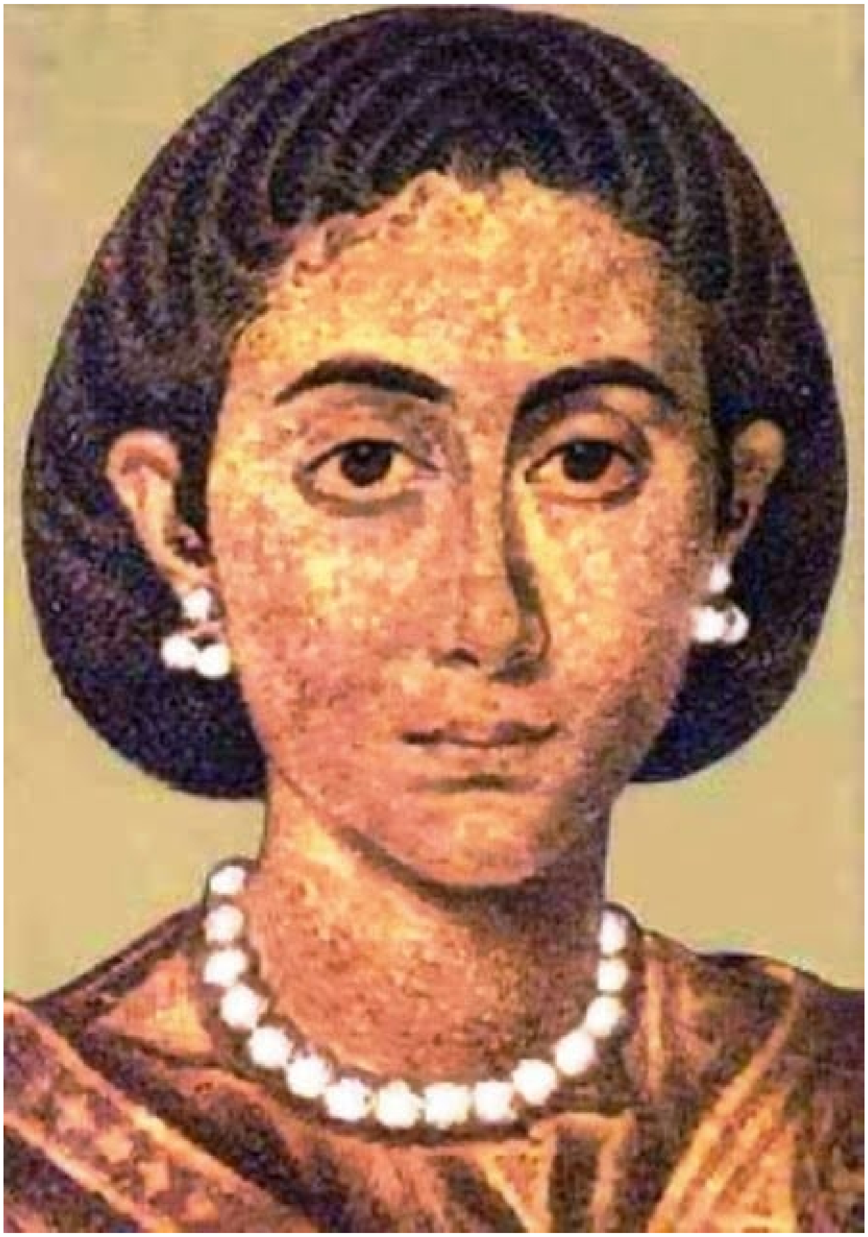
This, obviously, has nothing to do with the "prime truth," the unknown God at least, nothing that could be verified.

Psychologically, however, the idea of God's ayvwcria, or of the avewoijTo* 0eos, is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman-purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this. Carl Jung; Aion; Pages 193-194; Para 301-303.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/0d783-gnostic.jpg`

Carl Jung on: Fantasies, Art, Anima (2019-06-18 03:56)

[1]



When I was writing down these fantasies, I once asked myself, ’What am I really doing? Certainly this has nothing to do with science. But then what is it?"

Whereupon a voice within me said, "It is art."

I was astonished. It had never entered my head that what I was writing had any connection with art.

Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression."

I knew for a certainty that the voice had come from a woman. I recognized it as the voice of a patient, a talented psychopath who had a strong transference to me.

She had become a living figure within my mind.

Obviously what I was doing wasn’t science.

What then could it be but art? It was as though these were the only alternatives in the world. That is the way a woman’s mind works.

I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance.

No voice came through, however, and I kept on writing.

Then came the next assault, and again the same assertion: "That is art."

This time I caught her and said, "No, it is not art!

On the contrary, it is nature/* and prepared myself for an argument.

When nothing of the sort occurred, I reflected that the "woman within me" did not have the speech centers I had.

And so I suggested that she use mine.

She did so and came through with a long statement.

I was greatly intrigued by the fact that a woman should interfere with me from within.

My conclusion was that she must be the "soul” in the primitive sense, and I began to speculate on the reasons why the name "anima" was given to the soul.

Why was it thought of as feminine?

Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the "anima."

The corresponding figure in the unconscious of woman I called the "animus."

At first it was the negative aspect of the anima that most impressed me. I felt a little awed by her.

It was like the feeling of an invisible presence in the room.

Then a new idea came to me: in putting down all this material for analysis I was in effect writing letters to the anima, that is, to a part of myself with a different viewpoint from my conscious one.

I got remarks of an unusual and unexpected character.

I was like a patient in analysis with a ghost and a woman!

Every evening I wrote very conscientiously, for I thought if I did not write, there would be no way for the anima to get at my fantasies.

Also, by writing them out I gave her no chance to twist them into intrigues.

There is a tremendous difference between intending to tell something and actually telling it.

In order to be as honest as possible with myself, I wrote everything down very carefully, following the old Greek maxim: "Give away all that thou hast, then shalt thou receive."

Often, as I was writing, I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something emotionally vulgar or banal came up, I would say to myself, "It is perfectly true that I have thought and felt this way at some time or other, but I don't have to think and feel that way now.

I need not accept this banality of mine in perpetuity; that is an unnecessary humiliation.

The essential thing is to differentiate oneself from these unconscious contents by personifying them, and at the same time to bring them into relationship with consciousness.

That is the technique for stripping them of their power.

It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own.

Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it.

What the anima said seemed to me full of a deep cunning.

If I had taken these fantasies of the unconscious as art, they would have carried no more conviction than visual perceptions, as if I were watching a movie.

I would have felt no moral obligation toward them.

The anima might then have easily seduced me into believing that I was a misunderstood artist, and that my so-called artistic nature gave me the right to neglect reality.

If I had followed her voice, she would in all probability have said to me one day, "Do you imagine the nonsense you're engaged in is really art? Not a bit."

Thus the insinuations of the anima, the mouthpiece of the unconscious, can utterly destroy a man.

In the final analysis the decisive factor is always consciousness, which can understand the manifestations of the unconscious and take up a position toward them.

But the anima has a positive aspect as well. It is she who communicates the images of the unconscious to the conscious mind, and that is what I chiefly valued her for.

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious.

I would then ask the anima: "Now what are you up to? What do you see? I should like to know."

After some resistance she regularly produced an image.

As soon as the image was there, the unrest or the sense of oppression vanished.

The whole energy of these emotions was transformed into interest in and curiosity about the image.

I would speak with the anima about the images she communicated to me, for I had to try to understand them as best I could, just like a dream.

Today I no longer need these conversations with the anima, for I no longer have such emotions. But if I did have them, I would deal with them in the same way.

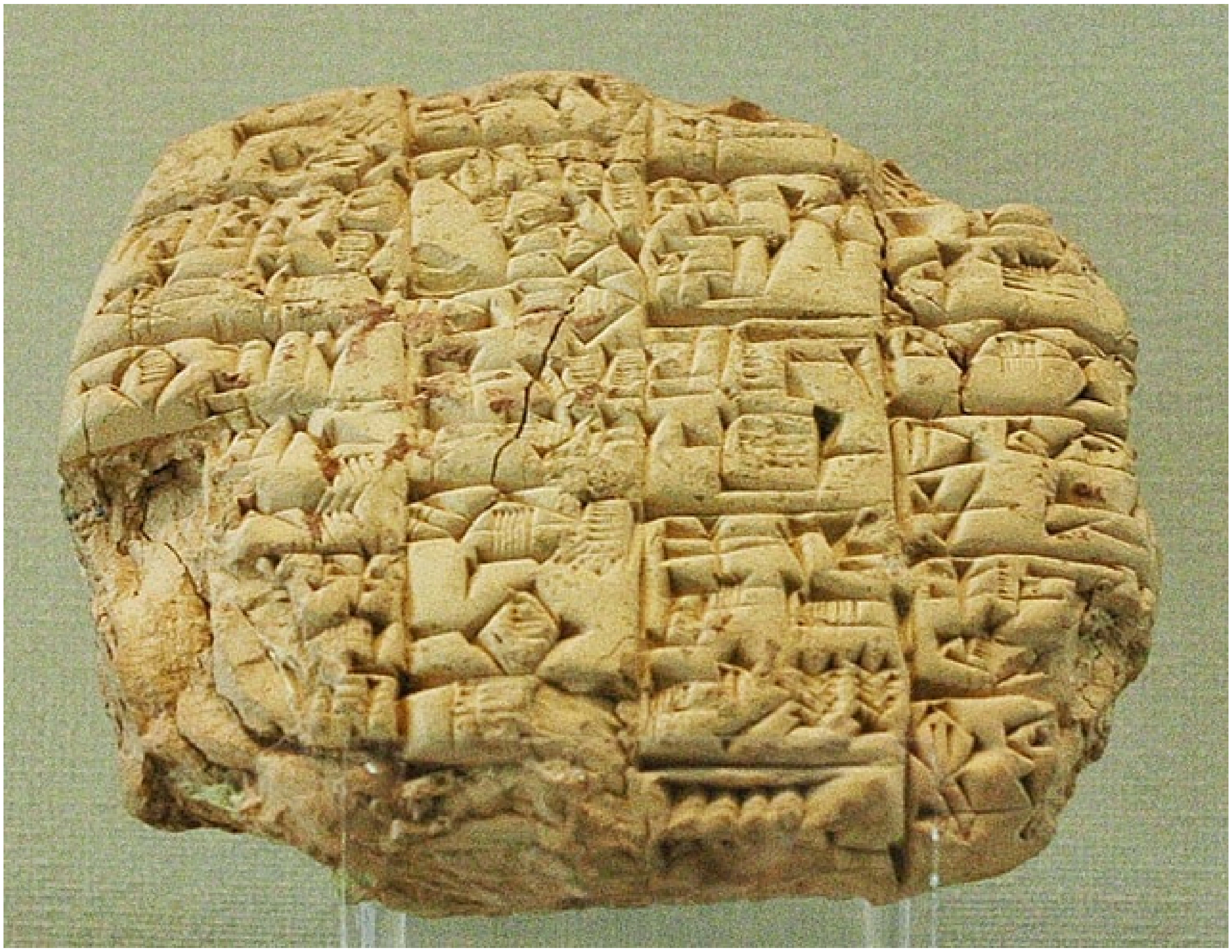
Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them.

I know how I must behave toward the inner images. I can read the meaning directly from my dreams, and therefore no longer need a mediator to communicate them. Carl Jung; Memories Dreams and Reflections; Pages 185-188.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/aa6b5-galla.jpg`

Professor Jung: Yes, I always take the invention of writing as the criterion for when responsible consciousness came into existence. (2019-06-18 04:02)

[1]



Professor Jung:

Yes, I always take the invention of writing as the criterion for when responsible consciousness came into existence. That's a particular period in the development of consciousness itself, mind you.
We must completely abandon the idea of finding out when that began. That goes back to God knows when.

But we may say that the beginning of writing shows the moment when reflection began.

No other consciousness can justifiably be called human.

There is an element in reflection, a divine element, so to speak, that elevates at least part of the human being out of the general "natural soup." When can we date that beginning?

Participant: In the Age of Taurus 4500 B.C.

Professor Jung: The oldest written monuments date back to 4200-4100 BC.

The first texts in cuneiform writing and hieroglyphs are from about the same period.

Since then for about six thousand years, that is, we can speak of human consciousness.

One may think that this isn't such an enormous period of time.

It is a relatively short span in the whole history of mankind. Se we may say that we have come quite a considerable distance.

But in view of what is perhaps still possible, very little.

So if someone should say that our consciousness has not gotten anywhere yet, he may be right. In any case, I see infinite possibilities for human consciousness.

We always think we have reached a certain level, but we are nowhere near the summit yet.

So I would say that the unconscious constitutes the greater part. Interpretation of Dreams Ancient and Modern, Chapter VI, Page 236.

Image: Letter sent by the high-priest Lu'enna to the king of Lagash (maybe Urukagina), informing him of his son's death in combat, c. 2400 BC, found in Telloh (ancient Girsu).

[Note: For those familiar with "The Red Book" great correspondences in the material contained in "Interpretation of Dreams Ancient and Modern" may be found in "The Red Book."

For example:

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person.

Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ.

But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world.

If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be.

But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over.

We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together. Carl Jung; The Red Book; Pages 314-315.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/f1495-language.jpg`

Carl Jung: You cannot make recipes out of psychoanalysis! **(2019-06-18 04:30)**

From Dr. Loy 9 February 1913

The same passion for truth possesses us when we think of pure research, and the same wish to cure when we consider therapy.

For the researcher, as for the doctor, we desire the fullest freedom in all directions—complete freedom to choose and practise the methods which promise the best fulfilment of their ends at any moment.

On this last point we are at one, but it remains a postulate which we must prove to the satisfaction of others if we want recognition for our views.

First and foremost there is one question that must be answered, an old question already asked in the Gospels: "What is truth?"

I think clear definitions of fundamental ideas are everywhere necessary.

How shall we contrive a working definition of the concept "Truth?"

Perhaps an allegory may help us.

Imagine a gigantic prism in front of the sun, so that its rays are broken up, but suppose man entirely ignorant of this fact. (I disregard the chemical, invisible, ultra-violet rays.)

Men living in the blue-lit region will say, "The sun sends forth blue light only."

They are right and yet they are wrong: from their standpoint they are capable of perceiving only a fragment of the truth.

And so too with the inhabitants of the red, yellow, and intermediate regions.

And they will all scourge and slay one another to force their fragmentary truth on the others—until, grown wiser through travelling in each other’s regions, they come to the unanimous view that the sun sends out light of different colours.

That is a more comprehensive truth, but it is still not the truth.

Only when a giant lens has recombined the split-up rays, and when the invisible, chemical, and heat rays have given proof of their specific effects, will a view arise more in accordance with the truth, and men will perceive that the sun emits white light which is split up by the prism into different rays with different qualities, and that these rays are recombined by the lens into a beam of white light.

This example serves to show that the road to Truth leads through a series of comparative observations, the results of which must be controlled with the help of freely selected experiments until seemingly well-grounded hypotheses and theories can be put forward; but these hypotheses and theories will fall to the ground as soon as a single new observation or a single new experiment contradicts them.

The way is toilsome, and in the end all we ever attain is a relative truth.

But such relative truth suffices for the time being if it serves to explain the most important concatenations of fact in the past, to light up those of the present, and to predict those of the future, so that we are in a position to adapt through our knowledge.

Absolute truth, however, would be accessible only to omniscience, having knowledge of all possible concatenations and combinations; but that is not possible for us, because the number of concatenations and combinations is infinite.

Accordingly, we shall never know more than an approximate truth.

Should new concatenations be discovered, new combinations be built up, the picture changes and with it the whole range of knowledge and action.

To what new revolutions in daily life does not every new scientific discovery lead: how absurdly small was the beginning of the first theory of electricity, how inconceivably great the results!

These are commonplaces, but one must continually repeat them when one sees how life is always made bitter for the innovators in every scientific field, and now especially so for the followers of the psychoanalytic school.

Everyone admits these commonplaces so long as it is a matter of "academic" discussion, but only so long; as soon as a concrete case has to be considered, sympathies and antipathies rush to the forefront and darken judgment.

Therefore the investigator must fight tirelessly, appealing to logic and honesty, for freedom of research in all fields, and must not allow despots of whatever political or religious persuasion to advance "reasons of expediency" in order to destroy or even restrict this freedom.

Reasons of expediency may be and are in place elsewhere, but not here.

Finally, we must make an end of the dictum of the Middle Ages, philosophia ancilla theologiae, as well as the founding of university chairs in favour of this or that political or religious party.

All fanaticism is the enemy of science, which above all things must be independent.

And when we turn from the search for Truth back to therapeutics, we see immediately that here again we are in agreement.

In practice expediency must rule: the doctor from the yellow region must adapt himself to the patients in the yellow region, as must the doctor in the blue region to his patients; both have the same object in view.

And the doctor who lives in the white light must take into consideration the past experiences of patients from the yellow or blue region, in spite or rather because of his wider knowledge.

In such cases the way to healing will be long and difficult, may indeed lead more easily to a cul-de-sac than in cases where he has to deal with patients who, like himself, have already attained knowledge of the white light, or, in other words, when his patients have already "sorted themselves out."

With these sorted-out patients the psychoanalyst is permitted to work exclusively with the methods of psychoanalysis; he can consider himself lucky that he does not need to "play the augur."

Now, these methods of psychoanalysis, what are they?

If I understand you aright, it is by and large a question of working directly and openly with the fundamental forces of the human psyche, to the end that the patient, be he sick or sound or in some stage in between—for sickness and health flow into each other imperceptibly—shall have his mental eyes opened to the drama that is being enacted within him.

He must learn to know the automatisms that are hostile to the development of his personality, and through this knowledge he must learn gradually to free himself from them; but he must also learn how to exploit and strengthen the favourable automatisms.

He must learn to make his self-knowledge real and to control the workings of his mind so that a balance may be struck between feeling and reason.

How large a part is played in all this by suggestion } I can hardly believe that suggestion can be avoided altogether till the patient feels really freed.

This freedom, it goes without saying, is the main thing to strive for, and it must be an active freedom.

The patient who simply obeys a suggestion obeys it only so long as the ”transference to the analyst" remains in force.

But in order to adjust himself to all circumstances the patient must have strengthened himself "from within."

He should no longer need the crutches of faith but must be capable of tackling all theoretical and practical problems critically and of solving them himself.

That is your view, isn’t it, or have I not understood you correctly?

I next ask, must not every single case be treated differently —within the limits of the psychoanalytic method?

For if every case is a case by itself, it must surely require individual treatment.

"Il n’y a pas de maladies, il n’y a que des malades," said a French doctor whose name escapes me.

But broadly speaking, what course, from a technical point of view, does analysis take, and what deviations occur most frequently?

That I would gladly learn from you. I take it for granted that all "augur’s tricks," darkened rooms, masks, chloroform, etc., are out of the question.

Psychoanalysis—purged so far as is humanly possible of suggestive influence—appears to have one essential difference from psychotherapy a la Dubois.

With Dubois, all talk about the past is prohibited from the outset, and "moral reasons for recovery" are placed in the forefront; whilst psychoanalysis uses the subconscious material from the patient’s past and present to promote self-knowledge.

Another difference lies in the conception of morality: morals are above all ’ ’relative."

But what forms (in broad outline) should one give them at times when suggestion cannot be avoided? Expediency must decide, you will say.

Agreed, as regards old people or grown-ups who have to live in a not very enlightened milieu.

But if one is dealing with children, the seed of the future, isn’t it a sacred duty to enlighten them about the shaky foundations of the so-called moral conceptions of the past, which have only a dogmatic basis, and to educate them to full freedom by courageously unveiling the truth?

I ask this not so much with respect to the analysing doctor as with respect to the educator.

Should not the founding of progressive schools be regarded as a task for the psychoanalyst?

From Dr. Jung 11 February 1913

The relativity of "truth" has been known for ages and does not stand in the way of anything, and if it did would merely prevent belief in dogmas and authority.

But it does not even do that.

You ask me—or rather tell me—what psychoanalysis is.

Before considering your views, permit me first to try to mark out the territory and give a definition of psychoanalysis.

Psychoanalysis is first of all simply a method—but a method complying with all the rigorous requirements which the concept of a "method" implies today.

Let me say at once that psychoanalysis is not an anamnesis, as those who know everything without learning it are pleased to believe.

It is essentially a way of investigating unconscious associations which cannot be got at by exploring the conscious mind.

Again, psychoanalysis is not a method of examination in the nature of an intelligence test, though this mistake is common in certain circles.

Nor is it a method of catharsis for abreacting, with or without hypnosis, real or imaginary traumata.

Psychoanalysis is a method which makes possible the analytical reduction of psychic contents to their simplest expression, and for discovering the line of least resistance in the development of a harmonious personality.

In neurosis there is no uniform direction of life because contrary tendencies frustrate and prevent psychological adaptation.

Psychoanalysis, so far as we can judge at present, seems to be the only rational therapy of the neuroses.

No programme can be formulated for the technical application of psychoanalysis.

There are only general principles, and working rules for individual analysis. (For the latter I would refer you to Freud's work in Vol. I of the Internationale Zeitscrift fur drztliche Psychoanalyse?)

My only working rule is to conduct the analysis as a perfectly ordinary, sensible conversation, and to avoid all appearance of medical magic.

The main principle of psychoanalytic technique is to analyse the psychic contents that present themselves at a given moment.

Any interference on the part of the analyst, with the object of forcing the analysis to follow a systematic course, is a gross mistake in technique.

So-called chance is the law and order of psychoanalysis.

At the beginning of the analysis the anamnesis and diagnosis naturally come first.

The subsequent analytic procedure develops quite differently in every case.

To give rules is almost impossible.

All one can say is that very frequently, right at the beginning, a number of resistances have to be overcome, resistances against both the method and the analyst.

Patients who have no notion of psychoanalysis must first be given some understanding of the method.

With those who already know something of it there are very often misconceptions to be set right, and also all those objections to be answered which are levelled by scientific criticism.

In either case the misconceptions are due to arbitrary interpretations, superficiality, and gross ignorance of the facts.

If the patient is himself a doctor his habit of knowing better may prove extremely tiresome.

With intelligent colleagues a thorough theoretical discussion is worth while.

With the unintelligent and bigoted ones you begin quietly with the analysis.

In the unconscious of such folk you have a confederate who never lets you down.

The very first dreams demonstrate the wretched inadequacy of their criticism, so that from the whole beautiful edifice of supposedly scientific scepticism nothing remains over but a little heap of personal vanity.

I have had very amusing experiences in this respect.

It is best to let the patients talk freely and to confine yourself to pointing out a connection here and there.

When the conscious material is exhausted you go on to dreams, which give you the subliminal material.

If people have no dreams, as they allege, or forget them, there is usually still some conscious material that ought to be produced and discussed, but is kept back owing to resistances.

When the conscious is emptied then come the dreams, which as you know are the chief object of analysis.

How the analysis is to be conducted and what is to be said to the patient depends, first, on the material to be dealt with; second, on the analyst's skill; and third, on the patient's capacity.

I must emphasize that no one should undertake an analysis except on the basis of a sound knowledge of the subject, and this means a thorough knowledge of the existing literature.

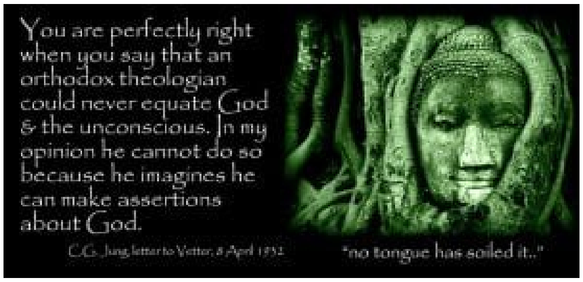
Without this, the work will only be bungled.

I do not know what else to tell you beforehand. I must wait for further questions.

As to the question of morality and education, let me say that these things belong to a later stage of the analysis, when they find—or should find—their own solution.

You cannot make recipes out of psychoanalysis! Loy/Jung Letters, CW 4, Para 608-631

Carl Jung: The Mother is, I maintain, only one aspect of the unconscious (2019-06-18 05:07)



You are perfectly right when you say that an orthodox theologian could never equate God & the unconscious. In my opinion he cannot do so because he imagines he can make assertions about God.

C.G. Jung, letter to Vetter, 8 April 1932

"no tongue has soiled it.."

Dear Dr. Vetter, 8 April 1932

The chief difficulty seems to be the concept of transcendence.

For me this concept is only epistemological, but for you, if I understand you correctly, it is something almost theological. Cf. the Christian concept of the Trinity, resulting from the efforts of the old theologians to push God out of the sphere of psychic experience into the Absolute.

We all know that this was done for the (necessary) purpose of bolstering up the authority of the Church against continual erosion by Gnosis and heresy.

Thus man was most effectively separated from God and the intercession of Ecclesia Mater became unavoidable.

It is in fact the great achievement of Protestantism that this transcendence, in practice at least, came a cropper.

Actually it is not correct to say that there is no mother goddess in the Christian Trinity.

The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son.

It is the breath that moves to and fro between them, according to the Catholic view.

This veiling of the mother (for the reasons mentioned above) had the result that the mother then appeared in an all the more concrete and authoritarian form as Ecclesia.

You are perfectly right when you say that an orthodox theologian could never equate God and the unconscious.

In my opinion he cannot do so because he imagines he can make assertions about God.

I don’t imagine I can, so that it doesn’t matter to me in the slightest whether God and the unconscious are ultimately identical or not.

The mother is, I maintain, only one aspect of the unconscious.

There is also a father aspect, though I wouldn’t attribute to these aspects more than a necessary illusionary character, due to the mental difficulty of conceiving anything that is not concrete and the incapacity of our language to express anything that is not a verbal image.

In a certain sense I could say of the collective unconscious exactly what Kant said of the Ding an sich-that it is merely a negative borderline concept, which however cannot prevent us from framing . . .1 or hypotheses about its possible nature as though it were an object of human experience.

But we do not know whether the unconscious an sich is unlimited, whether it is experienceable in part or not at all.

It could be absolute, i.e., inexperienceable.

At all events it is absolutely necessary for us to give up the anthropomorphism of the Christian concept of transcendence if we do not want to commit flagrant transgressions.

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated.

But in my view the spirit is alive only when it is an adventure eternally renewed.

As soon as it is held fast it is nothing but a man-made expression of a particular cultural form.

Of course the cultural form owes its very existence to the intervention of a true and living spirit, but once it is fixed it has long ceased to be.

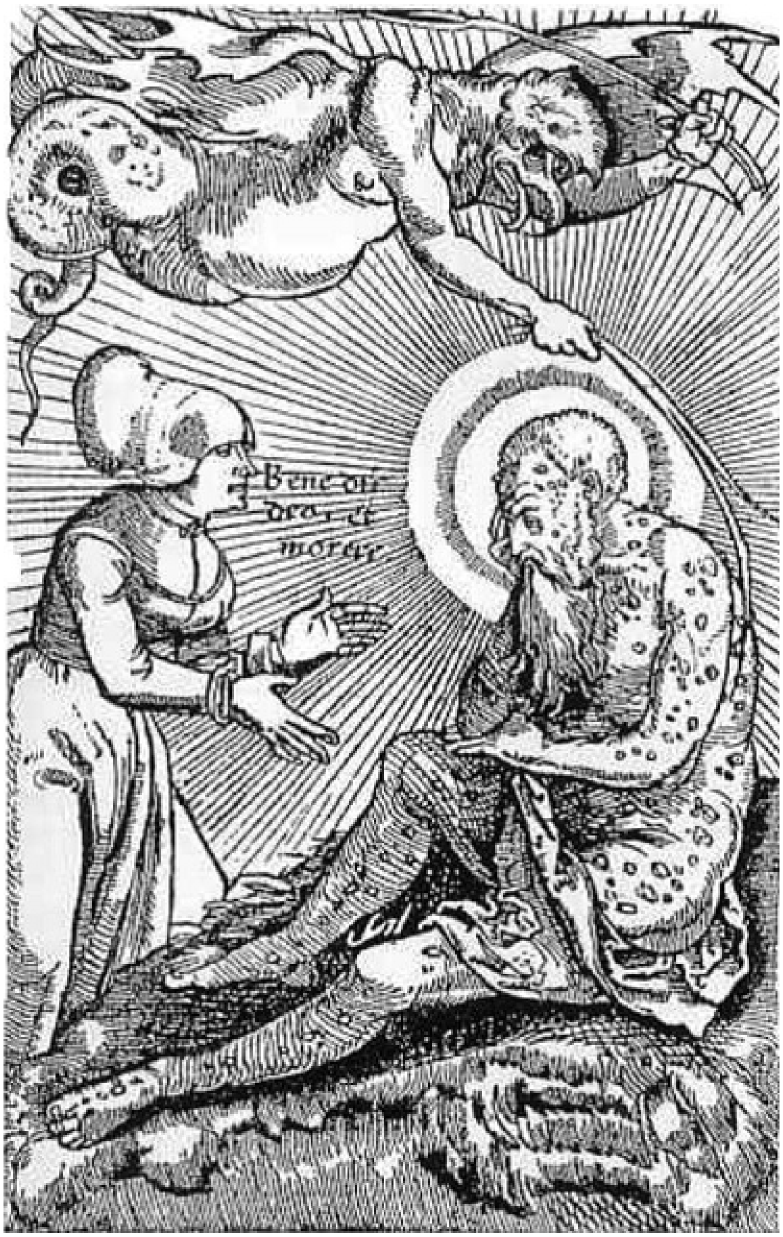
In my view the woolliness of our present-day thinking comes from our illegitimately granting it prerogatives which appear to endow thinking with faculties it doesn’t really possess.

Hence my function theory.

I hope we can meet again sometime and that we can then [continue] our discussion by word of mouth.

[Note: The end of the letter is missing.] Carl Jung, Letters Vol. 1, Pages 90-93

Carl Jung on "Answer to Job." (2019-06-18 05:14)



God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Answer to Job, Page 441.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

Image:

Demon of the Plague From Feldbuch der Wundarzney, Strassburg, 1540.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/4ae02-1.jpg`

Carl Jung Depth Psychology Websites (2019-06-18 05:25)

[1]Jenna Lila’s "On Self-Realization"

[2]Frith Luton’s "Jungian Dream Analysis and Psychotherapy"

[3]Dr. Stephen Parker’s Jung Currents

[4]Craig Nelson’s "C.G. Jung and Individuation"

[5]Carl Jung Depth Psychology on Google Plus

[6]Carl Jung Depth Psychology on Twitter

[7]Carl Jung Depth Psychology on Scoop.It

[8]Carl Jung Depth Psychology on LinkedIn

[9]Carl Jung Depth Psychology Facebook Page

[10]Carl Jung Depth Psychology Facebook Group

[11]Carl Jung Depth Psychology Blogger Blog

[12]Carl Jung Depth Psychology WordPress Blog

1. `https://jennalilla.org/`
2. `http://frithluton.com/`
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4. `https://www.facebook.com/CarlJungIndividuation/`
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6. `https://twitter.com/MaxwellPurringt`
7. `http://www.scoop.it/t/carl-jung-depth-psychology`
8. `https://www.linkedin.com/groups/8611143`
9. `https://www.facebook.com/CarlJungDepthPsychology/?ref=bookmarks`
10. `https://www.facebook.com/groups/56536297291/`
11. `http://carljungdepthpsychology.blogspot.com/`
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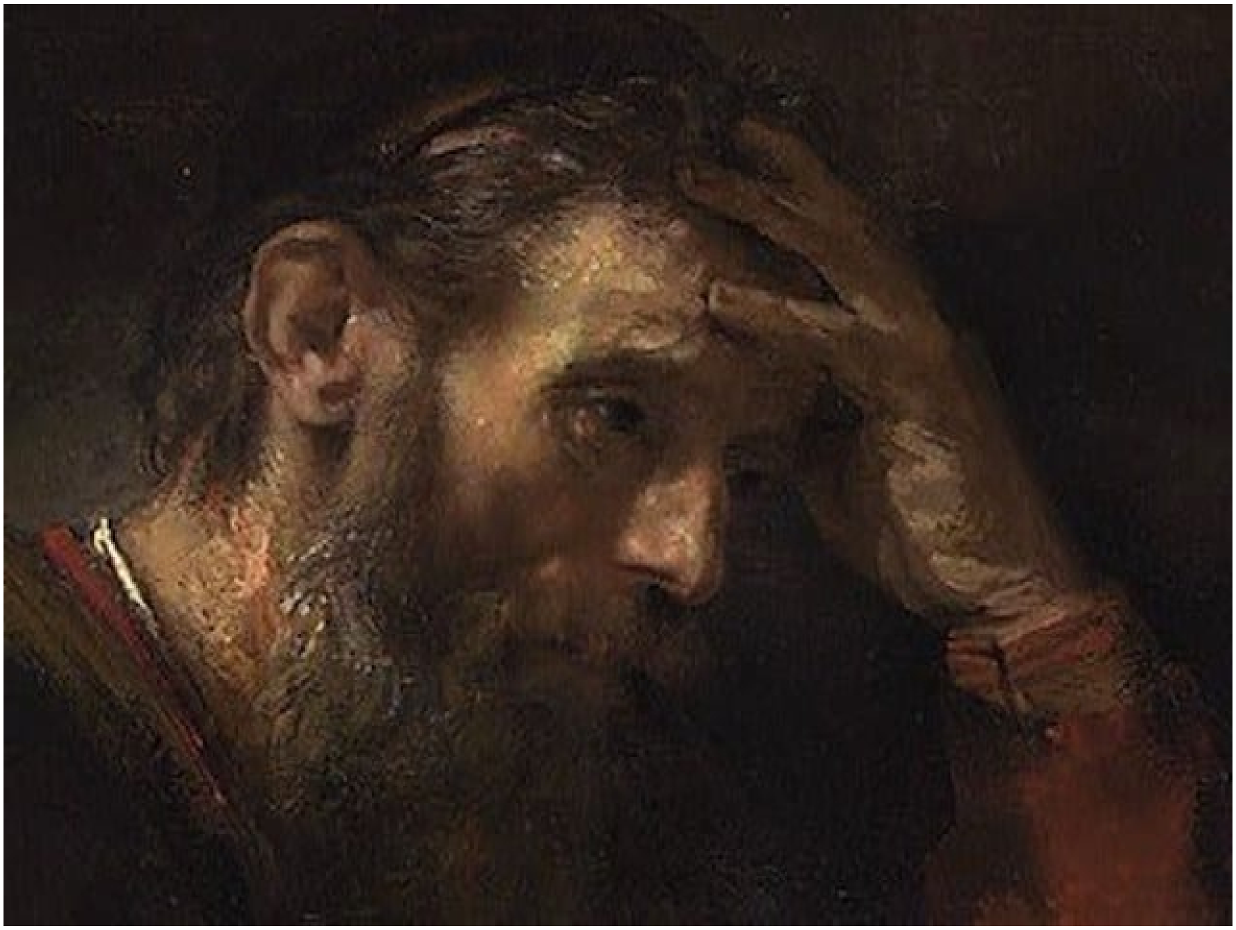
Carl Jung: …even the enlightened person remains what he is… (2019-06-18 05:28)

[1]



The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.

But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . .

It is well to remind ourselves of St. Paul and his split consciousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the "thorn in the flesh" and rid himself of the Satanic angel who plagued him.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

Image:

St. Paul by Rembrandt

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/d04bd-2.jpg`

Carl Jung on "Noise" - Anthology (2019-06-18 05:28)

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.
Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Pages 387-392.

Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with the invincible power of our modernity. Carl Jung, Letters Vol. II, Pages 387-392.

There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for. Carl Jung, Letters Vol. II, Pages 387-392.

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

A "scream" is always just that - a noise and not music. Carl Jung, Letters Vol. 1, Page 107.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

Carl Jung on "Goethe" - Anthology (2019-06-18 05:33)

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things

from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

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I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

Goethe's Faust aptly says: "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

"All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia.

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books. Carl Jung, Letters Vol. 1, Pages 88-89.

Apart from a few poems, the only thing of Goethe's that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels. Carl Jung, Letters Vol. 1, Pages 88-89.

Everything else of Goethe's pales beside Faust, although something immortal glitters in the poems too. Carl Jung, Letters Vol. 1, Pages 88-89.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound. Carl Jung, Letters Vol. 1, Pages 88-89.
It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Carl Jung, Letters Vol. 1, Pages 88-89.

Carl Jung: What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. **(2019-06-18 05:44)**

To Max Rychner

Dear Dr. Rychner 28 February 1932

Here are my answers to your questions about Goethe:

1. My mother drew my attention to Faust when I was about 15 years old.

2. Goethe was important to me because of Faust.

3. As a "poet," perhaps Holderlin.

4. In my circle Faust is an object of lively interest. I once knew a wholesaler who always carried a pocket edition of Faust around with him.

Young people today try to be unhistorical. Goethe does not seem to mean much to them because, for them, he is too close to the fishy ideals of the 19th century.

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books.

Apart from a few poems, the only thing of Goethe's that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels.

Everything else of Goethe's pales beside Faust, although something immortal glitters in the poems too.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound.

Faust is the most recent pillar in that bridge of the spirit which spans the morass of world history, beginning with the Gilgamesh epic,1 the I Ching,2 the Upanishads, the Tao-te Ching, the fragments of Heraclitus, and continuing in the Gospel of St. John, the letters of St. Paul, in Meister Eckhart and in Dante.

It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed.

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present.

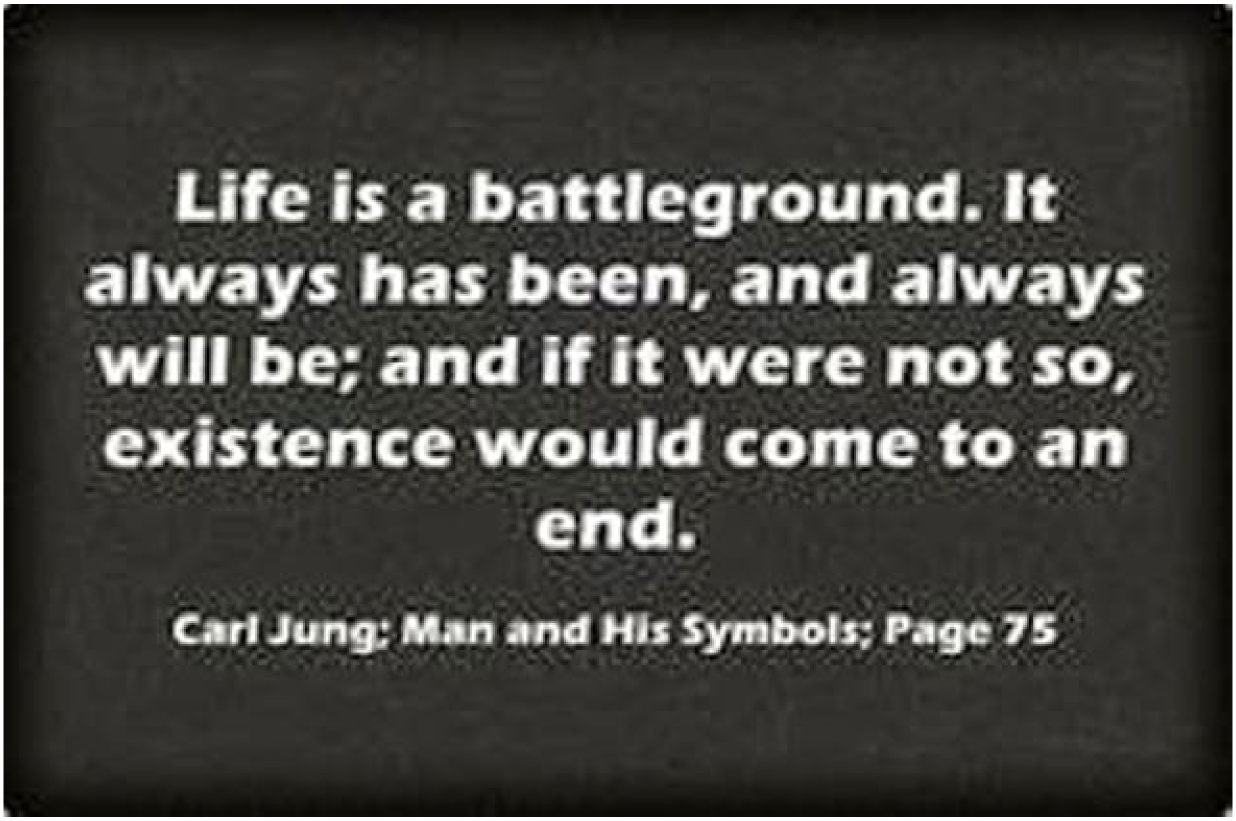
Hence everything that to me is essential in Goethe is contained in Faust.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 88-89.

Carl Jung on Consciousness and Becoming Conscious (2019-06-19 02:23)

[1]



Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.

Carl Jung: Man and His Symbols; Page 75

Consciousness and Becoming Conscious Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life.

Consciousness is the transformation and the transformer of the primordial instinctual images.

The act of becoming conscious happens to man in darkness.

If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods.

The acquisition of consciousness by force creates a sense of guilt.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness.

Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation.

We must become conscious for God because, through us, God becomes conscious and then becomes man.

We have to realize the inborn divine will, which is the process of individuation.

If I am all things I cannot discover anything.

I am a point that requires space and time to expand into consciousness.

If I am all things I cannot distinguish myself from the rest or recognize what is different from me.

Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him.

The actuality of things is a great puzzle.

What existed before and outside us? At a certain time a vast change must have taken place; yet even then, at that moment,
the possibility of consciousness must already have been present in the world.

If a sudden separation occurs in the pleroma there arises the possibility of creation and consciousness.

In the completeness of the pleroma there is nothing to explain or distinguish because change and causality cease to exist
there.

When we have achieved our greatest capacity for consciousness the task is to continue our efforts to carry into reality what we have learned.

In certain areas this cannot be done – I could not commit a murder, for instance.

With the contents of my consciousness I must live as naturally as a plant.

If I act inadequately it is the ape in me that does it.

The positive result of analysis enables us to become unconscious again.

Analysis is an intermezzo that lasts until the individual's greatest possible capacity for consciousness has been achieved.

Then he can return to nature and re-enter the dark current of life, practice Zen, or spend his time in alehouses.

Unfortunately the last possibility does not agree with my health!

We do not know our own role in life.

We behave like the lizard; we do what it does except that we also talk …

We approach life from the side of consciousness, but at certain times we have to make the sacrificium intellectus.

We must sacrifice everything and become again as a child; not to remain a child, be it understood, but to re-enter childhood.

This state implies a divinely transformed nature, a higher level of existence, and a more profound realization of the world.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious.

This higher consciousness must be re-integrated into the dark flow of life so that we see then only that, which is immediately before our eyes.

Even Goethe could only know a fraction of his possibilities and his destiny.

Mankind today is faced with problems that formerly concerned only the gods.

Man can now choose between total destructiveness and complete constructiveness.

These are superhuman possibilities.

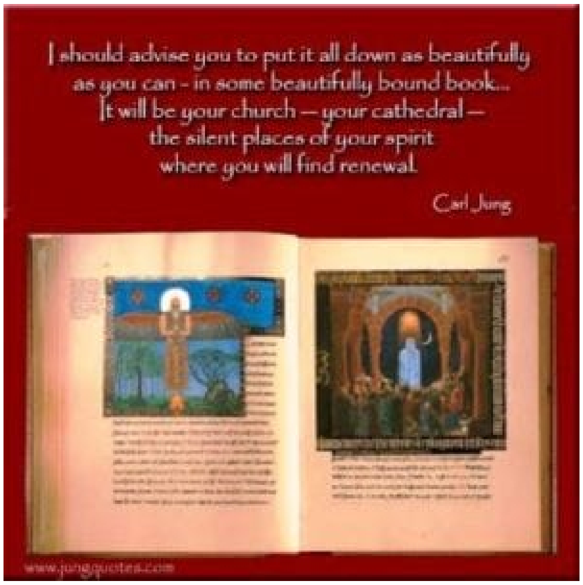
The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit.

The psyche is emancipated from instinctual patterns and from causality. The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness.

Europeans are especially likely to believe that they can replace instinct by intellect. Carl Jung; Conversations with C.G. Jung; Consciousness and becoming Conscious; Pages 9-13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/98006-battle.jpg`

Carl Jung on the "Spirit of the Depths" [Red Book] - Anthology (2019-06-19 03:24)


I should advise you to put it all down as beautifully as you can - in some beautifully bound book...
It will be your church — your cathedral — the silent places of your spirit where you will find renewal.
Carl Jung
www.jungquotes.com

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man... Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page229

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229

Carl Jung on "Archetypes." (2019-06-19 03:25)

[1]

Archetypes

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition
can recapture our original blissful state.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin.

The more an archetype is amplified the more understandable it becomes.

It is hard to explain because the spiritual cannot be expressed in a few words.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Archetypes are not matters of faith; we can know that they are there.

An archetype is composed of an instinctual factor and a spiritual image. The approaches to it from the instinctual or the spiritual side are very different.

The libido cannot be freed, however, unless the archetypal images can be made conscious.

When fantasy pictures are brought into consciousness their intrinsic energy is liberated.

In this way the instincts become integrated and ordered.

When only the instinctual element of the archetypal content is active there is chaos (massa confusa).

Archetypes can change whilst the individual remains quite unconscious of their movements.

Conceivable they change spontaneously. The archetypal content of dreams disappears and is replaced by a new one, even when the earlier form has not come into consciousness.

From the nature of a particular archetype it is possible to predict which will follow it.

It can be assumed that the flow of archetypes at a particular time characterize that historical period in a particular way.

The typical events of an era are determined by the succession and the quality of the corresponding archetypal images.

The succession of the archetypal motives is a collective development and has nothing to do with the individual.

We may imagine that the archetypes, being only the residual deposits of human experiences, would have represented animalistic life in an earlier period.

The archetypal primordial forms were already present, however, at the dawn of human consciousness; at its centre, everything was already there as an apriori possibility.

Even the first experiences of man were already fixed; we can only translate these patterns, these archetypes, into form we can understand.

Men have to realize the archetypes which are present at an unconscious level in creation.

All potentialities lie in the unconscious like ideas that have not yet been embodied nor experienced yet as reality.

The archetypes are present in the unconscious as potential abilities which, at a given moment, are realized and applied when brought into consciousness by a creative act.

As an analogy we can suppose that every inspiration produced out of the unconscious has a history.

A new situation occurs as a constellation produced by the archetype, a new inspiration emerges, and something else is discovered and becomes a part of reality.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers.

The abundance of possibilities eludes our comprehension.

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time.

Everything is present, altogether and all at once, in the constant presence of the pleroma.

I remember standing on a mountain top in Kenya Africa, seeing around me an endless expanse of brush and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.

"They" were present but not consciously seen; they were as nameless as in Paradise before Adam named them.

Name-giving is an act of creation.

Where space and time do not exist there is only oneness (monofes). There is no differentiation; there is only pleroma.

Pleroma is always with us, under our feet and above our heads.

Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.

Although the earth existed before there were any human beings, it could not be seen or known by anyone.

In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.

Out of him was everything created in the time before time.

There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.

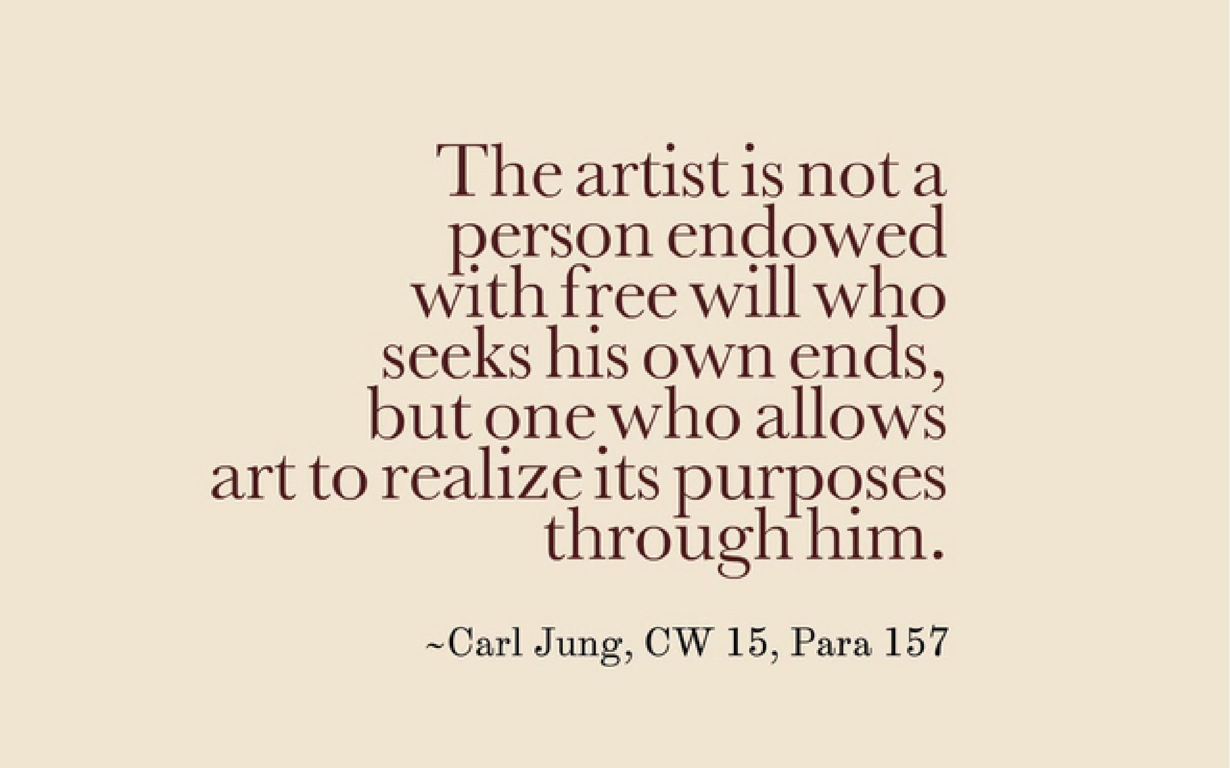
The archetypes are the material of the God- Creator.

The constitute a primeval ocean charged with potentiality. Carl Jung; Conversations with C.G. Jung, Archetypes, Pages 21-22.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/167ea-pleroma.jpg`

Some Carl Jung Quotations XXXVII (2019-06-19 03:30)

[1]



The artist is not a
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but one who allows
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~Carl Jung, CW 15, Para 157

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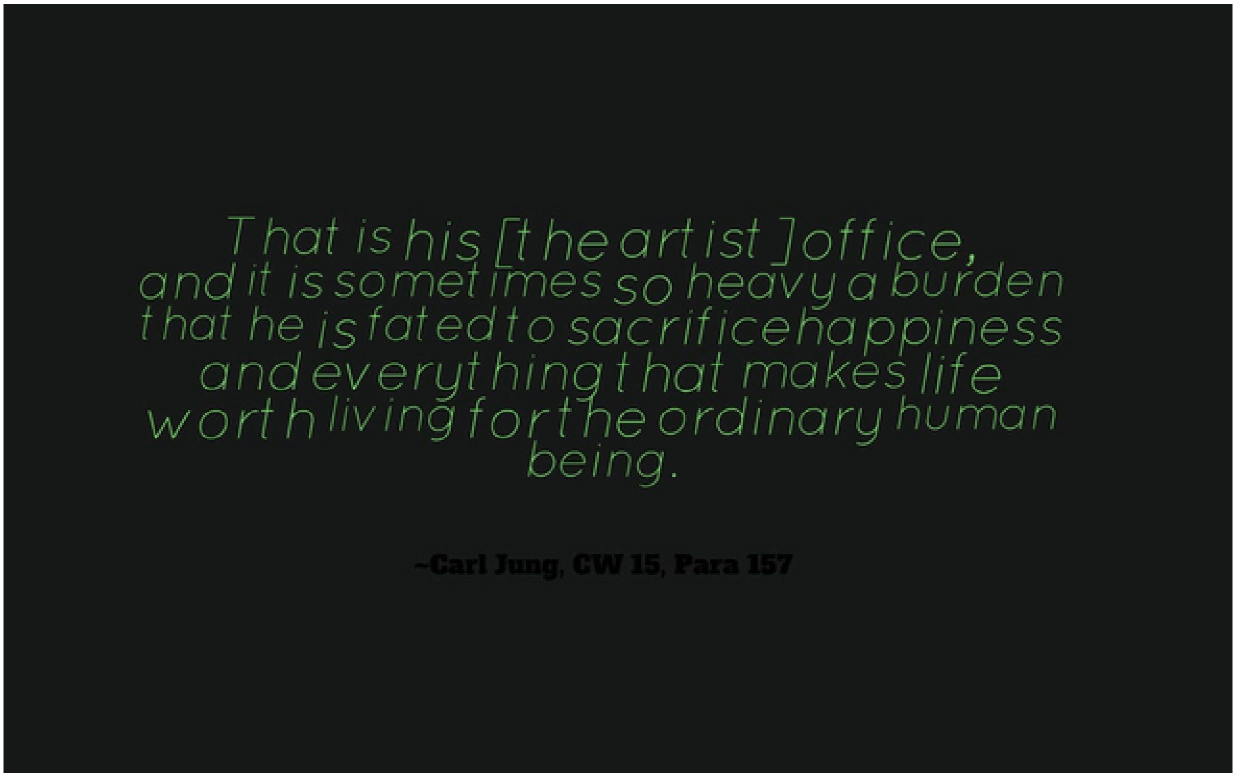
[2]

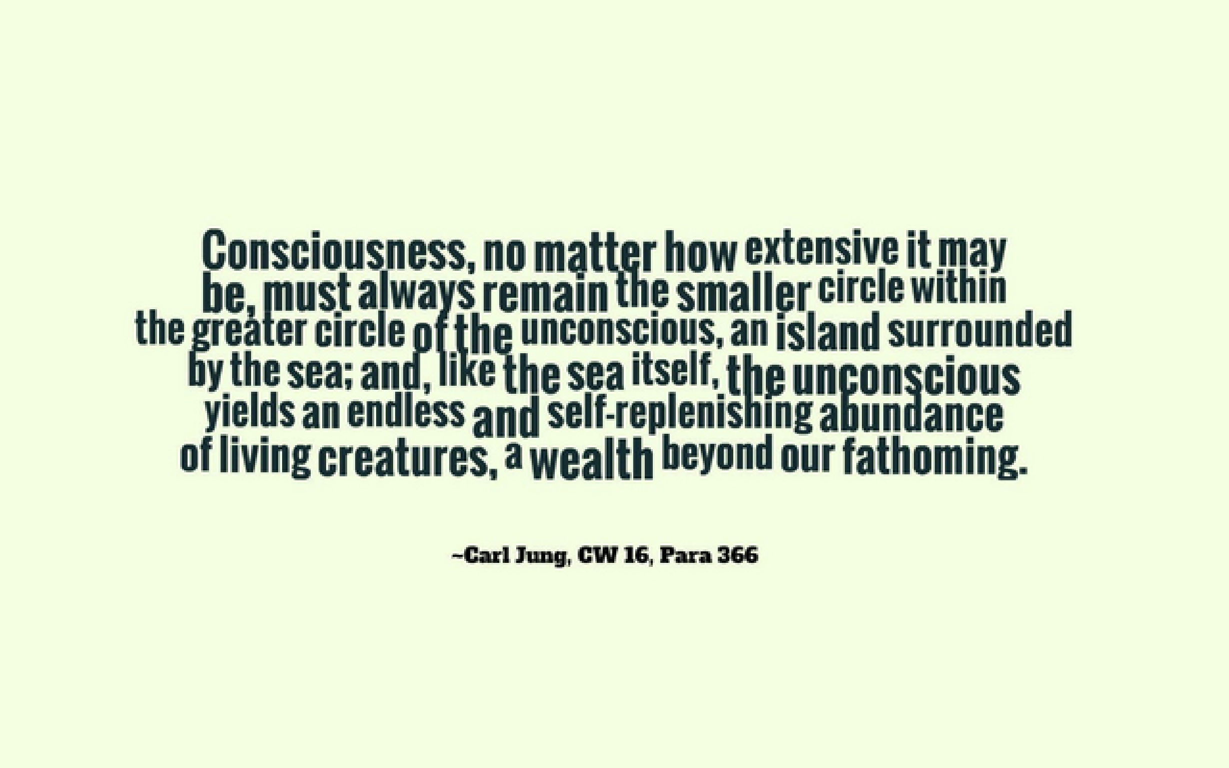


That is his [the artist] office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being.

~Carl Jung, CW 15, Para 157

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

[3]



Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming.

~Carl Jung, CW 16, Para 366

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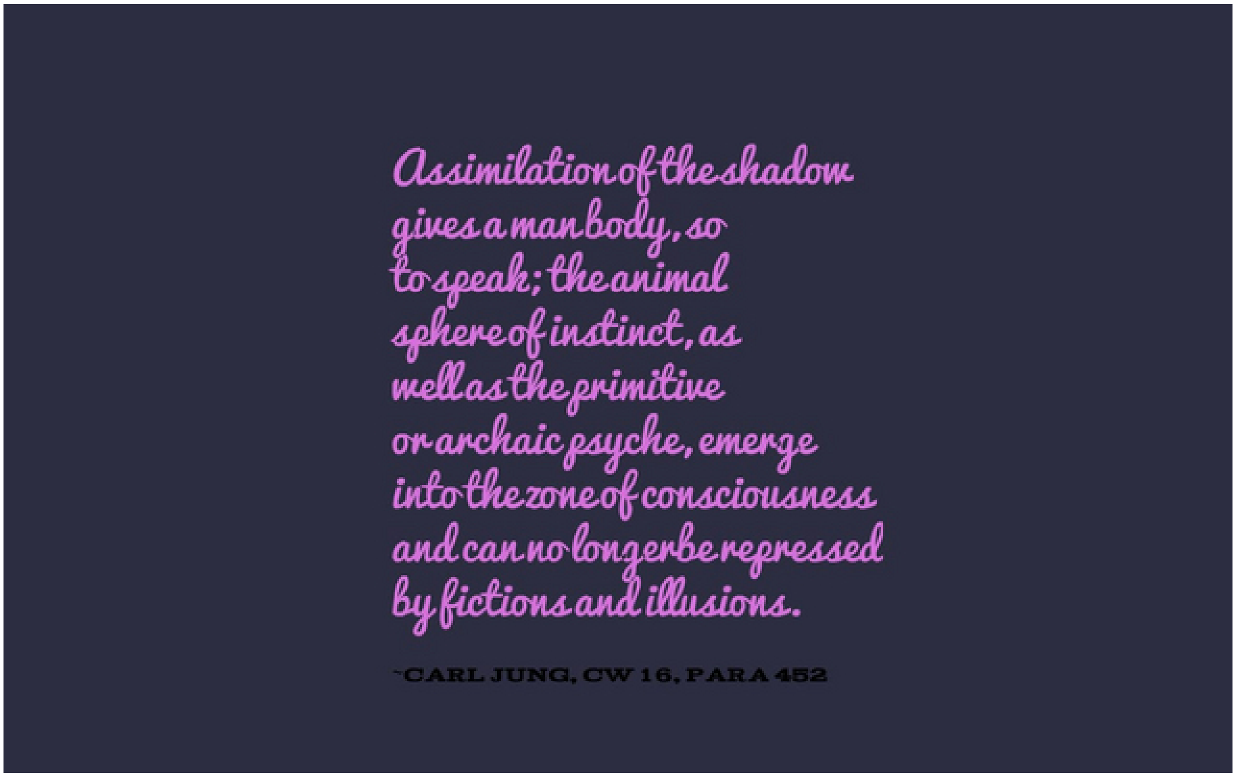
[4]

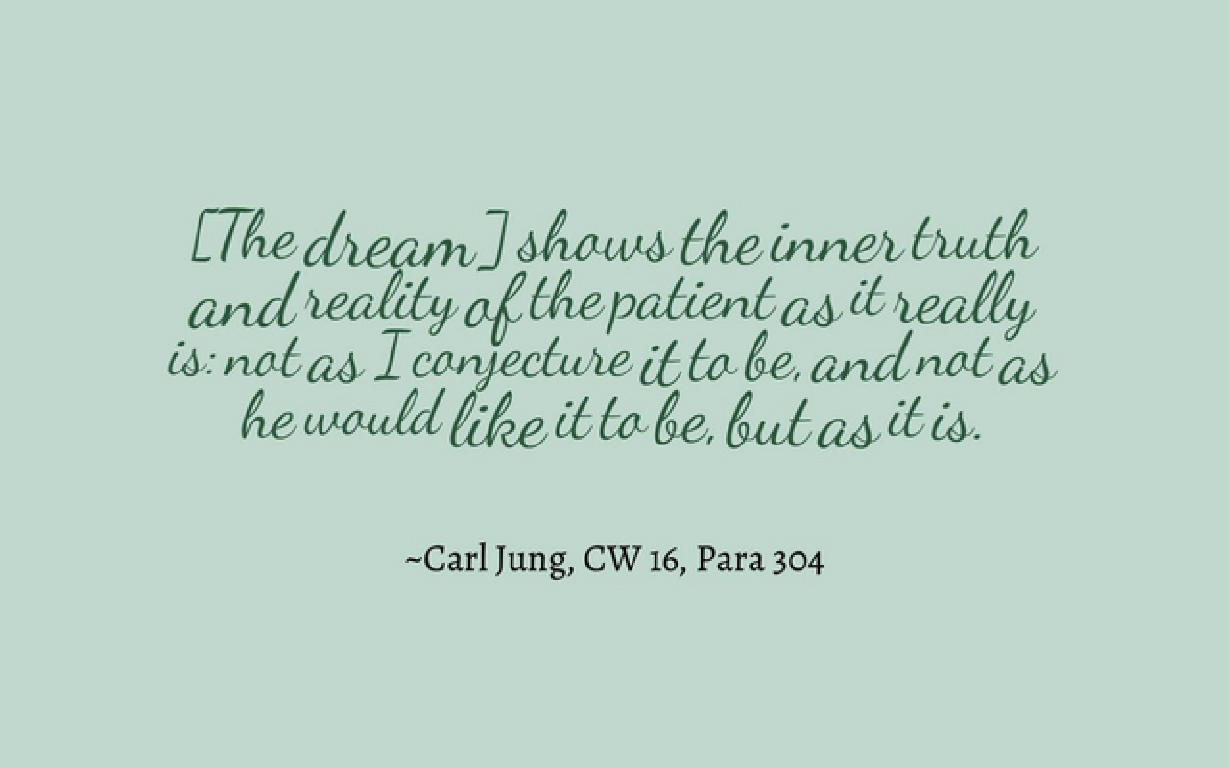


Assimilation of the shadow
gives a man body, so
to speak; the animal
sphere of instinct, as
well as the primitive
or archaic psyche, emerge
into the zone of consciousness
and can no longer be repressed
by fictions and illusions.

~CARL JUNG, CW 16, PARA 452

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

[5]

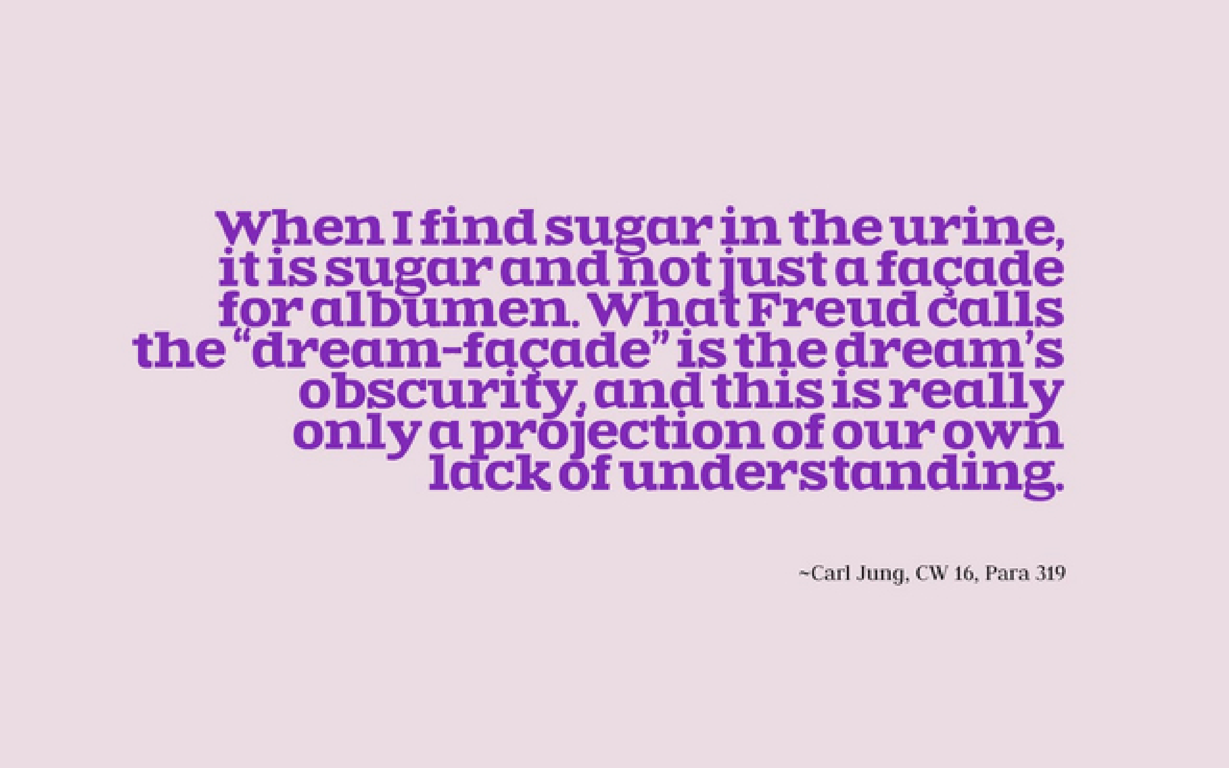


[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

~Carl Jung, CW 16, Para 304

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

[6]



When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding.

~Carl Jung, CW 16, Para 319

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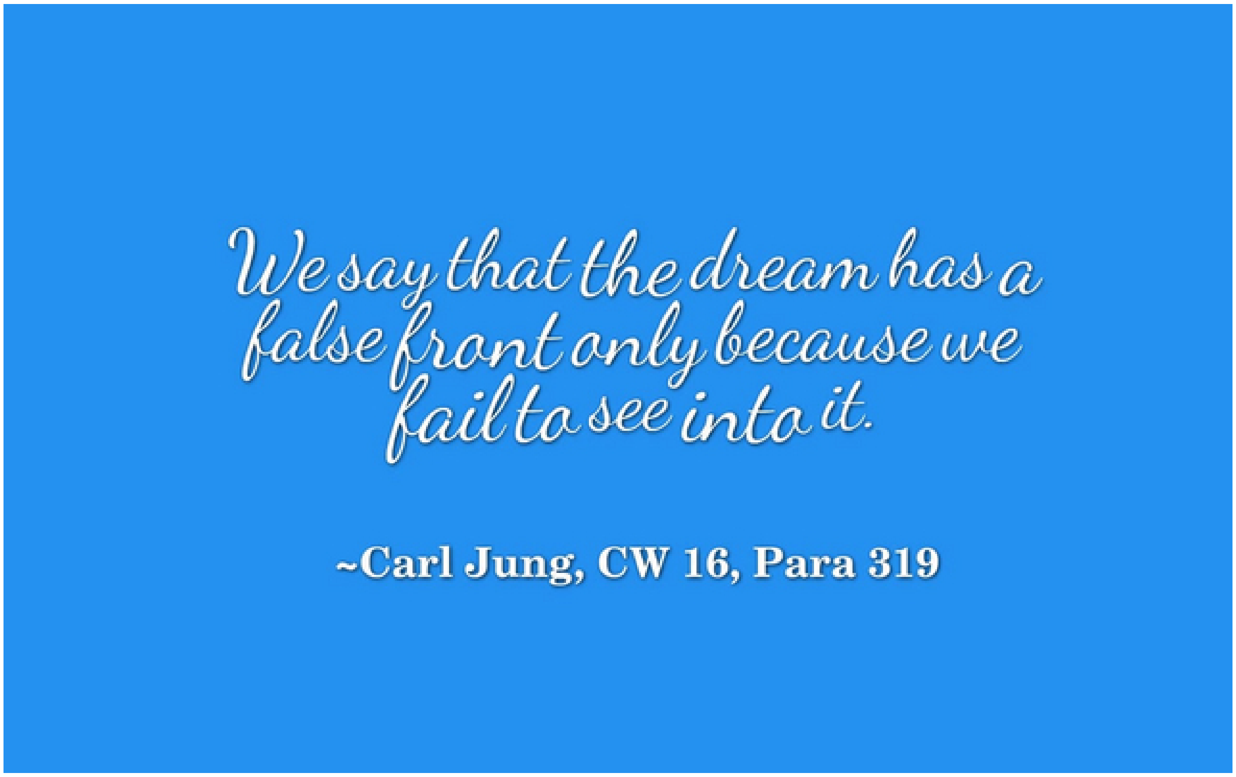

We say that the dream has a false front only because we fail to see into it.

~Carl Jung, CW 16, Para 319

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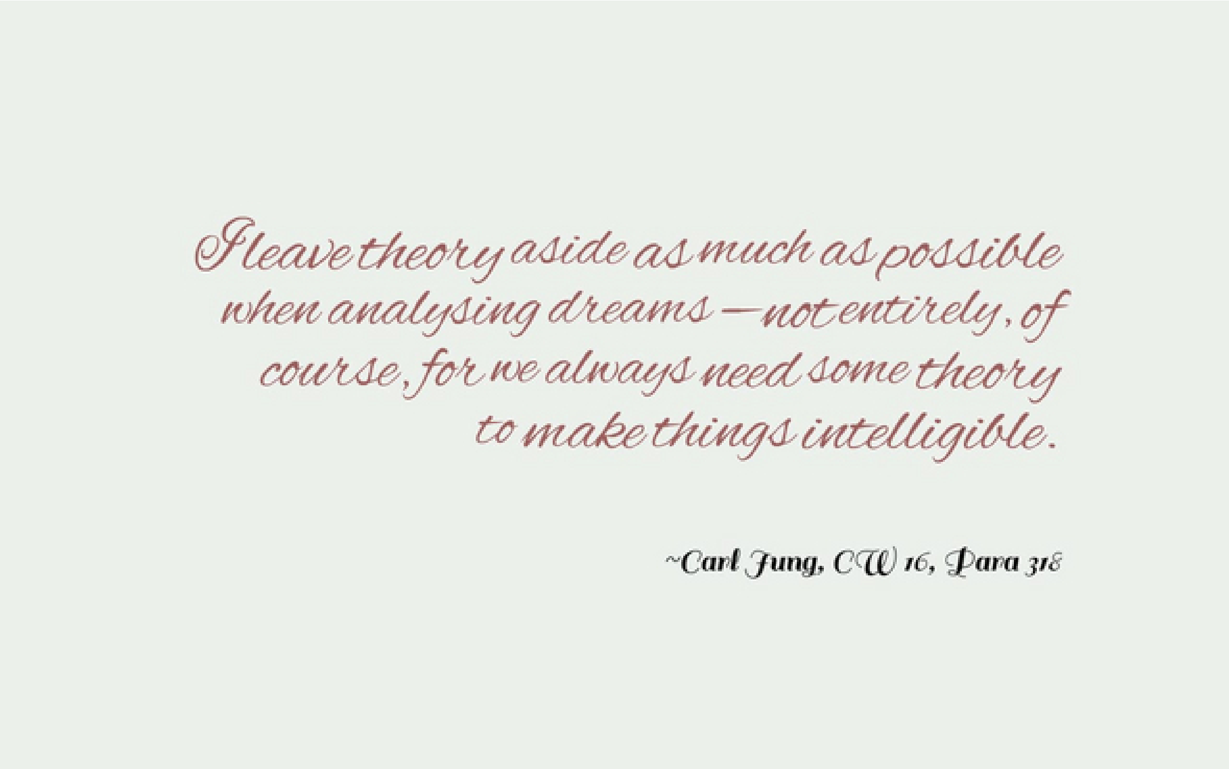

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible.

~Carl Jung, CW 16, Para 318

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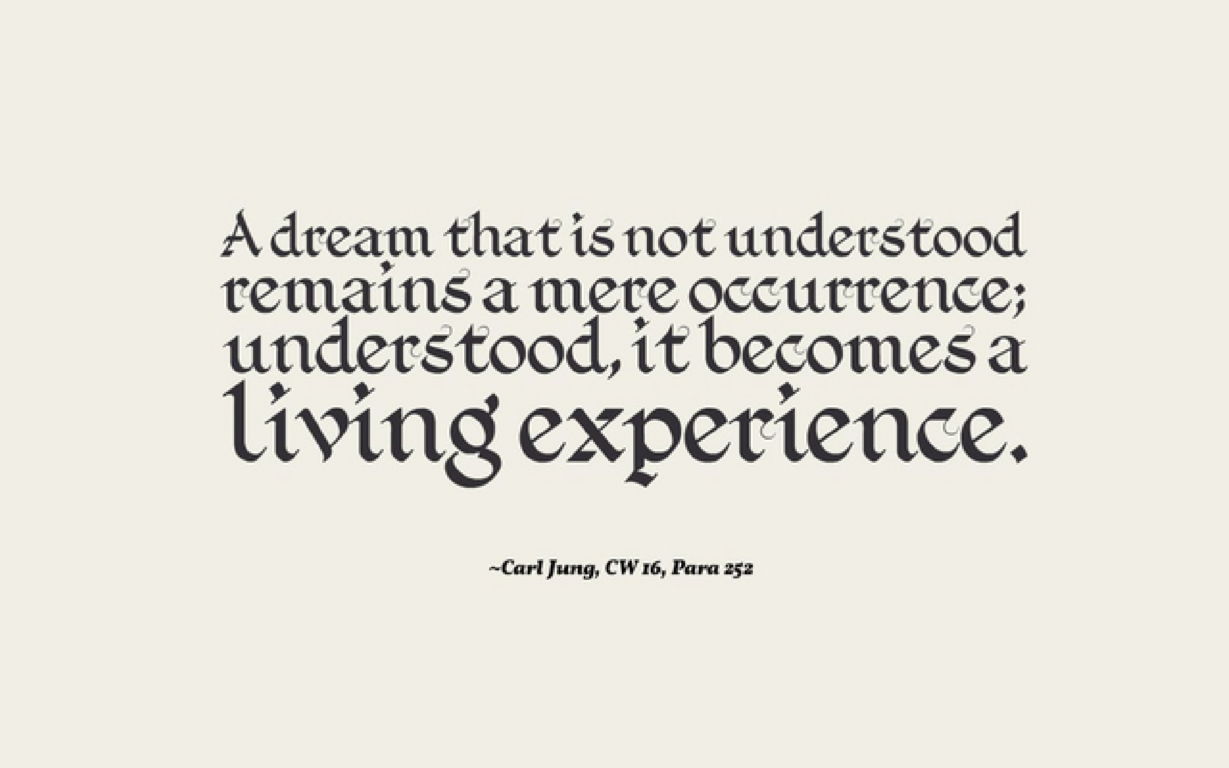
[9]



A dream that is not understood remains a mere occurrence; understood, it becomes a living experience.

~Carl Jung, CW 16, Para 252

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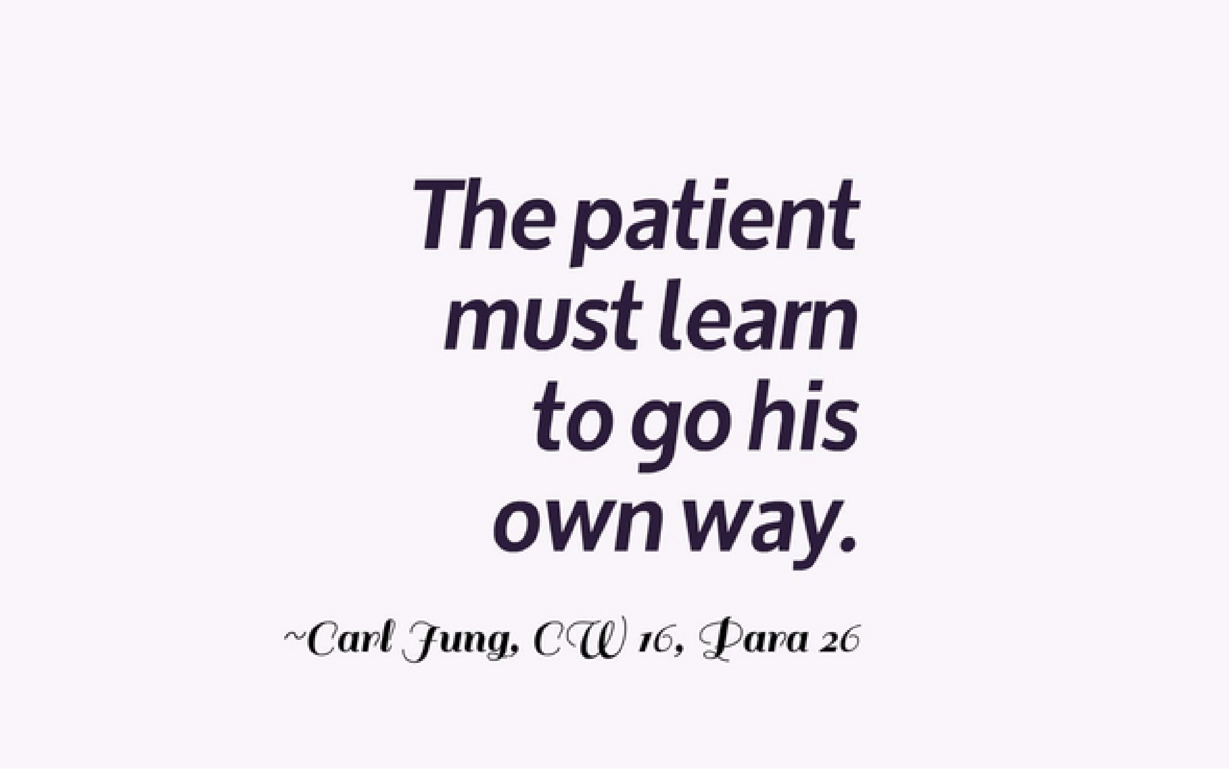
[10]

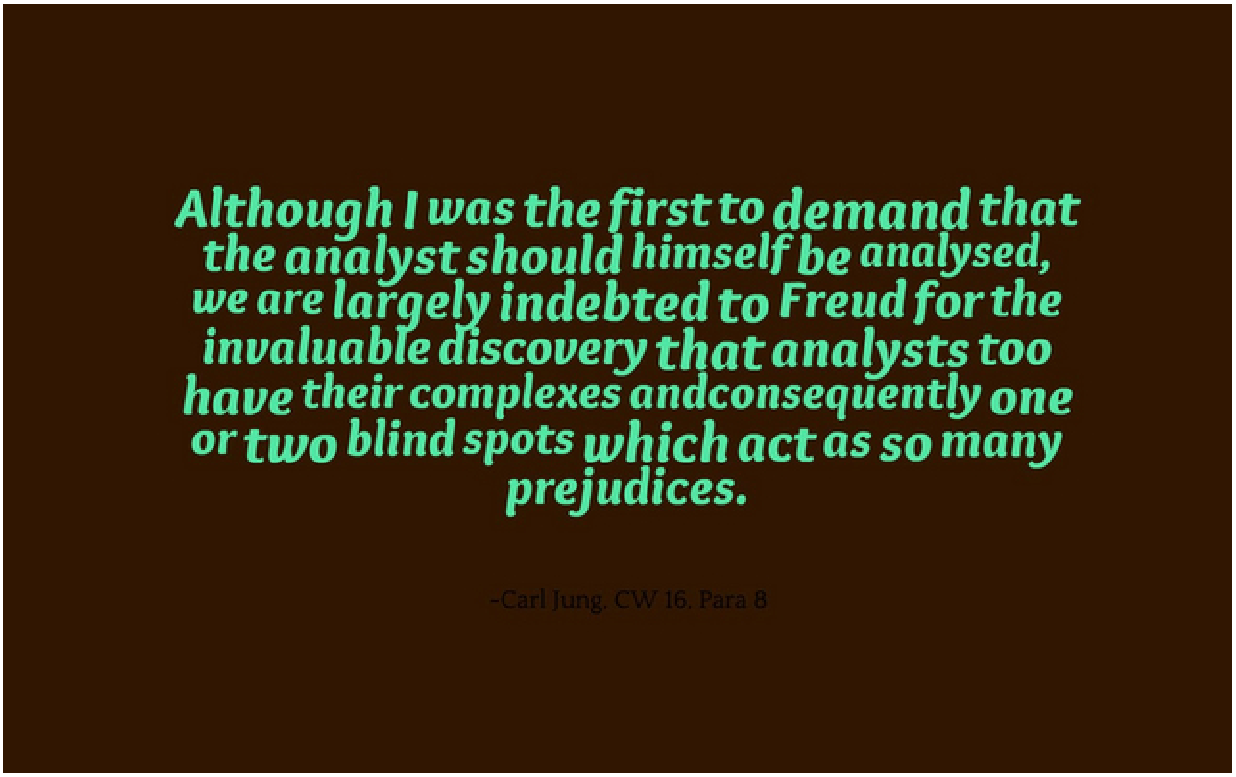


The patient must learn to go his own way.

~Carl Jung, CW 16, Para 26

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

[11]



Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes andconsequently one or two blind spots which act as so many prejudices.

~Carl Jung, CW 16, Para 8

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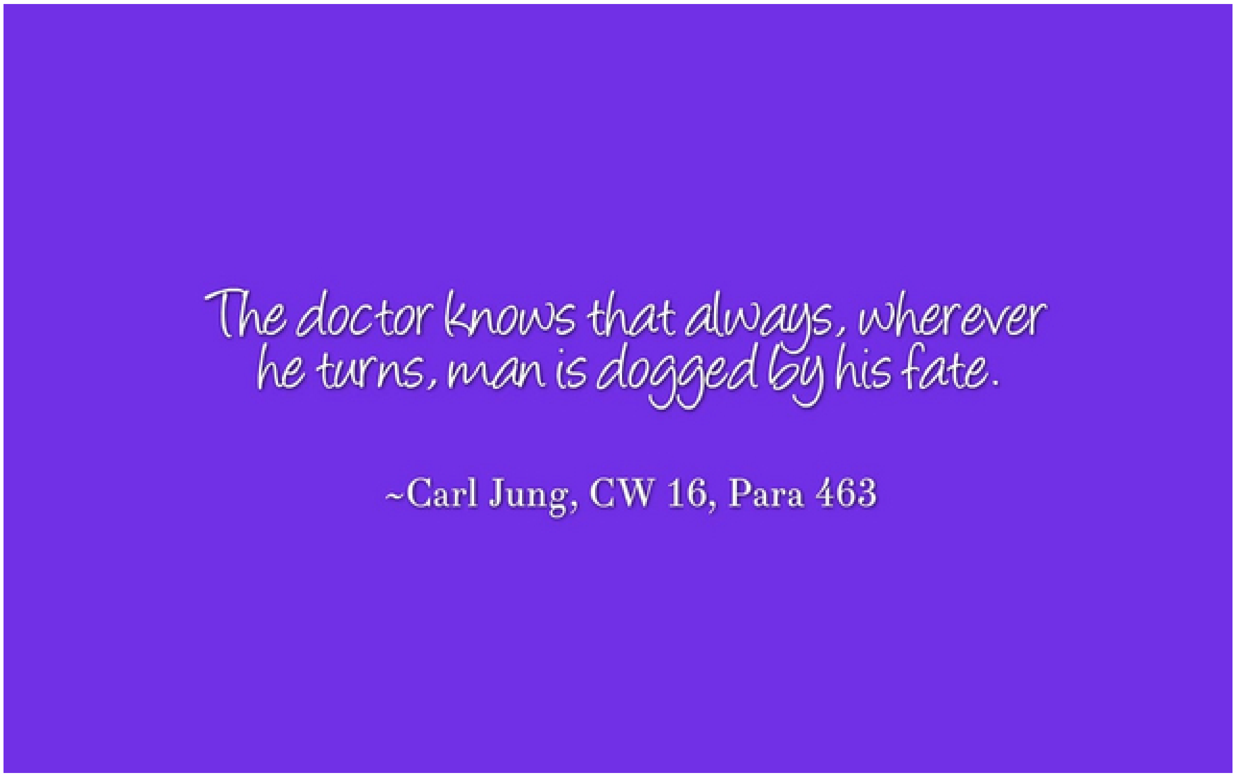
[12]



The doctor knows that always, wherever he turns, man is dogged by his fate.

~Carl Jung, CW 16, Para 463

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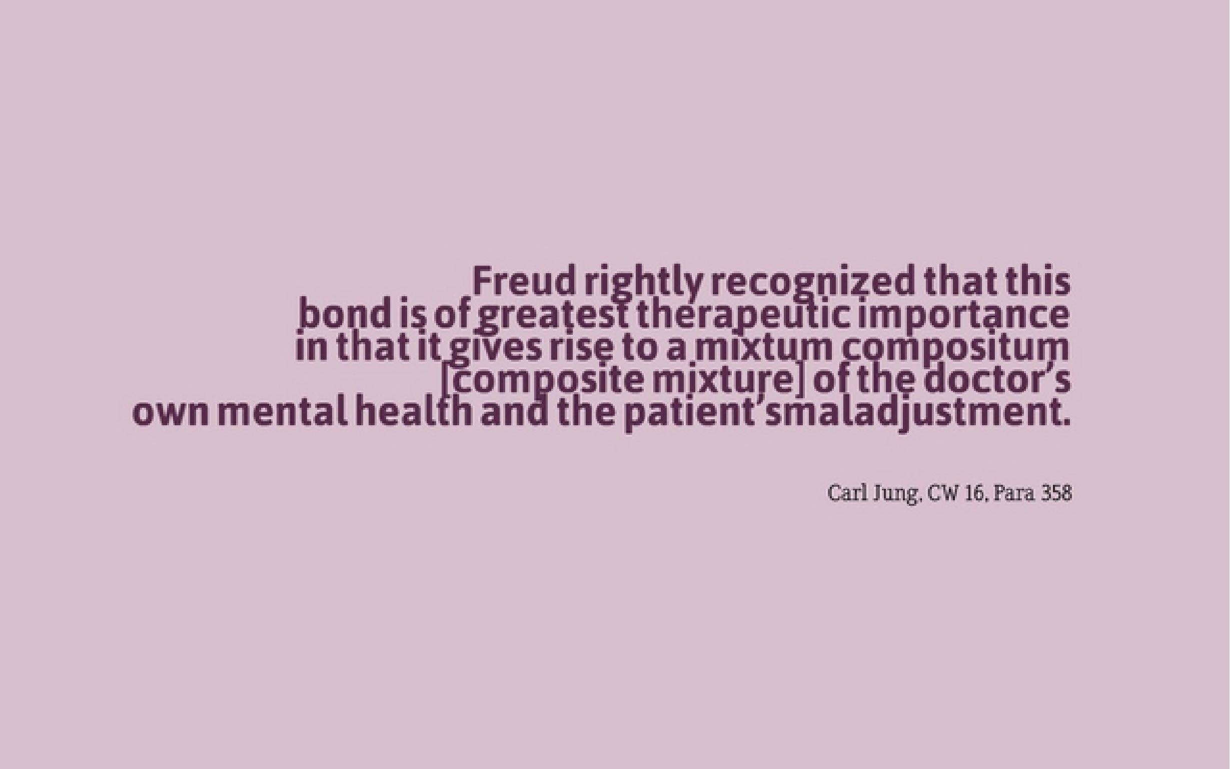

Freud rightly recognized that this
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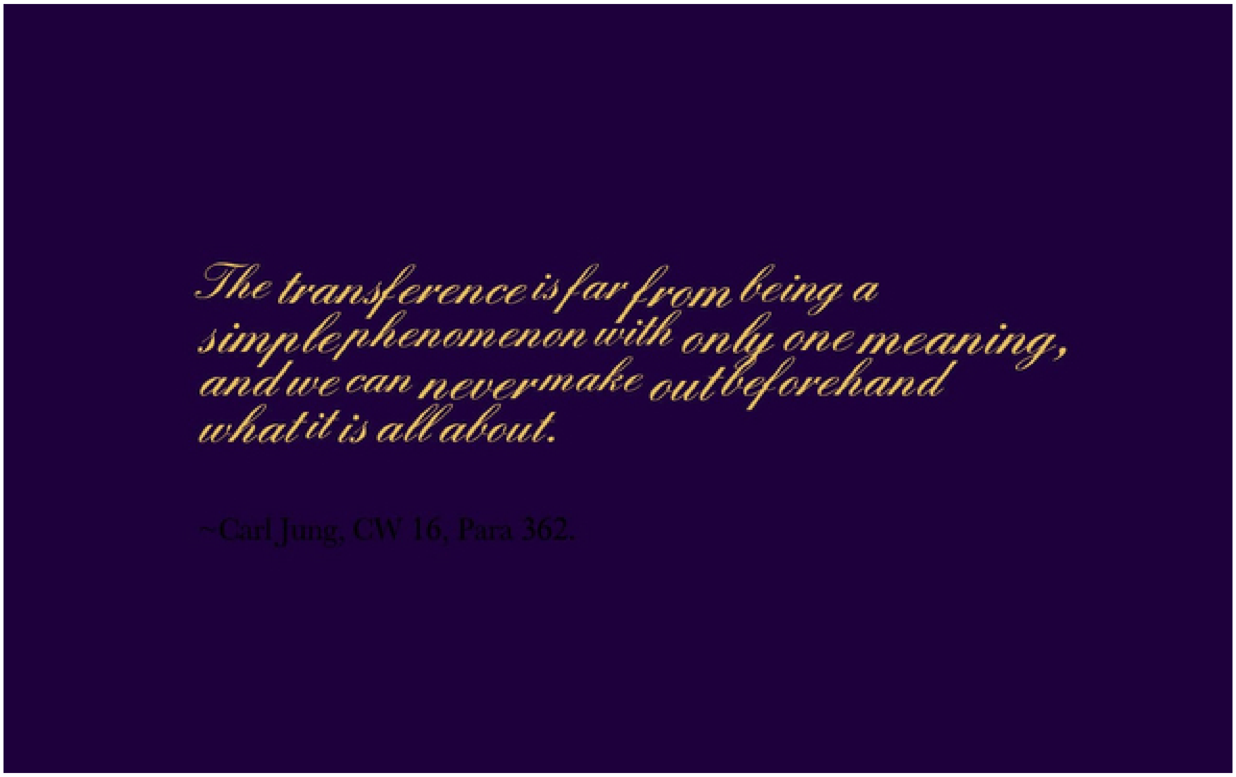
Carl Jung, CW 16, Para 358

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor’s own mental health and the patient’s maladjustment. Carl Jung, CW 16, Para 358.



The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about.

~Carl Jung, CW 16, Para 362.

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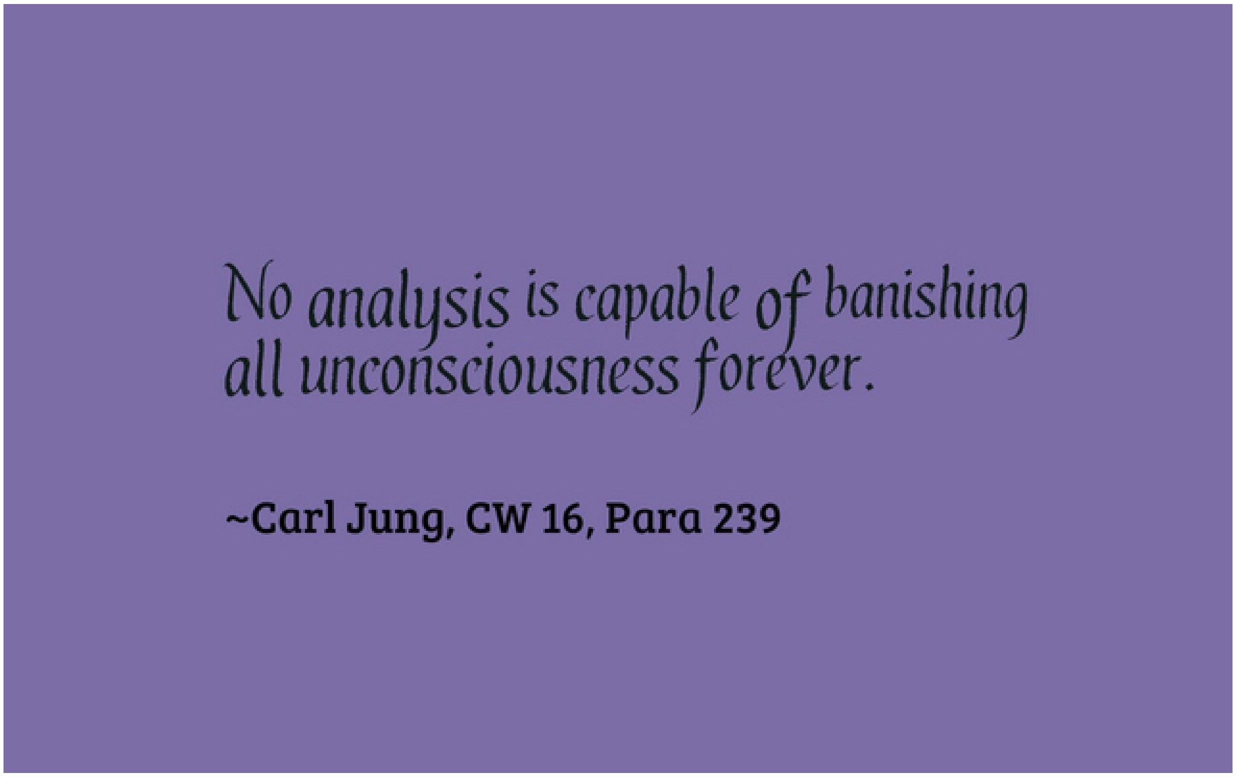

No analysis is capable of banishing all unconsciousness forever.

~Carl Jung, CW 16, Para 239

No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239.

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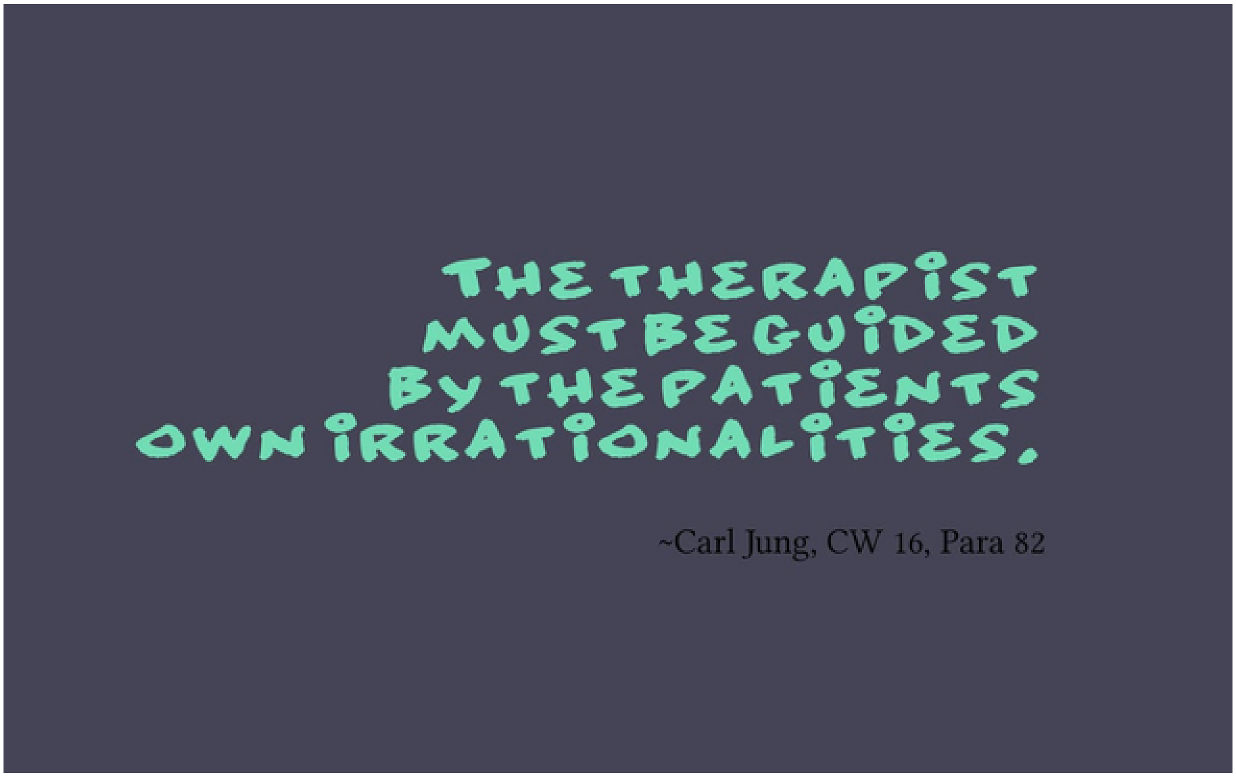

THE THERAPIST MUST BE GUIDED BY THE PATIENTS OWN IRRATIONALITIES.

~Carl Jung, CW 16, Para 82

The therapist must be guided by the patient’s own irrationalities. Carl Jung, CW 16, Para 82.

[17]

Here we must follow nature as a guide, and
what the doctor then does is less a question
of treatment than of developing the creative
possibilities latent in the patient himself.

Carl Jung, CW 16, Para 82

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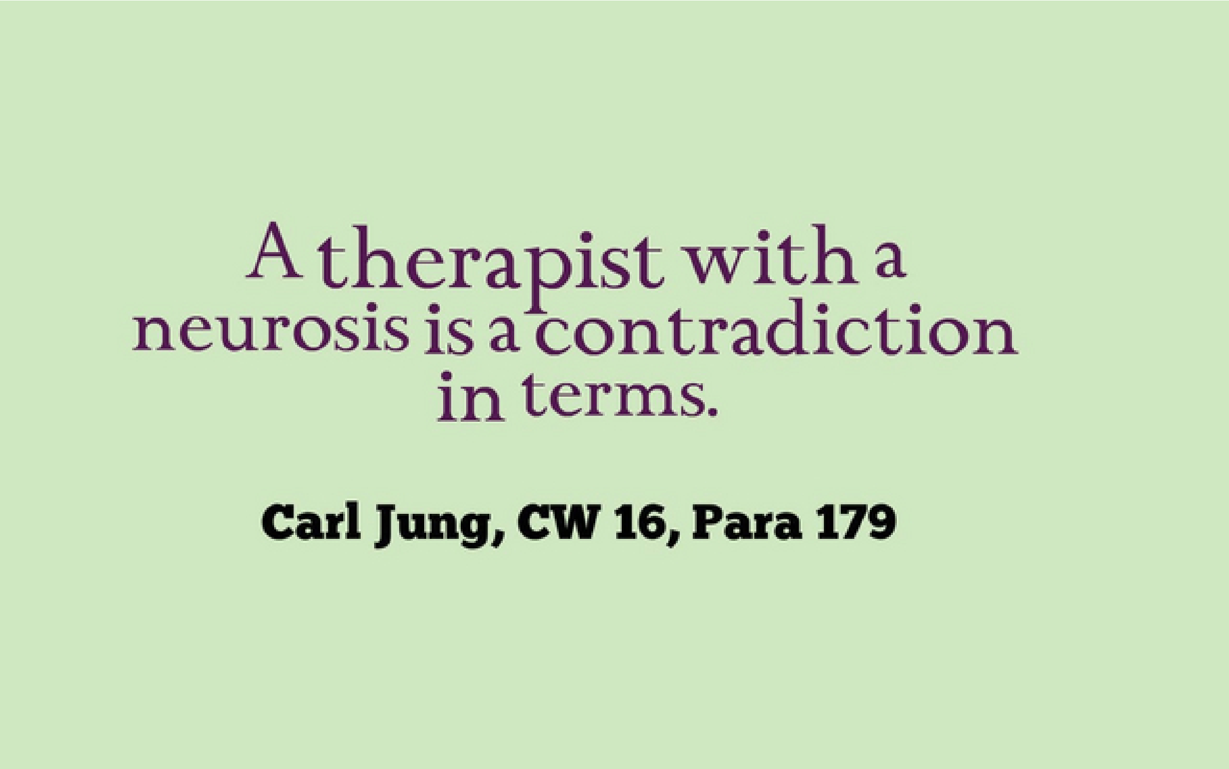

A therapist with a
neurosis is a contradiction
in terms.

Carl Jung, CW 16, Para 179

A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179

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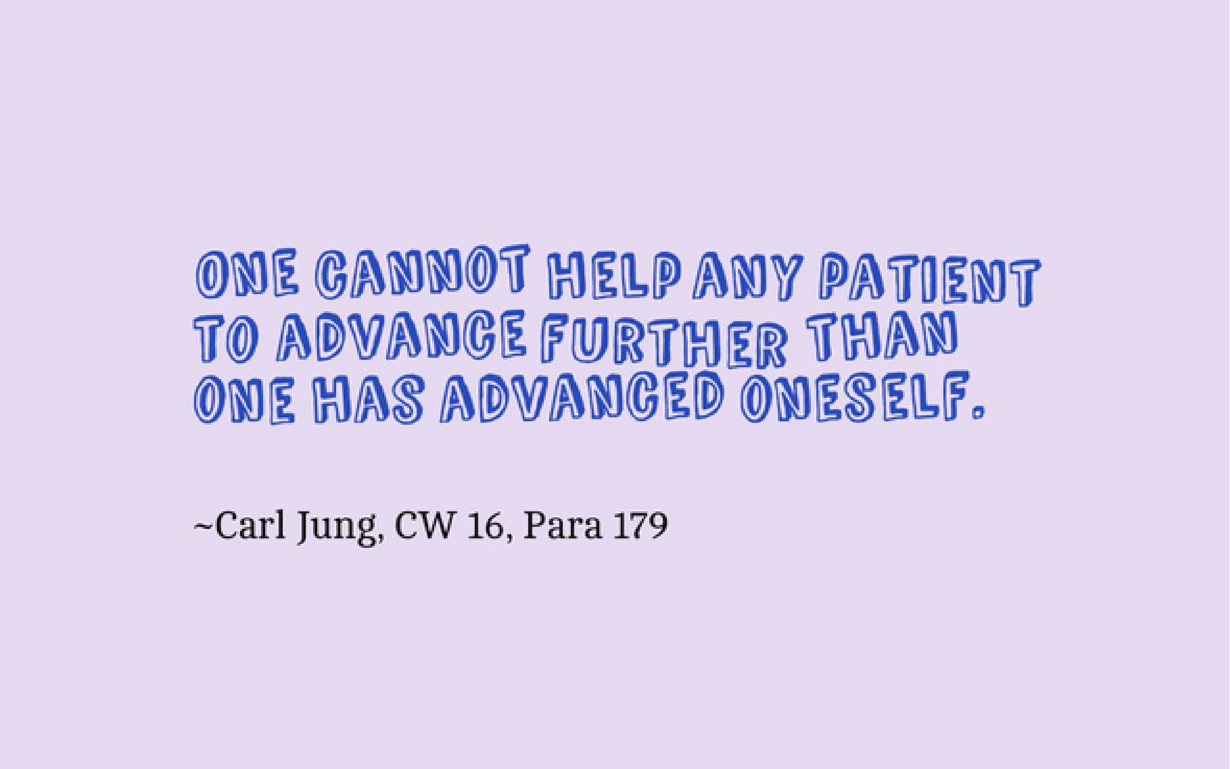

ONE CANNOT HELP ANY PATIENT TO ADVANCE FURTHER THAN ONE HAS ADVANCED ONESELF.

~Carl Jung, CW 16, Para 179

One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

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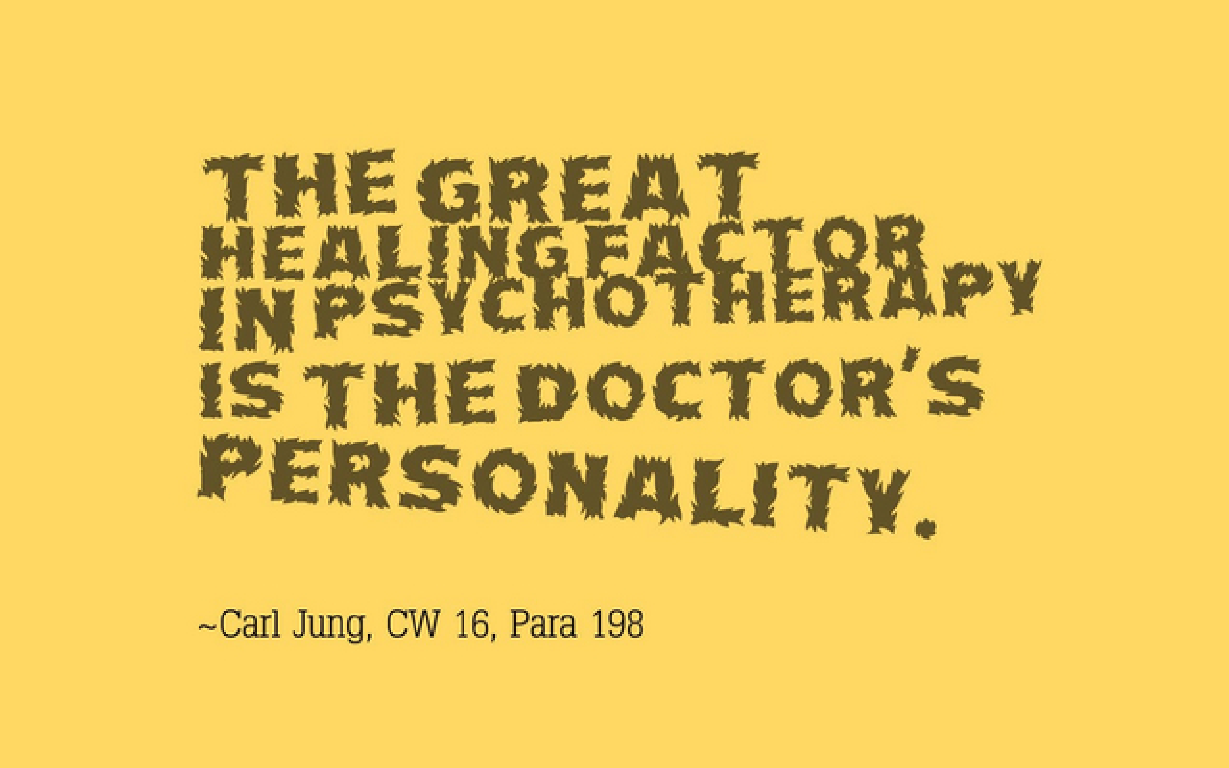
THE GREAT HEALING FACTOR IN PSYCHOTHERAPY IS THE DOCTOR'S PERSONALITY.

~Carl Jung, CW 16, Para 198

The great healing factor in psychotherapy is the doctor’s personality. Carl Jung, CW 16, Para 198.

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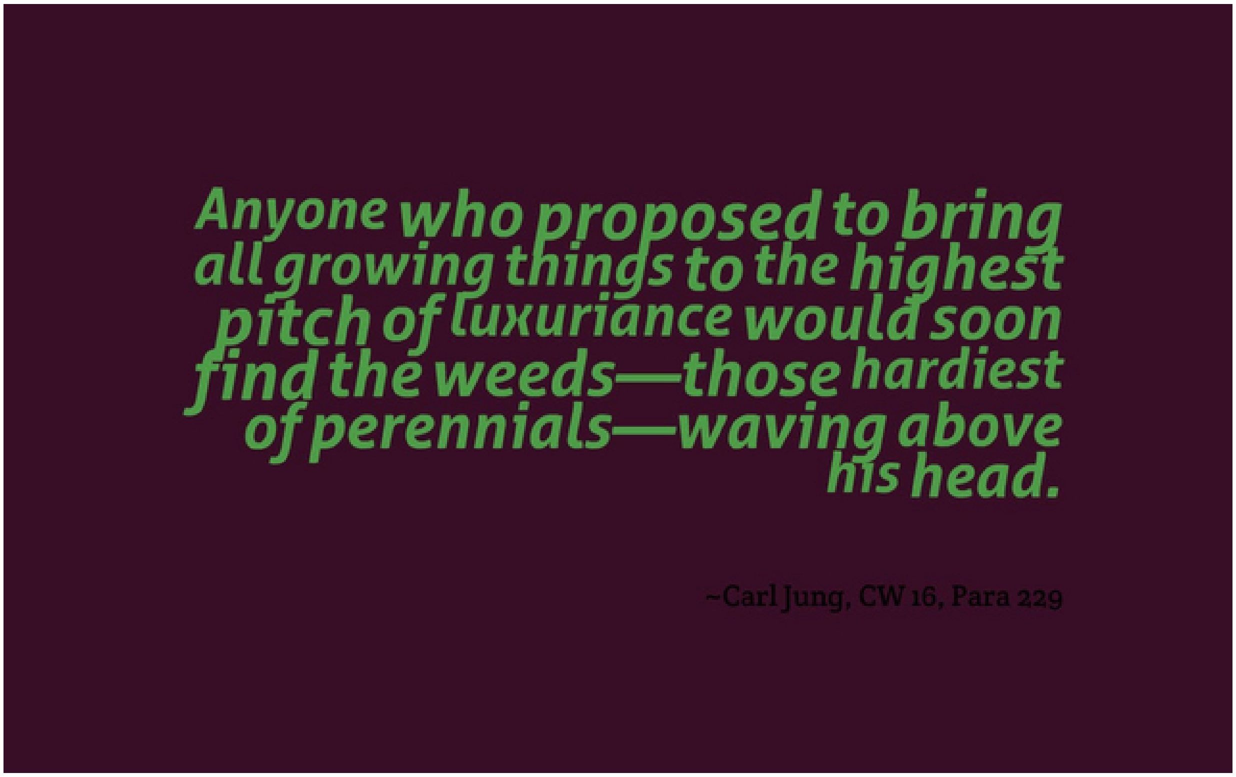
Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head.

~Carl Jung, CW 16, Para 229

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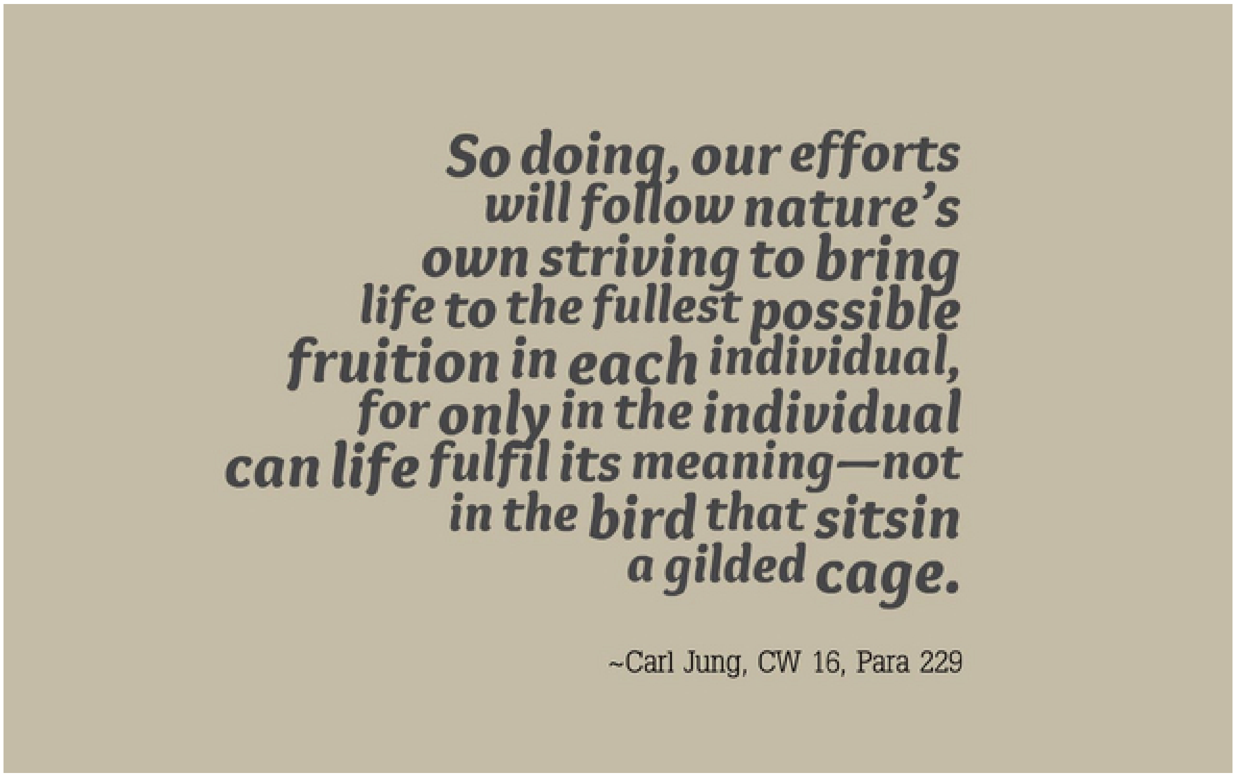

So doing, our efforts
will follow nature's
own striving to bring
life to the fullest possible
fruition in each individual,
for only in the individual
can life fulfil its meaning—not
in the bird that sitsin
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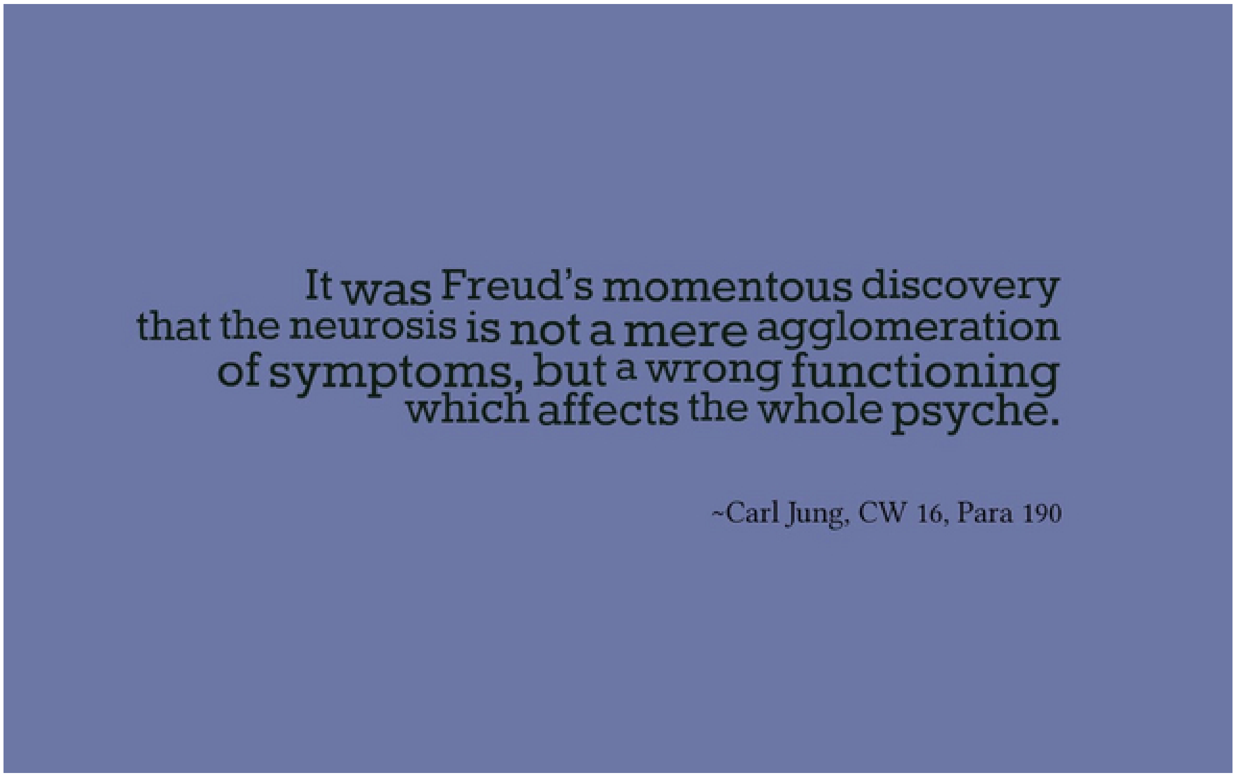
It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche.

~Carl Jung, CW 16, Para 190

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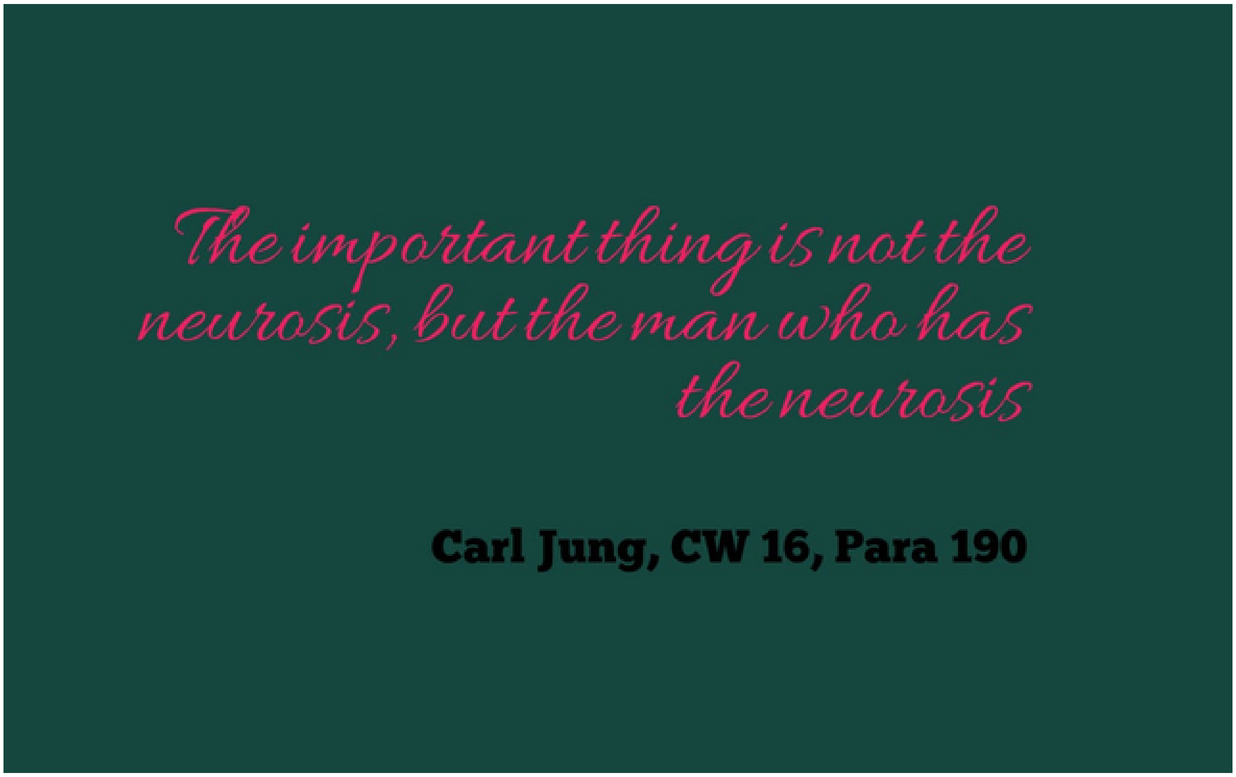
The important thing is not the neurosis, but the man who has the neurosis

Carl Jung, CW 16, Para 190

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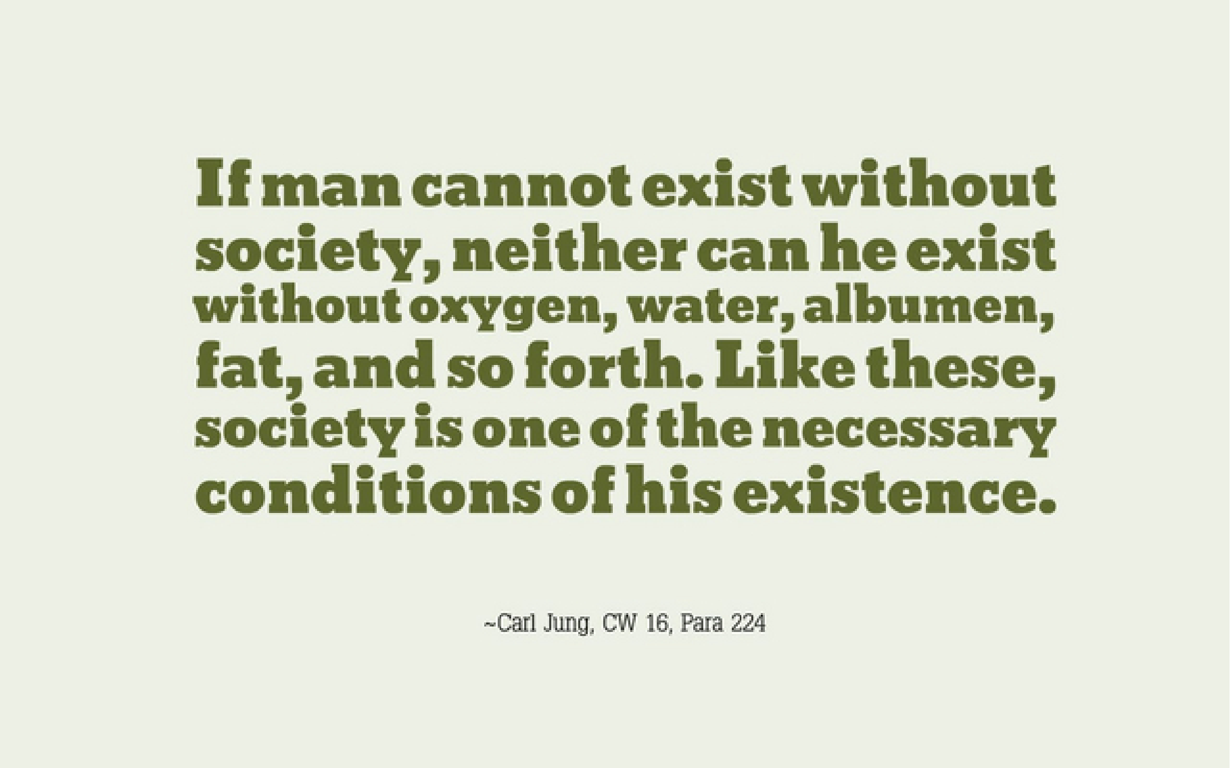

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence.

~Carl Jung, CW 16, Para 224

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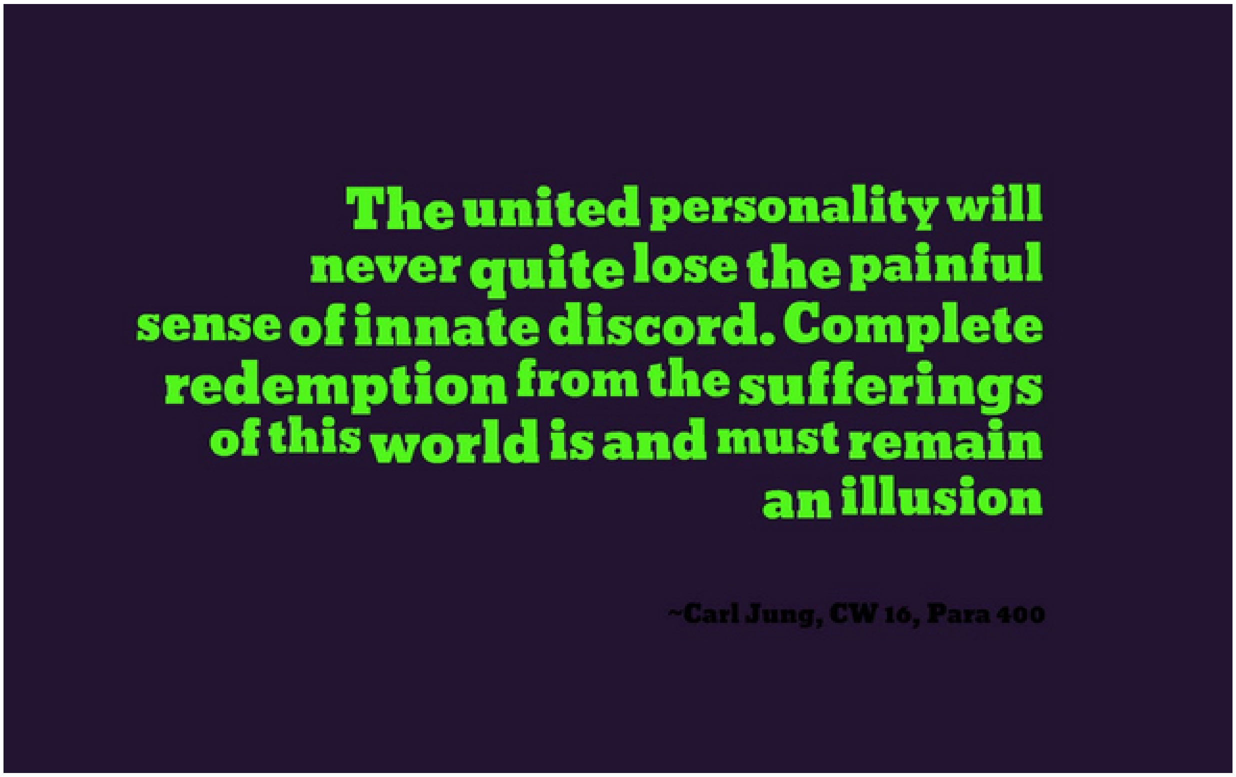

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion

~Carl Jung, CW 16, Para 400

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Carl Jung on Psychotherapy (2019-06-19 05:23)

The Best
Therapist
Has Fur and
Four Legs

Psychotherapy

As therapists we are subject to the unavoidable destinies of our patients.

We can smooth their sharp edges, lead them, and help them to experience their true fate.

But many a tragic destiny cannot be averted.

Yes, we sometimes see a patient rushing towards disaster; we should help him then to immerse himself so that he can learn and, with our help, extricate himself again.

Many can only learn from experience and cannot be protected from the suffering such experience brings.

There are some who repeatedly fall into the same situation without realizing it.

Others come to know the dangers of their weaknesses and grow with the knowledge.

When similar problems arise they may be able to avoid them, but if it is their fate to fall into the same error again at least they know, "Oh,this is the situation where I failed before."

Then they are more in control of themselves and can be spectators instead of like a ball that is tossed about.

To know the danger is not as a rule enough to avoid making the mistake.

Life has to be lived. There are times of misfortune– certain illnesses and difficulties – through which we must pass.

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life.

Consciousness of our problems does not protect us from misfortune, but at least consciousness is more helpful than
unconsciousness.

Instinct can certainly help, a natural instinct being of course better than a warped one.

It is really far better to stand consciously in the midst of one's life – and it is undoubtedly easier.

It made sense to men in antiquity not to lead very vital lives, but for us it is right to live as fully as possible.

Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him.

If one can help a person find meaning in his suffering and in his situation, either in the negative or the positive (i.e. archetypal) sense, then he can bear any conflict and any situation.

An understanding of the situation can come about immediately if its meaning is displayed in a dream.

When meaningfulness and vitality coincide the whole scale of values becomes oriented towards them.

Individuation cannot be achieved without a mystery.

The mysteries of antiquity were secrets created artificially for those who did not find any deep mystery in themselves.

As the importance of the inner life increased, the meaning of the public mysteries of antiquity decreased in value.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass.

Because a secret may cause suffering it is best to keep it to oneself.

The true art is in pond us et mesura -in the right balance of weight, measure and degree.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and action.

Mystery is essential to the experience of oneself as a unique personality, distinct from others, and for growth through repeated conflict.

There is no need to fear that analysis can destroy creative ability. That could only happen to a pseudo-artist.

There is nothing more strong and alive than the creative capacity; no system of thought can obstruct the creative urge.

Transference is the natural vehicle by which the patient regains courage.

We can only stand by ourselves if others are willing to stand by us.

The analyst's acceptance of the patient assures him that he can be borne and implies that he too can bear himself.

When the patient is accepted he often believes, in the early stages of analysis, that the analyst sanctions everything he does.

So he lets himself sink even lower because he believes that his behaviour is confirmed and that his dark side has also been
accepted.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him.

I am the least of my brethren and my own shadow.

Even when we recognize that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away.

We would then have destroyed the vehicle that could rescue him.

All of us reach our destinations travelling under false hypotheses.

Columbus wanted to sail to India and found he had discovered America.

To overcome transference all the Christian virtues are necessary: love, humility, sacrifice, good will.

Depressions always have to be understood teleologically.

An overweening extraversion is often present and the depression is directly useful in imposing a period of introversion.

I had a 56 year old manic depressive patient whom I would send unmercifully to bed whenever she became carping and irritable. In this way I could cut the depressive phase short.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. The analyst depends on some reaction from the unconscious.

The unconscious can also express itself through a depression.

People so spoilt by success that they are no longer accustomed to struggle for it, must sometimes suffer disaster in order to wake up: otherwise life is too easy for them.

They are too comfortable and they have to pay for it somehow.

Many are plagued by chronic ailments or intermittent depressions because fate does not torment them in other ways.

Chronic illness or depression is then directly meaningful.

They are mechanisms, to be sure, but so long as people are enslaved by these mechanisms they are saved from a more cruel fate.

There are some patients the analyst must even treat emotionally, and he must not allow certain other patients to exploit him.

He can talk very openly and sternly to these and even respond emotionally to them.

Such people enslave others. They must be shown that they have a desire to dominate: they must be told the truth.

People of this kind are subject to depression because they want to rule others but cannot manage to.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's
bad behaviour.

Children often irritate their parents just to make them show emotion.

There are neurotics who work towards a situation in order to cause an explosion; then it may be possible to straighten them out and help them.

An American woman underwent a Freudian analysis without success.

She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.

When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to me again like that, I would reply to her in the same fashion.

The patient pointed out that I had become emotional and that was not permissible for an analyst.

My answer was, " But it is human and I have the right to be human too." This allowed her to emerge from her schizophrenia.

She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured.

If it is avoidable, the same analyst should not treat both, husband and wife.

Both patients desire to have their analyst on their side.

The analyst must at times agree with the patients even when they are being foolish so that they may experience the extent of their problem, but such an acceptance of foolishness can confuse the other spouse considerably.

Often people come for analysis who wish to be prepared to meet death.

They can make astonishingly good progress in a short time and then die peacefully.

Inner development can advance enormously if there is knowledge of the nearness of the end.

It seems as if a further step in consciousness has to be reached before the end of life.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.

After a stroke general debilitation or senile depression can occur.

If the brain is damaged,consciousness can slip back many levels.

The real personality has then departed; what remains carries on the fight against death.

Conflicts do not reach the whole person any more and are therefore not real conflicts any longer.

If the question of an abortion arises the whole situation with all its implications must be taken into account.

If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary.

If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful?

It is wrong to brand sexuality as the main criterion of morality.

When some people have suppressed their own personality they have a tendency to put the personalities of others under pressure; this makes them fear their own nature.

There are patients who can accept neither the world nor themselves.

It is the task of the analyst to bear with them until they can bear themselves.

Everyone in the world is crying out to be accepted.

The analyst must pay the price for the damage done to his patients by others before him.

If someone is in great danger, perhaps a borderline case, it is of fundamental importance that the patient should realize his condition.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict.

It is important to help to create a broad base for the patient to stand on.

He must increase his knowledge because knowledge protects.

The patient also needs to become more independent or the analyst will be blamed for his condition, especially if the patient clings too tightly to the analyst and leans exclusively on him.

Many would rather believe others than to their own thinking.

It is a fact that many who are cured would prefer to return to a condition of no responsibility.

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices.

I was once seriously threatened by a patient because he had,through his analysis, made it impossible for her to fall back into the old insane, irresponsible condition.

Because the alienated have lost something (their sense of reality in most cases) they have gained something else, something that seems real to them.

Through their abaissemental they have gained a realization of the world as it is, namely the world of the archetypes, the mundus
archetypus.

Synchronous phenomena can also appear to them which possess a kind of worldly wisdom.

The better that patients can assimilate their impressions from the unconscious the easier it is for them to establish a vital and meaningful relationship to their environment, and their condition remains much more stable even if remnants of certain ideas are not worked out.

Degeneration of the personality sets in if such patients are left to themselves.

Even when a patient has fallen into a psychosis he is better protected if he knows something of psychology.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition.

Geometric designs may also appear if a schizophrenic destruction is threatening.

When everything is threatened with disorder and dissolution the enantiodromic process occurs, corresponding to a time-reversal.

Out of the longing for order the process is reversed as a compensation.

This is the inverse of the process expressed in Boltzmann's principle (increase of disorder) thus, dreams, pictures and fantasies from the unconscious gradually begin to exhibit an order.

Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted.

The more libido that goes into the paintings, the more completely do they transform the painter himself.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious
through automatic writing instead of through "active imagination."

He must ask questions, begin a dialectical process,insist on explanations, and protest if he is conscious of holding a different opinion from the one which the hand is writing.

He must treat the voices as if they were patients and interject criticisms.

He must discuss and argue as if it were a matter of life and death, work constructively, observe, watch to see if something really new emerges that is outside his experience.

Such work can have extraordinary effects. The tongue and the hand are, of course, possessed by something other than oneself.

One must not enter into trivial things but remain personal and simple; probate spiritus– watch which spirit is possessing you.
There is still a vast problem here.

It is as if such voices or visions were autonomous.

I still do not have a final opinion on this.

The technique of active imagination can prove very important in difficult situations – where there is a visitation,say.

It only makes sense when one has the feeling of being up against a blank wall.

At such times images can break out of the unconscious.

I experienced this when I separated from Freud. I did not know what I thought. I only felt, "It is not so."

Then I conceived of "symbolic thinking" and after two years of active imagination so many ideas rushed in on me that I could hardly defend myself.

The same thoughts recurred. I appealed to my hands and began to carve wood – and then my way became clear.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice.

When I left Freud I did not know where else to begin, but I knew that something else was there and that I must find it.

It drew me to my inner self and my hands fashioned symbolic objects.

Later on ideas began to come and I began to write them down.

I knew that something in Freud's teaching was questionable and that I must find that "other."

I had a strong resistance to such irrational behaviour because it did not fit at all with my picture of the world.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means.

Indirect methods are indicated only when the direct way will not allow one to advance.

Schizophrenic cases who have hallucinations have a better prognosis than those who hear voices.

Those who hear voices are more deeply enslaved by the unconscious.

There is no difference in intelligence level between those who tend to have dreams and those who have visions.

The unconscious behaves as if the laws of our world did not exist.

It flies to the roof contemptuous of the laws of gravity.

We must bring its demands down to earth and somehow try to realize them.

We must follow up the fantasies and dreams and search until something is found that can be realized.

Then we have succeeded in approximating the demands of the unconscious to the possibilities of the conscious world.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious.

That is the achievement of the so called transcendent function. Carl Jung, Jung-Ostrowski, Pages 13-19.

Carl Jung and "The Work" (2019-06-19 05:27)

The Work

As my life entered its second half, I was already embarked on the confrontation with the contents of the unconscious.

My work on this was an extremely long drawn-out affair, and it was only after some twenty years of it that I reached some degree of understanding of my fantasies.

First I had to find evidence for the historical prefiguration of my inner experiences.

That is to say, I had to ask myself, "Where have my particular premises already occurred in history?"

If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas.

Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked.

Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer.

The psychologist must depend therefore in the highest degree upon historical and literary parallels if he wishes to exclude at least the crudest errors in judgment.

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct.

Just how they understood these images remains difficult to say, in view of the paucity of the accounts which, moreover, mostly stem from their opponents, the Church Fathers.

It seems to me highly unlikely that they had a psychological conception of them.

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me.

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or neo-Platonism to the contemporary world.

But when I began to understand alchemy I realized that it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present.

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious.

This had been inaugurated by Freud, who had introduced along with it the classical Gnostic motifs of sexuality and the wicked paternal authority.

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father.

In Freud’s myth he became a daemon who created a world of disappointments, illusions, and suffering.

But the materialistic trend which had already come to light in the alchemists’ preoccupation with the secrets of matter had the effect of obscuring for Freud that other essential aspect of Gnosticism: the primordial image of the spirit as another, higher god who gave

to mankind the krater (mixing vessel), the vessel of spiritual transformation.

I thought the Mother of God and Bride of Christ has been received into the divine thalamus (bridal chamber) only recently, after centuries of hesitancy, and thus at least been accorded partial recognition.

Before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme.

Beside my house stood another, that is to say, another wing or annex, which was strange to me.

Each time I would wonder in my dream why I did not know this house, although it had apparently always been there.

Finally came a dream in which I reached the other wing.

I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries.

Large, fat folio volumes, bound in pigskin, stood along the walls.

Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before.

At the time I did not know to what they referred; only much later did I recognize them as alchemical symbols.

In the dream I was conscious only of the fascination exerted by them and by the entire library.

It was a collection of medieval incunabula and sixteenth-century prints.

The unknown wing of the house was a part of my personality, an aspect of myself; it represented something that belonged to me but of which I was not yet conscious.

It, and especially the library, referred to alchemy, of which I was ignorant, but which I was soon to study.

Some fifteen years later I had assembled a library very like the one in the dream.

The crucial dream anticipating my encounter with alchemy came around 1926: I was in the South Tyrol.

It was wartime.

1 was on the Italian front and driving back from the front line with a little man, a peasant, in his horse-drawn wagon.

All around us shells were exploding, and I knew that we had to push on as quickly as possible, for it was very dangerous.

We had to cross a bridge and then go through a tunnel whose vaulting had been partially destroyed by the shells.

Arriving at the end of the tunnel, we saw before us a sunny landscape, and I recognized it as the region around Verona. Below me lay the city, radiant in full sunlight.

I felt relieved, and we drove on out into the green, thriving Lombard plain.

The road led through lovely springtime countryside; we saw the rice fields, the olive trees, and the vineyards.

Then, diagonally across the road, I caught sight of a large building, a manor house of grand proportions, rather like the palace of a North Italian duke.

It was a typical manor house with many annexes and outbuildings.

Just as at the Louvre, the road led through a large courtyard and past the palace.

The little coachman and myself drove in through a gate, and from here we could see, through a second gate at the far end, the sunlit landscape again.

I looked around: to my right was the facade of the manor house, to my left the servants quarters and the stables, barns, and other outbuildings, which stretched on for a long way.

Just as we reached the middle of the courtyard, in front of the main entrance, something unexpected happened: with a dull clang, both gates flew shut.

The peasant leaped down from his seat and exclaimed, "Now we are caught in the seventeenth century."

Resignedly I thought, "Well, that’s that! But what is there to do about it? Now we shall be caught for years."

Then the consoling thought came to me: "Someday, years from now, I shall get out again."

After this dream I plowed through ponderous tomes on the history of the world, of religion, and of philosophy, without finding anything that could help me explain the dream.

Not until much later did I realize that it referred to alchemy, for that science reached its height in the seventeenth century.

Oddly enough, I had entirely forgotten what Herbert Silberer had written about alchemy.

At the time his book was published, I regarded alchemy as something off the beaten track and rather silly, much as I appreciated Silberer's anagogic or constructive point of view.

I was in correspondence with him at the time and had let him know how much I valued his work.

As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it.

He had used in the main late material, which I could make nothing of.

The late alchemical texts are fantastic and baroque; only after we have learned how to interpret them can we recognize what treasures they hide.

Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, that specimen of Chinese alchemy which Richard Wilhelm sent me in 1928.

I was stirred by the desire to become more closely acquainted with the alchemical texts.

I commissioned a Munich bookseller to notify me of any alchemical books that might fall into his hands.

Soon afterward I received the first of them, the Artis Auriferae Volumina Duo (1593), a comprehensive collection of Latin treatises among which are a number of the "classics" of alchemy.

I let this book lie almost untouched for nearly two years.

Occasionally I would look at the pictures, and each time I would think, *Good Lord, what nonsense!

This stuff is impossible to understand."

But it persistently intrigued me, and I made up my mind to go into it more thoroughly.

The next winter I began, and soon found it provocative and exciting.

To be sure, the texts still seemed to me blatant nonsense, but here and there would be passages that seemed significant to me, and occasionally I even found a few sentences which I thought I could understand.

Finally I realized that the alchemists were talking in symbols those old acquaintances of mine. "Why, this is fantastic,"

I thought. "1 simply must learn to decipher all this."

By now I was completely fascinated, and buried myself in the texts as often as I had the time.

One night, while I was studying them, I suddenly recalled the dream that I was caught in the seventeenth century.

At last I grasped its meaning. "So that’s it! Now I am condemned to study alchemy from the very beginning.”

It was a long while before I found my way about in the labyrinth of alchemical thought processes, for no Ariadne had put a thread into my hand.

Reading the sixteenth-century text, "Rosarium Philosophorum"

I noticed that certain strange expressions and turns of phrase were frequently repeated.

For example, "solve et coagula" "unum vas" "lapis," "prima materia" "Mercurius" etc.

I saw that these expressions were used again and again in a particular sense, but I could not make out what that sense was.

I therefore decided to start a lexicon of key phrases with cross references.

In the course of time I assembled several thousand such key phrases and words, and had volumes filled with excerpts.

I worked along philological lines, as if I were trying to solve the riddle of an unknown language.

In this way the alchemical mode of expression gradually yielded up its meaning.

It was a task that kept me absorbed for more than a decade.

I had very soon seen that analytical psychology coincided in a most curious way with alchemy.

The experiences of the alchemists were, in a sense, my experiences, and their world was my world.

This was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious.

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology.

When I pored over these old texts everything fell into place: the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it.

I now began to understand what these psychic contents meant when seen in historical perspective.

My understanding of their typical character, which had already begun with my investigation of myths, was deepened.

The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without

history there can be no psychology, and certainly no psychology of the unconscious.

A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which reaches deeper than the knowledge of consciousness.

And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation.

I regard my work on alchemy as a sign of my inner relationship to Goethe.

Goethe’s secret was that he was in the grip of that process of archetypal transformation which has gone on through the centuries.

He regarded his Faust as an opus magnum or divinum.

He called it his "main business/’ and his whole life was enacted within the framework of this drama.

Thus, what was alive and active within him was a living substance, a suprapersonal process, the great dream of the mundus archetypus

(archetypal world).

I myself am haunted by the same dream, and from my eleventh year I have been launched upon a single enterprise which is my "main business."

My life has been permeated and held together by one idea and one goal: namely, to penetrate into the secret of the personality.

Everything can be explained from this central point, and all my works relate to this one theme.

My real scientific work began with the association experiment in 1903.

1 regard it as my first scientific work in the sense of an undertaking in the field of natural science.

Studies in Word Association was followed by two psychiatric papers whose origin I have already discussed: "The Psychology of Dementia Praecox" and "The Content of the Psychoses.”

In 1912 my book Wandlungen und Symbole der Libido was published, and my friendship with Freud came to an end.

From then on, I had to make my way alone, I had a starting point in my intense preoccupation with the images of my own unconscious.

This period lasted from 1913 to 1917; then the stream of fantasies ebbed away.

Not until it had subsided and I was no longer held captive inside the magic mountain was I able to take an objective view of that whole

experience and begin to reflect upon it.

The first question I asked myself was, "What does one do with the unconscious?"

"The Relations between1 the Ego and the Unconscious" was my answer.

In Paris I had delivered a lecture on this subject in 1916; it was, however, not published in German until twelve years later, in greatly expanded form.

In it I described some of the typical contents of the unconscious, and showed that it is by no means a matter of indifference what attitude the conscious mind takes toward them.

Simultaneously, I was busy with preparatory work for Psychological Types, first published in 1921.

This work sprang originally from my need to define the ways in which my outlook differed from Freud's and Adler's.

In attempting to answer this question, I came across the problem of types; for it is one's psychological type which from the outset determines and limits a person's judgment.

My book, therefore, was an effort to deal with the relationship of the individual to the world, to people and things.

It discussed die various aspects of consciousness, the various attitudes the conscious mind might take toward the world, and thus constitutes a psychology of consciousness regarded from what might be called a clinical angle.

I worked a great deal of literature into this book.

The writings of Spitteler occupied a special place, in particular his Prometheus and Epimetheus; but I also discussed Schiller, Nietzsche, and the intellectual history of the classical era and the Middle Ages.

I was presumptuous enough to send a copy of my book to Spitteler.

He did not answer me, but shortly afterward delivered a lecture in which he declared positively that his Prometheus and Epimetheus

"meant" nothing, that he might just as well have sung, "Spring is come, tra-la-la-la-la."

The book on types yielded the insight that every judgment made by an individual is conditioned by his personality type and that every point of view is necessarily relative.

This raised the question of the unity which must compensate this diversity, and it led me directly to the Chinese concept of Tao.

I have already spoken of the interplay between my inner development and Richard Wilhelm's sending me a Taoist text. In 1929 he and

I collaborated on The Secret of the Golden Flower.

It was only after I had reached the central point in my thinking and in my researches, namely, the concept of the self, that I once more

found my way back to the world.

I began delivering lectures and taking a number of journeys.

The various essays and lectures formed a kind of counterpoise to the years of interior searching.

They also contained answers to the questions that were put to me by my readers and patients.

A subject with which I had been deeply concerned ever since my book Wandlungen und Symbole was the theory of the libido.

I conceived the libido as a psychic analogue of physical energy, hence as a more or less quantitative concept, which therefore should not be defined in qualitative terms.

My idea was to escape from the then prevailing concretism of the libido theory in other words, I wished no longer to speak of the

instincts of hunger, aggression, and sex, but to regard all these phenomena as expressions of psychic energy.

In physics, too, we speak of energy and its various manifestations, such as electricity, light, heat, etc.

The situation in psychology is precisely the same.

Here, too, we are dealing primarily with energy, that is to say, with measures of intensity, with greater or lesser quantities.

It can appear in various guises.

If we conceive of libido as energy, we can take a comprehensive and unified view.

Qualitative questions as to the nature of the libido whether it be sexuality, power, hunger, or something else recede into the background.

What I wished to do for psychology was to arrive at some logical and thorough view such as is provided in the physical sciences by the theory of energetics.

This is what I was after in my paper "On Psychic Energy" (1928). I see man’s drives, for example, as various manifestations

of energic processes and thus as forces analogous to heat, light, etc.

Just as it would not occur to the modern physicist to derive all forces from, shall We say, heat alone, so the psychologist should beware of lumping all instincts under the concept of sexuality.

This was Freud’s initial error which he later corrected by his assumption of "ego-instincts."

Still later he brought in the superego, and conferred virtual supremacy upon it.

In "The Relations between the Ego and the Unconscious" I had discussed only my preoccupation with the unconscious, and something of the nature of that preoccupation, but had not yet said anything much about the unconscious itself.

As I worked with my fantasies, I became aware that the unconscious undergoes or produces change.

I was presumptuous enough to send a copy of my book to Spitteler.

In individual cases that transformation can be read from dreams and fantasies.

In collective life it has left its deposit principally in the various religious systems and their changing symbols.

Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation.

An essential aspect of my work is that it soon began to touch on the question of one’s view of the world, and on the relations between psychology and religion.

I went into these matters in detail first in "Psychology and Religion" (1938) and then, as a direct offshoot of this, in Paracelsica (1942).

The second essay in this book, "Paracelsus as a Spiritual Phenomenon," is of particular importance from this point of view.

The writings of Paracelsus contain a wealth of original ideas, including clear formulations of the questions posed by the alchemists, though these are set forth in late and baroque dress.

Through Paracelsus I was finally led to discuss the nature of alchemy in relation to religion and psychology or, to put it another way, of

alchemy as a form of religious philosophy.

This I did in Psychology and Alchemy (1944).

Thus I had at last reached the ground which underlay my own experiences of the years 1913 to 1917; for the process through which I had passed at that time corresponded to the process of alchemical transformation discussed in that book.

It is only natural that I should constantly have revolved in my mind the question of the relationship of the symbolism of the unconscious to Christianity as well as to other religions.

Not only do I leave the door open for the Christian message, but I consider it of central importance for Western man.

It needs, however, to be seen in a new light, in accordance with the changes wrought by the contemporary spirit.

Otherwise, it stands apart from the times, and has no effect on man's wholeness.

I have endeavored to show this in my writings.

I have given a psychological interpretation of the dogma of the Trinity and of the text of the Mass which, moreover, I compared with

the visions described by Zosimos of Panopolis, a third-century alchemist and Gnostic.

My attempt to bring analytical psychology into relation with Christianity ultimately led to the question of Christ as a psychological figure.

As early as 1944, in Psychology and Alchemy, I had been able to demonstrate the parallelism between the Christ figure and the central concept of the alchemists, the lapis, or stone.

In 1939 1 gave a seminar on the Spiritual Exercises of Ignatius Loyola.

At the same time I was occupied on the studies for Psychology and Alchemy.

One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross.

It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.

The vision was marvelously beautiful, and yet I was profoundly shaken by it.

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.

I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.

The vision came to me as if to point out that I had overlooked something in iny reflections: the analogy of Christ with the aurum non

vulgi and the viriditas of the alchemists.

When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.

It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.

This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone.

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.

If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my "Christian" view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter.

I took up the problem of Christ again in Aion.

Here I was concerned not with the various historical parallels but with the relation of the Christ figure to psychology.

Nor did I see Christ as a figure stripped of all externalities.

Rather, I wished to show the development, extending over the centuries, of the religious content which he represented.

It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization.

This was what I wanted to portray, together with all the curious marginal glosses which have accumulated around him in the

course of the centuries.

As I delved into all these matters the question of the historical person, of Jesus the man, also came up.

It is of importance because the collective mentality of his time one might also say: the archetype which was already constellated,

the primordial image of the Anthropos was condensed in him, an almost unknown Jewish prophet.

The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist.

It was essentially concerned with the Son of Man, God’s own son, who stood opposed to the deified Augustus, the ruler of this world.

This idea fastened upon the originally Jewish problem of the Messiah and made it a world problem.

It would be a serious misunderstanding to regard as "mere chance” the fact that Jesus, the carpenter’s son, proclaimed the gospel and became the savior of the world.

He must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.

No one else could have been the bearer of such a message; it was possible only for this particular man Jesus.

In those times the omnipresent, crushing power of Rome, embodied in the divine Caesar, had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy.

Today, individuals and cultures are faced with a similar threat, namely of being swallowed up in the mass.

Hence in many places there is a wave of hope in a reappearance of Christ, and a visionary rumor has even arisen which expresses expectations of redemption.

The form it has taken, however, is comparable to nothing in the past, but is a typical child of the "age of technology."

This is the worldwide distribution of the UFO phenomenon (unidentified flying objects).

Since my aim was to demonstrate the full extent to which my psychology corresponded to alchemy or vice versa I wanted to discover, side by side with the religious questions, what special problems of psychotherapy were treated in the work of the alchemists.

The main problem of medical psychotherapy is the transference.

In this matter Freud and I were in complete agreement.

I was able to demonstrate that alchemy, too, had something that corresponded to the transference is namely, the concept of the coniunctio, whose pre-eminent importance had been noted already by Silberer.

Evidence for this correspondence is contained in my book, Psychology and Alchemy.

Two years later, in 1946, 1 pursued the matter further in "Psychology of the Transference," and finally my researches

led to the Mysterium Coniunctionis.

As with all problems that concerned me personally or scientifically, that of the coniunctio was accompanied or heralded

by dreams.

In one of these dreams both this and the Christ problem were condensed in a remarkable image.

I dreamed once more that my house had a large wing which I had never visited. I resolved to look at it, and finally entered.

I came to a big double door.

When I opened it, I found myself in a room set up as a laboratory.

In front of the window stood a table covered with many glass vessels and all the paraphernalia of a zoological laboratory.

This was my father's workroom.

However, he was not there.

On shelves along the walls stood hundreds of bottles containing every imaginable sort of fish.

I was astonished: so now my father was going in for ichthyology.

As I stood there and looked around I noticed a curtain which bellied out from time to time, as though a strong wind were blowing. Suddenly Hans, a young man from the country, appeared.

I told him to look and see whether a window were open in the room behind the curtain.

He went, and was gone for some time.

When he returned, I saw an expression of terror on his face. He said only, "Yes, there is something. It’s haunted in there!

Then I myself went, and found a door which led to my mother’s room.

There was no one in it.

The atmosphere was uncanny.

The room was very large, and suspended from the ceiling were two rows of five chests each, hanging about two feet above the floor.

They looked like small garden pavilions, each about six feet in area, and each containing two beds.

I knew that this was the room where my mother, who in reality had long been dead, was visited, and that she had set up these beds for visiting spirits to sleep.

They were spirits who came in pairs, ghostly married couples, so to speak, who spent the night or even the day there.

Opposite my mother’s room was a door.

I opened it and entered a vast hall; it reminded me of the lobby of a large hotel.

It was fitted out with easy chairs, small tables, pillars, sumptuous hangings, etc.

A brass band was playing loudly; I had heard music all along in the background, but without knowing where it came from.

There was no one in the hall except the brass band blaring forth dance tunes and inarches.

The brass band in the hotel lobby suggested ostentatious jollity and worldliness.

No one would have guessed that behind this loud facade was the other world, also located in the same building.

The dream-image of the lobby was, as it were, a caricature of my bonhomie or worldly joviality.

But this was only the outside aspect; behind it lay something quite different, which could not be investigated in the blare of the band music: the fish laboratory and the hanging pavilions for spirits.

Both were awesome places in which a mysterious silence prevailed.

In them I had the feeling: Here is the dwelling of night; whereas the lobby stood for the daylight world and its superficiality.

The most important images in the dream were the "reception room for spirits" and the fish laboratory.

The former expresses in somewhat farcial fashion the coniunctio; the latter indicates my preoccupation with Christ, who himself is the fish (ichthys) .

Both were subjects that were to keep me on the go for more than a decade.

It is remarkable that the study of fish was attributed to my father. In the dream he was a caretaker of Christian souls, for, according to the ancient view, these are fish caught in Peter’s net.

It is equally remarkable that in the same dream my mother was a guardian of departed spirits.

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task.

Something had remained unfinished and was still with my parents; that is to say, it was still latent in the unconscious and hence reserved for the future.

I was being reminded that I had not yet dealt with the major concern of "philosophical" alchemy, the coniunctio, and thus had not

answered the question which the Christian soul put to me.

Also the major work on the Grail legend, which my wife had made her life's task, was not completed.

1 recall how often the quest for the Grail and the fisher king came to my mind while I was working on the ichthys symbol in Aion.

Had it not been for my unwillingness to intrude upon my wife's field, I would unquestionably have had to include the Grail legend in my studies of alchemy.

My memory of my father is of a sufferer stricken with an Amfortas wound, a "fisher king" whose wound would not heal that Christian suffering for which the alchemists sought the panacea.

I as a "dumb" Parsifal was the witness of this sickness during the years of my boyhood, and, like Parsifal, speech failed me.

I had only inklings. In actuality my father had never interested himself in theriomorphic Christ-symbolism.

On the other hand he had literally lived right up to his death the suffering prefigured and promised by Christ, without ever becoming aware that this was a consequence of the imitatio Christi.

He regarded his suffering as a personal affliction for which you might ask a doctor’s advice; he did not see it as the suffering of the Christian in general.

The words of Galatians 2:20: "I live, yet not I, but Christ liveth in me," never penetrated his mind in their full significance, for any thinking about religious matters sent shudders of horror through him.

He wanted to rest content with faith, but faith broke faith with him.

Such is frequently the reward of the samficium intellectus.

"Not all men can receive this precept, but only those to whom it is given. . . . There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it." (Matthew ignif.)

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation.

The theriomorphic attributes of the gods show that the gods extend not only into superhuman regions but also into the subhuman realm.

The animals are their shadows, as it were, which nature herself associates with the divine image.

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura

animarum.

The fish laboratory is a synonym for the ecclesiastical "cure of souls.”

And just as the wounder wounds himself, so the healer heals himself.

Significantly, in the dream the decisive activity is carried out by the dead upon the dead, in the world beyond consciousness, that is, in the unconscious.

At that stage of my life, therefore, I was still not conscious of an essential aspect of my task, nor would I have been able to give a satisfactory interpretation of the dream.

I could only sense its meaning.

I still had to overcome the greatest inner resistances before I could write Answer to Job.

The inner root of this book is to be found in Aion.

There I had dealt with the psychology of Christianity, and Job is a kind of prefiguration of Christ.

The link between them is the idea of suffering.

Christ is the suffering servant of God, and so was Job.

In the case of Christ the sins of the world are the cause of suffering, and the suffering of the Christian is the general answer.

This leads inescapably to the question: Who is responsible for these sins?

In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity.

In Aion there are references to the bright and dark side of the divine image.

I cited the "wrath of God" the commandment to fear God, and the petition "Lead us not into temptation/' The ambivalent God-image plays a crucial part in the Book of Job.

Job expects that God will, in a sense, stand by him against God; in this we have a picture of God's tragic contradictoriness.

This was the main theme of Answer to Job, There were outside forces, too, which impelled me to write this book.

The many questions from the public and from patients had made me feel that I must express myself more clearly about the religious problems of modern man.

For years I had hesitated to do so, because I was fully aware of the storm I would be unleashing.

But at last I could not help being gripped by the problem, in all its urgency and difficulty, and I found myself compelled to give an answer.

I did so in the form in which the problem had presented itself to me, that is, as an experience charged with emotion.

I chose this form deliberately, in order to avoid giving the impression that I was bent on proclaiming some eternal truth.

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public.

I was far from wanting to enunciate a metaphysical truth.

Yet the theologians tax me with that very thing, because theological thinkers are so used to dealing with eternal truths that they know no other kinds.

When the physicist says that the atom is of such and such a composition, and when he sketches a model of it, he too does not intend to express anything like an eternal truth.

But theologians do not understand the natural sciences and, particularly, psychological thinking.

The material of analytical psychology, its principal facts, consist of statements of statements that occur frequently in consistent form at

various places and at various times.

The problem of Job in all its ramifications had likewise been foreshadowed in a dream.

It started with my paying a visit to my long-deceased father.

He was living in the country I did not know where. I saw a house in the style of the eighteenth century, very roomy, with several rather

large outbuildings.

It had originally been, I learned, an inn at a/spa, and it seemed that many great personages, famous people and princes, had stopped

there.

Furthermore, several had died and their sarcophagi were in a crypt belonging to the house.

My father guarded these as custodian.

He was, as I soon discovered, not only the custodian but also a distinguished scholar in his own right which he had never been in his lifetime.

I met him in his study, and, oddly enough, Dr. Y. who was about my age and his son, both psychiatrists, were also present.

I do not know whether I had asked a question or whether my father wanted to explain something of his own accord, but in any case he fetched a big Bible down from a shelf, a heavy folio volume like the Merian Bible in my library.

The Bible my father held was bound in shiny fishskin.

He opened it at the Old Testament I guessed that he turned to the Pentateuch and began interpreting a certain passage.

He did this so swiftly and so learnedly that I could not follow him.

I noted only that what he said betrayed a vast amount of variegated knowledge, the significance of which I dimly apprehended but could not properly judge or grasp.

I saw that Dr. Y. understood nothing at all, and his son began to laugh.

They thought that my father was going off the deep end and what he said was simply senile prattle.

But it was quite clear to me that it was not due to morbid excitement, and that there was nothing silly about what he was saying.

On the contrary, his argument was so intelligent and so learned that we in our stupidity simply could not follow it.

It dealt with something extremely important which fascinated him.

That was why he was speaking with such intensity; his mind was flooded with profound ideas.

I was annoyed and thought it was a pity that he had to talk in the presence of three such idiots as we.

The two psychiatrists represented a limited medical point of view which, of course, also infects me as a physician.

They represent my shadow first and second editions of the shadow, father and son.

Then the scene changed.

My father and I were in front of the house, facing a kind of shed where, apparently, wood was stacked.

We heard loud thumps, as if large chunks of wood were being thrown down or tossed about.

I had the impression that at least two workmen must be busy there, but my father indicated to me that the place was haunted.

Some sort of poltergeists were making the racket, evidently.

We then entered the house, and I saw that it had very thick walls.

We climbed a narrow staircase to the second floor.

There a strange sight presented itself: a large hall which was the exact replica of the divan-i-kaas (council hall) of Sultan Akbar

at Fatehpur Sikri.

It was a high, circular room with a gallery running along the wall, from which four bridges led to a basin shaped center.

The basin rested upon a huge column and formed the sultan’s round seat.

From this elevated place he spoke to his councilors and philosophers, who sat along the walls in the gallery.

The whole was a gigantic mandala.

It corresponded precisely to the real divan-i-kaas.

In the dream I suddenly saw that from the center a steep flight of stairs ascended to a spot high up on the wall which no longer corresponded to reality.

At the top of the stairs was a small door, and my father said, "Now I will lead you into the highest presence."

Then he knelt down and touched his forehead to the floor.

I imitated him, likewise kneeling, with great emotion.

For some reason I could not bring my forehead quite down to the floor there was perhaps a millimeter to spare.

But at least I had made the gesture with him.

Suddenly I knew perhaps my father had told me that that upper door led to a solitary chamber where lived Uriah, King David’s general,

whom David had shamefully betrayed for the sake of his wife Bathsheba, by commanding his soldiers to abandon Uriah in the face of the enemy.

I must make a few explanatory remarks concerning this dream.

The initial scene describes how the unconscious task which I had left to my "father," that is, to the unconscious, was working out.

He was obviously engrossed in the Bible Genesis? And eager to communicate his insights.

The fishskin marks the Bible as an unconscious content, for fishes are mute and unconscious.

My poor father does not succeed in communicating either, for the audience is in part incapable of understanding, in part maliciously stupid.

After this defeat we cross the street to the "other side," where poltergeists are at work.

Poltergeist phenomena usually take place in the vicinity of young people before puberty; that is to say, I am still immature and too unconscious.

The Indian ambience illustrates the "other side."

When I was in India, the mandala structure of the divan i-kaas had in actual fact powerfully impressed me as the representation of a content related to a center.

The center is the seat of Akbar the Great, who rules over a subcontinent, who is a "lord of this world," like David.

But even higher than David stands his guiltless victim, his loyal general Uriah, whom he abandoned to the enemy.

Uriah is a prefiguration of Christ, the god-man who was abandoned by God. "My God, my God, why hast thou forsaken me?"

On top of that, David had "taken unto himself" Uriah's wife.

Only later did I understand what this allusion to Uriah signified: not only was I forced to speak publicly, and very much to my

detriment, about the ambivalence of the God-image in the Old Testament; but also, my wife would be taken from me by death.

These were the things that awaited me, hidden in the unconscious.

I had to submit to this fate, and ought really to have touched my forehead to the floor, so that my submission would be complete.

But something prevented me from doing so entirely, and kept me just a millimeter away.

Something in me was saying, "All very well, but not entirely."

Something in me was defiant and determined not to be a dumb fish: and if there were not something of the sort in free men, no Book of Job would have been written several hundred years before the birth of Christ.

Man always has some mental reservation, even in the face of divine decrees.

Otherwise, where would be his freedom?

And what would be the use of that freedom if it could not threaten Him who threatens it?

Uriah, then, lives in a higher place than Akbar.

He is even, as the dream said, the '^highest presence,'* an expression which properly is used only of God, unless we are dealing in Byzantinisms.

I cannot help thinking here of the Buddha and his relationship to the gods.

For the devout Asiatic, the Tathagata is the All-Highest, the Absolute.

For that reason Hinayana Buddhism has been suspected of atheism very wrongly so.

By virtue of the power of the gods man is enabled to gain an insight into his Creator.

He has even been given the power to annihilate Creation in its essential aspect, that is, man’s consciousness of the world.

Today he can extinguish all higher life on earth by radioactivity.

The idea of world annihilation is already suggested by the Buddha: by means of enlightenment the Nidana chain the chain of causality which leads inevitably to old age, sickness, and death can be broken, so that the illusion of Being comfes to an end. Schopenhauer’s negation of the

Will points prophetically to a problem of the future that has already come threating close.

The dream discloses a thought and a premonition that have long been present in humanity: the idea of the creature that surpasses its creator by a small but decisive factor.

After this excursion into the world of dreams, I must once more come back to my writings.

In Aion I embarked upon a cycle of problems that needed to be dealt with separately.

I had attempted to explain how the appearance of Christ coincided with the beginning of a new aeon, the age of the Fishes.

A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and comes forth as the ruler of the new aeon.

This led to the problem of synchronicity, which I discussed in my paper "Synchronicity: An Acausal Connecting Principle."

The Christ problem in Aion finally led me to the question of how the phenomenon of the Anthropos in psychological terms, the self is expressed in the experience of the individual.

I attempted to give an answer to this in Von den Wurzeln des Bewusstseins (1954).

There I was concerned with the interplay between conscious and unconscious, with the development of consciousness from the unconscious, and with the impact of the greater personality, the inner man, upon the life of every individual.

This investigation was rounded out by the Mysterium Coniunctionis, in which I once again took up the problem of the transference, but primarily followed my original intention of representing the whole range of alchemy as a kind of psychology of alchemy, or as an alchemical basis for depth psychology.

In Mysterium Coniunctionis my psychology was at last given its place in reality and established upon its historical foundations.

Thus my task was finished, my work done, and now it can stand.

The moment I touched bottom, I reached the bounds of scientific understanding, the transcendental, the nature of the archetype

per se, concerning which no further scientific statements can be made.

The survey I have given here of my work is, of course, only a brief summary.

I really ought to say a great deal more, or a great deal less.

It is an improvisation, like everything I am relating here. It is born of the moment.

Those who know my work may possibly profit by it; others perhaps will be impelled to look into my ideas.

My life is what I have done, my scientific work; the one is inseparable from the other.

The work is the expression of my inner development; for commitment to the contents of the unconscious forms the man and produces his transformations.

My works can be regarded as stations along my life's way.

All my writings may be considered tasks imposed from within; their source was a fateful compulsion.

What I wrote were things that assailed me from within myself.

I permitted the spirit that moved me to speak out.

I have never counted upon any strong response, any powerful resonance, to my writings.

They represent a compensation for our times, and I have been impelled to say what no one wants to hear.

For that reason, and especially at the beginning, I often felt utterly forlorn.

I knew that what I said would be unwelcome, for it is difficult for people of our times to accept the counterweight to the conscious world.

Today I can say that it is truly astonishing that I have had as much success as has been accorded me far more than I ever could have expected.

I have the feeling that I have done all that it was possible for me to do.

Without a doubt that life work could have been larger, and could have been done better; but more was not within my power. Carl Jung, Memories, Dreams and Reflections, Pages 200-237

Carl Jung on be grounded in the rational. (2019-06-20 02:40)

[1]

It is under all conditions a most advisable thing to keep to the conscious and rational side, i.e., to maintain that side.

One never should lose sight of it. It is the safeguard without which you would lose yourself on unknown seas.

You would invite illness, indeed, if you should give up your conscious and rational orientation.

On the other hand, it is equally true that life is not only rational.

To a certain extent you have to keep your senses open to the non-rational aspects of existence. . . .

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . .

The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

Jung has said that the unconscious long identified as the oceanic in man, is Nature.

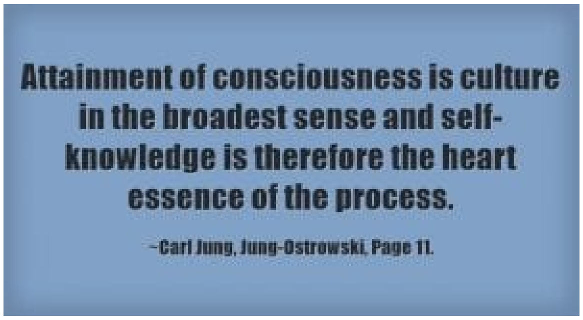
The seeker of himself often feels cast adrift, setting a course between light and dark but ultimately moved along by unseen currents deep within. Claire Dunne, Wounded Healer of the Soul, Page 87.

Image:

The Toilers of the Sea Painting by Albert Rydet; early 1880's.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/e1b8f-5.jpg`

Carl Jung Quotations (2019-06-20 02:43)



Attainment of consciousness is culture in the broadest sense and self-knowledge is therefore the heart essence of the process.

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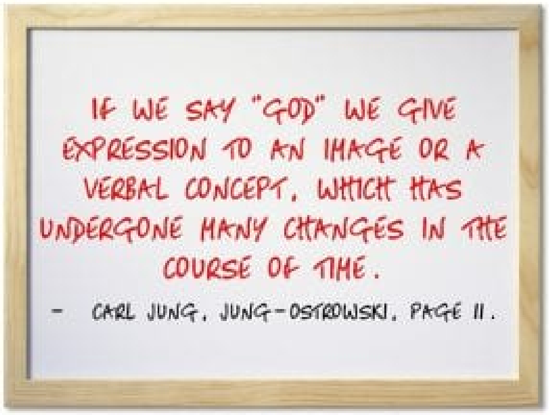

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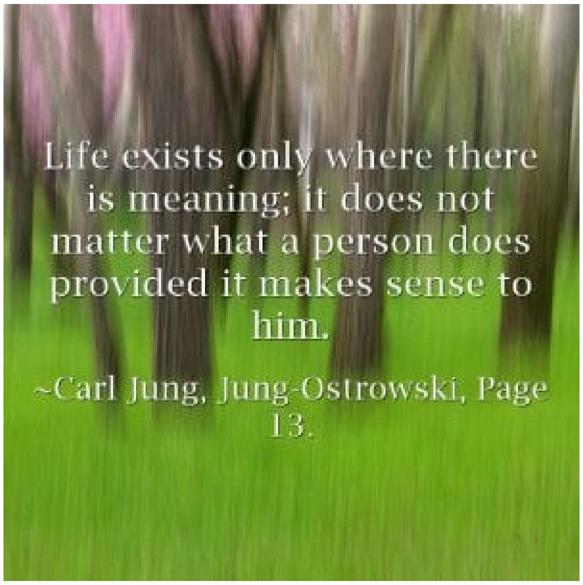

Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him.

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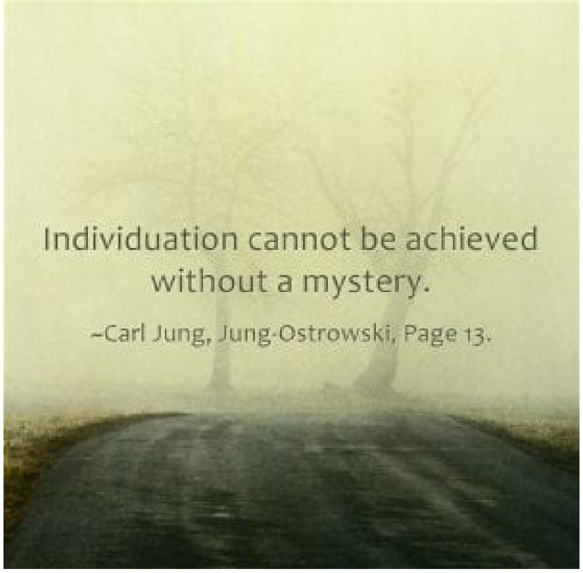
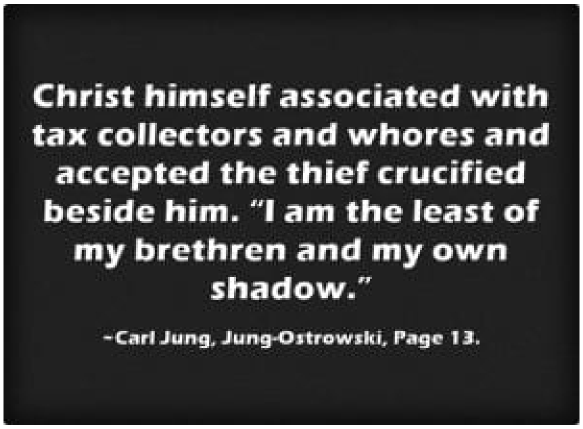


Individuation cannot be achieved without a mystery.

~Carl Jung, Jung-Ostrowski, Page 13.



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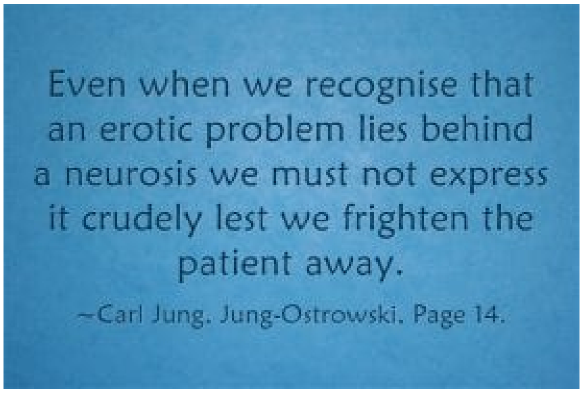

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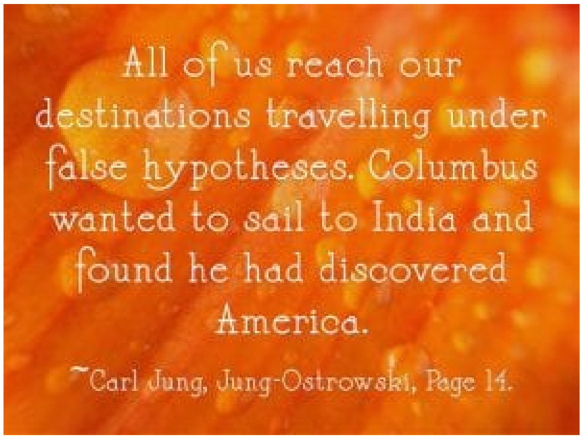

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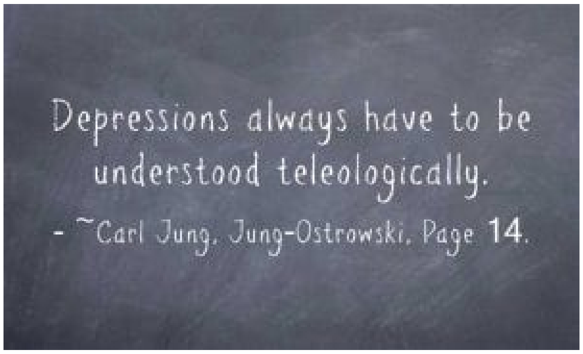

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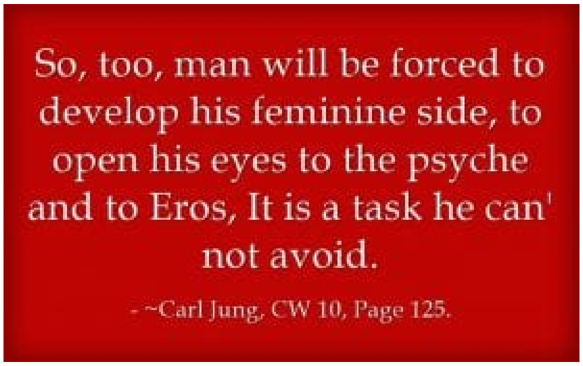

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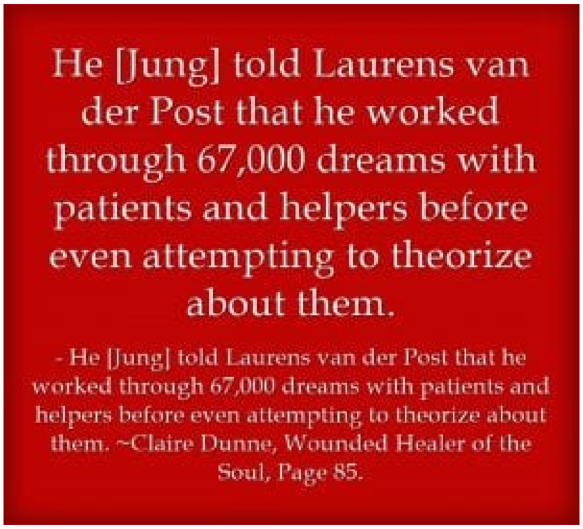

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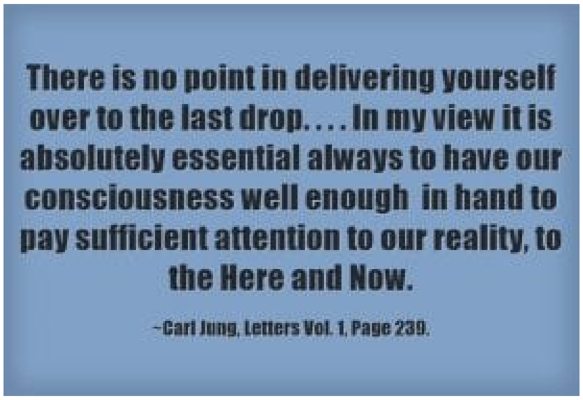

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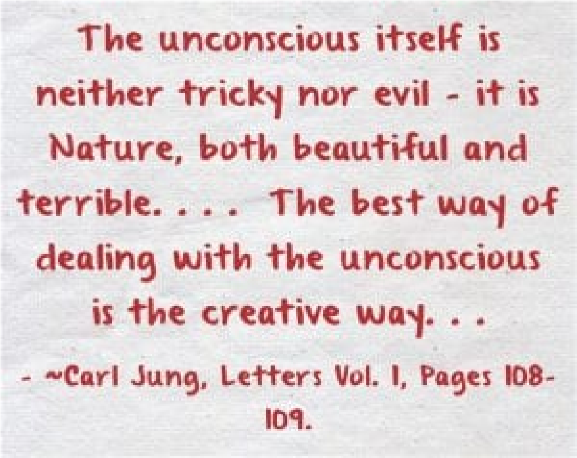

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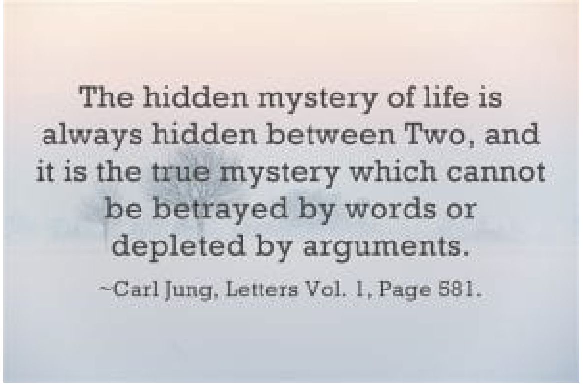

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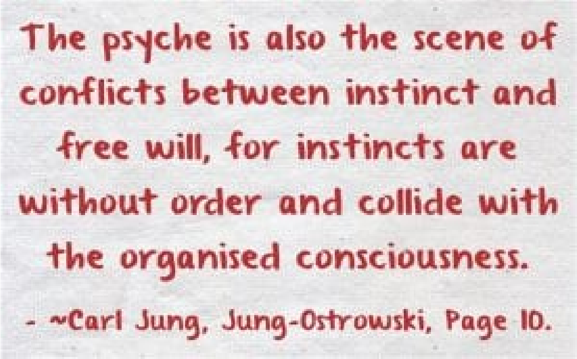

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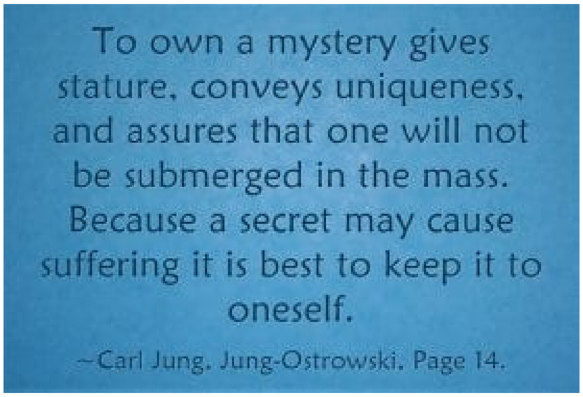

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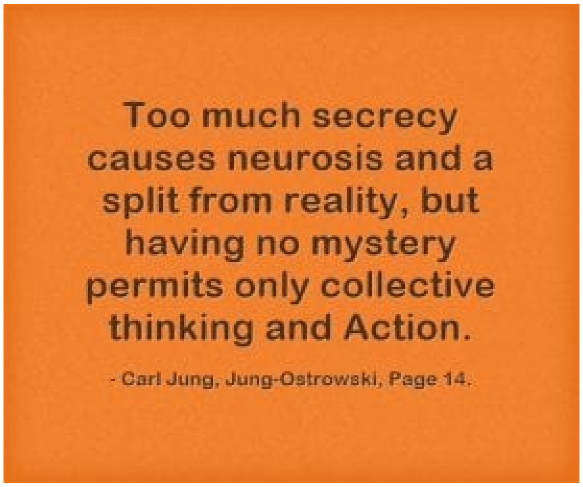

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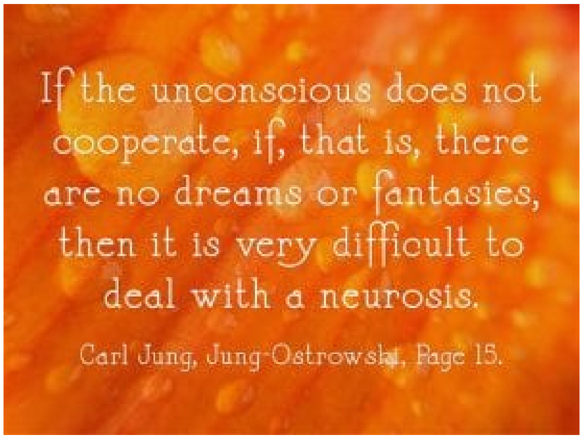

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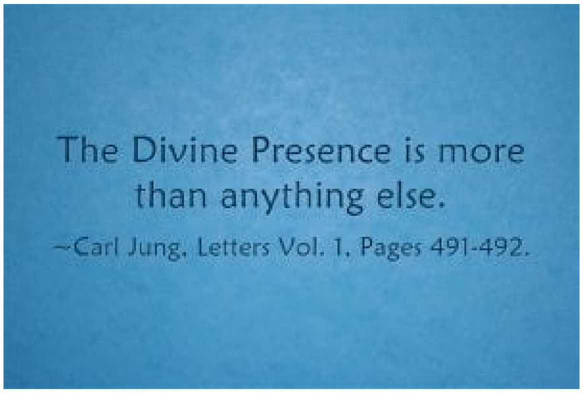

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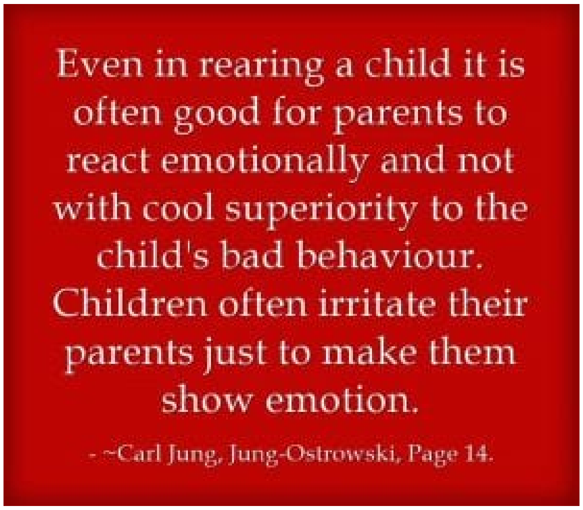

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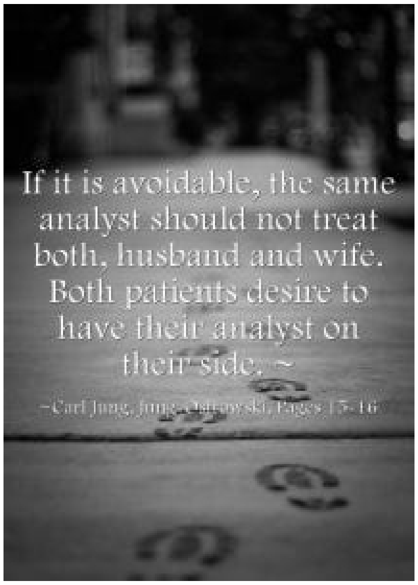

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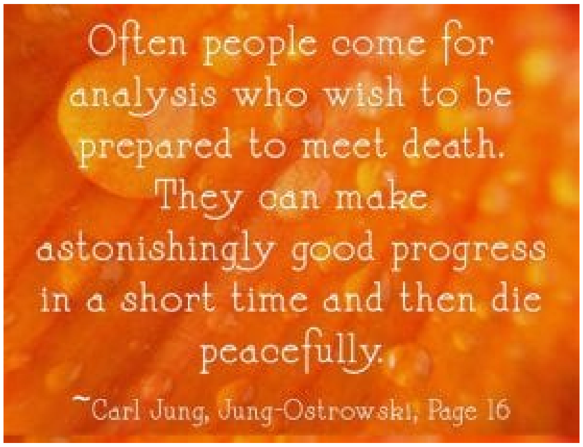

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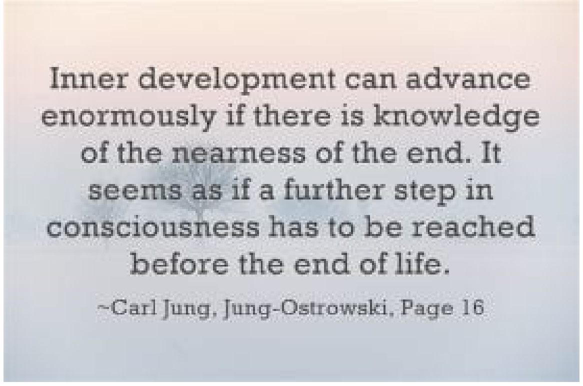

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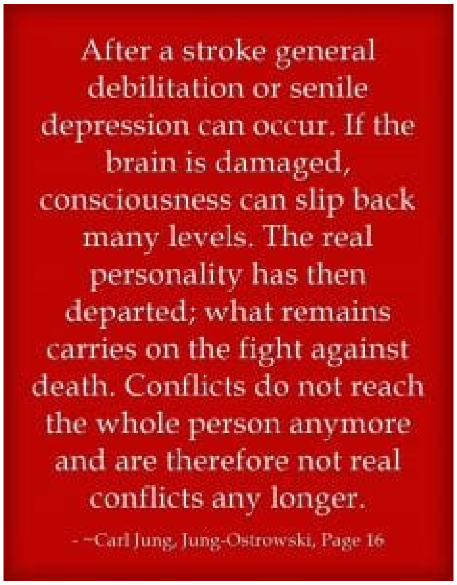

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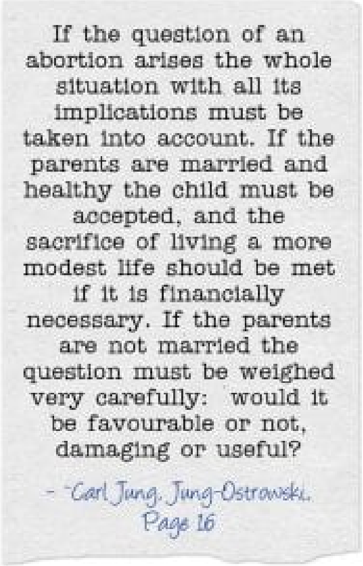

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful?

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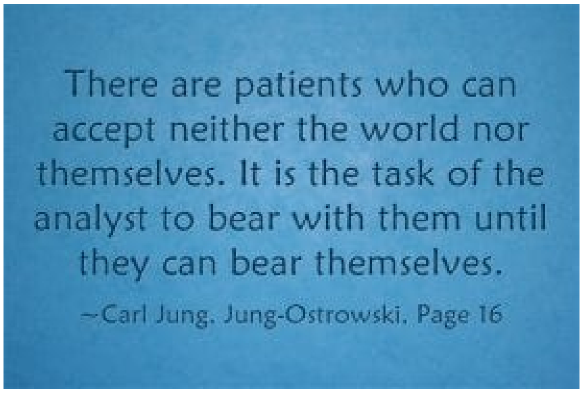

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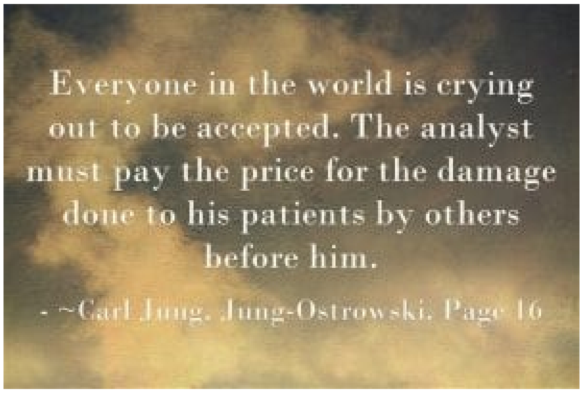

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Carl Jung on how the Unconscious expresses itself through Depression. (2019-06-20 02:44)

[1]

The unconscious can also express itself through a depression.

People so spoilt by success that they are no longer accustomed to struggle for it, must sometimes suffer disaster in order to wake up: otherwise life is too easy for them.

They are too comfortable and they have to pay for it somehow.

Many are plagued by chronic ailments or intermittent depressions because fate does not torment them in other ways.

Chronic illness or depression is then directly meaningful. They are mechanisms, to be sure, but so long as people are enslaved by these mechanisms they are saved from a more cruel fate.

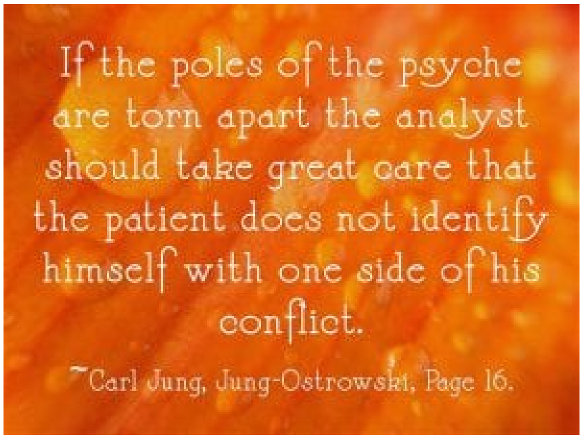
There are some patients the analyst must even treat emotionally, and he must not allow certain other patients to exploit him. He can talk very openly and sternly to these and even respond emotionally to them. Such people enslave others.

They must be shown that they have a desire to dominate: they must be told the truth.

People of this kind are subject to depression because they want to rule others but cannot manage to. Carl Jung, Jung-Ostrowski, Page 15.

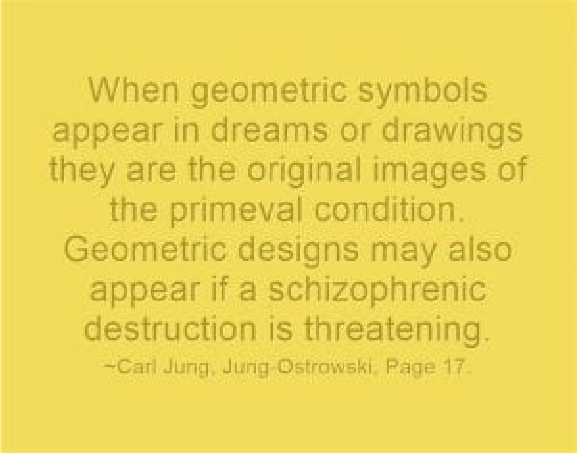
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/59292-2.jpg`

Carl Jung Quotations (2019-06-20 03:15)



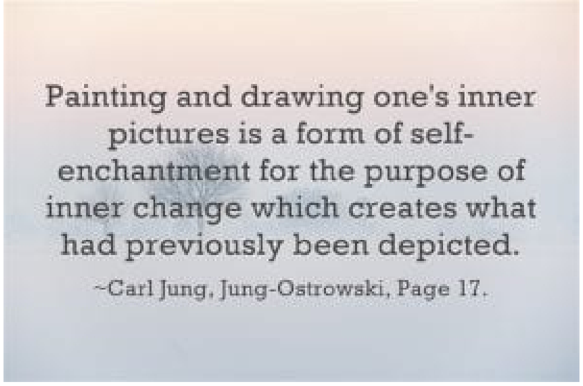
If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict.

~Carl Jung, Jung-Ostrowski, Page 16.



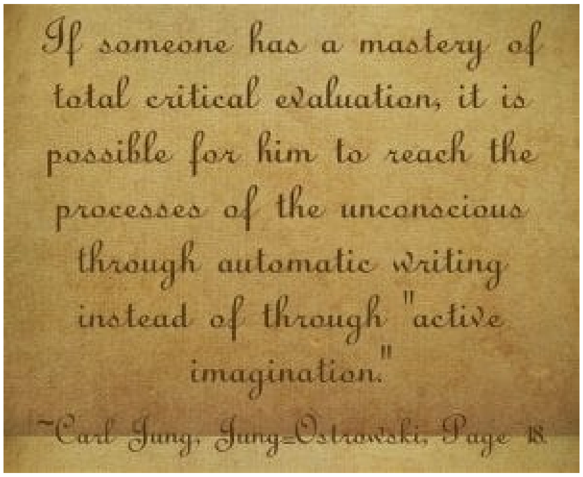
When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening.

~Carl Jung, Jung-Ostrowski, Page 17.



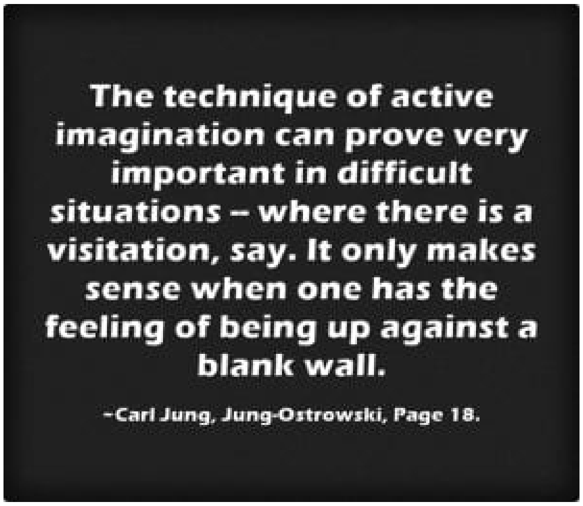
Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted.

~Carl Jung, Jung-Ostrowski, Page 17.



If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination."

~Carl Jung, Jung-Ostrowski, Page 18



The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall.

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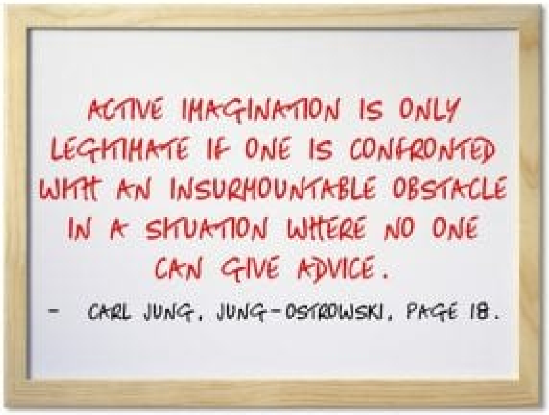
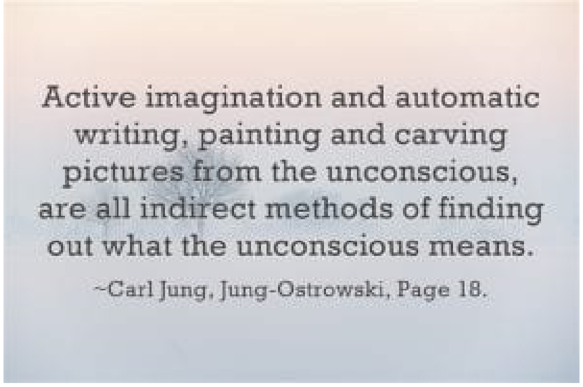


ACTIVE IMAGINATION IS ONLY LEGITIMATE IF ONE IS CONFRONTED WITH AN INSURMOUNTABLE OBSTACLE IN A SITUATION WHERE NO ONE CAN GIVE ADVICE.

– CARL JUNG, JUNG-OSTROWSKI, PAGE 18.



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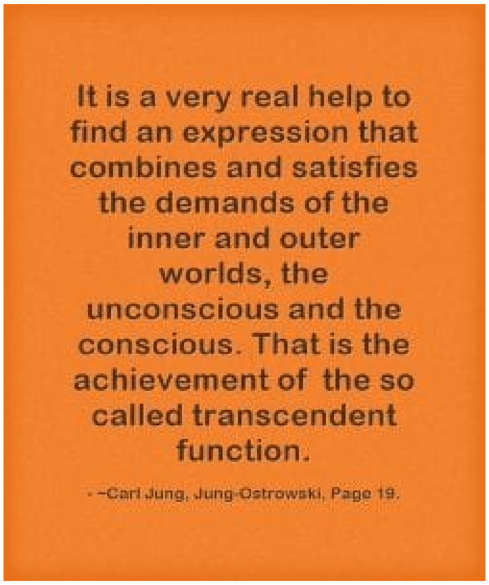

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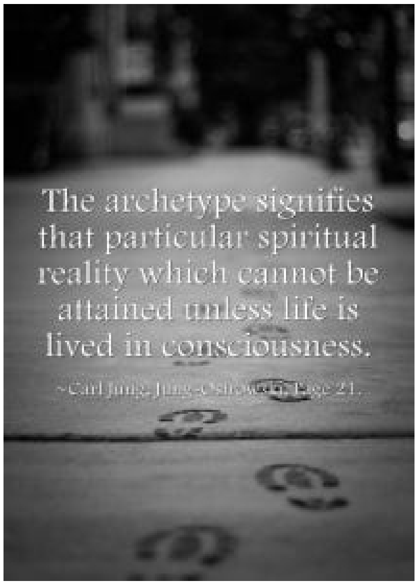

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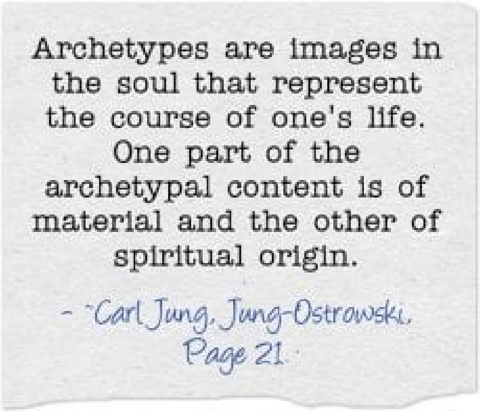

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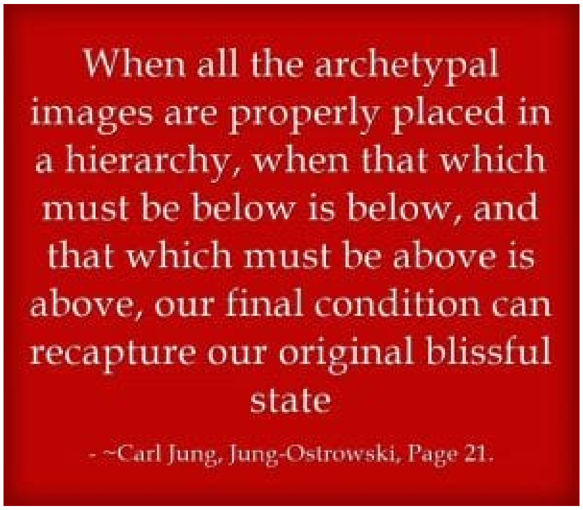

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition can recapture our original blissful state

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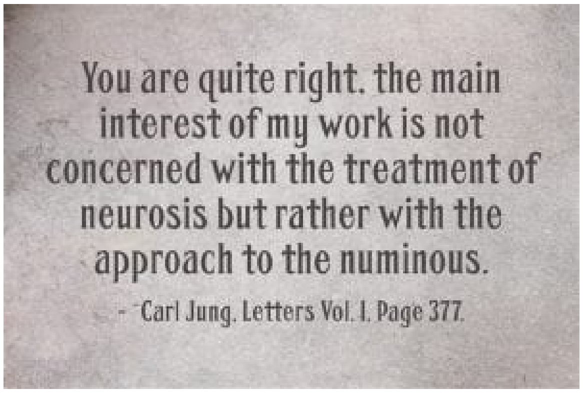

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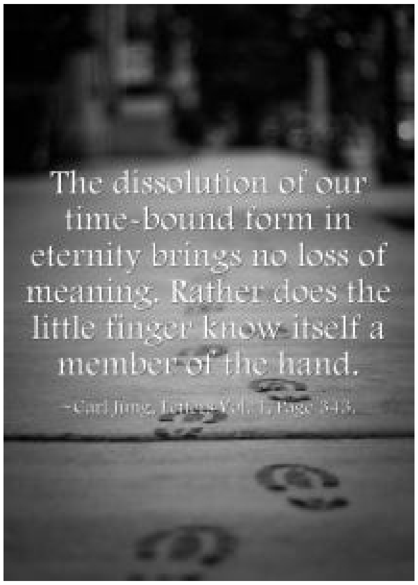

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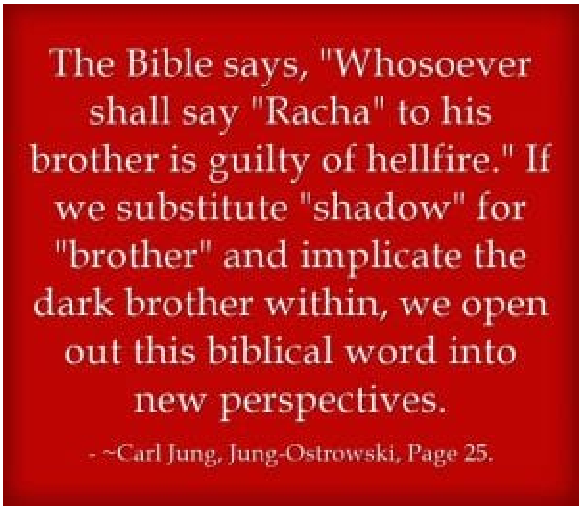

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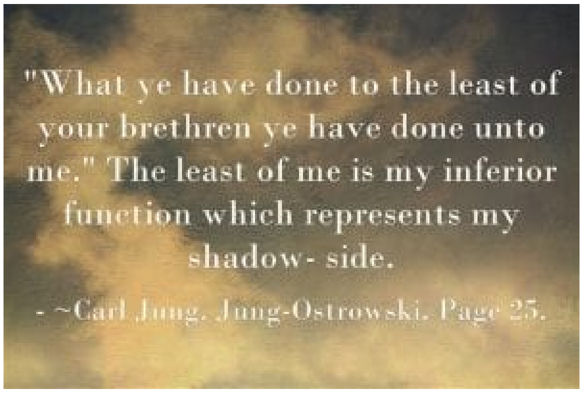

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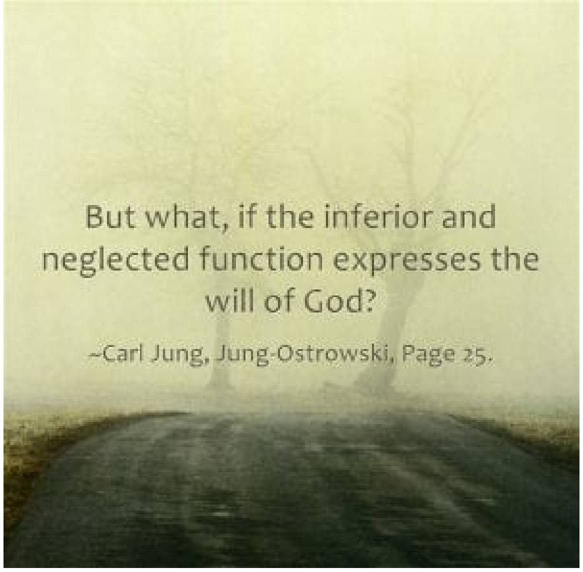

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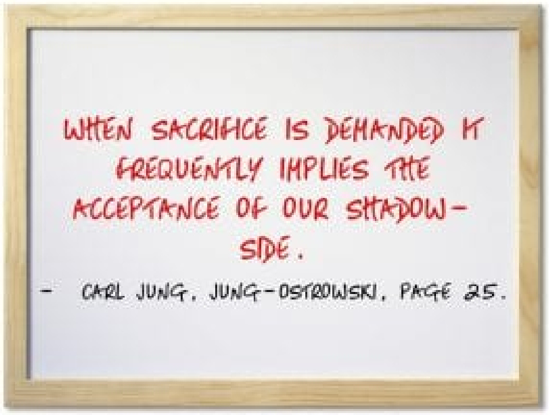

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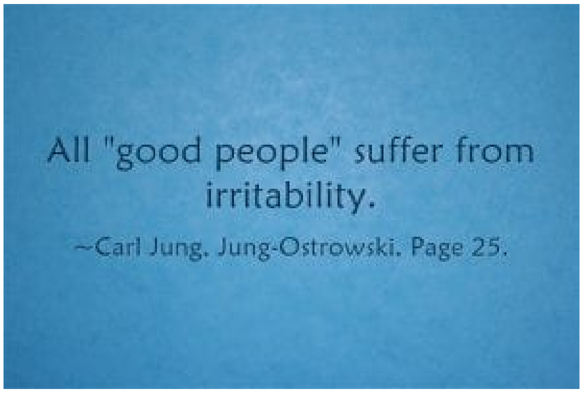
- CARL JUNG, JUNG-OSTROWSKI, PAGE 25.



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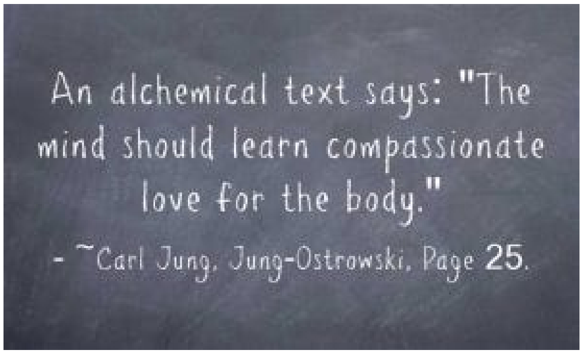

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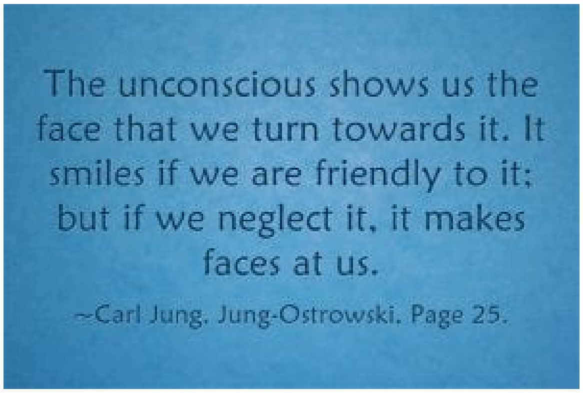

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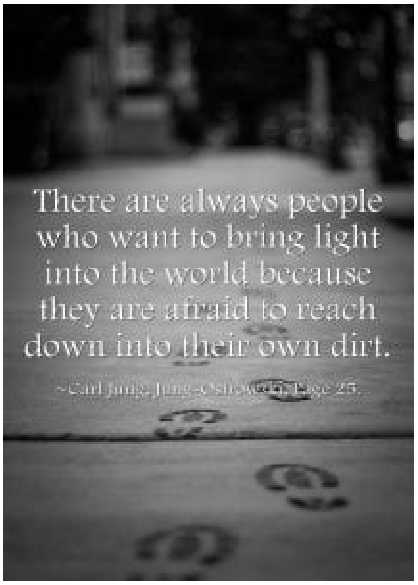

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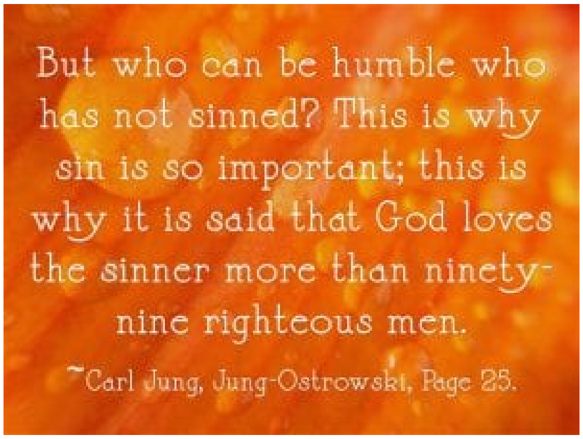

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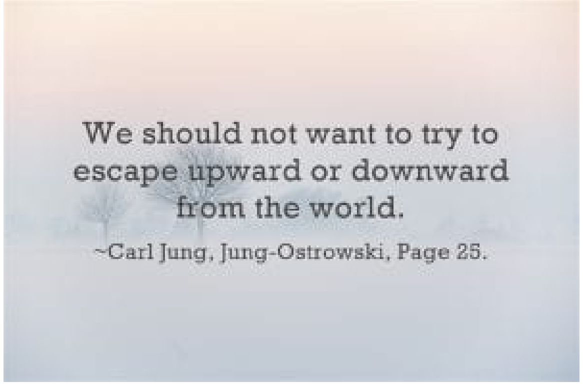

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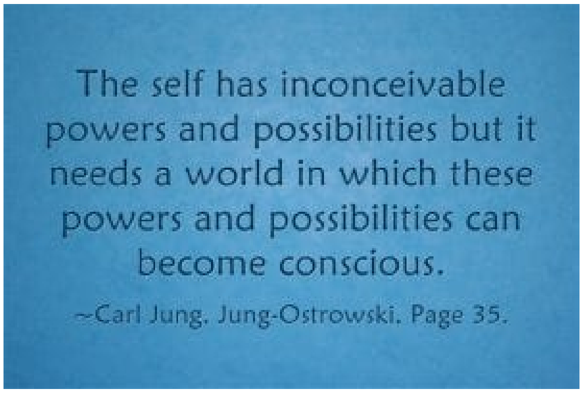

The self has inconceivable powers and possibilities but it needs a world in which these powers and possibilities can become conscious.

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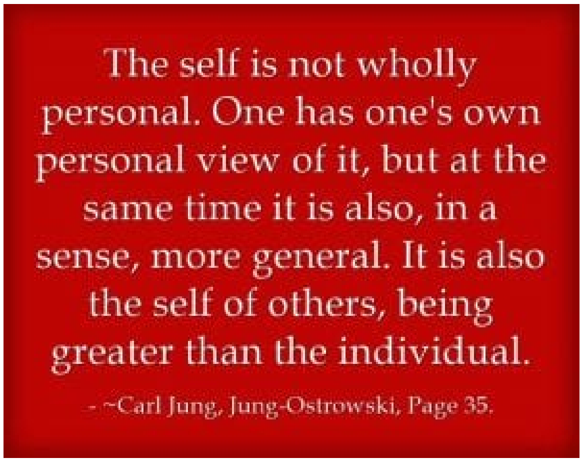

The self is not wholly personal. One has one's own personal view of it, but at the same time it is also, in a sense, more general. It is also the self of others, being greater than the individual.

- ~Carl Jung, Jung-Ostrowski, Page 35.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict. Carl Jung, Jung-Ostrowski, Page 16.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted. Carl Jung, Jung-Ostrowski, Page 17.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so called transcendent function. Carl Jung, Jung-Ostrowski, Page 19.

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When sacrifice is demanded it frequently implies the acceptance of our shadow- side. Carl Jung, Jung-Ostrowski, Page 25.

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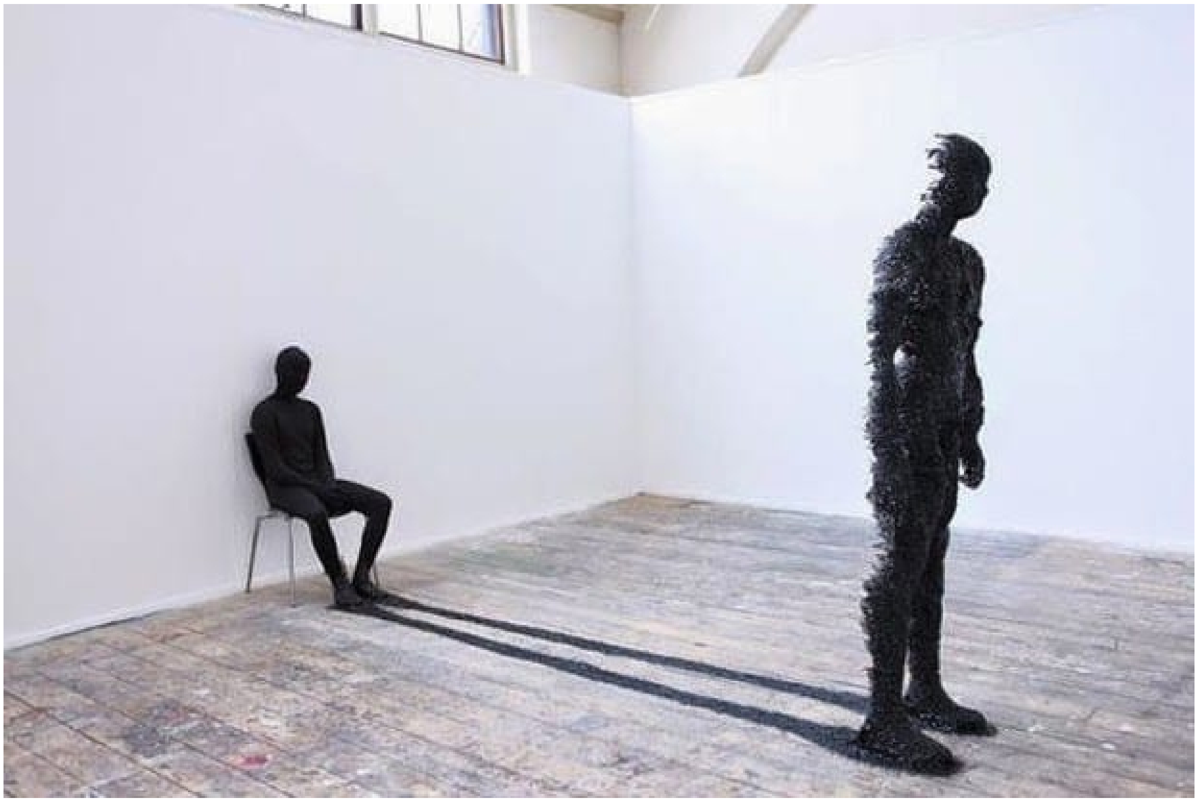
Carl Jung on the "Archetype of the Shadow." (2019-06-20 03:16)

[1]



The Archetype of the Shadow

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire. "If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

It also says, "Reconcile yourself with him as long as he is on the road." "What ye have done to the least of your brethren ye have done unto me."

The least of me is my inferior function which represents my shadow- side. But what, if the inferior and neglected function expresses the will of God?

When sacrifice is demanded it frequently implies the acceptance of our shadow- side.

If the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.

His self is empty and he cannot draw the opposites together.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

In the case of a woman the relationship should be to a man.

We should not try to escape upward or downward from the world.

To want to be the best or the worst of men is megalomania. It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.

That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.

All "good people" suffer from irritability.

We must be charitable to our weaknesses. An alchemical text says: "The mind should learn compassionate love for the body."

The unconscious shows us the face that we turn towards it.

It smiles if we are friendly to it; but if we neglect it, it makes faces at us.

We can only become real by accepting our sexuality and not denying it through saintliness. We must descend into our own depths to have the visio Dei.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt. But who can be humble who has not sinned?

This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Conversations with C.G. Jung, Archetypes of the Shadow, Pages 25.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/72b02-shadow.jpg`

Carl Jung: But reason accomplishes nothing, because the puer aeternus is always an agent of destiny. (2019-06-20 03:30)

To Oskar A. H. Schmitz

Dear Herr Schmitz, 23 February 1931

I consider the puer aeternus1 attitude an unavoidable evil.

Identity with the puer signifies a psychological puerility that could do nothing better than outgrow itself.

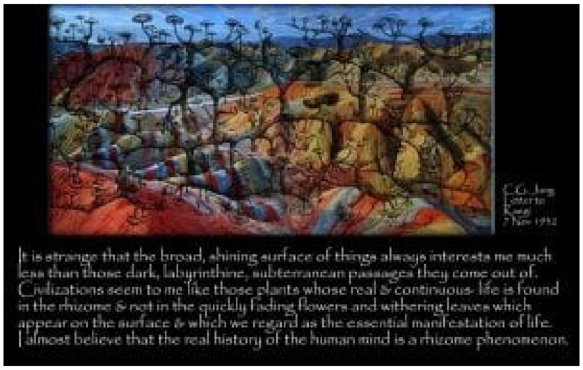
It always leads to external blows of fate which show the need for another attitude.

But reason accomplishes nothing, because the puer aeternus is always an agent of destiny.

With best regards,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 82

Carl Jung: I find that it gives us a key to the backdoors of the Renaissance. (2019-06-20 03:31)


C.G. Jung
Letter to
Kaegi
7 Nov 1932
It is strange that the broad, shining surface of things always interests me much
less than those dark, labyrinthine, subterranean passages they come out of.
Civilizations seem to me like those plants whose real & continuous life is found
in the rhizome & not in the quickly fading flowers and withering leaves which
appear on the surface & which we regard as the essential manifestation of life.
I almost believe that the real history of the human mind is a rhizome phenomenon.

Dear Herr Kaegi, 7 November 1932

Thank you very much for kindly sending me your offprint.

I am glad you have drawn my attention to Walser.

As you are obviously well acquainted with Walser's writings, I would like to ask you whether Walser has also taken an interest in the Ipnerotomachia of Francesco Colonna.

I find that it gives us a key to the backdoors of the Renaissance.

It is strange that the broad, shining surface of things always interests me much less than those dark, labyrinthine, subterranean passages they come out of.

Civilizations seem to me like those plants whose real and continuous life is found in the rhizome and not in the quickly fading flowers and withering leaves which appear on the surface and which we
regard as the essential manifestation of life.

Burckhardt mentions Colonna's work but for understandable reasons he sees nothing in it.

Of the more recent writers, it seems to be chiefly Luigi Valli who has ventured into the background.

I almost believe that the real history of the human mind is a rhizome phenomenon.

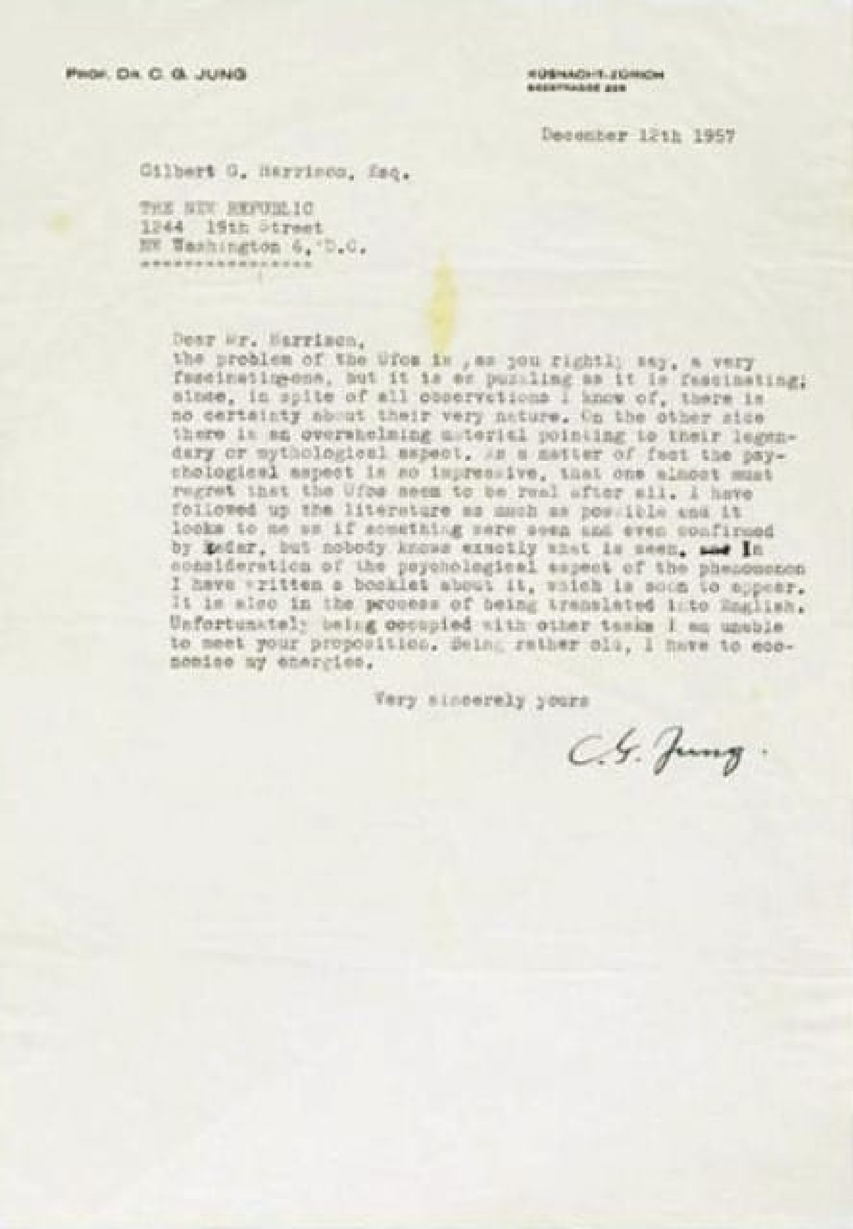
With best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 102

Carl Jung’s Letter on UFO’s **(2019-06-20 03:36)**

[1]



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

December 12th 1957

Gilbert A. Harrison, Esq.

THE NEW REPUBLIC
1244 19th Street
NW Washington 6, D.C.
****

Dear Mr. Harrison,
the problem of the Ufos is ,as you rightly say, a very fascinating-one, but it is as puzzling as it is fascinating; since, in spite of all observations I know of, there is no certainty about their very nature. On the other side there is an overwhelming material pointing to their legendary or mythological aspect. As a matter of fact the psychological aspect is so impressive, that one almost must regret that the Ufos seem to be real after all. I have followed up the literature as much as possible and it looks to me as if something were seen and even confirmed by Radar, but nobody knows exactly what is seen. ~~and~~ In consideration of the psychological aspect of the phenomenon I have written a booklet about it, which is soon to appear. It is also in the process of being translated into English. Unfortunately being occupied with other tasks I am unable to meet your proposition. Being rather old, I have to economise my energies.

Very sincerely yours

C. G. Jung.

In 1957, with Flying Saucers to appear the following year, New Republic editor Gilbert A. Harrison wanted to get this Jungian perspective on UFOs in his magazine.

Carl Jung’s response to Harrison’s query, the text of which follows:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/bbf9a-letter.jpg`

Carl Jung and Ghosts (2019-06-20 03:39)

[1]

Explorations: Jung in England: Ghost and Personality Types By Vivianne Crowley

In 1920, Carl Jung, the father of Analytic Psychology, was invited to Britain to give seminars. In his leisure time he visited Tintagel Castle, the supposed birthplace of King Arthur, and mystical Glastonbury, where St. Joseph of Arimathea is reputed to have brought the Holy Grail for safekeeping. Jung's intuitive mind had been open to the paranormal from a very early age. In Britain, he was in a land steeped in history—and in ghosts.

Jung disliked hotels, so he asked a friend to help him rent a cheap country cottage where he could stay on weekends. However, when he was at the cottage, he got little rest. On the first weekend, he woke to find a sickly smell pervading the bedroom. The next weekend, the smell was accompanied by a rustling noise of something brushing along the walls. It seemed to Jung that a large animal must be in the room. On the third weekend, there were knocking sounds. By now, most people would have given up and decided to spend their weekends elsewhere, but not Jung. On the fifth weekend, he woke up to find a hideous apparition beside him on the pillow. It was an old woman, part of whose face was missing.

Jung questioned the cleaners, who confirmed that the cottage was indeed haunted. This explained the suspiciously low rent and the cleaners' reluctance to be there after dark. Not all of Jung's colleagues were inclined to believe in ghosts. The colleague who had rented the cottage on Jung's behalf was unimpressed with what Jung told him, so Jung challenged him to spend the night there. He tried, but was so terrified he did not even remain in the bedroom. He took his bed into the garden and slept outside with his shotgun beside him. Shortly afterward, the cottage's owner had it demolished—it was impossible for anyone to live there.

Personality Types

One of Jung's aims during his British seminars in 1920 was to refine his ideas about personality. In 1921, he published what is now the sixth volume of his Collected Works, entitled Psychological Types. In addition to two attitudes to the world, extroversion and introversion, Jung identified four personality types or functions: "sensation," "intuition," "thinking," and "feeling." Of these psychological types or functions, Jung wrote (Psychological Types 518):

> For complete orientation all four functions should contribute equally: thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important for us, sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background, since these too belong to the complete picture of a given situation.

The idea that there are four basic personality types is found in many cultures and is at the heart of astrology. The ancient Greeks believed that the whole of creation was made up of four elements—Earth, Air, Fire, and Water. Personality was seen as influenced by these four elements—people were a mixture of the elements, but in each of us one element predominates, affecting our personality and body type. The personality types relate to the four elements: sensation to Earth, thinking to Air, intuition to Fire, and feeling to Water. The idea that intuition is fiery may seem strange, but if you consider Jung's idea of intuition as akin to creative inspiration, then it begins to make sense.

The personality types also relate to the astrological signs through the four elements. In astrology, the Air signs are Aquarius, Gemini, and Libra; the Fire signs are Aries, Leo, and Sagittarius; the Water signs are Pisces, Cancer, and Scorpio; and the Earth signs are Taurus, Virgo, and Capricorn. If a patient was particularly difficult to understand, Jung would send him or her to an expert astrologer to have a natal chart prepared, which Jung would then interpret psychologically. There is no simple relationship between sun sign and dominant personality type, but a skilled astrologer can predict the dominant personality type from the overall dynamics of the chart.

Four Functions

In order to function in the world, we need to receive information and then make judgments about how to act on it. Sensation and intuition are different ways of perceiving and receiving information. Thinking and feeling are judging functions. They are two different measuring instruments that help us to process the information we receive.

We cannot use two perceptual functions or two judging functions at the same time. The different modes of perceiving—sensation and intuition—are like looking at the world through different pairs of glasses with different lenses. We can only use one pair at a time. We call on the other when we need to, but it is less familiar to us and therefore we use it less skillfully. Similarly, we cannot use two judgment functions as measuring instruments at the same time. We use either thinking or feeling first to evaluate the data we receive, and then call on the other for extra information.

Jung's ideas on personality types are clearly illustrated by four characters in the original Star Trek series: Mr. Spock, the thinker; Dr. McCoy or Bones, the feeler; Scotty, the sensate engineer; and Captain Kirk, the intuitive leader. Captain Kirk's impulsiveness was always getting them into trouble, but his leaps of lateral imagination got them out again. When the team worked well together, they solved most of their problems.

Thinking and Feeling

Thinking tells us whether something is logical and rational, correct or incorrect. Thinking types enjoy analyzing information and making logical decisions. They tend to be good at science, mathematics, or business. Introverted thinking people like computers and classification systems. They can be good at playing the stock market and gambling. Extroverted thinkers love to organize others. They are born administrators.

Feeling tells us whether something is pleasant or unpleasant, good or bad, helpful or harmful. We need our feeling function when dealing with people and making relationships. Feeling people make good social workers who will move heaven and earth to help a deserving client. Feeling people build relationships of trust and are excellent parents, teachers, and ministers.

Sensation and Intuition

Sensation operates through the physical senses, and we use it to discover facts. Sensation types are usually practical people who spot physical clues that others miss. As doctors, they make good diagnosticians. As mechanics, they will often recognize the annoying engine noise that electronic faultfinding devices failed to identify. As fashion experts, they match color with an unerring eye. Sensation is reality-oriented, focused in the here and now. Sensate people remember names and dates and make great collectors, whether of stamps or antiques.

Intuition shows us meanings and implications. It tells us how situations are likely to develop in the future. Intuitives have hunches and "know" things, but do not know how they know. Intuition is the function of the imagination. People with extroverted intuition have an idea where society is going and will be at the leading edge of new technologies, businesses, fashions, and creeds. They love new ideas and new projects. Introverted intuition is the function of the creative writer and of the daydreamer. Intuitives can be content to dream their lives away without ever bringing their brilliant imaginings to fruition—they start more than they finish.

Dominant and Secondary Functions

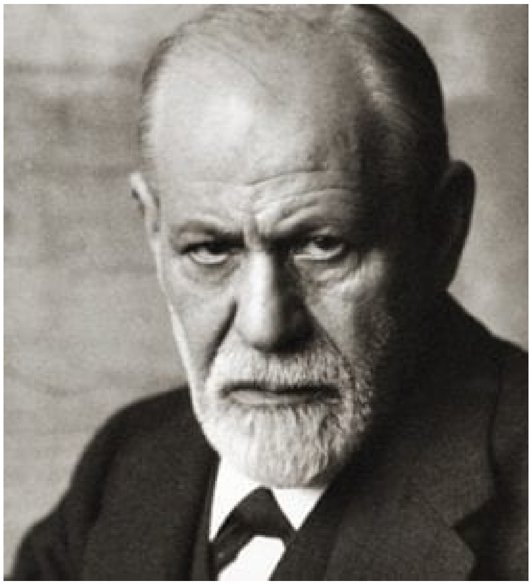
Our dominant and secondary functions are the perceptual and judgmental functions that we use most in everyday life. These functions impact on our outer personality, affecting how people see us and react to us.

Relating to a person whose first and second functions are opposite to ours can create problems. Sensate thinkers are interested in practical matters, business, and politics. They will be easily bored by discussions about people's feelings. Intuitive feelers are romantic. They like being told that their partner loves them. "Of course I love you," the sensate thinker replies, "I bought you that new CD player, didn't I?" Intuitive thinkers talk about abstract ideas and find sensate feelers materialistic. A sensate feeling parent may feel hurt by an intuitive thinking child's apparent coldness. When she or he is in the middle of doing something complex on the computer, an intuitive thinker may find it irritating to feel obliged to respond to a sensate feeling person's need for hugs. This does not make these relationships impossible, but it does make them more challenging.

Vivianne Crowley is a Jungian psychologist and the author of Jung, a Journey of Transformation: Exploring His Life and Experiencing His Ideas (Quest Books, 1999), from which this article has been edited.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/75c58-ghost.jpg`

Carl Jung: Pfister will bring his next installment;" Sadger speaks of mucus eroticism," with ill-concealed moral indignation. (2019-06-20 03:41)



Dear Professor Freud, 6 November 1911

The first days after my return were crowded with trivia.

Now at last I can breathe again.

I have discussed the Zentralblatt situation with Riklin and issued the necessary orders. (I have the feeling that nothing moves unless one brandishes a whip.)

Most people are only too glad to have a ruler or tyrant over them.

Man invented rulers out of sheer laziness.

My message to the Zentralblatt' will go off at the earliest opportunity.

The last stretch of military service has made all work impossible.

Reports of meetings of the branch societies will appear as heretofore in the Bulletin, hence the reports of the meetings in Vienna should also be directed to the central office.

I am making up the Bulletin together with Riklin and shall send it to Stekel.

Since our space in the Zentralblatt is limited, we must have reports of meetings from the branch societies every month so that the material doesn't pile up too much.

The reports should be drawn up as hitherto.

Aren't you afraid that the publication of longer papers in the Zentralblatt will generate unnecessary competition with the Jahrbuch.

I'd like to see Silberer's papers in the latter.

The Zentralblatt would be serving a more valuable purpose if it presented elementary didactic articles, suitable shall we say for beginners and patients.

I would gladly vote for a subsidy if the Zentralblatt printed monographs of an elementary and didactic nature, It is, after all, intended mainly for medical
men, and Silberer's paper can hardly be called medical.

Anyway I couldn't take Silberer into the Jahrbuch until the January number.

For this reason I am not putting up any serious opposition but merely wanted to express (most respectfully) my opinion that papers of this kind are not quite in the right place in the Zentralblatt.

If his paper has already been lying around a long time its early publication would be desirable.

Rank's "Lohengrin" is excellent."

The next Jahrbuch will include three things of Silberer's," among them the paper Bleuler objected to for some unaccountable reason; I really can't find anything offensive
in it.

Pfister will bring his next installment;" Sadger speaks of mucus eroticism," with ill-concealed moral indignation.

Sachs" is in it too.

Zurich is represented not only by Pfister but by two very scientific items" which should lend a quite special cachet to the Jahrbuch from the standpoint of the official, well-behaved (censored) consciousness.

My second part" is not yet finished; I must in any case postpone it till January because of the bulk of the current Jahrbuch.

Not a word from Specht-clear proof of the seriousness of his intentions.

I am shedding no tears for Hirschfeld.

Otherwise all is well with us.

Kindest regards,

Most sincerely yours,

DR. Jung Carl Jung, Freud/Jung Letters, Vol. 1, Pages 454-455

Olga Frobe-Kapteyn and Eranos (2019-06-20 03:42)

[1]

Olga Fröbe-Kapteyn was born in 1881 in London of Dutch parents. Her mother Truus Muysken was engaged in feminist movements and social renewal, while her father Albertus Kapteyn (or Kapteijn) was an engineer with passion for photography.

She studied history of art in Zürich and in 1909 married Iwan Fröbe, a musician and conductor who, unfortunately, died a few years later due to an airplane accident. Olga Fröbe was also an experienced skier and adored the mountains: she was one of the first women who participated in climbing the Mont Blanc. During the First World War, she left her home in Berlin to live in Zurich, where she had a literary salon.

In 1920, after having spent several holidays in Porto Ronco near Ascona, she settled down in Casa Gabriella in

Ascona Moscia. Here she began to study Indian philosophy and meditation and to take an interest in theosophy. Her first profound contact with symbolism was thanks to a poet from Munich, Ludwig Derleth, who also had a considerable influence on the birth of Eranos.

Olga Fröbe-Kapteyn met Carl Gustav Jung for the first time at the ’School of Wisdom’ , run in Darmstadt by Count Hermann Keyserling, where she found a group of researchers devoted to finding the ’common root of all religions’. It was here that she came across the text of the Yi Ching for the first time, translated in 1923 by Richard Wilhelm. He, too, had an important influence on Olga Fröbe’s life. In 1928, she built a conference room near Casa Gabriella, without quite knowing for what purpose.

It seems that it was Jung, whose psychological system was very important to her and to the Eranos experience, who suggested that she use the conference room as a ’meeting place between East and West’ . The name ’Eranos’ was suggested to her by the historian of religions, Rudolf Otto. His human-centered conception of religion and the fact that she thus met other members of the ’Ecumenical Circle’ in Marburg, had a deep impact on the work at Eranos. C.G. Jung remained a fundamental figure in the organisation of the Conference.

In the 1930s and 1940s, Olga Fröbe traveled to European and American libraries (such as the Biblioteca Apostolica Vaticana in Rome, the British Museum in London, the Morgan Library in New York, the Bibliothèque Nationale in Paris and the Archeological Museum in Athens) in order to pick up archetypal images: she thus formed a rich ’Archive for Research in Archetypal Symbolism’, containing more than six thousand images, which became of key importance to the research of many Eranos lecturers, amongst others M. Eliade, K. Kerényi, E. Neumann as well as C.G. Jung. In the following years, she focused on renewing this particular dance, which was at the same time a modern and ancient ritual. Olga Fröbe-Kapteyn passed away in the Casa Gabriella in 1962.

http://www.eranosfoundation.org/history _b.htm #an02

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/0f26d-olga.jpg`

Carl Jung on Foul Language as a therapeutic tool. (2019-06-20 04:01)

An American woman underwent a Freudian analysis without success.

She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.

When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to
me again like that, I would reply to her in the same fashion.

The patient pointed out that I had become emotional and that was not permissible for an analyst.

My answer was, "But it is human and I have the right to be human too."

This allowed her to emerge from her schizophrenia.

She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured. Carl Jung, Jung-Ostrowski, Page 15.

Carl Jung on how to use Active Imagination. (2019-06-20 04:05)

[1]

The initial question to be directed. . . would be: "Who or what has come alive? . . .

Who or what has entered my psychic life and created disturbances and wants to be heard?"

To this you should add: "let it speak!"

Then switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form.

Write down what then comes without criticism.

Images should be drawn or painted assiduously no matter whether you can do it or not.

Once you have got at least fragments of these contents, then you may meditate on them afterwards.

Don’t criticize anything away!

If any questions arise, put them to the unconscious again the next day.

Don’t be content with your own explanations no matter how intelligent they are. . . .
Treat any drawings the same way.

Meditate on them afterwards and every day go on developing what is unsatisfactory about them.

The important thing is to let the unconscious take the lead. Carl Jung, Letters Vol. 1, Pages 28-29.

Our dreams propel us into a landscape of universal symbols, which can speak both to our deepest personal realities and to the collective archetypal world that underpins them. Claire Dunne, Wounded Healer of the Soul, Page 86.
Image:

Memories

Oil painting by Tobi Zausner; 1981.

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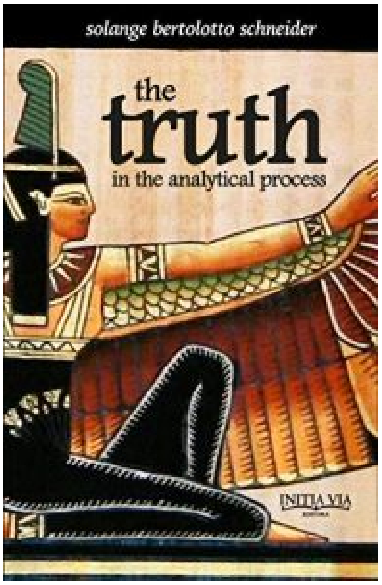
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/81965-3.jpg`

The Truth in the Analytical Process by Solange Schneider [Newly Released] (2019-06-20 15:22)

[1]T 

[2] The Truth in the Analytical Process by Solange Schneider

Analyzing the role of truth, secrets and lies, as well as ethics in human relationships, cannot be postponed. The way we deal with truth in our private and public lifes affects our mental health, just as unjust governments affect our personal lives.

The rescue of the truth in our culture is not simple, and the news reports it daily. We must learn how to deal with the chaos of ethics, and the truth must regain its characteristic meaning as a structuring symbol, not only for the individual but also for all cultures. Therefore, the main purpose of this book is to discuss the truth as an important part of human communication, and to explore it as a symbol in Psychology, History, Philosophy, Religion, Science and also in Politics.

The mythology is a way to discover the meanings of truth in the analytical psychological process. The concept of Maat, the egyptian goddess who embodies truth, justice, balance and morality, is reproduced throughout history by several cultures and religions. The principle of Maat must be rescued.

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1. `https://www.amazon.com/analytical-process-Solange-Bertolotto-Schneider-ebook/dp/B07TC89KYM/ref=sr_1_1?keywords=The+truth+in+the+analytical+process&qid=156105789`
2. `https://www.amazon.com/analytical-process-Solange-Bertolotto-Schneider-ebook/dp/B07TC89KYM/ref=sr_1_1?keywords=The+truth+in+the+analytical+process&qid=156105789`

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libraues (2019-06-20 16:13:04)
The recovery of truth as an organizing principle of human relations is both an essential and an impossible mission. I find it’s best not to think of this as a mission at all, but rather an organic cycle that we can neither accelerate not slow down.

Carl Jung on "The Bible and the Church." (2019-06-21 03:23)

[1]

[Carl Jung on "The Bible and the Church."]

The Church and the Bible If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power.

That is, of course, if I had not been shot first.

The existence of the Church has its own validity.

Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms.

It takes an enormous inner strength to live through severance from the Catholic Church.

It is a tremendous responsibility to endeavor to entice someone else away from the Church.

Many now stand outside.

For those who are engaged in a vital conflict, a one-sided commitment is always presumptuous.

They are reproached by others for not being humble enough to take from the Church.

This is not so: they separated themselves from the Church out of reverence for the Spirit that bloweth where it listeth.

When Christ is most luminous the Church receives the least light.

The light of the Church is therefore greatest when the moon is in opposition to the sun.

Some examples of editorial slips made by the Church in the Bible: "Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would ’st pray enter into thy chamber .." The parable of the unjust steward.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it
listeth.

One need not always be in opposition to the Church.

The Church is valid up to the point where life goes on.

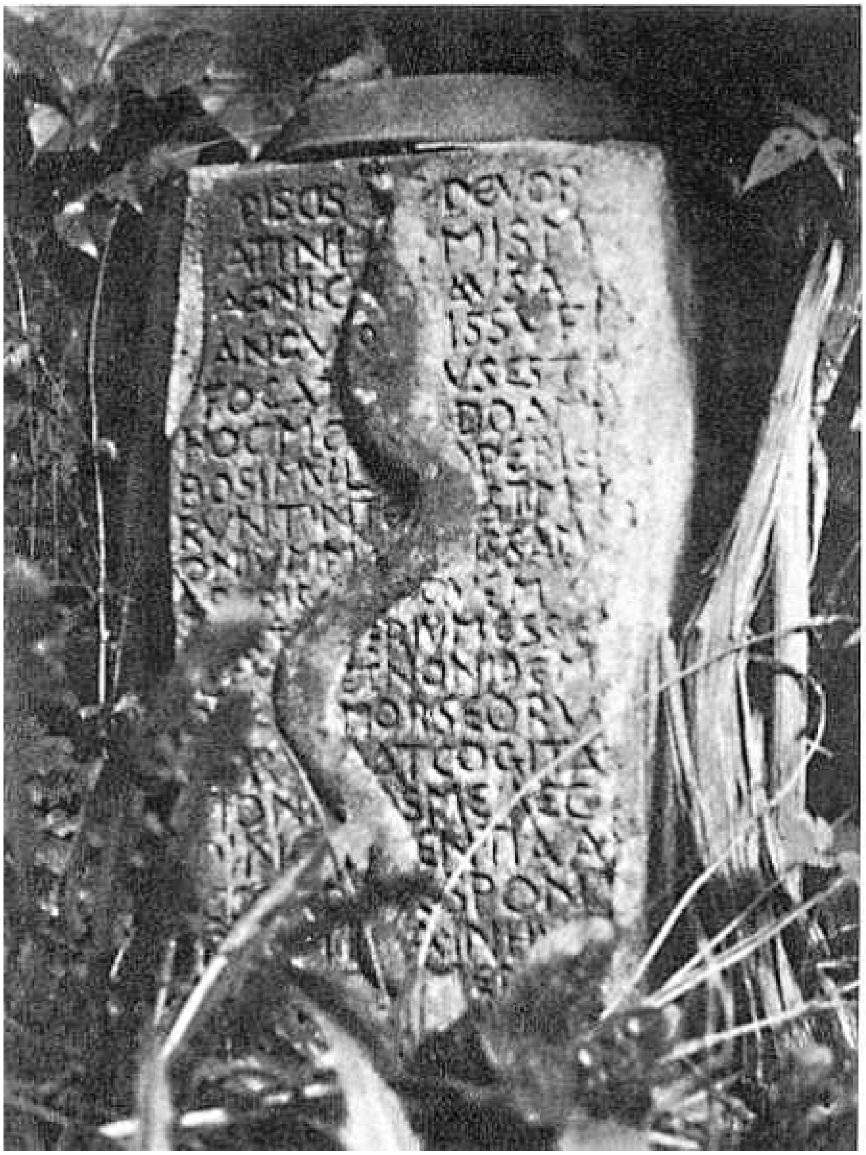
There are often elements in the psyche that are absolutely heathen.

They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Conversations with C.G. Jung, The Church and the Bible, Page 45.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/e83f9-church.jpg`

Carl Jung’s "Thanks Offering" (2019-06-21 03:27)

[1]



In remembrance of his seventy-fifth birthday Jung chiseled a twenty-inch square stone with three alchemical inscriptions ”as a thanks offering."

The stone stands outside the tower at Bollingen "and is like an explanation of it." Claire Dunne, Wounded Healer of the Soul, Page 140.

Here stands the mean, uncomely stone,
’Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise. Carl Jung, “Wehr,” Page 377.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/d504d-1.jpg

Carl Jung on "Abortion." (2019-06-21 03:27)

[1]

If the question of an abortion arises the whole situation with all its implications must be taken into account.

If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary.

If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/598ac-1.jpg`

Carl Jung: He who wants to remain true to love must also overcome sin. (2019-06-21 03:41)

I gathered from Philemon's words that I must remain true to love to cancel out the commingling that arises through unlived love.

I understood that the commingling is a bondage that takes the place of voluntary devotion. Scattering or dismembering arises, as Philemon had taught me, from voluntary devotion.

It cancels out the commingling.

Through voluntary devotion I removed binding ties.

Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature.

Nor can death begin in me as a new life, since I can only fear death.

I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage?

How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering?

As long as I do not voluntarily devote myself to the dismembering, a part of my self secretly remains with men and things and binds me to them; and thus I must, whether I want to or not, be a part of them, mixed in with them and bound to them.

Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things.

Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is.

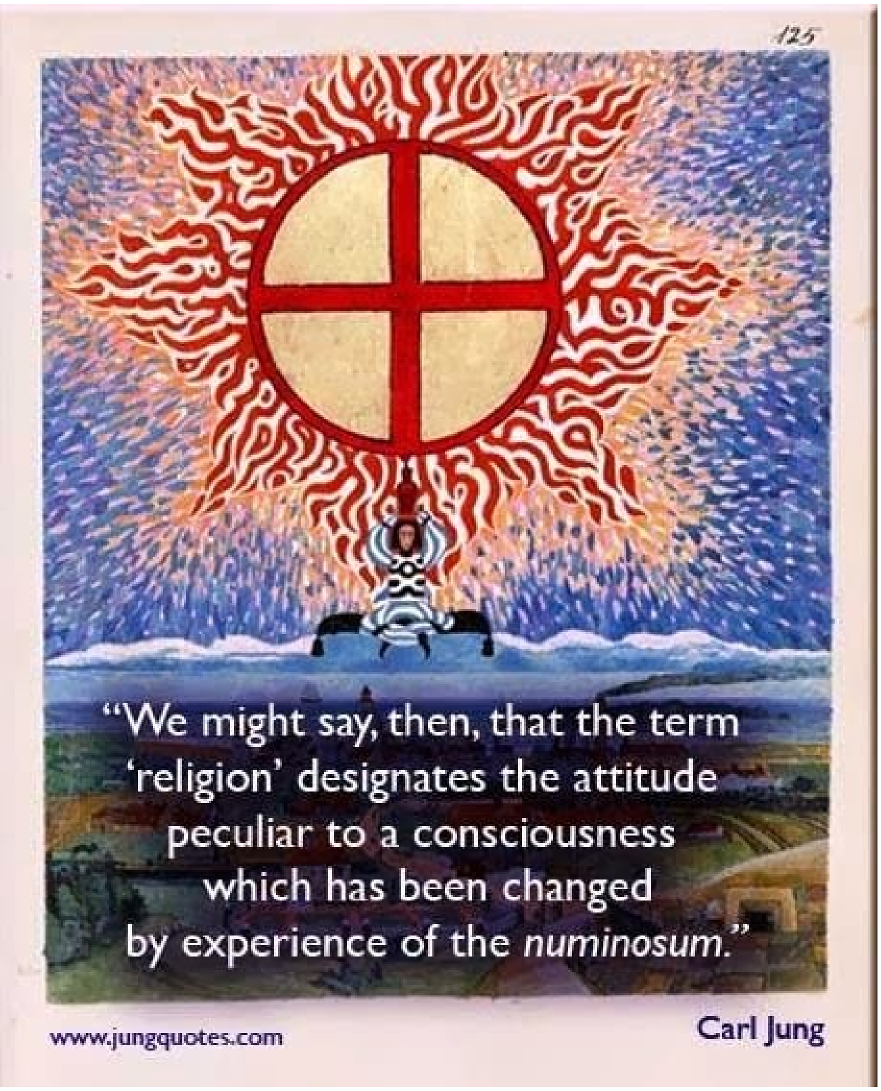
It is difficult to remain true to love since love stands above all sins.

He who wants to remain true to love must also overcome sin.

Nothing occurs more readily than failing to recognize that one is committing a sin.

Overcoming sin for the sake of remaining true to love is difficult, so difficult that my feet hesitated to advance. Carl Jung, Red Book, Page 356.

[Carl Jung on Religion] (2019-06-21 03:58)



"We might say, then, that the term 'religion' designates the attitude peculiar to a consciousness which has been changed by experience of the *numinosum*."

www.jungquotes.com

Carl Jung

[Carl Jung on Religion]

The inner man has access to the sense organs of God.

God has a longing for man and it seems there is provision for God to be created in man's consciousness.

Consciousness is the cradle of the birth of God in man.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.

There is no general prescription for salvation. "If thou knowest what thou doest, thou art blessed."

I must know what the Church teaches but I must then ask myself what my own law is.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.

To some people we must say, "You must choose your own way; you must act."

Others have to learn to refrain from acting.

Few take both into account, which is why Deus et homo is so important.

Imagine a person who only sees two possibilities, two dimensions.

Rest your fingertips on the table.

The person who can only see two dimensions is aware only of the fingertips.

He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisible wholeness of man hovers over and combines all his possibilities.

So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.

The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.

We do not know whether our present order is final.

At another level a new creative solution may be required.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil."

God is understood here as all that is beyond our capacity to grasp, beyond all our imagining.

We see things only in contrast: fullness and emptiness, light and shadow.

So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.

The hole in the disc is a way of representing God as the unnameable and the unknown.

The Lord's words, "Blessed are they who know what they do," seem in direct contradiction to the other words of Christ, "Forgive them for they know not what they do."

But life feeds on opposites.

When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, "Forgive her, O sancta simpicitas."

We might also say that only he is blessed who knows what-he is doing.

A priori contradictions will always appear in life.

The words of the Bible and the sayings of Christ are paradox.

We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.

To be whole is to be full of contradictions.

The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.

The complete human being, the hermaphrodite, is never visible.

He is indescribable, always a mystical experience.

That which shows itself is always paradoxical so there is no uniform image of the personality.

Biographies seem so unreal because they attempt to give a consistent picture of someone’ s personality.

The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.

He who doubts can see both possibilities.

It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life.

It looks as if God was unconscious.

Anyone who knew the goal would not have taken such a roundabout way with creation.

It took a very long time for the brain to appear on the earth. The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed.

It seems as if there was an urge to create something.

The least differentiated animals developed the most: only that which is incomplete can perfect itself.

Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.

This assumption also accounts for the many prehistoric catastrophes.

It does not imply that creation was accidental but that it seems as if its intention was limited in scope.

The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.

If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time ?

The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know anything about it.

God holds all of creation in the unconscious: Paul preached in Athens and said, "God scorned the time when men lived in unbelief, 'in agnosia'."

There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as "do penance" when it should actually have read "change your ways."

"Change your ways" had moral significance for the needs of that time.

If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.

God would be responsible for each catastrophe because it must have arisen from his mistakes.

The assumption of divine prescience or of a personal God makes nonsense of the world.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.

If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?

How could we account for these enormous quantities of fish before new beings could come into existence?

This is my myth about God and his creation.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning.

Human consciousness is the second creator of the world.

Only through extreme differentiation and distance can consciousness come about.

A God who is a God of a people or a God of everything cannot individuate himself and so cannot really become conscious.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.

God changes too and is therefore especially interested in man.

Christian dogma brought immense advances in religious comprehensions.

God the Father became the Son and His own soul, the Word that became flesh.

Each son of God must awaken this new reality in himself.

But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.

If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth "from where no good ever came."

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.

It is a beautiful message that one is a child of God but it can have a devilish effect.

Christ’s tragedy could be much more impressively portrayed in our day than as the figure of a preacher wandering through Palestine two thousand years ago, not even needing to support himself.

But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?

Imagine an evening at "The Corner Tavern" as Mr.

So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I am the son of God."

How is the darkness to know the light if it does not partake of it?

God deigned to take on the image of man.

We are his eyes and ears, imago Dei in homine.

We must pray, "deliver us from evil," and not only man but God as well must be redeemed.

In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and myself).

We can avoid the penalty of hybris by making a sacrifice .

Each of us must find in what area his sacrifice must be made.

If we can think of the worst possible sacrifice for us we are close to knowing which we must make.

A sacrifice is doing what we would force others to do.

If we hold back through fear of hybris then we fail in our task and become a homunculus .

The acceptance of the shadow is a sacrifice.

For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.

The image of the Divine Child characterizes our relation with the Self.

In philosophy God is abstract, an idea, imageless.

But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.

The most serious question to ask, it seems to me, is what will Christianity have to say in the future?

What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"

What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

All these questions may become actual during the next two thousand years, in the era of Aquarius.

The more one understands wholeness and through inner experience approaches it, the more one quasi resembles God.

"The Spirit examines everything, even the depths of Divinity."

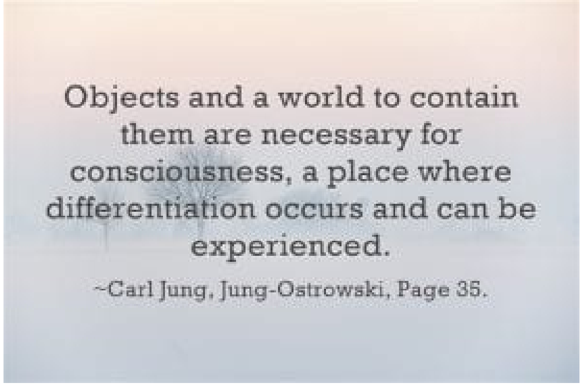
This sentence was an editorial error (in the process of veiling the Logia) which should not have been embodied in the Bible.

We must not forget that we are only ants … but that even an ant is an imago Dei.

I do not know whether Karma creates the ego or the ego creates Karma.   Carl Jung, Ostroski-Sachs, Pages 38-43.

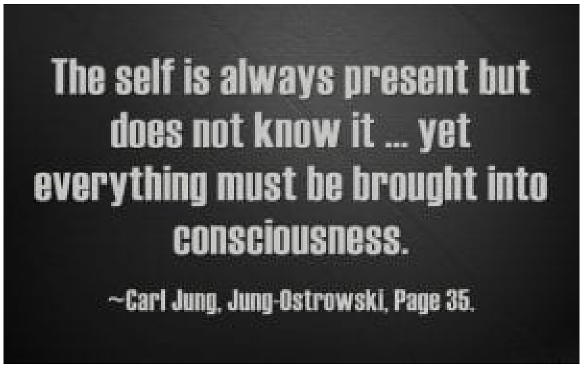
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/49854-numin.jpg`

Some Carl Jung Quotations (2019-06-21 03:58)



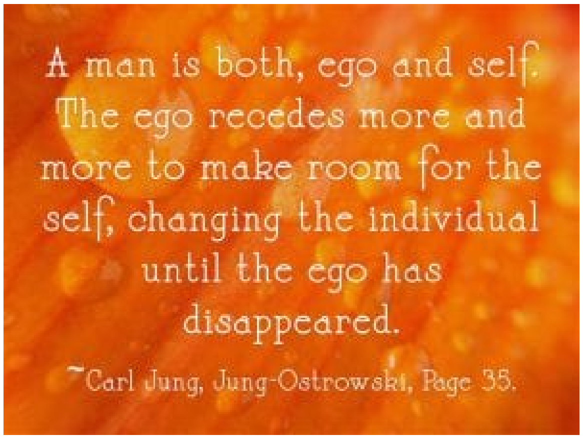
Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced.

~Carl Jung, Jung-Ostrowski, Page 35.



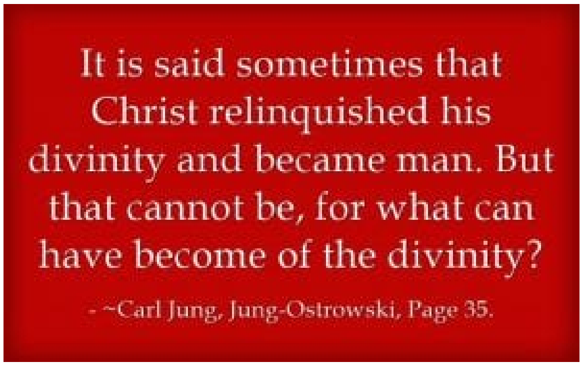
The self is always present but does not know it ... yet everything must be brought into consciousness.

~Carl Jung, Jung-Ostrowski, Page 35.



A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared.

~Carl Jung, Jung-Ostrowski, Page 35.



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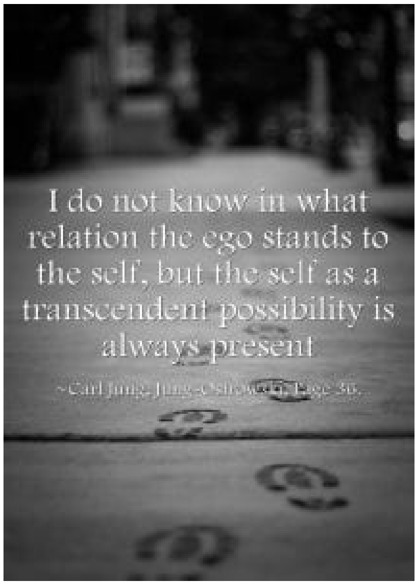

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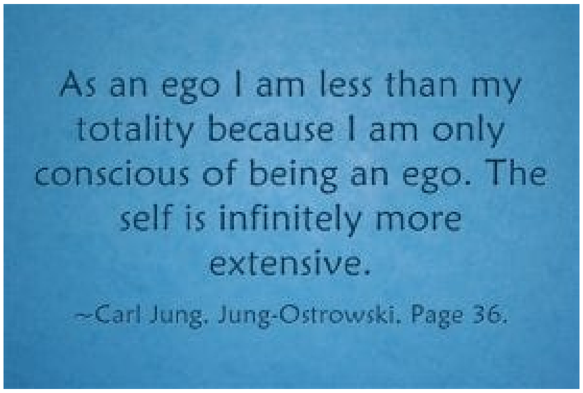

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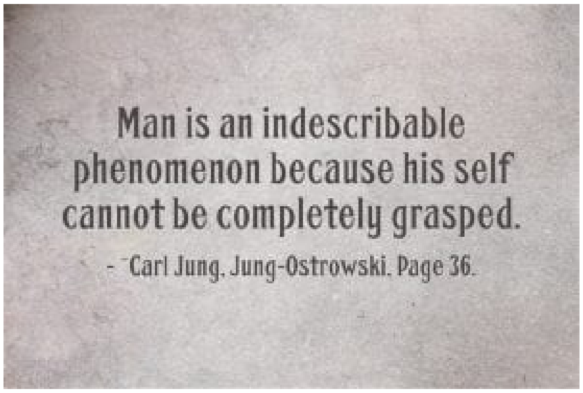

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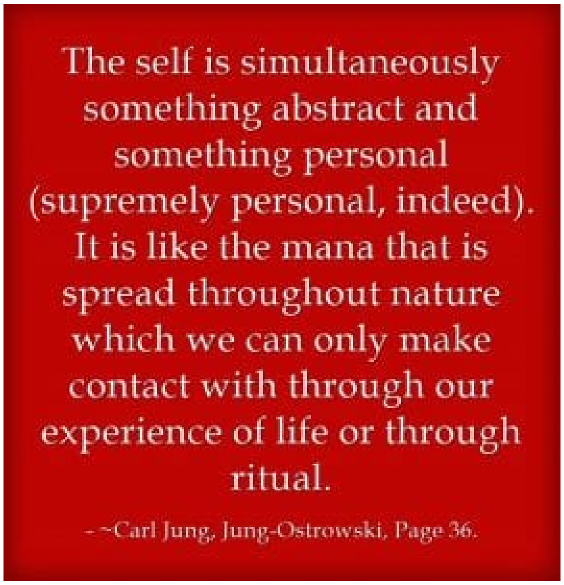

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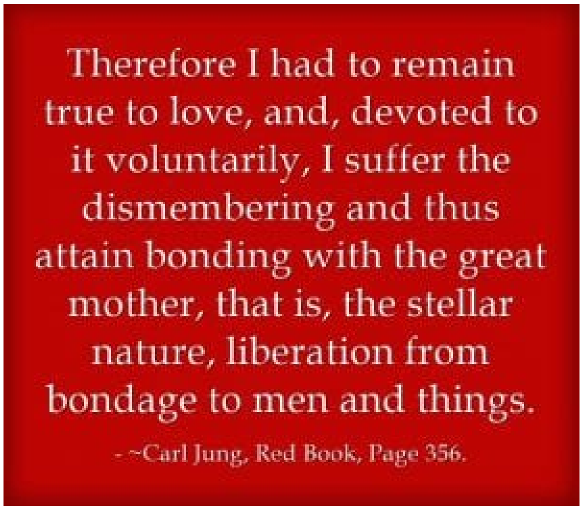

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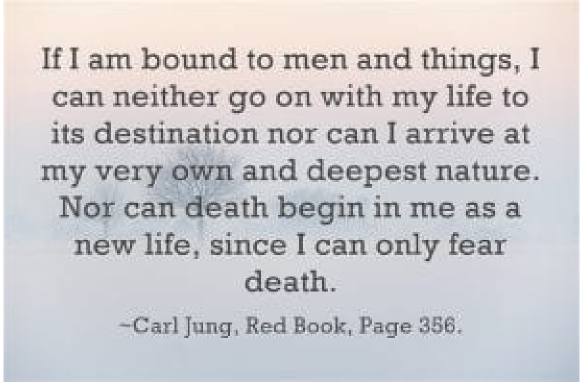

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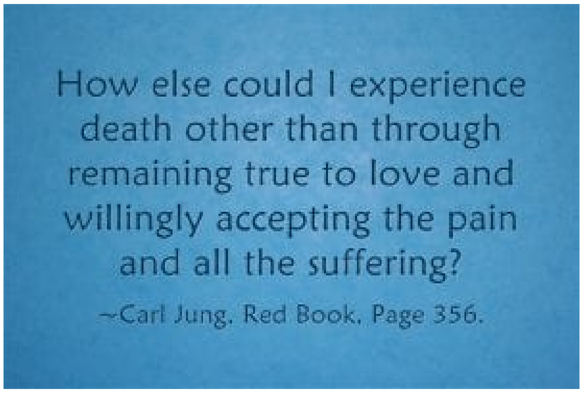

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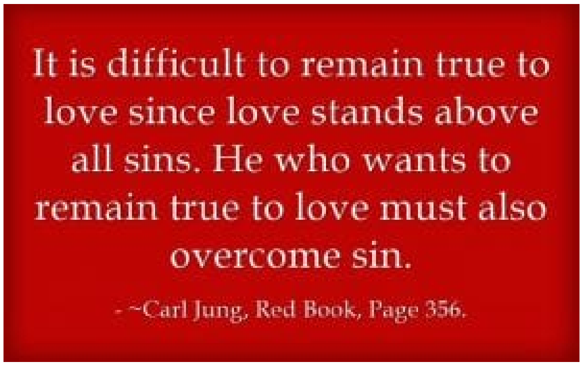

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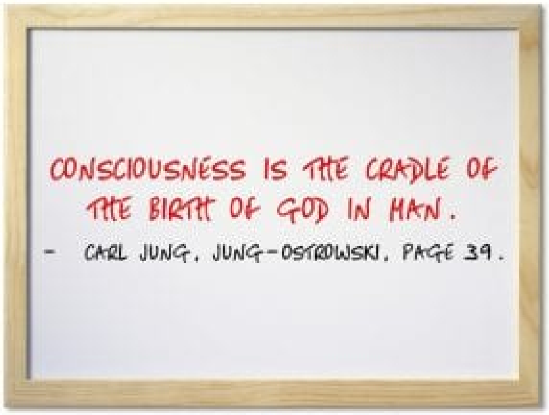
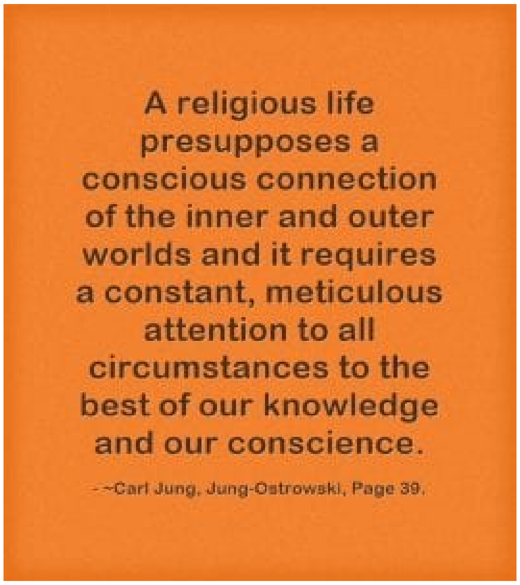


CONSCIOUSNESS IS THE CRADLE OF THE BIRTH OF GOD IN MAN.

- CARL JUNG, JUNG-OSTROWSKI, PAGE 39.



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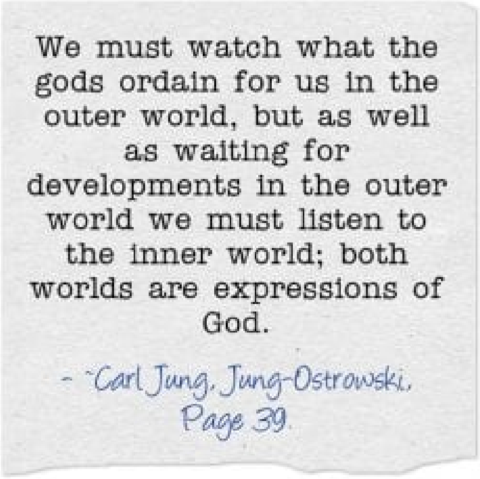

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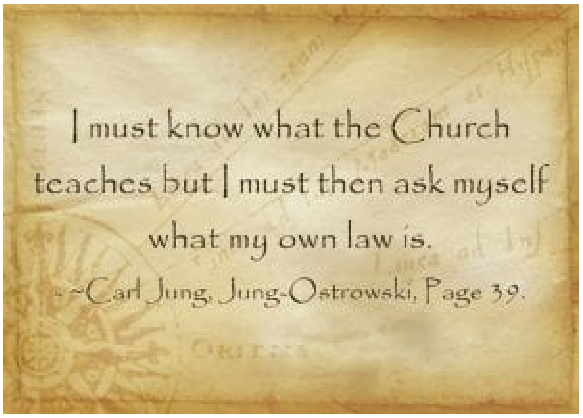

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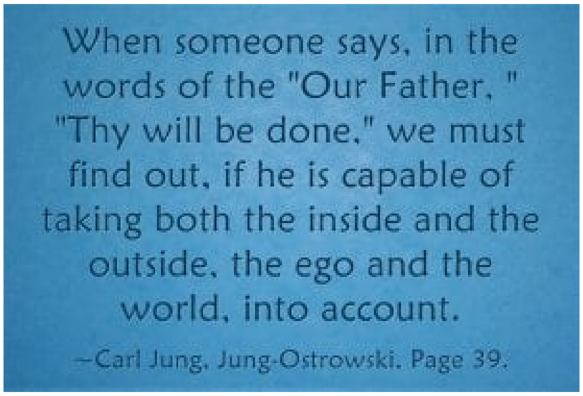

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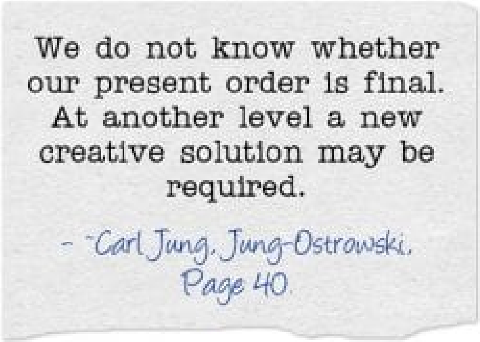

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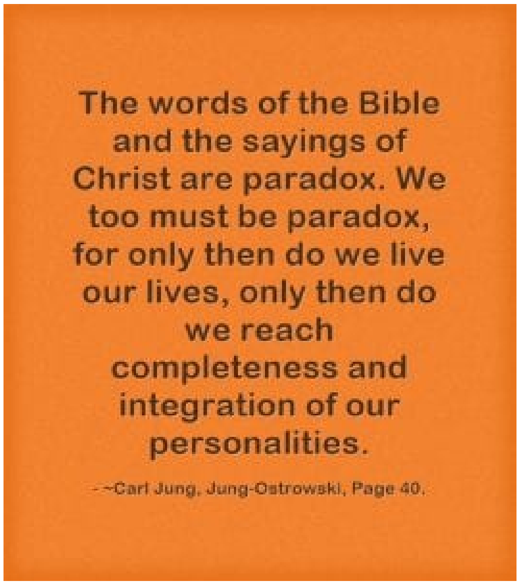

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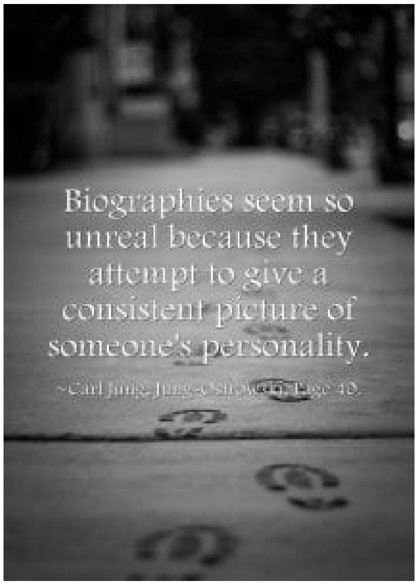

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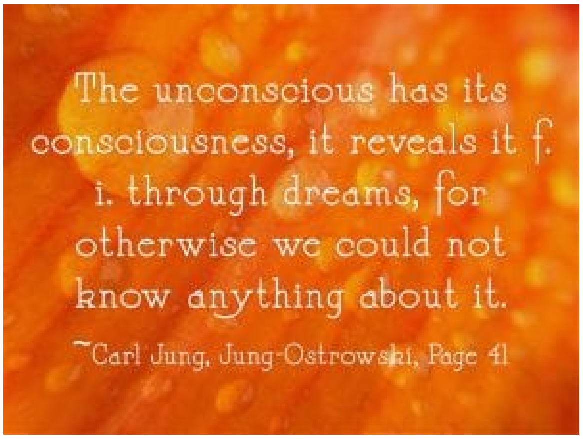
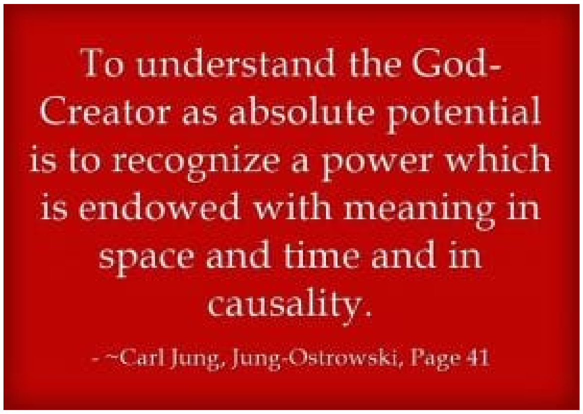


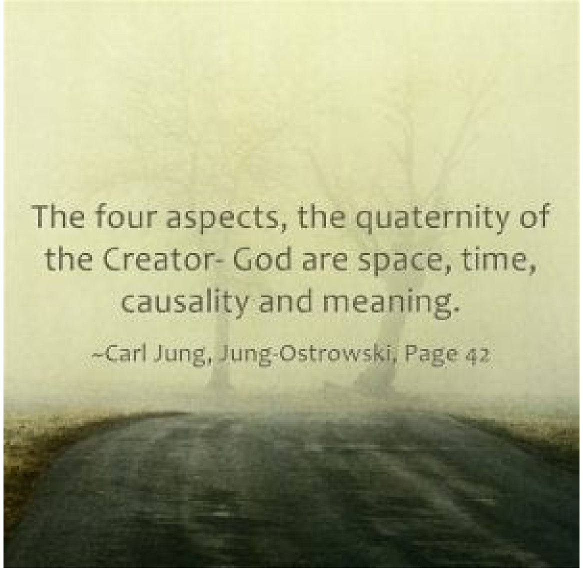
The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it.

~Carl Jung, Jung-Ostrowski, Page 41



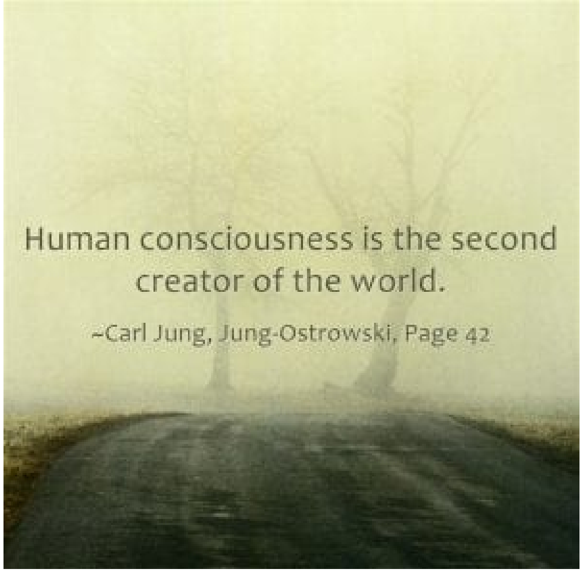
To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.

- ~Carl Jung, Jung-Ostrowski, Page 41



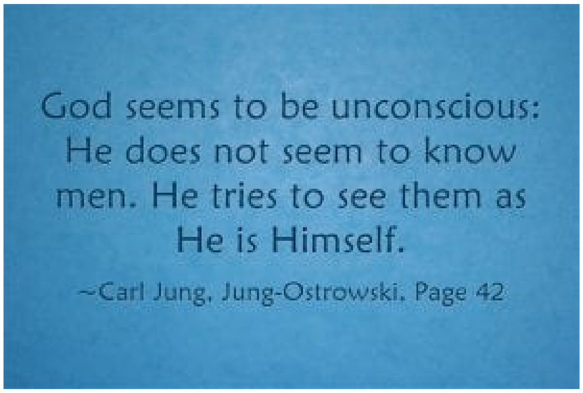
The four aspects, the quaternity of the Creator- God are space, time, causality and meaning.

~Carl Jung, Jung-Ostrowski, Page 42



Human consciousness is the second creator of the world.

~Carl Jung, Jung-Ostrowski, Page 42



God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself.

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[Carl Jung on the Anima and Animus] (2019-06-21 04:08)

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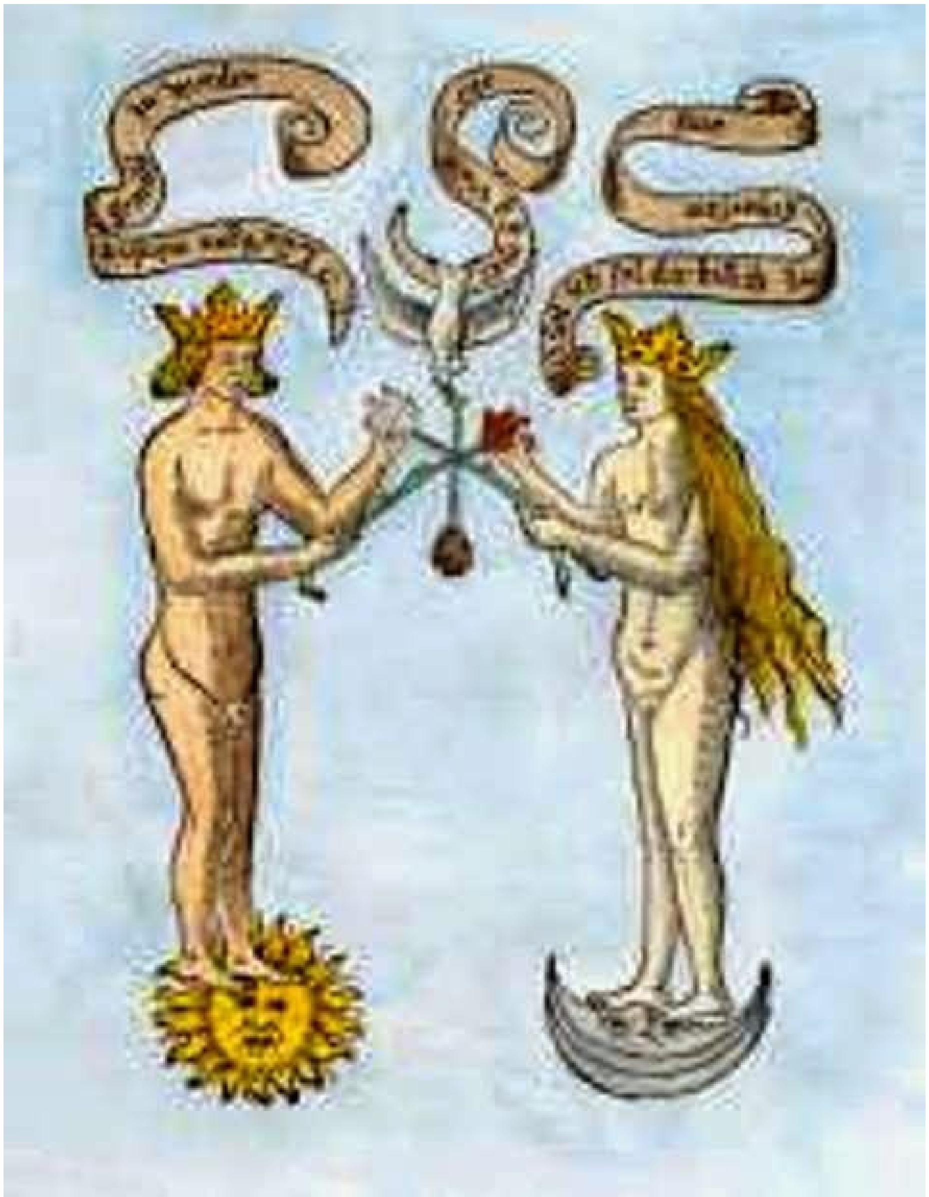

[Carl Jung on the Anima and Animus]

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana.

According to my view the animus can be either positive or negative.

He is like a dragon guarding the bridge trying to prevent us from reaching the other bank.

If we do not try to evade him, but go on courageously he becomes transparent and we can pass through without any harm.

If we run away because the dragon seems too powerful we lose some of our vital energy and become soulless.

Many people go on being soulless for a long time but the bill is presented in the end.

If a woman does not follow her animus she loses both the direction and capacity for development.

A particle split off from the mother’s animus can enter her children and act like an evil spirit.

As soon as the mother integrates this animus side of her soul, her children are freed. The animus which is not realized by the
mother is like a part of a soul with a relative existence of its own.

When a mother attempts to live consciously through her animus her son has a chance to avoid becoming a puer aeternus.

If she does not, her animus forces the son to think for her. He is seduced to spiritual heights, finally falling to his death.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her.

A woman should in some way harness herself to the animus (yoga).

She should take care that her animus does not escape because if it gets away from her unnoticed and falls into the unconscious, it can be destructive.

A woman should constantly control the animus: by undertaking some intellectual work, for example: if the woman is an analyst I do not just mean the work she does with her
patients, but some other work that she does on her own.

Writing an article or giving a lecture can be helpful.

A woman’s climacteric is a time when one part of the psyche tries to leave the body whilst another part wishes to remain.

One part clings and the other runs away.

If this part falls into the unconscious it becomes a part of the animus.

Hildegard von Bingen transcended the animus; that is one woman’s service to the spirit.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know.

This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father.

On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis.

When a woman feels she is "understood", caution is indicated.

When a woman has a very strong animus she can do terrible things.

Many a woman has been driven to disaster by her animus.

If we try to make clear to such a woman, for instance, that the man she wants to marry has been divorced three times and she is not likely to be happy as his fourth wife, she just remains animus-possessed.

She is sure she is right, because she believes she is an exception.

She thinks she can exert her will upon life and so she runs headlong to disaster.

Some destinies must be fulfilled whatever happens.

When a woman realizes her shadow the animus can be constellated.

If the shadow remains in the unconscious the animus possesses her through the shadow.

When she realizes her animus, mystical generation can occur.

Sarah was Abraham’s legitimate wife, but Hagar, the dark one, had the procreative animus.

Out of darkness the light is born.

If a woman dreams of a superior role she wants to assume in the world, it is best to advise her to write an article or an essay about her wishes, or to read some pertinent books and make an abstract.

She must be taken seriously so that she can keep her animus busy.

She can then see where she stands and what is lacking in order to carry out her plans.

Knights in the Middle Ages paid their "minne" homage to "The Lady Soul."

A woman’s service to a man has a spiritual aspect; a man’s to a woman has an emotional one.

The erotic aspect that emerges from both is only the undifferentiated outer aspect, the primitive outer coloring, the vehicle, the base of the relationship.

The higher aspects of the man’s and the woman’s service to each other are in the clouds.

For a man the archetype of service to a woman is overpowering;for him it is a strong spiritual symbol.

This was understood and cultivated in the Middle Ages.

For a woman the animus is an image with a natural aim; she wants marriage , a child and a home. But a man takes a more religious attitude to this.

A man motivates a given situation in a very different way from the woman on whom he has projected his anima.

A woman usually experiences the situation quite differently.

A man frequently has a beautiful picture of his anima, but if the woman on whom he has projected his anima spoke and revealed her motivation, a very different picture would appear.

The man thinks she is heavenly, a ravishing Mother of God, because he is fascinated and a little intoxicated.

But he has not completely grasped the image of the woman if he has not also seen her icy darkness, her cruelty, her plots, her cold serpent-like blood, her capacity for robbery by stealth.

When a woman sets her sights too high and asks too much of herself we are tempted to ask, "What does she want to escape from?"

She puts herself on a very high level to escape from the dark plans she would really like to execute.

She must be given a cold shower to bring her down to earth from her presumption.

Thoughts from the animus always lead one away from human relationships.

A woman needs to discover the love which clothes sin.

We cannot deliberately sin; we have to be in love in order to sin. Power dominates where love does not rule.

The anima is the handmaiden of the male principle.

The animus must not be allowed to be a possessive demon but must be taken in hand by the woman.

Then it will lead her to her destined wholeness and her self will emerge from it. "God must be repeatedly reborn in the soul."

To a man the anima is the Mother of God who gives birth to the Divine Child.

To a woman the animus is the Holy Spirit, the procreator.

He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son.

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes.

It leads to the fire whose origin lies in a crime.

A man on this earth carries the flame of consciousness within him.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale.

Out of this projection of spiritual fire is born the anima.

The coldness of the psyche is in opposition to the warmth of the fire.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter.

It must be begotten by a creative act to compensate for the rape of the fire.

A man needs to be hostile to woman in order to free himself from the "Baubo" that he sees in his mother.

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth.

The seed of the anima is only productive when man can subordinate his libido to the female principle.

If he does not succeed the anima runs away and the man turns to violence to find himself – to the tormenting of those around him or the boasting of self-importance.

It naturally makes a great difference in practice to a woman whether a man projects a positive or negative anima on to her , but psychologically speaking they are equivalent projections. Carl Jung, Conversations with C.G. Jung.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/62009-animuss.jpg`

Carl Jung on the "Self." (2019-06-21 04:25)

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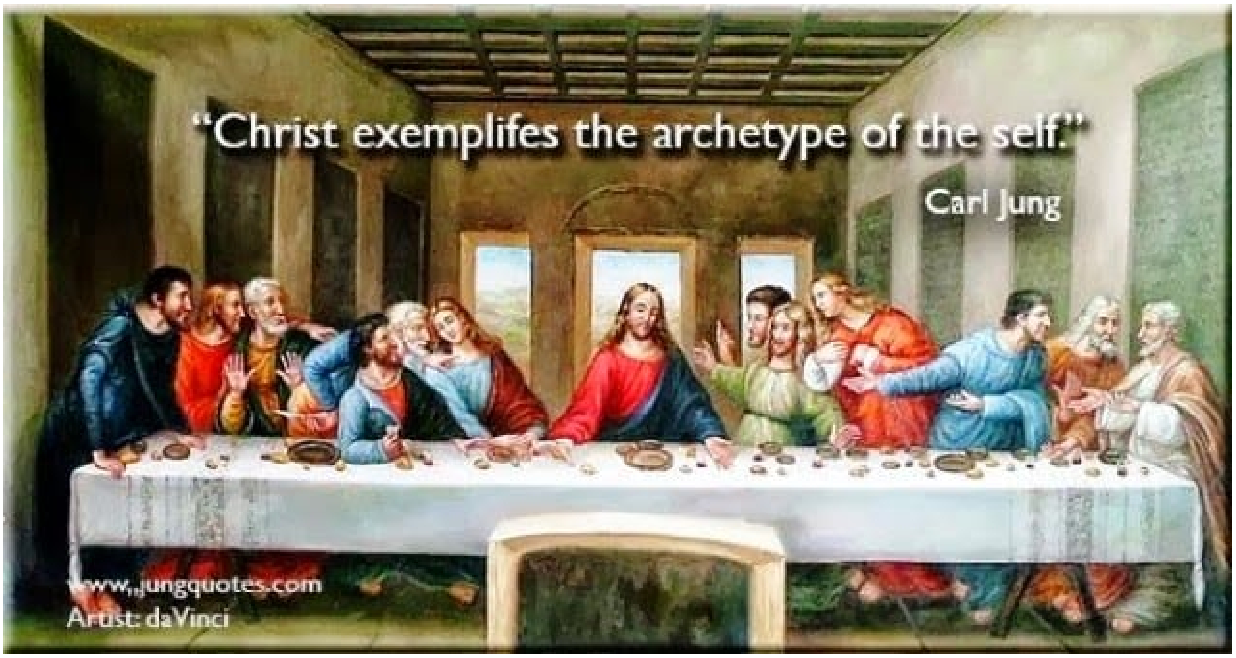

The Archetype of the Self

The ego is the workshop where the self is made.

The self has inconceivable powers and possibilities but it needs a world in which these powers and possibilities can become conscious.

Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced.

The self is always present but does not know it … yet everything must be brought into consciousness.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere."

The saying holds for God, for the anima mundi and for the soul of man.

A variety of forms is revealed through the realization of the self. The self is dissolved into many egos.

When the self has become conscious it leads to "participation mystique."

The self is not wholly personal.

One has one's own personal view of it, but at the same time it is also, in a sense, more general.

It is also the self of others, being greater than the individual.

A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared.

The spiritual has to be incarnated but to be able to transform the ego into the self requires also a descent into the depths, into the gross clay (as Freud saw), so that everything has been experienced.

When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious.

The Son (Christ) is the consciously achieved self.

The Holy Spirit is the Paraclete promised by Christ in the Words

"Ye are as gods," or "Greater things will be done by you."

If a man sees himself as imago Dei he should and must make good use of his time.

The ego, the puny man, is the opposite of the imago Dei.

If God is A and Christ is B and man is C, then C equals A.

It is said sometimes that Christ relinquished his divinity and became man.

But that cannot be, for what can have become of the divinity?

I do not know in what relation the ego stands to the self, but the self as a transcendent possibility is always present.

As an ego I am less than my totality because I am only conscious of being an ego.

The self is infinitely more extensive.

The ego is a province, merely an administrative centre of a great empire.

Man is an indescribable phenomenon because his self cannot be completely grasped.

The self is the light of the world; it is the full realization of everything in consciousness.

Every animal and every plant is a representation of the self… Thus the whole world enters consciousness.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament.

Paracelsus already lmew this and wrote it for us.

The self is simultaneously something abstract and something personal (supremely personal, indeed }.

It is like the mana that is spread throughout nature which we can only make contact with through our experience of life or through ritual.

Then mana becomes for us incarnated divine power having the aspects of numen and the unknown daimon.

It is as if a turbine in a power station were suddenly to become conscious and say, "I am a part of this power … but I need water to function and engineers to care for me." Carl Jung, Conversations with C.G. Jung, Pages 35-36.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/5fd35-christ.jpg`

Carl Jung: I did not say in the broadcast, "There is a God." (2019-06-22 03:30)

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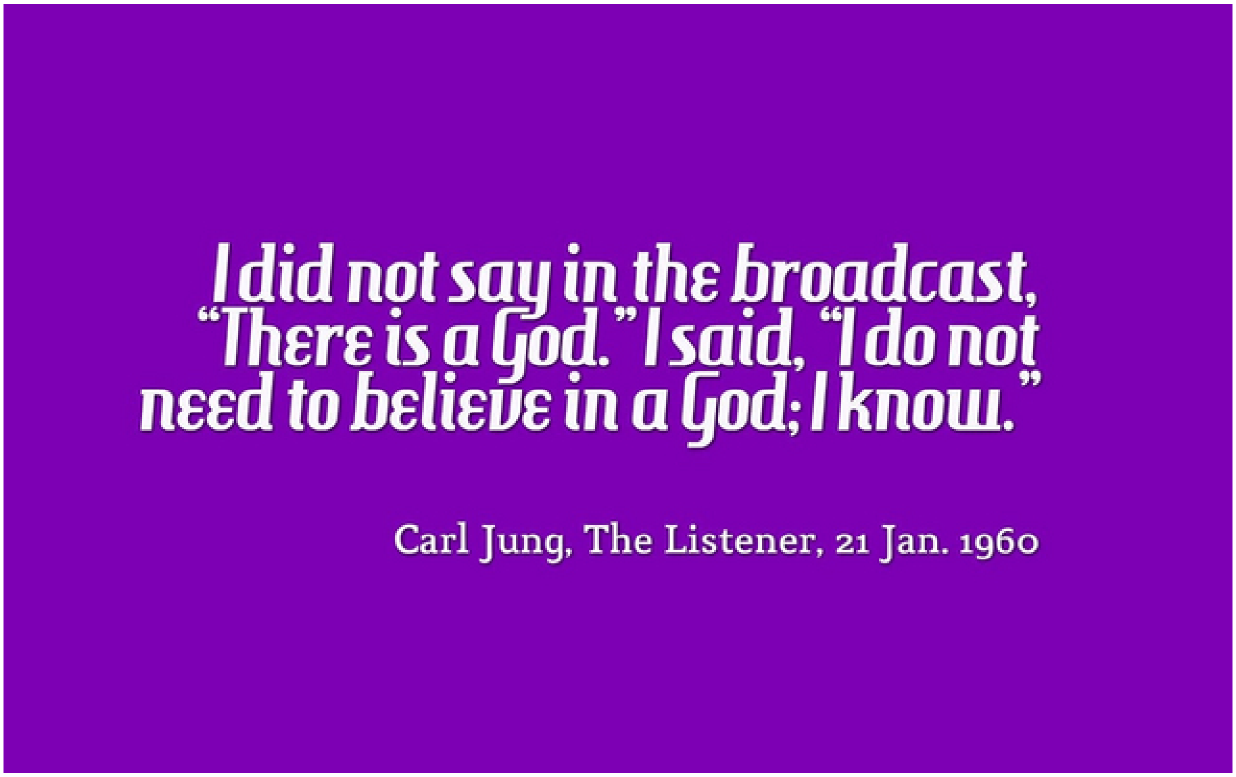

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know."

Carl Jung, The Listener, 21 Jan. 1960

"Called or uncalled, God is present!"

It is a Delphic oracle.

The translation is by Erasmus.

You ask whether the oracle is my motto.

In a way, you see, it contains the entire reality of the psyche.

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God.

I only believe in what I know.

And that eliminates believing.

Therefore I do not take His existence on belief—I know that He exists. Carl Jung, C.G. Jung Speaking, Page 251.

John Freeman: "Do you now believe in God?"

Jung: "Now? [Pause] Difficult to answer.

I know.

I don't need to believe.

I know." Carl Jung, C.G. Jung Speaking, Page 383.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know."

Which does not mean: I do know a certain God (Zeus, Jahweh, Allah, the Trinitarian God, etc.) but rather I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensium omnium [by common consensus] ("quod semper, quod ubique, quod omnibus creditor" [what is always believed everywhere and by everyone]).

I remember Him, I evoke Him, whenever I use His name overcome by anger, or by fear, whenever I involuntarily say: "Oh God."

That happens when I meet somebody or something stronger than myself.

It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself.

This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or for worse.

In accordance with tradition I call the power of fate in this a positive as well as negative aspect, and inasmuch as its origin is out of my control, "God," a "personal god," since my fate means very much myself, particularly when it approaches me in the form of conscience as vox dei [the voice of God], with which I can even converse and argue.

(We do and, at the same time, we know that we do. One is subject as well as object.) Carl Jung, The Listener, 21 Jan. 1960

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/1d204-22bzzz.jpg`

Carl Jung Letter about The Ego and Self. **(2019-06-22 03:53)**

[1]

Carl Jung’s Letter to Arvind U. Vasavada:

Thank you for your kind letter and the beautiful “salutation to the perfect Master.” In the guru, I perceive you greet the infinitesimal God whose light becomes visible wherever a man’s consciousness has made even the smallest step forward and beyond one’s own horizon.

The light of the Dawn praised by our medieval thinkers as the Aurora Consurgens, the rising morning light, is awe-inspiring, it fills your heart with joy and admiration or with irritation and fear and even with hatred, according to the nature of whatever it reveals to you.

The ego receives the light from the self. Though we know of the self, yet it is not known. You may see a big town and know its name and geographical position, yet you do not know a single one of its inhabitants. You may even know a man through daily intercourse, yet you can be entirely ignorant of his real character.

The ego is contained in the self as it is contained in the universe of which we know only the tiniest section. A man of greater insight and intelligence than mine can know myself, but I could not know him as long as my consciousness is inferior to his. Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness.

However beautiful and profound the sayings of your Wisdom are, they are essentially outbursts of admiration and enthusiastic attempts at formulating the overwhelming impressions an ego-consciousness has received from the impact of a superior subject. Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, it would be nothing but a little grain of rock or ice, never the whole mountain. Even if the grain recognizes itself as being part of the mountain and understands the mountain as an immense agglomeration of particles like itself, it does not know their ultimate nature, because all the others are, like itself, individuals, incomparable and incomprehensible in the last resort. (The individual alone is the ultimate reality and can know of existence at all.)

If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless. It is our ego-consciousness that is capable of only of limited experience. We can only say that the self is limitless, but we cannot experience its infinity.

I can say that my consciousness is the same as that of the self, but it is nothing but words, since there is not the slightest evidence that I participate more or further in the self than my ego-consciousness reaches. What does the grain know of the whole mountain, although it is visibly a part of it? If I were one with the self, I would have knowledge of everything,

I would speak Sanskrit, read cuneiform script, know the events that took place in prehistory, be acquainted with the life of other planets, etc. There is unfortunately nothing of the kind.

You should not mix up your own enlightenment with the self-revelation of the self. When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal part of it, though the self has given you the light.

Your standpoint seems to coincide with that of our medieval mystics, who tried to dissolve themselves in God. You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least—we are located, presumable for a certain purpose.

The universe does not seem to exist for the sole purpose of man denying or escaping it. Nobody can be more convinced of the importance of the self than me. But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again.

What I have left behind, seemingly lost, I meet in everything that comes my way and I collect it, reassembling it as it were. In order to get rid of opposites, I needs must accept them first, but his leads away from the self. I must also earn how opposites can be united, and not how they can be avoided.

As long as I am on the first part of the road I have to forget the self in order to get properly into the mill of the opposites, otherwise I live only fragmentarily and conditionally. Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self.

I have to discover it in my actions, where first it reappears under strange masks. That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after many years of my absence.

Hoping I have answered your question, I remain,

Yours, sincerely, C.G. Jung. [November 22, 1954]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/8bd29-egoself.jpg`

Carl Jung on "Man and Woman." (2019-06-22 04:00)

[1]

[Carl Jung on "Man and Woman."]

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side.

Women and the unconscious are, to him, closely connected and he believes he must save himself from both of them, sometimes in panic.

A man also has a secret fear of a woman's opinions.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation.

A woman is more likely to acknowledge her own duality.

A man is continually blinded by his intellect and does not learn through insight.

A woman is necessary to force a man to live in the concrete world. If he has a relationship with a woman he is no longer only an intellect whose wings hover over everything.

When he marries he becomes concrete, is the husband of this particular woman in the world, and has a real address and specific responsibilities.

Love between male and female is only the compensation for the enormous tension between the two principles.

This contrast between male and female is expressed cosmologically in India through Shiva and Shakti.

Shakti creates Maya to make Shiva visible; the female principle builds reality.

The greatest darkness is always felt through the opposite sex.

A woman thinks, for instance, "If he were only different."

But her supposed vis-a-vis is only her own projection.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness.

A man would not think of following his wife's star because this function of relationship is not developed in him.

He thinks of his own star and of his own work.

The woman must think of herself and although she may be more advanced in wholeness than her husband she must not look back at him, for only then is the way clear for him to follow her.

She must not cling too closely or he will feel like a baby being fed oats.

The wrong kind of behaviour by the woman, can prevent the man's growth.

When an erotic relationship comes to an end, a woman can lose her mind; but a man can also look at other women.

I am not saying this just because I am a man, but because I often hear women complain, saying that their husbands are so true and attached to them.

The woman's intention is to hold onto the man, as this is inherent in the breeding instinct.

But it is not interesting for a man to be harnessed to one woman; he wants freedom.

Evidently Nature has arranged the female psyche accordingly.

Women who live by their instincts only find a man interesting if they are not quite sure of him, if he might possibly run off; such a man is far more interesting to them than one paralyzed by fidelity.

Nature is not foolish and means the woman to exert all her charms in order to hold the man.

Many women unfortunately make terrible mistakes once they are married; they put all their efforts into keeping the house and not into the erotic sphere.

The woman often plays with the hope that the man she loves will fall ill, so that he is no longer able to escape and is completely at her mercy.

In a marriage neither partner sits on a throne.

When there is infidelity and one despairs and believes that life is impossible without a relationship with the partner, fate has demonstrated that one is not grown up and is not yet mature.

It implies an extraordinary maturity for one to be able to renounce the support given by a relationship.

We must be careful not to give up our existence; we must be able to exist alone.

In such a situation the attitude of the person to the supra-personal is decisive and the problem of the religious decision becomes the determining factor.

We can only adjust to the will of God.

We must not establish a power complex of superiority; the important and only problem is how to confront the conflict one self, not what the other person does.

All of nature goes along with a man when his decision in answer to his great problem is right.

All grain means wheat; all ore means gold.

The only thing that matters is what a man does with his problem – what he himself does for himself.

Only when the people involved are dull, or when there are serious material needs, is a marriage free from certain difficulties between the man and the woman.

When culture and differentiation are present, marriage immediately becomes more problematical.

There are some women who unconsciously desire their husband’s death and this wish can actually kill – it only needs a chair that tilts or a rug that skids.

Everything that vitally concerns us but is suppressed and not acknowledged, whether it is good or evil, will be pursued without our knowing – and this can lead to murder. Carl Jung, Conversations with C.G. Jung, Pages 51-54.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/c3886-hand.jpg`

Dr. Jung’s Vision that is not in "Memories." (2019-06-22 04:05)

[1]

There was also a vision or experience - not mentioned in Memories - which he described to Emma Jung and myself very vividly, when I visited him in the hospital during his early convalescence. .

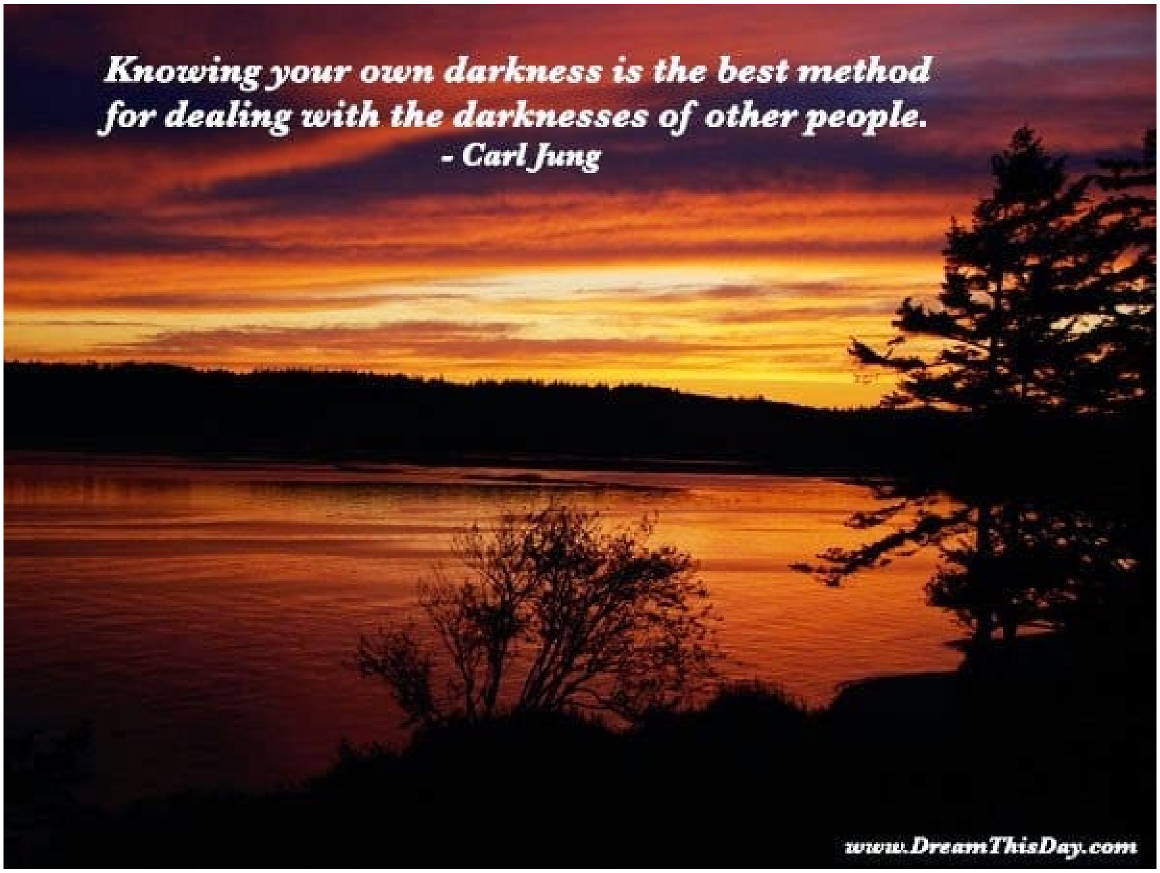
he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces.

Then, over quite a long period, it was slowly collected and put together again with the greatest care. Barbara Hannah, “Hannah,” Page 283.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/c77bf-1vision.jpg`

Carl Jung on "Good and Evil." (2019-06-22 04:10)

[1]


Knowing your own darkness is the best method
for dealing with the darknesses of other people.
- Carl Jung
www.DreamThisDay.com

[Carl Jung on Good and Evil]

We can only speak of the relativity of good and evil in individual cases.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things.

Evil is that which obstructs meaningful vitality.

It may show itself differently in each case.

That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above.

In the Middle Ages the flight to the spiritual world was still necessary.

It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit.

But it is meaningful today to want to descend with dignity to the chthonic world.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil.

The problem that is central and closest to our hearts already contains the lurking danger of evil.

We must therefore beware of impetuous decisions and enthusiastic radical attitudes.

We should hope, very quietly, that things will turn out right in the end.

The Devil can grab hold of the best and most beautiful act and use it as a trick to corrupt man whenever man wants to establish good by force.

This is brilliantly illustrated in Aldous Huxley’s "Grey Eminence.

In spite of His Eminence’s life of prayer, asceticism and personal chastity, the Devil caught him at the moment of his highest service.

At the very moment that someone believes he must undertake a mission, the Devil has him in his claws.

The opposites are indeed very close together.

In the subterranean mandala the fire is at the centre.

It stands for evil and the Devil and, at the same time, the most sacred, the Holy Spirit, the ignis sapienta.

The idea that Lucifer was the most beautiful of the angels also comes from the centre.

The Christian God is God the Father, God the only begotten son, and the Holy Spirit.

But three qualities are not sufficient to determine the world. One part is left out: Evil, or the Devil.

The remedy lies in the fourth part. The Holy Spirit has to come into contact with the material world and beget; He is the new Yahweh standing on the third step. •Satan
unlike Christ, was created, not begotten.

When I create I am free and not dependent.

We talk of the ambivalence of evil, but the real question is whether an apparent evil is ever a hundred per cent bad.

We see again and again that what is morally repulsive can have moral qualities and sometimes lead to good ends.

Evil can be either a dazzling or a repellent example for virtue.

We might ask, "Has the unconscious arranged it like this because it knows that in no other way, without this detour into evil, can any good be accomplished?"

A similar situation occurs in the case of the good; we see what often happens to good intentions.

A generous father raises a wastrel of a son. Giving a beggar some money may be the cause of his never working again.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up"

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity.

They are really in the depths; they never do evil themselves but force those in their immediate surroundings to commit evil.

Even the Church speaks of felix culpa.

Christ said of Peter who disavowed him, "On this rock I will build my Church."

It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see.

When the phenomena of guilt appear we have to ask, "What have I done?"

Yet often we have done nothing but avoided a duty .

Not doing something can arouse guilt even when there is no sin and no wicked deed in evidence.

To evade action is really to bury one's talents.

He who is most guilty is most innocent; the most holy man is the one most conscious of his sin.

Sin is considered to be the opposition of the human will to the Divine will. It is also said to be unavoidable, and there are many examples through the centuries that attest to this.

But if we think that God were responsible for the original sin, there would be no more mystery about sin.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on.

Man is never by himself; there are always two.

His will is always crossed by a good and a bad desire which unfortunately cannot be combined.

But who says they are not both the same? Our human criteria of good and evil are open to criticism.

Good can grow out of evil and out of good can come evil.

All these considerations show us that we need to revise the Christian conception of God.

The Book of Job could foreshadow a revision.

In the Christian image of God, evil is split off and personified by Satan; in our conception of God only the summum bonum is represented.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well.

I could unite the opposites good and evil if I could say, "The right is as wrong as the wrong is right.

"Unfortunately good and evil are separate and we are unable to see the whole.

We ought to be as detached from good as we are from evil but this is not practically possible.

At best we can have an idea of this and each of us can ask, "Where am I wrong? Where am I at odds with myself?"

We can seek unity within, not only in our own persons, but also vicariously in the realm of politics – in the great conflict represented by America and Russia, for instance.

If someone has experienced too much evil he has to seek compensation.

Someone who has experienced too much evil instinctively wants to cut himself off from it.

Indeed there are some experiences that cannot be conquered because they have taken a part of our soul with them.

In that case the unacceptable evil has fallen through the bottom of the sack and been lost, taking with it a part of the truth and a piece of the world.

A part of us dies in such an experience.

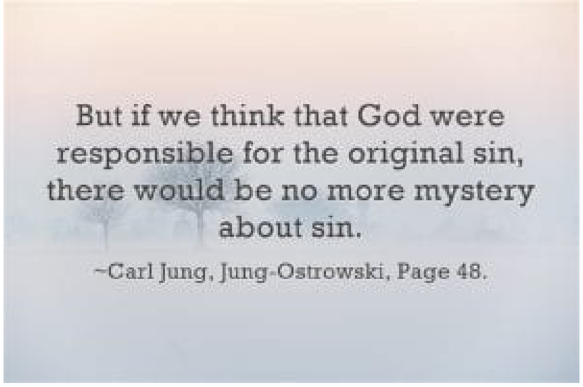
Those who have lived through limited evil are more easily able to imagine evil and war.

But extreme experiences of war or concentration camp often do not allow conscious realization and have to be compensated for by another extreme position, the extreme
good.

If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Conversations with C.G. Jung, Pages 47-49.

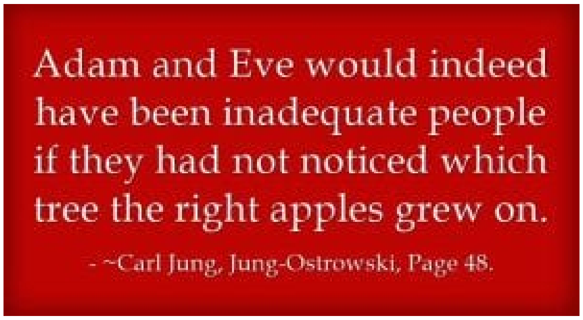
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/ca438-darkness.jpg`

Some Carl Jung Quotations posted 22June2017 (2019-06-22 04:16)



But if we think that God were responsible for the original sin, there would be no more mystery about sin.

~Carl Jung, Jung-Ostrowski, Page 48.



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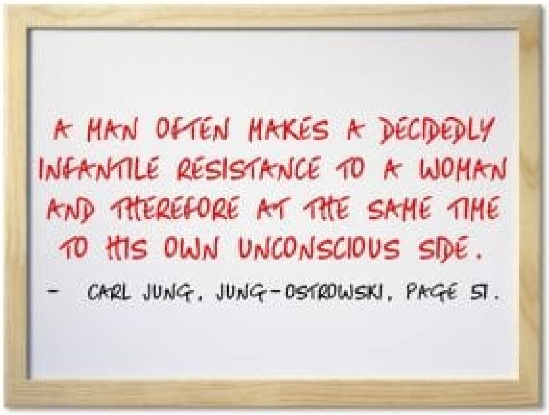
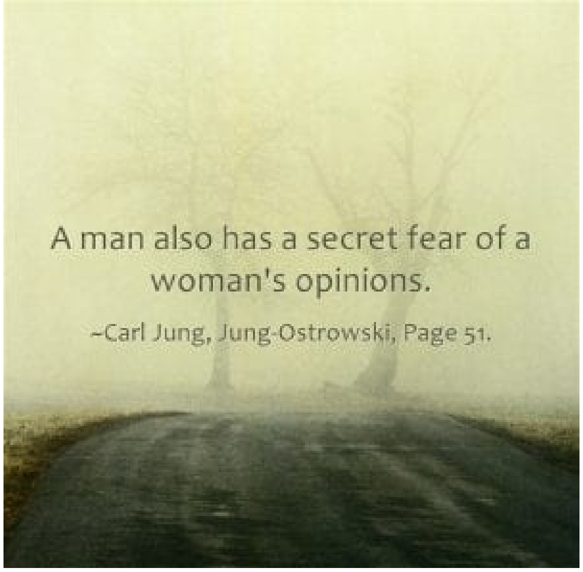


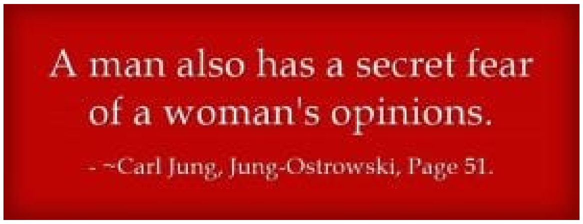
A MAN OFTEN MAKES A DECIDEDLY INFANTILE RESISTANCE TO A WOMAN AND THEREFORE AT THE SAME TIME TO HIS OWN UNCONSCIOUS SIDE.

- CARL JUNG, JUNG-OSTROWSKI, PAGE 51.



A man also has a secret fear of a woman's opinions.

~Carl Jung, Jung-Ostrowski, Page 51.



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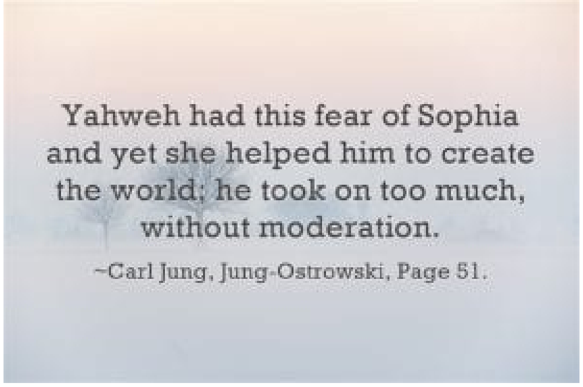

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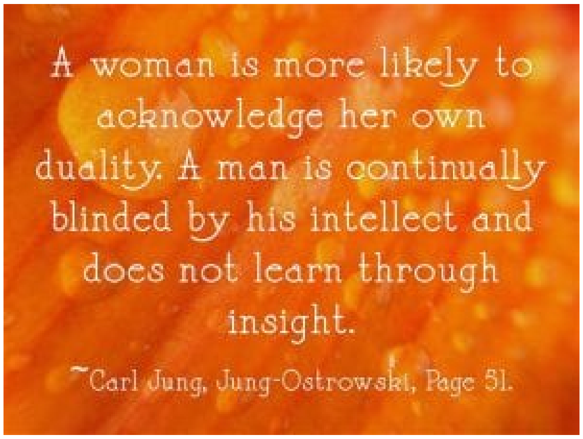
~Carl Jung, Jung-Ostrowski, Page 51.



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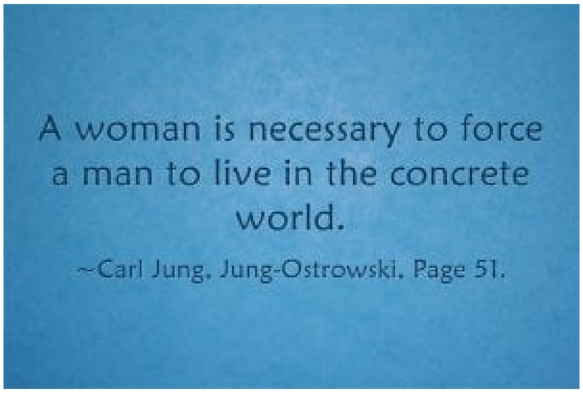
~Carl Jung, Jung-Ostrowski, Page 51.



A woman is necessary to force a man to live in the concrete world.

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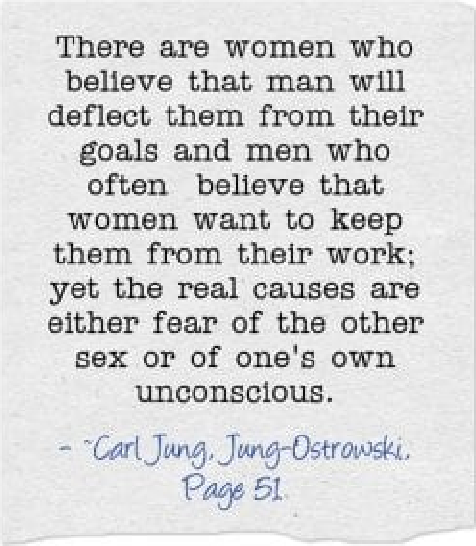

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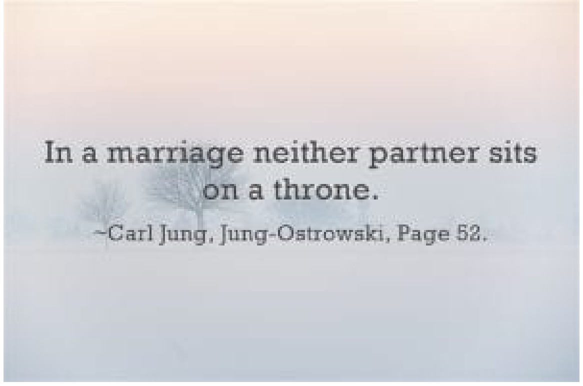
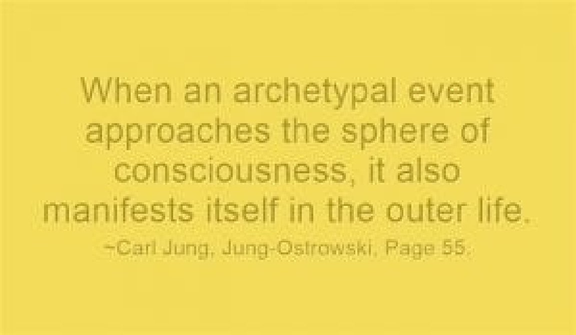


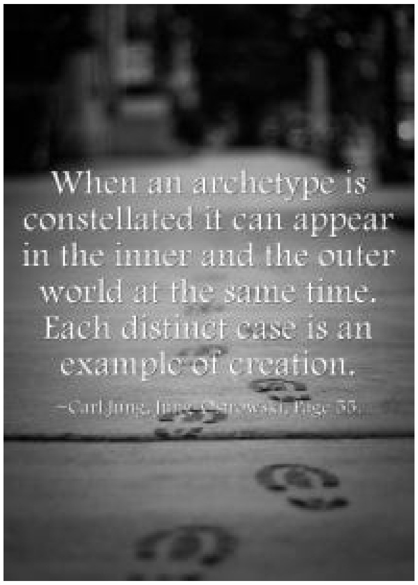
In a marriage neither partner sits on a throne.

~Carl Jung, Jung-Ostrowski, Page 52.



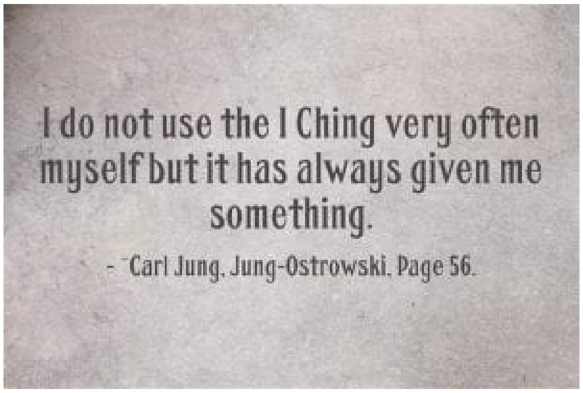
When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life.

~Carl Jung, Jung-Ostrowski, Page 55.



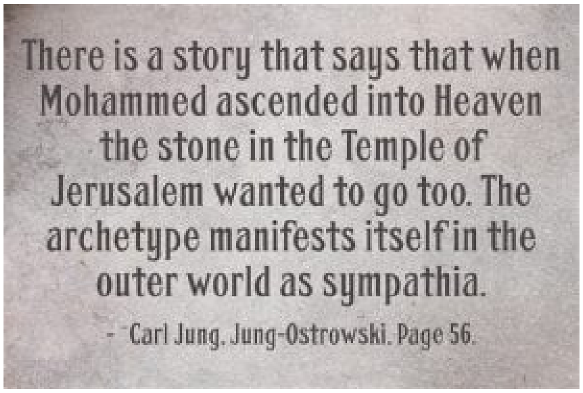
When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation.

—Carl Jung, Jung-Ostrowski, Page 55.



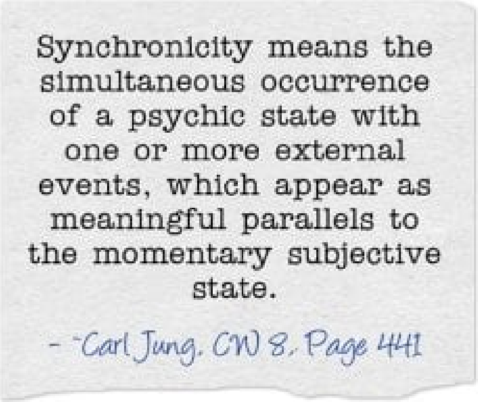
I do not use the I Ching very often myself but it has always given me something.

- Carl Jung, Jung-Ostrowski, Page 56.



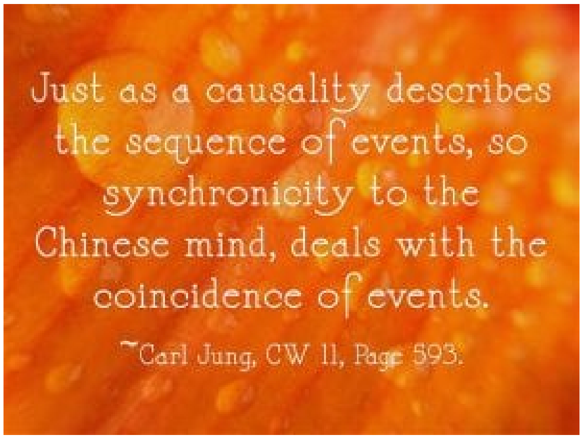
There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia.

- Carl Jung, Jung-Ostrowski, Page 56.



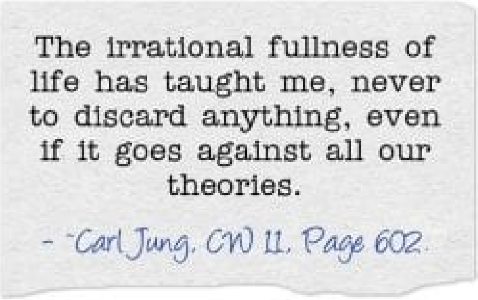
Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state.

- ~Carl Jung, CW 8, Page 441



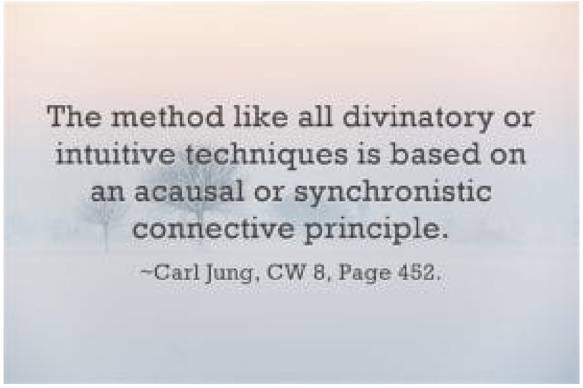
Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events.

~Carl Jung, CW 11, Page 593.



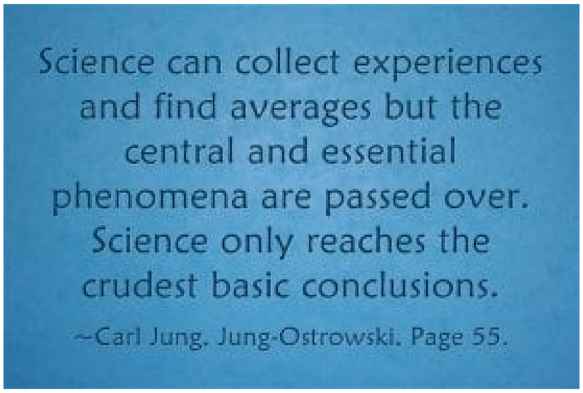
The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories.

- ~Carl Jung, CW 11, Page 602.



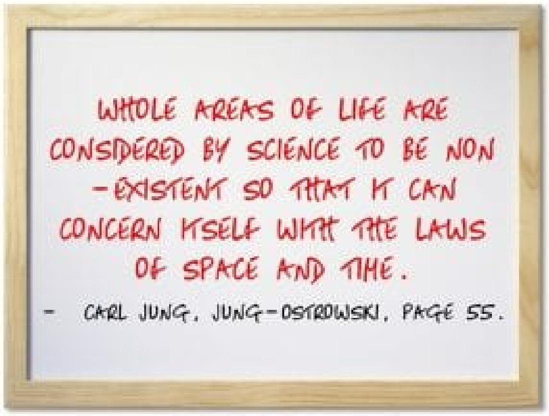
The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle.

~Carl Jung, CW 8, Page 452.



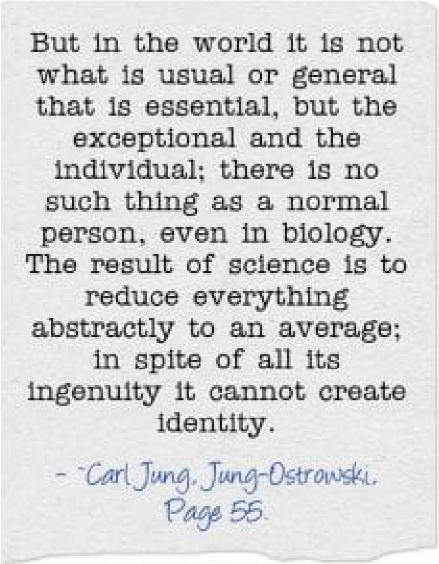
Science can collect experiences and find averages but the central and essential phenomena are passed over. Science only reaches the crudest basic conclusions.

~Carl Jung. Jung-Ostrowski. Page 55.



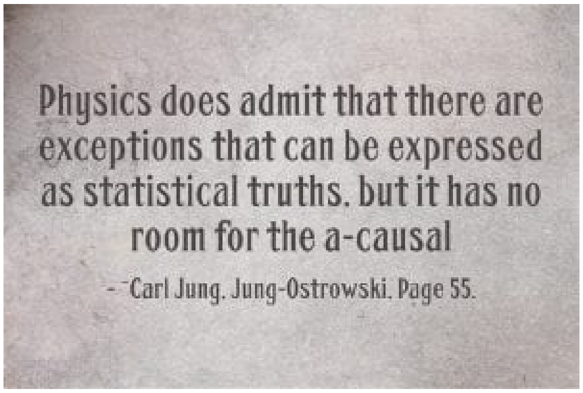
WHOLE AREAS OF LIFE ARE CONSIDERED BY SCIENCE TO BE NON-EXISTENT SO THAT IT CAN CONCERN ITSELF WITH THE LAWS OF SPACE AND TIME.

- CARL JUNG. JUNG-OSTROWSKI. PAGE 55.



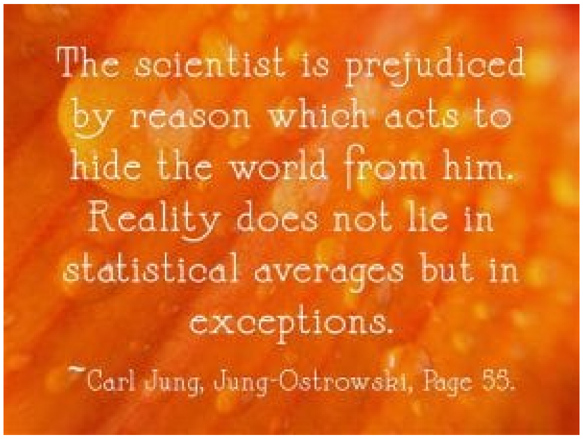
But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity.

- ~Carl Jung. Jung-Ostrowski. Page 55.



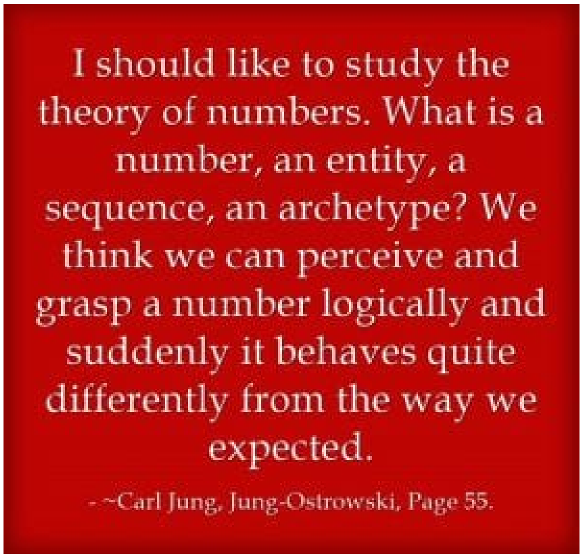
Physics does admit that there are exceptions that can be expressed as statistical truths. but it has no room for the a-causal

- ~Carl Jung. Jung-Ostrowski. Page 55.



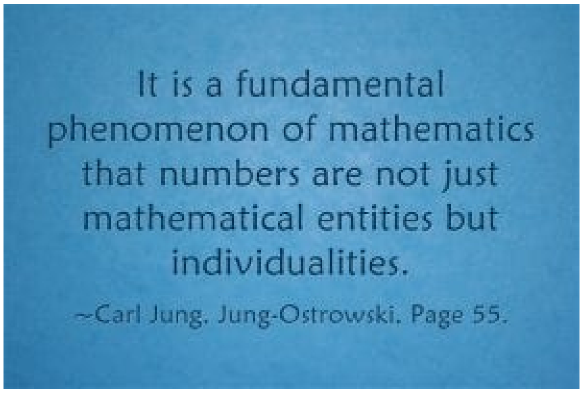
The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions.

~Carl Jung, Jung-Ostrowski, Page 55.

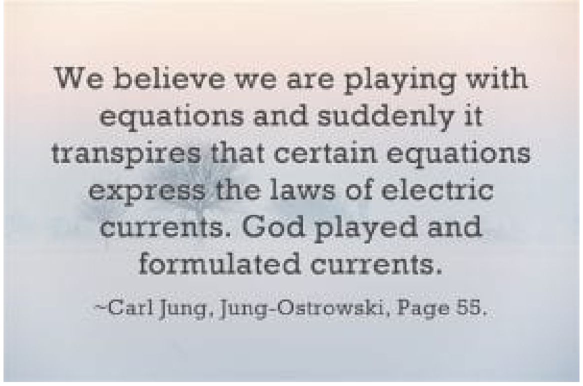


I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected.

- ~Carl Jung, Jung-Ostrowski, Page 55.


It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities.

~Carl Jung, Jung-Ostrowski, Page 55.


We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents.

~Carl Jung, Jung-Ostrowski, Page 55.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Jung-Ostrowski, Page 49.

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side. Carl Jung, Jung-Ostrowski, Page 51.

A man also has a secret fear of a woman's opinions. Carl Jung, Jung-Ostrowski, Page 51.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation. Carl Jung, Jung-Ostrowski, Page 51.

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

A woman is necessary to force a man to live in the concrete world. Carl Jung, Jung-Ostrowski, Page 51.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Jung-Ostrowski, Page 55.

When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation. Carl Jung, Jung-Ostrowski, Page 55.

I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories. Carl Jung, CW 11, Page 602.

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

Science can collect experiences and find averages but the central and essential phenomena are passed over. Science only reaches the crudest basic conclusions. Carl Jung, Jung-Ostrowski, Page 55.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. Carl Jung, Jung-Ostrowski, Page 55.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Carl Jung on the “Archetype of the Shadow.” (2019-06-22 04:22)

[1]

The Archetype of the Shadow:

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire."

If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives.

It also says, "Reconcile yourself with him as long as he is on the road."

"What ye have done to the least of your brethren ye have done unto me."

The least of me is my inferior function which represents my shadow- side.

But what, if the inferior and neglected function expresses the will of God?

When sacrifice is demanded it frequently implies the acceptance of our shadow- side.

The the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.

His self is empty and he cannot draw the opposites together.

The best protection against abandonment to demons is a conscious relationship to a close, living human being.

In the case of a woman the relationship should be to a man.

We should not try to escape upward or downward from the world.

To want to be the best or the worst of men is megalomania.

It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.

That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.

All "good people" suffer from irritability.

We must be charitable to our weaknesses.

An alchemical text says: "The mind should learn compassionate love for the body."

The unconscious shows us the face that we turn towards it.

It smiles if we are friendly to it; but if we neglect it, it makes faces at us.

We can only become real by accepting our sexuality and not denying it through saintliness.

We must descend into our own depths to have the visio Dei.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt.

But who can be humble who has not sinned?

This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Jung-Ostrowski, Pages 25-26.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/24e71-1.jpg`

Carl Jung to his daughter Marianne after the death of Emma Jung **(2019-06-22 13:59)**

[1]

Dear Marianne,

Warmest thanks for your lovely letter which was a great joy.

I am glad you weren't bored with me.

It was a joy to be together with you for a while. . . .

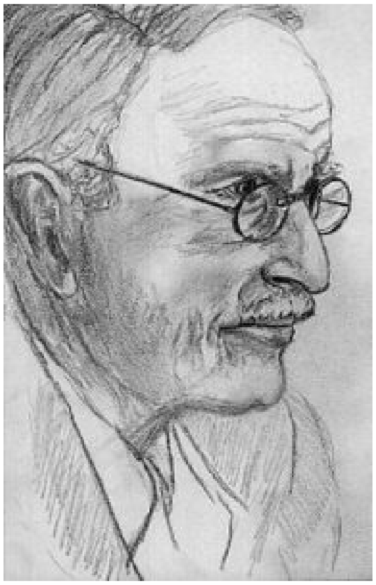
Mama's death has left a gap for me that cannot be filled.

So it is good if you have something you want to carry out and can turn to when the emptiness spreads about you too
menacingly.

The stone I am working on gives me inner stability with its hardness and permanence and its meaning
governs my thoughts. Carl Jung to his daughter, Letters Vol. II, Page 316.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/9569f-1m.jpg`

Carl Jung: Analytic "suggestions" merely distort the expression, but not the content, as I have seen countless times. (2019-06-22 14:26)



From Dr. Loy 16 February 1913

You write that a sound knowledge of the literature is necessary for an introduction to psychoanalysis.

I agree, but with one reservation: the more one reads of it the more clearly one sees how many contradictions there are among the different writers, and less and less does one know—until one has had sufficient personal experience—to which view to give adherence, since quite frequently assertions are made without any proof.

For example, I had thought (strengthened in this view by my own experience of suggestion therapy) that the transference to the analyst might be an essential condition of the patient’s cure.

But you write: "We psychoanalysts do not bank on the patient’s faith, but on his criticism" As against this Stekel writes ("Ausgange der psychoanalytischen Kuren," Zentralblatt fur Psychoanalyse, III, 1912-13, p. 176): "Love for the analyst can become a force conducive to recovery.

Neurotics never get well for love of themselves, they get well for love of the analyst. They do it to please him ..."

Here again, surely, the accent is on the power of suggestion? And yet Stekel, too, thinks he is a psychoanalyst pure and simple.

On the other hand you remark in your letter of January 28: "The personality of the analyst is one of the main factors in the cure."

Should not this be translated as:

When the analyst inspires respect in the patient and is worthy of his love, the patient will follow his example in order to please him, and will endeavour to get over his neurosis so as to fulfil his human duties in the widest sense of the word?

I think one can only emerge from all this uncertainty when one has gained sufficient personal experience, and then one will also know which procedure is best suited to one’s own personality and gives the best therapeutic results.

This is another reason for submitting to an analysis oneself, to find out what one is.

I am very much in agreement with your definition of psychoanalysis in its negative sense: psychoanalysis is neither an anamnesis nor a method of examination like an intelligence test, nor yet a psychocatharsis.

But your definition in the positive sense, that "psychoanalysis is a method for discovering the line of least resistance in the development of a harmonious personality," seems to me to apply only to the laziness of the patient, but not to the releasing of sublimated libido for a new aim in life.

You say that in neurosis there is no uniform direction because contrary tendencies prevent psychic adaptation.

True, but will not psychic adaptation turn out quite differently according to whether the patient, now cured, re-directs his life simply to the avoidance of pain (line of least resistance) or to the attainment of the greatest pleasure?

In the first case he would be more passive, and would simply reconcile himself to the "soberness of reality" (Stekel, p. 187).

In the second case he would be "filled with enthusiasm" for something or other, or for some person.

But what determines whether he will be more active or more passive in his "second" life?

In your opinion, does this determining factor appear spontaneously in the course of analysis, and should the analyst carefully avoid tilting the balance to one side or the other by his influence?

Or will he, if he does not refrain from canalizing the patient's libido in a definite direction, have to renounce the right to be called a psychoanalyst at all,

and is he to be regarded as a "moderate" or a "radical"? (Fiirt-muller, "Wandlungen in der Freud'schen Schule," Zentralblatt, III, p. 191.) But I think you have already answered this question in advance when you write in your letter of February 11 "Any interference on the part of the analyst is a gross mistake

in technique. So-called chance is the law and order of psychoanalysis."

But, torn from its context, perhaps this sentence does not quite give your whole meaning.

With regard to enlightening the patient about the psychoanalytic method before beginning the analysis, you appear to be in agreement with Freud and Stekel: better too little than too much.

For knowledge pumped into a patient remains half-knowledge anyway, and half-knowledge begets "wanting to know better," which only impedes progress.

So, after a brief explanation, first let the patient talk, pointing out a connection here and there, then, after the conscious material is exhausted, go on to the dreams.

But here another obstacle stands in my way, which I have already mentioned at our interview: you find the patient adopting the tone, language, or jargon of the analyst (whether from conscious imitation, transference, or plain defiance, so as to fight the analyst with his own weapons)—how then can you prevent

his starting to produce all manner of fantasies as supposedly real traumata of early childhood, and dreams which are supposedly spontaneous but in reality, whether directly or indirectly, albeit involuntarily, are suggested }

I told you at the time that Forel (in Der Hypnotismus) made his patients dream just what he wanted, and I myself have easily repeated this experiment.

But if the analyst wants to suggest nothing, must he keep silent most of the time and let the patient talk—except that, when interpreting the dreams, he may put his own interpretation to the patient?

From Dr. Jung 18 February 1913

I cannot but agree with your observation that confusion reigns in psychoanalytic literature.

Just at this moment different points of view are developing in the theoretical assessment of analytic results, not to mention the many individual deviations.

Over against Freud’s almost entirely causal conception there has developed, apparently in absolute contradiction to Freud, Adler’s purely finalist view, though in reality it is an essential complement to Freud’s theory.

I hold rather to a middle course, taking account of both standpoints.

It is not surprising that great disagreement prevails with regard to the ultimate questions of psychoanalysis when you consider how difficult they are.

In particular, the problem of the therapeutic effect of psychoanalysis is bound up with the most difficult questions of all, so that it would indeed be astonishing if we had already reached final certitude.

Stekel’s remark is very characteristic.

What he says about love for the analyst is obviously true, but it is simply a statement of fact and not a goal or a guiding principle of analytical therapy.

If it were the goal, many cures, it is true, would be possible, but also many failures might result which could be avoided.

The goal is to educate the patient in such a way that he will get well for his own sake and by reason of his own determination, and not in order to procure his analyst some kind of advantage—though of course it would be absurd from the therapeutic standpoint not to allow the patient to get well because

he simply wants to do his analyst a good turn.

The patient should know what he is doing, that’s all. It is not for us to prescribe for him the ways by which he should get well.

Naturally it seems to me (from the psychoanalytic point of view) an illegitimate use of suggestive influence if the patient is forced to get well out of love for his analyst.

This kind of coercion sometimes takes a bitter revenge. The "you must and shall be saved" attitude is no more to be commended in the therapy of the neuroses than in any other department of life.

Besides, it contradicts the principles of analytic treatment, which shuns all coercion and tries to let everything grow up from within.

I am not opposed, as you know, to suggestive influence in general, but merely to doubtful motivations.

If the analyst demands that his patient shall get well out of love for him, the patient may easily reckon on reciprocal services, and will without doubt

try to extort them.

I can only utter a warning against any such practice.

A far stronger motive for recovery—also a far healthier and ethically more valuable one—is the patient's thorough insight into the real situation, his recognition of things as they are and how they should be.

If he is worth his salt he will then realize that he can hardly remain sitting in the morass of neurosis.

I cannot agree with your interpretation of my remarks on the healing effect of the analyst's personality.

I wrote that his personality had a healing effect because the patient reads the personality of the analyst, and not that he gets well out of love for the analyst.

The analyst cannot prevent him from beginning to behave towards his conflicts as he himself behaves, for nothing is finer than the empathy of a neurotic.

But every strong transference serves this purpose too.

If the analyst makes himself amiable to the patient, he simply buys off a lot of resistances which the patient ought to have overcome, and which he will

quite certainly have to overcome later on.

So nothing is gained by this technique; at most the beginning of the analysis is made easier for the patient, though in certain cases this is not without its uses.

To have to crawl through a barbed-wire fence without having some enticing end in view testifies to an ascetic strength of will which you can expect neither from the ordinary person nor from the neurotic.

Even Christianity, whose moral demands are set very high, has not scorned to dangle before us the kingdom of heaven as the goal and reward of earthly endeavour.

In my view the analyst is entitled to speak of the advantages which follow from the ardours of analysis.

Only, he should not represent himself or his friendship, by hints or promises, as a reward, unless he is seriously resolved to make it so.

As to your criticism of my tentative definition of psychoanalysis, it must be observed that the road over a steep mountain is the line of least resistance when a ferocious bull awaits you in the pleasant valley road.

In other words, the line of least resistance is a compromise with all eventualities, not just with laziness.

It is a prejudice to think that the line of least resistance coincides with the path of inertia. (That's what we thought when we dawdled over our Latin exercises at school.)

Laziness is a temporary advantage only and leads to consequences which involve the worst resistances.

On the whole, therefore, it does not coincide with the line of least resistance.

Nor is life along the line of least resistance synonymous with the ruthless pursuit of selfish desires.

Anyone who lived like that would soon realize with sorrow that he was not following the line of least resistance, because man is also a social being and not just a bundle of egoistic instincts, as some people pretend.

You can see this best with primitives and domestic animals, who all have a well-developed social sense.

Without some such function the herd could not exist at all.

Man as a herd-animal, too, has not by any manner of means to subordinate himself to laws imposed from without; he carries his social imperatives within himself, a priori, as an inborn necessity.

Here, as you see, I place myself in decided opposition to certain views—quite unjustified, in my opinion—which have been expressed here and there inside the psychoanalytic school.

Accordingly the line of least resistance does not signify eo ipso the avoidance of pain so much as the just balancing of pain and pleasure.

Painful activity by itself leads to no result but exhaustion.

A man must be able to enjoy life, otherwise the effort of living is not worth while.

What direction the patient’s life should take in the future is not ours to judge.

We must not imagine that we know better than his own nature, or we would prove ourselves educators of he worst kind. (Fundamental ideas of a similar nature have also been worked out by the Montessori school.)

Psychoanalysis is only a means for removing the stones from the path of development, and not a method (as hypnotism often claims to be) of putting things into the patient that were not there before.

It is better to renounce any attempt to give direction, and simply try to throw into relief everything that the analysis brings to light, so that the patient can see it clearly and be able to draw suitable conclusions.

Anything he has not acquired himself he will not believe in the long run, and what he takes over from authority merely keeps him infantile.

He should rather be put in a position to take his own life in hand.

The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together.

Working to programme, on a preconceived system, we spoil the best effects of analysis.

I must therefore hold fast to the sentence you object to: "Any interference on the part of the analyst is a gross mistake in technique.So-called chance is the law and order of psychoanalysis."

As you must know, we still cannot give up the pedantic prejudice of wanting to correct nature and force our limited "truths" on her.

But in the therapy of the neuroses we meet with so many strange, unforeseen and unforeseeable experiences that all hope should vanish of our knowing better and being able to prescribe the way.

The roundabout way and even the wrong way are necessary.

If you deny this you must also deny that the mistakes of history were necessary.

That is the pedant's-eye view of the world.

This attitude is no good in psychoanalysis.

The question as to how much the analyst involuntarily suggests to the patient is a very ticklish one.

It certainly plays a much more important role than psychoanalysis has so far admitted.

Experience has convinced me that patients rapidly begin to make use of ideas picked up from psychoanalysis, as is also apparent in their dreams.

You get many impressions of this sort from Stekel's book Die Sprache des Traumes.

I once had a very instructive experience: a very intelligent lady had from the beginning long-drawn-out transference fantasies which appeared in the usual erotic guise. But she absolutely refused to admit their existence.

Naturally she was betrayed by her dreams, in which, however, my person was always hidden under some other figure, often rather difficult to make out.

A long series of such dreams finally compelled me to remark: "So, you see, it's always like that, the person you are really dreaming about is replaced and masked by someone else in the manifest dream."

Till then she had obstinately denied this mechanism.

But this time she could no longer evade it and had to admit my working rule—but only to play a trick on me.

Next day she brought me a dream in which she and I appeared in a manifestly lascivious situation.

I was naturally perplexed and thought of my rule.

Her first association to the dream was the malicious question:

"It’s always true, isn’t it, that the person you are really dreaming about is replaced by someone else in the manifest dream?"

Clearly, she had made use of her experience to find a protective formula by which she could express her fantasies openly in a quite innocent way.

This example shows at once how patients use insights they have gained from analysis.

They use them for the purpose of symbolization.

You get caught in your own net if you believe in fixed, unalterable symbols.

That has happened to more than one psychoanalyst.

It is therefore a fallacious and risky business to try to exemplify any particular theory with dreams arising from an analysis.

Proof can only come from the dreams of demonstrably uninfluenced persons.

In such cases one would have to exclude at most telepathic thought-reading.

But if you concede this possibility, you would have to subject many other things to a rigorous scrutiny, including judicial verdicts.

Although we must pay full attention to the element of suggestion, we should not go too far.

The patient is not an empty sack into which we can stuff whatever we like; he brings his own particular contents with him which stubbornly resist suggestion and push themselves again and again to the fore.

Analytic "suggestions" merely distort the expression, but not the content, as I have seen countless times.

The expression varies without limit, but the content is fixed and can only be got at in the long run, and then with difficulty.

Were it not so, suggestion therapy would be in every sense the most effective and rewarding and easiest therapy, a true panacea.

Unfortunately it is not, as every honest hypnotist will readily admit.

To come back to your question as to whether it is possible for patients to trick the analyst by making deceptive use—perhaps involuntarily—of his mode of expression, this is indeed a very serious problem.

The analyst must exercise all possible care and self-criticism not to let himself be led astray by his patient’s dreams.

One can say that patients almost invariably use in their dreams, to a greater or lesser extent, the mode of expression learnt in analysis.

Interpretations of earlier symbols will themselves be used again as fresh symbols in later dreams.

It often happens, for instance, that sexual situations which appeared in earlier dreams in symbolic form will appear "undisguised" in later ones—once more, be it noted, in symbolic form—as analysable expressions for ideas of a different nature hidden behind them.

Thus the not infrequent dream of incestuous cohabitation is by no means an "undisguised" content, but a dream as freshly symbolic and capable of analysis as all others.

You can only arrive at the paradoxical idea that such a dream is "undisguised" if you are pledged to the sexual theory of neurosis.

That the patient may mislead the analyst for a longer or shorter time by means of deliberate deception and misrepresentation is possible, as in all other branches of medicine.

But the patient injures himself most, since he has to pay for every deception or subterfuge with an aggravation of his symptoms, or with fresh ones.

Deception is so obviously disadvantageous to himself that he can scarcely avoid relinquishing such a course for good.

The technique of analysis we can best postpone for oral discussion. Loy/Jung Letters, CW 4, Para 652-

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Carl Jung on Toni Wolff (2019-06-22 14:41)

[1]

Tommy de Trafford, Toni Wolf, CG Jung Bad Ragaz 1937

Jung went on as if talking to himself,

"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, a King, a Palace, a Lover and his Beloved, and this was long ago, on an Island
Somewhere in the ocean five thousand years ago.. . . Such is Love, the Mystic Flower of the Soul.

This is the Center, the Self. . . ."

Jung spoke as if in a trance.

"Nobody understands what I mean" he said, "only a poet could begin to understand.". . .

"You are a poet," I said, moved by what I had heard.

"And that woman, is she still alive?" I asked.

"She died eight years ago. . . . I am very old. Miguel Serrano, Two Friendships, Pages 60-61.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/3cdff-1toni.jpg`

In 1958, Jung initiated efforts to have Toni Wolff’s writings published. (2019-06-22 15:57)

[1]

Dear Dr. Brody. . . .

I feel the need to recommend the collected papers of Toni Wolff to your attention. . .

They are distinguished not only by their intellectual content but by the fact that the author had personally experienced the development of analytical psychology from the fateful year of 1912 right up to the recent past and was thus in a position to record her reactions and sympathetic interest from the first.

Her papers also have a documentary value.

Even those who did not know the author personally will glean from them an impression of the versatility and depth of her spiritual personality. Carl Jung, Letters Vol. II, Pages 424-425.

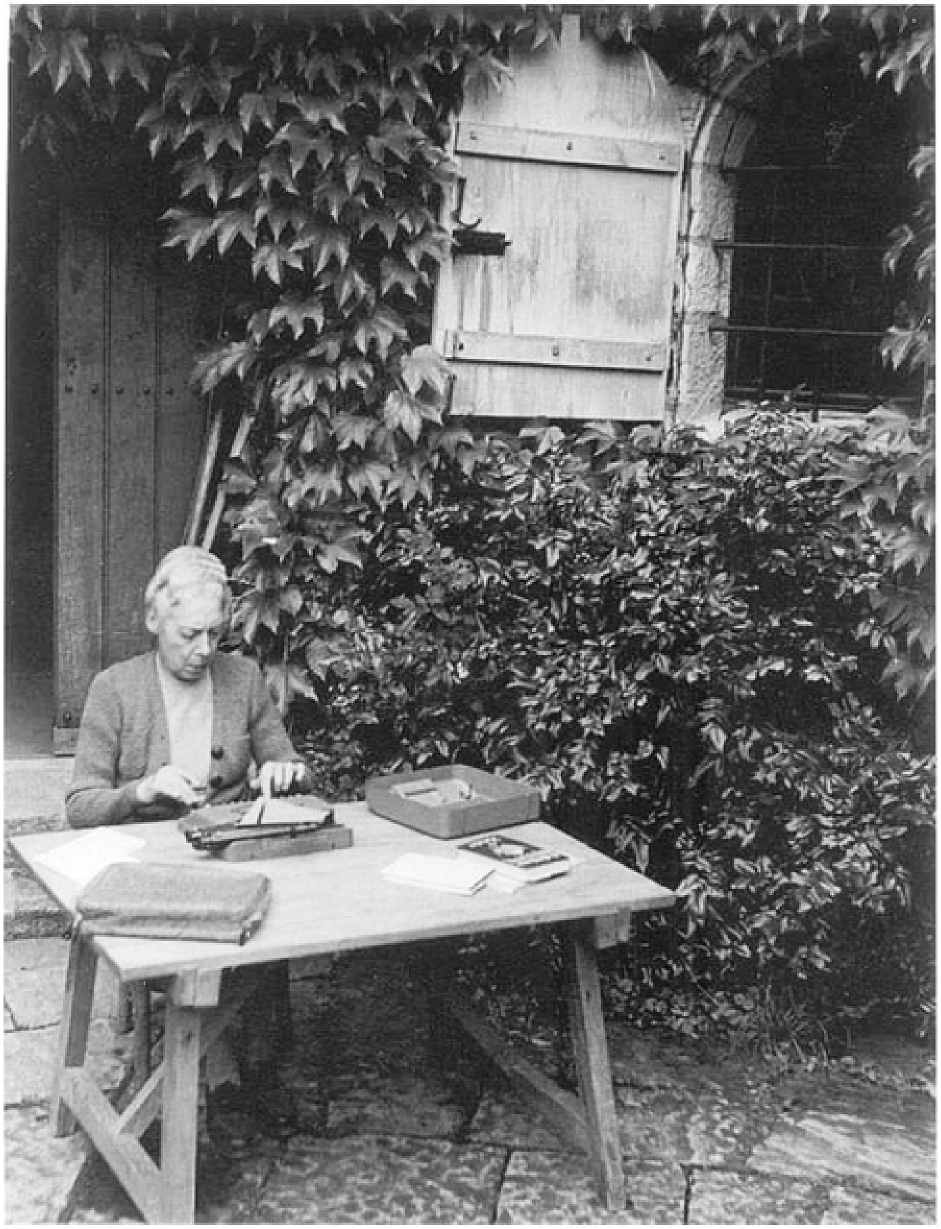
Note: Daniel Brody, proprietor of Rhein Verlag, Zurich, publisher of the Eranos Jahrbilcher.

Image: Toni Wolff, ca. 1911 (Age 23)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/3ccfc-2toni.jpg`

Carl Jung hearing of the death of Toni Wolff. **(2019-06-22 16:13)**

[1]



Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had over-come the shock after a few days, but from my notes for April 1953, I see that he said himself that his pulse was still between eighty and 120; moreover this trouble continued for some time.

He had been helped, it is true, by seeing Toni in a dream. .. on Easter Eve, looking much taller and younger than she had been when she died, and exceedingly beautiful.

She was wearing a frock of all the colors of a bird of paradise, with the wonderful blue of the kingfisher as the most emphasized color.

He saw just her image, there was no action in the dream, and he was especially impressed by having dreamed it on the night of the resurrection. Barbara Hannah, “Jung,” Page 313.

Image:

Toni Wolff in garden at Bollingen.

Although Jung tried to get Toni Wolff's scientific writings published after her death in 1953, as yet they remain unpublished.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/c1f98-3toni.jpg`

Carl Jung's Letter on Astrology (2019-06-23 03:22)

[1]

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Carl Jung's letter to M. Barbault on Astrology:

Dear M. Barbault:

First I must apologize for being so late in answering your letter of March 19th. I was away on holiday part of the time or else ill. Besides, unfortunately, my advanced age no longer permits me to fulfill all my obligations as I would like to.

As for your questionnaire, here are my answers:

1. The connections between astrology and psychology.

There are many instances of striking analogies between astrological constellations and psychological events or between the horoscope and the characterological disposition. It is even possible to predict to a certain extent the psychic effect of a transit.

For example [Astrological Symbols not included]…One may expect with a fair degree of probability that a given well-defined psychological situation will be accompanied by an analogous astrological configuration, Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the “planets” are the gods, symbols of the powers of the unconscious.

2. The modus operandi of Astrological Constellations. It seems to me that it is primarily a question of that parallelism or “sympathy” which I call synchronicity, an acausal connection expressing relationships That cannot be formulated in terms of causality, such as precognition, premonition, psychokinesis, and also what we call telepathy. Since causality is a “statistical truth,” there are exceptions of an acausal nature bordering on the category of synchronistic (not synchronous) events. They have to do with “qualitative time.”

3. Attitude to positions taken by astrologers [etc.]. The first experiences in life owe their specific (pathogenic) effect to environmental influences on the one hand, and on the other to psychic predisposition, i.e. to heredity, which seems to be expressed in a recognizable way in the horoscope. The latter apparently corresponds to a definite moment in the colloquy of the gods. That is to say the psychic archetypes.

4. Qualitative Time. This is a notion I used formerly but I have replaced it with the idea of synchronicity, which is analogous to sympathy or correspondentia, or to Leibniz’s pre-established harmony. Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body.

When nothing occurs in time, and when there is no boy in space, there is neither time nor space. Time is always and exclusively “qualified” by events as space is by the extension f bodies. But “qualitative time” is a tautology and means nothing, whereas synchronicity (not synchronism) expresses the parallelism and analogy between events in so far as they are non-causal. In contrast, “qualitative time” is an hypothesis that attempts to explain the parallelism of events in terms of causa et effectus. But since qualitative time is nothing but the flux of things, and is moreover just as much “nothing” as space, this hypothesis does not establish anything except the tautology: the flux of things and events is the cause of the flux of things, etc.

Synchronicity does not admit causality in the analogy between terrestrial events and astrological constellations (except for the deflection of solar protons and their possible effect on terrestrial events), and denies it particularly in all cases of nonsensory perception (ESP), especially precognition, since it is inconceivable that one could observe the effect in a nonexistent cause, or of a cause that does not exist.

What astrology can establish are the analogous events, but not that either series is the cause or effect of the other. (For instance, the same constellation may at one time signify a catastrophe and other time, in the same case, a cold in the head.) Nevertheless, astrology is not an entirely simple matter. There is that deflection of solar protons cause on the one hand by the conjunctions, oppositions, and quartile aspects, and on the other hand by the trine and sextile aspects, and their influence on the radio and many other things. I am not competent to judge how much importance should be attributed to this possible influence.

In any case, astrology occupies a unique and special position among the intuitive methods, and in explaining it there is reason to be dubious of both a causal theory and the exclusive validity of the synchronistic hypothesis.

5. I have observed many cases where a well-defined psychological phase, or an analogous event, was accompanied by a transit (particularly when Saturn and Uranus were effected).

6. My main criticisms of astrologers. If I were to venture an opinion in a domain with which I am only very superficially acquainted, I would say that the astrologer does not always consider his statement to be mere possibilities. The interpretation is sometimes too literal and not symbolic enough, also too personal. What the zodiac and the planets represent are not personal traits; they are impersonal and objective facts. Moreover, several "layers of meaning" should be taken into account in interpreting the Houses.

7. Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I can judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious. I am almost sure that something could be learnt from it symbolic method of interpretation; for that has to do with the interpretation of the archetypes (the gods) and their mutual relations, the common concern of both arts. The psychology of the unconscious is particularly concerned with archetypal symbolism.

Hoping you will find this answer satisfactory, I remain,

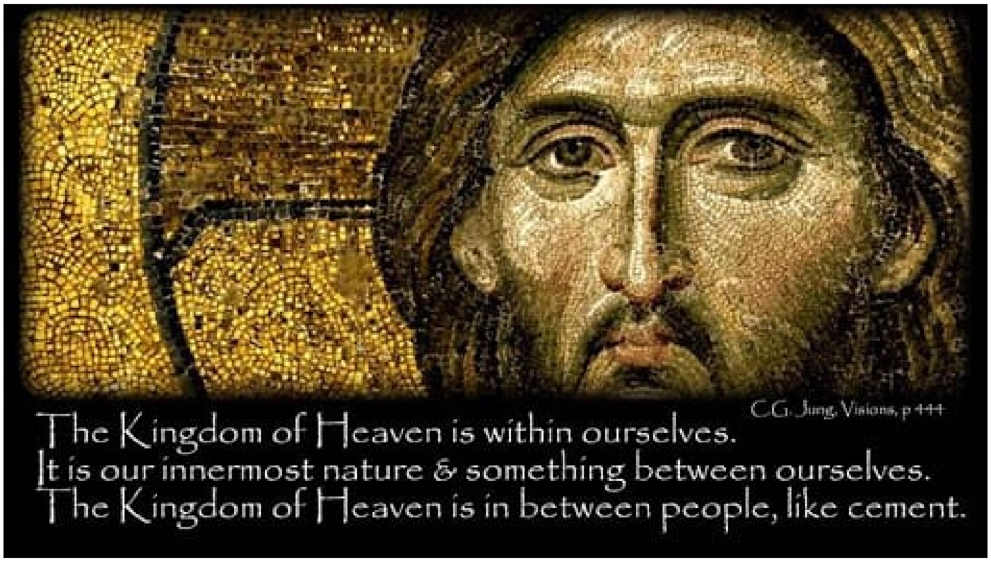
Yours sincerely, C.G. Jung

Letter dated May 26, 1954

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/67366-astrology.jpg`

Carl Jung: The Self means the inmost uniqueness and oneness of this particular being, yet that is symbolized by a city. (2019-06-23 03:30)

[1]


C.G. Jung, Visions, p 444
The Kingdom of Heaven is within ourselves.
It is our innermost nature & something between ourselves.
The Kingdom of Heaven is in between people, like cement.

Mrs. Crowley: But that is exactly what I meant. I have been mystified all the time you were reading about it.

Dr. Jung: Then women, thou art forgiven!

It is the light of consciousness, but it is a symbol of the consciousness which is not an ego consciousness.

That collective aspect of the city comes from the fact that a city is never one ego alone, but a multitude, so we are confronted with the most tremendous paradox.

The Self means the inmost uniqueness and oneness of this particular being, yet that is symbolized by a city.

This is an early Christian idea also. One finds it in those famous fragments of papyrus dating from the first century A.D., which were excavated at Oxyrhynchus in about 1904.

In a talk between Christ and the disciples, they ask him first how they shall get to the Kingdom of Heaven, and he explains in that wonderful passage about the animals leading them there.

Then he says: "Therefore strive ye to know yourselves and ye shall beaware that ye are the sons of the Father; and ye shall know that ye are in the city of God, and ye are the city."

You see that is absolutely in accordance with the Evangelical teaching that the Kingdom of Heaven is within ourselves.

It is our innermost nature and not in the least what certain theologians want to make of it, something between ourselves.

To say that the Kingdom of Heaven is in between people-like cement-is degenerate theology.

No, it is the entire man, the completeness, the wholeness of an individual, and that is not identical with the ego; the ego is never the Self, it does not include the whole man.

We always suffer from the fact that we are not conscious enough, that we do not cover what is within us.

Why have we neuroses?

The ego consciousness is too narrow.

Whatever that strange non-ego consists of, it is quite certain that our ego consciousness is not sufficient to cover the whole.

So the symbol for the Self is an idea of a totality that is not identical with the ego.

It is a consciousness which is not exactly our consciousness, a light which is not exactly our light.

That agrees with what I said formerly: that these visions are psychological processes which have nothing to do with the conscious ego life.

They are manifestations of the psychological non-ego.

It is a widening out of the ego consciousness into the vision, one might say, of absolute consciousness, or non-individual consciousness, that consciousness which is beyond man.

This sounds terribly abstract or metaphysical, but it is by no means metaphysical.

It simply means the development of a wider and more abstract consciousness, which relates to the other narrower, more concrete consciousness in exactly the same way as algebrarelates to ordinary arithmetic, for instance, or abstract thinking to ordinary matter-of-fact thinking.

So a higher consciousness is a more abstract and impersonal consciousness.

And our patient's vision of the city beyond the giant is an intuition of that consciousness which is beyond the actual ego consciousness, a more complete, a more perfect, a more detached consciousness.

For in the white city, one is surely in a state which is fortified against the surrounding destruction.

The city has always conveyed the idea of a fortified place, surrounded by walls and towers and moats, where inside one is protected.

But I don't want to say any more at this point about the Self as a collective symbol; our text here does not justify us in going so far.

The vision continues: "I said to the giant again: 'I must pass you,' but he only laughed."

Evidently this vision of the white city is not enough to help her.

"While he laughed many dwarfs sprang up from the earth and tore my clothes from me and I was left naked."

Where do the dwarfs suddenly come from?-what do they mean? Carl Jung, Visions Seminar, Pages 444-445

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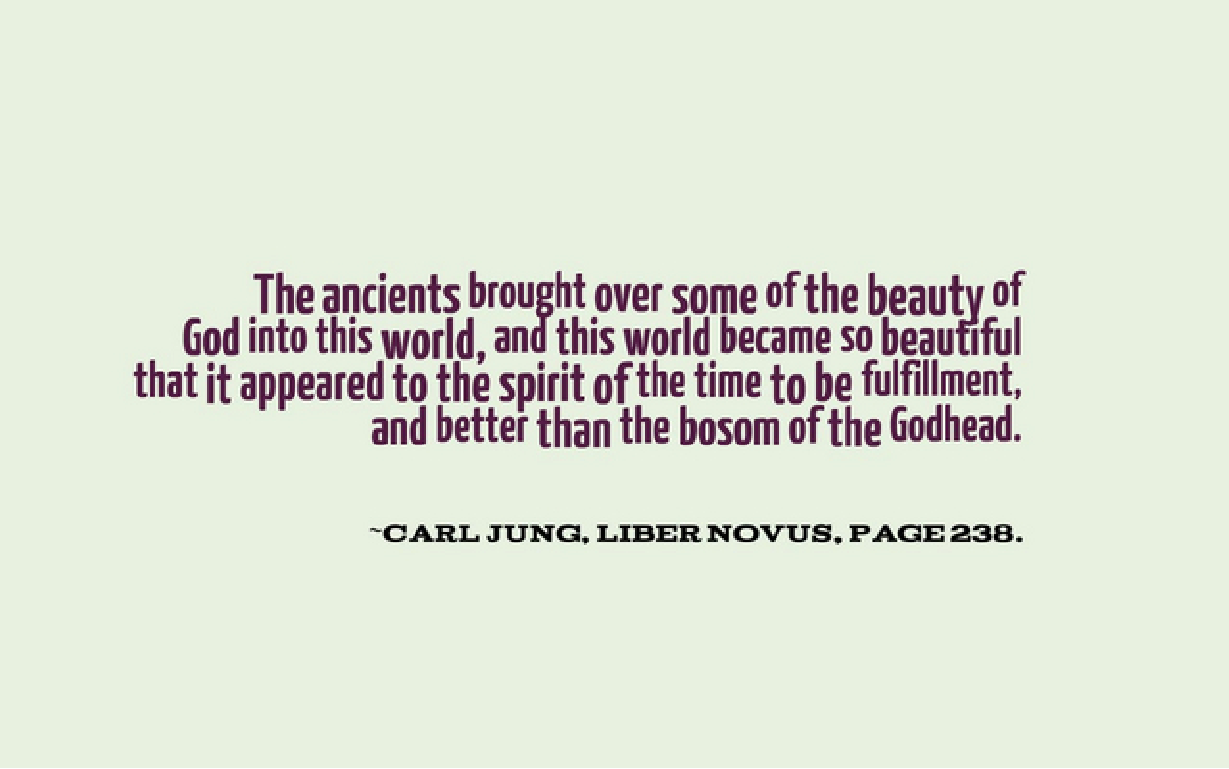
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12bwithin.jpg`

Some Carl Jung Quotations XLI [Red Book; Liber Novus] (2019-06-23 03:30)

[1]

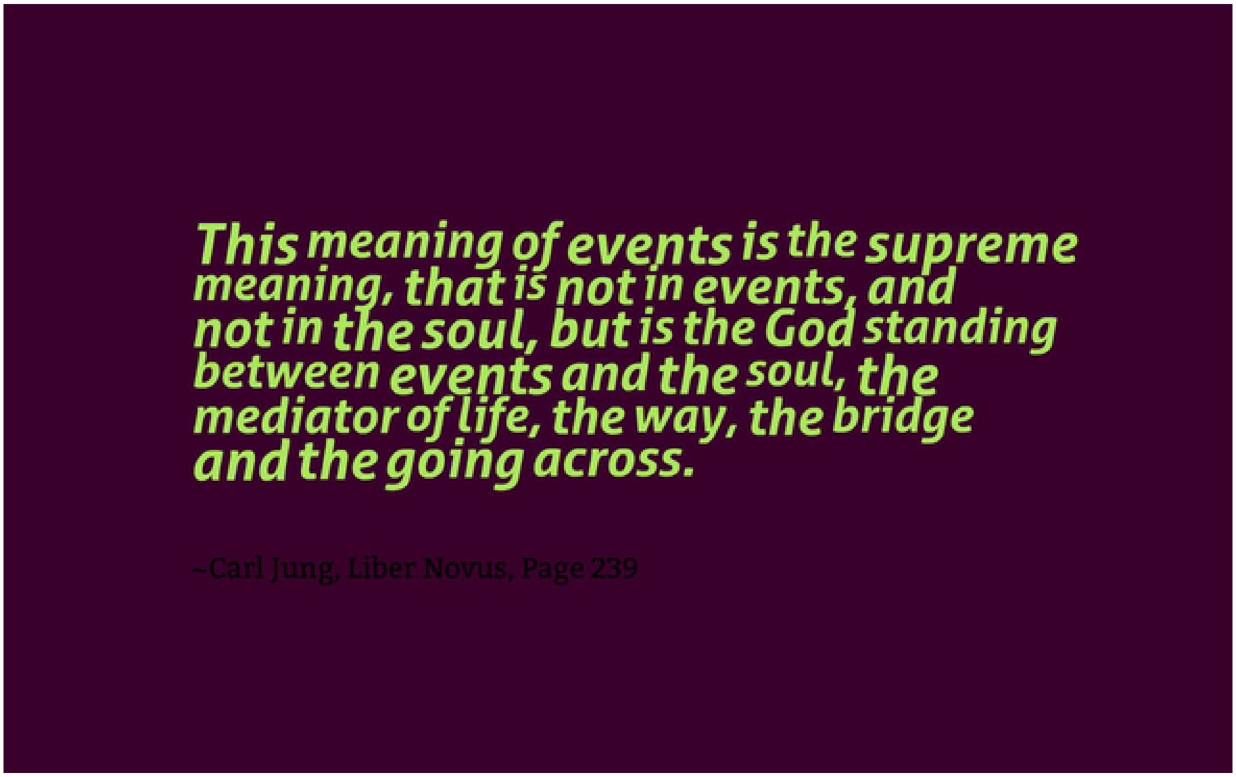


The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.

~CARL JUNG, LIBER NOVUS, PAGE 238.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.   Carl Jung, Liber Novus, Page 238.

[2]

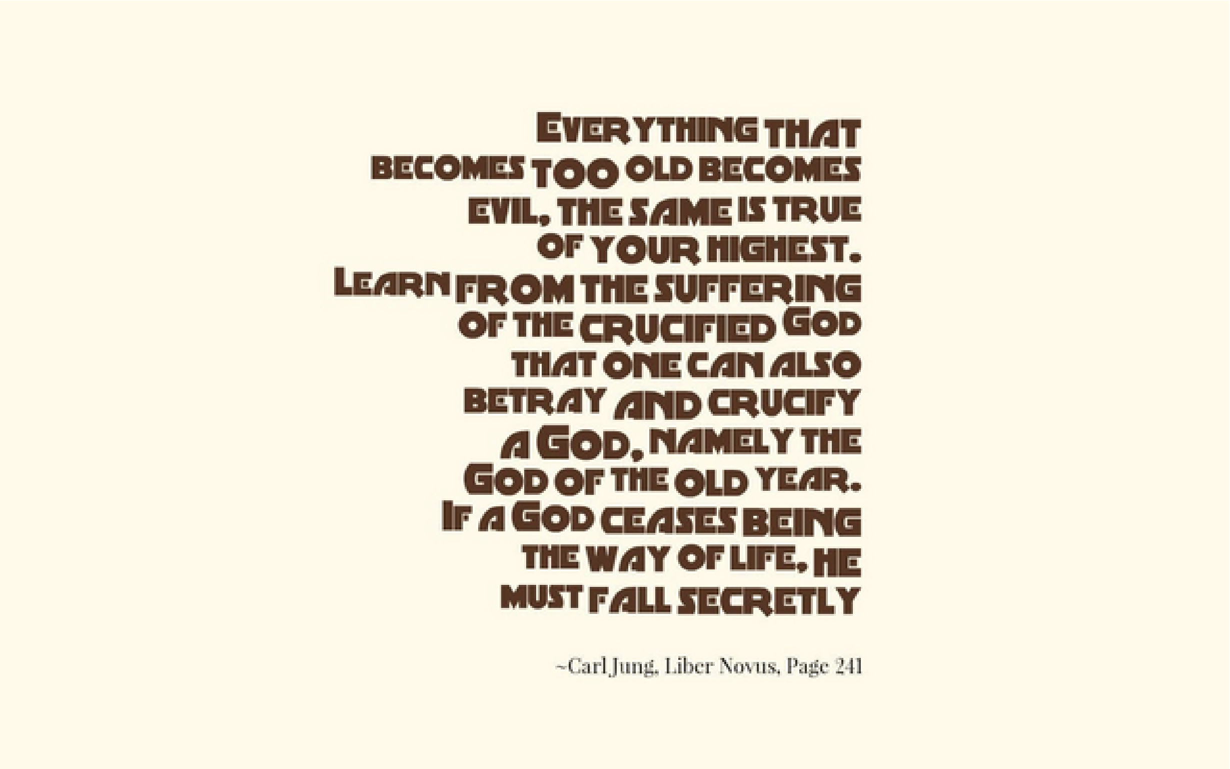


This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across.

~Carl Jung, Liber Novus, Page 239

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

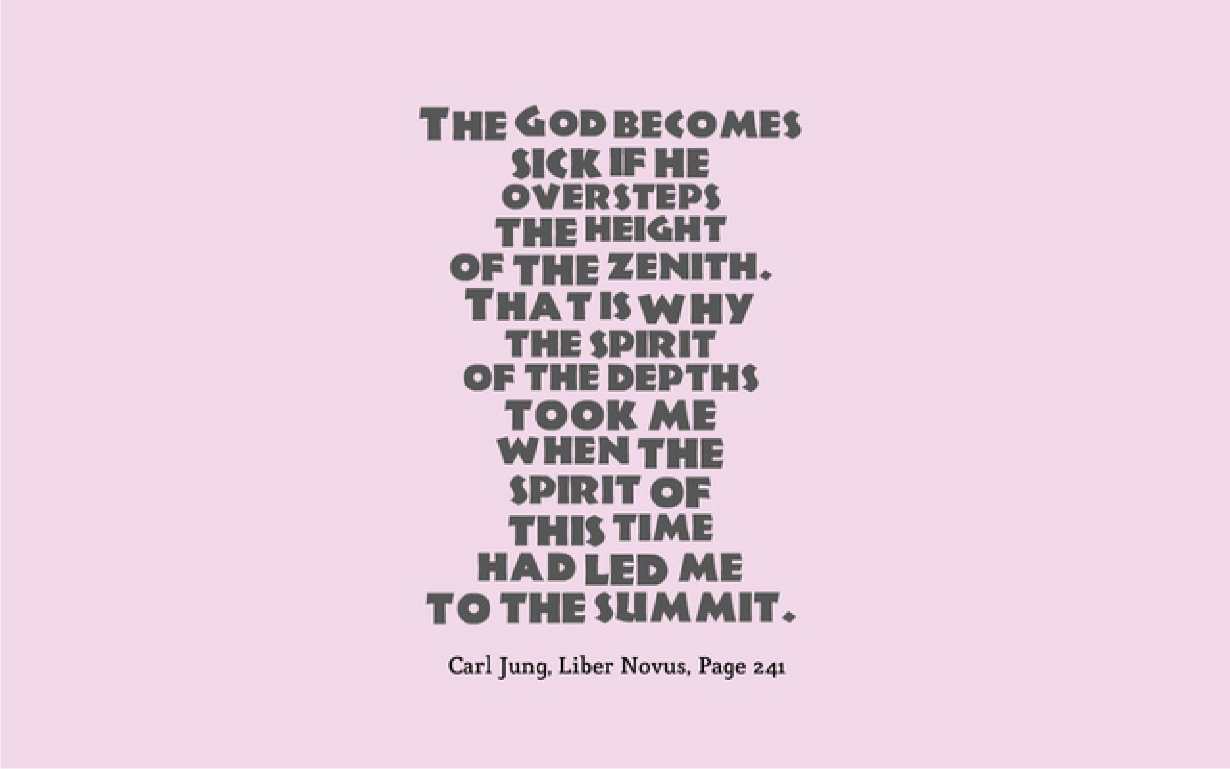
[3]



EVERYTHING THAT BECOMES TOO OLD BECOMES EVIL, THE SAME IS TRUE OF YOUR HIGHEST. LEARN FROM THE SUFFERING OF THE CRUCIFIED GOD THAT ONE CAN ALSO BETRAY AND CRUCIFY A GOD, NAMELY THE GOD OF THE OLD YEAR. IF A GOD CEASES BEING THE WAY OF LIFE, HE MUST FALL SECRETLY

~Carl Jung, Liber Novus, Page 241

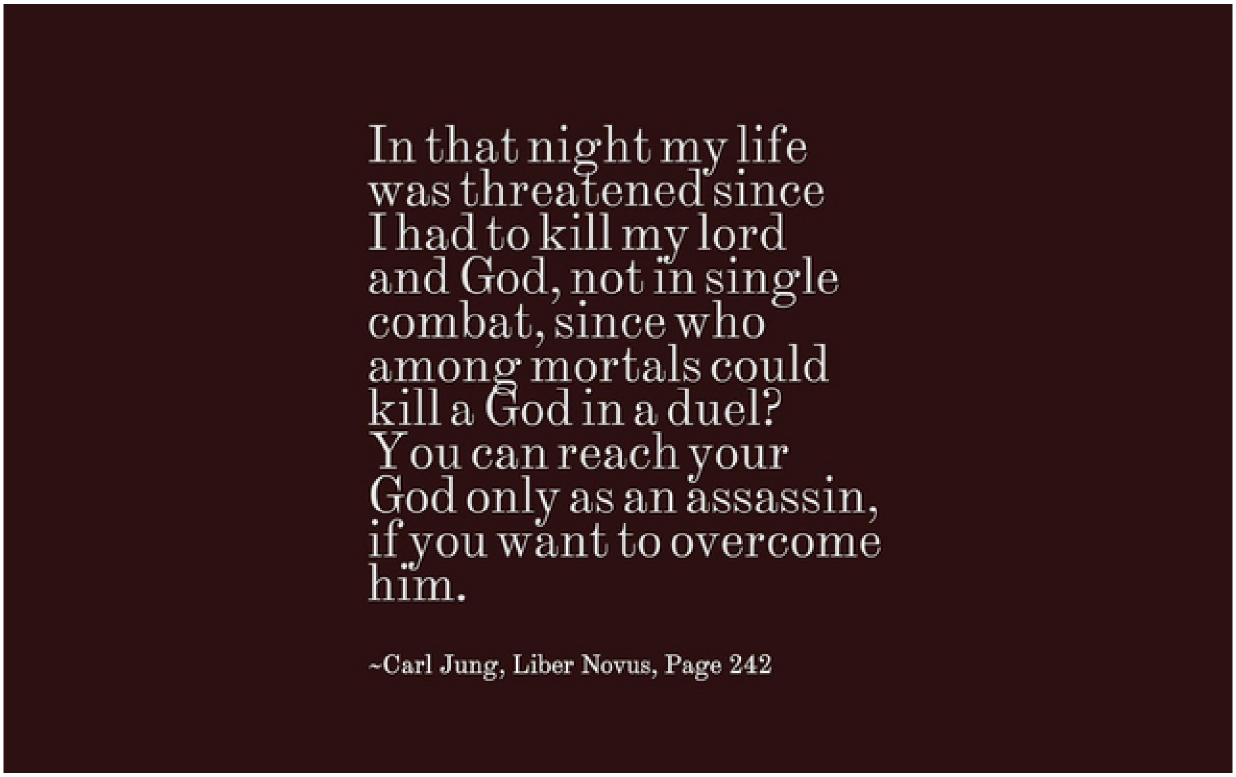
Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.



THE GOD BECOMES
SICK IF HE
OVERSTEPS
THE HEIGHT
OF THE ZENITH.
THAT IS WHY
THE SPIRIT
OF THE DEPTHS
TOOK ME
WHEN THE
SPIRIT OF
THIS TIME
HAD LED ME
TO THE SUMMIT.

Carl Jung, Liber Novus, Page 241

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

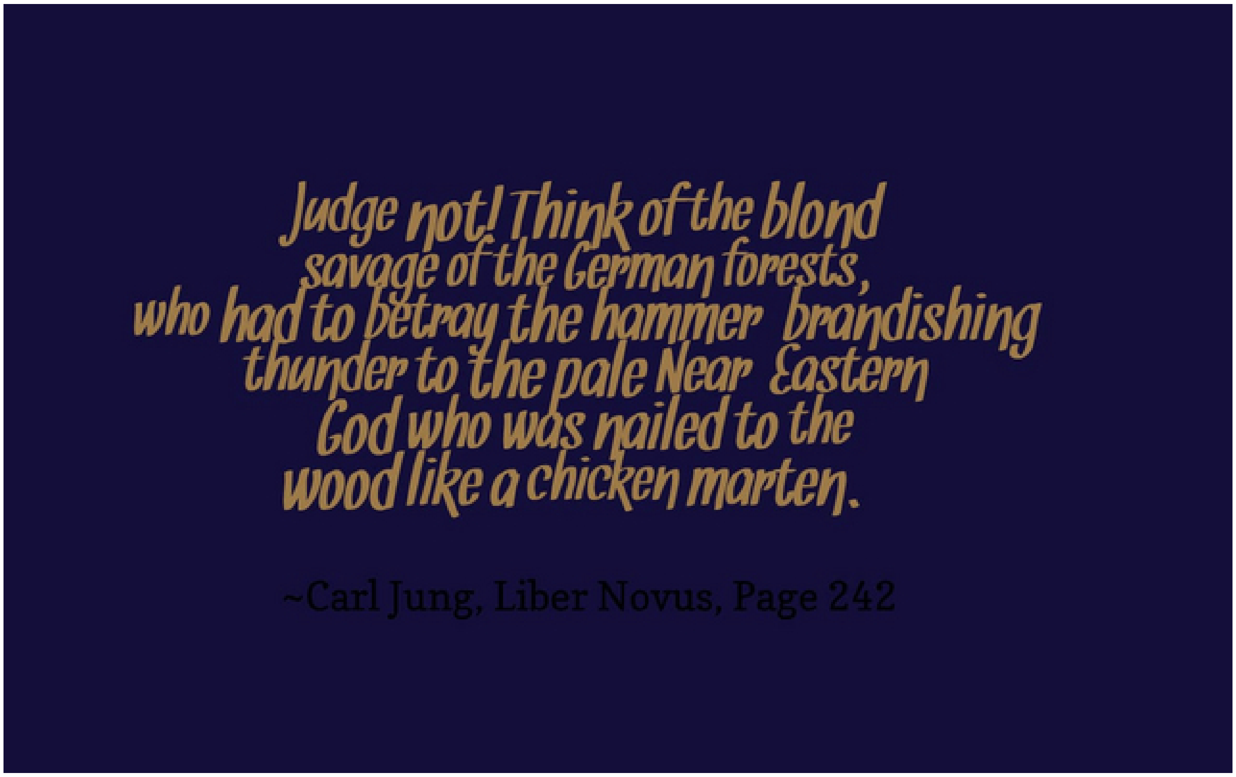


In that night my life
was threatened since
I had to kill my lord
and God, not in single
combat, since who
among mortals could
kill a God in a duel?
You can reach your
God only as an assassin,
if you want to overcome
him.

~Carl Jung, Liber Novus, Page 242

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

[6]

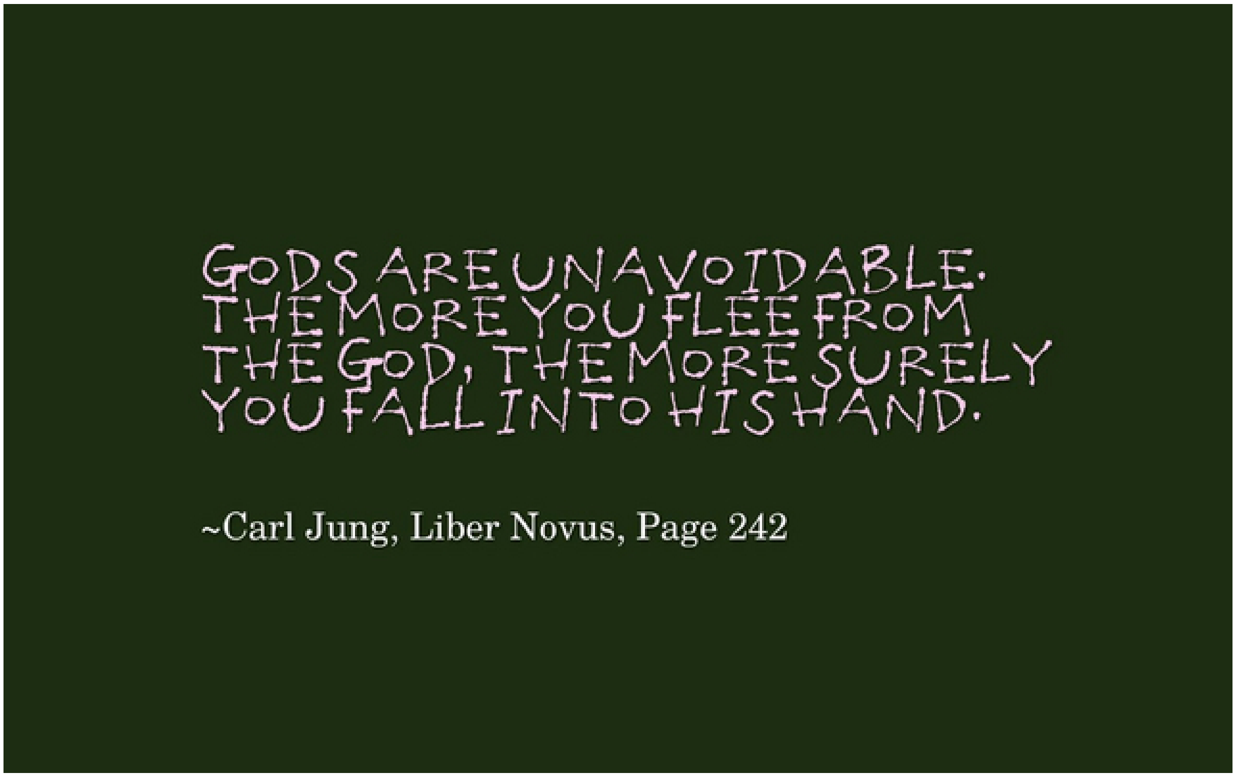


Judge not! Think of the blond
savage of the German forests,
who had to betray the hammer brandishing
thunder to the pale Near Eastern
God who was nailed to the
wood like a chicken marten.

~Carl Jung, Liber Novus, Page 242

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

[7]

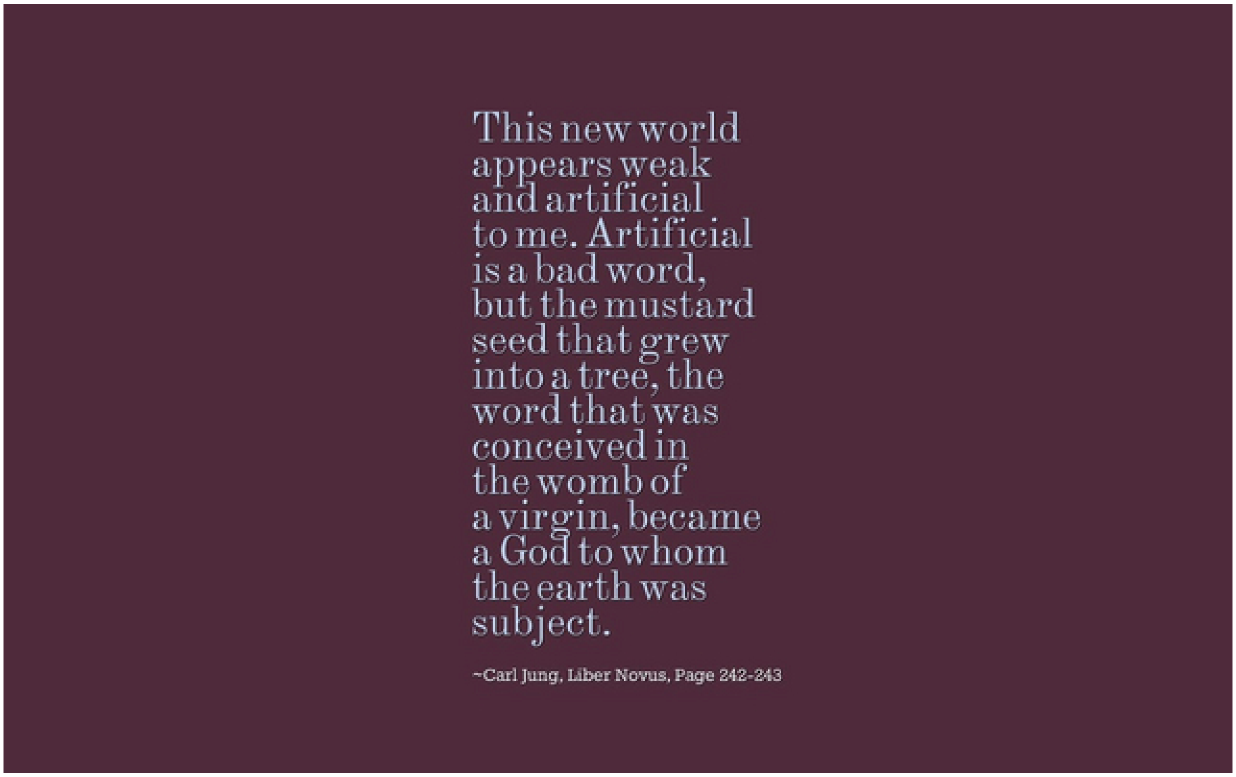


GODS ARE UNAVOIDABLE. THE MORE YOU FLEE FROM THE GOD, THE MORE SURELY YOU FALL INTO HIS HAND.

~Carl Jung, Liber Novus, Page 242

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

[8]

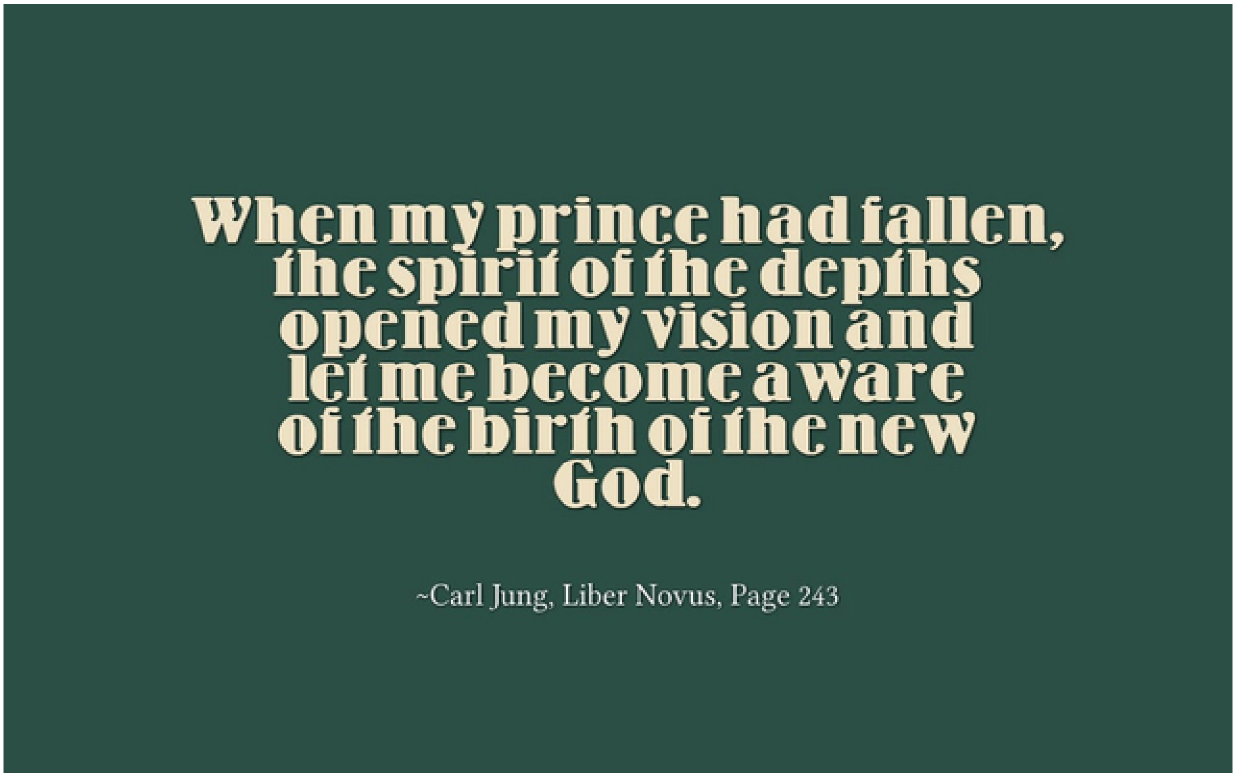


This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject.

~Carl Jung, Liber Novus, Page 242-243

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

[9]



When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God.

~Carl Jung, Liber Novus, Page 243

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

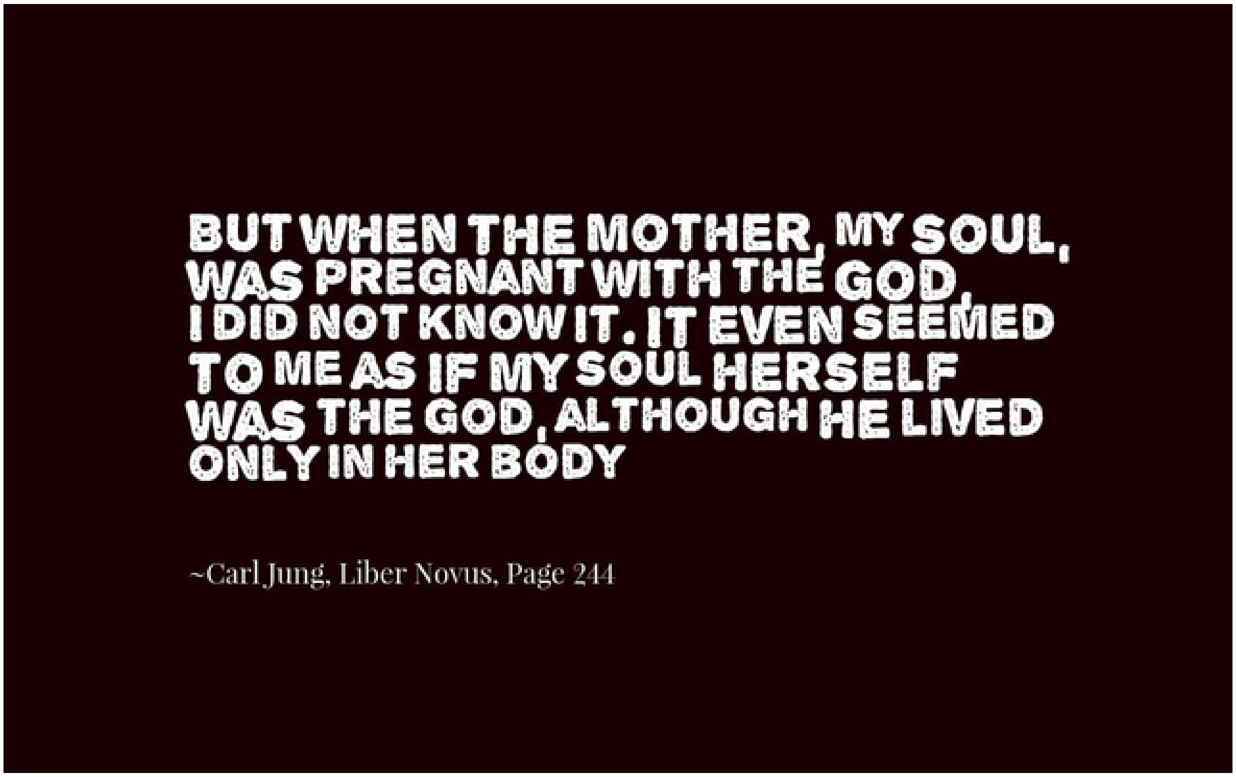
[10]

*I understood that the
new God would be in
the relative. If the God
is absolute beauty and
goodness, how should
he encompass the fullness
of life, which is beautiful
and hateful, good and
evil, laughable and serious,
human and inhuman?*

~Carl Jung, Liber Novus, Page 243

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

[11]

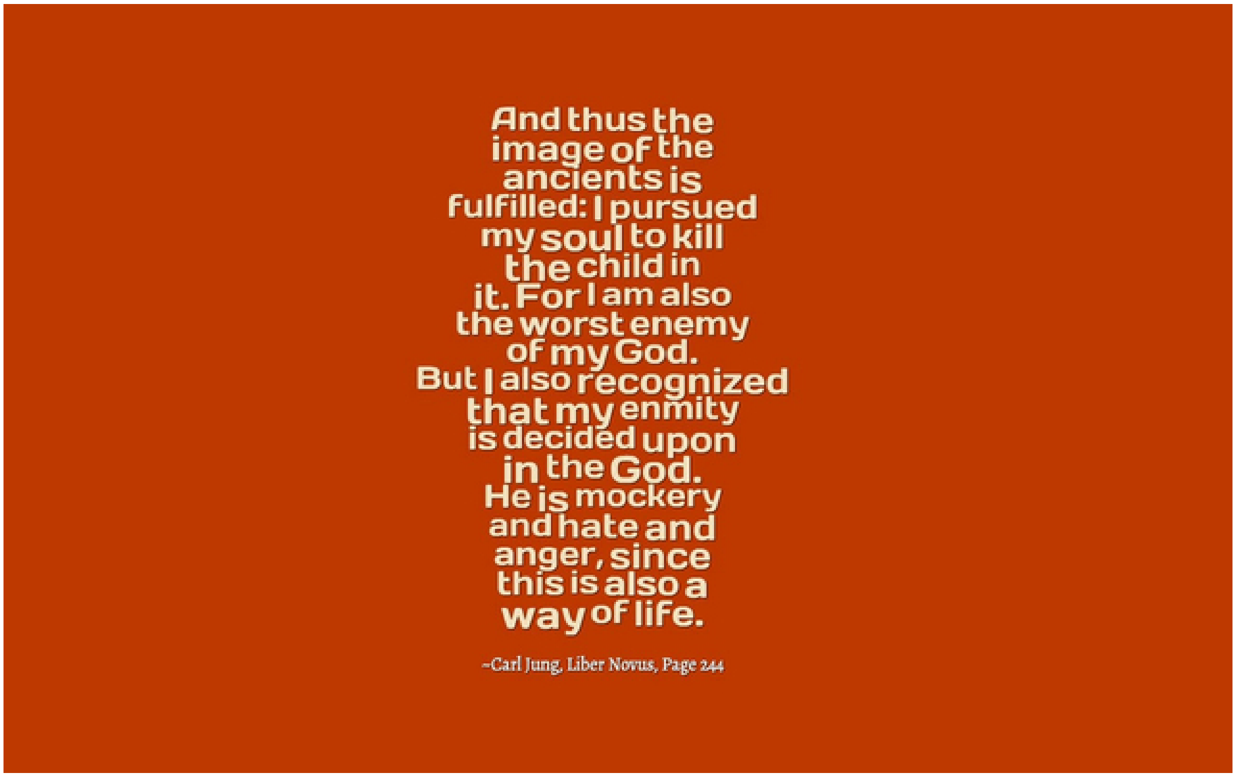


BUT WHEN THE MOTHER, MY SOUL,
WAS PREGNANT WITH THE GOD,
I DID NOT KNOW IT. IT EVEN SEEMED
TO ME AS IF MY SOUL HERSELF
WAS THE GOD, ALTHOUGH HE LIVED
ONLY IN HER BODY

~Carl Jung, Liber Novus, Page 244

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

[12]

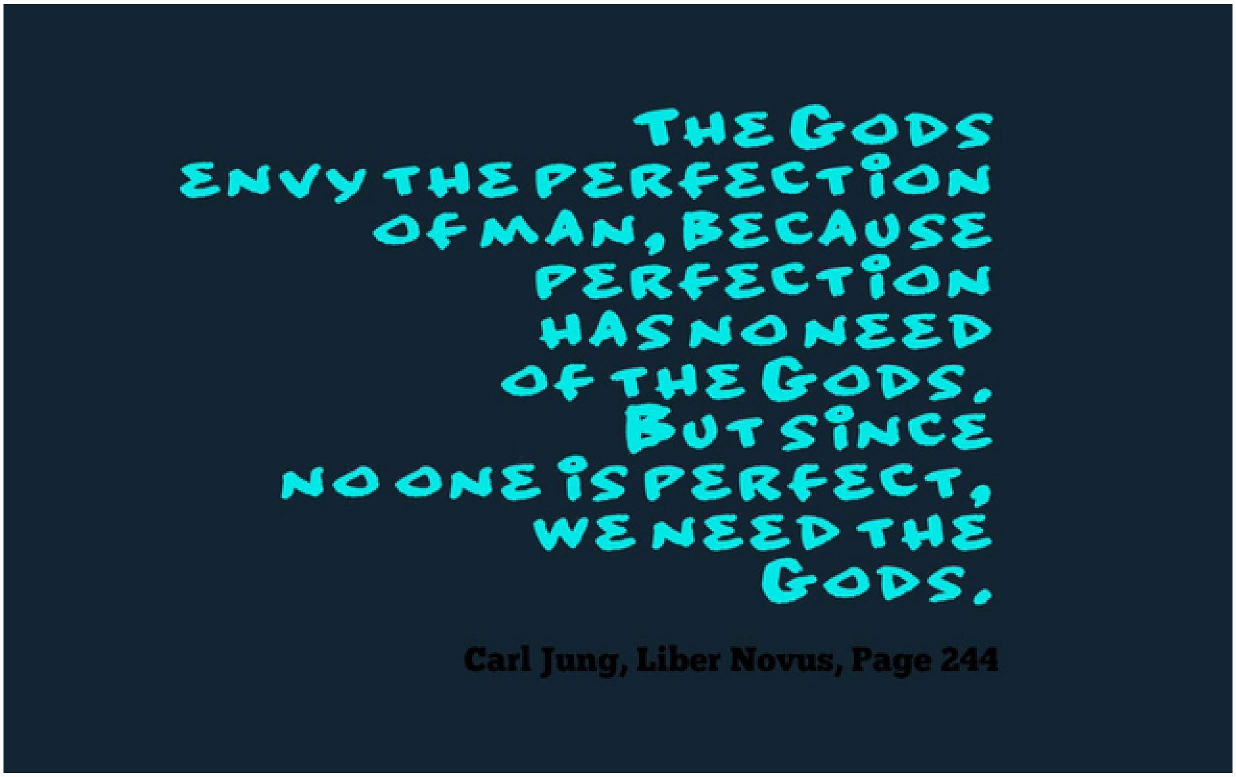


And thus the
image of the
ancients is
fulfilled: I pursued
my soul to kill
the child in
it. For I am also
the worst enemy
of my God.
But I also recognized
that my enmity
is decided upon
in the God.
He is mockery
and hate and
anger, since
this is also a
way of life.

~Carl Jung, Liber Novus, Page 244

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

[13]

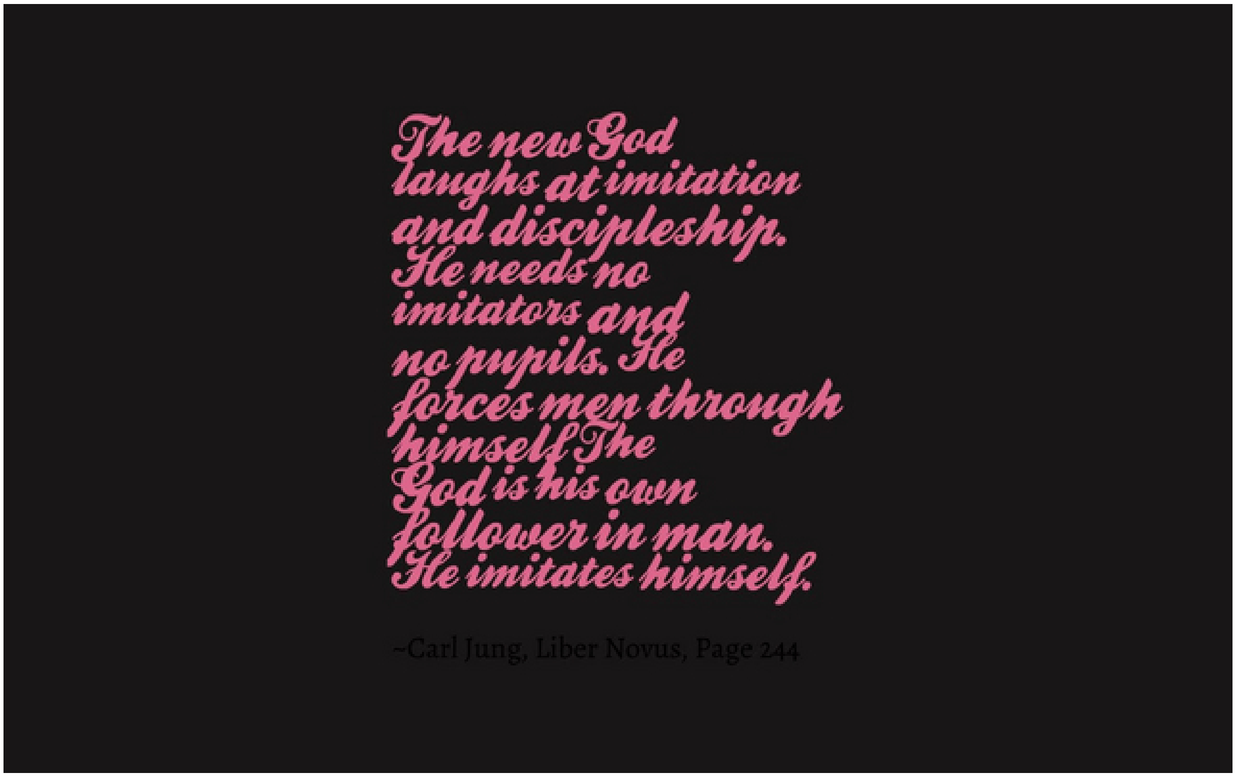


THE GODS ENVY THE PERFECTION OF MAN, BECAUSE PERFECTION HAS NO NEED OF THE GODS. BUT SINCE NO ONE IS PERFECT, WE NEED THE GODS.

Carl Jung, Liber Novus, Page 244

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

[14]

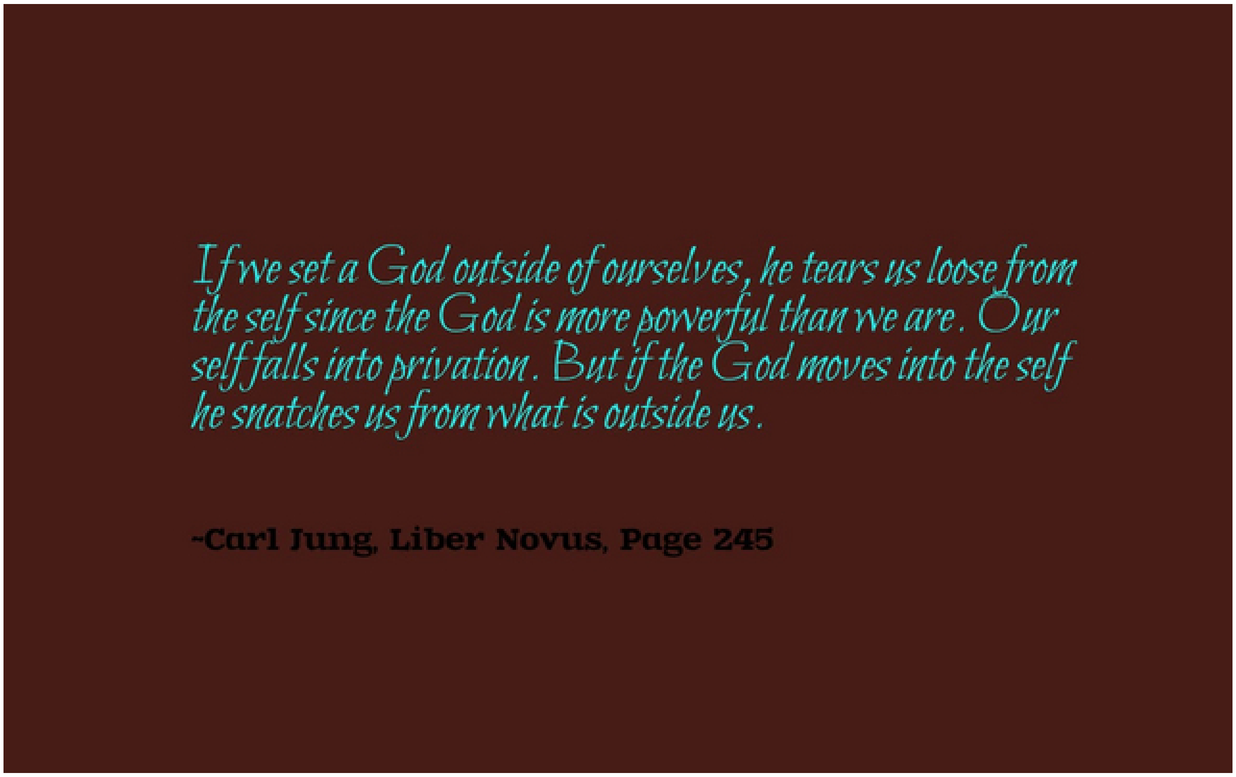


The new God
laughs at imitation
and discipleship.
He needs no
imitators and
no pupils. He
forces men through
himself The
God is his own
follower in man.
He imitates himself.

~Carl Jung, Liber Novus, Page 244

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

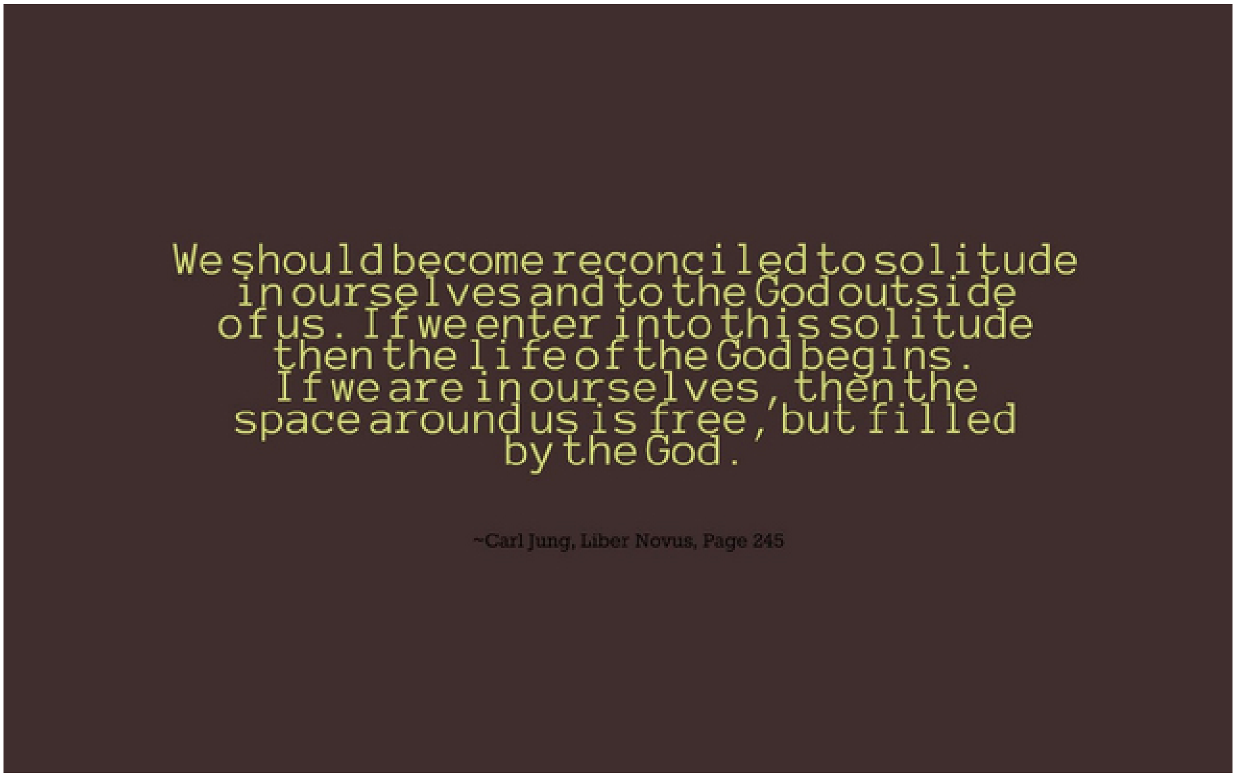
[15]



If we set a God outside of ourselves, he tears us loose from
the self since the God is more powerful than we are. Our
self falls into privation. But if the God moves into the self
he snatches us from what is outside us.

~Carl Jung, Liber Novus, Page 245

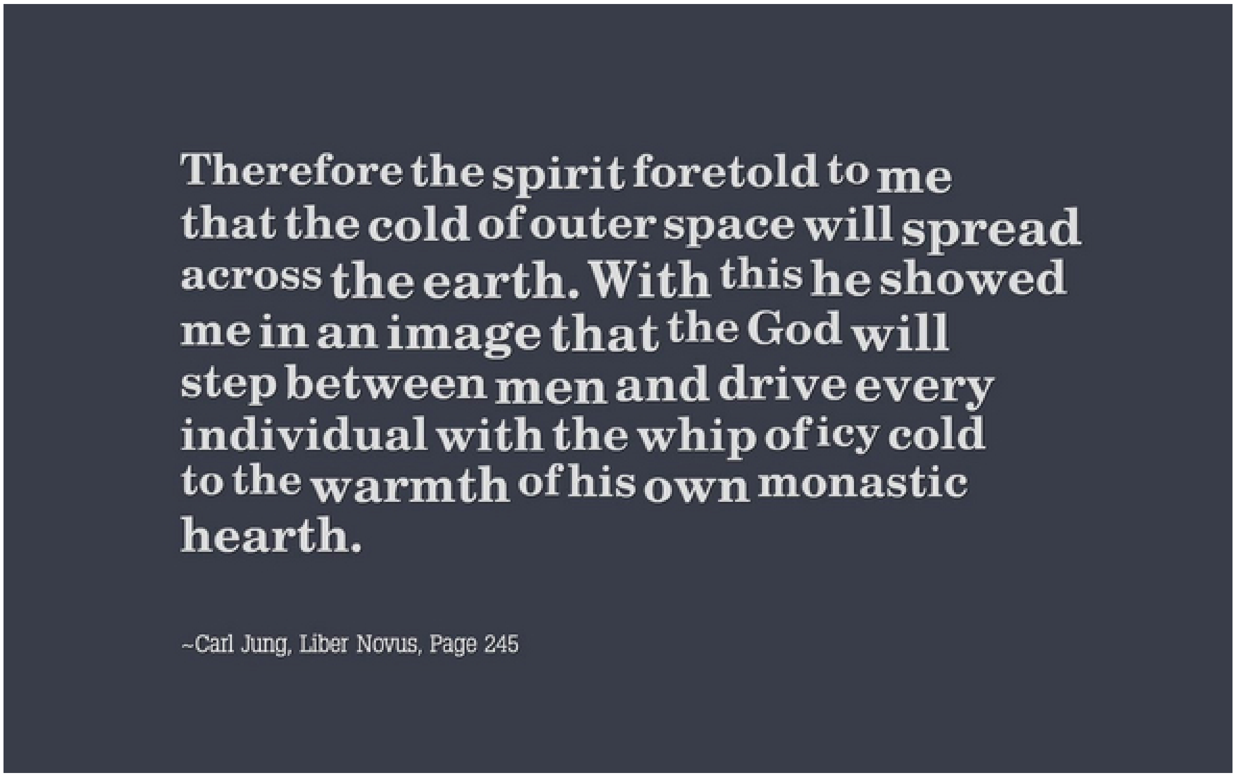
If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.



We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God.

~Carl Jung, Liber Novus, Page 245

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.



Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth.

~Carl Jung, Liber Novus, Page 245

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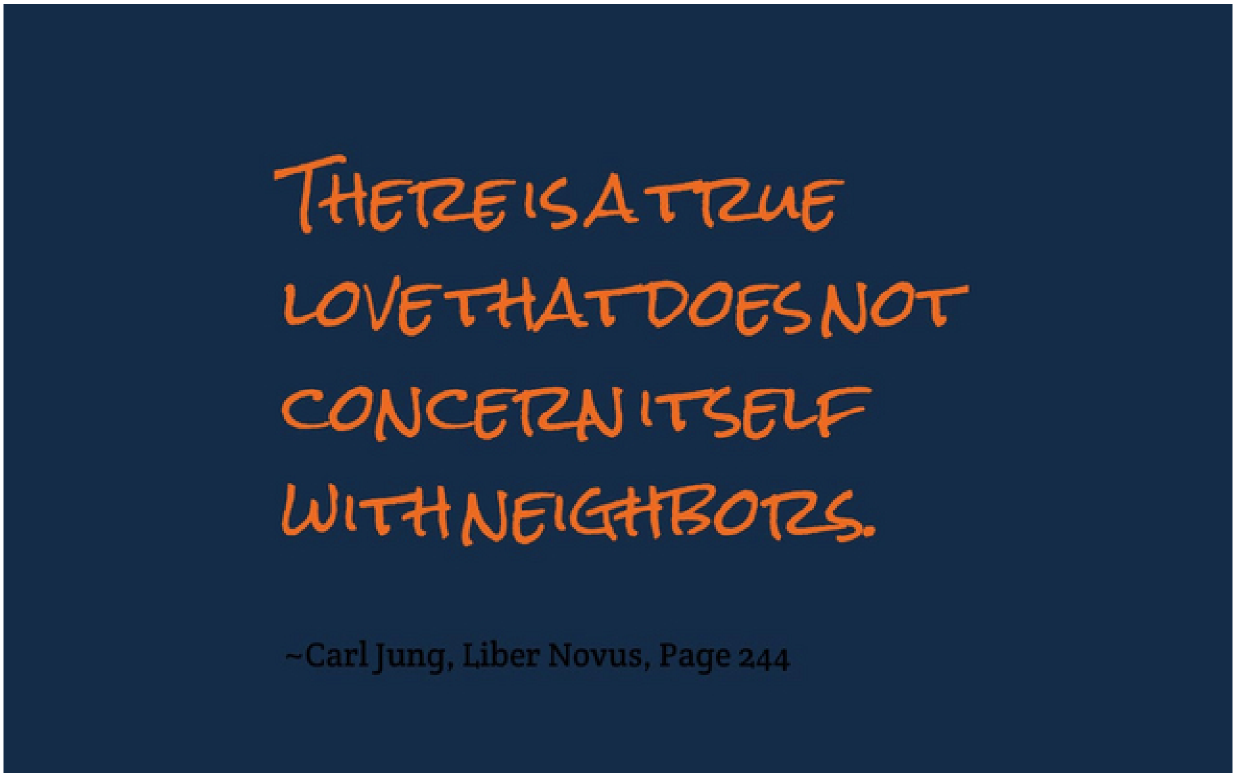
[18]



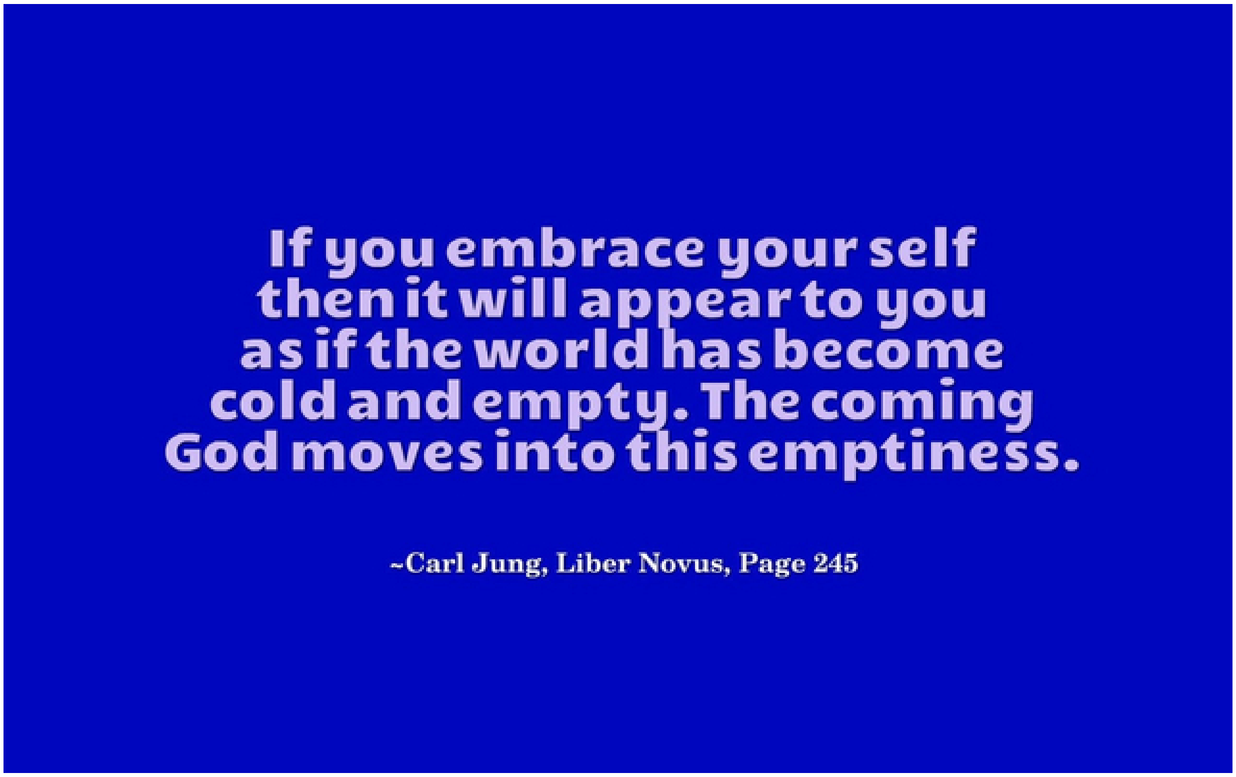
THERE IS A TRUE LOVE THAT DOES NOT CONCERN ITSELF WITH NEIGHBORS.

~Carl Jung, Liber Novus, Page 244

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

opposing me, the
God sank into
my heart when
I was confused
by mockery and
worship, by
grief and laughter,
by yes and no

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

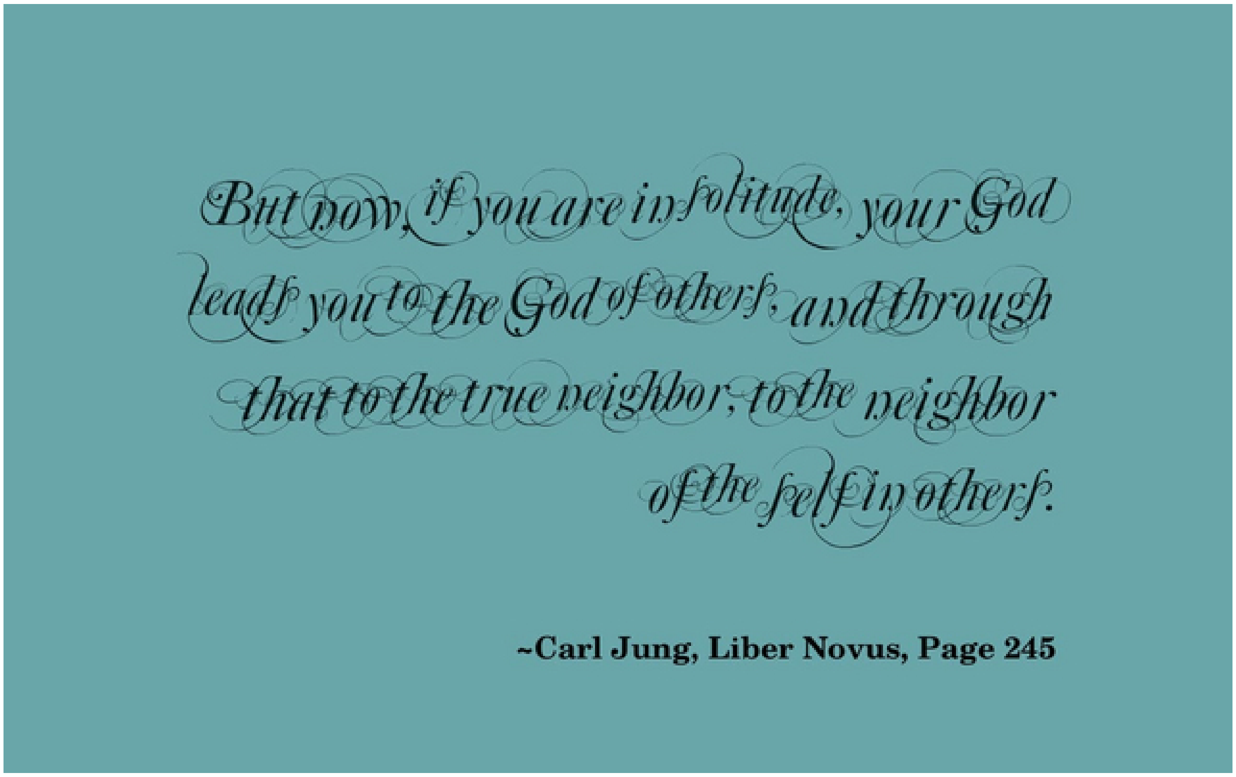


If you embrace your self
then it will appear to you
as if the world has become
cold and empty. The coming
God moves into this emptiness.

~Carl Jung, Liber Novus, Page 245

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

[21]

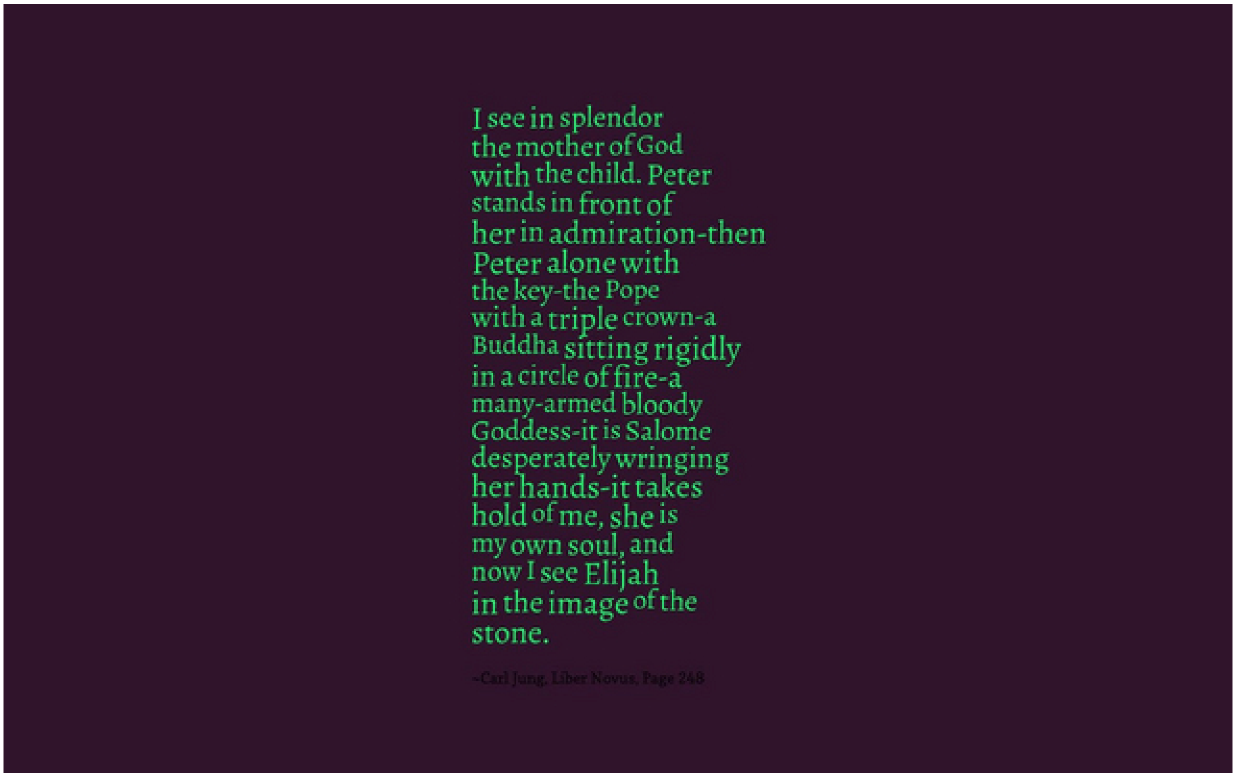


But now, if you are in solitude, your God
leads you to the God of others, and through
that to the true neighbor, to the neighbor
of the self in others.

~Carl Jung, Liber Novus, Page 245

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

[22]

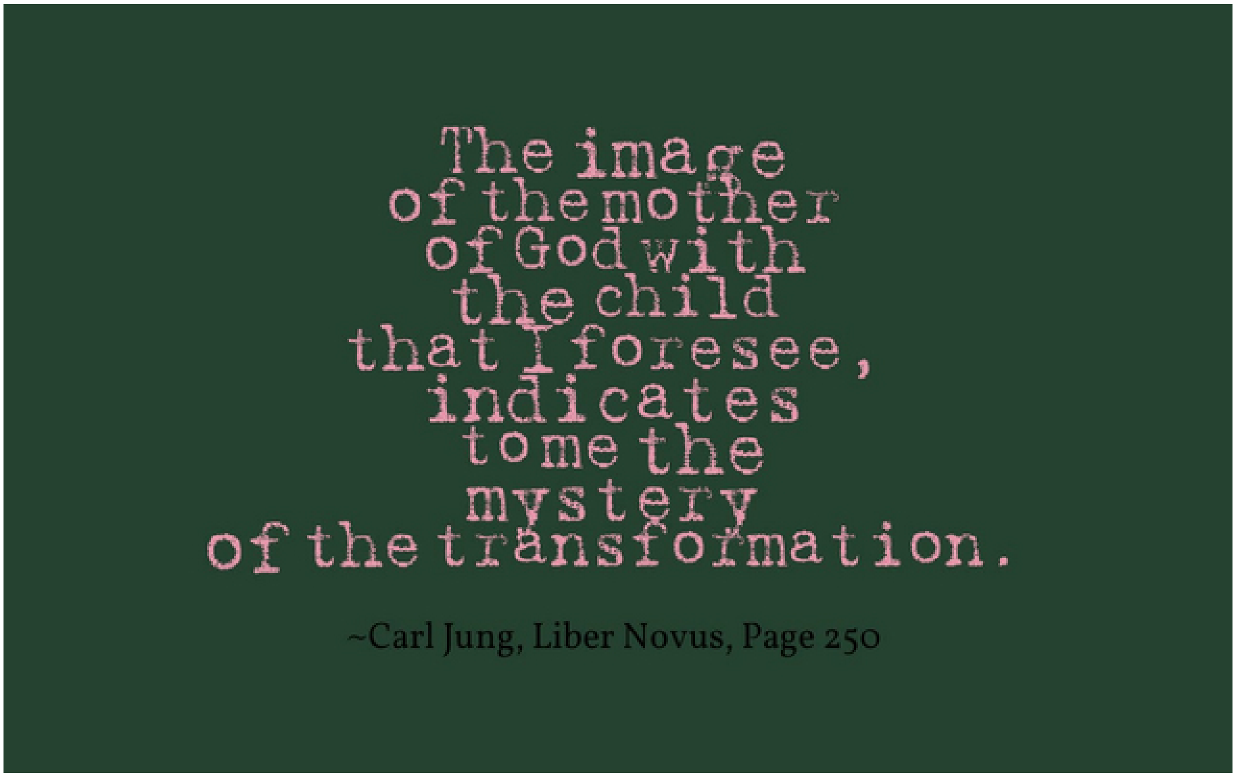


I see in splendor
the mother of God
with the child. Peter
stands in front of
her in admiration-then
Peter alone with
the key-the Pope
with a triple crown-a
Buddha sitting rigidly
in a circle of fire-a
many-armed bloody
Goddess-it is Salome
desperately wringing
her hands-it takes
hold of me, she is
my own soul, and
now I see Elijah
in the image of the
stone.

~Carl Jung, Liber Novus, Page 248

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

[23]

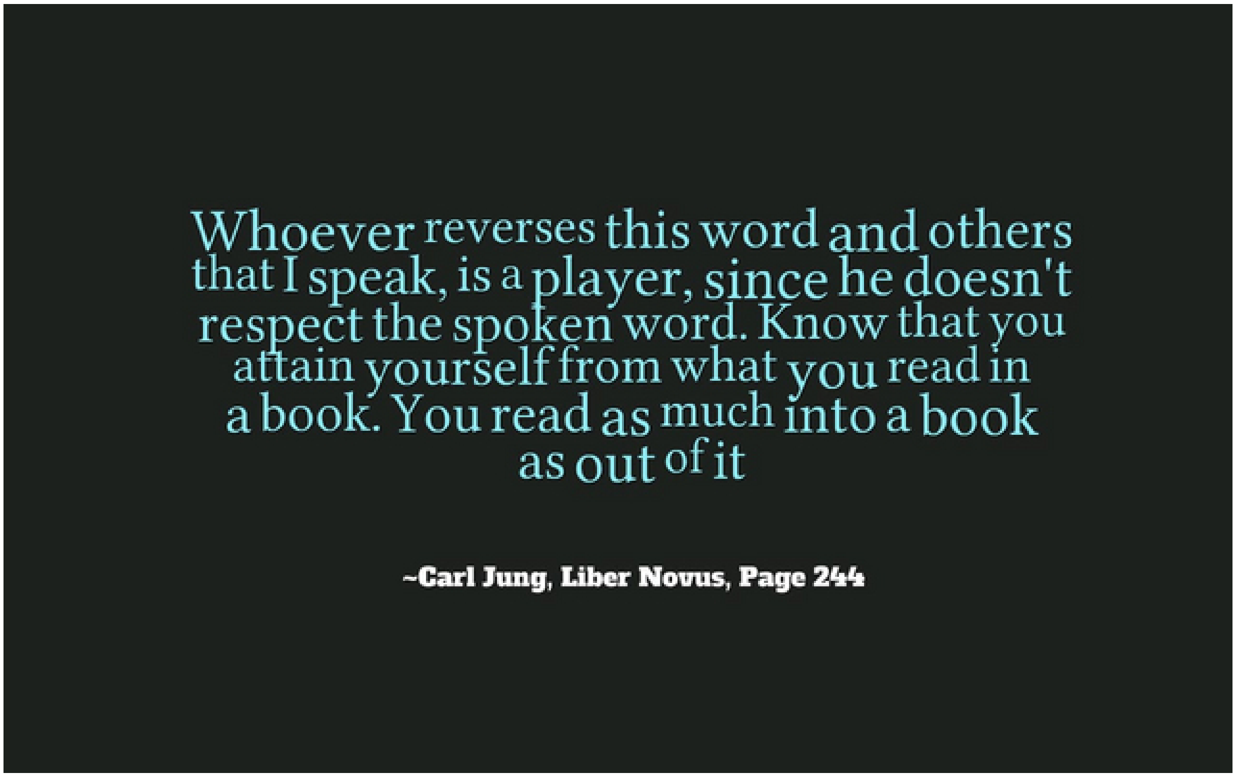


The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation.

~Carl Jung, Liber Novus, Page 250

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

[24]



Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it

~Carl Jung, Liber Novus, Page 244

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/95b58-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/06/0f50b-bbb.jpg`
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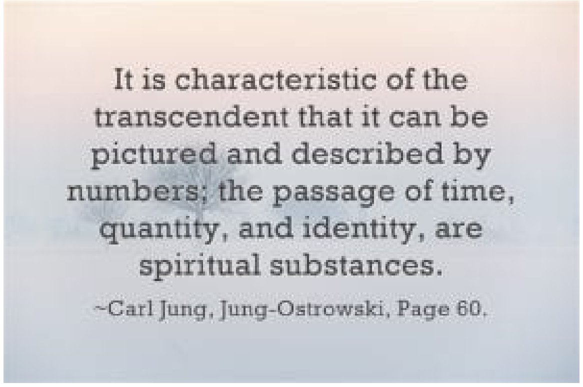
Some Carl Jung Quotations (2019-06-23 03:52)



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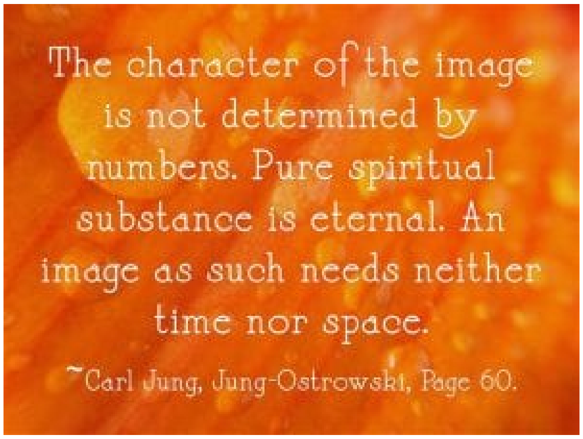

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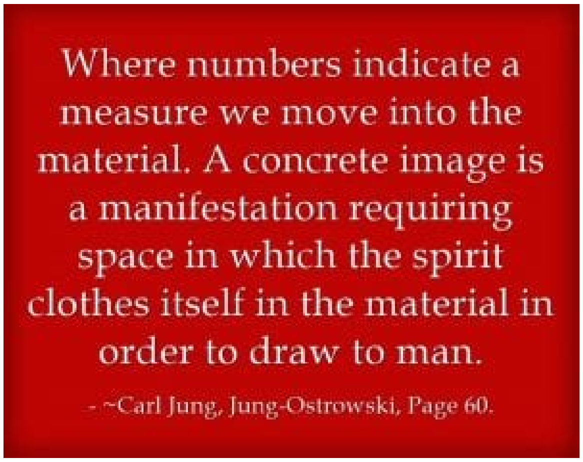

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man.

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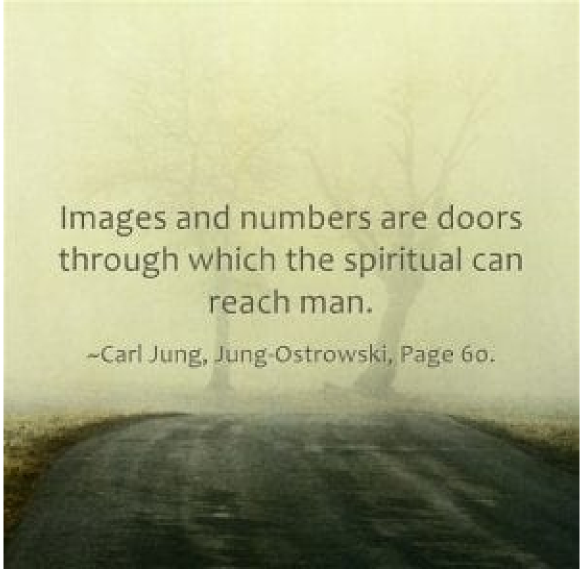

Images and numbers are doors through which the spiritual can reach man.

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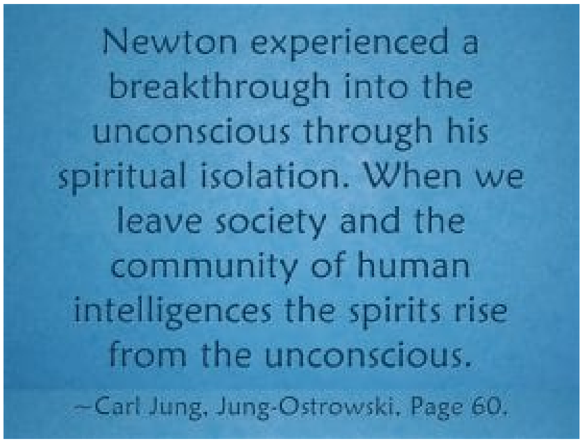

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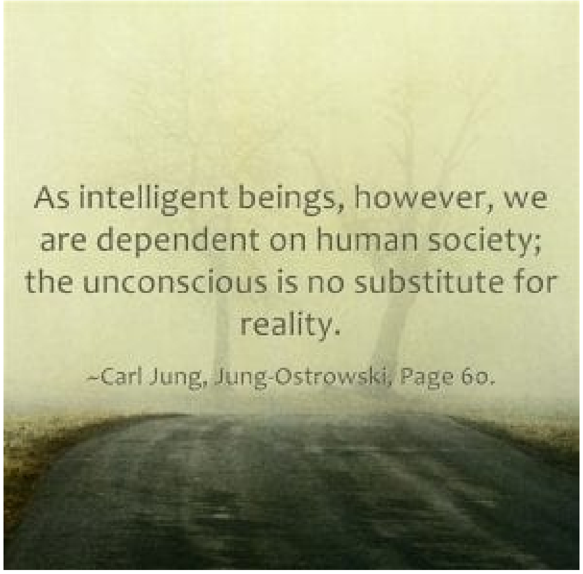

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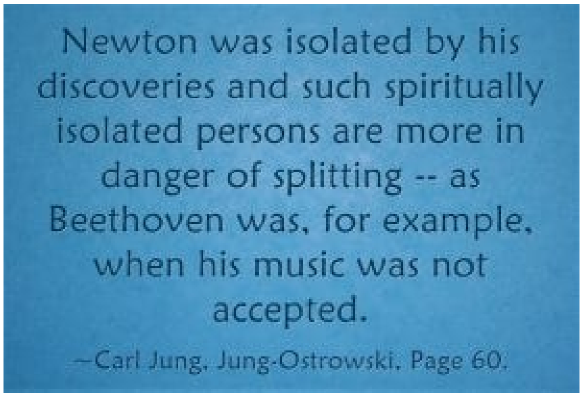

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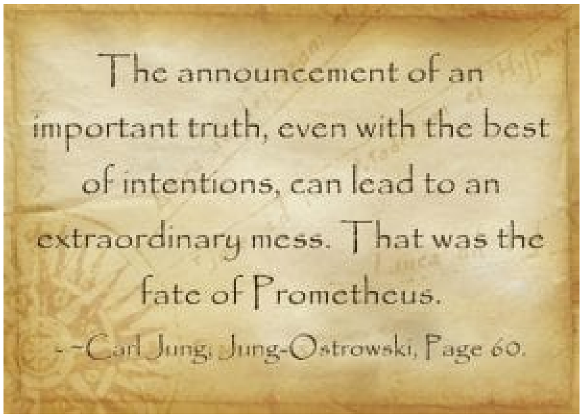

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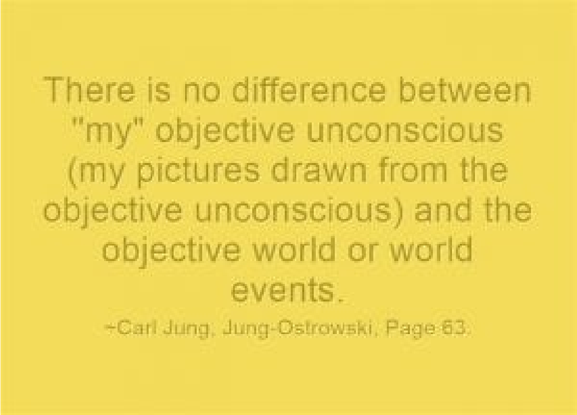

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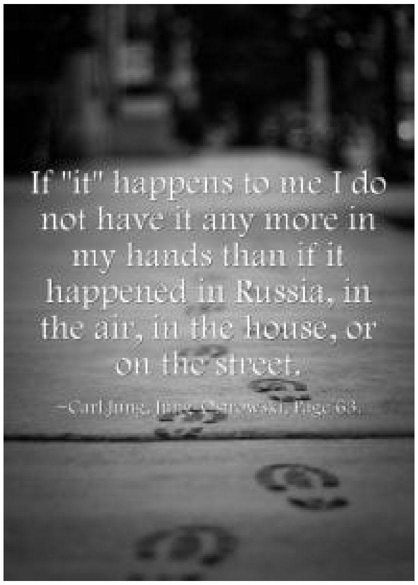

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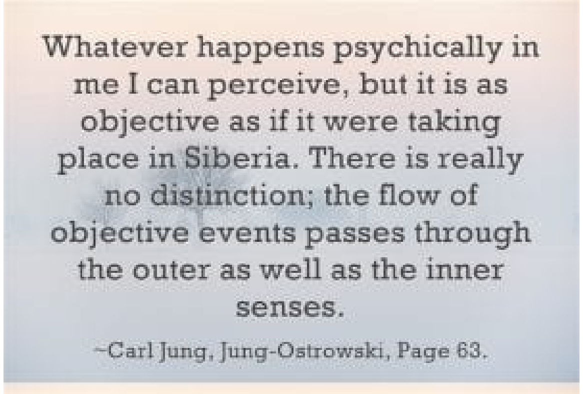

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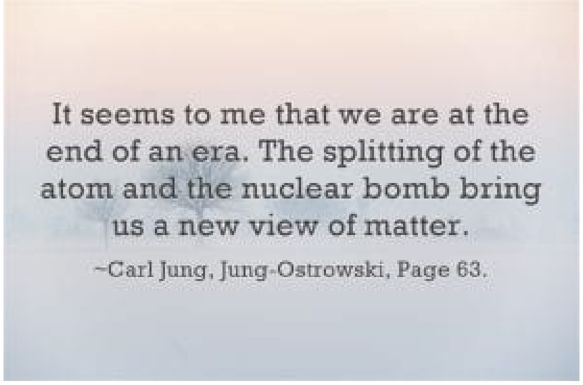

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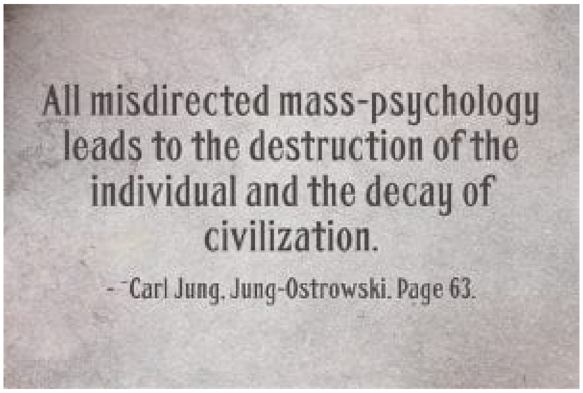

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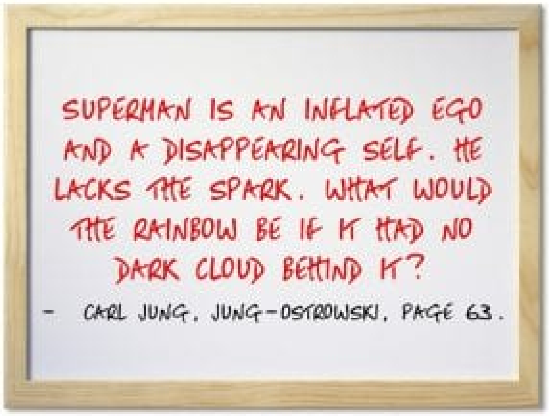

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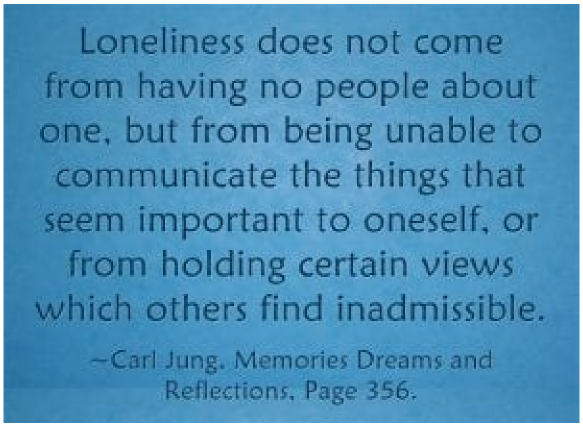

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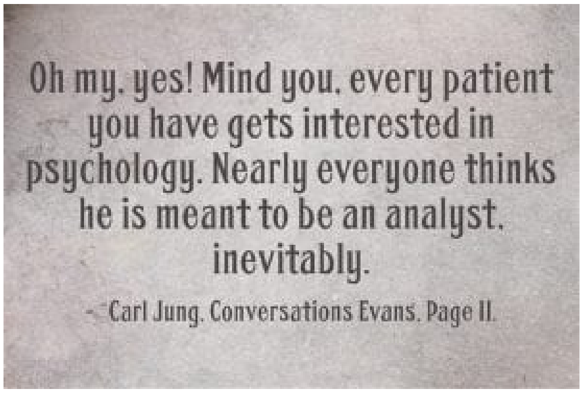

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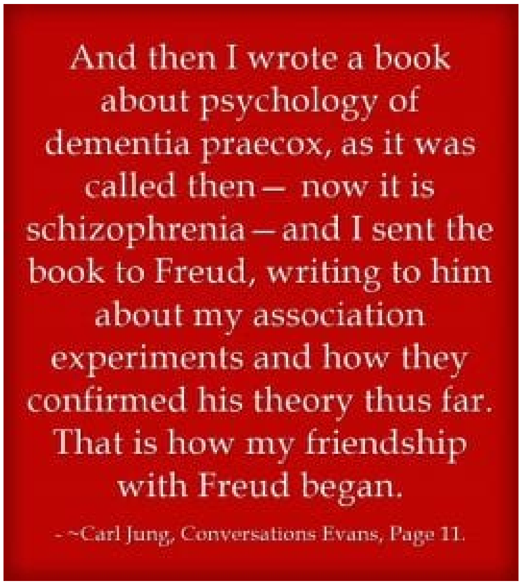

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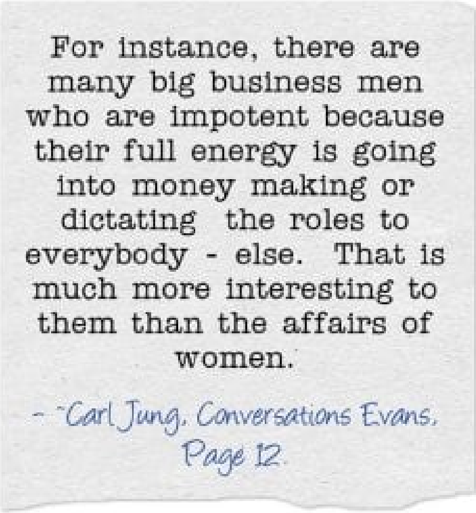

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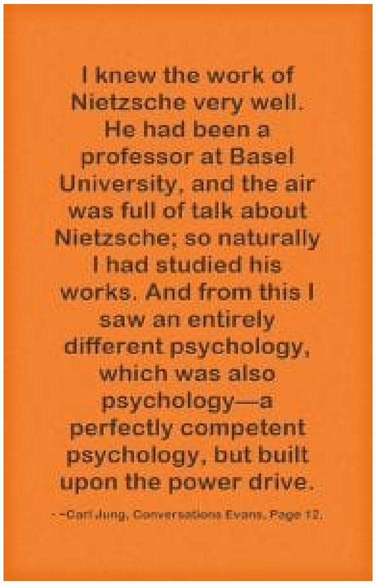

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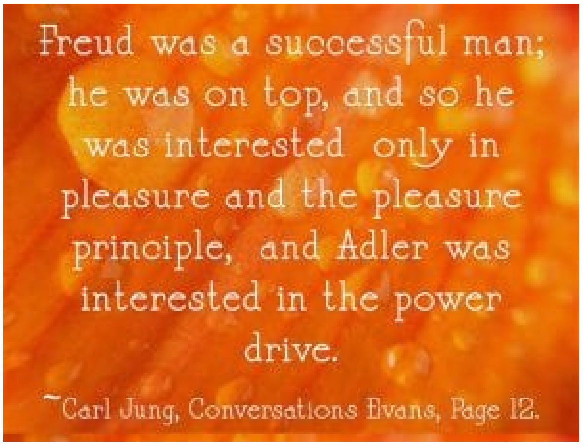

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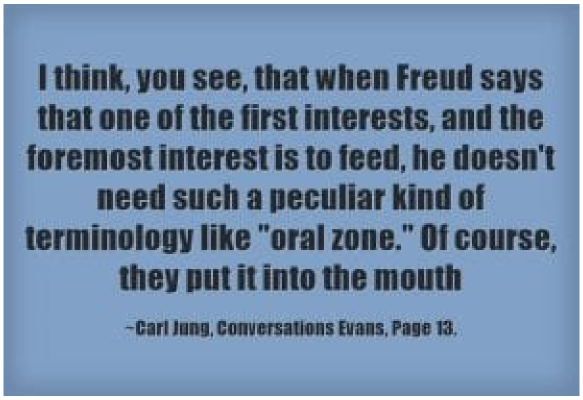

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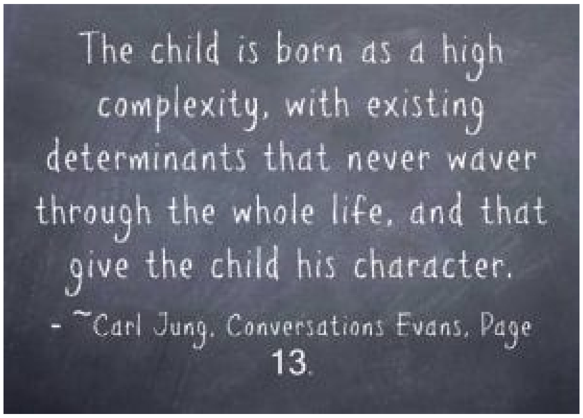

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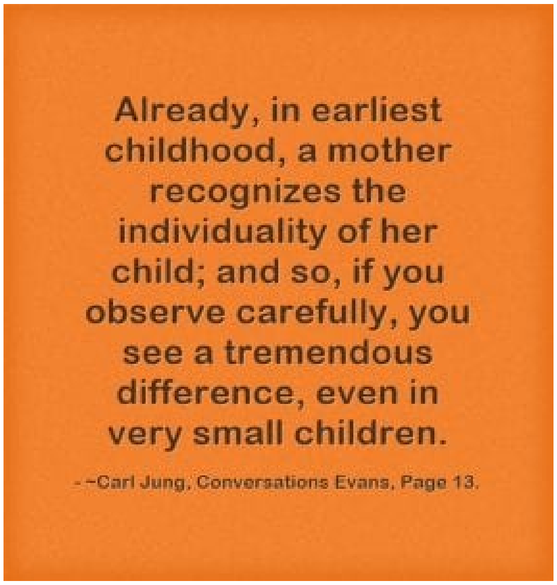
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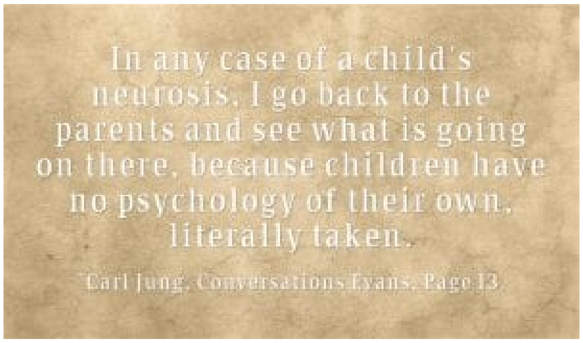
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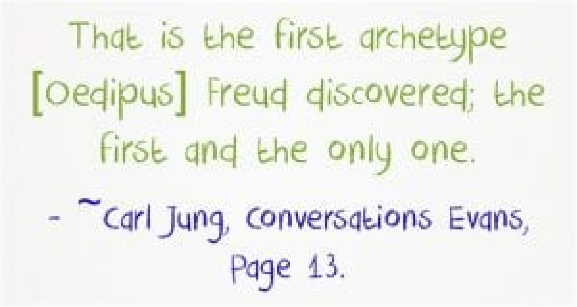
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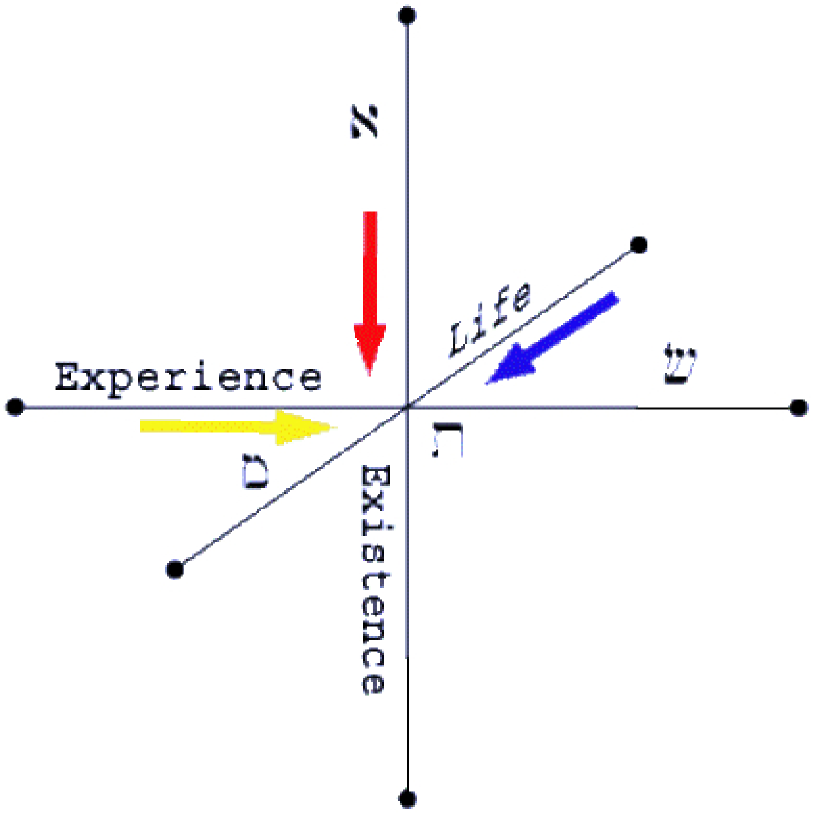
Carl Jung on "Mathematics" (2019-06-23 04:10)



[Carl Jung on Mathematics]

I should like to study the theory of numbers.
What is a number, an entity, a sequence, an archetype?

We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected.

We are not thinking of prime numbers when we string beads together.

We do not think of numbers as symbolizing laws.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents.
God played and formulated currents.

The unconscious creative power concerns itself with the idealized reality; so mathematics has tremendous reality.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances.

The character of the image is not determined by numbers.

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The Hero, the Leader, The Savior... (2019-06-23 04:19)

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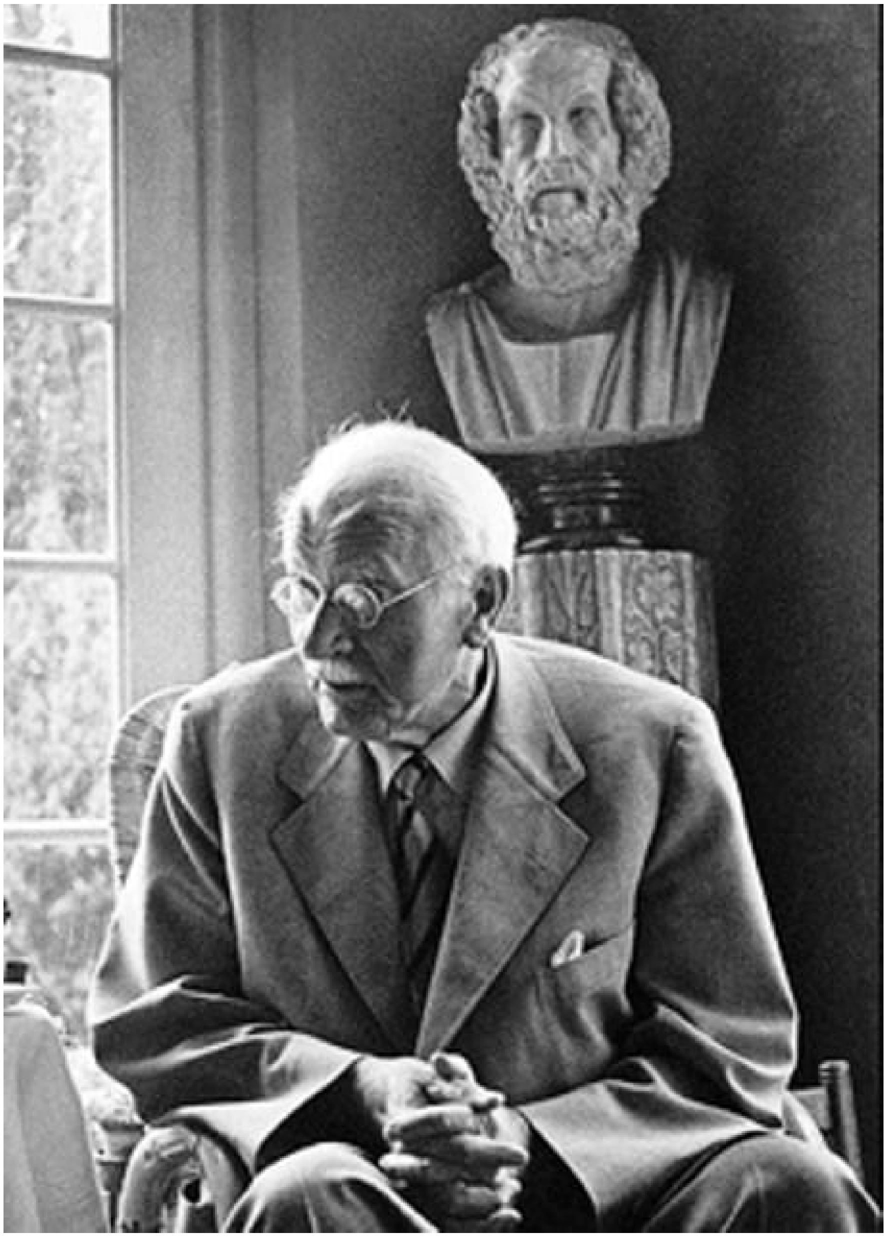


But, in the end, the hero, the leader, the savior, is one who discovers a new way to greater certainty. Everything could be left undisturbed did not the new way demand to be discovered, and did it not visit humanity with all the plagues of Egypt until it finally is discovered.

The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal.

To rest in Tao means fulfillment, wholeness, one’s destination reached, one’s mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things. Personality is Tao.

http://www.solarcharts.co.nz/psychology %20- %20Jung.htm

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/373ab-bust.jpg`

Carl Jung: We are men and not gods. (2019-06-23 04:30)

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life.

It is rich enough in marvels. And not in detachment from this world.

How can I fulfil the meaning of my life if the goal I set myself is the "disappearance of individual consciousness"?

What am I without this individual consciousness of mine?

Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. C.G. Jung Carl Jung, Letters Vol. II, Page 381

Carl Jung’s Confrontation with the Unconscious (2019-06-23 04:38)

Confrontation with the Unconscious

After the parting of the ways with Freud, a period of inner uncertainty began for me.

It would be no exaggeration to call it a state of disorientation.

I felt totally suspended in mid-air, for I had not yet found my own footing.

Above all, I felt it necessary to develop a new attitude toward my patients.

I resolved for the present not to bring any theoretical premises to bear upon them, but to wait and see what they would tell of their own accord.

My aim became to leave things to chance.

The result was that the patients would spontaneously report their dreams and fantasies to me, and I would merely ask,

"What occurs to you in connection with that?" or, "How do you mean that, where does that come from, what do you think about it?"

The interpretations seemed to follow of their own accord from the patients' replies and associations.

I avoided all theoretical points of view and simply helped the patients to understand the dream-images by themselves, without application of rules and theories.

Soon I realized that it was right to take the dreams in this way as the basis of interpretation, for that is how dreams are intended.

They are the facts from which we must proceed.

Naturally, the aspects resulting from this method were so multitudinous that the need for a criterion grew more and more

pressing the need, I might almost put it, for some initial orientation.

About this time I experienced a moment of unusual clarity in which I looked back over the way I had traveled so far.

I thought, "Now you possess a key to mythology and are free to unlock all the gates of the unconscious psyche."

But then something whispered within me, "Why open all gates?"

And promptly the question arose of what, after all, I had accomplished.

I had explained the myths of peoples of the past; I had written a book about the hero, the myth in which man has always lived.

But in what myth does man live nowadays?

In the Christian myth, the answer might be, "Do you live in it?"

I asked myself. To be honest, the answer was no. For me, it is not what I live by."

"Then do we no longer have any myth?" "

No, evidently we no longer have any myth." "But then what is your myth the myth in which you do live?"

At this point the dialogue with myself became uncomfortable, and I stopped thinking.

I had reached a dead end.

Then, around Christmas of 1912, 1 had a dream.

In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too. Suddenly a white bird descended, a small sea gull or a dove.

Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird.

Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced.

The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being, while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and I awoke.

I was greatly stirred. What business would a male dove be having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to me, the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months of the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up.

All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies.

One fantasy kept returning: there was something dead present, but it was also still alive.

For example, corpses were placed in crematory ovens, but were then discovered to be still living.

These fantasies came to a head and were simultaneously resolved in a dream.

I was in a region like the Alyscamps near Aries.

There they have a lane of sarcophagi which go back to Merovingian times.

In the dream I was coming from the city, and saw before me a similar lane with a long row of tombs.

They were pedestals with stone slabs on which the dead lay.

They reminded me of old church burial vaults, where knights in armor lie outstretched.

Thus the dead lay in my dream, in their antique clothes, with hands clasped, die difference being that they were not hewn out of stone, but in a curious fashion mummified.

I stood still in front of the first grave and looked at the dead man, who was a person of the eighteen-thirties, I looked at his clothes with interest, whereupon he suddenly moved and came to life.

He unclasped his hands; but that was only because I was looking at him.

I had an extremely unpleasant feeling, but walked on and came to another body.

He belonged to the eighteenth century.

There exactly the same thing happened: when I looked at him, he came to life and moved his hands.

So I went down the whole row, until I came to the twelfth century that is, to a crusader in chain mail who lay there with clasped hands.

His figure seemed carved out of wood.

For a long time I looked at him and thought he was really dead.

But suddenly I saw that a finger of his left hand was beginning to stir gently.

Of course I had originally held to Freud's view that vestiges of old experiences exist in the unconscious, but dreams like this, and my actual experiences of the unconscious, taught me that such contents are not dead, outmoded forms, but belong

to our living being.

My work had confirmed this assumption, and in the course of years there developed from it the theory of archetypes.

The dreams, however, could not help me over my feeling of disorientation.

On the contrary, I lived as if under constant inner pressure.

At times this became so strong that I suspected there was some psychic disturbance in myself.

Therefore I twice went over all the details of my entire life, with particular attention to childhood memories; for I thought there might be something in my past which I could not see and which might possibly be the cause of the disturbance.

But this retrospection led to nothing but a fresh acknowledgment of my own ignorance.

Thereupon I said to myself, "Since I know nothing at all, I shall simply do whatever occurs to me."

Thus I consciously submitted myself to the impulses of the unconscious.

The first thing that came to the surface was a childhood memory from perhaps my tenth or eleventh year.

At that time I had had a spell of playing passionately with building blocks.

I distinctly recalled how I had built little houses and castles, using bottles to form the sides of gates and vaults.

Somewhat later I had used ordinary stones, with mud for mortar.

These structures had fascinated me for a long time.

To my astonishment, this memory was accompanied by a good deal of emotion.

"Aha," I said to myself, "there is still life in these things.

The small boy is still around, and possesses a creative life which I lack.

But how can I make my way to it?"

For as a grown man it seemed impossible to me that I should be able to bridge the distance from the present back to my eleventh year.

Yet if I wanted to re-establish contact with that period, I had no choice but to return to it and take up once more that child's life with his childish games.

This moment was a turning point in my fate, but I gave in only after endless resistances and with a sense of resignation.

For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games.

Nevertheless, I began accumulating suitable stones, gathering them partly from the lake shore and partly from the water.

And I started building: cottages, a castle, a whole village.

The church was still missing, so I made a square building with a hexagonal drum on top of it, and a dome.

A church also requires an altar, but I hesitated to build that.

Preoccupied with the question of how I could approach this task, I was walking along the lake as usual one day, picking stones out of the gravel on the shore.

Suddenly I caught sight of a red stone, a four-sided pyramid about an inch and a half high.

It was a fragment of stone which had been polished into this shape by the action of the water a pure product of chance.

I knew at once: this was the altar! I placed it in the middle under the dome, and as I did so, I recalled the underground phallus of my childhood dream.

This connection gave me a feeling of satisfaction.

I went on with my building game after the noon meal every day, whenever the weather permitted.

As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building.

In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt.

Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You

are building a small town, and doing it as if it were a rite!"

I had no answer to my question, only the inner certainty that I was on the way to discovering my own myth.

For the building game was only a beginning.

It released a stream of fantasies which I later carefully wrote down.

This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I

painted a picture or hewed stone.

Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it.

Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death.

The close of her life, the end, and what it made me realize, wrenched me violently out of myself.

It cost me a great deal to regain my footing, and contact with stone helped me.

Toward the autumn of 1913 the pressure which I had felt was in me seemed to be moving outward, as though there were

something in the air.

The atmosphere actually seemed to me darker than it had been.

It was as though the sense of oppression no longer sprang exclusively from a psychic situation, but from concrete reality.

This feeling grew more and more intense.

In October, while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps.

When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country.

I realized that a frightful catastrophe was in progress.

I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands.

Then the whole sea turned to blood.

This vision lasted about one hour.

I was perplexed and nauseated, and ashamed of my weakness.

Two weeks passed; then the vision recurred, under the same conditions, even more vividly than before, and the blood was

more emphasized.

An inner voice spoke. "Look at it well; it is wholly real and it will be so. You cannot doubt it."

That winter someone asked me what I thought were the political prospects of the world in the near future.

I replied that I had no thoughts on the matter, but that I saw rivers of blood.

I asked myself whether these visions pointed to a revolution, but could not really imagine anything of the sort.

And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis.

The idea of war did not occur to me at all.

Soon afterward, in the spring and early summer of 1914, I had a thrice-repeated dream that in the middle of summer an

Arctic cold wave descended and froze the land to ice.

I saw, for example, the whole of Lorraine and its canals frozen and the entire region totally deserted by human beings.

All living green things were killed by frost.

This dream came in April and May, and for the last time in June, 1914.

In the third dream frightful cold had again descended from out of the cosmos.

This dream, however, had an unexpected end.

There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the

effects of the frost into sweet grapes full of healing juices.

I plucked the grapes and gave them to a large, waiting crowd.

At the end of July 1914 I was invited by die British Medical Association to deliver a lecture, "On the Importance of the Unconscious in Psychopathology," at a congress in Aberdeen.

I was prepared for something to happen, for such visions and dreams are fateful.

In my state of mind just then, with the fears that were pursuing me, it seemed fateful to me that I should have to talk on the importance of the unconscious at such a time!

On August i the world war broke out.

Now my task was clear; I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general.

Therefore my first obligation was to probe the depths of my own psyche.

I made a beginning by writing down the fantasies which had come to me during my building game.

This work took precedence over everything else.

An incessant stream of fantasies had been released, and I did my best not to lose my head but to find some way to understand these strange things.

I stood helpless before an alien world; everything in it seemed difficult and incomprehensible.

I was living in a constant state of tension; often I felt as if gigantic blocks of stone were tumbling down upon me.

One thunderstorm followed another.

My enduring these storms was a question of brute strength.

Others have been shattered by them Nietzsche, and Holderlin, and many others.

But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies.

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task.

I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check.

But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious.

As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh.

The Indian, on the other hand, does yoga exercises in order to obliterate completely the multitude of psychic contents and images.

To the extent that I managed to translate the emotions into images that is to say, to find the images which were concealed

in the emotions I was inwardly calmed and reassured.

Had I left those images hidden in the emotions, I might have been torn to pieces by them.

There is a chance that I might have succeeded in splitting them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow.

As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions.

I wrote down the fantasies as well as I could, and made an earnest effort to analyze the psychic conditions under which they had arisen.

But I was able to do this only in clumsy language.

First I formulated the things as I had observed them, usually in "high-flown language/' for that corresponds to the style of the archetypes.

Archetypes speak the language of high rhetoric, even of bombast.

It is a style I find embarrassing; it grates on my nerves, as when someone draws his nails down a plaster wall, or scrapes his knife against a plate.

But since I did not know what was going on, I had no choice but to write everything down in the style selected by the unconscious itself.

Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud.

Below the threshold of consciousness everything was seething with life.

From the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I myself was conducting and in whose outcome I was vitally interested.

Today I might equally well say that it was an experiment which was being conducted on me.

One of the greatest difficulties for me lay in dealing with my negative feelings.

I was voluntarily submitting myself to emotions of which I could not really approve, and I was writing down fantasies which often struck me as nonsense, and toward which I had strong resistances.

For as long as we do not understand their meaning, such fantasies are a diabolical mixture of the sublime and the ridiculous.

It cost me a great deal to undergo them, but I had been challenged by fate.

Only by extreme effort was I finally able to escape from the labyrinth.

In order to grasp the fantasies which were stirring in me "underground," I knew that I had to let myself plummet down into

them, as it were.

I felt not only violent resistance to this, but a distinct fear.

For I was afraid of losing command of myself and becoming a prey to the fantasies and as a psychiatrist I realized only too well what that meant.

After prolonged hesitation, however, I saw that there was no other way out.

I had to take the chance, had to try to gain power over them; for I realized that if I did not do so, I ran the risk of their gaining power over me.

A cogent motive for my making the attempt was the conviction that I could not expect of my patients something I did not

dare to do myself.

The excuse that a helper stood at their side would not pass muster, for I was well aware that the so-called helper that is, myself could not help them unless he knew their fantasy material from his own direct experience, and that at present all he possessed were a few theoretical prejudices of dubious value.

This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases.

It was during Advent of the year 1913 December 12, to be exact that I resolved upon the decisive step.

I was sitting at my desk once more, thinking over my fears.

Then I let myself drop.

Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down into dark depths.

I could not fend off a feeling of panic.

But then, abruptly, at not too great a depth, I landed on my feet in a soft, sticky mass.

I felt great relief, although I was apparently in complete darkness.

After a while my eyes grew accustomed to the gloom, which was rather like a deep twilight.

Before me was the entrance to a dark cave, in which stood a dwarf with a leathery skin, as if he were mummified.

I squeezed past him through the narrow entrance and waded knee deep through icy water to the other end of the cave where, on a projecting rock, I saw a glowing red crystal.

I grasped the stone, lifted it, and discovered a hollow underneath.

At first I could make out nothing, but then I saw that there was running water.

In it a corpse floated by, a youth with blond hair and a wound in the head.

He was followed by a gigantic black scarab and then by a red, newborn sun, rising up out of the depths of the water.

Dazzled by the light, I wanted to replace the stone upon the opening, but then a fluid welled out.

It was blood.

A thick jet of it leaped up, and I felt nauseated.

It seemed to me that the blood continued to spurt for an unendurably long time.

At last it ceased, and the vision came to an end.

I was stunned by this vision.

I realized, of course, that it was a hero and solar myth, a drama of death and renewal, the rebirth symbolized by the Egyptian scarab.

At the end, the dawn of the new day should have followed, but instead came that intolerable outpouring of blood an altogether abnormal phenomenon, so it seemed to me.

But then I recalled the vision of blood that I had had in the autumn of that same year, and I abandoned all further attempt to understand.

Six days later (December 18, 1913), I had the following dream.

I was with an unknown, brown-skinned man, a savage, in a lonely, rocky mountain landscape.

It was before dawn; the eastern sky was already bright, and the stars fading.

Then I heard Siegfried’s horn sounding over the mountains and I knew that we had to kill him.

We were armed with rifles and lay in wait for him on a narrow path over the rocks.

Then Siegfried appeared high up on the crest of the mountain, in the first ray of the rising sun.

On a chariot made of the bones of the dead he drove at furious speed down the precipitous slope.

When he turned a corner, we shot at him, and he plunged down, struck dead.

Filled with disgust and remorse for having destroyed something so great and beautiful, I turned to flee, impelled by the fear that the murder might be discovered.

But a tremendous downfall of rain began, and I knew that it would wipe out all traces of the dead.

I had escaped the danger of discovery; life could go on, but an unbearable feeling of guilt remained.

When I awoke from the dream, I turned it over in my mind, but was unable to understand it.

I tried therefore to fall asleep again, but a voice within me said, "You must understand the dream, and must do so at once!"

The inner urgency mounted until the terrible moment came when the voice said, "If you do not understand the dream, you must shoot yourself!"

In the drawer of my night table lay a loaded revolver, and I became frightened.

Then I began pondering once again, and suddenly the meaning of the dream dawned on me.

"Why, that is the problem that is being played out in the world?”

Siegfried, I thought, represents what the Germans want to achieve, heroically to impose their will, have their own way.

"Where there is a will there is a way!" I had wanted to do the same.

But now that was no longer possible.

The dream showed that the attitude embodied by Siegfried, the hero, no longer suited me.

Therefore it had to be killed.

After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes.

This identity and my heroic idealism had to be abandoned, for there are higher things than the ego’s will, and to these one must bow.

These thoughts sufficed for the present, and I fell asleep again.

The small, brown-skinned savage who accompanied me and had actually taken the initiative in the killing was an embodiment of the primitive shadow.

The rain showed that the tension between consciousness and the unconscious was being resolved.

Although at the time I was not able to understand the meaning of the dream beyond these few hints, new forces were released in me which helped me to carry the experiment with ’the unconscious to a conclusion.

In order to seize hold of the fantasies, I frequently imagined a steep descent. I even made several attempts to get to the very bottom.

The first time I reached, as it were, a depth of about a thousand feet; the next time I found myself at the edge of a cosmic abyss.

It was like a voyage to the moon, or a descent into empty space.

First came the image of a crater, and I had the feeling that I was in the land of the dead.

The atmosphere was that of the other world.

Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl.

I summoned up my courage and approached them as though they were real people, and listened attentively to what they told me.

The old man explained that he was Elijah, and that gave me a shock.

But the girl staggered me even more, for she called herself Salome!

She was blind.

What a strange couple: Salome and Elijah.

But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me. . . . They had a black serpent living with them which displayed an unmistakable fondness for me.

I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence.

Of Salome I was distinctly suspicious.

Elijah and I had a long conversation which, however, I did not understand.

Naturally I tried to find a plausible explanation for the appearance of Biblical figures in my fantasy by reminding myself

that my father had been a clergyman.

But that really explained nothing at all.

For what did the old man signify?

What did Salome signify?

Why were they together?

Only many years later, when I knew a great deal more than I knew then, did the connection between the old man and the young girl appear perfectly natural to me.

In such dream wanderings one frequently encounters an old man who is accompanied by a young girl, and examples of such couples are to be found in many mythic tales.

Thus, according to Gnostic tradition, Simon Magus went about with a young girl whom he had picked up in a brothel.

Her name was Helen, and she was regarded as the reincarnation of the Trojan Helen.

Klingsor and Kundry, Lao-tzu and the dancing girl, likewise belong to this category.

I have mentioned that there was a third figure in my fantasy besides Elijah and Salome: the large black snake. In myths the snake is a frequent counterpart of the hero.

There are numerous accounts of their affinity.

For example, the hero has eyes like a snake, or after his death he is changed into a snake and revered as such, or the snake is his mother, etc.

In my fantasy, therefore, the presence of the snake was an indication of a hero-myth.

Salome is an anima figure.

She is blind because she does not see the meaning of things.

Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element.

One might say that the two figures are personifications of Logos and Eros.

But such a definition would be excessively intellectual.

It is more meaningful to let the figures be what they were for me at the time namely, events and experiences.

Soon after this fantasy another figure rose out of the unconscious.

He developed out of the Elijah figure.

I called him Philemon.

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration.

His figure first appeared to me in the following dream.

There was a blue sky, like the sea, covered not by clouds but by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea were becoming visible between them.

But the water was the blue sky.

Suddenly there appeared from the right a winged being sailing across the sky.

I saw that it was an old man with the horns of a bull.

He held a bunch of four keys, one of which he clutched as ’if he were about to open a lock.

He had the wings of the kingfisher with its characteristic colors.

Since I did not understand this dream-image, I painted it in order to impress it upon my memory.

During the days when I was occupied with the painting, I found in my garden, by the lake shore, a dead kingfisher!

I was thunderstruck, for kingfishers are quite rare in the vicinity of Zurich and I have never since found a dead one.

The body was recently dead at the most, two or three days and showed no external injuries.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which

I do not produce, but which produce themselves and have their own life.

Philemon represented a force which was not myself.

In my fantasies I held conversations with him, and he said things which I had not consciously thought.

For I observed clearly that it was he who spoke, not I.

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them."

It was he who taught me psychic objectivity, the reality of the psyche.

Through him the distinction was clarified between myself and the object of my thought.

He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not

know and do not intend, things which may even be directed against me.

Psychologically, Philemon represented superior insight.

He was a mysterious figure to me, At times he seemed to me quite real, as if he were a living personality.

I went walking up and down the garden with him, and to me he was what the Indians call a guru.

Whenever the outlines of a new personification appeared, I felt it almost as a personal defeat.

It meant: "Here is something else you didn't know until now!"

Fear crept over me that the succession of such figures might be endless, that I might lose myself in bottomless abysses of ignorance.

My ego felt devalued although -the successes I had been having in worldly affairs might have reassured me.

In my darknesses (horridas nostrae mentis purga tenebras "cleanse the horrible darknesses of our mind" the Aurora Consurgens says) I could have wished for nothing better than a real, live guru, someone possessing superior knowledge and ability, who would have disentangled for me the involuntary creations of my imagination.

This task was undertaken by the figure of Philemon, whom in this respect I had willy-nilly to recognize as my psychagogue.

And the fact was that he conveyed to me many an illuminating idea.

More than fifteen years later a highly cultivated elderly Indian visited me, a friend of Gandhi's, and we talked about Indian

education in particular, about the relationship between guru and chela.

I hesitantly asked him whether he could tell me anything about the person and character of his own guru, whereupon he replied in a matter-of-fact tone, "Oh yes, he **was Shankaracharya."**

"You don't mean the commentator on the Vedas who died centuries ago?" I asked.

"Yes, I mean him," he said, to my amazement.

"Then you are referring to a spirit?" I asked.

"Of course it was his spirit," he agreed.

At that moment I thought of Philemon.

"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher."

This information was both illuminating and reassuring to me.

Evidently, then, I had not plummeted right out of the human world, but had only experienced the sort of thing that could happen to others who made similar efforts.

Later, Philemon became relativized by the emergence of yet another figure, whom I called Ka.

In ancient Egypt the "king’s ka" was his earthly form, the embodied soul.

In my fantasy the ka-soul came from below, out of the earth as if out of a deep shaft.

I did a painting of him, showing him in his earth-bound form, as a herm with base of stone and upper part of bronze.

High up in the painting appears a kingfisher s wing, and between it and the head of Ka floats a round, glowing nebula of stars.

Ka’s expression has something demonic about it one might also say, Mephistophelian.

In one hand he holds something like a colored pagoda, or a reliquary, and in the other a stylus with which he is working on the reliquary.

He is saying, "I am he who buries the gods in gold and gems."

Philemon had a lame foot, but was a winged spirit, whereas Ka represented a kind of earth demon or metal demon.

Philemon was the spiritual aspect, or "meaning." Ka, on the other hand, was a spirit of nature like the Anthroparion of Greek alchemy with which at the time I was still unfamiliar.

Ka was he who made everything real, but who also obscured the halcyon spirit, Meaning, or replaced it by beauty, the "eternal reflection."

In time I was able to integrate both figures through the study of alchemy.

When I was writing down these fantasies, I once asked myself, ’What am I really doing? Certainly this has nothing to do with science. But then what is it?"

Whereupon a voice within me said, "It is art." I was astonished.

It had never entered my head that what I was writing had any connection with art.

Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression."

I knew for a certainty that the voice had come from a woman.

I recognized it as the voice of a patient, a talented psychopath who had a strong transference to me.

She had become a living figure within my mind.

Obviously what I was doing wasn’t science.

What then could it be but art?

It was as though these were the only alternatives in the world.

That is the way a woman’s mind works.

I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance.

No voice came through, however, and I kept on writing.

Then came the next assault, and again the same assertion: "That is art."

This time I caught her and said, "No, it is not art! On the contrary, it is nature/* and prepared myself for an argument.

When nothing of the sort occurred, I reflected that the "woman within me" did not have the speech centers I had.

And so I suggested that she use mine.

She did so and came through with a long statement.

I was greatly intrigued by the fact that a woman should interfere with me from within.

My conclusion was that she must be the "soul/ in the primitive sense, and I began to speculate on the reasons why the name "anima" was given to the soul.

Why was it thought of as feminine?

Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the "anima."

The corresponding figure in the unconscious of woman I called the "animus."

At first it was the negative aspect of the anima that most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room.

Then a new idea came to me: in putting down all this material for analysis I was in effect writing letters to the anima, that is, to a part of myself with a different viewpoint from my conscious one.

I got remarks of an unusual and unexpected character.

I was like a patient in analysis with a ghost and a woman!

Every evening I wrote very conscientiously, for I thought if I did not write, there would be no way for the anima to get at my fantasies.

Also, by writing them out I gave her no chance to twist them into intrigues.

There is a tremendous difference between intending to tell something and actually telling it.

In order to be as honest as possible with myself, I wrote everything down very carefully, following the old Greek maxim: "Give away all that thou hast, then shalt thou receive."

Often, as I was writing, I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something emotionally vulgar or banal came up, I would say to myself, "It is perfectly true that I have thought and felt this way at some time or other, but I don’t have to think and feel that way now.

I need not accept this banality of mine in perpetuity; that is an unnecessary humiliation/’

The essential thing is to differentiate oneself from these unconscious contents by personifying them, and at the same time

to bring them into relationship with consciousness.

That is the technique for stripping them of their power.

It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own.

Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it.

What the anima said seemed to me full of a deep cunning.

If I had taken these fantasies of the unconscious as art, they would have carried no more conviction than visual perceptions,

as if I were watching a movie.

I would have felt no moral obligation toward them.

The anima might then have easily seduced me into believing that I was a misunderstood artist, and that my so-called artistic nature gave me the right to neglect reality.

If I had followed her voice, she would in all probability have said to me one day, "Do you imagine the nonsense you’re

engaged in is really art? Not a bit."

Thus the insinuations of the anima, the mouthpiece of the unconscious, can utterly destroy a man.

In the final analysis the decisive factor is always consciousness, which can understand the manifestations of the unconscious and take up a position toward them.

But the anima has a positive aspect as well.

It is she who communicates the images of the unconscious to the conscious mind, and that is what I chiefly valued her for.

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious.

I would then ask the anima: "Now what are you up to? What do you see? I should like to know."

After some resistance she regularly produced an image.

As soon as the image was there, the unrest or the sense of oppression vanished.

The whole energy of these emotions was transformed into interest in and curiosity about the image.

I would speak with the anima about the images she communicated to me, for I had to try to understand them as best I could, just like a dream.

Today I no longer need these conversations with the anima, for I no longer have such emotions.

But if I did have them, I would deal with them in the same way.

Today I am directly conscious of the anima’s ideas because I have learned to accept the contents of the unconscious and to understand them.

I know how I must behave toward the inner images.

I can read then meaning directly from my dreams, and therefore no longer need a mediator to communicate them.

I wrote these fantasies down first in the Black Book; later, I transferred them to the Red Book, which I also embellished with

drawings.

It contains most of my mandala drawings.

In the Red Book I tried an esthetic elaboration of my fantasies, but never finished it, I became aware that I had not yet found the right language, that I still had to translate it into something else.

Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding.

I saw that so much fantasy needed firm ground underfoot, and that I must first return wholly to reality.

For me, reality meant scientific comprehension.

I had to draw concrete conclusions from the insights the unconscious had given me and that task was to become a Me work.

It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic

material which is the stuff of psychosis and is found in the insane.

This is the fund of unconscious images which fatally confuse the mental patient.

But it is also the matrix of a mythopoeic imagination which has vanished from our rational age.

Though such imagination is present everywhere, it is both tabooed and dreaded, so that it even appears to be a risky experiment or a questionable adventure to entrust oneself to die uncertain path that leads into the depths of the unconscious.

It is considered the path of error, of equivocation and misunderstanding. I am reminded of Goethe’s words: "Now let me dare to open wide the gate;Past which men’s steps have ever flinching trod."

The second part of Faust, too, was more than a literary exercise.

It is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche’s Zarathustra.

Unpopular, ambiguous, and dangerous, it is a voyage of discovery to the other pole of the world.

Particularly at this time, when I was working on the fantasies, I needed a point of support in "this world," and I may say that my family and my professional work were that to me.

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world.

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person.

The unconscious contents could have driven me out of my wits.

But my family, and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife

and five children, I live at 228 Seestrasse in Kiisnacht these were actualities which made demands upon me and proved to

me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche.

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it.

He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality.

For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this Me.

No matter how deeply absorbed or how blown about I was, I always knew that everything I was experiencing was ultimately directed at this real life of mine.

I meant to meet its obligations and fulfill its meanings.

My watchword was: Hie Rhodus, hie salta!

Thus my family and my profession always remained a joyful reality and a guarantee that I also had a normal existence.

Very gradually the outlines of an inner change began making their appearance within me.

In 1916 I felt an urge to give shape to something. I was compelled from within, as it were, to formulate and express what might have been said by Philemon.

This was how the Septem Sermones ad Mortuos with its peculiar language came into being.

It began with a restlessness, but I did not know what it meant or what "they” wanted of me.

There was an ominous atmosphere all around me.

I had the strange feeling that the air was filled with ghostly entities.

Then it was as if my house began to be haunted.

My eldest daughter saw a white figure passing through the room.

My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream.

In the morning he asked his mother for crayons, and he, who ordinarily never drew, now made a picture of his dream.

He called it "The Picture of the Fisherman"

Through the middle of the picture ran a river, and a fisherman with a rod was standing on the shore.

He had caught a fish.

On the fisherman’s head was a chimney from which flames were leaping and smoke rising.

From the other side of the river the devil came flying through tie air.

He was cursing because his fish had been stolen.

But above the fisherman hovered an angel who said, *You cannot do anything to him; he only catches the bad fish!’

My son drew this picture on a Saturday.

Around five o’clock in the afternoon on Sunday the front doorbell began ringing frantically.

It was a bright summer day; the two maids were in the kitchen, from which the open square outside the front door could be seen.

Everyone immediately looked to see who was there, but there was no one in sight.

I was sitting near the doorbell, and not only heard it but saw it moving.

We all simply stared at one another.

The atmosphere was thick, believe me! Then I knew that something had to happen.

The whole house was filled as if there were a crowd present, crammed full of spirits.

They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe.

As for myself, I was all a-quiver with the question: "For God’s sake, what in the world is this?"

Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought.”

That is the beginning of the Septem Sermones.

Then it began to flow out of me, and in the course of three evenings the thing was written.

As soon as I took up the pen, the whole ghostly assemblage evaporated.

The room quieted and the atmosphere cleared.

The haunting was over.

The experience has to be taken for what it was, or as it seems to have been.

No doubt it was connected with the state of emotion I was in at the time, and which was favorable to para-psychological

phenomena.

It was an unconscious constellation whose peculiar atmosphere I recognized as the numen of an archetype.

"It walks abroad, it’s in the air!"

The intellect, of course, would like to arrogate to itself some scientific, physical knowledge of the affair, or, preferably, to write the whole thing off as a violation of the rules.

But what a dreary world it would be if the rules were not violated sometimes!

Shortly before this experience I had written down a fantasy of my soul having flown away from me.

This was a significant event: the soul, the anima, establishes the relationship to the unconscious.

In a certain sense this is also a relationship to the collectivity of the dead; for the unconscious corresponds to the mythic land of die dead, the land of the ancestors.

If, therefore, one has a fantasy of the soul vanishing, this means that it has withdrawn into the unconscious or into the land of the dead.

There it produces a mysterious animation and gives visible form to the ancestral traces, the collective contents.

Like a medium, it gives the dead a chance to manifest themselves.

Therefore, soon after the disappearance of my soul the "dead" appeared to me, and the result was the Septem Sermones.

This is an example of what is called "loss of soul" a phenomenon encountered quite frequently among primitives.

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world.

These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents.

When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it

seems as though a message had come to me with overwhelming force.

There were things in the images which concerned not only myself but many others also.

It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.

The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.

It was then that I dedicated myself to service of the psyche.

I loved it and hated it, but it was my greatest wealth.

My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

Today I can say that I have never lost touch with my initial experiences.

All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago.

Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images.

My science was the only way I had of extricating myself from that chaos.

Otherwise the material would have trapped me in its thicket, strangled me like jungle creepers.

I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life.

That is what we usually neglect to do.

We allow the images to rise up, and maybe we wonder about them, but that is all.

We do not take the trouble to understand them, let alone draw ethical conclusions from them.

This stopping-short conjures up the negative effects of the unconscious.

It is equally a grave mistake to think that it is enough to gain some understanding of the images and that knowledge can here make a halt.

Insight into them must be converted into an ethical obligation.

Not to do so is to fall prey to the power principle, and this produces dangerous effects which are destructive not only to others but even to the knower.

The images of the unconscious place a great responsibility upon a man.

Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life.

In the midst of this period when I was so preoccupied with the images of the unconscious, I came to the decision to withdraw

from the university, where I had lectured for eight years as Privatdozent (since 1905).

My experience and experiments with the unconscious had brought my intellectual activity to a standstill.

After the completion of The Psychology of the Unconscious I found myself utterly incapable of reading a scientific book.

This went on for three years.

I felt I could no longer keep up with the world of the intellect, nor would I have been able to talk about what really preoccupied me.

The material brought to light from the unconscious had, almost literally, struck me dumb.

I could neither understand it nor give it form.

At the university I was in an exposed position, and felt that in order to go on giving courses there I would first have to find an entirely new and different orientation.

It would be unfair to continue teaching young students when my own intellectual situation was nothing but a mass of doubts.

I therefore felt that I was confronted with the choice of either continuing my academic career, whose road lay smooth before

me, or following the laws of my inner personality, of a higher reason, and forging ahead with this curious task of mine, this

experiment in confrontation with the unconscious.

But until it was completed I could not appear before the public.

Consciously, deliberately, then, I abandoned my academic career.

For I felt that something great was happening to me, and I put my trust in the thing which I felt to be more important

sub specie aeternitatis.

I knew that it would fill my life, and for the sake of that goal I was ready to take any kind of risk.

What, after all, did it matter whether or not I became a professor?

Of course it bothered me to have to give this up; in many respects I regretted that I could not confine myself to generally understandable material.

I even had moments when I stormed against destiny.

But emotions of this kind are transitory, and do not count.

The other thing, on the contrary, is important, and if we pay heed to what the inner personality desires and says, the sting vanishes.

That is something I have experienced again and again, not only when I gave up my academic career.

Indeed, I had my first experiences of this sort as a child.

In my youth I was hot-tempered; but whenever the emotion had reached its climax, suddenly it swung around and there followed a cosmic stillness.

At such times I was remote from everything, and what had only a moment before excited me seemed to belong to a distant past.

The consequence of my resolve, and my involvement with things which neither I nor anyone else could understand, was

an extreme loneliness.

I was going about laden with thoughts of which I could speak to no one: they would only have been misunderstood I felt the gulf between the external world and the interior world of images in its most painful form.

I could not yet see that interaction of both worlds which I now understand.

I saw only an irreconcilable contradiction between ’inner" and "outer."

However, it was clear to me from the start that I could find contact with the outer world and with people only if I succeeded

in showing and this would demand the most intensive effort that the contents of psychic experience are real, and real not

only as my own personal experiences, but as collective experiences which others also have.

Later I tried to demonstrate this in my scientific work, and I did all in my power to convey to my intimates a new way of seeing things.

I knew that if I did not succeed, I would be condemned to absolute isolation.

It was only toward the end of the First World War that I gradually began to emerge from the darkness.

Two events contributed to this.

The first was that I broke with the woman who was determined to convince me that my fantasies had artistic value; the second and principal event was that I began to understand mandala drawings.

This happened in 1918-19. I had painted the first mandala 1S in 1916 after writing the Septem Sermones; naturally I had not, then, understood it.

In 1918-19 I was in CMteau d’Oex as Commandant de la Region Anglaise des Internes de Guerre.

While I was there I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time.

With the help of these drawings I could observe my psychic transformations from day to day.

One day, for example, I received a letter from that esthetic lady in which she again stubbornly maintained that the fantasies arising from my unconscious had artistic value and should be considered art.

The letter got on my nerves. It was far from stupid, and therefore dangerously persuasive.

The modern artist, after all, seeks to create art out of the unconscious.

The utilitarianism and selfimportance concealed behind this thesis touched a doubt in myself, namely, my uncertainty as to whether the fantasies I was producing were really spontaneous and natural, and not ultimately my own arbitrary inventions.

I was by no means free from the bigotry and hubris of consciousness which wants to believe that any halfway decent inspiration is due to one's own merit, whereas inferior reactions come merely by chance, or even derive from alien sources.

Out of this irritation and disharmony within myself there proceeded, the following day, a changed mandala: part of the periphery had burst open and the symmetry was destroyed.

Only gradually did I discover what the mandala really is: "Formation, Transformation, Eternal Mind's eternal recreation.'*

And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions.

My mandalas were cryptograms concerning the state of the self which were presented to me anew each day.

In them I saw the self that is, my whole being actively at work.

To be sure, at first I could only dimly understand them; but they seemed to me highly significant, and I guarded them like precious pearls.

I had the distinct feeling that they were something central, and in time I acquired through them a living conception of the

self.

The self, I thought, was like the monad which I am, and which is my world.

The mandala represents this monad, and corresponds to the microcosmic nature of the psyche.

I no longer know how many mandalas I drew at this time.

There were a great many.

While I was working on them, the question arose repeatedly: What is this process leading to? Where is its goal?

From my own experience, I knew by now that I could not presume to choose a goal which would seem trustworthy to me.

It had been proved to me that I had to abandon the idea of the superordinate position of the ego.

After all, I had been brought up short when I had attempted to maintain it.

I had wanted to go on with the scientific analysis of myths which I had begun in Wandlungen und Symbole.

That was still my goalbut I must not think of that!

I was being compelled to go through this process of the unconscious.

I had to let myself be carried along by the current, without a notion of where it would lead me.

When I began drawing the mandalas, however, I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point namely, to the mid-point.

It became increasingly plain to me that the mandala is the center.

It is the exponent of all paths.

It is the path to the center, to individuation.

During those years, between 1918 and 1920, 1 began to understand that the goal of psychic development is the self.

There is no linear evolution; there is only a circumambulation of the self.

Uniform development exists, at most, only at the beginning; later, everything points toward the center.

This insight gave me stability, and gradually my inner peace returned.

I knew that in finding the mandala as an expression of the self I had attained what was for me the ultimate.

Perhaps someone else knows more, but not I.

Some years later (in 1927) I obtained confirmation of my ideas about the center and the self by way of a dream.

I represented its essence in a mandala which I called "Window on Eternity."

The picture is reproduced in The Secret of the Golden Flower (Fig. s).

A year later I painted a second picture, like wise a mandala, with a golden castle in the center.

When it was finished, I asked myself, "Why is this so Chinese?’

I was impressed by the form and choice of colors, which seemed to me Chinese, although there was nothing outwardly Chinese about it.

Yet that was how it affected me.

It was a strange coincidence that shortly afterward I received a letter from Richard Wilhelm enclosing the manuscript of a Taoist-alchemical treatise entitled The Secret of the Golden Flower, with a request that I write a commentary on it.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center.

That was the first event which broke through my isolation.

I became aware of an affinity; I could establish ties with something and someone.

In remembrance of this coincidence, this "synchronicity," I wrote underneath the picture which had made so Chinese an

impression upon me: "In 1928, when I was painting this picture, showing the golden, well-fortified castle, Richard Wilhelm in Frankfurt sent me the thousand-year-old Chinese text on the yellow castle, the germ of the immortal body."

This is the dteam I mentioned earlier:

I found myself in a dirty, sooty city.

It was night, and winter, and dark, and raining.

I was in Liverpool.

With a number of Swiss say, half a dozen I walked through the dark streets.

I had the feeling that there we were coming from the harbor, and that the real city was actually up above, on the cliffs.

We climbed up there.

It reminded me of Basel, where the market is down below and then you go up through the Totengasschen ("Alley of the Dead"), which leads to a plateau above and so to the Petersplatz and the Peterskirche.

When we reached the plateau, we found a broad square dimly illuminated by street lights, into which many streets converged.

The various quarters of the city were arranged radially around the square.

In the center was a round pool, and in the middle of it a small island.

While everything round about was obscured by rain, fog, smoke, and dimly lit darkness, the little island bkzed with sunlight.

On it stood a single tree, a magnolia, in a shower of reddish blossoms.

It was as though the tree stood in the sunlight and were at the same time the source of light.

My companions commented on the abominable weather, and obviously did not see the tree.

They spoke of another Swiss who was living in Liverpool, and expressed surprise that he should have settled here.

I was carried away by die beauty of the flowering tree and the sunlit island, and thought, "I know very well why he has settled here."

Then I awoke.

On one detail of the dream I must add a supplementary comment: the individual quarters of the city were themselves arranged radially around a central point.

This point formed a small open square illuminated by a larger street lamp, and constituted a small replica of the island.

I knew that the "other Swiss" lived in the vicinity of one of these secondary centers.

This dream represented my situation at the time, I can still see the grayish-yellow raincoats, glistening with the wetness of

the rain.

Everything was extremely unpleasant, black and opaque just as I felt then.

But I had had a vision of unearthly beauty, and that was why I was able to live at all.

Liverpool is the "pool of life." The "liver," according to an old view, is the seat of life that which "makes to live/*

This dream brought with it a sense of finality.

I saw that here the goal had been revealed.

One could not go beyond the center.

The center is the goal, and everything is directed toward that center.

Through this dream I understood that the self is the principle and archetype of orientation and meaning.

Therein lies its healing function.

For me, this insight signified an approach to the center and therefore to the goal.

Out of it emerged a first inkling of my personal myth.

After this dream I gave up drawing or painting mandalas,

The dream depicted the climax of the whole process of development of consciousness.

It satisfied me completely, for it gave a total picture of my situation,

I had known, to be sure, that I was occupied with something important, but I still lacked understanding, and there had been no one among my associates who could have understood.

The clarification brought about by the dream made it possible for me to take an objective view of the things that filled my being.

Without such a vision I might perhaps have lost my orientation and been compelled to abandon my undertaking.

But here the meaning had been made clear.

When I parted from Freud, I knew that I was plunging into the unknown.

Beyond Freud, after all, I knew nothing; but I had taken the step into darkness.

When that happens, and then such a dream comes, one feels it as an act of grace.

It has taken me virtually forty-five years to distill within the vessel of my scientific workythe things I experienced and wrote

down at that time.

As a young man my goal had been to accomplish something in my science.

But then, I hit upon this stream of lava, and the heat of its fires reshaped my life.

That was the primal stuff which compelled me to work upon it, and my works are a more or less successful endeavor to incorporate this incandescent matter into the contemporary picture of the world.

The years when I was pursuing my inner images were the most important in my life in them everything essential was

decided.

It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me.

It was the prima materia for a lifetime's work. Carl Jung, Memories, Dreams and Reflections, Pages 170-199

Carl Jung: "Buddha quietly turned the disciple's mind to the path of redemption..." (2019-06-24 03:07)

[1]

To Isobel Moore

Dear Miss Moore, 2 May 1938

Buddha was once asked by one of his disciples why all his disciples, though redeemed, didn't possess the wonderful gifts of the fourth degree of contemplation, namely: sitting on the air, walking through walls, remembering their past lives, seeing things in the future, and touching the sun and moon.

Buddha quietly turned the disciple's mind to the path of redemption and let him see how foolish it was to ask for such miracles.

That is what the superior Indian thinks about the claims of the yogins.

I'm not aware of Freud having written an article on yoga.

I have written such an article a few years ago.

It has often happened that my name has been exchanged for Freud's.

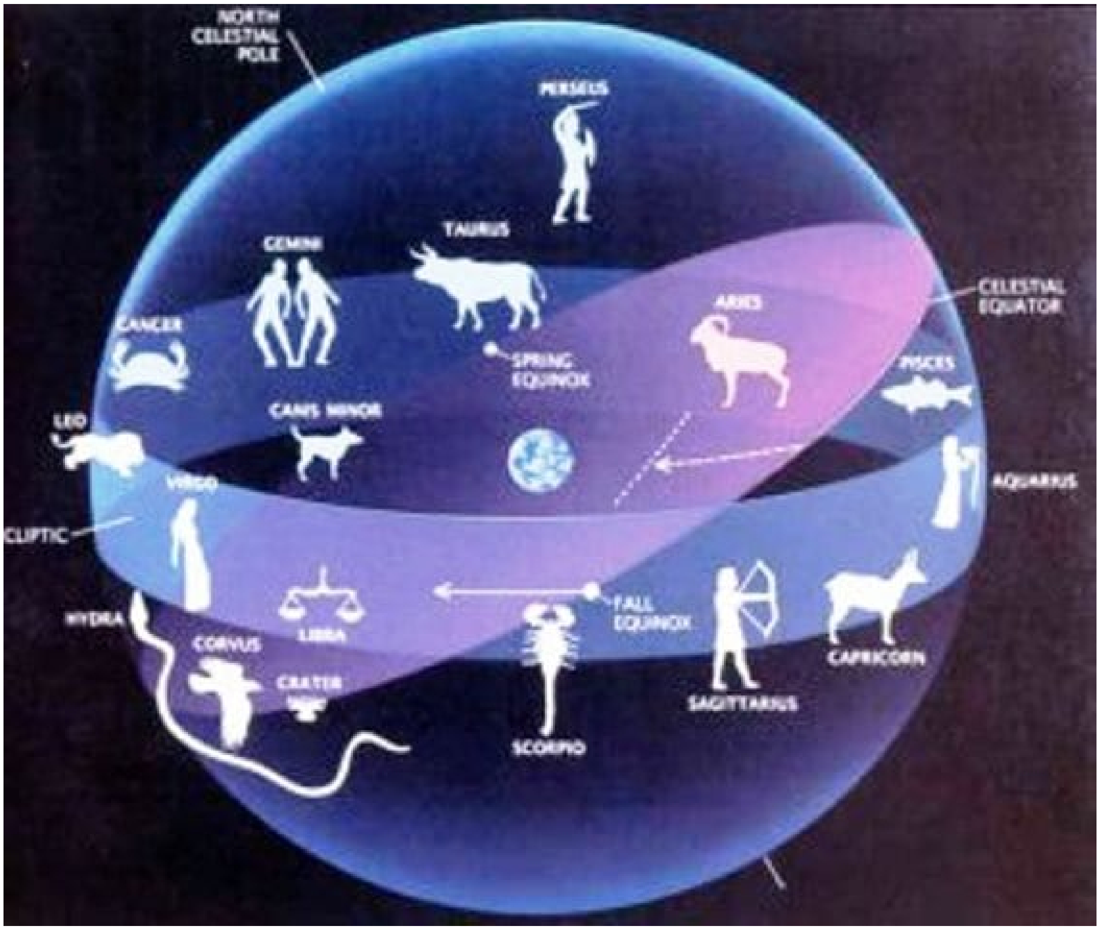
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 244.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c77d5-yogin.jpg`

Carl Jung on Questions to be asked during the Era of Aquarius. **(2019-06-24 03:29)**

[1]


NORTH CELESTIAL POLE
PERSEUS
TAURUS
GEMINI
CELESTIAL EQUATOR
ARIES
CANCER
SPRING EQUINOX
PISCES
CANIS MINOR
LEO
AQUARIUS
VIRGO
CLIPTIC
HYDRA
LIBRA
FALL EQUINOX
CORVUS
CRATER
CAPRICORN
SAGITTARIUS
SCORPIO

The most serious question to ask, it seems to me, is what will Christianity have to say in the future?

What is the meaning of an attachment to the cross, what are the four functions?

What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"

What does this mean for humanity?

What does it mean to say that man dies yet only the risen still live?

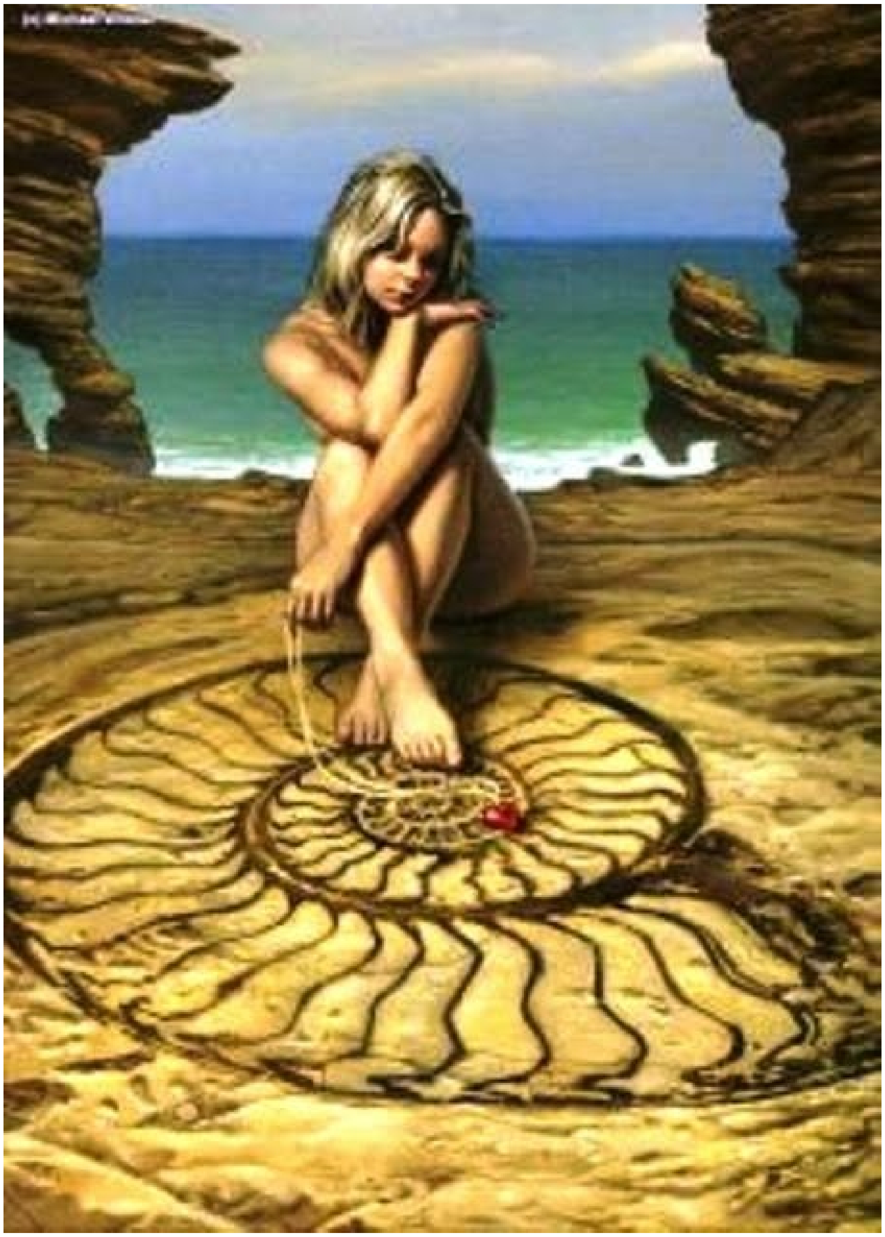
All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung,

Jung-Ostrowski, Page 43.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/7870d-3.jpg`

Carl Jung on the “Technique of Analysis” "Treatment" "Transference" and "Projection." **(2019-06-24 03:40)**

[1]



[Carl Jung on the “Technique of Analysis” "Treatment" "Transference" and "projection."]

1. starting from the neurosis, discussing the symptoms, their origin,
manifestation and symbolism.
2. starting from the phantasy material, or from the dream content.
3. free association, which gives the material in a fundamental instinctual route or trend: (a) sexual; (b) power - according to what may be constellated between the analyst and the patient.

All dreams can be thus reductively analyzed to either sexual or power roots.

Freud’s censor is necessary to explain why this material should be disguised into the dream form.

But these basic instinctual phantasies can also be reached by free association from any starting point whatever.

The problem of the patient, however, is often not one of simple repression of the instincts; the problem is rather what to do about it.

This brings us to the question of why the dream chooses particular symbols.

The dream should be treated as an incomplete hieroglyphic inscription; then the patient must be kept close to the imagery of the dream; thus the associations are limited to a circle centering round the dream, and the image of the dream is enriched.

The associations around the symbol will be of a certain type, e.g.; intellectual, aesthetic, etc., thus the basin instinct no longer prevails, but rather the particular instinct governing that particular psychology.

Thus you get at what the dream image is like in the dreamer’s mind.

When this is done the compensatory function of the dream appears.

The dream is compensatory to consciousness; all those things excluded by the choice of one conscious line will turn up in the dream.

Here the art of the analyst Domes in in helping the activity and the understanding of the patient, for the material may be inaccessible to him.

For the unconscious works as the primitive mind does and not as the civilized mind.

Thus knowledge of anthropology, mythology and so forth are needed, e.g. Totem psychology and so forth may turn up.
Technique of treatment.

Things must not be left in a primitive condition.

The primitive even animal part of the psyche is awakened by analysis - this causes great conflict which might even be disastrous; a state of revolution occurs between the primitive and the civilized man in the patient.

The purpose of analysis is to fit these two sides together.

The synthesis must take into consideration the claims of the primitive as well as of the civilized half.

For example’ the murderous instincts of the primitive man in us cannot be satisfied with our moral conscience, thus a symbolic satisfaction must be found.

Again we seek for the way via the dream. The meaning of the dream must be fitted into the conscious attitude, thus acting as a ferment in the conscious attitude and out of that a new attitude is made, day by day.

This irrational thinking is customary in the East, e.g. China.

There followed further discussion of the meaning of the Chinese Middle Way, and our own reconciling symbolism...the tension between the East and the West.

Discovery of the thought of the East came as an enormous revitalizing of the West. Buddhism leads to complete non-existence - quietism is equivalent to our Christianity or Pagan religion; but the ancient idea was to go into an introversion and nothingness in order to come to rebirth and the way.

Two methods of compensation appear in dreams which can be likened to the methods of the puberty initiations (a) by intellectual prohibition; (b) by mimetic instruction with prohibition.

Overvaluation and undervaluation may both appear in the dream as warning or taboo.

Thus it may be necessary to go the wrong way until the wrongness appears.

Transference:

The phenomenon of transference was first described by the Nancy School as Rapport.

It was further defined by Freud who found that the patient who handed out his material clung to the analyst and transferred something to him.

This is equivalent to the idea of the medicine man who takes over the sickness of the patient and by his health disperses or cures it.

Or he transfers the illness to an animal, e.g. the scapegoat.

The patient carries over to the analyst not only his material but also the value of affects connected with it at the same time.
Compare the binding value of a secret held in common.

Persons with many secrets are necessarily, isolated; the imparting of such secrets causes a linking or binding proportionate to the value or importance of the secret imparted.

The dependence upon the receiver of the secret is proportionate to the dependence on the value of the secret, for the patient is still dependent on the secret, but the secret is now in the other person.

If you hand out your material in the wrong place you will suffer from "Loss of soul."

Thus far transference is a conscious phenomenon.

There is also unconscious transference which is in a far less manageable form, for you are helpless because of your ignorance.
This is projection, which is a transference of unconscious products into the object.

The analyst is partly a conscious and partly an unconscious phenomenon, for he consists of supra- and subliminal impressions and conclusions.

Thus there are reactions on both planes.

When we use the term transference in analysis we generally mean the unconscious transference which is a projection and this is unknown.

When you become aware of a projection it ceases to be a projection.

The transference can be either negative or positive, or both or neither, with yet a certain dependence.

The quality of the transference depends on the unconscious material actually constellated by the intercourse with the object.

Neurotic transference is more than dependence on the person who helps.

It is really a substitute for the neurosis.

The patient projects onto the analyst all the material, the phantasy and other morbid materiel, that is, all the basis of his neurosis; thus the doctor becomes, as it were, his neurosis, the patient therefore suffers from transference neurosis.

Neurosis is an illness which is defined as inferior adaptation.

A neurosis or other psychological illness is a wrong psychological attitude.

In the neurotic state the patient is related but only via his neurosis.

When this way of relating is dissolved through analysis the patient becomes more and more isolated and adrift, and so naturally clings more and more to the analyst, where the transference takes the place of a life-belt.

Such a transference is absolutely vital; to out such a transference is fatal.

It can only be out when the patient has a sufficient reality function, that is, sufficient reality in the sense of sufficient relationship elsewhere.

Reasons for the Transference:

The causalistic theory does not explain entirely.

Teleological reasons must be sought.

The sex transference was next investigated.

Sexual transference is particularly strong in those cases where there is a great distance between analyst and analysand, a great lack of understanding.

Such a sexual urge disappears when the distance is reduced to the right amount - i.e. the abnormal sexuality can be dissolved so.
This will explain only urgent sex-transference.

In other types of transference this theory does not hold.

Here the transference aims at acquiring a function or value that the patient does not possess.

This can also be observed in everyday life - in mutual attraction between people who would never be expected to like each other, as a means of acquiring a particular function.

This is usually unconscious. They attract each other in order to form a symbiosis.

Treatment of the Transference.

1. It is most important that the patient should accept the transference. That is, there is need for submission to things as they are. For the image of the object always has the gaps filled with subjective data which are projections. Such acceptance is the beginning of the dissolution of the transference, but the patient will be eternally bound until he submits to things as they are, till then he is still a slave of the unconscious. This act of submission may have to be repeated again and again.

2. The next problem is how to live under these accepted conditions. No formula can be taught, an individual way must be found in order to make life possible under such conditions. No conscious way can be found; we are in a cul-de-sac. The cunning of the unconscious must be enlisted, for it possesses all the wisdom of the ages. By dream analysis we find that in the transference there is an impersonal factor as well as the personal one. This touches the problem of how far our psyche is individual and how far collective. For much of the transference is collective, not individual. Thus any object is able to replace the collective factor in the transference.

The first appearance of the transference is intensely personal, because the individual and collective factors in the patient are not differentiated.

That amount which is found to be individual is the germ of individual relationship, the remnant is collective and can be carried by practically anybody.

In the transference the undeveloped functions and values are projected.

For the unconscious appears First in the object.

For example, if thinking is repressed the power of thinking in others may either repel or attract, for repressed things are despised, often dirty! they are primitive and to be mistrusted; or on the other hand this power may be depreciated in order to protect the ego.

When the patient is still only in love with his projected values he Is living only in his own magic circle and the love is auto-eroticism.

When real love appears the analyst feels the spark, before that he feels nothing.

The typical difference between the extrovert and introvert appears at the next stage; the stage of reaction where the extrovert advances and the introvert withdraws.

The basic phenomena are the same for both types; and in the unconscious the types react in reversed style.

Question re: projection. Does the recipient of a projection necessarily have a hook on which it is hung?

For example, a patient with a morbid love of truth compels the analyst sooner or later to lie; he mistrusts everybody because nobody can come up to his standard.

Thus he becomes isolated and finally comes to the analyst who is "the perfect man."

Answer. When the analyst lies it is either as a compensation for the patient's exaggerated attitude; or because he is undermined by the patient's unconscious.

Then the analyst must look into himself, to see whether he has lied on his own account or for the patient.

So shall the passionate lover of truth come to know that he is no small liar.

The analyst has to come down to the level of the morbid material so as to give a hand to the patient's inferiority.

The analyst must not be a complete individual but must to a great extent mirror the patient, act as his compensatory function.
So at times he must even lie or be insincere.

As example, Jung told the story of how in talking to a very idealistic patient he once declared that Plato was a materialist and did not discover it till he was alone, and then could not imagine what could have made him make such a statement, which however mirrored the repressed aspect of the patient.

Projections are like a sand storm in which you are sitting, and en intuitive person feels the impact whether it is expressed or not.

Transference is composed of projections and is the alpha and omega of analysis; it is a fire between patient and analyst.
The same mechanism takes place in daily life, when you lie towards to all sorts of people.

It is not always something in the analyst which causes the projection; but it is also important that something of the sort happens in the relationship.

For example, the projection of lying.

The analyst may have lying in him as an individual or in his collective role; it may be personal or impersonal.
It is immaterial which it is, what matters is that the analyst should be proof against the lowering influence of such projections.

He must be able to stand such a shock without falling down. He must be able to withstand the inferiority aroused.
If the analyst is upset by a projection he must assume that he was unconscious of the hook.

Question. How can a transference occurring to someone outside of the analysis Erased in the analysis? the problem of the counter-pole.

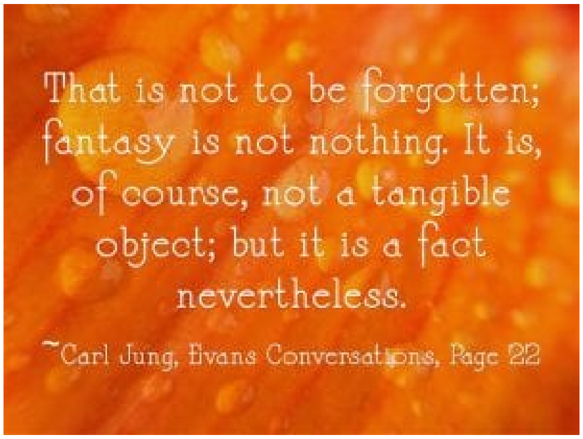
Answer. A counter-pole is often assumed to prevent getting too much under-En-influence of the analyst; it is due to fear. This relationship is kept dark. But it is really fear of the Self, not of the analyst, fear of being carried away. However, a genuine love object may really exist. Those relationships the analyst must be careful not to upset. For the actual relationships of the patient may be really valuable, furthermore morbid relationships may be successfully analyzed without breaking them and then they too are really valuable.

Where the patient is entirely in the family, the relations have to be completely upset. If a relation is maintained as equal to the relation to I the analyst this has to be cut down. But all the circumstances must be considered, so as not to upset economic and other similar conditions unnecessarily. Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided.

Carl Jung, Cornwall Seminar, Pages 1-5.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/c705a-analysis.jpg`

Some Carl Jung Quotations posted June 24, 2017 (2019-06-24 03:40)



That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

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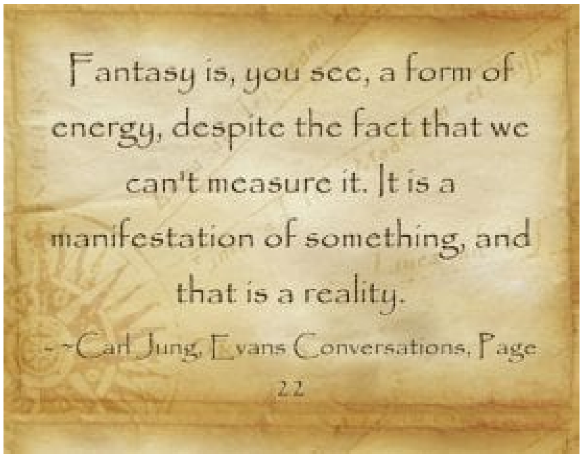

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality.

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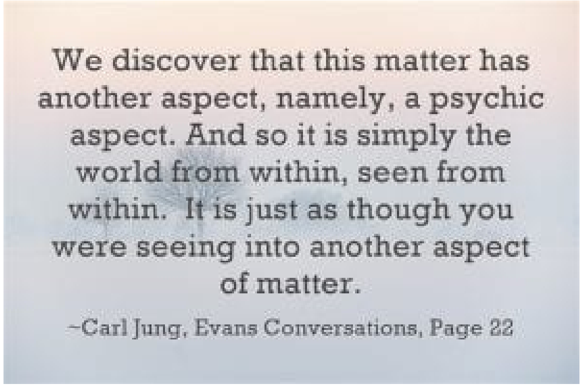

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter.

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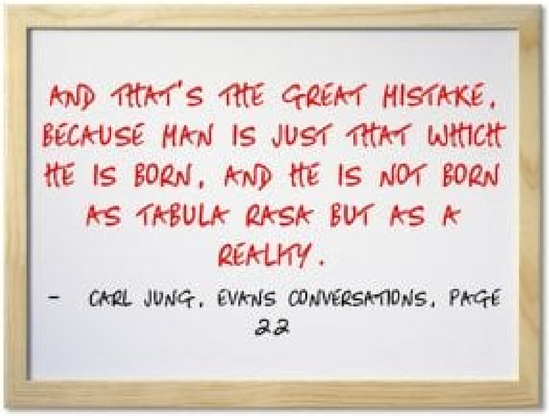

AND THAT'S THE GREAT MISTAKE, BECAUSE MAN IS JUST THAT WHICH HE IS BORN, AND HE IS NOT BORN AS TABULA RASA BUT AS A REALITY.

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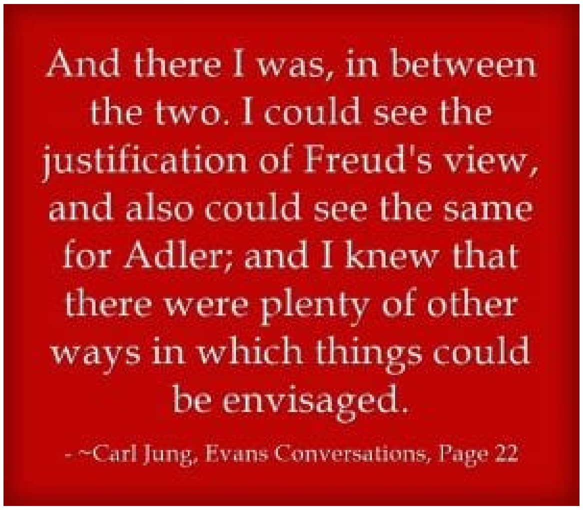

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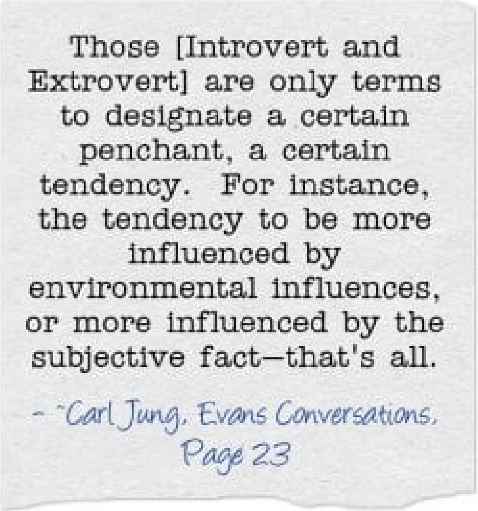

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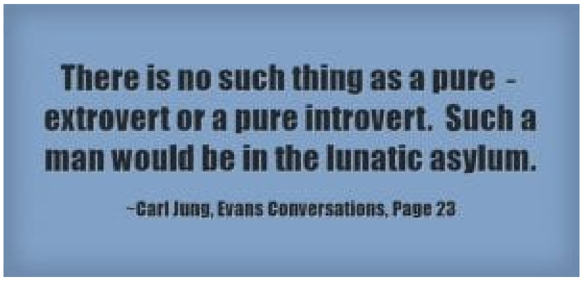

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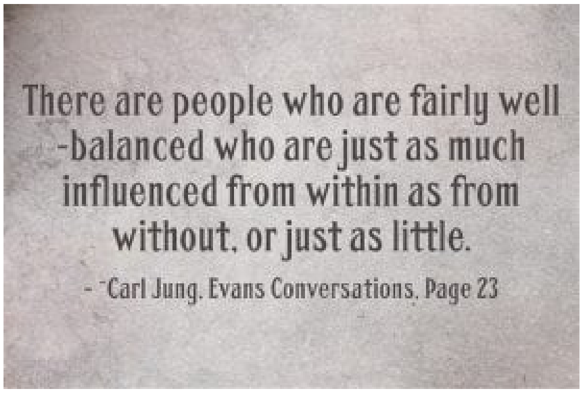

There are people who are fairly well -balanced who are just as much influenced from within as from without, or just as little.

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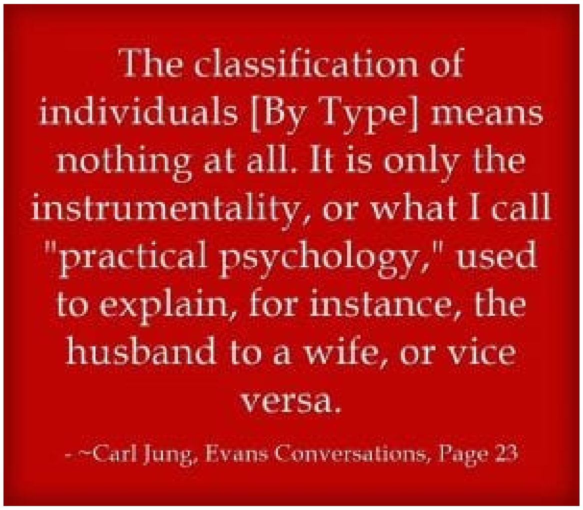

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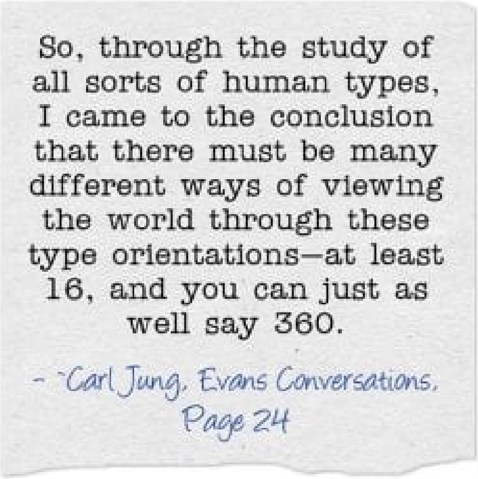

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360.

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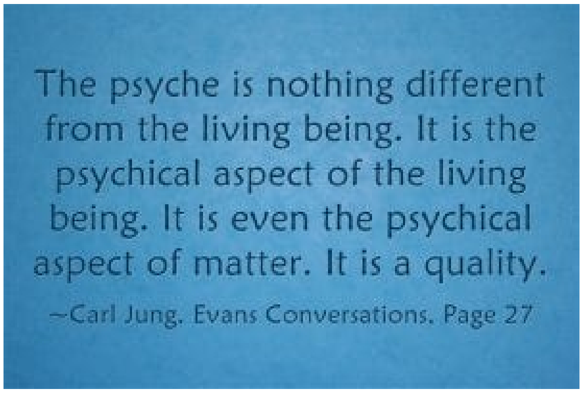

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality.

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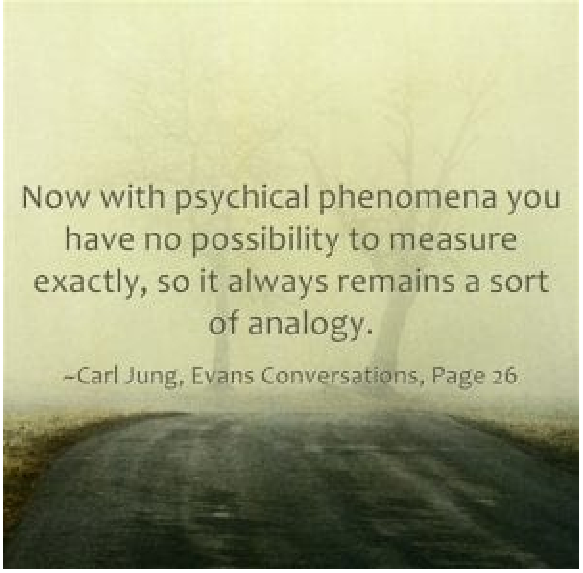

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy.

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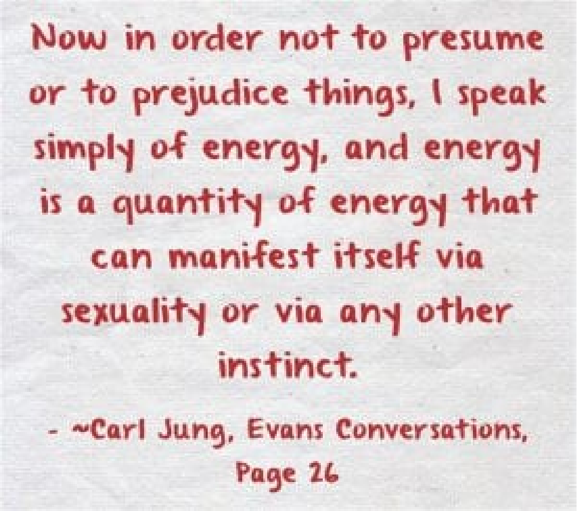

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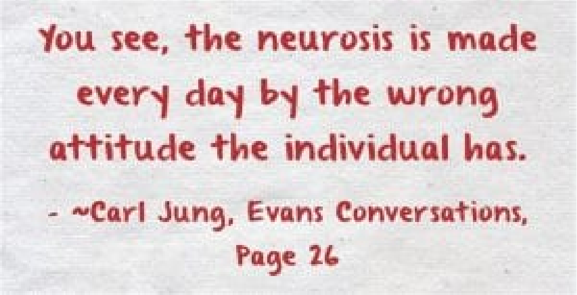

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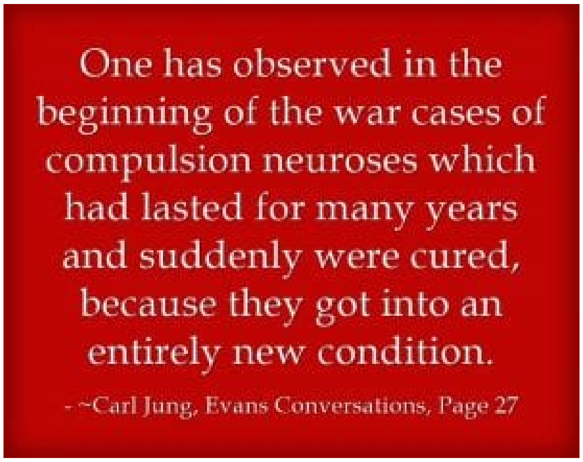

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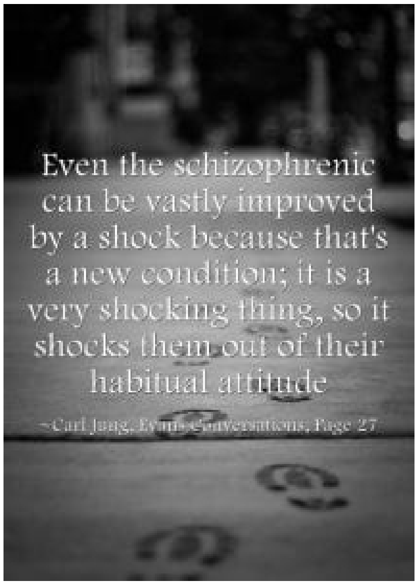

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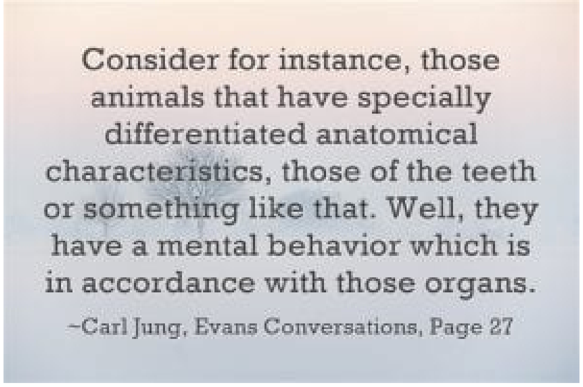

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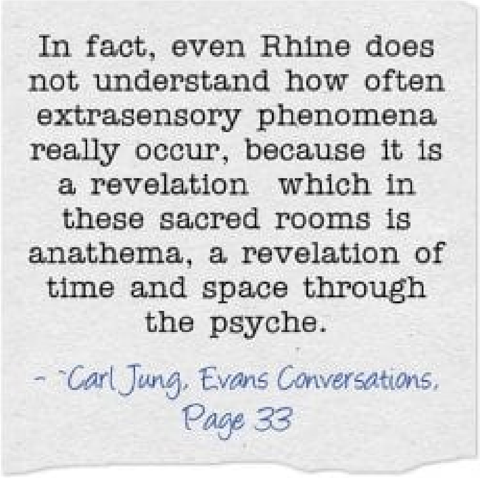

In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche.

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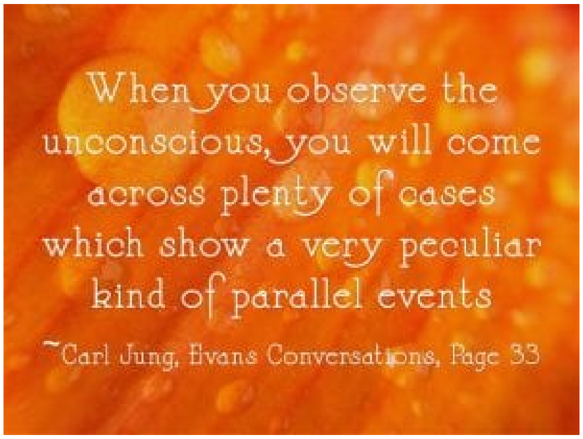

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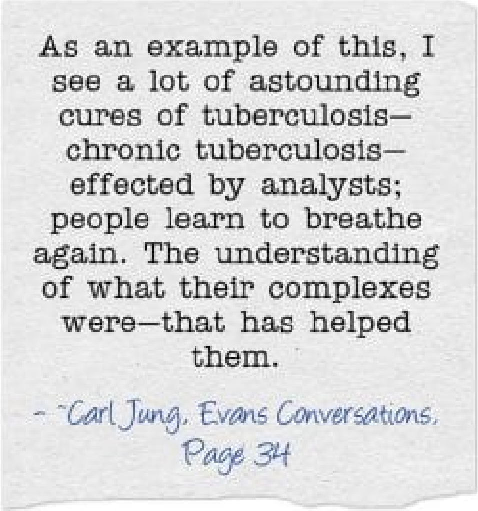

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them.

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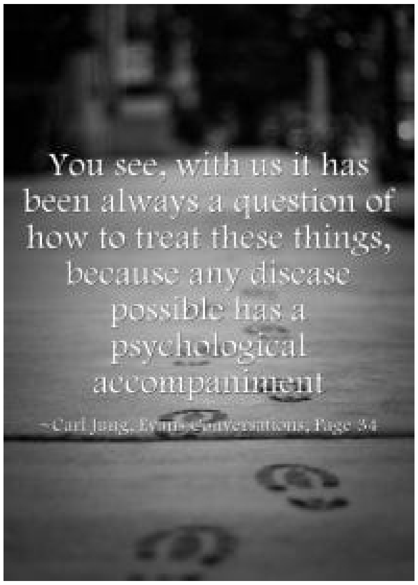

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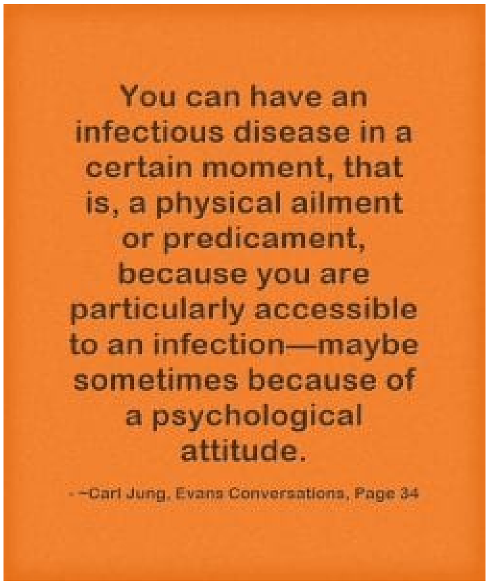

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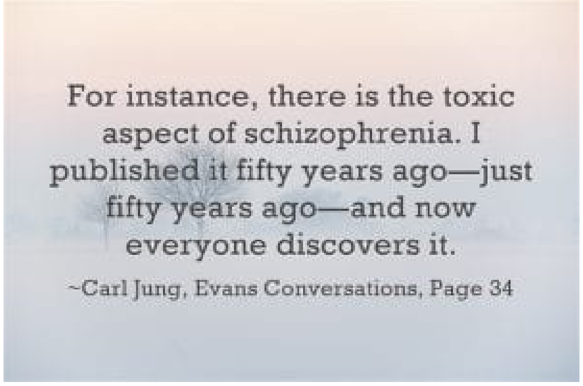

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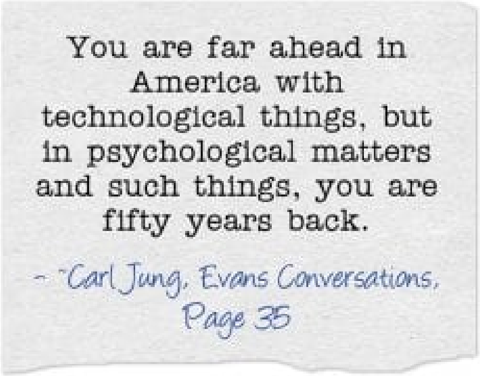

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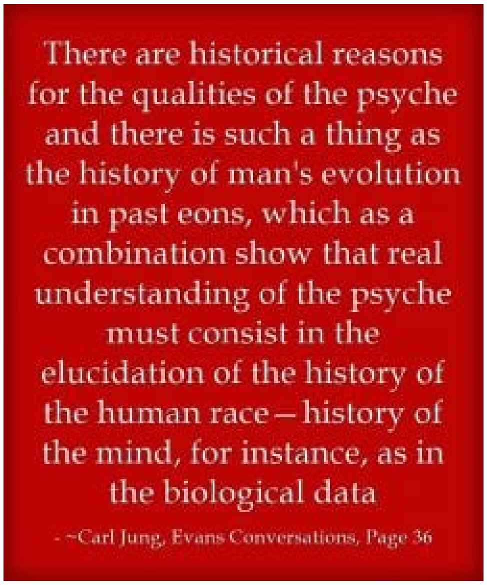

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Carl Jung Letter on Astrology and Astrologers (2019-06-24 04:01)

On Astrology and Astrologers Letter from Carl Jung to Robert L. Kroon:

Astrology is one of the intuitive methods like the I Ching, geomantics and other divinatory procedures. It is based upn the synchronicity principle, i.e., meaningful coincidence I have explored experimentally three intuitive methods: the method of the I Ching, geomantics and astrology.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. While studying astrology I have applied it to concrete cases many times.

There are remarkable coincidences, e.g. the position of Mars in the zenith in the famous horoscope of Wilhelm II, the so-called “Friedenkaiser.” This position is said already in a medieval treatise to mean always a causa ab alto, a fall from the height.

The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is a lack of intelligence and literal-mindedness of the observer. It is an intelligent apercu like the shape of the hand or the expression of the face—things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions.

Astrological “truths” as statistical results are questionable or even unlikely.

The superstitious use [prediction of future or statement of facts beyond psychological possibilities) is false.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy.

There is not psychological exposition of astrology yet, on account of the fact that the empirical foundations in the sense of a science has not yet been laid. The reason for this is that astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality. Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all fooproof and when used by a rationalistic and narrow mind it is a definite nuisance.

[Letter dated November 13, 1958]

Image: Claudius Ptolemaeus (ca. 90 – ca. 168 AD), known in English as Ptolemy, was a Greek or Egyptian mathematician, geographer, astronomer, and astrologer who flourished in Alexandria, Roman Egypt.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/b519c-claudiusptolemaeus.jpg`

Carl Jung on Life after Death (2019-06-24 04:04)

[1]

Anonymous

Dear Frau N., 30 May 1960

My old age and the need for rest make me fight shy of too many visitors, so I have to confine myself as far as possible to written answers.

I can answer your question about life after death just as well by letter as by word of mouth .

Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself.

Furthermore, all scientific statements are merely probable.

So we can only ask: is there a probability of life after death?

The point is that, like all our concepts, time and space are not axiomatic but are statistical truths.

This is proved by the fact that the psyche does not fit entirely into these categories.

It is capable of telepathic and precognitive perceptions.

To that extent it exists in a continuum outside time and space.

We may therefore expect post-mortal phenomena to occur which must be regarded as authentic.

Nothing can be ascertained about existence outside time.

The comparative rarity of such phenomena suggests at all events that the forms of existence inside and outside time are so sharply divided that crossing this boundary presents the greatest difficulties.

But this does not exclude the possibility that there is an existence outside time which runs parallel with existence inside time.

Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence.

But what is outside time is, according to our understanding, outside change.

It possesses relative eternity.

Perhaps you know my essay "The Soul and Death ."

For its scientific foundation I would draw your attention to my "Synchronicity: An Acausal Connecting Principle," in Jung and Pauli, The Interpretation of Nature and the Psyche.

These are my essential thoughts, and I would not express them otherwise in a talk with you.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 561.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/efa4a-1death.jpg`

Carl Jung on Mithraic and Christian Totemism (2019-06-24 04:29)

[1]

Of the archaic symbols which may arise to take the place of the missing impersonal attitude, Totemic ideas are perhaps the most frequent and the most important.

1. Mithraic totemism, which produces a re-identification with the Bull of Mithras; this will manifest itself in bull-like shouting.

2. Christian totemism. This gives identification with the Little Lamb, when one becomes very meek, and adopts a martyr-like attitude. This is archaic; it is indecent, something to be ashamed of. When one has lived through these things, then, as an individual, to go back to it is dirty, obscene. When one is far from it one can look back at it and be interested scientifically in it. But if you get such a regression with archaic symbols, you will get a recrudescence of symptoms, because you are going back to the original slime. This happens when you are too intellectual in the conscious.

When we get a step beyond Ecclesiastical Christianity, we are in a position where our formulated impersonal attitude is defective. We are in a new situation and there is a lack of new attitude in the conscious, and already an old collective attitude has been constellated in the unconscious. (If a very personal problem becomes unconscious, it is probably because it was molded on an archetype which has sucked it down.)

The impersonal attitude is linked up with the pure manifestation of the basic principles: the masculine logos, and the feminine ores. When you are capable of a pure manifestation of a pure Logos or Eros, you will have a pure impersonal attitude. Christ was incarnate Logos or order, end also incarnate Eros or Love of God. The mystic movement of the worship of the Sacred Heart came up re Christ and also are the worship of the Virgin, sword piercing her heart, but later development transferred the heart into
Christ. Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. An unconditioned attitude demands sacrifice; so that sacrifice Is correlated to such an unconditioned attitude. But beware of equating it to the Christian idea of self-denial end so forth, which to many people is easy, while the opposite is the real sacrifice, and is equivalent to the unconditioned attitude. Carl Jung, Cornwall Seminar, Page 16.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/d02cc-totem.jpg`

Carl Jung and Sigmund Freud (2019-06-24 04:37)

Sigmund Freud

I embarked on the adventure of my intellectual development by becoming a psychiatrist In all innocence I began observing mental patients, clinically, from the outside, and thereby came upon psychic processes of a striking nature.

I noted and classified these things without the slightest understanding of their contents, which were considered to be adequately evaluated when they were dismissed as "pathological."

In the course of time my interest focused more and more upon cases in which I experienced something understandable

that is, cases of paranoia, manic-depressive insanity, and psychogenic disturbances.

From the start of my psychiatric career the studies of Breuer and Freud, along with tie work of Pierre Janet, provided me with a wealth of suggestions and stimuli.

Above all, I found that Freud’s technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic

forms of expression.

As early as 1900 1 had read Freud’s The Interpretation of Dreams.

1 had laid the book aside, at the time, because I did not yet grasp it.

At the age of twenty-five I lacked the experience to appreciate Freud’s theories.

Such experience did not come until later.

In 1903 1 once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas.

What chiefly interested me was the application to dreams of the concept of the repression mechanism, which was derived from the psychology of the neuroses.

This was important to me because I had frequently encountered repressions in my experiments with word association; in response to certain stimulus words the patient either had no associative answer or was unduly slow in his reaction time.

As was later discovered, such a disturbance occurred each time the stimulus word had touched upon a psychic lesion or conflict.

In most cases the patient was unconscious of this.

When questioned about the cause of the disturbance, he would often answer in a peculiarly artificial manner.

My reading of Freud's The Interpretation of Dreams showed me that the repression mechanism was at work here, and that the facts I had observed were consonant with his theory.

Thus I was able to corroborate Freud's line of argument.

The situation was different when it came to the content of the repression.

Here I could not agree with Freud.

He considered the cause of the repression to be a sexual trauma.

From my practice, however, I was familiar with numerous cases of neurosis in which the question of sexuality played a subordinate part, other factors standing in the foreground for example, the problem of social adaptation, of oppression by tragic circumstances of life, prestige considerations, and so on.

Later I presented such cases to Freud; but he would not grant that factors other than sexuality could be the cause.

That was highly unsatisfactory to me.

At the beginning it was not easy for me to assign Freud the proper place in my life, or to take the right attitude toward him.

When I became acquainted with his work I was planning an academic career, and was about to complete a paper that was

intended to advance me at the university.

But Freud was definitely persona non grata in the academic world at the time, and any connection with him would have been damaging in scientific circles.

"Important people" at most mentioned him surreptitiously, and at congresses he was discussed only in the corridors, never on the floor.

Therefore the discovery that my association experiments were in agreement with Freud’s theories was far from pleasant to me.

Once, while I was in my laboratory and reflecting again upon these questions, the devil whispered to me that I would be justified in publishing the results of my experiments and my conclusions without mentioning Freud.

After all, I had worked out my experiments long before I understood his work.

But then I heard the voice of my second personality: "If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie."

With that, the question was settled.

From then on I became an open partisan of Freud’s and fought for him.

I first took up the cudgels for Freud at a congress in Munich where a lecturer discussed obsessional neuroses but studiously

forbore to mention the name of Freud.

In 1906, in connection with this incident, I wrote a paper for the Munchner Medizinische Wochenschrift on Freud’s theory of the neuroses, which had contributed a great deal to the understanding of obsessional neuroses.

In response to this article, two German professors wrote to me, warning that if I remained on Freud’s side and continued to defend him, I would be endangering my academic career.

I replied: “If what Freud says is the truth, I am with him. I don’t give a damn for a career if it has to be based on the premise of restricting research and concealing the truth."

And I went on defending Freud and his ideas.

But on the basis of my own findings I was still unable to feel that all neuroses were caused by sexual repression or sexual traumata.

In certain cases that was so, but not in others.

Nevertheless, Freud had opened up a new path of investigation, and the shocked outcries against him at the time seemed to me absurd.

I had not met with much sympathy for the ideas expressed in "The Psychology of Dementia Praecox."

In fact, my colleagues laughed at me.

But through this book I came to know Freud.

He invited me to visit him, and our first meeting took place in Vienna in March 1907.

We met at one o’clock in the afternoon and talked virtually without a pause for thirteen hours.

Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him.

There was nothing the least trivial in his attitude.

I found him extremely intelligent, shrewd, and altogether remarkable.

And yet my first impressions of him remained somewhat tangled; I could not make him out.

What he said about his sexual theory impressed me.

Nevertheless, his words could not remove my hesitations and doubts.

I tried to advance these reservations of mine on several occasions, but each time he would attribute them to my lack of experience.

Freud was right; in those days I had not enough experience to support my objections.

I could see that his sexual theory was enormously important to him, both personally and philosophically.

This impressed me, but I could not decide to what extent this strong emphasis upon sexuality was connected with subjective

prejudices of his, and to what extent it rested upon verifiable experiences.

Above all, Freud’s attitude toward the spirit seemed to me highly questionable.

Wherever, in a person or in a work of art, an expression of spirituality (in the intellectual, not the supernatural sense) came to light, he suspected it, and insinuated that it was repressed sexuality.

Anything that could not be directly interpreted as sexuality he referred to as "psychosexuality."

I protested that this hypothesis, carried to its logical conclusion, would lead to an annihilating judgment upon culture.

Culture would then appear as a mere farce, the morbid consequence of repressed sexuality.

"Yes," he assented, "so it is, and that is just a curse of fate against which we are powerless to contend."

I was by no means disposed to agree, or to let it go at that, but still I did not feel competent to argue it out with him.

There was something else that seemed to me significant at that first meeting.

It had to do with things which I was able to think out and understand only after our friendship was over.

There was no mistaking the fact that Freud was emotionally involved in his sexual theory to an extraordinary degree.

When he spoke of it, his tone became urgent, almost anxious, and all signs of his normally critical and skeptical manner vanished.

A strange, deeply moved expression came over his face, the cause of which I was at a loss to understand.

I had a strong intuition that for him sexuality was a sort of numinosum.

This was confirmed by a conversation which took place some three years later (in 1910), again in Vienna.

I can still recall vividly how Freud said to me, "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark."

He said that to me with great emotion, in the tone of a father saying, "And promise me this one thing, my dear son: that you will go to church every Sunday.”

In some astonishment I asked him, "A bulwark against what?"

To which he replied, "Against the black tide of mud" and here he hesitated for a moment, then added "of occultism."

First of all, it was the words "bulwark" and "dogma” that alarmed me; for a dogma, that is to say, an undisputable confession of faith, is set up only when the aim is to suppress doubts once and for all.

But that no longer has anything to do with scientific judgment; only with a personal power drive.

This was the thing that struck at the heart of our friendship.

I knew that I would never be able to accept such an attitude*

What Freud seemed to mean by “occultism” was virtually everything that philosophy and religion, including the rising contemporary science of parapsychology, had learned about the psyche.

To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views.

As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an

article of faith for all time.

Although I did not properly understand it then, I had observed in Freud the eruption of unconscious religious factors.

Evidently he wanted my aid in erecting a barrier against these threatening unconscious contents.

The impression this conversation made upon me added to my confusion; until then I had not considered sexuality as a precious and imperiled concept to which one must remain faithful.

Sexuality evidently meant more to Freud than to other people.

For him it was something to be religiously observed. In the face of such deep convictions one generally becomes shy and reticent.

After a few stammering attempts on my part, the conversation soon came to an end.

I was bewildered and embarrassed.

I had the feeling that I had caught a glimpse of a new, unknown country from which swarms of new ideas flew to meet me.

One thing was clear: Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality.

It was no less insistent, exacting, domineering, threatening, and morally ambivalent than the original one.

Just as the psychically stronger agency is given "divine" or "daemonic" attributes, so the "sexual libido" took over the

role of a deus absconditus, a hidden or concealed god.

The advantage of this transformation for Freud was, apparently, that he was able to regard the new numinous principle as scientifically irreproachable and free from all religious taint.

At bottom, however, the numinosity, that is, the psychological qualities of the two rationally incommensurable opposites Yahweh and sexuality remained the same.

The name alone had changed, and with it, of course, the point of view: the lost god had now to be sought below, not above.

But what difference does it make, ultimately, to the stronger agency if it is called now by one name and now by another?

If psychology did not exist, but only concrete objects, the one would actually have been destroyed and replaced by the other.

But in reality, that is to say, in psychological experience, there is not one whit the less of urgency, anxiety, compulsiveness, etc.

The problem still remains: how to overcome or escape our anxiety, bad conscience, guilt, compulsion, unconsciousness, and instinctuality.

If we cannot do this from the bright, idealistic side, then perhaps we shall have better luck by approaching the problem from the dark, biological side.

Like flames suddenly flaring up, these thoughts darted through my mind.

Much later, when I reflected upon Freud's character, they revealed their significance.

There was one characteristic of his that preoccupied me above all: his bitterness.

It had struck me at our first encounter, but it remained inexplicable to me until I was able to see it in connection with his attitude toward sexuality.

Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function.

It was only the emotionality with which he spoke of it that revealed the deeper elements reverberating within him.

Basically, he wanted to teach or so at least it seemed to me that, regarded from within, sexuality included spirituality and had an intrinsic meaning.

But his concretistic terminology was too narrow to express this idea.

He gave me the impression that at bottom he was working against his own goal and against himself; and there is, after all, no harsher bitterness than that of a person who is his own worst enemy.

In his own words, he felt himself menaced by a "black tide of mud" he who more than anyone else had tried to let down his buckets into those black depths.

Freud never asked himself why he was compelled to talk continually of sex, why this idea had taken such possession of him.

He remained unaware that his ”monotony of interpretation" expressed a flight from himself, or from that other side of him which might perhaps be called mystical

So long as he refused to acknowledge that side, he could never be reconciled with himself.

He was blind toward the paradox and ambiguity of the contents of the unconscious, and did not know that everything which arises out of the unconscious has a top and a bottom, an inside and an outside.

When we speak of the outside and that is what Freud did we are considering only half of the whole, with the result that a countereffect arises out of the unconscious.

There was nothing to be done about this one-sidedness of Freud’s.

Perhaps some inner experience of his own might have opened his eyes; but then his intellect would have reduced any such experience to "mere sexuality" or "psychosexuality."

He remained the victim of the one aspect he could recognize, and for that reason I see him as a tragic figure; for he was a great man, and what is more, a man in the grip of his daimon.

After that second conversation in Vienna I also understood Alfred Adler’s power hypothesis, to which I had hitherto paid

scant attention.

Like many sons, Adler had learned from his "father" not what the father said, but what he did.

Instantly, the problem of love (Eros) and power came down upon me like a leaden weight.

Freud himself had told me that he had never read Nietzsche; now I saw Freud’s psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche’s deification of the power principle.

The problem had obviously to be rephrased not as "Freud versus Adler" but "Freud versus Nietzsche."

It was therefore, I thought, more than a domestic quarrel in the domain of psychopathology.

The idea dawned on me that Eros and the power drive might be in a sense like the dissident sons of a single father, or the products of a single motivating psychic force which manifested itself empirically in opposing forms, like positive and

negative electrical charges, Eros as a patiens, the power drive as an agens, and vice versa.

Eros makes just as great demands upon the power drive as the latter upon the former.

Where is the one drive without the other?

On the one hand man succumbs to the drive; on the other hand, he tries to master it.

Freud shows how the object succumbs to the drive, and Adler how man uses the drive in order to force his will upon the object.

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself

be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen.

It is no secret that “Zarathustra" is the proclaimer of a gospel, and here was Freud also trying to outdo the church and to canonize a theory.

To be sure, he did not do this too loudly; instead, he suspected me of wanting to be a prophet.

He made his tragic claim and demolished it at the same time.

That is how people usually behave with numinosities, and rightly so, for in one respect they are true, in another untrue.

Numinous experience elevates and humiliates simultaneously.

If Freud had given somewhat more consideration to the psychological truth that sexuality is numinous both a god and a

devil he would not have remained bound within the confines of a biological concept.

And Nietzsche might not have been carried over the brink of the world by his intellectual excesses if he had only held more firmly to the foundations of human existence.

Wherever the psyche is set violently oscillating by a numinous experience, there is a danger that the thread by which one hangs may be torn.

Should that happen, one man tumbles into an absolute affirmation, another into an equally absolute negation, Nirdvandva (freedom from opposites) is the Orient's remedy for this.

I have not forgotten that.

The pendulum of the mind oscillates between sense and nonsense, not between right and wrong.

The numinosum is dangerous because it lures men to extremes, so that a modest truth is regarded as the truth and a minor mistake is equated with fatal error.

Tout passe yesterday's truth is today's deception, and yesterday's false inference may be tomorrow's revelation.

This is particularly so in psychological matters, of which, if truth were told, we still know very little.

We are still a long way from understanding what it signifies that nothing has any existence unless some small and h, so transitory consciousness has become aware of it.

My conversation with Freud had shown me that he feared that the numinous light of his sexual insights might be extinguished by a '"black tide of mud.

Thus a mythological situation had arisen: the struggle between light and darkness.

That explains its numinosity, and why Freud immediately fell back on his dogma as a religious means of defense/In my next book, Wandlungen und Symbole der Libido, which dealt with the hero's struggle for freedom, Freud's curious reaction prompted me to investigate further this archetypal theme and its mythological background.

What with the sexual interpretation on the one hand and the power drive of dogma on the other I was led, over the years, to

a consideration of the problem of typology.

It was necessary to study the polarity and dynamics of the psyche.

And I also embarked upon an investigation extending over several decades of "the black tide of mud of occultism" that is to say, I tried to understand the conscious and unconscious historical assumptions underlying our contemporary psychology.

It interested me to hear Freud's views on precognition and on parapsychology in general.

When I visited him in Vienna in 1909 I asked him what he thought of these matters.

Because of his materialistic prejudice, he rejected this entire complex of questions as nonsensical, and did so in terms of so shallow a positivism that I had difficulty in checking the sharp retort on the tip of my tongue.

It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of "occult" phenomena.

While Freud was going on this way, I had a curious sensation.

It was as if my diaphragm were made of iron and were becoming red-hot a glowing vault.

And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us.

I said to Freud: "There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "That is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!"

Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty.

But I knew beyond all doubt that the report would come again.

Freud only stared aghast at me.

I do not know what was in his mind, or what his look meant.

In any case, this incident aroused his mistrust of me, and I had the feeling that I had done something against him, I never afterward discussed the incident with him.

The year 1909 proved decisive for our relationship.

I had been invited to lecture on the association experiment at Clark University in Worcester, Massachusetts.

Independently, Freud had also received an invitation, and we decided to travel together.

We met in Bremen, where Ferenczi joined us.

In Bremen the much-discussed incident of Freud's fainting fit occurred.

It was provoked indirectly by my interest in the "peat-bog corpses."

I knew that in certain districts of Northern Germany these so-called bog corpses were to be found.

They are the bodies of prehistoric men who either drowned in the marshes or were buried there.

The bog water in which the bodies lie contains humic acid, which consumes the bones and simultaneously tans the skin, so that it and the hair are perfectly preserved.

In essence this is a process of natural mummification, in the course of which the bodies are pressed flat by the weight of the peat.

Such remains are occasionally turned up by peat diggers in Holstein, Denmark, and Sweden.

Having read about these peat-bog corpses, I recalled them when we were in Bremen, but, being a bit muddled, confused

them with the mummies in the lead cellars of the city.

This interest of mine got on Freud's nerves.

"Why are you so concerned with these corpses?" he asked me several times.

He was inordinately vexed by the whole thing and during one such conversation, while we were having dinner together, he suddenly fainted.

Afterward he said to me that he was convinced that all this chatter about corpses meant I had death-wishes toward him.

I was more than surprised by this interpretation.

I was alarmed by the intensity of his fantasies so strong that, obviously, they could cause him to faint.

In a similar connection Freud once more suffered a fainting fit in my presence.

This was during the Psychoanalytic Congress in Munich in 1912.

Someone had turned the conversation to Amenophis IV (Ikhnaton).

The point was made that as a result of his negative attitude toward his father he had destroyed his father's cartouches on the steles, and that at the back of his great creation of a monotheistic religion there lurked a father complex.

This sort of thing irritated me, and I attempted to argue that Amenophis had been a creative and profoundly religious

person whose acts could not be explained by personal resistances toward his father.

On the contrary, I said, he had held the memory of his father in honor, and his zeal for destruction had been directed only against the name of the god Amon, which he had everywhere annihilated; it was also chiseled out of the cartouches of his father Amon-hotep.

Moreover, other pharaohs had replaced the names of their actual or divine forefathers on monuments and statues by their own, feeling that they had a right to do so since they were incarnations of the same god.

Yet they, I pointed out, had inaugurated neither a new style nor a new religion.

At that moment Freud slid off his chair in a faint.

Everyone clustered helplessly around him.

I picked him up, carried him into the next room, and laid him on a sofa.

As I was carrying him, he half came to, and I shall never forget the look he cast at me.

In his weakness he looked at me as if I were his father.

Whatever other causes may have contributed to this faint the atmosphere was very tense the fantasy of father-murder was

common to both cases.

At the time Freud frequently made allusions indicating that he regarded me as his successor.

These hints were embarrassing to me, for I knew that I would never be able to uphold his views properly, that is to say, as he intended them.

On the other hand I had not yet succeeded in working out my criticisms in such a manner that they would carry any weight with him, and my respect for him was too great for me to want to force him to come finally to grips with my own ideas.

I was by no means charmed by the thought of being burdened, virtually over my own head, with the leadership of a party.

In the first place that sort of thing was not in my nature; in the second place I could not sacrifice my intellectual independence; and in the third place such luster was highly unwelcome to me since it would only deflect me from my real aims.

I was concerned with investigating truth, not with questions of personal prestige.

The trip to the United States which began in Bremen in 1909 lasted for seven weeks.

We were together every day, and analyzed each other's dreams.

At the time I had a number of important ones, but Freud could make nothing of them.

I did not regard that as any reflection upon him, for it sometimes happens to the best analyst that he is unable to unlock the riddle of a dream.

It was a human failure, and I would never have wanted to discontinue our dream analyses on that account.

On the contrary, they meant a great deal to me, and I found our relationship exceedingly valuable.

I regarded Freud as an older, more mature and experienced personality, and felt like a son in that respect.

But then something happened which proved to be a severe blow to the whole relationship.

Freud had a dream I would not think it right to air the problem it involved.

I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life, Freud’s response to these words was a curious look a look of the utmost suspicion.

Then he said, "But I cannot risk my authority!"

At that moment he lost it altogether.

That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed, Freud was placing personal authority above truth.

As I have already said, Freud was able to interpret the dreams I was then having only incompletely or not at all.

They were dreams with collective contents, containing a great deal of symbolic material.

One in particular was important to me, for it led me for the first time to the concept of the "collective unconscious"

and thus formed a kind of prelude to my book, Wandlungen und Symbole der Libido.

This was the dream. I was in a house I did not know, which had two stories. It was "my house."

I found myself in the upper story, where there was a kind of salon furnished with fine old pieces in rococo style.

On the walls hung a number of precious old paintings.

I wondered that this should be my house, and thought, "Not bad."

But then it occurred to me that I did not know what the lower floor looked like.

Descending the stairs, I reached the ground floor.

There everything was much older, and I realized that this part of the house must date from about the fifteenth or sixteenth century.

The furnishings were medieval; the floors were of red brick.

Everywhere it was rather dark.

I went from one room to another, dunking, "Now I really must explore the whole house."

I came upon a heavy door, and opened it.

Beyond it, I discovered a stone stairway that led down into the cellar.

Descending again, I found myself in a beautifully vaulted room which looked exceedingly ancient.

Examining die walls, I discovered layers of brick among the ordinary stone blocks, and chips of brick in the mortar.

As soon as I saw this I knew that the walls dated from Roman times.

My interest by now was intense.

I looked more closely at the floor.

It was of stone slabs, and in one of these I discovered a ring.

When I pulled it, the stone slab lifted, and again I saw a stairway of narrow stone steps leading down into the depths.

These, too, I descended, and entered a low cave cut into the rock.

Thick dust lay on the floor, and in the dust were scattered bones and broken pottery, like remains of a primitive culture.

I discovered two human skulls, obviously very old and half disintegrated.

Then I awoke.

What chiefly interested Freud in this dream were the two skulls.

He returned to them repeatedly, and urged me to find a wish in connection with them.

What did I think about these skulls? And whose were they?

I knew perfectly well, of course, what he was driving at: that secret death-wishes were concealed in the dream.

"But what does he really expect of me?" I thought to myself. Toward whom would I have death-wishes?

I felt violent resistance to any such interpretation.

I also had some intimation of what the dream might really mean.

But I did not then trust my own judgment, and wanted to hear Freud's opinion.

I wanted to learn from him.

Therefore I submitted to his intention and said, "My wife and my sister-in-law" after all, I had to name someone whose death was worth the wishing!

I was newly married at the time and knew perfectly well that there was nothing within myself which pointed to such wishes.

But I would not have been able to present to Freud my own ideas on an interpretation of the dream without encountering

incomprehension and vehement resistance.

I did not feel up to quarreling with him, and I also feared that I might lose his friendship if I insisted on my own point of view.

On the other hand, I wanted to know what he would make of my answer, and what his reaction would be if I deceived him by saying something that suited his theories.

And so I told him a lie.

I was quite aware that my conduct was not above reproach, but la guerre, comme a la guerre!

It would have been impossible for me to afford him any insight into my mental world.

The gulf between it and his was too great.

In fact Freud seemed greatly relieved by my reply.

I saw from this that he was completely helpless in dealing with certain kinds of dreams and had to take refuge in his doctrine.

I realized that it was up to me to find out the real meaning of the dream.

It was plain to me that the house represented a kind of image of the psyche that is to say, of my then state of consciousness,

with hitherto unconscious additions.

Consciousness was represented by the salon.

It had an inhabited atmosphere, in spite of its antiquated style.

The ground floor stood for the first level of the unconscious.

The deeper I went, the more alien and the darker the scene became.

In the cave, I discovered remains of a primitive culture, that is, the world of the primitive man within myself a world

which can scarcely be reached or illuminated by consciousness.

The primitive psyche of man borders on the life of the animal soul, just as the caves of prehistoric times were usually inhabited by animals before men laid claim to them.

During this period I became aware of how keenly I felt the difference between Freud's intellectual attitude and mine, I had

grown up in the intensely historical atmosphere of Basel at the end of the nineteenth century, and had acquired, thanks to

reading the old philosophers, some knowledge of the history of psychology.

When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy.

I was especially familiar with the writers of the eighteenth and early nineteenth century.

Theirs was the world which had formed the atmosphere of my first-story salon.

By contrast, I had the impression that Freud's intellectual history began with Buchner, Moleschott, Du Bois-Reymond, and

Darwin.

The dream pointed out that there were further reaches to the state of consciousness I have just described: the long uninhabited ground floor in medieval style, then the Roman cellar, and finally the prehistoric cave.

These signified past times and passed stages of consciousness.

Certain questions had been much on my mind during the days preceding this dream.

They were: On what premises is Freudian psychology founded? To what category of human thought does it belong? What is the relationship of its almost exclusive personalism to general historical assumptions?

My dream was giving me the answer.

It obviously pointed to the foundations of cultural history a history of successive layers of consciousness.

My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether impersonal nature underlying that psyche.

It "clicked," as the English have it and the dream became for me a guiding image which in the days to come was to be corroborated to an extent I could not at first suspect.

It was my first inkling of a collective a priori beneath the personal psyche.

This I first took to be the traces of earlier modes of functioning.

Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes.

I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a meaning already

known but maliciously, so to speak, withheld from consciousness.

To me dreams are a part of nature, which harbors no intention to deceive, but expresses something as best it can, just as a

plant grows or an animal seeks its food as best it can.

These forms of life, too, have no wish to deceive our eyes, but we may deceive ourselves because our eyes are shortsighted.

Or we hear amiss because our ears are rather deaf but it is not our ears that wish to deceive us.

Long before I met Freud I regarded the unconscious, and dreams, which are its direct exponents, as natural processes to which no arbitrariness can be attributed, and above all no legerdemain.

I knew no reasons for the assumption that the tricks of consciousness can be extended to the natural processes of the unconscious.

On the contrary, daily experience taught me what intense resistance the unconscious opposes to the tendencies of the conscious mind.

The dream of the house had a curious effect upon me: it revived my old interest in archaeology.

After I had returned to Zurich I took up a book on Babylonian excavations, and read various works on myths.

In the course of this reading I came across Friedrich Creuzer’s Symbolik und Mythologie der alten Volker and that fired me!

I read like mad, and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion.

I found myself in a state of perplexity similar to the one I had experienced at the clinic when I tried to understand the meaning of psychotic states of mind.

It was as if I were in an imaginary madhouse and were beginning to treat and analyze all the centaurs, nymphs, gods, and goddesses in Creuzer's book as though they were my patients.

While thus occupied I could not help but discover the close relationship between ancient mythology and the psychology of primitives, and this led me to an intensive study of the latter.

In the midst of these studies I came upon the fantasies of a young American altogether unknown to me, Miss Miller.

The material had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva).

I was immediately struck by the mythological character of the fantasies.

They operated like a catalyst upon the stored-up and still disorderly ideas within me.

Gradually, there formed out of them, and out of the knowledge of myths I had acquired, my book Wandlungen und Symbole der Libido.

While I was working on this book, I had dreams which presaged the forthcoming break with Freud.

One of the most significant had its scene in a mountainous region on the Swiss-Austrian border.

It was toward evening, and I saw an elderly man in the uniform of an Imperial Austrian customs official.

He walked past, somewhat stooped, without paying any attention to me.

His expression was peevish, rather melancholic and vexed.

There were other persons present, and someone informed me that the old man was not really there, but was the ghost of a customs official who had died years ago.

"He is one of those who still couldn’t die properly."

That was the first part of the dream.

I set about analyzing this dream.

In connection with "customs" I at once thought of the word "censorship."

In connection with "border" I thought of the border between consciousness and the unconscious on the one hand, and between Freud’s views and mine on the other.

The extremely rigorous customs examination at the border seemed to me an allusion to analysis.

At a border suitcases are opened and examined for contraband.

In the course of this examination, unconscious assumptions are discovered.

As for the old customs official, his work had obviously brought him so little that was pleasurable and satisfactory that he took a sour view of the world.

I could not refuse to see the analogy with Freud.

At that time Freud had lost much of his authority for me.

But he still meant to me a superior personality, upon whom I projected the father, and at the time of the dream this projection

was still far from eliminated.

Where such a projection occurs, we are no longer objective; we persist in a state of divided judgment.

On the one hand we are dependent, and on the other we have resistances.

When the dream took place I still thought highly of Freud, but at the same time I was critical of him.

This divided attitude is a sign that I was still unconscious of the situation and had not come to any resolution of it.

This is characteristic of all projections.

The dream urged upon me the necessity of clarifying this situation.

Under the impress of Freud's personality I had, as far as possible, cast aside my own judgments and repressed my criticisms.

That was the prerequisite for collaborating with him. I had told myself, "Freud is far wiser and more experienced than you.

For the present you must simply listen to what he says and learn from him."

And then, to my own surprise, I found myself dreaming of him as a peevish official of the Imperial Austrian monarchy, as a defunct and still walking ghost of a customs inspector.

Could that be the death-wish which Freud had insinuated I felt toward him?

I could find no part of myself that normally might have had such a wish, for I wanted at all costs to be able to work with Freud, and, in a frankly egotistic manner, to partake of his wealth of experience.

His friendship meant a great deal to me.

I had no reason for wishing him dead.

But it was possible that the dream could be regarded as a corrective, as a compensation or antidote for my conscious high opinion and admiration.

Therefore the dream recommended a rather more critical attitude toward Freud.

I was distinctly shocked by it, although the final sentence of the dream seemed to me an allusion to Freud’s potential immortality.

The dream had not reached its end with the episode of the customs official; after a hiatus came a second and far more

remarkable part.

I was in an Italian city, and it was around noon, between twelve and one o’clock.

A fierce sun was beating down upon the narrow streets.

The city was built on hills and reminded me of a particular part of Basel, the Kohlenberg.

The little streets which lead down into the valley, the Birsigtal, that runs through the city, are partly flights of steps. In the dream, one such stairway descended to Barfiisserplatz.

The city was Basel, and yet it was also an Italian city, something like Bergamo.

It was summertime; the blazing sun stood at the zenith, and everything was bathed in an intense light.

A crowd came streaming toward me, and I knew that the shops were closing and people were on their way home to dinner.

In the midst of this stream of people walked a knight in full armor.

He mounted the steps toward me.

He wore a helmet of the kind that is called a basinet, with eye slits, and chain armor.

Over this was a white tunic into which was woven, front and back, a large red cross.

One can easily imagine how I felt: suddenly to see in a modern city, during the noonday rush hour, a crusader coming toward

1.

What struck me as particularly odd was that none of the many persons walking about seemed to notice him.

No one turned his head or gazed after him.

It was as though he were completely invisible to everyone but me.

I asked myself what this apparition meant, and then it was as if someone answered me but there was no one there to speak: "Yes, this is a regular apparition.

The knight always passes by here between twelve and one o'clock, and has been doing so for a very long time [for centuries, I gathered] and everyone knows about it."

The knight and the customs official were contrasting figures.

The customs official was shadowy, someone who "still couldn't die properly" a fading apparition.

The knight, on the other hand, was full of life and completely real.

The second part of the dream was numinous in the extreme, whereas the scene on the border had been prosaic and in itself not impressive; I had been struck only by my reflections upon it.

In the period following these dreams I did a great deal of thinking about the mysterious figure of the knight.

But it was only much later, after I had been meditating on the dream for a long time, that I was able to get some idea of its meaning.

Even in the dream, I knew that the knight belonged to the twelfth century.

That was the period when alchemy was beginning and also the quest for the Holy Grail.

The stories of the Grail had been of the greatest importance to me ever since I read them, at the age of fifteen, for the first time.

I had an inkling that a great secret still lay hidden behind those stories.

Therefore it seemed quite natural to me that the dream should conjure up the world of the Knights of the Grail and their quest

for that was, in the deepest sense, my own world, which had scarcely anything to do with Freud's.

My whole being was seeking for something still unknown which might confer meaning upon the banality of life.

To me it was a profound disappointment that all the efforts of the probing mind had apparently succeeded in finding nothing

more in the depths of the psyche than the all too familiar and "all-too-human" limitations.

I had grown up in the country, among peasants, and what I was unable to learn in the stables I found out from the Rabelaisian wit and the untrammeled fantasies of our peasant folklore.

Incest and perversions were no remarkable novelties to me, and did not call for any special explanation.

Along with criminality, they formed part of the black lees that spoiled the taste of life by showing me only too plainly the ugliness and meaninglessness of human existence.

That cabbages thrive in dung was something I had always taken for granted.

In all honesty I could discover no helpful insight in such knowledge.

"It’s just that all of those people are city folks who know nothing about nature and the human stable," I thought, sick and tired of these ugly matters.

People who know nothing about nature are of course neurotic, for they are not adapted to reality.

They are too naive, like children, and it is necessary to tell them the facts of life, so to speak to make it plain to diem that they are human beings like all others.

Not that such enlightenment will cure neurotics; they can only regain their health when they climb up out of the mud of the commonplace.

But they are only too fond of lingering in what they have earlier repressed.

How are they ever to emerge if analysis does not make them aware of something different and better, when even theory holds them fast in it and offers them nothing more than the rational or "reasonable" injunction to abandon such childishness?

That is precisely what they cannot do, and how should they be able to if they do not discover something to stand on?

One form of life cannot simply be abandoned unless it is exchanged for another.

As for a totally rational approach to life, that is, as experience shows, impossible, especially when a person is by nature as unreasonable as a neurotic.

I now realized why Freud’s personal psychology was of such burning interest to me.

I was eager to know the truth about his "reasonable solution," and I was prepared to sacrifice a good deal in order to obtain the answer.

Now I felt that I was on the track of it.

Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America.

Of course he had taught me that everybody is somewhat neurotic, and that we must practice tolerance.

But I was not at all inclined to content myself with that; rather, I wanted to know how one could escape having a neurosis.

Apparently neither Freud nor his disciples could understand what it meant for the theory and practice of psychoanalysis

if not even the master could deal with his own neurosis.

When, then, Freud announced his intention of identifying theory and method and making them into some kind of dogma, I could no longer collaborate with him; there remained no choice for me but to withdraw.

When I was working on my book about the libido and approaching the end of the chapter "The Sacrifice," I knew in

advance that its publication would cost me my friendship with Freud.

For I planned to set down in it my own conception of incest, the decisive transformation of the concept of libido, and various other ideas in which I differed from Freud.

To me incest signified a personal complication only in the rarest cases.

Usually incest has a highly religious aspect, for which reason tie incest theme plays a decisive part in almost all cosmogonies and in numerous myths.

But Freud clung to the literal interpretation of it and could not grasp the spiritual significance of incest as a symbol.

I knew that he would never be able to accept any of my ideas on this subject.

I spoke with my wife about this, and told her of my fears.

She attempted to reassure me, for she thought that Freud would magnanimously raise no objections, although he might not accept my views.

I myself was convinced that he could not do so.

For two months I was unable to touch my pen, so tormented was I by the conflict.

Should I keep my thoughts to myself, or should I risk the loss of so important a friendship?

At last I resolved to go ahead with the writing and it did indeed cost me Freud’s friendship.

After the break with Freud, all my friends and acquaintances dropped away.

My book was declared to be rubbish; I was a mystic, and that settled the matter.

Riklin and Maeder alone stuck by me.

But I had foreseen my isolation and harbored no illusion about the reactions of my so-called friends.

That was a point I had thoroughly considered beforehand.

I had known that everything was at stake, and that I had to- take a stand for my convictions.

I realized that the chapter, "The Sacrifice” meant my own sacrifice.

Having reached this insight, I was able to write again, even though I knew that my ideas would go uncomprehended.

In retrospect I can say that I alone logically pursued the two problems which most interested Freud: the problem of "archaic

vestiges/’ and that of sexuality.

It is a widespread error to imagine that I do not see the value of sexuality.

On the contrary, it plays a large part in my psychology as an essential though not the sole expression of psychic wholeness.

But my main concern has been to investigate, over and above its personal significance and biological function, its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp.

My thoughts on this subject are contained in "The Psychology of the Transference" and the Mysterium Coniunctionis.

Sexuality is of the greatest importance as the expression of the chthonic spirit.

That spirit is the "other face of God," the dark side of the God-image.

The question of the chthonic spirit has occupied me ever since I began to delve into the world of alchemy.

Basically, this interest was awakened by that early conversation with Freud, when, mystified, I felt how deeply stirred he was by the phenomenon of sexuality.

Freud's greatest achievement probably consisted in taking neurotic patients seriously and entering into their peculiar individual psychology.

He had the courage to let the case material speak for itself, and in this way was able to penetrate into the real psychology of his patients.

He saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible.

In this respect he was free of bias, courageous, and succeeded in overcoming a host of prejudices.

Like an Old Testament prophet, he undertook to overthrow false gods, to rip the veils away from a mass of dishonesties

and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche.

He did not falter in the face of the unpopularity such an enterprise entailed.

The impetus which he gave to our civilization sprang from his discovery of an avenue to the unconscious.

By evaluating dreams as the most important source of information concerning the unconscious processes, he gave back to mankind a tool that had seemed irretrievably lost.

He demonstrated empirically the presence of an unconscious psyche which had hitherto existed only as a philosophical postulate, in particular in the philosophies of C. G. Cams and Eduard von Hartmann.

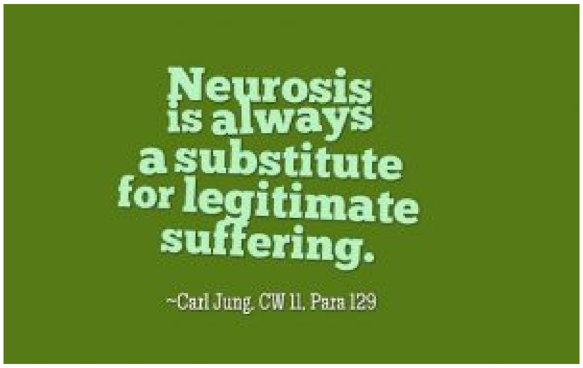
It may well be said that the contemporary cultural consciousness has not yet absorbed into its general philosophy the

idea of the unconscious and all that it means, despite the fact that modern man has been confronted with this idea for more

than half a century.

The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories, Dreams and Reflections, Pages 146-169

Carl Jung: Adler’s psychology does much greater justice to this situation than Freud’s. (2019-06-24 11:40)


Neurosis is always a substitute for legitimate suffering.
~Carl Jung, CW 11, Para 129

From Dr. Loy 23 February 1913

From your letter of 18 February I would like first to single out the end, where you so aptly assign the element of suggestion its proper place in psychoanalysis: "The patient is not an empty sack into which we can stuff whatever we like; he brings his own particular contents with him, with which you have always to reckon afresh" [sic].

With this I fully agree, as my own experience confirms it. And you add: involuntary analytic suggestions will leave this content intact, but the expression, Proteus-like, can be distorted without limit.

Hence it would be a kind of "mimicry," by which the patient seeks to escape the analyst who is driving him into a corner and for the moment seems to him an enemy.

Until at last, through the joint work of patient and analyst—the former spontaneously yielding up his psychic content, the latter only interpreting and explaining—the analysis succeeds in bringing so much light into the darkness of the patient’s psyche that he can see the true relationships and, without any preconceived plan of the analyst’s, draw the right conclusions and apply them to his future life.

This new life will follow the line of least resistance—or should we not rather say of least resistances—as a "compromise with all eventualities," in a just balancing of pain and pleasure.

It is not for us to decide arbitrarily for the patient how matters stand and what will benefit him; his own nature decides.

In other words, we should take over approximately the role of a midwife, who can only bring out into the light of day a child already alive, but who has to avoid a number of mistakes if the child is to remain alive and the mother is not to be injured.

All this is very clear to me because it is only an application to psychoanalytic procedure of a principle which should be generally valid: Never do violence to Nature! Hence I also see that the psychoanalyst must follow his patient’s apparently "erring ways" if the patient is ever to arrive at his own convictions and be freed once and for all from infantile reliance on authority.

We ourselves as individuals have learnt and can only learn by making mistakes how to avoid them in the future, and mankind as a whole has created the conditions for its present and future stages of development quite as much by following the crooked path as by keeping to the straight one.

Have not many neurotics—I do not know if you will agree, but I think so—become ill partly because their infantile faith in authority has gone to pieces?

Now they stand before the wreckage of their faith, weeping over it, and terrified because they cannot find a substitute which would show them clearly where they have to turn.

So they remain stuck between the infantilisms they are unwilling to renounce and the serious tasks of the present and future (moral conflict).

I also see, particularly in such cases, how right you are in saying that it would be a mistake to try to replace their lost faith in authority by another faith in authority, which would be useful only as long as it lasted.

This passes a verdict on the deliberate use of suggestive influence in psychoanalysis, and on regarding the "transference to the analyst" as the goal of analytic therapy.

I no longer contest your dictum: "Every interference on the part of the analyst is a gross mistake in technique. So-called chance is the law and order of psychoanalysis."

Further, I am in entire agreement when you say that altruism [sic] must necessarily be innate in man as a herd-animal.

The contrary would be the thing to wonder at.

I am very much inclined to assume that not the egoistic but the altruistic instincts are primary.

Love and trust of the child for the mother who feeds it, nurses, cherishes and pets it; love of man for wife, regarded as absorption in another's personality;

love foroffspring, care of them; love for kinsfolk, etc.

Whereas the egoistic instincts owe their existence only to the desire for exclusive possession of the object of love, the desire to possess the mother exclusively, in opposition to the father and brother and sisters, the desire to have a woman for oneself alone, the desire for jewellery, clothes, etc. . . . But perhaps you will say I am being paradoxical and that the instincts, whether altruistic or egoistic, arise together in the heart of man, and that every instinct is ambivalent by nature.

But I ask: are our feelings and instincts really ambivalent? Are they perhaps bipolar? Can the qualities of emotions be compared at all? Is love really the opposite of hate?

Be that as it may, it is lucky that man carries his social imperatives within himself as an inborn necessity, otherwise our civilized humanity would be in a bad way, having to submit to laws imposed only from without: when the earlier religious faith in authority died out we would rapidly and infallibly fall into complete anarchy.

We would then have to ask ourselves whether it would not be better to try to maintain by force an exclusively religious belief in authority, as the Middle Ages did.

For the benefits of civilization, which strives to grant every individual as much outward freedom as is consistent with the freedom of others, would be well worth such a sacrifice as the sacrifice of free research.

But the age of this use of force against nature is past, civilized mankind has abandoned these erroneous ways, not out of caprice, but obeying an inner need, and therefore we may look forward with joyful anticipation to the future.

Mankind, advancing in knowledge and obeying its own law, will find its way across the ruins of faith in authority to the moral autonomy of the individual.

From Dr. Jung March 1913

At various places in your letters it has struck me that the problem of the "transference" seems to you particularly critical.

Your feeling is entirely justified. The transference is indeed at present the central problem of analysis.

You know that Freud regards the transference as a projection of infantile fantasies upon the analyst.

To that extent it is an infantile-erotic relationship.

However, seen from outside, and superficially, the thing does not always look like an infantile erotic relationship by any means.

So long as it is a case of a so-called positive transference, you can as a rule recognize the infantile-erotic content of the transference without much difficulty.

But if it is a so-called negative transference, you see nothing but violent resistances which sometimes disguise themselves in theoretical, seemingly critical or sceptical forms. In a certain sense the determining factor in these relationships is the patient’s relationship to authority, that is, in the last resort, to his father.

In both forms of transference the analyst is treated as if he were the father—either with affection or with hostility.

According to this view of the transference it acts as a resistance as soon as the question arises of resolving the infantile attitude.

But this form of transference must be destroyed in so far as the aim of analysis is the patient’s moral autonomy.

A lofty aim, you will say.

Lofty indeed, and far off, but still not altogether so remote, since it actually corresponds to one of the predominating trends of our stage of civilization—the urge towards individualization, which might serve as a motto for our whole epoch. (Cf. Muller-Lyer, The Family.)

Anyone who does not believe in this ultimate aim but still adheres to the old scientific causalism will naturally tend to take only the hostile element out of the transference and let the patient remain in a positive relationship to the father, in accordance with the ideals of a past epoch.

As we know, the Catholic Church is one of the most powerful organizations based on this tendency.

I do not venture to doubt that there are very many people who feel happier under the coercion of others than when forced to discipline themselves (see Shaw’s Man and Superman).

None the less, we would be doing our neurotic patients a grievous wrong if we tried to force them all into the category of the coerced.

Among neurotics, there are not a few who do not require any reminders of their social duties and obligations, but are born and destined rather to be bearers of new cultural ideals.

They are neurotic as long as they bow down before authority and refuse the freedom to which they are destined.

As long as we look at life only retrospectively, as is the case in the psychoanalytic writings of the Viennese school, we shall never do justice to these persons and never bring them the longed-for deliverance.

For in this way we train them only to be obedient children and thereby strengthen the very forces that made them ill—their conservative backwardness and submission to authority.

Up to a point this is the right way to take with people suffering from an infantile insubordination who cannot yet adapt to authority.

But the impulse which drives the others out of their conservative father-relationship is by no means an infantile wish for insubordination; it is a powerful urge to develop their own personality, and the struggle for this is for them an imperative duty.

Adler's psychology does much greater justice to this situation than Freud's.

For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties.

For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance.

(For the two types see Adler, "Trotz und Gehorsam," Monatshefte filr Pddagogik und Schulpolitik, VIII, 1910.)

So the transference must, as you see, be evaluated quite differently according to the type of case.

The psychological process of transference—whether negative or positive—consists in a "libidinal investment" of the personality of the analyst, that is to say he stands for an emotional value.

(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.")

The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude.

By this means he feels his way along (empathy).

And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.

If the analyst himself is neurotic and insufficiently adapted to the demands of life or of his own personality, the patient will copy this defect and reflect it in his own attitudes: with what results you can imagine.

Accordingly I cannot regard the transference merely as a projection of infantile-erotic fantasies.

No doubt that is what it is from one standpoint, but I also see in it, as I said in an earlier letter, a process of empathy and adaptation.

From this standpoint, the infantile-erotic fantasies, in spite of their undeniable reality, appear rather as a means of comparison or as analogical images for something not yet understood than as independent wishes.

This seems to me the real reason why they are unconscious.

The patient, not knowing the right attitude, tries to grasp at the right relationship to the analyst by way of comparison and analogy with his infantile experiences.

It is not surprising that he gropes back to just the most intimate relationships of his childhood in the attempt to discover the appropriate formula for his relationship to the analyst, for this relationship is very intimate too but differs from the sexual relationship as much as does that of a child to its parents.

This latter relationship—child to parent—which Christianity has everywhere set up as a symbolic formula for human relationships in general, serves to restore to the patient that direct feeling of human fellowship of which he has been deprived by the incursions of sexual and social valuations (valuations from the standpoint of power, etc.).

The purely sexual and other more or less primitive and barbaric valuations militate against a direct, purely human relationship, and this creates a damming up of libido which may easily give rise to neurotic formations.

Through analysis of the infantile content of the transference fantasies the patient is brought back to a remembrance of the childhood relationship, which, stripped of its infantile qualities, gives him a clear picture of a direct human relationship over and above merely sexual valuations, etc.

I can only regard it as a misconception to judge the child-relationship retrospectively as a merely sexual one, even though a certain sexual content cannot be denied.

Recapitulating, I would like to say this of the positive transference: The patient's libido fastens on the person of the analyst in the form of expectation, hope, interest, trust, friendship, and love.

The transference first produces a projection of infantile fantasies, often with a predominantly erotic tinge.

At this stage it is, as a rule, of a decidedly sexual character, even though the sexual component remains relatively unconscious.

But this emotional process serves as a bridge for the higher aspect of empathy, whereby the patient becomes conscious of the inadequacy of his own attitude through recognition of the analyst's attitude, which is accepted as being adapted to life's demands and as normal.

Through remembrance of the childhood relationship with the help of analysis the patient is shown the way which leads out of the subsidiary, purely sexual or power values acquired in puberty and reinforced by social prejudice.

This road leads to a purely human relationship and to an intimacy based not on the existence of sexual or power factors but on the value of personality.

That is the road to freedom which the analyst should show his patient.

I ought not to conceal from you at this point that the stubborn assertion of sexual values would not be maintained so tenaciously if they did not have a profound significance for that period of life in which propagation is of primary importance.

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty.

Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values.

The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained.

This view of the transference is, as you will have observed, closely connected with the acceptance of biological "duties."

By this I mean the tendencies or determinants that produce culture in man with the same logic as in the bird they produce the artfully woven nest, and antlers in the stag.

The purely causal, not to say materialistic views of the last few decades seek to explain all organic formation as the reaction of living matter, and though this is undoubtedly a heuristically valuable line of inquiry, as far as any real explanation goes it amounts only to a more or less ingenious postponement and apparent minimizing of the problem.

I would remind you of Bergson's excellent criticism in this respect.

External causes can account for at most half the reaction, the other half is due to the peculiar attributes of living matter itself, without which the specific reaction formation could never come about at all.

We have to apply this principle also in psychology.

The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it.

Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century.

It is just these determinants that appear as psychological imperatives, and we have daily proof of their compelling power.

What I call "biological duty" is identical with these determinants.

In conclusion, I must take up one point which seems to have caused you uneasiness. That is the moral question.

Among our patients we observe so many so-called immoral impulses that the thought involuntarily forces itself on the psychotherapist how it would be if all these desires were gratified.

You will have seen from my earlier letters that these desires should not be taken too seriously.

Mostly they are boundlessly exaggerated demands which are thrust to the forefront by the patient's dammed-up libido, usually against his will.

The canalizing of libido for the fulfilment of life's simple duties is in most cases sufficient to reduce the pressure of these desires to zero.

But in certain cases it is a recognized fact that "immoral" tendencies are not got rid of by analysis, but appear more and more clearly until it becomes evident that they belong to the biological duties of the individual.

This is particularly true of certain sexual demands aiming at an individual evaluation of sexuality.

This is not a question for pathology, it is a social question of today which imperatively demands an ethical solution.

For many it is a biological duty to work for a solution of this question, i.e., to find some sort of practical solution. (Nature, as we know, is not satisfied with theories.)

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view.

We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers.

All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity.

The existence of this exceedingly complicated and significant contemporary problem may serve to make clear to you why we so often find among our patients people who, because of their spiritual and social gifts, are quite specifically called to take an active part in the work of civilization—that is their biological destiny.

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations.

This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things.

The finest psychological tact is needed with these sensitive natures if they are to turn the dangerous corner of infantile irresponsibility, indolence, or licentiousness, and to give the patient a clear and unclouded vision of the possibility of morally autonomous behaviour.

Five per cent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well.

So it comes about that there are many neurotics whose inner decency prevents them from being at one with present-day morality and who cannot adapt themselves so long as the moral code has gaps in it which it is the crying need of our age to fill.

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them.

We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known.

And so these people see only the present and not the future.

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind.

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life’s intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children.

Thus your question about the significance of the loss of faith in authority answers itself.

The neurotic is ill not because he has lost his old faith, but because he has not yet found a new form for his finest aspirations. Jung/Loy Letters, CW 4, Para 652-669

There are four categories of repression to be seen throughout history: (2019-06-25 03:12)

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1. The exclusion of Nature:

This attitude led to a neglect of nature. This is shown by the art of the period. The line of the drawings bore no resemblance to nature, neither did the Dolor used, e.g. the hair might be painted green and the trees red; or by writing town instead of drawing it. This lasted till the pre-Raphaelites.

In this came period the ideals were anti-natural. For example, saints tried to be as dirty as possible. Saints did not wash, they lived in filth and vermin which they praised as the smells of heavenly roses.

Fakir practices also occurred in Christianity. These people were psychological examples of the fact that the spirit can rule the flesh.

This state of affairs had to go on till the spirit actually became stronger than the flesh, then when it had become overdue, then it began to decay.

The overcoming of the world, of carnal wishes, as in the monasteries, was a tremendous reality in those days, it really mattered.

2. The exclusion of the animal world.

Animals were really excluded. There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Hindu attitude.
For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil. In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church.

This exclusion shows a tendency to repress the parallelism of the human and the animal. These exclusions mean that humanity becomes very isolated. When this happens you feel that you have fallen from grace, for you cannot drink from the wells of nature and then you must seek for grace elsewhere. Indeed, the Church has brought this condition of affairs about for this very purpose.
3. Exclusion of the Inferior Man, the weak or incapable one in us.

The Old Adam, the inferior and inert being in us, was recognized everywhere but was burdened with curses; he almost was the inherited sin. He is destined for hell. Any form of indulgence is closely linked with the Old Adam, ego]. sexuality.

In as much as the Old Adam was repressed by the Church, sexuality was also repressed, except for the purposes of propagation.
To produce as many children as possible, to make as many souls as possible for Cod’s flock was meritorious. In South America the Church bell rang to remind the men to heed the need for propagation. It is rather sexuality as erotic expression that was repressed.

Sexuality has two faces, (a) propagation which is more carnal sexuality; (b) erotic expression.

This is little known because the Church says it is all of the devil and belongs to the inferior man.

There are political reasons why this should he. When the erotic side is allowed to a man, he can recognize his dignity. He can live satisfactorily to himself. The Church has to repress this or non feels that his life has a meaning and is important to himself, and then he will not need the Church.

1. Repression of creative phantasy, end of its freedom. Creative phantasy is allowed for propagation and for church windows. But where it is free it is forbidden, that is, where it does not follow the traditional form. Wherever a man feels himself the brother of the gods, he is self-sufficient.

Then he remember° his divinity. The Church is most of all against this.

This is why Galileo was persecuted, because his invention was creative and subversive to the teachings of Aristotle. Such men were persecuted for having creative phantasy. The Church murders the germ of things, and this is the murder of God for the germs of things are divine. Thus does the Church become the devil incarnate.

But no Church has been able to kill the divine in man. So at the Renaissance the Divine freed itself from the Church and lived elsewhere, and this in spite of the saying, "Outside the Church is no salvation."

That is eternal death. It is a terrible mutilation when man is compelled to live only by a truth two thousand years old and thereby sacrifice his actual life to a mummy.

But outside of the Church there is no impersonal formulation.

At first we enjoy our liberation from the bondage of the Church. For instance, you find it in the music of Bach or Handel, where there is the joy of the Protestant for the liberation from Papacy. But in a couple of hundred years, the joy sank out of sight and everything became like old leather, because Protestantism is only a protest, not a real life. But this joy was of the eighteenth century and we cannot go back to it, that would be regression and regression is sin.

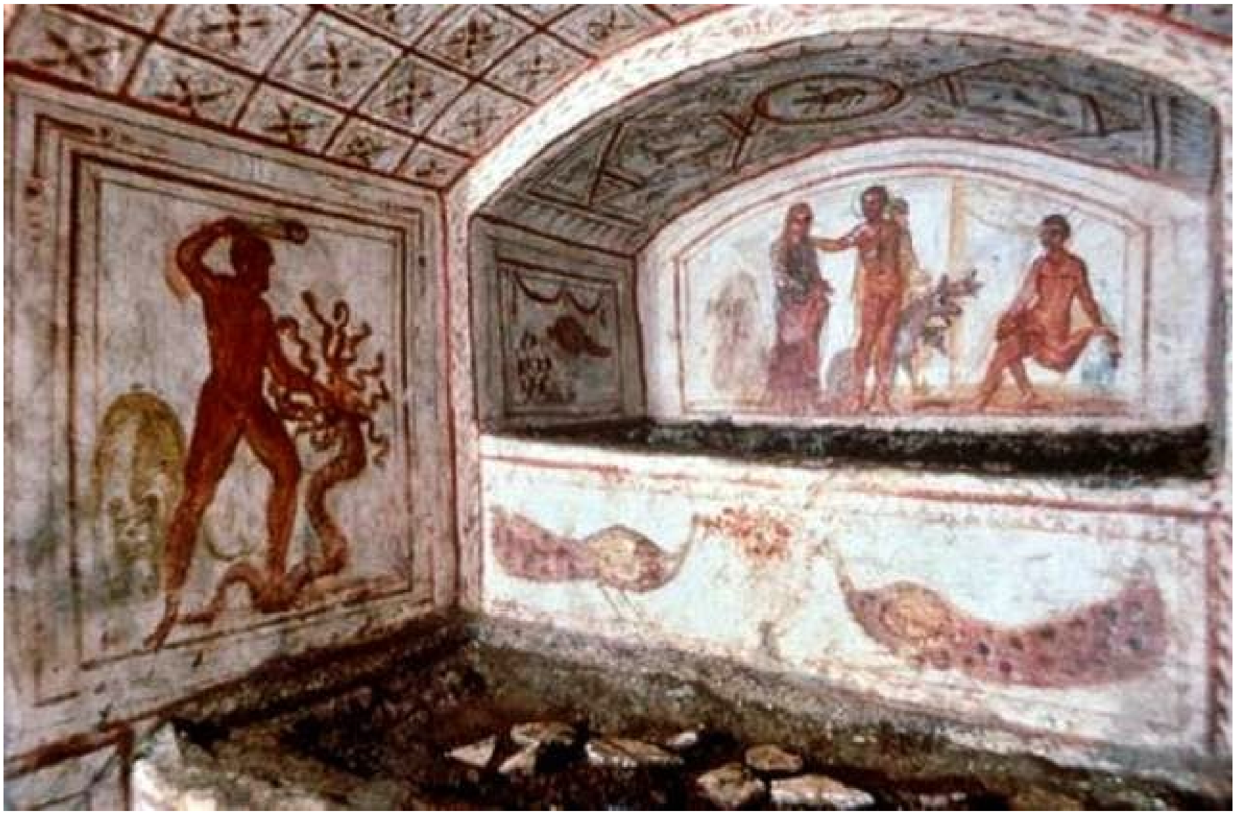
In the apocryphal sayings of Jesus we find the followings The disciples asked: "Who will draw us up to heaven, and Jesus spake unto them The fowls in the air and the fishes in the sea and the beasts on the earth shall draw you to heaven."

And again "Where there are two I am there, and where one is alone I am there also. Break the rock, cleave the wood, I am there."
In the sermon on the Mount, when it is read subjectively in the Gnostic form one reads: "If thou bringest thy gift to the altar and there findest that thy brother hath aught against thee, go and be reconciled to thy brother. Thy brother is thyself, therefore be reconciled to thyself…" Carl Jung, Carl Jung, Cornwall Seminar, Pages 16-18.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/cf96f-nature.jpg`

Carl Jung About the effect of the collective expression of an unconscious attitude. (2019-06-25 03:29)

[1]



About the effect of the collective expression of an unconscious attitude.

When an unconditioned attitude is expressed collectively as a religion, it must necessarily be formulated; this means that it must be given a form, which in turn means the establishment of an institution.

As soon as this happens, the spirit goes because the Church is a form, that is a body; the spirit becomes flesh. But it can be a living body, yet this is no longer the spiritual life of the origins.

From the time of Constantine the Great, the Church swallowed the spirit.

Thus when the Church appeared it was the second death of Christ, not the birth of the Church.

Throughout the ages in many individuals the spirit was born again, but they were heretics and mystics.

The real thing was carried in them but always in opposition to the Church.

The psychological life that had given birth to the Church was in opposition to the ruling power of the state.

The power came from the invasion of the unconscious.

Christ was a flame and kindled the fire in the dry wood, until the greater part of the world was aflame.

Then came the Church which took on a form and became an institution and the Church was no longer a fire.

The first centuries were characterized by many dissentions, heresies, etc., within the frame of the Church.

This was the motive for the Shepherd of Hermes.

The power of this book was due to the fact that the unconscious of the people was seeking a form.

The religious spirit is actually flame, compare the Flames of Fire at Pentecost. In the actual world this means destruction.

As soon as the spirit causes a clinging together of those who have experienced it, they form an institution and the spirit dies.

The flame dies out. The body, or institution, is alive too but it is no longer the fire of the original religious phenomenon.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire.

But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety.

The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other.

This explosive form is shown in early Christianity. It will also happen in analysis. It is sad; but it works, for the members are scattered and so the now spirit is disseminated abroad. This is necessary for the beginning of any kind of movement.

In the beginning of the Christian movement, the Community Meal played a very important part.

It was around this economic necessity that the institution began to be formed.

The community meal arose from the Insurance Brotherhoods of Rome.

These were cooperative societies for eating; had a clerk-cook, and they were under patron Herea [spelling?]of which probably Christ was one. The clerk-cook became Priest and still had charge of preparing the Host and Wine and the care of the cooperative money. Carl Jung, Cornwall Seminar, Pages 18-19.

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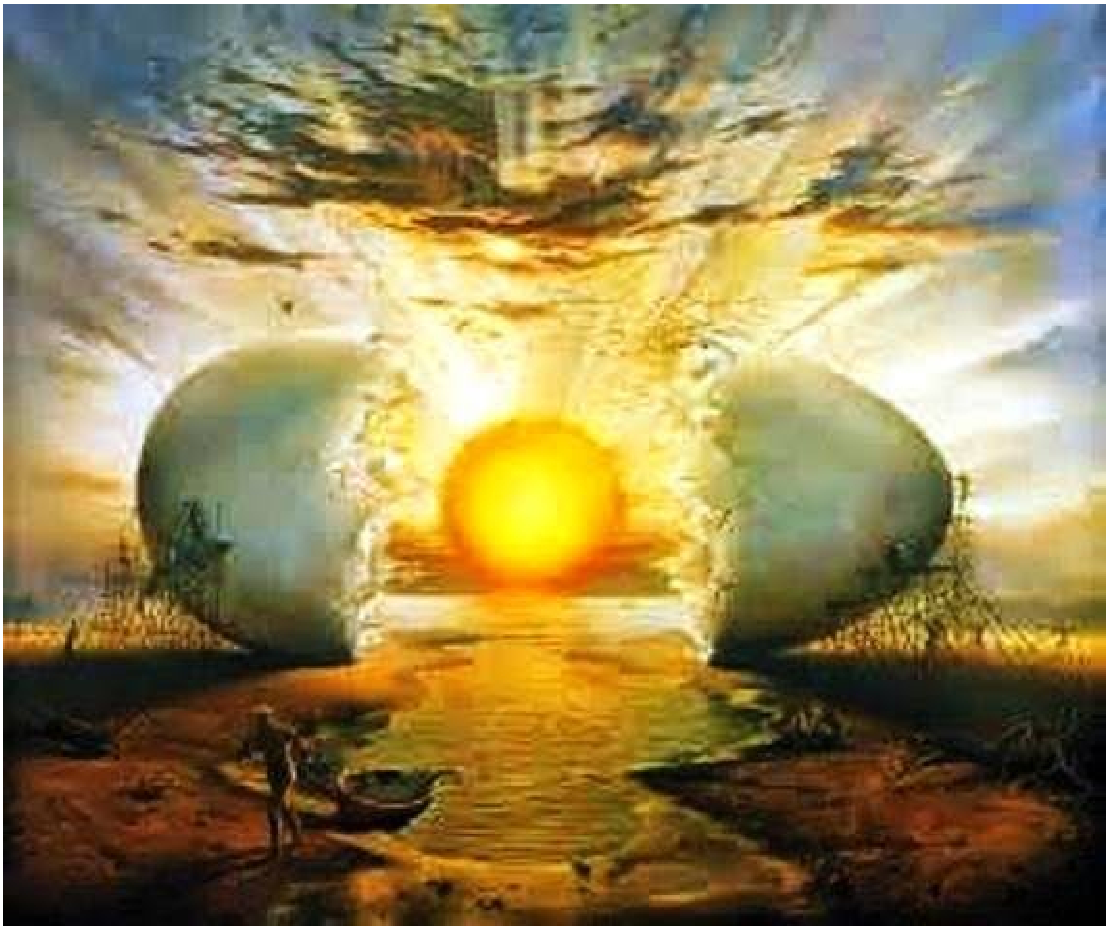
Carl Jung on how you can become your own Sun-Rise. (2019-06-25 04:02)



[Carl Jung on how you can become your own Sun-Rise.]

The collective unconscious must be thought of as a world of images equivalent to the outer world which, is the world of real objects.

This formulation must be limited, however, by the recognition that both worlds are psychological functions only, that is, they are subjective.

The collective unconscious is also defined as the unknown side of objective reality. Anima and animus are as it were messengers from the world of unknown images to our consciousness (op. persona).

We can never enter the collective unconscious but we can send the anima or animus to bring us information.

By making things with your hands without conscious intent you find a vision of the things of the unconscious.

The inspiration working through your hands is animus or anima.

This function is personified, and we consider it as intelligent.

So we should talk to our animus or anima.

To do this requires a certain dissociation, allowing the side associations to come up, and from these you can conclude the character of the ruler of these side associations.

In difficult situations you talk to yourself, intuitively knowing that you are yourself and also that other.

So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self.

Such a condition is a possession by the anima or animus.

Possession by the animus or anima creates a certain psychological hermaphroditism.

The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves.

We must dissociate our self from the unconscious.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so wall as the anima.

When you can establish a communication between yourself and your to your other side, you begin a certain development.

Then the anima begins to function properly, and you begin to find that the anima begins to function properly, and you begin to find that the anima has certain qualities behind her, and you can learn of her power.

You can learn about the contents of the collective unconscious.

Then the anima becomes less and less a personification, she becomes a function, but only when the collective unconscious is exhausted, when the constellated problems or images have been realized; that is, when you have already obtained an impersonal attitude.

The result brought about by communion with the anima results in individuation.

By this objectivation you are detached from those things to which you were identified.

Formerly the emotion had you, but by this objectivation you learn what you really are, you cut yourself out of the historical process; you fit yourself to be no longer just the product of the historical process.

You become the maker of the now day; you are your own sun-rise.

Until we do this, we are merely the result of the past.

But, by achieving this connection with the soul figure, you become the ruler of your own fate. Carl Jung; Cornwall Seminar, Pages 26-27

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When the Romans became Christian... (2019-06-25 04:04)

[1]

Sean McLachlan

When the Romans became Christian, the old pagan world went down into the unconscious, into oblivion.

There, there were already the old nature spirits. Then the old gods go down into the depths of the mountains.

Wotan, for example, who moves in storms at night. The recognized gods of the day go down into the night.

There they civilize the unconscious; they will gradually domesticate the unconscious.

These attempts at individuation are sending missionaries to the unconscious, to baptize the heathen world of the unconscious.

We do this same job on ourselves.

This Christianizing of the unconscious is observable through analysis.

The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Seminar, Page 25.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/9d807-roman.jpg`

Carl Jung: The staff represents guidance (2019-06-25 04:05)

[1]

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire.

In humility we stay on hanging in the fire, until we are burned up.

That's how the transformation of the ego into spiritual, immortal man goes.

There are many mythological images of this: Isis holds the little son of the king of Phoenicia over the fire at night to make him immortal.

But once the mother happens on this, she cries out loud; Isis quickly has to draw the child out of the fire, and immortality is lost. Carl Jung, Children's Dreams Seminar, Page 102.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/abb72-staff.jpg`

Carl Jung's Letters on the Death of Albert Oeri (2019-06-25 04:18)

[1]

Dear Dr. Oeri, [Albert Oeri's wife]

The great tiredness I saw and felt in my friend on my visit to Basel has now run speedily to its end. The dead are surely not to be pitied—they have so infinitely much more before them than we do—but rather the living who are left behind, who must contemplate the fleetingness of existence and suffer parting, sorrow, and loneliness in time.

I know what Albert's death must mean to you for with him my last living friend has also departed. We are but a remnant of the past, more and more so with each coming year. Our eyes turn away from the future of the human world in which our children, but not ourselves, will live.

Enviable the lot of those who have crossed the threshold, yet my compassion goes out to those who, in the darkness of the world, hemmed in by a narrow horizon and the blindness of ignorance, must follow the river of their days, fulfilling life's task, only to see their whole existence, which once was the present rimming with power and vitality, crumbling bit by bit and crashing into the abyss.

This spectacle of old age would be unendurable did we not know that our psyche reaches into a region held captive neither by change in time nor by limitation of place. In that form of being our birth is a death and our death a birth. The scales of the whole hand balanced. With heartfelt sympathy,

Yours sincerely, C.G. Jung. [Letter dated December 23, 1950]

Dear Regula, [Albert Oeri's third daughter]

I would like to express my heartfelt sympathy on the death of your father, with whom I was bound for so long in true friendship. When the vital forces fail, when participating in life is an effort, and the great tiredness settles over everything, death brings the boon of sleep. Once the world has sunk down, there is no desire to see it rise up again.

It is only we, the living, who have lost something, and lament this loss. All things pass away, graves are the milestones of existence. For the young, the death of the parents opens a new chapter of life: They are now the carriers of life and the present, and nothing hangs over them any more except an as yet unfulfilled destiny. May you go towards it with all the courage it needs,

Most cordially, C.G. Jung [Letter dated December 23, 1950]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/550c8-gravestone.jpg`

Carl Jung on Materials Constellated in the Unconscious Through Ecclesiastical Christianity.

(2019-06-25 04:36)

[1]

Materials Constellated in the Unconscious Through Ecclesiastical Christianity.

It is necessary to differentiate carefully between Ecclesiastical Christianity and the Real Christianity of Christ's teaching.
Ecclesiastical Christianity does not work; do not confuse this with the real religious attitude which works naturally, but which is not necessarily Christian.

Those things which are repressed by the specific attitude of Christianity are to be found in the unconscious. What are these?

It is not easy to say by only looking into your own life, but it can be more easily discerned by a historical survey.
There are four categories of repression to be seen throughout history:

1. The exclusion of Nature:

This attitude led to a neglect of nature. This is shown by the art of the period. The line of the drawings bore no resemblance to nature, neither did the Dolor used, e.g. the hair might be painted green and the trees red; or by writing town instead of drawing it. This lasted till the pre-Raphaelites.

In this came period the ideals were anti-natural. For example, saints tried to be as dirty as possible. Saints did not wash, they lived in filth and vermin which they praised as the smells of heavenly roses.

Fakir practices also occurred in Christianity. These people were psychological examples of the fact that the spirit can rule the flesh.

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Animals were really excluded. There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Hindoo attitude.

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Sexuality has two faces, (a) propagation which is more carnal sexuality; (b) erotic expression.

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There are political reasons why this should he. When the erotic side is allowed to a man, he can recognize his dignity. He can live satisfactorily to himself. The Church has to repress this or non feels that his life has a meaning and is important to himself, and then he will not need the Church.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/2c3d1-mount.jpg`

Carl Jung on “Wisdom” Anthology (2019-06-25 05:14)

[1]

[Carl Jung on “Wisdom” Anthology]

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Letters Volume 1, Pages 559-560.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, Modern Psychology, Vol. 2, Page 148.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Pages 498-499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Letters, II, 580.

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, ¶788.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, Mysterium Coniunctionis, Page 249, Para 334.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

Wisdom seeks the middle path and pays for this audacity by a dubious affinity with daemon and beast and so is open to moral interpretation. Carl Jung, CW 9i, Archetypes of the Collective Unconscious, Page 231, Para 420

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Carl Jung on How do the things excluded by Christianity live in the unconscious? **(2019-06-26 03:51)**

How do the things excluded by Christianity live in the unconscious?

There is only an indirect method of approach to this problem, for something that is unconscious cannot be directly observed.

1. The exclusion of Nature. (a) Nature when it is in the unconscious shows itself in the form of certain peculiar relationships of a primitive character with perhaps a magic significance. For example, certain people feel themselves under the necessity to risk their lives in climbing certain mountains.

The mountain seems to have a peculiar mane, it is almost a divine personage worthy to have a human sacrifice, and a particular grace is obtained by risking one's life there. This can never be explained rationally.

In Switzerland, the mountains are replacing the Church as the object which calls forth a non-personal spirit and devotion. The mountain-tops are particular churches which call forth emotions which the climbers cannot understand, but which may be really transforming. This is a sort of nature cult. Here you may expect the working of nature demons. When a primitive says Tree, he means the noumen of the tree. When primitive nature is in an unconscious state, one may expect these things to be alive. So we should expect nature demons in our lifetime. In the last fifty years, such demons have been manifested in spiritistic seances with its table turning, and with objects talking to each other. These are manifestations of nature demons.

The more the immediate relation to nature is repressed the more do such things appear. e.g. Christian Science really works by the magic of immediate relationships. Here the natural demons are not personified, they are non-personal nature spirits.

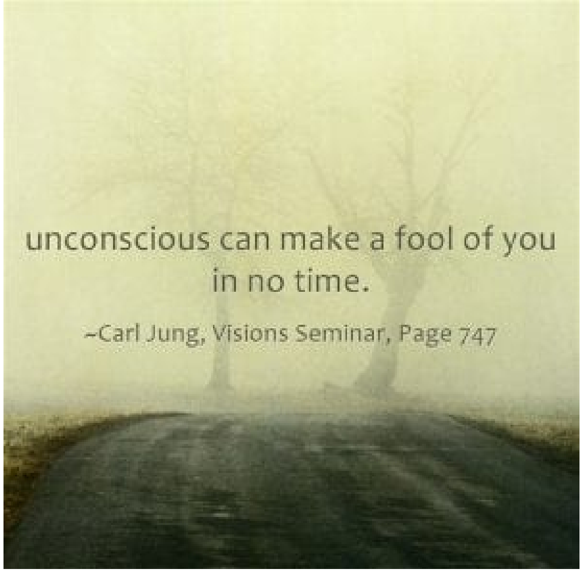
(b) At a later state we get nature gods. This is particularly important because it was at this stage that the religious development of the Germanic peoples was cut down. Christianity cut down the old trees and inoculated the new faith. Here is a sore spot, a trauma. If we make a regression, it is likely to be to this phase where each man has his own kabir or his own god. In the war each nation had its own god; it is only one stage further to a point where each man says, "My god says:" This is one of the risks of individuation, where each person has his own god. True we must have an individual experience of god, and it will begin on a very low level. It will be a sort of individual poly-demonism.

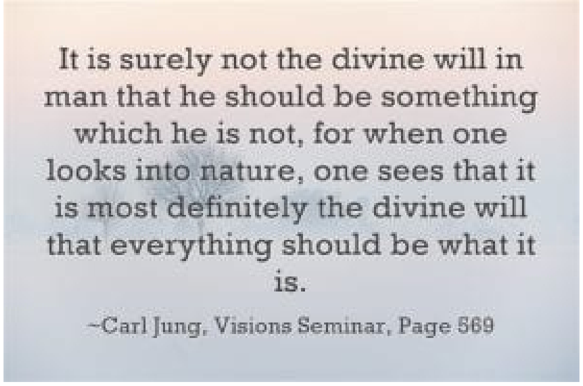
(c) The emphasis on the nature of our own body. This produces the hygienic and eugenic attitude to life. This is also a god. Also the emphasis falls on everything physical. The attention is concentrated on the value of the personal, i.e., on money which becomes a god. In so far as you give up money for an idea is the idea more god than money. The strongest value in man is his god, and we serve him with conviction and with fear and trembling.

The service of the body is no great that we must say that there is a lot of god in the physical body, perhaps greater than in spirit. In all the strongest value, the greatest psychological value or fact that is god. The thing you cannot sacrifice is stronger than you; that is god. If that is so, you must acknowledge it, for that makes all the difference between a morel and an immoral attitude to life.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/d89f0-nature.jpg`

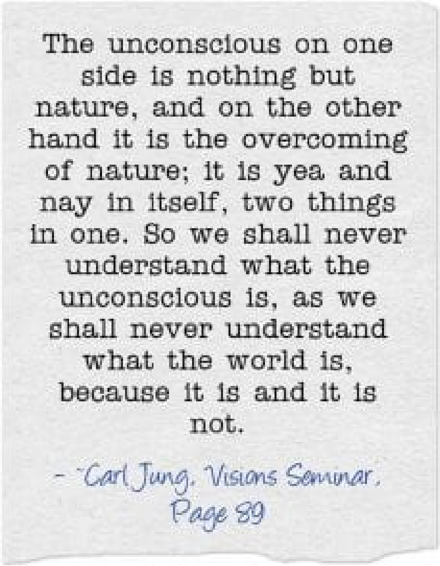
Some Carl Jung Quotations (2019-06-26 04:23)


unconscious can make a fool of you in no time.
~Carl Jung, Visions Seminar, Page 747



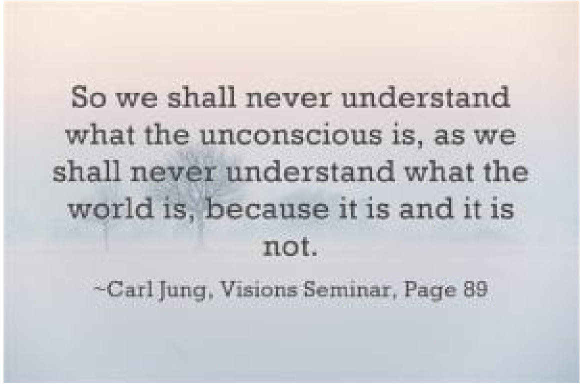
It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is.

~Carl Jung, Visions Seminar, Page 569



The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not.

- ~Carl Jung, Visions Seminar, Page 89



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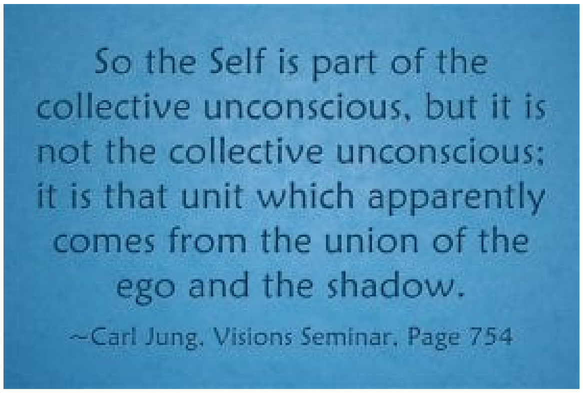
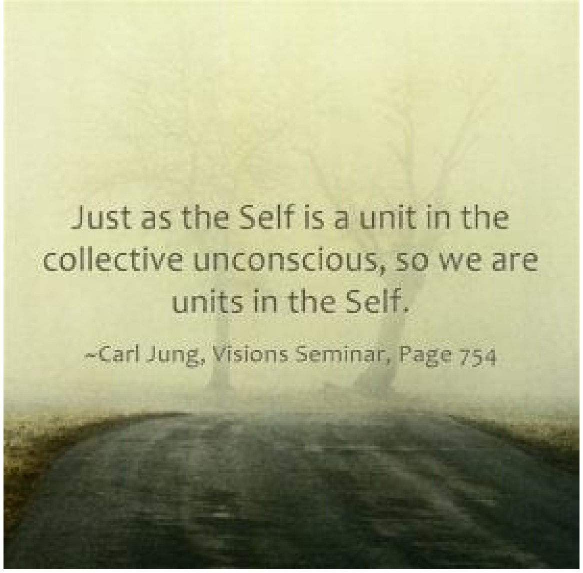


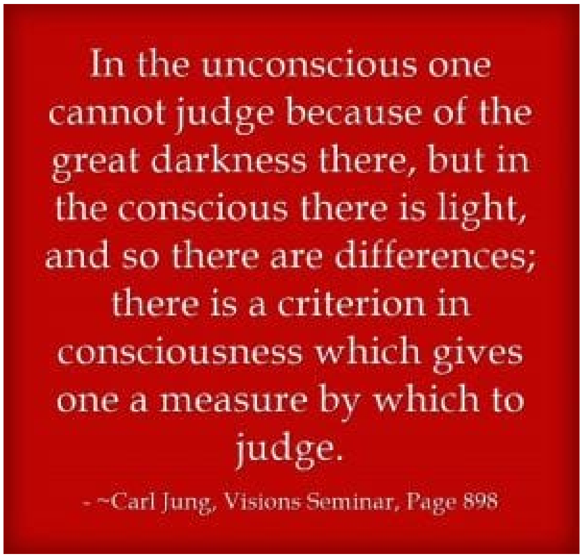
So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow.

~Carl Jung, Visions Seminar, Page 754



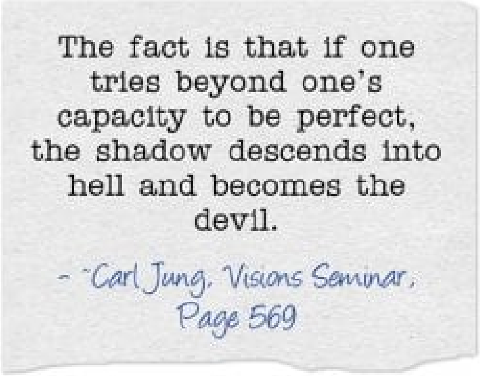
Just as the Self is a unit in the collective unconscious, so we are units in the Self.

~Carl Jung, Visions Seminar, Page 754



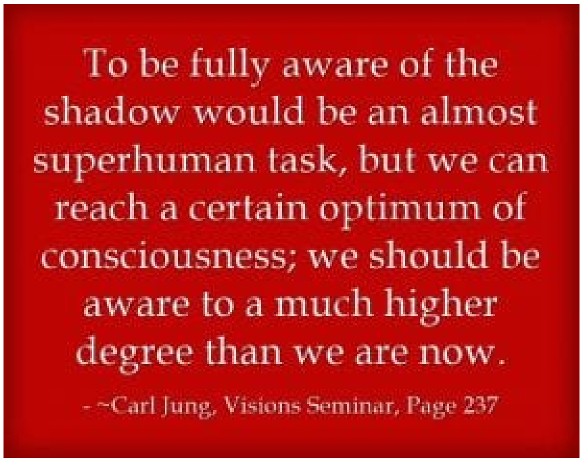
In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge.

- ~Carl Jung, Visions Seminar, Page 898



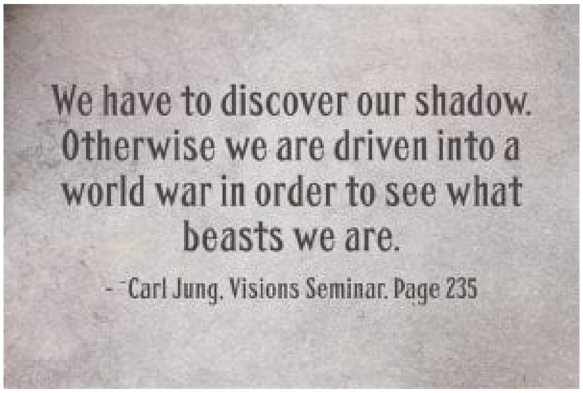
The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil.

- ~Carl Jung, Visions Seminar, Page 569



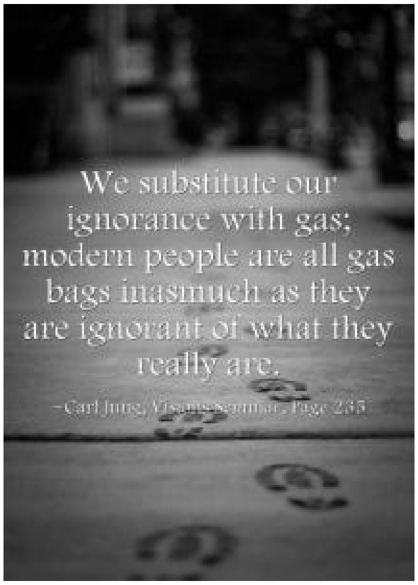
To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now.

- ~Carl Jung, Visions Seminar, Page 237



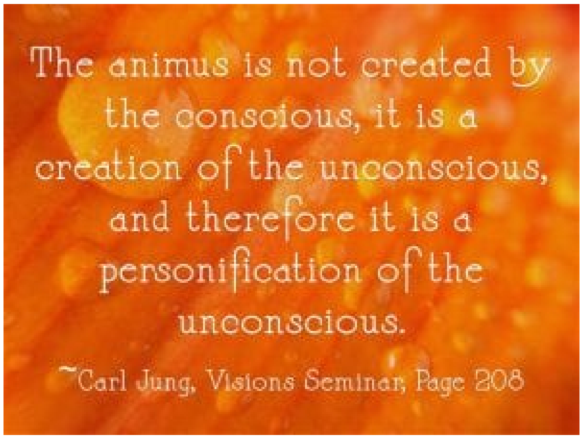
We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are.

- ~Carl Jung, Visions Seminar, Page 235



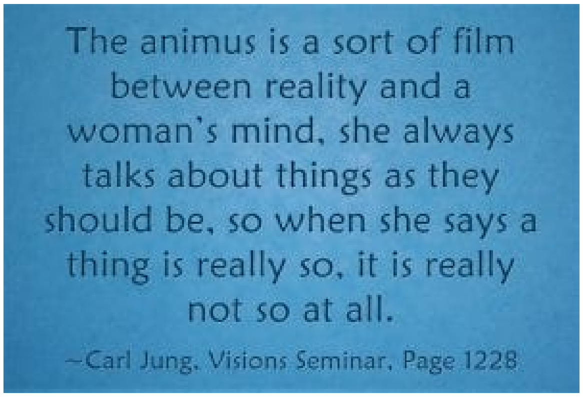
We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are.

~Carl Jung, Visions Seminar, Page 235



The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious.

~Carl Jung, Visions Seminar, Page 208



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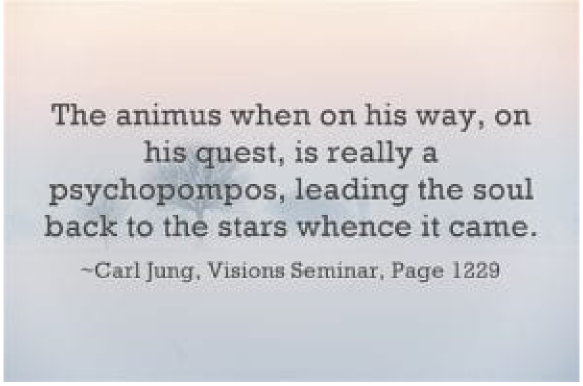
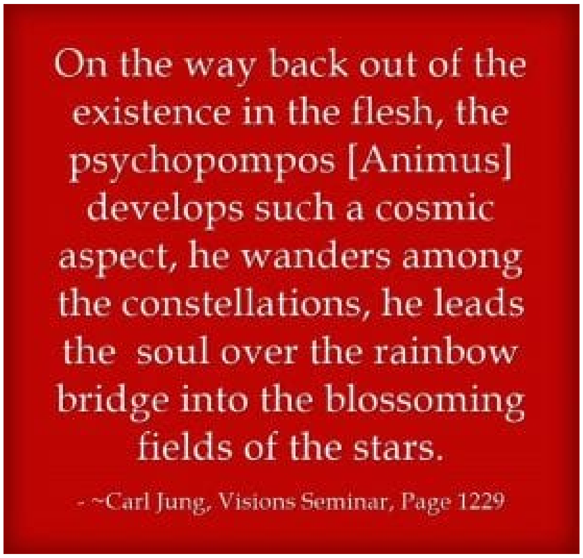
~Carl Jung, Visions Seminar, Page 1228



The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came.

~Carl Jung, Visions Seminar, Page 1229



On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars.

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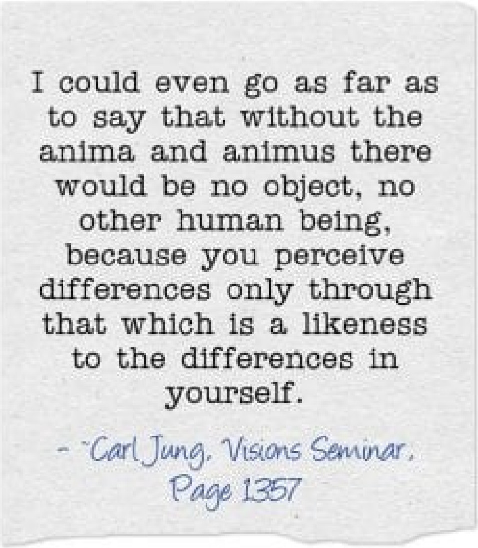
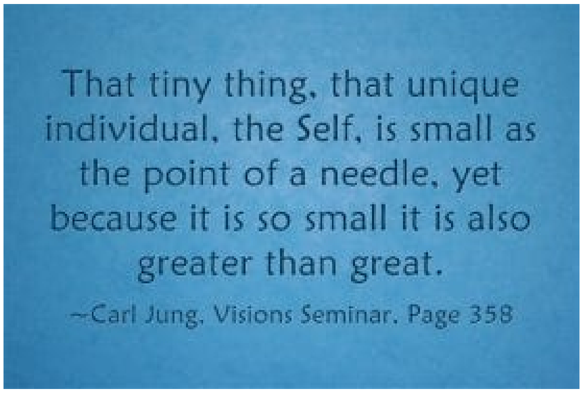


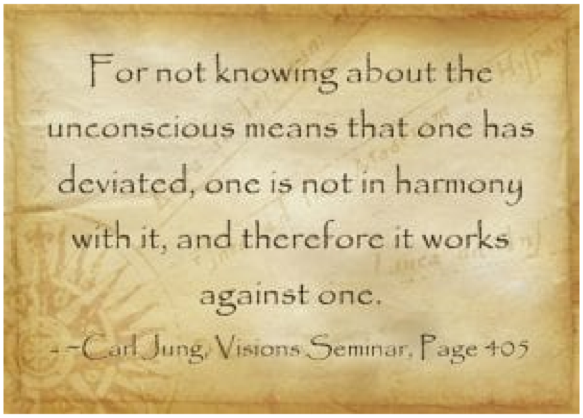
I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself.

- ~Carl Jung, Visions Seminar, Page 1357



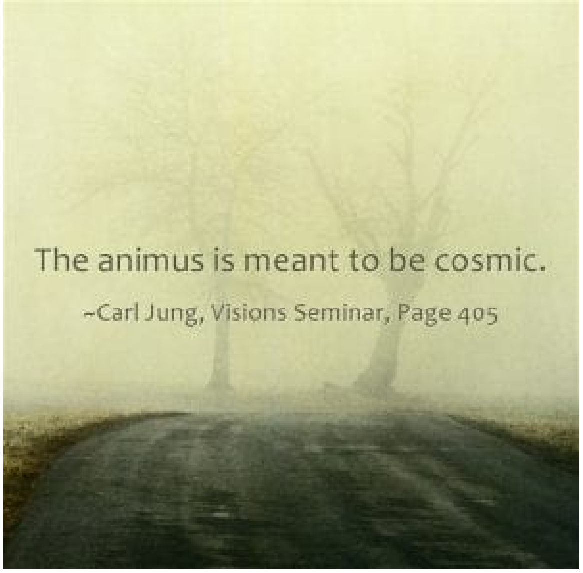
That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great.

~Carl Jung, Visions Seminar, Page 358



For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one.

- ~Carl Jung, Visions Seminar, Page 405



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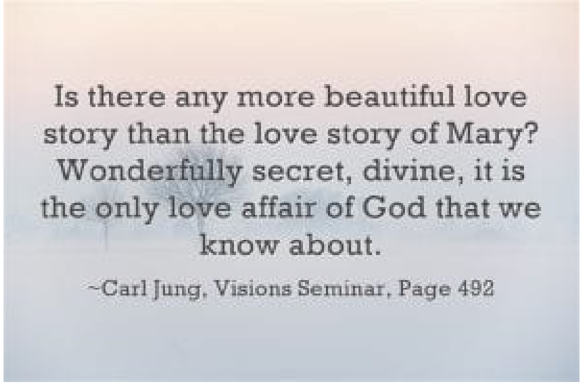

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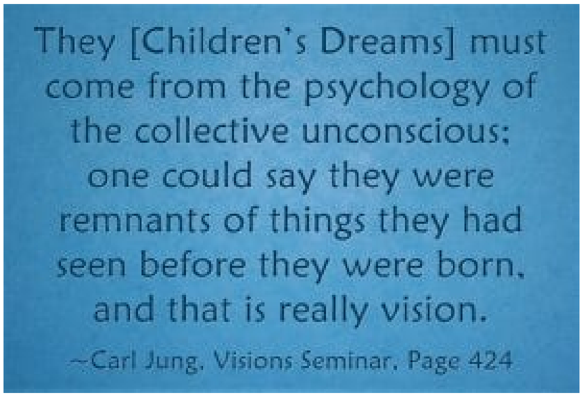
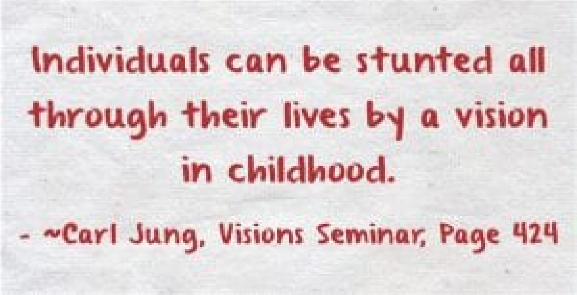
~Carl Jung, Visions Seminar, Page 492



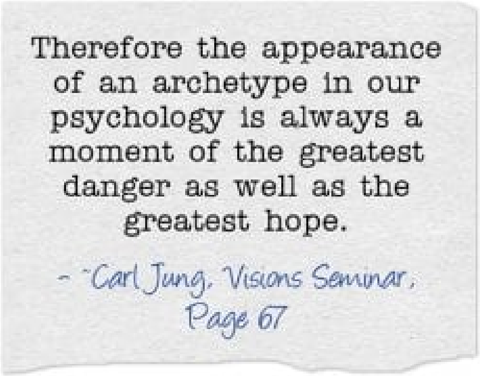
They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision.

~Carl Jung, Visions Seminar, Page 424



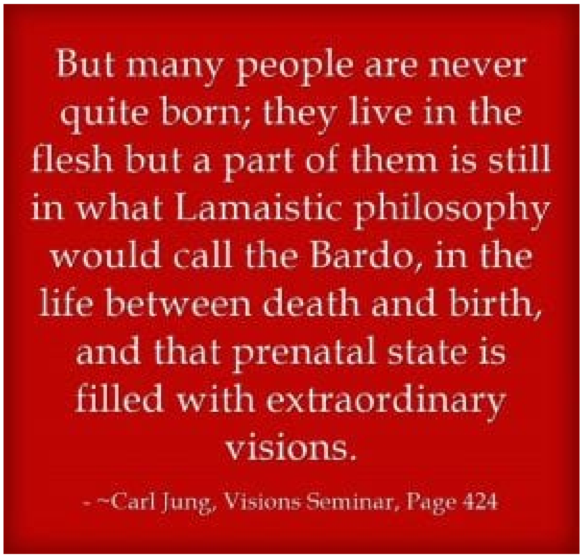
Individuals can be stunted all through their lives by a vision in childhood.

- ~Carl Jung, Visions Seminar, Page 424



Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope.

- ~Carl Jung, Visions Seminar, Page 67



But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions.

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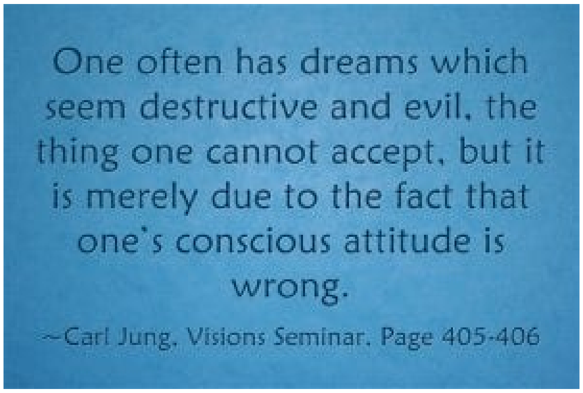

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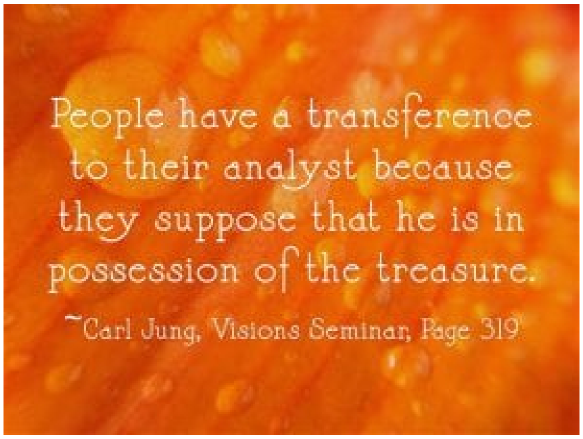
~Carl Jung, Visions Seminar, Page 405-406



People have a transference to their analyst because they suppose that he is in possession of the treasure.

~Carl Jung, Visions Seminar, Page 319

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If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

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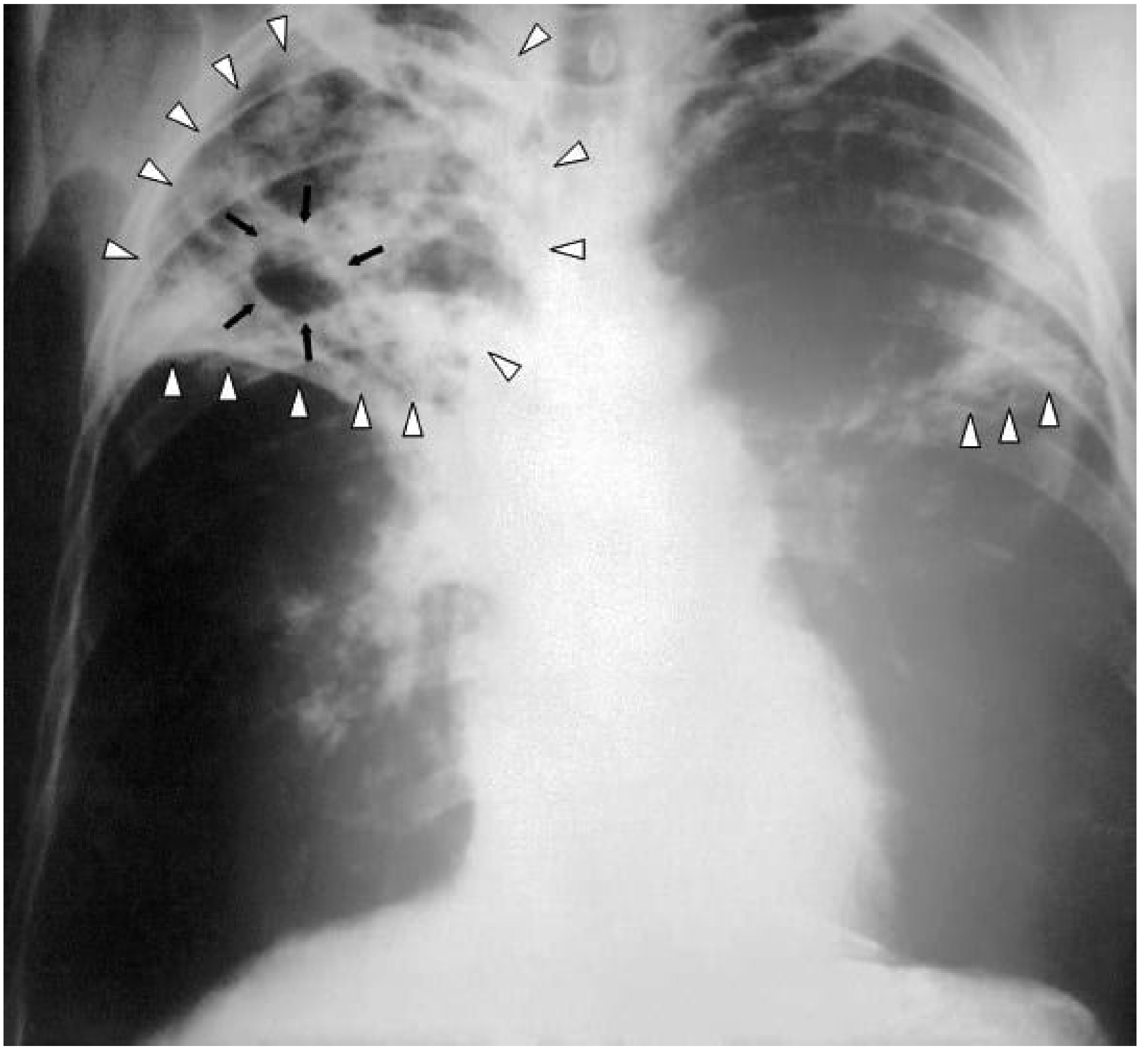
Carl Jung’s Letter regarding Tuberculosis [TB] (2019-06-26 04:40)

[1]



Dear Mr. Campbell:

Thank you so much for your kind letter and the programme of your conference. I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, am asset, since you start within a world of thought and feeling based upon archetypal realities.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to the psychological approach, particularly the TB patients, since TB is, in a way "pneumatic" disease, that is, affecting the life-giving breath. It is in such cases as these as if the patient had a pride and obstinacy in defending the achievement of a somatic answer to an insoluble psychological problem.

With every good wish for Christmas and the New Year, I remain,

Yours cordially, C.G. Jung [Letter dated December 19, 1952.]

Notes:

1. Paul Campbell was a Catholic analytical psychologist in Glasgow.
2. A tuberculosis specialist had referred several cases to Mr. Campbell believing in the value of analysis in effecting a cure.

[1] `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/0d041-tb.jpg`

Is it not better to send the patient back to life to get his relationships there, rather than to continue analysis (2019-06-27 04:01)

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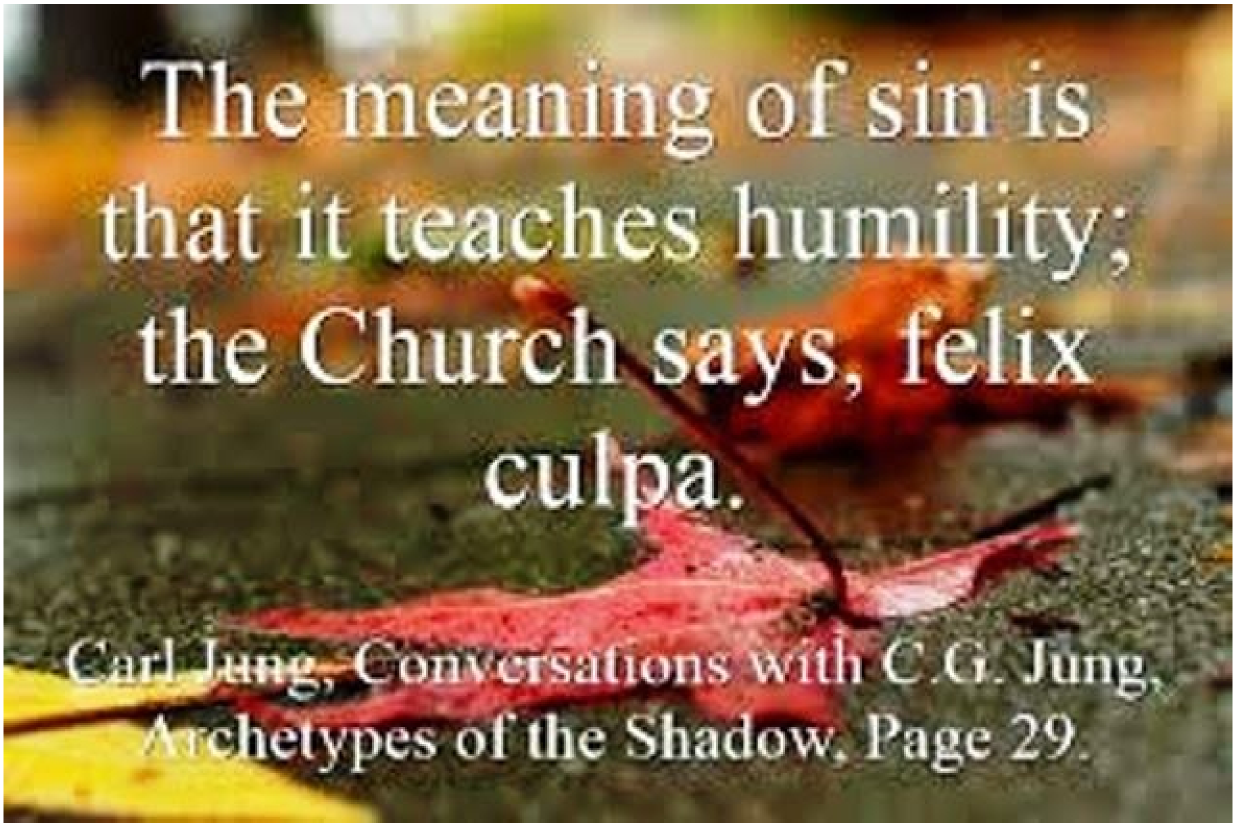


The meaning of sin is that it teaches humility; the Church says, felix culpa.

Carl Jung, Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

Question. Is it not better to send the patient back to life to got his relationships there, rather than to continue analysis thus arousing the great dependence of the transference?

Answer. The patient should go back to life as soon as possible; he should form relationships outside of analysis as soon as possible. A patient who cannot do this is called a severe or difficult case, for it threatens to be long, and it may be a long time before the patient can form relationships outside; thus he will be dependent on the analyst for a long time.

The analyst is only too thankful to get rid of such cases, so that it cannot be said that the analyst stresses dependence as part of the transference.

Such dependence is something that happens, so that you cannot speak of It as something that ought not to be, rather you should say, "It could not be avoided."

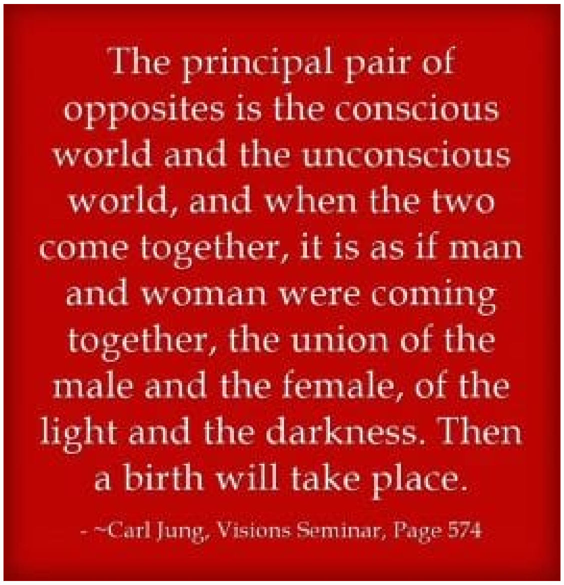
It is much nicer not to experience transference, just as it is nicer not to experience life. If you want to go to heaven, your feet will grow into hell.

If it is at all possible, it is better not to take the patient out of his ordinary life and work. But in as far as the relations in life are morbid, they must be sacrificed for the analytical process. Where the relations to the family and so on are unconscious, they must be sacrificed, for this is the inherited sin.

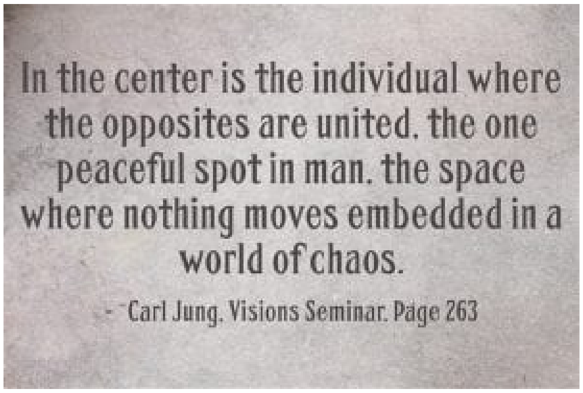
It is more probable that the relations to the world may have to fall away in the one of the extrovert than in the case of the introvert where the relations are much scarcer. But such generalizations must not be taken as law. Carl Jung, Cornwall Seminar, Page 12

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/80f97-sin.jpg`

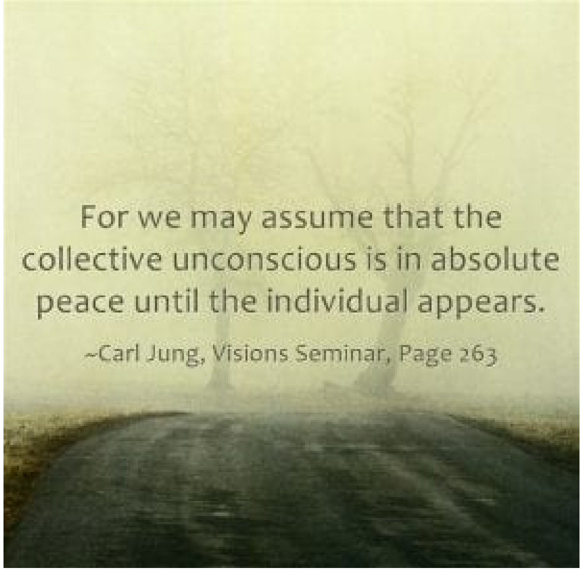
Some Carl Jung Quotations (2019-06-27 04:05)


The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place.

- ~Carl Jung, Visions Seminar, Page 574

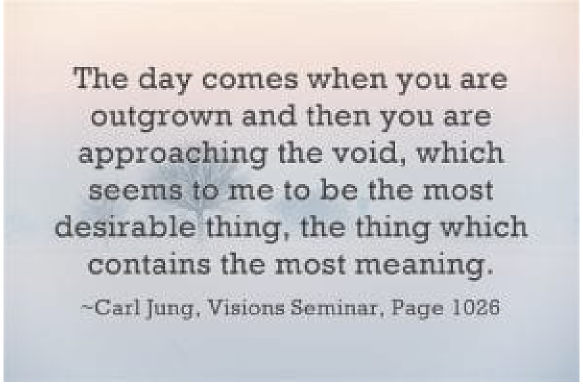

In the center is the individual where the opposites are united. the one peaceful spot in man. the space where nothing moves embedded in a world of chaos.

- ~Carl Jung. Visions Seminar. Page 263



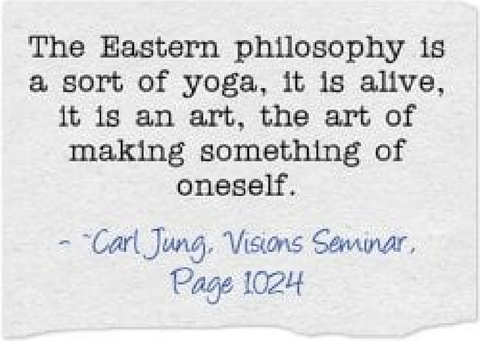
For we may assume that the collective unconscious is in absolute peace until the individual appears.

~Carl Jung, Visions Seminar, Page 263



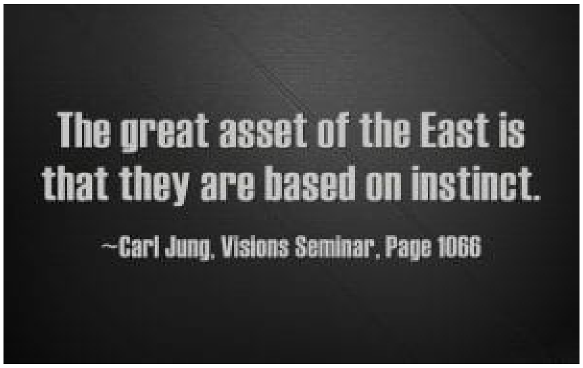
The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning.

~Carl Jung, Visions Seminar, Page 1026



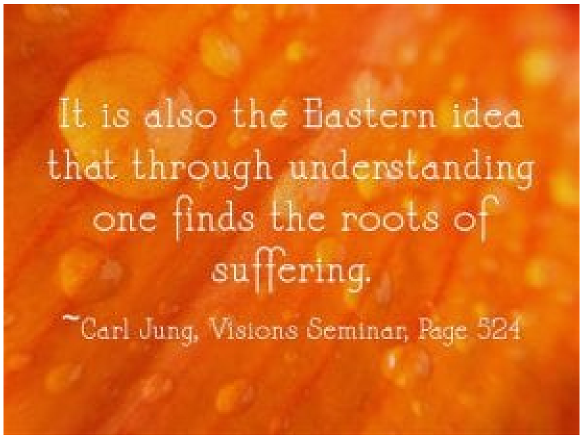
The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself.

- ~Carl Jung, Visions Seminar, Page 1024



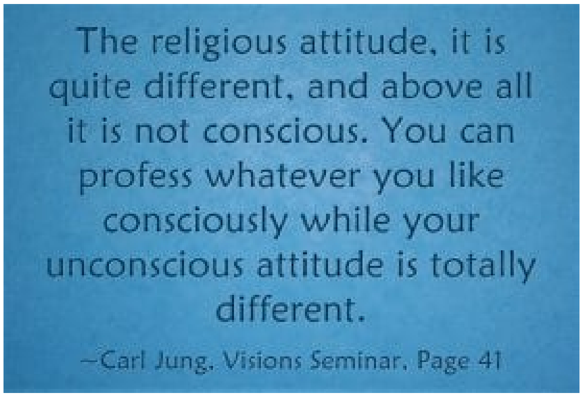
The great asset of the East is that they are based on instinct.

~Carl Jung, Visions Seminar, Page 1066



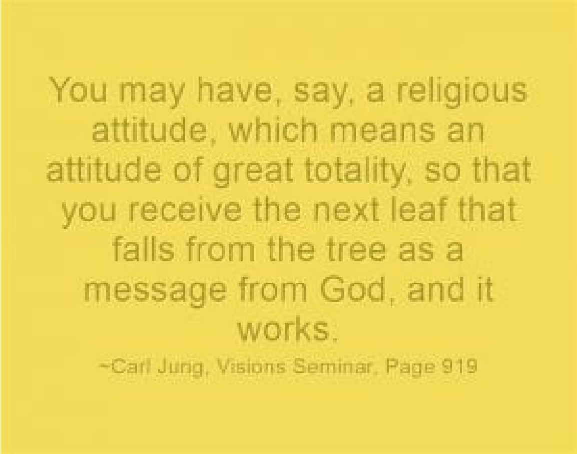
It is also the Eastern idea that through understanding one finds the roots of suffering.

~Carl Jung, Visions Seminar, Page 524



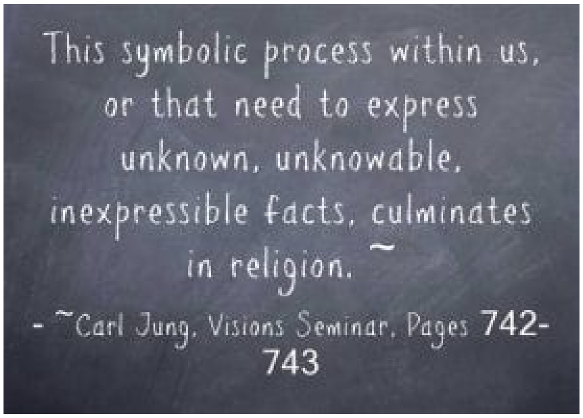
The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different.

~Carl Jung, Visions Seminar, Page 41



You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works.

~Carl Jung, Visions Seminar, Page 919



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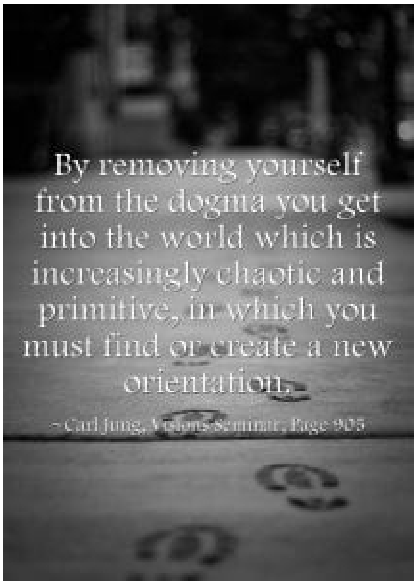
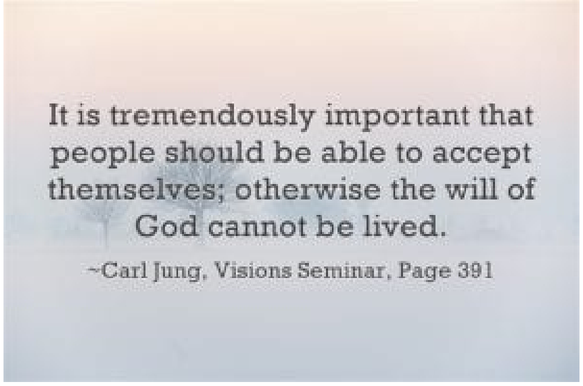
- ~Carl Jung, Visions Seminar, Pages 742-743



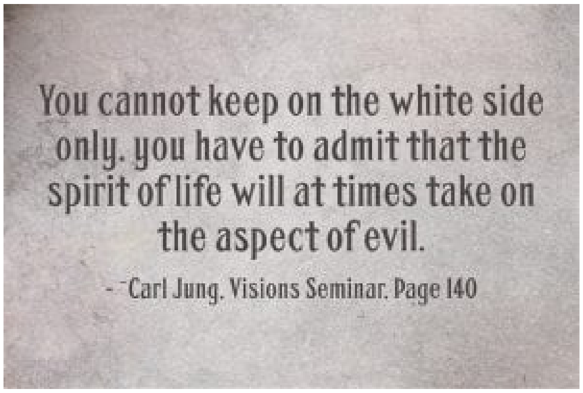
By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find or create a new orientation.

~Carl Jung, Visions Seminar, Page 905



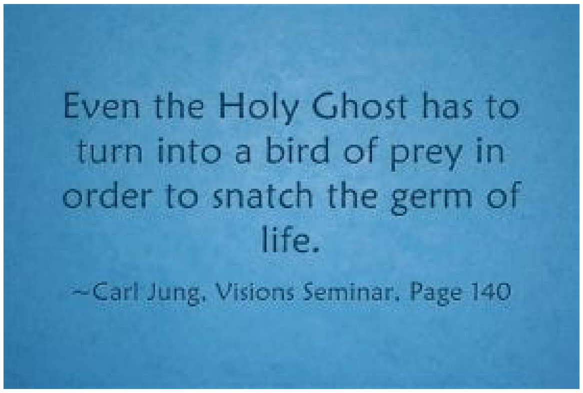
It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived.

~Carl Jung, Visions Seminar, Page 391



You cannot keep on the white side only. you have to admit that the spirit of life will at times take on the aspect of evil.

- ~Carl Jung, Visions Seminar, Page 140



Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life.

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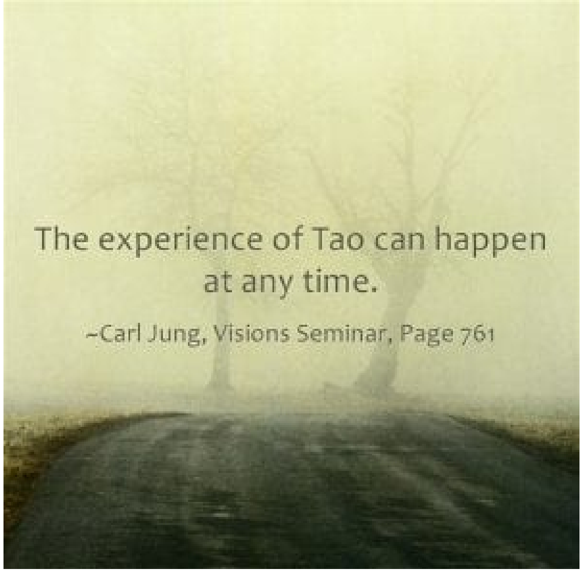
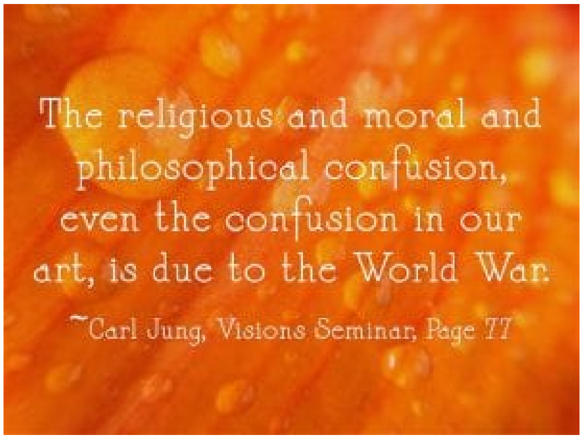
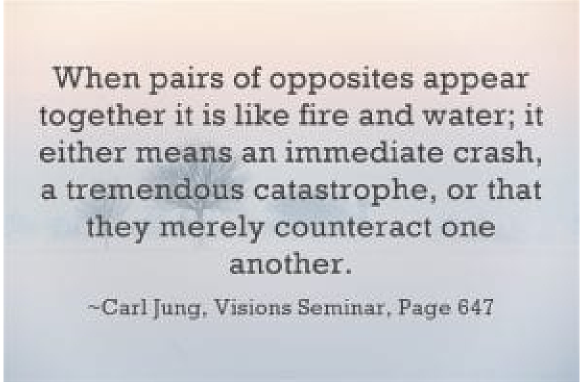


The experience of Tao can happen at any time.

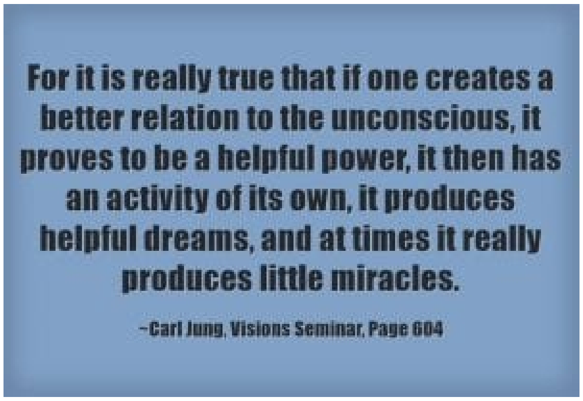
~Carl Jung, Visions Seminar, Page 761


The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War.

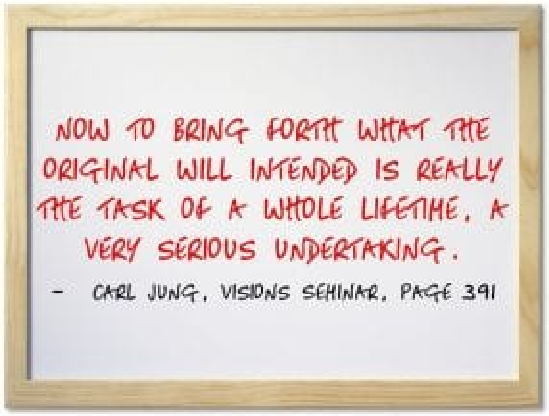
~Carl Jung, Visions Seminar, Page 77


When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another.

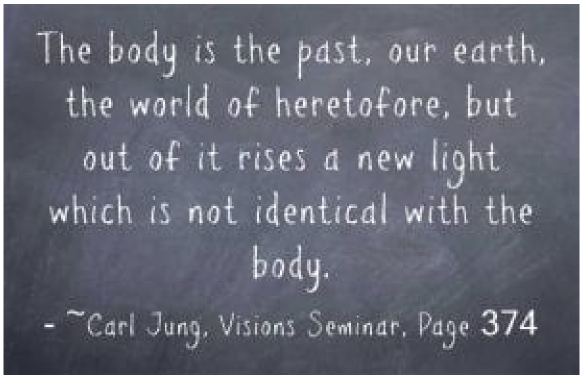
~Carl Jung, Visions Seminar, Page 647


For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles.

~Carl Jung, Visions Seminar, Page 604

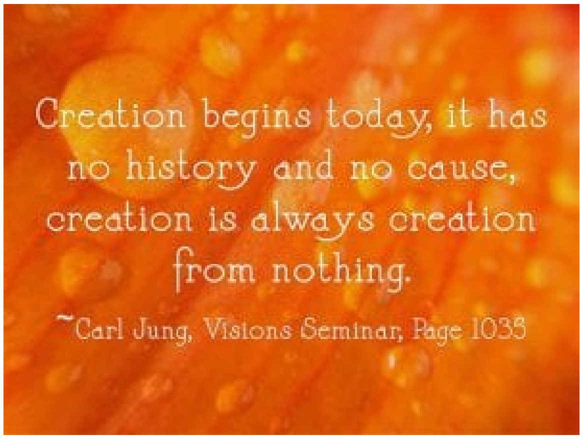

NOW TO BRING FORTH WHAT THE ORIGINAL WILL INTENDED IS REALLY THE TASK OF A WHOLE LIFETIME, A VERY SERIOUS UNDERTAKING.

– CARL JUNG, VISIONS SEMINAR, PAGE 391



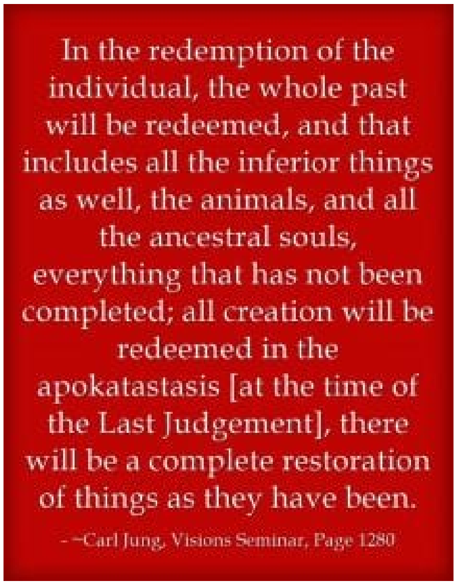
The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body.

- ~Carl Jung, Visions Seminar, Page 374



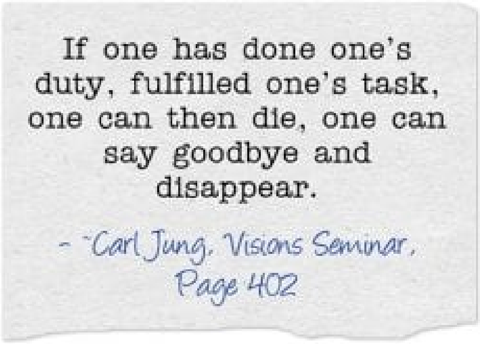
Creation begins today, it has no history and no cause, creation is always creation from nothing.

~Carl Jung, Visions Seminar, Page 1033

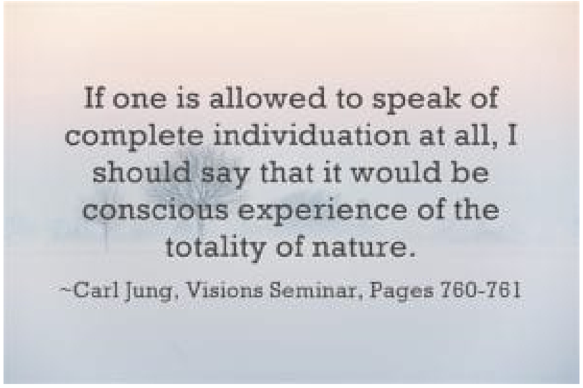


In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been.

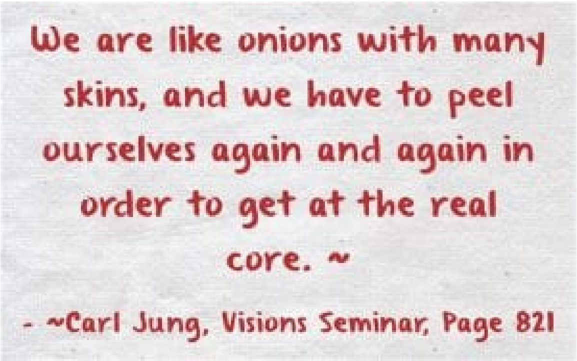
- ~Carl Jung, Visions Seminar, Page 1280


If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear.

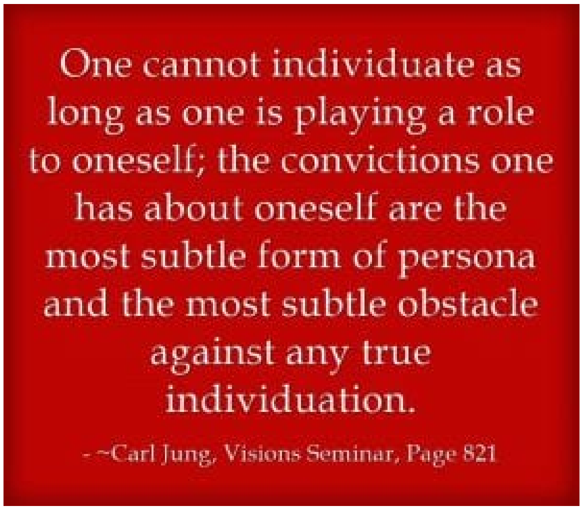
- ~Carl Jung, Visions Seminar, Page 402


If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature.

~Carl Jung, Visions Seminar, Pages 760-761


We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. ~

- ~Carl Jung, Visions Seminar, Page 821


One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation.

- ~Carl Jung, Visions Seminar, Page 821

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

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Carl Jung on "LSD" and "Mescaline" **(2019-06-27 04:10)**

INSPIRED BY NANCY
JUST SAY MEW TO CATNIP

Is the LSD-drug mescalin? It has indeed very curious effects— vide Aldous Huxley —of which I know far too little.

I don't know either what its psychotherapeutic value with neurotic or psychotic patients is.

I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition.

The more you know of it, the greater and heavier becomes our moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious.

Do you want to increase loneliness and misunderstanding?

Do you want to find more and more complications and increasing responsibilities?

You get enough of it.

If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin.

But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity.

I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counterpoison, but I am profoundly mistrustful of the "pure gifts of the Gods."

You pay very dearly for them. Quidquid id est, timeo Danaos et dona ferentes.

This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest. If you are too unconscious it is a great relief to know a bit of the collective unconscious.

But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent.

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again:

It is really the mistake of our age. We think it is enough to discover new things, but we don't realize that knowing more demands a cor¬responding development of morality.

Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the uni¬versal atmosphere.

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility.

It is just as if a surgeon had never leaned further than to cut open his patient's belly and to leave things there. When one gets to know unconscious contents one should know how to deal with them.

I can only hope that the doctors will feed themselves thoroughly with mescaline, the alkaloid of divine grace, so that they learn for themselves its marvellous effect.

You have not finished with the conscious side yet.

Why should you expect more from the unconscious?

For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon prepar¬ing the ways and means to deal with it. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954 [excerpt]

[1]Carl Jung on LSD and Mescaline (complete letter)

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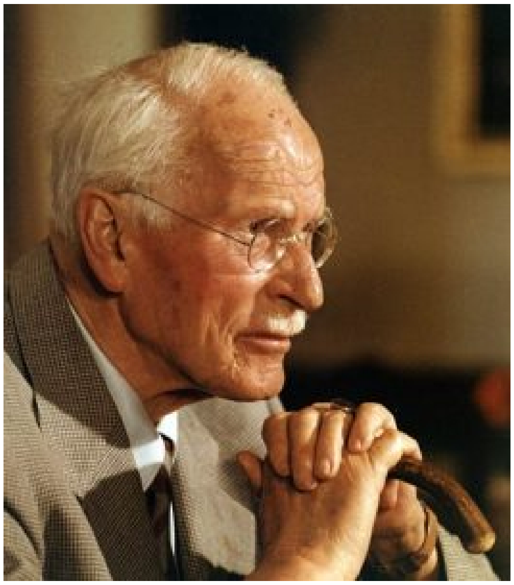
1. `https://carljungdepthpsychologysite.blog/2012/02/21/carl-jungs-letter-to-victor-white-2/`

Carl Jung: I make horoscopic calculations in order to find a clue to the core of psychological truth. **(2019-06-27 09:34)**



Dear Professor Freud, 12 June 1911

Since last writing to you (long enough, alas!)

I have made good use of my time.

I was at the Congress of Swiss Psychiatrists in Lausanne and spoke on "forms of unconscious fantasy."

These things are contributions to, and elaborations of, the work in the current Jahrbuch, which, incidentally, is taking shape terribly slowly (because of the wealth of material) .

Everything I am doing now revolves round the contents and forms of unconscious fantasies.

I think I've already got some really fine results.

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein's case is proof of that (it's in the Jahrbuch).

Often I longed for you to be here so that I could discuss an extremely difficult case:

Dem. praec. with, one can well say, a tremendous unconscious fantasy system which I have to drag into the light of day with unspeakable effort and patience.

On top of that, constant danger of suicide.

A really devilish case, but extraordinarily interesting and instructive.

The case is particularly painful because I am now beginning to see what I did not see with Honegger.

It seems that in Dem. praec. you have at all costs to bring to light the inner world produced by the introversion of libido, which in paranoiacs suddenly appears in distorted form as a delusional system (Schreber), as I have apparently succeeded in doing in the present case but failed to do with Honegger because I had no inkling of it.

I tell myself that this lack of knowledge of mine led to his death. What if this view should be confirmed?

I have the feeling I am practising vivisection on human beings with intense inner resistance.

It seems that introversion leads not only, as in hysteria, to a recrudescence of infantile memories but also to a loosening up of the historical layers of the unconscious, thus giving rise to perilous formations which come to light only in exceptional cases.

My evenings are taken up very largely with astrology.

I make horoscopic calculations in order to find a clue to the core of psychological truth.

Some remarkable things have turned up which will certainly appear incredible to you.

In the case of one lady, the calculation of the position of the stars at her nativity produced a quite definite character picture, with several biographical details which did not belong to her but to her mother-and the characteristics fitted the mother to a T.

The lady suffers from an extraordinary mother complex.

I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens.

For instance, it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment.

I still haven’t finished my popular exposition for the Zurich Jahrbuch.

This week I must start work on my Brussels lecture.

With cordial greetings,

Very sincerely,

JUNG Carl Jung, Freud/Jung Letters, Pages 23-24

All the tendrils that would not bear grapes..... (2019-06-28 04:00)

[1]

Carl Jung’s Letter to “N” interpreting her fantasy story:

Dear N:

As promised, I will try to sketch my “reaction”:

I was drawn into the ream which oneself is, and in which there is no I and no You anymore. It be He has to acquire it for himself because he begins with the great parents, the King and Queen, who own many forests, fields, meadows, and vineyards. Late in life someone find his inheritance, a tiny little bit of land, where he grows his vine and tree of life (vita = life, vinum = wine).

He as to acquire it for himself because he has been expelled from paradise and has nothing more, or rather, he has but doesn’t know it. It is walled round like a holy place. There he sees everything that has ever happened to him: sun and rain, heat and cold, sickness, wounds, tears and pain, but also fruitfulness and increase, sweetness and drunkenness, and there with access to the All, the Whole.

Though he doesn’t know it, somebody else is there, an old man who knows but doesn’t tell. When one has looked and labored for a long time, one knows oneself and has grown old. The “secret of life” is my life, which is enacted round about by me, my life and my death; for when the vine has grown old it is torn up by the roots.

All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.

There is much more to follow, but it can no longer be told.

Ever yours, C.G. [Letter dated August 1959]

Note: “N” had requested Dr. Jung to paraphrase a fantasy story she had sent her about a vine shoot.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/3bec7-12a.jpg`

Carl Jung and The connection with the brain does not in itself prove that the psyche is an epiphenomenon... (2019-06-28 04:23)

[1]

There is no consciousness
without discrimination
of opposites.
– CG Jung, CW 9i, par. 178
FrithLuton.com

The connection with the brain does not in itself prove that the psyche is an epiphenomenon, a secondary function causally dependent on biochemical processes.

Nevertheless, we know only too well how much the psychic function can be disturbed by verifiable processes in the brain, and this fact is so impressive that the subsidiary nature of the psyche seems an almost unavoidable inference.

The phenomena of parapsychology, however, warn us to be careful, for they point to a relativization of space and time through psychic factors which casts doubt on our naïve and overhasty explanation of the parallels between the psychic and the physical.

For the sake of this explanation people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness.

This can hardly be considered a scientifically responsible attitude, even though it is a popular way out of a quite extraordinary
intellectual difficulty.

To assess the psychic phenomenon, we have to take account of all the other phenomena that come with it, and accordingly we can no longer practice any psychology that ignores the existence of the unconscious or of parapsychology.

The structure and physiology of the brain furnish no explanation of the psychic process.

The psyche has a peculiar nature which cannot be reduced to anything else.

Like physiology, it represents a relatively self-contained field of experience to which we must attribute a quite special importance because it holds within itself one of the two indispensable conditions for existence as such, namely, the phenomenon of consciousness.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.

This fact must be expressly emphasized for two reasons.

Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the leveling influence of statistical evaluation.

Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category.

In both cases the will to individuality is regarded as egotistic obstinacy.

Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride. Carl Jung, The Undiscovered Self.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/5f2e3-consciousness-opposites.jpg`

Carl Jung on the "Risen One." (2019-06-28 04:28)

[1]

[Carl Jung on the "Risen One."]

I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material.

God’s death, or his disappearance, is by no means only a Christian symbol.

The search which follows the death is still repeated today after the death of a Dalai Lama, and in antiquity it was celebrated in the annual search for the Kore.

Such a wide distribution argues in favor of the universal occurrence of this typical psychic process: the highest value, which gives life and meaning, has got lost.

This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery.

The death or loss must always repeat itself: Christ always dies, and always he is born; for the psychic life of the archetype is timeless in comparison with our individual time-boundness.

According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know.
I only know–and here I am expressing what countless other people know–that the present is a time of God’s death and disappearance.

The myth says he was not to be found where his body was laid.

‘Body’ means the outward, visible form, the erstwhile but ephemeral setting for the highest value.

The myth further says that the value rose again in a miraculous manner, transformed. It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.

So it is quite unexpected that it should come back.

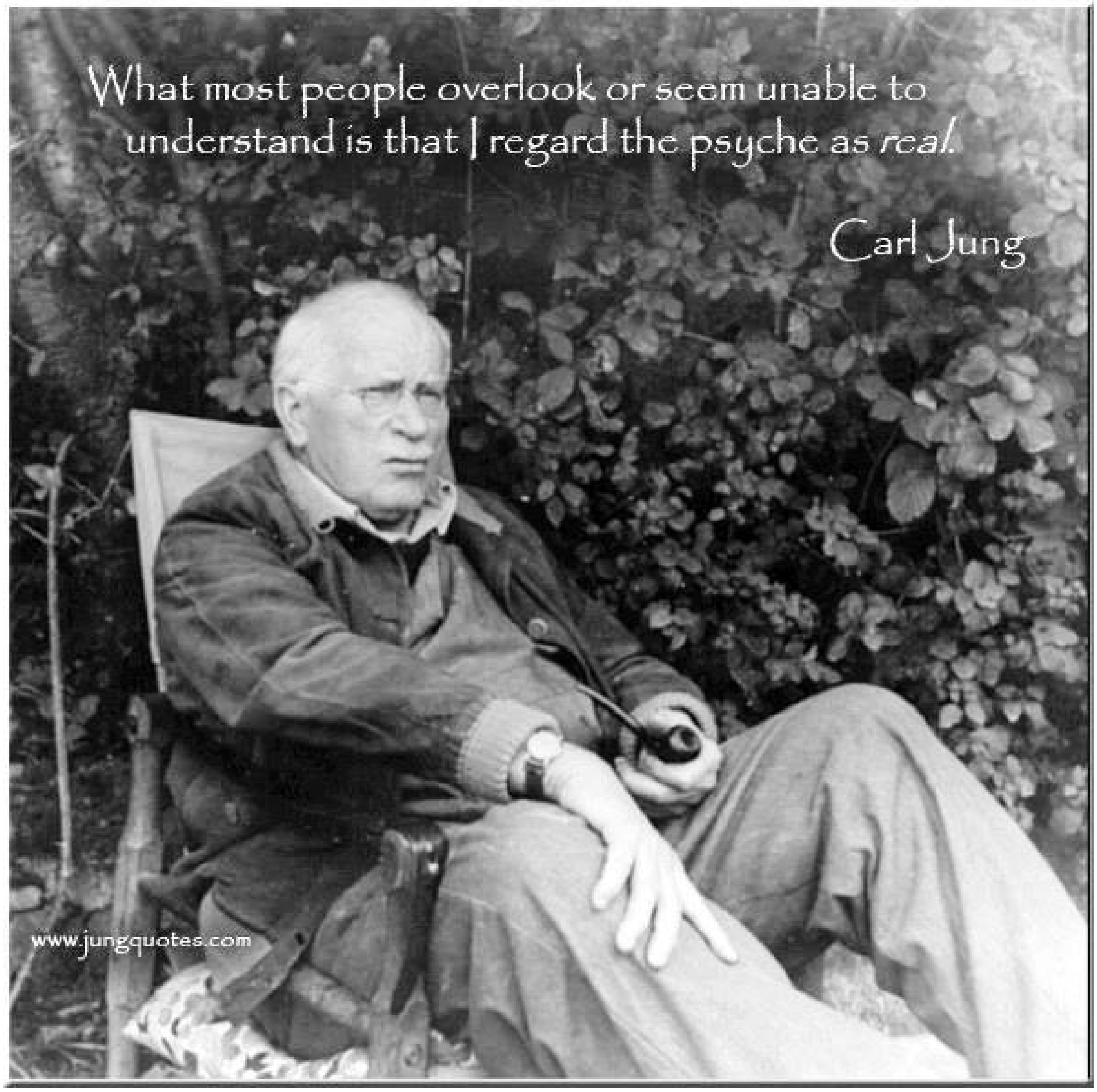
The three days’ descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value.” Carl Jung; Psychology and Religion; Pages 89-90

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/e7c22-risen.jpg`

Carl Jung on the Great Mother (2019-06-28 05:47)

[1]


What most people overlook or seem unable to understand is that I regard the psyche as *real*.
Carl Jung
www.jungquotes.com

Carl Jung’s Letter to "N" on the Human Psyche and the Great Mother:

Dear N.,

I was very pleased to hear that you now have house and land of your own.

This is important for the chthonic powers.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, tor the earth always wants children–houses, trees, flower–to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

With best regards to you and your dear husband,

Always your faithful C.G. Jung [Letter dated August 10, 1956]

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/b7e04-psyches.jpg`

Life does not come from Events.............. (2019-06-28 07:50)

[1]

Life does not come from events, but from us. Everything that happens outside has already been.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same. But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.

Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can flow again.

That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/3666d-ascent.jpg`

Carl Jung: Relating to Freud, Adler, and Rank (2019-06-28 09:59)

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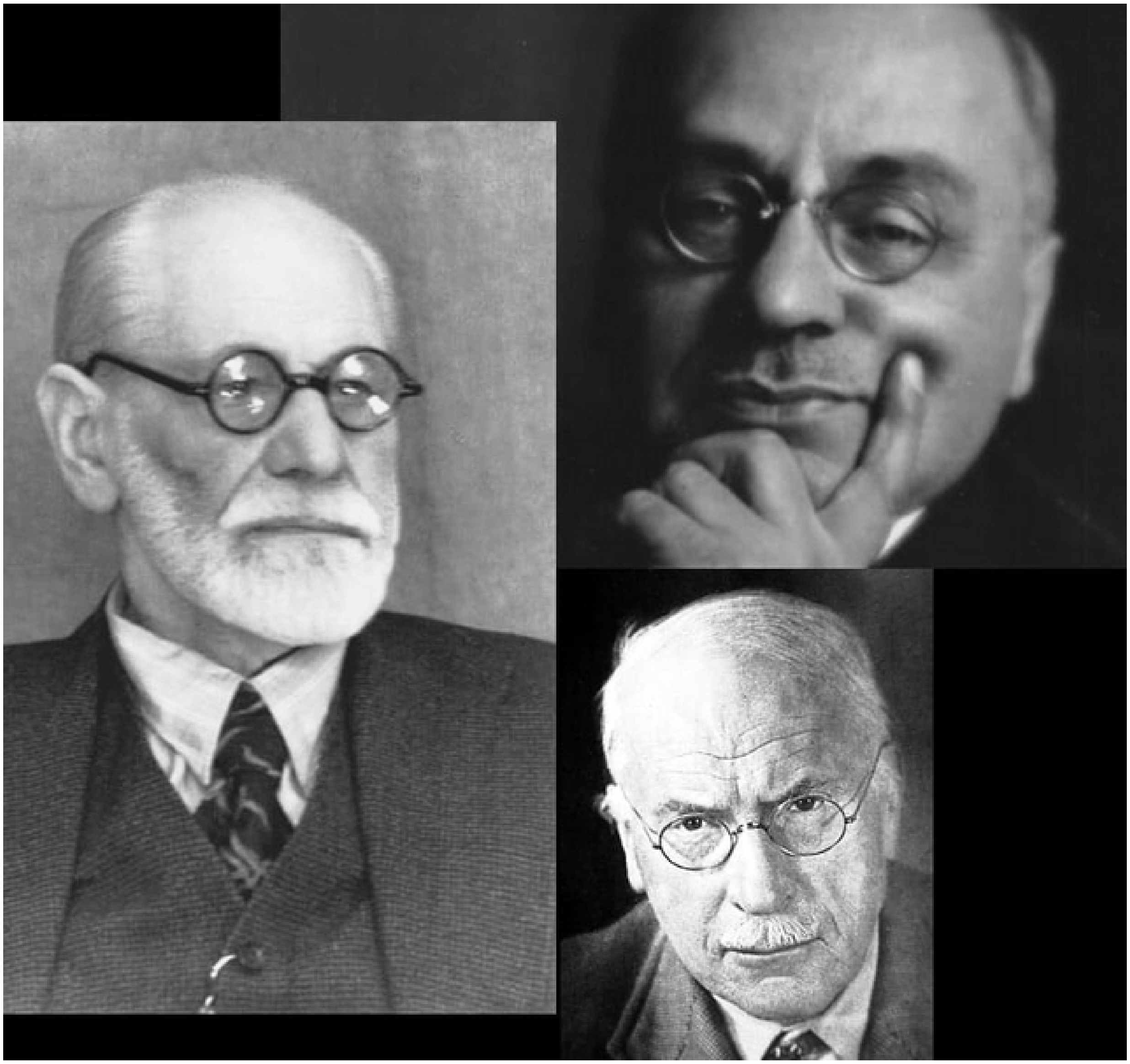


Carl Jung: Relating to Freud, Adler, and Rank

Dr. Evans: Dr. Jung, many of us who have read a great deal of your work are aware of the fact that in your early work you were in association with Dr. Sigmund Freud, and I know it would be of great interest to many of us to hear how you happened to hear of Dr. Freud and how you happened to become involved with some of his work and ideas.

Dr. Jung: Well, as a matter of fact, it was the year 1900, in December, soon after Freud's book about dream interpretation had come out, that I was asked by my chief, Professor Bleuler, to give a review of the book. I studied the book very attentively, and I did not understand many things in it, which were not clear to me at all; but from other parts I got the impression that this man really knew what he was talking about. I thought "this is certainly a masterpiece—full of future."

I had no ideas then of my own; I was just beginning. It was just when I began my career as assistant in the psychiatric clinic. And then I began with experimental psychology or psychopathology. I applied the experimental association methods of Wundt, the same that had been applied in the psychiatric clinic in Munich, and I studied the results and had the idea that one should go once more over it. So I made use of the association tests, and I found out that the important thing in them has been missed, because it is not interesting to see that there is a reaction—a certain reaction—to a stimulus word. That is more or less uninteresting. But the interesting thing is why people could not react to certain stimulus words, or only react in an entirely inadequate way.

Then I began to study these places in the experiment where the attention, or the capability of this person apparently began to waver or to disappear, and I soon found out that it was a matter of intimate personal affairs people were thinking of, or which were in them, even if they momentarily did not think of them when they were unconscious with other words; that the inhibition came from the unconscious and hindered the expression in speech. Then, in examining all these cases as carefully as possible, I saw that it was a matter of what Freud called repressions. I also saw what he meant by symbolization.

Dr. Evans: In other words, from your word association studies, some of the things in The Interpretation of Dreams began to fall into place.

Dr. Jung: Yes! And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began.

Dr. Evans: There were other individuals who also became interested in Dr. Freud's work, and one of them was Dr. Alfred Adler. As you remember Dr. Adler, what in your estimation led him to become interested in Dr. Freud's work?

Dr. Jung: He belonged; he was one of the young doctors that belonged to his surroundings there. There were about twenty young doctors who followed Freud there, who were—who had a sort of little society. Adler was one who happened to be there, and he learned— he studied Freud's psychology in that circle.

Dr. Evans: Another individual, of course, who joined this group was Otto Rank, and he, unlike yourself, Dr. Adler, and Dr. Freud was not a physician; did not have the Doctor of Medicine degree. Was this regarded by your group at the time as something unusual, to have someone become interested in these ideas who was not by training a physician?

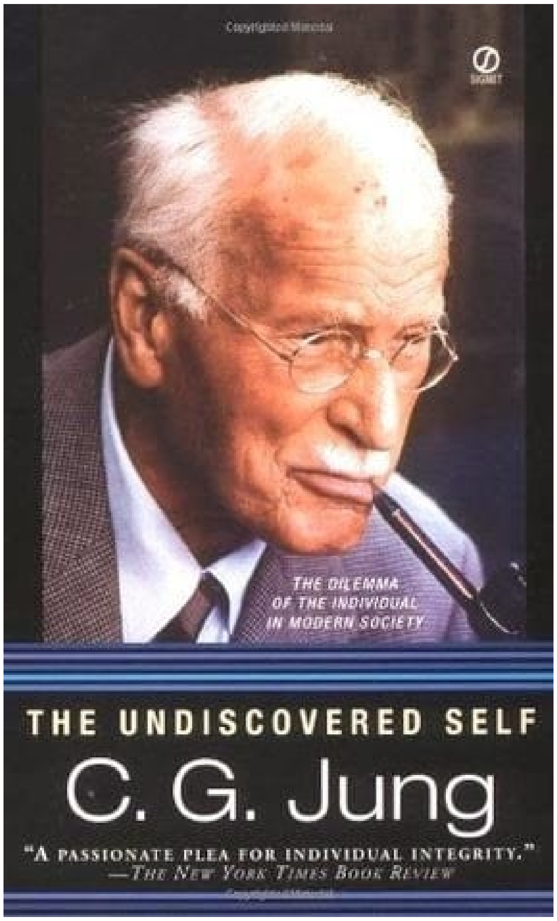
Dr. Jung: Oh no! I have met many people who represented different faculties who were interested in psychology. All people who had to do with human beings were naturally interested; theologians, lawyers, pedagogues; they all had to do with the human mind and these people were naturally interested.

Dr. Evans: Then your group, including Freud, did not feel that this was exclusively an area of interest for the physician? This was something that might appeal to many?

Dr. Jung: Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations with Carl Jung, Page 11.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/6fafe-1adler.jpg`

Carl Jung on "The Individual's Understanding of Himself" (2019-06-28 10:23)

[1] 
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SIGNET
THE DILEMMA OF THE INDIVIDUAL IN MODERN SOCIETY
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C. G. Jung
"A PASSIONATE PLEA FOR INDIVIDUAL INTEGRITY." —THE NEW YORK TIMES BOOK REVIEW
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[Carl Jung on “The Individual’s Understanding of Himself”]

It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a quantité négligeable.

The contradiction, the paradoxical evaluation of humanity by man himself, is in truth a matter for wonder, and one can only explain it as springing from an extraordinary uncertainty of judgment – in other words, man is an enigma to himself.

This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge.

He knows how to distinguish himself from the other animals in point of anatomy and physiology, but as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgment. He is on this planet a unique phenomenon which he cannot compare with anything else.

The possibility of comparison and hence of self-knowledge would arise only if he could establish relations with quasi-human mammals inhabiting other stars.

Until then man must continue to resemble a hermit who knows that in respect of comparative anatomy he has affinities with the anthropoids but, to judge by appearances, is extraordinarily different from his cousins in respect of his psyche.

It is just in this most important characteristic of his species that he cannot know himself and therefore remains a mystery to himself.

The differences of degree within his own species are of little significance compared with the possibilities of self-knowledge which would be occasioned by an encounter
with a creature of similar structure but different origin.

Our psyche, which is primarily responsible for all the historical changes wrought by the hand of man on the face of this planet, remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity – a feature it shares with all Nature's secrets.

In regard to the latter we still have hope of making more discoveries and finding answers to the most difficult questions.

But in regard to the psyche and psychology there seems to be a curious hesitancy. Not only is it the youngest of the empirical sciences, but it has great difficulty in getting anywhere near its proper object.

In the same way that our misconception of the solar system had to be freed from prejudice by Copernicus, the most strenuous efforts of a well-nigh revolutionary nature were
needed to free psychology, first from the spell of mythological ideas, and then from the prejudice that the psyche is, on the one hand, a mere epiphenomenon of a biochemical
process in the brain or, on the other hand, a wholly unapproachable and recondite matter.

The connection with the brain does not in itself prove that the psyche is an epiphenomenon, a secondary function causally dependent on biochemical processes.

Nevertheless, we know only too well how much the psychic function can be disturbed by verifiable processes in the brain, and this fact is so impressive that the subsidiary nature of the psyche seems an almost unavoidable inference.

The phenomena of parapsychology, however, warn us to be careful, for they point to a relativization of space and time through psychic factors which casts doubt on our naïve
and overhasty explanation of the parallels between the psychic and the physical.

For the sake of this explanation people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness.

This can hardly be considered a scientifically responsible attitude, even though it is a popular way out of a quite extraordinary intellectual difficulty.

To assess the psychic phenomenon, we have to take account of all the other phenomena that come with it, and accordingly we can no longer practice any psychology
that ignores the existence of the unconscious or of parapsychology.

The structure and physiology of the brain furnish no explanation of the psychic process.

The psyche has a peculiar nature which cannot be reduced to anything else. Like physiology, it represents a relatively self-contained field of experience to which we must attribute a quite special importance because it holds within itself one of the two indispensable conditions for existence as such, namely, the phenomenon of consciousness.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.

This fact must be expressly emphasized for two reasons.

Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the leveling influence of statistical evaluation.

Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category.

In both cases the will to individuality is regarded as egotistic obstinacy.

Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride.

As to the latter charge, it should not be forgotten that, unlike other religions, Christianity holds at its core a symbol which has for its content the individual way of life of a man, the Son of Man, and that it even regards this individuation process as the incarnation and revelation of God himself.

Hence the development of the self acquires a significance whose full implications have hardly begun to be appreciated, because too much attention to externals blocks the way to immediate inner experience.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually.

All these obstacles make it more difficult to arrive at a correct appreciation of the human psyche, but they count for very little beside one other remarkable fact that deserves mentioning.

This is the common psychiatric experience that the devaluation of the psyche and other resistances to psychological enlightenment are based in large measure on fear – on panic fear of the discoveries that might be made in the realm of the unconscious.

These fears are found not only among persons who are frightened by the picture Freud painted of the unconscious; they also troubled the originator of psychoanalysis himself, who confessed to me that it was necessary to make a dogma of his sexual theory because this was the sole bulwark of reason against a possible “outburst of the black flood of occultism.”

In these words Freud was expressing his conviction that the unconscious still harbored many things that might lend themselves to “occult” interpretations, as is in fact the case.

These “archaic vestiges,” or archetypal forms grounded on the instincts and giving expression to them, have a numinous quality that sometimes arouses fear.

They are ineradicable, for they represent the ultimate foundations of the psyche itself.

They cannot be grasped intellectually, and when one has destroyed one manifestation of them, they reappear in altered form.

It is this fear of the unconscious psyche which not only impedes self-knowledge but is the gravest obstacle to a wider understanding and knowledge of psychology.

Often the fear is so great that one dares not admit it even to oneself. Here is a question that every religious person should consider very seriously; he might get an
illuminating answer.

A scientifically oriented psychology is bound to proceed abstractly; that is, it removes itself just sufficiently far from its object not to lose sight of it altogether.

That is why the findings of laboratory psychology are, for all practical purposes, often so remarkably unenlightening and devoid of interest.

The more the individual object dominates the field of vision, the more practical, detailed and alive will be the knowledge derived from it.

This means that the objects of investigation, too, become more and more complicated and the uncertainty of individual factors increases proportionally to their number, thus increasing the possibility of error.

Understandably enough, academic psychology is scared of this risk and prefers to avoid complex impunity.

It has full freedom in the choice of questions it will put to Nature.

Medical psychology is very far from being in this more or less enviable position. Here the object puts the question and not the experimenter.

The doctor is confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent.

It is the sickness or the patient that puts the crucial questions – in other words, Nature experiments with the doctor in expecting an answer from him.

The uniqueness of the individual and of his situation stares the doctor in the face and demands an answer.

His duty as a physician forces him to cope with a situation swarming with uncertainty factors. At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express the facts and fail to meet the nature of the case.

The deeper his understanding penetrates, the more the general principles lose their meaning. But these principles are the foundation of objective knowledge and the yardstick by which it is measured.

With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized.

What was an advantage to begin with threatens to turn into a dangerous disadvantage.

Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge.

As understanding deepens, the further removed it becomes from knowledge. An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience – a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility.

Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals.

Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other.

This inevitable consequence breaks the understanding, for understanding presupposes the integral preservation of the individuality of both partners.

It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners.

This problem arises whenever complex, individual situations have to be known and understood.

It is the specific task of psychology to provide just this knowledge and understanding.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment.

As a result, the individual's right to exist as such is cut short by a collective prejudice and often curtailed in the most sensitive area.

The only time this does not happen is when the religious symbol, for instance the model life of Christ, is understood concretely and felt by the individual to be adequate.

How far this is the case today I would prefer to leave to the judgment of others.

At all events, the doctor very often has to treat patients to whom denominational limitations mean little or nothing.

His profession therefore compels him to have as few preconceptions as possible.

Similarly, while respecting metaphysical (i.e., non-verifiable) convictions and assertions, he will take care not to credit them with universal validity.

This caution is called for because individual traits of personality ought not to be twisted out of shape by arbitrary interventions from outside.

The doctor must leave this to environmental influences, to the person’s own inner development, and – in the widest sense – to fate with its wise or unwise decrees.

Many people will perhaps find this heightened caution exaggerated.

In view of the fact, however, that there is in any case such a multitude of reciprocal influences at work in the dialectical process between two individuals, even if this process
is conducted with the most tactful reserve, the responsible doctor will refrain from adding unnecessarily to the collective factors to which his patient has already succumbed.

Moreover, he knows very well that the preaching of even the worthiest precepts only provokes the patient into open hostility or a secret resistance and thus needlessly endangers the aim of the treatment.

The psychic situation of the individual is so menaced nowadays by advertisement, propaganda and other more or less well-meant advice and suggestions that for once in his life the patient might be offered a relationship that does not repeat the nauseating “you should,” “you must” and similar confessions of impotence.

Against the onslaught from outside no less than against its repercussions in the psyche of the individual the doctor sees himself obliged to play the role of counsel for the defense.

Fear that anarchic instincts will thereby be let loose is a possibility that is greatly exaggerated, seeing that obvious safeguards exist within and without.

Above all, there is the natural cowardice of most men to be reckoned with, not to mention morality, good taste and – last but not least – the penal code.

This fear is nothing compared with the enormous effort it usually costs people to help the first stirrings of individuality into consciousness, let alone put them into effect.

And where these individual impulses have broken through too impetuously and unthinkingly, the doctor must protect them from the patient’s own clumsy recourse to shortsightedness, ruthlessness and cynicism.

As the dialectical discussion proceeds, a point is reached where an evaluation of these individual impulses becomes necessary.

By that time the patient should have acquired enough certainty of judgment to enable him to act on his own insight and decision and not from the mere wish to copy convention – even if he happens to agree with collective opinion.

Unless he stands firmly on his own feet, the so-called objective values profit him nothing, since they then only serve as a substitute for character and so help to suppress his individuality.

Naturally, society has an indisputable right to protect itself against arrant subjectivisms, but, in so far as society itself is composed of de-individualized persons, it is completely at the mercy of ruthless individualists.

Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator.

A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman.

Unfortunately, this realization does not seem to have penetrated very far our blindness in this respect is extremely dangerous.

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans.

Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub – the very Churches whose care is the salvation of
the individual soul.

They too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit – deo concedente.

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.

I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul.

It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan.

His individual relation to God would be an effective shield against these pernicious influences. Did Christ ever call his disciples to him at a mass meeting?

Did the feeding of the five thousand bring him any followers who did not afterwards cry “Crucify him!” with the rest, when even the rock named Peter showed signs of wavering? And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion?

This argument should certainly not cause us to overlook the reality of the situation confronting the Church.

When the Church tries to give shape to the amorphous mass by uniting individuals into a community of believers with the help of suggestion and tries to hold such an organization together, it is not only performing a great social service, but it also secures for the individual the inestimable boon of a meaningful life form.

These, however, are gifts which as a rule confirm certain tendencies and do not change them. As experience unfortunately shows, the inner man remains unchanged however much community he has. His environment cannot give him as a gift that which he can win for himself only with effort and suffering.

On the contrary, a favorable environment merely strengthens the dangerous tendency to expect everything to originate from outside – even that metamorphosis which external reality cannot provide, namely, a deep-seated change of the inner man, which is all the more urgent in view of the mass phenomena of today and the still greater problems of the increase of population looming up in the future.

It is time we asked ourselves exactly what we are lumping together in mass organizations and what constitutes the nature of the individual human being, i.e., of the real man and not the statistical man. This is hardly possible except through a new process of self-nourishment.

All mass movements, as one might expect, slip with the greatest ease down an inclined plane represented by large numbers.

Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamor of the many there lies the power to snatch wish fulfillments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-luckiness and irresponsibility.

All the thinking and looking after are done from the top; to all questions there is an answer; and for all needs the necessary provision is made.

The infantile dream state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise.

The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes.

Wherever social conditions of this type develop on a large scale the road to tyranny lies open and the freedom of the individual turns into spiritual and physical slavery. Since
every tyranny is ipso facto immoral and ruthless, it has much more freedom in the choice of its methods than an institution which still takes account of the individual.

Should such an institution come into conflict with the organized State, it is soon made aware of the very real disadvantage of its morality and therefore feels compelled to avail itself of the same methods as its opponent. In this way the evil spreads almost of necessity, even when direct infection might be avoided.

The danger of infection is greater where decisive importance is attached to large numbers and statistical values, as is everywhere the case in our Western world. The suffocating power of the masses is paraded before our eyes in one form or another every day in the newspapers, and the insignificance of the individual is rubbed into him so thoroughly that he loses all hope of making himself heard.

The outworn ideals of liberté, égalité, fraternité help him not at all, as he can direct this appeal only to his executioners, the spokesmen of the masses.

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today.

The helpful medieval view that man is a microcosm, a reflection of the great cosmos in miniature, has long since dropped away from him, although the very existence of his world-embracing and world-conditioning psyche might have taught him better.

Not only is the image of the macrocosm imprinted upon him as a psychic being, but he also creates this image for himself on an ever-widening scale.

He bears this cosmic "correspondence" within him by virtue of his reflecting consciousness, on the one hand, and, on the other, thanks to the hereditary, archetypal nature of his instincts, which bind him to his environment.

But his instincts not only attach him to the macrocosm; they also, in a sense, tear him apart, because his desires pull him in different directions.

In this way he falls into continual conflict with himself and only very rarely succeeds in giving his life an undivided goal – for which, as a rule, he must pay very dearly by repressing other sides of his nature.

One often has to ask oneself in such cases whether this kind of one-sidedness is worth forcing at all, seeing that the natural state of the human psyche consists in a certain jostling together of its components and in the contradictoriness of their behavior – that is, in a certain degree of dissociation. Buddhism calls it attachment to the "ten thousand things."

Such a condition cries out for order and synthesis.

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.

Ego-consciousness would like to let its own will play this role, but overlooks the existence of powerful unconscious factors which thwart its intentions. If it wants to reach the goal of synthesis, it must first get to know the nature of these factors.

It must experience them, or else it must possess a numinous symbol that expresses them and conduces to synthesis.

A religious symbol that comprehends and visibly represents what is seeking expression in modern man could probably do this; but our conception of the Christian symbol to date has certainly not been able to do so.

On the contrary, that frightful world split runs right through the domains of the "Christian" white man, and our Christian outlook on life has proved powerless to prevent the recrudescence of an archaic social order like communism.

This is not to say that Christianity is finished. I am, on the contrary, convinced that it is not Christianity, but our conception and interpretation of it, that has become antiquated in the face of the present world situation.

The Christian symbol is a living thing that carries in itself the seeds of further development. It can go on developing; it depends only on us, whether we can make up our minds to meditate again, and more thoroughly, on the Christian premises.

This requires a very different attitude towards the individual, towards the microcosm of the self, from the one we have had hitherto.

That is why nobody knows what ways of approach are open to man, what inner experiences he can still pass through and what psychic facts underlie the religious myth. Over this hangs so universal a darkness that no one can see why he should be interested or to what end he could commit himself. Before this problem we stand helpless.

This is not surprising, since practically all the trump cards are in the hands of our opponents.

They can appeal to the big battalions and their crushing power. Politics, science and technology stand ranged on their side.

The imposing arguments of science represent the highest degree of intellectual certainty yet achieved by the mind of man.

So at least it seems to the man of today, who has received hundred-fold enlightenment concerning the backwardness and darkness of past ages and their superstitions.

That his teachers have themselves gone seriously astray by making false comparisons between incommensurable factors never enters his head.

All the more so as the intellectual elite to whom he puts his questions are almost unanimously agreed that what science regards as impossible today was impossible at all other times as well.

Above all, the facts of faith, which might give him the chance of an extramundane standpoint, are treated in the same context as the facts of science.

Thus, when the individual questions the Churches and their spokesmen, to whom is entrusted the cure of souls, he is informed that membership in a creed – a decidedly worldly institution – is more or less de rigueur for religious belief; that the facts of faith which have become questionable for him were concrete historical events; that certain ritual actions produce miraculous effects; and that the sufferings of Christ have vicariously saved him from sin and its consequences (i.e., eternal damnation).

If, with the limited means at his disposal, he begins to reflect on these things, he will have to confess that he does not understand them at all and that only two possibilities are open to him: either to believe implicitly, or to reject such statements because they are flatly incomprehensible.

Whereas the man of today can easily think about and understand all the “truths” dished out to him by the State, his understanding of religion is made considerably more difficult
owing to the lack of explanations. (“Do you understand what you are reading?”)

And he said, “How can I, unless someone guides me?” Acts 8:30.) If, despite this, he has still not discarded all his religious convictions, this is because the religious impulse rests on an instinctive basis and is therefore a specifically human function. You can take away a man’s gods, but only to give him others in return.

The leaders of the mass State cannot avoid being deified, and wherever crudities of this kind have not yet been put over by force, obsessive factors arise in their stead, charged with demonic energy – for instance, money, work, political influence, and so forth.

When any natural human function gets lost, i.e., is denied conscious and intentional expression, a general disturbance results.

Hence, it is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain.

This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. And just as the typical neurotic is unconscious of his shadow side, so the normal individual, like the neurotic, sees his shadow in his neighbor or in the man beyond the great divide.

It has even become a political and social duty to apostrophize the capitalism of the one and the communism of the other as the very devil, so as to fascinate the outward eye and prevent it from looking at the individual life within.

But just as the neurotic, despite unconsciousness of his other side, has a dim premonition that all is not well with his psychic economy, so Western man has developed an instinctive interest in his psyche and in "psychology."

Thus it is that the doctor is summoned willy-nilly to appear on the world stage, and questions are addressed to him which primarily concern the most intimate and hidden life of the individual, but which in the last analysis are the direct effects of the Zeitgeist.

Because of its personal symptomatology this material is usually considered to be "neurotic" – and rightly so, since it is made up of infantile fantasies which ill accord with the contents of an adult psyche and are therefore repressed by our moral judgment, in so far as they reach consciousness at all.

Most fantasies of this kind do not, in the nature of things, come to consciousness in infantile form, and it is very improbable, to say the least of it, that they were ever conscious and were consciously repressed.

Rather, they seem to have been present always, or, at any rate, to have arisen unconsciously and to have persisted in this state until the psychologist's intervention enabled them to cross the threshold of consciousness.

The activation of unconscious fantasies is a process that occurs when consciousness finds itself in a critical situation.

Were that not so, the fantasies would be produced normally and would then be followed by the usual neurotic disturbances.

In reality, fantasies of this kind belong to the world of childhood and give rise to disturbances only when prematurely strengthened by abnormal conditions in
the conscious life.

This is particularly likely to happen when unfavorable influences emanate from the parents, poisoning the atmosphere and producing conflicts which upset the psychic balance of the child.

When a neurosis breaks out in an adult, the fantasy world of childhood reappears, and one is tempted to explain the onset of the neurosis causally, as due to the presence of infantile fantasies. But that does not explain why the fantasies did not develop any pathological effects during the interim period.

These effects develop only when the individual comes up against a situation which he cannot overcome by conscious means.

The resultant standstill in the development of personality opens a sluice for infantile fantasies, which, of course, are latent in everybody but do not display any activity so long as the conscious personality can continue on its way unimpeded.

When the fantasies reach a certain level of intensity, they begin to break through into consciousness and create a conflict situation that becomes perceptible to the patient himself, splitting him into two personalities with different characters.

The dissociation, however, had been prepared long before in the unconscious, when the energy flowing off from consciousness (because unused) strengthened the negative qualities of the unconscious personality, and particularly its infantile traits.

Since the normal fantasies of a child are nothing other, at bottom, than the imagination born of the instinctive impulses, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness.

A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the "imagination" proper to them.

Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form.

Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture.

If we could look into the psyche of the yucca moth, for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compel the moth to carry out its fertilizing activity on the yucca plant, but help it to "recognize" the total situation.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation.

This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form.

These biological considerations naturally apply also to Homo sapiens, who still remains within the framework of general biology despite the possession of consciousness, will
and reason.

The fact that our conscious activity is rooted in instinct and derives from it its dynamism as well as the basic features of its ideational forms has the same significance for human psychology as for all other members of the animal kingdom.

Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori.

These need certain modifications, because, in their original form, they are suited to an archaic mode of life but not to the demands of a specifically differentiated environment.

If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present. Carl Jung, The Undiscovered Self, The Individuals' Understanding of Himself, Pages 31-49.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/a9434-undiscoverdddd.jpg

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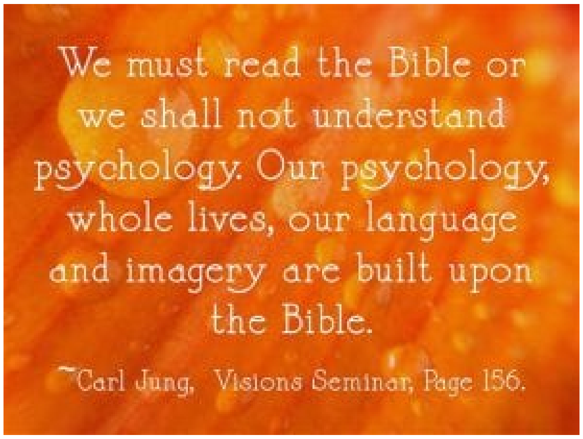
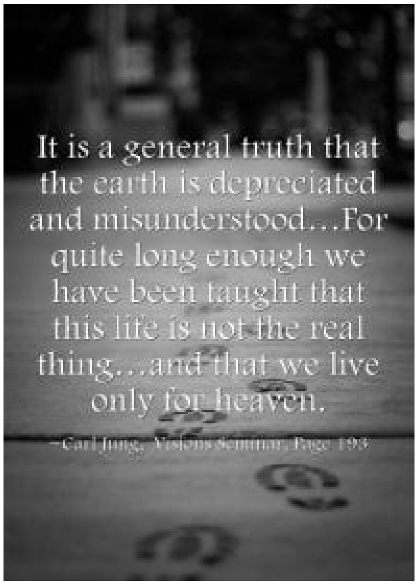
Some Carl Jung Quotations (2019-06-28 11:27)



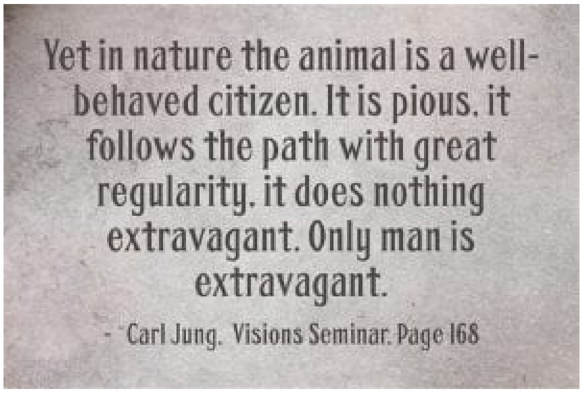
We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

~Carl Jung, Visions Seminar, Page 156.



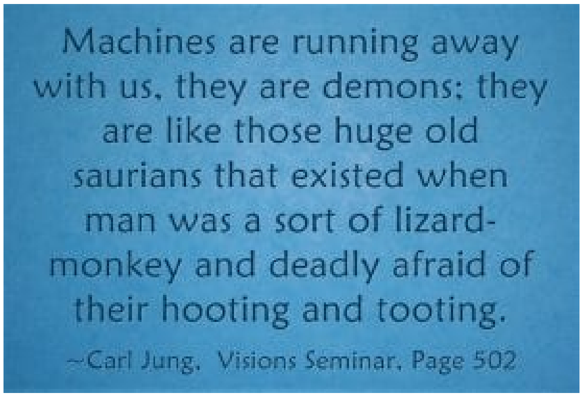
It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven.

~Carl Jung, Visions Seminar, Page 193



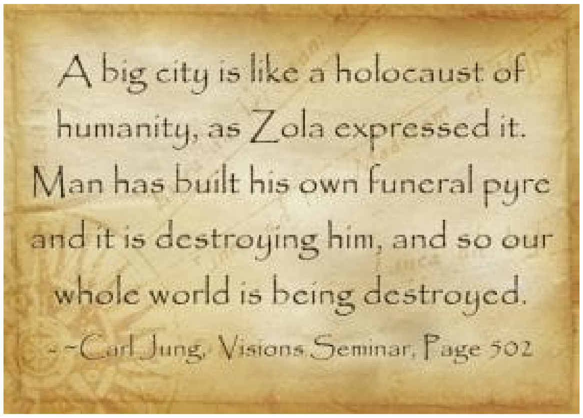
Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant.

- Carl Jung, Visions Seminar, Page 168



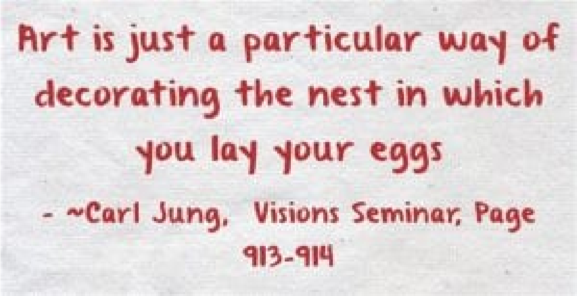
Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting.

~Carl Jung, Visions Seminar, Page 502



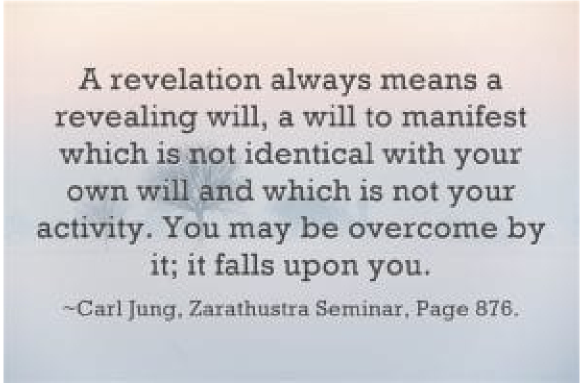
A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed.

- ~Carl Jung, Visions Seminar, Page 502



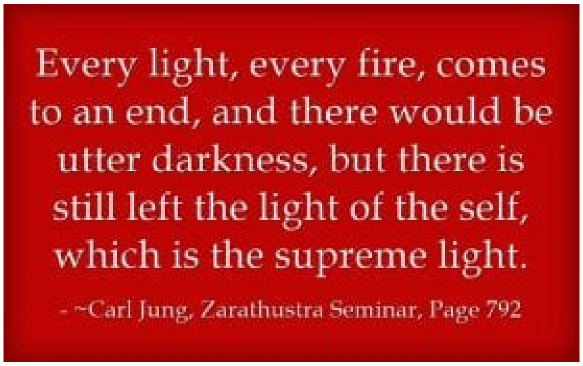
Art is just a particular way of decorating the nest in which you lay your eggs

- ~Carl Jung, Visions Seminar, Page 913-914



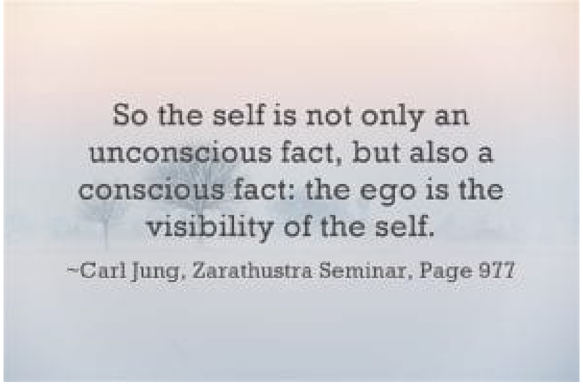
A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you.

~Carl Jung, Zarathustra Seminar, Page 876.



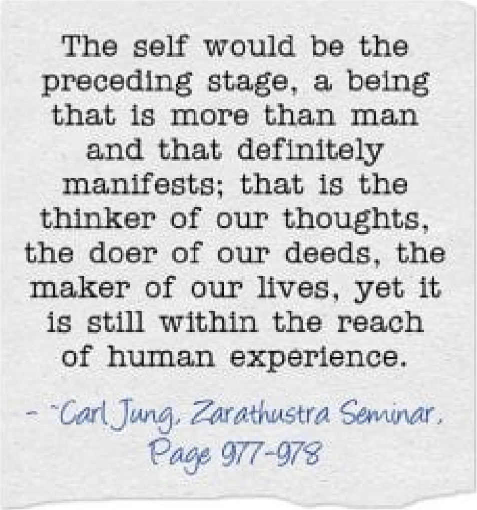
Every light, every fire, comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light.

- ~Carl Jung, Zarathustra Seminar, Page 792



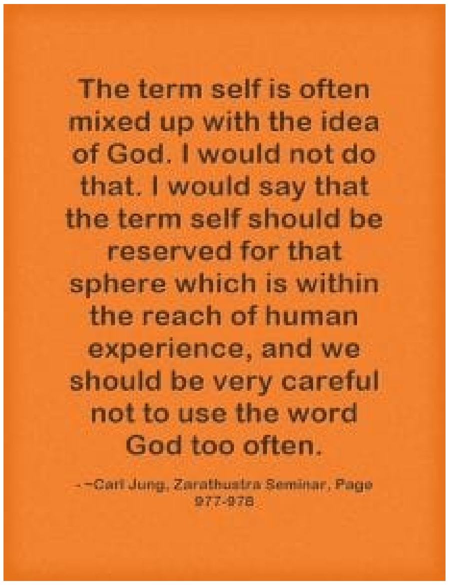
So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self.

~Carl Jung, Zarathustra Seminar, Page 977



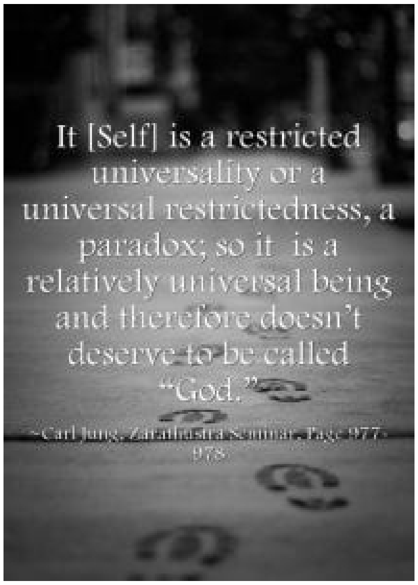
The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience.

- ~Carl Jung, Zarathustra Seminar, Page 977-978



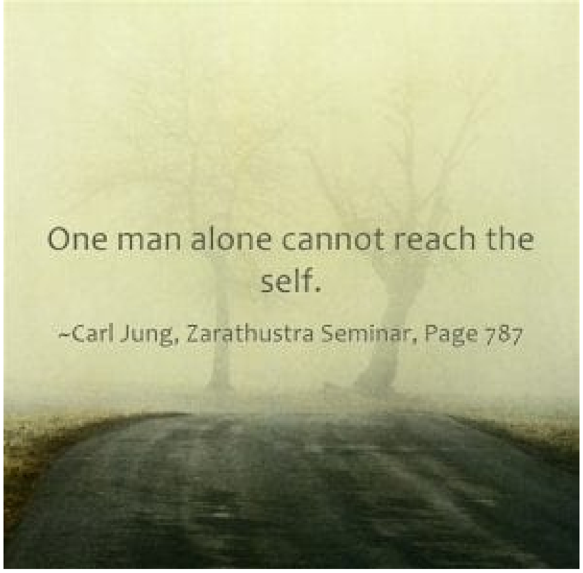
The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often.

- ~Carl Jung, Zarathustra Seminar, Page 977-978



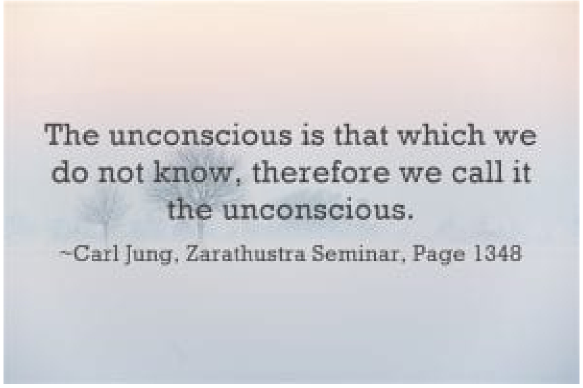
It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God."

~Carl Jung, Zarathustra Seminar, Page 977-978



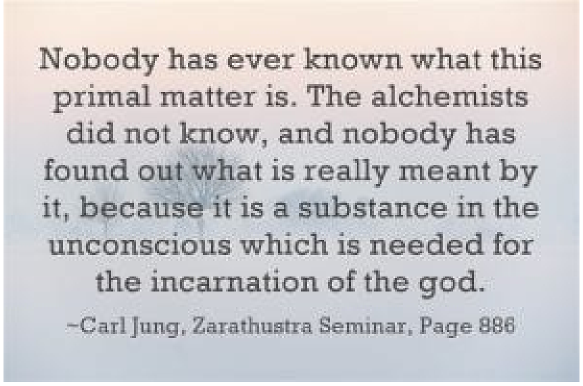
One man alone cannot reach the self.

~Carl Jung, Zarathustra Seminar, Page 787



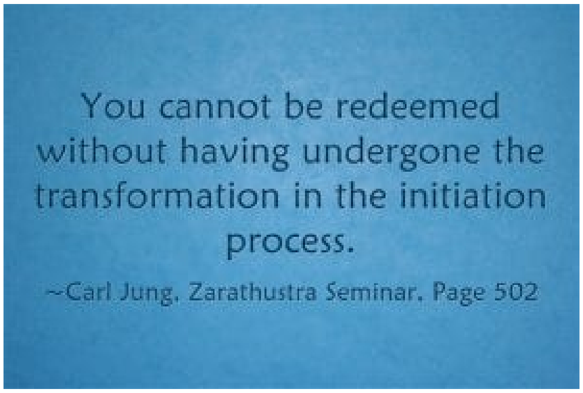
The unconscious is that which we do not know, therefore we call it the unconscious.

~Carl Jung, Zarathustra Seminar, Page 1348



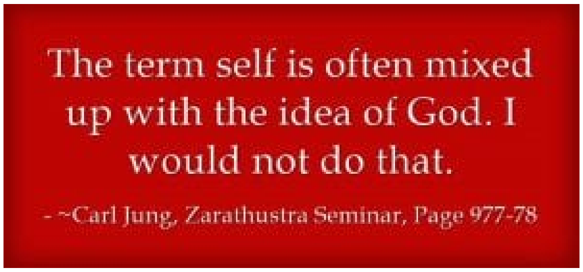
Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god.

~Carl Jung, Zarathustra Seminar, Page 886



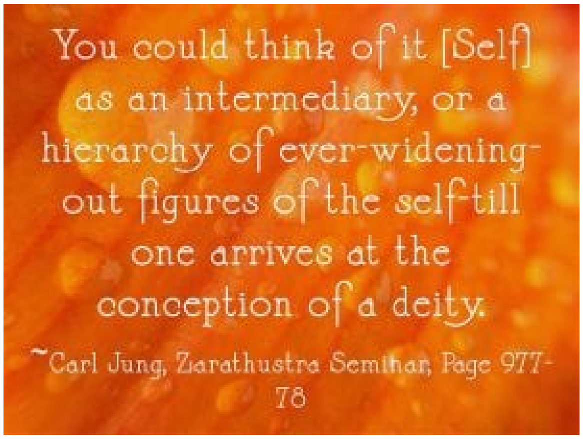
You cannot be redeemed without having undergone the transformation in the initiation process.

~Carl Jung, Zarathustra Seminar, Page 502



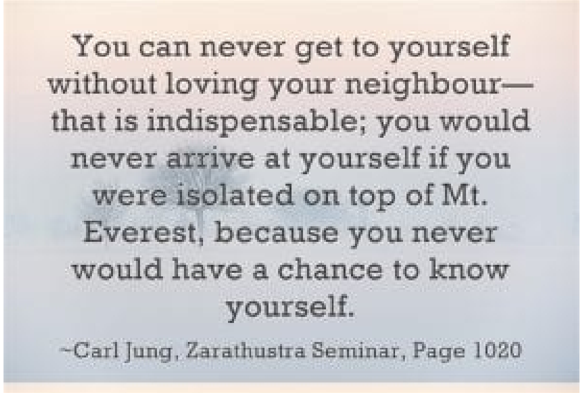
The term self is often mixed up with the idea of God. I would not do that.

- ~Carl Jung, Zarathustra Seminar, Page 977-78



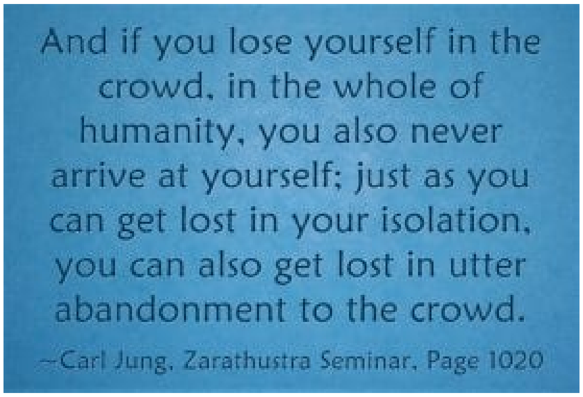
You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self till one arrives at the conception of a deity.

~Carl Jung, Zarathustra Seminar, Page 977-78



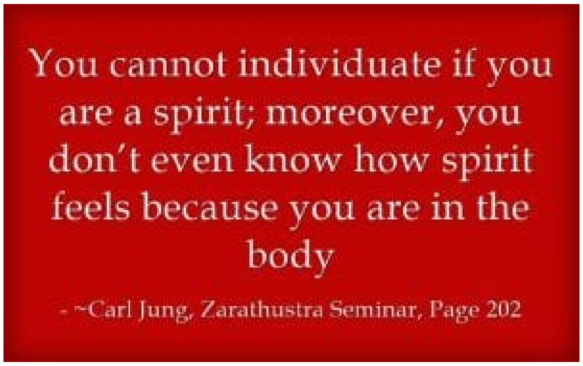
You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself.

~Carl Jung, Zarathustra Seminar, Page 1020



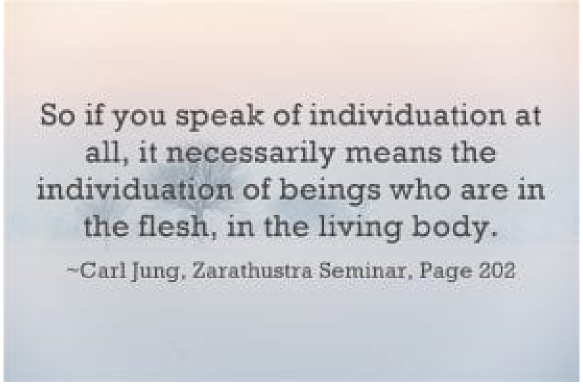
And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd.

~Carl Jung, Zarathustra Seminar, Page 1020



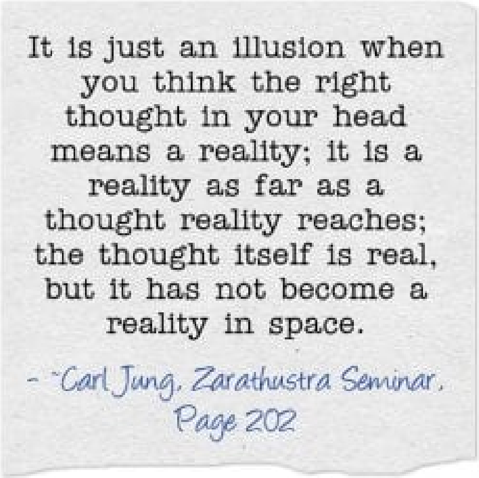
You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body

- ~Carl Jung, Zarathustra Seminar, Page 202



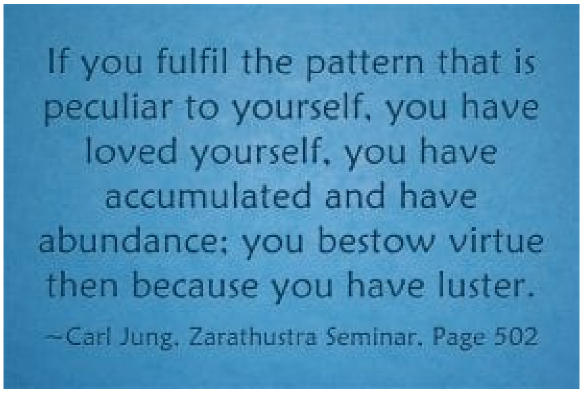
So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.

~Carl Jung, Zarathustra Seminar, Page 202



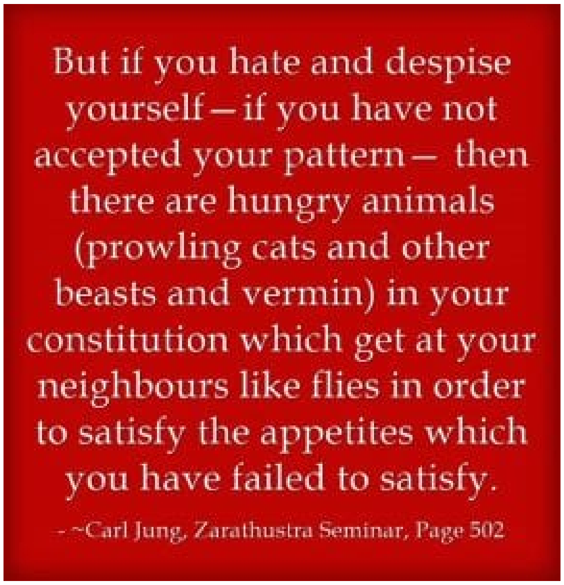
It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space.

- ~Carl Jung, Zarathustra Seminar, Page 202



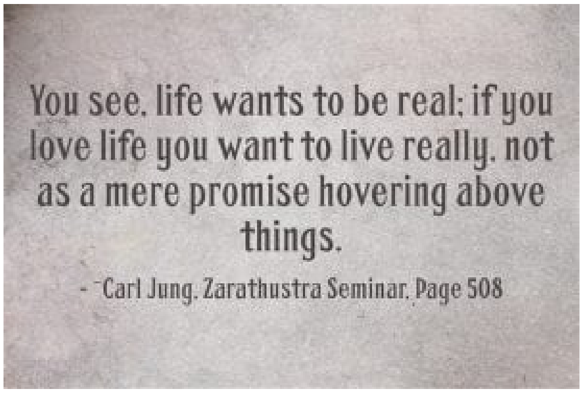
If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster.

~Carl Jung, Zarathustra Seminar, Page 502



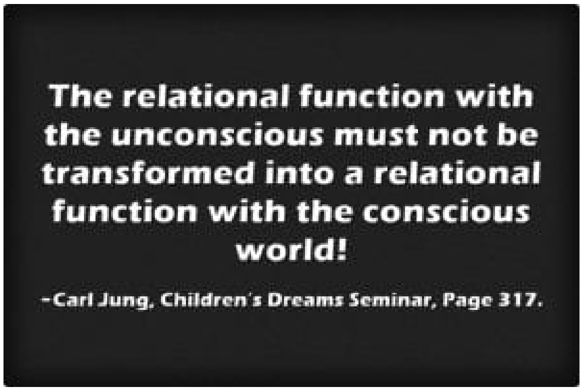
But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy.

- ~Carl Jung, Zarathustra Seminar, Page 502



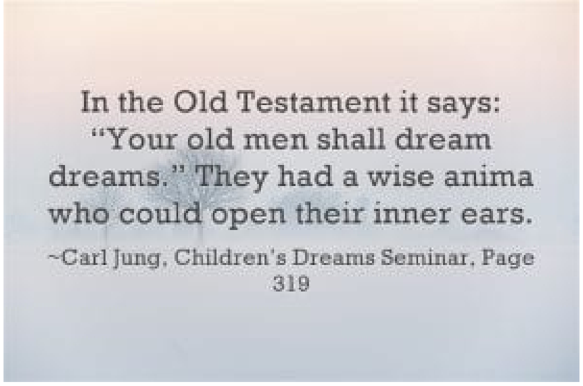
You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things.

- ~Carl Jung, Zarathustra Seminar, Page 508

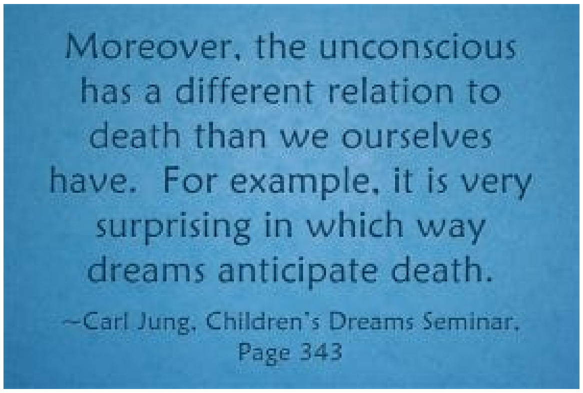


The relational function with the unconscious must not be transformed into a relational function with the conscious world!

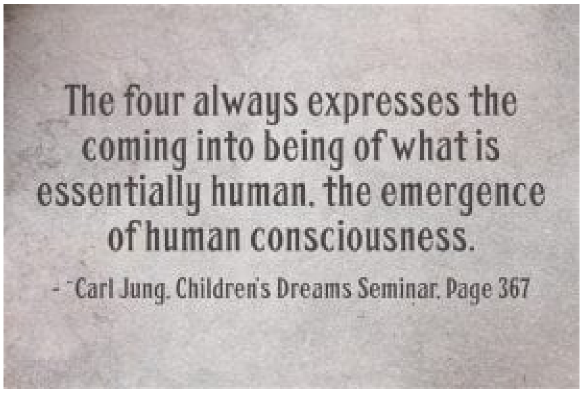
~Carl Jung, Children's Dreams Seminar, Page 317.


In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears.

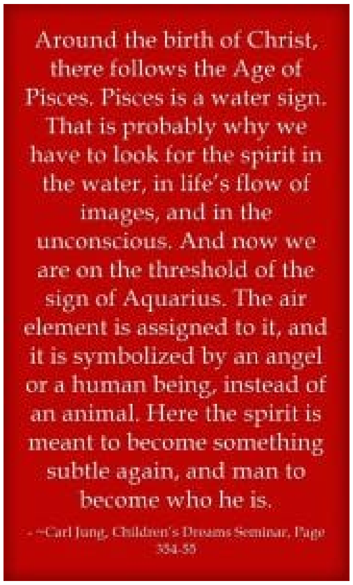
~Carl Jung, Children's Dreams Seminar, Page 319


Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death.

~Carl Jung, Children's Dreams Seminar, Page 343

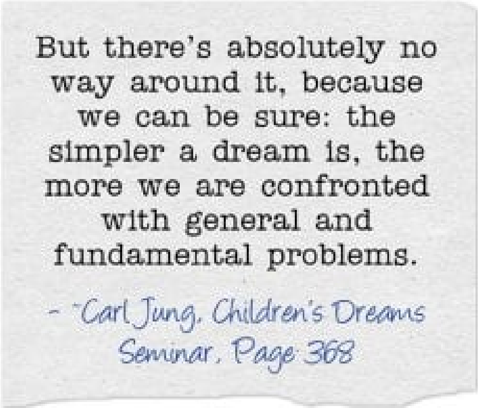

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness.

- ~Carl Jung, Children's Dreams Seminar, Page 367



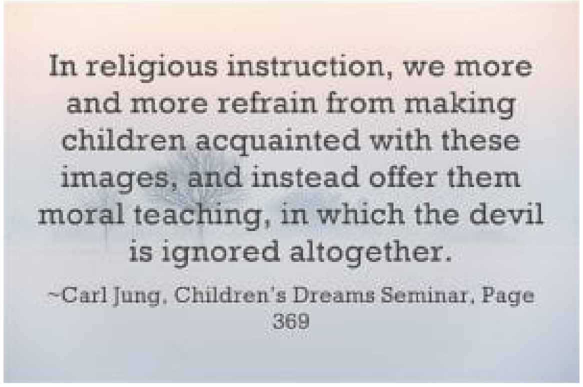
Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is.

- ~Carl Jung, Children's Dreams Seminar, Page 354-55



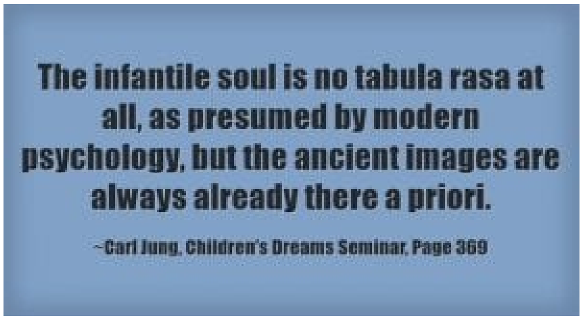
But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems.

- ~Carl Jung, Children's Dreams Seminar, Page 368



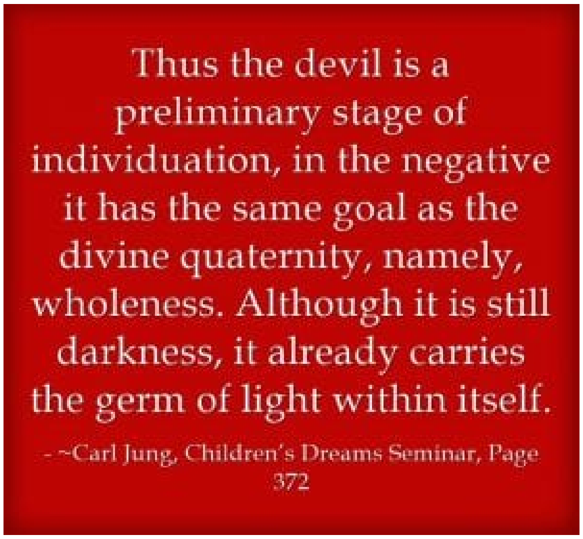
In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether.

~Carl Jung, Children's Dreams Seminar, Page 369



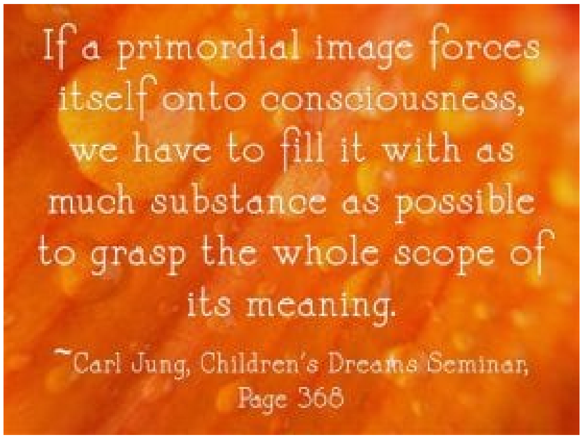
The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori.

~Carl Jung, Children's Dreams Seminar, Page 369



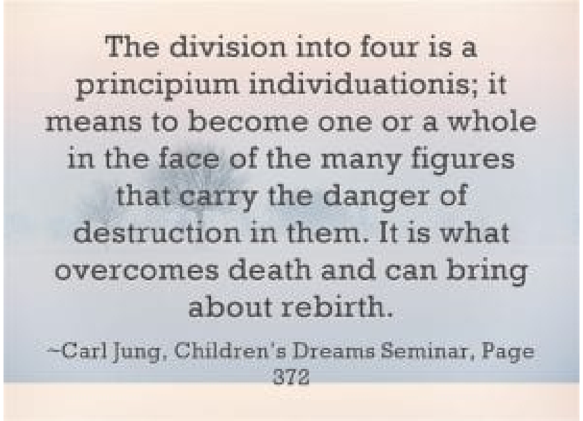
Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself.

- ~Carl Jung, Children's Dreams Seminar, Page 372



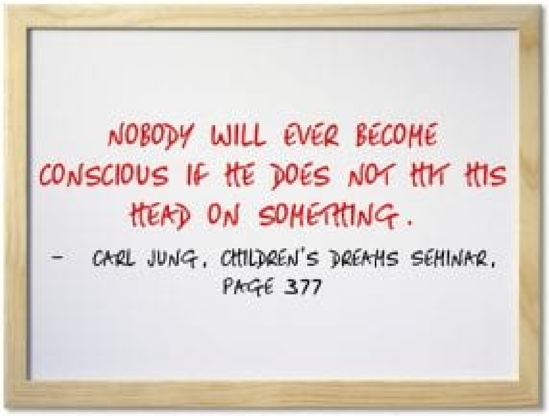
If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning.

~Carl Jung, Children's Dreams Seminar, Page 368



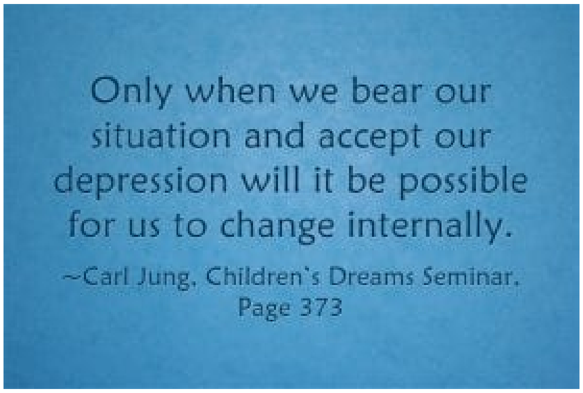
The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth.

~Carl Jung, Children's Dreams Seminar, Page 372



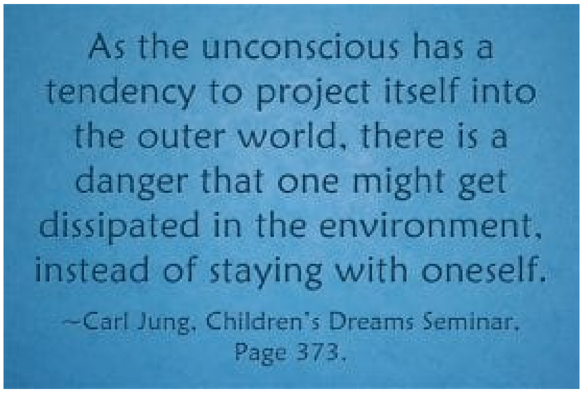
NOBODY WILL EVER BECOME CONSCIOUS IF HE DOES NOT HIT HIS HEAD ON SOMETHING.

– CARL JUNG, CHILDREN'S DREAMS SEMINAR, PAGE 377



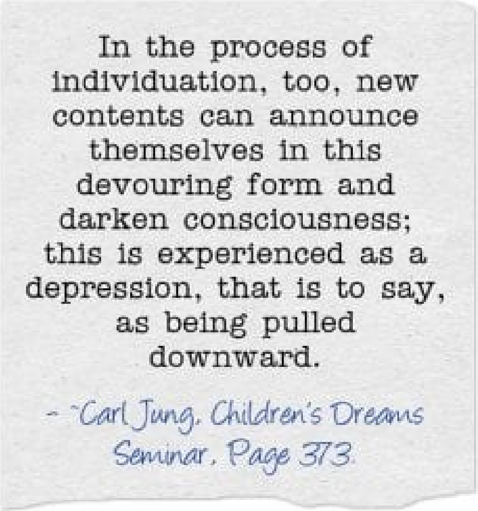
Only when we bear our situation and accept our depression will it be possible for us to change internally.

~Carl Jung, Children`s Dreams Seminar, Page 373



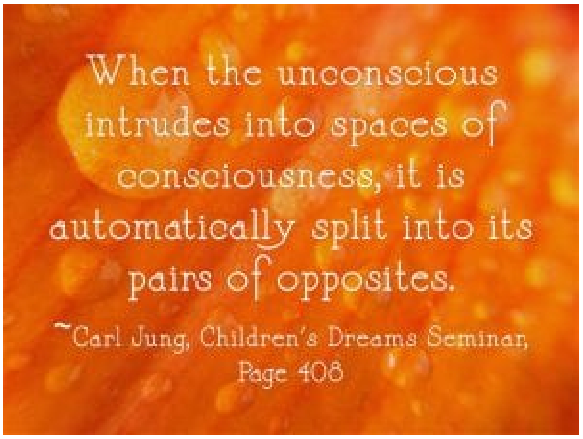
As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself.

~Carl Jung, Children's Dreams Seminar, Page 373.



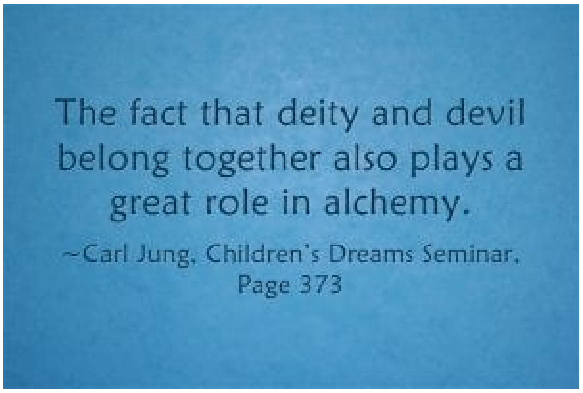
In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward.

- ~Carl Jung, Children's Dreams Seminar, Page 373.



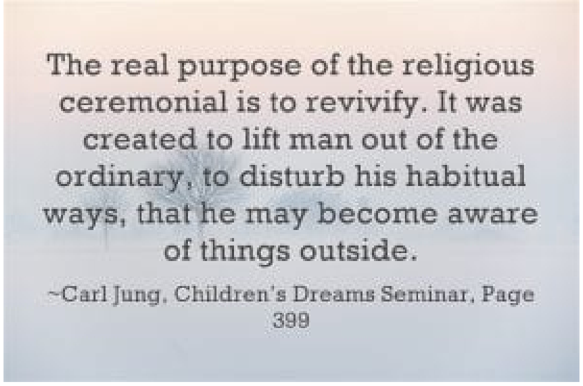
When the unconscious intrudes into spaces of consciousness, it is automatically split into its pairs of opposites.

~Carl Jung, Children's Dreams Seminar, Page 408



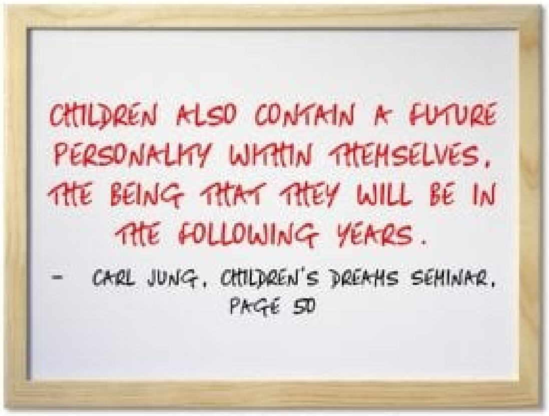
The fact that deity and devil belong together also plays a great role in alchemy.

~Carl Jung, Children's Dreams Seminar, Page 373



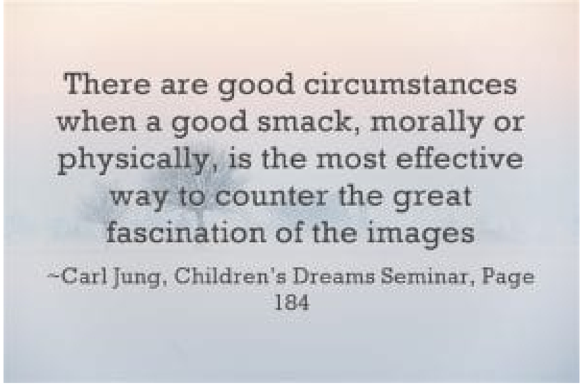
The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside.

~Carl Jung, Children's Dreams Seminar, Page 399



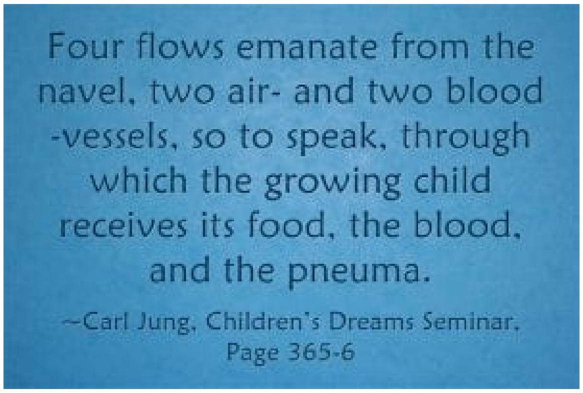
CHILDREN ALSO CONTAIN A FUTURE PERSONALITY WITHIN THEMSELVES, THE BEING THAT THEY WILL BE IN THE FOLLOWING YEARS.

- CARL JUNG, CHILDREN'S DREAMS SEMINAR, PAGE 50



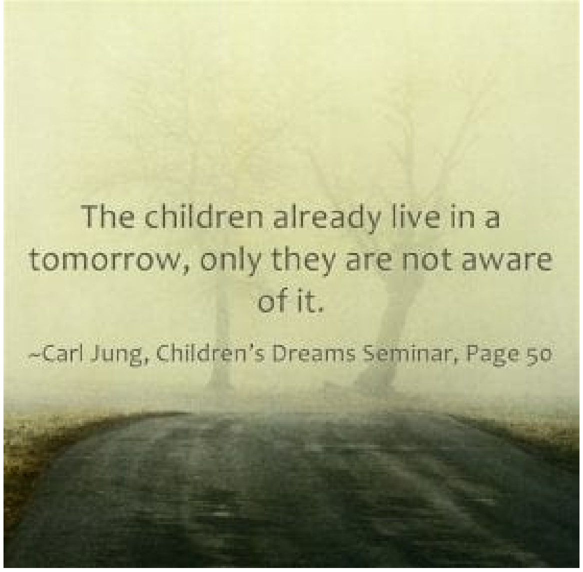
There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images

~Carl Jung, Children's Dreams Seminar, Page 184



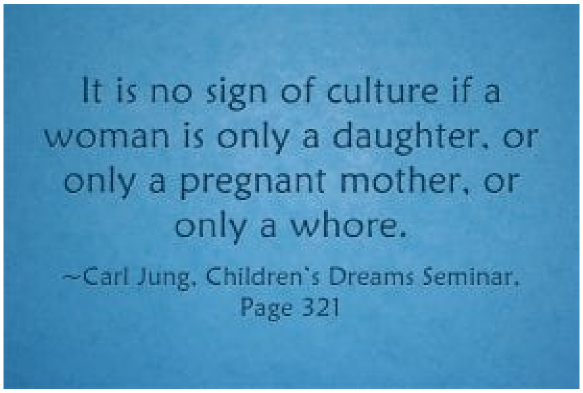
Four flows emanate from the navel, two air- and two blood -vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.

~Carl Jung, Children's Dreams Seminar, Page 365-6



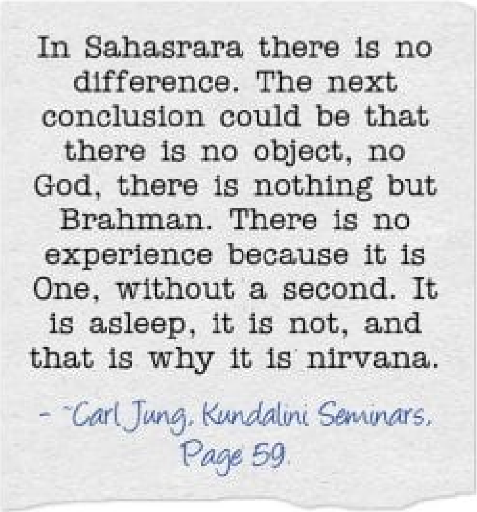
The children already live in a tomorrow, only they are not aware of it.

~Carl Jung, Children's Dreams Seminar, Page 50



It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.

~Carl Jung, Children's Dreams Seminar, Page 321

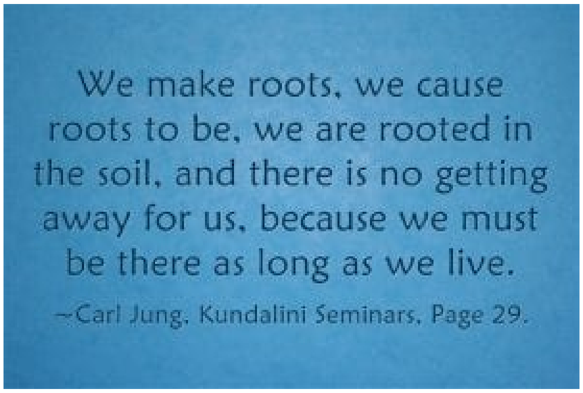


In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana.

- ~Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots.

~Carl Jung, Kundalini Seminars, Page 29.



We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live.

~Carl Jung, Kundalini Seminars, Page 29.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar,

Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Pages 1158-1159

A revelation always means a revealing will, a will to manifest which is not identical with your own will and which is not your activity. You may be overcome by it; it falls upon you. Carl Jung, Zarathustra Seminar, Page 876.

Every light, every fire, comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn’t deserve to be called “God.” Carl Jung, Zarathustra Seminar, Pages 977-978

One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787

The unconscious is that which we do not know, therefore we call it the unconscious. Carl Jung, Zarathustra Seminar, Page 1348

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

You cannot be redeemed without having undergone the transformation in the initiation process. Carl Jung, Zarathustra Seminar, Page 502.

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Life inevitably leads down into reality. Carl Jung, Zarathustra Seminar, Page 508

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

Every light, every fire comes to an end, and there would be utter darkness, but there is still left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life, and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. Carl Jung, Zarathustra Seminar, Page 654.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

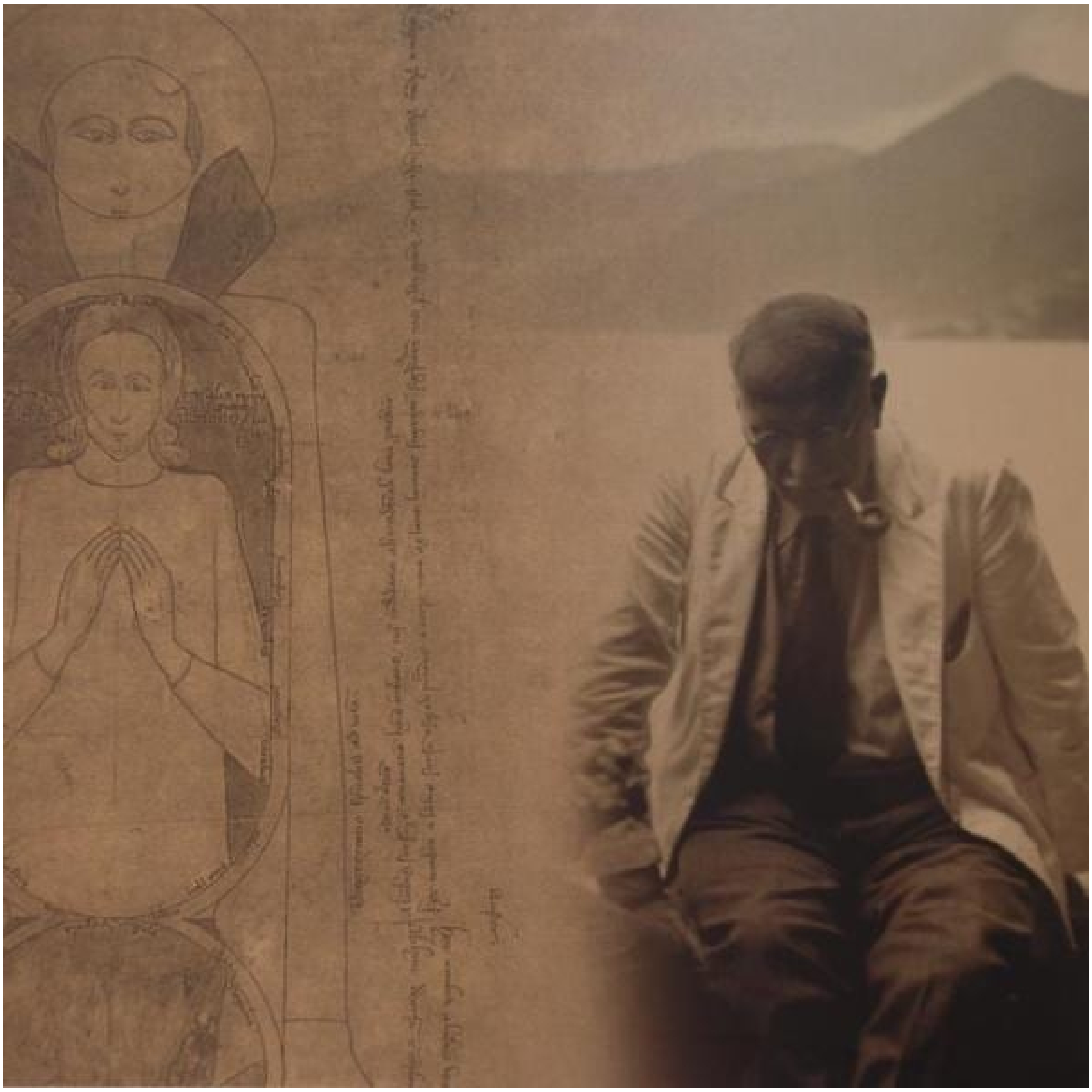
Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

Carl Jung's Letter to Paul A. Hilty (2019-06-28 20:53)



Carl Jung's Letter to Paul A. Hilty answering a variety of questions:

Dear Mr. Hilty,

Your name, "Hilty" is well known even famous in Switzerland. I thank you for your frank questions, which I will try to answer-helias-with much delay!

1. I am of the Swiss Reformed branch. My father was a parson. On my mother's side I had not less than 6 theologians in the family!

2. I consider myself a Protestant and very much so! I am even protesting against the backwardness of Protestantism.

3. I cannot say that I hold to church teachings, but I am considering them very seriously.

4. I don't believe (in a personal God), but I do know of a power of a very personal nature and an irresistible influence. I call it "God." I used this term because it has been used for this kind of experience since time immemorial.

From this point of view any gods, Zeus, Wotan, Allah, Yahweh, the Summum Bonum, etc., have their intrinsic truth. They are different and fore or less differentiated expressions of aspects of one ineffable truth (Cf. Forward to Answer to Job and "Psychology and Religions," Terry Lectures 1936.)

5. AS "God" is the overwhelming experience He is an ineffable, beyond which I would not dare to make any statements, although I fully accept the traditional inference of this absolute oneness and this complexio oppositorum. The use of such an image obviously includes Nature as an aspect of the Deity.

6. There are no natural laws, only statistical probabilities, included in "God."

7. AS there are not axiomatic laws, any so-called "law" suffers exceptions. Nothing therefore is absolutely impossible except alogical contradiction.

8. I don't' know whether is doing improbable things.

9. Within the reach of my experience I have never encountered a miracle. Thus I don't know whether such things you mention are possible.

10. There is no proof of God's existence. I only know Him as a personal, subjective experience and indirectly through the consensus gentium.

11. This questions is ridiculous. Time and space are epistemological categories indispensable for the description of moving bodies, but incommensurable with objects of inner experience.

12. As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person, yet highly enveloped in archetypal projections, more so that other historical figures like Buddha, Confucius, Lao-tse, Pythagoras, etc. Inasmuch as Christ represents an archetypal image (he is of diving nature and thus the "son of God." (Cf. Answer to Job and my disquisition about the psychology of the Christ symbol in Aion, Chapter V.)

13. I know of resurrection only because it is a very important archetypal idea. I don't know whether it has ever occurred as a physical fact. I see no point in believing something I don't know. The resurrection is a myth (like questions 14-15)

16. I don't think that the human mind is eternal and therefore I don't' assume that we can think eternal subjects like infinity, immortality, etc. We can only use such words. We just don't know what is going to happen after death. The only thing we know within reasonable certainty is that the psyche is relatively independent of time and space or that time and space (including causality) are relatively dependent upon the psyche. (Vide: Jung and Pauli, the Interpretation of Nature and the Psyche, 1955.) Further conclusions from this fact are very uncertain.

17-20 I do not deny the existence of things unknown and I do not presume to a belief in such matters.

21. "Devil" is a very apt name for certain autonomous powers in the structure of the human psyche. As such the devil seems to me to be a very real figure.

22-24. Unanswerable metaphysical problems beyond my reach.

As you have seen, I could not answer your questions with a simple yes or no, although I should have preferred it. The question of religion is unfortunately more complicated. It can't be reduced to mere belief of unbelief. This is only true for a confession or a church, but not for religion, the latter being chiefly a matter of experience.

Since my answers are far from being complete I have added some books where you can get the necessary information.

Yours Sincerely, C.G. Jung [Letter dated October 25, 1955]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/34da5-thought.jpg`

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide (2019-06-28 21:05)

[1]

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide:

My Dear Mrs. Crowley, 20 December 1941

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. And then your situation in Europe came back to me with a bang!

I beg you to consider your life. If they are going to send you to Poland, you only can suicide yourself. Please forgive this crudeness! It is my anxiety for your life which makes me say such things. Remember, I warned you before America went to war. It is urgent that you do something and quick! Europe is in a desperate situation.

I am sorry and I am helpless.

Yours affectionately, C.G. Jung

Note: The Japanese attacked Pearl Harbor on December 7, 1941

Image: The main gate at the former Nazi death camp of Birkenau. Note that this is inside the camp looking back from the loading ramp to the "Gate of Death".

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/06/423be-92bsuicide.jpg`

Carl Jung on the Anima and Animus (2019-06-29 05:00)

[1]

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part of the inherited nature of the individual?

Dr. Jung: Well, this is a bit complicated, you know.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.

That is something that doesn’t appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.

They said it; it is not a modem invention.

The same is the case with the animus.

It is a masculine image in a woman’s mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things.

Then because he says it, it is all true and he is the fellow, no matter what he is.

Those are particularly well-founded archetypes, those two.

And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/2b940-anima2banimus.jpg`

Carl Jung and "The Universal view of the world is a Religion." (2019-06-29 05:00)

[1]

A very universal view of the world is always un-conditioned, it is the ultimate truth of what you have to believe.

For example, in intellectual matters you are bound to apply the hypothesis which seems most valid.

It is immoral merely to take a position of negation.

The universal view of the world is a religion.

To most people modern religion is a historical sentimentality rather than a view of the world, for this we rather go to philosophy or science.

A religion should be an ultimate view of the world; it should be unconditioned and absolute.

When religion becomes relative and conditional it is no longer valid, it will no longer release the unconditioned forces within you and your impersonal attitude must have behind it an absolute and unconditioned principle which must be accepted in its totality.

If the channels are too narrow, the stream will overflow and become destructive.

This happened at the time of the Reformation. Then the channel became too narrow, after the Gothic period.

As a result of the Reformation life flowed once again, but it left the ecclesiastical channel and a world science began.

At the Reformation two things happened which upset the absolute attitude of that day:

(a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching,

(b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ.

The Church met this problem by going back to the authority of the Fathers, instead of seeking for new ways to meet the new truth. She just dismissed the new truth.

The Germanic peoples, especially, split off from the Catholic Church.

This branch kept on dividing.

Protestantism is a negation of medieval Christianity, and is on the way to differentiation.

The Catholic Church bases itself on the mediation of the Church; Protestantism denies that this is necessary, and so the Church is already undermined.

Protestantism claims that man has direct access to God, which opens the way to differences of revelation, that is, to schisms.
This means that man is individual, which for the Church is the work of the devil.

Thus the impersonal view represented by the Church became dissolved, and with it our impersonal attitude.

Now we have none. Carl Jung, Cornwall Seminar, Page 15.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/50b2b-gothic.jpg`

Carl Jung on "The Nature of Objects" (2019-06-29 05:15)

[1]

The Nature of the Value of Objects.

1. evident or real;
2. unconscious or magical value.

What is this magical value? The primitives say it Is mans, value, prestige soul-power.

They only realize the dynamic side, not the ideal side. All energy must have form, e.g. heat or electricity, etc.
So too mental energy must have form, this takes the form of idea or image.

When you perceive psychic energy, you perceive an image; glee, all images have energy.

Repressed energy comes up in the form of phantasy and through the realization of such phantasies energy is released.

The primitive thinks of such energy as "soul." For example, the sorcars hove cages hanging in the trees to catch the souls in bird form, enticed to the herd of the man by rice grains.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realizing that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul.

Our psychic system is a careful synthesis and from this parts may fall out and become autonomous.
Such parts may come into opposition with the remainder.

The primitive would say this condition was due to loss of soul. Thus images are energy or libido.

This is why the magician makes images, for such things are energy - magic energy.

In as much as such a figure makes an impression on you, it releases energy.

An object that can do that is indeed magic. For example, the Mona Lisa attracts people, it is energy. Such a picture is mana., fetish, etc.
The magic value of the object exists in certain images.

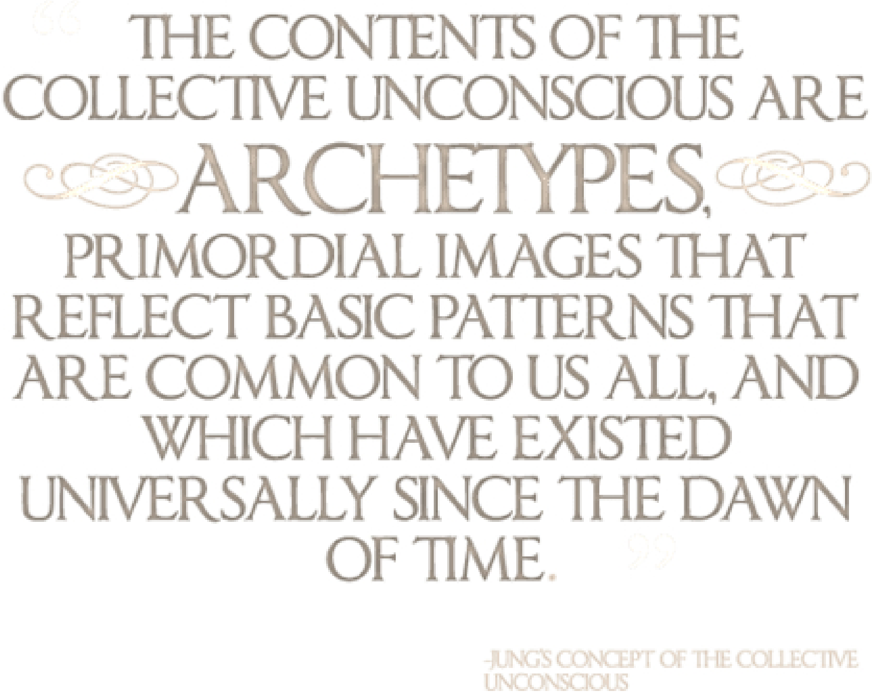
The magical value of the object consists in projection of the anima or animus. (This is looked at from within, the intuitive approach.)

But if we want to describe the structure of the psyche looked at from without, In the scientific way, we have to speak of the psyche as a system of adaptations. Carl Jung; Cornwall Seminar; Page 13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/0bf3d-noble.jpg`

Carl Jung on: The Unconscious: Archetypes (2019-06-29 05:55)

[1]



"THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES, PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME."

-JUNG'S CONCEPT OF THE COLLECTIVE UNCONSCIOUS

Carl Jung on: The Unconscious: Archetypes

Dr. Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on the concept, archetype?

Dr. Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest.

That is an inherited form in him.

He will apply certain symbiotic phenomena, between insects and plants.

They are inherited patterns of behavior.

And so man has, of course, an inherited scheme of functioning.

You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern.

You may have a great difficulty seeing it because you cannot compare it.

There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what.

But because we have no means of comparison, we are necessarily unconscious about the whole conditions.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms.

For instance, the way in which a man should behave is expressed by an archetype.

Therefore, you see, the primitives tell such stories. A great deal of education goes through story telling.

For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do.

Then they say, "Now that’s exactly the thing you shall not do."

Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.

That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.

The archetypes are, at the same time, dynamic.

They are instinctual images that are not intellectually invented.

They are always there and they produce certain processes in the unconscious that one could best compare with myths.

That’s the origin of mythology.

Mythology is a pronouncing of a series of images that formulate the life of archetypes.

So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things.

For instance, our ancestors have done so and so, and so shall you do.

Or such and such a hero has done so and so, and that is your model.

For instance, in the teachings of the Catholic church, there are several thousand saints.

They show us how to do— They have their legends— And that is Christian mythology.

In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave.

They are archetypes of behavior.

I became more and more respectful of archetypes, and that naturally led me on to a profound study of them.

And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.

It was, of course, difficult to know where to begin, because it is such an enormously extended field.

And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?"

I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw.

They were concerned with the problem of archetypes, and made a peculiar philosophy of it.

Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche.

The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem.

I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry.

It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement.

They called themselves philosophers, like Narcissism.

And then I read the whole accessible literature, Latin and Greek.

I studied it because it was enormously interesting.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish.

It is not simple.

Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth century, all in Latin; some texts are in Greek, not a few very important ones.

That has given me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know.

That is a psychical phenomenon, and we’ve got to understand these things.

To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of
Americans.

Nobody can deny that he has been influenced by the war.

That was all Hitler’s doing—and that’s all psychology, our foolish psychology.

But you only come to an understanding of these things when you understand the background from which it springs.

It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn’t that a marvelous disease!"

It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining
the meat or anything like that; but everyone simply states, "This is a phenomenon."—Yes, but one doesn’t understand it.

Of course, I cannot tell you in detail about alchemy.

It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness.

This is a wonderful picture of how the development of archetypes, the movement of archetypes,
looks when you look upon them with broader perspective.

Maybe from today you look back into the past and you see how the present moment has evolved out of the past.

It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely
different name.

Actually, it has a different name.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.—It was the parallel development, as Narcissism was,
to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one.

That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious
behaves to ourselves.

And we can construct or even predict the unconscious of our days when we know what it has been yesterday.

Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river.

Now that is a whole situation.

You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that.

There is danger and something is going to happen.

The problem is how you escape.

Now this is a whole situation and it makes an archetype.

And that archetype has now a suggestive effect upon you.

For instance, you get into a situation; you don’t know what the situation is; you suddenly are seized by
an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Dr. Evans: Could this also be described as spontaneous?

Dr. Jung: Quite spontaneous.

And that is done through the archetype that is concerned.

Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich.

His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn’t
come together about whether they wanted to kill the king or not.

The moment the king rode into the ford, they thought, "Murder!"

They shouted, "Why do we let him abuse us?"

Then they killed him, because this was the moment they were seized; this was the right moment.

So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon.

You are seized with a certain spell and you do a thing that is unexpected.

Several times when I was in Africa, I went into such situations where I was amazed afterwards.

One day I was in the Sudan and it was really a very dangerous situation, which I didn’t recognize at the moment at all.

But I was seized with a spell.

I did something which I wouldn’t have expected and I couldn’t have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure.

So, for instance, falling in love at first sight, that is such a case.

You have a certain image in yourself, without knowing it, of the woman—of any woman.

You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught.

And after ward you may discover that ⍰ it was a hell of a mistake.

You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured!

He sees that she is no good at all, that she is a hell of a business, and he tells me so.

He says, "For God’s sake, doctor, help me to get rid of that woman." He can’t though, and he is like clay in her fingers.

That is the archetype.

It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know.

It is like the girl—any girl.

When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly disappointed when she marries that particular "letter."

Well, that’s the archetype of the animus.

Dr. Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."

Dr. Jung: They don’t become; they are.

They are to begin with. You see, we are born into a pattern; we are a pattern.

We are a structure that is pre-established through the genes.

Dr. Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a nest.Is that how you intended to describe it?

Dr. Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern.

The behavior of any bird or insect follows a pattern, and that is the same with us.

Man has a certain pattern that makes him specifically human, and no man is born without it.

We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves.

If a man could look into himself, he could discover it.

When a man discovers it in our days, he thinks he is crazy—really crazy.

Dr. Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?

Dr. Jung: Well, I don't know what I do know about it; it is so blurred.

You see, we have no means of comparison.

We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc.

Those are areas, as it were, in which there are many variations.

It can be expressed in this way or that way, you know.

And they overlap, and often you cannot say where the one form begins or ends.

It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it.

You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments.

This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by
the anima.

Then the whole thing will have such and such complications and such and such developments because it is typical.

The way the anima is described is exceedingly typical.

I don't know if you know Rider Haggard's She, or L'Atlantide by Benoît—c'est la femme fatale.

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex,

male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part
of the inherited nature of the individual?

Dr. Jung: Well, this is a bit complicated, you know.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.

That is something that doesn’t appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.

They said it; it is not a modem invention.

The same is the case with the animus.

It is a masculine image in a woman’s mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things.

Then because he says it, it is all true and he is the fellow, no matter what he is.

Those are particularly well-founded archetypes, those two.

And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/bcc95-arch.png`

Carl Jung: It is the kingdom of things that are not. (2019-06-30 03:30)

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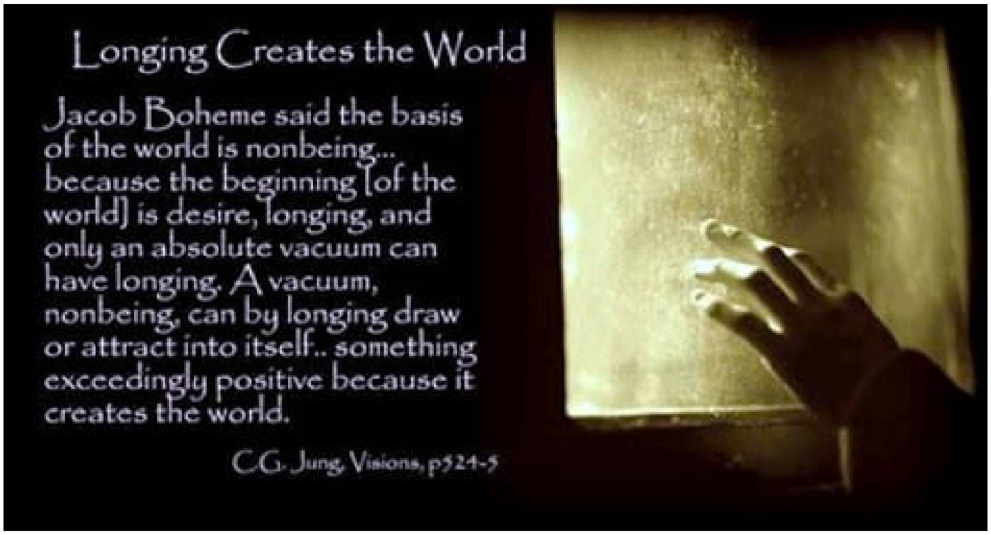

Longing Creates the World

Jacob Boheme said the basis of the world is nonbeing... because the beginning [of the world] is desire, longing, and only an absolute vacuum can have longing. A vacuum, nonbeing, can by longing draw or attract into itself.. something exceedingly positive because it creates the world.

C.G. Jung, Visions, p524-5

Mrs. Crowley: The two symbols together would perhaps suggest the Yin and the Yang.

Dr. Jung: That is true.

The bowl would be the female and the staff the male form, which means a union of opposites; the male and female are together in this poimen.

It also means neither male nor female.

That is expressed in the so-called Gospel according to the Egyptians, in the conversation of Jesus with Salome.

Salome asked Jesus when the prophecies would be fulfilled, and Jesus said: "When ye shall tread upon the vesture of shame, and when the two shall be one, and the male with the female neither male nor female. "

That is, when a thing is yea and nay, then it is neither yea nor nay, it is both and therefore beyond.

The unrecognizable and incomprehensible thing can only be expressed by a paradox; when we cannot understand a thing in its essence, when we cannot grasp it by our means of reasoning, we describe it in such a form.

For instance, the Buddhistic concept of nirvana is positive non-being, or being, non-being.

It is the kingdom of things that are not.

The beginning of the world, the creative point, the origin, is also described by a paradox: a completely empty fullness, or completely full emptiness.

And Jakob Boehme, that famous mystic and philosopher of the sixteenth century, said that the basis of the world is the nil, the Nichts, the non-being, and that it cannot be otherwise because the beginning is desire, longing, and only an absolute vacuum can have longing.

A vacuum, non-being, can by longing draw or attract into itself, while anything that is full already possesses and can desire no longer.

So this desire, and Schopenhauer's primordial will, is something exceedingly positive because it creates the world; and yet it is nothing, for only where there is nothing can something come to pass. Carl Jung, Visions Seminar, Pages 524-525

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/06/12blonging.jpg`

Carl Jung on Shamanism, The Mass, Osirification and Mystery Religions. (2019-06-30 04:38)

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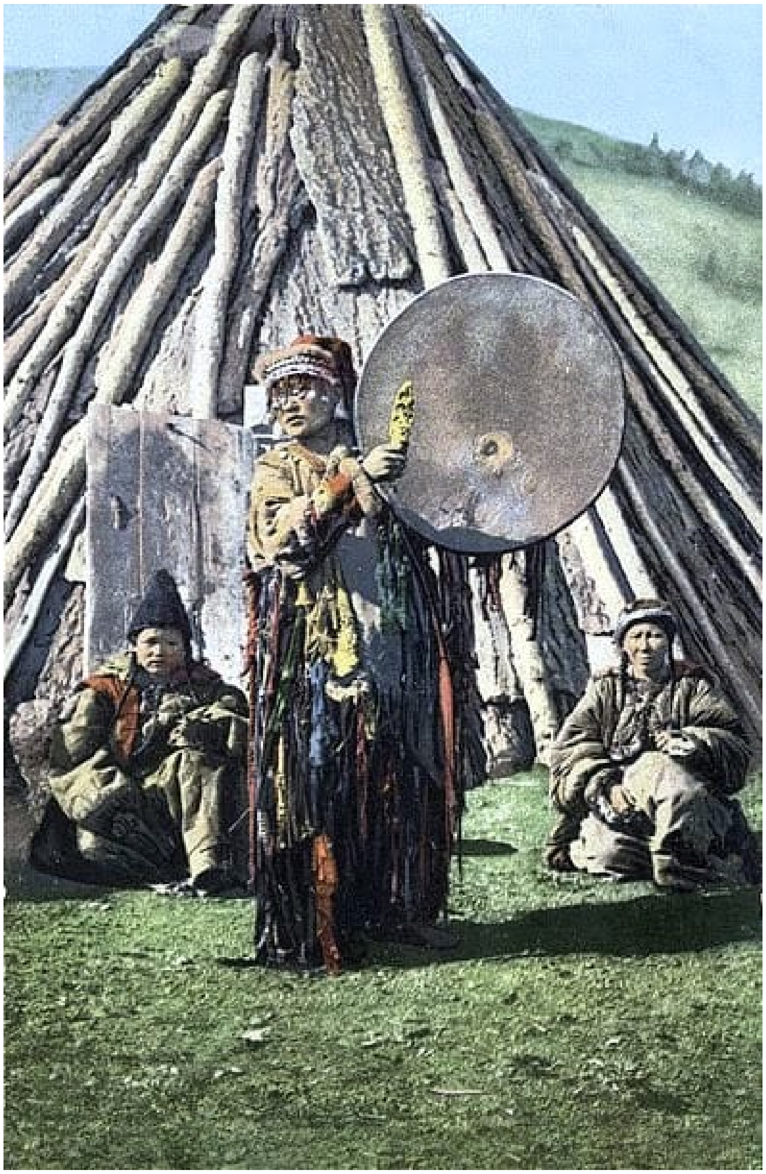

[Carl Jung on Shamanism, The Mass, Osirification and Mystery Religions.]

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion.

The shaman's experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted to the pneumatic man in a word, of apotheosis.

The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.

The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable "mysteries" and "sacraments" these being reinforced by religious teachings, exercises, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings.

Thus, in ancient Egypt,we see how the experience of "Osirification," originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.

Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.

Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery.

So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this, such as confession and
repentance of sin.

The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as of psychological processes a
realization for which the alchemists had already paved the way by putting their opus operatum at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.

As I think I have shown, the "philosophical" side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these to judge by the example of Gerhard Dorn were pretty far advanced by the end of the sixteenth century.

63 Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere "psychologizing," i.e., annihilation, of the mystery.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in

scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life
or of matter.

At no point has he explained the mystery itself, thereby causing it to fade.

He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates
something known.

It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.

The ethics of the researcher require him to admit where his knowledge comes to an end.

This end is the beginning of all wisdom. Carl Jung, Psychology and Religion, Pages 294-296, Para 448.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/9d891-altay.jpg`

Carl Jung on the nature of Sacrifice (2019-06-30 05:14)

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[Carl Jung on the nature of Sacrifice]

When, therefore, I give away something that is "mine," what I am giving is essentially a symbol, a thing of many meanings; but, owing to my unconsciousness of its symbolic character, it adheres to my ego, because it is part of my personality.

Hence there is, explicitly or implicitly, a personal claim bound up with every gift. There is always an unspoken "give that thou mayest receive."

Consequently the gift always carries with it a personal intention, for the mere giving of it is not a sacrifice.

It only becomes a sacrifice if I give up the implied intention of receiving something in return. If it is to be a true sacrifice, the gift must be given as if it were being destroyed.

Only then is it possible for the egoistic claim to be given up.

Were the bread and wine simply given without any consciousness of an egoistic claim, the fact that it was unconscious would be no excuse, but would on the contrary be sure proof of the existence of a secret claim.

Because of its egoistic nature, the offering would then inevitably have the character of a magical act of propitiation, with the unavowed purpose and tacit expectation of purchasing the good will of the Deity.

That is an ethically worthless simulacrum of sacrifice, and in order to avoid it the giver must at least make himself sufficiently conscious of his identity with the gift to
recognize how far he is giving himself up in giving the gift.

In other words, out of the natural state of identity with what is "mine" there grows the ethical task of sacrificing oneself, or at any rate that part of oneself which is identical with the gift.

One ought to realize that when one gives or surrenders oneself there are corresponding claims attached, the more so the less one knows of them.

The conscious realization of this alone guarantees that the giving is a real sacrifice.

For if I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself.

Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice.

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.

Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return.

Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself.

Nobody can give what he has not got.

So anyone who can sacrifice himself and forgo his claim must have had it; in other words, he must have been conscious of the claim.

This presupposes an act of considerable self-knowledge, lacking which one remains permanently unconscious of such claims.

It is therefore quite logical that the confession of sin should come before the rite of transformation in the Mass.

The self-examination is intended to make one conscious of the selfish claim bound up with every gift, so that it may be consciously given up; otherwise the gift is no sacrifice.

The sacrifice proves that you possess yourself, for it does not mean just letting yourself be passively taken: it is a conscious and deliberate self surrender, which proves that you have full control of yourself, that is, of your ego.

The ego thus becomes the object of a moral act, for "I" am making a decision on behalf of an authority which is supraordinate to my ego nature. I am, as it were, deciding against my ego and renouncing my claim.

The possibility of self-renunciation is an established psychological fact whose philosophical implications I do not propose to discuss.

Psychologically, it means that the ego is a relative quantity which can be subsumed under various supraordinate authorities.

What are these authorities? They are not to be equated outright with collective moral consciousness, as Freud wanted to do with his superego, but rather with certain psychic conditions which existed in man from the beginning and are not acquired by experience.

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become.

The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits.

In this totality the conscious mind is contained like a smaller circle within a larger one.

Hence it is quite possible for the ego to be made into an object, that is to say, for a more compendious personality to emerge in the course of development and take the ego into its service.

Since this growth of personality comes out of the unconscious, which is by definition unlimited, the extent of the personality now gradually realizing itself cannot in practice be limited either.

But, unlike the Freudian superego, it is still individual.

It is in fact individuality in the highest sense, and therefore theoretically limited, since no individual can possibly display every quality. (I have called this
process of realization the "individuation process")

So far as the personality is still potential, it can be called transcendent, and so far as it is unconscious, it is indistinguishable from all those things that carry its projections in other words, the unconscious personality merges with our environment in accordance with the above-named participation mystique.

This fact is of the greatest practical importance because it renders intelligible the peculiar symbols through which this projected entity expresses itself in dreams.

By this I mean the symbols of the outside world and the cosmic symbols.

These form the psychological basis for the conception of man as a microcosm, whose fate, as we know, is bound up with the macrocosm through the astrological components of his character. Carl Jung, Psychology and Religion, Pages 256-259; Para 390-391.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/4d98d-sacrifice.jpg`

Carl Jung on the "Intuitive Extrovert" and "Intuitive Introvert." (2019-06-30 05:34)

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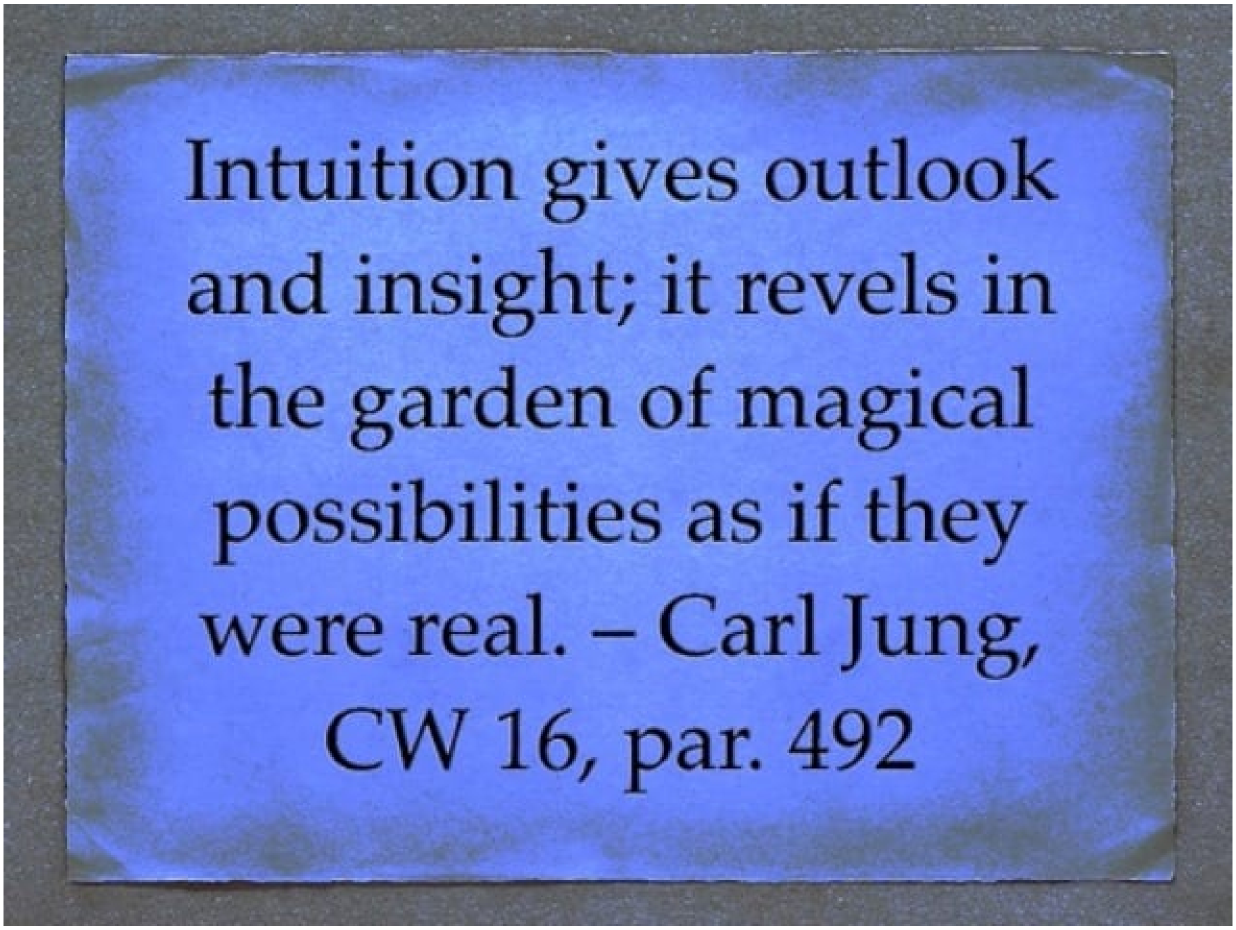

Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real. – Carl Jung, CW 16, par. 492

Dr. Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert.

The intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable.

The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very difficult to understand because what he sees are most uncommon things, things which he doesn’t like to talk about if he is not a fool.

If he did, he would spoil his own game by telling what he sees, because people won’t understand it.

For instance, once I had a patient, a young woman about 27 or 28.

Immediately after I had seated her, she said, "You know, doctor, I came to you because I’ve a snake in my abdomen."

What! "Yes, a black snake coiled up in the bottom of my abdomen."

I must have made an awful face at her, so she said, "You know that I don’t mean it literally."

I then replied, however, "If you say it was a snake, it was a snake."

In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted
for ten consultations, she reminded me of something she had foretold me.

She had said, "I come ten times and then it will be all right," to which I responded with the question, "How do you know?"

"Oh, I've got a hunch," she said.

Now at about the fifth or sixth hour she said, "Doctor, I must tell you that the snake has risen; it is now about here."

A hunch.

Then on the tenth day I said, "Now this is our last hour, and do you feel cured?"

Just beaming, she replied, "You know, this morning it came up, came out of my mouth, and the head was golden."

Those were her last words.

When it comes to reality now, that same girl came to me because she couldn't hear the step of her feet anymore,
because she walked on air, literally. She couldn't hear it, and that frightened her.

When I asked for her address, she said, "Oh, Pension so and so.

Well, it is not just called a pension, but it is a sort of pension."

I had never heard of it.

"I have never heard of that place," I said.

She replied, "It is a very nice place.

There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time.

I often wish they would invite me to their merry evenings."

And I said, "Do they amuse themselves all alone?"

"No," she replied, "there are plenty of young gentlemen coming in; they have a beautiful time,
but they never invite me."

It turned out that this was a private brothel.

She was a perfectly decent girl from a very good family, not from here.

She had found that place, I don't know how, and she was completely unaware that they were all prostitutes.

I said, "For heaven's sake, you fell into a very tough place; you'll hasten to get out of it."

She didn't see reality, but she had hunches like everything, vraiment.

Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy.

I myself was quite shocked, and I thought, "For heaven's sake, is that case a schizophrenic?"

You don't normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of language.

So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be misunderstood.

Thus they learn to keep things to themselves.

You hardly ever hear them talking of these things.

In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their experiences, both their inward experiences and those which occur in human relations.

For instance, they may come into the presence of somebody they don't know, not from Adam, and suddenly they may have inner images.

Now these inner images may give them a great deal of information about the psychology of that person they have just met.

That is typical of cases that often happen.

They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story.

Then the fat would be in the fire!

So the intuitive introvert has in a way a very difficult life, although it is a most interesting one.

It is quite difficult to get into their confidence.

Dr. Evans: Yes, because they are afraid people will think . . .

Dr. Jung: They are sick.

The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things.

When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted?

The psychologist must look at entirely different things.

He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.

These things are complicated.

They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling.

So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully avoiding women may be married by his cook in the end.

Dr. Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types, the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the individual.

Dr. Jung: It is just a sort of skeleton to which you have to add the flesh.

One could say that it is like a country mapped out by triangulation points, which doesn't mean that the country consists of triangulation points; that is only in order to have an idea of the distances.

And so it is a means to an end.

It only makes sense as a scheme when you deal with practical cases.

For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see, an extrovert sensation type is furtherest away from the ⍰ inner experience and the rational functions.

He adapts and behaves according to the facts as they are, and he is always caught by those facts.

He himself is those facts.

But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out.

To him, every given situation is just the worst that can happen to him.

He is pinched and feels he is caught, suffocated, chained.

He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming
up, he's done; he's over and no more interested.

Others will reap what he has sown.

When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Carl Jung, Evans Conversations, Pages 25-26.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/77ecd-1intuition.jpg`

Carl Jung on the possibility of consciousness without a brain. (2019-06-30 05:47)

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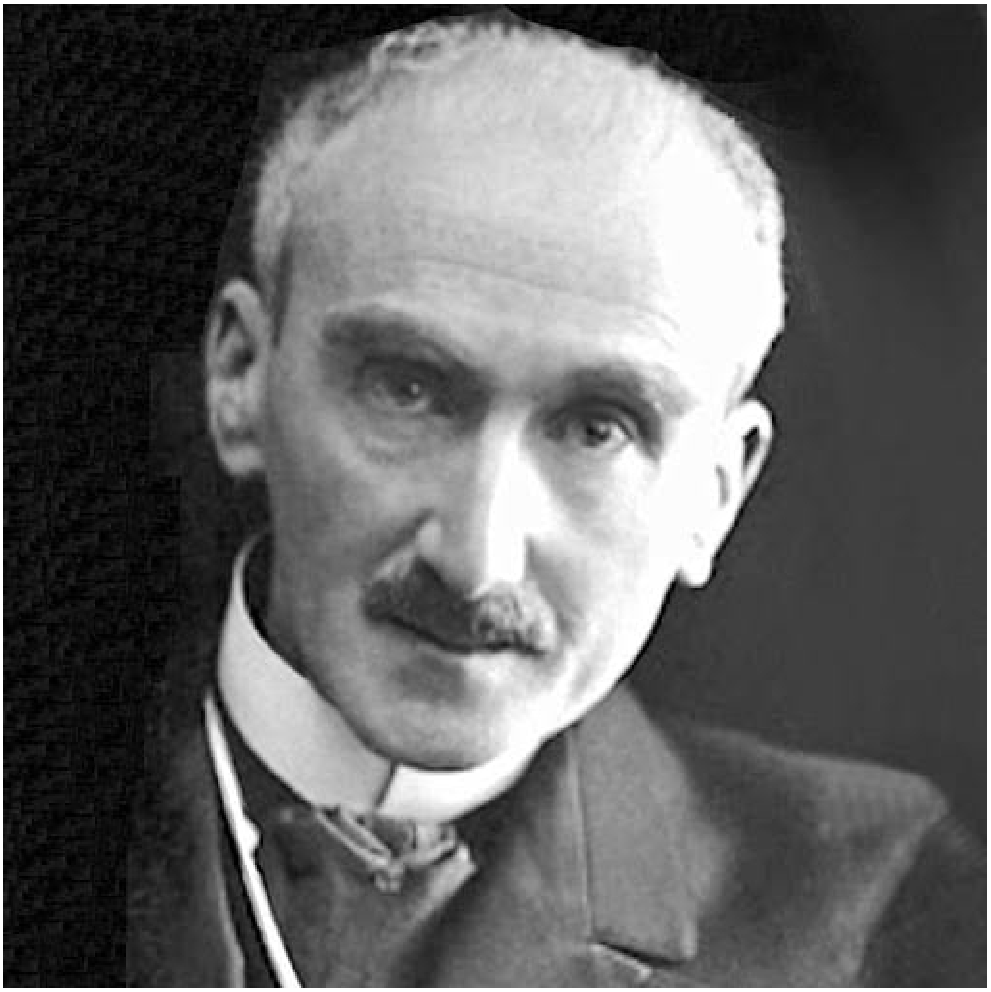


[Carl Jung on the possibility of consciousness without a brain.]

For example in 1930, he wrote to Alice Raphael:

… Bergson is quite right when he thinks of the possibility of relatively loose connection between the brain and consciousness, because despite of our ordinary experience the connection might be less tight than we suppose. There is no reason why one shouldn't suppose that consciousness could exist detached from a brain . . . the real difficulty begins … when you should prove that there is consciousness without a brain. It would amount to the hitherto unproven fact of an evidence that there are ghosts.
I think that this is the most difficult thing in the world to create an evidence in that respect entirely satisfactory from a scientific point of view . How can one establish an indisputable evidence of a consciousness without a brain?
I might be satisfied if such a consciousness would be able to write an intelligent book, invent new apparatuses, provide us with new information that couldn't possibly be found in human brains, and if it were evident that there would be no high power medium among the spectators.

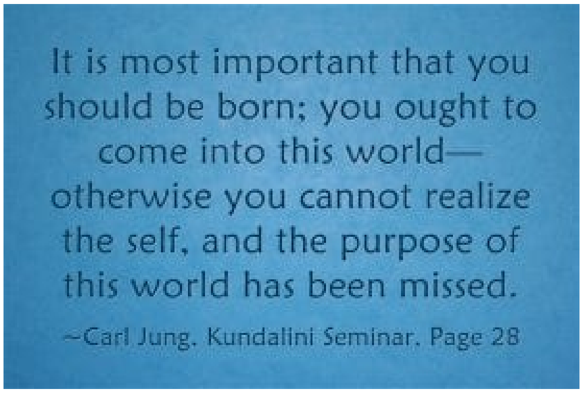
But such a thing is quite unthinkable … Trance conditions are certainly very interesting and I know a good deal about them—though never enough.

But they wouldn't yield any strict evidence, because they are conditions of a living brain. Jung to Alice Raphael; September, 16, 1930, Alice Raphael papers. On her contact with Jung, see Sonu Shamdasani's "Who is Jung's Philemon?"; An Unpublished Letter to Alice Raphael„ Jung history, 2:2, 2007, PP. 5-7-

Image: Henri Bergson

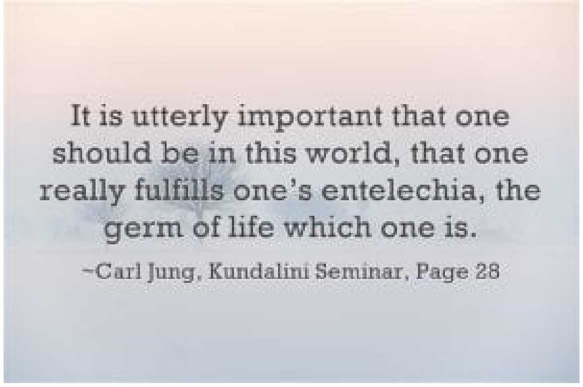
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/bergson.jpg`

Some Carl Jung Quotations (2019-06-30 05:50)



It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed.

~Carl Jung, Kundalini Seminar, Page 28



It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is.

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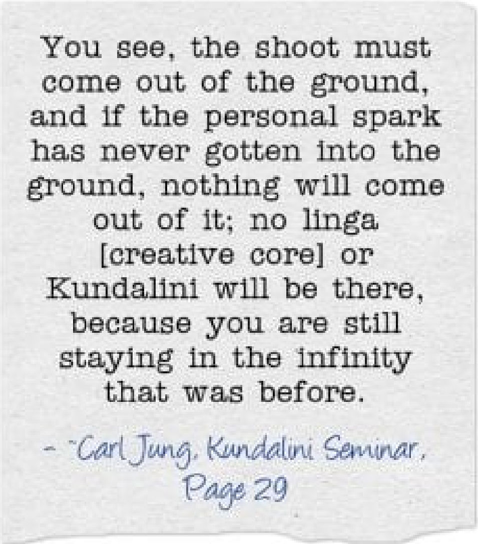
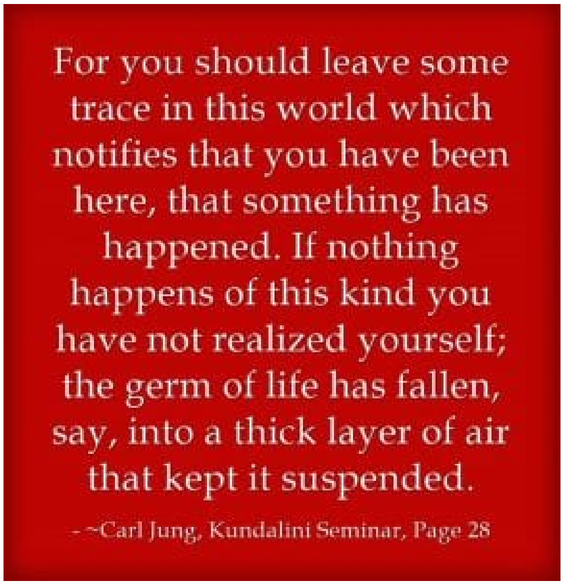


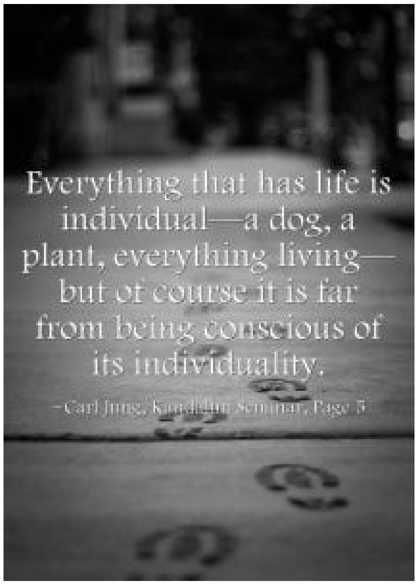
You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before.

- ~Carl Jung, Kundalini Seminar, Page 29



For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended.

- ~Carl Jung, Kundalini Seminar, Page 28



Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality.

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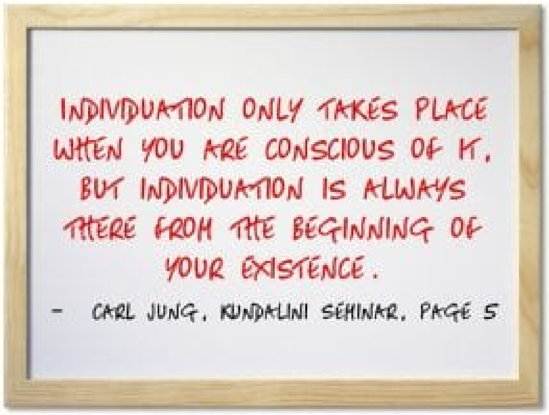
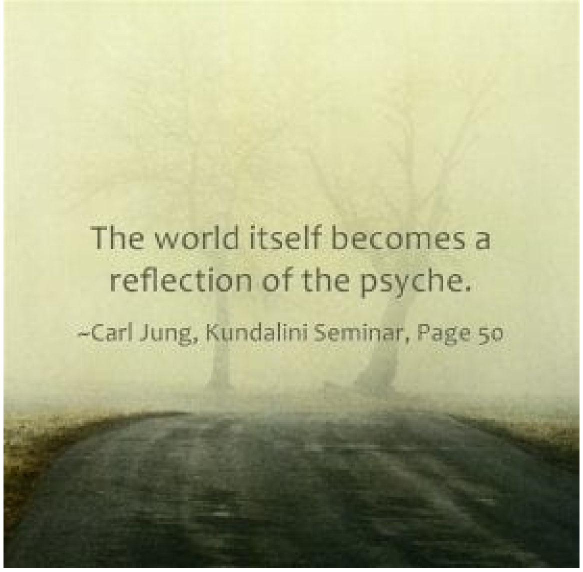


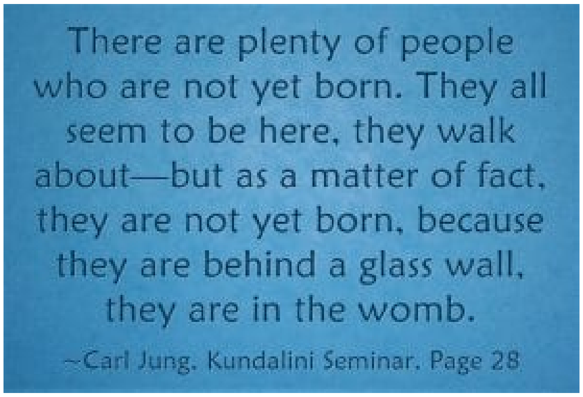
INDIVIDUATION ONLY TAKES PLACE WHEN YOU ARE CONSCIOUS OF IT, BUT INDIVIDUATION IS ALWAYS THERE FROM THE BEGINNING OF YOUR EXISTENCE.

- CARL JUNG, KUNDALINI SEMINAR, PAGE 5



The world itself becomes a reflection of the psyche.

~Carl Jung, Kundalini Seminar, Page 50



There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.

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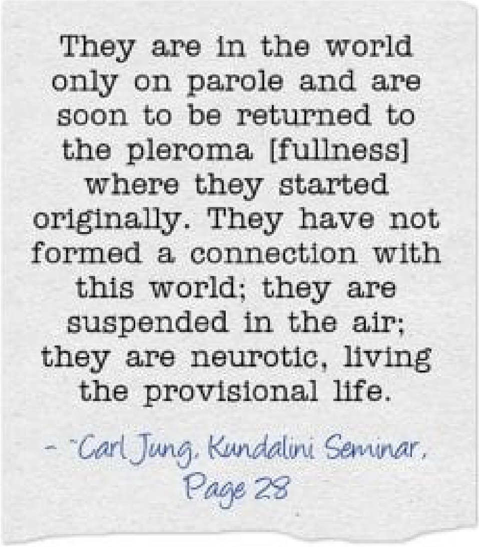

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life.

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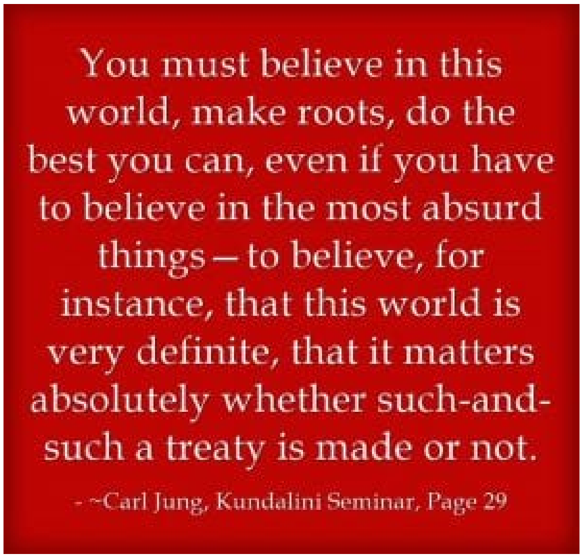
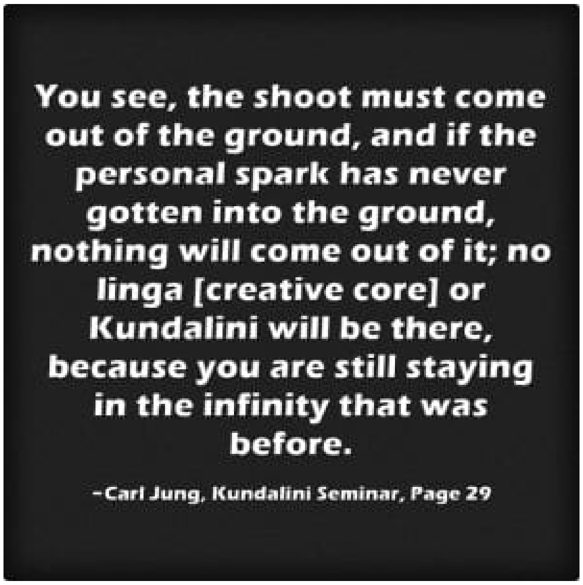


You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.

- ~Carl Jung, Kundalini Seminar, Page 29



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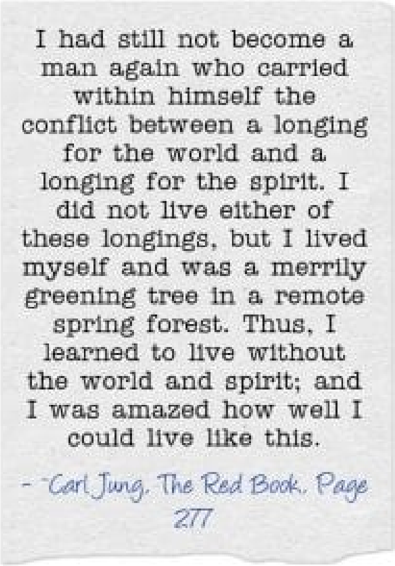
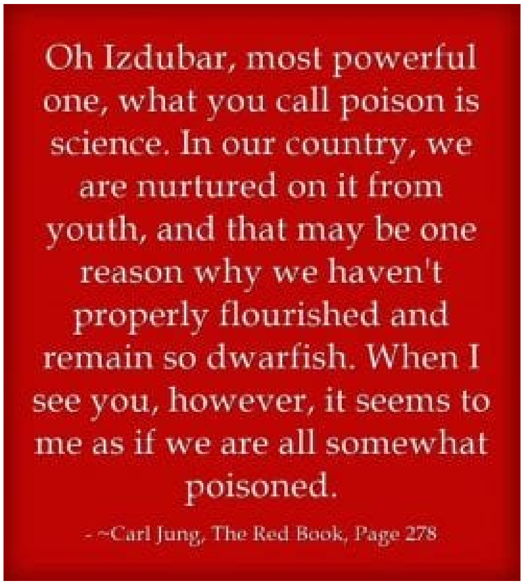


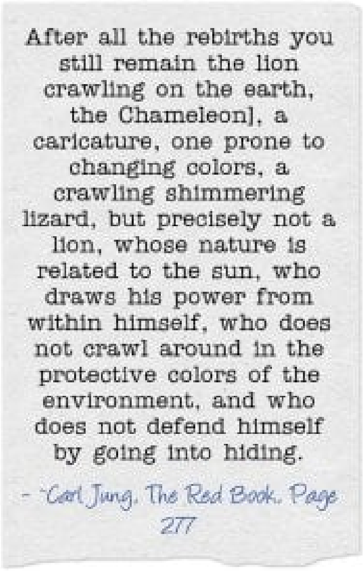
I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. Thus, I learned to live without the world and spirit; and I was amazed how well I could live like this.

- ~Carl Jung, The Red Book, Page 277



Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned.

- ~Carl Jung, The Red Book, Page 278



After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

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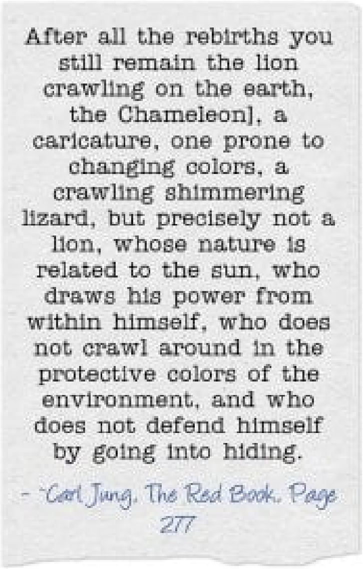

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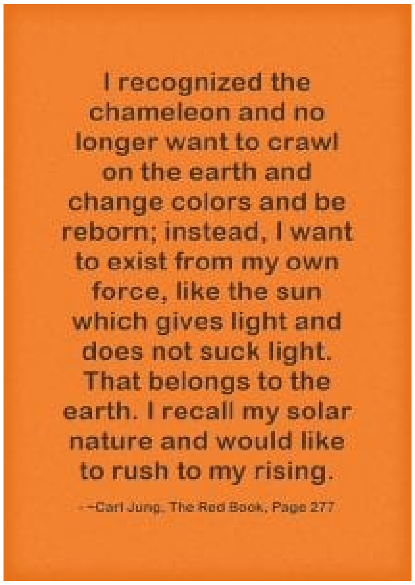
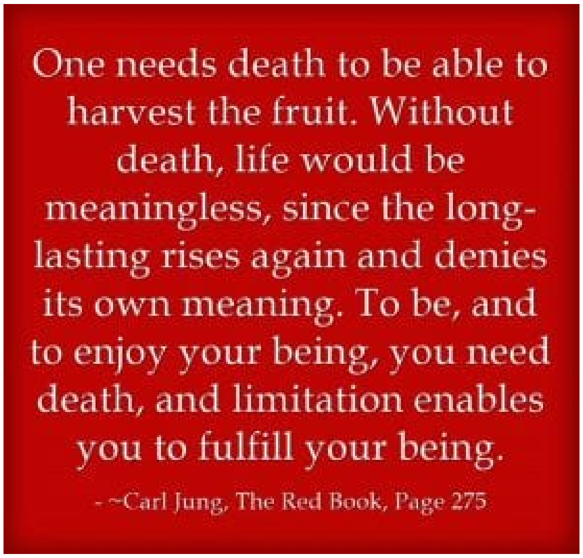


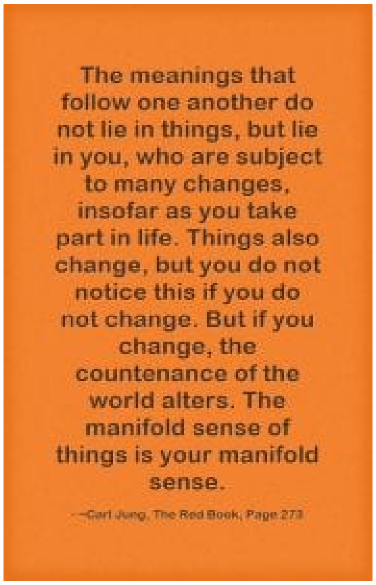
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead, I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising.

- ~Carl Jung, The Red Book, Page 277



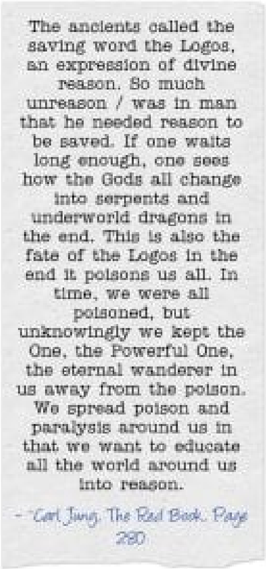
One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being.

- ~Carl Jung, The Red Book, Page 275



The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense.

- ~Carl Jung, The Red Book, Page 273



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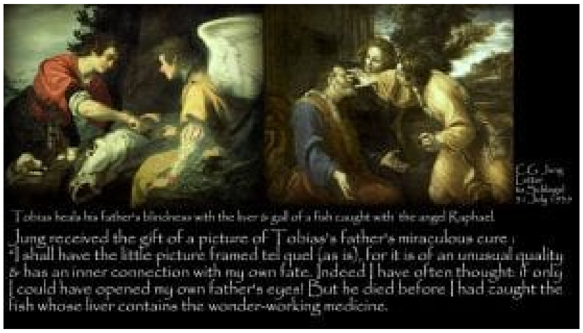
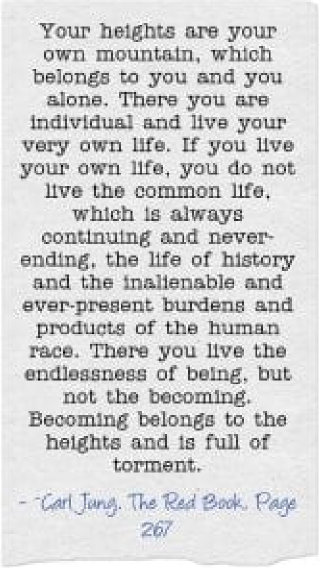


C.G. Jung
Letter
to Schlegel
31 July [illegible]

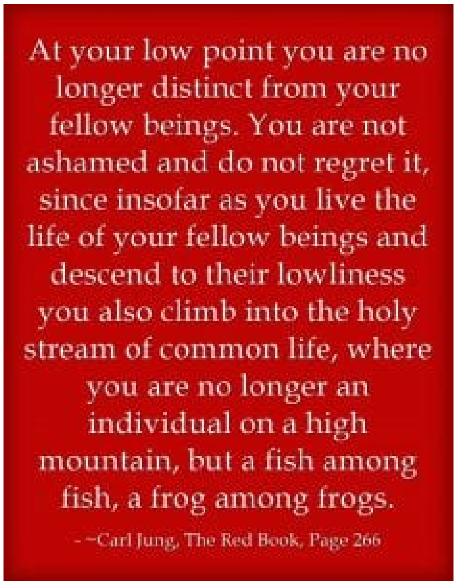
Tobias heals his father's blindness with the liver & gall of a fish caught with the angel Raphael.

Jung received the gift of a picture of Tobias's father's miraculous cure :
"I shall have the little picture framed tel quel (as is), for it is of an unusual quality & has an inner connection with my own fate. Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonder-working medicine.



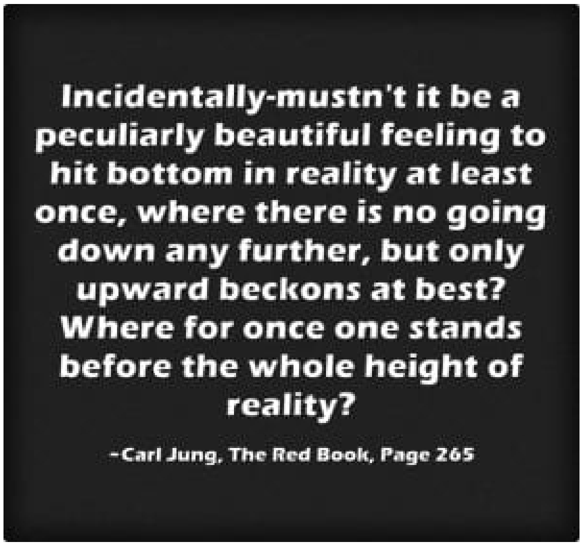
Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment.

- ~Carl Jung, The Red Book, Page 267



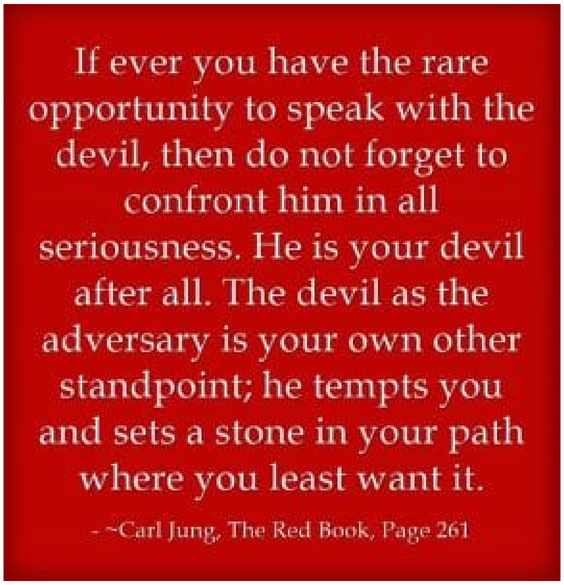
At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs.

- ~Carl Jung, The Red Book, Page 266



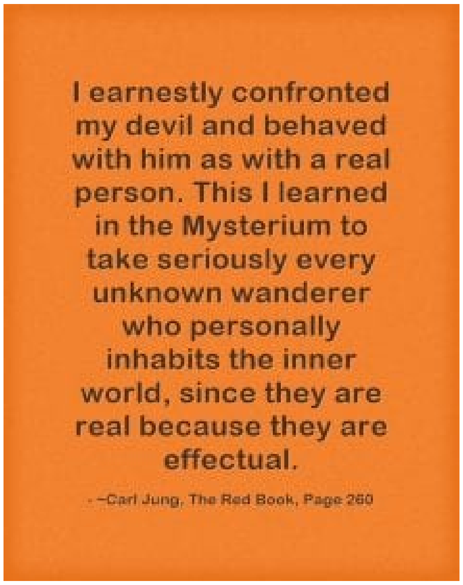
Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality?

~Carl Jung, The Red Book, Page 265



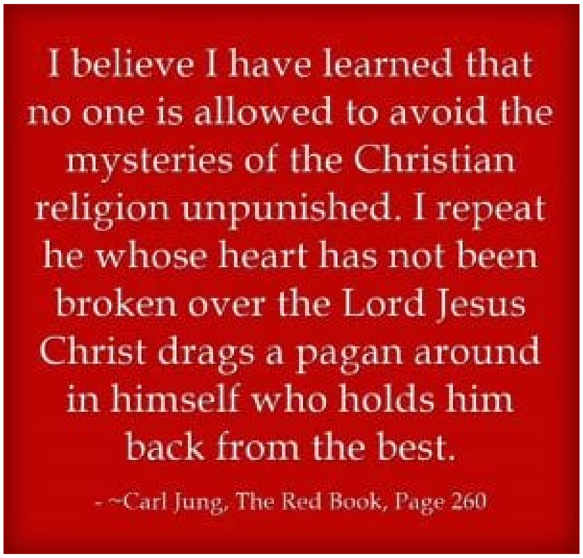
If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

- ~Carl Jung, The Red Book, Page 261



I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual.

- ~Carl Jung, The Red Book, Page 260



I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best.

- ~Carl Jung, The Red Book, Page 260

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Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

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Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. Carl Jung, The Red Book, Page 262.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world,

then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.
He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272
If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235
Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.
But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.
To live oneself means to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.
Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.
Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.
To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.
I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.
Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.
I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.
Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.
Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.
Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.
The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.
Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.
The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.
You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.
Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.
The ancients lived their symbols, since the world had not yet become real for them. Carl Jung, Liber Novus, Page 236.
Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315
The intuitive is always bothered by the reality of things; he fails from the standpoint of realities; he is always out for the possibilities of life.
The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this

way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. Thus, I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

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Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness.

He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Carl Jung on the deaths of Emma Jung and Toni Wolff (2019-06-30 05:52)

[Carl Jung on the deaths of Emma Jung and Toni Wolff]

Jung reflected further on this issue after the death of Toni Wolff in 1953 and Emma Jung in 1955.

In the published version of Memories, Jung discussed the issue of reincarnation, and noted that:

"Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for signs. Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance."

As ever, Jung's discussions in the protocols were more candid: the person in question turns out to be Toni Wolff.

On September 23, 1957, Jung narrated a dream he had had of her to Aniela Jaffe.

In the dream, she had returned to life, as if there had been a type of misunderstanding that she had died, and she had returned to live a further part of her life. Aniela Jaffe asked Jung if he thought this could indicate a possible.. . who are the dead, and what does it mean to answer them?

Rebirth. Jung replied that with his wife he had a sense of a great detachment or distance. By contrast, he felt that Toni Wolff was close. Jaffé then asked him whether something that one has not completed in one life has to be continued in a next life.
Jung replied that his wife reached something that Toni Wolff didn't reach and that rebirth would constitute a terrible increase of actuality for her.

He had the impression that Toni Wolff was nearer the earth, that she could manifest herself better to him, whilst his wife was on another level where he couldn't reach her.

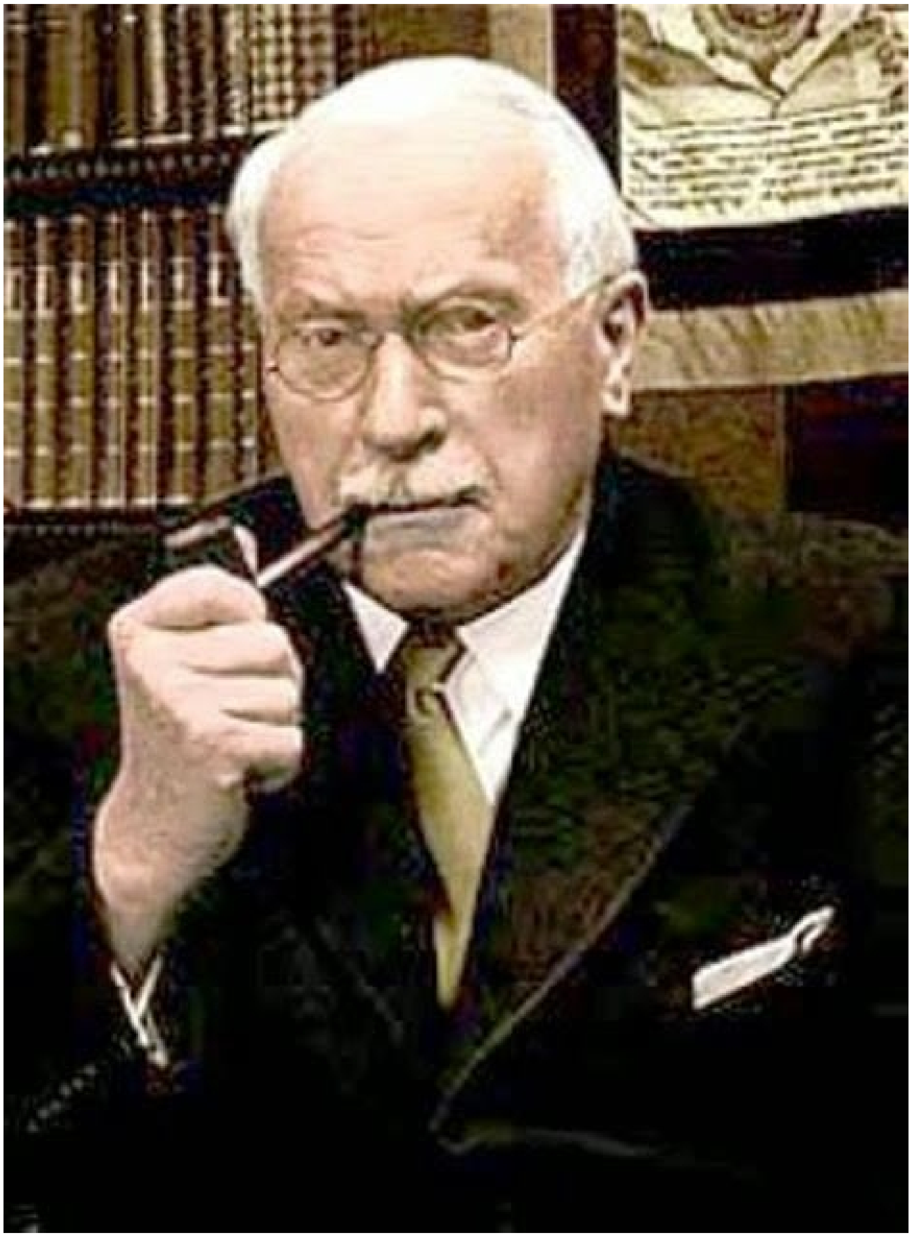
He concluded that Toni Wolff was in the neighborhood, that she was nearer the sphere of three dimensional existence, and hence had the chance to come into existence again,

He had the impression that for her a continuation of three dimensional existence would not be meaningless.

He felt that higher insight hindered the wish for re-embodiment. The Jung-Jaffe Protocols

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/08ddc-carljung.jpg`

On November 2, 1945, Jung wrote to Cary Baynes: (2019-06-30 05:56)



On November 2, 1945, Jung wrote to Cary Baynes:
“We have landed indeed, after the nightmare of the war, in the precincts of hell.

The war was a long drawn out suspense, in which everything seemed to be still existent yet provisional.

One lived from day to day, never certain of to-morrow.

An incredible atmosphere of horror was secretly present everywhere.

When peace came at last, the immediate of oppression vanished, but only to make room to a feeling of almost cosmic doom.
The atomic bomb or at least the thought of such a monstrous menace fitted the picture completely.

We are still the island in a sea of abomination and we feel like relics of a faraway Golden Age. It is wonderful that we still can enjoy the beauty of high culture, but we know, that it is a remnant and that it’s days are counted . . .

Carol Baumann has given me some news about Kristine Mann.

I hope that her suffering will soon come to an end.

The soul seems to detach from the body pretty early and there seems to be almost no realization of death.

What follows is well-nigh incredible.

It seems to be an adventure greater and more expected than anything one could dream of.

Whatever we do and try in analysis is the first steps towards that goal.

That is the only thing, which has accompanied me across the threshold.” Carl Jung to Cary Baynes, 2 November 1945, (Cary Baynes papers).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/06/162c0-letter.jpg`

Dr. Jung on misconceptions about "Types." (2019-06-30 06:01)

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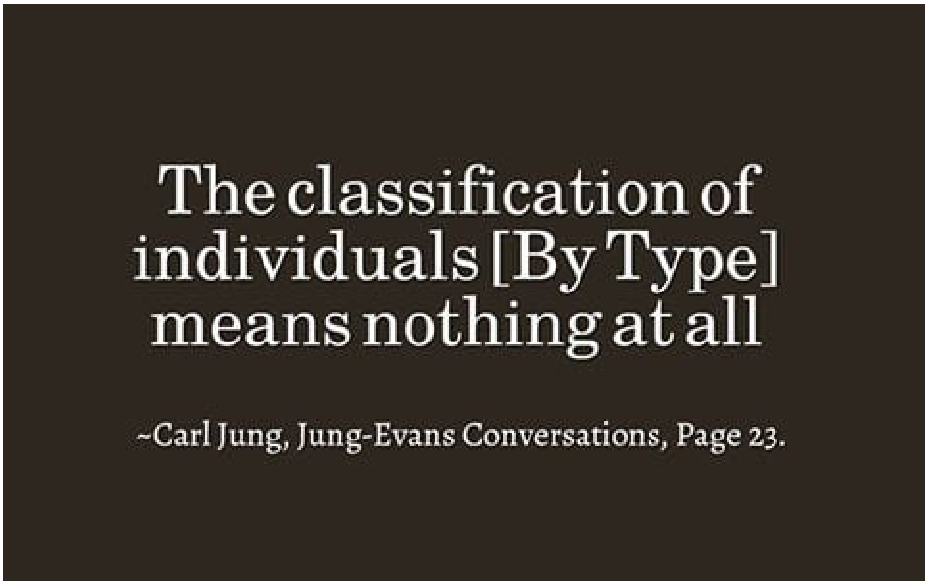

The classification of individuals [By Type] means nothing at all

~Carl Jung, Jung-Evans Conversations, Page 23.

The classification of individuals [By Type] means nothing at all Carl Jung, Jung-Evans Conversations, Page 23.

In my book about types I have given a number of examples illustrating my modus operandi. Classification did not interest me very much. It is a side-issue with only indirect importance to the therapist." Carl Jung, Letters Vol. II, Pages 550-552

Dr. Jung: Naturally I have devoted a great deal of attention to that painful question, you know!

Question: And reached a conclusion?

Dr. Jung: Well, you see, the type is nothing static. It changes in the course of life, but I most certainly was characterized by thinking.
I always thought, from early childhood on, and I had a great deal of intuition too.

And I had a definite difficulty with feeling, and my relation to reality was not particularly brilliant.

I was often at variance with the reality of things. Now that gives you all the necessary data for a diagnosis! Carl Jung, C.G. Jung, Speaking, Pages 435-6.

Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Dr. Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone."

You know how people are.

They have a catch word, and then everything is schematized along that word.

There is no such thing as a pure ⍰ extrovert or a pure introvert.

Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency.

For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little.

And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation.

There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well balanced or he is very neurotic.

The last one is hard because when you are neurotic, then you have always a certain dissociation of personality.

And then too, the people themselves don’t know when they react consciously or when they react unconsciously.

So you can talk to somebody, and you think he is conscious.

He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn’t know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time.

Certain things are conscious; certain things are unconscious; but you can’t always tell.

You have to ask people, "Now are you conscious of what you say?"

Or, "Did you notice?"

And you discover suddenly that there are quite a number of things that he didn’t know at all.

For instance, certain people have many reasons; everybody can see them. They themselves don’t know it at all.

Dr. Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Dr. Jung: My whole scheme of typology is merely a sort of orientation.

There is such a factor as introversion; there is such a factor as extroversion.

The classification of individuals means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to
explain, for instance, the husband to a wife, or vice versa.

It is very often the case, for instance—I might say it is almost a rule, but I don’t want to make too many rules in order not to be schematic— that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself.

For example, a man who has made a certain amount of money is a good business man, but he has no education.

His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too.

She has it, and she marries him because he has a lot of money.

These compensations go on all the time.

When you study marriages, you can see it easily.

And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don't understand each other at all.

You see, the main values of the extrovert are anathema to the introvert, and he says, "To hell with the world, I think."

His wife interprets this as his megalomania.

But it is just as if an extrovert said to an introvert, "Now, look here fellow; these here are the facts; this is reality."

And he's right! And the other says, "But I think, I hold—," and that sounds like nonsense to the extrovert because he doesn't know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts.

Take, for instance, the interpretation of statistics.

You can prove almost anything with statistics.

What is more a fact than a statistic? Carl Jung, Evans Conversations, Page 23.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/06/1503c-12btype.jpg`

Carl Jung and My illness proved to be a most valuable experience... (2019-06-30 06:32)

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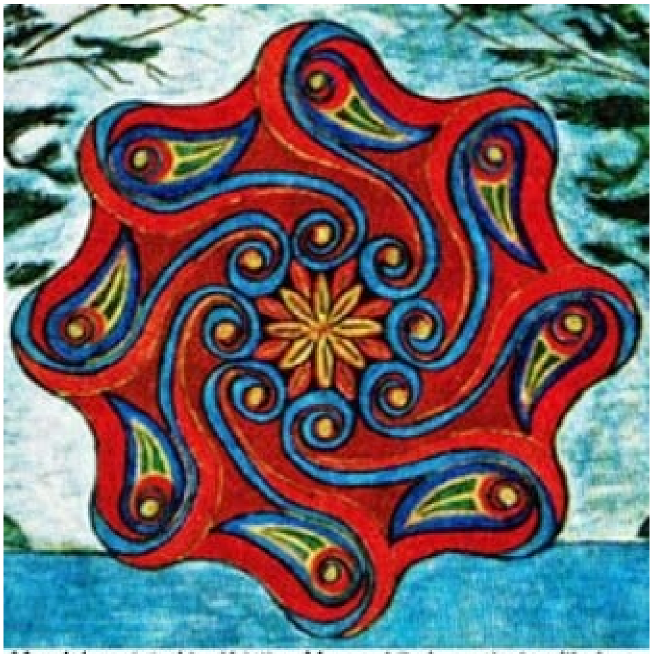


Mandala painted by Kristine Mann while in analysis with Jung

On February 1, 1945, Carl Jung wrote of his experience to Kristine Mann:

My illness proved to be a most valuable experience, which gave me the inestimable opportunity of a glimpse behind the veil.
The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached.

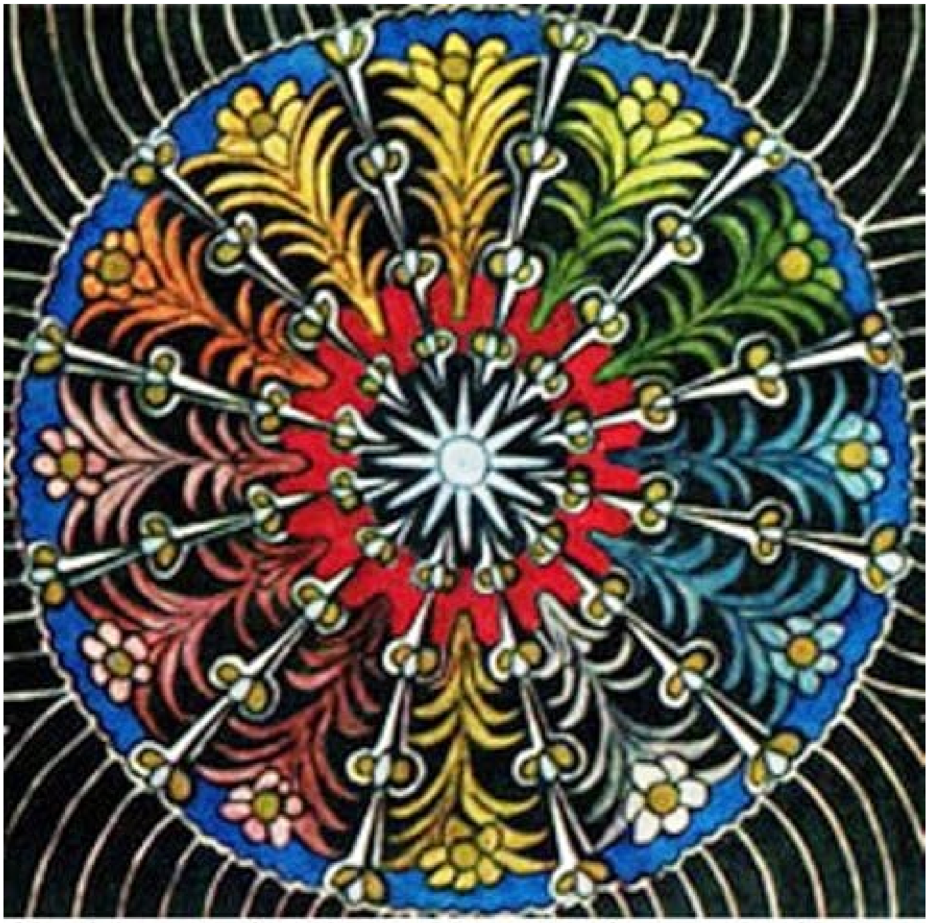
It is something ineffably grand. I was free, completely free and whole, as I never felt before . . . Death is the hardest thing from the outside and as long as we are outside it.

But once inside you taste of such completeness and peace and fulfillment that you don't want to return … I will not last too long anymore.

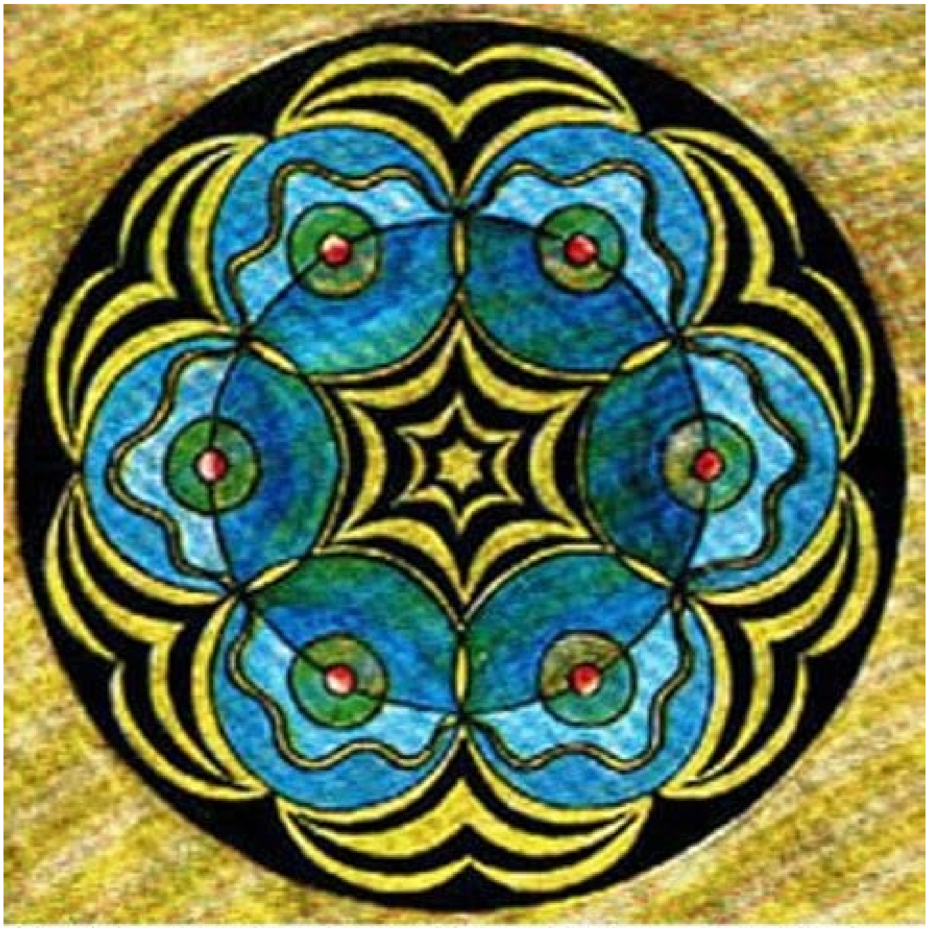
I am marked. But life has fortunately become provisional.

It has become a transitory prejudice, a working hypothesis for the time being but not existence. Carl Jung; C. G. Jung letters 1: 1906- 1950; pp. 357-9.

Images are Mandalas drawn by Kristine Mann during Analysis with Dr. Jung.



Mandala painted by Kristine Mann while in analysis with Jung



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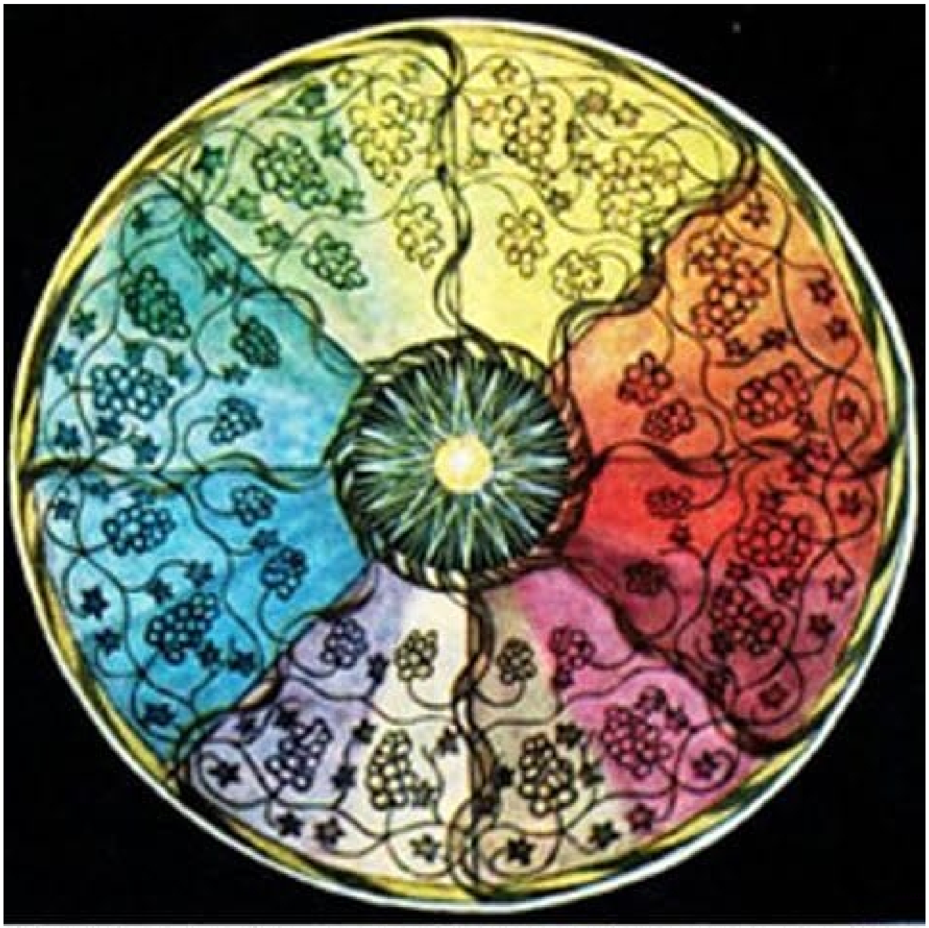

Mandala painted by Kristine Mann while in analysis with Jung

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